CHAPTER 1

[b]*THE CREATIVE AGES (Gen. 1:1–2:25)*

I. Original creation [c]made perfect and inhabited (Isa. 45:18)

[d]“The world that then was” (2 Pet. 3:5-7)

1 [e]In the beginning [f]God [g]created the [h]heaven and the [i]earth.

II. Earth made chaos: end of earth’s first perfect state and first sinful career because of [j]Lucifer’s rebellion

Overthrow of “the world that then was”

(2 Pet. 3:5-7; Jer. 4:23-26)

2 [k]And the earth [l]was [m]without form, and void; and [n]darkness *was* upon the face of the [o]deep. And the Spirit of God [p]moved upon the face of the [q]waters.

III. Re-creation: earth’s second perfect state and second habitation

The seven days

1. Day and night restored

●■ 3 ¶ And [r]God said, [s]Let there [t]be light: and there [u]was [v]light.

4 And [w]God saw the light, that *it was* [x]good: and God [y]divided the light from the darkness.

■ 5 And [z]God called the light [*a]Day, and the darkness he called Night. And the [*b]evening and the morning were the [*c]first day.

2. Firmament and waters restored

●■ 6 ¶ And God said, Let there be a [*d]firmament in the midst of the waters, and [*e]let it divide the waters from the waters.

7 And God [*f]made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

■ 8 And God called the firmament Heaven. And the evening and the morning were the [*g]second day.

3. Earth and vegetation restored

●■ 9 ¶ And God said, Let the waters under the [*h]heaven be gathered together unto [*i]one place, and let the dry *land* appear: and it was so.

■ 10 And God called the [*j]dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

●■11 And God said, Let [*k]the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, [*l]after his kind: and God saw that *it was* good.

13 And the evening and the morning were the [+a]third day.

4. Solar regulation: first or [+b]Solaric Covenant (Gen. 8:22; Ps. 89:34-37; Jer. 31:35; 33:19)

●■14 ¶ And God said, Let there be [+c]lights in the firmament of the heaven [+d]to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

● 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God [+e]made two great lights; the

a See ***Summary of Genesis***, p. 75.

b From the dateless past to the end of the 7 days of 1:3–2:25. The period may be called the Antechaotic Age—the Dispensation of Angels, because angels ruled various planets (Isa. 14:12-14; Ez. 28:11-17; Col. 1:15-18).

c Dt. 32:4; Job 38; Ps. 18:30; Eccl. 3:11.

d “The world (Gr. kosmos, social system) that then was” which embraces the whole pre-Adamite universe, to which all fossils and remains belong.

e See ***The Dateless Past***, p. 76.

f Heb. Elohim, Gods. See ***The Trinity***, p. 489 of N.T.

g See ***“Bara—Create” Defined***, p. 76.

h Heb. shamayim, heavens, nearly always in the plural. See ***Heaven*** in Index.

i See ***“Earth” Defined***, p. 76.

j See ***The Pre-Adamite World***, p. 79.

k See ***Use of “and” in Gen. 1-2***, p. 76.

l Heb. hayah, became. Trans. became 67 times (Gen. 2:7; 19:26; 20:12; 24:67; etc.); becamest (1 Chr. 17:22; Ez. 16:8); came and came to pass 505 times (Gen. 6:1; 11:2; 14:1; etc.); become 66 times (Gen. 3:22; 18:18; 48:19; etc.); come to pass 131 times (Gen. 4:14; 24:43; 27:40; etc.); and be in the sense of become (Gen. 1:3, 6, 9, 14; 3:5; etc.).

m Heb. tohu va bohu, meaning waste and empty (Jer. 4:23). The earth was not created tohu in the beginning (Isa. 45:18), but became tohu because of sin, as in note l, above.

n Obscuring the sun and consequent darkness is always a result of judgment, never of creation (Gen. 6–8; Ex. 10:21; Jer. 4:23; Joel 2:31; Rev. 6:12; 8:12; 9:2; 16:10).

o See ***Lucifer’s Flood***, p. 76.

p Heb. rachaph, to brood, relax, flutter. Trans. fluttereth (Dt. 32:11) and shake (Jer. 23:9). Here we have the beginning of the heavens and earth which are now (v 3-31; 2:1-25; 2 Pet. 3:5-7).

q In this verse we have the existence of the earth, darkness, and waters before day 1 (v 3; see ***Lucifer’s Flood***, p. 76).

r God said, 10 times: at the beginning of each day; 3rd day 2 times; 6th day 4 times (v 3, 6, 9, 11, 14, 20, 24, 26, 28, 29).

s See ***“Let” Defined***, p. 76.

t Become, not the verb to be (note l, 1:2). Let there become light and there became light.

u Became (note t, above).

v First appearance of light from the sun since God commanded the heavens to withhold light from the earth, causing the judgment of v 2 (Jer. 4:23-26; cp. 2 Cor. 4:6).

w God saw, 7 times (v 4, 10, 12, 18, 21, 25, 31).

x Beautiful (Eccl. 3:11). Used 7 times (v 4, 10, 12, 18, 21, 25, 31). Cp. one thing not good (2:18).

y See ***2 Divisions by God***, p. 76.

z God called, 5 times (v 5, 8, 10; cp. 5:2).

*a See ***7 Proofs 6 Days Were 24-Hour Days***, p. 83.

*b Evening (ending the first period of light) and morning (ending the first period of darkness) constitute day 1. Time at this point begins again on earth as before the chaos in v 2.

*c See ***4 Divine Acts in Day 1***, p. 76.

*d See ***“Firmament” Defined***, p. 77.

*e See ***Division of the Waters***, p. 77.

*f See ***“Asah—Made” Defined***, p. 77.

*g See ***4 Divine Acts in Day 2***, p. 76.

*h See ***Earth Restored***, p. 77.

*i Job 38:8; Ps. 104:8; Pr. 8:29.

*j If dry land is earth, and it was originally created such in 1:1, then 1:2 refers to a flood on dry land because of sin. Dry land must have been created before the waters, else there would have been no place to hold the waters. Ps. 104:8 states that certain places for waters were founded. Not one passage teaches that God founded the earth in waters (Job 22:16; 38:4-7; Ps. 18:15; 95:5; 102:25; 104:8; Pr. 3:19; 8:29; Isa. 51:13-16). Part of the places founded for the waters are on the surface of the earth, and part in the deep bowels of the earth (Gen. 7:11; 8:2; Ex. 20:4; Job 38:25; Ps. 24:2; Jonah 2:5-6).

*k 3 distinct kinds of vegetation: the grass; the herbs; the trees.

*l 10 times in 1:11-25. Cp. 7:14, 1,656 years later. See ***Creation Not Evolution***, p. 80.

+a See ***5 Divine Acts in Day 3***, p.76.

+b See ***15 Great Covenants***, p. 83.

+c See ***2 Great Lights***, p. 77.

+d See ***7 fold Purpose of Lights***, p. 77.

+e See ***Made—Not Created***, p. 76.

✡ ✡ ✡

light to rule the night: *he made* [h]the stars also.

17 And God set them in the [i]firmament of the heaven [j]to give light upon the earth,

18 [k]And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the [l]fourth day.

5. Life restored: fish and fowl

●■20 And God said, Let the waters bring forth abundantly the [m]moving creature that hath [n]life, and [o]fowl *that* may fly above the earth in the open firmament of heaven.

21 And God [p]created [q]great whales, and every living creature that moveth, which the waters brought forth [r]abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

●■22 [s]And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the [t]fifth day.

6. Life restored: man and beasts' second or [u]Edenic covenant

●■24 ¶ And God said, [v]Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 [w]And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

●■26 ¶ And God said, [x]Let us make man in our [y]image, after our [z]likeness: and let them have [a]dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God [b]created [c]man in his *own* image, in the [d]image of God created he him; [e]male and female created he them.

●■28 And God [+f]blessed them, and God said unto them, [*a]Be fruitful, and multiply, and [*b]replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

▲■29 ¶ And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [*c]to you it shall be for meat.

▲ 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* [*d]every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the [*e]sixth day.

2 CHAPTER 2

*7. Sabbath rest [*f]of God: beginning of earth's [*g]second sinless career*

1 Thus [*h]the heavens and the earth were

---

called sun in Gen. 15:12. The word is found 162 times in Scripture. The sun is spoken of as going down (Gen. 15:12, 17); rising (Num. 2:3; Josh. 12:1); setting (Lk. 4:40); going backward (Isa. 38:8); and standing still (Josh. 10:12-13). See ***Our Solar System***, p. 84.

g The moon is the lesser light, because it is not a ball of fire like the sun. It merely reflects the light of the sun. See ***Our Solar System***, p. 84.

h The stars are really suns to other solar systems like our sun to our system. There are trillions of them. See ***Our Solar System***, p. 84.

i The open expanse of space surrounding the earth (v 20).

j See ***Source of Light***, p. 77.

k The sun, moon, and stars are now restored as rulers of day and night, as before the curse of v 2; Jer. 4:23-26; 2 Pet. 3:5-7.

l See ***4 Divine Acts in Day 4***, p. 76.

m Heb. sherets, swarming, creeping things (7:21; Lev. 5:2; 11:20, 21, 23, 29, 41-44; 22:5; Dt. 14:19).

n Heb. nephesh, the soul—the feelings, passions, desires, and appetites of any living thing. See ***Soul*** in Index.

o This verse literally reads, "Let the waters swarm with swarms of living creatures. And let fowl fly above the earth." There is no allusion to any productive power in the waters, or to the fowls being produced by the waters. God was the personal Creator of each (v 21; 2:19).

p See ***Created—Not Made***, p. 77.

q Great sea creatures. Some whales are said to become 40 x 100 ft. in size with weight of 300,000 lbs. See note s, Mt. 12:40.

r See ***15 Facts Disproving Evolution***, pt. 3, p. 81.

s ***First Blessing—3 Gifts From God***, p. 77.

t See ***5 Divine Acts in Day 5***, p. 76.

u This covenant was made with Adam and Eve before the fall and was conditional upon man remaining true to God. See ***15 Great Covenants of Scripture***, p. 83.

v In v 24 we have the divine purpose stated, and in v 25 the divine work. The how and order of the divine work are recorded in 2:7-25 where it seems clear that man was first created (2:7). Next, the beasts were created and brought to Adam so that he could name each one (2:19-20). Last of all, the woman was created (2:21-25).

w Evolutionary theories make this a lie; but the truth is that God made each creature Himself, in days 5 and 6 (1:20-31; 2:7-25; 5:1-2; 9:6; Ex. 20:8-11; Jn. 1:3-4; Eph. 3:9; Col. 1:15-18; Heb. 1:1-3; Rev. 4:11).

x A Divine Trinity is required by the use of plural personal pronouns (1:26; 3:22; 11:7; Ps. 2:2-4; Isa. 6:8; Jn. 14:23; 17:11, 21, 22). See ***The Trinity***, p. 489 of N.T.

y Heb. tselem, shade, resemblance. Its usage proves it refers to outward form, not to attributes (1:26-27; 5:3; 9:6; Ex. 20:4; Lev. 26:1; Ps. 73: 20; 106:19; Isa. 40:19-20; 44:9-17; 45:20; 48:5; Jer. 10:14; 51:17; cp. Rom. 1:20; 1 Cor. 11:7; Jas. 3:9).

z Heb. demuwth, resemblance, model, shape; and refers to outward form as proved by its usage (1:26; 5:1, 3; Isa. 40:18; Ez. 1:5, 10, 13, 16,22, 26, 28; 8:2; 10:1, 10, 21, 22).

a Man's dominion included even the sun, moon and stars (Ps. 8). In the final restoration man will again have such rulership (1 Cor. 15:24-28; Eph. 1:10; Heb. 2:7-9).

b See ***Creation of Man***, p. 77.

c See ***The Doctrine of Man***, p. 1028.

d In the image of God—Elohim (plural), Gods. The whole structure of the sentence shows that there is unity joined with plurality (cp. 3:22 and ***The Trinity***, p. 489 N.T. See ***Names, Titles . . . of the Trinity*** p. 103)

e Gen 5:2; Mt. 19:4. All other creatures also were made male and female.

+f The second blessing was upon man and woman together, not upon man alone or upon other creatures. Cp. 1:22.

*a Gen.1:22; 8:17; 9:1, 7; 35:11. After the fall to be fruitful was a special blessing and to be unfruitful was a curse.

*b This proves a social system before Adam, when Lucifer ruled (cp. 9:1; Isa. 2:6; 23:2; Jer. 31:25; Ez. 26:2; 27:25).

*c Man was given grain, fruits and other higher products. Animals were also created to be eaten by him (1 Tim. 4:3-5; 1 Cor. 6:13; cp. Gen. 9:3).

*d Animals were not created to eat each other and will not do so in the Millennium and the New Earth (1:30; Isa. 11:6-9; 65:25).

*e See ***9 Divine Acts in Day 6***, p. 76.

*f See ***God's Sabbath***, p. 77.

*g The earth's first sinless career was when Lucifer ruled the pre-Adamites without sin (1:2; Ez. 28:15) and before his rebellion (1:2; Isa. 14:12-16; Ez. 28:11-17; Jer.4:23-26; 2 Pet. 3:5-8).

*h "The heavens and the earth, which are now," as in 2 Pet. 3:5-8, not the original creation of the heavens and the earth as in 1:1. This work was that of the 6 days of 1:3–2:25 to regulate the solar system in connection with the restored earth and to make it habitable again.

2 And [j]on the seventh day God ended [k]his work which he had made; and [l]he [m]rested on the [n]seventh day from all his work which he had made.

3 [o]And God blessed the seventh day, and [p]sanctified it: [q]because that in it he [r]had rested from all his work which God created and made.

8. Summary of [s]creative ages (Gen. 1:1; Job 38; Heb. 11:3)

4 ¶ These *are* the [t]generations of the [u]heavens and of the earth when they were created, in the day that the [v]LORD God made the earth and the heavens,

9. Earth described before plants were restored in day three (cp. Gen. 1:9-13; 2:8-14)

5 [w]And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

6 But there went up a [x]mist from the earth, and watered the whole face of the ground.

10. Day six: man formed and created (cp. Gen. 1:24-31)

7 And the LORD God [y]formed man *of* the [z]dust of the ground, and [a]breathed into his nostrils the [b]breath of [c]life; and [d]man [e]became a living [f]soul.

8 ¶ And the LORD God planted a [g]garden eastward in [h]Eden; and there he put the man whom he [*i]had formed.

9 And out of the ground made the LORD God to grow [*j]every tree that is pleasant to the sight, and good for [*k]food; the tree of [*a]life also in the [*b]midst of the garden, and the [*c]tree of knowledge of good and evil.

12. Water system of Eden

10 And a [*d]river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* [*e]Pison: that *is* it which compasseth the whole land of [*f]Havilah, where *there is* gold;

12 And the gold of that land *is* good: there *is* [*g]bdellium and the [*h]onyx stone.

13 And the name of the second river *is* [+i]Gihon: the same *is* it that compasseth the whole land of [+j]Ethiopia.

14 And the name of the third river *is* [+k]Hiddekel: that *is* it which goeth toward the east of [+l]Assyria. And the fourth river *is* [+m]Euphrates.

ANTE-DILUVIAN AGE: re-creation to flood (Gen. 2:15–8:14)
IV. [+n]First dispensation: Innocence; length?
1. Favorable beginning and test

● 15 And the LORD God took the man, and put him into the garden of Eden [+o]to dress it

---

[i] Heb. tsaba, mass of persons or things. Cp. 2:4-25; 32:2 with Dt. 4:19; 17:3; 2 Ki. 17:16; Isa. 24:21; Jer. 8:2. Here it refers to the infinite creations of heavens and earth.

[j] Literally, on the 6th day He ended His work (1:31; Ex. 20:11), and rested the 7th day (2:2). The Septuagint and some other versions correctly read, on the 6th day, instead of the 7th.

[k] Everything is ascribed to the personal acts, words and deeds of a living God; hence, no room for evolution without a flat denial of the divine revelation.

[l] See ***4 Divine Acts in Day 7***, p. 76.

[m] See ***Shebii—Seventh***, p. 77.

[n] See ***Sabbath*** in Index; also, 5 Laws of Moses Concerning the 7th Day, note, Ex. 12:16.

[o] The 3rd of 3 blessings in Gen. 1–2:
  1 Upon the fish and fowls (1:22)
  2 Upon man and animals (1:28)
  3 Upon the 7th day (2:3; Ex. 20:11)

[p] The first use of this word proves that sanctification means separation from a profane to a sacred purpose, and that it is not limited to the sin question. See ***The Doctrine of Sanctification***, p. 406 of N.T.

[q] This gives the reason for God blessing and sanctifying the 7th day. See ***22 Facts About Sabbaths***, p. 174.

[r] See ***God's Day of Rest***, p. 77.

[s] From the original creation of the heavens and the earth (1:1) to the end of the week of re-creation (1:3–2:25).

[t] Literally, the family history of the heavens and the earth (1:1; 2:4).

[u] See ***Summary of Creative Ages***, p. 78.

[v] See ***16 Jehovah Titles***, p. 77.

[w] See ***Earth Before 1:11 Described***, p. 77.

[x] See ***Mist and Vapor***, p. 78.

[y] Heb. yatsar, to mold or squeeze into shape as a potter does (2:7, 19; 2 Ki. 19:25; Ps. 94:9; 95:5; Isa. 45:18). The body was formed but the soul and spirit (the inner man) were created (1:26-27; 5:1-2).

[z] Heb. aphar, mud, rubbish. Trans. earth (26:15); dust (2:7; 3:19); ashes (Num. 19:17; 2 Ki. 23:4); ground (Job 14:8); morter (Lev. 14:42, 45); powder (2 Ki. 23:6, 15); and rubbish (Neh. 4:2, 10).

[a] Heb. naphach, to breathe out, puff, inflate, blow hard (2:7; Ez. 37:9).

[b] Heb. neshamah, breath —the air inhaled and exhaled, respiration (2:7; 7:22; Job 33:4; 37:10; Isa. 2:22; 30:33; 42:5). Breath and breath are distinguished in Job 34:14.

[c] Heb. chayim, lives. Breath of lives, because it made the body, soul, and spirit live and function together.

[d] See ***Adam***, p. 78.

[e] Heb. hayah, became (note l, 1:2).

[f] Heb. nephesh, soul. See ***Soul*** in Index.

[g] See ***Garden of Eden***, p. 78.

[h] See ***Location of Eden***, p. 78.

[*i] This seems to indicate that Adam was formed before the garden was planted (v 8).

[*j] 3 Food Appeals:
  1 Fruit trees pleasant to the sight (2:9; 3:6)
  2 Fruit good for food (2:9; 3:6)
  3 Fruit to be desired (3:6)

[*k] Here and in 3:6 food is connected with sight. Most food is eaten because it is good to the eyes and taste. In modern times this is very deceiving as far as nutrition is concerned.

[*a] Heb. chayim, lives, form chayah, to live, revive, keep or preserve alive (3:22; Pr. 3:18; Rev. 2:7; 22:2). Literally, the tree of the lives, because each separate life eating thereof would live forever.

[*b] Cp. midst of paradise (Rev. 2:7).

[*c] A literal tree as were all the trees of the garden. Disobedience, not the nature of the fruit brought the realization of good and evil (Rom. 5:12-21).

[*d] Heb. nahar, a stream, sea, flood (cp. Ps. 46:4; Rev. 22:1). It had its source in Eden and parted into 4 branches which ran through the garden and into different parts of the earth.

[*e] See note g, v 8.

[*f] Arabia (10:7, 29; 25:18; 1 Sam. 15:7; 1 Chr. 1:9, 23). See notes, Gen. 17:20; 25:12.

[*g] Heb. bedolach, something in pieces, a fragrant amber gum, or a pearl (Num. 11:7).

[*h] Heb. shoham, to blanch; a gem of a pale green color (Ex. 25:7; 28:9, 20; 35:9, 27; Job 28:16).

[+i] See note g, v 8.

[+j] Only one Ethiopia mentioned in the Bible or history (2 Ki. 19:9; Esther 1:1; Isa. 18; 20:3; Nah. 3:9; Acts 8:27).

[+k] See ***Garden of Eden***, p. 78.

[+l] North of Babylonia between the Euphrates and Tigris Rivers.

[+m] See ***Garden of Eden***, p. 78.

[+n] See ***7 Dispensations of Man***, p. 86.

[+o] Man's duty: cultivate and keep or preserve the garden from all intruders (2:15). keep, Heb. shamar, to hedge about, guard, protect, as in 3:24; 6:19-20; 7:3; 17:9-10; 18:19; 28: 15, 20; Ps. 17:8. This is the first reference to an enemy of God and man. Adam failed, so sin entered and Satan became the pseudo-ruler of the restored earth (Mt. 4:1-11; 12:24-25; Rom. 5:12-21; 2 Cor. 4:4; Eph. 6:10-18). His final defeat is in Rev.12:7-12; 20:1-10.

✡ ✡ ✡

■ 16 And the LORD God [p]commanded the man, saying, Of every tree of the garden thou mayest freely eat:

● 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: [q]for in the day that thou eatest thereof thou shalt surely die.

2. God's foresight for man

■ 18 ¶ And the LORD God said, *It is* not good that the man should be alone; [r]I will make him an [s]help meet for him.

3. Animals created (cp. Gen. 1:20)

19 And [t]out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam [u]to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And [v]Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

4. Woman's creation (1 Tim. 2:13)

21 [w]And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, [x]made he a woman, and brought her unto the man.

5. Day six: first marriage (Heb. 13:4)

23 And Adam said, [y]This *is* now bone of my bones, and flesh of my flesh: she shall be [z]called Woman, because she was taken out of Man.

● 24 [*a]Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, [a]and were not ashamed.

(Six days' work ended—Gen. 1:3–2:25
Beginning of earth's second perfect
state and habitation)

3

CHAPTER 3

7. Man's failure: temptation and fall (Gen. 3:1-7; Rom. 5:12-21; Jas. 1:13; 1 Jn. 2:15-17; 1 Tim. 2:14)
(1) Doubt of God's Word (Rom. 14:23)

1 Now the [b]serpent was more [c]subtil than any beast of the field which the LORD God had made. And he said unto the woman, [d]Yea, hath God said, [e]Ye shall not eat of every tree of the garden?

(2) Addition to God's Word
(2 Cor. 4:2-4; Rev. 22:18-19)

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

● 3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, [f]neither shall ye touch it, [g]lest ye die.

(3) Contradiction of God's Word
(cp. Gen. 2:17)

4 And the serpent said unto the woman, [h]Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your [i]eyes shall be opened, and [j]ye shall be as [k]gods, [l]knowing good and evil.

(4) Transgression of God's Word
Beginning of earth's second sinful career—
it ends in Rev. 20:7-15

6 And when the woman [m]saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat,

---

1 Be fruitful (1:28)
2 Multiply (1:28)
3 Replenish (1:28; cp. 9:1-2)
4 Exercise dominion and do not give it to another (1:28; 2:15)
5 Refrain from eating of the tree of knowledge of good and evil (2:17)

The last two were broken in Gen. 3. Of the 5 commands only the last would be a source of temptation, cross man's will and arouse his curiosity. The others needed no special warning to cause respect, hence the special penalty attached to the last.

q Adam died the same day he sinned, so this should be understood as a 24 hr. day. The penalty, eternal death, took effect immediately upon the act of disobedience (Rom. 5:12-21).

r God saw that His work was not yet complete in that man was not complete and could not reproduce his kind alone; so, He made a help meet for him to enable him to propagate his kind (1:28; 1 Tim. 2:11-15; 1 Cor. 11:9).

s A help suitable to man intellectually, morally, and physically—as his counterpart.

t See notes, 2:7.

u God sees, discovers, finds out, gets to know certain things in human affairs (6:5-6; 11:5; 18:21; 22:12; 29:31; Ex. 3:4; Dt. 32:19; 2 Ki. 14:26; 2 Chr. 12:7; Isa. 59:15-16; Jonah 3:10). Cp. the same regarding man in 3:6; 8:8; 37:14).

v Man's knowledge, given of God, must have been very extensive, and his language fully developed, for He made no change in Adam's work. No man can do this today after a lifetime of study.

w First anesthesia and major operation. Cp. 15:12; 1 Sam. 26:12; Dan. 8:18.

x Heb. panah, builded, i.e., skillfully formed. Not asah, the ordinary word for made. See ***"Asah—Made" Defined***, p. 77.

y See Eph. 5:28-31.

z Heb. ish shah, fem. of ish, man. It literally means she-man; womb-man; man with the womb; or female-man, because she was taken out of man (v 23; 1 Cor. 11:3-12; 1 Tim. 2:9-15). Woman is said not to have been taken out of man's head to be lorded over by him, nor from his feet to be trampled on him, but from his side to be equal with him, from under his arm to be protected by him, and from near his heart to be loved by him.

*a Mt. 19:5; Mk. 10:7; 1 Cor. 6:16; Eph. 5:31.

a Where there is no sin, there is no shame.

b Heb. nachash, snake. Satan has no power to transform himself into a snake. He is an angel and always will be, though now a fallen angel (Ez. 28:11-17). A literal serpent is involved as a tool of Satan; otherwise, it would be unjust of God to curse it. See ***The Serpent of Eden***, p. 93.

c Heb. aruwm, cunning (usually in a bad sense), crafty (Job 5:12; 15:5). The character of the temptation illustrates craftiness. The method was no doubt agreed upon by Satan and the serpent, as the best to cause the fall of man. There was nothing said at first to awaken suspicion, or to shock the moral sense; merely a sly insinuation calculated to excite a natural curiosity. Then there was a direct lie, combined with just enough truth to give it plausibility (v4-5). Note the 3 steps in the outline of v 1-4, leading to transgression (v 6; Jn. 8:44; 2 Cor 11:3; 1 Tim 2:14).

d Question 1. Next, 3:9.

e Misquoted from 2:16-17.

f Additions to 2:16-17.

g Misquoted from 2:17, implying doubt as to whether the penalty would be executed.

h A direct lie. The first in Scripture (Jn. 8:44).

i Cp. Acts 26:18; 2 Cor. 4:3-4.

j One of Satan's most effective appeals to a human—to make a god of himself.

k Heb. Elohim, plural of Eloah—Gods. See p. 489 of the N.T.

l God knows evil only as He has seen it in rebels. He could not know sin experimentally, for there is no higher law or Being than God.

m 3fold Temptation of Man:
1 Lust of the flesh (v 6; 1 Jn. 2:15-17)
2 Lust of the eyes (v 6; 1 Jn. 2:15-17)
3 The Pride of Life (v 6; 1 Jn. 2:15-17)

and he did eat.

(5) Immediate effects of sin
(Gen. 2:17; Ez. 18:4; Jas. 1:15)

7 And the [*o]eyes of them both were opened, and [*p]they knew that they *were* naked; and [*q]they sewed fig leaves together, and made themselves [*r]aprons.

8. New restoration work begun: first manhunt
(cp. Gen. 4:9; Lk. 15; 19:10)

8 And [*s]they heard the [*t]voice of the LORD God walking in the garden in the [*u]cool of the day: and Adam and his wife [*v]hid themselves from the [*w]presence of the LORD God amongst the trees of the garden.

9. Man on trial: cross-examination
(cp. Gen. 4:9-10; Job 38:1–42:6)

■ 9 And the LORD God [*a]called unto Adam, and said unto him, [*b]Where *art* thou?
10 And [c]he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.
■ 11 And he said, [d]Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I [e]commanded thee that thou shouldest not eat?

[g]thou gavest *to be* [h]with me, [i]she gave me of the tree, and I did [j]eat.
■ 13 And the LORD God said unto the woman, [k]What *is* this *that* thou hast done? And the woman [l]said, The [m]serpent beguiled me, and I did eat.

10. Third or [n]Adamic Covenant: fivefold sentence
(1) Curse upon the serpent

★■14 [o]And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; [p]upon thy belly shalt thou go, and [q]dust shalt thou eat all the days of thy life:

(2) Curse upon Satan

15 And [r]I will put [s]enmity between thee and the woman, and between [t]thy seed and [u]her seed; it shall [v]bruise thy head, and [w]thou shalt bruise his heel.

(3) Curse upon the woman

★■16 [x]Unto the woman he said, I will greatly multiply thy [y]sorrow and thy conception; in sorrow thou shalt bring forth [z]children; and thy [a]desire *shall be* to thy husband, and [b]he shall rule over thee.

---

*n Adam was with her, and therefore without excuse (cp. 1 Tim. 2:14). He should have spoken up and protected his mate and his dominion. See note o, 2:15.

*o A different sight from what was expected (cp. 3:5).

*p Knew before mentally, but now by experience. They lost God-consciousness and gained self-consciousness. They lost the power to do the good, and gained the power to do the evil. Thus, instead of becoming like God, they became unlike Him, in that He has the power to do only good. It is morally impossible for Him to sin. Adam lost that glorious sinlessness and innocent-looking countenance comparable to that of Elohim.

*q What they used for sewing is not stated. Cp. Eccl. 3:7; Job 16:15; Ezek. 13:18.

*r Heb. chagorah, something with which to gird about, as a belt or girdle. Trans. gird (Isa. 32:11); girdle (1 Sam. 18:4; 2 Sam. 18:11; 20:8; 1 Ki. 2:5; Isa. 3:24). Cp. man-made aprons of leaves with God-made coats of skins (v 21). There is no comparison as to warmth, protection, comfort and durability.

*s No doubt they had been expecting God as usual. Now they were guilty and knew not what to do, so tried to hide (v 8).

*t The voice may have had a manifestation of anger, causing fear (v 10; Ps. 29; Rev. 10:4) which also came from a guilty conscience.

*u Wind. In the East a cool breeze comes up in the evening (v 8).

*v An impossible thing (Ps. 139:7-12; Jer. 23:24; Amos 9:2-3). This alone was evidence of guilt.

*w Heb. paneh, the face, presence (4:16; 27:30; 41:46; 45:3).

*a Heb. qara, to call out; address by name (1:5, 8, 10; 2:19; 3:9, 20; 4:17, 25).

*b Question 2. Next, 3:11. Cp. first question in the N.T. (Mt. 2:2).

c 4fold Confession (v 10):
 1 I heard: acknowledgment of God
 2 I was afraid: guilt discovered
 3 I was naked: effect of sin
 4 I hid myself: result of guilt

d Questions 3-4. Next 3:13.

e Gen. 2:16-17; Rom. 5:12-21.

f Covering sin; putting the blame on the woman (Job 31:33; Pr. 28:13). Adam was not deceived (1 Tim. 2:12-15).

g Implying blame on God as well as his wife; i.e., if God had not given him the wife he would not have sinned. Placing blame on others is a trait of the natural man.

h Further proof that Adam was present when his wife was tempted, but did nothing to protect her because he himself wanted to eat (note n, v 6).

i As if he had been forced to take and eat.

j Further confession. Eating caused the first sin. Cp. Lk. 21:34; Phil. 3:19.

44:15; Jn. 18:35.

l It is as natural for woman as for man to blame others. Eve acknowledged eating, but claimed she was not to blame.

m Note b, 3:1; 2 Cor. 11:3; 1 Tim. 2:13-15.

n See ***15 Great Covenants of Scripture***, p. 83.

o 1st prophecy in Gen. (3:14-15. Part has been fulfilled; part is being fulfilled; and part will be fulfilled in all eternity). Next, v16. See ***8fold Prophecy to the Serpent***, p. 93.

p This indicates that the serpent walked upright before the fall (v 14).

q This expresses the utter humiliation of the creature that helped cause the fall of man. Of all the beasts of the field the serpent writhes in the dust (cp. Ps. 72:9; Mic. 7:17). Even in the Millennium the serpent will still bear the curse after it is removed from other animals (Isa. 65:25).

r See ***Law of Double Reference***, p. 93.

s There is a natural enmity between snakes and men, as well as between children of Satan and God (3:15; Mt. 10:34-38; Jn. 15:18-19; Jas. 4:4; 1 Pet. 4:12-19; 1 Jn. 2:15-17; 3:8-12; 4:1-6).

t Mt. 13:38; Jn. 8:44; 1 Jn. 3:8-10.

u See ***The Seed of the Woman***, p. 93.

v Christ shall utterly crush and eternally defeat Satan (Rom. 16:20; Gal. 3:13; Ps. 72:9; Eph. 2:14-18; Col. 2:15; Heb. 2:14; 1 Jn. 3:8; Rev. 11:15; 12:7-12; 19:11–20:10)

w Satan was to inflict only temporary sufferings on Messiah (3:15; Isa. 53; Acts 2:25-26; Heb. 2:14-15; Rev. 1:18).

x 2nd prophecy in Gen. (3:16, fulfilled and being fulfilled). Next, v 17. The curse was not having children, for this was commanded before the fall (1:26-28); but it was in multiplied sorrow and conception (3:16). Children will be born in all eternity after the Millennium (8:22; 9:12; Isa.59:21; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15; 21:24). With the curse removed in the new earth, there should be no pain in childbirth for the coming generations (Rev. 21:3-7).

y Heb. etseb, sorrow (3:16; Ps. 127:2; Pr. 10:22). The words pain and travail are used many times in reference to childbirth (Ps. 48:6; Isa. 13:8; 21:3; 26:17; 54:1; 66:7; Jer. 4:31; 6:24; 22:23; 30:6; 50:43; Rom. 8:22; 1 Th. 5:3; Rev. 12:2).

z Heb. ben, sons, but daughters are included (1:26-28; 3:20; 5:4; 6:1).

a Heb. teshuwqah, longing (4:7; Song 7:10). Your desire shall be subject to your husband, implying perhaps that she had learned her lesson and would consider him in her future actions. Cp. 3:1-6.

b Man is now the head of the woman (1 Cor. 11:3-12; Eph. 5:22, refs.).

✡ ✡ ✡

★ 17 [c]And unto Adam he said, Because thou hast [*d]hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: [*e]cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 [*f]Thorns also and [*g]thistles shall it bring forth to thee; and thou shalt eat the [*h]herb of the field;

19 [*i]In the sweat of thy face shalt thou eat bread, till thou return unto the ground; [*j]for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

11. Faith of Adam; where Cain got his wife (Gen. 5:4; 6:1)

20 And Adam called his wife's name [*k]Eve; [*l]because she was the mother of all living.

12. Divine provision: first shedding of blood pointing to the Redeemer (cp. Gen. 4:3; Heb. 9:22)

21 Unto Adam also and to his wife did the LORD God [a]make coats of skins, and clothed them.

13. Final sentence: end of the first dispensation—Innocence

V. Beginning of the [b]second dispensation—Conscience—1656 years (Gen. 3:22–8:14)

1. Favorable beginning and test

■ 22 ¶ And the LORD God said, Behold, the man is become [c]as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and [d]live for ever:

forth from the garden of Eden, [f]to till the [g]ground from whence he was taken.

24 So he [h]drove out the man; and he [i]placed at the east of the garden of Eden [j]Cherubims, and a [k]flaming [l]sword which turned every way, to [m]keep the [n]way of the tree of life.

4

CHAPTER 4

2. Adam's sons (cp. Gen. 4:25–5:4)

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a [o]man from the LORD.

2 And she again bare his brother Abel. And Abel was a [p]keeper of sheep, but Cain was a [q]tiller of the ground.

3. Failure of Cain: first false religion

3 And in [r]process of time it came to pass, that Cain brought of the [s]fruit of the ground an offering unto the LORD.

■ 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had [t]respect unto Abel and to his offering:

5 But unto Cain and to his offering he had [u]not respect. And Cain was very [v]wroth, and his countenance fell.

4. First religious teacher

■ 6 And the LORD said unto Cain, [w]Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, [x]sin lieth

---

and being fulfilled). Next, 4:12. The curse upon the ground will be removed in the new earth (Rev. 21:1-7; 22:3).

*d See ***2fold Sin of Adam***, p. 93.

*e The curse was not only upon the rational creation, but also upon animals, the ground, and all it produces (3:17-19; Rom. 8:19-23; Rev. 21:4; 22:3).

*f Thorns are a sign of desolation (3:18; Pr. 24:31; Isa. 5:6; 7:24; 34:13). They were used as awls (Job 41:2), fuel (Ps. 58:9; 118:12; Eccl. 7:6), fences (Hos. 2:6; Mic. 7:4), and to make the crown of Christ (Mt. 27:29; Mk. 15:17; Jn. 19:2, 5). Thorns symbolize evils in the heart choking the Word (Mt. 13:7, 22), and human suffering (Num. 33:55; 2 Cor. 12:7).

*g Thistles were noxious plants representing all forms of poisonous weeds that were part of the curse (3:18; Job 31:40; Hos. 10:8). See parables of thistles (2 Ki. 14:9; 2 Chr. 25:18; Mt. 7:16).

*h Heb. eseb, all manner of herbs, vegetation, and fruits (1:11-12, 29-30; 2:5; 3:18; 9:3; Ps. 104:14).

*i See ***Man's Curse***, p. 94.

*j See Gen. 2:7, 19; Eccl. 3:19-21.

*k Heb. Chavvah, live, live-spring. See Acts 17:26.

*l See ***Where Did Cain Get His Wife?***, p. 94.

a From animals that God had taught Adam to offer as sacrifices in looking forward to the promised Redeemer. Cp. 4:1-7; Heb. 9:22.

b See ***7 Dispensations of Man***, p. 86.

c This emphasizes the fact that there is more than one separate and distinct person in the Godhead. See ***The Trinity***, p. 489 of N.T. Become as one of Us in knowing good (Heb. towb, to be good), and evil (Heb. ra, bad, calamity, wretchedness as a result of sin.)

d There must have been an inherent virtue in the tree of life for the purpose of preserving life indefinitely. If man was created to live forever should he not sin, then he lost eternal life in the fall. It is Christ who brings it back to him (2 Tim. 1:10). The tree of life would have caused even sinful man to live forever physically; hence, the action of v 22-24. See notes on 2:9. Cp. Rev. 22:1-3.

e Heb. shalach, to send away, cast out (21:14; 25:6; 28:5; 45:7).

f Heb. abad, to work, serve (2:5; 2 Sam. 9:10; Jer. 27:11).

g See elements of body, pt. (5), col. 3, p. 1028

h Heb. garash, drive out from a possession, expel (4:14; Ex. 2:17; 6:1; 23:28-31; 33:2; 34:11). Could it be that man was loathe to leave and had to be driven?

i Heb. shakan, to place in a tabernacle or to dwell (Dt. 14:23; 16:2, 6, 11; 26:2; Josh. 18:1; Ps. 78:60).

j Heavenly beings (Ez.1:8-28; 8:1-4; 10:1-22)

k Heb. lahat, a blaze, enchantment (Ex. 7:11). See ***Ministers a Flame of Fire***, p. 1050.

l Num. 22:23-31; Josh. 5:13; 2 Sam. 24:16; 1 Chr. 21:12-30; Isa. 37:36.

m See note o, 2:15.

n Heb. derek, a road. No doubt God had made a beautiful way of approach to the tree. Its position in Rev. 2:7; 22:2 may suggest where it was in the garden.

o Daughters were perhaps born before this; hence, special emphasis upon getting a man-child this time. Cp. 6:1.

p Heb. ra'ah, to tend, feed or pasture. It occurs 173 times, trans. feed (Gen. 29:7; 30:31; etc.); shepherd (Gen. 46:34; Ps. 23:1; etc.); herdmen (Gen. 13:7, 8; etc.); pastor (Jer. 10:21;12:10; etc.); and other ways.

q See note f, 3:23, above.

r When they became responsible for acting in personal faith in the coming Seed of the woman who was to bruise the serpent's head and restore man's dominion (see 3:15, note).

s A product of the curse could not remove the curse. In Lev. 27 and Num. 18:12-14 the fruits of the ground were accepted as tithes and offerings to support the ministry; they could not have pictured the atonement at Calvary or been a sin offering (Heb. 9:22).

t Accepted by fire (Lev. 9:24; Judg. 6:21; 1 Ki. 18:38; 1 Chr. 21:26; 2 Chr. 7:1). Accepted because of faith and the right kind of sacrifice (Heb. 9:22).

u Because he brought the wrong sacrifice in self-will and unbelief. No acknowledgment of guilt or of faith in the atonement (Heb. 9:22; 11:4).

v First instance of man's wrath. It was over religion.

w Question 6-8. Next, v 9. Cain's wrath was without excuse, for God still offered to accept the right sacrifice.

x Heb. chatta'th, sin offering (Ex. 30:10; Lev. 4:3; 6:25; 8:2; Ps. 40:6). It was at the door of the tabernacle of worship. Cain was told to offer it as Abel did and he would be accepted.

and thou shalt rule over him.

5. Failure of Cain: first murder (Jn. 8:44)

8 And Cain [y]talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [z]slew him.

6. Failure of Cain: lying (cp. Gen. 3:9; Job 38:1–42:6)

■ 9 ¶ And the LORD [*a]said unto Cain, [*b]Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper?
■ 10 And he said, What hast thou done? [a]the voice of thy brother's [b]blood [c]crieth unto me from the ground.

7. Fourth or [d]Cainic Covenant (Gen. 4:11-15)

(1) Cain sentenced

11 And now *art* thou [e]cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
★ 12 [f]When thou tillest the ground, it shall not henceforth yield unto thee her strength; a [g]fugitive and a [h]vagabond shalt thou be in the earth.

(2) First recorded remorse

13 And Cain said unto the LORD, My [i]punishment *is* greater than I can bear.
14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every [j]one that findeth me shall

(3) Divine intervention (Gen. 3:21)

▲■15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a [k]mark upon Cain, lest any finding him should kill him.

8. First civilization

16 ¶ And Cain went out from the [l]presence of the LORD, and dwelt in the land of [m]Nod, on the east of Eden.
17 And Cain [n]knew his wife; and she conceived, and bare Enoch: and he builded a [o]city, and called the name of the city, after the name of his son, [p]Enoch.

9. Failure of Lamech: first polygamist

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.
19 ¶ And [q]Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

10. First cattle rancher

20 And Adah bare Jabal: he was the [r]father of such as dwell in [s]tents, and *of such as* [t]*have* cattle.

11. First musical instruments

21 And his brother's name *was* Jubal: he was the [u]father of all such as [v]handle the [w]harp and [x]organ.

5:1-32; 6:1-2).

y Religion has always been the greatest cause of wars and bloodshed (Mt. 23:35; Jude 11; 1 Jn. 3:12; Rev. 17:6; 18:24).

z In the open field and in private, the first murder took place. This proves it was premeditated.

*a Perhaps the same day.

*b Questions 9-11. Next, 12:18.

a Mt. 23:35; Heb. 11:4; 12:24.

b Heb. dam, drops of blood. Could this refer to Abel's posterity which was cut off forever by his death? In murder, one not only sins against God and the man he kills (9:6), but also against the murdered man's posterity for eternal generations.

c Heb. tsa'aq, to shriek, cry out in anguish and fear (27:34; 41:55; Ex. 5:15; 8:12; 14:10, 15; 15:25; 17:4; 22:27; Ps. 107:6). Unsuspecting Abel may have cried out thus to God and to Cain. God had compassion; Cain showed no concern (v 9).

d See ***15 Great Covenants of Scripture***, p. 83.

e No death penalty here, because no law against murder yet (Rom 7:7-25; Gal. 3:19-25). First law against murder (9:6). A further curse seems to have been placed on the ground (v 12) and Cain's occupation made much harder than before (v 2).

f 4th prophecy in Gen. (4:12, fulfilled). Next, 6:3.

g Heb. nuwa, to waver, go to and fro. Trans. fugitive in v 12, 14, but elsewhere reel (Isa. 24:20); wander (Num. 32:13; Ps. 59:15; Jer. 14:10; Lam. 4:14-15; Amos 4:8; 8:12); and vagabonds (Ps. 109:10).

h Heb. nuwd, to flee, wander. Trans. elsewhere flee (Ps. 11:1); shaken (1 Ki. 14:15); wandering (Pr. 26:2).

i Heb. avon, perverseness, wrung out of course. Many translate it, "Is mine iniquity too great to be forgiven?"

j By now Adam had been on earth about 130 years (4:25; 5:3). At a very moderate rate of increase there could have been 500,000 people by this time. Cain himself built a city which requires many people (4:17). Every son of man had sons and daughters

k Heb. owth, token, sign. Trans. mark only here; token (9:12-17; 17:11; Ex. 3:12; 12:13; 13:16; Num. 17:10; Dt. 22:15-20; Josh. 2:12; Job 21:29; Ps. 65:8; 86:17; 135:9; Isa. 44:25); sign and signs (1:14; Ex. 4:8-9, 17, 28, 30; 7:3; 8:23; 10:1-2; 13:9; 31:13). The idea is that God gave him a pledge that vengeance would be taken sevenfold on anyone who became his murderer. It was not a physical mark or a change of color. The black branch of the human race did not begin with Cain. All his line perished in the flood (6:8, 18; 7:1). All branches of the race as we know them now, began after Noah (10:1-32).

l Evidently God already had a place or tabernacle of meeting with men where He blessed worshippers (cp. 2 Ki. 13:23; 24:20; Job 1:12; 2:7; Ps. 51:11; 96:6-8).

m Heb. Nod, wandering. So-called because of Cain's wanderings. Supposed by some to be ancient Tartary (eastern Europe and western Asia), or China.

n A Heb. idiom for cohabitation and fatherhood (4:1; 38:26; 1 Sam. 1:19; 1 Ki. 1:4; Mt. 1:25).

o The first city on earth since the destruction of pre-Adamite cities when Lucifer rebelled (Jer. 4:23-26, notes). The antediluvians built cities; invented musical instruments; made songs; danced; forged weapons of war from brass and iron; set boundaries around lands, fortified their cities against beasts and invaders; invented weights and measures; and, in general, lived wicked, licentious lives before God until judgment had to come. People were plunderers and profligates. Cain's leadership as "mayor" of the first city reveals the wickedness of the times (1 Jn. 3:12; Jude 11).

p Not the Enoch of Seth's line who was the 7th from Adam (5:18-24; Jude 14). This Enoch was the 3rd from Adam in Cain's line.

q The 7th from Adam in Cain's line became the first polygamist (v 19) and the second murderer (v 23).

r An idiom for originator or inventor of any new thing.

s Houses were of earlier origin than tents (cp. v 17). Tents were a special invention for the cattle trade which made it necessary to travel from place to place where grass was the best. A wandering life required a movable habitation.

t Heb. miqneh, livestock (Ex. 34:19; Num. 32:16; Eccl. 2:7).

u Inventor and teacher of musical instruments.

v Heb. taphas, manipulate, wield, take hold (Jer. 2:8; 46:9; Ez. 27:29; 38:4).

w Heb. kinnowr, twang (note j, Ps. 33:2).

x Heb. uggab, a breathing or reed instrument (note a, Ps. 150:3).

22 And Zillah, she also bare [y]Tubal-cain, an [z]instructer of every [a]artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

13. Failure of Lamech: second murderer

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, [*a]hearken unto my speech: [*b]for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

14. Failure of Enos: beginning of idolatry

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath [*c]appointed me another seed instead of Abel, whom Cain slew.

26 And to [d]Seth, to him also there was born a son; and he called his name [e]Enos: [f]then began men to call upon the name of the LORD.

5 CHAPTER 5

15. Length of Conscience—1,656 years
(Gen. 5; 7:6; 1 Chr. 1; Lk. 3:36)

(1) Adam: 930 years

1 This *is* the book of the [g]generations of Adam. [h]In the day that God created man, in the likeness of God made he him;

2 [i]Male and female created he them; and [j]blessed them, and called their name [k]Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in [l]his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and [m]he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: [n]and he died.

(2) Seth: 912 years

6 ¶ And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and [o]begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

(3) Enos: 905 years

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

(4) Cainan: 910 years

12 ¶ And [p]Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

(5) Mahalaleel: 895 years

15 ¶ And [+a]Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

(6) Jared: 962 years

18 ¶ And [b]Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

(7) Enoch: 365 years on earth: about 5,310 years in heaven (Heb. 11:5)

21 ¶ And [c]Enoch lived sixty and five years, and begat Methuselah:

---

a great reputation or children would not have been named after him.

z Heb. latash, to hammer out an edge, sharpen, whet. Trans. sharp (Ps. 52:2); sharpen (1 Sam. 13:20); sharpeneth (Job 16:9); and whet (Ps. 7:12).

a Heb. choresh, fabricator, mechanic (1 Chr. 29:5; 2 Chr. 34:11; Isa. 3:3). Tubal-cain was the inventor and teacher of metal arts.

*a First of 153 occurrences of hearken. These two verses are supposed to be an antediluvian song. If so, it is the first on record.

*b Literally, I have slain a man who wounded me, and a young man who hurt me. If God protected Cain by a 7fold pledge who committed willful and premeditated murder, He will protect me 77fold when I have slain a man in self-defense.

*c See ***12 Examples Younger Chosen***, p. 94.

d Seth means substituted.

e Enos means mortal, frail.

f See ***Godly Line, Ungodly Line***, p. 94.

g Heb. toledah (plural only), descent, family history. Here we have the family history of the first man Adam of this race, showing the line through whom the second man Adam, the Seed of the woman, should come into the world. In Gen. 2:4 we have the family history of the heavens and of the earth. In Mt. 1:1-17; Lk. 3:23-38 we have the family history of the second man Adam, Christ. Adam was the youngest man in history to have children (4:1–6:1). The next youngest in this chapter was 65 years old (v 15, 21). See note, 46:21.

h The 6th day (1:24-31; 2:7, 21-25).

i Gen. 1:27; Mt. 19:4; 1 Cor. 11:3-12; 1 Tim. 2:13.

j See note f, 1:28.

k Heb. Adam, red, rosy, flush, ruddy.

l Adam was created in the likeness of God (1:26-28); men are begotten in Adam's likeness (v 3). God's likeness was perfect; Adam's was imperfect and depraved, with the law of sin and death working in and bringing it to ruin (Job 14:4; 25:4; Ps. 14:3; 51:5; Rom. 5:12-21; 1 Cor. 15:39; Eph 2:2-3).

m If Adam had sons and daughters after Seth, then doubtless he also had them after Cain and Abel. One tradition says that Adam had 30 sons and 30 daughters; another says 300 sons and 300 daughters. Adam was contemporary with all of Cain's posterity mentioned in 4:16-24 and all of Seth's down to the 308th year of Enoch and the 243rd year of Methuselah. Thus two men (Adam and Methuselah) lived through the whole Antediluvian Age (v 5, 27). This chapter singles out the human line through whom the Messiah was to come.

n Fulfilling Gen. 2:17; Rom. 5:12-14; 1 Cor. 15:21-22; Heb. 9:27.

o All these generations following Seth were perhaps firstborn sons, as nothing is stated any place to the contrary. It could be that daughters were born in some cases before these sons. And again, it may be in some instances, as in that of Seth, that the boy mentioned was a younger one who took the older one's place in the chosen line. See ***12 Examples Younger Chosen***, p. 94.

p Heb. fixed, possessor (1 Chr. 1:2; Lk. 3:37).

+a Heb. praise of God (1 Chr. 1:2; Lk. 3:37).

b Heb. Yered, to descend or cast down (1 Chr. 1:2; Lk. 3:37). Could it be that his name was prophetical of the casting down or overthrow of the race by the deluge? It is significant that his was the first one after the middle of 10 names from Adam to Noah. At least in the day of his son Enoch, God definitely foretold the deluge as a judgment upon the apostate and corrupt race.

c See ***Enoch***, p. 94.

✡ ✡ ✡

he begat Methuselah three hundred years, and begat sons and daughters:

23 And [*f]all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not; [*g]for God took him.

(8) Methuselah: 969 years

25 ¶ And [*h]Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

(9) Lamech: 777 years

28 ¶ And [*i]Lamech lived an hundred eighty and two years, and [*j]begat a son:

29 And he called his name [*k]Noah, saying, This *same* shall [*l]comfort us concerning our work and toil of our hands, because of the [*m]ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: [n]and he

(10) Noah: 950 years (cp. Gen. 7:6; 9:28)

32 And [o]Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6 CHAPTER 6

16. Sins of angels: fornication to do away with pure Adamite stock (Gen. 6:4; 1 Pet. 3:19; 2 Pet. 2:4; Jude 6-7)

1 And it came to pass, [a]when men began to multiply on the face of the earth, and [b]daughters were born unto them,

2 That the [c]sons of God saw the [d]daughters of men that they *were* [e]fair; and they took them wives of all which they chose.

17. Final failure of Adam

★■ 3 And the LORD [f]said, [g]My spirit shall not always [h]strive with [i]man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

18. Sin of angels: giants before and after the flood (2 Pet. 2:4; Jude 6-7)

4 There were [j]giants in the earth in [k]those days; and [l]also after that, [m]when the sons of

---

*d Heb. halak, to walk up and down, be conversant. Cp. Ex. 2:5; 14:29; Lev. 26:40; Josh. 5:6; 1 Sam. 8:3; 12:2. Enoch and Noah were the only antediluvians who walked with God (5:22; 6:9). Abel, Enoch and Noah are the only ones referred to in the Bible as being godly during this age (4:4; 5:22; 7:1; Lk. 17:26-27; Heb. 11:1-7; 1 Pet. 3:20; 2 Pet. 2:4-5; Jude 14). This walk with God might have been as literal as with Adam (2:19; 3:8).

*e Why not before Methuselah was born? Could it be that something happened at this time that would have turned him to God? It is clear that at this time he did receive a revelation from God, for he named his son Methuselah, which means "when he is dead it (the deluge) shall come." He also foretold the 2nd coming of Christ to destroy the ungodly (Jude 14).

*f That is, all his days on earth at that time. Besides living 365 years on earth, he has now lived about 5,310 years in heaven, making around 5,675 years he has lived without death. He will return as one of the two witnesses of Rev. 11 to complete his earthly life and die (Rev. 11:7), as is appointed unto all men (Heb. 9:27). It is said of each of the others in this chapter that "he died" (v 5, 8, 11, 14, 17, 20, 27, 31), but of Enoch, "he was not, for God took him" (v 24).

*g That is, translated him without dying as in the case of Elijah (2 Ki. 2; Heb. 11:5). His is one of the briefest and most outstanding of biographies—one sentence revealing the history of 365 years, 300 of which were spent believing, being humble and holy, walking with God.

*h The longest earthly life on record. His father still lives in heaven and will again live on earth and die as one of the two witnesses (Rev. 11:3-11). Enoch, therefore, and not Methuselah, is the oldest man that ever lived. All men would have lived forever if man had not sinned. All will live forever physically in the new earth and carry out God's original program (Rev. 21-22, notes).

*i Heb. means destroyer. The 9th from Adam in Seth's line, not Lamech, the 7th from Adam in Cain's line (4:17-24).

*j First time this expression is used since v 3. In both cases something is mentioned in particular for the sons; hence, the different wording.

*k Heb. Noach, rest, comfort. A different Heb. word (No'ah, movement) is used of the Noah in Num. 26:33; 27:1; 36:11; Josh. 17:3. This ark-builder is mentioned in 5:29-32; 6:8-22; 7:1-23; 8:1-20; 9:1-29; 10:1, 32; 1 Chr. 1:4; Isa. 54:9; Ez. 14:14, 20; Mt. 24:37-38; Lk. 3:36; 17:26-27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5.

sole. Cp. 27:42; 37:35; Ps. 23:4; 71:21.

*m See the curse on the ground (3:17-19).

n He died 5 years before the flood.

o To be understood (in round numbers) as about 500 years old, for Noah was 600 years old when the flood came (7:6); and his son Shem was only 100 years old 2 years after the flood (11:10). See ***12 Examples Younger Chosen***, p. 94.

a This history begins again with the time of Adam and ends with Noah as did Gen. 5. Each of chs. 4, 5 and 6 begins with Adam, but only the last two cover the whole Antediluvian Age.

b It seems that daughters were born before sons (v 1; cp. note o, 4:1).

c See ***Sons of God***, p. 94.

d Daughters of men. Heb. sing. the man Adam, therefore, not the daughters of Cain, Seth, or men in general.

e Heb. towb, fair (6:2; 24:16; 26:7; Judg. 15:2; Es. 1:11; Isa. 5:9; Dan. 1:15); beautiful (2 Sam. 11:2); and good (1:4, 10, 12, 18, 21, 25, 31).

f 5th prophecy in Gen. (6:3). Next, 6:7. It was fulfilled in Adam, and gave him 120 more years to live before being cut off. This was given when he was 810 years old, making v 1-2 refer to the 810 years since Adam's creation, and v 4 refer to the days after this to the flood.

g Heb. ruwach, wind, breath, life. Here it is the breath of life, or lives—conscience, life (45:27; Josh. 5:1; Judg. 15:19; Job 27:3; 32:8).

h Heb. duwn, to rule, judge. Trans. strive only here. Elsewhere, judge, judged, judgeth, judgment, contend, execute, and plead. Many versions translate it remain in, i.e., My breath of life will not always remain in the Adam.

i Heb. Adam, with the definite article, the man Adam. The meaning is, "for that he (Adam) is also flesh (as all other men are): yet his (Adam's) days shall be an hundred and twenty years" (v 3). If man is held to be in the plural, meaning all men in general and not Adam in particular, then who else is referred to by the word also? The fact is, the verse reveals that Adam had corrupted his way upon earth as all other flesh had done, and that God, in His mercy, gave him 120 more years in which to repent and conform his life to the will of his Creator. Whether Adam did this or not is not known.

j Heb. nephilim, pl. of nephil, bully, tyrant, giant. Trans. giant only here and in Num. 13:33. Heb. gibbor is trans. giant in Job 16:14; the 17 other occurrences of giant or giants is Heb. rapha. See ***Giants and Sons of God***, p. 90.

k The days of Noah after Adam or before the flood.

l See ***Giants After the Flood***, p. 94.

m See ***Marriage of Sons of God***, p. 94.

* * *

they bare *children* to them, the same *became* mighty men which *were* of old, men of [p]renown.

19. Complete failure of man (Gen. 6:5–8:14)—the cause

5 ¶ And [q]GOD saw that the [r]wickedness of man *was* [s]great in the earth, and *that* every [t]imagination of the thoughts of his heart *was* only evil continually.

20. Judgment ending the second dispensation—Conscience

(1) Judgment purposed

6 And it [u]repented the LORD that he had made man on the earth, and it [v]grieved him at his heart.

★■ 7 And the LORD [w]said, [x]I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

(2) Grace purposed

8 But Noah found [y]grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: Noah was a [z]just man *and* [a]perfect in his [b]generations, *and* Noah walked with God.

10 And Noah begat three sons, [c]Shem, Ham, and Japheth.

(3) Judgment announced

11 The earth also was corrupt before God, and the earth was filled with [d]violence.

behold, it was corrupt; for all flesh had corrupted his way upon the earth.

★■13 [f]And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

(4) The ark of grace: 625 x 104 x 62.5 ft.

● 14 ¶ Make thee an [*a]ark of [*b]gopher wood; [*c]rooms shalt thou make in the ark, and shalt [*d]pitch it within and without with [*e]pitch.

● 15 And this *is the fashion* which thou shalt make it *of:* The [*f]length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

● 16 A [g]window shalt thou make to the ark, and in a [h]cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

(5) Judgment revealed

★ 17 [i]And, behold, I, even I, do bring a flood of waters upon the earth, [j]to destroy [k]all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

▲●18 [l]But with thee will I establish my covenant; and [m]thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

● 19 And of every living thing of all flesh, [*n]two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

---

no daughters of Cain could be on this side of the flood. They were all killed by the flood (6:18; 7:7; 8:18; 9:1; 1 Pet. 3:20).

[o] Women had children by fallen, wicked angels as well as by men. It was not necessary to emphasize having children by men, but having children by angels was something to make special mention of (v 4; Jude 6-7). It was because of this great sin that "it repented the Lord that he had made man on the earth" (6:1-6).

[p] Heb. shem, men of name, honor, and authority (Num. 16:2; Ez. 16:14-15; 34:29; 39:13; Dan. 9:15). The giants became the heroes of Gr. mythology and primitive truth now corrupted by transmission. See ***Giants and Sons of God***, p. 90.

[q] Divine inspection and dissatisfaction. God learns true conditions the same as man (v 5-6; 7:1; 11:5; 18:21; 22:12; 29:31; Ex. 3:4; Dt. 32:19; 2 Ki. 14:26; 2 Chr. 12:7; Isa. 59:15-16; Jonah 3:10). Cp. the same statements regarding men (3:6; 8:8; 37:14).

[r] Heb. ra, bad, evil, wicked (v 5; 39:9; Dt. 13:11; 17:2; Judg. 20:3, 12).

[s] Heb. rab, abundant, full, exceedingly. Cp. 13:16; 18:20; 1 Sam. 12:17.

[t] Heb. yetser, concept, purpose, desire (8:21; Dt. 31:21).

[u] Heb. nacham, to sigh, breathe heavily, and be sorry in the literal sense (Ex. 32:14; Judg. 2:18; 1 Sam. 15:35; 2 Sam. 24:16; Ps. 106:45).

[v] God is capable of all feelings, emotions, and right desires as we are. See note r, Jn. 4:24 and ***God*** in Index.

[w] 6th prophecy in Gen. (6:7, fulfilled). Next, 6:13. The 1st prophecy of the flood.

[x] The divine purpose stated. God had created; now decided to destroy (Rom. 9:11-33).

[y] Heb. chen, favor, grace. Trans. grace 38 times in the O.T., proving grace is not only a N.T. doctrine. Only the fullness of grace came by Christ (Jn. 1:17; 1 Pet. 1:10-12). See 19:19; Ex. 33:12-17; 34:9; Ps. 84:11; Pr. 3:34; Jer. 31:2; Zech. 12:10; Also see ***Grace*** in Index.

[z] See ***9 Just Persons of Scripture***, p. 94.

[a] Heb. tamiym, bodily perfection, not moral; without blemish; pure stock. It is used 46 times of sacrificial animals, which had to be pure and perfect stock. It means that Noah and his family were the only pure Adamites left. All other men were a mixture of angels and men, or giant stock (v 11-12). See ***Giants and Sons of God***, p. 90.

[b] Heb. dor, period of life, or among contemporaries. Not toledoth as at the first part of this verse.

[c] Shem, the middle son, is always mentioned first because it was through him that the Messiah should come. Japheth was the eldest (10:21; 1 Chr. 1:5); Ham, the younger (9:22-24).

[d] Heb. chamac, to maltreat, injustice, cruelty, oppression. Cp. Ps. 55:9; Jer. 6:7; 20:8; Ez. 7:23; 45:9.

[e] Looked—His holiness could not tolerate such wickedness any longer.

[f] 7th prophecy in Gen. (6:13, fulfilled). Next, 6:17-18. See ***12 "I Will's" of God to Noah***, p. 94.

[*a] Heb. tebah, vessel. Used only of this boat (6:14–9:18) and of Moses' ark (Ex. 2:3-5)

[*b] An unknown wood, unless it was the cypress of Assyria which was used in shipbuilding because it was not likely to rot or be eaten by worms.

[*c] Heb. qen, nest, as translated elsewhere (Num. 24:21; Dt. 22:6; 32:11; Job 29:18; 39:27; Ps. 84:3; Pr. 27:8; Isa. 10:14; 16:2; Jer.49:16).

[*d] Heb. kaphar, to cover. The only word for atonement in the O.T. Used 69 times (Ex. 29:33-37; 30:10-16; Lev. 16:6-34; 17:11).

[*e] Heb. kopher, resin, not the pitch or bitumen of Ex. 2:3; Isa. 34:9, which is zepheth.

[*f] See ***The Size of Noah's Ark***, p. 94.

[g] See ***"Window" of the Ark***, p. 94.

[h] The theory of only one small cubit-size window to the ark (in the roof) for the sole purpose of allowing men to look upward to God is unbelievable in view of facts.

[i] 8th prophecy in Gen. (6:17-18, fulfilled). Next, 7:4. The 3rd prophecy of the flood with the additional prediction of the Noahic covenant. See ***15 Great Covenants of Scripture***, p. 83.

[j] The purpose of the flood. Cause given in 6:1-13.

[k] A figure of speech, synecdoche, in which a whole is put for a part. See pt. 1, ***Extent of Antichrist's Reign***, p. 535 of N.T.

[l] Noahic Covenant announced (Gen.9, notes)

[m] This is proof that Noah's sons were grown and married when God told him to make the ark. Shem was only 100 years old 2 years after the flood; so, Noah could not have been 120 years building the ark (note c, 8:18).

[*n] For preservation of species. Cp. 7:2.

after their kind, of every creeping thing of the earth after his kind, two of [p]every *sort* shall come unto thee, to keep *them* alive.

● 21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [q]Thus did Noah; according to all that God commanded him, so did he.

7 CHAPTER 7

(6) Preparation for judgment

●■ 1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I [r]seen [s]righteous before me in this generation.

● 2 Of every [t]clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

● 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

★ 4 [u]For yet seven days, and I will cause it to rain upon the earth [v]forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the [w]flood of waters was upon the earth.

7 ¶ And Noah [x]went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in [a]two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

(7) Judgment executed

10 And it came to pass after [b]seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the [c]great deep broken up, and the [d]windows of heaven were opened.

12 And the [e]rain was upon the earth [f]forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons [g]with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth [h]after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in [i]male and female of all flesh, as God had commanded him: and the LORD [j]shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the [k]face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

20 [l]Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And [m]all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* the [n]breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

---

o After 1,600 years the law of reproduction was still in force (1:11, note).

p Both the clean and the unclean.

q An example of perfect obedience. Cp. 7:5.

r See note q, 6:5.

s Where do you find all the so-called godly line of Seth at this time? How could there be godly men called sons of God if Noah's house was the only righteous one on earth? Thus, we see that there was no remaining godly line of the sons of Seth.

t 7 pairs of clean so that some could be used for sacrifice; 1 pair of the unclean for reproduction (6:19; 7:2). This indicates a knowledge of clean and unclean animals before the law of Moses as in Lev. 11; Dt. 14.

u 9th prophecy in Gen. (7:4, fulfilled). Next, 8:21. The 4th prophecy of the flood with the additional detail that it would come in 7 days.

v No spiritual significance simply because (note, v 12).

w The second universal flood on earth. The first was Lucifer's flood that destroyed all plant and animal life (1:2; Jer. 4:23-26; 2 Pet. 3:5-7).

x Gen. 6:13-15; Pr. 22:3; Mt. 24:38; Lk. 17:27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5.

a Proof that 7 pairs of clean animals entered the ark (v 9 with v 2, 15).

b 11 of the flood dates were sabbaths (7:4, 10; 8:10, 12).

c Gen. 1:2; 49:25; Dt. 33:13; Ps. 104:6.

d Heb. arubbah, means flood-gates (8:2; 2 Ki. 7:2; Eccl. 12:3; Isa. 24:18; 60:8; Mal. 3:10).

e The first and longest rain recorded, but not the first rain otherwise. It rained all through Lucifer's kingdom (Isa. 14:12-14) and from Adam to Noah, for God created clouds to give rain upon the earth (Job 38:9, 22-30).

f The number of days in connection with eleven separate events in Scripture. See ***Forty Days and Nights***, p. 95.

g Eight souls (1 Pet. 3:20; 2 Pet. 2:5).

h After his kind is an eternal law (1:11; 7:14, notes).

i Male and female of all creatures except the fish, which stayed in the seas. Cp. v 22; 6:19.

j A supernatural act is here indicated. God must have likewise opened it 1 yr. and 17 days later (8:16-19). Cp. 7:4, 10-11 with 8:13-14 for this period.

k The same wording is used in 1:2, proving there was a universal flood before Adam (2 Pet. 3:6).

l 31 ft. 3 in. Some doubt that the flood was universal, but v 19 is just as literal as 1:2; Ps. 104:6; 2 Pet. 3:5-7. Evidences of a universal flood are found in all lands. Let it be remembered that the first and chief fundamental principle of interpretation is to take everything as literal unless there is plain evidence that the language is figurative. Let it also be remembered that the earth was one vast block of land and not divided into continents and islands until after the flood. See note, 10:25.

m See pt. 1, ***Extent of Antichrist's Reign***, p. 535 of N.T.

n Heb. neshamah, breath. Occurs 24 times (2:7; 7:22; Dt. 20:16; Josh. 10:40; 11:11, 14; 2 Sam. 22:16; 1 Ki. 15:29; 17:17; Job 4:9; 26:4; 27:3; 32:8; 33:4; 34:14; 37:10; Ps. 18:15; 150:6; Pr. 20:27; Isa. 2:22; 30:33; 42:5; 57:16; Dan. 5:23; 10:17). Breath is distinguished from both soul and spirit. See notes A-U under pt. (14), ***The Doctrine of Man***, p.1028; also the words ***Breath, Soul***, and ***Spirit*** in Index.

✡ ✡ ✡

(8) Judgment finished: end of
dispensation of Conscience

1 And God remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: and [a]God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of [b]Ararat.

5 And the waters decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains [c]seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the [d]window of the ark which he had made:

7 And he sent forth a [e]raven, which went forth [f]to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a [g]dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an [h]olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, [i]the first *day* of the month, the waters were dried up from off the earth: and Noah removed the [j]covering of the ark, and looked, and, behold, the face of the ground was dry.

■ 14 [k]And in the second month, on the seven and twentieth day of the month, was the earth dried.

(End of the second dispensation—Conscience,
Gen. 4:1–8:14)

THE PRESENT AGE: flood to the Millennium
(Gen. 8:15–Rev. 19:21)

VI. Third dispensation: [1]Human Government—
427 years
Flood to the call of Abraham (Gen. 8:15–11:32)
1. Favorable beginning

15 ¶ And God spake unto Noah, saying,

● 16 [m]Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

● 17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may [*a]breed abundantly in the earth, [*b]and be fruitful, and multiply upon the earth.

18 And Noah [*c]went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, [*d]after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every [*e]clean beast, and of every clean fowl, and offered burnt offerings on the [*f]altar.

---

1 Said (6:3-21; 7:1; 8:15, 21; 9:1-17)
2 Saw (6:5; 7:1)
3 Repented (6:6-7)
4 Was grieved (6:6)
5 Determined (6:7, 13, 17-18)
6 Prophesied (6:7, 13, 17-18; 7:4; 8:21-22; 9:6-17, 25-27)
7 Was gracious (6:8)
8 Fellowshipped with man (6:9)
9 Looked (6:12)
10 Made a discovery (6:5, 12; 7:1)
11 Commanded (6:14-22; 7:2-5; 8:16-17; 9:1-17)
12 Gave a plan (6:15-16, 19-21)
13 Made a covenant (6:18; 9:1-17)
14 Saved lives on basis of righteousness (7:1)
15 Exercised foresight (6:18-21; 7:2-4; 9:1-17)
16 Fulfilled prophecy (7:10-12, 19-24)
17 Shut door to the ark (7:16)
18 Made promises (6:17-18; 7:4; 8:21-22; 9:9-17)
19 Fulfilled promises (7:10-12, 19-24)
20 Remembered (8:1)
21 Made wind to pass over earth (8:1)
22 Gave rain (7:12)
23 Stopped rain (8:2)
24 Opened fountains of the deep (7:11)
25 Stopped fountains of the deep (8:2)
26 Smelled (8:21)
27 Thought in His heart (8:21)
28 Vowed to man (8:21-22)
29 Blessed man (9:1)
30 Gave laws (instituted human government (9:1-7)
31 Guaranteed natural laws (8:22)
32 Guaranteed eternal generations of natural people on the earth (8:22; 9:12, 16)
33 Sent destruction to wicked men (7:21)

b In Armenia (2 Ki. 19:37; Isa. 37:38; Jer. 51:27).

c How could Noah see them if there were no openings for light except one small cubit-size window in the roof as is sometimes taught?

d Not tsohar as in 6:16, but challown. This must refer to one of the windows in tsohar or the place for light, which was in each story of the ark.

e Lev. 11:15; 1 Ki. 17:4-6; Job 38:41; Pr. 30:17; Song 5:11; Isa. 34:11; Lk. 12:24.

f Heb. means going forth and returning.

g See ***Dove*** in Index.

h Vegetation and trees were not killed by the months under water. In Lucifer's flood all vegetation was destroyed (Jer. 4:23-26) and had to be created again (1:11-13; 2:5-6, 8-17). This proves the first flood was on earth much longer than Noah's. It also confirms the fact the creation of the heavens, the sun, moon, stars, earth, and the pre-Adamite social system before the 6 days of 1:3–2:25.

i 6 Important Events on This Day:
1 Flood ended (Gen. 8:13)
2 Tabernacle set up (Ex. 40:2)
3 Temple sanctified (2 Chr. 29:17)
4 Return from captivity (Ezra 7:9)
5 Separation from strange wives (Ezra 10:17)
6 Future cleansing of sanctuary (Ez. 45:18)

j Tradition says awnings were hung over the place of light so they could not see the dead.

k Noah in the Ark 1 Year and 17 Days:
1 Before rain began, 7 days (7:10)
2 During rain that began the 17th day of the 2nd month (7:11)
3 Left the ark on the 27th day of the 2nd month of the following year (8:14)

l See ***7 Dispensations of Man***, p. 86.

m 10 commands to Noah:
1 Make an ark (6:14-16)
2 Take animals into ark (6:19-20)
3 Take food for all in the ark (6:21)
4 Enter the ark (7:1-5)
5 Leave the ark (8:16-17)
6 Bring animals out (8:17)
7 Not to eat blood (9:4)
8 Capital punishment for murder (9:5-6)
9 Multiply and replenish the earth (9:1,7)
10 Rule the earth (9:2, 7, 9-17)

*a Only here in Scripture.

*b Gen. 1:22, 28; 8:17; 9:1-7.

*c See ***2 Common Errors***, p. 95.

*d This eternal law has never been broken.

*e See ***Clean*** in Index.

*f See ***Facts About Altars***, p. 95.

✡ ✡ ✡

★■21 And the LORD [g]smelled a sweet savour; and the [h]LORD said in his [i]heart, I will not again curse the ground any more for man's sake; for the [j]imagination of man's heart *is* evil from his youth; [k]neither will I again smite any more every thing living, as I have done.

22 [l]While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

9

CHAPTER 9

3. Fifteenfold test and purpose of Human Government

■ 1 And [m]God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and [n]replenish the earth.

● 2 [o]And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

● 3 [p]Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

● 4 But flesh with the life thereof, *which is* the [q]blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

● 6 Whoso sheddeth man's blood, [r]by man shall his blood be shed: for in the image of God made he man.

● 7 And you, [s]be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

4. Fifth or Noahic Covenant made (Gen. 9:8-17; 8:21-22)

(1) Parties of the covenant

■ 8 ¶ And God spake unto Noah, and to his sons with him, saying,

★ 9 [t]And I, behold, I establish my covenant with you, and with your seed after you;

10 And [a]with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

(2) Terms of the covenant

▲ 11 And I will establish my covenant with you; neither shall all flesh be cut off any more [b]by the waters of a flood; neither shall there [c]any more be a flood to destroy the earth.

(3) Length of the covenant

■ 12 And God said, This *is* the [d]token of the covenant which I make between me and you and every living creature that *is* with you, [e]for perpetual generations:

(4) Sign of the covenant

13 I do [f]set my [*g]bow in the cloud, and it shall be for a token of a covenant between me and the earth.

▲ 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

▲ 15 And I will [*h]remember my covenant,

---

g Heb. ruwach, to breathe, smell. Used of God (8:1; Lev. 26:31); man (27:27; Ex. 30:38); and animals (Job 39:25); and should be understood in the same sense regarding all. God has a body and can therefore smell (note r, Jn. 4:24)

h 10th prophecy in Gen. (8:21-22, fulfilled and being fulfilled). Next, 9:9. It predicted that God would not curse the ground anymore; that He would not destroy every living creature again as He had done; and that there would be eternal planting, harvesting, cold and heat, summer and winter, and day and night on the earth.

i Proof that God has this bodily part—the heart (6:5-6; Jer. 3:15; 7:31. See note r, Jn. 4:24).

j Gen. 6:5-7; Jer. 17:9; Rom. 3:10.

k God totally destroyed pre-Adamites and all animals and vegetation in Lucifer's flood (Jer. 4:23-26); and almost totally destroyed all life in Noah's flood. He will never do so again by water (9:15) or by the fire of 2 Pet. 3:10-13. Natural life on the earth is perpetual (8:22; 9:12,16; pt. 8, p. 542 N.T.)

l 10 Eternal Things of Noahic Covenant:
  1 Earth (Ps. 78:69; 104:5; 119:90; Eccl. 1:4; 2 Pet. 3:13; Rev. 21–22)
  2 All living creatures (8:21; 9:10-16)
  3 Seedtime, planting by men (8:22)
  4 Harvest, reaping by men (8:22)
  5 Cold (8:22; Job 38:22-23, 29)
  6 Summer (8:22; Ps. 74:17)
  7 Winter (8:22; Ps. 74:17)
  8 Day (8:22; Ps. 72:17; 89:29, 36)
  9 Night (8:22; Ps. 89:29, 37)
  10 Generations of natural people (8:22; 9:12, 16; p. 542 of N.T., col. 1, point 8)

m See blessing of God, 1:22, 28.

n Refill (not just fill) the earth, as commanded Adam (1:28), proving a pre-Adamite as well as an Adamite world.

o This states the natural dominion of man over all creatures. If God had not put a fear of man in all animals, they would have destroyed mankind long ago.

mals (Acts 10:12-14; Rom. 14; Col. 2:16; 1 Tim. 4:3-5).

q When God gave man a vegetable diet He retained the tree of knowledge to attest His own supreme lordship and to remind Adam of the conditions of his tenure. Now, with animal food permitted, He likewise retained a portion (the blood) to testify that He alone is the giver of all life (Lev. 3:17; 7:26; 17:10-14; 19:26; Dt. 12:16, 23; 1 Sam. 14:34).

r The death penalty for murder is here commanded by God (v 5-6). His pledge to Cain was a 7fold penalty (4:15), perhaps referring to greater damnation in hell (Mt. 23:14). See ***5 Reasons Murder a Great Crime***, p. 95.

s See Gen. 1:22, 28; 8:17; 9:1.

t 11th prophecy in Gen. (9:9-17 fulfilled and being fulfilled). Next, v 25. It contains the 10fold terms of the Noahic covenant. In the 8th prophecy (6:17-18), given before the ark was begun, we had the first mention of this covenant.

a 4 Parties to the Noahic Covenant:
  1 God (v 8-17)
  2 Noah (v 8, 11-16)
  3 Noah's seed (v 9)
  4 All living creatures (v 10, 12-17)

b Two times the earth has been cursed by a universal flood (1:2; 6:8–8:22; 2 Pet. 3:6). Though the earth will some day be renovated by fire, its inhabitants will not be destroyed (2 Pet. 3:10-13).

c Further proof that the flood was universal. There have been many local floods in all ages, but never another universal flood since Noah's time, nor will there ever be (8:21-22; 9:11, 15).

d See note k, 4:15.

e 2 Great Truths Here:
  1 The eternal pledge between the eternal parties of the eternal covenant (v12-16)
  2 Eternal length of the covenant (for perpetual generations) plainly promising eternal generations of natural people. See ***Generations*** in Index.

f Heb. nathan, grant. Not the first time seen, but the first time assigned as a reminder of the eternal covenant. Cp. Ez. 1:28; Rev. 4:3; 10:1. The rainbow is a natural effect of a natural cause. It always has been and always will be seen where water falls, showers of rain and sunshine exist. The multi-colored semi-circle caused by rays of the sun on drops of water has no doubt been an enjoyable sight since the original creation of clouds, rain and sun. The true meaning here is, As surely as the eternal rainbow is an effect of sunshine and rain, so this earth and natural life shall surely be an eternal effect of God's covenant with all living creatures.

*g Heb. qesheth, a bending. Used of a bow (weapon) 52 times (27:3; 48:22).

*h Lev. 26:42, 45; Dt. 7:9; 1 Ki. 8:23; Lk. 1:72

ing creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

▲ 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the [*i]everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

■ 17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

5. New rulers of creation

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and [*j]Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and [*k]of them was the whole earth overspread.

6. Failure of man in Human Government (Gen. 9:18–11:4)

(1) Failure of Noah

20 And Noah began *to be* an [*l]husbandman, and he planted a [*m]vineyard:

21 And he drank of the wine, and was [*n]drunken; and he was uncovered within his [*o]tent.

(2) Failure of Ham

22 And Ham, the father of Canaan, saw the nakedness of his father, and [*p]told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

(3) Great nations prophecy

24 And Noah awoke from his wine, and knew what [a]his younger son had done unto him.

★ 25 [b]And he [c]said, [d]Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

26 And [e]he said, [f]Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 [g]God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

(4) Death of Noah: 950 years

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: [h]and he died.

10 CHAPTER 10

PARENTHETICAL: generations of the sons of Noah (Gen. 10; 1 Chr. 1)

1. Sons of Japheth (1 Chr. 1:5)

1 Now these *are* the [i]generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born [j]after the flood.

2 [k]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the [l]isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

2. Sons of Ham (1 Chr. 1:8; 4:40; Ps. 78:51; 105:23; 106:22)

6 ¶ And the [m]sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat [n]Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the [o]beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth [p]Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat Sidon his firstborn, and Heth,

---

was an eternal one, and that natural man and all living creatures are to continue on earth forever.

*j This is stated here so that the curse of v 25 can be understood.

*k All colors and types of men came into existence after the flood. All men were one lineage up to this point, for there was only one family line—that of Noah who was of this lineage and in the line of Christ, being mentioned in Lk. 3:36 with his son Shem.

*l 2 Ki. 25:12; Amos 5:16; Zech. 13:5; Mt. 21:33-41; Jn. 15:1; 2 Tim. 2:6; Jas. 5:7.

*m First vineyard mentioned in Scripture.

*n First drunkenness on record.

*o See note s, Gen. 4:20.

*p Breaking the law of parental authority. There are evidences of other laws in Genesis concerning: monogamy (16:1); adultery (20:3-9); priesthood (14:20; 28:22); agreements (21:27); circumcision (17:10); hospitality (18:1-8); fornication (34:7); oaths (21:23); birthright (25:33); anointing oil (28:18); vows (28:20); idolatry (31:32-35); brother's widow (38:8); dowry (34:12); heirs (15:1-6); concubines (16:1-3); and robbery (31:32).

a Referring to Ham. See note c, 6:10.

b 12th prophecy in Gen. (9:25-27, fulfilled and being fulfilled). Next, 12:1-3. The 3 sons of Noah were to produce 3 distinct classes of people. Here we have the 2nd distinct prophecy of Christ who was to come through Shem (Lk. 3:36).

c Prophecy of a servile posterity from Ham (10:6).

d See ***18 Curses of Scripture***, p. 95.

e Prophecy that Shem would be a chosen race and have a peculiar relationship with God. All divine revelation since Shem has come through his line. Christ, after the flesh, descended from him (10:21; 11:10; Lk. 3:23-38).

f See ***16 Examples of Men Blessed***, p. 95.

g Prophecy that Japheth would be the father of great and enlarged nations. His descendants constitute numerous leading nations of civilization.

h Completing the history of Gen. 5. Cp. 5:28-32.

i Heb. toledah, family history (g, 5:1).

j All branches, colors and types of men came into being after the flood (10:1-32; 17:20; 19:34-38; 25:1-34; 36:1-43).

k See ***Sons of Japheth***, p. 95.

l Maritime countries of the Mediterranean (Isa. 42:4, 10; 49:1; 66:19; Jer. 2:10; Ez. 27:3-7, 15, 35; Dan. 11:18).

m See ***Sons of Ham***, p. 95.

n From Heb. marad, to rebel, or "we will rebel." It points to some violent and open rebellion against God. See ***Nimrod***, on p. 96.

o Here we have the beginning of empires among men—not necessarily divine institutions guaranteeing law and order among men, as ordained by God to Noah (Gen. 9), but the achievements of lawless tyrants who taught men to revolt against divine laws and duly constituted authority. The story of Gen. 11 concerns happenings before this portion of Gen. 10 where we have 8 great cities constituting the first 2 empires, Babylon and Assyria (v 10-12).

p The son of Shem (v 22; 1 Chr. 1:17).

* * *

the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

3. Sons of Shem (Gen. 11:10; 1 Chr. 1:17-28; Lk. 3:23-38)

21 ¶ Unto [a]Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The [b]children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto [c]Eber were born two sons: the name of one *was* Peleg; [d]for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, [e]as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the [f]sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

11

CHAPTER 11

(5) Failure of all men (Gen. 6:1-5)

1 And the whole earth was of [g]one language, and of one speech.

2 And it came to pass, as they journeyed [h]from the east, that they found a plain in the land of [i]Shinar; and they dwelt there.

3 And they said one to another, Go to, let us make [j]brick, and [k]burn them throughly. And they had brick for stone, and [l]slime had they for morter.

4 And they said, Go to, let us build us a city and a tower, whose top [m]*may reach* unto heaven; and [n]let us make us a name, lest we be scattered abroad upon the face of the whole earth.

7. Judgment ending the third dispensation— Human Government

5 And the LORD [*a]came down to [*b]see the city and the tower, which the children of men builded.

■ 6 And the LORD said, Behold, the people *is* [*c]one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let [*d]us go down, and there confound their [*e]language, that they may not understand one another's speech.

8 So the LORD [*f]scattered them abroad

---

a Shem, the 2nd son of Noah, was perhaps mentioned last in the table of nations because his seed was to be the important subject of the remainder of the book of Genesis as well as the remainder of the O.T., as the line through whom the Messiah would come (v 21-32; 9:26; 11:10-32; Lk. 3:23-38; Rom. 9:4-5). The whole of Genesis 10 is parenthetical and an introduction to the story of Abraham, Isaac, Jacob, and their seed. Chronologically it should follow Gen. 11:9, but its position here completes the story of Noah's 3 sons of ch. 9 before taking up the story of one son and his descendants in the rest of Genesis. Men were not divided as to tongues and nations until after the event of Gen. 11:1-9; hence, Genesis 10 gives the earliest division of men after the confusion of tongues and before the division of the earth into continents and islands which took place in the days of Peleg (10:25).

b See ***Sons of Shem***, p. 95.

c Heb. eber, across or the opposite side, referring to the other side of Euphrates. From this the word Hebrews is derived (14:13).

d This explains the word Peleg. In his days the earth was divided into continents and islands, after the various nations were scattered abroad on all the one land at the time of the divine judgment of Gen. 11:1-9.

e This is supposed by some to refer to the mountains of Media, and by others to mean southern Arabia; but the exact location is not known.

f In general, we may conclude that Japheth settled in the north, west and east of Europe, and in Asia; that Ham settled in Africa; and that Shem settled in countries surrounding Palestine.

was the original language of the whole earth. It is impressive that it was the one God used to give His revelation of the O.T. to man; and the one Christ used when speaking to Paul, although the Apostle knew the Greek well (Acts 21:40; 22:2; 26:14).

h In the 100 years after the flood, mankind had traveled from Mt. Ararat in Armenia to the east of the Euphrates where they settled.

i Babylonia (14:1; Isa. 11:11; Dan. 1:2; Zech. 5:11)

j First brick making on record. Cp. Ex. 1:14; 5:7, 8, 18-19; 2 Sam. 12:31.

k Bricks in Palestine were sun-dried. Here they burned them to quicken the process. Men are usually in a hurry when in rebellion against God.

l Slime (bitumen) pits are still found in Babylon. The slime used in those days was so tenacious that it is almost impossible, even today, to detach things which are found cemented with it.

m There are no words in the Heb. for may reach, which means there is nothing in the text to suggest that the height was to be as high as heaven. The meaning is that the top would be dedicated to the heavens, with signs of the Zodiac portrayed on it as visible objects to worship. Up to this time the whole race not only had one language, but the idolatrous worshippers had only one form in religion. When God confounded their language they began to disagree on religion and other matters, branching off into sects and parties. See ***Tower of Babel***, p. 96.

n See ***The Last of 5 Decisions***, p. 96.

*a We have many examples of God going from place to place like other persons (3:8; 11:5; 18:1-22, 33; 32:24-32; 35:13; note r, Jn. 4:24).

*b Ex. 3:7, 9, 16; Ps. 14:2. Cp. Gen 6:5, refs.

*c One, in unity (Dt. 6:4, note).

*d Plural pronouns prove plurality of persons in the Godhead. See ***The Trinity***, p. 489 of N.T.

*e Meillet and Cohen in *Languages of the World* list 6,760 tongues and systems of writing. The actual number of languages computed by the French Academy is 2,796. Tongues were confounded in judgment here. They were given as a sign for unbelievers in the church (Isa. 28:11; 1 Cor. 14:21-22).

*f This was done before God split the earth into continents and islands (10:25). The people being scattered "upon the face of all the earth" before it was split explains how the Indians got to the Americas and how various other tribes came to be on certain islands and other remote parts of the earth.

✡ ✡ ✡

they left off to build the city.

9 Therefore is the name of it called [g]Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

8. Length of Human Government: 427 years
Generations of Shem
(Gen. 11:10-32; 1 Chr. 1; Lk. 3)
(1) Shem: 600 years

10 ¶ These *are* the generations of [h]Shem: Shem *was* an [i]hundred years old, and begat Arphaxad two years after the flood:

11 And [j]Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

(2) Arphaxad: 438 years

12 And Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

(3) Salah: 433 years (cp. 1 Chr. 1:17-28)

14 And [k]Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

(4) Eber: 464 years

16 And Eber lived four and thirty years, and begat [l]Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

(5) Peleg: 239 years

18 And Peleg lived thirty years, and begat Reu:

19 And Peleg lived after he begat Reu [m]two hundred and nine years, and begat sons and daughters.

(6) Reu: 239 years

20 And [n]Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

(7) Serug: 230 years

22 And [a]Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

(8) Nahor: 148 years

24 And Nahor lived nine and twenty years, and begat [b]Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

(9) Terah: 205 years

26 And Terah lived seventy years, and begat [c]Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in [d]Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [e]Sarai; and the name of Nahor's wife, [f]Milcah, the daughter of Haran, the father of Milcah, and the father of [*g]Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah [*h]took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto [*i]Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

(End of the third dispensation—Human Government, Gen. 8:15–11:32)

12 CHAPTER 12

*Fourth dispensation: [*j]Promise—430 years*
Abraham to the Exodus of Egypt
(Gen. 12:1–Ex. 12:36)

VII. History of Abraham (Gen. 12:1–25:11)
1. The sixth or Abrahamic Covenant
(Gen. 12:1-3, 7; 13:14-18; 15:1-18; 17:4; 22:15-18; 26:1; 28:3,14)

---

h See ***Sons of Shem***, p. 93.

i Shem was 97 years old when he entered the ark (v 10; 6:11; 8:13), and was grown and married when God told his father to make an ark (6:9-10, 18). Noah, therefore, was not 120 years building the ark.

j Shem was the 3rd generation from Adam to Abraham. Methuselah was contemporary with Adam 243 years (5:1-32); Shem was contemporary with Methuselah 97 years (5:32; 11: 10-11); Abraham was contemporary with Shem 150 years (11:10-32); and Jacob was contemporary with Abraham 15 years. So it can be seen how information could by natural means be passed from Adam to Abraham, Isaac, and Jacob.

k Lk. 3:36 adds Cainan, but this was probably a gloss from the Septuagint and crept into the text. No second Cainan is found in the Heb. anywhere (cp. 1 Chr. 1:18).

l Born 14 years before the happenings of v 9. In his days the events of Gen. 11:1-9 took place, the nations were scattered, and the earth was divided into continents and islands (v 16; 10: 25; 1 Chr. 1:19).

m It will be observed that as time advanced, the length of human life decreased. Before the flood men lived nearly 1,000 years (Gen. 5). The first generations after that lived over 400 years (11:10-17). Later generations lived 200-250 years (11:18-32), and still later ones, about 100-200 years (23:1; 25:7, 17; 35:28; 47:28; 50:22; Dt. 31:2; 34:7).

n Ragau (Lk. 3:35).

a Saruch (Lk. 3:35).

b Thara (Lk. 3:34).

c Here we have the 4th instance of God choosing the younger instead of the elder (see ***12 Examples Younger Chosen***, p. 94). The reason he is mentioned first here is that his history is the subject of this part of Genesis as the father of the Hebrews. Terah was 130 years old when Abraham was born (11:26–12:5).

d Now Mugheir on the western bank of the river Euphrates.

e Mentioned 59 times. Her biography is found in Gen. 11:29-31; 12:1–23:19. Elsewhere referred to in Gen. 24:36; 25:10; 49:31; Isa. 51:2; Rom. 4:19; 9:9; Heb. 11:11; 1 Pet. 3:6. One other person so named (Num. 26:46).

f Mentioned 7 times (11:29; 22:20–24:47). One other person so named (Num. 26:33; 27:1; 36:11; Josh. 17:3).

*g Josephus identifies Iscah as Sarah, but this cannot be as is clear from Gen. 11:27, 29; 14:12; 20:12. Sarah was Abraham's half-sister, not his niece, as in the case of Iscah.

*h It was Abram that had received the call, not Terah (12:1; Acts 7:2).

*i Haran was located in northeast Mesopotamia on the river Belias about 60 miles above its confluence with the river Euphrates. It was a trade center on the route from Nineveh to Carchemish (Ez. 27: 23); and the chief seat of worship of the moon god Sin. Here is where Isaac and Jacob got their wives and where the latter brought up most of his family (24:1–35: 29). See 2 Ki. 19:12; Isa. 37:12; Acts 7:2,4.

*j See ***7 Dispensations of Man***, p. 86.

✡ ✡ ✡

[*l]Get thee out of thy country, [*m]and from thy kindred, and from thy father's house, unto a land that [*n]I will shew thee:

▲ 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and [a]thou shalt be a blessing:

▲ 3 And [b]I will bless them that bless thee, and curse him that curseth thee: [c]and in thee shall all families of the earth be blessed.

2. First sojourn in Canaan (Gen. 13:1)

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* [d]seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and [e]all their substance that they had gathered, and the souls that they had [f]gotten in Haran; and they went forth [g]to go into [h]the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of [i]Sichem, unto the plain of Moreh. And the [j]Canaanite *was* then in the land.

and said, [l]Unto thy seed will I give this land: and there builded [m]he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a [n]mountain on the east of Bethel, and pitched his tent, *having* [o]Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and [p]called upon the name of the LORD.

9 And Abram journeyed, going on still toward the [q]south.

3. Sojourn in Egypt
(1) A coward and deceiver

10 ¶ And there was a [r]famine in the land: and Abram [s]went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a [t]fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

[*k] From Acts 7:2 we learn that God first called Abram before he went to Haran. From Josh. 24:2 we learn that Terah and his family were idolators previous to this call. It was Terah that took Abram and others to go into Canaan. Terah seems to have become converted to Abram's God and desired to flee idolatry and persecution from his neighbors. In this case Abram was not as disobedient as he is generally pictured. Cp. 12:4; 13:14; 31:53. In 12:1-3 God repeats His call to Abram which was first given in Ur of the Chaldees (Acts 7:2).

[*l] 13th prophecy in Gen. (12:1-3, fulfilled and being fulfilled). Next, 12:7. It predicted that Abraham and his seed would be many and be blessed forever, and that all nations would be blessed through Christ, the promised Seed. This is the 3rd prophecy of Christ (3:6-8, 16).

[*m] 14 Commands to Abraham:
1 Get out of your country (12:1; Acts 7:2)
2 Leave your kindred (12:1)
3 Leave your father's house (12:1)
4 Go to a land I will show you (12:1)
5 Arise, walk through the land (13:17)
6 Make a sacrifice to Me (15:9-12)
7 Walk before Me and be perfect (17:1)
8 Keep My covenant (17:9-14)
9 Circumcise all your males (17:10-14)
10 Circumcise on the 8th day (17:12)
11 Call your son's name Isaac (17:19)
12 Obey your wife in this matter (21:12)
13 Offer Isaac as a sacrifice (22:2)
14 Lay not your hand upon Isaac (22:12)

[*n] See ***48 Promises to Abraham***, p. 96.

[a] This has been fulfilled many times and will be eternally fulfilled in the Millennium and New Earth.

[b] The only place in Scripture where this statement is found.

[c] In the Messiah of Abraham's seed all nations will be blessed eternally (Ps. 72:17; Isa. 9:6-7; 35:1-8; Dan. 7:13-27; Mic. 4; Rev. 11:15; 21:1-22:5).

[d] Beginning of the 427 years of the dispensation of Promise. See ***7 Dispensations of Man***, p. 86.

[e] This was so great that it caused the separation of Lot and Abraham (13:7).

[f] This refers to the share of Abraham's inheritance at the death of Terah as well as to the converts he made at Haran who wanted to go along with him to share God's blessings that were promised. There were many slaves, among them at least 318 trained soldiers and their wives and families, besides the many who belonged to Lot (14:14). The 318 were born in Abraham's house of 636 fathers and mothers who no doubt also had other children. All these families together made a great throng, perhaps several thousand.

[g] At this time Abraham may have known the land to which he was going, but at the original call in Ur he did not know (Acts 7:3; Heb. 11:8).

[h] This land was named after Canaan, the son of Ham, whose descendants settled in this place (15:18-21; Josh. 12). The land of Canaan is found 66 times in Scripture, 35 times in Genesis alone. The term is found

Joshua in the O.T., and not once in the N.T.

[i] The place of Abraham's first altar (v 6-7; cp. 33:20; Jn. 4:5; Acts 7:16).

[j] The giants (see ***Giants and Sons of God***, p. 90).

[k] Third of 10 appearances of God to Abram (12:1-3, 7; 13:14; 15:1-21; 17:1-27; 18:1-33; 21:12; 22:1, 15).

[l] 14th prophecy in Gen. (12:7). Next, 13:14. Here we have the first promise that Abraham's seed would be given Canaan. It has been partially fulfilled but will be completely and eternally fulfilled in the Millennium and the New Earth (v 7; 17:8; 9:6-7; Ez. 37:1-28; 47:13-23; 48:1-35; Dan. 7:13-18; Zech. 14; Hos. 3:4-5; Lk. 1:32-33; Acts 15:13-18).

[m] See ***14 Altar Builders of Scripture***, p. 96.

[n] Abraham was the first mountaineer mentioned, of many in Scripture (v 8). Even God dwells in a mountain city (Rev. 14:1-5; 21:16; cp. Isa. 2:2-4). See ***18 Facts About Bible Mountains***, p. 1043.

[o] Heb. Beth-el means house of God. About 20 mi. south of Sichem, and 10 mi. north of Jerusalem. Called Luz (28:17-19; 35:6; 48:3; Josh. 16:2; 18:13; Judg. 1:23).

[p] Abraham is the first man named in Scripture of whom it is recorded that he called upon the name of, or prayed to God (v 8). Abel, Enoch and others prayed, we are sure, but no record of it was made. The men of Gen. 4:26 were idolaters, not men who prayed to God. Cp. 13:4; 26:25; 1 Chr. 4:10; Ps. 99:6; 116:4; Joel 2:32; Acts 2:21.

[q] Heb. the Negeb or hill country south of Judah. Cp. 13:1; 20:1; 24:62; Josh. 11:16; 15:19; Lk. 1:39. Many Bible events took place here.

[r] First of 13 famines in Scripture. Famines were judgments of God. They are mentioned elsewhere in connection with judgments (2 Sam. 24:13; Ps. 105:16; Isa. 51:19; Jer. 14:15; 15:2; 24:10; 27:8; Ez. 5:12; 12:16); and foretold as a sign of the 2nd advent of Christ (Mt. 24:7; Lk. 21:11). Promises during famine (2 Chr. 32:11; Ps. 33:19; 37:19; Rom. 8:35). See ***13 Famines in Scripture***, p. 96.

[s] Abram was to remain in the land. He failed in this test. Jews ever afterward looked to Egypt for help. For this they were rebuked by many prophets (Isa. 30:2; 31:1; 36:6; Jer. 2:36; Ez. 17:15).

[t] Heb. yapheh, beautiful. Said 23 times of women (v 11, 14; 2 Sam. 13:1; 14:27; 1 Ki. 1:3-4; Job 42:15; Pr. 11:22; Song 1:15-16; 4:1, 7; 6:4, 10; Amos 8:13). Sarah was about 65 at this time. (Cp. v 4; 17:1, 17, 24; 21:5).

✡ ✡ ✡

that it may be well with me for thy sake; and my soul shall live because of thee.

(2) God's intervention (cp. Gen. 20)

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the [v]woman was taken into Pharaoh's house.

16 And [w]he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD [x]plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

(3) Abraham's trial: expelled from Egypt

18 And Pharaoh called Abram, and said, [a]What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, [b]She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And [c]Pharaoh commanded *his* men concerning him: and they [d]sent him away, and his wife, and all that he had.

13 CHAPTER 13

4. Second sojourn in Canaan (Gen. 12:4)

1 And Abram [e]went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the [f]south.

2 And Abram *was* very [g]rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Bethel, unto the [h]place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the [i]altar, which he [j]called on the name of the LORD.

5. Abram separates from Lot

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a [k]strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled [l]then in the land.

8 And Abram said unto [m]Lot, [n]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 [o]*Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, [p]before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But [q]the men of Sodom *were* [r]wicked and sinners before the LORD exceedingly.

6. Abrahamic Covenant confirmed

★●■14 ¶ And the LORD said unto Abram, [*a]after that Lot was separated from him, [*b]Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

---

of Abraham in faith. He had already been promised a son by Sarah and nothing could kill him until this was accomplished. He did not want her to lie but to suppress part of the truth. She was actually his half-sister (20:12).

v A woman taken into the harem of a king went through a long period of purification before she was brought to him (Esther 2:12). It was during this time that God intervened and saved Sarah (v 14-20).

w Abraham's conscience no doubt hurt him for taking favors from Pharaoh during this deception period.

x What kind of plagues is not known, but in a similar case the curse was barrenness (Gen. 20). See ***Bible Plagues***, p. 550 of N.T.

a Questions 12-14. Next, 13:9. Cp. 3:13.

b She was a half-sister (20:12).

c Official title of all kings of Egypt until the division of Greece after which they were called Ptolemies.

d This is the first of many times Abraham and his seed were driven from one land to another (v 20; 26:16; Ex. 11:8; 2 Ki. 17:25; Lk. 21:24). See ***Victories, Civil Wars, and Defeats of Israel***, p. 1052.

e Cp. with "went down" in Gen. 12:10.

f See note q, 12:9.

g First recorded rich man. Cp. the last one, Lk. 18:23.

h Back to the starting point. Nothing was gained in leaving Canaan (12:7-8).

i No altar or praying in Egypt recorded.

j See note p, 12:8.

k 7 Steps of Lot Downward:
  1 Strife (v 7). See the cause (v 6)
  2 Beheld Sodom-Gomorrah territory (v 10)
  3 Chose to live there (v 11)
  4 Pitched tent toward Sodom (v 12)
  5 Dwelt in Sodom (14:12)
  6 Sat in the gate (19:1)
  7 Drunkenness (19:33)

l Emphasizing the fact a second time that giants were occupying the land to contest God's claim on it for His people (v 7; 12:6). See ***Giants and Sons of God***, p. 90.

m Lot is mentioned 7 times outside of Gen. 11:27–19:36. He is named as an object lesson to others (Lk. 17:28-32; 2 Pet. 2:7). Whatever may have been his failures at other times, Lot kept himself so clean from the homosexual sins (sodomy) described in Gen. 19 and Rom. 1:24-32 that he is called both just and righteous in 2 Pet. 2:7-8.

n A real sermon on unselfishness. Note the spirit of the 2 men and the consequent results (13:7-13; 14:11-12, 16-24; 18:16–19:38).

o Question 15. Next, 15:2. The same spirit is exhorted in the N.T. (Eph. 4:1-3; Phil. 2:1-4).

p A great contrast before and after the curse on Sodom. It no longer is fruitful.

q This verse shows the nature of Lot's choice. Cp. 19:1-38.

r All homosexuals (sodomites or lesbians) and other perverts are always classed as wicked sinners before the Lord. Their sin is one that God cannot and will not tolerate. He sent judgment upon these sodomite cities as a lesson to others who would be tempted to follow in their sin, and condemned many peoples afterward who did so, promising eternal hell as their reward (18:20; 19:5, 13; Isa. 3:9; Rom. 1:18-32; 2 Pet. 2; Jude 7-19).

*a God may have been waiting for their separation before making known to Abraham this additional revelation regarding the land. If so, this indicates that God wanted him to leave all his kindred and be a separate people. Cp. Num. 23:9. On the other hand, after may imply the time only and not the condition of revelation.

*b 15th prophecy in Gen. (13:14-17). Next, 15:4. The 2nd prophecy of Canaan as an eternal possession for Israel (12:7; 13:14-17; 15:18-21; 17:8; 24:7); and the 2nd prophecy of Abraham's seed being an innumerable people (12:2; 13:16; 15:5; 16:10; 17:2, 4-5, 16, 19; 18:10, 18; 21:12-13, 18; 22:17-18). It is in process of eternal fulfillment (see note b, 12:7).

will I give it, and to thy seed [c]for ever.

▲ 16 And I will make thy seed as the [d]dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

▲●17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

14 CHAPTER 14

7. Abram delivers Lot (cp. Gen. 19:27)
(1) First battle of the vale of Siddim: twelve years of servitude

1 And it came to pass in the days of [e]Amraphel king of Shinar, Arioch king of Ellasar, [f]Chedorlaomer king of Elam, and Tidal king of nations;

2 *That these* made [g]war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, which is the [h]salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

(2) Rebellion: conquest of the giants

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the [i]Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto Elparan, which *is* by the wilderness.

7 And they returned, and came to Enmishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in [j]Hazezontamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in [k]the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

(4) Captivity of Lot

12 And they took Lot, Abram's brother's [a]son, who dwelt in Sodom, and [b]his goods, and departed.

(5) Abram's only war: Battle of Dan

13 ¶ And there came one that had escaped, and told [*c]Abram the [*d]Hebrew; for he dwelt in the plain of Mamre the [*e]Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 And when Abram heard that his brother was taken captive, he armed his [*f]trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto [*g]Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto [*h]Hobah, which *is* on the left hand of [*i]Damascus.

(6) Abram's victory

16 [*j]And he brought back all the goods, and also brought again his brother Lot, and his goods, and [*k]the women also, and the people.

(7) Abram's triumphant return

17 ¶ And the king of Sodom went out to

---

c Israel must be an eternal natural people for this to be true. See ***Generations*** in Index.

d Abraham's Seed Compared to 3 Things:
  1 The dust of the earth in number (13:16)
  2 The stars of heaven in number (15:5; 22:17)
  3 The sand of the sea in number (22:17)

e Supposed to be Hammurabi, king of Babylon, who was a celebrated warrior, builder, and lawgiver of the famous Babylonian Code of Laws regulating courts of justice and daily life of his subjects. See note l, 44:9.

f This king seems to have been the overlord of the others who were allies with him in the war with the kings of v 2, who had served Chedorlaomer for 12 years before their rebellion against him (v 4). Arioch was his sister's son, and Tidal was king of barbarian tribes of the Kurdish mountains.

g First war on record. Many others are mentioned. See ***Victories, Civil Wars, and Defeats of Israel***, p. 1052. Wars are predicted to continue until Christ comes to earth (Mt. 24:4-21; Rev. 6:1-8; 13:4-8; 19:11-21).

h Called the salt sea (v 3; Num. 34:12; Dt. sea of the plain (Dt. 3:17; 4:49; Josh. 3:16); the east sea (Joel 2:20); and the former sea (Zech. 14:8).

i The Rephaims, Zuzims, Emims, and others of v 5-7 were of the greatest giant tribes (Dt. 2:10-11, 20-21; 3:11-13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16). See ***Giants and Sons of God***, p. 90.

j Ancient name of Engedi in Syria. It was a sizable city when Hebron was built (2 Chr. 20:2).

k A valley full of bitumen pits, which was later submerged under the waters of the Dead Sea when Sodom was destroyed by God.

a See Gen. 11:27, 29.

b See Gen. 13:5-7.

*c Changed to Abraham in 17:5.

*d First use of the word Hebrew, from eber, meaning across, or the opposite side. It refers to the other side of the Euphrates in this case. The word is used of Abraham's descendants (v 13; 39:14, 17; 41:12; Ex. 1:15-19; 2:7-11; 21:2; Dt. 15:12; Jer. 34:9-14; Jonah 1:9; Acts 6:1; 2 Cor. 11:22; Phil. 3:5).

*e Descendants of one of the sons of Canaan (10:16). Most powerful of the Canaanite nations. They were to be dispossessed by Abraham's descendants (15:16-21). Here they were confederate with him (v 13). They were the first people to be dispossessed by Israel when coming out of Egypt (Num. 21:21-35; Dt. 3:1-17; cp. Josh. 11).

*f Trained for war because of danger from unfriendly wandering tribes and other enemies. See note f, 12:5.

*g A city marking the northern limit of Israel (Judg. 20:1; 2 Sam. 3:10; 17:11; 24:2, 15; 2 Chr. 30:5). It was originally called Laish (Judg. 18: 7, 29). Here Jeroboam set up an idol (1 Ki. 12:28-29).

*h A place 60 miles northwest of Damascus.

*i Capital of Syria (2 Sam. 8:5; 1 Ki. 11:24; 15: 18-20; 20:1; 2 Ki. 8:28; 10:33; 12:17; 13:3, 24; 14:28; 16:5-9). One of the oldest cities in the world. Tradition says it was built by Abraham or his steward (15:2).

*j Abraham was no warrior by nature, yet through God's help he became a successful conqueror and accomplished a feat equal to Gideon's (Judg. 7). This was one of the exploits of faith (Heb. 11:33-39).

*k This is of special interest as it shows Abraham carried out his attack so quickly that all the wives and daughters were rescued from the licentiousness of the victorious soldiers. Note that besides Lot, these were rescued: all females, all captives, the material goods.

✡ ✡ ✡

of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale.

8. Abram's blessing by Melchizedek: a new revelation

18 And [l]Melchizedek king of [m]Salem brought forth [n]bread and wine: and he *was* the [o]priest of the [p]most high God.

19 And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And [q]blessed be the most high God, which hath delivered thine enemies into thy hand. And [r]he gave him tithes of all.

9. Abram's unselfishness

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, [s]I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That I will not *take* from a [a]thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

15

CHAPTER 15

10. Abrahamic Covenant enlarged
(1) Concerning the seed

▲●■1 After these things [b]the word of the LORD came unto Abram in a [c]vision, saying, [d]Fear not, Abram: I *am* thy [e]shield, *and* thy exceeding great reward.

2 And Abram said, Lord GOD, [f]what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given [g]no seed: and, lo, [h]one born in my house is mine heir.

★■ 4 And, behold, the word of the LORD *came* unto him, [i]saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

▲■ 5 And he brought him forth abroad, and said, [j]Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6 [k]And he believed in the LORD; and he counted it to him for righteousness.

(2) Concerning the land

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, [*l]Lord GOD, whereby shall I know that I shall inherit it?

(3) Concerning the seed

■ 9 And he said unto him, [*m]Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a [*n]deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

★■13 [*o]And he said unto Abram, Know of a surety that thy seed shall be a stranger [*p]in a land *that is* not theirs, and shall serve them; and they shall afflict them [*q]four hundred years;

---

pretations have been given about Melchizedek; but the Bible states very simple facts about him which will give us a clear understanding of the subject, if we will limit ourselves to what is written. See ***Melchizedek—7fold Type of Christ***, p. 96.

[m] The name of ancient Jerusalem (v 18; Ps. 76: 2; 122:3; Heb. 7:1-2). See ***Name of Jerusalem***, p. 96.

[n] These are the emblems of the Lord's Supper, showing that Melchizedek and the patriarchs fully understood the doctrine of atonement (Gal. 3:8; Heb. 4:1-2; 1 Pet. 1:10-12; cp. Lk. 22:14-20; 1 Cor. 11:23-34).

[o] The first use of the word and proves that God has had representatives in all ages. Melchizedek was a Gentile whose priesthood is eternal in Christ (Ps. 110:4; Heb. 5:10; 6:20; 7:1-28). The Aaronic priesthood was temporary (Heb. 7:11-12).

[p] Heb. El-Elyon, Most High God. First occurrence (v 18-22). El signifies Strong, First. It is the title that shows God to be the Mighty One, the First Cause of everything, the possessor of the heavens and earth. It is used 245 times and is connected with some of the attributes of God as: Almighty-God (17:1); Everlasting-God (21:33); Jealous-God (Ex. 20:5); Great-God (Dt. 10:17); Living-God (Josh. 3:10); Merciful-God (Dt. 4:31); Faithful-God (Dt. 7:9); Mighty-God (Dt. 7:21). In Dt. 32:4 it is connected with truth, justice, righteousness, and perfection. El-Elyon is always used to refer to the highest Sovereign of the heavens and earth. Cp. Lk. 1:76; Acts 17:24.

[q] This is the first instance of praising God in Scripture (v 19). Cp. this with the last time (Rev. 19:1-10).

[r] First example of paying tithes (v 20). See ***The Doctrine of Tithing***, p. 61 of N.T.

[s] A mode of appealing to God and calling Him to witness any transaction. It was a way of taking a solemn oath. Cp. Isa. 62:8; Dan. 12:7; Rev. 10:5-6.

[a] Whatever the original saying meant, it is clear that Abraham refused the smallest part of what belonged to another. His allies could take what was customary but he would have nothing but the food that had been eaten (v 23-24).

[b] First occurrence of 245 times in the O.T. and 13 times in the N.T. Only twice in Genesis (15:1, 4). It is found 112 times in Jeremiah and Ezekiel alone referring to the word from God to them.

[c] See ***21 Men Who Had Visions From God***, p. 97.

[d] See ***Fear*** in the Index.

[e] Dt. 33:29; Ps. 84:11; 91:4; Pr. 30:5.

[f] Question 16. Next, 15:8.

[g] This was before Ishmael (16:15), Isaac (21:1- 8), and other sons by Keturah were born (25:1-6).

[h] Referring to Eliezer of v 2.

[i] 16th prophecy in Gen. (15:4-5). Next, v 13. This is the 3rd prophecy of Abraham's seed being great in number. It is in process of fulfillment.

[j] Note Abraham's 4 "Look's":
  1 Over the earth (13:14)
  2 Toward heaven (15:5)
  3 At Jehovah (18:2)
  4 At a substitute (22:13)

[k] Rom. 4:3, 6; Gal. 3:6; Jas. 2:23.

[*l] Question 17. Next, 16:8. A natural question. Cp. Judg. 6:17; 1 Ki. 13:3-5; 2 Ki. 20:8.

[*m] Cp. the Mosaic offerings (Lev. 1:3, 10, 14; 3:1, 7, 12; 4:14, 23, 28, 32; 5:6-7).

[*n] So as to isolate Abraham's mind entirely from earthly scenes, and to bring him into a wholly yielded state. God alone was seen and heard, and Abraham's thoughts were filled with the subject to the exclusion of all else. Thus, the Abrahamic covenant had a vividness and reality which made it indelibly impressive.

[*o] 17th prophecy in Gen. (15:13-16). Next, v 18. See ***Sojourners***, p. 97.

[*p] Ex. 1-2; Ps. 105:13-43; Acts 7:6.

[*q] The 400 years date from Isaac's confirmation as the heir and seed of Abraham. He had no official seed until then (Acts 7:6). See length of ***Dispensation of Promise***, p. 88.

serve, [r]will I judge: and afterward shall they come out with [s]great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good [a]old age.

16 But in the [b]fourth generation they shall come hither again: for [c]the iniquity of the Amorites *is* not yet full.

(4) The torch of worship

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a [d]burning lamp that passed between those pieces.

(5) Concerning the land

★■18 In the same day the LORD made a covenant with Abram, saying, [e]Unto thy seed have I given [f]this land, from the river of Egypt unto the great river, the river Euphrates:
19 The Kenites, and the Kenizzites, and the Kadmonites,
20 And the Hittites, and the Perizzites, and the Rephaims,
21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

16

CHAPTER 16

11. Sarai's plan to help God fulfill His word
(1) Unbelief and impatience

1 Now Sarai Abram's wife [g]bare him no children: and she had an [h]handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may [i]obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt [j]ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

(2) Result: family trouble

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: [k]I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai [l]dealt hardly with her, she fled from her face.

(3) Seventh or [m]Hagaric Covenant (Gen. 16:7-14; 17:20; 21:17; 25:12)

7 ¶ And the [n]angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
■ 8 And he said, [o]Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
●■ 9 And the angel of the LORD said unto her, [p]Return to thy mistress, and submit thyself under her hands.
★▲■10 And the angel of the LORD said unto her, [*a]I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
▲■11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and [*b]shalt call his name [*c]Ishmael; because the LORD hath heard thy affliction.
12 And he will be a [*d]wild man; his hand *will be* [*e]against every man, and every man's hand against him; and he shall dwell in the [*f]presence of all his brethren.
13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, [*g]Have I also here looked after him that seeth me?
14 Wherefore the well was called [*h]Beerlahairoi; behold, *it is* between Kadesh and Bered.

(4) Birth of Ishmael (Gen. 25:12)

15 ¶ And Hagar bare Abram a son: and Abram [*i]called his son's name, which Hagar bare, Ishmael.

---

r This refers to the plagues of Ex. 7-14.
s See Ex. 12:35-36.
a Abraham lived 175 years (25:7).
b Levi, Kohath, Amram, Moses (1 Chr. 6:1-3).
c This refers to the sins of the Canaanites who were to be destroyed. See ***13 Sins of Canaanites***, p. 97.
d A flaming torch or a burning lamp was an emblem of the Divine Presence. In the East it was a custom to light a torch when making a covenant or in celebration of a marriage, to symbolize the fire of destruction if the agreement should be broken. Cp. Mt. 25:1-13.
e 18th prophecy in Gen. (15:18-21). Next, 16: 10. The 3rd prophecy of Abraham's seed possessing Canaan. In process of eternal fulfillment.
f It was never fully occupied, even in the prosperous reigns of David and Solomon. It will be fully occupied by Israel in the Millennium (Ez. 47:13–48:29).

h Bondmaid (21:9-12; Gal. 4:22-24).
i Heb. banah, be built by her (30:3, 6; Ex. 21:4). According to existing civil laws children of slaves belonged to the master and such a practice was perfectly legal.
j This was when Abraham was 86 years old, or 14 years before Isaac was born (16:16). Cp. Rom. 4:17-22; Heb. 11:11-12. After this Abraham had 8 known sons (16:16; 21:1-8; 25:1-2) and a number of unnamed sons by concubines (25:6).
k This was the policy of Sarah, not Abraham, yet he got the blame. She was angry to see that he let Hagar go unpunished for her insolent and ungrateful conduct toward her mistress (v 8).
l Heb. ʽanah, afflicted her. Law forbad Sarah to sell her under such circumstances. She could only lay tasks upon her and make her life miserable. These Hagar fled from.
m See ***15 Great Covenants of Scripture***, p. 83.
n See 104 Appearances of Angels, Heb. 13;2.
o Questions 18-19. Next, v 13.
p God not only raises questions, but offers a solution for them. He always asks men to do the best thing, though it may be the hardest to do. Hagar did submit, but was cast out of Abraham's home when Ishmael was about 19 years old (21:1-21). This is the event referred to in the allegory of Gal. 4:21-31 which proves that the law of Moses has been abolished, that the old covenant has been cast out, and that the new covenant has now taken the place of the old. See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.
*a 19th prophecy in Gen. (16:10-12). Next, 17:2. This is the first prophecy of Ishmael being a great nation and at enmity with others. Still in process of fulfillment.
*b There were 7 persons named before birth. See note i, Mt. 1:21.
*c Meaning, whom God hears (v 11). His biography is in Gen. 16:11–25:18; 1 Chr. 1:29. One other person named Ishmael (2 Ki. 25:25; Jer. 40:14; 41:1-18).
*d Heb. pereh, running wild. Here it refers to man. Used 10 times of wild asses (Job 6:5; 11:12; 24:5; 39:5; Ps. 104:11; Isa. 32:14; Jer. 2:24; 14: 6; Hos. 8:9).
*e True today after 4,000 years. Cp. Isa. 21:13; Jer. 3:2; Ezra 8:31.
*f Especially with Midianites, their half-brothers (25:1-4; 37:28; Judg. 8:22-24; cp. Gen. 25:18).
*g Question 20. Next, 17:17.
*h Meaning, Do I live after seeing God? or the well of living after seeing. Cp. 32:30. It was a custom among Egyptians to give names to each of the gods, indicating their offices and attributes. It was natural for Hagar to give this title of honor to the One who appeared to her in her distress.
*i Abraham got this name from Hagar who got it from God (v 10-12).

years old, when Hagar bare Ishmael to Abram.

17 CHAPTER 17

12. Abram's new revelation (cp. Gen. 14:18)

■ 1 And when Abram was ninety years [k]old and nine, the LORD [l]appeared to Abram, and said unto him, I *am* the [m]Almighty God; [n]walk before me, and be thou perfect.

★▲ 2 [o]And I will make my covenant between me and thee, and will multiply thee exceedingly.

■ 3 And Abram [p]fell on his face: and God talked with him, saying,

13. Abram's name changed

★▲ 4 [q]As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

▲ 5 Neither shall thy name any more be called Abram, but thy name shall be [r]Abraham; for a father of many nations have I made thee.

14. Abrahamic Covenant enlarged

▲ 6 And I will make thee exceeding fruitful, and I will make [s]nations of thee, and kings shall come out of thee.

▲ 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an [t]everlasting covenant, [u]to be a God unto thee, and to thy seed after thee.

▲ 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for [v]an everlasting possession; and I will be their God.

15. Sign of the covenant

shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

● 10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

● 11 And ye shall circumcise the flesh of your foreskin; and it shall be a [b]token of the covenant betwixt me and you.

● 12 And he that is eight days old shall be circumcised among you, [c]every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

● 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an [d]everlasting covenant.

● 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be [e]cut off from his people; he hath broken my covenant.

16. Eighth or [f]Sarahic Covenant
(Gen. 17:15-19; 18:9-15)

★●■15 ¶ [g]And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but [h]Sarah *shall* her name *be*.

▲ 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, [i]Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, [*j]O that Ishmael might live before thee!

★▲■19 And God said, [*k]Sarah thy wife shall

---

k The 24th year in Canaan (12:4).

l 5th appearance to Abraham (note k, 12:7).

m Heb. El Shaddai, Almighty God. It is found 218 times. El signifies Strong One and Shaddai, the Breasted One. This pictures God as the Strong-Nourisher, Strength-Giver, Satisfier, and All-Bountiful, the Supplier of the needs of His people. Its first occurrence here reveals God as the Fruitful-One who was to multiply Abraham abundantly; the Life-Giver who was to restore life to Abraham and Sarah who were as good as dead, as far as offspring was concerned. Through Him, they were to have furture offspring as the dust (13:16), as the stars (15:5), and as the sand in number (22:17).

n The standard of holiness and perfection was no higher under the Abrahamic covenant than it is under the new covenant. If God could help Abraham to be perfect, could He not also help believers in Christ today to be the same? According to Scripture, the state of perfection and holiness required by God is not explained away by the theory that all saved men are sinners and sin every day. See Lk. 1:74-75; Rom. 6:1-23; 8:1-13; 12:1-2; 1 Cor. 1:18-30; 3:16-17; 6:9-20; 9:27; 2 Cor. 5:17-21; 6:14-18; 7:1; Gal. 5:16-26; Eph. 4:22-24; Col. 3:5-10; 2 Tim. 2; Tit. 2:11-14; Heb. 12:14; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-4, 18. Abraham had the same gospel we have (Gal. 3:8; Rom. 4).

o 20th prophecy in Gen. (17:2, fulfilled and being fulfilled). Next, v 4.

p 3 Kinds of Prostrations in Scripture:
  1 From being overpowered by God's presence (15:12-17; Dt. 9:18, 25; Judg. 13:20; Ez. 1:28; 3:23; 43:3; 44:4; Dan. 8:17; 10:5-19; Mt. 17:6; Acts 9:4; 10:10; Rev. 1:17)
  2 Voluntary prostrations in prayer (17:3, 17; Lev. 9:24; Num. 14:5; 16:4, 22, 45; 20:6; 22:31; Dt. 9:18, 25; Josh. 5:14; 7:6; 1 Ki. 18:39; Lk. 17:16; Rev. 5:8, 14; 7:11; 11:16)
  3 Prostrations under burdens of prayer (Josh. 7:6; Mt. 26:39; Mk. 3:11; 5:22; 7:25; 14:35; Lk. 5:12; Jn. 11:32)

q 21st prophecy in Gen. (17:4-8, fulfilled and being fulfilled). Next, v 15.

r Abram means exalted father; whereas, Abraham means father of a multitude.

s Abraham was the progenitor of Israelites, Ishmaelites, Midianites, Edomites, and other Arabians (17:20; 25:1-3, 24-27). See note a, 35:11.

t His natural generations must continue forever, else there could not be an everlasting covenant with them. See ***Generations*** in Index.

u A fulfillment of Gen. 9:26.

v The land for them as an everlasting possession could not be possible if his seed were not eternal. See ***Generations*** in the index.

a The Abrahamic covenant is generally held to be unconditional, but this is an error. God would not and could not fulfill such wonderful promises with any people while in rebellion (v 9-10). See ***210 Plain Laws and Warnings***, p. 497 of N.T.

b See note k, 4:15.

c 3 Classes to Be Circumcised (v 12):
  1 All male children of Israelites
  2 All male servants and children
  3 All males of foreigners in Israel

d The 2nd of 3 times the Abrahamic covenant is declared to be eternal (v 7, 13, 19).

e Cut off by death. So used 145 times (9:11; Ex. 12:15, 19; 31:14; Lev. 7:20, 21, 25, 27; Ps. 101:5; Isa. 53:8; Dan. 9:26; Zech. 14:2; Mal. 2:12). The manner of death is not stated. One was simply under the sentence of death if he willfully neglected the sign of the covenant. It is evident that the letter of the law was not carried out, for children were not circumcised in the wilderness (Josh. 5:2-10).

f See ***15 Great Covenants of Scripture***, p.83.

g 22nd prophecy in Gen. (17:15-16, fulfilled and being fulfilled). Next, v 19.

h Sarah means queen of princes or mother of princes and is the feminine of Sar, a prince. Sarai means princely.

i Questions 21-22. Next, 18:9. The joy Abraham had on this occasion is referred to by Jesus (Jn. 8:56).

*j Abraham was concerned about Ishmael when he learned that he was excluded from the plan of God in bringing the Messiah into the world. God assured him of His plan for Ishmael as in v 20-21.

*k 23rd prophecy in Gen. (17:19-21, fulfilled). Next, 18:10.

his name [*m]Isaac: [*n]and I will establish my covenant with him for an everlasting covenant, *and* [*o]with his seed after him.

17. Hagaric Covenant enlarged

▲ 20 And as for Ishmael, I have heard thee: Behold, [*p]I have blessed him, and will make him fruitful, and will multiply him exceedingly; [q]twelve princes shall he beget, and I will make him a great nation.

▲ 21 But [r]my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the [s]next year.

22 And he left off talking with him, and God [t]went up from Abraham.

18. Abrahamic Covenant sealed

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was [a]circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* [b]thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

18

CHAPTER 18

19. Divine Visitor
(1) Appearance of God to Abraham

1 And the LORD appeared unto him in the plains of [c]Mamre: and he sat in the tent

2 And he lift up his eyes and looked, and, lo, [d]three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

(2) The reception

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and [e]wash your feet, and rest yourselves under the tree:

■ 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And [f]they said, So do, as thou hast said.

(3) The dinner

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three [g]measures of fine meal, knead *it*, and make [h]cakes upon the hearth.

7 And Abraham [i]ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took [j]butter, and milk, and the calf which he had dressed, and set *it* before them; and he [k]stood by them under the tree, and [l]they did eat.

(4) The conversation: Sarahic Covenant confirmed

■ 9 ¶ And they said unto him, [m]Where *is* Sarah thy wife? And he said, Behold, in the tent.

★▲■10 [n]And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. [o]And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* [p]old *and*

---

*l Second of 7 persons named before birth (note i, Mt. 1:21).

*m Isaac means laughter. It is noticeable that both Abraham (v 17) and Sarah laughed when they heard the announcement concerning the birth of Isaac (18:12-15).

*n This was fulfilled in Isaac (26:2-4).

*o This was fulfilled in Jacob (28:12-15); in David (2 Sam. 7); and in Christ (Isa. 42:6; 49: 8; Heb. 8:6).

*p The terms of the Hagaric covenant were stated to Hagar (16:10-12; 21:18); to Abraham (17:20-21; 21:13); but not to Ishmael.

q This was fulfilled in the 12 sons of Ishmael (25:12-19; 1 Chr. 1:29-31).

r See Gen. 26:2-4.

s This was fulfilled in Gen. 21.

t See ***44 Appearances of God***, p. 92.

a Circumcision, which was a part of the Abrahamic covenant, was a sign of the promised Redeemer out of the loins of Abraham, and of His works for all who wished to put off the sins of the flesh and serve God as new creatures. The word circumcision came to be used as synonymous with Jews (Rom. 3:30; 4:9; Gal. 2:9). Since Christ came circumcision avails nothing (Gal. 5:6; Col. 3:11). Christian circumcision is in the heart or spirit and not in the flesh (Rom. 2:28-29; 1 Cor. 7:19; Phil. 3:3; Col. 2:11)

b It is said that Ishmaelites and Arabians still circumcise, in the 13th year.

time of Gen. 13:18 and continued to live here until he "journeyed from thence" as in 20:1. It was customary to sit under the door-flap for shade and to rest and eat at noon when the sun was the hottest and the heat very oppressive.

d God and 2 angels (18:2, 13-14, 17, 20; 19:1, 15), called men in 18:16, 22; 19:5, 10, 12, 16.

e A common practice to this day because of sandals being worn (v 4; 43:24; Lk. 7:44). The kind of shoes worn by God and the 2 angels is not stated; but they had feet to wash, the same as men of earth.

f God and the angels not only agreed to wait until the dinner was prepared, but they did eat (v 8; cp. Ex. 24:9-11; Ps. 78:25).

g Heb. ceah, about 1 ½ pecks (1 Sam. 25:18; 1 Ki. 18:32; 2 Ki. 7:1, 16, 18). The 3 measures were about 1 bushel and ½ peck, and were perhaps enough for only one meal, for Abraham had many servants in his household. All present actually saw God and the angels, proving further that men have seen God with the natural eyes.

h Cakes are mentioned 38 times (Ex. 12:39; Lev. 7:12; 24:5; 1 Ki. 17:12-13; 19:6; Jer. 7:18).

i Such speedy hospitality was common in the East (v 2, 6). It was also a common practice to bow as Abraham did (v 2-3).

j Heb. chemah, curdled milk, cheese, butter (v 8; Dt. 32:14; Pr. 30:33; Isa. 7:15-22).

k It is said that an Arab chief never eats with his guests. He generally stands by while they eat, as if enjoying his own hospitality. This was Abraham's custom as in v 8.

l God and angels eat even in heaven, so why not on earth? (Ex. 24:11; Ps. 78:25; Lk. 22:16, 18, 30; 24:30, 43; Acts 10:41; Heb. 13:2). What could this mean other than what it says? One of the great promises of Christ to His disciples, to be fulfilled after their bodies have been resurrected and glorified, pertains to their eating. Lk. 22:30 says, "That ye may eat and drink at my table in my kingdom."

m Question 23. Next, 18:12. Cp. 4:9.

n 24th prophecy in Gen. (18:10, fulfilled). Next, v 14. This is the 8th prophecy concerning Abraham's seed. It was fulfilled the following year in the birth of Isaac (21:1-8).

o This Proves 2 Things:
  1 That women did not eat with the men guests in that day
  2 That when Sarah heard her name mentioned she arose and stood in the doorway of her tent apartment and looked at God and the angels as they were talking to Abraham

p Abraham was 99 years old and Sarah 89, for when Isaac was born the next year Abraham was 100 and Sarah 90 years old (17:17; 21:5).

✡ ✡ ✡

Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, [a]After I am waxed old shall I have pleasure, my [b]lord being old also?

■ 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

★ 14 [c]Is any thing too hard for the LORD? [d]At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

■ 15 Then Sarah [e]denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

(5) The departure

16 ¶ And the men [f]rose up from thence, [g]and looked toward Sodom: and Abraham [h]went with them to bring them on the way.

★■17 [i]And the LORD said, [j]Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 [k]For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

■ 20 And the LORD said, [l]Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and [m]see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men [n]turned their faces from thence, and went toward Sodom: but Abraham

(6) Abraham the intercessor

23 ¶ And Abraham [o]drew near, and said, [p]Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

■ 26 And the LORD said, [*q]If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

■ 29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

■ 30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

■ 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

■ 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And

---

also passed the productive age which was no doubt later in life than the time customary with women of today (Heb. 11:11).

a Questions 24-26. Next, v 17.

b Heb. adon, ruler, master, possessor, proprietor, or lord. It occurs 30 times of God, the first time in Ex. 23:17. Here it is used of man. Cp. 1 Pet. 3:6.

c Num. 11:23; 2 Ki. 4:16; Jer. 32:17.

d 25th prophecy in Gen. (18:14, fulfilled). Next, v 17. The 9th prophecy of Abraham having seed of Sarah.

e Sarah was perhaps afraid that God would change His mind about the son. Instead of rebuking her for the lie, He only corrected her.

f This proves again that God and angels have bodies capable of sitting, standing, looking, eating, walking and other bodily action.

g The purpose of this earthly visit of God and the 2 angels was to see if Sodom was as wicked as God's scouts had reported to Him (v 20-21). On the way to accomplish this mission they visited their friend, Abraham. Now, arising from eating, they looked toward Sodom.

h This further emphasizes the literalness of this story and is more proof that God is a real person with a body that can perform acts stated of Him and the angels in this chapter. Abraham simply walked with his guests toward Sodom, which was a matter of courtesy and not that he needed to show God the way.

i 26th prophecy of Gen. (18:17-19; v 17-18 fulfilled; v 19 unfulfilled). Next, 21:12. The 10th prophecy of Abraham's seed and the 4th distinct prophecy of all nations being blessed through Christ (3:15). The prediction of the seed of Abraham keeping God's laws has never been completely fulfilled, but will be in the Millennium and in the New Earth forever.

j Question 27. Next, v 23. God's secrets are revealed to His friends (Ps. 84:11; Jn. 15:15; Jas. 2:23).

k I have foreknown and chosen Abraham that he should be the depository of the truth, and that he should teach his children the way of religion and godliness, so that the promises made to him should be fulfilled.

l God judges sin in everybody and metes out the right penalty for sin, even to His own sons, whether angels (Mt. 25:41; 2 Pet. 2:4; Jude 6- 7; Rev. 20:10) or men (Gen. 2:17; Ex. 32:32-33; Ez. 18:20-26; Rom. 6:14-23; 8:12-13; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; Col. 3:6-10).

m Here we have another proof that God receives knowledge of true conditions and becomes acquainted with existing facts.

n This plainly teaches that God, as well as men and angels, is limited to one place as far as the body is concerned. The doctrine of the omnipresence of God can be proved, but not His omnibody. In His body He goes from place to place like other persons (v 21; 11:5-9; 17:22; 18:33; 35:13; etc.). Abraham stood yet before the bodily presence of God, but not before the bodily presence of the 2 angels because they went to Sodom and were no longer bodily present (v 22; 19:1).

o He came closer to God's body and plead with Him as with any other friend (v 23-33).

p Questions 28-31. Next, 19:5. Here we have the first example of intercession in Scripture, but not the first prayer. Notice how he plead with God for mercy on others, giving reasons for his requests.

*q Here God was giving Abraham a lesson and showing him that He was just and merciful, and that in His moral government of the world the principle of justice was ever paramount. Hence, Sodom must be punished, and that punishment ever afterwards would be a lesson to Abraham and his seed. The place of this lesson was Mamre beside Hebron, which lies in a valley near the southern end of the mountain chain of Judah. From Hebron there is a rapid descent of 4200 ft. to the Dead Sea. Sodom was situated near the Dead Sea about 26 mi. southeast of Mamre, at a place now covered by the sea. Abraham could see the plain and cities from the mountain top. The 2 angels had gone on, while Abraham stood yet before God to intercede. When he was finished God went His way, and Abraham went back to Mamre, returning the next day to see the destruction (v 33; 19:27).

* * *

33 And the LORD [a]went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

19 CHAPTER 19

20. Destruction of Sodom
(1) Lot and the angels

1 And there came two angels to Sodom at even; and [b]Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but [c]we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and [d]they did eat.

(2) Lot and the mob

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people [e]from every quarter:

5 And they called unto Lot, and said unto him, [f]Where *are* the men which came in to thee this night? bring them out unto us, [g]that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 Behold now, [h]I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal [i]worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

(3) The angels and the mob

10 But the men put forth their hand, and [*a]pulled Lot into the house to them, and shut to the door.

11 And they [*b]smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

(4) Lot and the angels

12 ¶ And the men said unto Lot, [*c]Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, [*d]because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

(5) Lot and sons-in-law

14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. [*e]But he seemed as one that mocked unto his sons in law.

(6) Eight angelic commands

● 15 ¶ And when the morning arose, then the angels hastened Lot, saying, [*f]Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

16 And while [*g]he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

● 17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee,

---

a The Lord went His way and Abraham returned to his place (v 33). Two friends had walked and talked together and now they were parting. Cp. Ex. 33:11 where it says "the Lord spake unto Moses face to face, as a man speaketh unto his friend."

b Lot is not mentioned from the time he chose the plain in 13:10-13 until now, but briefly, in 14:12, 16, when Abraham rescued Lot and all his goods. Here he is in the gate which, in an Eastern town, was a place of public resort. The chiefs usually gave judgment here. Lot, seeing the strangers enter town, felt obligated, in accordance with patriarchal laws of hospitality, to invite them in and care for their needs.

c In many warm climates it was the custom of some to abide in the streets, or open air.

d Second time they did eat (v 3; 18:8).

e In Eastern cities there were different quarters where people lived separated by nation, religion, or occupation (Isa. 47:15; 56:11; Jer. 37:21).

f Question 32. Next, v 12.

g Sodomy forbidden (Ex. 22:19; Lev. 18:22; 20:13; Dt. 23:17; 1 Cor. 6:9-10; 1 Tim. Rom. 1:18-32).

h Oriental hospitality guaranteed protection to guests with the life if necessary, but such an offer as this was more sinful than violating the rules of hospitality.

i They intended to commit sodomy with Lot if they could not have the angels (v 9).

*a That angels are spirits is clear from Ps. 104:4; Heb. 1:13-14; and that angels have spirit bodies is clear from this record which shows that they have hands which they can use to lay hold of human bodies. God is a Spirit, too (Jn. 4:24); and He likewise has a spirit body capable of personal acts like the bodies of other persons (note r, Jn.4:24).

*b First case of blindness, see ***9 Cases of Blindness***, p. 97.

*c Question 33. Next, 19:20. There is no record of Lot having sons, as suggested by the angel (v 12). If so, they chose to remain in Sodom, indicating they were homosexuals as were all the other men in the city. That his sons-in-law chose to remain is clear (v 14). It seems that they were only espoused to his 2 daughters and had not yet entered into marriage relationship with them. Verse 8 says of the daughters: "which have not known (had relationship with) man." If the sons-in-law had entered into the final marriage contract, then they perhaps lived with Lot's daughters in name only. This is done among sodomites or homosexuals as is stated in Rom. 1:27 which says, "the men, leaving the natural use of the woman, burned in their lust one toward another; men with men . . ."

That Lot had no sons and only 2 daughters is plainly indicated in v 30-31 where one is called the firstborn and the other the younger (cp. 29:26). The terms his two daughters (v 30) and both the daughters of Lot (v 36) also emphasize this. We learn from the question of the angels (v 12) that the knowledge of angels is limited, for if they had infinite knowledge they would have known that Lot did not have sons.

*d It is found to be as wicked as reported by Our scouts (18:21).

*e These men responded to Lot's warning much the same way the scoffers of 2 Pet. 3:3-4 are predicted to receive teaching about Christ's coming, in the last days.

*f See ***8 Commands of the Angels***, p. 97.

*g A conflict between faith and sight. Lot did not refuse to obey, yet lingered before he did obey. He was brought forcibly out and warned to escape to the mountain; yet he entreated for a city of refuge in the plains. His prayer was heard and the city spared. Its name was formerly Bela (14:2, 8), now changed to Zoar which means little, in commemoration of his plea for mercy (v 22). Lot chose the plain and went into Sodom a prosperous man—with herdsmen, cattle and riches. Notice how emptyhanded he came out.

the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I [h]cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, ([+h]*is* it not a little one?) and my soul shall live.

▲ 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

● 22 Haste thee, escape thither; for [i]I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

(7) Destruction of Sodom

23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

24 [a]Then the LORD [b]rained upon Sodom and upon Gomorrah brimstone and fire [c]from the LORD out of heaven;

25 And he [d]overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

(8) Lot's wife (Lk. 17:32)

26 ¶ But his wife [e]looked back from behind him, and she became a pillar of salt.

(9) Abraham's second deliverance of Lot (Gen. 14:1)

27 ¶ And Abraham [f]gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up [g]as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God [*h]remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And [*i]Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he [j]dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, [k]Our father *is* old, and *there is* [l]not a man in the earth to come in unto us after the manner of all the earth:

32 Come, [m]let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

(11) Lot's shameful end (cp. Gen. 13:5)

33 [n]And they made their father drink wine that night: and the firstborn went in, and [o]lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name [p]Moab: the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name [*a]Benammi: the same *is* the father of the children of Ammon unto this day.

20

CHAPTER 20

21. Sojourn in Gerar (cp. Gen. 12:10-20)

(1) Coward and deceiver

1 And Abraham journeyed from thence toward [*b]the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and Abimelech king of Gerar sent, and took Sarah.

---

to dwell there, so finally escaped to the mountain. Seeing the destruction of the other cities made him fearful that the same would happen to Zoar (v 30).

+h Question 34. Next, 20:4.

i An example of man hindering and delaying the work of God. The incapacity is not from lack of power, but of will. The purpose of mercy must precede that of judgment.

a When Lot entered Zoar God destroyed the other cities of the plain. Zoar was spared in answer to Lot's prayer (v 18-22). Abraham's intercession of 18:23-33 was no doubt the first reason God had for sparing the city; and his prayer for the saving of at least 10 persons was abundantly answered. Zoar continued for many centuries, not because of prayer only, but no doubt also because it was not as ripe for judgment as the other cities. See Dt. 34:3; Isa. 15:5; Jer. 48:34.

b Dt. 29:23; Ps. 11:6; Isa. 13:19; Jer. 49:18; 50: 40; Ez. 16:48-49; Amos 4:11; Zeph. 2:9; Mt. 11:23; Lk. 17:29; 2 Pet. 2:6; Jude 6-7.

c A clear example of more than one person in the Godhead, and also of the Bible teaching more than one Jehovah. The Heb. for Lord here is Jehovah. One Jehovah on earth rained fire and brimstone from another Jehovah in heaven (v 24). Scores of times the phrase the angel of (from) the Lord (Jehovah) is used, and it is clear from the scriptures that this angel is both Lord (Jehovah) and God (16:7-11; 22:1- 16; Ex. 14:19-31; Num. 22:22-35; Judg. 2:1-4; 6:11-24; 13:2-25; Zech. 1:9-19; 3:1-6; 12:8; etc; cp. Acts 7:30-38). The literal meaning is that one Jehovah sends another Jehovah as His messenger. See note, Ex. 6:3; ***The Trinity***, p. 489 N.T.

d Note the extent of the overthrow—cities, all the plain, all the inhabitants, all vegetation (v 25).

e Willful disobedience to God's Word, showing to what extent they had become attached to the world (v 17; Lk. 17:32; cp. Pr. 14:14; Heb. 10:38)

f See 18:33

g Recent researches verify and throw much light on every detail of this account.

*h Another proof of an answer to Abraham's prayer. Lot was delivered because Abraham prayed (18:23-33).

*i Lot finally had to obey the original command of the angel (v 17).

j See ***10 Examples of Cave-Dwellers***, p. 97.

k He is not likely to remarry and if he did so, we should be too old for his sons to marry.

l Not a man of our own family and kindred to marry. They were afraid to marry the men of Zoar who had been marked for destruction along with Sodom, for homosexuality.

m They no doubt had seen many made drunk by others in the drinking places of Sodom.

n Having lived in a city where they were surrounded by wickedness of the vilest kind, the daughters now betrayed the confidence of their own father who had one time chosen such a place for their home.

o See ***10 Cases of Incest in Scripture***, p. 97.

p Heb. Mowab, from my father.

*a Heb. Ben-ammiy, son of my people (cp. Hos. 2: 1). Begotten in shame both sons had a shameful history (Num. 22–24; Dt. 2:9, 19; Judg. 3; 11; 1 Sam. 11; 2 Sam. 8; 10). Both were cursed (Dt. 23:3; Neh.13:1, 23-25; Isa.11:14; Zeph. 2)

*b The 2nd time he journeyed from north to south (v 1; 12:9). Twice he journeyed south to north (13:1, 3).

✡ ✡ ✡

■ 3 But God came to Abimelech in a [c]dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, Lord, [d]wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency of my hands have I done this.

■ 6 And God said unto him in a [e]dream, Yea, I know that thou didst this in the integrity of thy [f]heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

● 7 Now therefore restore the man *his* wife; for he *is* a [g]prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

(3) Abraham on trial (cp. Gen. 12:18)

9 Then Abimelech called Abraham, and [h]said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

(4) Abraham's defense

11 And Abraham said, [i]Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, [a]when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

(5) The verdict (cp. Gen. 12:14)

and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, [*c]I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a [*d]covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

(6) First miracle of bodily healing (cp. Ex. 15:26)

17 ¶ So Abraham prayed unto God: and God [*e]healed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

21 CHAPTER 21

22. Birth of Isaac (1 Chr. 1:28; Mt. 1:2; Lk. 3:34)

1 And the LORD [*f]visited Sarah as he had said, and the LORD did unto Sarah [*g]as he had spoken.

2 For Sarah [*h]conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [*i]Isaac.

4 And Abraham circumcised his son Isaac being [j]eight days old, [k]as God had commanded him.

5 And Abraham was an [l]hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, [m]Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great [n]feast the *same* day that Isaac was weaned.

23. The bondwoman cast out

9 ¶ And Sarah saw the [o]son of Hagar the Egyptian, which she had born unto Abraham, [p]mocking.

---

c See ***14 Dreamers of Scripture***, p. 97.

d Questions 35-36. Next, v 9.

e Generally, dreams are vain images of the imagination which come through much business or overeating (Job 20:8; Eccl. 5:3; Ps. 126:1; Dt. 13:1-5; Jude 8). However, God has revealed things in dreams many times. See ***34 Dreams of Scripture***, note m, Dan. 4:5, p. 1452.

f The word heart is found 946 times in Scripture.

6 Ways "Heart" Is Used in Scripture:

1 The physical pump (1Sam. 25:37; Pr.14: 30)
2 Soul affections (Dt. 19:6; 20:8; 28:47; Ps. 4:7; 13:2; etc.)
3 The conscience (1 Sam. 24:5; Job 27:6)
4 Human nature (Jer. 17:9; Mk. 7:20-23)
5 The mind (Ex. 35:5, 35; Dt. 29:4; 1 Ki. 3:9; 4: 29; Isa. 14:13; Rom. 10:6)
6 The center of anything (Ex. 15:8; Mt. 12:40). See ***50 Kinds of Hearts***, p. 97.

g See ***Prophet*** in Index.

h Questions 37-39. Next, 21:7.

i What a poor excuse for a man who had been promised complete protection and blessing from God! If he had believed God he would have known that nothing could hurt him until he had received the full blessings promised in the Abrahamic covenant.

a The verb is in the plural and the passage should read "the Gods they caused me to wander." Thus the doctrine of the Trinity is again proved. See ***The Trinity***, p. 489 of N.T.

b Official title of the kings of Gerar, like Pharaoh in Egypt. He appears to have been a man of virtue and a true worshipper of God (21:22- 32; 26:1-31). Also the name of a son of Gideon (Judg. 8:31; 2 Sam. 11:21).

*c Note the irony in this reproof (v 16). God heard Abraham in spite of his distrust, groundless suspicion of the Gerarites, and his plan of misconduct (v 13). Counting that a piece of silver was 64¢ the 1,000 pieces amounted to $640.

*d The idea here is: I have given your brother 1,000 pieces of silver ($640) to buy you a veil to conceal your beauty so that no stranger will covet you, because you are another man's wife. In other words: Speak the truth, not only a part of the truth; tell the whole and say not only he is your brother, but that he is also your husband.

*e First physical healing recorded in answer to prayer. See ***Healing*** in Index.

*f God renewed her youth so that she could bear a child and nurse him (v 1-2).

*g See 17:15; 18:9.

*h Acts 7:8; Rom. 9:9; Gal. 4:22; Heb. 11:11.

*i Heb. laughter (17:19, 21; 21:6-7). His biography (21:1–28:13; 35:12-20). Mentioned 132 times; 65 times apart from the passages here listed. A type of Christ (Gen. 22) and of believers (Gal. 4:28-29). See Rom. 9:7, 10; Heb. 11:9-20; Jas. 2:21.

j See notes, 17:12, 25.

k See 17:1, 12, 24-25.

l See 17:1, 17, 24.

m Question 40. Next, v 17.

n A weaning feast was always customary. See Lev. 23 for religious feasts. See ***34 Secular Feasts in Scripture***, p. 97.

o See 16:1, 15; Gal. 4:21-31.

p See Neh. 2:19; 4:1; Gal. 4:29; Heb. 11:36.

✡ ✡ ✡

[q]Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was [r]very grievous in Abraham's sight because of his son.

★●■12 ¶ And God said unto Abraham, [a]Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for [b]in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a [c]nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a [d]bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and [e]wept.

24. Hagaric Covenant confirmed

■ 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, [f]What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

★●18 [g]Arise, lift up the lad, and hold him in thine hand; for I will make him a [h]great nation.

19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was [i]with the lad; and he [j]grew, and dwelt in the [k]wilderness, and became an [l]archer.

21 [m]And he dwelt in the wilderness of

the land of Egypt.

25. Covenant with Abimelech

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, [o]God *is* with thee in all that thou doest:

23 Now therefore [p]swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had [*q]violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a [*a]covenant.

28 And Abraham set [*b]seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [*c]What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place [*d]Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the [*e]Philistines.

33 ¶ And *Abraham* planted a grove in Beersheba, and called there on the name of the LORD, the [*f]everlasting God.

34 And Abraham sojourned in the Philis-

---

r See 17:18.

a 27th prophecy in Gen. (21:12-13, fulfilled). Next, v 18. The 5th prophecy concerning Christ (v 12 with Gal. 3:6-8, 16); and another prediction of Ishmael's greatness.

b Rom. 9:7; Gal. 3:16; Heb. 11:18. 5 years had passed since the event of v 2, and 30 years had passed since that of 12:4.

c See v 18; 17:20-21.

d Made of skins (note h, Mt. 9:17). It was the custom in Egypt for the women to carry burdens on the shoulder, and for men to carry them on the head. To this day women carry water skins on the shoulder (24:15).

e One of the most touching incidents of Scripture. Though called a child, Ishmael was at least 19 years old (17:1, 25; 21:5, 8). In the country south of Beersheba, fountains were almost unknown and wells were rare. Only those who really knew the country could find the wells, for the policy of the wandering tribes was to conceal their watering places from strangers. Abraham knew that Hagar's own people were not far distant so she could find refuge. She knew the desert but got lost through sorrow. The purpose of the casting out of Hagar and Ishmael, from God's standpoint, was to keep the Messiah's line separated, and to illustrate vividly how the law of Moses was to be abolished and done away (2 Cor. 6:5-18) and cast out (Gal. 4:21-31). See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

f Question 41. Next, v 29.

g 28th prophecy in Gen. (21:18, fulfilled). Next, 22:8. The Arabs are still today a great nation and figure prominently in world affairs.

h See 17:20-21; 21:13.

i When God is with one he is in safe hands; he will succeed. Cp. 39:2, 21; Judg. 6:12; Jn. 3:2; Acts 10:38.

j Cp. 21:8; Lk. 1:80; 2:40, 52.

k Found 305 times. It is generally used of a place not cultivated, but left for pasture and natural growth. Not necessarily a forsaken place without cities or inhabitants (Isa. 14:17; 40:3; 42:11; Mt. 3:1; 15:33; Acts 7:30; Rev. 12:6).

l See ***14 Examples of Archery***, p. 98.

m Paran was the name of a mountain and a wilderness from Mt. Sinai north (v 21; Num. 10:12; 12:16; 13:3, 26; Dt. 1:1; 33:2; 1 Sam. 25:1; 1 Ki. 11:18; Hab. 3:3).

n Hagar was an Egyptian given to Sarah by Pharaoh (12:16-20; 16:3). Thus, the Ishmaelites were of Egyptian stock.

o It was not the wealth of Abraham that convinced these men, but the supernatural healings of 20:17-18. In view of these miracles it could be seen how he was also blessed materially (cp. 28:3-4, 13-15; 30:27- 34; 39:2-6, 21-23).

p See notes on swearing r 40-3; b 568-1.

*q See 26:15-22; 29:8; Ex. 2:15-17.

*a See ***22 Man-Made Covenants of Scripture***, p. 98.

*b By today's prices, about $140 worth of lambs.

*c Question 42. Next, 22:7.

*d Heb. well of the sevenfold oath, referring to the 7 lambs that were a witness of the oath (21: 28-30). It was near the south border of Canaan (26:31-33; Josh. 15:28; Judg. 20:1; 2 Sam. 17:11; 1 Ki. 4:25).

*e This word is found 250 times in Scripture. Philistines came from Mizraim, the son of Ham (10:6, 13-14). They became the bitter enemies of Israel from the conquest of Canaan until the Babylonian captivity. They are mentioned mainly in Judges, 1 and 2 Samuel, and 1 Chronicles; in fact, only 43 times outside of these books.

*f Heb. El Olam, the Everlasting God. Olam is trans. everlasting 63 times; ever 272 times; evermore 15 times; perpetual 22 times; and eternal 1 time. Every time it means unending, whether used of covenants, posessions, hills, mercy, God or other subjects. El Olam is the name of God expressing His eternal Being as well as His authorship of all eternal things, plans, and purposes in the universe. See ***Olam—Everlasting***, p. 1253.

* * *

26. Abraham's great trial
(1) The supreme test

■ 1 And it came to pass after these things, that God did [g]tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*.

●■ 2 And he said, Take now thy son, thine [h]only *son* Isaac, whom thou lovest, and get thee into the land of [i]Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

(2) The journey to Mount Moriah, perhaps Calvary

3 ¶ And Abraham [j]rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then [k]on the third day Abraham lifted up his eyes, and saw the place afar off.

(3) Abraham's faith in Isaac's resurrection (Heb. 11:17-19)

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, [l]and come again to you.

(4) Abraham's faith and works (Jas. 2:20-24)

6 And Abraham took the wood of the burnt offering, and [m]laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

(5) Abraham's faith in a substitute

ther, and said, My father: and he said, Here *am* I, my son. And he said, [a]Behold the fire and the wood: but where *is* the lamb for a burnt offering?

★ 8 And Abraham said, [b]My son, [c]God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and [d]bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

(6) Divine satisfaction: Abraham's faith rewarded

■ 11 And the angel of the LORD called unto him out of heaven, and said, [e]Abraham, Abraham: and he said, Here *am* I.

●■12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: [f]for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

(7) The Divine provision

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering [*g]in the stead of his son.

14 And Abraham called the name of that place [*h]Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

(8) Abrahamic Covenant enlarged (Gen. 12:1-3, refs.)

■ 15 ¶ And [*i]the angel of the LORD called unto Abraham out of heaven the second time,

★ 16 And said, [*j]By myself have I [*k]sworn,

---

g Heb. nacah, to test, prove. No inducement to sin is implied (Ex. 15:25; 16:4; 20:20; Dt. 8:2, 16; 2 Sam. 22:31; 2 Chr. 9:1; 32:31; Ps. 26:2; Pr. 17:3; Heb. 11:17; 1 Pet. 1:7; cp. Jas. 1:12-13)

h Only son of promise or covenant, of Sarah, and the only one left, Ishmael having gone some years before (21:9-10). His other sons were not yet born (25:1-6).

i The land of Moriah means all the mountains of Jerusalem—Calvary, Zion, Olives, Moriah, and others. Calvary is the highest peak and it was perhaps on this mount that Isaac was offered as a type of Christ. All that is stated here is upon one of the mountains which God would show him (v 2). Calvary would be the choice for the type or figure (Heb. 11:19), as well as the reality (Lk. 23:33).

j The early rising, saddling, cleaving the wood, and going 3 days' journey to slay his only son of promise proves his deliberate and complete obedience. Traveling early was customary on account of the heat. A saddle was a piece of cloth thrown over the backs of the animals. No ancient nation had saddles and stirrups as we know them. Camel and pack saddles were different and had to be tied on.

k See the third day in 31:22; 34:25; Ex. 19:11; Lev. 7:17; Num. 19:12; Esther 5:1; Hos. 6:2; Mt. 16:21; 27:64; Lk. 13:32; 24:21; 1 Cor. 15:4.

l An evidence of his faith (Heb. 11:17-19).

m Cp. Isa. 53:6; Lk. 24:26-27; Jn. 19:17; 1 Pet. 2: 24; 3:18.

ings such a question would produce.

b 29th prophecy in Gen. (22:8, fulfilled). Next, v 16. The first prophecy of Abraham the prophet (20:7). He spoke prophetically of God's Lamb (Jn. 29), and of the crucifixion of Christ (1 Pet. 1:19-23; 2:24; Rev. 5:5-10). This is the 6th prophecy of Christ as typified in Isaac and his substitute (22:8-14).

c Here again, we see Abraham's faith. He could not fully comprehend the object of God's command, but he had the fullest confidence in His wisdom, love and providential care for both himself and Isaac. See Heb. 11:17-19. See ***7 Consecrations of Abraham***, p. 98.

d There is no hint of any struggle on the part of Isaac (Jn. 10:17).

e See ***10 Double-Callings of Names***, p. 98.

f Here God confirmed what He thought about Abraham, as stated in Gen. 18:19. As a free moral agent Abraham could have disappointed the Lord, but testing him made it possible to say, Now I know. God limits His own attributes to conform to His plan for free moral agents. This makes Him no less omniscient; but makes it possible for Him to respect the will of man. Thus, God does not plan man's choices or acts, but holds him responsible for them should he choose and act contrary to the best good of all.

*g Here we have the doctrine of substitution by example. As the ram became a substitute for Isaac, to spare his life, so Christ became a substitute for all men, dying in their place so that they might go free from eternal death and hell should they desire to accept Him as their sacrifice (Isa. 53; Mt. 20:28; Jn. 6:51; 10:11-18; 11:50-52; 15:13; Rom. 4:25; 5:6-8; 14:15; 1 Cor. 15:3; 2 Cor. 5:14-21; Gal. 1:4; 2: 20; Heb. 2:9-18; 5:9; 9:15-28; 10:10; 1 Pet. 2: 21-24; 3:18; 4:1). All the animal sacrifices of the O.T. portrayed Christ paying the sin penalty in our stead. That the experience of Abraham with Isaac and the ram prefigured the work of Christ is clear from Heb. 11:17-19.

*h Meaning, the Lord will provide. See ***16 Jehovah Titles***, p. 77.

*i Another example of God appearing as the angel of (from) Jehovah. This is one of the divine persons of the Trinity. He is called the Lord, Jehovah (v 16). This is proof that there is more than one Jehovah. The angel of Jehovah is one person, and Jehovah who sent Him is another (cp. 19:24, note).

*j 30th prophecy in Gen. (22:16-18, fulfilled and will yet be fulfilled). Next, 24:6.

*k See ***36 Examples of Oaths***, p. 98. Also, see ***14 Oaths of God in Scripture***, N.T. p. 451, ***God Still Swears That***, N.T. p. 451.

✡ ✡ ✡

this thing, and hast not withheld thy son, thine only *son:*

▲ 17 [m]That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

▲ 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

(9) The return journey

19 So Abraham returned unto his [n]young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

PARENTHETICAL: family of Nahor—introduction to Rebekah (Gen. 24)

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, [o]she hath also born children unto thy brother [p]Nahor;

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

23 CHAPTER 23

27. Death and burial of Sarah

(1) Age and death

1 And Sarah was an [a]hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in [b]Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham [c]came to mourn for Sarah, and to weep for her.

(2) Selection of a buryingplace

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a [d]stranger and a sojourner with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and [f]intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of [g]Machpelah, which he hath, which *is* in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

(3) Cave of Machpelah and field bought for $256

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: [h]the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* [*a]four hundred shekels of silver; [*b]what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and [*c]Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of sil-

---

1 Because you have done this thing
2 Because you have not withheld your only son (v 16)
3 Because you have obeyed My voice (v18)

m 5fold Blessing for 3fold Obedience:
1 I will bless you (v 17)
2 I will multiply you as stars (v 17)
3 I will multiply you as sand (v 17)
4 Your seed shall be victorious (v 17)
5 All nations will be blessed through your seed (v18)

n Two of them (v 3). An old Targum says they were Eliezer and Ishmael.

o See 11:29 for this marriage.

p Nahor did not start for Canaan with Terah and Abraham, but settled in Haran while Abraham was still there (11:31). His family is mentioned here as an introduction to the story of Rebekah, in Gen. 24. Nahor had 12 sons as did Ishmael and Jacob (v 21-24; 46:8-30).

a The only woman whose age at death is mentioned in Scripture.

b Ancient name of Hebron, meaning stronghold of Arba, because of being built by Anak and the sons of Arba of the race of giants (Josh. 14:15; 15:13; Num. 13:22). It was given to Caleb (Judg. 1:10, 20). David first reigned there (2 Sam. 2:1). Absalom started his rebellion there (2 Sam. 15). It became the burying place of Abraham and Jacob (23:1-20; 33:18-20; 50: 5-14; Josh. 24:32).

c It seems that Abraham was away from Hebron when Sarah died. He could have been 24 miles away at Beer-sheba where he had previously settled and perhaps still had temporary residence near part of his vast herds. His coming to mourn for Sarah signifies coming from some place away from home. If this is not the idea, then the word came refers to some kind of ceremonial mourning for the dead.

d See Ps. 39:12; Heb. 11:9-16; 1 Pet. 2:11.

e No contradiction with 33:19. Jacob bought a place for an altar, not to bury the dead. There were about 80 years between the time of the purchase of Abraham and that of Jacob. If it was the same purchase, Jacob did it to avoid trouble when he came back to Canaan. Cp. 50: 13; Josh. 24:32.

f It was the custom to have middlemen transact business of any importance; hence, his appeal for the Hittites to plead for him (v 8).

g The Heb. means double. Perhaps it was a double cave. It still exists inside a massive wall which must have been built before the Christian era. It is one of the holiest shrines of the Mohammedan world. Neither Jew nor Christian is permitted to enter it.

h The present ready and Abraham's uncertainty of obtaining it (v 13) are to be explained by a custom still prevailing in many countries of the Orient—offering as a gift whatever a stranger admires or desires. This a form of bargaining, equal to offering it for sale; Abraham understood the gift as an offer in accordance with that custom. There is no evidence of a written contract. The bargain was made sure by being completed in the presence of the crowd assembled at the gate, which was customary in that country. The many witnesses bound both parties to the contract.

*a Counting a shekel of silver as 64¢ the cost was $256 for the field.

*b Question 44. Next, 24:5.

*c Silver was made in thin plates and rolled up like paper so that it could be easily unrolled and cut into any weight desired.

* * *

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, [d]before all that went in at the gate of his city.

(4) Burial of Sarah

19 And [e]after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

24 CHAPTER 24

28. Marriage of Isaac (Gen. 24)
(1) Abraham's prosperity (Gen. 13:1-6; 25:5-7)

1 And Abraham was [f]old, *and* well stricken in age: and the LORD had [g]blessed Abraham in all things.

(2) Eliezer's commission

2 And Abraham said unto his [h]eldest servant of his house, that ruled over all that he had, Put, I pray thee, [i]thy hand under my thigh:

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, [j]that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, [k]and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, [l]Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

★ 6 And Abraham said unto him, [m]Beware thou that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [a]Unto his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

(3) Eliezer's journey

10 ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master *were* in his hand: and he arose, and went to [b]Mesopotamia, unto the [c]city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw *water*.

(4) Eliezer's prayer

12 And he said, O LORD God of my master Abraham, [*d]I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the [*e]daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

(5) Eliezer's answer to prayer

15 ¶ And it came to pass, before he had done speaking, that, behold, [*f]Rebekah came out, who was born to [*g]Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her [*h]pitcher upon her shoulder.

16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the [*i]servant ran to meet her, and said, Let me, I pray thee, drink a little water

---

d All the details of a contract and the transaction of business are here made plain (v 3-18). The last thing was to pay in the presence of many witnesses so it could be known that the property now belonged to the buyer.

e After the buying of a place, Sarah was laid to rest on the same day, which was in accordance with custom.

f 140 years. Cp. 25:20 with 21:5.

g First fulfillment of 12:1-3.

h Eliezer of Damascus (15:2). He was not necessarily the oldest but the head servant. The meaning of the word eldest here is as sometimes filled by younger men, as in Joseph's case (39:4, 22; 41:46).

i According to ancient Jewish expositors, putting the hand on the thigh (representing the organs of generation) was most sacred. The act, according to the Indian custom, was a sign of subjection (cp. 47:29-31). God touched Jacob's thigh when He changed his name as a sign of blessing (32:24-32; cp. 14: 22; 47:29-31).

j Abraham, Isaac and Jacob all had a horror of inter-marriage with Canaanites (24:3; 27:46; 28:1-9; 34:1-31). The reason was the giant races whom the devil was then using in an effort to do away with pure Adamite stock so that the seed of the woman could not come into the world. See ***Giants and Sons of God***, p. 90; and ***Separation in Scripture***, p. 275 N.T.

k Rebekah cannot be a type of Christ and the church, for she was exclusively of one race and the church includes all races (v 3, 4, 7, 37, 38; 26:35; 27:46; 28:1-8). Christ is making up His church from the Gentiles as well as from His own kin (Acts 15:13-18; 1 Cor. 12:13; Gal. 3:26-29; Eph. 2:14-20; Col. 3:11). The N.T. church is mainly from Gentiles, but not entirely (Acts 15:13-18).

l Question 45. Next, v 23.

m 31st prophecy in Gen. (24:6-8). Next, v 40. The 2nd prophecy of Abraham. Cp. 22:8. He predicted God's angel would go before Eliezer to get a wife for Isaac. It was fulfilled as in v 12-67.

a See 13:14-18; 15:13-21; 17:8.

b Heb. Aram-naharaim, Aram of the two rivers (Euphrates and Tigris). This was the cradle of the human race and the site of some of the most ancient cities

c This was Haran, called city of Nahor because Nahor settled there (11:31-32; 12:4).

*d Eliezer had been trained in the faith of Abraham's God and therefore exercised the same faith and looked for guidance as his master did. Note the sign whereby he would know the answer to his prayer (v 14), also the quick answer (v 15; cp. Judg. 6:36-40; Ps. 145:18; Dan. 9:21-23; Isa. 65:24). See ***Eliezer the Model Servant***, p. 98.

*e This is a clear example of the custom of women carrying water in pitchers in the early morning and at evening (v 15; 29:10; Ex. 2:16; 1 Sam. 9:11).

*f The Heb. means captivating. Cp. 26:7-11.

*g The Heb. means separated unto God, thus implying that Nahor knew Abraham's God, else he would not have named his child Bethuel.

*h Pitchers are still used in Palestine (cp. Jn. 4: 28)

*i Note the works of Eliezer with his faith. He did all that was necessary on his part, hastening to see if this could be the answer to his prayer. Cp. Jas. 2:14-26.

18 And she said, [j]Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And [k]she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man [l]wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

(6) Introduction and welcome

22 And it came to pass, as the camels had done drinking, that the man took a golden earring of [a]half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, [b]Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the [c]daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, [d]We have both straw and provender enough, and room to lodge in.

(7) Eliezer's worship

26 And the man [e]bowed down his head, and worshipped the LORD.

27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

(8) Eliezer's reception

28 And the damsel [f]ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, [h]Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and [i]provender for the camels, and water to [*j]wash his feet, and the men's feet that *were* [*k]with him.

(9) Eliezer's business stated

33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, [*l]I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And [m]Sarah my master's wife bare a son to my master when she was old: and unto him hath he [n]given all that he hath.

37 And my master made me swear, saying, [o]Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

★ 40 And he said unto me, [*a]The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

---

prayed, as in v 14.

k This implies the disposition of Rebekah as being alert, lively, active, and merry.

l The answer to his prayer was uppermost in his heart and mind which shows his diligent application to the business of his master (v 33, 54, 56).

a A shekel weight was 224 grains or about $\frac{1}{2}$ ounce. Half of this (a half-shekel or bekah) would be worth about $4.85 in our money. The gold in the two bracelets, weighing 2,240 grains, 10 shekels, or about 5 ounces would be worth $96.95. This valuation does not include the cost of precious stones. Gold, they tell us, can be beaten to $\frac{1}{250{,}000}$ of an inch in thickness, and one grain can be drawn into a wire 500 ft. long. The gold in a half-shekel earring would thus make a wire 56,000 ft. long, and that in two bracelets of 10 shekels, a wire 1,120,000 ft. long. Bracelets were worn universally by women of the East. Made of gold, silver, steel, brass, copper, and beads, they sometimes covered the whole arm from wrist to elbow (see Num. 31:50; Ez. 16: 11; 23:42). The Heb. word for earring in some passages means a jewel for the nose or forehead. The Heb. indicates it as a nose jewel here. Cp. Pr. 11:22; Isa. 3:21; Ez. 16:12. Nose rings were made of a light ring of gold or silver with 3 or 4 precious jewels or beads dangling at the bottom part from smaller rings of the same metal. Cheaper ones were made of coral and mother-of-pearl, or even horns. The metal rings were from $1\frac{1}{2}$ to 3 inches in diameter, and usually hung through a hole in the right nostril, though sometimes they were worn at the left nostril or middle part of the nose.

b Questions 46-47. Next, v 31.

c See 11:29; 22:20.

d Note the hospitality to strangers.

e A common way of worship.

f Cp. v 20; Jn. 4:28.

g He showed kindness after he saw but Rebekah showed it before she saw. This was characteristic of Laban (29:13–31:55).

h Question 48. Next, v 47.

i Heb. micpow, fodder for cattle (v 25, 32; 42:27; 43:24; Judg. 19:19). It was made of hay and straw.

*j It was always customary to wash the feet of guests (v 32; 18:4; 19:2; 1 Sam. 25:41; 2 Sam. 11:8; notes l-n, Lk. 7:44-45).

*k First mention of his companions.

*l Abraham had told him all about his relatives in Haran, so when he heard their names (v 23- 27) he knew he was in the right place. Abraham knew of Rebekah and her brother, Laban (22:20-24). Rebekah may have been mentioned to Abraham as being suitable for Isaac. Note the salesmanship—trying to make a good impression on Rebekah's family. Marriages of those days were made by the parents or representatives of both families. They were, more or less, business deals between two families. Usually the bridegroom's parents made the choice of the bride. The young people were expected to agree to the choice and all business arrangements (v 3; 21:21; 28:1; 38:6). Sometimes, however, the young man would make his own choice regardless of parents (26:34-35); others would suggest their personal preference (34:4; Judg. 14:2).

m See 21:1-7.

n See 25:5.

o Here we have Abraham's definite command regarding the separation of his descendants. Such has been and always will be the will of God for all distinct nations. See ***Separation*** in Index.

*a 32nd prophecy in Gen. (24:40, fulfilled). Next, 25:23. The prophecy of v 7 is repeated, but with an additional detail—that he would take a wife for Isaac, as fulfilled in v 50-67.

✡ ✡ ✡

said, [b]O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, [c]Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the [d]earring upon her face, and the bracelets upon her hands.

48 And I [e]bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

(10) Eliezer's success

50 Then [f]Laban and Bethuel answered and said, The thing proceedeth from the LORD: [g]we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, [h]take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [a]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to [*b]her

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, [*c]Wilt thou go with this man? And she said, I will go.

(11) Eliezer's return

59 And they sent away Rebekah [*d]their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, [*e]be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, [*f]and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

(12) Marriage of Isaac

62 And Isaac came from the way of the [*g]well Lahairoi; for he dwelt in the south country.

63 And Isaac went out [*h]to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she [i]lighted off the camel.

65 For she *had* said unto the servant, [j]What man *is* this that walketh in the field to meet us? And the servant *had* said, [k]It *is* my master: therefore she took a vail, and [l]covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother

---

b After recommending Isaac as a suitable husband he recounted his prayer and experience of receiving an answer a few hours before, which proved the will of God to him (v 33-49)

c Question 49. Next, v 58.

d Heb. nezem, a nose ring, earring, or jewel for the forehead. Here it is perhaps the nose ring, or head jewel, for the word is in the singular in v 22, 30, 47. The nose jewel, an ornament still common in parts of the East, was usually worn in a hole bored low down in the nostril.

e Evidence of Eliezer's faith that everything was going to be as he had prayed.

f Laban was evidently the chief in the household after Nahor's death. See his biography in 22:23; 24:15-33; 28:5; 29:12-30;

g We fully submit to the providence of God (cp. Acts 11:17).

h The journey to Beer-sheba was about 450 miles, arduous and dangerous; with camels it would take about 25 to 30 days. It was natural that a young woman would hesitate, perhaps absolutely refuse to place herself in the hands of entire strangers with the prospect of accepting a husband whom she had never seen, and of whose character she knew nothing. But Eliezer's worship before them made an impression on the entire family. They saw God's hand in the matter; and Rebekah was willing to obey what was believed to be the will of God.

a Heb. keliy, vessels, instruments, weapons, jewels. Just what they were here is not known, but they were given as wedding gifts, not tokens of respect as those in v 22. They could include more elaborate jewels as well as other gifts, as is clear.

*b Her brother was Laban (v 29) and her mother is unknown.

*c Question 50. Next, v 65. It seems that the final choice was left up to Rebekah unless we consider the question as referring to departure immediately or a little later.

*d Rebekah had only one brother, so it appears; but it was usual for all relatives to call a female their sister. In Eastern families the nurse was very important and esteemed almost as a parent. This one went with the new bride, served as her assistant and adviser, and later helped in bringing up the children (16:1-8; 24:59; 29:24, 29; 30:3, 9).

*e Cp. 14:19; 22:17; Ruth 4:11-12. In the East a large family was always regarded as the greatest of earthly blessings. With numbers came power.

*f How many is not stated. One is called her nurse (v 59), named Deborah (35:8).

*g See 16:13-15; 25:11.

*h Heb. suwach, to bend down in body and mind. He was in godly meditation or praying and deep in thought before God. Cp. v 67.

i Heb. naphal, fell or alighted hastily. Such action was a mark of respect. She did this to meet the man she already loved through the word of a servant.

j Question 51. Next, 25:22.

k He recognized Isaac also as his master. Cp. 15:2; 24:10, 12, 27, 34-37.

l Denoting modesty (1 Cor. 11:5-6; 1 Tim. 2:9). Veils were made of a long piece of cloth which was thrown loosely over the head and face and allowed to hang down in the back. In the presence of strange men it was so arranged to cover the face and person.

✡ ✡ ✡

came his wife; and he loved her: and Isaac was [*n]comforted after his mother's *death*.

25

CHAPTER 25

29. Abraham's second family

1 Then [*o]again Abraham took a wife, and her name *was* Keturah.

2 And [*p]she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of [a]Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

30. Abraham's will

5 ¶ And Abraham [b]gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the [c]east country.

31. The death of Abraham

7 And [d]these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham [e]gave up the ghost, and died in a good old age, an [f]old man, and [g]full *of years*; and was [h]gathered to his people.

9 And [i]his sons Isaac and Ishmael buried him in the cave of [j]Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well [k]Lahairoi.

PARENTHETICAL: generations of Ishmael
Hagaric Covenant fulfilled (Gen. 16:7, refs.)
1. The twelve tribes of Ishmael, cp. Gen. 35:22-26

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom [l]Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, [m]Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the [n]sons of Ishmael, and these *are* their names, by their towns, and by their [o]castles; twelve princes according to their nations.

2. Death of Ishmael: 137 years

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 And they [p]dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he [q]died in the presence of all his brethren.

VIII. History of Isaac (Gen. 25:19–35:29; Outlined to 28:10)

---

rated from those of husbands. The children lived in their own apartments. There was no ceremony of marriage in ancient times. Some celebrated with a feast, but the removal of the bride from her home to that of the bridegroom completed the marriage.

[*n] This may explain Isaac's meditation of v 63

[*o] This was the second marriage of Abraham. Keturah, who had already been his concubine (1 Chr. 1:32), was now promoted to become his second wife.

[*p] Here we have the record of Abraham's second family of 6 sons, 7 grandsons, and 3 great-grandsons (v 1-4).

[a] Midian was the most prominent of Abraham's second family. He and his people are mentioned 67 times by name. He was defeated by Esau (36:35). Moses fled to his land and married a woman of Midian (Ex. 2:15-16; 3:1; 4: 19; 18:1). Midianites became a snare to Israel (Num. 25:1-15), for which God commanded Israel to war with them (Num. 25:16-18; 31:1- 20). For many centuries, off and on, Israel fought with them (Josh. 13:21; Judg. 6:1-2; 7: 8-25; 8:3-28; 9:17). Midian was the nation defeated by Gideon with such great destruction that its downfall is referred to in the Bible as the day of Midian (Isa. 9:4; 10:26; Ps. 83:9).

[b] See ***A Wise Provision***, p. 98.

[c] See ***The East Country***, p. 98.

[d] This genealogy and record of the death of Abraham were given here because no more was to be said of him in the Genesis story. He lived until Jacob was 15 years old, dying at the age of 175 (25:7). He was a contemporary of Shem 75 years. See note j, 11:11.

[e] First of 11 times in the O.T. (v 8, 17; 35:29; 49:33; Job 3:11; 10:18; 11:20; 13:19; 14:10; Jer. 15:9; Lam. 1:19) and 8 times in the N.T. (Mt. 27:50; Mk. 15:37-39; Lk. 23:46; Jn. 19:30; Acts 5:5, 10; 12:23). The Heb. gava, to breathe out, expire, and die, is used in the above O.T. scriptures except in Job 11:20; Jer. 15:9 where nephesh, soul, is used. The Gr. for ghost in Mt. 27:50; Jn. 19:30 is pneuma, spirit. In the other passages the words are ekpneo and ekpsucho, to expire. The English word ghost, is from the Anglo-Saxon gast, an inmate, inhabitant, or guest. The word spirit is now the restricted meaning and always refers to the immortal soul and spirit of man, the guest or indweller of the body. At physical death the inner man leaves the outer man and only the body is lifeless (Jas. 2:26). See ***Immortality***, ***Death***, ***Soul*** in the Index.

[f] First of 5 Men Called "Old Man":
  1 Abraham (25:8)
  2 Jacob (43:27; 44:20)
  3 An unnamed man (Judg. 19:16-22)
  4 Eli (1 Sam. 4:18)
  5 Zacharias (Lk. 1:18)

See ***34 "Old" Things in Scripture***, p. 98.

[g] See note g, Lk. 4:28.

[h] An expression used only in the early ages and means gathered with the other departed spirits. It is used 11 times in the writings of Moses (v 8, 17; 35:29; 49:29, 33; Num. 20:24-26; 27:13; 31:2; Dt. 32:50) and once in Judg. 2:10. It could not mean that all men referred to were buried together. All spirits went to sheol-hades before the resurrection of Christ, but were in two separate compartments. See notes on ***Hell*** in the Index.

[i] This shows that Isaac and Ishmael lived near each other and were friendly. Both Abraham and Isaac must have had some influence on the character and religion of Ishmael. This is evident, for when Esau saw that Isaac was displeased with his marriages with Canaanites, he married wives from Ishmael, seemingly for the reason that they would be acceptable with his father. Cp. 26:34-35 with 28:8-9.

[j] See note g, 23:9.

[k] See 16:14; 24:62.

[l] See 16:1-16; 17:20; 21:9-21.

[m] Esau married this man's sister (28:8-9).

[n] This was in fulfillment of prophecy (17:20). See the separate names in Index.

[o] The word castle is found 15 times (v16; Num.31: 10; 1 Chr. 6:54;11:5-7; 27:25; 2 Chr.17:12; 27:4; Pr.18:19; Acts 21:34, 37; 22:24; 23:10,16,32).

[p] His 12 nations occupied the Arabian peninsula from Egypt to the Euphrates (v 18).

[q] Heb. naphal, to fall, have inheritance or divide by lot, as in Josh. 23:4. It is never so translated any place else. Not the ordinary word for die, as in v 17. It means that it fell his lot to have inheritance with and to dwell among his brethren, fulfilling 16:12.

4:17-25; Heb. 11:11-12)

19 ¶ And these *are* the generations of [a]Isaac, [b]Abraham's son: Abraham begat Isaac:

2. Marriage of Isaac (Gen. 24:62)

20 And Isaac was [c]forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, [d]because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, [e]If *it be* so, why *am* I thus? And she went to enquire of the LORD.

3. Birth of Esau and Jacob

★■23 [f]And the LORD said unto her, [g]Two nations *are* in thy womb, and two [h]manner of people shall be separated from thy bowels; and *the one* people shall be [i]stronger than *the other* people; and the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* [j]twins in her womb.

25 And the first came out [k]red, all over like an hairy garment; and they called his name [l]Esau.

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called [m]Jacob: and Isaac *was* [n]threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning [o]hunter, a man of the field; and Jacob *was* a [p]plain man, dwelling in tents.

28 And Isaac [q]loved Esau, [r]because he did eat of *his* venison: but Rebekah loved Jacob.

5. Sale and despising of the birthright (Heb. 12:16)

29 ¶ And Jacob [s]sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;* for I *am* faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy [t]birthright.

32 And Esau said, [u]Behold, I *am* at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, [v]Swear to me this day; [w]and he sware unto him: and he [x]sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of [y]lentiles; and he did eat and drink, and rose up, and went his way: thus Esau [z]despised *his* birthright.

26 CHAPTER 26

6. Sojourn in Gerar (cp. Gen. 12:10-20; 20:1-17)
(1) Abrahamic Covenant confirmed in Isaac

1 And there was a [*a]famine in the land, beside the [*b]first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

★■ 2 And the LORD [*c]appeared unto him, and land which I shall tell thee of:

---

[a] Isaac's generations are given here because the record of his family is to be found in the rest of Genesis.

[b] Not the only son of Abraham in the strictest sense, but the only son by promise (17:19, 21; 21:12).

[c] This was 3 years after Sarah's death. Cp.17:17; 23:1.

[d] She was barren 19 years. Cp. v 20 with 26. See note g, 16:1.

[e] Question 52. Next, v 32. If I be a mother in answer to prayer, why am I thus? God alone could satisfy or answer her, so she went to inquire of Him. Note the answer in v 23.

[f] 33rd prophecy in Gen. (25:23, fulfilled). Next, 26:2. It concerned the struggle between Jacob and Esau and was partially fulfilled in their descendants many times. It will be completely fulfilled in the Millennium and the New Earth when Israel under their Messiah will be the head of all nations (Isa. 2:2-4; 9:6-7; Dan. 2:44-45; 7:13-18; Zech. 14; Zeph. 3:14-17; Rev. 11:13).

[g] See ***Origin of Races***, p. 98.

[h] The Edomites and Israelites have been two different peoples in manners, customs, and religion from the very beginning. Edomites were idolaters (2 Chr. 25:20). The history of Edomites is one of wars with Jews (Ex. 15:15; Num. 20:14-21; 1 Sam. 14:47; 2 Sam. 8:14; 1 Ki. 11:15; 2 Ki. 8:20-22; 14:7, 10; Ez. 25:12-14). Edom is the subject of many O.T. prophecies (Ex. 15:15; Num. 24:18; Ps. 60:8-10; Isa. 11:14; 63:1; Jer. 9:26; 25:21; 27:3; 49:7-22; Ez. 25:12-14; 32:29; Dan. 11:41; Joel 3:19; Amos 1:6-11; 2:1; 9:12; Oba.1-10; Mal. 1:4).

[i] The family of Esau (or Edom) seemed to be stronger at first than Jacob's (or Israel's), for they had dukes and kings long before Israel did (Gen. 36); and they were powerful enough to resist Israel's passage through their land when coming out of Egypt (Num. 20). Later, David completely defeated them and made them subject to Israel for about 150 years (2 Sam. 8:14). After the

pelled them to leave their country or embrace the Jewish religion. From then on they were ruled by Israel. In the Millennium they will again be under Israel (Ps. 60:8-10; Isa. 11:14; 63:1; Amos 9:12).

[j] 3 Sets of Twins in Scripture:
1 Jacob and Esau (25:24-28)
2 Pharez and Azrah (38:25-30)
3 Thomas (Didymus, meaning twin) and his brother or sister (Jn. 11:16; 20:24; 21:2)

[k] Heb. admoniy, reddish, ruddy. It means that he was covered all over with red hair, or that he was red in complexion and had hair all over his body. The Peshitta reads: "came out red, all covered with ringlets of hair." Other translations read: "came out all red as a hairy robe . . . came out reddish all over, like a hairy coat."

[l] Esau means hairy; Edom means red (v 30).

[m] Heb. Yaaqob, heel-catcher, supplanter, cheater, defrauder, deceiver. For his history see Gen. 25:23-34; 27:1-50:14; also notes under ***Jacob*** in Index.

[n] Abraham waited 25 years (12:4; 21:5) and Isaac waited 20 years for a son (25:20, 26). Abraham was 100 years old when Isaac was born (17:17; 21:5); and Isaac was "three-score" or 60 years old when Jacob and his twin brother were born (25:26). One score is 20.

[o] The last of two hunters in Scripture (v 27; 10:9).

[p] An upright man, one of steady, domestic, moral habits as distinguished from Esau, who was wild and restless.

[q] See ***12 Divided Families***, p. 98.

[r] The stomach certainly was the way to this man's heart (v 28).

[s] Heb. ziyd naziyd, boiled a boiling. Beans, lentils, and peas were the pulse of Canaan (v 34; Dan. 1:12). This red pottage (v 30) was made of lentils (v 34). Beans and lentils, when boiled with garlic and oil, made a delicious dish, chocolate in color. Jacob was the first man cook recorded in Scripture (v 29-34; cp. 2 Ki. 4:38-41; Jn. 21:9). Sarah was the first woman cook recorded (18:6). Angels also can cook (1 Ki. 19:5-7).

[t] See ***22 Blessings of Birthright***, p. 98.

[u] Question 53. Next, 26:9. Thus showing his disposition and character—his faithlessness in spiritual things.

[v] See ***30 Lessons From Jacob and Esau***, p. 99.

[w] See note a, 21:27.

[x] See Heb. 12:16-17.

[y] See 2 Sam. 17:28; 23:11; Ez. 4:9.

[z] Jacob should have despised his unbrotherly selfishness.

[*a] This may account for the despair of Esau in 25:29-34.

[*b] See 13 Famines in Scripture, note r, 12:10.

[*c] See ***44 Appearances of God***, p. 92.

✡ ✡ ✡

▲● 3 [f]Sojourn in this land, and I will be with thee, and will bless thee; [g]for unto thee, and unto thy seed, I will give [h]all these countries, and I will perform the [i]oath which I sware unto Abraham thy father;

▲ 4 And I will make thy seed to [j]multiply as the stars of heaven, and [k]will give unto thy seed all these countries; and [l]in thy seed shall all the nations of the earth be blessed;

5 [m]Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

(2) Coward and deceiver (Gen. 12:10; 20:1)

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; [n]and he said, She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* [o]fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* [p]sporting with Rebekah his wife.

(3) Isaac on trial (cp. Gen. 12:18; 20:9)

9 And Abimelech called Isaac, and said, [q]Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lain with thy wife, and thou shouldest have [r]brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife shall surely be put to death.

(4) Isaac the farmer

12 Then Isaac [s]sowed in that land, and [t]received in the same year an hundredfold: and the LORD blessed him.

13 And the man waxed great, and went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines [u]envied him.

15 For all the [v]wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, [a]Go from us; for thou art much mightier than we.

(5) Isaac the well-digger

17 ¶ And Isaac [b]departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [c]springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [*d]Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [*e]Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [*f]Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

7. Abrahamic Covenant confirmed in Isaac
(Gen. 12:1; 26:1-5)

23 And he went up from thence to

---

will be fulfilled in all eternity). Next, v 24. To teach that 10 commandments were known to Adam and Abraham just because God said Abraham had kept His commandments is unscriptural. God gave Abraham 14 commandments (note m, 12:1), but not the 10 given at Sinai, as proved in ***20 Facts About the 10 Commandments***, p. 176.

e As Abraham did (12:10; Ps. 37:3). Gerar was on the direct route to Egypt. Isaac was no doubt on his way there, but was stopped by God.

f Ps. 39:12; Heb. 11:9, 13, 16.

g This implies resurrection, for he did not inherit a foot of land during his lifetime. Cp. 13:15; 28:13; 50:24; Acts 7:5.

h Gen. 12:7; 13:15-17; 15:18-21; 17:8; 22:16; Dt. 11:24; Ez. 47:13-48:35.

i See ***14 Oaths of God in Scripture,*** N.T. p. 451, ***God Still Swears That***, N.T. p. 451.

j 12:2; 13:16; 15:5, 18; 17:16; 18:18; 22:17.

k See ***7 "I Will's" of God to Isaac***, p. 99. Cp. ***12 "I Will's" of God to Noah***, p. 94; 35 to Abraham (12:1-7; 13:15-17; 17:2-8, 16-21; 18:10, 14, 26-32; 21:13, 18; 22:17; 24:7), see ***48 Promises to Abraham***, p. 96; and ***15 "I Will's" of God to Jacob,*** p. 99 and 28:13.

l 12:3; 18:18; 22:18; 26:4; Gal. 3:8.

m 5fold Obedience of Abraham (v 5):
  1 Obeyed My voice
  2 Kept My charge
  3 Kept My commandments
  4 Kept My statutes
  5 Kept My laws
Because of this God blessed his sons.

n Following in the footsteps of Abraham the wrong way (12:10-20; 20:1-17). Both failed God in faith, for it was impossible for either to be killed if God's word was to be fulfilled concerning their seed. It is doubtful that Abraham had ever told his son of his own weakness on this point, so Isaac was not prepared to guard against such temptation. The statement was true regarding Abraham and his wife, but not with Isaac, for Rebekah was only his cousin.

o Heb. towb, fair, beautiful. Used of women (6:2; 24:16; 26:7; Esther 1:11; Judg. 15:2) and of men (Dan. 1:15); cp. note t, 12:11.

p Heb. tsachaq, to laugh outright, play, make sport. Isaac was making some gesture of love to Rebekah or caressing her, taking such liberties as were not common or lawful with brother and sister. It is possible that what happened in the case of Abraham was not yet forgotten (Gen. 20). No excuse can be made for Isaac any more than for Abraham (cp. Ps. 31:5; Num. 32:23).

q Questions 54-55. Next, v 27. Cp. 3:11, 13

r This indicates that Abimelech and his people were God-fearing and moral idealists. Death was the penalty for adultery in Israel and some of the other nations even before Moses (38:24).

s First instance of sowing. Cp. 47:23; Mt. 13:4

t A mark of great increase (Ps. 67:6; Zech. 8:12; Mt. 13:23; Gal. 6:7-8; Mt. 19:29).

u Riches are always a source of envy (31:1; Ps. 37:7; 49:16; 73:3; 1 Cor. 3:3; 13:4).

v It was customary in the East to dig wells as proof of title to surrounding unoccupied lands. Isaac inherited the lands where Abraham had dug wells. To fill wells was a declaration of war, or at least a hostile act (2 Ki. 3:19, 25). To avert war Isaac gave up the wells.

a This was a strange way of saying, You have become wealthy in our midst and my people are envious of you (v 16). It could literally mean that Isaac had become mightier than all the Philistines.

b Isaac, like Abraham before him, departed from where he was not wanted so as to keep peace (v 17; 13:5-13).

c Literally, living water, or an unfailing spring. Cp. Lev. 14:5, 50; 15:13; Num. 19:17; Song 4:15; Rev. 21:6; 22:1.

*d Meaning contention or strife (v 20).

*e Meaning opposition, accusation (v 21).

*f Meaning room (v 22). It was about 20 mi. southwest of Beer-sheba, in a fertile valley. The site is marked by extensive ruins and deep wells.

★▲●■ 24 [h]And the LORD [i]appeared unto him the same night, and said, I *am* the God of Abraham thy father: [j]fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's [k]sake.

25 And he [l]builded an [m]altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

8. Covenant with Abimelech

26 ¶ Then Abimelech went to him from Gerar, [n]and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, [o]Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a [p]covenant with thee;

29 That thou wilt do us no hurt, [q]as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and [r]they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [a]Shebah: therefore the

9. Marriages of Esau

34 ¶ And Esau was forty years old when he took to wife Judith [c]the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were a [d]grief of mind unto Isaac and to Rebekah.

27 CHAPTER 27

10. The stolen blessing (cp. Gen. 25:31, note t)

(1) Charge to Esau

1 And it came to pass, that when Isaac was [e]old, and his eyes were dim, so that he could not see, he called Esau his [f]eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, [*g]I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

(2) Rebekah's plot

5 And Rebekah heard when Isaac spake to Esau his son. And [*h]Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 [*i]Bring me venison, and make me savoury meat, that I may eat, and bless thee [*j]before the LORD before my death.

8 Now therefore, my son, obey my voice

---

g Well of the sevenfold oath. The southernmost city in Canaan (21:31; 46:1; Judg. 20:1).

h 35th prophecy in Gen. (26:24, fulfilled). Next, 27:28. The 2nd prophecy concerning Isaac's seed.

i God appeared to encourage him because of what he might be tempted to do in view of the wrong suffered by the Philistines filling the wells of his father (v 15), the insult of being asked to leave (v 16), and the further wrong by their claiming wells he had made (v 17-22). He could have been tempted to retaliate, to make war, but he held himself steady and proved his godliness. See ***44 Appearances of God***, p. 92.

j Third of 75 occurrences of fear not. Used generally when man is being quieted because of the presence of God (15:1; 21:17; Judg. 6: 23; Jer. 46:27; Dan. 10:12, 19; Zech. 8:13; Acts 27:24; Rev. 1:17).

k The doctrine that God does things only for His own sake is disproved here and in Gen. 39:5; 2 Sam. 5:12; 1 Ki. 11:12-13, 32, 34; 15:4; 2 Ki. 8:19; 19:34; 20:6; Ps. 132:10; Isa. 37:35; 45:4.

l He did not fall away from revealed religion in times of prosperity as some individuals, families, churches and nations do today.

m See note f, 8:20.

n One Targum reads, "Abimelech and Phichol and a company of their friends," not considering Ahuzzath a proper name. It could be that Phichol was the title of the commander of the Philistines' army as Abimelech was the title of their king.

o Question 56. Next, 27:18.

p See ***22 Man-Made Covenants of Scripture***, p. 98.

q This Was False in 5 Ways. They Had:
  1 Manifested envy (v 14, 27)
  3 Insulted him (v 16)
  4 Stolen his spring (v 20)
  5 Stolen his well (v 21)

r A token of friendship and covenant.

a Heb. shibah, seven. The well was called the well of the sevenfold oath, referring to the 7 lambs that were a witness of the covenant made at that place between Abraham and Abimelech (21:22-33).

b Beer-sheba still exists, and retains its ancient name in a slightly modified form. It is said that the old wells are still there, which are of great depth, and of great value to the surrounding Arabs.

c It seems that both Judith and Beeri had other names (36:2, 5, 13).

d Heb., bitterness of spirit (27:46; 28:2-9). The Targums say that they quarreled with Isaac and Rebekah and rebelled against their religious instructions.

e Isaac was about 138 years old at this time. He lived 42 years after the time he thought he was going to die, so evidently he was healed by God (35:27-28). He died at the age of 180 (35:28), only 10 years before his son Jacob went into Egypt (47:9).

f See 25:23-34.

*g No man knows the day of his death, unless God particularly reveals it to him; nor does he have a set time to die, even though he is appointed to die (Heb. 9:27). There are conditions one can meet which will extend life longer than what may be otherwise expected. See ***14 Proofs No Set Time to Die***, p. 99, and ***7 Examples of God Revealing Death***, p. 99.

*h Esau had missed finding his venison before this and had lost his birthright (25:27-34). Now he lost his blessing because he was late in finding it.

*i His carnal appetite caused him to forget God's word and Esau's oath (25:23, 31-34). Thus he was tricked into right action by his wife and younger son.

*j The phrase intimates more than a common blessing. This is proved in v 28-29. Isaac must have known that God desired to bless Jacob instead of Esau, for such was revealed by Him to Rebekah (25:23). Isaac finally did bless him (Heb. 11:20; Rom. 10:17). The carnal man was dictating to him when he purposed to bless Esau instead. This natural love for Esau was brought about by this son being very careful to gratify his father's fleshly appetite (25:28). Isaac wished to repay the many favors of Esau by this one blessing. He recognized his own lawful right as the priestly and prophetic head of his house to bless the firstborn and give him all the birthright signified; but in this case, as in that of Ephraim (48:8-22), God had commanded that the natural order be set aside and the blessing be given the one of His choice (25:23; Mal. 1:2-3; Rom. 9: 11-13. See note, Gen. 9:24).

food. Salt, spices, onions, garlic, saffron, mint, and various other herbs were used to flavor foods (Ex. 12:8; Num. 11:5; Lk. 11:42).

b Questions 57-58. Next, v 24.

c The only case recorded in Scripture where a man depended upon feeling; he was deceived. The lesson to Christians is clear: Isaac must have had a sickness which affected his eyes and made him think he was going to die. He recovered however, and saw Jacob on his return from Padan-aram about 20 years later. He died just 10 years before Jacob went into Egypt (25:26; 35:28; 47:9).

d Question 59. Next, v 32.

e Raiment in the East marked the social rank and position of the wearer. The firstborn had an official garment as the priest and head of the house. However, the one Jacob wore had the smell of the field to make the deception more complete. It was perfect except for the voice. Even God was affirmed as helping him find the meat so soon (v 20). This is the worst part about it, showing the nature of the falsehood. God certainly was not a party to this plot and sin.

f 36th prophecy in Gen. (27:28-29, fulfilled). Next, v 37. It predicted that Jacob would be blessed above Esau in material and spiritual things. This is the first prophecy of Isaac the prophet (cp. v 39-40). See ***10fold Prophectic Blessing of Jacob***, p. 99.

g Questions 60-62. Next, v 36. Isaac was seized with a great fear which perhaps recalled to him God's purpose in the matter, so he resolved to let the blessing stand (v 33). Cp. Lk. 22:61 where Peter forgot the words of Jesus until Christ turned and looked upon him.

*a See notes, Heb. 12:16-17.

*b Questions 63-66. Next, v 45.

*c This is false, for he willingly sold it for a mess of pottage. Cp. 25:26-34.

*d The blessing and the birthright were the same

*e 37th prophecy in Gen. (27:37, fulfilled). Next, v 39. Isaac was still desirous of blessing his beloved son and did so in a very small way as compared to the blessing of Jacob (v 39-40).

✡ ✡ ✡

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

(3) The plot executed

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the [a]savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, [b]Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and [c]he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, [d]*Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

(4) The plot successful

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his [e]raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed:

★ 28 [f]Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

(5) The plot discovered

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, [g]Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

(6) Esau's unavailing remorse (Heb. 12:17)

34 And when Esau heard the words of his father, [*a]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, [*b]Is not he rightly named Jacob? for he hath supplanted me these two times: [*c]he took away my birthright; and, behold, now he hath taken away my [*d]blessing. And he said, Hast thou not reserved a blessing for me?

★ 37 And Isaac [*e]answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau [f]lifted up his voice, and wept.

(7) Isaac's wicked suggestion

★ 39 And Isaac his father answered and [g]said unto him, Behold, [h]thy dwelling shall be the fatness of the earth, and of the [i]dew of heaven from above;

40 [j]And by thy sword shalt thou live, [k]and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that [l]thou shalt break his yoke from off thy neck.

(8) Esau's plot against Jacob

41 ¶ And Esau [m]hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of [n]mourning for my father are at hand; then will I slay my brother Jacob.

(9) The plot discovered

42 And these words of Esau her elder son were [o]told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

(10) Rebekah's plan to save Jacob

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a [p]few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast from thence: [b]why should I be deprived also of you [c]both in one day?

(11) Rebekah's appeal to Isaac

46 And Rebekah said to Isaac, [d]I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, [e]what good shall my life do me?

28

CHAPTER 28

(12) Isaac's charge to Jacob

1 And Isaac called Jacob, and [*f]blessed him, and [*g]charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 [*h]Arise, go to Padanaram, to the house of [*i]Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

(13) Abrahamic Covenant confirmed in Jacob (Gen. 12:1)

★ 3 [*j]And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

(14) Jacob escapes from Esau

5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the [*k]Syrian, the brother of Rebekah, Jacob's and

---

[f] Esau was 78 years old and a fornicator. Sin dulled his sense of spiritual things. See notes, Heb. 12:16-17.

[g] 38th prophecy in Gen. (27:39-40, fulfilled). Next, 28:3. See ***6fold Prophetic Blessing of Esau***, p. 99.

[h] Esau possessed the land of Edom, a very fruitful place. Cp. Heb. 11:20.

[i] The dew of heaven is a symbol of God's blessings of earth (v 28, 39; Dt. 32:2; 33:13, 28; Ps. 133:3; Pr. 3:20; 19:12; Hos. 14:5).

[j] The Edomites (descendants of Esau) were a warring people for many generations. See note h, 25:23.

[k] Israel ruled Edom for long periods (1 Sam. 14: 47; 2 Sam. 8:14; 2 Ki. 14:7).

[l] Edom finally threw off the yoke of Israel (2 Ki. 8:20-22; 2 Chr. 21:8-10).

[m] All natural men would perhaps do this under the same circumstances. Esau seemed to have passed this hatred to his offspring, for they were always ready to war with Jacob's descendants. See note h, 25:23.

[n] This alludes to the formal, ceremonial mourning for the dead, which lasted 7 to 70 days (50:1-3, 10; 1 Sam. 31:13; Job 2:13).

[o] The information was given to Rebekah, as her partiality for Jacob was well known. Being a shrewd woman she advised against private revenge or going to Isaac about the threat. Her plan was to send Jacob away until Esau's anger cooled down and it was safe for him to return.

[p] Her few days were 20 years (31:41). She never saw Jacob again. All the family paid a bitter price for their sins, in the many years of separation.

[a] She never did fulfill this promise to Jacob. Perhaps it was never safe to bring him back, for Esau seems to have kept his hatred until Jacob prayed in all seriousness and God changed him (32:6-33:17).

[b] Question 67. Next, v 46. She was no doubt never to be seen by her again, and Esau probably lost respect for her because of her plots against him.

[c] If she had been concerned about both she would not have plotted against Esau. Could it be that she remembered the prophecy of 25:23 and was seeking to help God fulfill it? She could have had the law of Gen. 9:6 in mind. If Esau would kill Jacob, then he would be subject to the death penalty, which would mean she would lose both.

[d] This was perhaps her cunning way of getting Isaac to send Jacob away on a legitimate trip—one to seek a wife. She had not been thus concerned about her 77-year-old bachelor son before, as far as we know. See ***Jacob 77 Years Old***, p. 99.

[e] Question 68. Next, 29:4.

[*f] This blessing was freely given, after he had obtained the birthright by deceit (27:1-46). Perhaps it was needful to erase all doubt as to whether the birthright now really belonged to him.

[*g] This charge was concerning the separation of the nations. Early on God forbade Israel to mix with other nations, commanding them to dwell alone and not to be reckoned among them (v 1; 24:3; Ex. 34:12-16; Num. 23:9; Dt. 7: 3-4; Josh. 23:12; Ezra 9:1-10:44; Neh. 13:1- 30). The failure of Esau to keep his branch of the race pure was a grief to his parents (26:34-35). God cursed such carelessness in Israel (Num. 25:1-8; Judg. 3:5-8). He divided the nations into their own lands so that they could be separated (10:5, 20, 32; 11:8-9; Dt. 32:8; Acts 17:26, note).

[*h] This mission was similar in purpose to that of Gen. 24.

[*i] He was the son of Nahor and Milcah, and father of Laban and Rebekah (v 2-5; 11:29; 22:23; 24:15, 24, 47, 50; 25:20). He is called the Syrian (28:5). He was evidently following custom at that time, for Laban took over the marriage bargaining of Eliezer for Rebekah in Gen. 24.

[*j] 39th prophecy in Gen. (28:3-4, partially fulfilled, but will be completely fulfilled when Christ comes). Next, v 13. See ***7fold Blessing of the Prophecy***, p. 99.

[*k] Called the Syrian 2 times (v 5; 25:20). Laban, his son, is called the same 3 times (25:20; 31: 20, 24). Jacob is so-called in Dt. 26:5. Naaman the leper is the only other person so-called (2 Ki. 5:20; Lk. 4:27). The Syrian tongue was a very widespread language in the days of the kings of Israel (2 Ki. 18:26; Ezra 4:7; Isa. 36:11). The word Syria is used 77 times and Syrians 61 times of a land north of Palestine and its people who made many wars on Israel. They are mostly referred to in the books of Kings and Chronicles, as the enemies of the Jews.

✡ ✡ ✡

(15) Esau's conciliatory act

6 ¶ When Esau [l]saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob [m]obeyed his father and his mother, and was gone to Padanaram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau [n]unto Ishmael, and [o]took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

IX. History of Jacob (Gen. 28:10–50:14; outlined to 37:1)

1. Jacob's first vision (cp. Gen. 32:1; 35:9; 42:1): the Abrahamic Covenant confirmed in Jacob (Gen. 12:1)

10 ¶ [p]And Jacob went out from Beersheba, and went toward [a]Haran.

11 And he lighted upon a [b]certain place, and tarried there all night, because the sun was set; and he took of the [c]stones of that place, and put *them for* his pillows, and [d]lay down in that place to sleep.

12 [e]And he dreamed, and behold a [f]ladder set up on the earth, and the top of it reached to heaven: and behold the [g]angels of God ascending and descending on it.

★▲■13 [h]And, behold, the LORD stood above

thy father, and the God of Isaac: the land whereon thou liest, to thee [i]will I [j]give it, and to thy seed;

▲ 14 And thy seed shall be [k]as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in [*l]thy seed shall all the families of the earth be blessed.

▲ 15 And, behold, I *am* [*m]with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; [*n]for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and [*o]I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the [*p]house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [q]set it up *for* a pillar, and poured oil upon the top of it.

19 And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

2. Jacob's conditional vow

20 And Jacob vowed a [r]vow, saying, [s]If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

---

1 That Isaac had blessed Jacob (v 6)
2 That Jacob had been sent to Syria to take a wife (v 6)
3 That Jacob was charged not to take a wife of Canaanites (v 6)
4 That Jacob had obeyed his parents by going to Syria (v 7)
5 That Canaanite women did not please his father (v 8)

m It was very convenient and profitable for Jacob to obey. He always obeyed where there was some gain to be received. Cp. 25:30-31; 27:8, 13; 31:1-13.

n His going unto Ishmael means he took a wife from his descendants, for Ishmael had been dead about 15 years. He was 14 years old when Isaac was born (17:17, 24-25), and Isaac was now 138 years old. See note e, 27:1.

o His first wives had been a constant grief to his parents (26:34-35; 27:46), and now he hoped to please them with wives from Abraham's son, Ishmael. Taking Mahalath meant he married his father's niece, as Jacob married his mother's niece. This was as far from the Canaanite women in the land as he could get; and it seems that this was not an act of malice but of respect.

p Note the 25 ands of v 10-15.

a After leaving Ur, Abraham settled here until Terah died (11:26-30). Nahor remained here, which gave reason for the journeys of Gen. 24 and 28.

b Where Abraham built his second altar, called Bethel, about 48 miles from Beersheba (v 19). See note o, 12:8.

c Only one stone. He likely used the folds of his garment as well as his headdress to soften the pillow which explains the plural of v 18.

d Sleeping out in the open was a custom of shepherds so was no hardship for Jacob (Lk. 2: 8).

e See 34 Dreams of Scripture, note m, Dan. 4:5.

f Heb. cullam, to pile up, like terraces; a stairway. Cp. Jn. 1:51.

g See 104 Appearances of Angels to Men, note n, Heb. 13:2.

h 40th prophecy in Gen. (28:13-15, partially fulfilled and will be completely fulfilled in the Millennium and New Earth). Next, 30:24. Here the Abrahamic covenant was confirmed to Jacob by God. The first and last time it was confirmed to Jacob by Isaac (see note j, 28:3).

i See ***15 "I Will's" of God to Jacob***, p. 99.

j 12:7; 13:15-17; 15:18-21; 17:8; 22:16-18; Dt. 11:24; Ez. 47:13–48:35.

k See note d, 13:16.

*l In the Messiah (note c, 12:3). All families (v 14; 12:3) and all nations will be blessed in the Messiah (18:18; 22:18; 26:4; Ps. 72:17; Lk. 24:47; Rom. 1:5; 16:26; Gal. 3:8; Rev. 2:26).

*m See ***12 Examples of God Being "With" Men***, p. 99.

*n Compare the circumstances under which this promise is repeated (28:15; Dt. 31:6; Josh. 1:5-8; 1 Chr. 28:20; Heb. 13:5-6; Mt. 28:20).

*o I did not expect it. Cp. Job 9:11; 13:14; 1 Sam. 3:4-7.

*p It was a house of God (Bethel, v 19), because he saw God in it. It was the gates of heaven because of the ladder reaching up to it.

q He set the stone up for a monument and anointed it to consecrate it to God as an altar (v 18). About 30 years later he repeated his solemn vow in the same place (35:14). It was customary to do this when commemorating great events. Moses did this at Sinai (Ex. 24:4). Joshua set up two monuments at Jordan (Josh. 4), and at Shechem (Josh. 24:26). Samuel set up one to witness victory over the Philistines (1 Sam. 7:12). Stones for memorials were allowed, but as idols were forbidden (Lev. 26:1; Dt. 16:22). There is an unfounded tradition that the stone Jacob set up was afterwards brought to Jerusalem, later taken to Spain, then to Ireland and finally to Scotland. On what is supposed to be that very stone, the kings of Scotland sat when crowned. Edward I had it brought to Westminster and placed under the chair on which kings of England were to be crowned.

r The only recorded vow before the law of Moses. God Himself remembered it (31:13). Vows were to be made (Lev. 23:37-38; Num. 29:39); were to be voluntary (Num. 30:2; Eccl. 5:4-6); and not to be broken (Lev. 5:4-13; 22: 18-25; Num. 15:2-16; 30:2-16; Dt. 23:18-22). The estimation price of vows was determined according to age and sex (Lev. 27:1-25). Edible things were offered in vows (Lev. 7:16-18; Dt. 12:6-26; Judg. 18:14). Certain things were forbidden to be offered (Dt. 23:18-23). See Job 22:27; Ps. 22:25; 50:14; 56:12; 61:5; 65:1; 66:13; 76:11; 116:14-19; Pr. 20:25; Nah. 1:15. See ***Examples of Vows***, p. 99.

s Not If God, which implies a doubt, but Since God will be with me, as promised in v 13-15.

✡ ✡ ✡

house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be [t]God's house: and of all that thou shalt give me I will surely give the [u]tenth unto thee.

29 CHAPTER 29

3. Jacob at Haran (Gen. 29:1–31:55)
(1) Arrival and introduction

1 Then Jacob went on his journey, and came into the land of the people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* [v]upon the well's mouth.

3 And thither were [w]all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, [a]whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the [b]son of Nahor? And they said, We know *him*.

6 And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the

11 And Jacob [c]kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. [d]And he told Laban all these things.

14 And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

(2) Servitude to Laban (Gen. 30:27)
A. Seven years for Rachel

15 ¶ And Laban said unto Jacob, [e]Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* [f]tender eyed; but Rachel was [g]beautiful and well favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years [h]for Rachel thy younger daughter.

19 And Laban said, [i]*It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and [j]they seemed unto him *but* a few days, for the love he had to her.

B. Deceived: beat at his own game (cp. Gen. 27)

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, and [*a]made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah [*b]Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morn-

---

[t] Heb. beth-Elohim, house of Elohim; note Beth-el (note o, 12:8).

[u] See ***Tithing*** in Index.

[v] Stones were placed upon the mouths of wells to protect them from impurities and drifting sands which could soon choke them.

[w] It was customary to wait until all the flocks had gathered before opening the wells (v 3). Then the stones were taken off so the watering could begin. Wells were usually opened in the early morning and in the evening; at such times all the people came to get their water supply. The work of carrying water was done by women except in large cities, where both men and women became water carriers. Villages were built near wells and springs for convenience, but not near enough for a household to be disturbed by the noise and dust of the crowds which were sure to be drawn to such a place. Well-stones were common as cov-

water from impurity and shifting sands which could soon choke a well. Some of these stones were so large and heavy as to require the united strength of several men to remove them. Because of the scarcity of water in certain places constant strife and even wars have been fought over wells. Isaac and the king of Philistia had strife for many months and perhaps even years over certain wells that Isaac had dug (Gen. 26:15-33).

[a] Questions 69-71. Next, v 15.

[b] Here the word son is used for grandson. Laban was the son of Bethuel, the son of Nahor (22:20-24; 24:15, 24, 29, 47, 50; 28:2).

[c] This was an Eastern custom of greeting and friendship. Even men kissed men (v 13; 27:27; 33:4; 45:15; 48:10; Ex. 4:27; 18:7; 1 Sam. 20:41; Lk. 15:20; Acts 20:37).

[d] Jacob told Laban the purpose of his journey, and what had happened at Bethel and upon his arrival at the well.

[e] Questions 72-73. Next, v 25.

[f] Heb. rak, trans. tender (18:7; 33:13; Dt. 28:54- 56; 1 Chr. 22:5; 29:1); soft (Job 41:3; Pr. 15:1; 25:15); and weak (2 Sam. 3:39). It could mean any one of these. Various translations read: no sparkle, tender, weak, timid, attractive.

[g] Heb. yapheh to'ar, beautiful in shape, countenance, features, and appearance. She was lively, vivacious, and extremely attractive (v 17).

[h] In European society the father gave a dowry with his daughter. In Arabia and other Eastern countries, the father received it for his daughter. Polygamy was perhaps partly responsible for the custom. Covetous fathers were thereby enabled to make a profit by their daughters. The place women held in the household was likely another reason. One was no more than a servant of higher rank, being purchased by a master, for whom she was to toil as one inferior to himself.

[i] It was customary to give daughters in marriage to relatives more than to men of other races.

[j] It seems from the way it reads in v 18-30 that Jacob worked 7 years before Leah and Rachel were given to him, but this could not be if we are to have harmony regarding all the facts in Scripture. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

[*a] It was customary to have a wedding feast for a week (v 27-28; Judg. 14:12).

[*b] She became the mother of Gad and Asher (30: 10-13). Slaves given to daughters at marriage were the particular property of the wife, and the husband had no right or power over them.

✡ ✡ ✡

Laban, What *is* this thou hast done unto me? [*e]did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

C. Seven years more for Rachel

26 And Laban said, [*f]It must not be so done in our country, to give the younger before the firstborn.

27 [*g]Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: [h]and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter [i]Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel [j]more than Leah, and served with him yet seven other years.

(3) First maternity race (cp. 1 Sam. 1)
Jacob's family at Haran (Gen. 29:31–30:24)
A. The birth of Reuben

31 ¶ And when the LORD saw that Leah *was* [k]hated, he opened her womb: but Rachel *was* [l]barren.

32 And Leah conceived, and bare a son, and she called his name [m]Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

B. The birth of Simeon

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [n]Simeon.

C. The birth of Levi

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him [o]Levi.

D. The birth of Judah

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [p]Judah; and left bearing.

30 CHAPTER 30

E. Rachel's envy of Leah (cp. 1 Sam. 1)

1 And when Rachel saw that she bare Jacob no children, Rachel [a]envied her sister; and said unto Jacob, Give me children, or else I die.

2 And Jacob's [b]anger was kindled against Rachel: and he said, [c]*Am* I in God's stead, who hath withheld from thee the fruit of the womb?

F. Rachel's policy (cp. Gen. 16)

3 And she said, [d]Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

G. The birth of Dan

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [e]Dan.

H. The birth of Naphtali

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name [f]Naphtali.

I. Leah's policy: birth of Gad

9 When Leah [g]saw that she had left

---

bridechamber dark. With Leah being brought to him in the evening darkness, it is possible that such deception could have passed the attention of Jacob.

[*d] Questions 74-76. Next, 30:2.

[*e] Jacob had deceived others (ch. 27), and now he began to be the victim of deceptions (31:7-10, 31; 34:30; 37:28-36; 35:22; 43:1-28).

[*f] It had not been mentioned to Jacob in making the contract, but it was a custom in the East (and even a law in some parts) to give daughters in marriage according to seniority, unless the older daughter was deformed or unfit for marriage. If a father had an opportunity to give the younger in marriage advantageously, he would first do all he could to get the older one married. Until this was done the younger one could not be married. Laban took care to conceal this from Jacob until he had given Leah to him, being confident that he would do any thing else required to get Rachel. It was good dowry Laban received for both daughters. Cp. Judg. 15:2; 1 Sam. 14:49; 18:17-20, 28.

[*g] Laban appealed to Jacob not to disturb the week of feasting to which many people had been invited (v 22). He wished to keep any evidence of trouble or disappointment from the public eye, and therefore promised Rachel also when the week was fulfilled for an additional 7-years' work, if Jacob would cooperate and accept Leah (v 27-28). He agreed because of his great love for Rachel.

[h] He lived with Rachel during the 14 years. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

[i] She became the mother of Dan and Naphtali (30:3-8).

[j] This was the third generation having family trouble. Sarah, Hagar, and Abraham had trouble over Isaac and Ishmael (16:1-16; 17:18; 21:9-16; Gal. 4:21-31). Isaac and Rebekah had trouble over Jacob and Esau (25:28; 27). Here we have a division between Jacob and his wives (29:31–30:43).

[k] To hate here is an idiom meaning preference, not hatred as we understand it. See note q, Lk. 14:26.

[l] See 7 Barren Women in Scripture, note g, 16:1.

[m] Reuben means behold a son—for Jehovah has looked upon my affliction of being less loved by my husband than Rachel (v 30-32). See ***Reuben*** in the Index.

[n] Simeon means hearing—because the Lord has heard that I was preferred less than Rachel and has given me another son to cause my husband to love me (v 33). See ***Simeon*** in the Index.

[o] Levi means joined—my husband will be joined to me because I have borne him three sons (v 34). See ***Levi*** in the Index.

[p] Judah means praise—I will praise Jehovah because He has given me four sons and my husband will love me (v 35). His was to be the ruling tribe and from him was to come the Messiah, the Redeemer and Governor of all nations (49:10; Isa. 9:6-7). See ***Judah*** in Index.

[a] ***What the Bible Says About Envy***, p. 100.

[b] First record of a husband being angry with his wife. Cp. 1 Sam. 1:2-23; 2 Sam. 6:20-23; Esther 1; Job 2:10.

[c] Question 77. Next, v 15. Cp. 50:19.

[d] Rachel followed Sarai's policy in 16:2. Children were regarded as a special favor of God, and barrenness was considered a mark of divine displeasure. Males were especially important, to build and preserve the family. Slaves and their offspring were the property of the mistress.

[e] Dan means judging—for God has judged me worthy of a son by my maid (v 6). See ***Dan*** in the Index.

[f] Naphtali means wrestling—for I have struggled with my sister for offspring and have prevailed by my maid (v 8). See ***Naphtali*** in the Index.

[g] Rachel's policy of producing children through her maid only inspired Leah to do likewise; and by this method Jacob was able to have more sons.

her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [*h]Gad.

J. The birth of Asher

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name [*i]Asher.

K. Jacob hired with mandrakes

14 And Reuben went in the days of wheat harvest, and found [*j]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, [*k]*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

L. The birth of Issachar

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name [a]Issachar.

M. Birth of Zebulun and Dinah

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six

21 And [c]afterwards she bare a daughter, and called her name [d]Dinah.

N. The birth of Joseph

22 ¶ And God remembered Rachel, and [e]God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away my reproach:

★ 24 [f]And she called his name [g]Joseph; and said, The LORD shall add to me another son.

(4) Jacob desires to go home

25 ¶ And it came to pass, [h]when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my [i]wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

(5) Servitude to Laban (Gen. 29:15)

A. Jacob's new contract

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry:* [j]*for* I have learned by experience that the LORD hath blessed me [k]for thy sake.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and [l]now when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not [m]give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

[*h] Gad means a troop or an army, as if this son added to Leah's other 4 would make a troop or an army (v 11).

[*i] Asher means happiness or blessedness. Leah concluded that women would call her happy and blessed because of 6 sons now borne to Jacob by herself and her maid.

[*j] A lettuce-like plant of dark green color, with purple flowers and fruit about the size of a small apple—red and of an agreeable odor. Much used in so-called love potions, it was believed that conception was insured by eating it (30:14-16; Song 7:13). Arabs later called the fruit apples of Satan, for some unknown reason. Rachel fancied she needed mandrakes more than Leah who was blessed with sons after this event (v 16-21). God no doubt made her fruitful as an added lesson to Rachel whose mind was more occupied with this superstition. Leah became fruitful without mandrakes, while Rachel was not fruitful by eating them and having faith in the superstition.

[*k] Questions 78-79. Next, v 30. The long time feuding over Jacob was still going on between Rachel and Leah.

[a] Issachar means my hire or reward. Leah reasoned that God had rewarded her for for having lost his affections to Rachel (v 17-18 with v 15).

[b] Zebulun means dwelling or cohabitation. Leah concluded that since she and her maid had borne 8 of the 10 sons thus far, Jacob would now set his affections upon her and dwell with her as he had formerly dwelt with Rachel (v 20 with v 15).

[c] Afterwards evidently means that in the next year she had Dinah.

[d] Dinah means vindicated, suggesting that Leah believed God was vindicating her in the struggle with Rachel over the affections of Jacob (v 21).

[e] This indicates that Rachel, like others, was praying and struggling inwardly concerning her barrenness. See note g, 16:1. God heard her prayers (v 22).

[f] 41st prophecy in Gen. (30:24, fulfilled in Benjamin, 35:16-20). Next, 31:3. Rachel the prophetess predicted that she would have another son. This is the first recorded prophecy by a woman.

[g] Joseph means adding. Rachel predicted that God would add to her another son (v24).

[h] This proves that Leah's 6 sons and a daughter, Bilhah's 2 sons, Zilpah's 2 sons, and Rachel's first son were all born during the 14 years that Jacob lived with his wives; for when Joseph was born Jacob desired to return to Canaan, but was persuaded to continue at Haran for 6 more years (v 25-43 with 29:20-30; 31: 38-42). See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

[i] Polygamy is forbidden in the N.T. (Mt. 19:4-5; Mk. 10:2-8; 1 Tim. 3:2, 12; Tit. 1:6; see Acts 17: 30); but was tolerated in the O.T. (Ex. 21:10; 1 Sam. 1; 2 Sam. 12:8; 2 Chr. 24:3); and practiced (Gen. 4:19; 16:1-4; 25:1-6; 26:34; 28:9; 29:16-28; Judg. 8:30; 1 Sam. 1:2; 25:39-44; 2 Sam. 3:2-5; 5:13; 12:8; 1 Ki. 11; 1 Chr. 4:5; 14:3; Job 27:15). Later, Armageddon women will desire it (Isa. 4:1). See the evil effects of polygamy (Gen. 16:1-4; 29:20–30:26; Dt. 17:17; 1 Sam. 1:1-10; 1 Ki. 11:1-11; 2 Chr. 11:21). See ***12 Examples of Polygamy***, p. 100

[j] 7 Examples of Seeing God Prosper Men:

1. Abimelech saw God with Isaac (Gen. 26:28)
2. Laban saw God with Jacob (Gen.30:27)
3. Potiphar saw God with Joseph (Gen. 39:3)
4. The jailer saw God with Joseph (Gen. 39:23)
5. Egyptians saw God with Joseph (Gen. 41:39)
6. Israel saw God with Solomon (1 Ki. 3:28)
7. Saul saw God with David (1 Sam18:28)

[k] Another example of God blessing for man's sake, not for His own sake (v 27).

[l] Questions 80-81. Next, 31:14. Cp. 1 Tim. 5:8.

[m] I will not take any wages but what God's providence shall allot me (Ps. 118:8; Heb. 13:5).

[n]removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of* such shall be my hire.

33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

B. Jacob's new starting point (cp. Gen. 31:41)

35 [a]And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of [b]his sons.

36 And he set [c]three days' journey betwixt himself and Jacob: and Jacob fed the [d]rest of Laban's flocks.

C. Tampering with nature

37 ¶ [e]And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and [f]pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks [g]conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [h]increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

31 CHAPTER 31

(6) Jealousy of Laban's sons

1 And he heard the words of Laban's sons, saying, Jacob hath [i]taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory.

2 And Jacob beheld the [j]countenance of Laban, and, behold, it *was* not toward him as before.

★▲●■ 3 [k]And the LORD [l]said unto Jacob, [m]Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And [*a]said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.

6 And ye know that with all my power I have served your father.

(v 35; 31:8). In the East the sheep were almost uniformly white, the goats black and brown, and spotted animals of either kind were rare.

[a] Laban agreed to Jacob's terms, but removed all these colors from the flocks for himself at the beginning of the agreement, thinking that no more would be produced by the ones left to Jacob. This way he would have the services of Jacob for little or nothing. Thus, Jacob began with flocks containing not one of the kind he had requested for his wages.

[b] How many sons Laban had is not known. Jacob had 11 by this time (30:22-28).

[c] This would be about 50 miles from Jacob.

[d] All the flocks separated from the kind which Jacob was to receive as wages (v 31-35).

[e] Here Jacob tampered with nature but whether this caused him any prosperity is not certain, for 31:4-13 indicates that God was helping him. Laban had deceived him, changing his wages 10 times, but God saw to it that Jacob received his just compensation (31:5, 7, 9, 11-12).

[f] Lit., peeled a peeling, meaning he made white stripes in the rods by laying the white wood bare (v 37).

[g] Heb. yacham, to be in heat. When trans. conceived it is only used of animals except in Ps. 51:5.

[h] See 32:13-23; 33:8, 17; 37:12-17.

[i] Laban was an unjust and covetous man. His treatment of Jacob from the first was shameful. There was no ground for this jealousy, for he was greatly enriched through Jacob who had been the means of raising Laban's family to importance as compared to former times.

[j] 8 Examples of Changed Countenances:
1 Cain (Gen. 4:5-6)
2 Laban (Gen. 31:2-5)
3 Hazael (2 Ki. 8:11)
4 Nehemiah (Neh. 2:2-3)
5 Belshazzar (Dan. 5:6, 9-10)
6 Daniel (Dan. 7:28)
7 Christ (Lk. 9:29)
8 Moses (2 Cor. 3:7)
Anger (4:5-6); jealousy (31:2-5); greed (2 Ki. 8:11); sorrow (Neh. 2:2-3; Eccl. 7:3); fear (Dan. 5:6-10; 7:28); rebuke (Ps. 80:16); merry heart (Pr.15:13); and transfiguration of body are the main causes of changed countenances(Lk. 9:29)

[k] 42nd prophecy in Gen. (31:3, fulfilled). Next, 32:9.

[l] In the days before God raised up prophets to speak to His people, He Himself spoke directly to them and revealed His will. The exact method He used in each case is not stated, but in some instances it was by visions (15:1; 46: 2) and dreams (20:3, 6; 28:12; 31:10-11, 24; 37:5-10; 40:5-19; 41:1-32; 42:9). At times He filled messengers with the Holy Spirit and spoke through them in their own language the messages He wished to be given (Acts 3:21; Heb. 1:1-3; 2 Pet. 1:21). At other times God's Word came by revelation in various ways, and even with an audible voice (Dt. 5:4, 22-28). In many ways God made His will known to man, but regardless of the method He used, it was always clear when it was the revelation of God, making known His will to man. Up to the time of Jacob we have several definite predictions of God to men. The first 3 prophecies were by an audible voice to Adam (3:14- 19). See ***First Prophecies of Scripture***, p. 100.

[m] The land of promise, or the land promised to Abraham, Isaac, and Jacob in the Abrahamic covenant (12:1-3; 13:14-17; 15:18-21; 17:8; 26:3-4; 28:13-15). God fulfilled this prophecy in Jacob by being with him in all his dangers (31:11-49:33). His kindred were Isaac and Esau.

[*a] This conduct of Jacob is an admirable example of domestic management. As husband and father he had the right to decide upon his own plans for the family, but instead of exercising that right, he wisely called his wives and revealed his plans to them, obtaining their full cooperation (v 5-21).

* * *

and changed my wages ten times; but God suffered him not to hurt me.

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled.

(7) Call back to Canaan

■ 11 And the angel of God spake unto me in a [*c]dream, *saying*, Jacob: And I said, Here *am* I.

● 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

● 13 I *am* the God of Bethel, where thou anointedst the pillar, *and* [*d]where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

(8) Jacob's flight

14 And Rachel and Leah answered and said unto him, [*e]*Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob [*f]rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, [*g]for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [h]images that *were* her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he face *toward* the [j]mount Gilead.

(9) Jacob pursued by Laban

22 And it was told Laban on the [k]third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

(10) God protects Jacob

●■24 And God came to Laban the Syrian in a [a]dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, [b]What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with [c]tabret, and with [d]harp?

28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing.

● 29 [e]It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

(11) Accusation and search

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* [f]wherefore hast thou stolen my gods?

31 And Jacob answered and said to Laban, [g]Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went

---

*b Deceit is falsehood (Ps. 119:118). It comes from the heart (Jer. 17:9; Mk. 7:22; Rom. 3:13). God abhors it (Ps. 5:6) and forbids it (Job 27: 4; 31:5; Pr. 24:28; 1 Pet. 3:10). All saints are free from it (Ps. 24:4; Isa. 53:9; Zeph. 3:13; 1 Pet. 2:22; Rev. 14:5). It is to be shunned (Ps. 43:1; 72:14; 101:7; 120:2; Eph. 5:6; Col. 2:8), and laid aside

ture refers to the wicked and deceit (Ps. 10:7; 35:20; 36:3; 38:12; Pr. 11:18; 12:5; 20:17; Jer. 9:5; 37:9; 2 Tim. 3:13); false teachers and deceit (Job 15:35; Pr. 12:17; Jer. 14:14; 23:26; Rom. 16:18; 2 Cor. 11:13; Eph. 4: 14; 2 Th. 2; 2 Pet. 2:13; 2 Jn. 7); and evils of deceit (Ps. 10:7; 24:4-5; 32:2; 55:23; Pr. 14:8, 25; 26:24; 27:6; Jer. 8:5; 9:6). God demands absolute truth in the inward parts and absolute justice and honesty in all dealings between fellowmen. It is in the hidden parts that God wants righteousness and not outwardly only (Ps. 51:6). To this end His program in the gospel is that the inward man be renewed and perfected more and more, day by day (2 Cor. 4:16). This is the acid test of character (Ps. 15).

*c See ***Dreams*** in the Index.

*d See 28:10-15, 20-22.

*e Questions 82-83. Next, v 26.

*f In obedience to God (v 3).

*g No mention is made here of his mother, Rebekah. Perhaps Jacob knew of her death.

h Heb. teraphim, family idols. What they were like is not known, but they were small or Rachel could not have hid them as she did (v 34). This shows that Abraham's relatives were still idolaters and affirms that his family served idols in Babylon before settling in Haran(Josh.24:1-4).

i The river Euphrates.

j About 300 miles south of Haran on the east of Jordan (Num. 32:40; Dt. 3:12-16; 34:1; Josh. 12:5; 13:11; 17:1; Judg. 20:1; 2 Ki. 10:33).

k It was about 300 miles to the place where Laban caught up with him in 7 days (v 22-23). This would be an average of about 43 miles a day on swift dromedaries. It would have taken Jacob 10 days at 30 miles a day with his family and stock.

a See ***Dreams*** in the Index.

b Questions 84-86. Next, v 30.

c Heb. toph, tambourine. It is translated tabret (v 27; 1 Sam. 10:5; 18:6; Isa. 5:12; 24:8; 30:32; Jer. 31:4; Ez. 28:13) and timbrel (Ex. 15:20; Judg. 11:34; 2 Sam. 6:5; 1 Chr. 13:8; Job 21:12; Ps. 68:25; 81:2; 149:3; 150:4).

d Heb. kinnor, a stringed instrument. See note j, Ps. 33:2.

e In reality he had no power to hurt Jacob, for God was protecting him (28:15; 31:3).

f Question 87. Next, v 36. Laban evidently went home to inquire of his gods and found them missing. Perhaps Rachel had taken them so that he could not inquire about their flight. This is the last of his dishonest speech. He had set out to compel Jacob to return. In consequence of the divine warning he had abandoned that intention, so now tried to put Jacob in the wrong.

g The cause of Jacob's action.

✡ ✡ ✡

tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the [*h]custom of women *is* upon me. And he searched, but found not the images.

(12) Jacob argues with Laban

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, [*i]What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? [*j]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This [a]twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and [b]my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee [c]fourteen years for thy two daughters, and [d]six years for thy cattle: and thou hast changed my wages [e]ten times.

42 Except the God of my father, the God of Abraham, and the fear of [f]Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee*

(13) The covenant of peace

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and [g]all that thou seest *is* mine: and [h]what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a [i]covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a [j]stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did [k]eat there upon the heap.

47 And Laban called it [l]Jegarsahadutha: but Jacob called it [m]Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And [n]Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This [o]heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the [p]God of their father, judge betwixt us. And Jacob sware by the [q]fear of his father Isaac.

---

camel's furniture could refer to a couch which was used as a bed at night, or to a chair or cage covered with a canopy and held up by poles between 2 camels, in travel.

[*i] Questions 88-90. Next, v 43. Jacob held his peace until all his stuff had been searched and Laban's anger somewhat cooled down by his failure to find his gods. Then, knowing that God had intervened for him, he was not afraid to talk back, even though the strength of Laban's band may have been the greater.

[*j] Jacob proposed to settle his differences with Laban in true oriental fashion. He reviewed all the injustices done him while in Haran for 20 years (v 38-42) and evidently proved he had a strong case against Laban, for he soon became willing for a peaceful settlement.

[a] There is no ground for the theory that Jacob was in Haran two 20-year periods (v 38, 41). See note e, 27:2; note h, 29:28.

[b] Eastern shepherds were often away from home for weeks at a time.

[c] See 29:18, 20, 27, 30.

[d] The 6 years began when Joseph was born (30:25-34).

[e] Used twice by Jacob (v 7, 41).

[f] Perhaps Jacob was warning Laban that Isaac was still alive and could take vengeance on him if his son was harmed.

[g] Laban had no rightful claim on these things, but may have thought he could take them by force if he wanted to.

[h] Question 91. Next, 32:17.

[i] Covenants of Scripture Were:

1 Sacred (Josh. 9:18; Gal. 3:15-17)
2 Binding (Josh. 9:18; Gal. 3:15-17)
3 Upheld with penalty for breaking (Lev. 26; Dt. 28; 2 Sam. 21:1-6; Jer. 34:8-22; Ez. 17:13-19)
4 Ratified by:
    (1) Oaths (note k, 22:16)
    (2) Blood of animals (15:9-17; 31:43-53; Ex. 24:8; Heb. 9:19-22) 54)
    (3) Feasts (21:26-31; 26:30-31; 31:46,
    (4) Monuments (28:16-22; 31:43-53)
    (5) Raising hands (Ezra 10:19; cp. Gen. 14:22)
    (6) Plucking off shoes (Ruth 4:7-8)
    (7) Blood of Christ (Mt. 26:28; Heb. 9:11-22; 13:11-12, 20)

Concerning the old covenant, the 10 commandments written on stone were kept in a special box (ark) which had a mercy seat on it as a constant reminder of God's presence and of man's obligation to obey it (Num. 10:33; 14:44; Dt. 10:8; Josh. 3:3-17; etc.). The new covenant has an eternal ark (Heb. 8:1-6; 9:1-22; Rev. 11:19). See ***15 Great Covenants of Scripture***, p. 83 and note a, 21:27.

[j] 2 Stones of Jacob:

1 A monument of his covenant with God (28:18)
2 A monument of his covenant with Laban (31:45)

Each man present gathered a stone as a personal token of the covenant (v 46-52).

[k] Eating was a sign of friendship. If an Arab chief ate with you it was said, there is salt between us, meaning we are friends. Refusal to eat would signify that one was an enemy.

[l] Chaldee, heap of witnesses (v 48).

[m] Heb., heap of witnesses (v 48).

[n] Heb., beacon or watch tower, a place of separation. It was Laban's name for the monument—a place or a witness that the Lord would watch between them while absent from each other (v 49). It signified that neither people would pass this boundary line to make war on the other (v 50-53). History shows that this covenant was broken many times by both peoples. See ***Victories, Civil Wars, and Defeats of Israel***, p. 1052.

[o] The heap was gathered by Laban (v 46); the pillar was set up by Jacob (v 45, 52).

[p] Abraham and Nahor were sons of Terah (11: 27). Terah started with Abraham to the land of promise (11:31). This proves further that Terah was converted to Abraham's God. Laban's gods were stolen by Rachel and he was left without any (31:30-35).

[q] This was the second time Jacob used this term (v 42, 53). He either referred to the God whom Isaac feared, or to the power of Isaac who had thousands of servants, among them hundreds of trained soldiers he had inherited from Abraham (25:5; note f, 12:5).

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

32 CHAPTER 32

4. Jacob's second vision (Gen. 28:10)

1 And Jacob went on his way, and the [a]angels of God met him.

2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place [b]Mahanaim.

5. Jacob's reconciliation with Esau
(1) Desired

3 And Jacob [c]sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

(2) Prayer of distress

7 Then Jacob was [d]greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into [e]two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

★●■9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which [f]saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am [g]not worthy of the least of all the mercies, and of all the truth, which thou hast passed over this Jordan; [i]and now I am become two bands.

11 [j]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: [k]for I fear him, lest he will come and smite me, *and* the mother with the children.

★▲12 And thou [l]saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

(3) A present prepared (Pr. 21:14)

13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 [*a]Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, [*b]Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a [*c]present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, [*d]I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford [*e]Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

(4) Jacob wrestles with God

24 ¶ And Jacob was [*f]left alone; and there

---

[a] See ***Angels*** in the Index.

[b] Heb., two camps. The hosts of heaven met Jacob to assure him of the promised protection as he entered Canaan (28:15). They became visible as two hosts, one on each side of Jacob's company, or one band for each part of his family when they were divided (v 7-8).

[c] Jacob sent messengers ahead to make his return known to Esau and to show a desire

[d] The coming of Esau with 400 men was hard to understand apart from hostile intentions (v 6). Jacob gave evidence of his fear by dividing the family, wrestling all night with God, earnestly pleading His promises, praying in humility for deliverance from Esau, and making a gift to him of several bands as if to mitigate Esau's anger by degrees.

[e] He did so as if committing a band to each of the hosts of God which had appeared to him (note b, above).

[f] 43rd prophecy in Gen. (32:9, fulfilled). Next, v 12. A repetition of a prophecy by God in 31:3.

[g] The first time Jacob confessed his unworthiness of God's blessings. He had a number of experiences that finally brought him to the point of surrender to God and to helplessness without Him. Now it was his privilege to meet God face to face and become a prince of God (v 24-32).

[h] This proves that he went alone to Haran.

[i] He had become wealthy in his own right. With what he later inherited from Isaac this made him a very rich man.

[j] For the first time Jacob prayed for deliverance. He had fled from Esau (27:41-46; 28:1- 6; 35:7), and Laban (31:17-23); now he had to face Esau, solely depending upon God to fulfill His promises (28:13-15; 31:3; 32:9, 12).

[k] The visions of 28:12; 31:3; 32:1 did not entirely allay the fears of Jacob. Conscience made him a coward. He knew his past deceits full well and naturally feared those whom he had wronged. See ***Facts About Deceit***, p. 100.

[l] 44th prophecy in Gen. (32:12, fulfilled). Next, 35:11. A repetition of prophecies of 28:13-15; 31:3.

[*a] Camels of the most valuable kind. Their milk was the principal food of Arabs.

[*b] Questions 92-94. Next, v 27.

[*c] According to modern standards, Jacob's gifts to Esau totalled $24,300.00. See ***Jacob's Gifts***, p. 100.

[*d] Heb. kaphar, cover his face, i.e., hide my sin from him—an oriental expression. This was a princely present and more than enough to repay Esau for any wrong done him.

[*e] A stream 65 miles long. It begins in the Hauran mountains and empties into Jordan about 30 miles below Lake Galilee. It was the boundary line between the kingdoms of Sihon and Og (Josh. 12:2; Judg. 11:13-32). Afterwards it was the boundary between Reuben and Manasseh (Dt. 3:16; Josh. 12:2).

[*f] See ***6 Men Left Alone With God***, p. 100.

* * *

of the day.

25 And when [i]he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

■ 26 And he said, Let me go, [j]for the day breaketh. And he said, I will not let thee go, except thou bless me.

■ 27 And he said unto him, [k]What *is* thy name? And he said, [l]Jacob.

■ 28 And he said, Thy name shall be called no more Jacob, but [m]Israel: for as a [n]prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [o]Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place [p]Peniel: for [q]I have seen God face to face, and my life is preserved.

31 And as he passed over Penuel the sun rose upon him, and he [r]halted upon his thigh.

32 Therefore the children of Israel eat not *of* the [a]sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

33 CHAPTER 33

(5) Reconciliation effected

1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and [b]with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and [c]Rachel and Joseph hindermost.

3 And he passed over before them, and [d]bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, [e]Who *are* those with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I [f]have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and [*g]he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, [*h]My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, [*i]What needeth it? [*j]let me find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

6. Jacob settles in Canaan

17 And Jacob journeyed to Succoth, and built him an [*a]house, and made booths for his

---

is not the same word used in 30:8, which refers more to mental struggles (cp. Eph. 6:12). Here it refers to actual bodily wrestling, proving that God has a body and can be seen, felt, handled, and touched bodily like a man or angel (v 24-32).

[h] How long the bodily struggle went on is uncertain. It was not all night, as is generally believed, for he had retired for the night and later, becoming restless, arose to move his family over Jabbok (v 21-22). How long it took to do this is not known. Perhaps it was toward morning when God began wrestling with him. See ***10 Proofs of Bodily Wrestling***, p. 100.

[i] See ***6 Acts of God***, p. 101.

[j] Not that He could not stay in the daylight or stand the sun, as some imagine concerning spirits, but to try Jacob's sincerity by reminding him of his daily duties and responsibilities. Jacob's faith triumphed. The sun could rise and duty call but he would have the blessing. Most appearances of God and of angels (Heb. 13:2, note) have been in the open day. See ***44 Appearances of God***, p. 92.

[k] Question 95. Next, v 29.

[l] Heb. Yaaqob, heel-catcher, supplanter, cheater, deceiver. Used of his natural seed 150 times.

[m] See ***Israel Defined***, p. 101.

[n] Heb. sar, prince, head, commander.

[o] Question 96. Next, 33:5. Can you be ignorant of who I am—your Blesser-Redeemer? (v 29-30).

[p] Meaning, face of God.

[q] ***6 Proofs Jacob Wrestled With God***, p. 101.

[r] Limped upon his thigh.

[a] Not only was his thigh dislocated by the blow God gave him (v 25), but the sinew shrank (v 32). The hip bone perhaps went back into place and the sinew stayed shrunken enough to cause the limp of v 31.

[b] He brought this many men to take vengeance as he had vowed in 27:41, or to honor Jacob, or to make a show of his own power. If vengeance was the motive, God changed his mind. If to honor or show power, he had the satisfaction of seeing his brother greatly humbled before him (v 3). 400 soldiers were 82 more than the number Abraham had in his war with the kings of the East (14:14). This indicates several thousands were in his kingdom. Though he failed morally otherwise, Esau did show manly traits in burying his resentments and forgetting his injuries. His forgiveness seems to have been complete.

[c] Either leaving them the better opportunity to escape or planning to exhibit the beautiful Rachel and his favorite son, to impress Esau.

[d] Bowing and greeting was an Arab custom (v 3)

[e] Questions 97-98. Next, v 15.

[f] Proving that God had also blessed Esau, as predicted by Isaac in 27:39-40.

[*g] The acceptance of a gift under such circumstances was a token and pledge of peace. Absolute refusal would have indicated intentions of hostility and revenge, so Esau took it (v 11).

[*h] Jacob really did not desire to go to Seir. He knew that Canaan was the country given to him by covenant promise. He never did go to Seir.

[*i] Question 99. Next, 34:23.

[*j] Jacob was perhaps still distrustful of Esau. He himself had practiced cunning and deception and now was harassed by the fear of others, when in reality there was no cause. He did plan to visit Esau, but possibly circumstances later made it impractical. As soon as Esau left, Jacob built Succoth on the east of Jordan by Jabbok before entering Canaan.

[*a] The first reference to a house in connection with the patriarchs (v 17). It could refer to temporary quarters.

* * *

[b]Succoth.

18 ¶ And Jacob came to [c]Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an [d]hundred pieces of money.

20 And he erected there an [e]altar, and called it [f]Elelohe-Israel.

34 CHAPTER 34

7. Jacob's troubles in Canaan (Gen. 34-35)
(1) Dinah's disgrace

1 And [g]Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, [h]saw her, he took her, and [i]lay with her, and defiled her.

3 And his [j]soul [k]clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [l]kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, [m]Get me this damsel to wife.

5 And [n]Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob [o]held his peace until they were come.

(2) The proposed union

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were [p]grieved, and they were [q]very wroth, because he had wrought [r]folly in [s]Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 [t]Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

(3) Deceitful dealings (cp. Josh. 9; 1 Sam. 23)

13 And the sons of Jacob answered Shechem and Hamor his father [a]deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We [*b]cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be [*c]circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become [*d]one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

---

b Jacob built Succoth on the east of Jordan near the river Jabbok which flows into the Jordan from the east.

c Jacob's next move was Shalem on the west of Jordan in Canaan. Here he bought his first property and erected his first altar (v 17-20).

d What kind of money is not stated, but if these were pieces of silver, each piece was equal to 64¢, making the total purchase price $64.

e See notes on altars, 8:20 and 12:7.

f Heb. for God—the God of Israel.

g Judging from the age of Judah and Joseph, Dinah was about 14 or 15 years old at this time (30:21). See ***4 Proofs Jacob Took His Wives Immediately***, p. 99. Josephus says she went to one of the festivals at Shechem.

h Lusted for her (6:2; Judg. 14:1; 2 Sam. 11:2; Job 31:1; Mt. 5:28).

i Humbled her. The first recorded rape.

j The soul is the seat of all emotions, passions, appetites, and desires.

pursuit; follow hard after (v 3; Ruth 1:14; 2 Sam. 20:2; 23:10; 1 Ki. 11:2; 2 Ki. 18:6).

l Heb. leb, heart. He won her heart by lovemaking and flattery. Cp. Hos. 2:14.

m Parents made all marriage contracts (24:1-67; Judg. 14:2).

n Hamor had told Jacob, for Dinah was held captive (v 17, 26).

o Controlled himself (24:21; Num. 30:7-14; 1 Sam. 10:27; 2 Ki. 18:36; Isa. 36:21).

p Heb. atsab, to carve. As used here it means to cut to the heart; have worry, pain, or anger (v 7).

q Simeon and Levi were especially wroth (v 7, 25; 49:5-7).

r Showing the moral purity held by Israel compared to the general looseness of their heathen neighbors (v 7). Furthermore, they were under strict command not to intermarry with the daughters of Canaan (28:1, 6).

s First time Israel is used collectively.

t Ancients of all nations required compensation for giving up the laboring services of a daughter and for their trouble and expense of bringing her up and providing her wants. The dowry could be gifts, services, or anything else of value agreed upon. In all Heb. weddings, as well as those of many other nations, the dowry held an important place. It sealed the betrothal and all legal agreements. See ***6 Kinds of Dowry***, p. 101

a The sons of Jacob never did intend to give their sister to Shechem. This was Satan's first attempt to defile a virgin in Israel. It was a threat to God's plan that His son should come through one of Israel's virgins (Isa. 7:14; Mt. 1:18-25).

*b This was in harmony with Israel's calling to be a separated people to represent God in His plan (12:1-3; 21:12; 24:3; 28:1, 6; Ex. 34:12-16; Num. 23:9; Dt. 7:3-4; Josh. 23:12; Ezra 9-10).

*c Circumcision was the sign of the Abrahamic covenant and every soul in Israel who would reject this sign was to be destroyed (17:9-14). This promise to be one people was purely deception (v 13). Religion was used to promote the wickedness that the sons of Jacob had in mind.

*d This would have defeated God's purpose with Israel (see scriptures in note b, above). Israel would have lost her identity through the centuries. Not only did Jacob's sons plan deception, Hamor evidently planned to take over all the substance of Jacob (v 23). If this was not his intention, then he used this idea to deceive his own people and get their consent to meet the terms of Israel. Jacob was more wealthy than the whole city, so such a promise made the people willing to endure temporary pain. Jacob's sons, the oldest of whom was 26 or 27 years old at this time, only sought opportunity for revenge. Thus they used religion for revenge and the Shechemites used it in an effort to gain riches.

us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 [*e]*Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

(4) Vengeance executed

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the [*f]city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and [*g]took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They [*h]took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the [*a]house.

(5) Jacob's fear and unbelief

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the [*b]Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and [c]slay me; and I shall be destroyed, I and my house.

31 And they said, [d]Should he deal with our sister as with an harlot?

35

CHAPTER 35

(6) Flight: idols destroyed

●■ 1 And God said unto Jacob, [e]Arise, go up to Bethel, and dwell there: and make there an

thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, [f]Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [g]earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: [h]and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him.

7 And he built there an altar, and called the place [i]Elbethel: because there God [j]appeared unto him, when he fled from the face of his brother.

(7) The death of Deborah

8 But Deborah [k]Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called [l]Allonbachuth.

(8) Jacob's third vision (Gen. 28:10; 32:1): Abrahamic Covenant renewed

9 ¶ And God [m]appeared unto Jacob again, when he came out of Padanaram, and blessed him.

●■10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but [n]Israel shall be thy name: and he called his name Israel.

★▲●■ 11 [o]And God said unto him, I *am* [a]God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

▲ 12 And [b]the land which I gave Abraham and Isaac, to thee I will give it, and to thy

---

*f Shechem must have been a small place, perhaps only an encampment. How many were slain is not known. Simeon and Levi were the chief contrivers and leaders of the massacre; their servants and others also helped. The attack was made the third day when fever and inflammation generally accompanied circumcision—when the Shechemites were less able to defend themselves. Deception and surprise were great factors in such an easy victory. The whole city was a party to the crime by condoning what one of their company had done, and by entering into a plot to get Jacob's wealth.

*g Dinah was held captive until rescued by her brothers (v 5, 17, 26).

*h All this wealth and the captives made Jacob still more powerful and rich. See ***Wealth of the Patriarchs***, p. 101.

*a Shechem's house where Dinah was kept.

*b See ***Giants and Sons of God***, p. 90.

c Jacob for the moment lost faith in God when tested, like Abraham (12:10-20; 20:1-17) and Isaac (26:6-35) before him. Such would have been impossible in view of God's word (12:1- 3; 15:1-21; 26:1-25; 28:3-19; 31:11-13). God did keep His word (35:5).

d Question 101. Next, 37:8.

e God now directed Jacob to a safer place and put fear in the hearts of other cities so they would not follow him (v 1, 5).

f Idolatry was abolished in Israel (v 2; 31:19). Purification was always necessary when going up to Bethel, the house of God.

g Earrings not used in idolatry were permitted of God (24:22, 30, 47; Ex. 32:2-3; 35:22; Num. 31:50; Judg. 8:24-26; Job 42:11; Pr. 25:12; Ez. 16:12; Hos. 2:13; 1 Pet. 3:5-6). They were made of gold, silver, brass, ivory, and wood and were often adorned with precious stones. Here they were connected with idolatry and that is why Jacob commanded them to be given up. For this reason they were condemned in Isa. 3:20; Hos. 2:13. In idolatry they were used as amulets and charms to ward off evil. They are still used by some in the East for this purpose.

h Jacob's fear was unnecessary. God had made many promises of protection and had kept them with Abraham (12:17; 20:7, 17); Isaac (26:6-31); and thus far with Jacob (27:41-42; 31; 32:10-32; 33:1-17); so it was to be expected that God would continue protecting him if His plan for Israel was to be completed

i Heb. means God of the house of God. Note it was the same place and same promise as when God first appeared to him (28:13-15).

j See ***44 Appearances of God***, p. 92.

k Nothing is said of Rebekah since 27:46, when Jacob left home. Her death is not recorded. Deborah perhaps joined Jacob when he came to Canaan, or it may be that he simply attended her funeral. She had been the nurse of Jacob and Esau in childhood.

l Heb. for oak of weeping (v 8).

m 6th of 7 times (28:13-15; 31:11-13; 32:1-2, 24-32; 35:1-5, 9-13; 46:2-4). See ***44 Appearances of God***, p. 92.

n See ***Israel Defined***, p. 101.

o 45th prophecy in Gen. (35:11-12, fulfilled). Next, 37:7. The Abrahamic covenant was again renewed with Jacob (28:13-15; 32:9, 12; 35:11-12).

a Heb. El-Shaddai, the All-Bountiful or All-Sufficient One, a title in accord with this promise of a unified nation or a company of nations, referring to the unity of the distinct tribes of Israel. See ***Company of Nations***, p. 101.

b 12:7; 13:14-17; 15:18-21; 17:8; 24:7; 26:3; 28:4, 15; 31:3; 32:9; 35:12; 48:4.

* * *

13 And God [c]went up from him in the place where he talked with him.

14 And Jacob [d]set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a [e]drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, [f]Bethel.

(9) The death of Rachel

16 ¶ And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had [g]hard labour.

17 And it came to pass, when she was in hard labour, that the [h]midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her [i]soul was in departing, (for she died) that she called his name [j]Benoni: but his father called him [k]Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* [l]Bethlehem.

20 And Jacob set a pillar upon her grave: [m]that *is* the pillar of Rachel's grave unto this day.

(10) The sin of Reuben (cp. Gen. 38)

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben [n]went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were [o]twelve:

(11) Jacob's family in Canaan
(Gen. 46:8-27; 1 Chr. 2:1-2)

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which [p]were born to him in

(12) The death of Isaac

27 ¶ And Jacob [q]came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the days of Isaac were an [r]hundred and fourscore years.

29 And Isaac [s]gave up the ghost, and died, and was gathered unto his people, *being* [a]old and full of days: and his [b]sons Esau and Jacob [*c]buried him.

36 CHAPTER 36

PARENTHETICAL: sons of Esau
1. Sons of Esau in Canaan

1 Now these *are* the generations of [*d]Esau, [*e]who *is* Edom.

2 Esau took his wives of the daughters of Canaan; [*f]Adah the daughter of Elon the Hittite, and [*g]Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And [*h]Bashemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau [*i]Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him [*j]in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into [*k]the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount Seir: Esau *is* Edom.

2. Sons of Esau in Mt. Seir

9 ¶ And these *are* the generations of Esau the father of the Edomites in [*l]mount Seir:

---

[c] Another place God went up from someone, proving personal and bodily presence. Cp.17:22

[d] Jacob renewed the memorial of his faith, as God had renewed His promise. See 28:11-22.

[e] First occurrence of drink offering, which later became a part of the law (Lev. 23).

[f] Heb. for house of God, called Luz (28:19; Josh. 18:13), a town 12 miles north of Jerusalem. It became a religious center (1 Sam. 7:16; 10: 3; 1 Ki. 12:29-33; 13:1-32; 2 Ki. 2:2-23; 10:29; 17:28; Amos 3:14).

[g] Caesarean operation was unknown then.

[h] First occurrence of midwife (v 17; 38:28; Ex. 1: 15-21).

[i] The soul leaves the body at death (Jas. 2:26). Souls of the righteous go to heaven (2 Cor. 5: 8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9) and those of the wicked go to hell (Lk. 16:19-31; Isa. 14: 9; Rev. 20:11-15). The body returns to dust (3:19) until the resur- … and ***Heaven*** in Index.

[j] Heb., the son of my sorrow.

[k] Heb., the son of my right hand.

[l] Heb., house of bread, where the Son at God's right hand, the only begotten, was born (Mic. 5:1-2; Mt. 2:1-18).

[m] First record of a tomb marker or stone. Both Jews and Arabs still honor her grave. It is now marked by a small building with a white dome, 1 mile from Bethlehem and 3 miles from Jerusalem.

[n] For this sin he was deprived of his birthright (49:3-4; 1 Chr. 5:1; cp. 1 Cor. 5).

[o] First mention of 12 sons of Jacob (29:31–30: 25; 35:18; 49:1-29).

[p] Except Benjamin (35:18-19).

[q] Jacob evidently saw Isaac many times during the many years after coming back from Haran, but here he returned at the time of his death (v 27-29).

[r] The life span of Isaac (180 years) was 5 years longer than that of Abraham (v 28; 25:7); 43 years longer than that of Ishmael (v 28; 25:17); and 33 years longer than that of Jacob. The age of Esau at death is not given.

[s] See note h, 25:8.

[a] He was old 42 years before (27:2).

[b] Jacob and Esau were 120 years old when they buried Isaac (25:26; 35:28). This was about 23 years after Jacob had come back from Haran and 10 years before going down into Egypt (47:9). Here Esau is put before Jacob, but in other places after this Jacob is always first (Josh. 24:4; Heb. 11:20) except in 1 Chr. 1:34.

[*c] They buried Isaac in the cave of Machpelah. All of these, in time, were buried in this cave: Abraham and Sarah; Isaac and Rebekah; Jacob and Leah (49:29-33).

[*d] His history completed here.

[*e] Esau was also called Edom, meaning red (v 8; 25:30).

[*f] Or Bashemath (26:34).

[*g] Or Judith (26:34). Her father was Beeri (26:34). Often in Scripture, people are called by more than one name, as here.

[*h] Her second name was Mahalath (28:9).

[*i] One of Job's comforters (Job 2:11; 1 Chr. 1:35- 53).

[*j] Esau's sons born in Canaan went out of it (v 6). Jacob's sons born out of Canaan went into it.

[*k] Went to Seir (v 8). This evidently refers to his final departure from Canaan. He had already conquered the Horites and taken possession of Seir. He yet fed many of his flocks in Canaan, but it finally became necessary to separate from Jacob because of the increased herds of both men. After Isaac's death the final separation came (v6)

[*l] The mountains of Seir extended from southeast of the Dead Sea to the Arabian Gulf. Esau fulfilled the prophecy of Isaac by living by his sword, and became master of all this region (27:39-40).

Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were [m]Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz [n]Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

3. Dukes of Edom (1 Chr. 1:35)

15 ¶ These *were* [o]dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these are the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

4. Sons of Seir (1 Chr. 1:38)

20 ¶ These *are* the sons of Seir the [a]Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the [b]mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; [c]Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

5. Dukes of Seir (1 Chr. 1:38)

29 These *are* the [d]dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

6. Kings of Edom (1 Chr. 1:43)

31 ¶ And these *are* the kings that reigned in the land of Edom, [e]before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of [f]Bozrah reigned in his stead.

34 And Jobab died, and Husham [g]of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of

---

town in Edom (v 15; Oba. 9; Amos 1:12; Ez. 25:13). His father, Eliphaz went from Teman to see Job (Job 2:11).

[n] He was not the father of the Amalekites of 14:7 who were of the giant races (Num. 13:29; 14:39-45) but of those among the first of the nations (Num. 24:20). These, the Edomite Amalekites, were always a separate people from the giants; but like the giants they were to be exterminated, for they were likewise the enemies of Israel (Ex. 17:8-16; Dt. 25:17-19; Judg. 3:13; 5:14; 6:3-5; 12:15; 1 Sam. 15:1-9; 27:8; 30:1; 1 Chr. 4:41-43; Ps. 83:7).

[o] Heb. alluph, leader, captain of a thousand. A duke was the head of a thousand. 14 dukes came from the 3 wives of Esau or Edom.

14 Dukes of Edom (36:15-19):

1 Duke Teman
2 Duke Omar
3 Duke Zepho
4 Duke Kenaz
5 Duke Korah
6 Duke Gatam
7 Duke Amalek
8 Duke Nahath
9 Duke Zerah
10 Duke Shammah
11 Duke Mizzah
12 Duke Jeush
13 Duke Jaalam
14 Duke Korah

[a] Horites were a branch of the giants who came from the sons of God and daughters of men after the flood (14:6). Seir was the father of the Horites (v 20). Their land, called Mount Seir (14:6) and land of Seir, later became the land of Edom (32:3). Seir had 7 sons (v 20- 21), called the dukes of the Horites (v 21, 29- 30). These 7 dukes had 19 sons and a daughter as listed (v 22-28). Seir also had a daughter prominent enough to be listed (v 22).

Horites were the first occupants of this land and dwelt in caves. The chiefs of v 20-21 probably reigned before Esau conquered the land. He became complete master of Seir before the exodus of Israel from Egypt, fulfilling 27:39-40. The mountains of Edom abound with caves. The rock-hewn city, Petra or Sela, later the capital of Edom, was one of the great strongholds in ancient times. The temples and houses cut in the sides of the mountains surrounding Petra still exist and look freshly made. This deserted city is one of the wonders of antiquity in this part of the world It will again play a great part in the last-day dealings of God with Israel (Ps. 60:8-12; Isa. 16:1-5; Ez. 20:33-38; Dan. 11:40-41; Hos. 2:14-18; Mt. 24:15; Rev. 12:6-14).

[b] Heb. yemim, mules in v 24, is trans. warm springs and hot springs in many versions; and in others Imim and Emim (giants). It is never trans. mules except here. The ordiary word for mules is pered (2 Sam. 13:29; 18:9; 1 Ki. 1:33, 38, 44; 10:25; 18:5; 2 Ki. 5:17; 1 Chr. 12:40; 2 Chr. 9:24; Ezra 2:66; Neh. 7:68; Ps. 32:9; Isa. 66:20; Ez. 27:14; Zech. 14:15). Yemim is never trans. springs or waters in the 618 times these words are used in the King James version. Controversy over this will never be settled, so whether Anah found mules, giants, or hot springs, he became famous for it (v 24).

[c] Called Amram in 1 Chr. 1:41.

[d] 7 Dukes of Seir the Horite:

1 Duke Lotan v29
2 Duke Shobal
3 Duke Zibeon
4 Duke Anah
5 Duke Dishon v30
6 Duke Ezer
7 Duke Kishan (cp. v 20-21; 1 Chr. 1)

[e] At the time Moses wrote Genesis there had been no kings reigning over Israel as in other nations. In fact, it was in Egypt that Israel became a nation large enough to warrant kings. Moses spoke prophetically of kings of Israel. God had told Abraham, Isaac and Jacob that kings would come from them, so having kings for Israel was in the mind of God this far back (17:6, 16; 35:11). Moses spoke in his law of the time when Israel would have kings and gave the manner of the kingdom in Dt. 17:14-20; 28:36.

[f] This was the ancient capital of Edom, a small city on a hill, crowned by a castle and located 25 miles southeast of the Dead Sea. Not the Bozrah of Moab.

[g] A land south of Sela or Petra.

✡ ✡ ✡

37 And Samlah died, and Saul of Rehoboth *by* the [a]river reigned in his stead.

38 And Saul died, and Baalhanan the son of Achbor reigned in his stead.

39 And Baalhanan the son of Achbor died, and [b]Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

7. Dukes of Edom (1 Chr. 1:51)

40 And these are the [c]names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.

37

CHAPTER 37

X. Jacob's history resumed: history of Joseph (Gen. 37:1–50:26)

1. Jacob in Canaan

1 And [d]Jacob dwelt in the land wherein his father was a stranger, in the [e]land of Canaan.

2. Joseph in Canaan

(1) A model boy (cp. Lk. 2:51)

2 These *are* [f]the generations of Jacob. [g]Joseph, *being* seventeen [h]years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's [i]wives: and Joseph brought unto his father their [j]evil report.

(2) Loved by Jacob (cp. Gen. 25:28)

3 Now Israel loved Joseph more than all his children, [k]because he *was* the son of his old age: and he made him a [l]coat *of many* colours.

(3) Hated by his brothers

4 And when his brethren [m]saw that their father loved him more than all his brethren, they [n]hated him, and could not speak peaceably unto him.

(4) Two dreams of Joseph

5 ¶ And Joseph [o]dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

★ 7 [p]For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [*a]Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

★ 9 ¶ [*b]And he [*c]dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, [*d]the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father [*e]rebuked him, and said unto him, [*f]What *is* this dream that thou hast dreamed? Shall I and [*g]thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

---

a River Euphrates (15:18).

b Hadad (1 Chr. 1:50-51). Moses does not say here that Hadad died, so he could have been alive and king when Israel tried to pass through Edom and was refused. The writer of Chronicles says he died, thus indicating he was alive when Moses wrote, and dead when 1 Chr. 1 was written.

c 11 Dukes of Edom (36:40-43):

1 Duke Timnah (v40)
2 Duke Alvah
3 Duke Jetheth
4 Duke Aholibamah
5 Duke Elah (v 41)
6 Duke Pinon
7 Duke Kenaz (v 42)
8 Duke Teman
9 Duke Mibzar
10 Duke Magdiel (v 43)
11 Duke Iram

Perhaps those dukes reigned when Israel came out of Egypt. They were local sheiks or chiefs who ruled over sections of the land and were subject to the kings mentioned in this genealogy. This ends the story of Esau.

d After completing the history of Isaac and Esau in 35:27–36:43, Moses continues the history of Jacob and his family which was dropped in 35:27-29.

e The land of the sojournings of his forefathers (Heb. 11:9-16).

f The history of what befell him and his posterity, not a regular genealogy.

g The story of Joseph now begins and that of Jacob is interrupted, not to be resumed until chapter 46.

h Jacob was now 107 years old, having been back in Canaan for 10 years. Joseph's brothers were young, Reuben, the oldest est, perhaps 7 or 8. All the brothers who sold him to Ishmaelites on the way to Egypt were from 18 to 29—the age to be more thoughtless, reckless and jealous than in the more matured years.

i Concubines (35:22).

j Report of their evil doings as youths.

k Jacob was about 91 years old when Joseph was born. This was not a son of his old age more than some of the others. Benjamin was born about 9 years after Joseph. Hence, this phrase must refer to a son especially devoted to the care of Jacob in his old age. After the death of Rachel perhaps Joseph became his father's special helper in supplying his wants and being an agent between him and his other sons (v 2, 13-14).

l A mark of honor and rank, and worn only by the chief and heir. Joseph inherited the birthright (1 Chr. 5:1-2). The garment was of many colors, not pieces, marking it as a priestly and royal one, and possibly with fine and beautiful needle work of various colored threads. Cp. Ex. 28:4; 39:1; 2 Sam. 13:18-19; Ps. 45:14. Some think this refers to a coat made of many broad stripes of different colored cloth (v 3, 23, 32; cp. Judg. 5:30; 2 Sam. 13:18).

m It was unwise of Jacob to show a respect of persons. This may have been one reason these brothers had such little respect for their father (v 31-34). Children see it when a parent shows a respect of persons and such will always cause trouble in the family, as here (v 4-11, 18-34), and in the case of Isaac and Rebekah (25:28; 27:1-13, 35-38, 41-46). See Jas. 2:1-10.

n His position, dreams, character, etc.

o See ***Dreams*** in the Index.

p 46th prophecy in Gen. (37:7, fulfilled). Next, v 9. Joseph, the prophet, predicted his family would become dependent upon and humbled before him in Egypt, as fulfilled in chapters 42-50.

*a Questions 102-103. Next, v 10.

*b 47th prophecy in Gen. (37:9-10, fulfilled). Next, 40:12. The 2nd prophecy of Joseph. Cp. v 7.

*c See ***Dreams*** in the Index.

*d A symbol of Israel, the sun representing Jacob, the moon his wives, and the 12 stars his 12 sons (Rev. 12:1).

*e Partly through ignorance and partly in wisdom, to lessen the hatred of his other sons toward Joseph.

*f Questions 104-105. Next, v 13. Jacob rightly interpreted the dreams as referring to himself and his family being dependent upon Joseph and being humbled before him. Fulfilled as in chapters 42-50.

*g His actual mother, Rachel, was dead but Jewish custom conceded the title of mother to another who was the wife of the father. In this case it was Leah who was still alive.

✡ ✡ ✡

father observed the saying.

(5) Seeks his brethren

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, [*i]Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in [*j]Dothan.

(6) Plot against Joseph

18 And when they [k]saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this [l]dreamer cometh.

20 [m]Come now therefore, and let us slay him, and cast him into some pit, and [n]we will say, Some evil beast hath devoured him: and [o]we shall see what will become of his dreams.

21 And [p]Reuben heard *it*, and he [q]delivered him out of their hands; and said, Let us not kill him.

blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

(7) Joseph cast into a pit

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [a]stript Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a [b]pit: and the pit *was* empty, *there was* no water in it.

25 And they [c]sat down to eat bread: and they lifted up their eyes and looked, and, behold, a [d]company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, [e]What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us [f]sell him to the Ishmeelites, and [g]let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

(8) Joseph sold into Egypt

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty [h]*pieces* of silver: and they brought Joseph into Egypt.

(9) Jacob deceived by his sons (Gen. 34:13)

29 ¶ And Reuben [i]returned unto the pit; and, behold, Joseph *was* not in the pit; and he [j]rent his clothes.

---

and unfriendly grudging of what another enjoys (Job 5:2; Pr. 14:30; Rom. 1:29; 1 Tim. 6:4; Tit. 3:3). It is associated with bitterness, strife, murder and other sins (Eccl. 9:6; Rom. 1:29; 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Gal. 5:19-21; 1 Tim. 6:4; Tit. 3:3; Jas. 3:14-16; 4:5). Joseph's dreams made an impression on the father and brothers. They incited envy in the brothers but deep thought in Jacob who took them as divine indication of events that would affect his family. They also helped to prepare Joseph for his coming sufferings in Egypt (42:8-9;45:4-8;50:15-21).

*i Questions 106-107. Next, v 26.

*j On the high road to Egypt, the caravan route from the east (v 17, 28).

k They recognized him by his coat.

l Heb. baal chalowm, master of dreams. Joseph did have dreams and the divine gift of their interpretation (chs. 37, 40-41). In this he was like Daniel (Dan. 1:17).

m Note the 4fold plot against Joseph in v 20-21, showing to what extent his brethren hated and envied him.

n Killing is generally the next step downward from other premeditated sins.

o This proves that the dreams of Joseph had made a deep impression on them. Envy, selfishness and pride are the roots of crime.

p Reuben had committed the sin of adultery with his father's concubine (35:22). It could be that his remorse over this and regret for the silent and deep disappointment of his father in him made Reuben want to spare his father any further suffering.

q Reuben did his part. His thought was to return Joseph to his father (v 22), but he himself was deceived by the others who suspected this of him (42:22). This weakness of Reuben as the firstborn, in not rebuking his brothers and taking a firm stand to deliver Joseph, illustrates Jacob's appraisal of him in 49:4.

a 10 Sins of Joseph's Brethren (v 4-36):

1 General evils (v 2)
2 Hatred and malice (v 4-8)
3 Envy and jealousy (v 11)
4 Plotting to take life (v 18-22)
5 Mockery and ridicule (v 19)
6 Stripping Joseph of his symbol of position and rank (v 23)
7 Casting him into a waterless pit to suffer unknown agony and death (v 24)
8 Showing no mercy or pity in face of his pleas for mercy (v 25; 42:21)
9 Kidnapping and selling Joseph into slavery and unknown torture (v 27-28)
10 Deceiving and lying to Jacob (v 31-35)

b Heb. bowr, a dry cistern. There are numerous pits or cisterns still to be found in Palestine. They were often hewn out of solid rock, being narrower at the mouth than at the bottom. It would be almost impossible for one to get out of such a pit unaided. Some were even used as dungeons for prisoners. See Jer. 38:6 where bowr (pit) is trans. dungeon. See also Jer. 2:13; 14:3; Zech. 9:11; note j, Ps. 28:1.

c Showing indifference and hardness of heart toward sin (v 25).

d A company of Ishmaelites and Midianites (v 25-28), descendants of Abraham through Hagar and Keturah (16:11-12; 25:2). Some versions read Arabians, from arab, to mingle, which comprehends a vast number of clans, tribes, and peoples. They were traveling together for safety from robbers. There was a well organized trade between Egypt and other lands. Many drugs and spices were sold into Egypt for embalming and medicinal purposes (v 25). Egyptians depended upon Arab merchants for these supplies. In a caravan there would be many companies, each with its own name and organized work that contributed to the smooth running of the whole. Camels were generally tied together four abreast, and again tied to others behind them, like teams.

e Question 108. Next, v 30.

f Slaves were in great demand in Egypt.

g They thought to ease their conscience, but responsibility for crime is not so easily disposed of. God remembered and allowed these young men to reap what they had sowed (42:1–45:15; 50:15-21).

h The word pieces is in italics, so it is not clear what kind of money is referred to. Perhaps they were shekels of 64¢ each. If so, 20 shekels or $12.80 would be $6.40 less than what Judas was paid for selling Christ. Cp. this covetousness with Joseph's unselfishness in 42:25-35.

i Reuben was away when Joseph was sold, so was not a party to this crime.

j Showing his earnestness in trying to deliver Joseph. See note q, v 34.

said, The child *is* not; and I, [k]whither shall I go?

31 And they [l]took Joseph's coat, and killed a kid of the goats, and [m]dipped the coat in the blood;

32 And [n]they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* [o]thy son's coat or no.

33 [p]And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob [q]rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And [r]all his sons and [s]all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. [t]Thus his father wept for him.

36 And the [u]Midianites sold him into Egypt unto Potiphar, an [v]officer of Pharaoh's, *and* [w]captain of the guard.

38

CHAPTER 38

3. Shame of Judah (cp. Gen. 35:21)

(1) His marriage

1 And it came to pass [x]at that time, that [y]Judah went down from his brethren, and [z]turned in to a certain [a]Adullamite, whose [a]name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he [b]took her, and went in unto her.

(2) Judah's wicked sons

3 And she [c]conceived, and bare a son; and he called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at [d]Chezib, when she bare him.

6 And Judah [e]took a wife for Er his firstborn, whose name *was* [f]Tamar.

7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and [g]raise up seed to thy brother.

9 And Onan knew that the seed should not be [h]his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did [i]displeased the LORD: wherefore he slew him also.

(3) Judah's promise to Tamar

---

k Question 109. Next, 38:16.

l Nothing is said as to what part Reuben played in this or how far he consented to covering up the crime.

m Modern analysis would have proved that this was not human blood.

n It appears that the coat was sent by servants to Jacob (v 32), and later the sons came to comfort their father (v 35).

o Not our brother's, but thy son's coat. Sin always chooses a word least calculated to disturb the conscience.

p The sons did not say Joseph had been torn by animals. This was Jacob's conclusion and the sons accepted this, permitting their father to live in grief, deceived (v 33).

q See ***Rending Clothes***, p. 101.

r How the sons could go through such hypocrisy and see their father grieved many days is hard to understand unless we take into account that sin and guilt seek to hide themselves, whereas, the pretense of innocence shielding selfishness likes to manifest itself to the very last.

s Jacob had only one daughter, but his sons' wives are no doubt referred to here as daughters (v 35).

t Jacob was deceived by the blood of a kid, as he had deceived his father by the skin of a kid (27:16).

u The words Midianites and Ishmaelites are used interchangeably in this passage, proving they were one people or lived in the same country and carried on business together. Cp. v 25, 27, 28, 36; 39:1.

v Heb. cariyc, to castrate; a eunuch; valet of females' apartments and thus a minister of state; chamberlain (v 36; 39:1; 40:2, 7; 1 Sam. 8:15; 1 Ki. 22:9; 2 Ki. 8:6; 24:12-15; 25:19; 1 Chr. 28:1; 2 Chr. 18:8). It is trans. chamberlain 13 times (2 Ki. 23:11; Esther 1:10-15; 2:3, 14, 15, 21; 4:4-5; 6:2, 14; 7:9); eunuch 17 times (2 Ki. 9:32; 20:18; Isa. 39:7; 56:3-4; Jer. 29:2; 34:19; 38:7; 41:16; 52:25; Dan. 1:3-18). This may explain the unfaithfulness of Potiphar's wife (39:10-13). In the East many eunuchs had wives and even harems where they kept many women, but they bore no children.

w In charge of police; chief of the butchers. A term that fitted the duties of this man. If a person offended one of the Eastern despotic rulers, it was the duty of such guards to destroy the offender without giving him a trial. Potiphar's duty was to take care of Pharaoh and execute his will on all subjects of his displeasure.

x Chronologically, ch. 38 should follow ch. 33; for 33 years after Jacob left Haran he went into Egypt. By that time, Judah's they were old enough that one of them had married and become the father of twins. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

y This story is given as a necessary link in the genealogy of Christ and is inserted here so that the history of Joseph, which immediately follows, may not be interrupted.

z Adullam was the ancient capital of the Canaanites or giants who occupied the southern part of Canaan.

a A friend of his (v 12).

b Judah was about 15 years old when he took Shuah's daughter to wife. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

c Er, the firstborn of Judah, seems to have been the chosen one in Judah's family through whom the Messiah was intended to come; for even after his death, Tamar his widow bore a son to Judah whose name (Pharez or Phares) appears with hers (Thamar) in the line of Christ (Mt. 1:3). No doubt the wickedness of Er included despising his privilege to bring forth one in the lineage of Christ (49:10; note h, below).

d Chezib, Timnath, and Adullam were cities southwest of Jerusalem (v 1, 5, 12). Hirah evidently kept a lodging house, for Judah turned in to him as well as did Shuah and his family (v 1-2).

e Er was about 15 and Judah about 30 or 31 years old. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

f Who she was is not known, except that she was evidently a Canaanite. Her history is given in v 6-30; Ruth 4:12; 1 Chr. 2:4. She was in the line of Christ (Mt. 1:3).

g A law before Sinai. Still practiced in the East. It became a part of the law of Moses (Dt. 25:5-9).

h Onan resented a child of his being born to carry on Er's name instead of his own. Both were wicked men. Sin had likely made them bitter enemies; hence, Onan wanted his brother's name to be blotted out of the earth. The firstborn in such cases did carry on the dead man's name and not his own father's (Dt. 25:6-10). Furthermore, perhaps the devil had stirred up hatred in Onan concerning the Seed of the woman who seems to have been intended to come through Er's offspring. This deep-seated anger could have caused him to behave as in v 9 to prevent such offspring coming in his brother's name (note c, v 3).

i Why? See notes c, v 3 and h, v 9.

✡ ✡ ✡

in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

(4) Promise broken: commits adultery with Tamar (Ruth 4:12)

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and [k]covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, [l]What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, Thy [a]signet, and thy [b]bracelets, and thy [c]staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

(5) Condemns Tamar to burn

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her [d]widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, [e]Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and [f]let her be burnt.

(6) Repents: protects himself

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more [g]righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

(7) Birth of Pharez and Zarah

27 ¶ And it came to pass in the time of her travail, that, behold, [h]twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, [i]How hast thou broken forth? *this* [*j]breach *be* upon thee: therefore his name was called Pharez.

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called [*k]Zarah.

39 CHAPTER 39

4. Joseph tested in Egypt
(1) In Potiphar's house

1 And [*a]Joseph was brought down to Egypt; and Potiphar, an [*b]officer of Pharaoh, [*c]captain of the guard, an Egyptian, [*d]bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was [*e]with Joseph, and [*f]he was a prosperous man; and he was in the house of his master the Egyptian.

(2) God blesses Joseph

3 And his master [*g]saw that the LORD

---

and the law had not been fulfilled by his 2nd son, he promised Tamar could have his 3rd son when he should be old enough. This would not have been long, possibly 1 or 2 years, as the 3 sons had been born in quick succession (v 3- 5). The fact is he may have been old enough for marriage at the time, but Judah hesitated to give her to him lest he die as the other sons had done (v 11). This was Judah's wrong, and caused Tamar to carry out the plan of having a child by Judah himself, whose own wife was now dead (v 12).

[k] Imitating the harlots who were consecrated to the abominable worship of Astarte and who so covered themselves.

[l] Questions 110-112. Next, v 21.

[a] A seal with his name or emblem worn about the neck which was indispensable with men of wealth or position, for by it all legal documents were certified. The loss was regarded as serious because documents might then be forged and the character and credit of the owner abused. Hence, the anxiety of Judah to regain it (v 20-23). As the case often is, passion had overcome reason and prudence, causing Judah to part with something very valuable and important to him.

[b] Bracelets were worn by men of wealth and position. Sometimes signets were a part of the bracelets.

[c] Important and wealthy men of the East carried a staff with their name on it. Thus Judah foolishly gave as a pledge all his marks of identification, playing into the hands of his daughter-in-law whom he had deceived (v 11-14).

[d] See ***Widows***, p. 161 of N.T.

[e] Question 113. Next, v 29.

[f] According to the code of Hammurabi in force in Canaan.

[g] He was the cause of her sin and a partner in it, so was prompt to cancel the punishment he would have had a part in.

[h] Second of two sets of twins (25:24). In both instances one tried to get ahead of the other (note j, 25:24).

[i] Question 114. Next, 39:9.

[*j] Breach, because he broke forth and was born before his brother. He was in the direct line from Adam to Christ (Mt. 1:3). This is why this parenthetical chapter is inserted here. It shows that the Messiah came of Judah and Pharez. Judah had married, left his brethren, and become an independent stockman.

[*k] Heb., a rising of light or dawn.

[*a] Joseph's history resumed after the story of Judah in Gen. 38 which should follow chapter 33 chronologically.

[*b] See note v, 37:36.

[*c] See note w, 37:36.

[*d] The price is not known but in all probability it was much more than the $12.80 which was paid to Joseph's brethren for him (note h, 37:28).

[*e] God blessed all he did as is the case when God is with one (note m, 28:15).

[*f] See ***8 Examples of Prosperity From God***, p. 102.

[*g] Saw, not only that Joseph could be trusted, but that the God of Joseph was the true God.

that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he [h]left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was [i]*a* goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his [j]master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But [k]he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [l]how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph [m]day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his [n]garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, [o]when she saw that he had left his garment in her hand, and was fled forth,

(3) Joseph wrongly accused

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to [p]mock

cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to [a]mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

(4) Joseph in prison

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master [b]took him, and [c]put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

(5) Only two friends left

21 ¶ But the [d]LORD was with Joseph, and shewed him mercy, and gave him [e]favour in the sight of the keeper of the prison.

22 And the keeper of the prison [f]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

40 CHAPTER 40

5. Wisdom of Joseph (Gen. 40:1–41:36)
(1) Fellow prisoners

1 And it came to pass after these things, *that* the [g]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

---

[h] Common for rich men to do this.

[i] The same thing said of his mother (29:17). Joseph was handsome and well shaped and developed in body (v 6). The same Heb. expressions used of him are also used of Rachel (note g, 29:17). Joseph's was celebrated all over the East. Persian poets and the 12th ch. of the Koran speak of his beauty as perfect. Tradition says that Zuleekha, Potiphar's wife, was at first the most virtuous of women, but when she saw him she was so affected that she lost all self-control and became a slave to her passion. On one occasion she supposedly made a dinner inviting 40 of the most beautiful women of Egypt who, when they saw Joseph, were so moved with admiration that they exclaimed with one accord that he must be an angel.

[j] Egyptian women were not entirely secluded as Syrian women were.

[k] His character stands out as one of the purest in history. He allowed no temptation to affect his high morality, no calamity to shake his implicit faith in God, no adversity to depress him, and no power or posi-

his father's house he had likely been pampered; in slavery he was wantonly and falsely accused. In the palace as the ruler of what was then the greatest kingdom on earth he was always the same truthful, pure, just, merciful, kind and God-fearing man. See ***22 Great Facts About Joseph***, p. 102.

[l] Question 115. Next, 40:7. All sin against man is primarily against God.

[m] Daily temptation did not weaken him. He shunned her when possible and fled when it was impossible to avoid her (v 13).

[n] The second time his troubles involved his garment (v 12; 37:3-4, 23, 31-32). The first time his own brethren used his coat to cover up their sins; this time his master's wife used his garment to accuse him of sin.

[o] Her lust was turned into jealousy so that she now sought vengeance for his continual spurning of her love (Song 8:6).

[p] Heb. tsachaq, disgrace us. She lied and used her advantage to show Joseph that he could not spurn her and escape. Her husband believed the lie and Joseph suffered in silence with uninterrupted faith in God (v 19-23). She was an unscrupulous woman and her kind is described in Proverbs. See ***Unscrupulous Woman***, p. 102.

[a] Disgrace me (note p, v 14).

[b] Many times, as here, full justice is prevented by a jealous, untruthful accuser.

[c] Potiphar is to be commended for even showing some justice under the circumstances; and yet God's hand is seen in all these events. The prison, a large state prison under him, was still a part of Potiphar's house (40:3 with 37: 36). He was chief executioner and captain of the body guard of Pharaoh. The justice manifest regarding Joseph and others in this story indicates a high degree of legal civilization at that time. In a despotic government they all would have perished at the first show of their superior's anger.

[d] The Lord was the one friend Joseph had left who could do anything for him. He later raised up another friend close to the time when Joseph was to be delivered and exalted in Egypt (v 21-23).

[e] 4 Times Joseph Gained Favor: With
1 Jacob (37:3)
2 Potiphar (39:4)
3 Potiphar's wife (39:7)
4 Pharaoh (41:37-44)
3 Times Joseph Suffered Disfavor: With
1 His own brethren (37:4-11)
2 Potiphar's wife (39:14-18)
3 Potiphar himself (39:19-20)

[f] This was the second success of Joseph in Egypt. The world would call it good fortune, but Scripture attributes it to the God of Israel (v 21). Joseph had absolute power over his new realm, including all the prisoners and all that was done in the prison (v 22).

[g] Cup-bearer and baker of Pharaoh.

his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph [*h]*was* bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

5 ¶ And they [*i]dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* [*j]sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, [*k]Wherefore look ye *so* sadly to day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph [*a]said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.

(2) The butler's dream

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a [*b]vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and [*c]I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

★ 12 [d]And Joseph said unto him, [e]This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

(3) Joseph's request

with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed [g]I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

(4) The baker's dream

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket [h]upon my head.

★ 18 [i]And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:

19 Yet within three days shall Pharaoh [j]lift up thy head from off thee, and shall [k]hang thee on a tree; and the birds shall eat thy flesh from off thee.

(5) Dreams fulfilled: Joseph forgotten by the butler

20 ¶ And it came to pass the third day, *which was* [l]Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 [a]Yet did not the chief butler remember Joseph, but forgat him.

41

CHAPTER 41

(6) Two dreams of Pharaoh

1 And it came to pass at the end of [b]two full years, that Pharaoh dreamed: and, behold, he stood by [c]the river.

2 And, behold, there came up out of the

---

not have been bound while carrying out his duties of 39:22, 23, but could have been left bound at nights or when not on duty.

[*i] See ***Dreams*** in the Index.

[*j] With open sadness that cannot be hid.

[*k] Questions 116-117. Next, 41:38.

[*a] He lost no opportunity for speaking to them about God. Note how he associated himself with God (v 8).

[*b] Here we have a comprehensive outline of the different stages of the vine in producing grapes (v 9-11).

[*c] Here is a reference to a religious ceremony connected with the worship of Horus, portrayed in Egyptian paintings. There has been some controversy regarding whether vines grew in Egypt. Critics have denied this story on that ground, but now paintings have been discovered with pictures of vines in them. However, it would not have to be proved that vines grew in Egypt to verify the fact that a man in Egypt had a dream about a vine. The demands of unbelief are utterly ridiculous at times. Who in Egypt at this time would not know of the vines in Canaan or of the raisins and wines made from grapes and taken into Egypt and sold?

[d] 48th prophecy in Gen. (40:12-13, fulfilled in v 20-21). Next, v 18.

[e] Joseph gave the interpretation promptly and without any time for prayer, as Daniel requested (Dan. 2:16-18), yet we read of Daniel having special skill to interpret dreams (Dan. 1:17).

[f] First mention of Joseph seeking escape and telling of his kidnapping (37:18-36).

[g] Abraham had visited Egypt and perhaps history was known by many Egyptians. The Hebrews were becoming powerful by this time in South Canaan, and Egyptians no doubt knew that to be the land of the Hebrews (v 15).

[h] It was the custom in Egypt to carry loads on the head, as seen in certain parts of the world even today.

[i] 49th prophecy in Gen. (40:18-19, fulfilled in v 20-22). Next, 41:26.

[j] Reckon with and take your office from you.

[k] Joseph now knew that the offense of the butler was trivial, while that of the baker was great and punishable by death.

[l] Birthdays of rulers and their sons were observed with much ceremony:

1 Abraham for Isaac (21:8)
2 King Ahasuerus (Esther 1:3)
3 Pharaoh (40:20)
4 Herod (Mt. 14:6; Mk. 6:21)

See Job 3; Jer. 20:14-18 for ones who cursed the day they were born.

[a] Normal acting for the natural man who is consecrated to a life of self-gratification. Self is always his chief interest.

[b] 11 years had gone by from the time Joseph was sold as a slave to the time he interpreted the dream of the butler. Then for 2 more years he remained in prison, being tested in his faith (Ps. 105:17-20). Being thus tried for 13 years would be a long time for any man (37:2; 41:1, 46).

[c] The Nile River on which Egypt depended for good crops. Little rain falls in Egypt but tropical rains in central Africa cause the Nile to rise in the middle of June. It overflows the country 2 months later and then recedes, leaving the land very fertile. Its rise is about 27 feet at Cairo. A few feet above this could cause a destructive flood, and a few feet under it could cause famine.

* * *

fatfleshed; and they fed in a [e]meadow.

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and [f]dreamed the second time: and, behold, seven ears of [g]corn came up upon one stalk, [h]rank and good.

6 And, behold, seven thin ears and blasted with the [i]east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

(7) Interpretation sought

8 And it came to pass in the morning that [j]his spirit was troubled; and he sent and called for all the [k]magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; [l]but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember [m]my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him [n]hastily out of the dungeon: and he [o]shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [p]*It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up [a]out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the [b]magicians; but *there was* none that could declare *it* to me.

(9) Joseph's interpretation

■ 25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* [c]one: [*d]God hath shewed Pharaoh what he *is* about to do.

★ 26 [*e]The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the [*f]plenty shall not be known in the land by reason of that famine following; for it *shall be* very [*g]grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring

---

d Cattle were Egyptian emblems of agriculture and prosperity.

e On marsh grass growing abundantly on the river Nile.

f See ***Dreams*** in the Index.

g A kind of wheat with strong stalk and a number of ears.

h Full and good ears of wheat.

i The east wind in Egypt is said to be dry and parching. It prevents the dew, hard-

j God was causing this so as to reveal Joseph, as in the case of Daniel and Nebuchadnezzar (Dan. 2).

k They were the Egyptian priests who understood the sacred hieroglyphic writings. They had a knowledge of art and science, pretended to reveal secrets, interpret hidden things, and foretell what the future held. They accomplished many strange feats by trickery and the power of Satan (Ex. 7:11, 22; 8:7, 18). They were divided into 4 classes, and 5 men taken from them were the king's counselors.

l None could. Cp. Dan. 2:10-11; 4:7; 5:8.

m His fault was that of forgetting Joseph (40:14-15, 23). It may not have done any good to remember him before it was God's time. We must recognize providence in the forgetfulness as well as in the reminding of his fault (40:23).

n Heb. ruwts, made him run. Joseph had often prayed for and expected this deliverance.

o Shaving was a disgrace in Palestine and many other Eastern nations, but a very strict custom of the Egyptians who detested long beards. Joseph conformed to the prevailing custom and did all he could to be accepted by Pharaoh (v 14). Hebrews shaved as a sign of mourning. Egyptians let their beards grow only when mourning and had a custom of using false beards of plaited hair and of different sizes, according to the rank of the wearer. In prison Joseph had let his hair grow, but now shaved in accordance with custom.

p As always he spoke of the God of Israel, giving glory to Him and expressing absolute faith in His power and faithfulness. Cp. Dan. 2:27-28; 4:8-9; 5:18-23.

a Both the kine and the ears of wheat were dependent upon the Nile for life.

b See note k, v 8.

c Both dreams signified the same thing. Repeated for emphasis to establish the truth of what was to happen (2 Cor. 13:1).

*d Joseph directed the king to look to God as the author of these events, since such famine did not come from natural causes but from providence which governed the flow of the Nile. God not only can but does bring about certain conditions on earth to fulfill His own will in dealing with His own creation, and in particular, in dealing with His own chosen people. God had told Abraham many years before that Israel would go into Egypt and come out again with great substance (15:12-16). He has even made known His future dealing to pagan rulers whom He has used many times to further the divine plan (Dan. 2:28, 37-38; 4:17, 25-27; Isa. 44:28; 45:1-4).

*e 50th prophecy in Gen. (41:26-32, fulfilled, 41: 53–47:26). Next, 46:3.

*f Shall be as if it had not been at all.

*g Very heavy to bear.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the [*h]fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn [*i]under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

6. Joseph's exaltation
(1) Made second ruler

37 ¶ And the [*a]thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, [*b]Can we find *such a one* as this *is*, a man [*c]in whom the Spirit of God *is?*

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over [*d]all the land of Egypt.

42 And Pharaoh took off [*e]his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [f]fine linen, and put a [g]gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, [h]Bow the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, [i]I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

(2) Marriage of Joseph

45 And Pharaoh called Joseph's name [j]Zaphnathpaaneah; and he gave him to wife [k]Asenath the daughter of [l]Potipherah priest of Egypt.

(3) Seven years of plenty

46 ¶ And Joseph *was* [m]thirty years old when he stood before Pharaoh king of Egypt. And Joseph [n]went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by [o]handfuls.

48 And he gathered up [p]all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

(4) Joseph's family in Egypt

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

51 And Joseph called the name of the firstborn [a]Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he [b]Ephraim: For God hath caused me to be fruitful in the land of my affliction.

(5) Seven years of famine

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in [c]all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

(6) The authority of Joseph

56 And the [d]famine was [e]over all the face

---

tenth to the king, so the advice to double this during the good years was not too great a burden.

*i Under the appointment of Pharaoh.

*a Joseph spoke by inspiration and faith, remembering the dreams he had told his brethren. He felt that God had already made clear a great destiny for him. This consciousness of God's will made him speak with freedom and authority to recommend the line of action for Pharaoh that would save the nation, and especially his own people, from famine. Pharaoh was prepared, by the startling and vivid revelation of God to him, to hear and adopt Joseph's plan.

*b Question 118. Next, 42:1.

*c It was evident to Pharaoh and his servants that Joseph had divine wisdom by the Spirit of the God of Israel (v 37-39). This does not mean that they renounced all idolatry. They would remain idolaters and still recognize Elohim as the God of the Hebrews.

*d Apepi, according to the monuments, had only recently become king over all, having reigned with his father and grandfather for a time.

*e A ring with the king's seal and name on it, by which he could transact all business for Pharaoh (v 42).

f Or silk, worn by the Egyptian priesthood, to which the king himself belonged.

g A symbol of dignity and honor worn by all rulers and people of high rank.

h An act of prostration before royalty.

i As surely as I am king you will have absolute authority in all Egypt.

j Orginally, an Egyptian word meaning abundance of life. Jerome translates it Savior of the world.

k An Egyptian word meaning belonging to Neith, the Egyptian Minerva and goddess of handicraft.

l An Egyptian word meaning belonging to the sun. On was the city of the sun god, identical with the Syrian Baal. Joseph married into one of the most influential and noble families in Egypt. The chief priest's power was great and his office hereditary. The priests were the wealthy landowners, the aristocracy whose statues were in the temples of the gods like those of the Pharaohs.

m Having been in Egypt 13 years (37:2).

n In the tombs of Beni-Hassan in the cliffs on the Nile between Cairo and Thebes, one can see (cut in rock) illustrations of the acts of Joseph and of Israel going into Egypt.

o Plentifully, or in heaps as if piled up by the hands.

p The fifth part of the land (v 34).

a Meaning to forget.

b Meaning to be fruitful.

c All lands surrounding Egypt which was at that time the center of civilization.

d One of 13 famines in Scripture. See note r, Gen. 12:10.

e These general expressions, all the face of the earth, all lands, etc. of v 56-57 must be understood in a limited sense as when we say, the whole city, or everybody in the country was there, referring to a great crowd. These are examples of synecdoche, the figure of speech wherein the whole is used when only a part is meant. There are several uses of synecdoche in the Bible. All the world as we know it could not have gone to Egypt to buy corn (or wheat), for there were peoples on faraway islands and continents separated by oceans which at that time were not crossed. See note, Lk. 2:1 and pt. 1, ***Extent of Antichrist's Reign***, p. 535 N.T.

✡ ✡ ✡

houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

42 CHAPTER 42

7. Joseph and his brethren (Gen. 42:1-45:28)
(1) First trip of Joseph's brethren to Egypt

1 Now when Jacob [*f]saw that there was corn in Egypt, Jacob said unto his sons, [*g]Why do ye look one upon another?

■ 2 And he said, Behold, I have heard that there is corn in Egypt: [*h]get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, [*i]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

6 And Joseph *was* the governor over the land, [*j]*and* he *it was* that sold to all the people of the land: and [*k]Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

(2) Joseph meets his brethren: first accusation of being spies

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and [*l]spake roughly unto them; [a]and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [b]remembered the dreams which he dreamed of them, and [c]said unto them, Ye *are* spies; to see the nakedness of

(3) Their answer to Joseph

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all [d]one man's sons; we *are* true *men*, thy servants are no spies.

(4) Second time accused of being spies

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

(5) Second answer to Joseph (cp. Gen. 42:10-11; 44:18-34)

13 And [e]they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.

(6) Joseph demands proof of them that they are not spies

14 And Joseph said unto them, [f]That *is it* that I spake unto you, saying, Ye *are* spies:

15 [g]Hereby ye shall be proved: [h]By the life of Pharaoh ye shall not go forth hence, [i]except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

(7) Joseph jails his brethren

17 And he put them all together into ward [j]three days.

18 And Joseph said unto them the third day, This do, and live; [k]*for* I fear God:

(8) Joseph again demands proof that they are not spies

19 If ye *be* true *men*, [l]let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto

---

was 39 years old (37:2; 41:46-54; 45:11). 22 years had passed since their last meeting with Joseph; therefore, they did not know him because of the great change in his appearance.

a Question 120. Next, v 22.

b See his dreams in Gen. 37:5-11.

c Egyptians were exposed to incursions from the northeast so it was not unnatural to make such an accusation and act as he did. He led them to believe that he thought they were representatives from various tribes or nations seeking to know the defenses of Egypt.

d No man would expose 10 of his sons at once to the dangerous business of being spies. They claimed to be all of one family, not spies from different nations. On these grounds he tested them to get proof they were all of one family, (v 9).

e Everytime they spoke Joseph received more news from home. This is perhaps why he continued to question them. He now knew that both Benjamin and Jacob were alive.

f Your statements are so improbable that it increases my suspicion of you (v 14).

g In his position Joseph could make very strict inquiry. There was nothing cruel about his treatment of his brethren. He knew the wickedness they were capable of, and it was his plan to get information about home without causing suspicion about himself. How did he know but that his brothers treated Benjamin like they treated him, and that his father might now be dead?

h This was a common way of expressing an oath. Similar oaths are heard daily in the East (v 15).

i This implies that Joseph was not yet convinced about Benjamin and wanted proof that he was alive. Joseph relented in this; instead of keeping all but one he kept only one as security for bringing Benjamin,(v 15).

j This was nothing compared to his many years in prison which they had been responsible for (v 17).

k Heb., I also fear (ha Elohim) the Gods (v 18). Joseph used the emphatic ha with Elohim, emphasizing the Supreme Being, the God of Israel in contrast with the idol gods of Egypt. He told his brothers that he was a worshipper of the true God and they had nothing to fear if they were telling the truth. This sudden change of providence awakened the brothers, who for 22 years now had likely lulled their conscience to sleep concerning Joseph, not knowing the outcome of their crime as to whether he had perished or not. The conscience now condemned their act as guilty (v 21).

l 3 Demands by Joseph of His Brethren:
  1 Let one of you be bound in prison (v19)
  2 Go with food for your families (v 19)
  3 Bring your youngest brother (v 20)

[*f] Jacob heard, as in v 2.

[*g] Question 119. Next, 42:7. Joseph's brethren were becoming concerned about food.

[*h] The same thing that Abraham had done in the first famine (12:10-20).

[*i] Jacob evidently had centered his love upon Benjamin after Joseph was gone, and feared something would happen to him also (42:35-38; 43:1-9; 44:12-34). Furthermore, Jacob may have had a suspicion that his other sons were responsible for Joseph being gone and was afraid to trust them with Benjamin.

[*j] Next to Joseph's piety his application to business is the most outstanding trait thus far recorded. He personally sold all corn in Egypt, going from one storehouse to another. One reason for this, no doubt, was that he knew eventually his brethren would come to buy corn and he wanted to be on hand to meet them and help fulfill his dreams (37:5-11).

[*k] This is what Joseph had long looked for. Thus part of his dreams was fulfilled.

[*l] Heb., hard things with them. Each step in Joseph's treatment was designed to bring them back to the pit in Dothan, convict them of their sin, and compel their confession of it. That climax was finally reached as recorded in v 21 and in Judah's plea for

shall not die. [m]And they did so.

(9) Remorse over past sins

21 ¶ And they said one to another, [n]We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, [o]Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

(10) Simeon bound for security

23 And they knew not that Joseph [*a]understood *them;* for he spake unto them by an interpreter.

24 And he turned himself about from them, and [*b]wept; and returned to them again, and [*c]communed with them, and took from them [*d]Simeon, and bound him [*e]before their eyes.

(11) The return to Canaan

25 ¶ Then Joseph commanded to fill their [*f]sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the [*g]inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, [*h]What *is* this *that* God hath done unto us?

(12) Report to Jacob

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, [i]every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

(13) The sorrow of Jacob

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me.

37 And [a]Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, [b]My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the [c]grave.

43

CHAPTER 43

(14) Decision to return to Egypt

1 And the [d]famine *was* sore in [e]the land.

2 And it came to pass, [f]when they had eaten up the corn which they had brought out of Egypt, their father said unto them, [g]Go again, buy us a little food.

(15) Jacob persuaded to meet the demands of Joseph

3 And [h]Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye

---

n All this severe treatment was considered reaping for their sin in selling Joseph.

o Question 121. Next, v 28.

*a Joseph no doubt learned the answer to many questions concerning his case and who was the one most responsible.

*b He left them alone while he wept and then returned to them (v 24).

*c Continued to question and examine them until he was satisfied (43:6-7).

*d Simeon, because of his cruel nature (34:25; 49:5), was evidently the one most responsible for Joseph's sufferings. He had perhaps been the one to bind him and cast him into the pit; hence, he was left bound while the others were back in Canaan. How many times, if any, that Joseph visited him during this period is not known.

*e To make an impression on the other brothers and upon Jacob when they got home. Whether he was left bound the whole time is not stated (v 24).

*f Sacks filled with corn that were not opened until they got home. A different Heb. word is used in this verse from the other one for sack, referring to what was used for the food of the animals and into which the money was put. These were perhaps large woolen bags lined with leather to keep out dust and sand (v 25). There must have been hundreds of bags of corn (wheat) for such a large tribe. See note a, 45:11.

*g Simply a resting place for the night by some well.

*h Question 122. Next, 43:6. This was the second time they were convicted in conscience and attributed things that had happened to God (v 21, 28).

i Joseph's act of returning the money was thoughtful and kind. To have done this publicly might have caused suspicion and discovery of his identity. To have retained the money, he may have thought, would be taking something which was needed to help his father in time of famine. He had a large household to be provided for during the years to come. Joseph also may have desired to impress upon them the thought of the supply of God. Jacob and his sons no doubt thought it might be a trap to enslave them all. It seems that the money of all but one was at the bottom of the sacks, and not discovered until they were emptied (v 27, 35). When the sons returned to Egypt for more corn the money was taken back and offered to Joseph, whose servant would not take it (43:12-25).

a Reuben offered himself and his sons as a pledge for Benjamin's safe return.

b It may be that Jacob suspected his sons of doing away with Joseph. Now, when Benjamin was involved with such a possible fate, he spoke out his heart and determined not to permit Benjamin to go.

c Heb. sheol, the unseen world, the place of departed spirits after they leave the bodies at physical death. See ***Hell***, p. 1030.

d See 13 Famines in Scripture, note r, 12:10.

e The land of Canaan.

f About a year after the first visit, or 2 years after the famine began (45:6).

g Jacob said nothing of the terms of Joseph, hoping that he could avoid meeting them.

h Judah became the spokesman and reminded his father of the only conditions on which they could return to Egypt. He offered himself as security as Reuben did a year earlier (42:37; 43:9). He rebelled against going if the terms were not met (43:5).

with you.

6 And Israel said, [i]Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, [j]The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, [k]Send the lad with me, and we will arise and go; that [l]we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For [m]except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, [n]If *it must be* so now, do this; take of the [o]best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And [p]take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto [q]the man:

14 And [r]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

(16) Second trip to Egypt

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, [a]Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

(17) Their fear and humility

18 And the men were [b]afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, [c]O sir, we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [d]Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: [e]I had your money. And he [f]brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

(18) Their meeting with Joseph

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [g]bowed themselves to him to the earth.

---

[i] Questions 123-126. Next, v 27.

[j] Many things could have caused these grown men to suspect Joseph of being acquainted with their people and country, if not to believe he might be their lost brother. His inquiries concerning details of their home and family were enough (43:7). The money in the sacks, the demand to see Benjamin, and other acts would lead one to wonder about many things.

[k] Though Benjamin is called a lad, he was at least 30 years old (notes h and k, 37:2-3). He had 10 sons (46:21), proving further that Jacob's sons married at 15 to 20 years of age. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

[l] It was a matter of life and death or Jacob never would have consented to let Benjamin go (v 8)

[m] Proving Jacob was holding out as long as possible.

[n] Jacob surrendered and planned to win favor by gifts as he did with Esau many years before (33:8-11; 43:11).

[o] In the present were fruits, listed here as balm, a very wonderful gift and rich in fragrance; honey from wild bees or syrup from dates; figs or grapes; myrrh, a gum taken from trees; nuts; almonds; and spices.

[p] Showing the honesty of Jacob. Perhaps they had become honest, so he had given their money back to them (42:25).

[q] The very man his brothers had hated, envied, and sold into slavery. Life often holds such experiences teaching us that it always pays to be loving and just.

[r] Heb. El-Shaddai, the All-Bountiful or Supplier of All Needs. This name emphasizes the providence of God over all creation. Providence means foresight and forethought; divine superintendence over all things. In providence God assumes responsibility for the eternal care of the universe. It takes in the provision for and preservation of His creation in all eternity. El-Shaddai manifested Himself as the All-Bountiful One when He planned and brought about the abundance of all things. In nature everything produces abundantly to supply the infinite needs of other things in due season (1:20-31; 8:22; 49:24; Lev. 25:20; 26:4; Dt. 7:13-15; Job 38:27-41; Ps. 36:6-7; 65:9-13; 103:3-5; 104:10-30; 105:14-45; 107; 135: 7; 136:25; 145:15; 146:7-9; 147:8-14; Mal. 3: 10-12; Mt. 6:26-33; 10:29-31; Acts 14:17; 1 Cor. 1:9; 2 Cor. 9:8-10). See ***The All-Bountiful Has Promised***, p. 102.

[a] Joseph was so busy with his duties that he could not pay attention to them, even though he saw Benjamin with them. He also wished to remain unidentified. He was fearful of breaking down and revealing himself before time and that in public.

[b] They did not know what fate awaited them. They could have had many fears because of all the strange happenings. Being taken to Joseph's house was altogether unusual. A guilty conscience suspected that evil was determined against them, and that he was seeking some quarrel with them so as to enslave and rob them of all they had (v 18).

[c] They wasted no time before telling of the money found in their sacks and how they had brought it back (v 19-21). They wanted to clear themselves before Joseph came. They were learning the law of reaping for sowing at each step.

[d] Joseph's steward talked as if he had been well instructed in matters concerning the true God. He answered like a real believer and associated their God with Joseph's God, indicating he may have known somewhat of who they were. Could Joseph have trusted him with his secret?

[e] This could have been literally true. Their money could have been kept and other money put in the sacks.

[f] Joseph's steward brought Simeon out to them, proving that he had full instructions to do so. This would be the first act to calm their fears.

[g] Again Joseph's dreams were fulfilled (37:5-11; cp. 42:6).

* * *

and said, [i]*Is* your father well, the old man of whom ye spake? *Is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they [j]bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

(19) Joseph weeps

30 And Joseph made haste; for his bowels did yearn upon his brother: and [a]he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and [b]refrained himself, and said, Set on bread.

(20) Banquet with Joseph

32 And they set on for him [c]by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

33 And they [d]sat before him, the firstborn according to his birthright, and the youngest [e]according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but [f]Benjamin's mess was five times so much as any of theirs. And [g]they drank, and were merry with him.

44 CHAPTER 44

(21) Their feigned dismissal

1 And he commanded the steward of his house, saying, [*h]Fill the men's sacks *with* food, as much as they can carry, and put

2 And [i]put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, [*j]Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he [k]divineth? ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both [l]let him die, and [m]we also will be my lord's bondmen.

10 And he said, [n]Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his [*a]sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they [*b]rent their clothes, and laded every man his ass, [*c]and returned to the city.

(22) Explanation to Joseph

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they [*d]fell before him on the ground.

15 And Joseph said unto them, [*e]What deed

---

further about such kind treatment from a total stranger.

[i] Questions 127-129. Next, 44:4.

[j] Once again they fulfilled his dreams of 37:5-11.

[a] The second time he sought privacy to weep (v 30; 42:24).

[b] This was hard for a tenderhearted and kind man like Joseph to do. They had done exactly as he had dreamed, and even called Jacob the servant of Joseph (v 28). His dream of the sheaves was doubly prophetic: of his dignity and his brethren's free acknowledgment of it, and of symbolizing the circumstances under which they bowed to him—seeking corn to save their lives (37:5-11).

[c] The caste system was in evidence all over Egypt. Different classes of Egyptians would not eat or live together. Joseph was of the highest caste, so he had food set for himself; then food for the other Egyptians, and some for the Hebrews by themselves. Egyptians would not eat with foreigners, chiefly because they ate flesh of the cow, which Egyptians considered sacred to their deity Isis, and a high crime to kill. Shepherds were abhorred by them (46:34).

[d] Egyptians sat at meals instead of reclining as in some other countries.

[e] The fact that Joseph knew their ages and order at meals caused them to marvel (v 33).

[f] This was perhaps done to see if they were still jealous and could be moved with envy against a younger brother.

[g] They drank abundantly and were happy.

[*h] A repetition of what had happened before (42:27, 35; 43:12, 18-23).

[*i] This was Joseph's new strategy to humble his brethren before revealing himself. It was his 4th step in trying them and proving them to see if they were still the same brethren and would treat Benjamin as they had treated him.

[*j] Questions 130-133. Next, v 15. What a shock to them who had been so royally treated!

[k] This was to impress them that Joseph was an Egyptian. Divining cups were used among the Egyptians as well as other nations. They bore certain magical inscriptions, and when used were filled with pure water. In some cases melted wax was poured into the water and the will of the gods was interpreted by the variously shaped figures formed in this way. Or, plates of gold and silver and precious stones with magical characters engraved on them were thrown into the water. Then words of incantation were muttered, and some of the signs engraved on the stones, being reflected by the sun in the water, were interpreted as having some meaning.

[l] Such rashness was in accordance with the Code of Hammurabi, which was known in both Canaan and Egypt. It ordered the death penalty for trivial offenses in some cases, and counted robbing a palace a very serious crime. See ***Death Penalties—Code of Hammurabi***, p. 102.

[m] This shows the absolute confidence that the brethren had in one another.

[n] Their proposition was accepted, so search was made (v 10-13).

[*a] The sacks filled with corn (wheat) and those in which the money was put were two different kinds. One contained the grain that was to be taken home (42:35), and the other held the feed for the animals on the journey (42:27).

[*b] Rending the clothes was a Hebrew custom and a sign of genuine honesty, sincerity, and deep mourning. By this Joseph knew that his brothers had the right spirit of love and concern for their younger brother as well as for their father (v 13), see ***Rending Clothes***, p. 101.

[*c] They could have made a break for freedom, but they were clear in their conscience that they were innocent. They were glad to return and face charges, which proved further their innocence (v 13).

[*d] The 4th time they fulfilled his dreams (37:5-11; cp. 42:6; 43:26, 28).

[*e] Questions 134-138. Next, v 19.

✡ ✡ ✡

such a man as I can certainly [j]divine?

16 And Judah said, [g]What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

(23) Judah's heartbreaking plea

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, [h]Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

28 And the one went out from me, and I said, [a]Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow [b]to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; [c]seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the [d]grave.

32 [e]For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 [*f]For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

45

CHAPTER 45

(24) Joseph reveals himself

1 [*g]Then Joseph could not refrain himself before all them that stood by him; and he cried, [*h]Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he [*i]wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [j]I *am* Joseph; doth my father yet live? And his brethren [k]could not answer him; for they were [l]troubled at his presence.

4 And Joseph said unto his brethren, [m]Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother,

---

f What Joseph meant by leading his brethren to believe this is not stated. He evidently was merely playing his part to bring them to complete submission and confession of their guilt, hatred, and envy; to make them merciful and kind to one another; and to find out their true and deepest love for Jacob. He wanted to know what they were willing to do to help a younger brother and protect their father from suffering. Such treatment brought out to his full satisfaction that they had greatly changed.

g Judah offered no excuse for the cup being in Benjamin's sack. What could he say under the circumstances? He offered all to become slaves. Joseph rejected this and wanted Benjamin only. The demand brought Judah to the height of his manhood, to make the plea of v 18-34 and offer himself instead of Benjamin. The simplicity of the narrative, the pathetic appeal, the filial affection, and the generous devotion to his father and brothers make this plea of Judah one of the greatest examples in history. Every word finds its way to the heart, and it may well be that this plea in the presence of Benjamin cemented the

meant there had been enough reticence for himself and enough suffering for his brothers. He could not refrain himself longer (45:1).

h Question 139. Next, v 34.

i Rachel (30:22-24; 35:18; 46:19).

a Joseph learned what happened after they had sold him and how they had deceived their father (37:31-32).

b Sheol, the unseen world, not the grave. See ***Hell***, p. 1030.

c Joseph could understand this for he himself had been the one loved of his father before being sold into slavery (37:3). Such preference of children always causes troubles in the home (25:28; Jas. 2:9).

d Sheol, the unseen world, not the grave. See ***Hell***, p. 1030.

e Judah described very passionately Jacob's suffering at the loss of Joseph (v 27-33). The loss of Benjamin would no doubt cause his death, so to prevent this Judah offered himself as a bondman in place of Benjamin. He was the one who had proposed to sell Joseph and thus saved his life (37:26-27), and now he begged to save Benjamin even at the cost of his own freedom. He had already become surety for him (43:8-9; 44:32). This moving speech and generous and unselfish offer to suffer for others could not be withstood by Joseph. Therefore, not being able to contain himself any longer, he commanded all others to leave so that he could reveal himself to his brethren (45:1).

*f Question 140. Next, 45:3.

*g See ***12 Tests Joseph Gave His Brethren***, p. 102.

*h Joseph was unwilling for the Egyptians to see him overcome by his feelings. A deeper reason may have been that he did not want them to know the full truth of the sins of his brothers in selling him as a slave into Egypt.

*i Gave himself up to intense and loud weeping until it became known to the Egyptians (v 2).

j Question 141. Next, 46:33.

k What a shock to his brethren who were troubled at this announcement and who had reached the climax of their own suffering over their sins at this point (v 3-5).

l Heb. bahal, terrified, as in Zech. 12:10 (cp. Rev. 1:7). Their sense of guilt, fear of punishment, and the strangeness of events made them confounded (v 3).

m They had to be invited and commanded to come near him for fear of him. What they must have experienced seeing the second ruler of all Egypt suddenly breaking forth in loud and uncontrolled weeping! Before this they evidently had not been very close to him, an interpreter being between them all the while. This may be one of the reasons none of them had recognized him.

✡ ✡ ✡

5 Now therefore [o]be not grieved, nor angry with yourselves, that ye sold me hither: for [p]God did send [q]me before you to preserve life.

6 For these [r]two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither [s]*be* earing nor harvest.

7 And [t]God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a [u]father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in [v]the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, [a]and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all [b]that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he [c]kissed all his brethren,

ren talked with him.

(25) Pharaoh's invitation

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [d]pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now [e]thou art commanded, this do ye; take you [f]wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [g]regard not your [h]stuff; for the good of all the land of Egypt *is* yours.

(26) Gifts from Joseph

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man [i]changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

(27) Return to Canaan

24 So he [j]sent his brethren away, and they departed: and he said unto them, [k]See that ye

---

believers out of them, the mention of this kidnapping and being sold into slavery surely would (v 4; 37:2-27).

o What a generous forgiveness of his brethren; what a comfort to those who had sinned; and what a faith in God to see His hand in 22 long years of homesickness, insulting accusations, physical torment, and mental cruelty!

p God was looking forward to the next step in the fulfillment of His plan concerning Israel and the coming of the Messiah to redeem man and restore his dominion. God had told Abraham that his seed would serve a nation and then come out of that land with great substance (15:13-14). It was now time for them to go down into Egypt to fulfill this. Exactly 215 of the 430 years of the dispensation of Promise had come to an end, and 215 more years were beginning, during which the second half of the sojourning of Abraham, Isaac, and Jacob would be completed. See ***Dispensation of Promise***, p. 88.

q The main purpose of God in all these events between Joseph and his brothers was to preserve life, and Joseph was the agent God used in doing so (v 5).

r The 2 years of famine and the 7 of plenty added to the 30 years Joseph had lived before he stood before Pharaoh (41:46) made him 39 years of age. See ***Chronology of Abraham's Seed***, p.103.

s Plowing (Isa. 30:24).

t God permitted him, or worked it out for good, not that He was responsible for the sins of the brothers in selling Joseph as a slave, or was responsible for all the evils involved. God is no party to evil of any kind. He simply stood by Joseph and gave him favor with key persons who became a blessing to Israel in God's plan (39:2-6, 21-23; 40:7-23; 41:9-44).

u An Egyptian title of high office of state (v 8; 41:43).

v The eastern part of lower Egypt, lying toward Arabia, 120 miles from Hebron and suited for flocks and shepherds because the land was well watered by springs and elevated above the annual overflow of the Nile.

a Jacob had a large tribe by this time. His slaves were many when he left Haran. He was the heir of Isaac and Abraham, and inherited all their servants and riches. Abraham had 318 trained soldiers besides other servants (14:14). Isaac had a great store of servants (26:14). All these had been multiplying for 215 years before Jacob went to Egypt, so the 66 souls of 46:26 were all Jacob's. The many servants who had wives, children, and parents, could easily number into thousands by this time. These made the mixed multitude that continued to multiply in Egypt and came out with Israel (Ex. 12:38; Num. 11:4). All the people are referred to as thy household, and all that thou hast (v 11).

b I cannot tell you of all my glory, but your eyes have seen more than I can tell. Go tell my father what you have seen, so that he may know that I am in a position to supply all the wants of his whole tribe. He will understand that my prophetic dreams have been fulfilled (37: 5-11).

c Such was a common custom in the East (27: 27; 33:4; 45:15; 48:10; Ex. 4:27; 18:7; 1 Sam. 20:41; Lk. 15:20; Acts 20:37).

d Pharaoh was pleased so invited Jacob to move into Egypt (v 16-20).

e Thou therefore command them—showing the king respected Joseph's position as absolute ruler under him (41:40).

f Carts for hauling, not chariots which were different in construction. These had two wheels and were drawn by oxen. They were not used in Canaan at this time. Figures of such carts are found on the monuments.

g Heb., let not your eye spare, i.e., do not be so careful of, and afraid of bringing all your belongings.

h Large utensils and heavy furniture which might be difficult to transport.

i Robes, more or less ornamented, were the most common gifts from rulers to visitors and others whom they wanted to honor (v 22).

j A different sending away this time, compared to the last time he sent them away (44:2). Then he was testing them, now he had been revealed and they had his blessing and gifts to take back to Jacob, as proof that his beloved son was still alive.

k Heb., be not stirred, suggesting possibility of quarrels by the way. They now had to face Jacob and tell the truth of their cruelty to Joseph and deception to him, their father. The efforts of Reuben and Judah to

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart [l]fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And [a]Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

46 CHAPTER 46

8. Jacob journeys to Egypt

(1) First stop—Jacob's fourth vision: Abrahamic Covenant confirmed again in Jacob

1 And Israel took his journey with all that he had, and came to [b]Beersheba, and offered sacrifices unto the [c]God of his father Isaac.

2 And [d]God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

★▲●3 [e]And he said, I *am* God, the God [f]of thy father: [g]fear not to go down into Egypt; [h]for I will there make of thee a great nation:

▲ 4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and [i]Joseph shall put his hand upon thine eyes.

(2) Jacob arrives in Egypt

5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his [j]daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

(3) Sons of Jacob and Leah

8 ¶ And these *are* the [k]names of the children of Israel, [*l]which came into Egypt, Jacob and his sons: Reuben, [m]Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a [n]Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but [o]Er and Onan died in the land of Canaan. And the [p]sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, [q]and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 [*a]These *be* the sons of Leah, which she bare unto Jacob [*b]in Padanaram, with his daughter Dinah: [*c]all the souls of his sons and his daughters *were* thirty and three.

(4) Sons of Jacob and Zilpah

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

---

save Joseph would be known and the others would suffer deeper humiliation. Their suffering would be lessened only by the good news of Joseph and the assurance of preservation and plenty in Egypt. Nothing is said about Jacob's reaction when his sons confessed to him, except that he was revived and prepared to go see his son before he died. He lived yet 17 years (47:9, 28).

l Was overcome because of the good news and his doubts as to its truth. He had learned by now that he could not know what to expect from his sons. He was finally convinced of the truth, so said, "It is enough. I believe. I will go and see him before I die."

a Note the use of Jacob when weakness and unbelief are involved (v 26-27), and Israel when strength and faith are referred to (v 28).

b 25 miles from Mamre where Jacob lived.

c God of Isaac, not Abraham, because Isaac had taught him about God.

d This was the 8th appearance of God to Jacob (28:13-15; 31:3, 11-13; 32:1-3, 24-32; 35:1-5, 9-15; 46:1-4). See ***44 Appearances of God***, p. 92.

e 51st prophecy in Gen. (46:3-4, fulfilled). Next, 48:4.

f God claimed to be the God of Isaac to whom Israel sacrificed in v 1.

g Isaac was forbidden to go to Egypt (26:2), but now it was the time for the remainder of the prophecy of 15:13-14 to be fulfilled, so Israel was allowed to go. He had doubts and fears regarding the outcome of such a resettlement of his large tribe in a strange land (v 3). Hence, the appearance of God to assure him, by the promises of v 3-4, that it would be for the best. Israel knew that his seed would be afflicted there (15:13-14), and that Canaan was the place of fulfillment of the covenant, so needed this assurance from God while he was hesi-

h 4fold Prophecy to Jacob (v 3-4):

1 I will make of you a great nation in Egypt
2 I will go with you to Egypt
3 I will bring you up again from Egypt. This was done literally regarding him personally, at his death (50:13), and regarding his posterity in the exodus from Egypt (Ex. 12-19).
4 Joseph shall close your eyes in death

i Shall close your eyes in peace, referring to his death, so plainly trans. in some versions. It was the custom for the nearest of kin to close the eyes and kiss the corpse of a loved one at death. It must have been comforting to Jacob to know that his long lost son would perform this in his case. See 50:1.

j Dinah and his son's daughters (v 15, 17), who were considered daughters of Jacob out of his loins (v 26).

k Compare the names here with 29:31–30:24; 49:3-27; Ex. 6:14-17; Num. 26:2-64. Jemuel (v 10) is Nemuel (Num. 26:12); Jachin (v 10) is Jarib (1 Chr. 4:24); Gershon (v 11) is Gershom (1 Chr. 6:16). It was not uncommon for persons to have different names. Other names are changed in other parts of Scripture.

*l One of the ancient monuments of Egypt pictures the migration of strangers into Egypt, having beards, and with the dress of Shemites. They are shown carrying their goods and accompanied by women.

m Reuben was the firstborn but did not inherit the birthright because of his sin with Jacob's wife (35:22). Joseph inherited the birthright (1 Chr. 5:1-2).

n Both Judah and Simeon had sons by Canaanite women (v 10; 38:1-30).

o These two are not to be reckoned in the genealogies as going into Egypt, because they died in Canaan and left no seed (v 12; 38:1-10). See note c, 38:3; note j, 38:11.

p Pharez is the one in the line of Christ in the genealogies when Judah's sons are referred to (v 12; Ruth 4:18; 1 Chr. 2:5; Mt. 1:3; Lk. 3:33).

q This Job is perhaps the one mentioned in the book of Job. See ***Summary of Job***.

*a Leah's sons are mentioned first because she was the first to have children by Jacob (v8-15). Zilpah's sons are listed next because she was the maid of Leah (v16-18), being followed by Rachel's(v19-22), and those of her maid, Bilhah, in proper order (v23-25).

*b See 29:32–30:24 for this story.

*c Leah's sons numbered almost as many as those of Zilpah, Rachel, and Bilhah combined—33 (v 15) as compared to 37 (v 18, 22, 25). 33 Sons of Jacob and Leah v8-15:

Reuben and his 4 sons (v 8-9)	5
Simeon and his 6 sons (v 10)	7
Levi and his 3 sons (v 11)	4
Judah, 5 sons, 2 grandsons (v 12)	8
Issachar and his 4 sons (v 13)	5
Zebulun and his 3 sons (v 14)	4
Total (v 15)	33

Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* [d]sixteen souls.

(5) Sons of Jacob and Rachel

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto [e]Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

21 ¶ And the [f]sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls [g]*were* fourteen.

(6) Sons of Jacob and Bilhah

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* [h]seven.

(7) Summary of Jacob's family

26 All the souls that came with Jacob into Egypt, which came [i]out of his loins, besides Jacob's sons' wives, all the souls *were* [j]threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* [k]threescore and ten.

(8) Jacob and Joseph united

28 ¶ And he sent [l]Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [a]Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, [b]What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of [c]Goshen; for every shepherd *is* an [*d]abomination unto the Egyptians.

47 CHAPTER 47

(9) Pharaoh and Jacob's sons

1 Then [*e]Joseph came and told Pharaoh, and said, My father and my brethren, and their

---

Gad and his 7 sons (v 16) 8
Asher and his 6 sons (v 17) 7
Total (v 18) 15

e See 41:45, 50-51; 48:8-22.

f These 10 sons of Benjamin show that he was not a mere boy though he is called a lad and little one (43:8; 44:20, 22, 30-34). He was about 30 years of age, and to have 10 sons must have married early as Judah did, perhaps between the age of 15 to 20. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

g 14 Sons of Jacob and Rachel (v 19-22):
Joseph and his 2 sons (v 19-20) 3
Benjamin and his 10 sons (v 19, 21) ..11
Total (v 22) 14

h 7 Sons of Jacob and Bilhah (v 23-25):
Dan and his son (v 23) 2
Naphtali and his 4 sons (v 24) 5
Total (v 25) 7

i This is said to distinguish the number 66 from the 70 souls of v 27 and the 75 mentioned by Stephen (Acts 7:14). The 66 did not include Jacob, or Joseph and his 2 sons in Egypt, whereas the 70 did. The 75 included the 5 grandsons of Joseph, sons of Manasseh and Ephraim. See note o, Acts 7:14.

j 66 "Out of" Jacob's Loins (v 26):
11 sons and 1 daughter 12
Reuben's sons (v 9) 4
Simeon's sons (v 10) 6
Levi's sons (v 11) 3
Judah's sons and grandsons (v 12) 5
Issachar's sons (v 13) 4
Zebulun's sons (v 14) 3
Gad's sons (v 16) 7
Asher's sons, grandsons,
1 daughter (v 17) 7
Dan's son (v 23) 1
Naphtali's sons (v 24) 4
Benjamin's sons (v 21) 10
Total (v 26) 66
Note: It must be remembered that 2 of Judah's sons died in Canaan, so they are not counted with those who went with Jacob into Egypt. Joseph and his sons were already there.

k Joseph was also of the house of Jacob, and came into Egypt from Canaan. Adding him, his 2 sons and Jacob himself to the 66 "out of" Jacob's loins (v 26) accounts for the "threescore and ten" or 70 of the house of Jacob (v 27). This does not include the wives of the sons and grandsons, nor the multitude of servants and their wives, children, and parents. See note a, 45:11.

l Jacob chose Judah perhaps, because he had been one of two brethren who sought to save Joseph from death when he was sold, and had been the spokesman for the brothers pleading for Benjamin (44:18-34). If not for this reason, Judah had natural traits that made him an outstanding leader of men, and one to be trusted. In prophecy he was destined to have the chief place among his brethren. His was to be the ruling tribe through whom the Messiah would come and rule all nations forever (49:10; Isa. 9:6-7; Mt. 1:1-17; Lk. 1:32-33; Heb. 7:14; Rev. 5:5-10; 11:15; 20:1-10). In history Judah had the ruling part in Israel from David to the Babylonian captivity, a period of 473 years. This tribe, along with Benjamin and multitudes from all the other tribes, continued as a nation for 133 years longer than the apostate northern kingdom of Israel. Judah was the leader in the return from captivity until the Messiah came the first time. Judah will be the leading tribe under the Messiah in the Millennium and forever, as in the scriptures above, and in many of the prophets of both testaments.

a He lived 17 more years (47:28).

b Question 142. Next, 47:3.

c East of Memphis, suitable for grazing, and next to Canaan so they could be separated from the wicked Egyptians. It was called the field of Zoan and was inhabited by non-Egyptians and Semites.

*d An abominable person. Apepi, the Pharaoh of Joseph, was one of the shepherd kings that ruled Egypt. Joseph's advice of 47:6 would commend his brethren to Pharaoh and keep them separate from the Egyptians. It was a race prejudice not a class prejudice. This rule of shepherd kings may have so oppressed the Egyptians that all shepherds became hated by natives. On the monuments shepherds are always depicted as dirty, unshaven or deformed, and as an inferior people. Egypt was an agricultural and commercial country and highly civilized while shepherds were nomads and a rough people held in contempt (v 34).

*e He always had access to the king.

have, are come out of the land of Canaan; and, behold, they *are* in the [f]land of Goshen.

2 And he took some of his brethren, *even* [g]five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [h]What *is* your occupation? And they [i]said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, For to [j]sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the [k]best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over [l]my cattle.

(10) Pharaoh and Jacob meet

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and [m]Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, [n]How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of my [o]pilgrimage *are* an [p]hundred and thirty years: [q]few and [r]evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their [s]pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

(11) Settlement in Rameses

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the [a]land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, [b]according to *their* families.

9. Joseph's policies
(1) Collects all the money

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [c]Give us bread: for why should we die in thy presence? for the money faileth.

(2) Buys all the cattle

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, [d]We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 [e]Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that

---

[f] See notes on 45:10 and 46:34.

[g] Why only five is not explained.

[h] Question 143. Next, v 8.

[i] Joseph had already instructed them regarding what to say (46:34).

[j] This was the intention until the famine was over, but they received such a welcome that they stayed on until they were made slaves and were forced to stay, thus fulfilling 15:13-15.

[k] The best land for shepherds, but not the best part of Egypt.

[l] Proving Pharaoh to be a shepherd king.

[m] This perhaps included saluting him (2 Ki. 4: 29); offering gifts (2 Sam. 8:10); prayer for his welfare (Num. 6:23-27); and giving thanks for his kindness.

[n] Question 144. Next, v 15.

[o] Heb. magur, temporary abode. A pilgrim was one who took a religious journey, submitting to many hardships and privations to attain to his end. This was true of Abraham, Isaac, and Jacob (v 9; Ex. 6:4; Ps. 119:54; Heb. 11:10-16; 1 Pet. 2:11).

[p] Jacob was 130 years old. This would perhaps make Reuben about 51; Simeon around 50; Levi perhaps 49; Judah 48; Dan 46; Naphtali 45; Gad 44; Asher 43; Issachar 42; Zebulun 41; Dinah 40; Joseph 39; and Benjamin about 30. See ***Chronology of Abraham's Seed***, p. 103.

[q] Few, compared to the days of Abraham (175 years, 25:7) and Isaac (180 years, 35:28-29).

wretchedness. It means that his years had been full of these conditions by day and by night. He had lived a hard life, enduring many privations and sufferings as a sojourner on earth which could make life bitter. His troubles with Esau, Laban, his sons, and life in general among the giant nations who were multiplying in the land of promise; his work as ruler of such a large tribe, and migrating from place to place without so much as any permanent land to call his own—these were hardships which explain his evil days (15:13-15; Acts 7:5-17; Heb. 11:9).

[s] Jacob considered his life as blessed as the lives of Abraham and Isaac who were pilgrims wandering in a strange land, with the view of another home (Acts 7:3-7; Heb. 11:8-16). 215 years had gone by since God had called Abraham. This was the halfway mark of the 430 years of the whole sojourn of the chosen race (Ex. 12:41; Gal. 3:17). These 215 years were made up of the 25 before Isaac was born (12: 4; 21:5); 60 before Jacob was born (25:26); and the 130 years Jacob had lived up to this time of going into Egypt (47:9). Recorded as happening during this first 215 years we have the story of Abraham from his call at the age of 75 years to his death, a period of 100 years (12:1–25:11); the story of Isaac from his birth to his death in the 120th year of Jacob's life, a period of 180 years (21:1–35:29); the story of Jacob's life before going into Egypt, a period of 130 years (25:19–47:9); and the story of Joseph and his brethren the last 22 years (37:1–47:9). The lives of Abraham, Isaac, Jacob, and Joseph overlapped in this period. The last 215 years of the 430 were from Jacob's entrance into Egypt to the 80th year of Moses (47:9–Ex. 12:41). Israel left Egypt the selfsame day in the 430th year after God called Abraham to leave for Canaan (12:1-4; Ex. 12:40-41).

[a] A later name of Goshen (46:34). So named for the old city Rameses in that province. It was later rebuilt by the Israelites (Ex. 1:11).

[b] Or, as little ones are nourished.

[c] Question 145. Next, v 19.

[d] Perhaps the second year before the famine ended, for the second year of the famine had already passed before Jacob went to Egypt (45:6). If it refers to the second year of the famine then it happened before or about the time Jacob came into Egypt (45:11). In that case the people used all their money and cattle to buy food the first 2 years, and sold their lands and themselves to Joseph for food for the next 5 years. If it refers to the second year after Jacob came, then they sold themselves and their land for 3 years.

[e] Question 146. Next, 48:8.

✡ ✡ ✡

desolate.

(3) Buys all the lands

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so [*f]the land became Pharaoh's.

(4) Moves people to cities

21 And as for the people, [*g]he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

(5) Joseph exempts the priests

22 [*a]Only the land of the priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

(6) Joseph makes tenant laws

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the [*b]fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, [*c]Thou hast saved our lives: let us find grace in the sight of my lord, and [*d]we will be Pharaoh's servants.

26 And Joseph made it a [*e]law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests only, *which* became not Pharaoh's.

10. Last days of Jacob
(1) Jacob's stay in Egypt: his age at death

27 ¶ And [+f]Israel dwelt in the land of Egypt, in the country of Goshen; and they [+g]multiplied exceedingly.

28 And Jacob lived in the land of Egypt [h]seventeen years: so the whole age of Jacob was an hundred forty and seven years.

(2) Jacob's charge to Joseph

29 And the [i]time drew nigh that [j]Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand [k]under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, [l]Swear unto me. And he sware unto him. And Israel [m]bowed himself upon the bed's head.

48

CHAPTER 48

(3) Jacob's sickness

1 And it came to pass [n]after these things, that *one* told Joseph, Behold, thy father [o]*is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and [a]sat upon the bed.

(4) Jacob claims Joseph's sons

3 And Jacob said unto Joseph, [b]God Almighty appeared unto me at [c]Luz in the land of Canaan, and blessed me,

★▲■4 [d]And said [e]unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 ¶ And now thy [f]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* [g]mine; as Reuben and Simeon, they

---

must keep in mind that Moses simply recorded the facts without explanation. The truth is that the food belonged to Pharaoh, for he had the food laid up during the 7 years of plenty. Otherwise there would not have been any food for anybody. He did it because of the revelation of God to him of approaching famine. Joseph was simply the minister of Pharaoh and this was a business proposition. The people became tenants of Pharaoh, giving him a 5th part or 20% after the famine years. There was no other mark of slavery (v 24).

*g This was to save work and to feed the people more easily.

*a These facts are given in all the records of Egypt as written here.

*b A 5th part shows mercy and justice. It must also be remembered that 20% was all the people had to pay. This supported the government and no additional taxes were required. It was Joseph's duty to do business wisely for his employer. Pharaoh was under no obligation to give all he had for charity. No advantage was taken and the people were grateful, content and prosperous (v 25).

*c This proves the people were grateful and content over the justice received (v 25).

*d We will be Pharaoh's farmers.

*e This law has been used in many Eastern lands where 20% is given to landlords who supply the seed.

+f This word is used 2,540 times in Scripture as the name of Jacob and his descendants. The word Jacob is used the same way 446 times.

+g As God promised (12:2; 13:16; 15:5; 22:17; 26: 3-4, 24; 28:3, 14; 32:12; 35:11; 46:3-4).

h He was 130 when he entered Egypt and 147 when he died (47:9, 28).

i This time will come to all until the time of the rapture and the Millennium (1 Cor. 15:24-28; Heb. 9:27).

j This refers to Jacob, not to all his seed as in v 27; 32:28.

k See note i, 24:2.

l Make a promise or solemn vow. Many oaths are recorded in Scripture. God made the first one to Cain (4:15). See note a, 21:27 and ***Oaths*** and ***Swearing*** in Index.

m Much controversy is caused by trying to make this the same as that referred to in Heb. 11:21. This refers to the time of a vow and the other to his death as proved by 48:1 which says after these things.

n After the charge of 47:29-31.

o See ***Sickness*** in the Index.

a This is neither leaning on a bed as on the occasion of 47:31, nor upon a staff, as referred to in Heb. 11:21.

b El Shaddai. See note a, 35:11.

c See 28:13, 19; 35:6.

d 52nd prophecy in Gen. (48:4, fulfilled and being fulfilled). Next, v 15.

e See 28:3-4, 13-15; 32:9, 12; 35:11; 46:3.

f See 41:45-52; 46:20. Cp. 49:22-26.

g Jacob claimed them as part of the great nation God had promised him. They became the heads of 2 of the 12 tribes of Israel. One took the place of Joseph and the other the place of Levi whose tribe became the priestly line and was not reckoned as one the 12 tribes during the organization of the nation. See Num. 1:1-15, 20-43; 2; 7; 10:14-28; 13:1-15; 26; 34:1- 20; Josh. 13:7-33; Judg. 5:14-18. In 8 of these lists of tribes Levi is not mentioned because of having no inheritance in Israel as to a definite part with the 12 tribes (Josh. 13:33; Num. 18:20). In 7 other lists of the tribes Levi is mentioned (Dt. 27:12-14; 33; 1Chr. 2:1-8; 12: 8-40; 27:1-22; Ez. 48; Rev. 7:1-8). In Gen. 29 and 35 Levi is mentioned. In Gen. 46 and 49; Ex. 1; Num. 34; Dt. 33; Judg. 5; 1 Chr. 2; Rev. 7 and other places some of the other tribes are not mentioned. The 24 lists vary to suit the purpose of the writer, whether making a record according to birth, blessing, encampment, numeration, or division. See ***24 Lists of the Tribes in Scripture***, p. 325.

✡ ✡ ✡

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [h]Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem.

(5) Jacob blesses Joseph and his sons

8 And Israel beheld Joseph's sons, and said, [i]Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 Now the [j]eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he [k]bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands [l]wittingly; for Manasseh *was* the firstborn.

★ 15 ¶ [m]And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which [n]fed me all my life long unto this day,

16 [o]The Angel which redeemed me from all evil, bless the lads; and let [p]my name be named on them, and the name of my fathers Abraham and Isaac; and let them [q]grow into

17 And when Joseph saw that his father [a]laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

★ 19 [b]And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother shall be [c]greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but [d]God shall be with you, and bring you again unto the land of your fathers.

22 Moreover I have given to thee [e]one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49 CHAPTER 49

(6) Prophecies concerning the twelve tribes
A. Time of fulfillment

1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which [f]shall befall you in the [g]last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

B. Concerning Reuben

★ 3 ¶ [*h]Reuben, thou *art* my [i]firstborn, my might, and the [*j]beginning of my strength, [*k]the excellency of dignity, and the excellency of power:

4 [*l]Unstable as water, thou shalt not excel; because thou wentest up to thy father's

---

h Rachel was mentioned in his dying hour showing his undying love for his first love (v 7; 29:18-20, 30).

i Question 147. Next, 49:9. Jacob had met the sons before but now, being nearly blind and not able to tell who was with Joseph, he asked the question (v 10). At this time the sons of Joseph were about 22 and 24 years of age (41:46, 53-54; 45:6; 47:9, 28).

j Jacob was either now blind or nearly so, by old age (v 10).

k In worship to God and reverence to his father for the honor shown him and his sons(v12)

l Knowingly, being led by the Holy Spirit.

m 53rd prophecy in Gen. (48:15-16, fulfilled). Next, v 19. Joseph's seed was to be named by Israel, Abraham, and Isaac. This means that the authority of these men was conferred upon his sons. They were also to become a multitude.

n Recognizing God's supply (28:20-22).

o This Angel was God the Redeemer, the one who had blessed him at Bethel, who had provided and protected him all the days of his life, and the one who had wrestled with him (31:11-13; 32:24-32; Hos. 12:4-5).

p My new name Israel (32:28).

q Heb. dagah, swarm, or increase abundantly, as fish. See note o, 1:20.

a Laying on of hands was a Hebrew custom. It was not started by divine authority, but was authorized later both in Israel (Ex. 29:10-15; Lev. 4:15; 8:14, 22; 16:21; 24:14; Dt. 34:9) and the church (Mt. 8:3, 15; 9:18; 19:15; Mk. 6:2, 5; 16:17-18; Lk. 4:40; 13:13; Acts 5:12; 8:14-22; 9:17; 11:21; 13:3; 14:3; 19:1-7, 11; 28:8; Heb. 6:2).

b 54th prophecy in Gen. (48:19-22, fulfilled). Next, 49:3. Predicting that Ephraim, the younger, would be greater than Manasseh, the firstborn, and that God would bring Israel to the promised land again. See ***12 Examples Younger Chosen***, p. 94.

c The tribe of Ephraim became the greater in number, power and dignity (Num. 1:32-33; 2:18-20; Dt. 33:17). Ephraim became a name synonymous with Israel after the division of the kingdom of Israel (Isa. 7:2-17; 9:9; 11:13; 28:1-3; Ez. 37:16, 19; Hos. 4:17; 5:13-14; 7: 1-11; 8:9-11; 9:3-16; 10:6-11; 11:3-12; 12:1-14; 13:1-12; 14:8; Zech. 9:10-13; 10:7).

d Fulfilled in Joseph as part of Israel that God led out of Egypt (Ex. 12:51). Also fulfilled in Joseph's bones being taken to Canaan (50:25; Ex. 13:19).

e Referring to Joseph inheriting the birthright as the firstborn, instead of it being given to Reuben who actually was the firstborn and who was disinherited because of his sin (49: 3-4; 1 Chr. 5:1-2).

f A prophecy outlining the future history of each son and tribe even unto the future reign of the Messiah (49:10).

g The first of 33 times in Scripture (49:1; Num. 24:14; Dt. 4:30; 31:29; Job 19:25; Isa. 2:2; Jer. 23:20; 30:24; 48:47; 49:39; Ez. 38:16; Dan. 2:28; 8:23; 10:14; Hos. 3:5; Mic. 4:1; Jn. 6:39, 40, 44, 54; 11:24; 12:48; Acts 2:17; 1 Tim. 4:1; 2 Tim. 3:1; Heb. 1:2; Jas. 5:3; 1 Pet. 1:5, 20; 2 Pet. 3:3; 1 Jn. 2:18; Jude 18). The last days here could only refer to days before both the 1st and 2nd advents of the Messiah. See ***Last Days*** in Index, ***14 End-Time Expressions***, p. 415*.

*h 55th prophecy in Gen. (49:3-27, unfulfilled with the exception of some details which have been and are now being fulfilled). Next, 50:24. See ***Jacob's Prophecy of the Tribes***, p. 103.

*i See notes on 25:31; 37:21; 48:22.

*j See Dt. 21:17.

*k The right of the firstborn but some have not been worthy of it. See ***22 Blessings of Birthright***, p. 98.

*l Weak in willpower to restrain lusts, you shall lose your place as the firstborn. Like Esau, he sacrificed his birthright to his passion and it was given to Joseph (1 Chr. 5:1-2). During its history this tribe was inferior in position and power.

couch.

C. Concerning Simeon and Levi

5 ¶ [m]Simeon and Levi *are* brethren; [n]instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their [o]secret; unto their assembly, mine [p]honour, be not thou united: for in their anger they slew a man, and in their selfwill they [q]digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: [r]I will divide them in [s]Jacob, and scatter them in Israel.

D. Concerning Judah—the Messianic tribe (Rev. 5:5)

8 ¶ [t]Judah, thou *art he* whom thy brethren shall [u]praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall [a]bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a [b]lion, and as an old lion; [c]who shall rouse him up?

10 The [d]sceptre shall not depart from Judah, nor a [e]lawgiver from between his feet, [f]until Shiloh come; and unto him *shall* the gathering of the people *be*.

11 [g]Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

E. Concerning Zebulun and Issachar

the sea; and [i]he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a [j]strong ass couching down between two burdens:

15 And he saw that [k]rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

F. Concerning Dan and Gad

16 ¶ [l]Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be [*m]a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 [*n]I have waited for thy salvation, O LORD.

19 ¶ Gad, [*o]a troop shall overcome him: [*p]but he shall overcome at the last.

G. Concerning Asher and Naphtali

20 ¶ Out of [*q]Asher [*r]his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* a hind let loose: [*s]he giveth goodly words.

H. Concerning Joseph

22 ¶ [*t]Joseph *is* a [*u]fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:

23 The [v]archers have sorely grieved him, and shot *at him*, and hated him:

24 But his [w]bow abode in strength, and the arms of his hands were made strong [x]by the hands of the mighty *God* of Jacob; [y](from

n They led in the slaughter of Shechem (v 5-7; 34:25).

o Do not let me come into and be held responsible for their secret council and what their assembly decided to do (34:25).

p Honor must be understood as an equivalent of soul in the first clause. This could be trans. thus: "I myself will not be united with them in their sin."

q Some translations read, "they murdered guiltless men and joyfully murdered a prince," referring to the prince that defiled Dinah. Others read "hamstrung an ox," but this seems foreign to the idea of 34:25-29 to which this refers.

r Fulfilled in that Simeon, as the smallest tribe, was not given a separate portion of land, but a part of Judah with which it appears to have joined (Josh. 19:1; 21:9; 1 Chr. 4:23-43). Levi had no inheritance in Israel but was given scattered cities among the tribes (Josh. 13:33; 21:1-45).

s First occasion used of all Israel.

t The 4th son of Leah (29:35).

u Judah means praise (29:35).

a This has been and yet will be eternally fulfilled in Jesus Christ who came from Judah (Phil. 2:10; Ps. 72:1-14). Also fulfilled in David (2 Sam. 5:1-8).

b A symbol of Judah (Rev. 5:5).

c Question 148. Next, 50:19. A picture of Judah as a tribe to be feared. Cp. Num. 24:9.

d Heb. shebet, trans. tribe and tribes 140 times; rod 34 times; staff (2 Sam. 23:21; 1 Chr. 11:23); darts (2 Sam. 18:14); and sceptre (v 10; Num. 24:17; Ps. 45:6; Isa. 14:5; Ez. 19:11, 14; Amos 1:5, 8; Zech. 10:11). It means the sceptre of government and rule shall not depart from Judah, i.e., Judah shall be the ruling tribe and from him shall come the Messiah who shall rule eternally and bring obedience to the people (v 10).

e Heb. chaqaq, trans. lawgiver (v 10; Num. 21: 18; Dt. 33:21; Ps. 60:7; 108:8; Isa. 33:22); appointed (Pr. 8:29); decree (Pr. 8:15; Isa. 10:1); and governors (Judg. 5:9, 14). The true meaning is, "the kingly sceptre shall not depart from Judah, nor the lawgiver's staff from between his feet until Shiloh come" (v 10). Judah is called God's lawgiver (Ps. 60:7; 108:8; cp. Isa. 33:22; Jas. 4:12). Some versions read "a leader's staff," and others "a commander's staff."

f Judah's Dominion Lasts Until:

1 Shiloh comes (v 10). Shiloh is an epithet of the Messiah and can have no other meaning. It refers to the 2nd advent of Christ who will fulfill the next part of the verse.

2 He gathers the people (v 10). Unto Him (Shiloh) shall the people gather; that is, at Christ's 2nd advent Israel will be gathered from the 4 quarters of the earth (Isa. 11:10-12; 60:8-9; 66:19-21; Ez. 37; Mt. 24:31). The Messiah will rule Israel (Isa. 9:6-7; Lk. 1:32-33) and all nations when He comes (Dan. 2:44-45; 7:13-14, 27; Zech. 14; Rev. 11:15; 20:4-6; 22:5). See ***Messiah 7 Things in Genesis***, p. 103.

g In v 11-12 the material prosperity of Judah is pictured—asses, vineyards, clothing, flocks, and milk.

h The 6th son of Leah (30:19-20).

i Zebulun had a great trade with Tyre and Sidon (v 13).

j Speaking prophetically of Issachar paying tribute (v 14-15).

k The valley of Esdraelon was very fertile, and subject to raids from Arabs. Rather than give up their portion or defend it by the sword, the tribe consented to pay tribute (v 14-15).

l First son of Bilhah, Rachel's maid (30:5-6)

*m The Danites became loose in morals and unscrupulous in acts of reprisals against their neighbors who invaded this tribe often (v 17).

*n To be fulfilled at the 2nd advent of Christ (Zech. 12:10–13:1; Rom. 11:25-29).

*o Referring to Gad's struggle to hold his possession (v 19).

*p All Israel will overcome all enemies under the Messiah (Isa. 11:10-16; Zech. 14).

*q 2nd son of Zilpah, Leah's Maid (30:12-13).

*r This refers to the bountiful prosperity of this tribe (v 20).

*s Expressing the poetic and speaking characteristics of this tribe (v 20).

*t First son of Rachel (30:22-26).

*u Referring to the fruitfulness of Joseph through Ephraim and Manasseh, note g, 48:5

v Picturing many enemies of Joseph and his descendants, beginning with his own brothers and including others who fought against Ephraim and Manasseh (v 23).

w Expressing the strong moral character of Joseph in his afflictions and the strength of his descendants (v 24).

x God was the source of Joseph's strength.

y From God will come the Messiah, the Shepherd and the Stone of Israel (Jn. 10; 1 Pet. 2:4-8, 25).

25 *Even* by the God of thy father, [z]who shall help thee; and by the Almighty, who shall bless thee with [*a]blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

I. Concerning Benjamin

27 ¶ [a]Benjamin shall ravin [b]*as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

(7) Jacob's charge to his sons

28 ¶ All these *are* the [c]twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he [d]charged them, and said unto them, I am to be gathered unto my people: bury me [e]with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 [f]There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

11. Death of Jacob in Egypt

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and [g]yielded up the ghost, and was [h]gathered unto his people.

12. Burial of Jacob in Canaan

1 And Joseph fell upon his father's face, and [i]wept upon him, and kissed him.

2 And Joseph commanded his servants the [j]physicians to embalm his father: and the physicians [k]embalmed Israel.

3 And [l]forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

4 And when the days of his mourning [m]were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father [n]made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the [+a]servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which *is* [*b]beyond Jordan, and there they mourned [*c]with a great and very sore lamentation: and he made a mourning for his father seven [*d]days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of

---

[z] Predictions that God would help and bless Joseph and his seed with manifold blessings (v 25-26). These blessings made Ephraim, the successor of Joseph, one of the strongest tribes which inherited the very center of Palestine. It was as strong as Judah and contended with Judah for the sovereignty. The struggles between the two helped bring about the division of Israel after Solomon.

[*a] See ***7 Blessings of Joseph***, p. 103.

[a] 2nd son of Rachel (35:16-20).

[b] These figurative expressions picture the characteristics of the Benjamites who were distinguished for courage, cunning, and fierce determination. Their position among the tribes afforded them full opportunity to display their warlike traits (v 27).

[c] Ephraim took the place of Joseph and Manasseh took the place of Levi as 2 of the tribes of Israel. Levi had no inheritance among the 12 tribes and became the ministers of the whole nation (Josh. 13:33; 21:1-45).

[d] Commanded concerning his body.

[e] See 23:9-20; 47:30.

[f] Jacob's burial made 3 couples in the cave—Abraham and Sarah (23:1-20; 25:7-11); Isaac and Rebekah (35:27-29); and Jacob and Leah (49:31; 50:1-14). Nothing is said Rachel was buried near Bethlehem (35:19-20; 1 Sam. 10:2).

[g] The soul and spirit or the inner man leaves the body at death (Jas. 2:26; 2 Cor. 5:8; Num. 16:22; 27:16; 2 Sam. 12:19-23; 1 Ki. 17:20-22; Eccl. 12:7; Lk. 8:49-56; 16:19-31; 23:43; Phil. 1:21-24; Rev. 6:9-11). See ***Hell***, p. 1030.

[h] Meaning death and burial of the body which then goes to dust again (3:19; Eccl. 3:20; Jas. 2:26).

[i] See 42:24; 43:30; 45:1-3; 46:29.

[j] First mention of physicians in Scripture. See 2 Chr. 16:12; Job 13:4; Jer. 8:22; Mt. 9:12; Mk. 2:17; 5:26; Lk. 4:23; 5:31; 8:43; Col. 4:14.

[k] First mention of embalming (v 2-3, 26). The process was tedious and expensive, requiring the brain and intestines to be removed and the head and body filled with costly spices. After being steeped in natron for 70 days, the body was then washed, wrapped in bandages of linen, covered with gum and placed in a wooden case (v 3).

[l] 40 days were spent in mourning, but the one embalmed continued to lie in natron for 30 more days—70 days in all (v 3). It was against the law to appear in mourning apparel in public, and especially in the royal presence, because a mourner was looked upon as being defiled.

[m] He could not speak before because in mourning Egyptians did not shave, and Joseph therefore was not presentable.

[n] See 47:31.

[+a] Officers or counselors of Pharaoh, elders, chariots, horsemen, and many others, making a great company (v 7, 9).

[*b] This does not mean on the east of Jordan, for Hebron is south of Jerusalem and the Jordan is farther on. The phrase "beyond Jordan" must be understood from the standpoint of where the writer was at the time of writing Genesis. Here it must signify west of Jordan, for that was the true location. Thus, we must believe that Moses was on the east of Jordan when he wrote this.

[*c] Mourning among the Egyptians consisted of abstaining from customary ablutions, wines and ointment; in avoiding all luxury in eating, all comfort in garments; in covering the head with ashes; in allowing the hair of the head and beard to grow; and in lamentations twice daily, usually accompanied by paid mourners. This explains v 10-11.

[*d] Later, in the law, God provided for 7 days of mourning and uncleanness (Num. 19:11, 19; 1 Sam. 31:13). On some occasions Hebrews mourned 30 days (Num. 20:29; Dt. 34:8), but never longer.

✡ ✡ ✡

Jordan.

12 And his sons did unto him according [f]as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the [g]cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ [h]And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

13. Joseph’s brethren fear his vengeance

15 ¶ And when [i]Joseph’s brethren saw that their father was dead, they said, Joseph will peradventure hate us, [j]and will certainly [k]requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did [l]command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph [m]wept when they spake unto him.

14. Joseph comforts his brethren

18 And his brethren also went and [n]fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [o]Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

15. The last days of Joseph

22 ¶ And Joseph [*a]dwelt in Egypt, he, and his father’s house: and Joseph lived an hundred and ten years.

23 And Joseph saw [*b]Ephraim’s children of the third *generation:* the [*c]children also of Machir the son of Manasseh were brought up upon Joseph’s knees.

16. Joseph’s prophecy

★ 24 [a]And Joseph [b]said unto his brethren, I die: and [c]God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an [d]oath of the children of Israel, saying, [*e]God will surely visit you, and [*f]ye shall carry up my bones from hence.

17. Death of Joseph (Ex. 1:6; 13:19; Josh. 24:32; Heb. 11:22)

26 So Joseph died, *being* [*g]an hundred and ten years old: and they [*h]embalmed him, and he was put in a [*i]coffin in Egypt.

---

[f] See his charge in 49:28-32.

[g] See 23:9-20; 47:30.

[h] What a different trip into Egypt compared to the first one. See 37:28.

[i] Joseph’s brethren had reflected often on their past sins against him no doubt, and thought perhaps he had forgiven them only for the sake of Jacob. They were fearful as to what he might do now that Jacob was dead, so they sent a messenger asking Joseph to carry out the wishes of their father and forgive. This was entirely unnecessary for Joseph had already proved his love to them in many ways.

[j] This is what natural men and sinners expect of each other but godly men are different and cannot hold grudges (Mt. 6:14-15; 18:21-35; Col. 3:13).

[k] This was allowed under law but not under grace (Mt. 5:38-48).

[l] Perhaps Jacob in his foresight had seen it was best to give such a command, not because he was afraid that Joseph would do the wrong thing, but to comfort and strengthen his other sons concerning true repentance and confession.

[m] This shows true compassion. Cp. 42:24; 43:30; 45:1-3; 46:29; 50:1.

[n] The last of 5 times they fulfilled his dreams of 37:5-11. See 42:6-9; 43:26, 28; 44:14.

[o] Question 149. The last in Genesis.

[*a] Joseph lived in Egypt 93 years and his father’s descendants lived there 215 years. See ***Chronology of Abraham’s Seed***, p. 103; Ex. 12:40; Gal. 3:17.

[*b] It is supposed that Joseph was about 31 years old when Ephraim was born.

[*c] Also the 3rd generation of the other son, Manasseh (Num. 26:29).

[a] 56th prophecy in Gen. (50:24-25, fulfilled). Last prophecy in Genesis. 3rd prophecy by Joseph the prophet. It concerns God leading Israel out of Egypt to the promised land, and his own body being taken out of Egypt. All was fulfilled in Ex. 13:19–Josh. 24:32.

[b] This is Joseph’s last prophecy. He had the gifts of prophecy and interpretation. Others before him had the Holy Spirit, but he is the 1st to be spoken of as having the Spirit in him (41:38).

[c] This is what Jacob had said to him (48:3-4, 15-16, 21).

[d] The last oath in Genesis.

[*e] Second time stated. Cp. v 24.

[*f] His body was not taken to Canaan at death as was that of Jacob. It stayed in Egypt about 144 years (Ex. 13:19; Josh. 24:32).

[*g] 65 years younger than Abraham (25:7); 70 years younger than Isaac (35:28); 37 years younger than Jacob (47:28); 17 years younger than Sarah (23:1); 27 years younger than Ishmael (25:17); and 10 years younger than Moses (Dt. 31:2) at death.

[*h] Second mummy of Scripture (v 3-4).

[*i] First and last mention of a coffin in the Bible. Genesis begins with God and ends with man; it begins with creation of the heavens above and ends with a coffin in Egypt. Coffins were not in use among the Jews as in Egypt (2 Ki. 13:21; Mt. 27:59-60; Jn. 11).

Author: Moses, the lawgiver and leader of Israel during the exodus and wilderness wanderings. See ***Moses*** in Index.

Proof of Authorship: To establish proof of authorship for Genesis is to do so for the entire Pentateuch—the first 5 books of the Bible, called The Law by the Jews and which formed the basis of the Hebrew theocracy. The word Pentateuch means five; the present books were originally one writing in 5 sections. The separation into 5 books is thought due to the Alexandrian translators of the Septuagint, from which came the present names of the books as well as the word Pentateuch.

16 Proofs Moses Wrote the Pentateuch

1 God commanded Moses to write a book (Ex. 17:14; 34:27)
2 Moses did write a book (Ex. 24:4-7; Num. 33:2; Dt. 31:9)
3 He called his book the book of the covenant (Ex. 24:7), the book of this law (Dt. 28:58, 61); and this book of the law (Dt. 29:20-27; 30:10; 31:24-26). It included the whole Pentateuch which was considered by Jews as one book in 5 sections.
4 Copies of Moses' book of the law were to be made for kings (Dt. 17:18-20)
5 God recognized the book of the law as being written by Moses and commanded it to be the rule of conduct for Joshua (Josh. 1:8; 8:30-35)
6 Joshua accepted the book of the law as being written by Moses and copied it upon two mountains (Dt. 11:26-32; Josh. 8:30-35). He added to the book, perhaps writing the last chapter (Dt. 34) about the death of Moses (Josh. 24:26)
7 Joshua commanded all Israel to obey the book of the law of Moses (Josh. 23:6)
8 During the kings it was the law:
  (1) David recognized it (1 Chr. 16:40)
  (2) Solomon was charged by David to keep it (1 Ki. 2:3)
  (3) It was found and obeyed by Josiah and Israel (2 Ki. 22:8–23:25; 2 Chr. 34:14–35:18)
  (4) Jehosaphat had it taught to all Israel (2 Chr. 17:1-9)
  (5) Joash obeyed it (2 Ki. 12:2; 2 Chr. 23:11, 18)
  (6) Amaziah obeyed it (2 Ki. 14:3-6; 2 Chr. 25:4)
  (7) Hezekiah obeyed it (2 Chr. 30:1-18)
9 Prophets refer to it as God's law written by Moses (Dan. 9:11; Mal. 4:4)
10 Ezra and Nehemiah both ascribe the book of the law to Moses (Ezra 3:2; 6:18; 7:6; Neh. 1:7-9; 8:1, 14, 18; 9:14; 10:28-29; 13:1)
11 Christ ascribed the whole law, all 5 books of the Pentateuch, to Moses (Lk. 24:27, 44 with Gen. 3:15; 12:1-3; Mk. 12:26 with Ex. 3; and Mk. 7:10 with Ex. 20:12; 21:17. See also Jn. 1:17; 5:46; 7:19, 23)
12 The apostles ascribed the law to Moses (Acts 13:39; 15:1, 5, 21; 28:23)
13 For more than 3,500 years it has been the unified belief of all Jewish scholars and the common people that Moses wrote the Pentateuch. Jews from their earliest history never questioned it.
14 Heathen writers—Tacitus, Juvenal, Strabo, Longinus, Porphyry, Julian and others—agree without question that Moses wrote the Pentateuch.
15 Religious leaders among the heathen—Mohammed and others—ascribe it to Moses.
16 Internal evidences prove one author:
  (1) The Pentateuch was written by a Hebrew speaking the Hebrew language and cherishing the sentiments of his nation. Moses fulfilled this requirement.
  (2) It was written by a Hebrew acquainted with Egypt and Arabia, their customs and learning. Since Egyptian learning was carefully concealed from foreigners, and was for priests and the royal family only, Moses was the only known Hebrew who could have fulfilled this requirement (Acts 7:22; Heb. 11:23-29).
  (3) There is an exact correspondence between the narratives and the institutions, showing they both had the same author
  (4) The agreement in style of the 5 books proves a single author
  (5) Moses himself plainly declared that he wrote this law. See Ex. 24:4; Num. 33:2; Dt. 31:9, 22

Theme: The creation, fall, and redemption of the human race through Jesus Christ. Around this centers all divine revelation and Scripture truth. The book is the seedbed of the whole Bible and is essential to the correct understanding of every part of it. Genesis is the foundation on which all divine revelation rests and on which it is built up. Not only that, but it enters into and forms a very integral part of that revelation. Every great doctrine of Scripture finds its roots in Genesis in germ, type, or simple revelation.

Purpose: To reveal to man the origin of the heavens and the earth and all things therein; to declare God as the personal Creator and show that nothing was evolved through billions of years; to reveal a pre-Adamite world and its destruction before Adam; to record the restoration of the earth to a second habitable state and give the facts concerning man and animals as we know them today; and to record the history of the fall of man, the second curse on the earth, and the sinful career of the earth for 2,391 years to the time of Moses, as an introduction to his law.

Statistics: 1st book of the Bible; 50 chapters; 1,533 verses; 38,267 words; 1,156 verses beginning with and; 1,385 verses of history; 149 questions; 56 prophecies; 123 verses of fulfilled prophecy; 23 verses of unfulfilled prophecy; shortest chapter, 16; longest, 24; 16th chapter has 16 verses; 32nd has 32 verses. 5 chapters have 34 verses; 4 have 22, 24, and 32 each; 106 commands; 71 promises; 326 predictions. Genesis has 95 distinct messages from God(1:3, 5, 6, 8, 9, 10, 11, 14, 20, 22, 24, 26, 28, 29; 2:16, 18; 3:9, 11, 13, 14, 16, 22, 23; 4: 6, 9, 10, 15; 6:3, 7, 13; 7:1; 8:15, 21; 9:1, 8, 12, 17; 11:6; 12:1, 7; 13:14; 15:1, 4, 5, 7, 9, 13, 18; 16:8, 9, 10, 11; 17:1, 3, 9, 15, 19; 18:5, 9, 10, 13, 15, 17, 20, 26, 29, 30, 31, 32; 20:3, 6; 21:12, 17; 22:1, 2, 11, 12, 15; 25:23; 26:2, 24; 28:13; 31:3, 11, 24; 32:9, 26, 27, 28; 35:1, 10, 11; 41:25; 46:2; 48:4). See p. 393 ***The Pentateuch—5 Books of Moses***

The dateless past (Pr. 8:22-23; Jn. 1:1; Acts 15:18; Eph. 3:9; Col. 1:18; Heb. 1:10; 11:3; 1 Jn. 1:1; Rev. 1:8; 3:14). V 1 is the introduction to the whole Bible and all history, for it marks the boundary between time and eternity. It is not a summarized statement of what is to follow, for it mentions heaven first while the following verses mention the earth first. Job 38:4-7 makes it clear that the heavens were created first else the stars could not have rejoiced when the earth was created. This proves that v 1 refers to prior acts of God and the verses which follow refer to the earth under a flood and judgment, and then restored to a second habitable state, as before the curse of v 2.

"Bara—Create" Defined (1:1)

Heb. bara, to bring into being (Heb. 11:3). Used 7 times in Gen. 1-2. All other places made and make are used, thus proving the 6 days' work to be mainly reconstructive. In Gen. 1:1 the universe is brought into existence; in Gen. 1:21 sea creatures are created; and in Gen. 1:27 man is created. Thus bara is reserved for the introduction of the 3 great spheres of existence: the world of matter; natural life as in all living creatures; and spiritual life represented by man. See ***Original Creations of God***, p. 78.

"Earth" Defined (1:1)

Called dry land (v 10), thus proving the earth was created dry and later became submerged in water because of sin (v 2; Ps. 104:5-9; 2 Pet. 3:5-7), the sin of Lucifer and the pre-Adamites (Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Lk. 10:18).

Use of "and" in Gen. 1-2 (1:2)

And is used 153 times in Gen. 1-2 to separate the 102 recorded independent acts of God. V 2 is as independent of v 1 as to time and subject matter as all the other separate acts of God. V 1 refers to the whole universe being created and inhabited in the dateless past, while v 2 refers to chaos because of sin. V 3-31 picture the restoration of the earth as before chaos, and its second habitation with present man and the new earth and water creatures brought into being about 6,000 years ago.

Lucifer's Flood (1:2)

This flood was more devastating and lasted longer than Noah's flood, for it destroyed even vegetation (Gen. 2:5-6; Jer. 4:23-26), while the 1 yr. and 17 days of Noah's flood did not (Gen. 8:11, 22; 9:3). There is no conflict between science and the Bible. Real scientific discoveries must be distinguished from theories, however. Science, especially geology, is still in its infancy and the testimony of rocks uncertain. True statements of God's Word must also be distinguished from man's interpretation of them. When men finally agree on the age of the earth, then place the many years (over the historical 6,000) between Gen. 1:1 and 1:2, there will be no conflict between the book of Genesis and science.

15 Things the Bible Does Not Say: That

1 The beginning was 6,000 years ago
2 The earth was created 6,000 years ago
3 The 6 days' work of Gen. 1:3–2:25 was the same as the original work of v 1
4 The earth was created chaos and flooded as in v 2 (Isa. 45:18)
5 The earth was created waste and empty as in v 1 (Isa. 45:18)

6 Light and darkness were created in day 1 of v 5. This is not true because they were present in Lucifer's kingdom before Adam. When the earth was flooded because of sin (v 2; Ps. 104:6-9; 2 Pet. 3:5-7) the heavens withheld light, causing the darkness of v 2 (Jer. 4:23-26).

7 The clouds and water in them were created in day 2 (Gen. 1:6-8). On the contrary, they had been

8 The earth was created in day 3 of 1:9-13. It was not, for it was brought into existence in the beginning (v 1), and was in existence during the flood of v 2, and during both days 1 and 2 (v 2-8).

9 The earth was dry land for the first time in day 3 (v 9-13). It was dry land from its creation in the dateless past to the time it was flooded because of sin (1:1-2; Ps. 104:6-9; 2 Pet. 3:5-7). It is called earth (dry land) in Gen. 1:1.

10 The earth brought forth vegetation for the first time in day 3 (1:9-13). There had been fruitful places in Lucifer's kingdom (Jer. 4:23-26).

11 The sun, moon, and stars were created in day 4. They were created in the beginning before the earth existed (v 1; Job 38:4-7). The work of day 4 was the regulation of them in connection with the restored earth.

12 Birds, beasts, and man were first created in days 5 and 6, about 6,000 years ago. On the contrary, some were created for Lucifer's kingdom and were destroyed in Lucifer's flood of v 2 (Isa. 14:12-14; Jer. 4:23-26; 2 Pet. 3:5-7).

13 Adam was the first man ever to live on the earth. Men and nations were on earth when Lucifer ruled (Isa. 14:12-14; Jer. 4:23-26; 2 Pet. 3:5-7).

14 The heavens, the earth and all things therein are a product of evolution. They are not. God created them all (v 1; Jn. 1:3; Eph. 3:9; Col. 1:15-18; Rev. 4:11).

15 Men as we know them today are the product of lower forms of life or have come from the immediate past, from cave men and other low and unintelligent stages of development. The Bible teaches that man was created perfect and highly intelligent with ability to name all other created things. Since the day he was created, man has fallen to be depraved and ignorant compared to his original creative makeup (2:7, 15-25; 3:1-24; Rom. 1:18-32; 5:12-21; Eph. 2).

Made—Not Created (1:16)

They were created in the beginning before the earth was (Gen. 1:1; Job 38:4-7), but during the chaos caused by Lucifer's rebellion, they were forbidden to give light on earth until judgment had been completed (Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-7).

4 Divine Acts in Day 1 (1:5)

1 God said—divine purpose stated. Immediately day came and the divine purpose was realized (v3)
2 God saw—divine inspection and satisfaction (v4)
3 God divided—divine division making light and darkness distinct from each other in all parts of the earth (v 4)
4 God called—divine naming of light and darkness(v5)

This was all the work of day 1, the sun, moon, stars, earth, waters, darkness, and light having been created before day 1. The work of the 6 days was simply the restoration of the planet earth to a second habitable state and the creation of a new social system to take the place of the one Lucifer ruled over and caused to be destroyed in the flood of v 2 (Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-7).

4 Divine Acts in Day 2 (1:8)

1 God said—divine purpose stated (v 6)
2 God made—divine work of restoring the firmament or clouds to retain water
3 God divided—waters put back in the clouds to give rain upon earth as when Lucifer ruled (v 7)
4 God called—divine naming of the firmament(v8)

5 Divine Acts in Day 3 (1:13)

1 God said—divine permission and purpose stated concerning the earth and waters (v 9)
2 God called—divine naming of waters and dry land (v 10)

concerning plant life (v 11)
5 God saw—divine inspection and satisfaction(v12)

4 Divine Acts in Day 4 (1:19)

1 God said—divine permission and purpose stated(14)
2 God made—divine regulation of solar system again (v 16)
3 God set—divine placing, as before the chaos of v 2; Jer. 4:23-26; 2 Pet. 3:5-7 (v 17)
4 God saw—divine inspection and satisfaction (v18)

5 Divine Acts in Day 5 (1:23)

1 God said—divine purpose stated (v 20)
2 God created—divine act of bringing new living creatures into existence for the earth and man (v 21)
3 God saw—divine inspection and satisfaction (v 21)
4 God blessed—divine impartation of reproductive powers to fill the earth and waters (v 22)
5 God said—divine commands for reproduction of fish and fowl (v 22)

9 Divine Acts in Day 6 (1:31)

1 God said—divine purpose stated (v 24)
2 God made—divine formation of the bodies with His hands (v 25; 2:19)
3 God saw—divine inspection and satisfaction v25
4 God said—divine plan to make man and outline his work (v 26)
5 God created—divine work of creating (v 27; 2:7, 21-22; 5:1-2; 9:6)
6 God blessed—divine favor (v 28)
7 God said—divine commands to man (v 28)
8 God said—divine provision (v 29-30)
9 God saw—divine satisfaction (v 31)

Thus, the work of the 6 days was finished. It began when God said, "Let there be light" (v 3). It ended six 24-hour days later, with the chaotic earth made perfect a 2nd time and inhabited as in Lucifer's kingdom before Adam's time. Everything was "very good" at once, proving there was no long process of evolution from a few molecules seeking to improve themselves (v 31).

4 Divine Acts in Day 7 (2:2)

1 God ended—divine completion and perfection (v 1-2; Dt. 32:4; Eccl. 3:11)
2 God rested—divine repose (v 2-3; Ex. 20:11; 31:17; Heb. 4:4)
3 God blessed—divine invocation (v 3)
4 God sanctified—divine separation and dedication (v 3; Ex. 20:8-11)

"Let" Defined (1:3)

Let is used 14 times in this chapter, 1,497 times elsewhere, and in no case is an original creative act implied. The sense is made appear or made visible, expressing permission and purpose in connection with already existing things. The light, firmament, waters, earth, darkness and all other things mentioned here were already in existence but had been thrown into chaos, and the laws which previously governed them had been made void. The purpose of their existence had been annulled because of sin. Now, in the restoration to perfection, God merely commands and the sun gives light again, as it did all through Lucifer's kingdom (Jer. 4:23-26; 2 Pet. 3:5-7). Thus the light of days 1, 2, and 3 came from the sun as has been the case every day since. Cp. let in Gen. 13:8; 18:4; 24:14-18; Mt. 7:4; 13: 30; 27:22; Jn. 14:1; Phil. 2:5 for the true sense.

2 Divisions by God (1:4)

2 times (v 4, 7). Here division is made by God Himself because He is the only one who could restore day and night. In v 14-18 God commands the sun, moon and stars to divide day and night forever by natural law without a daily divine command. Both

but divided as before the chaos in v 2; Jer. 4:23-26; Ps. 104:6-9; 2 Pet. 3:5-7.

“Firmament” Defined (1:6)

Heb. shamayim, expanse, something spread out (Job 37:18; Isa. 40:22; 44:24; Jer. 10:12; 51:15). It is called heaven (v 8) and clouds (Job 26:8; Ps. 77:17; Pr. 8:28). It was created in the beginning as one of the heavens of v 1. It had served its purpose of retaining water above the earth throughout Lucifer’s reign, but upon his overthrow the earth was cursed by the firmament pouring out its waters and causing the flood of Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-7. The heaven of heavens and the clouds are distinguished in Scripture (Judg. 5:4; Ps. 147:8; Isa. 14:12-14; Dan. 7:13). See ***Heaven*** in Index.

Division of the Waters (1:6)

In the judgment on the original earth the vapors condensed and fell upon the earth; and because the sun was withheld from shining on the earth, the waters could not be vaporized again until the restoration of the sunlight. Hence, the waters did not naturally abate from the earth in the first universal flood of Gen. 1: 2, as they did continually in the flood of Noah (Gen. 7:24; 8:3, 5, 8, 11). Because the waters were then divided again as before Gen. 1:2, natural laws took care of flood conditions on earth in Noah’s time. Waters and firmament were both created in the beginning, and now were merely being restored as before the chaos of v 2.

Earth Restored (1:9)

Note that in day 2 part of the waters were placed in the clouds to give rain upon earth (v 6-8; Job 38:4-30; Amos 5:8; 9:6). Now the rest are commanded to return to the bowels of the earth, to river beds and low places of the earth created for them and where they were before being commanded to assist in causing the flood of Gen. 1:2. Cp. Gen. 7:11; 8:2; Ps. 104:8. Earth (dry land) then, could immediately appear as before when it was originally created and inhabited (Gen. 1:1, 9; Isa. 45:18).

“Asah—Made” Defined (1:7)

Heb. asah, to make out of already existing material. It is the opposite of bara, to create. See ***“Bara—Create” Defined***, p. 76. Asah occurs 2,633 times in Scripture and is trans. make or made 653 times; do 1,333 times; wrought 52 times; execute 48 times; prepare 37 times; work 29 times; and various other ways. When Scripture reads “in six days the Lord made heaven and earth” it refers to their restoration in the 6 days after the curse of Gen. 1:2, and not to their original creation in the beginning (Ex. 20:8-11; 31:17).

2 Great Lights (1:14)

Heb. ma’or, lightholders or luminaries (Ex. 25:6; 27:20; 35:8, 14, 28; 39:37; Lev. 24:2; Num. 4:9, 16; Ps. 74:16; 90:8; Pr. 15:30). The object of the 2 great lights is mentioned; that of the stars is not. They were to be the rulers of day and night—regulating their length, the amount of light and darkness and the intensity of their heat and cold. Here, the lights are made not created. They were originally created with other parts of the universe in the beginning, while now they are made to fulfill their creative purposes again in the newly restored earth. The work of day 1 proves the existence of these lights at that time, for we have merely the introduction of light and the division of day and night. Not only do we have the fact that the sun existed, but also that the daily motion of the earth on its axis was in operation.

The light of the first 3 days came from the same source as that of the last 3 days and all others from the restoration to the present. See ***7 Dispensations of Man***, p. 86.

until day 3. With earth restored, the permanent regulation of the planets (as before chaos) was the next natural step.

7fold Purpose of Lights (1:14)

1 Divide day and night, light and darkness v 14, 18
2 Be for signs (v 14)
3 Be for seasons (v 14)
4 Be for days (v 14)
5 Be for years (v 14)
6 Give light on earth (v 15, 17)
7 Rule day and night eternally (v 16, 18; 8:22)

Source of Light (1:17)

Here is proof that the light of days 1, 2, and 3 came from the sun, which was created before the 6 days of Gen. 1:3–2:25, and which had given light on earth all through Lucifer’s kingdom before Adam’s time and before being commanded not to give light on the cursed earth of Gen. 1:2; Jer. 4:23-26. Here we have merely the regulation of the sun, moon, and stars in connection with the earth which is restored to a second habitable state in day 3 (Gen. 1:9-13).

The Solaric covenant is now made guaranteeing the present life on earth forever. See ***15 Great Covenants of Scripture***, p. 83.

Created—Not Made (1:21)

Here the word created is used for the first time since v 1 (see ***“Bara—Create” Defined***, p. 76). All that was done in the interval was a rearrangement and restoration of matter. Now life is introduced, which requires not simply constructive, but creative power. All forms of animal life in the air and in the waters are embraced in the statements of this verse. In the first creative acts of God in v 1, the universe was brought into existence; in the second creative acts the multiplied thousands of bodies which were formed by God out of the ground are given self-existent and self-productive life, each after his kind (v 21; 2:19). In v 1 we have the origin of the pre-Adamic world and in v 3-31 we have the restoration of the earth to a second habitable state and the origin of the Adamite world.

First Blessing—3fold (1:22)

1 Fruitfulness. Heb. parah, bear fruit, the power of procreation (Gen. 1:28; 8:17; 9:1, 7; Ps. 128:3)
2 Multiplication. Heb. rabah, to increase
3 Occupancy of suitable places. Heb. mala, to replenish (note, 1:28). There no doubt had been fish and fowl when Lucifer ruled (Jer. 4: 23-26), but they were destroyed because there was no sunlight during the flood of 1:2; Jer. 4:23-26. Therefore, Gen. 1:2 was a longer period than that of Noah’s flood which did not destroy sea creatures.

Creation of Man (1:27)

In the third creative act of God the beasts and man were brought into being (v 24-28; cp. 1:1, 2). Their bodies were formed but their life was created. Man’s creation alone was not merely accomplished by a divine fiat, but was also the subject of a divine council (v 26-28). So (as had been decreed by divine council) God created man in His own image (v 27). Man was a work of God, not of molecules and monkeys. See ***15 Facts Disproving Evolution***, p 81.

God’s Sabbath (heading, 2:1)

God’s sabbath could not be the same day as man’s, for Adam was not created until day 6 and had worked only one day, naming the animals (Gen. 1:24-31; 2:7, 19-25). There is no record of any sabbath for man for at least 2,513 years after God rested on the 7th day. The first sabbath for man is mentioned in Ex. 16:23-29. It was a sabbath for Is-

of Israel from slavery—not to commemorate God’s rest day of over 2,513 years before (Dt. 5:15).

Shebii—Seventh (2:2)

Heb. shebii, seventh. God ceased work on this day of the week of re-creation, not from fatigue, but from achievement (Gen.2:2-3). He had completed His work, and was refreshed (Ex. 31:17). Men were told to rest likewise and refresh themselves on the 7th day after 6 days of work (Ex. 20:8-11; 23:12; 34:21). This was a mere shadow or temporary picture of eternal rest (Col. 2:14-17; Heb. 4:1-11).

God’s Day of Rest (2:3)

Had rested. God rested on that one day, not on every 7th day from then until now. It was necessary for Him to work again when man sinned (Gen. 3:8-24), and not only for 6 days a week. The redemption program is carried on 7 days a week. Therefore, the 7th day was not sanctified or set apart for God’s rest very long, and there is no statement here or elsewhere showing that man was commanded to rest, or that he rested every 7th day from this time forward. On the contrary, no man was commanded to rest every 7th day until 2,513 years later. See ***22 Facts About Sabbaths***, p. 174.

16 Jehovah Titles (2:4)

Jehovah-Elohim. The first occurrence of this title in hundreds of times used. It means the self-existent or Eternal Creator, the Elohim in covenant relationship with His people. Jehovah really means the Eternal, the Immutable One, He who WAS, and IS, and IS TO COME (Gen. 21:33; Ex. 3:13-14; 6:3; Ps. 83:18; Isa. 12:2; 26:4). The name Jehovah is combined with other words which form what we know as the Jehovah titles:

1 Jehovah-Elohim—the Eternal Creator (Gen. 2:4-25)
2 Adonai-Jehovah—the Lord our Sovereign; Master Jehovah(Gen.15:2,8)
3 Jehovah-Jireh—the Lord will see or provide (Gen. 22:8-14)
4 Jehovah-Nissi—the Lord our banner (Ex. 17:15)
5 Jehovah-Rapha—the Lord our healer (Ex. 15:26)
6 Jehovah-Shalom—the Lord our peace (Judg. 6:24)
7 Jehovah-Tsidqenuw—the Lord our righteousness (Jer. 23:6; 33:16)
8 Jehovah-Mekaddishkem—the Lord our sanctifier (Ex. 31:13; Lev. 20:8; 21:8; 22:9, 16, 32; Ez. 20:12)
9 Jehovah-Sabaoth—the Lord of hosts (1 Sam. 1: 3; etc., 284 times)
10 Jehovah-Shammah—the Lord is present (Ez. 48:35)
11 Jehovah-Elyown—the Lord Most High (Ps. 7:17; 47:2; 97:9)
12 Jehovah-Rohi—the Lord my Shepherd (Ps. 23:1)
13 Jehovah-Hoseenu—the Lord our Maker (Ps. 95:6)
14 Jehovah-Eloheenu—the Lord our God (Ps. 99:5, 8,9)
15 Jehovah-Eloheka—the Lord thy God (Ex. 20:2,5,7)
16 Jehovah-Elohay—the Lord my God (Zech. 14:5)

Earth Before Gen. 1:11 Described (2:5)

1 Before plants of the field were in the earth (v 5). It appears that God created all vegetation in a state of maturity. This had to be to sustain life of man and all living creatures
2 Before the herbs of the field were in the earth to grow (v 5)
3 Before it had rained upon earth after it was made dry ground (v 5; 1:9-10)
4 Before there was a man (Adam) created to till the soil (v 5-7; 1:26-28)

This passage does not teach that there was no rain on earth before Noah’s flood. It refers to the time before plants and man were created. That it did rain upon earth from the time of original creation

14:12-14; Jer. 10:12-13. Clouds are referred to as being in the very beginning and they were made to give rain on the earth. There was no rain in the 6 days before Adam was created and before vegetation was in the ground; but after that there was rain in season all during the 1,656 years before Noah, as has been the case ever since the flood.

Mist and Vapor (2:6)

Heb. ed, trans. mist (2:6) and vapor (Job 36:27). God had just finished dividing the waters, causing some to be retained by the clouds as before they fell to cause the flood of Lucifer (Gen. 1:2). There would naturally be vapors and fogs rising from the earth and condensing into dew as today. See Ps. 135:7; 148:8; Jer. 10:12- 13. It could not mean that this is the way God watered the earth for 1,656 years between Adam and Noah and that no man had ever seen it rain upon earth until it began to do so after the ark was made. If so, this would nullify the very purpose for which God made the clouds. This shows how rain is produced—from vapors ascending to cold air, becoming condensed into water that falls again in the form of rain.

Adam (2:7)

Heb. adam, ruddy; to flush or turn rosy; red. This word denotes Adam's origin, as being made from the dust of the adamah, ground or red soil. The word Adam without the definite article denotes man or mankind in general (Gen. 1:26; 2:5; 5:1). With the article it denotes the man Adam (Gen. 1:27; 2:7, 8, 15, 16, 19, 22; 3:12, 22, 24; 5:1; 6:1-4). In Gen. 6:5 and on through the remainder of the O.T. it generally, though not always, refers to mankind.

Garden of Eden (2:8)

The garden was located in the east of Eden, which was evidently a large district. Two of the rivers had well-known names—Euphrates and Tigris. The other two are not so easily identified. Gihon compassed Ethiopia and may refer to the Nile. Pison compassed Arabia. There is no known spot where physical features accord exactly with the description here. The garden has been destroyed and the surface of the earth changed.

Earth Divided Into Continents (10:16)

It is clear from Gen. 10:25; 1 Chr. 1:19 that the dry land was one solid section until the time of Peleg, when the earth was divided into continents and islands as we know it today. Hence, it is impossible to locate all these rivers or the garden of Eden spot. Even greater changes will take place at the 2nd advent of Christ (Isa. 11:15-16; 34:1–35:10; Zech. 14:4-10; Rev. 16:10-21), and when the earth is made new again (Rev. 21:1-2, 9-10).

Location of Eden (2:8)

Scholars have speculated about the location of Eden, suggesting places from the third heaven to the lowest part of earth; from the north to the south poles; and have named China, India, Ceylon, Armenia, Africa, Mesopotamia, Syria, Persia, Arabia, Babylon, Assyria, Palestine, and Egypt, and even Missouri and Utah in America. It would be wise of all to read and be content with Dt. 29:29.

4 Gardens in Scripture

1. Lucifer's garden of Eden before Adam, where sin originated among the angels and pre-Adamites (Ez. 28:11-17; Jer. 4:23-26)
2. Adam's garden of Eden where sin originated with Adamites (Gen. 2:8–3:24)
3. Garden of Gethsemane where Satan was defeated and the cross assured (Mt. 26:36; Jn. 18:1)
4. Garden of resurrection where Christ triumphed

Eden (2:8)

Heb. Eden, pleasure; the Septuagint reads paradise (Ez. 31:9, 16, 18; Joel 2:3). Eden is generally referred to as a paradise by scholars because the Heb. pardec is trans. orchard (Eccl. 2:5; Song 4:13) and forest (Neh. 2:8), and seems to describe the garden (Gen. 2:8-17).

4 Paradises in Scripture

1. Lucifer's Eden (Ez. 28:11-17)
2. Adam's Eden
3. Paradise in the third heaven—the planet heaven (2 Cor. 12:1-4; Rev. 2:7)
4. Paradise under the earth where the righteous were held prisoners against their wills (Lk. 16:25 and 23:43 with Mt. 12:40; Eph. 4:8-10; Heb. 2:14-15)

Summary of Creative Ages (2:4)

The first half of v 4 refers to the original creation (Gen. 1:1); the last half to the work of days 2, 3, and 4. The first work was a creation and the second a making or a restoration of the clouds in day 2, the earth in day 3, and the solar system in day 4. With the words "in the day that the Lord God made the earth and the heavens" (v 4), we have the commencement of a new section and a new narrative, complete in itself to a great extent. Gen. 1:3–2:4 is the summary of the 6 days' work; 2:4-25 is a more detailed account of the work of days 2, 3, 5, and 6. The first narrative states what God did and embraces the universe and all things therein. The second is mainly a description of how the work of days 2, 3, 5, and 6 was done. In the first, the Divine Being is called Elohim, indicating creative relationship and infinite power. In the second, He is called Jehovah-Elohim, indicating covenant relationship and infinite power, so as to inspire man with implicit faith.

Original Creations of God (1:1)

The original creations of God include the heavens, the earth, and all things therein as first brought into being. They were made perfect the first time. Gen. 1:1 refers to the dateless past or the beginning of the creative ages (Job 38; Ps. 8:3-8; 19:1-6; Pr. 8:22-31; Jn. 1:3, 10; Acts 17:24-26; Col. 1:15-18; Heb. 1:1-12; 11:3; Rev. 4:11). The 6 days of re-creation (Gen. 1:3–2:25) are a part of and the end of the creative ages, and have nothing to do with the original creations of the heavens and earth.

God in the Eternal Past (1:1)

That God existed from all eternity is very clear in Scripture (Ps. 90:2; 93:2; Pr. 8:22-31; Mic. 5:2; Jn. 1:1-3; Heb. 9:14; Rev. 1:4-8; 4:8; 22:5, 13). What He did in all the dateless past, besides create the spiritual, moral, and material universes, is not revealed (Dt. 29:29).

Age of the Earth (1:1)

We cannot say how old the earth is because we do not know WHEN the beginning was. God's creation of the heavens and the earth in the beginning could have been millions and billions of years ago. If geologists can prove the age of the earth to be what they claim, we have no scriptural authority to disagree. They cannot contradict the Bible, for it does not reveal any time element in connection with the earth's original creation. This much is certain according to Scripture: the earth is more than 6,000 years old, and was inhabited before the days of Adam. The earth was cursed and flooded, as in Gen. 1:2, because of sin before the 6 days of re-creation in 1:3–2:25. Lucifer was already a fallen creature when he came into Adam's Eden, having already ruled the earth and rebelled, causing the first flood (Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; Ez.

The Drafting of God's Plan

That the plan was drafted by all 3 members of the divine Trinity is evident from Gen. 1:26-28; 3:22; 11:7; Isa. 6:8; 46:10-11; Acts 15:18; Eph. 1:4-11; 2:7; 3:5-11; 1 Pet. 1:20. The Bible is very clear as to there being 3 separate, distinct, and eternal persons in the Godhead. See ***The Trinity***, p. 489 of N.T.

God's plan is revealed in 3 distinct parts being carried out by these 3 persons. One, now known as the Father, holds the headship in the plan of creation and redemption of all things (1 Chr. 29:11; 1 Cor. 3:23; 11:3). Another, now called the Son, carries out the representative duties of the plan. God, the Father, creates and redeems BY Jesus Christ (Jn. 1:3; Eph. 3:9; Col. 1:15-18; Heb. 1:1-3; 1 Pet. 2:24). A third person, the Holy Spirit, actually executes the plan under the direction of the Father and the Son (Gen. 1:2; Job 33:4; Lk. 1:35; Jn. 3:5; 14:16-17, 26; 16:7-15; 2 Pet. 1:21).

30fold Dispensational Plan of God From Eternity Past Through Eternity Future (Eph. 3:11)

If the student will master the following 30 points and related scriptures he can then rightly divide the word of truth (2 Tim. 2:15), and the Bible will become a plain and simple book to him.

1 God in the eternal past (Ps. 90:2; 93:2; Mic. 5:2; Heb. 9:14)

2 The drafting of God's plan (Eph. 3:11; Heb. 1: 3; 11:3; 1 Pet. 1:20)

3 Creation of the heavens, including the sun, moon, and stars (Gen. 1:1; Col. 1:15-18; Ps. 8:3; 90:2; 95:5; 102:25; Isa. 40:12, 26; 45:12; 48:13)

4 Creation of the spirit-world before the creation of earth (Job 38:4-7; Col. 1:15-18)

5 Creation of the earth—made perfect the first time (Gen. 1:1; Job 38:4-7; Isa. 45:18; Heb. 11:3)

6 Creation of the world (kosmos, social order) that then was (2 Pet. 3:5-7; Isa. 14:12-14; 45:18; Jer. 4:23-26; Ez. 28:11-17)

7 Lucifer's reign over the world that then was (Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Col. 1:15-18). The length of his rule is unknown.

8 Other thrones, dominions, principalities, and powers placed over other parts of the universe (Col. 1:15-18; Eph. 1:21; 3:10; 1 Pet. 3:22)

9 The kingdom of God universal—God the Supreme Moral Governor of the universe, and everything in harmony with Him (Job 38; Dan. 4:17, 25, 32, 35). The length of rule of the universal harmonious kingdom before Lucifer's rebellion is unknown.

10 Lucifer, the original ruler of the planet earth, conceives an idea that he can obtain cooperation of other angelic beings, dethrone God, and become the exalted supreme ruler of the universe himself (Isa. 14: 12-14; Ez. 28:11-17; 1 Tim. 3:6).

11 Lucifer carries out his plans, falls through pride, and slanders the Almighty, causing his own subjects and over one third of God's angels (Rev. 12:7-12) to rebel against Him. The earth enters its first sinful career (Isa. 14:12-14; Ez. 28: 11-17; 1 Tim. 3:6). Length of the uprising is unknown.

12 Lucifer openly breaks relations with God and His government, leading his rebels from the appointed place of mobilization on earth into heaven in his attempt to dethrone God. He is met by Michael and the faithful angels and is defeated, being cast as lightning back to the earth (Isa. 14:12-14; Ez. 28:11-17; Lk. 10:18).

13 God destroys Lucifer's kingdom on earth completely, and curses the earth by destroying every bird, animal, fish, city, inhabitant, and all vegetation. He then turns the earth upside down, and by means of a great flood makes it empty and a waste (Gen. 1:2; Ps. 104:5-9; Isa. 14:12-14; Jer. 4: 23-26; Ez. 28:11-17; 2 Pet. 3:5-7). Length of the pre-Adamite flood on earth is unknown.

14 Re-creation of the heavens and earth in 6 literal 24-hour days. The Spirit of God moves upon the flooded earth in the darkness covering the waters.

able state, new land animals, fish, fowls, and vegetation are created; and Adam is made the new ruler of the earth in Lucifer's place (Gen. 1:2–2:25; Ex. 20:8-11; 31:15; Ps. 104:6-9).

15 The earth being made perfect a second time, all things in the universe are again in harmony with God as before Lucifer's rebellion, except Lucifer and his spirit rebels who are still at large in the heavenlies, being permitted to remain free to further God's plan by testing man in the probationary periods of the human race (Gen. 1:3–2:25; Job 1:6; 2:1; Eph. 2:1-3; 6:10-18; Rev. 12:7-12).

16 THE FIRST PROBATIONARY PERIOD—Dispensation of Innocence (Gen. 2:15–3:21). Length of this period: only a few days (Gen. 2:17–3:24). See ***Dispensation of Innocence***, p. 86.

17 Lucifer (now the devil or adversary of God and man, called "Satan") enters the restored earth, tempts man and causes his fall, thus regaining dominion of the earth and all things therein (Gen. 3; Lk. 4; Jn. 12:31; 2 Cor. 4:4; Rev. 11:15; 20:1-10).

18 Rebellion is begun on the earth again—by its second ruler, Adam. Man is judged, the earth is cursed again, and it enters its second sinful career, with all creatures being brought under the bondage of sin and corruption (Gen. 3; Rom. 5:12-21; 8:19-23).

19 The heavens and the earth which are now (since the restoration work of the 6 days, and since the new curse on the earth) await the time of the second renovation and the third perfect state, called the New Heavens and the New Earth (2 Pet. 3:5-13; Rom. 8:19-23; Heb. 1:10-12; 12:24-28; Rev. 21-22).

20 THE SECOND PROBATIONARY PERIOD—Dispensation of Conscience (Gen. 3:22–8:14). Length of this period: 1,656 years (Gen. 5:1- 29; 7:11).

21 THE THIRD PROBATIONARY PERIOD—Dispensation of Human Government (Gen. 8:15–11:32). Length of this period: 427 years (Gen. 11:10–12:9).

22 THE FOURTH PROBATIONARY PERIOD—Dispensation of Promise (Gen. 12:1–Ex. 12:37). Length of this period: 430 years (Ex. 12:40; Gal. 4:30).

23 THE FIFTH PROBATIONARY PERIOD—Dispensation of Law (Ex. 12:38–Mt. 2:23; 11:11; Lk. 16:16). Length of this period: over 1,700 years—from Moses to Christ.

24 THE SIXTH PROBATIONARY PERIOD—Dispensation of Grace (Mt. 3:1–Rev. 19:10; Jn. 1:17). Length of this period: from the 1st to the 2nd advent of Christ and the binding of Satan in the abyss at the end of this age. It has already lasted over 1,900 years. The rapture, completion of the first resurrection, judgment of saints, judgment of nations, and the tribulation or Daniel's 70th week take place at the end of this age.

25 THE SEVENTH PROBATIONARY PERIOD—Dispensation of Divine Government, or Millennium (Rev. 19:11–20:15). Length of this period: 1,000 years (Rev. 20:1-10).

26 Satan loosed from the abyss at the end of the Millennium, to deceive the nations and cause the last rebellion on earth and the destruction of all human rebels (Rev. 20:7-10).

27 The second resurrection and final judgment at the end of the Millennium (Rev. 20:11-15).

28 Earth's second sinful career ended with renovation of the immediate heavens and the earth by fire, and removal of all the curse and its effects (Rom. 8:19-23; Heb. 1:10-12; 12:24-28; 2 Pet. 3:10-13).

29 Confinement of all spirit and human rebels of all ages in the lake of fire forever (Isa. 66:22-24; Mt. 25:41, 46; Rev. 14:9-11; 20:10-15).

30 The New Heavens and the New Earth, when the earth is perfect the third time—the eternal perfect state with God all-in-all again (1 Cor. 15:24-28), as before rebellion in the universe headed by Lucifer and Adam Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21-22

The Pre-Adamite World (1:2)

18 Proofs of a Pre-Adamite World:

heavens and the earth. This is certainly pre-Adamite, for Adam was created much later as is clear.

Regarding the original creation, the following facts make it clear that the term in the beginning used in Gen. 1:1-2 does not refer to the time or work of the 6 days of Gen. 1:3–2:25:

(1) The word and is used 153 times in Gen. 1-2 to separate the 102 different acts of God (see ***Use of "and" in Gen. 1-2***, p. 76). These acts are all independent and important. The and of Gen. 1:2 proves that the work of v 2 is entirely independent of the work of v 1. While v 1 records the original creation of the heavens and the earth, v 2 records the original dry land, or earth, made chaos and flooded through a great catastrophe which destroyed all life on a pre-Adamite earth.

(2) The word was in v 2 is from the verb to become, not the verb to be, which proves that the earth became waste and empty since its original creation and habitation in the beginning. See note, Gen. 1:2.

(3) The phrase without form in v 2 is from the Heb. tohuw, meaning waste, desolation. It is trans. waste (Dt. 32:10); without form (Gen. 1:2; Jer. 4:23); vain (Isa. 45:18; 1 Sam. 12:21); confusion (Isa. 24:10; 34:11; 41:29); empty (Job 26:7); vanity (Isa. 40:17, 23; 44:9; 59:4); nothing (Job 6:18; Isa. 40:17); and wilderness (Job 12:24; Ps. 107:40). It can be seen from these passages what the condition of the earth was in Gen. 1:2. God did not originally create the earth in such a waste and ruined condition. It is stated in Isa. 45:18 that He did not create the earth tohuw (vain, waste, desolate), yet in v 2 it is this way. Therefore, we conclude that the earth was made perfect, dry land, beautiful, and inhabited originally, and that later it became empty, waste, and a ruin because of sin (Dt. 32:4; Eccl. 3:11).

(4) The Heb. for void is bohuw, empty, ruin, void. It is trans. void (v 2; Jer. 4:23); and emptiness (Isa. 34:11). The Heb. phrase tohuw va bohuw, waste and empty, describes the chaotic condition of the earth at the time it was cursed and flooded because of the sins of Lucifer and the pre-Adamites. It could not refer to the earth as originally created—beautiful, perfect, dry land.

2 The earth was created to be inhabited (Isa. 45:18), and was inhabited before the flood of Gen. 1:2 and the work of the 6 days of Adam's time (Gen. 1:3–2:25; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-7). See pt. (3) above.

3 The earth is called dry land (Gen. 1:10) which means Gen. 1:1 could read, "In the beginning God created the heaven and dry land." Since it was created dry (not wet and flooded as in Gen. 1:2) then it was immediately inhabited; and the flood of Gen. 1:2 was a curse, not a creative act. According to Ps. 136:6 the earth was originally created dry and "stretched above the waters," not the waters stretched upon the earth (note g, Ps. 136:6). This requires a pre-Adamite race whose sin brought such a curse.

4 In Gen. 1:2 the earth is not only flooded with water but covered with total darkness, the sun, moon, and stars having withdrawn their light, causing all life on earth to be totally destroyed. This requires a pre-Adamite world with vegetation, birds, animals, and men as proved in Jer. 4:23-26, notes.

5 We have the fact recorded in Gen. 1:2 that the earth, the waters, and the darkness were already in existence before the work of the 6 days which began in Gen. 1:3 and continued until the earth was restored to a second habitable state in Gen. 2:25. Thus, it is clear from Gen. 1:1-2 (and related scriptures) that:

(1) In the beginning, the dateless past, and not in 6 days about 6,000 years ago, God created the heavens, including the sun, moon, and stars—all the heavenly bodies in space. See note, Ps. 136:7.

(2) In the beginning, or the dateless past, as in point (1) above, God created the earth or dry land.

(3) The heavens and the earth were created by God, a personal and an eternal Being; they were innumerable offspring of heavenly and earthly things.

(4) The heavens were created before the earth was. Cp. Job 38:4-7.

(5) Both the heavens and the earth were created before the earth was flooded.

(6) The earth was created dry land, not wet and flooded (v 1, 10; Isa. 45:18).

(7) The waters that flooded the dry land were created in the beginning along with the earth, to cause the dry land to become productive (Job 38:4-30), and not to curse the earth as in Gen. 1:2.

(8) The darkness was also created in the beginning with day, or light, to help sustain life on the earth (Job 38:4-41).

(9) Only the earth was cursed, flooded, and filled with darkness, not the heavens (v 2).

We therefore conclude that Gen. 1:1-2 proves a pre-Adamite world that was destroyed in a flood, which necessitated the making of the present Adamite world so that the original purpose of God concerning the earth could be realized (Isa. 45:18).

6 It is further revealed in Gen. 1:2 that the Spirit of God began to move upon the flooded earth and in the darkness to restore the dry land as before it was flooded. This also confirms the fact of a pre-Adamite world which was destroyed, making it necessary to restore the earth to a second habitable state as in the 6 days of Gen. 1:3–2:25.

7 In Scripture, all instances of obscuring the sun and bringing consequent darkness, and the 2 past cases of universal floods are revealed to be the result of judgment, not creation (Gen. 6:8–8:22; Ex. 10:21-23; Isa. 5:30; Jer. 4:23-26). All predictions of such future darkness depict judgment (Mt. 8:12; 24:29-31; Rev. 6:12-17; 8:12; 9:2; 16:10; Isa. 13:10; Joel 2:30–3:16; Amos 5:18-20). Could we say that Gen. 1:2 is an exception and the only place in Scripture where darkness and universal flood on the earth are not an act of judgment? If then, as in other cases, these are the result of judgment, Gen. 1:2 definitely proves there was a pre-Adamite world which was destroyed by darkness and flood.

No one questions the flood of Noah's time being an act of judgment passed upon free moral agents because of sin. No one doubts the existence of the free moral agents before the flood actually came. Why then doubt the existence of a pre-Adamite world which was destroyed by the darkness and flood of Gen. 1:2? That this was even a worse flood than the one of Noah's time, and an act of greater judgment in punishment of more horrible sins is clear from the outline of contrasts below.

We find proof of two universal floods on earth, one in Lucifer's day (Gen. 1:2; Isa. 14:12- 14; Jer. 4:23-26; 2 Pet. 3:5-7) and another in Noah's (Gen. 6:11–8:14).

20 Contrasts Between the 2 Floods

	Lucifer's	Noah's
1	Earth made waste (1:2; Jer. 4:23)	Not made waste (8:11-12, 22)
2	Earth made empty (1:2; Jer. 4:23)	Not made empty (6:17-22; 8:16)
3	Earth made totally dark (1:2; Jer. 4:23)	Not made totally dark (8:6-22)
4	No light from heaven (1:2; Jer. 4:23)	Light from heaven (8:6-22)
5	No days (1:2-5)	Days (8:1-22)
6	All vegetation destroyed (1:2-12; Jer. 4:23-26)	Vegetation left, not destroyed (8:11-12, 22)
7	No continual abating of waters off earth (1:6-12)	Continual abating of waters off earth (8:1-14)
8	Waters taken off in one day (1:10)	Waters taken off in months(8:1-14)
9	Supernatural work of taking waters off (1:6-12)	Natural work of taking waters off the earth (8:1-14)
10	God rebuked waters (1:6-12; Ps. 104:7)	No rebuke of waters (8:1-14)

12	God set bounds for waters (Ps.104:9)	Bounds already set (1:6-12; 8:2)
13	All fish destroyed because sun withheld from earth (1:2, 20-23; Jer. 4:23-26)	No fish destroyed, only land animals sun not withheld (6:18–8:22)
14	No fowls left (1:20; Jer. 4:23-26)	Fowls saved (6:20; 8:17)
15	No animals left (1:24-25; 2:19)	Animals saved (6:20; 8:17)
16	No man left (1:26-28; Jer. 4:23-26)	4 men, 4 women saved (6:18)
17	No social system left (2 Pet. 3:6; Jer. 4:23-26)	A social system left (6:18; 8:22; 2 Pet. 2:5)
18	No ark made to save life (Jer. 4: 23-26;2 Pet.3:6-7)	An ark made to save life (6:14-22; 1 Pet. 3:20)
19	Cause: fall of Satan (Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Lk. 10:18)	Cause: man's wickedness (6:5-13) and sin of fallen angels (6:1-4)
20	Result: became necessary to make new fish, fowl, land animals, vegetation, and man (1:3–2:25)	Result: no new creations made for all things were saved (6:18–8:22)

The flood of Noah lasted over a year, yet vegetation was not destroyed. But in Lucifer's flood the fruitful place became a wilderness (Jer. 4:23-26). New vegetation had to be planted in the 6 days, for the earth was totally desolate (Gen. 1:11-12; 2:5, 8-17). This proves that Lucifer's flood was on earth longer than Noah's and, without doubt, as judgment for a more serious rebellion—a complete rebellion of the pre-Adamite world.

8 The command for Adam to replenish the earth (fill it again), not plenish it, proves that the earth had been filled before this (Gen. 1:28). God gave the same command to Noah, after the second universal flood (9:1-2). Should we conclude from His command to Noah to replenish the earth that He meant to fill it for the first time, and not refill it? Substitute the word fill (meaning supply for the first time) in Gen. 9:1; Isa. 2:6; 23:2; Jer. 31:25; Ez. 26:2; 27:25, as some do in Gen. 1:28 and see if it makes better sense. Whatever we conclude in these other places where replenish is used, let us be consistent and give the same meaning to Gen. 1:28.

9 The fact that Lucifer had already ruled the earth and become a fallen creature before Adam's time is proof that Adam and his race were not the first ones on earth. We are required to acknowledge that Satan's fall was before Adam's time because he was already a fallen creature when he came into Adam's Eden (Gen. 3; 2 Cor. 11:3). Hence, he must have fallen with a pre-Adamite creation.

10 According to Isa. 14:12-14, Lucifer actually invaded heaven from earth, hoping to defeat God and take His kingdom; but, Lucifer himself was defeated and his kingdom cursed. Before his defeat he had a throne and therefore a kingdom and subjects to rule over. His kingdom was under the clouds, under the stars, and under heaven—therefore, on earth. Having weakened the nations over whom he ruled, and wanting to be like God and take His place in heaven, Lucifer led the invasion of heaven. All this had to be before Adam's day, for no such things have occurred since Adam was created.

11 In Ez. 28:11-17 we have a picture of Lucifer before he fell, as the anointed cherub or protector of the earth, as being full of wisdom and perfect in beauty, as ruling in a garden of Eden (before Adam), as being created of God and perfect in his ways up to the time of his fall. The passage gives the reason for his fall and the result of it. The only time this could have been true of Satan was before the days of Adam, thus proving a pre-Adamite world.

12 In Jer. 4:23-26 we have a full description of the earth under a total curse, as in Gen. 1:2. It was deso-

was no man, no bird, no animal, no fruitful place, and no city left standing because of God's fierce anger. The only time Jeremiah could have seen the earth without form and void and totally dark and desolate of all life was at the same time Moses saw it thus, as recorded by him in Gen. 1:2. There never has been a time from Adam until now when the earth was in such a state (not even at the time of Noah's flood), and there will never be a time of such a curse in the eternal future. The only time Jer. 4:23-26 could be fulfilled was before Adam, for the earth was in such a condition when the Spirit began the 6 days' work of restoring it to a second habitable state (Gen. 1:2-21). Regarding the future, such will never be the condition of the earth again, for at the 2nd advent Christ will begin to reign over all nations on earth forever, and of His kingdom there shall be no end (Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Lk. 1:32-33; Rev. 1:6; 5:10; 11:15; 20:4-10; 22:4-5). Even the renovation of heaven and earth at the end of the Millennium will not make the earth desolate as pictured in Gen. 1:2 and Jer. 4:23-26 (see notes, Rom. 8:19-25; Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13). Therefore, Jer. 4:23-26 must refer to the same judgment as pictured in Gen. 1:2, thus proving further that a real social system—men, birds, fruitful places, cities—existed before Adam.

13 Ps. 104:5-9 speaks of God sending a flood on the earth after its creation, at which time the waters stood above the mountains. V 7 identifies this as Lucifer's flood, saying "At Thy rebuke they fled." In the case of Noah's flood, the waters slowly and naturally abated. Furthermore, v 9 makes it clear that this flood was at a time when God set a bound for the waters "that they turn not again to cover the earth," and that is what happened in the 6 days' work of Gen. 1:3–2:25. Thus, Ps. 104:5-9 refers to the same flood as Gen. 1:2 and proves the existence of a pre-Adamite world which was overthrown by a flood.

14 Turning to the N.T. we find that Jesus taught the fall of Satan from heaven in Lk. 10:18. When did he fall? Before Adam's time, for he was already a fallen creature when he came into Adam's Eden (Gen. 3). Why did he fall? Because of pride and wanting to exalt his earthly kingdom above God's (Isa. 14:12-16; Ez. 28:11-17). What was the result of his fall? All of Satan's earthly subjects as well as over one third of God's own angels fell with him (Rev. 12:3, 7-12); and all nations were totally destroyed, along with vegetation, fish, fowls, and animals (2 Pet. 3:5-7). Thus, Lk. 10:18 substantiates the teaching of O.T. passages regarding a pre-Adamite world.

15 Jesus further taught the overthrow of the pre-Adamite world by plainly stating that the world had been overthrown. See note i, Mt. 13:35.

16 Paul also taught the overthrow of the pre-Adamite world (Eph. 1:4; Heb. 4:3; 9:26. See notes at these scriptures and note i, Mt. 13:35). In Col. 1:15-18 he made it clear that there are thrones, principalities, and powers in heaven and in earth, visible and invisible. It should not be difficult then to believe that Lucifer was given one of these thrones and a kingdom to rule over, before he fell. That his kingdom was on earth in a pre-Adamite period is indicated by the fact that he returned to the earth after his fall and moving with envy and jealousy brought about the downfall of the new earth-ruler, Adam. Why all this desire to usurp man's dominion on earth if the earth was not one time Lucifer's place of rulership? Even his eternal punishment will be in the lake of fire under the earth, which further proves his sin was in connection with the earth—and if so, when, if not at the time of a pre-Adamite world?

17 Peter was very definite in his statements regarding a social system overthrown before Adam. See ***Pre-Adamites***, p. 480 of the N.T.

18 John referred to the overthrow of the pre-

Thus, it is clear that both testaments give proof of a pre-Adamite world. The actual findings of science regarding prehistoric animals and men, the age of the earth, its rock formation, and other facts can be recognized only if we believe the Bible's revelation of a pre-Adamite social system. There are many questions which cannot be answered apart from a belief in the pre-Adamite age. How did Lucifer become the devil and the prince of demons? When did he weaken the nations, ascend into heaven to exalt his throne above the stars, and fall from heaven as in Isa. 14:12-14? How did demons originate, for what purpose, and when? What caused the calamity of Gen. 1:2; Jer. 4:23-26; Ps. 104:6-9; 2 Pet. 3:5-6? Why was hell prepared for the devil and his angels as stated in Mt. 25:41, and why was it located beneath the earth (Mt. 12:40; Eph. 4:7-11)? Why was Adam told to replenish and not merely to plenish it? These and other questions go unanswered apart from a belief in the pre-Adamite world.

Creation Not Evolution (1:12)

The theory of evolution is that all forms of life derived by gradual modification from earlier and simpler forms or from one rudimentary form. It teaches a process in which something complex is developed by itself from a simple beginning. It accepts the existence of the cause or causes of the first substance and the force or forces working successive transformations from a lower to a higher form of matter and life.

The theory of cosmic evolution claims that from lower units of matter (atoms and molecules) the vast material suns, moons, stars, planets, and universes were formed by themselves. That of organic evolution teaches that the vegetable and animal kingdoms evolved from lower forms of life to what they are today.

Utter Foolishness of Evolution

Evolutionists do not deny the first cause. Their theory begins with matter or substance already in existence. They believe in primitive nebulosity and powers possessed by molecules. They do not try to account for how these came to exist, how molecules got their inherent powers, or how there came to be definite laws governing them so that they could produce, without failure, all things as we now have them. Their theory does not show why there is such bitter hatred against the God of the Bible as being that first cause. It does not consider proved facts, but has absolute faith in a mere supposition which no fact has ever been produced to prove. Its teachers seemingly deny God, the Bible, and known facts and continue to rob multiplied thousands of children of simple faith in God and the Bible without a sting of conscience. They do multiplied drawings of different kinds of human beings rising from a molecule through a monkey to the present man, and add guess upon guess of how life was in each stage of evolution, but refuse to accept the Bible truth of the origin of all things. They glibly deny God and His work in creation and at the same time pose as having the only truth on the subject.

Huxley said, "It is clear that the doctrine of evolution is directly antagonistic to that of creation . . . . Evolution, if consistently accepted, makes it impossible to believe in the Bible."

Darwin taught that the more complex organs and instincts have been perfected by the accumulation of innumerable slight variations, each good for the individual possessor.

Spencer said that evolution was purely mechanical and anti-supernatural.

Earnest Haeckel said, "It entirely excludes the supernatural process, every prearranged and conscious act of a personal character. Nothing will make the full meaning of the theory of descent clearer than

Thus the evolution theory leaders are clear that no true evolutionist can be a Christian or a believer in the Bible. There is no place for God in evolution, hence no need of a belief in sin or a Savior, heaven or hell. Those in the church who try to harmonize evolution with the Bible rule God out in spite of themselves and are enemies of both God and the church.

No one branch of organic evolution has been proved, much less the main theory. It is a bankrupt, speculative, philosophy—not a scientific fact.

True Science Rejects

1 The theory that the hair is but elongated scales of prehistoric animals
2 The legs of all animals developed from warts on aboriginal amphibians
3 Eyes are but accidental development of freckles on blind amphibians that responded to the sun
4 Ears came about by the air waves calling to spots on early reptiles
5 The theory of natural selection
6 Man came from monkeys
7 The vast universes came from a few molecules
8 Nothing working on nothing by nothing, through nothing, for nothing begat everything

12 Fallacies of Evolution

1 It accepts heathen and pagan philosophers in preference to God, Christ, the Holy Spirit, the Bible, and Christians. Pagan Hindu and Greek philosophers invented such a theory. Aristotle taught an internal spontaneity, which is the same idea of modern evolutionists who call it resident forces or impersonal eternal energy.

2 It nullifies the idea of Bible creation by God. Blind force is substituted for the creative power of the personal and living God who created all things (Gen. 1:1, 20-28; 2:7-22; 5:1-2; 9:6; Jn. 1:1-4; Eph. 3:9; Col. 1:15-18; Heb. 1:1-3).

3 It degrades man from creation by God in the image of God to a monkey ancestry. See Gen. 1:26-28; 2:7; 5:1-2.

4 It degrades God's image to a mere beast. See Gen. 1:26-28; 9:6; Jas. 3:9.

5 It makes Christ, the second and last Adam, nothing more than a mere beast. See Gen. 1:26-28; 1Cor. 15:45.

6 It does away with the fall of man, for how can a mere beast who has evolved steadily from a molecule to an intelligent being go backward and have a fall? See Gen. 3; Rom. 5:12-21.

7 It does away with Bible miracles and the supernatural in all its forms. The only miracle or power of evolution is the inherent force of molecules. See Heb. 2:1-4.

8 It does away with the virgin birth, makes it impossible and unnecessary, and makes Christ a product of evolution in the same sense that it does all other men. See Isa. 7:14; 9:6-7; Mt. 1:18-25.

9 It denies the bodily resurrection of Christ and declares that it is contrary to the process of evolution of resident forces making progress.

10 It denies the atonement, for according to evolution there was no fall of man and therefore no sin to make atonement for. Regeneration by outside power is the direct opposite of the resident powers, the only power accepted by evolution.

11 It denies the 2nd advent of Christ and the final restoration and preservation of all things by the personal acts of God.

12 It does away with the authority of the Bible as a real revelation from a personal and living God, making it a lie—not only regarding creation but every other doctrine. See 2 Tim. 3:16.

To argue that the Christian can accept evolution on the grounds that the Bible is not to be taken literally, is a surrender to the foes of God, Christ, the Holy Spirit, the Bible, and all Christian teachings. The theory therefore is anti-God, anti-Christ, anti-Bible, anti-Christian, and anti-intelligence.

1 The Bible IS the Word of God, not that it merely CONTAINS the Word of God (2 Tim. 3: 16; Heb. 4:12; 2 Pet. 1:16-21).

2 God is a person who created all material and spiritual substance, and that out of the created material He personally formed the worlds and each creature therein (Gen. 1:1; 2:7, 19; Ps. 8:1-9; 102:25; Jn. 1:3-4; Eph. 3:9; Col. 1:15-18; Heb. 1:1-3; Rev. 4:11).

3 God created man in His own image and likeness in one day, fully mature and highly intelligent—not that he descended from molecules through the lower forms of life to monkey and man (Gen. 1:26-28; 2:7, 19; 9:6; Acts 17:26; 1 Cor. 11:7-9; Jas. 3:9).

4 All angels and spirit beings were created by God fully mature and intelligent (Ps. 104:4; Ez. 28:15; Col. 1:15-18; Rev. 4:11).

5 God created man, animals, fish, fowls, and plants to reproduce themselves after their own kind (Gen. 1:20-31; 2:5-7, 19-25).

6 Jesus Christ is THE Son of God in a sense no other man is—the only begotten of the Father—not that He is A Son of God in the sense all men are (Gen. 3:15; Isa. 7:14; 9:6-7; Mt. 1:18- 25; Lk. 1:34-35; Jn. 1:18; 3:16; Phil. 2:5-11; 1 Tim. 3:16; Heb. 1:1-3, 8; Rev. 1:8-11).

7 The Holy Spirit is a person, separate and distinct from both the Father and the Son. All 3 persons have their own personal body, soul, and spirit and make the Divine Trinity (1 Jn. 5:7; see ***The Trinity***, p. 489 of N.T.).

8 The birth of Christ WAS SUPERNATURAL, not NATURAL as that of all other men. He was VIRGIN-BORN, and OF THE HOLY GHOST without a human father (Gen. 3:15; Isa. 7:14; 9:6-7; Mt. 1:18-25; Lk. 1:34-35; Jn. 1:1-14; 3:16-18; 1 Tim. 3:16; Heb. 1:1-3).

9 The death of Christ WAS EXPIATORY, not EXEMPLARY. He died for all men. His blood is the only atonement for sin and by His stripes we are healed (Isa. 53; Mt. 1:21; 8:17; 26:28; Jn. 3:16; Acts 4:12; Rom. 8:3; 1 Cor. 1: 18-24; 5:7; Heb. 1:3; 2:9-18; 9:11-28; 10:5-29; 1 Pet. 2:24; 1 Jn. 2:1-2; Rev. 1:5; 5:8-10).

10 Jesus Christ rose BODILY from the dead, not SPIRITUALLY or AS A SPIRIT BEING. He is alive forevermore in His earthly, resurrected flesh-and-bone body and represents men before God as their High Priest and Savior (Lk. 24:39; Jn. 10:17-18; Acts 1:3, 11; 2:22-34; 4:10-12; Rom. 1:4; 8:11; 1 Cor. 15; 1 Th. 4:13-16; Phil. 3:20-21; Rev. 1:18; Zech. 13:6).

11 Jesus Christ ASCENDED INTO GLORY BODILY, and WILL COME AGAIN IN LIKE MANNER to rule the world eternally, put down all rebellion, restore man's dominion and God's kingdom over all as before the falls of Lucifer and Adam (Lk. 24:50-52; Acts 1:11; 1 Cor. 15:24-28; 2 Th. 1:7-10; Jude 14; Rev. 19:11-21; Zech. 14).

12 Man IS A SINNER fallen from original righteousness and a high, intelligent and responsible place as head of the present creation. APART FROM God's redemption grace is lost. Man is not THE UNFORTUNATE VICTIM OF ENVIRONMENT, one who THROUGH SELF-CULTURE can make good (Gen. 3; Jn. 3:16; Rom. 3:23-25; 5:12-21; Heb. 1:1-3; 7:25; 9:22; 1 Jn. 1:9; 2:1-2; Rev. 1:5; 5:8-10; 20:11-15).

13 Man IS JUSTIFIED BY FAITH IN THE ATONING BLOOD OF JESUS CHRIST, resulting in A SUPERNATURAL REGENERATION FROM ABOVE (Mt. 1:21; 18:3; Jn. 3:1-8, 16; Rom. 5:1; 2 Cor. 5:17; Eph. 2:8-9; Col. 1:14, 20; Tit. 3:5; 1 Pet. 1:18-23). He is NOT JUSTIFIED BY WORKS or BY NATURAL DEVELOPMENT FROM WITHIN and SELF-EFFORT.

14 Man, animals, and plant-life have DEGENERATED and ARE UNDER A CURSE. Man chooses to continue in sin, sickness, and sufferings of earth and ONLY THROUGH REDEMPTION IN CHRIST will the whole creation be restored to original perfection and goodness (Gen. 3; 6:5-22; Rom. 5:12-21; 8:17-24; 1 Cor. 15:24- 28; 2 Pet. 3:7-13; Rev. 21:1–22:5). No single species has evolved from a lower to a higher plane of life.

15 All men who accept Christ and conform to

HELP God administer the affairs of the universe forever (Jn. 3:16; Jn. 5:28-29; Rom. 8:17-24; 1 Cor. 6:2; 15:1-54; 2 Tim. 2: 12; Rev. 1:6; 2:26-27; 5:10; 11:15; 22:4-5).

16 All men who reject Christ and do not conform to the plan of God for man WILL PAY THE ETERNAL DEATH PENALTY FOR SIN, WILL BE RESURRECTED TO IMMORTALITY, and WILL BE PUNISHED ETERNALLY IN THE LAKE OF FIRE (Mk. 16:15-16; Jn. 3:16-20; 5:28-29; Rev. 14:9-11; 20:11-15; 21:8; 22:15). See ***Hell***, p. 1030.

Any denial of God or His plan for man in Scripture will damn the soul. If some through ignorance of the Bible think that they can believe in evolution and the Bible at the same time, they are highly deceived by Satan, the deceiver of the world (2 Cor. 4:3-4; 11:14-15; Rev. 12:9). One cannot know the statements of both the Bible and evolutionists and believe both, nor can he be neutral. He must take a stand either for God and the Bible or for evolution and guesses.

15 Facts Disproving Evolution

1 The Bible in its entirety condemns the theories of both cosmic and organic evolution. It declares in no uncertain terms that God created all the material and moral creations, the animate and inanimate things, and that He is the first and last cause of all existing universes and the things therein. The Bible declares: God created the heavens and the earth (Gen. 1:1; Ps. 8:1-9; 19:1-7; 102:25-27; Isa. 45:18); God created great whales and every living creature (Gen. 1:20); God created man in His own image, in the image of God created He him; male and female created He them (Gen. 1:26-28; 2:7, 19-25; 5:1-2; 9:6); all things were made by Him; and without Him was not any thing made that was made (Jn. 1:3); God created all things by Jesus Christ (Eph. 3:9; Col. 1:15-18); the upholding of all things by the word of His power (Heb. 1:3); Thou hast created all things, and for Thy pleasure they are and were created (Rev. 4:11).

2 It is a law of nature that nothing reproduces anything greater than itself. If this is true of all species today, of which we have millions of examples, then it was true originally. The vast creations of matter and life had to come into existence by a superior power, not an inferior force. One thing is certain: intelligence could not have come from any number of molecules of unintelligence. The most that has ever been done or can possibly be done is to demonstrate the law of improvement of a species through breeding and cultivation. No new species has been or can be produced by such law. If left alone the plants and animals would degenerate, not improve themselves in any degree, as seen in point 8 below. Therefore we must conclude that no amount of unintelligent matter could produce intelligent beings—anything higher than itself. The intelligent and innumerable self-producing creatures—each with its own eternal and consistent traits, distinct flavors, and infinite combinations of chemicals—could never be the product of unintelligent matter. Each one of the millions of creatures that reproduce their own kind by fixed and eternal laws must be the work of an all-powerful and all-wise Creator.

3 The Bible declares (10 times in Gen. 1) that everything created by God was given power to reproduce its own kind. No one thing could break this law and produce any other kind (Gen. 1:20-28). 1656 years later it had not been broken (Gen. 7:14). Now, after more than 6,000 years the law of reproduction is still unbroken. The sponge is still a sponge and has not become an oyster, octopus, turtle, frog, fish, or crab. None of these have ever reproduced anything except their own kind. No lowly earthworm has ever turned into a spider, scorpion, lizard, tortoise, snake, or crocodile. No bug, bird, or animal has ever changed from its own kind or reproduced new kind. The crossing of an ass and a mare, for instance, will produce a mule which cannot reproduce itself. No monkey has ever produced a man and the missing link is still missing and always will be.

All this is quite remarkable in view of the fact that there are over 2,000,000 different species of plant and animal life. Each species proves the law of reproduction established by God—after his own kind. There are more than 1,000,000 species of insects. Species of beetles number 250,000; butterflies and moths 110,000; shellfish 80,000; snails 80,000; arachnids 60,000; flies 40,000; barnacles, crabs, lobsters, and shrimp 25,000; fish 20,000; bees 10,000; wasps 10,000; worms 9,000; ants 5,000; birds 1,200; and cockroaches 1,000. There are also many species of larger animals, and over 180,000 species of plants. Species of fungi number 100,000; algae 20,000; mosses 20,000; corals 5,000; and sponges 3,000, besides many other species of living things.

All species exist in great variety, and the so-called proofs of evolutionists are merely variations, or minor changes within the same species. Out of billions of living organisms and fossils there is no evidence of the slightest tendency to evolve out of the original kind to which each belongs. There is only evidence of development and normal growth; but these are not evolution. Improvement of a species and new varieties within the species are not evolution. The theory of evolution teaches transmutation, a change in nature, substance, form, and alteration of essence by a slow and gradual mutation from one species to another, and from the lower to the higher. This has never been done, nor can it be done. In nature we find endless variety within each species, but no change from one species to another. Without a change of species there can be no evolution. God has made life so that it interbreeds in closely related variations; and when interbreeding is attempted between different kinds of species it is found that there is a gulf which cannot be crossed.

Life multiplies abundantly. One bacterium in 24 hours can produce 281.5 trillion descendants. A fly can lay 500 eggs in a season, each of which can develop into a fly capable of laying 500 eggs of its own. If all eggs hatched and survived the original fly would have enough descendants in 6 months to cover the earth with flies, to a depth of about 50 feet. A common potato bug is capable of producing 60,000 offspring in a season; a single sunfish lays 30,000,000 eggs a season; an oyster 100,000,000; a codfish 10,000,000; a toad 20,000; spiders have 2,000 babies in one cocoon; a loggerhead turtle lays 1,000 eggs at a time; and a pair of meadow mice could produce 1,000,000 offspring in a year. An elm tree produces 1,584,000,000 seeds and a barley seed 18,000 grains. But out of the billions of yearly reproductions of nature, not one monkey's tail has been produced by anything except a monkey. There is no proof of man in various stages from a molecule to a monkey, or from a monkey to a man!

4 There can be no evolution without the power of reproduction in living things. Since reproduction is a prior condition to evolution, it cannot be a product of it. Hence, we face the logical necessity for the creation of life and its power of continued reproduction. The power of reproduction is not in the embryo, but only in the mature parent. An egg cannot produce an egg. It is also true that the egg is not improvable by itself. Improvement can come only in and through the mature form. Therefore, the parent-form of life must have been created in the beginning to have produced an egg from which offspring alone can come.

5 Science has proven that dead matter cannot generate life; life can only come from preexisting life. When test tubes were filled with hay and other organic matter, when all life germs were completely destroyed, when the tube was hermetically sealed to exclude outer air, and while it was absolutely free of living germs, not one vestige of life appeared. The

failed. The theory of spontaneous generation of evolutionists has had to be given up. It is now recognized that life can only come from life. All life is dependent upon other life: the lower upon the higher; the simple upon the complex; the powerless upon the powerful; the impersonal upon the personal; the unintelligent upon the intelligent; the nonexisting upon the existing; the natural upon the spiritual; the temporary upon the eternal. Nothing can come from nothing or be produced by nothing.

6 The argument of evolution from embryology—that embryos of different forms of life are somewhat alike so they must have come from a common ancestor—has utterly failed, as have the theories of natural selection, and the survival of the fittest. The similarity of embryos and their fast development to full growth are contrary to the principles of the evolutionary hypothesis. The chief foundation of evolution is that of a slow and tedious process over millions and millions of years. The evolution teachers have to argue this due to the fact that no single example of evolution from one species to another can be cited. Human and other embryos pass through various stages of growth very rapidly. In some cases growth is miraculously rapid. Thus, evolutionists are forced to believe in miracles, which they deny in other fields but sustain in their own, in the effort to prove their claims. It is now known that there are radical differences between the embryos of vertebrates (backboned animals) and invertebrates (animals without backbones) which would not be if all things had a common ancestor. Some similarity among embryos of all forms of life should be expected, since all start individually from a single life-germ or a combination of two.

If a botanist were asked the difference between an oak, a palm tree, and a lichen, he would declare that they are separated by the broadest line of classification. But if the germs of these plants were placed before him to choose one from the other, he could not do it. Under the most powerful microscope they would yield no clue. If analyzed by the chemist they would still keep their secret. The same is true of the life germ of various animals and man. No one can tell which is which. What makes the little speck grow in the millions of different creatures? What is there which the eye cannot see that determines which of the many creatures it shall be? Only a personal and infinite intelligent Being could make such unfailing laws of reproduction—after his kind.

7 It is further argued that man and monkey are so similar that they must have come from a common ancestor. This is neither sound logic nor sound science. Resemblance proves nothing but resemblance. Similarity proves nothing but similarity. Resemblance and similarity run throughout all nature in things that have no connection with each other. Resemblance or similarity on some points is to be expected even though we accept creation by God. Such only magnifies the fact of an intelligent operator. This is true whether it is the Creator or a manufacturer in a factory. The wheel is the same in the wagon, car, locomotive, and plane. But such similarity does not prove that the wagon evolved into an automobile, then into a locomotive, and finally into a plane.

All animals and men have the same kind of faculties to breathe, eat food, and perform other bodily functions, but no such similarity proves close relationship. God made them thus so that all could exist alike in the same air and on similar foods. The dissimilarities between man and lower animals—not only in body, but also in brain, spirit and soul faculties—prove that they are NOT vitally related. The differences between man and monkey are so wide that any single bodily part is sufficient in itself to prove whether it is a part of man or monkey.

Evolutionists themselves confirm this fact by their promptness in deciding whether a bone is from a monkey or a man. There are hundreds of differences between the bodies of men and apes, and

differences between them which prove evolution of man from apes or lower life impossible.

8 Degeneration. The similarities between man and lower animals could be used to prove a process of degeneration from man more than a process of evolution to man. The Bible teaches that God made man before He made land animals—on day 6. Therefore, man came first and then the monkey (Gen. 2:7, 19-25). Darwin's argument that plants and animals have within themselves tendencies to vary of their own accord in all directions to an unlimited degree, has been disproved many times. Mendel's experiments prove conclusively that plants and animals, even under man's selective skill in breeding, do not tend to vary in all directions and to an unlimited degree; but that the variations are within strict limits and work according to fixed laws producing unvarying results. The theory of natural selection and of inheritance of acquired characters has failed of proof. The forms of vegetables, plants, and animals that man succeeds in improving by human selection and cultivation revert rapidly to type as soon as man's directing skill is removed. In all man's selection and cultivation he can work only within the limits of the species. No change into new species has been produced either by natural or artificial selection. The iron law of sterility stands guard at the far frontiers of the species and everything continues to reproduce after his kind.

There is a certain potency of development implanted in all things, but such potential powers are led out into actual development or improvement—not through resident forces, as evolution teaches, but only through outside intervention and intelligent help. Man can develop the wild rose into the American Beauty, or the wild pony into the Kentucky thoroughbred, by selection, better environment, breeding, etc., but it is most significant that these improvements do not continue to increase, or even persist, when things are left to themselves. The rose reverts to a wild rose if left alone, and the horse begins to go back to its degenerated type once man's skill is omitted.

If one takes a flock of highly developed pigeons, with all their shades of color and variety of markings, and turns them loose in the forest to see if they will improve or degenerate, he will find in a few years that they have all returned to one type. Compelled by an unfailing natural law, all will revert to common colors instead of being a variety with beautiful markings. Improvements brought about by care and selection in breeding will be gone, proving the law of evolution a failure.

The same thing will happen to man. If he neglects himself he will revert to a worse and lower type of man—like those who have been discovered on desert islands or in jungles. If the mind is neglected it will degenerate into imbecility and ignorance. Solitary confinement has the power to unmake men's minds and leave them idiots. If the conscience is neglected it will run off into lawlessness and sin. The soul that is neglected will go into ruin and depravity.

Only 3 possibilities are before us: balance, improvement only to a certain degree, or degeneration. The Bible question is: How shall we escape if we neglect (Heb. 2:1-4)? These 3 possibilities face every man. He has a desire to better himself and yet he is constantly beset with a gravitation to sin and the law of death working in his very being. We say that nature is full of life, but in reality it is full of death. Plant life and animal life are kept alive by a temporary endowment which gives power over the elements that cause death. Withdraw the elements of life and the true nature will be revealed. Life is merely the suspension of these destructive powers—the sum total of the functions that resist death. Spiritual life is the same—the sum total of the functions that resist sin. If we neglect the use of these powers death will result. A man falling 500 ft. is as good as dead the first foot of the fall. So it is with the man who does not properly use the powers to live. One gies, degeneration sets in. If we use the powers of life to resist sin, we live.

To use the argument that savages are more like monkeys than civilized men is no proof of evolution; it is proof of degeneration. Man fell from original sinlessness and the highest degree of intelligence to the present status. Adam had more intelligence the day he was created than all men together have now. He could name all things, and all men today who learn all their lives cannot yet do this (Gen. 2:19).

Degeneration explains the present uncivilized parts of the world, and the so-called cave men—the Peking man, the Heidelberg, the Neanderthal, the Cro-Magnon man and others. All problems between true science and the Bible can be solved by the facts of degeneration, or with the Bible truth of a pre-Adamite world. Belief in the pre-Adamite system allows that the earth could be millions of years old. Prehistoric animals could have been a part of that system, as well as any different type of man, if such is ever excluded from Adam's race by established proof. See ***The Pre-Adamite World***, p. 79.

9 Fossil remains have been referred to as one of the strongest proofs of evolution. But evolutionists themselves acknowledge that this proof is extremely fragmentary, limited, and obscure due to the fact of only a few fossil remains. Hence, they are forced to guess without proof. The missing links between man and monkey have never been found. The manufactured bones of prehistoric men are fakes. The Piltdown man, for example, was no man at all. The story is that in a gravel pit in Sussex, Eng., near Piltdown Common, 2 or 3 bits of a skull bone, a piece of jawbone, and a tooth were found by different persons in different places in different years. From these few scrapes scientists constructed the Piltdown man and named it the Dawn-man of the dateless past. From the same bones another later type was made by another team of scientists. Finally it was acknowledged that the jawbone and tooth did not belong to the skull, but were those of a chimpanzee. The Java-man was built in Java from a skull bone, leg bone, 2 molars, and plaster-of-Paris; the Heidelberg-man was built in Germany from a jawbone which was unquestionably human; the Peking-man of China was made from human skull fragments found in a cave, in 1929; the Swanscombe-man of England was made from the back and one side of a woman's skull; the Fontechevade-man of France was made from a part of a skull; the first Neanderthal-man was made from a skull cap in Germany, which one great German pathologist declared to be the cranium of an idiot; the Australopithecus Africanus-man of Africa was made from an ape skull found with a number of other ape skulls and bones in Africa; and the Hesperopithecus Haroldcookii, the Nebraska-man, was made from a single pig tooth said to be 1 million years old. Pictures of these man-made specimens have been the so-called proof shown in school textbooks. Such hoaxes are being passed upon innocent children by some educators in the name of science!

10 The old geological scheme to prove evolution has also been repudiated. Instead of the older rocks being found at the bottom and the younger rocks at the top, as would be the case if evolution were true, it is often the opposite. This kills the evolution-theory of natural building up of the strata.

11 The fact of two universal floods (one in Lucifer's day and one in Noah's day) and a later division of the earth can easily explain the fossil remains being where they are. In Lucifer's flood God turned the earth upside down by earthquakes (Gen. 1:2, notes). This accounts for fossil remains being found deep in the earth underneath many layers of solid rock. Such things never would have been there without the earthquakes and judgment of God.

It is evident that many fossils came from a great catastrophe, being entombed in the strata instead of being slowly buried by sedimentation over millions of years. We read of whole schools of fish covering large fields which have been found with every not in a relaxed position but often with their head twisted around to their tails and every fin extended—the position a fish dies in when overtaken by an enemy or some catastrophe. Historians tell us that the earth has undergone one great and indescribable catastrophe. This happened at Lucifer's flood or when the earth was divided into continents.

That the earth was divided in the days of Peleg is clear from Gen. 10:25. Such a shaking up of the entire earth, as well as the flood catastrophe of Lucifer's time, could have caused fossils to become deeply submerged.

The Arctic regions give clear evidence of a sudden calamity. In their extensive fields of fossilized and frozen mammoths, where multitudes of giant creatures have been found, some were discovered with their stomachs full of undigested food, and some with their mouths full as well. This shows that they were feeding quietly when the crisis came and were destroyed with suddenness. That the Arctic regions had tropical climate when these beasts were destroyed seems true, for they had tropical food in their mouths. Evidently they were frozen immediately when God withheld the sun from shining during Lucifer's flood (Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Ps. 104:6-9; 2 Pet. 3:5-7).

12 Regarding Noah's flood, God commanded male and female of every species to be kept alive in the ark to replenish the earth after his kind when the flood was over (Gen. 6:18-22; 7:2-16). Had the evolutionists been right, this would have been unnecessary. Noah could have merely saved a couple of molecules, turned them loose after the flood, an eventually we could have the innumerable living things again in all their varieties.

13 If evolution is responsible for all the vast creations in space and the endless varieties of species of life on the innumerable planets, then why is the law not working today? And why do we not have actual and unquestionable examples of the various stages of evolution from the lowest to the highest forms of life? If evolution ever worked, it should be working today so that every form or stage of development could be seen as proof that the lower forms of life will eventually be the higher in the ages to come. Is it not strange that the process has been at a standstill for the period man has been on earth to observe evolution at work? Is it not strange that man has not produced one example of change from one species to another, not even to the losing of the monkey tail and hair?

14 There is evidence now that the whole world and all in it are degenerating and moving toward some climax or judgment and re-creation, instead of evolving upward into higher and better forms. In chemistry, which is closest to the deeper facts and forces of inanimate matter and life, there is no evidence of a surge upward. Not only are the laws of chemical affinity static and unchangeable as to their operations, but there is a disintegrating tendency downward instead of upward that seems to characterize all matter. The tendency of atoms of high atomic weight to break up into other atoms of lower weight seems to be the universal tendency of all matter. Scientists declare that this is also true in the vegetable and animal kingdoms.

15 The evolution theory is not only absurd—its so-called proofs are so contradictory that they cause increasing doubt. Tyndal says that the world began in a fire-mist that contracted as it became cold; but Spencer says it was a cold-cloud that became heated and contracted. The age of man is estimated anywhere from 550 million to 6 million years. The age of the earth is estimated anywhere from 10 billion to 10 million years. This proves nothing but the unreliability of data which is used in the effort to prove diverse conclusions.

7 Proofs 6 Days Were 24-Hour Days (1:5)

1 The fact that God named the light day and the each night with morning proves the days and nights of the 6 days were as literal as all days and nights since then (v 5, 8, 13, 19, 23, 31)

2 The word day is used 2,611 times in Scripture and always of a literal day unless qualified as the day of the Lord, the day of God, the day of judgment, or similarly limited by some other qualifying statement. The days of Gen. 1 are literal because they are not so qualified, they are numbered 1 to 7, and begin and end with an evening and morning as all other ordinary 24-hour days.

3 The word evening means dusk or night. It is found 60 times and is always used in a literal sense. The word morning means dawn, or break of day. It is found 227 times and is always used in a literal sense. This proves that day and night and light and darkness are literal days and nights and regular periods of 24 hours regulated by the sun, moon, and stars as commanded in v 14-18; 8:22; Job 38:12; Ps. 19:2; Jer. 31:35-37; 33:19-26.

4 The light of days 1, 2, and 3 came from the same source as the light of days 4, 5, 6 and every day since. The sun, moon, and stars were created before the earth (Gen. 1:1; Job 38:4-7), so they could give light on the waters that covered the earth in the first days and be permanently regulated after the earth became dry land on day 3.

5 It is definitely stated in Ex. 20:8-11; 31:14-17 that God made (restored, not created) the heavens (firmament, clouds, not the planet heaven where God dwells) and the earth in 6 days—the same kind and length of days man is to work. It is as logical and scriptural to argue that man is supposed to work 6,000 years (some would say 42,000) to make up his 6 days of labor before the sabbath as to say the 6 days' work of God in Gen. 1 lasted 6,000 years. It is never so argued about the days of Ex. 20, yet we do not have as clear proof they are literal 24-hour days as in Gen. 1 where the days are numbered and begin and end with morning and evening.

6 Because some versions trans. days as ages and periods of time is no proof that they were 1,000 to 7,000-year ages or periods. An age is any period of time, whether long or short. A 24-hour period is an age as much as any other length of time. When these days, ages, or periods of time of Gen. 1 are clearly stated to be ordinary days and nights made up of periods of light and darkness as we know days, then there is no reason for making them long periods of time. Could not God do the work of restoring one planet to a second habitable state and complete His work of the 6 days in 24-hour periods?

7 The 1,000-year-day and 7,000-year-day theories are unscriptural in the light of facts. If either of these theories be true, then the waters remained covering the entire earth at least 1,000 to 7,000 years before they were divided on day 2; the earth continued to be desolate and waste another 1,000 to 7,000 years before vegetation was planted; and vegetation was on earth another 1,000 to 7,000 years before the sun, moon, and stars regulated times and seasons on earth. If, as taught, the sun, moon, and stars were not created until day 4, then how could vegetation grow on earth such a long period without sunlight?

According to Gen. 2:7-25 man was created before the animals on day 6, and animals were created before the woman at the end of day 6. The year-day theories would make man here by himself naming the animals over a period of 1,000 to 7,000 years before Eve was created. Adam would then be 1,000 to 7,000 years old when he got married. To make such theories all the more confusing, God rested the 7th day, or 1,000 to 7,000 years, between creating Eve and the fall of man. This would make Adam 2,000 to 14,000 years old by the time he fell, and yet he was only 130 years old when Seth was born, long after the fall (Gen. 5:1-3).

15 Great Covenants of Scripture (Heading, Gen. 1:14)

1 Solaric (Gen. 1:14-18; 8:22; Ps. 89:34-37; Jer. 31:35-

God and man. It promised eternal seasons of fruitfulness and that man would continue forever—as long as the solar system endures. In this connection definite promises were made to Noah, David, and others as seen in scriptures above.

2 Edenic (Gen. 1:26–3:24). This was made with Adam and Eve before the fall and was conditional upon obedience (Gen. 2:17).

10 Articles of the Covenant:

(1) Be fruitful, not sterile (Gen. 1:28)
(2) Multiply, increase human kind (Gen. 1:28)
(3) Replenish the earth with men as before, when Lucifer ruled (Gen. 1:28)
(4) Rule all God's works (Gen.1:28; Ps. 8)
(5) Subdue the earth (Gen. 1:28)
(6) Till the ground and be a partaker of the garden (Gen. 2:15)
(7) Protect dominion from enemies (Gen. 2:15)
(8) Freely eat of all things except the tree of knowledge (Gen. 1:29-30)
(9) Refrain from eating of the tree of knowledge (Gen. 2:16-17)
(10) Fear the penalty for sin (Gen. 2:17)

3 Adamic (Gen. 3:14-19). This agreement was made with Adam and Eve after the fall and before the expulsion from the garden. It ushered in the Dispensation of Conscience. The covenant consisted of 2 parts:

(1) The 5fold curse on
  A The serpent (Gen. 3:14, 15; Isa. 65:25)
  B Satan (Gen. 3:15; Jn. 12:31; Col. 2:14-17; Heb. 2:14-18)
  C The woman (Gen. 3:16; 1 Cor. 11:3; 14:34; 1 Tim. 2:11-15)
  D The man (Gen. 3:17-19; Ps. 90:9, 10; Rom. 5:12-21)
  E The ground (Gen. 3:17-19; Rom. 8:18-23)
(2) The promise (Gen. 3:15). This included redemption and the removal of the curse (Rom. 8:18-23; Rev. 22:3)

4 Cainic (Gen. 4:11-15). This was a pledge to Cain of vengeance on anyone who found him and killed him.

5 Noahic (Gen. 8:20–9:29). This contract was made with Noah and the beasts of the field after the flood and ushered in the Dispensation of Human Government. The terms of the covenant were:

(1) That God would not curse the ground or living creatures any more "while the earth remaineth" (Gen. 8:22; 9:12, 16)
(2) That man should replenish the earth forever (Gen. 9:1, 12, 16)
(3) That man should rule the earth (Gen. 9:2, 3)
(4) That animals should be eaten, but not the blood (Gen. 9:3, 4)
(5) That there should be capital punishment for murderers (Gen. 9:5, 6; Num. 35)
(6) That the rainbow should be a sign of the covenant (Gen. 9:12-17)
(7) That the covenant would be eternal (Gen. 9:12,16)

6 Abrahamic (Gen. 12:1-3). This was made with Abraham after the confusion of tongues when God saw that it was impossible to deal with the race as a whole. It ushered in the Dispensation of Promise (Gen. 13:14-18; 15:1-21; 17:4-8; 22:15-18; 26:1-5; 28:3, 10-15). The covenant consisted of 2 parts:

(1) The 7fold promise
  A "I will make of thee a great nation" (Gen. 12:1-3; 13:16; 17:18-20; 24:34, 35; Gal. 3)
  B "Make thy name great" (Gen. 12:1-3; Ex. 2:24, 25; 6:3-8)
  C "Thou shalt be a blessing" (Gen. 12:1-3; Gal. 3: 13, 14)
  D "I will bless them that bless thee" (Gen. 12:1-3; Mt. 25:31-46)
  E "I will bless thee" (Gen. 13:14-18; 15:18-21; Gal. 3)
  F "I will curse them that curse thee" (Zech. 14; Mt. 25:31-46)
  G "In thee shall all the nations of the world be blessed" (Dt. 28:8-14; Isa. 60:3-5; 66:18-21; Jn.
(2) The sign of the covenant: circumcision (Gen. 17:1-21; Isa. 24:5)

7 Hagaric (Gen. 16:7-14). This was a covenant made with Hagar concerning her seed through Ishmael, Abraham's son. It concerned many generations and was in 3 parts:

(1) Commands:
  A Return, submit to Sarah (Gen. 16:9)
  B Call her son Ishmael, meaning God shall hear (Gen. 16:11)
(2) Promises:
  A Seed to be multiplied beyond number (Gen. 16:10; 17:20-22)
  B Ishamel to be blessed and become a great nation (Gen. 17:20; 21:17-18)
  C Ishmael to beget 12 princes (Gen. 17:20; 25:12-18)
(3) Prophetical revelation:
  A Ishmael to be a wild man (Gen. 16:12)
  B His hand to be against every man (Gen. 16:12)
  C Every man's hand to be against him (Gen. 16: 12)
  D Ishmael to dwell in the presence of his brethren (Gen. 16:12)

8 Sarahic (Gen. 17:15-19; 18:9-15). This covenant made with Sarah promised certain blessings to her and her offspring, Isaac, for many generations. It was in 2 parts:

(1) Commands:
  A Change her name from Sarai to Sarah, meaning princess (Gen. 17:15)
  B Call her son Isaac (Gen. 17:19)
(2) Promises:
  A To be blessed with a son (Gen. 17:16-19; 18:10-15)
  B To be made a mother of nations (Gen. 17:16)
  C To become a mother of many kings (Gen. 17: 16)
  D Abrahamic covenant to be continued with Isaac (Gen. 17:19)
  E Abrahamic covenant to be continued with Isaac's seed forever (Gen. 17:19)

9 Healing (Ex. 15:26; 23:25). This was made with Israel and all who desired or chose to come under the covenant of God as given to Moses. It was in 2 parts:

(1) Commands:
  A Diligently hearken to God's voice (Ex. 15:26; Lev. 26:14-15)
  B Do that which is right in His sight (Ex. 15:26)
  C Give ear to His commandments (Ex. 15:26)
  D Keep all His statutes Ex. 15:26; Lev. 26:3,14-15
  E Serve the Lord (Ex. 23:25)
(2) Promises:
  A "I will put none of these diseases upon thee" (Ex. 15:26)
  B "I am the Lord that healeth thee" (Ex. 15:26)
  C "I will take away sickness from the midst of thee" (Ex. 23:25)

This covenant was made a part of the new covenant, for Christ "took our infirmities and bare our sicknesses" (Isa. 53; Mt. 8:17; 1 Pet. 2:24).

10 Mosaic or old covenant; also called the Old Testament (Ex. 20:1–24:8; 2 Cor. 3:6-18). See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

11 Levitic (Num. 25:10-14). This was given through Moses to Phinehas, the son of Levi, who was zealous for the Lord and executed judgment upon rebels (Num. 25:1-9). It consisted of 2 great promises:

(1) Peace and blessing to Levi's house (Num. 25:12)
(2) An everlasting priesthood (Num. 25:13)

12 Palestinian (Lev. 26; Dt. 11:8-32; 27:1–30:20). This covenant was made with Israel through Moses and was conditioned upon the obedience of the nation. There were 7 parts:

(1) Dispersion for disobedience (Dt. 28:63-68; 30:1)
(2) Repentance while in dispersion (Dt. 30:2; Zech. 12:10-14)
(3) The return of the Lord (Dt. 30:3; Zech. 14; Acts 15:14-17)
(4) Restoration in the land (Dt. 30:5; Isa. 11:1-12; Ez. 37; Mt. 24:31)
(5) 12:10-13; Rom. 11:26)
(6) Judgment of Israel's oppressors (Dt. 30:7; Zech. 14; Mt. 25:31-46)
(7) National prosperity (Dt. 30:9-10; Rom. 11)

13 Salt (Lev. 2:13; Num. 18:19). A covenant made with Israel concerning the sacrifices they were to offer forever. See usage of salt in Mk. 9:49, 50; Col. 4:6. In Palestine and surrounding countries salt was used in making covenants; and if persons dined together on food with salt in it they became friends, though they may have been enemies before. The Arab expression, "There is salt between us," or "He has eaten of my salt," means partaking of the hospitality which cements friendship. Covenants were generally confirmed at sacrificial meals and salt was always present. The covenant of salt pictured the everlasting friendship between God and His people (Num. 18:19).

14 Davidic (2 Sam. 7:1-17). This agreement was made with David and his house through Nathan the prophet, and was conditioned upon obedience as all other covenants. It was to be an everlasting covenant, containing 7 blessings:

(1) A Davidic house forever (2 Sam. 7:13-16; Ps. 89:20-37; Lk. 1:32-35)
(2) A Davidic throne forever (2 Sam. 7:12-16; Isa. 9:6, 7; Lk. 1:32-35)
(3) A Davidic kingdom forever (2 Sam. 7:12-16; Isa. 9:6, 7; Lk. 1:32-35)
(4) A sure land for Israel forever (Gen. 17;2 Sam. 7: 10)
(5) No more affliction from the nations forever (Dt. 28:1–30:10; 2 Sam. 7:10)
(6) The Fatherly care of God forever (2 Sam. 7:14; 2 Cor. 6:15-18)
(7) An eternal covenant (2 Sam. 7:10-16; Isa. 9:6, 7; Lk. 1:32, 33)

15 New covenant (Mt. 26:28; 2 Cor. 3:6-18). This is the one made by Christ (Heb. 8:6). It is still in force and includes all the terms, conditions, commands, promises and benefits revealed in the 27 books of the N.T. See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

Our Solar System (1:16)

The sun is about 93 million mi. from the earth. It is 865,400 mi. in diameter, weighs about 1,980 septillion tons, and is considered a dwarf star compared to others. It is 1.3 million times bigger than the earth and 300,000 times closer to us than any other fixed star. It is a large magnet, as are all fixed stars and planets, and is the center of our solar system of 9 major planets, 31 known satellites, and innumerable asteroids and meteors. The temperature of the sun is 12,000° on its surface and 40 million° at its center. Flames shoot up from its surface from 25,000 to 500,000 miles.

The sun rotates on its axis, making a complete turn in about 25 days, and a circuit of the entire heavens once each year in conjunction with all other fixed stars or suns, which move through space at a speed of 12 mi. a second or 43,200 MPH. The movement of these is at such a vast distance from us that they appear to be almost at rest. The sun goes forth as a bridegroom and as a strongman to run a race from one part of heaven to the other (Ps. 19:1-6), the rapid speed being 43,200 MPH. Its family of major planets turn on their own axes and all revolve around the sun at various distances, as follows:

1 Mercury, 3,000 mi. in diameter, revolves nearest the sun in a 36 million mi. orbit in 88 days

2 Venus, 7,600 mi. in diameter, is the 2nd nearest the sun and travels in its 67.2 million mi. orbit in 225 days

3 Earth, 7,927 mi. in diameter, is the 3rd nearest the sun and travels in its 92.9 million mi. orbit in 365.25 days

4 Mars, 4,200 mi. in diameter, is 4th from the sun and travels in its orbit of 141.5 million mi. in 687 days

5 Jupiter, 88,700 mi. in diameter, is 5th and travels in its 483.3 million mi. orbit in almost 12 years

6 Saturn, 75,100 mi. in diameter, is 6th from the sun

7 Uranus, 30,900 mi. in diameter, travels in the 7th orbit of 1,783 million mi. in 84 years

8 Neptune, 27,700 mi. in diameter, travels in the 8th orbit of 2,793 million mi. in about 165 years

9 Pluto, 3,600 mi. in diameter, travels in its 3,666 million mi. orbit in about 284.5 years

The last 3 planets named have been discovered in recent times: Uranus in 1781; Neptune in 1846; and Pluto in 1930. All the planets but these 3 appear to the naked eye as bright stars. Uranus is faint; Neptune fainter to the eye; Pluto is so faint that it was only discovered by long exposure photographs with a powerful telescope.

The 31 known satellites are moons. The earth has 1; Mars 2; Jupiter 12; Saturn 9; Uranus 5; and Neptune 2. A number of other moons or satellites which are very faint have been discovered only in recent years. Asteroids or minor planets within the range of telescopes number many thousands. Only 2,000 have been photographed and no more than 1,600 have been observed sufficiently to determine their orbits with fair accuracy. Each year about 100 more minor planets are detected, but only a score are followed to determine their orbits.

Many comets have been seen. A dozen or so are picked up each year, but relatively few return to visibility in 1,000 years. Their orbits are very elongated and they can be seen only a short time when they are near the sun. Most of them travel beyond the distant planets and therefore cannot be seen. Halley's comet travels about 3.2 million mi. away from the sun.

Meteors are seen only when they rush into the atmosphere of the earth and burn up. They are the small shooting stars often seen at night. The air friction heats meteors to about 4,000°and they are first seen about 80 mi. above the earth. They burn up between 30 to 40 mi. above it.

There are trillions of solar systems beyond ours. Distances out there are measured by light-years. How far light travels in a year at the rate of 186,324 mi. a second, or about 5.8 trillion mi., is recognized as one light-year. It takes light 400 years to reach earth from the North Star; 700,000 years for it to reach us from the Great Nebula, the galaxy nearest our own; and 500 million years for light to reach us from the faintest galaxy seen by our telescopes.

Gravitation is the power that holds all these heavenly bodies in their own orbits in space. They orbit eternally with unerring precision so that man can accurately foretell, hundreds of years in advance, their location in the heavens, and the exact hour, minute and second when eclipses will take place.

The earth and all planets are round (Ps. 19:1-6; Isa. 40:22). The earth turns on its own axis eastward at more than 1,000 MPH. Each year the earth revolves more than 584 million mi. around the sun at the rate of 66,700 MPH or 1.6 million mi. a day. The earth's revolution round the sun establishes our year; its rotation on its axis establishes our day. The 23.5 degree inclination of the earth's axis and its journey around the sun cause the change of seasons and varying lengths of night and day. The earth requires 365 days, 5 hours, 48 minutes, and 46 seconds to complete one revolution around the sun; and 23 hours and 56 minutes to complete one rotation on its axis.

The moon, mentioned 62 times in Scripture, is the earth's satellite and revolves around the earth. It is a dark, opaque body and the ruler of night (Gen. 1:14-18; Ps. 136:9) and seasons (Ps. 104:19). The half turned toward the sun is always bright and the other half unilluminated and therefore not visible. While the moon is going once completely around the earth, different regions of the illuminated half are turned toward us, causing the different phases of the moon. Just as the sun has a north and south motion in a period of a year, so the moon has a similar motion in a period of a month. It rises about 50 minutes later from day to day in the month's cycle. It travels toward the east among the stars and makes a complete circle each month. It is the nearest to earth of

nearest point and 253,000 mi. at the farthest point of its monthly cycle.

It is said that there are more than 40 sextillion stars, which are suns to other planets like our sun is to our solar system. Most of them are believed to be larger than our sun. The nearest star to the earth, aside from the sun, is Alpha Centauri, about 4.5 light-years or 26.1 trillion mi. from the earth. Others range from this vast distance on into infinite space, beyond what any telescope can reveal. On a clear night the eye can see about 3,000 stars or suns. There are about 30 billion that astronomers can photograph singly. The multitudes of other stars are so close together they appear as a solid mass to us.

Some stars, as Antares (390 million mi. in diameter) and Epsilon Aurigae (2.4 billion mi. in diameter) are giants compared to our sun of only 865,400 mi. in diameter. The heaviest known stars are said to weigh 100 times more than our sun which, in turn, weighs 330,000 times more than the earth which weighs 6 sextillion tons.

The surface temperatures of stars range from 5,000 to 26,000°and the inner temperatures from 100,000 to 30,000,000°F. Stars are supposed to be made up of gasses. At least, all the elements we know would be turned into gasses at temperatures which exist on most of the stars. The most conspicuous elements on our sun are hydrogen, calcium, sodium, magnesium, and iron. The average density of our sun is much lighter than the earth. Its force of gravity at the surface is about 28 times that of the earth, so that a man weighing 150 lbs. on earth would weigh about 2 tons on the sun.

4 Important Questions Answered

1 How did God create and make the material universes? Heb. 11:3 says: "we understand that the worlds were framed by the WORD of GOD, so that things which are seen were not made of things which do appear." It is reasonable to believe that He used the same infinite care in original creation as in the recreation during the 6 days of Gen. 1:3–2:25. However, in the 6 days God FORMED with His hands each of the living creatures out of already existing material (Gen. 1:20-27; 2:7-25; Job 26:13; Rom. 9:20; 1 Tim. 2:13); whereas originally it was necessary for Him to bring material into existence as He needed it to form things, which He did by His WORD. Cp. Rom. 4:17; 2 Pet. 3:5 with Heb. 11:3.

God Formed; Created; Made With Hands

(1) Both light and darkness (Isa. 45:7)
(2) Heavens (Ps. 8:3; 19:1; 102:25; Isa. 40:12)
(3) Earth (Ps. 8:3, 6; 90:2; 95:5)
(4) Planets (Ps. 8:3; Isa. 40:26; 45:12; 48:13)
(5) All things (Pr. 26:10)

2 When did God create and make the material universes? In the beginning is all the Bible says (Gen. 1:1). It was in the dateless past, not in the 6 days of Gen. 1:3–2:25, for the heavens and earth were already in existence by that time. The Bible does not say 6 thousand, 6 million, or 6 billion years ago, but we know definitely that original creation of universes took place more than 6,000 years ago when Adam was created. See ***The Pre-Adamite World***, p. 79.

3 How long was God creating the material universes? Though this is not stated in Scripture, we do have some facts in Gen. 1:3–2:25 concerning the re-creation which are very interesting. God took one day to divide darkness and light on the planet earth (Gen. 1:3-5); another day to divide the waters (Gen. 1:6-8); a day to restore dry land (Gen. 1:9-13); a day to regulate the sun, moon, and stars in connection with the restored earth (Gen. 1:14-19); a day to create fish and fowl (Gen. 1:20-23); and still another to make man and land animals (Gen. 1:24-31). With this in mind, let us consider how long it could have taken Him to create the 40

Each one of these stars is a sun to other planets like our sun is to our planetary system. We have 9 major planets and 31 satellites which, counting the sun, make 40 great bodies of material substance in this one system. If we suppose that each of the stars (40 sextillion) has the same in its planetary system, then there are 1,520 sextillion such bodies which took that many days (or more) to create. Reduced to years we should have the astonishing figure of 4,164,383,561,643,836,164,383 years to create these systems alone.

4 Why did God create and make the material universes? The answer is: to be inhabited with intelligent, free moral agents, to whom He could reveal Himself, and who would enjoy His infinite blessings and goodness. We are told that the earth was created to be inhabited and no doubt the same is true of other habitable planets (Isa. 45:18; Eph. 1:3-11; 2:7; 3:9-11; Col. 1:15-19; Rev. 4:11; 12:12; 13:6; Dan. 4:35). According to astronomers, about one tenth of the planets are in a temperate zone and could sustain life.

AGES AND DISPENSATIONS

Age—Revolution of Time

1 Age defined. The Heb. eth and Gr. aion mean any period of time whether long or short; time; season. In this sense there are numberless ages (Job 38:23; Eccl. 3:1-17; 7:17; 8:6; 9:12; Isa. 49:8; Dan. 8:17, 19, 23; 10:1; 11:24, 27, 29, 35, 40; 12:1, 4, 7, 9, 11; Eph. 2:7; 3:5-6, 21)

2 Past ages (Job 8:8; Isa. 45:21: Ez. 26:20; Lk. 1:70; Acts 3:21; 15:18; 1 Cor. 2:7; Eph. 3:5-6; Col. 1:26)

3 Present age (Mt. 13:22, 39-40; Mk. 4:19; Lk. 16:8; 20:34; Rom. 12:2; 1 Cor. 1:20; Gal. 1:4; 2 Tim. 4:10; Tit. 2:12)

4 Future ages (Mt. 12:31-32; Mk. 10:30: Lk. 20:35; Eph. 1:21; 2:7; 3:21; 1 Tim. 1:17)

5 Creative ages (Gen. 1:1–2:25; Rom. 1:20; Eph. 3:9; Col. 1:15-18)

6 5 main ages in time:

(1) The antechaotic age—from the original creation (Gen. 1:1) to chaos (Gen. 1:2), during which time Lucifer ruled the earth in perfection, before he fell and caused the earth to be made chaotic and flooded (Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Lk. 10:18; 2 Pet. 3:5-7). This age took in all the period of the dateless past, the original creations, Lucifer's reign in perfection (Ez. 28:15), the period of rebellion by Lucifer and pre-Adamites, the actual war between heaven and earth, culminating in the defeat of Lucifer and his armies as they invaded heaven (Isa. 14:12-14; Lk. 10:18), and the chaotic period on earth after the defeat of Lucifer's kingdom (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-7). These periods were of unknown length, and could be called the Eternal Past.

(2) The antediluvian age—from the beginning of the 6 days of restoration of the heavens and earth to a second habitable state (Gen. 1:3–2:25) to the flood of Noah's time; or, from the flood of Lucifer (Gen. 1:2) to the flood of Noah (Gen. 6:8–8:14). This age included the dispensations of Innocence and Conscience—1,656 years (Gen. 5).

(3) The present or postdiluvian age—from the flood of Noah (Gen. 6:8–8:14) to the Millennium (Rev. 19:11–20:7). This age takes in 4 dispensations: Human Government, Promise, Law, and Grace—already over 4,505 years by AD 1960.

(4) The age to come—from the 2nd advent of Christ (Rev. 19:11-21) to the New Heavens and New Earth (Rev. 21–22). This age will last 1,000 years (Rev. 20:4-10).

(5) The age of the ages—from the end of the Millennium (Rev. 20:4-10) into all eternity when God will move His capital city from the planet Heaven to the planet Earth to reign forever (Rev. 11:15; 21:1–22:5; Gen. 9:12, 16; 17:1-8; 2 Sam. 7; Ps. 89; Isa. 9:6-7; Ez. 43:7; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; 1 Cor. 15:24-28). This could be called the Eternal

Dispensation—A Moral Time

1 Dispensation defined. The word itself is not in the O.T., but is used 4 times in the N.T. (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25). This does not mean that there were no dispensations in the O.T. program any more than it means there was no devil in O.T. times simply because the word devil is not used in the O.T. The Gr. oikonomia means an administration, stewardship, dispensation, or guardianship. It refers to a moral or probationary period in angelic or human history, during which time God dealt with angels or men according to a particular test or responsibility, under which each was to remain true to his trust of administering affairs for God under His direction.

2 9 Features of Each Dispensation:

(1) Definition or name
(2) Length of time
(3) Favorable beginning
(4) Test for responsible agents
(5) Purpose of God in each one
(6) Means of God in accomplishing His purpose
(7) Failure of responsible agents
(8) Judgment of God upon responsible agents
(9) God's provision of reconciliation for fallen agents

When these 9 points regarding each age or dispensation are understood, then God's plan for man as a whole becomes clear. Each dispensation has its own particular beginning and ending; each is characterized by distinctive principles of God's dealings; each has a favorable beginning; each has a definite test; and each ends in failure and judgment, except the final and eternal one. Nothing but confusion can arise from reading certain meanings into Scripture that do not apply to a particular age. In each God has a definite and different immediate purpose, all working toward the ultimate purpose of ridding the universe of all rebellion so that all free moral agents will be willingly and eternally subject to God, Christ, and the Holy Ghost, as originally planned, with God all in all forever (1 Cor. 15:24-28; Rev. 21–22).

In one age there may be some part that may apply to another age, but to force the purposes of God to be the same in every age would be to distort Scripture and confuse the understanding. One should study the history of each period carefully, and the prophecies given in each that predict some definite change in God's dealings or plan to the ultimate end. One must harmonize all passages with the whole plan of God as revealed in all Scripture. Then one can see from God's standpoint the many purposes and plans for free moral agents who prove worthy of eternal trust (Eph. 2:7; 3:11).

3 Bible Divided Dispensationally:

(1) The original creations (Gen. 1:1)
(2) The chaotic earth (Gen. 1:2)
(3) Restoration of earth (Gen. 1:3–2:14)
(4) Dispensation of Innocence (Gen. 2:15–3:21)
(5) Dispensation of Conscience (Gen. 3:22–8:14)
(6) Dispensation of Human Government (Gen. 8:15–11:32)
(7) Dispensation of Promise (Gen. 12:1–Ex. 12:37)
(8) Dispensation of Law (Ex. 12:38–Mt. 2:23)
(9) Dispensation of Grace (Mt. 3:1–Rev. 19:10)
(10) Dispensation of Divine Government, or Millennium (Rev. 19:11–20:15)
(11) Dispensation of faithful Angels and the Redeemed—the New Heavens and New Earth, the eternal perfect state (Rev. 21:1–22:5). See ***30fold Dispensational Plan of God***, p. 78.

9 Dispensations of Scripture

There are only 7 main dispensations which we know as man's probationary periods. In God's plan these come between 2 other periods—the dispensation of Angels (the antechaotic age) and the dispensation of faithful Angels and the Redeemed. All 9 have 9 outstanding features in common.

* * *

Antechaotic Age (1:1-2)

1 Name. We call it the dispensation of Angels, because angels, not men, were given rulership under God to administer the will of God and rule the earth and other planets (Isa. 14:12-14; Ez. 28:11-17; Mt. 25:41; Eph. 1:21; 3:9-10; 6:12; Col. 1:15-18; 1 Pet. 3:22; Rev. 12:7-10; 20:10).

2 Length—from the time the earth was created in the presence of angels (Job 38:4-7) to the time of chaos and defeat of Satan in his invasion of heaven (Gen. 1:2; Isa. 14:12-14; Ez. 28:11-17; Lk. 10:18).

3 Favorable beginning. Every angel, devil, and man of all the principalities and powers was sinless to begin with (Eph. 1:21; 3:9-10; Col. 1:15-18; 1 Pet. 3:22). Lucifer, the ruling cherub of earth, is described as "perfect in thy ways from the day that thou was created, till iniquity was found in thee" (Ez. 28:11-17). This scripture and Isa. 14:12-14 picture his exalted position. With everything perfect he had a most favorable beginning and could have caused it to remain thus had he not exalted himself in an effort to dethrone God (Ez. 28:17; 1 Tim. 3:6).

4 Test. The test for angelic rulers was the same as for man, to be subject to God and obey Him in all that He commanded. Lucifer had ways to walk in (Ez. 28:15), and so did all other angels, or they could not have sinned. Sin is transgression of the law for angels as well as men (1 Jn. 3:4).

5 Purpose of God. His purpose was to test angels to see if they would remain true to Him before using them eternally as trusted servants. For this same reason God tested man, His purpose for testing being alike for all free moral and responsible agents. Satan and others failed because they "abode not in the truth" (Jn. 8:44; Eph. 3:9-10; 1 Tim. 5:21; 1 Jn. 5:18-19; 2 Pet. 2:4; Jude 6-7).

6 Means of God in accomplishing His purpose. God used the ways He restricted the angels to walk in as the means of testing them (Ez. 28:15; Jn. 8:44; Eph. 3:9-10).

7 Failure. Some angelic beings failed to continue in the truth (Jn. 8:44) and the ways God made clear to them (Ez. 28:11-17). Over ⅓ rebelled, including Lucifer who will be cast down to earth with the other rebellious angels in the middle of the future tribulation (Rev. 12:4, 7-12). God found it necessary to charge them with folly (Job 4:18), sin (2 Pet. 2:4; Jude 6-7), and rebellion (Isa. 14:12-14; Ez. 28:11-17; Rev. 12:7-12).

8 Judgment for sin. God prepared hell "for the devil and his angels" (Mt. 25:41). Some are in hell now (2 Pet. 2:4; Jude 6-7). Lucifer and those still loose with him will eventually be put into hell (Mt. 25:41; Rev. 12:7-12; 20:10). Immediate judgment came by their defeat and God's taking away from them their rulership (Isa. 14:12-14; Ez. 28:11-17). They would not be pseudo-rulers of earth now if Adam, the new ruler of the earth, had not fallen and submitted to them (Gen. 3:1-24; Rom. 5:12-21; Eph. 2:1-3; 4:27; 6:12; 1 Jn. 5:18-19; Rev. 12:9-12). Man now, in Christ, has power over them (Eph. 6:10-18; Jas. 4:7; 1 Pet. 5:7-9) and will eventually have the entire dominion restored to him (Ps. 8; Dan. 7:18, 27; Heb. 2:9-18; Rev. 5:10; 20:4-6; 22:4-6).

9 God's provision of redemption. In what way God offered reconciliation to angels and how many availed themselves of His grace is not revealed. This is due to the fact that the Bible is not a history of the creation, fall, judgment or redemption of angels, as it is of man. Whatever is said about angels, demons, pre-Adamites, and other creatures not of the present race and creation on earth, is limited to that which is necessary to reveal God's plan for man. In 1 Tim. 5:21 we read of elect angels, and the term is no doubt used in the same sense as elect men who are redeemed. We then conclude that angels did have some means of grace and reconciliation, and that some are called elect because they became reconciled. God, who is all good, has always given mercy to rebels of the human race, and we can

mons, and pre-Adamite rebels, providing them with a means of grace befitting their nature and creative purposes. Among those who ruled, the ones who rebelled when on probation and now persist in continued rebellion will be punished in the same way that human rebels will be (Mt. 25:41). Since both classes are to be punished, we conclude that angels, as well as men, have been given some means of grace even though not by blood sacrifice.

Earth's First Sinful Career

Lucifer was the first to be exalted in pride, and he and his angelic followers were the first to attempt the overthrow of God's government. They were responsible for earth's first sinful career. Had they remained true to God there would have been no flood and chaos as in Gen. 1:2, and therefore no need of the 6 days of Gen. 1:3–2:25 to restore the earth to a second habitable state, and no need for the creation of new land animals, fish, fowls, and man to rule the planet earth. Lucifer and the pre-Adamites would have continued to live on earth and carry out the plan of dominion over the earth now designed for man. The entire Bible message is centered around the complete redemption of man which includes ridding the earth of all rebellion, so that in the new heavens and new earth the original state of the universal kingdom of God will be fully restored, and God will be all in all eternally (1 Cor. 15:24-28; Eph. 1:10; Rev. 21–22).

Earth's Second Sinful Career

When Adam rebelled the earth entered its second sinful career. In God's plan, we are now nearing the end of Adam's rebellion. God is soon to send Christ with the armies of heaven to defeat the armies of Antichrist and seize the governments of this world. This He will do in one day (Zech. 14:7) and for the purpose of setting up a righteous government on earth forever. The first 1,000 years of the eternal kingdom will be for putting down all rebellion so as to restore God's sovereignty in all parts of the universe as before Lucifer and Adam rebelled (1 Cor. 15:24-28; Eph. 1:10; Rev. 21-22). Saints, the redeemed ones of the human race from the time of Adam to the 2nd advent of Christ, will be the future kings and priests under God and Christ to reign over the dominion originally given to Adam (Ps. 8; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Lk. 1:32-33; Acts 15:13-18; 2 Th. 1:7-10; Jude 14-15; Rev. 1:5; 5:10; 11:15; 20:4-6; 22:1-5).

7 Dispensations of Man

In the plan of God the 7 dispensations of man are between the 2 eternities—the eternal past and the eternal future—and between the former restoration of the earth in 6 days (Gen. 1:3–2:25) and the final restoration (Rev. 21–22).

I Dispensation of Innocence (Gen. 2:15–3:21)

Antediluvian Age (Gen. 1:3–8:22)

1 Name. So-called because man was tested and put on probation while in innocence (Gen. 2:8-25; 3:7).

2 Length—unknown, but judging from Satan's dealings today he tried to cause the fall of man immediately. The dispensation may have lasted less than a week, for we have no record of God resting after His first sabbath. Man had not yet had time to visit and eat of the tree of life when the fall came (Gen. 3:22-24). The dispensation ended before man had offspring (Gen. 2:21-25; 4:1).

3 Favorable beginning (Gen. 1:26-30; 2:8-24). Everything was perfect, sinless, and under man's dominion, with just one command to obey (Gen. 2:17).

4 Test—not to eat of the tree of the knowledge of good and evil (Gen. 2:16-17; 3:6).

innocent and true to his trust under perfect conditions (Gen. 2:16-17). God wanted to test him before he had offspring, so that if he sinned the entire race could be dealt with through the same means of grace which offers redemption to all who desire it, and promises eternal separation from God for all who fail to seek reconciliation (Rom. 5:12-21).

6 Means of God in accomplishing His purpose. The tree of the knowledge of good and evil, and the temptations of Satan were the means used in testing man to see if he would remain true (Gen. 2:16-17; 3:1-6; Rom. 5:12-21; 1 Tim. 2:11-15).

7 Failure—the fall (Gen. 3:1-24; Rom. 3:23; 5:12-21; 1 Tim. 2:11-15).

7 Steps in Man's Fall

(1) Doubt of God's Word (Gen. 3:1)
(2) Adding to and misquoting God's Word (Gen. 3:2-3)
(3) Contradicting God's Word (Gen. 3:4; cp. Ez. 18:4, 20-24; Rom. 6:16-23; 8:1-13; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; 6:7-8; 2 Tim. 2:12; Jas. 2:9-10)
(4) Misinterpretation of God's Word (Gen. 3:5)
(5) Temptation to transgress God's Word (Gen. 3:6; 2 Cor. 11:3; 1 Tim. 2:14)
(6) Transgression of God's Word (Gen. 3:6)
(7) Results of transgressing God's Word (Gen. 3:6-19; Rom. 5:12-21; Jas. 1:13-15)

What Man Lost in the Fall

(1) Spiritual, physical, and eternal life (Isa. 59:2; Rom. 5:12-21; Eph. 2)
(2) Communion with God (Isa. 59:2)
(3) Fellowship with animals (Gen. 9:2)
(4) His full dominion over all things (Ps. 8)
(5) Freedom from Satan (Jn. 14:30; 2 Cor. 4:4; Eph. 6:10-18; Rev. 12:9)
(6) Perfect God-consciousness (Gen. 2:25; 3:7)
(7) Full power to do good (Gen. 6:5-7; Rom. 7)
(8) Perfect self-control Eph. 2; Gal. 5
(9) Right to tree of life (Gen. 3:22-24)
(10) Garden home (Gen. 2:15; 3:22-24)
(11) God's glory (Rom. 3:23)
(12) Righteousness and true holiness Eph. 4:22-24
(13) All benefits of perfect union with God (Rev. 21:1-7; 22:1-3)
(14) Perfect health (Gen. 3:16-19; Mt. 8:17; 1 Pet. 2:24)

8 Judgment for sin (Gen. 3:14-19, 23-24). Because of his sin man reaped sickness, pain, sorrow, misery, condemnation, death, loss of soul, fellowship and union with Satan and demons, an inferior position, power to do evil and be evil, a life of self-gratification, unclean lusts and habits, unbelief, separation from God, hardships, sufferings, hell, eternal damnation, and other curses too numerous to mention. He became depraved (Rom. 1), darkened (Eph. 4:18), blind in mind (2 Cor. 4:4), defiled in conscience (Heb. 10:22), obstinate and rebellious (Isa. 28:14; Rom. 8:1-13), lustful (Eph. 2:1-3), evil continually (Gen. 6:5), full of abominations (Jer. 17:9; Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10) and lost—making all his offspring, with all their faculties, constituted sinful by nature (Rom. 5:12-21; Eph. 2:1-3) and children of the devil by choice and practice (Jn. 8:44; 2 Cor. 4:4; Eph. 2:1-3; 1 Jn. 3:8-10).

6 Great Curses on Creation

(1) Upon the serpent (Gen. 3:14-15)
(2) Upon Satan (Gen. 3:15; Rom. 16:20)
(3) Upon woman (Gen. 3:16)
(4) Upon man (Gen. 3:17-19; Rom. 5:12-21)
(5) Upon earth (Gen. 3:17-19)
(6) Upon all creation (Gen. 3:14-19; Isa. 65:25; Rom. 8:19-23)

9 God's provision of redemption (Gen. 3:15-21; cp. Isa. 53; Mt. 1:21; 26:28; Eph. 1:7). God promised a Redeemer who would come and restore man's dominion.

II Dispensation of Conscience (Gen. 3:22–8:14)

1 Name. So-called because man was tested to see if he would obey his own conscience regarding right and wrong (Gen. 6:1-7; Rom. 2:12-16). There were no written laws. The 10 commandments had not been given to Adam in the previous dispensation (note, Gen. 26:2). His only law was not to eat of the tree of the knowledge of good and evil; and after being driven out of the garden he did not even have that law (Rom. 5:12-14). See ***Conscience*** in Index. This dispensation could be called the age of freedom, for man was free to do as he pleased until it became necessary for God to interfere.

2 Length—1,656 years, from Adam's fall to 600th year of Noah (Gen. 5:1-29; 7:6, 11).

3 Favorable beginning—a new beginning altogether, with inhabitants having a knowledge of God and a new covenant with God (Gen. 3:14–4:26).

4 Test—obedience to the dictates of conscience as to right and wrong (Gen. 3:22; 4:7, 15; 6:1-7).

5 Purpose of God. His purpose now, since man knew good and evil, was to guide him in the proper exercise of his conscience to do the right and refuse the wrong; to teach fallen man that only by obedience to God could he be restored to his original dominion and get rid of the curse; and to test man under freedom of conscience without restraint or compulsion to see if he would voluntarily choose right from wrong, and give service to Him instead of Satan. If voluntary righteousness was rejected, then God planned to add laws and punishments to enforce obedience for man's own good. God wanted man to see that in his fallen state he could not choose the best good of being and of the universe, and that he was powerless to cope with the innumerable fallen angels and demons with whom he had now entered into voluntary union through sin, and who sought his eternal damnation. God wanted man to be brought to helplessness in himself so that he would turn to Him for help, grace, and power against sin, Satan, fallen angels, demons, sickness, and suffering in the struggle to overcome the curse. He wanted man to know that He was the only true friend and helper, and that only through Him was there a way out of sin and the curse, and an opportunity for restoration to original dominion.

6 Means of God in accomplishing His purpose. The conscience, freedom of the will (without restraint and compulsion to choose right or wrong), and the malice of the devil were all the means of God to bring man to a place of utter dependence upon Him for help and redemption from the curse. The conscience demonstrated how exceedingly sinful man would become if he chose evil instead of good; the full freedom of action demonstrated how far man would go in his rebellion against God before it would be necessary for Him to interfere for the good of His own eternal plan; and the malice of satanic forces demonstrated the contrast between the two masters whom man might serve while on probation. Such freedom of the will and conscience was what man chose in the fall; and so God permitted him to go to the full limit of wickedness that he might learn the folly of his own choice, and that all coming generations might profit thereby.

7 Failure—6fold (Gen. 4:1–8:7):
(1) Failure of Adam (Gen. 6:3, notes)
(2) Failure of Cain (Gen. 4:1-16, notes)
(3) Failure of Cain's descendants (Gen. 4:17-24, notes)
(4) Failure of Seth's descendants (Gen. 4:25–5:32, notes)
(5) Failure of the daughters of men who sinned with fallen angels seeking to do away with pure Adamite stock through whom the seed of the woman was to come (Gen. 6:1-7, 11-13, notes)
(6) Failure of all men in general (Gen. 4:1-26; 6:1-7; 7:1; Mt. 24:37-39; Lk. 17:26-27; 1 Pet. 3:20; 2 Pet. 2:4-5). See ***12 Conditions of Noah's and Lot's Days***, p. 161 of N.T.

8 Judgment for sin—the flood of Noah (Gen. 6:8–

God's provision of redemption. His grace and mercy in sparing man to have another chance and to continue in God's eternal plan for him on the earth (Gen. 6:8-22; 7:1; 1 Pet. 3:18-21), and preservation of clean animals for sacrifice so as to continue faith in the coming Redeemer (Gen. 7:2; 8:20-22) were provisions of redemption for man after the flood. Men in those days were actually saved by grace through faith in the coming Redeemer, as we are now saved by grace through faith in the Redeemer who has already come (Gen. 6:8; Heb. 11; Eph. 2:8-9).

III Dispensation of Human Government (Gen. 8:15–11:32)

Present or Postdiluvian Age
(Gen. 8:15–Rev. 19:10)

1 Name. So-called because human laws and government were instituted to regulate man's life after a long age of freedom of conscience. God now gave Noah certain laws to govern the race by, and man was held responsible for self-government.

The First Civil Laws Since Adam

(1) Be fruitful, multiply, and replenish the earth (Gen. 9:1, 7)
(2) Rule over animals (Gen. 9:2)
(3) Allow animal food, instead of grains, herbs, and vegetables only (Gen. 9:3)
(4) Eat no blood of animals (Gen. 9:4)
(5) Do not murder (Gen. 9:6)
(6) Execute men who murder (Gen. 9:6)
(7) Keep My covenant eternally (Gen. 9:8-17)

Some of these laws have formed the basis of human laws in all ages since. It is necessary to punish criminals, individuals, and nations (Rom. 13:1-6; 1 Pet. 2:13-14); hence, law enforcement is needful as well as war when nations become criminal (Isa. 11:4-9; 65:20-25; Dan. 2:21; 4:17-25; 5:21; 7:1-25; 8:20-25; 9:24-27; 11:2-45; Zech. 14; Rev. 19:11-21).

Human governments are part of the moral government of God and are needed for the preservation of human society on earth. Without law enforcement and punishments no government could long endure. The chief aim of moral and civil government is the highest good of all. Civil and family governments are necessary in securing this end. It is the duty of all to help establish, maintain, support, and take part in human government for the preservation of society.

2 Length—from Noah's flood to the call of Abraham when 75 years old—in all, 427 years (Gen. 11:10-32; 12:5).

3 Favorable beginning. Man was rich in experience and wisdom, had true worship, new laws, new covenant, promises of blessing, dominion of the earth, and responsibility to rule himself forever (Gen. 8:15–9:17).

4 Test—to obey the laws of human government, rule faithfully, punish criminals, consecrate to God and worship Him (Gen. 8:20–9:17)

5 Purpose of God—to test man under a new standard of conduct. He had failed to live right without laws and the threat of punishment; now he was forced to obey the right and reject the wrong (Gen. 9:1-7).

6 Means of God in accomplishing His purpose. Various laws were given and government was established by God, with man now being responsible to rule for the good of all.

7 Failure—4fold (Gen. 9:18–11:9):
(1) Failure of Noah (Gen. 9:20-24)
(2) Failure of Ham (Gen. 9:22-27)
(3) Failure of the daughters of men at the second eruption of fallen angels in their efforts to do away with pure Adamite stock through whom the seed of the woman was to come (Gen. 9:1-6; 11:1-9; 6:1-4, notes)
(4) Failure of men in general. Instead of separating and scattering abroad on the earth according to distinct types and branches as they began to be born,

gratification, and hero-worship became prevalent in this age. See notes on Nimrod and his rebellion (note, Gen. 10:8; pt. 7, ***Mystery Babylon***, p. 536 of N.T.)

8 Judgment for sin. During this dispensation God confused the language of men to scatter them over all the face of the earth before it was divided (Gen. 11:1-9). About 340 years after the flood He divided the earth into continents and islands as it is today, to separate the different peoples more permanently (Gen. 10:25; 1 Chr. 1:19). This explains how the American Indians and other peoples came to be in different parts of the earth. God allotted the various nations their inheritance and determined the bounds of their habitation (Dt. 32:8; Acts 17:26).

9 God's provision of redemption. It was faith in the coming Redeemer and the gospel, and sacrifices typifying these truths (Gen. 8:20; 12:8; Gal. 3:8; Heb. 4:2).

IV Dispensation of Promise (Gen. 12:1–Ex. 12:37)

Present or Postdiluvian Age (Gen. 8:15–Rev. 19:10)

1 Name. So-called because of the promises and covenants made with Abraham and his seed. In this period God began to predict and emphasize the coming of the seed of the woman to be through a particular branch of the race. There had been a few predictions before, as in Gen. 3:15; 4:25; 9:24-27, but now Abraham's seed was designated as the special line through whom Christ should come. In this age many promises and predictions were made to this end (Gen. 12:1-3; 17:7-8, 19; 18:18; 21:12-13; 22:17-18; 26:3-4; 28:3-4, 13-15; 35:11-12; 49:10).

2 Length—from Abraham's call at 75 years of age to the exodus from Egypt—430 years (Ex. 12:40; Gal. 3:14-17). See note, Gen. 15:13. See ***Sojourners***, p.97.

3 Favorable beginning. God now began to deal with a special branch of the race (Abraham's seed) in the fulfillment of His plan. Not only did He promise that the Messiah should come through them, but that the promised land would be given to them eternally, as a base for world missionary and governmental operations (Gen. 12:1-3, 7; 13:14-18; 15:18-21; 17:7-19), and that the revelation of God should come through them (Gen. 12:1-3; 15:13-21; 17:1-21; Rom. 3:1-2; 4:1-25; 9:4-5; Gal. 3:8; Heb. 11:8-19)

4 Test. For Abraham and his seed the test was to have faith in God, obey Him, remain separated from all other nations, and evangelize the world (Gen. 12:1-3; 15:4-6; 17:1-21; 26:3-4; 28:13-15).

5 Purpose of God—to choose one man through whom Messiah should come, to use him and his seed as His representatives in the earth, and to give them Canaan as a base of operation concerning His program among men in the gospel and in government eternally. The second eruption of the sons of God among men had already begun and giants were being born. They were beginning to possess the very land God had in mind for His own headquarters on earth (Gen. 12:6). It being His plan to use the sword of Israel to destroy these giants so as to preserve a pure line for Messiah to come through, God allowed Abraham's offspring to become a great and mighty nation down in Egypt. It was His further purpose to show the heathen, through Abraham, the difference between serving Him and other gods, and to make Israel an example to all men physically, mentally, morally, spiritually, and financially, as a nation enjoying the blessings of the true God, so that others should be won to Him by such benefits. Never was the purpose of God expressed more fully and clearly to any people; and never before did a nation have in their power such means of blessing all nations and bringing about universal peace, prosperity, and eternal salvation, as Israel (Gen. 12:1-3; 15:4-6; 17:1-21; 26:3-4; 28:13-15; Gal. 3:8-14; Dt. 7:6-9).

6 Means of God in accomplishing His purpose. The call of God, the covenants and promises, and

Rom. 3:1-2; 9:4-5).

7 Failure—5fold (Gen. 12:1–Ex. 12:40):

(1) Failure of Abraham (Gen. 11:31–12:6; 12:10-20; 16:1-16; 17:18; 20:1-18)
(2) Failure of Isaac (Gen. 26:6-35; 27: 1-4)
(3) Failure of Jacob (Gen. 25:27-34; 27:1-33; 31:1-42; 33:14; 37:3) 30)
(4) Failure of the sons of Jacob (Gen. 37:4-6; 38:1-
(5) Failure of Israel after the death of Jacob and sons (Ex. 2:11-14; 5:21)

8 Judgment for sin (Ex. 1:7–6:30). The judgment upon Israel was bondage in Egypt—the beginning of oppression by Gentiles to be carried on eventually by 8 world kingdoms. See ***8 Mountain Kingdoms and Israel***, p. 539 of N.T. and ***The Times of the Gentiles***, p. 1474. The judgment upon Egypt was the 10 plagues. See ***54 Acts of God in the 10 Plagues***, p. 173.

9 God's provision of redemption. Israel had the gospel (Gal. 3:8; Heb. 4:2) and the typical program of sacrifices which, in shadow, taught them of redemption through the Messiah (Ex. 12; 25:1–40:38; Lev. 1:1–10:20; 23:1-44).

V Dispensation of Law (Ex. 12:38–Mt. 2:23)

Present or Postdiluvian Age (Gen. 8:15–Rev. 19:10)

1 Name. So-called because of the law given to Moses, which became part of the rule of faith and practice during the period between Moses and Christ. Men of this dispensation had the gospel also (Gal. 3:8; Heb. 4:2).

2 Length—from the exodus from Egypt to the preaching of the kingdom of heaven by John the Baptist, or from Moses to Christ—1,718 years or more (Mt. 11:12-13; Lk. 16:16) as follows:

(1) From the exodus to the entrance into Canaan, 41 years:

A Over a year at Sinai (Num. 10:11-12)
B 40 years of wandering in wilderness (Num. 14:33-34; 32:13; Dt. 2:7; 8:2-4; 29:5; Josh. 5:6; Acts 7:23-42; 13:18; Heb. 3:9, 17)

(2) From the entrance into Canaan to the reign of Saul, over 520 years:

		(Number of years)
A	Joshua in Canaan (Josh. 14:7; 24:29)	30
B	Elders who outlived Joshua (Judg. 2:7–3:7)	?
C	1st servitude (Judg. 3:7-8)	8
D	Othniel, 1st judge (Judg. 3:9-11)	40
E	2nd servitude (Judg. 3:12-14)	18
F	Ehud, 2nd judge (Judg. 3:15-20)	80
G	3rd servitude (Judg. 3:31)	?
H	Shamgar, 3rd judge (Judg. 3:31)	?
I	4th servitude (Judg. 4:1-3)	20
J	Deborah and Barah, 4th and 5th judges (Judg. 4:4–5:31)	40
K	5th servitude (Judg. 6:1-10)	7
L	Gideon, 6th judge (Judg. 6:11–8:32)	40
M	Abimelech, 7th judge (Judg. 8:33–9:57)	3
N	Tola, 8th judge (Judg. 10:1-2)	23
O	Jair, 9th judge (Judg. 10:3-5)	22
P	6th servitude (Judg. 10:6-18)	18
Q	Jephthah, 10th judge (Judg. 11:1–12:7)	6
R	Ibzan, 11th judge (Judg. 12:8-10)	7
S	Elon, 12th judge (Judg. 12:11-12)	10
T	Abdon, 13th judge (Judg. 12:13-15)	8
U	7th servitude (Judg. 13:1)	40
V	Samson, 14th judge (Judg. 13:2–16:31)	20
W	Civil war (Judg. 17:1–21:25)	?
X	Eli, 15th judge (1 Sam. 4:1, 15-18)	40
Y	Samuel, 16th judge (1 Sam. 4:15-18; 7:2-15; 8:1-5)	40
	Total	520

The 450 years "until Samuel the prophet" of Acts 13:19-21 began perhaps with the 1st servitude of point C, and continued through the time of Eli as the

in Scripture were evidently not taken into consideration in Acts 13:19-21; they are left unspecified in the above list. For this reason we say the period in point (2) was over 520 years, and the whole length of the dispensation of Law was 1,718 years or more.

(3) From Saul to the Babylonian captivity, over 513 years:

	Reign of:	(Number of years)
A	Saul (Acts 13:21)	40
B	David (2 Sam. 5:4)	40
C	Solomon (1 Ki. 11:42)	40
D	Rehoboam, after the kingdom was divided (1 Ki. 14:21)	17
	Rulers of Judah:	
E	Abijam (1 Ki. 15:1-2)	3
F	Asa (1 Ki. 15:9-10)	41
G	Jehoshaphat (1 Ki. 22:41-42)	25
H	Jehoram (2 Ki. 8:16-17)	8
I	Ahaziah (2 Ki. 8:25-26)	1
J	Athaliah (Queen, 2 Ki. 11:3)	6
K	Joash (2 Ki. 12:1)	40
L	Amaziah (2 Ki. 14:1-2)	29
M	Azariah or Uzziah (2 Ki. 15:1-2)	52
N	Jotham (2 Ki. 15:32-33)	16
O	Ahaz (2 Ki. 16:1-2)	16
P	Hezekiah—6 years before and 23 after the 10-tribe captivity (2 Ki. 18:1-2)	29
Q	Manasseh (2 Ki. 21:1)	55
R	Amon (2 Ki. 21:19)	2
S	Josiah (2 Ki. 22:1)	31
T	Jehoahaz, only 3 months (2 Ki. 23:31-33)	-
U	Jehoiakim (2 Ki. 23:36)	11
V	Jehoiachin, only 3 months (2 Ki. 24:6-16)	-
W	Zedekiah (2 Ki. 24:18)	11
	Total	513

The 480-year period ending with the 4th year of Solomon's reign (spoken of in 1 Ki. 6:1) began with the entrance of Israel into Canaan and excluded the 111 years of servitude and 3 years of confusion under Abimelech. It was the whole period of Israel's security as a nation free from servitude and civil strife, up to that time in Solomon's reign.

(4) From the beginning of the Babylonian captivity through the restoration to Nehemiah's day in the 20th year of Artaxerxes, 164 years:

		(Number of years)
A	Babylonian captivity (Jer. 25:11-12; 29:10)	70
	Reign of kings of Medo-Persia:	
B	Darius the Mede (Dan. 5:31; 8:3, 20; 9:1-2)	2
C	Cyrus the Persian (Ezra 1: 1-4; 3:8; Isa. 44:28 - 45:1)	9
D	Cambyses, son of Cyrus (Ezra 5:1–6:22)	7
E	Darius I of profane history (Ezra 5:1–6:22)	35
F	Xerxes, the 4th king of Dan. 11:1-3	21
G	Artaxerxes (Neh. 2)	20
	Total	164

(Reigning years of the Medo-Persian kings above are those given in the Encyclopedia Britannica)

(5) From the time of restoration from Babylon to the preaching of the kingdom by John the Baptist was 480 years which, added to totals of other periods above, make the 1,718 years or more in this dispensation. We arrive at the figure 480 years from a study of Dan. 9:24-26 which speaks of 7 weeks and 62 weeks (a total of 69 "sevens"), which would be 483 years to take place from the commandment to restore Jerusalem to the crucifixion. Since John announced the kingdom about 3 years before the crucifixion, we subtract those 3 years to find the approximate length of this dispensation. See ***The 70 Weeks***, p. 1480.

NOTE: Although the official length of the disduring which time Israel officially rejected Christ, the nation was abandoned (Mt. 23:39), judgment took place at the cross when the law was abolished (Col. 2:14-17), and Israel was destroyed as a nation in AD 70 and survivors were scattered among the nations (Lk. 21:20-24).

3 Favorable beginning. Not since the fall of man had any people experienced a more favorable beginning than Israel at the beginning of the dispensation of Law. They saw the power of God in signs and wonders in Egypt and the wilderness. He made personal appearances to them (Ex. 24:9-11; Josh. 5:13-15) and spoke with an audible voice (Dt. 5:22-24). There were visible manifestations of His presence day and night (Ex. 14:19-21). God took sickness from Israel (Ex. 15:26; 23:25; Ps. 105:37; 107:20); gave them the riches of Egypt (Ex. 12: 35; Ps. 105:37); gave them revelations and a complete code of laws; made covenants with them; and gave them the gospel (Gal. 3:8; Heb. 4:2).

4 Test—to obey the law of Moses in every detail (Ex. 19:8; 24:3, 7).

5 Purpose of God—to test Israel to see if they would obey Him; to begin a commonwealth of nations headed by Israel and governed by men of His own choice; to establish a visible system of worship that would picture the coming redemptive truths in every detail; to bring about the complete destruction of the giant races by the sword of Israel so as to bring the Messiah into the world through pure Adamite stock (as predicted in Gen. 3:15); to give Israel His complete revelation for the whole human race which, according to His promise to Abraham, Isaac, and Jacob, would make them a blessing to all nations.

The entire O.T. was written in this dispensation. God's purpose in giving the law was that the whole world might become guilty before Him and every mouth be stopped (Rom. 3:19-20; 4:15; 5:13; 7:5-14; Gal. 4:21-31; 5:1). The law was a shadow of good things to come and was added because of transgression until the seed should come (Mt. 11:11-13; Lk. 16:16-17; Gal. 3:12-25; Col. 2:14-17; Heb. 8:5; 9:1-10; 10:1). See ***85 Old and New Covenant Contrasts***, p. 351 of N.T. for proof the law is now abolished. See ***Law*** in Index.

6 Means of God in accomplishing His purpose. The giving of the law, the completion of the organization of Israel to destroy the giant races, the settling of Israel in the promised land to use them there as an outstanding nation showing forth the benefits of serving the true God—these were the means of God to accomplish His purpose.

7 Failure—7fold:

(1) Failure in the wilderness. See murmurings, sins, and rebellions under ***Israel***, in Index.
(2) Failure under Joshua (Josh. 7-9).
(3) Failure under judges (Judg. 1-2). See Length, point 2 above.
(4) Failure under kings. Nearly every king of Israel and Judah failed after the division of the kingdom, and the people went into such apostasy that the nation was brought into captivities (2 Ki. 17; 25). See note, 1 Ki. 11:6.
(5) Failure in captivity (Ez. 2:3–3:9; Jer. 1:1–22:30).
(6) Failure in restoration from captivity (Ezra 10; Neh. 13; Hag. 1; Mal. 1:1–4:6).
(7) Failure in rejecting their own Messiah and the gospel (Mt. 5:20; 6:1-18; 11:20-27; 12:22-30; 15:1-20; 16:1-12; 23; 26:57–27:66; Jn. 5; Acts 2:11-38; 3:1-5; 6:8–8:3; 9:1-9; 12:1-19; 13:41-52; 22:1–28:24).

8 Judgment for Sin—2fold:

(1) Judgment of the sins of Israel and of the whole world in the cross of Christ (Jn. 12:27-33; 19:16-30; Acts 2:36; Phil. 2:5-11; Col. 2:14-17; 1 Pet. 2:24).

(2) Judgment on Israel as a nation. The kingdom of God was taken from them (Mt. 21:33-46), the nation was rejected to be desolate until the 2nd advent of Christ (Mt. 23:37-39), and it was completely destroyed in AD 70, with survivors being scattered among the other nations (Lk. 21:20-24; God provided the true source of redemption (1 Cor. 1:18-24; Col. 1:12-20; 2:14-17; 1 Pet. 2:24). Up to this time men offered sacrifices of animals as a picture of the true sacrifice at Calvary (Heb. 8-10). God sent His Son to take the place of all men in death, so that they might be fully redeemed, reconciled, and restored to the original dominion (Ps. 8; Gal. 3:13; Eph. 2:11-18; Heb. 2:9-18; 1 Pet. 1:18-23).

VI Dispensation of Grace (Mt. 3:1–Rev. 19:10)

Present or Postdiluvian Age (Gen. 8:15–Rev. 19:10)

1 Name. So-called because of the fullness of grace brought by Jesus Christ (Jn. 1:16-17). Men had grace in all previous ages, but not in fullness. The same was true of laws. Men had laws in all periods before Moses, but the fullness of law came by him. See ***The Truth About Grace***, p. 397 of N.T. and ***Grace*** in Index.

2 Length—from the preaching of the kingdom of heaven by John (Mt. 11:11; Lk. 16:16) to the 2nd advent of Jesus Christ. Considering that we reckon our time in AD from the birth of Christ, and that He was about 30 years of age (in AD 30) when John the Baptist announced the kingdom and when Law ended and Grace began (Lk. 1:26; 3:23), then we know that we have already come 1,930 years in this dispensation by 1960. How many more years Grace will continue is not known because we do not know when the 2nd advent (which is to terminate this dispensation) will take place. Students of prophecy believe it will be soon. Grace cannot end until 10 kingdoms are formed inside the old Roman Empire territory (Dan. 7:7-8, 19-24), until the Antichrist has been here 7 years after the rapture of the church (Dan. 9:27; 2 Th. 2:7-8), and until all the events of Rev. 4:1–19:10 have been fulfilled in these last 7 years (Rev. 4:1, note). Then, and then only, can Christ come (Rev. 19:11-21), and the Millennium begin (Rev. 20:1-10).

A review of the 7 Dispensations of Man up to this point will show that we have come 6,161 years or more since Adam to AD 1960 as follows:

	(Years)
(1) Innocence	?
(2) Conscience	1,656
(3) Human Government	427
(4) Promise	430
(5) Law	1,718
(6) Grace	1,930
Total	6,161

This disproves the theory that there are to be only 7,000 years in the 7 dispensations of man—4,000 from Adam to Christ, 2,000 from Christ to the Millennium, and 1,000 for the Millennium. Having already had 6,161 years or more since Adam to 1960 puts us at least 161 years ahead into the 7th period of 1,000 years, which is contrary to the theory.

3 Favorable beginning. Satan was defeated on the cross and made powerless to overcome any believer who would put on the whole armor of God (Eph. 6:10-18) and resist him (Eph. 4:27; Jas. 4:7; 1 Pet. 5:7-9). In this matter no difference was made between Jew or Gentile, male or female (Acts 2:16-21; 1 Cor. 12:13; Gal. 3:28; Col. 3:11). Furthermore, the dispensation of Grace began with ministries of power—that of Christ, John the Baptist, the apostles, and other men endued to perform miracles, as recorded in the Gospels and Acts. It began with complete grace (Jn. 1:16-17), promises of the fullness of the Spirit (Jn. 7: 37-39), and a full commission to represent God and do the works of Christ (Mk. 16:15-20; Jn. 14:12). There is now no limitation to the believer regarding what he wants from God according to the promises. Everyone is privileged to receive according to his faith (Mt. 8:13; 9:29; 17:20; 21:21-22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; Heb. 11:6; 1 Jn. 3:21-22; 5:13-14).

4 Test—obedience to the faith of the gospel in all Heb. 11:6; Jas. 1:5-8).

5 Purpose of God. In this dispensation the purpose has been to save all who would believe, to call out a people for His name, and to build the church (Jn. 3:16; Acts 15:13-18; 1 Cor. 1: 18-24; 12:12-31; Eph. 2:14-22; 4:7-16; 5:25-32; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

6 Means of God in accomplishing His purpose. Preaching the gospel is His means to call out a people for the church (Mt. 28:19-20; Mk. 16:15-20; Rom. 1:16; 1 Cor. 1:18-24; 2 Cor. 4:4). For this work He uses called and gifted men (Rom. 12; 1 Cor. 12; Eph. 4:7-11). He also uses angels (Heb. 1:14) and ordinary saved men to propagate the gospel as directed by the Holy Spirit (Jn. 14:16-17, 26; 15:26; 16:7-15; Acts 1:4-8; 2:38-39; 5:32).

7 Failure—3fold:

(1) The failure of Israel is seen in their rejection of John, Jesus, and the apostles; in the crucifixion of their Messiah; and in war on the early church. The gospel first went to Israel (Mt. 10:5-6) but they would not obey, so it was taken from them and given to Gentiles (Mt. 21:33-46).

(2) The early church began to fail God in the very beginning (Acts 5-6; 15). All the epistles reveal divisions, strifes, heresies, unclean living, false leaders, and other evidences of backsliding and fallacy (1 Cor. 1; 3; 5; 11; Gal. 3; 5; Eph. 4; Col. 3; 2 Pet. 2; Jude 3; Rev. 2-3).

(3) The post-apostolic church, as history reveals, continued in failure—not evangelizing the world, living clean, preaching the full truth, or being one as Christ had prayed (Jn. 17:21-23). The church entered the dark ages when popes and bishops lorded it over civil rulers and murdered millions who would not conform to organized religion. A reformation finally took place and Christianity has now been revived in part as in the N.T., but the church as a whole is still slow to recognize its full rights and privileges in the gospel.

8 Judgment for sin. For their rejection of John (Mt. 3:7; 21:23-27), Jesus (Mt. 11:11-27; 12:1-50; 23:1-39), and the early disciples (Acts 4:1-31; 6:8–7:59; 8:1-4; 9:1-8; 12:1-5; 16:19-38; 17:1–8:18; 22:1–28:31), Israel was destroyed as a nation in AD 70 and scattered among the other nations (Mt. 24:1-3; Lk. 21:20-24). They will not be restored until the 2nd advent of Christ (Rom. 11:25-29). This dispensation will end with great apostasy (Mt. 24:4-41; 1 Tim. 4:1-18; 2 Tim. 3:1-13; 4:1-4; 2 Th. 2:1-12; 2 Pet. 2; Jude 3-18). The question in Lk. 18:8 is, "when the Son of man cometh, shall He find faith on the earth?" Judgment will include the greatest tribulation ever known on earth (Mt. 24:15-24; Rev. 6:1–19:10; Dan. 12:1). Because men will not receive the truth, God will send strong delusions to damn such rebels (2 Th. 2:8-12; Rev. 13:1-18; 16:13-16; 19:20).

9 God's provision of redemption. The provision for this period and every other one, in fact, is the death of Christ on the cross (1 Cor. 1:18- 24; Col. 1:12-20; 2:14-17; 1 Pet. 2:24). Men in previous dispensations had to look forward to it by faith, in order to receive the benefits of the cross. Men now have to look back to it in faith to receive its benefits (Rom. 3:24-25; 5:1; Eph. 2:8-9; Heb. 11). God sent His Son to take the place of all men in death, so that all who would believe might be fully redeemed, reconciled, and restored to original dominion (Ps. 8; Gal. 3:13; Eph. 2:11-18; Heb. 2:9-18; 1 Pet. 1:18-23).

VII Dispensation of Divine Government or Millennium (Rev. 19:11–20:15)

The Age to Come (Mt. 12:32; Eph. 1:21)

1 Name. So-called because Divine Government will take over all human governments. The first 1,000 years of theocracy or God's rule on earth is also called the Millennium, meaning 1,000 years (Rev. 20:1-10). See 12 names of the Millennium, under point 2, p. 540 of N.T.

2 Length—from the 2nd advent of Christ, the

19:11–20:3) to the loosing of Satan, the 2nd resurrection, the great white throne judgment, the renovation of the heaven and earth, and the beginning of the new heavens and new earth—1,000 years (Rev. 20:1-15; 21:1; 2 Pet. 3:10-13).

3 Favorable beginning. For the first time since Adam submitted to Lucifer, his fallen angels, and demons, man will be free from them and have perfect earth conditions in every respect as before the fall, except that he will still be subject to death for one thing—committing any sin that carries the death penalty. Natural and depraved instincts, tendencies, and lusts will yet be a part of man's nature, but his opportunities for overcoming them will be greater because there will be no satanic power or influence, no sickness, disease, pain, or other bodily disorder. Christ and resurrected saints will be reigning over the coming generations from the beginning of the Millennium and forever. See 50 Points About the Millennium, p. 540 of N.T.; 16 proofs ***When Will the Kingdom Be Set Up?***, p. 1476; and ***Millennium*** in Index.

4 Test—to obey Christ, resurrected saints, civil and religious laws of the kingdom, and conform to the will of God (Ps. 2; Isa. 2:2-4; Zech. 14:11-21; Rev. 5:10; 11:15; 20:1-10).

5 Purpose of God. To put down rebellion on earth; fulfill the everlasting covenants of the past; vindicate and avenge Christ and the saints; exalt resurrected saints of all ages to a kingly and priestly position; judge the nations in righteousness and restore the earth to its rightful owners; restore Israel as the head of all nations; and to put all enemies under the feet of Christ so as to bring back the perfect conditions that existed before the fall of Lucifer and Adam—this is the purpose of God in the dispensation of Divine Government or the Millennium. See 10fold Purpose of God in the Millennial Reign of Jesus Christ, column 3, point 49, p. 540 of N.T.

6 Means of God in accomplishing His purpose. He will send Jesus Christ, faithful angels, and resurrected saints from heaven to put down rebellion on earth; He will complete His testing period for man; and remove the curse (Mt. 24:29-31; 25:31-46; 1 Cor. 15:24-28; 2 Th. 1:7-10; Rev. 19:11–20:10; 22:3).

7 Failure. As in all 6 previous dispensations, there will be some who will not choose God and righteousness. At the end of the Millennium multitudes will follow the devil who will be loosed from the bottomless pit in order to give men a final opportunity to rebel openly and try to overthrow God's government (Rev. 20:7-10).

8 Judgment for sin. Fire will come down from heaven and devour the earth rebels who have lived through the 1,000 years (or a part of it, if they are born within the period) and who choose Satan rather than God (Rev. 20:7-10). Thus, God will bring to an end the rebellion in His universal kingdom which began with Lucifer, unfaithful angels, demons, and pre-Adamites in the antechaotic age, and which broke out anew with Adam in the antediluvian age. All human rebels will be resurrected to face judgment and be confined to eternal hell with all other rebels (Isa. 66:22-24; Mt. 25:41, 46; Rev. 14:9-11; 19:20; 20:10; 21:15; 22:8), and righteous angels and men will serve God and help Him administer the affairs of the universes forever. See Gen. 8:22; 9:12, 16; Dan. 2:44-45; 7:13-14, 18, 27; Rev. 1:5; 5:10; 22:4-5.

9 God's provision of redemption. His provision of salvation through Christ is eternal for those who accept and conform to it during their probation on earth. The resurrected saints who are to reign as kings and priests with Christ for 1,000 years will have been saved from all sin and possibility of rebellion by this time. The natural people who remain true to God in the last rebellion on earth will be saved to enter the eternal kingdom—to multiply and replenish the earth eternally, as God originally planned when man was created. See Gen. 1:26-28; 8:22; 9:12, 16; 17:1-8; 2 Sam. 7; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Ez. 43:7; Lk. 1:32-33; Rev. 11:15; 22:4-5. The full benefits of redemption will then be realized and

The earth by this time will have gone through 3 perfect states and 2 sinful careers, as follows:

(1) Original perfection (Gen. 1:1; Ps. 19)
(2) 1st sinful career and judgment—of Lucifer and pre-Adamites (Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:6)
(3) 2nd perfect state (Gen. 1:3–2:25)
(4) 2nd sinful career and judgment—of Adamites (Gen. 3:1–Rev. 20:15)
(5) 3rd perfect state—when renovated by fire (2 Pet. 3:10-13; Rev. 20:7–22:5; Isa. 65:17; 66:22-24)

□. *Dispensation of Faithful Angels and the Redeemed (Rev. 21-22)*

The Age of the Ages (Eph. 2:7; 3:11)

1 Name. So-called because faithful angels and resurrected saints will help God administer the affairs of the universes from the earth which will be the eternal headquarters of His government. This dispensation is what we know as the New Heaven and New Earth. It could also be called the Eternal Future, the Eternal Perfect State, or the Eternal Sinless Career of the Earth, for it is to be an age of eternal ages, like an endless chain with endless links (Isa. 65:17; 66:22-24; 2 Pet. 3:10-13; Rev. 21:1–22:5).

2 Length—eternity; world without end. It will be the time of perpetual generations, endless perfection, and eternal life. See ***65 Other Eternal Things***, p. 1033.

3 Favorable beginning. Not only in the beginning but continuing throughout eternity, there will be perfect conditions and people (Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21:1–22:5).

4 Test. There will be no further need of moral or probationary tests to see if angels or men will prove true and worthy of eternal trust. All in the eternal ruling class—the elect and faithful among angels and men—will have been purged of all possibility of falling. They will be obedient to God, and will be absolutely and eternally trusted by God to help administer the affairs of the vast creations (Eph. 2:7; 3:11; Rev. 21-22). Perpetual generations to come, who will be ruled by resurrected saints and others, will be born sinless.

5 Purpose of God. To be all in all again, as before rebellion began with Lucifer and Adam (1 Cor. 15:24-28; Eph. 1:10), and to carry out His eternal plan of having creations and kingdoms which are willingly subject to Him and consecrated to the same end that He is consecrated to: the highest good of being for all—that is the purpose of God in the future eternal dispensation. See 10fold Purpose of God in the Millennial Reign of Jesus Christ, column 3, point 49, p. 540 of N.T. as this applies to the New Heaven and New Earth as well as to the Millenium.

6 Means of God in accomplishing His purpose. Throughout eternity He will continue to use Christ, faithful angels, and redeemed men who will have proved themselves trustworthy in ministering to the human race (Heb. 1:13; 2:9-18), and who will have come with Christ to take over the kingdoms of this world (Zech. 14:1-5; Mt. 13:38-51; 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

7 Failure. There will be no failure throughout eternity with elect angels, elect resurrected men, or elect natural men who will carry out their part of the program as in the eternal purpose of God as His plan was before Adam's fall. The fall did not do away with God's original plan; it only postponed it until the restitution of all things in the new earth (Acts 3:21; Rev. 21-22)

8 Judgment for sin. There will be no judgment for sin again, for all will be righteous and holy. In Rev. 22:3-5 we read, "there shall be no more curse . . . His servants shall serve Him: and they shall see His face . . . and they shall reign for ever and ever."

9 God's provision of redemption. This is the same as stated in point 9 of the 7th dispensation for man—Dispensation of Divine Government or Millennium. The redemption provided through Christ and the

Giants and Sons of God (6:4)

Proofs Giants Were Sons of Angels

1 The fact that giants, or beings of abnormal size in body, have lived on earth is one of the most clearly stated truths in Scripture. The Heb. nephil means giant, bully, or tyrant (Gen. 6:4; Num. 13:33). That they were abnormal in bodily size is clear from the fact that men of Israel were as grasshoppers in size compared to them (Num. 13:33). The Heb. gibbor is also trans. giant, meaning powerful, giant, mighty, or strong man (Job 16:14). To say that these original words refer to degree of wickedness instead of size in body, is a mistake.

The Anakims were a people great and tall in body (Dt. 1:28; 2:10-11, 21; 9:2; Josh. 11:21-22; 14:12-14). Anak himself was of the giants; and if he and all Anakims were so big, we can be assured the other giants were also (Num. 13:22, 33). The land of Ammon was a land of giants, for giants dwelled there in old time (Dt. 2:19-20). The Emims were also great, many, and tall as the Anakims (Dt. 2:10-11). Zamzummims were called giants, a people great, many, and tall as the Anakims. They dwelled in the land of Ammon from of old (Dt. 2:19-21). Og, king of Bashan, is described as a giant whose iron bedstead was about 18 $^1/_2$ ft. long and 8 ft. 4 in. wide. This is not a measurement of wickedness, but of a material bed for a giant body measuring nearly 18 ft. tall (Dt. 3:11; Josh. 12:4; 13:12). Bashan is called the land of the giants (Dt. 3:13).

A valley of the giants is mentioned in Josh. 15:8; 18:16. This is the valley of Rephaim, the name of another branch of the giant races so often mentioned in Scripture (Gen. 14:5; 15:20; 2 Sam. 5:18, 22; 23:13; 1 Chr. 11:15; 14:9; Isa. 17:5). The Rephaims were well-known giants, but unfortunately, instead of retaining their proper name in Scripture the translators translated it dead (Job 26:5; Ps. 88:10; Pr. 2:18; 9:18; 21:16; Isa. 14:8; 26:19); and deceased (Isa. 26:14). The word should have been a proper name in all these places, as it is 10 times otherwise. See notes on these passages which prove giant bodies are referred to instead of great wickedness.

Rephaim is trans. giant (2 Sam. 21:16, 18, 20, 22; 1 Chr. 20:4, 6, 8) and giants (Dt. 2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 15:8; 18:16). The phrase remnant of the giants in Dt. 3:11; Josh. 12:4; 13:12 should be remnant of the Rephaims, for there were many nations of giants other than the Rephaims who filled the whole country trying to contest God's claim on the promised land. They are listed as Kenites, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, Jebusites, Hivites, Anakims, Emims, Horims, Avims, Zamzummims, Caphtorims, and Nephilims (Gen. 6:4; 14:5-6; 15:19-21; Ex. 3:8, 17; 23:23; Dt. 2:10-12, 20-23; 3:11-13; 7:1; 20:17; Josh. 12:4-8; 13:3; 15:8; 17:15; 18:16). Og was of the remnant of Rephaims, not the remnant of all other giant nations (Dt. 3:11; Josh. 12:4; 13:12).

All these giant nations came from a union of the sons of God (fallen angels) and daughters of men after the flood. Beings of great stature, some of them even had 6 fingers on each hand and 6 toes on each foot and carried spears weighing from 10 to 25 lbs. (2 Sam. 21:16-22; 1 Chr. 20:4-8). Goliath whom David slew wore a coat of armor weighing 196 lbs. and was about 13 ft. tall (1 Sam. 17:4-6). It is entirely possible that the pyramids of Egypt, the giant cities of Bashan and other huge monuments of construction will remain an unsolved mystery until they are accepted as the result of the labor and skill of fallen angels.

The revelation we have of giants in Scripture gives us a true picture of what Greek mythology tries in vain to give. Ours is an accurate account because it is divinely inspired. Mythology is the outgrowth of traditions, memories, and legends telling of the acts of the supernatural fathers and their giant offspring—

actual facts concerning these mighty beings. The fact that giants were partly of supernatural origin made it easy for men to regard them as gods.

2 The fact that the Rephaim have no resurrection (Isa. 26:14) proves the reality of giants and that they were not ordinary men. All ordinary men are to be resurrected (Jn. 5:28-29); therefore, giants must be a different class from pure Adamites. Isaiah makes it clear that the dead (Heb. Rephaim) are now in hell (Isa. 14:9). Solomon confirms this in Pr. 2:18; 9:18; 21:16 where the Heb. word for dead is Rephaim. See notes, Isa. 26:14, 19.

3 The fact that giants came only from a union of sons of God and daughters of men proves that their fathers were not ordinary men of Adamite stock. No such monstrosities have been nor can be produced from a union of any ordinary man and woman, regardless of how righteous the father is or how wicked the mother is. Many converted men who are sons of God in the sense of adoption and righteousness through Christ have been married to unconverted women, and no offspring the size of Bible giants has ever resulted from these unions. If, as some teach, giants were born of such unions both before and after the flood, then why do not such marriages produce that kind of offspring today? Why did this happen in every case then and in no case today?

4 God's law of reproduction from the beginning has been everything after his own kind. It was not possible then that giants could be produced by men and women of ordinary size (Gen. 1:11-12, 21, 24-25; 8:19). It took a supernatural element, the purpose and power of Satan and his angels, to make human offspring of such extra size. After giants came into being, they then produced others of like size instead of ordinary sized men (Num. 13:33; 2 Sam. 21:16, 18, 20, 22; 1 Chr. 20:4-8).

5 Not only is it unscriptural but unhistorical to teach that giants came from the union of ordinary men and women. The great question has been: Where did giants get their start? Gen. 6:4 makes it clear—from a union of the sons of God and daughters of men. If the sons of God were ordinary men in the same sense that the daughters of men were ordinary women, then we must conclude 4 things:

(1) That ungodly women have the power to produce such monsters if married to godly men
(2) That godly men have the power to produce giants when married to ungodly women
(3) That a mixture of godliness and wickedness produces giants
(4) That extreme wickedness on the part of either parent will produce giant offspring

All 4 conclusions are wrong however, as proved every day by the offspring of wicked and godly parents. Thus, the theory that giants came from the marriage of Seth's sons with Cain's daughters is disproved.

6 The sons of God could not have been the sons of Seth or other godly men for the following 7 reasons:

(1) There were no men godly enough to be saved during the Antediluvian Age except Abel (Gen. 4:4; Heb. 11:4), Enoch (Gen. 5:21-24; Heb. 11:5), and Noah (Gen. 6:8; 7:1; Heb. 11:7), as far as Scripture records are concerned. Shall we conclude that these 3 men were the sons of God who married the daughters of Cain and produced races of giants in the earth in those days before the flood (Gen. 6:4)? We have no record of any marriage or offspring of Abel before he was murdered. Regarding Enoch, are we to believe that Methuselah and his other children were the giants? Are we to believe that Noah's 3 sons—Shem, Ham, and Japheth—were giants? If so, where is our authority for this? Had this been true, there would have been nothing on earth after the flood but giants, for by Noah's children the whole earth was then replenished (Gen. 10). That would cause another unsolved mystery—how giants became ordinary sized men again.

(2) The time of the marriages of the sons of God disproves the theory that they were the sons of Seth. during the first 325 years, for he had only one son of marriageable age up to that time (Gen. 5:1-8) and he (Enos) was not godly. See note, Gen. 4:26. To say there were no such marriages before Enos contradicts Gen. 6:1-2 which shows that sons of God married daughters of men when they began to be born. Shall we conclude that daughters were not born in the first 325 years? If so, where did Cain, Seth and others get their wives?

Furthermore, such marriages between godly sons and ungodly daughters could not have been during the last 600 years before the flood, because Noah was the only son of God by righteousness during this time (Gen. 6:8-9; 7:1; 2 Pet. 2:4-5). His sons were preserved in the ark because of being pure Adamite stock, not because of personal righteousness. The above facts then limit these marriages to the 731 years between the first 325 years and the last 600 of the Antediluvian Age, whereas sons of God actually married daughters of men throughout the entire 1,656 years of that age. Gen. 6:1-2 makes it clear that this happened "when men began to multiply on the face of the earth."

(3) Gen. 6:4 teaches that there were giants on the earth in those days (before the flood), and also after that (after those days which were before the flood) as a result of the sons of God marrying the daughters of men. If, as is taught, the sons of God were the sons of Seth, we can account for them after that (after the flood), for the line of Seth was continued through Noah. But with the daughters of Cain (supposed to be the daughters of men) the story is different. Cain's line perished in the flood, which means there were no daughters of Cain after the flood for sons of God to marry.

(4) The Bible gives us no reason to believe that the statement "the sons of God saw the daughters of men that they were fair" should be limited to Cain's daughters. Other families had daughters too, thousands of families which made up the many branches of the race both before and after the flood. These were daughters of men too. In the 1,656 years before the flood (which is the period in which Seth and Cain lived), there must have been from 150 million to 500 million people. It is unbelievable that so many as half of these were godly and half ungodly; and we know that they were not limited to two lines—the line of Seth and the line of Cain. Regarding Seth's daughters we have reason to believe that they were as fair as the daughters of Cain—beautiful enough to attract men as husbands for themselves. The line of Seth alone survived the flood, so we know this is true. Gen. 6:1-2 therefore, cannot be said to refer only to the daughters of Cain; and the term daughters of men cannot be limited to mean only the daughters of Cain.

(5) The very expressions sons of God and daughters of men indicate two different kinds—one the product of God, the other the product of man. Seth was not God, so why call the sons of God the sons of Seth?

(6) It is a matter of record that Seth's children were as ungodly as Cain's. The firstborn of Seth even started idolatry, as proved in note, Gen. 4:26.

(7) With the exception of Noah and his family all flesh had corrupted his way upon the earth before the flood (Gen. 6:12), which means the entire race (besides Noah's family) had become a mixture of fallen angels and men, or giants. Only Noah and his family had preserved their pedigree pure from Adam; this is really why they were saved in the ark. They were the only ones capable of giving the race a new, clean start after the flood. It is said of Noah that he was a just man and perfect in his generations (Gen. 6:9). The Heb. for perfect is tamiym, which means without blemish. It is the technical word for bodily perfection, not moral perfection. Hence, it is used of the sacrificial animals of the O.T. which had to be of pure stock and without blemish (Ex. 12:5; 29:1; Lev. 1:3; 3:1-6; 4:3, 23-32; 5:15-18; 6:6; 9:2-3; Ez. 43:22-25; 45:18-23); without spot (Num. 19:2; 28:3-11; 29:17, 26); and undefiled and his sons were the only pure Adamites left, and for such purity they (regardless of the son's position in personal holiness) were all preserved in the ark.

Proofs the Sons of God Were Angels

Since it cannot possibly be that the sons of God of Gen. 6 were the sons of Seth or godly men marrying ungodly women, then it must be that they were fallen angels. That this is true is clear from many scriptures, as follows:

1 The expression sons of God is found only 5 times in the O.T. and every time it is used of angels (Gen. 6:1-4; Job 1:6; 2:1; 38:7). It is indisputable that the passages in Job refer to angels. Dan. 3:25, 28 calls an angel the son of God. Is it not possible then, that the sons of God of Gen. 6 could be angels?

2 Some translations (the Sept., Moffatt, and others) read, angels of God in Gen. 6:1-4, which is the only idea that will harmonize with the passage itself, as well as many other passages.

3 Josephus says, "many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength . . . these men did what resembled the acts of those whom the Grecians call giants" (*Antiquities*, Book I, ch. 3:1). Again he says, "There were till then left the race of giants, who had bodies so large, and countenances so entirely different from other men, that they were surprising to the sight, and terrible to the hearing. The bones of these men are still shown to this very day" (*Antiquities*, Book V, ch. 2:3).

4 The Ante-Nicene Fathers also refer to angels as falling "into impure love of virgins, and were subjugated by the flesh. Of these lovers of virgins, therefore, were begotten those who are called giants" (vol. 2, p. 142; vol. 8, p. 85, 273). Justyn Martyr (AD 110-165) says, "But the angels transgressed . . . were captivated by love of women, and begat children" (vol. 2, p. 190). Methodius (AD 260-312) says, "the devil was insolent . . . as also those (angels) who were enamoured of fleshly charms, and had illicit intercourse with the daughters of men" (vol. 6, p. 370).

5 Both testaments of the Bible teach that some angels committed sex sins and lived contrary to nature. Gen. 6:1-4 gives the history of such sinning. In 2 Pet. 2:4-5 we have the statement that angels did sin before the flood and for their sin were cast down to hell to be reserved until judgment. This passage does not reveal that the sin was fornication, but Jude 6-7 does, saying, "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner (as did the angels), giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." If Sodom, Gomorrha and other cities lived contrary to nature and committed fornication, as the angels did, then it is clear that the sin of angels was that of fornication. According to Gen. 6 this sex sin was committed with "daughters of men." See notes on 2 Pet. 2:4; Jude 6-7.

6 The one scripture used to teach that angels are sexless (Mt. 22:30) does not say that they are. It states that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The purpose of this verse is to show that men and women who have part in the resurrection do not marry, nor do they need to, in order to keep their kind in existence. In the resurrected state they live forever, but not as sexless beings. The Bible teaches that every person will continue bodily as he was born, in all eternity. Paul said that everyone will have his own body in the resurrection (1 Cor. 15:35-38). If one is a male he will continue as such with all his bodily parts. If one is a female in this life she will be resurrected as such even though her body is changed from mortality to immortality (1 Cor. 15:35-

men and women. Christ remained a man after His resurrection and so will all other males.

Throughout Scripture angels are spoken of as men. No female angels are on record. It is logical to say then, that the female was created specifically for the human race in order that it could be kept in existence; and that all angels were created males, inasmuch as their kind is kept in existence without the reproduction process. Angels were created innumerable to start with (Heb. 12:22), whereas the human multitudes began with one pair, Adam and Eve, who were commanded to reproduce and thereby make the multitudes. That angels have tangible spirit bodies with bodily parts, appear as men, and have performed acts equal to and surpassing those of the human male is clear from many passages. See note n, Heb. 13:2.

The fact that some angels "kept not their first estate, but left their own habitation" (Jude 6) to commit sin makes it understandable how a sex sin could be accomplished by them. The Gr. for habitation is oiketerion. It is used only twice in Scripture: of the bodies of men being changed to spiritual bodies (2 Cor. 5:2); and the angels having a bodily change, or at least a lowering of themselves in some way (Jude 6-7). This in the N.T. helps explain the history of the O.T. concerning the angels living contrary to their nature and producing giants "when the sons of God (angels) came in unto (had relationship with) the daughters of men" as Gen. 6:4 says and other passages confirm. See notes on 2 Pet. 2:4; Jude 6-7 and ***Angels*** in the Index.

7 There are 2 classes of fallen angels—those loose with Satan who will be cast down to earth during the future tribulation (Rev. 12:7-12), and those who are now bound in hell for committing what the Bible calls fornication (2 Pet. 2:4; Jude 6-7). Had the ones in hell not committed the additional sin of fornication, they would still be loose with the others to help Satan in the future. Their present confinement proves they committed a sin besides that of original rebellion with Satan. That it was sex sin is clear from 2 Pet. 2:4 and Jude 6-7, which fact identifies this class of fallen angels as the sons of God of Gen. 6:1-4.

8 In 1 Pet. 3:19-20 we see that Christ "went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." Who are these spirits in prison, if not the confined angels who once lived contrary to their nature—in sin with the daughters of men (Gen. 6:1-4)? We read "Who maketh his angels spirits" (Ps. 104:4; Heb. 1:13-14). If angels are spirits, we can then conclude that the imprisoned ones Christ preached to were angels and the sons of God referred to in Gen. 6, especially since they "were disobedient . . . in the days of Noah, while the ark was a preparing." The very purpose of Noah's flood was to destroy the giant offspring of these angels known as the sons of God who "came in unto the daughters of men." See ***10 Proofs Spirits Are Angels***, p. 472 of N.T.

The Purpose of Satan in Producing Giants

It was the purpose of Satan and his fallen angels to corrupt the human race and thereby do away with pure Adamite stock through whom the seed of the woman should come. This would avert their own doom and make it possible for Satan and his kingdom to keep control of the planet earth indefinitely. It was said to Adam and Eve that the seed of the woman should defeat Satan and restore man's dominion (Gen. 3:15). The only way then for Satan to avoid this predicted defeat was to corrupt the pure Adamite line so that the coming of the seed of the woman into the world would be made impossible. This he tried to accomplish by sending some of his fallen angels to marry the daughters of men as in Gen. 6:1-4, and producing the giant nations through them.

There are two such eruptions of fallen angels those days (before the flood), and also after that (after the flood), when the sons of God (fallen angels) came in unto the daughters of men (any daughters of men—Cain, Seth and others), and they bare children to them (to the angels).

Satan almost succeeded in his plan during the first eruption, for all flesh had corrupted his way upon the earth; of all the multitudes Noah and his sons were the only pure Adamites left to be preserved by the ark (Gen. 6:8-13; 1 Pet. 3:19-20). The main object of the flood was to do away with all this satanic corruption, destroy the giants, and preserve the pure Adamite stock so as to make good the guarantee of the coming of the seed of the woman, as in the plan of God.

Being defeated before the flood did not stop Satan from making a further attempt to prevent the coming of the Redeemer who should be his final downfall. It was now to his advantage that God had promised never to send another universal flood upon the earth. Satan therefore reasoned that he should make a second attempt to do away with Adamite stock. If he came within "eight souls" of doing it before the flood his opportunities were now even greater, with the promise that there would be no such flood. This is the reason for the second group of his fallen angels being sent to marry the daughters of men. Once again the unions produced giants, and races of them occupied the land of promise, where the seed should be born, in advance of Abraham. Limited by His promise of no flood, God was then faced with the problem of destroying the giant races another way. This explains why He commanded Israel to kill them everyone, even to the last man, woman and child. This again explains why He destroyed all the men, women and children besides Noah and his family, at the time of the flood. It also answers the skeptics' question regarding why the children were taken away with the adults in the flood. God had to do away with this corruption entirely in order to fulfill His eternal plan and give the world its promised Redeemer. The Redeemer has come now, and so Satan is reserving his forces for a last stand at the 2nd coming of Christ.

Thus it is clear from Scripture that there were giants in the earth both before and after the flood and that they came from a union of fallen angels and the daughters of men.

44 Appearances of God (17:22)

1 His forming man and animals out of the dust and Eve out of Adam's rib indicates the visible presence of God in the days of re-creation (Gen. 2:7, 19-25). According to Gen. 2:21 the Lord God "took one of his ribs, and closed up the flesh instead thereof," which would surely require His presence with Adam at that time.

2 Adam and Eve saw God in visible form after they had sinned, and hid themselves from Him "amongst the trees of the garden" because "they heard the voice of the Lord God walking in the garden" (Gen. 3:8-19). They could not hide behind a tree from God in His invisible presence which is everywhere.

3 Cain saw God in visible form, for he could not have been driven out of the invisible presence which is with everyone everywhere (Gen. 4:6, 9, 16).

4 It is clear from Gen. 11:5 that God appeared on earth at the time of the tower of Babel, for it says, "the Lord came down to see the city and the tower."

5 Abraham was blessed with several appearances of God. The first recorded appearance is in Gen. 12:7 which says, "the Lord appeared unto Abram."

6 In Gen. 17:1-22 "the Lord appeared to Abram . . . and God went up from Abraham."

7 In Gen. 18:1 "the Lord appeared unto him in the plains of Mamre." V 2 says Abraham "lift up his eyes and looked, and, lo, three men stood by him." These proved to be the Lord and two angels (Gen. ments in ch. 18 to prove a visible appearance: "Let a little water be fetched . . . and wash your feet" (v 4); "he took butter, and milk, and the calf which he had dressed, and set it before them . . . and they did eat" (v 8); "the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way" (v 16); "the Lord said, Because the cry of Sodom and Gomorrah is great . . . I will go down now, and see" (v 20-21); "Abraham stood yet before the Lord. And Abraham drew near, and said" (v 22-23); "And the Lord went His way . . . and Abraham returned unto his place" (v 33)

8 God appeared to Isaac and confirmed the Abrahamic covenant with him, as is clear from Gen. 26:2-4. V 2 states, "the Lord appeared unto him."

9 He appeared again to Isaac, reminding him of the covenant (Gen. 26:24).

10 He appeared to Jacob and confirmed the Abrahamic covenant with him (Gen. 28:12-15 with 35:1).

11 God wrestled with Jacob bodily in Gen. 32:24-32. That this was a bodily appearance of God is proved in v 30: "I have seen God face to face, and my life is preserved."

12 Jacob experienced another visible visitation of God as recorded in Gen. 35:9-15. V 9 states, "And God appeared unto Jacob again."

13 The Lord appeared to Moses "in a flame of fire out of the midst of a bush" (Ex. 3:1-4; Acts 7:30-34). This is one of many instances in the Bible where "the angel of the Lord" is used for God Himself. Whereas Ex. 3:2 says "the angel," v 4 says "the Lord saw . . . God called unto him out of the midst of the bush." See ***The Spirit World***, p. 1048.

14 The Lord "came down upon Mount Sinai," to give the 10 commandments "in the sight of all the people" (Ex. 19:11-24; Dt. 5:4, 22-29).

15 Of the leaders of Israel, 74 (including Moses and Aaron) saw God and ate with Him on Sinai (Ex. 24:1-11).

16 Moses saw God again on Sinai face to face (Ex. 24:12-18).

17 In Ex. 33:9-11 we read of God talking with Moses as he entered the tabernacle. V 11 says, "the Lord spake unto Moses face to face, as a man speaketh unto his friend." Even the heathen had knowledge of God being seen face to face (Num. 14:14).

18 In Ex. 33:12-23 we learn of the time when Moses asked to see God's glory (v 18), instead of His bodily form apart from His glory which he had already seen many times. God refused to show him His glory as expressed in His face but said Moses might see it as expressed in "My back parts" (v 23).

19 Moses saw God another time as recorded in Ex. 34:5-9. V 5 says "the Lord descended in the cloud, and stood with him there."

20 God appeared to Moses and all Israel as recorded in Lev. 9:23-24. V 24 says, "there came a fire out from before (not down from) the Lord, and consumed upon the altar." This indicates a visible presence.

21 In Lev. 10:1-2 it is stated that "there went out fire from the Lord" to devour wicked priests who "offered strange fire before the Lord, which he commanded them not."

22 According to Num. 12:4-5 "the Lord came down . . . and stood in the door of the tabernacle" to be seen and heard by Moses, Miriam and Aaron.

23 In Dt. 31:2, 15-16 we find that when Moses was 120 years old, which was at the time of his death (Dt. 34:5-7), the Lord appeared to him.

24 "God came unto Balaam at night" to instruct him and warn him (Num. 22:20).

25 "The ass saw the angel of the Lord standing in the way . . . His sword drawn (Num. 22:23).

26 Again "the ass saw the angel of the Lord" standing "in a path of the vineyards" (Num. 22:24-25).

27 Still again the ass saw "the angel of the Lord" who "went further, and stood in a narrow place" (Num. 22:26-27).

28 When "the Lord opened the eyes of Balaam . . . he saw the angel of the Lord" (Num. 22:31-38). That fact that in v 35 it says, "the angel of the Lord said unto Balaam . . . only the word that I shall speak unto thee, that thou shalt speak"; and in v 38 it says, "Balaam said . . . the word that God putteth in my mouth, that shall I speak."

29 In Num. 23:3-10 "God met Balaam" and gave him words to speak.

30 Again, as recorded in Num. 23:16-24, "the Lord met Balaam, and put a word in his mouth."

31 Joshua saw God in a visible body, having a "sword drawn in His hand" (Josh. 5:13-15). That He received worship when "Joshua fell on his face to the earth, and did worship," proves the visible presence was God. Cp. Rev. 19:10; 22:8-9 where worship was refused.

32 God appeared to Israel to rebuke them for sin (Judg. 2:1-5).

33 The Lord appeared to Gideon and "sat under an oak" in visible form as recorded in Judg. 6:11-23. While in v 11 He is called "an angel of the Lord," in v 14 and 16 He is plainly called "the Lord."

34 He appeared to Manoah's wife and predicted Samson's birth (Judg. 13:3-7).

35 He appeared to Manoah and his wife together in answer to prayer, as seen in Judg. 13:8-23. That this was an appearance of God in visible form is clear from v 22 which says, "Manoah said unto his wife, We shall surely die, because we have seen God."

36 God appeared to Samuel and called him to be a prophet, as seen in 1 Sam. 3:10 which says, "the Lord came, and stood, and called."

37 He appeared again to Samuel, for 1 Sam. 3:21 says, "And the Lord appeared again in Shiloh"

38 In 1 Ki. 19:11-18 we see that Elijah saw the Lord when he stood "upon the mount before the Lord. And, behold, the Lord passed by."

39 From 1 Chr. 21:16-17 we learn that David saw the Lord, for whereas v 16 says David "saw the angel of the Lord," v 17 calls Him "God." Referring to the place of this appearance, 2 Chr. 3:1 says, "where the Lord appeared unto David."

40 God appeared to Job who said, "I have heard of Thee . . . but now mine eye seeth Thee" (Job 42:5).

41 God appeared to Isaiah in the temple, for in Isa. 6 he testified, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

42 Amos declared in Amos 9:1, "I saw the Lord standing upon the altar."

43 Acts 7:54-60 shows that Stephen saw "Jesus standing on the right hand of God."

44 John saw both God and the glorified Christ in the reception of Revelation (Rev. 4:2-11; 5:1-13; 6:16; 7:9-17; 8:3-5; 11:16; 12:5; 14:1-5; 19:1-10; 21:3-7; 22:1-5). In Rev. 1:10-18 we read of an appearance of Christ, for in v 11 John speaks of a voice saying, "I am Alpha and Omega," and in v 12 and 13 he says, "I turned to see the voice that spake . . . I saw seven golden candlesticks; and in the midst . . . one like unto the Son of man."

Besides the above appearances the prophets saw God, His shape, His body (like that of a man), His hair, eyes, and other bodily parts, His clothing, and His chariot throne drawn by cherubim in visions. Ezekiel saw Him (Ez. 1:2-28; 8:1-4; 9:1-4; 10:1-5, 7-22; 40:1-4, 6, 8-9, 11, 13-14, 17, 19, 24, 28, 32, 35, 45, 47-48; 41:1, 4-5, 13, 15; 42:1, 13, 15-20; 43:1-7); Daniel saw Him (Dan. 7:9-14; 10:5-9); Zechariah saw Him (Zech. 1:8-20; 2:1-13; 3:1-2; 4:1-5; 5:2-5, 10; 6:4-5). We have reasons to believe that Enoch, Noah and others also saw God, for they walked with Him and received specific instructions from Him (Gen. 5:22-24; 6:8-9; Heb. 11:5-7; Jude 14-15). Furthermore, on a number of occasions the glory of the Lord appeared to Moses and Israel and they saw it and heard God's voice from it. This was more than an invisible presence (Num. 14:10-12; 16:19-30, 41-50; 20:6-13, etc.). In view of the above appearances of God to men, the often quoted verse, "No man hath seen God at any time" (Jn. 1:18) can only be understood to mean that no man has seen Him face to face in His glory and comprehended Him fully as "the only the Godhead "dwelling in the light which no man can approach unto," but appearances God chooses to make apart from this light, man can approach unto. Humans have experienced this many times, both seeing and hearing God.

The Serpent of Eden (3:1)

The same Heb. word (nachash) used of the serpent here is used of literal snakes throughout Scripture (3:1-14; 49:17; Ex. 7:15; Num. 21:9; 2 Ki. 18:4; Pr. 30:19; Eccl. 10:8, 11; Amos 5:19; 9:3). If we substitute the word Satan for serpent in these and other scriptures it would not make proper sense. See ***Law of Double Reference***, p. 93.

These facts about the serpent of Eden, especially his curse being greater than any other beast, proves it was a literal snake (3:1, 13- 15). These facts are neither allegory, myth, legend, nor fable, but literal and historical. In the main, they are not even expressed in figurative language. The seed of the serpent simply refers to natural serpents as having a natural enmity against man. The seed of the woman refers to the literal coming of God in the flesh as a man (3:15; Isa. 7:14; 9:6-7; 11:1; Mt. 1; Jn. 1:14; Rom. 1:1-3; Gal. 4:4; 1 Tim. 3:16; Heb. 2:14-18)

Only 3 Figurative Thoughts in Gen. 3

1 "Dust shalt thou eat all the days of thy life"—expressing utter humiliation of the serpent as the lowest of all the beasts of the field (note o, 3:14)

2 "It shall bruise thy head"—expressing complete and crushing defeat of the devil and all his forces, as a serpent is killed by crushing its head (note, 3:14)

3 "Thou shalt bruise his heel"—expressing temporary sufferings of the Messiah (note, 3:14).

There is no reason for making the historical record of man's fall figurative. To make the serpent figurative of Satan instead of a tool of Satan is out of harmony with all facts in Scripture. The serpent is classed with the beasts of the field and cursed above them (3:1, 14). It is spoken of as being formed by God's hand (Job 26:13), as being cursed in the Millennium when Satan is bound (Isa. 65:25), and in the same literal sense as other creatures formed in Adam's day. It is true, Satan is symbolized by a great red dragon and is called that old serpent that deceives the whole world (Isa. 27:1; Job 41:34; Rev. 12:3-17; 20:2), being like the serpent of Eden who deceived only Eve (1 Tim. 2:14), but this does not make the serpent of Gen. 3 the personal devil any more than it makes Peter the devil in Mt. 16:22-23, or the kings of Babylon and Tyre the devil in Isa. 14:12-14; Ez. 28:11-17. All were merely tools of Satan as in notes d-j, 3:1-5.

The most fundamental principle of interpretation is to take the Bible literally wherever possible. If the language cannot be taken as literal, then determine what is the literal truth conveyed by the figurative expressions. See ***Law of Double Reference***, p. 93.

15 Facts About the Serpent of Eden (3:1)

1 He was a beast of the field (3:1)
2 More subtle than all others (3:1)
3 Created by God (3:1)
4 A serpent, not Satan (3:1)
5 Had power of speech (3:1-6)
6 Had reasoning powers (3:1-6)
7 Had deceptive powers (3:1-6)
8 Had knowledge of God's plan(3:1-6)
9 Walked upright before the fall (3:14)
10 Head of all animals (3:1, 14)
11 Capable of enmity (3:15)
12 Close to man in Eden (3:1-15)
13 Carried on conversation (3:1-6)
14 Cursed above all animals (3:14)
15 A literal snake that was used as a tool of Satan to deceive man (3:1-19)

1 You are cursed above all cattle (v 14)
2 You are cursed above all beasts(v14)
3 Upon your belly you shall go all the days of your life (v 14)
4 Dust you shall eat all the days of your life (v 14; Isa. 65:25)
5 I will put enmity between you and the woman (v 15)
6 I will put enmity between your seed and her seed (v 15)
7 The seed of the woman shall bruise your head (v 15; Rom. 16:20; Rev. 20:1-10)
8 You shall bruise His heel (v 15; Rev. 1:18). Points 1-6 are being fulfilled, and will continue in fulfillment into all eternity. Point 7 was partially fulfilled when Satan was defeated through the cross (Col. 2:14-17), but the final fulfillment will be at Armageddon (Rev. 19:11–20:3) and at the end of the Millennium (Rev. 20:7-11). Point 8 was fulfilled completely when Christ was crucified. He was not crushed by seeming defeat in being killed, for it was impossible that He should be held in death (Jn. 10:18; Acts 2:23-36). He was merely wounded as a heel is bruised, but Satan is to be completely defeated and his power destroyed as when a serpent's head is crushed (3:15; Col. 2:14-17; Rom. 16:20; Rev. 20:7-10).

The Seed of the Woman (3:15)

The Seed of the woman, not the seed of man. This could only refer to the coming of the Messiah, the Son of God and Mary (Gen. 3:15; Isa. 7:14; 9:6-7; 11:1; Mt. 1; Lk. 1:31-35; Jn. 1:14; Rom. 1:1-3; 8:3; Gal. 3:16, 19; 4:4; Phil. 2:5-11;1 Tim. 3:16; 2 Tim. 2:8; Heb. 1:1-8; 2:9-18; 1 Jn. 4:1-6; Rev. 5:5). The virgin birth is one of the most essential doctrines of the whole plan of God. Without faith in it and in the death, burial, and resurrection of Jesus Christ one cannot be saved (1 Cor. 15:1-8; 1 Jn. 4:1-6).

Law of Double Reference (3:15)

Here we have the first occurrence of the law of double reference (cp. Isa. 14:12-14; Ez. 28:11-17; Mt. 16:22-23; Mk. 5:7-16; Lk. 4:33-35, 41). In these and many other passages a visible creature is addressed but certain statements also refer to an invisible person WHO IS USING THE VISIBLE creature as a tool. Thus two persons are involved in the same passage. The law of interpretation to follow in such passages is to associate only such statements with each individual as could refer to him. The statements of v 14 could apply only to the serpent and not to Satan. The first part of v 15 could apply to both the seed of the serpent and Satan. The last part of v 15 could only refer to Satan and Christ. A simple example of this law which is recognized by scholars is the case of Christ addressing Peter as Satan. When Peter declared that he would never permit anyone to crucify his Lord on the cross, Christ rebuked him saying, "Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men" (Mt. 16:22-23). Both Satan and Peter were addressed in the same statement, and both were involved in the rebuke. Peter, for the moment, was unknowingly being used as a tool of Satan in an effort to keep Christ from going to the cross. Primarily, Satan was the one addressed; and so it is with the passage above, where a visible creature is addressed, but the primary reference is to an invisible being. We have other examples in Isa. 14:12-14 and Ez. 28:11-17 where the kings of Babylon and Tyre are addressed, but the statements apply in particular to Satan—the invisible king of Babylon and Tyre. There are some statements in these passages which could not possibly refer to an earthly man.

2fold Sin of Adam (3:17)

1 Hearing the pleadings of his wife to eat the forbidden fruit. What form her arguments took, how Adam met them, or to what extent he resisted be-

would have been required to live separated from her and not have children by her is not biblical. If he had lived true to God he could have had children and they would have been accounted sinless, for it was reckoned that sin passed to others by the father, not the mother (Ex. 20:5; Ez. 18:2-4; Rom. 5:12-21). The mother would have merely been the means of bringing sinless children into the world in the same sense that Christ was born sinless by a sinful mother and a sinless Father (Rom. 8:3).

2 Eating of the forbidden fruit (2:17; 3:6, 17; Rom. 5:12-21)

Man's Curse (3:19)

This foretells the hard labor man was to endure making a living under the conditions of the curse. The very elements were to be abnormal and make him suffer for his sin. Hard labor was to break him down physically, and finally result in his death (Eccl. 3:20; 12:7; Ps. 103:14; 1 Cor. 15:21-28). Deserts, barrenness, weeds, poisons, germs and every other form of curse causing adversity were to add to man's punishment until he would finally return to the cursed ground himself. The planets were affected so that weather conditions became a problem (Isa. 30:26; 35:1-8; Rev. 7:16). Man's whole existence, until the final restoration of all things, was now to be one of constant hardships, sufferings, and trials (31:42; 35:16; Ps. 90:10; 107:12; Eccl. 1:8; 2:18; 4:8; Mt. 11:28; Jas. 5:4). In the new earth there will be no more curse; everything will be as it was before Lucifer's rebellion in the pre-Adamite world, and before man's rebellion in the Adamite world (Acts 3:21; Rev. 22:3). The purpose of Christ in the 1,000-year reign will be to rid the earth of all rebellion and curse so that man can carry out his original assignment of helping God to administer the affairs of the universe (1 Cor. 15:24-28; Eph. 1:10; Rev. 20-22).

Where Did Cain Get His Wife? (3:20)

Adam and Eve were the first and only people on earth immediately after the 6 days' work of re-creation. They were commanded to multiply and replenish the earth with their own kind (1: 26-28). They had sons and daughters (4:1; 5:4; 6:1). The first marriages had to be between brothers and sisters in order to get the race started. After that, marrying close relatives was forbidden (Lev. 18). Cain was over 100 years old when he took his wife and went into the land of Nod where enough people already lived to build a city. There he knew his wife, that is, had relationship with her and started his family (4:16-26). The fact that Gen. 3:20 says, "Adam called his wife's name Eve; because she was the mother of ALL living," is proof enough that she was responsible for Cain's wife as well as for Cain himself.

12 Examples Younger Chosen (4:25)

1 Abel (4:1-7)
2 Seth (4:25)
3 Shem (9:24-27)
4 Abraham (11:26)
5 Isaac (17:15-19)
6 Jacob (25:23; Mal. 1:2; Rom. 9:9-13)
7 Joseph (37:5-11; 45:8; 50:20)
8 Ephraim (48:20)
9 Moses (Ex. 7:7)
10 Gideon (Judg. 6:15)
11 David (1 Sam.16:1-13)
12 Solomon (1 Ki. 1-2)

Godly Line, Ungodly Line (4:26)

It is generally believed that there were only two branches of the race: one, a godly line through Seth; and the other an ungodly line through Cain. But this is contrary to Scripture and history. All the sons and daughters of Adam and others throughout the antediluvian period started branches of the race. Then too, there were the giants, the offspring of the sons of God and daughters of men (6:4, note).

There were multiplied millions of men on earth during this period. It would be impossible to have the race divided into only two families. Cain's line is mentioned only to the 7th generation (4:16-24).

Messiah from Adam to Christ 4:25–5:32; Lk. 3:23-38

Seth's line was just as ungodly as all others. Abel, Enoch and Noah were the only godly people mentioned in this period of all the race. Apostasy began in Seth's line with his firstborn (4:26). This verse literally reads, "then men began to call themselves by the name of Jehovah," or "call upon their gods (idols) by the name of Jehovah." If true worship began here then what kind of worship was that of Adam, Abel, Seth and others up to this time (3:21; 4:1-15; Heb. 11:4)? Seth's line and others were so ungodly at the time of Enoch that he prophesied of their destruction (Jude 14). He also foretold the deluge, for he called his son Methuselah which means, "when he is dead it (the deluge) shall come." Where were all the many so-called sons of God from Seth's line during those last 600 years? God said to Noah that he was the only righteous one in the earth (6:9; 7:1). All flesh had corrupted his way upon earth, hence the judgment upon all flesh except eight persons. If Seth's line had not failed as much as all other men, God would not have destroyed them along with the ungodly. Even Noah's family was not saved from the flood because they were godly, but because they were pure Adamite stock (see pt. (7) under pt. 6 of ***Giants and Sons of God***, p. 91).

Enoch (5:21)

Heb. Chanowk, initiated. Enoch was the only one mentioned as being godly in Seth's line except Noah (cp. 6:9; 7:1). He was a prophet (Jude 14). He was translated by FAITH (Rom. 10:17; Heb. 11:5). His experience parallels that of Elijah (2 Ki. 2). Both were taken to heaven bodily without dying; both were prophets of judgment; both fought idolatry and apostasy; both knew the time and purpose of their translation (2 Ki. 2; Heb. 11:5). Could they not fulfill Zech. 4:11-14; Mal. 4:4-6; Rev. 11:3-11? Heaven is a material place with cities and inhabitants (Heb. 11:10, 13-16; 13:14; Jn. 14:1-3; Rev. 4:4-6; 5:3-13; 12:12; 13:6; 18:20; 19:1-10); food and living conditions (Ex. 24:11; Ps. 78:25; Lk. 22: 16, 18, 30; Jn. 6:31; Rev. 2:7, 17; 7:17; 22:2). Could not two prophets therefore eat and live in heaven all these millenniums? Paul and John were others who went to heaven (2 Cor. 12:1-7; Rev. 4:1). All resurrected saints will eventually go to heaven and live until they come back to earth with Christ to set up His kingdom (1 Th. 4:14-17; 1 Cor. 15:51-58; Rev. 7:9-17; 19:1-21). They will then reign as kings and priests with Christ for 1,000 years helping to put down all rebellion (1 Cor. 15:24-28; Eph. 1:10). When this is accomplished God will move His capital city to earth and live among men forever. See ***18 Facts Identifying the 2 Witnesses***, p. 533 N.T.

Sons of God (6:2)

Seth did not have a son until 235 years after creation, and his son did not have a son until 325 years after creation (5:3, 6, 9). Where did these sons come from? They could not have been sons of Seth, for these marriages took place when men began to multiply—in the very beginning of the race before Seth had sons of marriageable age. The term sons of God proves that they were the product of God, not of Seth. They were the fallen angels of 1 Pet. 3: 19; 2 Pet. 2:4; Jude 6-7. See also the Septuagint; Josephus, *Antiquities*, Book I, 3:1; Ante-Nicene Fathers, Vol. VIII, p. 273; see ***Giants and Sons of God***, p. 90

Giants After the Flood (6:4)

Also after that, after those days before the flood, i.e., after the flood, the sons of God again married the daughters of men and produced a second race of giants in the earth who occupied the land of Canaan in advance of Abraham. The purpose here was the same as before the flood—to corrupt the race and thereby make it impossible for the pure seed of the

Marriage of Sons of God (6:4)

When the sons of God married the daughters of men, as before the flood, giants were again born to them. This definitely answers the question regarding where the giants before and after the flood came from (6:1-4).

6 Outstanding Facts in Gen. 6:4

1 There were two eruptions of angels
2 Two times the fallen angels married earthly women
3 Both times the angels became fathers of children born by the women
4 All children so born, were giants
5 One of the times this wickedness took place was before Noah's flood
6 The other time was after Noah's flood

9 Just Persons of Scripture (6:9)

1 Noah (Gen 6:9)
2 God (Dt. 32:4; Neh. 9:33; Isa. 45:21)
3 Joseph (Mt. 1:19)
4 Jesus (Mt. 27:19; Acts 22:14)
5 John the Baptist (Mk. 6:20)
6 Simeon (Lk. 2:25)
7 Joseph of Arimathaea (Lk. 23:50-51)
8 Cornelius (Acts 10:22)
9 Lot (2 Pet. 2:7)

There are many more just persons in Scripture, but they are not mentioned in connection with the word just.

12 "I Will's" of God to Noah: (6:13): I Will

1 Destroy them with the earth (6:13)
2 Establish My covenant with you (6:18)
3 Cause it to rain upon earth (7:4)
4 Destroy living substance (7:4)
5 Not curse the ground again (8:21)
6 Not smite every living thing again (8:21)
7 Require life for life (9:5)
8 Require blood of beasts that kill (9:5)
9 Require blood of man who kills (9:5)
10 Establish My covenant with you (9:11)
11 Remember My covenant with you (9:15)
12 Look upon the rainbow (9:16)

The Size of Noah's Ark (6:15)

Considering that a cubit is 25 inches, the ark was about 625 ft. long, 104 ft. wide, and 62½ ft. high. Up to AD 1850 there was no ship in he history of the world as large as the ark. Of the world's steamships up to 1932 less than 1 percent were as large, and only 160 were longer, 7 wider and 8 higher than the ark. Only 6 had a greater tonnage. The capacity of the ark was equivalent in tonnage to more than 600 freight cars, which would form a train about 4 miles long, capable of handling over 90,000,000 pounds.

The ark was easily big enough for all it was to hold. The fish and other sea creatures stayed in the sea; insects were small as well as snakes and lizards. The average size of most mammals was no larger than a dog. The birds could have easily lodged in the ceilings or been hung up in cages. An ox is allowed 20 sq. ft. on a modern vessel. If this much room was allowed in the ark for each of the larger mammals there would have been ample room for all including food for a year and 17 days.

"Window" of the Ark (6:16)

Heb. tsohar, an opening or place for light "with lower, second, and third stories shalt thou make it." This is not challown trans. window in 8:6, which means one of the windows in tsohar, the place for light on each of the three decks. Tsohar is also trans. noontide (Jer. 20: 16); noonday (Dt. 28:29; Job 5:14; 11:17; Ps. 37: 6; Isa. 16:3; Jer. 15:8); and noon (Gen. 43:16, 25; 2 Sam. 4:5; 1 Ki. 18:26, 27; 20:16). In no scripture are the roof where all the foul odors of so many animals and the refuse would be removed. We have no passage indicating that God required men and thousands of animals to live in a tight place without light, ventilation, and sanitation for 1 year and 17 days. Recent archaeological findings at Nippur disclose that the ark had a sewage system unsurpassed by that of any modern city and that there were openings for light and ventilation in each story.

Forty Days and Nights (7:12)

This time period is associated with eleven events:

1 Noah's flood (Gen. 7:4, 12, 17; 8:6)
2 Jacob's death (Gen. 50:3)
3 Moses in the mount (Ex. 24:18)
4 Moses again in the mount (Ex. 34:28; Dt. 10:10)
5 Spies searching Canaan (Num. 13:25; cp. 40 years, Num. 14:34)
6 Moses fasting (Dt. 9:18; cp. 9:9-11)
7 Elijah's flight (1 Ki. 19:8)
8 Ezekiel lying on right side (Ez. 4:6)
9 Nineveh's judgment (Jonah 3:4)
10 Christ's fasting (Mt. 4:2)
11 Christ's post-resurrection ministry (Acts 1:3)

2 Common Errors (8:18)

1 That Noah was 120 years building the ark. This could not be so because:

(1) In no place does the Bible mention 120 years in connection with Noah, as is clear from notes, 6:3.

(2) It is clear from 6:18 that when God told Noah to build the ark his sons (Shem, Ham, Japheth) were already grown and married (7:7, 13; 8:16, 18)

(3) Shem had a son born when he was 100 years old which was 2 years after the flood (11:10). He was 97 years old when he entered the ark for the flood lasted 1 year and 17 days (note, 8:14). All this being true, it is plain to see how impossible it would be for Noah to spend 120 years building the ark

2 That it did not rain before the flood. This is disproved by Gen. 2:5-6 (notes) as well as the fact that God created clouds to give rain (Job 38:9, 25-28)

Facts About Altars (8:20)

1 Mosaic laws of construction (Ex. 20:24-26; Dt. 27:5-7; Josh. 8:30-31)
2 Used in idolatry (Judg. 6:25; 1 Ki. 12:32; 16:32; 18:26; 2 Ki. 16:10; 23:12, 15; Isa. 27:9; 65:3; Hos. 8:11; Acts 17:23)
3 2 kinds in the tabernacle-temple:
  (1) Altar of burnt offerings—the brazen altar (Ex. 27:1-8; 38:1-7)
  (2) Altar of incense—the golden altar (Ex. 30:1-10; 37:10-16; 39:38)
4 Of Christians (Mt. 5:23-24; Heb. 13:10)
5 In heaven (Rev. 6:9; 8:3-5; 9:13; 14:18; 16:7; cp. Heb. 8:5; 9:23)
6 Future Jewish (Rev. 11:1)
7 Millennial (Ez. 40:47; 41:22; 43:13-27; 45:19; 47:1)

5 Reasons Murder a Great Crime (9:6)

1 It is a crime against God who created man in His own image (1:26-28; 9:6)
2 It manifests hatred of God's image
3 A crime against society of which each man is an important part
4 A crime against the family unit
5 It is a crime against the individual whose life is taken away. It cuts him off from his duties to both God and man, and seals his doom regarding eternal life and heaven if he is unconverted. Hence, taking life maliciously is no trifling matter (v 5-6; Ex. 21:29-32; Num. 35:16-31; Dt. 17:6; 21:1-9; 27:24-25; 1 Ki. 21:19; 2 Chr. 24:22; Mt. 5:21-22; 15:19; Gal. 5:19-21; 1 Tim. 1:9; Jas. 2:11; 1 Pet. 4:15; 1 Jn. 3:15; Rev. 9:21; 21:8; 22:15). See ***42 Death-Penalty Sins***, p.95.

✡ ✡ ✡

1 Murder (Gen. 9:6; Ex. 21:12-14, 20, 23; Lev. 24:17, 21; Num. 35:16-34; Dt. 19)
2 Failing to circumcise (Gen. 17:14; Ex. 4:24-25)
3 Eating leavened bread during the feast of unleavened bread (Ex. 12:15, 19)
4 Smiting parents (Ex. 21:15)
5 Cursing parents (Ex. 21:17; Lev. 20:9)
6 Kidnapping (Ex. 21:16; Dt. 24:7)
7 Negligence with animals that kill (Ex. 21:28-32)
8 Witchcraft (Ex. 22:18)
9 Bestiality (Ex. 22:19; Lev. 18:23-29; 20:15-16)
10 Idolatry (Ex. 22:20)
11 Making holy anointing oil (Ex. 30:33)
12 Putting holy anointing oil on strangers (Ex. 30:33)
13 Making the holy perfume (Ex. 30:38)
14 Defiling the sabbath (Ex. 31:14)
15 Working on the sabbath (Ex. 35:2)
16 Eating the flesh of the peace offering in uncleanness (Lev. 7:20-21)
17 Eating the fat of sacrifices (Lev. 7:25)
18 Killing sacrifices other than at the door of the tabernacle (Lev. 17:1-9)
19 Eating blood (Lev. 17:10-14)
20 Incest (Lev. 18:6-29; 20:11-22)
21 Eating sacrifices at the wrong time (Lev. 19:5-8)
22 Consecration of children to idols (Lev. 20:1-5)
23 Spiritualism (Lev. 20:6, 27)
24 Adultery (Lev. 20:10; Dt. 22:22-30)
25 Sodomy—homosexuality (Lev. 20:13)
26 Relationship with a menstruous woman (Lev. 20:18)
27 Whoredom (Lev. 21:9; Dt. 22:21-22)
28 Sacrilege (Lev. 22:3)
29 Refusing to fast on day of atonement (Lev. 23:29)
30 Working on day of atonement (Lev. 23:30)
31 Blasphemy (Lev. 24:11-16)
32 Failure to keep the passover (Num. 9:13)
33 Presumptuous sins (Num. 15:30-31)
34 Gathering firewood on the sabbath (Num.15:32-36)
35 Failure to purify self before worship (Num. 19:13, 20)
36 False prophecy (Dt. 13:1-18; 18:20)
37 Leading men away from God (Dt. 13:6-18)
38 Backsliding (Dt. 17:2-7)
39 Stubbornness and rebellion (Dt. 21:18-23)
40 Gluttony (Dt. 21:20-23)
41 Drunkenness (Dt. 21:20-23)
42 False dreams and visions (Dt. 13:1-18)

The N.T. teaches the death penalty for certain crimes (Rom. 13:1-7; 1 Tim. 1:8-10; Jas. 2:10-13; 4:11-12; 1 Pet. 2:13-15). Both testaments list many sins that always damn the soul and cause one to incur the eternal death penalty, the lake of fire (Jer. 23; Ez. 3, 18, 33; Mk. 7:20-23; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10; 2 Pet. 2; Jude 3-19). Though the law of Moses has been abolished, the same sins it condemned (except sabbath-breaking) are now condemned in N.T. scriptures.

18 Curses of Scripture (9:25)

1 Upon the serpent (3:14-15)
2 The woman (3:15-16)
3 The man (3:17-19)
4 The ground (3:17-18; 5:29; 8:21)
5 Animals (3:14; Rom. 8:19-23)
6 Cain (4:11)
7 Canaan (9:25)
8 Simeon and Levi (49:5-7)
9 Israel (Josh. 6:18)
10 Builder of Jericho (Josh. 6:26)
11 Gibeonites (Josh. 9:3, 23)
12 Shechemites (Judg. 9:57)
13 Meroz (Judg. 5:23)
14 Young men (2 Ki. 2:24-25)
15 Gehazi (2 Ki. 5:27)
16 Ahab and Jezebel (1 Ki. 21:17-24; 2 Ki. 9:24- 26, 30-37)
17 Israelites (Isa. 43:28; Dan. 9:11; Mal. 3:9)
18 All the wicked (Mt. 25:41; Gal. 3:10)

16 Examples of Men Blessed(9:26)

1 Adam and Eve (1:22, 28; 5:2)
2 Noah and sons (9:1)
3 Abraham (14:19; 24:1, 35)
4 Ishmael (17:20)
5 Isaac (25:11; 26:12)
6 Jacob (30:27; 35:9)
9 Israel (Dt. 2:7; 7:14; 12:7; 14:24; 15:14; 16:10; 2 Chr. 31:10)
10 Samson (Judg. 13:24)
11 Obed-edom (2 Sam. 6:11; 1 Chr. 13:14)
12 Peulthai (1 Chr. 26:5)
13 Job (Job 42:12)
14 Solomon (Ps. 45:2)
15 Simon Peter (Mt. 16:17)
16 Paul and others (Eph. 1:3)

Others named in Scripture were blessed by God in various ways, but the word blessed is not used as in the above outstanding examples. The fact is, the whole human race is blessed by God in many ways, with fruitful seasons, daily provision and favor, and continued preservation and help in innumerable things. Even the most ungodly and rebellious against God are permitted by Him to live and enjoy the blessings of life. He seeks constantly by His goodness to win them and bring them to repentance (Rom. 2:1-11).

Sons of Japheth (10:2)

Japheth means enlargement or extension. This was true of him, for his posterity spread over all the earth. Fourteen descendants, 7 sons and 7 grandsons, are listed:

1 Gomer (10:2-3; 1 Chr. 1:5-6), the progenitor of the ancient Galatians and Phrygians, from which came the natives of northern Europe known as the Gauls and Celts, and in later times as the Germans, French, Welsh, Irish, Britons and various other Anglo-Saxon races. These all came from the 3 sons of Gomer—Ashkenaz, Riphath, and Togarmah.

2 Magog (10:2; 1 Chr. 1:5), the progenitor of the Scythians and Tartars whose descendants predominate in modern Russia (Ez. 38:2; 39:6; Rev. 20:8). Magog was also a general name of the country north of the Caucasus mountains which are between the Black and Caspian seas.

3 Madai (10:2; 1 Chr. 1:5), progenitor of the ancient Medes, Persians, and perhaps the Hindus.

4 Javan (10:2-4; 1 Chr. 1:5-7), the progenitor of the Greeks, Italians, Spaniards, Portuguese and other nations through Elisha, Tarshish, and Dodanim (v 4). See Isa. 66:19; Ez. 27:13, 19. Kittim is identified with Cyprus and Mediterranean coasts (v 4; Num. 24:24; 1 Chr. 1:7; Isa. 23:1, 12; Jer. 2:10; Ez. 27:6; Dan. 11:30).

5 Tubal (10:2; 1 Chr. 1:5), progenitor of the Iberians, Georgians, Cappadocians, and other Asiatic and European races.

6 Meshech (10:2; 1 Chr. 1:5), the progenitor of Muscovite tribes that now inhabit Russia.

7 Tiras (10:2; 1 Chr. 1:5), the progenitor of the Thracians and perhaps the Etruscans who migrated to Italy.

Sons of Shem (10:22)

1 Elam (v 22; 1 Chr. 1:17), progenitor of the Elamites who settled near the Persian Gulf (14:1, 9; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34-39; Ez. 32:24; Dan. 8:2).

2 Asshur (v 11, 22; 1 Chr. 1:17), progenitor of the Assyrians (Num. 24:22-24; Ez. 27:23; 32:22; Hos. 14:3)

3 Arphaxad (v 22), progenitor of the Israelites, Arabians, Edomites, Moabites, Ammonites, Ishmaelites, Midianites, and other tribes of Asia (11:10-32; 17:20; 25:1-18; 36).

4 Lud (v 22), progenitor of the Lydians of Asia Minor, and the Ludim of Chaldea and Persia.

5 Aram (v 22), progenitor of Aramaeans, later called Syrians.

Sons of Ham (10:6)

1 Cush (v 6-12; 1 Chr. 1:8-10; Isa. 11:11), progenitor of various Ethiopian tribes that settled south of Egypt and also overran Arabia, Babylonia, and India.

2 Mizraim (v 6, 13-14; 1 Chr. 1:8-11), progenitor of various Egyptian tribes. Mizraim means double. Tribes of the double Egypt (upper and lower Egypt), called the land of Ham, came from him (Ps. 78:51; 105:23-27; 106:22). The Philistines also came from

and other tribes in northern Africa (Ez. 27:10; 30:5; 38:5; Jer. 46:9; Nah. 3:9).

4 Canaan (v 6, 15-19; 9:18-27; 1 Chr. 1:8-13), progenitor of peoples that settled mainly in Palestine, Arabia, Tyre, Sidon, and other parts of the land promised to Abraham. These nations are often mentioned in connection with Israel (v 15-19; 15:18-21; Dt. 7:1-3; Josh. 12).

The above study concerning the sons of Shem, Ham, and Japheth gives one an idea of the origin of the various nations of men and shows clearly that God's original plan was to have separate branches of various colors and distinct types after the flood. It is plainly evident that God separated and scattered the people abroad on the face of the earth, and then divided the one land into islands and continents as it is today (Gen. 10:25).

Nimrod (10:8)

Nimrod began to be a mighty one in the earth by bold and daring deeds. His rebellion is associated with the beginning of his kingdom and suggests that his hunting and mighty deeds were related primarily to hunting men by tyranny and force. He lorded it over others, hunting and destroying all who opposed him in his despotic rule over men. This is the meaning understood by Josephus and writers of the Targums. Josephus says that Nimrod persuaded men not to ascribe their happiness to God, but to him as the cause of it. He became a great leader, taught men to centralize, and defied God to send another flood. It is said that Nimrod hunted down wild beasts also, which were killing many people, and taught men to build walls around cities for protection against them.

The term mighty hunter in Heb. could refer to a hunter of animals or of men to enslave them. Nimrod was a hunter of both men and animals. The Heb. gibbor, trans. mighty here, means a powerful warrior, tyrant, champion, giant, or strong one. It is used of giants who were renown for wickedness (6:4), and of other wicked men (Ps. 52:1-3; 120:4; Isa. 5:22; Jer. 9:23), so could logically refer to Nimrod as a tyrant and despot oppressing others in the earth. He established the first kingdom and the first great universal false religion opposing God, since the flood of Noah (see pt. 7, ***Mystery Babylon***, p. 536 of the N.T.). This was done "before the Lord," that is, openly in the presence of God with all defiance. That is why God, when He came down to see Babel, took action to counteract the rebellion of Nimrod (11:1-9)

The Last of 5 Decisions (11:4)

1 Let us make brick (v 3)
2 Let us burn them thoroughly (v 3)
3 Let us build us a city (v 4)
4 Let us build us a tower (v 4)
5 Let us make us a name (v 4)

The purpose was lest we be scattered abroad, as God had planned (v 9; Dt. 32:8; Acts 17:26).

Tower of Babel (11:4)

A Babylonian description of the tower of Babel discovered in 1876 indicates there was a grand court 900 X 1,156 ft., and a smaller one, 450 X 1,056 ft., inside of which was a platform with walls about it having 4 gates on each side. In the center stood the tower with many small shrines at the base dedicated to various gods. The tower itself was 300 ft. high with decreased width in stages from the lowest to the highest point. Each was square. The 1st foundation stage measured 300 ft. square and 110 ft. high; the 2nd measured 260 ft. square and 60 ft. high; the 3rd 200 ft. square and 20 ft. high; the 4th 170 ft. square and 20 ft. high; the 5th 140 ft. square and 20 ft. high; the 6th 110 ft. square and 20 ft. high; and the 7th 80 ft. long, 60 ft. wide, and 50 ft. high. On the top platform measuring 60 X 80 ft. was a sanctuary for the god Bel-Merodach and signs of the Zodiac.

ancient Babylonian tablet reads, "The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them abroad and made strange their speech. Their progress was impeded. They wept hot tears for Babylon."

The builders were supposed to have been giants who waged war with the gods. Nimrod himself is called "a mighty one" and the giants in Gen. 6:4 are called "mighty men." These came from the fallen angels and daughters of men after the flood (Gen. 6:4, note).

48 Promises to Abraham (12:1)

1 I will show you the land (12:1)
2 Make of you a great nation (12:2)
3 Bless you (12:2; 22:17)
4 Make your name great (12:2)
5 You will be a blessing (12:2)
6 I will bless them that bless you (12:3)
7 Curse them that curse you (12:3)
8 In you all nations will be blessed (12:3; 22:18)
9 I will give this land to your seed forever (12:7; 13:14-17; 15:18-21; 17:8)
10 I will make your seed as the dust in number (13:16)
11 I am your shield (15:1)
12 I am your great reward (15:1)
13 Your own son shall be your heir (15:2-4)
14 Your seed shall be as the stars in number (15:5; 22:17. See ***Our Solar System***, p. 84)
15 Your seed shall be strangers and oppressed 400 years (15:13)
16 I will punish their oppressors (15:14)
17 I will bring your seed out of bondage (15:14-16. Fulfilled, Ex. 12)
18 I will bless your seed with great material substance (15:14)
19 You will die in peace (15:15)
20 You will be buried in a good old age (15:15)
21 I will make an eternal covenant with you(17:4,7)
22 I will multiply you exceedingly(17:2; 22: 17)
23 You will be the father of many nations (17:5-6)
24 I will make you exceedingly fruitful (17:6)
25 Kings shall come from you (17:6)
26 I will make a covenant with your seed eternally (17:7)
27 I will be a God to you and your seed (17:7-8)
28 I will bless your wife (17:16)
29 I will give you a son of her (17:16-19)
30 She shall be a mother of many nations (17:16)
31 Kings shall come of her (17:16)
32 I will establish My everlasting covenant with Isaac and his seed (17:19-21)
33 I will bless Ishmael (17:20)
34 I will make him fruitful (17:20)
35 I will multiply him abundantly (17:20)
36 12 princes shall he beget (17:20)
37 I will make him a great nation (17:20)
38 Sarah shall have a son next year(17:21; 18:10,14)
39 I will not destroy Sodom if I find 50 righteous (18:26)
40 I will not destroy the city if I find 45 righteous(18:28)
41 I will not destroy it if I find 40 righteous (18:29)
42 I will not destroy it if I find 30 righteous (18:30)
43 I will not destroy it if I find 20 righteous (18:31)
44 I will not destroy it if I find 10 righteous (18:32)
45 In Isaac shall your seed be called (21:12)
46 I will multiply your seed as the sand in number (22:17)
47 Your seed shall be the victor over their enemies (22:17)
48 In your seed shall all nations be blessed (22:18)

14 Altar Builders of Scripture (12:7)

1 God (Heb. 8:5; 9:23; Rev. 6:9)
2 Noah (Gen. 8:20)
3 Abraham (four, Gen. 12:7-8; 13:18; 22:9)
4 Isaac (Gen. 26:25)
5 Jacob (two, Gen. 33:20; 35:1-7)
6 Moses (four, Ex. 17:15; 24:4; 27:1-8; 30:1-10)
7 Joshua (two, Josh. 8:30-31; 22:10)
8 Gideon (Judg. 6:24-32)
9 Israel (Judg. 21:4)
12 Solomon (two, 1 Ki. 9:25)
13 Elijah (1 Ki. 18:30-35)
14 Zerubbabel (Ezra 3:2-3)

13 Famines in Scripture: (12:10): In

1 Canaan in Abraham's day (12:10)
2 Canaan in Isaac's day (26:1)
3 Canaan in Jacob's day (41:54-57)
4 Canaan during the judges (Ruth 1:1)
5 Canaan in David's day (2 Sam. 21:1)
6 Canaan in Elijah's day (1 Ki. 17:1)
7 Canaan in Elisha's day (2 Ki. 4:38)
8 Samaria in Elisha's day (2 Ki. 6:25)
9 Canaan in Elisha's day (2 Ki. 8:1)
10 Jerusalem in Zedekiah's day (2 Ki. 25:3; Jer. 14)
11 Canaan in Nehemiah's day (Neh. 5:3)
12 An unknown land (Lk. 15:14)
13 The Roman Empire in Paul's day (Acts:28)

Melchizedek–7fold Type of Christ: (14:18) In

1 Genealogy (Heb. 7:3, 6 with Mic. 5:2)
2 Sacrifice (14:18 with Lk. 22:14-30)
3 Endless priesthood (Ps. 110 with Heb. 5:10; 6:20; 7:3, 17, 21, 23-28)
4 King-priest (Heb. 7:1 with Zech. 6:12-13)
5 Greater than Abraham(Heb.7:4-8 with Jn. 8:55-59)
6 King of righteousness (Heb. 7:2 with 1 Cor. 1:30; Heb. 1:8)
7 King of peace (Heb.7:2 with Isa. 9:6)

The contrast between the Melchizedek and Aaronic priesthoods is the person, order and duration. In His sacrificial work Christ followed the Aaronic which was merely the shadow of His sacrifice (Heb. 8:1–10:19). See ***Melchizedek*** in the Index.

Name of Jerusalem (14:18)

It is said that 700 years before Rome was founded, the Jebusites conquered Salem and called it Jebus. Later the two names were united into one—Jerusalem, meaning habitation of peace. The city is mentioned 809 times in Scripture by this name, beginning with Josh. 10:1 and ending with Gal. 4:25. The only other places the name is used in Scripture it refers to the New and Heavenly Jerusalem (Gal. 4:26; Heb. 12:22; Rev. 3:12; 21:2, 10). Earthly Jerusalem has undergone 30 sieges, of which 12 are recorded in Scripture. It was the capital of Israel from David's time until Nebuchadnezzar (2 Sam. 5–2 Chr. 36), and became the capital of restored Israel in the day of Ezra and Nehemiah (Ezra 1:2–Neh. 13:20). It was totally destroyed in AD 70 when Israel was scattered among the nations the 2nd time (Lk. 21:20-24). It will become the capital of the new modern Israel before the days of Antichrist when he will conquer Israel and make Jerusalem his capital for the last 3½ years of this age (Rev. 11:1-2). It is God's chosen place for the capital of His eternal earthly kingdom under the Messiah (2 Chr. 6:6; 33:4; Isa. 2:1-4; 9:6-7; 44:26; 62:7; Jer. 17:25; Ez. 43:7; 48:35; Joel 3:20; Zech. 14:1-21). Jerusalem will be the center of the battle of Armageddon (Zech. 14; Rev. 19). See ***30 Sieges of Jerusalem***, p. 96, next.

30 Sieges of Jerusalem (14:18)

12 Bible Sieges of Jerusalem:

By
1 Judah (Judg. 1:8)
2 David and Judah (2 Sam. 5:6-10)
3 Shishak, king of Egypt (1 Ki. 14:25)
4 Jehoash, king of Israel (2 Ki. 14:13)
5 Sennacherib, king of Assyria (2 Ki. 18)
6 Philistines and Arabians (2 Chr. 21:16-17)
7 Joash, king of Israel (2 Chr. 25:23)
8 King of Egypt (2 Chr. 36:3)
9 Nebuchadnezzar, king of Babylon (2 Chr. 36:6-7)
10 Nebuchadnezzar (2 Chr. 36:10)
11 Nebuchadnezzar (2 Chr. 36:17-19)
12 Romans, AD 70 (Mt. 24:1-2; Lk. 19:42-44; 21:20-24)

1 Egypt, 320 BC
2 Scopus, 299 BC
3 Syria, 203 BC
4 Syria, 168 BC
5 Syria, 162 BC
6 Syria, 135 BC
7 Hycranus, 63 BC
8 Pompey, 63 BC
9 Herod, 39 BC
10 Romans, AD 135
11 Persians, AD 559
12 Omar, AD 636
13 Afdal, AD 1098
14 Crusaders, AD 1099
15 Saladin, AD 1187
16 Tartars, AD 1244
17 British, AD 1917
18 Israel, AD 1948

21 Men Who Had Visions From God (15:1)

1 Abraham (Gen. 15:1)
2 Jacob (Gen. 46:2)
3 Balaam (Num. 24:4, 16)
4 Samuel (1 Sam. 3:1, 15)
5 Nathan (2 Sam. 7:17; 1 Chr. 17:15)
6 Isaiah (Isa. 1:1; 2 Chr. 32:32)
7 Messiah (Ps. 89:19)
8 Ezekiel (Ez. 7:13; 8:1-4; 11:24)
9 Iddo (2 Chr. 9:29)
10 Daniel (Dan. 2:19; 8:1-27; 9:21-24)
11 Nebuchadnezzar (Dan. 2)
12 Obadiah (Oba. 1)
13 Nahum (Nah. 1:1)
14 Habakkuk (Hab. 2:2-3)
15 Peter (Mt. 17:9; Acts 10:19; 11:5)
16 James (Mt. 17:9)
17 John (Mt. 17:9; Rev. 9:17)
18 Zacharias (Lk. 1:22)
19 Ananias (Acts 9:10-12)
20 Cornelius (Acts 10:3, 17)
21 Paul (Acts 16:9-10; 18:9; 2 Cor. 12)

Sojourners (15:13)

This predicts that Abraham's seed would be sojourners for 400 years more; that Egypt would be punished for enslaving Israel; that Israel would become rich; that Abraham would live long; and that his seed would come out of Egypt in the 4th generation to defeat the Amorites. All of the prophecy was fulfilled in the exodus and settlement of Canaan under Moses and Joshua (Ex. 7:1–14:31; Num. 21:21-25; Josh. 12).

The actual sojourn of Abraham's seed in Egypt was only 215 years. There were other countries which made up the land of sojourn (12:1-20; 13:1-18; 15:13-14; 20:1-18; 21:22-34; 23:4; 26:3-35; 28:10; 29:1; 31:13-55; 35:6; 37:1; 46:1-7; 47:27; 50:22-26; Ex. 1-12; Heb. 11:8-10). The 400 years of Gen. 15:13 and Acts 7:6 date back to the time when Isaac was weaned and confirmed as the seed, and Ishmael was cast out (21:12; Gal. 4:30). At that time Isaac was 5 years old.

Other scriptures speak of the period as 430 years (Ex. 12:40; Gal. 3:14-17), and that reckoning dates back farther, to take in these 5 years of Isaac's life and 25 years previous to his birth—when Abraham went into Canaan to sojourn. The following outline shows how the 430 years are accounted for.

	How 430 Years Are Reckoned:	Years
1	From 75th year of Abraham to birth of Isaac (Gen. 12:4; 21:5)	25
2	From Isaac's birth to that of Jacob (Gen. 25:26)	60
3	From Jacob's birth to his death (Gen. 47:28)	147
4	From Jacob's death to that of Joseph (Gen. 37:2; 41:46; 47:28; 50:22)	54
5	From Joseph's death to the exodus from Egypt (Ex. 12:40; Gal. 3:14-17)	144
	Total	430

13 Sins of Canaanites (15:16)

1 Homosexuality (Gen. 13:13; 19:1-29; Lev. 18:22-30; 20:13)
2 Incest (Lev. 18:6-30; 20:12-23)
3 Inordinate affection (Lev. 18:19-30; 20:18-23)
4 Adultery (Lev. 18:20-30; 20:10-23)
5 Idolatry (Lev. 18:21-30; 20:2-5; Dt. 12)
6 Profanity (Lev. 18:21-30)
7 Bestiality (Lev. 18:23-30; 20:15-23)
10 Dishonor to parents (Lev. 20:9-23)
11 Murder (Dt. 12:31; 18:9-10)
12 Stealing (Lev. 19:11-13 with 20:23)
13 Lying (Lev. 19:11-16 with 20:23)

7 Barren Women in Scripture (16:1)

1 Sarah (11:30; 16:1)
2 Rebekah (25:21)
3 Rachel (29:31)
4 Manoah's wife (Judg. 13:2)
5 Hannah (1 Sam. 1:5)
6 Michal (2 Sam. 6:23)
7 Elisabeth (Lk. 1:7). See Gen. 20

9 Cases of Blindness (19:11)

1 The Sodomites (Gen. 19:11)
2 Isaac (Gen. 27:1)
3 Jacob (Gen. 48:10)
4 Samson (Judg. 16:21)
5 Eli (1 Sam. 4:15)
6 Ahijah (1 Ki. 14:4)
7 Syrians (2 Ki. 6:18)
8 Zedekiah (2 Ki. 25:7)
9 Elymas (Acts 13:11)

8 Commands of the Angels (19:15)

1 Arise (v 15)
2 Take your wife and daughters (v 15)
3 Escape for your life (v 17)
4 Look not behind you (v 17)
5 Do not stay in the plain (v 17)
6 Escape to the mountain (v 17)
7 Make haste (v 22)
8 Escape (v 22)

10 Examples of Cave-Dwellers (19:30)

1 Lot and daughters (Gen. 19:30)
2 Israel in war (Ez. 33:27)
3 5 kings of Canaan (Josh. 10:16)
4 Israel during the judges (Judg. 6:2)
5 Israel when Saul reigned (1 Sam. 13:6)
6 David when hunted by Saul (1 Sam. 24)
7 David and his men (1 Sam. 22:1-4)
8 David when at war (2 Sam. 23:13)
9 100 prophets of God (1 Ki. 18:4, 13)
10 Elijah when hunted by Jezebel (1 Ki. 19:9)

10 Cases of Incest in Scripture (19:33)

1 Lot and his 2 daughters (19:31-36)
2 Abraham and Sarah (20:12-13)
3 Nahor and Milcah (11:29)
4 Judah and Tamar (38:16-18; 1 Chr. 2:4)
5 Reuben and Bilhah (35:22; 49:4)
6 Amram and Jochebed (Ex. 6:20)
7 Amnon and Tamar (2 Sam. 13:14)
8 Absalom and David's wives (2 Sam. 16:21)
9 Herod (Mt. 14:3-4; Mk. 6:17-18; Lk. 3:19)
10 A Corinthian (1 Cor. 5)

It must be understood that while all these would have been condemned by the law of Moses (Lev. 18:6-18; 20:11-21; Dt. 22:30; 27:20-23), such marriages as that of Abraham and his half-sister, and that of Nahor and Milcah, before the law were excusable during the period in which they took place Acts 17:30

14 Dreamers of Scripture (20:3)

1 Abimelech (20:3, 6)
2 Jacob (28:12; 31:10-11)
3 Laban (31:24)
4 Joseph (37:5-10)
5 The chief butler (40:9-15)
6 The chief baker (40:16-23)
7 Pharaoh (41:1-32)
8 A Midianite (Judg. 7:13-15)
9 Solomon (1 Ki. 3:5-15)
10 Nebuchadnezzar (Dan. 2 and 4)
11 Daniel (Dan. 2 and 7)
12 Joseph (Mt. 1:20; 2:13-22)
13 The wise men (Mt. 2:12)
14 Pilate's wife (Mt. 27:19)

* * *

1 Broken (Ps. 34:18; 51:17; 69:20)
2 Contrite (Ps. 51:17)
3 Grieved (Gen. 6:6; Ps. 73:21)
4 Willing (Ex. 25:2; 35:5, 29)
5 Discouraged (Num. 32:7-9; Dt. 1:28)
6 Obstinate (Dt. 2:30)
7 Proud (Dt. 8:14; Ps. 101:5; Ez. 28:5, 17)
8 Wicked (Dt. 15:9; Pr. 6:14, 18; Jer. 4:14-18)
9 Trembling (Dt. 28:65; Isa. 66:2)
10 Perfect (1 Ki. 8:61; 1 Chr. 29:9)
11 Double (1 Chr. 12:33; Jas. 4:8)
12 Tender (2 Ki. 22:19; 2 Chr. 34:27; Eph. 4:32)
13 Soft (1 Sam. 24:5; Job 23:16)
14 Pure (Ps. 24:4; Mt. 5:8; 1 Pet. 1:22)
15 Upright (Ps. 32:11; 36:10; 64:10; 97:11)
16 Clean (Ps. 51:10; 73:1; Pr. 20:9)
17 Fixed (Ps. 57:7; 112:7)
18 Subtle (Pr. 7:10)
19 Froward or perverse (Pr. 11:20; 12:8)
20 Wise (Ex. 28:3; 35:25; Pr. 10:8; 11:29)
21 Merry (2 Chr. 7:10; Pr. 15:13-15; 17:22)
22 Sorrowful (Pr. 14:13; 15:13)
23 Haughty (Pr. 18:12; Jer. 48:29)
24 Fretting (Pr. 19:3; Cp. 24:19; Ps. 37:1-8)
25 Heavy (Pr. 25:20; 31:6)
26 Unsearchable (Pr. 25:3; Ps. 64:6)
27 Despiteful (Ez. 25:15; cp. Rom. 1:30)
28 Bitter (Ez. 27:31; cp. Heb. 12:15; Jas. 3:14)
29 New (Ez. 18:31; 36:26; cp. 2 Cor. 5:17-18)
30 Stony (Ez. 11:19; 36:26)
31 Flesh (Ez. 11:19; 36:26)
32 Uncircumcised (Ez. 44:7; Jer. 9:26; Acts 7:51)
33 Meek and lowly (Mt. 11:29)
34 Honest and good (Lk. 8:15)
35 Overcharged (Lk. 21:34)
36 Troubled (Jn. 14:1-3, 27)
37 Single (Acts 2:46; Eph. 6:5)
38 Foolish and darkened (Rom. 1:21)
39 Impenitent (Rom. 1:21; 2:5)
40 Circumcised (Rom. 2:29; Phil. 3:3)
41 Evil (Jer. 3:17; 7:24; 11:8; 16:12; Heb. 3:12)
42 True (Heb. 10:22; cp. Mt. 22:16)
43 Melted (Josh. 2:11; 5:1; 7:5; 14:8)
44 Deceitful (Jer. 14:14; 17:9; Mk. 7:21-23)
45 Hard (Dt. 15:7; Ps. 95:8; Heb. 3:8)
46 Whorish (Ez. 6:9; cp. Hos. 4:12; 9:1)
47 Mischievous (Pr. 28:14; cp. Pr. 22:15; Rom. 1:21)
48 Diabolical (Jn. 13:2; Acts 5:3)
49 Covetous (Jer. 22:17; 2 Pet. 2:14)
50 Compassionate (Ps. 55:4; Jer. 4:19)

Traits of the regenerated heart are different from those of a wicked one as can be clearly seen from a study of the above. God searches and knows all hearts (1 Sam. 16:7; 1 Chr. 28:9; Jer. 17:9-10; Ez. 11:5; Lk. 16:15; Rom. 8:27; Heb. 4:12).

34 Secular Feasts in Scripture (21:8)

1 Abraham's for God and angels (18:1-8)
2 Lot's for 2 angels (19:3)
3 Abraham's for Isaac (21:8)
4 Isaac's for Philistines (26:30)
5 Laban's for Jacob (29:22)
6 Pharaoh's (40:20)
7 Joseph's for his brethren (43:16-34)
8 Samson's wedding feast (Judg. 14:10-18)
9 Nabal's (1 Sam. 25:36)
10 David's for Abner (2 Sam 3:20)
11 Solomon's for his servants (1 Ki. 3:15)
12 Solomon's for all Israel (1 Ki. 8:65)
13 Elisha's for the people (1 Ki. 19:21)
14 Elisha's for the people (2 Ki. 4:38-44)
15 Ahasuerus' for his nobles (Esther 1:3)
16 Ahasuerus' for the people (Esther 1:5)
17 Ahasuerus' for Esther (Esther 2:17-18)
18 Vashti's for women (Esther 1:9)
19 Esther's for Haman (Esther 7:1-10)
20 Feast of Job's sons (Job 1:4)
21 Belshazzar's for his nobles (Dan. 5)
22 Jesus' for 5,000 (Mt. 14:15-21)
23 Jesus' for 4,000 (Mt. 15:32-39)
24 A king's marriage feast (Mt. 22:1-14)
25 Simon's for Jesus (Mk. 14:3)
26 A Pharisee's for Jesus (Lk. 7:36-50)
27 Levi's for Jesus (Lk. 5:29)
28 The great feast (Lk. 14:16-24)

31 The feast at Bethany (Jn. 12:1-8)
32 Jesus' for disciples (Jn. 21:12-15)
33 Herod's for his lords (Mk. 6:21)
34 A Pharisee's for Jesus (Lk. 11:37)

14 Examples of Archery (21:20)

1 Ishmael (v 20)
2 Esau (27:3)
3 Jonathan (1 Sam. 20:20, 36-37; 2 Sam. 1:18-22)
4 David (2 Sam. 22:35; Ps. 18:34)
5 Syrians (1 Ki. 22:34)
6 Jehu (2 Ki. 9:24)
7 Joash (2 Ki. 13:15-17)
8 Philistines (1 Sam. 31:3; 1 Chr. 10:3)
9 Israelites (2 Sam. 1:18; 1 Chr. 5:18; 12:2; 2 Chr. 14:8; 17:17; 26:14; Neh. 4:13)
10 Sons of Ulam (1 Chr. 8:40)
11 Job (Job 29:20)
12 Medes and Persians (Isa. 13:17-18)
13 People of Kedar (Isa. 21:17)
14 Lydians and others (Isa. 66:19; Jer. 6:23; 46:9;49:35)

22 Man-Made Covenants of Scripture (21:27)

1 Abraham with Abimelech (Gen. 21:27-34)
2 Isaac with Abimelech (Gen. 26:26-31)
3 Jacob with God (Gen. 28:20)
4 Jacob with Laban (Gen. 31:44-45)
5 Joshua with Gibeonites (Josh. 9:15)
6 Joshua with Israel (Josh. 24:25-28)
7 Jonathan with David (1 Sam. 18:3; 20:8, 16, 42; 23:18; 2 Sam. 21:7)
8 David with Abner (2 Sam. 3:12-21)
9 David with Israel (2 Sam. 5:3; 1 Chr. 11:3)
10 Solomon with Hiram (1 Ki. 5:12)
11 Asa with Ben-hadad (1 Ki. 15:19-20)
12 Asa with Judah (2 Chr. 15:12)
13 Ahab with Ben-hadad (1 Ki. 20:34)
14 Johoiada with Judah (2 Ki. 11:4, 17)
15 Josiah with Judah (2 Ki. 23:3)
16 Asa with God (2 Chr. 15:8-15)
17 Hezekiah with God (2 Chr. 29:10)
18 Ezra with Israel (Ezra 10:3; Neh. 10:29)
19 Nebuchadnezzar with Judah (Ez.17:13)
20 Zedekiah with Judah (Jer. 34:8)
21 Israel with Assyrians (Hos. 12:1)
22 Judas with Pharisees (Mt. 26:15)

7 Consecrations of Abraham (22:8)

1 To leave his native land (12:1)
2 To leave his own kindred (12:1)
3 To follow God's leading (12:1)
4 To separate from Lot (13:5-18)
5 To give up his plans for Ishmael (17:15-27)
6 To cast out Hagar and Ishmael (21:9-21)
7 To offer up Isaac (22:1-19)

10 Double-Callings of Names (22:11)

1 Abraham, Abraham (Gen. 22:11)
2 Jacob, Jacob (Gen. 46:2)
3 Moses, Moses (Ex. 3:4)
4 Samuel, Samuel (1 Sam. 3:10)
5 Lord, Lord (Mt. 7:21-22)
6 Jerusalem, Jerusalem (Mt. 23:37)
7 My God, My God (Mk. 15:34)
8 Martha, Martha (Lk. 10:41)
9 Simon, Simon (Lk. 22:31)
10 Saul, Saul (Acts 9:4)

36 Examples of Oaths (22:16)

1 Abraham and kings of Canaan (Gen. 14:22-23)
2 Abraham and Abimelech (Gen. 21:22-24)
3 Isaac and Abimelech (Gen. 26:26-31)
4 Eliezer and Abraham (Gen. 24:2-9)
5 Esau and Jacob (Gen. 25:33)
6 Jacob and Laban (Gen. 31:44-55)
7 Joseph and Jacob (Gen. 47:28-31)
8 Children of Israel and Joseph (Gen. 50:24-25)
9 Joshua and Gibeonites (Josh. 9:3-20)
10 Israelites and Rahab (Josh. 2:12-14)
11 Moses and Caleb (Josh. 14:9)
12 Israel and Joshua (Josh. 24:14-26)
13 Gileadites and Jephthah (Judg. 11:10)
16 Boaz and Ruth (Ruth 3:13)
17 Saul and Jonathan (1 Sam. 19:6)
18 David and Jonathan (1 Sam. 20:1-17)
19 David concerning Abner (2 Sam. 3:35)
20 David and Saul (1 Sam. 24:21-22)
21 Saul and the witch (1 Sam. 28:10)
22 Joab and David (2 Sam. 19:7)
23 David and Bath-sheba (1 Ki. 1:29)
24 Solomon concerning Adonijah (1 Ki. 2:23)
25 Solomon and Shimei (1 Ki. 2:42)
26 Elisha and Elijah (2 Ki. 2:2)
27 Elisha and Elijah (2 Ki. 2:4)
28 Elisha and Elijah (2 Ki. 2:6).
29 Jehoram and Elisha (2 Ki. 6:31)
30 Jehoiada and Israelites (2 Ki. 11:4)
31 Zedekiah and Nebuchadnezzar (2 Chr. 36:13)
32 Ezra and Israel (Ezra 10:5-19)
33 Nehemiah and priests (Neh. 5:12-13)
34 Zedekiah and Jeremiah (Jer. 38:16)
35 Gedaliah and Jews (Jer. 40:9)
36 40 Jews among themselves (Acts 23:12)

For commands concerning oaths see Ex. 20:7; 22:10-11; 23:1; Lev. 6:2-5; 19:12; Num. 5:19- 24; Dt. 6:13; Eccl. 8:2; Isa. 48:1; Jer. 4:2; 5:2; 7:8; 12:16; Ps. 15:1-4; Mt. 5:33-37; Jas. 5:12.

Eliezer the Model Servant (24:12)

1 Faithful to trust (24:2; cp. 15:2)
2 Intelligent and obedient (24:2-11)
3 Acquainted with God (24:12-14)
4 Knew how to pray (24:15-16)
5 Wise and courteous (24:17-25)
6 Worshipper of God and thankful for answers to prayer (24:26-27)
7 Patient and believing (24:28-30)
8 Unselfish and diligent in business (24:31-49)
9 Impressive and winning (24:50-58)
10 Successful and true (24:59-67)

A Wise Provision (25:5)

A wise provision to guard against jealousy and trouble between Abraham's sons. The main reason was that they might be settled in other lands so as not to dispute Isaac's claim in God's plan for him and his seed to have the land of Canaan as promised in the Abrahamic covenant (13:14-17; 15:18-21; 17:8). It was the custom to give the estate to the oldest son of the first wife. The sons of concubines did not inherit unless in the case of no legal heir, and with the consent of the wife. A law of that time provided that they could receive from the father certain presents. The separation of Abraham's sons was in harmony with God's will concerning the chosen nation remaining separated from all other branches of the race so that the Messiah could come as predicted (12:1-3; 13:14; 24:3; 28:1; Ex. 34:12-16; Num. 23:9; Dt. 7:3-4; Josh. 23:12; Ezra 9:1–10:44; Neh. 13).

The East Country (25:6)

This naturally refers to the east of Canaan where Abraham settled. Just how far east is not stated, but we do know that the Midianites, Ishmaelites, Moabites, Edomites, and others settled east of Canaan proper. The terms people, children, and men of the east are used of Abraham's own people in Mesopotamia (29:1); of various unnamed people who cooperated with the Midianites against Israel (Judg. 6:3, 33; 7:12; 8:10); of Job and his kindred east of Arabia (Job 1:3); of Babylon and other eastern lands (2 Ki. 17:24; Isa. 2:6; Ez. 25:4, 10; Mt. 2:1); of Persia (Isa. 41:2; 46:11); of unidentified nations east of Syria, Babylon, and Persia who will fight Antichrist (Dan. 11:44); and of other people further east who will cooperate with Antichrist at Armageddon (Rev. 16:12).

34 "Old" Things in Scripture (25:8)

1 Corn (Josh. 5:11-12)
2 Sacks (Josh. 9:4)
3 Shoes (Josh. 9:5)
6 Prophet (1 Ki. 13:25, 29; Lk. 9:8)
7 Age (1 Ki. 15:23)
8 Gate (Neh. 3:6)
9 Way (Job 22:15)
10 Landmark (Pr. 23:10)
11 Pool (Isa. 22:11)
12 Waste places (Isa. 58:12)
13 Wastes (Isa. 61:4)
14 Time (Jer. 2:20; Mt. 5:21, 27, 33)
15 Paths (Jer. 6:16)
16 Rotten rags (Jer. 38:11)
17 Hatred (Ez. 25:15)
18 Estates (Ez. 36:11)
19 Lion (Nah. 2:11)
20 Women (Zech. 8:4)
21 Bottles (Josh. 9:4; Mt. 9:17)
22 Wine (Lk. 5:39)
23 Men (Joel 1:2; 2:28; Acts 2:17)
24 Leaven (1 Cor. 5:7)
25 Testament (2 Cor. 3:14)
26 Things (of sin, 2 Cor. 5:17)
27 Wives' fables (1 Tim. 4:7)
28 Heaven and earth (Heb. 1:10-12)
29 Covenant (Heb. 8:13)
30 Sins (2 Pet. 1:9)
31 World (2 Pet. 2:5)
32 Commandment (1 Jn. 2:7)
33 Serpent (Rev. 12:9; 20:2)
34 The old man(Satan, Eph.4:22; Col. 3:9; 2 Cor. 5:17,note)

Origin of Branches of the Race (25:23)

This passage, with 9:24-27; 17:20; 19:33-38; 5:1-6; Acts 17:26 and other scriptures, explains how different branches and types of people came into being, since the flood. When the first of each type and color was brought into existence is not stated and cannot therefore, be known. Such facts are among the secrets of God referred to in Dt. 29:29. If two nations were born on this occasion, then the same could have happened at other times. Hence, there remains no mystery as to where the other branches came from. The only part not known is when and by whom. This much is sure, the various branches came into being since the flood, for only one lineage was saved in the ark (6:18).

12 Divided Families (25:27)

Note the cause and results in each case:
1 Isaac and Rebekah (25:28; 27:1-46)
2 Jacob and wives (29:31; 30:1; 37:1-4)
3 Moses and Zipporah (Ex. 4:24-26; 18:2)
4 Moses, his brother and sister (Num. 12)
5 Naomi and daughter-in-law (Ruth 1:14-15)
6 Jephthah and brothers (Judg. 11)
7 Elkanah and wives (1 Sam. 1:1-9)
8 Jesse and sons (1 Sam. 16:8-13; 17:28)
9 Job and family (Job 2:9-10; 19:14-17)
10 Saul and sons (1 Sam. 14:44; 20:30)
11 David and sons (2 Sam. 13:1–18:33)
12 Jesus and brothers (Jn. 7:5; Ps. 69:8)

22 Blessings of Birthright (25:31)

1 Family inheritance (25:5)
2 Family supremacy—the ruling head of the whole tribe (24:65; 25:5; 27:29, 37)
3 The father's blessing (27:4, 27-38)
4 Spiritual leader and priest of the family or tribe (26:25; 35:3-7)
5 Choice of all family lands (25:5-6; 27:28, 37; 28:4; 35:12)
6 Fruitfulness in offspring (13:16; 15:5; 17:2, 5; 22:17; 26:4, 24; 28:3, 14; 32:12; 35:11)
7 Special providence (12:2-3; 26:3-4, 24; 27: 28; 28:15)
8 Personal blessings (12:2; 22:17; 26:3)
9 A great name (12:2; 27:28-29, 37)
10 Personal blessing to all nations (12:2-3; 18:18; 22:18; 26:4; 28:14)
11 Eternal inheritance (13:15; 17:7-8; 28:13; 35:12)
12 A special party to the Abrahamic covenant (17:7, 19; 26:3-4; 28:4, 13-15)
13 "Father" of the Messiah (12:3; 21:12; 22:17; 26:5; 28:14; Rom. 9:7; Gal. 3:16)

16 Eternal natural seed (17:7-8, 19; 2 Sam. 7; Isa. 9:6-7; 59:21; Lk. 1:31-32)
17 Have Jehovah as a special God (17:7-8; 28: 15; 32:9, 12)
18 Have power over enemies (22:17; 27:29)
19 Have headship of nations (27:29)
20 Material prosperity (12:7; 13:15; 15:18; 26: 3-4; 27:28-29, 37; 28:13; 35:12)
21 Spiritual blessing of Abraham—justification by faith (28:4; Rom. 4; Gal. 3:14)
22 Curse upon enemies (12:3; 27:29)

The birthright of men in the direct lineage of Christ included all the above, but that of an ordinary firstborn of any other family was in many respects different. The birthright belonged to the firstborn even where hatred was involved. He was entitled to a double portion of the inheritance (Dt. 21:15-17). It could be sold (25:29-34; 27:36; Heb. 12:16; Rom. 9:12-13), forfeited because of sin (1 Chr. 5:1-2), or set aside by God (25:23; 48:15-20; 1 Ki. 2:15; 1 Chr. 26:10).

30 Lessons From Jacob and Esau (25:33)

1 Were given in answer to prayer (25:21)
2 At enmity before birth (25:22-23)
3 God planned for them before birth (25:23)
4 Different dispositions, colors, and manner of people from the same mother and father (25:23)
5 Dispositions are formed early (25:23)
6 Not wise of parents to have respect of children (25:28)
7 Parents will reap if respect of children is practiced (27:1-46)
8 God will work out His purpose without human deception (25:23; Mal.1:2-3)
9 God can predict human acts on the basis of human traits (25:23; Mal. 1:2-3)
10 God is sovereign in His choice (Rom. 9)
11 Traits of parents are passed on to their children (29:1–30:43)
12 God can see further than man (25:23)
13 God's choice is based entirely upon human traits, dispositions, and acts (Rom. 9:14-24)
14 Do not permit natural feelings to divide the family (ch. 27)
15 Do not put personal preferences before the will of God (25:23; 27:1-4)
16 We have no right to question the will of God (Rom. 9:8-24)
17 Do not permit natural dispositions to hinder spiritual blessings (25:34)
18 God has made it possible for natural traits and dispositions to be completely changed so as to obey Him (32:24-29; 2 Cor. 5:17)
19 One must choose to submit to God to have such change made (Jn. 3:16)
20 A mere momentary fleshly gratification can damn the soul (25:34; Heb. 12:16)
21 God's principle of dealing with us today is on the basis of choice, man's choice or rejection of Him (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3: 9; Rev. 22:17)
22 Man can be cut off after such choice is made if he rebels (Rom. 11:7-20)
23 Rebels can be brought back to original righteousness again by repentance (Rom. 11:20- 32; 1 Jn. 1:9)
24 What a man sows he will reap(ch. 27; 33; Gal. 6:7-8)
25 God deals with men even before they are changed to conform to Him (28:12-22; 31:1- 13; 32:1-32)
26 God has certain callings for qualified men (25:23; Mal. 1:1-3; Rom. 9)
27 God works out even human schemes to His own glory (ch.27;Rom.9)
28 Revelation comes when we are sincere and persevere (28:12-22; 32:1-32)
29 The younger are sometimes the better in the end (25:23; 32:1-32)
30 The black sheep of the family is sometimes the white sheep in the crisis (32:1-32; Lk. 15:11-32)

7 "I Will's" of God to Isaac: *(26:4):* I Will

1 Be with you (26:3)
2 Bless you (26:3)

5 Give all these countries to your seed (26:4)
6 Multiply your seed as the stars (26:4)
7 Bless you and multiply you for Abraham's sake (26:24)

14 Proofs No Set Time to Die (27:2)

1 It was said to Abimelech, You are a dead man unless you give up this man's wife Gen. 20:3-7
2 Honor parents, that your days may be long upon earth (Ex. 20:12; Eph. 6:2)
3 Because of your sins you will quickly perish (Lev. 26; Dt. 28)
4 The Lord shall keep the poor alive (Ps. 41:1-2)
5 The wicked shall not live out half their days (Ps. 55:23)
6 With long life will I satisfy him (providing he meets the conditions of Ps. 91)
7 Keep My words, for length of days, and long life shall they add to you (Pr. 3:1-2)
8 The years of the wicked shall be shortened (Pr. 10:25, 27)
9 He that hardens his neck shall suddenly be destroyed (Pr. 29:1)
10 I will add to your days 15 years (Isa. 38:5)
11 I am deprived of the rest of my years (Isa. 38:10)
12 For this cause many are weak and sickly among you and many have died (1 Cor. 11:29-30)
13 He that will love life, and see good days, let him keep his mouth from evil (1 Pet. 3:10-11)
14 Many have been cut off because of sins. They could have lived longer if they had not sinned, and judgment had not become necessary (Ex. 9:15; 12:15, 19; 30:33; 31:14; Lev. 7:20-27; 17: 4-14; 18:29; 19:8; 20:3-18; Num. 9:13; 15: 30-31; 19:13, 20)

7 Examples of God Revealing Death (27:2)

1 Jacob (time of revelation before death, 1 day; Gen. 48:1; 49:29-33)
2 Aaron (1 day; Num. 20:23-29)
3 Moses (1 day; Dt. 31:2; 32:48-52; 34:1-8)
4 Joshua (1 day; Josh. 23:14)
5 Hezekiah (1 day, but changed to 15 years; 2 Ki. 20:1-8; Isa. 38)
6 Ezekiel's wife (1 day; Ez. 24:15-20)
7 A rich fool (a few hours; Lk. 12:16)

We have one example of an evil spirit revealing death—that of Saul 1 Sam. 28:19 with 1 Chr. 10:13-14.

10fold Prophectic Blessing of Jacob (27:28)

1 God give you the dew of heaven (v 28)
2 Let your brothers bow to you (v 29, 37)
3 Be lord over your brethren (v 29, 37)
4 The fatness of the earth (v 28)
5 Plenty of corn (wheat, v 28, 37)
6 Plenty of wine (vineyards, v 28, 37)
7 Let people serve you (v 29)
8 Let nations bow down to you (v 29)
9 Cursed are those who curse you (v 29)
10 Blessed are those who bless you (v 29)

6fold Prophetic Blessing of Esau (27:39)

1 The fatness of the earth (v 39)
2 The dew of heaven (v 39; cp. v 28)
3 To be a warring nation (v 40)
4 To be a servant of Jacob (v 40)
5 Partial and temporary dominion (v 40)
6 Freedom from Jacob's yoke (v 40)

Jacob 77 Years Old (27:46)

That Jacob was 77 at this time seems evident from a study of several passages. It is necessary to take into account the age of his son Joseph at the time he (Jacob) went down into Egypt with his family, and figure back to this time. From Gen. 41:46-54; 45:5-9 we learn that Joseph was 30 years old "when he stood before Pharaoh" at the beginning of 7 plenteous years. After those 7 years and 2 more years (of famine), when Joseph was 39, his brothers, their families, and their father Jacob came down to be with him in Egypt. Jacob was then 130 (47:9). This

Haran to his own people in Canaan but Laban persuaded him to remain 6 more years (30:25- 28; 31:38-41). Since the entire stay in Haran was 20 years, of which 6 were spent after Joseph's birth, then we know that Joseph was born in the 14th year of Jacob in Haran. Counting back 14 years from his age of 91 at Joseph's birth, we thus find him about 77 when he first came to Haran looking for a wife. He was perhaps 78 when his first son was born and 97 when he finally returned to Isaac and Esau after the 20 years with Laban.

7fold Blessing of the Prophecy (28:3)

1 God Almighty bless you (v 3)
2 Make you fruitful (v 3)
3 Multiply you (v 3)
4 Make you a multitude of people(v3)
5 Give you the blessing of Abraham (which is justification by faith, v 4; 15:6; Rom. 4; Gal. 3:14)
6 Give your seed the blessing of Abraham (v 4; 15:6; Rom. 4; Gal. 3:14 with Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-28)
7 Give you the land of Canaan, as promised Abraham (v 4; 13:14-18; 15:18-21; 17:7-8)

15 "I Will's" of God to Jacob (28:13): I Will

1 Give you the land of promise (28:13)
2 Keep you wherever you go (28:15)
3 Bring you again to this land (28:15)
4 Not leave you until I have fulfilled My obligations to you (28:15)
5 Be with you (31:3)
6 Deal well with you (32:9)
7 Do you good (32:12)
8 Give you this land (35:12)
9 Give this land to your seed (35:12)
10 Go down with you into Egypt (46:4)
11 Bring you up again (46:4)
12 Make you fruitful (48:4)
13 Make of you a great nation in Egypt (46:3)
14 Make of you a multitude (48:4)
15 Give this land to your seed (48:4)

12 Examples of God Being "With" Men (28:15)

1 Ishmael (Gen. 21:20)
2 Abraham (Gen. 21:22)
3 Jacob (Gen. 28:15, 20)
4 Joseph (Gen. 39:2, 21; Acts 7:9)
5 Moses (Josh. 1:5)
6 Joshua (Josh. 1:5, 9)
7 Samuel (1 Sam. 3:19)
8 David (2 Sam. 5:10; 1 Chr. 17:2)
9 Solomon (1 Chr. 28:20; 2 Chr. 1:1)
10 Jeremiah (Jer. 20:11)
11 Jesus (Jn. 3:2; Acts 10:38)
12 Paul (2 Tim. 4:17)

Examples of Vows (28:20)

3 Examples of Rash Vows:
1 Jephthah's awful vow (Judg. 11:29-40)
2 The vow of Israel (Judg. 21:5-6)
3 The vow to death of 40 men (Acts 23:12)
7 Examples of Common Vows:
1 Jacob's vow to pay tithes (28:20-22)
2 Hannah's vow (1 Sam. 1:11, 27-28)
3 Elkanah's yearly vow (1 Sam. 1:21)
4 Job's vow with his eyes (Job 31:1)
5 David's vow (Ps. 132:2)
6 Jonah's vow (Jonah 2:9)
7 Paul's vow (Acts 18:18)

4 Proofs Jacob Took His Wives Immediately (29:20)

1 In v 21 Jacob did not say, "Give me my wife, for my years are fulfilled." He said plainly, "for my days are fulfilled," implying a certain number of days from the time the contract was made until he could actually have Rachel. The number was always left up to the contracting parties. It could not have been 7 years of waiting to fulfill the marriage contract. These years of service were the total dowry, and not the been made at the beginning of these 30 days.

2 From v 27-30 we learn that Jacob received both wives within a week of each other. Regarding Leah, he was to "fulfill her week" (v 27) and then Rachel would be given to him. Verse 28 states clearly: "Jacob did so, and fulfilled her week: and he (Laban) gave him Rachel his daughter to wife also." Since it can be proved that Leah became his wife at the beginning of the total 14-year dowry period, then we know that Rachel became his wife also at that time.

3 It is unreasonable to believe that Jacob received Leah (and Rachel a week later) at the end of the first 7-year period, because that would not give time enough for so many children to be born. The last son of Jacob's before returning to Canaan was Joseph, born the 14th year of his father's 20-year stay in Haran. At his birth Jacob desired to return to Canaan, but was persuaded to remain 6 more years (30:24-28; 31:41). We know then, that all the other children had to be born in either a 7-year or a 14-year period. These facts establish it as the full 14-year period. Leah herself had 7 children, 6 sons and a daughter, before Joseph was born (30:20-21). Furthermore, she had a period when she "left bearing" after having 4 sons (29:35; 30:9). During this unfruitful time which was no doubt at least 2 years, she gave Zilpah her maid to Jacob that she might have more children through her. Zilpah bore 2 sons before Leah herself began to bear again. It would have been impossible to account for Leah's 7 children and a 2-year unfruitful period in 7 years. We conclude then that Jacob received his wives at the beginning of the entire 14-year dowry period.

4 Judah could not have been born in the second 7 years, for the events of ch. 38 (which related to his life and were supposed to have taken place before his family went down into Egypt) required more time. His father Jacob was 97 when they left Haran (note, 27:46), and 130 when they entered Egypt (47:9). This gave the family only 33 years back in Canaan; and during that time Judah married, had a son named Er, who took a wife and then died. Judah later, supposing Er's widow to be a harlot, went to her and she gave birth to twins by him. According to Gen. 46:12, those twins were old enough that one of them (Pharez) was married and had 2 sons by the time the whole tribe followed Joseph into Egypt. Judah, who was the 4th son, was perhaps born in the 5th year of Jacob's married life. Counting that Jacob took his wives at the first of the first 7 years of his 20-year stay in Haran, and judging that Judah was born at the end of the first 5 years, it would make this 4th son 15 when his father took him to Canaan. His 15 years added to the 33 years the family stayed in Canaan would allow a total of 48 years for these 4 generations to come into being: Judah, Er, Pharez, and the 2 sons of Pharez. Judah, Er, and Pharez would be around 15 or 16 years old at marriage. If we tried to make the time of Judah's birth in the second 7 years though, we would lose 7 years, making him 8 instead of 15 when he went to Canaan, and thereby force all these births and marriages into a 41-year period, which is not enough. We must conclude therefore, that Jacob took his wives at the beginning of the entire 14-year dowry period, working for Laban to pay the dowry while living with both Leah and Rachel.

What the Bible Says About Envy (30:1)

1 Commands against envy (Ps. 37:1-7; Pr. 3: 31; 24:1; 1 Pet. 2:1)
2 A work of the flesh (Rom. 1:29-31; 13:13; Gal. 5:19-21; 1 Tim. 6:4; Tit. 3:3)
3 Results of envy (Job 5:2; Pr. 14:30; 27:4; Song 8:6; 1 Cor. 3:3; Jas. 3:14; 5:9)
4 One thing that does not envy (1 Cor. 13:4)
5 Instances of envy (Gen. 4:4-8; 16:5-6; 21: 9-10; 26:14; 30:1, 15; 31:1; 37:4-11, 19-20; Judg. 11:28-30; 12:1-10; 16:3; 1 Sam. 18:8-9, 29; 20:31; Esther 5:13; Dan. 6:4; Mt. 27:18; Jn. 11:47; Acts 13:45; 17:5)

✡ ✡ ✡

1 Lamech (Gen. 4:19-24)
2 Abraham (Gen. 16:1-4; 25:1-6)
3 Esau (Gen. 26:34; 28:9)
4 Jacob (Gen. 29:20–30:26)
5 Gideon (Judg. 8:30)
6 Elkanah (1 Sam. 1:1-10)
7 David (1 Sam. 18:27; 25:42; 2 Sam. 3:2-5; 5:13)
8 Ashur (1 Chr. 4:5)
9 Solomon (1 Ki. 11:1-8)
10 Rehoboam (2 Chr. 11:18-23)
11 Abijah (2 Chr. 13:21)
12 Jehoram (2 Chr. 21:14)

First Prophecies of Scripture (31:3)

1 To Adam in an audible voice (3:14-19)
2 To Enoch (method unknown, Jude 14-15)
3 To Cain in an audible voice (4:12)
4 To Adam or Enoch (6:3, 7)
5 To Noah in an audible voice 6:13, 17; 7:4; 9:9,17
6 To Abraham in an audible voice, vision, and perhaps other means (12:1-3, 7; 13: 14-17; 15:1, 4, 13-21; 17:2, 4, 15-16, 19- 21; 18:10, 14, 17; 21:12-13; 22:8, 16-18; 24:7, 40)
7 To Rebekah in an audible voice (25:23)
8 To Isaac in an audible voice and other means (26:2-4, 24; 27:28-29, 37, 39-40; 28:3-4)
9 To Jacob in vision and other means (28:12-15; 30:24; 31:3; 32:9; 35:9-12; 46:2-4; 48:2-4,15-20; 49)

Facts About Deceit (32:11)

1 It is falsehood (Ps. 119:118)
2 It comes from the heart (Mk. 7:22)
3 Characteristic of the heart (Jer. 17:9)
4 God abhors it (Ps. 5:6)
5 Forbidden (Pr. 24:28; 1 Pet. 3:10)
6 Christ free from it (1 Pet. 2:22)
7 Warned to beware of those who teach and practice it (Eph. 5:6; Col. 2:8)
8 False teachers are workers of (2 Cor. 11:13; Jer. 14:14; 23:26)
9 Must be laid aside (2 Cor. 4:2; 1 Pet. 2:1)
10 False witnesses use it (Pr. 12:17)

Deceit—Tool of Wicked:
1 Wicked are full of it (Rom. 1:29)
2 Devise it (Job 15:35; Ps. 35:20; 38:12)
3 Utter it (Ps. 10:7; 36:3)
4 Work at it (Pr. 11:18)
5 Increase in it (2 Tim. 3:13)
6 Use it on each other (Jer. 9:5)
7 Use it on themselves (Jer. 37:9)
8 Delight in it (Pr. 20:17)
9 Impose on others by it (Rom. 16:18)
10 Sport themselves with it (2 Pet. 2:13)

10 Evils of Deceit:
1 Hinders knowledge of God (Jer. 9:6)
2 Keeps men from God (Jer. 8:5)
3 Leads to pride and sin (Jer. 5:27-28)
4 Leads to lying (Pr. 14:25)
5 Causes fraud and injustice (Ps. 10:7; 43:1)
6 Conceals hate (Pr. 26:24-26)
7 Conceives evil plans (Ps. 50:19)
8 Encourages sin (Pr. 20:17)
9 Defiles the soul (Mk. 7:22)
10 Causes hardening in sin (Heb. 3:13)

10 Examples of Deceit:
1 Satan (Gen. 3:4; 2 Cor. 11:3; 1 Tim. 2:14)
2 Abraham (Gen. 12:13; 20:2)
3 Isaac (Gen. 26:7)
4 Jacob and Rebekah (Gen. 27:6-23)
5 Gibeonites (Josh. 9:3-15)
6 Delilah (Judg. 16:4-20)
7 Absalom (2 Sam. 13:24-28; 15:7)
8 Gehazi (2 Ki. 5:20)
9 Herod (Mt. 2:8)
10 Ananias and Sapphira (Acts 5:1-13)

Jacob's Gifts (32:18)

200 she-goats	$ 4,000
20 he-goats	400
30 milch camels and colts	3,750
40 kine	7,000
10 bulls	3,250
20 she-asses	1,000
10 foals (young asses)	500
Total	$ 24,300

10 Proofs of Bodily Wrestling (32:24)

1 God grappled bodily with Jacob. See note, v 24

2 If Jacob struggled in prayer only, as the wrestling referred to in Eph. 6:12, then it could be understood that it was with something invisible and intangible; but since a Man grappled with his human body, as stated, then invisibility must not be the idea. The word for Man here is the Heb. iysh, which is used of God in Ex. 15:3; Josh. 5:13; Dan. 10:5; 12:6-7; Zech. 1:8; etc. It was not Jacob grappling with a man, but a Man approaching and grappling with him first (v 24), which surely speaks of more than an invisible presence.

3 It is clear from Hos. 12:3-4 that prayer was only a part of Jacob's experience. Not only does this passage say "he wept, and made supplication unto him," but also that he "had power over the angel." Like Daniel he was touched by a hand and was bodily affected (v 25-26, 30; Dan. 10:10, 16, 18).

4 The Heb. abaq, meaning to grapple or wrestle, also means to float away, but is so used only of dust. Hence, its use here could only mean to raise dust by wrestling, proving the struggle between the Man and Jacob was a bodily contest.

5 When the Man saw that He prevailed not against Jacob in the wrestling, He touched (Heb. naga, to lay a hand upon, strike, smite) the hollow of his thigh and dislocated it, proving further that the struggle was bodily. With what did the Man touch him if not with His hand, a bodily part? The word touch is used 48 times and only of literal, bodily contact (3:3; 20:6; Ex. 19: 12-13; etc.).

6 The only other place in the O.T. where wrestling is mentioned is in Gen. 30:8 and there it is a different Heb. word from the one used here and could mean a mental struggle. Here in 32:24-25 it clearly means a bodily struggle, for when the Man touched the hollow of his thigh, Jacob's thigh was out of joint. This was indeed a physical handicap, the result of physical grappling and not the outcome of spiritual struggles. Having one's bone actually thrown out of joint is unheard of in spiritual warfare.

7 We read that the Man said, "Let me go," and Jacob replied, "I will not let thee go, except thou bless me" (v 26). How could Jacob have such a hold on another if not by bodily grasp? An invisible presence could go without being "let go" as requested here, but a bodily presence could be thus limited.

8 Jacob prevailed bodily with God, for when the Man "saw that he prevailed not against him, he touched the hollow of his thigh" (v 24-25). In the finish of the struggle Jacob still prevailed (v 28) and that bodily with another who with a bodily member touched his body at the thigh.

9 The One whom Jacob was "left alone" with could wrestle (v 24), see (v 25), touch (v 25), speak, think, discern, reason, and exercise power (v 27-29), which proves personality and bodily members. It is only logical then to believe that the wrestling was bodily, as recorded.

10 Jacob saw God or the Man face to face (v 30). This means he wrestled with a bodily form that had a face. Others have seen God face to face, as men speak with men (4:14; Ex. 33:11; Num. 14:14; Dt. 34:10; Judg. 6:22; Dan. 10:6; etc.). All men shall see God's face eventually (Rev. 22:4). It is logical therefore to believe the record as written, which shows God and Jacob wrestling as Man with man. See ***44 Appearances of God***, p. 92.

6 Men Left Alone With God (32:24)

3 Jeremiah (Jer. 15:17)
4 Daniel (Dan. 10:7-8)
5 Jesus (Lk. 9:18)
6 Paul (1 Th. 3:1)

6 Acts of God (32:25)

1 Wrestled (v 24-25)
2 Saw—understood by experience (v 25)
3 Touched causing Jacob's thigh to be out of joint(v25)
4 Said—talked (4 times; v 26-29)
5 Changed Jacob's name (v 28)
6 Blessed Jacob (v 29)

Israel Defined (32:28)

Heb. Yisrael, from sar, prince (and sarah, princess), meaning prevailed or ruled as a prince; and El, God, Strength, Mighty, the Almighty. It means, Prince with God, Soldier of God, God-wrestling, or God's Prince, for as a prince you have power with God and with man and have prevailed (v 28). He had prevailed with man (25:29-34; 27:1–31:55). Now he prevailed with God (32:29-32). This name, which occurs 2,575 times, was given to Jacob (v 28; 2 Ki. 17:34; Hos. 12:3-4), to Jacob's descendants (Ex. 9:7), and to Christ (Isa. 49:3).

The O.T. is largely a record of the history of Israel and of God's revelation to them—their beginning as a nation (29:21–30:43); their 430 years of sojourn (12:1–Ex. 12:40); journeys and wanderings for over 41 years (Ex. 12–Dt. 34); conquest of Canaan (Josh. 1-24); experiences under 16 judges (Judg. 1:1–1 Sam. 7); under 42 kings (1 Sam. 8–2 Ki. 25; 2 Chr. 36); in the captivities (2 Ki. 25; Ezra 1); the restoration as a nation under Ezra and Nehemiah. Hundreds of the prophecies recorded in Scripture concern Israel, as can be seen from a study of them.

6 Proofs Jacob Wrestled With God (32:30)

1 Jacob recognized Him as the Blesser (v 26)
2 Because the sinew shrank miraculously (v 25)
3 God Himself acknowledged Jacob had prevailed against Him (v 28)
4 The blessing upon Jacob was one which God alone could bestow (v28-30)
5 Jacob claimed he had seen God's face (v 30)
6 Jacob claimed salvation by this experience (v30)

The Heb. for life in v 30 is nephesh, meaning soul; and the word for preserved is natsal, to snatch away, deliver, rescue, or save. The passage could read, My soul is redeemed. From this time Jacob was a new man with a new name, a new heart, and a new character. He was no more a supplanter, cheater, or deceiver, but Israel, the man who prevailed with God and saw Him face to face. It was an ancient belief that if one saw God he would die. This seems to be what Jacob had in mind when he said his life was preserved (v 30; Judg. 6:22- 23; 13:22).

6 Kinds of Dowry (34:12)

1 Gifts from the bridegroom to the bride (24:22, 30, 53; Ruth 4:10; Hos. 3:2). A strange man presented gifts to a strange girl and they were accepted without breaking custom
2 Gifts from the bridegroom to the parents and other members of the family (24:53; 34:12)
3 Price paid to parents and brothers (34:12; Ex. 22:17; 1 Sam. 18:25). This was the practice of buying wives
4 Services rendered parents (29:18)
5 Deeds of valor might be accepted if this was all that was required by parents (Josh. 15:16; Judg. 1:12; 1 Sam. 18:25)
6 Gifts from the father to a daughter was also called a dowry (Judg. 1:15; 1 Ki. 9:16)

The dowry was according to the wealth and standing of the bride (1 Sam. 18:23). Much negotiation generally went on between the parents of both sides, with a friend of the bridegroom's family han-

history a written contract definitely arranged for the nature and size of the dowry.

The word dowry in more modern times simply refers to the value of anything (money, property, etc.) that a woman brings to her husband when he marries her, while in ancient times it meant that which was paid for a wife. Jacob worked 14 years for his 2 wives and that was the dowry or what he paid to get them (29:20-30). The other meaning (what a woman brings her husband) applies to what Leah said when she had so many sons she exclaimed "God hath endowed me with good dowry" (30:20). Paying dowry for a wife is referred to in Gen. 34:12; Ex. 22:16-17; 1 Sam. 18:25; Ruth 4:3-9.

Wealth of the Patriarchs (34:28)

God has always planned and willed for His people to be free from poverty, weakness, and sickness, and have an abundance of good things to enjoy. All the patriarchs were healthy, wealthy, and wise.

Adam was the wealthiest man that ever lived or ever will live. He owned the entire earth and everything in it. He was created to rule the sun, moon, and stars (1:26-31; Ps. 8). When men inherit the earth again many will own what Adam had before the fall.

Abraham was very rich, owning innumerable flocks, herds, and much silver and gold, besides hundreds of servants (13:2; 14:14). It would take a very wealthy man to support 318 trained soldiers with their wives and children. He is called the father of us all, so if God allowed him to be rich, we need not look on any opportunity for our own prosperity as displeasing to God. The abundance of life for body, soul, and spirit is promised every man today in Christ (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 10:10; 14:12-15; 15:7, 16; 16:23-26). It is God's will that all His children prosper and be in health, even as their souls prosper (3 Jn. 2; Ps. 1:3; 23:1; 34: 9-10; 84:11).

Isaac inherited all that Abraham had except portions given the other sons sent into the east away from Isaac (25:5-6). He continued to add to his wealth all his days, and was considered richer and greater in power than the king of Philistia (26:14-16). We read that he was a successful farmer, that he waxed great, and had possessions of flocks, herds, and a great store of servants (26:12-14).

Jacob inherited the wealth and servants of both Abraham and Isaac other than the portion given to Esau. Besides this, he became very rich in his own right in Haran. He gave Esau, as a token of friendship, $24,300 worth of livestock (550 head) when he met him, saying that it was nothing and that he had plenty more (33:11; note, 32:18).

Company of Nations (35:11)

It is clear that this whole prophecy was to be fulfilled through the loins of Jacob who was not the father of all these different nations coming from Abraham and fulfilling Gen. 17:4- 6. This company of nations refers to the 13 tribes of Israel

In this case the word nation simply means a tribe. The Heb. for nation and nations here is goy trans. nation(s) 374 times; Gentiles 30 times; heathen 143 times; and people 11 times. Here it literally means "a people, and a company of people." The word for company is qahal, assemblage, assembly, company, congregation, or multitude. The term company of nations could be trans. "assembly," or "congregation," or "multitude of people." The Peshitta reads, "Be fruitful and multiply; a people and a multitude of peoples shall come from you." The passage could not mean that the Gentiles, heathen, or all other nations were to come from Jacob, for this would contradict the Bible origin of the Gentiles and other nations as in Gen. 10.

This much is certain—the passage does not refer to Anglo-Saxons, who are sometimes errone-

10 tribes have never been lost except in the sense of being lost in sin, as is the case with the other 3 tribes and the Gentiles. They never did lose their identity as descendants of Jacob. The Jews scattered abroad among the nations have always been the 13 tribes of Israel dispersed as God predicted regarding all of them and not just a part. Prophecies of the dispersion were spoken to all the tribes when they were all together making the nation of Israel, and they therefore could not be fulfilled in Judah only. Note the following passages in the Pentateuch, spoken to all Israel:

1 I will scatter you among the heathen . . . your land shall be desolate, and your cities waste . . . ye shall perish among the heathen (Lev. 26:32-45).

2 The people shall dwell alone, and shall not be reckoned among the nations (Num. 23:9).

3 When you have remained long in the land and corrupted yourselves . . . the Lord shall scatter you among the nations and you shall be left few in number (Dt. 4:25- 31).

4 The Lord shall cause thee to be smitten before thine enemies . . . thou shalt be removed into all kingdoms of the earth . . . thou shalt become a proverb and a byword among all nations whither the Lord shall lead thee . . . and the Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . among these nations thou shalt find no ease . . . but trembling of heart . . . thy life shall hang in doubt before thee (Dt. 28:25, 37, 64-66).

5 When all these things are come upon thee . . . thou shalt call them to mind among all nations whither the Lord hath driven thee . . . shalt return to the Lord and obey His voice, . . . then the Lord will turn thy captivity . . . and will return and gather thee from all nations whither the Lord thy God hath scattered thee . . . and bring thee into the land which thy fathers possessed, and thou shalt possess it (Dt. 30:1-5).

No Anglo-Saxon nation ever has or ever will fulfill these scriptures; but the Jews scattered throughout the world have fulfilled the sin and curse part of these prophecies, and are now fulfilling the regathering part.

Rending Clothes (37:34)

Rending clothes is a chief sign of mourning in the East. It is customary to lay aside jewels and fine clothing and to be clothed in sackcloth while making loud wailing. See Josh. 7:6; 1 Sam. 4:12; 2 Sam. 1:11; 3:31; 13:31; 2 Ki. 2: 12; 18:37; 19:1; Ezra 9:3; Job 1:20. The ceremony of rending clothes requires the use of a knife. Cuts are first made on the right side of the upper garment for brother, sister, son, daughter, or wife, and on the left side for a father or mother. Then, other garments are likewise cut. When sackcloth is used it is generally material made of the hair of goats or camels, a cloth that is very coarse and black. Such was used for straining liquids, for sacks, and customarily for mourning garments. Sometimes in mourning sackcloth was worn next to the skin and at other times over the outer garments, or instead of them.

28 Examples of Rending Clothes

1 Reuben—Joseph missing (Gen. 37)
2 Jacob—over Joseph (Gen. 37:34)
3 Joshua—Spy report (Num. 14:6)
4 Joshua—sin (Josh. 7:6)
5 Jephthah—vow (Judg. 11:35)
6 Soldier—defeat (1 Sam. 4:12)
7 Samuel—Saul (1 Sam. 15:27)
8 Soldier—defeat (2 Sam. 1:2)
9 David and men—hearing of defeat (2 Sam. 1: 11-12)
10 Tamar—defiled (2 Sam. 13:19)
11 David—death of Amnon (2 Sam. 13:31)
12 Hushai—over Absalom (2 Sam. 15:32)
13 Ahab—his doom (1 Ki. 21:17-27)
14 Elisha—taking of Elijah (2 Ki. 2:12)

16 Jehoram—cannibalism(2 Ki.6:26-30)
17 Josiah—hearing the law (2 Ki. 22:11, 19)
18 Athaliah—her doom (2 Ki. 11:14)
19 Eliakim and Shebna—when bearing evil tidings to Hezekiah (2 Ki. 18:37)
20 Hezekiah—hearing tidings (2 Ki. 19:1)
21 Mordecai—Jews doomed (Esther 4:1)
22 Ezra—Israel integrated (Ezra 9:3-5)
23 Job—death of children and destruction of wealth (Job 1:20)
24 Job's 3 friends—in pity (Job 2:12)
25 Israelites—judgment (Jer. 41:5)
26 High priests—supposed blasphemy by Jesus (Mt. 26:65; Mk. 14:63)
27 Apostles—when sacrifices were offered to them (Acts 14:14)
28 Magistrates—when Christianity was preached in Philippi (Acts 16:22)

8 Examples of Prosperity From God (39:2)

1 Joseph (Gen. 39:2-3, 23; 41:40-44)
2 Joshua (Josh. 1:7; 12:1-24; 24:15)
3 David (2 Sam. 5:10; Ps. 30:6)
4 Solomon (1 Ki. 3:13; 4:1-34; 10:7)
5 Uzziah (2 Chr. 26:5)
6 Hezekiah (2 Chr. 31:21; 32:30)
7 Daniel (Dan. 6:28)
8 Messiah (Isa. 53:10; Jer. 23:4)

7 Laws of Prosperity

1 God with man (Gen. 39:1-3, 23; Jer. 20:11)
2 Obedience (Dt. 28:1-14; 29:9; 1 Ki. 2:3; 1 Chr. 22:13)
3 Goodness to Israel (12:1-3; Ps.122:6)
4 Meditation (Josh. 1:8; Ps. 1:2-3)
5 Faith (2 Chr. 20:20; Neh. 2:20)
6 Seeking God (2 Chr. 26:5; Jer. 10:21)
7 Hospitality (Lk. 6:38; 2 Cor. 8:15)

Promises for Prosperity

Gen. 24:40; Dt. 29:9; Ps. 1:3; 122:6; Isa. 55:11; 3 Jn. 2.

3 Reasons Some Do Not Prosper

1 Rebellion against God (Dt. 28:29)
2 Covering sins (Pr. 28:13)
3 Fighting God (Isa. 54:17)

22 Great Facts About Joseph (39:8)

1 The 11th of Jacob's 12 sons but the first by his favorite wife (30:22-26)
2 His father's favorite child (37:2-3)
3 Had an unimpeachable character (37:2, 14; 39:7-20; 50:15-21)
4 Had the divine gift of interpretation of dreams (37:5-10; 40:7-23; 41:1-44)
5 Had a flawless record of faithfulness and trust in God and man (37:2, 13; 39:1-23; 40:1-23; 41:14–50:21)
6 Was hated and rejected by his brethren (37:4-33)
7 Was sold into foreign slavery (37:28-36; 39:1)
8 Adjusted his life perfectly in favor or disfavor, slavery or freedom, as a servant or master (37:2–41:57)
9 Prospered by God in all places of trust (39:2-3, 23; 40:1-23; 41:14-57)
10 Was content and happy in adversity or success (39:3-23; 40:1-23)
11 Was an outstanding witness for God (39: 3-6; 40:8; 41:8-36)
12 Found grace in the eyes of all except his brethren (39:3-13, 21-23; 41:14-44)
13 Served with distinction in every place of responsibility (37:2; 39:3-41:57)
14 Was put in the highest places of trust in private and governmental affairs (39:3–41:57)
15 God blessed private industry and the whole nation of Egypt because of him (39:4–41:57)
16 Was handsome and perfect in body (39:6)
17 daily temptation (39:7-13)
18 Suffered for righteousness (39:14-23)
19 Suffered the depths of humiliation and rose to the highest exaltation (39:14–41:57)
20 Was father of 2 of the greatest tribes of Israel (41:50-52; 48:15-22)
21 Showed forgiveness to his enemies (42: 1–45: 20; 50:15-21)
22 Saved Israel from death, thus preserving the line through whom the Messiah was to come (45:21–47:31; 50:20; Mt. 1)

Unscrupulous Woman (39:14)

1 Strange woman(Pr. 2:16; 6:24; 7:5; 20:16; 23:27; 27:13)
2 Evil woman (Pr. 6:24)
3 Whorish woman (Pr. 6:26)
4 Foolish woman (Pr. 9:13)
5 Fair woman without discretion (Pr. 11:22)
6 Adulterous woman (Pr. 30:20)
7 Odious woman (Pr. 30:23)

The All-Bountiful Has Promised (43:14)

1 Salvation—To him that ordereth his conversation (manner of life) aright will I show the salvation of God (Ps. 50:23); That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 10:9-10; 1:16; Acts 2: 21; 4:12; 2 Th. 2:13; Tit. 2:11-14; Heb. 7: 25).

2 Prosperity—The Lord . . . maketh rich (1 Sam. 2:7-8); Keep the charge of the Lord . . . to walk in His ways . . . that thou mayest prosper in all that thou doest (1 Ki. 2:3-4); Both riches and honor come of Thee (1 Chr. 29:12); The hand of our God is upon all them for good that seek Him: but His power and His wrath is against them that forsake Him (Ezra 8:22); If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures (Job 36:11); And in His law doth he meditate day and night . . . whatsoever he doeth shall prosper (Ps. 1:1-3); I wish above all things that thou mayest prosper (3 Jn. 2; cp. Mt. 7:7-11; 17:20; 21:22; Mk. 11:22-24; Jn.14:12-15; 15:7, 16; 16:23- 26; 2 Cor. 9:6-8)

3 Healing and health—If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee (Ex. 15:26); He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty . . . Surely He shall deliver thee . . . from the noisome pestilence . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling (Ps. 91; 103:3-5; Isa. 53:3-5; 58:8; Mt. 8:16-17; Mk. 16:15-20; Jas. 5:14-16; 1 Pet. 2:24; 3 Jn. 2).

4 All wants and needs—I shall not want (Ps. 23:1); they that seek the Lord shall not want any good thing (Ps. 34:9-10); no good thing will He withhold from them that walk uprightly (Ps. 84:11); nothing shall be impossible unto you (Mt. 17:20); all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Mt. 21:22); all things are possible to him that believeth (Mk. 9:23); whosoever . . . shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mk. 11:22-24); whatsoever ye shall ask in My name, that will I do . . . If ye shall ask any thing in My name, I will do it (Jn. 14:12-15); ye shall ask what ye will, and it shall be done unto you (Jn. 15: 7); whatsoever ye shall ask of the Father in My name, He may give it you (Jn. 15:16); Whatsoever ye shall ask and ye shall receive, that your joy may be full (Jn. 16:23-26); it shall be given him (Jas. 1: 4-8); whatsoever we ask we receive of Him (1 Jn. 3:21-22; 5:13-14; Heb. 11:6).

Death Penalties—Code of Hammurabi (44:4)

1 One who stole from a palace was to be put to death. Such property was held more sacred than life itself.

2 The purchaser of stolen property was to be put to death as a thief.

3 A woman justly accused of adultery was required to throw herself into a river.

4 A careless woman who had gadded about, neglected her house, and belittled her husband, was to be thrown into a river.

5 A builder of a faulty house which fell and killed the owner was to be put to death.

6 A poor thief who had nothing to pay back was to be put to death.

7 One who stole property from a burning house was to be thrown into the fire.

8 The man who cheated in selling goods to a neighbor was to be thrown into water to drown.

9 The woman who brought about the death of her husband for the sake of another man was to die.

10 A man who killed a gentleman's daughter would be put to death; but if he killed a poor man's daughter he was only to pay a mina (1 lb.) of silver.

Death penalties were carried out with burning, drowning, and the sword. Other penalties of this code were cutting out the tongue for lying or denying parents; plucking out eyes for hatred of foster parents; cutting off the breast of a nurse who had caused a child to die; cutting off fingers of those who smote parents; cutting off the ears of slaves striking the master's children; cutting off the fingers of a physician who used brass lancets to open abscesses if the patient died; and the scourging a man with 60 strokes who smote a superior.

In accordance with this code women could be consecrated as the bride of an idol god and be used in prostitution for devotees of the idol. In marriage the father had the final say as to whom his daughter should marry. A man desiring a wife was free to make choices, but a woman was not. An unsatisfactory wife could be put away by the husband simply saying, "I have put her away." On her departure from her husband's house she was not given anything to take with her. On the other hand, if the husband should say, "I have not put her away," he could take another wife and the first woman would remain in his house as a maid. If a wife wanted a divorce she had to prove that her husband had injured her reputation and then she could go free.

If a man was in debt he could sell his wife, son, or daughter, or bind them over for service to work in the house of the purchaser for 3 years, and then go free. The relation of sonship could be dissolved if there were grounds for such and if the crime was sufficiently grave.

The Code of Hammurabi was civil, not ceremonial. There was no admonition to worship, no directions concerning altars, offerings, and sacrifices, and no doctrines taught. It was the civil law in Babylon, Assyria, and in much of Canaan and Egypt in the days of Abraham, Isaac, and Jacob. It gives the Bible reader an insight into the laws of that period before the law of Moses.

12 Tests Joseph Gave His Brethren (45:1)

1 Making himself a stranger to them, accusing them of being spies (42:7-16)

2 Threatening to keep 9 of them in prison until the other one brought Benjamin (42:16)

3 Putting all 10 brothers in jail for 3 days so his servants could listen to their conversations and get information concerning his home and the events of the past 22 years, and to know their true attitude now concerning Jacob and Rachel's children (42:17)

perhaps for being the leader of the plot against him (42:19-23; 43:23; cp. 34:25; 49:5)

5 Putting their money back in the sacks so as to test their honesty and to see if they were as covetous as they were when they sold him (42:25-28)

6 Giving them hospitality to make them feel keenly his disappointment in them when they were accused of robbery after such good treatment (43:16-34)

7 Giving Benjamin a meal 5 times bigger than the others, so as to see if they would hate and be jealous of another one of Rachel's children (43:34)

8 Putting their money back into their sacks a second time, so as to see what their answer would be concerning money they were accused of taking after his hospitality (44:1-8)

9 Putting his personal cup in Benjamin's sack, so as to see what the brothers would do if Benjamin were detained and imprisoned for robbery 44:2-13

10 Arresting them again and putting them on trial for their returning evil for good (44:2-17)

11 Accusing them of robbery and stealing from a palace, a crime punishable by death (44:2-17)

12 By threatening to keep only Benjamin in prison for the crime, so as to see if they were as anxious to get rid of their father's present favorite son as they had been to get rid of the one in the past (44:17; cp. 37:2-28).

25 Things Joseph Learned by the Tests

1 His dreams of 37:5-11 were being fulfilled (42:6; 43:26, 28; 44:14)
2 His brothers did not know him (42:8, 23)
3 They claimed to be true men (42:11)
4 Benjamin was alive and home (42:13)
5 They thought him dead (42:13; 44:20)
6 They felt their guilt of refusing to have mercy on him (42:21)
7 They thought they were reaping what they had sowed (42:21-22)
8 Reuben had plead for him, but the others would not listen (37:21-22, 29-30; 42:22)
9 They obeyed and brought Benjamin (43:16)
10 Jacob was yet alive (43:28)
11 He was in good health (43:28)
12 The identity of Benjamin (43:29)
13 His brothers were surprised that he knew the custom of seating among Hebrews (43: 33)
14 They were honest in bringing back the first money (43:21; 44:8)
15 They were willing to take blame and suffer for their sin (44:16)
16 They felt that God was punishing them for their kidnapping crime (44:16)
17 Judah was the one who had proposed selling him instead of killing him (37:26; 44:18)
18 All his brethren were changed men (42:22; 43:18-34; 44:9-34)
19 They recognized him as being equal to Pharaoh in power (44:18)
20 Benjamin was now the beloved of his father (44:20-22, 27-31)
21 Jacob's belief was that Joseph had been torn by beasts (44:28)
22 They had lied to Jacob about him (44:28)
23 Jacob would no doubt die if Benjamin would be missing (44:31)
24 Judah had become surety to Jacob. He would take the blame and be a substitute to suffer for Benjamin (44:32-33)
25 They were deeply concerned for Jacob and Benjamin—not for themselves (44:20-34)

Chronology of Abraham's Seed (45:6)

1 Abraham's Life: 175 Years (25:7)
  (1) 75 when left Haran (12:4)
  (2) 85 when he took Hagar (16:3)
  (3) 86 when Ishmael was born (16:16)
  (4) 99 when he was circumcised (17:24)
  (5) 99 when God last announced Isaac (17:1)
2 Sarah's Life: 127 Years (23:1)
  (1) 90 when Isaac was born (17:17)
3 Ishmael's Life: 137 Years (25:17)
  (1) 13 when circumcised (17:25)
  (2) 19 when cast out (17:24-25; 21:5-11)
  (3) 89 when buried Abraham (17:24-25; 25:7-8)
4 Isaac's Life: 180 Years (35:28-29)
  (1) 5 when weaned (15:13; 21:8; Ex. 12:40)
  (2) 40 when married (25:20)
  (3) 60 when Jacob and Esau born (25:26)
  (4) 75 when buried Abraham (17:17; 25:7)
5 Esau's Life: Length Unknown
  (1) 40 when married (26:34)
  (2) 77 when blessing stolen (note, 27:46)
  (3) 120 when buried Isaac (25:26; 35:28)
6 Jacob's Life: 147 years (47:28)
  (1) 77 when stole Esau's blessing, went to Haran, and married (note, 27:46; 28:5; 29:20-30)
  (2) 77 or 78 to 91 when 11 sons and 1 daughter were born within the first 14 years of marriage (29:16–30:34). See ***4 Proofs***, p. 99.
  (3) 91 when Joseph was born the 14th year of marriage (30:22-34; 31:41)
  (4) 97 when left Haran (31:38-41)
  (5) 108 when Joseph sold (37:2; 47:9)
  (6) 120 when buried Isaac (25:26; 35:28)
  (7) 130 when went to Egypt (47:9)
7 Judah: 48 when went to Egypt. See ***4 Proofs Jacob Took Wives Immediately***, p. 99.
8 Joseph's Life: 110 years (50:26)
  (1) Born. See pt. 6, (3), above
  (2) 17 when sold into Egypt (37:2)
  (3) 30 when stood before Pharaoh (41:46)
  (4) 39 when Jacob went to Egypt (45:6)
  (5) 56 when buried Jacob (45:6; 47:28)
9 Levi's Life: 137 years (Ex. 6:16)
10 Benjamin: 30 years old when he went to Egypt with 10 sons. See note, 43:8. See ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

Jacob's Prophecy of the Tribes (49:3)

10 Details of the Past

1 Reuben the firstborn of Jacob (v 3)
2 The beginning of his might and strength
3 The excellency of his dignity and power
4 Unstable as water (v 4)
5 Defiled his father's bed
6 Simeon and Levi cruel by nature (v 5)
7 Secretive in acts and words (v 6)
8 Quick to be angered (v 6-7)
9 Murderous in heart
10 Self-willed and stubborn

27 Prophetic Details of the Tribes

1 Reuben will not excell (v 4)
2 Simeon and Levi shall be divided in Jacob and scattered in Israel (v 7)
3 Judah shall be the praise of his brethren (v 8)
4 He will be victor over enemies (v 8; cp. Josh. 14:11; 15:1; Judg. 1:1-2)
5 His brethren will bow down to him
6 He will be like a young lion starting to kill prey (v 9)
7 He will be as bold and fierce as an old lion roused from sleep
8 The ruling power will be his (v 10)
9 The Messiah shall come from Judah
10 The Messiah shall gather all Israel to Himself
11 Judah will be prosperous and have asses, vineyards, plenty of clothing, and other material blessings (v 11-12)
12 Zebulun shall have his inheritance on sea and in trade be a maritime power (v 13). His inheritance did stretch from the Sea of Galilee to the Mediterranean
13 Issachar shall be like a strong ass that lies down with its load if it is wearied or overloaded (v 14-15)
14 He will be satisfied and passive toward others if he has only a measure of comfort. He will rather

16 He shall be like a serpent in guile and cunning and overthrow those who oppose him (v 17)
17 The salvation of Israel will come from God, not from the lion-like Judah, the strong-ass traits of Issachar, or the cunning serpent-like skill of Dan (v 18)
18 Gad shall finally overcome his enemies after being overcome (v 19)
19 Asher shall be blessed and prosperous in his inheritance (v 20)
20 Naphtali shall be like a fleet hind let loose and be eloquent of speech (v 21)
21 Joseph shall be fruitful as a tree planted by the waters (v 22)
22 He shall be hated by others and suffer at their hands (v 23)
23 He shall be helped by God who will also send the Shepherd and Stone of Israel (v 24-25)
24 He shall be blessed with material prosperity (v 25)
25 He shall have abundant offspring (v 25)
26 He shall be blessed and Israel shall be upon him forever (v 26)
27 Benjamin shall be a war-like and plundering tribe like the wolf (v 27)

Messiah 7 Things in Genesis (49:10)

1 Seed of the woman (3:15)
2 Son of Abraham (22:18; Mt. 1:1; Lk. 3:23-34; Gal. 3:16)
3 Son of Isaac (21:12; 26:4; Mt. 1:2; Lk. 3:23-34; Rom. 9:6-9)
4 Son of Jacob (28:13-14; Mt. 1:2; Lk. 3:23-34)
5 Shiloh (49:10)
6 Shepherd of Israel (49:24; cp. Zech. 13:7; Jn. 10:1-18)
7 Stone of Israel (49:24; see ***Stone*** in index)

7 Blessings of Joseph (49:25)

1 Fruitfulness in offspring (v 22)
2 Help from God in adversity (v23-25)
3 Blessings of heaven (rains, v 25)
4 Blessings of the deep (Heb. tehom, the deep, seas; see note, Ps. 42:7)
5 Blessings of the breasts (v 25)
6 Blessings of the womb (v 25)
7 Blessings of Jacob (v 26)

NAMES, TITLES, AND OFFICES OF THE TRINITY (Genesis 1:26-27; Exodus 3:13-15)

74 of God the Father

1 God (Heb. Elohim, Gods, Gen. 1:1)
2 Lord God (Jehovah-Elohim, Gen. 2:4-22)
3 Most High God (Gen. 14:18-22)
4 The Almighty God (Gen. 17:1; Rev. 19:15)
5 The everlasting God (Gen. 21:33)
6 The God of heaven (Gen. 24:3)
7 The God of earth (Gen. 24:3; Rev. 11:4)
8 The Lord God of heaven (Gen. 24:7)
9 God Almighty (Gen. 28:3; 43:14; 48:3)
10 The mighty God (Gen. 49:24)
11 The God of Abraham (Ex. 3:6)
12 The God of Isaac (Ex. 3:6)
13 The God of Jacob (Ex. 3:6; 2 Sam. 23:1)
14 I AM (Ex. 3:13-15)
15 God of the Hebrews (Ex. 5:3; 7:16)
16 Jehovah (Ex. 6:3; Ps. 83:18; Isa. 12:2; 26:4; 42:8)
17 God of Israel (Ex. 24:10; 34:23)
18 Jealous (Ex. 34:14)
19 God of the spirits of all flesh (Num. 16:22; 27:16)
20 The God of gods (Dt. 10:17)
21 The eternal God (Dt. 33:27)
22 The living God (Josh. 3:10)
23 Lord God of Israel (Josh. 22:16; 24:2)
24 Lord God of gods (Josh. 22:22)
25 Strength of Israel (1 Sam. 15:29)
26 The Rock (2 Sam. 22:32; Ps. 18:2, 31)
27 God of my rock (2 Sam. 22:3)
28 God of the rock of my salvation (2 Sam. 22:47)
29 The Rock of Israel (2 Sam. 23:3)

32 Fortress (Ps. 18:2; 91:2)
33 Deliverer (Ps. 18:2; 91:3)
34 Strength (Ps. 18:2)
35 Buckler (Ps. 18:2; 91:4)
36 The horn of salvation (Ps. 18:2)
37 High tower (Ps. 18:2)
38 The God of my salvation (Ps. 18:46)
39 The God of glory (Ps. 29:3)
40 The God of truth (Ps. 31:5; Isa. 65:16)
41 JAH (Ps. 68:4). ***16 Jehovah Titles***, p. 77
42 The Most High (Ps. 91:1, 9)
43 The Almighty (Ps. 91:1)
44 Refuge (Ps. 91:2, 9)
45 Holy One of Israel (Isa. 30:15)
46 The glorious Lord (Isa. 33:21)
47 The Creator (Isa. 40:28)
48 Lord God of hosts (Isa. 22:5)
49 The Lord thy Savior and Redeemer (Isa. 60:16)
50 The mighty One of Jacob (Isa. 60:16)
51 The Lord of hosts (Jer. 7:3, 21)
52 The true God (Jer. 10:10; Jn. 17:3)
53 The great and mighty God (Jer. 32:18)
54 The God of all flesh (Jer. 32:27)
55 Ancient of days (Dan. 7:9, 22)
56 The God of judgment (Mal. 2:17)
57 God of the living (Mk. 12:27)
58 The uncorruptible God (Rom. 1:23)
59 God of patience and consolation (Rom. 15:5)
60 The God of hope (Rom. 15:13)
61 The God of peace (Rom.16:20) 6 more p. 351 NT
62 God of all comfort (2 Cor. 1:3) 6 more p. 351 NT
63 God of love and peace (2 Cor. 13:11)
64 The living and true God (1 Th. 1:9)
65 The only wise God (1 Tim. 1:17)
66 The blessed and only Potentate, the King of kings and Lord of Lords (1 Tim. 6:15-16)
67 The great God (Tit. 2:13; Rev. 19:17)
68 God the Judge of all (Heb. 12:23)
69 God the Father (1 Pet. 1:2; 2 Jn. 3)
70 The God of all grace (1 Pet. 5:10)
71 The only Lord God (Jude 4)
72 Lord God Almighty (Rev. 4:8; 11:17; 15:3; 16:7; 21:22)
73 The Lord God omnipotent (Rev. 19:6)
74 The Lord God of the holy prophets (Rev. 22:6)

138 of God the Son

1 Seed of the woman (Gen. 3:15)
2 Jehovah (the Lord, Gen. 19:24; Ps. 110:1, 5)
3 Shiloh (Gen. 49:10)
4 The star out of Jacob (Num. 24:17)
5 Prophet (Dt. 18:15; Lk. 24:19)
6 Rock of salvation (Dt. 32:15)
7 Daysman (Job. 9:33)
8 The Anointed (Ps. 2:2)
9 The Son (Ps. 2:12; Heb. 3:6)
10 Sanctuary (Isa. 8:14)
11 Stone of stumbling (Isa. 8:14)
12 Rock of offence (Isa. 8:14)
13 Wonderful (Isa. 9:6)
14 Counsellor (Isa. 9:6)
15 The mighty God (Isa. 9:6)
16 The everlasting Father (Isa. 9:6)
17 The Prince of Peace (Isa. 9:6)
18 Rod out of Jesse (Isa. 11:1)
19 The Branch (Isa. 11:1; Zech. 3:8; 6:12)
20 An ensign of the people (Isa. 11:10)
21 My Servant (Isa. 42:1; Mt. 12:18)
22 My elect (Isa. 42:1)
23 Polished shaft (Isa. 49:2)
24 The Redeemer (Isa. 59:20)
25 The angel of His presence (Isa. 63:9)
26 The Lord our righteousness (Jer. 23:6)
27 Plant of renown (Ez. 34:29)
28 Messiah (Dan. 9:25; Jn. 4:25)
29 The Judge of Israel (Mic. 5:1)
30 The desire of all nations (Hag. 2:7)
31 The man that is My fellow (Zech. 13:7)
32 Refiner and purifier (Mal. 3:3)
33 Sun of righteousness (Mal. 4:2)
34 Jesus Christ (note, Mt. 1:1)
37 Christ (Mt. 1:17; 2:4)
38 Jesus (Mt. 1:21, note)
39 Emmanuel (God with us, Mt. 1:23)
40 King of the Jews (Mt. 2:2; 21:5)
41 Governor (Mt. 2:6)
42 Nazarene (Mt. 2:23)
43 The Son of God (Mt. 4:3)
44 Master (Mt. 8:19)
45 The Son of man (Mt. 8:20)
46 Physician (Mt. 9:12)
47 The bridegroom (Mt. 9:15)
48 The friend of sinners (Mt. 11:19)
49 The beloved (Mt. 12:18)
50 The sower of the seed (Mt. 13:3)
51 The Son of the Highest (Lk. 1:32)
52 The horn of salvation (Lk. 1:69)
53 The dayspring (Lk. 1:78)
54 Christ the Lord (Lk. 2:11)
55 Savior (Lk. 2:11)
56 The consolation of Israel (Lk. 2:25)
57 Salvation (Lk. 2:30)
58 Jesus of Nazareth (Lk. 4:34)
59 Holy One of God (Lk. 4:34)
60 The Word (Jn. 1:1-2)
61 God (Jn. 1:1-3; 20:28; Heb. 1:8)
62 The true Light (Jn. 1:9)
63 Only begotten Son (Jn. 1:18; 3:16)
64 Lamb of God (Jn. 1:29; Rev. 5:6)
65 The King of Israel (Jn. 1:49)
66 Teacher (Jn. 3:2)
67 Gift of God (Jn. 4:10)
68 Savior of the world (Jn. 4:42)
69 The bread of God (Jn. 6:33)
70 The bread of life (Jn. 6:35, 48-51)
71 Light of the world (Jn. 8:12)
72 Door of the sheep (Jn. 10:7)
73 The good shepherd (Jn. 10:11)
74 The way, the truth, the life (Jn. 14:6)
75 The vine (Jn. 15:1-8)
76 Lord and God (Jn. 20:28)
77 Holy One and Just (Acts 3:14)
78 Thy holy child Jesus (Acts 4:27)
79 A Prince and a Savior (Acts 5:31)
80 Lord of all (Acts 10:36)
81 A propitiation (Rom. 3:25; 1 Jn. 2:2)
82 Jesus Christ our Lord (Rom. 6:23)
83 The Deliverer (Rom. 11:26)
84 Christ Jesus (1 Cor. 1:2; 1 Tim. 2:5)
85 The power of God (1 Cor. 1:24)
86 The wisdom of God (1 Cor. 1:24)
87 Sanctification (1 Cor. 1:30)
88 Lord of glory (1 Cor. 2:8)
89 Our passover (1 Cor. 5:7)
90 Spiritual Rock (1 Cor. 10:4)
91 Christ the firstfruits (1 Cor. 15:23)
92 The last Adam (1 Cor. 15:45)
93 The second man (Adam, 1 Cor. 15:45-47)
94 Image of God (2 Cor. 4:4)
95 Seed of Abraham (Gal. 3:29)
96 The beloved (Eph. 1:6)
97 Chief corner stone (Eph. 2:20)
98 Head of the church (Col. 1:18)
99 Firstborn from the dead (Col. 1:18)
100 Christ Jesus our Lord (1 Tim. 1:12)
101 Mediator (1 Tim. 2:4-5)
102 The man Christ Jesus (1 Tim. 2:5)
103 Ransom for all (1 Tim. 2:6)
104 Seed of David (2 Tim. 2:8)
105 Lord Jesus Christ our Savior (Tit. 1:4)
106 Brightness of His glory (Heb. 1:3)
107 Express image of His person (Heb. 1:3)
108 Upholder of all things (Heb. 1:3)
109 Captain of salvation (Heb. 2:10)
110 The Apostle and High Priest of our profession (Heb. 3:1)
111 Forerunner (Heb. 6:20)
112 Minister of the sanctuary (Heb. 8:2)
113 Testator (Heb. 9:16-17)
114 Author and finisher of faith (Heb. 12:2)
115 Great shepherd of the sheep (Heb. 13:20)
116 Shepherd and Bishop of souls (1 Pet. 2:25)
119 Day star (2 Pet. 1:19)
120 Advocate (1 Jn. 2:1)
121 Jesus Christ the righteous (1 Jn. 2:1)
122 Eternal life (1 Jn. 5:20)
123 Faithful witness (Rev. 1:5)
124 First begotten of the dead (Rev. 1:5)
125 Prince of the kings of earth (Rev. 1:5)
126 Alpha and Omega (Rev. 1:8; 21:6; 22:13)
127 The beginning and ending (Rev. 1:8)
128 The first and the last (Rev. 2:8)
129 Morning star (Rev. 2:28)
130 The Amen (Rev. 3:14)
131 Faithful and true witness (Rev. 3:14)
132 Beginning of creation—the One who began creating all things through the Father (Rev. 3:14; Eph. 3:9; Col. 1:15-18)
133 Lion of the tribe of Judah (Rev. 5:5)
134 The Root of David (Rev. 5:5)
135 The Word of God (Rev. 19:13)
136 King of kings, Lord of lords (Rev. 19:16)
137 Root and offspring of David (Rev. 22:16)
138 Bright and morning star (Rev. 22:16)

36 of God the Holy Spirit

1 Spirit of God (22 times, Gen. 1:2; 41:38; Mt. 3:16; 1 Cor. 2:11-14)
2 Spirit of wisdom (Ex. 28:3; Dt. 34:9; Isa. 11:2; Eph.1:17)
3 The Spirit (113 times, Num. 11:17, 25; Ez. 1:20; 2:2; Gal. 6:8; Eph. 2:22)
4 His Spirit (Num.11:29; Ps.106:33; Isa. 48:16; Rom. 8:11; 1 Cor. 2:10), Thy Spirit (2 Ki. 2:9; Ps. 104:30; 139:7), and My Spirit (Isa. 42:1; Acts 2:17-18)
5 The Spirit of the Lord (30 times, Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; Lk. 4:18; 2 Cor. 3:17-18)
6 The Spirit of Elijah (2 Ki. 2:15; Lk. 1:17)
7 Thy good Spirit (Neh. 9:20)
8 Thy free Spirit (Ps. 51:12)
9 The Spirit of judgment (Isa. 4:4; 28:6)
10 The Spirit of burning (Isa. 4:4)
11 Spirit of wisdom and understanding (Isa. 11:2)
12 Spirit of counsel and might (Isa. 11:2)
13 Spirit of knowledge and fear of the Lord (Isa. 11:2; cp. 2 Tim. 1:7)
14 Spirit of the Holy Gods (Dan. 4:8-9, 18; 5:11)
15 Excellent Spirit (Dan. 5:12; 6:3)
16 Spirit of the Gods (Dan. 5:14)
17 Spirit of grace and supplications (Zech. 12:10; Heb. 10:29)
18 The Holy Ghost (89 times, Mt. 1:18-20; 3:11; 12:31-32; 28:19; 1 Jn. 5:7)
19 The Spirit of your Father (Mt. 10:20)
20 The power of the Highest (Lk. 1:35)
21 The Holy Spirit (1 time, Lk. 11:13)
22 The Comforter (Jn. 14:16, 26; 15:26)
23 The Spirit of truth (Jn. 14:17; 15:26; 16:13; 1 Jn. 4:6; 5:6)
24 Spirit of holiness (Rom. 1:4)
25 Spirit of life (Rom. 8:2)
26 Spirit of Christ (Rom. 8:9; 1 Pet. 1:11)
27 Spirit of adoption (Rom. 8:15)
28 Spirit of the living God (2 Cor. 3:3)
29 The Spirit of His Son (Gal. 4:6)
30 Holy Spirit of promise (Eph. 1:13)
31 Spirit of wisdom and revelation (Eph. 1:17)
32 Holy Spirit of God (Eph. 4:30)
33 Spirit of Jesus Christ (Phil. 1:19)
34 The eternal Spirit (Heb. 9:14)
35 The Spirit of glory (1 Pet. 4:14)
36 The Spirit of prophecy (Rev. 19:10)

These 248 names, titles and offices of the Father, the Son, and the Holy Ghost, reveal their character, work, and separate parts in the plan of God that are being carried out by the THREE separate and distinct persons of the Divine Trinity. They reveal that the Father has the HEADSHIP part, that the Son has the creative and redemptive part, and the Holy Spirit the direct power of operation. All three persons of the Trinity have worked and are still working in perfect harmony in the creation, redemption, and eternal good of all. See NT p.489 on ***The Trinity***.

THE SECOND BOOK OF MOSES

Israel in Egypt–The Exodus–Mosaic and Healing *Covenants–Journeys–Tabernacle–Priesthood*

51

CHAPTER 1

I. Israel in Egypt 1. The old generation
(Gen. 46:8)

1 [a]Now [b]these *are* the [c]names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for [d]Joseph was in Egypt *already*.

6 And [e]Joseph died, and all his brethren, and all that generation.

2. The Egyptian bondage
(Gen. 15:12-14; Acts 7:18-19)

7 ¶ And the [f]children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there [g]arose up a [h]new king over Egypt, which [i]knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, [j]let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them [k]taskmasters to [l]afflict them with their burdens. And they built for Pharaoh [m]treasure cities, [n]Pithom and [o]Raamses.

12 [p]But the more they afflicted them, the more they multiplied and grew. And they were [q]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with [r]rigour:

14 And they made their lives bitter with hard bondage, [s]in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

3. Male children destroyed
(Acts 7:19; Heb. 11:23)

15 ¶ And the [t]king of Egypt spake to the Hebrew [u]midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the [v]stools; if it *be* a son, then ye shall [w]kill him: but if it *be* a daughter, then she shall live.

17 But the midwives [x]feared [y]God, and did not as the king of Egypt commanded them, but [z]saved the men children alive.

18 And the king of Egypt called for the

---

[a] Now (literally And) connects this book to Genesis and records the fulfillment of Gen. 15:13-16; 46:3-4; 50:24. Both Leviticus and Numbers begin the same way, proving that the Pentateuch was originally one book.

[b] Heb. ve-elleh shemoth, these are the names. This is the Heb. title of the book; the Eng. title is from the Septuagint—Gr. Exodus, going out, or departure—because it records the going out of Israel from Egypt. 35 times in this one book Israel is spoken of as going out of Egypt. It is the book of redemption (6:6; 15:13); hence, the work of redemption by Christ is called His exodus (decease, going out of the world; Lk. 9:31).

[c] The names here are of those that came into Egypt and those that came out of the loins of Jacob (v 1, 5), referring to the same 70 souls as in note k, Gen. 46:27.

[d] See Gen. 37:28-36; 39:1–50:26.

[e] See Gen. 50:26.

[f] 5 Facts About Israel (v 7):
1 Fruitful (Gen. 17:6; 26:22; 28:3; 35:11; 41:52; 48:4; 49:22)
2 Increased abundantly (Gen. 30:43)
3 Multiplied (Gen. 16:10; 17:2; 22:17; 26:4, 24; 28:3; 35:11; 47:27; 48:4)
4 Waxed exceeding mighty (Gen. 18:18)
5 The land was filled with them (v 7)
Points 1, 3, 5 are fulfillments of prophecy to Abraham, Isaac, and Jacob.

[g] Heb. quwm, stood up, stand up in place of another who is removed (Dan. 2:39).

[h] A fresh or new dynasty. The founder was the Assyrian of Isa. 52:4 who conquered Egypt—perhaps Rameses II, whose son Merneptah would be the Pharaoh of the exodus.

[i] Joseph died 144 years before Israel left Egypt or 64 years before Moses was born. The king who started enslaving Israel reigned during the last part of this 64 years, for when Moses was born his policy was in force (v 8-22; 2:1-9). It would be his daughter that brought up Moses. His son could have been reigning when Moses came back from the desert to deliver Israel.

[j] This policy was just the opposite of true wisdom and really caused the downfall and ruin of Egypt. He brought up, educated, and prepared the very man that did what he feared. Cp. Isa.19:11,13; Ps. 78:12-13.

[k] Heb. sarey missim, chiefs of tribute, burdens, or works. They were the allotters of work and exactors of tribute, which they collected from Israel. They were men of rank, superintendents of public works.

[l] Heb. anah, to browbeat, depress, afflict, chasten, abuse (v 11-12; Gen. 15:13; Ex. 3:7, 17; 4:31; Acts 7:11, 34).

[m] Store cities or public granaries and depots of war provisions. Cp. 1 Ki. 9:19; 2 Chr. 8:4; 32:28.

[n] The city of the god Tum, called Patumos.

[o] So called because built by Rameses II; capital of Goshen. It is also called On and Heliopolis, the city of the Sun.

[p] It is an unwritten law that persecution strengthens a people, a nation, or a church. Afflicted people always find ways and means of resistance until they become strong enough to overthrow their tormentors (v 12). It is a known fact that persecution has always caused the church to grow (Acts 2:13, 41; 4:1-37; 5:1-42; 7:54–8:3; 9:21).

[q] Filled with alarm at their growth.

[r] Heb. perek, to break apart. They were crushing and ferocious in their oppression of Israel until their lives were made bitter (v 13-14). Cp. Lev. 25:43, 46, 53.

[s] 7fold Labor of the Israelites (v 14):
1 Digging the clay for making bricks
2 Kneading clay to proper consistency
3 Taking clay to brick molds
4 Forming the bricks
5 Drying them in the sun
6 Carrying them to building places
7 Building cities out of bricks

[t] An old tradition says that Pharaoh dreamed of a balance with all of Egypt on one scale and a lamb on the other which outweighed Egypt. The magicians interpreted this to mean that a child was soon to be born in Israel that would destroy the whole of Egypt.

[u] These were perhaps the head midwives over all the others in Israel. It is estimated that there were 500 to 1,000 midwives in Israel.

[v] This either refers to special birth stools or to a stone trough where babies were washed at the time of birth.

[w] This was another attempt of Satan to destroy all the males of Israel so the Messiah could not come to bruise his head (Gen. 3:15; Rom. 16:20).

[x] They knew this was sin and that it would incur the death penalty (Gen. 9:6).

[y] Heb. Eth ha' Elohim, very emphatic for the true Gods of Israel (1 Jn. 5:7).

[z] Permitted the sons of Israel to live.

* * *

done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, [b]Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and [c]the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he [d]made them houses.

22 And Pharaoh [e]charged all his people, saying, Every son that is [f]born ye shall cast into the river, and every daughter ye shall save alive.

52 CHAPTER 2

II. Preparation for deliverance
(Ex. 2:1–4:31; Acts 7:20-38)
1. Moses born and hid by faith (Heb. 11:23-28)

1 And there went a [g]man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and [h]bare a son: and when she saw him that he *was a* [i]goodly *child*, [j]she hid him three months.

2. Moses revealed by faith: sister watching (Heb. 11:23)

3 And when she could not longer hide him, she took for him an [k]ark of bulrushes, [l]and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the [m]flags by the river's brink.

4 And [n]his sister stood afar off, to wit what would be done to him.

3. Moses discovered: sister interposing—faith rewarded

down to [o]wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had [p]compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, [q]Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

4. Moses named and adopted (Acts 7:21-22; Heb. 11:24-26)

10 And the [*a]child grew, and she brought him unto Pharaoh's [*b]daughter, and he became her son. And she called his name [*c]Moses: and she said, Because I drew him out of the water.

5. Moses self-sent: failure (Acts 7:23-25; Heb. 11:24-26)

11 ¶ And it came to pass in those days, [*d]when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, [*e]he slew the Egyptian, and hid him in the sand.

---

[b] This answer was literally true, for both men and women in Israel were forced to do hard labor in the field (v 14); and while it was hard for Egyptian women (who were delicate, soft, and unused to labor) to give birth to children, it was easy for Hebrew women who were strong and healthy. Perhaps many did not even need or have the service of a midwife (v 19).

[c] With the blessing of God the Hebrew women were fruitful, had safe and easy travails, and produced many healthy children. God simply fulfilled what He had promised Abraham, Isaac, and Jacob many times—to make their seed as the sand, as the dust, and as the stars innumerable. See note f, v 7.

[d] God blessed the homes of the midwives, gave them many children, and made their families great (v 21).

[e] Pharaoh's people were commanded to kill all the male children of the Hebrews, not their own sons (v 22).

[f] Some versions add to the Hebrews after the word born, thus limiting the destruction of males to Israel, as in v 15-19.

[g] See ***Amram***, p. 171.

[h] This was her 2nd son and 3rd child (v 4; 6:18-20; 15:20-21; Num. 12). Moses was the 7th from Abraham, the line being: Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses. Abraham was the 7th from Heber, the line being: Heber, Peleg, Reu, Serug, Nahor, Terah, Abraham (Gen. 11:16-26). Enoch was the 7th from Adam, the line being: Adam, Seth, Enos, Cainan, Mahaleel, Jared, Enoch (Gen. 5:1-18; Jude 14).

[i] Heb. towb, beautiful; fair. He was perfectly beautiful, well formed, and exceeding fair (Acts 7:20) and a proper child (Heb. 11:23). This very fact caused him to be wanted by Pharaoh's daughter (v 2, 6).

[j] The parents evidently had God's word (Rom. 10:17), which they believed (Heb. 11:23), so did as He instructed in hiding the child for 3 months, then placed him where the princess of Egypt would see him (v 3-6).

[k] Heb. tebah, a box; ark. Used of Noah's ark 26 times (Gen. 6:14–9:18) and 2 times here (v 3, 5). This one was a small boat made of the papyrus reeds of the Nile. This reed grows 10 to 15 ft. high above the marsh water. Its pith was used for food and the wood part to make boats (Isa. 18:2). It was also used for paper (Isa. 19:7). Many thousands of writings on papyri leaves are being found today, which date back 2,000 to 3,000 years ago.

[l] Like Noah's ark, it was made by divine command (v 3; Rom. 10:17; Heb. 11:23).

[m] The papyrus reeds of another species, less in size and height than the paper reed.

[n] Miriam, who was older than Aaron (7:7).

[o] It was customary with Egyptian women of rank to bathe in public with their maids. The Nile was honored as a sacred river.

[p] In this act lay the defeat of Satan, the preservation of a nation, the fulfillment of prophecy, and the furtherance of God's plan concerning the coming of the Seed of the woman (Gen. 3:15; 12:1-3; 15:13-16; 46:3-4; 50:24).

[q] Question 2. Next, v 13. This was divinely timed and arranged (v 7-9). God worked it out so that his own mother brought up the very child that was to defeat Pharaoh and Egypt; and she received pay for it (v 9). Moses' parents evidently lived nearby, and his mother knew of the habits and character of the princess, so placed him where she would find him.

[*a] See ***Age of Moses at Adoption***, p. 171.

[*b] Josephus gives her name as Thermuthis and says she adopted Moses to make him her father's successor as ruler of Egypt.

[*c] Moses means drawn out (v 10), and comes from the same root word as in 2 Sam. 22:17; Ps. 18:16. Moses, the great lawgiver and leader of Israel, is mentioned 813 times in Scripture. See his history in Ex. 2:10–Dt. 34:12.

[*d] At this time Moses was 40 years old (Acts 7:23-24). He thought his brethren would understand that God had called him to deliver them, but it took 40 more years and many miracles from God to convince them (4:1–12:51; Acts 7:22-29). The waiting period gave time for the remainder of the last 215 years of the sojourn of Israel to be fulfilled.

[*e] The Egyptian might have killed the Hebrew, so Moses thought it proper to avenge him according to the law of Gen. 9:6.

✡ ✡ ✡

behold, two men of the Hebrews [*f]strove together: and he said to him that did the wrong, [*g]Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

6. Moses flees by faith (Acts 7:29; Heb. 11:27)

15 Now when Pharaoh heard this thing, he sought to slay Moses. [*h]But Moses fled from the face of Pharaoh, and dwelt in [*i]the land of Midian: and he sat down by a [*j]well.

7. Moses meets his wife (cp. Jacob's experience, Gen. 29)

16 Now the [k]priest of Midian had [l]seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and [m]drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he [n]said, How *is it that* [o]ye are come so soon to day?

19 And they said, [p]An Egyptian [q]delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

8. Family of Moses (Ex. 4:20, 25; 18:1-27; Num. 12:1)

20 And he said unto his daughters, And [r]where *is* he? why *is* it *that* ye have left the man? call him, [s]that he may eat bread.

21 And Moses was content to dwell with the man: and [t]he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name [u]Gershom: for he said, I have been a stranger in a strange land.

9. The God of Moses

23 ¶ And [v]it came to pass in process of time, that the king of Egypt died: and the children of Israel [a]sighed by reason of the bondage, and they cried, and their cry [b]came up unto God by reason of the bondage.

24 And God [c]heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto *them*.

53

CHAPTER 3

10.Call and commission of Moses (Ex. 3:14; 4:2, 11, 14, 19, 21; 6:10, 13, 28; 7:8)

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the [d]backside of the desert, and came to the [e]mountain of God, *even* to Horeb.

2 And [f]the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush [g]*was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and [h]said, Moses, Moses. And he said, Here *am* I.

● 5 And [i]he said, [j]Draw not nigh hither: put whereon thou standest *is* [l]holy ground.

[*f] It is a regrettable state when men who have a common foe will fight each other.

[*g] Questions 3-5. Next, v 18.

[*h] See ***6 Acts of Moses in Egypt***, p. 171.

[*i] The land of Midian included the eastern coast of the Red Sea to the borders of Moab, taking in all the Arabian peninsula. Midian was the 4th son of Abraham and Keturah (Gen. 25:1-2).

[*j] This happened to be the well of Jethro, called Reuel (v 18), Raguel (Num. 10:29), Jethro (3:1), and Hobab (Judg. 4:11)—the priest of Midian (v 16; 3:1).

[k] Jethro was chief of a large tribe and as such exercised the right of priestly functions for his people, as did Melchizedek (Gen. 14) and Job (Job 1). What Moses learned from Jethro is not stated, but they had common knowledge of their ancestors and many traditions of the family of Abraham, from whom both had descended—one through Isaac and Jacob, and the other through Midian (Gen. 25:1-7). It is supposed that during this 40-year period Moses wrote the books of Genesis and Job. See ***Summary*** of these books.

[l] Jethro had 7 daughters who kept his flock. They sometimes had difficulty with shepherds of other flocks, so on this occasion Moses defended them and helped them water their father's flock (v 16-17). Jethro had at least one son, Hobab (Num. 10:29).

[m] The shepherds drove the flocks of Jethro away, so as to use the water drawn by his daughters for their own flocks. Moses resented this and helped the girls so they could go home sooner than usual (v 17-18).

[n] Question 6. Next, v 20.

[o] This implies that the daughters had been having trouble with the shepherds of v 17 in the past and had kept quiet about it to their father for some unknown reason.

[p] Moses perhaps looked like an Egyptian in custom of Egypt (note o, Gen. 41:14).

[q] Why Jethro had not done anything to correct this interference with his daughters by the shepherds is not explainable, except that he did not know because they refrained from telling him about it.

[r] Questions 7-8. Next, 3:11.

[s] This again demonstrates the hospitality of the East. It was always customary to care for strangers. Cp. Heb. 13:2.

[t] See ***Marriage of Moses***, p. 171.

[u] Gershom means a stranger here (v 22). Following this verse in a number of MSS we find, "And the name of the second he called Eliezer, for God of my father has been my help, and delivered me from the hand of Pharaoh." These words are as necessary here as they are in 18:4 to make the record clear concerning 2 sons which are mentioned in 4:20.

[v] This (v 23) marks the real beginning of the history of the exodus. The king who started the destruction of the males in Israel was now dead, and his son, the one who was later drowned in the Red Sea, was king. The events of 1:8–2:22 covered a period of over 80 years (Acts 7:22-30). During the last 40 years Moses was in training for the work of the next 40 years.

[a] See ***3 Things Israel Did in Egypt***, p. 172.

[b] It is not clear here whether Israelites were conscious of God, or whether they had entirely forgotten Him. It was God who took the initiative in their deliverance in view of His covenants and promises to their fathers (v 24). A few knew God, but as a whole the nation was in apostasy and rebellion.

[c] 4 Acts of God in Behalf of Israel: He
  1 Heard their groaning (v 24)
  2 Remembered His covenant (v 24)
  3 Looked upon their sufferings (v 25)
  4 Had respect unto them (v 25)

[d] West side, which was very fertile. It was the custom for shepherds to take their flocks long distances from home and for weeks and months seek new pasture grounds.

[e] ***8 Sacred Mountains in Scripture***, p. 172.

[f] This is God Himself (v 2, 4-22; 4:1-17; Mk. 12:26; Acts 7:30-35; cp. Dt. 4:15). See ***44 Appearances of God***, p. 92.

[g] The God that kept this bush from being consumed and kept the Hebrew children in the furnace (Dan. 3) can also keep the earth, the kingdom, and people on earth from being consumed during the future renovation of the earth by fire (Rom. 8:19-24; Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13; Rev. 20:7-10).

[h] See note e, Gen. 22:11.

[i] See ***8 Acts of God in Exodus 3-4***, p. 172.

[j] See ***14 Commands to Moses***, p. 172.

* * *

6 Moreover he said, [m]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [n]hid his face; for [o]he was afraid to look upon God.

7 ¶ And [p]the LORD said, I have surely seen the affliction of [q]my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for [r]I know their sorrows;

★ 8 [s]And I am [t]come down [u]to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a [v]good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have [w]also seen the oppression wherewith the Egyptians oppress them.

● 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. First of eleven complaints by Moses
(Ex. 3:13; 4:1,10,13; 5:22; 6:12,30; 17:4; Num. 11:10, 21)

11 ¶ And Moses said unto God, [x]Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. Complaint Overcome

thee; and this *shall be* a [b]token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. Second of eleven complaints by Moses
(Ex. 3:11, refs.)

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall [c]say to me, What *is* his name? what shall I say unto them?

14. Revelation and enlarged commission
(Ex. 3:1, refs.)

■ 14 And God said unto Moses, [d]I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [e]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: [f]this is my name for ever, and this is my memorial unto all generations.

● 16 Go, and gather the [g]elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely [h]visited you, and *seen* that which is done to you in Egypt:

★ 17 [i]And I have said, I will bring you up out of the [j]affliction of Egypt unto the land of

---

5:15). Orientals removed their shoes in the home and at all places of worship, as we remove our hats. It was a symbol of laying aside all pollutions from walking in the way of sin.

l Heb. qodesh, trans. holy 302 times (the first time here); sanctuary 69 times (Ex. 30:13, 24; 36:1-6; etc.); consecrated (Josh. 6:19); dedicated 12 times (1 Ki. 7:51; 15:15; etc.); hallowed 9 times (Lev. 12:4; 19:8; etc.); holiness 30 times (Ex. 15:11; 28:36; etc.); and saints (Dt. 33:2). The root word qadash is trans. holy 7 times; hallow 25 times; consecrate 7 times; dedicate 10 times; sanctified 45 times; sanctify 64 times; and holier (Isa. 65:5).

m See ***God Identifies Himself***, p. 171.

n Contrast this with his desire to see all of God's glory in Ex. 33:18, note.

o It was an ancient belief that if one saw God he would die (v 6; Gen. 32:30).

p The Lord said is found 46 times in Exodus (3:7; 4:2, 4, 6, 11, 19, 21, 27; 6:1, 26; 7:1, 14; 8:16, 20; 9:1, 8, 13, 22; 10:1, 12, 21; 11:1, 9; 12:43; 14:15, 26; 16:4, 28; 17:5, 14; 19:9, 10, 21, 24; 20:22; 24:12; 30:34; 32:7, 9, 33; 33:1, 5, 17, 21; 34:1, 27). God said is used 3 times (3:14-15; 13:17); He (God) said is found 12 times (3:5, 6, 12, 14; 4:3, 7, 14; 33:14, 19, 20; 24:1; 34:10); and the Lord had (hath) said 7 times (7:13, 22; 8:15, 19; 16:23; 24:3, 7). See note, 6:10.

q First occurrence of 16 times My people is found in Exodus.

r God knew by looking upon their sufferings (v 7), and later sent Christ to experience what bodily suffering really was (Heb. 4:14-16).

s 1st prophecy in Ex. (3:8, fulfilled). Next, v 12

t Another instance of God coming down to be among men. See ***44 Appearances of God***, p. 92.

u See ***22 Predictions of God in Exodus 3-4***, p. 172.

v 4fold Description of Canaan (v 8):
1 Good land 3 Land of prosperity
2 Large land 4 Land of many nations
Moses could see from the mention of so many nations the greatness of his mission, for even the armies of Egypt could not conquer and hold down the many war-like peoples of Canaan.

w The word also proves that somebody besides God had seen and reported to Him the oppression of Israel. This again proves the doctrine of divine agency. In hundreds of scriptures we see the fact of agents scouting for God and reporting to Him of the conditions in various parts of the kingdom of God. See ***The Spirit World***, p.1048

x Question 9. Next, v 13. It is good to be modest, but it can be carried to the point of utter lack of confidence in self and this is too far. Cp. his boldness and self-confidence before he was truly ready and before this time (2:11-15).

a 2nd prophecy in Ex. (3:12, fulfilled). Next, v 17. What could inspire confidence in a mission more than God's backing? (v 12).

b The token was that when the mission had been accomplished Israel would serve God on Mt. Sinai (v 12).

c Questions 10-11. Next, 4:2. Moses was familiar with the Egyptian habit of having a name for every god, so he naturally anticipated this question.

d Heb. Eheyeh asher Eheyeh, I am that (who or what) I am—or, I am the Self-existent One; the Eternal, the One who always has been and always will be (Ps. 90:2). This is shortened to I AM here, the Ever-present and Living One. It is equivalent to Jehovah the Eternal. See ***Names, Titles, and Offices of the Trinity*** p. 103.

e The 2nd time God identified Himself to Moses, but this time fathers (in the plural) is used instead of father as in 3:6.

f Here we not only have the eternal name of God, but also the promise of eternal generations of natural people on earth. Just as long as God's name continues it will be a memorial to eternal generations (v 15). See ***Generations*** in Index.

g This proves that there was a regular government in Israel. The elders of the tribes formed the ruling body and the court of judges by which all legal decisions were made (v 16, 18; 4:29; 5:19).

h God evidently made a personal trip to Egypt to see for Himself the true conditions, as He did on some other occasions before taking action in the affairs of men on earth (Gen. 3:8-19; 4: 6, 9; 6:5-7; 11:5-8; 18:1-8, 21, 33; 19:1-22; etc.). For this reason God has made a number of personal appearances on earth. See ***44 Appearances of God***, p. 92.

i 3rd prophecy in Ex. (3:17-22, fulfilled in 5:1–14:31). Next, 4:14.

j Affliction. Out of 180 times where the word afflict with its various endings is found, it refers to physical disease only 5 or 6 times. God predicted this affliction in Gen. 15:13-17. See ***Affliction*** in Index.

Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [k]they shall hearken to thy voice: and thou shalt come, thou and the [l]elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, [m]three days' journey into the wilderness, that [n]we may sacrifice to the LORD our God.

19 ¶ And [o]I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And [p]I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And [q]I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall [r]borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and [s]jewels of gold, and raiment: and [a]ye shall put them upon your sons, and upon your daughters; and ye shall [b]spoil the Egyptians.

54 CHAPTER 4

15. Third of eleven complaints by Moses (Ex. 3:11, refs.)

1 And Moses answered and said, But, behold, [c]they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

16. Complaint overcome by miraculous commission (Ex. 3:1, refs.)

is that in thine hand? And he said, [e]A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

■ 4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 [f]That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

■ 6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand [g]*was* leprous as snow.

■ 7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, [h]if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.

17. Fourth of eleven complaints by Moses (Ex. 3:11, refs.)

10 ¶ And Moses said unto the LORD, O my Lord, [i]I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy

---

k God predicted Israel's obedience, but before they obeyed they had many more bitter experiences (v 18; 4:29-31; 5:7-23).

l The rulers of Israel were to stand by Moses when he made the demands of Pharaoh so Egypt's ruler would know the whole nation acted and not their leader only (v 18).

m A 3-day journey would enable them to be well beyond the Egyptian fortifications and into the wilderness of Sinai.

n The purpose of sacrifice was only a secondary reason for leaving the land. The main purpose back of the request was to leave Egypt.

o God's knowledge was based upon the true character of Pharaoh. He knew that this was a stubborn, proud ruler who was not in the habit of obeying gods or man, especially the God of the Hebrews or the nation which was so profitable to Egypt at this time. God also knew just how much it would take to break the will of Pharaoh (v 19-20).

p God intended to manifest His mighty power to prove to Egypt and all other nations that His plan for the coming Messiah would be realized. Sin would be put down and man's dominion restored. To this end God has always intervened and will yet do so until the final goal is reached (1 Cor. 15:24-28; Rev. 20-22).

q God also planned that His people should receive just wages for all their hard labor before leaving Egypt (v 21).

r Heb. sha'al, to ask; request; demand; require. In 173 occurrences the word is trans. borrow only 6 times. Here it could not possibly mean borrow in the sense that we use the term. It should be asked in v 22; 11:2; 12:35. See the true meaning in 1:17, 20, 27; 8:10; Ps. 2:8; etc. One could not substitute borrow for ask in these and scores of other places, and have the intended thought. It was only that a whole nation serving without pay for 80 to 100 years should receive compensation for their hard labors.

s Heb. keliy, something prepared; any implement, utensil, dress, vessel, weapon, jewel, or money. Much of this may have been taken from the Israelites, so they merely regained their former riches. Here the articles were of gold, silver, and cloth to be worn by the Israelites (v 22; 11:2; 12:35; 35:22; Gen. 24:53; Num. 31:50-51; 1 Sam. 6:8, 15; 2 Chr. 20:25; 32:27; Job 28:17; Ez. 16:17, 39; 23:26).

a This implies that the Egyptians had stripped from the Israelites their own jewels, clothing, and other riches which they had when they came into Egypt. Now they were to get what they needed and evidently lacked for travel from Egypt (v 22; 12:35).

b The spoil here was not to be by rapine and violence, but by asking and receiving what was freely given. In 1 Sam. 30:22 it signifies recovery of that which was taken away by violence. The Egyptians would have refused such requests under ordinary circumstances; but God gave Israel favor (v 21; 11:2-3), and calamities that had befallen the Egyptians in the plagues and the recent death of the firstborn made the women willing to give what was asked to avoid further loss of family and property. They were glad to give them anything to get rid of them (12:33-36).

c In this chapter we have the beginning of miracles which brought about the deliverance of Israel. Moses was complaining of the lack of power to convince the people that he was divinely called. It was perfectly natural to desire divine power and credentials. No man has ever been called to a divine mission without the anointing of the Spirit to accomplish what he has been called to do.See ***10 Scriptural Proofs of This***, p. 187.

d Question 12. Next, v 11.

e A shepherd's crook. Called later the rod of God because of miracles (v 20).

f This is the purpose of all miracles (Mk. 16:15-20; Jn. 7:37-39; 14:12-15; Acts 1:8; 2:38-39; 5:32; 1 Cor. 12; Heb. 2:1-4).

g See ***10 Cases of Leprosy***, p. 187.

h They did believe Moses when he showed the first 2 signs, so this last one was not necessary (v 29-31).

i The next objection of Moses was that he was not eloquent (v 10). God promised to make him so, but he never did become eloquent because he still objected. God therefore sent Aaron to be his spokesman (v 11-17). This does not contradict Acts 7:22, for one can be mighty in words and not eloquent.

tongue.

18. Complaint overcome

■ 11 And the LORD said unto him, [j]Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

19. Fifth of eleven complaints by Moses (Ex. 3:11, refs.)

13 And he [a]said, O my Lord, send, I pray thee, by the hand *of him whom* thou wilt send.

20. Complaint overcome by granting Moses' final request

★■14 [b]And the [c]anger of the LORD was [d]kindled against Moses, and he said, [e]*Is* not [f]Aaron the [g]Levite thy brother? I [h]know that he can speak well. And also, behold, [i]he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and [*j]put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

hand, wherewith thou shalt do signs.

21. Obedience of Moses

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

22. Moses' call and commission renewed (Ex. 3:1, refs.)

●■19 And the LORD said unto Moses in Midian, [l]Go, return into Egypt: [m]for [n]all the men are dead which sought thy life.

23. Obedience of Moses

20 And Moses took his wife and his [o]sons, and set them upon an [p]ass, and he returned to the land of Egypt: and Moses took [q]the rod of God in his hand.

24. Moses' call and commission renewed: results predicted (Ex. 3:1, refs.)

★●■21 [r]And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but [s]I will harden his heart, that he shall not let the people go.

● 22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* [t]my son, *even*

---

est lesson for all to learn is that there is no impossibility with God. If He made the faculties He can also use them.

a Moses was not yet convinced that God could make him eloquent and capable of delivering Israel. He still wanted Him to send someone else (v 13).

b 4th prophecy in Ex. (4:14-17, fulfilled). Next, v 21.

c The words anger and angry are found 266 times in the O.T. and only 12 times in the N.T. Over 200 of these passages refer to God being angry at men. It is not God's nature to be angry without just cause. He is by nature slow to anger (Neh. 9:17; Ps. 103:9; 145:8), and His anger lasts but for a moment (Ps. 30:5; 103:9). See ***12 Things That Provoke God to Anger***, p. 188.

d Moses was so meek and modest in his estimation of himself that he wore down the patience of God on this point. God became angry with him and gave in to his weakness by sending Aaron, his brother, who was 3 years older (v 14-17; 7:7). The fact that God became angry proves that Moses manifested stubbornness and rebellion, and not only consciousness of his weakness.

e Question 16. Next, 5:2.

f The first mention of Aaron whose name appears 350 times in Scripture while that of Moses appears 848 times. He was the first high priest of Israel. See ***Aaron*** in Index.

g The first time this word is used in Scripture. As applied to Aaron it means he was chief of the priests of Israel in the tribe of Levi. As applied to others it refers to members of the tribe who were priests and ministers (6:16-25; Num. 3:45; Dt. 10:8-9).

h This is part of omniscience, but to say that God knew such about Aaron from all eternity, before he was even in existence, is carrying the doctrine too far. God even knows our thoughts afar off (Ps. 139:2), but He does not try to know them from all eternity past.

i This was a true revelation to Moses. It illustrates how God gave knowledge of creation past and hundreds of other facts man could never have known of himself. God had evidently anticipated the objections of Moses and had spoken to Aaron about leaving Egypt and finding him (4:27; cp. Acts 9:10-19; 10:7-33).

*j This clearly defines inspiration. It is simply God putting words in the mouths of prophets and being with them in all they say (v 15-16; cp. Num. 23:5, 16; 22:35; Dt. 18:18; Jn. 17:8). He shall be thy spokesman (v 16) or prophet (7:1). This indicates that prophets were spokesmen for God, and were qualified only by His Spirit, having received the gift of prophecy (Acts 3:21; 1 Cor. 12:1-11; 2 Tim. 3:15-17; 4:1-4; 2 Pet. 1:21). They spoke to men in God's place (v 16). Moses retained his position as mediator.

k This was the same shepherd's crook which he carried to herd sheep. He was commissioned to use it in all miracles he would perform (v 17).

l God now told Moses to go back to his people (v 19; cp. Gen. 31:3; 32:9). Nothing was said to his father-in-law about his call, revelation, or purpose of returning to Egypt at this time.

m This may have been one of the reasons Aaron set out to seek for Moses (v 14, 27; cp. Mt. 2:15, 20).

n Not only Pharaoh, but the court faction.

o This is the first mention of sons, only one having been mentioned before (v 20; 2:22). How old they were is not known.

p The Sept. reads asses. It would take more than one for the 4 persons to travel on, regardless of how young the sons were (v20).

q His rod had now become the rod of God because it was a medium of miracles (v 2-4, 17, 20; 7:9-20; 8:5, 16-17; 9:23; 10:13; 14:16; 17:5-9; Num. 20:11).

r 5th prophecy in Ex. (4:21-23, fulfilled). Next, 6:1.

s 3 Words Trans. "Harden":

  1 Heb. chazaq, to brace or tighten up as opposed to relax (v 21; 7:13, 22; 8:19; 9:12, 35; 10:20, 27; 11:10; 14:4, 8, 17; Josh. 11:20)

  2 Heb. kabed, to make heavy, weighty, or hard (8:15, 32; 9:7, 34; 10:1; 1 Sam. 6:6)

  3 Heb. qashah, to make sharp, hard, severe, or cruel (7:3; Ps. 95:8; Pr. 29:1)

Many times God is said to do the things He permits to be done. God gave Pharaoh the occasion to resist Him and harden his own heart (v 21; 9:12; 10:1, 20, 27; 11:10; 14:8; Rom. 9: 18) in the same way that the gospel saves or damns, softens or hardens, and makes alive or kills all who hear it today (Rom. 2:4-11; 2 Cor. 2:15-16). Any judgment or calamity which does not break the nature and subdue the life only hardens it. As the sun hardens the clay and softens the wax, so it is with truth. The result is not in the sun (or in God), but in the materials.

t Here God calls the nation of Israel His son and firstborn as contrasted with the firstborn of Egypt. Pharaoh would understand this fully, for he himself was called son of Ra, or beloved of his god. God was telling him that He loved Israel as he himself loved his firstborn (v 23).

23 And I say unto thee, Let my son go, [u]that he may serve me: and if thou refuse to let him go, behold, [v]I will slay thy son, *even* thy firstborn.

25. Circumcision separates Moses from his family

24 ¶ And it came to pass by the way in the [a]inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, [b]Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

26. Moses and Aaron meet: Ex. 4:14 fulfilled

●■27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and [c]met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

27. First spiritual revival in Israel through miracles

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and [d]did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

55 CHAPTER 5

III. God's contest with Pharaoh (Ex. 5:1–12:36; Ps. 105:23-38; Rom. 9:14-23)

1. First demand: Pharaoh hardened

in, and told Pharaoh, Thus saith the LORD God of Israel, [f]Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, [g]Who is the LORD, that I should obey his voice to let Israel go? [h]I know not the LORD, neither will I let Israel go.

2. Second demand by God

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and [i]sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

3. Pharaoh hardened: burdens of Israel increased

4 And the king of Egypt said unto them, [j]Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh [k]commanded the same day the [*a]taskmasters of the people, and their [*b]officers, saying,

7 Ye shall no more give the people [*c]straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the [*d]tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard [*e]vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, [*f]saying, Thus saith Pharaoh, I will not give you straw.

● 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

---

u Israel could not serve God in Egypt, for part of their sacrifices were cattle which were most sacred to the Egyptians. Moses gave this reason in 8:26.

v This prediction had to come true before Pharaoh would break and permit Israel to go (23; 11:4-10; 12:1-36).

a This simply means a resting place for the night by some watering place, not necessarily a hotel or boarding house (v 24; Gen. 42:27). God seems to have come bodily to them seeking to kill one of the boys of Moses because he had neglected to circumcise him. By what means the Lord sought to kill him is not known, but it was a promise to Abraham that the male who was not circumcised would be cut off (Gen. 17:14). God was acting now to deliver Israel, so it was necessary to enforce the letter of the covenant. Zipporah, having understood why God sought to kill the boy, took a knife and circumcised him to save his life. She cast the foreskin down at the feet of Moses, and God let the boy live (v 24-26).

b Zipporah called Moses a husband of to the circumcision, which she tried to avoid (v 25-26).

c Aaron met Moses at Mt. Sinai, perhaps at the time he received the revelation—before he told Jethro and started toward Egypt with his wife and sons (v 14, 27-28). The brothers had been separated 40 years.

d This was the second time Moses performed the signs of becoming a leper and being healed, and of turning his rod into a serpent (v 2-9, 30-31).

e After convincing Israel of his call and divine mission, they made their first demand upon Pharaoh (v 1).

f ***7 Demands of God Upon Pharaoh***, p. 172.

g Question 17. Next, v 4. This was the beginning of Pharaoh's hardening by resisting God's will (v 2). See ***9 Answers of Pharaoh to God's Demands***, p. 172.

h Pharaoh was not acquainted with the true and living God, having been an idolater and a believer of many gods of metal and wood, as worshipped in Assyria (v 2).

i Sacrifice was necessary for the redemption of man and the restoration of his dominion. The whole Bible centers around the sacrifice of Christ, which all animal sacrifices typified (v 3; Heb. 9:22).

j Question 18. Next, v 14.

k This was the second act of Pharaoh in resisting the demands of God (v 2, 6-9).

*a Heb. nagas, exactors or oppressors. Not the same as those in 1:11. These were perhaps the superintendents over the taskmasters that actually directed the work of the Israelites and were responsible personally to Pharaoh for the work (v 6).

*b These were no doubt the Hebrew officers who directed the work under the Egyptians (v 6, 14-15).

*c Heb. teben, stalks of straw used as fodder; chaff; stubble (v 7, 10-13, 16, 18). Eastern bricks were often made of chopped straw and clay dried in the sun. The straw preserved the original color. Egyptian bricks were about 20 in. long, 8 in. wide, and 7 in. thick. The new task was to go over the fields and gather the stubble which would replace the straw that had been previously furnished in plentiful lots. With this additional work they were to make the same number of bricks as before (v 7-13). This assignment was made to punish the people for demanding to leave Egypt so they could sacrifice to God (v 8-9).

*d Number of, or measurement of brick.

*e This was what the Eyptians considered the revelation of God to be (v 8-9).

*f The Israelites were now told their new tasks as demanded by Pharaoh (v 10-13).

✡ ✡ ✡

throughout all the land of Egypt to gather stubble instead of straw.

● 13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were *[g]beaten, *and* demanded, *[h]Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the *[i]fault *is* in thine own people.

17 But he said, *[j]Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

● 18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

PARENTHETICAL: God's contest with Moses and Israel (Ex. 5:19–7:9)
1. First of twelve complaints of Israel (Ex. 14:10; 15:24; 16:2; 17:2; 32:1; Num. 11:1,4; 14:1; 16:41; 20:2; 21:5)

19 And the officers of the children of Israel *[k]did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because *[l]ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

2. Sixth of eleven complaints by Moses: God blamed (Ex. 3:11, refs.)

22 And Moses returned unto the LORD, and said, [a]Lord, wherefore [b]hast thou *so* evil entreated this people? why *is* it *that* thou hast sent me?

23 For [c]since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

56 CHAPTER 6

3. Complaint overcome: commission renewed (Ex. 3:1, refs.)

★■ 1 Then the [d]LORD said unto Moses, [e]Now shalt thou see what I will do to Pharaoh: for with a strong hand [f]shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, [g]I *am* the LORD:

3 And [h]I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And [i]I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will [j]redeem you with a [k]stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [l]swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

4. First of five rebellions of Israel (Num. 14:1,44; 16:19,41)

9 ¶ And Moses spake so unto the children of Israel: [m]but they hearkened not unto Moses

---

beaten. The ordinary punishment in Egypt for common offenses required a person to lie on his stomach with his legs and feet upward. The executioner then struck many blows on the soles of the feet. This made it almost impossible to walk for weeks and perhaps for life.

*h Questions 19-20. Next, v 22. This indicates that it was impossible for the workers to gather straw and make the same number of brick as before. The officers of Israel plead with Pharaoh for mercy, but received none (v 15-18).

*i The Sin of the Egyptians Was 2fold:
 1 To require impossibilities
 2 To punish for work that could not possibly be done by man (v 16)

*j Pharaoh laid the blame to laziness of the people caused by religion (v 17). It is common for the ungodly to blame religion for many things.

*k The Hebrew officers almost gave up hope when they saw that they could expect no mercy or justice from the Egyptians, and that their deliverance seemed almost impossible (v 19).

*l The Israelites blamed Moses and Aaron for their plight and called God to witness the truth of their accusation. They concluded that they were destined to death by the sword for not being able to perform their tasks (v 21). This was the signal that caused Moses to make his 6th complaint to God, and which gave God occasion to act (v 22-23; 6:1-8).

a Questions 21-22. Next, 6:12.

b The people laid the blame of their plight on Moses and Aaron (v 21), and Moses laid the blame on Jehovah (v 22). The people refused to hold their tongue and be patient until they saw what God would do; and Moses, after all his training in the wilderness, his call, and the miracles, was just as quick to lose patience and complain. He wanted to know just why he had been sent, for God had not delivered Israel at all. Both the people and Moses concluded that their misery was increased by the demand of God to let Israel go and that it would have been better not to make such demands (v 21-23).

c Just how long Moses had been back in Egypt is not known, but doubtless only a few days or a few weeks at the most. God had not yet been given time enough to deliver Israel. He knew that several more weeks would be needed before this could be realized. See ***The Days Named for the Plagues***, p. 188.

d 6th prophecy in Ex. (6:1-8, fulfilled). Next, 7:3. THEN—when Israel had given up in despair and Moses had complained that God had not kept His word (5:19-23).

e See ***10 Predictions of God***, p. 172.

f 2 Things Pharaoh to be Forced to Do:
 1 Let you (permit you to) leave Egypt (v 1)
 2 Drive you out of Egypt

g Used 4 times in this prophecy to declare God's faithfulness to fulfill His promises and covenants (v 2, 6, 7, 8).

h See ***God Almighty***, p. 188.

i 5 Facts God Testifies Of (v 3-5): I Have
 1 Appeared to Abraham, Isaac, and Jacob
 2 Not revealed the full meaning of My name Jehovah to them (v 3)
 3 Established My covenant with them to give Canaan to their seed (v 4)
 4 Heard the groaning of Israel (v 5)
 5 Remembered My covenant and will now (v 1) begin to fulfill it (v 5)

j See ***Kinsman Redemption***, p. 172.

k Israel would understand this because of the beatings given them (5:14).

l Swearing by the right hand (Isa. 62:8).

m Contrast this with 4:21.

5. Moses' call and commission renewed
(Ex. 3:1, refs.)

■ 10 And [*n]the LORD spake unto Moses, saying,

● 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

6. Seventh of eleven complaints by Moses
(Ex. 3:11, refs.)

12 And Moses spake before the LORD, saying, [*a]Behold, the children of Israel have not hearkened unto me; [*b]how then shall Pharaoh hear me, who *am* of [c]uncircumcised lips?

7. Complaint overcome: commission renewed
(Ex. 3:1, refs.)

■ 13 And the LORD spake unto Moses and unto Aaron, and gave them a [d]charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

8. Sons of Reuben and Simeon
(Gen. 29:32-33)

14 ¶ These *be* [e]the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

9. Sons of Levi (Gen. 29:34; 1 Chr. 6:1)

16 ¶ And these *are* the names of the [f]sons of Levi according to their generations; and the years of the life of Levi *were* an [g]hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of [h]Kohath; Amram, and Izhar, and [i]Hebron, and Uzziel: and the years of the life of Kohath *were* an [j]hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his [k]father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an [l]hundred and thirty and seven years.

21 ¶ And the sons of Izhar; [m]Korah, and Nepheg, and Zichri.

22 And the sons of [n]Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him [o]Elisheba, daughter of [p]Amminadab, sister of Naashon, to wife; and she [q]bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him [r]Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their [a]armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: [b]these *are* that Moses and

---

[*n] The Lord spake is found 20 times in Exodus (6:10, 13, 28, 29; 7:8, 19; 8:1, 5; 12:1; 13:1; 14:1; 16:11; 25:1; 30:11, 17, 22; 31:1, 12; 33:11; 40:). God spake is found in 6:2; 20:1.

[*a] 7th complaint of Moses (Ex. 3:11, refs.). His reasoning now was, how would a heathen king listen to him when his own people would not (v 12)?

[*b] Question 23. Next, v 30.

[c] ***5 Uncircumcised Things in Scripture***, p.188.

[d] This was the final charge to the brothers before bringing judgments on Egypt and fulfilling the covenants and promises to Israel (see note h, 6:3). This begins a new section of the history of Israel. The charge was addressed to Moses and Aaron to give to Israel and Pharaoh. The demand itself was to let Israel go (v 13).

[e] See ***Heads of the Tribes***, p. 188.

[f] See ***7 Purposes of the Genealogy***, p. 188.

[g] Levi, the 3rd son of Jacob and Leah, was the father of all priests and Levites of Israel. He lived 137 years (v 16), and had a lifespan that was 27 years longer than that of Joseph (Gen. 50:26), and 17 years longer than that of Moses (Dt. 31:2). He was about 49 years old when he went to Egypt with Jacob to live. He lived 88 years after that and died 47 years before Moses was born, and 127 years before the exodus of Israel. See note p, Gen. 47:9; also ***4 Proofs Jacob Took His Wives Immediately***, p. 99.

[h] Kohath, the son of Levi, begat Amram, the father of Moses and Aaron (v 16, 18, 20).

[i] This is the only son of Kohath whose descendants are not mentioned here. Why is not clear. They are mentioned in Num. 3:27; 26:58; 1 Chr. 15:9; 23:19; 24:23; 26:23, 30-31.

lifespan of 23 years more than that of Joseph and 13 years more than that of Moses (note g, above). He was born before Jacob went to Egypt (Gen. 46:11).

[k] This would mean he married his own aunt, a relationship which was later forbidden under the law when Israel was multiplied enough that it was not necessary to marry near kin, as when the new nation was first being separated from the Gentiles and becoming established (Lev. 18).

[l] Amram, the father of Moses and Aaron, lived 137 years (6:20). His lifespan gave him 27 years more than that of Joseph and 17 years more than that of Moses (note g, above). Moses was born to Amram 80 years before the exodus (Acts 7:22-30). How old Amram was when Moses was born is not stated. Jochebed, Amram's wife, was the actual daughter of Levi (v 16-20; Num. 26:59) and the sister of Kohath, Levi's son. Amram and Jochebed could have been of equal age if, as we suppose, she was born to Levi late in life and Kohath married young and had Amram early in life.

[m] This is the Korah that rebelled against Moses and was swallowed by the earth (Num. 16).

[n] Called Aaron's uncle (Lev. 10:4).

[o] Meaning, the oath of the Lord, the same as Elizabeth, the Christian name. She was a princess of the royal tribe of Judah (Num. 2:3).

[p] This man was father of Naashon who was head of the tribe of Judah (v 23; Num. 1:7; 2:3; 7:12, 17; 10:14) and in the line of Christ (Mt. 1:4; Lk. 3:32).

[q] See ***Aaron's 4 Sons***, p. 188.

[r] He gained an everlasting covenant and priesthood by his zeal in judging sin (Num. 25:1-15; Ps. 106:30). He was chief of the Korahite Levites (1 Chr. 9:19-20). See Num. 31:6; Josh. 22:13-32; 24:33; Judg. 20:28.

[a] Heb. tsaba, battalions; regularly arranged troops under the direction of Jehovah Sabaoth, Lord of Hosts. See ***16 Jehovah Titles***, p. 77.

[b] This 3fold emphatic repetition (v 26-27) shows the main reason for inserting this portion of genealogy here. The names of Moses and Aaron are given twice in a different order: the 1st time (v 26) to mark Aaron as the elder; and the 2nd time (v 27) to mark the divine choice of leadership. See ***12 Examples Younger Chosen***, p. 94. These names are not used as in v 26 again until the next genealogy, where it is Aaron and Moses again (Num. 3:1; 26:59). In other places it is Moses and Aaron, Moses and Eleazar, or Moses and Joshua.

✡ ✡ ✡

10. Moses' commission renewed (Ex. 3:1, refs.)

28 ¶ [c]And it came to pass [d]on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [e]I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

11. Eighth of eleven complaints by Moses (Ex. 3:11, refs.)

30 And Moses said before the LORD, [f]Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?

57 CHAPTER 7

12. Complaint overcome: commission renewed (Ex. 3:1, refs.)

■ 1 And the LORD said unto Moses, See, I have made thee a [g]god to Pharaoh: and Aaron thy brother shall be [h]thy prophet.

● 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

★ 3 [i]And I will [j]harden Pharaoh's heart, and multiply [k]my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians [l]shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

13. Obedience: age of Moses and Aaron when commissioned

6 And Moses and Aaron [m]did as the LORD commanded them, so did they.

7 And Moses *was* [n]fourscore years old,

when they spake unto Pharaoh.

14. Final commission of Moses (Ex. 3:1, refs.)

■ 8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

★● 9 [p]When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become [q]a serpent.

God's contest with Pharaoh resumed after the parenthesis of Ex. 5:19–7:9
4. Third demand: first miracle

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a [a]serpent.

5. First actual contest of power between God and Satan

11 Then Pharaoh also called the [b]wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and [*c]they became serpents: but Aaron's rod swallowed up their rods.

13 And he [*d]hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

6. Fourth demand by God

★■14 ¶ [*e]And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

● 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a [*f]serpent shalt thou take in thine hand.

● 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, [*g]Let my people go, that they may

---

new section of events as is clear. 84 chapters of the Bible begin with this phrase: 71 in the O.T. and 13 in the N.T.

d The saying, The mills of God grind slowly, yet they grind exceedingly small is certainly true in the case of Pharaoh. It seemed that God would never fulfill His covenant and promises to Abraham, Isaac, and Jacob, or even those promises to Moses and his generation. He and all Israel became fully discouraged (5:19-23; 6:9-13, 28-30). But God, on a certain day (6:1, 28), began to work; and in a period of a few weeks His mills had ground Egypt to utter helplessness and ruin (10:7; 12:31-36; 14:28).

e See ***30 "I Am's" of God***, p. 188.

f Question 24. Next, 8:9. This was the 8th of 11 complaints of Moses.

g I have made you a god in God's stead. Elohim is thus used of men who were to act in God's place before men (v 1; 21:6; 22:8-9; Ps. 82:1, 6. See Jn. 10:34-35).

h A prophet was one who was called and anointed to speak for God and in His name (v 1; 4:15-16; Acts 3:21; Heb. 1:1-2).

i 7th prophecy in Ex. (7:3-5, fulfilled). Next, v 9. See ***7 Predictions of God***, p. 188.

j See note s, 4:21.

k Signs and wonders have always been the credentials of God's servants. See ***Signs***, ***Wonders***, and ***Miracles*** in Index.

l This is the purpose of miracles (v 5).

m This is the secret of success and of eternal life (Rom. 1:5; 16:26).

n He was 40 years old when he went to Midian (v 7; Acts 7:22-30). He is 80 now.

o Aaron was 3 years older than Moses, but younger than Miriam (2:7-10).

p 8th prophecy in Ex. (7:9, fulfilled). Next, v 14

q Heb. tannin, a marine and land monster; not nachash, serpent, as in 4:3; 7:15; Gen. 3. It is trans. serpent only here and in v 10, 12. It is trans. dragon (Dt. 32:33; Neh. 2:13; Job 30:29; Ps. 44:19; 74:13; 91:13; 148:7; Isa. 13:22; 27:1; 34:13; 35:7; 43:20; 51:9; Jer. 9:11; 10:22; 14:6; 49:33; 51:34, 37; Ez. 29:3; Mic. 1:8); whale (Gen. 1:21; Job 7:12); and sea monster (Lam. 4:3). It was no doubt the crocodile which was so plentiful in the Nile region, and which was a symbol of Egypt (Ps. 74:13; Isa. 51:9; Ez. 29:3). At Sinai the miracle was an ordinary serpent (nachash, 4:3-4); but before Pharaoh it was evidently a crocodile (tannin, land, water monster, 7:9, 10, 12). Some versions say reptile, snake, and serpent. The Sept. says dragon; Young, monster; and Rotherham, sea-serpent.

a See note q, v 9. This we call the first miracle, meaning the first in connection with the 10 plagues on Egypt. In reality it was the 9th miracle of Moses. See ***42 Miracles by Moses***, p. 172.

b 2 Classes Are Mentioned:
1 Wise men. Heb. chakam, men of learning; men who knew the occult arts (v 11).
2 Sorcerers. Heb. kashaph, to reveal hidden secrets; to uncover. They are called magicians (v 11). Heb. chartom, decipherers or interpreters of the heiroglyphic writings. Books containing magic formulas belonged to the king and no man was permitted to consult them except the priests and wise men. Two such men are named by Paul—Jannes and Jambres (2 Tim. 3:8).

*c The rods of the magicians became serpents (crocodiles, note q, 7:9) but Aaron's swallowed up the others, proving that God's power is greater than Satan's. See ***3 Miracles of the Magicians***, p. 188.

*d See note s, 4:21.

*e 9th prophecy in Ex. (7:14-19, fulfilled). Next, 8:1. See ***8 Predictions–God's 1st Plague***, p. 188.

*f Heb. nachash, serpent, referring to the miracle at Sinai (4:3-4); not tannin of note, v 9.

*g The 2nd demand to let Israel go (v 16).

* * *

erto thou wouldest not hear.

17 [*h]Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

7. Second miracle—first plague

● 19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the [*i]waters of Egypt, upon their [*j]streams, upon [*k]their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and [*l]all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

8. First miracle of the magicians—Pharaoh hardened

22 And the magicians of Egypt [*a]did so with their enchantments: and Pharaoh's heart was [*b]hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh [c]turned and went into his house, neither did he set his heart to this also.

24 And all the [d]Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And [e]seven days were fulfilled, after that the LORD had smitten the river.

58 CHAPTER 8

9. Fifth demand by God

★●■1 And the LORD spake unto Moses, Go the LORD, [g]Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine [h]ovens, and into thy kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

10. Third miracle—second plague

●■ 5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy [i]rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

11. Second miracle of the magicians

7 And the magicians [j]did so with their enchantments, and brought up frogs upon the land of Egypt.

12. Pharaoh's plea for mercy (Ex. 9:27; 10:16)

8 ¶ Then Pharaoh called for Moses and Aaron, and [k]said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [l]Glory over me: [m]when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

★ 10 And he said, [a]To morrow. And he said, [b]*Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

13. Fourth miracle—Pharaoh hardened

[*h] 9 times in Exodus (4:22; 5:1; 8:1, 20; 9:1, 13; 10:3; 11:4; 32:27).

[*i] All waters of Egypt—in streams, rivers, ponds, pools, and all vessels in the homes (v 19). The river Nile was worshipped by Egyptians under various names and symbols. It was called the father of life and the father of the gods. Thus the first miracle was a blow to the gods of Egypt. The Egyptians abhorred blood and their horror must have been extreme when they saw their sacred river and all other water in their country turned to blood.

[*j] Streams refers to the many canals of the

[*k] This refers to the 7 streams of the delta of the Nile.

[*l] This was the fulfillment of v 17-18.

[*a] See note, v 12.

[*b] See note, 4:21.

[c] He again rejected the message of God and refused to obey, thus hardening his own heart and bringing upon himself further destruction (v 23).

[d] This explains where the magicians got water to turn to blood, since the whole river and all ponds and streams were made blood (v 24).

[e] This first plague lasted 7 days; the 9th one lasted 3 days. It is evident that the whole 10 plagues lasted from 3 to 7 weeks. See note, 5:23.

[f] 10th prophecy in Ex. (8:1-4, fulfilled). Next, v 10. This plague was directed against the frog-god, an object of worship in Egypt. See ***11 Predictions–God's 2nd Plague***, p. 188.

[g] The 3rd demand to let Israel go (8:1). See ***7 Demands of God Upon Pharaoh***, p. 172.

[h] An oven was made of an earthen pot which was heated and placed in a hole dug in the ground. Cakes were stuck to the inside walls of the pot where the heat cooked them. To find the ovens full of frogs was disgusting to say the least.

[i] The rod of God caused frogs to be created in all streams, rivers, ponds, and pools until the whole of Egypt was filled with newly made frogs (v 5-6).

[j] See note, v 12.

[k] Pharaoh had confidence in Moses and Aaron that they could perform any miracle. He did not depend upon the magicians to get rid of these plagues. Not one reference is made concerning them as helping to do away with a single plague. Pharaoh promised to let the people go if the plague would be removed, but in this he lied and hardened his heart again (v 8-15).

[l] This is part of the question, meaning Explain yourself to me, or, The honor is yours to tell me. The idea is that you have the honor of telling me when you want the frogs removed (v 9).

[m] Question 25. Next, v 26.

[a] Moses was in supernatural business. If any detail of his predictions and promises to Pharaoh had failed, the God of Israel would have been proved a failure or Moses would have been proved a false representative. The request was to pray for God to rid the land of frogs Tomorrow. Moses agreed and God confirmed the word of His servant proving there was no god as great as the God of Israel (v 10-15).

[b] 11th prophecy in Ex. (8:10-11, fulfilled). Next, v 16. See ***6 Predictions of Moses***, p. 189.

✡ ✡ ✡

Pharaoh: [c]and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD [d]did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, [*e]he hardened his heart, and hearkened not unto them; as the LORD had said.

14. Fifth miracle—third plague

★●■16 ¶ [*f]And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become [*g]lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

15. The powerless, convinced magicians plead with Pharaoh

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, [h]This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

16. Sixth demand by God

★●■20 ¶ [i]And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, [j]Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a [a]division between my people and thy people: to morrow shall this sign be.

17. Sixth miracle—fourth plague

24 And the LORD did so; and there came a [b]grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm *of flies*.

18. First compromise refused (cp. Ex. 8:28; 10:8,24)

● 25 ¶ And Pharaoh called for Moses and for Aaron, and said, [*c]Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the [*d]abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, [e]and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

19. Second compromise refused (Ex. 8:25; 10:8,24)

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; [f]only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, [g]and I will intreat the LORD that the

---

plagues was simple prayer, a method open to all children of God. The fear of failure or the way God would remove them was not the subject of his praying. He simply believed God and what he requested happened. This will also be the result if and when Christians learn to pray in faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8).

d See ***54 Acts of God in the 10 Plagues***, p. 173.

*e See note, 4:21.

*f 12th prophecy in Ex. (8:16, fulfilled as in v 17). Next, v 20.

*g Perhaps the mosquito-gnat. This was a creation of millions of gnats out of dust (v 17-19). Besides this insect many other kinds were also included (Ps. 78:45). The plague showed the utter helplessness of the insect-god to protect Egypt.

h The magicians finally recognized this to be God and not the result of witchcraft which they practiced (v 20; cp. Lk. 11:20).

i 13th prophecy in Ex. (8:20-23, fulfilled as in v 24). Next, 9:1. See ***10 Predictions–God's 4th Plague***, p. 189.

j The 4th demand to let Israel go (v 20). See ***7 Demands of God Upon Pharaoh***, p. 172.

k This plague was a severe blow to the idolatrous worship of Egypt, and designed to manifest the helplessness of Beelzebub, the god of flies, who was supposed to have power to prevent flies. Cleanliness was necessary in such worship, and the putrid conditions brought about by unclean flies would be a great hindrance to the idolaters. The plague proved again that the God of Israel was more powerful than other gods (v 22).

a Heb. peduth. Trans. division only here, but redemption in Ps. 111:9; 130:7. The idea is that God wanted Pharaoh to know that He had redeemed His own people from these plagues to which He had abandoned others (v 23). No doubt this redemption applied to all the plagues because only the Egyptians are mentioned as being affected (7:18-19, 21, 24; 8:3-4, 9, 11-12, 21-24; 9:4-6, 14-16, 26; 10:6, 21-23; 11:5-8; 12:23, 27, 29-30).

b This grievous plague included divers sorts of flies, which killed many Egyptians (Ps. 78:45).

*c Pharaoh became willing to tolerate the bloody sacrifices of Israel if the people would stay in the land (v 25). This plan was rejected by Moses who claimed they would be stoned by Egyptians if they started such worship (v 26). He insisted that they should go a 3-days' journey away so the people would be protected (v 27).

*d Sacrifice of an animal was an abomination to the Egyptians who held every one to be sacred. Pharaoh's people worshipped almost every form of nature—the sun, moon, stars, planets, rivers, animals, and even the onions and leeks that grew in their gardens. Jupiter was adored in the form of a ram; Apollo in the form of a crow; Bacchus as a goat; Juno as a heifer; Diana as a cat; Venus as a fish; Mercury as an ibis; etc. The belief was that when the giants made war on the gods they were obliged to flee to Egypt and take refuge there in these various creatures in order to escape. Such were therefore sacred, protected, and worshipped. The doctrine of reincarnation was believed in strongly by the Egyptians. Like the Hindus and others of the Orient they taught that departed loved ones were born in the world again in the shape of animals, and that if any were killed some relative would be killed.

e Question 26. Next, 9:17.

f Pharaoh's next permission was that the people go sacrifice to the Lord, but that the should not go far away (v 28). This would have defeated the purpose of God which was to bring Israel out of Egypt entirely.

g This method of getting rid of flies and other insects worked completely and left no poisons to contaminate man or his food as in the case of chemicals today. God promises to rebuke the devourer of any people if they will honor Him by paying tithes (Mal. 3:8-11).

✡ ✡ ✡

from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

20. Seventh miracle—Pharaoh hardened

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 [h]And Pharaoh hardened his heart at this time also, neither would he let the people go.

59 CHAPTER 9

21. Seventh demand by God

★●■1 Then the [i]LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, [j]Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the [k]horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous [a]murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

22. Eighth miracle—fifth plague Pharaoh hardened

5 And the LORD appointed a set time, saying, [b]To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [c]all the cattle of Egypt died: but of the cattle of the children of Israel died [d]not one.

7 And Pharaoh [e]sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

23. Ninth miracle—sixth plague Pharaoh hardened

★●■8 ¶ [f]And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the [g]furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a [*h]boil breaking forth *with* [*i]blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the [*j]magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD [*k]hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

24. Eighth demand by God

★●■13 ¶ [l]And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith [m]the LORD God of the Hebrews, [n]Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up, [o]for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 [p]As yet exaltest thou thyself against my

---

[h] See note, 4:21.

[i] 14th prophecy in Ex. (9:1-5, fulfilled). Next, v 8. ***8 Predictions–God's 5th Plague***, p. 189.

[j] 5th demand to let Israel go (9:1). See ***7 Demands of God Upon Pharaoh***, p. 172.

[k] See ***12 Facts About Horses***, p. 189.

[a] Heb. deber. Trans. murrain only here; plague (Hos. 13:14); and pestilence 47 times (5:3; 9: 15; Lev. 26:25; Num. 14:12; Dt. 28:21; 2 Sam. 24:13-15; etc.). Whatever the plague was it was very grievous and brought death (v 3-4, 6). This also was directed against the gods of Egypt who were supposed to be manifested in the various animal forms, all of which were considered sacred. It proved again that the God of Israel was greater than the gods of Egypt who were powerless to protect themselves.

[b] When a set time is given, as here (v 5), for the fulfillment of any prophecy concerning something that could normally happen otherwise in the regular course of events, it indicates a supernatural prediction.

[c] This could be taken in a figurative sense beast (v 9-10), and in view of the fact that v 3 suggests that only the cattle which is in the field became affected. See v 20-21. This no doubt is another example of the use of synecdoche—the figure of speech wherein a part is put for the whole, or the whole is put for a part of anything. See p. 535, col. 1 of N.T. The fact that v 19 mentions more cattle in the field before another plague (hail) is further proof on this point.

[d] This shows the complete protection of God over every Israelite and all that each one possessed. Nothing that belonged to Israel was touched by the 10 plagues of this period (v 6-7).

[e] If Pharaoh had found that the animals of Israelites were also plagued he would have concluded this to be a natural event; but when he saw that not one was touched he knew it was another supernatural act of the God of the Hebrews (v 7). Instead of breaking him it only gave him another occasion to harden his heart (v 7; note, 4:21).

[f] 15th prophecy in Ex. (9:8-9, fulfilled). Next, v 13. The miracle here was that such a few handfuls of ashes became dust throughout Egypt to cause boils and blains upon man and beast.

[g] Heb. kibshan, a smelting furnace for metals (v 8, 10; 19:18). In Gen. 19:28 it refers to the smoke of the destruction of Sodom, so the word is not limited to a smelting furnace. Here it could mean the place of human sacrifices where such offerings were made in the fire to propitiate the god Typhon, the Evil Principle, in the hope of averting plagues. If so, Moses used those very ashes to produce another plague instead of averting one.

[*h] Heb. shechin, to burn; ulcer; boil; botch. Trans. boil (v 9; Job 2:7); and botch (Dt. 28:27, 35). This was a most severe inflammation causing one to have fever and the afflicted part of the flesh to burn and swell. See note, Job 2:7.

[*i] Heb. ababuoth, to belch forth; an inflammatory pustule. This confirms the fact that the plague was one of boils breaking out on man and beast (v 9-10; Dt. 28:27).

[*j] This again shows the powerlessness of the magicians, their magic art, and their gods before the True and Living God (v 11; 8:19).

[*k] See note, 4:21.

[l] 16th prophecy in Ex. (9:13-19, fulfilled). Next, v 29. See ***10 Predictions–God's 6th Plague***, p. 189.

[m] See note, 10:3.

[n] 6th time the demand to let Israel go was made (v 13). See ***7 Demands of God Upon Pharaoh***, p. 172.

[o] See ***Pharoah Chosen***, p. 189.

[p] Question 27. Next, 10:3.

✡ ✡ ✡

18 Behold, [a]to morrow about this time I will cause it to [b]rain a very grievous [c]hail, such as hath not been in Egypt since the foundation thereof even until now.

● 19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh [d]made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

25. Tenth miracle—seventh plague

●■22 ¶ And the LORD said unto Moses, [e]Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent [f]thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

26. Pharaoh's plea for mercy (Ex. 8:8; 10:16)

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: [g]the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for [h]*it is* enough) that there be no *more* [i]mighty thunderings and hail; and I will let you go, and ye shall stay

27. Moses' prophecy of continued hardening of Pharaoh

★ 29 [j]And Moses said unto him, As soon as I am gone out of the city, I will [k]spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD'S.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax [l]*was* bolled.

32 But the wheat and the rie were not smitten: for they *were* not grown up.

28. Eleventh miracle—Pharaoh hardened

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, [*a]he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

60 CHAPTER 10

29. Ninth demand by God

■ 1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

★ 2 [*b]And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may [*c]know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith [*d]the LORD God of the Hebrews, [*e]How long wilt thou refuse to humble thyself before me? [*f]let my people go, that they may serve me.

4 Else, if thou refuse to let my people go,

---

specific than in 8:10, 23, 29; 9:5. Not only tomorrow but about this time tomorrow, and not any other time on the morrow (v 18). See note, v 5.

[b] To rain hail is literally true, for hail is made by drops of rain falling through a cold region of the atmosphere where it is frozen into stones of ice before reaching the ground. Ps. 78:47 says that God "destroyed their vines with hail, and their sycamore trees with frost." See v 25.

[c] This plague was directed against Isis and Osiris, the gods of light, health, fertility, arts, and agriculture. The water, fire, earth, and air were all objects of Egyptian idolatry. God showed Pharaoh and his people that He was the Supreme One over these elements and that instead of helping the Egyptians they, under His will and command, were instruments of destruction.

[d] God was fair to tell the people just when the plague would come and warn them of what would be the result if they or their stock were outside the buildings (v 18-21).

[e] Moses was told to stretch out his hand 5 different times (9:22; 10:12, 21; 14:16, 26), and Aaron was told 3 times (7:19; 8:5, 16).

[f] This was a series of thunder peals, large hail stones falling, and a continuous fire that ran along the ground devouring everything in its path—not mere flashes of lightning across the sky (v 23-25; Ps. 78:48).

[g] Here Pharaoh finally confessed that God alone was righteous in His dealings and that he and his people were unrighteous in seeking to hold a whole nation in slavery for personal gain (v 27).

[h] There is no need for further plagues. I submit to the will of God and will rebel no more (v 28).

[i] Heb. qoloth Elohim, voices of God (v 28; cp. Ps. 29:3-8; Jer. 10:13).

[j] 17th prophecy in Ex. (9:29, fulfilled). Next, 10:2. Note the 2fold prediction.

[k] Standing with uplifted hands. Either standing or kneeling was a common way to pray and worship (v 29; 17:11; 2 Chr. 6:13; Ezra 9:5; Job 11:13; Ps. 143:6; Mt. 8:1-4; 17:14; 1 Tim. 2:8).

[l] The flax was podded, or the seed was in the pod ready for harvesting.

[*a] All the dealings of God with Pharaoh were efforts to soften his heart; and this would have been the result if he had not preferred to resist God and harden his heart instead. After seeing each miracle and the removal of each plague he chose to resist further and continue the hardening. See note, 4:21.

[*b] 18th prophecy in Ex. (10:2-6, fulfilled). Next, v 29. See ***8 Predictions–God's 8th Plague***, p.189.

[*c] Signs and miracles are to cause men to know that God is true and real and that He is Jehovah (v 2). Any other motive is not of Him.

[*d] This expression is found 5 times in Exodus (3:18; 7:16; 9:1, 13; 10:3). It literally means the Eternal, Self-existing, Covenant-keeping One; the Supporter, Defender, Protector, and Creator of the Hebrews. A similar expression, The God of the Hebrews is found in 5:3.

[*e] Question 28. Next, v 7.

[*f] 7th and last time God asked Pharaoh to let His people go (v 3). See ***7 Demands of God Upon Pharaoh***, p. 172. How many infidels or atheists who criticize God for His action in this case would be as lenient and merciful toward rebels against them if they had adequate power to destroy enemies?

into thy coast:

5 And they shall [i]cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall [j]fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, [k]since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

30. Third compromise refused
(Ex. 8:25, 28; 10:8, 24)

7 And Pharaoh's servants said unto him, [l]How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* who *are* they that shall go?

9 And Moses said, [m]We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he [a]said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were [b]driven out from Pharaoh's presence.

●■12 ¶ And the LORD said unto Moses, [c]Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the [d]hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and [e]the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; [f]before them there were no such locusts as they, neither after them shall be such.

15 For [*g]they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

32. Pharaoh's plea for mercy (Ex. 8:8; 9:27)

16 ¶ [*h]Then Pharaoh called for Moses and Aaron in haste; and he said, [*i]I have sinned against the LORD your God, and against you.

17 Now therefore [*j]forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

33. Thirteenth miracle—Pharaoh hardened

18 And he went out from Pharaoh, and [*k]intreated the LORD.

19 And [*l]the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the [*m]Red sea; there remained

---

g This plague was directed against the god Serapis, who was supposed to protect the land from locusts. The creatures came at the command of God and went when He said for them to go, proving another time that He was the God of gods, and that the gods of Egypt were false and powerless.

h Heb. arbeh, locust. See ***Locusts***, p. 189.

i Locusts always cover the ground they invade to the depth of 6 or more inches.

j Imagine the impossible living conditions with locusts even in the houses, carpeting the floors several inches deep.

k This plague was the worst of any locust invasion since Adam, proving a supernatural element involved which other such plagues did not have (v 6).

l Questions 29-31. Next, 12:26. For the first time Pharaoh's officers intervened before the coming of another plague (v 7).

m We will take every man, woman, boy, and girl, and every animal of our flocks and herds, which are needed for sacrifice (v 9). This should have sounded reasonable to the Egyptians, for they had 6 great feasts honoring their gods during the year, and allowed their women and children to be in attendance. It was fair that the Hebrews have one feast as requested, in the wilderness (v 9). They did not plan to observe this feast and then return to Egypt, for they knew the plan of God for them was to leave altogether and occupy the promised land (Gen. 15 and 17).

a The sense of these verses is: Let Jehovah be with you if I ever let you go with your little ones; look to it. If you attempt to go you will meet with calamity. Not so (I will not let you take your families). You that are men may go and serve the Lord,

b Pharaoh reasoned that if they had no intention of escaping they would be satisfied for the men only to go. If these went alone they would return to their families; so he gave permission for the men to go. Then Pharaoh drove Moses and Aaron out from his presence (v 11).

c This plague of locusts was clearly a supernatural one, for it came and left as a miracle. Stretching out the hand with the rod of God was an act of obedience and faith which set the judgment of God in motion. The locusts did not come one minute before this; and they did not leave until there was another act of God, so explaining this as an ordinary happening is unscriptural.

d The hail had destroyed much of the vegetation but not the wheat and rye crops (9:32), so now all that was left from the hail plague was to be completely destroyed (v 12).

e This again emphasizes the supernatural element in this miracle. The Lord caused an east wind to blow over the land all day and all night. Locusts began coming in the 2nd morning and continued until all the land was covered with them except Goshen where Israel lived (v 13-14).

f The fact that these locusts were different from any that had ever come or ever would come again proves a supernatural element and that they must have been directly created of God (v 14).

*g 5 Things the Locusts Did:
1 Caused men much grief (v 14)
2 Covered the land (v 15)
3 Made the land dark
4 Ate all remaining herbs
5 Ate all fruit of the trees

*h When the plague was over and the land lay bare, Moses and Aaron were called to hear another meaningless confession and acknowledgment of a divine act (v 16-17; cp. 9:27).

*i The 2nd time Pharaoh confessed his sinfulness (v 16; 9:27).

*j This was the first time Pharaoh asked forgiveness for his stubbornness and sin against Israel (v 17). It was not the kind of repentance that works salvation and needs not to be repented of (2 Cor. 7:10), but a shallow mouth—confession and an acknowledgment that he was in the wrong, without a real change of heart which would cause him to forsake sin (Pr. 28:13). All Pharaoh wanted was relief from his suffering and the opportunity to escape from the death he knew he was worthy of (v17).

*k A full proof of the supernatural element in this plague. The locusts did not depart until Moses prayed and God acted to bring about their departure (v 18-19).

*l The Lord did this, not nature (v 19).

*m The first mention of the Red Sea in Scripture. See ***Red Sea***, p. 189.

20 But the LORD [*o]hardened Pharaoh's heart, so that he would not let the children of Israel go.

34. Fourteenth miracle—ninth plague

●■21 ¶ And the LORD said unto Moses, [*p]Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even [*a]darkness *which* may be [*b]felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had [c]light in their dwellings.

35. Fourth compromise refused
(Ex. 8:25, 28; 10:8)

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; [d]only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and [e]we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [f]hardened Pharaoh's heart, and he would not let them go.

● 28 And Pharaoh said unto him, [g]Get thee from me, take heed to thyself, see my face no more; [h]for in *that* day thou seest my face thou shalt die.

★ 29 [i]And Moses said, Thou hast spoken well, I will see thy face again no more.

36. Tenth plague foretold—Pharaoh hardened

★■ 1 And the LORD said unto Moses, [j]Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

● 2 Speak [k]now in the ears of the people, and let every man [l]borrow of his neighbour, and every woman of her neighbour, [m]jewels of silver, and jewels of gold.

3 And the LORD [n]gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very [o]great in the land of Egypt, [p]in the sight of Pharaoh's servants, and in the sight of the people.

★ 4 [q]And Moses said, Thus saith the LORD, [r]About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, [s]even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a [a]dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And [b]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great [*c]anger.

---

as great a miracle as causing it to happen (v 19).

*o See note, 4:21.

*p The beginning of a new miracle brought about by the use of the rod as on other occasions (v 21). It was accomplished by Moses simply stretching out his hand toward heaven, which indicated obedience to the God of heaven who was the great miracle worker.

*a See ***7 Cases of Darkness***, p. 173.

*b See ***Dense Darkness***, p. 173.

c This plague was directed against the sun god who was supposed to protect from any curse of the sun and bring natural blessings of light, warmth, and fruitfulness. It must have been a horrifying thing to experience such thick darkness throughout the region occupied by the Egyptians, and a beautiful sight to behold the light which was preserved only in the land of Goshen (v 23).

d Pharaoh, nearing the breaking point, was at last willing to let all the men, wives, and children go if he could only keep the flocks and herds of Israel (v 24). He may have thought, in his desperation, that this would discourage Israel from leaving but Moses only answered that not one hoof should be left behind (v 25-26).

e It was not known at this time just what kind of sacrifices or how many would be required by the Lord in the new program ahead for Israel. The law had not yet been given concerning the many kinds and numbers of sacrifices. Therefore, it was only proper that every beast belonging to Israel be taken along. God made the details of worship known to His people later at Sinai, as revealed in Leviticus, Numbers, and Deuteronomy.

f See note, 4:21.

g Pharaoh was wroth at the answer of Moses, and drove him from his presence under the sentence of death should they face each other again (v 28). Had he attempted to slay either Moses or Aaron, before this or afterward, God would have intervened, for their mission was not yet finished. They were under commission to lead Israel out of Egypt, not to perish in trying to do so. It is impossible for any man under direct orders from God to die before his mission is accomplished, unless that man fails God, as did the prophet in 1 Ki. 13.

h See ***14 Rulers Offended by God's Servants***, p. 173.

i 19th prophecy in Ex. (10:29). Next, 11:1. This was literally fulfilled, for in 11:8; 12:30-33 messengers from Pharaoh spoke to Moses, not Pharaoh personally.

j 20th prophecy in Ex. (11:1, fulfilled, 12:29-33). Next, v 4.

k Moses was to give an immediate message to Israel (v 2).

l See note, 3:22.

m See note, 3:22.

n Favor was given. The Egyptians had learned fully by this time that the God of the Hebrews was to be obeyed. They had also learned to respect and fear Moses (v 3). The last plague—the death of their firstborn—made the people more than glad to do anything to get rid of Israel (11:8; 12:33-36).

o He had been great as the deliverer of Egypt from the Ethiopians before he first fled from Egypt, but the great miracles to deliver Israel made him greater in the eyes of men (v 3).

p It will be noticed that he was not great in the eyes of Pharaoh, but only in the eyes of his servants and people (v 3).

q 21st prophecy in Ex. (11:4-9, fulfilled). Next, 12:12. This plague was directed against all the gods of Egypt (12:12). See ***10 Predictions–God's 10th Plague***, p. 189.

r This was midnight of the day Israel left Egypt (v 4; 12:29-33).

s The lowest slaves were put to work grinding the grain. Portable millstones were usually used, the upper stone of which was turned with a handle. The work was very laborious and when done by women, two worked together as a rule (Mt. 24:41). They sat on the ground with the millstones between them, both taking hold of the handle and moving it entirely around, to and from them. The maidservant behind the mill expresses the very opposite from the highest rank of society (v 5).

a See a ***Double Miracle***, p. 173.

b This was literally fulfilled (12:33).

*c Moses was finally stirred up in anger against the devilish and inhuman stubbornness of Pharaoh who had lied, resisted God, and manifested hatred of Israel and Israel's God, in every conceivable way (v raoh [a]shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD [e]hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

62 CHAPTER 12

37. The passover instituted

■ 1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

● 2 This [f]month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

● 3 ¶ Speak ye unto all the congregation of Israel, saying, [g]In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

● 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to [h]the number of the souls; every man according to his eating shall make your count for [i]the lamb.

● 5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

● 6 And ye shall keep it up until the [j]fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill [k]it in the evening.

● 7 And they shall take of [l]the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, [m]roast with fire, and [n]unleavened bread; *and* with [o]bitter *herbs* they shall eat it.

● 9 [p]Eat not of it raw, nor sodden at all with water, but roast *with* fire; [q]his head with his legs, and with the purtenance thereof.

● 10 And ye shall let [r]nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

● 11 ¶ And thus shall ye eat it; *with* your [s]loins girded, [t]your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: [u]it *is* the LORD'S passover.

38. Purpose and symbolism of the Lord's passover

★ 12 [a]For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against [b]all the gods of Egypt I will execute judgment: I *am* the LORD.

13 And the [c]blood shall be to you for a token upon the houses where ye *are*: and [*d]when I see the blood, I will [*e]pass over you, and the plague shall not be upon you to destroy *you*, when I smite the

---

8). See ***14 Examples of Being Angry***, p. 173.

d Pharaoh will not hearken, so I will take advantage of his personal unwillingness to submit to Me and will multiply My acts of power so that all the world may know that I am Jehovah (v 9; 6:7; 7:5, 17; 8:10, 22; 9:14, 29-30; 10:2; 11:7; 14:4, 18; 16:6, 12). This is the very reason God used His power, according to all these passages.

e See note, 4:21.

f See ***Jewish Calendar***, p. 173.

g This proves that the death of the firstborn was at least 5 days after its announcement and that the midnight of 11:4 was not on the day Moses received the prophecy of the coming plague (v 3).

h The rabbins allowed no less than 10 persons to a lamb and not more than 20.

i A type of Christ the Lamb of God (Jn. 1:29; Rev. 5:6-10) who was without blemish (v 5; 1 Pet. 1:19).

j This was the butchering day for the passover lamb. Anyone could kill it (v 6).

k Heb., between the two evenings. Jews had two evenings. The first was 3:00 PM at which time the evening sacrifice was killed; and the second was at 6:00 or near sunset. Cp. Mt. 27:46.

l This was done by dipping a bunch of hyssop in the blood and striking the 2 side posts and the upper post or lintel of the door (v 7, 22-23). It typified the blood of Christ sprinkled for believers (Mt. 26:28; 1 Pet. 1:2, 18-19; Heb. 9:13-14, 22; 10:19; 13:20). No blood was to be sprinkled on the threshold so that the feet would trample on it. See Heb. 10:29.

m Jews were to roast the lamb and not eat any of it raw, as Egyptians who ate raw flesh in honor of Osiris (v 8). Thus God was seeking in every conceivable way to make Israel free from all idolatrous practices and honor to any false god.

n The Heb. word matsah means to squeeze or compress, and refers to bread without yeast or leaven which is a form of ferment and typifies sin (1 Cor. 5:6-8).

o Bitter herbs were to be used with the meal. What kind is not specified, but it is thought they were chicory, wild lettuce, and horehound. They were to remind Israel of their bitter slavery in Egypt from which God was now ready to deliver them (12:29–14:31).

p 2 Ways Not to Prepare the Passover (v 9):
  2 Sodden (boiled) in water or milk

q The lamb was to be roasted whole with fire, including the head, heart, liver, and kidneys, but not the intestinal canal (v 9).

r All the lamb was to be eaten before morning if possible (v 10).

s This indicates they were to be dressed for travel—in readiness to depart from Egypt (v 11).

t See ***7 Things Not Observed at Other Passovers***, p. 189.

u This is the general name of this great feast which was to commemorate Israel's deliverance from death when the angel passed over Egypt to slay all the firstborn of the Egyptians (v 11-14).

a 22nd prophecy in Ex. (12:12-13, fulfilled, v 29). Next, v 23.
5 Predictions of God Through Moses:
  1 I will pass through the land of Egypt this night (v 12)
  2 I will smite the firstborn of man and beast
  3 I will execute judgment against the gods of Egypt
  4 When I see the blood upon your houses I will pass over you (v 13)
  5 The plague shall not be upon you (Israel)

b See ***Judgment on Gods of Egypt***, p. 173.

c The blood was the token of obedience to Jehovah. By this sign the death angel knew which houses to spare or pass over when slaying the firstborn. Faith in Jehovah, His token and promise gave peace in the houses where the blood had been sprinkled in obedience to God's demands (v 13; cp. Heb. 9:22).

*d When God saw the blood applied and all conditions met, He gave security to that home. Doubt by the occupants of the house might destroy the peace, but not the security, because it was founded on God's word. But faith in a security without the blood being applied would not have brought any regardless of personal feelings in the matter. So it is in the gospel program that all conditions must be met: repentance must be sincere and accompanied by a turning away from sin before there is security in Christ. No one is secure in Him while living in sin and when the terms of repentance and living free from sin are not being met (Jn. 8:31-36; 15:1-8; Rom. 6:16-23; 8:1-13; 1 Cor. 3:16-17; 6:9-11, 19-20; 9:27; Gal. 1:6-8; 5:4, 16-26; Col. 3:5-10; Tit. 2:11-13; Heb. 3:6, 12-14; 6:4-9; 10:19-29; 2 Pet. 2:20-22).

*e Heb. pacach. The term recalls how the Lord caused the death angel to pass over the Hebrew houses when the sign of blood being sprinkled at the door was in evidence (v 12). Hence passover (Heb. pecach) is the name of the yearly feast of Israel to commemorate their deliverance from the death angel in Egypt (v 11-14).

● 14 And this day shall be unto you for a [*f]memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance [*g]for ever.

39. Feast of unleavened bread instituted (Ex. 13:3, refs.)

● 15 [*h]Seven days shall ye eat unleavened bread; even the first day ye shall put [*i]away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day,[j]that soul shall be cut off from Israel.

● 16 And in the first day *there shall be* an holy convocation, and in the [k]seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

40. Purpose and symbolism of the feast of unleavened bread (Ex. 13:3)

● 17 And ye shall observe *the feast of* unleavened bread; for in this [l]selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an [m]ordinance for ever.

● 18 ¶ In the first *month*, [n]on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

● 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

● 20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

41. Passover law communicated to Israel and Israel obeyed

● 21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and [o]kill the passover.

● 22 And ye shall take a bunch of [p]hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

★ 23 [q]For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will [a]pass over the door, and will not suffer [b]the destroyer to come in unto your houses to smite *you*.

● 24 And ye shall observe this thing for an ordinance to thee and to thy sons for [c]ever.

● 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, [d]What mean ye by this service?

● 27 That ye shall say, It *is* the sacrifice of [e]the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. [f]And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

42. Fifteenth miracle—tenth plague

29 ¶ And it came to pass, that at [g]midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up [h]in the night, he, and all his servants, and all the Egyptians; and there was a [i]great cry in Egypt; for *there was*

---

people in obedience to God. See 8 Feasts of Jehovah, note, Lev. 23:2.

[*g] Heb. olam, time out of mind; without end. See ***For Ever***, p. 189.

[*h] First mention of the feast of unleavened bread, a distinct feast from the passover. It began with the passover and continued 7 days, the 1st and 7th days being holy convocations (v 16). See 8 Feasts of Jehovah, note, Lev. 23:2.

[*i] First occurrence of leaven, yeast. All leavened or fermented bread was to be put out of all houses during the feast of unleavened bread (v 15-20, 34, 39; 13:3-7). Leaven is a symbol of evil (1 Cor. 5:6-8; Gal. 5:9) and false doctrines (Mt. 13:33; 16:6-12; Mk. 8:15; Lk. 12:1; 13:21).

[j] The death penalty was passed upon all who ate leavened bread during the feast of unleavened bread (v 15). See ***42 Death-Penalty Sins***, p. 95.

[k] 5 Laws of Moses Concerning the 7th Day:
  1. Have an holy convocation on the 7th day of the feast (v 16; 32:5; Num. 28:25)
  2. Make the 7th day a feast to the Lord (13:6)
  3. Gather no manna (16:29)
  4. Rest (16:30; 34:21)
  5. It is a sabbath for Israel only—in the land and under the law (20:10; 31:15; Lev. 23:3; Dt. 5:15).

[l] The 15th of April, the day after the passover (v 17).

[m] It will be observed by Israel even in the Millennium and New Earth (Ez. 43:7; 44:5; 45:17-25; 46:14; 48:35).

[n] The passover and the feast of unleavened bread began at the same time, the 15th day of Abib or Nisan (v 18) which would be sometime after sundown on the 14th. The passover lamb was killed and prepared before sundown on the 14th so that both observances could be carried out together, beginning on the 15th (Num. 33:3)

[o] Kill the passover lamb.

[p] Heb. ezob, a small bushy plant about $1\frac{1}{2}$ ft. high, aromatic, leafy and with pungent taste. It was used in several Jewish rituals (v 22; Lev. 14:4-6, 49-52; Num. 19:6, 18; 1 Ki. 4:33; Ps. 51:7; Jn. 19:29; Heb. 9:19).

[q] 23rd prophecy in Ex. (12:23-27, fulfilled). Next, 13:5.

[a] The words pass over are used 2 times (v 13, 23); pass through 2 times (v 12, 23); and passover 5 times in this chapter (v 11, 21, 27, 43, 48). See ***10 Passovers of Scripture***, p. 189.

[b] The destroyer was a different person from Jehovah Himself. It seems that Jehovah passed over Egypt and either directed the destroyer or instructed him not to touch any firstborn in any house where the blood was applied (v 23).

[c] See notes, v 14 and 17.

[d] Question 32. Next, 13:14.

[e] It is called the Lord's passover by Moses only (v 11, 27; Lev. 23:5). In the N.T. it is the Jews' passover (Jn. 2:13; 6:4; 11:55).

[f] This attitude was different from that seen at the last mention of them in 5:19-21. There they were bitter, but here they were believing, having witnessed the mighty miracles at the hands of Moses and Aaron, and having been protected from the 10 plagues (v 27). Seemingly, they were ignored by their busy leaders during the plague period, but no doubt there was a daily contact with them. Now they were ready to obey Moses again (v 28).

[g] This was the night following the daytime of the 14th of Abib or Nisan. The passover was eaten at this same time, and by daylight of the 15th Israel was leaving Egypt (v 22, 29-51; Num. 33:3).

[h] This was after midnight when all the firstborn had been killed. They urged the Israelites to go at once, and they were ready to do so. There were no restrictions regarding who should go or what should be taken, as on other occasions (v 31-34).

[i] No people of antiquity were any more emotional in mourning than the Egyptians. They whipped, beat, tore themselves, and howled and screamed in excessive grief. What a manifestation there must have been when the whole nation turned to mourning over the firstborn! (v 30).

43. Israel expelled from Egypt

● 31 ¶ And he [j]called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

● 32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneadingtroughs [k]being bound up in their clothes upon their shoulders.

44. Preparation to leave

35 And the children of Israel did [l]according to the word of Moses; [m]and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

45. The spoiling of Egypt

36 And the LORD [n]gave the people favour in the sight of the Egyptians, so that they [o]lent unto them *such things as they required*. And they spoiled the Egyptians.

37 And the children of Israel journeyed from [a]Rameses to Succoth, about [b]six hundred thousand on foot *that were* men, beside children.

THE FIFTH DISPENSATION: Law—from Moses to Christ (Ex. 12:38–Mt. 3:1; Lk. 16:16)
IV. Three month's journey to Sinai
(Ex. 12:37–19:2)
1. Rameses to Succoth

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

2. Length of the dispensation of Promise— Abraham to Moses: 430 years (Gal. 3:17)

40 ¶ Now the [c]sojourning of the children of Israel, who dwelt in Egypt, *was* [d]four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even [e]the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* a [f]night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

3. Law of the passover

●■43 ¶ And the LORD said unto Moses and Aaron, [g]This *is* the ordinance of the passover: There shall no stranger eat thereof:

● 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

● 45 A foreigner and an hired servant shall not eat thereof.

● 46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

● 47 All the congregation of Israel shall keep it.

● 48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

● 49 [h]One [i]law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass [*j]the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their [*a]armies.

63 CHAPTER 13

4. Sanctification of the firstborn unto God (Ex. 13:11; 22:29; 34:19; Lev. 27:26; Num. 3:40; 8:16; 18:15; Dt. 15:19; 26:1)

■ 1 And the LORD spake unto Moses, saying,

● 2 [*b]Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

5. Law of the feast of unleavened bread

---

[j] They sent messengers telling the Israelites to get out and take all they owned, urging them to leave at once (v 31-33).

[k] It was customary in traveling to bind the kneading troughs in clothing so as to have them handy for use in travel (v 34). bowls used for mixing flour and water or milk in to make bread cakes. Some were made of leather and in travel could be closed like a pocketbook. Dough was often carried in them.

[l] This is the 2nd reference to Israel's obedience to Moses at this time (v 28, 35).

[m] See notes on 3:22.

[n] See note, 11:3.

[o] Gladly gave. The Egyptians pressed the people to take what they needed (v 36).

[a] Rameses, or Raamses (1:11), city of the sun, was built by Israelite slave labor.

[b] See ***Number of Israelites***, p. 189.

[c] The whole of the sojourn was from the 75th year of Abraham's life when he entered Canaan to this day of the exodus. The entire sojourning took place in Mesopotamia, Syria, Canaan, Philistia, and Egypt. The sojourn in Egypt was only 215 years—half of the 430 of the whole period. See note, Gen. 15:13; ***Dispensation of Promise***, p. 88.

[d] This is the whole length of the Dispensation of Promise—from Abraham to Moses or the exodus (v 40; Gal. 3:17; note, Gen. 15:13).

[e] This indicates that Abraham began his sojourn on the 15th day of Nisan or April exactly 430 years before the exodus (v 41; Gen. 12:6; Num. 33:3; Gal. 3:17).

[f] It was at midnight that the firstborn were killed. After that Israel was thrust out of Egypt. They left early in the morning of the 15th of Nisan (v 29-37; Num. 33:3).

[g] See ***26 Laws: Passover and Unleavened Bread***, p. 190.

[h] Although the law of Moses was given for the Israelites only to keep (Dt. 4:6-8, 44-45; Rom. 2:12-16; 3:1-2), any Gentiles who wished to do so could become one with Israel providing their males became circumcised and they conformed to the whole law as if they were Israelites (v 49; Num. 15:16).

[i] Heb. torah, to aim at; teach; point out; direct; lead; guide; make straight.

[*j] The 15th of Nisan (v 41, 51; Num. 33:3).

[*a] This shows that the Israelites had already formed themselves into regular companies and divisions, and were well organized in spite of slavery. No doubt each person knew his place and duty so that the entire multitude could leave on short notice v 51.

[*b] Heb. qadash, to set apart from a profane to a sacred purpose (v 12). It has no reference to cleansing from sin or removal of what is commonly called the old man. Here it is the setting apart of the firstborn of both man and beast for holy uses (2, 12). Beasts, who are not involved with sin, can be sanctified to God in this sense, as well as man. See ***The Doctrine of Sanctification***, p. 406 of N.T.

✡ ✡ ✡

● 3 ¶ And Moses said unto the people, [c]Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 [d]This day came ye out in the month Abib.

★● 5 ¶ [e]And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

● 6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

● 7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

6. Phylacteries a sign of obedience
(Ex. 13:14; Num. 15:37; Dt. 6:8; Mt. 23:5)

● 8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

● 9 And it shall be for a sign unto thee upon thine hand, and for a [f]memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

● 10 Thou shalt therefore keep this ordinance in his season from year to year.

7. Law concerning the firstborn (Ex. 13:1, refs.)

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall

● 12 That thou shalt [g]set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

● 13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not [a]redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

8. Phylacteries a sign of obedience (Ex.13:8, refs.)

● 14 ¶ And it shall be when thy son asketh thee in time to come, saying, [b]What *is* this? that thou shalt [*c]say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a [*d]token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

9. Reason for God leading Israel
through the wilderness

17 ¶ [*e]And it came to pass, when Pharaoh had let the people go, that God [*f]led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel [*g]went up harnessed out of the land of Egypt.

10. Israel's vow to Joseph fulfilled

---

dus—the day when you came out of slavery (v 3). See ***Remember This Day***, p. 190.

d Again emphasizing that the first sabbath was a day of travel from Egypt, and demonstrating that necessary and good things can and should be done on any sabbath (Mk. 3:1-4). This was the regular weekly sabbath as well as a special sabbath (12:16; Num. 33:3).

e 24th prophecy in Ex. (13:5, fulfilled). Next v 19

f Jews made phylacteries for the foreheads and arms which had scriptures in them. These were for the purpose of keeping certain truths in memory, and procuring reverence and respect from the heathen. In later years, during their backslidings Israel is said to have used phylacteries as charms or amulets to drive away evil spirits. See note, Mt. 23:5.

g This is the divine definition of sanctify, as mentioned in note, above. All firstborn males of both man and beast were to be sanctified to God (v 12-13; Dt. 15:19). This was limited to the clean beasts as in Num. 18:8, 15. The firstborn of asses and unclean beasts were to be redeemed by a lamb, and then the owner could use them as his own. Otherwise their necks were to be broken (v 13).

a Heb. padah, to sever; ransom; release by paying a price. Not the same word for redeem as in note, 6:6; but the same as in 13:15; 34:20; Lev. 27:27; Num. 18:15-17 where it has the basic idea of exchange of things of token value, not necessarily things of equal value. According to Num. 3:12-13, 42-51, the firstborn males of non-Levite tribes were to be exchanged for Levites. That is, the Levites were to be the minister-tribe, and all the firstborn males of other tribes were to be exempt from ministerial service by payment of a redemption fee. This was $3.20 each and the amount was to be given to the Lord for the support of the Levites. All the firstborn males of clean animals were to go to the Levites, and those of the unclean ones were to be exchanged for lambs which also were for the Levites (v 13, 15).

b Question 33. Next, 14:5.

*c ***Why the Firstborn Were Chosen***, p. 174

*d See note, Mt. 23:5.

*e This explains why God led the nation of Israel around the long way, through the wilderness and Red Sea, instead of taking them through the land of the Philistines. He knew that Pharaoh would try to recapture them, and the Philistines might also help out in this. With war on every hand so soon there would be the possibility of Israel wanting to return to Egypt immediately (v 17-18). The long slavery of Israel had weakened their will to resist to such an extent that God saw it was better to enable them to escape a military campaign at the very outset of leaving Egypt. This weakening of the will may also explain why the people were degraded enough in mind and soul to commit the ungodly and rebellious deeds they did against God and Moses in the wilderness experiences. Thus, God led the nation around the land of Philistia by taking them across the Red Sea and they entered the Sinai peninsula south of the Philistine country.

*f The route of the Mediterranean seacoast toward Gaza in Philistia was nearer but God led them into the wilderness of the Red Sea area southward to Pi-hahiroth on the shore of the Red Sea, about 100 miles south of Rameses. How long it took for the journey is not stated, but Pharaoh concluded they had missed the way out of Egypt and were hemmed in by the wilderness (14:3). The valley the Israelites were in terminated at the sea, and on the north and south there were mountains cutting off their escape. Pharaoh came into the valley from the rear and that cut them off entirely from any way of escape. The actual place of passage through the Red Sea is supposed to have been 12 miles wide from the border of Egypt to the wilderness of Shur (15:22).

*g Heb. chamush, armed. It is trans. armed in Josh. 1:14; 4:12; Judg. 7:11. See ***Israel Armed***, p. 190.

★ 19 [*h]And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

11. Journey from Succoth to Etham (Num. 33:1-6)

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

12. The guiding Presence (Ex. 40:34; Num. 9:15; 10:33; 2 Chr. 7:3)

21 And the LORD went before them by day [*i]in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

64 CHAPTER 14

13. Journey from Etham to Migdol (Num. 33:1-8)

■ 1 And the LORD spake unto Moses, saying,

● 2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between [a]Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

14. Prediction of Pharaoh's pursuit of Israel

★ 3 [b]For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will [c]harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the

15. Pharaoh pursues Israel (Ex. 14:3-4 fulfilled)

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, [d]Why have we done this, that we have let Israel go from serving us?

6 And he made ready [e]his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD [f]hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, [g]and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

16. Second of twelve complaints of Israel (Ex. 5:19, refs.)

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and [h]they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, [i]Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, [j]Let us alone, that we may serve the Egyptians? For [k]*it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

17. God promises salvation

---

*h 25th prophecy in Ex. (13:19, fulfilled). Next, 14:3. The bones of Joseph were taken with Israel, fulfilling v 19; Gen. 50:25. Cp. Josh. 24:32; Acts 7:15-16. This last passage even suggests that the bodies of the fathers were also taken from Egypt.

*i When this visible Presence appeared is not stated, but it led the way day and night from Egypt to Canaan. It was the manifestation of and the dwelling place of the angel of God that guided them (14:19; 32:34). The cloud by day covered Israel to protect from the scorching sun, and the fire by night gave light in all the camp (Ps. 105:39; Num. 9:16-18). Cp. Isa. 4:5 which refers to the Millennium.

a The Journey Thus Far From Rameses:

1 To Succoth, perhaps only an encampment, for the name means tents or booths (12:37; 13:20)

2 To Etham, which was a fortress of Egypt where the sun god was worshipped (13:20)

3 Pi-hahiroth, a place on the Red Sea near Migdol, a fortress that served to defend Egypt from Asia, and close to Baal-zephon, a sacred place to Typhon, the evil demon of Egyptian mythology

b 26th prophecy in Ex. (14:3-4, fulfilled). Next, v 13. Here we have another prediction of Pharaoh's stubborness and defeat. His servants were a party to his rebellion and therefore suffered the same tragic end as he did (v 5, 28-31)

d Question 34. Next, v 11.

e 4 Parts to This Army:

1 Pharaoh, commander-in-chief (v 6)

2 His people, perhaps all the chief officers of his immediate household

3 600 chosen chariots, comprising the king's guard, the pride of Egypt (v 7)

4 All chariots of Egypt as the main body of the army, including chariot drivers and combatants in each chariot (v 7, 9)

Josephus says that Pharaoh had 50,000 horsemen and 200,000 footmen.

f See note, 4:21.

g It was no doubt about a week since the children of Israel had left Rameses. The journey from Etham itself would have taken at least 2 or 3 days. They were at the end of their journey unless they could get through the Red Sea. This is what God had in mind, but had not yet revealed it to Moses.

h 3 Effects Upon Israel: They

1 Were sore afraid (v 10)

2 Cried out to the Lord

3 Complained against Moses (v 11-12)

i Questions 35-37. Next, v 15. This was the 2nd of 12 complaints of Israel (5:19, refs.).

j If Israel had been forsaken here the promises and covenants made with Abraham, Isaac, and Jacob would have failed and God would have been blamed by all free moral agents in the universe. But He proved Himself just and merciful, and One who works everything out for the best of all concerned, even though He is criticized and misunderstood for the moment. Had He been like many men, just one flare-up like this from Israel would have caused Him to end His efforts to take such a stiffnecked people out of slavery. Little did Israel realize how great was the power of God at this moment even after the mighty miracles seen by them in the land of Egypt.

k God had no intention of leaving them to die in the wilderness, but to man who can see only circumstances, it seemed that this would be their fate (v 12). This attitude was a preview of what they were to be like in the coming experiences of the wilderness and throughout their history.

✡ ✡ ✡

[m]Fear ye not, [n]stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, [o]ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

● 15 ¶ And the LORD said unto Moses, [*a]Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

★●16 [*b]But [*c]lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go [*d]on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

18. Israel protected from Pharaoh: sixteenth miracle

19 ¶ And [*e]the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it [*f]gave light by night *to these*: so that the one came not near the other all the night.

19. Red Sea divided and congealed: seventeenth miracle (Ex.15:8; cp. Josh. 3:16–4:18; 2 Ki. 2:1-15)

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a [g]strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a [h]wall unto them on their right

20. Chariot wheels taken off by God: eighteenth miracle

23 ¶ [i]And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the [j]morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And [k]took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

21. Red Sea turned from ice to water destroying the Egyptians: nineteenth miracle (Ex. 15:8)

★●■26 ¶ [a]And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea [b]returned to his strength when the [c]morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as [d]one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a [e]wall unto them on their right hand, and on their left.

30 Thus the LORD [f]saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

65 CHAPTER 15

22. Song of Moses (Rev. 15:3)

Next, v 16.

5 Predictions of Moses:

1 You will see God's salvation (v 13)
2 You will see it today
3 The Egyptians whom you now see you will see no more
4 The Lord will fight for you (v 14)
5 You will not have to fight

m This has been the command of God about 80 times in Scripture. He has always had to still the fears of men. See ***Fear*** in the Index.

n ***5 Commands for Man to Stand Still***, p. 190

o They were not seen alive again, but seen on the shores of the Red Sea after being destroyed (14:30).

*a Question 38. Next, 15:11. Cease this complaining to Me (stop praying) and do something—go forward (v 15). Moses believed God and crossed the Red Sea on dry ground (Ps. 106:9; Heb. 11:29).

*b 28th prophecy in Ex. (14:16-18, fulfilled). Next, v 26. This was the last prediction of the hardening of Pharaoh's heart. See ***7 Predictions of God Through Moses***, p. 190.

*c See ***15 Miracles by the Rod***, p. 190.

*d The bottom of the Red Sea was actually made dry. At the place where Israel crossed it was about 12 miles wide, and from 75 to 100 ft. deep. Imagine a wide path with walls of ice (15:8) on both sides 75 to 100 ft. high!

*e This was one of the members of the Godhead who is often called the angel of Jehovah, or angel of God. See point 13, ***44 Appearances of God***, p. 92. He is called Jehovah in 13:21-22; 14:21-25, 31; etc.

*f The cloud was dark on one side and luminous on the other so as to give light to the whole camp of Israel. It kept the 2 camps separate all night (v 20).

g Note how God used created things to perform His will (v 21). This was a divine miracle, not something accomplished by the mere forces of nature itself. Not only was this done suddenly by divine power, but it was likewise undone suddenly by the same power (v 21, 26-31). A wind blowing strong enough to make a path through the sea 12 miles and hold the waters up like a wall 75 to 100 ft. high without any other miraculous force at work, would have been strong enough to blow all the Israelites and Egyptians away.

h The waters were congealed or frozen to solid ice on both sides of the people as they went through the sea (v 22; 15:8).

i It would have to be extreme hardness of heart and stubbornness on the part of man to fight God under these circumstances.

j The 4th of 4 watches of the night which were divided into 3 hours each. This would be between 3:00 to 6:00 AM.

k See ***13 Acts of God in Exodus 13-15***, p. 190.

a 29th prophecy in Ex. (14:26, fulfilled). Next, 15:13. This predicted the complete destruction of Pharaoh and all his army.

b The ice walls of the sea which had been caused by the previous miracle were now suddenly melted to water again wherein the Egyptians were all drowned (v 26-31; 15:8).

c This was done at the dawn of the new day. The Egyptians, seeing the walls of water coming down upon them, tried to flee (v 27).

d Not one Egyptian was left alive (v 28). This proves that not even Pharaoh escaped, fulfilling the prophecies of 14:3-4, 17, 26.

e The waters were congealed or frozen solid from 75 to 100 ft. high, for this was how deep the sea was at the point of crossing.

f See ***6 Outstanding Facts***, p. 191.

✡ ✡ ✡

Israel [h]this song unto the LORD, and spake, saying, I will sing unto the LORD, for [i]he hath triumphed gloriously: the [j]horse and his rider hath he thrown into the sea.

2 [k]The LORD *is* my strength and song, and he is become [l]my salvation: he *is* my God, [m]and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a [n]man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom [o]as a stone.

6 Thy [p]right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with [q]the blast of thy nostrils the waters were gathered together, the floods [r]stood upright as an heap, *and* the depths were [s]congealed in the heart of the sea.

9 The enemy said, [t]I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou [a]didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 [b]Who *is* [c]like unto thee, O LORD, in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, [e]the earth swallowed them.

★ 13 [f]Thou in thy mercy hast led forth the people *which* thou hast [*g]redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of [*h]Palestina.

15 Then the [*i]dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan [*j]shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as [*k]still as a stone; till thy people pass over, O LORD, till the people [*l]pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and [*m]plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, [*n]*in* the Sanctuary, O Lord, *which* thy hands have established.

18 [*o]The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

23. Song and dance of Miriam and the women

20 ¶ And [*p]Miriam the [*q]prophetess, the

---

g This song (15:1-19) was composed by Moses and sung by him and all Israel on the occasion of the destruction of the Egyptians in the Red Sea. It was the real beginning of Hebrew poetry. The song is in 3 parts distinctly marked (v 1-5, 6-10, 11-19), each beginning with praise to God and increasing in length and varied imagery until the triumphant ending which shows Jehovah reigning forever and ever, having triumphed over all His enemies. This song of victory over Pharaoh is mentioned as being as important as the future triumph song over Antichrist (Rev. 15:2-4; cp. Isa. 14:4-17). See the other great songs of Moses in Dt. 32:1-43; Ps. 90; 91.

h This is the first song of Israel on record. They certainly did not sing much in Egypt. Their stay there the last 80 or more years was one of groaning and sighing (2:23-24; cp. Ps. 137:1-4).

i It was evident that only God could do what had been done the past 24 hours. Due praise was given Him as the Author of salvation from destruction by the Egyptians (v 2).

j This suggests cavalry, but it could also refer to the many charioteers in the army of Pharaoh.

k Heb. JAH, abbreviation of Jehovah, the Eternal One. See note, Ps. 68:4. See ***7 Things God Is to Man***, p. 190.

l Heb. yeshuah, deliverance; victory; help; salvation; welfare (v 2; 14:13; Dt. 32:15; 1 Sam. 14:45; 2 Sam. 22:51).

m Moses could have referred to making himself a better habitation for God (Ps. 91:9), or he could have been speaking prophetically of the tabernacle he built at Sinai.

n This could refer to Jehovah as the hero of the war with Pharaoh, which had just come to a glorious end for Israel (14:26-31; 15:1, 4; cp. Ps. 24:8).

o The warriors in the war chariots had so much armor on their bodies that they no doubt sank immediately in the depths when the sea returned to its normal state (v 5, 10).

p A figure of power (Ps. 17:7; 44:3; 60:5; 63:8; 91:7; 110:5; 118:15-16).

when dividing and parting the Red Sea (14:21).

r The waters stood up because of being frozen to solid ice (v 8).

s Heb. qapha, to thicken; freeze; congeal.

t 6 Things the Enemy Had Boasted (v 9):
  1 I will pursue
  2 I will overtake
  3 I will divide the spoil
  4 I will be satisfied with the spoil
  5 I will draw out my sword
  6 I will destroy them

a See ***8 Acts of God***, p. 174.

b Questions 39-40. Next, v 24.

c ***God Greater Than Egyptian Gods***, p. 174.

d ***3 Outstanding Facts About God***, p. 174.

e There was an earthquake that made chasms in the bottom of the Red Sea which swallowed many Egyptians (v 12; Ps. 77:18).

f 30th prophecy in Ex. (15:13-18; v 13-17 fulfilled; v 18 will be fulfilled in the Millennium and forever). Next, 16:4. See ***10 Predictions of Moses***, p. 190.

*g See ***Kinsman Redemption***, p. 172.

*h First time this term is used of the promised land. Used also in Isa. 14:29, 31; Joel 3:4.

*i See list of dukes of Edom (Gen. 36).

*j This is figurative of absolute defeat by Israel as in Josh. 12.

*k 3 Terms Used of Defeat of Enemies:
  1 Sink as a stone (v 5)
  2 Sink as lead (v 10)
  3 Be still as a stone (v 16)

*l Not pass over the Red Sea, for that was history, but pass over the desert and the Jordan to the promised land.

*m The word used by the Lord to describe the settling of His people in the promised land (v 17; 2 Sam. 7:10; 1 Chr. 17:9; Ps. 80:8, 15; Isa. 5:1-7; Jer. 2:21; 11:17; 12:2; 24:6; 32:41; 42:10; 45:4; Amos 9:15).

*n This no doubt looks forward to the tabernacle and temple of Israel built by Moses and Solomon (v 17).

*o This is one of the clearest and earliest scriptures on the eternal reign of Jehovah or the Messiah on earth. Many times after this there are statements just as plain and comprehensive, showing that God, Christ, and the Holy Spirit will set up a kingdom on earth and reign personally over men forever (v 18; Num. 24:7, 17-19; 2 Sam. 7:10-16; Ps. 2; 45:6; 72; 89:1-5, 27-37; Isa. 9:6-7; 59:20-21; Jer. 23:3-8; 30:3-24; 31; 32:37-44; 33:3-26; Ez. 34:11-31; 36:23-38; 37:1-28; 43:7; 48:35; Dan. 2:44-45; 7:13-14, 18, 27; Hos. 4-5; Joel 3; Amos 9:9-15; Oba. 15-21; Mic. 4; Zech. 14; Mt. 24:29-31; 25:31-46; Lk. 1:32-33; Rev. 5:10; 11:15; 20:1-10; 21:1–22:5).

*p In the N.T. the Gr. word for Miriam is trans. Mary. See ***Mary*** in Index.

*q See ***Women Prophetesses***, p. 174.

✡ ✡ ✡

and all the women went out after her with timbrels and with [s]dances.

● 21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

24. Journey: Red Sea to Marah

22 So Moses brought Israel from the Red sea, and [t]they went out into the wilderness [u]of Shur; and they went three days in the wilderness, and found [v]no water.

25. Third of twelve complaints of Israel
(Ex. 5:19, refs.)

23 ¶ And when they came to Marah, they could not drink of the waters of [w]Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people [x]murmured against Moses, saying, [y]What shall we drink?

26. Waters healed: twentieth miracle
(cp. 2 Ki. 2:19-22)

25 And he [a]cried unto the LORD; and the LORD shewed him a [b]tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

27. Ninth or Healing Covenant
*(**15 Great Covenants**, p. 57)*

26 And said, [c]If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, [d]I will put none of these diseases upon thee, which I have brought upon the Egyptians: [e]for I *am* the LORD [f]that healeth thee.

28. Journey: Marah to Elim

27 ¶ And they came to Elim, where *were* [g]twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

66 CHAPTER 16

29. Journey: Elim to the wilderness of Sin

1 And they took their journey from Elim, and all the congregation of the children of Israel came unto the [h]wilderness of Sin, which *is* between Elim and Sinai, on the [i]fifteenth day of the second month after their departing out of the land of Egypt.

30. Fourth of twelve complaints of Israel
(Ex. 5:19, refs.)

2 And the [j]whole congregation of the children of Israel [k]murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, [l]Would to God we had died by the hand of the LORD in the land of Egypt, when we

---

31:27; 1 Sam. 10:5; 18:6; Isa. 5:12; 24:8; 30:32; Jer. 31:4; Ez. 28:13) and timbrel (Ex. 15:20; Judg. 11:34; 2 Sam. 6:5; 1 Chr. 13:8; Job 21:12; Ps. 81:2; 149:3; 150:4).

s Heb. mecholah, feminine of machol, a round dance (Ps. 30:11; 149:3; 150:4; Jer. 31:13; Lam. 5:15). Trans. dances (v 20; Judg. 11:34; 21:21; 1 Sam. 21:11; 29:5; Jer. 31:4) and dancing (Ex. 32:19; 1 Sam. 18:6).

t Journeyings: Red Sea to Sinai (3 months)
  1 Red Sea to waters of Marah (15:22)
  2 Marah to Elim (15:27)
  3 Elim to Wilderness of Sin (16:1)
  4 Wilderness of Sin to Rephidim (17:1)
  5 Rephidim to Sinai (19:1-2)

u The name given to a great wall built to protect Egypt from Asia, with its mighty Migdol, or fortress.

v See ***Water Miracles***, p. 174.

w See ***Marah***, p. 174.

x See 10 Murmurings Against Moses, note, Num. 12:1.

y Question 41. Next, 16:7.

a ***30 Prayers of Moses Answered***, p. 174.

b What kind of tree this was is not known.

c 4 Conditions of Healing (v 26):
  1 Diligently hear God's voice—acknowledge Him as God and live free from all idolatry
  2 Live righteous lives in His sight—be godly in life and conduct as God Himself would have you live
  3 Give ear to His commandments—not only the 10 commandments, but all the hundreds designed to be the rule of action as to right and wrong
  4 Keep all His statutes—receive all His regulations concerning religion and civil life, and consecrate to the same end in life that God Himself is consecrated to, which is the highest good for all.
  No man can expect to be immune from sickness unless he meets the conditions; but every man can expect such blessing when he meets them (v 26; 20:6; 23:22-25; Ps. 91). See ***210 Plain Laws and Warnings***, p. 497 N.T.

d The sense in which God is responsible for sending disease upon men is that of making the law of sowing and reaping (Gal. 6:7-8); of making penalties for sin and rebellion (v 26; 23:22-25; Lev. 26; Dt. 28); and of permitting certain agencies that have the actual power of executing the curse upon man to have their way without divine intervention (Job 1:6-22; 2:1-13; 42:10; Ps. 91; Lk. 13:16; Jn. 10:10; Acts 10:38; Heb. 2:14-15; Rev. 9:1-12). If there had been no sin there would be no curse. When God sends Christ to reign on earth there will be no sickness (Isa. 33:24; 35:5-6). When God's will is done on earth as in heaven there will be no curse (Rev. 21:1–22:6).

e The reason given for no sickness upon the obedient was, God is the healer of His people. Here He revealed Himself as Jehovah-Rapha, Jehovah the Healer, or Jehovah your Physician that heals you (v 26). See ***16 Jehovah Titles***, p. 77.

f To prove to them that He not only could heal, but that He was also willing to do so and thus fulfill His promises and covenants, He healed them all by His word and there was not one feeble person in all their tribes (Ps. 105:37; 107:20). God promised to make everyone, without exception, immune from all diseases in the future upon meeting conditions (v 26; 23:22-25; Ps. 91; Isa. 58). Sicknesses and diseases were and still are special curses upon men only when they will not obey or when they fail to understand God's provision along this line and do not appropriate it by faith (v 26; 23:22-25; Lev. 26; Dt. 28; Job 33:14-33; Ps. 91; 103:3; Isa. 58; Mt. 8:17; Jn. 10:10; 1 Cor. 11:30; Jas. 5:14-16, notes; 1 Pet. 2:24).

g Only 9 of the 12 wells remain, the missing ones having been filled with blowing sand through the years; but the 70 palm trees have multiplied into more than 2,000.

h A desert stretching all the way across the Sinai peninsula. Highways were maintained by Egyptians who worked copper and turquoise mines in the wilderness.

i They had been on the road exactly one month, having left Egypt the 15th of the 1st month (Num. 33:3). This indicates that they moved slowly and stopped perhaps several days at a time. One more month brought them to Sinai (19:1).

j The whole, except Moses and Aaron and perhaps a few others (v 2).

k The 4th of 12 complaints of Israel. See heading, Ex. 5:19, refs. Mentioned 8 times in this chapter (v 2, 7-12).

l It does not take very much to cause the average person or congregation to murmur. The slightest temporary lack of water, food, clothing, money, or convenience will test the metal of every man. One is virtually a prisoner to his own desires, appetites, and passions (v 3) if he is without God in his life and conduct. The best will finally complain if the pressure increases beyond normal.

✡ ✡ ✡

bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

31. Quails and manna promised

★●■4 ¶ [m]Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

● 5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

32. Promise repeated to Israel: their murmurings rebuked

6 And Moses and Aaron said unto all the children of Israel, At even, [a]then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the [b]glory of the LORD; for that he [c]heareth your murmurings against the LORD: [d]and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, [e]but against the LORD.

33. Invitation to approach God

● 9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

34. God again promises quails

■ 11 ¶ And the LORD spake unto Moses, saying,

★●12 [f]I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; [g]and ye shall know that I *am* the LORD your God.

35. Quails and manna given: twenty-first miracle (cp. Num. 11:31)

13 [h]And it came to pass, that at even the [i]quails came up, and covered the camp: and in the morning [j]the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* [k]manna: for they [l]wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

36. Law of gathering manna: the quantity for each person

● 16 ¶ This *is* the thing which the LORD hath [*m]commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

37. Law of manna broken: twenty-second miracle—worms

● 19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding [*a]they hearkened not unto Moses; but some of them left of it until

---

m 31st prophecy in Ex. (16:4-8, fulfilled). Next, v 12. See ***6 Predictions of God Through Moses***, p. 190.

a God continued performing miracles to prove to Israel that He was the One who had brought them out of Egypt, and that He was still with them, leading them into Canaan. Past miracles are convincing but unless there are fresh evidences of God the natural man will soon forget and lapse into unbelief again. God now planned to give Israel daily miracles. Quails were to be given in the evening and bread was to be rained from heaven in the morning—enough to supply millions of people (v 12-15, 21-30). It seems that the quails were to be a temporary provision while the bread was to continue indefinitely. This is indicated in Num. 11:4-9 where we read of murmuring because the people had manna and no flesh to eat. Being tired of the manna they demanded flesh; so God promised quails again, not for one or two days, but for a whole month—until the people would be sick of meat (Num. 11:18-34). The miracle of bread contin-

Josh. 5:12; Ps. 78:24; Jn. 6:31, 49, 58). A pot of manna was kept in the ark as a memorial of God's supply, but no flesh was kept in like manner (v 33; Heb. 9:4).

b Heb. kabod, splendor; honor; glory. See ***14 Ways "Kabod" Is Used***, p. 191.

c God hears and sees all the acts of man and will hold each person responsible as to right and wrong in every detail (Mt. 12:36-37; Rom. 2:12-16; 1 Cor. 3:11-15).

d Questions 42-43. Next, v 28.

e All sins against God's people are considered sins against Him (v 8; 1 Sam. 8:7; 1 Cor. 8:12).

f 32nd prophecy in Ex. (16:12, fulfilled, v 13-30). Next, 17:5.

g The second time God emphasized the purpose of granting miracles to be done (v 6, 12). Such statements prove that there was yet much unbelief in Israel which God was constantly seeking to root out of the hearts of all who followed Him. This condition prevailed in the lives of the disciples of Christ even after about 4 years of continual miracles of every description in the ministry of Christ. See notes, Lk. 13:6-9. In His last rebuke He upbraided them for their unbelief and hardness of heart (Mk. 16:14).

h The test of any prophecy is its literal fulfillment (v 13-30; Dt. 13; Jer. 23; Ez. 13, 22, and 34). If quails had never come up and if manna had never fallen, then Moses would have been a false prophet.

i Quails came up, seemingly of their own accord. This was a notable miracle—that they should come at the exact time and place as predicted (v 13).

j The dew fell first to cool the ground, so that the manna would not melt before the people gathered their daily supply (v 21; Num. 11:9).

k Heb. man hu, what is this? It was the bread that God had supernaturally sent. ***14 Reasons Manna Was Supernatural***, p. 191.

l From Anglo-Saxon, witan, to know.

*m 4 Laws Concerning Manna:
  1 Every person entitled to gather an omer (about 3 quarts, 1 pint) daily for 5 days (v 16-23)
  2 The full omer to be eaten daily—nothing to be left over for the next day v 19
  3 On the 6th day the gathering was to be 2 omers for each person—1 omer for the 6th day and 1 omer for the sabbath (v 22-30)
  4 All of the 2 omers to be baked into bread on the 6th day—no baking on the sabbath (v 23-30)

*a Note the two times in this chapter Israel deliberately disobeyed God (v 20, 27-30). Moses was wroth with them the first time and God the second time.

✡ ✡ ✡

and Moses was wroth with them.

38. Law of gathering manna: the time to gather

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for [b]one *man*: and all the rulers of the congregation came and told Moses.

● 23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy [c]sabbath unto the LORD: [d]bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

39. No worms: twenty-third miracle

24 And they laid it up till the morning, as Moses bade: and it did not [e]stink, neither was there any worm therein.

● 25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

● 26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

40. The law of manna broken

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

41. Israel rebuked for sin

■ 28 And the LORD said unto Moses, [f]How long refuse ye to keep my commandments and my laws?

● 29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

42. Name and description of heavenly bread
(Jn. 6:22-59)

31 And the house of Israel called the [g]name thereof Manna: and it *was* [h]like coriander seed, white; and the taste of it *was* like wafers *made* with honey.

of manna: twenty-fourth miracle

●■32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; [i]that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

● 33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, [a]to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [*b]Testimony, to be kept.

44. Forty years of miracles or 12,530 miracles

35 And the children of Israel did eat manna [*c]forty years, until they came to a land inhabited; they did eat manna, [*d]until they came unto the borders of the land of Canaan.

36 Now an [*e]omer *is* the tenth *part* of an [*f]ephah.

67 CHAPTER 17

45. Journey: Wilderness of Sin to Rephidim

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched [*g]in Rephidim: and *there was* no water for the people to drink.

46. Fifth of twelve complaints of Israel
(Ex. 5:19, refs.)

2 Wherefore the people [*h]did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, [*i]Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, [j]Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

47. Ninth of eleven complaints of Moses
(Ex. 3:11, refs.)

4 And Moses cried unto the LORD, saying, What shall I do unto this people? [k]they be almost ready to stone me.

---

c This is the first mention of a sabbath for man in Scripture. It was 2,513 years after God rested as in Gen. 2:2. The word sabbath is used 76 times in the singular and 35 times in the plural in the O.T. and 60 times in the singular in the N.T. See ***Sabbath*** in Index; also ***22 Facts About Sabbaths***, p. 174.

d All cooking in Israel had to be done on the day before the sabbath (v 23).

e If kept on any other morning it bred worms and stank (v 20). Thus, miracles were performed on the 2,080 regular sabbaths to preserve the manna on those days, besides the daily miracles of raining manna on other days, which would number 12,530 during the 40 years.

f Question 44. Next, 17:2. God has no doubt asked this question innumerable times in millenniums past.

g See note, v 15.

h 6 Characteristics of Manna:
   1 Small (v 14)
   2 Round (v 14)
   3 White (v 31)
   4 Sweet (v 31)
   5 Easily melted (v 21)
   6 Hard (Num. 11:8)

i This was the purpose of preserving some—as a memorial in all generations (v 32-34). It may still be preserved with the ark in some cave. See 2 Maccabees 2:4-8.

a The manna was to be kept throughout all generations of Israel. The pot was perhaps made of gold. The manna itself would have to be preserved by divine power to last so long, for it was perishable enough to breed worms and stink in one ordinary day (v 20, 24).

*b See ***The Testimony***, p. 175.

*c Israel used manna for bread daily for 40 years, but this is not all they had to eat, for all the meat of the sacrifices was eaten. Milk and other foods are mentioned as being used in cooking (v 12, 23; 32:6; Lev. 6:16; 7:21; Num. 9:2-14; 11:20; Dt. 14:21).

*d See Josh. 5:12.

*e An omer was about 3 quarts, 1 pint.

*f An ephah was 1 bushel, 3 pints.

*g 2 camping sites omitted here. Cp. 16:1 with Num. 33:12-14.

*h 5th of 12 complaints of Israel (5:19, refs.). They demanded water from Moses, indicating they either had faith in him or were taunting him for bringing them into such a place to camp. But since God was their leader and was guiding them in the pillar of fire and cloud, He was responsible for this camp site. God was bringing them here to test them, for He Himself knew what He would do for water (v 6).

*i Questions 45-48. Next, v 7.

j Moses warned the people not to put God to a test (v 2), then cried to Him to know what to do with such people (v 4).

k This shows to what extent Israel was stirred up. The mob spirit was running high and anything could happen (v 4). See ***9 Stonings in Scripture***, p. 191.

✡ ✡ ✡

(cp. Num. 20:7; 1 Cor. 10:4)

★●■5 [l]And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; [m]and thy rod, wherewith thou smotest the river, take in thine hand, and go.

● 6 Behold, I will stand before thee there upon [n]the rock [o]in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses [p]did so in the [q]sight of the elders of Israel.

7 And he called the name of the place [r]Massah, and [s]Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, [t]Is the LORD among us, or not?

49. First of five wars of Israel: Battle of Rephidim
Divine help: twenty-sixth miracle
(Num. 14:41; 21:1,21; 25:16)

8 ¶ [a]Then came Amalek, and fought with Israel in Rephidim.

● 9 And Moses said unto [b]Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the [c]rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and [d]Hur went up to the top of the hill.

11 And it came to pass, [e]when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

★●■14 [f]And the LORD said unto Moses, [g]Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will [h]utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it [i]Jehovah-nissi:

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from [j]generation to generation.

68 CHAPTER 18

51. Moses re-united with his family at Rephidim

1 [k]When [*l]Jethro, the priest of Midian, Moses' [*m]father in law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, [*n]after he had sent her back,

3 And her two sons; of which the name of the one *was* [*o]Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* [*p]Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, [*q]where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

52. Moses relates to Jethro the miracles of God

7 ¶ And Moses went out to meet his

---

l 33rd prophecy in Ex. (17:5-6, fulfilled). Next, v 14.

m Moses had evidently been carrying this rod daily, the last time he had used it being to cause the Red Sea to be parted (14:16).

n The rock was a type of Christ (1 Cor. 10:4). Cp. Dt. 32:4, 15, 18, 31, 37; 1 Sam. 22:2, 47; Ps. 18:2; 27:5; 62:6-7; Isa. 32:2.

o Travelers have described what is believed to be the rock smitten by Moses. It is said to be a vast block of granite, 15 ft. long, 10 ft. broad, and 12 ft. high. It has holes and channels which could have been formed only by the bursting and running out of water. The rock Moses smote supplied water for perhaps 6,000,000 people or more and their stock. The flow then ceased and had to be started again by another miracle at a later date (Num. 20:8-11).

p 35th miracle of Moses. See ***42 Miracles by Moses***, p. 172.

q It made no difference how much unbelief was present, God was not limited by it. Men who work miracles by God should not be hindered or defeated by any like condition. Christ performed His miracles in the presence of any and all unbelievers who gathered with the throngs to hear Him.

r Meaning temptation, or tempting God (v7)

s Meaning strife, because of the striving with Moses for water (v 2-4, 7).

t Question 49. Next, 18:14. Asking a question like this in view of the many miracles God had performed to prove He was in manifestation of God in the fire and cloud and other ways, was provoking to say the least. Such unbelief was to lead Israel to fall from God's grace or favor and be cut off (Num. 14:1-35; Jude 5).

a Amalek attacked the weak and faint people at the hindmost part of the camp to plunder and take a spoil. For this cowardly attack God cut this people off (v 8, 14; Dt. 25:17-19). See note, Gen. 36:12.

b See ***Joshua*** in Index.

c The rod of God was used in many miracles. Here it had a new role—that of giving victory in war (v 9).

d Hur was the son of Caleb of Judah (1 Chr. 2:19-20). He was closely associated with Moses and Aaron (v 10-12; 24:14; 31:2; 35:30; 38:22). Josephus (*Antiquities*, Book III, 2:4) and the rabbins say that he was the brother-in-law of Moses and Aaron, having married Miriam.

e When Moses held the rod of God up Israel prevailed, hence the support of his hands until Amalek was defeated (v11-13).

f 34th prophecy in Ex. (17:14-16, fulfilled). Next, 19:9.

g See ***2 Objections to Mosaic Authorship***, p. 191.

h This has been fulfilled. There are no people on earth today called Amalekites.

i This means The Lord Our Banner. See ***16 Jehovah Titles***, p. 77.

j This was war carried on by Ehud (Judg. 3:13-15); Barak (Judg. 5:15); Gideon (Judg. 6:3); Saul (1 Sam. 15); Samuel (1 Sam. 15:32-33); David (1 Sam. 27:8; 30:1-17; 2 Sam. 8:12); and completed by Simeonites in the days of Hezekiah (1 Chr. 4:42-43).

k See ***Parenthetical Chapter***, p. 191.

*l See notes, 2:15-22.

*m See ***Father-in-Law of Moses***, p. 191.

*n This is the divine comment on what happened after the event of 4:24-26. Moses simply sent her back home for some unknown reason. Whether at the advice of Aaron, whether to protect the family from what they would face in Egypt, or whether he thought his wife would be a hindrance to his present work, we know only that he sent her home. Perhaps he had an understanding that when Israel was delivered he would be reunited with the family at this place.

*o Gershom means a stranger (v 3; 2:22; 1 Chr. 23:15-16; 26:24).

*p Eliezer means God my helper (v 4; 1 Chr. 23:15-17). 10 other men in Scripture are so named, the servant of Abraham being the most prominent (Gen. 15:2; 24). See ***Eliezer*** in Index.

*q This proves that ch. 18 is parenthetical, for Israel was already camped at Sinai and this did not happen until after leaving Rephidim (19:1-2).

✡ ✡ ✡

him; and they asked each other of *their* welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

53. Jethro worships God and feasts with elders of Israel

9 And [a]Jethro [b]rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

12 And Jethro, Moses' father in law, took a [c]burnt offering and [d]sacrifices for God: and Aaron came, and all the [e]elders of Israel, to eat bread with Moses' father in law before God.

54. Long court sessions

13 ¶ And it came to pass on the morrow, that Moses sat [f]to judge the people: and the people stood by Moses [g]from the morning unto the evening.

55. Jethro advocates three changes
(1) Moses to save his strength (Num. 11:17)

14 And when Moses' father in law saw all that he did to the people, he said, [h]What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father in law said unto him, 18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

(2) Universal teaching and knowledge of the law

19 Hearken now unto my voice, [*a]I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

(3) Establishment of lower and higher courts (Dt. 16:18; 17:8)

21 Moreover thou shalt provide out of all the people [*b]able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of [*c]thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and [*d]God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

56. Moses obeys Jethro (Num. 11:10-25)

24 So Moses [*e]hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses [*f]let his father in law depart; and he went his way into his own land.

---

b 3 Effects of God's Miracles on Jethro:
  1 Caused him to rejoice (v 9)
  2 Caused him to praise God (v 10)
  3 Caused him to acknowledge God as the only great and true One (v 11)

c Burnt offerings were offered to God from the earliest times, as a token of faith in the coming Redeemer (Gen. 4:1-8; 8:20; 22:2-13; Ex. 10:25). Every act of Jethro indicates that he was a true believer in God. Being a descendant of Abraham, he no doubt was taught from his childhood what and how to sacrifice (Gen. 25:1-6).

d Many times sacrifices are distinguished from burnt offerings, although such burnt offerings were also sacrifices (Ex. 20:24; Lev. 1:3-17). Sacrifices were not all burnt, for some were to be poured out and others eaten. Anything offered to God is considered a sacrifice, such as the firstborn sons (13:15); praise (Ps. 107:22; 116:17; Heb. 13:15); a broken and contrite heart and spirit (Ps. 51:17); and the offering of Christ on the cross (1 Cor. 5:7). There are and have been many other kinds of sacrifices—those not burnt, killed, or even of the kind that could be killed.

e These were the officers or leaders of the various tribes and armies of Israel (3:16, 18; 4:29; 12:21; 17:5-6, 24-25; Dt. 5:23; 21:2-6).

f To hear differences between them and give instruction to the people (v 15-16).

g This was what Jethro objected to in the program of Moses, and what caused him to suggest lower and higher courts (v 14-27).

h Questions 50-51. Next, 22:27.

*a 7fold Advice of Jethro:
  1 Let Moses act as mediator between God and the people (v 19)
  2 Instruct all the people in all the ordinances and laws (v 20)
  3 Show the people the true way to walk before God and man (v 20)
  4 Show the people the work they must do
  5 Appoint able leaders as rulers of thousands, hundreds, fifties, tens (v 21)
  6 Establish a lower court—let the leaders judge all the small matters (v 22)
  7 Establish a supreme court—let Moses judge serious cases (v 22, 26)

*b 4fold Qualification of Leaders (v 21):
  1 Let them be able, capable men
  2 God-fearing men, truly religious
  3 Truthful men, honest and just
  4 Men who hate covetousness, doing all things for God's sake and the love of man; laboring to promote the best public good so as to inspire others to live upright lives.

These general qualifications of ability, piety, truthfulness, and unselfishness are complete for any special work.

*c Just how Israel was organized before this is not stated in Scripture. That they had some form of organization is clear from 17:9-13.

*d Note how Jethro advised Moses to get the will of God in this plan (v 23).

*e Moses did get the will of God, as is clear from Num. 11:17. The 70 elders were the general leaders; and there were other officers over tens, fifties, hundreds, and thousands (v 25).

*f Let him depart with great reluctance, as indicated in Num. 10:29-32. See ***Departure***, p. 191.

* * *

57. Journey: Rephidim to Sinai

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, [*g]the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

*V. Tenth or Mosaic Covenant (see **15 Great Covenants of Scripture**, p. 83): fifty-five laws and commandments (Ex. 19:3–24:18)*

1. The Covenant proposed

●■ 3 And Moses [*h]went up unto God, and [*i]the LORD called unto him out of the mountain, saying, Thus shalt thou say to [*j]the house of Jacob, and tell the children of Israel;

4 Ye have [*k]seen what I did unto the Egyptians, and *how* I bare you on [*l]eagles' wings, and brought you unto myself.

▲ 5 Now therefore, [a]if ye will obey my voice indeed, and keep my covenant, [b]then ye shall be a peculiar treasure unto me above all people: for [c]all the earth is mine:

▲ 6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

2. Moses relates the terms of the covenant: Israel promises to obey (Ex. 34:10)

7 ¶ And Moses [d]came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

and said, All that the LORD hath spoken we will do. And Moses [e]returned the words of the people unto the LORD.

3. The proposed meeting of God with Israel

★■ 9 And the LORD said unto Moses, Lo, [f]I come unto thee in a thick cloud, [g]that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

4. Ten conditions of meeting with God (Ex. 19:15)

●■10 ¶ And the LORD said unto Moses, [h]Go unto the people, and [i]sanctify them to day and to morrow, and let them wash their clothes,

● 11 And be ready against the third day: for the third day the LORD will come down [j]in the sight of all the people upon mount Sinai.

● 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount [k]shall be surely put to death:

● 13 There shall not an hand touch it, but he shall surely [l]be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

5. The conditions met

14 ¶ And Moses [m]went down from the mount unto the people, and sanctified the people; and they [n]washed their clothes.

● 15 And he said unto the people, Be ready against the third day, [o]come not at *your* wives.

6. The meeting with God

---

*g This perhaps means the same day the 3rd month began, meaning the 1st day of the 3rd month—Sivan, or May. See ***50 Days From Exodus to Pentecost***, p. 191.

*h See ***8 Ascents and Descents of Moses***, p. 191.

*i Jehovah called, only here. Cp. Elohim called, 3:4.

*j Note the two terms used of the same people. All the 13 tribes are of Israel, of Jacob, of Isaac, of Abraham: and are Jews, Israelites, and Hebrews. See note, Acts 13:16.

*k 3 Things Israel Had Seen (v 4):
  1 What I did to the Egyptians
  2 How I bare you on eagles' wings
  3 How I brought you unto Myself

*l Dt. 28:49; 32:11; Job 39:27; Isa. 40:31.

a 2 Conditions of Blessing (v 5):
  1 If you will obey My voice indeed
  2 If you will keep My covenant

b 3 Blessings if Conditions Are Met:
  1 You shall be a peculiar treasure to Me above all people on earth (v 5; Dt. 7:6; 14:2; 26:18; Ps. 135:4; Mal. 3:17; 1 Pet. 2:9).
  2 You shall be a kingdom of priests (v 6; 1 Pet. 2:9). Israel was to be a nation of priests to all other nations, like the tribe of Levi to all the other tribes of Israel.
  3 You shall be an holy nation (v 6; 1 Pet. 2:9). These 3 things will be literally true in the Millennium (Isa. 2:1-4; 61:6; 62:12; 66:19-21; Zech. 8:23; 14:16-21).

c See Ps. 24:1; 50:12.

d 1st descent of Moses (note, v 3).

e 2nd ascent of Moses (note, v 3). Israel promised to accept all the words of the covenant and obey its commands (v 8; 24:3, 7).

f 35th prophecy in Ex. (19:9-13, fulfilled, v 14-25). Next, 23:20. Here God predicted that He would come down in the sight of touched the mount he would be killed. Moses received new orders to sanctify (set apart) Israel and prepare them to approach God and hear His voice (v 9-13).

g God's audible voice on this occasion was to convince the people that Moses was divinely sent and that he was not doing his miracles through sorcery or enchantment. Note the effect on Israel of hearing God's voice (v 18-22; Dt. 4:11-13, 36; 5:5, 22-29; Heb. 12:18-21).

h 8 Commands to Moses Regarding Israel:
  1 Go down to Israel (v 10)
  2 Sanctify them for 3 days (v 10-11)
  3 Command them to wash their clothes
  4 Have them ready the 3rd day (v 10-11, 15)
  5 Set bounds around the mount so that they may not come too close (v 12)
  6 Permit no person or beast to go up into the mount or touch it (v 12-13)
  7 When the trumpet sounds loud have them draw near the mount (v 13)
  8 They are to come not at their wives (v 15)

i In this passage on sanctification, as in 13:2; Gen. 2:3, the meaning is not cleansing from sin or removal of what is called "the old man" but simply a setting apart unto God (v 10). This sanctification or setting apart was for 3 days only, to hear God's voice and receive the law (v 10-11, 14-15). Moses sanctified the people on this occasion; hence, there was no moral cleansing involved (v 14). Even the mount was sanctified or set apart for this occasion (v 23). Priests sanctified themselves (v 22). See ***The Doctrine of Sanctification***, p. 406 N.T.

j The people were to see and hear but not to touch (v 16; Heb. 12:18-21). Whether they could smell the fire and smoke is not stated (v 18).

k The death penalty was to be passed upon any man or beast who touched the mount (v 12-13, 21, 24).

l The method of execution for man or beast who touched the mount was by stoning or being shot with an arrow (v 13; Heb. 12:20).

m 2nd descent of Moses (note, v 3).

n According to Jewish custom bathing the body always went along with washing the clothes. Both were considered necessary in order to meet Jehovah. Cp. Lev. 14:8-9, 47; 15:5-27; 16:4, 24-28; 17:15-16; 22:6; Num. 8:7; 19:7-21; 31:24; Dt. 23:11. Even pagans practiced the same. People could be seen near heathen temples washing themselves and their clothing in order to prepare themselves for worship. In some places the custom is still carried on in connection with pagan worship.

o Husbands and wives were to abstain from all sexual relationship during the 3 days of sanctification (v 15; cp. 1 Cor. 7:5).

[p]in the morning, that there were [q]thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses [r]brought forth the people [s]out of the camp to meet with God; [t]and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, [a]because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded [b]long, and waxed louder and louder, Moses spake, and God [c]answered him by a voice.

7. Third ascent of Moses (note h, Ex. 19:3)

●■20 And the LORD [d]came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses [e]went up.

8. Third descent of Moses (note h, Ex. 19:3)

●■21 And the LORD said unto Moses, [f]Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

● 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for [g]thou chargedst us, saying, Set bounds about the mount, and sanctify it.

●■24 And the LORD said unto him, Away, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses [h]went down unto the people, and spake unto them.

70 CHAPTER 20

9. The [i]Ten Commandments: sum of the whole contract (Ex. 20:1-17; Dt. 5:6-21)
(1) Law against polytheism (Ex. 20:22; 22:19; Lev. 19:4; Dt. 5:7; 12:30; 13:6,13; 17:3)

■ 1 And God [j]spake [k]all these words, saying,

2 [l]I *am* the LORD thy God, which [m]have brought thee out of the land of Egypt, out of the house of bondage.

● 3 [n]Thou shalt have no other gods before me.

(2) Law against idolatry (Ex. 22:20; 23:24; Lev. 26:1; Dt. 5:8; 12:29; Isa. 2:20; 40:18)

● 4 Thou shalt not make unto thee any [o]graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

● 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a [*p]jealous God, [*q]visiting the iniquity [*r]of the fathers upon the children [*s]unto the third and fourth *generation* of them that hate me;

6 And [*a]shewing [*b]mercy unto thousands of them [*c]that love me, and keep my commandments.

(3) Law against profanity (Ex. 21:17; 22:28; Lev. 18:21; 19:12,14; 24:10-16; Dt. 5:11)

---

tivity began early in the morning. This term is found 33 times in Scripture. Early on the morrow, dawning of the day, rose up early, and other terms are found 37 times.

q 4 Things Caused Israel to Tremble (v 16):
  1 Thunders
  2 Lightnings
  3 Thick cloud
  4 Loud trumpet

r Moses personally led the people out of the camp to Sinai and showed them the bounds which they were not to cross (v 12-13, 17, 21, 23-24).

s See ***7 Things "Without the Camp"***, p. 176.

t See ***14 Cases of Worship While Standing***, p. 176.

a This explains v 9. Cp. v 16.

b Who but God or an angel could blow a trumpet so long and loud!

c This explains how the many messages were given to Moses.

d This proves that God personally descended to the mount, either from the pillar of fire and cloud or from heaven itself, as He came down to Adam (Gen. 3:8-19); Babel (Gen. 11:5); Abraham (Gen. 18:1-8, 33); Israel (Ex. 14:24-25) and others.

e 3rd ascent of Moses (note, v 3).

f 7 New Commands to Moses:
  1 Go down to the people (v 21)
  2 Charge the people not to break through the fire and smoke to gaze upon Me lest they perish
  3 Charge the priests also not to break through to gaze upon Me (v 22)
  4 Charge the priests to sanctify (set apart) themselves in obedience
  5 Away (hurry), get down to the people before they break through to Me and be destroyed (v 24)
  6 Come back up
  7 Bring Aaron up with you

g This was done as in v 9-13.

h 3rd descent of Moses (note, v 3).

i See ***20 Facts About the 10 Commandments***, p. 176.

j God spake the 10 commandments and then Israel begged that His voice be heard no more lest they die (Dt. 5:22-29). God then stopped speaking with an audible voice in the presence of the whole nation, and spoke only to Moses, giving the rest of the commands which Israel should obey. Moses wrote the 10 commandments and many others in a book which he ratified by the blood of animals (24:3-8; see also note, 17:14). God wrote on stones and Moses wrote in a book. See ***2,713 Commandments in Law of Moses***, p. 177.

k Cp. God spake all these words with Moses wrote all the words (v 1 with 24:3-4).

l See ***Various Introductions of God***, p. 176.

m This was such an important event that it is referred to 44 times in the Pentateuch alone (v 2).

n See ***The 10 Commandments in the Old and New Covenants***, p. 181

o Heb. pesel, hew; engrave; sculpture. This command forbids making any kind of idol and prohibits every kind of idolatry. See ***12 Things Not to Worship***, p. 181.

*p The first of 10 times Jehovah claims to be a jealous God (v 5; 34:14; Dt. 4:24; 5:9; 6:15; Josh. 24:19; Ez. 39:25; Joel 2:18; Zech. 1:14; 8:2). There is a godly jealousy (2 Cor. 11:2), and an ungodly kind (Pr. 6:34; Song 3:6).

*q 3 Warnings of Penalty in 10 Commandments:
  1 Visiting the iniquity of the fathers upon the children (v 5)
  2 Jehovah will not hold guiltless (v 7)
  3 Shortening of life (v 12)

It is noticeable that definite penalties, whether death by stoning or otherwise, are not mentioned here. This proves that the 10 commandments, which are sometimes held to be a complete code of laws by themselves, are not really complete. They require the many additions to the covenant, for they are simply a statement of general laws. See ***Penalties of the 10 Commandments***, p. 181.

*r It is written fathers not mothers. See ***Iniquity of The Fathers***, p. 192.

*s This pronouncement is made in both lists of the 10 commandments (v 5; Dt. 5:9). See ***5 Notable Pronouncements***, p. 176.

*a Heb. asah, to do or to make; bestow; demonstrate (v 6; Dt. 5:10; 2 Sam. 22:51; Ps. 18:50; Jer. 32:18).

*b Heb. chesed, kindness; beauty; favor; pity; mercy (v 6; 34:7; Num. 14:18-19; Dt. 5:10; 7:9, 12; Ps. 23:6; 106:1; 136:1-24).

*c 2 Conditions of Blessing:
  1 Love Me (v 6; Dt. 5:10; 6:5; 11:1, 13, 22; 19:9; 30:6, 16, 20)
  2 Keep My commandments (v 6; Lev. 22:31; 26:3; Dt. 5:10, 29; 7:9, 11; 8:6; 10:13; 11:8; 13:4, 18; 19:9; 26:18; 27:1; 28:9, 45; 30:10, 16)

LORD thy God in vain; [*e]for the LORD will not hold him guiltless that taketh his name in vain.

(4) Law against sabbath breaking (Ex. 23:12; 31:12; 34:21; 35:2; Lev.19:3,30; 23:3; 26:2;Dt. 5:12)

● 8 [f]Remember the sabbath day, to keep it holy.

● 9 [g]Six days shalt thou labour, and do all thy work:

● 10 But the [h]seventh day *is* the sabbath [i]of the LORD thy God: *in it* thou shalt not do [j]any work, thou, [k]nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 [l]For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

(5) Law against parental dishonor (Ex. 21:15, 17; Lev. 19:3; Dt. 5:16)

● 12 ¶ Honour thy father and thy mother: [m]that thy days may be long upon the land which the LORD thy God giveth thee.

(6) Law against murder (Gen. 9:6; Ex. 21:12; Num. 35:16,30; Dt. 5:16)

● 13 [n]Thou shalt not kill.

(7) Law against adultery

● 14 [o]Thou shalt not commit adultery.

(8) Law against larceny (Ex. 22:1; Lev. 19:11; Dt. 5:19)

● 15 [p]Thou shalt not steal.

(9) Law against perjury (Ex. 23:1; Lev. 19:11; Dt. 5:20; 19:15)

● 16 [q]Thou shalt not bear false witness against thy neighbour.

(10) Law against covetousness (Ex. 18:21; Dt. 5:21)

● 17 [r]Thou shalt not [s]covet thy neighbour's house, thou [t]shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

10. Effect of God's presence (Dt. 5:22-27)

18 ¶ And all the people [u]saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: [a]and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let [b]not God speak with us, lest we die.

20 And Moses said unto the people, [c]Fear not: for God is come [d]to prove you, [e]and that

---

*d This commandment is against all false swearing, blasphemy, and all profane, vain, trivial, light, and irreverent use of God's name in ordinary life. It also refers to using God's name in false religions, witchcraft, conjuring—any abuse of the sacred and holy name whatsoever (v 7). The right use of His name is confined to that which is sacred—prayer, praise, prophecy, teaching, worship, and communion with God and saints (Mal. 3:16). See ***Blasphemy*** in Index.

*e No set penalty is stated here, but death is specified in Lev. 24:10-16, 23; Num. 15:30-31.

f See ***Remember the Sabbath***, p. 181.

g This is the 2nd of 8 times (all in the law of Moses) that man was commanded to work 6 days and rest the 7th (16:26; 20:9-10; 23:12; 31:15; 34:21; 33:2; Lev. 23:3; Dt. 5:13). The 1st of the 8 times was when God first gave the sabbath to man (16:22-26). This particular commandment is not in the new covenant at all; and so, since the old or Mosaic covenant has been abolished, it is not in force any more. Christians are now free to observe any sabbath of their choice (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). See 10 Reasons Why Christians Keep Sunday, note, Acts 20:7.

h The 7th day was not always the same weekday throughout the year, as our Saturday is. The sabbath or rest day was on two different days of the week in one year, due to a second sabbath at Pentecost which changed the regular weekly sabbath to a day later. See ***22 Facts About Sabbaths***, p. 174.

i Sabbath to the Lord. This meant a rest from all unnecessary work, all that was forbidden by the law on this day. It was a day of rest consecrated to the Lord and His religious commands.

j Any work not allowed by the law. The same law that forbade all work on the sabbath under penalty of death, also commanded certain other work to be done on that day, as proved in note below.

k See ***7 Classes Not to Work on Sabbath***, p. 182.

l ***4 Things Taught by This Parable***, p. 182.

m This is the first commandment of the 10 giving any promise (v 12; Eph. 6:2). It implies a shorter life, proving there is no set time to die and suggesting that man more or less determines his own length of life (whether long or short) and destiny. Cp. Ps. 91; 1 Cor. 11:30. See Family Laws, col. 2, p. 179.

n This law does not prohibit killing as punishment, for that is what God Himself commanded these same people to do; but it does prohibit killing for malice, and premeditative and willful destruction of man who was made in the image of God (Gen. 9:6). All violence (21:12), stratagem (21:14), assault and battery (21:18), hatred and anger (Lev. 19:14, 17), vengeance (Lev. 19:18), and danger to human life in general was forbidden (Dt. 22:8). See Murder Laws, col. 3, p. 179.

o This commandment prohibits all unlawful sexual relationship and upholds the sacredness and divine appointment of marriage for the propagation and multiplication of the human race. See Sex Laws, col. 3, p. 179.

p This commandment prohibits secret and open removal of the property of another, any injury done to it, and carelessness about that which belongs to a neighbor. See Stealing Laws, col. 3, p. 179.

q This prohibits false testimony in courts of justice, and lying about the acts, words, and property of a neighbor. See Lying Laws, col. 3, p. 179.

r This last commandment prohibits the inward desire of the heart from longing for, scheming, and putting forth any effort to acquire anything that belongs to another (Pr. 6:25; Mk. 7:19-21; Jas. 1:13-15). See Covetousness Laws, col. 3, p. 179.

s 8 Things Not to Covet (v 17):
1 Neighbor's house 2 His wife
3 His manservant 4 His maidservant
5 His ox 6 His ass
7 Anything of his 8 His field Dt. 5:21

t This is the last of the 10 commandments, which are the introduction, the basis, and the constitution of the law of Moses. In this first giving of the 10 commandments there are 32 commands (20:3-17). In the second giving there are 37 commands (Dt. 5:7-21); 3 being added to the 4th commandment (Dt. 5:14-15), 1 to the 5th (Dt. 5:16), and 1 to the 10th (Dt. 5:21).

u 4 Things All Saw and Heard (v 18):
1 Thunderings 3 Noise of trumpet
2 Lightnings 4 Mountain smoking

a See ***Terror-Stricken People***, p. 182.

b From Dt. 5:28 with 18:16-19 we learn that it was at this time that God promised to send Messiah to speak to Israel.

c The 9th of 18 times in the Pentateuch: 8 in Genesis (15:1; 21:17; 26:24; 35:17; 43:23; 46:3; 50:19, 21); 2 in Exodus (14:13; 20:20); 2 in Numbers (14:9; 21:34); and 6 in Deuteronomy (1:21; 3:2, 22; 20:3; 31:6, 8).

d See ***5 Times God Proved Israel***, p. 182.

e The purpose of God in testing men is to teach them that sin does not pay so that they may be saved from many sufferings in this life and have eternal life to come (20:20; Dt. 4:40; 7:12-24; 8:3; 11:13-32; 28:1-68).

not.

21 And the people stood [g]afar off, and Moses [h]drew near unto the thick darkness where God *was*.

11. Two religious laws
(1) Against idolatry (Ex. 20:4, refs.)

● 22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that [i]I have talked with you from heaven.

● 23 [j]Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

(2) Law concerning altars

● 24 ¶ An [k]altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: [l]in all places where I record my name, I will come unto thee, and I will bless thee.

● 25 And if thou wilt make me an altar of stone, thou shalt not build it of [m]hewn stone: [n]for if thou lift up thy tool upon it, thou hast polluted it.

● 26 [o]Neither shalt thou go up by [p]steps unto mine altar, [q]that thy nakedness be not discovered thereon.

71

CHAPTER 21

12. Ten civil laws concerning persons
(1) Menservants

● 1 Now these *are* the [r]judgments which thou shalt set before them.

● 2 If thou [s]buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

● 3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

● 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

● 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall [t]bore his ear through with an aul; and he shall serve him for ever.

(2) Maidservants and wives

● 7 ¶ And if a man [u]sell his daughter to be a maidservant, she shall not go [a]out as the menservants do.

● 8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

● 9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

● 10 If he take him another *wife*: her food, her raiment, and her duty of marriage, shall he not diminish.

● 11 And if he do not these three unto her, then shall she go out free without money.

(3) Penalty for murder (Ex. 20:13, refs.)

● 12 ¶ He that [b]smiteth a man, so that he die,

should not sin (Rom. 6:16-23; 8:1-13; 1 Jn. 2:1-2), but the O.T. as well required the same of Israel (20:20; 23:33; Ps. 4:4; Ez. 3:21).

g Contrast this far off from God position under law with the made nigh position under grace (Eph. 2:13, 18; Heb. 4:14-16; 10:19-23; Jas. 4:8).

h 4th Ascent of Moses (note, 19:3).

i Speaking thus with Moses—from heaven—was something the magicians of Egypt and other lands could not imitate to deceive the ignorant masses (v 20; Dt. 5:26).

j These 2 commands are a repetition of the 2nd commandment of 20:4-6. See ***Divine Laws***, p. 178.

k See ***Altars*** in Index.

l Any chosen place of worship was to have an altar on which to sacrifice the burnt and peace offerings (v 24; Lev. 17:1-11). God was to choose the place (Dt. 12:5, 11, 15, 18, 26).

3 Places of Sacrifice God Chose:
1 Shiloh (Jer. 7:12)
2 Bethel (1 Sam. 10:3)
3 Zion (Ps. 78:68)

m This typified that man is not saved by human works. Salvation is not of works (Eph. 2:8-9; Tit. 3:5).

n This typified that all human efforts and works to save the soul corrupt the whole plan of redemption by blood (Lev. 17:11; Mt. 26:28; Acts 20:28; Rom. 3:25; Eph. 2:13; Col. 1:20; Heb. 2:9-18; 9:22; 10:19-23; 13:20; 1 Pet. 1:18-23; 1 Jn. 1:7).

o See ***6 Commands Concerning Worship***, p.182.

p Heathen worshippers who imitated the rites of the true God made their altars very high, partly through pride and partly in the belief that their gods might hear them better. Such high places are mentioned 77 times in Scripture as sinful (Lev. 26:30, note). Many heathen altars had gods engraved on them as objects of worship, and this was in direct contradiction to the 2nd commandment (20:4-6).

q God demands modesty of all His people (Phil. 4:5; 1 Tim. 2:9-10; 1 Pet. 3:3).

r Heb. mishpat, verdict; sentence or decree; ordinance; law; statute; command. See ***Judgments*** in Index.

s 11 commands concerning men slaves (v 2-6). No Hebrew could be sold unless he was a thief or a debtor and too poor to meet his obligation. He then could be sold for 6 years to pay his debt (21:1-6; Lev. 25:25-26, 39-40). A thief could be sold to pay his penalty (22:3). See Slave Laws, p. 180.

t A symbol of obedience and perpetual servitude (v 6). He served until his master's death or until the year of jubilee (Lev. 25:40-46, 55).

u 8 commands concerning women slaves (v 7-11). See Slave Laws, p. 180.

a To go out means to be released from slavery after 6 years of service (v 2). The release of slaves took place every 7th year, in the sabbatic year. No Israelite could be permanently enslaved, even by some rash act or a debt he owed. If he became a slave the year after the sabbatic year he had to serve 6 years before he could be released in the next sabbatic year; but if he became a slave the 3rd year after the sabbatic year he had to serve only 3 years. See 2 Ki. 4:1

A woman slave was not freed if she became the wife of her master, unless the husband did not care for her; then she could be redeemed by her family. Otherwise she was to continue as his wife. She could not be sold to Gentiles (v 7-8). If she was betrothed to the master's son, she was to be dealt with as a daughter, not sold (v 9). If the son took another wife, he was required to treat the former like the new wife, in support and duties of matrimony (v 10). If he refused to treat her as a wife, then she was to be freed and could go home without her family redeeming her with money (v 11).

b That is, smites him in anger, malice, jealousy, hatred, or a desire for vengeance (v 12). This does not prohibit smiting to death in executing justice for crimes punishable by death; nor does it forbid smiting men in wartime battle, for these two acts were commanded by God (v 12-17; Num. 25:17; Dt. 7:2; 13:15; 20:13).

✡ ✡ ✡

● 13 And [*c]if a man lie not in wait, but [*d]God deliver *him* into his hand; then I will appoint thee a [e]place whither he shall flee.

● 14 [f]But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt [g]take him from mine altar, that he may die.

(4) Penalty for parental dishonor (Ex. 20:12, refs.)

● 15 ¶ And he that smiteth his father, or his mother, [h]shall be surely put to death.

(5) Death for kidnapping (Dt. 24:7)

● 16 ¶ And he that [i]stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

(6) Death for parental dishonor (Ex. 20:12, refs.)

● 17 ¶ And he that [j]curseth his father, or his mother, shall surely be put to death.

(7) Assault and battery (Dt. 25:11-12)

● 18 ¶ And if men [k]strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

● 19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

(8) Injuries to servants (Ex. 21:26)

● 20 ¶ And if a man smite [l]his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

● 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.

(9) Injuries to pregnant women

● 22 ¶ If men strive, and hurt a woman with child, [a]so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will *determine*.

● 23 And if *any* mischief follow, then thou shalt give [b]life for life,

● 24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

● 25 Burning for burning, wound for wound, stripe for stripe.

(10) Injuries to servants (Ex. 21:20)

● 26 ¶ And [c]if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

● 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

13. Seven civil laws concerning property

(1) Penalties to owners of mean oxen

● 28 ¶ If an ox gore a man or a woman, that they die: [d]then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

● 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

● 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

● 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

● 32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

(2) Penalty for carelessness

● 33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

● 34 [e]The owner of the pit shall make *it* good, the dead *beast* shall be his.

---

*c If a man did not plot or attempt to kill another, but did so accidentally, then he was allowed to flee to the city of refuge (v 13). According to ancient custom the nearest of kin could avenge his brother if he was slain. Such a kinsman was called the avenger of blood (Num. 35:12; Dt. 19:6, 12; Josh. 20:3-9). In the city of refuge one who had slain a man accidentally could live in safety until the case could come before the judges to be settled by them (Num. 35; Dt. 4:41-49; 19:1-13).

*d This was an expression meaning that God permitted a certain thing to be done (v 13).

e This refers to the cities of refuge provided by law (Num. 25; Dt. 19).

f If a man deliberately killed another through guile and stratagem he incurred the death penalty (v 14).

g Before the cities of refuge were chosen, and even afterward, the altar of God was a place of refuge. See 1 Ki. 1:50-53; 2:28-29.

h See Family Laws, col. 2, p. 179.

i See Stealing Laws, col. 3, p. 179.

j See ***42 Death-Penalty Sins***, p. 95.

k If a man died in a fight the killer was to die (v 12), but if he was only hurt, the one

of his healing including payment for his loss of time at work (v 18-19).

l This law deals with the killing of a man or woman slave by a master (v 20-21).

a If two men striving hurt a woman with child so that she lost her child in an untimely birth, the husband had the right to suggest a certain fine. If it was within reason the judges would sanction the fine and pass sentence accordingly (v 22). If the woman died the person responsible had to pay the death penalty (v 23-25).

b This program of Life for Life not only reduced the need for jails but reduced crime to a minimum. If such laws of God were enforced today crime would be diminished greatly, and fast. But as long as there is no real fear of punishment crime rates will be increased.

c This kind of law made the unmerciful slave holder more humane, and fearful lest he lose valuable slave help in his business (v 26-27). Slaves injured as stated were thus free to return to their former homes or even leave the country if they so desired.

d 9 Penalties to Mean Ox and Owners:
  1 Death to an ordinary ox that killed a man (v 28)
  2 His flesh not to be eaten
  3 The owner to be freed
  4 If a mean ox killed a man and the owner had been negligent, knowing his ox was mean, then the owner was to die (v 29)
  5 The mean ox to die also
  6 If the death sentence was commuted in the case of a slave being killed and the owner was fined, he was required to pay the fine as a ransom for his life (v 30)
  7 This law applied to sons and daughters alike (v 31)
  8 The owner was required to pay $19.50 to the slave owner for a man or woman slave killed by his ox (v 32)
  9 The ox killing a slave was to be stoned

e 7 Penalties for Carelessness:
  1 The owner of a pit wherein an animal died was to make it good if he was found negligent (v 33-34)
  2 He was to give money to the owner of any animal thus killed (v 34)
  3 The dead beast then belonged to the owner of the pit
  4 If one ox killed another, then the live ox was to be sold and the money divided between the 2 owners (v 35)
  5 The dead ox was to be divided also
  6 If it was known that the live ox was mean, and the owner did not keep him up, then the owner was to pay ox for ox (v 36)
  7 The dead ox then was to belong to the one who paid the fine

✡ ✡ ✡

● 35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

● 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

72 CHAPTER 22

(3) Penalties for larceny (Ex. 20:15)

● 1 If a man shall steal an ox, or a sheep, and kill it, or sell it; he [a]shall restore five oxen for an ox, and [b]four sheep for a sheep.

● 2 ¶ If a thief be found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

● 3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

● 4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

(4) Penalty for loss through spite work

● 5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; [c]of the best of his own field, and of the best of his own vineyard, shall he make restitution.

(5) Penalty for carelessness

● 6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; [d]he that kindled the fire shall surely make restitution.

(6) Penalty for loss in trust

● 7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, [e]let him pay double.

● 8 If the thief be not found, then the master of the house shall be brought unto [f]the judges, *to see* whether he have put his hand unto his neighbour's goods.

● 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

● 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

● 11 *Then* shall an [g]oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

● 12 And if it be stolen from him, he shall make restitution unto the owner thereof.

● 13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

(7) Penalty for loss of borrowed property

● 14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he [h]shall surely make *it* good.

● 15 *But* if the owner thereof *be* with it, [*a]he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

14. Sixteen civil laws concerning persons
(1) Penalty for rape (Dt. 22:28)

● 16 ¶ And [*b]if a man entice a maid that is

---

1 Restore 5 oxen for 1 ox (v 1)
2 Restore 4 sheep for 1 sheep
3 Death penalty for a man killing a thief in the daytime—in cold blood after he had got away (v 3). No death penalty for one killing a thief breaking into a home at night (v2)
4 Full restitution according to the law required of a thief who was caught (v 3)
5 Slavery for a thief who could not make full restitution, the full penalty to be worked out before he was set free
6 Double for any animal found alive in the hands of a thief (v 4)

b David thus judged. See 2 Sam. 12:6.

c 2fold Penalty for Spite Work:
1 The best of one's own field to be given in restitution (v 5)
2 The best of one's own vineyard to be given in restitution
This applied when a man permitted his beast to destroy the field or vineyard of a neighbor.

d Restitution for loss by fire in case of carelessness (v 6).

e 8 Commands—Property in Trust:
1 A person to pay double for stealing money or other valuables held in trust (v 7)
2 If the thief be not found the man responsible for his neighbor's goods to be tried by judges to determine whether he stole the goods or not (v 8)
3 All manner of trespasses to be tried before judges (v 9)
4 Double to be paid in case of conviction
5 Acquittal of responsibility in case of loss of animals in trust (v 10-11)
6 Owner to accept the oath of his neighbor that he was not to blame (v 11)
7 If stock entrusted to a person be stolen, restitution to be made by him (v 12). This implies that the person did not take care of that which was entrusted to him as in the case of his own stock
8 A person not to make good any stock torn by beasts which could not have been prevented (v 13)

f Heb. ha elohim, the gods. Here it stands for men who represent God in judgment and executing justice according to His own law given to Moses. Such men represent Him and act in His stead according to Rom. 13:1-6. This meaning should be given to the term judges in 18:15-19; 21:6; 22:8, 9. Cp. Ps. 82:1, 6; Jn. 10:34-35. God instituted human government through Noah and now He added many more laws to civil government in Israel, to make His will more complete. There was no appeal to a higher court or for another trial when the judges gave their decision.

g This simply means making a solemn vow in the presence of God. In those days such oaths were so sacred and awful, it being believed that God would judge a man with calamity who made an untrue declaration before Him, that it was taken for granted that one was innocent who could and would make such an oath. Even contracts are not looked upon as being as binding today as a mere oath was in ancient times.

h 2 Commands Concerning Borrowed Property:
1 Restitution for loss of borrowed animals (v 14)
2 No penalty if the owner present when such animals die (v 15)

*a The owner being present could take care of his own property, so the borrower was not to be held responsible. In the case of anything hired, the price of the hire stood good for any risk the owner would run (v 15).

*b This law was a wise one, for it no doubt curbed seduction and fornication. Before a man would seduce a virgin he would perhaps consider whether he wanted to take her to be his wife and give the customary dowry if the parents consented. In a case where parents did not consent the dowry in full had to be paid, regardless of the objections. When parents favored the marriage such a wife could not be put away by her husband all the days of his life as one could be for certain reasons otherwise (Dt. 22:28-29). This in itself may have kept many from sinning with a virgin.

endow her to be his wife.

● 17 If her father utterly refuse to give her unto him, he shall pay [d]money according to the dowry of virgins.

(2) Death for witchcraft

● 18 ¶ Thou shalt not [e]suffer a witch to live.

(3) Death for bestiality (Lev. 18:23; 20:15-16; Dt. 27:21)

● 19 ¶ Whosoever [f]lieth with a beast shall surely be put to death.

(4) Death for idolatry (Ex. 20:4)

● 20 ¶ He [g]that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly [h]destroyed.

(5) Penalty for oppression (Ex. 23:9; Lev. 19:13,33-34; Dt. 10:19; 22:10; 24:14-15)

● 21 ¶ Thou [i]shalt neither vex a stranger, nor oppress him: [j]for ye were strangers in the land of Egypt.

● 22 ¶ Ye shall not afflict any widow, or fatherless child.

▲ 23 If thou afflict them in any wise, and they cry at all unto me, [k]I will surely hear their cry;

▲ 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

(6) Law against charging interest to the poor (Dt. 23:19)

● 25 ¶ If thou lend money to *any of* my

to him as an usurer, neither shalt thou lay upon him usury.

● 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

▲ 27 For that *is* his covering only, it *is* his raiment for his skin: [m]wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; [n]for I *am* gracious.

(7) Law against anarchy

● 28 ¶ Thou [o]shalt not revile the gods, nor curse the ruler of thy people.

(8) Law of firstfruits and firstborn of man and beast

● 29 ¶ Thou [p]shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

● 30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

(9) Law of personal holiness (Lev. 11:44; 19:1; 20:7, 25; 21:6, 8)

● 31 ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

73 CHAPTER 23

(10) Law against perjury (Ex. 20:16, refs.)

● 1 Thou [a]shalt not raise a false report: put not thine hand with the wicked to be an

c 2 Commands Concerning Seduced Virgins:
  1 The seducer to marry her (v 16)
  2 The seducer to pay full dowry even if parents did not consent (v 17)

d The dowry for virgins was 50 shekels of silver or $32.50 (Dt. 22:28-29).

e Allow, permit. No spiritualist medium was permitted to live in Israel. Each one found was to be put to death (v 18; Lev. 19:31; 20:27; Dt. 18:9-14). This is why the witch of Endor was afraid of Saul (1 Sam. 28:3, 7-25). Witchcraft was as the sin of rebellion (1 Sam. 15:23; 2 Ki. 9:22; 2 Chr. 33:6; Nah. 3:4; Gal. 5:20). Witches claimed to reveal hidden secrets by contact with God and the invisible world (Isa. 8:19). They were seducers of the people to turn them from God; thus they were to be killed (Dt. 13).

f This, the sin of bestiality, was punishable by death (v 19; Lev. 18:23; 20:15-16; Dt. 27:21). See Sex Laws, col. 3, p. 180.

g Here we have the death penalty for idolatry—breaking the 2nd commandment (20:4-6; Dt. 5:8-10). See ***Divine Laws***, p. 178.

h Heb. charam, to seclude. It refers to being finally separated from God without any possibility of redemption. The phrase utterly destroyed is found about 50 times referring to complete destruction and cutting off of cities and nations (v 20; Lev. 26:44; Num. 21:2).

i 4 Commands Concerning Oppression:
  1 Do not vex a stranger (v 21)
  2 Do not oppress him
  3 Do not afflict a widow (v 22)
  4 Do not afflict an orphan

j National pride because of ancestry, wartime victory, learning, riches, and even religion has been a common weakness of human beings in all ages. Encouraged to excess it causes prejudice, intolerable malice and hatred of others among all peoples. Here God used the slavery experience of Israel in Egypt to warn them against all oppression of other nations and the weak and poor classes among themselves (v 21).

to the judges. God reserved the right of all such punishment for Himself (v 23-24).
5 Warnings of God to Oppressors:
  1 He will hear cry of oppressed (v 23)
  2 Become angry at oppressors (v 24)
  3 Kill them with the sword
  4 Make their wives widows
  5 Make their children orphans

l 3 Commands Concerning Loans:
  1 Do not be a usurer to the poor (v 25)
  2 Do not charge them interest
  3 Do not take raiment as a pledge and hold it over night (v 26; Dt. 24:1-13)
The robe of the poor in many cases was the only covering for the night.

m Question 52. Next, 32:11.

n 7 Things God Is to His People:
  1 A shield (Gen. 15:1)
  2 Exceeding great reward (Gen. 15:1)
  3 A jealous God (Ex. 20:5)
  4 Gracious (Ex. 22:27)
  5 Holy (Lev. 11:44-45)
  6 Their part (Num. 18:20)
  7 Their inheritance (Num. 18:20)

o 2 Commands Against Anarchy:
  1 Do not revile the Gods (Heb. Elohim, the Divine Trinity, the source of all law and rewards for obedience to it, v 28). There is no definite article before God in the Heb. here as before judges in v 8-9. See ***Trinity*** in Index.
  2 Do not curse your ruler who derives his authority from God (v 28).

p 8 Commands to Israel:
  1 Offer the first of all ripe fruit and fruit juices to Me (v 29)
  2 Give Me your firstborn sons
  3 Give Me the firstborn of sheep and cattle (v 30)
  4 Let the young stay with the mother for 8 days
  5 Give them to Me the 8th day
  6 Be holy men unto Me (v 31)
  7 Do not eat flesh torn of beasts
  8 Cast torn meat to the dogs
All these commands to Israel applied solely to them and not to the Gentile world. They concerned the Jews until the Messiah made the new covenant based on better promises (Heb. 8:6).

a 5 Commands Concerning Justice:
  1 Do not invent a false report against your neighbor (v 1).
  2 Do not join the wicked to be a false witness (v 1). Let evil die alone.
  3 Do not follow a multitude to do evil, or think the majority to be always right (v2) Do right if you have to stand alone
  4 Do not join any cause or follow any multitude in wresting justice from anyone
  5 Do not take up the cause of a poor man through sympathy if he is wrong (v 3). When justice is at stake, neither wealth nor poverty must be favored. Strict and impartial justice must be given.

1 Bring back your enemy's stock if you find it going astray (v 4)
2 Help your enemy's ass if you see it lying under a burden (v 5)

*c 5 Commands Concerning Justice:
1 Do not countenance a poor man in his crimes, nor condemn him in his righteous cause (v 6)
2 Keep yourself from all falsehood (v 7)
3 Do not be a party to slaying the innocent and righteous
4 Do not accept bribes (v 8)
5 Do not oppress the stranger (v 9; 22:21-24)

*d Gifts can blind the wise and cause the godly to sin (v 8).

*e 7 Commands Concerning the Sabbatic Year:
1 Sow the land 6 years (v 10; Lev. 25)
2 Harvest the crops 6 years
3 Let the land rest the 7th year (v 11)
4 Let the poor have all the land produces by itself the 7th year
5 Let the beasts eat all that the poor leave the 7th year
6 Let the poor have the increase of the vineyards the 7th year
7 Let the poor have the crops of the olive yards the 7th year

a 2 Weekly Commands:
1 Work 6 days (v 12)
2 Rest the 7th day

b As explained elsewhere, the 7th day sabbath was changed to a day later each year, after the day of Pentecost which was an extra sabbath following the 7th of a series of 7 sabbaths. See point 3 of ***22 Facts About Sabbaths***, p. 174.

c This was one of the purposes of a sabbath of rest. Every creature needs a set period of rest and relaxation to be refreshed and renewed bodily for further work (v 12). In the O.T. God regulated man's program so that he would always have a day of rest after 6 days of work; and the particular day of rest was designated by Him. To meet this need the N.T. allows any day one chooses to be observed as a day of rest (Rom. 14:5-6; Col. 2:14-16). Most Christians choose Sunday for rest and worship. Some have another weekday off for rest and can use their Sunday (or another day) for worship only.

d 3 Commands Concerning Reverence to God:
1 Be circumspect in all things (v 13)
2 Make no mention of other gods by name
3 Let it not be heard from your mouth

e 3 Yearly Feasts to Jehovah for Males:
1 Feast of unleavened bread, which included the feasts of the passover and firstfruits (Lev. 23:5-14). See note, 12:43
2 Feast of Pentecost (Lev. 23:15-22)
3 Feast of Tabernacles (Lev. 23:33-44)

(11) Law against following popular opinion

● 2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:

(12) Law against favoring a poor man because he is poor

● 3 ¶ Neither shalt thou countenance a poor man in his cause.

(13) Law of love to enemies (Lev. 19:17; Dt. 23:6)

● 4 ¶ If thou meet thine enemy's ox or his ass going astray, thou [*b]shalt surely bring it back to him again.

● 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

(14) Law against injustice (Lev. 19:35; Dt. 16:19; 24:17)

● 6 Thou [*c]shalt not wrest the judgment of thy poor in his cause.

● 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

(15) Law against bribery (Ps. 15:5; Isa. 33:15-16)

● 8 ¶ And thou shalt take no gift: for the [*d]gift blindeth the wise, and perverteth the words of the righteous.

(16) Law against oppression (Ex. 22:21, refs.)

● 9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

15. Six religious laws
(1) Law of the sabbatic year (Lev. 25)

● 10 And six years thou [*e]shalt sow thy land, and shalt gather in the fruits thereof:

● 11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

(2) Law of the weekly sabbath (Ex. 20:8-11, refs.)

● 12 Six days thou [a]shalt do thy work, and on the [b]seventh day thou shalt rest: [c]that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

(3) Law against unfaithfulness to God (Ex. 20:1, refs.)

● 13 And [d]in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

(4) Law of three national feasts (Ex. 34:22; Lev. 23)

● 14 ¶ [e]Three times thou [f]shalt keep a feast unto me in the year.

● 15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, [g]as I commanded thee, in the time appointed of the [h]month Abib; for in it thou camest out from Egypt: and none [i]shall appear before me empty:)

● 16 And the [j]feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: [k]and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

(5) Law of assembly of males (Ex. 34:23; Dt. 16:16)

● 17 Three times in the year all thy males shall appear before the Lord GOD.

(6) Law of the offerings (Lev. 1:1–6:7)

● 18 Thou [l]shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

f See ***8 Commands Concerning National Feasts***, p. 192.

g See 12:14-20; 16:6-8; Lev. 23:5-14.

h This was the 1st month of the year for Israel, corresponding with the latter part of our March and first part of April (12:2, 18; 13:4).

i None shall come before Me without bringing gifts and sacrifices (Dt. 16:17).

j Feast of Pentecost (v 16; Lev. 23:15-22).

k Feast of tabernacles (v 16; Lev. 23:33-44).

l 4 Commands Concerning Offerings:
1 Do not offer the blood of any sacrifice with leavened bread (v 18). Leaven symbolized evil (1 Cor. 5:5-8).
2 Do not leave the fat of any sacrifice until the morning.
3 Bring the firstfruits of the land to the house of the Lord (v 19).
4 Do not boil a kid sacrifice in his mother's milk (v 19; 34:26; Dt. 14:21; cp. Lev. 22:28; Dt. 22:6). This could be to discourage cruelty to animals, or refer to a superstitious custom of harvest time in which a kid was boiled in its mother's milk and used to propitiate gods and sprinkle on crops as a charm to increase production the coming year.

✡ ✡ ✡

thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

16. Four laws of conquest (Num. 31:17, refs.)
(1) Law of obedience to God

★■20 ¶ [m]Behold, I send an [n]Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

● 21 [o]Beware of him, and obey his voice, provoke him not; [p]for he will not pardon your transgressions: [q]for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; [r]then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine [a]Angel shall go before thee, and bring thee in unto the [b]Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

(2) Law against idolatry (Ex. 20:4, refs.)

● 24 Thou shalt not bow down to their [c]gods, nor serve them, nor do after their [d]works: but thou shalt utterly overthrow them, and quite break down their [e]images.

(3) Law of service to God: fourteen blessings of obedience

● 25 And ye shall serve the LORD your God, and he shall bless [f]thy bread, and thy water; and [g]I will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: [h]the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies [i]turn their backs unto thee.

28 And I will send [j]hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will [k]not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy [l]bounds from the Red sea even unto the [*m]sea of the Philistines, and from the desert [*n]unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

(4) Law of separation (Lev. 19:19; Dt. 7:1-5; 22:9)

● 32 Thou shalt make no covenant with them, nor with their gods.

● 33 They shall not dwell in thy land, [*o]lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

74 CHAPTER 24

17. Sealing of the tenth or Mosaic Covenant (note b, Gen. 1:14) (1) By worship

■ 1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, [*p]Nadab, and Abihu, and [*q]seventy of the elders of Israel;

---

m 36th prophecy in Ex. (23:20-33, fulfilled). Next, 32:13. See ***20 Predictions of God***, p. 192.

n This Angel was none other than the second Person of the Divine Trinity in His pre-incarnate state as God, and an equal member with the other two of the Godhead. See ***5 Proofs Angel Member of Godhead***, p. 192.

o 12 Commands to Israel:
  1 Beware of the Angel (v 21)
  2 Obey His voice
  3 Provoke Him not
  4 Do not bow down to gods of pagans (v24)
  5 Do not serve their gods
  6 Do not practice works of pagans
  7 Utterly overthrow them
  8 Break down their images
  9 Serve the Lord your God (v 25)
  10 Make no covenant with pagans (v 32)
  11 Make no covenant with their gods
  12 Live separated (v 33)

p This has been translated various ways—"that He may not rise to punish you (without forgiveness), for My power is around Him" (Fenton); "He beareth not with your transgression, for My name is in His heart" (Young); "He will not pardon your offence, since I am manifest in Him" (Moffatt); and "perhaps He will not pardon your transgressions, for My name is upon Him" (Peshitta). The Sept. reads, "for He should not withdraw Himself from you, for My name is upon Him." All these renderings confirm the fact that the Angel was a divine Person with the sovereign prerogative to uphold the divine holiness and honor. God alone has power to forgive or not forgive; hence, a member of deity is here referred to.

q This statement denotes that the full authority of God, represented by the name of God, was upon Him, in Him, around Him, and in His heart and nature, as suggested by the various renderings in note above. This same kind of statement is made of

resentative of the Godhead, the executive of God among Israel, the Angel was essentially all that God could be in their midst to lead, keep, and bring them into Canaan (v 21).

r These promises, like all others in Scripture, are based upon meeting conditions (see v 21, 22, 24, 25, 32-33).

a The second Person of the Divine Trinity (see notes, v 20-21).

b 6 nations listed here (v 23); 10 in Gen. 15:19-21; 7 in Dt. 7:1; 6 (and 31 kings) in Josh. 12.

c See ***Bible Facts About False Gods***, p. 182.

d See ***10 Sins That Destroyed Pagans***, p. 183.

e Sacred pillars or statues (v 24; 24:4; 34:13). In the depraved state there is a natural tendency in man toward superstitious and idolatrous practices. This practice is erroneously kept alive by relics of saints, images, scapulars, supposed wood of the cross, and a host of other tangible things.

f Bread and water here represent all kinds of provisions from God. Even the most limited fare though, is sufficient and nutritive when God blesses.

g God literally fulfilled this (Ps. 105:37; 107:20); and such was His plan forever (Ps. 91; Isa. 58). See ***Healing*** in Index.

h Another proof that there is no set time for every individual to die (v 26; Ps. 91; 1 Pet. 3:10-11).

i When Israel was in perfect harmony with God and fought at His direction, not one man was lost in battle (Num. 31:49; Josh. 6; Judg. 7; etc.).

j This is to be taken literally, for such insects as these (said to be about an inch long) could rout any nation. If they stung in vital spots, it is claimed that 4 could even kill a horse.

k Verses 29-30 illustrate how practical God is in all things. Cp. 2 Ki. 17:25.

l Cp. the boundaries in Gen. 15:18-21; Ez. 47:13–48:35. God has already set the boundaries of the nations and they will be thus in the Millennium and the New Earth (Dt. 32:8; Acts 17:26).

*m The Mediterranean Sea.

*n The river Euphrates (Gen. 15:18). This was fulfilled by David (1 Ki. 4:21).

*o This was God's great concern regarding Israel. He knew them to be unstable as water, religiously. Their record in the days of Moses proved His judgment to be true. On every testing occasion they murmured and rebelled until the whole of the old generation was cut off in the wilderness (Num. 11, 13-14, 21).

*p The 2 oldest sons of Aaron who were killed for getting drunk and offering strange fire in the tabernacle (Lev. 10).

*q These were the ones God chose to put His Spirit upon (Num. 11:16-25).

2 And Moses [*r]alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

(2) By promise and monuments
(Dt. 27; Josh. 8:30)

3 ¶ And Moses [a]came and told the people [b]all the words of the LORD, and all the judgments: and [c]all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses [d]wrote all the words of the LORD, and rose up early in the morning, [e]and builded an altar under [f]the hill, and [g]twelve pillars, according to the twelve tribes of Israel.

(3) By blood and promise

5 And he sent [h]young men of the children of Israel, [i]which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood [j]he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [k]All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, [l]Behold the blood of the covenant, which the LORD hath made with you concerning all [m]these words.

(4) By banquet with God: fifth ascent and descent of Moses (note h, Ex. 19:3)

9 ¶ [n]Then went up Moses, and Aaron, Nadab, and Abihu, and [o]seventy of the elders of Israel:

10 And [p]they saw the God of Israel: and *there was* [q]under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel [r]he laid not his hand: also they [s]saw God, and [t]did eat and drink.

(5) Sixth ascent of Moses (note h, Ex. 19:3, refs.): ascends to get the law (Ex. 31:18; 32:15)

eaten with God on Sinai (v 9-11).

a 4th descent of Moses (note, 19:3).

b Including the 10 commandments (20:1-17); hence, the theory that they alone were the law of God and the rest of the law was the law of Moses is erroneous. The Heb. for words in this verse is dabar, word; matter; sentence; commandment; counsel; decree; duty; message; oracle; thought. It is trans. commandments in every place where the 10 commandments are mentioned in the O.T. (34:28; Dt. 4:13; 10:4). Dabar is trans. commandments only 2 other times (1 Sam. 15:11; Ps. 103:20). In these passages it could be trans. words, for the meaning is the same. Likewise, this verse (24:3) could be trans. thus: "Moses came and told the people all the commandments (dabar) of the Lord, and all the judgments."

c All, not part, of the people promised to obey all the words (Heb. dabar, commandments, judgments) of the Lord (v 3). This is further proof that all commandments, statutes, judgments, ordinances, and laws of Moses made the one covenant between God and Israel. All the words include the 10 commandments (20:1-17) and judgments (20:18–23:33).

d Another proof that Moses wrote the 10 commandments as well as the other words of Jehovah. If the 10 commandments were not a part of the covenant and the words (Heb. dabar; notes above) of the Lord, then we should have to say that Israel was not obligated to keep them and did not promise to do so. Their promise was to keep all the words of the Lord given to Moses, and if these words included the 10 commandments, then they were as much a part of the law of Moses as other words of God. Thus, the 10 commandments are to be recognized not only as the law of God, but also as the law of Moses. The law of God then was not separate and distinct from the law of Moses; they were the same law. Regarding the fact that Moses wrote, thousands of papyri have been found in Egypt that were written before and after the exodus recording public acts and laws. Writing was well known in the time of Moses. See ***16 Proofs Moses Wrote the Pentateuch*** in ***Summary of Genesis***, p. 75.

e See ***4 Altars Made by Moses***, p. 183.

f At the foot of Mt. Sinai.

g The 12 pillars are here explained as representing the 12 tribes of Israel. With the altar standing for access to God, both God and Israel were thus represented as making a covenant together. God proposed the covenant, promising curses for breaking it and blessings for keeping it. Israel accepted the terms of the covenant and promised obedience to it (19:5-8; 24:3, 7). It was then ratified by the blood of animals, which signified that disobedience caused life to be forfeited, and showed faith in the coming Redeemer (v 5-8; Heb. 9:18-23). The 12 pillars were of uncut stones used either as a support to the altar (20:25), or placed around the altar as witnesses that the whole nation accepted the terms of the covenant.

h These were perhaps sons of Aaron who were chosen to minister (27:21; 28:1). The whole tribe was not set apart in place of the firstborn until 11½ months after leaving Egypt (40:1; Num. 1:1; 3:1-13).

i The law regarding offerings had not yet been given, as in Lev. 1-7, but they knew what kind of offerings to sacrifice from the time of Adam (Gen. 4:3-7; 8:20-21; 12:7; 13:4; 15:9-12; 22:13; 26:25; 31:54; 35:7; Ex. 8:26; 10:9, 26; 12:1-13).

j This blood on the altar signified their acceptance of the covenant and their pledge to obey it (v 6). Then Moses read the whole covenant (20:1–23:33) to the people to assure them that no change had been made in the law and that this very covenant in its entirety was what they promised to keep (v 7). Then, after the people had promised to keep all the law, he took the other half of the blood, sprinkled the book and all the people (or at least representatives of the people) and considered the covenant binding (v 7-8; Heb. 9:15-23; cp. 1 Pet. 1:2).

k See ***3 Promises of Israel***, p. 183.

l Cp. this with Christ's statement of the N.T. being dedicated by His blood (Mt. 26:28; cp. Heb. 9:11-15; 10:9-23).

m See ***8 Main Parts to Mosaic Covenant***, p. 183.

n 5th ascent and descent of Moses (note, 19:3)

o 75 men if Joshua was with Moses, as in other places (v 13; 32:17).

p The 74 or 75 witnesses actually saw God with their eyes and ate and drank with Him on Sinai (v 10-11). See ***44 Appearances of God***, p. 92.

q Here we have another proof, of which there are hundreds in Scripture, that God has a personal body with bodily parts like man. A pavement "under his feet" would require Him to have feet (cp. Rev. 4:6; 15:2-4). If "he laid not his hand" upon the nobles, then He surely has hands. If "they saw God," then He must have a body to see. If they "did eat and drink," then God provided a real, tangible banquet on Sinai. Twice in 2 verses (v 10-11), it says "they saw" God. We must accept these and the other facts here as true. It is useless to attempt explaining them away.

r Laid not His hand in judgment (as men falsely believed He would) because they had seen God with the eyes (note, Gen. 32:30). Had they but touched the mount before this they would have been killed (19:12-25; Heb. 12:20).

s See ***Seeing God***, p. 192.

t We learn from Scripture that even God and angels eat and drink (v 11; Gen. 18:8; 19:3; Ps. 78:25; cp. Lk. 22:18, 30; Rev. 19:6-10).

✡ ✡ ✡

[u]Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, [v]Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses [w]went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the [x]seventh day he called unto Moses out of the midst of the cloud.

17 And the [a]sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: [b]and Moses was in the mount forty days and forty nights.

75 CHAPTER 25

VI. Commands to make the tabernacle and furniture (Ex. 25:1–27:21; 30:1–31:11; Heb. 9:1-28)

1. The materials (Ex. 35:4-29)

ing,

● 2 [c]Speak unto the children of Israel, that they bring me [d]an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall [e]take of them; [f]gold, and [g]silver, and [h]brass,

4 And [i]blue, and purple, and scarlet, and fine linen, [j]and goats' *hair*,

5 And [k]rams' skins dyed red, and [l]badgers' skins, and [m]shittim wood,

6 [n]Oil for the [o]light, [p]spices for anointing oil, and for sweet incense,

7 [q]Onyx stones, and [r]stones to be set in the ephod, and in the breastplate.

2. Patterns for the tabernacle and furniture (Heb. 8:5)

● 8 And [s]let them make me [t]a sanctuary; [*u]that I may dwell among them.

● 9 According to all that I shew thee, *after* the [*v]pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

3. The ark (Ex. 37:1-5)

● 10 ¶ And they [*w]shall make an ark *of* shittim wood: two cubits and a half *shall be* the [*x]length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

---

u Moses evidently had come down from the mount with the others after eating with God (v 9-11) and was now invited back to receive God's copy of the 10 commandments (v 12).

v These 2 men were placed in charge of the camp in the absence of Moses.

w 6th ascent of Moses (note, 19:3).

x The law was given on Pentecost, 50 days after the departure from Egypt, which was the first day after the 7th sabbath (Lev. 23:15-22). See ***22 Facts About Sabbaths***, p. 174.

a This describes God's glory as seen with human eyes—like a consuming fire devouring highly inflammable material (16:7, 10; 24:16-17; 40:34-35; Lev. 9:6, 23; Num. 14:10, 21-22; 16:19, 42; 20:6; Dt. 5:24; 1 Ki. 8:11; 2 Chr. 5:14; 7:1-3; Ez. 1:28; 3:23; 8:4; 9:3; 10:4, 18-19; 11:22-23; 43:2-5; 44:4).

b Moses observed a complete fast—one without eating or drinking water for the whole 40 days (v 18; Dt. 9:9-17). He fasted at least 2 other 40-day periods following this (34:28; Dt. 9:18, 25; 10:10).

c 4 Commands to Moses (25:1-7):
  1 Speak to Israel (v 2)
  2 Command to bring Me an offering
  3 Take My offering from everyone who gives willingly
  4 Let the offering be of gold, silver, brass, etc. (v 3-7)

d This was to be a heave offering because it was to be lifted up and waved before the Lord (see 29:26-28; Num. 15:19-21; 18:8-29; 31:29, 41; Dt. 12:6-17).

e ***15 Kinds of Material for Tabernacle***, p. 183.

f Heb. zahab, pure gold, refined and in a state ready to be used in various parts of the furniture of the tabernacle (v 3).

g Heb. keseph, pure silver, refined and ready for manufacturing purposes (v 3).

h Heb. nechosheth, brass; bronze; copper. This was perhaps a mixture of copper and tin (v 3). No iron was used in the tabernacle. Brass is first mentioned in Gen. 4:22. Cp. Job 28:2.

i 4 kinds of linen—blue, purple, red and fine (white, v 4). Red and purple were associated with the crucifixion of Christ (Mt. 27:28; Jn. 19:2). White or fine is mentioned last here and in Rev. 19:13-14. The blue was a color made from cerulean mussel shells; the purple was made from shell fish (see note, Acts 16:14); and the scarlet was made from the glow worm. The linen the women. The weaving and embroidering was left to Aholiab and his assistants (35:25, 34-35). The Sept. reads, "blue and purple and scarlet yarn, and cotton thread, and goats' hair."

j Goats in many parts of Asia have long, beautiful hair, almost as fine as silk and valued as much as wool from the sheep.

k It is said that some skins of rams already had beautiful red colors and would not need very much dye, if any.

l Badger skin was used for coverings for the tabernacle and furniture, and also for making shoes. The badger, a marine animal, lives along the seashores and river banks. See 25:5; 26:14; 35:7, 23; 36:19; 39:34; Num. 4:6-25; Ez. 16:10.

m The accacia tree, a thorn tree of beautiful and durable wood growing in abundance in Egypt and the Sinai peninsula.

n Olive oil (27:20; 30:24; Lev. 24:2; Dt. 8:8; 24:20). Olive trees grew in abundance in Palestine (Dt. 6:11; 28:40).

o The light holder, or lamp.

p Spices were used in the anointing oil (30:22-33) and incense (37:29).

q 2 onyx stones were used on the ephod to inscribe the names of the tribes of Israel on (28:6-14). See note, Gen. 2:12.

r 12 precious stones were used in the breastplate having the names of the tribes of Israel inscribed on them (28:15-29).

s 3 Commands About Making the Tabernacle:
  1 Make Me a sanctuary (v 8)
  2 Make it like the pattern showed you on the mount (v 9, 40; Heb. 8:5)
  3 Make the furniture like the pattern showed you (v 9, 40)

t Heb. miqdash, a consecrated place (v 8; 15:17; Lev. 16:33; 19:30; 20:3; 21:12, 23; 26:2, 31; cp. Heb. 8:2; 9:1-2; 13:11).

*u Here God, condescending to dwell in Israel, commanded that a special dwelling be erected for Him where His presence could be manifest daily to them, and from which He would commune with them through Moses and the high priests in generations to come (v 8-9). Every part of the tabernacle was typical of the nature of God, the coming redemption, the sinfulness of man, the means of pardon through grace, and the full reconciliation of man to God.

*v Heb. tabnith, structure; model. Moses did not have a plan, but a literal model to go by (v 9, 40; cp. Heb. 8:5; 9:23). David later saw a model of the temple (1 Chr. 28:11-19).

*w See ***12 Commands Concerning the Ark***, p. 183.

*x The length, breadth, and height are given, but not the thickness of sides, ends, bottom, and top of the ark.

✡ ✡ ✡

within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

● 12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

● 13 And thou shalt make staves *of* shittim wood, and overlay them with gold.

● 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

● 15 The staves shall be in the rings of the ark: they shall not be taken from it.

● 16 And thou shalt put into the ark the testimony which I shall give thee.

4. The mercy seat (Ex. 37:6-9)

● 17 And thou [a]shalt make [b]a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

● 18 And thou shalt make [c]two cherubims *of* gold, *of* [d]beaten work shalt thou make them, in the two ends of the mercy seat.

● 19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

● 20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

● 21 And thou shalt put the mercy seat above upon the ark; and in the [e]ark thou shalt put the testimony that [f]I shall give thee.

▲ 22 And there [g]I will meet with thee, and [h]I will commune with thee [i]from above the mercy seat, from between the two cherubims which *are* upon [j]the ark of the testimony, of

ment unto the children of Israel.

5. The table of showbread (Ex. 37:10-16)

● 23 ¶ Thou [l]shalt also make a table [m]of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

● 24 And thou shalt overlay it with pure [n]gold, and make thereto a [o]crown of gold round about.

● 25 And thou shalt make unto it a border of an [p]hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

● 26 And thou shalt make for it four [q]rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

● 27 Over against the border shall the rings be for places of the staves to bear the table.

● 28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

● 29 And thou shalt make [r]the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

● 30 And thou shalt set upon the table [s]shewbread before me alway.

6. Seven lamp golden candlestick (Ex. 37:17-24)

● 31 ¶ And thou [t]shalt make [u]a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

● 32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

● 33 [*a]Three bowls made like unto almonds, *with* a knop and a flower in one branch; and

---

183.

b Heb. kapporeth, covering. The solid gold mercy seat made the covering of the ark which held the 10 commandments. This signified that mercy and grace overshadowed law, that judgment and death were the penalty for sin, and that justice and mercy could be reconciled through grace and faith in the blood (Lev. 16; Heb. 9). See 26:34; 30:6; 31:7; 33:19; 34:7; 35:12; 37:6-9; 39:35; 40:20.

c The cherubim, patterned after heavenly spirit beings, were a further symbol of the Divine Presence (v 18-22. For a description of cherubim see Ez. 1, 8 and 10). Between them was the mercy seat, the visible symbol of the presence of God from whom came the mercies and curses of the law. Their wings stretching over the mercy seat and their faces looking toward it symbolized the eternal watchfulness and ministry of angels to the redeemed, and their cooperation with God in the plan of redemption as typified by the tabernacle and offerings of the law of Moses (v 21-22; 30:16; Heb. 1:14).

d The cherubim and mercy seat were beaten out of a piece of pure gold—with no foreign matter, dross or alloys—thus signifying absolute freedom from hypocrisy and sham in God's dealings with Israel (v 17-22; 37:6-9).

e See ***The Ark of Covenant a Symbol***, p. 183.

f Moses was yet to receive the tables of stone to be put inside the ark (32:15).

g The idea here is that God would meet with Israel as by appointment, there being an appointed place and way to become reconciled to God. See 23:14-17; 29:42-46; 34:22-24; 40:33-35.

h Communion always follows meeting with God and reconciliation with Him (cp. 1 Cor. 10:16; 2 Cor. 6:14; 13:14).

i Note the Place of Communion (v 22):
  1 From above the mercy seat
  2 From between the cherubim

j See ***19 Different Names of the Ark***, p. 183.

k Here is another proof that the judgments, commands, ordinances, and statutes were as much the commandments of God as the 10 commandments.

l See ***18 Commands—Table of Showbread***, p. 184.

m See note, v 5.

n Heb. zahab, gold; yellow metal; to be bright. Used about 140 times of the tabernacle and furniture. All the shittim wood of the tabernacle was covered with gold—the boards, ark, altar of incense, and table of showbread—while the candlestick and mercy seat were made wholly of beaten gold. Since the tabernacle was God's dwelling place in Israel it was fitting that gold should be used in its building. It typified God's real and eternal dwelling place—the Holy City, the New Jerusalem which is made of pure gold (Rev. 21:18, 21). See ***7 Things Gold Symbolizes***, p.192

o 3 Crowns of Gold in the Tabernacle:
  1 Crown of the ark (25:11)
  2 Crown of the table of showbread (25:24)
  3 Crown of the altar of incense (30:3)

p The width of a hand, 3 to 4 inches.

q How large the rings were is not stated, but they were of a size big enough for staves which carried the ark (v 26-28).

r See ***Vessels of Tabernacle***, p. 184.

s The Heb. for showbread (shewbread) means bread of face, so called because it was to lie continually before Jehovah as a meat offering presented by the 12 tribes. The bread was not for Jehovah to eat, but for the priests as a symbol of spiritual food (Lev. 24:5-9; Mt. 12:3-5). It was at the end of the week when the bread was changed that the priests could use it for food for themselves and their families. The loaves were large but would not feed all the priests, so evidently they were eaten only by the officiating ones in their turn.

t See ***11 Commands—Golden Candlestick***, p. 184.

u See ***The Golden Lampstand***, p. 184.

*a This refers to the 3 lamps on one side of the shaft of the candlestick (v 33); and the 4 lamps of v 34 refer to the middle one on the shaft and the 3 lamps on the other side of it. All were shaped like almonds with a knop (or knob) and a lily-like flower on each arm below the lamp (v 33-34).

branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

● 34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

● 35 And *there shall be* a [b]knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

● 36 Their knops and their branches shall be [c]of the same: all it *shall be* one beaten work of pure gold.

● 37 And thou shalt make [d]the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

● 38 And the tongs thereof, and the [e]snuffdishes thereof, *shall be of* pure gold.

● 39 *Of* a [f]talent of pure gold shall he make it, with all these vessels.

● 40 And look that thou make *them* after their [g]pattern, which was shewed thee in the mount.

76 CHAPTER 26

7. Ten linen curtains (Ex. 36:8-13)

● 1 Moreover thou [h]shalt make the [i]tabernacle *with* [j]ten curtains *of* [k]fine twined linen, and blue, and purple, and scarlet: *with* [l]cherubims of cunning work shalt thou make them.

● 2 The [m]length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

● 3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

● 4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the uttermost edge of *another* curtain, in the coupling of the second.

● 5 [n]Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

● 6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

8. Eleven goat hair curtains (Ex. 36:14-18)

● 7 ¶ And thou [o]shalt make curtains *of* [p]goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make.

● 8 The [a]length of one curtain *shall be* thirty cubits, and [*b]the breadth of one curtain four cubits: and the [*c]eleven curtains *shall be all* of one measure.

● 9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double [*d]the sixth curtain in the forefront of the tabernacle.

● 10 And thou shalt make [*e]fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

● 11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

● 12 And the remnant that remaineth of the curtains of the tent, the [*f]half curtain that remaineth, shall hang over the backside of the tabernacle.

● 13 And a [*g]cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

9. Two coverings of ram and badger skins (Ex. 36:19)

---

b A knob was to be made on the main shaft under each of the 2 main stems where they branched off from the shaft (v 35).

c All knobs and branches were to be of beaten work—pure gold (v 36).

d See ***The Seven Lamps***, p. 184.

e The snuffdishes merely held the tongs which were used in cleaning the wicks of the lamps (v 38). The lamps were trimmed and taken care of otherwise, every morning and evening (30:7-8; Lev. 24:3-4).

f A talent of gold was $29,085 and weighed about 94 lbs. (v 39).

g Ex. 25:9; Num. 8:5; 1 Chr. 28:19; Heb. 8:5.

h See ***12 Commands—10 Linen Curtains***, p. 192.

i See ***4 Coverings of Tabernacle***, p. 184.

j Ten here has no spiritual significance or symbolic meaning. Even when it is used in prophecy and typology the word means ten (Dan. 7:7, 20, 24; Rev. 12:3; 13:1; 17:3, 7, 17).

k It is clear from the N.T. that the tabernacle, sacrifices, offerings, and rituals of the law are among the few really scriptural types (Col. 2:14-17; Heb. 10:1). However, if we are to give meaning to any detail of the tabernacle and offerings, let it be only that which is scriptural. If there is any meaning to fine linen, it could only be typical of righteousness, as in Rev. 19:8. The blue is generally held to typify heaven or heavenly perfection; purple to typify royalty; and scarlet, earthly glory. Bible scholars agree more or less on these ideas, but to

Hence, they become details of human theory. On the other hand all must agree on the tabernacle and its worship in general being typical of the work of Christ in death, burial and resurrection, and of heavenly things (Heb. 8:1-13; 9:1-24; 10:1-18). The major facts are typical and represent major doctrines that are essential to Christian faith, but minute details without plain passages to prove them should not be stressed.

l Cherubim are heavenly creatures who dwell in God's presence and have certain divine duties to perform:
1 They guarded the tree of life in Eden when man was driven out (Gen. 3:24)
2 They are one means of God in travel (2 Sam. 22:11; Ps. 18:10)
3 They take God's throne (at least His traveling throne) from place to place (Ez. 1; 9:3; 10:1-20; 11:22)
Since the mercy seat represented the presence of God, and cherubim actually dwell in His presence in heaven, it was only proper that they be represented on the linen curtains, to further impress men with the fact of divine presence. Ordinary angels are called cherubs (Ez. 28:11-17). See ***Spirit World*** and ***Angels*** in Index.

m Figuring 25 inches as a cubit this would make each curtain 8 ft. 4 in. x 58 ft. 4 in.

n 50 loops would make them about a foot apart (v 5). The 50 hooks were used to couple the curtains together (v 6).

o See ***12 Commands—11 Goats' Hair Curtains***, p. 192.

p This refers to cloth made of goat's hair for a second covering of the tabernacle. Modern Bedouin tents are nearly always made of goat's hair which forms a strong waterproof cloth adapted to wear and rough usage in travel.

a Length: 30 cubits of 25 in. each would be 62½ ft. (v 8).

*b Breadth: 8 ft. 4 in. (v 8).

*c One more curtain larger than the covering of linen of v 1-6, making the second covering of the tabernacle 4 ft. 2 in. longer and 8 ft. 4 in. wider than the first. Cp. v 1-2 with v 8.

*d The 6th curtain made the second covering wide enough for an overlap in the front of the tabernacle (v 9).

*e Like the 10 curtains of linen (v 1-6) these 11 curtains were to be made into one covering by 50 loops and hooks, the hooks being of brass instead of gold (v 10).

*f Half the 11th curtain, which would be 4 ft. 2 in., was to hang down in front. This was the same amount that the first curtain was to hang down in back to make an overlapping (v 9, 12).

*g On each side of the tabernacle there was to be an overlapping of the curtains to a depth of 25 in. (v 13).

✡ ✡ ✡

tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

10. Forty-eight boards: ninety-six silver sockets (Ex. 36:20)

● 15 ¶ And thou [i]shalt make boards for the tabernacle [j]*of* shittim wood standing up.

● 16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

● 17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

● 18 And thou shalt make the boards for the tabernacle, [k]twenty boards on the south [l]side southward.

● 19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

● 20 And for the [m]second side of the tabernacle on the north side *there shall be* twenty boards:

● 21 And their forty [n]sockets *of* silver; two sockets under one board, and two sockets under another board.

● 22 And for the sides of the tabernacle westward thou shalt make [o]six boards.

● 23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

● 24 And they shall be [p]coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

● 25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

11. Fifteen outside bars (Ex. 36:31-32)

● 26 ¶ And thou [a]shalt [b]make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

● 27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two [c]sides westward.

12. The middle bar (Ex. 36:33)

● 28 And the [d]middle bar in the midst of the boards shall reach from end to end.

13. Gold overlay for boards and bars (Ex. 36:34)

● 29 And thou [e]shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

● 30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

14. Inner veil: four pillars and four sockets (Ex. 36:35-36)

● 31 ¶ And thou [f]shalt make a veil *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

● 32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

15. Placement of the tabernacle furniture (Heb. 9:1-5)

---

one of linen (v 1-6) and the one of goats' hair (v 7-14). The size of these curtains is not given, but they would not be less in size than the one of goats' hair. They were perhaps slightly larger in order to cover the whole tabernacle and the curtains underneath. The 3rd covering was to be of ram skins dyed red, and the 4th or top covering of badger skins which could stand the weather better than the others. Even shoes were made out of this kind of skin (note, 25:5). Why there should have been 4 coverings is not explained, but perhaps to keep out summer heat as well as rain and dampness during Judea's rainy seasons.

i ***18 Commands—48 Boards, 96 Sockets***, p.192

j The shittim or accacia tree trunk seldom got to be more than 2 ft. in thickness. It could be that more than one were joined together to make each board 3 ft. $1\frac{1}{2}$ in. wide. How thick the boards were is not known. The whole of each one was covered with gold so that all of them together appeared as a solid board.

k 20 boards on a side the width of 3 ft. $1\frac{1}{2}$ in. each made the tabernacle $62\frac{1}{2}$ ft. long. The 6 boards of the end westward (v 22) and the 2 corner boards (8 boards the width of 3 ft. $1\frac{1}{2}$ in. each) made the tabernacle 25 ft. wide. Height of the wall was 20 ft. 10 in.

l Heb. pe'ah, extremity; side (v 18, 20; 27:9-13; 36:23; 38:9-14).

m The opposite side (v 18, 20).

n Heb. eden, base; foundation; socket. Each silver socket weighed a talent—117 lbs. (see 38:27, notes). The tenons on the end of the boards were fitted in rabbets in the bases, and the boards stood upright to make the wall. The Sept. reads, "forty bases of silver, two for each pilaster, for both the ends thereof." There were 20 boards and 40 silver socket bases to each side and in one end 8 boards and 16 silver bases and sockets into which the board-ends could rest on their foundation. The other end of the tabernacle was open except for 5 pillars to hold up the outer veil (v 36-37). The inner veil was held up by 4 pillars (v 31-32).

o The 6 boards with the 2 corner boards made 8 boards or 25 ft. for the width of the end wall (v 22-25).

p The 4 corner boards were to be coupled together at the top and bottom with rings of gold (v 23-24).

a 4 Commands—the Bars:
  1 Make bars of shittim wood (v 26)
  2 Make 5 bars for one side
  3 Make 5 for the other side (v 27)
  4 Make 5 for the end boards

b The bars were to strengthen and hold the boards of the walls together. Perhaps every board, and not just part of them, was fastened to the bars with rings of gold. This would make a solid construction for a portable building. The bars were to be placed in 5 rows lengthwise on the walls at equal distances apart—1 middle bar with 2 bars above and 2 below it (v 26-28). These were visible and passed through the entire rows of rings.

c Heb. yerekah, rear; part; quarter; side (v 22-23, 27; 36:27, 28, 32; 1 Sam. 24:3; 1 Ki. 6:16; 2 Ki. 19:23; Ps. 48:2; 128:3; Isa. 14:13, 15; 37:24; Jer. 6:22; Ez. 32:23; 46:19; Amos 6:10; Jonah 1:5). It could not mean that the end had 2 sides. This is explained as the 2 corner boards being the 2 sides with 6 boards between them, making the 8 boards of the end (v 22-23, 27; 36:27, 28, 32). The Bishop's Bible renders it, "And on the side of the tabernacle towards the west shalt thou make six boards; also two boards shalt thou make in the corners of the tabernacle on the two sides." Other versions simply say, the west side without mention of two sides.

d The middle bars on the sides and end reached the whole length of the walls. The length of the other 4 bars on each wall is not given.

e 4 Commands:
  1 Overlay the boards with gold (v 29)
  2 Make the rings of gold
  3 Overlay the bars with gold
  4 Erect the tabernacle as demonstrated on the mount (v 30; 25:40; Heb. 8:5)

f 4 Commands—Inner Veil and Pillars:
  1 Make a linen veil with cherubim (v 31)
  2 Hang it on 4 pillars (v 32)
  3 Make the hooks of gold
  4 Set the pillars on 4 sockets (bases, foundations) of silver

* * *

der the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy *place* and the most holy.

● 34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.

● 35 And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

16. Outer veil: five pillars and five sockets (Ex. 36:37-38)

● 36 And thou [*h]shalt make an hanging for the door of the tent, [*i]*of* blue, and purple, and scarlet, and fine twined linen, wrought with [*j]needlework.

● 37 And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

77

CHAPTER 27

17. Brazen altar: square, 10' 5" x 10' 5" and 6' 3" high (Ex. 38:1-7)

● 1 And thou [a]shalt make an [b]altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

● 2 And thou shalt make [c]the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.

● 3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his [d]fleshhooks, and [e]his firepans: all the vessels thereof thou shalt make *of* brass.

● 4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

● 5 And thou shalt put it under the [f]compass of the altar beneath, that the net may be even to the midst of the altar.

● 6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

● 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

● 8 [g]Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make *it*.

18. Outer court, 208' 4" x 104' 2" x 10' 5" high (Ex. 38:9-17)

● 9 ¶ And thou [h]shalt make [i]the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:

● 10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their [j]fillets *shall be of* silver.

● 11 And likewise for the north side in length *there shall be* hangings of an [k]hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

● 12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of [l]fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

● 14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

● 15 And on the other side *shall be* hangings [m]fifteen *cubits*: their pillars three, and their sockets three.

19. Court gate, 41' 8" (Ex. 38:18)

---

*g 6 Commands—Placement of Furniture:
1 Hang the veil under the hooks of the tabernacle cloth overhead (v 33)
2 Bring the ark inside the veil
3 Make the veil a division between the holy and most holy place
4 Put the mercy seat upon the ark in the most holy place (v 34)
5 Set the table outside the veil on the north wall at the middle point (v 35)
6 Set the candlestick opposite the table on the south wall

*h 5 Commands—Outer Veil and Pillars:
1 Make an embroidered linen veil for the door of the tabernacle (v 36)
2 Make 5 pillars to hang the door upon (v 37)
3 Overlay the pillars with gold
4 Make the hooks of gold
5 Make 5 castings of brass bases for the 5 pillars

*i It will be noticed that the same colors of blue, purple, scarlet, and fine (white) linen were used in the 10 curtains of the first covering of the tabernacle (25:4; 26:1), the inner veil (26:31), the outer veil (26:36), and gate curtain of the outer court (27:16).

*j The work of the outer veil and the gate of the court (27:16) is definitely stated as embroidery work (v 36). The work of the linen covering and the inner veil seems to be the cunning work of a weaver (26:1, 31). The cunning work is called that of the weaver in 35:35 and is distinguished from embroidery work or needlework. It was, no doubt, a material with a certain weaver while he was making it on the frame.

a See ***20 Commands—Brazen Altar***, p. 192.

b The large brazen altar (38:30; 39:39) is called the altar of burnt offerings, for on it were sacrificed all offerings by fire (29:13-34; 30:20; Lev. 1:9-17; 2:1-16; 3:5-16; 4:1-35; 5:12; 6:12-15; 7:5, 31; 8:32; 16:25-27; 17:6; Num. 5:26; 18:17; 19:5). It is also called the altar of God (Ps. 43:4) and altar of the Lord (Mal. 2:13). Priests were required to wear certain clothes while ministering around the altar (28:43), were supposed to be sober (Lev. 10:1-10) and obey to the letter all that was commanded or bear their sin (30:18-21). All who touched the altar were considered holy (29:37). It was sanctified and anointed before use (29:36-44; 30:26-28; 40:10; Num. 7). Perpetual fire was kept on the altar so that any time anyone sinned he could have immediate access to God (Lev. 6:13).

c The horns were projections pointing upward, perhaps shaped like the horn of an ox (v 2). Sacrifices were tied to them (Ps. 118:27). To take hold of one meant the individual claimed protection from the God of Israel (21:14; 1 Ki. 1:50).

d The fleshhooks were used in handling the sacrifices on the altar. Cp. 1 Sam. 2:13.

e Besides other uses, the firepans were perhaps used to keep the perpetual fire going while the altar was being cleaned. The same word is rendered snuffdishes (Ex. 25:38; 37:23) and censers (Lev. 10:1; 16:12; Num. 4:14; 16:6).

f A shelf or projection all around the altar between the top and the base. It was the place the priests walked upon to carry on their work at the altar. Cp. Lev. 9:22. It is supposed that there was a slope of earth up to this ledge on one side of the altar, in keeping with Ex. 20:26 which forbade steps.

g This refers to the hollow space inside the framework of the board altar covered with brass. This made it light enough for travel (v 8; 38:7).

h See ***16 Commands—Outer Court***, p. 192.

i The court of the tabernacle was 104 ft. 2 in. by 208 ft. 4 in. It had 60 pillars and 60 bases of brass; 120 fillets or rods, one on each side of each pillar, to hold up the pillar. The brass pillars had silver chapiters (28:17). The gate space was 41 ft. 8 in. (20 cubits of 25 in. each); and the height of the hangings 5 ft. 5 in. (v 18; 38:18). The stakes which held the silver rods on each side of the pillars were brass (38:20).

j Silver rods between the pillars and the brass stakes in the ground to hold up the posts and the curtains (v 10-11).

k Counting 25 in. as a cubit, 208 ft. 4 in.

l This would be 104 ft. 2 in.

m This would be 31 ft. 3 in.

✡ ✡ ✡

be an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought [b]with needlework: *and* their pillars *shall be* four, and their sockets four.

● 17 All the [c]pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

20. Outside court, 208' 4" x 104' 2" x 10' 5" high, the vessels, and their materials

● 18 ¶ The length of the [d]court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their [e]sockets *of* brass.

● 19 All the [f]vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the [g]pins of the court, *shall be of* brass.

21. Oil of the eternal light (Lev. 24:1)

● 20 ¶ And thou [h]shalt command the children of Israel, that they bring thee pure oil olive [i]beaten for the light, to cause the lamp to burn [j]always.

● 21 In the tabernacle of the congregation without the veil, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

VII. Commands for the priesthood (Ex. 28:1–29:46; 39:1-31; Lev. 8:1–9:24; 16:4)

1. Choice of the priests

● 1 And [k]take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2. Special garments for Aaron (Ex. 29:5-7; Lev. 8:7-9; 16:4) (1) Their kind

● 2 And thou [l]shalt make holy garments for Aaron thy brother for [m]glory and for beauty.

● 3 And thou shalt speak unto all *that are* wise hearted, whom I have [n]filled with the spirit [o]of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

● 4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

(2) The ephod and its girdle (Ex. 39:2-7)

● 5 And they [*a]shall take [*b]gold, and blue,

---

1 Make the gate width 41 ft. 8 in. (v 16)
2 Make the hanging of fine linen with blue, purple, and scarlet needlework
3 Make 4 pillars for the gate
4 Make 4 sockets (bases) for the foundations of the pillars like those of the other 56 pillars of the outer court (v 17)
5 Make all the 60 pillars of the outer court with silver rods (fillets): 2 to each pillar to hold it up
6 Make their hooks of silver
7 Make their sockets of brass

b The gate curtain was to be needlework, embroidered with blue, purple, and scarlet thread like the gate or curtain of the tabernacle (notes, 26:36).

c 69 Pillars of the Tabernacle Are:
20 for south side of court (27:9-10)
20 for north side (27:11)
10 for west end (27:12)
10 for east or gate end (27:14-16)
4 for inner veil (26:32)
5 for outer veil (26:37)

The 60 pillars for the outer court were of uniform size but the 9 for the 2 veils were longer. Some believe they were of various lengths so that the top of the tabernacle could be raised in the middle like a tent or house roof with gable ends.

d Here we have the dimensions of the court clearly stated—length: 208 ft. 4 in.; width: 104 ft. 2 in.; height: 10 ft. 5 in.

e See note h, 27:9; note k, 38:29.

f This could only refer to the vessels of the brazen altar and its service, for the ark, the incense altar, the table of showbread and all its vessels, and the candlestick and its dishes were to be of pure gold (25:11-13, 17, 24, 26, 29, 31, 36-39; 37:25-28). Even the rings, bars, boards, and pillars of the inner and outer veils were to be overlaid with gold (26:28). The foundation bases, the rods for the posts and their hooks were of silver, not brass (26:19-25; 27:11). The foundation bases of the outer court, the pillars or posts to hang the outer curtains on, the large altar of sacrifice and its vessels, and the laver were of brass (27:2-6, 10-11, 17-19; 38:8).

g The pins of the tabernacle and pins of the outer court indicate that even the tabernacle walls were held by rods of silver to pins driven in the ground like tent stakes (v 19).

The pins were of brass because it was a stronger material and could stand being driven into the ground better than gold or silver.

h 4 Commands—Oil for the Light:
1 Command Israel to bring pure beaten olive oil for the light (v 20)
2 Cause the light to burn always
3 Put the lamp in the holy place (v 21)
4 The priests shall order the light from evening to morning

i Beaten olive oil was made by bruising the olives in a mortar or mill without the application of heat. Inferior oil could be made under stronger pressure and with the aid of heat.

j From this and Lev. 24:2, 4 it would seem that the light burned day and night. This does not contradict v 21 and Lev. 24:3 which no doubt mean only that the lamps were serviced each evening and each morning.

Note: This completes the first section dealing with building the tabernacle (25:1–27:21). The subject is resumed with some additional details in 31:1-11 and again in 35:4–38:31. Instructions for setting up the tabernacle are given in 40:1-38.

k 4 Commands—Choice of Priests (v 1):
1 Choose Aaron your brother
2 Choose Aaron's sons: Nadab, Abihu, Eleazar, Ithamar
3 Set them apart from all Israel
4 Let them minister in the priest's office

l 6 Commands—Priestly Garments:
1 Make holy garments for Aaron (v 2)
2 Pattern them for glory and beauty
3 Speak to the wise hearted whom I have filled with the Spirit (v 3)
4 Command them to make garments to consecrate Aaron that he may minister to Me in the priest's office
5 These Are the Garments to Make (v 4):
(1) Breastplate (4) Broidered coat
(2) Ephod (5) Mitre
(3) Robe (6) Girdle
6 Make also holy garments for the other priests so they can minister to Me in the priests' office.

m Garments of the priests were not to be drab like mourning attire but colorful as emblems of the glory and the beauty of God whom the priests represented.

n Here is a proof that men were filled with the Holy Spirit in O.T. days and had certain gifts of the Spirit. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

o This indicates that God enabled some men in a special way to make certain parts of the tabernacle, the garments, and the equipment of typical worship of God. See ***Tradesmen Needed to Build Tabernacle***, p. 193.

*a See ***15 Commands—The Ephod***, p. 193.

*b For the cunning work the gold was made into fine wire which could be woven with the linen threads of blue, purple, scarlet, and white to make the pomegranate patterns on the hemline of the ephod (v 5-6, 8, 33-35, 39; 39:22-26).

* * *

● 6 ¶ And they shall make [*c]the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with [*d]cunning work.

● 7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.

● 8 And the [*e]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

● 9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

● 10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

● 11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

● 12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and [f]Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

● 13 ¶ And thou shalt [g]make ouches *of* gold;

● 14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

(3) The breastplate (Ex. 39:8)

● 15 ¶ And thou [h]shalt make [i]the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

● 16 Foursquare it shall be *being* [j]doubled; a [k]span *shall be* the length thereof, and a span *shall be* the breadth thereof.

● 17 And thou shalt set in it settings of stones, *even* four rows of stones: [l]*the first row shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

● 18 And the second row *shall be* an emerald, a sapphire, and a diamond.

an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

● 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

● 22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

● 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

● 24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

● 25 And *the other* two ends of the two [a]wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

● 26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

● 27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the [b]curious girdle of the ephod.

● 28 And they shall bind the breastplate by the [c]rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

● 29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

(4) The Urim and Thummim

● 30 And thou [d]shalt put in the breastplate of judgment [e]the Urim and the Thummim; and goeth in before the LORD: and Aaron [*f]shall bear the judgment of the children of Israel upon his heart before the LORD continually.

[*c] Heb. ephod, shoulder piece; vestment. It was a garment worn over the shoulders and hanging down both front and back to the hips, being held together at the shoulders by the 2 shoulder pieces (v 7, 12, 25). The ephod was the special garment of the high priest only, to which the breastplate of judgment was attached (v 15, 25-28). Below the arms and above the hips the 2 pieces were held together or kept in place by the curious girdle of the ephod (v 8). On the 2 shoulder pieces were 2 onyx stones with the names of the 12 tribes engraved on them (v 9-11). The stones were set in gold encasements and fastened to the shoulder pieces (v 11). The breastplate was put on the breast over the ephod. It had 12 stones on which were engraved the names of the 12 tribes of Israel and was fastened to the shoulder pieces of the ephod by gold chains (v 14, 25).

[*d] Heb. chashab, plait; weave; fabricate 39:3, 8). Not the same Heb. word as the one for cunning in 31:4; 35:33, 35 (2nd use), which is machashebeth, plan; plot; machine; device; make curious work. This latter word (and its root, chesheb) is also trans. curious (28:8, 27-28; 29:5; 35:32; 39:5, 20, 21; Lev. 8:7) and deals with working in metal and precious stones, while the other is used of cloth weaving and embroidery work.

[*e] The curious girdle, like the ephod was to be made of gold, blue, purple, scarlet and white (fine linen) threads (v 8). It held the front and back pieces of the ephod together above the hips and below the breastplate.

[f] This explains why the names of Israel were to be borne by Aaron on his 2 shoulder pieces. He carried the burden and responsibility of all Israel upon his shoulders before God (v 12). If he should fail in his duty the whole nation would perish, for he alone made atonement for all their sins once a year (Lev. 16).

[g] Settings, encasements for jewels (v 17).

[h] See ***19 Commands—Breastplate***, p. 184.

[i] The breastplate, like the ephod and girdle, was made with threads of gold, blue, purple, scarlet and white (v 5-6, 8, 15). It was called the breastplate of judgment because Aaron bore the responsibility of representing Israel in life-or-death matters before the Lord when he wore it (v 29-30). It was made double and foursquare with settings of precious stones (4 rows of 3 settings each) having the names of the 12 tribes of Israel engraved on them (v 16-21). The breastplate was fastened to the ephod as a permanent part of it (v 22-29).

[j] This made the pocket for the Urim and Thummim (v 16, 30).

[k] A span is the distance which the expanded hand can reach—about 9 or 10 in. (v 16).

[l] See ***Order of Stones and Names of Tribes***, p. 184.

[a] Heb. aboth, something entwined; rope; chain (28:14, 22-25; 39:15-18; 2 Ki. 25:17; cp. 1 Ki. 7:17; 2 Chr. 4:12-13).

[b] See note, v 8.

[c] There were 4 rings in the 4 corners of the breastplate underneath and 2 rings on the ephod to tie the breastplate to it with ribbons of blue which made it a permanent fixture of the ephod (v 28).

[d] 3 Commands—Urim and Thummim v 30:

1. Put the Urim and Thummim in the pocket of the breastplate
2. The Urim and Thummim shall be upon the heart of Aaron when he ministers before the Lord in the tabernacle
3. Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually

[e] See ***Urim and Thummim***, p. 185.

✡ ✡ ✡

(5) Robe of the ephod (Ex. 39:22)

● 31 ¶ And thou [*g]shall make the robe of the ephod all *of* blue.

● 32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

● 33 ¶ And beneath upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:

● 34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

● 35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

(6) The holy crown (Ex. 39:30)

● 36 ¶ And thou [*h]shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, [a]HOLINESS TO THE LORD.

● 37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the [b]mitre it shall be.

● 38 And it shall be upon Aaron's forehead, that Aaron [c]may bear the iniquity of the holy things, which the children of Israel shall always upon his forehead, that they may be accepted before the LORD.

3. Garments for the priests (Ex. 39:27-29)

● 39 ¶ And thou [d]shalt [e]embroider the [f]coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the [g]girdle *of* needlework.

● 40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, [h]for glory and for beauty.

● 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and [i]shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

● 42 And thou shalt make them linen [j]breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

● 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and [k]die: *it shall be* a statute for ever unto him and his seed after him.

79 CHAPTER 29

4. Consecration of the priests (Ex. 29; Lev. 8:1–10:20)

(1) Their offerings (Lev. 8:1-5)

● 1 And this *is* the thing that thou [l]shalt do unto them to hallow them, to minister unto

---

such decisions, were the Urim and Thummim which were to be present always upon the heart of Aaron in the pouch of the breastplate and under the 12 stones signifying the 12 tribes of Israel (v 30).

*g 8 Commands—Robe of the Ephod:
  1 Make the robe of the ephod of blue linen cloth (v 31)
  2 Make a hole in the middle of the cloth to slip over the head (v 32)
  3 Stay the neck with binding so it will not be easily rent
  4 Make pomegranates of blue, purple, and scarlet all around the hem of the robe (v 33)
  5 Make bells of gold between the pomegranates around the robe
  6 Alternate the bells and pomegranates on the hem of the robe (v 34)
  7 Put the robe upon Aaron when he goes into the tabernacle to minister (v 35)
  8 Make the bells to ring, so he can be heard when he goes in and comes out. According to the Sept. the robe reached to the feet

*h 5 Commands—the Holy Crown:
  1 Make a plate of pure gold (v 36)
  2 Engrave on it HOLINESS TO THE LORD
  3 Put it on a lace of blue (v 37)
  4 Put it upon the front of the mitre upon Aaron's head (v 37-38)
  5 Keep it always upon the forehead to be accepted before the Lord (v 38)

a Heb. qodesh. Trans. sanctuary 56 times (30:13, 24; 36:1-6); consecrated (Josh. 6:19; 2 Chr. 29:33); dedicated 12 times (1 Ki. 7:51; 15:15); hallowed 9 times (Lev. 12:4; 19:8); holy 304 times (3:5; 12:16); and holiness 30 times. Here HOLINESS TO THE LORD was to be worn on the forehead of the high priest (28:36; 39:30). All Israel was holiness to the Lord (Jer. 2:2-3). See ***18 Ways "Holiness" Is Used***, p. 174.

b Heb. mitshepheth, tiara; mitre; diadem; official turban of a king or high priest (28:4, 37-39; 29:6; 39:28, 31; Lev. 8:9; 16:4; Zech. 3:5). It was to be of fine linen (v 39).

c To bear iniquity applies either to the one who suffered the penalty for his own sin (v 43; Lev. 5:1, 17; 17:16; 26:41), or to the one who bore the sins of others (v 38; Lev. 10:17; 16:22; Isa. 53:4-6; Mt. 8:17; 1 Pet. 2:24). The high priest was the atoning mediator between God and Israel, and consecrated the holy gifts that they might be accepted by the Lord (v 38, 43).

d 10 Commands—Garments for Priests:
  1 Embroider Aaron's coat of fine linen (v 39)
  2 Make his mitre of fine linen
  3 Make his girdle of needlework
  4 Make coats, girdles, and bonnets for all priests (v 40)
  5 Make them for glory and beauty
  6 Put them upon Aaron and his sons (v 41)
  7 Anoint, consecrate, and sanctify them as ministers unto Me
  8 Make them linen breeches reaching from the loins to the thighs to cover their nakedness (v 42)
  9 Put them upon Aaron and sons when they minister in the tabernacle (v 43)
  10 This shall be a law for them and their successors

e Heb. shabats, to interweave threads into squares. The Berkeley version says, "Weave the tunic of checkered fine linen . . . also a sash of embroidered workmanship."

f This was a long tunic, or cassock. Josephus says that it was worn next to the skin, that it reached to the feet, and that it had close fitting sleeves.

g The girdle was to be of needlework of various kinds. Josephus says the girdle was wound several times around the body and the end, which hung down to the feet, was thrown over the shoulders when the priest was at work.

h See note, 28:2.

i See notes on Lev. 8 for anointing, consecration, and sanctification of priests.

j These were knee length trouser-like undergarments to hide the nakedness of priests. This was in contrast to heathen priests who often ministered in nakedness, as in the sacrifices of Bacchus. Cp. 20:26.

k The penalty for ministering before God naked was death (v 42-43; 20:26).

l 4 Commands—Consecration Offerings:
  1 This you shall do to sanctify the priests: take 1 young bullock and 2 rams without blemish (v 1)
  2 Take unleavened bread, unleavened cakes tempered with oil, and unleavened wafers anointed with oil (v 2)
  3 Make them of wheat flour
  4 Put all of them in a basket, and bring them with the bullock and 2 rams to the tabernacle (v 3)

lock, and two rams without blemish,

● 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

● 3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

(2) Their cleansing (Lev. 8:6)

● 4 And Aaron and his sons thou [m]shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

(3) Clothing and anointing of the high priest (Ps. 133; Ex. 28:4; 31:10; Lev. 8:10,20)

● 5 And thou [a]shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

● 6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

● 7 Then shalt thou take the anointing oil, and pour *it* upon his head, and [b]anoint him.

(4) Clothing of the priests (Lev. 8:13)

● 8 And thou [c]shalt bring his sons, and put coats upon them.

● 9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a [d]perpetual statute: and thou shalt consecrate Aaron and his sons.

(5) Their sin offering (Lev. 8:14-17)

● 10 And thou [e]shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall [f]put their hands upon the head of the bullock.

● 11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of

● 12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

● 13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

● 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire [g]without the camp: it *is* a sin offering.

(6) Their peace offering (Lev. 8:18-21)

● 15 ¶ Thou [h]shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

● 16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

● 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

● 18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

(7) Their consecration offering (Lev. 8:22-26)

● 19 ¶ And thou [i]shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the [*a]right ear of Aaron, and upon the [*b]tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

● 21 And thou shalt take of the blood that *is* [*c]upon the altar, and of the anointing oil, and

---

m 2 Commands—Cleansing of Priests:
  1 Bring Aaron and his sons to the door of the tabernacle (v 4)
  2 Wash them with water

a 5 Commands—Sanctifying High Priest:
  1 Take (or bring) the garments (v 5)
  2 Put the coat, robe of the ephod, the ephod, and breastplate on him
  3 Gird him with the curious girdle
  4 Put the mitre upon his head and the holy crown upon the mitre (v 6)
  5 Take the anointing oil and pour it on his head to anoint him (v 7)

b Heb. mashach, to rub or anoint with oil; consecrate. See ***22 Examples of Anointing***, p. 193.

c 6 Commands—Sanctifying Priests:
  1 Bring forth Aaron's sons (v 8)
  2 Put coats upon them
  3 Gird them with girdles
  4 Put bonnets upon Aaron and sons (v 9)
  5 Give them the priest's office for a perpetual statute
  6 Consecrate Aaron and his sons

d See ***33 Perpetual Statutes***, p. 185.

e 7 Commands—Sin Offering:
  1 Bring a bullock before the tabernacle (v 10)
  2 Have Aaron and sons put their hands on its head
  3 Kill the bullock before the Lord by the door of the tabernacle (v 11)
  of the altar with a finger (v 12)
  5 Pour out the rest of the blood beside the bottom of the altar
  6 Take all the fat, the caul above the liver, the 2 kidneys, and the fat upon them, and burn upon the altar (v 13)
  7 Take the flesh, skin, and dung, and burn them outside the camp (v 14)

f Putting hands on the bullock signified imparting sins on the sin offering which was to be killed to make atonement (v 10). Here is a clear example of the great doctrine of substitution (Heb. 2:9-18; 1 Pet. 2:24).

g The flesh of the sin offering was destroyed outside the camp, as a type of Christ paying the penalty for sin outside the camp (Heb. 13:11-13).

h 6 Commands—Peace Offering:
  1 Take 1 ram and have Aaron and sons put their hands upon its head (v 15)
  2 Slay the ram, take the blood, and sprinkle it round about the altar (v 16)
  3 Cut the ram in pieces (v 17)
  4 Wash its inwards and its legs
  5 Put the pieces in place again
  6 Burn the whole ram upon the altar as a burnt sweet savour offering made by fire unto the Lord (v 18)

i 5 Commands—Consecration Offering:
  1 Take the other ram and have Aaron and sons put their hands on its head (v 19)
  2 Kill the ram, take its blood, and put it upon the tip of the right ear, thumb of the right hand, and great toe of the right foot of Aaron and his sons (v 20)
  3 Sprinkle the blood upon the altar round about
  4 Take of the blood upon the altar, and the anointing oil, and sprinkle these upon Aaron and his sons, and upon their garments (v 21)
  5 Take the fat and rump, the fat of inwards, the caul above the liver, the 2 kidneys and the fat on them, and the right shoulder and wave all these as a wave offering (v 22-28)

*a See ***Ears, Hands, and Feet***, p. 185.

*b Placing the blood upon the tips of ears and on thumbs and toes is mentioned 8 times (v 20; Lev. 8:23-24; 14:14, 17, 25, 28). Cp. Lk. 16:24.

*c The blood of sacrifices was held in brass vessels made for this purpose. The anointing oil was kept in vessels in the court of the tabernacle.

* * *

ments, and upon his sons, and upon the garments of his sons with him: and he shall be [e]hallowed, and his garments, and his sons, and his sons' garments with him.

(8) Their wave and heave offerings
(Lev. 2:10; 7:28; 8:27,31; Num. 15:17-21)

● 22 Also thou [f]shalt take of the ram the fat and the [g]rump, and the fat that covereth the inwards, and the [h]caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

● 23 And [i]one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

● 24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a [j]wave offering before the LORD.

● 25 And thou shalt receive them of their hands, and [k]burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

● 26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

● 27 And thou shalt [l]sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of [m]*that* which *is* for Aaron, and of *that* which is for his sons:

● 28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an [n]heave offering: and it shall be an heave offering from the children of Israel [o]of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

● 29 ¶ And the holy garments of Aaron [p]shall be his sons' after him, to be anointed therein, and to be consecrated in them.

● 30 *And* that son that is priest in his stead shall put them [q]on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

● 31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in [r]the holy place.

● 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

● 33 And they shall eat those things wherewith the [a]atonement was made, to consecrate *and* to [b]sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

● 34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

● 35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [c]seven days shalt thou consecrate them.

● 36 And thou shalt offer every day a bullock *for* a sin offering for [*d]atonement: and thou shalt cleanse [*e]the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

● 37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar [*f]most holy: whatsoever toucheth the altar shall be holy.

(10) Duties of the priests: daily burnt offerings
(Num. 28:1-8)

● 38 ¶ [*g]Now this *is that* which thou [*h]shalt offer upon the altar; two lambs of the first year

---

both Aaron and his sons, as well as upon their garments. Cp. Ps. 133:2. They had to be washed before and after such ritual (30:18-21; Num. 19:21). The blood on their bodies and garments served to make the awfulness of sin and its penalty more vivid. It was a visible evidence that life had been taken away and God's law vindicated. Every sacrifice testified of the death of an innocent substitute, the sinfulness of the offerer, the surrender of the guilty to God and His service, and deep humility and gratefulness to the victim which became the substitute.

[e] See ***Hallowed***, p. 185.

[f] See ***8 Commands—Wave Offerings***, p. 186.

[g] Heb. alyah, the fat tail of oriental sheep (29:22; Lev. 3:9; 7:3; 8:25; 9:19). It was considered a great delicacy. This part of the broad tailed sheep weighed from 15 to 40 lbs. Some owners are said to have harnessed small carts to sheep which gave support to the tail and preserved the wool from being torn by dragging on the ground, rocks and bushes.

[h] Heb. yothereth, the lobe or flap of the liver. It was part of the sacrifice that was to be burned on the altar (29:13, 22; Lev. 3:4, 10, 15; 4:9; 7:4; 8:16, 25; 9:10, 19). Cp. Hos. 13:8 where the Heb. is cegowr, the enclosure or covering of the heart, and could mean the hardening of the heart.

[i] The bread of different kinds was intended to show gratefulness for God's blessings of abundant supply for daily needs (v 23). All the parts of the ram and the different breads were waved and heaved before God to acknowledge Him. This is the motive of all true worship.

[j] See notes on Lev. 7:30-34.

[k] All sacrifices burned upon the altar or without the camp were offerings made by fire to Jehovah. Some were of animals and others of flour and cooked articles. Of these, some were called sweet savour offerings (see notes on Lev. 1-7).

[l] Set apart, which is the true meaning of sanctification. See ***Hallowed***, p. 185.

[m] The breast and shoulder that were not burned were for Aaron and his sons as their due of all such offerings made from Israel (v 26-28).

[n] See notes on Lev. 7:30-34.

[o] Both wave and heave offerings were from the peace offerings of Israel (v 28).

[p] See ***12 Commands—Final Consecration Rites***, p. 193.

[q] The priests were not to be out of the tabernacle for 7 days (Lev. 8:33).

[r] A holy place refers to the brazen altar in the court of the tabernacle, the one consecrated for 7 days when the priests were dedicated (v 29-37; Lev. 8:31-32).

[a] See ***Atonement***, p. 186.

[b] Set apart or consecrate (see ***Hallowed***, p. 185).

[c] These 7 days were after the tabernacle was set up (v 34, 37), at the time the priests were set apart and when they began their ministry. They remained inside the tabernacle day and night during the 7 days (Lev. 8:33-36).

[*d] Heb. kippur, atonements—the plural of kaphar, atonement, of this same verse. See ***Atonement***, p. 186.

[*e] See ***12 Daily Happenings at the Altar***, p. 186.

[*f] See ***10fold Order—Consecration of Priests***, p. 186.

[*g] Now—after the priests and the altar had been made completely sanctified (set apart) for divine services (v 1-38).

[*h] 5 Commands—Daily Sacrifices:
1. Offer 2 lambs (yearlings) day by day continually (v 38; Heb. 9:9; 10:1-2)
2. Sacrifice one lamb in the morning and the other in the evening (v 39)
3. With the morning lamb offer $\frac{1}{2}$ gal. of flour, mixed with $1\frac{1}{2}$ qts. of beaten oil and $1\frac{1}{2}$ qts. of wine for a drink offering (v 40; Num. 28:5; 29:4)
4. Offer the same amounts of flour, oil, and wine for the evening lamb as offered in the morning (v 41)
5. This shall be a continual burnt offering daily forever (v 42)

* * *

● 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

● 40 And with the one lamb [j]a tenth deal of flour mingled with the [k]fourth part of an hin of beaten oil; and the [l]fourth part of an hin of wine *for* a drink offering.

● 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a [m]sweet savour, an offering made by fire unto the LORD.

▲●42 *This shall be* a continual burnt offering [n]throughout your generations *at* the door of the tabernacle of the congregation before the LORD: [o]where I will meet you, to speak there unto thee.

(11) Promise of God's glory and presence among His people: fulfilled (Ex. 40:34)

▲ 43 And *there* [p]I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

▲ 44 And I will [q]sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

▲ 45 ¶ And I will [r]dwell among the children of Israel, and will be their God.

46 And [s]they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

80 CHAPTER 30

VIII. Further commands to make the tabernacle and furniture (Ex. 30:1–31:11; cp. Ex. 25:1–27:21; Heb. 9:1-28)

1. The altar of incense (Ex. 37:25)

● 1 And thou [a]shall make an altar to burn incense upon: *of* shittim wood shalt thou make it.

● 2 A cubit *shall* be the length thereof, and a cubit the breadth thereof; [b]foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

● 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

● 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

● 5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.

● 6 And thou shalt put it before the veil that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.

● 7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

● 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

● 9 Ye shall offer no [c]strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

● 10 And Aaron shall make an atonement upon the horns of it once [d]in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

2. Atonement memorial money

■ 11 ¶ And the LORD spake unto Moses, saying,

● 12 When thou takest the sum of the children of Israel after their number, then [e]shall

---

i Considering that there were 1,718 years from the giving of this law to the destruction of Jerusalem in AD 70 (excluding the 70 years captivity), or a period of 627,499 days, there would be 1,254,998 lambs sacrificed, counting two each day. Priced at $20 each these would be valued at $25,099,960 today. Later laws required 2 additional lambs, etc. to be offered each weekly sabbath. Total for these (with their flour, oil, and wine offerings) would be $4,448,932.80 (note, v 40).

j A tenth deal was about ½ gal. Counting 1 gal. for each 2 lambs daily, there would be 627,499 gals. used in the 1,718-year period (note above). At 80¢ a gal., this would amount to $501,999.20.

k ½ hin (allowing ¼ for each of the 2 lambs) would be 3 qts. (@ 6 qts. to a hin). Used every day in the continual burnt offerings (v 42) for the 627,499-day period (note v 38), this would amount to 1,882,497 qts. of oil. At $1.40 a qt. the total cost today would be $2,635,495.80.

l This would be 3 qts. or ½ hin used daily for the 2 lambs. The total amount for the 627,499-day period from the giving of this law (note v 38) would be 1,882,497 qts. At $1.60 a qt. the total cost of wine for the sacrifices would come to $3,011,995.20. See ***Cost: Daily Lamb Sacrifices 1,718 Years***, p. 193.

Lev. 1:1–3:17.

n See ***Israel an Eternal Nation***, p. 186.

o God was to meet with and speak to Israel from the mercy seat (25:21-22).

p 5 Promises of God to Israel:
  1 I will meet with you, to speak to you (v 42-43)
  2 I will sanctify the tabernacle and altar (v 44)
  3 I will sanctify Aaron and sons
  4 I will dwell among Israel (v 45)
  5 I will be their God (cp. Rev. 21)

q Note the many things that were sanctified with no sin being involved. See ***Sanctification*** in Index.

r These promises have been partially fulfilled, but the final and complete fulfillment awaits the time when God will dwell visibly among men in the new earth when He moves His capital city, the New Jerusalem, to the planet earth from the planet heaven, to be among men forever (Rev. 21:1–22:5). Christ will dwell among men 1,000 years before this (Rev. 20:1-10).

s 3 Things Israel Was to Know (v 46):
  1 That Jehovah was their God
  2 That God had brought them out of Egypt
  3 That God dwelled among them

a ***15 Commands—Altar of Incense***, p. 193.

b See ***The Golden Altar***, p. 193.

c Strange incense would be any kind that was not like that commanded to be burned on this altar (v 9, 34-38). In Lev. 10:1; 16:12-13; Num. 16:6-7, 17-18, 35-47 we read of incense being offered before God in a censer—a bowl shaped vessel. Burning incense was one of the most prominent rituals in divine worship which foreshadowed things to come. Heathen copied from this and many references speak of burning incense to idols (1 Ki. 11:8; 12:33; 13:1-2; 22:43; 2 Ki. 12:3; 14:4; 15:4, 35; 16:4; 17:11; 18:4; 22:17; 23:5-8; 2 Chr. 25:14; 28:3-4, 25; 34:25; Jer. 1:16; 7:9; 11:12-17; 18:15; 19:4, 13; 32:29; Hos. 2:13; 4:13; 11:2). Only the priests were to offer incense (2 Chr. 26:16-19). Smoke of sacrifices and prayers are considered incense (Ps. 66:15; 141:2; Rev. 5:8; 8:3-4), but the kind offered daily to God was sweet incense (30:7-8, 34-38). Offering of incense daily was to be done perpetually (30:6-8). It is offered in heaven (Rev. 8:3-4).

d This was on the great day of atonement (v 10; Lev. 16:16-18, 27-34; Num. 29:7).

e 5 Commands—Atonement Money:
  1 Charge every man a ransom (v 12)
  2 When he registers each shall give 32¢ as an offering to God (v 13)
  3 Every man 20 years old and older shall pay the registration tax (v 14)
  4 The rich shall not give more; the poor shall not give less than 32¢ (v 15)
  5 Use the money in the tabernacle service (v 16)

unto the LORD, when thou numberest them; [*g]that there be no plague among them, when *thou* numberest them.

● 13 This they shall give, every one that passeth among them that are numbered, [*h]half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.

● 14 Every one that passeth among them that are numbered, from [*i]twenty years old and above, shall give an offering unto the LORD.

● 15 The [*j]rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, [a]to make an atonement for your souls.

● 16 And thou shalt take the atonement money of the children of Israel, and shalt [b]appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your [c]souls.

3. Laver of brass (Ex. 38:8)

■ 17 ¶ And the LORD spake unto Moses, saying,

● 18 Thou [d]shalt also make [e]a laver *of* brass, and his foot *also of* brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

● 19 For Aaron and his sons shall wash their hands and their feet thereat:

● 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

● 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

■ 22 ¶ Moreover the LORD spake unto Moses, saying,

● 23 [f]Take thou also unto thee [g]principal spices, of pure [h]myrrh five [i]hundred *shekels*, and of sweet [j]cinnamon half so much, *even* [k]two hundred and fifty *shekels*, and of [l]sweet calamus two hundred and fifty *shekels*,

● 24 And of [m]cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive [n]an hin:

● 25 And thou shalt make it an oil of [o]holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

● 26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

● 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

● 28 And the altar of burnt offering with all his vessels, and the laver and his foot.

● 29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

● 30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

● 31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

● 32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

● 33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

5. Holy incense (Ex. 37:29)

●■34 ¶ And the LORD said unto Moses,

---

tion in Israel as a memorial or reminder of God's provision of redemption and of their obligation under the terms of the Mosaic covenant (v 16).

[*g] Here God promised freedom from plague when the men were numbered, proving that it had to do only with a token or memorial of God's protection and blessing in Israel.

[*h] A shekel was 64¢, making the tax 32¢ in our money.

[*i] This was the age for military service, so the memorial money could be considered a registration tax (v 15-16; 38:26; Num. 1:3, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45; 14:29; 26:2, 4; 32:11).

[*j] This placed every man in Israel on an equal footing in relation to God and obligation to the law.

[a] The money did not actually redeem the soul. Not even the blood of bulls and other animals did this (Heb. 10:4; 1 Pet. 1:18-23), but rather faith in the blood of the coming Redeemer of which the blood of sacrifices was a type. See note below for meaning of soul. The equal amount as payment of registration tax for rich and poor alike only indicated that, in matters of atonement, there is no difference among men (Acts 10:34-35; Rom. 3:22-25; 10:9-14).

[b] The half shekel was no doubt silver—the same metal used in the foundation bases and the post rods of the outer court (26:19, 21, 25, 32; 27:10-11, 17; 38:25-28).

[c] See ***Nephesh–Soul***, p. 193.

[d] See ***5 Commands—the Laver of Brass***, p. 193.

[e] See ***The Laver of Brass***, p. 186.

[f] See ***5 Commands—Holy Anointing Oil***, p. 193.

[g] The best spices.

[h] Myrrh is a gum which comes from the stem of a low, thorny, ragged tree growing in Arabia and East Africa. The word pure here means free flowing. The best exudes spontaneously from the bark while the inferior comes more abundantly by splitting the bark. See note, Jn. 19:39.

[i] Considering that a shekel weight was 224 grains, 500 shekels would be 112,000 grains. There being 5,760 grains to a troy and the apothecaries' weight per pound, this would make 500 shekels come to about $19\frac{1}{2}$ lbs. That we must take the apothecaries' weight of 12 ounces per pound instead of the 16 ounces of the avoirdupois weight seems clear from v 25, 35; 37:29; 2 Chr. 16:14; Eccl. 10:1.

[j] Cinnamon comes from a tree growing in Ceylon and islands of the Indian Ocean. It is the dried inner rind of the tree (v 23; Pr. 7:17; Song 4:14; Rev. 18:13).

[k] 250 shekels—$9\frac{3}{4}$ lbs. (note above on shekel weight). The $58\frac{1}{2}$ lbs. of spices and 6 quarts of olive oil were combined in some way to make a texture thin enough to pour (v 32; Ps. 133:2). The work was entrusted to Bezaleel (37:1, 29), then to Eleazar (Num. 4:16), and later to the sons of the priests (1 Chr. 9:30). The fragance no doubt counteracted the stench of the butchering, burning, and cooking of animals in the tabernacle court. The ointment was to be used freely in every generation (v 31), but not upon anyone who was not a priest (v 32; 29:7, 21; Lev. 10:7). Even anyone who compounded any like it to use privately or sell to others was to be given the death sentence (v 33).

[l] Sweet calamus is a fragrant cane whose root is highly prized as a spice. It grows in Arabia and India (v 23; Song 4:14; Ez. 27:19).

[m] Cassia is the aromatic bark of a shrub resembling the cinnamon. It grows in various parts of the East (v 24; Ps. 45:8; Ez. 27:19). The fact that cassia and the other spices were commanded to be used proves the Israelites had contact with trading caravans which visited Egypt, Syria, and Palestine.

[n] A hin was 6 quarts.

[o] The holy ointment was compounded after the art of the apothecary (v 25, 35; 37:29; 2 Chr. 16:14; Eccl. 10:1). The word apothecary was applied to one who compounded perfumes. His work was nothing like that of the pharmacist we know today.

✡ ✡ ✡

[c]onycha, [d]and galbanum; *these* sweet spices with [e]pure frankincense: of each shall there be a [f]*like weight*:

● 35 And thou shalt make it a perfume, [g]a confection after the art of the apothecary, [h]tempered together, pure *and* holy:

● 36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

● 37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

● 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

81 CHAPTER 31

6. The anointed workers (Ex. 35:30; 38:22)

■ 1 And the LORD spake unto Moses, saying,

2 See, [i]I have called by name Bezaleel the son of Uri, the son of [j]Hur, of the tribe of Judah:

3 And I have [k]filled him with the spirit of God, in [l]wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

● 7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle,

● 8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

● 9 And the altar of burnt offering with all his furniture, and the laver and his foot,

● 10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

● 11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

IX. Laws and dealings of God (Ex. 31:12–35:3)
1. Weekly sabbath a sign of the Mosaic Covenant

■ 12 ¶ And the LORD spake unto Moses, saying,

● 13 [*a]Speak thou also unto [*b]the children of Israel, saying, Verily [*c]my sabbaths ye shall keep: for it *is* [*d]a sign between me and you throughout your generations; [*e]that *ye* may know that I *am* the LORD that doth sanctify you.

● 14 Ye shall [*f]keep the sabbath therefore; for it *is* holy unto you: [*g]every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

● 15 Six days may work be done; but in the [*h]seventh is the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

● 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

● 17 It *is* a sign between me and the children of Israel [*i]for ever: for *in* six days the

---

a 4 Commands—Holy Incense:
  1 Take 4 sweet spices: stacte, onycha, galbanum, and pure frankincense, of equal weight to make incense or holy perfume (v 34-35)
  2 Beat some of it very small and put on the altar of incense before the ark of the testimony (v 36)
  3 Do not make any like it for your own use (v 37)
  4 Anyone making any like it for his own use shall die (v 38)

b Stacte is supposed to be the gum of the storax tree found in the East (v 34).

c Onycha comes from a sweet smelling shell found on the shores of the Red Sea and the Indian Ocean. It is said to increase the fragrance of other perfumes, and to be the basis of perfumes made in the East Indies (v 34).

d Galbanum is the juice of a shrub growing in Arabia, Persia, India, Africa (v 34).

e Frankincense is the most important of the aromatic gums and is regarded by itself as a precious perfume (v 34; Song 3:6; 4:6, 14). The other three spices are mentioned only here, but frankincense is mentioned 17 times. In some Jewish rituals it was used alone (Lev. 2:1-2, 15-16; 6:15; 24:7; Num. 5:15; 1 Chr. 9:29; Neh. 13:5, 9). It was one of the gifts of the wise men to Jesus (Mt. 2:11), and is named as one of ture Babylon (Rev. 18:13). It comes from a tree that grows abundantly in India (Song 4:14). The word pure used here refers to the free flowing and liberal giving forth of its odors.

f The exact weight of materials used in each making is not given. All we know is that the ingredients were of equal weight and measure (v 34).

g Heb. qetoreth, a fumigation. It is trans. perfume (v 35, 37; Pr. 27:9) and incense 51 times (25:6). See note, 30:9.

h This means to beat until there was one mass thoroughly mixed together.

i 4 Acts of God:
  1 I have called Bezaleel (v 2)
  2 I have filled him with the Spirit of God in wisdom, understanding, knowledge, all manner of workmanship (v 3-5)
  3 I have given Aholiab wisdom to assist him (v 6)
  4 I have given wisdom to all that are wise hearted to help in the work (v 6)

j This was the Hur of 17:10-12; 24:14. Josephus (*Antiquites*, Book III, 2:4) says he was the husband of Miriam and brother-in-law of Moses.

k See ***O.T. Spiritual Experiences***, p. 274 of N.T.

l Here we have a divine comment on how the workers of the tabernacle received gifts to do all the fine workmanship necessary to construct such a building (v 3-6; 28:3; 35:31). It seems that Bezaleel had charge of the metal, stone, wood, and apothecary work (v 1-5; 37:1, 29), and Aholiab had charge of the textile work (v 6; 35:35; 38:23).

*a See ***7 Commands—The Sabbath***, p. 186.

*b See ***11 Times Israel Is Referred to Here***, p. 186.

*c They are called My sabbaths, because they were commanded by God to be a sign between Him and Israel.

*d 4 times the sabbath is spoken of as a sign between God and Israel (v 13, 17; Ez. 20:12, 20). When the old covenant was abolished the sign of that covenant was also abolished. This is what God predicted (Isa. 1:13; Hos. 2:11) and fulfilled in Christ (Rom. 10:4; 2 Cor. 3:6-15; Gal. 3:19-25; 4:21-31; Eph. 2:14-16; Col. 2:14-17; Heb. 7:10).

*e See ***Sabbath—Sign of Old Covenant***, p. 186.

*f See ***Sabbath Not for Gentiles, Church***, p. 186.

*g This was the law of God and Moses to Israel. We have an example in the man gathering sticks on the sabbath (Num. 15:32-36). Today, under the N.T. program one is given freedom of action on any and every day regarding lawful and necessary work and worship (Rom. 14:4-5; Gal. 4:9-11; Col. 2:14-17).

*h ***No Sabbath Commanded in N.T.***, p. 186.

*i ***Eternal Sabbath Not for Church***, p. 187.

seventh day he rested, and [l]was refreshed.

2. Commandments given to Moses, fulfilling Ex. 24:12

18 ¶ And he gave unto Moses, [m]when he had made an end of communing with him upon mount Sinai, [n]two tables of testimony, tables of stone, written with the [o]finger of God.

82

CHAPTER 32

3. The covenant broken: sixth of twelve complaints of Israel (Ex. 5:19, refs.)

1 And [p]when the [q]people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [r]Up, make us gods, which shall go before us; [s]for *as for* this Moses, the man that brought us up out of the land of Egypt, [t]we wot not what is become of him.

2 And Aaron said unto them, Break off the [u]golden earrings, which *are* in the ears of your wives, [v]of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy [x]gods, O Israel, [y]which brought thee up out of the land of Egypt.

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, [z]To morrow *is* a feast to the [a]LORD.

6 And they rose up [b]early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to [c]play.

4. First of four times God determines to destroy Israel (Num. 14:11; 16:20,44)

●■ 7 ¶ And the LORD said unto Moses, [d]Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have [e]corrupted *themselves*:

8 They have [f]turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

■ 9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore [g]let me alone, that my wrath may wax hot against them, and [h]that

---

earth to a second habitable state in 6 literal 24-hour days (Gen. 1:3–2:25, notes), but He created (actually brought into existence) the heavens and the earth "In the beginning" before the 6 days' work referred to here (Gen. 1:1-2, notes).

k See ***Purpose of God's Rest***, p. 187.

l What a revealing statement of God! Cp. v 17 with 23:12; 2 Sam. 16:14.

m This was at the end of 40 days of fasting on Sinai (24:12-18; Dt. 9:9-18). In these 40 days he had received all the revelation concerning the tabernacle (25:1–27:21; 30:1-21), the priesthood, garments, and services (28:1–29:46), the anointing oil and incense (30:22-38), the workmen (31:1-11), and the new instructions about the sabbath (31:12-18). Moses was ready to make his 6th descent from the mount (note, 19:3).

n God had told Moses (in 24:12) to come up into the mount to receive the tables of stone.

o This should be taken as literally as Dan. 5:5, 24; Jn. 8:6. There is no proof that it is figurative of the power of God as in 8:19; Lk. 11:20. It is plainly stated that the writing was done with the finger of God, and since He does have hands and fingers it should be understood thus (24:12; 31:18; 32:14-15; 34:27-28; Dt. 5:22; 9:10; 2 Cor. 3:6).

p How long it was after Moses went up into the mount that this took place is not stated, but it must have been about the 38th or 39th day of the 40 which he spent in the mount. In 32:5 it is stated that tomorrow would be the feast. This was when they had finished the golden calf. Such a calf could be molded and engraved in a day with materials already gathered and ready. The day of the feast was the day Moses came down (32:5-28).

q The people came in a bitter and seditious spirit, determined to have a god made for them and to return to Egypt (v 1, 22; Acts 7:39-40). Unfortunately they had a leader in Aaron who, in the absence of Moses, had no backbone. He was swayed by the people and went along with them in their plan to return to Egypt (v 1-6).

r This was in direct transgression of the 1st and 2nd commandment and a deliberate breaking of their own vow to obey God and the law (20:3-6; 24:3, 7).

s This language was in great contempt of Moses, the man who had saved the nation from slavery and proved in many ways the supernatural power of their God who had forbidden such action (20:3-6). Moses referred to this act of apostasy in Dt. 9:8-21, 25-29; 10:1-11.

t Perhaps some did think that Moses had been consumed by the fire which enveloped the mount in those days (19:16-18; 24:16-18).

u This was the first time a collection of earrings and other jewelry was given (v 2-6). The next time it was to make the tabernacle (35:22-29).

v Hebrew and oriental men as well as women wore earrings, nose rings, finger rings, gold bracelets, chains, and other ornaments; while among Romans, Greeks, and Western people, in general only the women were so adorned (32:2-3; 35:22; Gen. 24:22, 30, 47; 35:4; 41:42; Num. 31:50; Judg. 8:24-26; Job 42:11; Pr. 1:9; 25:12; Esther 3:10-12; 8:1-10; Song 1:10; 4:9; 5:14; Isa. 3:19-21; Ez. 16:11-12; Dan. 5:7, 16, 29; Lk. 15:22; Jas. 2:2). Chains were even worn by camels (Judg. 8:26).

w ***14 Steps in Aaron's Backsliding***, p. 187.

x The idol made was the same as the chief Egyptian god, a young bull called Apis, which was worshipped at Memphis near the land of Goshen. Israel worshipped idols in Egypt (Josh. 24:14; Ez. 20:8; 23:3-8).

y Heb. Elohim, proving that Aaron and the backsliders in Israel called an idol by the same name Jehovah is called by 2,700 times in Scripture (v 1, 4, 8, 23, 31).

z What a great fall in a short time—to credit something they had made with their own hands with producing the miracles God had wrought to bring them out of Egypt!

a Aaron not only called his idol Elohim (v 4), but here he called it Jehovah (v 5).

b See ***6 Religious Activities of Israel***, p. 187.

c See ***Idolatrous Festivities***, p. 187.

d Notice that God did not tell Moses of the people's plot to break the law; instead He waited to see how far the people would go before telling him of their doings (v 7).

e 7 Accusations of God: The People Have:

1 Corrupted themselves (v 7)
2 Turned aside quickly (v 8)
3 Made a molten image
4 Worshipped it
5 Sacrificed to it
6 Claimed it to be the god that led them out of Egypt
7 Been stiffnecked (v 9)

f This is a very clear example of backsliding and falling from God and grace (v 8), and of having one's name blotted out of the book of life (v 32-33). See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T. and ***The Book of Life***, p. 187.

g An instance of God seeking to ward off being persuaded to show mercy in time of judgment (v 10). At this point Moses did not know the sin of Israel as God did. When he came to the camp and found out how serious it really was he himself took action and championed God's justice in the matter and executed 3,000 (v 26-28).

a great nation.

5. First intercession of Moses (Ex. 32:30; 33:12; 34:8; Num. 14:13; 16:22)

11 And Moses besought the LORD his God, and said, [j]LORD, why doth [k]thy wrath wax hot against [l]thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 [m]Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

★ 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou [n]swarest by thine own self, and saidst unto them, [o]I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall [p]inherit *it* for ever.

14 And the LORD [q]repented of the evil which he thought to do unto his people.

6. Sixth descent of Moses (Ex. 19:21, refs.)

15 ¶ And Moses turned, [r]and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the [s]writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

7. Sin discovered: tables broken

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' [a]anger waxed hot, and he [b]cast the tables out of his hands, and brake them beneath the mount.

8. First punishment of Israel for idolatry at Sinai (Ex. 32:25, 33; Dt. 9:21)

20 And he took the calf which they had made, and [c]burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.

9. Aaron's excuse: golden calf came spontaneously

21 And Moses said unto Aaron, [d]What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

10. Second punishment of Israel for idolatry at Sinai (Ex. 32:20)

25 ¶ And when Moses saw that the people *were* [e]naked; (for Aaron had made them naked unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and [f]said, Who *is* on the LORD'S side? *let him come* unto me. And [g]all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, [*h]Put every man his

---

h This is proof that God will cut off any people who return to sin and transgress against Him (v 10).

i What an opportunity for Moses, if he had been a selfish man! This proves that God's covenants with Israel were conditional and based upon obedience.

j Questions 53-54. Next, v 21.

k Generally we think of God as seeking to calm man, but here it was man seeking to calm the hot anger of God (v 11; cp. Jonah 4:1-9). God is slow to anger (Ps. 103:9; 145:8), so He must have been provoked many times up to this point (Dt. 4:25; 9:18; 31:29; 32:16, 21; cp. Num. 14:22). See ***Anger*** in Index.

l Here Moses called them God's people whom He had brought out of Egypt, but in v 7 God called them Moses' people whom he had brought out. With neither one claiming them they were at this time orphans indeed.

m 2fold Argument of Moses:
  1 What the Egyptians will say (v 12). Enemies in all ages could have used the same argument against God
  2 What the friends of God would think and what would happen to the covenants made with them (v 13). This kind of argument persuaded God to change His mind and have mercy again (v 14).

n See note, Ps. 89:35.

o 37th prophecy in Ex. (32:13, fulfilled and will continue to be fulfilled in all eternity). Next, v 34.
  1 I will multiply your seed as the stars (Gen. 13:16; 14:5; 17:2-6, 15-19; 22:17; 26: 3-4, 24; 28:3-4, 13-15; 32:12; 35:11-12)
  2 All this land I will give your seed (Gen. 12:7; 13:14-17; 15:18-21; 26:3-4; 28:3-4, 13-15; 35:11-12)
  3 They shall inherit it forever (Gen. 13:15; 17:7-8)

p Gen. 15:18-21; 17:8; Ez. 48, notes.

q See note on Gen. 6:6.

r 6th descent of Moses (note, 19:3).

s See note, 31:18.

a When Moses was not angry he could see only the hot anger of God, and sought to appease it (v 11), but when he also became angry over the same thing he saw God's justice and slew 3,000 people (v 19-28).

b Moses was beside himself when he saw the idolatrous worship, and acted the way God wanted to, and did what He would have done if it had not been for the pleading of Moses (v 10).

c The calf was melted, beaten to thin plates, and then ground to powder. The gold dust on the water could easily float and be swallowed with water (v 20; Dt. 9:21).

d Question 55. Next, v 26. Moses saw another trait in Aaron, a weakness as a ruler that showed up only under pressure. He was here charged with full responsibility for the sin of Israel, because if he had been firm it never would have happened (v 21). He laid the blame on the wicked and rebellious spirit of the people, claiming that he was obliged to give in to their desires (v 22-23). The most ridiculous part of Aaron's excuse was his claim that a calf automatically and unexpectedly came out of the fire (v 24).

e Heb. para, to loosen; expose; uncover (v 25; 2 Chr. 28:19). It is also trans. bare (Lev. 13:45); avenging (Judg. 5:2); avoid (Pr. 4:15); nought (Pr. 1:25); perish (Pr. 29:18); refuse (Pr. 8:33); refuseth (Pr. 13:18; 15:32); and uncover (Lev. 10:6; 21:10; Num. 5:18). It means that Aaron caused Israel to be exposed to the judgments of God and the vengeance of their enemies without God's protection. It could also refer to the nakedness of the people in their idolatrous and immoral orgies in worship to their idol.

f Question 56. Next, 33:16.

g The Levites quickly responded to the call of Moses to be on the Lord's side and slay all, even closest relatives, who continued to rebel and refused to come back on God's side. 3,000 held out in rebellion and were slain (v 26-28).

*h This 3fold command—take your swords, go, and slay—was, of course, to those on the Lord's side. The command to slay applied only to those who continued in stubbornness and held out against Moses.

✡ ✡ ✡

to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

● 29 For Moses had said, *[i]Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

11. Second intercession of Moses (Ex. 32:11,refs.)

30 ¶ And it came to pass [a]on the morrow, that Moses said unto the people, [b]Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an [c]atonement for your sin.

31 And Moses [d]returned unto the LORD, and said, [e]Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin; and [f]if not, blot me, I pray thee, [g]out of thy book which thou hast written.

12. Third punishment of Israel for idolatry at Sinai (Ex. 32:20): twenty-seventh miracle First of eleven plagues on Israel in the wilderness (Num. 11:1, 31; 12:10; 14: 26, 36-37; 16:31, 34,44; 21:6; 25:1)

▲■33 And the LORD said unto Moses, [h]Whosoever hath sinned against me, him will I blot out of my book.

★●34 [i]Therefore [j]now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: [k]nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD [l]plagued the people, because they made the calf, which Aaron made.

83 CHAPTER 33

13. Command to resume the journey to Canaan

★●■1 And the LORD said unto Moses, [m]Depart, *and* go up hence, thou and the people which [n]thou hast brought up out of the land of Egypt, unto the land which I [o]sware unto Abraham, to Isaac, and to Jacob, saying, [p]Unto thy seed will I give it:

2 [q]And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land [r]flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

14. Israel's new consecration

4 ¶ And [s]when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: [t]I will come up into the midst of thee in a moment, and consume thee: therefore [u]now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took [v]the tabernacle, and

---

fill your hands. Various versions read differently: "Be installed as priests to the Eternal this day (Moffatt) . . . Your hands today have worked for the Ever-living; thus each man has gained himself a blessing through his son, and through his brother (Fenton) . . . You are installed today for the Lord, because each one was against his son and against his brother (Berkeley) . . . Consecrate your hand today to Jehovah (Young) . . . Fill your hands today for the Lord, every one with his son or with his brother that a blessing may be bestowed upon you." According to these renderings the thought is that of filling their hands with the consecration offerings and being consecrated as priests that day (to fulfill Ex. 29:1-35), or of filling their hands with swords to slay sons and brothers who continued in rebellion.

a On the morrow after the 40-day fast on Sinai and after the golden calf experience in Israel (v 1-29).

b Moses charged Israel with sin without any promise of forgiveness, but assured them he would do what he could to obtain forgiveness for them (v 30).

c No sin can be forgiven without proper atonement (v 30; Mt. 26:28; Heb. 9:22).

d 7th ascent of Moses (note, 19:3).

e Much praying is passing on to God the information He already has—telling Him things He already knows about (v 8, 31).

f Moses believed that names could be blotted out of the book of life (v 32). Cp. Rom. 9:3. See ***The Book of Life***, p. 187.

g See ***Thy Book***, p. 193.

h See ***The Book of Life***, p. 187.

i 38th prophecy in Ex. (32:34, fulfilled). Next, 33:1.
2 Predictions of God (v 34):
  1 My angel shall go before you
  2 I will visit their sin upon them

j 7th descent of Moses (note, 19:3). Moses' original commission was renewed after the law was broken (32:1-33), and after God had been moved to go on with His original program of leading Israel into Canaan (v 34). This teaches that the whole program was canceled and God wanted to raise up a nation through Moses to fulfill the covenant with Abraham (32:7-14).

k This perhaps refers to the fact that God spared them, but was determined that the old generation should not enter Canaan (Num. 14:28-35).

l This was perhaps additional judgment besides the 3,000 killed according to v 28. How many lives the plague took is not stated.

m 39th prophecy in Ex. (33:1-3, fulfilled). Next, 34:10. Here we have the second renewal of the original commission of Moses to lead Israel into Canaan (v 1; cp. 32:34).
3 Predictions of God:
  1 Unto your seed will I give the land (v 1)
  2 I will send My angel before you (v 2)
  3 I will drive out your enemies

n Again God recognized the leadership of Moses and the part he played in leading Israel out of Egypt (v 1).

o See note, Ps. 89:35.

p Gen. 15:18-21; 17:8; Ez. 48, notes.

q God now promised only to send an ordinary angel to lead them into Canaan, instead of going with them Himself, as He had been doing. He gave as His reason that they were so stiffnecked He might destroy them on the way (v 2-3). Not wanting to tolerate their backslidings any longer God resigned, but His resignation was not accepted. Israel repented, prayed, and mourned (v 4-10); and Moses interceded for God to change His decision until He favored him again (v 11-17). See note, 23:20.

r This is a figurative expression meaning all good things. It is used 20 times (3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; 16:3-14; Dt. 6:3; 11:9; 26:9, 15; 27:3; 31:20; Josh. 5:6; Jer. 11:5; 32:22; Ez. 20:6, 15).

s This was after Moses had rebuked them for their sin and put them on probation (v 4-6).

t This was while God was still undecided regarding what action to take, Moses having persuaded Him against immediate destruction of Israel (32:7-14). God's anger was still hot over their sin, and they were put on probation until they should see what He would finally do with them (v 5).

u No man dared put on his ornaments while it was undecided by God as to their punishment (v 4-6). It was the custom in those days for both men and women to wear ornaments (32:3-4, 24; 35:22).

v This was not the tabernacle of 25:1–27:21; 36:1–40:38, for that one was not yet made. It must have been the temporary tent of the assembly used for sacrifices until the other one was built.

the camp, and called it [a]the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

15. Moses makes atonement for Israel in the tabernacle

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood [b]every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, [c]as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* [d]LORD talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

■ 11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, [e]departed not out of the tabernacle.

16. Third intercession of Moses: new reconciliation effected (Ex. 32:11, refs.)

12 ¶ And Moses said unto the LORD, See, and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, [g]shew me now [h]thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

■ 14 And he said, [i]My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 [j]For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we [k]be separated, I and thy people, from all the people that *are* upon the face of the earth.

■ 17 And the LORD said unto Moses, [l]I will do this thing also that thou hast spoken: [m]for thou hast [n]found grace in my sight, and [o]I know thee by name.

17. New revelation of God (cp. Ex. 34:5)

18 And he said, I beseech thee, [p]shew me thy glory.

■ 19 And he said, I will make all my [q]goodness pass before thee, and I will [r]proclaim the name of the LORD before thee;

---

w Putting the tent of worship outside the camp indicated the seriousness of sin and the uncertainty of Israel's relationship with God who was ready to destroy them. God had been dwelling in the midst of Israel, but now it was uncertain whether He would continue in their midst, so He had His tent moved from their camp (v 3-11). Cp. Heb. 13:13. The rabbins say the tent was removed 2,000 cubits, about 4/5 of a mile away.

a See ***The Mosaic Tabernacle***, p. 194.

b That is, every man that could see him from his tent door. Those living in back rows of tents around the camps would not be able to see.

c God came down to meet Moses and thus convince the people of His respect for him.

d This was evidently a normal conversation with audible voices as 2 persons would talk face to face, and as one friend would speak with another (v 9-11). There is no indication here that God spoke to Moses merely by impression, through an invisible presence, or by any other means than what is usual in a literal and visible face to face conversation. This may be objected to on the grounds that God said My face shall not be seen (v 23), but this was God's face as expressing His infinite glory and the light He dwells in, which no man has seen nor can see (1 Tim. 6:16). God's face outside of His glory has been seen by many men with their natural eyes. See notes on verses 18-23, below; and ***44 Appearances of God***, p. 92.

e It is noticeable that Aaron who had been with Moses in all the journeys was now missing during this period of probation, because he himself had sinned along with Israel (32:21-25). After the intercession of 32:30–33:23 Aaron was back in his old position. He was anointed and served about 38 years after that as high priest in the wilderness experiences (39:1-43; Lev. 1:1–Num. 20:29).

f 3 Past Statements of God to Moses (v 12):
  1 Bring up this people (from Egypt)
  2 I know you by name
  3 You have found grace in My sight

g See ***7 Requests for God's Grace***, p. 194.

h Here Moses was pleading with God to show him the way He intended to help him lead Israel into Canaan, since He had resigned the direct oversight of the journey. Also, he was asking God to take Israel back, forgive them, return to their camp, and proceed to lead them by His presence, as He had done before (v 13-17). God, because of the sin of Aaron and Israel camp (33:7-11) and had plainly said that He would not go up with such a sinful people (33:1-3); but because of His love for a man who had not failed Him, He was willing to move back into camp and continue with the nation (v 14-17).

i See ***7 Promises of God in Answer to Moses***, p. 194.

j Questions 57-58. The last in Exodus.

k This is one of many scriptures proving the will of God in the complete separation of Israel from all other nations (v 1; Num. 23:9). See ***Separation in Scripture***, p. 275 of N.T.

l His own petition for the life of Israel and his own claims as mediator were now recognized to the full (v 17).

m God will do the impossible for those whom He loves and who please Him (v 17; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; Jn. 15:7, 16; 16:23-26; Heb. 11:5).

n That grace was manifest in O.T. days is proved by the fact that the Heb. chen is trans. grace 38 times in the O.T. (v 17; note, Gen. 6:8; Ps. 84:11).

o This is mentioned twice here (v 12, 17). It speaks of the divine call of Moses to carry out God's will, and of the close friendship of God and Moses.

p Moses requested to see God's glory as expressed in His face or countenance, not to see His face apart from His glory. That he had seen God's literal face is clearly stated in v 11, and that he had seen God's glory in a limited sense is clear from 16:10; 24:16-17; so the request was for something he had not yet seen. Many others have also seen God's face and spirit body apart from the glory. See note, v 9; also ***44 Appearances of God***, p. 92.

Regarding the impossibility of man beholding the face of God when He "dwells in a light whom no man has seen nor can see" (1 Tim. 6:16), Moses became an example of this himself when his face could not be looked upon by Israel because of its brightness (34:29-35; 2 Cor. 3:6-18).

q Besides showing Moses His glory as expressed in His back parts, or the after effects and glimpse of the glory after it had passed by (v 20-23). God gave Moses a further revelation of His character and infinite nature (v 19). The Heb. for goodness is tuwb, superlative good; the best (of a person); beauty. This could refer to the infinite beauty or glory of God which was to pass before Moses while he was hid in the cleft of the rock (v 22).

r This simply means that God would announce to Moses (while hidden in the cleft of the rock) who He was as He passed by, so that he would know it was Jehovah and not an angel whose back parts he saw after the hand was removed (v 19, 22).

* * *

cious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou [a]canst not see my face: for there shall no man see me, [b]and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while [c]my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 [d]And I will take away mine hand, and thou shalt see [e]my back parts: but my face shall not be seen.

84 CHAPTER 34

18. Second tables of the law (Ex. 31:18; 32:15-17; Dt. 10): eighth ascent into Sinai (Ex. 19:20, refs.)

●■ 1 And the LORD said unto Moses, [f]Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

● 2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

● 3 And [g]no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses [h]rose up early in the morning, and [i]went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

19. New revelation of God (cp. Ex. 33:18)

■ 5 And the LORD [j]descended in the cloud, and [k]stood with him there, and [l]proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

▲ 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means [m]clear *the guilty*; [n]visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

20. Fourth intercession of Moses (Ex. 32:11, refs.)

8 And Moses [o]made haste, and bowed his head toward the earth, and worshipped.

■ 9 And he said, If now I have found grace in thy sight, O Lord, [p]let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

21. Mosaic Covenant renewed: (Ex. 34:10–35:3)
(1) Command to obey (Ex. 19:7)

★ 10 ¶ [*a]And he said, Behold, I make a [*b]covenant: before all thy people I will do [*c]marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

● 11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

(2) Laws of conquest renewed
(Num. 31:17, refs.)

● 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

● 13 But ye shall destroy their altars, break

---

or mercy was merited by man, but that His own will was the basis of all His blessings. They do not come from God simply because man wills it to be, but because God is essentially good, gracious, merciful, and does everything for man after His own free choice, it being His pleasure to will that man be blessed (v 19; 34:5-7; Rom. 9:15; Eph. 1:5, 11; Rev. 4:11).

a That is, cannot see My face in My usual glory and in the light that I dwell in, which no man has seen nor can see (v 20, 22; 1 Tim 6:16). Moses was then looking upon the visible face of God's spirit body (v 11), as many others have done. See ***44 Appearances of God***, p. 92.

b This and other statements were no doubt the foundation of the ancient superstition that if one saw God he would die (Gen. 32:30; Dt. 5:24; Judg. 13:22; Isa. 6:5; Rev. 1:16-18).

c This affirms the fact that it was God in His infinite glory that Moses wanted to see (v 18, 22).

d 7 Things to Be Done Before He Could See:
  1 Goodness to pass by (v 19)
  2 Name of Jehovah announced
  3 Moses to stand upon a rock (v 21)
  4 Glory to pass by (v 22)
  5 Moses to be put in clift of rock
  6 To be covered with God's hand
  7 Hand to be removed (v 23)

e If God's spirit body has back parts, it also has other parts (see note, Jn. 4:24).

f In 32:16 we read that the first 2 stones were the work of God, but since Moses had broken them he was now commanded to hew out stones like the ones he had destroyed and come upon the mount where God would write again what He had previously written on the first stones (v 1-2).

g 7 Commands of God to Moses:
  1 Hew 2 stones like the first ones (v 1)
  2 Have them finished by morning (v 2)
  3 Come up into the mount in the morning
  4 Present yourself before Me on the top of Sinai
  5 Come up alone (v 3)
  6 Let no man be seen on the mount
  7 Let no animals feed before the mount

h This seems to indicate that he had the stones finished in time to have some sleep (v 4).

i 8th ascent of Moses (note, 19:3).

j Moses ascended and the Lord descended to meet him on top of the mount (v 2, 4, 5)

k God stood by Moses again, the two being face to face as before (v 5; 33:11, 21-23). If it had been an invisible presence Moses could not have written such simple facts which indicate he saw the Lord standing there.

l See ***God Proclaims Himself***, p. 194.

m Unless he repents, God will not clear the guilty; but if he repents God is gracious, merciful, and forgiving.

n This term is used 4 times (20:5; 34:7; Num. 14:18; Dt. 5:9).

o When Moses had heard the promises of God (33:14, 17), had seen His limited glory (32:18-23), and had heard the proclamation of His name (33:18–34:7) which assured him that God was all that His name implies, he was quick to lay hold of new hope for Israel and show his appreciation for God's willingness to forget the past and lead them into Canaan (v 8).

p 3 New Requests of Moses (v 9):
  1 That God would come back into the camp
  2 That Israel would be forgiven
  3 That God would accept Israel as His inheritance

*a 40th prophecy in Ex. (34:10-11, fulfilled). Next, v 24.
4 Predictions of God:
  1 I will make a covenant with you (v 10)
  2 I will do marvels not done before
  3 All people around you shall see them
  4 I will drive your enemies out (v 11)

*b See ***The Renewed Covenant***, p. 194.

*c The marvels that God had already done were many and great. See ***42 Miracles by Moses***, p. 172. See also ***16 Other Miracles up to Joshua's Day***, p. 194.

✡ ✡ ✡

● 14 For thou shalt worship no other god: for the LORD, whose name *is* [*f]Jealous, *is* a jealous God:

● 15 Lest thou make a covenant with the inhabitants of the land, and they go a [*g]whoring after their gods, and do [*h]sacrifice unto their gods, and *one* call thee, and thou [i]eat of his sacrifice;

● 16 And thou take of their daughters unto thy sons, and their daughters [j]go a whoring after their gods, and make thy sons go a whoring after their gods.

(3) Second commandment renewed
(Ex. 20:4, refs.)

● 17 [k]Thou shalt make thee no molten gods.

(4) Feast of unleavened bread renewed
(Ex. 13:3, refs.)

● 18 ¶ [l]The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

(5) Law of the firstborn renewed (Ex. 13:1, refs.)

● 19 [m]All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

● 20 But the [n]firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

(6) Law of sabbath renewed (Ex. 20:8, refs.)

● 21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: [o]in earing time

(7) Laws concerning annual feasts renewed
(Ex. 23:14; Lev. 23)

● 22 ¶ And thou shalt observe the [a]feast of weeks, of the [b]firstfruits of wheat harvest, and the feast of [c]ingathering at the year's end.

(8) Law of assembly of males
(Ex. 23:17; Dt. 16:16)

● 23 ¶ [d]Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel.

(9) Promise of protection from invasion during assemblies

★ 24 [e]For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

(10) Four other laws renewed
(Ex. 12:15; 22:29; 23:18)

● 25 Thou [f]shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

● 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

(11) Ten commandments renewed
(Ex. 20:1-17; Dt. 5:6-21)

●■27 And the LORD said unto Moses, [g]Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD [h]forty

[*d] Heb. matstsebah, a sacred pillar, column, idol, or monument. Trans. image 19 times and pillar 12 times (24:4; Gen. 28:18, 22; 31:13, 45, 51-52; 35:14, 20).

[*e] See ***Asherah***, p. 194.

[*f] The only place in Scripture God says His name is Jealous is in connection with the asherah (v 14). See ***Asherah***, p. 194, and **NAMES, TITLES, AND OFFICES OF THE TRINITY**, p. 103.

[*g] Whoredom here should be understood as leaving God to serve false gods (v 15-16). See also Lev. 17:7; 20:5-6; Dt. 31:16; Judg. 2:17; 8:27, 33; 1 Chr. 5:25; 2 Chr. 21:13; Ps. 73:27; 106:39; Jer. 3:2, 9; 13:27; Ez. 6:9; 16:1-63; 20:30; 23:1-43; 43:7-9; Hos. 1:2; 2:2-4; 4:10-18; 5:3-4; 6:10; 9:1. In all these passages literal whoredom was also committed by licentious worshippers who carried on sex orgies and perversions. See ***Asherah***, p. 194.

[*h] Such sacrifices were really made to devils who inspired such sinful practices (Dt. 32:17; 1 Cor. 10:20).

[i] Even eating sacrifices offered to devils and idols is forbidden here (v 16), and in the N.T. (1 Cor. 8:1-13; 10:16-33).

[j] See ***12 Reasons God Separated Israel***, p. 194.

[k] Since idolatry was the cause of the breaking of the law, as in Ex. 32, in this renewal of the covenant God dealt with it first (v 12-17), as in the original covenant (20:1-6). See ***23 Commands to Israel***, p. 195.

[l] 12:14-20; 13:6-9; 23:15; Lev. 23:6-14; 16:1-8

[m] 13:2, 12-16; Num. 3:12-13; 18:15.

[n] 13:12-13; Num. 18:15.

[o] This means that regardless of conditions at the time of harvests, the sabbaths were

[a] This was the feast of Pentecost, called the feast of weeks because it was the day after 7 weeks, counting from the feast of firstfruits (Lev. 23:15-22).

[b] This was the feast of firstfruits, held along with the passover feast and the feast of unleavened bread (Lev. 23:4-14).

[c] This feast of harvest or of ingathering was the feast of tabernacles (note, 23:14; Lev. 23:33-44; Dt. 16:13-17).

[d] Israel could gather 3 times in a year and attend all the 7 yearly feasts of Jehovah. The 1st gathering would take in the passover, feast of firstfruits, and feast of unleavened bread, covering 8 days (Lev. 23:1-14). The 2nd gathering would take in the feast of Pentecost, the 50th day after the feast of firstfruits (Lev. 23:15-22). The 3rd gathering would take in the last 3 feasts—the feast of trumpets (held Oct. 1 according to our calendar), the feast of the great day of atonement (Oct. 10), and the feast of tabernacles (Oct. 15-21)—all within a 21-day period (Lev. 23:23-44). Whether all gathered for the first 2 of these last 3 feasts is not known, but all were required to be present at the 7-day feast of tabernacles, feast of harvest, or feast of the ingathering (v 23; 23:17; Dt. 16:16) besides the 8-day and 1-day feasts of the other gatherings.

[e] 41st and last prophecy in Ex. (34:24, fulfilled in the land many years).
3 Predictions of God (v 24):
1. I will cast out the nations before you
2. I will enlarge your borders
3. No man will desire your homes or invade your land while the males appear before Me 3 times a year

[f] 4 Commands to Israel:
1. Do not offer leaven with the blood of sacrifices (v 25; 23:18)
2. Do not leave the passover feast until the morning (v 25; 12:10)
3. Bring the firstfruits of the land to the house of God (v 26; 23:19)
4. Do not boil a kid in his mother's milk (v 26; 23:19; Dt. 14:21)

[g] God told Moses to write the renewed covenant (v 10-28), as he had written the original (20:1–23:33. See 24:3-8). Both writings were only a part of the whole Mosaic covenant which was added to from time to time until it was completed and included all of Ex. 20:1–40:38; Lev. 1:1–27:34; Num. 1:1–36:13; Dt. 1:1–34:12. The renewed contract did not need to be dedicated, as the original was (24:3-9). By the renewed adoption of Israel, the original covenant was restored. The writing down of the fundamental conditions of the covenant here was merely proof of its restoration. See note, 17:14.

[h] This was the second 40 days on Sinai (v 28 with 24:18; Dt. 9:9, 11, 18, 25; 10:10).

* * *

bread, nor drink water. [j]And he wrote upon the tables [k]the words of the covenant, the ten commandments.

(12) Eighth descent of Moses from Sinai
(note h, Ex. 19:3, refs.)

29 ¶ And it came to pass, when Moses [l]came down from mount Sinai with the two tables of [m]testimony in Moses' hand, when he came down from the mount, that Moses [n]wist not that the [o]skin of his face [p]shone while [q]he talked with him.

(13) Mosaic Covenant glory: twenty-eighth
miracle (2 Cor. 3:6-15)

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face [r]shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation [s]returned unto him: and Moses talked with them.

32 And [t]afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And [u]*till* Moses had done speaking with them, [a]he put a veil on his face.

34 But when Moses [b]went in before the LORD to speak with him, he [c]took the veil off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, [d]until he went in to speak with him.

85 CHAPTER 35

(14) Sabbath again commanded
(Ex. 20:8; 31:12; 34:21)

1 And Moses gathered all the congregation of the children of Israel together, and said unto them, [e]These *are* the words which the LORD hath commanded, that *ye* should do them.

● 2 [f]Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

● 3 Ye shall [g]kindle no fire throughout your habitations upon the sabbath day.

X. Construction of the tabernacle and furniture
(Ex. 35:4–38:31)
1. Materials commanded (Ex. 25:1-9)

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

● 5 [h]Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; *[i]gold, and silver, and brass,

6 And *[j]blue, and purple, and scarlet, and fine linen, *[k]and goats' *hair*,

7 And *[l]rams' skins dyed red, and *[m]badgers' skins, and *[n]shittim wood,

---

days each without any nourishment between them (Dt. 9:9-21). If true, then Moses is the only man on record to fast 80 days thus. This would not be possible without the presence and help of God. We do know that Moses experienced glory and power filling him even to the point of being reflected on his face so that men could not look at "the skin of his face" (v 28-35). No man without such divine presence could live so long without water; in the natural it would be impossible. See note, Mt. 4:2.

j The pronoun he here refers to God, for He alone wrote upon the tables of stone (v 28; 24:12; 31:18; 32:15; 34:1; Dt. 9:10; 10:1-2; 2 Cor. 3:6-18). In Dt. 10:1-2 we see that God plainly said He would write upon the second tables of stone.

k The 10 commandments were considered the sum of the whole law of Moses because they contained all the necessary rules under which all the thousands of other laws could be embodied.

l 8th and last descent of Moses from Sinai (note, 19:3).

m So called because they were a visible, material testimony of the contract between God and Israel (v 29; 25:16, 21; 27:21; 30:36; 31:18; 32:15; 40:20). The ark was called the ark of the testimony (25:22; 26:33-34; 30:6, 26; 31:7; 39:35; 40:3, 5, 21) and the tabernacle was called the tabernacle of the testimony (38:21; Num. 1:50-53; 10:11) for the same reason.

n Heb. yada, to know. Trans. wist 7 times and wit 2 times (2:4; Gen. 24:21). Moses did not know that the skin of his face shone (v 29). ***5 Examples of "Wist Not"***, p. 195.

o See Mt. 17:2; 2 Cor. 3:6-18.

p See ***Glory of God in Moses' Face***, p. 195.

q The pronoun here refers to God talking with Moses in the mount (v 29).

r Radiated or shot forth rays of glory (v 29-30; cp. Mt. 17:2; Acts 6:15; 1 Cor. 15:41; 2 Cor. 3:6-18; Rev. 1:12-18; 18:1).

s This implies that they had fled from Moses when they saw his glory.

t Aaron and the elders came near, and then all Israel (v 31-32). To all of them Moses gave the new commandments of God (v 32) and broke the good news of forgiveness, the renewed covenant, their re-adoption by God, and the assurance of His leading them as before they had sinned (v10-28).

u Moses talked to Israel veiled, but when he went into the tabernacle to talk to God he was unveiled (v 33-34).

a See 2 Cor. 3:6-15. Cp. Mt. 17:2.

b That is, in the tent of meeting, not the tabernacle of chs. 36-40 because it was not yet built.

c A reference to this is made in the N.T. showing that when Israel turns to God the veil shall be taken from their hearts (2 Cor. 3:13-18).

d Moses kept putting the veil on and off while going in and out of the tent where he met with and talked with God (v 35).

e Moses now gave Israel the instructions concerning the priesthood and the building of the tabernacle which he had received during the 80 days in the mount (24:18; 34:28). He also began to build and carry out those instructions. This section could be called the acts of Moses (35:1–40:38).

f Before beginning the work of the tabernacle Moses reminded Israel of the 6 days and a sabbath, and warned again of the death penalty for breaking the law. The sabbath was to be observed even in the making of the tabernacle (v 2-3).

g This seems a small thing to be penalized with death, but God wanted to impress upon Israel the absolute necessity of perfect obedience and perpetual alertness to do righteousness even in little things (v 3). He commanded that this and other details be obeyed like major commands. See Num. 15:32-36. Jews considered this law as applying to fires for doing work, not to keeping themselves warm or making light in their dwellings. Those who observed it strictly concerning warmth and light are said to have had the Gentiles to take care of such fires for them.

h 3 Commands—Building the Tabernacle:
   1 Take an offering of Israel for the Lord (v 5)
   2 Let everyone who is willing bring gold, silver, brass, and blue, purple, scarlet, and fine linen, and goats' hair, red ram skins, badger skins, shittim wood, oil, spices, and precious stones (v 5-9)
   3 Let everyone who is wise hearted come and make the tabernacle, its furniture, the showbread, the anointing oil, the sweet incense, cloths of service, and the garments for the priests (v 10-19)

*i See note, 25:3.
*j See note, 25:4.
*k See note, 25:4.
*l See note, 25:5.
*m See note, 25:5.
*n See note, 25:5.

✡ ✡ ✡

anointing oil, and for the [q]sweet incense,

9 And [r]onyx stones, and [s]stones to be set for the [t]ephod, and for the [u]breastplate.

• 10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

• 11 The [v]tabernacle, his [w]tent, and his covering, [x]his taches, and his boards, his bars, his pillars, and his sockets,

• 12 The [y]ark, and the staves thereof, *with* the [z]mercy seat, and the [a]veil of the covering,

• 13 The [b]table, and his staves, and all his vessels, and the shewbread,

• 14 The [c]candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

• 15 And the [d]incense altar, and his staves, and the [e]anointing oil, and the [f]sweet incense, and the [g]hanging for the door at the entering in of the tabernacle,

16 The [h]altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

• 17 The [*a]hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

• 18 The pins of the tabernacle, and the pins of the court, and their cords,

• 19 The [*b]cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

2. Command obeyed: materials brought in abundance

20 ¶ And all the congregation of the children of Israel [*c]departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S congregation, and for all his service, and for the holy garments.

22 And they came, [*d]both men and women, as many as were willing hearted, *and* [*e]brought bracelets, and [*f]earrings, [*g]and rings, and [*h]tablets, all [i]jewels of gold: and every man that offered *offered* an [j]offering of gold unto the LORD.

23 And every man, with whom was found [k]blue, and purple, and scarlet, and fine linen, and [l]goats' *hair*, and [m]red skins of rams, and [n]badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and [*o]brass brought the LORD'S offering: and every man, with whom was found [*p]shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought [*q]onyx stones, and [*r]stones to be set, for the [*s]ephod, and for [*t]the breastplate;

28 And [*u]spice, and [*v]oil for the light, and for the [*w]anointing oil, and for the [*x]sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

3. The anointed workers (Ex. 31:1; 38:22)

30 ¶ And Moses said unto the children of Israel, See, the LORD [*y]hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

---

o See note, 25:6.
p See note, 25:6; notes, 30:22-33.
q See notes, 30:34-38.
r See note, 25:7; note, 28:17.
s See note, 28:17.
t See notes, 28:5-14.
u See notes, 28:15-22; notes, 28:23-29.
v See notes, 25:8-9.
w See notes, 26:1-7; notes, 26:8-13.
x See notes, 26:15-24; notes, 26:25-37.
y See notes, 25:10-16.
z See notes, 25:17-22.
a See note, 26:31.
b See notes, 25:23-30.
c See notes, 25:31; notes, 25:33-40.
d See notes, 30:1-10.
e See notes, 30:22-33.
f See notes, 30:34-38.
g See notes, 27:16-17.
h See notes, 27:1-8.
*a See notes, 27:9-15; notes, 27:16-21.
*b See note, 39:1.
*c The people departed, not to think over what they should give, but to get what was in their hearts to give. They had willingly given to make a golden calf, so now under the blessing of the renewed covenant—the new beginning as adopted people of God with His forgiveness and promise to lead them Himself instead of sending an angel to do so—they were influenced by the spiritual revival to give of their material means and services to their God (v 20-21).

limited to men only. Both men and women had shared equally in the guilt of the recent backsliding to idolatry, so now both shared equally in the revival spirit and blessing of God. See ***18 Kinds of Offerings*** , p. 195.

*e Heb. chach, ring for the nose or lips. Trans. bracelet only here, but hook in 2 Ki. 19:28; Isa. 37:29; Ez. 29:4; 38:4. It is not the common word for bracelet (tsamid, Gen. 24:22, 30, 47; Num. 31:50; Ez. 16:11; 23:42). Cp. Heb. pathiyl, bracelet (Gen. 38:18, 25), etsadah, bracelet (2 Sam. 1:10), and sherah, bracelet (Isa. 3:19).

*f Heb. nezem, ring. Trans. earring (or nose rings, Gen. 24:22, 30, 47; and rings for the ears, 32:2-3; Gen. 35:4; Ez. 16:12). See note, 32:2.

*g Heb. tabbaath, seal or signet ring; finger ring (v 22; 35:22; Gen. 41:42; Num. 31:50; Esther 3:10-12; 8:2-10; Isa. 3:21). Cp. Lk. 15:22; Jas. 2:2.

*h Heb. kuwmaz, jewels, gold beads or necklaces of gold (v 22; Num. 31:50). This is not the same as tablets in Isa. 3:20. At this time personal wealth consisted mainly of ornaments, fine clothing, flocks, herds, and such like. Coins came into prominence about a thousand years later. Among such people no stronger proof of sincerity in religion could be given than their consecration of valued ornaments.

i Heb. keliy, any implement, utensil, vessel, weapon, or jewel (note, 3:22).

j The offering of gold could only refer to gold not made into ornaments, such as gold bars, wedges and vessels.

k See note, 25:4.
l See note, 25:4.
m See note, 25:5.
n See note, 25:5.
*o See note, 25:3.
*p See note, 25:5.
*q See note, 28:17, point 11.
*r See note, 28:17.
*s See notes, 28:5-14.
*t See notes, 28:15-22; notes, 28:23-29.
*u See notes, 30:23-24.
*v See notes, 27:20-21
*w See notes, 30:22-33.
*x See notes, 30:34-38.
*y 5 Acts of God:
1 Called Bezaleel (v 30)
2 Filled him with the Spirit, wisdom, understanding, and knowledge, for all manner of workmanship in gold, silver, brass, precious stones, wood, embroidery, and weaving (v 30-35)
3 Gave him the gift of teaching (v 34)
4 Gave him Aholiab as helper
5 Filled both with wisdom and ability for the work of the tabernacle (v 35)

✡ ✡ ✡

Spirit. Spiritual gifts not only include ability in the spiritual, but also in the physical, mental, and material realms (v 31-35). See ***O.T. Spiritual Experiences***, p.274 N.T

4 Spiritual Gifts:

1. Wisdom (v 31, 35; cp. 28:3)
2. Understanding (Heb. tebuwnah, intelligence; skillfulness, v 31; 36:1)
3. Knowledge (v 31; cp. 1 Cor. 12:1-11)
4. Ability in all manner of arts (v 31; 36:1)

*a 8 Abilities Given by the Spirit:

1. Ability to invent, plan, and make curious works in gold, silver, brass (v 32)
2. To cut stones (v 33)
3. To set stones
4. To carve wood
5. To teach these trades (v 34)
6. To engrave metals and stones (v 35)
7. To embroider beautiful designs in cloth
8. To weave cloth of plain and intricate designs

No doubt God, in the very beginning, sought to reveal many secrets of creation to man to make life more enjoyable; and it could be that many special abilities of men today have come from the Holy Spirit. The increase of knowledge has always come from Him through revelation and inspiration.

+a Heb. chashab, to plait; weave; fabricate; invent; think; compute; conceive; plan; forecast (v 32, 35; 31:4; 2 Sam. 14:14).

*b The Heb. word for curious and cunning in v 32 and 33 is different from the Heb. word for cunning in v 35. See note d, 28:6.

*c This shows how divine abilities are given to man—so he can use them as his own abilities to accomplish the will of God. The Lord simply puts the wisdom, the knowledge, or super-intelligence of whatever it is, in man, so that it becomes a natural ability of the receiver as if it had been his by nature all his life. Ability to teach what has been received is a special enduement in itself. Christ, the prophets, and apostles are examples of persons having been given abilities by the Spirit.

*d Bezaleel of the tribe of Judah (31:2) and Aholiab of the tribe of Dan were the chief overseers of all the tabernacle work (v 35; 36:1-2). Both were special agents of God and endued with gifts of the Holy Spirit for the work. They had many workers under them who were also filled with the Spirit and endued with wisdom, knowledge, and special ability (36:1-2). All were God-called men. Aholiab's particular gifts were engraving and embroidery work (38:23).

*e Freewill offerings came in daily for some time—until there was more than enough for the needs (v 3-7).

*f This would be the normal condition of churches today if all members would be as free in giving as Israel was on this occasion (v 6).

of God, in wisdom, in understanding, and in knowledge, and [*a]in all manner of workmanship;

32 And to [+a]devise [*b]curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of [*c]cunning work.

34 And he hath put in his heart that he may teach, [*d]*both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

86

CHAPTER 36

4. Materials delivered to the workers in abundance

1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings [*e]every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5. People restrained from giving

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and [*f]they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

6. Ten linen curtains (Ex. 26:1-6)

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made [*g]ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* [a]twenty and eight cubits, and the [b]breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he [c]coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 [d]Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

7. Eleven goat hair curtains (Ex. 26:7-13)

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: [e]eleven curtains he made them.

15 The [f]length of one curtain *was* thirty cubits, and four cubits *was* the [g]breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made [h]fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

---

*g See note, 26:1.

a Length: 58 ft. 4 in. at 25 in. per cubit. See notes, 26:1-6.

b Breadth: 8 ft. 4 in. at 25 in. per cubit.

c See note, 26:1.

d The 50 loops in the edges of each curtain were to hook the curtains together by the 50 taches or hooks (v 11-13).

e The 11 curtains of goats' hair made a covering larger than the 10 curtains of linen so as to hang over the sides (v 14). See notes, 26:7; notes, 26:8-13.

f Length: 62½ ft. at 25 in. per cubit.

g Breadth: 8 ft. 4 in. at 25 in. per cubit.

h The 50 loops in the edges and the 50 taches (hooks) coupled the curtains together to make a single piece as a covering for the tabernacle over the linen curtains (v17-18).

(Ex. 26:14)

19 And he made a [i]covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.

9. Forty-eight boards and ninety-six silver sockets (Ex. 26:15)

20 ¶ And he made [j]boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* [k]ten cubits, and the [l]breadth of a board one cubit and a half.

22 [m]One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; [n]twenty boards for the south side southward:

24 And [o]forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle [a]westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen [b]sockets of silver, under every board two sockets.

10. Fifteen outside bars (Ex. 26:26-27)

31 ¶ And he made [c]bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

11. Middle bar (Ex. 26:28)

33 And he made the [d]middle bar to shoot through the boards from the one end to the other.

12. Gold overlay for boards and bars (Ex. 26:29-30)

34 [e]And he overlaid the boards with gold, the bars, and overlaid the bars with gold.

13. Inner veil: four pillars (Ex. 26:31-32)

35 ¶ And he made a [f]veil *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

14. Outer veil: five pillars (Ex. 26:36-37)

37 ¶ [g]And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

87

CHAPTER 37

15. The ark (Ex. 25:1-16)

1 And [h]Bezaleel made [*i]the ark *of* shittim wood: [*j]two cubits and a half *was* the length of it, and a [*k]cubit and a half the breadth of it, and a [*l]cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

16. Mercy seat (Ex. 25:17)

6 ¶ And he [*a]made the mercy seat *of* pure gold: [*b]two cubits and a half *was* the length thereof, and one cubit and a half the [*c]breadth thereof.

7 And he made two [*d]cherubims *of* gold, beaten out of one piece made he them, on the two ends of the [*e]mercy seat;

8 One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

---

the tabernacle to go over the linen and goats' hair curtains, thus making it more dust proof and protected from weather (v 19). See note, 26:14.

[j] See notes, 26:15-24.

[k] Length: 20 ft. 10 in. at 25 in. a cubit.

[l] Breadth: 3 ft. $1^{1}/_{2}$ in.

[m] Each board had 2 tenons on the end to fit into the foundation sockets when it stood upright to make the wall of the tabernacle (v 22-26).

[n] The 20 boards side by side made a wall of the tabernacle $62^{1}/_{2}$ ft. long. See notes, 26:15-18.

[o] The 40 sockets were in the foundation blocks to hold the ends of the 20 boards at the base of the tabernacle (v 24-26).

[a] See notes, 26:22-24.

[b] See note, 26:21.

[c] See notes, 26:26-28.

[d] See note, 26:28.

[e] See note, 26:29.

[f] See note, 26:31.

[g] See notes, 26:36-37.

[h] See note, 35:30; note, 35:34.

[*i] Here the ark was made. The command to make it is found in 25:10-16.

[*j] Length: 5 ft. $2^{1}/_{2}$ in. (using 25 in. as a cubit).

[*k] Breadth: 3 ft. $1^{1}/_{2}$ in.

[*l] Height: 3 ft. $1^{1}/_{2}$ in.

[*a] Here we have the making of the mercy seat (v 6-9). The command to make it is found in 25:17-22. See notes there.

[*b] Length: 5 ft. $2^{1}/_{2}$ in. (using 25 in. as a cubit).

[*c] Breadth: 3 ft. $1^{1}/_{2}$ in.

[*d] See note, 25:18.

[*e] See note, 25:17.

✡ ✡ ✡

showbread (v 10-16). In 25:23-30 we have the command to make it. See notes there.
*g Length: 4 ft. 2 in. (using 25 in. as a cubit).
*h Breadth: 2 ft. 1 in.
*i Height: 3 ft. 1½ in.
*j Here we have the making of the candlestick (v 17-24). In 25:31-40 we have the command to make it. See notes there.
*a See notes, 25:31.
*b See note, 25:33.
*c See notes, 25:35-36.
*d See note, 25:37.
e A talent of gold was $29,085 in value and weighed about 94 lbs. (v 24).
f Here we have the making of the golden altar of incense (v 25-28). In 30:1-10 we have the command to make it. See notes there.
g The altar was 25 in. square and 4 ft. 2 in. high, having 4 horns, one at each corner, like the large brazen altar of sacrifice (27:1-8).
h See note, 25:24.
i Here the holy anointing oil and the incense were made. In 30:22-38 we have the command and particular directions regarding how to make them. See notes there.
j Here we have somewhat in detail the actual making of the large brazen altar of sacrifice for the outer court of the tabernacle. In 27:1-8 we have the command to make it. See notes there.
k The brazen altar was foursquare like the golden altar—10 ft. 5 in. by 10 ft. 5 in. (counting 25 in. as a cubit). It was 6 ft. 3 in. high (v 1).
a This means that the large brazen altar was made of boards being like a box (10 ft. 5 in. by 10 ft. 5 in. and 6 ft. 3 in. high) and hollow inside. It was covered with brass (v 7).
b Here we have the actual making of the laver of brass and its lesser reservoir for water. In 30:17-21 we have the command to make it. See notes there.
c Here we have the actual making of the outer court with its posts, rods, bases, and hangings (v 9-17). In 27:9-15 we have the command to make the outer court. See notes there.
d The outer court was 208 ft. 4 in. long and 104 ft. 2 in. wide (v 9, 11-13). See notes, 27:9-15.

* * *

10 ¶ [*f]And he made the table *of* shittim wood: [*g]two cubits *was* the length thereof, and a cubit the [*h]breadth thereof, and a cubit and a half the [*i]height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold.

18. Seven-lamp golden candlestick (Ex. 25:31-40)

17 ¶ [*j]And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the [*a]candlestick *were* [*b]four bowls made like almonds, his knops, and his flowers:

21 And a [*c]knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his [*d]seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.

24 *Of* a [e]talent of pure gold made he it, and all the vessels thereof.

19. Incense altar (Ex. 30:1)

25 ¶ [f]And he made the incense altar *of* shittim wood: the [g]length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a [h]crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

20. Holy anointing oil (Ex. 30:22-23)

29 ¶ [i]And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

88 CHAPTER 38

21. Brazen altar (Ex. 27:1)

1 And [j]he made the altar of burnt offering *of* shittim wood: [k]five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; [a]he made the altar hollow with boards.

22. Laver of brass (Ex. 30:17)

8 ¶ [b]And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

23. Outer court (Ex. 27:9-15)

9 ¶ [c]And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, [d]an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

were an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their [*e]fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the [*f]one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

24. Court gate (Ex. 27:16)

18 [*g]And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and [*h]twenty cubits *was* the length, and the [*i]height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the pins of the tabernacle, and of the court round about, *were of* brass.

25. Sum of the tabernacle
(1) Chief overseers

21 ¶ This is the [*j]sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And [a]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

(2) Gold: $850,542.35

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the offering, was twenty and nine [b]talents, and seven hundred and thirty [c]shekels, after the shekel of the sanctuary.

(3) Silver: $193,136.00

25 And the silver of them that were numbered of the congregation *was* an hundred [d]talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A [e]bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an [f]hundred sockets of the hundred talents, a [g]talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he [h]made hooks for the pillars, and overlaid their [i]chapiters, and [j]filleted them.

(4) Brass: $4,212.60

29 And the brass of the offering *was* seventy [k]talents, and two thousand and four hundred shekels.

[*e] Rods of silver to hold up the posts.

[*f] There was 31 ft. 3 in. on both sides of the gate (v 14-15). See notes, 27:9.

[*g] Here we have the making of the gate of the outer court (v 18-20). The command to make it is found in 27:16-17. See notes there.

[*h] Length: 41 ft. 8 in. using 25 in. as a cubit.

[*i] Height: 10 ft. 5 in.

[*j] See ***Bible Types***, p. 195.

[a] See note, 35:34.

[b] A talent of gold was $29,085.

[c] A shekel of gold was $9.695. There being 3,000 shekels to a talent, the 29 talents and 730 shekels would make 87,730 shekels or $850,542.35.

[d] A talent of silver was $1,920 (note below).

[e] A bekah, meaning half, was 32¢ in silver, of our money—32¢ each, for 603,550 men brought in a total of $193,136 for the making of the sockets, hooks, etc. A half-shekel for each of the 603,550 men would be 301,775 shekels—explained in v 27-28 as being 100 talents for the sockets with 1,775 shekels left over the hooks, and other items. Subtracting the 1,775 shekels used for things in v 28 from the total of 301,775 shekels brought in for this work, gives a balance of 300,000 shekels to be used for the sockets of v 27. This amount being shows that one talent is 3,000 shekels. At 32¢ a half-shekel or 64¢ a shekel, 3,000 shekels or one talent of silver would be worth $1,920 as stated in note above (v 25-26).

[f] The sockets or foundation bases were made of silver equal to a cost of $1,920 each. The 1,775 extra shekels of silver, above the amount needed for the 100 bases (100 talents), were used to make hooks for the posts, to overlay the tops with silver, and to make the rods from the top of the posts to stakes in the ground, to hold up the posts and curtain walls (v 28).

[g] $1,920 worth of silver for each socket.

[h] The tops of the posts covered with silver, the hooks and silver rods from the tops of the posts on 2 sides to brass stakes in the ground must have been beautiful to behold (v 28).

[i] Capitals or tops of the posts (v 28).

[j] Joined them to the brass stakes on either side of the posts and driven into the ground (v 28).

[k] A talent of brass is supposed by some to be 1,500 shekels, but this could not be, for according to v 29, there were 2,400 shekels left over after counting out the 70 talents. From this we learn that a talent of brass would be more than 2,400 shekels. Let us suppose then that a brass talent, like one of gold or silver, should be reckoned as 3,000 shekels. On this basis the 70 talents would amount to 210,000 shekels which, added to the 2,400, would make a total of 212,400 shekels of brass. There being 224 grains to the shekel this would amount to 47,577,600 grains; and reduced to troy weight (with 5,760 grains to the lb.) would be 8,260 lbs. At 51¢ a lb. this would be $4,212.60.

Total Value of Gold, Silver, Brass:

1	Gold (87,730 shekels @ $9.695)	$ 850,542.35
2	Silver (301,775 shekels @ 64¢)	193,136.00
3	Brass (212,400 shekels or 8,260 lbs. @ 51¢ a lb.)	4,212.60
	Total value	$1,047,890.95

Total Weight of Metals in Pounds:

1	Gold (87,730 shekels or 19,651,520 grains),approx . .	3,412
2	Silver (301,775 shekels or 67,597,600 grains),approx . .	11,736
3	Brass (212,400 shekels or 47,577,600 grains)	8,260
	Total pounds	23,408

(Shekels in the above were reduced to grains by using 224 grains to the shekel, then reduced to pounds by using 5,760 grains to the troy weight pound).

* * *

outer court were of brass and the ones for the tabernacle itself were of silver (v 27, 30-31). The large altar of sacrifices and all its vessels, the pins or stakes for the tabernacle and outer court posts were of brass (v 30-31).

m This is the 3rd mention of the cloths for the service. They included the aprons, towels, and other cloths needed in the butchering duties and personal cleanliness of the priests (31:10; 35:19; 39:1, 41). They were not mentioned in the commands to build the tabernacle (25:1–30:38).

n The garments of the priests were the last things made, or at least last mentioned in the commands to build the tabernacle (25:1–30:38).

o Here we have the making of the ephod (v 2-7). The command to make it is found in 28:5-14. See notes there.

a This explains how they made the gold wires to be used in the embroidery work on the curtains and priests' garments. Iron anvils or tools of other hard surface were no doubt used to beat the gold into thin plates; and scissors of some kind were used to cut the thin plates into small strips which were further beaten into wire (v 3).

b See note, 28:8.

c See note, 28:13.

d See note, 28:12.

e Here we have the actual making of the breastplate (v 8-21). The command to make it is found in 28:15-29. See notes there.

f See note, 28:17.

*a See 28:15-29.

*b Here we have the robe of the ephod made (v 22-26). The command to make it is found in 28:31-35. See notes there.

*c In these 3 verses we have the making of the coats, mitres, bonnets, breeches, and girdle for Aaron and sons (v 27-29). The command to do this is found in 28:39-43. See notes there.

* * *

the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

89 CHAPTER 39

XI. Making the priestly garments (Ex. 39:1-31)
1. Materials (Ex. 28:5)

1 And of the blue, and purple, and scarlet, they made [m]cloths of service, to do service in the holy *place*, and made the [n]holy garments for Aaron; as the LORD commanded Moses.

2. The ephod (Ex. 28:6-14)

2 And he [o]made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did [a]beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the [b]curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought onyx stones inclosed in [c]ouches of gold, graven, as signets are graven, with the [d]names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

3. Breastplate (Ex. 28:15)

8 ¶ And he [e]made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: [f]*the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; [*a]as the LORD commanded Moses.

4. Robe of the ephod (Ex. 28:31)

22 ¶ And he [*b]made the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

5. Garments for the priests

27 ¶ [*c]And they made coats *of* fine linen

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

6. Holy Crown (Ex. 28:36)

30 ¶ [d]And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

XII. Summary of the tabernacle and priesthood (Ex. 39:32–40:38)

1. Tabernacle completed

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to [e]all that the LORD commanded Moses, so did they.

2. Tabernacle and its furniture brought to Moses

33 ¶ And they [f]brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The [a]pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

3. The court and its furniture brought to Moses

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

4. Priest's garments and service cloths brought to Moses

the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister [b]in the priest's office.

5. All work approved by Moses

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses [c]did look upon all the work, and, behold, they had done it [*d]as the LORD had commanded, even so had they done it: and Moses blessed them.

90 CHAPTER 40

6. Command to set up the tabernacle
(1) Date of erection

■ 1 And the LORD spake unto Moses, saying,

● 2 [*e]On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

(2) The tabernacle and its furniture

● 3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.

● 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

● 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

(3) The court of the tabernacle and its furniture

● 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

● 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

● 8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

7. Anointing the tabernacle

● 9 And thou [*a]shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

● 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

● 11 And thou shalt anoint the laver and his foot, and sanctify it.

crown of pure gold and the engraving of HOLINESS TO THE LORD upon it (v 30-31). The command to do this is found in 28:36-38. See notes there. This completed the work of the tabernacle and the priests' garments (v 32).

[e] It is noticeable that Scripture records the acts of obedience of those who follow God, as well as the acts of disobedience (v 32).

[f] See ***39 Things Brought to Moses***, p. 196.

[a] Pure gold candlestick (31:8).

[b] These garments were to be worn only in the priests' office (v 41; 28:1, 43).

[c] All the work on the tabernacle and the garments of the priests was now finished and brought to Moses for inspection. He saw that everything was as commanded by Jehovah, and then blessed the skilled and faithful workers (v 42-43).

[*d] This expression, as the Lord commanded, is found 26 times in Exodus, emphasizing obedience to God (7:6, 10, 20; 12:28, 50; 16:34; 34:4, 18; 35:1; 39:1, 5, 7, 21, 26, 29, 31, 32, 42, 43; 40:19, 21, 23, 25, 27, 29, 32).

[*e] 8 Commands—Erection of Tabernacle:
1 Set up the tabernacle on the 1st day of the 1st month (v 2). This was 11½ months to the very day, from the time they left Egypt (12:40-41; Num. 33:1-3)
2 Put the ark of the testimony in the most holy place and hang up the inner veil (v 3)
3 Bring in the table of showbread and set all things in order upon it (v 4)
4 Bring in the candlestick and light the lamps
5 Set the golden altar of incense before the ark this side of the veil, and hang the outer veil (v 5)
6 Set the brazen altar of sacrifice before the door of the outer court (v 6)
7 Set the laver of brass between the tabernacle and the brazen altar and put water in it(v 7)
8 Set up the court walls and hang the court gate (v 8)

[*a] 3 Commands—Anointing the Tabernacle:
1 Take the anointing oil, anoint the tabernacle and all things in it to be holy (v 9)
2 Anoint the brazen altar in the outer court and all its vessels to be holy (v 10)
3 Anoint the laver and its foot to sanctify it to be holy (v 11)

* * *

● 12 And thou [b]shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

● 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

● 14 And thou shalt bring his sons, and clothe them with coats:

● 15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

9. Tabernacle set up (1) Date of erection

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the [c]first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

(2) The tabernacle erected

18 And Moses [d]reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

(3) Placing the ark, the only piece of furniture, in the most holy place (Ex. 26:33-34)

20 ¶ And he [e]took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD

(4) Placing the three pieces of furniture in the Holy Place

22 ¶ And [a]he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

(5) The court of the tabernacle erected and its two pieces of furniture placed

28 ¶ [*b]And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons [*c]washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. [*d]So Moses finished the work.

---

1 Bring Aaron and sons to the laver and wash them with water (v 12)
2 Put the holy garments upon Aaron, anoint him, and sanctify him to the office of the high priest (v 13)
3 Bring his sons and put coats upon them (v14)
4 Anoint them to be priests unto Me forever (v 15)

c The 1st month, but the full year had not yet ended. The 14th of this month and a year before, the first passover had been held (12:2-6, 18). In 15 more days they could say that a year before they had left Egypt; so the tabernacle was set up in one day exactly $11^{1}/_{2}$ months after they had left Egypt. On the 14th of this month the 2nd year they kept the 2nd passover (Num. 9:1-3). On the 1st day of the 2nd month Israel was numbered (Num. 1:1-2). On the 20th day of the 2nd month, or 50 days after the tabernacle was set up, it was taken down and the journey to Canaan was resumed (Num. 10:11-13). During these 50 days the book of Leviticus and Num. 1:1–10:10 were written and the events therein transpired.

d 6 Acts of Moses—Setting up Tabernacle:
1 Fastened sockets or foundations (v 18)
2 Set up the boards for the wall
3 Put in the bars to make walls firm
4 Set up the pillars or posts
5 Spread tent over tabernacle (v 19)
6 Put coverings over the tent

e 6 Acts—Arranging Most Holy Place:
1 Moses put the 2 tables of the testimony, the 10 commandments, in the ark (v 20)
2 Set staves on the ark
3 Put mercy seat upon the ark
4 Brought ark into most holy place (v 21)
5 Hung the inner veil
6 Covered the ark

a 6 Acts—Arranging the Holy Place:
1 Moses put the table in the holy place on the side of the tabernacle northward (v 22)
2 Set the bread in order upon it (v 23)
3 Put the candlestick on the opposite side of the tabernacle (v 24)
4 Lighted the lamps before Jehovah (v 25)
5 Put the golden altar before the ark just this side of the inner veil (v 26)
6 Burnt sweet incense on it (v 27)

*b 8 Acts—Arrangement of Outer Court:
1 Moses hung the outer veil to the tabernacle (v 28)
2 Put the brazen altar by the door of the outer court (v 29)
3 Offered burnt offerings and meat offerings to the Lord
4 Set the laver between the brazen altar and the tabernacle door (v 30)
5 Put water in the laver
6 Washed hands and feet before service in the tabernacle worship (v 31-32)
7 Set up the outer court (v 33)
8 Hung the gate to the outer court

*c Such washings were done by the persons themselves, and could not be called baptisms, as some teach.

*d Moses personally supervised all the work of setting up the tabernacle and carried on the priestly work until it was finished. He was the one who had received the instructions and commands concerning these matters so he saw to it that everything was done as commanded. All the acts of v 18-33 were mainly those of Moses. He showed those who were to be responsible for taking down and setting up the tabernacle how to do everything. He was the first to light the lamps (v 25), to burn incense on the golden alter (v 26-27), to offer burnt and meat offerings (v 29), to wash in the laver (v 31), and to anoint and sanctify the high priest and other priests (v 12-15). He was the one who anionted the whole tabernacle and furniture (v 9-11), and placed all the furniture where it was commanded to be (v 20-33).

✡ ✡ ✡

the tabernacle (Ex. 13:21; 30:18)

34 ¶ [e]Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And [f]when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

✡ ✡ ✡

e The cloud (the symbol of the visible presence of God) and the glory of God filled the tabernacle when all things were completed, anointed, sanctified, and made holy

ence (v 34). Moses could not enter the tabernacle for such overwhelming glory (v 35). A similar glory appeared when Solomon finished the temple (1 Ki. 8:10-11). About 650 years of blessings and curses upon Israel were experienced by the nation between these two events.

f This was the sign for Israel either to move or make camp in all their journeys (v 36-38; cp. 13:21-22).

✡ ✡ ✡

Summary of Exodus

Date and Place: Written as part of the law during the 11 months at Mt. Sinai—about 1688 BC.

Author: Moses, the lawgiver and leader of Israel during the exodus and the wilderness wanderings. See ***Moses*** in Index.

Proof of Authorship: See note, 17:14 and ***16 Proofs Moses Wrote the Pentateuch***, in ***Summary of Genesis***.

Theme: Among the ancient Jews the Pentateuch was in the form of one book, and written on one scroll, called Ha-Torah, The Law, and Sepher Ha-Torah, The Book of the Law. It was in time divided into 5 sections called The Five Parts of the Law, each section named by the leading Heb. word or words in the first verse. The title of this book was Elle-Shemoth, These the Names, or simply Shemoth, Names. Exodus signifies a departure or going out, referring to the leading event of the book, the going out of Egypt by the children of Israel. The structure of the book in the first few sentences shows that it is a continuation of Genesis. It introduces another great epoch in the history of Israel. What Genesis sets forth in prophecy, Exodus records in history. It records the wonderful prophetic increase of Israel during the 145 years between Joseph and the Exodus; the persecution and oppression of Israel in Egypt; their deliverance by the power of God; the exodus from Egypt; the giving of the law; the building of the tabernacle; and the beginning of the Aaronic priesthood. It sketches the early life of Moses and his call to lead Israel out of Egypt; tells of the plagues which made Pharaoh willing to permit Israel to leave; and records the fundamental principles of the constitution of the Jewish nation. Here we have the history of the political and religious organization of Israel as a people of God and a mighty nation among men. The book may be divided into two main parts: Historical (1:1–19:25) and Legislative (20:1–40:38).

Purpose: to continue the history of Israel in fulfillment of the covenant—the promises, and the prophecies given to Abraham, Isaac, and Jacob concerning their seed; to show the time, circumstances, and purpose of the law given by Moses to Israel; and to record the organization of the nation and the establishment of a visible form of worship with God dwelling in the midst of His people.

Statistics: 2nd book of the Bible; 40 chapters; 1,213 verses; 32,692 words; 1,089 verses of history; 129 verses of fulfilled prophecy; 2 verses of unfulfilled prophecy; 58 questions. Exodus has 73 separate messages from God (3:12, 14; 4:2, 4, 6, 7, 11, 14, 19, 21, 27; 5:1; 6:1, 10, 13; 7:1, 8, 14; 8:1, 5, 16, 20; 9:1, 8, 13, 22; 10:1, 12, 21; 11:1, 9; 12:1, 43; 13:1; 14:1, 15, 26; 16:4, 11, 28, 32; 17:5, 14; 19:3, 9, 10, 20, 21, 24; 20:1; 23:20; 24:1, 12; 25:1; 30:11, 17, 22, 34; 31:1, 12; 32:7, 9, 33; 33:1, 11, 14, 17, 19; 34:1, 5, 9, 27; 40:1); 827 commands; 240 predictions; 28 promises; and 35 of 42 miracles by Moses.

EXODUS NOTES CONTINUED

Amram (2:1)

This was Amram who married Jochebed and had 3 children: Miriam, Aaron, and Moses (Ex. 6:18-20; 15:20-21; Num. 12; 20:1; 26:59; Dt. 24:9; 1 Chr. 6:3; Mic. 6:4). We take it from Ex. 2:4-8 that Miriam was several years older than her brothers. Aaron was 3 years older than Moses (Ex. 7:7). The father, Amram, was the son of Kohath, a son born to Levi before he went to Egypt (Gen. 46:11). How old Kohath was when Amram was born is not known. Both Amram and Jochebed though, were born in Egypt some time after the Israelites began the 215-year sojourn there (Num. 26:59). We know that Aaron was 83 and Moses 80 when he led Israel out of Egypt (Ex. 7:7; Acts 7:23, 30, 36). Subtracting 83 (the number of years that Aaron lived in Egypt) we then have a period of 132 years for Kohath to have Amram, for Amram to grow up, marry Jochebed, and have Miriam and Aaron, with Moses being born 3 years later.

✡ ✡ ✡

Age of Moses at Adoption (2:10)

How old Moses was at this time is not stated. Perhaps he was nearly 5 when he was fully weaned as Isaac was, for we read the same statement, the child grew and was weaned, regarding him (Gen. 21:8). Cp. Judg. 13:24; 1 Sam. 2:21, 26; 3:19; Lk. 1:80; 2:40. Moses was now old enough to begin his education as the son of Pharaoh's daughter. He was to be learned in all the wisdom of the Egyptians and become mighty in words and deeds (Acts 7:22). Josephus says he was put in command of the Egyptian war against the Ethiopians and conquered them completely.

6 Acts of Moses in Egypt (2:15)

1 Inspected slavery of brethren (v 11)
2 Intervened to deliver a brother
3 Sought to unite his brethren (v 13)
4 Misjudged his brethren (Acts 7:25)
5 Became afraid for his life (v 14). The not fearing of Heb. 11:27 refers to Ex. 10:28-29
6 Fled from Pharaoh (v 15)

Marriage of Moses (2:21)

Generally the proposal of marriage came from the parents of the bridegroom, but sometimes the custom was reversed, as here and in Josh. 15:16-17; 1 Sam. 18:27. Zipporah was called an Ethiopian by Aaron and Miriam (Num. 12). This simply means that she was an Ethiopian subject, Ethiopia perhaps ruling the Midianites at this time. She was not black, but a distant relative of Moses, being the daughter of Midian, the son of Abraham (v 15-22; 3:1; Gen. 25:1-7). She was sent home after the experience at the inn (Ex. 4:24-26), and reunited with Moses in the wilderness of Sinai (Ex. 18:1-27).

God Identifies Himself (3:6)

God identified Himself as the God of Amram (your father), Abraham, Isaac, and Jacob (v 6). On this and similar verses Christ founded the doctrine of the resurrection and immortality of the inner man, by claiming that these men are still alive and will be resurrected bodily in due time (Mt. 22:31-32). If they are alive, then all who die are still alive physical death (Jas. 2:26) and it is only the body that will be resurrected (Jn. 5:28-29; Dan. 12:2).

22 Predictions of God in Ex. 3–4 (3:8)

1 I will deliver Israel out of the hands of the Egyptians (3:8)
2 I will bring them out of Egypt unto a good land (3:8)
3 I will bring them unto the land of the Canaanites, Hittites, etc. (3:8)
4 I will be with you Moses (3:12)
5 I will give you a token (3:12)
6 I will bring you out of affliction unto the land of the Canaanites (3:17)
7 Israel will hearken to you (3:18)
8 Pharaoh will not let you go until he is forced to do so (3:19)
9 I will smite Egypt with plagues and then he will let you go (3:20)
10 I will give Israel favor with the Egyptians (3:21)
11 You will have plenty when you go (3:21)
12 You will spoil the Egyptians (3:22)
13 Aaron will come to meet you (4:14)
14 He will be glad to see you (4:14)
15 I will be with both of you and teach you what to do (4:15)
16 Aaron will be your spokesman (4:16)
17 He will be to you as a mouth (4:16)
18 You will be to him as God (4:16)
19 You will do all these wonders before Pharaoh (4:21)
20 You will do wonders by this rod (4:17)
21 I will harden Pharaoh's heart that he will not let Israel go (4:21)
22 I will slay the firstborn of Egypt if he will not let Israel go (4:23)

3 Things Israel Did in Egypt (2:23)

1 Sighed. Heb. anach, trans. sigh (v 23; Isa. 24:7; Lam. 1:4, 8, 11, 21; Ez. 9:4; 21:6-7) and mourn (Pr. 29:2; Isa. 51:11)

2 Cried. Heb. zaaq, to shriek from anguish or danger (v 23; Judg. 3:9, 15; 6:6-7; 10:10; 1 Sam. 4:13; 5:10; 7:9; 12:8-10; 28:12; 1 Chr. 5:20; 2 Chr. 18:31; 32:20; Neh. 9:4, 28; Esther 4:1; Ps. 22:5; 107:13; 142:1, 5; Isa. 26:17; 57:13; Jer. 20:8; 30:15; Ez. 9:8; 11:13; Hos. 7:14; Jonah 1:5; Zech. 6:8)

3 Groaned. Heb. neaqah (v 24; 6:5; Judg. 2:18; Ez. 30:24). By reading the above scriptures one can picture the anguish, pain, sorrow, distress, grief, torture, and agony of the Israelites under bondage. Ps. 88-89 might refer to this. Such sufferings might have been necessary to make Israel willing to leave Egypt. Even as it was they were always longing to go back (Ex. 16:3; 17:3; Num. 14:2-4)

8 Sacred Mountains in Scripture (3:1)

1 Mt. Sinai and Horeb (v 1; 4:27; 18:5; 24:13; Num. 10:33; 1 Ki. 19:8). Sinai is mentioned as a wilderness and a mountain 37 times (Ex. 19:1-23; Num. 1:1; 3:1; Gal. 4:24-25). In 17 passages the same desert and mountain are called Horeb (3:1; 33:6; Dt. 1:6; 4:10-15; 5:2; 29:1; 1 Ki. 19:8; Ps. 106:19; Mal. 4:4)
2 Mt. Moriah (Gen. 22:2; 1 Chr. 21:18; 2 Chr. 3:1)
3 Mt. Zion (Ps. 48:2; Isa. 2:2-4; 8:18; 24:23; 66:20; Mic. 4:7; Dan. 11:45; Joel 3:17; Zech. 8:3)
4 Mt. of Olives (Zech. 14:4; Mt. 24:3; 26:30; Acts 1:12)
5 Mount of transfiguration (2 Pet. 1:18)
6 Mt. Calvary (Lk. 23:33)
7 Heavenly Mt. Zion (Heb. 12:22; Rev. 14:1; 21:10)
8 Pre-Adamite mount of God out of which Lucifer was cast (Ez.28:11-17)

14 Commands to Moses (3:5)

1 Draw not nigh hither (3:5)
2 Put off your shoes (3:5)
3 Come now, I will send you (3:10)
4 Thus shall you say to Israel (3:14-15)
5 Go, say to them (3:16-22)
7 Cast your rod on the ground (4:3)
8 Put forth your hand and take the serpent by the tail (4:4)
9 Put your hand into your bosom (4:6)
10 Put your hand into your bosom again (4:7)
11 Go and I will be with your mouth and teach you what to say (4:12)
12 Go, return to Egypt (4:19)
13 See that you do all these wonders before Pharaoh (4:21)
14 You shall say to Pharaoh (4:22)

8 Acts of God in Exodus 3-4 (3:5)

1 Appeared to Moses (3:2)
2 Saw (3:4, 7)
3 Called to Moses (3:4)
4 Said—17 times (3:4, 5, 6, 7, 12, 14, 15, 17; 4:2, 3, 4, 6, 7,11,14,19, 21, 27)
5 Heard the cry of Israel (3:7)
6 Knew their sorrows (3:7)
7 Became angry at Moses (4:14)
8 Gave 5 prophecies 3:8, 12, 17-22; 4:14-17, 21-23

42 Miracles by Moses (4:5)

1 Rod turned into a serpent (4:2-3)
2 Serpent into a rod (4:4)
3 Hand turned leprous (4:6)
4 Hand healed of leprosy (4:7)
5 Rod turned into a serpent (4:30)
6 Serpent turned into a rod (4:30)
7 Hand made leprous (4:30)
8 Hand healed of leprosy (4:30)
9 Rod turned into a serpent (7:9-10; magicians also did so, 7:11-12)
10 Moses' rod swallowed others (7:12)
11 River to blood: 1st plague (7:14-25; magicians also did so, 7:22)
12 Created frogs: 2nd plague (8:1-7; magicians also did so, 8:7)
13 Caused frogs to die (8:8-15)
14 Dust to lice: 3rd plague (8:16-19; magicians could not, 8:18-19)
15 Created flies: 4th plague (8:20-24)
16 Made Goshen exempt from flies (8:22)
17 Removed flies from Egypt (8:29-32)
18 Murrain upon stock: 5th plague (9:1-7)
19 Stock of Israel exempt (9:4-7)
20 Boils from ashes: 6th plague (9:8-12)
21 Hail and fire: 7th plague (9:13-35)
22 Goshen exempt from hail and fire (9:26)
23 Stopped hail and fire (9:28-35)
24 Locusts: 8th plague (10:1-15)
25 Locusts removed (10:16-20)
26 Darkness: 9th plague (10:21-29)
27 Goshen exempt (10:23)
28 Death of firstborn: 10th plague (11:1–12:51)
29 Israel's firstborn exempt (11:7-10)
30 Making a path through the Red Sea and congealing the water (14:21-22)
31 Melting ice of Red Sea (14:26-28)
32 Healing waters of Marah (15:23-26)
33 Bread from heaven (16:4-35; Num. 11)
34 Quails to eat (16:8-13)
35 Water from the rock (17:1-7)
36 Victory over Midian (17:11-13)
37 Quenched fire of death (Num. 11:2)
38 Healing of Miriam (Num. 12:13-16)
39 Earth swallowing rebels (Num. 16:28-33)
40 Stopped a plague (Num. 16:44-50)
41 Water from the rock (Num. 20:10-13)
42 Healing Israel (Num. 21:5-9; Jn. 3:14)

7 Demands of God Upon Pharaoh (5:1)

1 Let My people go, that they may hold a feast unto Me in the wilderness (5:1)
2 Let My people go, that they may serve Me in the wilderness (7:16)
3-7 Let My people go, that they may serve Me (8:1; 8:20; 9:1; 9:13; 10:3)

1 Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go (5:2). One plague before the next answer (7:20-25)

2 Intreat the Lord, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifices unto the Lord (8:8). Three plagues before the next answer (8:6-19)

3 Go yet, sacrifice to your God in the land . . . I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away (8:25, 28). Three plagues before the next 2 answers (9:1-26)

4 I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail, and I will let you go, and ye shall stay no longer (9:27-28)

5 Go, serve the Lord your God: but who are they that shall go? . . . go, now, ye that are men, and serve the Lord (10:8-11). One plague before the next answer (10:12-15)

6 I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that He may take away from me this death only (10:16-17). One plague before the next 2 answers (10:21-23)

7 Go ye, serve the Lord; only let your flocks and your herds be stayed; let your little ones also go with you (10:24)

8 Get thee from me, take heed to thyself, see my face no more (10:28). One plague before the next and final answer (11:1–12:30)

9 Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks, as ye have said, and be gone; and bless me also (12:31-32)

10 Predictions of God (6:1)

1 Bring judgment upon Pharaoh (v 1)
2 Bring you out of Egypt (v 6)
3 Deliver you from slavery
4 Redeem you with great power
5 Redeem you with great judgments
6 Take you for My people (v 7)
7 Be your God
8 Cause you to know that I am Jehovah (Elohim—God, the Father, the Son, and the Holy Spirit; v 7; cp. 1 Jn. 5:7)
9 Bring you into Canaan, as promised Abraham, Isaac, and Jacob (v 8)
10 Give you Canaan for a heritage
Fulfillment of these predictions was to begin NOW.

Kinsman Redemption (6:6)

Heb. gaal, to redeem; to buy back a relative's property after it has been with Israel as a nation, identifying God as the Kinsman Redeemer of Israel, and making it clear that they were considered His own people chosen to fulfill His will (v 6-7).

14 Uses of "Gaal" in Scripture:

1 Redemption of Jacob from evil (Gen. 48:16; cp. Ps. 103:4)
2 Redemption of a brother's country possession by the nearest kin (Lev. 25:25-26; Ruth 4:4-6)
3 Redemption of country possession by the seller himself if he is able to redeem it (Lev. 25:26-28)
4 Redemption of city property in one year if desired (Lev. 25:29-32)
5 Redemption of a kinsman from slavery (Lev. 25:48-55)
6 ***Redemption of consecrated things (Lev. 27:1-29)***
7 Redemption of tithes (Lev. 27:30-34)
8 Redemption of the soul (Ps. 69:18; 72:14; 107:2; Isa. 35:9; 43:1; 44:22-23; 48:20; 52:3; 62:12)

Gentile bondage (Isa. 52:3; 63:1-9)
10 Redemption from death and hell (Hos. 13:14)
11 Redemption of Canaan for Israel (Ps. 74:2)
12 Redemption from destruction (Ps. 103:4)
13 Redemption of Israel from Egypt (Ex. 6:6-7; Ps. 77:15; 106:10)
14 The Redeemer Himself (Job 19:25; Ps. 19:14; 78:35; Pr. 23:11; Isa. 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5-8; 59:20; 60:16; 63:16; Jer. 50:34)

54 Acts of God in the 10 Plagues (8:13)

1 Planned the plagues to deliver Israel (3:17-22; 4:21-23; 6:1-8; 7:3-5)
2 Prepared Moses and Aaron for such deliverance (1:1–5:23)
3 Told them exactly what to do, step by step (7:9–14:31)
4 Turned the rod to a serpent (crocodile, 7:10)
5 Caused Moses' rod to swallow all the other rods (7:12)
6 Gave Pharaoh cause to harden his heart (7:13)
7 Told Moses what to do next (7:14-19)
8 Turned waters to blood (7:20-25)
9 Told Moses what to do again (8:1-5)
10 Created millions of frogs (8:6-9)
11 Told Moses what to say next (8:10-11)
12 Answered prayer and destroyed frogs in all Egypt except in river (8:12-14)
13 Gave Pharaoh cause to harden his heart again (8:15)
14 Told Moses what to do next (8:16)
15 Turned dust to lice (8:17)
16 Gave Pharaoh cause to harden his heart further (8:18-19)
17 Told Moses what to do again (8:20-21)
18 Protected Goshen (8:22-23)
19 Created millions of flies (8:24)
20 Destroyed the flies (8:29-31)
21 Gave Pharaoh another cause for hardening his heart (8:32)
22 Told Moses what to do next (9:1-5)
23 Sent murrain (9:6)
24 Gave cause whereby Pharaoh still hardened his heart (9:7)
25 Told Moses what to do next (9:8-9)
26 Caused boils to come on Egyptians (9:10-11)
27 Gave Pharaoh another cause for hardening his heart (9:12)
28 Told Moses what to do after that (9:13-19)
29 Destroyed stock of Egypt (9:20-21)
30 Told Moses again what to do (9:22)
31 Sent hail and fire (9:23-25)
32 Protected Goshen (9:26)
33 Confirmed Moses' word (9:27-33)
34 Gave Pharaoh cause for continuing his heart-hardening (9:34-35)
35 Told Moses what to do next (10:1-7)
36 Created millions of locusts (10:12-15)
37 Destroyed locusts (10:16-19)
38 Gave Pharaoh more cause for heart-hardening (10:20)
39 Told Moses again what to do (10:21)
40 Brought darkness (10:22)
41 Protected Goshen (10:23)
42 Gave Pharaoh still another cause for hardening his heart (10:27)
43 Predicted one more plague (11:1)
44 Told Moses what to do next (11:2)
45 Gave Israel favor with Egyptians (11:3)
46 Predicted final plague to affect the firstborn (11:4-8)
47 Gave Pharaoh still more cause to harden his heart (11:10)
48 Told Moses again what to do next (12:1-20)
49 Smote the firstborn of Egypt (12:29-36)
50 Gave Pharaoh cause for continued heart-hardening (14:1-12)
51 Protected Israel from Egyptians (14:19)
52 Parted the Red Sea (14:21-24)
53 Took off chariot wheels (14:25)
54 Destroyed pursuing Egyptians (14:26-31)

Let it be remembered that the various causes God gave Pharaoh for heart-hardening were also opportunities for repentance and obedience; but the king

Dense Darkness (10:21)

The darkness which could be felt (v 21) was so dense that no light could penetrate it enough for anything to be seen. No one could move from his place (v 23). This could be a picture of the outer darkness of hell (Mt. 8:12; 22:13; 25:30; 2 Pet. 2:4, 17; Jude 6, 13). In what sense the darkness and fire of hell will be combined is not explained, but both are and will be literal in all eternity (Isa. 66:24; Mt. 13:42-50; 25:41, 46; Mk. 9:32-49; Rev. 14:9-11; 20:10-15; 21:8; 22:15). See ***Hell*** in Index.

Thick darkness is mentioned in v 22; 20:21; Dt. 5:22; 1 Ki. 8:12; 2 Chr. 6:1; Job 38:9; Joel 2:2; Zeph. 1:15. This evidently is the same as the thick cloud of Ex. 19:9, 16; 2 Sam. 22:12; Job 22:14; 26:8; 37:11; Ps. 18:11-12. It is clear that the darkness and clouds are of the same material substance.

7 Cases of Darkness (10:21)

1 Darkness at creation of the earth (Job 38:9). Cp. with 5 future times there will be darkness on earth (note, Rev. 6:12)
2 Curse of darkness on earth (Gen. 1:2)
3 Horror of darkness on Abraham (Gen. 15:12)
4 Curse of darkness in Egypt (Ex. 10:21-22)
5 Darkness between Israelites and Egyptians (Ex. 14:20; Josh. 24:7)
6 Darkness on Sinai when the law was given (Ex. 20:21; Dt. 4:11; 5:22-23; Heb. 12:18)
7 Darkness at the crucifixion (Mt. 27:45; Mk. 15:33; Lk. 23:44)

14 Rulers Offended by God's Servants (10:28)

1 Pharaoh by Abraham (Gen. 12:10-20)
2 Abimelech by Abraham (Gen. 20)
3 Abimelech by Isaac (Gen. 26:6-16)
4 Pharaoh by Moses (Ex. 10:24-29)
5 Balak by Balaam (Num. 24:10-11)
6 Jeroboam by a prophet (1 Ki. 13:4)
7 Ahab by Micaiah (1 Ki. 22:6-28)
8 Naaman by Elisha (2 Ki. 5:10-19)
9 Asa by Hanani (2 Chr. 16:7-11)
10 Joash by Zechariah (2 Chr. 24:20-22)
11 Uzziah by Azariah (2 Chr. 26:16-21)
12 Jehoiakim by Urijah (Jer. 26:20-24)
13 Zedekiah by Jeremiah (Jer. 32:1-5)
14 Herod by John the Baptist (Mt. 14:3)

Double Miracle (11:7)

1 The howling of dogs at the time of death. It is a well-known fact that this often happens. There must have been much howling when all the firstborn of Egypt were killed. But no dog raised his voice over an Israelite, for none died.

2 The miraculous way in which Israel was protected of God when leaving Egypt. It is likely that the dogs were supernaturally hushed in their barking at night when the millions of Hebrews began to be on the move to leave Egypt.

Dogs were held sacred by Egyptians, and in one city called Anubis, the city of the dog, they were fed consecrated food in the temple dedicated to the dog god. Thus, even this final miracle before Israel left Egypt, was directed against another one of the gods of Egypt.

Jewish Calendar (12:2)

The month Abib (13:4), later called Nisan, corresponding somewhat with our month of April (Neh. 2:1; Esther 3:7). Israel's year previously began with Tishri, which is now the 7th month corresponding with our September. Jews still consider Abib or Nisan as the beginning of their sacred year and Tishri as the beginning of the civil year. The 15th day of Abib became the ruling date of all events of the year.

1	Abib (Nisan)	March-April
2	Iyyar (Zif)	April-May
3	Sivan	May-June
4	Tammuz	June-July
5	Ab	July-August
6	Elul	August-September
7	Tishri (Tisri)	September-October
8	Marchesvan (Bul)	October-November
9	Chisleu	November-December
10	Tebeth	December-January
11	Seba	January-February
12	Adar	February-March

To maintain the relation of the lunar months to the solar year, it was periodically necessary to add a 13th month, which was called Second Adar. Jewish months are generally identified by number instead of name, in Scripture, as follows:

1 The first month (31 times); Abib (Ex. 13:4; 23:15; 34:18; Dt. 16:1); Nisan (Neh. 2:1; Esther 3:7)
2 The second month (14 times); Zif (1 Ki. 6:1, 37)
3 The third month (6 times); Sivan (Esther 8:9)
4 The fourth month (6 times)
5 The fifth month (11 times)
6 The sixth month (4 times); Elul (Neh. 6:15)
7 The seventh month (27 times)
8 The eighth month (5 times); Bul (1 Ki. 6:38)
9 The ninth month (7 times); Chisleu (Neh. 1:1; Zech. 7:1)
10 The tenth month (11 times); Tebeth (Esther 2:16)
11 The eleventh month (3 times); Sebat (Zech. 1:7)
12 The twelfth month (8 times); Adar (Ezra 6:15; Esther 3:7, 13; 8:12; 9:1, 15, 17, 19, 21)

It is remarkable and to our advantage that the law of religion regarding days, weeks, months, years, sabbaths, new moons, feasts, and various rituals and forms of worship has been done away with entirely in the N.T. No mention of any one particular month is made in the entire N.T. as compared to the above 158 times in the O.T. Paul condemns the observance of days, months, times, and years, and respecting a holyday, the new moon, or sabbath days as essential to salvation in the new covenant (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17).

14 Examples of Being Angry (11:8)

1 Esau against Jacob (Gen. 27:45)
2 Jacob against Rachel (Gen. 30:2)
3 Simeon and Levi against Shechem (Gen. 49:6-7)
4 Moses against Pharaoh (Ex. 11:8) and against Israel (Ex. 32:19)
5 Balaam against an ass (Num. 22:27)
6 Balak against Balaam (Num. 24:10)
7 Samson against Philistines (Judg. 14:19)
8 Saul against Ammonites (1 Sam. 11:6) and against Jonathan (1 Sam. 20:30-34)
9 Eliab against David (1 Sam. 17:28)
10 David against a rich man (2 Sam. 12:5)
11 Ahasuerus against Vashti (Esther 1:12)
12 Nebuchadnezzar against wise men (Dan. 2:12)
13 Jonah against God (Jonah 4)
14 Jesus against hypocrites (Mk. 3:5)

Judgment on Gods of Egypt (12:12)

The death of the firstborn was a blow against all the gods of Egypt (v 12), for they were worshipped as different animals; to slay the firstborn of beasts as well as men was literally bringing judgment on the gods. Cp. Isa. 19:1; Jer. 43:13. When any idolatrous nation was destroyed the blame fell upon the gods who were supposed to have abandoned the nation or been overcome by stronger gods (cp. Isa. 37:6-13).

10 Plagues Against Gods of Egypt

1 Turning the Nile to blood was against worship of the river as a god under the name father of the gods or father of life (note, 7:19)

2 Bringing up frogs was directed against the frog god, causing Egyptians to abhor frogs and despise

3 The creation of lice or mosquito gnats and other insects was to show the powerlessness of the insect god to protect from them (note, 8:16)

4 The creation of flies was to show the powerlessness of Beelzebub, the god of flies, to protect the people from such insects (note, 8:21)

5 The murrain (pestilence) upon the stock of Egypt was to prove that the very creatures the people held as sacred objects of worship were powerless to protect themselves from the God of the Hebrews (note, 8:26)

6 The boils and blains upon man and beast were directed against gods that were worshipped to protect from such plagues (note, 8:26; notes, 9:8, 11)

7 The hail and fire plague was against the gods that were worshipped to protect Egypt from such (note, 9:18)

8 The locust plague was against the locust god who was thought to be the protector from these creatures (note, 10:4)

9 The darkness was a blow against the sun god who was worshipped as one to protect from any curse of the sun, and as the provider of light, warmth, and fruitfulness through the sun (note, 10:23)

10 The death of the firstborn was directed against all the gods of Egypt, for they were supposed to protect the lives of both men and beasts. The very choice of each family died as proof that no god of Egypt had power to stand against the God of the Hebrews (note, 11:4)

Why the Firstborn Were Chosen (13:14)

This explains why the firstborn of man and beast of the non-Levites were to be dedicated to God for the support of the Levites. The firstborn of Egyptians and their animals had been destroyed while those of Israel had not; so to commemorate this miracle and render proper thanks to God the firstborn of males were to be given (v 14-16). By this we mean that non-Levite boys were redeemed for a fee of $3.20 each (note, 13:14; Num. 3:45-51). In the case of an unclean animal, a lamb was given in its place if the owner wished to keep his beast alive (an ass for instance) to be used in work. Should the owner not want to give the Levites a lamb in exchange, he was commanded to kill the firstborn of the unclean animal (v 13). Rabbins taught that if a father neglected to redeem his firstborn, the son himself was to pay the redemption price when he came of age. The redemption price did not typify redemption of the soul, for no blood was involved as required by Lev. 17:11. It related only to services.

3 Outstanding Facts About God (15:11)

1 Glorious in holiness (v 11). This expresses His essential nature and divine perfection. As applied to God it means that which is wholly sacred and set apart for holy uses.

18 Ways "Holiness" Is Used

(1) Of God's true nature (v 11; Ps. 30:4; 97:12)
(2) In signets on the high priest's mitre (Ex. 28:36; 39:30)
(3) Of worship to God (1 Chr.16:29; Ps. 29:2; 96:9)
(4) Of praise to God (2 Chr. 20:21)
(5) Of separation to God (2 Chr. 31:18)
(6) Of God's throne (Ps. 47:8)
(7) Of God's dwelling (Ps 48:1; Isa. 63:15; Jer. 31:23)
(8) Of God's revelation (Ps. 60:6; 108:7; Jer. 23:9)
(9) Of God's oath (Ps. 89:35; Amos 4:2)
(10) Of God's house (Ps. 93:5; Isa. 62:9)
(11) Of consecrated things (Isa. 23:18)
(12) Of a literal highway leading up to the temple of God (Isa. 35:8)
(13) Of God's people (Isa. 63:18; Jer. 2:3)
(14) Of human society (Oba. 17; Lk. 1:75)
(15) Inscription on bells and pots(Zech.14:20-21)
(16) Of God's Spirit (Rom. 1:4)
(17) Of the new man in Christ (Rom. 6:19, 22; Eph. 4:24; 1 Th. 3:13; 4:7; 1 Tim. 2:15; Tit. 2:3; Heb. 12:10, 14)
(18) Of the eternal state and nature of believers in heaven (1 Th. 3:13)

2 Fearful in praises (v 11). This literally refers to the reverential fear angels and men have of God.

3 Doing wonders (v 11). God is eternally doing wonders in creation, redemption, and providence. They are seen in daily miracles of His manifestations in nature and otherwise.

30 Prayers of Moses Answered (15:25)

1 God answered when he feared (3:10-12)
2 Revealed His name (3:13-15)
3 Answered by miracles (4:1-9)
4 Promised to make eloquent (4:10-12)
5 Sent Aaron to help Moses (4:13-17)
6 Gave confirmation of call (5:22–6:8)
7 Made Moses a god to Pharaoh (6:30–7:5)
8 Removed frogs (8:8-15)
9 Removed flies (8:29-32)
10 Removed hail and fire (9:28-35)
11 Removed locusts (10:18-20)
12 Parted the Red Sea (14:15)
13 Made water sweet (15:24-25)
14 Gave water from a rock (17:4-7)
15 Spared Israel from death (32:9-14)
16 Moses received revelation (32:31-35)
17 Received assurance of grace (33:12-17)
18 Saw limited glory (33:18-23)
19 Received further assurance (34:8-17)
20 Fire quenched (Num. 11:2)
21 Flesh provided (Num. 11:10-23, 31-35)
22 The Spirit imparted to 70 elders (Num.11:14-25)
23 Miriam healed (Num. 12:13-16)
24 Israel spared from death (Num. 14:5-20)
25 Judgment upon Korah (Num.16:4-33)
26 Israel spared from death (Num. 16:44-50)
27 Serpent bites healed (Num. 21:5-9)
28 Aaron spared from death (Dt. 9:20)
29 Israel spared from death (Dt. 10:10)
30 The Spirit imparted to Joshua (Dt. 34:9)

8 Acts of God (15:10)

1 Triumphed over His enemies (v 1)
2 Destroyed the horses and riders
3 Destroyed all Pharaoh's army (v 4-8)
4 Congealed the Red Sea (v 8)
5 Melted the Red Sea (v 10, 19)
6 Did wonders for Israel (v 11-12)
7 Led Israel out of Egypt (v 13)
8 Redeemed Israel from bondage

God Greater Than Egyptian Gods (15:11)

In the plagues of Egypt God had proved Himself greater than the gods worshipped by Egyptians. He had done glorious and wonderful things before all men. No god or man could withstand His power. His acts had already destroyed the land of Egypt and all the mighty armies of the greatest kingdom on earth at that time; and had brought fear and terror to the hearts of all the neighbors of Egypt who had seen and heard of His mighty deeds (v 11-16).

Women Prophetesses (15:20)

Heb. nebiyah, a woman who prophesies. First occurrence in the Bible. Rachel was the first woman to prophesy, but she is not called a prophetess (Gen. 30:24). God has done so in the past and will yet pour out His Spirit upon women (Joel 2:28; Acts 2:16-21).

14 Prophetesses

1 Rachel (Gen. 30:24)
2 Miriam (Ex. 15:20)
3 Deborah (Judg. 4:4)
4 Huldah (2 Ki. 22:14; 2 Chr. 34:22)
5 Noadiah (Neh. 6:14)
6 Isaiah's wife (Isa. 8:3)
7 Elisabeth (Lk. 1:41-45)
8 Mary, mother of Jesus (Lk. 1:46-55)
9 Anna (Lk. 2:36-38)
10 Jezebel, a false prophetess (Rev. 2:20)
11–14 Philip's 4 daughters (Acts 21:9)

Water Miracles (15:22)

The first test for Israel after leaving Egypt through the Red Sea was regarding water (v 22-23). See note, 8:22.

7 Water Miracles of the Exodus

1 Water turned to blood (7:20-27)
2 Red Sea divided (14:21-22)
3 Red Sea drowning enemies (14:26-29; 15:8-19)
4 Making bitter water sweet (15:23-26)
5 Water from the rock (17:5-7)
6 Water from the rock again (Num. 20:7-13)
7 Drying of Jordan (Josh. 3:13–4:23)

Marah (15:23)

Marah means bitter. There is no statement proving a spiritual, symbolic, or typical meaning. The experience at Marah was just another one in the training of God's people. There are many such lessons in Scripture, as follows:

1 Darkness before light (Gen. 1:2-5)
2 Fall before salvation (Gen. 3)
3 Sacrifice before blessing (Gen. 4)
4 Marah before Elim (Ex. 15:23-27)
5 Wilderness before Canaan (Ex. 16)
6 Humiliation before exaltation (Lk. 14:11)
7 Travail before birth (Jn. 16:21; Gal. 4:19)
8 Death before life (Jn. 12:24)
9 Mortgage before redemption (Rom. 5)
10 Tribulation before patience (Rom. 5)
11 Suffering before glory (Rom. 8:18; 1 Pet. 1:11; 4:13; 5:1)
12 Work before reward (1 Cor. 3:11-15)
13 Cross before crown (Gal. 6:14; 2 Tim. 4:8)
14 Fight before victory (2 Tim. 4:7-8)
15 Temptation before overcoming (Jas. 1:12-16; Rev. 2:7, 11, 17)

The basin of the well of bitter water is 8 ft. in diameter with about 2 ft. of water, which is said even now to contain sulphate of lime, magnesia, soda, potash, chloride of sodium, bituminous matter, silicic acid, and carbonic acid. These chemicals make the water unfit for drinking. Arabs seldom even permit their camels to drink of it.

22 Facts About Sabbaths (16:23)

1 The words sabbath and seventh do not come from the same original word. The Heb. for sabbath is shabbath, meaning intermission or cessation from work. It is from shabath, to repose, desist from exertion; rest; and such rest does not have to be on the 7th day. The particular day does not make it a rest or a cessation. One can rest on any day, any time he ceases from work. It is the cessation that causes it to be the sabbath, not the day or time one ceases from work.

2 Sabbaths have been observed on different days and for different lengths of time, as follows:
Sabbaths on Different Days:
(1) On the 1st day (Lev. 23:39)
(2) On the 7th day (Ex. 20:10)
(3) On the 8th day (Lev. 23:39)
Sabbaths of Different Lengths:
(1) 1 day long (Ex. 16:23-29)
(2) 2 days long (Lev. 23:6-8, 15-22)
(3) 1 year long (Lev. 25:4)
(4) 70 years long (2 Chr. 36:21)
(5) Eternity long (Heb. 4:9)

3 The 7th-day sabbaths of Israel were changing sabbaths, being observed on two different days each year because of an additional sabbath being observed at Pentecost. If we suppose, for instance, was on the sabbath, was Saturday, then the 7th-day sabbath would fall on Saturday for 7 weeks or 49 days. The 50th day, which would be Sunday, would be Pentecost. The next 7th-day sabbath after Pentecost would fall on Sunday, and so it would be until Pentecost of the following year which would change the 7th-day sabbath again. This time it would fall on Monday until the next Pentecost which would be 50 days after the first 15 days of Abib, as stated, or on the 65th day of that new year. Thus, there was no such thing as the sabbath always being on Saturday throughout the year, or perpetually.

4 Sabbaths were to be a delight instead of a burden and would have been if they had been observed lawfully, and the true nature of rest and worship maintained (Isa. 58:13)

5 Sabbaths were for Israel only (Ex. 16:29; 31:14; Ez. 20:12). Gentiles who wished to become a part of the nation of Israel could do so by meeting certain requirements, after which the sabbath laws applied to them (Ex. 12:49; Num. 15:16)

6 Sabbaths were to be observed holy (Ex. 16:23; 20:8; 35:2; Isa. 58:13; Jer. 17:21-27).

7 Sabbaths were to be observed unto God (Ex. 16:25)

8 Sabbaths were of or from the Lord (Ex. 20:10; 35:2; Lev. 23:3; Dt. 5:14).

9 They were to be kept (Ex. 31:14)

10 No work was to be done on sabbaths (Ex. 20:8-11; 31:15; 35:3; Num. 15:32; Jer. 17:21-27). The penalty for breaking this law was death(Num.15:30-36)

11 Sabbaths were to be observed as a time of rest (Ex. 35:2; Lev. 16:31; 23:3, 32)

12 They were to be sanctified or set apart by Israel (Dt. 5:12)

13 Sabbaths were commanded (Ex. 20:8-11; Dt. 5:15)

14 To Israel the 7th-day sabbath was a memorial of deliverance from slavery under Pharaoh (Dt. 5:15), not a commemoration of God's rest upon completing His work. The fact is, man's rest could not have been the same day that God rested, for man was only created the day before God's sabbath. He had worked no more than 1 day—and 6 days of work are required before a sabbath (Ex. 20:8-11). Because of its being a deliverance memorial it would be as meaningless for the church to observe the old Jewish sabbath to commemorate their deliverance from Pharaoh, as it would be for England to observe the 4th of July with Americans who thus commemorate their independence and freedom from bondage.

15 Sabbaths are to be observed in the Millennium and New Earth, so that all flesh can come before God to worship (Isa. 66:22-24; Ez. 44:24; 45:17; 46:3). No scripture reveals what particular day will be observed in this future time. Whatever day it is it will be observed at different times throughout the earth (if worldwide observance is required) because there is as much as 2 days of variation in time around the globe. It may be that the coming sabbaths will be local in fulfillment with men being required to send representatives to Jerusalem at the specified time so that all may observe the same sabbaths at the same time in that one part of the earth. That universal gatherings to worship are to be representative is proved in Zech. 14:16-21.

16 It is lawful to do good things on sabbaths (Mt. 12:2, 12; Mk. 2:27-28; 3:4; Lk. 6:9).

17 Man is lord of sabbaths. They are not to lord it over man. He was not made for them, but they were made for him (Mt. 12:8; Mk. 2:27-28; Lk. 6:5). Therefore, man can do and is always free to do that which is good and best for man on rest days.

18 In man's beginning he was not required to observe the 7th day which God rested on and sanctified. He Himself did not continue observing such a rest day because sin was committed by man almost immediately and He began the work of redemption (Gen. 3:8-21) which still requires God's time every day in the week. Sinners can be saved any time they choose to come to God. It was 2,513 commanded to observe any particular day as illustrated by God's rest (Ex. 16:23-29; 20:8-11).

19 Jews proved the principle of doing good and performing essential duties on sabbaths by:
- (1) Offering sacrifices Num. 28:9-10; 1 Chr. 9: 32
- (2) Caring for animals (Mt. 12:11; Mk. 2:27; Lk. 13:15; 14:5)
- (3) Circumcising children (Jn. 7:22-23)
- (4) Other essential work (Mt. 12:5)

20 Sabbaths were typical of eternal rest (Col. 2:14-17; Heb. 4:1-11; 10:1).

21 All the Jewish sabbaths were abolished and done away, with the Mosaic law. See note, Acts 15:24; ***85 Old and New Covenant Contrasts,*** p. 351 of N.T.; ***Sabbath*** in Index.

22 Keeping the law and the sabbath was not required by the apostles (Acts 15:5-29; Rom. 14:5-6; Gal. 4:9-11; Col. 2:14-17).

24 Reasons Christians Observe 1st Day

1 The typical sabbaths of the law of Moses have been abolished. See ***Sabbath*** in Index.

2 The new covenant does not command any particular day to be observed by Christians (Rom. 14:5-6; Gal. 4:9-11).

3 Christians are free to choose their own day of rest (Rom. 14:5-6).

4 They are commanded not to permit any man to judge them regarding a sabbath (Col. 2:14-17).

5 Rigid observance of days is rebuked by Paul (Gal. 4:9-11).

6 Sabbaths are not named among the necessary requirements of the gospel (Acts 15:1-29).

7 Real and eternal rest is in Christ, not in a day (Mt. 11:28-29; Heb. 4).

8 The 4th commandment (Ex. 20:8-11) concerning the sabbath was left out of the new covenant (note, Acts 15:24).

9 The 7th-day Jewish sabbath commemorated a deliverance from bondage in Egypt, with which Christians had no part (Dt. 5:15).

10 Going under the law to observe a sabbath would obligate them to keep the whole law of Moses (Gal. 3:10-14; 5:3, 9-11; Jas. 2:10).

11 Resting and worshipping on Sunday serve the same purpose as on Saturday.

12 Early Christians kept the 1st day of the week (Jn. 20:1, 19, 26-29; Acts 20:6-12; 1 Cor. 16:1-2).

13 The Lord completed His redemptive work and His victory over death, hell, and the grave on Sunday, the 1st day.

14 Christ's special manifestations to His disciples after the resurrection were on the 1st day of the week (Mt. 28; Mk. 16; Lk. 23-24; Jn. 20:19, 26).

15 No recognition was given by Christ or any apostle to the old Jewish 7th-day sabbath after the resurrection.

16 The outpouring of the Holy Spirit was on the 1st day of the week, the day after 7 Jewish sabbaths (Acts. 2:1).

17 After Christ's ascension, the first gospel sermon was preached on the 1st day, and the first conversions (about 3,000) took place on the 1st day (Acts 2:1-42).

18 The lack of any warning by Christ and the apostles regarding it being sinful or "the mark of the beast" (as some teach) to observe the 1st day of the week, shows that it is acceptable as a day of rest and worship.

19 Typology of the old covenant makes the 1st day of the week prominent. The feasts of firstfruits and Pentecost were observed on the 1st day, as well as the feasts of unleavened bread and tabernacles (Lev. 23:8-14, 34-39).

20 God honored the 1st day by giving the law on that day (Ex.19:1, 3, 11; Lev. 23:5-6 with Ex.12:2-18)

21 God honored many 1st days of the week in Israel (2 Chr. 7:10; 29:17; Ezra 3:6; Neh. 8:14-18; etc.). Hence, to say that no religious service was ever honored of God on that day is unscriptural.

22 God honored the 1st day again by giving the note, Acts 20:7).

23 The new covenant frees from such bondages of the old covenant as the penalty of death for cooking, making fires, and performing other duties on a sabbath (Ex. 16:23; 20:8-10; 31:15; 35:2-5; Lev. 23:3; Num. 15:32).

24 Not a passage in the N.T. ever records a distinctive gathering of Christians on the Jewish 7th-day sabbath. On the contrary the records show that Christians gathered on Sunday, the 1st day of the week, which was called "the Lord's day" (Rev. 1:10), for worship (Jn. 20:1, 19; note, Acts 20:7; 1 Cor. 16:2). See ***Sunday the Christian Sabbath***, p. 333 of N.T.

Of the 60 times the word sabbath is found in the N.T., it is used 50 times before the new covenant was made. Of the remaining 10 times, 6 refer to Paul as preaching to the Jews (at non-Christian gatherings) on Jewish sabbath days (Acts 13:14, 42, 44; 17:1, 2; 18:4); 2 refer to the law of Moses being read by Jews in their synagogues on Jewish sabbaths (Acts 13:27; 15:21); 1 refers to Jewish travel as not more than a mile on the sabbath (Acts 1:12); and 1 plainly says all were abolished (Col. 2:14-17).

Had there been explicit commands to worship on any day, even the 1st day, it would have brought about the same bondage as the law of Moses. The higher ideals and principles of Christianity would have then been regulated to days and seasons which God promised to abolish (Isa. 1:13; Hos. 2:11) and which He did abolish (2 Cor. 3:6-15; Gal. 3:19-25; 4:21-31; 5:1-3; Eph. 2:14-15; Col. 2:14-17; Heb. 6:20–10:18). Whereas Israel was obliged to commemorate freedom from bondage with a yoke of bondage which included the sabbath-keeping law, Christians are free to commemorate their freedom on any day they choose (Rom. 14:5-6).

The Testimony (16:34)

This refers to the tabernacle of worship, especially to the ark of the testimony (v 34; 25:22; 26:33-34; 30:6, 26; 31:7; 38:21; 39:35; 40:3, 5, 21; Num. 4:5; 7:89; Josh. 4:16). The testimony here refers to the 2 tables of stone, the 10 commandments—the sum of the whole law (Ex. 25:16, 21; 31:18; 32:15; 34:29; 40:20). It was considered the old testament or covenant (2 Cor. 3:6-15). The tabernacle is called the tabernacle of testimony (Num. 1:50-53; 10:11) and the tent of the testimony (Num. 9:15). The ark itself is also called the testimony because it contained the covenant (Ex. 27:21; 30:36; Lev. 16:13; Num. 17:4, 10). Any covenant or word of God is called a testimony because it testifies of God's revelation and provision of redemption in Christ (Ps. 19:7; 119:88; 132:12; Isa. 8:16, 20; 1 Cor. 1:6; 2:1; 2 Tim. 1:8; Rev. 1:2, 9; 12:17; 19:10). The real tabernacle, ark, and testimony from which Moses made his are in heaven (Heb. 8:5; 9:23; Rev. 11:19; 15:5). Various parts of the Word of God are called testimonies (Dt. 4:45; 6:17, 20; 1 Ki. 2:3; Ps. 119:2, 14, 22, 24, 31, 36, 46, 59, 79, 95, 99, 111, 119, 125, 129, 138, 144, 146, 152, 157, 167, 168). Testimonies are distinguished from commandments (2 Ki. 23:3; 1 Chr. 29:19; 2 Chr. 34:31; Neh. 9:34), His covenant (Ps. 25:10), ordinances (Ps. 99:7), and statutes (Jer. 44:23). All these are testimonies, but there are testimonies besides these.

The ark and tabernacle were not yet made when the manna was put into the pot. We must therefore believe that putting the manna before the testimony was after the ark was made; or believe that there was some kind of tabernacle in Israel even before the one which Moses patterned after heavenly things as he was instructed to do at Sinai. Israel no doubt had such a place; even Adam and his sons had one (Gen. 4:7, note); and Moses pitched a tabernacle outside the camp before he made the one at Sinai (Ex. 33:7-11). The one at Sinai was not set up until the 1st month of the 2nd placed inside the camp (Num. 2).

7 Things "Without the Camp" (19:17)

1. God's meeting with Israel (v 17)
2. The first tabernacle (not the one Moses made at Sinai), all sacrifices, and worship (Ex. 29:14; 33:7-11; Lev. 4:12, 21; 6:11; 8:17; 9:11; 10:4-5; 16:23-28; Heb. 13:11)
3. Slaying of sacrifices (Num. 19:3, 9)
4. Lepers (Lev. 13:45-46; 14:3, 8; Num. 5:2-4; 12:14-15)
5. Executions (Num. 15:35-36)
6. Purifications of persons (Num. 31:23-24; Dt. 23:10-11)
7. Christ's own sacrifice (Heb. 13:13)

14 Cases of Worship While Standing (19:17)

1. Abraham before God (Gen. 18:22; 19:27)
2. Israel before God at Sinai (Ex. 19:17)
3. Moses before God on Sinai (Ex. 34:5)
4. Israel before God at Sinai (Lev. 9:5)
5. Israel before Ezra (Neh. 8:4–9:4)
6. Multitudes before Christ (Mt. 13:2)
7. Christ standing to read (Lk. 4:16)
8. Multitudes in the plain (Lk. 6:17)
9. The sinner woman by Jesus (Lk. 7:38)
10. Pharisee and the publican (Lk. 18:11)
11. Redeemed before God in heaven (Rev. 7:9)
12. Angels before God (Rev. 7:11)
13. Angels at altar in heaven (Rev. 8:3)
14. 144,000 in heaven (Rev. 14:1)

Various Introductions of God (20:2)

I am Jehovah thy Elohim—I am the Eternal, thy Creator. This is one of the unusual ways God has introduced Himself to man.

25 "I Am" Introductions of God

1. I am the Lord (Jehovah, 108 times; Gen. 15:7; Ex. 6:2; Lev. 11:45; Num. 3:13; 1 Ki. 20:13; Isa. 42:8; Jer. 9:24; Ez. 6:7; Mal. 3:6)
2. I am the Almighty God (Gen. 17:1)
3. I am the God of Abraham (Gen. 26:24; 28:13)
4. I am the God of Bethel (Gen. 31:13)
5. I am God Almighty (Gen. 35:11)
6. I am God, the God of thy father (Gen. 46:3; Ex. 3:6)
7. I am that I am (Ex. 3:14)
8. I am (Ex. 3:14)
9. I am the Lord your God (34 times; Ex. 6:7; Lev. 11:44; Num. 10:10; Judg. 6:10; Ez. 20:5; Joel 2:27)
10. I am the Lord thy God (Ex. 20:2; Dt. 5:6; Ps. 81:10; Hos. 13:4)
11. I am the Lord their God (Lev. 26:44; Ez. 28:26; Zech. 10:6)
12. I am He (Dt. 32:39; Isa. 41:4; 43:10)
13. I am God (Ps. 46:10; Isa. 43:12; 45:22; Hos. 11:9)
14. I am thy God (Isa. 41:10)
15. I am the Lord, your Holy One (Isa. 43:15)
16. I am the first, and I am the last (Isa. 44:6; 48:12)
17. I am the Lord thy God, the Holy One of Israel (Isa. 43:3)
18. I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob (Isa. 49:26)
19. I am a witness (Jer. 29:23)
20. I am the Lord, the God of all flesh (Jer. 32:27)
21. I am the Lord God (Ez. 13:9; 23:49; 24:24; 28:24; 29:16)
22. I am your God (Ez. 34:31)
23. I am a Great King (Mal. 1:14)
24. I am the God of Abraham, and the God of Isaac, and the God of Jacob (Mt. 22:32; Mk. 12:26)
25. I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob (Acts 7:32)

18 "I Am" Introductions of Christ

1. I am the bread of life (Jn. 6:35, 48)
2. I am the living bread (Jn. 6:51)
3. [illegible]
4. I am He (Jn. 8:24, 28; 13:19)
5. I am (Jn. 8:58)
6. I am the door of the sheep (Jn. 10:7)
7. I am the door (Jn. 10:9)
8. I am the good shepherd (Jn. 10:11, 14)
9. I am the Son of God (Jn. 10:36)
10. I am the resurrection, and the life (Jn. 11:25)
11. I am the way, the truth, and the life (Jn. 14:6)
12. I am the true vine (Jn. 15:1)
13. I am Jesus (Acts 9:5; 22:8; 26:15)
14. I am Alpha and Omega, the beginning and the ending (Rev. 1:8; 21:6; 22:13)
15. I am the first and the last (Rev. 1:11, 17; 22:13)
16. I am He that liveth (Rev. 1:18)
17. I am the root and offspring of David (Rev. 22:16)
18. I am the bright and morning star (Rev. 22:16)

5 Notable Pronouncements (20:5)

1. Iniquity to be visited on offspring to the 3rd and 4th generation (v 5; 34:7; Num. 14:18; Dt. 5:9)
2. Offspring of Edomites and Egyptians not to enter the congregation of the Lord, to the 3rd generation (Dt. 23:7-8)
3. A bastard and his offspring not to enter the congregation of the Lord to the 10th generation (Dt. 23:2)
4. An Ammonite or Moabite not to enter the congregation of the Lord to the 10th generation (Dt. 23:3)
5. Descendants of Jehu to have the throne of Israel to the 4th generation (2 Ki. 10:30; 15:12)

Note: The statement them that hate Me indicates that any of the same family who might love God would be blessed of Him (v 5).

20 Facts About The 10 Commandments (20:1, Heading)

1 The term ten commandments is found only 3 times in Scripture (Ex. 34:28; Dt. 4:13; 10:4).

2 The 10 commandments are a summary or basis of the whole law of Moses in the same sense that on these two commandments hang ALL the law and the prophets, as taught by Jesus in Mt. 22:35-40.

3 They are the only part of the law of Moses spoken by God's audible voice to Israel (Dt. 5:22; 10:4).

4 They were not known to Adam. He had only one law and sin was imputed to him and the whole race for breaking it (Gen. 2:17; Rom. 5:12-21). There was no need to command Adam to honor father and mother when he had none; to command him not to commit adultery when there was no one to commit it with; or to command him not to steal when he owned all things and had no neighbors.

5 The 10 commandments were not known to Abraham, Isaac, Jacob and the other fathers of Israel before Sinai (Dt. 5:2-3). The commands to Abraham and his seed were 14 in number (note, Gen. 12:1; 26:5), besides the laws of human government handed down from Noah (Gen. 9:1-18). The laws in Israel before the Sinai commandments (referred to in Ex. 16:28), were the 184 commands given to Moses up to that time, and not the 10 commandments.

6 They were not known in Israel before Sinai (Dt. 4:7-8; 5:2-3; Neh. 9:13-14).

7 They are found only in the law of Moses (Ex. 20; Dt. 5). If they had not been made a part of this law we would not have them, for where the stones are on which God wrote His copy of them is not known. To make the 10 commandments a separate law from that of Moses and call them the law of God because God made a copy of them, and to maintain they are not a part of the law of Moses because of this, is fallacy indeed.

8 They are not the only commandments of Moses. There were 203 others (about the sabbath, passover and other things as well as personal commandments) given to him before the 10 on Sinai; received the 10 (20:18–23:33). After receiving all these commandments the book of the law was ratified by blood of animals (24:1-8). Later, 2,345 other commands were added to the book of the law of Moses (Ex. 24–Dt. 34). See note, 17:14; and ***2,713 Commands in the Law of Moses***, p. 177.

9 The 10 commandments were called the covenant because they were the sum and basis of the entire contract between God and Israel at Sinai (Ex. 34:28; Dt. 4:13). They were not the whole of the law of God and of Moses, but merely the first part of the contract that was spoken audibly by God. God added no more by His audible voice (Dt. 5:22), not because His law was ended, but because Israel begged not to hear His voice any more lest they die (Dt. 5:23-29; Heb. 12:18-21).

10 The 10 commandments were given along with the rest of the law of God and Moses to Israel only (24:7-8; 34:27-28; Lev. 26:9, 44-45; 1 Ki. 8:53; Acts 3:25; Rom. 2:14-29; 3:1-2; 9:4-5). Gentiles were to have no part with Israel in keeping the law unless they became a part of the nation of Israel; and then there was to be ONE LAW for both in some things (Ex. 12:24; Num. 15:16, 29). Gentiles could not partake with Israel in other things.

10 Things Gentiles Could Not Do

(1) Eat the passover without being circumcised (Ex. 12:43, 45)
(2) Eat holy things (Ex. 29:33; Lev. 22:10-13)
(3) Be anointed with the holy anointing oil (Ex. 30:33)
(4) Take any part in or come near the tabernacle work (Num. 1:51)
(5) Have part in the priesthood (Num. 3:10, 38)
(6) Offer incense to God (Num. 16:40)
(7) Come near priests in their service (Num. 18:4, 7)
(8) Be king over Israel (Dt. 17:15)
(9) Be exempt from paying interest (Dt. 23:20)
(10) Marry widows in Israel (Dt. 25:5)

No scripture in the Bible teaches that Gentile nations had the law of Moses and were under obligation to obey the 10 commandments or any other detail of Moses' law. The word stranger is used 80 times in that law and not once is it stated that they were equal with Israel in having the law. God dealt with Gentiles under the old program of imputing sin to them through Adam (Gen. 2:17; Rom. 5:12-21), and saving all who would obey the gospel (or program of grace) which was never a part of the law of Moses (Rom. 4; Gal 3:3-16; Heb. 4:1-2; 11:1-40). Gentiles were under the Noahic covenant (Gen. 9) and the Abrahamic covenant (Gen. 12:1-3; Rom. 4), but not the Mosaic covenant. The fact that Gentiles had no part with Israel in the law is confirmed many times in the N.T. as follows:

(1) When Christ came to fulfill the law, He went only to Israel (Mt. 10:5-6; 15:24)

(2) Christ took the kingdom of God (not the law of Moses) from the Jews and gave it to the Gentiles when Israel made her final rejection of Him and His gospel (Mt. 21:33-46; Jn. 10:16).

(3) Gentiles are now blessed with Israel through the gospel of the N.T., not the law of Moses (Jn. 3:16; Rom. 1:16; 11:1-25; 1 Cor. 12:13; Gal. 3:28-29; Eph. 3:1-6; Col. 3:11).

(4) Gentiles do not become Jews or Israelites by faith (see notes, Rom. 2:28-29; 9:6-7).

(5) Under the law Jews had all the advantages over the Gentiles (Rom. 2: 17-29; 3:1-2; 9:4-5). Under the N.T. and the gospel this is not true (Rom. 10:9-21; 11:1-25; 1 Cor. 12:13; Gal. 3:28; Col. 3:11).

(6) Paul said plainly that the Gentiles did not have the law (Rom. 2:12-16).

(7) The apostles stated that Gentiles were aliens and strangers from the covenants and promises of Israel (Eph. 2:12, 19).

They decided at the first general conference of Christians that the Gentiles were not required to be circumcised, keep sabbaths, or observe any other part of the law of Moses (Acts 15:1-41).

by the early Christians, as some teach. Only 9 of the 10 became a part of the N.T. program, the 4th commandment concerning the sabbath being omitted from the new covenant entirely. Christians are not under obligation to keep any particular sabbath, much less the old Jewish sabbath. Early Christians did not keep it and did not teach others to do so (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). They observed the first day of the week, not as a matter of commandment or obligation, but for other reasons. See ***Sabbath*** in Index.

12 The 10 commandments were not passed on from mouth to mouth before they were given on Sinai, as some teach. There is no statement in Scripture that hints of such.

13 They are the only part of the law of Moses that was written on the 2 tables of stone (Dt. 4:13; 9:9-15; 10:4), and the only part that is emphasized by Paul as being abolished and done away (2 Cor. 3:6-15, notes; Col. 2:14-17).

14 They were given at the same time the so-called ceremonial laws were given (19:1-23; 24:12-18; 25:40; 26:30; 27:8; 31:18; 32:1-19; 33:6; 34:1-32; Lev. 7:38; 25:1; 26:46; 27:34; Num. 3:1; 15:22-23; 28:6; Heb. 8:5).

15 The Bible recognizes the 10 commandments as the law of Moses as well as the law of God. The many names and titles of the law prove there is no such thing as the 10 commandments being the law of God and not the law of Moses. They prove also that the other laws are not laws of Moses without being laws of God.

The following terms are used interchangeably in Scripture of the same law—the law of God and of Moses: a law (Dt. 33:2-4; Ps. 78:5); the law (194 times; Josh. 1:7-8; 8: 31-35; 22:5; 2 Ki. 17:13; Mt. 5:17; 7:12; 11:13; 23:23; Jn. 1:17; Heb. 7:11–10:28); My (God's) law (Ps. 89:30-31; Pr. 3:1; 7:2; Ez. 22:26; Hos. 8:12-13); the law of the Lord (1 Chr. 16:40; Ezra 7:10; Lk. 2:22-39); the book (not stones) of the law of God (Josh. 24:25-26; 2 Chr. 17:6-9; Neh. 8:1-13; 9:3; 10:29); the book of the law of Moses (Josh. 8:31; 23:6; 2 Ki. 14:6; 2 Chr. 34:14-19; Neh. 8:1); the law of God and the law of Moses (Jn. 1:17; 7:19; 8:5; Acts 6:11, 14; 13:39; 15:5; Rom. 7:22-25; Heb. 10:28); the law of commandments and the handwriting of ordinances (Eph. 2:15; Col. 2:14-17); the law and commandment (2 Ki. 17:34); the statutes, and the ordinances, and the law, and the commandment (2 Ki. 17:37); the law and the commandment (2 Chr. 14:4); the WHOLE LAW and the statutes and the ordinances by the hand of Moses (2 Chr. 33:8); My (God's) commandments, and My statutes, according to ALL THE LAW (2 Ki. 17:13; 21:8); the WHOLE LAW (Gal. 5:3); Moses (Lk. 16:29, 31; 24:27, 44; Acts 15:21; 26:22; 28:23); and the old testament (2 Cor. 3:6-15; Heb. 8:6–9:10).

16 Christ and the apostles spoke of the 10 commandments as part of the law of Moses, so to make them the law of God only would be contradictory to such teaching. See Mt. 22:36-40 with Ex. 20:1-6; Mk. 7:10 with Ex. 20:12; Rom. 2:21-22; 7:7-16 with Ex. 20:12-17. See also Josh. 7:11; Ex. 20:15; note, 17:14.

17 They are declared by other Bible writers to have been written by Moses as part of his law (Josh. 1:8-9; Judg. 3:4; 1 Ki. 2:3; 2 Ki. 18:6; 21:8; 23:25; 2 Chr. 23:12; Neh. 1:7; 8:1; 10:29; Mal. 4:4). The sabbath in particular is declared to have been given by Moses and this was the 4th commandment of the 10 (Neh. 9:14).

18 They are spoken of as the covenant God made with Moses and Israel (Ex. 34:28; 2 Chr. 5:10). Moses took the book of the covenant, which included the 10 commandments and 115 other commands, and dedicated it (Ex. 24:7-8).

19 The ONE LAW of God and of Moses is not divided into a moral law (as some call the 10 commandments) and a ceremonial law (as they call the ordinances, statutes and judgments)—one written only on tables of stone and the other in a book. was written in Moses' book in due time. The word moral is not found in Scripture, but whatever is in the 10 commandments that suggests the term moral law, is also embodied in other laws called ordinances, statutes, and judgments. Regarding the regulation of life between the sexes, for instance, there are no less than 14 commands in Ex. 20:18–23:33 (20:26; 21:2-11, 22-23; 22:16-17, 19). While 3 commandments of the 10 concern proper relationship to God, there are no less than 35 such commands in Ex. 20:18–23:33; (20:23-26; 22:20, 28-31; 23:13-19, 21-22, 24-25, 32-33). If the 10 commandments, then, are moral law, the 35 similar ones in the ordinances, statutes, and judgments are moral law. In like manner the 10 commandments regarding the sabbath and governing relationship with parents and society in general, are far outnumbered in other parts of the law; so if one part is moral law the other parts must be also.

The fact that some of the laws of God and of Moses are called commandments, and others statutes, judgments, and ordinances, does not give us the right to divide the whole into moral and ceremonial laws. An ordinance is simply any authoritative rule of conduct, whether religious or civil. To say that it applies only to the rituals of the law of Moses is unscriptural. The word is used of religious (Ex. 12:14; 13:10; Ez. 46:14; 1 Cor. 11:2) and civil laws (Ex. 15:25-26; Lev. 18:1-30; 22:1-9; Josh. 24:20-25; 1 Sam. 30:25; Isa. 58:2).

7 Examples of Ordinances

(1) Moral laws on marriage and sex in Lev. 1-29 are called ordinances (Lev. 18:30)
(2) The health law of cleansing from defilement is called an ordinance (Lev. 22:8-9)
(3) Religious laws—the 1st and 2nd of the 10 commandments are called ordinances (Josh. 24:20-25)
(4) Laws of conquest regarding spoils of battle are ordinances (1 Sam. 30:21-26)
(5) Civil laws of justice are called ordinances of justice (Isa. 58:2)
(6) Religious laws of giving to God's temple are called ordinances (Neh. 10:32)
(7) Civil laws of human government that have nothing to do with religion are called ordinances (Rom. 13:2; Col. 2:14, 20; 1 Pet. 2:13)

Judgments is just another term for commandments, for there is no difference in the 10 commandments of Ex. 20:1-17 and the judgments of Ex. 21:1–23:33; 24:3; Lev. 18:4-5, 26; etc., as seen above. In both subject matter and wording they are essentially the same. The Heb. for judgments is mishpat, meaning a sentence or formal decree; a divine or human law; a charge. All commandments are laws, decrees, judgments. The judgments of Scripture were to be kept as much as commandments (Lev. 18:4-5, 26; 19:37; 20:22; 25:18) and were commanded as were other commandments (Dt. 7:11; 1 Ki. 8:58).

Statutes are simply authoritative ordinances or laws. The word is used in Scripture of laws God has commanded (Ex. 15:26; 18:16; Lev. 10:11; 18:5, 26). There is no technical difference between the meanings of commandments, judgments, ordinances, statutes, or laws that would change the requirements of God to man; so whether one word or another is used, the laws that are stated are just as binding in one case as the other. Sometimes judgments and statutes are used together of the same laws (Lev. 26:46; Dt. 4:1, 5, 8; 5:1), and sometimes statutes and commandments or some other combination is used of the same laws (Dt. 5:31; 6:1-2; 7:11). All commandments are commanded (Dt. 4:13; 6:25; 27:1); the covenant is commanded (Dt. 4:13); statutes are commanded (Dt. 4:14; 6:17); judgments are commanded (Dt. 4:14; 6:20); testimonies are commanded (Dt. 6:17, 20); ordinances are commanded (Num. 19:2; 31:21); and all words of the Lord are commanded (Ex. 35:1). All the laws others, were commandments (Ex. 34:32; Lev. 7:38; 25:1; 26:46; 27:34). This gives us no authority to say that the ordinances of Eph. 2:15; Col. 2:14 refer only to a ceremonial part of Moses' law. The whole law of Moses contained commandments, statutes, and ordinances (2 Chr. 33:8); and so, when the law was abolished (as plainly stated in 2 Cor. 3:6-15; Gal. 3:19-25; 4:21-31; Heb. 7:11–10:18) all of these, including the 10 commandments, were abolished. In fact, it was the 10 commandments written on stones that Paul specified as being abolished and done away (2 Cor. 3:6-15).

Therefore, in view of the above facts, the theory that the law of commandments contained in ordinances (Eph. 2:15) and the handwriting of ordinances (Col. 2:14-17) refers solely to all the laws of Moses exclusive of the 10 commandments, and the theory that the 10 commandments are the only part of the law of Moses that has not been abolished, are proved unscriptural.

20 The 10 commandments are not the only ones referred to when the word commandment or commandments is used in Scripture. Many times in the O.T. the 10 are not referred to at all (Ex. 15:26; Gen. 26:5; Lev. 4:2, 13, 22; 22:31; 27:34; etc.). In Mt. 5:19; Jn. 14:15-21; 15:10; Acts 1:2; 1 Cor. 7:19; 14:37; 1 Jn. 2:3-4; 3:22-24; 5:2-6; 2 Jn. 6; Rev. 12:17; 14:12; 22:14, the word commandments refers to the commandments of the N.T. (of which there are 1,050) and not the 10. A study of the N.T. commands will show that 9 of the 10 were carried over in to the new covenant, and that the one excluded was the 4th concerning the sabbath (Rom. 14:5-6; Col. 2:14-17). See ***Commandments***; ***Commands***; ***Law of Moses***; and ***Sabbath*** in Index.

2,713 Commands in Law of Moses

These commands do not include the 106 in Genesis, only those beginning with the life of Moses. They are divided into 4 sections, as follows:

1 203 commands to Moses before the 10 commandments were given. Most of these were personal commands directing Moses in his war with Pharaoh, the exodus, and the journey to Sinai (Ex. 3:5, 10, 14-16, 18; 4:3-4, 6-7, 12, 15-17, 19, 21-22, 27; 6:6, 11, 13, 29; 7:2, 9, 15, 19; 8:1, 5, 16, 20; 9:1, 8, 13, 22; 10:1, 12, 21; 11:2; 12:2-27, 43-49; 13:2-3, 5-16; 14:2, 13, 15-16, 26; 15:25; 16:4-5, 9, 16, 19, 23, 25-26, 29, 32-33; 17:5-6, 14; 19:3, 10, 12-15, 20-24).

2 10 commandments including 37 statements (Ex. 20:3-17; Dt. 5:1-21).

3 155 commands in the first section of the Mosaic covenant—those between the 10 commandments and the dedication and sealing of the book of the covenant with the blood of animals (Ex. 20:18–24:8).

4 2,345 commands which are additions to the book of the law of Moses (Ex. 24:1–Dt. 34:12). In this section there are commands to Moses (Ex. 32:34; 33:1-3, 5; 34:1-3, 27; 35:4-19; 40:1-15; Num. 1:1-4; 2:1-34; 3:14-16, 38; 11:16-17; 12:4; 13:1-20; 14:25, 28, 42; 16:21; 17:1-5; 20:8, 12-13; 21:8-9, 16, 34; 25:17; 26:1-4, 52-56; 27:15-23; 31:2; 34:1-15; 34:16-29; 35:1-15; Dt. 1:6-8; 2:1-37; 3:1-11, 23-29; 4:14; 10:1-11; 31:14-22, 30; 32:49-50); Aaron (Lev. 10:6-7; Num. 18:1-8; 20:25-26); sons of Uzziel (Lev. 10:4); Eleazer (Num. 16:36-40); Korah (Num. 16:6-18); Joshua (Dt. 3:21-22; 31:23); Levites (Num. 25:4-9; 31:24-27); Israel (Ex. 34:11-16; Num. 11:18; 16:13-16; 16:24-26, 45-50; 18:22; Dt. 3:18-20; 6:9-10; 10:14-22; 11:2-9; 17:8-11; 19:1-13; 31:6-8, 28-30; 32:7, 46); nations (Dt. 32:43); and heaven and earth (Dt. 32:1).

In all we have 2,277 commands embodied in 445 laws of Moses, which are listed below. They were the rules of religion and morals for all Israel until the Messiah should come to make the new covenant (see ***85 Old and New Covenant Contrasts***, p. 351 of N.T.). Many of the commands have been repeated in Scripture, so they are listed here in groups. In the case of the 10 commandments, repeating some phase of them.

Divine Laws

1 God first (23 commands):
(1) No other gods before Me (Ex. 20:3)
(2) Sacrifice to no other god (Ex. 22:20)
(3) Mention no other god (Ex. 23:13)
(4) Bow not down to other gods (Ex. 23:24)
(5) Serve no other gods (Ex. 23:24)
(6) Follow no other gods (Ex. 23:24)
(7) Destroy every other god (Ex. 23:24)
(8) Break down their images (Ex. 23:24)
(9) Make no covenant with others (Ex. 23:32)
(10) Do not sin against Me (Ex. 23:33)
(11) Do not let them snare you (Ex. 23:33)
(12) Worship no other god (Ex. 34:14)
(13) Do not go whoring after them (Ex. 34:15)
(14) Do not eat their sacrifices (Ex. 34:15)
(15) Do not be influenced by them (Ex. 34:16)
(16) Fear Me, not other gods (Dt. 6:13)
(17) Swear by My name (Dt. 6:13)
(18) Do not tempt Me (Dt. 6:16)
(19) Keep My commandments (Dt. 6:17)
(20) Do right before Me (Dt. 6:18)
(21) Love Me with all your heart, soul, and might (Dt. 6:5, 14-15; 11:1)
(22) Do not profane My holy name (Lev. 22:32)
(23) Be perfect with the Lord (Dt. 18:13)
2 Idolatry (38 commands):
(1) Make no images of any kind (Ex. 20:4, 23; 34:17; Lev. 19:4; 26:1; Dt. 4:15-19; 5:8-10; 16:21-22; 27:15)
(2) Bow not down to them (Ex. 20:5; Lev. 26:1)
(3) Sacrifice no child to them (Lev. 18:21)
(4) Do not serve them (Ex. 20:5)
(5) Turn not to them (Lev. 19:4)
(6) Do not set them up (Lev. 26:1)
(7) Do not be corrupted by them (Dt. 4:16)
(8) Do not be driven to worship them or any heavenly body (Dt. 4:15-19)
(9) Do not serve them (Dt. 5:8-9; 7:16; 11:16; 13:1-11)
(10) Do not be deceived by them (Dt. 11:16; 12:30)
(11) Do not inquire about them (Dt. 12:30)
(12) Destroy all who serve them (Dt. 13:1-18; 17: 2-7)
3 Blasphemy (12 commands):
(1) Do not take God's name in vain (Ex. 20:7; Dt. 5:11)
(2) Do not revile rulers (Ex. 22:28)
(3) Do not swear by God's name falsely (Lev. 19:12)
(4) Do not profane His name (Lev. 19:12)
(5) Fear your God (Lev. 19:14)
(6) Death for blasphemy (Lev. 24:10-16)

Typical, Memorial, Ritual Laws

1 Weekly sabbaths (62 commands):
(1) Remember to keep holy (Ex. 20:8; 35:2)
(2) Do no work (Ex. 20:10; Lev. 23:3; Dt. 5:14)
(3) Do not cook (Ex. 16:23)
(4) Abide at home (Ex. 16:29)
(5) Rest (Ex. 23:12; 34:21; 35:2; Lev. 23:3)
(6) Change showbread (Lev. 24:8)
(7) Keep as a sign between Me and Israel (Ex. 31:13-17; Lev. 23:3; 26:2; Dt. 5:12; cp. Ez. 20:12, 20)
(8) Whoever works will die (Ex. 31:13-17; 35:2; Num. 15:32-36)
(9) Kindle no fire (Ex. 35:3)
(10) Sacrifice every sabbath (Num. 28:9-10; cp. Ez. 46:1-4, 12). Fire for sacrifices permitted
(11) Remember to keep sabbath as a memorial of deliverance from slavery in Egypt (Dt. 5:15)
2 Year-long sabbaths (34 commands):
(1) Let the land rest the 7th year (Ex. 23:10-11; Lev. 25:1-7, 18-24)
(2) Let the vineyards and oliveyards rest (Ex. 23:11; Lev. 25:1-7)
(3) Release debts (Dt. 15:1-4)
3 2-year-long sabbaths (35 commands):
(1) Count 7 sabbaths or years—7 sabbatic years (Lev. 25:8)
(2) Hallow the 50th year (which with the 7th 25:9-10, 12)
(3) Proclaim liberty to all and begin another 50-year business cycle without debts, mortgages and slavery (Lev. 25:9-10, 13-17, 25-34)
(4) Let all land and vineyards rest as in the sabbatic year (Lev.25:11-17)
4 Special yearly sabbaths (138 commands):
(1) Observe yearly great day of atonement (Lev. 16:31; 23:26-32). This was to be Oct. 10
(2) 1st and 7th days to be feast of unleavened bread (Lev. 23:7-8)
(3) Day of Pentecost (Lev. 23:21)
(4) Day of blowing of trumpets (Lev. 23:24-25). This was to be Oct. 1
(5) 1st and 8th days to be feast of tabernacles (Lev. 23:33-44)
5 Sacrifices—offerings (21 commands):
(1) Make altars of sacrifice (Ex. 20:24-25)
(2) Offer blood sacrifices with unleavened bread only (Ex. 23:18; 34:25)
(3) Burn fat before morning (Ex. 23:18; 34:25)
(4) Boil no sacrifice in the mother's milk (Ex. 23:19; 34:26; Dt. 14:21)
(5) No leaven or honey in burnt offerings (Lev.2:11)
(6) Salt in all offerings (Lev. 2:13)
(7) Oil and frankincense on meat offerings (Lev. 2:15)
(8) Burnt offerings (48 commands):
A Bullocks (Lev. 1:1-8)
B Sheep and goats (Lev. 1:10-13)
C Pigeons and doves(Lev.1:14-17; 5:7-10; 12:8)
D Fine flour (Lev. 2:1-3)
E Law of burnt offerings (Lev. 6:8-13; 9:3-4)
(9) Baked offerings (9 commands):
A Unleavened cakes (Lev. 2:4)
B Unleavened pan cakes (Lev. 2:5-6)
C Law of meat offerings (Lev. 6:14-23)
(10) Fried offerings (6 commands): Unleavened cakes (Lev. 2:7-9)
(11) Peace offerings (45 commands):
A Bullock (Lev. 3:1-6)
B Sheep (Lev. 3:7-11)
C Goats (Lev. 3:12-17)
D Law of peace offerings (Lev. 7:11-21)
(12) Sin offerings (75 commands):
A Bullock for priests (Lev. 4:1-12)
B Bullock for people (Lev. 4:13-21)
C Goat for ruler (Lev. 4:22-26)
D Goat for people (Lev. 4:27-31)
E Sheep for people (Lev. 4:32-35)
F Law of sin offerings (Lev. 6:24-30)
(13) Trespass offerings (45 commands):
A Lamb or kid (Lev. 5:1-6)
B Pigeons or doves (Lev. 5:7-10)
C Meat offerings (Lev. 5:11-13)
D Ram (Lev. 5:14-19; 6:1-7)
E Law of trespass offerings (Lev. 6:1-7; 7:1-10)
(14) Day of atonement (78 commands):
A 2 kids, 1 ram for people (Lev. 16:5)
B Bullock for priests (Lev. 16:6)
C 2 goats for sin (Lev. 16:7-10)
D Bullock for sin (Lev. 16:11-14)
E Goat for people (Lev. 16:15-19)
F Scapegoat (Lev. 16:20-22)
G Scapegoat leader (Lev. 16:26)
H Offerings burnt (Lev. 16:27)
I Sin offering priest (Lev. 16:28)
J Special laws (Lev. 16:29-34)
(15) Dedication of altar: princes' offerings (Num. 7:1-89)
(16) General offerings (26 commands):
A Lamb burnt offering (Num. 15:1-5)
B Ram burnt offering (Num.15:6-7)
C Bullock burnt offering (Num. 15:8-12)
D Heave offering (Num. 15:17-21)
E Bullock burnt offering for sin of ignorance (Num. 15:22-26)
F Goat burnt offering for sin of ignorance (Num. 15:27-29)
(17) Red-heifer offering (65 commands):
A Burnt sacrifice (Num. 19:1-8)
B Water of separation (Num. 19:9-10)
(18) Showbread offerings (10 commands): How to make and use (Lev. 24:5-9)
(19) Daily offerings (Num. 28:1-8)
(20) Sabbath offerings (Num. 28:9-10)
(21) Monthly offerings (Num. 28:11-15)
(22) Yearly offerings (Num. 28:16–29:40)
(23) Sacrifices to be eaten in 2 days (Lev. 19:5-8)
(24) Kind of sacrifices (30 commands): (Lev. 22:17-30; Dt. 17:1)
(25) Place of sacrifices (60 commands):
A Tabernacle (Lev. 17:1-9)
B Chosen by God (Dt. 12:5-28)
6 Tabernacle laws (329 commands):
(1) Built by freewill offerings (Ex. 25:1-7; 35:4–36:7)
(2) Commands to build (Ex. 25:8-9)
(3) The ark (Ex. 25:10-16; 37:1-5)
(4) Mercy seat (Ex. 25:17-22; 37:6-9)
(5) Table of showbread (Ex. 25:23-30; 37:10-16; Lev. 24:5-9)
(6) Candlestick (Ex. 25:31-40; 37:17-24)
(7) 10 linen curtains (Ex. 26:1-6; 36:8-13)
(8) 11 goat hair curtains (Ex. 26:7-13; 36:14-18)
(9) 2 coverings of skin (Ex. 26:14; 36:19)
(10) 48 boards (Ex. 26:15-25; 36:20-30)
(11) 20 bars (Ex. 26:26-27; 36:31-32)
(12) Middle bar (Ex. 26:28; 36:33)
(13) Boards, bars, rings (Ex. 26:29; 36:34)
(14) Inner veil (Ex. 26:31-33; 36:35)
(15) Placement of furniture (Ex. 26:34-35)
(16) Outer veil (Ex. 26:36-37;36:37-38)
(17) Brazen altar (Ex. 27:1-8; 38:1-7)
(18) Outer court (Ex. 27:9-10; 38:9-17)
(19) Outside gate (Ex. 27:16-17; 38:18-20)
(20) Oil (Ex. 27:20-21; 30:22-38; 37:29)
(21) Altar of incense (Ex. 30:1-10; 37:25-28)
(22) Laver of brass (Ex. 30:17-21; 38:8)
(23) Perpetual light (Lev. 24:1-4)
(24) Workmen (Ex. 31:1-11; 35:21–36:7)
(25) Building and erection (Ex. 26:30; 36:14–38:31; 40:1-38)
(26) Worshippers (Ex. 30:11-38)
(27) Reverence (Lev. 19:30; 26:2)
(28) Tabernacle service (Lev. 16:1-3)
7 Priesthood laws (628 commands):
(1) Chosen from Levi (Ex. 28:1-3; Num. 1:47-54; 3:5-13, 40-43)
(2) Age of service (Num. 8:23-26)
(3) Physical qualifications (Lev. 21:16-24)
(4) Cleansing and consecration of:
A Washing (Ex. 29:1-4; Lev. 8:1-6; Num. 8:5-22)
B Clothing and anointing (Ex. 29:5-9; Lev. 8:7-13, 30)
C Sacrifices offered for (Ex. 29:10-25; Lev. 8:14-29; 9:1-2)
D Remain in tabernacle 7 days (Lev. 8:33-36)
(5) Duties of priests and Levites:
A Not immodest (Ex. 20:26)
B Special garments (Ex. 28; Lev. 16:4, 23-25; Dt. 22:12)
C Have oversight of tabernacle and worship and services (Lev. 2:16; 5:12-18; 6:19–7:21; Num. 3:21-38; 4:1-33; 8:1-4)
D Keep free from defilement (Lev. 21:1-15; 22:1- 9)
E Refrain from strong drink (Lev. 10:8-11)
F Serve as judges (Dt. 17:8-13)
G No inheritance for Levites (Num. 18:20-24)
(6) Rewards for service (64 Commands):
A A portion of all the sacrifices and tithes and offerings of everything produced in Israel (Lev. 2:10; 7:28-38; 8:31-32; 10:12-15; 22:10-13; Num. 18:8-22; Dt. 14:22-29; 18:1-5)
B The best of everything (Num. 18:9-14, 17-24; Dt. 18:3-8)
8 8 feasts of Jehovah (242 commands):
(1) The weekly sabbath (Lev. 23:1-3; see point 1 above
(2) Passover (Ex. 12; Lev. 23:4-5; Num. 9:1-14; 28:16; Dt. 16:1-8)
(3) Unleavened bread (Ex. 12:14-18; 23:15; 34:18; Lev. 23:6-8; Num. 28:17-25; Dt. 16:1-8)
(4) Firstfruits (Ex. 23:16; 34:22, 26; Lev. 23:9-14; Num. 28:26-31; Dt. 26:1-11)
(5) Pentecost (Lev. 23:15-21; Dt. 16:9-12)

(7) Day of atonement (Lev. 23:26-32;Num.29:7-11)
(8) Tabernacles (Lev. 23:33-44; Num. 29:12-38; Dt. 16:13-15)
9 National laws (35 commands):
(1) 3 national feasts (Ex. 23:14-16; 34:18-22)
A Unleavened bread. There were 3 feasts held at the same time—the passover, unleavened bread, and firstfruits (Lev.23:4-14)
B Pentecost, called the feast of weeks (Ex. 34:22; Lev. 23:15-21)
C Tabernacles, called the feast of ingathering (Ex. 34:22; Lev. 23:33-44)
(2) All males to appear before God for the 3 seasons of feasts (Ex. 23:17; 34:23-24;Dt.16:16-17)
(3) All Israel required to serve God (Ex. 23:25)
(4) Persons living at a great distance from tabernacle to sell their offerings and buy whatever was needed for feasts, at end of journey (Dt. 14:22-29)
10 Separation laws (15 commands):
(1) Separation from all other people without exception (Ex. 23:32-33; Dt. 7:1-6; 23:1-5). See ***Separation in Scripture***, p. 275 of N.T.
(2) Seeds, animals, fabrics (Lev. 19:19; Dt. 22:9-11)
(3) Leprous people (Lev. 13:45-46)
11 Unclean things (153 commands):
(1) Persons (Lev. 11:24-25, 28, 31, 36, 39-40; Num. 5:1-4; Dt. 23:10-11)
(2) Vessels (Lev. 11:32-33, 35)
(3) Meat (Lev. 11:1-43; Dt. 14:1-21)
(4) Water (Lev. 11:32-36)
(5) Seed (Lev. 11:37-39)
(6) Creeping things (Lev. 11:41-43; Dt. 14:11-18)
(7) Flying things (Lev. 11:13-19; Dt. 14:12-18)
(8) Fish (Lev. 11:9-12; Dt. 14:9-10)
(9) Animals (Lev. 11:26-28; Dt. 14:7-8)
(10) Houses (Lev. 14:33-53)
12 Tithing laws (43 commands):
(1) Tithes for Levites (Lev. 27:30-34; Num. 18:21-24; Dt. 14:22)
(2) Tithes of tithes of Levites to high priest (Num. 18:25-28)
(3) Tithes of tithes of all Israel every 3rd year for the Levites, the poor, and strangers (Dt. 14:22-29; 26:12-15)
13 Vow laws (113 commands):
(1) Vows of persons (Lev. 27:1-8)
(2) Dedicated animals (Lev. 27:9-13)
(3) Dedicated houses (Lev. 27:14-15)
(4) Dedicated fields (Lev. 27:16-25)
(5) All dedicated things (Lev. 27:28)
(6) Vows of men binding (Num. 30:2)
(7) Nazarite vows (Num. 6:1-21)
(8) Vows of virgins (Num. 30:3-5)
(9) Vows of married woman (Num. 30:6)
(10) Vows of women (Num. 30:9-16)
(11) All vows binding unless released (Dt. 23:21-23)
14 Obedience laws (306 commands):
(1) Obey God (Ex. 23:20-23)
(2) Do not follow pagan practices (Lev. 18:1-30; 20:1-27; Dt. 12:29-31; 18:9-12)
(3) Obey the law (Lev. 19:35-36; 20:8, 22; 22:31; Dt. 4:1, 6, 9, 40; 6:17; 8:1, 11; 10:12-22; 11:1, 8; 29:9; 30:16)
(4) Sanctify selves (Lev. 20:7)
(5) Be holy as God is holy (Lev. 11:44-47; 20:7, 25-26)
(6) Require the king to read and obey the law (Dt. 17:14-20)
(7) Make a difference between the clean and unclean (Lev. 20:25)
(8) Hallow God's name (Lev. 22:32)
(9) Read the law publicly to all Israel every sabbatic year (Dt. 31:10-13)
(10) Make fringes and blue ribbons on borders of garments (Num. 15:38-41; Dt. 22:12)
(11) Teach the law to children (Dt. 4:9; 6:6-9; 11:18-20)
(12) Do not add or take from the law (Dt. 4:2)
(13) Do not tempt God (Dt. 6:16)
(14) Do right in God's sight (Dt. 6:18)
(15) Fear the Lord (Dt. 10:12, 20)
(17) Love God with all the heart (Dt. 6:4-5; 10:12, 11:1, 13; 30:20)
(18) Serve the Lord with the whole heart (Dt. 10:12, 20; 11:13)
(19) Circumcise your hearts (Dt. 10:16)
(20) Be no more stiffnecked (Dt. 10:16)
(21) Cleave to the Lord (Dt. 10:20; 30:20)
(22) Swear by His name (Dt. 10:20)
(23) Take heed not to be deceived or backslide (Dt. 4:9-24; 6:10-19; 8:10-20; 10:12-21; 11:13-17; 12:30-32; 30:15-20)
(24) Forsake not the Levite forever (Dt. 12:19)
(25) Command to hear Messiah (Dt. 18:15-19)
(26) Choose life and live (Dt. 30:19)
15 False religion laws (33 commands):
(1) Do not heed or follow false prophets (Dt. 13:1-4)
(2) Do not fear them (Dt. 18:20-22)
(3) Do not provide places of worship for them (Dt. 16:21-22)
(4) Death to all idolaters and false prophets (Lev. 20:1-5; Dt. 13:5; 17:2-5)
(5) Death to all idolatrous relatives (Dt. 13:6-11)
(6) Destruction of idolatrous cities (Dt. 13:12-18)
(7) Do not follow witchcraft, enchantments, astrology, observers of times, familiar spirits, sorcery, soothsayings, divinations, necromancy, magic, charms, prognostications (Lev. 20:6, 27; see note, Lk. 12:29)
(8) Do not mar or round beards as pagans do honoring their gods (Lev. 19:27)
(9) Make no cuttings or marks on the body for the dead (Lev. 19:28)
(10) Do not practice any abomination of the nations (Lev.18:24-30;19:26,31; 20:26; Dt.18:9-14)
16 Miscellaneous laws (84 commands):
(1) Law of popular opinion (Ex. 23:2)
(2) Of respect of persons (Ex. 23:3; Dt. 21:15-17)
(3) Love to enemies (Ex. 23:4-5)
(4) Redemption money (Ex. 30:11-16)
(5) Firstborn animals (Ex. 34:19-20; Num. 18:15-18; Dt. 15:19-23)
(6) Firstborn males of Israel (Num. 3:40-51; 18:15-18)
(7) No physical markings (Dt. 14:1-2)
(8) To obey Palestinian covenant (Dt. 26:16-19; 27:1-13; cp. Ex. 29:1, 12-15)
(9) Against witchcraft (Ex. 22:18; Lev. 19:31; 20:6, 27)
(10) On eating holy things (Lev. 22:1-16)
(11) Priest's daughter not to become a prostitute (Lev. 21:9)
(12) Law of benediction (Num. 6:22-27)

Moral And Civil Laws

1 Family laws (61 commands):
(1) Honor father and mother (Ex. 20:12; Dt. 5:16)
(2) He that smites father or mother shall die (Ex. 21:15)
(3) He that curses father or mother shall die (Ex. 21:17; Lev. 20:9)
(4) Protect widows and orphans (Ex. 22:22)
(5) Fear father and mother (Lev. 19:3)
(6) Reverence parents (Lev. 19:32)
(7) Parents to teach laws to children, bind them on body, write them on doors and gates (Dt. 6:6-9)
(8) Cursed is he who makes light of father and mother (Dt. 27:16)
(9) Parents to answer questions of children about God (Dt. 6:20-25)
(10) Law of divorce and remarriage (Dt. 24:1-4)
(11) Bridegrooms to be exempt from war and business for a year (Dt. 24:5)
(12) Garments of opposite sex not to be worn (Dt. 22:5)
(13) Regarding taking wives of captives (Dt. 21:10-13)
(14) Regarding divorce of such wives (Dt. 21:14)
(15) Regarding 2 wives, one hated and the other loved (Dt. 21:15-17)
(16) Regarding betrothed daughters (Ex. 21:8-11)
2 Murder laws (61 commands):
(1) Do not kill (Ex. 20:13; Dt. 5:17)
(2) He that kills shall die (Ex. 21:12-15, 20, 23-25, 29; Lev. 24:17, 22; Num. 35:30-34)
(3) Willful murder (Num. 35:16-21)
(4) Involuntary murder (Num. 35:22-29)
(5) Inquest for the slain (Dt. 21:1-9)
3 Sex laws (96 commands):
(1) Do not commit adultery (Ex. 20:14; Lev. 18:20; Dt. 5:18)
(2) Law on enticing unbetrothed virgin (Ex. 22:16-17; Dt. 22:28-29)
(3) Regarding adultery with married woman, both the man and woman to suffer death penalty (Lev. 18:20; 20:10; Dt. 22:22)
(4) Beastiality: death penalty for both the person and the beast (Ex. 22:19; Lev. 18:23; 20:15; Dt. 27:21)
(5) Incest: 18 classes of persons not to commit the sin with (Lev. 18:6-8; 20:17, 19-21; Dt. 22:30; 27:20-23)
(6) Law against relationship with menstruous woman (Lev. 18:19; 20:18)
(7) Do not prostitute a daughter or cause her to be a whore (Lev. 19:29; Dt. 23:17)
(8) Death penalty for committing adultery with father's wife. Both the man and the woman to die (Lev. 20:11)
(9) Death penalty for both if man commits adultery with daughter-in-law (Lev. 20:12)
(10) Sodomy—homosexuality: whoever takes part in the sin to die (Lev. 18:22; 20:13)
(11) Do not marry a mother and daughter. Penalty for such sin: all 3 to die (Lev. 20:14)
(12) If a woman sins with a beast, both she and the beast to die (Lev. 20:16)
(13) Inquest regarding adultery (Num. 5:11-30)
(14) Innocent wife protected (Dt. 22:13-19)
(15) Guilty wife stoned (Dt. 22:20-21)
(16) Death for rape, in cities (Dt. 22:22-23)
(17) Death for rape, in country (Dt. 22:25-26)
(18) No man to become a sodomite in Israel (Dt. 23:17)
(19) Hire of a whore not to be brought into house of God for vows (Dt. 23:18)
(20) Hire of a dog (male prostitute or sodomite) not to be brought into house of God (Dt. 23: 18)
4 Stealing laws (12 commands):
(1) Do not steal (Ex. 20:15; Lev. 19:11; Dt. 5:19)
(2) Stolen cattle to be restored 5fold (Ex. 22:1)
(3) Stolen sheep (sold or killed) to be restored 4fold (Ex. 22:1)
(4) No penalty for killing a thief caught stealing (Ex. 22:2)
(5) Full restitution required when thief is caught and not killed (Ex. 22:3)
(6) Slavery for a thief caught who cannot make restitution (Ex. 22:3)
(7) Double restitution if cattle or sheep found alive (Ex. 22:4)
(8) Restitution for crops eaten by the stock of a neighbor (Ex. 22:5)
(9) Double restitution for theft of property from one holding it in trust (Ex. 22:7, 10-12)
(10) Double restitution if one steals the property held in trust by him (Ex. 22:8-9)
(11) Do not rob an employee of his wages (Lev. 19:13)
(12) Death penalty for kidnapping (Dt. 24:7)
5 Lying laws (25 commands):
(1) Do not bear false witness (Ex. 20:16; Dt. 5:20)
(2) Do not raise a false report or cooperate with the wicked as an unrighteous witness (Ex. 23:1-2, 6-7)
(3) Do not lie one to another (Lev. 19:11)
(4) Do not go up and down as a talebearer among the people (Lev. 19:16)
(5) Death penalty to require 2 or 3 witnesses (Dt. 17:6-7; 19:15)
(6) A false witness to be put to death(Dt.19:15-21)
6 Covetousness laws (21 commands):

20:17; Dt. 5:21)
(2) Do not covet your neighbor's wife, man-servant, maidservant, ox, ass, field, or anything else that is your neighbor's (Ex. 20:17; Dt. 5:21)
(3) Do not covet anything that is God's(Ex. 22:29-30)

7 Neighbor laws (75 commands):
(1) Do not vex a stranger, or oppress him (Ex. 22:21; 23:9; Lev. 19:33-34; 25:17)
(2) Do not afflict any widow, or orphan (Ex. 22:22-24)
(3) Do not lend with interest to poor brother in Israel (Ex. 22:25)
(4) Do not keep garment for a pledge (Ex. 22:26-27)
(5) Leave gleanings for the poor (Lev. 19:9-10; Dt. 24:19-22)
(6) Do not deal falsely, defraud, or hold back wages (Lev. 19:11-13; Dt. 24:14-15)
(7) Do not protect guilty (Lev. 19:15-16)
(8) Love your neighbor(Lev.19:17-18; Dt. 23:6-8)
(9) Restitution with 20% added to any neighbor for any trespass against him (Num. 5:5-8)
(10) Do not curse the deaf (Lev. 19:14)
(11) Do not cause the blind to stumble (Lev. 19:14)
(12) He that kills a beast shall make it good (Lev. 24:18, 21)
(13) He that causes a blemish in his neighbor, the same shall be done to him (Lev. 24:19-20)
(14) One manner of law for Israel and the stranger (Lev. 24:22; Num. 15:15-16)
(15) You shall not oppress one another (Lev. 25:14,17)
(16) Relieve a poor neighbor (Lev. 25:35; Dt. 15:12-15)
(17) Do not force the poor into slavery (Lev. 25:39)
(18) Do not be a hard master (Lev. 25:43)
(19) Harden not your heart; open it wide to the poor (Dt. 15:7-11)
(20) Have no respect of persons (Dt. 21:15-17)
(21) If hungry eat of neighbor's crops but do not carry any away (Dt. 23:24-25)
(22) Do not oppress hired servant (Dt. 24:14-15)
(23) Do not smite a neighbor (Dt. 27:24)

8 Health laws (436 commands):
(1) Eat no flesh torn of beasts or that dies of itself (Ex. 22:31; Lev. 17:15-16; 22:8; Dt. 14:21)
(2) Eat no manner of fat. The soul that eats it to be cut off (Lev. 7:23-25)
(3) The soul that eats any manner of blood to be cut off (Lev. 7:27; 17:10-14; 19:26)
(4) Beasts that may be eaten (Lev. 11:1-3; Dt. 14: 4-6)
(5) Beasts that may not be eaten (Lev. 11:4-8; Dt. 14:3, 7-8)
(6) Kinds of fish to be eaten (Lev. 11:9; Dt. 14:9)
(7) Kinds of fish not to be eaten (Lev. 11:10-12; Dt. 14:10)
(8) Fowls that may be eaten (Lev. 11:13-19; Dt. 14:11-18, 20)
(9) Flying creeping things to be eaten: locusts, beetles, grasshoppers (Lev. 11:20-23)
(10) Creeping things not to be eaten (Lev. 11:29-31, 41-47; Dt. 14:19)
(11) Unclean beasts "that go on all four" (Lev. 11:26-27)
(12) Persons touching carcass of unclean animal, bird, fish or creeping thing to be unclean until evening (Lev. 11:24-31)
(13) Any vessel, garment or sack touched by a carcass to be unclean (Lev. 11:32)
(14) Unclean earthen vessel to be broken (Lev. 11:33)
(15) Unclean vessel (not earthen), garment, sack, etc. to be cleansed by water (Lev. 11:32, 34)
(16) Ovens and ranges for pots touched by carcass to be broken (Lev. 11:35)
(17) Fountains and pits with plenty of water to remain clean (Lev. 11:36)
(18) Dry seed touched by carcass to be clean; wet to be unclean (Lev. 11:37-38)
(19) Anyone who touches even a clean animal that has died, to be unclean until evening and must wash clothing (Lev. 11:39-40)
(20) Purification from uncleanness for boys (Lev.
(21) Purification for girls (Lev. 12:5)
(22) Ceremonial purification of mothers having means (Lev. 12:6-7)
(23) Purification of poor mothers (Lev. 12:8)
(24) Diagnosis: leprosy (Lev. 13:1-3, 7-15, 18-22, 24-27, 35-36, 42-44)
(25) Diagnosis: scab (Lev. 13:4-6)
(26) Diagnosis: boils (Lev. 13:16-17, 23, 28)
(27) Diagnosis: scall (Lev. 13:29-37)
(28) Diagnosis: freckles (Lev. 13:38-39)
(29) Diagnosis: baldness (Lev. 13:40-41)
(30) Quarantine for diseases (Lev. 13:4-6, 11, 21, 26-27, 31-34, 50-51, 54)
(31) Separation: lepers (Lev. 13:45-46)
(32) Diagnosis: garment leprosy (Lev. 13:47-50)
(33) Remedy for garment leprosy (Lev. 13:51-59)
(34) Ceremonial cleansing of prosperous lepers (Lev. 14:1-20)
(35) Ceremonial cleansing of poor lepers (Lev. 14:21-32)
(36) Ceremonial cleansing of house leprosy (Lev. 14:33-57)
(37) Running issue: men (Lev. 15:1-12)
(38) Ceremonial cleansing from running issue of men (Lev. 15:13-15)
(39) Seed of copulation and ceremonial cleansing from it (Lev. 15:16-18)
(40) Running issue: women (Lev. 15:19-28)
(41) Ceremonial cleansing from running issue of women (Lev. 15:29-30)
(42) Circumcision of boys the 8th day (Lev. 12:3)
(43) Bleed all animals to be eaten and bury the blood (Lev. 17:13)
(44) Eat nothing that dies of itself (Dt. 14:21)
(45) Have toilet places outside the camp for anyone outside the camp (Dt. 23:10-12)
(46) Paddle on weapon to dig with when easing yourself abroad (Dt. 23:13)
(47) Keep the camp sanitary and holy (Dt. 23:14)
(48) Obey the health laws (Dt. 24:8-9)

9 Rebellion laws (6 commands):
(1) Death penalty for presumptuous sins (Num. 15:30-31; Dt. 17:12-13)
(2) Death for stubbornness and rebellion (Dt. 21:18-21; 27:26)

10 Humane laws (26 comands):
(1) Bring stray animals home, even if they belong to an enemy (Ex. 23:4; Dt. 22:1-3)
(2) Help animals fallen under a burden, even if they belong to an enemy (Ex. 23:5; Dt. 22:4)
(3) Do not boil meat of kid in mother's milk (Ex. 23:19; 34:26; Dt. 14:21)
(4) Do not kill a cow or an ewe and her young the same day (Lev. 22:28)
(5) The young of cattle, sheep, goats not acceptable as offerings until 8 days old (Lev. 22:27)
(6) Do not take a mother bird and her young; take only the young (Dt. 22:6-7)
(7) Do not plow with an ox and ass together (Dt. 22:10)
(8) Do not muzzle the ox that treads out corn (Dt. 25:4)

11 Conquest laws (107 commands):
(1) Kill every male, and the women that have known a man (Num. 31:17; Dt. 7:2)
(2) Keep females that have not known a man (Num. 31:18)
(3) Whoever kills a person must stay outside the camp 7 days to purify himself (Num. 31:19-24)
(4) Burn all that can be burned of the loot and purify the rest with water of separation (Num. 31:22-24)
(5) Divide the prey between army and congregation (Num. 31:26-27)
(6) Give the Levites 1 out of 500 beasts and persons of the army's part, and 1 out of 50 of the congregation's part (Num. 31:28-30)
(7) Make no covenant with and show no mercy to nations of Canaan (Dt. 7:1-2; 20:15-18)
(8) Make no marriages with them (Dt. 7:3-4)
(9) Destroy their altars, images, and groves (Dt. 7:5-6, 25-26; 12:1-4)
(11) Do not covet the silver or gold of the images for yourself or to bring to your house (Dt. 7:25-26; 23:9)
(12) The priest shall speak and assure Israel of victory (Dt. 20:1-4)
(13) 4 classes exempt from war:
A Builder of new house which is yet unfinished (Dt. 20:5)
B Planter who has not eaten of his vineyard (Dt. 20:6)
C One who has betrothed a wife (Dt. 20:7)
D Any coward (Dt. 20:8)
(14) Offer peace to cities at war with, outside Canaan. Make them tributaries if they surrender; otherwise, besiege them and do as with other conquered people (Dt. 20:9-14)
(15) When destroying cities of Canaan, preserve fruit trees but cut others down to use in the siege (Dt. 20:19-20)
(16) Captive virgins may be taken to wife (Dt. 21:10-14)
(17) Destroy Amalek completely (Dt. 25:17-19)

12 Slave laws (50 commands):
(1) Hebrew servants who serve 7 years shall be free in the sabbatic year of release (Ex. 21:1-2; Dt. 15:12-18)
(2) One shall take his wife with him if married before becoming a slave (Ex. 21:3)
(3) If a slave's master has given him a wife, then both she and her children shall remain with the master when he goes (Ex. 21:4)
(4) If a slave loves his master, his wife and children, he may become a perpetual slave (Ex. 21:5-6; Dt. 15:16-18)
(5) A woman servant shall not go out as men servants (Ex. 21:7)
(6) If a daughter does not please her husband she may be redeemed by the family, but not strangers (Ex. 21:8)
(7) If not redeemed, her food, raiment, and duty of marriage shall not be diminished (Ex. 21:9-10)
(8) If food, raiment, etc. are diminished, she shall go out free—without money (Ex. 21:11)
(9) Adultery with slaves (Lev. 19:20-22)
(10) Hebrew poor not to be compelled to be slaves, but treated as hired servants until the year of jubilee, then set free (Lev. 25:39-42)
(11) Do not rule over Hebrew servants with severity (Lev. 25:43)
(12) Slaves to be from heathen and serve their lifetime, but not ruled with rigor (Lev. 25:44-46)
(13) Hebrews selling themselves as slaves to strangers may be redeemed by relatives, or be free in the year of jubilee (Lev. 25:47-55)
(14) Hebrew servants to be provided for liberally by masters when released (Dt. 15:12-15)
(15) Escaped slaves to be given protection and freedom (Dt. 23:15-16)

13 Property laws (42 commands):
(1) Penalties for owners of mean oxen (Ex. 21:28- 32)
(2) Penalties for carelessness (Ex. 21:33-36)
(3) Arson (Ex. 22:6)
(4) Property in trust (Ex. 22:7-15)
(5) Fruit-bearing trees (Lev. 19:23-25)
(6) Inheritances for daughters (Num. 27:6-11; 36:5-9)
(7) Penalty for killing beasts (Lev. 24:18, 21)
(8) Law of landmarks (Dt. 19:14; 27:17)
(9) Law on lost things (Dt. 22:1-3)
(10) House construction law (Dt. 22:8)

14 Business laws (14 commands):
(1) No interest on loans to God's people (Ex. 22:25; Lev. 25:35-37; Dt. 23:19)
(2) Do not hold raiment as pledge overnight (Ex. 22:26; Dt. 24:12-13)
(3) Take no bribe (Ex. 23:8; Dt. 16:19; 27:25)
(4) Do not oppress one another in business (Lev. 25:14)
(5) Charge interest to strangers (Dt. 23:20)
(6) Do not take millstones for pledges (Dt. 24:6)
(7) When lending to a brother do not go to his house for the pledge; let him bring it to you

15 Justice laws (60 commands):
   (1) Assault and battery(Ex. 21:18-27;Dt.25:11-12)
   (2) Do not wrest judgment of the poor in his cause (Ex. 23:2, 6; Dt. 16:19)
   (3) Keep yourself far from a false matter(Ex. 23:7)
   (4) Do not slay the innocent or the righteous (Ex. 23:7)
   (5) Do no unrighteousness in judgment or business (Lev. 19:15, 35-36; Dt. 1:16; 16:18-20)
   (6) Relieve a poor brother and take no interest from him (Lev. 25:35-37)
   (7) Have no respect of persons in judgment or otherwise (Lev. 19:15; Dt. 1:17; 16:19)
   (8) Follow that which is altogether just (Dt. 16:20)
   (9) Personal responsibility (Dt. 24:16)
   (10) Do not pervert judgment of strangers and orphans (Dt. 24:17)
   (11) Take no raiment pledge of a widow (Dt. 24:17-18)
   (12) Justify the righteous and condemn the wicked (Dt. 25:1)
   (13) Do not exceed what is right in punishment (Dt. 25:1-3)
   (14) Have just weights and measures (Lev. 19:35-36; Dt. 25:14-16)
   (15) Cursed is he who perverts the judgment of the stranger, orphan, or widow (Dt. 27:19)

Modes of Punishment by the Law

1 Fire for crimes of:
   (1) Marrying a mother and her daughter (Lev. 20:14)
   (2) Priest's daughter playing the whore(Lev. 21:9)

Some think that death for crimes punishable with fire was to be by stoning (Lev. 20:2, 27), and the burning by fire to be after death as in Josh. 7:15, 25.

2 Stoning for crimes of:
   (1) Offering human sacrifices (Lev. 20:2)
   (2) Having a familiar spirit (Lev. 20:27)
   (3) Blasphemy (Lev. 24:14, 23)
   (4) Breaking the sabbath (Num. 15:33-36)
   (5) Following false religions (Dt. 13:10)
   (6) Idolatry (Dt. 17:5)
   (7) Stubbornness and rebellion—after scourging fails (Dt. 21:18-21)
   (8) Adultery (Dt. 22:21-24)
3 Hanging for any sin worthy of death(Dt. 21:22-23)
4 Sword for crimes of:
   (1) Oppression of strangers, orphans, and widows (Ex. 22:21-24)
   (2) Rebellion and idolatry (Ex. 32:27)
   (3) Breaking commandments (Lev. 26:14-33; Dt. 28:15-22)
   (4) Backsliding (Num. 14:43; Dt. 32:16-26, 41-42)
   (5) Idolatry and false religion (Dt. 13:15)
5 Scourging for crimes of:
   (1) Slave woman committing adultery (Lev. 19:20)
   (2) Minor offenses (Dt. 25:1-3)
   (3) Slander (Dt. 22:13-19)
   (4) Stubbornness and rebellion (Dt. 21:18)
6 Hand cut off for any person taking hold of secret parts of another in a fight (Dt. 25:11-12)
7 Fines for crimes of:
   (1) Slander (Dt. 22:19)
   (2) Stealing oxen: 5 for 1 (Ex. 22:1)
   (3) Stealing sheep: 4 for 1 (Ex. 22:1)
   (4) Slavery for theft (Ex. 22:3)
   (5) Double for ass or sheep if found with the thief (Ex. 22:4)
   (6) The best of own field or vineyard to repay for loss of another's (Ex. 22:5)
   (7) Restitution for loss by fire (Ex. 22:6)
   (8) Double for loss of property in trust (Ex. 22:7-8, 12)
   (9) Restitution in kind for loss of borrowed property (Ex. 22:14-15)
   (10) Marriage with or dowry for any virgin not betrothed who is enticed (Ex. 22:16-17)
   (11) Restoration and 20% added for lost property in trust (Lev. 6:1-7)
   (12) Payment for loss of time and cost of healing
   (13) Various degrees of penalties for injury to an expectant mother including life for life, tooth for tooth, eye for eye, etc. (Ex. 21:22-25; Lev. 24:18-20; Dt. 19:19-21)
   (14) Freedom to slaves for loss of teeth, eyes, etc. (Ex. 21:26-27)
   (15) Death to animals killing men (Ex. 21:28)
   (16) Stoning of oxen that kills a slave, plus $19.50 (Ex. 21:32)
   (17) Money equal to price of beast killed if it falls into someone's uncovered pit (Ex. 21:33-34)
   (18) Division of life and dead oxen between owners if one beast kills another (Ex. 21:35)
   (19) Ox for ox for mean ones that kill others (Ex. 21:36)
   (20) Restoration and 20% added if one who is not a priest eats of holy things in ignorance (Lev. 22:14)
   (21) 20% added to redemption value of dedicated things (Lev. 27:11-29)
   (22) Trespass sins to be recompensed with 20% added to principal (Num. 5:6-8)
   (23) Rotting of flesh for sin of telling a lie in adultery case (Num. 5:12-31)
   (24) Public exposure by bringing offerings for trespasses, plus restitution and 20% added (Lev. 6:1-7)

30 Laws of Genesis Made Part of the Law of Moses

1 A set place of worship (Gen. 4:7 with Lev. 17:1-9; Dt. 12:5-7)
2 Animal sacrifices (Gen. 3:21; 4:4; 22:7, 13 with Ex. 29:36; Lev. 1:1–7:38)
3 A tabernacle of worship (Gen. 4:7, 16 with Ex. 25:8; Heb. 9:1-10)
4 Shedding of blood (Gen. 3:21; 4:4; 8:20; 22:13; Heb. 12:24 with Lev. 17:11)
5 Burnt offerings (Gen. 8:20 with Lev.1)
6 Clean and unclean animals (Gen. 7:2; 8:20 with Lev. 11; Dt. 14)
7 Altars (Gen. 8:20; 12:8 with Ex. 20:24)
8 Eating flesh (Gen. 9:3 with Lev. 11)
9 Against eating blood (Gen. 9:4 with Lev. 7:26; 17:10-14)
10 Murder (Gen. 9:6 with Ex. 20:13)
11 Parental authority (Gen. 9:25; 18:19)
12 Monogamy (Gen. 12:18; 16:1; Mt. 19:4-6 with Dt. 24:1-2)
13 Adultery (Gen. 12:18; 20:3, 9; 26:10-11; 49:4 with Ex. 20:14; Lev. 20:10)
14 Priesthood (Gen. 14:18 with Ex. 28-29)
15 Tithing (Gen. 14:20; 28:22 with Lev. 27)
16 Covenant making (Gen. 15:10, 18; 21:27-32; 31:44-55 with Ex. 19:5–24:8)
17 Perfection (Gen. 17:1 with Dt. 18:13)
18 Circumcision (Gen. 17 with Lev. 12:3)
19 Hospitality (Gen. 18:1-8; 19:1-3 with Lev. 19:33-34; Dt. 10:18-19)
20 Sodomy (Gen. 19 with Lev. 18)
21 Oaths (Gen. 21:23; 24:41; 26:28 with Ex. 22:11; Lev. 27; Num. 5:19)
22 Birthright (Gen. 25:33 with Dt. 21:17)
23 Anointing oil (Gen. 28:18; 31:13 with Ex. 27:20-21; 30:22-38; 37:29)
24 Idolatry (Gen. 35:2 with Ex. 20:1-3)
25 Uncleanness (Gen.31:35 with Lev.15)
26 Intermarriage with uncircumcised peoples (Gen. 34:14 with Dt. 7:3)
27 Ceremonial cleansing for worship (Gen. 35:2 with Ex. 19:10)
28 Drink offerings (Gen. 35:14 with Ex. 29:40; Lev. 23:18)
29 Marrying brother's widow (Gen. 38:8 with Dt. 25:5-10)
30 Dowry (Gen. 34:12 with Ex. 22:16)

The 10 Commandments in the Old and New Covenant (20:3)

1 Ex. 20:3 with Mt. 22:37; Mk. 12:30; Lk. 10:27
2 Ex. 20:4-6 with Acts 15:20, 29; 21:25; Rom. 1:18-32; 2:22; 1 Cor. 10:7, 14; Gal. 5:20; Col. 3:5; 1 Jn.
3 Ex. 20:7 with Mt. 12:31-32; Mk. 3:28-29; 7:22; Lk. 12:10; Col. 3:8
4 Ex. 20:8-11. Not commanded in the new covenant for many reasons. See ***Sabbath*** in Index. Scriptures in the N.T. command absolute freedom from any obligation to the old Jewish sabbath (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17)
5 Ex. 20:12 with Mt. 15:4; 19:19; Mk. 7:10; 10:19; Lk. 18:20; Eph. 6:2; Col. 3:20; 2 Tim. 3:2
6 Ex. 20:13 with Mt. 5:21; Mk. 10:19; Lk. 18:20; Rom. 13:9; Jas. 2:11; 1 Pet. 4:15; 1 Jn. 3:15
7 Ex. 20:14 with Mt. 5:27-32; 19:9, 18; Mk. 10:11-12, 19; Lk. 16:18; 18:20; Rom. 2:22; 13:9; Gal. 5:19; Jas. 2:11
8 Ex. 20:15 with Mt. 19:18; Mk. 10:19; Lk. 18:20; Rom. 2:21; 13:9; Eph. 4:28
9 Ex. 20:16 with Mt. 15:19; 19:18; Mk. 10:19; Lk. 18:20; Rom. 13:9
10 Ex. 20:17 with Mk. 7:22; Lk. 12:15; Rom. 1:29; 7:7; 13:9; 1 Cor. 6:10; Eph. 5:3-5; Col. 3:5; 1 Tim. 3:3; 1 Th. 2:5; Heb. 13:5

12 Things Not to Worship (20:4)

1 Graven images of wood, stone or metal (v 4; Dt. 4:15-16)
2 Any likeness of male or female (v 4; Dt. 4:16)
3 Any likeness of any beast (Dt. 4:17)
4 Any likeness of fowls (Dt. 4:17)
5 Any likeness of creeping things on the ground (Dt. 4:18; cp. Rom. 1:23)
6 Any likeness of any creature in the ground itself (v 4)
7 Any likeness of fish in the waters (v 4; Dt. 4:18)
8 Likeness of any creature in heaven above (v 4; cp. Rom. 1:23)
9 The sun (Dt. 4:19; cp. Ez. 8:16)
10 The moon (Dt. 4:19)
11 The stars (Dt. 4:19)
12 The host of heaven, heavenly bodies (v 4; Dt. 4:19; 2 Ki. 17:16; 21:3; 2 Chr. 33:3)

Penalties of the 10 Commandments (20:5)

1 Death for worshipping other gods (v 3; Lev. 18:21-29; 20:1-6; Dt. 13; 17:2-7; 18:20-22; 30:15-19). For this sin God specifically said He would blot names out of the book of life (Ex. 32:30-33).

2 Death for making idols (v 4-6; Dt. 13; 17:2-7; 18:20-22; 27:15; 30:15-19; cp. Gal. 5:19-21). For this sin God said He would blot names out of the book of life (Ex. 32:30-33; cp. Ps. 69:25-28; 1 Cor. 6:9-10; Gal. 5:19-21; Col. 3:5-6; Rev. 3:5; 22:18-19).

3 Death for blasphemy (v 7; Lev. 24:10-16, 23; Num. 15:30-31; cp. Mt. 12:31-32; Heb. 10:29).

4 Death for defiling sabbaths and for any kind of work thereon (v 8-11; 31:14-15; 35:2-3; Num. 15:33-36). No such penalty in the N.T. See Rom. 14:5-6.

5 Death for dishonoring parents (v 12; 21:15, 17; Lev. 20:9; Dt. 21:18-23; 27:16; cp. Rom. 1:29-32; Eph. 6:2-3).

6 Death for murder (v 13; 21:12, 14-15, 23; Lev. 24:17, 21; Dt. 27:24-25; cp. Mt. 5:21-22; Gal. 5:19-21; 1 Jn. 3:15).

7 Death for adultery (v 14; Lev. 18:20; 20:10-22; Dt. 22:20-30; 27:20-23; cp. Rom. 1:29-32; Gal. 5:19-21).

8 Death for stealing men (Dt. 24:7); penalties ranging from restitution to slavery for stealing from neighbors (v 15; 22:1-12; cp. 1 Cor. 6:8-10).

9 Death for being a false witness (v 16) applied at times. The law was "life shall go for life, eye for eye, tooth for tooth, etc." as in Dt. 19:16-21. Cp. Rev. 21:8, 27; 22:15.

10 Death is not stated in connection with covetousness in particular (v 17), but this sin, if indulged in, leads to breaking other commandments carrying the physical death penalty. In Josh. 7:21-26 we have an example of covetousness leading to the death penalty.

Remember the Sabbath (20:8)

Heb. zakar, to mark in the mind; be mindful; bring keep Israel mindful of Ex. 16:22-26 where we have the first commandment for men to observe a particular day as a day of rest. It does not and could not refer to Gen. 2:2-3 which concerns the rest of God after His work. In no place in Scripture is there a command for that to be remembered anymore than various other acts of God. This does not prove a long standing institution or something well known to man for many centuries any more than the same word in Ex. 13:3 proves that the children of Israel had come out of bondage many centuries before. It refers to a present and recent event in both places—13:3 and 20:8 (see note, 13:3). What were the Israelites to remember here? The sabbath day, to observe it holy (v 8). When were they first given the commandment to keep a sabbath? In Ex. 16:22-26, not in Gen. 2:2-3. In fact, in Dt. 5:12 the Remember is changed to Keep. Israel was to keep this day to sanctify it, as God had commanded them. God did not command them in Gen. 2:2-3, but in Ex. 16:22-26, thus proving the sabbath commandment was a recent one. See ***Sabbath*** in Index.

7 Classes Not to Work on Sabbath (20:10)

1 Parents (v 10)
2 Sons
3 Daughters
4 Menservants
5 Maidservants
6 Cattle
7 Strangers

The list in Dt. 5:14 adds, nor thine ox, nor thine ass. God wisely did not list the Levites, for they were commanded to work on the sabbath, butchering and offering sacrifices (Num. 28:9-10; 1 Chr. 9:32). Necessary work was not forbidden (Lev. 12:3 with Jn. 7:22-23). The kind of work specified as not to be done on the sabbath was servile, that which required the use of any animals or slaves, and even that which was unnecessary by the masters (Lev. 23:7-8, 21, 25, 35). This allowed for emergencies, and all necessary care of stock as mentioned in Mt. 12:3-8, 12; Mk. 2:27-28; 3:4; Lk. 13:15; 14:5. Every occupation was to observe rest that came under the heading of labor, business, and industrial employment (Ex. 16:23; 34:21; 35:3; Num. 15:32-36; Neh. 13:15; Jer. 17:21). In religion, certain work was necessary and lawful.

4 Things Taught by This Parable (20:11)

1 That God Himself worked in the re-creation of the earth from chaos to a second habitable state the same length and number of days that He now commanded Israel to work (Ex. 20:8-11 with Gen. 1:3-31)

2 That God rested the same length and number of days that Israel was told to rest (Ex. 20:8-11 with Gen. 2:2-3)

3 The Lord made (did not originally create) the heavens and the earth in 6 literal 24-hour days (Ex. 20:8-11 with Gen. 1:3-31)

4 That as God sanctified or hallowed a day of rest for Himself, so Israel was to sanctify (set apart) a day of rest for themselves (Ex. 20:11 with Gen. 2:2-3; Dt. 5:12)

The Sabbath was a mere type of rest in Christ (Mt. 11:28-30; Col. 2:14-17). The type was in force until Christ came as the reality of what it typified. Therefore, all obligation to observe a set day as a shadow of something to come is ended (Gal. 3:19-25; 4:21-31; Heb. 7:11–10:18).

Terror-stricken People (20:18)

Probably at the end of each commandment there was lightning and a long, loud, deafening peal of thunder to impress Israel with the sacredness of the divine majesty and the holiness of Jehovah and His law. At least the people became terror-stricken and fled from the mount, whereas before they were pressing so close toward it that Moses had to go down and warn them not to break through in their gazing (Ex. 19:17-25). The sight and sound were I exceedingly fear and quake (Heb. 12:18-21). This only emphasized the importance of a mediator between God and man (1 Tim. 2:4-5).

5 Times God Proved Israel (20:20)

1 Gave manna (Ex. 16:4; Dt. 8:16)
2 Spoke from heaven (Ex. 20:20)
3 Led them in the wilderness (Dt. 8:2)
4 Permitted thirst (Dt. 33:8)
5 Permitted enemies to trouble them (Judg. 2:22; 3:1, 4). Cp. Gen. 22:1; 2 Chr. 32:31; Ps. 11:4; Zech. 13:9; Jas. 1:3

6 Commands Concerning Worship (20:26)

1 Make an altar of earth to God (v 24)
2 Offer burnt offerings and peace offerings upon it
3 Sacrifice sheep and oxen upon it
4 Only in the place chosen by God must an altar be made (v 24; Dt. 12:5-26)
5 Do not make altar of hewn stone, but of stone untouched by tools (v 25; Josh. 8:31)
6 Make no steps to God's altar (v 26)

Bible Facts About False Gods (23:24)

1 Worship of condemned (Ex. 20:3)
2 Manufacture of (Ex. 20:4; 32:4, 20; Dt. 4:23; Isa. 40:19-20; 44:9-17; Hab. 2:18; Acts 19:24-25)
3 Manufacture of forbidden (Ex. 20:4; 34:17)
4 Materials made of:
  (1) Silver and gold (Ex. 32:3-4; Ps. 115:4-7; 135:15-17; Isa. 2:20; 30:22; 31:7; Hos. 8:4)
  (2) Wood and stone (Lev. 26:1; Dt. 4:28; 2 Ki. 19:18; Isa. 37:19; 44:13-19; 45:20; Ez. 20:32)
5 Names of idols:

(1) Molech, Moloch, or Milcom, national god of Ammon, the same as Chemosh of Moab (Lev. 18:21; 20:2-5; 1 Ki. 11:5-7, 33; 2 Ki. 23:10-13; Jer. 32:35; Amos 5:26; Acts 7:43)

(2) Baal, national god of Phoenicia (Num. 22:41; Judg. 2:13; 6:25-32; 1 Ki. 16:31-32; 18:19-26, 40; 19:18; 22:53; 2 Ki. 3:2; 10:18-28; 11:18; 17:16; 21:3; 23:4-5; 1 Chr. 4:33; 5:5; 8:30; 9:36; 2 Chr. 23:17; Jer. 2:8; 7:9; 11:13, 17; 12:16; 19:5; 23:13, 27; 32:29, 35; Hos. 2:8; 13:1; Zeph. 1:4; Rom. 11:4)

(3) Baal-berith, Baal of the covenant, god of Shechem (Judg. 8:33; 9:4)

(4) Baalim, plural of Baal (Judg. 2:11; 3:7; 8:33; 10:6, 10; 1 Sam. 7:4; 12:10; 1 Ki. 18:18; 2 Chr. 17:3; 24:7; 28:2; 33:3; 34:4; Jer. 2:23; 9:14; Hos. 2:13, 17; 11:2)

(5) Baalzebub, god of flies (2 Ki. 1:2-6, 16)

(6) Beelzebub, god of the dunghill; a name of Satan (Mt. 10:25; 12:25-27; Mk. 3:22; Lk. 11:15-19)

(7) Ashtaroth or Ashtoreh, god of Sidon (Judg. 2:13; 10:6; 1 Sam. 7:3-4; 12:10; 31:10; 1 Ki. 11:5, 33; 2 Ki. 23:13)

(8) Asherah, male god emphasizing the organs of procreation (see ***Asherah***, p. 195)

(9) Bel, god of Babylon (Isa. 46:1; Jer. 50:2; 51:44)

(10) Chemosh, god of Moab, the same as Molech of Ammon (Judg. 11:24; 1 Ki. 11:7, 33; 2 Ki. 23:13; Jer. 48:7, 13, 46)

(11) Golden calf, god of backslidden Israel (Ex. 32:4-35; Dt. 9:16-21; Neh. 9:18; Ps. 106:19)

(12) Golden calves of Bethel and Dan, gods of backslidden Israel (1 Ki. 12:28-32; 2 Ki. 10:29; 17:16; 2 Chr. 11:15; 13:8; Hos. 8:5-6; 10:5; 13:2)

(13) Merodach, god of Babylon (Jer. 50:2)

(14) Nebo, god of Babylon (Isa. 46:1)

(15) Nehushtan, brazen serpent god of backslidden Israel (2 Ki. 18:4)

(16) Net and Drag, an idol of backslidden Israel (Hab. 1:15-17)

(17) Sun, moon, stars—objects of worship in backslidden Israel (Dt. 4:19; 2 Ki. 17:16; 21:3-5; 2 Chr. 33:15-16; Zeph. 1:4-5; Acts 7:42)

(18) Succoth-benoth, god of idolatrous tent of immoral orgies (2 Ki. 17:30)

(20) Ashima, god of Hamath

(21) Nisroch (2 Ki. 19:37)

(22) Nibhaz, god of Avites (2 Ki. 17:31)

(23) Tartak, god of Avites (2 Ki. 17:31)

(24) Rimmon, Syria (2 Ki. 5:18)

(25) Adrammelech, god of Assyria

(26) Anammelech, god of Assyria (2 Ki. 17:31)

(27) Pictures (Num. 33:52: Isa. 2:16; Ez. 8:10)

(28) Gods of Egypt—animals (Ex. 12:12. See ***Judgment on Gods of Egypt***, p. 173

(29) Chiun (Amos 5:26). Remphan (Acts 7:43)

(30) Jupiter, supreme god of Greece (Acts 14:12-13; 19:35)

(31) Mercury, the Roman god of commerce(Acts 14:12)

(32) The unknown god of Greece (Acts 17:23)

(33) Diana, god of Greece (Acts 19:24-25)

(34) Dagon (1 Sam. 5)

(35) The image of the beast (Rev. 13)

Such terms as strange gods, molten gods, gold gods, stone gods, wood gods, and others are found in Scripture. Israel multiplied gods until they were as many as their cities (Jer. 2:28). Worship of idols is called worship of devils (Lev. 17:7; Dt. 32:17; 2 Chr. 11:15; Ps. 106:37; 1 Cor. 10:7-8, 20-21; Rev. 9:20-21).

6 Idolatrous Practices:
  (1) Prayers to idols (Judg. 10:14; 1 Ki. 18:25-29; Isa. 16:12; 44:17; 45:20; 46:7; Jonah 1:5)
  (2) Human sacrifices to (Lev. 18:21; 20:2-5; Dt. 12:31; 18:10; 2 Ki. 3:26-27; 16:3; 17:17-18; 21:6; 23:10; 2 Chr. 28:3; 33:6; Ps. 106:37-38; Isa. 57:5; Jer. 7:31; 19:4-7; 32:35; Ez. 16:20-21; 20:26-31; 23:37-39; Mic. 6:7)
  (3) Rites for the dead (Dt. 14:1)
  (4) Unspeakable immoralities (Ex. 32:6, 25; Num. 25:1-3; 1 Ki. 14:24; 15:12; 2 Ki. 17:30; 23:7; Ez. 16:17; 23:1-44; Hos. 4:12-14; Amos 2:8; Mic. 1:7; Rom. 1:18-32; 1 Cor. 10:7-8; 1 Pet. 4:3-4; Rev. 2:14-22; 9:20-21; 14:8; 17:1-6)
  (5) Offering animal sacrifices to (Ex. 32:6; 1 Ki. 18:26; Acts 14:13)
  (6) Libations to (Dt. 32:38; Ps. 16:4; Isa. 57:6; 65:11; Jer. 7:18; 19:13; 32:29; 44:17-25; Ez. 20:28; Zech. 9:7)
  (7) Meat offerings to (Isa. 57:6; Ez. 16:19)
  (8) Peace offerings to (Ex. 32:6)
  (9) Incense to (1 Ki. 12:33; 2 Chr. 30:14; 34:25; Isa. 65:3; Jer. 1:16; 11:12, 17; 44:3; 48:35; Ez. 16:18; 23:41)
  (10) Praise to (Judg. 16:24; Dan. 5:4)
  (11) Singing and dancing (Ex. 32:18)
  (12) Music to (Dan. 3:5-7)
  (13) Cutting the flesh (1 Ki. 18:28)
  (14) Kissing and bowing (1 Ki. 19:18; 2 Ki. 5:18; Job 31:27; Hos. 13:2)
  (15) Tithes and gifts (2 Ki. 23:11; Dan. 11:38; Amos 4:4-5)
  (16) Feasts (1 Ki. 12:32: Ez. 18:6, 11-15; 22:9; Dan. 3:2-3)
7 Sizes and shapes of idols. All sizes and shapes of every kind of animal (Rom. 1:21-27; Rev. 9:20-21. See Dt. 4:15-16)
8 Destiny of all who worship false gods (1 Cor. 6:9-11; Gal. 5:19-21; Rev. 21:8; 22:15)

Image Worship in Christendom

Regardless of many commands in both testaments against idolatry, the love of images and their worship are indulged in by millions today, even in so-called Christian lands, and those who break God's laws are destined to God's wrath. Idolatry was God's big problem with Israel. No Bible writer ever mentioned images in worship to God in the tabernacle or temple rituals, except when Israel was backslidden and served idol gods. Images are the work of man (Isa. 2:8; 40:19-20; Jer. 10:1-9; Hos. 8:6; 13:2; Amos 5:26). Being mere imitations of creatures and made of dead material, it is folly to make them part of one's worship (Dt. 4:16; Hos. 4:12; Isa 44:9-10).

In the church: the first Christians were not adverse to art, but they had no images of Christ. From for seeking to introduce images of Christ and saints into their worship. The 36th canon of the synod of Elvira prohibited images as a hindrance to the spiritual worship of God. Eusebius, father of church history, opposed them.

Ambrose, Jerome, and Augustine all mention pictures made of apostles and Christ and the worship of images as beginning in their day. The use and adoration of images were popular in the East, being increased by pagan concepts and customs in worship. The theory that images represent the invisible persons became very prominent in some circles. Images began to be used as sponsors and reverence began to be paid them. Opposition to image worship then became acute for some time, the conflict being between the emperors and many of the bishops. Emperors often condemned images as heresy and idolatry, and religious relics were destroyed and thrown into the sea. In AD 766 Constantine sought to impose an oath against image worship, but the Lateran synod sanctioned images in 769.

Tarasius, an advocate of images, was made patriarch of the East in 784; and in 787 the synod of Nicea ascribed reverence to images and worship to God through them. The same decision was reached in the West at the synod of Frankfort (794) and images were again sanctioned at Paris in 825. Emperors in the East continued their opposition, and advocates of images were exiled for some time. Such worship was restored in the reign of Theodora (843). After 850 the cult of image worship in churches began to grow due to arguments for images and stories of miracles performed through them. Blessings were claimed for the images themselves and finally in 1188 it was declared that denial of images was a denial of God. In 1225 it was said that Christ was not Christ unless He was graven. Even Thomas Aquinas (1265) declared that an image of Christ image of Christ claims the same veneration as Christ Himself. The 25th session of the Council of Trent (1551-52) justified the worship of images. Thus, from the beginning until now the controversy has raged, and image worship has been accepted by many as authorized of God. The fact remains though, that the Bible is against all uses of images in worship. See ***Divine Laws***, p. 178.

4 Altars Made by Moses (24:4)

1 When Israel defeated Amalek at Rephidim. Moses called this altar Jehovah-Nissi (Ex. 17:13-16)
2 When the book of the law was dedicated and sealed by blood (Ex. 24:4-8)
3 When the tabernacle and its furniture were built, at which time Moses made a permanent altar of shittim wood overlaid with brass for continual sacrifices (Ex. 27:1-8; 38:1-7)
4 He made also the altar of incense of shittim wood overlaid with gold for the holy place (Ex. 30:1-10; 37:25-28; 40:5, 26)

3 Promises of Israel (24:7)

1 Before the covenant was given (Ex. 19:3-8)
2 After Moses came down from Sinai and told Israel the words of the covenant (Ex. 20:1–23:33) before it was written (Ex. 24:3-4)
3 After Moses wrote all the words of the covenant and read it to the people to assure them it was the same that he had given them orally (Ex. 24:4-8)

8 Main Parts to Mosaic Covenant (24:8)

1 The 10 words—commandments (Ex. 20:1-17)
2 Effect of divine presence (Ex. 20:18-21)
3 General form of worship (Ex. 20:22-26)
4 Judgments—the bill of rights for Israel in civil and social relations (Ex. 21:1–23:9)
5 Religious and theocratic relationship to Jehovah (Ex. 23:10-19)
6 Relationship of Israel to nations of the promised land (Ex. 23:20-33)
7 Blessings for obedience:
    (1) Real and eternal relationship with the true and living God (Ex. 20:1-7, 22-26)
    (2) Mercy to thousands that love God and keep His commandments (Ex. 20:6)
    (3) Periods of rest and refreshing (Ex. 20:8-11; 23:12-17)
    (4) Longevity (Ex. 20:12)
    (5) God's blessing (Ex. 20:24)
    (6) Just and righteous laws regulating every phase of human relationship (Ex. 21)
    (7) Happy and normal relationship of parents and children (Ex. 20:12; 21:15-17)
    (8) Freedom from false religions; security based on obedience (Ex. 22:18; 23:21-33)
    (9) Peace and prosperity (Ex. 20:12-17; 23:1-2, 7-15, 25-26)
    (10) 3 vacations and national feasts a year (Ex. 23:14-17)
    (11) Divine guidance and protection from enemies and complete success in wars (Ex. 23:20-23)
    (12) Guarantee of the promised land for an eternal home (Ex. 23:20-33)
    (13) Healing and perfect health (Ex. 23:25)
    (14) Supernatural and miraculous help (Ex. 23:20-23, 27-28)
8 Dedication and sealing of the covenant (Ex. 24:1-8)

10 Sins That Destroyed Pagans (23:24)

1 Incest (Lev. 18:3-18, 24; 20:11-23)
2 Relationship with unclean women (Lev. 18:19; 20:18, 23)
3 Adultery (Lev. 18:20, 24-29; 20:10)
4 Offering human sacrifices (Lev. 18:21, 24-29; 20:1-6, 23)
5 Homosexuality (Lev. 18:22-29; 20:13)
6 Bestiality (Lev. 18:23-29; 20:15-16)
7 Witchcraft (Lev. 20:6, 23-27; Dt. 18:9-12)
8 Cursing parents (Lev. 20:9, 23)
9 Idolatry (Ex. 23:24; Dt. 7:4, 16, 25; 12:2-3, 29-31)
10 General wickedness and perhaps all the sins Israel was forbidden to commit (Dt. 9:4-5; 23:17-18; 29:18; etc.)

15 Kinds of Material for Tabernacle (25:3)

1 Gold
2 Silver
3 Brass
4 Blue linen
5 Purple linen
6 Scarlet linen
7 Fine linen
8 Goat Hair
9 Badger skins
10 Ram skins dyed red
11 Shittim wood
12 Oil for the light
13 Spices for anointing oil and incense
14 Onyx stones (28:6-14)
15 Precious stones for breast plate of high priest (28:15-29)

The gifts God requested were not to be considered a tax or anything compulsory. They were to be brought from the riches Israel got from the Egyptians before leaving their land (Ex. 12:35-36), from the spoil of the army destroyed in the Red Sea (Ex. 14:30), and from their fathers (Gen. 13:2; 25:5); and were to be given to God out of the abundance of the heart.

12 Commands Concerning the Ark (25:10)

1 Make an ark of shittim wood (v 10)
2 Length: 5 ft. 2½ in. (if the cubit was 25 in.)
3 Breadth: 3 ft. 1½ in.
4 Height: 3 ft. 1½ in.
5 Overlay it within and without with pure gold (v 11)
6 Make upon it a lid and crown of gold
7 Cast 4 gold rings and put one in each corner (v 12)
8 Make 2 staves of shittim wood (v 13)
9 Overlay them with gold
10 Put them into the rings on the sides of the ark (v 14)
11 Do not take them out (v 15)
12 Put the testimony—2 tables of stone, the 10 commandments—in it (v 16)

1 Make a mercy seat of pure gold (v 17)
2 Length: 5 ft. 2½ in.
3 Breadth: 3 ft. 1½ in.
4 Make 2 cherubims (v 18)
5 Let them be of beaten gold
6 Make them at the 2 ends of the mercy seat (v 18-19)
7 Let their wings be stretched forth on high, covering mercy seat (v 20)
8 Make them with faces looking toward each other
9 Put mercy seat on top of the ark (v 21)
10 Put the testimony (2 tables of stone, the 10 commandments) in the ark

The Ark of the Covenant a Symbol (25:21)

The whole ark symbolized the Divine Presence in all places (1 Sam. 4:3-22; 5:1-11; 6:1-21; 7:1-2; 14:18; 2 Sam. 6:2-17; 2 Chr. 5:1-10; 8:11). It served as the container of the covenant stones which were a continual reminder of the covenant between God and Israel (Ex. 25:16, 21). It also contained the pot of manna symbolizing the bread of God from heaven (Ex. 16:33; Jn. 6; Heb. 9:4). Aaron's rod was placed in it later, as a witness to Israel of God's choice of the priesthood (Num. 17:10; Heb. 9:4).

The ark was placed at a middle point just inside the veil which divided the holy place from the most holy. On the other side of the veil and opposite the ark, the golden altar of incense was placed so that continual incense would ascend up before the mercy seat from which God was to speak to His people and bless or curse them as they would obey or disobey the covenant. The high priest went in before the ark to sprinkle blood only once a year (Lev. 16; Heb. 9:3-7). The total absence of any figure or symbol of God on the mercy seat was most significant. It testified of His invisible presence and discouraged all idol making. The ark was never carried in processions, and was kept concealed, being covered in transportation. A man was killed for even seeking to steady it (2 Sam. 6:6-7).

19 Different Names of the Ark (25:22)

1 The ark (49 times, Ex. 25:10)
2 The ark of the testimony (13 times, Ex. 25:22; 26:33,34)
3 The ark of the covenant (8 times, Josh. 3:6)
4 The ark of the Lord (29 times, 1 Sam. 6:1–7:1)
5 The ark of the covenant of God (4 times, Judg. 20:27; 1 Chr. 16:6)
6 The ark of God (36 times, 1 Sam. 4:11-22; 2 Sam. 6:2-12)
7 The ark of the covenant of the Lord of Hosts (1 Sam. 4:4)
8 The ark of the God of Israel (7 times, 1 Sam. 5:7–6:3)
9 The ark of the Lord God (1 Ki. 2:26)
10 The ark of the covenant of the Lord (27 times, Num. 10:33; Dt. 31:9)
11 The ark of our God (1 Chr. 13:3)
12 The ark of God the Lord (1 Chr. 13:6)
13 The ark of the Lord God of Israel (1 Chr. 15:12,14)
14 The ark of Thy strength (2 Chr. 6:41; Ps. 132:8)
15 The holy ark (2 Chr. 35:3)
16 The ark of the covenant of the Lord of all the earth (Josh. 3:11)
17 The ark of the Lord your God (Josh. 4:5)
18 The ark of the Lord, the Lord of all the earth (Josh. 3:13)
19 The ark of the covenant of the Lord your God (Dt. 31:26; Josh. 3:3)

It was called the ark of the testimony because of the constant testimony of the law inside the ark; the ark of the covenant because it represented the Mosaic covenant between God and Israel; the ark of Thy strength because it represented what God was to Israel in power and blessing; and the holy ark because of the sacredness and holiness it represented.

1 Make a table of shittim wood (v 23)
2 Length:4 ft. 2 in. (considering the cubit as 25 in.)
3 Breadth: 2 ft. 1 in.
4 Height: 3 ft. $1\frac{1}{2}$ in.
5 Overlay it with pure gold (v 24)
6 Make a crown of gold around it
7 Make a border of about 4 in. around the table (v 25)
8 Make a golden crown to the border
9 Make 4 rings of gold (v 26)
10 Make 4 legs for the table
11 Put the 4 rings in the 4 corners of the legs against the border for staves to carry the table (v 26-27)
12 Make 2 staves of shittim wood (v 28)
13 Overlay them with gold
14 Make dishes and spoons for the table (v 29)
15 Make covers for the dishes
16 Make bowls for the table
17 Make them of pure gold
18 Set showbread on the table before Me always (v 30)

Vessels of Tabernacle (25:29)

The vessels, dishes, bowls, and spoons were made of pure gold (v 29; 37:16) and put on the table for use in incense, meat and drink offerings, and to hold the 12 loaves of bread which symbolized the 12 tribes as being in the Divine Presence. There were to be 2 stacks of showbread placed on the table, each containing 6 flat loaves; these were to be exchanged for fresh loaves every sabbath. Incense was burned in a container placed on the top loaf of each stack, signifying the worship of the 12 tribes (v 30; Lev. 24:5-9). The dishes were perhaps large receptacles in which the showbread was mixed. The spoons were small censers in which incense was burned (Num. 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86). The bowls held blood of sacrifices and offerings (v 29; 37:16; Num. 4:7). The covers were large goblets or cups which held wine to be poured out before the Lord every sabbath when the bread was changed. The Heb. word for cover means to pour, so whatever the bowls were used for, the contents were to be poured out, as in these passages. The Sept. reads, "make its plates and its incense vessels and its libation vessels and the cups with which thou shalt pour out libations" (v 29).

A cloth of blue covered the table on which were placed the platters for the bread, the censers for incense, the goblets for wine, and the cups for pouring out the drink offerings before God (Num. 4:7). The table was placed on the north side of the tabernacle (Ex. 26:35). This is the direction of heaven (Isa. 14:12-14; Ps. 75:6-7). In travel a cover of scarlet and then one of badger skins was placed over the table and its vessels (Num. 4:8). See Ex. 35:13; 39:36; 1 Ki. 7:48; 1 Chr. 9:32; 23:29; 28:16; 2 Chr. 2:4; 4:19; 13:11; 29:18; Neh. 10:33; Heb. 9:2.

11 Commands—Golden Candlestick (25:31)

1 Make candlestick of pure beaten gold (v 31)
2 Make the shaft, branches, bowls, knops, and flowers of the same
3 Make 6 branches on 2 sides: 3 on one side of the shaft and 3 on the other (v 32)
4 Make a bowl like an almond with a knop and a flower on each of the 6 branches (v 33)
5 On the middle shaft make 4 bowls like almonds with knops and flowers (v 34)
6 Make a knop under each 2 branches of the 6 branches of the sides (v 35)
7 Make 7 lamps (v 37)
8 Light all 7 lamps
9 Make tongs and snuffdishes for the lamps of pure gold (v 38)
10 Use a talent of pure gold to make the candlestick and its vessels (v 39)
11 See that you make them after the pattern shown you on Sinai (v 40)

A lampstand of beaten gold (Ex. 37:17; Num. 8:4) with middle shaft and 3 branches on each side, making 7 lamps in all. Each branch and shaft were adorned with flowers, supposed to resemble lilies, with large knops (knobs) resembling pomegranates, and smaller knops representing almonds. The lampstand is supposed by some to have been about 3 ft. high and 2 ft. wide. It was to be set on the south wall of the holy place (Ex. 26:35), opposite the table of showbread on the north, so that light would be reflected toward the table on which were the 12 loaves symbolizing the 12 tribes. The light was to burn perpetually, being serviced each evening and morning (Ex. 27:21; Lev. 24:1-4), meaning the lamps were large enough to hold the amount of oil needed for a whole day or night. A cloth of blue and then a covering of badger skins was placed over the candlestick and vessels in travel (Num. 4:9-10). See Ex. 30:27; 31:8; 35:14; 37:17-20; 39:37; 40:4, 24; Lev. 24:4; Num. 3:31; 4:9; 8:2-4; Heb. 9:2.

The Seven Lamps (25:37)

The 7 lamps shaped like almonds at the top of the 6 arms and middle shaft were in a single row and all of equal height (v 37). The candlestick was made after the pattern of things in heaven (v 40; Zech. 4:2), but why the lamps numbered 7 is not explained. The 7 lamps of Zech. 4:2 are explained to be symbolic of the eyes of the Lord (Zech. 4:10); the 7 candlesticks of Rev. 1:12-13; 2:1 are explained to be the 7 churches (Rev. 1:20); and the 7 lamps of fire of Rev. 4:5 are explained to be the 7 spirits of God, or the fullness of the Holy Spirit (note, Rev. 5:6). The 7 lamps of the tabernacle evidently symbolized the eyes of the Lord, as in the case of the pattern (v 40; Zech. 4:2, 10; Heb. 8:5; 9:23).

To say that every use of the word seven or any other number in Scripture is symbolic or figurative of spiritual things is erroneous. Where there is scriptural evidence we can speak with authority, but otherwise such a conclusion is man's opinion and means nothing as far as proof of doctrine is concerned. Spiritual meanings have been given to every number from one to forty; and this has led to many fallacies and caused mysticism to shroud the plain revelation of God.

The word one means unity in some passages (Gen. 2:24; 11:6; Jn. 10:30; 17:21-23), but to make it mean unity in all passages would be unscriptural, as in Gen. 2:21; 4:19; 14:13; 19:9; Josh. 12:9-24; Jn. 1:23, 26, 40. The word two does not always mean division or difference; three does not always denote divinity, trinity, or completeness; four is never used as a symbol of creative works; and five is not used of grace. Six relates to both God and man, so it cannot be said to be man's number (Ex. 20:11; 31:17). The word eight is not symbolic of resurrection or regeneration; nor is nine symbolic of finality of judgment. Ten does not refer to ordinal perfection, eleven to disorder, or twelve to governmental perfection; and thirteen does not mean apostasy. Seventeen does not refer to spirit or order; and forty is not the number of earth in any one scripture.

It is the aim of this work not to change any word from a literal to a figurative meaning if not clearly authorized by Scripture. Even then such a change is to be limited to the scriptures where it applies. The number seven is no exception. Where there is symbolic use, as in the above passages, it will be recognized, but in other places the number will be accepted as literal whether used by divine arrangement or coincidence. God's use of the number in His plan is no proof that the word itself has spiritual or figurative meaning.

4 Coverings of Tabernacle (26:1)

1 The inner material of fine linen curtains, housing the holy place and most holy place (Ex. 26:1-6)

26:7-13)
3 The first outside covering or rams' skins dyed red (Ex. 26:14)
4 The outside covering of badger skins to withstand weather (Ex. 26:14)

19 Commands—Breastplate (28:15)

1 Make a breastplate of judgment (v 15)
2 Make it of cunning work like the ephod, with threads of gold, blue, purple, scarlet, and white (v 15; cp. v 6,8)
3 Make it a span square (the measurement of an expanded hand—9 or 10 in.) and of double material (v 16)
4 Make 12 settings for precious stones, 3 in each of 4 rows (v 17)
5 Put sardius, topaz, and carbuncle stones in the top or 1st row
6 Put emerald, sapphire, and diamond stones in the 2nd row (v 18)
7 Put ligure, agate, and amethyst stones in the 3rd row (v 19)
8 Put beryl, onyx, and jasper stones in the 4th or bottom row (v 20)
9 Make settings and enclosings of the stones of gold
10 Engrave the names of the 12 tribes of Israel on the 12 stones (v 21)
11 Make 2 gold chains for the (upper) ends of the breastplate (v 14, 22)
12 Make 2 rings of gold and put them in the 2 upper ends or corners (v 23)
13 Put the 2 wreathen (entwined) chains of gold in the 2 rings at the 2 upper corners of the breastplate (v 24)
14 Put the other 2 ends of the 2 chains in the 2 ouches (settings) of the 2 shoulderpieces (v 25)
15 Put the 2 settings on the 2 shoulder pieces of the ephod
16 Make 2 other rings of gold and put them on the 2 ends of the breastplate in the border of the double fold, underneath, and next to the ephod (v 26)
17 Make 2 other gold rings for the 2 sides of the ephod (v 27)
18 Bind the breastplate and the ephod together with lacing of blue through the rings above the girdle (v 28)
19 Aaron shall bear the names of the 12 tribes of Israel in the breastplate upon his heart continually, as a memorial when he goes into the holy place (v29)

Order of Stones and Names of Tribes (28:17)

First Row (v 17)

1 Sardius—Reuben (Gen. 29:32). A beautiful gem of blood red color.
2 Topaz—Simeon (Gen. 29:33). A pale green stone with mixture of yellow.
3 Carbuncle—Levi (Gen. 29:34). A gem of deep red color with a mixture of scarlet.

Second Row (v 18)

4 Emerald—Judah (Gen. 29:35). A bright green color without any other mixture.
5 Sapphire—Dan (Gen. 30:6). A gem of clear blue color and next in hardness to the diamond.
6 Diamond—Naphtali (Gen. 30:8). A clear, sparkling gem of great value.

Third Row (v 19)

7 Ligure—Gad (Gen. 30:11). The same as the jacinth stone of dull red or cinnamon color with a mixture of yellow.
8 Agate—Asher (Gen. 30:13). A white, reddish, yellowish, and greenish stone of the flint family and the cheapest of all precious stones.
9 Amethyst—Issachar (Gen. 30:18). A gem with deep red and strong blue colors which give it a purple hue.

10 Beryl—Zebulan (Gen. 30:20). A stone of bluish green color. Some think the chrysolite is meant here. If so, it would be a gem of yellowish green color.

11 Onyx—Joseph (Gen. 30:24). A stone of various colors—one consisting of layers of different colors.

12 Jasper—Benjamin (Gen. 35:16-19). A gem of bright green color, sometimes clouded with white and spotted with red and yellow. Mineralogists list 15 varieties of jasper—green, red, yellow, brown, violet, black, bluish gray, milky white, and various combinations of colors.

Urim and Thummim (28:30)

Heb. Uwriym (plural of uwr: light; flame; fire) is from the root word owr, to be or make luminous; break of day; to give or show light; be enlightened; shine; set on fire. Uwriym literally means lights. The Heb. Tummiym (plural of tom: completeness; innocence; integrity; perfect; uprightness) is from the root word tamam, to complete in a good or bad sense; be perfect. Thummim literally means perfections or complete truth.

The 2 words are used together only 5 times in Scripture (v 30; Lev. 8:8; Dt. 33:8; Ezra 2:63; Neh. 7:65). The word Uwriym is used 2 other times by itself (Num. 27:21; 1 Sam. 28:6). The words are trans. various ways in different versions as: Lights and Perfections, Light and Truth, Manifestation and Truth, and the sacred lots. All we may know about them is what we find in Scripture.

10 Facts About the Urim and Thummim

1 No command was given by God for Moses to make them; he was only told to put them in the pocket or pouch of judgment (v 16, 30).

2 Moses put them in the pouch of judgment when Aaron was first clothed, so they were then already made (Lev. 8:8).

3 Who made them (God or Moses) or whether they were used before this time is not stated.

4 The word Urim is used of the high priest giving counsel from God to Joshua (Num. 27:18-23).

5 Levi was advised to have the Urim and Thummim always with the high priest for use in a crisis (Dt. 33:8).

6 The Urim and Thummim were mentioned after the captivity to Babylon (Ezra 2:63; Neh. 7:65).

7 They were something material, separate from the breastplate pouch and the stones in the breastplate (v 30).

8 They were the means of obtaining an answer from God regarding any problem which concerned Israel:

(1) Joshua was guided by them in leading Israel into Canaan (Num. 27:18-24).

(2) He used them in the case of Achan (Josh. 7:14-18), but not in the case of Gibeon (Josh. 9).

(3) They were used in dividing the land to the tribes (Num. 34:17; Josh. 17:4). After being divided into certain parts by a special commission, simple directions were given by God regarding who should inherit certain lots or portions (Josh. 18:4-10). Each section was ever afterward referred to as by lot (Num. 26:55-56; 33:54; 34:13; 36:2-3; Josh. 13:6; 14:2; 15:1; 16:1; 17:1-2, 14-17; 18:11, 18; 19:1, 10, 17, 24, 32, 40, 51; 21:4-10, 20, 40; Judg. 1:3; 20:9)

(4) This was the method used to choose certain cities for the Levites to live in (1 Chr. 6:54, 61-65)

(5) The order of the priesthood was settled by this means (1 Chr. 24:5-7; 26:9)

(6) Israel used them to inquire of the Lord after Joshua (Judg. 1:1-2; 20:18, 26-28)

(7) Saul was chosen through them (1 Sam. 10:20-22)

(8) Saul inquired of God through them in war, and received an answer (1 Sam. 14:36-46)

(9) God refused to answer him this way after he sinned (1 Sam. 28:6)

(10) David inquired of God this way and received 23-25; 1 Chr. 14:10, 14-17)

(11) On one occasion he was afraid to inquire of God (1 Chr. 21:30)

We have no record of any more inquiry after God in this fashion after the days of David, although after the Babylonian captivity the question of who had the right of the priesthood to use the Urim and Thummim was discussed (Ezra 2:63; Neh. 7:65). Priests began to be so corrupt in the days of Samuel (1 Sam. 2:12-17) that God began to raise up prophets to take their place in speaking to men. From Samuel's time on, prophets were used more than priests (1 Sam. 9:9; 1 Ki. 22: 5-8; 2 Ki. 3:11; 8:8; etc.).

9 The Urim and Thummim, placed in the bag or pocket of judgment, were perhaps 2 precious stones which were at times drawn from the bag to give God's judgment or message. Some claim that one stone had a yes and the other a no on it so that whichever one the high priest took out would give a direct answer, either affirmative or negative.

10 The system of obtaining an answer through Urim and Thummim is spoken of as casting lots (Lev. 16:8; Josh. 18:6-10; 1 Sam. 14:42; 1 Chr. 24:31; 25:8; 26:13-14). Such phrases as came up (Josh. 18:11; 19:10), came forth (Josh. 18:11; 19:1), and came out (Josh. 19:24, 32, 40; 21:4) are used in connection with casting lots, meaning the lot or answer came out of the pouch of decision, or pocket of the breastplate of judgment. In Pr. 16:33 it says "The lot is cast into the lap; but the whole disposing thereof is of the Lord." This means the matter was settled by the judgment of the Urim and Thummim. The same thing is no doubt referred to in Pr. 18:18, "The lot causeth contentions to cease, and parteth between the mighty." This indicates there was complete satisfaction regarding decisions of the Urim and Thummim.

The Heb. for lot in all these passages is goral, a stone; a pebble, or lot because of the small stones being used for casting lots. It is used 77 times. Regardless of how the decision was made it was always considered the will of God. Not only was a simple yes or no given, but sometimes whole messages were spoken by the priests who were used of God in the same manner perhaps as the prophets of old. The high priest was simply to take the place of Moses and continue as the mediator between God and man, receiving messages from Him before the ark of the covenant. See messages given by God in the use of the Urim and Thummim in pt. 8 above, and **INTRODUCTION TO PROPHECY**, p. 1221.

33 Perpetual Statutes (29:9)

1 Passover (Ex. 12:14, 24)
2 Feast of unleavened bread (Ex. 12:17)
3 Nakedness of priests covered (Ex. 28:43)
4 Eternal light (Ex. 27:21; Lev. 24:3)
5 Priesthood (Ex. 29:9; 40:15)
6 Heave offerings (Ex. 29:28; Lev. 10:15; Num. 18:8, 11, 19)
7 Sacrifices (Ex. 29:42)
8 Incense burning (Ex. 30:9)
9 Atonement on altar (Ex. 30:10)
10 Washing of body before ministering (Ex. 30:31)
11 Holy oil (Ex. 30:31)
12 Sabbaths a sign of everlasting covenant between God and Israel (Ex. 31:16-17)
13 No fat or blood to be eaten (Lev. 3:17)
14 Fire on altar (Lev. 6:13)
15 Meat offerings (Lev. 6:18-20)
16 Priest's own offerings (Lev. 6:22)
17 Portions of priests (Lev. 7:34-36)
18 No wine or strong drink while ministering before God (Lev. 10:9)
19 Day of atonement (Lev. 16:29-34)
20 No worship of devils (Lev. 17:7)
21 Firstfruits to God (Lev. 23:14)
22 Observing of Pentecost (Lev. 23:21)
23 Feast of tabernacles (Lev. 23:41)
24 Showbread (Lev. 24:6-9)
26 Feast of trumpets (Num. 10:8)
27 One law for Israel and strangers in Israel (Num.15:15)
28 Covenant of salt (Num. 18:19)
29 Levites only to serve in tabernacle (Num. 18:23; Dt. 18:5)
30 Laws of red heifer (Num. 19:10)
31 Washing of clothes after service (Num. 19:21)
32 Priesthood to Phinehas (Num. 25:13)
33 Commandments (Dt. 7:9; 29:29)

If Israel had obeyed the law God would have been under obligation to them forever to continue the law; but since they broke it He was freed from this obligation. He has now made a new covenant and plans to retain only parts of the law of Moses with future eternal generations, when Israel comes to obedience. See notes on Ez. 40-48; Zech. 14:16-21.

Ears, Hands, and Feet (29:20)

The blood applied to the right ear, right hand, and right foot signified that all the bodily members and soul and spirit faculties of priests were to be consecrated to God and His service. They represent the hearing, working, and walking members of the body. Priests were to hear and obey God and the law, work with their hands in performing their service, and walk in all the ways of God.

7 Commands to Hear

1 Give ear to My commandments (Ex. 15:26)
2 Bow down your ear and hear (2 Ki. 19:16)
3 Give ear to My law (Ps. 78:1)
4 Incline your ear to wisdom (Pr. 2:2)
5 Incline your ear to My sayings (Pr. 4:20)
6 Bow down your ear to My understanding (Pr. 5:1)
7 He that hath an ear, let him hear (Mt. 13:9; see also Mt. 13:15, 16, 43; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9)

See wrong use of the ear (Pr. 17:4; Jer. 6:10; 7: 24, 26; 11:8;17:23; 25:4; 34:14; 35:15; 44:5; 2 Tim. 4:3-4)

7 Symbolic Uses of "Right Hand"

1 Power of God (Ex. 15:6; Ps. 17:7; 44:3)
2 Exaltation (Ps. 16:11)
3 Preservation (Ps. 18:35; 63:8)
4 Righteousness (Ps. 48:10)
5 Planting (Ps. 80:15)
6 Longevity (Pr. 3:16)
7 Fellowship (Gal. 2:9)

See wrong use of hands (Ps. 7:3; 9:16; 26:10; 115:4; Pr. 6:10, 17; 17:18; Isa. 1:15; Jer. 1:16; 10:3-9; 13:22).

7 Symbolic Uses of "Feet"

1 Conquest (Ps. 8:6; 91:13; Mal. 4:3; 1 Cor. 15:24-28; Eph. 1:22)
2 Swiftness (Ps. 18:33)
3 Stability (Ps. 40:2)
4 Good news (Isa. 52:7; Nah. 1:15)
5 Power (Dan. 7:7, 19)
6 Beauty (Rom. 10:15)
7 Victory (Rom. 16:20)

See wrong use of feet (Pr. 1:16; 5:5; 6:18; 7:11; 19:2; Isa. 3:16; 59:7; Jer. 13:16; Mt. 7:6; Rom. 3:15).

Hallowed (29:21)

Heb. qadash, trans. holy 7 times (Ex. 20:8; 30:29; Lev. 6:18, 27; Isa. 30:29; Ez. 7:24; Hag. 2:12); sanctify (set apart) 64 times (Ex. 13:2; 19: 10, 22-23; 28:41; 29:27-44; 30:29; 31:13; 40:10-13; Lev. 8:11-12; 11:44; 20:7-8; 21:8-23; 22:9, 16; 27:14-26; Num. 11:18; 20:12; 27:14; Dt. 5:12; 15:19; Josh. 3:5; 7:13; 1 Sam. 16:5; 1 Chr. 15:12; 23:13; 2 Chr. 29:5, 17, 34; 30:17; 35:6; Neh. 13:22; Isa. 8:13; 29:23; 66:17; Ez. 20:12; 36:23; 37:28; 38:23; 44:19; 46:20; Joel 1:14; 2:15-16); sanctified (set apart) 46 times (Gen. 2:3; Ex. 19:14; 29:43; Lev. 8:10, 15, 30; 10:3; 27:15, 19; Num. 7:1; 8:17; 20:13; Dt. 32:51; 1 Sam. 7:1; 16:5; 21:5; 1 Chr. 15:14; 2 Chr. 5:11; 7:16, 20; 29:15-19, 34; 30:3-24; 31:18; Neh. 3:1; 12:47; Job. 1:5; Isa. 5:16; 13:3; Jer. 1:5; Ez.

crate (Ex. 28:3; 30:30; 2 Chr. 26:18; 31:6; Ezra 3:5); dedicate (Judg. 17:3; 2 Sam. 8:11; 2 Ki. 12:18; 1 Chr. 18:11; 26:26-28; 2 Chr. 2:4); purified (2 Sam. 11:4); hallow (Ex. 28:38; 29:1; 40:9; Lev. 16:19; 22:2-3, 32; 25:10; Num. 6:11; 1 Ki. 8:64; Jer. 17:22-27; Ez. 20:20; 44:24); and hallowed (Ex. 20:11; 29:21; Lev. 22:32; Num. 3:13; 16:37-38; 1 Ki. 9:3, 7; 2 Chr. 7:7; 36:14).

One can see by the various ways qadash is trans. that it means simply setting apart, not cleansing from sin or removal of what is termed “the old man” in one’s nature. See ***Sanctification*** in Index.

8 Commands—Wave Offerings (29:22)

1 Take the fat, the rump, the caul above the liver, the 2 kidneys and their fat, and the right shoulder of the consecration ram (v 22)
2 Take 1 loaf of bread, 1 cake of oiled bread, and 1 wafer out of the basket of unleavened bread (v 23)
3 Put all these in the hands of Aaron and his sons (v 24)
4 They shall wave them for a wave offering before the Lord
5 Take them from their hands and burn them upon the altar for a burnt sweet savor offering (v 25)
6 Take the breast of the consecration ram (v 22) and wave it before the Lord for a wave offering (v 26)
7 Sanctify (set apart) the breast of the wave offering and the shoulder of the heave offering (v 22, 27)
8 Let them be for Aaron and his sons (v 28)

Atonement (29:33)

Heb. kaphar, to cover; expiate; placate; cancel; appease; cleanse; disannul; forgive; be merciful; pacify; pardon; reconcile; make atonement; purge. This is the first of 73 times the word is trans. atonement (v 33, 36-37; 30:10-16; 32:30; Lev. 1:4; 4:20-35; 5:6-18; 6:7; 7:7; 8:34; 9:7; 10:17; 12:7-8; 14:18-31, 53; 15:15, 30; 16:6-34; 17:11; 19:22; 23:28; Num. 5:8; 6:11; 8:12, 19-21; 15:25-28; 16:46-47; 25:13; 28:22, 30; 29:5; 31:50; 2 Sam. 21:3; 1 Chr. 6:49; 2 Chr. 29:24; Neh. 10:33). The noun form of the verb kaphar is kippur which only occurs in the plural, atonements (Ex. 30:10), as it should have been trans. in Ex. 29:36; 30:16; Lev. 23:27-28; 25:9; Num. 5:8; 29:11. Both words are used together in some verses (Ex. 29:36; 30:10, 16; Lev. 23:28; Num. 5:8). The first use of kaphar is trans. pitch and gives the essential meaning in that it refers to a covering for the ark which made it safe from leaks so as to preserve life (Gen. 6:14). Kaphar and kippur are the only Heb. words trans. atonement. In the N.T. the word atonement is found only once (note, Rom. 5:11).

Kaphar is trans. cleansed (Num. 35:33); disannulled (Isa. 28:18); forgive (Jer. 18:23); forgiven (Dt. 21:8); merciful (Dt. 21:8; 32:43); pardon (2 Chr. 30:18); reconcile (Lev. 6:30; Ez. 45:20); reconciliation (Lev. 8:15; Ez. 45:15-17; Dan. 9:24); reconciling (Lev. 16:20); purge (Ps. 65:3; 79:9; Ez. 43:20, 26); purged (1 Sam. 3:14; Pr. 16:6; Isa. 6:7; 22:14; 27:9); and put off (Isa. 47:11). Another word, kapporeth, from the root word kaphar, is trans. mercy seat 27 times, referring to the lid to the ark of the covenant (Ex. 25:17-22; 26:34; 30:6; 31:7; 35:12; 37:6-9; 39:35; 40:20; Lev. 16:2-15; Num. 7:89; 1 Chr. 28:11).

12 Daily Happenings at the Altar (29:36)

1 It served as a hitching post for the bullock killed beside it (v 10-11, 36)
2 The blood was put on the horns of the altar daily by the finger (v 12)
3 The remaining blood was poured out at the base of the altar
4 The parts used for burnt offerings were burned upon the altar (v 13)
5 One ram was killed and its blood sprinkled around the altar (v 16)
7 A second ram was then killed and its blood put on Aaron and sons and sprinkled around the altar (v 19-21)
8 Parts of the offerings were then burned upon the altar (v 25)
9 The ram of consecration (the parts not burned) was boiled on the altar and eaten by the priests (v 31-33)
10 The altar was cleansed of all blood and ashes (v 36)
11 The altar was then anointed with oil to sanctify it
12 Any of the ram not eaten the day of its killing was burned the next day upon the altar (v 34)

After 7 days of sanctifying, the altar was considered completely sanctified (set apart) for God’s use without further rituals (v 36-37). After this the daily sacrifices began (v 38-42; Heb. 9:9; 10:1-2).

10fold Order—Consecration of Priests (29:37)

1 Bringing the prescribed offerings of animals and cooked articles (v 1-3)
2 Bringing Aaron and sons before the door of the tabernacle and washing them in water (v 4)
3 Dressing the high priest (v 5-6)
4 Anointing the high priest (v 7; Ps. 133:2)
5 Dressing the priests (v 8-9)
6 Offering of sacrifices for the sins of the priests and the application of the blood and anointing oil (v 10-21)
7 Waving the wave offering and burning it on the altar (v 22-25)
8 Boiling the priests’ portion of the wave and heave offerings on the brazen altar (v 26-31)
9 Priests eating their portion in the tabernacle court (v 32)
10 Priests beginning ministry by sanctifying the altar 7 days (v 36-37). The priests and the altar were made most holy for the beginning of the regular daily ministry (v 38-42)

Israel an Eternal Nation (29:42)

This means forever, for Israel is an eternal nation and will be ruled by Christ in all eternity (Isa. 9:5-7; Lk. 1:32-33; Rev. 5:10; 11:15; 20:4-6; 21:1–22:5). Some suppose that since the sabbath is spoken of as being eternal (31:12-18), the church is under obligation to observe the old Jewish sabbath. If so, then the church is also under obligation regarding the offerings of daily sacrifices (v 38-42), for they are equally as eternal; but if they have been abolished for today, then the sabbath has been done away, for both are a part of the same law of Moses, and expressed in eternal terms. See ***33 Perpetual Statutes***, p. 185.

The Laver of Brass (30:18)

The laver of brass was made from the looking glasses of the women (Ex. 38:8). Bronze mirrors were items of luxury, and very popular in Egypt. No hint is given as to the size and shape of the laver. The one in the temple of Solomon is described in detail and was no doubt made from the pattern of this one, although perhaps larger (1 Ki. 7:23-39). It must have contained much water to have enough for all to wash their hands and feet, bathe on certain occasions (Ex. 29:4; 40:12; Lev. 16:4, 24), and furnish water to wash the sacrifices (Ex. 29:17; Lev. 1:9, 13; 9:14). The laver of Solomon’s temple contained something over 16,000 gallons and each of the 10 small lavers contained over 300 gallons, or a total of more than 19,000 gallons of water. The laver here was no doubt a large reservoir with the base being a smaller basin with pipes and valves that allowed running water in the lower part so that priests could do as required—wash in running water. Even certain sacrifices were to be washed in running water (Lev. 14:4-6, 50-52).

1 Speak to Israel (not the church), saying: You shall keep My sabbaths as a sign between Me and you throughout your generations (v 13, 16)
2 You shall keep the sabbath, for it is holy to you (v 14)
3 Everyone that defiles the sabbath shall be put to death
4 Whoever does any work on the sabbath shall be cut off (v 14, 15)
5 On 6 days you shall work, but on the 7th day you shall rest (v 15)
6 The children of Israel shall keep the sabbath for a perpetual covenant (v 16)
7 The sabbath shall be a sign between Me and Israel forever (v 17)

11 Times Israel Is Referred to Here (31:13)

1 Speak to children of Israel (v 13)
2 My sabbaths you shall keep
3 It is a sign between Me and you
4 Throughout your generations
5 That you may know
6 That the Lord doth sanctify you (set you apart from all other people)
7 You shall keep My sabbath (v 14)
8 It is holy to you
9 The children of Israel shall keep the sabbaths (v 16)
10 Throughout their generations
11 It is a sign between Me and the children of Israel forever (v 17)

Note that the above is directed strictly to Israel and not to Gentiles or the N.T. church. See ***Sabbath*** in Index.

Sabbath—Sign of Old Covenant (31:13)

The weekly sabbath of Israel was not only a sign of the covenant between God and their nation, but also a witness to all other nations that Israel was a special people set apart from others to receive the revelation of God, and to bring the Messiah into the world (v 13). The word sanctify in this verse, meaning set apart, indicates that Israel was set apart from all other peoples to remain separate from them and perform the will of God in a particular calling.

Sabbath Not for Gentiles, Church (31:14)

Not once in Scripture are the Gentiles and the N.T. church commanded to keep any particular day as a sabbath, or respect one day as being holy any more than another (Rom. 14:5-6; Gal. 4:9-11). The program of the N.T. for all men (Jews and Gentiles) is to consider every day holy and realize that whatever is sin must not be committed on any day—Saturday, Sunday, or any other. It is not the day that makes an act sinful; it is the act itself, regardless of the day it is committed on. Transgression of the law is sin and that regardless of the day the transgression takes place (1 Jn. 3:4).

No Sabbath Commanded in N.T. (31:15)

Even if there was a special sabbath commanded in the N.T., any 7th day after 6 days of work would be the 7th day from a previous 7th day, whether Sunday, Wednesday, or another day of the week. There is no proof that our Saturday is the exact day of the week on which God rested as recorded in Gen. 2:3-4. We simply know that He rested on the 7th day from the time He began the work of re-creation, and no more. Calendars have changed from time to time so that no man can guarantee what was the original 7th day.

It is not the purpose of this work to do away with a day of rest and worship, but to warn against unbiblical claims and show that the observance of days, times, and seasons in religion do not merit special consideration from God. As a matter of practice, Sunday has been observed as the day of rest and worship by Christians from the very beginning; but as a matter of biblical law there is no definite obligation laid down for Christians on this point. See ***Sabbath*** in Index.

1 Blot me out of Thy book which You have written (v 32)
2 Whosoever hath sinned against Me, him will I blot out of My book (v 33)
3 Let them be blotted out of the book of the living, and not be written with the righteous (Ps. 69:28; 109:13)
4 Thy people shall be delivered (translated), every one that shall be found written in the book (Dan. 12:1)
5 Rejoice, because your names are written in heaven (Lk. 10:20)
6 Whose names are in the book of life (Phil. 4:3)
7 He that overcometh . . . I will not blot out his name out of the book of life (Rev.3:5)
8 Names not written in the book of life (Rev. 13:8; 17:8)
9 Another book was opened, which is the book of life (Rev. 20:11-12)
10 Whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:15)
11 They which are written in the Lamb's book of life (Rev. 21:27)
12 God shall take away his part out of the book of life (Rev. 22:18-19)

Here God confirmed the belief of Moses that names can and will be blotted out of the book of life when men sin and incur the eternal death penalty for sin (v 33). This—God's word, not man's—is definite, not doubtful; and universal and eternal in application, not local and limited.

7 Proofs Aaron's Name in Book of Life

1 He was born again (Dt. 32:18)
2 He was holy (Ex. 19:6; 22:31; Lev. 11:44-45; 21:6-8)
3 He had his name written in heaven (Ex. 32:32-33)
4 He was a prophet (Ex. 7:1)
5 He was a miracle worker (Ex. 7:1-17; 8:6, 16; 11:10; 12:1; Ps. 77:20)
6 He was in God's grace or favor until he sinned in the matter of the golden calf, for he was in charge of all Israel at that time (Ex. 24:14; 32:1)
7 He had seen God and had eaten with Him on Sinai (Ex. 24:1-11)

Aaron Had His Name Blotted Out

This is what God said He would do for those who had sinned in the matter of the golden calf (Ex. 32:32-33). That Aaron sinned is plainly stated (Ex. 32:1-6, 21-24, 30); therefore, it can only be concluded that his name was blotted out along with names of others who sinned at that time. Both God and Moses said he sinned (Ex. 32:7-10, 30-33). Aaron was a special object of God's wrath (Dt. 9:20).

Aaron Was Forgiven and Spared

God forgave Aaron and others in Israel after much intercession by Moses, and after atonement was made and sin acknowledged (Ex. 32: 11-14, 30-33; Dt. 9:12-21). After his name was blotted out and put back in the book of life, he continued as high priest for about 38 years (Ex. 39; Lev. 6:9; 8:1-36; 13:1; 16:1-23).

7 Uses of "Blotting Out"

1 Curses (Num. 5:23)
2 Names under heaven (Dt. 9:14; 29:20; 2 Ki. 14:27)
3 The rememberance of Amalek (Dt. 25:19)
4 Transgressions (Ps. 51:1; Isa. 43:25; 44:22)
5 Iniquities (Ps. 51:9)
6 Sins (Acts 3:19)
7 Law of Moses Col. 2:14-17)

In all the above cases the meaning is clear—a complete cancellation and an annullment of whatever was blotted out. A name blotted out of the book of life means that it is no longer in the book; likewise, sins that are blotted out are no longer held against a person. See ***Thy Book***, p. 19 3, ***God's Book***, p. 1060.

Eternal Sabbath Not for Church (31:17)

Some argue that this is sufficient proof that the Mosaic sabbath was to be eternal and therefore observed by Christians under the N.T. program, but it must be kept in mind that similar eternal terms are used of sacrifices and many other things in the law of Moses. If we can prove that the sabbaths of Israel, by being eternal, are for us today, we can likewise prove the offerings, sacrifices and various rituals are for us today also, for all are referred to with eternal terms in the law of Moses. See ***33 Perpetual Statutes***, p. 185.

Purpose of God's Rest (31:17)

God rested on the 7th day because His work for the time being was finished (Gen. 1:31; 2:1-4). If it had not been finished He would have continued working on the 7th day as He has been doing ever since the fall of man. If some good act had been needful He would have performed it, for this is what He taught through His Son (Mt. 12:1-8; Mk. 2:23–3:5; Lk. 13:10-17; Jn. 5:1-16; 9:1-41).

14 Steps in Aaron's Backsliding (32:4)

1 Listened to the people in their criticism of Moses (v 1)
2 Surrendered to the seditious mob, going along with them for fear of being unpopular with them (v 1, 22)
3 Agreed with them to make an idol god (v 2)
4 Received gold from the people to make an idol god (v 4)
5 Made a golden calf to worship
6 Built an altar before it (v 5)
7 Made a proclamation of a feast to it, calling it Jehovah
8 Sacrificed to it (v 6)
9 Sanctioned licentious eating, drinking, singing, dancing, honoring the idol (v 6, 19)
10 Worshipped the calf (v 8)
11 Claimed the calf was God who led them out of Egypt
12 Laid the blame of sin upon others (v 21-23)
13 Lied about making the calf (v 24)
14 Exposed the whole nation to the wrath of God and their enemies (v 11-14, 25)

6 Religious Activities of Israel (32:6)

1 Making preparation for worship (v 1-4)
2 Proclamation of worship (v 5)
3 Gathering for worship (v 6)
4 Offerings burnt and peace offerings
5 Eating and drinking the sacrifices and drink offerings
6 Singing, dancing, shouting (v 17-19)

Some of these activities could be lawfully carried on in worship to God, but not to idols. This shows that outward manifestations of worship, sacrifices of gold and other valuables, shouting, dancing, and singing in themselves are no proof of a spiritual experience with God (2 Tim. 3:5).

Idolatrous Festivities (32:6)

Heb. tsachaq, to laugh outright in merriment or scorn; to sport; mock; play the whore. It is trans. play (v 6; cp. Gen. 38:24; Lev. 21:9; Dt. 22:21; Judg. 19:2; Jer. 3:1-8; Ez. 16:15-16, 28, 41; 23:5, 19, 44); mock (Gen. 19:14; 21:9; 39:14-17); sport (Gen. 26:8; Judg. 16:25); and laugh (Gen. 17:17; 18:12-15; 21:6). The word play is used of fornication in all the above passages and mock is used in this sense in Gen. 39:14. Paul refers to fornication in connection with worship in 1 Cor. 10:6-8. The reference no doubt is to the immoral practices that generally were associated with idolatry in that day.

All idol gods had their consecrated women who were devoted to immoral practices. This is why worship was carried on in groves or high places where trees were planted—in places of seclusion (Ex. 34:13; Dt. 7:5; 12:3; 16:21; Judg. 3:7; 6:25-30; 1 Ki. 14:15, 23; 15:13; 16:33; 18:19; 2 Ki. 13:6; 17:10, 16; 2 Chr. 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3-7; Isa. 17:8; 27:9; Jer. 17:2; Mic. 5:14). This is how the corrupt priesthood of idol gods made their living, and such is still being carried on in many pagan countries. That the children of Israel may have gone to the depths in idolatrous practices is suggested by the statement have corrupted themselves (v 7). If so, then not only were the 2 commandments regarding other gods and idolatry broken (Ex. 20:1-6), but also taking the name of God in vain (Ex. 20:7), dishonoring parents (Ex. 20:12), adultery (Ex. 20:14), lying (Ex. 20:16), and coveting (Ex. 20:17).

Actually, all Israel had sunk so low in sin and moral depravity during these days of the absence of Moses that God was literally ready to destroy the whole nation. He promised to do so and raise up another nation of the seed of Moses if he would be willing for this; but Moses interceded for the nation until God changed His mind and spared the people from such fate. If Moses had accepted this, the program of God for Israel to occupy Canaan would have been postponed indefinitely and the literal fulfillment of many prophecies would have been delayed. God hates idolatry and immorality and is determined to get rid of them from the earth.

10 Scriptural Proofs of This (4:1)

1 The Antediluvians were all blessed of God in the accomplishment of their missions (Heb. 11:5-7)
2 Postdiluvians (before Moses) were also blessed by God in all they were called to do (Heb. 11:8-22; Gen. 20; 39:2, 23; 40:8; 41:16, 38)
3 Moses (Ex. 4:1–14:31; 15:23-26; 16:12; 17:6; Num. 11:16-25; 12:1-16; 14:28-37; 16:29-30, 37, 45-50; 21:5-9; Heb. 11:24-29)
4 Workers of the tabernacle (Ex. 31:3-5; 36:1-2)
5 Joshua (Dt. 34:9; Josh. 1:5; 6:20; 8:1-28; 11:1–12:24; Heb. 11:30-31)
6 Judges (Judg. 3:9-11, 13, 29-30; 4:15-24 ; 7:7-25; 11:29-32; 13:25; 14:5-20; 15:1-20; 16:1-30; 1 Sam. 7:9-14; 12:18; Heb. 11:32-39)
7 Kings (1 Sam. 11:1-15; 14:23; 15:1-35; 17:31-58; 2 Sam. 5:17-25; 8:1-18; 10:1-19; Heb. 11:32-39)
8 Prophets (Gen. 20; 1 Ki. 17:1–2 Ki. 13:25; Heb. 11:32-39)
9 Jesus Christ (Mt. 4:23-24; 12:28; Lk. 4:18-21; Jn. 10:10; Acts 10:38)
10 Apostles and other believers (Mt. 10:1-20; Mk. 6:7-13; 16:15-20; Lk. 9:1-8; 10:1-20; Jn. 14:12; Acts 2:38-47; 3:1-11; 5:1-16; 8:1-8; 9:17-19, 32-43; 13:6-12; 14:3-18; 15:12; 19:1-22; 28:1-9; Rom. 1:11; 15:18-19,29: 1 Cor.12; Gal. 3; Heb. 2:1-4; etc.)

Why should any man claim a divine call and mission without power and anointing of the Spirit to demonstrate his call?

10 Cases of Leprosy (4:6)

Total of 21 persons:
1 Moses (v 6-7)
2 Moses (note, v 30)
3 Miriam (Num. 12:1-16)
4 Namaan (2 Ki. 5:1-19)

6 Four leprous men (2 Ki. 7:3)
7 King Uzziah (2 Ki. 15:5; 2 Chr. 26:20)
8 A leper Jesus healed (Mt. 8:1-4)
9 Simon the leper (Mt. 26:6)
10 Ten lepers Jesus healed (Lk. 17:12) See ***42 Miracles by Moses***, p. 172.

12 Things That Provoke God to Anger (4:14)

1 Stubbornness (4:14)
2 Idolatry (32:7-14; Dt. 4:25; 6:15; 9:18-19; 32:16-22; Josh. 23:16; Judg. 2:12-20; 3:6-8; Ps. 78:58; Isa. 65:3; Jer. 7:18)
3 Murmuring (Num. 11:1, 10)
4 Pride (Num. 12:9)
5 Self-will (Num. 22:22)
6 Adultery (Num. 25:3-4; Ps. 106:28-29)
7 Rebellion (Num. 32:10, 14)
8 Backsliding (Dt. 7:4; 13:12-18; 29:18-21; 31:17, 29; Judg. 2:12-20; 10:6-7; 2 Ki. 22:17; 2 Chr. 34:25; Isa. 1:4)
9 Sin (Josh. 7:1, 26; 23:16; 2 Sam. 24:1; 1 Ki. 11:9; 15:30; 16:2-33; 21:22; 2 Ki. 24:20; Isa. 5:18-25)
10 Interfering with the ark (2 Sam. 6:7; 1 Chr. 13:10)
11 Spiritualism (2 Ki. 21:1-16; 2 Chr. 33:6)
12 Wickedness (Jer. 44:3-6; Ez. 8:17; Ps. 7:11)

The Days Named for the Plagues (5:23)

1 1 day to go before Pharaoh and perform the serpent miracle (7:10-15)
2 7 days for the miracle of the waters to blood (7:15-25)
3 Several days for frogs to cover all Egypt and accomplish the purpose in making life unbearable (8:1-8)
4 1 day to destroy frogs (8:10-15)
5 Several days for the lice plague to have the desired effect (8:16-19)
6 Several days for the flies to plague all of Egypt. 2 days are mentioned for bringing and getting rid of them (8:23,29)
7 2 days—1 to announce and 1 to destroy the animals of Egypt, besides time for Pharaoh to harden his heart (9:1, 5, 7)
8 Several days for boils to be upon the Egyptians (9:8-12)
9 1 day to announce the next plague (9:13); 1 day for the plague (hail) to begin (9:18); and 1 day for Moses to be called (9:27)
10 2 days for locusts to cover Egypt (10:4-6, 13); 1 day for Moses to be called (10:8-11); a day or so for the locusts to cause their destruction in Egypt (10:12-17); and 2 days to remove them (10:18-19 with v 13)
11 3 days of darkness (10:21-23) and 1 day to call Moses (10:24-29)
12 1 day to ask of the Egyptians and to slay the passover (11:1-10; 12:29-36)

It took at least 3 to 7 weeks for the 10 plagues. 26 days are named, besides an unspecified number of days for certain plagues to become effective and perform what they were designed to do. On the basis of 10 days for plague 1 (7:25) and plague 9 (10:22), and supposing that the other plagues lasted this long, there would be at least 50 days needed for the plagues.

God Almighty (6:3)

God testified here that He had personally appeared to these 3 men by the name of God Almighty (El Shaddai, the All-Sufficient One, note, Gen. 17:1), making many promises to them. He used this name instead of Jehovah, which means the Self-Existing or Eternal One who keeps covenant and fulfills promises. He could not fulfill with them what He promised concerning their future posterity (v 3). It is true that the name Jehovah was used from the very beginning (see note, Gen. 2:4); nevertheless, the full meaning of it was not made known to men until it was time to fulfill the promises and covenants with Israel as a nation.

God had made known to the 3 men His name El Shaddai, or All-Sufficient One, by His continual provision and protection of them, but the full implication of His name Jehovah was not known until He fulfilled His covenants with their descendants in the deliverance from Egypt and the settlement in Canaan, as promised Abraham (Gen. 12:1-3; 13:14-17; 15:4-6, 13-21; 17:2-8, 19-21; 18:18-19; 21:12-13; 22:17-18; 24:7), Isaac (26:3-4, 24), and Jacob (Gen. 27:28-29, 37; 28:3-4, 13-15; 32:9; 35:11-13; 48:15-16). The fact that God speaks of His covenant with them in v 3-4, proves that Almighty God is His name in the making of the covenant and its many provisions, but Jehovah is His name used in the fulfillment of the covenants and promises to their descendants.

The covenant provision mentioned here is the giving of the land of Canaan to the descendants (v 4). The 3 patriarchs were merely pilgrims in Canaan and did not inherit any part of it as long as they lived (Heb. 11:9). Stephen confirmed this truth when he said that they did not inherit it (Acts 7:4-7)

5 Uncircumcised Things in Scripture (6:12)

1 Lips (v 12, 30). As applied to Moses this could only mean some impediment or slowness of speech (4:10-12)
2 Men (Gen. 34:14; Ex. 12:48; Josh. 5:7; Judg. 14:3; 15:18; Ez. 32:19-32)
3 Fruit (Lev. 19:23)
4 Heart (Lev. 26:41; Jer. 9:26; Ez. 44:7-9; Acts 7:51). This means a stubborn and unconverted heart
5 Ears (Jer. 6:10). These are ears that will not hear truth

Heads of the Tribes (6:14)

In this parenthesis (v 14-25) we have the first 3 sons of Jacob and Leah named, showing the descent and position in the genealogy of Abraham, Isaac, and Jacob. This proved to the full satisfaction of all Hebrews that their leaders were from Israel, as follows:
4 branches of Reuben (v 14)
6 branches of Simeon (v 15)
3 branches of Levi: Gershon, Kohath, and Merari (v 16)
2 branches of Gershon (v 17)
4 branches of Kohath (v 18)
2 branches of Merari (v 19)
2 branches of Amram of Kohath (v 20)
3 branches of Izhar of Kohath (v 21)
3 branches of Uzziel of Kohath (v 22)
4 branches of Aaron of Amram, son of Kohath v 23
3 branches of Korah of Izhar, son of Kohath (v 24)
1 branch of Aaron, son of Amram, son of Kohath (v 25)

7 Purposes of the Genealogy (6:16)

1 To show the descent and position in Israel's genealogy of Moses and Aaron, thus satisfying every Hebrew that the leaders were from Abraham (v 20-26)
2 To identify the 3 main branches of Levi, the priestly tribe of Israel (v 17)
3 To give the full ages of Levi, Kohath, and Amram (v 16, 18, 20)
4 To show that Kohath was the most prominent son of Levi (v 18, 20-26)
5 To show that the 2 great leaders of Israel—Moses the lawgiver, and Aaron the first high priest—came from Kohath (v18, 20, 23, 25-26)
6 To name the heads of the tribe of Levi (v 25), and show the relationship of Korah, Nadab, Abihu, Eleazar, Ithamar, Phinehas, and others to Levi, Moses, and Aaron (v 21-26)
7 To list the family of Aaron (v 23)

Aaron's 4 Sons (6:23)

1 Nadab. He and Abihu were called to see God on Sinai (24:1-11). They were set apart for the priesthood (28:1-43). They offered strange fire before God while drunk and were killed Lev.10:1-11

2 Abihu (see point above)

3 Eleazar, the father of Phinehas, who became head of the tribe of Levi at the death of Nadab and Abihu (v 23, 25; Num. 3:32; 4:16). He succeeded Aaron as high priest (Num. 20:26-28; Dt. 10:6) and (Num. 31:17). Regarding his death and descendants see Josh. 24:33; 1 Chr. 24.

4 Ithamar (v 23; 28:1; 1 Chr. 6:3). He was treasurer of tabernacle funds (38:21; Num. 4:28; 7:8). For his descendants see 1 Chr. 24.

30 "I Am's" of God (6:29)

1 I AM (Ex. 3:14; Isa. 47:8, 10)
2 I AM THAT I AM (Ex. 3:14)
3 I am the Lord (Jehovah, Ex. 6:2, 6, 7, 8, 29; 108 times in all)
4 I am Almighty God (Gen. 17:1; 35:11)
5 I am the God of Abraham (Gen. 26:24; Mt. 22:32; Mk. 12:26)
6 I am the Lord God of Abraham (Gen. 28:13)
7 I am God, the God of thy father (Gen. 46:3)
8 I am the God of Bethel (Gen. 31:13)
9 I am the God of thy father (Ex. 3:6)
10 I am the Lord your God (Lev. 11:44; 18:2-4; 28 times in O.T.)
11 I the Lord your God am holy (Lev. 19:2)
12 I the Lord am holy (Lev. 20:26)
13 I the Lord thy God am a jealous God (Dt. 5:9)
14 I am He (Dt. 32:39; Isa. 41:4; 43:10, 13, 25)
15 I am God (Ps. 50:7; Isa. 43:12; 46:9; Jer. 23:23; Ez. 28:2, 9; Hos. 11:9)
16 I am the Lord thy God (Ps. 81:10; Isa. 43:3; 48:17; 51:15; Hos. 13:4)
17 I am the God of Israel (Isa. 45:3)
18 I am thy God (Isa. 41:10)
19 I am the first (Isa. 44:6; 48:12)
20 I am the last (Isa. 44:6; 48:12)
21 I am thy part of thine inheritance (Num. 18:20)
22 I am the Lord thy Savior (Isa. 49:26; 60:16)
23 I am the Lord, the God of all flesh (Jer. 32:27)
24 I am a witness (Jer. 29:23)
25 I am a father to Israel (Jer. 31:9)
26 I am the Lord God (Ez. 23:49; 29:16)
27 I am the Lord their God (Ez. 28:26; Zech 10:6)
28 I am your God (Ez. 34:31)
29 I am a great King (Mal. 1:14)
30 I am the God of thy fathers (Acts 7:32)

7 Predictions of God (7:3)

1 I will harden Pharaoh's heart (v 3)
2 I will multiply My signs and wonders in Egypt (v3)
3 Pharaoh will not hear you (v 4)
4 I will lay My hand upon Egypt (v 4)
5 I will bring out My armies (v 4)
6 I will bring out My people by great judgments (v4)
7 The Egyptians will know that I am the Lord when they see My wonders (v 5)

3 Miracles of the Magicians (7:12)

1 Rods to serpents or crocodiles (7:11-12)
2 Turning of water to blood (7:22)
3 Bringing up frogs (8:7)

The magicians could not do many of the miracles, nor could they protect themselves from the plagues (8:18; 9:11). Satan, though he can perform some miracles, is limited in his power. In the future he will call fire down from heaven, and do various kinds of miracles to deceive men (Mt. 24:24; 2 Th. 2:8-12; Rev. 13:2, 4, 11-18; 16:13-16; 19:20).

8 Predictions–God's 1st Plague (7:14)

1 Pharaoh will go to the Nile in the morning (v15)
2 Pharaoh will know that I am Jehovah (v 17)
3 The Nile will be turned to blood
4 The fish of the Nile will die (v 18)
5 The Nile will stink
6 Egyptians will loathe to drink
7 All streams, rivers, ponds, and pools will be turned to blood (v 19)
8 All water in the homes will become blood

11 Predictions–God's 2nd Plague (8:1)

1 Frogs will fill Egypt (v 2)
2 The Nile will bring them forth abundantly (v 3)
3 Frogs will come into your house
4 They will come into your bedroom

6 Into the houses of your servants
7 Upon your people
8 Into your ovens
9 Into your dough pans
10 Upon you
11 Upon all your servants

6 Predictions of Moses (8:10)

1 Tomorrow the frogs will leave
2 They will depart from you
3 From your houses
4 From your servants
5 From your people
6 They will remain in the river only

10 Predictions–God's 4th plague (8:20)

1 Pharaoh will come to the river in the morning (v20)
2 I will send swarms of flies upon you (v21)
3 Upon your servants
4 Upon your people
5 Into your houses
6 Into the houses of your people
7 Upon the ground
8 There shall be no swarms of flies in Goshen (v22)
9 I will make a division between your people and My people (v 23)
10 This sign shall come to pass tomorrow

8 Predictions–God's 5th Plague (9:1)

1 Murrain upon the cattle (v 3)
2 Upon the horses
3 Upon the asses
4 Upon the camels
5 Upon the oxen
6 Upon the sheep
7 No death to stock of Israel (v 4)
8 Tomorrow this will happen (v 5)

12 Facts About Horses (9:3)

1 Mentioned 217 times in Scripture
2 Used with chariots of war (14:9-28; Dt. 11:4; Josh. 24:6)
3 Used to ride (15:1, 21; Job. 39:18)
4 Both the horses and the chariots were imported from Egypt—cost for a horse $96, and a chariot $384 a trip (1 Ki. 10:29; 2 Chr. 1:17)
5 Had great strength (Job 39:19; Ps. 147:10)
6 A vain thing for safety(Ps. 20:7; 33:17; Isa. 31:1-3)
7 Low in intelligence (Ps. 32:9)
8 Forbidden kings of Israel (Dt. 17:16)
9 Very swift (Jer. 4:13; Hab. 1:8)
10 Spirit horses are one means of travel between earth and heaven (2 Ki. 2:11; 6:15-17; Zech.1:8-11; 6:1-8; Rev. 19)
11 Used as symbols (Rev. 6:1-8)
12 Demon creatures having bodies like horses are now in the abyss (Rev. 9)

Horses were little used in Palestine during the days of the patriarchs, but they were plentiful in Egypt during the days of Solomon who became the first great importer of horses in Israel (1 Ki. 4:26-28; 10:25-28).

10 Predictions–God's 6th Plague (9:14)

1 I will send plagues upon you (v 14)
2 Upon your servants
3 Upon your people
4 You will know that there is none like Me in all the earth
5 I will smite you with pestilence (v15)
6 Smite your people with pestilence
7 You will be cut off in death
8 My name will be known in the earth (v 16)
9 Tomorrow at this time I will cause it to rain a grievous hail such as never has been in Egypt (v18)
10 Every man and beast found in the field shall die from the hail (v 19)

This has been trans. several different ways: I have raised you to the throne, to show you My power. . . I have let you remain for the purpose of showing you My power . . . I have caused you to stand, so as to show you My power . . . This is why I left you alive, to let you see My power . . . I have preserved you for this reason—to make you see My power. Paul quotes this: I have raised you up, that I might show My power in you. See notes, Rom. 9:14-21.

There is no statement here that God from all eternity chose Pharaoh to resist Him. The idea is that since he was the type of man to be stubborn and rebellious even to the point of self-destruction, since he was one who would not listen to God, and since he was the kind who would voluntarily choose to resist the Almighty, He could use Pharaoh to make His power, love, patience, and longsuffering known to all men. We can believe that God influenced human affairs so that such a person would be on the throne of Egypt at the time one was needed in the fulfillment of His plan; but we cannot believe that Pharaoh would not have been permitted to repent and become submissive had he chosen to cease being rebellious. It was purely a personal choice with him as it is with everyone else in the acceptance or rejection of the gospel today (Mk. 16:16; Jn. 3:16; 2 Cor. 2:15-16). God did not force him in the least to resist His will. He gave Pharaoh free and complete choice on numerous occasions to break and submit to His will. Since he would not, then all God could do was to send enough judgments to make the king willing to let Israel go (v 17).

8 Predictions–God's 8th Plague (10:2)

1 Tomorrow I will bring locusts (v 4)
2 They shall cover the earth (v 5)
3 They shall eat vegetation
4 They shall eat trees of the field
5 They shall fill your houses (v 6)
6 Fill the houses of all your servants
7 Fill the houses of all the Egyptians
8 It will be the greatest plague of locusts since Adam

Locusts (10:4)

The common locust is said to multiply faster than almost anything else in creation. The most numerous armies of men are compared to locusts (Judg. 6:5; 7:12; Ps. 105:34; Jer. 46:23; 51:14; Joel 1:4; Nah. 3:15). The destructive locust, described as larger than the ordinary grasshopper, has a large mouth opening with 4 incisive teeth in its 2 jaws which can cut like scissors. Ordinary swarms have been known to cover the ground for miles around. The sun can be literally darkened by locusts in their flight from one place to another; and the noise of their flight is like the rattling of hailstones. The consequences are infinitely more destructive, however. They light on fields and form a bed 6 to 8 inches thick. As to their eating, the noise they make in browsing can be heard at a great distance. They completely consume all plant life including the leaves of trees. They destroy even faster than fire and there is not the slightest trace of vegetation left after they depart from a place. One can see from this what the supernatural plague on the Egyptians must have been. Ps. 78:46 speaks of this plague, showing that God "gave also their increase unto the caterpiller, and their labour unto the locust."

Red Sea (10:19)

It played a prominent part in the exodus (v 19; 13:18; 14:1-31; 15:1-19; Josh. 2:10; Ps. 106:7, 9, 22; 136:13-15; Acts 7:36; Heb. 11:29). It is called Red perhaps, because of Edom or Esau whose name means red and whose lands extended to its coasts (Gen. 25:25). The Red Sea separates Arabia from

miles long and 250 miles wide at the midsection. It gradually diminishes toward the Suez Canal. A strong current of wind blows from the south from October to May, which raises the sea level several feet; but it is correspondingly lowered between May and October when the wind blows from the north. In the north section the sea is divided into the Gulf of Suez and the Gulf of Aqaba, these being separated from each other by the Sinai peninsula.

10 Predictions–God's 10th Plague (11:4)

1 I will bring judgment at midnight (v 4)
2 All the firstborn of every Egyptian family shall die
3 The firstborn of beasts belonging to Egyptians shall die
4 There shall be a great weeping in all the land of Egypt (v 6)
5 The weeping will be such as has never been, and the like of which shall never be again
6 No person of Israel will be hurt (v 7)
7 No beast in Israel will be hurt
8 I will make a difference between the Egyptians and Israelites
9 All Pharaoh's servants will bow before Me and beg Israel to get out (v 8)
10 This will not break Pharaoh (v 9)

7 Things Not Observed at Other Passovers (12:11)

1 Congregation killing their own lambs (v 6). The priests did this later
2 Placing blood on the side posts and lintels of the doors (v 7, 22-23)
3 Having loins girded (v 11; cp. Lk. 12:35)
4 Shoes on the feet (v 11)
5 Staff in hand for travel
6 Eating in haste
7 Refraining from going out the door until morning (v 22)

For Ever (12:14)

Heb. olam, time out of mind; without end. It is trans. ever 272 times; everlasting 63 times; evermore 15 times; perpetual 22 times; old 22 times; always 3 times; alway 2 times; long 4 times; world 4 times; ancient 6 times; eternal (Isa. 60:15); continuance (Isa. 64:5); anymore (Ez. 27:36; 28:19); and lasting (Dt. 33:15). It means time without defined limits. It corresponds to the Gr. aionios, trans. everlasting and eternal in connection with the existence of God, heaven, hell, life, the life of the righteous, the kingdom, and other things that are clearly eternal. Aionios always contains the concept of eternity and should not be confused with the Heb. cheled (Ps 17:14; 49:1) or the Gr. aion (Eph. 2:7; Col 1:26), which mean age; the transient world; duration; life as a fleeting portion of time; the Aeon; eternity; forever; never; or period of time whether long or short. The passover and certain other memorials are eternal and will be observed eternally in the eternal reign of Christ (Ez. 45:17; 46:14). See ***Olam—Everlasting***, p. 1253.

10 Passovers of Scripture (12:23)

1 The original passover (Ex. 12:21-28)
2 Passover in the wilderness (Num. 9:5)
3 First passover in Canaan (Josh. 5:10)
4 One under Hezekiah (2 Chr. 30:13-15)
5 One under Josiah (2 Ki. 23:21; 2 Chr. 35)
6 One under Zerubbabel (Ezra 6:19)
7 One Jesus attended as a boy (Lk. 2:41)
8 First one in Jesus' ministry (Jn. 2:13)
9 Second in Jesus' ministry (Jn. 6:4)
10 Last in Jesus' ministry (Mt. 26:17)

Number of Israelites (12:37)

600,000 men of war without reckoning the priestly dren, older men and women, and a multitude of mixed peoples who were the descendants of the servants of Abraham, Isaac, and Jacob. From them the children of Israel inherited a great store of servants (Gen. 14:14-15; 26:14-19, 25, 32; 32:16). These could greatly outnumber the Hebrews, for they far outnumbered them when the 70 souls of Jacob went to Egypt. Abraham alone had 318 trained soldiers and these as well as those of Isaac and Jacob continued to multiply through the years as did the Israelites themselves. Counting the descendants of servants with the Israelites, it is estimated that more than 6,000,000 people made the exodus from Egypt at this time, as follows:

1	Men of war (12:37)	600,000
2	Wives of men of war	600,000
3	Wives of others, men not engaged as soldiers, and sisters	400,000
4	Children of men of war (estimating 4 to a family	2,400,000
5	Levites a month old and upward (note, Num. 3:39)	22,300
6	Wives of Levites 30 to 50 years old (Num. 4:47-48)	8,580
7	Wives of younger and older Levites, and sisters	2,000
8	Children of Levites (estimating 4 each to 8,580 families)	34,320
	Total Israelites	4,067,200
9	Mixed multitude (estimating half as many as Israelites)	2,033,600
	Estimated grand total	6,100,800

26 Laws: Passover and Unleavened Bread (12:43)

1 On the 10th day of Nisan, the 1st month, take a lamb and keep it up until the 14th day (v 3-6)
2 If one household is too small for a lamb, let 2 families share it so there will be no waste (v 4)
3 The lamb shall be without blemish (v 5)
4 The lamb shall be a male of the first year (v 5)
5 Kill the lamb in the evening of the 14th day of Nisan (v 6)
6 Sprinkle the blood on door posts and lintels of the door (v 7, 22-23)
7 Roast the whole lamb and eat with unleavened bread and bitter herbs (v 8-9)
8 Do not eat it raw or boiled (v 9)
9 Eat all of it; and if any of it remains until morning burn it with fire (v 10)
10 Eat in haste with loins girded and shoes on ready to travel (v 11)
11 Eat in the night (v 8, 10, 18)
12 The ordinance shall be a memorial forever (v 14, 17, 24; Ez. 45:17)
13 Put away leaven out of your houses an eat unleavened bread only (v 15, 19-20; 13:3-7)
14 Begin the feast of unleavened bread at the time of the passover (v 15-20)
15 Eat unleavened bread 7 days (v 15)
16 The 1st and 7th days shall be holy convocations with no work (v 16)
17 Have no leaven whatsoever in your houses for the entire 7 days (v 18-19)
18 No stranger shall eat of the passover (v 43)
19 No uncircumcised male shall eat of it (v 44-48)
20 No foreigner or hired servant shall eat of it (v45)
21 It shall not be sent to others outside the house, but shall be eaten inside only (v 46)
22 Break no bone of the passover lamb (v 46; cp. Jn. 19:33, 36)
23 All the congregation of Israel shall keep the passover (v 47)
24 It is to be kept this month—Abib or Nisan (13:5)—and yearly (Num. 9:2-6)
25 Men defiled at the passover time may eat it a month later (Num. 9:2-14)
26 Sacrifice lambs to be killed only at the tabernacle (Dt. 16:5-6)

✡ ✡ ✡

So that they would not fail to remember, God commanded Israel to set apart the 7th day to commemorate their deliverance from bondage (Dt. 5:15). It was not required of them to remember a day on which God rested some 2,500 years before this. The Remember of Ex. 20:8 has to do with remembering their own sabbath wherein Israel rested from slavery, and not the commemorating of God's sabbath when He rested on the 7th day from His labors as in Gen. 2:2-3. Dt. 5:15 makes this very clear, saying: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out . . . therefore the Lord thy God commanded thee to keep the sabbath day." The sabbath was a sign between God and Israel only, not the church or Gentiles. Furthermore, the sabbath command did not even apply to Israel until Sinai when the law was given (31:14-16; Ez. 20:12-20). In no place in Scripture is man commanded to remember God's rest day. Such a day of rest, the 7th after 6 days of work, could not possibly apply to man for he was only created (and began working) on the 6th day of that week. To fulfill the requirements of Ex. 20:8-11 which commands to labor 6 days and rest the 7th, man would have rested on what we call Thursday of the 2nd week. This would have been his first 7th day; whereas, God completed His 6 days of labor and rested on Saturday of the previous week as His 7th day.

Israel Armed (13:18)

Nothing is said about the Israelites being disarmed by the Egyptians. It is likely that they had helped protect Egypt from invading nomads since they lived in a frontier district. For this they were no doubt well equipped. Israel went out of Egypt in orderly companies (12:51). If they went 5 abreast, as some versions suggest, and there were around 6,000,000 people (as suggested in note, 12:37), there was a line of marching Israelites approximately 680 miles long, allowing 3 ft. each for the 1,200,000 rows. If they went 50 abreast there would be a line of 68 miles; if 100 abreast a line of 34 miles; if 200, then a line of 17 miles; and if 400, a line of 8½ miles. Allowing 3 ft. to a person a column 400 abreast would mean that a path was made through the solid ice of the Red Sea about 1,200 ft. wide (15:8). This would vary, more or less, according to the column width of the march. It would take hours to cross.

5 Commands for Man to Stand Still (14:13)

1 Stand still and see the salvation of Jehovah (v 13)
2 Stand still and hear what Jehovah will command concerning you (Num. 9:8)
3 Stand still a while that I may show you the word of God (1 Sam. 9:27)
4 Stand still and see the salvation of Jehovah with you (2 Chr. 20:17)
5 Stand still and consider the wondrous works of God (Job 37:14)

7 Predictions of God Through Moses (14:16)

1 I will divide the Red Sea (v 16)
2 Israel shall go on dry ground
3 I will harden hearts of Egyptians (v 17)
4 They will follow Israel into the sea
5 Pharaoh will be destroyed
6 His army will be destroyed
7 They will know that I am Jehovah (v 18)

15 Miracles by the Rod (14:16)

It Was Used:
1 To turn into a serpent (4:2-3)
2 To turn back to a rod (4:4)
3 To turn again into a serpent (4:30)
5 To turn into a serpent (7:9-10)
6 To swallow other rods (7:12)
7 To turn waters to blood (7:15-25)
8 To create frogs (8:5)
9 To create lice (8:16-17)
10 To bring hail and fire (9:23)
11 To create locusts (10:13)
12 To divide the Red Sea (14:16)
13 To create water (17:6)
14 To bring military victory (17:8-9)
15 To create water (Num. 20:8-11)

13 Acts of God in Exodus 13-15

1 Guided Israel (13:21-22)
2 Spoke to Moses (14:1-5)
3 Hardened Pharaoh's heart (14:8)
4 Spoke to Moses (14:15-18)
5 Moved between Egyptians and Israelites (14:19-20)
6 Made the camp of Egypt dark (14:20)
7 Made the camp of Israel light
8 Made a path through the sea (14:21-22)
9 Looked upon the Egyptians (14:24)
10 Troubled or confused them
11 Took off the chariot wheels (14:25)
12 Spoke to Moses (14:26)
13 Melted the frozen sea (14:27-28; 15:8)

The many acts of God recorded throughout Scripture, sometimes as many as 80 in a chapter, truly prove that He is a real person whose acts are to be understood in the same literal sense as those performed by men, angels, and other beings. We have no authority to give them a spiritual, symbolic, or figurative meaning simply because they are the acts of God. His creation of the universes, the stars and planets, angels and men, fish, beasts, and birds are accepted as literal; and thus it should be with all other acts of God so plainly stated as such in the Bible.

6 Outstanding Facts (14:30)

1 The Lord saved Israel that day from the Egyptians (v 30)
2 Israel saw the Egyptians dead upon the shore of the Red Sea
3 Israel saw the great miracle of making the path through the sea and of closing it again after they were safe (v 31)
4 Israel feared the Lord
5 Israel believed the Lord
6 Israel believed in Moses as the servant of Jehovah

7 Things God Is to Man (15:2)

1 My strength (v 2)
2 My song
3 My salvation
4 My El (strong One)
5 My father's Elohim (Creator)
6 A man of war (v 3)
7 Jehovah

10 Predictions of Moses (15:13)

1 Redemption from bondage (v 13)
2 Guidance to Canaan
3 Enemies shall hear, be afraid, and have sorrow (v14)
4 Dukes of Edom shall be amazed (v 15)
5 Men of Moab shall tremble
6 Canaanites shall be defeated
7 Enemies shall fear, dread, and experience complete amazement (v 16)
8 Safe passage of Israel to and settlement in Canaan
9 A sanctuary for God (v 17)
10 Eternal reign of Messiah (v 18)

6 Predictions of God Through Moses (16:4)

1 I will rain bread from heaven (v 4)
2 I will rain it daily for 6 days
3 I will test them to see if they will walk in My law

5. At evening I will rain flesh (v 6-8)
6. In the morning I will rain bread (v 8).

14 Ways "Kabod" Is Used (16:7)

1. Material substance (Gen. 31:1; Ps. 49:16-17)
2. Authority and power (Gen. 45:13; Esther 5:11; Job 19:9; 29:20; Ps. 4:2; 8:1, 5)
3. Visible manifestation of God (Ex. 16:7, 10; 24:16-17; 40:34; Lev. 9:6, 23; Num. 14:10, 21-22; 16:19, 42; 20:6; 1 Sam. 4:21-22; 1 Ki. 8:11; 2 Chr. 5:14; 7:1-3; Ps.19:1; 72:19; 85:9; 97:6;102:16; Ez.1:28; 3:12,23; 8:4; 9:3; 10:4, 18-19; 11:22-23; 43:2-5; 44:4; Hag. 2:7-9)
4. Praise and honor (Josh. 7:19; 1 Sam. 6:5)
5. God's works and power (Ex. 29:43; 1 Chr. 16:24, 28-29; Ps. 29:9; 84:11; 96:3)
6. The tongue giving praise to God (Ps. 16:9; 21:5; 29:1-2; 30:12; 57:8; 62:7; 66:2; 96:7-8; 105:3; 108:1; 115:1; Isa. 42:8, 12; 48:11; Jer. 13:16)
7. Heaven and its splendor (Ps. 24:7-10; 29:3; 57:11; 73:24; 149:5)
8. Honor to God (Ps. 79:9; Pr. 25:2; Mal. 2:2)
9. God's kingdom and its splendor (Ps. 145:11; Isa. 66:18-19; Ez. 39:21)
10. Outward appearance (Ex. 28:2, 40)
11. God's infinite light in which He dwells (Ex. 33:18-22; cp. 1 Tim. 6:16)
12. Honor to men (Pr. 3:35; Jer. 2:11)
13. Men created for God's honor (Isa. 43:7; 60:2; 66:12)
14. Man's honor among men (Isa. 8:7; 16:14; 17:4; 21:16; Dan. 11:39)

There are 12 other Heb. words and 10 Gr. words trans. glory, some of which are defined in other notes. When it is said that men saw the glory of the Lord it refers to some visible manifestation of His person or His power (v 7, 10; 24:16-17). Moses requested to see the infinite glory in which God dwells, but this could not be fully granted (33:18, note; 1 Tim. 6:16).

14 Reasons Manna Was Supernatural (16:15)

1. It had never appeared following the dew until God sent it (v 13-14)
2. It was a fulfillment of prophecy, not some natural happening that had occurred before (v8, 12)
3. It was a miracle designed to prove that God was the Giver (v 6, 8, 12)
4. If it had been a natural product of some Sinai plant people would have had it before this (v14)
5. If it had been a natural thing it would not have started appearing for the first time at the beginning of the 40 years, and ceased when the 40 years were ended, as plainly stated (v 35; Josh. 5:12)
6. It was something not known to man before this or after the 40 years (Dt. 8:3, 16; Josh. 5:12)
7. God rained the manna from heaven (Ps. 78:24; Jn. 6:31-32)
8. It came only 6 days and not on the sabbath (v24-27)
9. It rotted on any other day besides the sabbath, if any happened to be kept over the second day (v 19-23)
10. It was not the product of plants, for it was found upon the ground (v 14)
11. Some was kept in a pot as a memorial (and at God's command) for many hundreds of years; and this did not breed worms or stink as in the usual case when some was held over for a day other than the sabbath (v 19-20, 33; Heb. 9:4)
12. The sun melted it daily, all except the portion kept as a memorial, which was preserved regardless of time or heat (v 21, 33; Heb. 9:4)
13. It was angels' food and from heaven (v 4; Ps. 78:25; Jn. 6:31-32)
14. Jesus Christ testified that manna came from heaven and that it was sent supernaturally by God, not by Moses (Jn. 6:31-32). Moses testified of the same (v 6, 8, 12, 15)

✡ ✡ ✡

1. The blasphemer (Lev. 24:11-23)
2. The sabbath breaker (Num. 15:36)
3. Achan and family (Josh. 7:25)
4. Abimelech (Judg. 9:53)
5. Adoram (1 Ki. 12:18)
6. Naboth (1 Ki. 21:13-15)
7. Zechariah (2 Chr. 24:21)
8. Stephen (Acts 7:58-59)
9. Paul (Acts 14:5, 19; 2 Cor. 11:25)

2 Objections to Mosaic Authorship (17:14)

1 That the arts of writing and literary composition were not sufficiently advanced to produce the Pentateuch in Moses' day.

This objection is unreasonable in view of facts. There is abundant testimony from the monuments that records were made in writing at the time of Moses. The Tel el-Amarna of Egypt and the Babylonian tablets of the reign of Hammurabi (Amraphel of Gen. 14) prove there was writing in the days of Abraham, over 500 years before Moses wrote. The code of Hammurabi is well known to Bible students. It contains 282 sections and about 8,000 words; its laws regulate all phases of human life in Abraham's time. That writing was well developed in Moses' day and that the law of Moses was not derived from the law of the Babylonians is therefore clear. See note l, Gen. 44:9.

2 That the Pentateuch implies a state of religious culture unknown in Moses' day.

This too is mere assumption without evidence. Accounts of times long before Moses show the same religious culture as at the time of Moses. This is proved by the record of Genesis beginning with Abel (Gen. 4), Noah (Gen. 8), Abraham (Gen. 12), and others (Heb. 11). See ***Summary of Genesis*** for ***16 Proofs Moses Wrote the Pentateuch***, p. 75

Parenthetical Chapter (18:1)

This chapter is parenthetical and as far as Israel's history is concerned should be understood as belonging between Num. 10:10 and 10:11 because:

1 Israel was not yet camped at Sinai (19:1-2) but when Jethro visited Moses they were already at Sinai (18:5).

2 According to the chronology of events in Dt. 1:6-15, Moses complained of the burden being too heavy when Israel was ready to leave Sinai. This complaint was the outcome of talks with Jethro (18:13-26; Num. 11:10-18).

3 Jethro was still with Israel when they were leaving Sinai, and parted from them at that time to return to his own home (18:24-27; Num. 10:11-36).

4 After leaving Sinai the complaint about Moses' wife took place (Num. 12), which was supposed to have been shortly after Jethro left for home.

5 The visit of Jethro was after God had already given the laws of Israel as in chs. 20-24 (18:16-26). Moses simply wanted to record this information about his family before his lengthy writing about the laws in chs. 20-40.

Father-in-Law of Moses (18:1)

Heb. chathan, to give away in marriage; to contract affinity by marriage. Some commentators hold that Jethro was the brother-in-law of Moses because the Heb. simply means a relative by marriage. But there is no ground for this. From all statements on the subject it would seem that he was the father-in-law, for the priest of Midian had seven daughters, not seven sisters (2:16), one of whom became the wife of Moses. They kept their father's flock, not their brother's (2:16). They came to their father (2:18); he said something to his daughters, not his sisters (2:20). Moses was content to dwell with the man, the father, not the brother, of his wife (2:21). Moses kept the flock of Jethro, his father-in-law, the priest of Midian (3:1); and returned to his father-in-law (4:18). The same Jethro now brought the wife and sons of Moses to him (18:1-27).

1. A religious man (2:16; 3:1; 18:1-12)
2. A family man (2:16; 18:1-7)
3. A wealthy and unspoiled man (2:16–3:1)
4. An observing man (2:18; 18:1-12)
5. A hospitable man (2:20)
6. An appreciative and understanding man (2:20; 18:1-12)
7. A good businessman (2:21; 18:1-12)
8. A peace-loving man (4:18; 18:1-12)
9. A broadminded and unselfish man (18:1-12)
10. A wise man (18:13-27)

50 Days From Exodus to Pentecost (19:1)

The Septuagint, the Berkeley, and some other versions read: On the first day of the third month. This would make the day of the giving of the law the 50th (or Pentecost) after Israel left Egypt on the 15th day of the 1st month (Num. 33:3). The day of Pentecost was after 7 sabbaths (49 days) were completed, or the 50th day after the sabbath after the passover (Lev. 23:11, 15-16). Thus, beginning with the 16th day of the 1st month and counting 50 days would mean the law was given on Pentecost as follows:

1 Israel left Egypt the 15th of April and on the sabbath (Num. 33:3). The 16th was the starting of the 50 days to Pentecost. The 16th of the 1st month to and including the 1st day of the 3rd month would be 46 days (19:1).

2 Moses went up into the mount the next day after camping in the mount, or on the 2nd day of the 3rd month (19:3-9).

3 The law was given the 3rd day of the 3 days of sanctifying Israel (19:10-15). These 3 days were the 3rd, 4th, and 5th of the 3rd month. The 46 days, the day in the mount, and the 3 days of sanctification make 50 days, the 50th being the day the law was given

8 Ascents and Descents of Moses (19:3)

1. Ascent (19:3-6); descent (19:7-8)
2. Ascent (19:8-13); descent (19:14-19)
3. Ascent (19:20-24); descent (19:25)

Giving the Law (20:1–24:8)

4. Ascent (20:21); descent (24:3)
5. Ascent and descent (24:9-11)
6. Ascent (first 40 days in the mount, 24:12–32:14; Dt. 9:9); descent (32:15-30)
7. Ascent (32:30-33); descent (32:24)
8. Ascent (second 40 days in the mount, 34:1-28; Dt. 10:10); descent (34:29)

Making the Tabernacle (35:4–40:35)

The making of the tabernacle was the last thing to be done, or at least to be recorded in Exodus. This was after the entire 8 ascents and descents. Moses received the pattern of the tabernacle on Mount Sinai and brought down the plan and specifications for the various workers to construct it and make all the furnishings (Heb. 8:5; 9:23).

Departure (19:7)

He loved his family and was faithful in all his house (Heb. 3:2). Moses ruled in such unselfishness that he made no special provision for his own sons in Israel. No people ever had a better ruler, sacred or civil. No history records a leader more consecrated or more devoted to the highest good of the whole nation. This fact will forever refute any who charge human origin of his laws, or hypocrisy in his faith. Moses was above reproach and fault in all his dealings. There was no carnal interest to serve or propagate; no self-gratification to enslave; no effort for personal gain. That he sought worldly and selfish honor to himself, his relatives or friends can never be laid to his charge. His life was spotless and without fault except in one act of disobedience to God which was due to the constant provoking of the ised land (Num. 20). He was truly a man of God.

Iniquity of The Fathers (20:5)

Never does it say the iniquity of the mothers, for the following reason: Adam, not Eve, was the fountainhead, the source—the moral, spiritual, and legal head and representative of the whole race. All were in his loins when he was innocent and when he committed sin. When he sinned he acted for the entire race and as their source he was responsible for sin being passed upon all men. When he acted, he did so, not as a private person, but for the race that was to come from him, to share his blessings if he obeyed or his curses if he sinned (Gen. 2:17; 3:1-24; Rom. 5:12-21; 1 Cor. 15:21-22, 45-48). We virtually gave consent to what he did in the same sense that Levi paid tithes in Abraham while still in his loins (Heb. 7:9-10). Sin has always been reckoned as passing from the fathers to the children, not through the mothers to them (Ex. 20:5; 34:7; Lev. 26:39-40; Num. 14:18; Dt. 5:9). Scripture recognizes the woman as merely the means of reproduction of man without sinful responsibility as far as passing sin from parent to offspring is concerned. This is how Jesus could be born of a woman, a virgin, and still not be sinful flesh. See ***Reasons Christ Had Sinless Flesh***, p. 305 of N.T.

8 Commands Concerning National Feasts (23:14)

1. Keep 3 feasts unto Me each year
2. Keep the feast of unleavened bread
3. Eat unleavened bread 7 days (v 15)
4. Keep it in the time and manner that I commanded you (v 15; ch. 12)
5. None shall appear before Me empty
6. Keep the feast of firstfruits (v 16)
7. Keep the feast of tabernacles
8. All males shall appear before Me 3 times a year (v 17; 34:23; Dt. 16:16)

20 Predictions of God (23:20)

1. I will send an Angel before you (v 20)
2. Beware, for He will not pardon your transgressions (v 21)
3. I will be an enemy to your enemies (v 22)
4. The Angel will bring you into the promised land (v 23)
5. I will cut off your enemies
6. God will bless your bread and water (v 25)
7. He will take away sickness
8. No creature will give premature birth (v 26)
9. Men and beasts will not be barren
10. Men will live out their days
11. My fear will go before you (v 27)
12. I will destroy the people (enemies)
13. I will make your enemies flee
14. I will send hornets before you to drive them (the pagan nations) out (v 28)
15. I will not drive them out in 1 year (v 29)
16. I will drive them out gradually, as you occupy the land (v 30)
17. I will set your boundaries (v 31)
18. I will deliver the people into your hands
19. You will drive them out
20. If you serve their gods they will ensnare you (v33)

5 Proofs Angel Member of Godhead (23:20)

1 That this was a divine person is clear from the fact that God's name was in Him (see notes, v 21).

2 The expression the angel of the Lord is used 25 times by Moses, identifying the Person as divine and calling Him God and Lord. To Hagar He said, I will multiply your seed; the Lord has heard your affliction; I will make him a great nation (Gen. 16:7-12; 21:17-18). To Abraham He said, Now I know; you have not withheld your son from Me; by Myself I have sworn; I will bless you; I will multiply you (Gen. 22:11-12, 15-17). To Jacob He identified Himself as the God of Bethel (Gen. 31:11-13). To Moses He identified Himself as the God of your fathers, the I AM (Ex. 3:2–4:28). He further identified Himself to Moses as the One in the pillar of fire by night and the cloud by day (14:19, 24-31; 23:20, 23; 32:34; 33:2; Num. 20:16). To Balaam He identified Himself as the Lord (Num. 22:22-35).

3 The Angel appeared to Joshua as Captain of the Lord's host, a divine Person in whose presence he (like Moses in Ex. 3:5) was required to remove his shoes (Josh. 5:13-15).

4 The phrases the angel of the Lord and the angel of God are used many times in Scripture of the appearance of one of the Persons of the Divine Trinity, who is the Angel (messenger) of or from God, the head of the Godhead (1 Chr. 29:11; 1 Cor. 11:3). The second Person of the Trinity is no doubt the manifestation of God in such appearances (Heb. 1:1-3; Isa. 63:9). See ***The Spirit World***, p. 1048.

5 Paul told us plainly that Israel "drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10:4).

Seeing God (24:11)

Heb. chazah, to gaze at; behold; see. It is used of seeing visions (Num. 24:4, 16; Isa. 1:1; 2:1; Amos 1:1); of learning a lesson (Pr. 24:32); of seeing God with the eyes and in the flesh (Ex. 24:11; Job 19:26-27; Isa. 33:17); of seeing the sun with the eyes (Ps. 58:8); of God seeing man with His eyes (Ps. 11:4, 7); and of seeing God and His works (Ps.17:15; 27:4; 46:8). Any argument that because it is used of visions the 74 or 75 men saw God only in vision and not with the eyes, is contradicted by the literal fact of their going up on Sinai for the express purpose of seeing and eating with God as in 24:9-11.

The word for saw in v 10 is raah, to see; gaze at; look at; stare. Just a few of the hundreds of references where this word is used proves that it means to look upon with eyes, regardless of what else it might mean (Gen. 1:4, 10, 12, 18, 21, 25, 31; 3:6; 6:2; 9:22-23; 12:15; 18:2; 21:9, 19; 22:4). Try to make everything spiritual and invisible in these passages and see how impossible such an idea is. Over 25,000 references in Scripture make it clear that God is a real Being with a personal spirit body, soul, and spirit like other spirit beings.

7 Things Gold Symbolizes (25:24)

1. God's Word (Ps. 19:10; 119:127)
2. Wisdom (Pr. 3:13-14)
3. Knowledge (Pr. 8:10)
4. Truth (Pr. 8:19)
5. Good name and living favor (Pr. 22:1)
6. Trials (Zech. 13:9; Mal. 3:3; 1 Pet. 1:7; Rev. 3:18)
7. Words (1 Cor. 3:12)

12 Commands—10 Linen Curtains (26:1)

1. Make 10 fine linen curtains (v 1)
2. Embroidery on them: cherubim of blue, purple, scarlet
3. Length: 58 ft. 4 in. (v 2)
4. Breadth: 8 ft. 4 in.
5. Make all curtains the same size
6. Couple 5 curtains together at the sides, making a width of 41 ft. 8 in. (v 3)
7. Couple the other 5 curtains together, making 41 ft. 8 in.
8. Make loops of blue on the edge of each of the 5-curtain sections (v 4)
9. Make 50 loops to hold the 2 sets of curtains together, making one piece 58 ft. 4 in. long and 83 ft. 4 in. wide (v 5)
10. Make 50 taches (hooks or clasps, v 6)
11. Couple the 2 pieces (of 5 curtains each) together with the gold hooks
12. Make the curtains to be one for the tabernacle

✡ ✡ ✡

11 Commands—11 Goats' Hair Curtains (26:7)

1. Make 11 curtains of goats' hair (v 7)
2. Length: 62½ ft. (v 8)
3. Breadth: 8 ft. 4 in.
4. Make all 11 curtains the same
5. Hook 5 curtains together (v 9)
6. Hook 6 curtains together
7. Double the 6th curtain in the forefront of the tabernacle
8. Make 50 loops on the edges (v 10)
9. Make 50 taches (hooks) of brass (v 11)
10. Put the hooks in the loops and couple the curtains together (making one piece, 62½ ft. by 91 ft. 8 in.)
11. Hang the remnant (½ curtain) over the backside of the tabernacle (v 12)
12. Let 25 in. of each end hang over the sides of the tabernacle (v 13)

18 Commands—48 Boards, 96 Sockets (26:15)

1. Make boards of shittim wood for the tabernacle which are to be placed standing up to form the sides (v 15)
2. Length: 20 ft. 10 in. (v 16)
3. Width: 3 ft. 1½ in.
4. Make each board with 2 tenons to fit into foundation sockets (v 17)
5. Make 20 boards for the south wall (v 18)
6. Make 40 foundation sockets of silver for the 20 boards, 2 sockets for each board (v 19)
7. Make 20 boards for the north wall (v 20)
8. Make 40 sockets for ends of 20 boards for north side (v 21)
9. Make 6 boards for west end of tabernacle (v 22)
10. Make 2 boards for each corner (v 23)
11. Couple the corner boards together at both ends with rings (v 24)
12. Make 16 sockets (bases) of silver for the end boards (v 25)
13. Make bars of shittim wood, 5 for the boards on each side and 5 for the end (v 26-27)
14. The middle bar of the 5 shall reach from end to end of the boards on the sides and end of tabernacle (v 28)
15. Overlay the boards with gold (v 28)
16. Make the rings that fasten the bars to the boards, of gold
17. Overlay the bars with gold
18. Set up the tabernacle as shown on the mount(v 30)

20 Commands—Brazen Altar (27:1)

1. Make an altar of shittim wood (v 1)
2. Length: 10 ft. 5 in.
3. Breadth: 10 ft. 5 in.
4. Make it foursquare
5. Height: 6 ft. 3 in.
6. Make 4 horns of equal size on the 4 corners (v2)
7. Overlay altar with brass
8. Make ashpans and shovels for ashes (v 3)
9. Make basons for blood and water
10. Make fleshhooks for the meat
11. Make firepans for fire
12. Make all utensils of brass
13. Make a grate of brass (v 4)
14. Make 4 brazen rings in the corners of the grate
15. Put the grate in the middle of the altar beneath (v 5)
16. Make staves of shittim wood (v 6)
17. Cover them with brass
18. Put the staves in the rings of the 2 sides to carry the altar (v 7)
19. Make the framework of boards (v 8)
20. Make the altar according to the pattern on Sinai (v 8; 25:40; 26:30; Heb. 8:5)

16 Commands—Outer Court (27:9)

1. Make the court of the tabernacle (v 9)
2. Make the hangings of the south side of fine linen
3. Length: 208 ft. 4 in.
4. Breadth: 104 ft. 2 in. (v 12)
5. Make 20 pillars and 20 sockets (bases) of brass

6 Make the hooks and fillets (rods to hold up pillars) of silver
7 Make hangings for the north side like those of the south side—208 ft. 4 in. long (v 11)
8 Make 20 pillars and 20 sockets of brass for the north side
9 Make also the hooks and pillar rods of silver for the north side
10 Make the end hangings 104 ft. 2 in.
11 Make 10 pillars and bases for the end (v 12)
12 Make the breadth of the gate end of the court 104 ft. 2 in. (v 13)
13 Make the hangings of one side of the gate 31 ft. 3 in. (v 14)
14 Make 3 pillars and bases for these
15 Make the hangings for the other side 31 ft. 3 in. (v 15)
16 Make 3 pillars and bases for these

Tradesmen Needed to Build Tabernacle (28:3)

1 Weavers
2 Molders
3 Metal smiths
4 Jewelers
5 Embroiderers
6 Carpenters
7 Woodsmen
8 Designers
9 Seamstresses
10 Engravers

15 Commands—The Ephod (28:5)

1 Make an ephod of gold, blue, purple, scarlet, and fine linen (v 5)
2 Make it with cunning (skillfully woven) work (26:1, 31; 28:6, 15; 31:4)
3 Make 2 shoulder pieces joined to the 2 edges of the shoulders (v 7)
4 Make the curious girdle for the ephod of like material (v 8)
5 Put the girdle upon the ephod
6 Select 2 onyx stones (v 9)
7 Engrave the names of the tribes of Israel upon them
8 Put 6 names of the 12 tribes upon one, and 6 on the other according to birth (v 10-11)
9 Set the 2 stones in ouches (settings) of gold (v11)
10 Put the 2 stones on the shoulders of the ephod for a memorial to Israel (v 12)
11 Aaron shall bear their names before the Lord for a memorial
12 Make 2 ouches of gold (v 13)
13 Make 2 chains of pure gold at the ends of the settings (v 14, 17)
14 Make them of wreathen work (v 14)
15 Fasten the chains to the settings

Ephods were also used in idolatrous worship, being imitations of the true epod of Jehovah's worship (Judg. 8:27; 17:5; 18:14-20). David was girded with a linen ephod when he brought the ark to Jerusalem and danced before it (2 Sam. 6:14).

22 Examples of Anointing (29:7)

1 Aaron to be high priest (Ex. 28:41; 29:7; 30:30; 40:13; Ps. 133:2)
2 Aaron's sons to be priests (Ex. 28:41; 29:29; 30:30; 40:15)
3 Wafers (Ex. 29:2; Lev. 2:4; Num. 6:15)
4 Cakes (Lev. 7:12)
5 The brazen altar (Ex. 29:36; 40:10; Lev. 8:11; Num. 7:1)
6 The tabernacle (Ex. 30:26; 40:9; Lev. 8:10; Num. 7:1)
7 The laver of brass (Ex. 40:11)
8 Vessels of tabernacle (Num. 7:1)
9 The Messiah (1 Sam. 2:10, 35; Ps. 2:2; 45:7; Isa. 61:1; Lk. 4:18; Acts 10:38)
10 Saul (1 Sam. 9:16; 10:1; 15:1)
11 David (1 Sam. 16:3-13; 2 Sam. 2:4; 5:3)
12 Absalom (2 Sam. 19:10)
13 Solomon (1 Ki. 1:34-45; 5:1)
14 Hazael (1 Ki. 19:15)
15 Elisha (1 Ki. 19:16)
16 Jehu (2 Ki. 9:3-6, 12; 2 Chr. 22:7)
18 Jehoahaz (2 Ki. 23:30)
19 Cyrus (Isa. 45:1)
20 Lucifer (Ez. 28:14)
21 Enoch and Elijah (Zech. 4:14)
22 Paul (2 Cor. 1:21)

12 Commands—Final Consecration Rites (29:29)

1 Use the holy garments of Aaron when consecrating his successors (v 29)
2 Aaron's successors shall put on the holy garments for 7 days when ministering in the holy place (v 30; Lev. 8:33)
3 Take the ram of consecration and boil his flesh in the holy place (v 31)
4 Aaron and sons shall eat the ram with the bread in the basket by the door of the tabernacle (v32)
5 They shall eat those things wherewith the atonement was made, as a symbol of their consecration and sanctification (setting apart) for divine service (v 33)
6 No stranger shall eat of the holy things of consecration
7 Eat nothing that remains overnight of the holy things; burn it with fire (v 34)
8 Take 7 days to consecrate Aaron and his sons, as commanded (v 35)
9 Offer a bullock every day for a sin offering of atonement (v 36)
10 Cleanse the alter daily after every sacrifice of atonement
11 Anoint the altar daily after it has been cleansed of the blood of atonement
12 Sanctify it (set it apart) 7 days by blood of atonement and by anointing it with oil daily (v 36-37)

Cost: Daily Lamb Sacrifices 1,718 Years (29:40)

Lambs: 1,254,998 (2 daily for 1,718 yrs. or 627,499 days @ $20.00 each	$ 25,099,960.00
Flour: 627,499 gal. @ 80¢	501,999.20
Oil: 1,882,497 qts. @ $1.40 each	2,635,495.80
Wine: 1,882,497 qts. @ $1.60 each	3,011,995.20
Additional for weekly sabbaths: 1,718 yrs. @ $2,589.60 (note, Num. 28:9)	4,448,932.80
Total est. cost today . .	$ 35,698,383.00

15 Commands—Altar of Incense (30:1)

1 Make an altar to burn incense upon (v 1)
2 Make it of shittim wood
3 Make it 25 in. square (v 2)
4 Height: 4 ft. 2 in.
5 Make 4 horns of the same size and shape for the 4 corners
6 Overlay it with pure gold—the top, sides, and horns (v 3)
7 Make a crown of gold around it
8 Make 4 gold rings for the 4 corners to be placed under the crown for staves to carry it (v 4)
9 Make 2 staves of shittim wood (v 5)
10 Overlay them with gold
11 Put the altar before the veil in the holy place opposite the ark of the testimony which is on the other side of the veil (v 6)
12 Aaron shall burn sweet incense upon it every morning and evening when he prepares the lamps (v 7-8)
13 The incense shall burn perpetually like the lamps, day and night
14 Do not offer strange incense, any burnt sacrifice, or meat offering upon it; and do not pour any drink offering upon it (v 9)
15 Aaron shall make an atonement upon its 4 horns once a year with the blood of the sin offering (v 10)

The golden altar was square, like the brazen altar (v 2). Being a cubit (25 in.) it was only 2 ft. 1 in. square while the brazen altar was 10 ft. 5 in. square (27:1). The golden altar was only 4 ft. 2 in. high, whereas the brazen altar was 6 ft. 3 in. high. The horns were the same in number and shape as on the brazen altar (v 3; 27:2). Unlike the larger altar which was covered with brass, the one on which incense was burned was covered with gold. Nothing is said here of the vessels which held the incense but we know there were some, and no doubt they were made of gold as all the other vessels and the pieces of furniture in the holy and most holy places (25:11-13, 17-18, 24-29, 31, 36-39). The altar of sacrifice, the laver, and all vessels of the court outside the tabernacle were of brass (27:2-6; 30:17-21; 38:8).

Nephesh–Soul (30:16)

The Heb. word nephesh trans. soul and souls (v 12, 15-16) should be trans. life and lives because the subject is saving the lives from death in a plague (v 15). The half shekel was a token of obedience and recognition of God's protection from plague and death because of obedience to God and the law. If disobedience to the law and God was manifest many plagues were pronounced upon the people (Lev. 26; Dt. 28). Money had nothing to do with salvation of the soul from sin or making atonement for forgiveness of sins, so the ransom and atonement here concern physical, not spiritual life. The blood alone makes atonement for the soul and its sin (Lev. 17:11; Mt. 26:28; Heb. 9:11-28; 10:1-23; 1 Jn. 1:7). God again emphasized the close relationship of sin and sickness showing obedience, forgiveness, and healing to be His complete remedy for such (15:26; Lev. 26; Dt. 7:12-15; 28:1-68; Ps. 91; 103:3; Pr. 3:5-8; Isa. 6:10; 53:1-5; 58:5-14; Mt. 8:17; Jn. 10:10; 1 Pet. 2:24; Jas. 5:14-15, notes).

5 Commands—the Laver of Brass (30:18)

1 Make a laver and its base of brass (v 18)
2 Put it between the tabernacle door and the brazen altar
3 Put water in it so Aaron and his sons can wash their hands and feet when they minister in the tabernacle and offer sacrifices (v 19-20)
4 If they fail to wash their hands and feet while ministering they shall die (v 20-21)
5 This shall be a statute forever for all priests v21

5 Commands—Holy Anointing Oil (30:23)

1 Make holy anointing oil of: pure myrrh, $19\frac{1}{2}$ lbs.; sweet cinnamon, $9\frac{3}{4}$ lbs.; sweet calamus, $9\frac{3}{4}$ lbs.; cassia, $19\frac{1}{2}$ lbs.; and olive oil, 6 qts. (v 22-25)

2 Anoint the tabernacle, ark, table of showbread and its vessels, the candlestick and its vessels, altar of incense, the brazen altar and its vessels, the laver and its foot, and sanctify them to be most holy (v 26-29)

3 Anoint Aaron and sons and consecrate them to be ministers (v 30)

4 Speak to Israel that the holy anointing oil be not poured upon the flesh of any man (other than priests, v 30; Ps. 133:2), and that no man make any oil like it to be used in Israel (v 31-32)

5 Whoever makes any like it or puts it on a stranger shall die (v 33)

Thy Book (32:32)

This is the first mention of the book of God in which all the names of the righteous are written. It is referred to throughout Scripture under various terms, being called: "Thy book" and "My book" (Ex. 32:32-33); "the book of the living" (Ps. 69:28); "the book" (Dan. 12:1); "the book of life" (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:11-15; 22:18-19); and "the Lamb's of life does not appear in all of these passages it does not mean that the reference in any one instance is to something else. Just as we have several names for the Bible—"the holy scriptures" (Rom. 1:2; 2 Tim. 3:15); "the oracles of God" (Rom. 3:2; Heb. 5:12; 1 Pet. 4:11); "the law and the prophets" (Lk. 24:25-44); "the word of God" (Mk. 7:13; Rom. 10:17; Heb. 4:12); "the sword of the Spirit" (Eph. 6:17); and others; so we also have several names for the book of life. Scripture teaches plainly that God blots the names of sinners out of His book (v 32-33). The psalmist predicted it to happen in the case of Judas (Ps. 69:20-28). Christ warned of it regarding all who would not overcome sin (Rev. 3:5; 22:18-19).

The Mosaic Tabernacle (33:7)

Heb. ohel, tent, dwelling. It is trans. tent 141 times (Gen. 9:21; 12:8; 13:3; 18:1); tabernacle 198 times (Ex. 26:9, 13-35); dwelling (Job 8:22; 21:28; Ps. 52:5; 91:10); covering (Ex. 26:7); and home (Judg. 19:9). The Heb. mishkan is trans. tabernacle 119 times, referring to the tabernacle of Moses and the temple of Solomon, or God's dwelling among men. It is never trans. temple or house, but trans. dwell, meaning God dwells (Ps. 26:8; 49:11; 74:7; 87:2; 1 Chr. 6:32) and dwelling place of man (Job 18:21; 21:28; 39:6; Isa. 32:18; Jer. 9:19; 30:18; 51:30; Ez. 25:4; Hab. 1:6). The 2 words are used interchangeably referring to the same tabernacle made at Sinai. Cp. ohel (Ex. 26:9; 27:21; 35:11; 36:37; 38:8, 30; 40:12) with mishkan used in the same chapters of the same dwelling place of God (Ex. 26:1, 6-7, 12-35; 27: 9, 19; 35:11, 15, 18; 36:8-32; 38:20-21, 31; 40: 2-38). Ohel is also used in one place of the tabernacle of the congregation in Israel before the tabernacle commanded at Sinai was made Ex. 33:7-11

8 Names of Moses' Tabernacle

1 The tabernacle of the congregation (133 times, Ex. 27:21; 28:43; 29:4, 10-11)
2 The tabernacle of the tent of the congregation (Ex. 39:32; 40:2, 6, 29)
3 The tabernacle (Ex. 40:28; Num. 1:50)
4 The tabernacle of the Lord (Lev. 17:4)
5 The tabernacle of testimony (Num. 1:50-53)
6 The tabernacle of witness (Num. 17:7)
7 The Lord's tabernacle (Josh. 22:19)
8 The tabernacle of the house of God (1 Chr. 6:48)

The whole building, the outer court and the holy and most holy places, were called the tabernacle. In Heb. 9:1-8 the holy and most holy places are called the first and second tabernacle.

7 Requests for God's Grace (33:13)

1 Show me Your way (v 13)
2 Consider Israel as Your people
3 Let Your presence go with us into Canaan (v 15)
4 Give us proof that Israel and I have found grace in Your sight (v 16)
5 The proof that I want is Your own presence with us instead of Your leaving us as You said, because of sin (v 16; cp. Ex. 33:1-3)
6 If You want us to be separated from all other people, then do this for us as proof of good faith
7 Show me Your glory (v 18)

7 Promises of God in Answer to Moses (33:14)

1 My presence shall go with you (v 14)
2 I will give you rest
3 My presence will go with you and Israel because of My love for you (v 17)
4 I will make all My goodness pass before you (v19)
5 I will proclaim the name of the Lord before you
6 I will be gracious and show mercy to whom I will
7 I will put you in a cleft of the rock, and cover you with My hand while I pass by, so you will I will remove My hand so you will see My glory expressed at My back parts (v 22-23)

God Proclaims Himself (34:5)

Heb. qara, to accost a person met; to call out to; to address by name; to introduce or announce self; publish; pronounce; make a proclamation (Ex. 32:5; 33:19; 34:4-6; Lev. 23:2-4, 21, 37; 25:10; Dt. 20:10; Judg. 7:3; 1 Ki. 21:9-12; Pr. 20:6; Isa. 61:1-2).

10 Names and Attributes of God Proclaimed by Himself

1 Heb. Jehovah, (v 6)
2 Heb. El Jehovah, Strong Jehovah
3 Heb. rachuwm, merciful, full of tenderness and compassion
4 Heb. channuwn, gracious
5 Heb. arek aph, longsuffering, not easily angered or irritated
6 Heb. rab checed, abundant and sufficient in goodness, kindness, and love
7 Heb. emeth, truth, trustworthiness, and faithfulness
8 Heb. natsar checed, guarding or protecting kindness and mercy (v 7)
9 Heb. nasa avon pesha chattaah, lifting up and carrying away moral evil and perversity, moral and religious revolt, and all offenses
10 Heb. paqad avon, overseeing punishment for moral evil

These things combine to give the real meaning of the word Jehovah. Thus, He is all things to all men. God exercises all the above qualities in His many dealings with men—manifesting strength, mercy, tenderness, compassion, graciousness, longsuffering, goodness, kindness, love, faithfulness, trustworthiness, and moral cleansing, as well as administering punishments whenever they are needed.

The Renewed Covenant (34:10)

The renewed covenant of v 10-28 was made with Moses and Israel in answer to the 3 requests of v 9. The particular ones of the 10 commandments being emphasized in this renewed covenant were the main ones which had been broken in the sinning of Aaron and Israel with the golden calf worship of Ex. 32:1-6, 21-25. See Ex. 34:12-17.

The Terms of the Renewed Covenant—7 Obligations of God to Israel

1 I will do marvels such as have not been done in all the earth (v 10)
2 All nations shall see them
3 I will use Israel to do terrible things among men
4 I will drive out the nations before Israel and give them their lands (v 11, 24)
5 I will enlarge borders of Israel (v 24)
6 I will protect homes of Israel as they go up 3 times a year to meet Me
7 I will honor the whole covenant (v 25-26)

God has always been ready to renew covenants and fulfill His promises to man. He has never broken a covenant or failed to meet His obligations; man has always been the offender and when he fulfills his part of the requirement it can be counted on, in every case, that God will do His part. His gifts and callings are unchangeable (Rom. 11:29).

16 Other Miracles up to Joshua's Day (34:10)

1 God's glory filling tabernacle (Ex. 40:34)
2 Fire consuming sacrifices (Lev. 9:24)
3 Fire killing priests (Lev. 10:2)
4 Fire consuming men (Num. 11:2)
5 Fire quenched (Num. 11:2)
6 Month supply of quails for about 6,000,000 people (Num. 11:19-35)
7 Leprosy on Miriam (Num. 12:10)
8 Healing of Miriam (Num. 12:13-16)
10 Earth swallowing rebels (Num. 16:32)
11 Fire consuming men (Num. 16:35)
12 Plague killing 14,700 (Num. 16:49)
13 Aaron's rod bearing almonds (Num. 17:8)
14 Water from the rock (Num. 20:11)
15 Healing of Israel (Num. 21:5-9)
16 Plague killing 24,000 (Num. 25:9)

Asherah (34:13)

Heb. asherah, a pillar or image of wood. It was set up with the image of Baal and worshipped by libidinous rites and lascivious practices. Asherah is always rendered grove in the A.V., but retained as a proper name in the R.V. The word comes from the root ashar, to be straight, upright, erect. The pillar was set upright in the ground like a totem pole. It was either a living tree with the top cut off and the trunk fashioned into a certain shape (Dt. 16:21), or a log fashioned into an idol and set erect in the ground (1 Ki. 14:15; 16:33; Isa. 17:8). Though usually made of wood (Judg. 6:26), it was perhaps in some cases made of stone. Such poles could be cut down (Ex. 34:13), plucked up (Mic. 5:14), burnt (Dt. 12:3), and broken in pieces (2 Chr. 34:4). That they were not groves of trees is clear from 2 Ki. 17:10 where they are forbidden to be set up under any green tree.

Originally the idol was worshipped as a symbol of the tree of life, but later perverted to mean the origin of life and pictured with the male organs of procreation (Ez. 16:17). Such symbols became the objects of impure, perverse worship by crowds of devotees involved in demonized, obscene orgies. The worship centered in the Canaanite nations and then spread into others. Relics of it are found among all heathen peoples. The first mention of the idol in the Bible stamps it as a special object of God's hatred; it was at this idol that God revealed His name as Jealous (Ex. 34:13-14; cp. 1 Ki. 14:15; 15:13; 16:32-33; 2 Chr. 36:14). It led to the destruction of all Canaanite nations and, with other things, caused Israel to be banished among other nations. The true nature of this form of idolatry is made clear in Jer. 5:7; 7:30-31; 19:4-5; 32:34-35; Hos. 4:12-14; Amos 2:7-9, and in other passages where grove is found (Ex. 34:13; Dt. 7:5; 12:3; 16:21; Judg. 3:7; 6:25-30; 1 Ki. 14:15, 23; 15:13; 16:33; 18:19; 2 Ki. 13:6; 17:10, 16; 18:4; 21:3, 7; 23:4-15; 2 Chr. 14:3; 15:16; 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3-7; Isa. 17:8; 27:9; Jer. 17:2; Mic. 5:14).

12 Reasons God Separated Israel (34:16)

1 This was God's plan for all nations (Dt. 32:8; Acts 17:26), and will be enforced when Messiah comes (Isa. 11:11-12; Ez. 37; 48; Dan. 7:13-14; Zech. 14:16-21)
2 To fulfill the covenants and promises made to Abraham regarding his seed being a great nation (Gen. 12:1-3)
3 To fulfill His covenants and promises to Abraham regarding the land of Canaan being the home of his seed eternally (Gen. 15:18-21; 17:8)
4 To destroy the mighty races of giants whom Satan had raised up in an effort to do away with pure Adamite stock hoping to keep the Seed of the woman from coming into the world which would have averted his own doom. See ***Giants and Sons of God***, p. 90
5 To destroy all the Canaanite nations for their wickedness (Dt. 7:1-24; 9:5)
6 To have a people of pure Adamite stock through whom the Messiah should come (Gen. 3:15; Rom. 9:3-5)
7 To make Israel the channel of the revelation of God to man (Rom. 3:2; 9:3-5)
8 To make them the head of all nations forever (Dt. 15:16; 28:13)
9 To evangelize the nations (Gen. 12:1-3; Isa. 2:1-4; 52:7; 66:19-21; Zech. 8:23; 14:16-21)
10 To be a kingdom of priests to represent God in

11 To be a holy nation and a special people of God to exemplify the grace and blessings of God, physically, mentally, materially, and spiritually (Ex. 19:6; Dt. 7:6-8)
12 To demonstrate the futility of idolatry and sin to all nations (Ex. 20:1-6; 32:21-25; 34:15-17; Dt. 7:1-6; 13:1-8; 18:9-14)

These purposes of God in the separation of men will be eternally realized.

23 Commands to Israel (34:17)

1 Observe commands of this day (v 11)
2 Take heed to yourselves:
  (1) Lest you make a covenant with inhabitants of the land (v 12)
  (2) Lest such an agreement be a snare to you
3 Destroy their altars (v 13)
4 Break their images
5 Cut down their groves
6 Do not worship any other god (v 14; cp. Ex. 20:3)
  (1) For God is Jealous
  (2) Lest you make a covenant with inhabitants of the land (v 15)
  (3) Lest you go whoring after their gods, sacrifice to them, and eat of their sacrifices
  (4) Lest you take their daughters unto your sons and they go whoring after their gods (v 16; cp. Ex. 20:4-6)
7 Do not make molten gods (v 17)
8 Keep the feast of unleavened bread (v 18; cp. Ex. 12:14-20; 13:6-7; 23:15)
9 Observe it in the month Abib (v 18)
10 Give Me all the firstborn males of man and beast (v 19; cp. Ex. 13:2)
11 Redeem the firstling of an ass with a lamb (v20)
12 Break his neck if you do not redeem him
13 Redeem all your firstborn sons
14 No male shall appear before Me to worship, empty
15 Work 6 days and rest the 7th throughout the year (v 21)
16 Keep the feast of weeks (v 22)
17 Keep the feast of firstfruits
18 Keep the feast of ingathering
19 All males shall appear before Me 3 times a year (v 23; cp. Ex. 23:14)
20 Do not offer the blood of sacrifices with leaven (v 25)
21 Do not leave the passover until the morning
22 Bring the firstfruits of the land to the house of God (v 26)
23 Do not boil a kid in its mother's milk

5 Examples of "Wist Not" (34:29)

1 They wist not what manna was (Ex. 16:15)
2 Moses wist not his face shone (Ex. 34:29)
3 Samson wist not that the Lord had departed (Judg. 16:20)
4 Disciples wist not what to say (Mk. 9:6; 14:40; cp. Lk. 2:49; Jn. 5:13)
5 Peter wist not he was free (Acts 12:9)

Glory of God in Moses' Face (34:29)

Heb. qaran, to push; to shoot out horns; to send out rays; to shine out or dart forth as horns. This seems to indicate that the glory of God in Moses' face was like rays or darts of lightning shooting forth. He had been in the presence of God so long in the mount that his own eyes did not recognize these shining rays from his face. Like one blinded by the sun who cannot see a candlelight, Moses was not aware that his skin shone. Cp. 2 Cor. 3:7-10. The Vulgate reads: he did not know that his face was horned. Because of this some painters have represented Moses with 2 horns. Others have promoted the idea by painting halos or luminous circles around the heads of saints supposed to have had special contact with God. This not only prevails in part of the Christian world but also among Mohammedans, Hindus, and Chinese who evidently got the idea from stories of the manifestations of the glory of God in O.T. days. Various tales of mouth and added to, from one country and one generation to another; and many superstitious ideas came to be accepted as the truth.

18 Kinds of Offerings (35:22)

1 Bracelets
2 Earrings
3 Rings
4 Tablets
5 Jewels of gold
6 Blue thread
7 Purple thread
8 Scarlet thread
9 Fine linen
10 Goats' hair
11 Red rams skins
12 Badger skins
13 Silver
14 Brass
15 Shittim wood
16 Onyx and other stones (28:17-21)
17 Spices of various kinds
18 Olive oil

Bible Types (38:21)

The Bible is not as full of types as some would have us believe—that is, types that can be proved by Scripture. Some make nearly every person and historical event of the O.T. typical. When such a method of interpretation is carried this far it leads to confusion and a wrong understanding of the Word of God. Searching for hidden meaning in every passage and pressing the typical teaching so far imperils the literal teachings and soundness of many Bible truths.

Everything in Scripture intended as a divine type is confirmed by at least two or three plain statements somewhere in God's Word. "In the mouth of two or three witnesses" applies to this subject as much as any other doctrine of the Bible (Dt. 19:15; Mt. 18:16; 2 Cor. 13:1). In this work we recognize types as distinct from parables, symbols, allegories, riddles, and figurative statements otherwise. We therefore deal with typology only as defined below, accepting types as such if they harmonize with all the essential characteristics that make true Bible types.

Definition of Bible Types

A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for related and corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught the people concerning His redemptive plan. They are a shadow of things to come and not the very image of those things (Col. 2:17; Heb. 8:5; 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.

5 Greek Words Defined

1 Tupos, trans. print (Jn. 20:25); figure (Acts 7:43; Rom. 5:14); form (Rom. 6:17); fashion] (Acts 7:44); manner (Acts 23:25); pattern (Tit. 2:7; Heb. 8:5); ensample (1 Cor. 10:11; Phil. 3:17; 1 Th. 1:7; 2 Th. 3:9; 1 Pet. 5:3); and example (1 Cor. 10:6; 1 Tim. 4:12).

2 Antitupon, trans. like figure (1 Pet. 3:21) and figure (Heb. 9:24).

3 Hupodeigma, trans. pattern (Heb. 9:23); ensample (2 Pet. 2:6); and example (Jn. 13:15; Heb. 4:11; 8:5; Jas. 5:10).

4 Parabole, trans. figure in only 2 places, referring to types (Heb. 9:9; 11:19). This word is mostly limited to the parable or illustration in the N.T. Types are illustrations, but they are also the preordained shadow or likeness of things to come, while parables may be illustrations of something in the past, present, or future. Scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. See notes, Mt. 13:3, 11.

5 Skia, trans. shadow 3 times, referring to types (Col. 2:17; Heb. 8:5; 10:1). The English word type shadow, a limited idea of likeness of the reality it foreshadows.

It is clear from the above scriptures that N.T. writers used the word type with some degree of freedom; and yet they had one general idea in common, namely, that all types show a likeness existing between two persons, events, or institutions. The one resembles the other in some essential feature or particular. In typology these two are called type and antitype, and the link that binds them together is the correspondence or similarity of the one to the other. The type is the preordained shadow of the antitype. The type is the object lesson, the temporary and shadowy resemblance of some predicted person, event, or institution. The antitype is the fulfillment of that which has been predicted.

6 Essential Characteristics of Types

1 There must be one or more points of resemblance between the type and the antitype (Col. 2:14-17; Heb. 10:1).

2 The type must be prophetic in all points of resemblance with the antitype. It must truly prefigure something to come (Jn. 3:14; Rom. 5:14; Col. 2:14-17; Heb. 8:5; 9:23-24; 10:1; 1 Pet. 3:21).

3 The type is merely the shadow of the realities to come and not the realities typified (Col. 2:14-17; Heb. 8:5; 10:1).

4 The type is always earthly while the antitype could be earthly or heavenly (Heb. 8:5; 9:24; 1 Pet. 3:21).

5 Since both the type and the antitype must be preordained as part of the same plan of God, they cannot therefore be something chosen by man, picked out simply because certain details in a record resemble and could be made to fit some future truth (Rom. 5:14; Heb. 9:23-24; 10:1-21).

6 The only authority for types and the application of them is Scripture itself. More than a mere resemblance is needed to constitute a type. In true typology no human meaning should be accepted where no positive scripture supports a theory. Mere historical events that bear some resemblance to N.T. truths should not be taken as true types of those truths unless substantiated by two or three plain passages proving a connection (2 Cor. 13:1). This would require at least a plain scripture on the antitype as well as the type.

A genuine Bible type is a true figure or shadow of the reality to come—the antitype (Jn. 3:14; Rom. 5:14; Heb. 9:23-24; 10:1; 1 Pet. 3:21). Centuries or even millenniums may lie between them but the shadow is never lost and the figure is never destroyed thereby. The fulfillment or reality always comes. Furthermore, a type has its own meaning apart from the antitype (Jn. 3:14 with Num. 21). Regarding the recorded details of a type, as in the case of parables, allegories, and symbols, these are not to be stressed; nor are they to be interpreted apart from the antitype. In typology only the intended truth should be emphasized.

4 Classes of Types

1 Typical Persons:
  (1) Adam a type of Christ who was yet to come (Rom. 5:12-21; 1 Cor. 15:45-49)
  (2) Melchizedek a type of the eternal priesthood of Christ (Gen. 14:18-24; Heb. 5:5-9; 6:20; 7:1-10, 17); a type of combined kingship and priesthood (Heb. 7:1-3 with Zech. 6:12-13); and a type of eternal existence (Heb. 7:3, 6 with Mic. 5:1-2; Jn. 1:1-3; Heb. 1:8)
  (3) Abraham offering up his only promised son, a type of God offering His only begotten Son (Gen. 22; Jn. 3:16; Heb. 11:17-19)
  (4) Isaac a type of the resurrection of Christ (Gen. 22; Heb. 11:19)
  (5) Moses a type of Christ as the prophet of God (Dt. 18:15-19; Acts 3:19-26); and of faithfulness

(6) Aaron a type of the high priesthood of Christ (Heb. 5:1-5)
(7) Jonah a type of the death, burial, descension (into the lower parts of the earth for 3 days), and resurrection of Christ (Jonah 2; Mt. 12:40; Eph. 4:8-10)

2 Typical Events:
(1) The flood was typical of baptism (1 Pet. 3:20- 21)
(2) Some of the events during Israel's wandering in the wilderness were typical of things Christians would face (1 Cor. 10:1-13)
(3) The lifting up of the brazen serpent in the wilderness was typical of the crucifixion of Christ and benefits of the cross to be realized by others (Jn. 3:14; Num. 21)

3 Typical Acts:
(1) Smiting the rock as in Ex. 17 was typical of Christ being crucified or smitten for men (1 Cor. 10:4)
(2) Smiting the rock the second time instead of speaking to it was typical of crucifying Christ afresh (Num. 20; 1 Cor. 10:4; Heb. 6:6)
(3) Rejecting the chief cornerstone was typical of the rejection of Christ (Isa. 28:16; Mt. 21:42)
(4) The many acts of the priests in the tabernacle worship were typical of various aspects of truth concerning redemption through Christ. The killing of animals, shedding and sprinkling of blood, the burning of incense, the showbread, the lighting of lamps, and the seemingly endless and repeated rituals day by day and year by year were all typical acts and fulfilled in Christ and His redemptive work (Heb. 7:11-28; 8:1-6; 9:1-28; 10:1-22).

4 Typical Institutions:
(1) The whole Mosaic institution of offerings and worship was typical of things to come in the sacrifice and redemptive work of Christ and the worship of God in the true way (Ex. 12-13; 25:1–40:38; Heb. 7-10)
(2) The Aaronic priesthood, the garments of the priests, and other aspects of the ministry of the law were typical of Christ and His redemptive work (Ex. 28-29; Heb. 7-10)
(3) The sabbath for Israel was typical of the eternal rest in Christ and of that which is to come for all the redeemed (Ex. 20:8-11; 31:12-18; Dt. 5:15; Heb. 4)
(4) The feasts of Israel were typical of various aspects of redemption through Christ (Ex. 12; Lev. 23; 1 Cor. 5:7; Heb. 5-10)
(5) The temple and all the rituals of worship carried on in it were typical of the same things which the tabernacle and its worship were typical of, as in points above
(6) The tabernacle and temple, their compartments, and furniture were themselves typical of the heavenly tabernacle Christ entered into Heb.8:1-5; 9:1-10,23-24

Interpretation of Types

1 Only the point or points of resemblance between the type and the antitype should be emphasized; they should not be used as the basis of other doctrines which they do not typify
2 Types should be understood and interpreted only in the light of their antitypes
3 Plain historical events should not be made typical simply because there are some points of resemblance between them and N.T. truths
4 The type and the antitype must agree with each other as well as with all related scriptures
5 The historical sense of Scripture or the literal meaning of the words telling of the type or antitype should never be destroyed

should be avoided, for such a method of explaining only leads to fanciful and confusing interpretations

How Much of the O.T. Is Typical?

That the above mentioned O.T. persons, events, acts, and institutions are types is proved by plain statements in the N.T. How much more, if any, of the O.T. is typical is a matter of speculation. One thing is certain, only as much of the O.T. is to be counted typical as the N.T. affirms to be. Anything beyond this should be considered in the field of illustration in teaching. Innumerable lessons can be taken from similarities of O.T. facts and N.T. truths, and such may be permissable by way of application; but to make these types and antitypes is not allowed by Scripture. Proof can rest only on human authority. True types meet all the requirements as in the above points on definition, essential characteristics, etc.

Many so-called types are found in the plain history of the lives of Bible characters and they make interesting studies, but not as true Bible types, because they lack identification as such in the N.T. passages. The life of Joseph compared to that of Christ is an example of this. Not recognized as type and antitype in Scripture, the two lives nevertheless have many resemblances (as seen in the outline below) and the facts about them make impressive illustrations.

40 Points of Similarity Between Joseph and Christ

1 Both were familiar with the shepherd's life (Gen. 37:2; Jn. 10)
2 Loved by Father (Gen. 37:2; Jn. 17:24)
3 Hated by brethren (Gen. 37:8; Jn. 15:25)
4 Brethren did not believe in them (Gen. 37:20; Jn. 7:5)
5 Rule rejected (Gen. 37:8; Jn. 19:15)
6 Envied (Gen. 37:11; Mk. 15:10)
7 Sayings observed (Gen. 37:11; Lk. 2:51)
8 Sent to brethren (Gen. 37:13; Lk. 20:13)
9 Went after brethren (Gen. 37:14; Jn. 1)
10 Brethren conspired against them (Gen. 37:18; Mt. 26:15)
11 Stripped (Gen. 37:23; Mt. 27:28)
12 Brethren sat down to watch them in sufferings (Gen. 37:25; Mt. 27:36)
13 Sold for money (Gen. 37:28; Mt. 26:15)
14 Under trial both went to Egypt (Gen. 37:36; Mt. 2:14-15)
15 The Lord was with them (Gen. 39:2; Jn. 16:32)
16 Fully trusted (Gen. 39:4-8; Jn. 3:35)
17 Men blessed for their sake (Gen. 39:5; Eph. 1:3)
18 Compassionate (Gen. 40:7; Lk. 23:17)
19 Servants (Gen 40:4; Lk. 22:27)
20 Both asked men to think of them (Gen. 40:14; 1 Cor. 11:24)
21 Anointed (Gen. 41:38; Acts 10:38)
22 Ruled own house (Gen.41:40; Heb.3)
23 Sovereigns (Gen. 41:44; Jn. 15:5)
24 Enemies bowing to (Gen. 41:43; Phil. 2:10)
25 Began great work at 30 years of age (Gen. 41:46; Lk. 3:23)
26 Men were told to obey both (Gen. 41:55; Jn. 2:5)
27 Opened storehouses (Gen. 41:56; Lk. 24:27-52)
28 Supplied all countries (Gen. 41:57; Rev. 5:9-10; 7:9-17)
29 Knew men (Gen. 42:7-8; Jn. 2:24-25)
30 Brethren knew them not (Gen. 42:8; Jn. 1:10)
31 Wept (Gen. 42:17; Jn. 11:35)
32 Met all needs (Gen. 42:25; Phil. 4:19)

Lk. 24:31)
34 Introduced selves (Gen. 44:3; Acts 9:5)
35 Invited men to come to them (Gen. 44:18; Mt. 11: 28)
36 Discovered alive after supposed to be dead (Gen. 44:26; Acts 25:19; Rev. 1)
37 Bought men (Gen. 47:23; 1 Cor. 6:20)
38 Comforted men (Gen. 50:19; Jn. 14:11)
39 Told men not to fear (Gen. 50:19; Mt. 14:27; 17:7; 28:10)
40 Forgave brethren and made promises to them in the end (Gen. 50:17-21; Lk. 24:47-51; Acts 1:8-14)

Examples of So-Called Types

Eve, Rebekah, Ruth, and other women of the O.T. are sometimes taken to be types of the church and the bride of Christ, but this could not be because the church is never typified, symbolized, or illustrated by a woman, married or unmarried. On the contrary, the church being the body of the Man, Christ, it is therefore referred to as a man (Eph. 2:14-15; 4:13). See 1 Cor. 10:16; 12:12, 27; Eph. 1:21-22; Col. 1:18, 24. Regarding the bride of Christ, Rev. 21:9-10 makes it plain that "the bride, the Lamb's wife" is "that great city, the holy Jerusalem, descending out of heaven from God." See Rev. 21:2, 9-10, notes.

Some attempt to prove the doctrine of the Father, Son, and Holy Spirit by the fact that Noah's ark had 3 stories. They seek to prove the doctrine of the rapture before the tribulation by the fact that Enoch was translated before the flood, even though it was 669 years before the flood. Others, teaching about the bride of Christ, say that He will not marry all the church, or that all in the church are not the bride, simply because Isaac did not marry all the family of Laban.

The objection to this method of Bible interpretation is that it wrests the scriptures out of their natural and historical setting and intent. It destroys the simplicity of the Word of God, detracts from its trustworthiness and leads men to believe that there is a hidden and mysterious meaning to every detail of Scripture. The safe way is to prove every doctrine with plain passages related to the subject, and use any historical event or resembling detail as an illustration of some point in teaching. Innumerable applications can be made apart from the authentic types and antitypes; and these are permissible as such—illustrations or applications.

39 Things Brought to Moses (39:33)

1 Tent (v 33)
2 Furniture
3 Taches (hooks)
4 Boards
5 Bars
6 Pillars (posts)
7 Sockets (bases)
8 Covering, rams' skins (v 34)
9 Covering of badger skins
10 Inner veil
11 Ark (v 35)
12 Its staves
13 Mercy seat
14 Table of showbread
15 Its vessels (v36)
16 Showbread
17 Candlestick (v 37)
18 Its lamps
19 Its vessel
20 Oil
21 Golden altar (v 38)
22 Anointing oil
23 Sweet incense
24 Tabernacle door
25 Brazen altar (v 39)
26 Its grate
27 Its staves
28 Its vessels
29 The laver and its foot
30 Outer court (v 40)
31 Its pillars
32 Its sockets
33 Court gate
34 Its cords
35 Its pins
36 All vessels
37 Cloths (v 41)
38 Holy garments for Aaron
39 Sons' garments

91

CHAPTER 1

I. Offerings (Lev. 1:1–6:7)
1. Sweet savor offerings (Lev. 1:1–3:17)
(1) Burnt offerings A. Bullock

■ 1 [a]And the [b]LORD [c]called unto Moses, and [d]spake unto him [e]out of the tabernacle of the congregation, saying,

● 2 Speak unto the children of Israel, and say unto them, [f]If any man of you bring an [g]offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

● 3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his [h]own voluntary will at the door of the tabernacle of the congregation before the LORD.

● 4 And he shall [i]put his hand upon the head of the burnt offering; and it shall be accepted for him to make [j]atonement for him.

● 5 And [k]he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

● 6 And [l]he shall flay the burnt offering, and cut it into his pieces.

● 7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

● 8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

● 9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

B. Sheep and goats

● 10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a [m]male without blemish.

● 11 And he shall kill it on the side of the altar [n]northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

● 12 And [o]he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

● 13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

C. Turtledoves and pigeons

● 14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

● 15 And the [*a]priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

● 16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, [*b]by the place of the ashes:

● 17 And [*c]he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt cause Jehovah was pleased with them (Gen. 8:21). They typified Christ in His absolute perfection and obedience to God in service and life. The non-sweet savor offerings typified Him as being the sin-bearer and sufferer for all sin (Eph. 5:2).

---

[a] And connects this book closely with Exodus. In fact, all the 5 books of Moses make one law, though divided into 5 parts, each with a distinct purpose.

[b] Leviticus is the only book of the 5 by Moses in which no other Heb. word besides Yehovah (Jehovah) is used for Lord. It is found 305 times compared to 204 in Genesis, 388 in Exodus, 393 in Numbers, and 545 in Deuteronomy.

[c] See ***5 Calls of God to Moses***, p. 248.

[d] 36 Times "The Lord Spake" in Leviticus:
1 To Moses to speak to Israel—15 times (1:1; 4:1; 7:22, 28; 12:1; 18:1; 20:1; 23:1, 9, 23, 33; 24:1, 13; 25:1; 27:1)
2 To Moses alone—7 times (5:14; 6:1, 19; 8:1; 14:1; 22:26; 23:26)
3 To Moses to speak to Aaron and sons—5 times (6:8, 24; 17:1; 22:1, 17)
4 To Aaron alone—1 time (10:8)
5 To Moses and Aaron to speak to Israel—2 times (11:1; 15:1)
6 To Moses and Aaron jointly—2 times (13:1; 14:33)
7 To Moses to speak to all the congregation of Israel—1 time (19:1)
8 To Moses to speak to Aaron—2 times (16:1; 21:16)
9 To Moses to speak to the priests, the sons of Aaron—1 time (21:1)

[e] God moved into His new dwelling place as soon as it was finished and set up; this was to be the place from which He would speak instead of Sinai (Ex. 40:33-38).

[f] Note the many if's in the law, proving that everything was to be from choice, not compulsion. If's are found 368 times from Ex. 20–Dt. 34 and only 61 times in the 69 chapters of Gen. 1–Ex. 19. No man was forced by God to obey law, but if he did not obey he would die. No man is forced by grace to serve God, but if he does not he will suffer eternal hell. Obedience and conformity to God have always been and always will be the condition of salvation and eternal life.

[g] Heb. qorban, a sacrificial present; an oblation; a sacrifice. Cp Mk. 7:11. See ***Sacrifices and Offerings***, p. 246.

[h] All worship of God and seeking means of reconciliation to God are and always have been on a freewill basis. Even where certain things were commanded the individual was not forced to obey (v 3).

[i] The sacrificer always put his hands on the head of the offering and confessed his sins at the time of the slaying of the animal (v 4; 3:2, 8, 13; 4:4, 15, 24, 29, 33; 16:21). This Signified That:
1 The sacrifice was his own
2 It was offered to atone for sins
3 He was worthy of death
4 He had broken the law incurring the death penalty
5 He now sought forgiveness from God
6 He accepted the substitute of an innocent victim in his place
7 He had faith in the coming Redeemer who would take his place and die in his stead (Jn. 3:16; Heb. 2:9-18; 1 Pet. 2:24)

[j] See ***Atonement***, p. 186.

[k] The sacrificer himself killed the animal and the priest received the blood and used it (v 5).

[l] The sacrificer and his assistants cut the animal in pieces and the priests then took over to follow the law on sacrifices (v 6-9; 7:8; 2 Chr. 29:34).

[m] All burnt offerings were to be males without blemish. Females were permitted in some offerings, but not here, because of typifying Christ to come as the substitute (Heb. 2:9-18; Isa. 53).

[n] God's throne is in the north part of the universe (Isa. 14:12-14; Ps. 75:6-7).

[o] This refers to the sacrificer (v 2-6, 10-13, 14-17).

[*a] With the birds it seems that the priest did all the work (1:15-17), but with the larger animals the sacrificer helped (v 5-6, 10-13).

[*b] The feathers, ashes, and other refuse were carried outside the camp after the sacrifices were completed (4:12, 21).

[*c] See ***15 Commands—Burnt Offerings***, p. 248.

* * *

e The word meat literally means food offering, and not the flesh of animals, as in the offerings of 1:1-17. These offerings had oil poured upon them and frankincense set upon them (v 1). A small portion was burned as a memorial (v 2) and the rest belonged to the priests for their services (v 3).

f Wheat ground to evenness.

g See ***Frankincense*** in Index.

h 5 Kinds of Meat (Food) Offerings:
  1 Fine flour, oil, and frankincense v1-3
  2 Unleavened baked cakes (v 4)
  3 Unleavened baked pan cakes (v 5-6)
  4 Unleavened fried pan cakes (v 7-9)
  5 Firstfruits of crops (v 12-16)

i See note, Ex. 8:3.

j Pans were flat iron plates like griddles today.

k It is supposed that a frying pan was what Arabs call a ta-jen, a shallow earthen vessel something like our frying pans of today, and used not only to fry in, but for other purposes also.

l All food offerings were presented to the priests as offerings for their services, but a small portion was taken from them to burn as an incense to God (v 2-3, 8-10, 14-16). All meat offerings were called sweet savor offerings, as well as were some kinds of animal offerings to the Lord (1:9, 13, 17; 2:2, 9, 12; 3:5, 16; 4:31; 6:15, 21; 8:21, 28; 17:6; 23:13, 18; Num. 15:1-11, 14, 24; 18:17; 28:2-8, 13, 24, 27; 29:2, 6-8, 13, 36).

a The word holy is not found in Genesis, yet in the other 4 books of Moses it is used 179 times referring to persons and things which are sacred and set apart for holy uses. They were of 2 classes—holy and most holy (21:22). See ***10 Most Holy Things of the Law***, p. 249.

b 4 Heb. Words Trans. "Meat" in Law:
  1 Mazon, food; meat; victual (Gen. 45:23)
  2 Akal, to eat; devour; food; meat (11:34; 14:10, 20, 21, 30; 25:6-7; Gen. 1:29-30; 9:3; Dt. 2:6, 28)
  3 Minchah , meat offering; present; gift; oblation; sacrifice (2:1-15; 5:13; 6:14-23; 7:9-10, 37; 9:4, 17; 10:12; Ex. 29:41; 30:9; 40:29; Num.4:16; 6:15-17; 7:13-87; 8:8; 15:4-9,24; 18:9; 28:5-13,20)
  4 Lechem, bread; food; grain; meal; fruit; loaf; meat; victuals (22:11-13; Num. 28:24)

In all these passages the term meat offering could be better understood if trans. food offering, for the offerings were all of grains, vegetables, fruits, and other products of vines and trees.

savour unto the LORD.

92 CHAPTER 2

(2) Meat offerings (Lev. 2; 6:14)
A. Fine flour

● 1 And when any will offer a [e]meat offering unto [f]the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put [g]frankincense thereon:

● 2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* [h]an offering made by fire, of a sweet savour unto the LORD:

● 3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

B. Unleavened baked cakes

● 4 ¶ And if thou bring an oblation of a meat offering baken in the [i]oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

C. Unleavened baked pan cakes

● 5 ¶ And if thy oblation *be* a meat offering *baken* in a [j]pan, it shall be *of* fine flour unleavened, mingled with oil.

● 6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

D. Unleavened frying pan cakes

● 7 ¶ And if thy oblation *be* a meat offering *baken* in the [k]fryingpan, it shall be made *of* fine flour with oil.

● 8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is [l]presented unto the priest, he shall bring it unto the altar.

● 9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

E. Priest's portion (Ex. 29:23)

● 10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing [a]most holy of the offerings of the LORD made by fire.

used in any offering by fire

● 11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

G. Firstfruits not to be burned

● 12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

H. Salt used in all offerings

● 13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

I. Offering of firstfruits

● 14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the [b]meat [c]offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

● 15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.

● 16 And the priest [*d]shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

93 CHAPTER 3

(3) Peace offerings (Lev. 3; 7:11)
A. Cattle

● 1 And if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

● 2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

● 3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

● 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

---

c See ***8 Heb. Words Trans. "Offering" in the Law***, p. 249.

*d See ***17 Commands—Meat Offerings***, p. 249.

altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

● 6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

B. Peace offerings: lambs

● 7 If he offer a lamb for his offering, then shall he offer it before the LORD.

● 8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall [b]sprinkle the blood thereof round about upon the altar.

● 9 And he shall offer of the sacrifice of the [c]peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

● 10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

● 11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

C. Peace offerings: goats

● 12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

● 13 And he shall [d]lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

● 14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

● 15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

● 16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD'S.

● 17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

94 CHAPTER 4

2. Non-sweet savor offerings (Lev. 4:1–6:7)
(1) Sin offerings (Lev. 4; 6:25)
A. Bullock for individual's sin of ignorance

■ 1 And the LORD spake unto Moses, saying,

● 2 Speak unto the children of Israel, saying, [*a]If a soul shall sin through ignorance [*b]against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

● 3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a [*c]young bullock without blemish unto the LORD for a sin offering.

● 4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

● 5 And the priest that [*d]is anointed shall

---

a 14 Commands—Peace Offerings:
1 Bring either male or female of the cattle (estimated cost today $189 to $350, v1)
2 It shall be without blemish
3 The offerer shall lay his hand upon the head of his offering and kill it at the door of the outer court (v 2)
4 Priests shall sprinkle the blood upon the brazen altar (v 2)
5 They shall burn on the altar the fat that covers the inwards, the 2 kidneys and the fat upon them, the caul above the liver (v 3-6)
6 Bring a lamb for an offering (cost today $20, v 7)
7 The offerer shall lay his hand upon the head of the lamb and kill it before the tabernacle (v 8)
8 Priests shall sprinkle the blood upon the brazen altar
9 Priests shall burn upon the altar all the fat, the whole rump (fat tail about 15 to 40 lbs.), the inwards, the 2 kidneys and their fat, and the caul above the liver (v 9-11)
10 Bring a goat as an offering (cost today $20, v 12)
11 The offerer shall lay his hand upon the head of the goat and kill it before the tabernacle (v 13)
12 Priests shall take the blood and sprinkle it upon the altar
13 Priests shall burn on the altar the fat and the inwards, the 2 kidneys and their fat, and the caul above the liver (v 14-16)
14 You shall not eat any fat or blood throughout your generations (v 17)

b In all animal offerings blood was shed and life taken, signifying that without the shedding of blood there is no remission of sin (17:11; Mt. 26:28; Col. 1:20; Heb. 2:9-18;

(food) offerings there was no blood shed and no type of sin offering. They were mainly typical of appreciation to God for providing remission of sin. In meat offerings no leaven or honey was to be offered with them, for both cause fermentation, the first stage of corruption (2:11; 1 Cor. 5:8). Salt was permitted because, being the opposite of leaven, it was an emblem of purity, permanence, and preservation of life. Salt was also used when sealing the covenant, implying that it was to be binding and permanent. Hence, it is called the salt of the covenant (Num. 18:19; 2 Chr. 13:5). The custom still remains in force among Arabs who make vows and covenants with a piece of bread sprinkled with salt, signifying peace and friendship between the parties of the covenant of salt.

c The peace offerings were sacrifices distinct in purpose from the burnt and sin offerings. In the latter sin and atonement for sin were the chief things symbolized, whereas in the peace offerings fellowship with God as the result of atonement was the chief point. Portions of such offerings were to be eaten by the offerer (7:15), signifying the enjoyment of fellowship with God as a pardoned and reconciled sinner. They were really thank offerings because the offerer was at peace with God and thankful for it (7:11-21).

d See note, 1:4.

*a 4 Classes of Sinners:
1 Priests (v 3)
2 Congregation (v 13)
3 Rulers (v 22)
4 Common people (v 27)

If any of these sinned a sin of ignorance against the commandments of Jehovah, a sin offering had to be brought and atonement made (v 2-3, 13, 22, 27).

*b Sin is transgression of the law (1 Jn. 3:4), so breaking any single one of the commandments was sin and incurred the penalty of the broken law. This applied to all men, priests or laymen (v 2-3). Sin is sin regardless of who commits it or when it is committed and so, according to Scripture, God deals with all who sin on the same basis. See ***210 Plain Laws and Warnings***, p. 497 of N.T.

*c This typified Christ as a young man and without sin, dying in man's place (1 Pet. 1:18-23; 2:21-25).

*d All work for God in O.T. times was done by men who were called and anointed for that particular work (v 5; Num. 3:3; 1 Sam. 10:1; 2 Sam. 12:7). This was true of priests (Ex. 29:29), kings (1 Sam. 10:1), prophets and preachers (1 Ki. 19:16; Isa. 61:1-2; Lk. 4:18-21; Acts 3:21). Even offerings and other material things were anointed when dedicated to God for His use (2:4; 7:12; Ex. 40:9-15).

* * *

tabernacle of the congregation:

● 6 And the [e]priest shall dip his finger in the blood, and sprinkle of the blood [f]seven times before the LORD, before the vail of the sanctuary.

● 7 And the priest shall put *some* of the [g]blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall [h]pour all the blood of the bullock [i]at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

● 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

● 9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

● 10 [j]As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

● 11 [k]And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

● 12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

B. Bullock for people's sin of ignorance

● 13 ¶ And if the [l]whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

● 14 [m]When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be [a]killed before the LORD.

● 16 And the [b]priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

● 17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the veil.

● 18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

● 19 And he shall take all his fat from him, and burn *it* upon the altar.

● 20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

● 21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

C. Male goat for ruler's sin of ignorance

● 22 When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

● 23 Or if his [c]sin, wherein he hath sinned, come to his knowledge; [d]he shall bring his offering, a kid of the goats, a male without blemish:

● 24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

● 25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering,

---

for he had no claim on applying the blood for others until he himself had been cleansed from sin. This was the high priest (8:12; 21:10; Ex. 29:7).

f 7 times, if it is typical at all, means fullness or completion of a perfect work. See ***Seven*** in Index.

g See ***20 Places Blood Was Applied***, p. 249.

h Blood of certain sacrifices was poured, signifying that life had been freely given; and the blessings of God were freely bestowed on all who made sin offerings to meet His terms for reconciliation (v 7).

i At the bottom was the proper place for all sacrifices or offerings to be poured out, signifying deep humility and surrender of life on the part of the offerer (v 7).

j Some portions of the sin offerings and peace offerings were to be burned on the brazen altar, showing that the offerer was pleading for forgiveness and wanting peace with God (v 10 with 3:3-5, 9-11, 14-16).

k This made the whole of sin offerings burned, part on the brazen altar (v 8-10) and the rest outside the camp (v 11-12). Such were called whole burnt offerings (v 12). Priests could not eat of these offerings because of being the offerers. The same law applied to their meat offerings (6:23). Only the peace offerings could be eaten by offerers (7:15-21).

l This refers to the public committing a sin, not just a few individuals. Note the change in pronouns from he and him (v 3, 4, 8) to they and them (v 13, 14, 20).

m When it becomes known that sin has been committed, responsibility for getting rid of it is clear. Then immediate action must be taken regarding it (v 14). God, being just, passes over sin until it is made known by the conscience, the Word, and the Holy Spirit; then He holds sinners responsible and will judge and punish them if sin is permitted to continue (Jn. 16:7-11; Rom. 2:12-16).

n The representative leaders of Israel were to act for the whole congregation in meeting the requirements of God to get rid of sin (v 15).

a It does not say who killed the animal, but in other cases the offerer did the killing and cutting up, perhaps with the help of priests (1:4-5, 11).

b This was the high priest (4:3, 5, 16; 6:22; cp. 21:10; Num. 35:25, 28; Josh. 20:6; 2 Ki. 25:18). He took the blood into the tabernacle, dipped his finger in the blood, and sprinkled it 7 times this side of the veil, at the place where the ark was just beyond the veil, perhaps on the tabernacle floor before the golden altar. Then he took some of the blood and smeared it on the horns of the golden altar with his finger. The rest of the blood was poured out by the brazen altar (v 16-18). The fat was then burned on the brazen altar and the remaining part of the sin offering burned outside the camp (v 19-21).

c 2 Kinds of Sins Referred to in the Law:

1 Sins of ignorance (4:2, 13-14, 22-23, 27-28; 5:15, 18; Num. 15:24-29). Such sins were acts done through ignorance of what the law required, and those known to be wrong but done accidentally (Dt. 19:4).

2 Presumptuous sins (Ex. 21:14; Num. 15:30; Dt. 1:43; 17:12-13; 18:20-22; Ps. 19:13; 2 Pet. 2:10). These were sins committed willfully, knowingly, and stubbornly (24: 11-16; Heb. 10:26-31).

d After it became known that he had done something in ignorance against the law and will of God, a ruler was to go through the same routine as others, bringing the required sacrifice, laying hands upon it, killing it, and cooperating with the priests (v 23-26). His power, position, rank, riches, and honor did not excuse his sin. He was to be an example to others.

✡ ✡ ✡

the altar of burnt offering.

• 26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

D. Female goat or lamb for the people's sin of ignorance

• 27 ¶ And if any one of [*e]the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

• 28 Or if his sin, which he hath sinned, [*f]come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

• 29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

• 30 And the priest shall take of the blood thereof with his finger, [*a]and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

• 31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

• 32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

• 33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

• 34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

• 35 And he [*b]shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

95 CHAPTER 5

(2) Trespass offerings (Lev. 5:1–6:7; 7:1)
A. Sheep or goats for the rich

of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

• 2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be [*d]hidden from him; [e]he also shall be unclean, and guilty.

• 3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

• 4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

• 5 And it shall be,[f]when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

• 6 And he shall bring his [g]trespass [h]offering unto the LORD for his sin which he hath sinned, [i]a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

B. Trespass offering: pigeons or turtledoves for the poor

• 7 And [a]if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

• 8 And he [b]shall bring them unto the priest, who shall offer *that* which *is* for the [c]sin offering first, and wring *off* his head from his neck, but shall not divide *it* asunder:

• 9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

• 10 And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

C. Trespass offering: a little flour for the extremely poor

• 11 ¶ But [d]if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

priests, rulers, or elders. It may denote the very lowest of the people (v 27). A female offering for such persons, but a male for priests (v 14) and rulers (v 22-23).

*f If he becomes conscious of his act he shall then acknowledge his sin and make a proper sacrifice to atone for it as if he had known about the sinfulness of his act all the time. In such cases a female animal was to be offered, a kid of the goats, instead of a male, lamb, or some other animal. All animals had to be without blemish, whether male or female, to be accepted as a sin offering (v 28).

*a 2 distinctions were made between the offerings for priests and common people:
  1 For priests the blood was sprinkled before the Lord in the holy place and put on the horns of the golden altar (4:6-7), while the blood of the offerings of common people was put on the horns of the brazen altar (v 30)
  2 For priests the whole animal for a sin offering was burned upon the brazen altar, and outside the camp (v 8-12), while only part of the sin offering of common people was burned and part was eaten by the priests (v 31; 6:26)

*b See ***25 Commands—Sin Offerings***, p. 249.

*c 3 Trespasses Requiring Atonement:
  1 Failing to speak and reveal the truth when under oath (v 1; cp. Num. 5:21)
  2 Failing to purify self when one is unclean (v 2-3)
  3 Speaking and swearing rashly and quickly then forgetting what was said, or shirking responsibility for it (v 4)

*d Hidden—if he forgets or is not conscious of his uncleanness (v 2).

e See ***11 Things Making One Unclean*** p. 246.

f 3 Things to Do if One Sinned:
  1 Be concious of his guilt (v 5)
  2 Confess his sin
  3 Bring an offering for sin (v 6)

g See ***5 Sins Called Trespasses*** p. 247.

h Trespass offerings were sin offerings of a distinct type to make atonement for the trespasses named in the sins listed under note above (v 6).

i See ***6 Kinds of Trespass Offerings*** p. 246.

a God always makes it possible for anyone to meet His terms of reconciliation. This is why He permitted different kinds of offerings for the rich, poor, and very poor—from rams to turtledoves and pigeons to a little flour (5:6, 7, 11, 15). These offerings ranged in value from $20 to about 80¢ for 3 qts. and 1 pt. of flour, or less than an hour's wage for the poorest man of today.

b See note, point 15, 1:17.

c See ***Pigeon Offerings***, p. 249.

d See ***Offerings of the Poor***, p. 246.

✡ ✡ ✡

the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering.

● 13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

D. Trespass offering: ram and estimation price of 20% for sins of ignorance

■ 14 ¶ And the LORD spake unto Moses, saying,

● 15 If a soul commit a [e]trespass, and sin through ignorance, in [f]the holy things of the LORD; then he shall bring for his trespass unto the LORD [g]a ram without blemish out of the flocks, [h]with thy estimation by shekels of [i]silver, after the shekel of the sanctuary, for a trespass offering:

● 16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

● 17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [a]though he wist *it* not, yet is he guilty, and shall bear his iniquity.

● 18 And he shall bring a [b]ram without blemish out of the flock, with thy [c]estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

● 19 It *is* a trespass offering: he hath [d]certainly trespassed against the LORD.

96

CHAPTER 6

E. Trespass offering: a ram, full restitution and 20% interest for stolen property

ing,

● 2 If a soul sin, and commit a trespass against the LORD, [*e]and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

● 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

● 4 Then it shall be, because he hath sinned, and is guilty, [*f]that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

● 5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

● 6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, [*g]unto the priest:

● 7 And the priest [*h]shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

II. Law of the offerings (Lev. 6:8–7:38)
1. Law of burnt offerings (Lev. 1:1-17)

■ 8 ¶ And the LORD spake unto Moses, saying,

● 9 [*i]Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

---

of 5:14–6:7; 7:1-7 and Ordinary Offerings:
1. Trespass offerings were made on account of offenses involving injuries to a person (it could be Jehovah Himself) in respect to property (v 16; 6:4-5)
2. They were always accompanied by a fine equal in value to the injury done, with 20% added (5:15–6:7; cp. Num. 5:5-8)
3. The treatment of the blood was more simple. Cp. 5:6, 10, 13, 16, 18; 6:7 with 4:5-7, 16-18, 25, 30
4. The victim was a ram instead of a bullock, male goat, a female sheep or goat, pigeons, turtledoves, or fine flour (v 15, 18; cp. 6:6 with 4:3, 14, 23, 28; 5:6, 7, 11)
5. There was no such graduation of kinds or value of offerings to suit rank, position, or circumstances of the offerer (cp. 5:15–6:7 with 4:1–5:13)

f This refers to sacrilege and defrauding in holy things which God commanded given to Him, such as tithes, firstfruits, firstborn of animals, redemption money for firstborn of man, and other things connected with the sanctuary and worship. Cp. Lev. 27; Num. 5:6-8.

g A ram was the only kind of offering to be used in these latter trespass offerings (5:15, 18; 6:6).

h This means that price of damage incurred by the sin was to be paid back, plus 20% interest, as well as atonement made for the sin (v 15-16).

i A shekel of silver was 64¢. The silver had nothing to do with atonement, but cost of the damage done was paid back in silver, plus 20% interest (v 15-16). The actual atonement was made by the ram.

a In the case of one's ignorance of the commandments of God on certain points, if he was guilty of breaking them, when he came to know of it he was to offer a ram for atonement to cover his sins (v 17-18).

b It will be noticed that all animals for sacrifice were to be without blemish if accepted by God, for they typified the perfect, sinless, spotless, and holy Son of God who knew no sin or guile (1 Pet. 1:18-23; 2:22). Redemption by Christ makes even the lowest of sinners to be without blemish (Eph. 5:27). All redeemed are to be presented to God without blame (1 Th. 3:13; Jude 24).

c This means that an estimation was to be agreed upon by the sinner and the one he had wronged, regarding the amount of damage done or cost of property loss. The amount was to be paid back, with 20% added; and atonement had to be made for the sin before it could be forgiven and peace restored between the persons at enmity (v 18).

d This settled the question of guilt on the part of the one breaking the law, whether he was conscious of his sin or not when the wrong was committed (v 19). He was just as much a lawbreaker before knowing as afterward. Thus, ignorance is no excuse for breaking the law or being freed from responsibility after it is broken.

*e Here We Have the Case of One Lying:
1. About property in trust (v 2, 5)
2. About property in partnership (v 2, 4)
3. About stolen property (v 2, 4)
4. About any property obtained through deceit (v 2, 4)
5. About lost property (v 3, 4)

*f When it was decided by judges which man was in the wrong, the guilty one was to pay a fine as determined by the judges, with 20% more, then offer a ram to atone for his sin (v 5-6).

*g The priest was the mediator between man and man and God and man (v 6-7).

*h See ***18 Commands—Trespass Offerings***, p. 250.

*i See ***7 Commands—Law of Burnt Offerings***, p. 246.

✡ ✡ ✡

put on other garments, and carry forth the ashes without the camp unto [*a]a clean place.

● 12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it [*b]every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

● 13 [*c]The fire shall ever be burning upon the altar; it shall never go out.

2. Law of meat offerings (Lev. 2:1-6; 10:12)

● 14 ¶ And [*d]this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

● 15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

● 16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

● 17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; [*e]it *is* most holy, as *is* the sin offering, and as the trespass offering.

● 18 [f]All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [g]every one that toucheth them shall be holy.

3. Law of daily meat offerings (Ex. 29:38-46)

■ 19 ¶ And the LORD spake unto Moses, saying,

● 20 [h]This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

● 21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

● 22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.

● 23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

4. Law of sin offerings (Lev. 4:1-35)

■ 24 ¶ And the LORD spake unto Moses, saying,

● 25 [i]Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: [j]it *is* most holy.

● 26 [a]The priest that offereth it for sin shall eat it: [b]in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

● 27 [c]Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

● 28 But the [d]earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

● 29 All the males among the priests shall eat thereof: it *is* most holy.

● 30 And no sin offering, whereof *any* of the blood is [e]brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

97

CHAPTER 7

5. Law of trespass offerings (Lev. 5:1–6:7)

---

*j Priests did not wear their ministerial garments in public out of the tabernacle (v 11). Though nothing is said about small tents in the tabernacle court, we suppose there were places provided for dressing and storage of garments. In the temple there were many chambers or rooms to provide ample space for this (1 Ki. 6:5, 10; 1 Chr. 9:26, 33; 23:28; 28:11-12).

*a Evidently there was a certain place for ashes of the sacrifices other than the place of refuse (v 11).

*b This would also have to be done at night in order to take care of the evening sacrifices that were commanded later (Num. 28:4).

*c The fire was to be kept going perpetually as a symbol of the never ceasing worship which Jehovah required of His people Israel, and so there would be fire to burn the daily sacrifices as well as the many special ones that might be brought any time of the day (v 13). The fire originally came from heaven (9:24).

*d See ***6 Commands—Law of Meat Offerings***, p. 246.

*e 3 Offerings Most Holy (v 17):
  1 Meat (food) offerings (note, 2:10)
  2 Sin offerings (note, 2:10)
  3 Trespass offerings (note, 2:10)

lowed service in the tabernacle worship, for it was eaten in the court and holy place only (v 16). Males under 30 years of age were not allowed in the holy place (Num. 4:3, 23, 30, 39).

g This kind of holiness was ceremonial, meaning that the person was sanctified (set apart) for divine services, that is, allowed to partake of the meat offerings (v 18).

h See ***7 Commands—Law of Daily Meat Offering***, p. 250.

i See ***10 Commands—Law of Sin Offerings***, p. 250.

j Two times it is stated here that sin offerings are most holy (v 25, 29). See note, 2:10.

a This explains what was done with the flesh of the sacrifices of rulers and others. The fat was wholly burned and the flesh eaten by the priests (v 26; 4:16-35). Eating of it signified acceptance of the offerer by the Lord, and the reestablishment of communion between them. See note, 10:17.

b 8 Offerings Eaten in the Holy Place:
  1 Remnant of meat offerings (2:1-3; 7:14)
  2 Meat offerings of Israel (2:4-10)
  3 Flesh of sin offerings (4:26; 6:26; 10:17)
  4 Flesh of trespass offerings (7:6)
  5 Flesh of peace offerings (7:15-17)
  6 Remainder of leper's log of oil (14:10-13)
  7 The 2 wave loaves (23:17-20)
  8 The showbread (24:9)

c The flesh of the sin offering was considered most holy (v 25-29). It represented Christ who in due time took our nature upon Himself and made full atonement for all sin (Phil. 2:7; Heb. 2:9-18; 9:14-28; 1 Pet. 1:8-23; 2:24). Everything that touched the sin offering was regarded as holy, symbolizing that whoever touched Christ could be made whole.

d The unglazed pottery which would absorb some of the juices could not be washed as clean for future use as a brazen vessel (v 28).

e The place where the blood was applied made the difference between the 2 types of sin offerings. Those whose blood was brought into the holy place could not be eaten. They had to be burned wholly with fire (4:5-7, 16-18. See Heb. 13:11). Those whose blood was used only in the court on the brazen altar or at its base could be eaten in part (4:25, 30, 34; 6:26-30; 7:1-10. See note, v 26).

✡ ✡ ✡

offering: it *is* most holy.

● 2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

● 3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

● 4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

● 5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

● 6 ¶ Every [g]male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

● 7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

● 8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the [h]skin of the burnt offering which he hath offered.

● 9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

● 10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

6. Law of peace offerings (Lev. 3:1-17)

● 11 And this *is* the law of the sacrifice of [i]peace offerings, which he shall offer unto the LORD.

● 12 [j]If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened [a]wafers anointed with oil, and [b]cakes mingled with oil, of fine flour, fried.

● 13 Besides the cakes, he shall offer *for* his

thanksgiving of his peace offerings.

● 14 And of it he shall offer one out of the whole oblation *for* an heave [d]offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

● 15 And [e]the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

● 16 But if the sacrifice of his offering *be* a [*f]vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

● 17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

● 18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

● 19 [*g]And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

● 20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

● 21 Moreover the [*h]soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

7. Law against eating fat and blood (Dt. 12:23)

■ 22 ¶ And the LORD spake unto Moses, saying,

● 23 Speak unto the children of Israel,

- 1 The trespass offering shall be killed north of the brazen altar where the burnt offerings are killed (v 2; 1:11)
- 2 The priest shall sprinkle the blood round about upon the altar (v 2)
- 3 He shall burn on the brazen altar all the fat, the rump (tail, note, Ex. 29:22), the fat of the inwards, the 2 kidneys and their fat, the caul above the liver, for a trespass offering (v 3-5)
- 4 The remainder of the flesh shall be eaten in the holy place by the males among the priests that serve in the tabernacle (v 6)
- 5 The priests shall have the same parts of the trespass offerings as allowed in the sin offerings (v 7)
- 6 The priests shall retain for themselves in equal shares, the skins, all the meat that is not burned, the frying pan and baked pan offerings, and every meat offering mingled with oil or that is dry (v 8-10)

g 4 Distinctions Between Males and Females:
  - 1 Males had the sign of the covenant in their flesh (12:3; Ex. 12:44-48)
  - 2 Males belonged to God for service (Ex. 13:12, 15)
  - 3 Males commanded to appear before God 3 times a year (Ex. 23:17; Dt. 16:16)
  - 4 Males of Aaron to eat of certain sacrifices (6:18, 29; 7:6; Num. 18:10)

h It is believed by some that the right of the officiating priest to get the skin goes back to Adam who was clothed with the first skins of sacrifices (Gen. 3:21).

i 3 Kinds of Peace Offerings:
  - 1 Thanksgiving offerings (v 11-15)
  - 2 Vow offerings (v 16-21)
  - 3 Voluntary offerings (v 16-21)

j See ***10 Commands—Peace Offerings***, p. 250.

a Heb. raqiq, a thin cake. Trans. wafer (2:4; 7: 12; 8:26; Ex. 29:2, 23; Num. 6:15, 19).

b Heb. challah, cakes, or punctured bread. The root word is chalal, to bore. In baking or frying the top perhaps was pierced and gave the appearance of having holes in it. In 24:5 we learn that the cakes of showbread contained two tenth deals (1 gallon of dry flour) which would make very large ones (about 7½ lbs. each).

c Leaven, commonly used at social feasts, was permitted in the thank offering because this was the spontaneous expression of devotion from lives that were not entirely rid of sin and evil in every case (v 13). It taught that everything eaten is sanctified by the Word of God and prayer (1 Tim. 4:4-5; 1 Cor. 10:23, 30) and that food which enters the stomach does not defile a man (Mt. 15:11).

d A heave offering was made to the priest sprinkling the blood, consisting of one each of the various things offered in the thank offering, except the whole animal (v 14). He could eat of the flesh for the offering and have 1 unleavened cake mingled with oil, 1 unleavened wafer anointed with oil, 1 large cake mingled with oil made of fine flour and fried, and 1 loaf of leavened bread (v 12-15).

e This indicates that the offerer could have a feast with his friends. Such a large animal as a heifer, a bullock (3:1), or a lamb (3:7) could not be eaten in one or two days by himself or by a few priests helping him (v 15-18).

*f Peace offerings could be made when giving thanks to God (v 12), making vows (v 16), or as a voluntary act otherwise. Regardless of the purpose the flesh was to be eaten the same day or no later than the following day (v 18).

*g The principle of touching any unclean thing making one unclean also applied to touching any holy thing; this made one clean or holy (v 19 with 6:18; Ex. 29:37; 30:29). It typified touching Christ to be made whole (note, Mt. 8:3).

*h An unclean person was not to eat of the peace offerings on penalty of death (v 21).

or of sheep, or of goat.

● 24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

● 25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

● 26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

● 27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be [*a]cut off from his people.

8. The priest's portion (Ex. 29:23, refs.)

■ 28 ¶ And the LORD spake unto Moses, saying,

● 29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD [*b]shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

● 30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.

● 31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

● 32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

● 33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

● 34 For the [c]wave breast and the [d]heave from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

● 35 ¶ This is *the* [e]*portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

● 36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 [f]This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the [g]peace offerings;

38 Which the LORD commanded Moses in [h]mount Sinai, in the day that [i]he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

98 CHAPTER 8

III. The priesthood (Lev. 8:1–10:20)

1. Consecration of the priests
(Ex. 29:1-9; 30:30; Ps. 133)

■ 1 And the LORD [j]spake unto Moses, saying,

● 2 [k]Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

● 3 And gather thou all the congregation together [l]unto the door of the tabernacle of the congregation.

4 And Moses [a]did as the LORD commanded him; and [b]the assembly was

---

*i 4 Commands—Eating Fat and Blood:
1 You shall not eat any manner of fat of ox, sheep, goat (v 23)
2 Use the fat of beasts that die for other things but not eating (v 24)
3 Do not eat the fat of any beast offered as a burnt offering (v 25)
4 Do not eat any manner of blood (v 26)
These are the first laws against eating fat, but previous to this, when flesh was permitted to be eaten by men, the blood or the life of the flesh was forbidden (Gen. 9:4). The command became a part of the law of Moses, as is clear in several passages (1:17; 7:26-27; 17:10, 12, 14). The same law was also made a part of the N.T. (Acts 15:19-20, 29). Nothing is said about fat in the N.T.

*a Those eating fat of sacrifices or blood were to be cut off (v 25-27).

*b 4 Commands—Priests' Portion:
1 The one who offers peace offerings shall give a portion of it to the Lord for the priests (v 29 with v 14)
2 His own hands shall bring the offering made by fire—the fat to burn and the breast for the priests' portion (v 30-31)
3 The right shoulder shall be given to the priest offering the blood of atonement and burning the fat (v 32-33)
4 Always give the wave breasts and the heave shoulders of peace offerings to the priests (v 34)

c The wave offering derived its name from the fact that whatever was offered was waved toward the brazen altar symbolizing it was offered to the Lord, and away from the altar symbolizing that it was re-
34-36).

d The heave offering was lifted up and down several times—up as a symbol of offering it to God who is above, and down again as a symbol of offering it to God's servants on earth (v 34-36).

e The portion appointed for Aaron and his sons who were anointed to minister in the priest's office (v 35-36).

f Summary of the Laws of Offerings (v 37):
1 Burnt offerings (1:1-17; 6:8-13)
2 Meat offerings (2:1-16; 6:14-23; 10:12)
3 Sin offerings (4:1-35; 6:24-30)
4 Trespass offerings (5:1–6:7; 7:1-10)
5 Consecration of priests (6:19-23; 8:1–10:20; Ex. 29:38-46)
6 Peace offerings (3:1-17; 7:11-21)

g In listing the various offerings the peace offerings are in 3rd place (3:1-17), but in the laws of offerings they are dealt with last (7:11-21).

h The laws of sacrifices and all other laws and commands were given mainly on Sinai and made the one law of God and Moses for Israel (v 38).

i He commanded the laws of sacrifices and offerings, the judgments, statutes, and ordinances, as well as the 10 commandments. Therefore, these are commandments as much as the 10 are. See pt. 19, col. 1, p. 177.

j This the beginning of the first of 3 historical sections of Leviticus and contains a brief record of the consecration of Aaron and his sons. Moses acted as God's representative in the sanctifying (setting apart) of the priests.
3 Historical Sections of Leviticus:
1 Consecration of priests and their ministry (8:1–10:7)
2 Moses rebuking the priests (10:16-20)
3 Penalty for blasphemy (24:10-23)

k 8fold Command to Moses (v 1-3):
1 Take Aaron 2 His sons
3 Garments 4 Anointing oil
5 A bullock 6 Two rams
7 Unleavened bread 8 Gather Israel

l This was the place where the priests were consecrated and anointed (v 3). See ***Tabernacle Door***, p. 250.

a Moses did. This was characteristic of the man. He was quick to obey God after being convinced by Him of his divine mission (v 4; 16:34; Ex. 4:30; 7:6, 10, 20; 8:17; 11:10; 17:6; 39:43; 40:16; Num. 4:37, 41; 17:11; 20:27; 27:22; 31:31).

b Note that Aaron and his sons were consecrated and anointed publicly—before all Israel, so that all would know they were chosen ministers (v 3-5).

* * *

Priests, p. 250.

d 7 Steps in Consecration of Priests:
- 1 Brought them to God (v 1-5)
- 2 Washed them in water (v 6)
- 3 Clothed them (v 7-9, 13)
- 4 Anointed them (v 10-12)
- 5 Offered sacrifices to God (v 14-30)
- 6 Communion with God (v 31-32)
- 7 Separation and service (v 33-36)

e See notes on Ex. 29.

f See ***Urim and Thummim***, p. 185.

g See notes, Ex. 29:10-15.

h See notes, Ex. 29:16-18.

i This signified that their sins were transferred to the animal who became their substitute for sin (v 18).

a See ***Age and Sex of the Various Offerings***, p. 251.

b Moses officiated as priest until Aaron and his sons were anointed to take over the priesthood. Moses was prophet (Dt. 18:15-20), priest (Lev. 9:23; etc.), and king (Dt. 33:5).

*c See ***Ears, Hands, and Feet***, p. 185.

*d The tail part (note, Ex. 29:22).

*e This proves that the unleavened bread and other breads in the basket were brought and all things fully prepared before the consecration of priests who were to succeed Moses in the ministry (v 2, 26).

*f Moses put all the things belonging to the burnt wave offering upon the hands of Aaron and his sons and then, with his own hands under theirs, waved the whole offering back and forth before burning it (v 27-28). The next wave offering, that of the breast, was waved before Jehovah and then given to Moses (v 29). After this the breast was given to the high priest. Other parts were waved and given to the other priests (7:34; 10:14-15; Ex. 29:27).

*g See ***Blood and Anointing Oil***, p. 251.

* * *

nacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and [d]washed them with water.

7 And [e]he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the [f]Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

2. Offerings for preists
(1) Sin offering (Ex. 29:10)

14 [g]And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

(2) Burnt offering (Ex. 29:15)

18 ¶ [h]And he brought the ram for the burnt offering: and Aaron and his sons [i]laid their hands upon the head of the ram.

the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

(3) Consecration ram (Ex. 29:19)

22 ¶ And he brought the other ram, the [a]ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and [b]Moses took of the blood of it, and put *it* upon the [*c]tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the [*d]rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And [*e]out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

(4) Wave offering (Ex. 29:23)

27 And he [*f]put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

3. Anointing of the priests (Ex. 30:30; Ps. 133)

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* [*g]upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

● 31 ¶ And Moses said unto Aaron and to his sons, [h]Boil the flesh [i]*at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

● 32 And [a]that which remaineth of the flesh and of the bread shall ye burn with fire.

5. Seven days' separation for priests
(Ex. 29:35-37)

● 33 [b]And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

● 35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [c]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

99 CHAPTER 9

6. Ministry of priests (Lev. 9:1-24; Ex. 29:38-46)
(1) Two offerings for priests

1 And it came to pass on [d]the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

(2) Six offerings for people

● 3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

★● 4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: [f]for to day the LORD will appear unto you.

(3) Preparation for worship

5 ¶ And [g]they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

★ 6 And Moses said, This *is* the thing which the LORD commanded that ye should do: [*h]and the glory of the LORD shall appear unto you.

● 7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

(4) First offering: calf for sin offering for priests

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

9 And [*a]the sons of Aaron brought the blood unto him: and [*b]he dipped his finger in

---

[h] Heb. bashal. Trans. boil (v 31; Ez. 46:20, 24); boiled (1 Ki. 19:21; 2 Ki. 6:29); seethe (Ex. 16: 23; 23:19; 29:31; 34:26; Dt. 14:21; 2 Ki. 4:38; Ez. 24:5; Zech. 14:21); seething (1 Sam. 2:13); bake (2 Sam. 13:8); baked (Num. 11:8) sod (2 Chr. 35:13); sodden (Lev. 6:28; Ex. 12:9; 1 Sam. 2:15; Lam. 4:10); roast (Dt. 16:7); and roasted (2 Chr. 35:13).

[i] This means on the brazen altar just inside the door of the outer court.

[a] In this hot country of the East care was to be taken so that all flesh or bread of offerings would be eaten before it began to spoil, because it typified that which was spotless and perfect (v 32).

[b] The rites of consecration were to last 7 days, during which time the priests were not to leave the tabernacle day or night. They were to go through the same rituals and offer the same sacrifices daily for the 7 days (v 33-35; Ex. 29:35-37). They ate of the sacrifices and the bread, and slept inside the court, perhaps on the ground, on skins.

[c] 7 Commands—Final Consecration Orders:
1 Boil flesh of sacrifices on the brazen altar at door of tabernacle (v 31)
2 Eat it at the same place with the bread of consecration
3 Aaron and sons shall eat of it
4 That which remains daily shall be burned on the brazen altar (v 32)
5 Do not go out the door of the tabernacle for 7 days of your consecration (v 33, 35)
6 Do daily for the 7 days what is done today (v 34; Ex. 29:35-37)
7 Keep the charge of the Lord day and night lest you die (v 35)

[d] This was the 1st day after their 7 days of consecration of 8:31-36. If they began consecration services on the sabbath, this 8th day would be on the next sabbath; if on the day after the sabbath it would be sabbath. Regardless of when the 7-day period began at least one day of the 7 was on a sabbath, thus showing additional work on the sabbath, in divine services. The command of no work on the sabbath referred solely to secular work and business which could be postponed a day; but sabbath work to carry on worship and necessary rituals was not forbidden. This also shows that worship services were on the 8th day as well as the 7th, even back in the time of Moses.
8 Commands Concerning the 8th Day:
1 Firstborn males of animals to be given to God (Ex. 22:30)
2 Priests to begin ministry (Lev. 9:1)
3 Children to be circumcised (Lev. 12:3)
4 Ceremonial cleansing for lepers (Lev. 14: 10, 23)
5 Ceremonial cleansing of issues (Lev. 15:14-15)
6 Ceremonial cleansing of women with running issue (Lev. 15:29)
7 Holy convocation at the feast of tabernacles (Lev. 23:36, 39; Num. 29:35)
8 Final rites of Nazarites (Num. 6:10)

[e] 4 Commands—First Ministry of Priests:
1 Take a young calf for a sin offering, and a ram for a burnt offering, both without blemish, and offer them before Jehovah for Aaron and sons (v 1-2)
2 Speak unto Israel to take a kid for a sin offering; a calf and a lamb, both of the first year, without blemish, for a burnt offering; a bullock and a ram for peace offerings; and a meat offering mingled with oil, and offer them before Jehovah for themselves (v 3-4)
3 To Aaron: Go to the brazen altar and offer your sin offering, and your burnt offering, and make atonement for yourself (v 7)
4 Offer the offering of the people and make atonement for them

[f] 1st prophecy in Lev. (9:4, fulfilled in v 23-24; cp. v 6). Next, v 6.

[g] The priests and congregation obeyed and made preparation for worship in anticipation of the predictions of v 4, 6, that the Lord would appear to them.

[*h] 2nd prophecy in Lev. (9:6, fulfilled in v 23-24; cp. v 4). Next, 18:24.

[*a] See ***4 Acts of the Sons of Aaron***, p. 251.

[*b] There were 21 acts of Aaron in obedience to v 1-7. See ***21 Acts of Aaron***, p. 251.

✡ ✡ ✡

altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire [d]without the camp.

(5) Second offering: ram for burnt offering for priests

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: [e]and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

(6) Third offering: goat for sin offering for the people

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for [f]the people, and slew it, and offered it for sin, as the first.

(7) Fourth and fifth offerings: calf and ram for burnt offerings for the people

16 And he brought the burnt offering, and offered it according [g]to the manner.

(8) Sixth offering: flour for meat offering for the people (Lev. 9:4; 2:1,4-5,7-11)

17 And he brought the [h]meat offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.

(9) Seventh and eighth offerings: bullock and

18 He slew also the bullock and the ram *for* a sacrifice [i]of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the [j]rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the [k]breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

(10) People blessed: glory of God appears (Ex. 40:34)

22 And Aaron [a]lifted up his hand toward the people, and blessed them, and [b]came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and [*c]Aaron went into the tabernacle of the congregation, and came out, and [*d]blessed the people: [*e]and the glory of the LORD appeared unto all the people.

(11) Divine acceptance by fire: twenty-ninth miracle (Gen. 4:4-5; 15:17; 1 Ki. 18:38; 1 Chr. 21:26; 2 Chr. 7:1-3)

24 And there [*f]came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, [*g]they shouted, and fell on their faces.

100 CHAPTER 10

7. First sin of priests
Fire from God: thirtieth miracle

1 And [*h]Nadab and Abihu, the sons of Aaron, [*i]took either of them his censer, and

---

ordinary law (4:5-7, 16-18), but as Moses did in the sin offering of the consecration ceremony (8:15). This perhaps was because he had not yet been introduced as the high priest in the holy place (v 23).

d This symbolized complete expiation. The whole curse fell upon the substitute, and atonement was not completed until the whole sacrifice was consumed (v 10; cp. Heb. 13:11-13).

e This also was for Aaron. The sin offering was for individual acts of sin. The burnt offering was for general guilt and original sin. It symbolized Jesus Christ as the one all-sufficient offering for sin (Jn. 1:29; 1 Pet. 2:24).

f After offering the sin offering and the burnt offering for himself (v 8-14), he then offered the sin offering for Israel's atonement (v 15), the burnt offering typifying complete surrender (v 16), the meat offering to render thanks (v 17), and the peace offerings of the people for communion with God (v 18-21).

g According to the law (1:1-17; 6:8-13).

h See notes, 2:1-16; 6:14-18.

i See notes, 3:1-17; 7:11-21.

j The tail piece (note, Ex. 29:22).

k These always belonged to the officiating priests (7:30-34; Ex. 29:26-28).

a The lifting up of hands became a custom of priests in blessing the people when completing their duties for them in the rituals. What the priest said to them on this occasion is not stated, but it could have been what was established for priests in Num. 6:24-26. Cp. 2 Chr. 6:3-11; Ps. 90:17. One of the Targums reads, "May your offerings be accepted, and may the Lord dwell among you and forgive you of your sins."

b Came down from the platform around the altar, on which the priests stood to burn sacrifices (see note, Ex. 27:5).

*c Aaron, having gone through the cycle of priestly duties connected with the brazen altar, was now taken into the tabernacle by Moses, perhaps to be shown his duties therein (v 23).

*d This was the second blessing of the people on this occasion. One was by Aaron (v 22) and the other by Moses and Aaron—a joint blessing of the mediator of the law and the new high priest of the law (v 23).

*e 2 Manifestations of God's Presence:
1 Appearance of glory of God (v 23)
2 Fire falling from God on the altar to consume the sacrifices (v 24)

*f An old Jewish tradition maintains that the fire of the brazen altar was first kindled by this fire from the Lord, and that it was kept alive on the altar until the dedication of the temple of Solomon when it fell from Him again (2 Chr. 7:1). However, it seems from 8:16; 9:10, 13; Ex. 40:29 that fire had already been kindled on the altar. If so, then the fire from God only manifested His divine presence and acceptance in burning up the sacrifices, as was true in Gen. 4:4; Judg. 6:21; 13:19-20; 1 Ki. 18:38; 1 Chr. 21:26-28. This appearance of God fulfilled the prophecies of v 4, 6.

*g This was the result of the sudden appearance of God and of the consuming fire from Him in devouring the sacrifices. It was the after effect upon the emotions of the people. See ***Emotions in Scripture***, p. 247.

*h These sons accompanied Moses with over 70 others to a banquet with Jehovah on Sinai (Ex. 24:1-11). They had but recently been set apart for the ministry (8:13-36). Now through self-exaltation, pride, and drunkenness they committed sin and died in the fire of God sent as punishment for violating the sacred office (v 1-7).

*i 5 Sins of Priests Nadab and Abihu:
1 In the process of divine services, did what was not commanded (v 1)
2 Offered strange fire—that of their own making and not the fire of the altar, before Jehovah (v 1; Num. 3:4)
3 Offered incense at the wrong time and place
4 Failed to sanctify themselves before Jehovah and the congregation who were in a state of religious ecstasy (v 3; 9:24)
5 Got drunk and sought to carry on the holy services in this state (v 3, 9)

✡ ✡ ✡

offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and [j]devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, [k]I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses [l]called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

● 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [m]Uncover [n]not your heads, [o]neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

● 7 [p]And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8. Law against strong drink and neglect of duty

■ 8 ¶ And the LORD spake unto Aaron, saying,

● 9 [q]Do not drink [r]wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

● 10 And that ye may put difference between holy and unholy, and between unclean and clean;

● 11 And that ye may teach the children of Israel all the statutes which [a]the LORD hath spoken unto them by the hand of Moses.

9. Meat offerings to be eaten in the holy place (Lev. 2:1)

● 12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, [b]Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven [c]beside the altar: for it *is* most holy:

● 13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

10. Priest—portion for their families (Ex. 29:23)

● 14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

● 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

11. First misunderstanding and confusion among the priests

16 ¶ And Moses diligently sought the [d]goat of the sin offering, and, behold, it was burnt: and he [e]was angry with Eleazar and Ithamar,

---

j See ***Destructions by God's Fire***, p. 251.

k If God had not judged them, their ministering in a drunken state would have been an evil example for coming generations. Aaron recognized this so held his peace (v 3).

l These were first cousins of Aaron and the nearest relatives who were not priests v 4; Ex. 6:22

m 4 Commands to Aaron and Sons:
  1 Do not uncover your heads (v 6)
  2 Do not rend your clothes
  3 Let Israel bewail them, not you
  4 Do not go out of the door of the tabernacle, lest you die (v 7)

n Priests were not to mourn for the dead or touch them (21:10-12). On this occasion especially, they were to uphold the honor of Jehovah in His just judging of sin. The people were allowed to bewail as an act of acknowledgment of sin and to signify that they had a share in the acts of their priests (v 6).

o Permitting the hair to be disheveled, and rending clothes were common signs of grief (13:45; Gen. 37:29; 44:13; 2 Sam. 1:11; 15:32; Job 1:20; Joel 2:13).

p The laws of 21:10-12 were not yet given.

q 3 Commands to Aaron:
  1 Do not drink wine or strong drink when ministering before Me (v 9)
  2 Distinguish between the holy and unholy, clean and unclean (v 10)
  3 Teach Israel the statutes which I have spoken to Moses (v 11)

r See ***Bible Facts About Wine***, p. 247.

a Here God Himself ascribed the law to Moses (v 11).

b 6 Commands—Priests' Portion:
  1 Take the meat (food) offering that remains of the burnt offerings (v 12)
  2 Eat it without leaven beside the altar
  3 Eat it in the holy place (v 13)
  4 The wave breast and heave shoulder of the peace offerings shall be eaten by all your families in a clean place (v 14)
  5 The heave and wave offerings shall be yours after you heave and wave them before Jehovah (v 15)
  6 They shall be yours by a statute forever (v 15)

c This no doubt refers to the golden altar of incense in the holy place. This particular part of the burnt offerings was to be eaten in the holy place by the high priest and the associating priests who officiated in the sacrifices. Those not in the ministry were not allowed in the holy place, much less were permitted to go in and eat the most holy things. The parts of the peace offerings of v 14-15 could be eaten by all the family members of the priests in a clean place, either in the outer court or outside of it as they chose.

d The law on this point was clear (notes, 2:1-16; 9:15-16), but due to the confusion caused by the death of Nadab and Abihu (10:1-10) the goat had been burned instead of eaten in the holy place (v 17-19).

e Moses had experienced enough in the last few hours to make him angry. Aaron had gone through his initial ministry with flying colors (9:1-24), but when the other priests, the sons of Aaron, began their ministry everything seemed to go wrong (10:1-20).
  1 Nadab and Abihu had got drunk and sought to minister before Jehovah, a sin for which they were killed (v 1-5)
  2 The other priests had to be warned of further acts contrary to the law, and were forbidden even to mourn or attend the funeral of the slain priests, lest they also die (v 6-7)
  3 It became necessary to command the other priests against drunkenness (v 9)
  4 It became necessary to emphasize the seriousness of being strict in making a clear distinction between the clean and unclean (v 10)
  5 Command had to be given to teach the letter of the law already given (v 11)
  6 Priests had to be instructed again regarding the eating of holy things which was an essential part of the atoning work (v 12-20)
  7 Priests had committed two acts of disobedience (see note, v 18)

The failures of the priests in such important matters were disturbing to Moses, and he was afraid that God would judge them further. This he wanted to avoid. God spoke the first 3 commands to Aaron (v 8-11) and Moses spoke the last 6 (v 12-15) rebuking the priests in his anger for their failure to obey (v 16-20).

✡ ✡ ✡

g Here we have proof that all eating of the sacrifices by the priests, their families, and even the people of Israel who offered them, was connected with the work of atonement and was to be held as sacred and most holy (v 12-19). It was to them as sacred as the Lord's Supper should be to Christians (1 Cor. 11).

h 2 Acts of Disobedience of Priests:
  1 The blood was not brought within the holy place and sprinkled before Jehovah and put on the horns of the golden altar (v 18). This kind of sin offering required the blood to be taken into the holy place, as in 4:5-7, 15-19; 9:15.
  2 The flesh was not eaten in the holy place, as commanded in 6:26, 29; 7:6-7.

i Question 2. Next. 25:20.

j Aaron's excuse for not eating the sin offering in the holy place was that it would not be pleasing to Jehovah for him to force himself to eat food in view of the calamity that had just befallen his sons (v 19).

k Moses did not contend with Aaron any further, being satisfied that this was about all any father and brothers could do in view of their grief at the loss of Nadab and Abihu, especially, since they were not to shed a tear, mourn, or attend the funeral services of the loved ones (v 20).

a See ***33 Commands—Clean, Unclean Things***, p. 251.

b See Dt. 14:4-6 for a list of these.

c 4 Unclean Animals (cp. Dt. 14:7-8):
  1 Camel, a large animal with one or two humps on its back, used as a beast of burden in desert countries (v 4; Dt. 14:7)
  2 Coney (v 5; Dt. 14:7; note, Pr. 30:24)
  3 Hare (v 6; Dt. 14:7). After first nibbling and partially chewing its food the hare deposits same in its cheeks to be chewed a second time more fully before swallowing (v 6). This is spoken of as chewing the cud.
  4 Swine, commonly known as hogs or pigs (v 7; Dt. 14:8)

d Fish are not named as are other animals and fowls. The general law given to determine which could be eaten said that any kind which had fins and scales were clean and those which did not have were unclean for food (v 9-12).

e See ***20 Unclean Fowls***, p. 247.

*a 4 Clean Flying Creeping Things (v 20-23):
  1 Locust, the food of John (Mt. 3:4)
  2 Bald locust, now unknown
  3 Beetle, thought to be a species of grasshopper
  4 Grasshopper. See Index

*b All flying creeping things other than the 4 of v 22 were to be unclean and an abomination to Israel. Whoever touched a carcass of them or carried any was to be unclean until the evening (v 23-25).

ing,

17 [f]Wherefore have ye not eaten the sin offering in the holy place, [g]seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [h]the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: [i]and *if* I had eaten the sin offering to day, [j]should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, [k]he was content.

101 CHAPTER 11

IV. Health laws (Lev. 11:1–15:33)
1. Dietary laws (Lev. 11:1-30; Dt. 14:3-20)
(1) Clean and unclean animals (Dt. 14:3)

■ 1 And the LORD spake unto Moses and to Aaron, saying unto them,

● 2 Speak unto the children of Israel, saying, [a]These *are* the beasts which [b]ye shall eat among all the beasts that *are* on the earth.

● 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.

● 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [c]*as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

● 5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

● 6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

● 7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.

● 8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

(2) Clean and unclean fish (Dt. 14:9-10)

● 9 ¶ These shall [d]ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

● 11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

● 12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

(3) Clean and Unclean fowls (Dt. 14:12-18)

● 13 ¶ And these *are they which* ye shall have in abomination among the fowls; [e]they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

● 14 And the vulture, and the kite after his kind;

● 15 Every raven after his kind;

● 16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

● 17 And the little owl, and the cormorant, and the great owl,

● 18 And the swan, and the pelican, and the gier eagle,

● 19 And the stork, the heron after her kind, and the lapwing, and the bat.

(4) Clean and unclean creeping fowls (Dt. 14:19)

● 20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

● 21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

● 22 *Even* these of them ye may eat; [*a]the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

● 23 But [*b]all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

(5) Men are unclean when they touch
or carry unclean things

● 24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.

● 25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.

(6) Unclean animals and men

● 26 *The carcases* of every beast which nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

● 27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

● 28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

(7) Unclean creeping things

● 29 ¶ These [d]also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

● 30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

2. Sanitary laws (Lev. 11:31-47)

(1) Unclean persons

● 31 These *are* unclean to you among all that creep: [e]whosoever doth touch them, when they be dead, shall be unclean until the even.

(2) Unclean vessels

● 32 And upon [f]whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

● 33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

(3) Unclean meat and water

● 34 [g]Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

(4) Unclean cooking equipment

● 35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, [a]they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

● 36 Nevertheless a fountain or pit, *wherein there is* [b]plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

(6) Clean and unclean seeds

● 37 And if *any part* of their carcase fall upon any [*c]sowing seed which is to be sown, it *shall be* clean.

● 38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

(7) Unclean persons

● 39 [*d]And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

● 40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

(8) Unclean creeping things

● 41 And [*e]every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

● 42 Whatsoever goeth upon [*f]the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

● 43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

(9) Personal holiness commanded

(Ex. 22:31, refs)

● 44 For I *am* the LORD your God: ye shall therefore [*g]sanctify yourselves, and [h]ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

● 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the

---

c This shows how they were to distinguish between the clean and unclean beasts of those having 4 legs. The unclean would include apes, monkeys, bears, lions, tigers, cats, dogs, etc. Whoever touched the carcass of one of these was to wash his clothes and be unclean until the evening (v 26-28).

d 8 Unclean Creeping Things (v 29-30):
1 Weasel
2 Mouse
3 Tortoise
4 Ferret
5 Chameleon
6 Lizard
7 Snail
8 Mole

e Whoever touched any one of the 8 unclean things of v 29-30 (when it was dead), was to be unclean until evening (v 31).

contacted the dead body of an unclean animal it became unclean; and it was then necessary to soak it in water until evening to make it clean. All earthen vessels so contaminated were to be broken (v 32-33).

g Any water into which an unclean thing had fallen was counted unclean unless it was a large body of water (v 34-36).

a All ranges, ovens, and pots which became unclean through unclean water falling on them or the carcass of an unclean creature touching them, were to be broken (v 35).

b A well, cistern, or fountain that had plenty of water in it was to be recognized as clean even though the carcass of an unclean animal fell into it (v 36).

*c Seeds to be sown were to be considered clean even though the carcass of an unclean animal fell on them (v 37), unless the seed had been soaked in water (v 38).

*d Touching the carcass of a clean animal that had died of itself made one unclean until the evening (v 39).

*e Every creeping thing going upon its belly, as snakes of all kinds; those having 4 legs, as crocodiles, lizards, frogs, mice, rats, hares, conies, etc.; and all creatures having more than 4 legs, were unclean to Israel (v 41-43).

*f In the Heb. Bible the second letter of the word belly is printed much larger than the others indicating that it is the middle letter of the Pentateuch and that this is the middle verse.

*g This, as all other statements on sanctification in the Bible, confirms the primary meaning as being set apart from a profane to a sacred use. Here men were to sanctify themselves, and this they could not do, in the sense of cleansing themselves from sin. See 1 Cor. 6:11; 1 Jn. 1:7-9; 2:29; 3:9; 5:1-4, 18; 1 Pet. 1:1-3, 18-23; Rev. 1:4-6; also ***Sanctification*** in Index.

h Holiness required here, consisted of separation from all unclean, abominable, and unholy things. Other degrees of holiness take in separation from all sin and immoral living, and consecration to the same end in life that God is consecrated to. The condition of holiness as in 19:2-37; 20:2-27 and many other passages, goes further and takes in personal moral cleanness of life and conduct (1 Th. 4:3; 5:6-23; Heb. 12:14). Such holiness is evidenced by purity of life and morals, not by outward appearance and the customary adorning which makes a person more attractive and a better representative of true religion. See 1 Sam. 16:7; Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21.

✡ ✡ ✡

in the waters, and of every creature that creepeth upon the earth:

47 [a]To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

102 CHAPTER 12

3. Laws of motherhood
(1) Purification for a man-child: forty days

■ 1 And the LORD spake unto Moses, saying,

● 2 Speak unto the children of Israel, saying, [b]If a woman have conceived seed, and born a man child: then she shall be unclean [c]seven days; according to the days of the separation for her infirmity shall she be unclean.

● 3 And in the [d]eighth day the flesh of his foreskin shall be circumcised.

● 4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

(2) Purification for a maid-child: eighty days

● 5 But if she bear a maid child, then she shall be unclean [e]two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

(3) Ceremonial purification of a rich mother

fulfilled, for a son, or [f]for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

● 7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

(4) Ceremonial purification of a poor mother

● 8 And if [g]she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an [h]atonement for her, and she shall be [i]clean.

103 CHAPTER 13

4. Diagnosis of skin diseases
(1) Symptoms of leprosy

■ 1 And the LORD spake unto Moses and Aaron, saying,

● 2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then [j]he shall be brought unto Aaron the priest, or unto one of his sons the priests:

● 3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is*

---

and unclean, sin and holiness, and right and wrong made all the difference in the world regarding Israel's relationship with God (v 47; Heb. 12:14).

b 7 Commands—Purification of Women:
  1 If a woman gives birth to a man child she shall be unclean 7 days (v 2)
  2 On the 8th day the child shall be circumcised (v 3)
  3 She shall continue in her purification 33 more days (making 40 days of purification, v 4)
  4 She shall not touch any hallowed thing or come into the sanctuary until the days of her purification end
  5 If a woman gives birth to a maid child she shall be unclean 2 weeks, and then continue in her purification for 66 more days (making 80 days of purification, v 5)
  6 When the days of purification are over, the woman shall bring a lamb (estimated cost today, $20) and a young pigeon or turtledove (cost $1) unto the priest at the door of the tabernacle which he shall offer before Jehovah to make atonement for her; and she shall be cleansed from her issue of blood (v 6-7)
  7 If she is not able to bring a lamb and a turtledove, she shall bring 2 pigeons (cost $2), the one for a burnt offering, and the other for a sin offering; and the priest shall make an atonement for her, and she shall be pronounced clean (v 8)

c 7 days for a boy and 14 for a girl (v 2, 5), and after this continue in her purification 33 days for a boy (v 4) or 66 for a girl (v 5). Just why the time for purification after the birth of a girl was twice as long as that for a boy is not stated. Reasons men give include: women represent the lower side of nature; the first to fall into temptation; the dishonor of women before Christ came; the double transgression of the woman; the inferiority of the woman; and, some physical cause. These are but valueless theories to be rejected for lack of proof. Some claim the purpose of this law was to regulate the sexes in more equal numbers, so that the birth of females might not exceed that of males.

d Jews circumcised their sons on this day even if it fell on a sabbath (Jn. 7:23). Thus they demonstrated that this law superseded the law of the sabbath. Circumcision brought the boy under the covenant of protection with God, for it was the sign of the covenant in the flesh and a continual reminder of the covenant relationship with God. It was also a matter of cleanliness and a deterrent to incontinence. See ***Circumcision*** in Index.

e See note, v 2.

f The same sacrifices were made for a son as for a daughter (v 6). The only difference was that, for those who could afford it, a lamb and a pigeon (or a turtledove) were to be offered, while for a poor mother only 2 pigeons or turtledoves were required (v 8).

g It is interesting to note that in the case of Mary, the mother of Jesus Christ, the offering for the extremely poor was made (v 8; Lk. 2: 24). For our sakes He became poor, that we through His poverty might be made rich (Mt. 8: 20; 2 Cor. 8:9).

h This did not mean that every time a woman had a child she had sinned and needed to make atonement for her sin of childbirth. Her sorrow in conception simply reminded her of her original sin (a sin that deserved death) which she could not atone for, and for which a sacrifice had to be offered. Having been saved from the death in childbirth, though she deserved to die, a sacrifice was therefore commanded to be offered as soon as her days of separation were ended. The remembrance of sin was the true idea in the continued sacrifices until Messiah should come (Heb. 10:3). Now, if Christ is accepted as the Substitute and Savior there is no more such remembrance of sins (Heb. 10:1-18). All the cleansings of chapters 11-17, for sin, sickness, or any part of the curse otherwise, were ceremonial. The real cleansing from sin had to be done and was done by faith in the coming Redeemer (Rom. 4:1-25; 5:1-11; Gal. 3:8-14; Eph. 2:1-8; Heb. 4:2; 11:1-40; 1 Pet. 1).

i Being made clean did not imply that the woman's blood had been impure and needed to become pure again. It was the issue of blood that made her ceremonially unclean at the time.

j 2 Commands—Diagnosing Leprosy:
  1 When a man has symptoms of leprosy, he shall be brought to the priest (v 2)
  2 The priest shall diagnose his plague and if it is leprosy he shall pronounce the man unclean (v 3)

* * *

on him, and pronounce him unclean.

(2) Symptoms of common scab

• 4 [b]If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:
• 5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:
• 6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

(3) Symptoms of leprosy

• 7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:
• 8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.
• 9 ¶ When the [c]plague of leprosy is in a man, then he shall be brought unto the priest;
• 10 And the priest shall see *him*: and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising;
• 11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean.
• 12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;
• 13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.
• 14 But when raw flesh appeareth in him, he shall be unclean.
• 15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

(4) Symptoms of common boil

• 16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;
• 17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

(5) Symptoms of leprosy

• 18 ¶ [*a]The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,
• 19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;
• 20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.
• 21 But if the priest look on it, and, behold,

---

a Leprosy as known today begins with an eruption of small reddish spots which are said to be soon covered by a thin, smooth scale of whitish color. In a little while this falls off, leaving the skin beneath red and uneven. As the circles increase in size the skin recovers its healthy appearance toward the center; fresh scales are formed, which are thicker and cause the center to seem depressed. The disease generally affects the knees and elbows, but sometimes it extends over the whole body. It causes skin to be thickened about the joints thus impeding free motion of the limbs. Leprosy is common to both sexes, to almost all ages, and all ranks of society. It is always difficult to treat, and when it is of long standing may be pronounced incurable

Among the ancients leprosy was the name for many varieties of skin disease (including the modern leprosy), some of which caused the Hebrews to be ceremonially unclean. It being possible to spread the contagious type when the ulcers were running, and because of the loathsomeness of the disease, lepers in Israel were required to live segregated and cry "Unclean, unclean" if approached by others (v 45). In the middle ages elephantiasis was thought to be leprosy and referred to as such. This very serious ailment also makes its appearance by spots over the skin, and progresses to impair sensibility of the skin. It can produce deformity of the face, baldness, falling out of lashes, brows and beard; and cause joints of the toes to ulcerate and fall off one after the other. After many years of suffering the victim sinks either from exhaustion or effects of the disease internally.

The Heb. word for leprosy is tsaraath, meaning to smite or strike. In the Gr. leprosy comes from a word meaning to scale. Anyone in Israel seemingly smitten or stricken with such a disease was required

It was his duty to determine whether the person was the victim of scall, scab, other non-contagious inflammation, or the loathsome plague of contagious leprosy itself.
7 Symptoms of Leprosy:
1 White rising of the skin, white hair, raw flesh (v 2, 10, 14-15)
2 Thin white scales or scabs on the body like layers of snow (v 2; Ex. 4:6; Num. 12:10; 2 Ki. 5:27)
3 Bright spots, white and somewhat reddish (v 2, 19)
4 Skin depressed, white hair in the spots (v 3, 20-22)
5 Hot burning raw flesh, spreading white bright spots, somewhat reddish, white hair (v 24-25)
6 Spreading deep spots in the skin with yellowish thin hair (v 29-34)
7 White reddish sore (v 42-44)

b 6 Commands—Diagnosing Leprosy:
1 If one has symptoms of leprosy the priest shall shut him up 7 days (v 4)
2 On the 7th day the priest shall look, and if the plague has not spread, the person shall be shut up another 7 days (v 5)
3 On the 14th day the priest shall look on him and if the plague is somewhat dark and has not spread, he shall be pronounced clean, for it is but a scab (v 6)
4 The person shall wash his clothes and be clean
5 If the scab spreads much in the skin after he has been pronounced clean, he shall be seen of the priest again (v 7)
6 If it is seen that the scab has spread in the skin, then the priest shall pronounce him unclean, for it is leprosy (v 8)

c See ***7 Commands—Diagnosing Leprosy***, p. 251.

*a 5 Commands—Diagnosing Leprosy:
1 If a man is healed of a boil, and in its place there is a white rising or a bright spot, white and somewhat reddish, he shall show himself to the priest (v18,19)
2 If the priest sees the man has these symptoms (of v 20) he shall pronounce the person leprous
3 If the priest does not find such symptoms as white hair, lower places in the skin; and the place is somewhat dark, the man shall be shut up for 7 days (v 21)
4 If on the 7th day the priest finds the plague spread abroad in the skin, then he shall pronounce the man leprous (v 22)
5 If the bright spot stays the same size and does not spread, it shall be pronounced a burning boil and he shall be pronounced clean (v 23)

* * *

1 If a man has any burning raw flesh with a white bright spot lower than the skin, and somewhat reddish, or white, he shall be brought to the priest (v 24)
2 The priest shall look upon him and if he sees these symptoms (of v 25) he shall pronounce the man leprous
3 If the priest does not see such symptoms, and the place is somewhat dark, the man shall be shut up for 7 days (v 26)
4 On the 7th day the priest shall examine him again and if the plague is spread abroad in the skin, the man shall be pronounced leprous (v 27)
5 If it has not spread abroad in the skin, but is somewhat dark, he shall be pronounced clean because it is only an inflammation of burning (v 28)

c 6 Commands—Diagnosing Leprosy:
1 If a person has a plague in the hair of the head or beard, he shall be brought to the priest (v 29)
2 The priest shall examine him and if the spots are deeper than the skin, with yellow thin hair, then the priest shall pronounce him unclean (v 30), for it is a scall. (This was a scurf or scabby disease, said to be known now as fox mange)
3 If the priest does not find these symptoms (of v 31) the man shall be shut up for 7 days
4 On the 7th day the priest shall examine him and if the plague has not spread, the skin is not depressed and has no yellow hair in it, he shall be shaved except for the plagued parts and be shut up 7 more days (v 32-33)
5 If, on the 14th day, when the priest examines him the plague has not spread and is no deeper, then he shall be pronounced clean (v 34)
6 If the plague spreads much in the skin after the man is pronounced clean, then the priest shall examine him again and pronounce him leprous; otherwise, he shall be pronounced clean (v 35-37)

a 2 Commands—Diagnosing Freckles:
1 If a person has white bright spots in his skin, he shall go to the priest for an examination (v 38)
2 The priest shall examine him and if he finds darkish white spots in the skin the person shall be pronounced clean, for they are freckled spots (v 39)

*b 2 Commands—Diagnosing Leprosy:
1 If a man has a white reddish sore on the bald head, he shall be brought to the priest for an examination (v 42)
2 The priest shall look upon it and if the spot is white reddish on the bald head as it would be on other parts of the body, the man shall be pronounced leprous (v 43-44)

✡ ✡ ✡

not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

● 22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

(6) Symptoms of burning boil

● 23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

(7) Symptoms of leprosy

● 24 ¶ [b]Or if there be *any* flesh, in the skin whereof *there is* a hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

● 25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

● 26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:

● 27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

(8) Symptoms of burning boil

● 28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

(9) Symptoms of dry scall

● 29 ¶ [c]If a man or woman have a plague upon the head or the beard;

● 30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

● 31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

● 32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

● 33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

● 34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

(10) Symptoms of leprosy

● 35 But if the scall spread much in the skin after his cleansing;

● 36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

(11) Symptoms of dry scall

● 37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

(12) Symptoms of freckles

● 38 ¶ [a]If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

● 39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

(13) Symptoms of baldness

● 40 And the man whose hair is fallen off his head, he *is* bald; *yet is* he clean.

● 41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

(14) Symptoms of leprosy

● 42 *[b]And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

● 43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

● 44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

(15) Separation for leprosy

● 45 And the leper in whom the plague *is*, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

● 46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [*b]without the camp *shall* his habitation *be*.

5. Symptoms of leprosy in garments and the remedy

● 47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

● 48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin;

● 49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it *is* a plague of leprosy, and [c]shall be shewed unto the priest:

● 50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

● 51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

● 52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.

● 53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

● 54 Then the priest shall command that they shall shut it up seven days more:

● 55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* bare within or without.

● 56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

● 57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is* with fire.

● 58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

104 CHAPTER 14

6. Ceremonial cleansing for flesh leprosy for the rich

■ 1 And the LORD spake unto Moses, saying,

● 2 This shall be the law of the leper in the day of his cleansing: [a]He shall be brought unto the priest:

● 3 And the priest shall go [b]forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;

---

*a See ***6 Commands Concerning a Leper***, p. 251.

*b The leper was to be separated so as to have no contact with healthy people (Num. 5:2-4; 12:10-15).

c 9 Commands—Garment Leprosy:
  1 The garment that is leprous shall be showed to the priest (v 47-49)
  2 If the priest shall see that the plague is greenish or reddish he shall shut the garment up for 7 days (v 49-50)
  3 On the 7th day he shall look on the plague and if it has spread in the garment, he shall pronounce it fretting leprosy and unclean (v 51)
  4 He shall burn the garment (v 52)
  5 If the plague is not spread in the garment, the priest shall command it to be washed and shut up for 7 more days (v 53-54)
  6 On the 14th day the priest shall examine the garment again and if the plague has not changed its color and has not spread, he shall pronounce it unclean and burn it, for it is fret inward (v 55)
  7 If the plague is somewhat dark after the washing, the priest shall rend it out of the garment (v 56)
  8 If the plague continues in the garment it shall be burned (v 57)
  9 If the garment seems clean from the plague, then it shall be washed the second time and be clean (v 58)

a 18 Commands—Ceremonial Cleansing:
  1 One who is healed of leprosy shall be brought to the priest who shall go on the outside of the camp to meet him (v 2-3)
  2 The priest shall examine him and if the plague is healed, then he shall command 2 live birds (cost $2), cedar wood, scarlet, and hyssop to be taken
  mally, v 3-4)
  3 The priest shall command one of the birds to be killed in an earthen vessel over running water (v 5)
  4 He shall take the living bird, the cedar wood, the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the dead bird, then sprinkle it 7 times upon the cleansed leper, pronounce him clean, and let the living bird go free in the open field (v 6-7)
  5 The leper shall wash his clothes, shave himself, bathe himself in water, and remain outside the camp for 7 days (v8)
  6 On the 7th day the man shall shave off the hair of his head, beard, and eyebrows, and shall wash his clothes and body in water and be clean (v 9)
  7 On the 8th day he shall take 2 male lambs without blemish, 1 female lamb of the first year without blemish (estimated cost $60), and 3 tenth deals of fine flour ($1\frac{1}{2}$ gal., cost approximately $1.20) and a log of oil (cost 70¢), and accompany the priest to the door of the outer court of the tabernacle (v 10-11)
  8 The priest shall take 1 lamb to offer as a trespass offering and wave it with the log of oil for a wave offering before the Lord (v 12)
  9 He shall slay the lamb at the north side of the brazen altar (v 13; 1:11)
  10 The priest shall take some of the blood and put it upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of the leper (v 14)
  11 The priest shall pour some of the log of oil in his own left hand (v 15)
  12 He shall dip his right finger in it and sprinkle the oil 7 times before Jehovah (v 16)
  13 The rest of the oil in his hand he shall put on the tip of the right ear, right thumb, and right great toe of the man, and upon the blood on these parts (v 17)
  14 The remnant of oil in the priest's hand shall be put upon the head of the leper (v 18)
  15 The priest shall offer the other male lamb for a sin offering and make atonement for the leper (v 18-19)
  16 He shall then kill the female lamb for a burnt offering (v 19-20)
  17 The priest shall offer the burnt offering and the meal offering of flour and oil upon the brazen altar (v 20)
  18 The priest shall thus make an atonement for the leper and he shall be clean

b The leper was not only excluded from the sanctuary, but also from the camp (v 3).

✡ ✡ ✡

for him that is to be cleansed [d]two birds alive *and* clean, and [e]cedar wood, and scarlet, and hyssop:

● 5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

● 6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the [f]running water:

● 7 And he shall sprinkle upon him that is to be cleansed from the leprosy [g]seven times, and shall [h]pronounce him clean, and shall let the living bird loose into the open field.

● 8 And he that is to be cleansed shall [i]wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

● 9 But it shall be on the [j]seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

● 10 And on the [k]eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish, and three [l]tenth deals of fine flour *for* a meat offering, mingled with oil, and [m]one log of oil.

● 11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

● 12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and [n]wave them *for* a wave offering before the LORD:

● 13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, *so is* the trespass offering: it *is* most holy:

● 14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall [a]put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

● 15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

● 16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:

● 17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:

● 18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

● 19 And the priest shall offer the [b]sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:

● 20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and [*c]he shall be clean.

7. Ceremonial cleansing from flesh leprosy for the poor

---

1 That which was performed outside the camp (v 3-9)
2 That which was performed in the camp, in the tabernacle (v 10-32)

d These were 2 pigeons or turtledoves, so often mentioned as sacrifices (v 22, 30; 1:14; 5:7, 11; 15:14; Lk. 2:24). They were not brought near the sanctuary nor was any portion of them offered on the altar.

e Cedar wood, scarlet, and hyssop were used in rites of purification (Ex. 12:22; Num. 19:6; Ps. 51:7; Heb. 9:19). The scarlet (string) was used to tie the living bird and hyssop to the cedar wood handle. The bird was bound tail downward in order to dip it in the blood of the bird that had been killed; and the whole thing was made an instrument of sprinkling the blood. After such sprinkling the living bird was turned loose to go where it would.

f Meaning fresh water or water with a good flow. It may have been from a spring or the laver (see ***The Laver of Brass***, p. 186). The bird was killed so that its blood dropped into the vessel of water, thus making enough of the mixture for the ceremony (14:52). The paddle with the hyssop and living bird was dipped into the blood and water and sprinkled 7 times upon the leper. The living and dead birds typified the death and resurrection of Christ through which sin, sickness and the entire curse would be removed from mankind. They also pictured the leper freed from sin, sickness, and suffering to go free and walk in newness of life in perfect deliverance from his curse, enjoying salvation and health, fellowship with his own kind, and communion with Jehovah.

g Symbolizing completeness and perfection of the remedy, and foreshadowing the removal of all sin, sickness, pain, and suffering through Jesus Christ (Mt. 8:17; 11:1-6; 13:15; Jn. 10:10; Acts 10:38; Jas. 5:14-16; 1 Pet. 2:24; Isa. 53).

h 4 Proofs Christ Endorsed Moses as Author of the Book of Leviticus:
1 Circumcision (12:3 with Jn. 7:22-23)
2 Cleansing of leper (14:1-32 with Mt. 8)
3 Showbread (24:5-9 with Mt. 12:4)
4 Death penalty for cursing parents (20:9 with Mk. 7:10)

i 10 Different Washings:
1 Feet washed when entering house (Gen. 18:4; 19:2; 24:32; 43:24; 1 Sam. 25:41; 2 Sam. 11:8; 1 Tim. 5:10)
2 Priests washed bodies prior to ministering before Jehovah (8:6; 16:4, 24, 26; Ex. 29:4; 30:19-21; 40:31-32)
3 Priests washed clothes after sacrificing (6:27; 16:26, 28; Num. 19:7-21)
4 Priests washed legs and inwards of sacrifices (1:9, 13; 8:21; 9:14; Ex. 29:17)
5 People washed clothes to set themselves apart for worship (Ex. 19:10, 14)
6 Lepers went through many ceremonial washings (13:54-58; 14:8-9, 47)
7 People were to wash clothes after each defilement (11:25-28; 15:5-27; 17:15-16)
8 They were to wash their bodies after each defilement (14:8-9; 15:5-27; 17:15-16; 22:6; Dt. 23:11)
9 Pharisees observed religious ceremonies of washing hands before eating (Mt. 15:2; Mk. 7:3-4; Lk. 11:38)
10 They had other such ceremonies including washings of pots and pans (Mk. 7:4-8; Lk. 5:2; Heb. 9:10)

j He was clean on the first day but now he entered into the enjoyment of it.

k On this day he could enter the camp and the tabernacle to sacrifice (v 10-20).

l A tenth deal was $^1/_2$ gallon; 3 tenth deals or $1^1/_2$ gallons would be worth an estimated $1.20 @ 80¢ a gallon.

m A log of live oil was 1 pint, worth an estimated 70¢ today.

n This is the only instance of an entire victim seemingly being waved before Jehovah (7:30, 34; 8:27-29; 9:21; 10:14-15; 14:12, 24; 23:11-20; Ex. 29:24-27; Num. 5:25; 6:20; 18:11, 18).

a Note the application of the blood before the oil, both on the same bodily parts, and after that the pouring of the oil upon the head (v 14-18).

b 3 Kinds of Offerings for Lepers:
1 Sin offering (v 19)
2 Burnt offering (20)
3 Meat (food) offering

*c He was already clean from leprosy before he was brought to the priest; so this simply refers to ceremonial cleansing, as recognized by Christ (Mt. 8:1-4).

* * *

much; [a]then he shall take one lamb *for* a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

• 22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

• 23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

• 24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:

• 25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

• 26 And the priest shall pour of the oil into the palm of his own left hand:

• 27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:

in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, [a]upon the place of the blood of the trespass offering:

• 29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

• 30 And [b]he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;

• 31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law *of him* in whom *is* the plague of leprosy, whose hand is [c]not able to get *that which pertaineth* to his cleansing.

8. Symptoms of house leprosy and the remedy

■ 33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 [d]When ye be come into the land of Canaan, which [e]I give to you for a possession, and [f]I put the plague of leprosy in a house of the land of your possession;

The log of oil was for special uses. According to Num. 15, oil and wine ($^1/_4$ hin or $1^1/_2$ qts. of each) were to be offered with each lamb. This would add to the above costs. Estimated price of oil, $1.40 a qt.; wine, $1.60 a qt.

a The oil was placed upon the blood which had been applied to the right ear, hand, and foot of the leper (v 14-17, 25-28).

b The leper was to bring the offering he could afford. The offerer was always required to provide his own offering regardless of how poor he was (v 30-31).

c That is, not able to get the sacrifices required of a person able to provide more (v 14, 21). The poorest of the poor had to bring 1 lamb and 2 pigeons or turtledoves (v 21-22).

d This was spoken in view of the coming settlement in Canaan (v 34).

e 2 Acts of God Here:

1 I give to you (v 34). God gave Canaan to Israel, but they had to conquer to possess it. In God's plan He reserved it for them (Gen. 12:1, 7; 13:14-17; 15:18-21; 17:1-8) in the same way that He allotted the other nations and distinct types of people their inheritances and set the boundaries of their lands (Gen. 10:32; Dt. 32:8-9; Acts 17:26).

2 I put the plague (v 34). God does such as this only in the sense that He made a plan based on "whatsoever a man soweth, that shall he also reap" (Gal. 6:7-8). Many times in Scripture God is spoken of as being the doer of something which, in the course of nature and a man's reaping, He does not miraculously interfere with or stop by His own personal act. He is thus said to make sickness, wretchedness, misery, sorrow, and pain because He allows these to operate under the law of reaping (Isa. 45:7, note).

f The leprosy of houses and clothes is thought to refer to spots and disfigurations appearing on some walls and clothing which resembled leprous spots (v 34). Such a plague is said to have originated from a species of mold or mildew, indicating a great deal of dampness and no doubt pollution of the air, and injury to health.

* * *

---

*d 7 Commands—Ceremonial Cleansing:

1 A poor man healed of leprosy shall take 1 lamb, 1 tenth deal of flour mingled with oil, a log of oil (1 pt.), 2 turtledoves or pigeons, and bring them to the priest at the door of the tabernacle, on the 8th day (v 21-23)

2 The priest shall take the lamb and the oil and wave them before the Lord (v 24)

3 He shall kill the lamb for a trespass offering and put some of the blood on the tip of the right ear, right thumb, and right great toe of the leper (v 25)

4 The priest shall pour the oil in the palm of his own left hand and sprinkle some of it with his right finger 7 times before Jehovah (v 27)

5 He shall put some of the oil upon the bodily parts of the leper where the blood has been applied (v 28)

6 He shall pour the rest of the oil upon the head of the leper (v 29)

7 He shall offer one of the pigeons or turtledoves for a sin offering, the other for a burnt offering with the meat offering, and make atonement for the leper (v 30-31)

A comparison of the above items to be offered by the poor man with those of the more prosperous one (note, v 2) shows that some of each thing sacrificed was to be given by rich and poor alike. The same number of birds and the same amount of oil were required of both, but the amount of flour was less for the poor man, and the number of lambs was diminished from 3 to 1. The whole lamb, it seems, was waved before Jehovah in both cases; and this was to go to the priest for his services after the blood was properly shed and applied (v 21-32). Whereas in the case of the rich man one bird was set free, both were killed for the poor man, to provide a sin offering and a burnt offering to Jehovah instead of lambs (v 4-7, 21-22).

The things to be offered were brought to the tabernacle door on the 8th day and all rituals were completed before the leper, rich or poor, was pronounced clean. The kind of offerings brought advertised the material standing of the leper (v 21-23). The estimated cost as of today, of the total offering commanded of the rich and poor would be:

Offerings Required of Rich Leper:

3 lambs ($20 each)	$ 60.00
2 pigeons or turtledoves	2.00
3 tenth deals ($1^1/_2$ gal.) flour	1.20
1 log of oil (1 pt.)	.70
Total for rich man	$ 63.90

Offerings Required of Poor Leper:

1 lamb	$ 20.00
2 pigeons or turtledoves	2.00
1 tenth deal ($^1/_2$ gal.) flour	.40
1 log of oil (1 pt.)	.70

1 If it seems that a man has leprosy in his house, he shall come to the priest and make it known (v 34-35)
2 The priest shall command that the house be emptied before he goes in to examine it, so that all in the house may not be declared unclean (v 36)
3 He shall examine the walls and if he finds hollow streaks, greenish or reddish, and lower than the wall surface, he shall shut the house up for 7 days (v 37-38)
4 He shall examine it again on the 7th day and if the plague has spread in the walls, he shall command that the plagued part be torn out and carried to an unclean place outside the city (v 40)
5 He shall cause the remaining part of the house to be scraped and the dust shall be poured into an unclean place outside the city (v 41)
6 The priest shall command that full repairs be made to the house; and if the plague appears again, he shall then declare the house unclean and unfit for occupancy (v 42-44)
7 He shall command that the house be torn down and all the material carried to the unclean place outside the city (v 45)
8 He shall declare any person unclean until the evening if he goes inside the house while it is shut up (v 46)
9 Anyone who eats or sleeps in the house while it is unclean shall wash his clothes (v 47)
10 If the plague does not appear in the house after it is repaired, the priest shall pronounce it clean and free from leprosy (v 48)
11 To cleanse the house he shall take 2 pigeons or turtledoves, cedar wood, scarlet, and hyssop (v 49)
12 He shall kill one bird over running water; take the cedar wood, hyssop, scarlet, and the living bird and dip them into the blood of the slain bird and the running water; and sprinkle the house 7 times (v 50-51)
13 He shall cleanse the house with the blood of the bird and the running water (declare it clean, v 52-53)
14 He shall turn the living bird loose to go where it pleases (v 53)

h Sunken places (v 37; Gen. 30:37).

i The owners of the house or those helping to rid the house of leprosy.

j Heb. maar, to be bitter; embitter; be painful; fretting. It refers to that which is malignant. Trans. fretting (v 44; 13:51, 52), and pricking (Ez. 28:24).

a Referring to the priest who directed others in tearing out the diseased parts and replacing them. Note the they in v 36-42.

b This referred to any person who entered the house while it was unclean (v 46-47).

come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

● 36 Then the priest shall command that they empty the house, before the priest *go into it* to see the plague, that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house:

● 37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with [h]hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

● 38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

● 39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;

● 40 Then the priest shall command that [i]they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:

● 41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

● 42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

● 43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

● 44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a [j]fretting leprosy in the house: it *is* unclean.

the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.

● 46 Moreover [b]he that goeth into the house all the while that it is shut up shall be unclean until the even.

● 47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

● 48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, [c]after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

● 49 And he shall take [d]to cleanse the house [e]two birds, and cedar wood, and scarlet, and hyssop:

● 50 And he shall kill the one of the birds in an earthen vessel over [f]running water:

● 51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and [*g]sprinkle the house seven times:

● 52 And he shall cleanse the house [*h]with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

● 53 [*i]But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

9. Summary of leprosy laws

54 This *is* the law for all manner of [*j]plague of leprosy, and scall,

---

c This was a second examination of the house, after the old plagued part had been torn out and repaired (v 48).

d After the house was healed of the plague, a ceremonial cleansing had to be performed for it, as in the case of human beings. Cp. v 49-53 with v 21-32. The sacrifices and atonement did not cleanse from leprosy in either case; they were mere ceremony or ritual recognizing that the coming redemption of Christ would concern both persons and things. "The whole creation" has been affected by sin and it will finally be delivered from bondage of corruption through Christ (Rom. 8:20-24). All things of the material creation which have been touched by the curse will, in the end, be redeemed from it.

e 2 pigeons or turtledoves (v 49 with 22), which would amount to $2 today, besides the cost of the cedar wood, scarlet, and hyssop. See notes, 14:4-7.

f See note, 14:6.

*g Here the place affected by the leprosy was to be sprinkled, not the whole house; and no doubt this was also true of the sprinkling of leprous persons (14:7, 51).

*h 6 Things Used in This Ritual (v 52):
1 Blood of the dead pigeon or turtledove
2 Water mixed with the blood
3 The living pigeon or turtledove
4 Cedar wood (used as a paddle)
5 Hyssop (tied to the cedar wood)
6 Scarlet (threads to bind the living bird and hyssop to the paddle)

*i As in the case of a leprous person, the living pigeon or turtledove was turned loose in the open country to go where it pleased. This symbolized the freedom of the man, house, or other plagued thing from the leprosy (v 7, 53).

*j 7 Kinds of Plagues Diagnosed (v 54-57):
1 Leprosy
2 Scall
3 Risings
4 Scabs
5 Garment leprosy
6 House leprosy
7 Bright spots

of a house,

56 And for a rising, and for a scab, and for a bright spot:

57 To teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

105

CHAPTER 15

10. Running issues of men
(1) Any kind

■ 1 And the LORD spake unto Moses and to Aaron, saying,

● 2 Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, [k]*because of* his [l]issue he *is* unclean.

● 3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, [m]or his flesh be stopped from his issue, it *is* his uncleanness.

● 4 [n]Every bed, whereon he lieth that hath the issue, is unclean: and every thing, whereon he sitteth, shall be unclean.

● 5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 7 And he that toucheth the flesh of him that hath the issue shall [a]wash his clothes, and bathe *himself* in water, [b]and be unclean until the even.

● 8 And if he that hath the issue spit [c]upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean [d]until the even.

● 9 And what [e]saddle soever he rideth upon that hath the issue shall be [f]unclean.

● 10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 12 And the vessel of earth, that he toucheth which hath the issue, shall [g]be broken: and every vessel of wood shall [h]be rinsed in water.

(2) Ceremonial cleansing of
running issues of men

● 13 And when he that hath an issue is cleansed of his issue; then he [i]shall number to himself seven days for his cleansing, and

---

k 12 Unclean Persons and Things:
  1 A man having a running issue (v 2-3)
  2 The bed whereon he lies (v 4)
  3 The chair he sits on
  4 Any person who touches such a man's bed (v 5)
  5 Any person who sits on the chair whereon he sat (v 6)
  6 Any person who touches the flesh of such a man (v 7)
  7 One who contacts his spittle (v 8)
  8 The saddle whereon the man rides (v9)
  9 Whoever touches what was under him (v 10)
  10 Whoever carries any of those things
  11 Anyone touched by the man without washing his hands (v 11)
  12 Any vessel he touches (v 12)

l Heb. zub, to flow freely; have a sexual flux; waste away; overflow; gush out; or have a running issue. It is trans. flowing and floweth 20 times in connection with the land flowing with milk and honey (20:24; Ex. 3:8, 17; etc.). Its reference here is to some bodily uncleanness. The Sept. renders it gonorrhea in this chapter. Such diseases of men (v 2-15) and women (v 19-30) have been known from the early ages. In countries where public prostitution has been promoted and religious ceremonies to idols have been carried on with much immorality the loathsome diseases have been common. Zub is used in v 2, 4, 6, 7, 8, 9, 11, 12, 13, 19, 25, 32, 33; 22:4; Num. 5:2; 2 Sam. 3:29. The kindred word zob, a seminal or menstrual flux, is also used in v 2, 3, 13, 15, 19, 25, 26, 28, and 30.

m A man having such a disease was unclean until he was both physically and ceremonially cleansed (v 3), and in v 13-15.

n Complete isolation was commanded for persons so diseased (v 4-12).

a 25 Things Requiring a Man to Bathe and Wash His Clothes:
  1 Touching bed of an unclean man (v 5)
  2 Touching whatever he has sat on (v 6)
  3 Touching body of an unclean man (v7)
  4 Contacting his spittle (v 8)
  5 Touching his saddle (v 9)
  6 Carrying anything that has been under him (v 10)
  7 Being touched by an unclean man (v11)
  8 Ceremony of cleansing for an unclean person (v 13-15)
  9 Seed of copulation passing from man (v 16-17)
  10 Sexual relationship (v 18)
  11 Touching an unclean woman (v 19)
  12 Touching her bed (v 21)
  13 Touching whatever she has sat on (v 22-27)
  15 Eating unclean animal (11:40)
  16 Carrying dead unclean animal (11:25-28)
  17 Ceremony of cleansing after being healed of leprosy or skin disease (13:6, 34; 14:8-9)
  18 Living in or entering leprous house (14:47)
  19 Leading a goat into wilderness (16:26)
  20 Burning certain sacrifices (16:28; Num. 19:5-8)
  21 Eating meat of animal that dies of itself (17:15)
  22 Carrying ashes of offerings (Num. 19:10)
  23 Touching or handling a dead body (Num. 19:11-21)
  24 Fighting in war (Num. 31:24)
  25 Any uncleanness by chance in the night (Dt. 23:11)

b 3 Things Before Being Pronounced Clean:
  1 Washing the clothing (v 5-11)
  2 Bathing the body
  3 Being unclean until evening

c Spitting on another was an oriental practice to express insult and contempt (v 8; Num. 12:14; Dt. 25:9; Job 30:10; Isa. 50:6; Mt. 26:67).

d To be unclean until the even meant ceremonial uncleanness until sunset, during which time the person could make no sacrifice.

e Heb. merkab. Trans. saddle only here; chariots (1 Ki. 4:26); and covering (Song 3:10). The fem. form is trans. chariot and chariots 45 times (Gen. 41:43; 46:29). The other Heb. word trans. saddle is chabash and is used that way 13 times (Gen. 22:3; Num. 22:21; Judg. 19:10; 2 Sam. 16:1; 17:23; 19:26; 1 Ki. 2:40; 13:13, 23, 27; 2 Ki. 4:24).

f The Sept. adds, "until evening."

g Vessels of earth were porous and could retain filth and germs, so were ordered destroyed. Vessels of metal and hard wood could be more easily cleansed (v 12).

h Washed in water (v 12; Mk. 7:4; Heb. 9:10)

i 5 Commands—Cleansing an Issue:
  1 A man to be ceremonially cleansed from uncleanness after issue is stopped (see note, v 2) shall set apart 7 days for his purification (v 13)
  2 He shall wash his clothes, and bathe in running water to be clean
  3 On the 8th day he shall bring 2 young pigeons or turtledoves to the tabernacle door (v 14)
  4 He shall give them to the priest
  5 The priest shall offer them, one for a sin offering and the other for a burnt offering, to make atonement for the man (v 15)

✡ ✡ ✡

[j]running water, and shall be clean.

● 14 And on the eighth day he shall take to him [k]two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

● 15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.

(3) Cleansing from seed of copulation

● 16 And if any man's seed of copulation go out from him, then he [l]shall wash all his flesh in water, and be unclean until the even.

● 17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

● 18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

11. Running issues of women
(1) Issue of blood

● 19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, [m]she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

● 20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

● 21 And whosoever toucheth her bed shall [*a]wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 23 And if [*b]it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

● 24 And if any man [*c]lie with her at all, and her [d]flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

● 25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness she *shall be* unclean.

● 26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

● 27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

● 28 But if she be cleansed of her issue, [e]then she shall number to herself seven days, and after that she shall be clean.

(2) Ceremonial cleansing of running issues of women

● 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

● 30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

12. Summary of ceremonial laws of cleansing of defilements

● 31 Thus shall [f]ye [g]separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile [h]my tabernacle that *is* among them.

32 This *is* the [i]law of him that hath an [*j]issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her [*k]flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

106 CHAPTER 16

V. Religious laws (Lev. 16:1–17:16)
1. Day of atonement
(1) The time (Lev. 16:29; Heb. 9:7)

■ 1 And the LORD spake unto Moses [a]after the death of the two sons of Aaron, when they offered before the LORD, and died;

● 2 And the LORD said unto Moses, [b]Speak unto Aaron [c]thy brother, that he come

---

much as 281.5 trillion times in 24 hours, we see the wisdom of the commands to wash in running water instead of stagnant; to destroy certain vessels prone to harbor contamination; to quarantine persons with symptoms of contagious disease until a diagnosis could be made; to declare clothing, beds, chairs, saddles, and other things touched by the diseased to be unclean; and to require cleansing both physically and ceremonially before a person stricken with a contagious ailment could be restored to society. Through divine knowledge Moses was thousands of years ahead of his time in bacteriological science, treatment of disease, sanitation and health laws. This gave the Jews the benefit of wisdom concerning physical fitness which no other nation of that time had.

k 2 pigeons or turtledoves (cost, about $2).

l 3 Commands—Seed of Copulation:
  1 When a man's seed of copulation passes from him he shall wash his body and be unclean until evening (v 16)
  2 Every garment or skin whereon it is shall be washed in water and be unclean until evening (v 17)
  3 After sexual relationship, both the man and woman shall bathe in water and be unclean until evening (v 18)

m See ***14 Commands—Woman's Issue of Blood***, p. 252.

*a See note, v 7.

*b The discharge, whether from venereal disease, menstrual issue or other uncleanness (v 23).

*c See ***To "Lie With Her" Explained***, p. 252.

d Heb. niddah, rejection; impurity; menstruous; filthiness; uncleanness (v 24, 33).

e If the issue or discharge has stopped (v 28-29).

f Moses and Aaron (v 1).

g Israel's strict health laws, even requiring persons with symptoms of contagious diseases to be isolated until proper diagnosis could be made, taught the people to safeguard themselves from filthiness of all kinds and the spread of disease. Quarantined people had special places to live in while confined, pesthouses of some kind.

h Heb. mishkan, dwelling place, as in 8:10; 17:4; 26:11. The word rendered tabernacle elsewhere in Leviticus means tent. See ***The Mosaic Tabernacle***, p. 194.

i 5 Laws of Leviticus 15:
  1 Running issues of men (v 2-15, 32-33). See note, v 2
  2 Seed of copulation (v 16-18, 32-33)
  3 Sexual relationship (v 18)
  4 Running issues of women (v 19-33)
  5 Concerning one who lies beside an unclean woman (v 24, 32-33)

*j Heb. zub, gonorrhea (note, v 2).

*k The term sick of her flowers is believed by many scholars to refer to menstruation while the extended uncleanness said to "run beyond the time of her separation" in v 25, and described in v 33 as "an issue, of the man, and of the woman," is thought to be gonorrhea.

a See notes, Lev. 10:1-11.

b See ***33 Commands—Great Day of Atonement***, p. 252.

c 10 times Jehovah recognized Aaron as the brother of Moses (v 2; Ex. 4:14; 7:1-2; 28:1, 2, 4, 41; Num. 20:8; 27:13; Dt. 32:50).

* * *

the veil before the mercy seat, which *is* upon the ark; [f]that he die not: [g]for I will appear in the cloud upon the [h]mercy seat.

(2) Two offerings for priests

• 3 Thus shall Aaron come into the holy *place*; with a [i]young bullock for a sin offering, and a ram for a burnt offering.

(3) The high priest's attire

• 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* [j]holy garments; [k]therefore shall he wash his flesh in water, and *so* put them on.

(4) Three offerings for people

• 5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

(5) Sin offering for priests

• 6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.

• 7 And he shall take the [l]two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.

• 8 And Aaron shall [m]cast lots upon the two goats; [n]one lot for the LORD, and the other lot for the [o]scapegoat.

• 9 And Aaron shall bring the goat upon which the LORD'S lot fell, and [p]offer him *for* a sin offering.

• 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, [q]to make an atonement with him, *and* to let him go for a scapegoat into [r]the wilderness.

(7) Law of the sin offering for the priests

• 11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:

• 12 And he shall take a censer full of burning [s]coals of fire from off the [a]altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within [b]the veil:

• 13 And he shall put the incense upon the

---

[d] The holy here is the holy of holies, not the ordinary holy place this side of the veil (Ex. 26:33-34). Nearly always the term is used to refer to the first part of the tabernacle proper this side of the most holy place (Ex. 28:35, 43; 29:30-31; 31:11; 35:19; 38:24; 39:1, 41); but here it refers to the holy (the holiest of the holy), as is evident from the fact that the word place is in italics, meaning it has been supplied by translators (v 2-3; cp. Heb. 9:25).

[e] Every expression within the veil identifies the place to be the most holy place where the ark was (v 2, 12, 15; Ex. 26:33; Num. 18:7; Heb. 6:19).

[f] This indicates that if the high priest or any other would go into the most holy place more than once a year to minister he would die (v 2, 34). All things in this chapter were typical of Heb. 9:7-12, 24-26.

[g] It was above the mercy seat that God promised to appear and commune with Israel (v 2; Ex. 25:22). The cloud veiled His holy form.

[h] See notes, Ex. 25:17-22.

[i] Cost of Sacrifices on Day of Atonement:

1 Young bullock for Aaron (v3) .	$ 325
1 ram for Aaron and house	20
2 kids for congregation	40
1 ram for congregation	20
Total estimated cost	$ 405

[j] 4 Main Parts to the Holy Garments (v 4):
1 Linen coat
2 Linen mitre
3 Linen breeches
4 Linen girdle

[k] 2 Times High Priest Washed on This Day:
1 Before putting on holy garments (v 4)
2 After his atoning work (v 23-24)

[l] See ***24 Sets of "Two's" in Chapter 16***, p. 252.

[m] This was done by the ***Urim and Thummim***, p. 185.

[n] According to tradition, the 2 goats were to be the same in size, color, and value, and as nearly alike as possible. Both were presented to the Lord by the high priest and then the lots were cast to determine which one should die and which should live (v 8-10, 15-22).

[o] Heb. azazel, from aze, a goat, and azal, departure, meaning goat of departure. Used in v 8, 10, 26. We must depend upon this simple meaning for a true understanding of this chapter. The Sept. reads, "Aaron shall cast lots on the goats, one lot, For the Lord, and one lot, For escape." The priest, standing before the 2 goats, would put his hands into the pocket and take a lot in each one. The lot in his right hand was for the goat before him, on the right, and the one in his left hand was for the goat on the left. See ***Urim and Thummim***, p. 185.

10 Things Not Taught Here:
1 That azazel means the devil
2 That it refers to a demon in the wilderness being sacrificed to
3 That God places the sins upon Satan who will be the final sin-bearer and be
4 That azazel refers to some personal being opposite Jehovah whom the goat is sent to
5 That the goat is sent to azazel and is not azazel itself
6 That it represents all evil
7 That it is the personification of all that is great and terrible
8 That God recognizes the author of sin so much that He sends a goat to be sacrificed to him, thus satisfying his demands
9 That the goat being loosed typifies mystery of religion
10 That azazel was a certain place in the wilderness where the goat was taken to be turned loose

To teach the above and other such fallacies turns into mystery the simple gospel truth expressed in type here. The 2 goats represented and completed one atonement for sin. The goat which died typified the death of Christ and the one which lived typified His resurrection. The 2 goats represented the same idea as the 2 birds, one of which was killed and the other turned loose in the open fields (14:4-8, 50-53). When the goat was led into the wilderness atonement was complete; the sins transferred figuratively on the goat were already atoned for, and the blood was sprinkled before the Lord. No other sacrifice could be allowed for sin after this on the day of atonement, signifying that when Christ died and entered into heaven there was no more sacrifice for sin.

[p] This typified Christ who became sin for us though He knew no sin (2 Cor. 5:21).

[q] The azazel or scapegoat did not die to atone for sins; he completed the atonement in that he took sins away, typifying the removal of them by the resurrection of Jesus Christ (Rom. 4:25; 1 Cor. 15:1-23; 1 Pet. 3:21).

[r] It was the wilderness here, but in Canaan it was merely outside the city of Jerusalem to a place uninhabited (v 10). Thus, there was no particular place called azazel, as some erroneously teach, where the goats were taken year after year to be turned loose.

[s] The only fire acceptable was that from the brazen altar where atonement had been made. Only this could be used for burning incense on the golden altar and in censers (v 12). All other fire was strange fire. See notes, 9:24; 10:1.

[a] The brazen altar where the fire was always burning (6:9, 12-13).

[b] Inside the most holy place (Ex. 26:33).

✡ ✡ ✡

incense may cover the mercy seat that *is* upon the testimony, that he die not:

● 14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

(8) Law of sin offering for the people

● 15 ¶ Then [e]shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

● 16 And he shall make an atonement for the holy *place*, because of the [f]uncleanness of the children of Israel, and because of their transgressions in all their sins: and [g]so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

● 17 And there shall be no man in the tabernacle of the congregation [h]when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

● 18 And he shall [i]go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the

it upon the horns of the altar round about.

● 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

(9) The scapegoat sent away

● 20 ¶ And when he hath made an [j]end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, [k]he shall bring the live goat:

● 21 And Aaron shall lay [l]both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* [m]away by the hand of a fit man into the wilderness:

● 22 And the [n]goat shall [o]bear upon him all their iniquities [p]unto a land not inhabited: and he shall let go the goat in [q]the wilderness.

(10) Change of garments and cleansing between the sin offering and the burnt offering

● 23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall [a]leave them there:

● 24 And he shall wash his flesh with water in [b]the holy place, and put on his garments,

---

zen altar (16:12). The burning incense was a symbol of prayer ascending up before Jehovah (v 13; Rev. 5:8).

d The censer was perhaps placed on the mercy seat, which was the lid of the ark; this permitted the cloud and fragrance of the incense to cover it while the priest went out for the blood of the sin offering to put on the mercy seat eastward and sprinkle before it 7 times (v 13-14). This sprinkling he did for his own self and his house (v 6, 13-14).

e After making atonement for himself and family, the high priest went through the same ritual for the people (v 15-17).

f This explains why atonement for the most holy place was made; the same should be understood in connection with the high priest and his house. They also had uncleanness and transgressions for which blood atonement had to be made. God looks on ministers and laymen alike where guilt is concerned: any sin committed by one class is as black as that of the other; and it takes the same blood atonement for both (v 6; 17:11; Heb. 5:1-4; 9:22).

g Here the high priest was commanded to do for the golden altar and the holy place what he had done for the most holy place. The blood was to be applied to the golden altar as to the ark inside the veil (v 12-14, 16).

h No man was allowed in the tabernacle while the high priest was making atonement for the most holy place, the holy place, and the outer court (v 17). This nullifies all the arguments and practices of pretentious priesthoods that make claims of direct representation as mediators between God and the people while Christ is in the heavenly tabernacle, as now, carrying on His priestly work (Heb. 4:14-16; 5:1-14; 6:20; 7:11-17, 24-28; 8:1-13; 9:1-28; 10:1-18). Christ is the only mediator between God and man (1 Tim. 2:4-6; Heb. 9:24). No man can sacrifice Christ anew, for He has been sacrificed once for all (Heb. 7:27; 9:26-28; 1 Pet. 3:18); His flesh cannot be mystically made into bread or wafers which are the creation of man.

i Here the high priest was commanded to go out of the tabernacle, after having made atonement for the most holy place and the holy place (v 12-16), to make atonement for the brazen altar in the outer court (v 18-19).

j 3 Places Reconciled by Blood:
  1 The most holy place (v 12-16, 20)
  2 The holy place (v 16, 20)
  3 The brazen altar (v 18, 20)

k After fully reconciling the most holy place, the holy place, and the brazen altar, he was now commanded to bring the live goat chosen to carry the sins of Israel into the wilderness, and thus complete the work of the great day of atonement for sins (v 20).
4 Acts of the High Priest:
  1 Bringing the live goat (v 20)
  2 Laying both hands upon its head (v 21)
  3 Confessing over it all sins of himself, his house, and all Israel
  4 Sending it away by a fit man into the wilderness (v 21-22)

l This is the only occasion where both hands are definitely referred to in the atonement ritual (v 21). Note the 4 all's of v 21-22.

m The goat was sent away by the hand of a fit (Heb. itti, timely) man—a qualified man chosen for the time and occasion (v 21; cp. 1 Chr. 7:11; 12:8; Job 34:18). Tradition says that he was chosen for this work a year in advance.

n The 2 goats completed the one type of Christ in His work of death and resurrection. One alone could not do this because being killed would make it impossible for an animal to represent the resurrection as when it was taken into the wilderness. If Christ had died and remained dead His atoning work would have been in vain. It was the resurrection that made it effective (Rom. 4:25; 1 Cor. 15:1-23; Col. 3:1; Heb. 4:14-16; 6:20; 7:11, 17, 25; 9:24-28; 1 Pet. 1:3; 3:21-22).

o Shall bear away, as in Isa. 53:4; Mt. 8:16-17; 1 Pet. 2:24.

p Unto a land cut off or separated from human habitation. It represented Christ in resurrection having removed our sins as far as the east is from the west, and remembering them against us no more (Ps. 103:12; Heb. 10:17).

q Heb. midbar, a pasture or open field, not necessarily a desolate waste or desert. Any land of beauty, fertility, waters, and abundance could be a wilderness if uninhabited. The goat was merely sent out into the open country to wander where it would; to make the place refer to a land of desolation symbolizing hell is far from the scriptural intent.

a There must have been some place in the tabernacle court, perhaps a small tent, in which to change and store the clothes and many other things used in the priestly work (v 23).

b This could not refer to the most holy place or even the holy place of the tabernacle itself, but to the court which was also a part of the holy area and contained the laver of water and his foot where the priests bathed and washed hands when in service of the tabernacle worship (Ex. 30:18-21).

and the burnt offering of the people, and make an atonement for himself, and for the people.

● 25 [d]And the fat of the sin offering shall he burn upon the altar.

(11) Cleansing for the escort of the scapegoat

● 26 And he that let go the goat for the scapegoat shall wash his clothes, [e]and bathe his flesh in water, and afterward come into the camp.

(12) Sin offerings burned outside the camp

● 27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

(13) Cleansing for priests who burn the sin offerings

● 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

(14) Annual date of the great day of atonement

● 29 ¶ And *this* shall be a statute [f]for ever unto you: *that* in the seventh month, [g]on the tenth *day* of the month, ye shall [h]afflict your souls, and [i]do no work at all, *whether it be* one of your own country, or a [j]stranger that sojourneth among you:

● 30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

● 31 It *shall be* a [k]sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

● 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:

● 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

● 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins [a]once a year. And he did as the LORD commanded Moses.

107 CHAPTER 17

2. Only one place of sacrifice: one God to worship (Dt. 12:5)

■ 1 And the LORD spake unto Moses, saying,

● 2 [b]Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

● 3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

● 4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; [*c]he hath shed blood; and that man shall be cut off from among his people:

● 5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest,

---

c The burnt offerings completed the extra ones on the great day of atonement mentioned in this chapter. The regular daily sacrifices were also made, but are not listed here. This washing of Aaron took place after the goat had been sent into the open country outside the camp, it being necessary at this time because of his transferring the sins of Israel with his hands upon its head (v 23-25). This very act of contacting sin, even in a symbolic way, caused the high priest to be so unclean that washing and more sacrificing were required. This teaches us that any contact with sin makes one unclean and sinful, and if he transgresses after confession and cleansing he must put away sin and be cleansed in like manner as at the first time. See ***Backsliding***, p. 397.

d The fat of the sin offerings was burned upon the brazen altar, but the flesh, the skins, and the dung of the animals were carried outside the camp and burned there (v 25, 27). This typified Christ as a sin offering dying outside the camp (Heb. 13:11-13).

e The man who led the goat forth into the open field outside the camp became defiled and unclean by his service of contacting what represented sin; so he had to bathe and wash his clothes before coming back into camp (v 26). For the same reason the man who burned and those who carried the sin offerings outside the camp had to be ceremonially cleansed; they needed to bathe and wash clothes before returning to camp (v 28).

f This was observed until the Babylonian until the destruction of Jerusalem, AD 70. When Israel failed God and had to be judged He was no longer obligated to fulfill His covenant with them (v 29-34).

g This would be October 10th.

h This means to fast (v 29, 31; 23:27, 32; Num. 29:7; Ps. 35:13; 69:10; Isa. 38:3, 5, 10). See ***Fasting*** in Index.

i Used 5 times (v 29; 23:3, 28, 31; Num. 29:7).

j This refers to the Gentiles living in the nation of Israel (v 29).

k This was a special sabbath once a year, not the regular weekly sabbath (v 31). It was a day of rest, fasting, and atonement observed on whatever day of the week the 10th of Oct. came on, and did not interfere with the calendar so as to push the regular weekly sabbath a day forward as did the special sabbath earlier in the year (called Pentecost). There were a number of special sabbaths during the year, and all were rest days as much as the regular weekly sabbaths. This one was a yearly sabbath like the 1st and 7th days of the feast of unleavened bread, the day of Pentecost, the day of the blowing of trumpets, and the 1st and 8th days of the feast of tabernacles. Besides these there was a special year long sabbath every 7th year and a 2-year sabbath every 50 years. All were provided by the Lord to give the land, the animals, and all men a time of rest and relaxation that they might be built up in strength for coming work.

a 10th of Oct. (v 29, 34; Heb. 9:7, 12).

b 7 Commands—One Place of Worship:

1. Speak to Aaron, his sons, and all Israel saying: This is what God commands (v 1)
2. Whoever kills an animal in sacrifice outside the camp and does not bring it to the tabernacle to offer it to Jehovah, shall die (v 2-4)
3. Israel shall bring all sacrifices to the priests at the tabernacle and offer them for peace offerings to Jehovah (v 5)
4. The priest shall sprinkle the blood upon the brazen altar and burn the fat on it as a sweet savor to the Lord (v 6)
5. Israel shall no more offer their sacrifices unto devils (v 7)
6. This shall be a statute forever to them in their generations
7. Any Israelite or Gentile in Israel who offers a sacrifice and does not bring it to the tabernacle and offer it to the Lord, shall die (v 8-9)

*c Shedding of blood in sacrifice to devils or anyone other than Jehovah was a sin carrying the death penalty. All offerings were to be brought to the one and only place of sacrifice or the offerer was to die (v 4). There is no contradiction here to Dt. 12:15, 21, which refers to food only being killed and enjoyed, and not sacrifices as here.

ship are to devils and not to God (v 7; cp. 1 Cor. 10: 20). The Heb. word sair, means shaggy goat, hairy one, satyr. It is trans. devils (here; 2 Chr. 11:15) and satyr (Isa. 13:21; 34:14). The other word trans. devils in the O.T. is shed, demon; malignant; devil (Dt. 32:17; Ps. 106:37). See ***Demons*** in Index.

e This affirms that Israel by this time (before leaving Sinai and during the first year after the exodus) had already gone whoring, in some measure, after idols and gods of other nations (v 7). This was the sin so detested by God and for which the nation not only met defeat many times but went into Babylonian and Assyrian captivities (2 Ki. 17, 25).

f 2 Commands—Eating Blood:
  1 Anyone in Israel or of Gentiles sojourning with you who eats any manner of blood shall be cut off (v 10-12)
  2 Anyone who kills game in hunting that is to be eaten shall pour out the blood on the ground and cover it with dust (v 13)

g Here we have stated the reason for humans not being allowed to eat blood, and an explanation showing how serious the sin is (v 11, 14). See Acts 15:20, 28-29 for the N.T. ruling on this which is the same as in the O.T.

h See Mt. 26:28; Eph. 1:7; Heb. 9:22.

a 2 Commands—Unhealthy Animals:
  1 Anyone who eats something not properly slaughtered—that which dies of itself or is torn by beasts—shall wash his clothes, bathe, and be unclean until evening (v 15)
  2 If he does not wash his clothes and bathe he shall bear his iniquity (v 16) God, the Creator, knew and informed Israel that such meat as that which had been improperly bled or had died of disease would be full of pollution and dangerous to health.

b 5 Commands—Obedience to God's Laws:
  1 Speak to Israel saying: I am the Lord your God (v 2)
  2 Do not practice the customs and ways of the land of Egypt (v 3)
  3 Do not follow the customs and ways of the peoples of Canaan
  4 Do not obey the laws of Canaanites
  5 You shall keep My ordinances, statutes and judgments which, "if a man do, he shall live in them," that is, live again in the resurrection by obeying them (v 4-5)

c 20 Commands—Incest: Do not lie with
  1 Any near kin (v 6)
  2 Father (v 7). Cp. Gen. 19:31-38
  3 Mother (v 7)
  4 Father's wife (v 8; 20:11; Dt. 27:20). Cp. Gen. 35:22; 2 Sam. 16:20-23; 1 Ki. 2:17; 1 Cor. 5:1-5)
  5 Sister (v 9)
  6 Father's daughter (v 9). Cp. Gen. 20:12; 2 Sam. 13:12, 16, 20; Ez. 22:11
  7 Mother's daughter (v 9)
  8 Son's daughter (v 10)
  9 Daughter's daughter (v 10)
  10 Father's wife's daughter (v 11)
  11 Father's sister (v 12; Ex. 6:20)
  12 Mother's sister (v 13)
  13 Father's brother (v 14)
  14 Father's brother's wife (v 14)
  15 Daughter-in-law (v 15)
  16 Brother's wife (v 16). Such relationship was unlawful unless the brother had no children at death. It was then commanded that a brother bring up seed to his name (Dt. 25:5; Mt. 22:24-30)
  17 Woman and her daughter (v 17)
  18 Her son's daughter (v 17)
  19 Her daughter's daughter (v 17)
  20 Wife and her sister (v 18). This was to avoid such trouble as Jacob had with Rachel and Leah (Gen. 29:15–30:24)

* * *

LORD.

● 6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

● 7 And they shall no more offer their sacrifices unto [d]devils, after whom they [e]have gone a whoring. This shall be a statute for ever unto them throughout their generations.

● 8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

● 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

3. Law against eating blood (Dt. 12:23, refs.)

● 10 ¶ And [f]whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

● 11 [g]For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for [h]it *is* the blood *that* maketh an atonement for the soul.

● 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

● 13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

● 14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.

slaughtered (Dt. 14:21)

● 15 [a]And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

● 16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

108 CHAPTER 18

VI. Ninety-two civil and religious laws
(Lev. 18:1–20:27)
1. Laws must be obeyed

■ 1 And the LORD spake unto Moses, saying,

● 2 [b]Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

● 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

● 4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

● 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.

2. Twenty laws against incest (Dt. 22:30)
(1) Father or mother

● 6 ¶ [c]None of you shall approach to any that is near of kin to him, to uncover *their* nakedness: I *am* the LORD.

● 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

(2) Father's wife, or stepmother

● 8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

(3) Sister or brother (Lev. 20:17)

ter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

(4) Grandchildren

● 10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt [a]not uncover: for theirs *is* thine own nakedness.

(5) Half-sister or brother

● 11 The nakedness of [b]thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.

(6) Aunts or uncles (Lev. 20:19)

● 12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.
● 13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.
● 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

(7) Any "in-laws" (Lev. 20:12,21)

● 15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.
● 16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

(8) Woman and her daughter, or her grandchild (Lev. 20:14)

● 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

(9) Wife's sister or brother

● 18 Neither shalt thou [c]take a wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.

practices (Dt. 14:1, refs.)

(1) Against relationship with a menstruous woman (Lev. 20:18)

● 19 Also [d]thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

(2) Against adultery (Ex. 20:14, refs.)

● 20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

(3) Against idolatry (Ex. 20:4, refs.)

● 21 And thou shalt not let any of thy seed pass through *the fire* to [e]Molech, neither shalt thou profane the name of thy God: [*a]I *am* the LORD.

(4) Against homosexuality (Lev. 20:13)

● 22 Thou shalt not [*b]lie with mankind, as with womankind: it *is* abomination.

(5) Against bestiality (Ex. 22:19)

● 23 Neither shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

4. Why the pagans were cast out of the promised land—for the sins of Lev. 18:6-23 (Lev. 20:22)

★●24 [*c]Defile not ye yourselves in any of [*d]these things: for in all these the nations are defiled which I cast out before you:
25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
● 26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:
27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)

5. Warning against the pagan sins of Lev. 18:6-23

---

a Uncovering nakedness in v 6-19 means to marry or have sexual relationship with.
b Had this been the law in Abraham's time it would have prevented him from marrying Sarah (Gen. 20:12).
c Such a law as this would have prevented Jacob from taking sisters as wives (Gen. 29:16-31).
d See ***7 Commands—Sex and Idolatry***, p. 252.
e When men lost sight of God and began to consecrate altars and sacrifices to the planets, demons, and hero gods (of which 35 are listed in col. 2-3, p. 182) they practiced horrifying acts of cruelty, obscenity, and perversion (unnatural sex acts). Even sons and daughters were burned in the fire (v 21; 2 Ki. 3:26-27; 16:3; 17:17, 31; 21:6; 23:10-11; 2 Chr. 28:3; 33:6). Many of the ancient nations shed human blood before their deities. Molech means king. This was the name of the main god of (see ***Bible Facts About False Gods***, p. 182). Molech was worshipped in Egypt as Amun, or Amun-Ra, "the king of gods." What was supposed to be his likeness was a statue of brass resting on a pedestal or throne of brass—his head crowned and resembling that of a calf, and his arms extended as if to embrace all who came near. Children were his victims. The statue was heated red hot by fire inside and children were shaken over the flames or passed through the hot arms in dedication to it, to receive Molech's favor. It was believed that all children not so dedicated would die in infancy. Many were actually burned alive in the idol (see scriptures above). It seems that King Ahaz was dedicated to it (2 Ki. 16:3, 19-20; 2 Chr. 28:3).

*a When speaking of false gods, the Lord usually reminded Israel that He was Jehovah (v 21). See ***30 "I Am's" of God***, p. 188.

*b All homosexuality—sodomy, lesbianism, and other sex perversion are condemned in Scripture with the penalty of death (v 22, 26-29; 20:13; Rom. 1:18-32). In fact, all the 7 sins of v 19-23 carry the death penalty, as proved in v 24-29 and in parallel passages (see ***7 Commands—Sex and Idolatry***, p. 252).

*c 3rd prophecy in Lev. (18:24-30, fulfilled as predicted in v 25). Next, 20:22.
5 Commands—Defilements of Heathen:
1 Defile not yourselves in any of these things (sins of v 6-23; v 24)
2 You shall keep My statutes and My judgments, and shall not commit any of these abominations (v 26)
3 Neither you nor the Gentiles among you shall commit any of these abominations (v 26-27). Here God made Israel responsible for the conduct of all Gentiles in the nation as well as their own behavior
4 Whoever commits any of these abominations shall be cut off (v 29)
5 You shall keep my ordinance, not committing any one of these abominable customs (v 30)

*d 7 General Sins Having Death Penalty:
1 Incest (v 6-18, 24-30)
2 Sex relationship with menstruous woman (v 19)
3 Adultery (v 20; Ex. 20:14, refs.)
4 Idolatry (v 21; Ex. 20:4, refs.)
5 Blasphemy (v 21; Ex. 20:7, refs.)
6 Homosexuality (v 22; 20:13)
7 Bestiality (v 23; Ex. 22:19)
All the nations of Canaan practiced these things (v 24, 27-29) and for such sins they were destroyed as predicted, and their land was given to Israel (v 24-30).

* * *

when ye defile it, as it spued out the nations that *were* before you.

● 29 For [g]whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.

● 30 Therefore shall ye [h]keep mine ordinance, that *ye* commit not [i]*any one* of these abominable customs, which were committed before you, and that ye [j]defile not yourselves therein: I *am* the LORD your God.

109 CHAPTER 19

6. Ten laws

(1) Command to holiness (Ex. 22:31)

■ 1 And the LORD spake unto Moses, saying,

● 2 [k]Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.

(2) Honoring parents; sabbath-keeping (Ex. 20:8, 12)

● 3 ¶ Ye shall fear every man his mother,

the LORD your God.

(3) Against idolatry(Ex. 20:4; 1 Cor. 6:9; Gal. 5:20)

● 4 ¶ Turn ye not unto [a]idols, nor make to yourselves molten gods: I *am* the LORD your God.

(4) Against forced religion and eating old consecrated foods

● 5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer [b]it at your own will.

● 6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the [c]third day, it shall be burnt in the fire.

● 7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

● 8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

7. Law of gleanings (Lev. 23:22; Dt. 24:19)

● 9 ¶ And when ye reap the harvest of your

---

spue them out also if they practiced the sins of nations they were dispossessing (v 28-30). God did do this to Israel also (2 Ki. 17 and 25), thus proving again that God is no respecter of persons and that there is no such thing as remaining in His favor when His people go into the same soul-damning sins as others do. God would be an unjust tyrant if He saved one group of people and judged another who were committing the same sins worthy of death. This He does not do. God told Moses that He would blot out of the book of life any man who would sin against Him, and this He is under obligation to do regardless of anyone's past standing in His love and grace (Ex. 32:32-33). This is the rule under both law and grace. See ***21 Examples of Beings Fallen From Grace***, p. 496 and ***210 Plain Laws and Warnings***, p. 497 of N.T.; also ***Backsliding*** in Index.

That God did reject Israel and spue the nation out when they backslid and went into the sins of the Canaanites is clear. He raised up 16 different judges to deliver them from 7 servitudes to other nations because of sin (see notes A-Y, ***Dispensation of Law***, p. 88). He cursed the nation because of sin many times in the period of the kings, and finally sent them into captivity under Babylon (see 2 Ki. 25, notes). After that, when Israel rebelled and rejected Christ and the gospel He scattered them among the nations where they have been for many centuries. That Israel was in grace and had spiritual experiences in O.T. times is also clear (see ***O.T. Spiritual Experiences***, p. 274 of N.T.).

f The term spue out is used in Rev. 3:16, of backslidden Christians. See v 28; 20:22; Jer. 25:27. The word spue here is from the Heb. qayah, spue out; vomit up; and since one cannot spue out anything which was not one time possessed by him, it indicates that even the Gentiles were once in God's favor before being spued out by Him. This fact is proved in Rom. 1:21-32 where it says of Gentiles that "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image . . . for this cause God gave them up unto vile affections"—the homosexual sins as referred to in v 22; 20:13. When they went into depravity, apostasy, and the abominations of Lev. 18 and Rom. 1, He spued them out and later spued Israel out for committing the same sins. Thus He will do to anyone who follows the former apostates in the practice of sin. See ***Backsliding***, p. 397.

g Whosoever means that any and all persons committing any of these sins would be cut off (v 29). Neither law nor grace can protect from judgment in such cases, for God has promised in both periods like punishment for like transgressions. See Mk. 7:19-21; Rom. 1:18-32; 2:1-6; 6:14-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; etc.

h Keeping God's Word is shown to be the secret of blessing of both testaments, for both ages—law and grace. Such terms as keep, obey, do, observe, walk in, diligently hearken, hear My voice, follow, abstain, avoid, be not, do not, beware, continue in, flee, hold fast, lay aside, let, let not, let us, let us not, put away, put off, put on, stand fast, take heed, thou shalt, thou shalt not, and others expressing conditions are found hundreds of times in connection with requirements to be met under grace as well as under the law of Moses; and they mean the same in both periods. It is folly to place one's hopes in a grace that will excuse sin and allow him to do the very things he is forbidden to do under the terms of grace as revealed in God's Word. See ***The Truth About Grace***, p. 397 of N.T.

i To commit any one of these sins would bring punishment (v 30; Rom. 2:17-29). This rule prevails under grace of the N.T. also (Jas. 2:9-10). Criminals do not need to break every law to be judged and punished; and such holds true under God's government as well as man's (Gal. 5:19-21; Rom. 1:21-32).

j See Mk. 7:21-23 for some of the sins listed in the N.T. that defile.

k 9 Commands—Civil and Religious Laws:

1 Speak to Israel saying: You shall be holy (v 2)
2 You shall fear father and mother (v 3)
3 You shall keep My sabbaths
4 Do not turn to idols (v 4)
5 Do not make molten gods
6 Offer peace offerings at your own will and not as a forced act (v 5)
7 Eat of the sacrifice the day it is offered and on the day following, but not on the 3rd day (v 6-7)
8 Burn what remains to the 3rd day in the fire (v 6)
9 Whoever eats any of it on the 3rd day shall be cut off (v 7-8)

a Heb. elil, nothings. This is what an idol is called (1 Cor. 8:4).

b All God's program of salvation and redemption is on a free will basis (Jn. 3:16; Rev. 22:17).

c Anything beginning to putrefy was not to be used because this was a type of the pure, uncorrupt, sinless Son of God. Such food was to be burned instead of being used in communion with God (v 6). To disobey in this matter was an offense serious enough to require the death penalty, as it would tend to honor corruption in the type and in the communion with God in practice (v 7-8).

✡ ✡ ✡

of thy field, neither shalt thou gather the gleanings of thy harvest.

● 10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

8. Twenty-six social and religious laws

(1) Against stealing, false dealing, and perjury (Ex. 20:15-17)

● 11 ¶ [*e]Ye shall not steal, neither deal falsely, neither lie one to another.

(2) Against false vows and profanity (Ex. 20:7)

● 12 ¶ And ye shall not [*f]swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

(3) Against oppression (Ex. 22:21)

● 13 ¶ Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall [*g]not abide with thee all night until the morning.

● 14 ¶ Thou [*h]shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

● 15 ¶ Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

(4) Against bearing false witness (Ex. 20:16)

● 16 ¶ Thou shalt not go up and down *as* a [i]talebearer among thy people: neither shalt [j]thou stand against the blood of thy neighbour: I *am* the LORD.

(5) Law of love (Ex. 23:4)

● 17 ¶ Thou shalt [a]not hate thy brother in thine heart: thou shalt in any wise [b]rebuke thy neighbour, and not [c]suffer sin upon him.

● 18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, [d]but thou shalt love thy neighbour as thyself: I *am* the LORD.

(6) Law of separation (Ex. 23:22; Dt. 22:9)

● 19 ¶ Ye shall keep my [e]statutes. Thou [f]shalt not let thy cattle [g]gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment [h]mingled of linen and woollen come upon thee.

9. Concerning sexual experience with women slaves

---

*d 5 Commands—Law of Gleanings:
1 Do not reap your fields clean (v 9)
2 Do not gather the gleanings of the harvest
3 Do not glean your vineyard (v 10)
4 Do not gather all the grapes
5 Leave the gleanings of all your fields and vineyards for the poor.

This was God's plan to help care for the poor. The generous left plenty for them and this created a spirit of love between neighbors.

*e 26 Commands—Social and Religious Laws:
1 Do not steal (v 11; Ex. 20:15, refs.)
2 Do not deal falsely (v 11; Ex. 20:16)
3 Do not lie (v 11; Ex. 20:16)
4 Do not swear falsely by My name (v12)
5 Do not profane My name
6 Do not defraud your neighbor (v 13)
7 Do not rob your neighbor
8 Pay wages at end of every day
9 Do not curse the deaf (v 14)
10 Do not cause the blind to stumble
11 You shall fear God
12 Do no unrighteousness in judgment (v 15)
13 Do not dishonor a man because he is poor
14 Do not honor a man because he is mighty
15 Judge your neighbor righteously
16 Do not be a talebearer (v 16)
17 Do not endanger the life of your neighbor or interfere with justice if he is guilty
18 Do not hate your brother in your heart (v 17)
19 Do not suffer your neighbor to sin if a rebuke will keep him from it
20 Do not seek revenge (v 18)
21 Do not bear a grudge against your people
22 Love your neighbor as yourself
23 Keep My statutes (v 19)
24 Do not crossbreed your stock
25 Do not sow fields with mingled seed
26 Do not wear garments of mixed fabric

*f The idea here is that one should not be quick to make vows by God's name, or swear to tell the truth by His name in order to make a lie seem all the more true (v 12).

*g The wage earner received his sole support from day labor, and it being all that he had for the upkeep of his family, the law provided that a man's living should be given him as fast as he earned it (v 13; cp. Dt. 24:14-15; Jer. 22:13; Mal. 3:5; Jas. 5:4). This shows that God took special care for the poor.

*h God not only showed concern for the poor and the wage earner, but for the handicapped in body. According to His com-

cause he could not hear; cause the blind to stumble because he could not see who tripped him; take advantage of the poor and wage earners because they had no power to resist; be unjust to anyone in court because of having the advantage over him; show respect of persons to the poor or rich for personal gain; bring injury to others through malicious gossip; hate anyone in the heart and seek his hurt in private; hold grudges or live ungodly for the sake of any gain or advantage (v 9-19). The law was to love one's neighbor as himself (v 18). It was God's desire for every Israelite to be righteous inwardly as well as outwardly, doing everything in the fear of God and for the good of all, both in secret and public life.

i Heb. rakil, trader; peddler. It is used here of those who peddle scandal, obtaining the secrets of others and retailing them as gossip wherever they go. Cp. 1 Sam. 22:9-18; Jer. 6:28; 9:4; Ez. 22:9.

j This could only refer to being responsible for his death by bearing false witness, or standing idly by while seeing a neighbor suffer wrong when it is known that he is innocent and something could be done about it (v 16).

a For comments on this see notes on Jn. 13:34-35; 15:9-14; 1 Cor. 13; 1 Jn. 3:11–4:21.

b See 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:13; 2:15.

c Do not encourage or countenance him in sin (v 17).

d See ***30 Facts About Neighbors***, p. 252.

e This affirms again that God's statutes include the commandments, judgments, and ordinances (v 19).

f See ***31 Facts—Separation in Moses' Writings***, p. 253.

g Heb. raba, to lie with in copulation; breed (v 19).

h God wanted to show men in all ages how important it was from His standpoint to maintain strict separation of everything, from the minutest seeds to the greatest of His creations—man. He wished everything preserved after his kind, so that the distinct types, sizes, and kinds could continue according to His plan, forever. He thus discouraged crossbreeding of animals, mixing of seeds, and mixing of different peoples by commandment in accordance with His fixed and eternal law (Gen. 1:11-12, 21, 24, 26-28; 6:19-20; 8:19; Dt. 32:8; Acts 17:26, note).

✡ ✡ ✡

woman, that *is* a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.

● 21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.

● 22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

10. Law of firstfruit of trees

● 23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye [j]shall count the fruit thereof as [k]uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

● 24 But in the fourth year all the fruit thereof shall [l]be holy to praise the LORD *withal*.

● 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

11. Twenty-six social and religious laws

(1) Against seven pagan practices (Lev. 20:22; Dt. 14:1)

● 26 ¶ Ye [m]shall not eat *any thing* with the blood: neither shall ye use [n]enchantment, [o]nor observe times.

● 27 Ye shall not [p]round the corners of your heads, neither shalt thou mar the corners of thy beard.

flesh for the dead, nor [r]print any marks upon you: I *am* the LORD.

(2) Against prostitution (Ex. 20:14)

● 29 ¶ Do not prostitute thy daughter, to cause her to be a whore; [a]lest the land fall to whoredom, and the land become full of wickedness.

(3) Against sabbath-breaking and irreverence (Ex. 20:8)

● 30 ¶ Ye [b]shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

(4) Against traffic with spirit mediums and occult teachers (Lev. 20:6, refs.)

● 31 ¶ Regard not them that have [c]familiar spirits, neither seek after [d]wizards, to be defiled by them: I *am* the LORD your God.

(5) Against irreverence to elders and God (Pr. 16:31; Ex. 20:5)

● 32 ¶ Thou shalt rise up before the [e]hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

(6) Against oppressing strangers (Ex. 22:21, refs.)

● 33 ¶ And if a stranger sojourn with thee in your land, ye shall not [f]vex him.

● 34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou [g]shalt love him as thyself; for [h]ye were strangers in the land of Egypt: I *am* the LORD your God.

(7) Against injustice in judgment and business (Ex. 23:6)

---

1 A man who has sex relationship with a slave not yet redeemed but betrothed to a husband, shall be scourged (v 20)
2 The slave shall also be scourged. The Sept. reads, "they shall be chastised"
3 The man and slave shall not be put to death (as in other cases, Dt. 22:23-24), because she was not free
4 Besides being scourged the man shall bring a ram (estimated cost today, $20) to the tabernacle for a trespass offering (v 21)
5 The priest shall make atonement for him for his sin, with the ram, and it shall be forgiven him (v 22)

j 4 Commands—Fruit Trees:
1 You shall count all fruit of new trees as uncircumcised for 3 years (v 23)
2 You shall not eat the fruit of these years
3 The fruit of the 4th year shall be given to the priest as holy (v 24)
4 The fruit from the 5th year on shall be yours to enjoy (v 25)

k Plucking the blossoms is no doubt what is meant by regarding the fruit as being uncircumcised or unclean and unacceptable for eating in the first years (v 23-25). The law concerning fruit trees was a wise one, for it is said that if the blossoms are plucked in the early years, the trees will bear more abundantly afterward.

l God considered all firstborn of man and animals, and all firstfruits as His. These were called holy because of being used by the priests who were dedicated to holy services. In the case of humans, any who were not of the priestly tribe could be redeemed from priestly service. See ***Firstborn*** and ***Firstfruits*** in Index.

m See ***20 Commands—Social, Religious***, p. 253.

n Heb. nachash, serpent; to hiss or whisper a magic spell; to charm, prognosticate, or divine by serpents (v 26; Num. 23:23; 24:1; Dt. 18:10; 2 Ki. 17:17; 21:6; 2 Chr. 33:6). See note, Gen. 3:1; note, Lk. 12:29.

o Heb. anan, to cover; cloud over; to practice magic or divine by the clouds or by flocks of birds that pass over. It refers to being superstitious regarding lucky and unlucky days, imagining omens in the skies, and other such practices by various means (v 26; Dt. 18:10, 14; 2 Ki. 21:6; 2 Chr. 33:6). See note, Lk. 12:29).

p Cutting the hair and beard in idolatrous practices was common in Egypt, Canaan, Arabia, and other lands. It was a means of signifying dedication to idols. Hebrews were not to follow these customs as a testimony that they were not idol worshippers with their neighbors (v 27).

q Many peoples were very violent both in mourning and worship of idols, tearing the hair, scratching and cutting the flesh (v 28; Dt. 14:1; Jer. 48:37).

r Tatooing was practiced in various pagan nations from the earliest times, as well as markings with all kinds of paint and cuttings on the flesh. These were connected with superstition, and any disfiguration of the body was an outrage to God and an insult to Him who designed the body originally. Hence, the law here (v 28)

a For this and other reasons Israelites were forbidden to allow their daughters to become prostitutes (v 29). It was a custom in some parts to prostitute daughters previous to marriage, the money received for such being dedicated to idols.

b Commands regarding sabbaths and worship were given often because it was easy for men to neglect such religious rituals and temptations to do so were always present (v 30).

c See ***Familiar Spirits***, p. 253.

d Heb. yiddeoni, knowing ones, a conjurer. The wizards were males who practiced witchcraft (v 31; 20:6, 27; Dt. 18:11; 1 Sam. 28:3, 9; 2 Ki. 21:6; 23:24; 2 Chr. 33:6; Isa. 8:19; 19:3).

e Heb. sebah, old age; gray hairs (v 32; Job 41: 32; Pr. 16:31).

f Heb. yanah, to rage or be violent at; suppress; oppress; maltreat (v 33; Ex. 22:21; Ez. 22:7, 29). Not the same word trans. vex elsewhere.

g 3 Commands Concerning Strangers:
1 Do not vex them (note above)
2 Treat them as one born among you (v 34)
3 Love them as yourself

h For this reason God commanded Israel to love strangers (v 34). It is stated of the nation ye were strangers 4 times in the Pentateuch (v 34; Ex. 22:21; 23:9; Dt. 10:19).

✡ ✡ ✡

judgment, in [j]meteyard, in weight, or in [k]measure.

● 36 [l]Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

● 37 [m]Therefore shall ye [n]observe all my statutes, and all my judgments, and do them: I *am* the LORD.

110 CHAPTER 20

12. Penalties for the laws of Lev. 18 and 19
(1) Death for worshippers of Moloch and all their sympathizers (Lev. 18:21)

■ 1 And the LORD spake unto Moses, saying,

● 2 Again, thou [o]shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto [p]Molech; he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto [a]Molech, [b]and kill him not:

● 5 Then I will set my face against that man, and [c]against his family, and will cut him off, and all that go a [d]whoring after him, to commit whoredom with Molech, from among their people.

(2) Death for traffic with mediums and occult teachers (Lev. 19:26,31; 20:27; Ex. 22:18; Dt. 18:10-12; 1 Chr. 10:13-14; Isa. 8:19; 1 Tim. 4)

● 6 ¶ And the soul that turneth after such as have [e]familiar spirits, and after [f]wizards, to go a whoring after them, I will even set my face against that soul, and will [g]cut him off

(3) Command to holiness (Ex. 22:31)

● 7 ¶ [h]Sanctify yourselves therefore, and [*i]be ye holy: for I *am* the LORD your God.

● 8 And ye shall keep my statutes, and do them: I *am* the LORD [*j]which sanctify you.

(4) Death for parental disrespect (Ex. 20:12)

● 9 ¶ For every one that curseth his father or his mother shall be surely [*k]put to death: he hath cursed his father or his mother; his blood *shall be* upon him.

(5) Death for adultery (Ex. 20:14)

● 10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the [*l]adulterer and the adulteress shall surely be put to death.

(6) Death for incest (Lev. 18:8,15; Dt. 22:30)

● 11 And the man that lieth with his [*m]father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

● 12 And if a man lie with [*n]his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.

(7) Death for homosexuality (Lev. 18:22)

● 13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

(8) Death for incest (Lev. 18:17)

● 14 And if a man take a [*o]wife and her mother, it *is* [*p]wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you.

(9) Death for beastiality (Ex. 22:19)

---

i Be perfectly just in all things.

j Measure of length, called long or linear measure today.

k 3 Kinds of Measures (v 35):
  1 Meteyard—long measure
  2 Weight—measure by weight
  3 Measure—measure by capacity

l 4 "Just" Things (v 36):
  1 Balances—scales
  2 Weights—used on scales
  3 Ephah—dry measure (1 bushel, 3 pints)
  4 Hin—liquid measure (6 quarts)

m 1 command—summary of all others (v 37).

n 2 Things to Observe and Do (v 37):
  1 ALL MY statutes
  2 ALL MY judgments
Whatever term is used, whether statutes (19:19; 20:8), judgments, ordinances, laws (18:4, 20), or commandments (22:31), it means the same thing—all the law of Moses.

o 4 Commands—Idol Worshippers:
  1 Say to Israel that whoever gives any of his children to Molech, whether Is-
  2 The people shall stone him to death; he shall be cut off from his people (v 2-3)
  3 Those who protect him in his sin shall be cut off (v 4-5)
  4 All that follow him shall be cut off (v5)

p See note, 18:21; ***Idols*** in Index.

a See note, 18:21; ***Idols*** in Index.

b Those who refuse to execute idolaters shall be executed themselves (v 4-5).

c This warning of punishment against a man's family would perhaps cause many to obey when nothing else would (v 5).

d Go a whoring after idols to commit whoredom with them is not to be understood only in a spiritual sense of leaving the worship of God for idolatry, for many immoral rites were carried on in connection with idol worship by both men and women. Thousands of women were consecrated to the various gods and even many men were also given over to numerous perversions in worship of idols.

e See ***Familiar Spirits***, p. 253.

f See note, 19:31; note, Lk. 12:29.

g Here we have the death penalty stated for those going after witches and wizards, or having traffic with demon spirits (v 6; cp. v 27)

h See ***Sanctify***, p. 253.

*i 3 Commands—Holiness and Obedience:
  1 Sanctify yourselves (v 7)
  2 Be holy (cp. note, v 25)
  3 Keep My statues and do them (v 8)

*j Man sanctifies himself (sets himself apart) unto God to be holy (v 7); and God accepts him, forgives and cleanses him, making him holy by the truth (Jn. 17:19) and faith (Acts 26:18). Man's duty is to separate and present himself; God's is to confirm and accept.

*k See ***18 Death-Penalty Sins***, p. 253.

*l Cp. with note, 19:20.

*m 3 Cases of Adultery With Father's Wife:
  1 Reuben (Gen. 35:22; 49:4; 1 Chr. 5:1)
  2 Absalom (2 Sam. 16:19-22)
  3 A Corinthian (1 Cor. 5:1)

*n See Gen. 38; Lev. 18:6, 15.

*o See 18:6, 17.

*p Heb. zimmah, a plan; planned or premeditated wickedness (v 14; 18:17; 19:29). Also trans. heinous crime (Job 31:11); lewd (Ez. 16:27; 23:44); lewdness (Judg. 20:6; Jer. 13:27; Ez. 16:43, 58; 22:9; 23:21, 27, 29, 35, 48, 49; 24:13; Hos. 6:9); lewdly (Ez. 22:11); mischief (Ps. 26:10; 119:150; Pr. 10:23); and wicked (Pr. 21:27; Isa. 32:7).

✡ ✡ ✡

surely be put to death: and ye shall slay the beast.

● 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their [*b]blood *shall be* upon them.

(10) Death for incest (Lev. 18:9)

● 17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she [*c]see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

(11) Death for relationship with a menstruous woman (Lev. 18:19)

● 18 And if a man shall lie with a woman having her [*d]sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

(12) Death for incest (Lev. 18:12-14)

● 19 And thou shalt not uncover the nakedness of thy [e]mother's sister, nor of thy [f]father's sister: for he uncovereth his near kin: they shall bear their iniquity.

● 20 And if a man shall lie with his [g]uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; [h]they shall die childless.

● 21 And if a man shall take his brother's wife, [i]it *is* an unclean thing: he hath uncovered his brother's nakedness; they [j]shall be childless.

(13) Why the pagans were cast out of the promised land (Lev. 18:24)

utes, and all my judgments, and do them: that the land, [m]whither I bring you to dwell therein, spue you not out.

● 23 And ye shall not walk in the manners of the nation, which I cast out before you: for [n]they committed all these things, and therefore I abhorred them.

● 24 But [o]I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have [p]separated you from *other* people.

(14) Command to holiness (Ex. 22:31)

● 25 Ye [q]shall therefore put difference between [r]clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

● 26 And ye shall [a]be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.

(15) Death for traffic with spirit mediums and occult teachers (Lev. 20:6, refs.)

● 27 ¶ A man also or woman that hath a [b]familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

111 CHAPTER 21

VII. Religious laws (Lev. 21:1–24:23)
1. Laws against defilements of priests
(1) Priests not to touch the dead except close relatives

●■ 1 And the LORD said unto Moses, [c]Speak unto the priests the sons of Aaron, and say unto them, There shall none be [d]defiled for

---

has been practiced in pagan nations by both men and women. For this and other sins the Canaanites were destroyed (18:19-25; 20:22-24). The Bible speaks of a man's relationship with a woman as making them one flesh, even in harlotry (1 Cor. 6:15-18). On these grounds bestiality would lower the image of God to becoming one flesh with a beast; hence, it insults the Creator more than some other sins. It was God's plan for man to be higher in morals and principles than to cohabit with senseless dumb animals. Just as murder is a serious crime against God because it takes the life of one created in His image (Gen. 9:6), so bestiality is a depraved crime against Him because it lowers one of His likeness to the level of a beast. For this sin both the man and the beast were to be killed. Though the beast had no moral responsibility it had to be destroyed, perhaps to stamp out any further attempt on its part to commit the act with others and thus promote such sin.

*b Their death would be their own responsibility, not God's (v 16).

*c If a brother and a sister agreed to sexual relationship both were to be put to death (v 17; 18:6, 9).

*d The man who became so depraved as to have relationship with a menstruous woman, and the woman who was depraved enough to permit such an act were to be put to death (v 18; 18:19).

e See 18:18; Gen. 29:15–30:24.

f See 18:6, 12.

g See 18:6, 14.

h This is another way of expressing the death penalty (cp. v 10, 11, 12, 14, 17, 18).

i It was a sin to marry a brother's wife unless the brother had left no seed to keep his name alive in Israel. Then it was permitted (v 21; Dt. 25:5; Mt. 22:24-30).

j See note, v 20.

k 4th prophecy in Lev. (20:22-24, fulfilled). Next, 25:18.

l 2 Commands—Obedience to God:
  1 Keep all My Statutes, all My judgments, and do them (v 22)
  2 Walk not in the manners of the nations (Dt. 7:1) which I cast out before you (v 23)

m This was a prophetic warning to Israel that if they committed the same sins for which the Canaanites were cast out they would likewise be cast out. This was fulfilled (2 Ki. 17, 25).

n See notes, 18:24-27.

o God had made this prediction and given this promise to Israel many times in the past (Gen. 12:1-3, 7; 13:14-17; 15:18-21; 17:7-8, 21; 26:3-4, 13-15; 35:11-12; Ex. 3:8, 17-22; 6:1-8; 13:5; 23:20-33; 32:13; 33:1-3, 10-11).

p Separated you from other people. See ***31 Facts–Separation in Moses' Writings***, p. 253; ***Separation in Scripture***, p. 275 of N.T.

q 3 Commands—Laws of Holiness:
  1 Put a difference between unclean and clean beasts, unclean and clean fowls (for the sake of health, v 25)
  2 Do not make your souls abominable by any unclean beast, fowl, or living creature
  3 You shall be holy unto Me, for I have separated you from all other people for Myself (v 26). Cp. note, v 7

r See Lev. 11 and Dt. 14 for a list of clean and unclean animals.

a See note, v 7.

b See ***Familiar Spirits***, p. 253.

c 9 Commands—Laws for Priests:
  1 Speak to the priests (the sons of Aaron) telling them that none shall be defiled by the dead except very close kin (v 1-4)
  2 Make no baldness on the head (v 5)
  3 Make no special shavings of the beard like the heathen
  4 Make no cuttings in the flesh
  5 Be holy unto God (v 6, 8)
  6 Do not profane God's name
  7 Marry no whore, profane, or divorced woman (v 7)
  8 Sanctify every priest; he shall be holy (v 8)
  9 If a priest's daughter becomes a whore she shall suffer the death penalty (v 9)

d Become unclean for (v 1; 22:4; Num. 9:10; 19:11-18).

✡ ✡ ✡

- 2 But for his kin, that is [e]near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,
- 3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.
- 4 *But* he shall not defile himself, *being* a chief man among his people, to [f]profane [g]himself.

(2) Priests not to defile themselves by pagan practices (Lev. 19:26; Dt. 14:1)

- 5 They shall not make [h]baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

(3) Priests are to be holy (Ex. 22:31)

- 6 They shall be holy unto their God, and not [i]profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

(4) Priests not to defile themselves by wrong marriages

whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

(5) Priests are to be holy (Ex. 22:31)

- 8 Thou shalt [k]sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

(6) Priests not to defile themselves by approving sin

- 9 ¶ And the daughter of any priest, if she [a]profane herself by playing the whore, she profaneth her father: she shall [b]be burnt with fire.

(7) High priests not to defile themselves by mourning

- 10 And *he that is* the high priest among his brethren, upon whose head [c]the anointing oil was poured, and that is consecrated to put on the garments, [d]shall not uncover his head, nor rend his clothes;

(8) High priests not to defile themselves by viewing their closest dead relatives

---

e 6 Classes of Dead—Priests Defiled For:

1 Mother (v 2)	4 Daughter
2 Father	5 Brother
3 Son	6 Virgin sister (v 3)

f Heb. chalal, to bore; wound; dissolve; profane a person; break one's word; defile; pollute; prostitute; slay. It is akin to chalah, to be worn, weak, sick, afflicted; to grieve, make sick or diseased. From the meanings of the Heb. and the Eng. word profane (meaning secular; uninspired; vulgar; common; blasphemous; godless; impious; irreligious; unconsecrated; unholy; unsanctified; wicked; worldly) we understand what God meant by the following laws:

5 Commands to Priests:

1 A priest shall not profane himself (v4)
2 He shall not profane the name of God (v 6). Cp. 18:21; 19:12; 20:3; 22:2, 32
3 A priest shall not marry a profane woman (v 7, 14)
4 He shall not profane the sanctuary (v 12, 23). Cp. Ez. 23:39; 25:3
5 Priests shall not profane the holy things (22:15). Cp. 22:9; Ez. 22:26

10 Examples of Profaning:

1 Israel profaning the sabbaths (Neh. 13:17; Ez. 22:8, 26; 23:38)
2 Prophets and priests profaning God (Jer. 23:11-15; Ez. 22:25-26)
3 Zedekiah is called the profane wicked prince of Israel (Ez. 21:25)
4 Profaning the sanctuary (Ez. 25:3)
5 Profaning God's holy name (Ez. 36:20-23; Amos 2:7; Mal. 1:12)
6 Profaning the holiness of God (Mal. 2:11)
7 Profaning the holy covenant (Mal. 2:10)
8 Lucifer was cast out as profane when he sinned (Ez. 28:16)
9 Priest profaning the temple (Mt. 12:5). Cp. Acts 24:6
10 Esau was a profane person, a fornicator (Heb. 12:16)

g A priest profaned himself when he became backslidden in heart, irreverent, ungodly, unholy, defiled, unclean, wicked, or worldly more interested in secular things than in his duty to God (v 4).

h Here the same commands given to laymen (19:28) were also given to priests so that none could think he was exempted from them and therefore free to follow other nations in such practices. See notes, 19:27-28.

i 13 times God speaks of profaning His name (v 6; 22:2, 32; 18:21; 19:12; 20:3; Ez. 36:20-23; Amos 2:7; Mal. 1:12). It means to show irreverence, blaspheme, and disrespect the name of God and His program by sinning (v 6; Amos 2:7).

j Priests were limited to godly, pure, undefiled, and religious women for wives.

3 Kinds of Wives Forbidden the Priests:

2 Profane, i.e., a vulgar, blasphemous, godless, impious, irreligious, unconsecrated, unsanctified, wicked, worldly woman
3 Divorcee. Others were permitted to marry a divorced woman, but not the priests (Dt. 24:1-4)

k Moses was to sanctify all the priests, Aaron and all his sons. As a man he could set them apart for God and ceremonially cleanse and dedicate them, but any cleansing from sin had to be done by the Lord. Technically, sanctification is not a cleansing from sin, but a setting apart from profane uses to holy uses and the divine will. In many cases sin is not even involved.

a A daughter profaning herself was one playing the whore—selling herself to a life of passion and lust. This profaned her father by bringing disgrace upon him, making him the object of gossip, and encouraging irreligious acts in others (v 9).

b If this was not a mode of punishment to cause death, it referred to burning the body after the whore was stoned, as was the case with Achan (Josh. 7:25).

c Anointing with oil by pouring it upon the head was the distinguishing mark between the high priest and others as far as consecration was concerned (v 10; 8:12; Ps. 133). He also wore clothes different from those of the other priests (Ex. 28). The high priest was chief ruler—a sort of king and representative for God among the people. By his anointing he represented God as chief prophet; by his office he was typical and representative of Christ in His sacrificial character; and by his holy crown he represented the ruling authority of God on earth.

d 6 Commands—High Priest Laws:

1 The high priest shall not uncover his head or rend his clothes in mourning (v 10)
2 He shall not defile himself by going in to any dead body (to attend the funeral), or defile himself for his father or mother (v 11)
3 He shall not go out from the sanctuary for the sickness or death of any of his near kin (v 12)
4 He shall marry only a virgin (v 13), not a widow, divorcee, profane woman, or a harlot (v 14)
5 His virgin wife shall be of his own people, not a foreigner
6 He shall not profane his seed among his people (v 15)

✡ ✡ ✡

nor [e]defile himself for his father, or for his mother;

(9) High priests not to make any world contacts while ministering to God in the tabernacle

● 12 Neither shall he [f]go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

(10) High priests not to defile themselves by wrong marriages

● 13 And he [g]shall take a wife in her virginity.

● 14 A [h]widow, or a [i]divorced woman, or [j]profane, or an [k]harlot, these shall he not take: but he shall take a virgin [l]of his own people to wife.

(11) High priests not to defile themselves by permitting their family to sin (Lev. 21:9)

● 15 Neither shall he [m]profane his seed among his people: for I the LORD do sanctify him.

2. Twelve physical qualifications for priests

■ 16 ¶ And the LORD spake unto Moses, saying,

● 17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, [n]let him not approach to offer the bread of his God.

● 18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any

● 19 Or a man that is brokenfooted, or brokenhanded,

● 20 Or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

● 21 [o]No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

● 22 He [p]shall eat the bread of his God, [a]*both* of the most holy, and of the holy.

● 23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he [b]profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

112 CHAPTER 22

3. Death penalty for priests who eat of the holy things while defiled

■ 1 And the LORD spake unto Moses, saying,

● 2 [c]Speak unto Aaron and to his sons, that they [d]separate themselves from the holy things of the children of Israel, and that they [e]profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

● 3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off

---

emonially defiled or become unclean for a dead father, mother, and close kin, but not the high priest (v 1-2). He had to be clean at all times and ready for service between God and the people both day and night. In God's plan there was to be a dependable and qualified representative who could be contacted whenever the need arose (v 11). In the East the first sign of mourning was uncovering the head, disheveling the hair, throwing dust upon it, and rending the clothes. This behavior was forbidden the high priest (v 10).

f This, of course, refers to staying in the sanctuary all the time he was in service. He was not free to leave his tabernacle work for any outside emergency (v 10-12).

g 6 Commands—Marriage of High Priest:
  1 He shall marry a virgin (v 13)
  2 One of his own people (v 14)
  3 He shall not marry a widow
  4 Or a divorced woman
  5 Or a profane woman
  6 Or a harlot, even if redeemed

h This was not a requirement of ordinary priests, as with the high priest (v 7, 14).

i This prohibition was alike for all priests, perhaps to avoid scandal—any report that a priest had been improperly associated with a woman and this was the reason for her divorce (v 14). Divorcees could be married again to someone outside the priesthood, if legally and scripturally divorced (Dt. 24:1-4).

j See note, point 2, v 7.

k No priest could ever marry a harlot, even though redeemed and made clean of her sin in the sight of God and man. This was to discourage harlotry in Israel and keep the ministry on the highest moral level, free from any appearance or memory of evil (v 14).

l The wife of a priest could not be a foreigner of another nation or people. She could be from another tribe, but an Israelite (v 14).

m Profaning his seed refers to marriage with a profane woman who would become the mother of his seed (children). A priest was to have a wife who would be a help to him and one acceptable with the people to whom he ministered (v 15).

n See ***12 Physical Qualifications of Priests***, p. 253.

o No man of the seed of the priests who had any body infirmity or imperfection could serve as a priest to make sacrifices (v 21). For him to do so would have glorified defeat, sickness, disease, weakness, failure, and physical infirmity to some extent which would have been out of harmony with the type—Christ, the perfect one.

p Physically imperfect men of Aaron's house could eat holy things but not serve the tabernacle (v 22).

a See ***Holy*** in the index.

b Here it is explained that profaning God's house was by allowing a blemished, deformed, frail, sickly, physically imperfect man to serve as priest (v 23). Such were forbidden to have any part in the tabernacle service (v 16-23).

c 7 Commands—Penalties for Priests:
  1 Speak to Aaron and his sons to separate themselves (when disqualified) from the holy things of Israel (v 2)
  2 They shall not profane My holy name in those things hallowed unto Me
  3 Whoever of their seed forever who goes unto the holy things in uncleanness shall be cut off (v 3)
  4 No man of Aaron's seed that is a leper, or that has a running issue from his flesh, shall eat of the holy things until he is pronounced clean (v 4)
  5 Whoever becomes unclean by any means shall be unclean until evening, and shall not eat of the holy things until he has bathed (v 4-7)
  6 No man of the seed of priests shall eat that which dies of itself (v 8)
  7 Aaron and his seed shall keep My ordinance lest they die (v 9)

d Meaning they should separate themselves from the holy things as long as they were disqualified to eat of them, as outlined in v 3-9 (v 2).

e Profaning God's name is here explained as sinning in those things He has spoken of as being sinful, and which He has plainly commanded in His own name (v 2-9). It is the sin of ignoring God and His word, showing no concern for His commands, and acting contrary to His laws. Such ungodly irreverence and willful irresponsibility in divine and religious matters could not be tolerated in the priesthood.

✡ ✡ ✡

● 4 What man soever[j] of the seed of Aaron *is* a [g]leper, or hath a [h]running issue; he shall not eat of the holy things, until he be clean. And whoso [i]toucheth any thing *that is* unclean *by* the dead, or a man whose [j]seed goeth from him;

● 5 Or whosoever [k]toucheth any creeping thing, whereby he may be made unclean, or a [l]man of whom he may take uncleanness, whatsoever uncleanness he hath;

● 6 The soul which hath touched any such [m]shall be unclean until even, and shall not eat of the holy things, unless he [n]wash his flesh with water.

● 7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.

● 8 That which [o]dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

● 9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

4. Strangers forbidden to eat of the holy things

● 10 There [p]shall no stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

● 11 But if the priest buy *any* soul with his money, he [q]shall eat of it, and he that is born in his house: they shall eat of his meat.

5. When priests' daughters may and may not eat of the holy things

● 12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.

or [a]divorced, [b]and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.

6. Penalty for eating of holy things in ignorance

● 14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the [c]fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

● 15 And they shall not [d]profane the holy things of the children of Israel, which they offer unto the LORD;

● 16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

7. Only perfect animals accepted in all offerings made by fire

■ 17 ¶ And the LORD spake unto Moses, saying,

● 18 [e]Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation [*f]for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

● 19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

● 20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

● 21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there

---

f No man of Aaron's seed or any of the nation otherwise needed to be leprous or diseased in other ways according to God's covenants; that is, if the people would carry out their obligations to Him. At Marah a covenant of healing was made with the whole nation which guaranteed both healing and continued health upon meeting certain conditions (see note, Ex. 15:26). Upon their obedience God promised to take away sickness from their midst (Ex. 23:25). Sicknesses were promised only as a result of sin and failure to obey (Lev. 26; Dt. 28). We read that God healed everyone so that there was not a feeble person in all their tribes (Ps. 105:37; 107:20). Thus Israel had a perfect beginning as a nation leaving Egypt and they could have continued in this state had they not rebelled. The laws about diseases in Lev. 13, 14, 15, etc. and the references to possible leprosy and other diseases in Israelites were made in view of the fact that, if Israel failed, they would be needed. Even when Israel went into sin, God promised time and again to heal them should they turn to Him (Ps. 34:9-10; 84:11; 91:1-12; 103:3; Isa. 58; etc.). When the Messiah came to restore Israel and save the nation, should they turn to God, He healed everyone who came to Him for healing, without exception. No less than 23 times it is recorded in the Gospels that He healed them all (note, Mt. 13:58). Thus God sought to renew Israel and start them out with a new beginning as in the days of Moses. True to the prophecy of Moses in Dt. 18, He sent them a prophet like Moses.

g See notes on chs. 13-14.

h See notes, 15:1-33.

j See notes, 15:1-18.

k See notes, 11:24-46.

l See notes, 15:1-12.

m See note, 15:2; note, 15:7.

n See note, 15:7.

o See note, 17:15. All the above notes refer to prohibitions to priests. The same prohibitions were given laymen in chs. 13–17.

p 4 classes were not to eat of holy things: strangers, sojourners of priests, hired servants of priests, daughters of priests married to strangers (v 10-13).

q See ***7 Commands—Eating Holy Things***, p. 254.

a Indicating that a woman could be divorced without being sinful or unclean (v 13). See Dt. 24:1-4 concerning one's remarriage.

b If the priest's widowed or divorced daughter had a child she could not return to her father's house and eat of the holy things. With the child having no rights in the priesthood she would have to find another way of support (v 13).

c Restitution and a 20% fine had to be paid to the priest for eating holy things in ignorance (v 14-16).

d Profaning the holy things came about by someone eating them who was not supposed to partake of them. If a priest became so irreverent he did not protect holy things from those who were forbidden to eat of them, then he was said to profane the holy things. Any misuse of these things was profaning them (v 15), and such was a trespass (v 16).

e 6 Commands—Offerings for Sacrifices:

1 Speak to Aaron, his sons, and to all Israel saying that whoever offers oblations for vows or makes freewill offerings, whether an Israelite or Gentile, he shall offer a male without blemish, of the beeves, sheep, or goats (v 18-19)

2 You shall not offer any animal that has a blemish; it shall be perfect to be accepted (v 20-21)

3 Any animal that is blind, broken, maimed, or having a wen, scurvy, or scab shall not be offered (v 22)

4 Any animal that is imperfect in private parts may be offered for a freewill offering, but not for vows (v 23)

5 Any animal that is bruised, crushed, broken, or castrated shall not be offered to the Lord (v 24)

6 Do not accept such animals for sacrifice, from Gentiles (v 25)

*f See vow and freewill offering sacrifices in 7:15-21 with 22:17-22.

✡ ✡ ✡

● 22 [g]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

8. Some imperfect animals accepted in free will offerings, but not for vow offerings

● 23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.

● 24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.

● 25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

9. Age of sacrifices: all animals at least eight days old

■ 26 ¶ And the LORD spake unto Moses, saying,

● 27 When a bullock, or a sheep, or a goat, is brought forth, then it [a]shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

10. Mother and offspring not to be sacrificed the same day

● 28 And *whether it be* cow or ewe, [b]ye shall not kill it and her young both in one day.

must be of own free will

● 29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

● 30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.

12. Command to obedience

● 31 Therefore [c]shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye [d]profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

113 CHAPTER 23

13. Eight feasts of Jehovah
(1) Weekly sabbath (Ex. 20:8-11)

■ 1 And the LORD spake unto Moses, saying,

● 2 [e]Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, [f]*even* these *are* my feasts.

● 3 [g]Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.

(2) Feast of the Passover
(Ex. 12; Num. 9:9; 28:16; Dt. 16:1)

1 Blindness (v 22).
2 Broken. Heb. shabar, to burst; break off or in pieces; crush. No animal that had been crushed or broken in body was acceptable. The same word is used of broken vessels (6:28; 15:12), yokes (26:13), ships (1 Ki. 22:48; 2 Chr. 20:37), heart (Ps. 34:18), and bones (Ps. 34:20; 37:17).
3 Maimed. Heb. charats, to wound; maim. See point 2, above.
4 Wen. Heb. yabbal, having running sores; a tumor.
5 Scurvy. Heb. garab, to scratch; scurf from itching; scab.
6 Scab. Heb. yallepheth, to stick or scrape; scurf; scabbed (v 22; 21:20).
7 Anything superfluous or lacking in private parts. This means having any abnormal condition. Animals with such imperfection could be used for freewill offerings, but not for vows (v 23).
8 Bruised, crushed, broken or cut. This refers solely to castration (v 24). The Sept. reads, "castrated by crushing, bruising, cutting or extracting." Moffatt says, "No animal with its testicles bruised or crushed or broken or cut."

a 4 Commands—Sacrifices:
  1 All sacrifices shall be at least 8 days old before being offered by fire (v 27)
  2 Do not kill the mother animal and her young on the same day (v 28)
  3 All sacrifices of thanksgiving shall be of your own free will (v 29)
  4 All sacrifices of thanksgiving shall be eaten the same day as offered; none shall be left until the morrow (v 30)
b This was to emphasize the sacredness of the relationship between parent and offspring (v 28)
c 2 Commands—Obedience and Reverence:
  1 Keep My commandments and do them (v 31)
  2 Do not profane My holy name (v 32)
d See notes, 21:4, 6.
e 3 Commands—Feasts of Jehovah:
  1 Speak to Israel concerning the feasts of Jehovah (v 2)
  2 Proclaim My feasts to be holy convocations
  3 Proclaim the feasts in their proper seasons (v 4)
f 8 Feasts of Jehovah (Lev. 23):
  1 Weekly sabbath feast (v 2-3)
  2 Yearly passover feast (v 4-5)
  3 Yearly feast of unleavened bread (v 6-8)
  4 Yearly feast of firstfruits (v 9-14)
  5 Yearly feast of Pentecost (v 15-21)
  6 Yearly feast of trumpets (v 23-25)
  7 Yearly feast of atonement (v 26-32)
  8 Yearly feast of tabernacles (v 33-34)
  3 Yearly Feast Gatherings for All Males:
  1 The feasts of the passover, unleavened bread, and firstfruits were observed in the same season at the same gathering (Ex. 12; 23:14-17)
  2 Feast of Pentecost (v 15-21; Ex. 23:16)
  3 Feast of tabernacles (v 33-44; Ex. 23:16; 34:18-22). This was preceded by 2 other feasts which all males attended. By gathering 15 days earlier they could attend all 3 which required a total of 21 days—the feast of trumpets, the great day of atonement, and feast of tabernacles (v 23-44; 2 Chr. 8:13).
  8 Other Feasts of the Jews:
  1 A septennial (recurring every 7 years) or sabbatical feast (Lev. 25)
  2 Feast of the new moon, the first day the moon appeared after her change (1 Chr. 23:31; 2 Chr. 2:4; 8:13; 31:3; Ezra 3:5; Neh. 10:33; Isa. 1:13-14; Hos. 2:11; Col. 2:14-17)
  3 Feast of Purim, to celebrate the deliverance from Haman (Esther 9)
  4 Feast of dedication, or restoration of the temple, which was profaned by Antiochus Epiphanes (Jn. 10:22). This was also called the feast of lights.
  5 Feast of branches, to commemorate the taking of Jericho by Joshua. It is not mentioned in Scripture.
  6 Feast for the death of Nicanor (1 Macc. 7:48 of the Apocrypha)
  7 Feast for the discovery of the sacred fire (2 Macc. 1:18)
  8 Feast of carrying wood to the tabernacle, called Xylophory (Josephus, *Wars of the Jews*, Book 2, 17:6)
g 2 Commands—the Weekly Sabbath Feast:
  1 Work 6 days, but rest the 7th day, which is a holy convocation (v 3)
  2 Do no work on the sabbath of the Lord in all your dwellings

✡ ✡ ✡

even holy convocations, which ye shall proclaim in their seasons.

● 5 In the [*h]fourteenth *day* of the first month at even *is* the LORD'S passover.

(3) Feast of unleavened bread
(Ex. 12:15; Num. 28:17; Dt. 16:6)

● 6 [*i]And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

● 7 In the first day ye shall have an holy [a]convocation: ye shall do no servile work therein.

● 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.

(4) Feast of firstfruits (Ex. 23:16;
Num. 28:26; Dt. 16:9)

■ 9 ¶ And the LORD spake unto Moses, saying,

● 10 [b]Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [c]sheaf of the firstfruits of your harvest unto the priest:

● 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

● 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of [d]the first year for a burnt offering unto the LORD.

● 13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.

● 14 And ye shall eat neither bread, nor parched corn, nor green ears, [e]until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

(5) Feast of Pentecost (Dt. 16:9-12; Acts 2)

● 15 ¶ And ye [f]shall count unto you from [g]the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; [h]seven [i]sabbaths shall be complete:

● 16 Even unto [j]the morrow after the seventh sabbath shall ye number [k]fifty days; and ye shall offer a [l]new meat offering unto the LORD.

● 17 Ye shall bring [m]out of your habitations two [n]wave loaves of two [o]tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the [p]firstfruits unto the LORD.

● 18 And ye shall offer with the bread [q]seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, [r]with

---

*h 1 Command: The passover shall be the 14th day of the 1st month. This would be in April of our calendar.

*i 7 Commands—Feast of Unleavened Bread:
1 Keep the feast of unleavened bread for 7 days (from the 15th to the 21st of the 1st month—March-April, v 6)
2 Eat only unleavened bread during the 7 days of this feast
3 In the 1st day you shall have a holy convocation (v 7)
4 Do no servile work on the 1st day
5 Make offerings by fire to Jehovah on each of the 7 days (v 8)
6 The 7th day shall also be a holy convocation
7 Do no servile work on the 7th day

a Heb. miqra, a public meeting; assembly; convocation (v 2-4, 7-8, 21, 24, 27, 35-37; Ex. 12:16; Num. 28:18, 25-26; 29:1, 7, 12).

b ***8 Commands—Feast of Firstfruits***, p. 247.

c Heb. omer, a heap; sheaf; a dry measure of 3 quarts and 1 pint. Whether the sheaf referred to was a bundle of the first cutting presented to Jehovah, or an omer is not known (v 10).

d Estimated Cost of Offering Mentioned Here:

Lamb of the first year	$ 20.00
Wheat (if an omer) about	.80
Fine flour (1 gallon)	.80
Wine ($1^1/_2$ qts. @ $1.60)	2.40
Oil ($1^1/_2$ qts. @ $1.40)	2.10
Total	$ 26.10

e Offering the firstfruits to God was a way of demonstrating the principle of putting Him first in all things. It fulfilled the 1st commandment in practice (Mt. 22:37-38). Such offerings were commanded (v 10, 17, 20; 2:12-14; Ex. 23:16-19; 34:22, 26; Num. 18:12; 28:26; Dt. 26:10), and special blessings were promised those who made them (Pr. 3:9-10). The offering of firstfruits typified the resurrection of Christ (1 Cor. 15:2-23).

f See ***12 Commands—Feast of Pentecost***, p. 247.

g This would be the 16th of Abib or Nisan, corresponding somewhat with our April (v 11, 15)

h This would be 49 days after the feast of firstfruits (v 6, 11, 15).

i The word sabbath is used for a week (v

of weeks and then the feast of Pentecost.

4 Different Names of This Feast:
1 The day of pentecost (Acts 2:1; 20:16)
2 The feast of harvest (Ex. 23:16)
3 The feast of weeks (Ex. 34:22; Dt. 16:10)
4 The day of the firstfruits (Num. 28:26)

j This would be the 50th day from the feast of firstfruits (v 6, 11, 15). The word pentecost in Gr. means fifty and it is from this that we get the word used in the heading at v 15, and in Acts 2:1; 20:16; 1 Cor. 16:8. See also Tobit 2:1; 2 Macc. 12:32 of the Apocrypha.

k Fifty in Gr. is pentecost.

l The new meat offering was that of 2 loaves of bread baked with leaven (v 17). All meat offerings were given to the priests (note, 2:8).

m This simply means that in a place of dwelling they should bake 2 loaves, not that 2 loaves were to come from each house for the priests. This would have made thousands of loaves, more than the priests could use. This could be trans. from your dwelling, or place of abode, referring to abode in the general sense; or from the assembly, referring to the loaves being from the public at public expense and dedicated to Jehovah for the priests who were on duty at this time. They must have been very large loaves, for each contained $^1/_2$ gallon or about 4 pounds of flour raised with leaven (v 17). According to the Mishna (the writings of the oral law), the length of a loaf was 7 handbreadths (about 28 inches), the width 4 handbreadths (about 16 inches), and the depth equal to 7 fingers' width (about 6 or 7 inches). No bread made with leaven could be burned upon the altar (2:11), so the object was not a burnt offering; this was a present to Jehovah from the best produce of the earth in the form most useful to sustain human life. It was a thanksgiving offering for His blessings upon the crops of the year. Besides these there were hundreds, even thousands, of other loaves brought to the feast, not as offerings for the priests' use but for the people attending on that day.

n All food offerings were for the priests in appreciation of their service(2:2-3, 8-10, 14-16)

o A tenth deal was $^1/_2$ gallon.

p Referring to the firstfruits of the wheat harvest, not the barley which was earlier. In warmer parts of Palestine barley ripened about the middle of April, whereas the wheat crop did so the last of May or first part of June, being reaped by the time of the feast of Pentecost (v 17).

q See ***Estimated Cost of Offerings for Feast of Pentecost***, p. 247.

r Each animal required a specified amount of flour, oil, and wine to be offered with it. See Num. 15:3-10; also note above.

even an offering made by fire, of sweet savour unto the LORD.

● 19 Then ye shall sacrifice [s]one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

● 20 And the priest shall [t]wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.

● 21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye [a]shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.

(6) Law of gleanings (Lev. 19:9; Dt. 24:19)

● 22 ¶ And when ye reap the harvest of your land, thou [b]shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

(7) Feast of trumpets (Num. 10:1-10; 29:1-6)

■ 23 ¶ And the LORD spake unto Moses, saying,

● 24 [c]Speak unto the children of Israel, saying, In the [d]seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of [e]blowing of trumpets, an holy convocation.

● 25 Ye shall do no servile work *therein*: but ye shall [f]offer an offering made by fire unto the LORD.

(8) Feast of the Great Day of Atonement

■ 26 ¶ And the LORD spake unto Moses, saying,

● 27 Also on the tenth *day* of this seventh month *there* [g]*shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and [h]offer an offering made by fire unto the LORD.

● 28 And ye shall do no work in that same day: [i]for it *is* a day of atonement, to make an atonement for you before the LORD your God.

● 29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

● 30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

● 31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

● 32 It *shall be* unto you a sabbath of rest, and ye shall [j]afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your sabbath.

(9) Feast of tabernacles (Num. 29:12-40; Dt. 16:13; Zech. 14:16)

■ 33 ¶ And the LORD spake unto Moses, saying,

● 34 [k]Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.

● 35 On the first day *shall be* an holy convocation: [l]ye shall do no servile work *therein*.

● 36 Seven days ye shall [m]offer an offering

---

as a remembrance of sin (v 19; cp. Heb. 10:3); 10 were for burnt offerings (v 18); and 2 for peace offerings (v 19). Besides these there were the regular daily offerings, morning and evening.

t The 2 lambs were waved for the peace offerings with the bread, flour, oil, and wine (v 18, 20). Tradition says that when whole animals were waved before God they were led back and forth before death. If this was not the procedure then they were waved on the hands of several priests after death. (Ex. 29:24-27, notes).

a Pentecost was an extra sabbath added to the regular one. This made a 48-hour sabbath at which time the weekly sabbath was changed to a day later for the remainder of the year, and until the next Pentecost. See ***22 Facts About Sabbaths***, p. 174.

b 3 Commands—Law of Gleanings:
  1 When you reap your harvests do not reap the corners of the fields (v 22)
  2 Neither gather all the gleanings of the harvest in your fields
  3 Leave them for the poor, and for the stranger in your midst

c 3 Commands—Feast of Trumpets:
  1 Speak to Israel telling them to observe the 1st day of the 7th month (October) as a special sabbath and a day of blowing of trumpets (v 24)
  2 You shall do no servile work on this day (v 25)
  3 You shall offer an offering made by fire on this day

d The 7th month was called Tisri by the Jews, in later times, but Ethanim in 1 Ki. 8:2. It corresponds to some extent with our month of October (v 24, 27, 34, 39, 41).

e The kind of trumpets and their use are referred to in Num. 10:1-10. They were silver and 2 in number; the blowing was not throughout all Israel, but over the sacrifices at the tabernacle only.

f What kind of offerings other than the regular daily sacrifices is not stated here, but in Num. 29:1-6 they are said to be 1 young bullock, 1 ram, 7 lambs, and 1 kid—10 animals in all, besides the other sacrifices. See notes there.

g See ***10 Commands—Day of Atonement***, p. 248.

h What kind of offerings (or how many) is not stated here, but Num. 29:7-11 lists 1 young bullock, 1 ram, 7 lambs, and 1 kid for a sin offering besides other offerings. Also, in Lev. 16 (see notes) we have information about special offerings being offered on this day, making it different from any other feast day. This was the day, the great day of atonement, when Aaron the high priest was to go into the most holy place to make atonement for all Israel, including himself and his family. He was to offer a young bullock for himself, 2 kids for the congregation, and a ram for an additional burnt offering.

i Every day was a time of sacrifice and atonement in Israel, but this was the great day of atonement because it was the only day in the year that the high priest could go into the holy of holies within the veil to make atonement for all the sins of the people and himself (v 28; Lev. 16:2-17; Heb. 9:1-10).

j Afflicting the soul was by fasting (Ps. 35:13; 69:10; Isa. 58:1-6). See ***Fasting*** in index.

k See ***11 Commands—Feast of Tabernacles***, p. 248.

l Here is another example of doing necessary work on the sabbath day. It was commanded that the people do no servile (slave, or unnecessary) work on the 1st day of the feast; it was also commanded that they make booths on this day to dwell in during the period of the feast (v 39-40). This was work but necessary in connection with the feast. The theory of doing absolutely no kind of work on sabbath days is in error because the work of sacrifices, circumcision, booth-making and allowable duties went on. Servile work refers to slave and hired-man work, or the ordinary daily labors of man.

m Here again we are not told what kind of sacrifices were to be offered on each of these days; but Num. 29:12-40 lists 71 young bullocks, 15 rams, 105 lambs, and 8 kids of the goats as being offered on these 8 days—a total of 199 animals.

✡ ✡ ✡

day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* [b]ye shall do no servile work *therein*.

● 37 [c]These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

● 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

● 39 Also in the [d]fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: [e]on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

● 40 And ye shall take you on the [f]first day the [g]boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

● 41 And ye shall keep it a feast unto the LORD [h]seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

● 42 Ye shall dwell in [i]booths seven days; [j]all that are Israelites born shall dwell in booths:

43 [k]That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

114 CHAPTER 24

14. Oil for the perpetual light (Ex. 27:20)

■ 1 And the LORD spake unto Moses, saying,

● 2 [l]Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

● 3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

● 4 He shall order the lamps upon the pure candlestick before the LORD continually.

15. The showbread (Ex. 25:23)

● 5 ¶ And thou [m]shalt take fine flour, and bake twelve cakes thereof: [n]two tenth deals shall be in one cake.

● 6 And thou shalt set them in two [o]rows, six on a row, upon the pure table before the LORD.

● 7 And thou shalt put pure frankincense [*a]upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

---

a This was a special day in addition to the 7 days of the feast of tabernacles. It was a day of solemn assembly, and a special sabbath (v 36, 39; Num. 29:35)—the closing day of the present festival as well as the closing day of all festivals of the year. At this time the priests offered the last 10 animals of special sacrifice that made up the 199 offered during the 8 days (Num. 29:12-38). It was on this day (Jn. 7:37-39) 18 centuries later that Jesus promised the Holy Spirit in fullness. See note, Jn. 7:37.

b 5 Kinds of Days—No Servile Work:
  1 Weekly sabbaths (v 3; Ex. 20:8-11)
  2 Special sabbaths and fast days (v 6-8, 34-36)
  3 Pentecost (v 21)
  4 Feast of trumpets (v 25)
  5 Feast of the great day of atonement (v 27-32)

c These are the annual feasts of Jehovah, holy convocations, to offer offerings in the appointed days, beside the weekly sabbaths of Jehovah, beside your gifts, beside your vows, and beside your freewill offerings to Jehovah (v 37-38).

d Like the passover and the feast of unleavened bread, the feast of tabernacles began on the 15th of the month during the full moon. All grain, olives, grapes, and other fruits and produce were harvested by then—the 15th of our October (v 39; Ex. 23:16).

e During the entire 8 days (7 days of the feast and the additional 8th-day sabbath) there would be 2 or 3 sabbaths, according to what day of the week the 15th of the month came on. The year the feast began on the weekly sabbath there would be 2 because the 1st-day and 8th-day sabbaths would be the same as the 2 regular weekly sabbaths. In other years the 1st and 8th days would be different and the feast would take in 1 weekly sabbath besides these special sabbaths, making 3 in all (v 34, 36, 39). With the addition of special sabbaths some Jewish months had 6 or 7 sabbaths.

f This was the first sabbath of the 8 days; and the time when all Israel was supposed to spend the day making booths to live in

sary and allowed by law. The commandment not to work on the sabbath applied only to unnecessary and servile work (Mt. 12:5; Jn. 7:23). Because of the booth-making the real feast did not begin until the 2nd day of the 8; so technically there were only 6 days between this work-sabbath and the 8th-day sabbath (v 36-39; Num. 29:35; Neh. 8:18).

g 4 Kinds of Material for Booths (v 40):
  1 Boughs of goodly trees (Heb. hadar, magnificence; beauty; goodly; glorious; majesty). What kind of trees is not known, but tradition says citron. By some this is taken to refer to fruit from trees, not branches. The Sept. reads: "ripe fruit of trees"; the Peshitta: "the fruits of goodly trees, citron"; the Berkeley: "the produce of splendid trees." This may refer then to fruit of trees to eat as they built the booths, inasmuch as they had no time for cooking that day; or it may refer to both branches and fruit.
  2 Branches of palm trees
  3 Thick trees—perhaps the myrtle
  4 Willows of the brook

h The 7 days perhaps began with the 2nd and included the 8th day, after the booths were finished. According to v 41-42 the people were supposed to dwell in the booths 7 days and they were not finished until sometime on the 1st day of the 7-day period.

i See pt. 2, ***3 Comparisons of Zion***, p. 1243.

j It seems this was a law for Israelites only, but in the Millennium it will be broadened to take in all nations (Zech. 14:16-21).

k This was to teach Israel's new generations that the nation dwelled in booths or tents (temporary dwellings) when coming out of Egypt. It was to commemorate that experience of Israel (v 43).

l 3 Commands—Perpetual Light:
  1 Command Israel to bring pure beaten olive oil to cause the light to burn perpetually (v 2). See note, Ex. 27:20
  2 Aaron (the high priest) shall have oversight of the lamps to see that they are kept burning continually (v 3)
  3 It shall be a statute forever in all your generations

m See ***8 Commands—Showbread***, p. 254.

n A tenth deal was $\frac{1}{2}$ gal., so each cake was made from a gal. of flour, or about 7$\frac{1}{2}$ lbs. The unleavened loaves made from a gal. would be about the same size as the ones made with leaven and $\frac{1}{2}$ gal. of flour. See note, 23:17

o Heb. maarakah, an arrangement; a pile (v 6-7). See ***Rows***, p. 254.

*a According to v 6 there were 2 rows with 6 cakes in a row or pile (see note, v 6), which means there were 2 dishes instead of 12 for the burning of incense—a dish for the top of each stack (v 7).

sabbath and loaves that had been removed were to be eaten by the priests in the holy place. This was the most holy of all offerings made by fire (v 8-9).

c Not only was the light of the lamps to be burning continually, but the showbread also was to be set continually before the Lord (v 2, 3, 4, 8-9).

d How many such mixed marriages there were is not known, but a mixed multitude is mentioned in Ex. 12:38; Num. 11:4 as coming out of Egypt with Israel. Moses himself had married a Midianite woman (Ex. 3:1; Num. 12:1). After the captivities the mixed multitude was separated from Israel (Neh. 13:3).

e 2 Fights Between 2 Men:
  1 The 2 Israelites in Egypt (Ex. 2:11-13)
  2 The 2 Israelites in wilderness (v 10)

f The first jail mentioned in Israel (v 12).

g 5 Commands—Sin of Blasphemy:
  1 Bring forth the blasphemer outside the camp (v 14)
  2 Let all that heard him lay hands upon his head, and let all Israel stone him with stones (v 14, 16, 23)
  3 Speak to Israel saying that whoever curses his God shall bear (be responsible for) his sin
  4 He that blasphemes the name of the Lord shall be put to death (v 15-16)
  5 Both Israelites and Gentiles shall be put to death for blasphemy (v 16)

h 4 Commands—Various Crimes:
  1 The murderer shall be killed (v 17, 21)
  2 The man who kills the animal of another shall make it good, beast for beast (v 18, 21)
  3 The man who causes a blemish on his neighbor shall suffer the same—blemish for blemish, breach for breach, eye for eye, tooth for tooth (v 19-20)
  4 There shall be one law for both Israelites and Gentiles in your land (v 22)

a First penalty of the broken law for blasphemy (v 23; Ex. 20:7, refs.). See ***9 Stonings in Scripture***, p. 254.

*b See ***5 Commands—Sabbatic Year***, p. 254.

*c The unpruned vineyard was called the Nazarite vine because it could be compared with the unshorn locks of Nazarites (Num. 6:5).

*d See ***12 Commands—Year of Jubilee***, p. 254.

*e In the 49 years there were 7 sabbatical years (v 3-4), then another (jubilee) making 8 such years of rest every 50 years. The 7th sabbatical year being the 49th year of the period, and the 8th or jubilee being the 50th made a 24-month sabbath for the land to lie untended, and for the people to enjoy a rest from work in the fields (v 8-13).

* * *

before the LORD [c]continually, *being taken* from the children of Israel by an everlasting covenant.

● 9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

16. First jail in Israel: death for blasphemy (Ex. 20:7)

● 10 ¶ And the son of an Israelitish woman, [d]whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove [e]together in the camp;

● 11 And the Israelitish woman's son blasphemed the name *of the LORD*, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

● 12 And they put him in [f]ward, that the mind of the LORD might be shewed them.

■ 13 And the LORD spake unto Moses, saying,

● 14 [g]Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.

● 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

● 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD*, shall be put to death.

17. Essence of the law (Ex. 21:23-25; Lev. 20:6-21; 2 Cor. 6:7)

● 17 ¶ And he that killeth any man [h]shall surely be put to death.

● 18 And he that killeth a beast shall make it good; beast for beast.

● 19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

● 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

● 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

● 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

18. The blasphemer executed (Lev. 24:10-16)

● 23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, [a]and stone him with stones. And the children of Israel did as the LORD commanded Moses.

115 CHAPTER 25

VIII. Property and slave laws (Lev. 25:1–27:46)
1. The sabbatic year
(1) Every seventh year one of rest to the land

■ 1 And the LORD spake unto Moses in mount Sinai, saying,

● 2 [*b]Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

● 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

● 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

(2) All crops of sabbatic years for all people without profit to the owner

● 5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine [*c]undressed: *for* it is a year of rest unto the land.

● 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

● 7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

2. The year of jubilee
(1) Every fiftieth year a sabbath of rest and full release of slaves and family possessions—a new start for all Hebrews(Lev. 25:10, 13-17, 23-28, 31; Dt. 15:1-4)

● 8 ¶ And thou [*d]shalt number seven [*e]sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

● 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

* * *

* * *

and [*g]proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

(2) No sowing crops or pruning vines or trees, making two years of complete rest

● 11 A [*h]jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.
● 12 For it *is* the jubile; it shall be [*a]holy unto you: ye shall eat the increase thereof out of the field.
● 13 In the year of this jubile ye shall return every man unto his possession.

(3) All business based on number of years of profit between years of jubilee

● 14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not [b]oppress one another:
● 15 [c]According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:
● 16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.
● 17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.

(4) Provision for sabbatic years

★●18 ¶ Wherefore ye [d]shall do my statutes, [e]ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [f]What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

(5) The land not to be sold forever

● 23 ¶ The land [g]shall [h]not be sold for ever: [i]for the land *is* mine; for ye *are* strangers and sojourners with me.
● 24 And in all the land of your possession ye shall grant a redemption for the land.

(6) All country property redeemable in year of jubilee

● 25 ¶ [j]If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.
● 26 And if the man have none to redeem it, and himself be able to redeem it;
● 27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.
● 28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and [a]in the jubile it shall go out, and

---

*f Hallow (set apart) the 50th year to proclaim liberty to all people, and to start business all over again as at the beginning. At this time all mortgages were canceled, all servants released, and all bondages of men annulled. Debts were forgiven, and lands reverted to the original owners (v 8-13). The new start in business at the end of jubilee was based upon another year of release 50 years in the future (v 14-17).

*g Proclaim liberty throughout all the land unto all the inhabitants thereof is the famous quotation on the liberty bell of the U.S.A. in Philadelphia, Pa.

*h Heb. yobel, a blast of the horn; the signal for the silver trumpets; the festival introduced by the blowing of horns throughout Israel (v 8-17).

*a Heb. qodesh, a sacred place or thing; something consecrated or dedicated; hallowed. The year of jubilee was to be sacred to all because it was a year of release when all family inheritances that had been alienated were restored and everyone was given a fresh start in business, free from debt (v 11-13).

b Literally, overreach one another.

c The prices in all business transactions concerning lands or servants were to be based upon the number of years before jubilee (v 15-16).

d 3fold command—do My statutes, keep My judgments, and do them (v 18).

e 5th prophecy in Lev. (25:18-22, fulfilled). Next, 26:3. This is a prophetical promise of God's blessing of Israel in the land.

f Question 3. Last question in Leviticus. Anticipating the question of Israel in regard to the program of allowing the land to rest every 7th year, God assured them the 6th year that all needs would be supplied during the rest period. The crops would be abundant enough to supply the people for 3 years (v 20-22).

g 9 Commands—Redemption of Land:
1 The land shall not be sold and deeded to another permanently—forever (v 23)
2 Redemption of the land may be granted at any time to the rightful possessor or his next of kin (v 24-27)
3 If the man who has sold his possession is not able to redeem it, and one of his near kin cannot or will not redeem it, then it shall remain in the possession of the buyer until the year of jubilee when it shall be returned to the seller (v 28)
4 If a man sells a house in a walled city, he shall have a year to redeem it (v 29)
5 If he cannot redeem it within the year the property shall remain a permanent possession of the buyer; it shall not return to the seller in the year of jubilee (v 30)
6 Houses in an unwalled village shall be like country property—redeemable any time during the 50 years before jubilee; and if they are not redeemed they shall return to the original possessor in the year of jubilee (v 31)
7 The cities and houses of the Levites whether walled cities, unwalled villages, or country may be redeemed at any time (v 32)
8 If they are not redeemed before the year of jubilee they shall then be returned to the possession of the Levites (v 33)
9 The fields of the Levites shall not be sold at any time, for they are an eternal possession (v 34)

h All land mortgaged or leased was to be on a temporary basis, subject to redemption. If it could not be redeemed because of poverty during the 50 years, it was then automatically redeemed and returned to its original owner in the year of jubilee (v 8-17, 23-24).

i Here God announced Himself as the rightful and eternal owner of the land. It is His by virtue of creation (v 23).

j The land of a poor man could be redeemed by himself or a relative any time during the period between the years of jubilee (v 25-26). The redemption price was determined by the number of years remaining from the date of redemption to the next jubilee, at which time all such property was returned to original owners (v 8-10).

a This gave a poor man another chance, an opportunity to regain his property—something he could never do otherwise (v 28).

✡ ✡ ✡

houses in walled cities and those in unwalled cities or villages (v 29-30 with v 31).

c City dwellers could have a full year to redeem property inside the city walls; but if they failed to do so the property then passed into the permanent possession of the buyer, not to be affected by the year of jubilee (v 30).

d In v 1-34 we have property laws, regulating what could and could not be redeemed or released in the year of jubilee. In v 35-55 we have laws governing hired servants and slaves during the 49 years between the years of jubilee.

e 4 Commands—Relief of Poor Brother:
  1 If a brother becomes poor, then relieve him (v 35)
  2 You shall relieve him whether he is an Hebrew, a stranger, or a sojourner among you
  3 Do not take interest or increase of his crops in payment for your help of a poor brother (v 36, 37)
  4 Fear your God that your brother may live with you (v 36, 38)

f Twice God gave the reason for helping a poor brother—that he might live among the Israelites instead of being driven to some other land (v 35-36).

g You shall not profit or become rich at the expense of the poor whom you can take advantage of to increase your own wealth (v 37-38)

h Being brought forth out of the land of Egypt is referred to 4 times in chs. 25-26 as follows: 25:38, 42, 55; 26:13.

a 5 Commands—Hebrew Hired Servant:
  1 If your brother becomes poor and is sold to you, do not compel him to serve as a slave (v 39)
  2 You shall treat him as a hired servant, and as a sojourner with you (v 40)
  3 He shall serve you until the year of jubilee; then he may depart with his children and return to his own family, and to the possession of his fathers (v 40-41)
  4 Your brethren shall not be sold as slaves (v 42-43)
  5 You shall not rule over your brother with rigor to crush or enslave him, but you shall fear your God (v 43)

*b See note, v 38.

*c Heb. perek, to break apart; crush; oppress; enslave (v 43, 46, 53). Cp. note, Ex. 1:13.

*d 4 Commands—Slaves:
  1 Your slaves shall be of the heathen, not of your brethren (v 44)
  2 Of the children of the strangers that sojourn among you shall you buy slaves (v 45)
  3 Of their families which they beget in your land shall your possession be (v 45)
  4 You shall take them as an inheritance for your children forever, but regarding your brethren of Israel you shall not rule one over the other with rigor (v 46)

(7) Walled city property can be redeemed only for one year

● 29 And if a man sell a dwelling house in a [b]walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

● 30 And if it be not redeemed within the space of a [c]full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

(8) All village property redeemable in the year of jubilee

● 31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

(9) All city property of Levites redeemable any time

● 32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

● 33 And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.

(10) No country property of Levites can ever be sold

● 34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.

(11) All poor brothers to be releived and helped back to prosperity (Dt. 15:7-15)

● 35 ¶ And [d]if thy brother be waxen poor, and fallen in decay with thee; then thou [e]shalt relieve him: *yea, though he be* a stranger, or a sojourner; [f]that he may live with thee.

● 36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

● 37 Thou [g]shalt not give him thy money upon usury, nor lend him thy victuals for increase.

[h]brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

(12) All Hebrew slaves to be released in year of jubilee

● 39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou [a]shalt not compel him to serve as a bondservant:

● 40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:

● 41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

● 42 For they *are* my servants, which I [*b]brought forth out of the land of Egypt: they shall not be sold as bondmen.

● 43 Thou shalt not rule over him with [*c]rigour; but shalt fear thy God.

(13) Only pagan slaves to remain perpetual slaves

● 44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them [*d]shall ye buy bondmen and bondmaids.

● 45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.

● 46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

(14) All poor Hebrews can be redeemed from strangers any time, but if not redeemed they are free in the year of jubile

● 47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

● 48 After that he is sold he may be redeemed again; one of his brethren [*e]may redeem him:

*e See ***7 Commands—Redemption of Hebrew Slave***, p. 254.

✡ ✡ ✡

[f]redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

● 50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

● 51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

● 52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

● 53 *And* [a]as a yearly hired servant shall he be with him: *and the other* shall not rule with [b]rigour over him in thy sight.

● 54 And if he be not redeemed in these [c]*years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I [d]brought forth out of the land of Egypt: I *am* the LORD your God.

116 CHAPTER 26

IX. Eleventh or Palestinian Covenant
(see Dt. 11:13; 27:1–30:20)

1. Conditions of blessings in the land

(1) No idolatry

image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

(2) Keep the sabbaths
(Ex. 20:8-11; 31:13-18; Lev. 23)

● 2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

(3) Keep the commandments
(Ex. 20:1-17; Dt. 5:6-21)

★● 3 ¶ [f]If ye walk in my statutes, and keep my commandments, and [g]do them;

2. Twenty-four conditional blessings
(Dt. 28:1-14; 30:1)

▲ 4 [h]Then [i]I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

▲ 5 And your [j]threshing [k]shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

▲ 6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

▲ 7 And ye shall chase your enemies, and they shall fall before you by the sword.

▲ 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before

---

*f Here we have the law of GOEL, kinsman redeemer (v 25, 48-49), which is so beautifully illustrated by the story in the book of Ruth.

a The law limited the service of the Hebrew servant to 6 years, unless he offered a voluntary service after that period Ex. 21:1-6

b See note, v 43.

c The word years (usually in italics, meaning that it is not in the original Heb. but added by translators) is somewhat misleading. For a better understanding and the true meaning, the phrase in these years could have been trans. by one of these means. The means of redeeming Hebrew servants are plainly stated as follows:
  1 The Hebrew servant was limited by law to serve a master as a hired servant for 6 years, after which he was to be released, unless he gave a voluntary service beyond that time (Ex. 21:1-6). The serving unto the year of jubilee of v 40 then, implies that it was the last 6 years before jubilee. If not, then it must be understood that any Hebrew selling himself for a longer period of time would do so of his own free choice just as one would become a lifetime slave according to Ex. 21:1-6.
  2 If a Hebrew sold himself as a slave to a rich Gentile in Israel for a debt, he could be redeemed at anytime by any near kinsman or by himself when he was able (v 47-49).
  3 The redemption price was to be reckoned by the number of years the Hebrew had already served and the number of years he was yet to serve, and according to the wage being paid a yearly servant (v 48-53).
  4 If the slave who sold himself for longer than 6 years for a debt was not redeemed by any of the above means, he was to continue until the year of jubilee and then be set free from further obligation to his debt (v 54-55).

d See note, v 38.

e 6 Commands—Idolatry and Reverence:
  1 Make no idols (Heb. elil, nothings; clay or terra cotta gods, v 1; 19:4. See 1 Cor. 8:4)
  2 Make no graven images (Heb. pesel,
  3 Do not set up a standing image (Heb. matstsebah, sacred pillar)
  4 Do not set up any image of stone to bow down to (Heb. maskith, a sculptured or painted stone)
  5 Keep My sabbaths (v 2)
  6 Reverence My sanctuary

f 6th and last prophecy in Lev. (v 3-45: v 3-39 fulfilled; v 40-45 yet to be fulfilled at the 2nd coming of Christ and in the Millennium, Isa. 11:10-16; 66:20; Jer. 30:3-9; 31:8-9; Ez. 37; Hos. 3:4-5; Mt. 24:31). This may be considered a conditional prophecy—one based upon conditions being met. It is 3fold:
  1 If you walk in My statutes, and keep My commandments, and do them: THEN I will bless you (v 3-13)
  2 But if you will not hearken unto Me, and will not do all these commandments; and if you shall despise My statutes, or if your soul shall abhor My judgments, so that you will not do all My commandments, but break My covenant: THEN I will curse you (v 14-39)
  3 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass . . . and that they have walked contrary unto Me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; IF THEN their uncircumcised hearts be humbled, and they THEN accept of the punishment of their iniquity; THEN will I fulfill with them the contract made with Abraham, Isaac, and Jacob (v 40-46).

g 3fold Commandment (v 3):
  1 Walk in My statutes
  2 Keep My commandments
  3 Do them

h THEN—WHEN Israel has done the things required in note above.

i See ***24 Conditional Blessings of Israel***, p. 254.

j Threshing on the floors began as soon as the grain was reaped. It continued from about the middle of May to the middle of June in the lowlands of the south. The season was later in the mountainous country of the north. So abundant were the crops that the threshing continued until the vintage beginning about the end of July, and kept the laborers busy until the early rain at the end of September which prepared the ground for the next sowing of the seed. This is the idea of v 5—the threshing lasting to the vintage and the gathering of the vintage continuing until the next sowing time.

k 4 Contrasts—Blessings and Curses:
  1 Compare v 4-5 with v 18-20
  2 Compare v 6 with v 21-22
  3 Compare v 7-10 with v 23-26
  4 Compare v 11-13 with v 27-39

▲ 9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

▲ 10 And ye shall eat old store, and bring forth the old because of the new.

▲ 11 And I will set my tabernacle among you: and my soul shall not abhor you.

▲ 12 And I will walk among you, and will be your God, and ye shall be my people.

13 [*a]I *am* the LORD your God, which [*b]brought [*c]you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.

3. Five sins that will bring chastening

14 ¶ [*d]But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

4. Five degrees of chastisement: fifty-four curses
(1) Chastisement: eight curses

16 [*e]I also will do this unto you; I will even appoint over you terror, [*f]consumption, and the [*g]burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall [*h]sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and [*i]ye shall be slain before your enemies: they that hate you [j]shall reign over you; and ye shall flee when none pursueth you.

(2) Chastisement: seven curses

18 And if ye will not yet for all this hearken unto me, then I will punish you [k]seven times more for your sins.

19 And I will break the [l]pride of your power; and I will make your [m]heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

(3) Chastisement: six curses

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring [n]seven times more plagues upon you according to your sins.

22 I will also send [o]wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

(4) Chastisement: six curses

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet [p]seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have [q]broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again [a]by weight: and ye shall eat, and not be satisfied.

(5) Chastisement: twenty-seven curses

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you [b]seven times for your sins.

29 And ye shall [c]eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will [d]destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will [e]make your cities waste, and bring your sanctuaries unto desolation, [f]and I will not smell the savour of your sweet odours.

32 And I will [g]bring the land into desolation: and your enemies which dwell therein shall be [h]astonished at it.

33 And I will [i]scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities

---

*b See note, 25:38.

*c 3 Acts of God for Israel (v 13):
  1 Brought them out of Egypt
  2 Broke their bands
  3 Made them go upright

*d 5 Sins Warned Against (v 14-15):
  1 Will not hearken unto Me
  2 Will not do all My commandments
  3 Despise My statutes
  4 Abhor My judgments
  5 Break My covenant

*e See ***50 Conditional Curses***, p. 248.

*f Heb. shachepheth, emaciations; consumption; waste away (v 16; Dt. 28:22). Consumption was common in Egypt and Asia Minor.

*g Heb. qaddachath, inflammation; fever; burning ague. Fevers of different kinds were common in Syria and surrounding countries. Here these diseases were to cause blindness and sorrow of heart (v 16). The Sept. reads, “scab, and gangrene to eat out your eyes; and wasting consumption.”

*h This was literally fulfilled a number of times (Judg. 6:4; 1 Sam. 12:19).

*i See ***The Plagues and Wars of Israel***, p. 1044.

j See ***Victories, Civil Wars, and Defeats of Israel***, p. 1052.

k This seven times simply means more severe judgments in addition to the 8 judgments of v 16-17. See meaning of seven times in ***The Times of the Gentiles***, p.1474

l Israel was a proud nation. Here God warned that He would humble them to the dust (v 19).

m This refers to a curse upon the ground so that it would not yield to them as when it was blessed of God (v 19-20).

n This seven times also means severity of punishment, not 7 times 360 years or 2,520 years, as sometimes taught. The idea is that of judgment being seven times harder than in previous times. The expression compares with that of a parent warning his child that it will be punished twice as hard for its disobedience the next time. The seven times more plagues here were to be in addition to the judgments of v 16-17, 18-20. See ***The Times of the Gentiles***, p. 1474.

o The lion, leopard, and bear were scourges in times of scarcity of inhabitants (Dt. 7:22; 2 Sam. 21:10; 2 Ki. 17:25).

p This is the 3rd time God said He would add yet seven times and seven times more punishment for the sins of Israel. This was in addition to that of v 16-17, 18-20, 21-22. If the nation would not repent when the various plagues would be sent upon them, more would follow as they were here forewarned. See note, v 28.

q This is a proverbial expression for cutting off the supply of bread, the staff of life (v 26; Ps. 105:16; Ez. 4:16; 5:16; 14:13).

a The food supply of Israel was to be cut to the limit described here (v 26). Rationing of food by weight was a symbol of scarcity (2 Ki. 6:25; Jer. 14:18; Lam. 4:9; Ez. 5:12; Hos. 4:10; Mic. 6:14; Hag. 1:6).

b See ***5 Degrees of Chastening***, p. 254.

c 2 Ki. 6:28-29; Jer. 19:8-9; Ez. 5:10.

d 2 Chr. 34:3; Jer. 17:3; Ez. 6:3.

e 2 Ki. 25:9; Ps. 76:6-7; 79:1-3; Ez. 6.

f Isa. 1:11-13; 66:3; Amos 5:21; Pr. 21:27.

g Jer. 25:11, 18; Ez. 33:28; Isa. 1:7-8.

h Jer. 19:8; Ez. 25:3; 26:2; 36:2.

i Dt. 4:27; 28:62-64; Jer. 9:16; Lk. 21:24.

✡ ✡ ✡

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; [j]because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you I will [k]send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

5. The Abrahamic Covenant not annulled by this one
(1) Eight conditions must be met to get its seven blessings

40 [l]If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 [a]Then will [b]I remember [c]my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and [d]I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall [e]accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, [f]when they be in the land of their enemies, [g]I will not cast them away, neither will I abhor them, [h]to destroy them utterly, [i]and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their [*j]sakes remember the [*k]covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 [*l]These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

117 CHAPTER 27

X. Laws of dedicated persons and things
1. Vows of persons (Dt. 23:31, refs.)

■ 1 And the LORD spake unto Moses,

---

j This is a prophetic picture of the sins of Israel on the sabbaths which she desecrated many times.

k Dt. 28:65-67; Ez. 21:7, 15.

l 8 Conditions of Restoration (v 40-41): If They Shall Confess:
1 Their iniquity
2 The iniquity of their fathers
3 Their own trespasses
4 That they have walked contrary to Me
5 That I also have walked contrary to them
6 That I have brought them into the land of their enemies
7 If their uncircumcised hearts are humbled
8 If they accept the punishment for their sins

a THEN—WHEN Israel meets the 8 conditions of v 40-41—God will remember His covenant with them and fulfill it (v42-45)

b 5 Remembrances of God—I Will Remember:
1 My covenant with Jacob (v 42)
2 My covenant with Isaac
3 My covenant with Abraham
4 The land of promise
5 My covenant with their ancestors (v45)

c This is the only instance in about 40 places where Abraham, Isaac, and Jacob are mentioned together that Jacob is named before Abraham and Isaac (v 42). See Gen. 28:13; 31:42; 32:9; 35:12; 48:15-16; Ex. 3:6, 15-16; 4:5; 6:3, 8; 32:13; 33:1; Num. 32:11; Dt. 1:8; 6:10; 9:6, 27; 29:13; 30:20; 34:4; 1 Ki. 18:36; 2 Ki. 13:23; 1 Chr. 16:16; 29:18; 2 Chr. 20:7; 30:6; Neh. 9:7; Ps. 47:9; 105:6, 9, 42; Isa. 29:22; 51:2; Mt. 8:11; 22:32; Mk. 12:26; Lk. 1:55, 78; Acts 3:13; 7:32.

d Since the names of the 3 patriarchs are inverted here, with Abraham the first, named as last, and after that the naming of the promised land, it seems reasonable to believe that God had such land in mind even before the patriarchs. If the principle of inversion holds true throughout the verse this is so because it is mentioned last (v42)

e Literally, enjoy their iniquity. The Heb. ratsah, to be pleased with, is trans. accept in v 41, 43 and enjoy in v 34, 43. It means that Israel will enjoy her punishment in that it brought the nation to repentance where they can enjoy the benefits coming from such chastening. It must be remembered that God cannot and will not fulfill His covenants with men while they are in rebellion. They must come to repentance and obedience and meet the terms of God's covenants and promises before the benefits can be enjoyed. The theory of unconditional covenants and promises, and of eternal life while living in sin is an idle fancy. No man has the blessing and curse of God on him at the same time—life for obedience and death for sin at the same time. No man can be saved and unsaved, converted and unconverted at the same time. The only way one can serve two masters is to serve one at a time, not both of them together. When sin is committed it brings forth death, not life (Gen. 2:17; Ex. 32:32-33; Ez. 18:4, 20-24; Mt. 6:24; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21).

f 5 Promises While in Dispersion (v 44-54):
1 I will not cast them away
2 I will not abhor them
3 I will not utterly destroy them
4 I will not break My covenant with them
5 I will remember My covenant with their ancestors for their sakes

It must be understood that the above promises were to be in effect only if Israel repented and confessed according to v 40-41.

g God has not utterly cast away His people whom He foreknew; He will yet bring them back to repentance and make a great nation out of them (Isa. 11:10-12; Ez. 27; Zech. 12:10–13:1; 14:14-21; Lk. 1:32-33; Rom. 11:1-2, 11-33).

h God did not abhor them to destroy them.

i In a sense God has not broken His covenant with them, but they have broken their covenant with Him; therefore, He cannot fulfill it until they come to complete repentance (Isa. 1:9, refs.; Rom. 11:25-33; Rev. 12, notes).

*j God also does things for the sake of men, not altogether for His own sake. Christians should never hesitate to pray for things God has already promised to give them. They are not always to say, "For thy sake," but also "For our sakes," and "For the sake of others."

*k It will be noticed here that God did not promise to remember the Mosaic covenant, which is now abolished for the sake of the new covenant; but in v 42, 44-45 He promised to remember the Abrahamic covenant. See pt. 6, ***15 Great Covenants of Scripture***, p. 83.

*l Again God affirmed that the statutes, judgments, and laws given to Moses on Sinai were from Him and that they made up the Mosaic covenant (v 46; cp. 7:38; 25:1; 27:34). This concludes the special section begun in 25:1.

● 2 [m]Speak unto the children of Israel, and say unto them, When a man shall make a [n]singular vow, the persons *shall be* for the LORD by thy estimation.

● 3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty [o]shekels of silver, after the shekel of the sanctuary.

● 4 And if it *be* a female, then thy estimation shall be thirty shekels.

● 5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

● 6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

● 7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

● 8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

2. Offerings for vows
(1) Animals dedicated to God

● 9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

● 10 He [a]shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

● 11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD,

priest:

● 12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, [b]so shall it be.

● 13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

(2) Houses dedicated to God

● 14 ¶ And [c]when a man [d]shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

● 15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

(3) Fields dedicated to God

● 16 [e]And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an [f]homer of barley seed *shall be valued* at fifty [g]shekels of silver.

● 17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

● 18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

● 19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

● 20 And [h]if he will not redeem the field, or if he have sold the field to another man, it

---

248.

n See ***Special Vows to God***, p. 248.

o A shekel of silver was 64¢.

a See ***6 Commands—Vows Regarding Animals***, p. 248.

b It will be noted that the unclean animal dedicated to God was not called holy to Jehovah, as the clean ones were (v 10 with v 11-13).

c 3 Commands—Houses Dedicated to God:
  1 When a man sanctifies a house to God it shall be holy to Him (v 14)
  2 The priest shall estimate the value of the house, and his appraisal shall stand
  3 If he that sanctified the house wishes to redeem it, he shall add 20% to the appraisal price and pay the full amount to the priest; then the house shall return to the man's ownership (v 15). Houses sanctified in the country could be redeemed anytime before jubilee (25:31), but those in the city had to be redeemed in 1 year (25:29).

d 7 Facts About Sanctification Here:
  1 Sanctification is not limited to human beings (v 14-33)
  2 It does not involve the sin question, or what is called "the old man," because houses, fields, and other material things do not have such a nature
  3 Man is the agent in sanctification here
  4 When a man sanctified a house (v 14-15), a field (v 16-25), an animal (except the firstborn, v 26-27), or any other material thing (except tithing, v 28-33), it was holy to Jehovah (v 14, 23)
  5 Things sanctified could be made unsanctified if one paid the valued price with an additional 20% (v 15, 19-25, 31)
  6 Things sanctified to the Lord became the possession of the priests; therefore redemption money to unsanctify anything belonged to them
  7 Man could not sanctify anything that already belonged to Jehovah (v 26-33)

e 9 Commands—Fields Sanctified to God:
  1 If a man sanctifies a part of a field to Jehovah, the priest shall appraise it according to the amount of seed that can be sown in it, counting the value of every homer of barley as 50 shekels ($32, v 16)
  2 If a man sanctifies his fields to the Lord from jubilee the appraisal shall stand (v 17)
  3 If the field is sanctified after jubilee the priest shall appraise its value according to the number of years left until the next jubilee (v 18)
  4 If the man who sanctifies a field will redeem it for his own use again, then he shall pay the appraisal value from then until jubilee with an additional 20% (v 19)
  5 If he will not redeem it, or he sells it to another, it shall never be redeemed again (v 20). In either case the priests got the rental of the property
  6 If the field of an hereditary estate vowed to God is not redeemed before the jubilee, it shall become holy to God in the year of jubilee to be used by the priests ever afterward (v 21)
  7 If a man sanctifies a field to the Lord which he has bought, one which is not a part of his own inheritance, then the priest shall appraise it according to the years before the jubilee, and the owner shall give the appraised value to the Lord as a holy thing (v 23)
  8 In the year of jubilee the acquired field shall return to him of whom it was bought (v 24)
  9 All appraisals shall be according to the shekel of the sanctuary, 20 gerahs to a shekel (v 25)

f A homer was 10 baths or 10 ephahs—about 10$\frac{1}{2}$ bushels (Ez. 45:10-11).

g 50 shekels, 64¢ each, $32.

h This applied to an inheritance or regular possession which a man sold to another, and did not redeem. The priests received rental of the land from the man to whom it was sold until the jubilee, at which time the field became the permanent possession of the priesthood (v 20-21). If the field was not a part of a man's original inheritance or possession, and he acquired it, then dedicated it to the Lord, it was returned to the former possessor in the year of jubilee (v 22-24).

* * *

● 21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field [i]devoted; the possession thereof shall be the priest's.

● 22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

● 23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

● 24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

● 25 And all thy estimations shall be according to the [a]shekel of the sanctuary: twenty [b]gerahs shall be the shekel.

3. Three things are God's forever
(1) Firstborn of animals

● 26 ¶ [c]Only the firstling of the beasts, which should be the LORD'S firstling, [d]no man [e]shall sanctify it; whether *it be* ox, or sheep: it *is* the LORD'S.

● 27 And if *it be* of an [f]unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

● 28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, [g]*both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

● 29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

(3) All tithes of the people

● 30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

● 31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

● 32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [h]passeth under the rod, the tenth shall be holy unto the LORD.

● 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

4. Sum of the commandments given to Moses at Sinai

34 [i]These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

---

[i] Heb. cherem, a shutting in, as in a net; something doomed; a devoted object to God, never to be used in a secular sense again (v 21, 28-29; Num. 18:14). It means a total and complete separation, being shut up or cut off from common use and given up wholly to Jehovah without the right of recall or change. The word is also used of something utterly doomed to destruction (1 Sam. 15:21; 1 Ki. 20:42).

[a] A shekel was 64¢.

[b] A gerah was 1/20th of a shekel, or 3 1/5 ¢ (v 25)

[c] 3 Things That Belonged to God Eternally:
  1 Firstborn of man and beasts (v 26)
  2 All devoted things (v 28-29)
  3 All tithes of all people (v 30-33)

[d] No man can dedicate, sanctify or set apart anything to God that already belongs to Him. That would be as ridiculous as taking something which already belongs to a man and making a gift of it to him. Thus, for one to sanctify the firstborn of animals, tithes, or devoted things to the Lord which are already sanctified to Him would be a foolish and hypocritical act.

[e] 11 Commands—Devoted Things:
  1 No man shall offer to sanctify any firstborn of animals to God, for they are already His (v 26; Ex. 13:2; Num. 3:13; 18:15)
  2 The firstborn of an unclean beast may be redeemed by the man who owns the mother if he will give the appraised value with an additional 20% to the priests (v 27)
  3 If he does not care to redeem it, then it shall be sold and the money given to the priests
  4 No devoted thing (except an unclean animal) shall be sold or redeemed for it is holy to Jehovah (v 28)
  5 No man devoted to punishment for sin shall redeem his life, but shall surely pay the penalty (v 29)
  6 All the tithe of the land is holy to Jehovah (v 30)
  7 If a man will redeem any of his tithes, he shall add 20% thereto and give both the value of the tithe and the 20% fine to the priests (v 31)
  8 All the tithes of animals (except unclean or redeemable animals) shall also be holy to Jehovah (v 27, 32)
  9 Every 10th animal shall be given to God whether it be good or bad (v 33)
  mal for a good one, or a good one for a bad one and keep it for himself
  11 If he should attempt to change one for another, both animals shall be holy to Jehovah, never to be redeemed

[f] The firstborn of an ass could be redeemed with a lamb or have its neck broken (Ex. 13:13; 34:20); or, according to this new provision, it could be sold for its appraised value and the owner fined 20% for not redeeming it with a lamb (v 27). In the event the owner wished to redeem an unclean animal for his own use on the appraisal basis he could do so by paying the appraised value with the additional 20%. Thus the earlier law was modified to help support the priesthood and the sanctuary work.

[g] This passage does not teach human sacrifice, as some claim; such sacrifices were forbidden (Ex. 13:13; 34:20; Num. 18:15). Parents were not to sacrifice their children (Dt. 12:30-31; Ps. 106:37-38; Jer. 7:31; Ez. 16:20-21). The word cherem (devoted thing) as applied to man here (v 28-29) could refer to those devoted or doomed to death, as in 1 Sam. 15:21; 1 Ki. 20:42. The root word charam is used many times of destruction (Ex. 22:20; Num. 21:2-3; Dt. 2:34; 7:2). That the death sentence was not to be altered is clear from v 29, which some versions render, "Among people no one who is under human doom can be bought off; he must certainly be executed." From the death sentence there was to be no redemption or commutation. The righteousness of this law is not involved in the rash vow and sin of Jephthah (Judg. 11:30) and Saul (1 Sam. 14:24). A cherem offered in sacrifice was always an innocent animal chosen, approved, and without blemish.

[h] The custom referred to here is that of counting the animals as they would go out of a pen one by one. At the pen opening every 10th one was counted by being marked as the Lord's with a rod dipped in red (v 33).

[i] See note, 26:46.

* * *

Date and Place: Written as part of the law of Moses at Sinai about 1,686 BC.

Author: Moses, the lawgiver and leader of Israel. See ***Moses*** in Index.

Proof of Authorship: See note, Ex. 17:14 and ***Summary of Genesis*** for 16 proofs that Moses wrote the Pentateuch.

Theme: Leviticus is the book of the detailed walk, worship, and service of the redeemed people of God. In Exodus we have the exodus from Egypt, the giving of the law, the establishment of the priesthood, and the building of the tabernacle; in Leviticus we have the giving of the laws concerning sacrifices and offerings, the consecration of the priesthood, the full establishment of the tabernacle worship, the holiness of God's people in body, soul, and spirit, the relationship of Israel to Jehovah, the feasts of Jehovah, the record of God dwelling in the tabernacle in the midst of His people, and the proper means of approach and fellowship with God.

Statistics: 3rd book of the Bible; 27 chapters; 859 verses; 24,541 words; 3 questions; 58 verses of fulfilled prophecy; 6 verses of unfulfilled prophecy; 799 verses of history; 795 commands; 26 promises; 125 predictions; and 35 messages from God (1:1; 4:1; 5:14; 6:1, 8, 19, 24; 7:22, 28; 8:1, 10:8; 11:1; 12:1; 13:1; 14:1, 33; 15:1; 16:1; 17:1; 18:1; 19:1; 20:1; 21:1, 16; 22:1, 17, 26; 23:1, 9, 23, 26, 33; 24:1; 25:1; 27:1).

LEVITICUS NOTES CONTINUED

Sacrifices and Offerings (1:2)

Sweet Savor Offerings (Lev. 1:1–3:17)

1 Burnt Offerings—Animals (1:1-17)
  (1) Bullocks (v 1-9)
  (2) Sheep and goats (v 10-13)
  (3) Turtledoves and pigeons (v 14-17)
2 Burnt Offerings—Food (2:1-16)
  (1) Fine flour, oil, frankincense (2:1-3)
  (2) Unleavened baked cakes (2:4)
  (3) Unleavened baked pan cakes (2:5-6)
  (4) Unleavened fried pan cakes (2:7-9)
  (5) Firstfruits of crops (2:12-16)
3 Peace Offerings (3:1-17)
  (1) Cattle, male or female (3:1-6)
  (2) Lambs (3:7-11)
  (3) Goats (3:12-17)

Non-sweet Savor Offerings (Lev. 4:1–6:7)

1 Sin Offerings—Animals Only (4:1-35)
  (1) Bullocks for priests (4:1-12)
  (2) Bullocks for people (4:13-21)
  (3) Goats, male for rulers' sin of ignorance (4:22-26)
  (4) Kids or lambs, females for the people's sin of ignorance (4:27-35)
2 Trespass Offerings (5:1–6:7)
  (1) Sheep or goats for rich (5:1-6)
  (2) Pigeons or turtledoves for the poor (5:7-10)
  (3) A little flour for the extremely poor (5:11-13)
  (4) Ram and silver for sins of ignorance (5:14-19)
  (5) Ram and silver for stealing (6:1-7)

10 General Facts About Offerings:

1 2 Classes of Offerings:
  (1) Sweet savor offerings (1:1–3:17)
  (2) Non-sweet savor offerings (4:1–6:7)
2 2 Classes to Offer Them:
  (1) Individuals (1:2, 10; 2:1; 3:1)
  (2) The public (4:13-21; 16:1-34; Num. 19)
3 2 Kinds of Offerings:
  (1) Purely voluntary (1:1–3:17)
  (2) Commanded (4:1–6:7)
4 Mode of Offerings:
  (1) Burnt offerings were wholly burned with fire (1:6-17; 6:8-12) except in cases where a part was reserved for the priests
  (2) Meat offerings were to be partly burned and partly for priests (2:1-16; 6:14-18)
  (3) Meat offerings for priests were to be wholly burned (6:19-23)
  (4) Peace offerings were to be partly burned and partly eaten by priests and offerer (3:1-17; 7:11-21, 28-38)
  (5) Sin offerings were to be burned, partly inside and partly outside of the camp (4:1-35; 6:24-30; 8:14-17)
  (6) Trespass offerings were to be partly burned and partly eaten (5:1–6:7; 7:1-10)
5 Kinds of Animals Sacrificed:
  (1) Cattle (1:1-9; 16:1-34; Num. 19)
  (2) Sheep and lambs (1:1-13; 3:7-11)
  (3) Goats and kids (1:10-13; 4:27-35)
  (4) Pigeons (5:7-10). Cp. Gen. 15:9
  (5) Turtledoves (5:7-10)
6 Other Kinds of Sacrifices:
  (1) Fine flour (2:1-4)
  (2) Oil and frankincense (2:1-4)
  (3) Baked and fried cakes (2:4-9)
  (4) Firstfruits of crops (2:12-16)
  (5) Silver (5:15)
  (6) Drinks (23:13; Ex. 29:40-41)
  (7) Material things (27:1-34)
7 Laws Concerning Animal Offerings:
  (1) To be clean animals (Gen. 8:20)
  (2) To be perfect (22:18-25)
  (3) To be at least 8 days old (22:27; 23:12)
8 Place of slaughter: at the door of the tabernacle and near the altar northward (1:11; 3:2; 6:25; 7:2)
9 Mode of killing: like that of slaughtering other animals. The throat was cut and the blood caught in a basin. The animal was then skinned and cut up (1:5-6; 4:8-12, 19-21). The blood was sprinkled and poured out before God (1:5,11; 3:2; 4:6,7,18)
10 Purpose of sacrifices: to make atonement and have access to God (see ***Atonement***, p. 187)

Offerings of the Poor (5:11)

Those not able to bring a sheep, a goat, 2 pigeons or turtledoves, could bring a tenth part of an ephah of fine flour, which would be an omer—3 qts. and 1 pt. (notes, Ex. 16:36), and would cost about 80¢ today (v 11). No oil or frankincense was to go with this kind of meat or food offering, as in the offerings of Lev. 2, for it was a sin offering, not a thank offering as when oil and frankincense were used (v 11; 2:1-16). Only an extremely poor person who could not afford even pigeons or turtledoves would be permitted to bring such an offering for sin (v 7, 11). Even then no sin could be forgiven without a blood sacrifice (Lev. 17:11; Heb. 9:22) so blood atonement was provided for such paupers by the public through the priest, or it was taken care of in the great day of atonement for all Israel (v 12-13; 16:1-34). The flour provided by the pauper evidenced his faith in forgiveness by atonement even though it had to be provided by others for him. He gave his best, like the widow with her 2 mites (Lk. 21:1-4). The flour, after a handful was burned, belonged to the priest (v 13). Sin offerings were not gave his best, like the widow with her 2 mites (Lk. 21:1-4). The flour, after a handful was burned, belonged to the priest (v 13). Sin offerings were not offered with meat or drink offerings. See Num. 15:1-11)

6 Kinds of Trespass Offerings (5:6)

1 Female lamb (cost today $20, v 6)
2 Female goat (cost today $20)
3 Turtledove (cost today $1, v 7)
4 Pigeon (cost today $1)
5 Tenth of an ephah of fine flour, 3 qts.; 1 pt. (cost today 80¢, v 11)
6 Ram (cost today $20, v 15, 18)

7 Commands—Law of Burnt Offering (6:9)

1 Command Aaron and sons concerning the burnt offering (v 9)
2 It shall burn all night on the brazen altar
3 The priest shall put on his linen garment and breeches and take up the ashes of the brazen altar every morning putting them beside the altar (v 10)
4 He shall put off the priestly garments, put on others, and carry the ashes outside the camp to a clean place (v 11)
5 He shall not put out the fire that is burning on the brazen altar (v 12)
6 The priest shall burn wood on the altar every morning and evening, and lay the burnt offering upon it (v 13)
7 Priests shall keep the fire burning on the brazen altar day and night forever (v 13)

6 Commands—Law of Meat Offering (6:14)

1 Aaron's sons shall offer it before the Lord upon the brazen altar (v 14)
2 The priest shall take a handful of the fine flour, and a little of the oil and all the frankincense brought with the meat offering, and shall burn them upon the brazen altar as a memorial of the offering for a sweet savor (v 15)
3 The remainder of the flour and oil shall be eaten by Aaron and all other males of his house in the holy place and in the court of the tabernacle (v 16, 18)
4 It shall be baked and eaten without leaven (v 17)
5 The priests shall have it as their portion of the burnt offerings
6 This statute shall be in force forever in your generations (v 18)

11 Things Making One Unclean (5:2)

1 Touching a dead body (Num. 9:10; 19:13)
2 Touching unclean person (Lev. 5:3; 22:4-6)
3 Eating of unclean animals (Lev. 11; Dt. 14)
4 A woman having a child (Lev. 12:1-8)
5 Having diseases (Lev. 13:1–15:33)
6 Contacting unclean houses (Lev. 14:34-57)
7 Eating of animals that die of themselves (Lev. 17:15)
8 Priests performing certain services (Num. 19)
9 Incest (Lev. 20:19-21)
10 Touching bones or graves (Num. 19:16)
11 Being present when another dies (Num. 19:14)

The word unclean is used for the first time here (Lev. 5:2). It is not used of Noah's animals Gen.7:2

1 Withholding truth under oath (v 1)
2 Ceremonial uncleanness (v 2-3)
3 Rash and inconsiderate vows (v 4)
4 Ignorance and infringement of typical ceremonial rites (v 15; 22:14-16)
5 Frauds and wrong doings remediable by restitution (Lev. 6:2-3; Ex. 22:9-13; Num. 5:6-27)

Emotions in Scripture (9:24)

1 Praising and shouting (v 24; Josh. 6:20; 1 Sam. 4:5-6; 2 Sam. 6:15; 2 Chr. 15:14; 20:19-23; 1 Ki. 1:40; Ezra 3:10-13; Lk. 19:37-40; 24:53; Acts 2:4-16, 47; 4:23-31; 8:5-8; 10:44-48; 16:25-26; 19:1-6; 1 Cor. 14:1-32; cp. Ps. 5:11; 32:11; 66:1; 98:4; 100:1-5; 132:9; Isa. 12:6; Lk. 6:22-23; 1 Pet. 1:8; Rev. 4:8-11; 5:11-13; 7:9-17; 14:1-5; 19:1-10)
2 Praying aloud in unison (Num. 14:1; 25:6; 2 Chr. 15:13-15; Ezra 3:12; Lk. 24:53; Acts 1:14; 4:24-31; 12:12)
3 Prayer with groanings (Rom. 8:26; 1 Cor. 14:14-15; Gal. 4:19; Eph. 6:18; cp. Ex. 2:24; 6:5; Ps. 6:6; 38:9; Acts 7:34)
4 Weeping and crying (Num. 14:1; 25:6; 1 Sam. 15:11; Ezra 3:13; Job 3:24; Ps. 12:5; 31:10; Isa. 21:2; 24:7; 35:10; Jer. 45:3; Lam. 1:4, 11, 21-22; Ez. 9:4; 21:6-7; Jn. 11:35; 20:11; Rom. 12:15; Phil. 3:18; Jas. 4:9)
5 Mourning and grieving (Job 2:13; 6:2; Ps. 31:9-10; 55:2; Isa. 3:26; 53:3; 61:3; Zech. 12:10-12; Mt. 5:4; Jas. 4:9)
6 Leaping and dancing (2 Sam. 6:14-16; Ps. 149:3; 150:4; Lk. 6:23; Acts 3:8; 14:10)
7 Clapping and raising hands (1 Ki. 8:22, 54; Neh. 8:6; Ps. 28:2; 47:1; 63:4; 134:2; 141:2; 2 Tim. 2:8)
8 Shaking and quaking (Dan. 10:7; Ez. 12:18; Mt. 28:4; Acts 9:6; 16:29; Heb. 12:21)
9 Prostrations:
    (1) Of those overpowered by God's presence (Gen. 15:12-17; Dt. 9:18, 25; Ez. 1:28; 3:23; 4:4-17; 43:3; 44:4; Dan. 8:17; 10:5-19; Mt. 17:6; Acts 9:4; 10:10; Rev. 1:17; 19:10; 22:8)
    (2) Voluntary prostrations in worship and prayer (Gen. 17:3, 17; Lev. 9:24; Num. 14: 5; 16:4, 22, 45; 20:6; 22:31; Dt. 9:18, 25; Josh. 5:14; 7:6; 1 Ki. 18:39; Lk. 17:16; Rev. 5:8, 14; 7:11; 11:16)
    (3) Prostrations under burdens of prayer (Josh. 7:10; Mt. 26:39; Mk. 3:11; 5:22; 7:25; 14:35; Lk. 5:12; Jn. 11:32)

All these manifestations are not blessings or curses in themselves, but the result of such experiences on the emotions of men. See moving of the emotions in hell (Mt. 8:12; 22:13; 24:51; 25:30; Lk. 13:28; 16:19-31; etc.).

Bible Facts About Wine (10:9)

12 Facts About Yayin

Heb. yayin, wine in the broadest sense, including all types, both fermented and unfermented.

1 Yayin when fermented makes drunk (Gen. 9:21-24; 19:32-35; 1 Sam. 25:37; 2 Sam. 13:28; Esther 1:10; Ps. 104:15; Pr. 23:30; Isa. 5:11). Cp. Eph. 5:18
2 Yayin refers to wine when newly made and before fermentation (Isa. 16:10; Jer. 48:33). Cp. Mt. 9:17; Mk. 2:22; Jn. 2:3-10
3 Permitted in moderation under the law of Moses (Dt. 14:26)
4 Nazarites forbidden it (Num. 6)
5 Used in drink offerings to God (Ex. 29:40; Lev. 23:13; Num. 15:5-10; 28:14)
6 Distinct from strong drink (Heb. az, strong, vehement; and shathah, to imbibe; drink, Lev. 10:9; Dt. 14:26; 29:6; Judg. 13:4, 7, 14; 1 Sam. 1:15). Cp. Lk. 1:15
7 Makes eyes red (Gen. 49:12)
8 Is a mocker (Pr. 20:1)
9 Not to be used when red (Pr. 23:31)
10 Not for kings (Pr. 31:4)
11 Often mixed with spices and other drinks (Pr. 9:2; 23:30; Song 8:2). Cp. Mk. 15:23
12 Offered by Melchizedek to Abraham (Gen. 14:18)

1 Tirosh, used 40 times compared to yayin 137 times, and means newly made wine from grapes. It is the word used of prosperity under the term corn and wine (Gen. 27:28, 37; Dt. 7:13; 11:14; 18:4; 28:51; 33:28; 2 Ki. 18:32; 2 Chr. 31:5). It is trans. with new (Neh. 10:39; 13:5, 12; Pr. 3:10; Isa. 24:7; 65:8; Hos. 4:11; 9:2; Joel 1:10; Hag. 1:11; Zech. 9:17) and with sweet (Mic. 6:15). Tirosh was the wine to be tithed (Dt. 12:17; 14:23). Yayin is never spoken of as being tithed. It generally refers to older grape juice, and God required the firstfruits, or newly made wine, as well as the firstfruits of other crops and the firstborn of animals and man (Ex. 13:2, 15; 23:16-19; 34:26). Juice of grapes is called wine when still in the cluster (Isa. 65:8). Yayin and tirosh are the main words for wine, being trans. wine a total of 175 times. The other 9 Heb. words trans. wine are used only 16 times, as follows:
2 Enab, grape drink (Hos. 3:1)
3 Asis, fresh grape juice (Isa. 49:26; Joel 1:5; 3:18; Amos 9:13)
4 Shekar, an intoxicant; alcoholic liquor; strong drink (Dt. 14:26). It was made from barley, honey, and dates
5 Yeqeb, juice from the lower wine vat into which the wine drains to purify it when first pressed in the press (Dt. 16:13)
6 Chemer, wine of the grapes as fermenting; pure red wine (Isa. 27:2)
7 Chamar, red wine (Ezra 6:9; 7:22; Dan. 5:1, 2, 4, 23)
8 Gath, treading out grapes. Trans. winepress (Judg. 6:11; Lam. 1:15) and winefat (Isa. 63:2)
9 Sobe, wine; mixed wine (Isa. 1:22)
10 Mimsak, mixed wine with water or spices (Pr. 23:30)

References to Wine in the N.T.

1 New or newly made wine as grape juice (Mt. 9:17; Mk. 2:22; Lk. 5:37-39). The new wine of Acts 2:13 refers to sweet wine. The Gr. word is sometimes used in Gr. literature of fermented wine
2 Mixed wine (Mk. 15:23)
3 Contrasted with strong drink (Lk. 1:15)
4 Used as medicine (Lk. 10:34)
5 Jesus made wine (Jn. 2:3-10; 4:46)
6 Advice against it for Christians (Rom. 14:21)
7 Warning against drunkenness by wine (Eph. 5:18), excess of wine (1 Pet. 4:3), and one not to be given to wine (1 Tim. 3:3, 8; Tit. 1:7; 2:3)
8 Timothy advised to use a little for his infirmity (1 Tim. 5:23, note)
9 Used figuratively (Rev. 14:8, 10; 16:19; 17:2; 18:3)
10 Ruthless destruction of it forbidden (Rev. 6:6). Cp. Rev. 18:13

It must be remembered that the word wine is used of both fermented and unfermented drink in Scripture; and it therefore cannot always be determined which is the absolute meaning in every one of the above passages. Knowing that the Bible speaks of the juice of grapes as wine while it is still in the cluster (Isa. 65:8), and calls it new wine when it is just pressed out of the grapes, makes it impossible to decide in every case whether the reference is to that which is fermented or unfermented. One thing is certain: a drunkard shall not inherit the kingdom of God (Lk. 21:34; Rom. 13:13; 1 Cor. 6:9-11; Gal. 5:19-21).

20 Unclean Fowls (11:13)

1 Eagle. Heb. nesher, from nashar, to lacerate, cut, tear to pieces. The eagle is the most greedy of birds, tearing the flesh of its victims (v 13; Dt. 14:12)
2 Ossifrage, bone breaker. So called because it not only strips off the flesh, but breaks the bones in order to get the marrow (v 13; Dt. 14:12). Known as the sea eagle
3 Ospray, the black eagle (v 13; Dt. 14:12)
4 Vulture, the black kite (v 14; Dt. 14:13)

6 Raven, including the crow, rook, jackdaw, and magpie (v 15; Dt. 14:14)
7 Owl, the ostrich, according to some interpreters (v 16; Dt. 14:15)
8 Night hawk, common owl (v 16; Dt. 14:15)
9 Cuckow, sea gull (v 16; Dt. 14:15)
10 Hawk, common hawk (v 16; Dt. 14:15)
11 Little owl, bittern, night raven (v 17; Dt. 14:16)
12 Cormorant, a sea fowl that swiftly plunges down on its prey (v 17; Dt. 14:17)
13 Great owl, the ibis, the sacred bird of Egypt (v 17; Dt. 14:16)
14 Swan, perhaps the flamingo of that country (v 18; Dt. 14:16)
15 Pelican (v 18; Dt. 14:17; note, Ps. 102:6)
16 Gier eagle, Egyptian vulture (v 18; Dt. 14:17)
17 Stork (v 19; Dt. 14:18)
18 Heron, plover, crane (v 19; Dt. 14:18)
19 Lapwing, hoopoe, a bird with beautiful plumage (v 19; Dt. 14:18)
20 Bat (v 19; Dt. 14:18)

8 Commands—Feast of Firstfruits (23:10)

1 Speak to Israel telling them that they shall bring a sheaf of the firstfruits to the priest, when you shall come into the land and reap a harvest (v10)
2 The priest shall wave the sheaf before Jehovah to be accepted for you (v 11)
3 He shall wave it after the sabbath (the 16th of the first month)
4 On that day you shall offer a lamb of the first year without blemish, for a burnt offering to Jehovah (v 12)
5 With the lamb offer 2 tenth deals (1 gallon) of fine flour mingled with oil as an offering made by fire to Jehovah, for a sweet savor (v 13)
6 The drink offering with this shall be ¼ part of an hin (1 ½ qts.) of wine
7 You shall not eat of your crops of parched corn or green ears (of wheat) until the offering of the firstfruits has been made to Jehovah (v 14)
8 This shall be a statute forever in all your generations

12 Commands—Feast of Pentecost (23:15)

1 Count 7 sabbaths beginning the morrow after the sabbath, from the day you brought the sheaf of the wave offering (v 15)
2 The morrow after the 7th sabbath shall be the feast (Pentecost, v 16)
3 Offer on this day a new meat offering to Jehovah
4 You shall bring 2 loaves baked from fine flour of the firstfruits and leaven (v 17)
5 You shall offer the bread with 7 lambs without blemish of the first year, 1 young bullock, and 2 rams (v 18)
6 The animals shall be for a burnt offering with the meat offering and the drink offerings as a sweet savor to Jehovah
7 After this (on the same day) sacrifice 1 kid of the goats for a sin offering, and 2 lambs of the first year for peace offerings (v 19)
8 The priest shall wave the peace offerings with the bread of the firstfruits before the Lord (v 20)
9 They shall be holy for the priest as his portion
10 You shall proclaim a holy convocation (assembly) on this day (Pentecost, v 21)
11 You shall do no servile work on that day
12 This shall be a statute forever in all your dwellings throughout your generations

Estimated Cost of Offerings for Feast of Pentecost (23:18)

Bread made of 2 tenth deals (1 gal.) of flour	$ .80
7 lambs (@ $20 each)	140.00
1 young bullock	325.00
2 rams (@ $20 each)	40.00
1 kid of the goats	20.00

For each of 9 lambs and 1 kid, 1 tenth deal (½ gal.) of fine flour (5 gal. @ .80 each). See Num. 15:3-5	4.00
For each of 9 lambs and 1 kid, ¼ hin (1½ qts.) of oil (15 qts. @ $1.40 each)	21.00
For each of 9 lambs and 1 kid, ¼ hin of wine (15 qts. @ $1.60 each)	24.00
For 1 bullock, 3 tenth deals of fine flour (1½ gal. @ .80 a gal.). See Num. 15:8-10	1.20
For 1 bullock, ½ hin of oil (3 qts. @ $1.40 each)	4.20
For 1 bullock, ½ hin of wine (3 qts. @ $1.60 each)	4.80
For each of 2 rams, 2 tenth deals of fine flour (2 gal. @ .80). See Num. 15:6-7	1.60
For each of 2 rams, ⅓ hin of oil (4 qts. @ $1.40 each)	5.60
For each of 2 rams, ⅓ hin of wine (4 qts. @ $1.60 each)	6.40
Total estimated cost	$ 638.60

10 Commands—Day of Atonement (23:27)

1 Set aside the 10th day of the 7th month (Tisri, Ethanim or October) as the great day of atonement (v 27)
2 It shall be an holy convocation (assembly) unto you
3 You shall afflict your souls (fast) on that day (v27, 32)
4 You shall offer an offering made by fire to Jehovah
5 You shall do no work (except what is necessary for priests to make proper sacrifices) on that day (v 28, 31)
6 The soul that will not afflict himself (fast) on that day shall be cut off (v 29)
7 The one who works on that day shall be destroyed from among his people (v 30)
8 This shall be a statute forever in all your homes throughout your generations (v 31)
9 The day shall be a sabbath of rest (v 32)
10 It shall be observed from the evening of the 9th day to the evening of the 10th day of the month (October)

11 Commands—Feast of Tabernacles (23:34)

1 Speak to Israel saying that for 7 days, from the 15th of the 7th month (Tisri, Ethanim or October) shall be the feast of tabernacles (v 34)
2 The 1st day shall be a holy convocation (assembly, v 35)
3 You shall do no servile work on that day
4 Each day of the 7 you shall offer an offering made by fire to Jehovah (v 36)
5 The 8th day shall also be a holy convocation—a solemn assembly
6 You shall offer an offering made by fire on this day (the 8th) also
7 You shall do no servile work on the 8th day
8 Both the 1st and 8th days shall be a sabbath (v39)
9 On the 1st day, the 15th of the 7th month, you shall make booths to dwell in during the feast (v 40-42)
10 You shall rejoice before Jehovah for 7 full days (v 40-41)
11 This shall be a statute forever in all your generations (v 41-43)

50 Conditional Curses (26:16)

1 Terror appointed over you (v 16)
2 Consumption (v 16; note, Dt. 28:22)
3 Burning ague (fever, v 16; note, Dt. 28:22)
4 Loss of crops to enemies (v 17)
5 God turned to be an enemy
6 War and destruction
7 Servitude and bondage
10 National destruction (v 19)
11 The heavens shut up to prayer, giving of rain and other material blessings
12 Earth as brass (v 19; note, Dt. 28:24)
13 Labor spent in vain
14 Sterile ground
15 Blight on fruit trees (v 20; note, Dt. 28:22)
16 More severe punishments (v 21)
17 Wild beasts to destroy you (v 22)
18 Loss of your children by beasts
19 Loss of cattle by beasts
20 Becoming few in number
21 Roads deserted
22 More severe punishments (v 23-24)
23 Destruction by the sword (v 25, 33)
24 Defeat of armies and siege of cities
25 Pestilences in crowded cities (v 25)
26 Deliverance to enemies
27 Famine and starvation (v 26)
28 God's fury poured out (v 27-28)
29 More severe judgments
30 Made to eat flesh of sons (v 29)
31 Made to eat flesh of daughters
32 Destruction of high places and images, your dead bodies cast upon your idols (v 30)
33 God to abhor you
34 Cities waste (v 31, 33)
35 Sanctuaries a desolation (v 31)
36 Rejection of your sacrifices (v 31, 32)
37 Land desolate (v 32, 33)
38 Made an astonishment to enemies (v 32)
39 Dispersion among the nations (v 33-36)
40 Scarcity of inhabitants (v 34-35)
41 Faintness of heart to remnant (v 36)
42 Fear and despair
43 Flight from the sword
44 Destruction when none pursues
45 Self-destruction (v 37)
46 Powerless before enemies (v 38)
47 Death and misery among heathen
48 Swallowed up by enemies
49 Pining away in sin and captivity (v 39)
50 Pining away over iniquities of the fathers

9 Commands—Vows of Persons (27:2)

1 Speak to Israel saying that when a man makes a special vow which concerns the valuation of persons to Jehovah, the tax paid to the sanctuary for a male 20 to 60 years old shall be 50 shekels of silver ($32.00, v 2-3)
2 For a female 20 to 60 years old, it shall be 30 shekels of silver ($19.20, v 4)
3 For a male 5 to 20 years old, 20 shekels ($12.80, v 5)
4 For a female 5 to 20 years old, 10 shekels ($6.40, v 5)
5 For a male 1 month to 5 years old, 5 shekels ($3.20, v 6)
6 For a female 1 month to 5 years, 3 shekels ($1.92, v 6)
7 For a male 60 years old and above, 15 shekels ($9.60, v 7)
8 For a female 60 years old and above, 10 shekels ($6.40, v 7)
9 If a person is too poor to pay the regular estimation tax, then he shall present himself to the priest who will tax him according to his ability to pay (v 8)

Special Vows to God (27:2)

A special vow to God. It was voluntary; most vows were made in cases of illness and danger, or under an emotional impulse—either in thanksgiving for blessings received, or pleading for those desired of God. A man might dedicate himself, his wife, his children, or his servants. The law simply ordained that a religious tax, according to age and sex, be paid for special vows, the money to be for the priests.

Vow Taxes Compared:		Male	Female
From 1 month to 5 years	$	3.20	1.92
From 5 to 20 years	$	12.80	6.40
From 20 to 60 years	$	32.00	19.20
From 60 years upward	$	9.60	6.40

1 If a man makes a special vow and dedicates a beast to God in connection with his vow, it shall be holy unto Jehovah (v 9)
2 He shall not altar it, nor change it, a good for a bad or a bad for a good (v 10)
3 If he insists on a change, beast for beast, then the first beast and the one he wished to exchange for it shall both be holy
4 If a man dedicates an unclean beast to Jehovah which is not acceptable for sacrifice, then he shall present it before the priest (v 11)
5 The priest shall estimate its worth and the value he places upon it shall stand (v 12). The beast was to be sold for that amount
6 If the man will at all redeem it for himself then he shall add 20% to its value and give the full amount to the priest; and the beast shall be his own again (v 13)

It is clear from the various scriptures on the subject that all vows were on a voluntary basis. No man was forced to make a vow, but he was under obligation to pay one after making it (Num. 30:2; Eccl. 5:4-6). According to Ps. 15:4, one of the characteristics of a righteous man is that he keeps his word. A person should not use vows to obtain an answer to prayer or to bring about some desire. Faith is the thing that will produce answers to prayer and not unnecessary vows before God. Jephthah made a rash vow in his anxious hours of striving for victory over his enemies and had reason to regret it—an example to men of all ages (Judg. 11:29-31). He would have defeated his enemies otherwise, for God would have given him victory.

His experience was recorded for all to take a lesson from. Istaelites vowed to destroy Benjamites, and refuse wives to the remnant; and they were sorry for this afterward (Judg. 20-21).

5 Calls of God to Moses (1:1)

1 From the burning bush to go to Israel (Ex. 3:4)
2 From Sinai to speak to Israel (Ex. 19:3)
3 From Sinai to come up (Ex. 19:20)
4 From Sinai to come closer (Ex. 24:16)
5 From the tabernacle to speak to Israel concerning worship (1:1)

15 Commands—Burnt Offerings (1:17)

1 Speak to Israel concerning burnt offerings (v 2)
2 Bring a bullock without blemish (v 3)
3 Let a man offer if of his own will
4 He shall put his hand upon the head of the burnt offering as a token of his faith in substitution for sin (v 4)
5 The offerer shall kill the bullock (v 5)
6 Priests shall sprinkle the blood upon the brazen altar
7 The offerer shall flay the bullock and cut it in pieces (v 6)
8 Priests shall put fire and wood upon the brazen altar and lay the parts upon it together with the washed inwards and legs, and burn all of them
9 Or, bring a male sheep or a goat without blemish (v 10)
10 The offerer shall kill it on the north side of the brazen altar (v 11)
11 Priests shall sprinkle the blood upon the brazen altar
12 The offerer shall cut the offered animal into pieces (v 12)
13 Priests shall put the pieces upon the altar fire, including the head, the fat, and the washed inwards and legs, and burn them (v 12-13)
14 Or, bring an offering of a pigeon or turtledove to the Lord (v 14)
15 Priests shall bring the bird to the brazen altar, wring its neck and shed the blood beside the altar, pluck its feathers and cast them beside the altar by the ashes, cut the wings off, but not divide the bird, and burn it upon the altar (v 15-17). Cp. Gen. 15:10

The cost of a bullock today is estimated to be about $325; a sheep or a goat, $20; and a pigeon or who offered Himself without spot to God, to atone for sin and to be man's substitute to die in his stead (Jn. 3:16; Heb. 2:9-18; 9:11-14; 10:1-18; 1 Pet. 1:18-23; 2:24). In this offering the whole animal was consumed by fire except the skin, and no part, as in the other offerings, was reserved for the priests.

10 Most Holy Things of the Law (2:10)

1 The most holy place (Ex. 26:33-34)
2 The brazen altar (Ex. 29:37; 40:10)
3 The golden altar (Ex. 30:10)
4 The tabernacle and all its furniture and vessels (Ex. 30:29; Num. 4:4, 19)
5 Sweet perfume or incense (Ex. 30:36)
6 All food offerings, part of which was burned by fire (2:3, 10; 6:17; 10:12; Num. 18:9)
7 Sin offerings (6:17, 25, 29; 10:17; Num. 18:9)
8 Trespass offerings (6:17; 7:1, 6; 14:13; Num. 18:9)
9 Showbread (most holy of the holy offerings, 24:9)
10 All devoted things (27:28)

28 Holy Things of the Law

1 Holy ground (Ex. 3:5)
2 Convocations (ch. 23; Ex. 12:16)
3 Habitation of God (Ex. 15:13)
4 Sabbath (Ex. 16:23; 20:8; 35:2)
5 Nation (Ex. 19:6; Dt. 7:6; 14:2, 21)
6 Men (11:44; Ex. 22:31; 29:37)
7 Place (in tabernacle, Ex. 26:33)
8 Garments (16:4; Ex. 28:2-4)
9 Things (22:2; Ex. 28:38)
10 Gifts (Ex. 28:38)
11 Crown (Ex. 29:6; 39:30)
12 Sacrifices (23:20; Ex. 29:33-34)
13 Ointment or anointing oil (Ex. 30:25)
14 Incense (Ex. 30:37)
15 Sanctuary (16:33)
16 God (19:2; 20:7, 26; 21:8)
17 Firstfruits of trees (19:24)
18 God's name (20:3; 22:2, 32)
19 Priests (21:6-8)
20 Food offerings (22:2-16)
21 Tithes (27:30-32)
22 Water (Num. 5:17)
23 Nazarites (Num. 6:5-8)
24 Wave offerings (Num. 6:20)
25 Firstborn of stock (Num. 18:17)
26 Heave offerings (Num. 18:19)
27 Instruments (Num. 31:6)
28 Camp (Dt. 23:14)

When it is said that the priests and families could eat of the holy and most holy things it refers to the sacrifices made by fire, a part of which was to be burned as a memorial (2:3, 10; 6:16-29; 7:6, 19-26; 10:12-19; 19:6-7; 21: 22; 22:4-16; 24:9; Num. 18:9-10). An oblation is anything offered to God in worship and sacrifice (v 12-13).

8 Heb. Words Trans. "Offering" in the Law (2:14)

1 Qorban, a sacrificial present; an oblation; something brought near the altar. Trans. offering 122 times, (1:2-17; 2:1-2; 3:1- 16; 4:3-34); offerings 29 times (2:3, 13; 4: 10, 26, 31, 35; 5:12; 6:12-18; 7:11-37); and oblation (2:4-13; 3:1; 7:14, 29).

2 Minchah, to apportion; bestow; a gift; oblation; present; donation; tribute; sacrificial offering. Trans. offering 320 times (2:3-16; 5:13-19; 6:5-17; Gen. 4:3-5; 22: 2-13; Ex. 29:41-42); offerings 120 times (Num. 29:39). Minchah literally signifies a gift from one who is an inferior to a superior (Gen. 32:18-20; 43:11), but in the law it is generally used to denote grain, vegetable, and fruit offerings as distinguished from animal offerings. The minchah was more simple than animal sacrifices, being merely something given to God, which was of value to man as a means of living—the fruit of man's labor. It is supposed that it expressed a confession that all good works are a blessing of God.

3 Terumah, a present; sacrifice; gift; heave offering (83 times, Ex. 25:2-3; 29:14-40; 30:13-28; 35:5-29)

5 Asham, guilt; fault; sin offering; trespass (5:6-10)

6 Olah, going up as smoke; burnt offering (8:18-29; 9:2-3)

7 Zebach, slaughter; sacrifices; offerings (17:5; 19:5; 21:6, 21; 22:18-21; 23:18-19, 37-38; Ex. 24:5; 29:28; 32:6; 36:3; Num. 6: 14-18; 7:17-88; 10:10; 15:8)

8 Asah, to do or make ready; offer; prepare a victim for sacrifice (9:22-24)

The above passages are those only in the Pentateuch. In all, the words offering, offerings, and oblation are found 663 times in the Pentateuch as compared to 359 times in the other 61 books. In the N.T. the word oblation is not found; offering is found only 11 times, and offerings 5 times.

17 Commands—Meat Offerings (2:16)

1 A meat offering shall be fine flour with oil and frankincense upon it (v 1)
2 Bring it to priests who shall take some of it and burn for a memorial (v 2)
3 The rest shall belong to the priests as something most holy to eat (v 3)
4 Bring unleavened cakes of fine flour mingled with oil (v 4)
5 Bring baked pan cakes unleavened and mingled with oil (v 5)
6 Part them in pieces and pour oil on them (v 6)
7 Bring fried pan cakes of fine flour with oil (v 7)
8 Bring such meat offerings to the Lord (v 8)
9 The priests shall bring them to the brazen altar and burn a memorial portion in the fire (v 8-9)
10 The rest shall belong to the priest as his part to eat (v 10)
11 Do not offer meat offerings with leaven or honey (v 11)
12 Offer your firstfruits to the Lord to be burned upon the altar (v 12)
13 Season every meat offering with salt
14 With all offerings offer salt (v 13)
15 Bring the firstfruits as an offering to the Lord (v 14)
16 Pour oil upon it and lay frankincense upon the meat offering of the firstfruits (v 15)
17 Priests shall burn a memorial part of it in the fire as a burnt offering on the brazen altar (v16)

The meat offerings typified something altogether different from the burnt offerings and sin offerings. The latter typified sin and a Savior, while the meat offerings simply acknowledged that the offerer was grateful to God for a Savior and forgiveness, and recognized that he owed everything to God, including the fruit of his labors. They were thank offerings for God's blessing and provision for sin, and not offerings of atonement for sin.

20 Places Blood Was Applied (4:7)

1 Horns of the broken altar (v 7)
2 At the foot of brazen altar
3 Before the veil (4:6)
4 Horns of brazen altar (4:30)
5 Upon the brazen altar (1:5, 11; 3:2)
6 Upon the side of the brazen altar (5:9)
7 In the holy place (6:30; 16:27)
8 On tip of right ear of priests (8:23-24)
9 On right thumb of priests (8:23-24)
10 On great right toe of priests (8:23-24)
11 Upon houses (14:51-53)
12 On right ear of persons cleansed (14:25, 28)
13 On right thumb of those cleansed (14:25, 28)
14 On great right toe of those cleansed (14:25, 28)
15 Upon the mercy seat (16:14-15)
16 Before the tabernacle (Num. 19:4)
17 Upon the people (Ex. 24:6-8)
18 Upon book of covenant (Ex. 24:6-8)
19 Upon priests (Ex. 29:21)
20 Upon garments of priests (Ex. 29:21)

25 Commands—Sin Offerings (4:35)

1 Speak to Israel saying that the priest who sins shall bring a young bullock without blemish for a sin offering (estimated cost today $325, v 2-3)

2 He shall bring the bullock to the door of the outer court (v 4)

4 The high priest shall take the blood and bring it into the holy place (v 5)

5 He shall dip his finger in the blood and sprinkle it 7 times on the floor before the golden altar and before the mercy seat on the ark which is just beyond the veil (v 6)

6 He shall smear some of the blood on the horns of the golden altar before Jehovah and the mercy seat (v 7)

7 He shall pour the rest of the blood at the base of the brazen altar in the outer court

8 He shall take all the fat of the bullock, the 2 kidneys, the caul above the liver and burn them on the brazen altar (v 8-10)

9 He shall carry the rest of the bullock out of the camp (the skin and flesh, the head, legs, inwards, and the dung) and burn them in a clean place where the ashes are poured (v 11-12)

10 For the sin of the congregation they shall bring to the door of the outer court a young bullock without blemish (cost today $325), for a sin offering (v 13-14)

11 The elders shall lay their hands on the head of the bullock and kill it before Jehovah (v 15)

12 The high priest shall bring the blood into the holy place (v 16)

13 He shall dip his finger in the blood and sprinkle it 7 times on the floor before the golden altar and before the mercy seat on the ark which is just beyond the veil (v 17)

14 He shall put some of the blood upon the horns of the golden altar before Jehovah and the mercy seat (v 18)

15 He shall pour the rest of the blood at the base of the brazen altar in the outer court

16 He shall take all the fat and other parts (named in point 9, above) and burn them on the brazen altar (v 19-20)

17 He shall carry out of the camp the rest of the bullock and burn it (as he did the sin offering for priests, pt. 10, above, v 21)

18 A ruler who sins shall bring a male goat without blemish for a sin offering (cost today $20, v 22-23)

19 He shall lay his hand upon the head of the goat and kill it where they kill the burnt offering (north side of the brazen altar, 1:11) before Jehovah (v 24)

20 The priest shall take of the blood with his finger and put it on the horns of the brazen altar, and pour out the rest at the base of the altar (v 25)

21 He shall take all the fat and other parts that are burned of the peace offerings (3:3-5) and burn them upon the brazen altar to make an atonement (v 26)

22 The common man who sins shall bring a female of the goats or sheep without blemish (cost today $20) for a sin offering (v 27-28, 32)

23 He shall lay his hand upon the head of the offering and kill it in the place where burnt offerings are killed (north side of the brazen altar, 1:11) before Jehovah (v 29, 32-33)

24 The priest shall take of the blood with his finger and put it on the horns of the brazen altar, and pour the rest at the foot of the altar (v 30, 34)

25 He shall take all the fat and other parts that are burned of the peace offerings (3:3-5) and burn them on the brazen altar to make an atonement (v 31,35)

Pigeon Offerings (5:8)

One bird of the 2 pigeons or turtledoves was offered as a sin offering (v 7-9), and the other as a burnt offering. The sin offerings of v 1-13 are distinguished from those of 4:1-35, the offenses being of a lighter nature. The doctrines of imputation and expiation are not so prominent here as in ch. 4. The Heb. asham trans. trespass offering in v 6, 15-19; 6:5, 6, 17; 7:1-7, 37; 14:12-28; 19:21-22 appears to have been generally used to donate a sin, moral or ceremonial, committed through error, negligence, or ignorance. When the transgressor came to know of his fault, then he was bound to make compenparticular sin. The word denotes both the offense and the offering required for it, just as chata denotes both sin and sin offering. In every offense there is guilt and penalty incurred; and where these are there must be atonement. Consequently, the first pigeon or turtledove was a sin offering which required the shedding of blood; and the second one was a burnt offering symbolizing satisfaction to God by perfect obedience to Him in making atonement. Both symbolized the perfect obedience of Christ to God as man's substitute (v 10).

18 Commands—Trespass Offerings (5:14)

1 One who commits certain sins (v 1-5) shall bring an offering for his sin (5:6)
2 He shall bring a female lamb or a kid of the goats (cost today $20, v 6)
3 The priest shall make atonement for him (v 6)
4 If one is not able to bring an offering (of $20 value) he shall bring 2 pigeons or turtledoves (approximate cost today $2), one for a sin offering and the other for a burnt offering (v 7)
5 He shall bring them to the priest
6 The priest shall offer the sin offering first by wringing its neck and sprinkling some of its blood on the side of the brazen altar (v 9)
7 He shall pour out the rest of the blood at the base of the altar (v 9)
8 He shall offer the second bird for a burnt offering to be wholly consumed as other such offerings (v 10)
9 He shall thus make atonement for the guilty and he shall be forgiven
10 If he is not able to bring an offering or sacrifice (of $2 value), he shall bring an omer, a tenth part of an ephah of fine flour (3 qts. 1 pt. costing about 80¢ today) as a token of his sorrow for sin (v 11)
11 The priest shall take a handful of it and burn it for a memorial on the brazen altar causing it to be wholly consumed as other burnt offerings (v 12)
12 The priest shall make an atonement for the guilty one's sin (v 13)
13 The priest shall use the rest of the flour for himself
14 One who sins in holy things shall bring a ram for atonement and shall pay the estimation price or fine of the judges adding 20% to it in shekels of silver (v 15-16)
15 He shall give these to the priest who shall make atonement for him (v 16)
16 One who sins by breaking any of the commandments of God shall make full restitution for his wrong and bring a ram to the priest who shall make atonement for him (v 17-18)
17 One who sins against his neighbor (lying and deceiving about property in trust, property stolen or violently taken away, lost property, partnership property, or property obtained through deceit) shall make full restitution adding 20% to such payment made to the one sinned against (v 1-5)
18 He shall bring a ram for a trespass offering, with the estimated fine with an additional 20% to the priest who shall make an atonement for him (v 6-7)

7 Commands—Law of Daily Meat Offering (6:20)

1 Aaron and his sons (his successors to the high priesthood) shall offer a meat offering to Jehovah the day he is anointed (v 20, 22-23)
2 He shall offer an omer, a tenth part of an ephah (3 qts. 1 pt., note, Ex. 16:36) of fine flour, half in the morning and half at night (v 20)
3 Bake it in a pan with oil (v 21)
4 Offer the baked pieces of bread (perhaps 6 at night and 6 in the morning) as a sweet savor to Jehovah
5 The high priest, his successors, and those chosen to act in their place shall offer it to Jehovah (v 22)
6 It shall be wholly burnt, not a part eaten (v 22-
sion (Lk. 24:39-53; Acts 1:9-11)
7 It shall be a statute forever to offer it morning and night (v 20, 22-23)

10 Commands—Law of Sin Offerings (6:25)

1 Command Aaron and sons concerning the law of sin offerings (v 25)
2 Kill the sin offering at the north side of the brazen altar where the burnt offerings are killed (v 25; 1:11)
3 The priest that offers it for sin shall eat it along with the other priests who serve in the tabernacle (v 26, 29)
4 They shall eat it in the holy place and in the court of the tabernacle (v 26)
5 Consider every material thing and person that touches the flesh of the sin offering to be holy (set apart, v 27)
6 If any blood of the sin offering is sprinkled upon the garments of the priests wash them in the holy place (v 27)
7 The earthen vessel in which it is sodden (boiled) shall be broken (v 28)
8 The brazen pot in which it is sodden (boiled) shall be scoured and rinsed in water (v 28)
9 No sin offering whose blood is sprinkled in the holy place shall be eaten (v 30; 4:5-7, 16-18. See Heb. 13:11). Those whose blood was used only in the court could be eaten in part (4:25, 30, 34; 6:26-30; 7:1-10)
10 It shall be wholly burnt (v 30)

10 Commands—Peace Offerings (7:12)

1 Thanksgiving peace offerings shall be unleavened cakes mingled with oil, unleavened wafers anointed with oil made of fine flour and fried (v 11-12)
2 Besides the cakes the offerer shall offer unleavened bread with the sacrifice of a thanksgiving or peace offering (v 13)
3 He shall offer 1 unleavened cake, 1 wafer, 1 fried cake, and 1 loaf of leavened bread as a heave offering for the priest who sprinkles the blood of the peace offering (v 14)
4 The flesh of the peace offering shall be eaten the same day it is offered. Nothing shall be left of it until morning (v 15)
5 If the sacrifice of one's offering be a vow or voluntary offering, it shall be eaten the same day that it is offered, and on the morrow also, but the remainder shall be burned on the 3rd day (v16-17)
6 If any of the flesh be eaten on the 3rd day, it shall not be accepted, neither shall it be imputed unto the offerer, but shall be an abomination and sin to the one who eats (v 18). The reason for this was that the meat would begin to putrefy, and being holy, to expose it to putrefaction was a crime against God to whom it was consecrated. Avoiding putrefaction typified the fact that the body of Christ would not see corruption (Ps. 16:10; Acts 2:27-30).
7 The flesh that touches any unclean thing shall not be eaten; it shall be burned with fire (v 19)
8 All that are clean shall eat of the flesh of the peace offerings
9 The person with uncleanness upon him shall die if he eats of the flesh of peace offerings (v 20)
10 The person who touches any unclean thing and then eats of the flesh of the peace offerings shall die (v 21)

Tabernacle Door (8:3)

Many events took place at the door of the tabernacle. The term is found 45 times in the Pentateuch and only 2 times in the rest of the Bible.

12 Events at the Door:

1 Aaron and sons were consecrated here (Ex. 29: 1-37)
2 Jehovah met with Israel after their sin (Ex. 33:9-10)
3 Offerings for the laver were made here (Ex. 33:8)
4 All animal sacrifices of Israel were to be brought here to be killed (Lev. 1:3; 3:2; 4:4; 12:6;
cleansing (Lev. 16)
6 Nazarites were made and unmade at this door (Num. 6)
7 Regular gatherings of Israel were at this door (Num. 10:3)
8 God came down to meet with Israel here (Num. 12:5)
9 Rebellions were put down here (Num. 16:18-19; 20:6; 25:6)
10 Moses remained at the door while the plague in Israel was being brought to an end (Num. 16:45-50)
11 Judgment took place in Israel at this door (Lev. 27:2)
12 God's last meeting with Moses before death was here (Dt. 31:15)

44 Acts of Moses Consecrating Priests (8:4)

1 Gathered Israel (v 3-5)
2 Spoke to Israel (v 5)
3 Brought Aaron and sons (v 6)
4 Washed them in water
5 Put the coat upon Aaron (v 7)
6 Girded him with the girdle
7 Clothed him with the robe
8 Put the ephod upon him
9 Put the breastplate upon him (v 8)
10 Put the Urim and Thummim in the breastplate
11 Put the mitre upon Aaron's head (v 9)
12 Put the golden plate, the holy crown upon the mitre
13 Took the anointing oil and anointed the tabernacle and all its furniture, and sanctified them (v 10)
14 Sprinkled blood upon the brazen altar 7 times (v 11)
15 Anointed the altar and his vessels
16 Anointed the laver and his foot
17 Poured anointing oil on Aaron (v 12)
18 Brought Aaron's sons before him
19 Put coats upon them (v 13)
20 Girded them with girdles
21 Put bonnets upon them
22 Brought the bullock for a sin offering for Aaron and sons (v 14)
23 Slew the bullock (v 15)
24 Took the blood and put it upon the horns of the brazen altar
25 Poured the remainder of the blood at the base of the altar
26 Burned the parts commanded to be burned upon the brazen altar (v 16)
27 Burned the rest of the bullock outside the camp (v 17)
28 Brought the ram for the burnt offering for Aaron and sons (v 18)
29 Slew the ram (v 19)
30 Sprinkled the blood upon the brazen altar round about
31 Cut the ram in pieces (v 20)
32 Burned the head, fat, and other parts upon the brazen altar
33 Washed the inwards and legs (v 21)
34 Burned the rest of the ram on the altar
35 Brought the second ram for the consecration of Aaron and sons (v 22)
36 Slew the ram (v 23)
37 Took its blood and put some on the right ear, right thumb, and great toe of Aaron's right foot
38 Put blood on the ears, thumbs, and great toes of Aaron's sons (v 24)
39 Sprinkled the blood upon the brazen altar round about
40 Took certain parts of the ram with meat offerings and put them upon the hands of Aaron and his sons, waving them for a wave offering (v25-27)
41 Took them off their hands and burned them on the brazen altar (v 28)
42 Took the breast and waved it before the Lord as his (Moses') part (v 29)
43 Took anointing oil and blood and sprinkled them upon Aaron, his sons and their garments and sanctified them (v 30)
44 Commanded Aaron and sons to boil the flesh on the brazen altar (v 31); to eat the flesh with the meat offering; to burn what was left over of the flesh and bread (v 32); and not to leave the tabernacle for 7 full days, until their consecra-

Age and Sex of the Various Offerings (8:22)

1 Burnt offerings:
  (1) Bullock, over 4 years old, estimated cost today $325 (1:3; 8:2; 16:3)
  (2) Male sheep or goat, cost $20 (1:10; 9:2; 16:3, 5-28)
2 Peace offerings:
  (1) Male or female of cattle, cost $189 (3:1) 12)
  (2) Male or female lamb or kid, cost $20 (3:6-7,
3 Sin offerings:
  (1) Bullock, over 4 years old, cost $325 (4:3-4, 8, 12-21)
  (2) Male goat, cost $20 (4:23)
  (3) Female lamb or kid, cost $2 (5:6)
  (4) Young calf, cost $95 (9:2)
4 Trespass offerings:
  (1) Female lamb or kid, cost $20 (5:6)
  (2) Ram, cost $20 (5:15, 18; 6:6)
5 Freewill offerings:
  (1) For burnt offerings: male of cattle ($189), sheep or goat, cost $20 (22:18-21)
  (2) For vows: male of cattle ($189), sheep or goat, cost $20 (22:18-21, 27)
  (3) Bullock, over 4 years old, cost $325 (22:23)
  (4) Male lamb or kid, cost $20 (22:23)
6 Sacrifices for feasts:
  (1) Passover: male lambs, cost $20 each (Ex. 12:5)
  (2) Pentecost: 9 male lambs and 1 male kid, cost $200, 1 young bullock, $325, 2 rams, $40 (23:18-19)

Many special offerings are mentioned, nearly all being male sacrifices, implying by figure and type the responsibility of Adam, not Eve, as the agent of God; emphasizing the iniquity of fathers, not mothers; and symbolizing the Redeemer who came as a Man (1 Tim. 2:4-5). Female offerings that were permitted simply implied that the woman had a part in the transgression of man and was also provided for in redemption. Females were used only in peace offerings (Lev. 3) and in minor sin offerings of a personal nature—never in the whole burnt offerings or any that definitely symbolized Christ as the sin-bearer for all men.

Blood and Anointing Oil (8:30)

The sprinkling of the blood and anointing oil together upon the bodies and garments of the priests was a fitting conclusion of their consecration and of the entire rite of such sanctification. Blood had been applied before this to the bodies (v 23-24) and to the altar (v 14-15). Even Aaron had been anointed as high priest (v 10-13), so the new part of the ritual did not cleanse from sin, sanctify, or bless in any particular way except to show the necessity of continued trust in the blood and the need of continued anointing with the Spirit (v 30). The outward ritual of anointing with oil signified the choice of God, the calling of God, and the enduement of power for the particular work one was called to do. Priests, prophets, and kings were anointed and if they carried out their calling they had the backing of God. If they sinned and failed they received the curse of God until they repented and came back to the original calling and fulfilled it. If they never came back the curse of God remained upon them forever. This is exemplified even among angels who were once anointed (Ez. 28:11-17; Isa. 14:12-14; Mt. 24:41; Rev. 12:10-12; 20:10), as well as demons and men. See ***21 Examples of Beings Fallen From Grace***, p. 284 N.T.

4 Acts of the Sons of Aaron (9:9)

1 Brought the blood of the sin offering to Aaron (v 9)
2 Brought the blood of the burnt offering to Aaron (v 12)
3 Presented the burnt offering to him, with the head and pieces (v 13)
4 Presented the blood of peace offerings to Aaron (v 18), as well as the parts to burn on the altar(v19-20)

The sons no doubt held the basins to catch the

seer of all the work and the actual doer of many rituals.

21 Acts of Aaron (9:9)

1 Went to the brazen altar (v 8)
2 Slew the sin offering for himself (v 8; cp. Heb. 5:1-4; 7:27-28)
3 Dipped his finger in blood and put it upon the horns of the altar (v 9)
4 Poured out the blood at the bottom of the brazen altar
5 Burned the fat, kidneys, and caul on the brazen altar (v 10)
6 Burned the flesh and hide without the camp (v 11)
7 Slew the burnt offering (v 12)
8 Sprinkled the blood round about upon the altar
9 Received and burned the pieces of the burnt offering upon the altar (v 13)
10 Washed the inwards and legs (v 14)
11 Burned them upon the altar
12 Brought the sin offering of the people to the brazen altar (v 15)
13 Slew the goat and offered it for sin upon the altar
14 Brought the burnt offering, and offered it as commanded (v 16)
15 Brought the meat offering, took a handful and burned it upon the altar (v 17)
16 Slew the bullock and the ram for peace offerings for the people (v 18)
17 Sprinkled the blood round about the brazen altar
18 Burned the fat, kidneys, rump, and caul upon the brazen altar (v 19-20)
19 Waved the wave offering before the Lord, as commanded (v 21)
20 Lifted up his hand toward the people and blessed them (v 22)
21 Came down from the altar

Destructions by God's Fire (10:2)

6 Past Fire Destructions:
1 Sodom and Gomorrah (Gen. 19:24)
2 Plague upon Egypt (Ex. 9:23-24)
3 Nadab and Abihu (Lev. 10:1-7)
4 Plague in Israel (Num. 11:1-3)
5 250 men of Israel (Num. 16:35; 26:10)
6 102 men by Elijah (2 Ki. 1:10-14)

5 Future Fire Destructions:
1 First trumpet judgment (Rev. 8:7)
2 Fire from 2 witnesses (Rev. 11:5)
3 Destruction of Babylon (Rev. 18:8)
4 Fire consuming rebels (Rev. 20:9)
5 Fire renovating earth (2 Pet. 3:10-13)

33 Commands—Clean, Unclean Things (11:2)

1 Among beasts you shall eat whatever parts the hoof, is cloven-footed, and chews the cud (v 1-3)
2 Others (as described in v 4-7) you shall not eat
3 Do not touch their carcasses (v 8)
4 You shall eat whatever has fins and scales of all that are in the waters (v 9)
5 Other water creatures you shall not eat; they shall be an abomination to you (v 10-12)
6 These (named in v 13-19) are the fowls you shall not eat
7 All fowls that creep, going on all 4 legs shall be an abomination to you (v 20)
8 These (described in v 21-22) you may eat of flying, creeping things that go on 4 legs
9 All other flying, creeping things shall be an abomination to you (v 23)
10 Whoever touches any carcass of them shall be unclean (v 24)
11 Whoever bears a carcass of them shall wash clothes and be unclean until the evening (v 25)
12 The carcasses of animals which divide the hoof, are not clovenfooted and do not chew the cud shall be unclean to you (v 26)
13 Whatever goes upon his paws, among beasts going on 4 legs shall be unclean to you (v 27)
14 Whoever touches one of these unclean animals shall be unclean until the evening (v 26-27)
15 Whoever carries a carcass of one of these shall

16 These (described in v 29-30) of the creeping things shall be unclean to you
17 Whoever touches a carcass of one of them shall be unclean until the evening (v 31)
18 Anything upon which such a carcass falls shall be unclean (v 32)
19 Any vessel which is not earthen that is touched by such a carcass shall be put into water, and be unclean until the evening (v 32)
20 Any earthen vessel that one touches shall be broken (v 33)
21 Any meat on which such water falls shall be unclean (v 34)
22 All drink that may be in any such vessel shall be unclean (v 34)
23 Any oven, range, or pot on which an unclean carcass falls shall be broken down (v 35)
24 Any pit or fountain of water that has plenty of water shall not be unclean if such a carcass falls into it (v 36)
25 Seeds on which a carcass falls shall be clean, unless water has been put on them (v 37-38)
26 If one touches any clean beast that has died of itself he shall be unclean until the evening (v39)
27 One who eats of such shall wash his clothes and be unclean until the evening (v 40)
28 One who carries such a carcass shall wash his clothes and be unclean until the evening (v 40)
29 You shall not eat any creeping thing (as described in v 41-42)
30 Every such creeping thing shall be an abomination to you (v 41-42)
31 Do not make yourselves abominable or unclean by them (v 43-44)
32 Do not defile yourselves with any of them (v 44-45)
33 You shall sanctify (set apart) yourselves from them and be holy

7 Commands—Diagnosing Leprosy (13:9)

1 When the plague of leprosy is in a man he shall be brought to the priest (v 9)
2 If the priest sees that the rising is white with white hair and quick raw flesh in the rising, he shall pronounce the man unclean and shut him up (v 10-11)
3 If the plague breaks out and covers the whole body, then the priest shall pronounce him clean (v 13)
4 If raw flesh appears in him he shall be unclean (v 14)
5 The priest shall see the raw flesh and pronounce him unclean (v 15)
6 If the raw flesh turns again and is changed to white he shall come to the priest again (v 16)
7 The priest shall then examine him and if the plague is turned white, he shall pronounce the man clean (v 17)

As stated in note, 13:3 the ancients called a great variety of skin diseases leprosy. Some writers identify one as lepra vulgaris, the common white leprosy or dry tetter. This disease first appears in reddish pimples, the surface of which becomes white and scaly, spreading in a circular direction and covering large parts of the body. It is said that it scarcely affects the general health, and may last for years and then disappear. A person having such a plague would no doubt be pronounced clean of leprosy by the priest. In v 2- 17 we either have 2 kinds of disease or 2 stages of one kind:
1 That which partially covers the body, is raw and open emitting corruption (v 10-11, 14-15)
2 That which is dry and scaly, and therefore not so contagious (v 13, 16-17)

6 Commands Concerning a Leper (13:45)

1 He shall rend his clothes (as a sign of mourning, calamity, and extreme sorrow, v 45)
2 He shall go with his head bare
3 He shall put a covering on his upper lip (a cloth on his mouth as a corpse in death)
4 He shall cry "Unclean, unclean," when he comes near other people (to protect them from the disease)
5 He shall be considered defiled and unclean all

people (even relatives) all the days of his plague
To all men the leper was a living lesson portraying sin, of which death was the penalty. He carried about perpetual signs of mourning for the dead, himself being an example of living death. He was a symbol of sin, teaching that he was not only lost and ruined because of what he had done, but on account of what he was. The sinner must not only confess what he has done, but also admit that there is no righteousness in him (Ps. 51:5; 2 Cor. 5:21; Eph. 2:1-8; 1 Jn. 1:9).

14 Commands—Woman's Issue of Blood (15:19)

1 A Woman which has an issue of blood shall be put apart for 7 days (v 19)
2 Whoever touches her shall be unclean until evening (v 20)
3 Everything that she lies upon shall be unclean
4 Everything that she sits upon shall be unclean
5 Whoever touches her bed shall wash his clothes, bathe, and be unclean until evening v21
6 Whoever touches anything that she has sat upon shall wash his clothes, bathe, and be unclean until evening (v 22)
7 If a man is contaminated by lying down beside her he shall be unclean until evening (v 24)
8 If the woman's issue continues beyond the 7 days she shall remain separated as long as it continues (v 25)
9 Every bed whereon she lies during the continuation of her issue shall be unclean (v 26)
10 Everything she sits upon during that time shall be unclean
11 Whoever touches any of the things she contacts during that time shall be unclean, shall wash his clothes, bathe, and be unclean until evening(v27)
12 If her issue is healed, then she shall number to herself 7 days, and after that be clean (v 28)
13 On the 8th day shall take 2 young pigeons or turtledoves and bring them to the priest at tabernacle door (v 29)
14 The priest shall offer one bird for a sin offering, and the other for a burnt offering, and make atonement for her (v 30)

To "Lie With Her" Explained (15:24)

The reference here is evidently not to sexual relationship, for that carried the death penalty. It caused both the man and the woman to be "cut off from among their people" (20:18; also 18:19; Ez. 18:6). The Sept. reads, "if anyone lie down by her"; the Berkeley version says, "if a man lies beside her so that her menstruation comes on him"; and the Moffatt translation says, "if any man lies beside her, so that her impure discharge comes on him, he shall be unclean for seven days." The wording here, "if any man lie with her at all," seems also to give this idea when contrasted with v 18 which says, "lie with seed of copulation."

33 Commands—Great Day of Atonement (16:2)

1 Speak to Aaron telling him not to come into the most holy place at all times (v 2, 29) lest he die. (The high priest was allowed there once a year, on the great day of atonement, Oct. 10th)

2 He shall come into the most holy place after sacrificing a young bullock for a sin offering and a ram for a burnt offering, for himself and his family (v 3, 11)

3 He shall put on his holy garments—linen coat, breeches, girdle, mitre (v 4)

4 He shall wash his flesh with water before putting them on

5 He shall take 2 kids of the goats for a sin offering, and a ram for a burnt offering for the congregation (v 5)

6 He shall offer his bullock for a sin offering, and make atonement for himself and his house (v 6,11)

7 He shall take the 2 kids of the goats for the congregation, and present them before the Lord at the

8 He shall cast lots upon the 2 goats, one for the Lord, the other for the scapegoat (v 8)

9 He shall bring the Lord's goat and offer him for a sin offering for the people (v 9)

10 He shall bring the scapegoat, present it alive before Jehovah, and let him go free into the wilderness (v 10)

11 He shall take a censer full of burning coals from off the altar before Jehovah, and his hands full of sweet incense beaten small (v 12)

12 He shall bring the incense within the veil and burn it upon the fire before Jehovah (v 12-13)

13 He shall take the blood of the bullock and sprinkle it with his finger upon the mercy seat eastward, and also before the mercy seat 7 times (v14)

14 He shall then kill the goat of the sin offering for the congregation, and bring its blood to the most holy place (within the veil) and sprinkle it upon and before the mercy seat (v 15)

15 He shall make atonement for the holy place, because of the uncleanness, transgressions, and sins of Israel; and atonement for the tabernacle of the congregation (v 16)

16 No man shall go into the tabernacle when the high priest goes into the holy place, until he comes out from making atonement for himself, his house, and the congregation (v 17)

17 The high priest shall go out to the brazen altar and make atonement for it, putting blood of the bullock and goat upon the horns of the altar round about (v 18-20)

18 He shall then bring the live goat before the brazen altar (v 20)

19 He shall lay both his hands upon the head of the goat, confessing his sins, the sins of his house, and the sins of Israel to signify the transference of guilt to a substitute, and then send the goat into the wilderness by a responsible man (v 21)

20 The live goat shall bear upon him all the sins transferred to him for all Israel into an uninhabited land where he shall be let go in the wilderness (v 22)

21 After that the high priest shall go into the tabernacle of the congregation (the outer court), put off the holy garments, and leave them there (v 23)

22 He shall then wash his flesh with water in the holy place, put his garments on again, come forth, and offer the ram for his burnt offering (v 3), and the ram of the congregation for a burnt offering (v 5), making atonement for himself and the people (v 24)

23 He shall burn the fat of the sin offerings upon the altar (v 25)

24 He that took the live goat into the wilderness shall wash his clothes, bathe, and afterward come into the camp (v 26)

25 The slain bullock and goat for the sin offerings shall be carried outside the camp and burned with their skins, flesh, and dung (v 27)

26 He that burns them shall wash his clothes, bathe, and afterward come into the camp (v 28)

27 This shall be a statute forever unto you that on the 10th day of the 7th month (Oct. 10th) you shall fast and do no work at all, for it is the day of atonement for you (v 29-30)

28 This law shall be obeyed by both Jews and Gentiles in your midst (v 29)

29 The day of atonement shall be a sabbath of rest unto you when you shall fast (afflict your souls, v 31)

30 It shall be a sabbath and a day to fast, by a statute forever

31 The (high) priest anointed and consecrated to minister in the priest's office in his father's stead shall put on the holy garments and make atonement (v 32)

32 He shall make atonement for the holy sanctuary, the tabernacle of the congregation, the altar, the priests, and all the people of the congregation (v 33)

33 This shall be an everlasting statute unto you to make atonement for all the sins of Israel, oncea year (v 34)

1 Kinds of animals offered for Aaron (v 3)
2 Acts of preparation (v 4)
3 Classes of offerings—sin and burnt (v 3, 5, 11)
4 Kids for the people (v 5)
5 Kinds of animals offered for people (v 5)
6 Purposes of Aaron's offering—for himself and his house (v 6)
7 Purposes for the 2 goats (v 7-10)
8 Baths of the high priest (v 4, 23-24)
9 Destinies for the goats (v 9-10, 15)
10 Things for the censer (v 12-13)
11 Sprinklings of blood of Aaron's offering in most holy place (v 14)
12 Sprinklings of blood of the people's offering in most holy place (v 15)
13 Different visits into most holy place (v 14-15)
14 Purposes of sprinkling of blood (v 15-16)
15 Places for the blood in the holy place (v 18-19)
16 Hands laid upon the live goat (v 21)
17 Confessions before Jehovah (v 21)
18 Main acts—transferring sins to the goat and sending into wilderness (v 21-22)
19 Times high priest clothed (v 4, 23-24)
20 Times of making the offerings—sin offerings before and burnt offerings after the live goat sent off (v 6, 15, 24)
21 Places to burn the burnt offerings—brazen altar (v 25) and outside camp (v 27)
22 Special helpers—one to lead goat into wilderness (v 26), one to burn the burnt offerings (v28)
23 Acts of cleansing—for 2 helpers (v 26, 28)
24 Things required of all the people—to fast and abstain from work (v 29, 31)

7 Commands—Sex and Idolatry (18:19)

1 You shall not have sexual relationship with a menstruous woman (v 19; 15:19-24; 20:18)

2 You shall not commit adultery (v 20; Ex. 20:14, heading references)

3 You shall not sacrifice your children to be burned in the fire to the god Molech (v 21; Ex. 20:4, heading references)

4 You shall not profane the name of the Lord your God (v 21; Ex. 20:7, refs.)

5 You shall not lie with mankind as with womankind (v 22; 20:13)

6 No man shall lie with any beast to defile himself (v 23; Ex. 22:19). Acts of this kind were part of the worship of the Egyptians

7 No woman shall lie down to a beast to defile herself (v 23; Ex. 22:19)

30 Facts About Neighbors (19:18)

1 Borrowing from (first use of word borrow, Ex.3:22)
2 Share worship with (Ex. 12:4)
3 Do not bear false witness against (Ex. 20:16)
4 Do not come presumptuously upon (Ex. 21:14)
5 Property in trust (Ex. 22:7-14)
6 Lying to, forbidden (Lev. 6:2-7; 19:11)
7 Defraud not (Lev. 19:13)
8 Do not rob (Lev. 19:13)
9 Judge righteously (Lev. 19:15)
10 Talebearing to, forbidden (Lev. 19:16)
11 Rebuke neighbor if he sins (Lev. 19:17)
12 Love him as yourself (Lev. 19:18)
13 Law of equality (Lev. 24:19-20)
14 Selling to (Lev. 25:14-15)
15 Accidental death to (Dt. 4:42; 19:4-11)
16 Eating crops of (Dt. 23:25)
17 Smiting secretly (Dt. 27:24)
18 Righteous treatment of (Ps. 15:1-3)
19 Private slander of (Ps. 101:5)
20 Deception of, forbidden (Pr. 3:28)
21 Devise not against (Pr. 3:29)
22 Dispising (Pr. 11:12)
23 Poor neighbors (Pr. 14:20; 19:4)
24 Witness against, no cause (Pr. 24:28)
25 Hasty striving with (Pr. 25:8)
26 Debating with (Pr. 25:9)
27 Wrong sport with (Pr. 26:19)
28 Forsake not (Pr. 27:10)
29 Christ and neighbors (Mt. 5:43; 19:19; 22:39; Lk. 10:29-36)

31 Facts—Separation in Moses' Writings (19:19)

1 Grass after its kind (Gen. 1:11-12)
2 Herbs after their kind (Gen. 1:11-12)
3 Fruit after its kind (Gen. 1:11-12)
4 Every living creature in the waters after his kind (Gen. 1:21)
5 Every winged fowl after his kind (Gen. 1:21; 6:20; 8:19)
6 Every living land creature after his kind (Gen. 1:24; 6:19)
7 Cattle after their kind (Gen. 1:24-25; 6:20)
8 Creeping things after their kind (Gen. 1:24; 6:20; 8:19)
9 Beasts after their kind (Gen. 1:24; 8:19)
10 Man after his kind (Gen. 1:26-28; 5:1-3; 9:6; Jas. 3:9)
11 By these were the isles of the Gentiles divided in their lands; everyone after his tongue, after their families, in the nations (Gen. 10:5)
12 These are the sons of Ham, after their tongues in their countries, and in their nations (Gen. 10:20)
13 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations (Gen. 10:31)
14 By these (3 sons of Noah) were the nations divided (not mixed, as they planned in Gen. 11:1-9) in the earth after the flood (Gen. 10:32)
15 Let us make us a name (mix and be one people contrary to God's plan of separation), lest we be scattered abroad upon the face of the whole earth (Gen. 11:4).
16 The Lord scattered them abroad thence upon the face of all the earth (Gen. 11:8-9)
17 Unto your seed will I give this land (so as to keep them separated from all other people, Gen. 12:7)
18 Cast out the bondwoman and her son (separate them from us, Gen. 21:9-16)
19 Swear by the Lord . . . that thou shalt not take a wife unto my son of the daughters of the Canaanites . . . go unto my country, and to my kindred, and take a wife unto my son (Gen. 24:3-4)
20 Unto the sons of the concubines which Abraham had, Abraham gave gifts and sent them away (separated them) from Isaac . . . unto the east (Gen. 25:6)
21 Two nations are in thy womb, and two manner of people shall be separated from your bowels (they lived separated from each other, Gen. 36; 46)
22 Esau took Canaanite daughters, which were a grief to Isaac and Rebekah (Gen. 26:34, 35)
23 And Isaac called Jacob . . . and charged him . . . Thou shalt not take a wife of the daughters of Canaan . . . take a wife of the daughters of Laban (Gen. 28:1-2)
24 A whole nation was destroyed because they sought to mix (Gen. 34)
25 In the Mosaic law Israel was definitely forbidden to mix with other nations (Ex. 23:31-33; Dt. 7:3-6; Num. 23:9)
26 Israel did not mix with the Egyptians during the the 215 years they were in Egypt; they dwelled separated—in a land by themselves (Gen. 47:6; Ex. 8:22-23; 9:26; 11:7)
27 Israel was even forbidden to crossbreed their cattle (Lev. 19:19)
28 Different kinds of seeds were not to be planted in the same field or vineyard (Lev. 19:19; Dt. 22:9)
29 Israel was forbidden to wear garments made of mixed threads—wool and linen (Lev. 19:19; Dt. 22:11)
30 Israel was forbidden to plow with an ox and as ass together (Dt. 22:10)
31 God divided the nations their inheritance, separated the sons of Adam, and set the bounds of the people (Dt. 32:8-9). Cp. Acts 17:26, note

The passage in Acts makes it clear that although God "hath made of one blood all nations of men for to dwell on all the face of the earth," He has "determined . . . the bounds of their habita-

which Christ comes and throughout all eternity (Dan. 7:13-14). Israel will be gathered and separated from all nations to dwell in their own land (Isa. 11:10-12; Ez. 37; 47-48; Mt. 24:31). Other peoples will be returned to their own boundary lines as originally planned by the Lord, and all will be ruled by Christ and the resurrected saints forever (Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Rev. 1:5; 5:10; 11:15; 20:4-6; 22:4-5).

20 Commands—Social, Religious (19:26)

1 Do not eat anything with the blood (v 26)
2 Do not use enchantments
3 Do not observe times
4 Do not round corners of the hair or your head(v 27)
5 Do not round corners of your beard
6 Do not make cuttings in your flesh in honor of the dead (v 28)
7 Do not print any marks upon you
8 Do not prostitute your daughter (v 29)
9 Keep My sabbaths (v 30)
10 Reverence My sanctuary
11 Regard not them who have familiar spirits (v31)
12 Do not seek after wizards
13 Rise up before the hoary head (v 32)
14 Honor the face of the old man
15 Fear your God
16 Do not vex a stranger (v 33)
17 Consider the stranger living in your midst as one of you (v 34)
18 Love him as yourself
19 Be righteous in judgment (v 35)
20 Be honest in your dealings having just weights, balances, measures (v 35-36)

See the many hundreds of social and religious laws regulating every phase of life in Israel, p. 113-115.

Familiar Spirits (19:31)

Heb. ob, a mumble as from a water skin because of its hollow sound; a bottle; a necromancer or ventriloquist. Trans. bottles (Job. 32:19); and familiar spirits (v 31; 20:6, 27; Dt. 18:11; 1 Sam. 28:3-9; 2 Ki. 21:6; 23:24; 1 Chr. 10:13; 2 Chr. 33:6; Isa. 8:19; 19:3; 29:4). These are demon spirits possessing mediums—those who give their will to them—to imitate dead human beings, make predictions, promote doctrines, etc. (1 Tim. 4:1-7). We have clear examples in Scripture. In 1 Sam. 28 it seems that Samuel actually appeared to Saul, but in 1 Chr. 10:13 it is clear that it was a familiar spirit imitating Samuel which appeared. The girl of Acts 16:16 (see note there) had a spirit of python. It is said that persons under the operation of this demon would become swollen and give answers in a frenzied state of mind. Counterfeit demonstrations were made by ventriloquists, as suggested here, using a bottle or large water skin. See note, Lk. 12:29.

Sanctify (20:7)

The words sanctify and sanctified are used 133 times; sanctification 5 times; and sanctifieth 4 times—142 times in Scripture; 111 times in the O.T. and only 31 times in the N.T. A study of the passages where these words are found shows that to sanctify means to set apart from other uses to the particular use of God, not to cleanse from sin or rid of carnal nature, sometimes called the old man or Adamic nature. Even Christ, the Sinless One, was sanctified (Jn. 10:36; 17:19). Where humans are concerned one begins to become sanctified when he begins to consecrate his life to God, and the process is continued as he continues in his dedication (1 Cor. 1:30; 6:11; 2 Th. 2:13; 1 Jn. 1:7-9; 3:8-10; 5:1-4, 18; see ***The Doctrine of Sanctification***, p. 406 of N.T.).

In passages on the subject God is spoken of as sanctifying material things and persons and even immaterial things as a day (Gen. 2: 3); a fast (Joel 1:14; 2:15); and His name (Isa. 29:23; Ez. 36:23). Man is spoken of as the agent in sanctification 85 times; God as the agent 23 times; Christ 10 times;

with sanctification as God, for he is the one who decides to sanctify himself to God. Man and God work together in the setting apart process. Men are spoken of as being sanctified 75 times; material things are said to be sanctified 40 times; and God is referred to as being sanctified 14 times (Lev. 10:3; Num. 20: 12-13; 27:14; Isa. 5:16; 8:13; 29:23; Ez. 20:41; 28:22, 25; 36:23; 38:16; 39:27).

7 Personal Agents Used in Sanctifying

1 God (Gen. 2:3; Lev. 21:15, 23; 22:9; Jn. 10:36; 1 Th. 5:23; Jude 1)
2 Jesus Christ (1 Cor. 1:30; Eph. 5:26; Heb. 2:11; 10:10, 14; 13:12)
3 Holy Spirit (Rom. 15:16; 1 Cor. 6:11; 2 Th. 2:13; 1 Pet. 1:2)
4 Moses (Ex. 19:10, 14; 40:13; Lev. 8:10-15, 30; 21: 8; Num. 7:1)
5 Joshua (Josh. 7:13)
6 Priests (1 Chr. 15:14; 2 Chr. 30:24; Ex. 19:22)
7 Laymen (Lev. 11:44; 20:7). Cp. Mt. 23:17, 19; Heb. 9:13

9 Things God Sanctified:

1 Day (Gen. 2:3; Num. 27:14; Dt. 5:12; Neh. 13:22)
2 Tabernacle (Ex. 29:43-44)
3 Firstborn (Num. 8:17)
4 Temple (2 Chr. 7:16, 20; 29:17; 30:8)
5 Heathen armies (Isa. 18:3)
6 Jeremiah (Jer. 1:5)
7 People (Ex. 31:13; Lev. 20:8; 22:9)
8 Jesus Christ (Jn. 10:26)
9 Christians (Jude 1)

Some of the other things spoken of as being sanctified are: laver (Lev. 8:11); house (Lev. 27:14-15); field (Lev. 27:16-25); most holy things (1 Chr. 23:13); bread (1 Sam. 21:5); vessels (2 Chr. 29:19); gates (Neh. 3:1).

15 Commands—to Sanctify:

1 Let priests sanctify themselves (Ex. 19:22; 1 Chr. 15:14; 2 Chr. 29:15, 34; 30:3, 5, 15, 24; 31:18)
2 Sanctify them (Ex. 19:10; 28:41; 29:33; 30:29; Lev. 8:11; 21:23)
3 Sanctify him (Lev. 8:12; 21:8, 15)
4 Sanctify yourselves (Lev. 11:44; 20:7; Num. 11:18; Josh. 3:5; 1 Sam. 16:5; 1 Chr. 15:12; 2 Chr. 29:5)
5 Sanctify the people (Ex. 19:14; Josh. 7:13)
6 Sanctify Aaron and his garments (Lev. 8:30)
7 Sanctify unto Me all the firstborn (Ex. 13:2)
8 Sanctify it (mountain, Ex. 19:23)
9 Sanctify the breast (of wave offering, Ex. 29:27)
10 Sanctify the altar (Ex. 29:36-37; 40:10)
11 Sanctify the Lord of Hosts (Isa. 8:13)
12 Sanctify the Holy One of Jacob (Isa. 29:23)
13 Sanctify a fast (Joel 1:14; 2:15)
14 Sanctify the congregation (Joel 2:18)
15 Sanctify the Lord God in your hearts (1 Pet. 3:15).

Not only are there commands for men to sanctify God, but complaints because they did not do so (Dt. 32:51; Num. 27:14)

18 Death-Penalty Sins (20:9)

1 Sacrificing children to Molech (v 2-3)
2 Sympathy with idolaters (v 4-5)
3 Turning to those in witchcraft (v 6; cp. v 27)
4 Cursing parents (v 9)
5 Adultery with neighbor's wife (v 10)
6 Adultery with father's wife (v 11)
7 Adultery with son's wife (v 12)
8 Homosexuality (v 13)
9 Marrying daughter and her mother (v 14)
10 Bestiality by a man (v 15)
11 Bestiality by a woman (v 16)
12 Adultery with a sister (v 17)
13 Sex relationship during menstruation (v 18)
14 Adultery with mother's sister (v 19)
15 Adultery with father's sister (v 19)
16 Adultery with an aunt (v 20)
17 Adultery with sister-in-law (v 21)
18 Witchcraft (v 27; cp. v 6)

12 Physical Qualifications of Priests (21:17)

1 Without blemish on the body (v 17-18, 21). 52 times God commanded this regarding animals sacrificed by the priests for all the people. Christ, the fulfillment of that which was typical in the law, was Him-

2. Free from blindness (v 18). Both the priests and sacrifices offered were required to be thus (22:22; Dt. 15:21).
3. Free from lameness (v 18). Cp. Dt. 15:21; Mal. 1:8, 13.
4. Without deformed nose (v 18).
5. Without anything superfluous (Heb. sara, to prolong; be deformed by excess of members as an extra finger or toe, v 18). Cp. 22:23.
6. Without broken foot—any foot deformity (v 19).
7. Without broken hand—any hand deformity (v19)
8. Without crooked back, humpback or other back deformity (v 20).
9. Without dwarfishness, not being extra small or undeveloped (v 20).
10. Without eye blemish of any kind (v 20).
11. Without scurvy or scabbed places—any skin disease or imperfection (v 20).
12. Without rupture or imperfect genital parts (v 20). The Sept. reads, “who hath any blemish, who is blind, or lame, or hath a hare-lip, a slit ear . . . contortion in the hand . . .splay foot . . . humpbacked, or dim sighted, or blear-eyed . . . scurvy . . . itch . . . or a rupture.”

If such qualifications for ministers were required today most men would have to quit the ministry. Cp. Heb. 8:6.

7 Commands—Eating Holy Things (22:11)

1. No stranger shall eat of the holy things (v10,13)
2. No sojourner of the priests shall eat thereof (v10)
3. No hired servant of a priest shall eat thereof
4. Slaves owned by priests may eat of holy things (v 11)
5. A priest’s daughter who is married to a stranger shall not eat of the holy things (v 12)
6. A priest’s daughter who is childless, a widow or a divorcee, and who has returned to her fathers house to live, may eat thereof (v 13)
7. Any man who eats holy things in ignorance shall repay the priest with 20% added thereto (as a fine) when it is discovered that he is guilty (v 14-16)

8 Commands—Showbread (24:5)

1. Take fine flour and bake into 12 loaves(cakes,v5)
2. Use 2 tenth deals (1 gal.) of flour for each cake
3. Set the 12 cakes of bread in 2 rows, 6 to a row, upon the gold table of showbread in the holy place (v 6)
4. Put pure frankincense on each row as a memorial (v 7)
5. Change the bread every sabbath before the Lord continually, as a gift from the children of Israel (v 8)
6. The bread of the previous week shall be for Aaron and his sons (v 9)
7. They shall eat it in the holy place as an offering most holy of all the offerings of the Lord made by fire
8. This shall be an everlasting covenant and a perpetual statute (v 8-9)

Rows (24:6)

Not the same word to designate rows side by side as in Ex. 28:17-20; 39:10-13; 1 Ki. 6:36; 7:2-42. Evidently the 12 cakes were stacked one upon the other, 6 in a stack, with a gold dish of frankincense at the top (v 6-7). Some say the cakes were square, not round. The burning of the frankincense at the top of the stacks made the showbread an offering by fire unto Jehovah, as mentioned in v 7 of this chapter. We know we are not to understand that the loaves were burned in the fire, for they were to be eaten by priests in the holy place as the most holy of the offerings (v 9). They simply became “a memorial, even an offering made by fire” through the bowls of burning frankincense on top of each stack.

Note that the stacks of showbread were to be upon the pure table; this was the table covered

table. This signifies that all things connected with Jehovah and His worship were to be pure, thus typifying the purity of life and conduct of the worshippers who came before Him.

9 Stonings in Scripture (24:23)

1. The blasphemer of Lev. 24:11-23
2. The sabbath breaker (Num. 15:36)
3. Achan under Joshua (Josh. 7:25)
4. Abimelech under the judges (Judg. 9:53)
5. Adoram under the kings (1 Ki. 12:18)
6. Naboth by Ahab (1 Ki. 21:13)
7. Zechariah by King Joash (2 Chr. 24:21)
8. Stephen, 1st Christian martyr (Acts 7:58)
9. Paul the apostle (Acts 14:19)

5 Commands—Sabbatic Year (25:2)

1. Speak to Israel saying that the land shall keep a sabbath unto Jehovah (v 2; Ex. 23:10-11)
2. You shall sow and reap your fields and vineyards for 6 years (v 3)
3. The 7th year shall be a sabbath of rest for the land (v 4)
4. Do not sow your fields or prune your vineyards in the 7th year
5. The crops that grow of their own accord that year shall be food for yourselves, your servants, the strangers in your midst, and your stock (v 5-6)

12 Commands—Year of Jubilee (25:8)

1. Count 7 sabbaths of years—49 years (v 8)
2. At the end of the harvest season, in the 49th year on the great day of atonement (10th day of Oct.) you shall cause the trumpet to sound throughout the land (v 9)
3. You shall set apart the 50th year and proclaim liberty to all inhabitants (v 10)
4. It shall be a year of jubilee unto you (v 10-13)
5. Every man shall return to his own possession
6. Every man shall return to his own family
7. You shall not sow, reap that which groweth of itself, or gather grapes of the undressed vineyards (v 11)
8. The year of jubilee shall be holy unto you (v 12)
9. You shall eat from the increase of the field
10. If you buy or sell anything you shall take into account the number of years after jubilee (v 14-17)
11. You shall not oppress one another
12. You shall fear Jehovah in all your dealings

7 Commands—Redemption of Hebrew Slave (25:48)

1. If a sojourner or a stranger becomes rich in your midst and buys a Hebrew slave he may be redeemed again (v 47-48)
2. One of his brethren, an uncle, a nephew, or any other near kinsman may redeem him (v48-49)
3. If he is able to redeem himself he may do so any time (v 49)
4. The price of redemption shall be determined according to the number of years until the year of jubilee (v 50-52)
5. He shall be to the Gentile as a yearly hired servant, not as a slave (v 53)
6. One shall not rule over him with rigor or oppress him in your sight
7. If he is not redeemed he shall go out free in the year of jubilee with his children (v 54-55)

24 Conditional Blessings of Israel (26:4)

1. I will give you plenty of rain (v 4)
2. The land shall be fruitful
3. Trees shall bear abundant fruit
4. Grain crops shall be great (v 5)
5. Vineyards shall yield abundantly
6. Your bread will be plentiful
7. You will dwell safely
8. I will give you peace (v 6)
9. You will be free from fear
10. I will rid you of evil beasts

13. They shall fall by your sword (v 7-8)
14. Only 5 of you will chase 100, and 100 will chase 10,000 (v 8)
15. I will respect you (v 9)
16. I will make you fruitful
17. I will multiply you
18. I will establish My covenant with you
19. You will have plenty left from the old crops to eat (v 10)
20. I will set My tabernacle among you (v 11)
21. My soul will not abhor you
22. I will walk among you (v 12)
23. I will be your God
24. You will be My people

5 Degrees of Chastening (26:28)

1 The 8 curses of physical destruction by disease and war (v 16-17).

2 The 7 curses on agriculture—no more blessings upon the land to produce abundantly as promised in v 4-5 for obedience (v 18-20). These were additional plagues to those of v 16-17, and more severe, as proved by the statement of v 18, “And if ye will not yet for all this (8 curses of v 16-17) hearken unto Me, then I will punish you seven times more for your sins.” Before God could punish Israel seven times more, it was necessary for the nation to be punished a previous time; so the seven times could not represent the whole length of the times of the Gentiles (as sometimes taught) or a period of 2,520 years (7 times 360 years), even if the expression referred to the years of such a period of Israel’s chastening. The previous years of the 8 curses of v 16-17 would have to be accounted for in the reckoning as well as the 4 different times in this chapter when punishment seven times is promised. If the expression means 2,520 years the first time it is used to warn of punishment, it means the same when it is used to warn of additional punishment. In 4 such cursings we should have 4 times 2,520 years or 10,080 years for the times of the Gentiles before the dispersion of Israel among the nations (v 27-39), and this did not happen. The theory then falls apart; so we look on the seven times term as a figurative statement expressing more severe punishment from time to time, just as if a parent would say, “I will punish you seven times harder if you still refuse to obey.” See ***The Times of the Gentiles***, p. 1474.

3 The 6 curses of destruction by multiplying wild animals against Israel, which God promised would not happen (in v 6) if they obeyed (v 21-22). These also were additional to the first 8 curses and the first seven times of v 16-20, as proved by v 21, “And if ye walk contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins.”

4 The 6 curses of avenging His covenant by war, famine, and pestilence, which God promised He would not send (in v 7-10) if they would obey (v 23-26). These again were additional to the 8 curses of v 16-17, and those of the two previous seven times of v 18, 21, as proved in v 23-24, “And if ye will not be reformed by Me by these things (the previous plagues or curses), but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins.”

5 The 27 curses bringing complete national destruction and dispersion among the nations, which God promised (in v 11-13) that He would not allow if they obeyed (v 29-39). This is the 4th seven times warning of curses and these too were additional to the 8 of v 16-17 and others as proved in v 27-28, “And if ye will not for all this (all the curses and more curses before this) hearken unto Me, but walk contrary unto Me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.”

✡ ✡ ✡

CHAPTER 1

I. Numberings and order of the tribes (Num. 1:1–4:49) 1. Numbering of the tribes: the old generation (cp. Num. 26)

(1) Command to number all males over twenty years

■ 1 [a]And the LORD [b]spake unto Moses [c]in the wilderness of [d]Sinai, [e]in the tabernacle of the congregation, on the first day of the second month, [f]in the second year after they were come out of the land of Egypt, [g]saying,

● 2 [h]Take ye the [i]sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

● 3 From [j]twenty years old and upward, all that are able to go forth to war in Israel: [k]thou and Aaron shall number them by their armies.

(2) The twelve census takers

● 4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

● 5 ¶ And [l]these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; [m]Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 [n]Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [o]Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

(3) Assembling for the census

18 And they [p]assembled all the congregation together [q]on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, [r]so he numbered them in [*a]the wilderness of Sinai.

(4) Tribe of Reuben: 46,500

20 And the children of Reuben, Israel's [*b]eldest son, by their generations, after their families, by the house of their fathers, according to the [*c]number of the names, by their polls, every [*d]male from twenty years old and upward, all that were able to go forth to war;

a The book of Numbers begins with And, indicating that it is only a part of the law of Moses, which was originally in 5 sections, rather than in 5 books (v 1).

b See ***Jehovah Spoke 70 Times in 14 Ways***, p. 325.

c Heb. bemidbar, in the wilderness. Bemidbar is the Heb. title of the record of the wilderness experiences. The title Numbers is taken from the Septuagint.

d They reached Sinai in the 3rd month (Ex. 19:1) where they abode until the 20th day of the 2nd month of the 2nd year (10:11).

e Moses received these instructions in the tabernacle and not on Sinai where much of the laws of Exodus and Leviticus was received (7:38; 25:1; 26:46; 27:34; Ex. 24; 32; 34).

f Israel had been at Sinai nearly a year (v 1; Ex. 19:1). This was a month after the tabernacle was set up (Ex. 40:17).

g The command to number Israel came 20 days before leaving Sinai (v 1-2, 18; 10:11-13). The book of Numbers records events from this day to the death of Aaron (33:38), a period of over 38 years.

h ***4 Commands—Numbering Armies***, p. 325

i It Seems There Were 3 Numberings:
  1 Numbering for tax for the tabernacle (Ex. 30:12-16)
  2 The 1st numbering of armies (1:2-46)
  3 The 2nd numbering of armies (26:1-51)

j Men of war were from the age of 20 years upward, of those that were able to go forth to war (v 3, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 45). The 2nd numbering of the armies also began at the 20-year age level (26:2, 4).

k In this 1st numbering of the armies, Moses and Aaron directed the census takers, but in the 2nd numbering it was Moses and Eleazar (26:1).

l In This Order of the Tribes We Have:
  1 The 5 tribes of Leah (v 5-9)
  2 The 3 tribes of Rachel (v 10-11)
  3 The 1 tribe of Bilhah (v 12)
  4 The 2 tribes of Zilpah (v 13-14)
  5 The 1 tribe of Bilhah (v 15). Cp. Gen. 29:32–30:21

m In the line of the promised Seed, Nahshon was the father of Salmon, the husband of Rahab of Jericho, and progenitor of Boaz of Bethlehem, the husband of Ruth (Ruth 4:18-22; Mt. 1:4-5; Lk. 3:32).

n 2 tribes, Ephraim and Manasseh, came from Joseph to make up the 12 tribes after the tribe of Levi was taken from the original 12 to be the ministers (3:12-13).

o Called Reuel in 2:14.

p God, having established a commonwealth in Israel by His just and equitable laws, having ordained everything relative to His own worship and the erection of the tabernacle which was to be His dwelling place (the place of His throne among His people), having completed the giving of His laws, and having consecrated the priests who were to minister to the needs of the people, He now commanded the mustering of His subjects for certain reasons:
  1 That they might become fully organized into armies and companies to carry out God's program of entrance into and settlement in Canaan (Ex. 12:51)
  2 That the people might see that God had fulfilled the promises made to Abraham, Isaac, and Jacob (Gen.12:1-3)
  3 That the tribes and families might be properly and orderly arranged in connection with the tabernacle (2:32)
  4 That the tribes and many families might be distinguished (2:34)
  5 That they might know their strength for war (2:32)
  6 That proper order might be carried out in the coming invasion and settlement of the promised land (Josh. 13:1–24:31)

5 Classes Not Numbered With Soldiers:
  1 Women
  2 Children
  3 Strangers
  4 Old man
  5 Levites of all ages (3:1-39)

q On this day God commanded Moses to number Israel (see v 1), and the order was carried out at once. This was exactly 12 1/2 months from the day they left Egypt (v 1, 18; Ex. 33:3).

r How long it took for the census is not known, but it could have been taken in a day, for the 12 census takers were already heads of the tribes and under them were men over thousands and hundreds (Ex. 12:51).

*a This distinguishes this numbering from the 2nd one in this book, which took place in the plains of Moab (26:1-65).

*b See Gen. 29:32–30:21.

*c See ***2 Numberings***, p. 325.

*d Only the males were counted, those from 20 years old and upward of the 12 tribes. See note above; also note, Ex. 12:37 for estimated totals including wives, children of soldiers, sisters, etc.

even of the tribe of Reuben, *were* [c]forty and six thousand and five hundred.

(5) Tribe of Simeon: 59,300

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* [f]fifty and nine thousand and three hundred.

(6) Tribe of Gad: 45,650

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* [g]forty and five thousand six hundred and fifty.

(7) Tribe of Judah: 74,600

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* [h]threescore

(8) Tribe of Issachar: 54,400

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* [i]fifty and four thousand and four hundred.

(9) Tribe of Zebulun: 57,400

30 ¶ Of the children of [j]Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* [a]fifty and seven thousand and four hundred.

(10) Tribe of Ephraim: 40,500

32 ¶ Of the [b]children of Joseph, *namely*, of the children of [c]Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* [d]forty thousand and five hundred.

(11) Tribe of Manasseh: 32,200

numbering of soldiers, and 9th in the 2nd numbering (v 21 with 26:7). A comparison of totals shows a loss of only 2,770 as to numbers in the 38 years of wandering.

f This was the 3rd largest tribe at this time, being surpassed only by Dan with 62,700 and Judah with 74,600. In the 38 years before the next numbering, Simeon lost 37,100 of its original 59,300, making it the smallest of all the 12 tribes with a total of 22,200 at the 2nd numbering (v 23 with 26:14). This indicates that this tribe suffered more from the plagues in the wilderness than any other. Simeon thus became as small as the tribe of Levi which had 22,000 from a month old and upward (22,300 with the priests and leaders) in their 1st count and 23,000 in their 2nd (3:15-39; 26:62). Levites lost a number of men in the rebellion of Korah (16:32) but how many, if any, in the other wilderness plagues is not known. These two men, Simeon and Levi, are spoken of in Jacob's prophecy as instruments of cruelty that were to be divided and scattered in Israel (Gen. 49:5-7).

g Gad was the 8th of the tribes in the 1st numbering and 10th in the 2nd (v 25 with 26:18). This tribe lost 5,150 in number between the two numberings which indicates that Gadites also suffered heavily in the plagues of the wilderness.

h Judah was the largest tribe of the 12 in both numberings and showed a total gain of 1,900 in the 38-year period (v 27 with 26:22). It seems this tribe was not as much involved in the wilderness sins as some of the others, so did not lose as many through the plagues. Judah was the 4th son of Jacob by Leah (Gen. 29:35). His tribe was singled out to be the ruling one through whom the Messiah should come (Gen. 49:10; Mt. 1:1-3; Rev. 5:5). David became the nation's first king from the line of Judah.

i Issachar was the 5th largest tribe in the 1st numbering and the 3rd largest in the 2nd, having made a gain of 9,900 in numbers in the 38 years (v 29 with 26:25). This tribe was not as aggressive as some of the others (Gen. 49:14-15), so perhaps did not become involved as much in the many sins of the wilderness. Issachar was the 5th son of Jacob and Leah (Gen. 30:18). The tribe became a part of Judah after the captivity of most of the 10 tribes (2 Chr. 30:18).

j Zebulun was the 6th son of Jacob and Leah (Gen. 30:20; 35:23; 46:14).

a Zebulun was the 4th largest tribe in both the 1st and 2nd numberings (v 31 with 26:7). It was the 5th in numerical gains between the numberings, being surpassed by Issachar, Manasseh, Benjamin, and Asher. This tribe had an increase of 3,100 soldiers during the 38 years.

b Ephraim and Manasseh were the children of Joseph, taking their places as 2 of the 12 tribes which made up the nation (v 32-35; Gen. 48:5-22).

c Ephraim took the place of Joseph and Manasseh took the place of Levi in the 12-tribe arrangement of Israel. The tribe of Levi was not counted, being chosen as the ministers of the other tribes and without any definite allotment of land among the 12 tribes. They did have some cities and different places among the various tribes, and they controlled certain parts which were devoted to God (Lev. 27:16-25). These 2 sons of Joseph became large tribes in Israel; Ephraim in particular became the most powerful and influential of the 10 tribes after the division of the kingdom and the death of Solomon. In fact the name Ephraim came to be used as the name of all the northern kingdom at times, in Bible records (2 Chr. 17:2; 25:6-7; Isa. 7:8-9; 11:12-13; 17:3; Jer. 31:18-20; Hos. 4:17; 5:3-5; 6:4, 10; 8:11; 12:14). This tribe is called Joseph (Rev. 7:8). It was the envy of other tribes (Isa. 11:13; Jer. 7:15; Ez. 37:16, 19; Hos. 13:1). Though he was the 2nd son of Joseph, Ephraim received the first and best blessing of Jacob and the prediction that he would be the greater of the 2 boys (Gen. 48:5-22). The tribe of Ephraim took the lead in controversy and rebellion against Gideon (Judg. 8:1), Jephthah (Judg. 12:1), David (2 Sam. 2:9), and Rehoboam (1 Ki. 12:25; 2 Chr. 10:16).

d Ephraim was the 10th in the 1st numbering, and the 11th in the 2nd numbering (v 33 with 26:37). The tribe lost 8,000 soldiers in the 2 numberings thus indicating its sinfulness and rebellions against God in the wilderness.

* * *

generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* [f]thirty and two thousand and two hundred.

(12) Tribe of Benjamin: 35,400

36 ¶ Of the children of [g]Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* [h]thirty and five thousand and four hundred.

(13) Tribe of Dan: 62,700

38 ¶ Of the children of [i]Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* [j]threescore and two thousand and seven hundred.

(14) Tribe of Asher: 41,500

40 ¶ Of the children of [k]Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* [l]forty and one thousand and five hundred.

(15) Tribe of Naphtali: 53,400

42 ¶ Of the children of [a]Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* [b]fifty and three thousand and four hundred.

(16) Grand total: 603,550

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were [c]six hundred thousand and three thousand and five hundred and fifty.

(17) Levites not numbered

47 ¶ But the Levites after the tribe of their fathers were [d]not numbered among them.

■ 48 For the LORD had spoken unto Moses, saying,

● 49 [*e]Only thou shalt not number the tribe of Levi, neither take the sum of them among

---

e Manasseh was the firstborn of Joseph by the princes Asenath (Gen. 41:50-51; 46:20). He is called Manasses in Rev. 7:6. He took the place of Levi in the 12 tribes which is clear from the fact that Ephraim is called Joseph in Rev. 7:8. The inheritance of the tribe of Manasseh was located on both sides of the Jordan (32:33-42; Josh. 16:9; 17:5-11). This tribe was one of the first to cause misunderstanding in Israel (Josh. 22). It joined Gideon in the war on the Midianites (Judg. 6:34-35). Members of Manasseh returned from captivity, as did parts of all the other tribes, to make up the Jews in the land at the 1st coming of Jesus Christ (1 Chr. 9:3). With many from other tribes they became a part of Judah during the division of the kingdom (2 Chr. 15:9; 34:6-7). Thus, the 2 sons of Joseph, Ephraim and Manasseh of v 32-35, became very prominent in Israel in all of her history.

f Manasseh was the smallest tribe of the 12 in the 1st numbering, and the 6th in size or number of soldiers in the 2nd numbering (v 35 with 26:34). This tribe gained more than any of the others in their count between the 2 numberings—fully 20,500 or twice as much as any other tribe except Asher, which gained 11,900. This may indicate that Manasseh had the least to do with the sins of Israel in the wilderness.

g Benjamin was the only full brother of Joseph, being the last child born to both Rachel and Jacob. Thus the two who loved each other the most had the last child of the 12 to head the national tribes (Gen. 35:18-24; 46:19). This tribe was almost exterminated in the war over sodomites (Judg. 19-21). From Benjamin came Saul, the first of Israel's line of kings (1 Sam. 9:1, 17; 10:20-21), as well as Paul, the apostle to the Gentiles (Rom. 11:1; Phil. 3:5). Soldiers of Benjamin were well known for archery and slinging of stones (Judg. 3:15; 20:16; 1 Chr. 8:40; 12:2).

h Benjamin was the 11th in the 1st numbering of soldiers, and the 6th in the 2nd (v 37 with 26:41). This tribe gained 10,200 soldiers between the 2 numberings, indicating that they were not as sinful as others and therefore did not lose as many in the wilderness plagues.

i Dan was the 5th son of Jacob. His mother was Bilhah (Gen. 30:6; 35:25). This tribe was the first to go into idolatry (Judg. 18:30). It is not mentioned in the 144,000 of Rev. 7:1-8, evidently because none of that tribe will be servants of God at that time.

j Dan was the 2nd largest tribe in both the 1st and 2nd numberings (v 39 with 26:43). Dan gained 1,700 between the 2 numberings which means the tribe just about held its own during the 38 years.

k Asher was the son of Jacob by Zilpah, Leah's maid, and the 8th of his sons (Gen. 30:13; 35:26; 49:20).

l Asher was 9th in the 1st numbering and 5th in the 2nd (v 41 with 26:47). This tribe gained 11,900 which was next to the largest amount gained by a tribe between the 2 numberings. This indicates that Asher was not as involved in the sins and plagues of the wilderness as some of the others.

a Naphtali was the 6th son of Jacob. His mother was the maid of Rachel (Gen. 30:8; 35:25).

b Naphtali was 6th in the 1st numbering of soldiers and 8th in the 2nd. The tribe lost 8,000 in the count between the 2 numberings (v 43 with 26:50).

c The grand total in the first numbering was 603,550—a gain of 3,550 in the 12 months since coming out of Egypt (Ex. 12:37) when the number was 600,000 men of war that left Egypt. Compared to the grand total of 601,730 in the 2nd numbering the count shows a combined loss of 1,820 during the 38 years for the tribes (v 46 with 26:51).

d The Levites were not numbered with the soldiers because they were not to be counted with the 12 tribes making up the nation of Israel. They were the ministers of the 12 and not given an inheritance with them (v 47-51). See record of Levite's numbering in 3:15-39; 26:62.

*e 7 Commands—Levites:

1 You shall not number the tribe of Levi, neither take the sum of them among the children of Israel (v 49)
2 You shall appoint them over the tabernacle of the testimony, and over all the vessels, and all things that belong to it (v 50)
3 They shall carry the tabernacle, and all the vessels of it
4 They shall minister unto it and camp round about the tabernacle
5 When it is time to move the tabernacle, the Levites shall take it down (v 51)
6 When it is time to pitch the tabernacle they shall set it up
7 The stranger that comes near the tabernacle to help in taking it down or setting it up shall be put to death

✡ ✡ ✡

from the other, and gave each a place of its own. Each tribe was to camp by its own standard and live in its own allotted place around the tabernacle, not mixing or dwelling in the camps of others (v 52-53). Even the priests and Levites had their own flag or standard (note, 2:17).

g Heb. degel, a flag; banner; standard. There were 12 different flags or banners for the 12 tribes. Degel is trans. standard (1:52; 2:2-3, 10, 18, 25; 10:14, 18, 22, 25); standards (2:17, 31, 34); banner (Song 2:4). Degel comes from dagal, trans. banners (Ps. 20:5; Song 6:4, 10).

h The Levites were to camp close to the tabernacle, all around it, and protect it from all intruders (v 53).

a Command—General Order of the Camp: every man of each tribe of Israel shall camp by his own flag or standard of his father's house at a distance from the tabernacle (v2)

b Heb. oth, flag; mark; sign; ensign; token. It is trans. ensign and ensigns (v 2; Ps. 74:4); sign (16:38; Ex. 4:8; 8:23; 13:9; 31:13, 17; Dt. 6:8; 11:18; 13:1-2; 28:46; Josh. 4:6; Judg. 6:17; 1 Sam. 2:34; 14:10; 2 Ki. 19:29; 20:8-9; Isa. 7:11, 14; 19:20; 20:3; 37:30; 38:7, 22; 55:13; 66:19; Jer. 44:29; Ez. 4:3; 14:8; 20:12, 20); signs (14:11; Gen. 1:14; Ex. 4:9, 17, 28, 30; 7:3; 10:1-2; Dt. 4:34; 6:22; 7:19; 26:8; 29:3; 34:11; Josh. 24:17; 1 Sam. 10:7-9; Neh. 9:10; Ps. 74:4, 9; 78:43; 105:27; Isa. 8:18; Jer. 10:2; 32:20-21; Dan. 4:2-3; 6:27); token (17:10; Gen. 9:12-13, 17; 17:11; Ex. 3:12; 12:13; 13:16; Josh. 2:12; Ps. 86:17); tokens (Job 21:29; Ps. 65:8; 135:9; Isa. 44:25); and mark (Gen. 4:15). Tradition says that each flag or standard had one of the 12 constellations depicted on it as its sign.

c This simply means over against, not far distant from the tabernacle. Just how far is not stated (v 2).

d 8 Commands—3 Camps of Judah:
1 On the east side of the tabernacle beyond the priests' camp shall be the standard of Judah (v 3; 10:14)
2 Nahshon shall be the captain of the armies of Judah, 74,600 (v 3-4)
3 The tribe of Issachar shall encamp next to Judah (v 5; 10:15)
4 Nethaneel shall be captain of the armies of Issachar, 54,400 (v 5, 6)
5 The tribes of Zebulun shall also camp on the east side by Judah and Issachar (v 7)
6 Helon shall be the captain of the armies of Zebulun, 57,400 (v 7, 8; 10:16)
7 All these shall be in the camp of Judah as the leading tribe with their armies of 186,400 (v 9; 10:14)
8 These shall be the first to set forth in the march to the promised land (v 9)

e 8 Commands—3 Camps of Reuben:
1 On the south side of the tabernacle beyond the Kohathites shall be the standard of the camp of Reuben (v 10; 10:18)
2 Elizur shall be captain of the armies of Reuben, 46,500 (v 10-11)
3 The tribe of Simeon shall make camp next to Reuben on the south (v 12; 10:19)
4 Shelumiel shall be captain of the armies of Simeon, 59,300 (v 12-13)
5 The tribe of Gad shall make camp next to Simeon on the south (v 14; 10:20)
6 Eliasaph shall be captain of the armies of Gad, 45,650 (v 14, 15)
7 All these shall be in the camp of Reuben, 151,450 (v 16)
8 They shall set forth in the journey as 2nd in rank

(18) Levites to minister to all the twelve tribes

● 50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

● 51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

(19) Levites to camp near the tabernacle

● 52 And the children of Israel shall pitch their tents, every man by [f]his own camp, and every man by his own [g]standard, throughout their hosts.

● 53 But the Levites shall pitch round [h]about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

119 CHAPTER 2

2. Arrangement of the camp
(1) Command to order the camp

■ 1 And the LORD spake unto Moses and unto Aaron, saying,

● 2 [a]Every man of the children of Israel shall pitch by his own standard, with the [b]ensign of their father's house: [c]far off about the tabernacle of the congregation shall they pitch.

(2) East side or camp of Judah of three tribes—Judah, Issachar and Zebulun: 186,400

● 3 And on the east side toward the rising of the sun [d]shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

● 5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

● 7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

(3) South side or camp of Reuben of three tribes—Reuben, Simeon, and Gad: 151,450

● 10 ¶ [e]On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

● 12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

● 14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

● 16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

● 17 ¶ [a]Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, [b]every man in his place by their standards.

(5) West side or camp of Ephraim of three tribes—Ephraim, Manasseh, and Benjamin: 108,100

● 18 ¶ On the west side [c]*shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

● 20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

● 22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

● 24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

Dan, Asher, and Naphtali: 157,600

● 25 ¶ The standard of the camp of Dan [d]*shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

● 27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

● 29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

● 31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

(7) Grand total: 603,550 men besides the Levites

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the [*a]camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites [*b]were not numbered among the children of Israel; as the LORD

---

a 2 Commands—Marching:
  1 The tabernacle of the congregation shall be carried by the Levites, and they shall march in the middle of the numbered ranks (v 17; 10:17)
  2 The people shall march forward as they encamp—by their standards with each one in his own place (v 17; 10:17)

b This makes it clear that even the various camps of the Levites had their own flags or standards (v 17). See note, 1:52.

c 8 Commands—3 Camps of Ephraim:
  1 On the west side of the tabernacle beyond the Gershonites shall be the camp of Ephraim (v 18; 10:22)
  2 Elishama shall be the captain of the armies of Ephraim, 40,500 (v 18-19)
  3 The tribe of Manasseh shall make camp on the west next to Ephraim (v 20; 10:23)
  4 Gamaliel shall be the captain of armies of Manasseh, 32,200 (v 20-21)
  5 The tribe of Benjamin shall make camp next to Manasseh (v 22; 10:23)
  6 Abidan shall be captain of the armies of Benjamin, 35,400 (v 22-23)
  7 All these shall be in the camp of Ephraim, 108,100 (v 24)
  8 They shall go forward in the journey as 3rd in rank

d 8 Commands—3 Camps of Dan:
  1 On the north side of the tabernacle beyond the Merarites shall be the camp of Dan (v 25; 10:25)
  2 Aheizer shall be captain of the armies of Dan, 62,700 (v 25-26)
  3 The tribe of Asher shall make camp on the north next to Dan (v 27; 10:26)
  4 Pagiel shall be captain of the armies of Asher, 41,500 (v 27-28)
  5 The tribe of Naphtali shall make camp next to Asher (v 29; 10:27)
  6 Ahira shall be captain of the tribe of Naphtali, 53,400 (v 29-30)
  7 All these shall be in the camp of Dan, 157,600 (v 31)
  8 They shall go forward in the 4th and last rank

*a 5 Main Camps of Israel:
  1 The camp of Levi of 4 sections, all around the tabernacle (2:17), included the camp of the priests on the east (3:29-30), the Gershonites on the west (3:23-24), and the Merarites on the north (3:35)
  2 The camp of Judah beyond the priests, on the east of the tabernacle, included the tribes of Judah, Issachar, and Zebulun—186,400 (2:3-9)
  3 The camp of Reuben beyond the Kohathites on the south of the tabernacle, included the tribes of Reuben, Simeon, and Gad—151,450 (2:10-16)
  4 The camp of Ephraim beyond the Gershonites on the west of the tabernacle, included the tribes of Ephraim, Manasseh, and Benjamin—108,100 (2:18-24)
  5 The camp of Dan beyond the Merarites on the north of the tabernacle, included the tribes of Dan, Asher, and Naphtali—157,600 (2:25-31)

16 Separate Camps in Israel:

1	Camp of priests (3:38)	-
2	Camp of Kohathites (3:29)	8,600
3	Camp of Gershonites (3:23)	7,500
4	Camp of Merarites (3:35)	6,200
5	Camp of Judah (2:3-4)	74,600
6	Camp of Issachar (2:5-6)	54,400
7	Camp of Zebulun (2:7-8)	57,400
8	Camp of Reuben (2:10-11)	46,500
9	Camp of Simeon (2:12-13)	59,300
10	Camp of Gad (2:14-15)	45,650
11	Camp of Ephraim (2:18-19) ..	40,500
12	Camp of Manasseh (2:20-21)	32,200
13	Camp of Benjamin (2:22-23) .	35,400
14	Camp of Dan (2:25-26)	62,700
15	Camp of Asher (2:27-28)	41,500
16	Camp of Naphtali (2:29-30) ..	53,400
	Total	625,850

In the above, the total number of Levites is 22,300, of whom Kohathites are listed as 8,600, Gershonites 7,500, and Merarites 6,200 (see 3:22, 28, 34). Of these, 300 served as priests and leaders and could be listed on line 1 if we knew how many came from one camp or the other, so as to reduce the numbers listed for the 3 camps in the amount of 300. Levites were counted from the age of a month old and upward, whereas those of other tribes were counted from 20 years old and upward (males) that were able to go to war (1:3).

Tradition says that the whole encampment covered 12 square miles, but with all the stock and equipment it must have covered more than that.

Comparative Strength of 4 Camps:

1	Camp of Judah (2:3-9)	186,400
2	Camp of Reuben (2:10-16) ..	151,450
3	Camp of Ephraim (2:18-24)	108,100
4	Camp of Dan (2:25-31)	157,600
	Total	603,550

*b See ***24 Lists of the Tribes in Scripture***, p. 325.

✡ ✡ ✡

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

120

CHAPTER 3

3. Numbering and service of the Levites
(1) High priests

1 These also *are* the [c]generations of Aaron [d]and Moses in the day *that* the LORD spake with Moses in mount Sinai.

2 And [e]these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

4 And [f]Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: [g]and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

(2) Tribe of Levi chosen as ministers
(Num. 18:1-8)

■ 5 ¶ And the LORD spake unto Moses, saying,

● 6 [h]Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

● 7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

● 8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

● 9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

● 10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

(3) Firstborn (Ex. 13:1) traded for Levites
(Num. 3:44; 8:15)

ing,

● 12 And I, behold, I have taken the Levites from among the children of Israel [a]instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

● 13 Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I [b]hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

(4) Command to number Levites:
list of the Levite families

■ 14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

● 15 [*c]Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

16 And Moses numbered them according to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; [*d]Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

(5) Gershon numbered: 7,500

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were [*e]numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

(6) Gershon located west of the tabernacle

● 23 The families of the Gershonites shall pitch behind the tabernacle westward.

● 24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

(7) Work of Gershonites

---

d Technically, we have the generations of Aaron and not Moses here, for the children of Moses are not listed; but they are mentioned in Ex. 2:22; 18:4; 1 Chr. 23:15-17. In no place do we find Moses making a place for his own family. He gave them no rank or privilege above others during his lifetime and left nothing for them at death as far as we know. He manifested no selfish ambitions regarding them. The only sense in which we have the generations of Moses is in the recording of his father Amram who came from Kohath (v 27; Ex. 6:16-27)

e 6 Original Priests of Israel:
  1 Moses (Ex. 40:17-33; Ps. 99:6)
  2 Aaron (Ex. 28:1-3; Lev. 8)
  3 Nadab (v 2-4; Lev. 10:1-7)
  4 Abihu (v 2-4; Lev. 10:1-7)
  5 Eleazar (v 2-4)
  6 Ithamar (v 2-4)

f Nadab and Abihu died for sin against the Lord in the priest's office (v4; Lev. 10:1-10).

g The 2 men with Aaron were the active priests, for Moses ceased ministering regularly when Aaron was consecrated, and the other 2 men died of a plague (v 4; Lev. 10).

h 6 Commands—Priests and Levites:
  1 Bring the men of the tribe of Levi, from 30-50 years of age, and present them before Aaron to be ministers (v 6; 4:47)
  2 They shall keep his charge, and the charge of the whole congregation, to do service in the tabernacle (v 7)
  3 They shall keep all the instruments of the tabernacle of the congregation, to do the service of the tabernacle (v 8)
  4 You shall give the Levites to Aaron and his sons to help them in the work of the tabernacle (v 9)
  5 You shall appoint Aaron and his sons to serve in the priest's office (v 10)
  6 The stranger who comes near to serve in the priest's office shall die

a At this time the Levites were traded for the firstborn of all Israel whom God had reserved to Himself from the death of the firstborn in Egypt until now (v 12-13 with Ex. 13:2, 12-16). In order to make the proper exchange the Levites and firstborn had to be numbered (v 14-43). According to the count an even exchange was made, man for man or male for male, animal for animal (v 44-45). The extra of the firstborn humans were redeemed by the parents at $3.20 each (v 46-51). Firstborn animals were to be redeemed, a lamb for an ass, or the unclean sold by the owner and the money given to the support of the priests and Levites (Ex. 13:12-13; 34:19-20; Lev. 27:26-27; Num. 18:15-17).

b Meaning separated to God.

*c 2 Commands—Numbering Levites:
  1 Number all the Levites (v 15)
  2 Number every male from a month old and upward

*d 3 Branches of Levites:
  1 Gershonites (v 17-18, 21-26)
  2 Kohathites (v 17, 19, 27-32)
  3 Merarites (v 17, 20, 33-38)

*e 4 Things About Each Branch of Levi:
  1 Numbering (v 22, 28, 34)
  2 Location of camp (v 23, 29, 35)
  3 Captain (v 24, 30, 35)
  4 Work (v 25-26, 31-32, 36-37)

in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

● 26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for [*a]all the service thereof.

(8) Kohath numbered: 8,600

27 ¶ And of Kohath *was* the family of the [b]Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, [c]keeping the charge of the sanctuary.

(9) Kohath located south of the tabernacle

● 29 The families of the sons of Kohath shall pitch on the side of the tabernacle [d]southward.

● 30 And the [e]chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

(10) Work of Kohathites

● 31 And their [f]charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

● 32 And [g]Eleazar the son of Aaron the priest *and have* the oversight of them that keep the charge of the sanctuary.

(11) Merari numbered: 6,200

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were [h]numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

(12) Merari located north of the tabernacle

● 35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: [i]*these* shall pitch on the side of the tabernacle northward.

(13) Work of Merarites

● 36 And *under* the [j]custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

● 37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

(14) Moses and Aaron and sons located east of the tabernacle

● 38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* [a]Moses, and Aaron and his sons, keeping the

---

*f 7fold Work of Gershonites (v 25-26; 4:21): Taking down, carrying, and erecting:
  1 The tabernacle
  2 The tent of the tabernacle
  3 The covering of the tabernacle
  4 The hanging of the door of the tabernacle of the congregation
  5 The hangings of the court
  6 The curtain of the door of the court, which is by the tabernacle, and by the altar round about
  7 The cords of the tabernacle

As explained in 4:25-28, this means that they were in charge of the tapestry of the tabernacle, the first covering of linen over the tabernacle (Ex. 26:1-6), the tent covering of goats' hair (Ex. 26:7-13), the covering of ram skins over the other 2 coverings, and the 4th or top covering of badger skins (Ex. 26:14), the hangings of the outer court, the wall curtains (Ex. 27:9-15), the door curtains of the outer court (Ex. 27:16-19), and the cords (Ex. 39:40).

*a See note, v 25 regarding the work of the Gershonites.

b Amram, the father of Moses and Aaron, was the son of Kohath, the son of Levi (Ex. 6:16-27). Kohath had 4 sons: Amram, Izhar, Hebron, and Uzziel (v 27; Ex. 6:18). Gershon had only 2 sons: Libni and Shimi (v 21; Ex. 6:17). Gershonites, whose count came to 7,500, were outnumbered by the Kohathites whose count was 8,600 (v 22 with 28). Merari also had only 2 sons: Mahali and Mushi (v 33; Ex. 6:19). From these came only 6,200 or 1,300 less than the number which came from the 2 sons of Gershon (v 34 with v 22). It was from the family of Kohath, the son of Levi, that the first priests were chosen (3:1-4).

c This does not mean that the children from a month old and upward took part in the service of the tabernacle, for only when they became 30 years of age could they do so (4:47). Those old enough no doubt helped carry Levite dwelling tents and personal camp equipment, but entrance into the ministry and charge of the sanctuary did not begin before the age of 30.

d See note, 2:32.

f 7fold Work of Kohathites (v 31; 4:4):
  1 Carrying ark of the covenant
  2 The table of showbread
  3 The candlestick
  4 The brazen and golden altars
  5 The vessels of the sanctuary
  6 The hanging, the inner veil
  7 The service of the tabernacle

g The chief of the Kohathites was the son of Aaron (v 4), the son of Amram, the son of Kohath, the son of Levi (Ex. 6:16-26). He was made the overseer of all the Levites over the sanctuary (v 32).

h This was the 3rd and last numbering of the families of Levi—22,300 in all (v 22, 28, 34).

i See note, 2:32.

j 10fold Work of Merarites (v 36-37; 4:29): Taking down, carrying, and erecting:
  1 The boards of the tabernacle
  2 Bars that hold the boards
  3 Pillars of the tabernacle
  4 Foundation sockets
  5 Vessels of the tabernacle, perhaps the ones of the outer court, for those of the sanctuary were carried by the Kohathites (v 31; 4:4-15)
  6 All other tools of the service
  7 Pillars of the court
  8 The foundation sockets
  9 Pins for the cords that were driven in the ground to hold up the posts
  10 Cords (of the outer court) that reached from the top of the posts to the pins in the ground.

From the above and the following chapter we see that the work of the Levites was very hard labor in all the journeys from Sinai to Canaan throughout the 40 years. In the tabernacle alone there were no less than 23,408 pounds (nearly 12 tons) of metal to move from place to place (Ex. 38:24-31, notes), besides the curtains, board walls, skin coverings, and other things which made a great weight. In addition to this the Levites had their own household goods, tents, and personal belongings to take care of. To what extent the people carried things is not known.

There were some wagons and pack animals, for at least 6 covered wagons were dedicated to the Levites, 2 wagons being given to the Gershomites and 4 to the Merarites, because they had the heavy metals to carry. None were given to the Kohathites because they were to carry the furniture upon their shoulders (7:1-9. See Gen. 42:26; 45:17-19, 27; 50:9).

a We are not told how many were in this camp. All we know is that the families of both Moses and Aaron and all the priests camped in front of the tabernacle eastward (v 38). From a comparison of the numberings of Levites we learn that there were 300 males in the camp.

✡ ✡ ✡

children of Israel; and the stranger that cometh nigh shall be put to death.

(15) Grand total: 22,000 Levites besides
the priests and leaders, making
22,300 of Lev. 3:22, 28 and 34

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* [b]twenty and two thousand.

(16) Firstborn numbered: 22,273

●■40 ¶ And the LORD said unto Moses, Number all the [c]firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

● 41 And thou [d]shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the [e]cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him,[f]all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

(17) Firstborn traded for Levites
(Lev. 3:11; 8:15; Ex. 13)

44 ¶ And the LORD spake unto Moses, saying,

● 45 [g]Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

(18) Extra number of firstborn (273) redeemed at $3.25 each: a total of $887.25 given to the Levites

46 And for those that are to be redeemed of the [h]two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

● 47 Thou [i]shalt even take five shekels apiece by the poll, after the [j]shekel of the sanctuary shalt thou take *them*: (the shekel *is* twenty [k]gerahs:)

● 48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; [a]a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

121

CHAPTER 4

4. Work of the priests
(1) Work age thirty to fifty years old

■ 1 And the LORD spake unto Moses and unto Aaron, saying,

● 2 [b]Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

● 3 From [*c]thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

(2) Work of Kohathites: carry
vessels of the tabernacle

● 4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the [*d]most holy things:

● 5 ¶ And when the camp setteth forward, [*e]Aaron shall come, and his sons, and they shall take down the [*f]covering vail, and cover the ark of testimony with it:

● 6 And shall put thereon the covering of

---

ber of Levites, seems to contradict the sum of numbers given in v 22, 28, and 34 which is 22,300—7,500 Gershonites, 8,600 Kohathites, 6,200 Merarites. However, the contradiction disappears when we remember that 300 males from the camps of Gershon, Kohath and Merari served as priests and leaders with Moses and Aaron (see note above). It not being stated how many of the 300 came from one of these 3 camps or the other, we know only from this verse that the number of Levites apart from the priests and leaders was 22,000 (v 39).

c The firstborn of males from the 12 tribes were 22,273 from a month old and upward or 273 in excess of the total number of Levites referred to in v 39 (v 43).

d 2 Commands—Levites and Cattle:
  1 Exchange the Levites for the firstborn of the 12 tribes (v 41, 45)
  2 Exchange the cattle of Levites for the firstlings of all Israel

e The word cattle here is used for all kinds of animals which were the property of Israel—the firstborn of sheep, goats, asses, and other stock belonging to Jehovah after the law of Ex. 13:2, 12-13. The Lord perhaps took all the stock of the Levites as a whole for the firstborn of all the stock of the 12 tribes, considering these sufficient for the Levites. The firstborn of the stock of Israel had to be redeemed by the owners as religious tax to support the priests and Levites (Ex. 12:13; 34:19-20).

f This refers only to the firstborn of Israel from the time of this law in Ex. 13:2, 12-13, and not to all the firstborn before that time.

g Here the commands of v 41 are repeated.

h The 273 firstborn of the 12 tribes which exceeded the 22,000 Levites were redeemed for $3.20 each or a total of $873.60 (v 46-51).

i 2 Commands—Redemption of Firstborn:
  1 Take 5 shekels ($3.20) each as redemption tax from the parents of each of the 273 firstborn (v 47)
  2 Give the money to Aaron and sons (v 48)

j A shekel was 64¢.

k A gerah was 3$^1/_5$ cents.

a 1,365 shekels (at 64¢ each) was $873.60.

*b See ***10 Commands—Priests and Kohathites***, p. 326.

*c The age of service for the ministers in the beginning was from 30 to 50 years of age—20 years of service before retirement (v 3, 23, 30), while that of soldiers was from 20 years to as old as their ability to make war (1:18-45). This 30-year age limit for entrance into ministerial work was reduced to 25 shortly after this, perhaps because more men were needed to help with the work and carrying of loads (8:24-25). It was reduced again to 20 years in the time of David (1 Chr. 23:24-27; 2 Chr. 31:17).

*d The most holy things were those mentioned in note v2, above—the ark, table of showbread, candlestick, golden altar, brazen altar, and the vessels and instruments for all these pieces of furniture (v 4). The Heb. for the most holy is literally, holiness or holinesses. From this we get our modern term holy of holies.

*e The priests alone were to handle, cover, wrap, and otherwise prepare each thing for travel, then unpack and set all pieces back in order for service when the tabernacle was set up again (v 5). No ordinary Levite—one not in the priesthood—was permitted to touch any of the holy things lest he die. He could only carry them after they were wrapped and ready for travel (v 15). It was a death penalty for others to do this work (1:51; 3:10; 18:4-7).

*f This refers to the inner veil between the holy and most holy place (v 5; Ex. 26:31). This was the veil that was rent from top to bottom when Christ was crucified (Mt. 27:51).

* * *

wholly of blue, and shall put in the staves thereof.

● 7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

● 8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

● 9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

● 10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.

● 11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

● 12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

● 13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

● 14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

● 15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to [a]bear *it*: [b]but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

(3) Work of the high priest

● 16 ¶ And to the [c]office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels

(4) Warning to Kohathites: touch not the holy things

■ 17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

● 18 [d]Cut ye not off the tribe of the families of the Kohathites from among the Levites:

● 19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

● 20 But they shall not go in to see when the holy things are covered, lest they die.

(5) Work of Gershonites: carry coverings, curtains, tabernacle walls, and doors

■ 21 ¶ And the LORD spake unto Moses, saying,

22 [e]Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

● 23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens:

● 25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

● 26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

● 27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

● 28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

(6) Work of Merarites: carry framework of tabernacle

● 29 ¶ As for the sons of Merari, thou shalt

of furniture of the tabernacle were covered with badger skins for travel (v 6, 8, 10, 12, 14). This was to protect them and the things on them from the weather. Where the coverings were stored when Israelites were not traveling is not stated, but it is supposed that there was a storage place somewhere in the tabernacle court where these, the garments of priests, oil for the lamps, the anointing oil, incense, and many other things were kept ready for use in the tabernacle service. The staves of the ark were not to be taken out (Ex. 25:15), but in other instances staves would have to be stored.

a Though some things were put into wagons or perhaps on pack animals, all pieces of the tabernacle furniture were carried by men (7:1-9).

b Even the Levites who were chosen and consecrated to bear the most holy things could not touch them unwrapped, lest they should die (v 15). They could only carry them after being packed by the priests and made ready for travel (v 5-14).

c 5fold Work of the High Priest (v 16):
  1 Keep lights burning
  2 Burn incense
  3 Offer daily meat offerings
  4 All anointing work
  5 Oversight of the tabernacle, all things therein, and vessels thereof

d 3 Commands Regarding Kohathites:
  1 Do not cut off the Kohathites from among the Levites (v 18)
  2 Do this that they may live: Aaron and his sons shall go in and appoint each one to his service and burden (v 19)
  3 The Kohathites shall not go in to see when the holy things are covered, lest they die (v 20)

e 4 Commands—Gershonites:
  1 Count the sons of Gershon from 30 to 50 years of age to do the work in the tabernacle of the congregation (v22-23)
  2 They shall bear the tabernacle, the curtains and linen covering, the covering of badger skins, the hanging of the door of the tabernacle, hangings of the outer court, and the hanging for the door of the gate of the court, the cords and all the instruments of service (v 24-26)
  3 At the appointment of Aaron and his sons shall they serve in all their burdens and service (v 27)
  4 They shall be under Ithamar the son of Aaron the priest (v 28)

* * *

---

g 3 Kinds of Colored Cloth Coverings:
  1 Covering of blue cloth for the ark (v 5-6), table of showbread (v 7), the candlestick (v 9), and the golden altar (v 11)
  2 Covering of scarlet cloth for the table of showbread after a cloth of blue was spread on it and all the vessels and bread placed upon it (v 7-8)
  3 Covering of purple cloth for the brazen altar (v 13)

house of their fathers;

● 30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

● 31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; [b]the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

● 32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

● 33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

(7) Kohath numbered: 2,750

34 ¶ And Moses and Aaron and the [c]chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 [d]From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were [e]numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

(8) Gershon numbered: 2,630

38 And those that were [f]numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

(9) Merari numbered: 3,200

42 ¶ And those that [*a]were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

(10) Grand total of ministers thirty to fifty years old: 8,580

46 All those that were numbered of the Levites, whom Moses and Aaron and [*b]the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were [*c]eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

122

CHAPTER 5

II. Religious and social laws (Lev. 5:1–6:27)
1. Cleansing the camp of diseased people

■ 1 And the LORD spake unto Moses, saying,

● 2 [*d]Command the children of Israel, that they put out of the camp every leper, and

---

1 Number the Merarites from 30 to 50 years of age to do work in the tabernacle of the congregation (v 29-30)
2 They shall bear the boards of the tabernacle, the bars, pillars and sockets thereof, and the pillars (posts), sockets (foundation bases), pins, and cords of the court with all their instruments of service (v 31-32)
3 They shall serve in the tabernacle of the congregation under Ithamar the son of Aaron the priest (v 33)

b For notes on the boards, bars, pillars, sockets, pins, and cords, see Ex. 26:15–27:21.

c It seems from this that the 2 brothers, Moses and Aaron, were the leaders of the whole congregation, so why Aaron wanted to cooperate with Miriam in rebellion against Moses is hard to understand (12:1-16).

d See note, v 3.

e The total number of Kohathites from a month old and upward was 8,600 (3:28), but those that were old enough to serve—30 to 50 years of age—were only 2,750 (v 36-37).

f The total number of Gershonites from a month old and upward was 7,500 (3:22), but those old enough to serve—30 to 50 years of age—were only 2,630 (v 40).

*a The total number of Merarites was 6,200 of those that were a month old and upward, and those that were able to serve, being 30 to 50 years of age, numbered 3,200 (v 44). This branch of Levi, which had the least number of males from a month old and upward, had 450 more men old enough to serve than Kohath, and 570 more than Gershon.

	Total males	Age of 30-50
Gershon	7,500 (3:22)	2,630 (4:40)
Kohath	8,600 (3:28)	2,750 (4:36)
Merari	6,200 (3:34)	3,200 (4:44)
Total	22,300 (3:39)	8,580 (4:48)

3 Ages of the Census:
1 The males of the common people from 20 years old and upward (1:3-46)
2 The males of Levi from a month old and upward (3:15, 22, 28, 34)
3 Males of Levi from 30 to 50 years of age (4:23, 30, 43, 47)

*b This refers to the 12 chiefs of the tribes who helped Moses and Aaron number the people (1:4-16). The Sept. reads, "All the Levites were reviewed, whom Moses with Aaron and the chiefs of Israel reviewed by communities, by the houses of their families" (4:46).

*c The total of Levites from all 3 branches (Kohath, Gershon, Merari) who were 30 to 50 years of age being 8,500, it left 13,720 of the 22,300 whose ages excluded them from the ministry (note, 3:39).

*d 2 Commands—Cleansing the Camp:
1 Command Israel to put out of the camp every leper, everyone that has an issue in his flesh, and that is defiled by the dead (v 2)
2 Both males and females shall be put out of the camp until they are clean again, that you defile not the camp in which I dwell (v 3)

* * *

is defiled by [e]the dead:

● 3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and [*f]put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

2. Law of restitution (Lk. 19:8)

■ 5 ¶ And the LORD spake unto Moses, saying,

● 6 [*a]Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

● 7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

● 8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

3. Law of holy things

● 9 And [*b]every offering of all the holy [c]things of the children of Israel, which they bring unto the priest, shall be his.

● 10 And every man's [d]hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

4. Law of jealousy (1) Cause

■ 11 ¶ And the LORD spake unto Moses, saying,

● 12 [e]Speak unto the children of Israel, and say unto them, [f]If any man's wife go aside, and commit a trespass against him,

● 13 And a man lie with her carnally, and it kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

● 14 And [g]the spirit of jealousy come upon him, and [h]he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

(2) Jealousy offering

● 15 Then shall the man bring his wife unto the priest, and [i]he shall bring her offering for her, the [j]tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

● 16 And the priest shall bring her near, and set her before the LORD:

● 17 And the priest shall take holy [k]water in an earthen vessel; and of the [l]dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

● 18 And the priest shall set the woman before the LORD, [m]and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

● 19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

● 20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

(3) Test of jealousy

● 21 [a]Then the [b]priest shall charge the woman with an oath of cursing, and the priest

---

[*e] Touching the dead body of a person made one unclean 7 days (19:11). Touching other dead bodies made him unclean until evening (Lev. 11:24, 39-40). This refers to the body not the soul. The Heb. nephesh means an individual in some passages, not the invisible man only.

[*f] Here is the first reference to carrying out the commands regarding separation of persons with contagious diseases—hospitalizing them or putting them under quarantine. They no doubt were treated humanly in a prepared place outside the camp.

[*a] 3 Commands—Law of Restitution:

1 Speak to Israel saying that anyone who commits a sin shall confess it and make restitution, adding 20% and giving the amount to the man he has trespassed against (v 6-7)

2 If the man he has wronged is dead and has no kin to receive restitution payment, let it be given to the Lord for the priest (v 8)

3 The man shall bring a ram and the priest shall make atonement for him

[*b] 3 Commands—Law of Holy Things:

1 Every offering of holy things which the Israelites bring to the priest shall be his (v 9)

2 Every man's hallowed things shall be-

3 Whatever any man gives to the priest it shall be his

[c] Holy things consisted of meat offerings and parts of certain sacrifices. See note, Lev. 2:10.

[d] Hallowed things were those consecrated to God in special vows (Lev. 27, notes).

[e] See ***15 Commands—Law of Jealousy***, p. 326.

[f] The trial of jealousy is also said to be practiced in other nations.

[g] If unfounded, the spirit of jealousy is the work of a supernatural diabolic influence or a passion stirred up by the imagination. The purpose of the trial was to determine the truth and justify the woman if her husband was merely jealous; or prove her worthy of punishment if she was guilty.

[h] It seems here that we have another case of the rights of a man declared and not those of a woman. No provision is made for a jealous wife in this passage.

[i] The husband was to provide the offering for his wife whom he considered guilty. It was the cheapest kind—a little less than a gallon of barley flour, which would cost half as much as wheat (2 Ki. 7:1, 16, 18). The poorer classes, in distress, used barley (Judg. 7:13; 2 Ki. 4:42; Ez. 4:12; Jn. 6:9-13), but the more well-to-do used it as fodder (1 Ki. 4:8). In Rev. 6:6 the price of barley is mentioned as being one third as much as that of wheat.

[j] An ephah was 1 bushel and 3 pints (67 pints in all). A tenth part would be nearly a gallon—close to 3 quarts and 1 pint of barley for the offering. No oil or frankincense, which symbolized grace and acceptance, was to be poured upon the barley flour. It was to represent the woman in an abased condition. She herself stood at the trial with her head uncovered, a token of shame (v 18). The offering was called an offering of jealousy, and an offering of memorial, because it was designed to discover the guilt or innocence of a wife accused by her jealous husband of committing adultery.

[k] Water in the laver was called holy because it was sanctified to holy uses only (v 17). It was put into an earthen vessel which was broken afterward (Lev. 11:33).

[l] Dust from the floor of the tabernacle was symbolic of vileness and misery, and a state of condemnation (v 17; Gen. 3:14; Ps. 72:9; Isa. 49:23; 65:25; Mic. 7:17).

[m] To cover the head was a sign of subjection to the husband (1 Cor. 11:1-16, notes). To uncover the head in this case would mean that the woman was deprived of the protection of her husband who was her accuser (v 14-15).

[a] This was the 2nd charge of the priest to the woman (v 19 with 21).

[b] See ***14 Acts of the Priest***, p. 326.

✡ ✡ ✡

thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

● 22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

● 23 And the priest shall [*c]write these curses in a book, and he shall [*d]blot *them* out with the bitter water:

● 24 And he shall cause [*e]the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

● 25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

● 26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

● 27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her,[f]*and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among

● 28 And if the [g]woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

● 30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

● 31 Then shall the [h]man be guiltless from iniquity, and this woman shall bear her iniquity.

123 CHAPTER 6

5. Voluntary Nazarite vows
(1) Fourteen laws of separation

■ 1 And the LORD spake unto Moses, saying,

● 2 Speak unto the children of Israel, and say unto them, When either man or [i]woman shall [j]separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

● 3 He [a]shall [b]separate *himself* from [c]wine and [d]strong drink, and shall drink no [e]vinegar of wine, or vinegar of strong drink, neither

---

priests could also write; thus, writing was a common thing in those times (v 23; Ex. 17:14, note).

*d The curses were written down with an ink that could be wiped off with a water-filled sponge which would be returned to the bitter water, so that the woman would virtually drink the very words of the curse. Even today, it is said that in certain pagan countries the natives seek to obtain the full force of a written charm by drinking the water into which they have washed it.

*e The drinking of the water symbolized the acceptance of the curse by the woman, if she was guilty (v 24, 26-27).

f The drink itself could only produce the bitter effects of the curse as described, by a special act of God. Generally, it may be assumed that if a woman was guilty such an ordeal would bring her to confession before submitting voluntarily to such a curse.

g An innocent woman would naturally submit to such a trial as described here, to prove her innocence and win her husband's confidence again.

3 Blessings to the Innocent:

1. The trial confirmed her innocence (v 28)
2. It set her free from further embarrassing accusations of her husband
3. Besides being spared the curse of the bitter water, the innocent woman was blessed with children

h No punishment was provided for the man even though he, being of a jealous disposition and having no reason to accuse his wife, caused her to go through such a trial needlessly. Unfounded jealousy is cruel (Song 8:6) and unlawful; but lawful jealousy is a protection to the home. Even God revealed Himself by the name Jealous to show Israel that He would not share their worship with other gods (Ex. 34:14; Dt. 4:24; 5:9; 6:15; Josh. 24:19; Ez. 39:25; Nah. 1:2; Zech. 1:14; 8:2). God's experiences with the nation could have prompted Him to show leniency toward the jealous-hearted man—giving him the opportunity as here, to prove his accusations against his wife either founded or unfounded.

i Nearly always the term Nazarite is thought of as referring to men, but according to this a woman could also take the Nazarite vow and separate herself unto God and His service (v 2). See ***Women*** in Index.

j Heb. pala, to separate; distinguish. It is not the same word (Heb. nazar) meaning to hold aloof; abstain from food, drink, and all defilement; which is also trans. separate in v 2-3, and separateth in v 5-6. The Heb. nezer, from nazar is trans. separation, meaning something set apart, in v 4-5, 8, 12, 13, 18, 19, 21. The Heb. nazir, also from nazar is trans. Nazarite in v 2, 13, 18, 19, 20, 21; Judg. 13:5, 7; 16:17; Lam. 4:7; Amos 2:11-12, and means a separated or consecrated person.

From the Nazarite idea came the Rechabites (Jer. 35), the Essenes, Anchorites, Hermits, Monks, and other monastic orders. To say that Christ was a Nazarite is unscriptural, for He drank of the fruit of the vine and touched the dead, which Nazarites were forbidden to do (Mt. 9:25; 11:19; 26:29; Mk. 14:25; Lk. 7:14, 34; 22:18). Whether He cut His hair or not is not stated; but we know that His consecration was more complete and genuine than that of a Nazarite because He was sanctified when sent into the world (Jn. 10:36), and depended on the Holy Spirit anointing to distinguish Him as separated unto God rather than the outward show of abstinence from grapes and refusal to cut His hair or touch the dead (Jn. 3:2, 34; 14:12).

The word Nazarite could be better spelled Nazirite because it comes from nazir meaning consecrated. The word Nazarene of Mt. 2:23 has no connection with Nazarite, for it simply means an inhabitant of Nazareth, a place whose name bore reproach (Jn. 1:46). Nazarene as used in Acts 24:5 means a follower of Jesus of Nazareth.

a 10 Commands—a Nazarite:

1. He shall separate himself from wine and strong drink (v 3)
2. He shall not drink vinegar of wine
3. Or vinegar of strong drink
4. Or liquor of grapes
5. He shall not eat ripe grapes (v 4)
6. Or dried grapes
7. He shall eat nothing made of the vine, from the kernels to the husk
8. He shall have no razor come upon his head during his Nazariteship (v 5)
9. He shall be holy
10. He shall not be defiled for the dead, even for father, mother, sister, or brother (v 6-8)

b 4fold Pattern of Divine Relationship:

1. Separation (6:1-12)
2. Worship (6:13-21)
3. Blessing (6:22-27)
4. Service (7:1-89)

c Heb. yayin (see ***Bible Facts About Wine***, p. 247).

d Heb. az shekar, strong or harsh intoxicant (see ***Bible Facts About Wine***, p. 247).

e Heb. chomets, vinegar, from chamets, to be pungent, sour, fermented (v 3; Ruth 2:14; Ps. 69:21; Pr. 10:26; 25:20; cp. Mt. 27:34, 48; Mk. 15:36; Lk. 23:36; Jn. 19:29-30).

✡ ✡ ✡

moist grapes, or [h]dried.

● 4 All the days of his separation shall he eat [i]nothing that is made of the vine tree, from [j]the kernels even to the husk.

● 5 All the days of the vow of his separation there shall [k]no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the [l]locks of the hair of his head grow.

● 6 All the days that he separateth *himself* unto the LORD he shall come at [m]no dead body.

● 7 He shall not make himself unclean [n]for his father, or for his mother, for his brother, or for his sister, when they die: because the [o]consecration of his God *is* upon his head.

● 8 All the days of his separation he *is* holy unto the LORD.

(2) Interrupted vows (Dt. 25:21)

● 9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he [p]shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

● 10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

● 11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an [q]atonement for him, for that

head that same day.

● 12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before [t]shall be lost, because his separation was defiled.

(3) Completed vows: twelve laws

● 13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: [u]he shall be brought unto the door of the tabernacle of the congregation:

● 14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

● 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

● 16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

● 17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

● 18 And the [a]Nazarite shall shave the head of his separation *at* the door of the tabernacle

---

f Heb. mishrah, to loosen; macerate; steeped juice of the grapes mashed and soaked in water (v 3; cp. Ex. 22:29; Song 7:2).

g Fresh or ripe grapes (v 3).

h We call them raisins (v 3).

i That is, juices, liquors, fresh grapes, raisins, jellies, jams, cakes or anything else made of grapes (v 4).

j A sour drink was made of the stones of unripe grapes, and cakes were made of the husks (Heb. zag, skins of grapes, v 4).

k Heb. taar, a knife or razor. It is trans. razor (v 5; Ps. 52:2; Isa. 7:20; Ez. 5:1; cp. Judg. 13:5; 16:17; 1 Sam. 1:11); shave (8:7); sheath (1 Sam. 17:51; 2 Sam. 20:8; Ez. 21:3-5, 30); and scabbard (Jer. 47:6).

l Among the Jews an abundance of hair was considered a mark of physical strength and perfection, and baldness a mark of physical imperfection (Lev. 21:20; 2 Ki. 2:23; Isa. 3:24). The free growth of hair on the heads of Nazarites represented the dedication of a person with his whole strength and powers to the service of God (v 5).

m If a Nazarite touched a dead body, even accidently, he was defiled and needed to shave his head and offer a sacrifice (v 9-12).

n In this respect he was like the high priest who was not supposed to defile himself for the dead, even for his father, mother, brother, or sister (Lev. 21:10-15).

o Here the unshorn locks of the Nazarite are called his consecration. This simply means they were a sign or physical mark of such consecration (v 5-8). Even unpruned grape vines during the sabbatical year were considered Nazarite. The Heb. for undressed in Lev. 25:5, 11 is from nazir, trans. Nazarite in this chapter (note, v 2).

p See ***7 Commands—Defilement of a Nazarite***, p. 326.

q Heb. kaphar, cover (see ***Atonement***, p. 186)

r There was no moral sin involved in such defilement for the dead; nevertheless, the atonement or covering for this uncleanness was necessary to make the person wholly acceptable with God as a Nazarite (v 11).

s Heb. qadesh, sanctify (see ***Hallowed***, p. 185). This means he should start his consecration, sanctification, or setting apart of himself to God anew, beginning again to let his hair grow and abstaining from all forbidden things as before he was defiled. The only difference between the old and

old one were lost (v 12).

t Heb. naphal, to fall. The idea is that the past consecration days would be lost; that is, they would not be counted and a new start would have to be made. The days were not to be remembered just as the righteousness of a righteous man shall not be remembered when he goes back into sin (Ez. 3:20; 18:24; 33:12-13).

u 8 Commands—Nazariteship Completed:

1 When a Nazariteship is fulfilled and the days of his vow are completed, the Nazarite shall be brought to the door of the tabernacle (v 13)

2 He shall offer his offering to God:
   (1) A yearling male lamb (cost $20) for a burnt offering (v 14)
   (2) A yearling female lamb (cost $20) for a sin offering
   (3) A ram (cost $20) for a peace offering
   (4) A basket of unleavened bread (v 15)
   (5) Unleavened cakes mingled with oil
   (6) Unleavened wafers anointed with oil (v 15)
   (7) Meat offering
   (8) Drink offering

3 The priest shall bring the sacrifices and offerings before the Lord and offer them (v 16-17)

4 The Nazarite shall shave his head at the door of the tabernacle, and burn the hair in the fire of the peace offerings (v 18)

5 After he is shaved the priest shall take the boiled shoulder of the ram, 1 unleavened cake, and 1 unleavened wafer, and put them upon the hands of the Nazarite (v 19)

6 The priest shall wave them for a wave offering before the Lord (v 20)

7 They, together with the wave breast and heave shoulder, shall be holy for the priest

8 After this, the Nazarite shall be free to drink wine and do other things as before his vow (v 20-21) Provision was thus made in Nazarite law for a man or woman to become a Nazarite for a period of time, or for the whole life, as decided by the individual.

a Nazarite vows were for various lengths of time. Only a few are on record as lasting a lifetime, such as the experience of Samson (Judg. 13:5, 7; 16:17), Samuel (1 Sam. 11:11), and John the Baptist (Lk. 1:15). Samson is called a Nazarite, but Samuel and John are not so named; only the law of Nazarite applied to them. Paul once took a Nazarite vow, it seems from Acts 21:23-27.

✡ ✡ ✡

of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

● 19 And the priest shall take the [c]sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

● 20 And the priest shall [d]wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

5. Priestly benediction

■ 22 ¶ And the LORD spake unto Moses, saying,

● 23 [e]Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 [f]The LORD [g]bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The [h]LORD lift up his countenance upon thee, and give thee peace.

● 27 And they shall [i]put my name upon the children of Israel; and I will bless them.

124

CHAPTER 7

III. Religious laws and events (Lev. 7:1–10:10)

1. Dedication of the altar

(1) Gifts of the twelve princes

1 And it came to pass [j]on the day that Moses [k]had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That [l]the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, [m]six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

(2) Gifts accepted by Moses

■ 4 And the LORD spake unto Moses, saying,

● 5 [a]Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

(3) Distribution of gifts to the Levites

6 And Moses took the [*b]wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should [*c]bear upon their shoulders.

(4) Offerings of the princes: First day: Judah's offering of $1,690.15

10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

●■11 And the LORD said unto Moses, They shall offer their offering, [*d]each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

---

ting it in honor to God during his vow, it was only fitting that when the vow was finished, his hair should be cut off and offered to God in the tabernacle sacrifice of peace offering which represented communion with God.

[c] Sodden means boiled.

[d] All wave offerings belonged to the priest who made the sacrifices and atonement for the Nazarite upon completing his vow (v20).

[e] 2 Commands—Priestly Benediction:
  1 Speak to Aaron and his sons that on this wise shall they bless Israel (v 23-27)
  2 They shall pronounce My name over Israel in blessing them (v 27)

[f] 6fold Blessing Upon Israel: Jehovah:
  1 Bless you (v 24)
  2 Keep you
  3 Make His face to shine upon you (v 25)
  4 Be gracious to you
  5 Lift up His countenance upon you (v 26)
  6 Give you peace

[g] 6 Things Jehovah Is to His People:
  1 The Blesser of His people (v 24)
  2 The Preserver
  3 The Provider (v 25)
  4 The Lover of His people
  5 The Caretaker (v 26)
  6 The Peace Giver

[h] The repetition of Jehovah 3 times suggests the Divine Trinity, Jehovah the Father, Jehovah the Son, and Jehovah the Holy Ghost, and corresponds with the apostolic benediction (2 Cor. 13:14; cp. Mt. 28:19; 1 Jn. 5:7, note).

[i] Heb. sim, to put or call a name (v 27). It means: they shall pronounce My sacred name over Israel in blessing them, or bless the people by My authority.

[j] On the 1st day of the 1st month, $11\frac{1}{2}$ months after leaving Egypt (Ex. 40:2; Num. 33:3).

[k] 5 Acts of Moses (v 1):
  1 Set up the tabernacle
  2 Anointed the tabernacle
  3 Sanctified the tabernacle
  4 Anointed all the instruments thereof
  5 Sanctified the instruments thereof

Instruments here refers to all the furnishings of the tabernacle—the ark and the mercy seat, the golden and brazen altars and all their vessels, the table of showbread and all its vessels, the candlestick and all its vessels, and the laver and its foot (Ex.40)

[l] These 12 princes are listed in 1:5-16.

[m] The offerings were 6 covered wagons and 12 oxen—one wagon for every 2 tribes and one ox for each of the 12 tribes (v 3).

[a] 2 Commands—Gifts of Princes:
  1 Take the gifts of the princes that they may do service, helping to transport the tabernacles (v 5)
  2 Give them to the Levites according to their service

[*b] The wagons were divided between the 2 branches of the Levites that were not required to carry their loads upon their shoulders—2 wagons for Gershonites, and 4 wagons for Merarites, because they had the heavier burdens, the foundation sockets and other parts of the tabernacle which would be hard to carry (v 7-9 with 3:25-26, 31-32, 36-37; 4:4-15, 21-33).

[*c] The Kohathites carried the furniture upon their shoulders, not being allowed to haul it in wagons or put it upon pack animals (v 9)

[*d] The brazen altar was dedicated for 12 days and each prince made his offering according to his day (v 11-12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78).

* * *

[f]charger, the weight thereof *was* an hundred and thirty [g]*shekels*, one silver [h]bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* [i]full of fine flour mingled with oil for a meat offering:

14 One spoon of ten [j]*shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, [k]two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

(5) Second day: Issachar's offering of $1,690.15

18 ¶ On the second day Nethaneel the son of Zuar, prince of [l]Issachar, did offer:

19 He [m]offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One [n]spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

(6) Third day: Zebulun's offering of $1,690.15

24 ¶ On the third day Eliab the son of Helon, prince of the children of [a]Zebulun, *did offer:*

25 His [b]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a [c]meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 [d]And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

(7) Fourth day: Reuben's offering of $1,690.15

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of [*e]Reuben, *did offer:*

31 His [*f]offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat

---

e Judah's Offering: (see notes below)

1 silver charger—130 shekels @ 64¢ each (over 5 lbs.)	$ 83.20
1 silver bowl—70 shekels @ 64¢ ($2^2/_3$ lbs.)	44.80
1 gold spoon (full of incense) 10 shekels @ $9.695 a shekel	96.95
3 young bullocks @ $325 each	975.00
6 rams @ $20 each	120.00
6 lambs @ $20 each	120.00
6 kids @ $20 each	120.00
Total	$ 1,559.95
Meat (Food) Offerings for Above:	
$16^1/_2$ gallons flour @ 80¢ each	$ 13.20
39 quarts of oil @ $1.40 each	54.60
39 quarts of wine @ $1.60 each	62.40
Grand total	$ 1,690.15

f Heb. qearah, a deep bowl or dish. The vessel was used to knead bread in or mix various ingredients of the showbread, cakes, etc. (v 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 84, 85). Cp. Mt. 14:8, 11; Mk. 6:25, 28; Ezra 1:9).

g A shekel of silver was worth 64¢ (v 13).

h Heb. mizraq, a bowl or basin. This was used to catch the blood of animals and to carry water from the laver (v 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 84, 85). Cp. 2 Ki. 25:15; 1 Chr. 28:17; Jer. 52:18-19; Amos 6:6; Zech. 14:20.

i The charger weighed a little over 5 pounds and the bowl about $2^2/_3$; but how much flour they held is not known. From 15:1-11 we learn that specified amounts of flour were to be offered with each animal—a tenth deal ($^1/_2$ gal.) with each lamb and kid; 2 tenth deals (1 gal.) with each ram; and 3 tenth deals ($1^1/_2$ gal.) with each bullock.

For Judah's offering (note above) the flour required would be: $4^1/_2$ gal. for the 3 bullocks; 6 for the 6 rams; 3 for the 6 lambs; 3 for the 6 kids—a total of $16^1/_2$ gal. of flour (over 2 bushels), which at the estimated price of 80¢ a gal. would amount to $13.20. The oil required would be: $^1/_2$ hin for each of the 3 bullocks (9 qts.); $^1/_3$ hin for each of the 6 rams (12 qts.); $^1/_4$ hin for each of the 6 lambs (9 qts.); $^1/_4$ hin for each of the 6 kids (9 qts.)—a total of 39 qts. of oil, which at the estimated price of $1.40 a qt. would amount to $54.60. The wine required (in same amounts as the oil) would be a total of 39 qts. which at the price of $1.60 each would amount to $62.40. These totals (flour $13.20, oil $54.60, wine $62.40) added to Judah's other offerings of $1,559.95 would make the grand total $1,690.15. A like offering was made by

amount from all 12 tribes to $20,281.80.

j A shekel of gold had the value of $9.695 (v 14).

k The number of animals for each tribe's offering was 21—a total of 252 for the 12 tribes:

Young bullocks	36
Rams	72
Yearling lambs	72
Yearling kids of the goats	72
Total for the 12 days	252

In the individual listings of the animals for each tribe, it is said that the burnt offering was a young bullock and the peace offerings were two oxen (v 15, 17). In v 87-88 where totals are given it is said that the oxen for both the burnt offering and the peace offerings were bullocks. For this reason we have listed both types of offerings as young bullocks (valued at $325 each in note on Judah's Offering, above).

l It is worthy of note that the order of the tribes here is the same as their encampment around the tabernacle (2:1-34; 10:13-28).

m Issachar's offering: the same as Judah's, the total estimated value being $1,690.15. See notes, v 13.

n Heb. kaph, a hollow hand, spoon. It was a hollow cup with a handle for dipping (v 14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 84, 86). Cp. 4:7; 1 Ki. 7:50; 2 Ki. 25:14; 2 Chr. 4:22; 24:14; Jer. 52:18-19.

a Judah, Issachar, and Zebulun camped east of the tabernacle (2:1-9).

b Zebulun's offering: the same as Judah's, the total estimated value amounting to $1,690.15. See notes, v 13.

c All meat offerings were of food—mostly flour, oil, and wine—not the flesh of animals.

d It will be noticed that the 12 offerings of the princes were exactly alike. They were actually gifts from the tribes, not from the princes personally. This indicated that all the tribes of Israel were equally indebted to God for blessings, so all should testify of their obligation to Him and share alike in expressing thanksgiving. The vessels were all sacrificial ones, and the animals were all clean beasts fit for sacrifice. Everything was intended to show the gratitude and worship of the nation. Such equality excluded all jealousy and competing with one another to see who could give the best or most costly things to God. Thus, the sin of emulation was nipped in the bud. See Gal. 5:20.

*e The tribes of Reuben, Simeon, and Gad were encamped on the south side of the tabernacle (2:10-16).

*f Reuben's offering: the same as Judah's (notes, v 13), the total estimated value being $1,690.15.

✡ ✡ ✡

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

(8) Fifth day: Simeon's offering of $1,690.15

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His [g]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

(9) Sixth day: Gad's offering of $1,690.15

42 ¶ On the sixth day Eliasaph the son of [a]Deuel, prince of the children of [b]Gad, *offered:*

43 His [c]offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

(10) Seventh day: Ephraim's offering of $1,690.15

48 ¶ On the [d]seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His [e]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

(11) Eighth day: Manasseh's offering of $1,690.15

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His [f]offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

(12) Ninth day: Benjamin's offering of $1,690.15

60 ¶ On the ninth day Abidan the son of [*a]Gideoni, prince of the children of [*b]Benjamin, *offered:*

61 His [*c]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

(13) Tenth day: Dan's offering of $1,690.15

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered:*

67 His [*d]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels,

---

(notes, v 13), the total estimated value being $1,690.15.

[a] Called Reuel in 2:14.

[b] The 1st of the 3 tribes (Reuben, Simeon, Gad) that encamped on the south side of the tabernacle (2:10-16).

[c] Gad's offering: the same as Judah's (notes, v 13), with a total estimated value of $1,690.15.

[d] Whether this was the sabbath day or not, we know that the butchering and all necessary work connected with the sacrifices continued without a break for 12 days. This means that such work was done on one or two sabbaths during the period, according to which day of the week the sacrificing began. As in the law of Christ, doing good on the sabbath day was required (Mk. 2:24–3:7). See ***Sabbath*** in the Index.

[e] Ephraim's offering: the same as for Judah and the others, with an estimated value totaling $1,690.15. See notes, v 13.

[f] Manasseh's offering: the same as Judah's, etc. Total estimated value $1,690.15. See notes, v 13.

[*a] The "i" ending of this word, Gideoni reminds us of a modern one with such an ending—Israeli.

[*b] This was the 3rd of the 3 tribes (Ephraim, Manasseh, Benjamin) that encamped on the west side of the tabernacle (2:18-24).

[*c] Benjamin's offering: the same as that of Judah and the other tribes, with an estimated total value of $1,690.15. See notes, v 13).

[*d] Dan's offering: the same as in note above. Total value $1,690.15 (notes, v 13).

* * *

full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

(14) Eleventh day: Asher's offering of $1,690.15

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His [*e]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

(15) Twelfth day: Naphtali's offering of $1,690.15

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of [a]Naphtali, *offered:*

79 His [b]offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

(16) Total cost of the twelve offerings: $20,281.80

84 This *was* the dedication of the altar, [c]in ... of Israel: [d]twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* [e]two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an [f]hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve [g]bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the [h]peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

(17) New communion with God

89 And when Moses was gone into the tabernacle of the congregation to speak with [i]him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

125

CHAPTER 8

2. The priesthood (Lev. 8; Ex. 28)
(1) Service of Aaron

■ 1 And the LORD spake unto Moses, saying,

● 2 [j]Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: [*a]according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

(2) Command to consecrate the Levites (Ex. 29)

■ 5 ¶ And the LORD spake unto Moses, saying,

● 6 [*b]Take the Levites [*c]from among the

---

*e Asher's offering: the same as in note above. Total value $1,690.15 (notes, v 13).

a This was the 3rd of the 3 tribes (Dan, Asher, Naphtali) that encamped on the north side of the tabernacle (2:25-34).

b Naphtali's offering: the same as the offering of Judah and other tribes. Total value $1,690.15. See notes, v 13.

time in which the altar was dedicated. The same meaning should be given the phrase in Gen. 2:4. In the case of the altar dedication the period was 12 days long.

d Grand Total of the 12 Offerings:

12 chargers @ $83.20 each	$ 998.40
12 bowls @ $44.80 each	537.60
12 spoons @ $96.95 each	1,163.40
36 young bullocks @ $325.00 each	11,700.00
72 rams @ $20.00 each	1,440.00
72 lambs @ $20.00 each	1,440.00
72 kids @ $20.00 each	1,440.00
198 gallons of flour @ 80¢ each	158.40
468 quarts of oil @ $1.40 each	655.20
468 quarts of wine @ $1.60 each	748.80
Total for 12 tribes	$ 20,281.80

e The 12 chargers of 130 shekels each made a total of 1,560 and the 12 bowls of 70 shekels each made 840—in all, 2,400 shekels. Figured at 64¢ a shekel the value of the chargers was $998.40 and the bowls $537.60 as in note, above—a combined total of $1,536.00.

f The 12 spoons made of 120 shekels of gold worth $9.695 each, had a value of $1,163.40 as in note, above.

g See note, v 17.

h 5 Kinds of Offerings Here:
  1 Gold and silver vessels (v 13-14, 19-20, 25-26, 31-32, 37-38, 43-44, 49-50, 55-56, 61-62, 67-68, 73-74, 79-80, 84-86)
  2 Meat offerings of flour mingled with oil (v 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 87)
  3 Burnt offerings of bullocks, rams, and lambs (v 15, 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81, 87)
  4 Sin offerings of kids of the goats (v 16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 87)
  5 Peace offerings of oxen, rams, goats, and lambs (v 17, 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83, 88)

i The pronoun here refers to God who spoke to Moses from the mercy seat, which was the lid or covering to the ark of the testimony (v 89).

j Command—Aaron to light lamps (v 2-4). Here we have the first lighting of the lamps which were to burn perpetually as a symbol Divine Presence.

*a See Ex. 25:31-40, notes.

*b See ***9 Commands—Consecration of Levites***, p. 326.

*c In 3:44-51 the Levites were traded for the firstborn of all Israel to be the ministers of God. Here we have their formal consecration to that service by ceremonial cleansing, atonement, and laying on of hands (v 5-14).

✡ ✡ ✡

● 7 And thus shalt thou do unto them, [a]to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

● 8 [e]Then let them take a young bullock with his [f]meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

● 9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

● 10 And thou shalt bring the Levites before the LORD: and the [g]children of Israel shall put their hands upon the Levites:

● 11 And Aaron [h]shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

● 12 And the Levites shall [i]lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

● 13 And thou shalt [j]set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

● 14 Thus shalt thou separate the Levites from among the children of Israel: and [k]the Levites shall be mine.

(3) Service after consecration (Lev. 3:11-51; 18:1; Ex. 29)

to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And [m]I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, [a]and to make an atonement for the children of Israel: [b]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

(4) Commands obeyed: Levites consecrated and service begun

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 [c]And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse

---

    1 Sprinkling water of purification upon them (v 7). The water was no doubt taken from the laver and prepared in the manner specified in 19:1-22. The literal meaning is water of the sin offering, as it was made by sprinkling the ashes of a red heifer into the water which was then sprinkled on the people (Heb. 9:12-14)
    2 Shaving all their flesh
    3 Washing their clothes

e After the ceremonial cleansing 2 young bullocks were offered for the Levites to make atonement for them (v 8-12).

f The amount of flour and oil offered with a bullock was 3 tenth deals ($1\frac{1}{2}$ gal.) of flour and $\frac{1}{2}$ hin (3 qts.) of oil (15:8-9). This bullock was offered as a burnt offering, and the other one as a sin offering (v 8, 12).

g Both the Levites and all Israel were gathered together at the tabernacle for this solemn consecration. All Israel was commanded to lay hands upon the Levites. This was to signify that Israel freely and completely gave them to Jehovah as His servants and freed them from all secular work in order that they might devote themselves wholly to the spiritual, physical, and educational needs of the nation.

h This was a formal dedication of the Levites by prayer and laying on of hands of Aaron and all the people (v 11).

i The congregation laid hands on the Levites as a symbol of imparting their blessing upon them and assuring them of their support and cooperation. In turn the Levites laid their hands upon the bullocks as a sign of imparting their sins to the animals being offered to make atonement for their sins (v 12).

j In v 9-10 we have Israel's part in the consecration of the Levites outlined; in v 11 we have Aaron's part; and in v 13 we have the priests' part.

k Levites were considered as belonging to God from the time of this consecration (v 14-26).

l There was a definite time for the Levites to begin their ministry—after they were properly exchanged for the firstborn (3:44-51; 8:15-19), and after their formal consecration (v 6-14).

m Here the Levites are again spoken of as being given by God to Aaron and the priests to serve all Israel in the tabernacle work (v 19).

7fold Work of Levites:

1 To take down, transport, and erect the tabernacle (1:50-51)
2 Protect the tabernacle (1:53)
3 Serve priests in all work of the tabernacle worship (3:9; 8:15, 22; 18:21-23; 1 Chr. 6:48; 2 Chr. 35:3-18)
4 Be ministers of God (3:12, 39-49; 2 Chr. 13:9-10; 23:6; 30:27; 31:2)
5 Provide music for worship (2 Chr. 5:12; 7:6; 29:30; 30:15-27)
6 Praise God (2 Chr. 8:14)
7 Teach (2 Chr. 35:3; Neh. 8:9)

a The Levites were to carry on the work of the tabernacle, performing the services needed to keep Israel free from sin, condemnation, sickness, and hell. All atonement for Israel was made to this end, that God might be in their midst. The priests were to make proper atonement for the nation as a whole, and for the sins of each individual. Sin was to be kept in check so that no plague would be among them (v 19). Sickness and plagues were connected with sin and rebellion. God had promised to take away sickness upon obedience and to keep Israel in perfect health upon continued obedience (Ex. 15:26; Lev. 26; Dt. 28). He healed every one so that there was not a feeble one in all their tribes (Ps. 105:37; 107:20). The means of healing and health were made a part of the Mosaic covenant; furthermore, a special covenant was made with them (Ex. 15:26). Such physical provision was continued in all the writings of Israel's prophets and inspired men (Ps. 91; 103:1-4; Isa. 53 and 58). God sent Jesus to them and the Gentiles later, to confirm and carry on the same program (Mt. 4:23-24; 8:1-17; Mk. 16:15-20; Jn. 10:10; 14:1-15; Acts 10:38). After that the apostles confirmed and carried on the program (Acts 3:6, 16; 4:12; 5:15-16; 15:4, 12; Rom. 15:17-19, 29; 1 Cor. 1:6-7; 12:1-11; Jas. 5:14-16; 1 Pet. 2:24).

b It will be noticed here that freedom from plagues is connected with atonement (v 19). Certain plagues were stayed when atonement was made (16:46-47; 25:13; 2 Sam. 24:18-25). Others were stayed in answer to prayer (11:2; 12:13; Gen. 20).

c 4 Things Done by and for Levites (v 21):

1 They were purified
2 They washed their clothes
3 Aaron offered them as an offering to the Lord to be ministers
4 Aaron made atonement for them

✡ ✡ ✡

22 And [a]after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

(5) Change in age of service (cp. Lev. 4:1-4)

■ 23 ¶ And the LORD spake unto Moses, saying,

● 24 [e]This *is it* that *belongeth* unto the Levites: [f]from twenty and five years old and upward they shall go in to [g]wait upon the service of the tabernacle of the congregation:

● 25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

● 26 But [h]shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

126 CHAPTER 9

3. Second passover (Lev. 23:4)
(1) New commands given

■ 1 And the LORD spake unto Moses in the wilderness of Sinai, in the [i]first month of the second year after they were come out of the land of Egypt, saying,

● 2 [j]Let the children of Israel also keep the passover at his appointed season.

● 3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And [k]Moses spake unto the children of Israel, that they should keep the passover.

5 And they [l]kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the

(2) New questions raised concerning the passover

6 ¶ And there were [a]certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by the dead body of a man: [b]wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, [c]and I will hear what the LORD will command concerning you.

(3) New law of the passover

■ 9 ¶ And the LORD spake unto Moses, saying,

● 10 [*d]Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet [*e]he shall keep the passover unto the LORD.

● 11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

● 12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

● 13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

● 14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the

---

d If they had gone into the tabernacle to serve and minister without proper consecration and before they were completely set apart and accepted by God they would have been destroyed, as were Nadab and Abihu (Lev. 10:1-10). God was zealous to see that everything was in order in the new program.

e 3 Commands—Age of Ministers:
  1 From 25 years old and upward shall the Levites serve in the tabernacle for the congregation (v 24)
  2 They shall cease service in the tabernacle at the age of 50 years (v 25)
  3 The older ministers (after 50 years of age) shall cease from the actual hard service of the tabernacle and do less laborious tasks, assisting in other ways with their younger brethren (v 26)

f See note, 4:3 for an explanation of the seeming contradiction regarding the age of service.

g Heb. tsaba, to amass an army of soldiers or servants; assemble; perform; do service (v 24; cp. v 25; 4:30, 35, 39, 43). It is trans. assembled (Ex. 38:8; 1 Sam. 2:22); assembling (Ex. 38:8); fight (Isa. 29:7-8; 31:4). The idea is that from 25 to 50 years of age the Levites were to stand ready to be called to actual service in the tabernacle. All of them could not serve at the same time, so they were to be in reserve to serve in their appointed times.

h This proves that ministers over 50 years old were not entirely retired, but were to assist their brethren in various ways, when called upon to do so (v 26).

spoke is not stated here, but evidently it was after the setting up of the tabernacle on the 1st day of this month, and during the 12 days of dedication of the altar as in 7:1, 11-84. It must have been before the 14th of the month, for the lambs of the passover were to be killed on this day (Ex. 12:3-6). This would be about a year after leaving Egypt that these words were spoken (33:3).

j 2 Commands—the Passover:
  1 Let the children of Israel keep the passover at the appointed time (v 2)
  2 On the 14th day of this month, at even, you shall keep it; according to all the rites and ceremonies shall you keep it (v 3)

k Moses passed the new instructions on to Israel, and the 2nd passover was kept at the appointed time at Sinai (v 4-5). This passover is the last one recorded until they came into Canaan (Josh. 5:10-11). See 10 Passovers of Scripture, note a, Ex. 12:23.

l In some details the present passover was different from the one in Egypt. For one thing, blood could not be applied to door posts and lintels when Israel dwelled in tents. That part was evidently for Egypt only.

a It is not known who they were. Some have supposed that they were Mishael and Elizaphan who had buried Nadab and Abihu (Lev. 10:4). In this case only one body was involved as is clear from v 6-7. Whoever the men were, they were the cause of new commands being given concerning the passover (v 9-14).

b Question 1. Next, 11:4.

c Obtaining answers through Moses was as easy as going into the tabernacle and inquiring of God (7:89).

*d See ***8 Commands—the Passover***, p. 326.

*e This means that if he is back from his journey he shall keep the passover. No man was allowed to keep it when out of the land, away from where the tabernacle or temple was located. Paul and others traveled from all parts of the Roman Empire to keep the various feasts at Jerusalem (Acts 2:1-14; 20:16; 1 Cor. 16:8). There was but one place of sacrifice (Lev. 17; Dt. 12:3-26; 14:23-25; 16:2-16; 18:6; 26:2-9).

✡ ✡ ✡

so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

4. Guiding Presence (Ex. 13:21)

15 ¶ And [f]on the day that the tabernacle was reared up [g]the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they [a]abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or [b]by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, [c]or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed.

23 [d]At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

127 CHAPTER 10

5. Eleven occasions for blowing of trumpets

■ 1 And the LORD spake unto Moses, saying,

● 2 [e]Make thee [*f]two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

● 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

● 4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

● 5 When ye [*g]blow an alarm, then the camps that lie on the east parts shall go forward.

● 6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

● 7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

● 8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

● 9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall

---

actly 11½ months after leaving Egypt (33:3; Ex. 40:2).

g This symbol of Divine Presence first appeared at the exodus itself (Ex. 13:21-22; 14:19-24). It had followed them from Egypt to Sinai (Ex. 16:10; 19:9, 16; 24:15-18; 34:5; 40:34-38; Lev. 16:2, 13). Now it settled down over the tent of the testimony where the ark, the golden altar, the table of showbread, and the candlestick were (v 15-23; 10:11-12, 34; 11:25; 12:5, 10; 14:14; 16:42; Dt. 1:33; 5:22; 31:15; cp. 1 Ki. 8:10-11; 2 Chr. 5:13-14; Neh. 9:19).

a That is, resided there, not that they were confined to their tents (v 20, 22).

b This suggests that some journeys or parts thereof were at night. It could be that many times they were late finding a proper place to camp and the fire of the cloud gave them light to travel and get settled even in darkness (v 21).

c This shows that the times they tarried at certain places were not always the same, and that theirs was not a daily travel with resting only at night (v 22).

d It was a miracle for a people as restless and self-willed as the Israelites to be obedient to all the commands of God in travel and rest. The cloud by day and the pillar of fire by night were so supernatural that they helped the people to stay obedient in travel. God chose to keep them so dependent upon Himself and so submissive to His will that they would learn obedience to Him (v 23).

e 11 Commands—Blowing Trumpets:

1. Make 2 trumpets of silver; of a single piece you shall make each one (v 2)
2. Use them for calling assemblies, for war, for journeying, and for making camps (v 2-10)
3. When both are blown all Israel shall assemble at the door of the outer court (v 3)
4. When one is used, then the princes of Israel shall gather (v 4)
5. When you blow an alarm the 3 camps on the east (Judah, Issachar, Zebulun) shall go forward (v 5; 2:3-9)
6. When you blow the 2nd time, the 3 camps on the south (Reuben, Simeon, Gad) shall take their journey (v 6; 2:10-16)
7. When you blow for a general assembly it shall not be a sound of alarm (v 7)
8. The priest shall blow the trumpets (v 8)
9. This shall be an ordinance to you forever in your generations
10. If you go to war, then you shall blow an alarm with the trumpets (v 9)
11. In the day of gladness, in your solemn days and in the beginnings of your months, you shall blow with your trumpets over your burnt offerings, and over your peace offerings as a memorial to the Lord (v 10)

*f At this time there were only 2 sons of Aaron who were priests, so only 2 trumpets were made (v 2; 3:1-4). In the time of Joshua there were 7 trumpets which were made of rams' horns and used for special purposes (Josh. 6:4). In the time of Solomon there were 120 priests with trumpets (2 Chr. 5:12).

*g The blowing long on both trumpets called the whole assembly together (v 3). A long blowing on one alone called only the princes together (v 4). An alarm was in short, sharp tones instead of a continuous note, unless there was a long one at the end (v 5). The 1st alarm caused the camps on the east to move; the 2nd caused those on the south to move (v 6); the 3rd and 4th caused those on the north and west to move. These last 2 camps are not mentioned here, but the Sept. reads, "and when you blow the third alarm, the camps on the west shall begin their march; and when you blow the fourth alarm, the camps on the north shall begin their march." Here we have the greatest order and discipline for the Israelite camps. No military march of others could be better regulated; and no doubt no other great organization was better trained to respond quickly to their duties. This is understandable, for Moses was once a great military man of Egypt.

✡ ✡ ✡

and ye shall be saved from your enemies.

● 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

IV. Journey: Sinai to Kadesh-barnea
(Lev. 10:11–12:16)
1. Sinai to Wilderness of Paran

11 ¶ And it came to pass [a]on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the [b]wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

2. Order of the march (Num. 2)

14 ¶ In the [c]first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the [d]tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

children of Gad *was* Eliasaph the son of [e]Deuel.

21 And the [f]Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

3. Moses again tempted to lean on the arm of flesh
(cp. Ex. 4:10-12; 18:1-26; Num. 11:17)

29 ¶ And Moses said [*a]unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and [*b]thou mayest

---

a This was 14 months and 5 days after leaving Egypt (v 11; 33:3). In the course of events, the account of Jethro in Ex. 18 belongs between v 10 and 11. See Dt. 1:7-14 where the choosing of the judges took place after leaving Sinai, but was recorded in Ex. 18 before Sinai.

b The wilderness of Paran was of great extent. It was bounded on the north by Palestine, on the east by the valley of Arabah, on the south by the mountains of Sinai, and on the west by the Mediterranean. It seems from this passage that it was near Sinai (v 12), but the full narrative in v 33; 11:3, 34-35 shows the journey to be 4 days to Hazeroth and then another march to the wilderness of Paran (12:16).

c 14fold Order of the March to Canaan:
  1 Judah led by Nahshon (v 14; 2:3)
  2 Issachar led by Nethaneel (v 15; 2:5)
  3 Zebulun led by Eliab (v 16; 2:7)
  4 The Gershonites and Merarites with the tabernacle (v 17; 4:24-28, 31-33)
  5 Reuben led by Elizur (v 18; 2:10)
  6 Simeon led by Shelumiel (v 19; 2:12)
  7 Gad led by Eliasaph (v 20; 2:14)
  8 The Kohathites carrying the sanctuary and furniture (v 21; 4:4-15)
  10 Manasseh led by Gamaliel (v 23; 2:20)
  11 Benjamin led by Abidan (v 24; 2:22)
  12 Dan led by Ahiezer (v 25; 2:25)
  13 Asher led by Pagiel (v 26; 2:27)
  14 Naphtali led by Ahira (v 27; 2:29)

d The actual structure of the tabernacle was borne by the Gershonites and Merarites immediately after the camp of Judah which consisted of Judah, Issachar, and Zebulun (v 14-17; 2:3-9). They could perhaps have the tabernacle set up by the time the Kohathites arrived with the sacred vessels and furniture (v 21). Kohathites followed the camp of Reuben consisting of Reuben, Simeon, and Gad (v 18-21; 2:10-16).

e Called Reuel in 2:14.

f The Kohathites were the marchers in the middle of the 12 tribes.
  Before Them:
  1 Judah (v 14)
  2 Issachar (v 15)
  3 Zebulun (v 16)
  (These were followed by Gershonites and Merarites with the tabernacle)
  4 Reuben (v 18)
  5 Simeon (v 19)
  6 Gad (v 20)
  (Then came Kohathites with the sanctuary)
  After Them:
  7 Ephraim (v 22)
  8 Manasseh (v 23)
  9 Benjamin (v 24)
  10 Dan (v 25)
  11 Asher (v 26)
  12 Naphtali (v 27)

*a This was the son of Moses' father-in-law Jethro (Ex. 3:1; 4:18), also called Raguel (v 29), Reuel (Ex. 2:18), and Hobab (Judg. 4:11). If the Hobab here and the one in Judg. 4:11 were the same person then father-in-law in Judg. 4:11 should have been trans. brother-in-law. There can be no doubt about the identity of this person when all scriptures are considered. The Heb. word used in all these passages is the same and simply means any relative by marriage. Father and son were both called Hobab, the one of v 29 being the brother-in-law of Moses and the one of Judg. 1:16; 4:11 being his father-in-law. See ***Father-in-Law of Moses***, p. 191.

*b This is a proverbial expression still used in the East. It means that Hobab would show them where water, fuel, and pasture might be found; warn them of places of danger; and point out the best ways to travel. From Judg. 1:16; 4:11 and 1 Sam. 15:6 it seems that some of the children of Jethro went up with Israel. God led the general body of Israel, but there were always scouts and smaller groups that made journeys from the main section to look out for the nation's various needs. Thus Hobab would be a great help to them because of his acquaintance with the desert.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

4. Three days' journey: the Guiding Presence (Ex. 13:21)

33 ¶ And they departed from the mount of the LORD [c]three days' journey: and [d]the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

5 The daily invocation

35 And it came to pass, when the ark set forward, that Moses said, [e]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

128 CHAPTER 11

6. Seventh of twelve complaints of Israel (Ex. 5:19, refs.)
Second of eleven plagues: thirty-first miracle (Ex. 32:33, refs.)

1 And *when* the people [f]complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people [g]cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place [h]Taberah: because the fire of the LORD burnt among them.

7. Eighth of twelve complaints of Israel

4 ¶ And the [i]mixt multitude that *was* among them [j]fell a lusting: and the children of Israel [a]also wept again, and said, [b]Who shall give us flesh to eat?

5 We [*c]remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this [*d]manna, *before* our eyes.

7 And the manna *was* [*e]as coriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

8. Tenth of eleven complaints of Moses (Ex. 3:11, refs.)

10 ¶ Then Moses heard the people [*f]weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, [*g]Wherefore [*h]hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, say-

---

d Much of the activity of Israel centered around the ark (v 33, 35; Josh. 3:3-17; 4:5-18; 6:4-13; 7:6; 8:33; 1 Sam. 4).

e These were the words Moses spoke when Israel set forth on the journey and when they made camp.
3 Requests of Moses (v 35-36):
1 Rise up, Lord, and let Your enemies be scattered
2 Let them that hate You flee before You
3 Return, O Lord, unto the many thousands of Israel

f Heb. anan, to mourn; complain (v 1; Lam. 3:39; cp. Judg. 21:22; 1 Sam. 1:16; Job 7:11, 13; 9:27; 10:1; 21:4; 23:2; 31:38; Ps. 55:2; 77:3; 142:2; 144:14; Acts 25:7; Jude 16). This complaining was speaking against God (Ps. 78:19). It was open rebellion and this He would no longer tolerate, so He sent fire among the worst ones and consumed them to the uttermost parts of the camp (v 1). They had complained before the law was given (Ex. 14:11-15; 15:24-26; 16:2-4, 9, 20, 27, 28; 17:2-4), but such persons were not punished then as since the law (v 1, 33; 14:29-35; 16:31-35, 45-50; 21:5-9; 25:1-9; Ex. 32:27-35).

g Judgment brought repentance, so Moses prayed for the people and the plague was stayed (v 2-3).

h Heb. Taberah, burning (v 3; Dt. 9:22).

i The mixed multitude of v 4; Ex. 12:38 would be the descendants of the original servants of Abraham, Isaac, and Jacob besides a few Egyptians who had married Israelites (Lev. 24:10), and the Kenites who also went with Israel (note, v 31; note, Ex. 12:37). After the captivity they were also called mixed (Neh. 13:3) and mingled people (Ezra 9:2; cp. Jer. 25:20, 24; 50:37; Ez. 30:5).
10 Plagues in Numbers:
1 Fire—for misuse of tongue (11:1-3)
2 Sickness—misuse of tongue and lust for flesh (11:4-35)
3 Leprosy—misuse of tongue and jealousy (12:1-16)
4 Death—misuse of tongue and rebellion (14:28-35)
5 Sickness—misuse of tongue and rebellion (13:31-33; 14:37)
6 Earthquake—misuse of tongue and rebellion (16:1-3, 29-33)
7 Fire—misuse of tongue and rebellion (16:1-3, 34-35)
8 Sickness—misuse of tongue and rebellion (16:41-50)
9 Serpents—misuse of tongue (21:5-9)
10 Sickness—adultery and idolatry (25:1-9)

j See ***25 Excuses for Backsliding and Sin***, p. 326.

a This word proves that the children of Israel were not the same as the mixed multitude and had not mingled with other people. Very rarely would an Israelite marry one of another nation. Judah did (Gen. 38); and Moses (Ex. 2-3; Num. 12); and Boaz (Ruth 4). Here and there it happened, but this was contrary to God's will in general and to the law in particular (23:9; Dt. 7:1-6).

b Question 2. Next, v 11.

*c See ***6 Things Complainers Remembered***, p. 327.

*d The manna was given on the journey to Sinai and became the staple food of Israel for 40 years—until they entered Canaan (Ex. 16; Dt. 8:3, 16; Josh. 5:12).

*e 2fold Description of Manna:
1 Like coriander seed in size and shape (v 7; Ex. 16:31). Coriander was cultivated extensively around the Mediterranean, the seeds of which were used in medicines, and as flavoring in soups and salads.
2 In color manna was like bdellium, or a white gum or white pearl. See note, Ex. 16:31.

*f This would be something hard for a man to go through; so it is no wonder that Moses was sore displeased and God was angry (v 1, 10).

*g Questions 3-7. Next, v 18.

*h Moses was like the usual human being under pressure and accused God of causing him all this trouble. He considered it an affliction to be under such a load, and felt he was not favored by God when he was given the responsibility of taking Israel out of Egypt. He was in such despair that he requested to die (v 11-15).

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

9. Seventy helpers promised to Moses (two reasons, Ex. 18:13-27 and Num. 11:14)

●■16 ¶ And the LORD said unto Moses, [i]Gather unto me [j]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

★ 17 [k]And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

10. Flesh promised for a month until they become sick

● 18 And say thou unto the people, [l]Sanctify yourselves against to [a]morrow, and ye shall eat flesh: for ye have [b]wept in the ears of the LORD, saying, [c]Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

▲ 19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

out at your nostrils, and it be loathsome unto you: [d]because that ye have despised the LORD which *is* among you, and have wept before him, saying, [e]Why came we forth out of Egypt?

11. Eleventh of eleventh complaints of Moses (Ex. 3:11, refs.)

21 And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and [f]thou hast said, I will give them flesh, that they may eat a whole month.

22 [g]Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

12. God again assures Moses (Ex. 3:12; 4:2-17; 6:1; 16:4)

■ 23 And the LORD said unto Moses, [h]Is the LORD'S hand waxed short? [*i]thou shalt see now whether my word shall come to pass unto thee or not.

13. Seventy elders prophesy: thirty-second miracle

24 ¶ And Moses [*j]went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and [*k]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, [*l]when

---

i 2 Commands—Relief of Moses (v 16):
  1 Gather the 70 elders of Israel
  2 Bring them to the tabernacle of the congregation

j Just when and by whom the 70 elders were chosen, appointed, or elected is not known; but they existed about a year before this mention of them (Ex. 24:1-11). Here they were commissioned and anointed with the Holy Spirit to take part in the responsibility of Moses as head of the nation (v 16, 24-25). Rabbins say that this was the beginning of the Sanhedrin. Just where the 70 came from as to tribes is not known, but if 6 had been taken from each of the 12 tribes there would have been 72 men. One thing is clear—they were the elders of Israel (v 16; cp. Ex. 3:16; 5:6; 24:9; Lev. 4:15).

k 1st prophecy in Num. (11:17-20, fulfilled). Next, 14:21.
  4 Predictions of God:
  1 I will come down and talk with you when the elders are gathered at the tabernacle door (v 17)
  2 I will take My spirit which is upon you and put it upon the elders; and they shall help you bear the burden of the people
  3 You shall eat flesh tomorrow . . . the Lord will give you flesh to eat (v 18)
  4 You will have flesh enough to last a month—until it comes out of your nostrils and becomes loathsome to you (v 19-20)

l Again, the true meaning of sanctify is shown to be "to set apart" (v 18).

a See ***True Prophecy***, p. 327.

b This explains the complaint of v 1 and the main cause of their rebellion.

c Question 8. Next, v 20.

d 10 Sins of the People:
  1 Complaining (v 1, 18-20)
  2 Lusting for flesh (v 4)
  3 Weeping and mourning in bitterness of soul against God (v 4, 10, 18, 20)
  4 Expressing in words their memories of the past and regretting they left Egypt (v 5, 20)
  5 Making a comparison between the past and the present (v 5-6)
  6 Being dissatisfied with God's provision for their daily needs (v 6, 18-20)
  8 Provoking their leader to sin against God by complaining and praying to die by the hand of God (v 10-15)
  9 Manifesting unbelief in God's power to provide for them (11:4, 6, 18-23)
  10 Despising the Lord (v 20)

e Question 9. Next, v 22.

f Moses had seen many seemingly impossible miracles take place by God's power, but this promise of providing flesh a full month was just about the limit of impossibilities to him Moses' response was: Shall all the flocks and herds be slain to fulfill Your promise? Or, shall all the fish in the sea be caught to satisfy so many? (v21-22).

g Questions 10-12. Next, v 29.

h God can ask questions also. It is interesting to see the many answers of God in the form of questions. See OLD TESTAMENT QUESTIONS, p. 1577; also NEW TESTAMENT QUESTIONS, p. 553 of N.T.

*i God intended to prove to Moses and all others again that nothing was impossible with Him, that He was not a liar, and that any and every word coming out of His mouth would be fulfilled (v 23; cp. 23:10; Ps. 89:34; 119:89, 90, 160; Isa. 46:11; 55:10-11; 2 Cor. 1:20; Tit. 1:2; Heb. 10:23).

*j 6 Acts of God and Moses:
  1 Moses went out and told the people the words of the Lord (v 24)
  2 He gathered the 70 elders
  3 He set them round about the tabernacle in the sight of Israel
  4 The Lord came down in a cloud (v 25)
  5 He spoke to Moses
  6 He took of the Spirit that was upon Moses and gave it to the 70 elders

*k This fulfilled the prophecy of v 17. Here is an example of a man having a great anointing of the Holy Spirit, and a part of the power being taken from him by the Lord, to be divided and used to anoint 70 others. This meant that if Moses did not want to do all the work God had called him to do, he did not need all the Spirit anointing enabling him to do this work. Jethro had advised Moses to have others help him judge the people. He had followed this advise and appointed leaders over 10's, 50's, 100's, and 1,000's. The 70 elders seem to have been a special panel of judges or leaders being anointed with the Holy Spirit (v 25-29; cp. Ex. 18:14-27; Dt. 1:12-16). See ***O.T. Spiritual Experiences***, p. 274 of N.T.

*l It is noticeable that any degree, measure, or gift of the Holy Spirit, if and when one receives it, makes him able to do immediately whatever the Spirit anoints him to do (1 Cor. 12:1-11).

* * *

and [m]did not cease.

14. Moses again shows meekness and wisdom
(see Num. 12:3)

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and [n]they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, [o]Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

15. Quails given: thirty-third miracle (Ex. 16:13)

31 ¶ And there went forth a wind [a]from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

16. Eight hundred forty gallons of quail: 6,270
quails to each of 3,000,000 people
Total: 2,520,000,000 gallons
or 20,160,000,000 quails
Cost: over 20 billion dollars @ $1.00 each

32 And the people [b]stood up all that day, they gathered the quails: he that gathered least gathered [c]ten homers: and they [d]spread *them* all abroad for themselves round about the camp.

17. Third of eleven plagues: thirty-fourth miracle
(Ex. 32:33, refs.)

33 And [e]while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place [f]Kibrothhattaavah: because there they buried the people that lusted.

18. Journey: Kibroth-hattaavah to Hazeroth
(Num. 12:16)

35 *And* the people journeyed from Kibrothhattaavah unto [g]Hazeroth; and abode at Hazeroth.

129 CHAPTER 12

19. Rebellion of Miriam and Aaron
(1) Complaint against Moses

1 And [h]Miriam and Aaron spake [i]against Moses [j]because of the [k]Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, [l]Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And *[m]the LORD heard *it*.

3 (Now the man Moses *was* very *[n]meek, above all the men which *were* upon the face of the earth.)

(2) God defends Moses

---

esied at this time and not afterwards. Their anointing was to judge and govern, not to prophesy. Even on this occasion only two of them continued to prophesy after the others had ceased.

n They were numbered among the 70 elders; and when they went into the camp after the meeting of v 24-25 they continued to prophesy in the camp, not going back to the tabernacle to do their prophesying (v 26-27). Joshua thought that such prophesying should be done at the tabernacle, but he was gently rebuked by Moses who showed no jealousy whatsoever, but rather desired that all Israel would be thus anointed with the Spirit (v 28-30).

o Question 13. Next, 12:2.

a See ***Source of Quails***, p. 327.

b See ***The Biggest Quail Hunt in History***, p. 327.

c A homer was about 10½ bushels; 10 homers, 105 bushels (v 32).

d After stripping the birds of their feathers they cured them or dried them in the hot sun (v 32).

e Not only were the Israelites not used to flesh food, having eaten the manna for some months now, but they had the curse of God upon them which caused many of the people to die (v 33-34).

f Literally, the graves of lust (Dt. 9:22; 1 Cor. 10:6).

g Hazeroth was the first place after Sinai where Israel encamped a number of days. It was on the road to Kadesh about a 4-day march or around 40 miles northeast of Sinai. It perhaps was the same place as the fountain of Hudhurah or the fountain of Ain a little further north. These lie in the midst of a wild, bleak, and barren desert (v 35).

h Miriam, named first here, was the first in the rebellion (v 1; cp. Gen. 3:2-6). There must have been a secret jealousy in Aaron also to follow her in such ungodliness.

i See ***10 Murmurings Against Moses***, p. 327.

j See ***Jealousy of Aaron and Miriam***, p. 327.

k Heb. Kushi, Cushite, or descendant of Cush, a son of Ham (Gen. 10:6-8; 1 Chr. 1:8-10; Isa. 11:11). It is trans. Cushi (2 Sam. 18:21-32; Jer. 36:14; Zeph. 1:1) and Ethiopian (v 1; 2 Chr. 12:3; 14:9-13; 16:8; 21:16; Isa. 20:4; Jer. 13:23; 38:7-12; 39:16; 46:9; Ez. 30:9; Dan. 11:43; Amos 9:7; Zeph. 2:12). Moses married a Midianite, a daughter of the priest of Midian (Ex. 2:15-25; 3:1; 4:18-26; 18:1-27; Num. 10:29-36; Judg. 1:16; 4:11; 1 Sam. 15:6). The land of Midian in Arabia was the land of Cush as well as Ethiopia because one branch of Cush settled there in ancient times. Midian was a son of Abraham through Keturah (Gen. 25:1-4). Therefore, Moses married a descendant of the son of Abraham, and not a member of a different ethnic branch, as some think. She was simply a Cushite because of dwelling in the land of Cush, in the same sense that a German or an Italian is an American because of citizenship and dwelling in America. Just as being an American does not identify one as to color and branch, so being a Cushite did not identify Zipporah as to these matters. Some say that she was a second wife of Moses, but we have no grounds for this supposition.

l Questions 14-15. Next, v 8.

*m All things are naked and open before God, as Paul declared (Heb. 4:12-13).

*n Heb. anav, depressed in mind or circumstances. It is trans. meek (v 3; Ps. 22:26; 25:9; 37:11; 76:9; 147:6; 149:4; Isa. 11:4; 29:19; 61:1; Amos 2:7; Zeph. 2:3) and poor (Job 24:4). It is from a root word meaning affliction, so could be trans. "Moses was more afflicted" because of the great burden of all the people. However, most renderings use the words meek, humble, devout, pious, patient, and gentle. If these give the true sense, then this is simply a statement of fact regarding his personal character and very necessary to the proper understanding of this incident, being prompted by the Holy Spirit, the real author, and not by self-love on the part of Moses (v 3). The words are inserted here to explain how Moses did not take steps to defend or vindicate himself and show why God so promptly intervened (v 4). It should be noted that the Holy Spirit records the good points about men, whenever it is wise to do so, as well as their faults, as is clear from 20:12; Ex. 4:24; Dt. 1:37. This recording of both the strengths and weaknesses of a man proves all the more that the Bible's authors were inspired, for men do not usually record their own faults of their own accord.

Moses, and unto Aaron, and unto Miriam, Come out ye three [*o]unto the tabernacle of the congregation. And they three came out.

5 And the LORD [*p]came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a [a]prophet among you, *I* the LORD [b]will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* [c]not so, [d]who *is* faithful in all mine house.

8 With him will I speak mouth to mouth, [e]even apparently, and not in dark speeches; and [f]the similitude of the LORD shall he behold: [g]wherefore then were ye [h]not afraid to speak against [i]my servant Moses?

9 And the [j]anger of the LORD was kindled against them; and he departed.

(3) Fourth of eleven plagues: thirty-fifth miracle (Ex. 32:33, refs.)

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* [k]leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

(4) Confession of Aaron

11 And Aaron said unto Moses, [l]Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

the flesh is half consumed when he cometh out of his mother's womb.

(5) Remedy and healing

13 And Moses cried unto the LORD, saying, [n]Heal her now, O God, I beseech thee.

■ 14 ¶ And the LORD said unto Moses, [o]If her father had but spit [p]in her face, should she not be ashamed seven days? [q]let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was [r]shut out from the camp seven days: and the people [s]journeyed not till Miriam was brought in *again*.

(6) Journey: Hazeroth to Kadesh-barnea (Dt. 1:19; Num. 13:26)

16 And [t]afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

130

CHAPTER 13

V. Rebellion of Israel at Kadesh-barnea (Num. 13:1–14:45)

1. The twelve spies

■ 1 And the LORD spake unto Moses, saying,

● 2 [u]Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

---

*o God always required the men whom He dealt with in those days to come to the tabernacle where He manifested Himself between the cherubim on the mercy seat of the ark (v 4; 11:16, 24).

*p Another proof that God goes from place to place as other persons do (v 5; Gen. 11:5-9; 18:33).

a Heb. nabi, an inspired man; a prophet. See ***Over 78 Prophets and Prophetesses***, p. 1221.

b This was essential to the prophetic ministry. All true prophets were called of God and given His revelation and personal guidance (Acts 3:21; Heb. 1:1-3). Generally, God revealed Himself in a dream or vision (v 6).

c This means that Moses was not an ordinary prophet, but much more (v 7; cp. Dt. 18:18-19)

d 3 Ways Moses More Than Usual Prophet:
  1 Being a servant over God's house (v 7; Heb. 3:1-6). Israel is called God's house in the same sense the N.T. church is the house of God (1 Tim. 3:15; Heb. 3:6; 10:21; 1 Pet. 2:5; 4:17) and household of God (Gal. 6:10; Eph. 2:19).
  2 Speaking with God mouth to mouth (v 8). This means that God and Moses actually saw each other and spoke mouth to mouth with audible voices as men do, without the aid of a third person between them (Ex. 33:11; Num. 14:14; Dt. 5:4; 34:10; cp. Josh. 6:22; 2 Jn. 12).
  3 Seeing God's actual spirit body (v 8). This Moses surely experienced (Ex. 24:9-11; 33:11, 18-23, notes). See ***44 Appearances of God***, p. 92.

e Moses received the Word of God direct from Him and plainly, not through the medium of a dream, vision, parable, or dark saying (v 8).

f Heb. temunah, something portioned out, as a shape, embodiment. It is trans. similitude (v 8; Dt. 4:12-16; cp. Dan. 10:16; Jas. 3:9); image (Job 4:16; cp. note, Gen. 1:26); and likeness (Ex. 20:4; Dt. 4:23-25; 5:8; Ps. 17:15; cp. note, Gen. 1:26). That outward bodily form is referred to is clear from every one of these scriptures. See note, Jn. 4:24.

g Question 16. Next, v 14.

h Men in all ages have been bold enough to

ets, priests, Levites, apostles, and laymen serving God have been martyred by hundreds and thousands. Others have been evil spoken of and threatened with horrible sufferings and death (Mt. 23:35; Acts 4; 8; 9; 16; 22; 2 Cor. 11; Heb. 11). Predictions of multitudes more to be martyred are given in Rev. 6:9-11; 12:1-5, 17; 15:2-4; 17:6-7; 20:4-6. There must have been a feeling of great bitterness and jealousy toward Zipporah for Miriam to have stooped so low as to take a stand against her own brother Moses. As far as we know from the record, her sister-in-law Zipporah showed no malice toward her.

i Occurs 6 times (v 7, 8; Josh. 1:2, 7; 2 Ki. 21:8; Mal. 4:4).

j See ***Anger*** in Index. Note its results, v 10.

k See ***10 Cases of Leprosy***, note g, Ex. 4:6.

l See how quickly rebellion was broken up. At the first sign of judgment Aaron begged Moses to be merciful. Very few think of mercy for others until they need it for themselves (v 11-12).

m Some diseases termed leprosy by the ancients were nothing short of a living death. See note, Lev. 13:3. Miriam seems to have been cursed with the most loathsome kind as suggested in v 12—as one dead with the flesh consumed.

n Moses, as usual, not only manifested a spirit of meekness in the face of bitter opposition to himself, but also mercy and forgiveness (v 13).

o Question 17. Next, 14:3. The idea here is that if her earthly father had spit in her face she would have been greatly humiliated; how much more should she be humiliated when rejected by God for wrongdoing (v 14).

p Spitting in the face was held by orientals as a sign of great contempt (Job 30:10; Isa. 50:6; Mk. 14:65).

q Forgiveness is not always easy to get from man, but from God, who is all merciful, it is given for the asking.

r For Miriam's punishment or reaping she was to be quarantined for 7 days (Lev. 13:4, 5, 21, 26). By this time she was between 85 to 90 years of age, which made it all the more humiliating.

s This was the first place Israel had camped for several days after leaving Sinai. Miriam's sin caused them to remain here at least 7 days (v 15).

t After Miriam had been brought back into camp, having been healed of leprosy (v 10-16).

u 2 Commands—Spies to Search Canaan:
  1 Send men to search out the land of Canaan (v 2)
  2 You shall send one man from every tribe. This was done while Israel was in the wilderness of Paran (v 2-3)

✡ ✡ ✡

LORD sent them from the wilderness of Paran: [a]all those men *were* heads of the children of Israel.

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, [b]Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of [c]Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, [d]Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 [e]These *are* the names of the men which Moses [f]sent to spy out the land. And Moses called [g]Oshea the son of Nun Jehoshua.

2. Commission to search Canaan:
doubt of God's word
(Ex. 3:17; 13:5; Dt. 1:20-40; 8:7; 11:10)

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you

mountain:

18 And [j]see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. [k]Now the time *was* the time of the firstripe grapes.

3. Forty days' searching Canaan to
see if God's word was true (Ex. 3:17;
13:5; Dt. 1:20-40; 6:10-16; 8:7; 11:10)

21 ¶ So they went up, and searched the land [l]from the wilderness of Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the [m]children of Anak, *were*. [n](Now Hebron was built seven years before Zoan in Egypt.)

23 And they came unto [o]the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land [*a]after forty days.

same as the ones in the list of persons who numbered the people (1:5-15). The men in both lists though, were heads of the house of their fathers (1:4), heads of the thousands of Israel (1:16), captains of the tribes (2:3-32), and heads of Israel (13:3), so we know the two groups served as leaders in Israel, maybe as 24 of the 70 elders over the nation.

b Caleb from Judah, and Joshua (Oshea) from Ephraim, were the ones of the 12 spies who brought back a true report and urged the people to go up and posses the land (13:30; 14:24, 30, 38). Though not of the ruling tribe which was Judah (Gen. 49:10). Joshua became the 2nd great leader of Israel, succeeding Moses (Dt. 34:9-12; Josh. 1:1-18; 3:7-8) as ruler of the nation (v 6-8)

c Joseph is put for Manasseh here (v 11) and Ephraim for Levi (v 8).

d Sethur from the Heb. sathar, to hide or conceal, signifies something hidden or mysterious. This is one of many names having a numerical value of 666; that is, the Heb. letters (which also serve as numbers) add up to 666 in Sethur. Neither this name nor any other in history of like numerical value can be identified with the future Antichrist (see notes on Rev. 13).

e See ***12 Spies Chosen to Search Canaan***, p. 327.

f Moses sent the spies to satisfy a request of the people (Dt. 1:19-22). God had already told them about the land (Dt. 8:7-9), so if they had believed Him and gone boldly in to possess it the 40 years wasted in the wilderness would not have been.

g Oshea should be spelled Hoshea, meaning savior or salvation. It was changed by Moses to Jehoshua or Joshua, meaning he shall save, or the salvation of God, a letter of the name of God being added to the former name. This was not the first time he was called Josh (Ex. 17:9).

h Meaning, by the Negeb, or south country, a well-defined tract of land in the south of Canaan, extending northward from Kadesh to Hebron, and from the Dead Sea to the Mediterranean.

i The hill country of southern and central Canaan, mostly within the borders of Judah and Ephraim, from Hebron north to the plain of Jezreel and to Mt. Carmel on the Mediterranean.

j 3 Things Spies Ordered to Find Out:
  1 What kind of land Canaan was—good or bad; fat or lean; wooded or barren v18-20
  2 What kind of people—strong or weak; many or few; small or large (v 18)
  3 Kind of cities—open or walled (v 19)

k Grapes ripen in southern Palestine in July and August, and the vintage continues to be gathered in September and October as grapes ripen northward. This indicates the time of year the spies went into Canaan. Israel quit Sinai the 20th of May (10:11); spent a month at Kibroth-hattaavah where the quails were given (11:20, 31-35); and spent 7 days at least, at Hazaroth (11:35–12:16), so it was about the first part of July when the spies entered Canaan (v 20).

l The wilderness of Zin was in the northern portion of Paran and Rehob was in the north part of Palestine (2 Sam. 8:3). From here they returned south to Hebron (v 22) and to the brook of Eshcol where grapes, pomegranates, and figs were gathered to take home where they would soon make their report (v 23-33). See 20:1; 27:14; 33:36; 34:3-4; Dt. 32:51; Josh. 15:1, 3.

m The progenitor of the Anakims was Arba (Josh. 14:15; 15:13). Hebron was called Kirjath-Arba (Gen. 23:2, 19). Ahiman, Sheshai, and Talmai were tribes of giants of the Anakim giant races. About 50 years later Caleb defeated them (Josh. 15:14; Judg. 1:10).

n This explains that Hebron was built before Zoan in Egypt, which was the Tanis of heathen historians and the capital of lower Egypt. Thus Hebron was of greater antiquity than the proud city of which the Egyptians boasted highest antiquity.

o The brook of Eshcol was perhaps in the rich valley south of Hebron (v 23). The word eshcol means cluster (Gen. 14:13). This place is mentioned 4 times in Scripture (13:23-24; 32:9; Dt. 1:24). It was part of the Judah portion in the allotment of land under Joshua.

*a There is no spiritual significance to the word forty here. There are no hidden meanings to the plain historical statements of Scripture. We are to take them as literally as we would if found in any other book, for God uses human words in the same sense that men do and for the same reason—to convey a message in understandable language. We are to take God to mean exactly what He says—no more and no less—and we are not to add to His words (Dt. 4:2; 12:32; Pr. 30:6; Rev. 22:18-19).

* * *

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [b]Kadesh; and brought back word unto them, and unto all the congregation, and [c]shewed them the fruit of the land.

27 And they told him, and said, [d]We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.

28 [e]Nevertheless the people *be* strong that dwell in the land, and the [f]cities *are* walled, *and* very great: and moreover we saw the children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [g]Caleb stilled the people before Moses, and [h]said, Let us go up at once, and possess it; for we are [i]well able to overcome it.

31 But the men that went up with him said, We be [j]not able to go up against the people; for they *are* stronger than we.

32 And they brought up an [k]evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that [l]eateth up the inhabitants thereof; [m]and all the people that we saw in it *are* men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* [n]of the giants: and [o]we so we were in their sight.

131 CHAPTER 14

5. Ninth of twelve complaints (Ex. 5:19, refs.): second of five rebellions of Israel (Ex. 6:9, refs.)

1 And [p]all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, [q]Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And [r]wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

6. Usual procedure of Moses in time of trouble (Num. 16:4,22,45; 20:6; Dt. 9:18,25)

5 [a]Then [*b]Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

7. Boldness and faith of Joshua and Caleb (Num. 14:30, 38)

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an

---

b Kadesh-barnea where Israel had camped during the 40 days (Dt. 1:19). Called Enmishpat (Gen. 14:7). It was 24 miles south of Hebron—a place on the south border of Canaan (v 26; 20:1, 14-22; 27:14; 32:8; 33:36-37; 34:4; Dt. 1:2, 19, 46; 2:14; 9:23; Josh. 10:41; 14:6-7; 15:3; Judg. 11:16-17; Ps. 29:8; Ez. 47:19; 48:28). Here Miriam died and Moses and Aaron rebelled (Num. 20:1-3).

c They had a cluster of grapes on a pole carried by 2 men, to preserve the bunch and keep it from being bruised before they showed it to Israel. Certain travelers have reported seeing bunches in Palestine and Syria weighing 25 to 45 pounds each and with grapes the size of plums. Other fruit displayed included pomegranates and figs (v 23-24).

d See ***5fold Majority Report of Spies***, p. 327

e This is the conclusion of what we have seen. Note we saw in v 28, 32, 33. This would be the expected conclusion of the natural man who looks to natural things and walks by sight instead of faith (2 Cor. 5:7). This is always the language of unbelief—we saw; we are not able; we are not as strong as they. Caleb and Joshua walked by faith, saw by faith, and acted by faith. The language of faith is always optimistic—we are well able; the Lord will bring us into the land, and give it to us; the giants are bread for us; they are defenseless; the Lord is with us; do not fear (v 30; 14:7-9).

f See Dt. 1:28; 3:5; Josh. 6:5, 20.

g Caleb was from Judah (v 6).

h 2fold Minority Report of the Spies:
  1 We agree to all the majority report as far as fruitfulness of the land, the strength of the walled cities, and the size of the inhabitants (v 27-33)
  2 We disagree with the report regarding our inability to go up against these giants. Let us go up at once, and possess the land, for we are well able to overcome it (v 30)

i This was the conclusion of faith.

is the result of sight when God is left out.

k Note the judgment on the evil report, or slander of God and Israel (14:37).

l This Could Refer to One of Two Things:
  1 To the inhabitants constantly fighting with one another over possession of the land
  2 To a plague that was destroying the inhabitants

m Here it says all the people were of great stature—giants, in whose sight the Israelite spies were as small as grasshoppers (v 32-33). See ***Giants and Sons of God***, p. 90.

n This proves that giants reproduced giants. The ones here were sons of Anak, who was also the son of a giant (v 33). The terms sons of the giant and born to the giant (2 Sam. 21:16-22) and children of the giant (1 Chr. 20:4-8) prove further that giants had offspring. All Anakims were giants (Dt. 2:11). Josephus speaks of giants whose bodies were so large and their countenances so entirely different from other men that they were surprising to the sight and terrible to the hearing. He declares that their bones were still exhibited in his day, which was in the time of Christ (Josephus, *Antiquities*, Book V, ch. 2:3).

o This is an exaggeration, but to say the least, they were great in stature.

p See ***7 Evil Effects of the Evil Report***, p. 327.

q If every idle word is to be judged (Mt. 12:36), idle prayers will be doubly judged for they enter the realm of the supernatural and sacredness, calling upon God to share in their excesses. Solomon calls the prayers of the wicked an abomination to the Lord (Pr. 15:8). Israel certainly had this prayer answered, for the whole of the old generation, except Joshua and Caleb, died throughout a period of 40 years, beginning at once (v 2; 14:23-37).

r Questions 18-19. Next, v 11.

a Before this Caleb and Moses had tried to bring Israel to obedience, but had failed (13:30; Dt. 1:29); the only thing to do now was to seek God's intervention (v 5).

*b Note the Acts of the 4 Men:
  1 Moses and Aaron fell on their faces before all the assembly (v 5)
  2 Joshua and Caleb rent their clothes and pleaded with Israel to believe the wonderful report about the land, assuring them that Jehovah would give them victory in conquering the inhabitants of Canaan (v 6-9)

✡ ✡ ✡

8 If the LORD [c]delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for [d]they *are* bread for us: their [e]defence is departed from them, and the LORD *is* with us: fear them not.

8. Unbelief of Israel

10 But [f]all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

9. Second time God determines to destroy Israel (Ex. 32:7, refs.)

■ 11 ¶ And the LORD said unto Moses, [g]How long will this people provoke me? and [h]how long will it be ere they believe me, for all the signs which I have shewed among them?

12 [i]I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

10. Moses again changes the mind of God by his fifth intercession (Ex. 32:11, refs.)

13 ¶ And Moses said unto the LORD, [j]Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: [k]*for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

15 ¶ Now [l]*if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And [m]now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD [a]*is* longsuffering, and of great mercy, [b]forgiving iniquity and transgression, [*c]and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 [*d]Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and [*e]as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, [*f]I have pardoned according to thy word:

11. God reveals His eternal purpose in the earth

He blesses men He delights in.

4 Examples of God Delighting in Men:
1 Israel (Dt. 10:15; Isa. 62:4)
2 David (2 Sam. 22:20; Ps. 18:19)
3 Solomon (1 Ki. 10:9; 2 Chr. 9:8)
4 Messiah (Ps. 22:8; Isa. 42:1)

6 Things God Delights In:
1 Just weights (Pr. 11:1)
2 The upright (Pr. 11:20)
3 They that deal honestly (Pr. 12:22)
4 Prayer of the upright (Pr. 15:8)
5 The way of good men (Ps. 37:23)
6 Mercy (Mic. 7:18)

d Meaning we will swallow them up. A figurative expression for utterly defeating another (v 9). It makes reference to the manna, which melted when the sun arose and became hot (Ex. 16:21). Likewise, the inhabitants would melt when Israel attacked them, not having Jehovah for their shadow or defense (v 9; Ex. 15:15; Josh. 2:9, 11; Isa. 13:7; 19:1; Ez. 21:7).

e Heb. tsel, shadow; shade; defense. It speaks of their protection of support being taken away, as in note above.

f This was the climax of their present rebellion; and if God had not intervened the people would have killed their leaders and started back to Egypt, to perish on the way (v 10).

g Questions 20-21. Next, v 27.

h This could be asked of so many today who are filled with constant questionings as to the fulfillment of the promises of God. It could have applied to the apostles themselves, for they saw many signs and wonders for more than 3 years, then had to be rebuked by Christ for their unbelief and hardness of heart (Mk. 16:14; Lk. 24:25).

i God threatened to destroy the whole nation here like He did before as recorded in Ex. 32:10-14. Moses was offered the opportunity of becoming the progenitor of a greater nation but he declined the honor because of his love for the people (v 12-20).

j Moses used the same tactics in prayer that had proved successful the last time God threatened to destroy the nation. He pleaded for God's honor to be upheld in fulfilling before all other nations those things which He had promised regarding Israel (v 13-20 with Ex. 32:10-14). What others would think of God if He failed to do what He had vowed was a powerful argument, and needful here for this reason: the promises, covenants, and dealings of God with men are based upon obedience and He is free to curse for disobedience, according to His plan, as well as to bless for obedience, regardless of what others think.

k 4 Things the Heathen Had Heard (v 14):
1 That God was among the Israelites
2 That He was seen face to face
3 That God's cloud overshadowed Israel continually
4 That He led them on their journeys with a cloud by day and a pillar of fire by night

Such facts had a great effect upon the heathen. No wonder they had no heart to fight (see note, v 9 above).

l The argument was that all the fear which had been built up in the enemies of Israel by God's miraculous powers would be nullified if He now destroyed the people all at once (v 13-20). This moved the Lord to spare Israel from sudden destruction; so He planned to destroy them gradually over a period of 40 years (v 23-35). The possibility of criticism because of failure to carry out a plan is a powerful weapon. It saved the nation twice (v 13-20; Ex. 32:10-14).

m Moses now appealed to God's love, mercy and promises (v 17-20). God's character must be upheld as well as His plan carried out to completion.

a 5 Characteristics of God (v 18):
1 Longsuffering
2 Great in mercy
3 Forgiving iniquity and transgression
4 By no means clearing the guilty
5 Visiting the iniquity of fathers upon the children to the 4th generation

b With proper atonement made God forgives when sin is confessed and put away; but all His longsuffering, love, and mercy will not permit Him to bless men while they continue in sin and rebellion (1 Jn. 1:9).

*c This is equivalent to repeating the unalterable fact that "whosoever hath sinned against Me, him will I blot out of My book" (Ex. 32:32-33). God will not clear the guilty as long as he chooses to remain guilty, refusing to repent and accept His means of salvation. Until they turn to Him, God is under obligation to visit men for their sins and punish them accordingly (v 18; Ez. 18:4, 20-24; Lk. 13:1-5; Jn. 3:16; Rom. 10:9-10; 1 Jn. 1:9).

*d This is the sinner's prayer of the O.T. and is the same in substance as the publican's prayer of the N.T. (Lk. 18:13).

*e Having acknowledged God's forgiveness many times since leaving Egypt, Moses here asked God to repeat His forgiveness as in times past (v 19).

*f A speedy answer of God to the prayer of Moses, demonstrating again how quickly He answers a request for forgiveness. The moment a sinner confesses, turns from sin to God with a whole heart, and believes Him for forgiveness, the forgiveness is granted (v 20; Isa. 55:7; Rom. 10:9-10; 1 Jn. 1:9).

✡ ✡ ✡

★ 21 [g]But *as* truly [h]*as* I live, [i]all the earth shall be filled with the glory of the LORD.

12. God's new plan concerning Israel revealed

22 [j]Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these [k]ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 [l]But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 [m](Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

13. Fifth of eleven plagues: thirty-sixth miracle (Ex. 32:33, refs.)

■ 26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 [n]How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

★ 28 [o]Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and [p]all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I sware to make you

Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and [a]bear your whoredoms, until your carcases be wasted in the wilderness.

34 [b]After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know [c]my breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

14. Sixth of eleven plagues: thirty-seventh miracle (Ex. 32:33, refs.)

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even [d]those men that did bring up the evil report upon the land, died by [e]the plague before the LORD.

15. Reward for Joshua and Caleb (Num. 14:6-8,30; 26:25; 32:12)

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, [f]lived *still*.

16. Israel's first false repentance (Num. 17:12-13; 21:7)

---

g 2nd prophecy in Num. (14:21-24). V 21 is unfulfilled, but will be fulfilled in the Millennium (Isa. 4:4-5; 11:9; 35:2; 66:18-19). V 22-24 are fulfilled. Next, v 28.

h See v 28; Ez. 18:3; 20:33; Rom. 14:11.

i Some consider this an unconditional covenant, but there is no contract stated here between God and another person. It simply predicts and vows that sin on earth will be put down and that God's kingdom will be established eternally over all, as before rebellion was started by Lucifer and Adam. The purpose of Christ's 1,000-year reign on earth will be to accomplish this and bring all enemies into subjection (1 Cor. 15:24-28; Eph. 1:10; Rev. 20).

j Here we have the reason for the old generation of Israel being cut off (v 22-23).

k 10 Times Israel Tempted God:

1 By murmuring and accusing God of deceiving them and deliberately leading them into a trap so the Egyptians could kill them (Ex. 14:11-12)
2 By murmuring at Marah for water (Ex. 15:23-26)
3 By murmuring for flesh and bread before reaching Sinai (Ex. 16:1-18)
4 By willful disobedience in leaving manna until morning (Ex. 16:19-22)
5 By murmuring for water at Rephidim (Ex. 17:1-7)
6 By making a golden calf and quickly going back to idolatry (Ex. 32)
7 By murmuring at Taberah (Num. 11:1-3)
8 By murmuring for flesh (Num.11:4-35)
9 By unbelief in God and His words and asking that spies be sent into the land (Num. 13:1-25 with Dt. 1:20-25)
10 By rebellion at Kadesh (Num. 13:26–14: 37; Dt. 1:26-46)

l This did not exclude Joshua, for he is mentioned after this (v 30); nor did it exclude the priests (Josh. 14:1; 22:13).

m These people being gathered as a strong force to fight with Israel, God advised them to turn back toward the Red Sea so as to escape trouble. He did not want them to start wars with the people since the nation was to wander in the wilderness 40 years (v 25, 33, 42-45).

n Question 22. Next, v 41.

o 3rd prophecy in Num. (14:28-35, fulfilled). Next, 16:5.

p All that had been numbered of the 12 tribes from 20 years old and upward were to die in the wilderness (v 29-35). Those under 20 years of age, whom they feared would be a prey to their enemies, were to be the ones to go into the land (v 31). This shows that the fear of man is many times without foundation. When God is in a thing man never needs to fear the results. God is greater than all and will fulfill His Word.

a Suffer because of your whoredoms, the backslidings of their parents (v 33).

b This passage has been used as a basis of teaching in the theory that a day means a year and a year means a day in prophecy; but such was never the intention of this or any other passage where days and years are so mentioned. A day here and in similar cases means 24 hours and a year means the usual 365 days. See such a theory explained under ***The Times of the Gentiles***, p. 1474.

c This means: My withdrawal from My original intentions of taking you into the land (v 34). In reality you are the ones that have broken your promises and have so rebelled that you force Me to turn from you and punish you (v 22, 27-35).

d Referring to the 10 spies who made the evil majority report, and not to Joshua and Caleb (v 30, 36-38).

e What kind of plague they died of is not stated. The Heb. maggephah means pestilence, or stroke (v 37; 16:48-50; 25:8-9, 18; 26:1; 31:16; Ps. 106:29-30; Zech. 14:12-18). A special stroke or plague was permitted by God to punish them for the great evil of causing the whole congregation of Israel to rebel and be killed in the wilderness, and the program of God to be delayed for 40 years. Think of 10 men causing all this because of their fear and cowardice!

f This was the reward of these two godly, fearless, and true men of Israel (v 38). Life is always the best reward of all.

✡ ✡ ✡

the children of Israel: [g]and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

17. Third rebellion (Ex. 6:9) Second war (Ex. 17:8) First defeat of Israel (cp. Josh. 7:1)

41 And Moses said, [*h]Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

● 42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: [*i]because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they presumed to go up unto the hill top: nevertheless the [*j]ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

132 CHAPTER 15

VI. Wanderings: from Kadesh (Num. 15:1–20:21; Dt. 2:1-16)
1. What to offer with lambs

■ 1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye [b]be come into the land of your habitations, which I give unto you,

3 And will make an [c]offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a [d]sweet savour unto the LORD, [e]of the herd, or of the flock:

● 4 Then shall he that offereth his offering unto the LORD bring a meat offering of [f]a tenth deal of flour mingled with the [g]fourth *part* of an hin of oil.

● 5 And the [h]fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

2. What to offer with rams

6 Or for a ram, thou shalt prepare *for* a meat offering [i]two tenth deals of flour mingled with the [j]third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the [k]third *part* of an hin of wine, *for* a sweet savour unto the LORD.

3. What to offer with cattle

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of [l]three tenth deals of flour mingled with [m]half an hin of oil.

10 And thou shalt bring for a drink offering [n]half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done [o]for one bullock,

---

ment in delaying the nation's entrance into Canaan for 40 years, and they realized their possession of the land would be after the death of all men above 20 years of age, they mourned greatly and presumed to go up in spite of the pronouncement of God; but it was too late (v 39-45). When people become abandoned to rebellion as here, God is obliged to abandon them to judgment and all the weeping and wailing to avoid it can be of no avail (Mt. 25:41, 46; Lk. 16:19-31; Rev. 14:9-11; 20:11-15; 21:8; 22:15).

*h Question 23. Next, 16:3.

*i This was the cause of defeat. They even presumed to go up without Moses and the ark of the Lord (v 44). They were defeated as Moses predicted (v 45).

*j This suggests that the ark was to be taken along with Israel on any important mission, instead of remaining always in the holy of holies (v 44). See Josh. 3:3-17; 4:5-18; 6:4-13; 1 Sam. 3:3; 4:3-22; 5:1-11; 6:1-21; 7:1-2.

a 3 Commands—Offerings:
  1 Speak to Israel saying that when you come into the land and make a burnt offering, or any sacrifice in performing a vow, in freewill offerings, or in your solemn feasts, and you make a sweet savor unto the Lord, then you shall offer with your offering a meat offering of $^{1}/_{10}$ deal ($^{1}/_{2}$ gal.) of flour mingled with $^{1}/_{4}$ hin ($1^{1}/_{2}$ qts.) of oil, and $^{1}/_{4}$ hin ($1^{1}/_{2}$ qts.) of wine for a drink offering for each lamb or kid of the goats sacrificed (v 2-5)
  2 For each ram you shall offer a meat offering of $^{2}/_{10}$ deals (1 gal.) of flour mingled with $^{1}/_{3}$ hin (2 qts.) of oil; and for a drink offering you shall offer $^{1}/_{3}$ hin (2 qts.) of wine for a sweet savor to the Lord (v 6-7)
  3 For each bullock offered as a burnt offering for a sacrifice in performing a vow, or a peace offering to the Lord, you shall offer $^{3}/_{10}$ deals ($1^{1}/_{2}$ gal.) of flour mingled with $^{1}/_{2}$ hin (3 qts.) of oil, and $^{1}/_{2}$ hin (3 qts.) of wine for a sweet savor to the Lord (v 8-10, 11-12)

b Note that God still had it in mind for Israel to come into the land, so His turning them away from the land did not do away with His plan (14:25). It only postponed it for 40 years (14: 28-35). During the next 19 chapters we have the record of Israel's wandering in the wilderness during the 40-year period of the curse of 14:28-35, or the journey from Kadesh-barnea to the plains of Moab by Jericho on the east of Jordan (33:50). The message of 15:2, 18-19 about going into the promised land was spoken to encourage the younger generation to believe that they would enter it. The ordinances given here were addressed to all Israel for them to obey when they came into the land; so we take it that most of the 40 years of wandering were in the past and the period was drawing to a close. During this time it is likely that not many sacrifices were offered by reason of the scarcity of animals, wheat, wine, and other things essential to offerings. The commands to make such offerings were given in view of entrance into the land where these supplies would be in abundance.

c 4 Classes of Offerings (with which meat and drink offerings were to be offered):
  1 Burnt offerings (v 3)
  2 Sacrifices in performing vows
  3 Freewill offerings
  4 Offerings for the solemn feasts

d All these were to be sweet savor offerings (v 3, 7, 10, 13-14). See Lev. 1:1–3:17 regarding such offerings.

e 4 Sources of Offerings:
  1 From the herds—cattle of all kinds (cows, oxen, bullocks, calves, heifers, v 3, 8, 11; Lev. 1-9; 3:1-17)
  2 From the flocks—rams, lambs, sheep, goats, and kids (v 3, 5, 6, 11; Lev. 1:10-13)
  3 From the flocks—pigeons and turtledoves (Lev. 1:14-17)
  4 From the fields—wheat fields, olive trees, and vineyards (v 4-10; Lev. 2)

f $^{1}/_{10}$ deal—$^{1}/_{2}$ gal.

g $^{1}/_{4}$ hin of oil—$1^{1}/_{2}$ qts.

h $^{1}/_{4}$ hin of wine—$1^{1}/_{2}$ qts.

i $^{2}/_{10}$ deals—1 gal.

j $^{1}/_{3}$ hin of oil—2 qts.

k $^{1}/_{3}$ hin of wine—2 qts.

l $^{3}/_{10}$ deals—$1^{1}/_{2}$ gal.

m $^{1}/_{2}$ hin of oil—3 qts.

n $^{1}/_{2}$ hin of wine—3 qts.

o For each bullock offered, regardless of the total number sacrificed, $1^{1}/_{2}$ gal. of fine flour, 3 qts. of oil, and 3 qts. of wine were to be offered (v 8-12).

✡ ✡ ✡

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

4. One law for all alike (Ex. 12:49; Num. 15:29)

● 13 All that are [r]born of the country [s]shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

● 14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

● 15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

● 16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

5. Heave offering (Ex. 29:23)

■ 17 ¶ And the LORD spake unto Moses, saying,

● 18 [a]Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

● 19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

● 20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.

● 21 Of the first of your dough ye shall give unto the LORD [b]an heave offering in your generations.

6. Congregation ignorance offering (Lev. 4:13-21)

22 ¶ And if ye have erred, and not observed

hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

● 24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation [c]shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, [d]according to the manner, and one kid of the goats for a sin offering.

● 25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* [e]ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

▲ 26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

7. Individual ignorance offering (Lev. 4:1-12)

● 27 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

● 28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

● 29 Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

8. No mercy for willful sins

● 30 ¶ [*a]But the soul that doeth *ought* [*b]presumptuously, *whether he be* born in the

---

p For each ram offered, regardless of the total number sacrificed, 1 gal. of fine flour, 2 qts. of oil, and 2 qts. of wine were to be offered (v 6-7, 11-12).

q For each lamb or kid of the goats, regardless of the total number sacrificed, $\frac{1}{2}$ gal. of fine flour, $1\frac{1}{2}$ qts. of oil, and $1\frac{1}{2}$ qts. of wine were to be offered (v 2-5, 11-12).

r This refers to native born Israelites in contrast with strangers mentioned in the next verse. Reference was made to prospective residence in Canaan and all the new legislation was made in view of the time Israel would be settled in the land (v 13-16).

s 3 Commands—One Law for All:
  1 All true Israelites shall do these things after the manner prescribed by law in all offerings (v 13)
  2 Strangers also shall observe all the law concerning any offering that they shall offer to the Lord (v 14)
  3 One ordinance and one law shall be for the Israelites and the strangers in the land (v 15-16)

a 3 Commands—Heave Offerings:
  1 Speak to Israel saying that when you come into the land, then you shall offer the bread (wheat, v 20) of the land as a heave offering to the Lord (v 18-19)
  2 You shall offer a cake of your first dough for a heave offering to the Lord (v 20)
  3 Observe this practice throughout your generations (v 21)

c 3 Commands—Ignorance Offerings:
  1 If the congregation has erred and not observed all the commandments that the Lord has spoken by Moses, then if any sin has been committed through ignorance, the congregation shall offer a bullock and a kid of the goats for a sin offering with the required meat and drink offerings (v 22-24)
  2 The priest shall make an atonement for all the congregation of Israel and their sin shall be forgiven them (v 25-26)
  3 For the sin of ignorance of an individual, the person shall bring a she goat of the first year (with the required meat and drink offerings) and make a sin offering to the Lord (v 1-5, 27)
  4 The priest shall make an atonement for the soul that sins ignorantly and he shall be forgiven (v 28)
  5 There shall be one law for all who commit the sin of ignorance, both the Israelite and the stranger (v 29)

d According to the manner means according to the law or ordinance (v 16, 24).

e 3 Sacrifices for Ignorance:
For the congregation:
  1 1 young bullock (estimated cost, $325) for a burnt offering with his meat and drink offerings of $1\frac{1}{2}$ gal. of fine flour ($1.20 @ 80¢ a gal.), 3 qts. of oil ($4.20 @ $1.40 a qt.), and 3 qts. of wine ($4.80 @ $1.60 a qt.) for a sweet savor offering (v 8-12, 24).
  2 A kid of the goats for a sin offering (estimated cost $20), with $\frac{1}{2}$ gal. of fine flour (40¢), $1\frac{1}{2}$ qts. of oil ($2.10 @ $1.40 a qt.), and $1\frac{1}{2}$ qts. of wine ($2.40 @ $1.60 a qt.) to make atonement (v 1-5, 24). Total estimated cost of sacrifices for the congregation would be $360.10.
For an individual:
  3 1 she goat of the first year (estimated cost $20), for a sin offering with $\frac{1}{2}$ gal. of fine flour (40¢), $1\frac{1}{2}$ qts. of oil ($2.10 @ $1.40 a qt.) and $1\frac{1}{2}$ qts. of wine ($2.40 @ $1.60 a qt.). Total estimated cost of sacrifice for an individual would be $24.90.

*a The great numbers of deaths as a result of sin in Israel up to this point no doubt caused many to dread the future. To settle their minds God again made it clear that there was a difference between the sins of ignorance (v 22-29; Lev. 4), and presumptuous sins (v 30-31). The responsibility of both the nation (v 22-27) and individuals concerning this matter was clearly set forth (v 27-29).

*b A presumptuous sin is one committed willfully, knowingly, and openly in defiance of the law; a sin of ignorance is an act of breaking the law without knowing that the law is being violated (v 30-31 with v 22-29; Lev. 4).

LORD; and that [c]soul shall be cut off from among his people.

● 31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

9. Penalty for sabbath-breaking (Lev. 24:10-16; Gal. 3:10)

32 ¶ [d]And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

33 And they that found him gathering [e]sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they [f]put him in ward, because it was not declared what should be done to him.

●■35 And the LORD said unto Moses, The man shall be surely put to [g]death: [h]all the congregation shall [i]stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

10. Blue ribbons: sign of obedience to the law (Ex. 13:8)

■ 37 ¶ And the LORD spake unto Moses, saying,

● 38 [j]Speak unto the children of Israel, and bid them that they make them [k]fringes in the [l]borders of their garments throughout their generations, and that they put upon the fringe of the borders a [m]ribband of blue:

● 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

● 40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

133 CHAPTER 16

11. Rebellion of Korah (Num. 26:9; 27:3; Jude 11)
(1) Korah's excuse for rebellion

1 Now [n]Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: [a]wherefore then lift [b]ye up yourselves above the congregation of the LORD?

(2) Real cause of rebellion: seeking the priesthood

4 And when Moses heard *it*, he [*c]fell upon his face:

★ 5 And he spake unto Korah and unto all

---

death (v 30-31), but there was mercy and forgiveness through atonement for sins of ignorance (v 22-29).

d See ***34 Main Events of the 40 Years***, p. 327.

e All unnecessary work was forbidden under penalty of death (v 32-36; Ex. 20:8-11, notes).

f Second arrest in Israel (v 34).

g The penalty for presumptuous sin (v 30-31, 35). The man knew better, but evidently defied the law. Cp. Heb. 10:28.

h This was done to impress upon all Israel the seriousness of breaking the law.

i See ***9 Stonings in Scripture***, note, Lev. 24:23.

j 3 Commands—Blue Ribbon:
  1 Speak to Israel telling them to make fringes upon the borders of their garments (v 38)
  2 They shall put upon the fringes a ribbon of blue
  3 It shall be a sign to you to remember and do all the commandments of the Lord, that you may not seek after your own heart and your own eyes to go a whoring after other gods, and that you may be holy unto God (v 39-40)

k Heb. tsitsith, a floral or wing-like projection; a forlock of hair; a tassel; fringe. Trans. fringe (v 38-39) and lock (Ez. 8:3). Not the same as gedil, a twisted thread; a tassel; wreath; fringe, as in Dt. 22:12.

l Heb. kanaph, edge; corner. The corners of the garments are what is referred to. The Sept. and other versions trans. it corners (v 38-39).

m Heb. pathil, twine; bound lace; line; thread. From this we gather that the ribband of blue of v 38 means thread of blue. The word for fringe here means tassel, so the idea is that tassels were to be sewed on the corners of the mantles or outer garments with a thread of blue. The ordinary outer Jewish garment was a rectangular piece of cloth. Tradition maintains that the threads of the tassels were white to symbolize righteousness, that there was a conspicuous blue thread among them to symbolize the commandments were of heavenly origin, and that the arrangement of threads and knots was of great importance, for they symbolized the 613 precepts which the law was believed to contain. That there were more than 613 precepts can be seen in the ***2,713 Commands in Law of Moses***, p. 177

Regarding the ribbon of blue, some versions read: "a cord of blue"; "fasten the tassels to the corners with a blue thread"; "put on the fringe of the skirt a ribbon of blue"; "attach the tassels on the corners of their robes by a violet thread"; "place upon the fringes cords of purple"; "on the tufts at the corners you will put a blue ribbon." Whether it was a blue ribbon as we know ribbons, the tassels were sewed on with blue thread, or blue cords were used in the tassels themselves, one thing is certain—when Israel saw the fringes or tassels they were reminded of the law and their responsibility to obey it, and their calling to be a holy people unto Jehovah (v 38-40). Such outer garments of quadrangular cloth are still used in synagogue prayers. In Christ's time the Pharisees enlarged their fringes hoping thereby to prove their great piety (Mt. 23:5).

n Korah the Levite, the son of Izhar the son of Kohath (Ex. 6:18, 21, 24) began a rebellion against Moses with Dathan and Abiram cooperating. These caused 250 of Israel's chief princes to rebel (v 1-3). They wanted more authority in the congregation and contended that Moses and Aaron had too much. All sought to exalt themselves and demote Moses and Aaron who held enviable positions in Israel. The rebellion spread from these 253 men, all famous in Israel, until 14,700 died (v 49) besides the original 3 rebels, their families (v 29-34) and the 250 princes (v 35). It could be that Korah felt slighted because he was placed under Elizaphan who was of the younger branch of Kohathites and yet made head of all Kohathites (3:27, 30). Korah camped among the Kohathites next to Reuben on the south of the tabernacle which made it convenient to talk over grievances. Reubenites were perhaps discontented because the birthright had been taken away from them and they had not been given what they considered their proper place among the tribes. Korah's object was not to abolish the distinction between the Levites and the people, but to win the priesthood for himself and kinsmen (v 10). This design was hidden under the pretext that all the people were holy and should be equal.

a Question 24. Next, v 9.

b See ***8 Accusations Against Moses and Aaron***, p. 328.

*c See ***6 Times Moses Fell on His Face***, p. 328.

LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

● 6 [e]This do; [f]Take you censers, Korah, and all his company;

● 7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye [g]sons of Levi:

9 [h]*Seemeth it but* a small thing unto you, that the God of Israel hath [i]separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and [j]seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and [k]what *is* Aaron, that ye murmur against him?

(3) Dathan and Abiram's excuse for rebellion

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, [l]We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we

(4) Wrath of Moses: preparation for acceptance with God

15 And Moses was [m]very wroth, and said unto the LORD, Respect not thou their offering: I have [n]not taken one ass from them, neither have I hurt one of them.

● 16 And Moses said unto Korah, [o]Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

● 17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, [a]each *of you* his censer.

18 And [b]they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

(5) Fourth rebellion of Israel (Ex. 6:7, refs.)

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and [c]the glory of the LORD appeared unto all the congregation.

(6) Third time God determines to destroy Israel (Ex. 32:7)

■ 20 And the LORD spake unto Moses and unto Aaron, saying,

● 21 [*d]Separate yourselves from among this congregation, that I may consume them in a moment.

(7) Sixth time God spares Israel because of Moses' intercession (Ex. 32:11, refs.)

22 And they [*e]fell upon their faces, and said, O God, [*f]the God of the spirits [*g]of all flesh, shall one man sin, and [*h]wilt thou be wroth

d 4th prophecy in Num. (16:5, fulfilled). Next, v 28.

e Moses plainly set forth the test that would prove God's choice (v 6-19). Korah accepted the challenge knowing that he had the congregation back of him. He thought God would go along with the people's choice (v 19), but in this he was wrong. God made the choices, not the people; and He was to teach them that this must always be the case.

f 3fold Challenge and Test (v 6-7):
1 Take censers tomorrow
2 Put fire in them
3 Put incense in them before the Lord

g Korah was the only Levite of the 3 ringleaders. The other Levites addressed could have been children and near relatives of Korah (v 8, 32).

h Questions 25-29. Next, v 22.

i 3 Purposes of God in Choice of Levites:
1 To separate them from Israel (v 9)
2 To bring them near to Himself to serve in the tabernacle worship
3 To have them stand before the congregation to minister to them

j This was the real purpose of Korah; and if it depended upon popular support he already had the priesthood, for all Israel was with him (v 2, 11, 16, 19).

k It was the office of Aaron that Korah sought, so he naturally was the target of the murmuring (v 10-11).

l Just why they were afraid to come out is not stated, but it was perhaps because they feared judgment and were too proud to acknowledge their part in the rebellion. That they were still bitter is clear from their stubbornness caused Moses to become very angry (v 15).

m This was no doubt an impressive prayer which Moses made in his anger. He appealed to God to stand by him and his brother Aaron, and not to follow popular opinion (v 15, 19).

n 2 Things Moses Not Guilty of as Leader:
1 I have not taken one ass from them
2 I have not hurt one of them (v 15)

o 2 Final Instructions of the Contest:
1 You (Korah), your company, and Aaron come before the Lord tomorrow (v 16)
2 Let each man of you have a censer, put fire and incense in it and bring before the Lord (v 17)

a Altogether there were 254 censers if Dathan and Abiram were present (v 17).

b The rebels were bold and confident believing the whole congregation was with them and thinking their cause was just (v 18, 19). Because of being so popular they perhaps did not consider it possible that God would take such a drastic stand against them. But God used the occasion to teach man a great lesson—that popularity means nothing to Him, and that His law must be obeyed and His will be done even if thousands perish. God had to take such action for the best good of Israel herself at that time, as well as for the good of coming generations.

c See ***7 Times Glory Appeared in the Wilderness***, p. 328.

*d Command—Separate yourselves from Israel (v 21). Instead of doing so, Moses and Aaron fell upon their faces to plead for mercy and for Israel to be spared from threatened destruction (v 22). A moment before Moses himself was very wroth (v 15), but when Israel became a subject of God's wrath he could forget his own and spend his strength to save the people (v 22).

*e See ***6 Times Moses Fell on His Face***, p. 328.

*f This term is used twice (v 22; 27:16). It simply means that all men will have to give an account to God for their lives and conduct (Job 12:10; 2 Pet. 2:9). All are in God's hands to be judged and sent to their own destiny, according to the way they have lived. The righteous go to heaven when they leave their flesh bodies (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11), and the wicked go to hell to await the resurrection, being preserved there to be judged (Isa. 14:9; Lk. 16:19-31; Rev. 20:11-15).

*g This expression, spirits of flesh, found only here and in 27:16, sets forth the Bible doctrine of immortality of the souls and spirits of all men, and the distinct difference between the material and spiritual natures of man. See A-U, ***The Doctrine of Man***, p. 1028.

*h Question 30. Next, 17:13.

✡ ✡ ✡

■ 23 ¶ And the LORD spake unto Moses, saying,

● 24 [j]Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the [k]elders of Israel followed him.

● 26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of [l]Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and [m]stood in the door of their tents, [n]and their wives, and their sons, and their little children.

(8) Seventh of eleven plagues: thirty-eighth miracle (Ex. 32:33)

★ 28 [o]And Moses said, [p]Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But [q]if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down [r]quick into the [s]pit; then ye shall understand that these men have [t]provoked the LORD.

an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the [b]earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down [c]alive into the [d]pit, and the [e]earth closed upon them: and they [f]perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

(9) Eighth of eleven plagues: thirty-ninth miracle (Ex. 32:33)

35 And there [g]came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

(10) Memorial of judgment for rebellion

■ 36 ¶ And the LORD spake unto Moses, saying,

● 37 [h]Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

● 38 The censers of these sinners [*i]against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen

---

but he complained against God for being wroth with all the people (v 21-22).

j 2 Commands—Separation:
  1 God's command to separate from the tents of Korah, Dathan, and Abiram (v 24)
  2 Moses' command to separate from their tents, lest the people be consumed (v 26)

k This shows that the elders of Israel who had the Holy Spirit upon them (11:16-17, 25) did not rebel and were not a part of the 253 men who led the rebellion (v 1-4).

l Evidently these 3 men had tents near one another, as all the Kohathites and Reubenites camped south of the tabernacle (2:10; 3:29); so as they were standing in their tent doors with their wives, sons, and daughters, they were swallowed up by the earth (v 27-34).

m They stood in their tent doors in defiance of Moses and his power (v 27).

n The wives and only those sons and children who joined in the rebellion perished. Even sons of Korah who did not rebel did not die with their father (26:11). This explains much and frees God of any blame regarding the destruction of innocent members of these families.

o 5th prophecy in Num. (16:28-30, fulfilled). Next, 17:5.

p It was by signs and wonders that God's leaders in both Testaments were confirmed to be true servants of His (v 28). See ***Miracles*** in Index.

q A man would need to be speaking by direct inspiration to say such things (v 29-30).

r See note, v 33.

s Heb. sheol, the place of departed spirits; the unseen world; hell (v 30, 33). See notes on ***Hell*** in Index.

t Provoking God has been a great sin in all generations. Israel's history shows that they repeatedly provoked Him to anger. See ***Provoke*** and ***Anger*** in Index.

a This, the fulfillment of v 28-30, shows how quickly prophecy can be fulfilled (v 31-33).

b This was an earthquake timed by the Lord to happen the moment Moses finished prophesying (v 21). The earth opened from the surface to the center where sheol (hell) is located (v 33; Mt. 12:40; Eph. 4:8-10).

c Heb. chay, alive; life; living; lives. It is trans. quick (v 30; Ps. 55:15; 124:3); alive 31 times (v 33; Gen. 43:7, 27-28; 45:26, 28; 46:30); life 141 times (Gen. 1:20, 30; 2:7, 9; 3:14, 17, 22, 24; 6:17; 7:11, 15, 22; 18:10, 14; 23:1); living 100 times (16:48; Gen. 1:21, 24, 28; 2:7); live 43 times (14:21, 28); liveth 59 times (Judg. 8:19; 1 Sam. 14:39, 45); and in other ways to express life, not extinction of being or unconsciousness. It is used of God (Dt. 5:26; Josh. 3:10; 1 Sam. 17:26, 36; 2 Ki. 19:4, 16; Ps. 42:2; 84:2; Isa. 37:4, 17; Jer. 10:10; 23:36; Dan. 6:20, 26; Hos. 1:10); of living heavenly creatures (Ez. 1:5-22; 3:13; 10:15-20); and of other eternal, never-dying and immortal things; so the true meaning here is that the rebels went down into sheol where their lives continued, giving proof again to the fact of immortality of the soul and spirit.

d Heb. sheol, the unseen world; the place of departed spirits; hell. Here and in v 30 and Job 17:16 sheol is trans. pit, instead of hell. See ***Hell***, p. 1030.

e The earth closed upon them and they perished from among the congregation; but they did not perish in the sense of becoming nonexistent. Their bodies died, but their immortal souls and spirits went to sheol to remain in consciousness until the resurrection of the wicked dead at the end of the Millennium. Then their bodies will be resurrected, made immortal and reunited with the soul and spirit to be judged and sent to the eternal hell. See ***Hell***, p. 1030 and Gehenna, note, Lk. 12:5.

f Heb. abad, to wander away; lose oneself; to be lost; to be destroyed from the human scene (v 33; Ps. 10:16; 119:92; Jer. 48:36; 49:7; Mic. 7:2). It never means annihilation.

g Instead of being swallowed up by the earth as their ringleaders of v 28-33, the 250 rebels perished in a fire sent from God. This was the 3rd fire from the Lord to destroy rebels (v 35; 11:1-3; Lev. 10:1-9). These offered strange fire and incense as did the sons of Aaron who were destroyed by fire (Lev. 10).

h 2 Commands—Brazen Memorial:
  1 Speak to Eleazar that he take the 250 censers out of the fire (which burned the 250 princes) and scatter the fire, for they are hallowed (sanctified) to the Lord (v 37)
  2 Make plates from them to cover the brazen altar as a sign to Israel regarding the rebellion and to warn all that no person other than the seed of Aaron shall come near to offer incense before the Lord (v 38-40)

*i That offered fire before Jehovah to the destruction of their own lives (v 38).

offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

(11) Tenth complaint (Ex. 5:19, refs.) and fifth rebellion of Israel (Ex. 6:9, refs.)

41 [j]But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and [k]the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

(12) Fourth time God determines to destroy Israel (Ex. 32:7): ninth of ten plagues (Ex. 32:33) and fortieth miracle

■ 44 ¶ And the LORD spake unto Moses, saying,

● 45 [a]Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

● 46 ¶ And Moses said unto Aaron, [b]Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and [c]make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, [d]beside them that died about the matter of Korah.

50 And Aaron [e]returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

134 CHAPTER 17

12. Aaron's rod buds: forty-first miracle

■ 1 And the LORD spake unto Moses, saying,

● 2 [f]Speak unto the children of Israel, and take of every one of them a rod according to the house *of their* fathers, of all their princes according to the house of their fathers [g]twelve rods: write thou every man's name upon his rod.

● 3 And thou shalt write [h]Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

● 4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, [i]where I will meet with you.

★ 5 [*j]And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, [*k]for each prince one, according to their fathers' houses, *even* twelve

---

j It seems the natural man cannot cease warring against God. These people did not yet have enough punishment, and were back for more. They now complained against Moses and Aaron, accusing them of killing the people of the Lord (v 41). They failed to learn one thing from their many plagues and judgments—that it was God, not Moses, who was punishing them for the very thing they were now doing. What they might have done if left alone can only be imagined, for on previous occasions they wanted to kill their leaders and return to Egypt (14:10; 15:35-36). Thus, to protect His servants God found it necessary to come on the scene again and destroy many thousands (v 42-50).

k It seems that the appearance of the glory of God was a sign that He wanted to deal with His people (v 42; 14:10; 16:19; 20:6, etc.). As seen in note, v 19, it appeared on various occasions, each time as a sign of the invisible presence of God to deal with Israel for breaking His law. God dwells in a light which no man can approach unto; therefore, no man can see Him in that light (1 Tim. 6:16). In times past He has had to hide Himself or conceal His infinite self so that the ones to whom He appeared would not be destroyed. Even in the new earth He will be seen out of His great light (Rev. 21:3; 22:4-5).

a Again God commanded Moses to be separated from the congregation so He could destroy it; and again Moses fell on his face to plead with Him to spare the people (v 45; cp. v 21-22; 14:5-20; Ex. 32).

b 4 Steps to Stop Plague (v 46):
1 Taking a censer in hand
2 Putting fire therein from off altar
3 Putting incense on the fire
4 Making an atonement for sin

remedy used was such spiritual means as prayer and atonement, or judgment. The plague experiences were recorded for our benefit, as examples to us that we might profit by them (1 Cor. 10:1-14). They teach us that where mercy was granted the approach to God was by some spiritual means.

Remedies of 10 Plagues in Numbers:
1 Prayer stopped plague 1 (11:1-3)
2 Judgment was used in plague 2 (11:33)
3 Prayer and confession of sin were effective in plague 3 (12:10-16)
4 Judgment was used in plague 4 (14:28- 35)
5 Judgment in plague 5 (14:36-37)
6 Judgment in plague 6 (16:29-33)
7 Judgment in plague 7 (16:35)
8 Atonement halted plague 8 (16:46)
9 A symbol of the sin being atoned for was effective in plague 9 (21:6-9; cp. Jn. 3:14)
10 Judgment was used in plague 10 (25:1- 9)

d Counting the 253 that died "about the matter of Korah," there were altogether 14,953 besides some women and children of Korah, Dathan, and Abiram (v 27-35, 49).

e He returned from the holy place where incense and blood were offered to God to stay the plague (v 46, 50).

f 3 Commands—Priesthood Confirmed:
1 Speak to Israel that they take 12 rods, one to a tribe and write the names of the heads of the tribes upon them (v 2-3, 6)
2 Write Aaron's name upon the rod for the tribe of Levi (v 3)
3 Lay the rods up in the tabernacle before the Lord where I meet with you (v 4). The rod of the man whom I shall choose for the priesthood, shall blossom (v 5)

g There were 13 rods altogether, 12 for the 12 tribes and the rod of Aaron for the tribe of Levi among them (v 2-3, 6). We therefore conclude that the names upon the 12 rods were as listed according to encampment around the tabernacle (2:3-34), and not according to birth as in Gen. 29:32–30:24; 35:16-20.

h Some of the Levites had taken part in the rebellion of Korah, and it was necessary for God to confirm His choice of Aaron even to them, so that none would ever seek to usurp the office of the priesthood again. The honoring of Aaron in making atonement to stay the plague of 16:45-50 was sufficient proof of the choice of Aaron, but God saw fit to make additional proof in the test of the rods (17:1-11).

i This was in the holy place where the ark was and where God promised to meet with and talk with Moses (v 4, 7-10; Ex. 29:42-43; 30:6, 36).

*j 6th prophecy in Num. (17:5, fulfilled). Next, 20:12.

*k This makes it clear whose names were on the rods (v 6).

rods.

7 And Moses laid up the rods before the LORD [l]in the [m]tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the [n]rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto [a]all the children of Israel: and they looked, and took every man his rod.

●■10 ¶ And the LORD said unto Moses, [b]Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 And Moses did *so*: as the LORD commanded him, so did he.

13. Second false repentance of Israel

(Num. 14:39-43)

12 And the children of Israel spake unto Moses, saying, [c]Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: [d]shall we be consumed with dying?

135

CHAPTER 18

14. Levitical priesthood confirmed

(Num. 3:11; 8:15)

and thy sons and thy father's house with thee shall [f]bear the [g]iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

● 2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* [h]before the tabernacle of witness.

● 3 And they shall keep [i]thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

● 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

● 5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

● 7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the [j]veil; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

● 8 ¶ And the LORD spake unto Aaron,

place is not stated, but we do know that after the test was finished Aaron's rod was put inside the ark (v 10; Heb. 9:4). It seemed to be missing from the ark in the days of Solomon (1 Ki. 8:9), and could have been lost when taken by the Philistines (1 Sam. 4-7).

m The whole tent, including the holy place and most holy place, made the tabernacle of witness. The word witness refers to the tables of stone of the 10 commandments.

n 3 Things Happened to Aaron's Rod (v 8):
  1 It brought forth buds
  2 It produced blossoms
  3 It yielded almonds
Everything that happened to the rod was miraculous and contrary to nature. To see a dead, dry stick do this overnight surely was convincing even to the most skeptical and rebellious ones against Aaron. It is called Aaron's rod 3 times in Scripture (v 10; Ex.7:12; Heb. 9:4). See note *c, Ex. 14:16.

a All Israel saw the miracle of the dry rod budding, blossoming and producing almonds in one night (v 8-9).

b Command—Bring Aaron's rod again before the testimony, to be kept as a sign against the rebels, so that their murmurings will cease (v 10). The word again proves that it had already been before the testimony. It refers to the previous night of being laid up before the Lord with the other 12 rods to see which one would be chosen. This time it was to be put into the ark itself beside the testimony as a memorial of God's choice (v 10; Heb. 9:4). The testimony referred to here was the 2 tables of the law on which the 10 commandments were written. The first night the rod was before the testimony but now it was to be permanently placed inside the ark.

c So many people had died in the plague which was sent because of the rebellion of Korah, and in other plagues directed by God from the tabernacle, that Israel was now terror stricken and in despair of ever being able to approach the tabernacle (v 12-13). God therefore gave the Levites assurances of renewed blessings and provided laws to be observed in the service of the tabernacle (18:1-32) which would protect the people from bearing any iniquity of the tabernacle. He gave the laws of the red heifer, which were laws of separation for all Israel, enabling them to be made clean so as to approach the tabernacle (19:1-22).

d Question 31. Next, 20:4.

e 10 Commands—Renewed Priesthood:
  1 Aaron, his sons and his father's house with him shall be responsible for the iniquity of the sanctuary (v 1)
  2 They shall be responsible for the iniquity of the priesthood
  3 All the Levites shall serve the priesthood, but Aaron and his sons shall be the only ones to minister before the tabernacle of witness (v 2)
  4 The Levites shall keep the charge of the tabernacle and have oversight of all the tabernacle work (v 3)
  5 They shall not come near the vessels of the sanctuary and the golden altar so that none of you (priests or Levites) may die
  6 They alone shall help the priests in the tabernacle service; no stranger shall come near to help in such service (v 4)
  7 You priests shall keep the charge of the sanctuary and the charge of the golden altar that there be no wrath upon Israel again (v 5)
  8 You shall have the Levites as a gift from Me to help you in the service of the tabernacle for the congregation (v 6)
  9 You, Aaron and sons, shall keep the priest's office in the service of the golden altar in the holy place and the ark in the most holy place beyond the veil; no stranger shall come near to help in this lest he die (v 7)
  10 You, Aaron the high priest, shall have charge of My heave offerings of all the sanctified things of Israel by an ordinance forever (v 8)

f Aaron and his sons, the priests, were to be answerable for all sins committed by Israel and make proper atonement for the people in the service of the sanctuary and the priesthood (v 1).

g See ***Iniquity Defined***, p. 328.

h The Levites as a whole were to serve before and not in the tabernacle of witness, the tent of the ark containing the tables of the law which was a witness of the contract between God and Israel (v 2). Priests only were to minister in this tent of the witness (v 3, 5, 7).

i See ***Work of Levites***, p. 328; note, 8:19.

j The veil refers to the one separating the holy place from the most holy place into which the high priest alone could go once a year to make atonement (Heb. 9:7).

✡ ✡ ✡

[k]mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them [l]by reason of the anointing, and to thy sons, by an ordinance for ever.

15. Ten devoted things for the priests and Levites

● 9 This shall be thine of the most holy things, *reserved* from the fire: [a]every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.
● 10 In [b]the most holy *place* shalt thou eat it; [c]every male shall eat it: it shall be holy unto thee.
● 11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.
● 12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.
● 13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.
● 14 [d]Every thing devoted in Israel shall be thine.

16. Law of the firstborn (Ex. 13:1, refs.)

● 15 [e]Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: surely redeem, and the firstling of unclean beasts shalt thou redeem.
● 16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money [f]of five shekels, after the shekel of the sanctuary, which *is* twenty [g]gerahs.
● 17 But [h]the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.
● 18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

*17. Twelfth or Covenant of Salt (Lev. 2:13; see **15 Great Covenants of Scripture**, p. 83)*

● 19 [i]All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a [j]covenant of salt for ever before the LORD unto thee and to thy seed with thee.

18. No inheritance for the priests and Levites

● 20 ¶ And the LORD spake unto Aaron, [*a]Thou [*b]shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.
● 21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

---

k Both the wave and heave offerings were parts of the peace offerings and consecrated to the priests for their services (Ex. 29:24-27; Lev. 7:14, 30-34; 8:27; 9:21; 10:14-15; 14:12, 24; 23:10-15; Num. 6:19-20; 15:19-21; 18:8, 11, 19, 26-32).

l This qualification is the reason God gave for the high priest having full charge of all affairs of Israel in holy things (v 8).

a 10 "Devoted" Things for Priests:
  1 Oblations of Israel (v 9)
  2 Meat (food) offerings
  3 Sin offerings
  4 Trespass offerings
  5 Heave offerings (v 11)
  6 Wave offerings
  7 The best of oil (v 12)
  8 The best of wine
  9 The best of the wheat
  10 The firstfruits of the land

b 3 Holy Places of the Tabernacle:
  1 The most holy place beyond the veil where the ark was (Ex. 26:33)
  2 The holy place where the golden altar, candlestick, and table of showbread were (Ex. 26:33)
  3 The outer court (Lev. 6:16, 26, 29). It is called the most holy place here because it was most holy compared to the rest of Israel's camp (v 10 with Lev. 6:16)

c This could only refer to the heave offering of the hallowed things, a portion of which was reserved for the priests. Only the males of the priests' family could eat of these particular things (v 8-10). The heave and wave offerings in general were for the whole family of the priests, whoever was clean (v 11, 13, 19; Lev. 22:3-16).

d 20 Sacrificial Gifts to Priests:
  1 Sin offerings (Lev. 6:25-26)
  2 Trespass offerings (Lev. 7:1-6)
  3 Peace offerings (Lev. 7:31-34; 23:19-20)
  4 Part of the sheaf offerings (Lev. 23:10)
  6 The 2 loaves (Lev. 23:17)
  7 The showbread (Lev. 24:9)
  8 Part of the oil (Lev. 14:10)
  9 Heave offerings (v 11; Lev. 7:12-14)
  10 Wave offerings (v 11, Lev. 7:34)
  11 Part of Nazarite lambs (6:17-20)
  12 Firstborn of clean beasts (18:15; Dt. 15:19-20)
  13 The firstfruits (Lev. 23:10; Dt. 18:4)
  14 The tithes (v 21, 24, 28)
  15 The cake (15:20)
  16 Firstborn redemption money (v 15)
  17 Lambs given to redeem firstborn of unclean beasts (Ex. 12:2, 12-13; 34:20)
  18 Certain unclaimed things (5:8)
  19 Skins of certain sacrifices (Lev. 7:8)
  20 Levite cities and suburbs (Josh. 21)

These things were promised to the Levites because they had no inheritance in Israel and could not give themselves to agriculture and stock raising (v20-28; Dt. 18:1-8)

e 3:12; Ex. 13:2, 12; 34:19; Lev. 27:26.

f 5 shekels or $3.20 was the redemption price of a firstborn child (v 16).

g A gerah was about $3\frac{1}{5}$ cents.

h The firstborn of clean animals belonged to the priests and Levites and were not redeemable (v 17); but the firstborn of unclean animals could be redeemed with a clean one; or its price could be given to the priesthood instead (Ex. 12:13).

i See note, v 10.

j Salt, being scarce and precious and used in every sacrifice (Lev. 2:13) as well as to preserve meat, became the symbol of incorruptibility of God's covenant, and the perpetuity of man's obligation to Him. The term a covenant of salt referred to the solemnizing of any inviolable covenant (v 19). See point 13, ***15 Great Covenants of Scripture***, p. 83.

*a Again God made it clear that He was to be the inheritance of the priests and Levites, and that they were to have no part in the inheritance of Canaan. The things dedicated to God, those that He reserved from the offerings of Israel and the tithes, were to be for the support of the ministry, and in this sense God was their inheritance (v 20-21).

*b 4 Commands—Support of Levites:
  1 You (Aaron and all other priests and Levites) shall have no inheritance in Israel and no part among them in national settlement (v 20)
  2 The tithes of all Israel shall be given to the tribe of Levi for their services (v 21, 24)
  3 The children of Israel shall not come near the tabernacle to help the ministers in their service, lest they die (v 22)
  4 The Levites only shall do the service of the tabernacle of the congregation, and they shall be responsible for the atoning work of Israel (v 23)

✡ ✡ ✡

1 When you take tithes of all Israel, then you shall set aside and offer as a heave offering 1/10 of the tithes and give it to the high priest (v 26)
2 This portion of the tithes from the whole of the Levites shall be considered as though you had dedicated your own wheat and grapes that you had raised (v 27-28)

d 4 Commands—Support of Levites:
1 You (Israel) shall offer the best part of each gift for a heave offering to the Lord (v 29)
2 When you have heaved the best of your offerings to the Lord, the remaining part shall be given to the Levites and they shall eat of it as freely as if they had produced it in their own fields (v 30)
3 It shall be for the service of the Levites in the tabernacle work (v 31)
4 You shall not pollute the holy things, lest you die (v 32)

a Israel was supposed to give from the best of their crops and animals and honor God with the firstfruits of all their increase as a token of appreciation for His many blessings in making such things possible (v 32; cp. Pr. 3:9-10; Mt. 22:37).

b 28 Commands—Water of Separation:
1 Speak to Israel that they bring to you (Moses and Aaron) a red heifer without spot or blemish, and which has never worn a yoke (v 2)
2 Give her to Eleazar the priest (v 3)
3 He shall bring her forth outside the camp
4 One shall slay her before the face of Eleazar (v 4)
5 The priest shall take of her blood with his finger, and sprinkle it directly before the tabernacle of the congregation 7 times
6 One shall burn the heifer in his sight, including skin, flesh, blood, and dung (v 5)
7 Eleazar shall take cedar wood, hyssop, and scarlet, and cast the same into the midst of the burning heifer (v 6)
8 He shall then wash his clothes, bathe in water, come into camp and be unclean until evening (v 7)
9 The one who burns the heifer shall wash his clothes, bathe in water, then come into camp and be unclean until evening (v 8)
10 Another that is clean shall gather up the ashes of the heifer, and lay them up in a clean place outside the camp (v 9)
11 The ashes shall be kept for the congregation of the children of Israel for a water of separation as a purification for sin
12 The man who gathers the ashes shall wash his clothes, and be unclean until evening (v 10)
13 This shall be a statute for the Israelites and the stranger among them forever
14 He that touches a dead body shall be unclean 7 days (v 11)
15 He shall purify himself with the water of separation on the 3rd day and be clean on the 7th day (v 12)
16 If he does not purify himself on the 3rd day he shall not be clean on the 7th day
17 He that touches the dead body of any man and does not purify himself defiles the tabernacle of the Lord, and shall be cut off from Israel (v 13)
18 All that are in a tent where a man dies shall be unclean 7 days (v 14)
19 Every open vessel in the tent shall be unclean (v 15)
20 He that touches one slain in the field, or any other dead body, a bone of a man, or a grave, shall be unclean 7 days (v 16)
21 For an unclean person, some of the ashes of the heifer shall be put in running water in an open vessel (v 17)
22 A clean priest shall take hyssop, dip it in the water of purification, and sprinkle it upon the tent, upon the vessels, and upon the persons that were in the tent, or upon him that has touched a bone, one dead or slain, or a grave (v 18)
23 The clean priest shall sprinkle upon the unclean person on the 3rd day and on the 7th day (v 19)
24 The 7th day the priest shall purify himself, wash his clothes, bathe in water, and be unclean until evening
25 Any unclean person who does not purify himself shall be cut off from among the congregation, because he has defiled the sanctuary of the Lord and the water of separation has not been sprinkled upon him (v 20)
26 It shall be a perpetual statute that the priest who sprinkles the water of separation shall wash his clothes and be unclean until evening (v 21)
27 He that touches the water of separation shall be unclean until evening (v 21, 22)
28 Everything the unclean person touches shall be unclean (v 22)

* * *

henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

● 23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

19. All tithes of Israel for the Levites

● 24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

20. Tithes of the tithes for the high priests

■ 25 ¶ And the LORD spake unto Moses, saying,

● 26 Thus speak unto the Levites, and say unto them, [c]When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.

● 27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

● 28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye give thereof the LORD'S heave offering to Aaron the priest.

21. All free will offerings for the Levites after heave offering is taken out

● 29 [d]Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

● 30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

● 31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.

● 32 And ye shall bear no sin by reason of it, when ye have heaved from it the [a]best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

136 CHAPTER 19

22. Water of separation (1) Thirtyfold preparation: red heifer ashes and water kept on hand to ceremonially purify sin

■ 1 And the LORD spake unto Moses and unto Aaron, saying,

● 2 This *is* the ordinance of the law which the LORD hath commanded, saying, [b]Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:

priest, that he may bring her forth without the camp, and [d]*one* shall slay her before his face:

● 4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

● 5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

● 6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

● 7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

● 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

● 9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a [e]water of separation: it *is* a purification for sin.

● 10 And [f]he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

(2) Purpose of the ashes and the water of purification

● 11 ¶ He that toucheth the dead body of any man [g]shall be unclean seven days.

● 12 He shall [h]purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

● 13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul [a]shall be cut off from Israel: because the [b]water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

● 14 [c]This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

● 15 And every open vessel, which hath no covering bound upon it, *is* unclean.

● 16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean [d]seven days.

(3) How to use the water of purification and the ashes

● 17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

● 18 And a [*e]clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

● 19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

● 20 But the man that shall be unclean, and shall [*f]not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

● 21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

● 22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

137 CHAPTER 20

23. Back to Kadesh-barnea after thirty-eight

---

c Eleazar was made chief of all the Levites at the 1st numbering (3:32; 4:16). He was the one given responsibilty at the time referred to in the last few chapters (16:37, 39; 19:3, 4), perhaps because it was about the time that Aaron would die. The next reference about him is when he became high priest and Aaron died (20:23-29).

d 5 Distinct Parties in This Sacrifice:
  1 Israel to bring the red heifer (v 2)
  2 Eleazar to receive red heifer (v 3)
  3 Another man to slay her and burn her with fire (v 3, 5, 8)
  4 Still another to gather up the ashes and store them in a clean place (v 9-10)
  5 A clean person to sprinkle the water upon the unclean (v 17-21)

e It was called the water of separation because it was used in the ceremonial cleansing of defiled persons wanting to separate themselves from uncleanness. In the same sense the water of purification is so called in 8:7.

f He that gathered the ashes became as unclean as others (v 10-11).

g See ***10 Things Rendering One Unclean***, p. 328.

h See ***The Red-Heifer Law***, p. 328, note, v 2

a It would be willful neglect and presumptuous sin to know the law and refuse to obey it (v 13; 15:30-31).

b It was called this because of being used ceremonially in the cleansing or sanctification of men from uncleanness of religious and bodily defilements (v 9, 13, 17-21).

c This law shows the purpose of the water of separation. Its primary use was in ceremonial purification of persons becoming unclean by death in the family. This is indicated by the fact that the touching of a dead body, a bone of a dead body, or a grave are referred to 7 times out of 10 wherein the causes of uncleanness are mentioned in this chapter. The other 3 causes were incurred in the preparation of the red heifer and the water of purification (see ***10 Things Rendering One Unclean***, p. 328).

All members of a household where a person died were to use the water of separation, for all became defiled and needed to be purified (v 14). In such a vast population there would be a daily need of this water, which suggests that many red heifers may have been killed from time to time. Some Jewish writers say the ashes were made yearly and the sprinkling ingredients were added and distributed to all cities and towns of Israel at that time; but the language of v 9 and 17 seems to indicate that the mixture of running water and ashes was made fresh when needed. The main purpose of the rite no doubt, was to prevent the Israelites from imitating the superstitious customs of the Egyptians who kept their dead around them in mummified form. This law encouraged a speedy burial for all, the maintaining of graveyards at a distance from the dwelling places, and helped prevent the spread of disease in the camp. Fields had to be cleaned up of persons slain in battle, whether Israelites or others—strangers and foreigners (v 16).

d Uncleanness lasted 7 days in the case of one being defiled by the dead (v 11-12, 14), and for the other reasons of v 14-16, but only one day in the case of being defiled in connection with the sacrifice of the red heifer (v 7-10), in applying the water of separation to others (v 19), or touching it (v 21).

*e This explains the they of v 17. It seems that any clean person, not necessarily a priest, could apply the water of separation (v 17-21). It also explains how the water of separation was used.

*f Note how important God considered even the ceremonial cleansing. One was cut off if he did not submit to it, so how much more would one be cut off if he did not give evidence of a real cleansing from sin, of which the outward ceremonial cleansing was only a figure (v 13, 20).

(1) Death of Miriam

1 [*g]Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the [*h]first month: and the people abode in Kadesh; [*i]and Miriam died there, and was buried there.

(2) Eleventh complaint of Israel (Ex. 5:19, refs.)

2 And there was [*j]no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people [a]chode with Moses, and spake, [b]saying, Would God that we had died when our brethren died before the LORD!

4 And [c]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle [d]should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

(3) Usual procedure of Moses in trouble (Num. 14:5, refs.)

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

(4) Moses and Aaron sin

■ 7 ¶ And the LORD spake unto Moses, saying,

● 8 [f]Take the [g]rod, and gather thou the assembly together, thou, and Aaron thy brother, and [h]speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses [i]took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, [j]Hear now, ye rebels; [k]must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the [l]rock twice: and the [m]water came out abundantly, and the congregation drank, and their beasts *also*.

(5) Penalty for striking the rock instead of speaking to it (Num. 20:7-11; Dt. 32:48-52; 1 Cor. 10:4)

★■12 ¶ [n]And the LORD spake unto Moses

---

wandering—from 14:28-35 to this point in the history of Israel.

*h The 1st month of the 40th year after leaving Egypt (v 1 with 33:38; Dt. 1:3).

*i Miriam (v 1) and Aaron (v 28-29) were perhaps the last of the old generation to die (except Moses, Joshua, and Caleb), fulfilling 14:28-35. Miriam died in Kadesh, and Aaron on Mt. Hor. Moses died later on Mt. Pisgah, before Israel entered Canaan, and was buried by God Himself in a valley of Moab. Kadesh is where Israel had rebelled about 38 years before this.

*j 3 Times "No Water" for Israel:
  1 At Marah (Ex. 15:22)
  2 At Rephidim (Ex. 17:1)
  3 At Kadesh (20:1-2)

a An old English word—past tense of chide, meaning to scold, reprove, reprimand, rebuke, blame, contend with (v 3).

b This follows the common pattern of man's first utterance when he is overcome with discouragement and despair (v 3; 14:2; Ex. 16:3; Josh. 7:7; 2 Sam. 18:33).

c Questions 32-33. Next, v 10.

d Man's complaints are usually senseless, as here. If the nation had obeyed God in the first place they would have been through the wilderness and out of it now for 38 years. They themselves were responsible for their being in such an evil place. God did not say the wilderness would be a place of seed, figs, vines, pomegranates, and good water—like Canaan. Through their sin they had missed being in the wonderful place God promised them, so their complaints against Him were groundless.

e See ***6 Times Moses Fell on His Face***, p. 328.

f 2 Commands—Water From the Rock:
  1 Take the rod, gather the assembly together (v 8)
  2 Speak to the rock before their eyes and it shall give forth water for all Israel and their stock

g This is the rod by which he wrought many miracles (v 8; notes, Ex. 4:20; 14:16).

h To speak to the rock is all that was required of Moses, and it would have been very effective in proving to Israel the intended truth of benefits to be received from the Messiah who was typified by the rock (1 Cor. 10:14). The rock had already been smitten once, typifying the crucifixion of Christ which was to be once and only once for all men (Ex. 17:6; Rom. 10; Heb. 9:25-28). Merely speaking to the rock at this time would have brought the same benefits as smiting it before. The same is true now regarding Christ—all one is required to do is ask and receive (Mt. 7:7-11; 21:22; Mk. 11:22-24; Jn. 15:7, 16; 16:23-26).

i 4 Acts of Moses:
  1 He took the rod, obeying the commands of v 8 (v 9)
  2 Gathered the assembly, obeying what he was told to do in v 8 (v 10)
  3 Spoke to Israel instead of the rock, transgressing the instructions of v 8
  4 Smote the rock twice when he should have spoken to it only, thus transgressing the commands of v 8 (v 11)

j Question 34. Next, 21:5.

k Speaking harshly to Israel and not speaking to the rock as commanded, was not only unbecoming to one of Moses' position, but an act of unbelief (v 12). It called attention to "we"—Moses and Aaron—as the source of supply, not Jehovah (v 10). This act of breaking down in the actual discharge of duty as God's representative to Israel was truly one unworthy of the great work entrusted to him in the development of the spiritual and typical program God was making known to the whole world through that nation. Thus, Moses did not sanctify God (set Him apart as sacred and reverend) before all the people (v 12). Aaron could have checked this rash, impatient, and disobedient act of Moses, for he was given the instructions along with Moses (v 6-8), but he did not do so. Hence, he was a partner with Moses in the same action of unbelief and sin; and both were cut off from entering the promised land (v 12-13).

l The chief reason for this being such a serious sin against Jehovah and one that displeased Him greatly, was that the rock was the spiritual rock of Israel, identified with the Messiah; smiting it typified His crucifixion. To smite the rock twice meant crucifying Christ afresh. Thus God punished for transgression in type the same as He will punish for reality, though not as severely as He will punish one who actually crucifies to himself the Son of God and puts Him to an open shame (Heb. 6:4-9; 10:26-29).

m Water came out abundantly as it did when the rock was first smitten (Ex. 17:6; 1 Cor. 10:4), typifying that the benefits of the crucifixion are abundant to all men, even hardened rebels; but, as here, men must accept and use the provision made for them or it will be in vain as far as they are concerned.

n 7th prophecy in Num. (20:12, fulfilled). Next, v 24.

✡ ✡ ✡

sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of [q]Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

(6) At Kadesh: Edom refuses passage through the country

14 ¶ And Moses [r]sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

15 [a]How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 [b]Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And [c]Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

VII. Wanderings: Kadesh to Jordan
(Num. 20:22–25:18;Dt. 2:17–3:29)
1. Journey: Kadesh to Mount Hor

22 ¶ And the children of Israel, *even* the whole congregation, [d]journeyed from Kadesh, and came unto mount Hor.

2. Death of Aaron: 123 years old (Num. 33:37-39): Eleazar becomes second high priest

■ 23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

★ 24 [e]Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, [f]because ye rebelled against my word at the water of Meribah.

● 25 [g]Take Aaron and Eleazar his son, and bring them up unto mount Hor:

● 26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor [h]in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar [i]came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron

---

o This is the official reason for Moses and Aaron not being permitted to enter the promised land (v 12, 24; Dt. 3:18-29). It is referred to several times by Moses as one of the most regrettable things that ever happened to him. Think of it! The man who spent the most of 120 years either in preparation or the actual work of getting his people out of bondage and bringing them to the promised land, at the last moment was not permitted to see the work completed! This does not mean that he was eternally lost or cut off from heaven, but he was denied the fulfillment of his lifelong desire through disobedience. The experience should be an eternal lesson to all free moral agents to come, showing them that perfect obedience is required of the Supreme Moral Governor of the universe (Eph. 2:7; 3:10-11).

p 7 Sins of Moses Here:
1 Angrily and provokingly called his people rebels (v 10)
2 Emphasized what we must do instead of glorifying God
3 Went beyond divine command (v 8), addressing Israel instead of the rock
4 Definitely transgressed the command by failing to speak to the rock
5 Smote the rock twice in anger (v 11; Ps. 106:32-33)
6 Failed to believe God (v 12)
7 Failed to sanctify Him in the eyes of the people (v 12; cp. Dt. 32:51)

q Meaning strife, water of strife (v 13; 27:14; Dt. 32:51; Ps. 106:32; cp. Ex. 17:2).

r Israel had remained at Kadesh this time 3 or 4 months (20:1 with 33:38). In order to reach the banks of Jordan by the shortest route they needed to go due east from Kadesh and pass through the mountains of Edom; hence, the request of v 14-17. A

11:17).

a 7fold Historical Account of Israel:
1 Our fathers went down into Egypt (v 15; Gen. 46:1–47:31)
2 We have dwelled in Egypt a long time (215 yrs., v 15; note, Gen. 15:13)
3 The Egyptians vexed us and our fathers (over 80 yrs., v 15; Ex. 1:1–12:42)
4 When we cried unto the Lord, He heard us (v 16; Ex. 3:7-12)
5 He sent an angel (v 16; Ex. 3:2; 12:29; 14:19; 23:20-23; 32:34; 33:2)
6 He has brought us out of Egypt (v 16; Ex. 12:40–19:2; Num. 10:11–20:1)
7 We are at Kadesh (20:1 with 33:38)
This is one of the shortest and most comprehensive histories of a nation—covering about 253 years.

b 7fold Request and Promise to Edom:
1 Let us pass through your country (v 17)
2 We will not go through your fields or vineyards
3 We will not drink the water of your wells
4 We will go by the king's highway
5 We will not turn to the right hand or to the left, until we have passed through your borders
6 If we or our cattle drink any of your water we will pay for it (v 19)
7 We will go through on foot without bothering anything

c Edomites were the descendants of Esau. They had been multiplying for the many years Israel had been in Egypt. Even when Jacob came from Haren, Esau already had hundreds of soldiers (Gen. 32:6). Now the whole nation mobilized to oppose the passage of Jacob's descendants through their land (v 18, 21); but God instructed Israel not to fight with them (Dt. 2:4-9).

d Israel now started on the last section of their journey to Canaan, going around Moab and Edom to come into the land from the east of Jordan (v 22).

e 8th prophecy in Num. (20:24-26, fulfilled). Next, 21:16.

f See note, v 12.

g 2 Commands—Change of High Priests:
1 Take Aaron and Eleazar his son, and bring them up unto Mount Hor (v 25)
2 Strip Aaron of his garments, and put them upon Eleazar (v 26)

h Israel was permitted to see the change in high priests, so they would all know God's choice regarding the successor. The purpose was to keep down rebellion, as in chapter 16.

i The 3 men went up but only 2 came down. Evidently Aaron was buried in the mount (v 28).

✡ ✡ ✡

3. Third war (Ex. 17:8, refs.): victory over the Canaanites

1 And *when* [b]king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of [c]the spies; then he [d]fought against Israel, and took *some* of them prisoners.

2 And Israel [e]vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they [f]utterly destroyed them and their cities: and he called the name of the [g]place Hormah.

4. Journey: Mt. Hor to Red Sea

4 ¶ And [h]they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5. Twelfth complaint of Israel (Ex. 5:19, refs.)

5 And the people spake against God, and against Moses, [i]Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* [j]no bread, neither *is there any* water; and our soul loatheth this light bread.

6. Tenth of eleven plagues: forty-second miracle (Ex. 32:33, refs.)

6 And the LORD sent [k]fiery serpents among the people, and they bit the people; and much people of Israel died.

7. Third false repentance of Israel (Num. 14:39, refs.)

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; [l]pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8. Serpent of brass: forty-third miracle—life for a look (Jn. 3:14)

●■ 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when [m]he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he [n]beheld the [o]serpent of brass, he [p]lived.

---

1 Jacob—70 days (Gen. 50:3-4)
2 Jacob—7 days in Canaan (Gen. 50:10)
3 Aaron—30 days (Num. 20:29)
4 Moses—30 days (Dt. 34:8)
5 Lazarus—4 days (Jn. 11:17, 31, 39)
6 Christ—3 days (Mt. 12:40; Jn. 20:11)

b This should read, "the Canaanite, king of Arad," as Arad was a city in the southern part of Canaan, about 20 miles south of Hebron (v 1; Josh. 12:14).

c Heb. Atharim, the name of a place in south Canaan. The Sept. and some other versions read, "by the way of Atharim." The ordinary Heb. word for spies is ragal which is so translated elsewhere (Gen. 42:9, 11, 14, 16, 30, 31, 34; Josh. 6:23; 1 Sam. 26:4; 2 Sam. 15:10). The spies did not take this route of Israel when going into Canaan. They went north from Kadesh, and now Israel was going southeast from Kadesh to Mt. Hor and around Edom and Moab to enter Canaan from the east of Jordan (v 4-35; 22:1; 33:37-50). Thus, Atharim must have been the name of a place, not the route of the spies.

d 7 Wars of Moses in the Exodus:
1 Victory over Egyptians (Ex. 14:1-31)
2 Victory over Amalekites (Ex. 17:8-16)
3 Defeat by Canaanites and Midianites when God abandoned the nation (14:41-45; Dt. 1:44-46)
4 Victory over Canaanites (21:1-4)
5 Victory over Amorites (21:21-32; Dt. 2:24-37)
6 Victory over Bashanites (21:33-35; Dt. 3:1-21)
7 Victory over Midianites (25:17-18; 31:1-54)

e Israel in defeat vowed to Jehovah who then helped them turn defeat into victory (v 2-3). This was to teach Israel that their strength came from Him and that only through Him could they expect to conquer Canaan and possess the land.

f Utterly destroyed this part of the Canaanites; but, since Israel did not intend to remain here at this time, the country was taken over again by those that were left of the Canaanites. They were defeated again when Israel took over the land later. Cp. Judg. 1:17.

g Hormah means utter destruction or ban, and speaks of the fact that Canaanites were destroyed or banned from the country.

h The direct route to Moab through the valleys of Edom was closed to them (20:18, 20), so they were compelled to go southward a distance and then eastward and northward to Moab (Dt. 2:3). They spent a number of days going through the Arabah, a mountain plain of loose sand, gravel, and rock, with very little food and water; the people became discouraged again and began to complain (v 4-5).

i Question 35. Next, 22:9.

j It was like saying: No bread and no water, but only this vile contemptible bread that falls from heaven daily and which we have eaten for 40 years (v 5).

k Heb. saraph (burning, poisonous, fiery) nachash (snake, serpent). These were called fiery serpents because of the heat, violent inflammation, and thirst caused by their bites, not because of their color (v 6-9; Dt. 8:15). They caused many to die, but produced repentance and confession of sin (v 6-7).

l Prayer was again relied upon for deliverance from a plague and it was effective. Moses was told to make a brazen serpent and put it on a pole so that all who would look upon it might be healed (v 7-9).

m The brazen serpent here was clearly a type of Christ bearing the sins and sicknesses of all men (v 8; Mt. 8:17; Jn. 3:14; 10:10; 1 Pet. 2:24; Isa. 53). See ***35 Facts About Sickness and Healing***, p. 462 of N.T.

n 9fold Type of Christ:
1 The serpent itself was a symbol of sin; Christ was made sin for us that we might be made free from sin (2 Cor. 5:21)
2 The serpent was lifted up on a pole; Christ was lifted up on a cross (Jn. 3:14-15)
3 The sick of Israel received healing by looking on the brazen serpent; others have received healing by looking to Christ (Mt. 8:17; Jn. 3:14-15; 1 Pet. 2:24; Isa. 53)
4 As the Israelites who looked on the serpent continued to live, so those who truly look to Christ will live eternally (Jn. 3:14-15)
5 God provided no other remedy for the Israelites at this time; so Christ is the only remedy for those who wish salvation (Jn. 3:14-16; Acts 3:16; 4:12; Rom. 10:9-10)
6 As the Israelites had to have faith in the brazen serpent as the remedy for their sin and sickness, so men today must have faith in Christ (Jn. 3:14-16; Eph. 2:8-9)
7 As God's power was the invisible force in the brazen serpent remedy, so it is with salvation through Christ (Mt. 1:21; Rom. 1:16; Col. 2:12-13)
8 As the serpent on the pole brought peace and reconciliation with God, so Christ on the cross brought peace and reconciliation with Him (Col. 1:20-21)
9 As confession of sin and prayer were necessary for Israel to receive the benefits of the brazen serpent remedy, so they are necessary to obtain the benefits of Christ and the cross (Jn. 3:14-16; Rom. 10:9-10; 1 Jn. 1:9)

o Israel later made a god of this brazen serpent and it was finally destroyed in the days of Hezekiah (2 Ki. 18:4).

p These people received physical life whereas those who look upon Christ receive eternal life (Jn. 3:14-16).

(Ex. 15:1,20)

10 ¶ And the children of Israel [a]set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which *is* before Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in [b]the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

★■16 [c]And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, [d]Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And [e]from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

10. Fourth war (Ex. 17:8, refs.): two victories
(1) Victory over Sihon, King of the Amorites
(Dt. 2:24-37; Gen. 15:16)

21 ¶ And Israel [f]sent messengers unto Sihon king of the Amorites, saying,

not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed [g]his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For [*a]Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in [*b]proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, [*c]a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [*d]Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 [*e]We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [*f]Jaazer, and they took the villages thereof, and drove out

---

[a] See ***Journey—13 Camps, Kadesh to Pisgah***, p. 328.

[b] What this book of the wars of the Lord refers to is not known, unless it is the writing spoken of in Ex. 17:14, for nothing more is said about it. What God did in the Red Sea is recorded in Ex. 14-15, but what He did in the brooks of Arnon is not stated in Scripture. It is clear here that it had something to do with Israel's entrance into the plains of Moab (v 13-14).

[c] 9th prophecy in Num. (21:16, fulfilled). Next, v 34. Beer was one of the places where the Lord supernaturally gave the people water—this time out of a well which was dug at the direction of Moses (v 16-18). This made at least 3 miraculous supplies of water (Ex.17:6; 20:7-13; 21:16-18)

[d] Here we have the words of the song which Israel sang at the time of the miraculous supply of water from the well (v 17-18).

[e] The places named in v 18-20 are not mentioned in the list of chapter 33, but we take it that Israel made camps at all of them.

[f] Israel sent messengers to Sihon, king of the Amorites, requesting to pass through their land, promising not to bother his fields and vineyards or drink of the waters of his well, and explaining they would go along the king's highway until they were through his country (v 21-22). Sihon was stubborn and refused Israel passage. Perhaps he had heard of the resistance of the Edomites and Moabites and how Israel, instead of fighting, took another route. It could be that he expected the same to happen again; so he gathered his armies together. But this time God permitted Israel to fight and gave them 32).

God could have enabled Israel to defeat the Edomites and Moabites, but He was not yet ready for them to do so; therefore, He commanded them to go around those lands. In the Millennium, however, such lands will be under the Messiah and Israel (Num. 24:17-19; Ps. 60:8-12; Isa. 11:14; 63:1). All the land from the Indian Ocean on the south to Hamath on the north, and from the Mediterranean on the west to the Euphrates on the east will be included in the future kingdom of Israel (Gen. 15:18-21; Ez. 48). Even during the prosperous reigns of David and Solomon and some of the other kings these lands were ruled by Israel; but for the time when the nation came out of Egypt and the land was too large for them, it was God's will for them to let Edom and Moab remain as they were. In the case of Sihon, Og, and many other kings and nations it was in God's plan to take their lands and give them to Israel immediately, in fulfillment of the covenants with Abraham, Isaac, and Jacob.

[g] The kingdom of Sihon extended along the mountain range and plateau east of Jordan from the river Jabbok on the north to the river Arnon on the south. Sihon had taken this land from Moab (v 28).

[*a] Heshbon, the capitol of Sihon, now called Heshban and located east of where the Jordan runs into the Dead Sea, is in ruins (v 25-34; 32:3, 37; Dt. 1:4; 2:24-30; 3:2, 6; 4:46; 29:7; Josh. 9:10; 12:2-5; 13:10-27; 21:39; Judg. 11:19, 26; 1 Chr. 6:81; Neh. 9:22; Song 7:4; Isa. 15:4; 16:8-9; Jer. 48:2, 34, 45; 49:3).

[*b] Heb. mashal, to rule; exercise authority. This word supplies the title of the book of Proverbs itself (see note, Pr. 1:1). It is used here of a poem contained in v 27-30.

[*c] This refers to the conquest of Moab by Sihon, giant king of the Amorites (v 26).

[*d] Chemosh was the national deity of the Moabites. He was here taunted by Israel for permitting his subjects to be defeated and their land taken by their enemies. See ***Bible Facts About False Gods***, p. 182.

[*e] Referring to the conquering of Sihon by Israel. This defeat of such a prominent and powerful military king of the Amorites was often mentioned as a warning to those who would rise up against Jehovah and His people (v 30; Dt. 1:4; 31:4; Josh. 2:10; Judg. 11:19-21; 1 Ki. 4:19; Neh. 9:22; Ps. 135:11; 136:19; Jer. 48:45).

[*f] Jaazer was about 10 miles north of Heshbon. It is probably the same as the modern ruins of Sirores-Sir. The conquest of Jaazer by the Israelites completed the victory over the Amorite kingdom of Sihon and prepared the way for the next conquest and the settlement of the tribes of Reuben and Gad in pasture lands (ch. 32). This city is called Jazer in 32:1, 3, 35

(2) Victory over Og, King of Bashan (Dt. 3:1-17)

33 ¶ And they turned and went up by the way of Bashan: and [g]Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

★●■34 [h]And the LORD said unto Moses, [i]Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and [j]his sons, and all his people, until there was none left him alive: and they possessed his land.

139

CHAPTER 22

11. Balak and Balaam (Num. 22:1–25:18)

(1) Balak distressed

1 And the children of Israel [k]set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was [l]sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And [m]Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

(2) First message of Balak to Balaam: God forbids him to go

5 He sent messengers therefore unto by the river of the land of the children of [a]his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they [b]abide over against me:

6 Come now therefore, I pray thee, [c]curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the [d]rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, [e]as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

■ 9 And [f]God came unto Balaam, and said, [*g]What men *are* these with thee?

10 And Balaam said [*h]unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

●■12 And [*i]God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and [*j]said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

---

60 cities (v 33-35; Dt. 3:1-12). His defeat took place soon after that of Sihon at Edrei (v 33; Josh. 12:4). Og and his people were utterly destroyed (Dt. 3:6). He is described as the last of one branch of the giant races after the flood (the Rephaim) and as having a bedstead of iron, 18 ft. 9 in. long and 8 ft. 4 in. wide (Dt. 3:11). This information gives us an idea of how tall the giants were, of whom the spies said, "we were . . . as grasshoppers . . . in their sight" (13:22-33). See ***Giants and Sons of God***, p. 90. The victory over Og is often referred to in Israelite history (Dt. 1:4; 4:47; 31:4; Josh. 2:10; 9:10; 13:12, 30; Ps. 135:11; 136:20). His territory was given to the tribes of Reuben, Gad, and half the tribe of Manasseh (32:33; Dt. 3:12-13).

h 10th prophecy in Num. (21:34, fulfilled as in v 35). Next, 23:7.

i See ***Fear*** in Index.

j Another proof that giants had offspring (v 35; 13:33; 2 Sam. 21:16-22; 1 Chr. 20:4-8)

k This was after the defeat of Sihon, king of the Amorites (v 2). They now possessed all the land north of the river Arnon—the northern border of Moab. Israel camped east of Jordan opposite Jericho, ready to enter the land of Canaan itself (Josh. 2:1–6:27). The book of Deuteronomy was spoken and written here, between the conquest of Sihon and Og and the conquest of Jericho, as in Josh. 2:1–6:27. While here the experience of Balaam and the other events of 22:1–36:13 took place, as well as the whole of the events of Deuteronomy.

l Balak was sore afraid of Israel after seeing others so easily destroyed by them, so he schemed to get the nation cursed by Balaam, hoping then they could be defeated. Although the plan failed, Balak learned the secret of how Israel might surely be defeated—by causing them to commit sin so that God Himself would curse them. We see an example of this in 25:1-9 which tells of the time 24,000 were destroyed in a plague.

m Moab, Midian, Balak and Balaam are prominent in the next 4 chapters (22:1–25:18), being mentioned 116 times. Moab was a son of Lot (Gen. 19:37), and Midian was the son of Abraham (Gen. 25:2). Balak was a Moabite (v 4), and Balaam was an Edomite, a descendant of Esau, a son of Isaac (Gen. 36:31-32).

n The story of Balaam is one of the most interesting in Scripture. He is a subject of controversy. Many think he was a mere soothsayer used by God temporarily; but the opposite is true—that he was a genuine prophet of God until he finally betrayed Israel for reward. It is evident that he became a soothsayer after Jehovah left him because of his sin and refused to inspire him by the Holy Spirit. See ***35 Bible Facts About Balaam***, p. 324.

a Perhaps the people who followed him from Edom to the new country of Assyria (v 5).

b They sit, ready to make war, having subdued the Amorites and Bashanites (v 5).

c Balaam had a reputation for making predictions that were markedly fulfilled (v 6). His fame had either reached Balak hundreds of miles away, or he had this reputation while still in Edom and before settling in Assyria. Balaam's father was, or had been, king of Edom (Gen. 36:31-32).

d This refers to money which procures divination, or as interpreted in 2 Pet. 2:15, "the wages of unrighteousness." Pagans knew only of enchantments, magic, and witchcraft, and therefore thought this was how Balaam made predictions. Such does not prove that this was Balaam's method when prophesying regarding Israel, for Scripture teaches that he made his predictions by God as other prophets (see ***35 Bible Facts About Balaam***, p. 324).

e He had absolute faith that Jehovah would answer him that night, and this alone proves that he knew God, knew how to get answers from Him when he inquired, and was in the habit of making contacts with Him (v 8-20).

f Notice how quickly God came to Balaam in all of his efforts to contact Him (v 9, 12, 19-20; 23:4-5, 15-16; 24:1-4, 15-16).

*g Question 36. Next, v 28.

*h Balaam spoke to God, not to demons through enchantments, which shows that he was acquainted with God and had contact with Him, as any other true prophet. He is called a prophet in 2 Pet. 2:15-16.

*i God, not demons, forbade Balaam to go and curse Israel. The reason: "they are blessed" (v 12).

*j Balaam was faithful to God at this time in giving these elders His message, in sending them back home, and in refusing to disobey God (v 13-14).

they went unto Balak, and said, Balaam refuseth to come with us.

(3) Second message of Balak to Balaam: God permits him to go

15 ¶ And Balak [k]sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [l]If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 [m]Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

●■20 And [n]God came unto Balaam at night, and said unto him, [o]If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and [a]went with the princes of Moab.

(4) Balaam and the talking ass: forty-fourth miracle

cause he went: and the [c]angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

23 And the ass [d]saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [e]opened the mouth of the ass, and she said unto Balaam, [f]What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever

---

k For Balak there was so much at stake that he would not give up easily. Upon failing to secure the services of Balaam, he sent more princes than before, these more honorable and with greater offers of reward, even anything that the prophet would ask (v 15-17).

l Again, Balaam answered as a truly consecrated prophet of God, refusing to go beyond the word of Jehovah for any amount of reward (v 18). But, he failed in the matter of sending the new messengers back, after knowing already the will of God concerning Balak's request. Furthermore, his willingness to inquire of the Lord again, to see if He had changed His mind or would permit him to go, showed a weakness—the love of money or rewards (v 18-19). These were his first steps in backsliding. They weakened his will to resist, and caused him to conclude that there would be no harm in going if he spoke only the word of God

m Under this temptation—to get the offered rewards by speaking only what he was told—Balaam asked the present representatives of Balak to tarry for the night. He was hoping, no doubt, to convince Jehovah that there would be no harm in his going if he promised to speak only His words (v 19). This shows the true character of Balaam. He was afraid to disobey God, and yet he was anxious to secure the reward. Never before, perhaps, had he known such an opportunity to make his gift pay in a material way.

n God, seeing the struggle he was having, and possibly knowing that he would at last go regardless of the outcome, gave Balaam permission to go with two reservations:

1 That the men would come and call him while he was resting that night (v 20)
2 That he would speak the words which God would give him

o From this story men get the doctrine of the direct (or perfect) and permissive wills of God. Balaam already had the direct and first will of God; then through further efforts secured the permissive and secondary will of God (v 20).

a The distance between Pethor and Moab was 500 and 600 miles, or about 20 days' plenty of time to consider the offer of great reward—at least 40 days, allowing the first messengers 20 days for the journey home and the second messengers 20 days to come to Pethor.

b 10 Reasons for God's Anger:

1 Balaam's disrespect for God's word and integrity in forbidding him to go (v 12-20)
2 His covetousness for reward (v 7, 17, 37; 24:11)
3 His hypocrisy in seeking to persuade God to let him go (v 19)
4 His seeming desire and attempt to curse Israel (v 14; Dt. 23:4-5; Josh. 24:10)
5 His stubbornness regarding going in spite of God's command (v 19-35)
6 His lack of desire to do God's best and perfect will (v 12-22)
7 His perverseness (v 32)
8 His refusal to wait until the men called for him, and arising early to go with the enemies of Israel (v 20)
9 His seeking to persuade God to cooperate with him, through repeated sacrifices, so he could get the reward (v 19; 23:1-3, 14-15; 24:1)
10 His willingness to use every means in seeking to get the reward (v 8, 19; 24:1; 2 Pet. 2:15-16; Jude 11; Rev. 2:14).

God foresaw the backsliding of His prophet and how covetousness would lead him to sin, and more—even the destruction of many people as the outcome of the doctrine of Balaam.

c The Angel of the Lord—who, as any other person, went from place to place bodily here (v 22, 24, 26, 31)—was no doubt one of the Divine Trinity. See ***44 Appearances of God***, p. 92.

d The Angel was real enough bodily and visible enough for even the ass to see (v 23, 25, 27). Spirit beings with spirit bodies can be seen by some and not by others of the same company (v 31; Dan. 10:7; Acts 9:7). Balaam's eyes were finally opened so that he could see the Angel with his natural eyes also (v 31). There was a sword in His hand ready to destroy Balaam (v 31-33; cp. 1 Chr. 21:16). See ***The Spirit World***, p. 1048.

e This miracle must be taken literally, as interpreted by Peter, "the dumb ass speaking with man's voice" (2 Pet. 2:16). The happening has been a puzzle to believers and the subject of ridicule and reproach with infidels, but there is no reason for this unless the Christian admits and the infidel asserts that God is limited in power. The believer will not and the infidel dare not, unless he is willing to face Him in judgment. We conclude that this was a true happening and the account was given to make clear the truth of the supernatural in Scripture.

f Questions 37-40. Next, v 37.

(5) The Lord and Balaam: second permission to go to Balak

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his [*g]sword drawn in his hand: and he bowed down his head, and [*h]fell flat on his face.

■ 32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is [*i]perverse before me:

33 And the ass saw me, and turned from me these [*j]three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, [*k]if it displease thee, I will get me back again.

● 35 And the angel of the LORD said unto Balaam, [*a]Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

(6) Balaam and Balak: first view of Israel

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto [b]a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, [c]Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, [d]I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came [e]unto Kirjathhuzoth.

40 And [f]Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

140

CHAPTER 23

(7) Balaam offers seven rams on seven altars

1 And Balaam said unto Balak, [g]Build me here seven altars, and prepare me here [h]seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: [i]peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

(8) God meets with Balaam and gives him a prophecy

4 And God met Balaam: and he said unto him, [j]I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

●■ 5 And the [k]LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

(9) Balaam's first prophecy of Israel to Balak

6 And he returned unto him, and, lo, [l]he stood by his burnt sacrifice, he, and all the princes of Moab.

★ 7 [m]And he took up his parable, and said, Balak the king of Moab hath brought me [n]from Aram, out of the mountains of the east, *saying*, [a]Come, curse me Jacob, and come, defy

---

wished, for the ass (v 29) and perhaps Israel—a sword drawn against them (v 31-33).

*h This is normal when coming into the very presence of God or of angels. See Prostrations under ***Emotions in Scripture***, p. 247.

*i Headstrong, as in 2 Pet. 2:16.

*j Here the Lord confirmed the reality of His Spirit body 3 times (note, v 22; note, Jn. 4:24).

*k Balaam was reluctant to go back but would do so if it was required of him. He should have known that he was out of God's will and should not have started on such a journey in the first place (v 12-35).

*a Balaam, though given final permission to go on to Moab, was restricted to speak only what Jehovah would give him to speak (v 35).

b This was perhaps Ar of Moab, which was one of the chief cities (21:15, 28; Dt. 2:9, 18, 29; Isa. 15:1). The Heb. word for city here is ir.

c Questions 41-44. Next, 23:8.

d Balaam made it clear that he was powerless to say anything which God did not put in his mouth, and stated his intentions of not doing so (v 38).

e Meaning city of streets (v 39).

f Balak, it seems, went up to the high places of Baal for sacrifice, leaving Balaam and the princes below, for there is no evidence that Balaam was a worshipper of Baal. It was from these high places of Baal that Balaam was taken on the morrow to get his first glimpse of the Israelites (v 40-41).

g As a preface to his work of prophecy, Balaam's instructions required Balak to build 7 altars and prepare him 7 oxen and 7 rams to offer upon them—an oxen and a ram for each altar (v 1-2). When this was done Balaam then instructed Balak to stand by while he went to meet Jehovah (v 3). Upon going to one of the high places God did meet with him and put a word in his mouth (v 3-5).

h Estimated Cost of These Sacrifices:

7 oxen @ $325 each	$ 2,275
7 rams @ $20 each	140
Total	$ 2,415

i This again confirms the fact that he knew by experience how to get in touch with God (v 3).

j The sacrifices and the 7 altars were made for worship of Jehovah, not for use in enchantments, as some believe (v 1-4). Balaam would not have told God this if they were offered to a false god. He could not have possibly expected an answer from Jehovah if he had been an idolater offering sacrifices to idol gods. Being given an answer under such circumstances would have made God a partaker of idolatry and given grounds for others to go into idolatry and enchantments.

k Jehovah put a word in Balaam's mouth, not demons, as would have been the case if he had used witchcraft or was dealing with familiar spirits when he prophesied concerning Israel. Nothing of this kind is hinted in the story of Balaam thus far. By the time Joshua called him a soothsayer (Josh. 13:22) he had already despised his calling which made it possible for him to become one.

l Balaam returned from meeting God and stood by the burnt sacrifices with the princes of Moab and Balak and gave his first prophecy (v 6-10).

m 11th prophecy in Num. (23:7-10). Next, v 18. The actual prophetical part (v 9) has been fulfilled. The other statements are merely historical and a wish to die like the righteous; but this did not happen, for Balaam died in judgment by the sword of Israel (31:8). The statements of N.T. scriptures also confirm the fact that he was a lost man (2 Pet. 2:15-16; Jude 11: Rev. 2:14). He is another example of a man who was one time in God's favor but lost out through sin and rebellion.

n This verse proves that Balaam was brought from Mesopotamia, and not from Egypt as is sometimes supposed (v 7; Dt. 23:4).

a This was part of the reason for God being angry—a prophet of His even considering a journey wherein the proposition was that he would try to curse and defy Israel (v 7).

✡ ✡ ✡

8 [b]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: [c]lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 [d]Who can count the dust of Jacob, and the number of [e]the fourth *part* of Israel? [f]Let me die the [g]death of the righteous, and let my last end be like his!

(10) Effect upon Balak

11 And Balak said unto Balaam, [h]What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 [i]And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

(11) Balak takes Balaam to view Israel from another point and offers fourteen bullocks on seven altars

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see [j]but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of [k]Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

(12) God again meets with Balaam and

15 And he [l]said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

●■16 [m]And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

(13) Balaam's second prophecy of Israel to Balak

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, [n]What hath the LORD spoken?

★ 18 [o]And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 [p]God *is* not a man, [q]that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 [r]He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a [s]king *is* among them.

22 God brought them out of Egypt; he hath as it were the strength of an [a]unicorn.

23 [*b]Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: [*c]according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a

---

b Questions 45-49. Next, v 17.

c This prophetic future of Israel has been fulfilled from that time until now. They have never lost their identity as a people, and have never intermarried with other races, except for a very few. They have maintained their own customs, traditions, and religion, separated from the peoples among whom they have dwelled, and will continue to do so (Gen. 12:1-3; 17:6-8; Isa. 11:10-12; Ez. 48). Dwelling alone literally means living in peace and security away from the strife, sins, and religions of the mingled peoples of the earth (Jer. 49:31; Mic. 7:14). Not be reckoned among the nations literally means that they would remain a distinct people from all others, and that God would not deal with them on the basis of being one with the Gentiles. They will always be a separate class of people (1 Cor. 10:32) and a distinct nation.

d This is a reference to the seemingly innumerable people scattered over the plains of Moab. To Balaam they seemed endless in number. The term the dust was used in the covenant of God with Abraham (Gen. 13:16) and Jacob (Gen. 28:14; cp. Gen. 15:5; 22:17; 26:4).

e By the Holy Spirit Balaam spoke of the fourth part of Israel, not knowing himself perhaps that Israel was made up of 4 great camps (v 10).

f Balaam's request was never granted, and he himself determined this by loving the wages of unrighteousness and by selling out his relationship with God for riches and honor. He had the wonderful opportunity of proving true to God and of dying the death of the righteous; but instead, he went headlong and headstrong into seeking the reward he came for, even to the extent of teaching men to sin. He thereby caused thousands to be destroyed.

g Balaam well knew of the life and death of some of the righteous men—Abraham, Isaac, Jacob, Joseph, and others who died in the faith, looking for a city to come (Heb. 11:4-22). To die the death of the righteous, rected as the righteous, one must have the hope of the righteous (Rev. 22:11).

h Again Balak was disappointed in Balaam. Everything went contrary to plan, and so it always is with those who plot evil. Things may go smoothly for the wicked for awhile, but in the end their experience is that of gall and bitterness (v 11; Pr. 5:4; 14:12-13; 20:21).

i Once again Balaam replied that he was under obligation to speak what God gave him to speak, even though he wanted the reward (v 12).

j Balak seemed to think that the prophet's inspiration and words came from the many people he saw, so he now sought to bring Balaam to a place where only a small part of the people could be seen, hoping that the next prophecy would be more to his own liking (v 13).

k This was located north of the first 7 altars, nearer the camp of Israel, but where less of it could be seen. Here 7 more altars were built and $2,415 worth of oxen and rams were again sacrificed, making altogether an estimated amount of $4,830 worth of animals sacrificed up to this point (v 14).

l Balak was again asked to stand by the altars and sacrifices while Balaam went to meet the Lord and inquire of Him what to say next (v 15).

m The Lord met Balaam again, putting a word of prophecy in his mouth and sending him to prophesy before Balak (v 16).

n Questions 50-52. Next v 26.

o 12th prophecy in Num. (23:18-24, fulfilled). Next, 24:3.

p One of the greatest and most comprehensive promises and revelations of God in Scripture. Truly God is not a man but a Spirit being, as taught by Jesus (note, Jn. 4:24).

q See ***4 Assurances of God's Integrity***, p. 328.

r See ***7 Statements About Israel***, p. 328.

s Up to this time Israel had no earthly king, yet they were as confident and as well organized as any nation that had one.

a See note, 24:8.

*b Some Bible scholars hold that this verse indicates Balaam was practicing enchantments to bring about the curse on Israel, but there is no proof for such a conclusion either here or in any other verse up to this point. Such a statement of fact could be made without the practice of witchcraft (v 23). The only thing suggesting such an idea is in 24:1, but even this does not prove the conclusion. See ***Enchantments Explained***, p. 329.

*c See ***7 Statements About Israel***, p. 328.

* * *

[e]he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

(14) Effect upon Balak

25 ¶ And Balak said unto Balaam, [f]Neither curse them at all, nor bless them at all.

26 [g]But Balaam answered and said unto Balak, [h]Told not I thee, saying, All that the LORD speaketh, that I must do?

(15) Balak again takes Balaam to view Israel from another point and offers fourteen sacrifices on seven altars

27 ¶ And Balak said unto Balaam, [i]Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the [j]top of Peor, that looketh toward [k]Jeshimon.

29 And Balaam said unto Balak, [l]Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

141 CHAPTER 24

(16) Balaam falls into a trance and utters a third prophecy of Israel to Balak

1 And when Balaam saw that it [m]pleased the LORD to bless Israel, he went not, as at other times, to seek for [n]enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to

him.

★ 3 [p]And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose [q]eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a* [r]*trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 [s]As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 [t]He shall pour the water out of his buckets, and [u]his seed *shall be* in [v]many waters, and his king shall be higher [a]than Agag, and [b]his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an [c]unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: [*d]who shall stir him up? [*e]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

(17) Effect upon Balak

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* [*f]these three times.

11 [*g]Therefore now flee thou to thy place: I thought to promote thee unto great honour;

---

  1 The unicorn (v 22; note, 24:8)
  2 A great and full-grown lion (v 24)
  3 A young lion (v 24)

e This predicts Israel as becoming victorious over the nations of Canaan and becoming settled in the land (v 24).

f Balak, now seeing that Balaam spoke only good of Israel, demanded him to be neutral, neither blessing nor cursing them (v 25).

g Balaam again answered that he was under obligation to speak only as God commanded (22:20, 35, 38; 23:12, 26; 24:12-13).

h Question 53. Next, 24:9.

i This time, which was the 3rd time Balak attempted to get Balaam to curse Israel, he wished to take the prophet to another site to offer sacrifices, hoping that at last God would permit the cursing of the nation (v 27).

j This was a lofty summit of the Moab mountain range where the famous Baal-peor had its chief temple and where obscene and immoral rites were carried on. This is what became a snare as in 25:1-9.

k Jeshimon—the wilderness (v 28; 21:20; 33:49; 1 Sam 23:19, 24; 26:1-3).

l The 3rd time 7 altars were built, and 7 oxen and 7 rams were offered on them to Jehovah. As on previous occasions, the estimated amount of the sacrifices would be $2,415 bringing the total to $7,245 for those made in the effort to influence God to curse Israel through the prophet (v 1-3, 14, 29; note, v 1).

m 12 Things That Please God:
  1 Blessing Israel (24:1)
  2 Israel being His people (1 Sam. 12:22)
  3 Unselfish praying (1 Ki. 3:10)
  4 Christ suffering for men (Isa. 53:10)
  5 Christ as His servant (Mt. 3:17; 12:18)
  6 Men saved by the foolishness of preaching (1 Cor. 1:18-24)
  7 Setting of members in the body (1 Cor. 12:18)
  8 His plan of resurrection (1 Cor. 15:38)
  9 Christ being the fullness of the Godhead bodily (Col. 1:19)
  10 Preachers being separated to the gospel of Christ (Gal. 1:15)
  11 Men having faith (Heb. 11:5-6)
  12 Sacrifices of praise continually (Heb. 13:15-16)

n See ***Enchantments Explained***, p. 329.

o God's Spirit came upon him in the same sense as upon other prophets, which proves that Balaam was a true prophet of God before he went into error (v 2). The Spirit also came in and filled men in O.T. times. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

p 13th prophecy in Num. (24:3-9; partially fulfilled, but mainly a future prophecy of the reign of Messiah). Next, v 15.

q Referring to God opening his eyes (22:31).

r See ***3 People in Scripture Had Trances***, p. 329.

s 4fold Comparison of Israel (v 6):
  1 Like valleys spread forth—referring to the vastness of Israel's camp
  2 Like gardens by the riverside—referring to the fruitfulness and beautiful order of the camp of Israel. Balaam came from a land of gardens—by a river and in a mountainous country (22:5; 23:7)
  3 Like trees of lign-aloes (wood aloes). Such trees grew in northern India and central Asia. The wood was very fragrant and much prized by the ancients (note, Jn. 19:39)
  4 Like cedar trees beside the waters—the image of majestic beauty and strength (Ps. 92:12; 104:16)

t This is a clear prediction of the Messiah and His coming kingdom on earth (Isa. 9:6-7; Dan. 7:13-14; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:4-10; 22:4-5).

u See ***7 Facts About Israel***, p. 329.

v This is no doubt a reference to Israel and her future maritime activities among all nations (v 7).

a Agag was the title of all the kings of Amalek, meaning high, as Pharaoh was the title of Egyptian kings (v 7). The Amalekites were a most powerful nation at this time (v 20; cp. 1 Sam. 15), so it was fitting that the prophet should speak of Israel's future king, the Messiah, as being higher than Agag.

b The Messiah's kingdom shall be exalted over all nations at the 2nd advent (v 7; Isa. 2:1-4; 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5).

c A wild bull, buffalo, antelope or rhinoceros (23:22; 24:8; Dt. 33:17; Job 39:9-10; Ps. 22:21; 29:6; 92:10; Isa. 34:7).

*d Question 54. Next, v 12.

*e See Gen. 12:3; 27:29.

*f See ***16 Prophecies of Balaam***, p. 325.

*g Balak dismissed Balaam lamenting that it was God who had kept him from great honor and reward (v 11).

* * *

from honour.

12 And Balaam said unto Balak, [h]Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

(18) Balaam's fourth prophecy of Israel to Balak

14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people [i]in [j]the latter days.

★ 15 ¶ [k]And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which [l]heard the words of God, and knew the knowledge of the most High, *which* [m]saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see [n]him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

★ 20 ¶ [o]And when he looked on Amalek, he took up his parable, and said, [p]Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

(20) Balaam's sixth prophecy: against the Kenites

★ 21 [a]And he looked on the Kenites, and took up his parable, and said, [b]Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until [c]Asshur shall carry thee away captive.

(21) Balaam's seventh prophecy: against Asshur and Eber

★ 23 [d]And he took up his [e]parable, and said, Alas, [f]who shall live when God doeth this!

24 And ships *shall come* from the coast of [g]Chittim, and shall afflict [*h]Asshur, and shall afflict [*i]Eber, and he also shall perish for ever.

25 And [*j]Balaam rose up, and went and returned to his place: and Balak also went his way.

142 CHAPTER 25

12. Israel sins through Balaam's teaching (Num. 31:16; 2 Pet. 2:15; Jude 11; Rev. 2:14)

1 And Israel abode in [*k]Shittim, and the people began to commit whoredom [*l]with the daughters of Moab.

---

h Question 55. Next, 27:4. This question of 53 words coming just before Balaam returned home (v 25), indicates that he had not yet gone into error to gain honor and reward (v 12-13).

i Here is a prophecy of Israel and Moab in the latter days (v 14-19; cp. Jer. 48:47).

j See ***14 End-Time Expressions***, p. 415 of N.T.

k 14th prophecy in Num. (24:15-19; unfulfilled; see ***10fold Prophecy of Messiah***, p. 329). Next, v 20.

l See ***3 Facts About Balaam***, p. 329.

m See ***7 Appearances of God to Balaam***, p. 325.

n See ***10fold Prophecy of Messiah***, p. 329.

o 15th prophecy in Num. (24:20; fulfilled). Next, v 21.

p Amalek was a descendant of Esau, brother of Jacob (Gen. 36:12, 16). The Amalekites were the first to fight against Israel when coming out of Egypt, and they were considered to be the first of the nations here (v 20; Ex. 17:8-16). This prophecy of Balaam is the same as one given by Moses regarding complete destruction of the Amalekites (Ex. 17:16; Dt. 25:17-19). The nation was destroyed by Saul (1 Sam. 15), and David (1 Sam. 27:8). The remnant was destroyed by Simeonites (1 Chr. 4:42-43).

a 16th prophecy in Num. (24:21-22; fulfilled). Next, v 23.

b The Kenites here were a branch of the Midianites, not the same as those mentioned in Gen. 15:18-21. They had a rocky or mountain stronghold which seemed impregnable, but Balaam predicted their overthrow and captivity to Assyria (v 21-22). Moses' father-in-law is called a Kenite (Judg. 1:16; 4:11, 17; 5:24; 1 Sam. 15:6; 27:10; 30:29; 1 Chr. 2:55).

c The captivity Balaam referred to here was that of the 10 tribes and their allies, and later the remaining Jews who were taken to Babylon, which ruled Assyria (2 Ki. 17 and 25).

d 17th prophecy in Num. (v 23-24; unfulfilled). Next, 33:55.

e The word parable as used in 23:7, 18; 24:3, 15, 20, 21, 23; Job 27:1; 29:1; Ps. 49:4; 78:2; Pr. 26:7, 9; Ez. 17:2; 20:49; 24:3; Mic. 2:4; Hab. 2:6 is mashal, which means able, proverb. It is the same as used in Pr. 1:1 (see note there).

f The prophecy was to be fulfilled in the distant future; no person of that generation would still be living when it took place (v 23). The fulfillment will be when multitudes will be killed off during the tribulation and battle of Armageddon (Isa. 3:25–4:1; 63:3-6; Joel 3:12-16; Zech. 13:8-9; 14:1-15; 2 Th. 2:7-10; Jude 14-15; Rev. 6:1–19:21).

g The island of Cyprus west of Palestine. In Dan. 11:30 Chittim refers to the Romans who ruled the island in the days of Antiochus Epiphanes, but here it refers to the Greeks and Syrians who will be under the Antichrist in the day of the final fulfillment of this prophecy. Both the Assyrians and Hebrews will be afflicted by the Antichrist, and then he himself will be defeated to perish forever (v 24). According to Dan. 8:7-9, 20-25; 11:35-45; Zech. 9:13; Rev. 13 and 17, the Grecian Empire will be revived by the Antichrist who will take over Assyria, Palestine, and many other lands, then fight against Jesus Christ at Armageddon, and at last, be cast into the lake of fire forever (Rev. 19:11-21; 20:10). Chittim or Kittim was a son of Javan the progenitor of the Greeks (Gen. 10:4).

*h Asshur was the son of Shem who founded the Assyrian Empire (Gen. 10:11, 22; 1 Chr. 1:17; Ez. 27:23; 32:22; Hos. 14:3). The Assyrians became prominent in connection with Israel in the days of Menahem and Azariah or Uzziah (2 Ki. 15:19–19:36; 20:6; 23:29; 2 Chr. 28:16–32:22; Isa. 10; 36:1–37:37).

*i Eber, a great-grandson of Shem, was the father of Peleg, progenitor of Abraham (Gen. 10:21, 25; 11:10-32). The word means "the other side," or "across," and the form "Hebrew" which is derived from it is intended to denote the people or tribe that came "from the other side of the river Euphrates," or from Haran, from whence Abraham migrated to Canaan (Gen. 11:31; 12:1-7).

*j See ***The Last Mention of Balaam***, p. 325.

*k Called Abel-shittim in 33:49.

*l Began to take part in sex orgies with the prostitutes of Baal who were consecrated to their gods to commit such sins in order to attract more devotees to their religion (v 1).

✡ ✡ ✡

sacrifices of their gods: and the [n]people did eat, and bowed down to their gods.

3 And Israel [o]joined himself unto [p]Baalpeor: and the anger of the LORD was kindled against Israel.

13. Eleventh of eleven plagues: forty-fifth miracle (Ex. 32:33)

●■ 4 And the LORD said unto Moses, [q]Take all the [r]heads of the people, and [s]hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [t]the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

6 ¶ And, behold, [u]one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [v]weeping *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, [w]saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in [x]the plague were [y]twenty and four thousand.

*14. Thirteenth or Levitic Covenant (see **15 Great Covenants of Scripture**, p. 83)*

■ 10 ¶ And the LORD spake unto Moses, saying,

11 [a]Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

▲ 12 Wherefore say, Behold, I give unto him my covenant of peace:

▲ 13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

15. Names of sinners slain

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a [b]prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16. Fifth war (Ex. 17:8, refs.)

■ 16 ¶ And the LORD spake unto Moses, saying,

● 17 [c]Vex the Midianites, and smite them:

18 [d]For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the [e]day of the plague for Peor's sake.

143

CHAPTER 26

VIII. Laws and events at Jordan (Num. 21:1–36:13)

1. New generation numbered (cp. Num. 1)

(1) Command to number

■ 1 And it came to pass after the [f]plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

● 2 [g]Take the sum of all the congregation

---

were set apart as the most beautiful women of these nations to tempt and seduce the men of Israel to commit the sins of idolatry and fornication or adultery (v 2).

n Not all the people, but many of them, and the number was growing. According to v 4, 9, and 1 Cor. 10:8 there were 1,000 heads (chief men) and 23,000 others who fell this way.

6 of the 10 Commandments Broken:
1. Thou shalt have no other gods before Me (Ex. 20:3)
2. Thou shalt not bow down to them, nor serve them (Ex. 20:4-5)
3. Thou shalt not take the name of the Lord thy God in vain (Ex. 20:7)
4. Honor thy father and mother (Ex. 20:12)
5. Thou shalt not commit adultery (Ex. 20:14)
6. Thou shalt not covet (Ex. 20:17)

These, besides other commands, were broken, so the death penalty was carried out (v 4, 7-9, 18).

o Yoked or united to Baal (v 3).

p Baal, was the name of the idol god of Moab, and Peor was the name of the place where the idol was worshipped (v 18; 23:28; Josh. 22:17; Hos. 9:10).

q 2 Commands—Judgment for Idolatry:
1. Take all the heads (leaders) of the people, and hang them up before the Lord (v 4)
2. Slay every one joined to Baal-peor (v 5)

r Heb. rosh, heads; rulers; captains (v 4; 1:16; 7:2; 13:3; Ex. 6:14, 25; 18:25). There were 1,000 of the chief men of Israel included in the 24,000 count of v 9, and excluded from the 23,000 mentioned in 1 Cor. 10:8. The 23,000 fell in one day and altogether 24,000 were slain.

s Heb. yaqa, to sever; to dislocate; to impale; to hang up; or be out of joint (v 4; 2 Sam. 21:6, 13). They were nailed to a stake, as in crucifixion. The Vulgate renders it crucify. It was the leaders, the heads of the people, that were to be hung. Most versions read leaders or chiefs of the people.

t These were the 70 elders ordained as judges (11:16, 17, 25-29). The 70 killing 1,000 would mean that each man slew 14 or 15 men (v 5).

u This shows how bold and presumptuous some of these rebels were, both in breaking the law and encouraging others in Israel to sin. He was a prince of Israel and she was a princess of Midian, which indicates that this was no chance meeting but rather the result of a deliberate plan on the part of Midian and Moab. They concentrated their efforts on the leaders, getting 1,000 of them to sin and then many others followed. The plot would have caused most of Israel to sin if the rebels had not been stopped.

v Evidently the plague of v 9 had already broken out in the camp and the more godly were gathered at the door of the tabernacle to weep when Zimri committed this outrage of v 6.

w Phinehas, seeing the daring act of Zimri, quickly took a javelin in his hand and killed them both; so the plague was stopped (v 7-8).

x The 10th of 10 plagues in Numbers (note, 11:4).

y Altogether 24,000 (note, v 4).

a He became the 3rd high priest (v 12-13; 31:6; Josh. 22:30; Judg. 20:27-28). God gave him an everlasting priesthood because of his zeal for righteousness in slaying the rebels of v 6-8 (see Ps. 106:30). He will be an everlasting priest like all redeemed who are made king and priests to reign on the earth (Rev. 1:5; 5:10; 20:4-6; 22:4-5).

b The devil thought that through the chief rulers of Israel the whole nation could be induced to sin (v 14-15). 1,000 leaders did go into depravity and were fully converted to Baal.

c Command—Vex the Midianites (v 16-18).

d This gives the reason for making war on the Midianites. The command to war was carried out with great success, as in ch. 31.

e The day referred to in 1 Cor. 10:8.

f The plague of 25:9.

g Command—Number Israel (v 2-4). This numbering of the tribes was preparatory to the war with Midian (as in ch. 31) and the immediate conquest of Canaan afterward, with a view to a more equitable allotment of the land to be conquered.

old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

● 4 *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

(2) Reuben: 43,730—loss of 2,770
over Num. 1:20-21

5 ¶ Reuben, the eldest son of Israel: [i]the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were [a]numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. [b]This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

(3) Simeon: 22,200—loss of 37,100
over Num. 1:22-23

12 ¶ The sons of [c]Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

ites, [e]twenty and two thousand and two hundred.

(4) Gad: 40,500—loss of 5,150
over Num. 1:24-25

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 [f]These *are* the families of the children of Gad according to those that were numbered of them, [g]forty thousand and five hundred.

(5) Judah: 76,500—gain of 1,900
over Num. 1:26-27

19 ¶ The sons of Judah *were* Er and Onan: and [*h]Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 [*i]These *are* the families of Judah according to those that were numbered of them, [*a]threescore and sixteen thousand and five hundred.

(6) Issachar: 64,300—gain of 9,900
over Num. 1:28-29

23 ¶ *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 [*b]These *are* the families of Issachar according to those that were [*c]numbered of them, threescore and four thousand and three hundred.

(7) Zebulun: 60,500—gain of 3,100
over Num. 1:30-31

---

h The numbering of able men from 20 years old and upward was the basis of registration for army duty, while the basis of registration for actual service in the priesthood was from 30-50 years old (note, 4:3).

i 4 Families of Reuben, 43,730:
  1 Hanoch, head of Hanochites (v 5)
  2 Pallu, head of Palluites
  3 Hezron, head of Hezronites (v 6)
  4 Carmi, head of Carmites

a The new numbering of Reuben was 43,730—a loss of 2,779 since the 1st numbering of 1:20-21).

b See ***2 Numberings***, p. 325. This again emphasizes the hatred of God for the rebellion of Korah and company, and confirms the fact of 16:27-35 that Korah was swallowed by the earth with Dathan and Abiram instead of being burned with the 250 princes (v 9-10). The children of Korah did not die in the judgment with the rebels, not being in the rebellion with their father (v 11). Heman the singer was of this family (1 Chr. 6:22-38; 25:5). There

(Ps. 42-49 and 84-88).

c The largest decrease in any of the tribes between the 2 numberings occurred in Simeon. To this tribe belonged Zimri, who was chief leader among those who sinned in the matter of fornication and worship of Baal. He took the Midianite woman into his tent in the presence of weeping Israelites, and was killed by Phinehas. As chief of his tribe it could be that more Simeonites followed him than members of other tribes; and perhaps more Simeonites were killed in the 24,000 of 25:9.

d 5 Families of Simeon, 22,200:
  1 Nemuel, head of Nemuelites (v 12)
  2 Jamin, head of Jaminites
  3 Jachin, head of Jachinites
  4 Zerah, head of Zarhites (v 13)
  5 Shaul, head of Shaulites (v 14)
Ohad is not mentioned here, but he is in Gen. 46:10.

e The new total for Simeon was 22,200—a loss of 37,100 since the numbering of 1:22-23 (v 14).

f 7 Families of Gad, 40,500:
  1 Zephon, head of Zephonites (v 15)
  2 Haggi, head of Haggites
  3 Shuni, head of Shunites
  4 Ozni, head of Oznites (v 16)
  5 Eri, head of Erites
  6 Arod, head of Arodites (v 17)
  7 Areli, head of Arelites

g The new total for Gad was 40,500—a loss of 5,150 since the 1st numbering of 1:24-25.

*h For this story see Gen. 38.

*i 5 Families of Judah, 76,500:
  1 Shelah, head of Shelanites (v 20)
  2 Pharez, head of Pharzites
  3 Zerah, head of Zarhites
  4 Hezron, head of Hezronites (v 21)
  5 Hamul, head of Hamulites
The first three of the above list were sons of Judah; the remaining two (Hezron and Hamul) were grandsons. It seems those two were recognized in place of Judah's wicked sons (Er and Onan) whom God slew (notes, Gen. 38:3, 9). Especially does this seem to be so when we consider that Hezron and Hamul were the sons of Pharez born to Judah by Tamar; and that Tamar had been the wife of both Er and Onan in their lifetime.

*a The new total for Judah was 76,500—a gain of 1,900 over the numbering in 1:26-27.

*b 4 Families of Issachar, 64,300:
  1 Tola, head of Tolaites (v 23)
  2 Pua, head of Punites
  3 Jashub, head of Jashubites (v 24). It is supposed that this man was the Job of the book of Job. Cp. Gen. 46:13
  4 Shimron, head of Shimronites

*c The new total for Issachar was 64,300—a gain of 9,900 over the numbering in 1:28-29.

families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 [d]These *are* the families of the Zebulunites according to those that were numbered of them, [e]threescore thousand and five hundred.

(8) Manasseh: 52,700—gain of 20,500 over Num. 1:34-35

28 ¶ The [f]sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the son of Hepher

of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 [h]These *are* the families of Manasseh, and those that were numbered of them, [i]fifty and two thousand and seven hundred.

(9) Ephraim: 32,500—loss of 8,000 over Num. 1:32-33

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 [j]These *are* the families of the sons of Ephraim according to those that were numbered of them, [k]thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

(10) Benjamin: 45,600—gain of 10,100 over Num. 1:36-37

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of

---

1 Sered, head of Sardites (v 26)
2 Elon, head of Elonites
3 Jahleel, head of Jahleelites

e The new total for Zebulun was 60,500—a gain of 3,100 over the numbering in 1:30-31.

f The sons of Joseph, Manasseh and Ephraim, took the place of Joseph and Levi in the 12 tribes that made up the nation of Israel (v 28)

g This subject of no sons in a family was introduced here and continued in 27:1-11 for various reasons, perhaps:
1 To show us that some families, possibly many, did not have sons. In this one there were 5 daughters, one named Noah (v 33). She and the Noah who built the ark are the only persons so named in Scripture.
2 To show us that the total number of Israelites would not be only the count of sons able to war. (This work gives a conservative estimate of all children in Israel. See note, Ex. 12:37).
3 To show us that laws were made to take care of the claims of daughters with regard to inheritances (27:1-11; 36:1-13).

h 8 Families of Manasseh, 52,700:
1 Machir, head of Machirites (v 29)
2 Gilead, head of Gileadites
3 Jeezer, head of Jeezerites (v 30)
4 Helek, head of Helekites
5 Asriel, head of Asrielites (v 31)
6 Shechem, head of Shechemites
7 Shemida, head of Shemidaites (v 32)
8 Hepher, head of Hepherites

Not all of these were sons; some were even great-grandsons who became heads of families.

i The new total for Manasseh was 52,700—a gain of 20,500 over the numbering in 1:34-35. This tribe showed the largest gain among the tribes in the 38 years; this could be the reason Manasseh was placed before Ephraim in this numbering, whereas it was not the case in the numbering of ch. 1.

j 4 Families of Ephraim, 32,500:
1 Shuthelah, head of Shuthalhites (v 35)
2 Becher, head of Bachrites
3 Tahan, head of Tahanites
4 Eran, head of Eranites (v 36)

Not all of these were sons; one was a grandson who became prominent among the families of Ephraim (v 36).

k The new total for Ephraim was 32,500—a loss of 8,000 since the numbering in 1:32-33. This tribe lost equally as many as Naphtali (v 48-50), and each lost more than any other tribe except Simeon (v 12-14). Some tribes lost, others gained in numbers during the 38 years between the 2 numberings.

5 Tribes That Lost Men:

1	Reuben (v 5-11; 1:21)	2,770
2	Simeon (v 12-14; 1:23)	37,100
3	Gad (v 15-18; 1:25)	5,150
4	Ephraim (v 35-37; 1:33)	8,000
5	Naphtali (v 48-50; 1:43)	8,000
	Total loss of 5 tribes	61,020

7 Tribes That Gained Men:

1	Judah (v 19-22; 1:27)	1,900
2	Issachar (v 23-25)	9,900
3	Zebulun (v 26-27; 1:31)	3,100
4	Manasseh (v 28-34; 1:35)	20,500
5	Benjamin (v 38-41; 1:37)	10,200
6	Dan (v 42-43; 1:39)	1,700
7	Asher (v 44-47; 1:41)	11,900
	Total gain of 7 tribes	59,200

The losses of the 5 tribes being greater than the gains of the 7 tribes over the 38-year period, left Israel a net loss of 1,820 men able to make war (see ***2 Numberings*** p. 325).

Leah's 6 Sons:
1 Judah—increase of 1,900
2 Issachar—increase of 9,900
3 Zebulun—increase of 3,100
4 Levi—increase of 1,000
5 Reuben—decrease of 2,770
6 Simeon—decrease of 37,100

The tribes of Leah's sons, including Levi (who was not counted with the men of war in note, 1:20) had a gain of 15,900 through the years and a loss of 39,870 which gave them a net decrease of 23,970 in the 2nd count. Concerning Levi's increase of 1,000 see note, 3:39.

Rachel's 2 Sons:
1 Benjamin—increase of 10,200
2 Joseph:
(1) Manasseh—increase of 20,500
(2) Ephraim—decrease of 8,000

The tribes of Rachel's sons had a gain of 30,700 and a loss of 8,000 which gave them a net increase of 22,700.

Zilpah's 2 Sons:
1 Asher—increase of 11,900
2 Gad—decrease of 5,150
Net increase: 6,750

Bilhah's 2 Sons:
1 Dan—increase of 1,700
2 Naphtali—decrease of 8,000
Net decrease: 6,300

With the Levites having a gain of 1,000 and being counted, the tribes as listed above had increases totaling 29,450 from Rachel's sons (22,700) and Zilpah's sons (6,750) with decreases totaling 30,270 from Leah's sons (23,970) and Bilhah's sons (6,300). This gave Israel a net loss of 820 between the 1st and 2nd numberings (cp. count of tribes without Levi, ***2 Numberings***, p. 325).

It is interesting to note that the 2nd numbering of the 4 camps of Israel gave evidence that in the east camp of Judah, Issachar, and Zebulun, all increased; in the south camp of Reuben, Simeon, and Gad—where Korah's rebellion (16:1-35), and Zimri's sin (25:1-18) were committed—all decreased; in the west camp both Benjamin and Manasseh increased while Ephraim (next to the rebellious south camp) decreased; and in the north camp Dan and Asher increased while Naphtali decreased.

* * *

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 [a]These *are* the sons of Benjamin after their families: and they that were numbered of them *were* [b]forty and five thousand and six hundred.

(11) Dan: 64,400—gain of 1,700 over Num. 1:38-39

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. [c]These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* [d]threescore and four thousand and four hundred.

(12) Asher: 53,400—gain of 11,900 over Num. 1:40-41

44 ¶ *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 [e]These *are* the families of the sons of Asher according to those that were numbered of them; *who were* [f]fifty and three thousand and four hundred.

(13) Naphtali: 45,400—loss of 8,000 over Num. 1:42-43

48 ¶ *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 [g]These *are* the families of Naphtali according to their families: and they that *were* [h]numbered of them were forty and five thousand and four hundred.

(14) Grand total: 601,730—loss of 1,820 over Num. 1:44-46 (unknown numbers died in the eleven plagues and five wars in forty years, Ex. 17:8, refs.; 32:33, refs.)

51 These *were* the numbered of the children of Israel, [i]six hundred thousand and a thousand seven hundred and thirty.

2. Land to be divided equally

■ 52 ¶ And the LORD spake unto Moses, saying,

● 53 Unto [*a]these the land [*b]shall be divided for an inheritance according to the number of names.

● 54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

● 55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

● 56 According to the lot shall the possession thereof be divided between many and few.

3. Levites numbered: 23,000—1,000 gain over Num. 3:39

57 ¶ And [*c]these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 [*d]These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat [*e]Amram.

59 And the name of Amram's wife *was*

---

a 7 Families of Benjamin, 46,600:
  1 Bela, head of Belaites (v 38)
  2 Ashbel, head of Ashbelites
  3 Ahiram, head of Ahiramites
  4 Shupham, head of Shuphamites (v 39)
  5 Hupham, head of Huphamites
  6 Ard, head of Ardites (v 40)
  7 Naaman, head of Naamites
These were not all sons; some were grandsons who became heads of prominent families in the tribe (v 40). Altogether Benjamin had 10 sons when he went into Egypt (Gen. 46:21), which makes it clear that not all became heads of families.

b The new total for Benjamin was 45,600—a gain of 10,200 over the numbering in 1:36-37. This was the 3rd largest gain in all the tribes during the 38 years between the 2 numberings

c 1 Family of Dan., 64,400: Shuham, head of Shuhamites (v 42). It is noticeable that from one son there came 64,400 whereas in other families with many more sons there came fewer numbers in offspring.

d The new total for Dan was 64,400—a gain of 1,700 over the numbering in 1:38-39.

e 5 Families of Asher, 53,400:
  1 Jimna, head of Jimnites (v 44)
  2 Jesui, head of Jesuites
  3 Beriah, head of Beriites
  4 Heber, head of Heberites (v 45)
  5 Malchiel, head of Malchielites
Some of these were grandsons, as it appears from v 45.

f The new total for Asher was 53,400—a gain of 11,900 over the numbering in 1:40-41. This was the 2nd largest gain in all the tribes during the 38 years between the 2 numberings.

g 4 Families of Naphtali, 45,400:
  1 Jahzeel, head of Jahzeelites (v 48)
  2 Guni, head of Gunites
  3 Jezer, head of Jezerites (v 49)
  4 Shillem, head of Shillemites

h The new total for Naphtali was 45,400—a loss of 8,000 since the numbering in 1:42-43.

i The grand total of all the tribes was 601,730 (excluding Levi) which means there was a net loss of 1,820 in the whole 12 tribes during the 38-year period between the 2 numberings.

*a It is clear from this that one of the reasons for numbering the people was to make proper division of the land according to the number in each tribe. The land was to be divided by lot with the larger tribes receiving the larger portions of land. Since God governed the lot the tribes were to be satisfied with their portion (v 53-56). See note on the ***Urim and Thummim***, p. 185.

*b 3 Commands—Division of the Land:
  1 Divide the land to these 12 tribes which you have numbered (v 53)
  2 To the many you shall give the more inheritance, and to the few you shall give the less inheritance (v 54)
  3 The land shall be divided by lot; according to the names of their fathers shall they inherit (v 55-56)

*c 3 General Families of Levites (v 57):
  1 Gershon, head of Gershonites
  2 Kohath, head of Kohathites
  3 Merari, head of Merarites

*d 5 Family Divisions of Levites (v 58):
  1 Libni, head of Libnites (3:18)
  2 Hebron, head of Hebronites (3:19)
  3 Mahli, head of Mahlites (3:20)
  4 Mushi, head of Mushites (3:20)
  5 Korah, head of Korathites (3:19; 16:1)
Just why these 5 branches are recorded here and others of 3:18-20 omitted is not stated; but this much is clear—the passage introduces the Amram branch of Kohathites from which Aaron, Moses, Miriam, and the priesthood came (v 58-61).

*e Amram, the son of Kohath who was the son of Levi, married Jochebed, the daughter of Levi; that is, he married his own aunt (v 59; 3:17). The children of this couple were Aaron, Moses, and Miriam. Aaron's sons, Nadab, Abihu, Eleazar, and Ithamar were the ones ordained as priests (v 60). Nadab and Abihu died for their sin of being intoxicated while ministering in the priest's office (v 61; Lev. 10:1-10).

* * *

mother bare to Levi [f]in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them were [g]twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

4. A new generation entirely except Joshua and Caleb (Num. 14:38, refs.)

63 ¶ These *are* they that were numbered by Moses and [h]Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 [i]But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had [j]said of them, They shall surely die in the wilderness. And there was not left a man of them, [k]save Caleb the son of Jephunneh, and Joshua the son of Nun.

144

CHAPTER 27

5. Question of inheritances for daughters (Num. 36)

1 [a]Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, [b]Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father died [c]in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 [d]Why should the name of our father be done away from among his family, because he hath no son? [e]Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6. New inheritance laws (Num. 36)

■ 6 ¶ And the LORD spake unto Moses, saying,

● 7 [*f]The daughters of Zelophehad speak right: thou [*g]shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

● 8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

● 9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

● 10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

● 11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

7. Moses prepares for death: reason he could not enter the land (Num. 20:12; Dt. 32:48)

●■12 ¶ And the LORD said unto Moses, [*h]Get thee up into this mount [*i]Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 [*j]For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to [*k]sanctify me at the water before their eyes: that *is* the water of [*a]Meribah in Kadesh in the wilderness of Zin.

8. Joshua appointed leader by laying on of hands (Dt. 31:7,14; 34:9)

■ 15 ¶ And Moses spake unto the LORD, saying,

---

enough to marry her nephew, Amram (v 59).

g The new total for the tribe of Levi was 23,000 from a month old and upward—a gain of 1,000 over the 1st numbering, if we take the 22,000 of 3:39 which excludes the 300 leaders (included in the count of 3:22, 28, 34). Otherwise, the gain would be only 700 for the 38—year period. See note, 3:39.

h Eleazar was the 2nd high priest (20:23-29), and his son Phinehas became the 3rd (note, 25:11).

i The prophecy of 14:21-35 was literally fulfilled, for not one was left of the old generation from 20 years old and upward, except Joshua and Caleb (v 64-65).

j Some 40 years before (14:21-35).

k Therefore, none of the men who entered Canaan (besides Caleb and Joshua), were over 60 years old (14:24, 30, 38).

a While Israel was still in the plains of Moab across the Jordan from Jericho, and after the tribes were numbered so as to receive proper inheritances, the 5 daughters of Zelophehad of the tribe of Manasseh, came to Moses to inquire about inheritances for families which had no sons (v 1-5). Moses took their case to Jehovah and He answered (v 6-11).

b This Noah was a woman (v 1; 26:33; 36:11). The only other Noah of Scripture is the one of Gen. 6-9 who built the ark.

c He was evidently one of those destined to destruction for rebellion as in 14:21-35. He did not rebel with Korah and his company, but died for his own sins otherwise before he had sons (v 3; Josh. 17:3; 1 Chr. 7:15).

d Question 56. Next, 31:15.

e This is the first example in Scripture of women pleading for their rights before the judges and leaders of a nation (v 4-5). Their case concerned inheritances. Up to this time only sons could inherit lands from a father after his death and no provision was made for daughters.

*f God always sanctions that which is right and just for all concerned (v 7).

*g 6 Commands—Inheritances:

1 Give the daughters of Zelophehad his inheritance (v 7)
2 If a man dies having no son, you shall cause his inheritance to pass to his daughter (v 8)
3 If he has no son or daughter, you shall give his inheritance unto his brethren (v 9)
4 If he has no brethren, his inheritance shall be given to his father's brethren (v 10)
5 If his father has no brethren, his inheritance shall go to his nearest kinsmen (v 11)
6 This shall be a statute of judgment to the children of Israel

*h Command—Moses to prepare for death by going up into Mount Abarim to see the land which he was forbidden to enter because of his sin (v 12-14).

*i Abarim was a mountain range, westward from Heshbon. From its summit Israel could see the wastes of the Dead Sea and the valley of Jordan. The particular mountain of this range which he climbed was Nebo (Dt. 32:49), also called Pisgah (Dt. 34:1).

*j 20:10-13; Dt. 1:37; Ps. 106:32.

*k To sanctify always means to set apart for a sacred or divine use. Therefore, to sanctify God would mean to set Him apart in one's heart and conduct, as the Divine One to be feared, rendering Him obedience with reverence (1 Pet. 3:15).

*a 20:13, 24; Dt. 32:51; 33:8; Ps. 81:7.

of all flesh, [d]set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no [e]shepherd.

■ 18 ¶ And the LORD [f]said unto Moses, [g]Take thee [h]Joshua the son of Nun, a man [i]in whom *is* the spirit, and [j]lay thine hand upon him;●

● 19 And set him [k]before Eleazar the priest, and before all the congregation; and [l]give him a charge in their sight.

● 20 [m]And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

● 21 And he shall [n]stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded

145 CHAPTER 28

9. Law of daily sacrifices (Ex. 29:38-46)

■ 1 And the LORD spake unto Moses, saying,

● 2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, [o]shall ye observe to offer unto me in their due season.

● 3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

● 4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

● 5 And a [p]tenth *part* of an ephah of flour for a meat offering, mingled with the [q]fourth *part* of an hin of beaten oil.

● 6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

● 7 And the drink offering thereof *shall be* the [a]fourth *part* of an hin for the one

---

b See ***Moses Prepared for Death in 8 Ways***, p. 329.

c Heb. Elohim, Gods; God in relation to creation. See ***The Trinity***, p. 489 of N.T. God is the Creator and Sovereign of the spirits of all flesh. The term is used only here and in 16:22. It clearly sets forth the doctrine of immortality of the souls and spirits of all men, and the distinct difference between the material and spiritual natures of men. See points A-U, ***The Doctrine of Man***, p. 1028.

d Israel's government was a theocracy, a God rule. God was their invisible King who chose certain men to lead His people (v 16). There were no political parties, campaigns, or elections of popular men, as in our republic. As long as Israel continued under this form of government, depending on God and living right, they had victory and miraculous experiences; but when they demanded a king so as to be like other nations they came to an end like] others that forgot God. When they come back to God the theocracy will be restored to remain forever (Gen. 49:10; Isa. 9:6-7; Dan. 2:44-45; 7:13-14; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5).

e Speaking to God of Israel's great need, Moses compared it to a shepherd and his sheep. He prayed for a leader who, like a shepherd going before the sheep and leading them in and out to pasture, would care for Israel (v 16-17).

f In all the books of Moses, it is noticeable how quickly God answered him. It was as simple as asking any other person a question and receiving an immediate answer (v 16-18). This happened not only once, but many times, proving a personal contact with God that few others have had—even under grace, the better covenant, with better means of access to God (2 Cor. 3:6-18; Heb. 4:14-16; 8:6; 10:19-23).

g See ***5 Commands—Ordination of Joshua***, p. 329.

h Of the old generation that came out of Egypt, Joshua was the only man left besides Moses and Caleb (14:21-35; 26:65). Moses was soon to die, leaving only Joshua and Caleb to enter Canaan with the new generation. Never in any reference is there the least hint of jealousy on Caleb's part because Joshua was chosen to take the place of Moses. God always knows who is best for every job, and when He makes a decision, as here, it should never be questioned.

i 7 Examples of the Holy Spirit Said to be IN, INTO, and WITHIN Men:

1 Joseph (Gen. 41:38)
2 Moses (Isa. 63:10-11)
3 Joshua (Num. 27:18)
4 David (Ps. 51:10)
6 Daniel (Dan. 4:8-9, 18; 5:11-14; 6:3)
7 Disciples (Mt. 10:20)

All the prophets and saints of O.T. times had the Holy Spirit in them in a measure, but these are the only ones who are mentioned thus. The Spirit filled, came upon, and moved many in the O.T. days. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

j Laying hands upon men publicly has been practiced in all ages when blessing them or ordaining and setting them apart for a particular work for God (v 18, 23; Gen. 48:14; Dt. 34:9; Mt. 19:15; Mk. 6:5; 16:17-18; Lk. 4:40; 13:13; Acts 5:12; 6:6; 8:17-19; 9:17; 11:30; 13:3; 14:3; 19:6, 11; 28:8; Heb. 6:2).

k Because he had the breastplate with the Urim and Thummim to give the judgments of Jehovah (Ex. 28:30, notes).

l Giving charge was a solemn rite, and so it should be today when men are ordained to the ministry (v 19).

m Impart to him part of your dignity and authority, so Israel will know that he is vice-leader under you, and will resume leadership at your death (v 20).

n This teaches that Joshua was inferior to Moses in authority and always would be, for Moses had enjoyed the authority of absolute power over the high priest, being the first priest actually to carry out the program received at Sinai. Moses had unrestricted and direct communion with God which neither Joshua nor any other ruler ever did enjoy. Now the leader of Israel was to ask counsel of God through the high priest who had the Urim and Thummim and was entrusted with the privilege of inquiring of Jehovah. Joshua failed to get this counsel in the matter of the Gibeonites and was deceived (Josh. 9).

o See ***6 Commands—Law of Daily Sacrifices***, p. 329.

p The tenth part of an ephah was nearly a gallon—about 3 quarts, 1 pint (v 5; 15:4; 29:4; Ex. 29:40).

q A hin being 6 quarts, the $^1/_4$ hin of oil would be $1^1/_2$ quarts (v 5; 15:5).

a A hin was 6 quarts; $^1/_4$ hin, $1^1/_2$ quarts (v 7; 15:4-5).

✡ ✡ ✡

2 lambs @ $20.00 each	$ 40.00
3 qts. oil @ $1.40 each	4.20
3 qts. wine @ $1.60 each	4.80
1 gal. flour	.80
Total estimated daily cost	$ 49.80
Total cost of daily sacrifices, 1 year (365) days	$ 18,177.00
Cost of additional 2 lambs, with flour, oil, and wine, for each of 52 weekly sabbaths (see ***3 Commands—Weekly Sabbath Offerings***, p. 329)	2,589.60
Total for entire year	$ 20,766.60

See notes, Ex. 29:38-40 for an estimated total cost of this for 1,718 years to AD 70 when Jerusalem was destroyed—excluding the 70 years of captivity. (Above totals are for a 365-day year; notes for 1,718 years are based on 365$^1/_4$ days to the year).

c The holy place refers to the outer court. The daily wine was poured out here, perhaps around the brazen altar and upon the burnt offerings to symbolize the blood that was to be shed so copiously for the sins of the whole world. Wine in the N.T. Lord's Supper ordinance is symbolic of the shed blood of Christ (Mt. 26:28; Lk. 22:20; 1 Cor. 10:16; 11:23-30). This made 3 quarts poured out daily to be dried in the sun and burned up with the sacrifices.

d Heb. shekar, an intoxicant; alcoholic liquor; strong drink. It was made from barley, honey, and dates. Perhaps the indication here is that Israel had substituted this for grape wine while in the wilderness where there were no vineyards to supply the nation as when they became settled in the land. See ***Bible Facts About Wine***, p. 247.

e The meat and drink offerings were required with the daily animal sacrifices, as a reminder that the people should dedicate their property and fruits of their labors, as well as their own persons to God (v 8).

f See ***3 Commands—Weekly Sabbath Offerings***, p. 329.

g See ***8 Commands—Monthly Sacrifices***, p. 329.

h 6 Yearly Feasts to Jehovah (28:16–29:40):

1. The passover followed by firstfruits of barley harvest (28:16; Ex. 12:1-39; Lev. 23:5-14)
2. The feast of unleavened bread (28:17-25; Ex. 12:8, 15-20; Lev. 23:6-8)
3. The feast of firstfruits at Pentecost (28:26-31). This was the firstfruits of wheat harvest
4. The feast of trumpets (29:1-6; Lev. 23:23-25)
5. The feast of the great day of atonement (29:7-11; Lev. 23:26-32)
6. The feast of tabernacles (29:12-40; Lev. 23:33-44)

i See notes on the passover, Ex. 12.

j See ***9 Commands—Unleavened Bread Feast***, p. 330.

[d]strong wine to be poured unto the LORD *for* a drink offering.

● 8 And the other lamb shalt thou offer at even: as the [e]meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

10. Weekly sacrifices

● 9 ¶ And [f]on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

● 10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

11. Monthly sacrifices

● 11 ¶ And in the beginnings of your months ye [g]shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

● 12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

● 13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

● 14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.

● 15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside

offering.

12. Yearly sacrifices (1) The Passover (Lev. 23:4)

16 [h]And in the fourteenth day of the first month [i]*is* the passover of the LORD.

(2) Feast of Unleavened Bread (Lev. 23:6, refs.)

● 17 [j]And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

● 18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:

● 19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

● 20 And their meat offering *shall be of* flour mingled with oil: three [a]tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

● 21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

● 22 And one goat *for* a sin offering, to make an atonement for you.

● 23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

● 24 After this manner ye shall offer daily, throughout [*b]the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his [*c]drink offering.

● 25 And [*d]on the seventh day ye shall have an holy convocation; ye shall do no servile work.

---

a Flour Offered With Different Sacrifices:

1. With every bullock: $^3/_{10}$ deals or 1$^1/_2$ gal. (v 20, 28; 15:9; 29:3, 9, 14)
2. With every ram: $^2/_{10}$ deals or 1 gal. (v 20, 28; 15:6; 29:3, 9, 14)
3. With every lamb: $^1/_{10}$ deal or $^1/_2$ gal. (v 4-5, 9, 13, 21, 29; 29:4; Ex. 29:40; Lev. 14:10, 21). There was one exception to this law of $^1/_{10}$ deal for every lamb: on the day of firstfruits connected with the passover and barley harvest, twice as much ($^2/_{10}$ deals or 1 gal.) was offered with a lamb when the sheaf was waved before Jehovah (Lev. 23:11-14).
4. With each kid of the goats: $^1/_{10}$ deal or $^1/_2$ gal. (v 22; 15:3-4)

Besides the above, flour was also made into cakes or loaves and offered to Jehovah (Ex. 29:2; Lev. 2:1-16; 5:11; 6:15, 20; 7:12; 24:5; Num. 6:15; 7:13).

*b Cost of Sacrifices for the Week—Feast of Unleavened Bread:

14 bullocks @ $325 each	$ 4,550.00
7 rams @ $20 each	140.00
49 lambs @ $20 each	980.00
7 goats @ $20 each	140.00
56 gal. flour @ 80¢ each	44.80
140 qts. of oil @ $1.40 each	196.00
140 qts. of wine @ $1.60 each	224.00
Total estimated cost	$ 6,274.80

*c Wine Offered With Different Sacrifices:

1. With every bullock: $^1/_2$ hin or 3 qts. (v 24; 15:9-10)
2. With every ram: $^1/_3$ hin or 2 qts. (v 14; 15:7)
3. With every lamb or kid: $^1/_4$ hin or 1$^1/_2$ qts. (v 7; 15:5; Ex. 29:40; Lev. 23:12-13)

*d There were 2 sabbaths in 7 days, not 2 in 8 days as would be true of regular weekly sabbaths (v 18, 25). The servile work mentioned refers to laborious work as done by servants and slaves.

● 26 ¶ [e]Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, [f]ye shall have an holy convocation; ye shall do no servile work:

● 27 But ye shall offer the burnt offering for a sweet savour unto the LORD; [g]two young bullocks, one ram, seven lambs of the first year;

● 28 And their meat offering of flour [h]mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

● 29 A several tenth deal unto one lamb, throughout the seven lambs;

● 30 *And* one kid of the goats, to make an atonement for you.

● 31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

146 CHAPTER 29

(4) Feast of Trumpets (Lev. 23:23, refs.)

● 1 And [i]in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

● 2 And ye shall offer a burnt offering for a sweet savour unto the LORD; [j]one young bullock, one ram, *and* seven lambs of the first

● 3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

● 4 And one tenth deal for one lamb, throughout the seven lambs:

● 5 And one kid of the goats *for* a sin offering, to make an atonement for you:

● 6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

(5) Feast of the Great Day of Atonement
(Lev. 23:26, refs.)

● 7 ¶ And ye [a]shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:

● 8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

● 9 And their meat offering *shall be of* flour mingled with oil, three tenth [b]deals to a bullock, *and* two tenth deals to one ram,

● 10 A several tenth deal for one lamb, throughout the seven lambs:

● 11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the

---

e This day of the firstfruits was in connection with Pentecost and the wheat harvest (v 26), which would be 7 weeks later than the day of firstfruits spoken of in Lev. 23:10-14, and which took place in connection with the passover and feast of unleavened bread at the time of barley harvest. The day of firstfruits here is said to be "after your weeks be out," meaning the weeks before Pentecost.

f 5 Commands—Feast of Firstfruits at Pentecost:
1. On the day of the feast of firstfruits, when you bring your new meat offering (first offering of the new crop of wheat), you shall have a holy convocation, and do no servile work on that day (v 26)
2. You shall offer burnt offerings for a sweet savor to Jehovah—2 young bullocks, 1 ram, 7 lambs of the first year without blemish (v 27)
3. You shall offer their meat offerings of flour mingled with oil (v 28-29)
4. Offer on that day a kid of the goats (with meat and drink offerings) to make an atonement (v 30; 15:5)
5. Offer these (2 bullocks, 1 ram, 7 lambs, 1 kid of the goats) besides the daily sacrifices with their meat and drink offerings (v 31). For amounts of flour, oil and wine offered with each animal, see notes, v 20, 24, 28

In Lev. 23:15-22 the animals to be sacrificed at Pentecost are listed as 7 lambs, 1 bullock, 2 rams, 1 kid of the goats, and 2 additional lambs as peace offerings. It seems that all these as well as the sacrifices of v 27-31 (commanded in connection with the firstfruits) were to be offered on that day—the day of firstfruits at Pentecost. The estimated cost of these additional animals, their meat and drink offerings would be $638.60 (note, Lev. 23:18). Added to the $896.40 of note below, it would bring the total cost of sacrifices at Pentecost to $1,535.00.

g Cost of Offerings—Feast of Firstfruits at Pentecost:

2 bullocks @ $325 each	$ 650.00
1 ram	20.00
7 lambs @ $20 each	140.00
1 kid of the goats	20.00
8 gal. flour @ 80¢ each	6.40
20 qts. of oil @ $1.40 each	28.00
20 qts. of wine @ $1.60 each	32.00
Total estimated cost	$ 896.40

h Oil Offered With Different Sacrifices:
1. With every bullock: $\frac{1}{2}$ hin or 3 qts. (15:8-10)
3. With every lamb or kid of the goats: $\frac{1}{4}$ hin or $1\frac{1}{2}$ qts. (15:3-4; 28:5; Ex. 29:40)

i 5 Commands—The Feast of Trumpets:
1. On the 1st day of the 7th month you shall have a holy convocation—a day of blowing of trumpets, in which no servile work shall be done (v 1)
2. You shall offer burnt offerings for a sweet savor to Jehovah of 1 young bullock, 1 ram, and 7 lambs (v 2)
3. Their meat offerings shall be of flour mingled with oil: $\frac{3}{10}$ deals ($1\frac{1}{2}$ gal.) of flour for the bullock; $\frac{2}{10}$ deals (1 gal.) for the ram; $\frac{1}{10}$ deal ($\frac{1}{2}$ gal.) for each lamb (v 3-4). For amounts of oil, and wine for the drink offerings, see notes above, v 24, 28. Cp. 15:3-10; 28:5; Ex. 29:40
4. Offer 1 kid of the goats (with the meat and drink offerings) to make an atonement (notes above, v 24, 28)
5. Offer these besides the burnt offering of the month and the daily burnt offerings and their meat and drink offerings (v 6)

j See ***Cost of Sacrifices—Feast of Trumpets***, p. 330.

a 7 Commands—Great Day of Atonement:
1. On the 10th day of the 7th month (October) you shall have a holy convocation (v 7)
2. You shall afflict your souls on that day
3. You shall not do any work thereon
4. You shall offer burnt offerings as a sweet savor to Jehovah—1 young bullock, 1 ram, 7 lambs of the first year without blemish (v 8)
5. Their meat offering shall be of flour mingled with oil—$\frac{3}{10}$ deals ($1\frac{1}{2}$ gal.) of flour to a bullock, $\frac{2}{10}$ deals (1 gal.) to 1 ram, $\frac{1}{10}$ deal ($\frac{1}{2}$ gal.) for each lamb (v 9-10; note, 28:20). For amounts of oil, see note, 28:28; and for drink offerings, see note, 28:24.
6. Offer 1 kid of the goats for a sin offering, with his meat and drink offerings (v 11; notes, 28:20, 24, 28)
7. Offer these (1 bullock, 1 ram, 7 lambs, 1 kid) besides the "sin offering of atonement" (of Lev. 16), and the daily burnt offerings with their meat and drink offerings (v 11)

Cost of these special sacrifices on the day of atonement would be the same as in note, v 2 for the feast of trumpets—$561.20. It seems that besides the animals commanded to be offered here, there were others for the priest and congregation (as in Lev. 16), to be sacrificed on the great day of atonement. Their estimated cost ($405.00; note, Lev. 16:3) and that of their meat and drink offerings ($33.60) added to the $561.20 would bring the cost on atonement day to $999.80.

b $\frac{1}{10}$ deal was approximately $\frac{1}{2}$ gal.

ing of it, and their drink offerings.

(6) Feast of Tabernacles (Lev. 23:33, refs.)

A. First day: thirty animals sacrificed

● 12 ¶ [c]And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no [d]servile work, and ye shall keep a feast unto the LORD seven days:

● 13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

● 14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two [e]tenth deals to each ram of the two rams,

● 15 And a several tenth deal to each lamb of the fourteen lambs:

● 16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

B. Second day: twenty-nine animals

● 17 ¶ [f]And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

● 18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

● 19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

C. Third day: twenty-eight animals

two rams, fourteen lambs of the first year without blemish;

● 21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

● 22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

D. Fourth day: twenty-seven animals

● 23 ¶ [a]And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

● 24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

● 25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

E. Fifth day: twenty-six animals

● 26 ¶ [b]And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

● 27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

● 28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

F. Sixth day: twenty-five animals

● 29 ¶ [*c]And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year

---

nacles:

1. On the 15th day of the 7th month (October), you shall have a holy convocation (v 12)
2. On that day you shall do no servile work
3. You shall keep the feast unto Jehovah for 7 days
4. You shall offer as a sweet savor unto Jehovah, burnt offerings—13 young bullocks, 2 rams, 14 lambs of the first year without blemish (v 13)
5. Their meat offering shall be flour mingled with oil—3/10 deal (1½ gal.) for each bullock, 2/10 deal (1 gal.) for each ram, 1/10 deal (½ gal.) for each lamb (v 14-15; note, 28:20). For amounts of oil and wine for the drink offerings, see notes, 28:24, 28
6. Offer 1 kid of the goats for a sin offering, with meat and drink offerings (v 16; 15:3-11; Ex. 29:40)
7. Offer these (13 bullocks, 2 rams, 14 lambs, 1 kid) besides the daily offerings with their meat and drink offerings

Cost of Sacrifices 1st Day Feast of Tabernacles:

13 bullocks @ $325 each	$ 4,225.00
2 rams @ $20 each	40.00
14 lambs @ $20 each	280.00
1 kid @ $20	20.00
29 gal. flour @ 80¢	23.20
65½ qts. of oil @ $1.40	.70
65½ qts. of wine @ $1.60	104.80
Total estimated cost	$ 4,784.70

d Secular or laborious work as done by servants and slaves.

e 1/10 deal was about ½ gal.

f See ***4 Commands—2nd Day of Feast of Tabernacles***, p. 330.

g See ***4 Commands—3rd Day of Feast of Tabernacles***, p. 330.

a 4 Commands—4th Day of Tabernacles:

1. On the 4th day of the feast (Oct. 18), offer 10 bullocks, 2 rams, and 14 lambs of the first year without blemish (v 23)
2. Their meat and drink offerings shall be according to their number and after the usual manner (v 24; notes, 28:20, 24, 28)
3. Offer 1 kid of the goats for a sin offering, with his meat and drink offerings (v 25; 15:3-11; Ex. 29:30)
4. Offer these (10 bullocks, 2 rams, 14 lambs, 1 kid) besides the daily offerings and their meat and drink offerings (v 25)

The cost of sacrifices for the 4th day of the feast would be the same as that for the 3rd day, less $335.20 (the estimated cost of 1 bullock, his meat and drink offerings) because only 10 bullocks were offered instead of 11 as on the 3rd day (note, v 20). This would make the total estimated cost of offerings on the 4th day amount to $3,779.10.

b 4 Commands—5th Day of Tabernacles:

1. On the 5th day of the feast (Oct. 19), offer 9 bullocks, 2 rams, and 14 lambs of the first year without spot (v 26)
2. Offer them with their meat and drink offerings according to their number and after the usual manner (v 27; notes, 28:20, 24, 28)
3. Offer 1 goat for a sin offering, with his meat and drink offerings (v 28; 15:3-11; Ex. 29:40)
4. Offer these (9 bullocks, 2 rams, 14 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v 28)

The cost of sacrifices for the 5th day of the feast would be the same as that for the 4th day, less $335.20 (the estimated cost of 1 bullock, his meat and drink offerings) because only 9 bullocks were offered instead of 10 as on the 4th day (note, above). This would make the total estimated cost of offerings on the 5th day amount to $3,443.90.

*c 4 Commands—6th Day of Tabernacles:

1. On the 6th day of the feast (Oct. 20), offer 8 bullocks, 2 rams, and 14 lambs of the first year without blemish (v 29)
2. Offer them with their meat and drink offerings according to their number and after the usual manner (v 30; notes, 28:20, 24, 28)
3. Offer 1 goat for a sin offering, with his meat and drink offerings (v 31; 15:3-11; Ex. 29:40)
4. Offer these (8 bullocks, 2 rams, 14 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v 31)

The cost of sacrifices for the 6th day of the feast would be the same as that for the 5th day, less $335.20 (the estimated cost of 1 bullock, his meat and drink offerings) because only 8 bullocks were offered instead of 9 as on the 5th day (note above). This would make the total estimated cost of offerings on the 6th day amount of $3,108.70.

● 30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

● 31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

G. Seventh day: twenty-four animals

● 32 ¶ [*d]And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

● 33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

● 34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

H. Eighth day: ten animals

● 35 ¶ [*e]On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:

● 36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

● 37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

● 38 And one goat *for* a sin offering; beside [a]the continual burnt offering, and [b]his meat offering, and his drink offering.

39 These *things* ye shall do unto the LORD in your [c]set feasts, beside your [d]vows, and [e]your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

13. Law of vows

(1) Vows of mature men (Lev. 27:1)

■ 1 And Moses spake unto the heads of the tribes concerning the children of Israel, saying, [f]This *is* the thing which the LORD hath commanded.

● 2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

(2) Vows of single women (Lev. 27:4-6; Dt. 23:21)

● 3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

● 4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

● 5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

(3) Vows of married women (Lev. 27:4-8; Dt. 23:21)

● 6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

● 7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

● 8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

[*d] 4 Commands—7th Day of Tabernacles:
1 On the 7th day of the feast (Oct. 21), offer 7 bullocks, 2 rams, and 14 lambs of the first year without blemish (v 32)
2 Offer them with their meat and drink offerings according to their number and after the usual manner (v 33; notes, 28:20, 24, 28)
3 Offer 1 goat for a sin offering, with the meat and drink offerings (v 34; 15:3-11; Ex. 29:40)
4 Offer these (7 bullocks, 2 rams, 14 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v 34)

The cost of sacrifices for the 7th day of the feast would be the same as that for the 6th day, less $335.20 (the estimated cost of 1 bullock, his meat and drink offerings) because only 7 bullocks were offered instead of 8 as on the 6th day (note above). This would make the total estimated cost of offerings on the 7th day amount to $2,773.50.

[*e] See ***7 Commands—8th Day of the Feast of Tabernacles***, p. 330. On the 8th day of the feast there were special ceremonies besides the sacrifices and offerings. A priest would draw water from the pool of Siloam in a golden vessel, and bring it to the temple at the time of the burning of the morning

this water, mingled with wine, upon the sacrifice while the people sang with great joy to Jehovah. After the festivities of this day the booths were removed and the people went home, to remain until the following April when yearly feasts would begin again, and end in October.

[a] The continual burnt offerings were the daily sacrifices of 2 lambs, one each in the morning and the evening. Throughout this chapter they are referred to as the continual burnt offering (v 6, 11, 16, 19, 22, 25, 28, 31, 34, 38). They were to be offered regardless of all other offerings

[b] Each sacrifice had its own meat and drink offerings (notes, 28:20, 24, 28).

[c] There were 7 set feasts of Jehovah, besides the weekly sabbath feast (Lev. 23, notes). They were the passover, feast of firstfruits, unleavened bread, Pentecost, trumpets, day of atonement, and feast of tabernacles. See notes on chapters 28 and 29.

[d] Vows were accompanied with certain offerings, each of which required its own meat and drink offerings (Lev. 27, notes).

[e] 5 Kinds of Offerings Here:
1 Freewill offerings (mentioned 16 times;15:3; 29:39; Lev. 22:18-23; 23:38; Dt. 12:6, 17; 16:10; 23:23; 2 Chr. 31:14; Ezra 1:4; 3:5; 7:13, 16; 8:28; Ps. 119:108). These were any offerings given to God of the free will
2 Burnt offerings and burnt sacrifices (284 times; 7:15-87; 28:3-31; 29:2-39; Gen. 8:20; 22:2-13; Ex. 40:6-29; Lev. 1:1-17; 4:7-34; 6:9-30; 7:2-37; 8:17-28; 9:1-24; etc.). These were offerings of animals and food given to God and burned wholly or partially.
3 Meat offerings (135 times; 15:3-10; 28:5-31; 29:3-39; Ex. 29:41; Lev. 2:1-15; 6:14-23; etc.). These were always of food offered to God, from grains and vegetables or products of them. They were never of animal food, but always accompanied animal offerings (15:3-10).
4 Drink offerings (58 times; 6:15-20; 15:3-10, 24; 28:7-31; 29:7-39; Gen. 35:14; Ex. 29:40-41; etc.). These were always of wine and were required with each sacrifice (15:3-10).
5 Peace offerings (82 times; 6:14-26; 7:17-88; 10:10; 15:8; 30:4-14; Ex. 20:24; 24:5; 29:28; 32:6; Lev. 3:1-9; 4:10-35; 7:11-37; Dt. 20:11-12; etc.). These were any offerings to Jehovah to give thanks and manifest fellowship with Him.

Other offerings, the trespass offerings, sin offerings, sweet savor offerings, and nonsweet savor offerings, which come under the above general class of offerings are dealt with in Lev. 1:1–8:31, notes.

[f] See ***7 Commands—Vows of Men and Women***, p. 330.

(Dt. 23:21)

● 9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

● 10 And [a]if she vowed in her husband's house, or bound her soul by a bond with an oath;

● 11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

● 12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

● 13 [b]Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

● 14 But [c]if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her [d]bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

● 15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

148 CHAPTER 31

14. Fifth war (Ex. 17:8, refs.): judgment on

■ 1 And the LORD spake unto Moses, saying,

● 2 [e]Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

● 3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and [f]avenge the LORD of Midian.

(2) The picked army

● 4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and [g]Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the [h]trumpets to blow in his hand.

(3) Midian defeated

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, *[a]beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

(4) Partial obedience to the laws of conquest (Ex. 23:20-33; Dt. 7:1-5)

9 And the children of Israel took *all* the women of Midian captives, and their little

while her husband was alive, or a divorced woman having made one before the husband divorced her (v 9-12). Married women are dealt with in v 6-8.

b Here God recognized the authority and rights of the husband as being greater than His own claim on the married woman regarding certain things. He did this to emphasize the proper lordship of the man over the woman, and to keep peace in the home (1 Cor. 11:3; 1 Pet. 3:6). Jehovah simply left such matters up to the family unit, thus revealing Himself as a just and righteous God, always consecrated to the unity of the home. It may be said at this point that Christianity is not a religion of breaking up homes, but of keeping them together. To this end the Holy Spirit gave the laws concerning marriage and divorce in Mt. 19 and 1 Cor. 7. Also see ***Marriage*** and ***Divorce*** in the Index.

c This means that if the husband did not object on the day that he heard of the vow of his wife, he then had to let it stand (v 6-8, 11-4). He could not go beyond that one day thinking the matter over, and he could not permit his wife to begin paying her vow, then decide that he did not want her to continue. If he caused her to break her vow after the first day he heard of it, then he was to pay the penalty of the broken vow which she would have had to pay if she herself had broken it (v 15). Only daughters and wives could be freed from vows if objected to by fathers and husbands. No provision was stated for annulling vows of boys and young men, but it is supposed that they were held responsible to Jehovah for their vows unless objected to by those having authority over them with power to permit them to fulfill vows. Parents were to determine the case of their children, and husbands the case of their wives. Rabbins say that under the age of 12, boys were under the sole authority of their parents and consequently had no power to make vows.

Vows were supposed to be lawful and made concerning right things, to be considered binding. Making a rash vow to do evil did not make it right or an act of righteousness. Instead of being kept, rash vows were to be repented of and proper atonement made for such sin. The performance of unlawful vows constituted unlawful acts. The whole chapter teaches that making vows is a serious matter. Scripture does not require the making of vows; it only gives commands concerning them IF they are made. Care should be taken in the making of a vow, for it is better not to make one than to make it and break it. Lawful ones should be kept even if a person swears to his own hurt (Ps. 15:4).

d Bonds seem to be different from vows. The vow was positive and the bond negative and restrictive. By a vow a man might dedicate himself or some of his possessions to God, or vow to accomplish some work for Him. By a bond he would cut himself off from some privilege. A vow involved an obligation to do, and a bond an obligation to forbear doing.

e 2 Commands—War on Midian:
  1 Avenge the children of Israel of the Midianites (v 2)
  2 Choose from every tribe 1,000 men and send them to war (v 4)

f The pupose of this war was to destroy the people who had caused Israel to sin, as in ch. 25.

g The priest went with the men of war, taking the holy trumpets. See 25:7-15.

h See 10:1-10.

*a 9fold Victory of Israel:
  1 Slew all the males (v 7)
  2 Slew 5 kings of Midian (v 8):
    (1) Evi (Josh. 13:21)
    (2) Rekem (Josh. 13:21)
    (3) Zur (25:15; Josh. 13:21)
    (4) Hur (Josh. 13:21)
    (5) Reba (Josh. 13:21)
  3 Slew Balaam, the prophet (v 8, 16; Josh. 13:22; 24:9-10; Neh. 13:2; Mic. 6:5; 2 Pet. 2:15-16; Jude 11; Rev. 2:14). See full story of Balaam in 22:5–24:25, notes
  4 Took all the women captive (v 9)
  5 Took the children captive
  6 Took the spoil of their cattle, flocks, and all the goods of Midian
  7 Burned all their cities (v 10-11)
  8 Burned their beautiful castles (v 10)
  9 Brought the captives, the prey, and all the spoil to Moses, Eleazar, and the congregation of Israel in the plains of Moab (v 12-13)

✡ ✡ ✡

all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them [b]without the camp.

(5) Wrath of Moses: reason

14 And Moses was [c]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

15 And Moses said unto them, [d]Have ye saved all the women alive?

16 Behold, [e]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

15. Laws of conquest (Num. 31:17-54; 33:50-56; Ex. 23:20-33; Dt. 7:1-5; 20:1-20)

(1) Law of execution

● 17 Now therefore [f]kill every male among the little ones, and kill every woman that hath known man by lying with him.

● 18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

(2) Law of purification for warriors, captives and booty

● 19 And do ye abide without the camp son, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

● 20 And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

■ 21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

● 22 [a]Only the gold, and the silver, the brass, the iron, the tin, and the lead,

● 23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

● 24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

(3) Law of dividing booty

■ 25 ¶ And the LORD spake unto Moses, saying,

26 [*b]Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

● 27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

● 28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

● 29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an [*c]heave offering of

---

b The captives and the spoils were not to be brought into the camp before being inspected to determine what was permissible to keep and what was to be destroyed. The camp had to be kept clean of all defilement (v 11-13).

c 7 Times Moses Was Wroth:
  1 When leaving Pharaoh the last time (Ex. 11:8) 16:20)
  2 When Israel murmured for flesh (Ex.
  3 When Israel sinned by making the golden calf (Ex. 32:19-22)
  4 When Aaron failed concerning the sin offering at the time his sons died (Lev. 10:16)
  5 When Israel murmured for flesh the second time (11:10-15)
  6 When Korah rebelled and Dathan and Abiram refused to obey (16:15)
  7 When the army captains disobeyed in not killing all Midianites (31:14)

It is remarkable that the record does not state that Moses was angry more often, considering all he had to endure for over 40 years. Several other times he was angry, no doubt, as when he smote the rock twice in disobedience, but the report does not say so (20:8-13). Generally, he was calm and controlled in face of the sins and failures of Israel. Note the number of times the record says God was angry during the same period. God became angry over the constant sins of Israel and because they provoked Him to anger. He did not need to tolerate them as Moses, who was called to stand between Him and the people as mediator and intercessor. Moses just could not become angry at certain times, or God bellion. It was Moses' duty to remain calm in order to plead the cause of his own people. See ***14 Times God Was Wroth***, p. 331.

d Question 57. Next, 32:6.

e This was why they were commanded to be destroyed. It was not that God did not love certain nations; it was because of their sinful depravities and their war against Him and His program of ridding the earth of sin and rebellion. Captive virgins could be wives, but not slaves (Dt. 21:10-14).

f This was done to avoid further and future trouble from these males who would grow up to take vengeance if possible. Examples of what might have happened can be seen in Hadad and others after the males were nearly all destroyed (1 Ki. 11:14-40).

g Every soldier had to go through 7 days of ceremonial cleansing because of having touched dead men. Such a law was made before this (5:2; 6:6, 11; 9:6-10; 19:11-18). All clothing worn, every vessel, and all other things that had become unclean had to be purified (v 20).

a 4 Commands—Purification of Booty:
  1 Purify the gold, silver, brass, iron, tin, and lead, with fire—everything that can be purified by fire—and it shall be clean (v 23)
  2 Also purify such metals with the water of separation (v 23; 19:1-22)
  3 Cause all booty that cannot be purified by fire without destruction, to be purified by washing in water (v 23)
  4 You (soldiers) shall wash your clothes on the 7th day of your purification; and you shall be clean and shall come into the camp (v 24)

It might appear from the strict laws of sanitation and sterilization that some practices were not necessary, but God knew what was best in such conditions as prevailed in those days.

*b 5 Commands—Division of Booty:
  1 Make a summary of all the booty taken in battle, both of men and beasts (v 26)
  2 Eleazar and the chief fathers of the congregation shall have charge of this summary
  3 Divide the booty into 2 parts: one half for the men who fought and the other for the congregation (v 27)
  4 Set aside, as a gift to Jehovah for an offering from the soldiers' half, 1 person in every 500 and 1 beast of every 500 (v 28-29)
  5 From the half belonging to the congregation set apart 1 person in 50, and 1 beast of every 50, and give them to the Levites (v 30)

*c The word for heave offering here is rightly trans. levy in v 28. The offering was not heaved or lifted up before God as regular heave offerings.

✡ ✡ ✡

● 30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the [*d]booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the [*e]half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the [*f]LORD'S tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD'S tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD'S tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the [a]half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

dred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's [b]half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

16. Report of casualties

48 ¶ And the [c]officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

17. Thanksgiving offering to the Lord for protection

50 We have therefore brought an [d]oblation for the LORD, what every man hath gotten, [e]of jewels of gold, chains, and bracelets, rings, earrings, and tablets, [f]to make an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, [g]was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

149 CHAPTER 32

18. Possessions east of Jordan
(1) Request of Reuben and Gad

675,000 sheep @ $20	$ 13,500,000
72,000 cattle @ $189	13,608,000
61,000 asses @ $50	3,050,000
32,000 women	
Total value	$ 30,158,000

*e Half of Booty for Soldiers (v 36-40):

337,500 sheep @ $20	$ 6,750,000
36,000 cattle @ $189	6,804,000
30,500 asses @ $50	1,525,000
16,000 women	
Total value	15,079,000

*f God's Tribute of Soldiers' Half (v 36):

675 sheep @ $20	$ 13,500
72 cattle @ $189	13,608
61 asses @ $50	3,050
32 women	
Total value	30,158

This was called the Lord's tribute and was given to the Levites as their portion of the booty; so all shared together according to the law of booty given by God (v 41). Soldiers naturally shared the most, because they endangered their lives to win the war (v 28-30).

a Israel's half of the booty amounted to the same as the soldiers' half: 337,500 sheep; 36,000 cattle; 30,500 asses; and 16,000 women, as listed in note, v 36. Total estimated value: $15,079,00.

b God's Tribute of Israel's Half (v 47):

Sheep, 6,750 @ $20	$ 135,000
Cattle, 720 @ $189	136,080
Asses, 610 @ $50	30,500
Women, 320	
Total value	$ 301,580

It would appear from this record that the Midianites were completely exterminated, but this was not the case. Only this particular portion of Midian which caused Israel to sin was destroyed. Other Midianite tribes continued and fought against Israel in the days of the judges (Judg. 6:1–8:1).

c The officers or captains of the army reported that they did not lose a man in the war with Midian, which in itself was a miracle and showed a direct intervention of heaven (v 48-49). This gave Israel more confidence for the wars of Canaan soon to follow.

d The captains brought a freewill offering to Jehovah, partly out of gratitude for the preservation of their lives in battle, and partly to express remorse for having disobeyed the Lord in not killing all the people who had caused Israel to sin (v 14, 50).

e 6fold Offering to Jehovah:
  1 Jewels of gold, literally vessels or instruments of gold. The Heb. keli means any implement, utensil, dress, vessel, weapon, instrument, furniture, or tool. That these were not bracelets, earrings, and other jewelry is clear from the fact that such things were named along with the jewels of gold (v 50-51; Ex. 35:22)
  2 Chains for the arms and neck. Some were even used for camels in those days (v 50; Judg. 8:26; Song 1:10)
  3 Bracelets (v 50; Gen. 24:22, 30, 47; 38:18, 25; Ex. 35:22; Isa. 3:19; Ez. 16:11; 23:42)
  4 Rings (v 50; Ex. 35:22; Isa. 3:21)
  5 Earrings (v 50; Gen. 24:22, 30, 47; 35:4; Ex. 32:2-3; 35:22; Judg. 8:24-26; Job 42:11; Isa. 3:20; Ez. 16:22; Hos. 2:13)
  6 Tablets (perhaps gold beads, v 50; Ex. 35:22). Not the same as tablets in Isa. 3:20, which means perfume bottles

f These metals could not actually atone for any sin, so the reference must be to a gift of acknowledgment for the preservation of their lives in battle (v 50).

g A shekel being worth 64¢, the 16,750 shekels would be valued at $10,720 according to our money. This amount went to the tabernacle as a memorial to Jehovah (v 54).

✡ ✡ ✡

children of Gad had a very great multitude of cattle: and when they saw the land of [i]Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 [a]Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

(2) Objections of Moses to settling east of Jordan

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, [b]Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadeshbarnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, [c]they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD'S anger was kindled the same time, and he sware, saying,

11 Surely [d]none of the men that came up out of Egypt, from [e]twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have [f]wholly followed the LORD.

13 And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For [g]if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

(3) Objections of Moses overcome: promise of Reuben and Gad

16 ¶ And they came near unto him, and said, [*h]We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the [*a]fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

(4) Conditions of grant to Reuben and Gad (Dt. 3:18-20)

---

h The land east of Jordan had now been conquered, and was ready for settlement. The tribes of Reuben and Gad, being the chief cattlemen of Israel, requested this as their inheritance (v 1-5). Moses objected to their settling here on the grounds that they were needed to help conquer Canaan (v 6-15). They then promised to help if they would be granted the land they desired (v 6-42).

i Jazer in particular was a place of grazing for cattle, and this made the cattlemen desire it without waiting to see what was on the other side of Jordan (v 1). It would seem from Moses' objection to their settlement on the east of Jordan (32:6-15) that the first intention was to settle in Canaan only; but this was out of line with the promises to Abraham (Gen. 15:18-21). No doubt they would have gone on to Canaan if Sihon had permitted Israel to pass through his land; but he would not, so a war had to be fought with him. When he was destroyed naturally the Israelites took over his land. Also, when they had to fight with Og, king of Bashan, they took over his land. The original promised land was from the Euphrates to the river of Egypt. In the Millennium the land will be divided into 13 sections from Hamath on the north to the river and the great sea (Ez. 48). This means that all the Arabian peninsula to the Red Sea will be the land of Israel. In fact, Israel will be the head of the nations and no doubt will take as much land as needed even beyond the original promised land, for normal expansion and worldwide activity for the kingdom of the Messiah who will reign from sea to sea and to the end of the earth (Isa. 9:6-7, Dan. 7:13-14; Zech. 14:9; Rev. 11:15; 22:4-5).

a 9 Cities of Sihon and Og:
1 Ataroth (v 3, 34)
2 Dibon (v 3, 34; 21:30; 33:45; Josh. 13:9, 17; Isa. 15:2-9; Jer. 48:18, 22)
It became one of the cities of refuge east of Jordan (Josh. 21:39). See Num. 32:1-3; 2 Sam. 24:5; 1 Chr. 6:81; 26:31; Isa. 16:8-9; Jer. 48:32
4 Nimrah (mentioned only here, v 3), but called Beth-nimrah in v 36 and Nimrim in Isa. 15:6; Jer. 48:34
5 Heshbon, capitol of Sihon, king of the Amorites (v 3, 37; 21:25-35; Dt. 1:4). Rebuilt by Reuban (v 37) and allotted to Gad (Josh. 21:38-39)
6 Elealeh, a city taken by Sihon from the Moabites (21:27-30), and then taken by Israel (32:3, 27; Isa. 15:4; 16:9)
7 Shebam (v 3). Perhaps the same as Shibmah (v 38) and Sibmah (Josh. 13:19; Isa. 16:8-9; Jer. 48:32)
8 Nebo (v 3, 38; 1 Chr. 5:8)
9 Beon (v 3). Called Baal-meon (v 38). See list of other cities in this inheritance (note, v 34; note, Josh. 13:15)

b Questions 58-59. The last questions in Numbers. Moses evidently thought the Reubenites and Gadites wanted to settle at once and not help the other tribes conquer Canaan. He perhaps feared another rebellion like the one at Kadesh-barnea some 38 years before (v 8-15). But the tribesmen of Reuban and Gad assured him that they fully intended helping the others conquer Canaan, so they were granted their request (v 16-42).

c See notes on Num. 13-14.

d The old generation of the exodus was now extinct except for Moses, Joshua, and Caleb (v 11-15; 14:23-35; 26:64-65).

e The new generation was now in the prime of life, none being older than 58 to 60 years of age except the above mentioned three.

f Following God wholly is what saved Joshua and Caleb, and caused them to be permitted to live and enter Canaan where they enjoyed life for a number of years (v 12).

g This proves that the 2nd generation would not have entered Canaan if they had rebelled (v 15).

*h The proposition to Moses was that they would build sheepfolds and pens for the stock, and cities for their wives and children, after which they would go armed to help the other tribes conquer Canaan (v 16-19). This was acceptable with Moses (v 20-24).

*a Fortified cities were needed to protect the families from the warlike people surrounding them who might attack while many of the men were off to war in Canaan (v 17).

✡ ✡ ✡

do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

● 24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

(5) Promise of Reuben and Gad

25 And the children of Gad and the children of Reuben spake unto Moses, [c]saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

(6) Conditions of grant to Reuben and Gad restated (Dt. 3:18)

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, [d]If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

(7) Reuben and Gad assure Moses of acceptance of his terms

dren of Reuben answered, saying, [a]As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

(8) Moses' promise fulfilled

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and *[b]unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

(9) Possession of Gad (Dt. 3:12; Num. 34:13-15; Josh. 13:24)

34 ¶ And the *[c]children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Bethnimrah, and Bethharan, fenced cities: and folds for sheep.

(10) Possession of Reuben (Dt. 3:12-17; Num. 34:13-15; Josh. 13:15)

37 And the *[d]children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

(11) Possession of Manasseh (Dt. 3:12-17; Num. 34:13-15; Josh. 13:28)

39 And the children of Machir the son of Manasseh went to Gilead, and [e]took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them [f]Havothjair.

Reubenites and Gadites to inherit the land east of Jordan, upon the condition that they would go armed with their brethren and stay with them until they had conquered their enemies and become settled in the land (v 20-24). According to Josh. 4:12-13 only 40,000 of the Reubenites, Gadites, and 1/2 of the tribe of Manasseh who eventually occupied the land east of the Jordan (v 33; 34:13-15; Dt. 3:13; 29:8; Josh. 1:12) went to war. According to the 2nd numbering of the list in note, 1:20, the soldiers of these groups (2 1/2 tribes) made a total of 110,580. With 40,000 gone to war this left 70,580 to guard the families and flocks against neighboring tribes while Canaan was being subdued.

c The Reubenites and Gadites promised to keep their agreement to help the rest of Israel conquer Canaan (v 25-27).

d The terms of granting the east of Jordan to the Reubenites and Gadites were given to Eleazar the high priest. If they kept their word, the land they desired would be theirs, but if they did not, then they were to have inheritance in Canaan with the other tribes (v 29- 30). This further points to the fact that the original intention of Moses was to occupy all of Canaan first..

a Again the Reubenites and Gadites promised to help conquer Canaan for the right to a possession on the east of Jordan (v 31-32).

*b Instead of the whole section east of Jordan being given to the Reubenites and Gadites, a portion was given by Moses to 1/2 the tribe of Manasseh as an inheritance (v 33). No explanation is given here for this tribe being divided to receive its inheritance, but it can be relied upon that God planned it Himself, for all the inheritances were given by lot with the Urim and Thummim (26:55-56; 33:54; 34:13; 36:2-3; Josh. 13:1–21:40). A reading of v 39-42 suggests that one of the reasons may have been their further conquests.

*c 9 Fortified Cities Built by Gad:
1 Dibon (note, v 3)
2 Ataroth (note, v 3)
3 Aroer (Dt. 2:36; 3:12; 4:48; Judg. 11:26; cp. 1 Ki. 10:33)
4 Atroth (only here, v 35)
5 Shophan (only here, v 35)
6 Jaazer (v 35; 21:32). Called Jazer (v 1, 3; Josh. 13:25; 21:39). See note, v 3
7 Jogbehah (v 35; Judg. 8:11)
8 Beth-nimrah (v 36; Josh. 13:27). Called Nimrah (v 3). See note, v 3
9 Beth-haran (v 36). Probably identical to Beth-aram (Josh. 13:27)

*d 6 Fortified Cities Built by Reuben:
1 Heshbon (note, v 3, #5)
2 Elealeh (note, v 3, #6)
3 Kirjathaim (v 37). Called Kirjathaim (Josh. 13:19), and Kiriathaim in Jer. 48:1, 23; Ez. 25:9
4 Nebo (note, v 3, #8)
5 Baal-meon (note, v 3, #9)
6 Shibmah (note, v 3, #7)

It must be kept in mind that the above cities being built by Reubenites and Gadites refers mainly to rebuilding or restoring them in some measure, for they were already built and conquered by Israel. It was not commanded that all the cities of the conquered lands be completely destroyed. God's promise to Israel was that He would give them some cities which they did not build (Dt. 3:19; 6:10; 19:1). See note, v 3; notes, Josh. 13-21.

e This perhaps refers to further conquests besides those of Sihon and Og, and for this reason this part was no doubt given to Manasseh (v 39-42).

f Havoth-jair means encampments or camps of Jair. Originally, they were 23 cities (1 Chr. 2:22); then 30 (Judg. 10:4); and finally 60 (1 Chr. 2:23).

✡ ✡ ✡

and the villages thereof, and called it Nobah, after his own name.

150 CHAPTER 33

19. Summary of journeys (Dt. 9:7)
(1) Rameses to Sinai: twelve stations (Ex. 12:37–19:25)

1 These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out [*h]according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they [a]departed [b]from Rameses in the [c]first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [d]with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon [e]their gods also the LORD executed judgments.

5 And the [f]children of Israel removed [g]from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pihahiroth, which *is* before Baalzephon: and they pitched before Migdol.

8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and [h]went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten

10 And they removed from Elim, and encamped [i]by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

(2) Sinai to Rithmah (Kadesh): three stations (Num. 10:11–12:16; Dt. 1:6)

16 And they [j]removed from the desert of Sinai, and pitched at Kibrothhattaavah.

17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

(3) Rithmah (Kadesh) to Kadesh: eighteen stations (Num. 15:1–20:21; Dt. 2:1-16)

19 And they [k]departed from Rithmah, and pitched at Rimmonparez.

20 And they departed from Rimmonparez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

[*g] This was an important site near the southern extremity and on the western slopes of the mountains of Haurin.

[*h] Moses wrote the lists of journeyings in this chapter by the commandment of God (v 1-2)

[a] The departure of Israel from Egypt was in the 1st month, the 15th day of Nisan or Abib (Ex. 13:4), the day after the passover and on the sabbath day (v 3; Ex. 12:37-42; Lev. 23:5-8).

[b] It is supposed that Rameses was the same as modern Cairo, Egypt.

[c] This was the beginning of months for Israel's new calendar, corresponding with the latter part of our March and the first part of April (Ex. 12:2). Previously, the old Jewish year began in September. It was called the civil year while this was called the ecclesiastical year.

[d] This means they went out with the high hand of Jehovah protecting them (v 3; Ex. 14:8).

[e] See ***Judgment on Gods of Egypt***, p. 173.

[f] There are variations in the lists of places where Israel camped, as mentioned in the books of Exodus, Numbers, and Deuteronomy; but there are no contradictions. With a vast nation of about 6,000,000 people (note, Ex. 12:37) very few stations would be large enough for all to encamp. The stations of Exodus refer to the halting places of Moses, the chief men and as many of the people as were associated with them, while the list in this chapter embraces over and above these the whole encampments. Here we have mainly those places where prolonged encampments were made, from which the people dispersed their flocks and herds to pasture in the surrounding lands. What we have in this list are the marches from one place to another on going out of Egypt, and not necessarily every station of breaking-up of camp and then a march. We have Israel's places of departure, according to their marches to more permanent places, not every temporary station of encampment.

[g] Rameses to Sinai—11 Marches:

1 Rameses to Succoth (v 5; Ex. 12:12-37)
2 Succoth to Etham (v 6; Ex. 13:20)
3 Etham to Pi-hahiroth (v 7; Ex. 14:2)
4 Pi-hahiroth through the Red Sea, 3 days' journey to Marah (v 8; Ex. 15:22)
5 Marah to Elim (v 9; Ex. 15:23-27)
6 Elim to the Red sea (v 10)
7 Red Sea to Wilderness of Sin (v 11)
8 Wilderness of Sin to Dophkah (v 12)
9 Dophkah to Alush (v 13)
10 Alush to Rephidim (v 14; Ex. 17:1)
11 Rephidim to desert of Sinai (v 15; Ex. 19:1-2)

The list of stations here agrees with the one in Ex. 12:37–19:1, except we have an encampment by the Red Sea (v 10), and two others mentioned, Dophkah and Alush (v 12-14).

[h] There were 3 days of marching with no stations mentioned.

[i] This station by the Red Sea is omitted in the historical itinerary of Ex. 15:23–17:1. The distance to Elim was only about 1 1/2 miles, so that it could be easily left unmentioned in the principal account, especially since the nation was so large that some of the camp was on the Red Sea itself. The road from Wady Ghurundel led to the interior, the other side of a continuous ridge which hid the Red Sea from view. At the mouth of the Wady-et-tayibeh, the distance of about 3 days' journey, it opens again on the plain along the margin of the Red Sea. Thus, the description in Exodus fits perfectly with this list and confirms the statements of Scripture in corresponding so exactly with the geographical features of this region.

[j] Desert of Sinai to Kadesh—3 Marches:

1 Desert of Sinai to Kibroth-hattaavah (3 days' journey, v 16; 10:11–11:35)
2 Kibroth-hattaavah to Hazeroth (v 17; 10:34-35)
3 Hazeroth to Rithmah (Kadesh, v 18; 13:1–14:45). From Dt. 1:46–2:1, it appears that Israel stayed at Kadesh many days this first time, after the sentence of Num. 14:23-35

[k] See ***Kadesh to Kadesh—18 Marches***, p. 331.

* * *

pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at [a]Moseroth.

31 And they departed from Moseroth, and pitched in Benejaakan.

32 And they removed from Benejaakan, and encamped at Horhagidgad.

33 And they went from Horhagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Eziongaber.

36 And they removed from Eziongaber, and pitched in the wilderness of Zin, [b]which *is* Kadesh.

(4) Kadesh to plains of Moab: ten stations
(Num. 20:22–25:18; Dt. 2:17–3:29)

37 And they [c]removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, [d]and died there, in the [e]fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [f]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed [g]from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Iim, and

45 And they departed from Iim, and pitched in Dibongad.

46 And they removed from Dibongad, and encamped in Almondiblathaim.

47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they [h]departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.

49 And they pitched by Jordan, from Bethjesimoth *even* unto Abelshittim in the plains of Moab.

20. Preparations to enter Canaan
(Num. 33:50–36:13)
(1) Laws of conquest (Num. 31:17, refs.)

■ 50 ¶ [*a]And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

● 51 [*b]Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

● 52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

● 53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

● 54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

★ 55 [*c]But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* [*d]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I

Jot-bathah are mentioned in Dt. 10:6-7. Moses says that Aaron died at Mosera or Moserath, which must be identified with Mount Hor (20:23-29). Here Horhagidgad is called Gudgodah, and Jotbathah is called Jotbath, a land of rivers or brooks. Dt. 10:6-7 refers to the 40th year when Israel went from Kadesh to Mount Hor (20:1-29). The other 17 places of v 19-36 are not identified except Eziongaber on the Red Sea (v 35-36; Dt. 2:8; 1 Ki. 9:26; 22:49). These few stations prove that Israel was not constantly on the move during the 40 years of wandering. They no doubt stayed years at certain places, camping at all of the 17 places during the 40-year period.

b 38 years had gone by in the marches and encampments between the first arrival at Kadesh (v 19; 13:1–14:45) and the second (v 36). Miriam died here (20:1-14).

c Kadesh to Moab—10 Marches:
1 Kadesh to Mount Hor (v 37)
2 Mount Hor to Zalmonah (v 41)
3 Zalmonah to Punon (v 42)
4 Punon to Oboth (v 43)
5 Oboth to Ije-abarim (v 44)
6 Ije-abarim or Iim to Dibon-gad (v 45)
7 Dibon-gad to Almon-diblamthaim (v 46)
8 Almon-diblathaim to mountains of Abarim before Nebo (v 47)
9 Mountains of Abarim to Beth-jesimoth (v 48)
10 Beth-jesimoth to Abel-shittim (v 49)

d See 20:23-29.

e This was the 40th year after leaving Egypt, and in the 38th or 39th year after leaving Sinai. Israel left Sinai about 1 year and 1 month after leaving Egypt (10:11-12). Aaron died 39 years and 4$\frac{1}{2}$ months after leaving Egypt (v 3, 38). He was 123 years old (v 39).

f See 21:1-3.

g See 21:10-20 with these, v 41-49.

h See a total of 43 stations from Rameses in Egypt to Moab at the end of the 40 years (notes, v 5, 16, 19, 37).

*a The list of the marches written at the very end of the 40 years of wanderings (v 1-49), and the following instructions of 33:50–36:13 were the final ones before the entrance into Canaan.

*b 4 Commands—Laws of Conquest:
1 When you come into Canaan you shall drive out all the inhabitants of the land from before you, destroy all their pictures and molten images, and pluck down all their high places (v 51-52). The pictures here refer to carved and embroidery work having designs of idols. The molten images were metallic idols supposed to have supernatural powers and virtues.
2 You shall dispossess the inhabitants of the land and dwell therein, for I have given you the land to possess it (v 53)
3 You shall divide the land by lot for an inheritance among your families; according to the size of the family they shall inherit (v 54)
4 Every man's inheritance shall be in the place where his lot falls, according to the tribes he shall inherit it

*c 18th and last prophecy in Num. (33:55-56, fulfilled). Not only did the nations whom Israel failed to drive out become a constant source of trouble, but the nation of Israel itself was eventually driven out—and that for the same reason these former peoples were rejected by God. The sins of idolatry, adultery, rebellion, and total moral depravity caused Israel also to be judged (2 Ki. 17, 24, 25). After the rejection of Messiah, Israel was completely destroyed as a nation and the people have remained in dispersion over 1,900 years (Mt. 21:33-46; 23:34-39; Lk. 21:20-24).

*d See Josh. 23:13; Judg. 2:3.

✡ ✡ ✡

(2) The borders of Canaan
A. South border

■ 1 And the LORD spake unto Moses, saying,

● 2 [*e]Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

● 3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

● 4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:

● 5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

B. Western border of Canaan

● 6 And *as for* the western border, ye shall even have [a]the great sea for a border: this shall be your west border.

C. North border of Canaan

● 7 And this shall be your north border: from the great sea ye shall point out for you [b]mount Hor:

● 8 From mount Hor ye shall point out *your border* unto the entrance of [c]Hamath; and the goings forth of the border shall be to [d]Zedad:

● 9 ¶ And the border shall go on to [e]Ziphron, and the goings out of it shall be at [f]Hazarenan: this shall be your north border.

● 10 And ye shall point out your east border from Hazarenan to [g]Shepham:

● 11 And the coast shall go down from Shepham to [h]Riblah, on the east side of [i]Ain; and the border shall descend, and shall reach unto the side of the sea of [j]Chinnereth eastward:

● 12 And the border shall go down to Jordan, and the goings out of it shall be at [k]the salt sea: this shall be your land with the coasts thereof round about.

(3) Possession of $9^{1}/_{2}$ tribes
(Dt. 3:12-17; Num. 34:13; Josh. 13:7)

● 13 And Moses commanded the children of Israel, saying, This *is* the [l]land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

(4) Possession of $2^{1}/_{2}$ tribes
(Dt. 3:12-17; Num. 34:13; Josh. 13:8)

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

(5) Committee of division of the land

16 And the LORD spake unto Moses, saying,

● 17 [m]These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

● 18 And ye shall take one prince of every tribe, to divide the land by inheritance.

[*e] 4 Commands—Borders of Canaan:

1 When you come into the land of Canaan, your southern border shall be from the wilderness of Zin (or Sin) by the coast of Edom eastward to the Dead Sea and westward through Kadesh and on to the Sea (Mediterranean, about 80 miles; v 2-5)
2 Your western border shall be the Sea (about 300 miles; v 6)
3 Your northern border shall be from the Sea westward through Mount Hor, Hamath, Zedad, Ziphron, and Hazarenan (about 70 miles; v 7-9)
4 Your eastern border shall be from Hazar-enan on the north and southward to Shepham, Riblah, east of Ain, the east side of the sea of Chinnereth (Galilee), and down the Jordan to the Dead Sea (about 280 miles; v 10-12)

[a] 4 Names of the Mediterranean Sea:

1 The great sea (v 6-7; Josh. 1:4; 9:1; 15:12; 23:4; Ez. 47:10, 19-20; 48:28; Dan. 7:2)
2 The uttermost sea (Dt. 11:24; 34:2)
3 The utmost sea (Joel 2:20)
4 The hinder sea (Zech. 14:8)

[b] This is not the mount Hor where Aaron died (20:23-29), but mount Herman in the north Lebanon mountains (Dt. 3:9; 4:48; Josh. 13:5).

[c] A city of upper Syria (v 8; 13:21; Dan. 10:18; Josh. 13:5; 2 Sam. 8:9-10; 1 Ki. 8:65; 2 Ki. 14:25-28; 25:20-21; Isa. 11:11; Jer. 49:23; Ez. 47:16).

[d] A place near Hamath (v 8; Ez. 47:15).

[e] A place in north Palestine (v 9).

[f] An unknown place marking the N.E.

Ez. 47:17; 48:1).

[g] An unknown place on the east border of Canaan (v 10-11).

[h] A city in Hamath where God executed judgment on Judah and others (v 10-11; 2 Ki. 23:23; 25:6, 20, 21; Jer. 39:5-6; 52:9, 26).

[i] A city of Simeon (v 11; Josh. 19:7; 15:32; 21:16; 1 Chr. 4:32). Called Ashan (1 Chr. 6:59)

[j] In the N.T. called the sea of Galilee and sea of Tiberias (Jn. 6:1), and the lake of Gennesaret (Lk. 5:1).

[k] The Dead Sea, called the salt sea in Scripture a number of times (v 3, 12; Gen. 14:3; Dt. 3:17; Josh. 3:16; 12:3; 15:2, 5, 12; 18:19). Also called the former sea (Zech. 14:8)

[l] The borders of the land of Canaan (in v 1-12) were for the purpose of having definite bounds so as to divide the land into 9 $^{1}/_{2}$ parts for the tribes that did not inherit any land east of the Jordan (v 13-15). This was not all the promised land, for the entire extent of it was from the Mediterranean on the west to the Euphrates on the east, and from Hamath on the north to the Indian Ocean on the south, including all the Arabian peninsula (Ez. 48).

[m] 12 Men Who Were to Divide the Land:

1 Eleazar the priest (v 17)
2 Joshua the commander-in-chief
3 Caleb of Judah (v 19)
4 Shemuel of Simeon (v 20)
5 Elidad of Benjamin (v 21)
6 Bukki of Dan (v 22)
7 Hanniel of Manasseh (v 23)
8 Kemuel of Ephraim (v 24)
9 Elizaphan of Zebulun (v 25)
10 Paltiel of Issachar (v 26)
11 Ahihud of Asher (v 27)
12 Pedahel of Naphtali (v 28)

Representatives were not included in this committee from Reuben, Gad, and the half of Manasseh who had already inherited their portions east of the Jordan. Eleazar, Joshua, and Caleb are the only ones in the list who are well known to us. The order in which the tribes are named is peculiar to this passage.

Generally speaking, the tribes as listed here received their inheritance from south to north. See Josh. 15:1–19:32. The tribes of Judah and Simeon, sons of Leah, dwelled by each other. Those of Benjamin, the son of Rachel, and Dan, the son of Rachel's maid, were by each other. Tribes of Manasseh and Ephraim, sons of Joseph, were side by side. Those of Zebulun and Issachar, sons of Leah, were together. Tribes of Asher, the son of Leah's maid, and Naphtali, the son of Rachel's maid, were together. Those of Reuben, the son of Leah, and Gad, the son of Leah's maid, were together on the east of Jordan. Thus, in divine wisdom God divided the land to the tribes.

1 Command Israel that they give the Levites cities to dwell in, with suburbs surrounding each city (v 2-3)
2 The suburbs of the cities shall be 1,000 cubits (2,083 ft. and 4 in. counting 25 in. to the cubit) from the city all the way around it, for the first suburb (v 4)
3 From this first measure of 1,000 cubits, measure another 2,000 cubits (4,166 ft. and 8 in.) for fields and vineyards for the Levites, as the second suburb (making altogether 6,250 ft. for the two suburbs; v 4-5)
4 Among the cities for the Levites there shall be 6 cities for refuge, which shall be for the manslayer—one who slays accidentally (v 6)
5 Add to these 42 more cities for the Levites
6 All the cities of the Levites shall be 48 in number, with their suburbs (v 7)
7 The cities of the Levites shall be taken from the various tribes. The tribes having many cities shall give many, and the ones having few shall give few (v 8). See Josh. 20-21 for a list of the cities of the Levites and the cities of refuge.

a 4 Commands—Cities of Refuge:
1 Speak to Israel saying that when you come into Canaan, you shall appoint cities of refuge for the person who kills anyone accidently (v 10-11)
2 They shall be cities for refuge from the avenger, that the manslayer die not, until he stand before the congregation in judgment (v 12)
3 You shall have 6 cities of refuge; 3 on each side of Jordan (v 13-14)
4 These shall be for Israelites, for strangers, and for all sojourners among them, that any man who kills another accidently may flee for protection (v 15)

b 5 Commands—Willful Murder:
1 If a man smites with an instrument of iron, so that a man dies, he is a murderer. He shall surely be put to death (v 16)
2 If he smites a man by throwing a stone so that the man dies, he is a murderer. He shall surely be put to death (v 17)
3 If he smites a man with any weapon of wood so that the man dies, he is a murderer. He shall surely be put to death (v 18)
4 The revenger of blood shall slay the murderer when he meets him (v 19)
5 If a man kills another through hatred by lying in wait for him, or through enmity smites him by any means so that he dies, the man shall surely be put to death, for he is a murderer. The revenger of blood shall slay him when he meets him (v 21)

* * *

Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

152 CHAPTER 35

(6) Cities of the Levites

■ 1 And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

● 2 [*a]Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

● 3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

● 4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

● 5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

● 6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to

● 7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

● 8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

(7) Cities of refuge (Dt. 4:41; Num. 35; Josh. 20)

■ 9 ¶ And the LORD spake unto Moses, saying,

● 10 [a]Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

● 11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

● 12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

● 13 And of these cities which ye shall give six cities shall ye have for refuge.

● 14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

● 15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

(8) Law of willful murder (Ex. 20:13, refs.)

● 16 And [b]if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

● 17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

● 18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

● 19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

● 20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

● 21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenmeeteth him.

(9) Law of involuntary murder

● 22 But [c]if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

● 23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

● 24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

● 25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

● 26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

● 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

● 28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

● 29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

(10) No mercy for murderers

● 30 [a]Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

● 31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

● 32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

● 33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

● 34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD

(11) Law of inheritances (Num. 27; Dt. 17:3-6)
A. Question about daughters inheritances

1 And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

● 2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

B. All inheritances to stay in each tribe: daughters who inherit must marry in own tribe

5 And Moses commanded the children of Israel according to the word of the LORD, *[a]saying, The tribe of the sons of Joseph hath said well.

● 6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

● 7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

● 8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

● 9 Neither shall the inheritance remove

c 6 Commands—Involuntary Murder:
  1 If a man kills another accidently, without hatred or malice, and without lying in wait for him, regardless of how the accident occurs, then the congregation shall judge between the slayer and the

  2 The congregation shall deliver the slayer out of the hand of the revenger of blood, and restore him to the city of his refuge where he has fled (v 25)
  3 The man shall stay in the city of refuge until the death of the high priest (v 25)
  4 But if the revenger at any time shall find the slayer outside the city of refuge and] its suburbs, he may kill the slayer and be free from the guilt of murder, because the slayer should have remained in the city of refuge until the death of the high priest (v 26-28)
  5 After the death of the high priest the slayer shall return to his home and the land of his possession (v 28)
  6 These things shall be a statute of judgment to you throughout your generations in all your dwellings (v 29)

a 5 Commands—Justice to Murderers:
  1 Whoever is a murderer shall be put to death by the mouth of 2 or 3 witnesses, but not by 1 witness (v 30)
  2 You shall take no ransom for the life of a murderer. He is guilty of death and shall surely be put to death (v 31)
  3 You shall take no ransom for him that flees to any city of refuge, that he should come again to dwell in the land (v 32)
  4 You shall not pollute the land wherein you live; shedding of blood defiles the land, and it cannot be cleansed of the blood that is shed therein, except by the blood of him that shed it (v 33)
  5 Defile not the land that you go to inhabit, wherein I dwell among the children of Israel (v 34)

b The daughters of Zelophehad had obtained an ordinance (27:1-11, notes) which permitted the daughters of an Israelite who died without male issue to inherit their father's property. Here, these chiefs of the Macharites, of whom Zelophehad had been one, now obtained a new and supplementary law directing heiresses to marry within their own tribe so that inheritances would remain within the tribe (v 1-13).

*a 3 Commands—Concerning Inheritances:
  1 Let the daughters of Zelophehad marry whom they think best within their tribe so that the inheritance might remain in the same tribe perpetually (v 5-7)
  2 Every daughter that possesses an inheritance in any tribe of Israel, shall be wife unto one of the family of the tribe of her father, so that the children of Israel may enjoy the inheritances of their fathers (v 8)
  3 No inheritance shall remove from one tribe to another; but every one of the tribes of Israel shall keep to himself his own inheritance (v 9)

✡ ✡ ✡

of the Lord before he made any law, so that Israel would know that his laws were in reality the laws of God (v 10).

b The new law of heiresses marrying within their own tribe brought results, for all 5 daughters took their own cousins as husbands (v 11).

c Of the two persons in Scripture named Noah, this one was a woman (v 11; 27:1); the other, a man, built the ark (Gen. 6-8).

d These commandments complete the laws of Moses that are recorded in the book of Numbers. Others follow in Deuteronomy.

of the tribes of the children of Israel shall keep himself to his own inheritance.

C. Obedience of the daughters of Zelophehad (Num. 27:1-10)

10 Even as the LORD commanded [a]Moses, so did the daughters of Zelophehad:

11 [b]For Mahlah, Tirzah, and Hoglah, and Milcah, and [c]Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

lies of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

(12) Laws of Num. 26:1–36:13 given in the plains of Moab

13 [d]These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

* * *

Summary of Numbers

Date and Place: Written in the plains of Moab by Jordan near Jericho (36:13), just before the entrance into Canaan. It records the conquest of the kingdoms of Sihon and Og east of the Jordan (21:1-35) and the experience of Balaam coming from the east to curse or prophesy of Israel (22:1–24:25). Therefore, Numbers had to be written after this in preparation for entrance into Canaan.

Author: Moses, the lawgiver and leader of Israel. See ***Moses*** in Index.

Proof of Authorship: See ***Summary of Genesis*** for ***16 Proofs Moses Wrote the Pentateuch***, the first 5 books of the Bible.

Theme: The book derives its name from the fact that it records the two great numberings and orders of the children of Israel, one in the 2nd year after the exodus (1:1–10:36) and the other at the end of wilderness wanderings immediately before entrance into Canaan (26:1-65). There were about 38 years between the two numberings. Numbers takes up the story of Israel from Egypt to Canaan where Exodus left it, and is the book of the wilderness consequent to the failure of Israel in refusing to enter Canaan at Kadesh-barnea (13:1–14:45). The Heb. title is Bemidbar—in the wilderness (1:1), because it records what took place there, the numberings being only two of the many events of the wanderings. Typically, it is the book of the service and walk of Israel before Jehovah, as the book of Genesis is the book of beginnings and of the creation and fall of man; as Exodus is the book of redemption for God's people; and as Leviticus is the book of worship and fellowship with Jehovah in His typical redemption program. Numbers also records various new laws for Israel in view of her immediate entrance into Canaan (chs. 6, 15, 27, 28, 29, 30, 31, 35, 36).

Statistics: 4th book of the Bible; 36 chapters; 1,288 verses; 32,889 words; 59 questions; 42 verses of fulfilled prophecy; 15 verses of unfufilled prophecy. Numbers has 72 distinct messages of God (1:1, 48; 2:1; 3:5, 11, 14, 40; 4:1, 17, 21; 5:1, 5, 11; 6:1, 22; 7:4, 11; 8:1, 5, 23; 9:1, 9; 10:1; 11:16, 23; 12:4, 14; 13:1; 14:11, 20, 26; 15:1, 17, 35, 37; 16:20, 23, 36, 44; 17:1; 18:1, 25; 19:1; 20:7, 12, 23; 21:8, 16, 34; 22:9, 12, 20, 32; 23:5, 16; 25:4, 10, 16; 26:1; 27:6, 12, 15, 18; 28:1; 30:1; 31:1, 21, 25; 33:50; 34:1; 35:1, 9); 554 commands; 5 promises; and 79 predictions.

NUMBERS NOTES CONTINUED

35 Bible Facts About Balaam (22:5)

1 Balaam (the Greek form) means subverter, or devourer of the people. The Heb. name is Bil'am, meaning one not of the people; devourer, or foreigner (22:5)

2 Balaam was the son of Beor, a king of Edom (Gen. 36:31-32)

3 He settled in Pethor, beyond the river Euphrates in Mesopotamia (22:5; 23:7; Dt. 23:4)

4 Having a widespread reputation of being able to prophesy and pronounce a curse or blessing upon people, he was called by Balak, king of Moab, to curse Israel (22:5-6)

5 Elders or princes of 2 nations were sent to offer him rewards for cursing Israel (22:7; 2 Pet. 2:15)

6 He seems to have known God, for his first answer expressed a desire to inquire of Jehovah as to what His will would be regarding his going with the princes to curse Israel (22:8)

7 God spoke to him and revealed that His will was not to go and not to curse Israel, for they were blessed of Him (22:9-12)

8 He was faithful to report the truth to the princes—that God refused to let him go (22:13-14)

9 More honorable princes were sent to Balaam with promises of greater riches and much honor if he would only come (22:15-17)

10 He was faithful to reject such worldly honors, being consecrated enough to God at the time not to disobey Him for riches. However, by agreeing to inquire again of Jehovah after knowing already the will of God, he revealed a secret desire for reward and going as far as he dared, instead of definitely ending all negotiations (22:18-19)

11 God, knowing Balaam would eventually yield and go anyway, answered him at night giving him permission with restrictions; he was to speak only as directed (22:20)

12 Balaam was to rise up and go (to bless and not to curse Israel) if the men came to call him (22:20)

13 He did not wait for this, but rose up, being anxious to go. God's anger was kindled because of this, so He opposed Balaam in the way 22:21-33

14 Balaam finally saw the angel of the Lord and acknowledged his sin, offering to go back; but God allowed him to proceed, warning him again to speak only what He would reveal to him (22:34-35)

15 Balaam was again faithful, making it clear that he was powerless to say anything which God should forbid him to speak (22:36-38)

16 He got his first glimpse of Israel from one of the high places of Baal (22:39-41)

17 Balaam sacrificed to Jehovah, not Baal, and he expected an answer from God alone (23:1-3)

18 God did meet him and he told Jehovah of his sacrifices to Him (23:4). These were of clean animals, indicating that Balaam understood the requirements of God

19 Jehovah put a word of prophecy in Balaam's mouth and he delivered it faithfully to Balak (23:5-10)

20 He was willing to incur the wrath of Balak to speak what God gave him (23:11-12)

21 Balaam again had sacrifices offered and went to meet Jehovah (23:13-15)

22 Jehovah met him again and put a word of prophecy in his mouth which he faithfully spoke to Balak (23:16-24)

23 He incurred the wrath of Balak by speaking the truth again (23:25-26)

24 Another time Balaam sacrificed to Jehovah and waited for the word of the Lord (23:27–24:1)

25 The Spirit of God came upon him and he prophesied of Israel (24:2-9)

26 He then incurred the wrath of Balak again and was ordered out of Moab (24:10-13)

27 Before leaving Moab, Balaam gave Balak one more prophecy regarding what Israel would do to Moab in the latter days (24:14-24)

28 Again he was tempted to get the reward he was offered and he finally yielded to the point of teaching Balak how to tempt Israel to sin so that God would curse them Himself (22:7, 17-18; 24:11-13; 25:1-18; 31:16; Dt. 23:4-5; Josh. 24:9-10; Neh. 13:2; Mic. 6:5; 2 Pet. 2:13-16; Jude 11; Rev. 2:14)

29 He returned to his home after having gained a reward by teaching Balak to ensnare Israel in sin (24:25; 2 Pet. 2:15; Jude 11; Rev. 2:14)

30 Balaam is called a soothsayer (Josh. 13:22) and

God and Israel

31 He ended his life as an ally of Midian fighting Israel (31:8; Josh. 13:22)
32 He was in the right way, and then went astray because he loved the wages of unrighteousness (2 Pet. 2:15-16)
33 He was at one time a true prophet (2 Pet. 2:16)
34 He went into error for reward (Jude 11)
35 He taught the wrong doctrine for reward (Rev. 2:14)

From the above we conclude that Balaam was a prophet of God to begin with, being used of Him to make the prophecies of these chapters, after which he went into error and became a soothsayer (Josh. 13:22; Jude 11), like Saul who went into witchcraft after the Holy Spirit left him (1 Sam. 10:9-14; 16:14; 28:1-25; 1 Chr. 10:13-14). His inquiring of Jehovah whether he should go or not; his willingness to go back when he met the angel, and to say exactly what God told him to; his sacrificing to God and meeting Him after every sacrifice; his having the Spirit of God to come upon him; his receiving words of prophecy like other true prophets of God; his falling into a trance; his being called a prophet, and calling Jehovah my God (22:18), and other facts prove that Balaam was a true prophet until he forsook the right way, and went astray into error. See note, 24:1.

16 Prophecies of Balaam (24:10)

1 Israel shall dwell alone, not being reckoned among the nations (23:9)
2 They shall be a great and numerous people (23: 10)
3 Israel shall have a glorious end (23:10)
4 Israel shall be safe from enchantments and divinations, and men shall marvel at what God has wrought for them (23:23)
5 The people shall rise up as a great lion lifting himself up like a young lion; he shall not find rest until his enemies are destroyed (23:24)
6 Israel shall prosper and dwell in the most fertile regions of earth (24:6-7)
7 Israel's King shall be exalted higher than Agag, and His kingdom shall be above all (24:7)
8 Israel shall defeat all enemies and completely subdue them (24:8)
9 Israel shall be feared as a great lion and none shall stir him up (24:9)
10 The Messiah of Israel is not here now, nor is He near. He shall come as a Star out of Jacob, and a Sceptre out of Israel; He shall smite the uttermost parts of Moab, and destroy the children of Seth (24:17)
11 Israel shall conquer and possess the Edomites (24:18)
12 The Messiah shall come out of Jacob and have dominion; He shall destroy the remnant of His enemies fleeing the city (24:19)
13 Israel shall destroy Amalek in the end (24:20)
14 The Kenites shall dwell in a strong place, but shall be wasted and taken into captivity by the Assyrians (24:21-22)
15 Few shall live when God does this (24:23)
16 The ships of Chittim shall afflict the Assyrians and the Hebrews, and then the leader (Antichrist) shall be destroyed (24:23-24; Zech. 9:13; 14:1-21; 2 Th. 2:8-12; Rev. 19:11-21)

7 Appearances of God to Balaam (24:16)

1 At his first inquiry (22:8-12)
2 At his second inquiry (22:19-20)
3 On the road to Moab (22:22-35)
4 At the first sacrifice (23:4-6)
5 At the second sacrifice (23:16-17)
6 When in the first trance (24:2-4)
7 When in the second trance (24:16)

The Last Mention of Balaam (24:25)

This is the last mention of Balaam in this story. Before this everything said of him has been good, proving he was a true prophet of God at first (see ***35***

ing that this was the turning point in his life. He became a backslider, degrading himself as a prophet of Jehovah and turning to the life of a soothsayer. The very next mention of him classes him as an enemy of Israel who was slain (31:8). Joshua calls him a soothsayer (Josh. 13:22). Moses makes it plain that it was before the events of Num. 25 that Balaam taught Balak how to get God to curse Israel—by causing them to commit sin (25:1-9; 31:16; 2 Pet. 2:15; Jude 11; Rev. 2:14). Balaam departed to his own place, that is, among the Midianites where he made new plots against the people of God, and perished in his sin (31:8, 16). Thus ended the life of a man who was once used of God in many ways. He could have continued in favor with Him, but he chose the wages of unrighteousness.

Jehovah Spoke 70 Times in 14 Ways (1:2)

1 To Moses alone (35 times, 1:1, 48; 3:1, 5, 11, 14, 40, 44; 4:21; 7:4, 11; 8:5, 23; 10:1; 11:16, 23, 25; 12:14; 13:1; 14:11; 15:35; 16:44; 17:10; 21:8, 34; 25:4, 10, 16; 26:52; 27:6, 12, 18; 27:6; 31:1, 25; 34:16)
2 To Moses and Aaron (7 times, 2:1; 4:1,17; 14:26; 16:20; 20:12,23)
3 To Moses to speak to Israel (15 times, 5:1, 5, 11; 6:1; 9:1,9; 15:1,17, 37; 17:1; 28:1; 33:50; 34:1; 35:1,9)
4 To Moses to speak to Aaron and sons (6:22)
5 To Moses to speak to Aaron (8:1)
6 To Moses, Aaron, and Miriam (12:4)
7 To Moses to speak to the congregation (16:23)
8 To Moses to speak to Eleazar (16:36)
9 To Aaron (18:1, 8)
10 To Moses to speak to Levites (18:25)
11 To Moses and Aaron to speak to Israel (19:1)
12 To Moses to speak to the rock (20:7)
13 To Moses and Eleazar (26:1)
14 To Balaam (23:5, 16)

4 Commands—Numbering Armies (1:2)

1 Number all males of Israel, 20 years old and upward, that are able to go forth to war (v 2-3). Cp. Ex. 30:12-16
2 You and Aaron shall number them by their armies (v 3)
3 The 12 heads of the 12 tribes shall help you in this numbering (v 4)
4 These are the 12 men that shall help you number Israel:
  (1) Of Reuben, Elizur (v 5)
  (2) Of Simeon, Shelumiel (v 6)
  (3) Of Judah, Nahshon (v 7)
  (4) Of Issachar, Nethaneel (v 8)
  (5) Of Zebulun, Eliab (v 9)
  (6) Of Ephraim, Elishama (v 10)
  (7) Of Manassah, Gamaliel (v 10)
  (8) Of Benjamin, Abidan (v 11)
  (9) Of Dan, Ahiezer (v 12)
  (10) Of Asher, Pagiel (v 13)
  (11) Of Gad, Eliasaph (v 14)
  (12) Of Naphtali, Ahira (v 15)

There were many other numberings of the soldiers of Israel, among them the ones that were taken in Egypt (Ex. 12:37), in Canaan (Josh. 8:10; Judg. 20:15-17; 21:9), under Saul (1 Sam. 11:8; 13:15; 14:17; 15:4), under David (2 Sam. 18:1; 24:9-15), under Amaziah (2 Chr. 25:5), and under Zerubbabel (Ezra 1:8).

2 Numberings (1:20)

	First	Second			
Reuben . . .	46,500	43,730	=	2,700	less
Simeon . . .	59,300	22,200	=	37,100	"
Gad	45,650	40,500	=	5,150	"
Judah	74,600	76,500	=	1,900	more
Issachar . .	54,400	64,300	=	9,900	"
Zebulun . .	57,400	60,500	=	3,100	"
Ephraim	40,500	32,500	=	8,000	less
Manasseh	32,200	52,700	=	20,500	more
Benjamin	35,400	45,600	=	10,200	"
Dan	62,700	64,400	=	1,700	"
Totals	603,550	601,730	=	(1,820	less)

In 38 years the 5 tribes (Reuben, Simeon, Gad, Ephraim, Naphtali) had a loss of 61,020 soldiers, whereas the other 7 tribes had a total gain of 59,200. Simeon's loss of 37,100 was the most, being more than half of the combined losses of all the other tribes. This may be due to many Simeonites being destroyed in the plague of the 24,000 killed because of adultery (Num. 25:1-9). It was Zimri, the chief of Simeon, that led men in this sin (Num. 25:14-15).

Besides the sentence of death which took the last of the ones who rebelled at the entrance of Canaan, there were 10 different plagues, as recorded in Numbers, which took their toll of the people. In one of these plagues (Num. 16:44-50) a total of 14,700 were killed; in another (Num. 25:9) a total of 24,000. Israel suffered 3 plagues described as consuming them that were in the uttermost parts of the camp (Num. 11:1), smiting the people with a very great plague (Num. 11:33), and fiery serpents biting so many that much people in Israel died (Num. 21:6). If these took a toll of no more than 14,700 each there would have been a loss of 44,100 in the 3 plagues. These, with the losses of 14,700 and 24,000 in the previously mentioned 2 plagues, would have meant a total of 82,800 people killed in 5 plagues alone.

The total number of soldiers in the first column (603,550) shows a gain of 3,550 in 12 months over the 600,000 men of war that left Egypt (Ex. 12:37). The rebellion took place after this increase causing all of the 603,550 except Caleb and Joshua to come under the death sentence and die off within a 40-year period. The total figure of the second column then, represents practically a new generation of soldiers coming up in 38 years, actually a gain of approximately 601,730.

24 Lists of the Tribes in Scripture (2:33)

1 Tribal heads by birth (Gen. 29:32–30:24).
2 List of tribal heads according to the wives of Jacob Gen. 35:23-26
3 List of tribal heads according to the wives and giving the number of children of each head (Gen. 46:8-24).
4 First list by prophecy (Gen. 49:3-28).
5 List of those who went into Egypt with Jacob (Ex. 1:1-6). Joseph is omitted because he was already in Egypt. Levi is mentioned in these first 5 lists because his tribe did not serve as ministers of the 12 yet. The tribe is not mentioned in the next 4 lists because of being taken from the others to serve in the priesthood by that time.
6 List naming census takers and heads of the 12 tribes making up the nation of Israel Num. 1:4-16
7 List by the numbering of the tribes Num. 1:20-46
8 List by encampment around the tabernacle (Num. 2:2-32).
9 List by offerings of the tribes at the dedication of the altar (Num. 7:12-84).
10 List by order of march on the journeys (Num. 10:14-28). Levi is included and given a place in the march.
11 List by spies chosen to spy out Canaan (Num. 13:3-17). Levi is not included here.
12 List by numbering of the tribes in the plain of Moab (Num. 26:4-56). Levi is again numbered here, after the 12 tribes, as in the 1st numbering (Num. 26:57-65 with 3:1–4:49).
13 List by dividers of the land of Canaan (Num. 34:16-29). Levi is not included because of not inheriting any of the land.
14 List by order of position on Mount Gerizim and Ebal (Dt. 27:12-14). The original 12 sons of Jacob are listed here, including Levi and Joseph (who stands in the place of Ephraim and Manasseh), because of representing the fathers of all the tribes, as before Levi was chosen to the priesthood.
15 Second list by prophecy and blessing of the tribes. Levi is included but Simeon is omitted for some

(Josh. 13:1–21:45). Levi is included, not as receiving a portion to compare with the 12 tribes, but as being given certain places among them.
17 List by failure to inherit all the land of promise (Judg. 1:1-36).
18 List by cooperation with Deborah and Barak (Judg. 5:14-18). Judah and Simeon are not mentioned because of not being in the war with the other tribes. Levi is not mentioned because of being ministers and not soldiers.
19 List of original sons of Jacob before Manasseh and Ephraim (1 Chr. 2:1-2).
20 List of the tribes and their descendants from Jacob to David, including Levi (1 Chr. 2:3–9:44). Zebulun and Dan are omitted for some unknown reason.
21 List by tribes of those who were numbered to help David (1 Chr. 12:1-40). Levites are included because they also helped him.
22 List by heads of tribes under David, king of Israel (1 Chr. 27:16-22). Levi is represented; Gad and Asher are omitted; and Manasseh is listed as having two heads to the tribe—East and West Manasseh.
23 List by choice of God in future and eternal restoration and by division of the land of promise as it will be in all eternity (Ez. 48). Levi is included here to show his portion of the eternal land under the Messiah. This makes 13 tribes recognized by God in the end.
24 List by sealing of God in the foreheads of all that are servants of God at the time when 144,000 are protected through the trumpet judgments and are caught up to heaven as the man-child of Rev. 12:5 (Rev. 7:1-8; 14:1-5). Dan is excluded because of the tribe not being servants of God at the time, and Levi is included.

The above lists are different in order and purpose, and should be studied and compared. Reuben, the firstborn, heads most of them but Judah heads others, being the kingly and leading tribe (2:3; 10:14; 34:19; 1 Chr. 2:3; Rev. 7:5). Simeon and Reuben head a divided list (Dt. 27:12-13). Dan heads the list in Ez. 48, because his division of land in the Millennium will be the farthest to the north, the place where most of the tribe of Dan eventually settled. Ez. 48 deals with the eternal division of the land of the 13 tribes of Israel under their Messiah.

14 Generations of Scripture (3:1)

1 Of the heavens and earth (Gen. 2:4)
2 Adam (Gen. 5:1–6:8)
3 Noah (Gen. 6:9–9:20)
4 The sons of Noah (Gen. 10:1–11:9)
5 Shem (Gen. 11:10-26)
6 Terah (Gen. 11:27–25:11)
7 Ishmael (Gen. 25:12-18)
8 Isaac (Gen. 25:19–35:29)
9 Esau (Gen. 36:1-8)
10 The sons of Esau (Gen. 36:9-43)
11 Jacob (Gen. 37:1–50:26)
12 Aaron and Moses (Num. 3:1-51)
13 Pharez (Ruth 4:18-22)
14 Jesus Christ (Mt. 1:1-18; Lk. 3:23-38)

10 Commands—Priests and Kohathites (4:2)

1 Count the sons of Kohath from 30 to 50 years of age, to do work in the tabernacle of the congregation (v 2-3)
2 Their work shall be the care, protection, and transportation of the most holy things (v 4)
3 When the camp of Israel is moved, Aaron and his sons shall take down the covering veil and cover the ark of the testimony with it (v 5)
4 They shall put upon the ark the covering of badger skins, and spread over it a cloth wholly of blue, and put the staves in it (to carry it with, v 6)
5 They shall spread a cloth of blue over the table of showbread, put the dishes, spoons, bowls and same with a covering of badger skins and put the staves in (v 8)
6 They shall cover the candlestick and lamps, tongs, snuffers, and oil vessels with a blue cloth; then put them in a covering of badger skins and put it upon a bar (to carry it with, v 9-10)
7 They shall spread a blue cloth over the golden altar, cover it with badger skins, and put the staves in it (v 11)
8 They shall take all the instruments of ministry of the sanctuary, put them in blue cloth, cover them with badger skins, and put them upon a bar v 12
9 They shall take away the ashes from the brazen altar, spread a purple cloth on it, put all the vessels of the altar upon it, cover it with badger skins and put the staves in it (v 13-14)
10 The sons of Kohath shall carry all these things on the journey, but they shall not touch any holy thing lest they die (v 15; 7: 9)

15 Commands—Law of Jealousy (5:12)

1 Speak to Israel saying that if a wife commits adultery and it be kept secret and there is no witness against her, or if the spirit of jealousy come upon her husband, whether she is guilty or not, then the man shall bring her to the priest with a meat offering (v 12-15)
2 The priest shall bring her near, and set her before the Lord (v 16)
3 He shall take holy water in an earthen vessel and put dust in it (v 17)
4 He shall uncover the woman's head, put the meat offering in her hands and have the bitter water in his own hand (v 18)
5 He shall charge her by an oath saying: If you are not guilty you are free from the bitter water that causes a curse, but if you are guilty the Lord make you a curse among your people, make your thigh to rot, and your belly to swell (v19-22)
6 The woman shall say, Amen, amen (v 22)
7 The priest shall write these curses in a book and shall blot them out with the bitter water (v 23)
8 He shall cause the woman to drink the water and it shall enter her and become bitter (v 24). See v 26 and point 10, below
9 He shall take the jealousy offering, the meat offering, out of her hands and wave it before the Lord and offer it upon the altar (v 25)
10 He shall take a handful of the meat offering, even the memorial of it, and burn it upon the altar, and afterward cause her to drink of the water (v 26)
11 If she is guilty she shall be a curse among her people (v 27)
12 If she is not guilty she shall be free, and shall conceive seed (v 28)
13 You shall execute this law upon a woman accused of adultery to determine her guilt or innocence (v 29-30)
14 By these means shall it be determined whether her husband is guilty of false accusation (v 31)
15 If she is found guilty she shall bear her iniquity

This was truly a just law, for it protected the innocent wife from the insane jealousy of her husband, and made it manifest to all that she was innocent. It also protected the husband from a guilty wife and made it possible for him to know the truth. There is no record of this law ever being used. Perhaps before one went through such an ordeal she would confess, if guilty; a show of willingness to go through it manifested innocence.

14 Acts of the Priest (5:21)

1 Bringing the accused woman near (v 16)
2 Setting her before the Lord (v 16, 18)
3 Putting holy water in an earthen vessel (v 17)
4 Putting tabernacle dust in the holy water
5 Uncovering the woman's head (v 18)
6 Putting her offering in her hands
7 Holding the bitter water in his own hand
10 Writing the curses in a book (v 23)
11 Blotting them out with bitter water
12 Making the woman drink the bitter water that would bring a curse (v 24, 26-27)
13 Taking the jealousy offering out of her hands and waving it before the Lord (v 25)
14 Offering it upon the brazen altar, taking a handful of the offering and burning it (v 25-26)

7 Commands—Defilement of a Nazarite (6:9)

1 If a Nazarite is accidentally defiled by the dead, he shall go through a cleansing for 8 days (v9-10)
2 On the 7th day he shall shave his head (v 9)
3 On the 8th day he shall bring 2 pigeons or turtledoves (estimated cost today $2) to the priest at the tabernacle door (v 10)
4 The priest shall offer one for a sin offering and the other for a burnt offering and make an atonement for him (v 11)
5 The Nazarite shall hallow (sanctify, set apart) his head the same day
6 He shall consecrate unto the Lord the days of his separation, and shall bring a yearling lamb for a trespass offering (v 12)
7 The days of his past consecration shall be lost. He shall begin his separation again, because of being defiled by the dead

9 Commands—Consecration of Levites (8:6)

1 Take the Levites from among Israel and cleanse them (v 6)
2 Do this to cleanse them: sprinkle water of purification upon them, and let them shave all their flesh, and wash their clothes (v 7)
3 Then offer 2 bullocks, one for a burnt offering with his meat offering, and the other for a sin offering (v 8, 12)
4 Bring the Levites and all Israel before the tabernacle (v 9)
5 Bring the Levites before the Lord, and have the children of Israel put their hands upon them (v10)
6 Aaron shall offer the Levites before the Lord as an offering from Israel to execute the service of the Lord (v 11)
7 The Levites shall lay their hands upon the heads of the bullocks and offer one for a sin offering, and the other for a burnt offering to make an atonement for themselves (v 12)
8 Set the Levites before Aaron, and before his sons, and offer them for an offering to the Lord (v 13)
9 Thus you shall separate the Levites from among Israel and they shall be Mine (v 14)

8 Commands—the Passover (9:10)

1 Speak to Israel saying that if any man is unclean or on a journey afar off he shall still keep the passover (v 10)
2 He shall keep it on the same day and at the same time of the day one month later than the usual time (v 11)
3 He shall eat it with unleavened bread and bitter herbs
4 He shall leave none of it until the morning, nor break any bone of it (v 12)
5 He shall keep it according to all the laws of the passover
6 If a man who is clean and not on a journey refuses to keep the passover, he shall be cut off (v13)
7 If a stranger sojourning among you desires to keep the passover unto the Lord, he shall keep it according to all the laws, as an Israelite (v 14)
8 You shall have one ordinance for the stranger in your midst and one born in the land

25 Excuses for Backsliding and Sin (11:4)

1 Lust of the flesh, lust of the eyes, and pride of life (Gen. 3:6; 1 Jn. 2:15-17)

3. Fear of Man (Gen. 12:12-15; 20:2, 11; 26:7)
4. Sex perversion (Gen. 19; Rom. 1:18-32)
5. Desire for children (Gen. 19:31-38)
6. Covetousness (Gen. 25:27-34; 27:1-33; Num. 22; 2 Pet. 2:15; Jude 11; Josh. 7)
7. Thirst (Ex. 15:23-26; 17:1-7)
8. Hunger (Ex. 16:2-13)
9. Absence of a leader (Ex. 32)
10. Drunkenness (Lev. 10:1-10)
11. Complaining (Num. 11:1-3)
12. Lust for flesh to eat (Num. 11:4-35)
13. Dislike of sister-in-law (Num. 12)
14. Unbelief (Num. 13:26–14:44; Heb. 4:1-8; Jude 5)
15. Pride and self-exaltation (Num. 16; Jude 11)
16. Beautiful women (Num. 25; Judg. 16; 2 Sam. 11; 13; 1 Ki. 11)
17. Stubbornness (Judg. 2:7-19)
18. Desire to be like other nations (1 Sam. 8:5, 20)
19. Self-will and love of authority 1 Sam.13; 2 Sam.15
20. Selfishness (1 Ki. 12:25-33)
21. Seeking to please wife (1 Ki. 11:4-8; 16:31; 21:25)
22. Refusal to hear God (2 Ki. 17:13-18)
23. Following advice of youth (1 Ki. 12:1-15; 2 Chr. 10:1-11)
24. Listening to false prophets (1 Ki. 22; 2 Chr. 18)
25. Love of praise (Jn. 12:43)

6 Things Complainers Remembered (11:5)

1. Fish. They are mentioned 62 times in Scripture, being classed as both clean and unclean food (Lev. 11; Dt. 14).
2. Cucumbers. They were a variety some different from ours—about a foot in length and very delicious. See Isa. 1:8.
3. Melons. These were said to be watermelons which grew in abundance in Egypt where the river Nile covered the land and receded, leaving the ground very rich. They were used in Egypt as meat, drink, and medicine.
4. Leeks. The Heb. word trans. leeks here is trans. grass in 1 Ki. 18:5; Job 8:12; 40:15; Ps. 104:14. It is said this was a vegetable peculiar to Egypt and something like clover. The common people ate it as a delicacy.
5. Onions. They were the same as ours except that they were sweet to the taste and the juices did not make the eyes burn.
6. Garlic. This vegetable was evidently plentiful in Egypt in the days of Moses, being one of the more popular foods among the poorer classes.

True Prophecy (11:18)

When a prophecy definitely predicts an event to happen within 24 hours or less, one does not have to wait long to see if it is genuine. All true prophecies will come to pass; but all prophecies that come to pass are not of God for that reason alone. See notes, Dt. 13:1-6; 18:22. They have to be judged by the Word of God. In this prophecy there are at least 7 facts that proved it to be divine and true when fulfilled:

1. The definite time of fulfillment is given—tomorrow (v 18)
2. Exactly what was to happen on the morrow is stated—all Israel to eat flesh
3. Just who was to provide the flesh is stated—the Lord will give you flesh
4. The absolute impossibility of such a thing happening in the normal course of events precludes any thought of the prophecy coming from man. To provide enough flesh for so many people would require a supernatural act (v 19-20)
5. The exact length of time the prophecy would continue in fulfillment was not a day, but a whole month
6. The result of such prophecy is stated—you shall have so much flesh and you will be so greedy that you will eat to the point of becoming sick on flesh; and it will come out of your nostrils and

stated—because you have despised the Lord and complained to Him (v 20)

Source of Quails (11:31)

The wind was from the Lord, being His means of causing the quails in flight to come near and all around the camp of Israel. Many quails are said to visit Egypt during the spring months, crossing the Red Sea into the Sinai peninsula. Pliny writes of them coming into Italy in great numbers, and so exhausted with long flight that if they sighted a boat so many would settle thereon that it would sink it. Quails multiply in such numbers as to form clouds in migration. Mother birds lay from 12 to 20 eggs each, in a season. Quails always fly with the wind when crossing a body of water lest they tire so much they fall. In the case of Israel's feast of quails, God simply caused them to fly out of their regular course by a strong wind, and thus made them come near the camp of Israel a day's journey all around. They came flying 2 cubits (slightly over 4 ft. counting 25 inches to the cubit) above the ground so they could be conveniently caught and killed—some to be dried in the sun for future use (v 31).

The Biggest Quail Hunt in History (11:32)

The people killed quails for 2 full days and 1 night—until the least that gathered had 10 homers (v 32). Each homer contained 10 baths or 10 ephahs (Ez. 45:11) which would be 10 times 1 bushel and 3 pints (the measure of 1 ephah) or nearly $10^{1}/_{2}$ bushels. One person killing 10 such homers then, would heap to himself about 105 bushels of the birds. Since the record says the people gathered quails, implying all adults and not the men of war only, let us suppose that at least 3,000,000 of the estimated 6,100,800 (of note, Ex. 12:37) took part in this. On the basis of a dressed quail being the size to fill a pint container, with 64 pints to the bushel, we can figure that the one who gathered the least (105 bushels) had 6,720 pints or 6,720 quails in his heap. All of the 3,000,000 adults gathering no more than the least amount would bring the total to 20,160,000,000 quails caught and killed on this occasion. Counting these to be worth the low estimate of $1 each on today's market, we see that the greedy Israelites most likely gathered upwards of 20 billion dollars worth of quails!

10 Murmurings Against Moses (12:1): By

1. Israel for water (Ex. 15:24-26)
2. Israel for food (Ex. 16:2-8)
3. Israel for water (Ex. 17:3-7)
4. Miriam and Aaron—jealousy (12:1-16)
5. Israel—fear and cowardice (14:2-38)
6. Korah and company—jealousy (16:1-35)
7. Israel—bitterness (16:41-50)
8. Israel—jealousy (17:1-13)
9. Israel for water (20:1-13)
10. Israel for food (21:4-9)

Note that half the murmurings were for food and water; 3 were because of jealousy; and the other 2 were prompted by bitterness and cowardice.

Jealousy of Aaron and Miriam (12:1)

This was not the real cause; only the excuse. Not wanting to expose themselves as being jealous of their younger brother and his success, they tried to hide the real cause thus. Miriam, one of Israel's prophetesses, enjoyed the position of first rank among the women of Israel (Ex. 15:20-21), being the sister of the two chief men of the nation. She caused the rebellion, without a doubt, because she thought she was being supplanted by a foreigner. Jethro had brought the wife and sons of Moses from Midian to Sinai in order to reunite the family. Furthermore, he had given advice which Moses followed in making heads over 10's, 50's, 100's, and

his father-in-law and brother-in-law to go along with them to be leaders in showing them the best places to camp (Num. 10:29-33). It displeased Miriam to see these newcomers given such attention; and her resentment was shared by Aaron himself, the ecclesiastical head of Israel. The two of them challenged the right of Moses to serve as the leader of the whole nation; but Miriam seems to have been the chief instigator of this ungodliness because punishment fell on her alone (v 10-15). Aaron was simply misled by the pleadings of his sister; he yielded to her as he did once before to the desires of the people who urged him to sin (Ex. 32). Thus again his weakness of character showed up, a trait that would have disqualified him for taking the place of Moses his younger brother.

12 Spies Chosen to Search Canaan (13:16)

1. Shammua from Reuben (v 4)
2. Shaphat from Simeon (v 5)
3. Caleb from Judah (v 6)
4. Igal from Issachar (v 7)
5. Oshea (Joshua) from Ephraim (v 8)
6. Palti from Benjamin (v 9)
7. Gaddiel from Zebulun (v 10)
8. Gaddi from Manasseh (v 11)
9. Ammiel from Dan (v 12)
10. Sethur from Asher (v 13)
11. Nahbi from Naphtali (v 14)
12. Geuel from Gad (v 15)

There is no special reason given here for the tribes being so listed. They are not named according to birth (Gen. 29:32-35; 35:16-18) or by encampment around the tabernacle (2:3-32).

5fold Majority Report of Spies (13:27)

1. The land is as God has said, one that flows with milk and honey. The fruit we have brought is proof of it (v 26-27)
2. The people are very strong (v 28)
3. The cities are walled, fortified and very great
4. Giants occupy the land. We are in their sight as grasshoppers (v 28-29, 32-33)
5. We are not able to go against these people, for they are stronger than we are (v 31)

7 Evil Affects of the Evil Report (14:1)

1. All the congregation cried aloud and wept all night (v 1)
2. All Israel murmured against Moses and Aaron v2
3. It caused them to wish they were dead, that they had died in Egypt or even in the wilderness, in preference to facing the giants and possible death by their hands
4. Israel accused God of deceiving them (v 3)
5. They arose in open rebellion to make a captain and return to Egypt (v 3-4, 9)
6. It produced fear and cowardice (v 3, 9)
7. It caused mob violence against their hitherto respected and trusted leaders (v 10)

34 Main Events of the 40 Years (15:32)

1. Giving of new laws (15:1-31)
2. The sabbath breaker executed (15:32-36)
3. Law on phylacteries given (15:37-41)
4. Rebellion of Korah (16:1-33)
5. Destruction of rebels (16:34-40)
6. Plague on Israel (16:41-50)
7. Aaron's rod budded (17:1-13)
8. Confirmation of priests, Levites and Levitical laws (18:1-32)
9. Ordinance of red heifer given (19:1-22)
10. Death of Miriam (20:1)
11. Sin of Moses and Israel (20:2-13)
12. Sin of Edom (20:14-22)
13. Death of Aaron (20:23-29)
14. War with Canaanites (21:1-4)
15. Serpent of brass set up (21:5-9)
16. Various journeyings (21:10-20)

18 Experiences with Balaam (22:1–24:25)
19 Adultery and idolatry committed (25:1-9)
20 Everlasting priesthood of Phinehas established (25:10-15)
21 War with Midianites (25:16-18)
22 Second numbering of Israel (26:1-65)
23 New laws given on inheritances (27:1-11; 36:1-13); on offerings (28:1-31); on feasts (29:1-40); on vows (30:1-16)
24 Judgment on Midian (31:1-54)
25 Settlement of Reuben, Gad, and half of the tribe of Manasseh (32:1-42; Dt. 3:12-22)
26 New laws given and preparations made to possess the land (33:51–35:34)
27 New generation taught the laws of Sinai, besides many other laws, warnings, and conditions of blessing in the land (Dt. 4:1–28:68)
28 The Palestinian covenant made (Dt. 29:1–30:20)
29 Last counsels of Moses given (Dt. 31)
30 The song of Moses spoken (Dt. 32:1-44)
31 His last words spoken to Israel (Dt. 32:44-52)
32 His blessing of the tribes (Dt. 33)
33 Vision and death of Moses (Num. 27:12-14; Dt. 3:23-29; 34:1-8)
34 Joshua succeeded Moses (Num. 27:15-23; Dt. 34:9-12; Josh. 1)

8 Accusations Against Moses and Aaron (16:3)

1 You exercise more authority than you have the right to (v 3)
2 You think you are the only holy ones but all in the congregation are holy
3 You lift yourselves up above the congregation of the Lord
4 You have brought us out of Egypt, the real land of milk and honey, to kill us in the wilderness (v 13)
5 You make yourself a prince over us
6 You have not brought us into the promised land of milk and honey (v 14)
7 You have not given us inheritance of fields and vineyards as you have promised
8 You blind the eyes of the people to the fact that you keep none of your promises

6 Times Moses Fell on His Face (16:4)

1 When God would have destroyed the people at Sinai because of idolatry (Dt. 9:18 with Ex. 32)
2 When they rebelled at Kadesh-barnea (Dt. 9:25 with Num. 14:5)
3 When Korah and his company rebelled and accused Moses and Aaron of wrongdoing (Num. 16:4)
4 When God determined to destroy the people because of Korah's rebellion (Num. 16:22)
5 When God determined to destroy the people who rebelled because of His judgments upon the 250 princes (Num. 16:45)
6 When Israel rebelled against Moses because of no water (Num. 20:6)

7 Times Glory Appeared in the Wilderness (16:19)

1 When Israel murmured for food (Ex. 16:10)
2 When altar was dedicated (Lev. 9:23)
3 When Israel rebelled at Kadesh (14:10)
4 When they rebelled with Korah (16:19)
5 When they rebelled because the 250 princes were destroyed (16:42)
6 When they rebelled for water (20:6)
7 When Moses was ready to die (Dt. 31:15)

Iniquity Defined (18:1)

Heb. avon, perverseness; to be bent or crooked; to be wrung out of course. It signifies not merely that which is wrong, but the tendency to do wrong. This inclination lies in the disposition and nature and not merely in an act of transgression of the law. It is

(Jn. 8:44; Eph. 2:1-3; 1 Jn. 3:8; Rev. 12:9).

Work of Levites (18:3)

The Levites were to be under Aaron and the succeeding high priests in any service they were allowed by law to perform in the tabernacle service (v 3-6). They were limited to certain duties in the tabernacle court and around the brazen altar, to transporting and erecting the tabernacle and to some other services. They were not to come near the vessels of the sanctuary and the golden altar inside the tabernacle itself. Breaking the law on this point carried the death penalty (v 3, 7). The priests were to have charge of all sacrifices of the brazen altar and all services inside the holy and most holy places.

10 Things Rendering One Unclean (19:11)

1 Preparation of the red heifer (v 3-7)
2 Burning the heifer (v 8)
3 Gathering ashes of the heifer (v 9-10)
4 Touching a dead body (v 11-16)
5 Going into a place where a man was dying (v14)
6 Being present when one died
7 Touching one slain (v 16)
8 Touching a bone of a dead man
9 Touching a grave
10 Sprinkling a water of separation upon the unclean person (v 18-21)

The Red-Heifer Law (19:12)

The red-heifer law was an unusual one, being ordained for ceremonial cleansing or purification from bodily defilement. The heifer was provided at public expense, because it was used for the good of the whole community. The sacrifice was red, symbolizing blood, and was the only sacrifice designated by color. It was given to Eleazar, not the high priest, for it incurred uncleanness and no high priest could be so defiled (v 6-7 with Lev. 21:10-12). The red heifer was killed outside the camp, symbolizing Christ crucified outside the camp (v 3 with Heb. 13:12; Lev. 24:14). Its blood being sprinkled before the tabernacle 7 times (v 4), symbolized the acceptance of the sacrifice by God. Any man could be made clean or sanctified by another, using the water of separation (v 12-15, 17-21). It took 2 applications and 7 days to make an unclean person clean (v 17-21). Egyptians had a similar sacrifice made to Typhon, their evil being, once a year, their sacrifice being a red bull instead of the heifer.

Journey—13 Camps, Kadesh to Pisgah (21:10)

1 Kadesh to Mount Hor (20:1–21:4; 33:37)
2 Mount Hor to Zalmonah (v 4; 33:41)
3 Zalmonah to Punon (v 4; 33:42)
4 Punon to Oboth (v 10; 33:43)
5 Oboth to Ije-abarim (v 11; 33:44)
6 Ije-abarim, or Iim of Abarim, to Dibon-gad in the valley of Zared (v 12; 33:45)
7 Dibon-gad to Almon-diblathaim (v 13; 33:46)
8 Almon-diblathaim to mountains of Abarim before Nebo (v 13-15; 33:48)
9 Thence to Beer (v 16-18)
10 Beer to Mattanah (v 18)
11 Mattanah to Nahaliel (v 19)
12 Nahaliel to Bamoth (v 19)
13 Bamoth to the top of Pisgah (v 20)

4 Assurances of God's Integrity (23:19)

1 He cannot lie like man (v 19). See ***30 Limitations of God***, p. 1058.

2 He cannot repent like man, that is, He does not change His promises when under pressure to do so, even when it is more convenient for Him or to His advantage (v 19). This is not the same in meaning as God regretting He had made man (Gen. 6:6, on obedience (1 Sam. 15:35). It is not the same as changing His mind to bless people who have come to repentance when He previously intended to curse them for disobedience (Ex. 32:14; Judg. 2:18; Ps. 106:45); and it does not refer to changing His mind when He sees that people have enough punishment (2 Sam. 24:16). The repenting which God cannot do is that of changing His mind concerning promises made to the righteous. He will not and cannot fail to meet His obligations to them; He cannot say No to one and Yes to another who claims His promises, if both are righteous and meeting the terms of covenants He has laid down as the basis of blessing. He will not be a respecter of persons; He will treat all men alike.

3 What He says, He will do (v 19). This literally means that He will fulfill His obligations in all covenants and promises, not only to keep His word in blessing men, but also in cursing them. He is as zealous to fulfill His word one way as another. The soul that sins, whoever he is, shall die (Gen. 2:17; Ex. 32:32-33; Ez. 18:4, 24-25; Rom. 1:18-32; 1 Cor. 6:9-10; Gal. 5:19-21; 6:7-8). God cannot and will not give any man freedom to sin without cursing, or freedom to obey without blessing.

4 He will make it good—what He has spoken (v 19). This is essentially the same as that of point 3, above, being doubly expressed to confirm God's faithfulness, the unchangeableness of His character and the fact that He will keep His word. It is worthy of note that God emphasized this truth here, for Balak was hoping that something would result in a curse upon Israel. Balaam needed this message, for he had a secret longing for the reward should Israel be cursed. God simply told both Balaam and Balak, and all men in general, that His callings, promises, and covenants with Israel had already gone out of His mouth and that:
(1) He would not lie (v 19)
(2) He would not change His mind
(3) He would do it
(4) He would make it good
(5) He had given commandment to bless (v 20)
(6) He had blessed and could not reverse it, because there was no iniquity in Jacob, or perverseness in Israel—and He was their God (v 21-24)

7 Statements About Israel (23:21)

1 Freedom from iniquity and perverseness (v 21). This is not difficult to understand in view of the state of Israel at that time. In the recent past this would not be true; but at the present the whole nation was cleansed by atonement, and was no longer sinful and perverse. The most simple explanation comes from the fact that the Heb. word for iniquity is aven, a word used with idolatry in particular and proving that idols are all vanity and nothing; and from the fact that the Heb. word for perverseness is amal, meaning trouble, labor, and toil of the oppressive and afflictive kind. It could therefore be rendered as in other versions. The Sept., for instance, renders it: "There shall be no calamity in Jacob, nor shall misery be seen in Israel." Rotherham translates it: "He hath not discovered trouble in Jacob, neither hath he seen wretchedness in Israel." Moffatt has it: "I see no scathe for Jacob, I mark no misery for Israel."

2 The Lord is with him (v 21). God proved this all through the wilderness journey, and confirmed it recently by the defeat of Sihon and Og, giant kings of the Amorites and Bashanites (21:21-25).

3 The shout of a king is among them (v 21). This refers to a shout of praise for their victories, and for God being with them in battle to give them the victory.

4 God brought them out of Egypt (v 22). The record of this is clear in Ex. 12:19.

5 He hath the strength of a unicorn (v 22). Heb. reem, a wild bull. Some think the rhinoceros, a wild buffalo, or wild antelope is referred to (v 22; 24:8;

6 There is no enchantment against Jacob or any divination against Israel (v 23). God was in their midst protecting them from all enchantment and witchcraft.

7 A great future (v 23-24). It will be told of Israel now they conquered their enemies by the help of Jehovah. They shall rise up as a great lion and devour their enemies like a young lion.

Enchantments Explained (24:1)

Heb. nachash. It is trans. divine (Gen. 44:15); divineth (Gen. 44:5); learned by experience (Gen. 30:27); diligently observe (1 Ki. 20:33); serpent 31 times (Gen. 3:1-14; 49:17; Ex. 4:3; 7:15; Num. 21:6-9; Dt. 8:15; 2 Ki. 18:4; Job 26:13; Ps. 58:4; 140:3; Pr. 23:32; 30:19; Eccl. 10:8, 11; Isa. 14:29; 27:1; 65:25; Jer. 8:17; 46:22; Amos 5:19; 9:3; Mic. 7:17); enchanter (Dt. 18:10); and enchantment (Lev. 19:26; Num. 23:23; 24:1; 2 Ki. 17:17; 21:6; 2 Chr. 33:6). These are all the ways the word is trans. and from this list we must get the true meaning of Balaam's enchantments as in this verse. In view of the fact that we have proof of his being a true prophet of God in the beginning, it seems the verse would be easier understood if nachash had been trans. diligently observe (as in 1 Ki. 20:33). It would then read: "he went not, as at other times, to diligently observe, but he set his face toward the wilderness." It is clear from Scripture that on previous occasions he went to meet Jehovah and received His word of prophecy to speak to Balak (23:3-5, 15-17). Nothing is said about practicing divination; it is clear that he went to meet Jehovah and was met by Him until he finally decided to break with Him and teach Balak how to cause the downfall of Israel through enticing them to sin

3 People in Scripture Had Trances (24:4)

1 Balaam (v 4, 16)
2 Peter (Acts 10:10; 11:5)
3 Paul (Acts 22:17)

A trance is the state in which one seems to have passed out of the body, being insensible to ordinary surroundings. Here the eyes were open (v 4, 16). The word trance has been supplied by the translators here. The thought is that of falling down to the ground, though the translators are no doubt right in supposing that he was also in a trance.

7 Facts About Israel (24:7)

1 Good and beautiful are your tents and tabernacles (v 5)
2 You are like vast spreading valleys, beautiful gardens, trees by the river, and fragrant trees of God's planting (v 6)
3 Israel shall have an abundance of water pouring out of his irrigation buckets, and his seed shall live beside many waters (v 7)
4 His king shall be higher than Agag, and his kingdom exalted (v 7). The Sept. reads, "There shall come forth a man from his seed, and he shall rule over many nations; and a kingdom greater than Gog's shall be raised up; and his kingdom shall be enlarged"
5 God brought Israel out of Egypt; he had the strength of a unicorn (wild bull, rhinoceros, buffalo, or wild antelope, v 8; see pt. 5, ***7 Statements About Israel***, p. 328)
6 He shall eat up the nations of his enemies, break their bones, and pierce them through with arrows (v 8)
7 He shall be master of his enemies and none will dare stir him up (v 9)

3 Facts About Balaam (24:16)

He not only heard the words of God, but he said he knew the knowledge of the Most High, and saw the vision of the Almighty, falling prostrate before God in a trance (v 16). Balaam was a descendant of Esau, the brother of Jacob, and knew much about (Num. 22:18).

10fold Prophecy of Messiah (24:17)

1 I (Balaam) shall see Him, but not now (v 17). Balaam and all other men will see Him, for every knee shall bow and every tongue shall confess His Lordship (Phil. 2:9-11). Even all rebels in hell will be tormented forever in His presence (Rev. 14:9-11; cp. Isa. 66:22-24). The literal meaning here is, "I shall have a full view of Him, but the time is far distant," that is, the person I am prophesying about does not now exist among these Israelites, nor shall He appear in this generation.

2 He shall rise as a Star out of Jacob (v 17). The word star has been a symbol of regal power among all nations, being often used to herald the rise of, and future glory of a monarch.

3 A Sceptre shall rise out of Israel (v 17). This same thing was predicted by the prophet Jacob (Gen. 49:10; cp. Ps. 45:6; Heb. 1:8). It expresses the ruling power of the Messiah who was to come (Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15).

4 He shall smite the corners (extremity or uttermost parts) of Moab (v 17; cp. Ps. 60:8; Isa. 11:14; 16:1-5; 25:10; Jer. 48:47; Dan. 11:40-41).

5 He shall destroy the children of Sheth (Seth, v 17; cp. 1 Chr. 1:1). Seth here refers to all mankind, for all descended from Seth through Noah (Gen. 5); that is, none but Sethites were preserved through Noah and his sons. Messiah will reign until all enemies are put under His feet—those of the human race and otherwise (1 Cor. 15:24-28).

6 He shall possess Edom (v 18; cp. Ps. 60:8-9; Isa. 11:14; 63:1-5; Dan. 11:40-41; Amos 9:12; Oba. 11-21). Edom, Seir, and Esau refer to the same country (Gen. 32:3; 36:8, 21).

7 He shall cause Israel to do valiantly (v 18; cp. Isa. 11:14; Zech. 12:5-9; 14:14).

8 He shall come out of Jacob (v 17, 19; cp. Gen. 49:10; Isa. 9:6-9; 49:26; 65:9; Mt. 1:1-2; Lk. 1:32-33).

9 He shall have dominion (v 18; cp. Isa. 9:6-7; Dan. 7:13-14; Zech. 9:10; 14:9; 1 Cor. 15:24-28; Rev. 11:15; 20:1-10; 22:4-5).

10 He shall destroy him that remaineth of the city (v 19). This pictures a conqueror who defeats his enemies in battle and then seeks out those that have escaped, to deal with them accordingly. This Christ will do after Armageddon when He gathers the nations and determines who shall or shall not enter the kingdom (Mt. 25:31-46).

Moses Prepared for Death in 8 Ways (27:16)

1 By praying for a new leader (v 16-17)
2 Ordaining Joshua (v 18-23; Dt. 31:7-8, 14-15; 34:9)
3 Giving the final laws to Israel (28:1–30:16; 35:1–36:13)
4 Destroying Midian as God had commanded (25:16-18; 31:1-54)
5 Settling some in the newly conquered lands east of Jordan (32:1-42)
6 Writing a summary of the journeys of Israel from Egypt to Canaan (33:1-50)
7 Making preparations for others to enter the promised land (33:51–34:29)
8 Writing Deuteronomy, a record of Israel during the 38 years of wandering, and repeating the many Mosaic laws, and giving Israel his last words, counsels, laws, prophecies, warnings, blessings, and last song (Dt. 1:1–34:12)

5 Commands—Ordination of Joshua (27:18)

1 Take Joshua, a man in whom is the Spirit, and lay your hand upon him (v 18)
2 Set him before Eleazar the priest, and all Israel; and give him charge in their sight (v 19)
3 Put some of your honor upon him, that Israel may be obedient (v 20)
4 He shall stand before Eleazar the priest, who
5 At his word all Israel shall go out and come in

6 Commands—Law of Daily Sacrifices (28:2)

1 You shall offer My offerings and the bread of My sacrifices made by fire, for a sweet savor unto Me, in their appointed times (v 2)
2 You shall offer daily 2 perfect lambs of the first year for burnt offerings (v 3, 8)
3 Offer one lamb in the morning, and the other in the evening (v 4, 8)
4 Offer with each lamb ⅒ ephah (nearly a gal.—3 qts. 1 pt.) flour for a meat offering, mingled with ¼ hin (1½ qts.) beaten oil (v 5)
5 Offer a drink offering of ¼ hin (1½ qts.) wine with each lamb (v 7)
6 You shall pour out the wine in the holy place for a drink offering

3 Commands—Weekly Sabbath Offerings (28:9)

1 On the sabbath offer 2 other lambs of the first year, without blemish, besides 2 lambs of the daily sacrifice (v 9-10)
2 Offer with them $^2/_{10}$ deals of flour (1 gal.) for a meat offering, mingled with oil—¼ hin or 1½ qts. for each; 3 qts. for the 2 lambs (v 5, 9; 15:4-5; 29:4)
3 Offer a drink offering (¼ hin or 1½ qts. for each—3 qts. for the 2 lambs)

Here again we see that the idea of no work whatsoever on the weekly sabbath is erroneous. This kind of work was commanded, and there was to be twice as much of it done on the sabbath day as on a regular weekday. Only the secular, servile, or unnecessary work was commanded not to be done on the sabbath. See ***Sabbath*** in Index.

The cost of a weekly sabbath offering would be twice as much as that of any other day because there would be the regular 2 lambs with their meat and drink offerings besides the 2 additional ones commanded in v 9-10. The cost would come to $99.60 every 7th day, an additional $49.80 over the total estimated cost of a daily sacrifice, as in note, v 7. This would amount to $2,589.60 in a year; added to the $18,177.00 for daily sacrifices it would bring the yearly total to $20,766.60. Besides these offerings there were others on special sabbaths, and the monthly sacrifices (see ***8 Commands—Monthly Sacrifices***, p. 329).

8 Commands—Monthly Sacrifices (28:11)

1 At the beginning of each month through the year offer 2 young bullocks, 1 ram, and 7 lambs without blemish of the first year, for a burnt offering (v 11,14)

2 For each bullock offer 3 tenth deals (1½ gal.) flour mingled with oil (½ hin or 3 qts.) for a meat offering (v 12; 15:9)

3 Offer 2 tenth deals (1 gal.) flour mingled with oil (⅓ hin or 2 qts.) for the ram (v 12; 15:6)

4 Offer 1 tenth deal (½ gal.) flour mingled with ¼ hin (1½ qts.) of oil for each lamb (v 13; 15:4-5)

5 For each bullock offer ½ hin (3 qts.) of wine for a drink offering (v 14; 15:9-10)

6 Offer ⅓ hin (2 qts.) of wine for a drink offering for the ram (v 14; 15:6-7)

7 Offer ¼ hin (1½ qts.) of wine for each lamb for a drink offering (v 14; 15:4-5)

8 Offer a kid of the goats for a sin offering to the Lord, with 1 tenth deal (½ gal.) flour mingled with oil (¼ hin or 1½ qts.) and with ¼ hin (1½ qts.) of wine for a drink offering (v 5, 7, 15; 15:4-5)

Estimated Cost of Monthly Sacrifice:

1 kid of the goats	$ 20.00
8 gal. flour @ 80¢	6.40
2 bullocks @ $325.00 each	650.00
1 ram	20.00
7 lambs @ $20.00 each	140.00
20 qts. oil @ $1.40	28.00
20 qts. wine @ $1.60	32.00
Total cost	$ 896.40

1 The feast of unleavened bread shall be for 7 days beginning with the 15th day of the 1st month (v 16-17)
2 You shall eat unleavened bread only, for 7 days (v 17; Ex. 12:8, 15-20; Lev. 23:6-8)
3 The 1st day shall be a holy convocation; no servile work shall be done thereon (v 18; Lev. 23:7)
4 On the 1st day you shall offer 2 young bullocks, 1 ram, and 7 lambs of the first year without blemish for a burnt offering (v 19)
5 Their meat offering shall be $^{3}/_{10}$ deals (1½ gal.) flour mingled with oil (½ hin or 3 qts.) for each bullock; $^{2}/_{10}$ deals (1 gal.) flour (with ⅓ hin or 2 qts. oil) for a ram; and $^{1}/_{10}$ deal (½ gal.) flour (with ¼ hin or 1½ qts. oil) for each lamb (v 20-21; 15:2-12). The drink offerings were to be in amounts equal to the oil for each animal
6 Offer 1 kid of the goats (with $^{1}/_{10}$ deal or ½ gal. flour and ¼ hin or 1½ qts. oil) for a sin offering (v 22; 28:5, 7, 9, 14-15; 15:4-5)
7 You shall offer all these sacrifices besides the daily burnt offering in the morning with its meat and drink offerings (v 5-8, 24)
8 You shall offer all these sacrifices (2 bullocks, 1 ram, 7 lambs, 1 kid of the goats) with their meat and drink offerings each day of the 7 days, besides the regular daily sacrifices (v 24)
9 On the 7th day you shall have a holy convocation, with no servile work being done thereon v25

The feast of unleavened bread was held for 7 days following the passover feast. Its total cost at public expense was $6,274.80. The feast of tabernacles cost more than 4 times this much for 8 days due to the fact of so many bulls being offered each day. All the feasts were costly as seen in ***Animals Offered Yearly at Public Expense***, p 330.

Cost of Sacrifices—Feast of Trumpets (29:2)

1 bullock	$ 325.00
1 ram	20.00
7 lambs @ $20 each	140.00
1 kid of the goats	20.00
6½ gal. of flour @ 80¢ each	5.20
17 qts. of oil @ $1.40 each	23.80
17 qts. of wine @ $1.60 each	27.20
Total estimated cost	$ 561.20

4 Commands—2nd Day of Feast of Tabernacles (29:17)

1 On the 2nd day of the feast (Oct. 16), you shall offer 12 young bullocks, 2 rams, 14 lambs of the first year without spot (v 17)
2 Their meat and drink offerings shall be according to their number and after the usual manner (v 18). See notes, 28:20, 24, 28 for amounts of flour, oil, wine
3 Offer 1 kid of the goats for a sin offering, with the meat and drink offerings (v 19; 15:3-11; Ex. 29:40)
4 Offer these (12 bullocks, 2 rams, 14 lambs, 1 kid) besides the daily sacrifices and their meat and drink offerings

The cost of sacrifices for the 2nd day of the feast of tabernacles would be the same as that for the 1st day, less the cost of 1 bullock, and 1½ gal. of flour, 3 qts. of oil and 3 qts. of wine (for meat and drink offerings with a bullock). There being 12 bullocks sacrificed on the 2nd day instead of 13 as on the 1st day, it would reduce the total cost in the amount of $335.20–$325.00 for the bullock; $1.20 for the flour; $4.20 for the oil; and $4.80 for the wine. This would make the estimated cost of sacrifices on the 2nd day come to $4,449.50.

4 Commands—3rd Day of Feast of Tabernacles (29:20)

1 On the 3rd day of the feast (Oct. 17), you shall offer 11 bullocks, 2 rams, 14 lambs of the first year (v 20)
2 Their meat and drink offerings shall be according to their number and after the usual manner (v 21). See notes, 28:20, 24, 28 for amounts of flour, oil, wine
3 Offer 1 goat for a sin offering, with the meat and drink offerings (v 22)
4 Offer these (11 bullocks, 2 rams, 14 lambs, 1 goat) besides the daily sacrifices and the meat and drink offerings

The cost of sacrifices for the 3rd day of the feast would be the same as that for the 2nd day, less $335.20 (the estimated cost of 1 bullock, his meat and drink offerings) because only 11 bullocks were offered instead of 12 as on the 2nd day (note, v 17). Therefore, the total estimated cost would be $4,114.30

7 Commands—8th Day of the Feast of Tabernacles (29:35)

1 On the 8th day of the feast (Oct. 22), you shall have a solemn assembly (v 35)
2 You shall do no servile work
3 You shall offer 1 bullock, 1 ram, and 7 lambs of the first year without blemish, as a burnt offering (v 36)
4 Their meat and drink offerings shall be according to their number and after the usual manner (v 37; notes, Num. 28:20, 24, 28)
5 Offer 1 goat for a sin offering with his meat and drink offerings (v 38; 15:3-11; Ex. 29:40)
6 Offer these (1 bullock, 1 ram, 7 lambs, 1 goat) besides the daily offerings with their meat and drink offerings (v 38)
7 You shall do these things in your set feasts, besides the offerings with your vows, freewill offerings, burnt offerings, your meat and drink offerings and peace offerings (v 39)

Total Estimated Cost of 8-day Feast

The cost of sacrifices on the 8th day of the feast would be the same as the special sacrifices made on the great day of atonement (note, Num. 29:23) and those made for the feast of trumpets (note, Num. 29:2)—an estimated total cost of $561.20.

1st day: 13 bullocks, 2 rams, 14 lambs, 1 kid, flour, oil, wine	$ 4,784.70
2nd day: 12 bullocks, 2 rams, 14 lambs, 1 kid, etc	4,449.50
3rd day: 11 bullocks, 2 rams, 14 lambs, 1 kid, etc	4,114.30
4th day: 10 bullocks, 2 rams, 14 lambs, 1 kid, etc	3,779.10
5th day: 9 bullocks, 2 rams, 14 lambs, 1 kid, etc	3,443.90
6th day: 8 bullocks, 2 rams, 14 lambs, 1 kid, etc	3,108.70
7th day: 7 bullocks, 2 rams, 14 lambs, 1 kid, etc	2,773.50
8th day: 1 bullock, 1 ram, 7 lambs, 1 goat, etc	561.20
Total	$ 27,014.90

Throughout the 8-day feast of tabernacles 71 bulls, 15 rams, 105 lambs, and 8 kids or goats were offered with the required meat and drink offerings. See notes, 29:12-20; 20:23-32.

Animals Offered Yearly at Public Expense

Lambs as Follows:

Daily sacrifices: 2 daily (365 days)	730
Weekly sabbaths: 2 additional on each of 52 sabbaths	104
Monthly feasts: 7 at beginning of each of 12 months	84
Feast of unleavened bread: 7 on each of 7 days	49
Feast of firstfruits: wheat harvest at Pentecost, 16; and 1 at barley harvest (Lev. 23:12)	17
Feast of trumpets	7
Day of atonement	7
Feast of tabernacles: 14 on each of first 7 days, 98; and 7 on 8th day	105
Total number of lambs	1,103

thousands of lambs killed each year by individual families at the passover. Josephus speaks of 256,500 being offered at the passover in his day. This number added to the 1,103 above would make an estimated 257,603 lambs being sacrificed annually. These at $20 each would make the daily sacrifices and feast day lamb sacrifices alone cost the Israelites $5,152,060 in a year's time.

Other Animals Sacrificed:

For the monthly feasts and the feasts of unleavened bread, firstfruits, trumpets, tabernacles and day of atonement there were 115 bullocks, 41 rams, and 33 kids or goats offered

Estimated Cost of Animals Only—1 Year

1,103 lambs @ $20 each	$ 22,060.00
115 bullocks @ $325 each	37,375.00
41 rams @ $20 each	820.00
33 kids or goats @ $20	660.00
Total (except passover)	$ 60,915.00
256,500 lambs (estimated for the passover) @ $20 each	5,130,000.00
Grand total	$ 5,190,915.00

Besides the offerings for Israel's feasts and daily sacrifices there were many other offerings being made continually—the red-heifer sacrifices for the water of separation, sacrifices for the sin of ignorance, thank and peace offerings, individual sin offerings, pigeon, turtledove and other offerings at births, for cleansing of leprosy and other uncleanness, the making of vows, etc. which would bring the cost of animals, flour, oil and wine offered by the entire nation during a year to staggering proportions.

Cost Daily Sacrifices and Feasts 1 Year

1	Daily sacrifices, 365 days (note, 28:7)	$ 18,177.00
2	Weekly sabbaths: additional lambs, etc. for 52 sabbaths (note, 28:9)	2,589.60
3	Monthly feasts: 12 @ $896.40 (note, 28:11)	10,756.80
4	Feast of unleavened bread, 7 days (note, 28:20)	6,274.80
5	Feast of firstfruits: at barley harvest, $24 (note, Lev. 23:12); at wheat harvest and Pentecost, $1,535 (notes, 28:26, 27)	1,559.00
6	Feast of trumpets (note, 29:2)	561.20
7	Day of atonement (note, 29:7)	999.80
8	Feast of tabernacles	27,014.90
	Total public expense	$ 67,933.10

The above estimated costs include meat and drink offerings for the animal sacrifices. The list does not include the suggested $5,130,000 for lambs and whatever their meat and drink offerings would amount to at passover.

7 Commands—Vows of Men and Women (30:1)

1 If a man makes a vow to Jehovah and binds his soul by an oath, he shall not break his word, but shall perform all that comes from his mouth (v 1-2; cp. Ps. 15:4)
2 If an unmarried woman makes a vow to Jehovah, binding herself by an oath, it shall stand and she shall perform it, unless her father refuses to permit it to stand in the day that he hears of it. If he objects to her vow in that day, then it shall not stand, and the Lord will forgive her because her father objected (v 3-5).
3 If a married woman makes a vow to Jehovah and binds herself with an oath, it shall stand and she shall perform it, unless her husband objects to it in the day that he hears of it. If he objects to it in that day, then it shall not stand, and the Lord will forgive her because her husband objected v 6-8
4 If a divorced woman or a widow makes a vow

5 If the vow of a divorced woman or a widow was made while she had a husband, it shall stand, unless her husband objected to it the day he heard of it. If her husband objected that day, it shall not stand, and the Lord will forgive her, because her husband objected (v 10-12).

6 Every vow and binding oath that a married woman makes may be established by her husband or made void. If he holds his peace day after day, then he establishes her vow, but if he objects the day he hears about it, it shall not stand (v 13-14).

7 If a husband hears a wife's vow or her oath, and does not object to it the day he hears about it, then later makes it void by objecting to her fulfilling it, he shall bear her iniquity for causing her to break it (v 15). See ***Vows*** in Index.

14 Times God Was Wroth

1 When Moses was stubborn and slow to obey the call of God (Ex. 4:14)
2 In the overthrow of Pharaoh (Ex. 15:7)
3 When Israel sinned by making the golden calf (Ex. 32:10-12, 22; Dt. 9:8-22)
4 When the priests sinned, ministering while in a drunken condition (Lev. 10:1-11)
5 When Israel complained (11:1)
6 When Israel murmured for flesh (11:10)

9 When Israel rebelled over the judgment upon Korah and company
10 When He saw the stubbornness of Balaam (22:22)
11 When Israel went into Idolatry and adultery (25:3-4, 11)
12 When Israel rebelled at Kadesh-barnea (14:11-35; 32:11-14; Dt. 1:34)
13 When Moses sinned by smiting the rock twice (Dt. 1:37; 3:26; 4:21)
14 When Aaron sinned (Dt. 9:20)

Even though the record does not say so, it is evident that God was provoked to anger at other times, as demonstrated by the plagues and judgments sent upon Israel and other nations round about.

Kadesh to Kadesh—18 Marches (33:19)

1 Rithmah (Kadesh) to Rimmonparez (beginning 38 years of wanderings, from Kadesh and back to Kadesh, v 19)
2 Rimmon-parez to Libnah (v 20)
3 Libnah to Rissah (v 21)
4 Rissah to Kehelathah (v 22)
5 Kehelathah to Mount Shapher (v 23)
6 Mount Shapher to Haradah (v 24)
7 Haradah to Makheloth (v 25)

10 Tarah to Mithcah (v 28)
11 Mithcah to Hashmonah (v 29)
12 Hashmonah to Moseroth (v 30)
13 Moseroth to Benejaakan (v 31)
14 Benejaakan to Hor-hagidgad (v 32)
15 Hor-hagidgad to Jotbathah (v 33)
16 Jotbathah to Ebronah (v 34)
17 Ebronah to Ezion-gaber (v 35)
18 Ezion-gaber to Kadesh (v 36)

In the 3 lists of the marches here we have the whole of the journeyings from Rameses in Egypt after the night of the passover to Sinai (note, v 5), and from Sinai to Kadesh-barnea where the spies were sent into Canaan to see if God's word was true or not (note, v 16), and finally from Kadesh at the beginning of the 40 years of wandering, back to Kadesh at the end of 38 of the 40 years (note, v 19). It took about 2 more years around Edom and Moab to consolidate their conquests and conquer Sihon and Og, east of Jordan. By this time the 40 years of wilderness wanderings were finished and the Israelites were now actually ready to enter the land of Canaan where the 9$^1/_2$ tribes were to settle. Thus, for 40 years the nations wasted time and effort to get into a land which they could have possessed in one day's march had they not rebelled at Kadesh-barnea after the spies returned from searching the land (Num. 13–14).

CHAPTER 1

I. Journey: Sinai to Kadesh retold (Dt. 1; Ex. 12:37–19:2)

1. Introduction to Deuteronomy

1 [b]These *be* the words which Moses spake unto all Israel [c]on this side Jordan in the wilderness, in the [d]plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* [e]eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass [f]in the fortieth year, in the [g]eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to [h]declare this law, saying,

2. Command to leave Mt. Horeb and possess the land

■ 6 The [i]LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

● 7 [j]Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

● 8 Behold, I have set the land before you: go in and possess the land which the LORD [k]sware unto your fathers, [l]Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

3. Choosing captains and judges: charges to them rehearsed

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* [m]this day [n]as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a [o]thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 [p]How can I myself alone bear your cumbrance, and your burden, and your strife?

13 [q]Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 [r]So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains

---

a The word Deuteronomy, which means the second law, is taken from 17:18, where "copy of this law" is rendered from the Heb. mishneh, meaning repetition or doubling of the law.

b These 5 verses are the introduction to the whole book; they contain words Moses spoke and wrote to all Israel just before his death and their entrance into Canaan (v 1-5).

c It seems here that the location of Moses' speech-making was near the Red Sea and way down in the wilderness of the Sinai peninsula; but this is not the case, for in v 4-5 we find the time and place on this side of Jordan in the plains of Moab after the defeat of Sihon and Og. This does not contradict v 1, which, according to the Sept., should be trans. "These are the words which Moses spoke to all Israel, on the bank of the Jordan, west of the wilderness which reacheth to the Red Sea."

d Heb. Arabah, a plain of the Jordan extending southward to the Red Sea. Beginning on the gulf of Aqabah on the Red Sea it reached to the Dead Sea and even the Sea of Galilee to the north. It lay between Paran on the west and Tophel, a town of Edom on the east. Three other places are mentioned on the borders of the plain, in order to define it more fully (v 1). It was in this Arabah that Moses spoke and wrote this book (v 1-5).

e This is how long it took Israel to go from Horeb to Kadesh. At least 7 of the 11 days were spent in the Arabah (plain). The whole distance was about 160 miles.

f The speech of Moses and the writing of Deuteronomy are identified with the 1st day of the 11th month and the 40th year, or 40 years and 10½ months after the exodus (Num. 33:3). It seems that the whole book was spoken and written in one day, the day that Moses was 120 years old and the day of his death. See note on this day, v 10.

g The 11th month corresponds somewhat with our February. This would reveal that the birthday of Moses was Feb. 1, for the whole book was uttered on this day and then he said, "I am an hundred and twenty years old this day" (31:2). See note m, concerning this day, v 10.

h Heb. baar, to engrave; make plain; explain; declare, especially in writing. It is trans. declare (1:5), write it plainly (27:8), and make it plain on tables (Hab. 2:2).

i See ***Names, Titles and Offices of the Trinity***, p. 103.

j 3 Commands—When Leaving Sinai:
  1 You have dwelled here long enough, turn you, and take your journey (v 6-7)
  2 Go to the mount of the Amorites and all places near it, to the land of the Canaanites, Lebanon, and the great river Euphrates (v 7)
  3 I have set before you the land; go in and possess the land that I sware to Abraham, Isaac, and Jacob, to give it to them and their seed forever (v 8)

k See ***God Still Swears That***, p. 451 of N.T.

l God promised the land to Abraham (Gen. 12:1-7; 13:14-17; 15:18-21; 17:7-8), to Isaac (Gen. 26:3-4), and to Jacob (Gen. 28:3-4, 13-15).

m The phrase this day is used 68 times by Moses from 1:10 to 32:46, indicating the whole book was spoken and written in one day, the 1st day of the 11th month, Feb. 1 (v 3). After saying this day throughout the book, he completed it by saying, "I am an hundred and twenty years old this day . . . Moses wrote this song the same day . . . And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished . . . I am yet alive with you this day" (31:2, 22, 24, 27). Then, "the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain . . . and die in the mount" (32:48-52).

Note the places where this day is used throughout the book (v 10; 2:18, 22, 25, 30; 3:14; 4:4, 8, 20, 26, 38, 39, 40; 5:1, 3, 24; 6:6, 24; 7:11; 8:1, 11, 18, 19; 9:3; 10:8, 13, 15; 11:2, 4, 8, 13, 26, 27, 28, 32; 12:8; 13:18; 15:5; 19:9; 20:3; 26:3, 16, 17, 18; 27:1, 4, 10; 28:1, 13, 14, 15; 29:4, 10, 12, 15, 18, 28; 30:2, 8, 11, 15, 16, 18, 19; 31:2, 27; 32:46).

n Moses considered that the prophecies predicting Israel as the stars in number, were now fulfilled (v 10; 10:22; 28:62; cp. Josh. 11:4; Judg. 7:12; 1 Sam. 13:5; 2 Sam. 17:11; 1 Ki. 4:20, 29).

o See note, Ex. 12:37 for estimates of Israelites who came out of Egypt (4,067,200) and the mixed multitude (2,033,600) totalling 6,100,800. Moses' wish of 1,000 times this would be over 6 billion (v 11).

p Question 1. Next, v 28.

q See Num. 11:17-20, 25.

r This was what Jethro had advised Moses to do, as in Ex. 18:13-27. Cp. Num. 11:16-25.

* * *

captains over tens, and officers among your tribes.

● 16 [a]And I charged your judges at that time, saying, [b]Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

● 17 Ye shall not respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, [c]bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

4. Journey: Horeb to Kadesh

19 ¶ And [d]when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

5. Command to possess the land without sending spies

20 And I said unto you, [e]Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

● 21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

6. Request of leaders to send spies (Num. 13:17,21, refs.)

22 ¶ [f]And ye came near unto me every one of you, and said, We will send men before us,

us word again by what way we must go up, and into what cities we shall come.

7. Journey of spies and consequent rebellion rehearsed (Num. 13-14)

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [g]ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 [*a]Whither shall we go up? our [*b]brethren have discouraged our heart, saying, [*c]The people *is* greater and [*d]taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the [*e]Anakims there.

● 29 Then I [*f]said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

---

[a] The 70 elders of Num. 11:13-27 were the chief judges of Israel. The various leaders over 10's, 50's, 100's, and 1000's no doubt settled some matters between the men over whom they ruled; but whatever they could not settle was brought to the 70 elders and Moses (v 16-17).

[b] 6 Commands of Moses to Judges:
1 Hear the causes between your brethren (v 16)
2 Judge righteously between your brethren and strangers among you
3 You shall have no respect of persons in judgment (v 17)
4 You shall not consider any cause too small or too great to judge
5 You shall not be afraid of the face of any man, for you judge for God
6 If a cause is too hard for you, bring it to me and I will hear it

[c] Moses served as the supreme court and the other judges served as the lower court (v 17; Ex. 18:13-27; Num. 11:13-27). See ***Government in Israel***, p. 401.
12 Qualifications of Leaders:
1 Able and God-fearing (Ex. 18:21; 2 Sam. 23:3; Ezra 7:25)
2 Truthful (Ex. 18:21; Dt. 16:19)
3 Having hatred of covetousness (Ex. 18:21)
4 Of a disposition to refuse bribes (Ex. 23:8)
5 Wise and understanding (Dt. 1:13)
6 Prominent in the tribes (Dt. 1:13)
7 Having love of justice and judgment (Dt. 1:16; 16:18-19; 27:19; Zech. 7:9-10)
8 Without respect of persons (Dt. 1:17; 16:19; 25:1; Isa. 5:23)
9 Fearless (Dt. 1:17)
10 Conscientious (Dt. 1:17)
11 Strong and courageous (Josh. 1:7)

[d] This refers to the 11 days of v 2. See 8:15; 12:16; 13:26; Num. 10:1–11:35.

[e] This was the first arrival at Kadesh (v 19-22 with Num. 13-14).

[f] This reveals the fact that Moses, instead of sending spies, would have gone up immediately to occupy Canaan from the south (v 20-21). The people were the ones who suggested sending up the spies (v 22). Moses made inquiry of God who then gave him command to send the spies (Num. 13:1-25).

[g] One of the biggest blunders of Israel. If the nation had obeyed Moses as he commanded in v 20-21, and not demanded that spies be sent to see if the land was as God had described it to them, they would have been blessed thereby (6:10-12).
7 Blessings Would Have Been Theirs:
1 Settlement in Canaan 40 yrs. earlier
2 The old generation would not have been condemned to die (Num. 14)
3 Freedom from 40 years of hardships, plagues, and other curses of Num. 14-25
4 Their own bravery would have been confirmed and God honored (Num. 13-14)
5 They would not have suffered disgrace and defeat by their enemies (Num. 14:40-45)
6 Korah and company very likely would not have rebelled and peace would have continued (Num. 16-17)
7 The people would have had better living conditions, food and raiment 40 years sooner (Num. 11; 20; etc.)

[*a] Question 2. Next, 3:11.

[*b] It is remarkable how easily brethren can discourage one another with a few words. There was no danger at all, for God was with them, as He was 40 years later (Num. 21:1-35; 31:49).

[*c] This is another example of men looking on the outward appearance, and not to God (v 28; 1 Sam. 16:7; 2 Cor. 10:7).

[*d] These were actual giants, 12 to 18 feet tall or more. See ***Giants and Sons of God***, p. 90.

[*e] They were a powerful giant tribe often mentioned in Scripture (v 28; 2:10, 11, 21; 9:2; Josh. 11:21, 22; 14:12, 15). See ***Giants and Sons of God***, p. 90.

[*f] Moses' appeal made to Israel when the spies rebelled is given here to call attention to the mighty acts of God which had been wrought for them in Egypt, and all through the wilderness up to this time (v 29-31). See ***Miracles*** in Index.

* * *

LORD your God,

33 Who went in the way before you, to [h]search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

■ 34 And the LORD heard the voice of your words, and [i]was wroth, and sware, saying,

★ 35 [j]Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save [k]Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 Also the LORD was [l]angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage [m]him: for he shall cause Israel to inherit it.

39 [n]Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.

8. False repentance, war and

41 [o]Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

●■42 And the LORD said unto me, Say unto them, [p]Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye [q]would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the [a]Amorites, which dwelt in that mountain, came out against you, and chased you, as [b]bees do, and destroyed you in Seir, *even* unto [c]Hormah.

45 And ye returned and wept before the LORD; [d]but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many [e]days, according unto the days that ye abode *there*.

155

CHAPTER 2

II. Forty years wandering retold
(Dt. 2:1–3:29; Num. 15-20)
1. Wanderings around Mt. Seir

1 [f]Then we turned, and took our journey into the wilderness *[g]by the way of the Red

---

them of unbelief, nor will miracles today accomplish anymore (v 32). The disciples saw more miracles than the nation did coming out of Egypt, and yet they were full of unbelief and hardness of heart regarding the resurrection miracle after Christ's many infallible proofs concerning it (Mk. 16:14; Lk 24:25). If one will not believe the Word of God, he will not believe though one should rise from the dead (Lk. 16:30-31). Israelites had several daily miracles in their midst—the manna (Ex. 16), the pillar of fire by night and the cloud by day (v 33), besides other miracles when needed—and yet they could not seem to have complete trust in God.

h Jehovah chose the camps for Israel all along the way, so they did not need Hobab (v 33; Num. 10:29-31).

i Jehovah became angry many times with the unbelieving and rebellious nation, even twice as many times as Moses, according to the record (note, Num. 31:14).

j 1st prophecy in Dt. (1:35-40, fulfilled, Num. 14:23-35; Josh. 3-5). Next, 2:24.

k Save Caleb and Joshua (v 36, 38).

l The reason God was angry with Moses was because he smote the rock two times instead of speaking to it on the second occasion, as God had commanded (Num. 20:8-13). This violated the type of Christ who was to be smitten or crucified only once.

m It would seem that men with such great power as Moses, Joshua, and others, would not need encouragement, but they do. The possibility of failure is present regardless of the amount of authority and responsibility (v 38).

n The very things we fear are sometimes what God uses to show His power and teach us lessons (v 39).

o When God pronounced the curse of death upon the old generation, Israel presumed to repent and go up, but they were defeated (v 41; Num. 14:23-45).

p 2 Commands Had Been Given (v 42):
  1 Do not go up
  2 Do not fight. The reason: I am not among you

q This shows the stubbornness and presumption of the old generation. God definitely commanded them not to go up, and faithfully warned them of the consequences—defeat (v 42-43); but they went contrary to His orders and were defeated as predicted (v 43-46). They rebelled when God told them to go up (Num. 13:26–14:35), then rebelled again when He told them not to go up (v 42-43).

a They are called Amalekites and Canaanites in Num. 14:40-45. Either these were more of the Amorite nations, or in the 38 years since this happened the Amorites had become the masters of the Amalekites and Canaanites, causing them to be referred to thus (v 44). The Amorites were the most powerful people of all the surrounding nations and their name is used in general of the Canaanite peoples.

b This might refer to the great numbers of Amorites or Canaanite peoples that attacked the few Israelites who presumed to go up against them contrary to God's command of v 42 (v 44). Bees are such little creatures that a child could crush one between its fingers; yet coming in great numbers they have been known to kill dogs, horses, and other animals, drive out men and make the land uninhabitable. Pliny states that in some districts of Crete they actually expelled the inhabitants.

c Hormah a city southwest of the Dead Sea (v 44; Num. 14:45; 21:1-3). It was conquered by Judah and Simeon (Judg. 1:17; Josh. 12:14), and allotted to their joint portion of inheritance (Josh. 15:30; 19:4; 1 Sam. 30:30; 1 Chr. 4:30). Called Zephath (Judg. 1:17).

d Weeping before God does not always mean the persons are brought to obedience. Sometimes the weeping, as here, is over defeat and not their consecration to obey God. Already God had given them up to die in the wilderness because of repeated acts of rebellion. He had endured enough with them and was now holding to His decision of doing away with the old generation (Num. 14:23-35).

e This reveals that Israel stayed at Kadesh a long time and did not go immediately into wandering (v 46).

f This was after the many days at Kadesh, which could mean months or even a year or more (v 1).

*g In the direction of the Red Sea, or southward and compassed Mount Seir many days. Mount Seir is not to be taken as a single mountain, for the name refers to an extensive range of about 70 miles north and south and 30 miles east and west. Israel no doubt had many encampments of long periods in this mountain country, until they finally reached the Red Sea at Eziongaber and Elath or the gulf of Akabah (v 8; cp. 1 Ki. 9:26). Before their arrival here they were encamped at 17 or 18 places with indefinite stays at each place (Num. 33:18-35). Afterward they came back to Kadesh, then took the final trips on the east of Edom and Moab and entered Canaan from the east side of Jordan (Num. 33:36-50).

✡ ✡ ✡

compassed mount Seir many days.

2. Wanderings through Edom

■ 2 And the LORD spake unto me, saying,
● 3 [i]Ye have compassed this mountain long enough: turn you northward .
● 4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and [j]they shall be afraid of you: take ye good heed unto yourselves therefore:
● 5 Meddle not with them; [k]for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession.
● 6 [l]Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: [m]these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

3. Wanderings through Moab

■ 9 [n]And the LORD said unto me, Distress [o]not the Moabites, neither contend with them in battle: [p]for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

12 The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

● 13 Now rise up, *said I*, and get you over the [a]brook Zered. And we went over the brook Zered.

14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, *was* [b]thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, [c]when all the men of war were consumed and dead from among the people,

■ 17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

4. Wanderings through Ammon

19 And [d]*when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for [e]I will not give thee of the land of the children of Ammon

---

h In Deuteronomy the Lord Spake:
  1 To Moses (2:1, 2, 17; 9:13; 32:48)
  2 To you (4:12, 15; 10:4)
  3 To all the assembly (5:22)

i 3 Commands—Concerning Edom:
  1 You have compassed this mountain range long enough. Turn northward (v 3)
  2 Command the people to pass through the border of Esau, but take good heed to yourselves that you meddle not with them (v 4-5)
  3 You shall buy meat and water of them, for God has blessed you with riches and has provided you with all you have needed these 40 years (v 6-7)

j The fear of God was upon the nations round about and this was the secret of having no war with the many peoples who were their enemies (v 4; Josh. 2:9-11).

k This must be understood thus: that God did not intend for them to have the land of Esau for the time being, for in the future they will possess Edom and Moab and all the Sinai peninsula (Ps. 60:8-9; Isa. 11:14; 63:1-5; Ez. 48; Amos 9:12; Oba. 1, 8).

l At Kadesh Moses had sent messengers to Edom. The people then were hostile and would not permit the nation to cross into their country, but now the Edomites were afraid of Israel (v4-5 with Num. 20:14-22)

m The 40 years here were from the exodus to the time when God spoke this to Israel and they were ready to take the last part of their journey (v 7). They included the 1 year, 1 month, and 5 days before leaving Sinai (Num. 10:11; 33:3), and the 38 years (of v 14) since the rebellion at Kadesh (Num.14)

n Some time had come and gone since the message of v 2-8, for Edom was now passed and they were coming near Moab. God forbade them to war with Moab, for the same reasons He forbade them to fight with Edom (v 9-18).

o 3 Commands—Concerning Moab:
  1 Distress not the Moabites, neither contend with them in battle, for I have not given you the land of Moab (v 9)
  2 Now rise up, and get you over the brook Zered (v 13)
  3 You are to pass over the border of Moab

p For the time being Moab was not to be given to Israel, but in the latter days Israel will possess that land (Ps. 60:6-9; Isa. 11:14; Jer. 48:47).

q These giant races of Emims, Anakims, Horims, and others came from the sons of God and daughters of men. See ***Giants and Sons of God***, p. 90.

a This brook flows into the river Arnon, which itself was the northern boundary between Moab and Ammon (Num. 21:13).

b See ***38 Years of Wandering***, p. 401.

c It seems that God would not allow Israel even to cross into Moab and come near the Jordan until the old generation was dead, fulfilling His judgment as pronounced in Num. 13-14 (v 14-18).

d Command—when you come near the land of the Ammonites do not war with them, for I have given their land to the children of Ammon for Lot's sake (v 19). This was the 3rd section of land and the 3rd people whom God protected from the sword of Israel at this time:
  1 Descendants of Esau or Edom, the brother of Jacob (v 4-8; Gen. 25:19-34; 36:1-43)
  2 Descendants of Moab, the son of Lot (v 9-16; Gen. 19:30-38)
  3 Descendents of Ammon, the son of Lot (v 17-23, 37; 3:16; Gen. 19:30-38; Josh. 12:2; 13:10)

This shows the wonderful character of God—to remember and bless relatives of His friend, Abraham. He spared Lot from destruction in Sodom because of Abraham (Gen. 19:29), and now, after 400 years or more He still remembered His friend and was protecting his descendants. God likewise remembered the son of Isaac—Esau—for the same reason, that of being a relative of Abraham and Isaac.

e This must also be understood in the same sense as v 9 and 19, as being temporary. God did not plan for Israel to destroy the Edomites, Moabites, and Ammonites at this time and take their land, although it was His intention to give it to Israel from the very beginning; and so it will be in the Millennium when all of this country will be a part of eternal Israel under their Messiah (Isa. 11:14; Ez. 48; Zeph. 2:9). All three of these peoples—the Edomites, Moabites, and Ammonites—made constant trouble for God's people in the years that followed, so He ceased protecting them and finally determined that they should be subject to Israel and their lands should be a part of the promised land.

✡ ✡ ✡

the children of Lot *for* a possession.

20 (That [f]also was accounted a land of giants: giants dwelt therein [g]in old time; and the Ammonites call them [h]Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in [i]Hazerim, *even* unto Azzah, the [j]Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

5. Wanderings through Gilead: conquest of Sihon the Amorite (Num. 21:21-32)

★●24 ¶ [k]Rise ye up, take your journey, and pass over the river Arnon: behold, [l]I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: [m]begin to possess *it*, and contend with him in battle.

25 This day [n]will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And [o]I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.

30 [a]But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

■ 31 And the LORD said unto me, Behold, [b]I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon [c]came out against us, he and all his people, to fight at Jahaz.

33 And [d]the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:

37 Only unto the land of the children of [e]Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the

---

also a land of giants, as Edom and Moab were, but had been dispossessed by God through these people of Abraham and Lot (v 20-23). See ***Giants and Sons of God***, p. 90.

g This was only about 897 years after the flood of Noah, so the dwelling of the giants in Edom, Moab, and Ammon in old time had to be during this period for them to be dispossessed by the Ammonites. The giants mentioned here came from the second eruption of angles among men for the purpose of occupying the promised land in advance of Abraham in an effort to keep the Messiah from coming into the world. Like those of the first eruption before the flood, these giant races since the flood came from the fallen angels and daughters of men (Gen. 6:4; Jude 6-7). See ***Giants and Sons of God***, p. 90.

h Thus far in Deuteronomy several branches of giants are mentioned—Anakims, Emims (terrible ones), giants (Rephaim), Horims, Zamzummims (loved ones), and Avims (1:28-29; 2:10-12, 20-23; cp. 3:11-13). These are but a few references to giants in Scripture. Many were left to fight Israel, but God told His people not to fear them (1:28-29; Num. 13:26- 33).

i Heb. chatserim, from chatsar, to surround with a stockade; separate from open country; yards; villages; hamlets. It no doubt means villages here, as it is trans. in the Berkeley, Moffatt, and some other versions.

j It cannot be proved where Caphtor was located and who these people were, except that they were descendants of Mizraim who settled in Egypt (Gen. 10:13-14). Caphtor is claimed by various scholars to be Crete, a province in Egypt, Phoenicia, Cilicia, and Capadocia in Asia Minor. Moffatt trans. it Cretians from Crete; the Peshitta, Caphedokian . . . out of Caphedoki, and the Sept., Cappadocians . . . out of Cappadocia. Whoever they were they became a part of the Philistine nation which occupied the land in villages even to Azzah or Gaza (v 23; Gen. 10:13-14).

k 5fold command—rise up, take your journey, cross the river Arnon, begin to possess the land, and contend with Sihon in battle, for I have given him into your hands (v 24).

l 2nd prophecy in Dt. (2:24-25, fulfilled, v 26-37; Num. 21). Next, 3:2.

m This was the actual beginning of their possessing the land promised to Abraham some 470 years before (v 24; Gen. 12:1-7; 13:14-17; 15:18-21). From here on Israel expanded her conquests until in the prosperous reigns of David and Solomon the nation ruled over all surrounding lands even to the river Euphrates, dominating the Syrians, Moabites, Edomites, Ammonites, Philistines, and many other peoples (2 Sam. 5, 8, 10).

n See Ex. 15:14-15; Josh. 2:9-11.

o Before making war, Moses had given the Amorites the opportunity of avoiding it by permitting Israel to go through their land; and he had made a promise to stay on the highway, not disturbing or plundering on either side of the road, and paying for whatever the people needed (v 26-28). Moses cited two examples—the Edomites and Moabites—whose country Israel had passed around without giving them trouble (v 29). But Sihon refused, which made war necessary (v 30-37).

a The offer of Moses in v 26-29 was fair, and it would have averted the immediate destruction of Sihon and his people; but being a stubborn and proud ruler he refused the terms of peace. Under these circumstances it became necessary to have war (v 30).

b 3 Beginnings in This Chapter:
  1 Beginning of wars (v 24)
  2 Beginning of fear of Israel (v 25)
  3 Beginning of possession (v 31)

c Sihon was the aggressor (v 32; Num. 21:23; Judg. 11:20).

d 7 Results of War With Sihon:
  1 God delivered him before us (v 33)
  2 We smote him, his sons, and people
  3 We took all his cities (v 34)
  4 We utterly destroyed all the men, women, and children
  5 We took their cattle for a prey unto ourselves (v 35)
  6 We gathered spoil of all the cities we took
  7 There was not a city too strong for us, for the Lord delivered all unto us (v 36)

e Ammon was located west and a little north of the kingdom of Sihon, and somewhat south and west of the kingdom of Og, near the river Jabbok which separated Sihon and Og. It was on this river bank that Jacob wrestled with Jehovah (Gen. 32:22-32). The Ammonite territory was exempt from this present conquest, as well as were Moab and Edom (v 4-23).

* * *

our God forbad us.

CHAPTER 3

6. Wanderings through Bashan: conquest of Og the Amorite (Num. 21:33-35)

1 [*f]Then we turned, and went up the way to Bashan: and [*g]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

★●■2 And [*h]the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So [*i]the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, [*j]all the region of Argob, the kingdom of Og in Bashan.

5 All [a]these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we [b]utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But [c]all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the [d]Amorites the land that *was* on this side Jordan, [e]from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the [g]remnant of giants; behold, his bedstead *was* a [h]bedstead of iron; [i]*is* it not in Rabbath of the children of Ammon? [j]nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

7. Land east of Jordan divided (Num. 32; 34; Josh. 13)

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all [k]the region of Argob, with all Bashan, which was called [l]the land of giants.

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, [m]Bashanhavothjair, [n]unto this day.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, [o]*which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, under [p]Ashdothpisgah eastward.

8. Conditions of land grant (Num. 32:20-33)

---

*f Then—after Sihon and the Amorites were completely destroyed and we possessed the land from the Jabbok to Arnon along the river Jordan, we went to Bashan and conquered Og, king of Bashan (v 1-22).

*g Og was a giant, one of the Rephaim, a man who had a bedstead 18 ft. 9 in. long and 8 ft. 4 in. wide (v 11). Some tribes were made up of many giants; but it appears that the Rephaim branch was about exterminated (v 11). See ***Giants and Sons of God***, p. 90.

*h 3rd prophecy in Dt. (3:2, fulfilled, v 3-13). Next, v 21.

*i 7 Results of War With Og:

1. God delivered him into the hands of Israel with all his people (v 3)
2. We smote him until there was none remaining
3. We took all his cities, being 60 walled cities, many villages, and unwalled towns (v 4-5)
4. We utterly destroyed them—men, women, and children—as we did the Amorites under Sihon (v 6)
5. We took all the cattle and the spoil of the many cities and villages for a prey to ourselves (v 7)
6. We took from these 2 kings (Sihon and Og) all the land along the river Jordan from the Dead Sea on the south, to Mount Hermon on the north beyond the Sea of Galilee (v 8-9)
7. We took all the cities of the plains, all of Gilead, and all of Bashan (v 10)

*j See ***The Argob***, p. 401.

a These cities were the 60 of v 4 that had high walls, gates, and bars. How many unwalled towns and villages were taken is not known. The record only says a great many (v 5). The stone cities of Bashan point to a race of great stature (note, v 4).

b Israel, having learned the wrath of Moses when they did not destroy all the Midianites they were supposed to of the subjects of Sihon and Og (v 6). Virgins were perhaps kept alive as in the case of Midian (Num. 31:18).

c All the cattle and spoil of the cities were distributed among those who fought the actual battles and the congregation, as in the case of Midian. Cattle here must be understood as a general word meaning all stock—cattle, sheep, goats, asses, and other animals—for they also were to be spared and divided among the men of war and the congregation (Num. 31:25-54).

d This proves that the Bashanites under Og were also Amorites (v 8).

e The river Arnon was the southern boundary between Moab and the kingdom of Sihon, and Mount Hermon was in the extreme north of Palestine, marking the northern boundary of the kingdom of Og. The river Jabbok divided the two kingdoms of the Amorites (v 8; 3:16; Num. 21:24; Josh. 12:2; Judg. 11:12, 22).

f The word Sirion means breastplate and Shenir means coat of mail (v 9).

g Remnant of the giants (Heb. Rephaim, a prominent tribe of giants that previously occupied Palestine). The Rephaim had been defeated in battle by the kings of the east in the days of Abraham, some 470 years before (Gen. 14:5). See ***Giants and Sons of God***, p. 90.

h Bedsteads of iron and other materials besides wood were much used back then, because of strength and durability and the fact that insects commonly infested wood.

i Question 3. Next, v 24.

j This would be 18 ft. 9 in. by 8 ft. 4 in., counting a cubit as 25 in.

k See note, v 4.

l The land of the Rephaim (2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16). The Rephaim had built these giant cities of Bashan and had occupied the whole of these lands, together with other giants mentioned in 1:28; 2:10-12, 20-23; Gen. 6:3; Num. 13:33; etc. See ***Giants and Sons of God***, p. 90.

m Meaning the villages of Jair in Bashan (Josh. 13:30; Judg. 10:4; 1 Ki. 4:13; 1 Chr. 2:23).

n Unto the time of this writing, from Num. 21 to the 40th year of Dt. 1:3.

o The Ammonites did not live along the Jordan, but further east with Jabbok as their border on the south (v 16). All the land along the Jordan from the Dead Sea to the sea of Galilee and on up to Mount Hermon belonged to Israel.

p Meaning the springs of Pisgah.

✡ ✡ ✡

saying, The LORD your God hath given you this land to possess it: [q]ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

9. Charge to Joshua (Num. 27:15; Dt. 31:7,14; 34:9; Josh. 1)

★ 21 ¶ [a]And I commanded Joshua at that time, saying, [b]Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

● 22 Ye shall not fear them: for the LORD your God he shall fight for you.

10. Moses' unanswered prayer

23 And I [c]besought the LORD at that time, saying,

24 O Lord GOD, [d]thou hast begun to shew thy servant thy greatness, and thy mighty hand: [e]for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly

■ 26 [f]But the LORD was wroth with me for your sakes, and would [g]not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

★●27 [h]Get thee up into the top of Pisgah, and [i]lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

● 28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against [j]Bethpeor.

157

CHAPTER 4

III. Warnings and charges to the new generation (Dt. 4:1-43)

1. Five warnings

(1) Hear and obey the law (Dt. 4:39, refs.)

● 1 Now therefore [k]hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, [l]that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

(2) Do not add to or take from the law but keep it (Rev. 22:18-19)

● 2 Ye shall [m]not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

---

before your brethren and help them conquer the land and become settled; then you shall return to your possessions (v 18-20).

a 4th prophecy in Dt. (3:21-22, fulfilled, Josh. 2:1-12:24). Next, v 27.

b Command to Joshua—you shall not fear the nations surrounding you, for God shall fight for you, and all the kingdoms where you go shall be destroyed as Sihon and Og were (v 21-22).

c Moses' last plea to be allowed to go over into the land, and for God not to deny him because of the one sin of smiting the rock twice (v 23-25; 4:21-22; Num. 20:8-13). He wanted so much to enter the land, but God said, "Let it suffice thee; speak no more unto Me of this matter" (v 26). It may seem that Moses' punishment was too severe, but when we consider that the smiting of the rock the second time broke the all-important type set before Israel and the whole world to portray the truth of Christ being crucified once and only once for sin; and when we realize that the second smiting pictured crucifying Him afresh and putting Him to open shame, then we know that what Moses reaped was just (cp. Heb. 4:6-9; 10:26-29). God considered it necessary to make Moses an example which would emphasize these truths to all men once and for all. The sin of Moses which involved the greatest truth of the ages could not be looked upon by God as a trifling matter, regardless of how much He loved Moses and would like to give him permission to enter the promised land.

d This part of the plea of Moses was impressive and by it he may have hoped to persuade God to let him go into the promised land. Perhaps he thought that God would relent by now, in view of his long period of faithfulness and the present success of Israel in defeating their enemies. The least Moses could do would be to make the plea in his dying hour. Man at such times may become especially merciful, but God is merciful all the time, not only at a person's death or funeral. He knew what was best; in view of the truth regarding the smitten rock which was involved, He could not afford to encourage crucifying Christ afresh in type any more than He will tolerate such in reality.

e Question 4. Next, 4:7.

f The record shows Moses relating his prayer to Israel to the end of v 25, then recounting how God was wroth with him and quoting the final answer to his prayer, in v 26.

g See ***A Lesson on Prayer***, p. 401.

h 5th prophecy in Dt. (3:27-28; v 27 fulfilled in Dt. 34; v 28 fulfilled in Josh. 2:1–22:34). Next, 4:21.

i 2 Commands—for Moses:
  1 Get up into the top of Pisgah, and lift up your eyes and see the land, for you will not go over this Jordan (v 27)
  2 Charge Joshua, encourage him, and strengthen him, for he shall go over before this people, and shall cause them to inherit the land (v 28)

j Heb. the house of Peor, the place of the temple where Baal was worshipped, located on Mount Peor (v 29; 4:3; Num. 23:28; 25:3, 18; 31:16; Josh. 22:17). It was allotted to Reuben (Josh. 13:20).

k 9 Commands—Obedience:
  1 Hearken (Heb. shama, to hear intelligently; be obedient to; regard; publish and show forth; pay attention) to the statutes and judgments (v 1)
  2 You shall not add to the word which I command you, neither shall you take anything from it, that you may keep the commandments of Jehovah (v 2)
  3 Keep and do the statutes and judgments of Jehovah, for this is your wisdom and understanding in the sight of all nations (v 5-6)
  4 Only take heed to yourself, and keep your soul diligently, lest you forget what you have seen and your heart depart from them (v 9)
  5 Teach these things to your sons and coming generations, that they may learn to fear Me all their days (v 9-10)
  6 Take good heed to yourselves, lest you corrupt yourselves by making graven images, and lest you worship the heavenly bodies like the heathen (v 15-20)
  7 Take heed to yourselves lest you forget the covenant of Jehovah and make false gods and be consumed by the jealousy of God (v 23-24)
  8 Know this day and consider in your heart that Jehovah is God (v 39)
  9 Keep His statutes and commandments, that it may be well with you and that you may live long lives (v 40)

l See ***21 Blessings of Obedience***, p. 401.

m Cp. 12:32; Pr. 30:6; Rev. 22:18-19.

* * *

did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.

4 [*b]But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

● 6 [c]Keep therefore and do *them*; for [d]this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For [e]what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for*?

8 And what nation *is there* [f]*so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

(3) Live diligently by the law and instill it in the children

● 9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but [g]teach them thy sons, and thy sons' sons;

●■10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, [h]Gather me the people together, and I will make them hear my words, [i]that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

■ 12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice.

13 And he declared unto you his [k]covenant, which he commanded you to perform, [l]*even* ten commandments; and [m]he wrote them upon two tables of stone.

●■14 ¶ And the LORD commanded me [n]at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

(4) Live free from all idolatry (Ex. 20:4, refs.)

● 15 [o]Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:

16 Lest ye corrupt *yourselves*, and make you a graven image, the [p]similitude of any figure, the likeness of male or female,

17 The [a]likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to [b]worship them, and serve them, which the LORD thy God

---

*a 6 Things God Did at Baal-peor (Num. 25):
  1 Became angry at Israel (v 3)
  2 Had 1,000 chief men crucified (v 4)
  3 Slew every man that was joined in adulterous worship to Baal (v 5)
  4 Sanctioned and blessed the act of Phinehas in slaying Zimri (v 6-15)
  5 Sent a plague which, with those slain and crucified, destroyed 24,000 (v 9; 1 Cor. 10:8)
  6 Commanded the destruction of Midianites because of sin (v 16-18)

*b In contrast to the destruction of 24,000 the rest of Israel was preserved (v 4).

c 3rd of 9 commandments here, note, v 1.

d The outstanding example of Israel among the nations in revealing a contrast between Jehovah and idols, and the great blessings of serving God was not manifest in outward show, but in simple obedience to Jehovah. Physically, mentally, spiritually, supernaturally, militarily, materially, and governmentally—in every phase of human life and success Israel was so far above the other nations when in obedience that there was no comparison (v 6-8).

e Question 5-6. Next, v 32.

f See ***10 Things That Constitute a Great Nation***, p. 402.

g It was the duty of every parent in Israel to teach and instill within the heart of every child the wisdom and knowledge of God, as stated in the Scriptures (v 9-10, 14; 6:6-9; 2 Tim. 2:14; 3:15-17).

h Command—gather Me the people together to hear My words, that they might learn to fear Me (v 10).

i This is the primary purpose of hearing the Word of God in all ages (v 10; Rom. 10:17; 2 Tim. 2:15; 3:15-17).

j Israel saw with the eyes the manifestation of God and the mountain being on fire, the smoke, the clouds, and the thick darkness (v 11). They heard with the ears the voice of God (v 12-13; 5:22-24). Whether they smelled the smoke or felt the darkness and they had been close enough, as in Egypt (Ex. 10:21). Thus God can be understood and become known to man through physical and natural faculties.

k Here God's covenant with Israel is called the 10 commandments, because they give a gist of the whole law and summarize the principles thereof. It is therefore impossible to have the law of Moses or the covenant at Sinai abolished, done away, and completely annulled without having the 10 commandments annulled, as is plainly stated in many scriptures. See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

l Many modern fallacies are based upon a wrong understanding of the 10 commandments in regard to their part in the present program of God. Being a part of the covenant made at Sinai, which covenant is not in force today, means that the 10 commandments are now abolished. The only ones of the 10 that relate to Christianity are those which form a part of the new covenant. They are 9 in number, the 4th commandment having been omitted altogether. See ***Sabbath*** in Index and ***20 Facts About the 10 Commandments***, p. 176.

m God wrote them upon 2 tables of stone. He did so twice (v 13; Ex. 24:12; 32:19; 34:1-4, 28). These were the tables of stone containing the law that God abolished in particular when He annulled the old covenant (2 Cor. 3:6-15, notes).

n That is, when I received the 10 commandments, I also received many other statutes, judgments, ordinances, laws, and commandments to teach you (v 14).

o See ***Similitude Explained***, p. 402.

p 7 Kinds of Similitudes Israel Warned Not to Make Lest They Sin:
  1 A graven image or similitude of any kind of bodily figure (v 16)
  2 The likeness of male or female (v 17)
  3 The likeness of any beast (v 18)
  4 The likeness of any winged fowl that flieth in the air
  5 The likeness of any creeping thing
  6 The likeness of any fish
  7 The likeness of the sun, moon, stars, or any of the host of heaven (v 19)

These things the pagans have made idols like unto have worshipped as gods. The word similitude is used of them and we do not question that it means outward form; therefore we need not question the meaning of the similitude of God.

a Not only the word similitude proves that outward form is referred to in v 12, 15-16, but the word likeness proves the same. The Heb. tabnith means structure; model; resemblance; figure; form; likeness; pattern; similitude. It is trans. similitude and likeness throughout v 16-18. Cp. notes, Gen. 1:26)

b 2 Ki. 17:16; 23:4; Amos 5:26; Acts 7:42.

✡ ✡ ✡

heaven.

20 But the LORD hath taken you, and brought you forth out of the [d]iron furnace, *even* out of Egypt, [e]to be unto him a people of inheritance, as *ye are* this day.

★ 21 [f]Furthermore the LORD was angry with me for your sakes, and [g]sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

(5) Cleave to God: never provoke Him to jealousy

● 23 [h]Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy [i]God *is* a consuming fire, *even* a [j]jealous God.

2. Twentyfold prophecy of sin, dispersion and conversion of Israel in the latter days

(Dt. 30:3, refs.)

★ 25 ¶ [k]When thou shalt beget children, and children's children, and ye shall have [l]remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in [a]the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

▲ 31 (For the LORD thy God *is* a merciful God;) [b]he will [*c]not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

3. Reasons for God's mighty miracles to Israel

32 [*d]For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as [*e]this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 [*f]Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there*

---

blessings of the sun, moon, and stars to all the earth and to all peoples (v 19; Gen. 1:14-18).

d The experience of Israel in Egypt is compared to an iron furnace (v 20; 1 Ki. 8:51-53; Jer. 11:4). It only emphasizes the terrible sufferings of the people under bondage to Egypt.

e Ex. 19:5; Dt. 9:29; 32:9; 1 Pet. 2:9.

f 6th prophecy in Dt. (4:21-22, fulfilled, ch. 34). Next, v 25.

g See 3:27-28; Num. 20:8-13.

h 7th of 8 commands, note, v 1.

i See 9:3; Heb. 12:29.

j 5:9; 6:15; Ex. 20:5; 34:14; Josh. 24:19.

k 7th prophecy in Dt. (4:25-31: v 25-28 fulfilled and still in fulfillment, 2 Ki. 17 and 25; Ez. 37; Mt. 23:26-29; Lk. 21:20-24; v 29-31 will be fulfilled at the 2nd advent of Christ, Isa. 11:10-12; Zech. 12:10–13:1; 14:1-21; Mt. 23:39; Rom. 11:25-29). Next, 6:10.

l 7 Major Predictions of Moses:

1 Remain in the land many generations (v 25). They did stay in the land for about 35 generations after this prophecy; then in AD 70 the Romans destroyed the nation, scattering Israel among all other nations (Mt. 23:37-39; Lk. 21:20-24).

2 Remain in the land a long time (v 25). They did for about 1,800 years before final dispersion, excluding the 70 years of captivity to Babylon (Jer. 25:11-12; Dan. 9:2).

3 Corrupt themselves in the land (v 25). Israel began doing this soon after the death of Joshua and the elders that outlived him who had seen the works of God (Josh. 24:31; Judg. 2:7-23). They lived more or less in corruption and sin until they had to go into captivity, as revealed in the books of Judges, Samuel, Kings, and Chronicles. They continued in rebellion until they rejected the Messiah and were totally destroyed as a nation in AD 70 The corruption was in the form of all kinds of idolatry, moral sins, rebellions, and finally in the rejection of Christ and the apostles (Judg. 2; 2 Ki. 17; Mt. 23; Lk. 21:20-24).

4 You will utterly perish from the land (v 26). This literally was fulfilled in 749 and 616 BC when Jerusalem was destroyed and all the people except a few who were taken to Babylon (2 Ki. 17 and 25). It happened again in AD 70 and since then not many Jews have lived in the land, until recently (Lk. 21:20-24).

5 The Lord shall scatter you among the nations and you shall be left few in number among the heathen (v 27). This has been literally fulfilled and continues in fulfillment as in points above.

6 You will serve other gods among the heathen (v 28). This also was literally fulfilled (Isa. 2:18-20; 31:7; Zech. 10:2; 13:2).

7 When you are in tribulation in the last days and you seek the Lord you will find Him and obey Him (v 29-31). This will be fulfilled at the 2nd advent of Christ, as in note above.

a See ***14 End-Time Expressions***, p. 415 of N.T.

b 3fold Promise to Israel (v 31):
  1 He will not forsake you
  2 He will not destroy you
  3 He will not forget the covenant made with your fathers

*c 5 Times Found in Scripture. "He will not forsake you" is repeated in connection with 5 major subjects. It is associated with:
  1 Keeping covenant with man (v 31)
  2 Conquest over enemies (31:6)
  3 Responsibilities of life (Josh. 1:5)
  4 Work for God's house (1 Chr. 28:20)
  5 The Christian life (Heb. 13:5-6)

*d Questions 7-9. Next, 5:25.

*e 2fold Great Thing Done for Israel:
  1 God speaking audibly (v 32, 36)
  2 God bringing them out of Egypt (v 34):
    (1) By temptations—tests He used to prove them and try their faith (note, 29:3)
    (2) By signs—pillar of fire and cloud
    (3) By wonders (note, 26:8)
    (4) By war—hostile engagements
    (5) By His mighty hand (note, 26:8)
    (6) By an outstretched arm (note, 26:8)
    (7) By great terrors (plagues) upon the Egyptians before your eyes (note, 26:8)

*f Here we have the purpose of God in speaking audibly to Israel (v 33), and showing them His great power (v 34). These things were done that they might know that Jehovah was the true God, and that there was none like Him (v 35).

✡ ✡ ✡

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [g]because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

4. God's charge to Israel and conditions of eternal blessing (Dt. 5:30-33; 6:2; 8:1; 11:8; 30:15)

● 39 [h]Know therefore this day, and [i]consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

● 40 [j]Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, [k]that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

5. Cities of refuge (Dt. 19:11; Num. 35; Josh. 20)

41 ¶ Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither, [l]which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 [a]*Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

IV. Mosaic Law taught the new generation (Dt. 4:44–7:26)

1. Place of giving the second law

44 ¶ [b]And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they [d]possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sunrising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

158 CHAPTER 5

2. Charge to Israel to hear and obey the laws of Sinai

● 1 And Moses called all Israel, and [e]said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, [f]that ye may learn them, and keep, and do them.

3. Mosaic Covenant never made with man before Moses

2 The LORD our God [*g]made a covenant with us in Horeb.

3 The LORD [*h]made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

4. How the Mosaic Covenant was given to Israel

■ 4 The LORD [*i]talked with you face to face in the mount out of the midst of the fire,

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,

5. The Ten Commandments (Ex. 20)
(1) Law against polytheism (Ex. 20:1, refs.)

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

---

g 3 Reasons God Chose and Blessed Israel:
  1 Because He loved their fathers (v 37)
  2 To drive out and destroy the ungodly nations of Palestine (v 38)
  3 To make a place for the descendants of Abraham, Isaac, and Jacob (v 38)

h 8th command in ch. 4 (note, v 1).

i Know and consider that Jehovah is the only God in heaven and in earth and there can be no other (v 39).

j This is the last command in ch. 4—keep His statutes and commandments (v 40; note, v 1).

k Again we have the reward of obedience emphasized to Israel (v 40; note, v 1).

l The cities of refuge were not for willful murderers, but for anyone who killed another accidentally (v 41-42; 19:11-13; Num. 35; Josh. 20).

a 3 Cities of Refuge East of Jordan:
  1 Bezer in Reuben (v 43; Josh. 20:8)
  2 Ramoth in Gad

b 4 Names for the Mosaic Covenant:
  1 The law (v 44)
  2 The testimonies (v 45)
  3 The statutes
  4 The judgments

These terms are used synonymously of the 10 commandments and other commands and laws of Moses. They are used here in particular with reference to the 10 commandments which follow in ch. 5, thus disproving the modern theory of the 10 commandments being a separate law from the statutes, ordinances, and judgments of the law of Moses. See ***20 Facts About the 10 Commandments***, p. 176.

c This was the new location of the giving of the 10 commandments to Israel (v 46). The first time they were given at Sinai, nearly 40 years before (Ex. 20), but now they were repeated with some new laws added just before entrance into Canaan (5:1-21).

d See 2:26–3:20; Num. 21:21-35.

e Command—hear the statutes and judgments which I speak in your ears this day (v 1). What were the statutes and judgment He spoke that day? The 10 commandments that follow in v 1-21, besides other laws. Thus, twice here Moses made it plain that the 10 commandments are just as much statutes and judgments as they are commandments (v 1; 4:44-45).

f 3fold Purpose of the Command to Hear:
  1 That Israel might learn the laws
  2 That they may keep them
  3 That they may do them (v 1)

*g Heb. karath, to cut. It means to make a contract, an alliance, or a bargain by cutting a sacrifice in pieces and passing between them, thus binding the parties of the contract together by blood and by death. It is used of making covenants in v 2-3; 9:9; 29:1, 25; 31:16, 24; Gen. 15:18; 21:27, 32; Ex. 24:8; 34:8, 27; Josh. 24:25; 1 Sam. 18:3; 20:16; 22:8; 23:18; 2 Sam. 5:3; 1 Ki. 5:12; 8:9, 21; 20:34; 2 Ki. 11:4, 17; 17:35, 38; 23:3; 1 Chr. 11:3; 16:16; 2 Chr. 5:10; 21:7; 23:3, 16; 34:31; Ps. 50:5; 89:3; 105:9; Jer. 31:32; 34:8-18; Ez. 17:13; Zech. 11:10.

*h Moses made it very clear that God made (cut) a covenant with them at Sinai, that He did not make this covenant with their fathers (Abraham, Isaac, and Jacob), but "with us, even us, who are all of us here alive this day" (v 2-3; cp. 29:14). In view of such simple statements we can say with authority that Adam, Abraham, Isaac, and Jacob did not have the 10 commandments, and therefore that sabbath keeping was not commanded from Adam's time on, as some teach. The evident facts are that neither Adam nor any other man was commanded to keep any special sabbath for over 2,500 years, as in Ex. 16. See ***20 Facts About the 10 Commandments***, p. 176.

*i This was about 40 years before (Ex. 20; Num. 14:23-35).

fore me.

(2) Law against idolatry (Ex. 20:4-6, refs.)

● 8 Thou [a]shalt not make thee *any* [b]graven [c]image, or any [d]likeness *of any thing* that *is* [e]in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

● 9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a [f]jealous God, [g]visiting the iniquity of the [h]fathers upon the children unto the [i]third and fourth *generation* of them that hate me,

10 And [j]shewing [k]mercy unto thousands of them [l]that love me and keep my commandments.

(3) Law against profanity (Ex. 20:7, refs.)

● 11 Thou shalt not [m]take the name of the LORD thy God in vain: [n]for the LORD will not hold *him* guiltless that taketh his name in vain.

(4) Law against sabbath-breaking (Ex. 20:8, refs.)

● 12 Keep the sabbath day [o]to sanctify it, as the LORD thy God hath commanded thee.

● 13 [p]Six days thou shalt labour, and do all thy work:

● 14 But the [q]seventh day *is* the sabbath [r]of the LORD thy God: *in it* thou shalt not do [s]any work, thou, nor thy [t]son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.

● 15 And [u]remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: [t]therefore the LORD thy God commanded thee to keep the sabbath day.

(5) Law against parental dishonor (Ex. 20:12, refs.)

● 16 ¶ [v]Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and [w]that it may go well with thee, in the land which the LORD thy God giveth thee.

(6) Law against murder (Ex. 20:13, refs.)

● 17 [x]Thou shalt not kill.

(7) Law against adultery (Ex. 20:14, refs.)

● 18 [y]Neither shalt thou commit adultery.

(8) Law against larceny (Ex. 20:15, refs.)

● 19 [z]Neither shalt thou steal.

(9) Law against perjury (Ex. 20:16, refs.)

● 20 [+a]Neither shalt thou bear false witness against thy neighbour.

(10) Law against covetousness (Ex. 20:17, refs.)

● 21 Neither [*a]shalt thou desire thy neighbour's wife, neither shalt thou [*b]covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

6. Effect of God's presence (Ex. 20:18-21)

22 ¶ [*c]These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and [*d]he added no more. And [*e]he wrote them in two tables of stone, and [*f]delivered them unto me.

---

utes, the judgments, and the testimonies of 4:44-45; 5:1, called also the covenant, the 10 commandments (v 10, 29, 31; Ex. 34:28).

k See ***20 Facts About the 10 Commandments***, p. 176 and ***2,713 Commands in Law of Moses***, p. 177.

a See ***18 Commands in Ch. 5***, p. 402.

b Heb. pesel (note, Ex. 20:4).

c Heb. maskith, a figure; imagination; image; picture (v 8).

d Heb. temunah, something shaped; a phantom; embodiment; image; likeness; similitude (v 8; 4:23-25; Ex. 20:4; Ps. 17:15).

e 3 Realms of Creation:
  1 In heaven above—angels, cherubim, seraphim, sun, moon, stars, etc.
  2 In the earth—man, animals, etc.
  3 In waters—fish, etc.

f See note, Ex. 20:5.

g See note, Ex. 20:5.

h See note, Ex. 20:5.

i See note, Ex. 20:5.

j See note, Ex. 20:6.

k See note, Ex. 20:6.

l See note, Ex. 20:6.

m See note, Ex. 20:7.

n See note, Ex. 20:7.

o To sanctify a day means to set it apart for rest and worship (see ***Sanctification*** in Index).

p See note, Ex. 20:9.

q See note, Ex. 20:10.

r See note, Ex. 20:10.

s See note, Ex. 20:10.

t See ***7 Classes Not to Work on Sabbath***, p. 182.

u What was it they were supposed to remember here? It was not simply a sabbath or day of rest, but why a sabbath or day of rest was commanded. It was solely because they had been slaves in the land of Egypt without rest on any particular day, and God brought them out with a strong hand. Therefore, because of this or for this reason, Jehovah commanded them to keep a sabbath day. Thus, it was to commemorate Israel's deliverance from Egyptian bondage, and not because God rested on the 7th day as in Gen. 2:3-4. Even the command in Ex. 20:8 was not to remember the one sabbath on which God rested; but to remember the sabbath that was commanded Israel in Ex. 16:22-26, where we have the first commandment for any man ever to keep a sabbath day. This was over 2,500 years after God's sabbath. Israel could never remember the sabbath God rested on, for they had nothing to do with His sabbath. Thus, we are to understand that the word remember in Ex. 20:8 refers to Ex. 16:22-23, and the word remember in Dt. 5:15 refers to their slavery and deliverance from Egypt as in Ex. 1:1–14:31. See ***Remember the Sabbath***, p. 181.

v To honor parents means to revere, respect, and obey them in all proper conduct. When parents behave contrary to the Word of God, and demand their children to do likewise, it could then be understood that they have grounds for not honoring them in such matters

w See note, Ex. 20:12.

x See note, Ex. 20:13.

y See note, Ex. 20:14.

z See note, Ex. 20:15.

+a See note, Ex. 20:16.

*a See note, Ex. 20:17.

*b See notes, Ex. 20:17.

*c These 10 commandments God spoke with an audible voice to all Israel. An estimated 6,000,000 people or more (note, Ex. 12:37) heard Him at one time out of the midst of the fire, cloud, and thick darkness on Sinai (v 22).

*d The 10 commandments were all that these estimated millions of people heard with the voice of God, for He added no more by an audible voice. What He added after that was through Moses (v 22-31; 4:10-14).

*e God wrote them on the 2 tables of stone (v 22; Ex. 24:12), and Moses wrote them in a book (4:44–5:21; Ex. 20:1–24:8).

*f They were delivered to Moses at the end of 40 days in the mount when God sent him down to see the sin of Israel (Ex. 24:13-18; 31:18; 32:1-19).

✡ ✡ ✡

the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath [h]shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 [i]Now therefore why should we die? for this great fire will consume us: [j]if we hear the voice of the LORD our God any more, then we shall die.

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and [k]we will hear *it*, and do *it*.

7. God's doubt of Israel

■ 28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 [l]O that there were such [m]an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

8. Secret of long life and continued possession of Canaan (Dt. 4:39, refs.)

● 30 [n]Go say to them, Get you into your tents again.

● 31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

● 33 Ye shall walk in all the ways which the LORD your God hath commanded you, [a]that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

159

CHAPTER 6

9. Commandment to hear and obey to inherit God's blessing (Dt. 4:39, refs.)

■ 1 Now [b]these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, [c]that ye might do *them* in the land whither ye go to possess it:

2 That thou mightest [d]fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, [e]and thy son, and thy son's son, all the days of thy life; and that thy days may be [f]prolonged.

● 3 ¶ [*g]Hear therefore, O Israel, and [*h]observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

10. The "first and great commandment" (Mt. 22:36; Ex. 20:1)

● 4 [*i]Hear, O Israel: The [*j]LORD our God *is* one LORD:

● 5 And thou shalt love the LORD thy God with [*k]all thine heart, and with all thy soul, and with all thy might.

11. Duties of parents (Dt. 6:20-25; 4:9)

● 6 And these words, which I command thee this day, shall be [*l]in thine heart:

● 7 And thou shalt [*m]teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

---

g These verses (23-33) contain a much fuller narrative of the events briefly described in Ex. 20:18-21. Because of the entreaty of the elders of Israel Moses took on him the responsibility of being the channel of communication between God and Israel. God approved the request of the people (v 28), because it showed their feeling of unworthiness to enter into direct communication with Him. The terrors of the occasion had done their work, and the whole nation was conscious of sinfulness and unworthiness to approach God.

h 4 Things the People Recognized (v 24):
  1 God's glory
  2 The greatness of God
  3 The audible voice of God
  4 That God talked with men with an audible voice and they yet lived

i Questions 10-11. Next, 6:20.

j This was an ancient superstition among all pagan people, but there has never been any grounds for such belief (v 25).

k Three different times Israel promised to obey the terms of the covenant (v 27; Ex. 19:8; 24:3, 7).

been fulfilled, but will be in the Millennium and the new earth period forever (v 29; Dan. 7:27; Rev. 21:3-7; 22:4-5).

m To have a heart like this is the secret of eternal blessing (v 29; Mk. 7:19-21).

n See note, v 1.

a See ***10 Blessings—Walking With God***, p. 402.

b These commandments refer to those of ch. 5 as well as those below.

c The commandments were given for this purpose: that they might be obeyed (v 1), kept (v 2), cause fear of evil, and produce blessings (see ***10 Blessings—Walking With God***, p. 402).

d This kind of fear is not the dread of a vengeful Being standing over man to punish for the least infraction of His law; it has more to do with respect and reverence of God as Father and Benefactor. Men must learn to respect God as the Lawgiver and Judge, keeping in mind the justice of God as well as His mercy and longsuffering. No man can walk with Him conscientiously or safely who has lost the fear of God.

e In all generations, whoever fears God will endeavor to bring his children up in the way of righteousness, that they also may fear Him and live clean and holy before Him in word and deed (2 Cor. 7:1; Eph. 6:4; Phil. 2:12; Heb. 12:28).

f See ***How to Live Long***, p. 394.

*g 10 Admonitions to Hear God:
  1 Hear what the Lord will command (Num. 9:8)
  2 Hear now My words (Num. 12:6)
  3 Hear, you sons of Levi (Num. 16:8)
  4 Hear now, you rebels (Num. 20:10)
  5 Hear, O Israel, the statutes and judgments (Dt. 5:1)
  6 Hear, O Israel, and observe to do it (Dt. 6:3)
  7 Hear, O Israel: the Lord our God is one Lord (Dt. 6:4)
  8 Hear, O Israel, you are to pass over Jordan this day (Dt. 9:1)
  9 Hear all these words (Dt. 12:28)
  10 Hear, O Israel, you approach this day unto battle: let not your hearts faint, fear not (Dt. 20:3)

*h See ***14 Commands in Dt. 6***, P. 402.

*i See ***Unity of God***, p. 394.

*j Heb. echad, from achad, to unify; collect; be united as one; one (Gen. 2:24; 3:22; 11:1, 6; cp. Mt. 19:5; Jn. 11:52; 17:21-22; Acts 1:14; 2:1; 4: 32; 5:12; 1 Cor. 12:12-13; Gal. 3:28; Eph. 1:10; 2:14-15; Heb. 2:11).

*k This requires the total self-surrender of the whole being to God (Mt. 22:37).

*l True love, true worship, and true and holy principles come from the heart—from within—as do the evil issues of life (v 6; Mk. 7:19-21). See ***Heart*** in Index.

*m See ***12 Duties of Parents***, p. 402.

✡ ✡ ✡

upon thine hand, and they shall be as frontlets between thine eyes.

● 9 And thou shalt write them upon the posts of thy house, and on thy gates.

12. Warning of backsliding in prosperity (Dt. 8:10; 9:1)

★ 10 [n]And it shall be, when the LORD thy God shall have brought thee into [o]the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

● 12 *Then* [p]beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

● 13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

● 14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) [a]lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

● 16 ¶ Ye shall not [b]tempt the LORD your God, as ye tempted *him* in Massah.

● 17 Ye shall [c]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

● 18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

fore thee, as the LORD hath spoken.

13. Duties of parents (Dt. 6:6)

20 [d]*And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

● 21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware [e]unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

160 CHAPTER 7

14. Laws of conquest and separation (Num. 31:17; Ex. 23:32)

1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the [f]Hittites, and the [g]Girgashites, and the [h]Amorites, and the [i]Canaanites, and the [j]Perizzites, and the [k]Hivites, and the Jebusites, seven nations greater and mightier than thou;

● 2 And when the LORD thy God shall

---

settlement of Canaan, Josh. 13:1–21:45). Next, 7:11.

[o] 5 Things God Gave Israel:
1 The promise land (v 10)
2 Great and good cities already built
3 Houses full of good things, which were already built and stocked (v 11)
4 Wells already dug
5 Vineyards and oliveyards already planted and fruitful

[p] 5 "Beware's" in the O.T.: Beware of:
1 Disobeying the angel (Ex. 23:21)
2 Backsliding (Dt. 6:12)
3 Forgetting God (Dt. 8:11)
4 Evil thoughts (Dt. 15:9)
5 Transgressing God's Word (Judg. 13:4, 13). See ***Beware*** in Index

[a] With all the promises and benefits of the Bible in all the present contracts in force between God and man, there are, without exception, certain conditions and warnings given. God has always promised to curse the same people for disobedience whom He has promised to bless for obedience. God is no respecter of persons and there are no unconditional covenants and blessings. See ***210 Plain Laws and Warnings***, p. 497 of N.T.

[b] Ex. 17:7; Num. 14:22; Mt. 4:7.

[c] 8 Things to Do Diligently:
1 Hearken to God's voice (28:1; Ex. 15:26; Jer. 17:24; Zech. 6:15)
2 Keep your own soul in remembrance of things experienced (4:9)
3 Teach God's Word to children (6:7)
4 Keep the commandments (6:17)
5 Hearken to commandments (11:13)
6 Keep all the commandments (11:22)
7 Inquire for truth (13:14; 17:4)
8 Observe proper teaching (24:8)

[d] Question 12. Next, 7:17.

[e] Gen. 12:1-7; 15:18-21; 17:8; 26:3; 28:4.

[f] The Hittites were descendants of Heth, a son of Canaan (Gen. 10:15; 23:3-18; 27:46; 49:32). They were a great and mighty people from the time of Abraham to the rise of the Assyrian and Babylonian empires which defeated Israel and Judah and took them captive. The land of the Hittites was given to the Israelites. It was first taken by Joshua (7:1; Ex. 3:8; Josh. 1:4; 9:1–12:24). Some of the Hittites served as officers in David's army (2 Sam. 11:3; 23:39). They served Solomon (1 Ki. 9:20-21), but retained their own kings in the north of Syria and some other parts (1 Ki. 10:29; 2 Ki. 7:6; 2 Chr. 1:17). Their power was completely broken by the time of Nebuchadnezzar.

[g] A tribe that came from Canaan (7:1; Gen. 10:16; 15:21; Josh. 3:10; 24:11; Neh. 9:8).

[h] These were also descendants of Canaan (Gen. 10:15-16; 1 Chr. 1:13-14). Some were giants (Amos 2:9); they were smitten by Chedorlaomer and rescued by Abraham (Gen. 14); and their territory was given to Israel (Gen. 14:7; 15:21; 48:22; Num. 13:29; 21:13; 32:33-42; Josh. 3:10; 5:1; 12:2-3; 13:15-21; Judg. 1:35-36; 11:22-23).

[i] This term sometimes refers to the inhabitants of Canaan and the 11 nations descended from Canaan, the son of Ham (Gen. 10:15-19). They were corrupt nations and for that reason had to be exterminated (7:1-11; 19:1; 31:3-5; Gen. 13:13; Lev. 18:25-28; 20:23). Here, however, it seems that the word applies to a distinct nation separate from other nations who inhabited Canaan.

[j] The word Perizzite literally means a villager—one who dwells in a village. It is associated with Canaanite in Gen. 13:7; 34:30; Judg. 1:4. In Dt. 3:5 and 1 Sam. 6:18, for the words unwalled towns and country villages the Sept. has Perizzite. It is clear from v 1 that Perizzites were a nation called by this name.

[k] This was a tribe of Canaanites who descended from Canaan, the son of Ham (Gen. 10:17; 1 Chr. 1:15). The Schechemites and Gibeonites were of the Hivite people (Gen. 32:2; Josh. 9:7; 11:19). Their land was given to Israel (v 1; 20:17; Ex. 23, 28; Judg. 3:5). They were conquered by Joshua (Josh. 9:1; 12:8; 24:11), and later served Solomon (1 Ki. 9:21; 2 Chr. 8:8).

* * *

them, *and* utterly destroy them; thou shalt make no covenant with them, nor [m]shew mercy unto them:

● 3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

● 4 [a]For they will turn away thy son from following me, that they may serve other gods: [b]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

● 5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou *art* an [c]holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

15. Why God chose Israel (Dt. 9:1-6; Gen. 18:19)

7 The LORD [d]did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD [e]brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

16. God's character (Dt. 10:12-22; 32:3-4)

God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to [g]a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

17. Twenty-seven conditional blessings (Dt. 28:1)

★●11 [h]Thou [i]shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [j]if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will [k]take away from thee all *[l]sickness, and will put none of the *[m]evil diseases of Egypt, which thou knowest, upon thee; but will lay *them* upon all them

---

l See 7:1-11; 12:1-5; 1 Sam. 15.
6 Commands—Conquest of Canaan:
1 Smite the nations and utterly destroy them (v 2)
2 Make no covenant with them
3 Show them no mercy
4 Make no marriages with them (v 3)
5 Do not give your daughters to them, or take their daughters for your sons
6 You shall destroy their altars, break down their images, burn them, and cut down their groves (v 5)

m The idea of showing no mercy was not cruel any more than the justice of a judge who tries and condemns a criminal. See Lev. 18 for the awful sins of these nations, for which they were rightly condemned.

a Here we have the reasons for the 6 commands of v 1-6 requiring Israel to destroy utterly the corrupt nations of Canaan and not to intermarry or have any relationship whatsoever with them. See ***4 Reasons for Total Separation***, p. 402.

b God gave many such warnings to Israel before their backslidings to assure them that He was a God of justice and judgment as well as one of mercy and forgiveness (v 4). He plainly outlined His will for them, promising rewards for obedience and specific curses for disobedience. God was therefore under as much obligation to curse them as to bless them. It is contrary to Bible truth to say that His love, mercy, and grace obligate Him to bless only and not to curse for disobedience. Grace covers sin only if it is properly confessed and put away. See ***Grace*** in Index.

c See ***10 Things Israel Was to God***, p. 402.

d 2 Reasons Why God Chose Israel:
1 Not because they were many, for they were the fewest of people, but because the Lord loved them (v 7-8)
2 Because He wanted to keep His word and perform His oath to Abraham, Isaac, and Jacob (v 8; Gen. 12:1-3, 7; 13:14-17; 15:18-21; 17:4-8, 19-21; 22:17; 26:4-5; 28:3-4, 13-15)

e 2fold Work of God for Israel (v 8):
1 Brought them out with a mighty hand
2 Redeemed them out of slavery—from the house of bondage

f 7 Things to Know About God (v 9-10):
2 He is the faithful God. Literally, this entire statement is: Jehovah (the Eternal) your Elohim (Creator). He is the Elohim (the Creator), the faithful El (the Almighty, the Strong One)
3 He keeps covenant with His people
4 He shows mercy with them that love Him and keep His commandments
5 He keeps covenant and shows mercy to a thousand generations—eternal generations
6 He repayeth them that hate Him to their face; that is, they will personally know that their judgment is from God
7 His payment to rebels is death—they will perish at the hands of God

g This is equivalent to eternal generations. See ***Generations*** in Index.

h 9th prophecy in Dt. (7:11-24, fulfilled in settlement of Canaan). Next, 8:7. See ***27 Conditional Blessings***, p. 394.

i See ***7 Commands—Conditions of Blessing***, p. 402.

j Once again the condition of blessing is stated—if you hear, keep and do the judgments, then Jehovah will keep His part of the covenant, show the mercy which He swore to your fathers, and fulfill all the promises.

k The 3rd time God made a promise to take away all sickness and make Israel immune from all diseases (v 15; Ex. 15:26; 23:25; cp. Ps. 91; 103:3; Isa. 53 and 58).

*l Heb. choli. Trans. sickness (v 15; 28:59, 61; 1 Ki. 17:17; 2 Ki. 13:14; 21:15, 19; Ps. 41:3; Eccl. 5:17; Isa. 1:5; 38:9, 12; Hos. 5:15). It is also trans. disease (2 Ki. 1:2; 8:8-9; 2 Chr. 16:12; 21:18; Job 30:18; Ps. 38:7; Eccl. 6:3); and grief (Isa. 53:3-4; Jer. 6:7; 10:19). Cp. Ex. 15:25; 23:25; 1 Ki. 8:37; 2 Chr. 6:28; 21:15. The root word is chalah, to be worn, weak, sick, to grieve, make sick, or be diseased; and it is trans. diseased (1 Ki. 15:23; 2 Chr. 16:12); sick (Gen. 48:1; 1 Sam. 19:14; 30:13; 2 Sam. 13:2-6; 1 Ki. 14:1, 5; 17:17; 2 Ki. 1:2; 8:7, 29; 13:14; 20:1, 12; 2 Chr. 22:6; 32:24; Neh. 2:2; Ps. 35:13; Pr. 13:12; 23:35; Song 2:5; 5:8; Isa. 33:24; 38:1, 9; 39:1; Ez. 34:4, 16; Dan. 8:27; Hos. 7:5; Mic. 6:13; Mal. 1:8, 13); weak (Judg. 16:7, 17; Isa. 14:10); and grief (Isa. 17:11; 53:10; 57:10; Jer. 10:19; 14:17; 30:12; Amos 6:6).

*m Heb. madveh, sickness; disease (v 15; 28:60). Not the same as machalah trans. diseases (Ex. 15:26; 2 Chr. 21:15); sickness (Ex. 23:25; 1 Ki. 8:37; 2 Chr. 6:28); and infirmity (Pr. 18:14). All sicknesses and diseases are but progressive forms of death, and are the wages of sin—the results of the invisible sentence of the righteous judgment of God. They are called evil here because they come from evil, sin, and the fall of man, and are propagated by satanic powers (Lk. 13:16; Jn. 10:10; Acts 10:38).

16 And thou shalt [a]consume all the people which the LORD thy God shall deliver thee; thine eye shall have [b]no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* more than I; [c]how can I dispossess them?

● 18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, [d]whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the [e]hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a [f]mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

● 25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

● 26 Neither shalt thou bring an abomination like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a [g]cursed thing.

161 CHAPTER 8

V. Warnings and exhortations (Dt. 8:1–11:32)

1. Command to obey the law (Dt. 4:39)

● 1 All the commandments which I command thee this day [h]shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2. Reasons for God's testing Israel in the wilderness

● 2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, [i]to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he [j]humbled thee, and suffered thee to [*a]hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; [*b]that he might make thee know that man [*c]doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 [*d]Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

● 5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God [*e]chasteneth thee.

● 6 Therefore thou [*f]shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

3. God's description of Canaan (Dt. 6:10; 11:10)

★ 7 [*g]For the LORD thy God bringeth thee

---

tion of being, as some false religions teach in seeking to annul faith in a real and everlasting hell or eternal torment, then we should be required to believe that:

1. Jacob was annihilated daily when herding cattle for Laban (Gen. 31:40)
2. A premature child is half annihilated when born (Num. 12:12)
3. The city of Ar and the lords of Moab were annihilated while yet in existence (Num. 21:28)
4. Food eaten is annihilated (Judg. 6:21)
   The same Heb. word akal is used in all these passages, so if it means annihilation in one, it means that in the others.

b No pity was to be shown because of the depravity of the people, and the fact that Israel would be led into sin and eternal hell through them if permitted to mix in any degree (v 16).

c Question 13. Next, 10:13.

d 7 Things God Did in the Exodus:
1. Destroyed Pharaoh and army (v 18)
2. Destroyed all Egypt
3. Showed great temptations (Heb. massah, trials, v 19; note, 29:3) and
4. Signs (note, 4:32; note, 26:8)
5. Wonders (note, 4:32; note, 26:8)
6. A mighty hand (note, 26:8)
7. An outstretched arm (note, 26:8)

e A fierce kind of wasp, about an inch long, strong and greedy of food, and one that caused terror among men and beasts (v 20; 2:25; Ex. 23:27-28; Josh. 24:12). Instances of whole nations being driven out by such creatures are fully attested by ancient writers.

f 4 Things About Israel's God (v 21):
1. He is Lord (Jehovah, the Eternal)
2. God (Elohim, Creator)
3. The mighty God (El, the Strong One, the Almighty)
4. He is terrible (the One who inspires reverence, fear, dread, and fright)

g A cursed thing was anything devoted to destruction (v 25-26; 13:17; Josh. 6:18; 7:1-26; Isa. 34:5; 43:28; Mal. 4:6).

h 7 Commands—Obedience:
1. Observe to do all the commandments (v 1)
2. Remember all the way which the Lord led you these 40 years in the wilderness (v 2)
3. Consider in your heart the chastening of God (v 5)
4. Keep the commandments, to walk in His ways, and to fear Him (v 6)
5. Bless the Lord for the good land He has given you (v 10)
6. Beware that you do not forget God and break His commandments in prosperity (v 11-17)
7. Remember that it is God who gives power to get wealth (v 17-18)

i 2fold Purpose of God in Testing Israel:
1. To humble them (v 2-3, 16)
2. To prove them by various tests so as to know their hearts and see whether they would love Him and keep His laws (v 2-6, 16)

j Here we have the methods God used to humble and test Israel: hunger, thirst, lack of supplies, and other chastenings (v 3-6).

*a See Ex. 16-17; Num. 11, 20.

*b An explanation is given here showing why Israel was permitted to be tested with hunger and then supplied with the manna—that God might teach them that man does not live by material food alone, but also on spiritual food, by the Word of God (v3)

*c This part of the verse was quoted by Christ in His great victory over Satan (Mt. 4:4; Lk. 4:4).

*d This was a notable miracle, one of the greatest considering how fast clothes wear out (v 4). This does not mean that clothes grew larger or smaller (for infants when needed) but that the various sizes and kinds of garments for the families lasted throughout the 40 years.

*e See ***Chastening*** in Index.

*f See note, v 1.

*g 10th prophecy in Dt. (8:7-20: v 7-9 fulfilled in the settlement of Canaan and for centuries afterward; v 10-20 fulfilled in the backslidings and dispersion of Israel among the nations in 749 and 616 BC, and AD 70). Next, 9:3.

✡ ✡ ✡

of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without [i]scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig [j]brass.

4. Warning of backsliding in prosperity (Dt. 6:10)

10 [k]When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

● 11 [l]Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 [m]Lest *when* thou hast eaten and art [n]full, and hast built goodly houses, and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then [o]thine heart be lifted up, and thou forget the LORD thy God, [p]which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and [q]terrible wilderness, *wherein were* [r]fiery serpents, and [s]scorpions, and [t]drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who [u]fed thee in the wilderness with manna, which thy fathers knew not, [v]that he might humble thee, and that he might prove thee, to do thee good at thy [w]latter end;

17 And thou say [x]in thine heart, My power and the might of *mine* hand hath gotten me this wealth.

● 18 But thou shalt remember the LORD thy God: for *it is* he that [y]giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all [a]forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, [b]so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

162 CHAPTER 9

5. Warning of pride in victory (Dt. 6:10, refs.)

● 1 [c]Hear, O Israel: Thou *art* to pass over Jordan this day, to go in to possess [d]nations greater and mightier than thyself, cities great and [e]fenced up to heaven,

2 A people [f]great and tall, the children of the [g]Anakims, whom thou knowest, and *of*

---

h See ***12fold Description of Canaan***, p. 402.

i Heb. miskenuth, poverty, misery. It is found only here.

j There were iron mines, but not brass. The Heb. nechosheth should be trans. copper, of which brass is made by the addition of zinc and other materials.

k Here we have the 3rd great prophetical picture of the backslidings of Israel in times of prosperity when they would be settled in the land. See 4:25-31; 6:10-12 with 8:10-20.

l See ***Beware*** in Index.

m How accurately God knew Israel in speaking prophetically of their natural inclination to forget Him in times of prosperity and success. The same trait is found in all nations with but few exceptions. Only individuals have guarded themselves against this temptation. Man is so depraved that he wants to take credit to himself for success and prosperity, when the truth is that God is the one with the power of wealth, as stated to Israel in v 17-18. It is the highest will of God that all men prosper, especially His own children, giving Him the glory for same. To this end He has made abundant provision and given exceeding great and precious promises that we might have all things that pertain to life and godliness (2 Pet. 1:3-4; 3 Jn. 2). The believer in Christ can ask what he will and it shall be done (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26). There is no limitation to the one who is unselfish, uncovetous, and consecrated to the best good of all. It is only when one becomes selfish and seeks prosperity at the expense of others that he disqualifies himself in claiming the fulfillment of all the promises of God.

n 5 Blessings of Prosperity:
  1 Eating to the full (v 12)
  2 Goodly houses filled with good things
  3 Multiplied herds and flocks (v 13)
  4 Multiplied silver and gold
  5 Multiplied blessings of every kind

o 2 Temptations of Prosperity (v 14):
  1 Pride and self-exaltation
  2 Tendency to forget God as the cause of blessings and turning to reliance upon self and personal ability. Cp. v 17-18

p See ***16 Acts of God for Israel in Dt. 8***, p. 394.

r Num. 21:6.

s Though it is a known fact that many kinds of vipers, serpents, scorpions, and poisonous creatures inhabited the desert of Sinai, this is the only mention of scorpions. Cp. 1 Ki. 12:11-14; Ez. 2:6; Lk. 10:19; 11:12; Rev. 9:3, 5, 10.

t See Ex. 17 and Num. 20.

u See Ex. 16 and Num. 11. The daily supply of food, fuel, and water for Israel's estimated 6,100,800 people (note, Ex. 12:37) would be tremendous; yet the supply was provided from natural and heavenly sources for the 15,065 days of the 41 years and 3 months of their journey from Egypt to Canaan.

v See note, v 2.

w See ***14 End-Time Expressions***, p. 415 of N.T.

x This is where pride is conceived, developed, and from where it breaks forth. In the final stage it will be manifest in various ways (v 17; cp. Ez. 28:11-17).

y God gives power to get wealth, so it is not sinful in itself (v 18). It is the misuse of wealth, its use contrary to the law and will of God that constitutes sin.

a 4 Sins Causing Israel to Perish:
  1 Forgetting God in any degree (v 19)
  2 Walking after other gods
  3 Serving and obeying other gods
  4 Worshipping and bowing down to other gods

b God promised to destroy Israel for certain sins—the same sins which He caused them to destroy the wicked nations of Canaan for (v 20). This points to the fact that God is no respecter of persons and that no individual or nation that backslides and lives in sin after serving Him can hope to escape His righteous judgment. Israel as a nation knew God and had many experiences of grace and power not enjoyed by any others; yet God said they would be destroyed because they continued not in obedience (v 8; Rom. 11). See ***210 Plain Laws and Warnings***, p. 497 of N.T. and ***O.T. Spiritual Experiences***, p. 274 of N.T.

c See ***6 Commands—Obedience***, p. 402.

d God's 3fold Description of Enemies (v 1):
  1 Nations greater and mightier than you
  2 Cities great and walled up to heaven
  3 A people great and tall

e Walled up to heaven. Cp. Gen. 11:4.

f God Himself recognized that the giants facing Israel were greater, mightier, and taller, and had cities walled up to heaven, as it were (v 1). They were the giants from the 2nd eruption of fallen angels and the daughters of men, after the flood of Noah. See ***Giants and Sons of God***, p. 90.

g The descendants of Anak, one of the most powerful of the giants (v 2; 1:28; 2:10-11, 21; Num. 13:22, 28, 33; Josh. 11:21-22; 14:12-15; 15:13-14; 21:11; Judg. 1:20).

✡ ✡ ✡

before the children of Anak!

★ 3 [h]Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

● 4 [i]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

● 6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.

6. Forty years of failure and rebellion charged to Israel

● 7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [j]from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

7. Failure at Sinai (Ex. 32); two forty-day fasts of Moses (Dt. 9:9,18,25; 10:10)

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 [k]When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, [a]I neither did eat bread nor drink water:

10 And the LORD [b]delivered unto me two tables of stone written with the [c]finger of God; and on them *was written* according to all the [d]words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 [e]And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

●■12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

■ 13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 [f]Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and [g]cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, [*h]as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron [*i]to have destroyed him: and I prayed for Aaron also the same time.

21 And [*j]I took your sin, the calf which ye had made, and burnt it with fire, and stamped

---

conquest of Canaan). Next, 11:13. Not only did God tell Israel the truth concerning their enemies and how it would be impossible to overcome them without His help, but He assured them of His going before them like a consuming fire to devour these giant races (v 3). If they readily believed concerning the power of their enemies, they should have believed as quickly that they could overcome them with God's help.

[i] This is the equivalent of saying: When the Lord enables you to get complete mastery of your enemies, do not take the credit to yourselves; you must recognize that you were powerless in yourselves, and that it was only through the help of God that you overcame them (v 4); furthermore, that it was not for any righteousness of your own that God gave you victory over your enemies, but rather, because of the wickedness of those nations and the promise of God to give their land to Abraham, Isaac, and Jacob (v 5-6; Gen. 12:1-7; 13:14-17; 15:18-21; 17:1-8, 19-21; 26:3-4; 28:3-4, 13-15). This clearly illustrates the doctrine of salvation by grace through faith and that not of self (Eph. 2:8-9). God makes it distinctly clear that they were not righteous in themselves, but that they were a stiffnecked and rebellious people. In the following passages Moses gave many instances of their rebellions to prove that it was not because of their goodness that God helped them (v 4-29).

[j] The period covered from the exodus until now of v 7, was 40 years (2:7; 8:2, 4; 29:3; Josh. 5:6).

[k] See Ex. 24:12-18; 32:15-19.

[a] See note, Mt. 4:2.

[b] This was after Aaron had made the golden calf and Israel had sinned (v 10; Ex. 32:1-24).

[c] Ex. 31:18; 34:1-7, 27-28; 2 Cor. 3:6.

[d] The 10 commandments only, for they were the only words God spake with an audible voice to Israel on Sinai (v 10; 5:6-22; Ex. 20:1-17). This is the part in particular that Paul said was abolished and done away (2 Cor. 3:6-15). They are not now in force, for all the old covenant has been abolished. The new covenant is now in force, and only such commandments as were carried over to it from the old. No man should attempt to obey one of the 10 commandments simply because he recognizes it as a part of the old covenant which is abolished; but he should endeavor to keep every one of the 10 included in and made a part of the new covenant. Only 9 of the 10 are in the new covenant, the 4th one having been left out entirely; so it is no longer in force. See ***10 Reasons 4th Commandment Left Out***, p. 276 of N.T.

[e] For this story see Ex. 32.

[f] Moses was in the habit of interfering with God when He threatened to destroy Israel; so God wanted him to refrain himself on this occasion, and not plead for mercy for them (v 14; Ex. 32:10-14).

[g] Ex. 32:15-19.

[*h] This was the second 40 days that Moses fasted without eating or drinking. Whether he ate anything between the times is not stated (Ex. 32:15-35; 34:1-35). If he ate nothing this was the longest fast on record—80 days. This 40 days is referred to in v 25-29.

[*i] Aaron would have been destroyed by God for making the golden calf if it had not been for the intercession of Moses (v 20). He continued to live about 38 more years and died on Mount Hor just before the entrance into Canaan (Num. 20:22-29).

[*j] See Ex. 32:20.

* * *

as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

8. Four failures: Taberah (Num. 11:1-3); Massah (Ex. 17:1-7); Kibroth-hattaavah (Num. 11:31-35); and Kadesh (Num. 13-14)

22 And [*k]at Taberah, and [*l]at Massah, and [m]at Kibrothhattaavah, ye provoked the LORD to wrath.

●■ 23 Likewise when the LORD sent you [a]from Kadeshbarnea, saying, [b]Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD [c]from the day that I knew you.

9. Moses' second forty-day fast at Sinai (Dt. 9:18; see other two fasts, Dt. 9:9; 10:10)

25 [d]Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and [e]said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

163 CHAPTER 10

10. Second tables of stone retold (Ex. 34)

●■ 1 At [f]that time the LORD said unto me, [g]Hew thee two tables of [h]stone like unto the first, and come up unto me into the mount, and [i]make thee an ark of wood.

● 2 And [j]I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD [k]gave them unto me.

5 And I turned myself and came down from the mount, and [l]put the tables in the ark which I had made; and there they be, as the LORD commanded me.

11. Journeys: Beeroth to Jotbath (Num. 20:22-29; 33:31-38)

---

*k See Num. 11:1-3.

*l See Ex. 17:1-7.

m See Num. 11:31-35.

a See Num. 13-14 for this story.

b Moses made it clear here that he did not originally intend to send the 12 spies; he had commanded Israel to go up immediately from Kadesh-barnea to possess the land. Instead, the elders came pleading with him to send spies to see that the land was as God had described it, so they would know whether they could overcome the people in it (v 23). Thus, Israel rebelled against the commandment of God, questioned His revelation regarding the land, and did not really believe that He would enable them to conquer the giants and other inhabitants of Canaan. See note, 1:22 and notes on Num. 13-14.

c 2 Things Known of Israel:
  1 That they had provoked God from the exodus until now (v 7)
  2 That they had rebelled against God from the day Moses knew them until now (v 24)

This implies that they did not provoke God until He personally began to lead them out of Egypt, and that He tolerated previous rebellions because He knew they were in misery and sufferings and had no champion to deliver them. Now that they had one who had shown them God's great power, there was no excuse for acts of provocation against Him. He expected them to obey His laws as they had promised 3 times (Ex. 19:8; 24:3, 7).

d This refers to the second 40 days mentioned in v 18-21. It is not then (after the 40 days' fast of v 18-21), but thus I fell down, referring to a previous 40 days and not a new period (v 25-29).

e 3 Requests of Moses to God for Israel:
  1 Destroy not Your people, Your inheritance, which You have redeemed and brought out of Egypt with power (v 26)
  2 Remember Abraham, Isaac, and Jacob, meaning: What would they think and say if You destroyed them? (v 27)
  3 Look not at their stubbornness or wickedness and sin, lest their enemies boast the promised land, saying You hated them and brought them out to the wilderness to kill them (v 28). After all, they are still Your people and You are obligated to them (v 29).

f At the time of going up into the mount for the second 40-day fast (Ex. 34).

g 3 Commands—Tables of Stone and Ark:
  1 Hew 2 tables of stone like the first (v1)
  2 Make an ark of wood
  3 Come up unto Me into the mount

h Who hewed the first tables of stone is not stated. It is only said that God would give them (on which He had written the 10 commandments) to Moses (Ex. 24:12).

i This is no doubt the same ark mentioned in Ex. 25:10-22. Moses had received the instructions on how to build the tabernacle and its furniture during the first 40 days, so it could be that the workers of the tabernacle built it for him before or during his stay in the mount the second 40 days. It seems from v 3, 5; Ex. 34:4 that the stones only were taken up on the mount in Moses' hands and were brought back down and put into the ark which remained in the camp.

j God promised to write the 10 commandments again on stone, as He had written them before (v 2; Ex. 24:12; 32:15; 34:1, 4). From Ex. 34:27-28 it might seem that Moses wrote on the new stones, but upon close examination and from the above passages it is clear that the pronoun refers to Jehovah and not to Moses. What could be referred to in Ex. 34:27 is a command for Moses also to write the 10 commandments, as a separate record. The fact is that Moses did write them two times (Ex. 20 and Dt. 5). Besides this, he wrote parts of them in other places of his writings. Moses himself testified that God wrote on the second tables and gave them to him (v 4).

k This was the second time the Lord gave Moses the tables of stone and the 10 commandments written on them (v 4; Ex. 24:12; 32:15-19; 34:29).

l This confirms the fact that the ark remained in the camp, and that when Moses came down with the tables of stone he put them in the ark, and there they be, as the Lord commanded. It also confirms the fact that this ark was the permanent one which continued to hold the tables (v 5).

✡ ✡ ✡

journey from Beeroth of the children of Jaakan to Mosera: [a]there Aaron died, and there he was buried; and [b]Eleazar his son ministered in the priest's office in his stead.

7 [c]From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

12. Levites chosen to be the ministers of Israel (Num. 3:11)

8 ¶ [d]At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

13. Third forty-day fast of Moses (Dt. 9:9,18,25)

10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

●■11 And the LORD said unto me, Arise, take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

14. Five requirements of God

● 12 ¶ And now, Israel, [e]what doth the LORD thy God require of thee, but to [f]fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

● 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

seven commandments to Israel

14 Behold, [g]the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

● 16 [h]Circumcise therefore [i]the foreskin of your heart, and be no more stiffnecked.

17 For the [j]LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

● 19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

● 20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

22 Thy fathers [*a]went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee [*b]as the stars of heaven for multitude.

164 CHAPTER 11

16. Sixfold charge to Israel

● 1 Therefore thou [*c]shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

17. Twelve great acts of God

Beeroth (wells) of the sons of Jaakan to Mount Hor are mentioned as an introduction to the death story of Aaron and the ministry of Eleazar his son as the next high priest. Cp. Num. 20:22-29; 33:31-38.

a See Num. 20:22-29.

b Eleazar was the 2nd high priest of Israel (v 6). See ***86 High Priests From Aaron to AD 70***, p. 395.

c See Num. 20:22-29; 33:31-38.

d During the stay at Sinai (v 8, 10; Num. 3:40-51; 8:5-26; 16:9).

e Question 14. Next, 11:30.

f 5 Commands—Obedience (v 12-13):
  1 Fear the Lord your God
  2 Walk in all His ways
  3 Love Him with all your heart and with all your soul
  4 Serve Him with all your heart and with all your soul
  5 Keep His commandments and statutes

g 21 Facts About God:
  1 The heavens belong to Him (v 14)
  2 The earth belongs to Him
  3 All things in the earth are His
  4 He delighted in your fathers (v 15)
  5 He loved your fathers
  6 He chose their seed after them
  7 He gave commandments (v 16)
  8 He is God of gods (v 17)
  9 He is Lord of lords
  10 He is a great God
  11 He is mighty
  12 He is terrible
  13 He is no respecter of persons
  14 He cannot be bribed
  15 He executes judgment for the fatherless and widows (v 18)
  16 He loves the stranger
  17 He provides for him
  18 He is your praise (v 21)
  19 He is your God
  20 He has done great and terrible things for you that you have seen
  21 He has made a great multitude from the 70 souls that went into Egypt

h 7 Commands—Obedience:
  1 Circumcise the foreskin of your heart (v 16)
  2 Be no more stiffnecked
  3 Love the strangers (v 19)
  4 Fear the Lord your God (v 20)
  5 Serve Him
  6 Cleave to Him
  7 Swear by His name

i Circumcision of the heart—opening it to God by removing all reservations, coverings, secrets, and unbelief—is a command. God promises to help man in this matter (30:6; Lev. 26:41; Acts 7:51), providing he will humble himself and permit Him to. The doctrine of circumcision is mentioned in only 11 passages of the O.T. and in only 4 after this one (Gen. 17:10-27; 21:4; 34:15-24; Ex. 4:26; 12:44-48; Lev. 12:3; Dt. 10:16; 30:6; Josh. 5:2-8; Jer. 4:4; 9:25). It is mentioned only 2 times outside the Pentateuch (in the O.T.), and referred to in 27 passages of the N.T., mostly to expose the lack of merit of literal circumcision as a means of salvation (Lk. 1:59; 2:21; Jn. 7:22-23; Acts 7:8, 22; 10:45; 11:2; 15:1, 5, 24; 16:3; Rom. 2:25-29; 3:1, 30; 4:9-12; 15:8; 1 Cor. 7:18-19; Gal. 2:3-12; 5:2-6, 11; 6:12-15; Eph. 3:3; Phil. 3:3-5; Col. 2:11; 3:11; 4:11; Tit. 1:10).

j Jehovah your Elohim is Elohim of Elohim, Adonai of Adonim, the great El, a Gibbor, and Yare. Literally, The Eternal your Creator is the Creator of creators, the Sovereign of sovereigns, the Strong One, the Mighty One, the Fearful One, who champions the cause of the fatherless and widows without respect of persons (v 17-18).

*a See Gen. 46:27, note.

*b This is Moses' interpretation of God's promise to multiply Israel as the stars of the sky (v 22; Gen. 15:5; 22:17; 26:4; Ex. 32:13; cp. 1 Chr. 27:23; Neh. 9:23).

*c 7 Commands—Obedience:
  1 Love the Lord your God (v 1)
  2 Keep His charge, statutes, judgments, and commandments always (v 1, 8)
  3 Take heed to yourselves, that your heart be not deceived to turn aside to serve other gods and worship them (v 16)
  4 Lay up those words in your hearts, and bind them for a sign upon your hand, and frontlets between your eyes (v 18)
  5 Teach them to your children, speaking to them when you sit in the house, walk by the way, lie down, and rise up (v 19)
  6 Write them upon the door posts of your house, and upon your gates (v 20)
  7 Observe to do all the statutes and judgments which I set before you this day (v 32)

with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

18. Israel again warned to keep the law and obey God (Dt. 4:39, refs.)

● 8 Therefore shall ye keep all the commandments which I command you this day, [e]that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

19. God's description of Canaan (Dt. 6:10; 8:7)

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed,[f]and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

20. Eleventh or Palestinian Covenant (Lev. 26; Dt. 27:1–30:20; see ***15 Great Covenants of Scripture****, p . 83): 15 conditions; 14 blessings; 5 curses (Lev. 11:13-32)*

(1) Conditions of blessing (Dt. 11:16, 18, 22, 32; 29:1)

★●■13 ¶ [a]And it shall come to pass, if ye [b]shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

(2) Blessings upon the land

14 That [c]I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

(3) Conditions of blessing

● 16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

(4) Curses for disobedience (Dt. 27:15; 28:15)

---

d 10 Things Israel Was to Remember:
  1 The chastisement of Jehovah (v 2)
  2 The greatness of Jehovah
  3 The mighty hand of Jehovah
  4 The outstretched arm of Jehovah
  5 The miracles of Jehovah (v 3)
  6 The acts of Jehovah in Egypt
  7 His judgment upon the army of Egypt, their horses and chariots (v 4)
  8 His miracle in melting the Red Sea to destroy the Egyptians
  9 His miracles in the wilderness (v 5)
  10 The miracle of the earth swallowing Dathan and Abiram and all their households (v 6)

e 12 Blessings of Obedience:
  1 Power to be strong (v 8)
  2 Success in possessing the land
  3 Length of days in the land (v 9)
  4 A better land than that of Egypt 10-12
  5 Rains in due season (v 14)
  6 Abundant crops (v 14-15)
  7 Days of heaven on earth (v 21)
  8 Complete mastery of enemies (v 22-25)
  9 Success in all places (v 24)
  10 No man able to defeat you (v 25)
  11 Fear in the hearts of enemies
  12 Blessings of all kinds (v 27)

f Water scarcely ever fell in Egypt. Irrigation was carried on by hard labor—digging trenches and turning wheels by treading so that water would be brought up from the river in buckets and poured into the trenches. In Palestine there was plenty of rainfall for the crops.

a 12th prophecy in Dt. (11:13-32, fulfilled in both the blessing and the curse. The blessing will again be fulfilled in all eternity with Israel, under the Messiah). Next, 15:4.

b 15 Conditions of Palestinian Covenant:
  1 If you hearken diligently to My commandments (v 13)
  2 Love Jehovah your God (v 13, 22)
  3 Serve Him with all your heart and with all your soul
  4 Take heed to your heart not to be deceived (v 16)
  5 Do not turn aside to serve other gods and worship them
  6 Lay up My words in your heart and in your soul (v 18)
  7 Bind them for a sign upon your hands and frontlets between your eyes
  8 Teach them to your children when you sit in your house, walk by the way, lie down, rise up (v 19)
  9 Write them on the door posts of your house and upon your gates (v 20)
  10 Diligently keep and do all My commandments which I command you v22
  11 Walk in all His ways
  12 Cleave to Him
  13 I set before you a blessing and a curse—a blessing if you obey the commandments; a curse, if you will not obey, and if you turn away from them to go after other gods (v 26-28)
  14 In the land you shall write the blessing on Mount Gerizim, and the curse on Mount Ebal (v 29-30)
  15 You shall observe to do all the statutes and judgments which I set before you this day (v 32)

c 14 Blessings of Palestinian Covenant:
  1 Rain in due season upon the land, the former rain and the latter rain (v 14). The early rain fell in October to moisten the parched soil and prepare it for sowing. The latter rain fell in March to bring the crops to maturity
  2 Abundant crops of corn, wine, and oil
  3 Good pastures for stock that you may be prosperous and full (v 15)
  4 Your days multiplied (v 21)
  5 The days of your children multiplied in the land
  6 Blessings as the days of heaven on earth
  7 Complete victory over all the nations of the promised land (v 23)
  8 You shall possess all their lands and property
  9 Everywhere you walk shall be yours, from the wilderness on the south to Lebanon on the north, and from the river Euphrates on the east to the Mediterranean on the west (v 24)
  10 No man shall be able to defeat you or stand before you as long as you keep My covenant (v 25)
  11 God will put a fear of you upon all the inhabitants round about
  12 A blessing if you obey the covenant (v 27)
  13 A constant reminder of God's covenant (v 29-30)
  14 Success in the conquest and possession of the land to dwell therein (v 31)

✡ ✡ ✡

kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

(5) Conditions of blessing

● 18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, [e]and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

● 19 And ye shall [f]teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

● 20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

(6) Blessings upon the home

21 [g]That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the [h]days of heaven upon the earth.

(7) Conditions of blessing

● 22 ¶ For [i]if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

(8) Blessings upon the nation

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

(11) Blessings upon conquests

feet shall tread shall be yours: [a]from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

(9) Choice: blessing or curse

26 ¶ Behold, I set before you this day a [b]blessing and a curse;

27 A blessing, [c]if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

(10) Perpetual reminder of blessings and curses (Josh. 8:30)

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount [*d]Gerizim, and the curse upon mount Ebal.

30 [*e]*Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the [*f]champaign over against Gilgal, beside the plains of Moreh?

---

1 The Lord's wrath kindled against you (v 17)
2 No rain from heaven
3 Crop failures
4 To perish quickly from off the good land given you by Jehovah
5 A curse if you disobey My covenant or if you go after other gods and worship them (v 26-28)

e See ***Phylacteries***, p. 394.

f Parents were to teach their children the Word of God in all places and at all times so that it might become instilled within their hearts (v 19-20).

g This is another scripture proving that God has no set time for men to die; He planned that they should live long lives through obedience to Him (v 21; Ps. 91; 1 Pet. 3:10-11).

h God made this statement by inspiration through Moses; and we have here His confirmation that heaven is a real and material planet like the earth—not an invisible, intangible place or some spiritual state into which men go.

i Note the conditions alternated with blessings and curses, showing that whether the conditions were met or not was what determined whether there would be blessings or cursings (v 13 with v 15; v 16 with v 17; v 18-20 with v 21; v 22 with 23-25; v 26 with v 27-28). Note the 4 if's (v 13, 22, 27, 28), the 10 that's (v 8-9, 14-21), and the 2 then's (v 17, 23).

a This gives the general boundaries of the promised land. It took in the Sinai peninsula on the south, extended to Lebanon on the north, and from the Euphrates on the east to the Mediterranean on the west (v 24; Gen. 15:18-21; Ez. 48).

b See note, v 14.

c All blessings and curses of Scripture are based upon obedience and disobedience to the will of God as revealed therein. If all free moral agents had obeyed God from their creation until now, there would have been no sin and no curse of any kind in the entire universe. All God's covenants are based upon this principle of right and wrong, sin and righteousness. There is no such thing in Scripture as the government of God or man without strict obedience to law as the basis of assurance of continued grace or favor with those in charge of the government. In the event of sins against both God and man there must be punishment to assure continued respect for government and those who govern. It would be a great incentive to rebels if they knew there would be no punishment for rebellion. No government could long endure where there was leniency or respect of persons with those who plot and practice the overthrow of good government. If laws and penalties are revealed to subjects of government and they ignore, reject, and willfully disobey them; if the government is loose and the rulers too weak to punish rebellion; or if rulers are too lenient, merciful and forbearing to execute the laws and mete out judgment to sustain good government, rebels will take over. God is not such a ruler, nor does He carry on a weak government. He upholds law and order and metes out punishment and reward as required, thus qualifying Himself as being capable of His sovereignty and moral responsibility. Whether the subjects are holy angels or men, God must demand obedience to all His laws and He is under obligation to punish as His law prescribes or bless as He has promised whenever disobedience or obedience is rendered. For God to be lenient in just one case and fail to execute punishment upon the sinner would break down respect for Him in the hearts of all others who are assured of justice should they sin. There can be no respect of persons with Him (Rom. 2:11; Jas. 2:9-10).

*d Mount Gerizim, located south, and Mount Ebal north of Shechem (v 29; 27:12; Josh. 8:33-34) extend east to west almost parallel with the beautiful valley of Shechem. They are about 2,700 to 2,800 ft. high, about 600 ft. apart, 3 miles long and somewhat in a semicircle. Mount Ebal is the more barren; Gerizim to the south is more beautiful and fertile, so that the two mountains by nature could be emblems of blessing and cursing.

*e Question 15. Next, 12:30.

*f Heb. arabah. Trans. Arabah (Josh. 18:18); desert (Isa. 35:1, 6; 40:3; 41:19; 51:3; Jer. 17:6; 50:12; Ez. 47:8); plain (Dt. 1:1, 7; 2:8; 3:17; 4:49; Josh. 3:16; 8:14; 11:16; 12:1, 3; 1 Sam. 23:24; 2 Sam. 2:29; 4:7; 15:28; 2 Ki. 14:25; 25:4; Jer. 39:4; 52:7; Zech. 14:10); plains (34:1, 8; Num. 22:1; 26:3, 63; 31:12; 33:48-50; 35:1; 36:13; Josh. 4:13; 5:10; 11:2; 12:8; 13:32; 2 Sam. 17:16; 2 Ki. 25:5; Jer. 39:5; 52:8); and wilderness (Amos 6:14). Here it means the plain of Jordan.

to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

(12) Conditions of blessing

● 32 And ye shall observe to do all the statutes and judgments which I set before you this day.

165 CHAPTER 12

VI. Mosaic laws taught the new generation
(Dt. 12:1–26:19)
1. Religious laws
(1) Utterly destroy all idolatrous places

●■ 1 These *are* [g]the statutes and judgments, which ye [h]shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

● 2 Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

● 3 And ye shall overthrow their altars, and break their [i]pillars, and burn their [j]groves with fire; and ye shall hew down the graven [k]images of their gods, and [l]destroy the names of them out of that place.

● 4 Ye shall not do so unto the LORD your God.

(2) Only one place of sacrifice (Lev. 17:1)

● 5 [a]But unto the place which the LORD your [b]God shall choose out of all your tribes to put his name there, *even* unto his habitation [c]shall ye seek, and thither thou shalt come:

● 6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

● 7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

● 8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

● 11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your [d]tithes, and the heave offering of your hand, and all your choice [e]vows which ye vow unto the LORD:

● 12 And ye shall rejoice before the LORD your God, [f]ye, and your sons, and your daughters, and your menservants, and your maidservants, and [*g]the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

● 13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

● 14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

(3) Eat unholy things anywhere (Dt. 12:20)

● 15 [*h]Notwithstanding thou mayest kill and

---

g In this section of laws we have old ones repeated with new details. This is understandable since the Sinaitic legislation was now nearly 40 years old, and had been given under different conditions and circumstances. The original laws were not set aside or in any way abrogated; on the contrary they were recognized as the basis of all new instructions.

h See ***5 Commands—Destruction of Idols***, p. 402.

i Heb. matstsebah, column; memorial stones; image (v 3; Gen. 28:18, 22; 31:13, 45, 51-52; 35:20; Isa. 19:19; Ex. 24:4).

j Heb. asherah, pillar; totem pole; idol (see ***Asherah***, p. 194).

k Sculptured idols (v 3; 7:25).

l Not annihilate, but mar, ruin, cause to perish as idols (v 3; Ex. 23:24; 34:13; Judg. 2:2; 6:28; 2 Ki. 10:19; 11:1; Ez. 6:3).

a 7 Commands—Place of Sacrifice:
  1 Unto the place where God shall choose in all Israel to put His name and have His habitation, even there shall you seek and come to worship (v 5)
  2 To this one place you shall bring your sacrifices, tithes, and offerings (v 6)
  3 There you shall hold feasts and rejoice before Jehovah, you and your households (v 7)
  4 When you are settled in the land you shall not do all things as you have done in the wilderness wanderings—whatever is right in one's own eyes (v 8-9)
  5 When you are safe in the land, then you shall come to the one place of worship and bring all your sacrifices, tithes, and offerings, make your vows and serve
  6 In that one place you shall gather at set times and rejoice before Jehovah with your families, servants, and all the Levites (v 12)
  7 Take heed to yourselves that you do not make sacrifices and offerings in every place you see; be sure that you have but one place of worship and there do all that I command you (v 13-14)

b 3 Things God Will Do (v 5):
  1 Choose a place of worship for Israel
  2 Put His name there
  3 Dwell there in the midst of Israel

c 12 Things Required of Israel:
  1 To come to one place of worship (v 5)
  2 Seek God there
  3 Bring their burnt offerings (v 6, 11)
  4 Bring all their sacrifices
  5 Bring all their tithes
  6 Bring all their heave offerings
  7 Make their vows to Jehovah
  8 Offer firstlings of herds and animals
  9 Feast before Jehovah with their families, servants, and Levites (v 7, 11-12)
  10 Rejoice before Jehovah (v 7, 12)
  11 Take heed not to use any other place for sacrifice and worship (v 13-14)
  12 Obey the Lord in all things (v 14)

d See ***Tithing*** in Index.

e See ***Vows*** in Index.

f 6 Classes to Rejoice Before Jehovah:
  1 Parents and heads of households (v 12)
  2 Sons of Israel
  3 Daughters of Israel
  4 Menservants of Israel
  5 Maidservants of Israel
  6 Levites or ministers of Israel

*g It is noticeable that the Levites were counted as a separate class from the 12 tribes of Israel (v 12, 18-19; 14:27, 29; 16:11, 14; 18:6; 26:11-13).

*h 7 Commands—Health and Religious Laws:
  1 Both clean and unclean persons may eat of all clean animals in any part of the land—any that are not sacrifices and offerings to God (v 15, 20-22)
  2 Do not eat the blood of animals; pour it out upon the earth as water (v16,23-25)
  3 The tithes of all your crops, flocks, and herds shall be taken to the one place of worship and used as prescribed by law (v 17)
  4 All offerings of your vows—the freewill offerings, and heave offerings—shall also be brought to the one place and used as prescribed by law (v17-18)
  5 Take heed to yourself that you forsake not the Levite, the ministers of Israel, as long as you live on earth (v 19)
  6 All holy (consecrated) things that you give to God shall be taken to the one place of sacrifice and worship (v26-27)
  7 Observe and here all these commands that it may be well with you (v 28)

✡ ✡ ✡

lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

(4) Eating blood forbidden (Dt. 12:23, refs.)

● 16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

(5) All holy things to be eaten at the place of worship

● 17 ¶ Thou mayest [a]not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:
● 18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

(6) Command to support Levites (Dt. 14:27; Lev. 10:14; Num. 3:5)

● 19 [b]Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

(7) Eat unholy things anywhere (Dt. 12:15)

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, thy soul longeth to eat flesh; [c]thou mayest eat flesh, whatsoever thy soul lusteth after.
● 21 [d]If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.
● 22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

(8) Eating blood forbidden (Dt. 12:16; Gen. 9:4; Lev. 7:26; 17:11; 19:26)

● 23 Only [e]be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.
● 24 Thou shalt not eat it; thou shalt pour it upon the earth as water.
● 25 Thou shalt not eat it; [f]that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

(9) Holy things to be eaten: vows to be taken in one place

● 26 Only thy [g]holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:
● 27 And thou [h]shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.
● 28 [i]Observe and hear all these words which

---

and eating of all animals as were used for sacrifices at all places and times, not merely at the time and place of sacrifice. Israel could eat freely of the clean animals, even those besides sacrifice animals, such as the roebuck, hart, and others listed in Lev. 11 and Dt. 14. Because such as the ox, heifer, ram, sheep, goat, pigeon and turtledove were specified as suitable for sacrifice did not mean they were to be excluded from table food. Only the blood was forbidden to be eaten because of its unhealthful effects; furthermore, it was reserved to be an atonement for the soul (Lev. 17:11). The straight injunction of bringing everything to be killed to the tabernacle could only apply to sacrifices. It is clear here that whatever was killed at home for table use was legal and the ceremonial injunctions did not apply in such cases any more than they applied to the hart, roebuck and other clean animals not permitted as sacrifices.

a 8 Things Not to Eat at Home (v 17):
1 The tithe of the corn, including wheat, barley, and other grains
2 The tithe of the vineyards
3 The tithe of oliveyards
4 Firstlings of the herds
5 Firstlings of the flocks
6 Offerings vowed to God
7 Freewill offerings
8 Heave offerings
All were to be taken to the one place of worship and eaten as prescribed by the law—part for the offerers, part for the priests, or otherwise as exactly commanded for each offering (v 18).

b 3 "Take Heed's" of This Chapter:
1 Take heed to yourself that you offer sacrifices only in the one place chosen by Jehovah (v 13-14)
2 Take heed to yourself that you do not forsake the Levite as long as you live (v 19)
3 Take heed to yourself that you be not snared into following the nations which you are to dispossess (v 30)

c See note, v 15.

d This could be translated: Because the place where the Lord has chosen to put His name is too far from your enlarged borders, you shall be permitted to slay elsewhere all clean animals of the kind used for sacrifice, as freely as you do the roebuck, the hart, and other clean animals. You shall prepare all animals alike for your table use without bringing them the long distance to the place of worship (v 15-16, 20-22).

e 3 "Be Sure's" of the Old Testament:
1 Be sure that you do not eat blood (v23)
2 Be sure your sin will find you out (Num. 32:23)
3 Be sure that evil is determined by him (1 Sam. 20:7; cp. Lk. 10:11; Rom. 4:16)

f The blessing of having everything go well for coming generations is again dependent upon obedience to God regardless of the kind of command to be obeyed. Merely refraining from eating blood will not make one prosperous, but obedience to God will (v 25).

g The holy things consisted of all sacrifices and offerings to God of animals, flour, wine, oil, fields, houses, and anything else dedicated to Him (Lev. 27, notes). They were called holy because of being sanctified or set apart for holy and divine uses (v 26).

h 3 General Things Done With Offerings:
1 The flesh and blood of sacrificial animals offered upon the altar (v 27)
2 The blood poured out upon the altar
3 The flesh eaten
Some offerings were burned wholly—no part eaten—while in the case of other sacrifices most of the flesh was eaten. The blood was used in various places—some in the holy place, some in the most holy place, and some on the bodies, houses, garments of offerers, or in other places. Most of the blood, however, was used upon the brazen altar.

i 9 Things Israel to "Observe":
1 Feast of unleavened bread (Ex. 12:17)
2 Passover (Ex. 12:24; Dt. 16:1)
3 Sabbaths (Ex. 31:16)
4 Feast of weeks (Ex. 34:22)
5 Feast of tabernacles (Dt. 16:13)
6 All sacrifices in season (Num. 28:2)
7 Laws regulating disease (Dt. 24:8)
8 God's ways (Pr. 23:26)
9 All God's commandments, statutes, and judgments (Ex. 34:11; Lev. 19:37; Dt. 5:32; 6:1-3, 25; 8:1; 11:32; 12:1, 28, 32; 15:5; 16:12; 17:10; 28:1, 13, 15, 58; 31:12; 32:46; Josh. 1:7-8; 2 Ki. 17:37; 21:8; 2 Chr. 7:17; Neh. 1:5; 10:29; Ps. 105:45; 107:43; Ez. 37:24)
Christians are to observe all things Christ commanded (Mt. 28:20; 1 Tim. 5:21). How to observe—with the whole heart (Ps. 119:34).

and with thy children after thee for ever, [a]when thou doest *that which is* good and right in the sight of the LORD thy God.

(10) Laws against idolatry (Ex. 20:7, refs.)

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

● 30 [b]Take [c]heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, [d]How did these nations serve their gods? even so will I do likewise.

● 31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters [e]they have burnt in the fire to their gods.

● 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

166 CHAPTER 13

(11) Test of false prophets
(Dt. 18:20; Jer. 23; Ez. 13)

1 [f]If there [g]arise among you a [h]prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

● 3 [i]Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: [j]for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

● 4 [k]Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

(12) Death for false prophets

● 5 And that prophet, or that dreamer of dreams, shall be put to death; [l]because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

(13) Death for idolatrous relatives and neighbors
(Dt. 17:2; Ex. 20:4, refs.)

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people [*a]which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

● 8 Thou [*b]shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

● 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

● 10 And thou shalt stone him with stones, thee away from the LORD thy God, [d]which brought thee out of the land of Egypt, from the house of bondage.

---

[a] This principle of being blessed when that which is righteous is done is not only in the old covenant, but also in the new (v 28; Mt. 6:33; 2 Cor. 9:6; Gal. 6:7-8).

[b] See note, v 19.

[c] 4 Commands—Idolatry:
1 Take heed that you be not snared into following the nations whom you are to destroy in Canaan (v 30)
2 Take heed not to inquire after their gods to worship them
3 Do not commit the abominations of the nations round about which they have committed to their gods (v 31)
4 Observe and do all that I command you without adding to or diminishing from it (v 32)

[d] Question 16. Next, 18:21.

[e] Among all nations in times past, human sacrifices have been offered as regular or special means of appeasing national and local gods. This was common in the days of Israel (12:31; 18:10; Lev. 18:21; 20:2-5; 2 Ki. 3:26-27; 16:3; 17:17-18; 21:6; 23:10; 2 Chr. 28:3; 33:6; Ps. 106:37-38; Isa. 37:5; Jer. 7:31; 19:4-7; 32:35; Ez. 16:20-21; 20:26, 31; 23:37-39; Mic. 6:7). Making human sacrifices is still practiced by some pagan tribes.

[f] 3 Great "If's" of Chapter 13:
1 IF any prophet, dreamer, or teacher performs a sign or a wonder, or predicts anything that comes to pass, seeking to lead you away from Jehovah, you shall not follow him. You shall cleave to God and destroy that false religious leader (v 1-5)
2 IF any man, even your closest relative or friend, secretly entices you to serve gods other than Jehovah, you shall not that rebel (v 6-11)
3 IF the inhabitants of any city forsake Jehovah, or seek to lead you away from Him to serve other gods, you shall completely destroy that city with all its inhabitants (v 12-18)

[g] In this chapter Moses introduced a new series of warnings intended to serve as a safeguard against violation of the religious laws given to Israel regulating true modes and forms of worship, and to make plain the laws and penalties against authors and propagators of false religions.

[h] Heb. nabi, an inspired man. Here it refers to a false prophet, even though he might predict something which would come to pass and be supported by a supernatural sign or wonder (v 1). Such miraculous power in a false prophet would be the power of Satan (Ex. 7:11, 22; 8:7, 18; Mt. 24:24; 2 Th. 2:8-12; Rev. 13:1-18; 16:13-16; 19:20; 20:10). The real test of truth is not a sign, wonder, or prediction coming to pass; it is the truth itself—the Word of God as plainly written (4:2; 12:32; 29:29; Isa. 8:20; 55:11; Jn. 8:32-36; 2 Tim. 3:15-17; Rev. 22:18-19). Anything contrary to what is plainly stated in Scripture is false regardless of its seeming inspiration. God allows signs and wonders to prove men (v 3-4), temptations to test one's love for Him (v 3), and heresies to make manifest truth (1 Cor. 11:18-19; 2 Jn. 7-11). There would be no way of manifesting light if we had no darkness.

[i] See ***11 Commands—False Prophets and Religions***, p. 395.

[j] 2 Purposes of God in permitting false religions and satanic powers to operate:
1 To prove men (v 3; Ex. 16:4)
2 To know whether men will love God with all the heart and soul (v 3). Cp. 1 Cor. 11:18-19; 2 Jn. 7-11

[k] See ***6 Things God Requires of Men***, p. 395.

[l] See ***42 Death-Penalty Sins***, p. 95.

[*a] This is one way of saying: Do not serve any gods of any people anywhere on earth (v 7).

[*b] 9 Things to Do Regarding an Apostate:
1 Do not consent to him (v 8)
2 Do not hear him
3 Or pity him
4 Or spare him
5 Do not conceal him from public exposure
6 You shall kill him (v 9)
7 Your hand shall be the first upon him
8 Afterwards the hands of the people shall help kill him
9 You and the people shall stone him with stones until he is dead (v 10; cp. 17:7; Lev. 20:2)

✡ ✡ ✡

11 And [e]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

(14) Penalty for idolatrous cities

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the children of [f]Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

● 14 [g]Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

● 15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

● 16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall

● 17 And there shall cleave nought of the [h]cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

● 18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

167 CHAPTER 14

(15) Law against pagan practices
(Dt. 18:9; Lev. 18:26)

● 1 [i]Ye *are* the [j]children of the LORD your God: ye [k]shall not cut yourselves, nor make any baldness between your eyes for the dead.

● 2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

2. Dietary laws (Lev. 11)
(1) Clean beasts (Lev. 11:1)

● 3 ¶ Thou [a]shalt not eat any abominable thing.

---

of their damnation is the highest crime possible against Him and others. That is why Jesus pronounced woe upon certain ones in His day (Mt. 23:13). On the other hand, greater love can no man have than to lay down his life for his brethren to save them from eternal hell (Jn. 15:13; Rom. 9:3).

d This mighty work of God in bringing Israel out of Egypt was such a great victory, manifesting such great power and grace that it is referred to 52 times in the Pentateuch alone.

e This is the purpose of all public executions (v 11). If men executed criminals today without failure, as in note, v8 above, there would be very little crime among men; but with innumerable ways of obtaining leniency, reprieves, and endless delays, besides some governmental corruption, unqualified judges, etc., the justice required by God's law is not always carried out. See ***42 Death-Penalty Sins***, p. 95.

f Heb. beliyaal, worthlessness; wickedness; evil; ungodly. This word comes from 2 root words meaning good for nothing; valueless; cheap; vile; worthless. Here we have the first of 16 occurrences (v 13; Judg. 19:22; 20:13; 1 Sam. 1:16; 2:12; 10:27; 25:17, 25; 30:22; 2 Sam. 16:7; 20:1; 23:6; 1 Ki. 21:10, 13; 2 Chr. 13:7). Belial is used one time in the N.T. as an epithet of Satan and all worthless people (2 Cor. 6:15).

g 9 Things to Do Regarding an Apostate City:
1 Hear the report of apostasy (v 1-13)
2 Inquire fully (v 14)
3 Make diligent search
4 Ask diligently of the report
5 Make certain of the truth of apostasy
6 Smite all inhabitants of the city with the sword (v 15)
7 Destroy it utterly and all therein
8 Destroy the cattle with the edge of the sword
9 Gather all the spoil into the midst of the street and burn the city with fire with all its spoil and leave it desolate forever (v 16)

h Taking something for self from the spoil of such a city which was to be totally destroyed with the spoil was the sin of Achan (Josh. 7).

i The whole life or walk of the Israelites was regulated by the principle: Ye are the children of the Lord your God (v 1; Ps. 87:6). God definitely says that He begat Israel (Dt. 32:18). Isaac is spoken of as being born after the Spirit (Gal. 4:28-29). They were children of God by the new birth in the same sense that men are born again today, which is by adoption, not by bringing them into existence through union of the Holy Spirit and a virgin as in the case of Christ, who is the only begotten Son of God (Rom. 8:15; 9:4; Gal. 4:5; Eph. 1:4). To Israel pertained the adoption (Rom. 9:4). Many Israelites were converted, born again, and adopted, having salvation in all of its phases as men can have today. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

j Heb. ben, a son; child; one born. It is trans. children 1,496 times; children's 15 times; child 10 times; son 1,780 times; sons 1,117 times; son's 21 times; and sons' 25 times.

k 2 Commands—Pagan Practices (v 1):

1 Do not cut your flesh or hair in honor of worship to any god. It was the custom among Canaanite nations to cut the flesh to manifest sincerity in worship and earnestness in prayer to idol gods, as in 1 Ki. 18:28. More often this was done for the dead (Lev. 19:28; 21:5). This was considered meritorious and a help to washing away sins.

2 Do not make any baldness between your eyes for the dead. It was a custom in certain nations to cut the hair off and consecrate it to the gods; in others the practice was to cut the hair a certain way in mourning for the dead. Israel was forbidden such marring of the body or cutting of the hair for 2 reasons:
(1) You are a holy people to Jehovah your Elohim (Creator, v 2)
(2) God has chosen you to be a peculiar people to Himself, entirely different from the heathen and their superstitious practices (v 2)

a 13 Commands—Dietary Laws:
1 You shall not eat any abominable thing (v 3)
2 These (10 animals) you are permitted to eat (v 4-5)
  (1) Ox—the bull, cow, heifer, calf of the beef kind
  (2) Sheep—the ram, wether, ewe, lamb
  (3) Goat—the he-goat, she-goat, kid
  (4) Hart—the buck, doe, fawn; also moose, elk, reindeer
  (5) Roebuck, or antelope and gazelle species, as the Heb. suggests (v 5; 12:15, 22; 15:22; 1 Ki. 4:23; cp. 2 Sam. 2:18; 1 Chr. 12:8; Pr. 5:19; 6:5; Song 2:7-9, 17; 3:5; 4:5; 7:3; 8:14; Isa. 13:14)
  (6) Fallow deer—the large species of antelope found in the mountains of Arabia and Syria (v 5; 1 Ki. 4:23)
  (7) Wild goat, rock goat, or species of gazelle
  (8) Pygarg—perhaps a species of large antelope or mountain goat
  (9) Wild ox—buffalo species, wild bull
  (10) Chamois—a species of goat, deer, or wild sheep with red hair instead of wool

the ox, the sheep, and the goat,

● 5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

● 6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

(2) Unclean beasts (Lev. 11:4)

● 7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

● 8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

(3) Clean and unclean fish (Lev. 11:9-12)

● 9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

● 10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

(4) Clean and unclean fowls (Lev. 11:13-20)

● 11 ¶ *Of* all clean birds ye shall eat.

● 12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the

● 13 And the glede, and the kite, and the vulture after his kind,

● 14 And every raven after his kind,

● 15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

● 16 The little owl, and the great owl, and the swan,

● 17 And the pelican, and the gier eagle, and the cormorant,

● 18 And the stork, and the heron after her kind, and the lapwing, and the bat.

(5) Clean and unclean creeping things (Lev. 11:20-23)

● 19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

● 20 *But of* all clean fowls ye may eat.

(6) Law against eating animals not properly slaughtered (Lev. 17:15)

● 21 ¶ Ye [*b]shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not [a]seethe a kid in his mother's milk.

3. Religious laws
(1) Law of tithes (Lev. 27:30; Num. 18:24-30; Dt. 12:6; 26:12) and firstlings (Dt. 15:19; Ex. 13:11; 23:19; Lev. 27:26; Num. 18:15; Neh. 10:36)

● 22 Thou [b]shalt truly [c]tithe all the increase of thy seed, that the field bringeth forth year

3 Every other kind of animal that parts the hoof, has 2 claws, and chews the cud, you may eat (v 6; cp. Lev. 11). The 10 animals above are not named in Lev. 11, perhaps because these would not be found so often in the wilderness travels, though they were abundant in the land Israel was about to enter.
4 These (4 animals) you shall not eat, even though they chew the cud, or part the hoof
  (1) Camel (v 7; Lev. 11:4, note)
  (2) Hare (v 7; Lev. 11:4)
  (3) Coney (v 7; Lev. 11:5, note, Pr. 30:24)
  (4) Swine (v 8; Lev. 11:7). These are the same 4 animals listed in note, Lev. 11:4
5 You shall not eat of the flesh of these or touch their dead bodies (v 8)
6 All kinds of fish in the waters that have fins and scales you shall eat (v 9)
7 All fish that do not have fins and scales you shall not eat (v 10)
8 All clean birds you shall eat (v 11)
9 These (21 birds) you shall not eat, for they are unclean to you
  (1) Eagle (v 12; Lev. 11:13)
  (2) Ossifrage (v 12; Lev. 11:12)
  (3) Ospray (v 12; Lev. 11:13)
  (4) Glede (v 13; not in Lev. 11)
  (5) Kite (v 13; Lev. 11:14)
  (6) Vulture (v 13; Lev. 11:14)
  (7) Raven (v 14; Lev. 11:15)
  (8) Owl (v 15; Lev. 11:15)
  (9) Night hawk (v 15; Lev. 11:16)
  (10) Cuckow (v 15; Lev. 11:16)
  (11) Hawk (v 15; Lev. 11:16)
  (12) Little owl (v 16; Lev. 11:17)
  (13) Great owl (v 16; Lev. 11:17)
  (14) Swan (v 16; Lev. 11:18)
  (15) Pelican (v 17; Lev. 11:18; note, Ps. 102:6)
  (16) Gier eagle (v 17; Lev. 11:18)
  (17) Cormorant (v 17; Lev. 11:17)
  (18) Stork (v 18; Lev. 11:19)
  (19) Heron (v 18; Lev. 11:19)
  (20) Lapwing (v 18; Lev. 11:19)
  (21) Bat (v 18; Lev. 11:19). All these are listed in note, Lev. 11:13, except (4) Glede
10 Every creeping flying thing shall be unclean to you; but all clean fowls you may eat (v 19-20)
of itself (v 21)
12 You shall give it to the stranger that is in your gates to eat; or you may sell it to an alien who is not consecrated to Me
13 You shall not boil a kid in its mother's milk (v 21; Ex. 23:19; 34:26)

[*b] This law is repeated from Lev. 22:8, but with additions—2 ways to dispose of the carcass, as in point 12, above. The reason for the law is also given: Israelites, being a holy (set apart, sanctified) people unto Jehovah, were to be different from the heathen who were not under strict rules of diet and sanitation (v 21). This new provision for disposing of such dead animals could not have been practiced in the wilderness, for strangers and Israelites had to live by the same laws. There was little opportunity of giving any to those not under the law (Lev. 17:15; 24:22).

[a] Boil (v 21; Ex. 23:19; 34:26).

[b] See ***5 Commands—Religious Laws***, p. 403

[c] The tithe referred to here should not be confused with the regular tithe given to Levites. This was a second tithe to be used by the person who gave it, while the tithe for the Levites was to be used by Levites only (Lev. 27; Num. 18). The second tithe was for the purpose of paying expenses at the national gatherings. Tithing of what had been produced could be sold and the money used at the feast, if the giver lived far from the place of worship (v 23-26). Levites were not to be neglected; paying the second tithe did not excuse one from paying the first to them (v 27).

✡ ✡ ✡

● 23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

● 25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

● 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

(2) Command to support Levites
(Dt. 12:19; Lev. 10:14; Num. 3:5)

● 27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

(3) Law of special tithes for the
Levites and the poor (Dt. 26:12)

● 28 ¶ [d]At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

● 29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* be satisfied; [e]that the LORD thy God may bless thee in all the work of thine hand which thou doest.

168

CHAPTER 15

4. Sabbatic year (Ex. 23:10; Lev. 25)
(1) Lord's release: all debts forgiven
among brethren

● 1 [f]At the [g]end of *every* seven years thou [h]shalt make a release.

● 2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called [a]the LORD'S release.

● 3 [b]Of a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

★● 4 [c]Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

(2) Five conditional blessings

● 5 [*d]Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

● 6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

(3) Law of relief for the poor (Lev. 25:35-43)

---

between sabbatical years, a third tithe of all the increase was to be laid up in storehouses for 4 classes (v 29):

1 The Levites
2 The strangers
3 The fatherless or orphans
4 The widows

e Israel here was promised special blessings of God upon all crops and stock if they would pay the 3 tithes of all their increase. The 3 Tithes Were:

1 First tithe for Levites (v 27; Lev. 27; Num. 18). This was a yearly tithe.

2 Second tithe for the individual himself and his household to cover expenses at the national feasts, so there would be no excuse for not going (v 22-26; 12:11, 21). This was also a yearly tithe, though not counted as giving to others.

3 Third tithe for the Levites, the strangers, fatherless, and widows. It was a special tithe for the poor, a charity tithe to relieve suffering of poor neighbors (v 28-29). This was to be given only every third year, so was not a burden in any degree; God more than made up for it in His blessings of prosperity on the crops and stock of the whole nation. Spread out over the 3-year period the yearly tax for the poor would amount to $3\frac{1}{3}$ % of the nation's increase. It was not to be taken to the place of worship, as the other 2 tithes, but distributed locally as needed throughout the 3 years it covered.

f This is a repetition of the laws of the sabbatical year of Ex. 23:10-11; Lev. 25. Other needs of the poor were provided for in the last verses of the previous chapter; now the debts of the poor are dealt with (v 1-18).

g Literally, when the 7th year has arrived (Ex. 23:10-11; Lev. 25:3-4).

h 4 Commands—Sabbatical Year:

1 Every 7th year you shall make a release of all payments of debts and all service of servants (v 1)
2 Every creditor that lends ought to his neighbor shall release him of all payments that year (v 2)
3 He shall not require payment in full or in part from his neighbor during the sabbatical year
4 Of a foreigner you may require payment during the sabbatical year (v 3)

This law was made solely for the poor, for in v 4 it is stated that there will be no need of such law when the poor have ceased to be in the land. It was a release from all payments of debts for a whole year, to give the poor man relief and cause the land and servants to rest.

a Called "the Lord's Release" Because:

1 He wanted release from all debts, so as to relieve the poor a whole year (v 1-4)
2 He wanted Israel to learn mercy, and have compassion on the poor and needy (v 7-11)
3 He wanted to create a brotherly relationship among all His people, one that would be an outstanding example to the heathen round about (v 7-15)
4 He wanted a set time every 7 years for the release of slaves (v 12-18)
5 He blessed men with abundant crops during the 6 years between the sabbatical years, so as to relieve men of suffering from want during a year of rest (v 4; Ex. 23:10-11; Lev. 25:2-4)
6 He wanted the land to rest a whole year (Ex. 23:10-11; Lev. 25:3-4)
7 He wanted the poor to have the crops that grew during the 7th year (Ex. 23:10-11; Lev. 25:5-7)
8 He wanted the servants and stock to have a year of rest from hard labor (Ex. 23:10-11; Lev. 25:5-6)

b Foreigners, those who were not in the nation of Israel and therefore not under obligation to keep the one law of Israel, were not to enjoy the debt release or other blessings of the law of Moses (v 3). This would encourage men to become converts to God and His way of life.

c 13th prophecy in Dt. (15:4-6, fulfilled and will yet be fulfilled under the Messiah). Next, 17:14.

*d 2 Conditions of Blessing (v 5):

1 Carefully hear the voice of God
2 Observe and do all His commandments

5 Conditional Blessings (v 6):

1 The general blessing of God, of the fulfillment of the promises
2 Prosperity and an abundance, enough to lend to many nations
3 Freedom from all need to borrow
4 Rulership over many nations
5 Freedom from foreign domination

✡ ✡ ✡

one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou [f]shalt not [g]harden thine heart, nor shut thine hand from thy poor brother:

• 8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

• 9 Beware that there be not a [h]thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

• 10 Thou shalt surely give him, and [i]thine heart shall not be grieved when thou givest unto him: [j]because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

• 11 For the [k]poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(4) Law of release of servants (Lev. 25:35-43)

• 12 ¶ *And* if thy [l]brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou [m]shalt let him go free from thee.

• 13 And when thou sendest him out free from thee, thou shalt not let him go away

• 14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

• 15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

(5) Law of perpetual servants (Lev. 25:44-46)

16 And it shall be, if he say unto thee, [a]I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

• 17 Then thou shalt take an aul, and [b]thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do [c]likewise.

(6) Law of release of servants
(Dt. 15:12-15; Lev. 25:35)

• 18 [d]It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

5. Religious laws
(1) Firstborn of beasts for feasts and sacrifices
(Dt. 14:22, refs.; Ex. 13:1, refs.)

• 19 ¶ All the firstling males that come of thy herd and of thy flock thou [*e]shalt [*f]sanctify

e There would have been no poor people in Israel if all had obeyed the covenant and lived in harmony with God and His laws of prosperity. However, knowing that some would fail to be diligent in business, not consulting Him in matters concerning the spiritual and material life, He made this provision—that if one failed to make good in his inheritance, his brethren should help him and give relief in his distress (v 7-11). See Mk. 14:7.

f 5 Commands—Relief of a Poor Brother:
  1 If a brother becomes poor do not harden your heart or shut your hand against him (v 7)
  2 You shall open your hand wide to him and lend him as much as he needs (v 8)
  3 Beware that you do not scheme against your brother or evade your responsibility of helping him because it is near the sabbatic year of release from paying debts (v 9)
  4 You shall surely give to him; and do not be grieved in your heart when you do so, for the blessing of God depends upon your doing right according to the law (v 10)
  5 You shall ever be ready to help the poor and needy, for they will always be in your land (v 11)

g To harden the heart and shut up the bowels of compassion against a man in need was one of the surest ways of receiving the curse of God and cutting off His blessings of material prosperity; for it was the kindness, compassion, and right-doing toward all men, especially the poor, that guaranteed the continued blessing of God (v 7, 9-10).

h A wicked thought in this case would be to reason that the sabbatic year was near; thus, if a loan was made no payment would be possible during the year of release from debt. To withhold from the needy for this reason and making it appear that one had nothing to lend, was wicked (v 9). The Heb. for heart here is belial (note, 13:13).

i This is the divine principle of giving—give and do it cheerfully and wholeheartedly (v 10). If one does this he has a reward; but if one gives to earn merit with God or to make a show, he already has his reward (Mt. 6:1-4).

j Note that in connection with all the com-

covenants there are rewards promised for obedience.

k This is due to many causes—lack of ability, faith, work, and failure to take advantage of every business opportunity that comes along (v 11).

l This law applied only to Israelite men and women, not to foreigners and strangers in the land (v 12).

m See ***7 Commands—Relief of a Poor Brother***, p. 395.

a All perpetual servants of Hebrew stock became such only by personal choice; otherwise they were to be free at the end of 6 years of service (v 17). The word forever is absolute and unlimited in time where no limit exists, as with eternal things; but it is limited where such a limit is implied or declared, as here.

b Not only was the awl thrust through to the door to make a hole in the ear, but to symbolize that the servant was to stay with his master as long as he lived (v 17).

c Both men and women servants could become perpetual slaves by choice and upon such choice both were to submit to piercing of the ear (v 17).

d Do not regret losing a brother who has served you faithfully 6 years. You shall be glad that he can be free to establish himself again in Israel and have his own household. When you are kind to your brethren the Lord will bless you and prosper you in all you have to do (v 18).

*e 7 Commands—Firstlings of Beasts:
  1 Sanctify to God the first of all the males of your stock (v 19; see Ex. 13)
  2 Do not work the firstlings of bullocks or shear the firstlings of sheep (v 19)
  3 Firstlings shall be given to the Lord every year and offered to Him at the tabernacle or place of worship that He shall choose in Israel (v 20)
  4 You and your household shall enjoy them with others permitted by law to eat of them (v 20; see priest's portion, Lev. 7:15-16; Num. 18:18)
  5 If any firstling is born with lameness, blindness, or any other imperfection or blemish, you shall not sacrifice it to the Lord; you shall eat it at home so there will be no waste (v 21-22)
  6 Both the clean and unclean persons may eat of such sacrifices at home as freely as they eat of the roebuck, the hart, and any other clean animal (v 22)
  7 Do not partake of the blood of the animals that you eat; you shall pour it out on the ground as water (v 23)

*f Again the use of the word sanctify here proves that it means a setting apart for divine use and not a cleansing from sin or the removal of what is termed "the old man" (v 19). See ***Sanctification*** in Index.

✡ ✡ ✡

work with the firstling of thy bullock, nor shear the firstling of thy sheep.

● 20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

● 21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

● 22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

● 23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

169 CHAPTER 16

(2) Feasts of the Passover and Unleavened Bread (Lev. 23:4-6)

● 1 [h]Observe the month of [i]Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

● 2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

● 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

● 4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

● 5 Thou mayest not sacrifice the passover [a]within any of thy gates, which the LORD thy God giveth thee:

● 6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [b]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

● 7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

● 8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein.*

(3) Feast of Pentecost (Lev. 23:15; Acts 2)

● 9 Seven weeks [c]shalt thou number unto thee: begin to number the seven weeks [d]from *such time as* thou beginnest *to put* the sickle to the corn.

● 10 And thou shalt keep [e]the feast of weeks unto the LORD thy God with a [f]tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

● 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

● 12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

(4) Feast of Tabernacles (Lev. 23:33, refs.)

● 13 ¶ Thou [*g]shalt observe the feast of

---

ing an animal or shearing one sanctified to God. The whole belonged to God for a sacrifice of thanksgiving and the owners, their families, and friends could enjoy the same at the place of worship (v 19-20).

h 10 Commands—the Passover:
  1 Observe the month of Abib and keep the passover in this month (v 1)
  2 You shall sacrifice the passover to the Lord your God, of the herd and the flock, in the place where God chooses to place His name (v 2)
  3 You shall eat no leavened bread with the passover (v 3)
  4 You shall eat unleavened bread for 7 days, during the passover and feast of unleavened bread
  5 There shall no leavened bread be seen in all your houses or land for 7 days v 4
  6 Neither shall the flesh of the animals sacrificed be left over night
  7 You shall not sacrifice the passover in your homes, but at the place where the Lord shall choose to place His name (v 6)
  8 Sacrifice the passover at evening, at the going down of the sun
  9 You shall roast and eat it in the chosen place and go to your tents in the morning (v 7)
  10 You shall eat unleavened bread 6 days, and on the 7th day you shall have a solemn assembly to Jehovah, and do no work therein (v 8)

i See ***The Word Abib Defined***, p. 395.

a This simply means that no family should observe the passover at home, but in the place where the tabernacle or temple was located in Israel (v 5-6). Originally, in Egypt each family was to have a lamb killed and the blood applied to the house wherein it was eaten (Ex. 12); but here a great change was made. No lamb was to be killed and eaten at home, or the blood applied to the house.

b The passover was killed in the evening in Egypt (Ex. 12:6), but the people did not leave until after midnight (Ex. 12:29-42).

c 7 Commands—Feast of Pentecost:
  1 You shall number 7 weeks, starting from the time you begin to put the sickle to the wheat (v 9)
  2 You shall keep the feast of weeks unto Jehovah with a tribute of freewill offering of your hand (v 10)
  3 You shall give the freewill offering as the Lord has prospered you
  4 You shall rejoice before the Lord—you, your sons, daughters, servants, strangers, the fatherless, widows, and Levites (v 11)
  5 Observe the feast in the place where the Lord has chosen to put His name
  6 You shall remember that you were bondmen in Egypt (v 12)
  7 You shall observe and do these statutes

d According to Lev. 23:15 this was the day after the sabbath following the passover, at which time the firstfruits of the wheat harvest were to be waved before the Lord (Lev. 23:6-16). This indicates the wheat harvest and seasons were very regular every year.

e The feast of Pentecost was called the feast of weeks, because it was the day after 7 complete weeks between the feast of firstfruits and Pentecost (v10; Lev. 23:6-16).

f Heb. missah, abundance; liberally. The idea was to bring before Jehovah a contribution of the free will on the day of Pentecost. It was to be according to the blessing of God each year (v 10). Such freewill offerings from all Israel were to supply those at the feast with good things, so that all could enjoy themselves with the abundance and liberality of God to Israel (v 11). The same principle prevails in recent times where in church gatherings everyone brings plenty of food for dinner on the grounds.

*g 4 Commands—Feast of Tabernacles:
  1 Observe the feast of tabernacles 7 days, after you have completed your harvests (v 13)
  2 You shall rejoice in the feast before Jehovah—you, your sons, daughters, servants, strangers, the fatherless, widows, and Levites (v 14)
  3 Keep the 7-day feast to Jehovah in the place where He shall choose to put His name (v 15)
  4 You shall rejoice before the Lord, because of all His blessing upon all the works of your hands

gathered in thy corn and thy wine:

● 14 And thou [h]shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

● 15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

(5) Law of congregation of males (Ex. 23:17; 34:23)

● 16 ¶ Three times in a year shall [i]all thy males appear before the LORD thy God in the place which he shall choose; [j]in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

● 17 Every man *shall* [a]*give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

(6) Establishment of lower courts for Canaan (cp. Ex. 18:21-27; Dt. 17:8)

● 18 ¶ Judges and officers [b]shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

(7) Four basic laws of justice

shalt not respect persons, neither take a gift: for a gift [c]doth blind the eyes of the wise, and pervert the words of the righteous.

● 20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

(8) Law against groves near the tabernacle to avoid idolatry (Ex. 34:13; Dt. 7:5; 12:3)

● 21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

● 22 Neither shalt thou set thee up *any* image; which the LORD thy God hateth.

170 CHAPTER 17

(9) Law against imperfect sacrifices (Dt. 15:21 and forty-five other places in the law; cp. 1 Pet. 1:19)

● 1 Thou [d]shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an [e]abomination unto the LORD thy God.

(10) Death for idolators (Ex. 20:4, refs.; Dt. 13:6)

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, [f]either the sun, or

---

h Since the same command was given in connection with this feast that was given with the feast of v 11, we suppose that the people were to bring another freewill offering of food to supply the feast as commanded in v 10 (v 14-15). The command of v 17 was for all males to bring with them of the abundance of their prosperity to each of the 3 annual feasts. None were to appear before the Lord empty.

i 3 Commands—Congregation of Males:
  1 All males shall appear before the Lord and hold feasts in the place where He shall choose to put His name (v 16)
  2 They shall not appear before Me empty, but shall bring freewill offerings for the feasts (v 10, 15-16)
  3 Every man shall give his freewill offering as he is able, and as the Lord has prospered him (v 17)

j 3 Annual Feasts for All Israel:
  1 Unleavened bread, which included the feasts of passover and firstfruits (v 16; Lev. 23:6-14)
  2 Pentecost, or feast of weeks, 50 days after the passover feast (v 16; Lev. 23:15-22)
  3 Tabernacles, which was near enough to the time of the feast of trumpets and the great day of atonement that all could be attended in a 22-day period (v 16; Lev. 23:23-44)

a This refers to the freewill offering each man was to bring to the 3 feasts Israel was commanded to attend at the tabernacle location each year, so that there would be plenty of food for all during the days they were thus gathered (v 10-17).

b 7 Commands—Civil and Religious Laws:
  1 You shall have judges and other civil and religious officers in all your cities to judge the people with just judgment (v 18)
  2 You shall not wrest judgment (v 19)
  3 You shall not have respect of persons
  4 You shall not accept a bribe
  5 You shall follow that which is altogether just (v 20)
  6 You shall not plant a grove of trees near any altar of the Lord (v 21)
  7 You shall not set before you any graven image (v 22)

  1 Blind the eyes of judges
  2 Pervert the words of the righteous

d 2 Commands—Religious Laws:
  1 You shall not sacrifice any imperfect animal to God (v 1)
  2 You shall stone to death any person that transgresses My covenant, has served other gods, and worshipped them v2-5

e 31 Abominations Before God:
  1 Eating flesh of peace offerings on the 3rd day (Lev. 7:18)
  2 Homosexuality (Lev. 18:22; 20:13; Dt. 23:18)
  3 Taking ornaments from idols when being destroyed (Dt. 7:25-26)
  4 Idolatrous practices (Dt. 12:31; 13:14; 17:4; 18:9; 20:18; 29:17)
  5 Offering an imperfect animal to God as a sacrifice (Dt. 17:1)
  6 Traffic with demons (Dt. 18:7-12)
  7 Wearing clothes of opposite sex (Dt. 22:5)
  8 Bringing the hire of harlot or sodomite into God's house (Dt. 23:18)
  9 Remarriage of former companions (Dt. 24:4)
  10 Cheating others (Dt. 25:13-16)
  11 Making images (Dt. 27:15)
  12 Idols of Ammon (1 Ki. 11:5)
  13 Idols of Moab (1 Ki. 11:7; 2 Ki. 11:13)
  14 Idols of Zidon (2 Ki. 23:13)
  15 Incense offered by hypocrites (Isa. 1:13)
  16 Eating unclean things (Isa. 66:17)
  17 Offering human sacrifices (Jer. 32:35)
  18 Robbery (Ez. 18:6-13)
  19 Murder (Ez. 18:6-13)
  20 Adultery (Ez. 18:6-13)
  21 Oppression of others (Ez. 18:6-13)
  22 Violence (Ez. 18:6-13)
  23 Breaking vows (Ez. 18:6-13)
  24 Lending on interest to a brother (Ez. 18:6-13)
  25 Lying with a menstruous woman (Ez. 18:6-13)
  26 Hardness of heart (Ez. 18:6-13)
  27 Injustice (Ez. 18:6-13)
  28 Worship of Antichrist (Dan. 11:31; 12:11; Mt. 24:15; 2 Th. 2:4; Rev. 13)
  29 Incest (Lev. 19:6-30)
  30 Things highly esteemed by man (Lk. 16:15)
  31 Many other sins of the nations (Lev. 18:26-29; Dt. 18:9-12; 20:18; 29:17; 1 Ki. 14:24; 21:2, 11; 23:24; 2 Chr. 28:3; 33:2; 34:33; 36:14; Ez. 7:3-20; 8:6-17; 16:2-58; 20:4-30; Rev. 17:4-5). See 20 Things an Abomination to God, note, Pr. 3:32.

f If it was such an abomination to God for His people to worship the beautiful sun, moon, stars, and other works of His hands which are perfect, it was a greater abomination for them to worship things made with human hands which are imperfect (v 2-5).

have not commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

● 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

(11) Two or three witnesses required for conviction (Dt. 19:15; Num. 35:30; Mt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28)

● 6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he [a]shall not be put to death.

● 7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. [b]So thou shalt put the evil away from among you.

(12) Establishment of a supreme court (Dt. 16:18; Ex. 18:21)

● 8 ¶ If there arise a [c]matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

● 9 And thou shalt come unto the [d]priests the [e]Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:

● 10 [f]And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

● 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

(13) Death for irreverence

● 12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man [g]shall die: and thou shalt [h]put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

6. Kingdom laws
(1) Kingdom foretold (1 Sam. 8-12)

★■14 ¶ [i]When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, [j]like as all the nations that *are* about me;

(2) Qualifications for choosing a king (1 Sam. 9 and 16)

● 15 Thou [k]shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a [l]stranger over thee, which *is* not thy brother.

(3) Ten duties and responsibilities of the king

● 16 But he shall [*a]not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses:

1 Do not put any man to death unless he is convicted of a crime by 2 or 3 witnesses (v 6)
2 The hands of the witnesses shall be first upon the person convicted, and then the people shall join in the execution (v 7)
3 If in any local place a matter arises that causes controversy in a community, and such cannot be settled, then take the matter to the one place of worship that God shall choose and let the priests, Levites, and judges in that place settle the matter (v 8-9)
4 They shall settle the controversy and give just judgment
5 You shall do according to the judgment which they shall give (v 10-11)
6 You shall not depart from carrying out their sentence, to the right hand, or to the left (v 11)
7 The man who is stubborn and will not abide by the decision of the priest or judge who stands to minister the justice of God, according to the law, shall be executed (v 12)

b The purpose of capital punishment was to put away all evil and cause the people to fear and do no more sin (v 7, 12-13).

c See ***Judgment of Stubborn Cases***, p. 396.

d See ***47 Facts About Priests***, p. 396.

e See ***30 Facts About Levites***, p. 396.

f V 10 is the middle of Deuteronomy.

g See ***42 Death-Penalty Sins***, p. 95.

h This was the purpose of all death penalties for sin (v 7, 12-13).

i 14th prophecy in Dt. (17:14-20, fulfilled, 1 Sam. 8-12). Next, 18:15.

j See 1 Sam. 8.

k 7 Commands—Kingdom Laws:
1 When you choose a king, he shall be from among your brethren (v 15)
2 You shall not choose a stranger or a Gentile to reign over you
3 Your king shall not multiply horses to himself (v 16)
4 He shall not cause you to return to Egypt
5 He shall not multiply wives to himself (v 17)
6 He shall not greatly multiply to himself silver and gold
7 He shall write a copy of the law in a book, and it shall be with him to read all the days of his life (v 18-19)

l It was on the basis of this command that people questioned Christ about recognizing a heathen king, asking if He thought it was lawful to give tribute to Caesar (Mt. 22:17). If He had answered them Yes, they would have condemned Him; if He had answered them No, they would have accused Him to Caesar.

*a In Scripture the horse is used as a symbol of fleshly strength and might in war (Job 39:19; Ps. 20:7; 33:16-17; 147:10; Jer. 8:16). God's command here was that the king of Israel should not, like other rulers, put his trust in costly preparations for war (Hos. 1:7). Egypt was the principle source of war horses for western Asia (Ex. 14:5; 1 Ki. 10:28-29; 2 Ki. 7:6). God knew that traffic or alliance with Egypt would cause the people to be dependent upon the Egyptians, and would reverse His great work of delivering them from bondage to kings. Going back to Egypt and to bondage was the final and greatest curse God said would come upon Israel for sin and rebellion; hence He warned them against such an end (28:68). The danger of horses was 3fold:
1 Commerce with Egypt which would lead to idolatry and oneness with the nation
2 Israel might become dependent upon cavalry as a means of security instead of trusting in God as their Help, Protector, and Strength
3 Temptation to extend their dominion by conquest, and thus become scattered among the surrounding idolatrous and wicked nations, finally ceasing to be a distinct and separated people who should carry out their particular calling concerning the Messiah

In later times Palestine became the country of horses, for in Solomon's day he sought to surpass all the other earthly monarchs in magnificence. He had 1,400 chariots and 12,000 horsemen in his defense cities and at Jerusalem (1 Ki. 10:26-29). There being at least 2 horses for each chariot this would make 2,800 horses besides one each for the 12,000 horsemen or a total of 14,800 which Solomon introduced into the army of Israel in his day. See 1 Ki. 10:26-29, notes.

[b]Ye shall henceforth return no more that way.

● 17 Neither shall he [c]multiply wives to himself, that his heart turn not away: neither [d]shall he greatly multiply to himself silver and gold.

● 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall [e]write him a copy of [f]this law in a book out of *that which is* before the priests the Levites:

● 19 And it shall be with him, and he shall read therein all the days of his life: [g]that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and [h]his children, in the midst of Israel.

171

CHAPTER 18

7. Religious laws
(1) Levites the Lord's inheritance

● 1 The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

● 2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

(2) The Priest's portion of the sacrifices and firstfruits

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the [i]maw.

● 4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and [j]his sons for ever.

(3) No respect of persons among the Levites (Jas. 2:9)

6 ¶ [k]And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

● 7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

● 8 They shall have like portions to eat, beside that which cometh of the sale of his [l]patrimony.

(4) Eight pagan practices forbidden Israel (Dt. 14:1; Lev. 21:5)

● 9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou [a]shalt not learn to do after the abominations of those nations.

● 10 There shall not be [*b]found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divina-

---

b There is no record as to when God said this to Israel, so Moses could refer to Ex. 14:13 where God said that Israel would not see the Egyptians again. Cp. 28:68; Jer. 42:15; Hos. 11:5.

c God knew that multiplying wives would lead to sensuality and idolatry and then to apostasy (Ex. 34:16). This is exactly what happened in Solomon's reign (1 Ki. 11:1-13). This law forbade what was only customary among all oriental monarchs; God was demanding a higher standard of morals in the king of Israel than seen among his equals in other nations.

d Solomon also sinned in this respect of collecting silver and gold (1 Ki. 10).

e This one thing, which was the most important of all, was neglected by the kings of Israel almost without exception. Constant meditation upon the law was the condition of good success and prosperity, to Joshua (Josh. 1:7-9; cp. Ps. 1:3). Nothing is said about judges or kings keeping the law from Joshua to David—for about 600 years. David was the first king of Israel to mention this program (1 Ki. 2:3). After that nothing is said about the law until 60 or more years, in Asa's reign (2 Chr. 14:4). Years later a copy of the law was found in the temple and Josiah sought to obey it (2 Ki. 22:8–23:25). Jehosaphat took heed to the law (2 Chr. 17:9), as also did Hezekiah (2 Chr. 30:16; 31:3-4, 21). Nearly all others of the 23 kings of Judah ignored the law, as did all the kings of the northern kingdom except Jehu (2 Ki. 10:31; cp. 2 Chr. 12:1; 15:3; 2 Ki. 17:13, 34-37).

f The Sept. reads, to deuteronomion, this deuteronomy. From this version nearly all modern versions have taken the name of this book (v 18).

g 7 Purposes of the Law to Kings (v 19-20):
  1 To learn to fear the Lord
  2 To know what laws to keep
  3 That their hearts might be kept humble
  4 That they turn not aside from it
  5 That they may live long
  6 That their kingdom may continue
  7 That their children may be blessed

h 6 Commands—Priests:
  1 Priests shall have no inheritance with Israel (v 1-2)
  by fire to the Lord (v 2)
  3 They shall have the shoulder, the 2 cheeks, and the maw of all sacrifices
  4 They shall also have all the firstfruits of the land and animals (v 4)
  5 If a Levite from any part of Israel has a desire to serve the Lord with a whole heart and mind, and comes to the tabernacle to serve, then he shall minister in the name of his God (v 7)
  6 He shall have like portions with all other Levites, besides that which comes from the sale of his property from his father (v 8)

i The stomach, which was regarded as a choice part. The priest's portion was the shoulder, the stomach, and the head (v 3). Cp. 1 Sam. 2:13, 28-29; Lev. 7:33-34; Num. 18:8-14.

j The priesthood and levitical services were hereditary, like the kingship (v 5; 17:20).

k These verses reveal that only a part of the many Levites had residence at the place of worship and took part in the service of the tabernacle. Others dwelled in their cities in various parts of Israel. This refers to a Levite who, out of love for the service of the sanctuary, would choose this life instead of remaining at home. He would then share the whole of the services and blessings provided for such ministers.

l His inheritance from his father. Levites had no inheritance in Israel; but as individuals they could own property which could be handed down to their children, and many did so (v 8; 1 Ki. 2:26; Jer. 32:7; Acts 4:36). They were given many cities to dwell in, and if they bought any property it was theirs as in the case of other persons. Also, much property came to them by vows and was considered devoted to God (Lev. 27). Regardless of personal wealth any who served in the tabernacle or temple were to share alike with all others who performed duties at the altar (v 6-8; 1 Cor. 9:13).

a 3 Commands—Pagan Practices:
  1 You shall not learn the abominations of pagans (v 9)
  2 Do not permit yourselves to practice them even if you know them (v 10-11)
  3 You shall be perfect with the Lord (v 13-14)

*b 8 Pagan Practices (v 10-11):
  1 Making children pass through the fire in worship to an idol god
  2 Using divination
  3 Observing times
  4 Enchantments
  5 Witchcraft (witches and wizards)
  6 Using charms on others
  7 Consulting familiar spirits
  8 Practicing necromancy

See 12 Forbidden Heathen Practices, note, Lk. 12:29; note, Lev. 18:21.

✡ ✡ ✡

or a witch,

● 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and [c]because of these abominations the LORD thy God doth drive them out from before thee.

(5) Law of perfection with God

● 13 Thou shalt be [d]perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

(6) Law of obedience to Messiah: prediction of His first advent (Gen. 3:15; 12:1-3; Isa. 7:14; 9:6-7; 11:1-2; etc.)

★■15 ¶ [e]The LORD thy God [f]will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 [g]According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, [h]Let me not hear again the voice of the LORD my God, neither let me see [i]this great fire any more, that I die not.

■ 17 And the LORD said unto me, They have [j]well *spoken that* which they have spoken.

★ 18 [k]I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which him.

(7) Test of false prophets (Dt. 13:1; Jer. 23; Ez. 13)

● 20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, [l]or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, [m]How shall we know the word which the LORD hath not spoken?

● 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: [n]thou shalt not be afraid of him.

172 CHAPTER 19

8. Civil laws

(1) Cities of refuge (Dt. 4:41; Num. 35; Josh. 20)

1 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

● 2 Thou [a]shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

● 3 Thou shalt prepare thee [b]a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, [*c]into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he [*d]may live:

---

the nations of Canaan out of their land. It was because of all these abominations (v 12). For this same reason He later cast Israel out (2 Ki. 17).

d Perfection here simply means to refrain from all these pagan practices of v 9-14. Cp. Gen. 17:1; Job. 1:1; Mt. 5:48. See ***Perfect*** in Index.

e 15th prophecy in Dt. (18:15, fulfilled in Christ, Acts 3:22-26; cp. Jn. 4:25; 5:45-47). Next, v 18.

f 12 Facts About the Predicted Prophet:
1. God will raise Him up (v 15, 18)
2. He will be raised up for Israel (v15, 18)
3. He will be raised up from the midst of Israel (v 15, 18)
4. He will be of Israel (v 15, 18)
5. He will be like Moses (v 15, 18)
6. All must hear Him (v 15)
7. He was promised at Sinai (v 16)
8. He will be a spokesman for God (v 18)
9. He will speak faithfully all that God commands Him to speak
10. Some will not hear Him (v 19)
11. He shall speak in God's name
12. All who will not hear Him will be punished by God

These are characteristics of the Messiah and no one else; the predictions were definitely fulfilled in Him (Jn. 4:25; 5:45-47; Acts 3:22-28).

g This verse proves that the prophecy of v 15, 18-19 was uttered at Sinai.

h 2 Requests of Israel at Sinai (v 16):
1. Let us not hear the voice of Jehovah again
2. Let us not see this great fire anymore, that we die not

i The fire on Sinai must have been terrible to behold—the whole mountain was on fire (4:11-15, 24, 33, 36; 5:4-5, 22-26; 9:10, 15; 10:4; Ex. 19:18; Heb. 12:18).

j God recognized it was well, that is, the best thing for Israel not to hear His voice and see the consuming fire any more; so He advised Moses to assure Israel that He would speak only through him and other prophets to them (v 17-19; 5:28-31).

k 16th prophecy in Dt. (18:18-19, fulfilled in Christ, Acts 3:22-26; cp. Jn. 4:25; 5:45-47). Next, 25:19.

l All prophecy is not of God, nor by the name and inspiration of God. Prophecy that is supposed to be in His name may or may not be of Him. A mere claim is no proof. If the prophecy comes to pass it is generally accepted as from God (v 22). However, this test is not absolute, for in 13:1-3 God even states that He may allow a sign or wonder (spoken by a false prophet) to come to pass to prove His people and see if they will act contrary to His own Word. Therefore, the real test is not only to see whether a prophecy comes to pass or not, but also to see if it is in harmony with the Word of God. This is the final and complete test. Anything contrary to the Word is false, for God will never contradict Himself.

3 Sources of Prophecy:
1. God through the Holy Spirit (Acts 3:21; 2 Tim. 3:15-17; Heb. 1:1-2; 1 Pet. 1:10-13; 2 Pet. 1:21)
2. Satan through demon inspiration (Gen. 3:4-5; 1 Sam. 28; 1 Ki. 22; 1 Chr. 10:13-14; Mt. 24:24; 2 Th. 2:8-12; Rev. 13:11-18; 16:13-16; 19:20)
3. Man's own personal spirit (13:1-18; 18:20-21; Jer. 23:15-17, 25-40; 27:9-11, 14-18; 28:1-17; Ez. 13:1-23; 22:23-31; 1 Cor. 14:29-33)

m Question 17. Next, 20:5.

n Men are to fear God and His true prophets, but not false prophets who can be known by their teachings and fruit (note, Mt. 7:16).

a See ***6 Commands—Cities of Refuge***, p. 403.

b It was the duty of the elders of Israel to prepare roads to each city of refuge and keep them in repair so that the slayer might not have any obstruction in his flight. Roads were to be wide enough, bridges were to be made over all rivers, and proper signs put up to aid the innocent to escape death from the avenger of blood.

*c The first land possessed was east of Jordan. It was already divided and 3 cities had already been named there. When all the land was possessed 3 more cities of refuge were to be added (v 1-4, 7-10).

*d The cities of refuge were only for the protection of those who killed another accidentally (v 4-6). A man who murdered willfully was not to have such protection but be turned over to the avenger of blood to be killed (v 11-13). The innocent man was to remain in the city until the death of the high priest, after which he was free to return to his home without danger from the avenger (Num. 35:28). The cities were located on both sides of Jordan (4:41-49; Num. 35; Josh. 20). Further details are found in these references.

whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the [e]helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he *was* not [f]worthy of death, inasmuch as he hated him not in time past.

● 7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

● 9 If thou [g]shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

● 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

● 13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

(2) Sacred landmarks (Dt. 27:17; Pr. 22:28; 23:10)

● 14 ¶ Thou shalt not remove thy neighbour's [h]landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

(3) Two or three witnesses required

● 15 ¶ One witness [a]shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

(4) Death for perjury (Ex. 20:16, refs.)

16 ¶ If a false witness rise up against any man to testify against him *that which is* wrong;

● 17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

● 18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

● 19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

● 20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

● 21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

173 CHAPTER 20

(5) Law of conquest (Num. 31:17, refs.)
A. Preparation for battle

● 1 [b]When thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, [c]which brought thee up out of the land of Egypt.

● 2 And it shall be, when ye are come nigh unto the battle, that the [d]priest shall approach and speak unto the people,

● 3 And shall [*e]say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: [*f]let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth

---

e The handle or wood part of the ax.

f A man who slew another accidentally was not worthy of death because he did not desire to hurt his neighbor (v 6), but a willful murderer was to be shown no pity (v 11-13).

g 3 Commands—Obedience (v 9):
  1 Keep all these commandments and do them
  2 Love the Lord your God
  3 Walk ever in His ways

h Command—do not remove your neighbor's landmark which was originally set in your inheritance when the land was divided (v 14; cp. Pr. 22:28; 23:10). Those who did so were classed as wicked (Job 24:2-4), and cursed by the law (27:17). In the East the fields were not marked by fences, but boundaries were indicated by heaps of small stones, by a ridge, by posts or single large rocks set up at certain distances. It was easy for a dishonest man to and so gain some ground from his neighbor. Not only did the Mosaic law condemn this, but other nations, especially the Romans, had strict laws against removal of landmarks. Some landmarks even had curses written on them for those who would remove them.

a 5 Commands—Bearing False Witness:
  1 One witness shall not rise up against a man to condemn him for any crime. At the mouth of 2 or 3 witnesses shall a matter be established (v 15; cp. 17:6)
  2 If a false witness rises up against a man to testify against him, then both men shall be brought before the Lord and before the priests and judges to settle the controversy (v 16-17)
  3 The judges shall cross examine both men and if the witness is found to be false, and has sought to injure his neighbor, he shall be punished in the same way that he thought to punish his neighbor (v 18-19)
  4 Those that remain shall hear of the just judgment, and shall fear, and refrain from such wickedness (v 20)
  5 Your eye shall not pity the false witness who had no pity for his neighbor, but you shall mete out to him the punishment his neighbor would have received had he been convicted—life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot (v 21)

b See ***4 Commands—Preparation for Battle***, p. 403.

c The God that brought them out of Egypt had done so many unheard-of miracles that the people could well afford to have faith and courage to trust in Him to help them in any battle (v 1).

d The ministers of God took part in the wars of Israel, and at times they were the deciding factor in victory (v 2-3; Num. 31:6; 1 Sam. 4:4, 11; 2 Chr. 13:12; 20:14-29).

*e 6 Things Priests Were to Say (v 3-4):
  1 Hear, O Israel, you go out today against your enemies
  2 Let not your hearts faint
  3 Fear not your enemies
  4 Do not tremble before them
  5 Be not terrified because of them
  6 The Lord goes before you, to fight for you, and give you victory

*f Twice in 4 verses Israel is told not to be afraid of their enemies, and twice they are assured that God will fight for them to give them victory (v 1-4). God always did give victory when Israel lived in obedience and trusted in Him; but when Israel sinned all the assurances of all the priests could not guarantee them the blessing of God. See ***Victories, Civil Wars, and Defeats of Israel***, p. 1052.

✡ ✡ ✡

emies, [g]to save you.

B. Four classes exempt from war (Dt. 24:5)

● 5 ¶ And the [*h]officers shall speak unto the people, [i]saying, [j]What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

● 6 And what man *is he* that hath [k]planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

● 7 And what man *is there* that hath [a]betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

● 8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* [b]fearful and fainthearted? [c]let him go and return unto his house, lest his brethren's heart faint as well as his heart.

● 9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

C. Law of battle on foreign cities

fight against it, then proclaim peace unto it.

● 11 And it [d]shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

● 12 And if it [e]will make no peace with thee, but will make war against thee, then thou shalt besiege it:

● 13 And when [f]the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

● 14 But [g]the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

● 15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

D. Law of battle on cities in the promised land

● 16 But of the [h]cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

● 17 But thou shalt utterly destroy them;

---

1 Jehovah your Elohim is with you (v 1)
2 The God that brought you out of Egypt by mighty miracles is with you
3 He will go with you (v 4)
4 He will fight for you
5 He will save you from defeat

*h 2 Things Officers Were to Do:
  1 Speak to the army (v 5-8)
  2 Appoint captains to lead army (v 9)

i 4 Things Officers Were to Say to Army:
  1 Let the man go home who has built a new house and has not dedicated it (v5)
  2 Let the man go home who has planted a vineyard and has not eaten of it (v 6)
  3 Let the man who has betrothed a wife go home (v 7)
  4 Let the man go home who is fearful and fainthearted (v 8)

j Questions 18-21. Next, 29:24.

k Anyone who had planted a vineyard or an orchard was exempt from military duty for 5 years or until the fruit was made common for use. Any fruit of the first 4 years was dedicated to Jehovah (Lev. 19:23-25).

a It was customary among the Jews to contract matrimony, espouse or betroth a couple, then leave each one with the parents for a considerable time. The contract always specified conditions of dowry, time when the contracting couple should come together as man and wife, and all other details of agreement between the parents and young people. Concluding festivities were held at the time of fulfillment or coming together of the betrothed. The bridegroom then brought his bride home. Hence, any man in Israel who had made such a contract for a wife was free from military duty until he had consummated the marriage and actually taken his wife. He was exempt from war a full year to enjoy himself in the new status of married life (v 7; 24:5; 28:30; Pr. 5:18-19).

b Of the 32,000 in Gideon's army, 22,000 were fainthearted and so were sent home (Judg. 7:3). How many, if any, went home for other reasons allowed by the law is not known.

c 4 Classes Exempt From War:
  1 New homeowners, lest they be killed and others dedicate their houses (v 5; 28:30)
  2 Owners of newly planted vineyards, lest they die and others enjoy them (v 6; 28:30)
  3 Betrothed men, lest they be killed and others take their wives (v 7; 28:30)
  4 The fearful and fainthearted, lest they cause others to become cowards (v 8)

d 12 Commands—Laws of Conquest:
  1 When you go to fight against a foreign city, proclaim peace to it (v 10)
  2 If the city makes an answer of peace and opens to you, the people in it shall be tributary to you and serve you (v 11)
  3 If it will not make peace with you, then besiege it (v 12)
  4 When the Lord has given you the city, you shall smite every male with the edge of the sword (v 13)
  5 The women and little ones, the cattle, and all the spoil (allowed by the law), you shall take to yourselves (v 14)
  6 You shall eat the spoil of your enemies, which God gives you
  7 You shall do this to foreign cities outside Canaan (v 15)
  8 Of the inhabitants of the cities of Canaan you shall leave none alive (v16)
  9 You shall utterly destroy them, as God has commanded you (v 17)
  10 When you besiege a city a long time and take it, you shall not destroy all the trees, for you will need the fruit during the siege (v 19)
  11 Only the trees that are not fruit-bearing you shall cut down (v 20)
  12 You shall use them to build bulwarks against the city until it is subdued

e The Mosaic laws were distinctly opposed to wars of aggression and foreign conquest—any that were not necessary to occupy the promised land and keep it safe from enemies. This passage simply outlines the accepted procedure in cases of war beyond the borders.

f The Lord was always to be considered the Commander-in-chief of the armies of Israel. He was their King, Captain, and Guide in times of war and peace. In His hand were the blessings and curses, the prosperity and poverty, the health and sickness, the victories and defeats, and the life and death of all Israel. They were to look to Him and depend upon Him for the blessings of life, which they always received when they obeyed (Ex. 15:26; 23:20-33; Lev. 26; Dt. 28).

g Here it seems that all the women and children of foreign nations were spared from death to become a part of the spoils of battle (v 14). From the Canaanite nations doomed to destruction by God, only virgins were spared and taken as part of the spoils (Num. 31:16-18). The nations of Canaan were so corrupt that both men and women were to be destroyed for their abominable sins.

h The laws regulating warfare with the cities of Canaan and the whole promised land were different from those regulating war with foreign cities (cp. v 10-15 with v 16-18). Inhabitants of the cities of all nations inside the promised land were to be totally destroyed (v 16). The reason for this was that there would not be a remnant left to teach Israel the abominations for which these inhabitants were condemned to destruction (v 18). Fruit trees and crops were not to be destroyed during sieges of cities. Israel was forbidden to do what the Egyptians did—cut down all the fruit trees (v19)

Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

E. Ruthless destruction of fruit trees forbidden (Rev. 6:6)

● 19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field *is* man's *life*) to employ *them* in the siege:

● 20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

174 CHAPTER 21

(6) Law of inquest

1 If *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

● 2 Then [a]thy elders and thy judges [b]shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

● 3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

● 4 And the elders of that city shall bring down the heifer unto a [c]rough valley, which is neither eared nor sown, and shall [d]strike off the heifer's neck there in the valley:

● 5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be *tried*:

● 6 And all the elders of that city, *that are* next unto the slain *man*, shall [e]wash their hands over the heifer that is beheaded in the valley:

● 7 And they shall answer and say, [f]Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

(7) Law of taking captives for wives and of divorcing them (Dt. 24:1, refs.)

10 ¶ When thou [g]goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

● 12 Then thou [h]shalt bring her home to thine her nails;

---

[a] The ceremonies here, ordained to be observed upon the discovery of a slain man in the open field, were to teach and impress upon Israel several things:
  1 The sacredness of a human being, who is created in the very image and likeness of God (Gen. 1:26-28; 9:6; Jas. 3:9)
  2 The awfulness of murder—cutting off a human life from further service to God or man, and from making any further preparation for eternity. This is a horrible crime
  3 The justice and civilized enlightenment of the new laws of God to men, in contrast to the laws of pagans
  4 The fear and vengeance of God for such unthinkable crime
  5 The results of such crimes should they go lightly punished
  6 The pollution the people of God would endure if innocent blood was shed and all efforts to erase the guilt passed up

According to Jewish writers, the Sanhedrin took charge of such cases, sending out a deputation to examine the neighborhood. After receiving a report as to which was the nearest city to the place where the slain man was found, they issued an order by their supreme authority to the elders or magistrates of that city to provide the heifer at public expense, for the required ceremony. The many ceremonial acts necessary to carry out this law made the horror of murder very impressive to the public.

10 Public Acts of Inquest:
  1 Report to the elders of the slaying
  2 Going forth of the elders of their deputation to investigate (v 1-2)
  3 Report to the nearest city to the place of murder (v 3)
  4 The selection and purchase of a proper heifer victim
  5 Conducting the heifer to the spot of slaughter—an isolated, uncultivated, desolate place (v 4)
  6 The cutting off of the heifer's head (v 4)
  7 Coming of the ministers of God, the priests (v 5)
  8 Washing of the hands of the elders (of the nearby city) over the slain heifer v6
  9 Public denial of these elders that they are guilty of the murder and confession that they are totally ignorant of the murderer (v 7)
  10 Public prayer of the elders for mercy and forgiveness (v 8)

[b] 4 Commands—Inquest Laws:
  1 If a man is found slain in the open field and it is not known who slew him, then the elders of Israel shall come forth and determine which is the closest city to the dead man (v 1-2)
  2 The elders of the nearest city shall take a heifer that has never been bred or worked and cut off her head in a rough, uncultivated valley (v 3-4)
  3 The priests shall come near, for by them every inquest shall be held (v 5)
  4 All the elders of that city shall wash their hands over the beheaded heifer in the valley, and declare their innocence, and pray for mercy requesting that the shedding of innocent blood not be laid to them. It shall be forgiven them (v 6-9)

[c] A rugged valley implies a wady or perennial stream where the polluting blood could be washed away, and a desert place incapable of cultivation (v 4).

[d] The striking off the heifer's head was contrary to the ordinary mode of slaughtering animals (v 4).

[e] Washing hands was an ancient symbol of innocence (v 6; Mt. 27:24).

[f] The whole ceremony was designed to impress the public and encourage the magistrates in discharging their duties to find criminals and suppress crime in each community (v 9).

[g] This evidently refers to the time after the conquest of Canaan when all Canaanites were to be totally destroyed (7:3; 20:16-18).

[h] 4 Commands—Captive Wives:
  1 When you see a beautiful captive woman and you wish to have her for a wife, you shall bring her home to your house (v 10-12)
  2 She shall shave her head, pare her nails, put off the raiment of her captivity, remain in your house, and bewail her father and mother for a month (v 12-13)
  3 After that you shall go in unto her and be her husband and she shall be your wife (v 13)
  4 If you do not have delight in her, then you shall let her go where she will, but you shall not sell her for money or make merchandise of her, because you have humbled her (v 14)

✡ ✡ ✡

● 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

● 14 And it shall be, if thou have no delight in her, then thou shalt [a]let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

(8) Law of no respect of persons in the home (Jas. 2:9)

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be hers that was hated:

● 16 Then it [b]shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

● 17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.

(9) Death for rebellious sons

18 ¶ [c]If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

● 19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

● 20 And they shall say unto the elders of his city, This our son *is* [d]stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

● 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

(10) Law of execution by hanging (Gal. 3:13)

● 22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

● 23 His body [e]shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is [f]hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

175 CHAPTER 22

(11) Stray animal laws

● 1 Thou [g]shalt not see thy brother's ox or his sheep go astray, and [h]hide thyself from them: thou shalt in any case bring them again unto thy brother.

● 2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

● 3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not [*a]hide thyself.

(12) Humane laws (Dt. 22:6)

● 4 ¶ Thou [*b]shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

---

renouncing one religion and becoming a proselyte of another. In this case it signified that the captive woman had put away her religion and nationality to become an adopted Israelite.

[j] See ***Ancient Fingernail Polish***, p. 403.

[a] Instead of being unfair the law of this passage was a great improvement over the laws of other nations of that time. Among all ancient peoples the custom of war was that captives should become slaves to the victor who had the sole control and right to those captured. According to Israel's law, if a master became desirous of marrying a beautiful woman, who by right of spoils of war had become a slave, he was required to wait a month before completing the marriage. This gave the woman time to go through certain rites, calm her perturbed feelings and become reconciled to her new condition in life. It also gave the master time to test his affections concerning her. If he became indifferent toward her during this period, he was not to lord it over her, sell her as a slave, or retain her in some subordinate position in the household. The slave woman was to go free where she willed to go, with the provision the master made for her. There is no indication that he may have had relationship with her. Proposing to make her his wife and then rejecting her at the end of the month was humiliating enough to make it just that she go free to make her own way in life. In marriage she would have had an exalted position (v 10-14).

[b] Command—if a man has 2 wives, one loved and the other hated, he shall not put the firstborn of the loved before the firstborn of the hated wife, in giving his inheritance to his sons (v 15-17). To hate here means to prefer one above another in the same sense that Jacob preferred Rachel to Leah (Gen. 29:31), and God preferred Jacob to Esau (Mal. 1:2-3; Rom. 9:13). This is also the meaning in the N.T. where disciples are required to hate parents and others (Lk. 14:26, note).

[c] 4 Commands—Stubborn Sons:
1 If a man has a stubborn and rebellious son who will not obey his parents when they have chastened him, they shall lay hold on him and bring him to the elders in the gate of the city for judgment (v 18-19)
2 They shall say to the elders: Our son is stubborn, rebellious, a glutton, and a drunkard and will not obey our voice (v 20)
3 All the men of the city shall stone him with stones until he is dead (v 21)
4 You shall put away evil from among you, and all Israel shall hear and fear the judgment of God upon rebels

[d] 4 Death-Penalty Sins for Sons (v 20):
1 Stubbornness in accepting correction
2 Rebellion against parents
3 Gluttony—excess in eating
4 Drunkenness—slavery to intoxicants

[e] Command—you shall not permit an executed man to hang on the tree over night; you shall bury him the day he is hung (v23)

[f] See Gal. 3:13-14; Josh. 8:29; 10:26-27.

[g] 4 Commands—Lost Property:
1 You shall not see your brother's ox or sheep go astray and refuse to help him find it (v 1)
2 You shall bring you brother's stock back to him in every case
3 If your brother lives far from you, or if you do not know to whom the stock belongs, you shall bring it to your own house until he comes seeking for it and then restore it to him (v 2)
4 You shall also protect and restore your brother's ass, raiment, and anything else that he has lost (v 3)

[h] The meaning is that one should not ignore that which is lost or has gone astray, or refuse to take interest in that which belongs to another man (v 1; cp. Isa. 58:7, note).

[*a] See note, v 1.

[*b] 2 Commands—Humane Laws:
1 You shall not see your brother's ass or his ox fall down into any state of helplessness and refuse to help it (v 4)
2 If you find a bird's nest and the dam sitting on eggs or with her young ones, you shall not take the dam with the young (v 6-7)

• 5 ¶ The woman [c]shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

(14) Humane laws (Dt. 22:4)

• 6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:
• 7 *But* thou [d]shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

(15) Law of accident prevention

• 8 ¶ When thou buildest a new house, then thou [e]shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

(16) Law of separation (Ex. 23:32)

• 9 ¶ Thou [f]shalt not sow thy vineyard with

thou hast sown, and the fruit of thy vineyard, be defiled.
• 10 ¶ Thou shalt not plow with an ox and an ass together.
• 11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

(17) Law of fringes or borders on garments (Mt. 23:5)

• 12 ¶ Thou [g]shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

(18) Law of protecting an innocent wife (cp. Num. 5:11-31; Dt. 24:1, refs.)

13 ¶ If any man take a wife, and go in unto her, and hate her,
14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:
• 15 Then [h]shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

c Command—men and women shall not wear the garments of each other or anything that would violate the distinction of their sex (v 5). The dress of the sexes in those days being more alike than in our day, there was more need for regulation. The law was perhaps made not only to preserve decency and the clear distinction between males and females, but also because pagans were in the habit of erasing such distinction in idolatrous worship. Men wore the colored dress of women when they presented themselves before the Star of Venus, and women wore men's armor when presenting themselves before the Star of Mars. Idols were frequently represented with the features of one sex and the dress of the other; and their worshippers endeavored to be like them.

Even today when idol worship is not involved it is an outrage on decency and nature for men and women to seek to erase the distinction of their own sex. Imitating each other fosters softness and effeminacy in the man, and impudence and boldness in the woman. It breeds levity and hypocrisy in both and opens the door to many evils which are an abomination to God and a disgrace to man. The passage does not refer to clothing only, but to anything peculiar to each sex that clearly and unmistakably distinguishes one from the other. Where modern machinery requires women to change from skirts to slacks for their own safety, they can still meet their needs without turning strictly to man's apparel.

d This shows the normal, humane spirit of the Mosaic law in regulating the tendency of fallen man to wanton destruction of any created thing. It encourages the kind and compassionate element of his being, the tenderness of man—the responsible ruler of creation—toward the smallest parts of creation. To cause any species of birds to be extinct would have worked against the betterment of man; without their help the poisonous snakes, scorpions, swarms of insects, flies, locusts, mice, and other creatures could have multiplied so fast as to cause man to suffer, and perhaps be driven from the land.

e Command—you shall make a battlement for your roof so that you will not bring blood upon your house (v 8). Roofs in the East were generally flat and a banister was needed to keep people from falling off, day and night. Because of the climate, in the warmer months many ate meals on the roof as well as slept there in the open air. The battlement was a wall about 3 ft. high on all sides of the flat roof.

f 3 Commands—Separation:
1. You shall not sow your vineyard with different seeds (v 9)
2. You shall not plow with an ox and an ass together (v 10)
3. You shall not wear garments of mingled materials, as wool and linen together (v 11)

The laws of separation go deeper than the

linen from a vegetable; that the ox, according to the law, is a clean animal and the ass unclean, or that they are of different character and size which would make uneven pulling. The truth is that God wanted each species of animals and plants to be kept as separated from each other as possible, so that there would be no defilement of mixing them in reproduction and work. See ***Separation*** in Index.

g Command—you shall make fringes upon the corners of your vesture (v 12). The Heb. for fringes here is gedil, twisted thread; tassel; festoon; wreath. It is trans. fringes (v 12); and wreaths (1 Ki. 7:17). It is not the same Heb. word (tsitsith) trans. fringes in note, Num. 15:38-39. Here it refers to tassels hanging from the corners of the undergarments by a string or slender cord. Outer garments were usually made of wool or hair of varying degrees of fineness, some being black, some white and marked with two broad stripes. Such a garment was shapeless, designed like a sack with an opening in front and slits in the sides for the arms. It was used as a cover at night and something to carry things in, on a journey (Ex. 12:34).

h 4 Commands—Innocent Wife:
1. If a man marries a virgin and goes in unto to her and hates her, and slanders her, seeking to get a divorce upon false grounds saying she was not a virgin, then the father and mother of the woman shall bring the proof of her virginity to the elders of the city (v 14-15)
2. The parents shall state the true facts to the elders and prove that she was a virgin and that her husband is slandering a daughter in Israel for selfish reasons (v 16-17)
3. The elders of the city shall take the man and chastise him, fine him 100 shekels of silver ($64) and give them to the father of the woman (v 18-19)
4. She shall continue to be his wife; he shall not put her away all the days of his life (v 19)

✡ ✡ ✡

the elders, I gave my daughter unto this man to wife, and he hateth her;

● 17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

● 18 And the elders of that city shall take that man and [b]chastise him;

● 19 And they shall [c]amerce him in an hundred [d]*shekels* of silver, and give *them* [e]unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

(19) Death for non-virgins

● 20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

● 21 Then they [f]shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: [g]because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

(20) Death for adultery (Ex. 20:14, refs.)

● 22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

(21) Death for rape of betrothed in the cities (Ex. 22:16)

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

● 24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

(22) Death for rape of betrothed in the fields

● 25 ¶ But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

● 26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

(23) Penalty for rape of unbetrothed (Ex. 22:16)

● 28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

● 29 Then the man that lay with her shall give unto the damsel's father [*a]fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may [*b]not put her away all his days.

(24) Law of incest (Lev. 18:6)

● 30 ¶ A man [*c]shall not take his father's wife, nor discover his father's skirt.

176 CHAPTER 23

(25) Five classes not to enter the congregation of the Lord: reasons

● 1 He that is [*d]wounded in the stones, or hath his privy member cut off, [*e]shall not enter into the congregation of the LORD.

---

token of virginity so that they would have proof should it be needed. After having relationship with the bride a man could turn against her as in the case of Amnon (2 Sam. 13:15); he could wish to get rid of her through lust for someone else whom he had desired while waiting for the marriage to be consummated, or he might want a return of the dowry which he had given for the girl. He might claim that she was not a virgin and thus slander her before all the people. The parents could then take the bedclothes of her wedding night, upon which were the signs of virginity, and bring them before the elders of the city, spread them out and make their plea regarding this as proof of their daughter's virginity. It was customary in Egypt and Syria to take possession of the spotted bedclothes directly after the marriage night. Keeping them was important in Israel, for it could mean the difference between life and death of the virgin (v 13-21).

[b] 3fold Punishment of a Husband Slanderer:
  1 Public whipping (v 18)
  2 Fine of 100 shekels ($64), or twice as much as the fine for rape of an unbetrothed virgin as in v 28-29 (v 19)
  3 Being deprived of any future divorce from the hated wife

[c] An old Eng. word for fine him.

[d] A shekel of silver being worth 64¢ this would be $64 in our money.

[e] The fine was to be paid to the father of the damsel, or if he was dead, to her brother or guardian (v 19). If an orphan, it is said, the amount was paid to her.

[f] 6 Commands—Rape and Adultery:
  1 If a damsel is found guilty of losing her virginity before her marriage, the elders of the city shall bring her before the door of her father's house and all the men of her city shall kill her with stones (v 20-21)
  2 If a man is found lying with a married woman, they shall both be killed (v 22)
  3 If a man finds a betrothed virgin in the city and lies with her, they shall both be stoned to death in the gate of the city (v 23-24)
  4 If a man finds a betrothed virgin in the country and forces her (rapes her), the man only shall die; unto the damsel you shall do nothing, for there was no one to save her when she cried (v 25-27)
  5 If a man rapes a virgin which is not betrothed, he shall give her father 50 shekels ($32) and take the damsel for his wife. He shall not put her away all the days of his life (v 28-29)
  6 You shall not take your father's wife, nor discover your father's skirt (v 30). It was upon this law that Solomon put his brother Adonijah to death—for desiring Abishag, the former wife of his father David (1 Ki. 2:13-25)

[g] 4 Death-Penalty Sins:
  1 Forfeiting virginity before marriage (v 13-21)
  2 Adultery with a married woman (v 22)
  3 Raping a betrothed woman in the city (v 23-24)
  4 Raping a betrothed woman in the open field (v 25-27)

[*a] A shekel being 64¢, 50 shekels amounted to $32 of our money.

[*b] 2 Classes That Could Not Divorce:
  1 A man that raped a virgin who was not betrothed (v 28-29)
  2 A man that accused an innocent wife of not being a virgin when he married her (v 13-19)

[*c] See incest laws in Lev. 18.

[*d] It was a very ancient practice among many pagan nations for the priests of heathen deities to be eunuchs, and for parents to mutilate their children with the view of training them for such priesthood or for services to kings and great men. Here God forbade such mutilation of children in Israel. As no animal was fit for sacrifice if not perfect, so no man was qualified to enter the congregation if mutilated. This was God's method of preventing castration of male children in Israel.

[*e] 5 Classes Not to Enter the Congregation:
  1 Men wounded in their stones (testicles)—castrated (v 1)
  2 Men with private part cut off
  3 Bastards (v 2)
  4 Ammonites (v 3)
  5 Moabites

gregation of the LORD; even to his [g]tenth generation shall he not [h]enter into the congregation of the LORD.

● 3 An [i]Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 [j]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God [k]turned the curse into a blessing unto thee, because the LORD thy God loved thee.

(26) Law of love for enemies (Ex. 23:4, refs.)

● 6 Thou [l]shalt not seek their peace nor their prosperity all thy days for ever.

(27) Law of love for Edomites and Egyptians: reasons (Ex. 22:21, refs.)

● 7 ¶ Thou [m]shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

● 8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

(28) Law against pagan practices (Dt. 14:1, refs.)

● 9 ¶ When the host goeth forth against thine enemies, [n]then keep thee from every wicked thing.

(Lev. 5:1; Num. 19)

● 10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, [o]then shall he go abroad out of the camp, he shall not come within the camp:

● 11 But it shall be, when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

(30) Law of sanitation in camp

● 12 ¶ Thou [a]shalt have a place also without the camp, whither thou shalt go forth abroad:

● 13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

● 14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

(31) Law of love for escaped slaves (Lev. 25:44; Dt. 15)

● 15 ¶ Thou [b]shalt not deliver unto his master the servant which is escaped from his master unto thee:

● 16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him.

---

f Heb. mamzer, alienate; a mongrel; an offspring of a Jewish father and heathen mother; an illegitimate child—one born out of wedlock; a person born of incestuous mixture. Found only here and Zech. 9:6. The Sept. reads, the son of a harlot, or one born of fornication.

g The 10th generation is the same as forever (cp. v 2 with v 3; Neh. 13:1).

h This congregation of the Lord means the assembly of Israel. It has no reference to heaven or of being converted in the N.T. sense of salvation. Persons in all these groups could have been redeemed by turning to God and meeting His demands like others. God has never turned down a penitent sinner of these classes or any other. He loves the whole world and will save all who turn to Him with all their hearts, repent and call upon His name. The passage does not mean that such persons were not allowed to mingle with Israelites, or live in the nation of Israel. It could only mean that such could not hold public office as an elder, magistrate, judge, priest or other official in Israel. The reason is clear: no man with a personal defect that would render him contemptible to others should bear rule over others. No bastard or foreigner, as an Ammonite or a Moabite, could rule or enjoy full privileges as true Israelites. Precaution was taken lest friendship and marriage with strangers and foreigners would lead Israel into idolatry. One could enjoy even the smallest privileges as a citizen of Israel by being converted to Jewish faith, but he would be limited, and not to rule.

i The Ammonites and Moabites were the result of incest (Gen. 19:30-38). This law against them was given for 2 reasons, explained in v 4. It either applied to males only, or there were exceptions. Ruth the Moabitess was an exception (Ruth 1:4; 4:13; Mt. 1:5). The law applied only to these 2 peoples, for in v 7 others are dealt with on a different basis.

j 2 Reasons for Ammonites and Moabites not entering assembly of Israel:
  1 Because they showed no mercy to Israel
  2 Because they hired Balaam to curse Israel

k God does this for those who put their trust in Him, who are in His will, and those whom He loves (v 5). He loves all who will love Him and keep His commandments. See ***210 Plain Laws and Warnings***, p. 497 of N.T.

l Command—you shall not seek the peace and prosperity of your enemies forever (v 6). It may seem that this is contrary to the law of love in 10:19; Lev. 19:18, 34, but because of avowed enemies who sought the destruction of Israel through whom the Messiah was to come, the Word of God was given, and through whom God planned to bless and rule the world, such a command was necessary. Israel needed to be brought to the point of destroying the nations of Canaan that were already appointed to total destruction because of their wickedness, so that God's plan could be realized.

m 3 Commands—Foreigners:
  1 You shall not abhor an Edomite (v 7)
  2 You shall not abhor an Egyptian
  3 Their children shall enter into the congregation of the Lord in the 3rd generation (v 8; Ex. 20:5)

n Command—keep from the wicked and cursed things of the spoils of war (v 9; 7:25-26; 13:15-18; Josh. 7).

o 2 Commands—Unclean Persons:
  1 If any man by accident becomes unclean because of darkness, he shall go out of the camp and not come into it until he is clean (v 10)
  2 Toward the next evening he shall wash himself with water, and when the sun is down, he shall come into the camp again (v 11)

a 3 Commands—Sanitation in Camp:
  1 You shall have private places outside the camp where you shall go to ease yourself (v 12)
  2 You shall have a paddle upon your weapon with which to bury dung when you are abroad (v 13)
  3 You shall keep your camp free from all uncleanness (v 14)

b 3 Commands—Escaped Slaves:
  1 You shall not deliver any escaped slave to his master (v 15)
  2 He shall dwell with you and in your midst where he shall choose (v 16)
  3 You shall not oppress him

Without a doubt there were some masters who would oppress slaves. When the oppression became unbearable and slaves escaped they were to be protected if they fled to Israel. This perhaps refers only to slaves fleeing from foreign masters and injustice and not from justice. God ever had in mind the like condition of Israel in Egyptian oppression and bondage.

✡ ✡ ✡

dedication of money made from such sins

● 17 ¶ There [*c]shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

● 18 Thou shalt not bring the hire of a whore, or the [*d]price of a [*e]dog, into the house of the LORD thy God for any vow: for even both these *are* [*f]abomination unto the LORD thy God.

(33) Law against charging interest to brethren (Ex. 22:25)

● 19 ¶ Thou [g]shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

● 20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: [h]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

(34) Law of paying vows (Num. 6; 30; Lev. 27; Ps. 15:4)

● 21 ¶ When thou shalt vow a vow unto the LORD thy God, thou [i]shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

● 23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast [a]promised with thy mouth.

(35) Law of neighborly privileges (Mt. 12:1-8)

● 24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; [b]but thou shalt not put *any* in thy vessel.

● 25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

177 CHAPTER 24

(36) Law of divorce (Dt. 21:10-14; 22:13-19; Isa. 50:1; Jer. 3:8; Mt. 5:31; 19:1-8; Lk. 16:18; 1 Cor. 7:10-24)

● 1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [c]some uncleanness in her: [d]then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

● 2 And when she is departed out of his house, she [e]may go and be another man's *wife*.

● 3 And *if* the latter husband hate her, and write her [f]a bill of divorcement, and giveth *it*

---

1 You shall not tolerate a whore of the daughters of Israel to live, nor a sodomite of the sons of Israel (v 17)
2 You shall not bring the money received by a whore or a sodomite for their services into the house of God or receive it to use for holy purposes (v 18)

*d This does not refer to selling an ordinary dog—a common domestic animal—but to using for sacred purposes any money received by a sodomite (homosexual) for immoral services. Such money was filthy and sinful and not to be used in connection with God or worship of any kind. In religious rites among idolatrous nations, both male and female prostitutes were a common part of the worship, especially that of Ashtoreth or Astarte (v 17-18; Mic. 1:7).

*e Heb. keleb, to yelp; a dog; a male prostitute; homosexual; sodomite. The words dog and dogs are used 41 times, both literally and figuratively.
12 Uses of "Dog" in Scripture:
1 Used 22 times of literal dogs (Ex. 11:7; 22:31; Judg. 7:5; 1 Ki. 14:11; 16:4; 21:19-24; 22:38; 2 Ki. 9:10, 36; Job 30:1; Ps. 68:23; Pr. 26:11, 17; Eccl. 9:4; Isa. 66:3; Jer. 15:3; Mk. 7:27-29; 2 Pet. 2:22)
2 Used 8 times figuratively as a disdainful term of men (1 Sam. 17:43; 24:14; 2 Sam. 3:8; 9:8; 16:9; 2 Ki. 8:13; Ps. 59:6, 14)
3 Of homosexuals (Dt. 23:18)
4 Enemies of Christ (Ps. 22:16, 20)
5 In connection with meddlers in strife (Pr. 26:17)
6 Of false prophets (Isa. 56:10-11)
7 Gentiles (Mt. 15:26-27)
8 False teachers (Phil. 3:2)
9 Backsliders (2 Pet. 2:20-21)
10 Fools (Pr. 26:11)
11 Lost souls (Rev. 22:15)
12 Reprobates (Mt. 7:6)

*f See ***Abominations*** in Index.

g 2 Commands—Interest Charges:
1 You shall not lend to a brother and charge him interest (v 19)
2 Unto strangers you may lend and charge interest, but not your brother (v 20)

h Wholehearted liberality to brothers will be richly rewarded by God Himself (v 20).

i 3 Commands—Paying Vows:
1 You shall not hesitate to pay any vow you have made to God (v 21)
2 If you forbear to pay it, then it shall be counted as sin to you (v 22)
3 That which is gone out of your mouth you shall keep and perform, as you have vowed to God (v 23)

a A promise from the mouth must be a promise from the heart. God counts it as such and will hold one responsible for his words (Ps. 15:4; Mt. 12:36-37).

b 2 Commands—Neighborly Privileges:
1 When you come into your neighbor's vineyard, you may eat to the full, but do not put any fruit into a vessel and take it home with you (v 24)
2 When you come into your neighbor's corn (wheat) field, you may eat what you will, but do not cut down any to take home with you (v 25)
This applied to any orchard or crop belonging to a neighbor. One could satisfy his hunger but not take any away lest he be guilty of stealing.

c See ***Reason for Divorce***, p. 396.

d 3 Commands—Marriage and Divorce:
1 If you take a wife and she finds no favor in your eyes because of some uncleanness, you may write a bill of divorcement, put it into her hand and send her out of your house (v 1)
2 She may go and be another man's wife (v 2)
3 If the second husband hates her and writes her a bill of divorcement, or if he dies, the former husband may not take her again to be his wife, for she is defiled (v 4)

e It appears here that only the man had the authority concerning divorce. Perhaps this was true in early times, but later, especially in Christian times, a woman had the right under certain circumstances.

f In Israel the right to divorce was also a right to remarry; a legal divorce was the absolute end of marriage. In Mt. 19 Jesus did not change their meaning of divorce. The question then was, for what reason may one lawfully seek a divorce? See notes, Mt. 5:31-32 for definitions of divorce, fornication, etc. For wording of an ancient Jewish divorce decree, see note, Mk. 10:4. According to the Gospels (Mt. 5:31-32; 19:1-9; Mk. 10:1-8; Lk. 16:18), Moses wrote the law on divorce because of hardness of the heart of the people; and except for fornication one must not divorce his wife (Mt. 5:31; note, 19:9); except for fornication, if one puts away his wife he causes her to commit adultery (Mt. 5:32; 19:9); and except for fornication dissolving a marriage, one who marries her that is put away, commits adultery. All hardness-of-heart divorces for any and every cause are wrong, and only those for a scriptural reason give the right to remarriage. The man and woman who get a divorce without scriptural grounds cause sin by forcing each other to marry someone he or she has no right to. In Paul's writings we find one more scriptural reason for divorce—willful desertion because of Christ and the gospel (1 Cor. 7:12-15).

* * *

or if the latter husband die, which took her *to be* his wife;

● 4 [h]Her former husband, which sent her away, may not take her again to be his wife, [i]after that she is defiled; for that *is* abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

(37) Newlywed laws (Dt. 20:7)

● 5 ¶ When a man hath taken a new wife, he [j]shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

(38) Law on taking pledges
(Dt. 24:10-13,17; Ex. 22:26)

● 6 ¶ No man [k]shall take the nether or the upper millstone to pledge: for he taketh a *man's* life to pledge.

(39) Death for kidnapping (Ex. 21:16)

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief [l]shall die; and thou shalt put evil away from among you.

(40) Warning to observe leprosy laws
(Lev. 13:1–14:57)

● 8 ¶ [m]Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

did unto Miriam by the way, after that ye were come forth out of Egypt.

(41) Law on taking pledges
(Dt. 24:6,17; Ex. 22:26)

● 10 ¶ When thou dost lend thy brother any thing, thou [b]shalt not go into his house to fetch his pledge.

● 11 Thou [c]shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

● 12 And if the man *be* poor, thou shalt not sleep with his pledge:

● 13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own [d]raiment, and bless thee: and it shall [e]be righteousness unto thee before the LORD thy God.

(42) Law against oppression (Ex. 22:21, refs.)

● 14 ¶ Thou [f]shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

● 15 At his day thou shalt give *him* his hire, neither [*g]shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: [*h]lest he cry against thee unto the LORD, and it be sin unto thee.

(43) Law of individual responsibility
(Ez. 18 and 33)

● 16 The fathers [*i]shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

---

g This is the same as put away in the N.T. See note, Mt. 5:31.

h This is in contrast with some modern teaching that a second marriage, which may have come about while the couple were yet in sin, should be broken up at the time of their becoming Christians, so that one or both might return to former companions. Such a theory is not supported in either testament. The nearest instructions we have to this are those in 1 Cor. 7:10-16 where a Christian woman who leaves her husband without getting a divorce is required to remain unmarried or be reconciled to him.

i A woman divorced and remarried was considered defiled as far as her former companion was concerned, but not as far as the new husband was concerned or God's law would not have tolerated her marriage to him (v 4). The word defiled as used here refers to that which is illegal. The word is used in various ways. Dinah was defiled by the prince of Shechem (Gen. 34:4, 13, 27); a woman committing adultery is spoken of as defiled (Num. 5:13-14, 20, 27-29); a person was defiled if he touched a dead body (Num. 6:9, 12; 9:6-7); and sowing different seeds in a vineyard defiled the fruit (Dt. 22:9).

j 4 Commands—Newlywed Man (v 5):
  1 He shall not go out to war
  2 He shall not be charged with business
  3 He shall be free at home for a year
  4 He shall cheer up his wife

k See note, v 10.

l Command—the kidnapper who steals and sells one of his brethren shall be put to death, so that you may put evil away from among you (v 7).

m 2 Commands—Leprosy and Remembering:
  1 Take heed that you diligently observe all the laws concerning leprosy that the priests shall teach you (v 8)
  2 Remember what the Lord did to Miriam in making her leprous (v 9; Num. 12)

a How many will not remember that God punishes those who sin, regardless of past

was a prophetess and chief of the women of Israel, when she sinned God meted out judgment to her immediately (Num. 12).

b 3 Commands—Pledges:
  1 No man shall take the lower or upper millstone for a pledge, for it is a means of daily bread and like giving life for a pledge (v 6)
  2 When you lend to a brother you shall not go into his house to get his pledge; you shall wait for him to bring his pledge out to you (v 10-11)
  3 If the man is poor you shall not hold his pledge overnight, but shall deliver him his garment before the sun goes down, so that he may keep warm through the night (v 12-13)

c This command—not to go into a man's house for his pledge—was designed to curb greediness and protect the poor man from the moneylender. A lender would not enter a well-respected house but stand outside and call the owner to come out and meet him. Without this law he might intrude rudely into the rights of the poor and unfortunate; and by showing himself so anxious that he must go into a man's house to get the pledge of a loan, he would prove himself inhuman, greedy, and lustful for material gain. One purpose of the law was to prevent the lender from selecting the pledge himself, thus leaving the choice up to the poor man. He could bring out what he pleased if equal in value to the money borrowed.

d See ***Pledge—Outer Garment***, p. 396.

e Righteousness in both testaments means right-doing, or doing right (v 13).

f 2 Commands—Oppression:
  1 You shall not oppress the poor hired servant, whether he is an Israelite or a stranger in your midst (v 14)
  2 Give him his wages at the close of each day and before the night comes, for this is his daily living (v 15)

*g 3 Things to Do Before Sunset:
  1 Give garment pledges back (v 13; Ex. 22:26)
  2 Give wages to servants (v 15)
  3 Lay aside anger (Eph. 4:26)

*h Oppression of the poor and helpless is one of the most deplorable crimes of the Bible, and blessing them is one of the most righteous acts before God (v 15; 15:11; Ps. 35:10; 72:13; 82:3-4; Pr. 19:17).

*i 3 Commands—Responsibility:
  1 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall die for his own sin (v 16)
  2 You shall not pervert the judgment of the stranger, the fatherless, or take the widow's raiment for a pledge (v 17)
  3 You shall remember that you were bondmen in Egypt (v 18)

* * *

● 17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

● 18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

(45) Law of gleanings (Lev. 19:9; 23:22)

● 19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou [j]shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

● 20 When thou [k]beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

● 21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

● 22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

178 CHAPTER 25

(46) Law of punishment by scourging (Lev. 19:20; 2 Cor. 11:23-24; Heb. 11:36; 1 Pet. 2:24)

● 1 If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then [*a]they shall justify the righteous, and condemn the wicked.

● 2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

● 3 [*b]Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

(47) Law of care for beasts of labor (1 Cor. 9:7-14)

● 4 ¶ Thou [*c]shalt not muzzle the ox when

(48) Law of perpetual families (Mt. 22:23-33)

● 5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother [*e]shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

● 6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

● 7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

● 8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

● 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

● 10 And his name shall be called in Israel, The house of him that hath his [f]shoe loosed.

(49) Assault and battery (Ex. 21:18)

● 11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

● 12 Then thou [g]shalt cut off her hand, thine eye shall not pity *her*.

(50) Merchantile laws (Lev. 19:36; Pr. 16:11; 20:23)

● 13 ¶ Thou [a]shalt not have in thy bag [b]divers weights, a great and a small.

● 14 Thou shalt not have in thine house [c]divers measures, a great and a small.

● 15 *But* thou shalt have a [d]perfect and just weight, a perfect and just measure shalt thou have: [e]that thy days may be lengthened in the

---

1 You shall not take all the gleanings of the harvest, but shall leave some for the stranger, the fatherless, and the widow (v 19)
2 You shall beat your olive trees only once and leave the gleanings for the stranger, the fatherless, and the widow (v 20)
3 You shall gather the grapes but one time and leave the gleanings for the stranger, the fatherless, and the widow (v 21)
4 You shall remember that you were bondmen in Egypt (v 22)

k Beating the branches with sticks was one method of gathering olives. What was left after the first beating was to go to the poor. Olives were also gathered by shaking the trees (Isa. 17:6; 24:13).

*a 3 Commands—Scourging:
1 In judgment you shall justify the righteous and condemn the wicked (v 1)
2 If a wicked man is worhty of punishment, you shall beat him while he is lying down, according to his judgment (v 2; Lev. 17:15; Pr. 10:13; 19:29; 26:3)
3 Do not exceed 40 stripes in scourging him, lest he become bitter and seek revenge (v 3)

*b To assure obedience to this law the Jews cut the stripes down to 39 and gave them all in 3 strokes, using a scourge of 13 cords. Cp. 2 Cor. 11:24. See ***Scourge*** in Index.

*c Command—do not muzzle the ox that treads out the corn (wheat, v 4). In other kinds of labor the oxen were often muzzled.

*d Threshing was sometimes done by instruments (Isa. 28:27-28), and sometimes by oxen or other animals treading on the grain on the threshing floor. Such is still common in some places in the East. Paul used this law to enforce the law of support to ministers of the gospel (1 Cor. 9:9).

*e See ***5 Commands—Perpetual Families***, p. 403.

f To go barefoot was a sign of distress and humiliation. This was a term of reproach and signified that a man had sold everything and was a spendthrift and bankrupt. So the man in Israel who refused to preserve the name of his brother was considered a worthless fellow.
2 Examples of Going Barefoot:
1 David when he fled from Absalom out of Jerusalem (2 Sam. 15:30)
2 Isaiah walked barefoot 3 years as a prophetical sign of judgment on Egypt and Ethiopia (Isa. 20:1-4)

g Command—cut off the hand of anyone seeking to injure the productive organs of a man (v 11-12). This shows how serious it was for one to be denied the power of reproduction, and suggests that God was not in sympathy with the making of eunuchs which was so common in the East.

a 3 Commands—Mercantile Laws:
1 You shall not have different weights, great and small (v 13)
2 You shall not have different measures, great and small (v 14)
3 You shall have perfect and just weights and measures (v 15)

b Literally, a stone and a stone, or two kinds of stone weights, one to use for buying and another for selling (v 13). This kind of dishonesty was an abomination to God (v 16).

c Literally, an ephah and an ephah, or two kinds of measures, one for buying and one for selling (v 14). An ephah was a bushel and 3 pints.

d Perfect and just weights and measures meant they were true weights and measures according to what was legal and right, and that the same ones were used both to buy and to sell by (v 15).

e A perfect keeping of the law and right doing in everything guaranteed to all consci-

16 For[f] all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

(51) Law of vengeance on Amalek (Ex. 17:8-13)

● 17 ¶ [g]Remember what [h]Amalek [i]did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

★●19 [j]Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

179 CHAPTER 26

9. Religious laws
(1) Firstfruit offerings (Ex. 13:1, refs.)

1 And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

● 2 That thou [k]shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

● 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

● 4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

● 5 And thou shalt [l]speak and say before the LORD thy God, A [m]Syrian [n]ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the [o]Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD [p]heard our

---

entious people long life and happiness on earth.

10 Conditions of Lengthened Days:

1 Honor parents (5:16; Ex. 20:12)
2 Keep commandments (4:40; 11:9)
3 Walk in God's ways (5:33)
4 Fear the Lord (6:2)
5 Teach children God's Word (11:19-21)
6 Read the law and learn to fear God and obey His will (17:19-20)
7 Be kind to animals (22:7)
8 Have perfect and just weights and measures—be honest (25:15)
9 Love and obey God (20:15-20)
10 Set the heart on obedience to God and His Word (32:44-47)

f All dishonesty, deceitfulness, and unrighteousness are abominable to God; all unrighteousness is sin (v 16; 1 Jn. 5:17).

g 3 Commands—Vengeance on Amalek:

1 Remember what Amalek did to you by the way when you came out of Egypt (v 17)
2 When you become settled in Canaan you shall blot out the remembrance of Amalek from under heaven (v 19)
3 You must not forget it

h Here we have a man's name put for his posterity, as Jacob is used many times in Scripture for the nation of Israel which came from him (v 17; cp. Num. 23:7, 10, 21, 23; 24:5, 17, 19; etc.).

i 2 Great Sins of Amalek:

1 He cowardly attacked feeble, faint, and weary stragglers of Israel as they came out of Egypt (v 17-18; Ex. 17:8-16).
2 He did not fear God when he saw all the miracles He did for Israel in the wilderness (v 18).

Amalekites could not have been ignorant of God, His mighty acts and special blessings upon Israel, because of living in the same wilderness as a neighboring tribe. They hardened themselves, rejecting Jehovah and His dealings with His people, and became bitter enemies of both God and Israel. They provoked and invited this sentence of God upon themselves as predicted and commanded here (v 19).

j 17th prophecy in Dt. (25:19, fulfilled). Next, 28;1. This could be called a prophetical command. Amalek gave Israel trouble during the judges (Judg. 3:13; 5:14; 6:3, 33; 7:12; 10:12; 12:15). God then commanded Saul to fulfill this prophecy and kill every Amalekite (1 Sam. 14:48; 15:1-5). He completely broke the power of Amalek but did not fully obey God in destroying all (1 Sam. 15:10-35; 28:18). For this disobedience Saul was rejected as king and destroyed (1 Sam. 15:10-35; 28:18). Later the remnant was destroyed by Simeonites in the days of Hezekiah (1 Chr. 4:39-43). It seems that Haman and his sons were the last of the Amalekites. They were destroyed in the time of Esther, and the prophecy was then literally and completely fulfilled.

1 When you come into the land and possess it, take the firstfruits of your crops and bring them in a basket to the place of worship (v 1-2)
2 Speak to the priest and give the firstfruits to him (v 3)
3 He shall take the basket out of your hand and set it before the altar of the Lord (v 4)
4 You shall repeat the story of the sojourn in Egypt, the exodus, and the settlement in Canaan and say that you are bringing the firstfruits in honor of God and His many mercies (v 5-10)
5 You shall set the firstfruits before the Lord, worship Him, and rejoice in all His goodness (v 10-11)

l Note the two speeches that were to be made to the priest:

1 The first one, which was much shorter than the other, was a simple acknowledgment that the offerer was an Israelite and had come into the land God sware to give the fathers (v 3).

2 The second speech was rather lengthy and covered the famine in Canaan, Jacob going into Egypt, his sojourn there, how few the people were when they went into Egypt, and how they became a mighty nation (v 5); the bondage (v 6); their cry for deliverance from slavery (v 7); God hearing their cry, looking upon their troubles and oppression, and bringing them out of Egypt with mighty signs and wonders (v 7-8); God giving them the land flowing with milk and honey (v 9); and the acknowledgment of God's blessing in the land (v 10).

m Heb. Arammiy, an Aramite; Aramaean; Syrian (v 5). Aramitess (1 Chr. 7:14). This is the only place Jacob is called a Syrian. Abraham's relatives are called Syrians (Gen. 25:20; 28:5; 31:20, 24). They were not descendants of Aram, the son of Shem, but of Arphaxad, the son of Shem (Gen. 11:10-32). They were Syrians because of living in Syria or Padan-Aram (Gen. 28:2-7; 31:18; 33:18; 35:9, 26; 46:15).

n 3 Facts About Jacob or Israel:

1 Was about to perish in Canaan (v 5)
2 Went down into Egypt to sojourn when but few in number (v 5; Gen. 46:7-27)
3 Became a great, mighty, and populous nation (v 5; Ex. 12:37)

o 3 Facts About the Egyptians:

1 Evil entreated (oppressed) us (v 6-7)
2 Afflicted us
3 Laid upon us hard bondage

p 4 Acts of God:

1 Heard us when we cried (v 7; Ex. 2:23-25; 3:7; Ps. 107:6, 8, 28)
2 Looked upon us (v 7)
3 Brought us forth out of Egypt with power, and brought us into Canaan (v 8-9)
4 Gave us this land (v 9)

labour, and our oppression:

8 And the LORD brought us forth out of Egypt [a]with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

● 10 And now, behold, I have brought the [b]firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

● 11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

(2) Law of special tithes for the Levites and the poor (Dt. 14:22-26,28)

12 ¶ When thou hast made an end of [c]tithing all the tithes of thine increase the third year, *which is* the [d]year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

● 13 Then thou [e]shalt say before the LORD thy God, [f]I have brought away the [g]hallowed things out of *mine* house, and also have given to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:

● 14 I have not eaten thereof in my [h]mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

● 15 [i]Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

(3) Eighteenfold mutual agreement on the Mosaic Law

● 16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou [j]shalt therefore keep and do them with all thine heart, and with all thy soul.

● 17 Thou [k]hast [l]avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

---

1 With a mighty hand. Heb. yad chazaq, one that is strong to deal blows; is irresistible in its operation; grasps enemies so that they cannot escape; and one that holds friends in such a powerful way that they cannot suffer harm (v 8)
2 With an outstretched arm. Heb. zeroa natah, indicating a series of mighty acts following one another in rapid succession (v 8)
3 With great terrors. Heb. moraim gedolim, terror; dismay; consternation. Caused by the 10 plagues upon Egypt and acts of judgment on Israel in the wilderness (v 8)
4 With signs. Heb. othoth, tokens of nearness and continual presence as manifested in the pillar of fire, cloud by day, the smoke and fire, lightnings, and other supernatural acts of God's power and glory (v 8; note, 4:32). See ***Miracles*** in Index.
5 With wonders. Heb. mophethim, persuading by miraculous acts of power; miracles; something to marvel at; events that make one open the mouth and stand aghast; things hard to believe even though seen with the eyes (v 8)

b The bringing of the firstfruits of all crops and animals to God was an evidence of thanksgiving to Him (v 10-11). They were used for the great feasts of all Israel, so that everyone could share of the goodness of the Lord together (v 11; 14:22-29).

c This means the paying of the third tithe every 3rd year for the poor and the Levites (notes, 14:22-29).

d Every 3rd year of the 6 between the sabbatic years was a special year of tithing for the poor, the Levite, the stranger, the fatherless, and the widow (v 12; 14:22-29).

e Command—when you have made an end of tithing all the increase in the third year, which is the year of tithing for the poor, the stranger, the fatherless, the widow, and the Levite, then you shall make an honest acknowledgment of your faithfulness to God and pray Him to bless Israel in the land (v 12-15).

f 8fold Confession of Israel:
1 I have brought out of my house the hallowed things for the poor (v 13)
2 I have given them to the Levite, the stranger, the fatherless, and the widow, according to Your commandments
3 I have not transgressed Your commandments, neither have I forgotten them
4 I have not eaten thereof in mourning (v 14)
5 I have not taken thereof for any unclean purpose
6 I have not offered any in sacrifice to the dead
7 I have listened to the voice of God
8 I have done according to all that You have commanded

g All tithing of the 3rd year for the poor (the third tithe) was to be kept in storehouses for distribution as needed in the community. The things so gathered were called hallowed because they were devoted to God for the poor and other classes of v 12-13.

h The idea here is that of using the tithing for the poor for funeral expenses and feasting of the mourners who gathered together for days (v 14; 2 Sam. 3:35; Jer. 16:7; Ez. 24:17; Hos. 9:4). Such tithing was not to be used this way; nor was it to be offered to idols in honor of the dead (1 Cor. 10:27-28).

i Not only were the offerers to make confession as in note on 8fold confession, above (v 13), but they were to pray the 3fold prayer of v 15:
1 Look down from were You live in heaven
2 Bless Your people Israel
3 Bless the land You have given us

j Command—keep my statutes and judgments and do them with all your heart and soul (v 16).

k 2fold Mutual Agreement:
1 Israel's 6fold Public Declaration:
  (1) To take God to be their God (v 17)
  (2) To walk in His ways
  (3) To keep His statutes
  (4) To keep His commandments
  (5) To keep His judgments
  (6) To hear His voice
2 God's 6fold Promise to Israel:
  (1) That Israel should be a peculiar people to Him (v 18)
  (2) That they should be the highest and greatest nation of earth (v 19)
  (3) That they should have the highest praise among nations
  (4) That they should have the highest name among nations
  (5) That they should have the highest honor of all nations
  (6) That they should be a holy people to Jehovah

l Heb. amar, to say; declare to be true; report. Trans. avouched (v 17-18); certified (Esther 2:22); promised (Num. 14:40; 2 Ki. 8:19; 2 Chr. 21:7; Neh. 9:23; Esther 4:7); promisedst (Neh. 9:15); published (Jonah 3:7); reported (Neh. 6:19; Esther 1:17); answer (Josh. 4:7; Judg. 5:29; 1 Sam. 2:16; 1 Ki. 9:9; 2 Chr. 10:10; Jer. 5: 19;22:9; Ez. 21:7; Zech. 13:6); appoint (1 Ki. 5:6); appointed (Esther 2:15); declared (Ps. 40:10); talked (Gen. 4:8); uttereth (Pr. 1:21); sayest 18 times; tell 29 times; speak 54 times; answered 84 times; say 577 times; and saying 932 times. One can see from this that v 17-19 are promises and vows God and Israel made to each other.

* * *

day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

180 CHAPTER 27

*VII. Eleventh or [a]Palestinian Covenant (Dt. 27:1–30:20; cp. Dt. 11:8-32; Lev. 26; see **15 Great Covenants of Scripture**, p. 83)*
1. New tables of the law in Canaan

●■ 1 And Moses with the elders of Israel commanded the people, saying, [b]Keep all the commandments which I command you this day.

● 2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and [c]plaister them with plaister:

● 3 And thou shalt [d]write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

● 4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount [e]Ebal, and thou shalt plaister them with plaister.

● 5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

● 6 Thou shalt build the altar of the LORD thy God of [f]whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

● 7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.

● 8 And thou shalt write upon the stones [g]all the words of this law very plainly.

2. Mounts of blessing and cursing: Ebal and Gerizim (Dt. 11:29-32; Josh. 8:30-35)

● 9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, [h]Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

● 10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

● 12 These shall stand upon mount [i]Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

● 13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

3. Twelve curses of disobedience on Mount Ebal (cp. Lev. 26:16-39)

● 14 ¶ And the [*a]Levites shall speak, and say unto all the men of Israel with a loud voice,

● 15 [*b]Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen.

● 16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

● 17 Cursed *be* he that removeth his

---

a See ***15 Great Covenants of Scripture***, p. 83.

b 7 Commands—New Tables of Law:
  1 Keep all the commandments which I command you this day (v 1)
  2 When you pass over Jordan set up great stones and plaster them with plaster v2
  3 Write upon them all the words of this law (v 3)
  4 Set these stones up in Mount Ebal (v 4; 11:29; Josh. 8:30-35)
  5 Build an altar of whole stones, not of cut stones (v 5-6)
  6 Offer burnt offerings and peace offerings upon it and rejoice before Jehovah (v 5-7)
  7 Write upon the stones all the words of the law plainly (v 8)

c It was a custom in Egypt and other lands to stucco over sandstone rocks and granite, then write in the plaster or paint the message to be preserved. Some such stones over 2,000 years old are said to be in existence today.

d This is further proof that writing was a common thing in the days of Moses. The law was written in different places and preserved so that man could read and know it (v 3)

e Ebal means heaps.

f The altar of whole stones was previously commanded (Ex. 20:24-26). According to Josh. 8:30-35 it was upon the stones of this altar built on Mount Ebal that the writing was made.

g All the words of the law. Not a word was left out (v 8; Josh. 8:32-35).

h 4 Commands—Blessing and Cursing:
  1 Take heed and hear, O Israel; this day you are become the people of the Lord your God (v 9)
  the Lord your God, and do His commandments and His statutes (v 10)
  3 These shall stand on Mount Gerizim to bless the people (6 tribes of v 12)
  4 These shall stand upon Mount Ebal to pronounce the curses (6 tribes of v 13)

In pronouncing these blessings and curses, when the 6 tribes had gone toward Gerizim and the other 6 toward Ebal, all the people turned their faces toward Ebal and as the priests and Levites pronounced the curses they said Amen. Then they all turned their faces toward Gerizim and as the blessings were pronounced they said Amen again. After this the stones were brought, the altar was built and the curses and blessings were written on the stones. Then sacrifices were offered on the altar.

It is noticeable that Moses assigned the children of Leah and Rachel to the mount of blessing, except for Reuben and Zebulun, the eldest and youngest sons of Leah. These were assigned to the mount of cursing with sons of the two handmaids, Zebulun being placed on the cursing side perhaps because he was the least of all the sons of Leah, and Reuben because of his sin with his father's wife, for which he lost his birthright (Gen. 35:22; 49:3-4; 1 Chr. 5:1-2).

i See note, 11:29.

*a The Levites were to speak the curses with loud voices and in unison; and the people were to answer with a loud Amen to each curse (v 14-26).

*b 12 Curses Pronounced Upon Israel for the Following Sins if Committed:
  1 Making any graven or molten image and setting it up to be worshipped in any secret or public place (v 15; Ex. 20:4-7, notes)
  2 Dishonoring, cursing, or in any way showing irreverence and disobedience to parents (v 16; 21:18-21; Ex. 20:12; 21:17; Lev. 19:3)
  3 Removing landmarks of a neighbor (v 17; note, 19:14)
  4 Making the blind to lose his way (v 18; 27:18; Lev. 19:14)
  5 Perverting judgment of the stranger, the fatherless, or the widow (v 19; 10:18; 14:29; 16:11, 14; 24:17-21; 26:12-13; Ex. 22:22-24)
  6 Adultery with father's wife (v 20; 22:30; Lev. 18:8; 20:11; 1 Cor. 5)
  7 Bestiality (v 21; Ex. 22:19; Lev. 18:23; 20:15)
  8 Adultery with a sister (v 22; Lev. 18:9; 20:17)
  9 Adultery with mother-in-law (v 23; Lev. 18:17; 20:14)
  10 Murder (v 24; Ex. 20:13; 21:12)
  11 Bribery (v 25; 10:17; 16:19; Ex. 23:7-8; Ps. 15:5)
  12 Rebelling against God and His word (v 26; 5:1; 6:3-25; 11:22)

both their obedience and disobedience). Next, 29:18. This is a clear example of conditional prophecy.

d There are 1,522 if's in Scripture, most of them definitely expressing the conditions upon which God will bless men. Not one unconditional covenant, promise, or blessing is to be found in all the Bible. Examples of cursing for disobedience and blessing for obedience are plainly stated in 27:14-26; 28:1-58; Lev. 26; Isa. 58 and elsewhere, so we may know without a doubt that God will not bless men who transgress His Word and will. See ***210 Plain Laws and Warnings***, p. 497 of N.T.

e 5 Conditions of Blessing:

1 If you hearken diligently to the voice of the Lord (v 1-2, 9, 13, 15)
2 If you observe and do all His commandments (v 1, 13, 15)
3 If you walk in His ways (v 9)
4 If you do not go aside from any of the words of God, to the right hand or to the left (v 13, 14)
5 If you do not go after other gods to serve them (v 14)

f 21 Blessings for Obedience:

1 God will set you on high above all the other nations of the earth and all these blessings shall come on you, and overtake you (v 1-2)
2 You will be blessed in the city (v 3)
3 You will be blessed in the field
4 You will have perfect offspring (v 4)
5 Your crops will be blessed
6 Your cattle will increase
7 Your flocks will increase
8 Your baskets and storehouses will be full of good things (v 5, 8)
9 You will be blessed in all you undertake (v 6, 8)
10 You will have complete victory over all your enemies (v 7)
11 Your land will be abundantly fertile and productive
12 You will be established as a holy people to God (v 9)
13 You will be a witness and an example to all people on earth (v 10)
14 All nations will be afraid of you
15 You will be prosperous in goods, in children, in stock, and in crops in all the land (v 11)
16 The Lord will open to you all His good treasure (v 12)
17 The heavens will give you rain in due season in all your land
18 The Lord will bless all the work of your hands
19 You will be prosperous enough to lend to many nations, and you will not need to borrow from them
20 The Lord shall make you the head, and not the tail (v 13)
21 You shall be above all men and never beneath them

shall say, Amen.

● 18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

● 19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

● 20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

● 21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

● 22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

● 23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

● 24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

● 25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

● 26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

181

CHAPTER 28

4. Twenty-one blessings of obedience on Mount Gerizim (cp. Lev. 26:4-13)

★● 1 And [c]it shall come to pass, [d]if thou shalt [e]hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, [f]that the LORD thy God will set thee on high above all nations of the earth:

● 2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

● 3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

● 4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

store.

● 6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

● 7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

● 8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

● 9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

● 10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

● 11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

● 12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

● 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

● 14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.

5. Fifteen curses upon children and material prosperity

15 ¶ [a]But it shall come to pass, if thou wilt [b]not hearken unto the voice of the LORD thy God, to observe to do all his commandments

---

a After the 12 curses are stated (27:14-26) and 21 conditional blessings (28:1-14); and after the conditions on which God would bless are made clear in v 1-2, 9, 13-15, a new list of curses is given showing what would come upon Israel if they failed to meet the conditions of note, v 1 (v 15).

b 6 "If's" of Dt. 28:

1 If you will hearken diligently unto the voice of the Lord your God, to observe and do all His commandments (v 1)
2 If you will hearken unto the voice of the Lord your God (v 2)
3 If you will keep the commandments of the Lord your God, and walk in His ways (v 9)
4 If you will hearken unto the commandments of the Lord your God to observe and do them, and you shall not go aside from any of the word which I command you this day, to the right hand, or to the left, to go after other gods to serve them (v 13-14)
5 If you will hearken unto the voice of

day; [*c]that all these curses shall come upon thee, and overtake thee:

16 [*d]Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

6. Thirty curses of sickness, crop failure, war, captivity, business failure, and poverty

cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a [c]consumption, and with a [d]fever, and with an [e]inflammation, and with an [f]extreme burning, and with the [g]sword, and with [h]blasting, and with [i]mildew; and they shall pursue thee until thou perish.

23 [j]And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee [k]*shall be* iron.

24 The LORD shall make the rain of thy land [l]powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and [m]flee seven ways before them: and shalt be [n]removed into all the kingdoms of the earth.

---

the Lord your God, to observe to do all His commandments and statutes which I command you this day (v 15)

6 If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, THE LORD THY GOD (v 58)

Such conditions, as well as the curses and blessings of God, are so plain that anyone can understand them and obey. Furthermore it is made clear in Scripture that conditions must be met if blessings are to be received. Not only Israel but all others are required to live continued obedience if continued blessings are experienced. It is plainly stated that if Israel failed of the grace of God, and if through backsliding and rebellion they did not continue to do the will of God, "that as the Lord rejoiced over you to do you good and to multiply you (as long as you were in obedience), so the Lord will rejoice over you to destroy you, and to bring you to naught, and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even to the other" (v 63-68).

This has been literally fulfilled and is yet in fulfillment at the present time. Paul uses this example to warn Christians that if God did not spare Israel from cutting them off when they sinned, He would not spare others (Rom. 11). Thus, the truth is that only upon obedience will God bless any man; only upon continued obedience will He continue to bless, and when the righteous turn from righteousness and commit sin they are cursed again of God (v 1-68; Ex. 32:32-33; Lev. 26; Ez. 18, 33; ***Backsliding***, p. 397; ***21 Examples of Beings Fallen From Grace***, p. 496 and ***210 Plain Laws and Warnings***, p. 497 of N.T.

*c Having said all these curses would come upon Israel if they sinned, God was under obligation to bring them about for disobedience. His righteousness, justice, and truthfulness require this. There is no place, under law or grace, where a man can fail to obey and be blessed of God; for He has promised cursing for disobedience and blessing for obedience. His fulfillment of this has been demonstrated times without number among angels, demons, and men. The facts of this matter all persons need to learn so as to act accordingly, for there is no excuse for failure in man with the provisions God has made for him to remain in obedience (Mt. 6:24; Rom. 6:16-23; 8:12-14; 1 Cor. 6:9-11; Gal. 5:19-21; Jude 5-7, notes).

*d 15 Curses for Disobedience:
1 You will be cursed in the city (v 16)
2 You will be cursed in the field
3 Your baskets and storehouses will be cursed (v 17)
4 Your children will be cursed (v 18)
5 Your crops will be cursed
6 Your herds will not increase
7 Your flocks will not increase
8 You will be cursed when you come in (v 19)
9 You will be cursed when you go out
10 Jehovah will send cursings upon you (v 20)
11 He will send vexation
12 He will send rebukes
13 You will fail in all you do
14 You will be destroyed
15 You will quickly perish

a See ***30 Curses for Disobedience***, p. 403.

b Heb. deber, plague; a destroying pestilence. What kind is not stated, but it was some-

21).

c Heb. shachepheth, emaciation; to grow thin; to waste away (v 22; Lev. 26:16). This was common in Egypt and Asia.

d Heb. qaddachath, inflammation; fever; the burning ague of note, Lev. 26:16.

e Heb. dalleqeth, a burning fever; inflammation (v 22). From the root word dalaq trans. inflame (Isa. 5:11); burning (Pr. 26:23); chasing (1 Sam. 17:53); hotly (Gen. 31:36); persecute (Ps. 10:2); persecutors (Ps. 7:13); and kindle (Ez. 24:10; Oba. 18). This probably refers to a rapidly consuming cancer or ulcer.

f Heb. charchur, hot fever (v 22). From a root word charar, to glow, melt, burn, dry up; incite passion; be angry; and trans. burn (Ez. 24:11); burned (Ps. 102:3; Isa. 24:6; Jer. 6:29; Ez. 15:4-5; 24:10); and kindle (Pr. 26:21). This refers not only to inflammation of the body, but to agony of mind and torture of soul because there is no help.

g Sword is put for wars with other nations and civil strife within (v 22).

h Heb. shiddaphon, trans. blasting (v 22; 1 Ki. 8:37; 2 Chr. 6:28; Amos 4:9; Hag. 2:17); and blasted (2 Ki. 19:26). This refers to the blighting east wind ruining crops and suffocating both men and beasts.

i Heb. yeraqon, paleness of persons from fright, or of plants from drought (v 22; 1 Ki. 8:27; 2 Chr. 6:28; Amos 4:9; Hag. 2:17).

j The heaven being brass could refer to unanswered prayer as well as no rain and fruitful seasons (v 23).

k This refers to failure of crops.

l A way of saying there will be no rain from heaven, and the land will turn to dust and powder. Rain could not do this but lack of it could (v 24). Dust and sandstorms have covered whole caravans. The ophthalmia, or eye disease of the East, is caused by a very fine dust or sand entering the eye glands and causing inflammation.

m This is quite a contrast to what God promised them if they would obey:
1 They shall come against you one way and flee 7 ways (v 7)
2 They shall be afraid of you (v 10)
3 You shall be the head and not the tail; above only and not beneath (v 13)
4 Only 5 of you shall chase 100; and 100 shall put 10,000 to flight (Lev. 26:8)
5 One shall chase 1,000, and 2 shall put 10,000 to flight (32:30; Josh. 23:10; Isa. 30:17)

n This began with the 10 tribes to Assyria 749 BC (2 Ki. 17); the 2 tribes to Babylon 616 BC (2 Ki. 25); and the last and final dispersion took place in AD 70 and 135 at the hand of the Romans (Lk. 24:20-24; Lev. 26:33).

✡ ✡ ✡

fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the [p]botch of Egypt, and with the [q]emerods, and with the [r]scab, and with the [s]itch, whereof thou [t]canst not be healed.

28 The LORD shall smite thee with [u]madness, and [v]blindness, and [w]astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

7. Twenty-six new and old curses of defeat, captivity, sickness, persecution and insanity

30 Thou shalt betroth a wife, and [x]another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and [a]thy king which thou shalt set over thee, unto a known; and there shalt thou serve other gods, wood and stone.

37 And thou [b]shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

8. Reasons for curses restored

45 Moreover [c]all these [d]curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; [e]because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

9. Twenty-one curses of slavery, death, cannibalism, extreme poverty and death

48 Therefore [f]shalt thou serve thine enemies which the LORD shall send against

---

during wars brought on them through disobedience.

p Heb. shechin, inflammation; botch; ulcer; boil (v 27, 35; Ex. 9:9-11; Lev. 13:18-23; 2 Ki. 20:7; Isa. 38:21; Job. 2:7).

q Heb. ophel, from aphal, to swell; emerods (v 27; 1 Sam. 5:6-9; 6:4-5, 11, 17). These were perhaps bleeding piles.

r Heb. garab, to scratch; scurvy; scurf; scab (v 27).

s Heb. cheres, to scrape; itch (v 27).

t There will be no known remedy.

u Heb. shiggaon, craziness; madness (v 28; Zech. 12:4). You will be confused and not know what to do.

v Heb. ivvaron, blindness, physical and mental (v 28; Zech. 12:4).

w Heb. timmahon, stupefy and amazement (v 28; Zech. 12:4).

x 26 Curses for Disobedience:
  1 Betroth a wife and an enemy shall capture and ravish her (v 30)
  2 Build a house and an enemy shall take it for his own
  3 Plant a vineyard and an enemy shall take it
  4 Your stock will be slain and eaten before your eyes (v 31)
  5 Your work animals shall be taken
  6 They shall not be restored to you
  7 Your sheep will be taken by enemies
  8 You will have no man to deliver you
  9 Your sons and daughters shall be given to other people as slaves (v 32)
  10 You will long for deliverance for them which will never come
  11 You will be powerless to help them
  12 Enemies will eat your crops (v 33)
  13 They shall enjoy the labor of your hands
  14 You will be oppressed and crushed always
  15 You will be mad when you see your own helplessness (v 34)
  16 You will be smitten with a sore botch (boils, ulcers) that cannot be healed(v35)
  17 You and your king will suffer captivity to a foreign nation (v 36)
  18 There you will serve idols
  19 You will become an astonishment, a proverb, and a byword among all nations (v 37)
  20 Your crops will be destroyed by locusts (v 38, 43)
  21 Your vineyards will be eaten by worms (v 39)
  22 You will lose your olive crops (v 40)
  23 You will not enjoy your sons and daughters because they will become slaves to foreign nations (v 41)
  24 The strangers that are among you will be exalted and you will be humbled v43
  25 Strangers will lend to you (v 44)
  26 They shall be the head and you the tail

a The second reference to Israel having a king sometime in the future (17:14).

b This has been fulfilled for many centuries (Lk. 21:20-24).

c Up to this point we have listed 83 curses. There are 124 altogether in 27:14–28:68. See note, v 59.

d 4 Things Curses Were to Do (v 45):
  1 Come upon you
  2 Persue you
  3 Overtake you
  4 Destroy you

e See ***6 Reasons for Curses***, p. 397.

f 21 Additional Curses for Disobedience:
  1 Serve your enemies (v 48)
  2 Hunger
  3 Thirst
  4 Nakedness
  5 Want of all things
  6 Bondage
  7 Destruction of lives (v 48, 51)
  8 War with foreign nations (v 49)
  9 Unmerciful treatment from enemies(v50)
  10 Destruction of cattle (v 51)
  11 Destruction of crops
  12 Robbery of all possessions
  13 Siege of cities (v 52)
  14 Destruction of cities and trusted defenses

ness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring [*g]a nation against thee [*h]from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine [a]own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, shall distress thee in all thy gates.

56 The [b]tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

10. God again demands obedience; predicts twenty more curses

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, [c]THE LORD THY GOD;

59 Then the LORD will make thy [d]plagues wonderful, and the plagues of thy seed, [e]*even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the [f]diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every [g]plague, which *is* not written in [h]the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were [i]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

---

15 Conquest of the whole land
16 Cannibalism (v 53-57)
17 Famine and distress (v 53-57)
18 Men murdering closest relative—brothers, wives, and even children—to eat them
19 Such distress and shortage of food men will refuse to share flesh of own children with others (v 55)
20 Complete poverty in all cities
21 Women murdering closest relatives—husbands, sons, daughters, and even babies—to eat them (v 56-57)

[*g] See ***7 Facts About the Enemy of Israel***, p. 397.

[*h] See ***3 Foreign Nations From Afar***, p. 397.

[a] This prediction of cannibalism in Israel is horrible to think about, and it shows to what extent they were brought down by God because of rebellion against Him and His covenant (v 52-57). This happened first in the days of Jehoram, son of Ahab (2 Ki. 6:24-31). The greatest wave of it was in the siege and destruction of Jerusalem by the Romans, AD 70.

[b] The woman among you who has been so delicate and refined that she would not venture to set her feet on the ground will become so vile and coarse that she will murder and eat her own husband, sons, daughters, and even her babies because of the siege (v 56-57; cp. 2 Ki. 6:29). See ***Great Distress***, p. 160 of N.T.

[c] See **NAMES, TITLES, AND OFFICES OF THE TRINITY**, p. 103.

[d] 124 Curses in Dt. 27:14–28:68:

Curses in 27:14-26	12
Curses in 28:15-20	15
Curses in 28:21-29	30
Curses in 28:30-44	26
Curses in 28:48-57	21
Curses in 28:58-68	20
Total	124

[e] 20 Additional Curses for Disobedience:
1 Great plagues of long endurance (v 58-59)
2 Sore sickness of long continuance (v 59)
3 All the diseases of Egypt shall cleave to you (v 60)
of the law (v 61)
5 Every plague not written in the book of the law
6 Complete destruction
7 Few in number left (v 62)
8 Plucked from off the land (v 63)
9 Dispersion among the nations (v 64)
10 Service to other Gods
11 No peace while in dispersion (v 65)
12 No rest while in dispersion
13 Fearful and trembling hearts
14 Eye failures
15 Sorrow of mind
16 Life to hang in doubt (v 66)
17 Fears day and night
18 No assurance of life—constant danger among the nations
19 Fretting and worry because of the constant dangers of life (v 67)
20 Slavery again as in Egypt (v 68)

[f] Israel evidently saw many diseases in Egypt, from which they were immune but which they feared would come upon them also. The secret of immunity is plainly stated (v 60; 7:15; Ex. 15:26).

[g] See BIBLE PLAGUES, p. 550 of N.T.

[h] Originally all the writings of Moses of the Pentateuch were written in one book divided into 5 sections. See note, Ex. 17:14.

[i] Here God interprets the number of Israel as the stars, dust, and sand of the earth, which comparisons are found in many prophecies and promises (Gen. 13:16; 15:5; 22:17; 26:4; 28:14; 32:12).

✡ ✡ ✡

LORD [a]rejoiced over you to [b]do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be [c]plucked from [d]off the land whither thou goest to possess it.

64 And the LORD [e]shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt [f]again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.

11. Place the Palestinian Covenant was made with Israel

■ 1 [g]These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel [h]in the land of Moab, [i]beside the covenant which he made with them in Horeb.

12. Historical background of the Palestinian Covenant

2 ¶ And Moses called unto all Israel, and said unto them, Ye have [j]seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The [k]great temptations which thine eyes have seen, the signs, and those great miracles:

4 [l]Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: [m]your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have [n]not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 [o]And when ye came unto this place,

---

1 Rejoicing to do good to Israel when they were in obedience
2 Rejoicing to destroy them when they were in stubborn and willful rebellion

This latter rejoicing seems contrary to the true nature of God and His love and grace as stated in many passages, but when viewed in the light of all Scripture it becomes understandable. We find a reason for His rejoicing in the destruction of the very people whom He had blessed by his grace. It was because of the hardhearted, hardheaded, willful stubbornness and rebellion of Israel that God was forced to curse them and wash His hands of them for a time. In so doing He was able to relieve Himself and give them up to their own ways. Not only Israel, but He was also forced to do this to the Gentile world, as recorded in Rom. 1:18-32. God reveals that He will take the same attitude toward all such rebels (Pr. 1:22-31). The reason plainly given in this passage is wholly just and righteous. See ***Backsliding***, p. 397; also Index.

b 7 Acts of God in Palestinian Covenant:
1 Promised land to Israel (27:3)
2 Gave it to them (27:3)
3 Received Israel as a people (27:9)
4 Promised 124 curses (note, 28:59)
5 Promised 21 blessings (28:1-14)
6 Gave commands (11:13-32; 28:14; 29:9; 30:10, 16)
7 Gave many details of conditional and future prophecy (28:1-68; 29:17-28; 30:1-10)

c Heb. nasach, to tear away; destroy; pluck; and root up (v 63; Ps. 52:5; cp. Jer. 12:14-17; 18:7; 24:6; 31:28, 40; 42:10; 45:4; Ez. 19:12; Dan. 11:4; Mic. 5:14). It is true that no man, demon, angel, or any other power can pluck a true believer from the hands of God—one who lives godly, hears the voice of the Lord and follows Him (notes, Jn. 10:28-29); but it is also true that if one does not live godly that God Himself can do such plucking. Here He promises to do it. He will pluck up, cast away, and spue out of His mouth all backsliders and apostates who persist in sin and rebellion.

2 Examples of "Plucking" Up:
1 Nations (v 63; 2 Chr. 7:19-22; Jer. 12:14-17; 31:28)
2 King Jehoiakin (Jer. 22:24)

Many other things God also promises to do to backsliders and apostates who defy Him and live in sin. See 56 Things God Promises to Do under ***Backsliding***, p. 397.

d In what sense did God promise to pluck Israel? It was off the land, and it must be understood that this was to be the final judgment for their backslidings. The salvation of their souls was involved in this plucking up, for if they were not godly enough to remain in the land they were not godly enough to be received in heaven. Thus, it did not concern their destruction as a nation only, but their being cut off from God also (27:9-26; 28:15-68; Lev. 26:3-46). The sins for which God plucked up the nations of Canaan were eternal death-penalty sins—wickedness which caused the Gentiles to be damned eternally. Israel was therefore warned of the same temporal and eternal results if they committed the same sins (v 58-68; 18:9-12; 20:18; Lev. 18:27-30).

e See ***Dispersion of Israel***, p. 397.

f This was literally fulfilled with part of Israel several times (1 Ki. 14:25; 2 Ki. 23:29-34; 25:26; 2 Chr. 36:3-4). It could also refer to the dispersion among the nations and Israel's many oppressions among them. In many places and at different times Israel has been sold as slaves among their enemies, fulfilling v 68. No doubt the true meaning of bringing them into Egypt again is that the Lord would bring them in ships (as stated here, by way of Egypt through the Suez Canal) in the regathering, never to be scattered again among the nations. Not only in this verse, but in others the bringing of Israel by ships and other means is predicted (Isa. 60:8-9; 66:19-21).

g This verse seems to belong particularly to the preceding chapter. In some copies of the Hebrew Bible it is considered as the 69th verse of ch. 28. It is a fitting summary for the previous part of the palestinian covenant, and a suitable introduction for what is to follow in the completion of this covenant.

h The Palestinian covenant was made in the plains of Moab, about 39 years after the covenant at Sinai of Ex. 20-24.

i This proves that the Palestinian covenant was entirely different from the Mosaic, made at Sinai (v 1), for beside could not mean an addition to the Mosaic covenant.

j The old generation was by now destroyed—all except Moses, Joshua, and Caleb (Num. 14:23-35); but many of the new generation were young at the time of the plagues in Egypt. At least, these great events were well known to all Israel.

k 3 Things Seen in Egypt:
1 Great temptations. Heb. massah, tests, trials (v 3; notes, 4:32; 7:19; 26:8)
2 Signs. Heb. othoth, tokens of His presence (notes, 4:34; 26:8)
3 Miracles. Heb. mophethim, tokens; omen; miracles; wonders (note, 26:8)

l See ***Man's Responsibility***, p. 397.

m See note, 8:4.

n This means that they had not been supplied by ordinary methods, but by supernatural power which provided bread and drink in the wilderness experiences so that they might know the Lord (v 6).

o See 2:24-37; 3:1-17; Num. 21:23-33.

of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance *[a]unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

13. Command to keep the covenant
(Dt. 4:39, refs.)

● 9 *[b]Keep therefore the words of this covenant, and do them, that ye [c]may prosper in all that ye do.

14. Parties of the covenant

10 ¶ Ye stand [d]this day [e]all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 [f]That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, [g]as he hath said unto thee, and [h]as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 [i]But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

15. Warning of all curses of the

16 (For ye [j]know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [k]idols, wood and stone, silver and gold, which *were* among them:)

★ 18 [l]Lest there should be among you [m]man, or woman, or family, or tribe, [n]whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a [o]root that beareth [p]gall and [q]wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, [r]I shall have peace, though I walk in the imagination of mine heart, [s]to add drunkenness to thirst:

20 The LORD will [t]not spare him, but then the anger of the LORD and [u]his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall [v]blot out his name from under heaven.

21 And the LORD shall [w]separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

16. Prediction of curses fulfilled because
of disobedience and apostasy

22 [a]So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which [b]the LORD hath laid

---

*a See Num. 32.

*b Commands—keep the words of this covenant (Palestinian covenant, 27:1–30:20), and do them (v 9).

c Material prosperity was promised for keeping the Palestinian covenant (v 9), as was also promised for keeping the Mosaic covenant (4:40; 5:14, 16, 29, 33; 6:3, 18; 12:25, 28; 19:13; 22:7). That it may be well with you is the more common term used of prosperity.

d The time of making the Palestinian covenant was on the 120th birthday of Moses, which was also the day of his death (v 10, 12-15; note, 1:3).

e See ***10 Parties of Palestinian Covenant***, p. 399.

f See ***5 Purposes of Palestinian Covenant***, p. 399.

g God made promises to this generation (Ex. 6:1-8; 15:17; 23:20-33; 33:1-3; 34:10-11; Lev. 26:3-13).

h Abraham (Gen. 12:1-3, 7; 13:14-17; 15:4-5, 13-21; 17:2-8, 15-22; 18:18-19; 21:12-13; 22:17); Isaac (Gen. 26:3-4, 24); and Jacob (Gen. 28:3-4, 13-15; 32:9; 35:11-12).

i This was a way of saying that He was making the Palestinian covenant with all present and future generations; hence, it is an everlasting covenant (v 14-15).

j 4 Experiences of Israel:
  1 Dwelled in Egypt (v 16)
  2 Passed through many nations
  3 Saw all their abominations (v 17)
  4 Saw all their idols of many shapes, sizes, and materials

k Heb. gillulim, round or rolling idols (v 17; 26:30; 1 Ki. 15:12; 21:26; 2 Ki. 17:12; 21:11, 21; 23:24; Ez. 6:4-13; 8:10; 14:3-7; 16:36; 18:6, 12, 15; 20:7-8, 16, 18, 24, 31, 39; 22:3-4; 23:7, 30, 37, 39, 49; 30:13; 33:25; 36:18, 25; 37:23; 44:10-12).

l 19th prophecy in Dt. (29:18-28, fulfilled in the many backslidings of Israel, going after idol gods). Next, 30:1. See ***8 Predictions of Moses***, p. 399.

turned away from God in the heart to serve the idol gods of other nations was to suffer all the plagues of the law (v 18-28).

n 3 Things God Will Curse (v 18-28):
  1 The heart turning away from Him to serve other gods (v 18)
  2 A root of bitterness bearing gall and wormwood
  3 Presumptuous sinning and defying God and His Word—walking in the imagination of the heart in rebellion and sin (v 19)

o This is the same as the root of bitterness defiling men (Heb. 12:15), and an evil heart of unbelief in turning away from the living God (Heb. 3:12).

p Heb. rosh, a poisonous plant, thought by some to be the poppy. Trans. gall (v 18; 32:32; Ps. 69:21; Jer. 8:14; 9:15; 23:15; Lam. 3:5, 19; Amos 6:12; cp. Mt. 27:34; Acts 8:23); hemlock (Hos. 10:4); venom (32:33; cp. Acts 28:4); and poison (Job 20:16; cp. Rom. 3:13; Jas. 3:8). If the poppy is the intended meaning, then we have a reference here to opium and other narcotic sources. Christ, on the cross, was offered vinegar mixed with gall, but He refused to drink it (Mt. 27:34).

q Heb. laanah, to curse; wormwood; hemlock. Trans. wormwood (v 18; Pr. 5:4; Jer. 9:15; 23: 15; Lam. 3:15, 19; Amos 5:7; cp. Rev. 8:11); and hemlock (Amos 6:12).

r This is presumptuous sinning, the kind that despises the Word of God and puts Christ to open shame (Heb. 10:26-29).

s See ***Add Drunkenness to Thirst***, p. 399.

t See ***God's Vow to Apostates***, p. 399.

u God's anger and jealousy will smoke against the unrepentant backsliders in heart until they are destroyed by curses (v 20).

v See ***8 Things God Blots Out***, p. 399.

w Heb. badal, divide; separate; distinguish; differ; select; sever. Here it means that God would search out and separate the sin from Israel, cursing with the curses of this book all those responsible for sin—those whose hearts had departed from Him and who were seeking to lead others of Israel astray (v 18-21).

a As described and predicted here, when the inhabitants sinned, fertile lands became places of desolation because of being under God's curse (v 22-28). Strangers and travelers from afar have remarked or written about this down through the years.

b None can deny that God judges and cuts off backsliders in heart and conduct who have become apostates (Heb. 10:26-29). Both Palestine and Israel are outstanding examples of such judgment (v 22-28; 1 Ki. 17; 2 Chr. 36; Mt. 23:37-39; Lk. 21:20-24). Many centuries have witnessed God's judgments on both because of backslidings and rebellion.

✡ ✡ ✡

23 *And that* the [c]whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [*d]like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24 Even all nations shall [*e]say, Wherefore hath the LORD done thus unto this land? [*f]what *meaneth* the heat of this great anger?

25 Then men shall say, [g]Because they have [h]forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other [i]gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it [j]all the curses that are written in this book:

28 And the LORD [k]rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, [l]as *it is* this day.

17. Man's answer for every puzzling question concerning God and His plan

29 The [m]secret *things* *belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

183 CHAPTER 30

18. Prediction of final obedience of

★■ 1 And [n]it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to [o]mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt [p]return unto the LORD thy God, and [q]shalt obey his voice according to all that I command thee this day, thou and [r]thy children, [s]with all thine heart, and with all thy soul;

19. Prediction of twenty blessings of Israel in the last days (Gen. 49:1; Num. 23:10; 24:14; Dt. 4:30; 8:16; 31:29; Isa. 2:2; Jer. 23:20; 30:24; Ez. 38:8,16; Dan. 2:28-45; 8:19-25; 10:14; Hos. 3:5)

3 [t]That then the LORD thy God will turn thy captivity, and have compassion upon thee, [u]and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the [a]outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into [b]the land which thy fathers possessed, and thou shalt possess it; [c]and he will do thee [d]good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise [e]thine heart, and the heart of thy seed, [f]to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses [*g]upon thine enemies, and on them that hate thee, which persecuted thee.

---

one of its most striking features up to recent times when God began to restore the people to the land and the land from its curse of many centuries. God not only promised the desolation because of sin, but He also predicted Israel's restoration to the land in the last days, and the land's fertility again. These things are now coming to pass before the eyes of all nations. The prediction of this is in the very next chapter (30:1-10). See also Isa. 35; Jer. 24:5-7; 31:27-40; 32:37-44; 33:7-22; Ez. 34:11-31; 36:1-38; 37:1-28; Joel 1:4–2:32; Mic. 4.

*d The comparison here is not to show the method of destruction but to assure judgment as the result of sin. God did not rain fire and brimstone upon the whole land of Palestine, as upon the 4 cities named, but the land was desolate for many centuries as in their case (v 23). No less than 18 times the destruction of Sodom and Gomorrah is mentioned in Scripture, but only 2 times is that of Admah and Zeboim referred to (v 23; Hos. 11:8). All 4 cities were destroyed because of sex perversion. Such practice, which is an abomination to Him, caused God to act in anger and wrath to rid the area of such corruption (v 23) as an example to others (2 Pet. 2:6).

*e Questions 22-23. Next, 30:12.

*f The desolation of Palestine was to be so noticeable that any traveler could see the marks of God's wrath upon it (v 24).

g 2fold Cause of Desolation:
  1 Forsaking God's covenant (v 25)
  2 Serving other gods (v 26)

h For Israel to forsake God and His covenant means that they once knew Him and obeyed the covenant, and were in His grace and favor before such a time. This proves that grace and favor are no guarantee of obedience to God or of security in themselves. The only way to keep His grace in one's life is to remain in complete obedience (1 Sam. 12:14; 1 Ki. 2:4; Jn. 8:31; Acts 13:43; 14:22; Rom. 2:7; 11:22; Gal. 3:10; Col. 1:23; 1 Tim. 2:15; 4:16; 2 Tim. 3:14; 1 Jn. 2:19, 24-25).

i See ***Bible Facts About False Gods***, p. 182.

j There are 124 curses in the Palestinian covenant (27:1–30:20) and others in Lev. 26 and elsewhere in the law.

k Rooted them out means driven out of the land and dispersed among the nations (v 28; 1 Ki. 14:15; 2 Ki. 17 and 25; 2 Chr. 36; Ps. 52:5; Jer. 1:10).

l This refers to the day of the fulfillment of these things, as Mt. 24:34 refers to the generation seeing certain things being fulfilled (v 28).

m The things that are not revealed belong to God and we are not to know them as yet; but the revealed things of Scripture belong to men forever, that they may know and do the will of God (v 29).

n 20th prophecy in Dt. (30:1-10, unfulfilled, but part of it is now beginning to be fulfilled). Next, v 15. See ***10 Predictions of Moses***, p. 399.

o It was while in dispersion that Israel was to call to memory the past dealings of God and wake up to realize why it was that the nation was scattered among the other nations (v 1).

p See ***3 Great "Return's" of This Prophecy***, p. 399.

q See ***7 Results of Israel's Conversion***, p. 400.

r Isaiah adds, "thy seed's seed (children's children) . . . from henceforth and forever" (Isa. 59:21).

s This is genuine conversion and obedience to the first and greatest commandment (v 2, 6, 8, 10; Mt. 22:36-40).

t See ***When Israel Is Regathered***, p. 400.

u See ***The Return of God***, p.400.

a The outmost parts of heaven (v 4) means the same as the four corners of the earth (Isa. 11:12; Rev. 7:1); the four winds from one end of heaven to the other (Mt. 24:31); four winds of the earth (Rev. 7:1-3); and four quarters of the earth (Rev. 20:7-10). It literally refers to the four directions of the earth—north, east, south, and west.

b The fathers had not yet possessed the land, so this was looking forward to a second possession of it (v 5; Isa. 11:10-12).

c See ***20 Blessings of the Last Days***, p. 400.

d Twice here God promises to do good to Israel (v 5, 9).

e This is true circumcision, of which fleshly circumcision was only typical (v 6; Rom. 2:25-29; Phil. 3:3-5; Col. 2:11). Circumcision of the heart means opening it to the gospel—taking away all hindrances in obeying truth (10:16; Jer. 32:39; Ez. 11:19; 36:26).

f One must have a new heart to love God and put Him first in life and conduct (v 6; Mt. 22:34-40).

*g The Gentiles that have bitterly persecuted Israel will reap the curses of God for their rebellion against Him and His people (v 7; Gen. 12:1-3).

voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 [j]If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in [k]this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

20. Nearness of God's word

11 ¶ For this commandment which I command thee this day, it *is* [l]not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, [m]Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 [n]But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou [o]mayest do it.

21. Final warning to choose God and obey His covenant (Dt. 4:39, refs.)

★ 15 ¶ See, [p]I have set before thee this day life and good, and death and evil;

● 16 In that I [r]command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou [s]mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [t]if thine heart [u]turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I [v]denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore [a]choose life, [b]that both thou and thy seed may live:

● 20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for [c]he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD [d]sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

184 CHAPTER 31

VIII. Last counsels of Moses (Dt. 31:1–32:52; cp. Gen. 49; 1 Ki. 1; 1 Chr. 28; 2 Sam. 22)
1. Counsel to Israel (cp. Ex. 4:29-31)

1 [e]And Moses went and spake these words unto all Israel.

---

h See ***2fold Return of Israel***, p. 400.

i That is all God wanted of Israel, and that is all He wants of men today. The only difference is that we have the new covenant now instead of the old one; but we have many commandments to obey just as Israel had under the old covenant (v 8-10; p. 544-548 of N.T.).

j These little "if's" face us wherever we turn and they must be reckoned with. If men obey they are blessed and if they disobey they are cursed; and this applies to all alike—those classed as saints or sinners (v 10, 17).

k The Pentateuch was originally one book, called the law. However, the law itself—the commandments, statutes, ordinances, and judgments—is only a part of the Pentateuch as we have seen (v 10; Ex. 17:14, note; cp. Josh. 1:8; 8:30-35; 2 Ki. 22:8; 23:25).

l 7fold Location of God's Word:
  1 Not hidden from man (v 11)
  2 Not far off
  3 Not in heaven (v 12)
  4 Not beyond the seas
  5 It is near you (v 14)
  6 It is in your mouth
  7 It is in your heart

God's Word is plainly revealed and recorded in the most simple human language possible, so that nobody can rightfully claim it is hard to understand because of its hidden meanings (v 11).

m Questions 24-25. Next, 31:17.

n Quoted in Rom. 10:6.

o 12 Duties Regarding Word of God:
  1 To be read publicly (Dt. 31:11-13; Josh. 8:33-35; 2 Ki. 23:2; 2 Chr. 17:7-9; Neh. 8; Lk. 4:16; Acts 13:15, 27)
  2 Read privately (Hab. 2:2; Rev. 1:2-3)
  3 Studied (2 Tim. 2:15; 3:16-17)
  4 Expounded (Neh. 8:8; Lk. 4:16-17; 24:27, 45)
  5 Searched (Jn. 5:39; 7:52; Acts 17:11)
  6 Meditated in day and night (Josh. 1:8; Ps. 1:2-3)
  7 Heard and practiced (v 11-14; Rom. 2:13; Jas. 1:22-25; Josh. 1:8)
  8 Desired (1 Pet. 2:1-3)
  9 Accepted without change (Dt. 4:2; 12:32; Pr. 30:6; Rev. 22:18-19)
  11 Taught (Dt. 6:7; 11:19; Mt. 28:19-20)
  12 Believed (Mk. 1:15; Acts 4:4; 13:39; Rom. 1:16; 10:17)

p 21st prophecy in Dt. (30:15-20; a conditional prophecy fulfilled). Next, 31:2.

q ***10 Sets of Things to Choose From***, p. 400.

r See ***4 Commands—Relationship With God***, p. 400.

s 5 Blessings for Choosing God:
  1 Life and good things (v 15)
  2 Privilege to live and multiply (v 16, 20)
  3 Blessing in the land of promise
  4 Long life on earth (v 18, 20)
  5 Life for children (v 19-20)

t 5 Curses for Rejecting God:
  1 Death and evil (v 15, 19)
  2 Sure destruction (v 18)
  3 Short life on earth
  4 Death to children (v 19)
  5 Curses of various kinds

u 5 Sins of Backsliders (v 17):
  1 Heart turned away from God (v 17)
  2 Refusing to hear God
  3 Allowing heart to be drawn away from God
  4 Worship of other gods
  5 Service to other gods

v Heb. nagad, to manifest; announce by word of mouth; declare; predict; explain; expound (v 18). I declare the curses of God upon you (the 5 of note, v 17).

a God advises and commands men to choose life by choosing His grace and means of entering into eternal life, thus canceling death and the curses that cut off from Him. Men can and must make the choice, for God does not force the will of anyone to serve Him, surrender to Him, or remain obedient to His will. All men, always and without exception, are free to choose life or death, blessings or curses (v 15-20)

b 5fold Result in Choosing God:
  1 That both you and your children may live (v 19)
  2 That you may love the Lord (v 20)
  3 That you may obey His voice
  4 That you may cleave to Him
  5 That you may dwell in the land promised to your fathers

c 2 Things God Is to Those Who Choose Him:
  1 He is your life (v 20; Acts 17:28)
  2 He is the length of your days (v 20; Ps. 21:4; 91:1-12; Pr. 3:2, 16)

d See note, 29:13.

e Literally: And Moses continued to address these words unto all Israel. Or, as the Sept. reads: When Moses had finished speaking all these words to all the children of Israel, he said to them, I am now a hundred and twenty years old, etc. (v 1-2). It is not the sense of v 1 that after he had ceased talking to them for some time he came before them and began speaking again. The meaning is merely a continuation of rehearsing what is contained in this whole book to them.

dred and twenty years old [n]this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them [i]according unto all the commandments which I have commanded you.

● 6 [j]Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

2. Counsel to Joshua (cp. Dt. 31:23; Num. 27:15)

● 7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for [k]thou must go with this people unto the land which the LORD hath [l]sworn unto their fathers to give them; and thou shalt cause them to inherit it.

▲ 8 And the LORD, he *it is* that doth go before thee; [m]he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

3. Counsel to the priests (cp. Dt. 31:24; Ex. 28:1)

9 ¶ And [n]Moses wrote this law, and delivered it unto the [o]priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the [a]year of release, in the feast of tabernacles,

● 11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou [b]shalt read this law before all Israel in their hearing.

● 12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, [c]that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

4. God's message to Moses before all Israel: prediction of many rebellions and evils in Israel

■ 14 ¶ And the LORD said unto Moses, Behold, [d]thy days approach that thou must die: [e]call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD [*f]appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

★■16 ¶ [*g]And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people [*h]will rise up, and go a whoring

---

Next, v 16.

9 Predictions of Moses:

1 The Lord will go over before you (v3,8)
2 He will destroy the nations before you
3 You shall possess them
4 Joshua shall go over before you
5 The Lord shall do unto these nations what He did to Sihon and Og, kings of the Amorites, whom He destroyed (v4)
6 The Lord shall defeat them that you may do unto them as He commanded you—destroy them (v 5)
7 The Lord will go with you (v 6, 8)
8 He will not fail you or forsake you
9 Joshua, you shall cause them to inherit the land (v 7)

g 3 Limitations of Moses (v 2):
1 I am 120 years old this day.
2 I can no more go out and come in. This does not express physical infirmity or inability to perform his duties as leader of Israel, for it is clear from 34:7 that "his eye was not dim, nor his natural force abated." The reason he could no more go out and come in was that this very day the divine decree was that he should die (34:1-8). After this day he could no longer lead Israel or take them over Jordan.
3 The Lord said: You shall not go over Jordan. This was the boundary of his life's journey and it had now come to an end.

h This Day:
1 The day Moses was born (note, 1:3)
2 The day he spoke Deuteronomy (note, 1:10)
3 The day he died (31:2; 34:7)

i The command was to destroy utterly the inhabitants of Canaan (7:2).

j 3 Commands—Conquest Instructions:
1 To Israel—be strong and of good courage, fear not, nor be afraid of them (v6)
2 To Joshua—be strong and of good courage (v 7)
3 Fear not, neither be dismayed (v 8)

k You must go, for I cannot do so (because of the sin in striking the rock instead of speaking to it, v 2, 7; Num. 7-13).

l See note, 29:13.

m Moses not only gave Israel and Joshua the same commands (v 6, 7), but also the same promises of God going with them and not failing or forsaking them (v 6, 8, 23; Josh. 1:5).

n See note, Ex. 17:14.

o The ministers of Israel were the custodians of the written revelation of God; they were to preserve and pass on the Word of God (v 9).

a The year of release was every 7th year when servants were to be released and the land was to lie untilled (v 10; 15:1-15; Lev. 25:1-7). Under such new freedom the minds of all were more apt to hear and consecrate to obey the Word of God.

b Command—teaching the law. Here Moses instructed the ministers to gather all Israel together at the feast of tabernacles every 7th year and read the law to them—men, women, children and strangers (v 10-13).
4 Examples of Bible Reading:
1 The first reading of the law was during the conquest of Canaan (Josh. 8:35)
2 Jehosaphat, 661 years later, had the priests and Levites to teach the law in all Israel (2 Chr. 17:6-9)
3 Josiah, 280 years after this, discovered the law and had it read to all Israel (2 Chr. 34:22-33)
4 The law was again read 300 years later (Neh. 8)

c ***6 Reasons for Reading the Law***, p. 400.

d The phrase thy days does not indicate that Moses had more days ahead of him and that they were soon to come to an end; it refers to the fact that the days of his 120 years were coming to an end. This happened that very day, when God spoke to him (31:2; 34:7), which was the 43,830th day of his life. The Sept. reads, "the time of thy death approacheth."

e Command—call Joshua, and present yourselves that I may give him a charge (v 14).

*f This is the last time the Lord appeared to Israel to be recorded in the Pentateuch (v 15). This appearance was to give instructions to Joshua, the new leader of Israel and the successor of Moses. It is also the last time the pillar of the cloud was seen in Israel to be recorded; and this is the only reference to the pillar in all of Deuteronomy.

*g 23rd prophecy in Dt. (31:16-21, fulfilled). Next, v 23. See ***12 Predictions to Moses***, p. 403.

*h Israel did this very thing many times during the period of the judges and kings; for this they were destroyed (Judg. 2:10-23; 3:5-8, 12; 4:1; 6:1; 10:6; 13:1; 1 Ki. 11:6; 13:33; 14:9, 22; 15:26, 34; 16:7, 25; 21:20; 22:52; 2 Ki. 3:2; 8:18, 27; 13:2, 11; 14:24; 15:9, 18, 24, 28; 17:2, 17; 21:20; 23:32, 37; 24:9, 19).

whither they go *to be* among them, and will [*i]forsake me, and break my covenant which I have made with them.

17 Then my [*j]anger shall be kindled against them in that day, and I will [*k]forsake them, and I will [*l]hide my face from them, and they shall be devoured, and [*m]many evils and troubles shall befall them; so that they will [*n]say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore [*o]write ye this [*p]song for you, and teach it the children of Israel: put it in their mouths, [*q]that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: [a]for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

5. Moses writes a song and gives charge to Joshua (Dt. 31:7)

22 Moses therefore [b]wrote this song [c]the same day, and taught it the children of Israel.

★▲●23 [d]And he gave Joshua the son of Nun a charge, and [e]said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I [f]sware unto them:

6. Charge to the priests (Dt. 31:9)

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a [g]book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

● 26 [h]Take this [i]book of the law, and put it [j]in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

★ 27 [k]For [l]I know thy rebellion, and thy stiff neck: [m]behold, while I am yet alive with you this day, [n]ye have been rebellious against the LORD; and how much more after my death?

7. Charge to elders of Israel

28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For [o]I know that after my death ye will utterly corrupt *yourselves*, and [p]turn aside from the way which I have commanded you; and [q]evil will befall you in the [r]latter days; because ye will [s]do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of [t]this song, until they were ended.

185 CHAPTER 32

8. Song of Moses
(1) God's doctrine free and abundant

● 1 [u]Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

[*i] Judg. 10:10, 13; 1 Sam. 8:8; 12:10; 1 Ki. 11:33; 18:18; 19:10, 14; 2 Ki. 22:17; 2 Chr. 12:5; 13:10-11; 21:10; 24:20, 24; 28:6; 29:6; 34:25.

[*j] Josh. 7:1, 26; Judg. 2:12, 14, 20; 3:8; 10:7; 2 Sam. 6:7; 24:1; 1 Ki. 14:9, 15; 15:30; 16:2, 7, 13, 26, 33; 21:22; 22:53; 2 Ki. 13:3; 17:11, 17; 21:6, 15; 22:17; 23:19, 26; 24:30; 1 Chr. 13:10; 2 Chr. 25:15; 28:25; 33:6; 34:25.

[*k] Judg. 6:13; 2 Ki. 17 and 25.

[*l] Isa. 1:15; 8:17; 45:15.

[*m] See ***Israel*** in Index.

[*n] Question 26. Next, v 27.

[*o] 3 Commands—a Song for Israel:
1. Write you this song (v 19)
2. Teach it to Israel
3. Put it in their mouths

[*p] This song is recorded in 32:1-44.

[*q] The purpose of the song was that it might be a witness against Israel in the day of their backsliding and apostasy (v 19-21).

[a] God knew Israel's thoughts and traits to the utmost, having had 470 years of experience with them, and 2,553 years of dealing with Adam's entire race, besides innumerable years with angels, demons, and pre-Adamites (v 21).

[b] See ***15 Song Composers of Scripture***, p. 400.

[c] On the 1st day of February, the day he was born, the day he uttered Deuteronomy, and the day of his death (notes, 1:3, 10).

[d] 24th prophecy in Dt. (31:23, fulfilled). Next, v 27.

[e] Command—be strong and of good courage, for you shall bring Israel into Canaan as I sware to them (v 23; cp. v 7).

[f] See note, 29:13.

[g] See note, Ex. 17:14.

[h] Command—take this book of the law, and put it in the side of the ark of the covenant that it may be a witness against you (v 26).

[i] This was the whole Pentateuch up to this point, including perhaps the song of ch. 32 and the prophecy of ch. 33. Ch. 34 was no doubt added by Joshua, for he also wrote words "in the book of the law of God" (Josh. 24:26).

[j] This means by the side of the ark in the most holy place. The Sept. reads, put it by the side of the ark (v 26).

[k] 25th prophecy in Dt. (31:27-29). The first part of v 29 has been fulfilled and is now in fulfillment, but the latter part remains to be completely fulfilled in the last days. Next, 32:19.

[l] 4 Things Moses Knew About Israel:
1. Rebellion. The Sept. says, contentious disposition; Moffatt, defiant temper; Rotherham, perverseness (v 27)
2. Stiff neck. Moffatt, stubborn spirit
3. After my death you will utterly corrupt yourselves, and turn aside from the way of God to provoke Him to anger through the work of your hands (v 29)
4. Evil shall befall you in the latter days

[m] Question 27. Next, 32:6.

[n] You have been rebellious and quarrelsome while I have been with you; how much more will you be after I die (v 27).

[o] 2 Charges of Moses:
1. To Joshua—be strong and of good courage, for you shall bring Israel into Canaan (v 23; cp. v 6-7)
2. To priests—take charge of the book of the law. It shall be a witness against you. I know your rebellion and stiff neck; you will be worse after I am dead than you are now (v 26-27)

[p] See ***Backsliding*** in Index.

[q] Heb. ra, bad; evil; calamity; displeasure; distress; grief; harm; hurt; misery; sorrow; trouble; wickedness; and wretchedness. All this will befall Israel in the latter days, and no doubt refers to the great tribulation they will go through—the time of trouble such as never was or ever will be again (Dan. 9:27; 11:40–12:1; Mt. 24:15-24; Rev. 6:1–19:21).

[r] See ***14 End-Time Expressions***, p. 415 of N.T.

[s] All that do evil will be cut off, so it is possible for those in the way of God to turn aside, do evil, and be lost (v 16-18, 29; note, v 16; Ps. 47:9; 1 Pet. 2:14, 20-22; Heb. 10:26-29).

[t] The song is recorded in 32:1-44.

[u] 2 Commands—Hear God's Word (v 1):
1. Give ear, O ye heavens
2. Hear, O earth the words of My mouth

✡ ✡ ✡

my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

(2) God's greatness and character
(Dt. 7:19; 10:12-22)

3 Because I will [x]publish the name of the LORD: [y]ascribe ye greatness unto our God.

4 [z]*He is* the [*a]Rock, his [*b]work *is* perfect: for all his [*c]ways *are* judgment: a [a]God of truth and without iniquity, just and right *is* he.

(3) Israel's character and position before God

5 [b]They [c]have corrupted themselves, their [d]spot *is* not *the spot* of his children: *they are* a [e]perverse and crooked generation.

6 [f]Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

● 7 ¶ Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 [g]When the most High divided to the nations their inheritance, when he separated the sons of Adam, [h]he set the bounds of the people according to the number of the children of Israel.

9 For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.

(4) God's finding of Israel and His tender care for him

10 [i]He found him in a desert land, and in

about, he instructed him, he kept him as the [j]apple of his eye.

11 [k]As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

12 *So* the LORD alone did lead him, and [l]*there was* no strange god with him.

13 [m]He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

(5) Israel's lack of appreciation of God

15 ¶ But [n]Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he [o]forsook God *which* made him, and lightly esteemed the Rock of [p]his salvation.

(6) Seven sins of Israel

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto [q]devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* [r]begat thee thou art unmindful, and hast forgotten God that

---

ceived mentally. Trans. doctrine (v 2; Job. 11:4; Pr. 4:2; Isa. 29:24); learning (Pr. 1:5; 9:9; 16:21, 23); and fair speech (Pr. 7:21). The doctrine here is called the words of My mouth (v 1) and My speech (v 2).

w See ***4 Similes of True Doctrine***, p. 400.

x Heb. qara. Trans. publish only here (v 3); preach (Neh. 6:7; Jonah 3:2); proclamation (Ex. 32:5); proclaim 35 times (Ex. 33:19; 34:5-6; Lev. 23:2-4; etc.); and to call, 529 times (Gen. 2:19; 3:9; 12:8; etc.).

y Heb. yahab, ascribe; give (v 3).

z See ***10 Facts About God***, p. 400.

*a See ***4 Uses of the Word "Rock"***, p. 400.

*b God never did create anything imperfect. All imperfection has come about through sin and rebellion by the choice and conduct of free moral agents (Rom. 5:12-21).

*c Heb. mishpat, a verdict; decree; law; justice; right; privilege; style; ceremony; charge; fashion; judgment; just; order; ordinance; worthy (v 4). All of God's ways are just, right, decreed, and according to fixed laws and order.

a See ***10 Facts About God***, p. 400.

b See ***5fold Character of Israel***, p. 400.

c See ***Israel Corrupted***, p. 400.

d See ***Marks of Idolaters***, p. 400.

e Mt. 17:17; Phil. 2:15; 1 Tim. 6:5.

f Questions 28-30. Next, v 30.

g When? In the days of old, many generations past (v 7) God divided to the nations their inheritance and separated the sons of Adam and set the bounds of the people (v 7-8; Gen. 10:32). This makes the will of God plain as to separation of the various nations. God Himself determined the boundaries for them (v 8; Acts 17:26, note). When Christ comes to reign He will gather Israel from all lands and settle them in the promised land (Isa. 11:10-12; Ez. 37; Mt. 24:31). Others of distinct branches will also be returned to the originally determined lands, no doubt.

h When God divided the nations their inheritance and set boundaries around their lands that they should not mingle and become a mixture of races. He reserved the promised land for Israel as His own portion where He would come and live in their midst forever (Isa. 2:1-4; Jer. 3:17; Ez. 43:7; 48:1-35; Joel 3:16-20; Zech. 14). The land of promise will be divided into 13 sections, according to the number of the tribes (v 8-9; Ez. 48). The original division of the earth was made with the 3 sons of Noah about 200 to 300 years before Abraham (Gen. 10:32).

i See ***7fold Preservation of Israel***, p. 400.

j Heb. ishon, the dark pupil of the eye; the hole, gate, or door of the eye (v 10; Ps. 17:8; Pr. 7:2)

k 3 Similes Regarding Israel:

1 As the eagle stirreth up her nest. As one stirs up the nest to excite her young ones to fly, disturbing them to make them willing to leave the nest, so God permitted troubles in Egypt to make Israel willing to leave the land to become a nation themselves (v 11-12).

2 As the eagle fluttereth over her young. As she broods over them to keep them warm and protect them in their growth, so God by the Holy Spirit sought to develop Israel and make her strong (v 11-12).

3 As an eagle spreads out her wings and bears her young on them in teaching them to fly, so the Lord bore Israel in leading them out of Egypt (v 11-12; Ex. 19:4).

l God alone was the God of Israel in coming out of Egypt (v 12).

m That is, God gave him the best places on earth (v 13), abundant crops and increase of the fields.

9 Material Blessings for Israel:

1 Honey out of the rock, there being an abundance of flowers for the bees (v13)
2 Oil out of the flinty rock
3 Butter of kine (cattle, v 14)
4 Milk of sheep
5 Fat of lambs
6 Rams of the Bashan breed
7 Goats
8 Fat of kidneys of wheat
9 An abundance of grapes

n Heb. Yeshurun, a symbolic name of Israel, meaning the upright one (v 15; 33:5, 26). This makes it clear that God Himself recognized Israel as justified and upright in His sight at first. Afterward, the nation forsook Him, rejecting the Rock of their salvation and provoking Him with their sinning to the point that He abhorred them (v 15-26).

o See ***9 Sins of Israel After Salvation***, p. 401.

p Israel had salvation, the new birth, and many other spiritual experiences (see ***O.T. Spiritual Experiences***, p. 274 of N.T.), then forsook God, forgot Him and were punished with bitter destruction, even to hell according to v 18, 22, 24.

q See ***Devils*** in Index.

r This plainly indicates that Israel was born again, for God begat them (v 18; Gal. 3:8; 4:29; Heb. 4:2).

* * *

(7) God's judgment on Israel

★ 19 [*a]And [b]when the LORD [c]saw *it*, he [d]abhorred *them*, because of the provoking of his [e]sons, and of his daughters.

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no [f]faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their [g]vanities: and I will move them to jealousy with *those which are* not a people; [h]I will provoke them to anger with a foolish nation.

22 For a fire is kindled in mine anger, and shall burn unto the lowest [i]hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap [j]mischiefs upon them; I will spend mine [k]arrows upon them.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I [l]feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

28 [m]For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

30 [n]How should one chase a thousand, and two put ten thousand to flight, except their Rock had [o]sold them, and the LORD had shut them up?

31 [p]For their [q]rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their [r]vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 [s]*Is* not this laid up in store with me, *and* sealed up among my treasures?

35 [t]To me belongeth vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

(9) God's return to Israel and punishment of their enemies

36 For the LORD shall judge his people, and [a]repent himself for his servants, when he

---

*a 26th prophecy in Dt. (32:19-43, fulfilled). Next, 33:6. See ***20 Predictions of Moses***, p. 401.

b No statement in Scripture suggests that God knows every small detail of every act and thought of all free moral agents from all eternity, even before they are in existence. Such is not necessary in order to understand the omniscience of God (see note, Gen. 6:5). Many times in Scripture we find Him seeing and knowing things when they happen, thus limiting Himself for some purpose in His dealings with His subjects.

c What was it God saw? The backsliding of Israel as pictured in v 15-18.

d God can and does abhor such backsliders as described in v 15-18, and sends them to hell if they do not repent (v 19-26).

e Here God calls Israelites His sons and daughters, proving again that they had salvation (v 15) and were born again (v 18). When they sinned, forgot Him, and forsook Him (v 15-18), He abhorred them (v 19) and vowed to destroy them in hell (v 20-22). Other O.T. scriptures call saved men sons (Isa. 43:6; 45:11; Hos. 1:10).

f One of only two times faith is found in the O.T. (v 20; Hab. 2:4). The common word for faith in the O.T. is trust.

g Heb. hebel, emptiness; vanity; something transitory and unsatisfactory. Here it refers to idols (v 21; 1 Ki. 16:13, 26; Jer. 8:19; 10:8; 14:22; cp. Acts 14:15). Lying vanities are also spoken of (Ps. 31:6; Jonah 2:8).

h Quoted in Rom. 10:19. Cp. Rom. 11:11.

i Heb. sheol, the unseen world; the place of departed spirits in the lower parts of the earth (v 22; Mt. 12:40; Eph. 4:8-10).

5 Facts About Hell Here:

1. It is a place of fire (v 22; Song 8:6; Lk. 16:19-31)
2. It was kindled because of God's wrath on sin (v 22; Ps. 9:17; Mt. 25:41)
3. There are different compartments, one being the lowest hell (v 22; Lk. 16:19-31; 23:43)
4. Hell shall consume the earth's increase of men who die in rebellion (v 22; Isa. 5:14; 14:9; Rev. 20:11-15)
5. It will set the foundations of the mountains on fire (v 22)

Not one statement here or in any other place teaches that hell is the grave. There

j Heb. ra, evil; calamity; mischief; misery; trouble; sorrow; wretchedness.

k See ***Arrows of God***, p. 403.

l A strange statement! God fearing the wrath of an enemy! It could not mean that God fears either an enemy or his wrath. The idea is that God feared that if He did not punish Israel in such a supernatural way as to leave out all evidences of a human hand, His enemies would brag that it was by their own hand it was done, and not by God's (v 27). Furthermore God wanted Israel to know that it was His hand which was punishing them for their sins, so they might repent and turn back to Him. The nations were to know that it was not their power or might that did it, even if at times they were used as the rod of chastening upon His people.

m Here God classes Israel as a nation without understanding, without wisdom, and void of proper counsel. Had they possessed proper understanding and wisdom they would have considered their latter end instead of living only for the present lusts and pleasures that were destroying the nation (v 28-29). In obedience to God they would have never been defeated. One would chase 1,000 and two would put 10,000 to flight (Lev. 26:8). As it was now, one of the enemy could chase 1,000 and two could put 10,000 Israelites to flight because their Rock (God) had sold them to go into defeat and captivity, and had shut them up (v 30).

n Question 31. Next, v 34.

o This term is used of permitting them to be defeated and placed under bondage and captivity (v 30; 28:68; Judg. 2:14; 3:8; 4:2; 10:7; 1 Sam. 12:9).

p See ***7 Reasons Enemies Victorious***, p. 401

q See ***A False Rock***, p. 403.

r Israel is compared to a vine bringing forth wild grapes (Isa. 5:1-7; Jer. 2:21; Ps. 80:9; Hos. 10:1). The fruit of the vine here is even worse than wild grapes; it is bitter and poisonous like the venom of dragons and asps whose bite is immediately fatal (v 32-33). Israel was ripe for the judgment of this song (v 19-26); it was already determined and would not be delayed (v 34-35).

s Question 32. Next, v 37-38.

t Quoted in Rom. 12:19; Heb. 10:30. To God belongs vengeance, recompense, and judgment (v 35-42).

a God has always been good, merciful, and gracious enough to turn from judgment when men repent and do His will, but His hands are tied so that He cannot help them as long as they are consecrated to wickedness. He cannot bless people contrary to His own promises to them. Having definitely assured sinners and backsliders of punishment if they do not repent and conform to His will and Word, He can only punish them (v 36). See ***Backsliding***, p.237

none shut up, or left.

37 And he shall say, [*c]Where *are* their gods, *their* rock in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.

39 [*d]See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my [*e]glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine [*f]arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 [g]Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

9. Moses charges Israel to obey God and the law

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and [h]Hoshea the son of Nun.

45 And Moses made an end of speaking [i]all these words to all Israel:

● 46 And he said unto them, [j]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 [k]For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither

10. Moses prepares for death
(Num. 27:12-23; Dt. 31:1-30)

■ 48 And the LORD spake unto Moses [l]that selfsame day, saying,

● 49 [m]Get thee up into this mountain [n]Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

● 50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 [o]Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; [p]because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt [a]see the land before *thee*; but thou shalt not go thither unto the land which I give the children of Israel.

186 CHAPTER 33

IX. Blessing of the tribes (cp. Gen. 49:1-27)
1. Blessings on all Israel (Dt. 33:25)

1 And this *is* the blessing, wherewith Moses the man of God [b]blessed the children of Israel before his death.

2 And he said, [c]The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

4 [d]Moses [e]commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was king in [f]Jeshurun, when the heads of the people *and* the tribes of Israel

---

judgment.

*c Question 33. Last question in Dt. Here God used irony—Let them get help from their idols whom they trusted in and worshipped (v 37-38).

*d Here again God made it clear to Israel that there was no god except Himself. See ***7 Proofs He Is the Only God***, p. 403.

*e 7 Examples of Punishment by the Sword:
  1 Cherubim guarding tree of life (Gen. 3:24)
  2 Levites slaying Israelites (Ex. 32:27)
  3 Heathen nations destroying Israel (32:25, 41-43; 28:22; Lev. 26:6-8, 25, 36-37; Num. 14:43; Lk. 21:24)
  4 God opposing Balaam (Num. 22:23,31)
  5 God fighting for Israel (Josh. 5:13; Isa. 34:5-6; 37:36; 66:16)
  6 God destroying Israel (1 Chr. 21:16)
  7 Christ at Armageddon (Rev. 19:15, 21)

*f See ***Arrows of God***, p. 403.

g See ***22 Commands to Rejoice***, p. 403.

h This is the old spelling of Joshua, and the only time used of the man (v 44).
  4 Men Called "Hoshea":
  1 Joshua, son of Nun (v 44)
  2 Hoshea, son of Elah, king of Israel (2 Ki. 15:30; 17:1-6; 18:1-10)
  3 Hoshea, son of Azaziah (1 Chr. 27:20)
  4 Hoshea, a Levite (Neh. 10:23)

i All the words of Deuteronomy, including the song of 32:1-43 (v 45-46).

j 2 Commands—the Law (v 46):
  1 Set your hearts upon all the words of this law to observe and do them
  2 Command your children to observe and do all the words of this law

k 2 Blessings for Keeping the Law (v 47):
  1 It is not in vain, for it is your life. Cp. 6:17-25; 8:3
  2 Through this thing you shall prolong your days in the land

l The day he spoke and wrote (or had others to write) all of Deuteronomy (note, 1:10).

m 3 Commands—Moses to Die:
  1 Get up into Mount Abarim (v 49)
  2 Behold the land of Canaan
  3 Die in the mount, and be gathered to your people (v 50)

n See note, Num. 27:12.

o The reason for not permitting Moses to enter Canaan was given at the time he smote the rock instead of speaking to it (v 51; Num. 20:10-13).

p How could a man sanctify God who has no sin to cleanse? Only by setting Him apart as One to worship, reverence and respect. Once again we have the true meaning of sanctification emphasized—setting something apart for a holy and sacred use. Moses did not reverence Him and His word on this occasion which would have sanctified Him before the people. See ***Sanctification*** in Index.

a Moses saw the land, but did not have the joy of entering it or the privilege of living to see it conquered and the people settled in it. He came short of many years of life and service both to God and Israel because of his sin (v 51; Num. 20:10-15).

b To bless here means to make a pronouncement of good to the tribes.

c 8fold Description of God's Appearance:
  1 Jehovah came from Sinai (v 2)
  2 He rose up from Seir (Edom) unto them (His people)
  3 His glory shined forth from Mount Paran
  4 He came with ten thousands of His saints (angels who came down at the giving of the law)
  5 A fiery law went forth from His right hand for the people (Ps. 68:17; Acts 7:53; Gal. 3:19; Heb. 2:2)
  6 He loved the people (v 3)
  7 All His saints are in His hand
  8 They sat down at His feet to receive His words

d 2 Positions Held by Moses:
  1 He was the lawgiver of Israel (v 4, 21; Num. 21:18)
  2 He was king in Jeshurun (the upright one, Israel, v 5)

e 4 Lawgivers of Scripture:
  1 Messiah (Gen. 49:10)
  2 Moses (33:4, 21; Num. 21:18; Jn. 1:17)
  3 Judah (Ps. 60:7; 108:8)
  4 God (Isa. 33:22; Jas. 4:12)

f See note, 32:15.

✡ ✡ ✡

2. Reuben's blessing (Gen. 49:3-4)

★ 6 ¶ [g]Let [h]Reuben [i]live, and not die; [j]and let *not* his men be few.

3. Judah's blessing (Gen. 49:8-12)

7 ¶ [k]And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

4. Levi's blessing (Gen. 49:5)

8 ¶ [l]And of Levi he said, *Let* thy [m]Thummim and thy Urim *be* with thy [n]holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 [o]Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: [p]for they have observed thy word, and kept thy covenant.

10 They shall [q]teach Jacob thy judgments, and Israel thy law: they shall [r]put incense before thee, and [s]whole burnt sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that

5. Benjamin's blessing (Gen. 49:27)

12 ¶ [t]*And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

6. Joseph's blessing (Gen. 49:22-26)

13 ¶ [a]And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are*

---

[g] 27th prophecy in Dt. (33:6-29, unfulfilled, but will be fulfilled in the Millennium and forever). Next, 34:4.

[h] Blessings of Reuben: Let him live, and not die (v 6). The plea here is to permit Reuben to live and multiply, even though he forfeited these blessings when he sinned (Gen. 49:3-4; cp. 35:22).

[i] Here we have the use of pleonasm or redundancy, where a statement made is immediately afterward put in another and sometimes an opposite way to make it impossible for the sense to be missed—live, and not die. Such examples are often found in Scripture (v 6; 9:7; 32:6; Gen. 43:8; Num. 4:19; 1 Sam. 1:11; Ps. 118:17; Isa. 38:1; Jer. 20:14; Jn. 1:20; 1 Jn. 2:4).

[j] Blessing of Simeon: Let not his men be few (v 6). In the Alexandrian copy of the Sept. this reads, "and let Simeon be very numerous." Simeon is not mentioned here but since Moses was blessing all the tribes it is supposed by some that he is the one referred to along with Reuben; if not, the explanation of note below must apply.

[k] 4 blessings of Judah (including Simeon, for their inheritance was one, and their blessings could be one, v 7; Josh. 19:1-9). In the Moffatt translation v 7 is placed between v 10 and 11, and reads, "O thou Eternal, listen to Simeon's cry, and join him to the nation once again. Judah fights for himself, and thou art the saving of him." If we divide this (v 7) between Simeon and Judah, then the statement of note above belongs to Reuben's blessing, which would make 2 blessings each for these tribes—Reuben, Simeon, Judah. Statements regarding Judah in v 7 are:
1. Hear, Lord, the voice of Judah; that is, hear his prayers
2. Bring him unto his people; that is, in battle let him be brought home again
3. Let his hands be sufficient for him; that is, let him always have a sufficiency of soldiers to support the tribe and guarantee its rights
4. Be a help to him from his enemies; that is, let his enemies never prevail over him

[l] 5 Blessings of Levi:
1. Let the Urim and Thummim be with Your holy one (the high priest, v 8)
2. They (the Levites) shall teach Jacob Your judgments and Your law (v 10)
3. They shall put incense before You, and whole burnt sacrifice upon Your altar
4. Bless their substance, and accept the work of their hands (v 11)
5. Smite through the loins of their enemies

[n] The high priest is called God's holy one here, whom God proved at Massah (Ex. 17:7; Dt. 6:16; 9:22; 33:8) and Meribah (Num. 20:13, 24; 27:14; Ps. 81:7).

[o] The first part of this verse refers to the laws concerning the high priest who was not supposed to defile himself with the dead of his family (Lev. 21:11-12).

[p] This no doubt refers to the high priest and the Levites putting God first, even to killing their own brethren who had sinned, in their zeal for God (Ex. 32:26-28; Num. 25:7-9).

[q] See 24:8; 2 Ki. 17:27; 2 Chr. 17:7-9.

[r] Ex. 30:7-8; Lev. 6:22-23; 2 Chr. 26:18.

[s] Lev. 1:17; 4:12; Ps. 51:19.

[t] 3 Blessings of Benjamin (v 12):
1. The beloved of the Lord shall dwell in safety by him—referring to the temple location in Benjamin. Mount Zion belonged to Judah, and Mount Moriah where the temple was located belonged to Benjamin
2. The Lord shall cover him—be his protector
3. He shall dwell between His shoulders; that is, be supported by God as a son is carried by his father

[a] 11 Blessings of Joseph through his 2 sons—Ephraim and Manasseh:
1. Blessed in his land—the portion allotted to him was one of the best and most fertile (v 13)
2. Precious things of heaven—dew, rain, sunshine and benefits from the moon (v 13-14)
3. Deep underground water to supply the wells that were dug (v 13)
4. Chief things of the ancient mountains—large trees, etc.
5. Precious things of the everlasting hills—metals, minerals, olive trees, grapes, etc.
6. Precious things of the earth and the fullness thereof—crops growing in abundance in fertile soil (v 16)
7. The good will of Him that dwelt in the bush—the God of the burning bush (Ex. 3)
8. God's blessing upon his head; that is, he would be particularly separated to God, as he was separated from his brethren. Cp. Gen. 49:26
9. His glory like the firstling of his bullock; that is, there is strength in Ephraim who was exalted as the firstborn by Jacob (v 17; Gen. 48:17-20)
10. His horns are like those of a unicorn (wild bull, rhinoceros, buffalo, or antelope, note, Num. 23:21). With them he shall push his enemies until he destroys them
11. Ephraim shall multiply by the tens of thousands, and Manasseh by the thousands. Cp. Gen. 48:19; Num. 1:33-35

✡ ✡ ✡

7. Zebulun and Issachar's blessing (Gen. 49:13-15)

18 ¶ [*b]And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

8. Gad's blessing (Gen. 49:19)

20 ¶ [*c]And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

9. Dan's blessing (Gen. 49:16)

22 ¶ [*d]And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.

10. Naphtali's blessing (Gen. 49:21)

23 ¶ [*e]And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

24 ¶ [*f]And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

12. Blessing to all Israel (Dt. 33:1)

25 [a]Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* none like unto the God of [b]Jeshurun, [c]*who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 [d]The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.

28 [e]Israel then shall dwell in safety [f]alone: the [g]fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved [h]by the LORD, [i]the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

187 CHAPTER 34

X. Moses' vision and death
1. His vision (cp. Ex. 3:1-10)

1 [j]And Moses went up from the plains of

---

1 They shall rejoice (v 18)
2 They shall call the people unto the mountain, and offer sacrifices of righteousness (v 19). This refers to the blessing these tribes would be to many Gentiles who would be converted to God through their traffic among them
3 They shall suck the abundance of the seas; that is, they shall become rich through merchandise traded among the Gentiles in their sea voyages
4 They shall suck the abundance of treasures hid in the sand. They were to prosper by making glass out of the sand. Cp. Job 28:17

*c 5 Blessings of Gad:
1 Blessed be the One (God) who enlarges Gad and gives him (the tribe) a spacious territory (v 20). Cp. Ps. 4:1; 31:8
2 He dwells secure and fearless as a lion surrounded with enemies.Cp.1 Chr.12:8
3 He tears the arm with the crown of his head; that is, the leaders would get the victory over all enemies
4 He provided the first part to himself; that is, he chose for himself a very good portion and it was granted by the lawgiver, Moses (v 21; Num. 32:1-5)
5 He came with the heads of the people, and executed the justice of the Lord and His judgments with Israel; that is, his leaders led in the victory with the other tribes of Israel in the conquest of the land and the settlement of Canaan

*d 2 Blessings of Dan (v 22):
1 Dan is a lion's whelp—an unweaned cub not yet beginning to catch his own prey
2 He shall develop and catch his prey, making a leap from Bashan. At first Dan's portion was not sufficient so he went far north to make for himself a place (Josh. 19:47-48)

*e 2 Blessings of Naphtali (v 23):
1 He shall be satisfied with the full blessing of the Lord (v 23)
2 He shall possess the west and the south next to the lakes Merom and Galilee—some of the most beautiful country of Caanan

*f 3 Blessings of Asher (v 24):
1 He shall be blessed with children
2 He shall be acceptable to his brethren in all the tribes
3 He shall dip his foot in oil. This refers to the primitive method of treading the olives in order to press out the oil. Cp. Job 29:6; Mic. 6:15

a 12 Blessings of All the Tribes:
1 Shoes of iron and brass (v 25). This perhaps refers to metals in the mountains, as well as to the warlike disposition of Israel, for warriors wore greaves, boots, shoes and other protective armor made of these metals. Cp. 1 Sam. 17:6
2 Strength all the days of life
3 God, the only true, living, and eternal God who rides in the sky shall be your help (v 26-27; Ps. 68:4; Ez. 1)
4 Underneath are the everlasting arms
5 He shall thrust out the enemy from before you, and command their destruction
6 You shall then dwell in safety alone in all the promised land (v 28)
7 The fountain of Jacob shall be upon the land of corn and wine
8 The heavens shall drop dew to refresh the land
9 You will be a happy nation and no other people will be like you (v 29)
10 You will be saved by the Lord, who will be your shield and help, and the sword of your excellency
11 Your enemies shall be found liars
12 You shall tread upon the high places of the earth

b See note, 32:15.

c See Ps. 68:4, 33; Ez. 1, 8, 10.

d This could be paraphrased, "Above is the everlasting God, and beneath are the everlasting arms." This gives one protection over, beneath, and all around him (Ps. 34:7; 91:1-12). Unlimited power to protect is expressed here.

e Israel could have remained this way eternally if they had not sinned and provoked God for centuries finally causing Him to turn and be their enemy, as He had vowed He would be under such circumstances (Isa. 63:10). See ***Backsliding***, p. 397.

f Israel was not to be incorporated with any other nation under heaven (v 28; 32:8-10; Num. 9; Acts 17:26).

g Heb. ayin, an eye; fountain; outward appearance; eyesight; face; presence (v 28; 8:7; Gen. 16:7; Num. 33:9; 1 Sam. 29:1; 2 Chr. 32:3; Pr. 8:28). The idea here is that God would be the source of blessing, the fountain of life to Israel and their land.

h To be saved by the Lord was Israel's greatest blessing and glory (v 29).

i See ***7 Things God Is to His People***, p. 403.

j This chapter, which is always a part of the Pentateuch in all MSS and ancient versions, is a postscript either written by Moses before his death or by another afterward. It could have been added by Moses through direct revelation, which is the way he wrote about the origin of the heavens and the earth (Gen. 1:1–2:25). If not, then we suppose that Joshua was the inspired writer later, for it is plainly stated that he also wrote in the book of the law (Josh. 24:26).

✡ ✡ ✡

of Pisgah, that *is* over against Jericho. And [k]the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

★■ 4 [l]And the LORD said unto him, This *is* the land which I sware [m]unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

2. Death of Moses (Num. 27:12)

5 ¶ So Moses [n]the servant of the LORD died there in the land of Moab, according to the word of the LORD.

3. Burial of Moses (Jude 9)

6 And [o]he buried him in a valley in the land of Moab, over against Bethpeor: [p]but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* [q]an hundred and

not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab [t]thirty days: so the days of weeping *and* mourning for Moses were ended.

4. Joshua the successor of Moses (Num. 27:15)

9 ¶ And Joshua the son of Nun was [u]full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

5. Last tribute to Moses (Josh. 1:2; Jude 9)

10 ¶ And there arose not [a]a prophet since in Israel like unto Moses, whom the LORD knew [b]face to face,

11 In all the [c]signs and the wonders, [*a]which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And [*b]in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

* * *

---

k Moses was taken on a tour in the Spirit or by vision to see all the promised land.

l 28th and last prophecy in Dt. (34:4, fulfilled once, but will be fully and eternally fulfilled in the Millennium and New Earth period, Gen. 17; Isa. 9:6-7; 11:10-12; Dan. 7:13-14; Ez. 37; Rev. 11:15). The last part was fulfilled that day (v 5).

m See note, 29:13.

n Moses is called the servant of the Lord 18 times (v 5; Josh. 1:1, 13, 15; 8:31, 33; 11:12; 12:6; 13:8; 14:7; 18:7; 22:2, 4, 5; 2 Ki. 18:12; 2 Chr. 1:3; 24:6).

o Jehovah buried Moses (v 6; Jude 9).

p Jehovah kept the place of burial secret so that Israel would not pay him homage or give such reverence to their leader as pagans who made gods of their eminent statesmen, victorious generals, great lawgivers and founders of religion (v 6).

q Moses died the youngest of all his kindred. When Levi his great-great-grandfather died, he was 137; Kohath his great-grandfather was 133; Amram his father, 137; and Aaron his older brother, 123 (Ex. 6:16-20; Num. 33:39). Miriam his sister was 126 or more at death (Num. 20:1).

r He died on the 1st day of Feb. which was the day he was born 120 years before (notes, 1:3, 10; 31:2; 34:7).

s This is a testimony that can even be repeated today. His intimate contact with God, living in His glory, his fasts, and strict manner of life all added up to perfect strength and eyesight (v 7).

t See notes, Gen. 50:2-5, 10.

u See Num. 27:23.

a Moses was one of the greatest of prophets, in many respects greater than all others except Jesus Christ (v 10; 18:17-19). See notes, Lk. 16:28.

b Many times Moses was face to face with God who was also in visible form (v 10; Ex. 24:9-11; 33:11; Num. 12:8; 14:14).

c See ***Signs*** and ***Miracles*** in Index.

*a This refers to the many signs and wonders of the book of Exodus which Moses performed in Egypt before Pharaoh and his servants. See ***42 Miracles by Moses***, p.172

*b This refers to the great and mighty acts at Mount Sinai, and in all the wilderness wanderings for 40 years, as recorded in Exodus through Deuteronomy.

* * *

Summary of Deuteronomy

Date and Place: written about 1645 BC in the plains of Moab by Jordan near Jericho, just before the entrance into Canaan (1:5; 34:1-12).

Author: Moses, the lawgiver and leader of Israel. See ***Moses*** in Index.

Proof of Authorship: see ***16 Proofs Moses Wrote the Pentateuch***, p. 75.

Theme: the name of the book means Second Law, because it records the repetition of the 10 commandments (ch. 5). It contains the parting counsels of Moses to Israel in view of their entrance into Canaan; a summary of the wilderness wanderings; many new laws that needed to be added to those given some 40 years before; many warnings in view of the possibility of sin; prophecies concerning the future of Israel; and the Palestinian covenant (11:13-32; 27:1–30:20)

Statistics: 5th book of the Bible; 34 chapters; 959 verses; 28,355 words; 33 questions; 690 verses of history; 230 verses of fulfilled prophecy; 37 verses of unfulfilled prophecy. Deuteronomy has 33 separate messages from God (1:6, 34, 42; 2:2, 9, 17, 31; 3:2, 26; 4:10, 12, 14; 5:4, 28, 30; 6:1; 9:12, 13, 23; 10:1, 11; 11:13; 12:1; 17:14; 18:15, 17; 27:1; 29:1; 30:1; 31:14, 16; 32:48; 34:4); 519 commands; 47 promises; and 497 predictions.

The Pentateuch—5 Books of Moses

Of all the writings of antiquity, the Pentateuch is the most remarkable. The various subjects it embraces makes it a necessity in the understanding of God's plan for man. It is the foundation of divine revelation to man. Its explanation of the origin of all things, its code of laws, geography, chronology, history, and religion prove it to be a divine work worthy of careful study and acceptance by the whole human race.

The Pentateuch is generally called The law of Moses, but it is really The Law of God. Supposing Moses to be the sole author and originator of the civil and religious system, and the many revelations of God regarding His creative and redemptive work, would be counting him immortal, for a mere human could not have invented such a work.

1. Zend-Avesta, by Zoroaster, about 1200 BC, the sacred book of the Medes and Persians to revive the ancient Magian religion
2. The Four Vedas, the four sacred books of the Hindus, or the Institutes of Menu, written by Menu, son of Brahma, and containing the code of civil and religious laws of the Indians, written about 1100 BC
3. Five Kings, the sacred book of the Chinese, written by Confucius about 1100 BC
4. The Pitikes of the Buddhists, written by Gotama, founder of Buddhism about 600 BC
5. The Koran, written by Mohammed about AD 600
6. The Eddas of Scandinavia, two religious codes containing mythology and traditions, written about AD 1100 or 1200.

All these were written from about 500 to 2,400 years after Moses, and some are partly made up of quotations from the Old and New Testaments, the Talmud (which is a Jewish commentary of the O.T.), and the Gospel of Barnabas. Others contain the best sayings of wise men within the race producing such a work; certain ethical, political, and moral aspirations of those people; as well as old traditions, mythological and fantastic tales of gods, their wars, etc.

The sacred books of pagans reveal many erroneous and superstitious ideas which could only be the product of the human mind. While their profitable sayings may have helped in the social life of some in the past, there is very little in them to elevate or inspire to righteousness, and nothing to bring one a correct understanding of the true and living God. How different are the Pentateuch and the other sections of the Bible which glow with truth like the sun compared to a candle!

In the Pentateuch God is supreme and the only King; the priest is His servant, even being prevented by the law from having earthly inheritance or secular power; the ruler of Israel is the vice-regent of God, obliged to rule according to His laws which are not to be changed, added to, or taken from. Despotism and priest craft revealed in other so-called sacred writings would be impossible where the laws of the Pentateuch are obeyed. Its rites and ceremonies are dignified, impressive, and free from the mysteries, divination, witchcraft sorcery, enchantment, omens, and cruel, licentious practices which make pagan rites an abomination to God. The ceremonies of the Pentateuch point out the holiness of God, the sinfulness of the man, the necessity of an atonement, and the moral state to which the Creator has promised to raise fallen man. The punishments of the 5 books are just and the rewards such as to inspire love of God and consecration to the highest good of all.

DEUTERONOMY NOTES CONTINUED

How to Live Long (6:2)

The word prolong with its various endings is used 25 times, and nearly every time of life on earth being extended if certain conditions are met.

10 Conditions of Long Life:

1. Live free from idolatry (Dt. 4:25-26)
2. Keep commandments (Dt. 4:40; 6:2; 11:8-9; 32:46-47)
3. Honor parents (Dt. 5:16; Eph. 6:2)
4. Walk in God's ways (Dt. 5:33)
5. Fear God (Dt. 6:2; Pr. 10:27; Eccl. 8:13)
6. Humility and obedience (Dt. 17:20)
7. Kindness to animals (Dt. 22:6-7)
8. Faithfulness to God (Dt. 30:18)
9. Having understanding and knowledge (Pr. 28:2)
10. Hatred of covetousness (Pr. 28:16)

Unity of God (6:4)

These words were used at the beginning of the Jewish services both morning and evening (v 4-5), and may be termed the short creed of the Jews. In them we find not only the declaration of the unity of God (as contrasted with polytheism), the doctrine of the Trinity, and the true nature of spiritual worship, but also the fact that Jehovah is the absolute and only uncaused God. Literally, Jehovah our Elohim is a unified Jehovah. Dt. 6:1-8 was one of four passages which Jews used in the phylacteries, and which they regarded as one of the most pregnant with truth and instruction. The other passages were Dt. 11:18-21; Ex. 13:2-10, 11-16.

3 Basic Doctrines Expressed:

1. The unity of oneness of Jehovah and God—Jehovah our Elohim is a united Jehovah.
2. The Trinity of God. There is more than one Jehovah and more than one God as individuals, but they are one Jehovah and one God in unity, thus expressing the truth of 3 separate and distinct persons, beings, or individuals in the Divine Trinity (1 Jn. 5:7). The Father, the Son, and the Holy Ghost are one in this way, not one in individuality. The words Jehovah and God have a singular and a plural meaning, like our word sheep. Since there are 3 persons or beings, then the only way they can be one is in the sense of unity, as prayed for in Jn. 17:21-23. See ***The Trinity***, p. 489 of N.T.
3. True worship consists of loving Jehovah as God with all the heart, soul, and might. Having a wholehearted love for God is the first and great commandment (Mt. 22:36-40).

27 Conditional Blessings (7:11): He Will

1. Keep covenant with you (v 12)
2. Show mercy to you
3. Love you (v 13)
4. Bless you
5. Multiply you
6. Bless you with children
7. Bless the fruit of your land
8. And your corn (wheat)
9. And your wine (vineyards)
10. And your oil (olive orchards)
11. Increase your cattle
12. And your flocks
13. Bless you above all other people (v 14)
14. Not allow any man or woman to be sterile or barren
15. Not permit stock to be barren
16. Take away all sickness (v 15)
17. Put no diseases upon you
18. Lay them upon your enemies
19. Give victory over enemies (v 16)
20. Deliver them into your hand
21. Destroy them as Pharaoh (v 17-19)
22. Send hornets among them until they will be destroyed (v 20)
23. God will be among you (v 21)
24. Will destroy enemies little by little (v 22)
25. Deliver them into your hand until they are totally destroyed (v 23)
26. Deliver their kings into your hand until you destroy their name from under heaven (v 24)
27. Not permit any man to stand before you until all enemies are destroyed

16 Acts of God for Israel in Dt. 8 (8:14)

1. Sware to their fathers (v 1)
2. Led them 40 years to humble and test them (v 2, 15-16)
3. Humbled them, and permitted temporary hunger to prove them (v 3)
4. Gave them manna for 40 years to teach them the true source of life
5. Kept their garments from wearing out for 40 years (v 4)
6. Chastened them like a father (v 5)
7. Promised them a good land (v 7-10)
8. Gave them laws to keep (v 1, 11)
9. Warned against backsliding (v 10-20)
10. Promised prosperity (v 12-13)
11. Brought them out of bondage (v 14)
12. Did miraculous things to supply their need (v 15-16)
13. Planned their good forever (v 16)
14. Promised power to get wealth (v 17-18)
15. Established a covenant with them (v 18)
16. Promised punishment for backsliding (v 19-20)

Phylacteries (11:18)

Whether the commands in v 18; 6:8; Ex. 13:9, 16 concerning the binding of portions of the law on the hand and forehead were intended to be taken literally or figuratively has been a matter of dispute among commentators. The Jews have for ages attached to them a literal meaning. The passages they selected were Ex. 13:1-10, 11-16; Dt. 6:4-9; 11:13-21. Two kinds of phylacteries were used. The one for the arm was a strip of parchment on which these texts were written. It was enclosed in a small square case made of parchment or calfskin, and fastened with a long narrow leather strap to the inside of the arm, between the elbow and the shoulder. When the arm touched the body the law would thus be near the heart. The strap was carefully wound around the arm and fingers so that the ends came out by the tip of the middle finger. Sadducees wore phylacteries on the palm of the hand instead of the arm. The case for the forehead was divided into 4 cells with a parchment in each. It was fastened with leather straps to the forehead, between the eyes and near the roots of the hair. Phylacteries were worn by men only. The common people wore them during prayer only, but the Pharisees wore them continually and even enlarged them to call attention to their piety. They became badges of vanity and hypocrisy, sometimes being worn as amulets. This show of them was rebuked by Christ (Mt. 23:5).

1 Observe and do all these statutes and judgments in the land when you possess it; do them all the days of your life on earth (v 1)
2 Utterly destroy all the places where the nations served their gods, in the high mountains, upon the hills, and under every green tree (v 2)
3 Overthrow their altars, break their pillars, and burn their groves with fire (v 3)
4 Hew down the graven images of their gods, and destroy the names of them out of that place
5 You shall not do so unto the Lord your God (v 4).

This refers to setting up images, pillars, and altars on every high hill and under every green tree, according to their choice and desire. God simply commanded them not to do this for His worship, for He would choose the place of worship and the manner in which men should seek Him.

11 Commands—False Prophets and Religions (13:3)

1 Do not hear or follow any religious leader who seeks to lead you away from Jehovah and His Word (v 1-3)
2 You shall walk after God, fear Him, keep His commandments, obey His voice, serve Him, and cleave to Him (v 4)
3 Put the false prophet or dreamer of dreams to death if he has sought to turn you away from Jehovah (v 5)
4 You shall put away all evil
5 Even if your closest relatives or friends seek to turn you from Jehovah, you shall not consent to them, hear them, pity them, spare them, or conceal them from punishment of death
6 You shall kill them by your own hand being upon them first, and then the hands of the people. Stone them with stones that they die, because they have sought to lead you astray from Jehovah (v 9-10)
7 All Israel shall hear, and fear, and do no more such wickedness (v 11)
8 You shall destroy every city and all the inhabitants that permit any to live among them who seek to turn you away from Jehovah, and every city which turns from God to serve other gods v12-15
9 You shall make proper inquiry and know of a certainty that the city has gone from Jehovah to serve other gods before you destroy it (v 14-15)
10 You shall gather all the spoil into the streets and burn the city with fire and it shall be a heap forever as a witness of God's judgment on idolatry
11 Do not build that city again, nor take any of its spoil for yourselves (v 16-17)

6 Things God Requires of Men (13:4)

1 Walk after the Lord (Dt. 8:6; 10:12; Gen. 17:1; Ex. 18:20; see ***Walk*** in Index)
2 Fear Him (Dt. 4:10; 10:12, 20)
3 Keep His commandments (note, Dt. 12:28)
4 Obey His voice (Dt. 11:27; 13:4; 27:10)
5 Serve Him (Dt. 6:13; 10:12, 20; 11:13)
6 Cleave to Him (Dt. 10:20; 11:22; 30:20)

86 High Priests From Aaron to AD 70 (10:6)

29 From Aaron to Babylonian Captivity:

1 Aaron—38 years in wilderness (Ex. 28-29; Lev. 8; Ps. 133; Heb. 5:1-4)
2 Eleazar—30 or more years during the conquest and settlement in Canaan (Num. 20:24-29; Dt. 10:6; Josh. 24:33)
3 Phinehas—during the judges (Num. 25:7-15; 1 Chr. 6:4, 50; Judg. 20:28)
4 Abishua or Abiezer—during the judges (Judg. 6:34; 1 Chr. 6:4-5, 50)
5 Bukki—during the judges (1 Chr. 6:5, 51; Ezra 7:4)
6 Uzzi—during the judges (1 Chr. 6:5-6, 51; Ezra 7:4)
7 Zerahiah, Eli or Ahitub (1 Chr. 9:11)—during the judges, when Samuel was born (1 Chr. 6:6, 31; Ezra 4; 1 Sam. 1:9–4:22; 1 Ki. 2:27)
9 Amariah—during the last of the judges under Samuel and the first part of the reign of Saul or the beginning of the kings of Israel (1 Chr. 6:7,52)
10 Ahimelech—during Saul's reign and slain by him (1 Chr. 8:7; 1 Sam. 21:1-15; 22:9-22)
11 Zadok—during the reigns of Saul and David (1 Chr. 6:8, 53; 1 Sam. 14:3; 22:9-20). Continued in Solomon's reign after Abiathar was deposed (1 Ki. 1:8-45; 2:35). Abimelech, the son of Abiathar, was also priest along with Zadok for awhile (1 Chr. 18:16)
12 Abiathar, joint priest with Zadok—during David's reign (1 Sam. 22:20-23; 23:9; 30:7; 2 Sam. 15:24-29; 17:15-21; 19:11; 20:25). Continued in Solomon's reign (1 Ki. 1:8-45; 2:35)
13 Ahimaaz—during Solomon and Rehoboam's reign (1 Chr. 6:8; 2 Sam. 15:27, 36; 17:17-20)
14 Azariah or Amariah—during the reigns of Asa and Jehoshaphat (1 Chr. 6:9; 2 Chr. 19:11)
15 Johanan or Jehoiada—during the reigns of Jehoshaphat, Jehoram, Ahaziah, Athaliah, and Jehoash (2 Ki. 11-12; 1 Chr. 6:9; 2 Chr. 23-24)
16 Azariah or Zechariah—during the reign of Jehoash (1 Chr. 6:10; 2 Chr. 24:20-22)
17 Amariah—during the reigns of Jehoash, Amaziah, and Uzziah (1 Chr. 6:11)
18 Azariah—during the reign of Uzziah (2 Chr. 26:17-20; 31:10)
19 Ahitub—under the reigns of Uzziah and Jotham (1 Chr. 6:11)
20 Zadok—under the reign of Jotham (1 Chr. 6:12)
21 Shallam—during the reigns of Ahaz and Hezekiah (1 Chr. 6:12; 9:11; Ezra 7:2)
22 Urijah—during the reign of Ahaz (2 Ki. 16:10-16)
23 Uriah—during the reign of Hezekiah (Isa. 8:2)
24 Hilkiah—during the reigns of Hezekiah, Manasseh, and Josiah (1 Chr. 6:13; Ezra 7:1; 2 Ki. 22:4-14; 23:4, 25; 2 Chr. 34:9-22)
25 Azariah—during the reigns of Amon and Josiah (1 Chr. 6:14)
26 Seraiah—during the reigns of Jehoahaz and Jehoiakim (1 Chr. 6:14; 2 Ki. 25:19; Jer. 52:24)
27 Jehozadak—during the reigns of Jehoiakin and Zedekiah (1 Chr. 6:14-15)
28 Pashur—during the reign of Zedekiah (Jer. 20:1)
29 Zephaniah—during the reign of Zedekiah (Jer. 29:25-29)

57 After Captivity to AD 70:

30 Joshua or Jeshua (Ezra 2:2; 4:1-6; Hag. 1:1, 12-14; 2:2; Zech. 3:1-8)
31 Ezra (Ezra 7:12, 21; 10:10-16)
32 Joachim (Josephus, Ant. 1, 2, 5)
33 Eliashab, 420 BC (Neh. 3:1, 20; 13:4)
34 Joiada, 413 BC (Neh. 12:10)
35 Jonathan, 373 BC (Neh. 12:11)
36 Jaddua (Neh. 12:11). This is the one who received Alexander the Great at Jerusalem in 341 BC; died in 321 BC
37 Onias I, 321 BC; died 301 BC
38 Simon I, called the Just, 300 BC; died 291 BC
39 Eleazar, 291 BC. Under this man the Septuagint (the Greek version of the O.T.) was made, about 285 BC; died 276 BC.
40 Manasseh, 276 BC; died 250 BC
41 Onias II, 250 BC; died 217 BC
42 Simon II, 217 BC; died 195 BC
43 Onias III, 195 BC; deposed 175 BC and died 167 BC
44 Jesus or Jason, 175 BC; deposed same year
45 Onias IV, called Menelaus, 172 BC; died 168 BC
46 Lysimachus, vice-regent of Menelaus, killed 170 BC
47 Alcimus Jacimus or Joachim, 160 BC
48 Onias V, 157 BC; he did not exercise his office in Jerusalem, but went to Egypt and built the temple Onion
49 Judas Maccabaeus, who restored the altar and sacrifices in Jerusalem, 165 BC; died 153 BC
50 Jonathan, the Asamonaean, brother of Judas
52 Aristobulus, 106 BC
53 Alexander Jannaeus, 105 BC
54 Hyrcanus, 68-42 BC
55 Aristobulus, brother of Hyrcanus. He usurped the priesthood for 3 years, 69-66 BC
56 Antigonus, son of Aristobulus, also usurped the priesthood, 42-37 BC
57 Socius, 37 BC
58 Ananeel of Babylon was made high priest by Herod, 37-36 BC
59 Aristobulus, last of the Asamonaeans, held the office about a year, 35 BC, and then Ananeel was made high priest again (in 35 BC)
60 Jesus, son of Phabis, deposed 20 BC
61 Simon, son of Boethus, 20 BC; deposed 5 BC
62 Matthias, son of Theophilus, 5 BC
63 Eilem, served only 1 day, 5 BC
64 Joazar, son of Simon, 4 BC; deposed 1 BC. It is supposed that under his priesthood, or the one of point 61 or 62 above, that Jesus Christ was born
65 Eleazar, brother of Joazar, 1 BC
66 Jesus, son of Siah, AD 6. Joazar was restored AD 7 and deposed AD 13
67 Ananus, son of Seth, AD 13-24
68 Ishmael, son Phala, AD 24
69 Eleazar, son of Ananus, AD 24
70 Simon, son of Camithus, AD 25
71 Joseph, surnamed Caiaphas, AD 26-35. Under him Jesus Christ was crucified
72 Jonathan, son of Ananus, AD 35-37
73 Theophilus, son of Jonathan, AD 37-41
74 Simon, surnamed Cantharus, son of Simon Boethus, AD 41
75 Matthias, son of Ananus, AD 42
76 Elioneus, AD 44-45
77 Simon, son of Cantharus, AD 45 and deposed the same year
78 Joseph, son of Caneus, AD 45-57
79 Ananias, son of Nebodeus, AD 47-63
80 Ismael, AD 63
81 Joseph, surnamed Cabei, AD 63
82 Ananus, the son of Ananus, AD 63
83 Jesus, the son of Ananus, AD 64
84 Jesus, son of Gamaliel, AD 64
85 Matthias, son of Theophilus, AD 70
86 Phanas or Phannias, son of Samuel, AD 70 when Jerusalem and the temple were destroyed by the Romans and the priesthood came to an end, fulfilling Mt. 23:37-39; 24:2; Lk. 21:20-24

7 Commands—Relief of a Poor Brother (15:12)

1 Let Hebrew slaves go free at the end of 7 years, or in the sabbatical year (v 12; cp. Ex. 23:10-11; Lev. 25)
2 Do not send one out of your house empty (v 13)
3 Furnish him liberally (if you want liberal blessing, 2 Cor. 9:6; Pr. 11:25) out of your flock and storehouses, as God has blessed you, so as to give him a new start (v 14)
4 Remember you were slaves in Egypt, and the Lord redeemed you and did not send you out empty; so do this (as commanded) to your brother (v 15; cp. Ex. 11:2-3; 12:35-36)
5 If one loves you and is satisfied to remain your servant because it is well with him there, you shall take an awl and thrust it through his ear into the door; and he shall be your servant forever v16-17
6 You shall also make a maid servant yours forever under the same circumstances (v 17)
7 Do not be grieved that your faithful servant is freed from slavery after 6 years of service. Be glad that he can go free to establish his own household,v18

The Word Abib Defined (16:1)

The word Abib was the Egyptian for green ears, referring to the green barley that was offered as the firstfruits to God in that month. Though not used after this verse, it is used 4 time before (Ex. 13:4; 23:15; 34:18). The Sept. calls it the month of new means the month of flowers or blossoms (Neh. 2:1; Esther 3:7). The main point of this chapter is that of religious worship of the people around one common sanctuary. The law against observing the 3 main annual feasts at home and in private is stated 6 times in this chapter (v 2, 6, 7, 11, 15, 16). Nothing is said of other holy days here. Being ready now to enter Canaan, these laws were emphasized because Israel had not observed them for 39 years. One passover only had been kept in the wilderness (Num. 9)

Judgment of Stubborn Cases (17:8)

There could be no controversy over any matter between two persons in a community if all stubbornness was put away and a brotherly spirit of love and genuine concern for the welfare of others prevailed. Such unsettled matters come through extreme selfishness and stubbornness which lead to the presumptuous sin and death of v 12-13. If a man does not relent and act normally righteous in a local community it is hardly reasonable to believe that he would do so after the expense and trouble of going to a far away place for justice. A man who persists in stubbornness in one place usually does the same in another; the place does not lessen the relentless spirit nor placate the implacable and the ungodly. Stubbornness will damn the soul (Pr. 1:24-31; 29:1; Rev. 9:20-21).

6 Examples of Stubbornness:

1. Antediluvians (Gen. 6:3, 5, 7)
2. Sodomites (Gen. 19:9, 14)
3. Pharaoh (Ex. 4:21; 5:2; 7:3, 13-14, 22; 8:15, 19, 32; 9:7, 12, 34-35; 10:1, 20, 27; 11:10; 14:4, 8, 17)
4. Israelites (Num. 14:22; 2 Chr. 36:15-16; Ps. 95:8-11; Heb. 3:8, 15; 4:7)
5. Balaam (Num. 22:22-35)
6. Sons of Eli (1 Sam. 2:22-25)

47 Facts About Priests (17:9)

All priests were Levites, being of the tribe of Levi, but all Levites were not priests. Rulers in the government of Israel were helped by priests (v 9, 12). This phrase the priests the Levites is used only 5 times in the Pentateuch (v 9, 18; 18:1; 24:8; 27:9), and 7 times elsewhere (Josh. 3:3; 8:33; 2 Chr. 30:27; Neh. 11:20; Isa. 66:21; Jer. 33:21; Ez. 44:15).

1. Pre-Mosaic priests:
   (1) Melchizedek (Gen. 14; Heb. 7)
   (2) Jethro (Ex. 2:16)
   (3) Israelites before the law (Ex. 19:22-24)
2. Mosaic priests (see ***86 High Priests From Aaron to AD 70***, p. 395)
3. Hereditary office (Ex. 27:21; 28:43; 29:9)
4. Consecration (Ex. 29:1-35; 40:12-16; Lev. 6:20-23; 8:6-35; Heb. 7:21)
5. Holy (Lev. 21:6-7; 22:9, 16)
6. Bodily perfect (Lev. 21:17-23)
7. Garments (Ex. 28:1-43; 39:1-29; Lev. 6:10-11; 8:13)
8. Changed garments in temple (Ez. 42:14; 44:19)
9. Atonement for (Lev. 16:6, 24)
10. Marriage of (Lev. 21:7-15)
11. Exempt from tax (Ezra 7:24)
12. Sometimes fought (1 Chr. 12:27-28)
13. The 24 courses of (1 Chr. 24:1-19; 28:13, 21; 2 Chr. 8:14; 31:2; 35:4-5)
14. Served by lot (Lk. 1:8-9, 23)
15. Rebellions of (Num. 3:10; 16:1-50; 18:7; 2 Chr. 26:18)

Duties of Priests

16. Offer sacrifices (Lev. 1:1–4:35; 1 Chr. 16:40; 2 Chr. 13:11; Heb. 10:11)
17. Compound anointing oil and sweet incense (Ex. 30:23-38)
18. Offer firstfruits (Lev. 23:10-11; Dt. 26:3-4)
19. Pronounce benedictions (Num. 6:22-27; Dt. 21:5; 2 Chr. 30:27)
20. Teach the law (Lev. 10:11; Dt. 24:8; 27:14; 31:9-13; 33:10; Jer. 2:8; Mal. 2:7)
21. Light lamps and keep them burning (Ex. 27:20-
23. Oversee tabernacle services (Num. 4:5-15; 18:1, 5, 7)
24. Set up and take down tabernacle when time to move (Num. 4-5)
25. Act as scribes (Ezra 7:1-6; Neh. 8:9)
26. Supervise tithing (Neh. 10:38)
27. Blow trumpets for various activities of the nation (Num. 10:2-10; 31:6; Josh. 6; 2 Chr. 13:12)
28. Diagnose diseases and oversee the health program of Israel (Lev. 14:15)
29. Purify the unclean (Lev. 15:31)
30. Value devoted things (Lev. 27:8-12)
31. Be chiefs of Levites (Num. 3:6, 32; 4:19, 28, 33; 1 Chr. 9:20)
32. Act as magistrates (Num. 5:14-31; Dt. 17:8-13; 19:17; 21:5; 2 Chr. 19:8)
33. Encourage army in war (Dt. 20:2-4)
34. Bear the ark (Josh. 3:1-17; 4:15-18; 1 Sam. 4:3-5)
35. Inquire of God for people (Ex. 28:30; Lev. 8:8; Num. 27:21; Dt. 33:8; Ezra 2:63; Neh. 7:65)

Support of Priests

36. Owned cities in all Israel (Num. 18:20; Lev. 25:32-34; Num. 35:2-8; Josh. 21)
37. Owned lands sanctified to God (Lev. 27:21)
38. Received tithes of all Israel (Lev. 27; Num. 18:8-32; Neh. 10:38)
39. Part of spoils of war (Num. 31:25-29)
40. Firstfruits (Lev. 23:20; 24:9; Num. 18:12-18; Dt. 18:3-5)
41. Redemption money (Lev. 27:23)
42. Firstborn (Num. 3:46-51; Num. 18:15-16)
43. Devoted things (Lev. 27:21; Num. 5:9-10; 18:14)
44. Fines (Lev. 5:16; 22:14; Num. 5:8)
45. Trespass money and offerings (Lev. 5:15, 18; Num. 18:9; 2 Ki. 12:16)
46. Showbread (Ex. 25:30; Lev. 24:5-9; 2 Chr. 2:4; 13:11; Mt. 12:4; Heb. 9:2)
47. Portions of sacrifices and offerings (Ex. 29:27-34; Lev. 2:2-10; 5:12-16; 6:15-18, 26; 7:10, 31-34; 10:12-14; 14:12-13; Num. 6:19-20; 18:8-19; Dt. 18:3-5; 1 Sam. 2:13-14; Ez. 44:28–45:4)

30 Facts About Levites (17:9)

1. Set apart as ministers of religion (Num. 1:47-54; 3:6-16; 16:9; 26:57-62; Dt. 10:8; 1 Chr. 15:2)
2. Substituted for firstborn (Num. 3:12, 41-45; 8:14-18; 18:6)
3. Had religious zeal (Ex. 32:26-28; Num. 25:7-13; Dt. 33:9-10; Mal. 2:4-5)
4. Consecration (Num. 8:6-21)
5. Cities assigned to (Josh. 21)
6. Age of service (Num. 4:3, 30, 47; 8:23-26; 1 Chr. 23:3, 24, 27)
7. Exempt from war (Num. 1:47-54; 1 Chr. 12: 26)
8. Subordinate to priests (Num. 3:9; 8:19; 18:6)

Duties of Levites

9. Had charge of tabernacle (Num. 1:50-53; 3:6-9, 21-37; 4:1-49; 8:19; 18:3)
10. Had charge of temple (1 Chr. 9:27-29; 23:2-32; Ezra 8:24-34)
11. Bore ark (Dt. 10:8; 1 Chr. 15:2-27)
12. Ministered before ark (1 Chr. 16:4)
13. Received and disbursed tithes and offerings (1 Chr. 9:26-29; 26:28; 29:8; 2 Chr. 24:5,11; 31:11-19)
14. Prepared showbread (1 Chr. 23:28-29)
15. Assisted priests in sacrifices (2 Chr. 29:12-36; 35:1-18)
16. Killed passover for Israel (Ezra 6:20-21)
17. Taught law (Dt. 33:10; 2 Chr. 17:8-9; 30:22; 35:3; Neh. 8:7-13; Mal. 2:6-7)
18. Served as judges (Dt. 17:9; 1 Chr. 23:4; 26:29; 2 Chr. 19:8-11)
19. Pronounced blessings and curses of the law (Dt. 27:12; Josh. 8:33)
20. Were porters (1 Chr. 9:17-32; 2 Chr. 23:4-5; 34:13; 35:15; Neh. 12:25)
21. Were scribes (1 Chr. 2:55; 2 Chr. 34:13; Mt. 2:4; 16:21)
23. Musicians (1 Chr. 15:16; 16:42)
24. Supervised weights and measures (1 Chr. 23:29)

Support of Levites

25. Given 48 cities (Num. 35:2-8; Josh. 21; 1 Chr. 6:54-81; 13:2)
26. Property always redeemable (Lev. 25:32-34)
27. Tithes and offerings Lev. 27; Num. 18:24-32; Dt.18:1-8; 26:11-13; Josh. 13:14; Neh.10:38-39;12:44-47
28. Firstfruits (Neh. 12:44-47)
29. Spoils of war (Num. 31:30-47)
30. Pensions (2 Chr. 31:16-18)

Reason for Divorce (24:1)

Heb. ervah, trans. uncleanness (v 1); shame (Isa. 20:4); and nakedness (Gen. 9:22-23; 42:9, 12; Ex. 20:26; 28:42; Lev. 18:6-19; 20:11-21; 1 Sam. 20:30; Isa. 47:3; Lam. 1:8; Ez. 16:36-37; 22:10; 23:10, 18, 29; Hos. 2:9). It comes from arah, which means to make bare; empty; destitute; discover; make naked; uncover. The idea here is that of discovering or uncovering something in the wife that was not known before to the husband. Exactly what is included in the word uncleanness in this connection is not known. Judging from the word as trans. above it would be something of the nature of shame, disappointment, and extreme dislike. If the uncleanness refers to moral sin, as in Dt. 22:13-21, the earlier law demanded the death penalty. Perhaps Moses saw that by carrying out the letter of such law there would be frequent executions because of the extreme laxity of morals among the Israelites. He thus modified the law by permitting a wife to clear herself by a solemn oath in some cases (Num. 5:11-31), and in other cases allowing the husband to put his wife away privately without bringing her to trial (v 1-4; Mt. 1:19).

The rival schools of Hillel and Shammai in the days of Christ interpreted this uncleanness different ways. Shammai held that it referred only to moral and criminal sins of adultery; but Hillel contended that it referred to anything disliked by the husband, even though it was something trivial (notes, Mt. 5:31-32; note, 19:3; notes, Mk. 10:1-9). Christ sanctioned the teaching of Shammai; and if we are to take Him as interpreting the uncleanness of this passage as fornication, then that is the nearest explanation of it in Scripture (Mt. 5:32; 19:9).

The various translations are as follows: Young, nakedness of anything; Rotherham, some matter of shame; Peshitta, some evidence of open prostitution in her; Berkeley, something improper in her; Moffatt, found her immodest in some way; Septuagint, found something unseemly in her; Fenton, found repulsive qualities in her. All of this seems to indicate a serious moral sin.

Whatever the intended thought, it is clear that divorce was not commanded here, but permitted because of the hardness of hearts (v 1; Mt. 19:8); that both divorced parties were free to remarry (v 2); that the first husband could not take the wife a second time; and that taking the same woman a second time was an abomination to God (v 3-4).

Such things must be understood in the light of several things: that a wife became the actual property of the husband and he became her lord and master (Ex. 21:7-11; 1 Cor. 11:3; Eph. 5:22-33; Col. 3:18; 1 Pet. 3:5-7); that easy divorces were a common thing in those days among all nations; that Israel had been influenced greatly by such nations and was in the habit of obtaining divorces for the most frivolous excuses; and that Moses simply tolerated certain practices because of the hardness of the hearts of Israel. Hence, this special law of limiting divorce for the one cause of uncleanness was needed.

Pledge—Outer Garment (24:13)

The outer garment of a poor man was usually the at night. Being large, the garment was used as a wrap by day and a covering at night. It was usually of wool and hair of varying degrees of fineness, some entirely black and others white, usually marked with two broad stripes. The garment was shapeless, like a sack, with head and arm openings (Ex. 12:34), but so important to the owner, especially at night, that both here and in v 17; Ex. 22:26 it is forbidden to be kept from the owner's use as a pledge. Orientals did not change their garments at night, so this heavy outer one was a necessity. To keep it from the poor would bring unnecessary suffering, and the attempt to do so was justly condemned by law (Job. 24:7-8). The outer garment is called a cloak (Mt. 5:40); garment (Mt. 14:36); raiment (Mt. 27:31); and vesture (Rev. 19:13). In most places in the N.T. where garment is mentioned it is this outer raiment that is meant (Mt. 21:7-8; 24:18; Jn. 13:4, 12; Acts 7:38; 22:20-23)

6 Reasons for Curses (28:45)

1 Because of wickedness and backslidings (v 20)
2 Because you did not hearken to the voice of the Lord your God (v 45)
3 Because you would not keep His commandments and His statutes (v 45)
4 To be a sign and a wonder to teach you and your children lessons forever (v 46)
5 Because you did not serve the Lord with joyfulness and gladness of heart for the abundance of all things (v 47)
6 ***Because you would not obey the voice of God (v 62)***

7 Facts About the Enemy of Israel (28:49)

1 A foreign nation (v 49)
2 Swift as an eagle
3 With a foreign language
4 With a fierce countenance (v 50)
5 An unmerciful nation
6 A destructive nation (v 51)
7 A determined nation that will not give up until full conquest of Israel is completed (v 52-57)

3 Foreign Nations From Afar (28:49)

1 The Assyrians answered the description as here in v 49, and they were the first to fulfill v 48-57. They completely destroyed the northern kingdom of the 10 tribes (2 Ki. 17). See ***Assyria*** in Index.

2 The Babylonians likewise met the requirements of v 49 and fulfilled v 48-57. They completely destroyed the southern kingdom of the 2 tribes, 133 years after the Assyrians destroyed the 10-tribe kingdom (2 Ki. 24; 2 Chr. 36). Babylon and its king, Nebuchadnezzar, are particularly compared to eagles in a number of passages in the prophets (Jer. 4:1-13; 48:40; 49:22; Ez. 17:3, 7; Hos. 8:1). Assyria and Rome are not especially referred to thus. Like many prophecies that have a double or triple fulfillment, all three of these great empires could be referred to here. See ***Babylon*** in Index.

3 The Romans, who also answered the description of v 49, were the last to fulfill v 48-57—about 686 years after the Babylonians destroyed the kingdom of Judah (Lk. 21:20-24). Since then (AD 70), Israel has been scattered among the nations and only in recent years have Israelites had a homeland where they have been partially regathering in accordance with a prediction found in Scripture many times. See ***Israel*** in Index.

Dispersion of Israel (28:64)

At least 45 times God speaks of Israel being scattered among the nations (v 64; 4:27; 29:24-28; 30:1-10, 15-20; 31:29; 32:2-44; 33:27-29; Lev. 26:33; 1 Ki. 14:15; Neh. 1:8; Ps. 44:11; 59:11; 60:1; 106:27; Jer. 9:16; 13:24; 18:17; 23:1; 30:11; 31:10; 49:32, 36; Ez. 5:10-12; 6:8; 11:16-17; 12:14-15; 17:21; 20:23, 34; 41; 22:15; 28:25; 29:13; 34:5-21; 36:19; Joel 3:2; Zech.

the nations (Dt. 30:3-4; Ps. 106:47; Isa. 11:10-12; 43:5; 54:7; Isa. 60:8-9; 66:19-21; Jer. 29:14; 31:8-9; Ez. 20:34, 41; 34:13; 36:24; 37:1-21; Mt. 24:31).

Man's Responsibility (29:4)

On the surface this verse suggests that God was responsible for the people not having proper faculties, but it literally means they did not use their faculties properly and the grace that He permitted them to have that they might know Him better. They did not use the means or take the advantages which they as a people had above other nations; therefore, they were not wise, loving, and obedient before God as they should be. Had they had eyes eager to see, ears eager to hear the Word of God, and hearts eager to obey it, they would have been commended; but by not using their own created faculties the right way it proved they had grieved God and hardened themselves against the Holy Spirit and the means of grace. This was deplored of God (v 4; cp. Dt. 5:29). The same complaint was made by Isaiah and quoted in Mt. 13:14-16, which is a further explanation of this verse. See Isa. 6:9-10. Among those who refuse to hear, refuse to obey, and harden themselves when God gives them the opportunity to be broken and obedient, Pharaoh is an outstanding example, as well as Israel. See ***Harden*** in Index.

Backsliding (28:63)

The theory that God will not punish, judge, and condemn His people when they backslide and persist in sin and rebellion has no foundation in any attribute, act, promise, prophecy, covenant, or revelation of God. He has been just and good to all in all ages, blessing men when in obedience and cursing the same men when in disobedience. He is no respecter of persons and nothing can cause Him to be unlike what He is and has revealed Himself to be. God has given hundreds of warnings for men not to backslide lest they be cut off and die in their sin and rebellion to suffer the fate of all sinners. He has given us many examples of angels, demons, and men who have actually suffered and will yet suffer such destiny. The facts are facts and must be accepted as such. See ***21 Examples of Beings Fallen From Grace***, p. 496 and ***210 Plain Laws and Warnings***, p. 497 of N.T.

56 Things God Promises to Do

1 Pluck the disobedient (note, Dt. 28:63)
2 Break off and cut off branches in Christ who refuse to bear fruit Rom. 11:17-22; cp. Jn. 15:1-6
3 Blot names out of the book of life (Ex. 32:32-33; Ps. 69:28; Rev. 3:5)
4 Charge sin to the guilty, and by no means clear them unless they repent (Ex. 34:6-7)
5 Cast out of His sight (1 Ki. 9:7; 2 Ki. 24:20; 2 Chr. 7:19-22; Jer. 7:15; 15:1; 23:39)
6 Cast away (Hos. 9:17; Rom. 11:15;1 Cor. 9:27)
7 Cast out as fit for nothing (Mt. 5:13; Lk. 14:34-35)
8 Cast out forever (1 Chr. 28:9)
9 Cast down (2 Chr. 25:8; Jer. 6:15; 8:12)
10 Cast out from ever showing any more grace or favor (Jer. 16:13)
11 Cast out as unprofitable servants (Mt. 25:30)
12 Cast down to hell (2 Pet. 2:4-6; Jude 5-7; Acts 1:25)
13 Cause to perish (Dt. 8:11-20; 30:17-20; Josh. 23:6-14; Job 36:12)
14 Curse blessings (Mal. 2:2)
15 Curse with many curses (Dt. 28:20 with 2 Ki. 17; 25; 2 Chr. 36; Lk. 21:20-24)
16 Cut off from His presence (Lev. 22:3; 2 Ki. 17; Lk. 21:20-24)
17 Cut off all who sin (Mal. 2:12; Rom. 11:22-24; 1 Ki. 9:7; Ps. 44:9; 60:1, 10)
18 Destroy (Jer. 12:17; 1 Cor. 3:16-17; 10:1-13; Jude 5-7)

20 Deny men (2 Tim. 2:12)
21 Forsake them (2 Chr. 15:2; 24:20; Ezra 8:22)
22 Forgive only when men repent (Lev. 26:40-42; 1 Jn. 1:9)
23 Graft into Christ "again" like branches in a vine or tree (Rom. 11:17-24)
24 Hew down and cast into fire (Mt. 3:8-10; Jn. 15:1-6)
25 Hurt and consume (Josh. 24:20; 1 Sam. 12:24-25)
26 Give up men who once knew Him (Rom. 1:21-32; ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.)
27 Permit the once saved to be lost when they go into sin (Jn. 17:12; ***210 Plain Laws and Warnings***, p. 497 of N.T.)
28 Punish with destruction (Ps. 73:27; Dt. 29:19-28; Lev. 10 and 16)
29 Put stumbling blocks before men (Ez. 3:20)
30 Pour out wrath (Dt. 11:16-21)
31 Pass eternal death sentence on righteous who turn to sin (Ez. 3:20; 18:4, 24; 33:12-18; Rom. 6:16-23; 8:12-13)
32 Remove out of sight (2 Ki. 23:27)
33 Render justice to every man according to his deeds (Pr. 24:12, 29; Ps. 62:12; Rom. 2:6)
34 Refuse to continue His word (1 Ki. 2:3-4)
35 Refuse to hear those who go too far (Isa. 1:4-15; Pr. 1:24-31)
36 Reserve them to be punished (2 Pet. 2:9)
37 Take their part out of book of life (Rev. 22:18-19)
38 Turn from them (Ez. 7:22)
39 Take no pleasure in them (Heb. 10:38-39)
40 Set face against them (Lev. 26:14-17; 1 Pet. 3:12)
41 Send unquenchable wrath (2 Chr. 34:25; Col. 3:5-8)
42 Make them examples in eternal hell (2 Pet. 2:4; Jude 5-7; Isa. 66:22-24)
43 Show no leniency when men have gone into apostasy (Heb. 6:4-6; 10:26-29; 2 Pet. 2:4; Jude 5-7)
44 Spue them out (Rev. 3:16)
45 Utterly forget them (Jer. 23:39)
46 Utterly forsake them (Jer. 23:39)
47 Utterly cut them off (Num. 15:30-31; 1 Ki. 9:7; Jn. 15:1-6)
48 Smite with plagues (Dt. 28:27-35)
49 Smite as a reed is crushed (1 Ki. 14:15)
50 Not spare (Dt. 29:20; Jer. 13:14; 21:7; Ez. 7:4-9; 18:9-10; Rom. 11:21; 2 Pet. 2:4-5)
51 Smoke in wrath against wicked (Dt. 29:20-28)
52 Abhor them (Dt. 28:19-26)
53 Hide face from them (Dt. 28:20)
54 Heap mischiefs upon them (Dt. 32:23)
55 Devour them with destructions (Dt. 32:24)
56 Reward them that hate Him (Dt. 28:36-41)

Man's Part in His Destiny

There are many simple statements in Scripture revealing man's part in his own damnation or salvation. It is God's will that none perish, but that all should come to repentance (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). If men will not meet God's terms they will be lost (Mk. 16:16; Jn. 3:3, 5; Pr. 1:24-31); and if any become saved then turn back on God and persist in rebellion until death, He is not responsible. If it were up to God only to save the lost and take them to heaven, all would be saved; but since all are not going to be saved, this proves that man does have a part in the matter. Actually, the failure of any man to be saved is his own failure, not God's.

198 Things Men Can Do

1 Repent and believe the gospel; they are commanded to do so or be lost (Mk. 1:15; 16:16; Lk. 13:1-5; Jn. 3:16; Rom. 1:16; 10:9-10)
2 Accept or reject the gospel of their own free will (Jn. 1:11-12; 3:16-18; Rom. 1:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)
3 Follow or refuse to follow Christ at any time (Mt.

4 Stumble at the Word (1 Pet. 2:8)
5 Cast off first faith (1 Tim. 5:12)
6 Cast away confidence (Heb. 10:35)
7 Fall from grace (Gal. 1:6-8; 5:4; Heb. 12:15; Jer. 16:13)
8 Fail of the grace of God (Heb. 12:15)
9 Fall from own steadfastness (2 Pet. 3:14-18)
10 Be lost after receiving eternal life (as in the case of Judas; see Jn. 17:2 with Jn. 17:12; ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.)
11 Become entangled again in 3 things:
  (1) The law program (Gal. 5:1, 4)
  (2) Affairs of this life (2 Tim. 2:4)
  (3) Sins of world (2 Pet. 2:20-22)
12 Become worse off after knowing God and then backsliding (Jer. 7:26; 16:12; Mt. 12:43-45; Lk. 11:26; Jn. 5:14; 2 Pet. 2:20-21)
13 Turn from God and be lost (Dt. 29:18-28; Gal. 1:6-8; 5:4; 2 Pet. 2:20-22)
14 Be separated from God by going back into sin (Isa. 59:2)
15 Go astray (Pr. 28:10; Ez. 14:11; Mt. 18:12-13; 1 Pet. 2:25; 2 Pet. 2:15)
16 Leave first love and be removed from Christ (Rev. 2:5-6)
17 Wax cold in love to God and man (Mt. 24:12)
18 Forget ever being purged from sin by the blood of Christ (2 Pet. 1:9)
19 Err from the faith (1 Tim. 6:10, 21)
20 Perish if cease to hear and follow (Dt. 8:19-20; 28:20-22; 30:19; Mt. 18:14; Jn. 10:28-29; 1 Cor. 8:11; 2 Pet. 2:12-22)
21 Make shipwreck of faith (1 Tim. 1:19)
22 Neglect salvation and fail to escape wrath (Heb. 2:1-3)
23 Be renewed after backsliding (Ps. 51:10) unless they become apostate (Heb. 6:4-9, notes; 10:26-29, notes)
24 Depart from the faith (1 Tim. 4:1)
25 Depart from iniquity (2 Tim. 2:19)
26 Depart from God's Word (2 Sam. 22:23)
27 Depart from God (2 Sam. 22:22; Isa. 59:13; Hos. 1:2)
28 Depart from following God (2 Chr. 34:33; Ps. 18:21; 119:102)
29 Depart out of the way (Mal. 2:8)
30 Depart from God in the heart (Jer. 17:5; Heb. 3:12)
31 Let Word depart from heart (Dt. 4:9)
32 Have Holy Spirit depart from them (1 Sam. 16:14)
33 Have the Lord depart from them (1 Sam. 18:12; 28:15-16)
34 Refuse to keep God's commandments (Ex. 16:28; Neh. 9:16-17)
35 Refuse to walk in God's law (Ps. 78:10)
36 Refuse to return, after backsliding (Jer. 5:3; 8:5; Hos. 11:5)
37 Refuse and rebel (Isa. 1:20)
38 Refuse to hear God's Word (Jer. 13:10)
39 By patient continuance seek for eternal life (Rom. 2:7)
40 Continue following God (1 Sam. 12:14-15)
41 Be disciples only if they continue in the Word (Jn. 8:31)
42 Continue in love of Christ, or discontinue at will (Jn. 15:9)
43 Continue in grace (Acts 13:43), or fall from it (Gal. 1:6-8; 5:4; Heb. 12:15)
44 Continue in the faith (Acts 14:22), or discontinue at will (1 Tim. 1:19; 4:1; 5:12; 6:10, 21)
45 Be blessed only if they continue in His goodness (Rom. 11:22)
46 Be blessed if they continue in the faith (Col. 1:23; 1 Tim. 2:15)
47 Be finally saved if they continue in the truth (1 Tim. 4:16)
48 Let eternal life continue in them (1 Jn. 2:24-25), or have it taken away through sin (Rom. 6:16-23; 8:12-13; Gal. 6:7-8)
49 Lightly esteem God, after salvation Dt. 32:15-20
50 Be restored if sin is committed (Gal. 6:1)

2 Pet. 1:4; 2:12, 19-22)
52 Be corrupted from the simplicity in Christ, like Eve (2 Cor. 11:3)
53 Be drawn away of their own lusts, die again spiritually and be lost (Jas. 1:13-15)
54 Draw back unto perdition instead of progressing with salvation of the soul (Heb. 10:38-39)
55 Turn their back on God (Jer. 2:27)
56 Slide back with a perpetual backsliding Jer. 8:5
57 Be turned away back (Jer. 38:22; 46:5)
58 Slide back like a backsliding heifer (Hos. 4:16)
59 Look back and become unfit for the kingdom of God (Lk. 9:62)
60 Go back and walk no more with God and Christ (Jn. 6:66)
61 Be filled with their own ways (Pr. 14:14)
62 Play the harlot again (Jer. 3:6)
63 Commit adultery again (Jer. 3:8), and not inherit the kingdom of God (1 Cor. 6:9-11; Gal. 5:19-21; Rev. 22:15)
64 Return if they want to (Jer. 3:12, 22), though not forced by God to do so (Rev. 22:17)
65 Be bent on backsliding (Hos. 11:7)
66 Be healed of backsliding if they will return (Jer. 3:22; Hos. 14:4)
67 Have increased backsliding (Jer. 5:6)
68 Have many backslidings (Jer. 14:7)
69 Go backward, not forward (Jer. 7:24)
70 Be assured that God will not forsake them (Dt. 4:31; 31:6-8; Heb. 13:5), until they break His covenant (Dt. 31:16-17; 1 Chr. 28:9; 2 Chr. 15:2; Isa. 1:28; Jer. 23:33, 39)
71 Forsake the covenant (Dt. 29:25)
72 Forsake God (Dt. 32:15; Judg. 10:10, 13; 12:10; 1 Ki. 11:33; 2 Ki. 22:17; 2 Chr. 12:5; Isa. 1:4; Jer. 2:13)
73 Forsake commandments (1 Ki. 18:18)
74 Forsake the right way (2 Pet. 2:15)
75 Sin until God will not have mercy again (Dt. 29:20; Jer. 13:14; Ez. 5:11; 7:4-9; 8:18; 9:10; 24:14; Rom. 11:20-21; 2 Pet. 2:4-5; Jude 5-7)
76 Endure to the end if they want to (Mt. 10:22; Jas. 1:12; 5:11)
77 Be moved away from the hope of the gospel (Col. 1:23)
78 Reap corruption instead of eternal life if they sow to the flesh (Rom. 8:12-13; Gal. 6:7-8)
79 Live and walk in the Spirit, though not forced to do so (Gal. 5:16-26)
80 Die again when sin is committed (Rom. 6:16-23; 8:12-13; Jas. 1:13-15; 5:19-20)
81 Become reprobate without Christ in them (note, 1 Cor. 9:27; 2 Cor. 13:5)
82 Become haters of God and full of sin (Rom. 1:21-32)
83 Be given up by God to the lowest sins and suffer death and hell (Rom. 1:21-32)
84 Backslide to the point of despising and abhorring God (Lev. 26:15)
85 Walk contrary to God (Lev. 26:21, 23)
86 Refuse at anytime to go on with God (Dt. 28:58-63; Rom. 6:16-23)
87 Provoke God to wrath (Dt. 32:15-20)
88 Be destroyed of God if they turn away from Him (Num. 32:15)
89 Turn their hearts away from God and be cut off in sin (Dt. 30:17-20)
90 Be blessed again if they turn from their sins and confess them (1 Ki. 8:33-35; 2 Chr. 6:26, 37; 7:14), and cursed if they live in sin again (2 Chr. 7:19; 30:6-9)
91 Turn again to the things of the world (Gal. 4:9)
92 Turn aside after Satan (1 Tim. 5:15)
93 Turn ears from the truth (2 Tim. 4:1-4)
94 Turn from their righteousness and die in sin (Ez. 3:20; 18:24-26; 33:12-18; Rom. 8:12-13; Gal. 5:19-21; 6:7-8)
95 Endure for a time and then fall away and be lost (Mk. 4:17-19; Lk. 8:13)
96 Remember Lot's wife, Lucifer, angels and others that warn of falling from God's grace (Lk.

97 Abide in Christ if they want to, as they are commanded to do, or be cast forth as branches to be burned (Jn. 15:1-6; 1 Jn. 2:24-25; 2 Jn. 9)
98 Be destroyed if they do not continue to please God (1 Cor. 10:1-13; Jude 5-7)
99 Be bewitched not to obey the gospel (Gal. 3:1; 5:1-7)
100 Deny God and be denied by Him (2 Tim. 2:12)
101 Love this present world again (2 Tim. 4:10), and be lost (1 Jn. 2:15-17)
102 Have an evil heart of unbelief in departing from God (Heb. 3:12)
103 Be hardened through sin (Heb. 3:12)
104 Come short of entering heaven and eternal rest (Heb. 4:11)
105 Be rejected and be burned (Heb. 6:4-9)
106 Suffer certain judgment and wrath (Heb.10:26-29)
107 Be defiled again (Heb. 12:15; 1 Cor. 3:16-17)
108 Become blind and forget they were one time purged from their old sins (2 Pet. 1:9)
109 Be secure and never fall if they want to be (2 Pet. 1:4-10)
110 Repent and do their first works again if they have backslidden (Lev. 26:40-42; Dt. 4:29-30; 30:1-10; 1 Ki. 8:33-34; 2 Chr. 30:9; Isa. 1:18-20; Jer. 3:4-22; 4:1-2, 14; 6:16; Hos. 14:4; Mal. 3:7; Mt. 23:37; Rev. 2:5-6; 3:8-21), or they can refuse to repent and be lost (Isa. 1:20; Heb. 12:25-29)
111 Become a castaway (1 Cor. 9:27)
112 Err from the truth, die again, and need to be converted again to have eternal life (Gal. 4:19; Jas. 5:19-20)
113 Be converted or born again more than once (***15 Proofs Man Can Be "Born Again" More Than Once***, p. 362 of N.T.)
114 Be damned if first faith is cast off (1 Tim. 5:11-15; 6:19-21; 2 Tim. 2:17-18; 4:10)
115 Hate and lose eternal life (1 Jn. 3:15)
116 Sin again and not be a son that abides forever (Jn. 8:32-34)
117 Serve only one master at a time (Mt. 6:24)
118 Be known only by acts of obedience (Rom. 6:16-23, notes)
119 Live after the flesh and die spiritually (Rom. 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8; Jas. 5:19-20)
120 Commit sin and be of the devil, not of God (1 Jn. 3:8)
121 Be deceived to think they can inherit the kingdom of God even if they sin (Rom. 1:21-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8)
122 Continue to hold fast to the end (Heb. 3:6, 11-14; 4:11; 6:11-12)
123 Be led away with the error of Satan (2 Pet. 3:14-18)
124 Become apostates (Heb. 6:4-9; 10:26-29, notes)
125 Be sanctified by the blood of Christ, then backslide and trample it under their feet (Heb. 10:26-29)
126 Become unbelievers again (Lk. 8:13; Heb. 3:12; 4:11)
127 Become worthy of death (Rom. 1:21-32)
128 Believe in vain (1 Cor. 15:2; 2 Cor. 6:1)
129 Build again things once destroyed (Gal. 2:18)
130 Have Christ formed in them more than once (Gal. 4:19)
131 Be forgiven more than once (1 Jn. 1:9)
132 Labor for eternal life (Jn. 6:27)
133 Forget God after knowing Him (Dt. 8:11-14; 32:18; Pr. 2:17; Ez. 23:35)
134 Frustrate the grace of God (Gal. 2:21)
135 Be moved away from the hope of the gospel (Col. 1:23)
136 Be beguiled to turn away from Christ (Col. 2:18-19)
137 Deny the faith (1 Tim. 5:8)
138 Wax wanton against Christ (1 Tim. 5:11-12)
139 Harden their hearts against God and be cut off (Dt.15:7; 1 Sam. 6:6; Ps. 95:8; Heb. 3:8,13,15; 4:7)
140 Be deceived by sin (Heb. 3:13)
141 Refuse to keep under the body and become a castaway (1 Cor. 9:27)
142 Live only if they hold fast to the Lord (1 Th. 3:8)
143 Have their souls saved from death more than once (Jas. 5:19-20)

4:10)
145 Serve sin again (Jn. 8:31-34; Rom. 6:16-23; 8:12-13; Jas. 5:19-20)
146 Wither like a branch and be cut off and burned (Jn. 15:1-6)
147 Reap corruption instead of eternal life if they sow to the flesh (Gal. 5:19-21; 6:7-8)
148 Remain God's house if they hold firm to the end (Heb. 3:6)
149 Be partakers of Christ if they hold steadfast to the end (Heb. 3:12-14)
150 Let the truth slip from them after knowing it (Heb. 2:1)
151 Escape if salvation is not neglected after receiving it (Heb. 2:3)
152 Come short of eternal rest (Heb. 4:1)
153 Labor to enter into rest (Heb. 4:11)
154 Hold fast their profession (Heb. 4:14)
155 Fall away and be lost (Heb. 6:4-9)
156 Show diligence to the end or neglect and be lost (Heb. 2:3; 6:11)
157 Become slothful and fail to inherit eternal life (Heb. 6:12)
158 Lay hold of eternal life or refuse to do so (Heb. 6:18-19; 1 Tim. 6:12, 19)
159 Hold fast to deceit and refuse to return to God (Jer. 8:5)
160 Hold to God or Satan as they choose (Mt. 6:24; Lk. 16:13)
161 Hold the truth in unrighteousness and be lost (Rom. 1:18-32)
162 Hold fast that which is good (1 Th. 5:21)
163 Stand fast or given in (2 Th. 2:15; 1 Tim. 1:13)
164 Lay hold on eternal life (1 Tim. 6:12, 19; 1 Jn. 2:24-25)
165 Hold fast the profession of faith (Heb. 4:14; 10:23)
166 Hold fast until the end (Rev. 2:25)
167 Hold fast and repent (Rev. 3:3)
168 Hold fast to their crowns lest others take them (Rev. 3:11)
169 Sin willfully after they have received the knowledge of the truth and been sanctified by the blood (Heb. 10:26-29)
170 Receive fiery indignation and judgment if they sin willfully (Heb. 10:26-31)
171 Lay aside every weight if they will (Heb. 12:1)
172 Make straight paths for their feet or be turned out of the way (Heb. 12:13)
173 Look diligently so as not to fail of grace and permit bitterness to defile the soul (Heb. 12:15-16)
174 Become fornicators like Esau if they fail of grace (Heb. 12:15-16)
175 Refuse God and incur His wrath to destruction (Heb. 12:25)
176 Have grace again to serve God or be punished with fire (Heb. 12:28-29)
177 Go to perdition by drawing back (Heb.10:38-39)
178 Fall through unbelief as did others (Heb. 4:11; 1 Cor. 10:1-13; Jude 5)
179 Become slothful and fail to inherit the promise (Heb. 6:12)
180 Flee for refuge and lay hold of hope (Heb. 6:18)
181 Follow peace and holiness or commit sin and be lost (Heb. 12:14)
182 Be kept by God's power by committing their lives to Him (1 Pet. 1:5)
183 Gird up the loins of their minds, hope for, and wait for salvation (1 Pet. 1:13)
184 Fashion themselves to their former lusts and be lost (1 Pet. 1:14)
185 Lay aside all malice and sin and be saved or live in them and be lost (1 Pet. 2:1; 2 Pet. 3:17)
186 Sin and die again, or live right and continue to live (Ex. 32:32-33; Ez. 3:20; 18:4, 20-24; 33:13-16; Rom. 1:18-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal 5:19-21; 6:7-8; Col. 3:5-10; Jas. 5:19-20)
187 Transgress the doctrine of Christ and be lost (2 Jn. 9-10)
188 Defile the temple of God and be destroyed (1 Cor. 3:16-17; Heb. 12:15; Rev. 3:4-5; 21:27)
189 Receive the Word of God with joy, continue

alty sin is committed (Ex. 32:32-33; Ez. 18:4, 20-24; Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10; Jas. 5:19-20)
191 Continue to glorify God or refuse and be lost (Rom. 1:18-32)
192 Walk after the flesh and be lost any time they want to (Rom. 6:16-23; 8:1-13; Gal. 5:16-26; Col. 3:5-10)
193 Live and walk in the Spirit, not fulfilling the lusts of the flesh, and be saved (Rom. 6:16-23; 8:1-13; Gal. 5:16-26; Col. 3:5-10)
194 Sow to the flesh and reap corruption, or sow to the Spirit and reap life everlasting (Gal. 6:7-8)
195 Put off the old man and be saved eternally (Eph. 4:22-32; Col. 3:5-10)
196 Conform totally to the gospel requirements of holiness, without which no man shall see God, or live in sin and be lost (Rom. 6:16-23; 8:1-13; Gal. 5:19-21; 6:7-8; Eph. 4:24-32; 5:1-18; Col. 3:5-10)
197 Obey the hundreds of warnings, commands, and terms of God and enter into life, or live half-hearted and indifferent and be lost Jude 20-24
198 Profit by the past experiences of angels, demons, and men who were once in God's grace then went into sin, and became lost; or they can foolishly reject all such examples and refuse all requirements of God to become lost themselves. See ***21 Examples of Beings Fallen From Grace*** p. 496 and ***210 Plain Laws and Warnings***, p. 497; also NEW TESTAMENT COMMANDS, p. 544-548 of N.T.

Add Drunkenness to Thirst (29:19)

This is a proverbial saying either denoting the utmost indulgence in all sensual gratifications and fleshly lusts, or referring to drinking iniquity like water (Job 15:16).

6 Marks of Apostates

1 Turning away from God in the heart (v 18)
2 Idolatry (v 17)
3 A zeal to lead others away from God and thus become a root of gall and bitterness to them(v18)
4 Pride and presumption which cause one to laugh at sin and make light of evil (v 19)
5 Walking after the imaginations of the heart (v19)
6 Living a life of self-gratification and sensual lusts—"to add drunkenness to thirst"(v 19)

God's Vow to Apostates (29:20)

God promises not to have mercy upon the backslider whose heart turns away from Him and becomes apostate (v 18-20; Jer. 13:14; 21:7; Ez. 7:4, 9; 8:18; 9:10; Rom. 11:21). God did not spare Israel (Rom. 11:21; Jude 5), or the antediluvians and fallen angels (2 Pet. 2:4-5), so we cannot expect Him to spare other apostates. See ***56 Things God Promises to Do***, p. 397.

6 Judgments of God Upon Apostates

1 No mercy (v 20; Heb. 10:26-29)
2 His fierce anger against them
3 He will lay upon them all the curses written in this book
4 Blot out their names from under heaven
5 Separate them from the righteous to be punished (v 21; 2 Pet. 2:9-10)
6 Make them examples to coming generations of His wrath (v 22-28)

8 Things God Blots Out (29:20)

1 Names under heaven (v 20; 9:14; Ps. 109:13-14)
2 Name in heaven—out of the book of life (Ex. 32:32-33; Ps. 69:28; Rev. 3:5; 22:18-19)
3 Sins (Acts 3:19)
4 Transgressions (Ps. 51:1; Isa. 43:25; 44:22)

7 Remembrance (Dt. 25:19)
8 Law of Moses (Col. 2:14)

10 Parties of Palestinian Covenant (29:10)

1 God (v 10, 12-15)
2 Captains of the tribes (v 10)
3 Elders of the tribes
4 Officers of the tribes
5 All the men of Israel
6 Little ones of Israel (v 11)
7 Wives in Israel
8 Strangers in Israel
9 Servants of Israel
10 Generations to come (v 14-15)

5 Purposes of Palestinian Covenant (29:13)

1 To establish Israel as a special people unto God (v 13)
2 To be their God
3 To fulfill His promise to them
4 To fulfill His promise to Abraham, Isaac, and Jacob
5 To have a people eternally (v 14-15)

8 Predictions of Moses (29:18)

1 The Lord will not spare him (the apostate, v 20; cp. 2 Pet. 2:4-9; Jude 5-7)
2 The anger and jealousy of Jehovah shall smoke against him
3 All the curses of the law shall come upon him
4 His name shall be blotted out from under heaven
5 The Lord shall separate him unto evil from all the tribes of Israel (v 21)
6 Generations to come shall wonder at the plagues of apostates (v 22)
7 Their whole land shall become barren and unfit for human habitation (v 23)
8 Such judgments will be the talk of all nations who will recognize the hand of God in such curses (v 24-28)

10 Predictions of Moses (30:1)

1 Complete fulfillment of the blessings and then all the curses of the law (v 1)
2 Dispersion among the nations
3 Calling to mind among the nations the many curses of God upon them. (These first 3 statements are in fulfillment)
4 Return—conversion of Israel to God, and new life to obey the Lord with all the heart and soul (v 2, 6, 8). This awaits fulfillment in the Millennium (Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29)
5 Liberation of Israel from captivity (v 3)
6 God showing mercy again
7 The 2nd advent of Christ and the regathering of Israel from all nations (v 3-5; Isa. 11:11-12; Mt. 24:29-31)
8 Israel safely settled in Palestine and blessed of God with goodness and offspring above their fathers who came out of Egypt (v 5)
9 Judgment upon Israel's oppressors (v 7; Joel 3; Zech. 14; Mt. 25:21-46)
10 National prosperity (v 9-10; Amos 9:11-14; Mic. 4; Joel 2; Acts 15:13-18)

3 Great "Return's" of This Prophecy (30:2)

1 Return of Israel to God—conversion (v 2, 6, 8; Isa. 66:7-8; Ez. 36:16–37:28; Zech. 12:10–13:1; Rom. 11:25-29)
2 Return of Israel to Palestine (v 2-5, 8; Gen. 49:10; Isa. 11:1-12; Jer. 24:5-7; 30:3–31:40; 32:37-44; 33:7-22; Ez. 34:11-31; 36:1-28; 37:1-28; Mt. 24:29-31)
3 Return of Jesus Christ to the earth (v 3; Gen. 49:10; Isa. 59:20-21; 63:1-6; Dan. 2:44-45; 7:13-14, 22; Joel 2:1–3:21; Oba. 15-21; Zech. 14; Mt. 24:29-31; 25:31-46; Acts 15:13-18; 2 Th. 1:7-10; Jude 14-15; Rev. 1:7; 11:15; 19:11-21)

1 Wholehearted obedience to God (v 2, 6, 8, 10)
2 Deliverance from captivity (v 3-5; Rom. 11:25-29; Isa. 59:20-21)
3 Partaking of God's mercy again (v 3)
4 Eternal home in Palestine with greater material blessings than ever (v 5, 9-10)
5 Wholehearted love for God (v 6)
6 New and eternal life
7 Judgment upon enemies (v 7)

Many other results are mentioned in other prophecies, but these are sufficient to reveal the glorious future of Israel.

The Return of God (30:3)

This passage speaks of the return of the Lord God of Israel and could refer to God the Father who, according to Scripture, will come to the earth at the 2nd advent of Christ (note, Dan. 7:22). Or it could refer to Christ Himself, the second Person of the Divine Trinity, who was also called Jehovah and God. It is stated that the Rock which followed them was Christ (1 Cor. 10:4), and it is also true that He will regather Israel (Mt. 24:29-31). Actually, both the Father and the Son could have part in this so we cannot be absolute in our identification of the person referred to in v 3.

When Israel Is Regathered (30:3)

That then—when Israel is converted or turns to God with the whole heart and soul (v 2-3, 6, 8, 10). Only a partial regathering of Israel will take place before the 2nd advent of Christ; the final and complete regathering will be at the 2nd advent and thereafter until all are gathered from every part of the earth (Isa. 11:10-12; Mt. 24:29-31).

20 Blessings of the Last Days (30:5)

1 Coming to their senses (v 1)
2 Return—conversion (v 2, 6, 8)
3 Wholehearted obedience to God's voice (v 2, 8)
4 Deliverance from captivity (v 3)
5 Mercy from God again
6 Return of God and Messiah
7 Complete regathering of Israel (v 3-5)
8 Possession of promised land (v 5)
9 Goodness of God manifest to them
10 Increase of the nation above days of the past (v 5,9)
11 Circumcision of the heart to love God with all the heart and soul (v 6)
12 New life from God
13 Victory over all enemies (v 7)
14 Freedom from former curses
15 Freedom from persecution
16 Obedience to God's Word (v 8)
17 Blessing upon every undertaking (v 9)
18 Blessing upon live stock
19 Blessing upon crops
20 Full fellowship with God

2fold Return of Israel (30:8)

1 To the Lord (v 2, 6, 8, 10)
2 To their own land (v 2-5, 8-10)

We are to understand both in a literal sense, as we do in the case of Jacob returning home (Gen. 31:3, 13; 32:9); of Moses returning to Egypt (Ex. 4:19, 21); and of others returning to their former state and place (Lev. 25:1, 13, 27-28, 41; Ruth 1:8; Ez. 16:55; Hos. 3:5; 5:15).

12 Statements of God to Israel

1 You shall return unto the Lord (v 2)
2 A remnant shall return (Isa. 10:21)
3 Return unto Me (Isa. 44:22)
4 Let the wicked return unto the Lord (Isa. 55:7)
5 Return again unto Me (Jer. 3:1)
6 Return, backsliding Israel (Jer. 3:12)
7 Return, backsliding children (Jer. 3:22)
9 Return . . . every one from his evil (Jer. 18:11, 35:15)
10 Return unto Me with the whole heart (Jer. 24:7)
11 Return unto the Lord (Hos. 14:1)
12 Return unto Me, and I will return unto you (Mal.3:7)

10 Sets of Things to Choose From (30:15)

1 Good or evil (v 15)
2 Life or death (v 15, 19)
3 Love or hatred of God (v 16)
4 Walk in God's ways or reject them
5 Keep commandments, statutes, and judgments or transgress them
6 Cleave to God or turn away from Him (v 17, 20)
7 Hear God or refuse to hear Him
8 Worship God or other gods
9 Live long or perish quickly (v 18)
10 Blessing or cursing (v 19)

4 Commands—Relationship With God (30:16)

1 Love the Lord your God (v 16)
2 Walk in His ways
3 Keep His commandments, statutes, and judgments (see ***2,713 Commands in Law of Moses***, p. 177)
4 Choose life (v 19)

15 Song Composers of Scripture (31:22)

1 Lamech (note, Gen. 4:23)
2 Moses (Ex. 15:1; Num. 21:17; Dt. 31:19-22, 30; 32:1-44; Ps. 90)
3 Miriam (Ex. 15:20-21)
4 Deborah (Judg. 5)
5 Hannah (1 Sam. 2:1-10)
6 David (2 Sam. 22:1; Ps. 18; etc.)
7 Solomon (1 Ki. 4:32; Song 1:1)
8 Asaph (Ps. 50, 73-83)
9 Heman (Ps. 88)
10 Ethan (Ps. 89)
11 Isaiah (5:1-7; 12:1-6; 25:1-12; 26:1-21)
12 Hezekiah (Isa. 38:9-20)
13 Zacharias (Lk. 1:68-79)
14 Elizabeth (Lk. 1:42-45)
15 Mary (Lk. 1:45-55)

10 Facts About God (32:4)

1 He has a mouth (v 1)
2 He can speak (v 1-2)
3 He has a doctrine (v 2)
4 He has a name (v 3)
5 He is great
6 He is the Rock (v 4)
7 His work is perfect
8 All His acts of judgment are just
9 He is a God of truth and without iniquity
10 He is just and righteous

4 Uses of the Word "Rock" (32:4)

1 A symbol of God:
  (1) The stable and strong One (v 4; Isa. 17:10)
  (2) The Rock of salvation (v 15; Ps. 89:26; 95:1)
  (3) The Rock that begat thee (v 18)
  (4) The Rock that sold them (v 30)
  (5) The Rock of Israel (v 37; 2 Sam. 23:3)
  (6) No Rock like God (1 Sam. 2:2)
  (7) Jehovah is my Rock (2 Sam. 22:2, 47; Ps. 18:2, 46; 28:1; 32:1; 42:9; 62:2, 6-7; 71:3)
  (8) None like Him (2 Sam. 22:32)
  (9) The Rock of my refuge (Ps. 94:22)
  (10) A great Rock (Isa. 32:2)
2 A symbol of Christ:
  (1) A Rock of offense (Isa. 8:14; Rom. 9:33; 1 Pet.2:8)
  (2) A spiritual Rock (1 Cor. 10:4)
3 A literal rock, a type of Christ (Ex. 17:6; Num. 20:8-11; 1 Cor. 10:4)
4 A literal rock not as a type (Num. 23:9; Isa. 2:19-

6 Reasons for Reading the Law (31:12)

1 That they may hear (v 12)
2 That they may learn
3 That they may fear the Word
4 That they may observe to do all the words of the law, not only a part of it
5 That their children may hear (v 13)
6 That they may learn to fear the Lord as long as they live on earth

4 Similes of True Doctrine (32:2)

1 As the rain. It shall come drop by drop, beginning slowly and increasing more and more until the whole revelation is complete (v 2; Isa. 29:9-11; 2 Tim. 3:16-17).
2 As the dew. It shall descend gently, silently, and mysteriously upon the heart and ear, moistening and bringing refreshment (v 2).
3 As the small rain. It will be like sweeping showers, accompanied by a strong gust of wind.
4 As the showers. It shall be like continual rain which is necessary for the planting and harvesting of the crops.

5fold Character of Israel (32:5)

1 They have corrupted themselves (v 5)
2 They have marks of idolatry
3 They are perverse and crooked
4 They are foolish and unwise (v 6)
5 They are inconsiderate and forgetful of God and His merciful dealings. Contrast their character with that of God in v 4

Israel Corrupted (32:5)

Heb. shachath, to decay; ruin; batter; cast off; corrupt; destroy; lose; mar; perish; become utterly waste and good for nothing. Not only did God see and declare that Israel would corrupt themselves after the death of Moses up to the very last days (Dt. 4:25; 31:29), but He also accused them of already corrupting themselves (v 5; 9:12; Ex. 32:7). Israel became increasingly corrupt before God through the periods of the judges (Judg. 2:19), the kings (2 Chr. 27:2; Isa. 1:4; Jer. 6:28; Ez. 16:47; 28:17; Hos. 9:9; Zeph. 3:7) and the captivities (Neh. 1:7; Mal. 2:8). This Heb. word is used in all these passages. The same idea is found in the N.T. where the apostles warn that Christians can also become corrupt and lose their souls (2 Cor. 7:2; 11:3; Gal. 6:8; Eph. 4:22; 2 Pet. 1:4; 2:12, 19-22; Jude 10).

Marks of Idolaters (32:5)

This may refer to the marks of idolaters who inscribed on their arms and foreheads some straight, oval, or circular sign of their particular deity. The practice was very ancient and in India the priest would make the mark with paint, with wood dust and oil, or with dried cow dung and turmeric. In many cases the marks were renewed daily. Cp. Job 11:15; 22:26; 31:7. On the other hand, the reference may be to the fact that people blemished with sin do not belong to God. The Sept. reads, "They have sinned! Blemished children are not His." The Peshitta, "They are not His children because of blemish." Rotherham, "They have broken faith with Him to be no son of His." Fenton, "Corrupt, you have not His Son's form,—You wayward and fickle race!"

7fold Preservation of Israel (32:10)

1 God found (lit., sustained) him in the wilderness (v 10)
2 He led him about (v 10-12)
3 He instructed him (v 10)
4 He kept him as the apple of His eye
5 He preserved him from idolatry (v 12)
6 He exalted him among the nations (v 13)
7 He gave him material prosperity (v 13-14)

1 Forsook God after He made him (the nation) Jeshurun, the upright one, and after He became the Rock of salvation (v 15), begetting and forming him into His own son (v 18)
2 Lightly esteemed the Rock of salvation (which proves Israel once had salvation from God, v 15, 18)
3 Provoked God to jealousy with strange gods (v 16, 21)
4 Provoked Him to anger with many abominations of the heathen
5 Sacrificed to devils, not to God (v 17)
6 Sacrificed to gods whom he did not know, for Jehovah only was known to him
7 Sacrificed to newly invented gods whom the fathers knew not
8 Became unmindful of the Rock that begat them (which proves Israel had the new birth, v 18; Gal. 3:8; 4:29; Heb. 4:2)
9 Forgot God, who formed and made him the just and upright one (v 18, 22)

20 Predictions of Moses (32:19)

1 I will hide My face from them: I will see what their end shall be (v 20)
2 I will move them to jealousy with men who are not now My people (v 21)
3 I will provoke them to anger with a foolish nation
4 A fire kindled in My anger shall burn in the lowest hell to consume the men who increase on the earth, and to set the foundations of the mountains on fire (v 22)
5 I will heap mischief upon them (v 23)
6 I will send My arrows upon them
7 They shall suffer hunger, drought, and bitter destruction (v 24)
8 Beasts shall devour them
9 Poison serpents shall bite them
10 The sword of foreigners shall destroy them (v 25)
11 Terror from within shall destroy them
12 I will scatter them (v 26)
13 I will make the remembrance of them to cease among men
14 Their foot shall slide in due time, for their calamity is at hand (v 35)
15 The Lord shall judge the people, and change His mind to have mercy upon them when they become helpless (v 36)
16 In that day I will inquire of their gods whom they trusted and served (v 37-38)
17 I will then remind them that I am the true God—the only One who is eternal and can kill and make alive, wound and heal; and none can deliver out of My hand (v 39-40)
18 When I judge I will render vengeance on My enemies and reward them that hate Me (v 41-42)
19 God will avenge the blood of His servants and render vengeance to His adversaries (v 43)
20 He will be merciful to His land and His people

7 Reasons Enemies Victorious (32:31)

1 Israel was void of counsel (v 28)
2 They had no understanding
3 They had no wisdom (v 29)
4 They would not consider their latter end when their Messiah will reign
5 Their Rock had sold them to go into captivity (v30)
6 The Lord shut (delivered) them up
7 Their vine was of Sodom, of the fields of Gomorrah

Government in Israel (1:17)

1 Patriarchal. This refers to the rule of Israel by the patriarchs, Abraham (Gen. 12-25), Isaac (Gen. 26-27), and Jacob (Gen. 28-50). It was a one-man government, the ruler being the successive head of the tribe.

2 Tribal. This was the form of government when Israel began to multiply and Jacob was dead. The

3 Representative. As the Israelites became more numerous the tribal headship idea began to change to a larger representation of authority. Several nobles, princes, or chief men of the main families of a tribe became the rulers, with one head elder for each tribe. Together, these were called the elders of Israel (Ex. 3:16, 18; 4:29; 12:21; 17:5-6; 18:12; 19:7).

4 Mosaic. Representative elders of the tribes continued with Moses being the chief ruler. It was more like a one-man rule again, the chief ruler being subject solely to God for his acts. The elders under Moses consisted of heads of the tribes (Dt. 5:23), nobles of Israel (Ex. 24:1-11); judges and chief fathers of the families making the tribes (Dt. 1:15; Num. 36:1). Of these 70 were chosen to be judges (Dt. 1:16; Ex. 24:1-11; Num. 11:13-27). They were the ruling court of all Israel during the Mosaic form of government. Aaron served as chief deputy under Moses. Then came a new element of authority in Israel. The tribe of Levi was chosen to be the ministers. From these the high priest was chosen who had great power and authority in the affairs of Israel, serving as a mediator between God and the people. Under Joshua the total power that belonged to Moses was divided between the civil and ecclesiastical heads.

5 Judicial. The Mosaic form of government continued until Joshua and the elders that had seen the wonders of God had died. After that, government became somewhat disorganized. Every man did that which was right in his own eyes (Josh. 24:31; Judg. 2:7-15; 17:6; 18:1; 19: 1; 21:25). During this time—for 450 years until Samuel the prophet—God raised up judges to deliver Israel from enemies and rule certain sections of Israel (Judg. 2:16-23; 3:1-4; Acts 13:20).

6 Monarchic. The judicial form of government continued until Samuel the prophet; then Israel demanded a king like the other nations (1 Sam. 8-10). Kings ruled until the Babylonian captivity, 616 BC, or for about 513 years. After the captivity of 70 years, Israel had no king but was ruled by the Sanhedrin or body of elders, headed by the high priest or some other individual chosen for the position. This continued until AD 70 when Israel, because of rejecting Christ their Messiah, was destroyed and dispersed as a nation (Mt. 23:37-39; Lk. 21:20-24).

During all these periods of Israel's history, regardless of what form the government was, the elders were always prominent and dictated many things with success, such as demanding a king (1 Sam. 8:2-22), choosing kings (2 Sam. 3:17-21; 5:3), advising and assisting in government (2 Sam. 12:17; 1 Chr. 15:25; 21:16; 1 Ki. 8:1-3; 12:6:13; 20:7-8. See also Ezra 9:1; 10:8-14; Mt. 15:2-9; 21:23; 26:2-68; 27:1-2; Mk. 7:1-13; Acts 4:1-21; 6:9-15; 7:1-59; 9:1).

7 Municipal. Locally the municipal form of government, or local senate, or council and executive officers prevailed (19:12; 21:2-21; 22:13-21; 25:7-9; Josh. 20:4; Judg. 8:14-16; 11:5-11; Ruth 4:2-11; 1 Sam. 11:3; Ezra 10:8, 14; Neh. 3:9-19).

8 Theocratic. The theocratic or God-rule form was always in the background in Israel. The Lord was very prominent in the lives of the patriarchs, in Israel's government in giving the laws, in directing and judging in every phase of life until the death of Joshua; and then, during the judges, He periodically intervened in their lives when the people turned to Him. The same was true during the time of the kings and after the captivities. When Israel would consult God and trust Him, He was their leader. He sent many prophets and apostles to rebuke them, hoping to salvage something of the nation in every century, until He finally had to abandon them to complete dispersion. It was God who called Abraham, Isaac, Jacob, Joseph, Moses, Joshua, the judges, and many of the kings. He took an active part in directing Israel's government and in punishing for failure to rule for Him.

The 38 years referred to are the ones between the first encampment at Kadesh when Israel rebelled (Num. 13-14) and the actual crossing of the brook Zered along the north border of Moab. The 40 years of v 7 take in these 38 years, besides the whole period of the exodus to Kadesh, including the stay at Mount Sinai of nearly 11 months. Altogether the time from the exodus to Kadesh was nearly 2 years. Furthermore, it was to be some months yet before Israel actually entered Canaan by crossing the Jordan. The old generation had died off by the time they crossed the brook Zered (v 14), which means they died in a period of 38 years of the 40 pronounced in Num. 13-14. The entire 40 years were yet to be completed before actual entrance into Canaan. The wars with Sihon and Og (Num. 21) and with Amalek (Num. 31) were yet to be fought, the cities east of Jordan repaired and occupied by Israel, and many other things were to take place before the crossing of Jordan as in Josh. 3.

The Argob (3:4)

The name of a region east of Jordan, part of the kingdom of Og (v 4; 1 Ki. 4:13). It was in Bashan, called the land of sacred romance, which of course suggests the marriages of sons of God with daughters of men, as taught in Scripture. See ***Giants and Sons of God***, p. 90. The giants produced by such union (after the flood) were a constant terror to Israel from the exodus to the time of David.

That Argob (and in fact all of Bashan) was occupied by giants in ancient times is evident from the massive structures of the cities, many remains of which still exist. Travelers say that the houses are of huge blocks of basalt (dark marble), a particular feature being the almost entire absence of wood. Doors, staircases, galleries, roofs and other parts of buildings are made of marble. The houses of Bashan truly show evidence of not being ordinary ones. Some of the walls are 5 to 8 feet thick and build of large squared blocks. Roof slabs of basalt are as much as 6 inches thick while some ceilings are 20 to 30 feet high and doors are 10 feet or more high.

A Lesson on Prayer (3:26)

This refusal to answer Moses is not an example of God saying NO to men who pray according to His will and the Word of God. Some carelessly say that God always answers prayer, but He sometimes says NO. This is a deceptive excuse of unbelief. God NEVER has and NEVER will say NO to any child of His, anyone who is in Christ and who is sincerely asking according to the promises given. God may say it to people who live in unbelief and use this kind and every other kind of excuse of unbelief in prayer, but He will surely not say it to men of faith who ask in faith in the name of Jesus Christ, and according to His promises. God cannot and will not refuse to fulfill His own Word. He will meet His own obligations as plainly stated (Num. 23:10; Ps. 89:34; 119:89, 90, 160; Isa. 46:11; 55:10-11; 2 Cor. 1:20; Tit. 1:2; Heb. 10:28). See Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:4-8. When a prayer is not answered sin and judgment are plainly involved as in the case of Moses here, or it is the result of unbelief (Mt. 17:20; 21:22). The will of God is not a question where one is truly a child of God, and asking according to the promises, for it is the revealed will of God for His children to ask what they will and desire (Mk. 11:22-24; Jn. 15:7).

21 Blessings of Obedience (4:1)

1 Long life (v 1, 4, 10, 40)
2 Success (v 1, 5, 40)
3 Mercy and justice (v 3)
4 Wisdom and understanding (v 6)
5 World wide reputation for wisdom, knowledge, and greatness (v 6, 7)
6 Nearness to God (v 7)

9 Good and lasting memory (v 9)
10 The only true religion to teach to children v 9-10
11 Learning the fear of God, which is the beginning of wisdom (v 10; Pr. 1:7)
12 Preservation from corruption through idolatry (v 16-19)
13 Being a special people of God (v 20)
14 An inheritance (v 20, 38)
15 A covenant with Jehovah (v 23)
16 Faithfulness of God (v 31)
17 Manifestations of God (v 32-34)
18 Proof that Jehovah is God (v 35, 39)
19 Victory over enemies (v 38)
20 Prosperity (v 40)
21 Blessings upon offspring (v 40)

10 Things That Constitute a Great Nation (4:8)

1 Wisdom and understanding through the laws of God (v 5-6)
2 Nearness to God through consecration to His Word and will (v 7)
3 Miraculous answers to prayer
4 The possession of God's righteous statutes and judgments (v 8)
5 Obedience to the laws of God (v1,5-6,9,14,23-24)
6 Acceptance of God's Word as it is without change and additions (v 2)
7 Hatred of idolatry (v 3-4, 15-19)
8 Sound and biblical educational, economical, and civil program (v 5-10, 14)
9 Absolute faith in the providence of God and trust in Him against all enemies (v 38-40)
10 Recognition of God as the Creator and Sovereign of all things (v 16-20, 32, 39-40)

Similitude Explained (4:15)

This command was to take heed not to attempt making any idol or image of anything they thought God would look like, though they saw no actual form when they heard His voice. This suggests the reason God did not show Himself to the people in general—lest the ones who were weak and bent on idolatry would begin to make graven images like unto what they had seen Him to be (v 15-19). This does not teach that God has no form, image, or likeness bodily, nor does it mean that He did not show Himself in a real, visible, tangible, and bodily form to anyone, for this He did. He showed Himself to 74 elders of Israel at one time and they ate and drank with Him (Ex. 24:9-11). He showed Himself to Moses and others many times in visible bodily form. He promised to show His similitude to Moses and speak face to face with him. Whatever similitude He did not show to all Israel, He did show to Moses, for the same Eng. word is trans. from the same Heb. word in both statements and must mean the same thing (v 12, 15-16 with Num. 12:8). If it means bodily form that Israel did not see, then it is bodily form that Moses did see. See ***44 Appearances of God***, p. 92; note, Jn. 4:24.

18 Commands in Ch. 5 (5:8)

1 Hear the statutes and judgments which I command you today (v 1)
2 Have no other gods before Me (v 7)
3 Do not make any graven image, or any likeness of anything in heaven, in earth, or in the waters (v 8)
4 Do not bow down to them, nor serve them (v 9)
5 Do not take the name of the Lord your God in vain (v 11)
6 Keep the sabbath day to set it apart as God commanded (v 12)
7 You shall work 6 days, but on the 7th day no human being or animal shall work (v 13-14)
8 Remember you were a slave in Egypt and the Lord brought you out with great power, and commanded you to keep the sabbath day (v 15)
9 Honor your father and mother, as the Lord commanded (v 16)
10 You shall not kill (v 17)
11 You shall not commit adultery (v 18)

neighbor (v 20)
14 You shall not covet anything that is your neighbor's (v 21)
15 Go and say to them, Get you into your tents again (v 30)
16 You (Moses) stand here by Me, and I will speak to you all the commandments you are to teach Israel (v 31)
17 You shall observe to do all the Lord commands you, and turn not aside to the right hand or to the left (v 32)
18 You shall walk in all the ways which the Lord commanded you (v 33)

14 Commands in Dt. 6 (6:3)

1 Hear therefore, O Israel, and observe to do it (keep the law, v 3)
2 Hear, O Israel, the Lord our God is one Lord (v4)
3 Thou shalt love the Lord your God with all your heart, and with all your soul, and with all your might (v 5)
4 These words shall be in your heart (v 6)
5 You shall teach them diligently to your children, and talk about them when you sit in your house, when you walk by the way, and when you lie down (v 7)
6 You shall bind them for a sign upon your hand, and frontlets between your eyes (v 8; cp. Ex. 13:9)
7 You shall write them upon the posts of your house, and on your gates (v 9)
8 Beware lest you forget the Lord, which brought you out of Egypt (v 12)
9 You shall fear the Lord your God, serve Him, and swear by His name (v 13)
10 You shall not go after other gods, which are around you (v 14-15)
11 You shall not tempt the Lord your God (v 16)
12 You shall diligently keep the commandments, testimonies, and statutes of the Lord your God (v 17)
13 You shall do that which is right and good in the sight of Jehovah (v 18)
14 You shall tell your inquiring sons the true meanings of the commandments, statutes, judgments, and dealings of God (v 20-25)

12 Duties of Parents (6:7)

1 Love God wholeheartedly (v 5)
2 Have God's words in the heart (v 6)
3 Teach them diligently to children (v 7, 20-25)
4 Talk of them when sitting in the house, walking by the way, lying down, and rising up (v 7)
5 Bind them for a sign upon the hand and on the forehead (v 8; cp. Ex. 13:9)
6 Write them upon the door posts and gates (v 9)
7 Remember God and serve Him in prosperity and success (v 10-12)
8 Fear the Lord, serve Him, and swear by His name(v 13)
9 Detest idols (v 14-15)
10 Refrain from tempting God (v 16)
11 Diligently keep the commandments, testimonies, and statutes (v 17)
12 Do that which is right and good in the sight of God and man (v 18)

4 Reasons for Total Separation (7:4)

1 They will turn away your children from following Me (v 4)
2 They will cause them to become idol worshippers, so that I will have to destroy them
3 You are a holy people unto Me (v 6)
4 I have chosen you to be a special people unto Me above all others on the face of the earth

10 Things Israel Was to God (7:6)

1 My people (said many times, Ex. 3:7)
2 Peculiar treasure (Ex. 19:5; Dt. 26:18)
3 Wise and understanding people (Dt. 4:6)
4 People of inheritance (Dt. 4:20)
5 A holy people (Dt. 7:6; 14:2, 21)

8 The people of God (2 Sam. 14:13)
9 The ancient people (Isa. 44:7)
10 A holy nation (1 Pet. 2:9)

7 Commands—Conditions of Blessing (7:11)

1 You shall keep the commandments, statutes, and judgments (v 11)
2 You shall not show pity upon your enemies who must be destroyed (v 16)
3 Do not serve their gods
4 Do not be afraid of the nations about you (v 18)
5 Burn all the graven images of their gods (v 25)
6 Do not desire the silver or gold that is upon them, nor take it for yourselves
7 Do not bring an abomination into your house; you shall utterly detest and abhor the cursed thing (v 25-26)

10 Blessings—Walking With God (8:3)

1 That you may have mercy (5:10)
2 Your days may be prolonged (5:16, 33; 6:2)
3 It may be well with you (5:16, 33; 6:3, 18)
4 It may be well with your children forever (5:29; 6:2)
5 You may live (5:33; 6:24)
6 You may increase mightily (6:3)
7 You may prosper (6:18)
8 You may defeat your enemies (6:19)
9 You may have the best good (6:24)
10 You may be righteous (6:25)

12fold Description of Canaan (8:7)

1 A good land (v 7)
2 A land of brooks of water
3 A land of fountains and depths that spring out of valleys and hills
4 A land of wheat (v 8)
5 Of barley
6 Of vineyards
7 Of fig trees
8 Of pomegranates
9 Of oliveyards
10 Of honey
11 A land of plenty (v 9)
12 A land of wealth in iron and brass

6 Commands—Obedience (9:1)

1 Hear—you are to pass over Jordan and possess nations greater than you (v 1)
2 Understand that I will go before you like a consuming fire to destroy them before you (v 3)
3 You shall drive them out and destroy them quickly
4 Speak not in your heart, after I have cast them out before you, that it was for your righteousness that the Lord caused you to inherit the land; it was because of the wickedness of those nations v 4-5
5 Understand that the Lord does not give you this land because of your own righteousness, for you are a stiffnecked people (v 6)
6 Remember, forget not, how you provoked Me to wrath in the wilderness from the exodus until now and have been rebellious against Me v7-24

5 Commands—Destruction of Idols (12:1)

1 Observe and do all these statutes and judgments in the land when you possess it; do them all the days of your life on earth (v 1)
2 Utterly destroy all the places where the nations served their gods, in the high mountains, upon the hills, and under every green tree (v 2)
3 Overthrow their altars, break their pillars, and burn their groves with fire (v 3)
4 Hew down the graven images of their gods, and destroy the names of them out of that place
5 You shall not do so unto the Lord your God (v 4). This refers to setting up images, pillars, and altars on every high hill and under every green tree, according to their choice and desire. God simply commanded them not to do this for His worship, for He would choose the place of worship and the manner

5 Commands—Religious Laws (14:22)

1 You shall tithe all the increase of your seed harvested each year (v 22)
2 You shall feast before Jehovah in the one place of worship (v 23)
3 If you live too far from the tabernacle and cannot carry the tithe so far, sell it, bring the money received and buy what is needed for the feast of the Lord, and rejoice before Him with your household (v 24-26)
4 Do not forsake the Levite, for he has no inheritance among you (v 27)
5 At the end of 3 years you shall bring the tithe of that year and lay it up to be used for the Levites, the strangers, fatherless, and widows who live among you, to sustain them (v 28-29)

6 Commands—Cities of Refuge (19:2)

1 When you are settled in Canaan, you shall separate 3 cities for refuge in the midst of the land (v 1-2, 7)
2 Prepare a way and divide your land into 3 parts and choose a city of refuge in each division (v 3)
3 The cities shall be for the manslayer to flee into for protection from the avenger of blood, when the killing is accidental (v 4-6)
4 When you obey Jehovah and He enlarges your land, giving you all that He has promised, you shall add 3 more cities of refuge, making 6 in all v8-10
5 If a man willfully slays another and flees to a city of refuge, the elders of the city shall deliver him to the avenger of blood to die (v 11-12)
6 You shall not pity the willful murderer, but shall execute him to put away the guilt of innocent blood in Israel (v 13)

4 Commands—Preparation for Battle (20:1)

1 When you go to battle and see your enemies more and mightier than you, be not afraid of them, for God is with you (v 1)
2 When you come near to battle the priest shall speak to the people and encourage them to put their trust in God who will deliver them regardless of the enemy (v 3-4)
3 The officers shall also speak to the people and let the men that are exempt from war by law, go back home (v 5-8)
4 The officers of the army shall make captains to lead the armies (v 9)

Ancient Fingernail Polish (21:12)

Heb. asah, to make, not to cut or leave uncut. It refers to changing by a personal act, and may mean changing the color with hennah, a plant which grows in India and Egypt and flowers in May to August. The leaves were made into powder and put with water to form a paste. Women would bind some of this on their finger and toe nails and let it stand overnight to make the nails a reddish yellow. The color would last a month and then another application would be made. Many women used to stain the palms of their hands and the soles of their feet in the same way. This custom was perhaps what is referred to in 2 Sam. 19:24 where Mephibosheth had not dressed his feet (made them colored).

5 Commands—Perpetual Families (25:5)

1 If a married brother dies childless, the living brother shall go in to his brother's wife and raise up seed to him.
2 The firstborn from such a union shall succeed in the name of the dead brother that his name be not blotted out of Israel (v 6).
3 If a man refuses to raise up seed to his brother, then his brother's wife shall take her case before the elders of his city for justice (v 7).
4 The elders shall call the man and inquire of him his brother (v 8).
5 If he persists in not fulfilling his obligation according to the law, then the brother's wife shall come to him in the presence of the elders, loose his shoe from off his foot, spit in his face, and say that such disgrace rightly belongs to the man who will not build up his brother's house. His name in Israel shall be called: The house of him that hath his shoe loosed (v 9-10).

30 Curses for Disobedience (28:21)

1 Pestilence cleaving to you (v 21-22)
2 Death—consumed off the land
3 Consumption (v 22; Lev. 26:16)
4 Fever (v 22; Lev. 26:16)
5 Inflammation (v 22; note, v 22)
6 Extreme burning (v 22; note, v 22)
7 Sword (v 22; Lev. 26:17, 25, 42)
8 Blasting (v 22; Lev. 26:18-20)
9 Mildew (v 22; note, v 22)
10 Heaven as brass (v 23; Lev. 26:19)
11 Earth as iron (v 23; Lev. 26:20)
12 Drought, dust—no rain (v 24)
13 Destruction because of long drought
14 Smitten before enemies (v 25; Lev. 26:17-39)
15 Going out one way, fleeting 7 ways (note, v 25)
16 Removed into all kingdoms of earth (note, v 25)
17 Bodies eaten by fowls and beasts (v 26)
18 No help in driving them off
19 Botch of Egypt (v 27, note)
20 Emerods (note, v 27)
21 Scab (note, v 27)
22 Itch (note, v 27)
23 No healing
24 Madness (v 28, note)
25 Blindness (note, v 28)
26 Astonishment of heart (note, v 28)
27 Groping at noonday (v 29)
28 No prosperity
29 Oppressed and spoiled forever
30 No man to save you

12 Predictions to Moses (31:16)

1 You will sleep with your fathers (that is, you will die, v 16)
2 Israel will go after other gods, will forsake Me, and break My covenant with them
3 My anger will be kindled against them (v 17)
4 I will forsake them
5 I will not answer their prayers—I will hide My face from them (v 17-18)
6 They shall be devoured
7 They shall suffer many evils and troubles that will cause them to acknowledge that I am not among them
8 I will cause them to inherit the land I sware to their fathers (v 20; note, 29:13)
9 They shall be prosperous and wax fat
10 They shall turn from Me to serve other gods and break My covenant in the day of their blessing and prosperity
11 They shall provoke Me and break My covenant
12 In the day of their many evils and troubles this song shall testify against them (v 19, 21)

Arrows of God (32:23)

Judgments of God are sometimes called arrows (v 23, 42; Job 6:4; Ps. 7:13; 18:14; 38:2; 45:5; 77:7; 120:4; 127:4; 144:6; Ez. 5:16; Jer. 1:14). Some are named in v 24-25.

8 Arrows of God:
1 Burning with hunger—loss of crops, and famine
2 Burning heat—no rain from heaven, and burning fevers, boils, blains, and other kinds of pestilence
3 Bitter destruction—consuming plagues of various kinds (Lev. 26; Dt. 28).
4 Wild beasts—they shall multiply abundantly and destroy you (7:22; 28:26; Lev. 26:6, 22)
5 Serpents—poisonous serpent bites will destroy you (cp. Num. 21:1-9)
Defeats of Israel, p. 1052)
7 Terror within—civil wars and strife (see ***Victories, Civil Wars, and Defeats of Israel***, p. 1052)
8 Dispersion—captivities (see note on servitudes and captivities under ***Dispensation of Law,*** p. 88)

A False Rock (32:31)

These verses apply to Israel. Moses showed them that, although their Rock was different from the rock of the Gentiles, He would give them over to their enemies because their vine was of Sodom and they were producing the fruit of sin, rebellion, and depravity like the people of both Sodom and Gomorrah. Israel would have been able to smite their enemies because their Rock was not like that of pagans, had their fruit not been that of sin and rebellion. Sins of Israel, and not those of the Gentiles, are compared to those of Sodom and Gomorrah (v 32-33; Isa. 1:10; 3:9; Jer. 23:14; Ez. 16:46)

7 Proofs He Is the Only God (32:39)

1 He is the only One that can kill and make alive (v 39)
2 That can wound and heal
3 That is all powerful—none can deliver out of His hand
4 That can truly claim to be alive (v 40)
5 That can judge His people, render vengeance to enemies, and reward all that hate Him (v 41)
6 That swears to punish and take vengeance upon His enemies (v 42-43)
7 That promises mercy and blessing to His land and His people (v 43)

That God has proved Himself in all the above points is the record of Scripture and secular history; and it can be attested many times in many ways. Such would be impossible with idol gods made by man from gold, silver, brass, iron, stone, or wood.

22 Commands to Rejoice (32:43)

1 God's vengeance is taken (Dt. 32:43)
2 Zebulun is free to go out (Dt. 33:18)
3 Of God's goodness (2 Chr. 6:41)
4 Of trust in God (Ps. 5:11)
5 Praise is common to upright men (Ps. 33:1; 68:3-4; Phil. 3:1; 4:4)
6 Of seeking God (Ps. 40:16; 70:4)
7 Of God's judgments (Ps. 48:11)
8 Of God's reign on earth (Ps. 96:11; 97:1; Zeph. 3:14-20; Zech. 2:10)
9 Of His holiness (Ps. 97:12)
10 Of salvation (Ps. 98:3-4)
11 Of conversion of Israel (Isa. 66:7-10)
12 Material blessings (Joel 2:21-23)
13 Messiah has come (Zech. 9:9)
14 Of persecution (Mt. 3:11-12; Lk. 6:23)
15 Of names written in heaven (Lk. 10:20)
16 Others are happy (Rom. 12:15)
17 Salvation is for Gentiles (Rom. 15:10; Gal. 4:27)
18 Of coming preservation (1 Th. 5:16-23)
19 Of exaltation (Jas. 1:9)
20 Satan is cast out (Rev. 12:12)
21 Babylon is overthrown (Rev. 18:20)
22 Marriage of the Lamb is come (Rev. 19:7)

7 Things God Is to His People (33:27-29)

1 Eternal refuge (v 27)
2 Protector and sustainer
3 Deliverer from all enemies
4 Fountain of life (v 28)
5 Savior (v 29)
6 Shield and defense
7 Sword of offense

These things God has been to His people in all ages and thus He will continue to be in the ages to come. Many times He has proved to be the only refuge, protector, sustainer, deliverer, and helper that man could find (Ex. 6-12; Judg. 2:16-19; 1 Sam. 14; Isa. 37:36; Heb. 11:32-40). He has always come on time to deliver the distressed ones.

CHAPTER 1

I. Israel's second leader
1. Joshua's commission (Num. 27:15)

■ 1 [a]Now [b]after the death of Moses [c]the servant of the LORD it came to pass, that [d]the LORD spake unto [e]Joshua the son of Nun, Moses' [f]minister, saying,

★▲●2 [g]Moses my servant is dead; now therefore arise, go over this [h]Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

▲ 3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

▲ 4 From the wilderness and this Lebanon [i]even unto the great river, the river Euphrates, all the land of the [j]Hittites, and unto the [k]great sea toward the going down of the sun, shall be your coast.

▲ 5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* [l]I will be with thee: I will not fail thee, nor forsake thee.

▲● 6 [m]Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

▲● 7 Only be thou strong and very courageous, [n]that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest.

▲● 8 This [o]book of the law shall not depart out of thy mouth; but thou [p]shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

▲● 9 [q]Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

2. Joshua, the second prophetic leader of Israel, assumes command

10 ¶ [r]Then Joshua commanded the officers of the people, saying,

★▲●11 [s]Pass through the host, [t]and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

● 13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

● 14 [*a]Your wives, your little ones, and your cattle, shall remain in the land which Moses

---

a Now connects Joshua closely to the Pentateuch and shows it to be a continuation of the preceding book. Of the 12 historical books, 9 are thus connected to preceding ones. See first verses of each.

b Perhaps after the 30 days of mourning of Dt. 34:8—about the 1st or 2nd day of March (note, Dt. 1:3).

c See note, Dt. 34:5.

d The Lord spake (unto Joshua) is found 7 times (1:1; 4:1, 8; 15; 14:10, 12; 20:1). The Lord said is found 10 times (3:7; 5:2, 9; 6:2; 7:10; 8:1, 18; 10:8; 11:6; 13:1). How God spoke is not stated, but it could have been by an audible voice, a dream, vision, prophecy, by the Urim and Thummim (Num. 27:21), or by some other means. This first communication could be considered a preamble to the whole book and a guarantee that the theocracy started by Moses would be continued with the nation and that divine instruction would be continued with Joshua as the new leader, even though it might not be a face to face communication every time (Num. 12:8).

e See ***Summary of Joshua***, p. 444.

f See ***O.T. and N.T. Ministers***, p. 445.

g 1st prophecy in Josh. (1:2-9, fulfilled). Next, v 11.
7 Predictions of God:
1 Every place you tread upon will be yours, from the Mediterranean to Euphrates, and the wilderness to Lebanon (v 3-4)
2 No man shall be able to stand before you all the days of your life (v 5)
3 As I was with Moses, so will I be with you
4 I will not fail you
5 I will not forsake you
6 You will divide this land for an inheritance to Israel (v 6)
7 I am with you wherever you go (v 9)
Note the commands in this prophecy (note, v 6). God was under obligation to fulfill the predictions when the commands were fully obeyed.

h See ***The Jordan River***, p. 445.

i Cp. Gen. 15:18-21; Ex. 23:31; Num. 34:3-12; Dt. 11:24; Ez. 48.

j A great warlike people that occupied the mountain countries of south Canaan. The name is used here perhaps of all the nations of Canaan, like the name Amorites in other places. To receive such a promise must have been encouraging to the Israelites (v 4).

k The Mediterranean is called great in comparison to the small seas of Palestine—Galilee, Dead Sea, and the Red Sea to the south (v 4; 15:12; 23:4; Num. 34:6-7; Ez. 47:10-20).

l This promise was first made to Jacob (v 5; Gen. 28:15; Dt. 34:6).

m 6 Commands—Obedience:
1 Be strong and of good courage. Repeated 3 times (v 6, 7, 9)
2 Observe to do all the law (v 7)
3 Turn not from it to the right hand or to the left
4 This book of the law shall not depart out of your mouth, but you shall meditate in it day and night (v 8)
5 Be not afraid (v 9)
6 Neither be dismayed

n 4 Great Benefits of Obedience:
1 That you may prosper wherever you go (v 7)
2 That you may make your way prosperous (v 8)
3 You shall have good success
4 God will be with you wherever you go (v 9)

o Referring to the one book of the law just completed by Moses and to which Joshua added his writing (24:26).

p This is the secret of obedience, which in turn is the secret of success (v 8; Ps. 1:3-4).

q Question 1. Next, 4:6.

r Then—when he had received the message from Jehovah (v 2-9).

s 2nd prophecy in Josh. (1:11, fulfilled). Next, 3:5.

t 4 Commands—Preparation for Journey:
1 Pass through the host (v 11)
2 Command the people
3 Prepare food for the journey
4 Remember the word of Moses that you shall help your brethren conquer Canaan and then you shall settle in your possessions (v 13-15). This command was to the tribes east of the Jordan. According to 4:13 only 40,000 soldiers out of 110,000 went over into the land of Canaan to help their brethren (Num. 26:7, 18, 34). The 70,000 remained in the land with the women and children to protect them and their new possessions.

*a Besides the women and children there were a sufficient number of men left to protect the new settlements from invaders who might seek to take advantage and drive the new settlers out, or plunder (note, 1:11).

✡ ✡ ✡

before your brethren armed, all the mighty men of valour, and help them;

▲ 15 [b]Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan [c]toward the sunrising.

3. Israel accepts Joshua and promises obedience to him

16 ¶ And they answered Joshua, saying, [d]All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, [e]as he was with Moses.

● 18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he [f]shall be put to death: [g]only be strong and of a good courage.

189 CHAPTER 2

II. Second spies sent (cp. Num. 13:17-25, refs.; Dt. 1:20,22)
1. Number and commission

1 And Joshua the son of Nun sent out of [h]Shittim [i]two men to spy secretly, saying, Go view the land, even [j]Jericho. And they went, and came into an [k]harlot's house, named Rahab, and lodged there.

2. Spies protected by Rahab the harlot (Heb. 11:31)

ing, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the [l]king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered [m]into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I [n]wist not whence they *were*:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the [o]roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the [a]men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they [*b]shut the gate.

3. Success of the spies

8 ¶ And [*c]before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, [*d]I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 [*e]For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

---

b 2fold Time Element of Service:
  1 Until full conquest of Canaan (v 15)
  2 Until all tribes were settled

c A way of saying eastward (v 15).

d 3fold Consecration and Promise:
  1 We will obey all your commands (v 16)
  2 We will go where you send us
  3 We will destroy anyone who rebels against you (v 18)

e It was only natural to expect God to be with Joshua, the new leader, as He was with Moses who became their ideal and the example for others to follow, even as Christ became the ideal and example of all Christians (v 17; 1 Pet. 2:21; 4:1).

f Martial law was necessary; and wholehearted agreement of all the men of war to such death penalty made it easier for Joshua to be strong and of good courage. By insubordination their fathers had caused failure 40 years before; so now to assure against failure this penalty was agreed upon for anyone who refused to obey the commander-in-chief (v 18).

g The people encouraged Joshua to be strong and of good courage, as God Himself had commanded him 3 times in his commission (v 18 with v 6, 7, 9).

h This was the east campsite of Israel before entering Canaan (v 1; 3:1; Num. 25:1; cp. Joel 2:18; Mic. 6:5).

i Joshua himself was one of the 12 spies sent from Kadesh (Num. 13), and one of the only 2 men who did not rebel. Now, instead of sending out 12 only 2 spies were sent, and that secretly instead of publicly as the 12. The purpose was to keep down all evil reports which could get started in a camp like this and cause panic, should the findings of the spies be unfavorable. Joshua, while having confidence in Jehovah, used all natural means to assure suc-

been no works (Jas. 2:19-26). Like any other good commander, he wanted to obtain full information regarding the site—approaches, and weaknesses of the city, as well as the defenses and resources of the inhabitants. Joshua was to realize later that this was unnecessary, for nothing learned was used in the fall of Jericho which was brought about by supernatural power (6:1-27).

j See ***The City of Jericho***, p. 445.

k This was Rachab of the genealogy of Christ and nothing is to be gained by trying to soften facts about her because of that (v 1; Mt. 1:5; Heb. 11:31; Jas. 2:25). All that is said of her otherwise is in this chapter.

l The king and his subjects were alert to any strangers entering Jericho. The city was closed to traffic a few days later (6:7), and a tight watch was now evidently beginning to be maintained (v 2-3).

m Rahab was perhaps an innkeeper and had brought the spies to the roof of her house, hiding them among the stalks of flax. She reported to the king that the men had already fled the city, so he sent men to overtake them before they could cross Jordan, which at this time was overflowing its banks (v 4-7).

n An old Anglo-Saxon word for knew not (v 4).

o The flat roofs of Eastern houses, being exposed to the sun and air, were well adapted for the ripening or drying of fruit and grain. The flax stalks, piled upon the roof to dry, made a good hiding place for the spies (v 6).

a The officers of the king of Jericho (v 2-3, 7, 16, 22).

*b The gates of walled towns were always shut at sundown, or shortly thereafter. Travelers who failed to reach them before they were closed were compelled to spend the night on the outside, exposed to storms and robbers, unless there was a needle's eye. In some cities there was a small gate in the large one, called the needle's eye, by which late comers could be admitted (note, Mt. 19:24).

*c Before they went to sleep Rahab came up to them upon the roof and they made an agreement. See ***Contract Between Rahab and Spies***, p. 447.

*d 3 Things Rahab Knew (v 9):
  1 The Lord has given you the land
  2 Your terror has fallen upon us
  3 The Canaanites faint because of you

*e 2 Things Heard About God and Israel:
  1 How the Lord dried up the Red Sea for Israel (v 10)
  2 What Israel did by the help of God to the 2 kings of the Amorites, Sihon and Og, and how they were utterly destroyed

✡ ✡ ✡

things, our hearts did melt, neither did there remain any more courage in any man, because of you: [g]for the LORD your God, [h]he *is* God in heaven above, and in earth beneath.

4. Their covenant with Rahab

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a [i]cord through the window: for her house *was* [j]upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; [k]and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of [l]scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

5. Their departure and report

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and [a]she bound the scarlet line in the window.

22 And [b]they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, [c]Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

190 CHAPTER 3

III. Passage over Jordan (Josh. 3:1–5:15; cp. Ex. 14; 2 Ki. 2)
1. Arrival at Jordan

1 And Joshua rose [d]early in the morning; and they removed from [e]Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2. Joshua instructs Israel

2 And it came to pass [*f]after three days, that the officers went through the host;

● 3 And they commanded the people, saying, [*g]When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

● 4 Yet there shall be a space between you and it, about [*h]two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for [*i]ye have not passed *this* way heretofore.

★▲●5 [*j]And Joshua said unto the people, [*k]Sanctify yourselves: for to morrow the LORD will do wonders among you.

● 6 And Joshua spake unto the priests, saying, [*l]Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the

---

  1 Our hearts did melt
  2 No courage was left in any man

g All Canannites were made to recognize that the true and living God was back of the Israelites and that by His power these miracles were wrought (v 11).

h See ***The Purpose of Miracles***, p. 445.

i Heb. chebel, trans. cord (v 15; 36:8; Job 41:1; Eccl. 12:6; Esther 1:6; Ps. 140:5; Pr. 5:22; Isa. 5:18; 33:20; Jer. 38:6-13; Ez. 27:24; Hos. 11:4); rope (2 Sam. 17:13; 1 Ki. 20:31-32); snare (Job 18:10); and line (2 Sam. 8:2; Ps. 78:55; Amos 7:17).

j Built into the wall or higher than the wall so that from her window she could see over the wall or through it (v 15).

k They were to travel by night and hide by day so the pursuers could not find them (v 16, 22-23).

l Heb. chut, thread; string to sew with.

a There was something commendable about Rahab—she was willing to give up sin and obey God to have a part with His people. She had faith in the God of Israel and recognized His mighty acts. She was truthful and intelligent—able to foresee the destruction of the nations of Canaan—and therefore, planned the welfare of her own people. Rahab obeyed the spies and kept her part of the contract to the letter (v 21). For all this she was richly rewarded and became one of only 4 women mentioned in the genealogy of Jesus Christ (Mt. 1:5).

b The 2 spies were like Caleb and Joshua as contrasted with the 10 spies that brought an evil report (Num. 13-14). These gave assurance that the Lord had certainly gone ahead of them and was preparing the complete defeat of the Canaanites by causing fear to take hold of them (v 22-24).

c Compare this report of v 24 with that of the 10 spies (Num. 13:28-33).

d This expression is found 35 times in Scripture; and from certain passages we learn that it means before or at the dawning of the day (6:15; 2 Ki. 3:22; Mt. 20:1; Mk. 16:2; Jn. 20:1).

e From Shittim to Jordan was about 8 miles. They camped by the Jordan ready to cross into Canaan (v 1).

*f This refers to the end of 3 days after the spies had returned with the good report. They evidently camped on the Jordan for 3 days (v 1-2).

*g This was to be the sign for the people to begin entering Canaan. The ark borne by priests and Levites was to move first and then the people were to follow 2,000 cubits back of it (v 3-4). This simply means that Israel was not to start until it was that far from them, for the ark stopped in the middle of Jordan and all the people passed by it in the crossing (v 17; 4:10).

*h Counting 25 inches to a cubit, 2,000 cubits would be 4,166 ft. 8 in. or about 4/5 of a mile (v 4).

*i The distance of about 4/5 of a mile was made so that all the camp could see the ark and follow it; and it could be recognized as their guide in the untrodden way (v 4).

*j 3rd prophecy in Josh. (3:5, fulfilled on the morrow, v 15-17). Next, v 7.

*k The passage is clear when we consider that to sanctify means to set apart (v 5). Here the people were to sanctify themselves by washing their clothes and their bodies to be in readiness to see the great miracles that were to take place on the morrow—the holding back of the waters of the Jordan and the drying up of the river bed for the whole period of the passing, or a whole day. See ***Sanctification*** in Index.

*l This actually began the days of wonders which God promised to show Israel. The command of Joshua to the priests to take up the ark and start toward the water of Jordan marked the beginning of such wonders (v 6).

3. God's prophecy to Joshua

★▲■7 ¶ [m]And the LORD said unto Joshua, [n]This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, *so* I will be with thee.

● 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

4. Joshua's prophecy to Israel

● 9 ¶ And Joshua said unto the children of Israel, [o]Come hither, and hear the [a]words of the LORD your God.

★▲10 [b]And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you [c]the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

● 12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be [d]cut off *from* the waters that come down from above; and they shall stand upon an heap.

5. Congealing of Jordan: first miracle (cp. Ex. 15:8)

removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were [e]dipped in the brim of the water, [f](for Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above [g]stood *and* rose up upon an heap very far from the [h]city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, [i]*even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.

6. Passage over Jordan

17 And the priests that bare the ark of the covenant of the LORD stood firm on [j]dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

191 CHAPTER 4

7. Two memorials of crossing the river Jordan

■ 1 And it came to pass, [k]when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

● 2 [l]Take you twelve men out of the people, [*m]out of every tribe a man,

● 3 And command ye them, saying, [*n]Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

---

m 4th prophecy in Josh. (3:7-8, fulfilled, v 15; 4:14). Next, v 10.

n See 4:14.

o See ***6 Commands—Crossing Jordan***, p. 445.

a All true prophecies are the words of Jehovah, for they are given as men are moved by the Holy Spirit (Acts 3:21; 2 Tim. 3:15-17; 2 Pet. 1:21).

b 5th prophecy in Josh. (3:10-13, fulfilled, v 15-16). Next, 6:2.

2 Great Predictions by Joshua:

1 Without fail you will drive out from before you:

(1) The Canaanite (v 10)	(4) The Perizzites
	(5) The Girgashites
(2) The Hittites	(6) The Amorites
(3) The Hivites	(7) The Jebusites

2 As soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan the waters shall be cut off from above and stand in a heap (v 13)

c Here we have 7 great nations listed, the same ones that are in Dt. 7:1-5, and partially listed many other times (1:4; 9:1; 12:8; 17:15; 24:11; Gen. 15:18-21; Ex. 3:8, 17; 13:5; 23:23, 28; 33:2, 11; 34:11; Dt. 20:17).

d This was a great miracle—cutting off the waters of a swift flowing river that had overflowed its banks (v 15), holding the waters from above for a whole day (v 13), and causing them to back up and spread out over the land. Cp. Ps. 114:3.

e The feet of the priests touched the brim of the overflowing waters of Jordan and immediately a path was made through them, the river bed was made dry, and the waters formed a heap (v 15; Ex. 15:8).

f This happened every spring due to the melting of the snows in the mountains of Lebanon in the north (v 15; 1 Chr. 12:15). It seems God chose this time of the year to

performed by Him, and to give Israel a sign that He was with them and that the nations of Canaan would be overthrown by them with His help (v 9-13).

g This indicates that the waters above this passage place continued to flow and rise up like a dam filling up until there was a very great heap covering the whole country above the place where Israel was crossing. The flow began to back up toward the Sea of Galilee which could take care of much more water than it usually held (v16)

h This shows that the waters continued to heap up as far as Adam near Zaretan a city in the land of Manasseh to the north. The city of Adam was located about 20 miles north of the Jericho ford. The path through Jordan was made near Jericho just a few miles north of the Dead Sea, so the waters backed up 20 to 30 miles. From the Sea of Galilee to the Dead Sea the Jordan passes with no less than 27 great rapids and cascades, besides a great many smaller rapids, averaging 4 to 5 miles an hour, but much swifter when the waters are swollen as at this time of the year. The inhabitants of Jericho no doubt depended upon the overflowing of the Jordan to keep the Israelites on the east side of the river for some time, and therefore, were not ready for their crossing, which was by an outstanding miracle.

i This means that the waters from this passage place to the Dead Sea were dried up, so there was a wide passage of several miles (v 16).

j The river bed and banks where the waters had been overflowing were dry, not wet and muddy, which further attests to the greatness of the miracle. The stock, wagons, and other things could cross without being bogged down in mud or sand (v 17).

k After the people had fully crossed, the Lord commanded a memorial to be erected of such a great miracle (v 1-10).

l Command—Setting up a Memorial: Take 12 men, one from each tribe, and have them take 12 stones out of the midst of Jordan and carry them to the place where you lodged the last night before crossing Jordan, to make a memorial of the miraculous crossing (v 2-8).

*m Referred to 3 times (v 2, 4; 3:12).

*n 2 Memorials of Crossing:

1 The 12 stones taken from the middle of the river bed and carried to Gilgal, the first lodging place in Canaan (4:19-20), and made into a memorial of crossing so that coming generations might have a sign indicating that it actually took place (v 3-8).

2 The 12 stones set up in the midst of Jordan in the place where the feet of the priests rested with the ark (v 9-10). Both were memorials to testify of the drying up of Jordan and the crossing on dry ground

✡ ✡ ✡

whom he had prepared of the children of Israel, out [a]of every tribe a man:

● 5 And Joshua said unto them, [b]Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, [c]according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come, saying, [d]What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones [e]out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua [f]set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there [g]unto this day.

10 ¶ For the priests which bare the ark [h]stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the [i]people hasted and passed over.

8. Order of the hosts in crossing the river Jordan

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, [j]and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About [k]forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

9. Joshua magnified by God, fulfilling Joshua 3:7

14 ¶ [l]On that day the LORD magnified Joshua in the sight of all Israel; [m]and they feared him, as they feared Moses, [n]all the days of his life.

10. Jordan made normal again: second miracle (Josh. 3:14)

■ 15 And the LORD spake unto Joshua, saying,

● 16 [o]Command the priests that bear the ark of the testimony, that they come up out of Jordan.

● 17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the [*a]soles of the priests' feet were lifted up unto the [*b]dry land, that the waters of Jordan returned unto their place, and flowed [*c]over all his banks, as *they did* before.

11. Encampment and memorial at Gilgal (Josh. 4:1-10)

19 ¶ And the people came up out of

---

government is manifest many times in Scripture (v 2, 4; 3:12; Num. 1:4; 13:2-15; 34:18; Dt. 1:23).

b See note, v 3.

c The 12 stones were to represent the fact that the whole 12 tribes crossed the Jordan on dry ground in the day of that notable miracle. The pile of stones was to be a sign and a memorial to all coming generations (v 6-7).

d Question 2. Next, v 21.

e How long the stones had been there on the bottom of Jordan is unknown—perhaps from the very beginning of creation (Gen. 1:1), or from the 6 days of restoration (Gen. 1:3-31), from the time of Noah's flood (Gen. 6-8), or from the time when the earth was divided (Gen. 10:25). No doubt water had been flowing over them for centuries and they were smooth and clean (v 8).

f Where these stones were taken from is not known, unless they came from the middle of the river where the other 12 came from (v 3, 9)

g Unto the time of the writing of Joshua.

h It was not easy for men to hold the ark on their shoulders and stand still for the length of time required for the people to cross over Jordan (v 10-18).

i This suggests that it would take a whole day to pass over, so they hasted to get the passage completed during daylight hours in order to be ready to camp at night (v 10)

j The priests were the first to start the crossing by going 2,000 cubits (about 4/5 of a mile) ahead of the people until they were in the center of the river bed where they stood still while all the people passed over by them. They were then commanded to pass over to the other side so that the waters could flow as before (v 11-18).

k Only 40,000 of 110,000 soldiers of these tribes passed over Jordan to help conquer Canaan (v 12; Num. 26:7, 18, 34).

l This is what God promised in 3:7-8.

m It took all the hardships of Moses during 40 years to get Israel to the place where they respected their leaders, as they did Joshua (v 14). He did not have to endure what Moses did; perhaps he never would have been as patient and unselfish. All of us profit by those that precede us in life, and their trials and hardships endured make it easier for coming generations to appreciate normal circumstances.

n Perhaps about 30 years.

o Command—speak to the priests that bear the ark (and have been standing all day with it in the middle of Jordan) to come out of the river bed (v 15-18). This shows that every step of direction was divinely given by God, and reveals clearly the secret of success for Joshua and Israel at this time. Scripture is full of such instances of success when God spoke and He was obeyed; and there are also many instances of Him being ignored when He spoke, with failure always being the result. Then too, there are many other examples of failure where God did not give the directions. All are recorded for our profit that we might learn that true and eternal success comes only by the direct leading and guidance of God. To the child of God it is imperative that he be led by the Spirit of God, live and walk in the Spirit, and meditate in His Word and obey it, if he is to have success and live a Christian life (Rom. 8:1-16; Gal. 5:16-26; Josh. 1:8; Ps. 1:3-4).

*a This was the first miracle now in reverse, and just as great as the one that held the waters from flowing perhaps a whole day (v 18; 3:13-17).

*b Even the river bed was dry land (3:17), so the idea expressed is that they came up out of what was usually wet to the river bank which was dry ground (v 18).

*c This shows that the overflowing of Jordan every spring was genuine and that the river did not merely come up higher, being still contained in its banks (v 18).

* * *

and encamped in [e]Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

12. Purpose of the memorial

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, [f]saying, What *mean* these stones?

● 22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 [g]That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

192 CHAPTER 5

13. Effect of the miracle of Jordan on the Canaanites

1 And it came to pass, [h]when all the kings of the Amorites, which *were* on the side of Jordan westward, ...

Canaanites, which *were* by the sea, [i]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart [j]melted, neither was there spirit in them any more, because of the children of Israel.

14. Circumcision: reproach of Egypt rolled away

●■ 2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise [k]again the children of Israel the second time.

3 And Joshua made him sharp [l]knives, and circumcised the children of Israel at the hill of the foreskins.

4 And [m]this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

▲ 6 For the children of Israel walked forty years in the wilderness, [a]till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the

---

d The crossing of Jordan was on the 10th day of the first month, 9 days after the death of Moses which was on the 1st day of this month (v 19; notes, Dt. 1:3, 10; 31:2; 34:7). This means then that the crossing of the Jordan was during the 30 days of mourning for Moses, proving that life was not at a standstill during such periods. It means also that the 2 spies went to Jericho and back during this time (ch. 2). The 10th day of the first month would be 5 days short of a full 40 years after leaving Egypt, which was on the 15th day of the first month (Num. 33:3). See 5:6; Num. 14:33-34; 32:13; Dt. 2:7; 8:2, 4; 29:5. How many went abreast over Jordan or how wide a passage they used for the actual crossing is not known, but if the people went over 400 abreast, it no doubt took them all day to march through. See note, Ex. 13:18.

e The Heb. word gal means to roll. The doubling of the root galgal or gilgal means rolling round and round, or rolling off and away. The name was appropriate, for in circumcising the children of Israel at this place, the reproach of Egypt was rolled away (v 19; 5:2-9).

14 Reasons Gilgal Prominent:

1 The place of the monument of crossing Jordan on dry ground (v 19-20)
2 The first campsite of Israel after entering Canaan
3 The place of circumcision of those born in the wilderness during the 40 years of wandering (5:2-9)
4 The first fortified camp of Joshua in the conquest of Canaan and where his army continually returned from different directions, and the place for the women and children and protecting soldiers during the whole Canaanite war (5:2-12; 9:6; 10:6-15, 43; 14:6; 15:7)
5 The place of the first passover in Canaan (5:9-10)
6 The place where manna ceased (5:11-12)
7 The place where God appeared personally to Joshua as commander-in-chief of the army of Israel for the coming conquests (5:13-15)
8 The place of the next appearance of God to Israel (Judg. 2:1)
9 An idolatrous place during the judges (Judg. 3:19, note)
10 One of the preaching appointments of Samuel (1 Sam. 7:16)
11 The first place Saul, the 1st king of Israel since Moses (Dt. 33:5), was to meet Samuel (1 Sam. 10:8), where the new kingdom was renewed (1 Sam. 11:14-15), where Israel rallied to Saul to fight the Philistines (1 Sam. 13:1-15), and where Saul was rejected as king (1 Sam.
12 The place where David was received again by Judah after the civil war (2 Sam. 19:15, 40)
13 A place where Elijah was sent on his way to be translated (2 Ki. 2:1), and one used by Elisha as headquarters (2 Ki. 4:38)
14 A place of much idolatry and sin in the days of the kings (Hos. 4:15; 9:15; 12:11; Amos 4:4; 5:5)

f Question 3. Next, 5:13.

g Not only was the drying up of Jordan a sign to Israel, but a sign of God's greatness also to the Gentiles (v 23-24).

h This notable miracle of the drying up of the Jordan in the time of its flooded state made the kings of Canaan realize that the living God was truly on the side of Israel and that He could do all things. It made them lose heart and courage to fight, but there was nothing else to do unless they wanted to surrender. They had probably heard of the command of God for Israel to destroy them utterly (Dt. 7:1-6), for such information was not commanded to be kept a secret. The kings knew it was necessary to fight for their homes and families regardless of seeming impossibilities facing them (v 1).

i They no doubt had spies watching every movement of Israel, so such an event as the drying up of Jordan would be known as quickly as it happened. One can imagine the consternation of the people upon being given the report of such an unheard-of miracle (v 1).

j See 2:9, 11.

k Not again, as individuals who had been circumcised once, for this would be impossible; but the second occasion of doing this as a nation. This implies that as a nation it had been done before leaving Egypt. Israel did not circumcise the male children in the wilderness, so these were the ones the command was for (v 5). This also implies that law-keeping in many respects was set aside during the wilderness wanderings.

l Sharp stones were used customarily in those days for circumcision, tools of flint stone. Iron and steel were in use for some things but it seems to have been the custom and perhaps the law not to circumcise with anything other than a sharp stone (Ex. 4:25; cp. Ex. 20:25; Dt. 27:5). The wound seemed to heal quicker when a stone was used.

m Here we have the explanation of the new order for circumcision (v 4-9). All that were circumcised of the men of war that came out of Egypt died in the wilderness, but all that were born in the wilderness and up to this time were uncircumcised (v 4-5, 7).

a This was a fulfillment of the prophecy of Num. 14:22-35.

sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, [b]till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. [c]Wherefore the name of the place is called Gilgal unto this day.

15. First passover in Canaan

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the [d]fourteenth day of the month at even in the plains of Jericho.

16. Change of diet. Manna ceased: end of forty years of miracles (Ex. 16:35)

11 And [e]they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

17. God the Commander-in-chief makes bodily appearance

by Jericho, that he lifted up his eyes and looked, and, behold, [f]there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, [g]*Art* thou for us, or for our adversaries?

■ 14 And [h]he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

● 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.

193 CHAPTER 6

IV. Conquest of Canaan (Josh. 6:1–11:23)
1. Fall of Jericho (Heb. 11:30)
(1) Plan of battle (cp. Josh. 8:1-29; 10:1–12:7)

1 Now Jericho was [a]straitly shut up because of the children of Israel: none went out, and none came in.

★■ 2 [*b]And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

● 3 And [*c]ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

● 4 And [*d]seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the [*e]priests shall blow with the trumpets.

● 5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet,

---

c This camp of Israel was called Gilgal because the reproach of Israel was rolled away on the day they were circumcised (v 7-9). Their being uncircumcised made them reproachful like the uncircumcised Egyptians. Israel considered all the uncircumcised as unclean and in a state of gross impurity. Thus, upon being circumcised, this reproach was rolled away. Circumcision came through the Israelites and not the Egyptians as some suppose.

d This was 4 days after the crossing of Jordan (v 10; 4:19), during the time that the newly circumcised men were sore and suffering, unless God healed them by now (v 2-10).

e Where did they get the old crop of the land of Canaan? Perhaps from the inhabitants round about by paying money for it, as suggested in Dt. 2:5-6; or they could have captured some storehouses in the neighborhood (v 11-12). The day following this eating of the crops of the land the manna ceased after falling for 40 years 6 times a week (v 12). Other food began to be plentiful as Israel conquered the many towns and villages of Canaan.

f This man proved to be the God of heaven, one of the Persons of the Divine Trinity who was personally leading Israel from Egypt. He now revealed Himself as a man, so that from all outward appearance Joshua thought He was a man. He stood like a man, looked like a man, held a sword like a man, spoke with an audible voice like a man, and Joshua approached Him like a man (v 13).

g Questions 4-5. Next, 7:7.

h 5 Proofs He Was God, Not Man:
1. He claimed to be captain of the host of the Lord (v 14). This was an identifying mark to Joshua that He was God, for God was the captain of Israel. He had promised to go before them and lead them into Canaan, and this He had been doing for 40 years (Ex. 3:8, 12, 17-22; 6:1-8; 10:2-6; 23:20-33; 33:1-3; Josh. 1:2-9; 3:7-8; Acts 7:31-37).
2. Joshua worshipped Him (v 14), and such reverence belongs only to Divine Ones. If He had been only a messenger of God He would not have permitted worship. Cp. Rev.19:9-10; 22:8-10
3. Joshua called Him Lord (Heb. Adon, sovereign; lord; master; owner, v 14).
4. Joshua recognized himself as His servant.
5. The same thing was said to Joshua that was said to Moses. Only God could make such a demand (v 15 with Ex. 3:1-8)

a This means that all the inhabitants of Jericho were kept within the walls and no traffic in and out of the city was permitted (v 1). They were waiting for the attack by Israel, being fearful of their impending doom which they seemed to feel was about to fall upon them (2:10-11; 5:1).

*b 6th prophecy in Josh. (6:2-5, fulfilled, v 8-26). Next, v 26. The Lord here was the man that had appeared to Joshua in 5:13-15, which verses should really be the first part of this chapter.
2 Predictions to Joshua:
1. I have given you the city of Jericho with its king and his army (v 2)
2. When the priests make a long blast on the rams' horns and when all the people shout with a great shout, the wall of the city shall fall down flat, and the people shall go straight forward and take the city (v 4-5)

*c 5 Commands—Conquest of Jericho:
1. You shall compass the city with the men of war once each day for 6 days (v 2)
2. And 7 priests with 7 rams' horns shall go before the ark each day around the city (v 4)
3. On the 7th day you shall compass the city 7 times
4. At the end of the 7th time the priests shall blow a long blast on the rams' horns and the people shall shout with a great shout (v 5)
5. Every man shall go straight forward to take the city

*d There is no special spiritual significance to the number seven as used here or elsewhere, but it is an interesting fact that there were:
7 priests (v 3-4, 6)
7 rams' horn trumpets
7 days the city was to be compassed
7 times the city was to be compassed on the 7th day

*e It is noticeable that priests, the ministers of God, were to lead the army in war and take a very prominent part in all affairs of Israel (v 4-6; 3:3, 8, 13-17; 4:3; etc.).

* * *

and the [f]wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

● 6 ¶ And Joshua the son of Nun called the priests, and said unto them, [g]Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

● 7 And he said unto the people, Pass on, and compass the city, and let him [h]that is armed pass on before the ark of the LORD.

(2) The siege: silent marches around Jericho

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns [i]passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD [j]followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, *the priests* going on, and [k]blowing with the trumpets.

● 10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And [l]Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did [m]six days.

15 And it came to pass on [n]the seventh day, that they rose early about the dawning of the day, and compassed the city after the [a]same manner seven times: only on that day they compassed the city seven times.

(3) Instruction for entering Jericho

▲●16 [b]And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

▲●17 ¶ And the city shall be [c]accursed, *even* it, and all that *are* therein, to the LORD: [d]only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

● 18 [e]And ye, in any wise keep *yourselves* from the accursed thing, [*f]lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

---

f The Sept. reads, "the walls of the city will fall of their own accord" (v 5).

g Here Joshua passed on the commands of Jehovah to Israel, so they would know exactly what to do in the conquest of Jericho (v 6-7).

h Only the armed men of Israel, and even only a part of them, were to go around the city (v 3, 7).

i Passing on before the Lord means before the ark of the covenant of the Lord, the visible representation of Jehovah among Israel (v 4, 6, 8-9, 11).

j The order of the march is very clear. The ark and the priests went between two parts of the army, the first part being led by Joshua, no doubt (v 8-9).

k It seems from this that the priests blew on their trumpets in all the marches (v 5, 13), the sign for all to shout being a long blast on the last day after the 7th march around the city (v 5). This blowing of the trumpets was all the noise that was to be made. The armed men were not to shout or make any other noise with their voices, but be perfectly silent until the 7th day and the end of the 7th march around the city when the priests made the long blast with the horns (v 5, 10).

l Joshua accompanied the whole 13 marches around the city, though at least 80 years old. He was 110 when he died and it is estimated that he served Israel about 30 years (24:29).

m Fulfilling v 3.

n Jews hold that the day was the sabbath, and that the walls fell in the evening so that the actual taking of the city took place at the close of the sabbath. This we know: there had to be a sabbath during the 7 days, so there was at least one march on a sabbath and it did not break the command of God. Either God ordained the sabbath to be broken on this special occasion, or it was not considered a breach of the sabbath by the people to be marching around the city with the ark and the priests sounding the trumpets. Perhaps it was considered a mere religious procession, one performed at the command of God, in which no servile work was done. To the Canaanites this was a strange way of fighting—marching around in silence except for the blowing of trumpets. There was no effort to scale the wall, no weapons were used, no engines of siege were brought up, and no other ordinary The sight of armed men thus marching day after day, and 7 times the 7th day must have been a merrymaking spectacle to the inhabitants of Jericho. They had never seen or heard of such a seemingly foolish thing, and neither had the Israelites, but they were in strict obedience to One who takes the foolish things to confound the wise and the weak things to destroy the mighty (1 Cor. 1:18-31).

a The same manner in which the other marches were made on the first 6 days (v 3-14). The whole 13 marches had to be completely around the city. How large Jericho was is not known. Even if the city was only 5 miles around, the total of 7 marches (35 miles) on the last day with the taking of the city afterward would make a hard day's work.

b This fulfilled v 4-5.

c Heb. cherem, devoted to destruction (v 17; note, Lev. 27:28). It was the devotion of any idolatrous object—person, city, or anything else so used, to utter destruction. When such a curse was pronounced on a city it meant that all the persons, animals, and all booty that would ordinarily be taken and kept by the people were to be completely burned in the fire or consecrated to the sanctuary (v 19, 24). Joshua pronounced this ban on Jericho, a great and wealthy city, evidently by divine decree, and the severity of the doom that came to all violators is illustrated in the punishment of Achan in ch. 7. This curse was justified, not only by the fact that its inhabitants were part of a people who had filled up their cup of iniquity (Gen. 15:16), but by the fact that fighting men from many surrounding peoples were in Jericho helping to defend it against Israel (Josh. 24:11). Its destruction was to serve to paralyze further resistance to Israel on the part of other cities of Canaan when they saw the mighty power of God in the miracle of the walls falling flat.

d Joshua was faithful to observe obligations even to Gentiles, so commanded his army to spare Rahab and all her house as agreed by the 2 spies of ch. 2 (v 17, 22-23).

e 2 Commands—Accursed Things:

1 You shall keep yourselves from the accursed thing (v 18)

2 All the silver, gold, and vessels of brass and iron shall come into the treasury of the Lord (v 19)

*f Anyone who broke the law of accursed things would not only be punished, he would bring a curse upon Israel (v 18; 7:1-26).

✡ ✡ ✡

sels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

(4) Walls of Jericho fall flat: third miracle

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [h]the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

(5) Complete victory and destruction of Jericho

21 And they [i]utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

● 22 But Joshua [j]had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the [k]young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

(6) Covenant kept with Rahab
(Josh. 2:8-21; Heb. 11:31)

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that

this day; because she hid the messengers, which Joshua sent to spy out Jericho.

(7) Curse on Jericho; fulfilled (1 Ki. 16:34)

★ 26 ¶ [a]And Joshua [b]adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

27 So the LORD was with Joshua; and [c]his fame was *noised* throughout all the country.

194 CHAPTER 7

2. Failure at Ai
(1) Cause: sin of Achan (Josh. 6:18; Dt. 23:9)

1 But the [d]children of Israel committed a [e]trespass in the [f]accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and [*g]the anger of the LORD was [*h]kindled against the children of Israel.

(2) Second defeat of Israel (cp. Num. 14:41)

2 And Joshua sent men from Jericho to Ai, which *is* beside Bethaven, on the east side of Bethel, and spake unto them, saying, [*i]Go up and view the country. And the men went up and viewed Ai.

● 3 And [*j]they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

---

h This must be taken in a literal sense, as stated here and in v 5.

i Such total destruction was special, as firstfruits to God and as an example of His wrath on the depravity of Canaanites. In all other places the laws of conquest were carried out, which means that the women who were virgins, the stock, and the spoils went to the people of Israel (11:11-14; Num. 31:9-35; Dt. 20:14).

j Instructions had already been given the 2 spies to rush to the house of Rahab and save alive all that were with her, according to their promise, as in ch. 2. Even this was an act of faith, for under normal circumstances both of these men would have been killed before reaching the house; but since God was fighting for Israel not a man lost his life.

k What joy there must have been at the saving of Rahab and all her house. She and her people became a part of Israel, and she herself married a prominent man of Judah who was in the very line of the coming Messiah (Mt. 1:5). The family of Rahab was left outside the camp temporarily, being considered unclean until the males were curcumcised and the whole group became clean and made a part of Israel (v 23-25; cp. Lev. 13:46; Num. 12:14).

l A proof that the book of Joshua was written not long after the events related. Cp. 4:9; 5:9; 6:25; 7:26; 8:28-29; 9:27; 13:13; 15:63; 22:2, 17; 23:8-9; Dt. 34:6.

a 7th prophecy in Josh. (6:26, fulfilled over 600 years later, 1 Ki. 16:28). Next, 8:1.
2 Predictions of Joshua:
  1 The man who rebuilds Jericho shall lose his firstborn when the foundation is laid
  2 He shall lose his younger son when he sets up the gates

b Heb. shaba, to be complete; to seven oneself; that is, swear by repeating a declaration seven times; adjure; charge by an oath; take an oath (v 26; 1 Ki. 22:16; 2 Chr. 18:15). Here Joshua imposed upon his people a solemn oath, binding on them as well as their posterity that they should never build Jericho again, and that it should be an eternal monument of God's abhorrence of idolatry and all its immorality and vices. He then cursed the man that would dare rebuild Jericho and fortify it (v 26).

c Not only was Joshua magnified in the eyes of Israel (3:7; 4:14), but he became famous among all nations of that day (v 27).

d Not all of them did but the one man who committed the trespass brought disgrace upon all the sons of Israel (v 1, 19-26).

e Heb. maal, a breach of faith or trust; treachery; trespass (v 1; 22:16, 20, 31; Lev. 5:15; 6:2; 26:40; Num. 5:12, 27; 31:16; 2 Chr. 33:19; Ezra 9:2; Ez. 15:8; 17:20; 18:24; 20:27; Dan. 9:7).

f The accursed thing is anything that is devoted to destruction. It could be something consecrated to the sanctuary if taken by anyone unlawfully; that is, it would become the accursed thing to the sinner (note, 6:17). This was the same sin that Ananias and Sapphira committed as in Acts 5:1-3.

*g The first time God became angry with Israel under Joshua (v 1). See ***Angry*** in Index.

*h See ***Anger of God and Man***, p. 445.

*i Command—go up and view the country (v 2). Joshua turned his attention next to Ai, called Hai (Gen. 12:8), which was east of Bethel and north of Jericho about 10 or 12 miles. Evidently a strong place, it chose war and a siege regardless of what happened at Jericho. Ai is the only name of a city in Scripture which has to be spelled to be pronounced.

*j The spies returned and their report was favorable. They expected an easy victory, so suggested that only 2,000 or 3,000 soldiers be sent to take the city (v 3). The suggestion was approved by Joshua who evidently failed to inquire of the Lord regarding what to do. About 3,000 men were sent but they were defeated and fled before the men of Ai, losing 36 men (v 4-5). This made the hearts of Israel to become discouraged and melt like water for fear (v 5)

*k These were the only casualties recorded for Israel in all the battles up to this time. The reason for this immunity from death was the miraculous power of God defeating the people of Canaan and east of Jordan. The failure here never would have happened if all Israel had stayed free from sin. One man's trespass caused this defeat and the loss of 36 mighty men of war (v 10-26).

* * *

[*k]thirty and six men: for they [*l]chased them *from* before the gate *even* [m]unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

(3) First and only complaint of Joshua (cp. Ex. 3:11; 5:19)

6 ¶ And Joshua [n]rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, [o]Alas, O Lord GOD, [p]wherefore hast thou at [q]all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? [r]would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, [s]what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

(4) God's answer: sin revealed

●■10 ¶ And the LORD [a]said unto Joshua, [b]Get thee up; wherefore liest thou thus upon thy face?

11 [c]Israel hath [d]sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and [e]dissembled also, and they have put *it* even among their own stuff.

to remove defeat

▲ 12 Therefore the children of Israel [f]could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: [g]neither will I be with you any more, except ye destroy the accursed from among you.

● 13 Up, [h]sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

● 14 [i]In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof*; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

● 15 [j]And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought [k]folly in Israel.

(6) Tracing the sin to Achan

16 ¶ So Joshua rose up [l]early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by

---

*l Cp. this with the promise of God if Israel would not sin (23:10; Lev. 26:7-8; Dt. 32:30). The last chasing of Israel was also because of sin (Num. 14:44-45; Dt. 1:44).

m Shebarim signifies breaches or broken places, perhaps referring to the rough wady at the bottom of the hill on which Ai was built (v 5). The Sept. omits the word altogether.

n Joshua evidently did not go with this expedition, so when he heard about the defeat he rent his clothes and fell upon his face before the ark of Jehovah until evening. He and the elders of Israel did so, with dust on their heads (v 6).

o Joshua's prayer was one of utter despondency and followed the pattern of Moses' prayers on certain occasions of rebellion (Ex. 5:22-23; 14:15; 17:4; Num. 11:11-15, 21-22). Part of it also sounded like murmurings of Israel under trial (Ex. 14:11-12; 16:2-3; Num. 11:1-9; 14:1-4; 21:5). It was one of complaint and unbelief (v 7-9).

p Questions 6-8. Next, v 25.

q This is the same as "Wherefore hath the Lord brought us unto this land to fall by the sword?" (Num. 14:3) and "Wherefore have ye brought us out of Egypt to die in the wilderness?" (Num. 21:5). Joshua should have known better than this from truth and experience, but natural man finds it difficult to hold steady and exercise faith in time of trial.

r This is the same as "Would to God we had died by the hand of the Lord in Egypt" (Ex. 16:3), "Would to God we had died in the land of Egypt" (Num. 14:2), and "Would to God we had died when our brethren died" (Num. 20:3).

s Joshua should have known the cause of failure, having experienced like trials in the wilderness several times, and should have inquired about sin instead of looking for the blame elsewhere. More than 10 plagues and the loss of hundreds of thousands of

the cause of failure, as recorded in Numbers alone.

a 3 Commands—Dealing With Sin:
  1 Joshua, get up (v 10)
  2 Sanctify the people (v 13)
  3 Say: Sanctify yourselves

b See ***Get up—Stop Praying***, p. 445.

c See ***6fold Accusation of Israel***, p. 446.

d Sin is transgression of the law (1 Jn. 3:4). The part of the covenant they transgressed in particular was that which concerned taking devoted things (note, Lev. 27:28). This meant the stealing or taking of something dedicated to God, for personal use (v 11).

e Heb. kachash, to be untrue in word; to lie; feign; dissemble; deceive; deal falsely; be a hypocrite (v 11; cp. Pr. 26:4, 24; Jer. 42:20; Rom. 12:9; Gal. 2:12). Achan pretended to be in obedience to the law, knowing that he had sinned and deceived Israel, and had hidden what he had stolen in his tent.

f One sin brought all the nation to defeat and caused God to stop His blessing. One sin is what caused Adam and the whole race to be under the present curse (Gen. 2:19; Rom. 5:12-21). One sin brings the same result as committing all sins (Jas. 2:9-10). Any one of the death-penalty sins of Mk. 7:19-21; Rom. 1:21-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10 will damn the soul of any person, regardless of his claims to salvation, for there is no respect of persons with God. Grace, love, mercy, and salvation from God do not license one to commit sin or free him from responsibility regarding the sin question. Sin has its deadly effect upon all alike in every generation, in every place and among all races.

g God definitely promised not to be with Israel any more unless this sin was cleansed from the whole camp (v 12). He promises the same to all men in every age, regardless of law or grace. See ***Backsliding***, p. 397.

h See ***Utter Simplicity of Sanctification***, p. 446.

i This selection from tribe to tribe, family to family, and man to man was done perhaps by the Urim and Thummim (v 14; Ex. 28:30, note).

j Here again we have the terrible penalty of the broken law. It was death and burning, and destruction of all he owned by fire, as a shadow of the eternal death penalty in eternal fire. To burn refers to burning after being stoned to death, not burning alive (v 25-26). See ***Hell*** in Index.

k See ***15 Things That Were Folly in Israel***, p. 446.

l About daylight (note, 3:1).

✡ ✡ ✡

of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

(7) Achan confesses to stealing one garment and $612.75

19 And Joshua said unto Achan, My son, [n]give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [o]Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and [a]two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then [b]I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

(8) Judgment upon Achan

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [c]laid them out before the LORD.

24 And Joshua, and all Israel with him, and the garment, and the wedge of gold, and [d]his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, [e]Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel [f]stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great [g]heap of stones unto this day. [h]So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, [i]The valley of Achor, unto this day.

195 CHAPTER 8

3. Fall of Ai

(1) Plan of battle to remove effects of the defeat of Josh. 7:2-5

★●■1 [j]And the LORD said unto Joshua, [k]Fear not, neither be thou dismayed: [l]take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

● 2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: [*m]only the spoil thereof, and the cattle thereof, shall an ambush for the city behind it.

---

[n] 3 Commands—Confession of Achan (v 19):

1 Give glory to the God of Israel. In such a case, giving Him glory would be to acknowledge the omniscience of God, and confess that He was right in His accusation
2 Make confession to Him
3 Tell me now what you have done; hide it not from me

[o] Achan gave proper confession of his sin, which is only partially recorded here (v 20-21). The penalty for his crime was physical death for himself and all his family and the destruction of his stock and material goods (v 24). No blood was shed or any ritual carried out for him as far as the record goes so we do not know whether his confession brought him forgiveness and salvation for his soul.

[a] 3 Things Stolen by Achan (v 21):

1 A Babylonian garment. Heb. addereth shinar, a splendid costly robe of Shinar. The plain of Shinar was celebrated for its gorgeous robes of brilliant and various colors, generally arranged in figured patterns, probably resembling the tapestry or carpet patterns of the Orient. The colors were either woven in the material or embroidered with the needle. The garment here may have been ornamented with idolatrous figures which would have made it an accursed thing. Perhaps it was the royal robe of the king of Jericho, for the same word is used in Jonah 3:6 of the royal robe that the king of Nineveh laid aside to seek the Lord when he humbled himself before God. There is no doubt about the robe or cloak being beautiful and costly; and on these grounds it was coveted by Achan (v 21).

2 The 200 shekels of silver. At 64¢ each this would be $128.00.

3 A wedge of gold of 50 shekels weight. At $9.695 for each shekel this was $484.75 which, with the shekels of silver, made a total of $612.75 besides the costly Babylonian garment.

[b] This was breaking the 8th and 10th of the 10 commandments, as well as the law of devoted things (note, Lev. 27:28). One might covet and not steal what he covets, but Achan coveted and took (v 21).

[c] God had already seen everything so this laying things out before Him means they brought them out to the public eye before the tabernacle where judgment was being given. After all, Jehovah was the leader of Israel and for Him to lead a people to victory tainted with sin would be as a stain upon His character. Hence, the demand for each man to be clean and obedient to the law and will of God. The method used in detecting the exact sin and the person who committed it brought fear to all Israel and helped curb such practices during the rest of the war (v 10-15).

[d] The sons and daughters of Achan evidently were stoned with him, for v 25 says Israel stoned them and burned them, and 22:20 says he did not perish alone. To perish with him meant they were parties to his crimes by harboring him and keeping this information from Joshua until he was forced to confess because of being found out by God. Even in civil governments parties to crimes are also held guilty and punished. In God's government, anyone even bidding one God speed is counted a partaker of his evil deeds (2 Jn. 10-11). The law forbade children being put to death for the sins of fathers unless they were partakers of the crimes (Dt. 24:16); so we conclude that Achan's children partook of his crime and had to suffer with him (v 24-25).

[e] Question 9. Next, 9:7.

[f] Stoned with him his sons, daughters, oxen, asses, and sheep, and burned their dead bodies in the valley of Achor (v 24-26).

[g] It was customary to heap up stones as rude monuments of important events (v 26; 8:28-29; Gen. 31:46-52; Dt. 13:16; 2 Sam. 18:17-18). It was also customary for travelers to continue throwing stones on such heaps for criminals. Jews and Mohammedans for instance, were in the habit of casting stones on Absalom's tomb which he set up for himself in the king's dale (2 Sam. 18:18).

[h] The Lord was satisfied that all sin had been cleaned out of Israel, so He resumed command of this holy people to punish the nations of Caanan for their crimes (v 26; 8:18; etc.).

[i] The crime of Achan is remembered in references to the valley of Achor (v 26; 15:7; Isa. 65:10; Hos. 2:15). It is called the brook Cherith (1 Ki. 17:3-5).

[j] 8th prophecy in Josh. (8:1-2, fulfilled, v 3-29). Next, v 18.

2 Predictions to Joshua:

1 I have given into your hand the king of Ai, his people, city, and land (v 1)
2 You shall do to Ai and their king what you did to Jericho and their king (v 2)

[k] 6 Commands—Conquest of Ai:

1 Fear not, neither be dismayed (v 1)
2 Take all the people of war with you
3 Arise, go over to Ai
4 Do to Ai and their king what you did to Jericho and their king (v 2)
5 Only the spoil and cattle shall you take for yourselves
6 Lay an ambush for the city behind it

[l] This command was different from the advice of the spies (in 7:3) who told Joshua to take only 2,000 or 3,000 men, suggesting they could easily overcome the city.

[*m] God permitted the spoils of war, after Jericho, to go to all Israel, as provided in the law (Num. 31:22-54).

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And [n]he commanded them, saying, Behold, ye [o]shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: [a]for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the [b]commandment of the LORD shall ye do. See, I have commanded you.

(2) The plan executed

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode [c]between Bethel and Ai, on the west side of Ai: but [d]Joshua lodged that night among the people.

10 And Joshua rose up [e]early in the morning, and [f]numbered the people, and went up, he and the [g]elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [h]five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

13 And when they had set the people, *even* their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and [i]all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And [j]there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

★■18 [k]And the LORD said unto Joshua, [l]Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

(3) Complete victory over Ai

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and [*a]all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; [*b]so they were in the midst of

---

n Here we have Joshua's strategy for the next conquest (v 4-8, 12-19). God Himself commanded this (v 2).

o 3 Commands—Destruction of Ai:
  1 You shall lie in wait near the city and behind it and be ready (v 4) (v 7)
  2 Rise up from ambush and seize the city
  3 When you have taken the city set it on fire as God has commanded (v 8)

a Joshua repeated what God had told him, as in v 1-2, proving his faith in God's word.

b The commandment to set the city on fire when it was taken throws further light on the destruction of Jericho (v 8). Evidently Jericho was also burned, for v 2 says Israel should do to Ai and her king what they did to Jericho and her king.

c This was the place of Abraham's second altar after entering Canaan some 470 years before (Gen. 12:7-8). Joshua built an altar in the same vicinity (8:30-35).

d Joshua stayed with the main body of the army, 35,000 having departed to lie in ambush behind the city (v 3-4, 12).

e See note, 3:1.

f Inspected or mustered the army ready to march and fight as planned (v 3-8).

g The elders of Israel included the heads of eral council of the nation. They are first mentioned in Ex. 3:16-18 and were prominent in all the events of Israel under Moses, being referred to 42 times in the Pentateuch (Ex. 3:16-18; 4:29; 12:21; 17:5-6; 18:12; 19:7; 21:1-14; Lev. 4:15; 9:1; Num. 11:16-30; 16:25; 22:4-7; Dt. 5:23; 19:12; 21:2-20; 22:15-18; 25:7-9; 27:1; 29:10; 21:9, 28; 32:7); and being referred to under Joshua 8 times (7:6; 8:10, 33; 9:11; 20:4; 23:2; 24:1, 31); under judges only 3 times, showing the disorganized state of Israel at that time (Judg. 2:7; 1 Sam. 4:3; 8:4); under the kings 35 times (1 Sam. 15:30; 30:26; 2 Sam. 3:17; 5:3; 17:4, 15; 19:11; 1 Ki. 8:1-3; 20:7-8; 21:8-11; 2 Ki. 6:32; 23:1; 1 Chr. 11:3; 15:25; 21:16; 2 Chr. 5:2-4; Ps. 107:32; Jer. 26:17; 29:1; Lam. 1:19; 2:10; 4:16; 5:12-14; Ez. 8:1; 14:1; 20:1-3; Joel 1:14; 2:16); and under the gospel period 41 times (Mt. 15:2; 16:21; 21:23; 26:3-59; 27:1-41; 28:12; Mk. 7:3-5; 8:31; 11:27; 14:43, 53; 15:1; Lk. 7:3; 9:22; 20:1; 22:52, 66; Acts 4:5, 8, 23; 22:5; 23:14; 25:15). See note, Acts 14:23 regarding elders of the church; and ***Elders*** in Index.

h This was in addition to the 30,000 of v 3. The two companies could have been on the same west side of the city, the 30,000 having gone ahead of the main army and the 5,000 being sent later to take part in the ambush and capture of Ai. The whole army came into the valley before the city and stayed there the previous night (v 11, 13-14). They could not have stayed in Gilgal until the morning of the attack for that would have meant a march of 4 to 6 hours to reach Ai, and the king could not have come out against Israel early in the morning as in v 13-14.

i The all Israel here must be understood in a limited sense, for 35,000 were in other places (v 3, 12), and some stayed in Gilgal to protect the camp from attack. This helps us understand the all the people of v 1. See the meaning of all, p. 535, col. 1, pt. 1, N.T.

j This was a very foolish thing to do, but perhaps such plans of battle were not known to these Canaanites. It would have been wiser to leave the city protected and closed (v 17).

k 9th prophecy in Josh. (8:18, fulfilled, v 20-26). Next, 10:8.

l Command—stretch out the spear toward Ai (v 18). This was the sign for attack against the city by the ones in ambush (v 18-19).

*a The all Israel following Joshua, not the part capturing Ai, or the part in the camp at Gilgal and on the other side of Jordan, of which only 40,000 men of war had crossed the Jordan to help Joshua (v 3, 12, 21-22; 4:13).

*b By this strategy not one man of Israel was lost. None of Ai and Bethel escaped, and 12,000 were killed (v 22-26).

side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and [c]brought him to Joshua.

24 And it came to pass, when Israel had made [d]an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, [e]both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had [f]utterly destroyed all the inhabitants of Ai.

27 [g]Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he [h]commanded Joshua.

28 And Joshua [i]burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai [j]he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great [k]heap of stones, *that remaineth* unto this day.

4. Celebration of victory

30 ¶ Then Joshua [l]built an altar unto the LORD God of Israel in [m]mount Ebal,

31 As Moses the [n]servant of the LORD commanded the children of Israel, as it is [o]written in the book of the law of Moses, [p]an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

5. Mounts of blessing and cursing, fulfilling Dt. 11:29-32; 27:11–28:68

32 ¶ And he wrote there upon the stones a [q]copy of the law of Moses, which he [r]wrote in the presence of the children of Israel.

33 And [s]all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and [a]half of them over against mount Ebal; as Moses the [b]servant of the LORD had commanded before, that they should bless the people of Israel.

34 And [*c]afterward he read all the words of the law, the blessings and cursings, according to all that is written in [*d]the book of the law.

35 [*e]There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the [*f]little ones, and the strangers that were conversant among them.

196

CHAPTER 9

6. Mobilization of all Canaan against Israel

---

defeated and proud king brought before Joshua, the humble and rugged servant of God, who was in every way a king himself. We know nothing of the conversation between them but no doubt Joshua asked many questions and obtained much information before destroying the king (v 24). He was hung on a double tree, perhaps a forked tree (according to the Sept.), and the carcass removed at sundown. It was not lawful for bodies being hung to remain thus after the sun went down (v 29; cp. Eph. 4:26).

[d] All the Canaanites on the field of battle were first destroyed, then those in the city, and finally the city was burned (v 24-25, 28-29).

[e] Nothing is said of the children. It could be that the law regarding women and children was carried out—all the male children and women who had known man being killed, and female children and women who were virgins being permitted to remain alive as wives and servants of Israelites (Num. 31:17-18; Dt. 21:10-14).

[f] This literally fulfilled Dt. 7:2; 12:2; 20:17.

[g] For this law see Num. 31:22-54.

[h] Joshua gave this command as in v 2.

[i] Just why some cities were destroyed and others spared is not clear aside from the fact that some were more notorious for idolatries, immoralities, and other depravities which God hates, and He wanted to make them monuments of His wrath on such sins. Ordinarily, the cities and all the spoil were to be saved for Israel so that no new cities would have to be built (Dt. 6:10-11; 19:1).

[j] Hanging was one method of capital punishment under the law (Dt. 21:22-23; Gal. 3:13). In ancient times hanging was by a rope, or on a tree, called crucifixion.

11 Examples of Hanging:

1. Pharaoh's baker (Gen. 40:19-23)
2. Heads of rebellion in Israel (Num. 25:4)
3. King of Ai (Josh. 8:29)
4. Ahithophel (2 Sam. 17:23)
5. Sons of Saul (2 Sam. 21:6-13)
6. Bigthan and Teresh (Esther 2:21-23)
7. Haman and sons (Esther 7:9-10; 8:7; 9:13-25)
8. Judas Iscariot (Mt. 27:5)
9. Christ (Lk.. 23:39-43; Acts 5:30; 10:39; Gal. 3:13; 1 Pet. 2:24)
10. Two malefactors (Lk. 23:39). Cp. the hanging of others even after they were dead (Josh. 10:26; 2 Sam. 4:12; 21:12-13)
11. Two thieves (note, Mt. 27:38)

[k] See note, 7:26.

[l] See note, Gen. 12:7.

[m] See note, Dt. 11:29; 27:4, 13.

[n] See note, Dt. 34:5.

[o] See notes, Ex. 17:14; ***Summary of Exodus***.

[p] See Ex. 20:25-26; Dt. 27:5.

[q] Perhaps the whole law (v 32; Dt. 27:8).

[r] How much of the Pentateuch was written in the presence of Israel is not known; no doubt the laws themselves were so written (v 32).

[s] All Israel—elders, officers, priests, Levites, and the strangers in Israel were divided into two parts. Half stood by Mount Gerizim and half by Mount Ebal to hear the reading of the law of Moses (v 33-35). These mountains were only about 30 miles from Gilgal and 20 miles from Ai, but through hostile country. Nevertheless Joshua undertook this, the fulfilling of Dt. 27:2, 4-14 as soon as possible, and the unmolested religious ceremony here was greatly aided by the overthrow of Jericho and Ai (6:1–8:35). Thus Joshua demonstrated his zeal to perform religious duties in the face of pressing affairs of conquest and dangers from surrounding enemies. Soon after this the Gibeonites surrendered (9:1-27) and all of Palestine was in the hands of Israel (10:1–11:24).

[a] See notes, Dt. 11:29; note, Dt. 27:9.

[b] See note, Dt. 34:5.

[*c] After blessing Israel Joshua read all the words of the law to them, the blessings and the cursings, according to all that is written in the law (v 35).

[*d] This proves that the Pentateuch was originally written as one book, not 5 books as in our version (v 34).

[*e] This makes it clear that every word of the book of the law of Moses was read to Israel at this time.

[*f] This is a good example to parents who discourage the bringing of small children to church giving as an excuse that they do not understand the long sermons or Scripture readings (v 35). The truth is children understand more than parents think they do. Due to their alertness, simplicity of faith and not being influenced by various interpretations previously heard, they often understand better and retain more of the truth than some of the adults.

✡ ✡ ✡

which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*;

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

7. Joshua outwitted: breaks the laws of Ex. 23:32; 34:13-17; Num. 33:51-56; Dt. 7:1-2; 20:16

(1) Deception prepared by Gibeonites

3 ¶ And when the inhabitants of [h]Gibeon heard what Joshua had done unto Jericho and to Ai,

4 [i]They did work wilily, [j]and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and [k]rent, and bound up;

5 And old shoes and [l]clouted upon their feet, and [m]old garments upon them; and all the bread of their provision [n]was dry *and* mouldy.

(2) League proposed to Joshua

6 And they went to Joshua unto the camp [o]at Gilgal, and said unto him, and to the men of Israel, [p]We be come from a [q]far country: [r]now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, [s]Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

(3) Deception carried out

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for [v]we have heard the fame of him, and all that he did in Egypt,

10 And [a]all that he [b]did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 [c]Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 [d]This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

(4) Deception successful because God was not consulted

---

g Having a common enemy often unites people. This should surely be true of Christians who have the most deadly enemy of all—Satan. Here the kings from all parts of Canaan saw that they would be defeated one by one, so they gathered together to make one great effort against Israel (v 1-2). The Sept. adds the name Gergasites to this list of united nations (v 1).

h See ***Gibeon***, p. 446.

i Literally, they also did work wilily, referring to the craft or strategem of the Gibeonites compared with that of Israel in conquering Ai. It hints that the Gibeonites resolved to meet craft with craft to accomplish their purpose (v 4).

j 6 Steps: Outwitting Joshua and Israel:
  1 Deception prepared (v 3-5)
  2 Deception proposed to Joshua (v 6-8)
  3 Deception carried out (v 9-13)
  4 Deception successful (v 14-15)
  5 Deception discovered (v 16-17)
  6 Deception punished (v 20-27)

k When bottles made of skins get old they are likely to be torn. Rents are repaired by sewing the broken edges together, by inserting a piece of leather, by putting a round piece of wood in the hole, or by gathering up the rent piece like the opening of a bag. See notes, Mt. 9:17.

l Anglo-Saxon for patched, or seamed up.

m Old garments, thin and worn.

n Every detail of the deception made it appear that they were from a far country and had traveled many days before arriving at the camp of Israel (v 4-5). This backed up by many lies deceived Joshua and the Israelites who had not taken time, or perhaps had not thought to inquire of Jehovah by the Urim and Thummim.

o Joshua was back in camp again after the conquest of Ai. He was likely waiting on God for instructions regarding the next move in completing the conquest of Canaan (v 6).

p 5 Lies of the Gibeonites:
  1 We are from a far country (v 6, 9)
  2 We came because of the name of the Lord your God (v 9)
  3 We took our bread hot when we started and now it is dry and moldy
  4 Our wine bottles were new when we started and now they are old and rent by such a long journey (v 13)
  5 Our garments and shoes were new when we started and now they are worn out by such a long journey

q They were only about 18 miles from the

r Their purpose in lying and using such strategem was to save their lives, and this they accomplished (v 14-15).

s The question of being neighbors was discussed, but no inquiry of the Lord was made (v 14), and God did not volunteer this information or interfere. He evidently wanted this to be a recorded lesson in His eternal Word for all generations to come, that He should be consulted in all human affairs, especially those that directly affect His plan for man.

t Questions 10-12. Next, v 22.

u Israel had been expressly forbidden to make leagues with the inhabitants of Canaan (Ex. 23:32; 34:13-17; Num. 33:51-56; Dt. 7:1-2; 20:16).

v This was truth, for all that part of the world heard of the fame of God, His great name, what He did in Egypt, and what He did to Sihon and Og, and to Jericho and Ai (v 9-10).

a The Gibeonites were wise enough not to mention the recent conquests of Jericho and Ai, because news did not travel fast in those days, and their silence thus made their claim of coming from a far country seem genuine. They mentioned victories only down to the conquest of the east side of Jordan, which had been some months before this (v 10).

b See Num. 21:21-35; Dt. 2:30–3:17.

c 3 Statements of Truth by Gibeonites:
  1 We have heard of the fame of God, what He did in Egypt, and to the 2 kings on the east of Jordan (v 9-10)
  2 Our elders told us to come and say that we are your servants; therefore, make a league with us (v 11)
  3 It was told us how God commanded Moses to destroy all the inhabitants of this land from before you; therefore, we were afraid of our lives because of you, and have done this thing (v 24)

d See note, v 6.

✡ ✡ ✡

asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

(5) Deception discovered

16 ¶ And it came to pass [f]at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, [g]and Chephirah, and Beeroth, and [h]Kirjathjearim.

(6) First murmur of Israel under Joshua
(Josh. 17:12; 22:1; cp. Ex. 5:19, refs.)

18 ■And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the [i]princes said unto all the congregation, [j]We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

(7) Punishment for deception

20 [k]This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

● 21 And the princes said unto them, Let them live; but let them be [l]hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, [m]Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and [a]hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua, and said, [b]Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, [c]we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And [d]so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which [*e]he should choose.

1 Took of their victuals; that is, partook of food with the Gibeonites as a token of a friendship and a covenant (v 14). According to ancient custom, eating together was a token of unalterable friendship; and those who ate salt together felt themselves bound thereby to a perpetual covenant. So deeply rooted was this custom that intended robbery has been abandoned when a robber has accidentally eaten salt while getting his plunder; and men have been freed from captivity when the strategy of getting Arabs to eat salt with them was used.

2 Did not ask counsel at the mouth of Jehovah by the Urim and Thummim (v 14). They believed these men and made a covenant with them without even consulting God. Though He did not punish them for making the covenant, when it was made He afterward punished Israelites for breaking it (2 Sam. 21:1-9). God expects men to keep their word even when they vow to their own hurt (Ps. 15:4). He let Israel make this mistake without intervening; then, since it was done, decided to use it to destroy His enemies (11:18-20).

3 Joshua made peace with the Gibeonites (v 15).

4 He made a league with them.

5 Let them live.

6 The princes of Israel sware to them, thus making the covenant binding on all Israel. Such contracting was forbidden by law (Ex. 23:32; 34:13-17; 33:51-56; Dt. 7:1-2; 20:16).

f The deception was discovered after 3 days, but nothing was said about it until Israel came to their cities, and then it caused murmuring (v 17-19).

g Chephirah and Beeroth are not mentioned except in v 17; 18:26; 2 Sam. 4:2; Ezra 2:25; Neh. 7:29.

h Kirjath-jearim was given to Judah (15:60; 18:14; Judg. 18:12). It was an ancient high place and called Kiriath-Baal and Baalah (15:9-10; 1 Chr. 13:6), Kirjath (18:28), Baale-Judah (2 Sam. 6:2), and Kiriatharim (Ezra 2:25). It is also spoken of as belonging to Benjamin (18:28).

i The princes were to blame for this great mistake, so the congregation had just grounds for criticism; but such should never be carried to the point of murmuring, which leads to division, strife and other evils (v 18-19).

j This answered for many acts in ancient times, when making vows and swearing by oaths were held sacred, and a man's word was better than a written contract today. Since the princes had sworn, this bound the whole congregation to keep the covenant made with the Gibeonites (v 19).

k Though bound by the oath of their princes not to destroy the Gibeonites, Israel found a way to punish them for lying and deception which would be just and not bring the wrath of God upon the nation for breaking the covenant. It was decided that the Gibeonites should become servants to all the congregation and for the house of God (v 20-27).

l 2 Main Duties of Gibeonites:

1 They became hewers of wood (v 21, 23, 27)

2 And drawers of water

Their responsibility was to provide wood and water, as well as to perform other tasks that needed to be done.

m Question 13. Next, 10:13.

a The disgrace of this state was not so much the labor itself, but because it was the work of females in most nations round about. Hence, strong men of war, men of fame and honor were reduced to the status of women. Such condemnation of these and all their posterity forever, instead of being received as allies, was something hard to take. Men of their standing would surely be in fear of their lives and desire life more than anything else to allow themselves to be so reduced to slavery and dishonor (v 21, 23, 27). It is understandable when it is said that they were cursed (v 23).

b What God had commanded Moses concerning the inhabitants of the land was surely well known. They were definitely marked for total destruction for their sins, and because of the giant races and the purpose of Satan through them to keep the Seed of the woman from coming into the world. It was necessary for God to preserve pure Adamite stock through whom Christ should come, so that redemption could be completed and His eternal program continued.

c This was complete humiliation—proud, independent men surrendering all rights and privileges, submitting to anything the conquerors would desire to do to them (v 25).

d It appears here that this was the only plan that satisfied the Israelites in general who wanted to destroy the Gibeonites and take their spoil (v 18-19, 26). Whether the Israelites murmured merely because they were deprived of the spoils is something that is not clear, but that could have been part of the trouble (v 18). If by this time they were influenced by a covetous spirit, it was good to have such a disappointment.

*e The hewers of wood and drawers of water supplied the altar and the tabernacle with wood and water (v 27).

* * *

8. Victory at Gibeon
(1) Confederacy against Gibeon

1 Now it came to pass, when Adonizedek [f]king of Jerusalem had [g]heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon *was* a great city, as one of the royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adonizedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the [h]five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

(2) Gibeon appeals to Joshua for help

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

(3) Threefold victory
A. Israel's part

★●■8 ¶ [a]And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them [b]suddenly, *and* went up from Gilgal all night.

B. God's part: fourth miracle—great hail from heaven

10 And the [c]LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with [d]hailstones than *they* whom the children of Israel slew with the sword.

C. God's part: fifth miracle—earth stopped revolving for a day

● 12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [e]Sun, [*f]stand thou still upon Gibeon; and thou, Moon, in the

---

f This is the first time the word king is found in Scripture in connection with Jerusalem; but it is used 86 times otherwise, with other cities, before this. Once in the N.T. Melchizedek is called king of Salem, which was the ancient name of Jerusalem (Heb. 7:1-3; Gen. 14:18; Ps. 76:2). The word Adonizedec (v 1) means Lord of righteousness which is the same in meaning as king of righteousness, used of Melchizedek. These were the official names of the kings of Jerusalem. Here is the first time Jerusalem is mentioned in Scripture. It means city of peace, or foundation of peace. It is one of the ironies of history that the city with such a name has seen so little peace and that for its possession rivers of blood have been shed. It was originally also called Jebus (Judg. 19:10-11; 1 Chr. 4:5; 2 Sam. 5:6-9). This was the old name of Jerus. It is called Jebusi (Judg. 18:16, 28); Ariel (Isa. 29:1); the city of righteousness (Isa. 1:26); and holy city (Isa. 48:2; 52:1; Neh. 11:1). David captured the city from Jebusites and made it the capital of united Israel (2 Sam. 5:6-9). It remained the capital until the division of the kingdom about 1,000 B.C. Jerusalem then continued to be the capital of Judah until 616 B.C. when it was destroyed by Nebuchadnezzar. It became the capital of Israel again about 546 B.C. and remained so until the nation and city were destroyed by the Romans in A.D. 70. Jerusalem has undergone no less than 28 sieges from Joshua's time to our day, 10 sieges being from Joshua to Nebuchadnezzar (Judg. 1:8; 2 Sam. 5:6-10; 1 Ki. 14:25; 2 Ki. 18:13–19:37; 2 Chr. 21:16-17; 28:5-15; 36:1-2). In the period between the close of the O.T. to A.D. 70 it was besieged 10 times. Since then it has been besieged 8 times to A.D. 1917, 9 times if we consider the recent war between the Jews and Arabs. Jerusalem has a future as the capital of Israel and of the Antichrist (Ez. 37; Dan 9:27–11:40-45; 2 Th. 2:3-4; Rev. 11:1-11), and as the eternal capital in the reign of Jesus Christ (Isa. 2; Ez. 48; Zech. 14).

g 3 Things King of Jerusalem Heard of:
  1 The destruction of Jericho (v 1)
  2 The destruction of Ai
  3 The surrender of Gibeon

h This was a mistake, for they needed to save themselves to fight Israel; but it gave Joshua the occasion for his next move (v 5-15).

a No doubt Joshua inquired of the Lord before making this move, having learned the hard way to do this in all things (v 8; cp. v 14).

b After an all night march Joshua suddenly attacked the 5 kings of south Palestine and the Lord gave Israel complete victory which put them in possession of all this part of Canaan (v 8-14).

c 10th prophecy in Josh. (10:8, fulfilled in v 10-42). Next, v 25.
2 Predictions to Joshua:
  1 I have delivered them into your hands
  2 No man shall be able to stand before you
2 Things God Did in This Battle:
  1 Discomfited the enemies enabling Israel to get a speedy victory and slay them (v 10)
  2 Cast down great hailstones from heaven so that more died from the miraculous hail than from the sword of Israel (v11)
Hailstones of unusual size have been known to fall even in more recent times. It has been reported that on the Upper Rhine, in 1492, one fell which weighed 260 lbs.; in 1510 near Padua, Italy about 1,200 stones fell, some weighing 120 lbs.; in 1762 near Verona there were some weighing 200 to 300 lbs.

d 2 Miraculous Hailstorms of History:
  1 Upon Egypt (Ex. 9:18–10:15; Ps. 78:47)
  2 In this battle (v 11)
4 Miraculous Hailstorms of Prophecy:
  1 During the 1st trumpet (Rev. 8:7)
  2 During the 7th trumpet (Rev. 11:19)
  3 During the 7th vial (Rev. 16:17-21)
  4 During Armageddon (Ez. 38:17-22)

e The first time man commanded the solar system to stand still, and it obeyed (v 12-13). At another time, God hearkened to Hezekiah and turned the solar system backward 10 degrees (2 Ki. 20:9-11; Isa. 38:8).

*f Heb. damam, from damah, to be dumb; be silent; stop; cease; hold peace; quiet self; rest; stand still; tarry; wait (v 12). The sun and moon doing this caused the earth to stop revolving, indicating they either stopped their influences on the earth and continued exercising their influences on other planets or all of them stood still for a whole day (v 12-13).

✡ ✡ ✡

13 [n]And the sun stood [i]still, and the moon [j]stayed, [k]until the people had avenged themselves upon their enemies. [l]*Is* not this written in the [m]book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was [n]no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

(4) Victory over the five kings

15 ¶ [o]And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, [a]till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people [b]returned to the camp to Joshua at Makkedah in peace: [c]none moved his tongue against any of the children of Israel.

22 Then said Joshua, [d]Open the mouth of

me out of the cave.

23 And they did so, and brought forth those [e]five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

● 24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, [f]Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

★●25 [*g]And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees [*h]until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

9. Victory at Makkedah

28 ¶ And that day Joshua took [*i]Makkedah, and smote it with the edge of the sword, and the king thereof he [*j]utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

---

name, between Jerusalem and Ekron (v 12; 2 Chr. 28:18). There was also a town so called in the portion of Zebulon which site is now unknown (19:42). It was over the valley that Joshua saw the moon coming up at the time the sun was setting over Gibeon, when he commanded both to stay where they were, and God hearkened to the voice of man on this memorable day (v 14).

h See ***8 Scientific and Biblical Facts***, p. 446.

i Heb. damam, note, v 12.

j Heb. amad, to stand; abide; cease; remain; be still; tarry; be firm (v 13; Dt. 10:10; 1 Sam. 20:19; 30:9; 2 Ki. 4:6).

k Until—a whole day more of fighting (v 13-14). This was a miracle in itself, at least a great feat of strength by the quickening of God in the army of Joshua, for they were up and fighting three whole days and one night:
1 The day news came to Joshua (v 6)
2 The night of march (v 9)
3 The day of battle (v 10-11)
4 The extra day of battle when the sun did not go down (v 12-14)

l Question 14. Next, 15:18.

m This is variously translated in different versions: The book of Jasher, of the Just, of the Pious, of the Upright, of the Songs, of Heroes, of the Righteous, and in the true Records. It is not mentioned in the Sept. The book of Jasher is referred to twice in Scripture—here and in 2 Sam. 1:18. It is said to be a collection of triumphal odes composed by different men to celebrate their signal victories, or by one man (Jasher) who wrote of such victories.

n No day when the sun and planets were stopped that long, but they did turn backward 10 degrees (2 Ki. 20:9-11).

o This verse, which is exactly like v 43, is omitted in the Sept. Evidently a copyist, permitting his eyes to glance at v 43, copied it then continued with v 16; or it could be that v 15 should read came to Makkedah (as in v 21) where Joshua set up a temporary camp while the work of v 16-42 was carried on, after which he returned to Gilgal.

a Until all they could catch were destroyed. The remnant entered walled cities to tell the story (v 20).

b This should help explain v 15 where it is said that Joshua and all Israel returned to the camp at Gilgal, which perhaps should be Makkedah, as here (v 21).

c This expression, found in similar form in Ex. 11:7, means that the events happened so fast and were so divinely executed that all knew that God was supernaturally fighting for Israel on that day and were in great fear of Israel as well as God. With great hailstones falling from heaven to destroy thousands, the sun and moon standing still a whole day, and so many other strange things happening, Israel's enemies did not know what to expect next (v 21).

d 7 Commands—Conquest of Canaan:
1 Sun, stand still upon Gibeon; and moon in the valley of Ajalon (v 12)
2 Roll great stones upon the mouth of the cave, and set men by it to keep them (v18)
3 Stay not, but pursue after your enemies, and smite them (v 19)
4 Suffer them not to enter into the cities
5 Open the mouth of the cave, and bring the 5 kings out to me (v 22)
6 Come near, put your feet upon their necks (v 24)
7 Fear not, nor be dismayed, be strong and of good courage (v 25)

e In the battle of Ai only one king was captured and brought before Joshua (8:23, 29). Now 5 were brought to him. He hung the first, but killed these and then hung them upon trees until evening (v 23-27). Counting the one at Jericho this made 7 kings destroyed thus far (8:23, 29; 10:1, 23-27; 12:9-12).

f This was done to encourage Israel to believe that all their enemies would likewise be destroyed (v 24-25).

*g 11th prophecy in Josh. (10:25, fulfilled, 12:1-24). Next, 11:6.

*h See Dt. 21:22-23.

*i Makkedah became Judah's in the division of Canaan. It was about 14 miles southwest of Jerusalem (v 10, 16-17, 21, 28-29; 12:16; 15:41). The place was not very prominent, being mentioned only in these scriptures.

*j See Dt. 7:2; 12:2; 20:17.

* * *

29 Then Joshua passed from Makkedah, and all Israel with him, unto [*k]Libnah, and fought against Libnah:

30 And the [*l]LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

11. Victory at Lachish

31 ¶ And Joshua passed from [*m]Libnah, and all Israel with him, unto [*n]Lachish, and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it [a]on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

12. Victory at Gezer

33 ¶ Then [b]Horam king of [c]Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

13. Victory at Eglon

34 ¶ And from Lachish Joshua passed unto [d]Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he [e]utterly destroyed that day, according to all that he had done to Lachish.

14. Victory at Hebron

36 And Joshua went up from Eglon, and all Israel with him, unto [f]Hebron; and they

37 And they took it, and smote it with the edge of the sword, and [g]the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

15. Victory at Debir

38 ¶ And Joshua [h]returned, and all Israel with him, [i]to Debir; and fought against it:

39 And he took it, and the king thereof, and [j]all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

16. Final southern victories

40 ¶ [k]So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, [l]but utterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And [m]Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take [n]at one time, because the LORD God of Israel fought for Israel.

43 [o]And Joshua returned, and all Israel with him, unto the camp to Gilgal.

198 CHAPTER 11

17. Victory at Merom over united northern armies (cp. Josh. 13:5-6)

---

*k Libnah became the possession of Judah. It was but a village as late as the 4th century of the Christian era; its ruins have since disappeared (v 29-39; 12:15; 15:42). It was one of the cities given to the priests (Josh. 21:13; 1 Chr. 6:57). In the reign of Joram its inhabitants joined the Edomites in a revolt against Judah (2 Ki. 8:22; 2 Chr. 21:10). It was besieged by Sennacherib in Hezekiah's reign (2 Ki. 19:8; Isa. 37:8). The daughter of Jeremiah of Libnah was the wife of Josiah and the mother of Jehoahaz and Zedekiah (2 Ki. 23:31; 24:18; Jer. 52:1). Libnah was about 10 miles southeast of Lachish. There was another Libnah in the wilderness between Rimmon-perez and Rissah (Num. 33:20-21), which was probably the Laban of Dt. 1:1.

*l The word also proves that the Lord had given them victory at Makkedah of v 9.

*m 15 Cities Taken in the First Campaign:
1 Jericho (6:1-27)
2 Ai (8:1-35)
3 Gibeon (9:1-27)
4 Chephirah (9:17)
5 Beeroth (9:17)
6 Kirjath-jearim (9:17)
7 Makkedah (10:28)
8 Libnah (10:29-30)
9 Lachish (10:31-32)
10 Gezer (10:33)
11 Eglon (10:34-35)
12 Hebron (10:36-37)
13 Debir (10:38-39)
14 Kadesh-barnea (10:40-41)
15 Gaza and all the surrounding country (10:40-43)

*n Lachish, about 35 miles southwest of Jerusalem, became a city of Judah (v 3, 5,

about 400 B.C. Lachish was destroyed and rebuilt several times. It was fortified by Rehoboam (2 Chr. 11:5-9). Amaziah fled there where he was followed and killed (2 Ki. 14:19). It was besieged by Sennacherib in the reign of Hezekiah (2 Ki. 18:13-17; 19:8; 2 Chr. 32:9; Isa. 36:2; 37:8) and was conquered by Nebuchadnezzar (Jer. 34:7; Neh. 11:30). Recent explorations show that it was once a strong city.

a The 2nd day after they laid siege to it. Later it was not easily conquered by the Assyrians (2 Ki. 18:17; 19:8; 2 Chr. 32:9) or the Babylonians (Jer. 34:7).

b Mentioned only here (v 33).

c Gezer, supposedly located near Azotus in Philistia, was formerly under the suzerainty of Egypt (1 Chr. 20:4). It was taken by Joshua (v 33; 12:12) and given to the Levites (21:21; 1 Chr. 6:67; 7:28). Gezer did not remain conquered (Judg. 1:29); it warred against David with the Philistines (1 Chr. 20:4); then it was taken by Egypt in Solomon's reign (1 Ki. 9:15-17). There was another Gezer in Ephraim (16:3).

d Eglon was not far from Lachish in south Palestine. It was taken by Joshua (v 3, 5, 23, 34-37; 12:12) and given to Judah (15:2, 39)

e See Dt. 7:2; 12:2; 20:17.

f See ***Hebron***, p. 446.

g Joshua had killed the king of Hebron, one of the 5 kings he hung on trees (v 3, 17-26). Here his successor was also destroyed (v 37).

h Returned to Debir (changed direction) toward the south to conquer it (v 38).

i See ***Debir***, p. 446.

j All the cities round about Debir, Hebron, and Libnah (v 39).

k Summary of Joshua's Southern Campaign:
1 All the hills—the hill country of Judea (v 40; Lk. 1:39, 65)
2 All of the south
3 All of the vale
4 All of the springs
5 All of their kings

l This could only mean all who resisted and were captured and destined to destruction, not all who fled the country, for many escaped and were spared (Num. 31:17-18: Dt. 21:10).

m This verse describes Joshua's conquests south to Kadesh-barnea, west to Gaza near the Mediterranean in Philistia, and north to Gibeon (v 41). The Goshen mentioned here was not in Egypt, but in Palestine. There was a city of this name, and the surrounding country was called the land of Goshen (v 41).

n Joshua took all the kings of all these places—south, west, and north—in one campaign (v 41-42).

o Joshua returned to Gilgal, which he had left to help the Gibeonites, as in 10:1-7 (v 43; cp. v 15).

of [c]Hazor [a]had heard *those things*, that he sent to [e]Jobab king of [f]Madon, and to the king of [g]Shimron, and to the king of [h]Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [i]Chinneroth, and in the valley, and in the borders of [j]Dor on the west,

3 *And* to the [k]Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the [l]land of Mizpeh.

4 [m]And they went out, they and all their hosts with them, much people, [n]even as the sand that *is* upon the sea shore in multitude, with [o]horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the [p]waters of Merom, to fight against Israel.

★●■6 ¶ [q]And the LORD said unto Joshua, Be not afraid because of them: for to morrow

before Israel: thou shalt [r]hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom [s]suddenly; and they fell upon them.

8 And the LORD [t]delivered them into the hand of Israel, who smote them, and [u]chased them unto great [v]Zidon, and unto [w]Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

18. Victory at Hazor

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were*

times in Scripture. A term prominent in the historical sections of the Bible, it is used only 45 times in 17 prophetical books. The expression it shall come to pass is a prophetical term found 120 times. It is used in prophetical sections of the historical books and appears 75 times in 17 prophetical books. Used in Scripture only 7 times is "it came to pass in those days."

b Jabin (a common name of the kings of Hazor) was the leader in organizing the northern confederacy of Palestine against Israel (v 1-5).

c Hazor, head of the kingdoms of Canaan (v 10), was perhaps located near the lake of Merom (v 1, 10-13; 12:19; 15:23-25; 19:36). Hazor was destroyed by Joshua (v 11), but was rebuilt. It then defeated Israel, but was defeated again by Deborah and Barak (Judg. 4-5). It was in the Naphtali portion (19:36); was a fortified city of Solomon (1 Ki. 9:15); and was later taken by Assyria (2 Ki. 15:29). This was not the Hazor in Judah (15:23-25); the one in Benjamin (Neh. 11:33); or the one in Arabia (Jer. 49:28, 33).

d This could refer to the defeat of Jericho, Ai, and all the southern kings of Palestine and include the wonders of God in Egypt, the miraculous things of the wilderness wanderings, the defeat of Sihon and Og on the east of Jordan, and the miracle of crossing the Jordan. All these things were well known to the inhabitants of Canaan (2:9-10; 5:1; 9:9-10; 10:1-2).

e Jobab: 5 men by this name
  1 Son of Joktan (Gen. 10:29; 1 Chr. 1:23)
  2 King of Edom (Gen. 36:33-34; 1 Chr. 1:44-45)
  3 King of Madan (11:1)
  4 A Benjamite named in 1 Chr. 8:9
  5 A Benjamite named in 1 Chr. 8:18

f Madon, a Canaanite city of unknown location (v 1; 12:19).

g Shimron, a Canaanite city of unknown location given to Zebulun (v 1; 19:15). Also the name of a son of Issachar (Gen. 46:13; Num. 26:24) and called Shimrom (1 Chr. 7:1).

h Achshaph, a city of Canaanites of unknown location (v 1; 12:20; 19:25).

i Chinneroth was afterward called the Lake of Gennesaret (Mt. 14:34; Mk. 6:53; Lk. 5:1), the Sea of Tiberias (Jn. 6:1, 23; 21:1), and more commonly the Sea of Galilee (Mt. 4:18; 15:29; Mk. 1:16; 7:31; Jn. 6:1).

j Dor, a town and district in north Palestine taken by Joshua (v 2; 12:23; 17:11; Judg. 1:27; 1 Ki. 4:11).

k Note here the nations left to Joshua after his southern victories (v 3).

l A land (v 3) and valley (v 8) in north Palestine, not the Mizpeh of Gilead (13:26; Judg. 11:29); not the one in Judah (15:38); or the one in Moab (1 Sam. 22:3).

m 15fold Sum of the New Confederacy:
  1 Jabin, king of Hazor (v 1)
  2 Jobab, king of Madan
  3 The king of Shimron
  4 The king of Achshaph
  5 The kings north of the mountains
  6 The kings of the plains south of Chinneroth (Sea of Galilee, v 2)
  7 The kings in the valley
  8 The kings on the border of Dor on the west
  9 The kings of the Canaanites on the east and west (v 3)
  10 The kings of the Amorites
  11 The kings of the Hittites
  12 The kings of the Perizzites
  13 The kings of the Jebusites in the mountains
  14 The kings of the Hivites under Hermon in the land of Mizpeh
  15 All their hosts as the sand of the sea for multitude, with horses and many chariots (v 4)

n Josephus says that the allied armies numbered 300,000 footmen, 10,000 horsemen, and 20,000 chariots which would indicate at least 30,000 horses (v 4). Canaanites are said to have armed their chariots with scythes fastened to poles and wheels which made terrible havoc of infantry as they were furiously driven through their ranks. The Israelites possessed infantry only and they would have been defeated if God had not helped them.

o Horses and chariots are mentioned a number of times before this (Ex. 14:9, 23; Dt. 11:4; 20:1).

p Merom is a lake about 3 miles wide and 4 miles long, in the southern end of the large basin lying between the mountain ranges of Lebanon and Anti-Lebanon. It is fed by numerous springs and fountains, the largest being the Jordan which flows into it in the north and leaves it in the south part about 10 miles north of the Sea of Galilee (v 5).

q 12th prophecy in Josh. (11:6, fulfilled in v 7-9). Next, 13:6.
  2 Predictions of God:
    1 Tomorrow about this same time I will deliver them up slain before Israel
    2 You shall hough their horses and burn their chariots with fire

r Cut or sever the hamstring or large sinew at the back of the hind leg.

s Joshua's victories were brought about by what could be called ancient blitzkriegs (v 7; 10:9).

t In what way the Lord delivered is not stated, but having done it many times before by many means, we can be assured that it was by some supernatural work through angels, confusion, or panic (v 8).

u Chased them:
  1 Unto Zidon northwestward on the Mediterranean Sea (v 8; 19:28)
  2 Unto Misrephoth-maim westward
  3 Unto the valley of Mizpeh eastward

v Zidon, a city located between the Lebanon mountains and the Mediterranean (v 8; 19:28; Gen. 49:13; Judg. 1:31; 10:6; 18:28; 2 Sam. 24:6; 1 Ki. 17:9; 1 Chr. 1:13; Ezra 3:7). It was a maritime center (Isa. 23:2-12; Jer. 25:22; 27:3; 47:4; Ez. 27:8; 28:21-22; Joel 3:4; Zech. 9:2). It is called Sidon in the N.T. (Mt. 11:21-22; 15:21; Mk. 3:8; 7:24, 31; Lk. 4:26; 6:17; 10:13-14; Acts 12:20; 27:3). See Sidonians (Dt. 3:9; Josh. 13:4, 6; Judg. 3:3; 1 Ki. 5:6). Sidon was also a man's name (1 Chr. 1:13).

w Heb. Misrephowth-mayim, burnings of waters (v 8; 13:6). So called because of salt pits, glass works, or hot springs.

destroying *them*: there was not any left to breathe: and he burnt Hazor with fire.

19. Full extent of Joshua's victories

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

16 [*a]So Joshua took all that land, [*b]the hills, and [*c]all the south country, and [d]all the land of Goshen, and [e]the valley, and [f]the plain, and the [g]mountain of Israel, and the valley of the same;

17 [h]*Even* from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a [i]long time with all those kings.

19 There was not a city that made peace with the children of Israel, [j]save the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 [k]For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them [l]utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut

Hebron, from Debir, from Anab, and from all the mountains of Judah, [n]and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 So Joshua [o]took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

199 CHAPTER 12

V. Roster of conquered kings
1. Two kings east of Jordan (Num. 21:21-35)

1 Now [p]these *are* the kings of the land, which the children of Israel smote, and possessed their land [q]on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from [r]Aroer, which *is* upon the bank of the river Arnon, and from [s]the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Bethjeshimoth; and from the south, under Ashdothpisgah:

4 ¶ And the coast of Og king of Bashan, *which was* of the remnant of the [a]giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, [b]the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: [c]and Moses the servant of the LORD gave it *for* a

---

[*a] 10fold Summary of Conquests:
1 Joshua took all that land (v 16)
2 The hills
3 All the south country
4 All the land of Goshen
5 The valley of the plain
6 The mountain of Israel
7 The valley of the same
8 From Mount Halak to Seir (v 17)
9 Unto Baal-gad in the valley of Lebanon under Mount Hermon
10 All the kings he took and slew them

[*b] The hill country of Judea (v 16; 10:40).

[*c] The Negeb, the south country (v 16; 10:40; 12:8; 15:3).

[d] An unknown district of south Canaan in Judah which was distinct from the hill country, the Negeb, and the Shephelah (v 16; 10:41; 11:16) and in which the town of Goshen was located (15:51).

[e] The low country of Canaan (v 16) or the many valleys of the land.

[f] This may refer to one plain well known to the writer in that day, or to the many plains in the land (v 16; 3:16; 8:14; 12:1, 3; Gen. 13:10-18; 14:13; 19:17-29; Dt. 3:10-17; 4:43-49; 34:3).

[g] What particular mountain, if any, is referred to is not clear. It may be all the many mountains and their valleys (v 16).

the south to the northern limits near Mount Hermon (v 17; 12:7-8).

[i] Many days, about 5 years, for Caleb was 40 years old when the 12 spies were sent into Canaan before the 40 years of wandering, and he was 85 years old at the end of these wars (14:10-15).

[j] See 9:1–11:23.

[k] It was as necessary to destroy them for sin (Lev. 18:24-28) and because of the giant races and the satanic effort to do away with pure Adamite stock through whom the Seed of the woman should come, as it was to destroy the inhabitants of the earth at the time of Noah's flood. See ***Giants and Sons of God***, p. 90.

[l] See Dt. 7:2; 12:2; 20:17.

[m] These were the giants that filled the land, descendants of the sons of God and the daughters of men (v 21; ***Giants***, p. 90).

[n] The fact that several places all over Canaan are mentioned here indicates that the giants were scattered far and wide instead of dwelling in only one part of the land (v 21). The fact that Joshua utterly destroyed them and their cities (v 21), and did not destroy all the cities of ordinary men (v 13; 10:39) proves that the giants were dealt with even more severely than the others. Some of the giants were left only in Gaza, Gath, and Ashdod (v 22).

[o] This was after a war lasting 5 years (note, v 18).

[p] In this chapter we have a complete roster of the 33 kings whom Joshua and Israel defeated—2 from the east side of Jordan and 31 from the west side (v 24).

[q] 2 Kings on the East of Jordan:
1 Sihon, the giant king of the Amorites who ruled from the river Arnon on the south, which was the border of Moab, to the river Jabbok on the north, which was the boundary of Ammon and Og and Bashan (v 1-3)
2 Og, the giant king of Bashan who reigned from the river Jabbok on the south to Mount Hermon on the north (v 4-6)

[r] Aroer was located on the northern edge of the valley through which flowed the river Arnon, the boundary between Moab and Sihon's kingdom which extended northward to the river Jabbok (v 9; 12:2; 13:9, 16; Dt. 2:36; 3:12; 4:48; Judg. 11:26, 33; 1 Sam. 30:28; 2 Sam. 26:5; 2 Ki. 10:33; 1 Chr. 5:8; Isa. 17:2; Jer. 48:19). It was repaired by Israel after it was taken from Sihon (Num. 32:34). There was an Aroer in Gilead (13:25), and one in Judah (1 Sam. 30:28).

[s] Sihon claimed only the portion from the middle of the river Arnon; Moab owned the other half (v 2).

[a] See ***Giants and Sons of God***, p. 90.

[b] For the defeat of these 2 giant kings, see Num. 21:21-35; Dt. 2:26–3:13.

[c] See note, Dt. 34:5.

Gadites, and the half tribe of Manasseh.

2. Thirty-one kings of Canaan

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the [e]west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;

8 [f]In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 ¶ [g]The king of Jericho, one; the king of Ai, which *is* beside Bethel, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of [h]Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of [i]Geder, one;

14 The king of [j]Hormah, one; the king of [k]Arad, one;

15 The king of Libnah, one; the king of [l]Adullam, one;

16 The king of Makkedah, one; the king of [m]Bethel, one;

17 The king of [n]Tappuah, one; the king of [o]Hepher, one;

18 The king of [p]Aphek, one; the king of [q]Lasharon, one;

19 The king of Madon, one; the king of Hazor, one;

20 The king of Shimronmeron, one; the king of Achshaph, one;

21 The king of [r]Taanach, one; the king of [s]Megiddo, one;

22 The king of [t]Kedesh, one; the king of [u]Jokneam of Carmel, one;

23 The king of Dor in the coast of Dor, one; [v]the king of the nations of Gilgal, one;

24 The king of [w]Tirzah, one: all the kings thirty and one.

200 CHAPTER 13

VI. Division of the land (Josh. 13:1–21:45)

1. God's message concerning general divisions (Josh. 13:1–14:5)

(1) Unconquered southern lands

■ 1 Now Joshua [x]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there [a]remaineth

e Here we have the repeated bounds of the conquests on the west side of Jordan—from Baalgad in the valley of Lebanon on the north to Mount Halak on the south, and between the river Jordan on the east and the Mediterranean Sea on the west (v 7-8; 10:17).

f This verse helps us understand 10:16—all the mountains instead of only the mountain of Israel; all the valleys instead of the valley only; all the plains instead of the plain; and all the springs, all the wilderness, and all the south country (v 7-8).

g 31 Kings on the West of Jordan: King of

1 Jericho (v 9)
2 Ai
3 Jerusalem (v 10)
4 Hebron
5 Jarmuth (v 11)
6 Lachish
7 Eglon (v 12)
8 Gezer
9 Debir (v 13)
10 Geder
11 Hormah (v 14)
12 Arad
13 Libnah (v 15)
14 Adullam
15 Makkedah (v 16)
16 Bethel
17 Tappuah (v 17)
18 Hepher
19 Aphek (v 18)
20 Lasharon
21 Madon (v 19)
22 Hazor (v 20)
23 Shimron-meron
24 Ach-shaph
25 Taa-nach (v 21)
26 Megiddo
27 Kedesh (v 22)
28 Jokneam of Carmel
29 Dor (v 23)
30 Gilgal
31 Tirzah (v 24)

These with the 2 kings from the east side of Jordan—Sihon and Og—made a total of 33.

h Jarmuth, a city of Canaan given to Judah (v 11; 10:3-5; 12:11; 15:35; Neh. 11:29). There was another Jarmuth in Issachar (21:29).

i Geder (only here, v 13), called Gedor in 15:58; 1 Chr. 4:39, and was located in Judah.

j Hormah, a city of south Canaan where Israel was defeated after their rebellion at Kadesh. Now it was conquered (v 14; 12:14; 15:30; 19:4; Num. 14:45; 21:3; Dt. 1:44; Judg. 1:17; 1 Sam. 30:30; 1 Chr. 4:30).

k Arad, a city about 15 miles south of Hebron, still bearing its old name (v 14; Judg. 1:16).

l Adullam, a city in Judah (v 15: 15:35). David escaped and made headquarters in a cave here (1 Sam. 22:1; 2 Sam. 23:13; 1 Chr. 11:15). Rehoboam fortified it (2 Chr. 11:7. See Neh. 11:30; Mic. 1:15). It was an ancient place (Gen. 38:1, 12, 20).

m Bethel, house of God, a city on the border of Benjamin and Ephraim (v 16; 16:1-2; 18:22). A place where Abraham offered sacrifice (Gen. 12:8; 13:3). It was about 14 miles north of Jerusalem, and was originally called Luz. Jacob made his vow here (Gen. 28:18-19; 31:13; 35:1-16). Bethel had to be reconquered (Judg. 1:22; 2:1). It became a center of worship (1 Sam. 7:16; 10:3). After the division of the kingdom Israel it became famous and was a rival of Jerusalem (1 Ki. 12:29-33; 13:1-32).

n Tappuah. There were 2 cities by this name—one in Judah (15:34) and another in Ephraim (15:53). Which one is referred to here is not known (v 17).

o An unidentified city in Canaan (v 17). It may have been the Ophrah of 18:23.

p Aphek. There were 3 cities called Aphek; one in Asher (19:30); one in Judah (1 Sam. 4:1; 19:1); and one in Syria (1 Ki. 20:26; 2 Ki. 13:17). Which one (of those in Canaan) is referred to here is not clear (v 18).

q La-sharon, an unknown city, but may be Sharon (Song 2:1; Isa. 33:9; 35:2; 65:10).

r Taanach, a city in Manasseh near Megiddo; assigned to Levites (v 21; 17:11; 21:25; Judg. 5:19).

s Megiddo, a city near Taanach northwest of Jerusalem (v 21; 17:11; Judg. 1:27; 5:19; 1 Ki. 4:12; 9:15; 2 Ki. 9:27; 23:29-30; 2 Chr. 35:22).

t Kedesh, a city given to Naphtali and assigned to the Levites. Also a city of refuge (v 22; 19:37; 20:7; 21:32; Judg. 4:9-11; 1 Ki. 15:29; 1 Chr. 6:72, 76).

u Jokneam, a city at the foot of Mount Carmel on the river Belus in Zebulun (v 22; 19:11;1 Ki. 4:12). It was given to Levites (21:34).

v This refers to a king over certain tribes who considered Gilgal as their capital (v 23).

w Tirzah, a city south of Samaria which became the residence of a number of kings of Israel (v 24; 1 Ki. 14:17; 15:21, 33; 16:6-23; 2 Ki. 15:14-16; Song 6:4). Other cities in this list have been previously dealt with. See Index.

x Joshua lived to be 110 years of age (24:29), remaining alive after entrance into Canaan about 30 years (v 1).

a Here we have the beginning of the second half of the book, the second portion as to subject matter. Chapters 1-12 are devoted to the conquest of the land west of Jordan and the listing of all the kings conquered by Joshua and Israel in 5 years of war. Chapters 13-24 record the instructions to Joshua to divide the conquered land west of Jordan and the obedience to God's command concerning this, the first cause of civil strife between the tribes on the east and west of Jordan, the last counsels and charge to Israel, and the death of Joshua. God began His new instructions to Joshua pointing out that after 5 years of war there was much land to be possessed and he should proceed to allot all that was on the west of Jordan to the 9½ tribes, the 2½ tribes having already received their portion on the east side. Israel was to have faith in God that in due time He would perfect the expulsion of the Canaanites, which Joshua himself could not carry out any further before the settlement of the present possessions (11:23).

2 [b]This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From [c]Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five [d]lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

(2) Unconquered northern lands

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baalgad under mount Hermon unto the entering into Hamath.

★ 6 [e]All the inhabitants of the hill country from Lebanon unto [f]Misrephothmaim, *and* all the Sidonians, [g]them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

(3) Portion for $9\frac{1}{2}$ tribes west of Jordan

7 Now therefore divide this land for an inheritance [h]unto the nine tribes, and the half tribe of Manasseh,

(4) Portion for $2\frac{1}{2}$ tribes east of Jordan

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, [i]beyond Jordan eastward, *even* as Moses the [j]servant of the LORD gave them;

9 [k]From [l]Aroer, that *is* upon the bank of the river Arnon, and the city [m]that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

(5) Failure of Israel (Dt. 7:2)

13 [n]Nevertheless the children of Israel expelled not the [o]Geshurites, nor the Maachathites: but the Geshurites and the [p]Maachathites dwell among the Israelites until this day.

(6) No inheritance for Levi

14 [q]Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

(7) Reuben's inheritance; death of Balaam

15 ¶ And Moses gave [a]unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon, and Bamothbaal, and Bethbaalmeon,

18 And Jahazah, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley,

20 And Bethpeor, and Ashdothpisgah, and Bethjeshimoth,

21 And [*b]all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom [*c]Moses

---

[b] See ***8fold Description of Unconquered Lands***, p. 446.

[c] Sihor refers to the modern Suez canal (v 3; 1 Chr. 13:5; Isa. 23:3; Jer. 2:18).

[d] See ***5 Lords of the Philistines***, p. 447.

[e] 13th prophecy in Josh. (13:6, partially fulfilled, but will be completely fulfilled in the Millennium and forever). Next, 14:9.

[f] See note, 11:8.

[g] Much criticism has been made of the fact that this and many like prophecies have not yet been fulfilled; but it must be remembered that these were given as conditional prophecies, based upon Israel's obedience. See ***42 Prophecies Uttered in 475 Years***, p. 447.

[h] 12 Divisions of the Whole Land:

$2\frac{1}{2}$ Tribes East of Jordan:
1 Reuben (v 8-23)
2 Gad (v 8-12, 24-28)
3 Manasseh—half of the tribe (v 29-33)
$9\frac{1}{2}$ Tribes West of Jordan:
Manasseh—half of the tribe (16:1-4; 17:1-18)
4 Judah (14:6–15:63)
5 Ephraim (16:1-10; 19:49-51)
6 Benjamin (18:11-28)
7 Simeon (19:1-9)
8 Zebulun (19:10-16)
9 Issachar (19:17-23)
10 Asher (19:24-31)
11 Naphtali (19:32-39)
12 Dan (19:40-48)
Cities of refuge (20:1-9) and cities of the

[i] See v 15-32; 22:4; Num. 32 and 34.

[j] See note, Dt. 34:5.

[k] Here we have the borders of the inheritance of the $2\frac{1}{2}$ tribes east of Jordan—all the land from Arnon on the south to Mount Hermon and that of the Geshurites and Maachathites on the north, and from Jordan on the west to the land of the Ammonites on the east, all the kingdoms of Sihon and Og who were of the giant races v (9-12).

[l] See note, 12:2.

[m] Since no city could be in the midst of a river we are to understand this to mean that it was in the midst of the valley through which the river flowed (v 9). The Sept. reads, "that city which is in the midst of the vale." Aroer was on the bank of Arnon (v 9, 16) and the other city in the midst of the valley.

[n] Nevertheless—regardless of Israel's marvelous successes in conquest they failed to expel the Geshurites and Maachathites who still dwelled among Israel to the day of this writing (v 13).

[o] One tribe of Geshurites near Philistia was invaded by David (1 Sam. 27:8), but most of these people were northwest and east of Palestine, near Syria (note, 13:2).

[p] Maachathites were a small Syrian kingdom adjoining that of Geshur (v 11-13; 12:5; Dt. 3:14; 2 Sam. 23:34; 2 Ki. 25:23; 1 Chr. 4:19; Jer. 40:8).

[q] Levites were promised no inheritance as a definite portion among the 12 tribes. They were allotted cities and suburbs in various tribes of Israel (21:1-45).

[a] Reuben's Inheritance (v 15-23; Num. 32):

1 The tribe received land according to the number of families (v 15).

2 Their general borders were from Aroer on the bank of the river Arnon (v 9, 16) on the south (which was the north border of Moab), from the city in the middle of the valley of Arnon, and from the whole plain of Medeba northward to Mahanaim (v 30), and from the Dead Sea and Jordan on the west to the Ammonite kingdom on the east (v 16-23).

3 15 Named cities. See ***15 Named Cities***, p. 447.

4 The unnamed city in the middle of the valley where Arnon flows (v 9, 16).

5 All the cities of the plain, and all the kingdom of Sihon (v 21). It appears from this that the entire kingdom of Sihon was given to Reuben, but Gad also inherited part of it (Num. 32). See a list of other cities in this territory, note, Num. 32:3.

[*b] This could refer to the same cities of v 17, or it could include these and others not mentioned.

[*c] Moses was leader of Israel, and Joshua was his commander when the kingdoms of Sihon and Og were taken (v 21; Num. 21:21-35).

✡ ✡ ✡

Rekem, and Zur, and Hur, and Reba, *which were* [*d]dukes of Sihon, dwelling in the country.

22 ¶ [*e]Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben [*f]was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

(8) Gad's inheritance

24 And Moses gave *inheritance* [*g]unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

(9) Manasseh's inheritance

29 ¶ And Moses gave *inheritance* [*h]unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the [a]towns of Jair, which *are* in Bashan, threescore cities:

31 And [b]half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 [c]But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

201 CHAPTER 14

(10) The dividers of Canaan

1 And these *are the countries* which the children of Israel inherited in the land of Canaan, which [d]Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

(11) Portion of the $9\frac{1}{2}$ tribes

2 [e]By lot *was* their inheritance, as the LORD commanded by the hand of Moses, [f]for the nine tribes, and *for* the half tribe.

3 For Moses [g]had given the inheritance of two tribes and an half tribe on the other side Jordan: [h]but unto the Levites he gave none inheritance among them.

4 [i]For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

2. Concerning particular divisions (Josh. 14:6–21:45)

(1) Caleb's inheritance

6 ¶ [j]Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, [k]Thou knowest the thing that the LORD said unto Moses the man of God concerning me and

---

1 Evi (Num. 31:8)
2 Rekem (Num. 31:8)
3 Zur (Num. 31:8)
4 Hur (Num. 31:8)
5 Reba (Num. 31:8)
6 Balaam (Num. 31:8)

[*e] Both here and in Num. 31:8 it is stated that Balaam, the backslidden prophet of God, who sold out to the enemies of Israel, was slain (v 22). Here he is called a soothsayer because, when God forsook him and he no longer had the Holy Spirit to speak through him, he turned to demon powers for his inspiration (v 22). See ***35 Bible Facts About Balaam***, p. 324.

[*f] The Dead Sea and the Jordan were the west boundary of Reuben, and his south border was the river Arnon which was the north border of Moab (v 9, 16; cp. Isa. 16:1-5).

[*g] See ***Gad's Inheritance***, p. 447.

[*h] See ***Manasseh's Inheritance***, p. 447.

[a] Called Havoth-Jair, because they were conquered by Jair (v 30; Num. 32:41; Judg. 10:4), whose father belonged to the tribe of Judah and whose mother came from the tribe of Manasseh (v 31; 1 Chr. 2:21-24).

[b] Half of Gilead, the 2 major cities of Og, Ashtaroth and Edrei, with the 60 towns of v 30 were all the inheritance of the half tribe of Manasseh, which was a numerous tribe having much cattle.

[c] The second time in this chapter that it is emphasized that Levi had no special allotment of land like the 12 tribes. God was their inheritance which means that every consecrated and devoted thing in Israel—land, stock, sacrifices, tithes, and offerings—belonged to the Levites, besides many cities and suburbs (21:1-43; Lev. 27).

[d] The Dividers of the Land (v 1):
1 Eleazar with the Urim and Thummim
2 Joshua, commander-in-chief of all the armies, and leader of Israel
3 Heads of the tribes of Israel

[e] By lot. Eleazar the high priest now acted with Joshua (v 2) to divide the land by lot as instructed by Moses. The high priest alone had the Urim and Thummim by which the lots could be cast (see ***Urim and Thummim***, p. 185). It was the command of Moses that Eleazar and Joshua work together in this (Num. 32:28; 34:17).

[f] See note, 13:7.

[g] See Num. 32.

[h] The third and fourth times in two chapters that this is mentioned (v 3, 5; note, 13:33).

[i] Here is an explanation for the tribe of Levi not being considered one of the 12 tribes. The 2 sons of Joseph took the part of their father and that of Levi among the tribes, which left the Levites no inheritance except cities to dwell in, with suburbs for the cattle and their own sustenance. This was God's decision, so that the Levites could be the ministers of the whole nation (v4-5)

[j] The children of Judah were the first to come to Joshua in Gilgal to make a request about a particular inheritance (v 6-15). The only other instance of such a special request was before this and concerned a case of daughters and no sons in a family (Num. 27 and 36). Caleb was the suppliant this time. He was blessed for his faithfulness, being the only one of the 12 spies other than Joshua who had shown the right spirit (Num. 13:30-33), and was rewarded for his long service of 45 more years in Israel (v 6-15).

[k] Caleb no doubt referred to what is said in Num. 14:24 and repeated in Dt. 1:36 and here (in v 9).

✡ ✡ ✡

7 [*l]Forty years old *was* I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again [*m]as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

★ 9 [*n]And Moses sware on that day, saying, [*o]Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's [a]for ever, [b]because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, [c]as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, [d]I *am* this day fourscore and five years old.

11 As yet [e]I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore [f]give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how [g]the Anakims *were* there, and *that* the [h]cities *were* great *and* fenced: [i]if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua [j]blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the [l]Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And the name of Hebron before *was* [m]Kirjatharba; *which Arba was* a great man among the Anakims. [n]And the land had rest from war.

202 CHAPTER 15

(2) Borders of Judah

1 *This* then was [o]the lot of the tribe of the children of Judah [p]by their families; [q]*even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of the [r]salt sea, from the bay that looketh southward:

3 And it went out to the south side to [s]Maalehacrabbim, and passed along to [t]Zin, and ascended up on the south side unto [u]Kadeshbarnea, and passed along to [v]Hezron, and went up to [w]Adar, and fetched a compass to [x]Karkaa:

4 *From thence* it passed toward [y]Azmon, and went out unto the [z]river of Egypt; and the

---

*l When he went as a spy into Canaan, Caleb was 40 years old (v 7; Num. 13:1-25). Now, after the 40 years in the wilderness he was 85 (v 7, 10-12), which proves that the conquest of Canaan had been going on for 5 years. It was time to divide the land and settle down; then the conquest could be perfected little by little as God had promised (Ex. 23:29-33; Dt. 7:20-24).

*m This is where God wants truth and bravery—not in the mind only (v 7). When these are in the heart impossible things can be made possible. Then one will wholly follow the Lord (v 8).

*n 14th prophecy in Josh. (14:9, fulfilled, v 13-15). Next, 23:5.

*o This is proof of what Caleb referred to (in v 6) about the promise of God to him and Joshua. This only implies that they were to have their choice of land in their own tribal portions and none outside of this.

a The land of promise will be given to the children of Israel as a possession forever, and no doubt some of Caleb's descendants will enjoy it with the rest in all eternity (Gen. 17:8; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Ez. 43:7; Zech. 14; Lk. 1:32-33; Rev. 11:15; 22:4-5).

b Here is proof that wholly following the Lord pays off with big dividends (v 9, 13-15).

c God always keeps His word with men. It would have been impossible for Caleb to die in all the past 45 years, by warfare or otherwise, since God had given him His word that he would live to inherit the place where he went as a spy (v 9-10; Num. 14:24). God has preserved many men in times past because He gave His word, and He is yet to do this in the future, especially with the 2 witnesses who cannot die until they have finished their testimony (Rev. 11:3-11). He is now 85 yearsold.

d This request was made on his birthday, and the granting of it was surely an outstanding present (v10, 13-15). Cp. Dt. 31:2; 34:7

e This was not the idle boast of an old man who hates to see his strength fading away. It was truth, for afterward he expelled 3 great giants from his inheritance (Judg. 1:20). No doubt Caleb lived to enjoy his possession many years. If he remained about as long as Joshua who was near the same age, he enjoyed it no less than 25 or 30 years (24:29).

f Here we have the definite request of Caleb. It was the same mountain upon which the spies had reported seeing the many giants, the Anakims who caused Israel to fear and rebel at Kadesh-barnea. This was Caleb's to follow the Lord wholly (v 7-9), to prove his strength and will to fight when 85 years of age (v 10-11), and to show all Israel and others in every generation that a true Israelite could be master of the situation and glorify God in the very thing that had caused the nation's defeat (v 12; Num. 13:30-33; 14:7-10). It was only fitting that the man who had reported to Israel that they were well able to overcome the giants should be the one to demonstrate this in his own inheritance (Num. 13:30-33).

g See ***Giants and Sons of God***, p. 90.

h See ***The Argob***, p. 401.

i If this is true of any man, church, or nation, the seemingly impossible can be done (v 12; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16).

j 5 Reasons Joshua Could Grant Request:
  1 Because of the prophecy of v 9; Num. 13:24
  2 Caleb's faithfulness (v 8-9, 14; Num. 13:30-33; 14:24)
  3 Because of it being the request of a mighty man in Israel, one of only two of the old generation that came out of Egypt (v 6-15; Num. 14:23-24)
  4 The land requested was in the Judah portion of which Caleb was a member (v 6-15; 1 Chr. 4:1-15)
  5 Because of the will of God by the Urim and Thummim (***Urim and Thummim***, p. 185)

k 2 Blessings Joshua Gave:
  1 To Caleb (v13) 2 To Israel (22: 6-7)

l See ***Kenezites***, p. 448.

m See ***Kirjath-arba***, p. 448.

n There were no more general wars, for the 2 confederacies of the inhabitants of Canaan were broken and destroyed so that they could not make collective war any more. Joshua thought best to divide the land and let each tribe expel the inhabitants that might remain in their own territory. Thus, the land had peace from the great general campaigns and there were no more such wars (v 15).

o See ***Inheritance by Prophecy***, p. 448.

p The inheritance of Judah was according to the number of families (v 1).

q See ***Borders of Judah***, p. 448.

r The Dead Sea (v 2, 5).

s Maaleh-acrabbim, ascent of the Mount of Scorpions. So called because of the many scorpions there (only here, v 3). Called Akrabbim (Num. 34:4; Judg. 1:36).

t Zin (note, Num. 13:21).

u Kadesh-barnea (note, Num. 13:26).

v Hezron, the same as Hazor (v 3, 25).

w Adar (only here, v 3). Called Hazaradar (Num. 34:4).

x Karkaa (only here, v 3). It was supposed to be the Coracea of Ptolemy in Arabia-Petra

y Azmon, most southern city of Judah (v 4; Num. 34:4-5). Called Heshmon (15:27).

z The present Suez canal.

shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to [*a]Bethhogla, and passed along by the north of [*b]Betharabah; and the border went up to [*c]the stone of Bohan the son of Reuben:

7 And the border went up toward [*d]Debir from the [*e]valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to [a]Adummim, which *is* on the south side of the river: and the border passed toward the [b]waters of Enshemesh, and the goings out thereof were at [c]Enrogel:

8 And the border went up by the [d]valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: [e]and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the [f]valley of the [g]giants northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of [h]Nephtoah, and went out to the cities of [i]mount Ephron; and the border was drawn to [j]Baalah, which *is* Kirjathjearim:

10 And the border compassed from Baalah westward unto mount [k]Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to [l]Bethshemesh, and passed on to [m]Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to [n]Shicron, and passed along to [o]mount

goings out of the border were at the sea.

12 And the [q]west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

(3) Caleb's settlement of his portion (Josh. 14:6; Judg. 9:12)

13 ¶ And [r]unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the [s]city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the [t]three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjathsepher.

16 ¶ And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And [u]Othniel the son of Kenaz, the brother of Caleb, took it: and [v]he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, [w]What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

(4) Sum of the cities of Judah

20 This *is* the inheritance of the tribe of

---

hoglah (18:19, 21). It was a place between Jericho and the Dead Sea belonging to Benjamin, but mentioned here as the border of Judah.

*b Beth-arabah (v 6, 61; 18:22).

*c An unknown place (v 6; 18:17), perhaps a stone of some vow like Jacob's (Gen. 28:18).

*d Debir (note, 10:38-39).

*e A valley near Gilgal and called the valley of Achor from the punishment of Achan (7:24-26; 15:7; Isa. 65:10; Hos. 2:15).

a Adummim, an unknown place in central Canaan (v 7; 18:17).

b Waters of En-shemesh, fountain of the sun, 2 miles east of Jerusalem (v 7; 18:17). Today it is called Fountain of the Apostles.

c En-rogel, fountain of the fullers, near the wall of Jerusalem eastward, probably the modern Fountain of the Virgin (v 7; 18:16; 2 Sam. 17:17; 1 Ki. 1:9).

d The valley of the son of Hinnom. Who Hinnom was or why the valley was called this is not known, but it is mentioned 13 times in Scripture. Located south of Jerusalem, it joined the valley of Kedron (v 8; 18:16). Some say it ran from the east of Jerusalem around the city to the Kedron. Images were worshipped and human sacrifices offered to Molech here (2 Ki. 23:10; 2 Chr. 28:3; 33:6; Jer. 7:31-32; 19:6-14). Continual fires were kept alive in this place to burn the refuse of Jerusalem; and for this reason it became a symbol of eternal hell (note, Lk. 12:5).

e Coming from the east, one could go through the valley of the son of Hinnom and on westward to the top of Mount Zion. Part of the city of Jerusalem belonged to Benjamin and part to Judah. Mount Zion and Moriah where the temple was built were in the Judah portion (Ps. 78:68-69; 87:2).

f The valley of the giants, or the plain of Rephaim, lay southwest of Jerusalem (v 8). It was the camping ground for armies besieging Jerusalem.

g See ***Giants and Sons of God***, p. 90.

h Nephtoah, a place about 2 miles northwest of Jerusalem (v 9; 18:15).

i Ephron, between Nephtoah and Baalah on the border of Judah (v 9).

j Baalah, or Kirjath-jearim (note, 9:17).

k Mount Seir, not the one in Edom, but one near Kirjath-jearim (v 10).

l Beth-shemesh, house of the sun, the sun being the object of worship of the Canaanites. A city on the border of Judah and Dan (v 10; 21: 16; 1 Sam. 6:9-20; 1 Ki. 4:9; 2 Ki. 14:11-13; 1 Chr. 6:59; 2 Chr. 25:21-23; 28:18; Jer. 43:13). Many thousands from here were killed for looking into the ark (1 Sam. 6). There was also a city of Zebulun and Naphtali by this name (v 22, 38; Judg. 1:33).

m Timnah (v 10, 57; 2 Chr. 28:18). Called Timnath (Gen. 38:12-14; Judg. 14:1-5).

n Shicron (only here, v 11).

o Mount Baalah, not the same as Baalah of v 10, for the border continued from the east to the west and several points of the border are noted between Baalah and Mount Baalah (v 11 with v 10).

p Jabneel, about 3 miles from the Mediterranean Sea and about 12 miles south of Joppa (v 11; 19:33). It is called Jabneh (2 Chr. 26:6). From here the north border of Judah continued to the sea (v 11).

q The west border of Judah was the Mediterranean Sea, called the great sea (v 12. See note, v 1).

r Settlement of Caleb's Portion:
1 Inherited Hebron, the city of the giants (v 13)
2 He drove out the giants (v 14), making good his word of 14:12; Num. 13:30-33
3 He conquered Debir or Kirjath-sepher (v 15-17), which was about 7 miles south of Hebron (note, 10:38)
4 Blessed his daughter (v 18-19)

s See ***Hebron***, p. 446.

t These were giants, Anikims (v 14; Num. 13:28-33. See ***Giants and Sons of God***, p. 90).

u Othniel was the nephew of Caleb and became his son-in-law (v 17). He was the first judge of Israel in the period from Joshua to Saul (Judg. 3:9-11). See note on 16 judges of Israel under ***Dispensation of Law***, p. 88.

v In ancient times fathers assumed an absolute right over their children, especially in the matter of giving them in marriage. It was customary for a king or a great man to promise his daughter in marriage to him who should take a city, kill an enemy, or accomplish some other feat. Saul, for instance, promised his daughter to the man who would kill Goliath (1 Sam. 17:25). Caleb offered his to the one who would take Debir or Kirjath-sepher (v 16-17).

w Question 15. Next, 17:14.

* * *

lies.

21 And the uttermost cities of the tribe of the children of Judah [a]toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazargaddah, and Heshmon, and Bethpalet,

28 And Hazarshual, and Beersheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* [b]twenty and nine, with their villages:

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim; [c]fourteen cities with their villages:

37 Zenan, and Hadashah, and Migdalgad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Bethdagon, and Naamah, and Makkedah; sixteen cities with their villages:

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:

45 Ekron, with her towns and her villages:

46 From Ekron even unto the sea, all that *lay* near Ashdod, with their villages:

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjathsannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh; eleven cities with their villages:

52 Arab, and Dumah, and Eshean,

53 And Janum, and Bethtappuah, and Aphekah,

54 And Humtah, and Kirjatharba, which *is* Hebron, and Zior; nine cities with their villages:

55 Maon, Carmel, and [d]Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and [a]Timnah; ten cities with their villages:

58 Halhul, Bethzur, and Gedor,

59 And Maarath, and Bethanoth, and Eltekon; six cities with their villages:

60 Kirjathbaal, which *is* Kirjathjearim, and Rabbah; two cities with their villages:

61 In the wilderness, Betharabah, Middin, and Secacah,

62 And Nibshan, and the city of [*b]Salt, and Engedi; six cities with their villages.

(5) Failure of Judah (Judg. 1; Dt. 7:2)

63 ¶ As for the Jebusites the inhabitants of

---

a 125 Cities of Judah (15:20-62):
38 Southern Cities, Villages (v 21-32)
1 Kabzeel
2 Eder
3 Jagur
4 Kinah
5 Dimonah
6 Adadah
7 Kedesh
8 Hazor
9 Ithnan
10 Ziph
11 Telem
12 Baaloth
13 Hazor
14 Hadattah
15 Kerioth
16 Hezron
17 Amam
18 Shema
19 Moladah
20 Hazarpgaddah
21 Hesmon
22 Beth-palet
23 Nazar-shual
24 Beer-sheba
25 Biz-jothjah
26 Baalah
27 Iim
28 Azem
29 Elto-lad
30 Chesil
31 Hormah
32 Ziklag
33 Mad-mannah
34 San-sannah
35 Lebaoth
36 Shil-him
37 Ain
38 Rimmon

15 Cities With Villages (v 33-36)
39 Eshtaol
40 Zoreah
41 Ashnah
42 Zanoah
43 Engannim
44 Tappuah
45 Enam
46 Harmuth
47 Adullam
48 Socoh
49 Azekah
50 Sharaim
51 Addithaim
52 Gederah
53 Cederothaim

16 Cities With Villages (v 37-41)
54 Zenan
55 Hadashah
56 Migdal-gad
57 Dilean
58 Mizpeh
59 Joktheel
60 Lachish
61 Bozkah
62 Eglon
63 Cabbon
64 Lahmam
65 Kithlish
66 Gederith
67 Beth-dagon
68 Naamah
69 Makkedah

9 Cities With Villages (v 42-44)
70 Libnah
75 Nezib
72 Ashan
73 Jiphtah
74 Ashnah
77 Achzib
78 Mareshah

3 Philistine Towns With Villages
79 Ekron (v 45)
80 Ashdod (v 46)
81 Gaza (v 47)

11 Cities With Villages (v 40-51)
82 Shamir
83 Jattir
84 Socoh
85 Dannah
86 Kirjath-sannah, which is Debir
87 Anab
88 Eshtemoh
89 Anim
90 Goshen
91 Holon
92 Giloh

9 Cities With Villages (v 52-54)
93 Arab
94 Dumah
95 Eshean
96 Janum
97 Beth-tappuah
98 Aphekah
99 Humtah
100 Kirjath-arba, or Hebron
101 Zior

10 Cities With Villages (v 55-57)
102 Maon
103 Carmel
104 Ziph
105 Juttah
106 Jezreel
107 Jokdeam
108 Zanoah
109 Cain
110 Gibeah
111 Timnah

6 Cities With Villages (v 58-59)
112 Halhul
113 Beth-zur
114 Gedor
115 Maarath
116 Beth-anoth
117 Eltekon

2 Cities With Villages (v 60)
118 Kirjath-baal
119 Rabbah

6 Cities With Villages (v 61-62)
120 Betharabah
121 Middin
122 Secacah
123 Nibshan
124 City of Salt
125 Engedi

b The difference in the total number here and the actual names listed could be due to the fact that there were 29 cities as stated and 9 villages worthy of mention with them, making 38 places named. Or, it could be that a copyist's error was the cause. Letters were used as numerals and a scribe could have been mistaken regarding some that were similar. Otherwise, it could be that compound names in the original were separated by the translators who thought they represented more than one place. This is understandable inasmuch as the oldest original MSS were without punctuation and written in large capital letters, about an inch high, with no space between the letters. With such a list as here in v 21-62 it would be difficult to separate the names and decide which should be single or compound words.

c The difference in names listed and the total of v 36 can be explained as in note above (v 33-36).

d There are 2 cities called Ziph in this list (v 24, 55).

a A number of these 125 cities and villages figured prominently in Bible history. See ***Prominent Cities***, p. 448.

*b Some unknown city near the Dead Sea. Mentioned only here.

drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

203 CHAPTER 16

(6) Borders of Ephraim and Manasseh

1 And [*d]the lot of the children of Joseph fell from Jordan by Jericho, [*e]unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,

2 And goeth out from [*f]Bethel to Luz, and passeth along unto the borders of [*g]Archi to [h]Ataroth,

3 And goeth down westward to the coast of [i]Japhleti, unto the coast of [j]Bethhoron the nether, and to [k]Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

(7) Borders of Ephraim

5 ¶ And [l]the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was Atarothaddar, unto Bethhoron the upper;

6 And the [m]border went out toward the sea to [n]Michmethah on the north side; and the border went about eastward unto [o]Taanathshiloh, and passed by it on the east to [p]Janohah;

7 And it went down from Janohah to [q]Ataroth, and to [r]Naarath, and came to [s]Jericho, and went out at Jordan.

westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

(8) Failure of Ephraim (Dt. 7:2; cp. Judg. 1:29; Hos. 9:8-17)

10 And they [a]drave not out the Canaanites that dwelt in [b]Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

204 CHAPTER 17

(9) Borders of Manasseh

1 There was also a [c]lot for the tribe of Manasseh; for he *was* the [d]firstborn of Joseph; *to wit*, for [e]Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a* [f]*lot* for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [g]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

Judah, but it was not fully conquered until the time of David, over 500 years later (2 Sam. 5:3-7). Cp. Judg. 1:8.

*d South border of Ephraim: this lot included land for only one half of Manasseh, as the other half had inheritance on the other side of Jordan eastward. This was from the Jordan to Jericho, to Mount Bethel, to Luz, to Ataroth, to Japhleti, to Beth-horon, to Gezer, and to the Meditteranean Sea (v 1-4).

*e That is, came forth from the bag of the Urim and Thummim (***Urim and Thummim***, p. 185).

*f It would seem that Bethel and Luz were two distinct places but very close to each other. Eventually their suburbs met, the two villages became one city and the Canaanite name, Luz, was superseded by the Hebrew, Bethel (v 2; cp. Gen. 28:19; Judg. 1:26). Mount Bethel refers to the hills surrounding the city. See note, 12:19.

*g Archi was the country of Hushai, the friend of David (2 Sam. 15:32).

h Ataroth, about 15 miles from Jerusalem (v 2, 7; Num. 32:3, 34; 1 Chr. 2:54).

i Japhleti (only here, v 3).

j Beth-horon. It seems there were 2 cities of this name: the upper located on the mountain range (v 5; 2 Chr. 8:5), and the nether city (16:3; 18:13; 1 Ki. 9:17; 1 Chr. 7:24; 2 Chr. 8:5).

k Gezer, not the one in note, 10:33.

l Here the south border of Ephraim is given as being from Ataroth-adder on the east to Beth-horon on the west and on to the Mediterranean. A more detailed description is given in v 1-3.

m North border of Ephraim: beginning at the Mediterranean Sea on the west it went eastward to Michmethah, southeast of Shechem, to Taanath-shiloh, to Janohah, to Ataroth, to Naarauth, to Jericho (district, not the city of Jericho), and to Jordan (v 6-9).

n Michmethah (only here, v 6, and 17:7). Perhaps the same as Naaran in 1 Chr. 7:28.

o Taanath-shiloh (only here, v 6).

p Janohah (only here, v 6-7). Perhaps the same as Janoah in 2 Ki. 15:29.

q See note on Ataroth, v 2, above.

r Naarath (only here, v 7). Perhaps the same as Naaran in 1 Chr. 7:28.

s This could not mean the city but the district of Jericho which extended several miles north of the city site, for the north border was from Tappuah westward unto the river Kanah, which was the north border of Ephraim, and on to the Mediterranean Sea almost straight west (v 7-8). In this province belonged all the cities of Ephraim as distinct from those of Manasseh (v 9).

a Here we see the failure of Ephraim to drive the Canaanites out of their portion. The tribe did conquer them to the extent of making them pay tribute (v 10).

b See note, 10:33.

c The lot cast for Manasseh was by the Urim and Thummim (***Urim and Thummim***, p. 185).

d Gen. 41:51; 46:20; 50:23; Num. 32:39.

e Machir was the firstborn of Manasseh, and the father of Gilead (Gen. 50:23). He was a man of war, and because of his warlike spirit passed on to his descendants they were responsible for the conquest of Gilead and Bashan. They inherited the most of what they conquered on the east of Jordan. It probably does not mean here that Machir was still alive; if so, he would have been at least 200 years old. What is said no doubt refers to his children who now possessed the lot intended for his family (v 1). He was father of the Machirites (Num. 26:29; 36:1) to whom parts of the land of Gilead and Bashan were given (v 1; 13:31; Num. 32:39-40; Dt. 3:15).

f 6 Families of Manasseh West of Jordan:
1 The children of Abiezer
2 The children of Helek
3 The children of Asriel
4 The children of Shechem
5 The children of Hepher
6 The children of Shemida

g Zelophehad became prominent; he is mentioned more than others because he had 5 daughters and no sons. Special laws had to be made in his case (v 3; Num. 26:33; 27:1-11; 36:1-13). The law of inheritances applied to his daughters under the special provision of Num. 27 and 36.

✡ ✡ ✡

priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and [i]the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the [j]coast of Manasseh was [k]from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.

8 *Now* Manasseh [l]had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the river [m]Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his

north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of [a]Megiddo and her [b]towns, *even* three [c]countries.

(10) Failure of Manasseh (Dt. 7:2; Judg. 1:27)
Second murmuring of Israel under Joshua
(Josh. 9:18)

12 Yet the children of Manasseh [d]could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joseph spake unto Joshua, [e]saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a [f]great people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua [g]answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the

---

h They came before the allotment board headed by Eleazar the priest, who had the Urim and Thummim to make decisions from the Lord, and to Joshua the leader of Israel, to remind them of the special law covering their case of inheritance among their brethren (v 4-6). The law was obeyed, for instead of 6 portions there became 10 (v 5). The 6 portions would have been according to the names in v 2; but now 5 portions were given to only 5 of these heads of families and 5 to the 5 daughters in Hepher's place (v 3, 6). We must keep in mind that all portions were based upon the number in each family which was a just allotment.

i Compare the rest of Manasseh in verse 2 with its usage in verse 6.

j South border of Manasseh: the writer refers to the border of Manasseh, starting from the east and going to the west, as in the case of Judah (15:2), the sons of Joseph (16:1), Benjamin (18:12), Ezekiel (Ez. 48:1), and the angel in Rev. 21:13. Beginning at Asher, a place near Beth-shean and the Jordan, it went westward to Michmethah southeast of Shechem and along the river Kanah to the Mediterranean Sea (v 7-9).

k West, north, and east borders of Manasseh: the west border was the Mediterranean Sea, and the north and east borders were southern borders of Asher and Issachar (v 10).

l Tappuah was evidently a district as well as a city. Manasseh owned the district but not the city which was on the border (v 8).

m Kanah was a river which formed the boundary between Ephraim and Manasseh in the west. It ran into the Mediterranean Sea (v 9-10). The reason the borders were not described more in detail is that perhaps they were not yet completed. Or, it could be that the text was marred in these few verses. In verse 11 where it is stated that Manasseh owned towns in Issachar and Asher, the Peshitta reads, "And Manasseh had opposite Issachar and Asher, Beth-shean and its towns." This seems to be the true meaning, that instead of Manasseh owning all these towns in Issachar and Asher, they really were in the Manasseh portion but opposite the borders and portions of those tribes. The 6 cities and towns in this verse covered nearly the whole of this portion of Manasseh and could not possibly be located in Issachar and Asher and still belong to Manasseh.

a 6 Cities of Manasseh:

1 Beth-shean, house of rest. A city in the Jordan valley toward the east end of the valley or plain of Jezreel on the border between Manasseh and Issachar. It was a resting place for caravans traveling between Syria, Midian and Egypt, a great station of commerce between these countries as well as many others (v 11, 16; Judg.

shan—where Saul's body was hung on the wall (1 Sam. 31:10-12; 2 Sam. 21:12)

2 Ibleam, about 10 miles west and south of Beth-shean where King Ahaziah was mortally wounded (v 11; Judg. 1:27; 2 Ki. 9:27)

3 Dor, a city on the Mediterranean coastline about 8 miles north of Caesarea (note, 11:2)

4 Endor, the well or fountain of Dor (v 11). The place where Saul consulted the witch (1 Sam. 28:9) and where the Midianites were destroyed (Ps. 83:10)

5 Taanach (note, 12:21)

6 Megiddo (note, 12:21)

b Heb. bath, daughter, branch, company, town, village (v 11, 16; 15:45-47; Judg. 1:27; 11:26; 1 Chr. 7:28-29).

c Heb. nepheth, height; a lifting up; region; country. Literally, three heights or three hills, referring to the last three of these 6 cities and their towns which had a common name, no doubt from the natural features.

d This was the story of each tribe so far which made a failure to drive out all the inhabitants of their own inheritances (v 12; 15:63; 16:10). This was as God said it would be—little by little, until they were able to possess the whole land (Ex. 23:29-33; Dt. 7:20-24). They did put the Canaanites to tribute (v 13).

e Question 16. Next, 18:3.

f Here we have the children of Joseph, the leaders of both Manasseh and Ephraim claiming to be a great people and numerous who should have a greater portion of the land; but both tribes with a total of 72,700 (32,200 for Manasseh and 40,500 for Ephraim) did not have as many as Judah with a total of 74,600 at the last numbering of the men of war (note, Num. 1:19). A combination of any two of the larger tribes would have made many more than Manasseh and Ephraim. Judah and Dan, for instance, would have equaled 137,300 soldiers.

g Joshua was wise in answering these two tribes in their boast of being a great people with inheritances too small for their number. Being of Ephraim himself, he was able to reprove them for their selfishness (v 15, 17-18; Num. 13:8). His challenge to them was this: "If you are such a great people, then prove it by conquering more of the land. All that you conquer will be yours. Destroy the Perizites and the giants in Mount Ephraim and you will be allowed to have their land" (v 15).

* * *

mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Bethshean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*:

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

205 CHAPTER 18

(11) Tabernacle set up at Shiloh

1 And the whole congregation of the children of Israel assembled together at [j]Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

(12) Survey of unpossessed land

2 And there remained among the children of Israel [k]seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [l]How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

● 4 [m]Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and [a]describe it according to the inheritance of them; and they shall come *again* to me.

● 5 And they shall divide it into seven parts: [b]Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

● 6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that [c]I may cast lots for you here before the LORD our God.

7 [d]But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the [e]servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a [f]book, and came *again* to Joshua to the host at Shiloh.

(13) Division by lot

10 ¶ And Joshua [g]cast lots for them in

---

scripture, but whose origin is unknown. The word itself means villagers. They are not named in the origin of the nations in Gen. 10, being first referred to as inhabitants of Canaan in Gen. 13:7. They are next mentioned with the Hittites (Gen. 15:20; Ex. 23:23; 33:2; 34:11), with the Canaanites (Gen. 34:30; Judg. 1:4-5), and with several other nations (Ex. 3:8, 17; Dt. 7:1; 20:17; Josh. 3:10; 9:1; 11:3; 12:8; 17:15; 24:11; Judg. 1:4-5; 3:5; 1 Ki. 9:20; 2 Chr. 8:7; Ezra 9:1; Neh. 9:8).

i Giants were found in many places in the land. They were to be completely destroyed because of being the offspring of angels and daughters of men designed by Satan to do away with pure Adamite stock through whom the Seed of the woman should come. See ***Giants and Sons of God***, p. 90.

j Shiloh, a town in Ephraim where Israel assembled at the close of the 5 years of war in Canaan, and where the tabernacle was set up for the first time in conquered Canaan (v 1-10; 19:51; 21:2; 22:9-12). It was no doubt set up at Gilgal during the conquest. At Shiloh the last 7 tribes received their lots by a special commission (v 2-10). From here Reuben and Gad and the half tribe of Manasseh went back to their own homes and the other tribes gathered to make war against them because it was thought they were rebelling (22:1-34). The Tabernacle remained at Shiloh during the period of the judges (Judg. 18:31; 21:12-21; 1 Sam. 1:3, 9, 24; 2:14; 3:21; 4:3-12; 1 Ki. 2:27; 14:2-4; Ps. 78:60; Jer. 7:12-14). Here is where the maids were captured to be wives of Benjamites (Judg. 21:21); where Samuel's mother prayed for him, and where he was brought as a young boy to serve God (1 Sam. 1:3-28). From here the ark was captured by Philistines (1 Sam. 2:1–7:14). Evidently Shiloh was destroyed at this time (Ps. 78:60; Jer. 7:12-14; 26:6-9). Its location was about 8 miles north of Bethel and south of Shechem (Judg. 21:19).

k It is clear that only $2\frac{1}{2}$ tribes—Judah, Ephraim, and half the tribe of Manasseh—had been settled in Canaan, and that $2\frac{1}{2}$ tribes—Reuben, Gad, and the other half of the tribe of Manasseh—had been settled on the east of Jordan. This left 7 tribes yet to be settled (v 2). From v 3 it seems that the tribes were to blame for this delay and not Joshua who now reproved them for not possessing the land.

l Question 17. Next, 22:16.

m 5 Commands—Surveying the Land:

1. From among you choose 3 men from each tribe (v 4)
2. They shall go through the land and survey it
3. They shall divide the land into 7 parts according to the inheritance of the people and bring the description to me (v 4-5)
4. Judah shall abide in the south, and the children of Joseph in the north (v 5)
5. Go and walk through the land, survey it, and come again to me (v 8)

Joshua now appointed a new commission of 3 men from each of the 7 unsettled tribes to survey the unpossessed land, divided it into 7 parts, and make a report to him at Shiloh (v 4-9). Made up of 21 men, this was the largest commission to be appointed thus far. No doubt they were accompanied by men of war to protect them from the Canaanites yet remaining in the land. Furthermore, they were no doubt surveyors and well acquainted with geography and the art of measuring, without which they could not have divided the land.

a Heb. kathab, to grave; write; inscribe; prescribe; subscribe; record; describe (v 4, 6, 8, 9; Judg. 8:14; cp. Rom. 4:6; 10:5).

b The tribe of Judah had already received their inheritance in the south (14:1–15:63), and the tribes of Joseph (Manasseh and Ephraim) had received theirs in the north (16:1–17:18). The rest of the land west of Jordan was to be divided into 7 parts for the 7 remaining tribes and lots were to be cast to see which one received certain portions (v 6).

c He did this through the high priest who had the Urim and Thummim (see ***Urim and Thummim***, p. 185).

d It is repeated again that the Levites were to have no inheritance among the 12 tribes, for the Lord was their inheritance (v 7; 13:14, 33; 14:4).

e See note, Dt. 34:5.

f Describing the land meant to survey it and make a record in a book so that the various lots could be given each tribe as the Lord would choose (v 9).

g That is, had the high priest do so with Urim and Thummim (v 6, 10).

* * *

divided the land unto the children of Israel according to their divisions.

(14) Borders of Benjamin

11 ¶ And the lot of the tribe of the children of Benjamin came up [+h]according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their [+i]border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Bethaven.

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Bethel, southward; and the border descended to Atarothadar, near the hill that *lieth* on the south side of the nether Bethhoron.

14 And the border was drawn *thence*, and compassed the corner of the [*j]sea southward, from the hill that *lieth* before Bethhoron southward; and the goings out thereof were at Kirjathbaal, which *is* Kirjathjearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the [*a]valley of the giants on the north, and descended to the valley of Hinnom, to the side of [*b]Jebusi on the south, and descended to [*c]Enrogel,

17 And was drawn from the north, and went forth to [*d]Enshemesh, and went forth going up of [*f]Adummim, and descended to the stone of [*g]Bohan the son of Reuben,

18 And passed along toward the side over against [h]Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of [i]Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. [j]This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

(15) Benjamin: twenty-six cities and their villages

21 Now the [k]cities of the tribe of the children of Benjamin according to their families were [l]Jericho, and Bethhoglah, and the valley of [m]Keziz,

22 And Betharabah, and [n]Zemaraim, and [o]Bethel,

23 And [p]Avim, and [q]Parah, and [r]Ophrah,

24 And [s]Chepharhaammonai, and [t]Ophni, and [u]Gaba; twelve cities with their villages:

25 [v]Gibeon, and [w]Ramah, and [x]Beeroth,

26 And [y]Mizpeh, and [z]Chephirah, and [a]Mozah,

27 And [b]Rekem, and [c]Irpeel, and [d]Taralah,

28 And [e]Zelah, [f]Eleph, and [g]Jebusi, which *is* Jerusalem, [*h]Gibeath, *and* [*i]Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

206

CHAPTER 19

(16) Inheritance of Simeon: thirteen cities and their villages

---

+h Benjamin was the next lot chosen and the tribe inherited according to the number of families. Their lot was between that of the children of Judah on the south and the children of Manasseh and Ephraim on the north (v 11).

+i Borders of Benjamin's Inheritance:
  1 North border—from Jordan westward south of Jericho and on west through the mountains to Bethel and Luz, to Atarothadar, and to the south side of Beth-horon (v 12-14)
  2 West border—from Beth-horon southward to Kirjath-jearim (v 14)
  3 South border—from Kirjath-jearim following the north border of Judah (15:5-9) to the well of waters of Nephtoah (v 15; note, 15:9), to the end of the mountain before the valley of the son of Hinnom, to the side of Jerusalem, to Enrogel, to Enshemesh, to the stone of Bohan, to Arabah, and to the north end of the Dead Sea (v 15-16)
  4 East border—Jordan (v 20)

*j Pool of Gibeon (2 Sam. 2:13; Jer. 41:12).

*a Called the valley of the giants because they once occupied and ruled all this country. See ***Giants and Sons of God***, p. 90.

*b Jebusi was an ancient name of Jerusalem, the capital of the Jebusites (v 16, 28). Called also Jebus (Judg. 19:10-11; 1 Chr. 11:4-5).

*c En-rogel (note, 15:7).

*d En-shemesh (v 17; 15:7).

*e Geliloth (only here, v 17).

*f Adummim (note, 15:7).

*g Bohan evidently was some great man of the tribe of Reuben who had distinguished himself at this particular rock, perhaps fighting in the conquest of Canaan (v 17).

arabah (v 22; 15:6, 61).

i Beth-hoglah (note, 15:6).

j This was the smallest of all the allotments to the tribes, but the richest in soil. Thus the prophecy of Moses regarding Benjamin was remarkably fulfilled (Dt. 33:12).

k See ***26 Cities of Benjamin***, p. 448.

l See ***The City of Jericho***, p. 445.

m Keziz (only here, v 21). A valley east of Jerusalem, and evidently a city also to make up the total of 12 in verse 24.

n Zemaraim, a city and a mountain (v 22; 2 Chr. 13:2).

o Bethel (note, 12:16).

p Avim (only here, v 23). Some identify it with Ai of ch. 8, Aiah (Neh. 13:11), and Aioth (Isa. 10:23). A giant tribe was known as Avims (Dt. 2:23).

q Parah (only here, v 23).

r Ophrah (v 23; Judg. 6:11, 24; 8:27, 32; 9:5; 1 Sam. 13:17; 1 Chr. 4:14).

s Chephar-haammonai (only here, v 24).

t Ophni (only here, v 24).

u Gaba (v 24; Ezra 2:26; Neh. 7:30).

v See ***Gibeon***, p. 446.

w Ramah (v 25; 19:29, 36; Judg. 4:5; 19:13). The home of Samuel (1 Sam. 1:19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18-23; 20:1; 25:1; 28:3). A prominent place during the kings (1 Ki. 15:17-22; 2 Ki. 8:29; 1 Chr. 16:1-6; 22:6), and prominent in prophecy (Isa. 10:29; Jer. 31:15; Hos. 5:8).

x Beeroth (v 25; 9:17; Dt. 10:6; 2 Sam. 4:2; Ezra 2:25; Neh. 7:29).

y Mizpeh (v 26; 11:3, 8). Not the Mizeph of 15:38, but a place where Israel had certain national gatherings (Judg. 10:17; 11:11, 29, 34; m20:1, 3; 21:1, 5, 8; 1 Sam. 7:5-16; 10:17).

z Chephirah (v 26; 9:17; Ezra 2:25; Neh. 7:29).

a Mozah (only here, v 26).

b Rekem (only here, v 27). There were several men called Rekem (13:21; Num. 31:8; 1 Chr. 2:43-44).

c Irpeel (only here, v 27).

d Taralah (only here, v 27).

e Zelah (v 28; 2 Sam. 21:14).

f Eleph (only here, v 28).

g Jebusi (Jerusalem, founded in peace). Known by many names in Scripture. See ***18 Names for Jerusalem***, p. 448.

*h Gibeath (only here, v 28). Called Gibeah (Judg. 19:12-16; 20:4-43; 1 Sam. 10:26; 11:4; 13:2, 15-16; 14:2-16; 15:34; 22:6; 23:19; 26:1; 2 Sam. 21:6; 23:29; Isa. 10:29; Hos. 5:8; 9:9; 10:9).

*i Kirjath (only here, v 28). See note, 9:17.

* * *

Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was [k]within the inheritance of the children of Judah.

2 And they had in their inheritance [l]Beersheba, or Sheba, and Moladah,

3 And Hazarshual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Bethmarcaboth, and Hazarsusah,

6 And Bethlebaoth, and Sharuhen; [m]thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to [a]Baalathbeer, [b]Ramath of the south. [c]This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [d]too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

(17) Inheritance of Zebulun: twelve cities and their villages

10 ¶ And the [e]third lot came up for the children of Zebulun according to their families: and the [f]border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;

12 And turned from Sarid eastward toward the sunrising unto the border of Chislothtabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

(18) Inheritance of Issachar: sixteen cities and their villages

17 ¶ *And* the [g]fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their [h]border was toward Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and Engannim, and Enhaddah, and Bethpazzez;

---

by divine appointment, for Jacob had prophesied that Simeon and Levi would be divided in Jacob and scattered in Israel, because they killed the men of Shechem (Gen. 34 with 49:7). Such was literally fulfilled in that Simeon was scattered in Judah (v 1, 9) and Levi was scattered in many parts of the other tribes, not having any inheritance—only cities to dwell in throughout the land.

k This inheritance was taken from the Judah portion of 15:1-63.

l 17 Cities of Simeon's Inheritance:
  1 Beer-sheba (v 2)
  2 Moladah
  3 Hazar-shual (v 3)
  4 Balah
  5 Azem
  6 Eltolad (v 4)
  7 Bethu
  8 Hormah
  9 Ziglag (v 5)
  9 Beth-marcaboth
  11 Hazar-susah
  12 Beth-lebaoth
  13 Sharuthen (v 6)
  14 Ain (v 7)
  15 Remmon
  16 Ether
  17 Ashan

m The Rotherham version treats Beer-sheba and Sheba as the same city, and Moffatt omits Sheba entirely. If Beer-sheba and Sheba are the same city, then thirteen is the correct total. If they are separate, then fourteen cities are listed, making "thirteen" a copyist's error. It would be easy to make such errors where letters are used for numbers as in the Hebrew language. See note, Josh. 15:32.

a Baalath-beer, the well of the mistresses. Probably so called because of the superstitious and impure worship set up there. The name is found only here (v 8).

b Ramath (only here, v 8). Perhaps the same as Ramoth which was about 37 miles south of Hebron (1 Sam. 30:27).

c Of the 17 cities listed in note, v 2, only 6 are not listed with the cities of Judah in 15:20-62, and listed here:
  1 Bethul (only here, v 4). Perhaps the same as Bethuel (1 Chr. 4:30)
  2 Beth-marcaboth (v 5; 1 Chr. 4:31)
  3 Hazar-susah (only here, v 5). Called Hazar-susim (1 Chr. 4:31)
  4 Beth-lebaoth (only here, v 6), but could be the Lebaoth of 15:32
  5 Sharuhen (only here, v 6). Called Shilhim (15:32) and Shaaraim (1 Chr. 4:31)
  6 Remmon (only here, v 7). Called Rimmon (15:32; 2 Chr. 4:32; Zech. 14:10)

d God so arranged that this portion would be large enough to fulfill prophecy in scattering Simeon and Levi among the tribes of Israel (note, 18:20).

e Third of 7 lots (v 10; 18:5).

f The beginning of this south border was Sarid, an unidentified place. It ran westward to Maralah, to Dabbasheth, to the river that is before Jokneam in Carmel (12:22) which is on the Mediterranean Sea (v 10-11). From Sarid the boundary ran eastward to the border of Chisloth-tabor, out to Daberath, to Japhia, on east to Gittah-hepher, to Neah (v 12-13). It is almost impossible to trace this border accurately in either direction from Sarid, for most of these points are unknown except Jockneam on Carmel which we know to be on the Mediterranean Sea (12:22). One thing is certain: Gen. 49:13 and Dt. 33:19 predict the portion of Zebulun to be on the sea and a haven for ships; so regardless of what was possessed at first, the tribe will finally have a coastline on the Mediterranean and the Sea of Galilee. In the Millennium the allotment of land will be on a different principle. Each of the 12 great portions will run west from the Euphrates and the Persian Gulf to the Mediterranean, giving each tribe an outlet by water (Ez. 48).

18 Cities and Places:

There are 18 cities and places named in connection with the borders of Zebulun, though v 15 mentions only twelve cities and villages.

Therefore, some of these places may not be cities and some may not be located in Zebulun.

They are:
  1 Sarid (v 10, 12)
  2 Maralah (v 11)
  3 Dabba-sheth
  4 Jokneam
  5 Chisloth-tabor (v 12)
  6 Dabe-rath
  7 Japhia
  8 Gittah-hepher (v 13)
  9 Ittah-kazin
  10 Remmon-methoar
  11 Neah
  12 Hanna-thon (v 14)
  13 Jiphthahel
  14 Kattath (v 15)
  15 Nahallal
  16 Shimron
  17 Idalah
  18 Bethlehem

g 4th of 7 lots (v 17; 18:5).

h The border of Issachar is not given by the writer, but we know the tribe had common borders in part with Zebulun, Naphtali, Asher, and Manasseh, and part touched the Jordan (v 22).

16 Cities of Issachar:
  1 Jezreel (v 18)
  2 Chesulloth
  3 Shunem
  4 Haphraim (v 19)
  5 Shihon
  6 Anaharath
  7 Rabbith (v 20)
  8 Kishon
  9 Abez
  10 Remeth (v 21)
  11 Engannim
  12 Enhaddah
  13 Beth-pazzez
  14 Tabor (v 22)
  15 Shahazimah
  16 Beth-shemesh

✡ ✡ ✡

Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

(19) Inheritance of Asher: twenty-two cities and their villages

24 ¶ And the [i]fifth lot came out for the tribe of the children of Asher according to their families.

25 And their [j]border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihorlibnath;

27 And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:

30 Ummah also, and Aphek, and Rehob: [a]twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

(20) Inheritance of Naphtali: nineteen cities and their villages

32 ¶ The [b]sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

33 And their [c]coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznothtabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to [d]Judah upon Jordan toward the sunrising.

35 And the [e]fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and Enhazor,

38 And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh; nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

(21) Inheritance of Dan: eighteen cities and their villages

40 ¶ *And* the [f]seventh lot came out for the tribe of the children of Dan according to their families.

41 And the [g]coast of their inheritance was [h]Zorah, and Eshtaol, and Irshemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Beneberak, and Gathrimmon,

46 And Mejarkon, and Rakkon, with the border before Japho.

47 And the [*i]coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

(22) Joshua's inheritance

---

i 5th of 7 lots (v 24; 18:5).

j Borders of Asher: the western border—from Helkath north to south, to Hali, to Beten, to Achshaph, to Alammelech, to Amad, to Misheal, to Carmel westward, and to Shihor-libnath. From here the south border turned east to Zebulun, to the valley of Jiphthahel, to Neiel. From here the east border turned north to Hebron, to Rehob, to Hammon, to Kanah. The north border turned westward to Zidon, to Ramah, to Tyre; and from here the west coast went southward on the Mediterranean down to Achzib, to Ummah, to Aphek, and to Rehob (v 24-31).

a 22 Cities of Asher:

1 Helkath (v 25)
2 Hali
3 Beten
4 Achshaph
5 Alammelech (v 26)
6 Amad
7 Misheal
8 Beth-dagon (v 27)
9 Beth-emek
10 Neiel
11 Hebron (v 28)
12 Rehob
13 Hammon
14 Kanah
15 Zidon
16 Ramah (v 29)
17 Tyre
18 Hosah
19 Achzib
20 Ummah (v 30)
21 Aphek
22 Rehob

The other names in this section are valleys, mountains, or districts; and some may not

in connection with its borders.

b 6th of 7 lots (v 32; 18:5).

c Borders of Naphtali: from Heleph at a point on the west border northward to Allon, to Zaanannim, to Adami, to Nekeb, to Jabneel, to Lakum, and to Jordan (v 33). The south border turned westward to Aznoth-tabor, to Hukkok, and to Zebulun; the west border was Asher; and the north border was from Asher to Judah upon the north Jordan (v 34).

d This either refers to a city called Judah on the Jordan, or to the fact that Jair who conquered the cities of Bashan was a descendant of Judah (1 Chr. 2:4, 22). Many Judahites could have helped him conquer this land and they could have settled on the Jordan.

e 25 Cities and Places in Naphtali:

1 Heleph (v 33)
2 Allon
3 Zaanannim
4 Adami
5 Nekeb
6 Jabneel
7 Lakum
8 Aznoth-tabor (v 34)
9 Hukkok
10 Ziddim (v 35)
11 Zer
12 Hammath
13 Rakkath
14 Chinnereth
15 Adamah (v 36)
16 Ramah
17 Hazor
18 Kedesh (v 37)
19 Edrei
20 En-hazor
21 Iron (v 38)
22 Miggallel
23 Horem
24 Beth-anath
25 Beth-shemesh–not the one in Judah

Of these 19 were fenced cities (v 35, 38), the rest unfortified places. Some may not have belonged to this tribe but are mentioned in connection with its borders.

f 7th of 7 lots (v 40; 18:5).

g The borders of Dan are not as distinct as some others. In fact, the writer seems to have described the borders of the various tribes less and less from the 1st to the 7th of these lots. Many of the places and cities named are really unknown to us today. Bible scholars and archeologists have helped to clear up the facts regarding some but there is still much that is not clear at present. Dan was also given a portion of Judah bordering northwest of Judah, south of Ephraim, and west of Benjamin.

h 18 Cities of Dan:

1 Zorah (v 41)
2 Eshtaol
3 Ir-shemesh
4 Shaal-abbin (v 42)
5 Ajalon
6 Jethlah
7 Elon (v 43)
8 Timm-thah
9 Ekron
10 Eltekeh (v 44)
11 Gibbethon
12 Baalath
13 Jehud (v 45)
14 Bene-berak
15 Gath-rimmon
16 Mejarkon (v 46)
17 Rakkon
18 Japho

*i The portion of Dan was too little for them, so some of the tribe went up to Leshem, took it, smote the inhabitants with the sword, dwelled there, and called the place Dan after their father (v 47).

viding the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 [b]According to the word of the LORD they gave him the city which he asked, *even* Timnathserah in mount Ephraim: and he built the city, and dwelt therein.

51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh [c]before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

207 CHAPTER 20

(23) Six cities of refuge (Num. 35:9, refs.)

■ 1 The LORD also spake unto Joshua, saying,

● 2 [d]Speak to the children of Israel, saying, Appoint out for you [e]cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him

● 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

● 6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the [f]high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which *is* Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [*a]until he stood before the congregation.

208 CHAPTER 21

(24) Levi's inheritance
A. Request of the Levites

---

the N.T. Christian ministry—the principle of true greatness—that of being great because of being the minister of all (Mt. 20:24-28); that of giving one's life that all might live (Mt. 20:28; 2 Cor. 5:14-15; Heb. 2:9); that of giving one's self in consecration to serve all men, not to be served (Rom. 9:3; 2 Cor. 12:15); and that of parents laying up for the children instead of children for the parents (2 Cor. 12:14). After all others had received inheritance, then Joshua, the leader of all received his.

b This selection was made by the Urim and Thummim and the word of the Lord confirmed he should have what he asked for. Not only did Joshua prove himself unselfish by asking for his inheritance after all the others; the name of his inheritance—Timnath-serah, the portion that remains—proved him thus. Instead of choosing a city, he merely asked for a place to build one (v 50). It is significant that Caleb was the first in his tribe to receive inheritance, and Joshua was not only the last in his own tribe but the last in all the tribes (14:6-13; 19:49).

c All inheritances were made or inquired about and granted in public, at the door of the tabernacle (v 51).

d 3 Commands—Cities of Refuge:
  1 Speak to Israel saying to appoint certain cities for refuge, as I spake to Moses, so they can be places of refuge from the avenger of blood when one kills another accidentally (v 2-3)
  2 When anyone flees to one of these cities he shall declare his cause to the elders of the city who shall give him a place to live to protect him from the avenger of blood until he stands in judgment (v 4-5)
  3 He shall dwell in that city until the death of the high priest, if he is found not guilty of willful murder; then he shall return to his own house (v 6; Num. 35)

e 6 Cities of Refuge (see Num. 35):
  1 Kedesh in Galilee in Naphtali (v 7)
  2 Shechem in mount Ephraim
  3 Hebron in Judah
  4 Bezer in the wilderness in Reuben across Jordan eastward (v 8)
  5 Ramoth in Gilead in Gad on the east of Jordan
  6 Golan in Bashan in Manasseh on the east of Jordan

f The term high priest is found 82 times in Scripture; only 21 times in the O.T. and almost 3 times as often in the N.T. due to the fact that such an officer was the leading man to oppose Jesus Christ and the apostles. High priest appears 24 times in the record of the trial of Christ; 15 times in that of the persecution of apostles; and 13 times referring to Christ as our high priest today. The other times in the N.T. the term is used in references to O.T. high priests. The title appears after the institution of the office (Lev. 21:10-15; Num. 3:32).

10 Facts About High Priests:
  1 Their office was hereditary (Ex. 27:21; 28:43; 29:9)
  2 They were to be holy (Lev. 21:6-7; 22:9, 16)
  3 Without bodily blemish (Lev. 21:17-23)
  4 Wore special garments (Ex. 28; 39:1-29; Lev. 6:10-11; 8:13)
  5 Limited in selection of wife (Lev. 21:7-15)
  6 Exempt from tax (Ezra 7:24)
  7 Respect due them (Acts 23:5)
  8 Had assistants (Num. 3:32; 4:16; 31:6; 1 Chr. 9:20; 2 Sam. 15:24)
  9 Had to be consecrated (Ex. 29; Lev. 6:24-30; 21:10; Ps. 133:2)
  10 Duties of:
    (1) Serve as overseer of sanctuary (Num. 18:1-7)
    (2) Offer sacrifices (Heb. 5:1; 8:3)
    (3) Officiate in consecration of Levites and other priests (Num. 8:11-21)
    (4) Light lamps in sanctuary (Ex. 27:20; 30:8; Lev. 24:3-4; Num. 8:3)
    (5) Burn incense (Ex. 30:7-8)
    (6) Place showbread on table every sabbath (Lev. 24:8)
    (7) Offer sacrifice for own sins (Lev. 4:3-12)
    (8) Officiate in most holy place once a year (Ex. 30:10; Lev. 16; Heb. 5:3)
    (9) Mediate between God and man (Ex. 28:29-30, notes)
    (10) Judge and act in an official capacity at many times (Num. 5:15; 27:18-21; Dt. 17:8-13)

*a If found not guilty of willful murder, he was supposed to remain in the confines of the city of refuge after the trial—until the death of the high priest. After that he could go home and resume his former life. If he left the city of refuge any time before this the avenger of blood could kill him without punishment (Num. 35).

✡ ✡ ✡

thers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD [*c]commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave [*d]unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

B. Kohathites: twenty-three cities

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

C. Gershonites: thirteen cities

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

D. Merarites: twelve cities

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

E. Detail: Kohath's portion in Judah, Simeon, and Benjamin—thirteen cities (Josh. 21:4)

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was [a]the first lot.

11 And they [b]gave them the city of Arba the father of [c]Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* [d]Bethshemesh with her suburbs; nine cities [e]out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

F. Detail: Kohath's portion in Ephraim, Dan, and Manasseh—ten cities (Josh. 21:5)

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and [f]Gathrimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

G. Detail: Gershon's portion in Manasseh, Issachar, Asher, and Naphtali—thirteen cities (Josh. 21:6)

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they* [g]*gave* Golan in Bashan with her suburbs, *to be* a [h]city of refuge for the slayer; and Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.

---

inheritances, including Joshua who was the last to receive (19:49-51), it was time for the Levites to inquire about their cities and suburbs which Moses promised them among all the tribes of Israel (v 2; Num. 35:1-4). Theirs was not a separate portion of the land as in the case of the other tribes, and it was not called an inheritance because of this (13:14, 33; Num. 18:24; 26:62; Dt. 10:9; 12:12; 14:27-29; 18:1-2). The Lord was called their inheritance (13:33; Dt. 18:2), with all the tithes and dedicated things (Num. 18:24; Lev. 27).

[*c] See Lev. 25:33-34; Num. 35:1-4.

[*d] Sum of the Levite Cities:
1 Kohathites: 23 cities
  (1) 13 cities in Judah, Simeon, and Benjamin (v 4)
  (2) 10 cities in Ephraim, Dan, and half tribe of Manasseh (v 5)
2 Gershonites: 13 cities in Issachar, Asher, Naphtali, and half tribe of Manasseh in Bashan (v 6)
3 Merarites: 12 cities in Reuben, Gad, and Zebulun (v 7-8)

[a] This simply means that all the Kohathites had the first lot, not necessarily the best (v 10). There was no violation of the principle of ministers becoming the greatest by being the servants of all (note, 19:49).

[b] See ***23 Cities of Kohathites Named***, p. 448.

[c] See ***Giants and Sons of God***, p. 90.

[d] Not the Beth-shemesh in Zebulun or Naphtali (note, 15:10).

[e] Out of Judah and Simeon (v 4, 17).

[f] 2 cities by this name here, one in Dan (v 23-24) and one in Manasseh (v 25).

[g] 13 Cities of Gershonites Named:
1 Golan in Bashan and suburbs (v 27)
2 Beesh-terah and suburbs
3 Kishon and suburbs (v 28)
4 Daberah and suburbs
5 Jarmuth and suburbs (v 29)
6 En-gannim and suburbs
7 Mishal and suburbs (v 30)
8 Abdon and suburbs
9 Helkath and suburbs (v 31)
10 Rehob and suburbs
11 Kedesh and suburbs (v 32-33)
12 Hammoth-dor and suburbs
13 Kartan and suburbs

[h] The 6 cities of refuge of note, 20:2 are named here again in these Levitical cities and all are mentioned as cities of refuge except Bezer (21:13, 21, 27, 32, 36, 38).

✡ ✡ ✡

with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.

33 [a]All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

H. Detail: Merari's portion in Zebulun, Reuben, and Gad—twelve cities (Josh. 21:7)

34 ¶ And [b]unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, [c]Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth [d]in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

I. Summary: Levi's portion in all Israel—forty-eight cities

41 [e]All the cities of the Levites within the possession of the children of Israel *were* [f]forty and eight cities with their suburbs.

42 These cities were every one with their cities.

43 ¶ And the LORD [h]gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD [i]gave them rest round about, according to all that he sware unto their fathers: and [j]there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There [k]failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

209

CHAPTER 22

VII. First civil strife in Israel (2 Ki. 25:25, refs.)

1. Army demobilized

1 [*a]Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, [*b]Ye have kept all that Moses the [*c]servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And [*d]now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

● 5 [*e]But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua [*f]blessed them, and sent them

---

b 12 Cities of the Merarites Named:
  1 Jockneam and suburbs (v 34)
  2 Kartah and suburbs
  3 Dimnah and suburbs (v 35)
  4 Nahalal and suburbs
  5 Bezer and suburbs (v 36)
  6 Jahazah and suburbs
  7 Kedomoth and suburbs (v 37)
  8 Mephaath and suburbs
  9 Ramoth-gilead and suburbs (v 38)
  10 Mahanaim and suburbs
  11 Heshbon and suburbs (v 39)
  12 Jazer and suburbs

c It does not say here that Bezer was one of the cities of refuge, but it does in 20:8.

d Ramoth is called Ramoth-gilead in 1 Ki. 4:13; 22:4-29; 2 Ki. 8:28; 9:1-4, 14; 2 Chr. 18:2-28; 22:5; and Ramoth in Gilead in v 38; 20:8; Dt. 4:43; 1 Sam. 30:27; 1 Ki. 22:3; 1 Chr. 6:73, 80; Ezra 10:29.

e See note, 21:3.

f The cities were to be 48 in number, including the 6 cities of refuge (v 41; Num. 35:6-7).

g The cities of the Levites were to have 2 suburbs, the first one to be 1,000 cubits deep all the way around each city (2,083 ft. 4 in., counting 25 in. to the cubit); and the other one 2,000 cubits measuring from the first suburb (4,166 ft. 8 in.)—altogether 6,250 ft., or more than a mile. This ground was to be used for gardens, vineyards, and other purposes to give the Levites and priests comfort and enjoyment in life.

h The whole land was allotted to all Israel but not fully possessed by them, and will not be until the Millennium when the Messiah begins to rule over the house of Jacob forever (Isa. 9:6-7; Ez. 48; Zech. 14; Lk. 1:32-33; Rev. 11:15). All that God sware to give them was little by little until they would finally possess the whole that was promised, and even this little by little was based upon their obedience to Him and their own faith and aggressiveness to possess it (Ex. 23:29-33; Lev. 26; Num. 33:52-56; Dt. 7:20-24; 11:13-32; 28:1-68; 29:19-28; 30:1-20; 31:16-29; 32:19-43).

i 4 Great Promises Fulfilled (v 43-45):
  1 The Lord gave Israel all the land which He sware to give their fathers (v 43)
  2 The Lord gave them rest round about, as He sware to their fathers (v 44)
  3 The Lord delivered all their enemies into their hands
  4 There failed not ought of any good thing which the Lord had spoken to the house of Israel (v 45)

j See 1:5; 10:8; Dt. 7:24; 11:25.

k See 23:14; 1 Ki. 8:56; Heb. 11.

*a After the allotment of land to the 9½ tribes, Joshua called the 2½ tribes for the purpose of demobilizing the army and permitting them (40,000 soldiers, 4:12-13) to return to the east of Jordan which they had already inherited (Num. 32:1-42; 34:1-15).

*b 4fold Commendation of Eastern Israel:
  1 You have kept all the commandments of the Lord by Moses (v 2)
  2 You have obeyed my (Joshua's) voice in all that I commanded you
  3 You have not left your brethren to fight alone these many days (about 5 years, v 3; note, 14:7)
  4 You have kept the charge of the commandment of the Lord

*c See note, Dt. 34:5.

*d 5fold Reward for Faithfulness:
  1 The Lord has given rest and peace to all your brethren (v 4)
  2 You are free from further obligation to help your brethren (Num. 32:21-23)
  3 Go now to your tents and pack up to leave for home in the land of your possessions
  4 So Joshua blessed them and sent them away (v 6-7)
  5 Much riches—cattle, silver, gold, brass, iron, and very much raiment (v 8)

*e 6fold Commandment to Demobilized Men:
  1 Take diligent heed to do the commandment and the law (v 5)
  2 To love the Lord your God
  3 To walk in all His ways
  4 To keep His commandments
  5 To cleave to Him
  6 To serve Him with all your heart and with all your soul

*f See note, 14:13.

7 ¶ Now to the *one* half of the tribe of [g]Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,

● 8 And he spake unto them, saying, [h]Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

2. Schismatic altar of the $2^{1}/_{2}$ tribes east of Jordan

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh [i]returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh [j]built there an altar by Jordan, a great altar to see to.

3. Civil war proposed by $9^{1}/_{2}$ tribes west of Jordan

11 ¶ And the [k]children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the [a]whole congregation of the children of Israel gathered themselves together at [b]Shiloh, to go up [c]to war against them.

the supposed rebellion

13 And the children of Israel sent [d]unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, [e]Phinehas the son of Eleazar the priest,

14 And with him [f]ten princes, of each chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

5. Indictment of the $2^{1}/_{2}$ tribes

16 Thus saith the whole congregation of the LORD, [*g]What trespass *is* this that [*h]ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* the iniquity [*i]of Peor too little for us, from which we are not cleansed until this day, although there was a [*j]plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, [*k]if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, [l]nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 [m]Did not Achan the son of Zerah

---

[g] This was the only tribe of the 12 that received possession from both Moses and Joshua (v 7; Num. 32:1-33).

[h] 4 Commands to Demobilized Men:

1. Return to your tents and to the land of your possession (v 4)
2. Take diligent heed to do the commandment and the law, to love the Lord, walk in all His ways, keep His commandments, cleave to Him, and serve Him with all your heart and soul (v 5)
3. Return with much riches to your homes—cattle, silver, gold, brass, iron, and raiment (v 8)
4. Divide the spoil of your enemies with your brethren

[i] The $2^{1}/_{2}$ tribes returned and departed from the children of Israel, meaning from the main body of Israel—not that they were not also part of Israel (v 9). This distinction is many times expressed where a smaller part of Israel was divided from the main body of the nation, as in the case of the division of the kingdom under Rehoboam and Jeroboam. Judah, the southern part, is many times distinguished from Israel, yet technically these people were just as much Israel as those of the northern kingdom making up the 10 tribes (1 Ki. 12:16-33).

[j] The $2^{1}/_{2}$ tribes did this without consulting the other tribes, hence the great confusion and near civil war of v 11-34. See 6 Civil Strifes, note, Judg. 20:1.

children of Israel who gathered against the $2^{1}/_{2}$ tribes, proving that they are as much a part of Israel as the other tribes. The division of the kingdom about 1009 B.C. did not make them any less Israelites than before, as erroneously taught by some.

[a] The whole congregation on the west of Jordan, not those on the east side (v 12). Figurative of a great many and not literally all Israel.

[b] The tabernacle of worship was at Shiloh at this time and for many years afterward (v 12; note, 18:1).

[c] This shows how zealous for God the people were at this time. Having had many experiences in the wilderness when they went into sin and idolatry, they were now willing even to war with each other, if threatened with new disaster because of one part setting up rival worship to that of the Lord in Shiloh (v 12). In such zeal they were acting in obedience to the law (Dt. 13:12-18).

[d] This is what they should have done before gathering together to make war on their brethren. It always pays to make inquiry before forming conclusions (v 13-20).

[e] The one who slew the man of Israel and the Midianite woman in the tent before all Israel and gained a name and a covenant for his zeal and quick action in judging sin (v 13-18; Num. 25). He became the 3rd high priest of Israel. See ***86 High Priests From Aaron to A.D. 70***, p. 395.

[f] One representative from each of the 10 tribes in Canaan—actually the $9^{1}/_{2}$ tribes of 13:7 west of Jordan.

[*g] Questions 18-19. Next, v 20.

[*h] A bold, unwise, faultfinding approach to a problem about which proper inquiry had not yet been made. Notice the mild answer of the $2^{1}/_{2}$ tribes (v 21-29). In this instance it was very true that "a soft answer turneth away wrath" (v 30-34; Pr. 15:1).

[*i] See Num. 25.

[*j] Over 24,000 died in the plague at Peor. Speaking of the people as not being cleansed of the results yet may mean that some among the people were still inclined to the worship of Peor regardless of all that had happened (v 17; Num. 25, notes).

[*k] This demonstrated more than anything else the earnestness of the $9^{1}/_{2}$ tribes of Israel. They were willing to share their inheritances with the $2^{1}/_{2}$ tribes to keep down sin and rebellion against God. It shows how deep an impression the plagues of God in the wilderness had left on most of the new generation of Israel (v 19).

[l] This shows that the tribes on the west of Jordan believed the $2^{1}/_{2}$ tribes on the east were really establishing a rival worship to that of Jehovah (v 19).

[m] Question 20. Next, v 24.

✡ ✡ ✡

[o]wrath fell on all the congregation of Israel? and that man [p]perished not alone in his iniquity.

6. Explanation about the altar

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 [q]The LORD God of gods, the LORD God of gods, he knoweth, and Israel [r]he shall know; [s]if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That [a]we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, [b]let the LORD himself require *it*;

24 And if [c]we have not *rather* done it [d]for fear of *this* thing, saying, [e]In time to come your children might speak unto our children, saying, [f]What have ye to do with the LORD God of Israel?

25 For the LORD [g]hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, [h]not for burnt offering, nor for sacrifice:

27 But *that* it *may be* a [i]witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the [j]pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

7. Civil war averted

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, [k]it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: [l]now

---

God; the experience was fresh in the memories of Israel. Their reasoning here was that if God sent a plague killing 24,000 for adultery and idolatry (Num. 25), and cursed Israel for the sin of one man (ch. 7), a great calamity would befall the nation if $2^1/_2$ tribes sinned as it now appeared they were doing.

o Actual wrath did not fall on Israel except in the defeat of their army before Ai and the death of 36 mighty men of war (7:5), but wrath on the whole congregation was threatened if the sin was not dealt with (7:6-12).

p His whole family perished with him in the sin (7:24-26).

q Heb. El Elohim Yehovah, the strong One, the Creator, the Eternal. These 3 names were the principal ones used by Israel for the Supreme God. Thus the $2^1/_2$ tribes by this solemn double appeal expressed at once their strong and unwavering faith in the God of Israel, indicating that in their religion, they had not changed. It showed their deep faith in the name and honor of God and wiped away the reproach which the $9^1/_2$ tribes had brought upon them by accusation (v 22-29).

r It seems that the masculine pronoun he is used of all Israel here in the same sense it is used of the church as a unit in 2 Th. 2:7.

s If it be rebellion against God or transgression against Him, then destroy us this day. Thus they staked their lives on the fact of being innocent of sin and rebellion (v 22).

a 7 Proofs Altar Not for Rival Worship:
1. We have not built this altar in rebellion against God (v 22)
2. Not to commit sin against Jehovah
3. Or to turn away from following the Lord (v 23)
4. Not to offer meat offerings
5. To offer peace offerings
6. To offer burnt offerings (v 26)
7. Or to offer any kind of sacrifice

b If we have built the altar for any one of these purposes (note above), then let the Lord punish us for it (v 22-23).

c Purpose for building the altar: We have made it solely as a witness between us (Israel on the east of Jordan) and you (Israel on the west of Jordan) so that your children will not in time to come speak to our children saying that they have no part with the Lord and His worship—so that your children may know that ours have as much right in the tabernacle worship as they. We have done it so that our children will never be turned away from following Jehovah (v 24-29).

d The motive causing them to make the altar was fear of the children backsliding in time to come (v 24). Fear of backsliding and apostasy should be real enough in the hearts of people today to inspire them to righteousness. To instill this kind of fear we have been given hundreds of warnings of such a possibility. ***Backsliding*** in Index.

e This attitude of pride and exclusiveness on the part of men in all ages has been warned against in Scripture. It has done the cause of Christ much harm and the church is suffering almost universally from it today.

f Question 21. Last question in Joshua.

g It is interesting and often regrettable to see how many things God is accused of being responsible for in Scripture and by religious people today. He has been blamed for poverty, sickness, calamities, sins, curses, wars, strifes, accidents, death and other forms of human suffering; and He has been as far from the responsibility as making Jordan a border between these Israelites (v 25). The tribes were divided by other borders, even rivers and these were not considered barriers as in this case.

h This would have been contrary to the law (Lev. 17:8-9; Dt. 12:4-14).

i Heb. ed, witness; testimony. Such altars or pillars of witness were common among all ancient nations (v 27-34; 24:27; Gen. 31:44-52; Isa. 19:20).

j This altar was made after the pattern of the brazen altar of the tabernacle. Located on the west side of Jordan it testified that the Israelites there had a right to the worship of Jehovah and that they were true to the same God of Israel their brethren recognized on the west side of Jordan (v 28).

k Such words of assurance from their brethren made the delegation from the $9^1/_2$ tribes to rejoice and acknowledge that God was in their midst because no sin had been committed against Him (v 30-31).

l This statement recognizes that if the $2^1/_2$ tribes had sinned and were in rebellion against God, He would punish the whole of Israel, providing the sin was not confessed and put away. God would punish the rebels for their sin and also the other tribes for failure to judge sin and rid Israel of it, as in the case of Achan (ch. 7). The $2^1/_2$ tribes are spoken of here as delivering the $9^1/_2$ tribes from the hand of the Lord, referring to confidence in God of no punishment because of no sin being committed. Up to this point it was feared that there was rebellion and sin not only planned, but committed already in the making of an altar similar to the one in the tabernacle in Shiloh. Fearing God because of the consequences of departure from the true faith, the $9^1/_2$ tribes were even willing to fight and die for faithfulness to Jehovah.

the hand of the LORD.

32 ¶ And [*m]Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, [a]to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar [b]*Ed:* for it *shall be* a witness between us that the LORD *is* God.

210 CHAPTER 23

VIII. Last counsels of Joshua
(Josh. 23-24; cp. Dt. 32-33)
1. Joshua the prophet addresses Israel

1 And it came to pass a [c]long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for [d]all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and [e]said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

★ 5 [f]And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, [g]as the LORD your God hath promised unto you.

● 6 [h]Be ye therefore [i]very courageous to keep and to do all that is written in [j]the book of the law of Moses, that ye [k]turn not aside therefrom *to* the right hand or *to* the left;

● 7 That ye [l]come not among these nations, these that remain among you; neither make mention of the name of [m]their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

● 8 But cleave unto the LORD your God, [n]as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but *as for* you, [o]no man hath been able to stand before you unto this day.

▲ 10 [p]One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, [q]as he hath promised you.

● 11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise [r]go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall [s]make

---

*m The delegation of the princes of Israel headed by Phinehas became fully satisfied, so they departed for home (v 32-34).

a In case of idolatry and backsliding, whole families and cities were to be destroyed completely. The same law would apply to a whole country (Dt. 13).

b This Hebrew word means witness or testimony (note, v 27).

c Perhaps 25 or 30 years after the entrance into the land (note, 14:7). Joshua was old—110 years of age (v 1; 24:29).

d Note the 5 classes of Israel (v 1-2).

e 4-Point Speech of Joshua:
  1 His age and condition of health (v 2)
  2 Calling attention to the wonders of God in fighting for Israel (v 3)
  3 His own division of Canaan and his leadership under God in the victories over the many nations between Jordan and the Mediterranean Sea (v 4)
  4 Sermon of prophecy and charges in view of his coming departure from this life (v 5-16)

f 15th and last prophecy in Josh. (23:5-16; v 5-6, 10 fulfilled, Judg. 1:1-2 Sam. 12; v 11-13, 15-16 fulfilled, 2 Ki. 17 and 24-25; 2 Chr. 36).
7 Predictions of Joshua:
  1 The Lord will expel the nations before you, and drive them out of your sight (v 5)
  2 You shall possess their land, as God has promised you
  3 One of you shall chase 1,000 (v 10)
  4 If you transgress the covenant, then the Lord will no more drive out any of the nations before you, but they shall be snares and traps unto you, scourges in your sides, and thorns in your eyes, until you perish from off the land (v 11-13)
  5 This day I am going the way of all the earth (I am going to die; v 14)
  6 As the good things have come upon you, which God has promised, even so He will bring evil things upon you for your sins, until you are destroyed from off the land (v 15-16)
  7 When you have transgressed the covenant of the Lord, have gone and served other gods, and bowed down to them, then shall God's anger be kindled against you; and you shall perish quickly from the land (v 16)

as long as they were in obedience, but for their destruction if they transgressed.

h 8 Commands Against Backsliding:
  1 Be very courageous to keep and to do all that is written in the law of Moses (v 6)
  2 Turn not from it to the right hand or to the left
  3 Do not mingle with the nations that remain among you (v 7)
  4 Do not mention the name of their gods
  5 Do not swear by them
  6 Do not serve or bow down to them
  7 Cleave to the Lord, as you are doing this day (v 8)
  8 Take good heed to yourselves that you love the Lord your God (v 11)

i What God had commanded Joshua some 30 years before this (v 6; 1:6-9).

j The book of the law of Moses, never the books, proving that the 5 books—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—were originally one book in 5 parts (v 6).

k Turning not to the right hand or the left is a familiar expression denoting complete compliance with the law in all things and from a literal standpoint, not a spiritual or figurative one. It expresses steadfastness of purpose and is used many times in Scripture (v 6; 1:7; Num. 20:17; 22:26; Dt. 2:27; 5:32; 17:11, 20; 28:14; 2 Sam. 2:19, 21; 17:19).

l See ***Separation in Scripture***, p. 275 of N.T.

m 4 Restrictions Concerning False Gods:
  1 Do not mention them by name
  2 Do not swear or vow by them
  3 Do not serve them
  4 Do not worship them

n Here is testimony that Israel was serving God at this time. They served Him all the days of Joshua and all the days of the elders that outlived him which had known the works of the Lord. After that every man did that which was right in his own eyes (v 8; 24:31; Judg. 2:7-22; 21:25).

o A fulfillment of God's promise if Israel would obey (v 9; 1:5; 10:8; Dt. 7:24; 11:25).

p Part of a like promise which Moses gave to Israel (Dt. 32:30). Cp. 5 chasing 100, and 100 chasing 10,000 (Lev. 26:8).

q As He promised, providing they would remain obedient to Him (v 10-16).

r Go back means the same as backsliding. If Israel would in any wise or in any degree backslide they would fall from God's favor and grace, and He would no longer bless them (v 12-13). That they were at this time serving the Lord in grace and mercy is plainly stated in v 8—cleave to the Lord, as you have done unto this day. See ***8 Blessings of Grace***, p. 448 and ***8 Sins God Promised to Judge***, p. 448.

s Marrying those of other nations was always a curse to Israel (v 12; Dt. 7:3; Neh. 13:27).

and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, [a]until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, [b]this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that [c]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* [d]not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 [e]When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

211 CHAPTER 24

2. Place of assembling Israel

1 And Joshua gathered all the tribes of Israel [f]to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

3. Second address of Joshua the prophet to Israel (cp. Josh. 23)

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the [*g]flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And [*h]I took your father Abraham from

throughout all the land of Canaan, and [*j]multiplied his seed, and [*k]gave him Isaac.

4 And I [l]gave unto Isaac Jacob and Esau: [m]and I gave unto Esau mount Seir, to possess it; [n]but Jacob and his children went down into Egypt.

5 [o]I sent Moses also and Aaron, and [p]I plagued Egypt, according to that which I did among them: and [q]afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye [r]came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And [s]when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and [t]ye dwelt in the wilderness a [u]long season.

8 And I [v]brought you into the land of the Amorites, which dwelt on the other side Jordan; [*a]and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 [*b]Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And [*c]ye went over Jordan, and came unto Jericho: and the [*d]men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered [*e]them into your hand.

12 And I [*f]sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And [g]I have given you [h]a land for which ye did not labour, and [i]cities which ye built not, and ye dwell in them; of the [j]vineyards and oliveyards which ye planted not do ye eat.

● 14 ¶ [k]Now therefore fear the LORD, and

---

cause the whole nation to perish from off the land (v 13) and that quickly (v 16).

b Joshua, like Moses, predicted his own death to the day—this day (v 14; Dt. 31:2 32:48-52; 34:1-8).

c See note, v 5.

d Twice here it is emphasized that not one thing which God had promised them had failed to come to pass (v 14; cp. 2 Cor. 1:20).

e This when applies to Israel and the old covenant (v 16); but the same thing applies to men and the new covenant since Christ. God will not fail to be angry when the present covenant is broken; He will not tolerate sin and rebellion against it and Him anymore now than He tolerated Israel's disobedience (Mk. 7:19-21; Rom. 1:21-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10; Jas. 1:13-15; 5:19-20). Paul warned the Christian that if God did not spare the natural branches (Israel), He would not spare others when they sinned (Rom. 11:15-25). The O.T. saints also had grace and the redemptive blessings of the gospel as we have today; and yet they were cut off for disobedience when they sinned (Gal. 3:8-14; Heb. 4:1-2). See ***O.T. Spiritual Experiences***, p. 274 of N.T.

f This was Joshua's home (19:49-51). The tabernacle was at Shiloh, about 8 miles away, but it was lawful for him to call a special meeting at his home since it was not a religious gathering as a feast. This could have been the same as the gathering mentioned in 23:1, except that he was dealing with all the people here more than their leaders.

*g The river Euphrates (v 2; Gen. 11:31).

*h See Gen. 11:31–12:1; Acts 7:2-8.

*i Gen. 12:1–25:11.

*j Gen. 16:1-16; 21:1-21; 25:1-6.

*k See Gen. 21.

l Gen. 25:19-34; 27:1-46.

m Gen. 33:1-17; 36:1-43; Dt. 2:5.

n Gen. 37:28-36; 46:5-34.

o Ex. 3:1–4:31.

p Ex. 5:1–12:36.

q Ex. 12:37–19:2.

r Ex. 14:1–15:21.

s Ex. 14:13-31.

t Num. 14:21-35; Dt. 1:35-46.

u 40 years (Dt. 2:7, 14; 8:2, 4; 29:5).

v Num. 21:21-35; 32:1-42; 34:1-29.

*a Num. 21:21-35; 32:1-42; 35:1-29.

*b Num. 22:1–24:25.

*c See 3:1–5:10.

*d See 6:1-27.

*e All these 7 great nations helped Jericho fight against Israel, but were easily defeated with God's help (v 11).

*f God had predicted that He would send hornets to help drive the people out of the land (Ex. 23:28; Dt. 7:20). Here we have His statement that it was fulfilled in the defeat of Sihon and Og (v 12; Num. 21:21-35). This, no doubt, is the secret of how the Israelites took all the great giant cities of Bashan and other cities east of the Jordan.

g Note the 20 acts of God (v 3-13).

h A land (12:1–21:45; Gen. 12:1, 7; 13:14-17; 15:18-21; 17:8; Num. 21:21-35).

i Cities (15:1–21:45).

j Vineyards and oliveyards (v 13; Dt. 6:11).

k 4fold Admonition in View of God's Acts:
  1 Fear the Lord (v 14)
  2 Serve Him in sincerity and truth
  3 Put away the gods which your fathers served beyond the Euphrates, and in Egypt, and serve the Lord
  4 Choose you this day whom you will serve, if it seems evil unto you to serve the Lord —whether the gods your fathers served beyond the Euphrates, or the gods of the Amorites in this land (v 15)

away the gods which your fathers served on the [n]other side of the flood, and [o]in Egypt; and serve ye the LORD.

● 15 And if it seem evil unto you to serve the LORD, [p]choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, [q]or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, [r]God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, [s]Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 [t]If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

***Great Covenants of Scripture**, p. 83)*

21 And the people said unto Joshua, [a]Nay; but we will serve the LORD.

22 And Joshua said unto the people, [b]Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

● 23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

5. Joshuaic Covenant written and witnessed by a monument

26 ¶ And Joshua [c]wrote these words in the book of the law of God, and [d]took a great stone, and set it up there under an oak, that *was* [e]by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, [f]this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua [g]let the people depart, every man unto his inheritance.

---

l This is the only way to serve the Lord. Insincerity and fallacy are hated of God and all true and righteous beings (v 14; 2 Cor. 1:12; Eph. 6:24; Tit. 2:7).

m 14 Things to "Put Away":
  1 Idol gods (v 14, 23)
  2 Leaven (Ex. 12:15; 1 Cor. 5:6-8)
  3 Evil (Dt. 13:5; 17:7; 19:19; 21:21; 22:21, 24; Isa. 1:16)
  4 Guilt (Dt. 19:13; 21:9)
  5 Witches (1 Sam. 28:3)
  6 Iniquity (Job 22:23)
  7 Froward mouth (Pr. 4:24)
  8 Abominations (Jer. 4:1)
  9 Lying (Eph. 4:25)
  10 Bitterness (Eph. 4:31)
  11 Wrath and anger (Eph. 4:31)
  12 Clamor (Eph. 4:31)
  13 Evil speaking (Eph. 4:31)
  14 All malice (Eph. 4:31)

n Beyond the river Euphrates.

o This indicates that Israelites served the gods of Egypt while there (v 14).

p Man has free moral agency and can choose his eternal destiny as well as what he should do every day of his life (v 15; Dt. 30:19; 2 Sam. 16:18; 17:1; 24:12; 1 Ki. 18:23, 25; Job 34:4, 33; Ps. 25:12; Pr. 1:29; 3:31; Isa. 7:15-16; Phil. 1:22; Heb. 11:25). Other terms expressing choice power are used over 4,000 times in Scripture. Whosoever will can be saved if he chooses the way of life (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

q Joshua was not giving them a choice only between the gods their fathers served beyond the Euphrates or the gods of the Amorites in Canaan, for the beginning of verse 15 shows that they also had a choice between these gods and Jehovah. Joshua was seeking for a confession of faith in Jehovah from them, and this they made clearly to him (v 16-20).

r 6fold Confession of Faith of Israel:
  1 God forbid that we should forsake the Lord to serve other gods (v 16)
  2 Jehovah is the God that has brought us up out of Egyptian bondage (v 17)
  3 He is the One who did great signs in our sight
  4 He is the One who has preserved us alive among all people from Egypt to this time
  5 He is the One who drove out all the people from the land in which we now dwell (v 18)
  for He is our God

s No man can serve the Lord unless he puts away his idols, for God is holy and jealous. He will not forgive sins until one puts away idols; and if anyone should forsake Him for strange gods, He will turn against him, do him hurt, and even consume him after doing him good by His grace (v 19-20).

t Only one of ***210 Plain Laws and Warnings*** in Scripture (listed on p. 497 of N.T.) proving that if men forsake God after knowing Him and being blessed by His grace, He will turn against them both in this life and the life to come—unless they repent and forsake their evil ways (v 20).

a Joshua's statement that Israel could not serve the Lord and receive His blessings if they did not live clean from idols did not discourage the people, for they vowed a second time that they would serve the Lord (v 18, 21). How strange that Israel should have any idols and gods left after seeing the many mighty works of God, having numerous laws against such, and having experienced horrifying plagues sent upon the nation because of idolatry and related sins. Perhaps they had captured idols of gold, silver, brass, and other materials which seemed valuable to them during the wars. If so, it was Joshua's plan to turn these strange gods into other forms more useful than that of idols (v 23-28).

b 4fold Covenant Between Joshua—Israel:
  1 To serve the Lord (v 18, 21, 22, 24)
  2 To put away all strange gods (v 23)
  3 To incline their hearts to God
  4 To obey His voice (v 24-25)

c Joshua wrote his covenant in the book of the law of God which indicates that the book of Joshua was considered part of the law along with the Pentateuch (v 25-26). It could also mean that he added to the Pentateuch telling about the death of Moses in the last chapter of Deuteronomy.

d Joshua set up a monument for a witness to Israel of the Joshuaic covenant (v 25-28). See note, 22:27.

e The sanctuary was located at Shiloh which was about 8 miles south of Shechem (v 26).

f This stone of witness was a sign of the Joshuaic covenant, which was one between Joshua and the people, not God and the people; therefore, it is not listed as one of the 15 great covenants of Scripture wherein God was one of the contracting parties. See ***15 Great Covenants of Scripture***, p. 83.

g This parting of the people from Joshua, their beloved leader and general of all their armies who had brought such great victories and divided the land in Canaan, was one of the most touching and solemn in human history. The record gives no details, but no doubt many wept when they left for their own inheritance never to see him again (v 28).

29 ¶ And it came to pass after these things, that Joshua the son of Nun, [h]the servant of the LORD, died, *being* [i]an hundred and ten years old.

30 And they [j]buried him in the border of his inheritance in Timnathserah, which *is* in mount Ephraim, on the north side of the hill of Gaash.

7. Temporary obedience of Israel (Judg. 2:7-13)

31 And Israel served the LORD all the days of Joshua, and [k]all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

(Gen. 50:25; Ex. 13:19; Heb. 11:22)

32 ¶ [l]And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which [m]Jacob bought of the sons of Hamor the father of Shechem for an [n]hundred pieces of silver: and it became the inheritance of the children of Joseph.

9. Death of Eleazar: Phinehas the third high priest

33 And [o]Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him [p]in mount Ephraim.

✡ ✡ ✡

Lord, like Moses (v 29; note, Dt. 34:5).

i Joshua lived the same length of time that Joseph did (v 29; Gen. 50:26).

j The Sept. adds here, "There they deposited with him, in the grave in which they buried him, the stone knives with which he had circumcised the children of Israel at Galgala (Gilgal), as the Lord commanded them, when He had brought them out of Egypt. And there they are at this day."

k All the days refers to the 30 years of Joshua in Canaan and a few years during the time some of the elders outlived him—those who had seen the works of the Lord in part of them wilderness experiences and in the conquest of Canaan (v 31).

l In the last chapter of Genesis (50:26), we have a record of the death of Joseph and his being in a coffin in Egypt. Here, in the last chapter of Joshua, we have the final reference to Joseph being brought out of Egypt and buried in Shechem in the burying place of Abraham, Isaac, and Jacob (v 32; Gen. 49:30-33; 50:13). It was in Joseph's inheritance; that is, Ephraim's.

m A different transaction from that of Abraham as in Gen. 23; Acts 7:16. See Gen. 33:19.

n If shekels of silver, 100 pieces would be $64 at 64¢ for each shekel.

o Eleazar was the 2nd high priest; Phinehas the 3rd (v 33; Judg. 20:28). Phinehas had been acting as deputy high priest for some time (22:13-32).

p The Sept. adds to this verse, "At that time the children of Israel took up the ark of God, and carried it about among them. And Phinehas officiated as priest in the room of his father Eleazar. And when he died, he was buried in Gabaar, which belonged to him. As for the children of Israel, they had gone to their several homes, and to their respective cities. And when the children of Israel fell to worshipping Astarte, and Astaroth, and the gods of the nations around them, the Lord delivered them into the hand of Eglon king of Moab, and he exercised dominion over them eighteen years."

✡ ✡ ✡

Summary of Joshua

Date and place: Joshua's part of the book was perhaps written at Gilgal in Canaan as the events transpired form 1646-1616 B.C. When and by whom the postscript (24:29-33) was written is not known; but Jewish tradition says that v 29-32 of the last chapter were added by Eleazar and v 33 was added by Phineahas.

Author: Joshua, except for the postscript and a few other verses. He was of the tribe of Ephraim (Num. 13:8, 16), and became the leader of Israel after Moses (Josh. 1:9-14; 24:13; Num. 27:18-23; Dt. 1:38; 3:21, 28; 31:3-23; 34:9). He is mentioned in the book of Joshua 171 times as the 2nd great leader of Israel. The name Joshua is found 216 times throughout Scripture. In the Sept. the name is Jesus which is retained in the Greek N.T. (Acts 7:45; Heb. 4:8). Joshua is also called Jehoshua and Oshea (Num. 13:8, 16) and Jehoshua (1 Chr. 7:27). He was a slave in Egypt. At his death he was 110 years old, the same age Joseph was when he died (Josh. 24:29), which made Israel's 2nd leader about 40 years old at the time of the exodus from Egypt. See ***Joshua*** in Index.

Proof of authorship: In every generation of Israel there were men called scribes and recorders who kept up the national records of current events (Ex. 17:14; 34:27; Num. 5:23; 17:2-3; Dt. 17:18; Josh. 10:13; Judg. 5:14; 2 Sam. 1:18; 8:16-17; 20:24-25; 1 Ki. 4:3; 2 Ki. 12:10; 18:18; 19:2; etc.). There were also many prophets who wrote books of records of national events (Josh. 24:26; 1 Sam. 10:25; 1 Ki. 11:41; 14:19, 29; 15:7, 23, 31; 16:5, 14, 20, 27; 23:39, 45; 2 Ki. 1:18; 8:23; 10:34; 12:19; 13:8, 12; 14:6, 15, 18, 28; 15:6, 11, 15, 21, 26, 31, 36; 16:19; 20:20; 21:17; 22:13; 23:3, 21, 24, 28; 24:5; 1 Chr. 9:1; 29:29; 2 Chr. 9:29; 12:15; 13:22; 16:11; 17:9; 20:24; 25:26; 27:7; 28:26; 33:18-19; 35:27; 36:8). Joshua no doubt wrote all of the book bearing his name except the postscript (24:29-33); the story in 15:16-19 of Othniel (the first judge of Israel after Joshua) getting a wife through conquest (Judg. 1:1, 10-15); and the story of Dan conquering Leshem or Laish (19:47) which was not actually accomplished until the death of Joshua (Judg. 18). Apart from these exceptions—records that could have been added by Eleazar, Phinehas, Samuel, or any other prophet, scribe, or recorder in Israel—we conclude that Joshua was the author. This seems clear form 24:26. At the least, many references in the book indicate that the events of Joshua were written by an eyewitness of them (1:10-18; 2:1; 3:1-17).

Theme: The book deals with the consummation of the redemption of Israel out of Egypt, for redemption has two parts—out and into (Dt. 6:23). It records the fulfillment of the prophecies of Abraham, Isaac, Jacob, and Moses regarding the land of promise being given to Israel, and the conquest and division of this land to them. Joshua may be divided into two equal parts of 12 chapters each: 1-12 the conquest; 13-24 the division of the land among the tribes, with 1:1-9 forming the introduction and 24:29-33 the conclusion. The inspiration of the book is confirmed by several quotations in the N.T. Cp. 1:5 with Heb. 13:5; 2:1-24 with Jas. 2:25; 6:20 with Heb. 11:30; 6:23 with Heb. 11:31; 14:1-2 with Acts 13:19; and 24:32 with Acts 7:16 and Heb. 11:22.

Statistics: 6th book of the Bible; 24 chapters; 658 verses; 18,852 words; 624 verses of history; 42 verses of fulfilled prophecy; no unfulfilled prophecy; 21 questions; 14 messages from God (1:1; 3:7; 4:1, 15; 5:2, 14; 6:2; 7:10; 9:1, 18; 10:8; 11:6; 13:1; 20:1); 98 commands; 44 predictions; and 15 promises.

Heb. sharath, attendant; servant; minister; one who waits upon (Ex. 24:13; Num. 11:28; Dt. 1:38).

9 Ways "Sharath" Used: Of

1 Priests who were ministers of God and of Israel (Ex. 28:1-4, 35, 41, 43; 29:1, 30, 44; 30:20, 30; 31:10; 35:19; 39:26, 41; 40:13, 15; Lev. 7:35; 16:32; Num. 3:3; 8:26; 16:9; 18:2; Dt. 10:8; 18:5-7; 1 Sam. 2:11; 1 Ki. 8:11; 1 Chr. 15:2; 16:4, 37; 23:13; 26:12; 2 Chr. 5:15; 8:14; 13:10; 23:6; 24:14; 29:11; 31:2; Neh. 10:36, 39; Jer. 33:22; Ez. 40:46; 42:14; 43:19; 44:11-27; 45:4)
2 Kings (Isa. 60:10)
3 Sacrifices used in worship (Isa. 60:10)
4 Domestic servants (2 Sam. 13:17)
5 Concubines (1 Ki. 1:4, 15)
6 Students for the prophetic office (1 Ki. 19:21)
7 Civil servants (1 Ki. 10:5; 1 Chr. 28:1; 2 Chr. 22:8; Esther 2:2; 6:3)
8 Angels (Ps. 104:5)
9 Saved men who serve God (Isa. 61:6)

6 Kinds of N.T. Ministers

1 Christ (Mt. 20:26, 28, notes)
2 Gospel preachers (Acts 26:16; Eph. 3:7; 1 Cor. 3:5; 4:1; 2 Cor. 3:6)
3 Helpers in the gospel (Acts 13:5)
4 Civil servants (Rom. 13:4-6)
5 Angels (Heb. 1:14; Mt. 4:11)
6 Laymen (Mt. 25:44; 1 Cor. 16:15; 2 Cor. 8:4; 9:1; Heb. 6:10)

The Jordan River (1:2)

The 53rd time Jordan is mentioned in Scripture. This marks the end of the ministry of Moses and the beginning of the ministry of Joshua. Many events took place on the river Jordan. Lot chose the plain of Jordan (Gen. 13:10-11). Jacob crossed the river twice (Gen. 32:10). Israel camped on it at the end of the 40 years (Num. 22:1). Here is where the book of Deuteronomy was uttered and written (note, Dt. 1:10), and where Joshua received his first instructions (1:2). The river was dried up by a miracle 3 times:
1 By Joshua (3:1–4:23; 5:1)
2 By Elijah (2 Ki. 2:7-8)
3 By Elisha (2 Ki. 2:13-14)
Here battles were fought (Judg. 3:28; 12:5); Naaman was cleansed (2 Ki. 5:10-14); Christianity had its beginning (Mt. 3:1-17; Mk. 1:5-9; Lk. 4:1; Jn. 1:28; 3:26; 10:40).

Jordan has its source in the cavern of Phiala in the vicinity of Dan in the north of Palestine, and at the foot of Mount Lebanon; it runs underground from the lake Phiala to Cesarea Phillipi where it breaks out and flows about 15 miles south to the lake Merom and on into the Sea of Galilee and finally the Dead Sea. It probably continued south flowing into the Red Sea before the overthrow of Sodom and Gomorrah. It is 150-200 miles long, but in a direct line it would be only about 80 miles. Its width is 60-100 ft., its depth 6-10 ft., and the valley of Jordan is about 4-10 miles wide. It overflows its banks in March and April which means it was in that state when Israel crossed it (3:15; 1 Chr. 12:15).

The City of Jericho (2:1)

Heb. Yerecho or Yericho, from yareach, the moon or new moon. It was so called because of the crescent-like plain in which it stood—one formed by an amphitheater of hills surrounding it. Some think the name is derived from ruach, meaning smell or fragrance, and believe it is appropriate because of many balsam and palm trees in the city (Dt. 34:3). One of the oldest cities in the Holy Land, it was located about 18 or 20 miles from Jerusalem and about 4 miles from Jordan. Nothing is said of the city except to mention its existence (west of Jordan) in 12 references up to this point (Num. 22:1; 26:3, 63; 31:12; 33:48, 50; 34:15; 35:1; 36:13; Dt. 32:49; other times in all Scripture after this. Its fall and the curse upon the man who would build it are recorded in Josh. 6; Heb. 11:30. It was rebuilt by Heil (1 Ki. 16:34). Elijah and Elisha both passed it when they made Jordan dry (2 Ki. 2:4-18). Zedekiah, last king of Judah, was captured there (2 Ki. 25:5; Jer. 39:5; 52:8). Several interesting events took place at Jericho during the ministry of Jesus (Mt. 20:29; Mk. 10:46; Lk. 10:30; 18:35; 19:1). Under the Romans it was a royal residence. Herod the great died there. It was destroyed and rebuilt after this several times. A small, dirty village of about 200 people is now on the old ruins.

The Purpose of Miracles (2:11)

16 times in the Pentateuch it is evident that the purpose of miracles was to cause all men to know that God is the only true and living God (Ex. 6:7; 7:5, 17; 8:10, 22; 9:14, 29; 10:2; 11:7; 14:4, 18; 16:6, 12; 29:46; 31:13; Dt. 29:6). Many other times it is clear that God has done things to prove to men that He is God. No less than 75 times in Ezekiel alone are such statements found as "they shall know that I am the Lord."

6 Commands—Crossing Jordan (3:9)

1 When you see the ark of the covenant of the Lord your God, and the priests and Levites bearing it, then remove from your place and go after it (v3)
2 Do not start until the ark is 2,000 cubits from you (v 4)
3 Sanctify yourselves to see wonders on the morrow (v 5)
4 Take up the ark of the covenant of the Lord, and pass over before the people (v 6)
5 Command the priests to stand still when they come to the brink of the water of Jordan (v 8)
6 Come hither, and hear the words of the Lord your God (v 9)

Divine Protection (5:8)

Looking at it from the natural standpoint it would take adults being circumcised about 3 weeks to become completely well. Of course, God could have and may have healed them quickly and miraculously. He promised to be their healer (Ex. 15:26; 23:23), and He was that in Moses' day (Ps. 105:37; 107:20). That Israel was not attacked while all the men were handicapped through the soreness of circumcision can be explained only by the fear of God being upon the Canaanites. This is why the Shechemites were such easy victims to the few sons of Jacob—recent circumcision (Gen. 34:25). Joshua, as an able general, knew this danger, but he also knew that God could not err, and that it was his duty to obey. Therefore, in the very teeth of his enemies he reduced the major part of his army to a state of helplessness, simply trusting the protection of God who gave him orders. The result showed that his confidence was not misplaced, for God did not permit one enemy to rise up against the Israelites during this time. The command was not given while the nation was in the safety of the east side of Jordan, because God wanted to teach them another lesson of absolute dependence on Him for success through His power and wisdom. For this same reason, He planned and executed the passage of Jordan when it was flooded instead of waiting for a time when it could be forded.

Anger of God and Man (7:1)

15th time God's anger was kindled. Not only was it kindled (32 times), but it waxed hot (Ex. 32:22; Dt. 9:19; 29:24; Judg. 2:14, 20; 3:8; 10:7); is fierce (Num. 25:4; 32:14; Dt. 13:17); and has been provoked (37 times; Dt. 4:25; 9:18; 1 Ki. 14:9; 16:2, 26, 33; 2 Ki. 17:11, 17; 21:6; 2 Chr. 33: 6, etc.). See ***Provoke*** in Index. God's anger must be understood in the same sense as that of men or angels. The words anger and angry are used first of Esau (Gen. 27:45) and next of

15 Examples of Men Being Angry:

1 Esau (Gen. 27:45)
2 Jacob (Gen. 30:2)
3 Simeon and Levi (Gen. 49:6-7)
4 Potiphar (Gen. 37:36; 39:19)
5 Moses (Ex. 11:8; 32:19)
6 Balaam (Num. 22:27)
7 Balak (Num. 24:10)
8 Zebul (Judg. 9:30)
9 Samson (Judg. 14:19)
10 Saul (1 Sam. 11:6; 20:30)
11 Eliab (17:28)
12 David (2 Sam. 12:5)
13 Israelites (2 Chr. 25:10)
14 Elihu (Job 32:2-5)
15 Enemies (Ps. 124:3)

12 Causes of God's Anger:

1 Stubbornness of Moses (Ex. 4:14)
2 Idolatry (Ex. 32:19-22; Num. 25:3)
3 Murmuring (Num. 11:1, 10)
4 Lust of Men (Num. 11:33-34)
5 Pride (Num. 12:9)
6 Disobedience (Num. 22:22)
7 Rebellion (Num. 32:10-13)
8 Backsliding (Dt. 6:15; 7:4; 11:16-17; 29:25-28; 32:15-22; 1 Ki. 11:9)
9 Sin (Josh. 7:1, 19-26; 23:16; 2 Ki. 13:1-3; 22:13; 23:26)
10 Hypocrisy (Job 42:7)
11 Wickedness (Ps. 7:11)
12 Works of men (Jer. 32:30)

Get up—Stop Praying (7:10)

Get up! Stop praying! Israel has sinned (v 10). Seldom does God stop a man from praying, but when sin is thus involved such exercise is useless if dealing directly with the transgression is needed. When sin is cleaned out of the life there is only one reason for unanswered prayer—unbelief (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 2:21-22; 5:13-14).

50 "Get" Commands of Scripture

Get Thee Up:

1 From prayer (Josh. 7:10)
2 Out of Sodom (Gen. 19:14)
3 In peace (Gen. 44:17)
4 Southward (Num. 13:17)
5 From among these rebels (Num. 16:24, 45)
6 Into this mount (Num. 27:12)
7 To view the land (Dt. 3:27)
8 Into the place (Dt. 17:8)
9 Into this mountain and die (Dt. 32:49)
10 To the wooded country (Josh. 17:15)
11 Find the man of God (1 Sam. 9:13)
12 Greet Nabal for me (1 Sam. 25:5)
13 Eat and drink (1 Ki. 18:41)
14 Into the high mountain (Isa. 40:9)
15 To a wealthy nation (Jer. 49:31)
16 Buy corn (Gen. 42:2)
17 To Israel (Ex. 19:24; 32:7; Dt. 9:12)

Get Thee Down:

18 To the host (Josh. 7:9)
19 To the floor (Ruth 3:3)
20 From the Amalekites (1 Sam. 15:6)
21 For the press is full (Joel 3:13)
22 Go with them (Acts 10:20)

Get Thee Out:

23 Of your country (Gen. 12:1; Acts 7:3)
24 Of the way (Isa. 30:11)
25 From this country (Gen. 31:13)
26 Out of the land (Ex. 1:10; 11:8)

Get Thee Unto:

27 The land of Canaan (Gen. 45:17)
28 Your burdens (Ex. 5:4)
29 Pharaoh (Ex. 7:17)
30 Your tents (Josh. 22:4)
31 This treasurer (Isa. 22:15)
32 The house of Israel (Ez. 3:4)

33 The land of Moriah (Gen. 22:2)
34 Your land (Num. 22:13)
35 Your tents (Dt. 5:30)
36 The wilderness (Num. 14:25)
37 Darkness (Isa. 47:5)

Get:

38 From me (Ex. 10:28)
39 You forth (Ex. 12:31)
40 Hence (1 Ki. 17:3; Zech. 6:7; Mt. 4:10)
41 A linen girdle (Jer. 13:1)
42 A potter's bottle (Jer. 19:1)
43 Away (Jer. 38:9)
44 You afar off (Jer. 49:30)
45 To them (Ez. 3:11)
46 Far from the Lord (Ez. 11:15)
47 Behind Me (Mt. 16:23; Mk. 8:33; Lk. 4:8)
48 Wisdom (Pr. 4:5, 7)
49 Understanding (Pr. 4:5, 7; 16:16)
50 Quickly out (Acts 22:18)

6fold Accusation of Israel (7:11)

1 Israel has sinned
2 They have transgressed My covenant
3 They have taken the accursed thing
4 They have also stolen
5 They have dissembled also
6 They have put it (the accursed thing) among their own stuff

Utter Simplicity of Sanctification (7:13)

We cannot over emphasize the utter simplicity of sanctification. It is made clear in every passage where the subject is found. It does not mean one thing in one scripture or in one age and another thing in another. It does not have one meaning for Israel and another for the church, one meaning under law and another under grace. Wherever it is found the word sanctification means a setting apart from a profane or secular use to a sacred and holy use. Holy, sanctified, born again, converted, redeemed, saved, and purified men can and must be continually set apart to obedience as they walk in the light (1 Jn. 1:7). How could Joshua sanctify the people, and how could the people sanctify themselves, as commanded here? By setting themselves apart for the revelation of God on the morrow (v 13) in the same way that Israel sanctified or set themselves apart to receive the law as in Ex. 19:10-23. See ***Sanctification*** in Index.

15 Things That Were Folly in Israel (7:15)

1 Sacrilege—taking sacred things for personal use (v 12-15; note, Lev. 27:28)
2 Rape (Gen. 34:7; Judg. 19:22–20:10; 2 Sam. 13:12)
3 Playing the whore (Dt. 22:20-21)
4 Homosexuality (Judg. 19:22-23)
5 Misrepresenting God (Job 42:8)
6 Ways and sayings of natural men without God (Ps. 49:13; 85:8)
7 Sins and iniquities (Pr. 5:22-23)
8 Ignorance (Pr. 13:16; 14:8, 18; 15:21; 16:22)
9 Deceit (Pr. 14:8)
10 Foolishness (Pr. 14:24)
11 Hasty spirit—hotheadedness (Pr. 14:29)
12 Judgment without knowledge (Pr. 18:13)
13 Hypocrisy and evil doing (Isa. 9:17)
14 False prophecy and doctrine (Jer. 23:13)
15 Resisting truth, corruptness of mind, and being reprobate in faith (2 Tim. 3:7-10)

Gibeon (9:3)

Gibeon was a city about 7 miles from Bethel and 8 miles northwest of Jerusalem. Being about 10 miles from Ai and about 18 west of Gilgal, the inhabitants likely thought they would be next on Joshua's list of places to conquer. Gibeon was the head of 4 towns, the others being Chephirah, Beeroth, and called Amorites (2 Sam. 21:2), the word being a general term for the Canaanite nations. These 4 towns, it seems, had a republican form of government. Gibeon was a very important city. It lay at the head of the pass of Beth-horon, opposite the pass of Ai, and on the main route from Jerusalem and the lower Jordan valley to Joppa and the Mediterranean Sea. Gibeon fell within the lot of Benjamin (Josh. 18:25), and was one of the cities of the priests (Josh. 21:17). Several important events took place here: the slaughter of Gibeonites by Saul (2 Sam. 21); the contest between Saul and David's servants (2 Sam. 2:12-24; 3:30); the slaying of Amasa (2 Sam. 20:8-13); and the vision of Solomon (1 Ki. 2:4-5; 9:2). It was at Gibeon that the sun was commanded to stand still (Josh. 10:12). The sanctuary was located here for a long time (1 Ki. 3:4-5; 8:4; 9:2; 1 Chr. 21:29; 2 Chr. 1:3, 13). At Gibeon Joshua became victor over 5 kings of Canaan which gave him possession of the southern half of Palestine (Josh. 10). In another great battle, of Merom, he gained victory over the northern part (Josh. 11-12), thus conquering most of Palestine in two campaigns.

Hebron (10:36)

Hebron was about 38 miles south of Jerusalem and in the Judah portion of the land (v 3-5, 23, 36-39; 12:10; 14:13-15). One of the most ancient and important cities of south Palestine, it was said to have been founded before Zoan in Egypt (Num. 13:22). Its ancient name was Kirjath-arba (Judg. 1:10); and it was called Arba for the father of Anak who founded one of the mighty races of giants (Josh. 14:12; 15:14). Abram dwelled here for many years after coming into Canaan (Gen. 13:18), and from here he rescued Lot (Gen. 14). Here is where his name was changed to Abraham (Gen. 17:5), where God and 2 angels came to visit him, and where Isaac was finally announced (Gen. 18). Hebron is where Sarah died (Gen. 23), Isaac and Jacob spent most of their lives (Gen. 35:27; 37:14), and the patriarchs were buried (Gen. 49:30; 50:13). Jacob and his family went to Egypt from here (Gen. 46:1), and the spies got their grapes near here (Num. 13:22). Hebron became one of the Levite cities (Josh. 21:10) and a city of refuge (Josh. 20:7). David was received with kindness at this place; later he was anointed king and reigned here over 7 years (1 Sam. 30:31; 2 Sam. 5:3-5). It is where 6 of his sons were born (2 Sam. 3:2), where Abner was slain (2 Sam. 3:27), and Absalom rebelled (2 Sam. 15:7). The city was fortified by Rehoboam (2 Chr. 11:10). Jews from the captivity settled in Hebron (Neh. 11:25). The Maccabees recovered it from Edom in the period after the close of the O.T. (1 Macc. 5:65). The Romans burned it in their war against the Jews in A.D. 70. Because of its history it was respected by the Crusaders, and it has retained importance during the Moslem period because of its past relationship with Abraham. There were 2 men in Scripture called Hebron—a Levite (Ex. 6:18; Num. 3:19, 27; 1 Chr. 6:2, 18; 23:12, 19) and a descendant of Caleb (1 Chr. 2:42-43).

Debir (10:38)

Debir was about 7 miles south of Hebron. It was conquered by Joshua near the end of his southern campaign (Josh. 10:3, 38-39; 11:21; 12:13; 13:26). In Josh. 15:15-17; Judg. 1:11-13 we have the account of Othniel capturing Debir and winning a wife. It is called Kirjath-sannah (Josh. 15:49), which is perhaps a corruption of Kirjath-sepher of Josh. 15:15-16; Judg. 1:11-12. It was one time a giant city of the Anakim tribe (Josh. 11:21). Debir became a Levitical city (Josh. 21:15; 1 Chr. 6:58). It must have been a sacred city of the pagans, as its name would indicate, for the Heb. debir is used in 1 Ki. 6:5 to denote the holy of holies (oracle). There were two other towns called Debir—one between Judah and Benjamin (Josh. 15:7), which must have been east of Jerusa- Gad near Mahanaim (Josh. 13:26) which may be the Lo-debar of 1 Sam. 9:4.

8 Scientific and Biblical Facts (10:13)

1 This was a real divine miracle (v 14), wherein the sun and moon either stopped their influences on the earth or stood still (v 13; note, v 12).

2 It is not the only miracle in connection with the sun. In history: The earth was totally dark for an indefinite period (Gen. 1:2). There was darkness in Egypt for 3 full days (Ex. 10:21-23). The shadow of the sun went back 10 degrees on the sun dial of Ahaz (2 Ki. 20:11; Isa. 38:8). The sun went down at noon and the earth was darkened when Israel fell by Babylon (Amos 8:9). There was darkness for 3 hours when Christ was crucified (Lk. 23:44-45). In prophecy: The sun will be darkened in the 6th seal (Rev. 6:12-17), the 4th trumpet (Rev. 8:12), the 5th trumpet (Rev. 9:2), the 5th vial (Rev. 16:10), and at the 2nd advent of Christ and Armagedddon (Isa. 13:10; Ez. 32:7; Joel 2:10, 31; 3:15; Mt. 24:29-31).

3 The going down and rising of the sun daily is man's expression for the earth turning on its axis so that only part of it is toward the sun at certain times. The earth revolves making it appear that the sun is actually moving around this globe. In reality the sun also revolves but travels through the heavens making its own prescribed circuit as do all stars and planets. See ***Our Solar System***, p. 84.

4 It is in God's power to stop the movements of all or part of the solar system if He sees fit to do so to further His purpose (v 14). Being sovereign and the Creator of the laws of nature in the first place, He may suspend them if He pleases at any time or place.

5 It is believed that the command for the sun to stand still was given about the time of its setting for several reasons:

(1) The sun was over Gibeon at the time (v 12); and looking back from the east where Joshua and his men were pursuing, the sun could be seen setting in the sky over Gibeon
(2) The moon was coming up over the valley of Ajalon (v 12). It could not have been seen thus with the naked eye in noonday sun
(3) The fact that the sun hasted not to go about a whole day indicates that it was setting at the time the command was given (v 13).
(4) If it had been in the middle of the day Joshua would not have known whether he and his people could avenge themselves before the day was over because he would have had 6 hours or more left in which to fight.

6 Joshua spoke to the sun and moon, not the earth, for they, the influences causing tides and seasons and day and night, are capable of causing the earth to revolve or stop revolving (Gen. 1:14-18). See note, v 12.

7 It is said that a sudden stoppage of the earth could be made without any visible change noticed by the inhabitants other than the appearance of the heavens, so what is recorded in v 12-14 could have happened without being disastrous to the earth and its peoples.

8 We are told that Greece, Egypt, China, and Mexico have records of a long day corresponding to the time of Joshua; that by counting the equinoxes, eclipses, and transits backward from our day to that of Joshua, and counting them from the prime date of creation (recreation) on to Joshua's time, a whole day is missing; and that by no possible mathematics can such a conclusion be avoided.

8fold Description of Unconquered Lands (13:2)

1 All the borders of the Philistines—from Sihor, the border of Egypt, to Ekron, the north part of Philistia (v 2-3).

2 All of Geshuri (v 2). Geshur was an Aramaean kingdom of no great size which was located east of Bashan and north toward Syria (Josh. 12:5; 13:1-13;

occupied the land of Philistia, but were driven out by the Caphtorims and Philistines (Gen. 10:14; Dt. 2:23; 1 Chr. 1:12; Jer. 47:4; Amos 9:7). Some remained in the south of Canaan (1 Sam. 27:8). Perhaps both branches are referred to here as being unconquered (v 2). David married the daughter of the king of Geshur, who became the mother of Absalom and Tamar (2 Sam. 3:3; 13:1). It was to Geshur that Absalom fled (2 Sam. 13:37; 14:23).

3 The Avites (v 3). These were a branch of the giants who were dispossessed by the Caphtorims (Dt. 2:23; cp. 2 Ki. 17:31).

4 All the land of the Canaanites from the south going north to Mearah near Sidon in Phoenicia and east to Aphek in Syria (v 4; note, 12:18). It is true that Joshua defeated all the major cities and the organized opposition against him, but many sections and people were left in the promised land which should have been totally destroyed. God said these would be thorns for Israel to test and prove them to see if they would be obedient (Josh. 23:13; Num. 33:55-56; Judg. 2:3).

5 All the land of the Biglites—the inhabitants of Gebal in north Palestine (v 5; Ps. 83:7; Ez. 27:9).

6 All of Lebanon east from Baal-gad under Mount Hermon and to Hamath (v 5).

7 All the inhabitants of the hill country in north Palestine from Lebanon to Misrephoth-maim (v 6; note, 11:8).

8 All the Sidonians—inhabitants of Phoenicia in general (v 6). The Sidonians were never expelled; they will be under Israel in the Millennium (Ez. 48). They were friends of David and Solomon.

5 Lords of the Philistines (13:3)

1 Lord of Gazathites—inhabitants of Gaza which was the most southern city of Philistia. It was reached by Joshua but he did not conquer it (Josh. 10:41; 11:22). It was later taken by Judah (Judg. 1:18) and given to that tribe (Josh. 15:47), but was regained by the Philistines and was ever afterward considered their city until the Assyrians took it about 720 B.C. Gaza is mentioned in the period of the judges and kings as one of the chief enemies of Israel (Judg. 6:4; 16:1, 21; 1 Sam. 6:17; 2 Ki. 18:8; 1 Chr. 7:28). It was doomed by the prophets (Jer. 47:1, 5; Amos 1:6-7; Zeph. 2:4; Zech. 9:5. See Acts 8:26.

2 Lord of Ashdothites—inhabitants of Ashdod (v 3; 11:22). Ashdod was also given to Judah (Josh. 15:46-47), but was regained by the Philtines; it was a bitter enemy of Israel (1 Sam. 5:1-7; 6:17; 2 Chr. 26:6); and was also doomed by the prophets (Isa. 20:1; Jer. 25:20; Amos 1:8; 3:9; Zeph. 2:4; Zech. 9:6.

3 Lord of Eshkalonites—inhabitants of Askelon, another city allotted to Judah but retaken. It remained a Philistine city to fight Israel many times (Judg. 1:18; 1 Sam. 6:17; 2 Sam. 1:20).

4 Lord of Gittites—inhabitants of Gath, the fourth Philistine city not taken by Joshua, but allotted to Judah (v 22). It was first conquered by David (1 Chr. 18:1). Gath was the town of Goliath and other giants (1 Sam. 17:4; 2 Sam. 21:18-22). David came here twice in his flight from Saul (1 Sam. 21:10; 27:2-4). It is mentioned more in Scripture than any other of the 5 cities of the Philistines (1 Sam. 5:8; 6:17; 7:14; 17:4, 23, 52; 21:10-12; 27:2-11; 2 Sam. 1:20; 15:18; 21:20-22; 1 Ki. 2:39-41; 2 Ki. 12:17; 1 Chr. 7:21; 8:13; 18:1; 20:6-8; 2 Chr. 11:8; 26:6; Amos 6:2; Mic. 1:10). Many Gittites were great friends of David and hundreds served him (2 Sam. 6:10-11; 15:19-22; 18:2; 21:19).

5 Lord of Ekronites—inhabitants of Ekron, the fifth Philistine city allotted to Judah. It was regained and remained an enemy of Israel (v 3; 15:11, 45-47; 19:43; Judg. 1:18; 1 Sam. 5:10; 6:16-17; 7:14; 17:52; 2 Ki. 1:2-6, 16). Ekron was also doomed by the prophets (Jer. 25:20; Amos 1:8; Zeph. 2:4; Zech. 9:6-7).

Gad's Inheritance (13:24)

1 His inheritance was also according to the number of families (v 24).

2 The tribe's general borders were from the coast of Jazer below the Jabbok and above Heshbon north to Mahanaim and the Sea of Galilee, and from Jordan on the west to Ammon on the east (v 25-28).

3 10 named cities and towns:
   (1) Jazer (pt. 3, note, Num. 32:3).
   (2) Aroer, a city near Rabbah of Ammon in Gilead (v 25). See note, Josh. 12:2.
   (3) Ramath-mizpeh (only here, v 26). It may be the same as Ramoth-Gilead, one of the cities of refuge (20:8; Dt. 4:47).
   (4) Beto-nim (only here, v 26).
   (5) Mahanaim, two bands or camps, because of the two bands of angels that met Jacob (Gen. 32:2). It was on the north side of the river Jabbok (v 26, 30; 21:38; 2 Sam. 2:8, 12, 29; 17:24, 27; 19:32; 1 Ki. 2:8; 4:14; 1 Chr. 6:80).
   (6) Debir, a city not far from Mahanaim in Gilead (see ***Debir***, p. 446).
   (7) Beth-aram (only here, v 27). Herod rebuilt it and called it Livias in honor of Livia, wife of Augustus Caesar. Josephus calls it Julias, the name Greeks generally used of the city.
   (8) Beth-nimrah (v 27; Num. 32:36).
   (9) Succoth, booths. A place built by Jacob when coming back home from Haran. It was north of the river Jabbok and near Jordan (v 27; Judg. 8:5-16; 1 Ki. 7:46; 2 Chr. 4:17; Ps. 60:6; 108:7). There was a Succoth in Egypt (Ex. 12:37; 13:20; Num. 33:5-6).
   (10) Zaphon (only here, v 27). See other cities of this inheritance, notes, Num. 32:3, 34.

4 The rest of the cities and towns along the Jordan up to the Sea of Galilee (v 27-28).

Manasseh's Inheritance (13:29)

1 Manasseh was given inheritance according to the number of families (v 29).

2 The tribe's general borders were from Mahanaim north, including all of Bashan, the kingdom of Og, and the 60 towns of Jair, the west border being the Sea of Galilee and Jordan north of Galilee (v 30-33).

3 2 named cities:
   (1) Ashtaroth, a city named after the supreme goddess of Canaan, the female counterpart of Baal. The name and cult came from Babylon where Istar or Ishtar represented the morning and evening stars (Judg. 2:13; 10:6; 1 Sam. 7:3-4; 12:10; 31:10). Ashtaroth was the capital of Og, king of Bashan (v 12, 31; 9:10; 12:4; Judg. 1:4).
   (2) Edrei, the place where Og was defeated (v 12, 31; 12:4; 19:37; Num. 21:33; Dt. 1:4; 3:1, 10).

4 60 towns of Jair (v 30). Originally 23 cities were taken by Jair (1 Chr. 2:22); then the number was increased to 30 (Judg. 10:4), and finally to 60 (1 Chr. 2:23). They are called Havoth-Jair (Num. 32:41; Judg. 10:4). These 60 towns were all located on the east of Jordan; and they made a great inheritance for Manasseh.

Contract Between Rahab and Spies (2:8)

1 8fold Plea of Rahab (v 9-13):
   (1) I know the Lord has given you the land (v 9)
   (2) Your terror is fallen upon us
   (3) All Canaanites faint because of fear of you
   (4) They have heard how the Lord dried up the Red Sea for you when you left Egypt (v 10; Ex. 14-15)
   (5) They have heard what you did to the kings of the Amorites, Sihon and Og (v 10; Num. 21:21-35)
   (6) As soon as we heard those things our hearts melted and there was no more courage in any man (v 11)
   (7) We recognized that Jehovah your Elohim is Elohim in heaven above, and in earth beneath
   (8) I pray you, swear unto me by Jehovah, since I have shewed you kindness, that ye will also shew kindness to my father's house, and give me a pledge of your word that you will save alive my father, mother, brothers, sisters, and all that they have, and deliver us from death (v 12-13)

2 2fold Pledge of Spies:
   (1) Our life for yours, if you utter not this our business (v 14)
   (2) It shall be when Jehovah has given us the land, that we will deal kindly and truly with you

3 Carrying out the Contract by Rahab:
   (1) Then she let them down by a cord through a window to the ground (v 15)
   (2) Instructed them to escape pursuers by hiding in the mountain 3 days, allowing men to return before going on the way (v 16)

4 4fold Pledge of the Spies:
   (1) We will be blameless of the oath if you do not have the scarlet cord in the window which you let us down by (v 17-18)
   (2) Be sure your father, mother, brothers, sisters, and all their households are in your house when we overthrow the city (v 18)
   (3) If one goes out of the house and is killed we shall not be responsible, but if one who stays in is killed we shall be responsible (v 19)
   (4) If you utter our business, then we are free from our oath to you that you made us swear (v 20)

5 Rahab's Acceptance of the Contract:
   (1) As you have said, so be it (v 21)
   (2) She sent them away to make good their escape (v 21-24)
   (3) She bound the scarlet cord in the window (v 21)

6 Carrying out the Contract by Israel:
   (1) Joshua saved Rahab the harlot alive, and her father's house, and all that she had (6:25)
   (2) She dwelled in Israel to that day, because she hid the spies (6:25; Heb. 11:31; Jas. 2:25)

42 Prophecies Uttered in 475 Years (13:6)

1 To Abraham—in Genesis: 7 prophecies (12:1-3; 12:7 and 24:7; 13:14-17; 15:13-16; 15:18-21; 17:8)
2 To Isaac—in Genesis: 1 prophecy (26:3-4)
3 To Jacob—in Genesis: 3 prophecies (28:3-4, 13-15; 35:11-12)
4 To Moses—in Exodus: 13 prophecies (3:8, 17; 6:4, 8; 12:25; 13:5; 15:15-18; 23:20-23, 29-33; 32:13; 33:1-3; 34:10-11, 24)
5 To Moses—in Leviticus: 1 prophecy (ch. 26)
6 To Moses—in Numbers: 1 prophecy (33:52-56)
7 To Moses—in Deuteronomy: 13 prophecies (3:27-28; 4:21-22, 25-31; 7:20-24; 8:10-20; 9:3-6; 11:13-32; 28:1-68; 29:19-28; 30:1-10, 15-20; 31:16-29; 32:19-43)
8 To Joshua—in Joshua: 3 prophecies (1:2-11; 3:10; 13:6)

15 Named Cities (13:15)

(1) Aroer on the bank of Arnon, the north border of Moab (v 9, 16; note, 12:2)
(2) Medeba, a city famous for its idolatry, and located southwest of Heshbon (v 9, 16; Num. 21:30; 1 Chr. 19:7; Isa. 15:2)
(3) Heshbon, the capital of Sihon (v 21; note, Num. 21:26)
(4) Dibon (pt. 2, note, Num. 32:3)
(5) Bamoth-baal (only here, v 17). It means the high places of Baal; altars to him had been erected there
(6) Beth-baal-meon (only here, v 17). Called Baal-meon (Num. 32:38; 1 Chr. 5:8; Ez. 25:9)
(7) Jahaza (only here, v 18). Called Jahaz (Num. 21:23; Dt. 2:32; Judg. 11:20; Isa. 15:4; Jer. 48:34), Jahazah (21:26; Jer. 48:21), and Jahzah (1 Chr. 6:78). It was given to Levites
(8) Kedemoth (v 18; 21:37; Dt. 2:26; 1 Chr. 6:79)
(9) Mephaath (v 18; 21:37; 1 Chr. 6:79; Jer. 48:21). It was located in the east part of the desert near Moab, and was given to Levites (21:37)

habited by the Emims, a giant tribe. It was conquered first by the Moabites, then by the Amorites and finally by the Israelites who held it until the Babylonian captivity when it was regained by the Moabites

(11) Sibmah, well known for its vineyards (v 19; Isa. 16:8-9; Jer. 48:32)
(12) Zareth-shahar, light of the dawn, or mount of the valley; perhaps because of being built on a hill where it caught the rays of the rising sun. Only here, (v 19)
(13) Beth-peor, the house of Peor, located on the top of a mountain by the same name (v 20; Dt. 3:29; 4:46; 34:6)
(14) Ash-doth-pisgah (v 20; 12:3; Dt. 3:17)
(15) Beth-jeshi-moth (v 20; 12:3; Ez. 25:9). Called Beth-jesimoth (Num. 33:39). See other lists of cities of this inheritance, notes, Num. 32:3, 34

Kenezites (14:14)

The word Kenezite must not be confused with Kenites of Gen. 15:19; Num. 24:21-22; Judg. 1:16; 4:11-17; 5:24; 1 Sam. 15:6; 27:10; 30:29; 1 Chr. 2:55; and Kenizzites of Gen. 15:19. It seems that Kenaz was a family name among Edomites who came from Isaac through Esau (Gen. 36:11, 15, 42), and among Israelites in the tribe of Judah (v 6, 14; 15:17; Judg. 1:13; 3:9-11; 1 Chr. 4:13-15). The word Kenezite in 14:4, 14; Num. 32:12 is equivalent to son of Kenaz (Josh. 15:17), head of the father's house which came from Kenaz; that is, a subdivision of the Judahite family of Hezron (1 Chr. 2:42). Caleb, the brother of Jerahmeel and father of Achzah (1 Chr. 2:42, 49), was the same person as Caleb the descendant of Hezron (1 Chr. 2:18). The Kenaz (father of Jephunneh, the father of Caleb) of Josh. 14:14 was a descendant of Hezron, the son of Pharez, the son of Judah (1 Chr. 2:5, 18, 25); hence, it was not the name of a tribe, but of a person; and, as we may see from 1 Chr. 4:15, one of Caleb's sons was named Kenaz, the name being repeated in the family. The sons of Judah that came with Caleb (Josh. 14:6), were members of the family that took the name Kenaz for their family name, Caleb being the head of this particular family of Judah.

Kirjath-arba (14:15)

Meaning city of Arba, the city of the 4 giants (Josh. 14:15; 15:54; 20:7; Judg. 1:10). Sarah died here (Gen. 23:2). The 4 giants who had conquered and built the city of Hebron were Anak and his 3 sons—Sheshai, Ahiman, and Talmai (Josh. 15:14). These were of great stature. Arba was the father of Anak and a great man among the giants (v 15; 15:13).

Inheritance by Prophecy (15:1)

God had prophetically spoken through Jacob (Gen. 49) and Moses (Dt. 33), indicating certain portions were to be allotted to certain tribes. Now the actual lot was being cast to confirm the previous predictions. All this not only guaranteed divine inspiration in the selection of each portion, but also assured that only jealousy arising from any source would be unfounded. Each tribe was placed by divine lot in the exact place predicted by Jacob 243 years before and by Moses some 5 years before. It was thus evident that God was directing in both the predictions and the lot for the tribes. See ***Jacob's Prophecy of the Tribes***, p. 103, and notes on Moses' prophecy in Dt. 33:6-29.

Borders of Judah (15:1)

1 South border—Judah occupied the most southerly part of the land of Canaan. The south border extended from the lower end of the Dead Sea on south by Edom and the wilderness of Sin to Maaleha-crabbim, to Zin to Kadesh-barnea, to Hezron to Adar, to Karkaa, to Azmon, to Sihon or

2 East border—the Dead Sea (v 5).

3 North border—from the bay of the Dead Sea where the Jordan empties into the sea to Beth-hogla, to Beth-arabah, to the stone of Bohan to Debir to Adummim to En-shemesh, by the valley of the son of Hinnom, to the south of Jerusalem, to the top of the mountain that lies before the valley of the son of Hinnom westward, to the end of the valley of the giants, to the fountain of water of Nephtoah, to the cities of Mount Ephron, to Baalah or Kirjath-jearim and westward, to Mount Seir and along the north side of Mount Jearim or Cesalon, to Beth-shemesh, to Timnah, to the north side of Ekron, to Shicron, to Mount Baalah to Jabneel, and to the Mediterranean Sea (v5-11)

4 West border—the Mediterranean Sea (v 12).

Prominent Cities (15:57)

1 Ziph where David took refuge a long time from Saul (1 Sam. 23:14-24)
2 Beer-sheba where David and Jacob lived (Gen. 22:19; 38:10; 46:1)
3 Hormah where Israel suffered the first defeat as a nation (Num. 14:45)
4 Ziklag taken by David while sojourning in Philistia (1 Sam. 27:6; 30:1-31)
5 Eshtaol where Samson was buried (Judg. 16:31)
6 Adullam where David lived in a cave when fleeing from Saul (1 Sam. 22)
7 Socoh where David slew Goliath (1 Sam. 17:1-58)
8 Keilah where David saved the people and was then betrayed by them (1 Sam. 23)
9 Mareshah where Asa destroyed an army of over 1,000,000 Ethiopians (2 Chr.14)
10 Maon where David fled from Saul a long time (1 Sam. 23:24-25; 25:2)
11 Timnath where Samson got his wife (Judg. 14 and 15)
12 Kirjath-jearim where the ark remained for a long time (1 Sam. 6:21; 7:1-2)

26 Cities of Benjamin (18:21)

1 Jericho
2 Beth-hoglah
3 Kezi
4 Beth-arabah
5 Zemaraim
6 Bethel
7 Avim
8 Parah
9 Ophrah
10 Chephar-haammonai
11 Ophni
12 Gaba
13 Gibeon
14 Ramah
15 Beeroth
16 Mizpeh
17 Chephirah
18 Mozah
19 Rekem
20 Irpeel
21 Taralah
22 Zelah
23 Eleph
24 Jebusi
25 Gibeath
26 Kirjath

18 Names For Jerusalem (18:28)

1 Jerusalem (810 times, Josh. 10:1, 3)
2 Jebusi (Josh. 18:16, 28)
3 Jebus (Judg. 10:10-11; 1 Chr. 11:4-5)
4 Zion (152 times, 1 Ki. 8:1; Zech. 9:13)
5 City of David (2 Sam. 5:7)
6 Salem (Gen. 14:18; Ps. 76:2; Heb. 7)
7 Ariel (Isa. 29:1)
8 City of God (Ps. 46:4)
9 City of the Great King (Ps. 48:2)
10 City of Judah (2 Chr. 25:28)
11 The throne of the Lord (Jer. 3:17)
12 The holy mountain (Dan. 9:16, 20)
13 The holy city (Neh. 11:1, 18)
14 City of solemnities (Isa. 33:20)
15 City of truth (Zech. 8:3)
16 The Lord is there (Ez. 48:35)
17 The Lord our righteousness (Jer. 33:16)
18 Aholibah (Ez. 23:4)

Jerusalem was a Jebusite city before David conquered it and made it the capital of the united kingdom of Israel (2 Sam. 5:6-12). Here the most extraordinary events of human history have taken

have been and will again be located. Here is where Christ was consecrated to God, where He was crucified and buried, where He arose from the dead, and the place He will come to at the 2nd advent (Zech. 14:1-5). At Jerusalem is where Christ will reign forever when He comes (Isa. 2:1-4; Ez. 43:7; 48:35; Joel 4:20; Zech. 14). The city has undergone no less than 28 sieges and 2 more are yet to come (Zech. 14; Rev. 20:7-10). It was the center of Jewish life—political, social, business, and religious. The gospel was first preached here by the early church (Lk. 24:47; Acts 1:4-8; 2:14). Here the first congregation of Christians was formed, the church saw its greatest victories and had its greatest struggles to survive; here is where the first Christian martyr laid down his life (Acts 2-12). Many prophecies are yet to be fulfilled concerning Jerusalem as we shall see in the various books of the prophets.

23 Cities of Kohathites Named (21:11)

1 Hebron and suburbs (v 11-13)
2 Libnah and suburbs (v 13)
3 Jattir and suburbs (v 14)
4 Eshtemoa and suburbs
5 Holon and suburbs (v 15)
6 Debir and suburbs
7 Ain and suburbs (v 16)
8 Juttah and suburbs
9 Beth-shemesh and suburbs
10 Gibeon and suburbs (v 17)
11 Geba and suburbs
12 Anathoth and suburbs (v 18-19)
13 Almon and suburbs
14 Shechem and suburbs (v 20-21)
15 Gezer and suburbs (v 21)
16 Kibzaim and suburbs (v 22)
17 Beth-horon and suburbs
18 Eltekeh and suburbs (v 23)
19 Gibbethon and suburbs
20 Aijalon and suburbs (v 24)
21 Gath-rimmon and suburbs
22 Tanach and suburbs (v 25-26)
23 Gath-rimmon and suburbs (note, v 25, below)

8 Blessings of Grace (23:12)

1 You have seen all the miracles of God in destroying these nations and fighting for you (v 3)
2 You now possess the lands of these nations as an inheritance (v 4)
3 God's promise of completing the work of driving out the remnant of these nations (v 5)
4 You are cleaving to the Lord (v 8)
5 Destruction of strong nations (v 9)
6 No man is able to stand before you
7 One man shall chase 1,000 (v 10)
8 Blessing of receiving the fulfillment of every good thing promised by the Lord (v 14)

8 Sins God Promised to Judge

1 Failure to keep the whole law (v 6)
2 Mingling with the nations (v 7, 12)
3 Making mention of their gods by name
4 Swearing by their gods
5 Serving and worshipping their gods name
6 Failure to take heed to selves or love God (v 11)
7 Backsliding in the least degree (v 12)
8 Transgressing the covenant (v 16)

8fold Judgment for Disobedience

1 God will no longer drive out these nations before you (v 13)
2 They shall be snares and traps to you
3 They shall be scourges in your sides
4 They shall be thorns in your eyes
5 You shall perish from off the land
6 God will bring all the curses of the covenant upon you, as He has brought blessings when you obeyed (v 15)
7 God's anger will be kindled against you (v 16)
8 You shall quickly perish

✡ ✡ ✡

CHAPTER 1

I. Victories and failures of Israel after Joshua (Judg. 1:1–3:4)

1. Judah's victory at Bezek

1 [a]Now after the [b]death of Joshua it came to pass, that the children of Israel [c]asked the LORD, saying, [d]Who shall go up for us against the Canaanites first, to fight against them?

★■ 2 [e]And [f]the LORD said, [g]Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said [h]unto Simeon his brother, Come up with me into my lot, that we may fight against the [i]Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah [j]went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [k]Bezek ten thousand men.

5 And they found [l]Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adonibezek fled; and they pursued after him, and caught him, and [m]cut off his thumbs and his great toes.

7 And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, [n]so God hath requited me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had [o]taken it, and smitten it with the edge of the sword, and set the city on fire.

2. Judah's victory at Hebron (Judg. 1:20)

9 ¶ And [p]afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

10 And Judah [q]went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.

3. Judah's victory through Caleb at Debir (Josh. 15:16)

11 And from thence [r]he went against the inhabitants of Debir: and the name of Debir before *was* Kirjathsepher:

12 And Caleb said, [s]He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And [t]Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved [*a]him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, [*b]What wilt thou?

---

a Now connects Judges closely to the preceding books, as in other cases. See note, Josh. 1:1. Where as Joshua records the inheritance possessed, Judges tells of the inheritance despised, the failure of the people, and the faithfulness of Jehovah. It records the story expressed in 17:6; 21:25.

b See Josh. 24:29-31.

c Inquired by the Urim and Thummim, as in 18:5; 20:18; Ex. 28:30, note; Num. 26:55. Asked the Lord is found only here. There are similar forms found in Judges and 1 Samuel (1:1; 18:5; 20:18, 23; 1 Sam. 1:20; 14:37). It was the privilege of every leader to inquire of God through the high priest, but few did so.

d Question 1. Next, v 14.

e 1st prophecy in Judg. (1:2, fulfilled, v 4-20). Next, 4:6.

f The Lord said is found 12 times in Judges (1:2; 6:16, 23, 25; 7:2, 5, 7, 9; 10:11; 20:18, 23, 28).

g Judah, as a person, played an important part in Israel, even during the lifetime of his father. His name means praise. He was the 4th son of Jacob and Leah (Gen. 29:35). He saved Joseph from the pit in which the others had cast him to die (Gen. 37:20-27), and by persuading his brothers to sell him paved the way for the preservation of Israel. Judah was capable of confessing his sins (Gen. 38:26). He pledged himself to Jacob for the safe return of Benjamin (Gen. 43:3-14), and plead with Joseph to spare him (Gen. 44:18-34). Judah was the one through whom the Messiah was to come and rule (Gen. 49:10). His tribe led the others in their marches (Num. 2:3; 10:14), and it was first in a number of other activities (Num. 34:19; Josh. 15:1).

h Judah, as a tribe, wanted Simeon to go with him to battle, seeing the two shared the same inheritance (v 3; Josh. 19:1). The brothers, having been born of the same father and mother, and their tribes sharing the same land, it now seemed that they should fight together.

i The Canaanites and Perizzites are the only ones mentioned here to be dispossessed by the 2 tribes (v 3-4).

j Went up is used 134 times in Scripture, of going up to a higher place (Ex. 17:10; 19:3; etc.), and many times of going against someone in battle regardless of whether the land was up or down (v 4, 22; 4:10; 15:9; 1 Ki. 22:29; 1 Chr. 13:6; 14:8; 2 Chr. 18:28). Went down is found 67 times. The terms are used of going up north (Num. 21:33; Josh. 7:2; 1 Sam. 29:11), or down south as well as in other ways (Gen. 12:10; 43:15; Dt. 1:22; 26:5).

k Bezek, the city of Adoni-bezek taken by Judah and Simeon in the territory allotted to Judah. Its location is unknown, unless it can be identified with Bezkah, about 3 miles from Gezer (v 4-5). Not the same as Bezek in Ephraim (1 Sam. 11:8).

l Adoni-Bezek means lord of Bezek (v 5-7). Not the same as Adoni-zedek, lord of righteousness referring to the king of Jerusalem (Josh. 10:1-3).

m This Was Done for 2 Reasons:
  1 Because he had mutilated 70 other kings in this manner
  2 To render him unfit for futher warfare: cutting off the thumbs would make him unable to use a bow or sword, and cutting off the large toes would impede his speed

n This king accepted the idea that as he had done to others, so God had permitted it to be done to him (v 7).

o The first of the destructions of Jerusalem recorded in Scripture. When Judah did this is not stated, but according to v 9 it was before the conquest of Hebron. Perhaps it was when Joshua defeated the king of Jerusalem (Josh. 10:1-27; 12:10). It could have been a long time after that, however. It is generally held that only a part of Jerusalem was taken by Judah and that was not the fortress part of the city. It is supposed that this was not taken until the time of David (2 Sam. 5:6-9).

p That is, after the taking of Jerusalem and Bezek of v 2-8.

q The 3rd conquest by Judah (v 4-5, 8, 10).

r Judah's 4th conquest was Debir or Kirjathsepher, 7 miles south of Hebron (see ***Debir***, p. 446).

s The second time this story is recorded in Scripture (v 12-15; Josh. 15:16-19).

t Othniel was the first of 16 judges. See ***Dispensation of Law***, point 2 (2) A–Y, p. 88.

*a Achsah, daughter of Caleb, moved Othniel to ask of her father a certain field which had many springs of water, but while he was hesitating for some reason, she got down from the beast carrying her to her new home as if reluctant to proceed. When Caleb asked her what she wanted, she herself asked for the field with springs; and he gave her both the upper and lower springs as a wedding gift (v 14-15). See notes, Josh. 15:17-19.

*b Question 2. Next, 2:2.

ing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the [c]nether springs.

4. Judah's victories at Hormah and Philistia

16 ¶ And the children of [d]the Kenite, [e]Moses' father in law, went up out of [f]the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among [g]the people.

17 And [h]Judah went with Simeon his brother, and they slew the Canaanites that inhabited [i]Zephath, and utterly destroyed it. And the name of the city was called Hormah.

18 Also Judah [j]took [k]Gaza with the coast thereof, and [l]Askelon with the coast thereof, and [m]Ekron with the coast thereof.

5. Judah's failure (Josh. 15:63)

19 And the LORD was with Judah; and he drave out *the inhabitants of* the mountain; but [n]could not drive out the inhabitants of the valley, because they had chariots of iron.

6. Judah's victory over giants at Hebron (Judg. 1:9)

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

7. Failure of Benjamin

21 And the children of Benjamin [o]did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

8. Victory of Joseph (Judg. 1:35)

22 ¶ And the [p]house of Joseph, they also

with them.

23 And the house of Joseph sent to descry Bethel. (Now the name of the city before *was* Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; [q]but they let go the man and all his family.

26 And the man went into the land of the [r]Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

9. Failure of Manasseh (Josh. 17:12-17; Dt. 7:2)

27 ¶ Neither [a]did Manasseh drive out *the inhabitants of* Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites [b]would dwell in that land.

28 And it came to pass, when Israel was strong, that [*c]they put the Canaanites to tribute, and did not utterly drive them out.

10. Failure of Ephraim (Josh. 16:10; Dt. 7:2)

29 ¶ Neither [*d]did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

11. Failure of Zebulun (Dt. 7:2)

30 ¶ Neither [*e]did Zebulun drive out the inhabitants of [*f]Kitron, nor the inhabitants of [*g]Nahalol; but the Canaanites dwelt among them, and became tributaries.

---

[d] See note b, Num. 24:21-22.

[e] See note b, Num. 10:31.

[f] Jericho was called the city of palm trees (v 16; 3:13; Dt. 34:3).

[g] They dwelled among Israelites.

[h] Note the change. Simeon went with Judah first (v 3); here Judah went with Simeon (v 17).

[i] Zephath, used only here as another name of Hormah which is mentioned 9 times (note c, Dt. 1:44).

[j] 8 Cities Conquered by Judah—Simeon:
  1 Bezek (v 4-6)
  2 Jerusalem (v 7-8)
  3 Hebron or Kirjath-arba (v 9-10)
  4 Debir or Kirjath-sepher (v 11-15)
  5 Zephath or Hormah (v 17)
  6 Gaza and coasts or borders (v 18)
  7 Askelon and borders
  8 Ekron and borders

[k] Gaza, strong. One of 5 Philistine cities allotted to Judah (1:18; 6:4; Josh. 10:41; 11:22; 15:47). It was perhaps the oldest city of Philistia, located near the coast of the Mediterranean about 40 miles south of Joppa, and on a hill rising 60 to 200 feet above the plain, with sand dunes between it and the sea 2½ miles distant. The plain was fertile with many wells of water which made it an important place on the border of the desert between Syria and Egypt. Gaza is mentioned 19 times in Scripture and as far back as Gen. 10:19. It was taken by the Philistines and remained their city until it was taken by Sargon, king of Assyria, in his war with Egypt. Alexander the Great took it after a 2-month siege and destroyed it, putting all the men to death and selling the women and children as slaves. The city was restored and later taken by the Maccabees and still later taken by Alexander Jannaeus. The Romans rebuilt it in 57 B.C. Mentioned only once in the N.T. (Acts 8:26). In the 2nd and 3rd centuries A.D. it became a center of Greek culture and commerce with a strong pagan influence. Many martyrs died for Christ there. Gaza was taken by the Arabs in A.D. 634 and has remained a Moslem city most of the time since. In O.T. days it was the enemy of Israel (1 Sam. 6:17; 2 Ki. 18:8; 1 Chr. 7:28). See Gaza in the prophetical books (Jer. 47:1-5; Amos 1:6-7; Zeph. 2:4; Zech. 9:5).

[l] Askelon, another Philistine city taken by Judah, but not for long. Only here and 1 Sam. 6:17; 2 Sam. 1:20. Called Ashkelon, migration (14:19; Jer. 25:20; 47:5-7; Amos 1:8; Zeph. 2:4-7; Zech. 9:5).

[m] Ekron, the third Philistine city taken by Judah, but not for long (v 18; Josh. 13:3; 15:11, 45-46; 19:43; 1 Sam. 5:10).

[n] See ***Judah's Failure***, p. 490.

[o] Benjamin did not, just as Judah did not.

[p] This would mean Ephraim and Manasseh who prevailed against Bethel.

[q] This was like the salvation of Rahab and her house. Both helped Israel and both families were preserved (v 25; Josh. 6:22-23).

[r] The Hittites were a nation north of Syria after they were expelled from Canaan by Joshua, according to Egyptian inscriptions of about 1500 B.C.

[a] Manasseh failed to occupy their inheritance fully in all 5 main sections:
  1 Beth-shean and her towns (v 27)
  2 Taanach and her towns
  3 Dor and her towns
  4 Ibleam and her towns
  5 Megiddo and her towns. See note a, Josh. 17:11 for a study of these cities

[b] The Canaanites were determined to dwell in their former places, even if they had to be among Israelites, their enemies (v 27).

[*c] The commandment was not to put them to tribute, but to destroy them utterly out of the land (Ex. 23:24; Dt. 7:2; 12:2; 20:17).

[*d] Ephraim did better than Manasseh (v 27), for the Canaanites remained only in Gezer among Ephraimites (v 29; Josh. 16:5-10).

[*e] In Zebulun's inheritance the Canaanites continued to dwell among them in at least 2 places—Kitron and Nahalol (v 30; Josh. 19:10-15).

[*f] Kitron, an unidentified place in the inheritance of Zebulun, but not possessed by them (v 30). It may have been identical with the Levite city of Kattath (Josh. 19:15).

[*g] Nahalol, a city of the Levites allotted to Zebulun, but not occupied by them (v 30). Called Nahallel (Josh. 19:15) and Nahalal (Josh. 21:35).

31 ¶ Neither [h]did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the [i]Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

13. Failure of Naphtali (Dt. 7:2)

33 ¶ Neither [j]did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt [k]among the Canaanites, the inhabitants of the land: [l]nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.

14. Failure of Dan (Dt. 7:2)

34 And the Amorites forced the children of Dan into the mountain: for [m]they would not suffer them to come down to the valley:

15. Failure of Joseph (Judg. 1:22)

35 But the [n]Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* from the going up [o]to Akrabbim, from the rock, and upward.

16. God appears: rebukes Israel for breaking laws of conquest (Num. 31:17, refs.)

▲■ 1 And an [a]angel of the LORD [b]came up [c]from Gilgal to Bochim, and said, I [d]made you to go up out of Egypt, and have brought you unto the land which I [e]sware unto your fathers; and I said, [f]I will never break my covenant with you.

● 2 [g]And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: [*h]but ye have not obeyed my voice: [*i]why have ye done this?

17. God's purpose to test Israel by her enemies (Judg. 2:20-23; 3:1-4)

3 Wherefore I also said, I will not drive them out from before you; [*j]but they shall [*k]be as thorns in your sides, and their [*l]gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, [*m]that the people lifted up their voice, and wept.

5 And they called the name of that place [*n]Bochim: and they sacrificed there unto the LORD.

18. Temporary obedience under Joshua and elders (Josh. 24:21)

6 ¶ And [*o]when Joshua had let the people

---

h See ***Failure of Asher***, p. 490.

i Note here that it was the Asherites dwelling among the Canaanites, not the Canaanites among the Asherites (v 32). Cp. v 21, 27-30.

j Naphtali failed to drive the Canaanites out in 2 places (v 33; Josh. 19:32-39):
  1 Beth-shemesh, house of the sun. See note l, Josh. 15:10
  2 Beth-anath, house of Anath, a goddess of the Canaanites. A city of Naphtali in north Palestine (v 33; Josh. 19:38)

k He dwelled among the Canaanites. See note i, above.

l By the time of the writing of Joshua, Naphtali became strong enough to put the Canannites to tribute (v 33).

m The Amorites forced Dan to limited quarters (v 34). This is another way of saying that Dan also failed to occupy all their inheritance.

n Manasseh and Ephraim failed to expel the Amorites from 2 places:
  1 Mount Heres in Aijalon, a city allotted to Dan (Josh. 19:42), but Amorites would not allow them to occupy it. Later Manasseh and Ephraim forced the Amorites to pay them tribute (v 35). Given to Levites (Josh. 21:24; 1 Chr. 6:69; 8:13). Joshua and Saul both won victories here (Josh. 10:12; 1 Sam. 14:31)
  2 Shaalbim, another city allotted to Dan, but Amorites forced them out of it. Later Manasseh and Ephraim put them to tribute (v 34-35). Called Shaalabbin (Josh. 19:42)

o Akrabbim, scorpions. It was a pass in the valley of Arabah, about 20 miles south of the Dead Sea (v 36; Num. 34:4). Called Maaleh-acrabbim (Josh. 15:3). From this pass westward to Philistia was the stronghold of the Amorites in southern Palestine.

a See ***Appearance of God***, p. 491.

b See ***9 Acts of God***, p. 489.

c What God was doing down at Gilgal is not stated, but it is clear that He can and does go from place to place bodily like other beings or persons (v 1; Gen. 17:22; 18:2, 5, 21-22, 33; Ex. 14:19; etc.). It was at Gilgal that He was last seen (Josh. 5:13-15).

d Ex. 12-19; Num. 10-21; Josh. 2-12.

e Gen. 12:1-7; 13:14-17; 15:18-21; 17:8; 26:3-4; 28:3-4, 13-15; 35:11-12.

f See ***God Keeps Covenants***, p. 489.

g Ex. 23:32; Dt. 7:2-5, 16-25; 12:1-3.

*h See ***God's Justice*** in Index.

*i Question 3. Next, 4:6.

rael was to test the nation and see if they would be obedient and depend upon Him for continued help. For this same reason He permits Christians to be tested. All the experiences of Israel are lessons to us today (1 Cor. 11:1-13).

*k See Num. 33:55; Josh. 23:13.

*l Idols were a greater curse to Israel than anything else in Egypt and Canaan. More commands were given against them than against almost any other thing. More plagues and judgments of God came upon the nation for sins of idolatry than for anything else. Even the adultery of Num. 25 was part of idol worship, and so it always was in Israel. See ***Idols*** in Index.

*m At times Israel was penitent when God dealt with them, but at other times their hearts were hardened beyond any breaking (v 5; 20:23, 26; 1 Sam. 11:4; 30:4; 2 Sam. 13:36; 15:23, 30). A general process of hardening continued in Israel from here to the time when there was no turning back, so God permitted them to go into captivity. This broke the people temporarily (Ezra 3:12; 10:1; Neh. 8:9; Ps. 137:1). Then Israel lapsed into hardness of heart again until, by the time Messiah came, there was not the slightest indication of brokenness and willingness to do the will of God on the part of the people, apart from a few godly ones who wept much because of impending destruction (Mt. 24:34-39; Lk. 19:41; 23:28). The leaders promoted a mob spirit against Christ and through hardness the nation was destroyed (Mt. 13:13-17; 26:47–27:66; 28:11-15; Acts 7:51-52; 19:9; 28:25-31).

*n The Heb. bochim means weepings, lamentations, wailings (v 1, 5).

*o These verses take us back to the days of Joshua and the elders who outlived him (v 6-10 with Josh. 24:29-33). They are given here as an introduction to the long record of apostasies and judgments of Israel listed in the book of Judges. It is clear that as long as Israel served God, He caused them to prosper; but when they forsook Him He no longer blessed them. Instead He permitted defeat, servitude to their enemies, and various judgments to whip them into line again, seeking to save the nation from the sure destruction that He had promised should they backslide and rebel against Him. The whole book of Judges is a record of repeated sins, apostasy, judgment, and temporary repentance and consecration to God as long as a particular leader was alive whom God had raised up to deliver the people from their enemies. This program went on for 520 years under judges, then continued through another period of 513 years under kings—until the nation was destroyed and taken into captivity (Judg. 2:11–2 Chr. 36). See Judg. 2:16-19.

* * *

his inheritance to possess the land.

7 [p]And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, [q]*being* an hundred and ten years old.

9 And [r]they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.

10 [s]And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

19. Six sins of Israel

11 ¶ And the children of Israel [t]did evil in the sight of the LORD, and [u]served Baalim:

12 And they [v]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and [w]provoked the LORD to anger.

13 And they forsook the LORD, and served [x]Baal and [y]Ashtaroth.

20. God begins to fulfill the Palestinian Covenant of judgment and dispersion (Dt. 11:26-29; 28:15-68; Lev. 26)

14 ¶ And the [z]anger of the LORD was [a]hot against Israel, and he [b]delivered them into the hands of [c]spoilers that spoiled them, and he [d]sold them into the hands of their enemies round about, so that they [e]could not any longer stand before their enemies.

15 Whithersoever they went out, the [f]hand of the LORD was against them for evil, [g]as the LORD had said, and as the LORD had sworn unto them: and they were [h]greatly distressed.

21. Institution of judges and temporary deliverances

16 ¶ Nevertheless the LORD raised up [i]judges, which delivered them out of the hand of those that spoiled them.

17 And [j]yet they would not hearken unto their judges, but they went a [k]whoring after other gods, and bowed themselves unto them: they turned [l]quickly out of the way which their fathers walked in, [m]obeying the commandments of the LORD; *but* they did not so.

---

q See note i, Josh. 24:29.

r See note j, Josh. 24:30.

s This verse gives information additional to Josh. 24:31 and shows when apostasy in Israel really began—the generation after the elders that outlived Joshua, among those who knew not the works of the Lord (v 10).

t See ***60 Examples of Doing Evil in the Sight of the Lord***, p. 489.

u See ***Bible Facts About False Gods***, p. 182.

v See ***Backsliding***, p. 237.

w 4 Things That Provoke God to Anger:
  1 Doing evil (v 11)
  2 Forsaking Him (v 12-13)
  3 Following other gods (v 11-13)
  4 Bowing down to other gods (v 12)

x Baal was the male sun god worshipped in western Asia among heathen nations as their chief deity. His altars and sanctuaries were located on high places, even the summits of high mountains in order to get the first view of the rising sun, and the last of the setting sun. The sun was believed to be the source and emblem of all life and the generative power of nature. See ***Bible Facts About False Gods***, p. 182.

y Ashtaroth is the plural and Ashtoreth the singular form of the name of the Canaanites' principal female deity (v 13). The feminine principle was supposed to be embodied in the moon to which the name Ashtoreth was given. The idol was a female with a crescent moon on her brow. It was set up in the temples and worshipped with the most revolting forms of immorality or sex perversion. Under the guise of religion all virtue and decency were surrendered (note k, v 17). See ***Bible Facts About False Gods***, p. 182.

z God's anger is capable of being stirred up or provoked to the highest degree to bring action against that which displeases Him. Here it waxed hot as on numerous other occasions.

a Heb. charah, to glow warm; to blaze up in anger, zeal, or jealousy; burn with indignation; be highly displeased, fretful, grievous, incensed; to be wroth. God is spoken of as waxing hot in anger 10 times (v 17; 3:8; 6:39; 10:7; Ex. 22:24; 32:10-11, 22; Dt. 9:19; Ps. 6:1; 38:1). When His anger gets to the boiling or steaming point definite action in judgment is manifest. See ***Anger*** and ***Angry*** in Index.

4 Reasons for God's Anger Waxing Hot:
  1 Oppressing widows, orphans, and strangers (Ex. 22:21-24)
  2 Stubbornness and idolatry (2:11-15; 3:7-8; 10:6-18; Ex. 32:8-11; Dt. 9:19-22)
  3 Forsaking and forgetting Him (2:12; 3:7)
  4 Sin (Ps. 6:1; 38:1-5)

b This was the result of God's anger waxing hot (v 17; 3:8; 10:7; Ps. 38:1-5). Here we have the beginning of many defeats of Israel during the periods of the judges, kings, and even during the restoration from captivity. See ***Victories, Civil Wars, and Defeats of Israel***, p. 1052.

c See notes A-U, ***Dispensation of Law***, p. 88.

d Heb. makar, to sell a daughter in marriage or slavery; to surrender or give over. This was God's way of saying that He gave Israel up or over to their enemies to be punished by them for backsliding (v 14; 3:8; 4:2; 10:7; Dt. 28:68; 32:30; 1 Sam. 12:9). The word is also used of men selling or giving themselves over to do evil (Isa. 50:1; 52:3), of selling slaves (Gen. 25:33; 37:28, 36; 41:56; 45:4), and selling merchandise (2 Ki. 6:25; 7:1, 16).

e Formerly, when Israel was obedient no man could stand before them (Dt. 7:27; 11:25; Josh. 1:5; 10:8; 23:9), but now in disobedience they could not stand before any man (v 14; Lev. 26:27).

f Formerly, when Israel was obedient the Lord prospered them and made them victorious wherever they went (Dt. 29:9; Josh. 1:7-9), but now the Lord cursed them wherever they went (v 15).

g Again, it must be remembered that God promised and predicted curses upon Israel should they disobey, and blessings should they obey (Lev. 26; Dt. 28). This is also the promise and prediction to Christians (Jn. 15:1-8; Rom. 6:16-23; 8:12-13; Gal. 5:16-26; Heb. 10:38-39).

h This was a fulfillment of prophecy (Dt. 28:53-37). Cp. 10:8; 1 Sam. 13:6; 14:24; 28:15; 30:6.

i See point 2 (2) A-Y, ***Dispensation of Law***, p. 88.

j This shows the ever increasing hardness of heart and stubbornness of Israel as time went on (v 17; note m, 2:4).

k Went a whoring is to be taken literally, for unspeakable immoral practices were carried on in connection with idols served by Israel during these times of apostasy (v 17; Ex. 34:15-16; Lev. 17:7; 20:5-6; Num. 15:39; Dt. 31:16; Judg. 2:17; 8:27, 33; 1 Chr. 5:25; 2 Chr. 21:13; Ps. 73:27; 106:39; Ez. 6:9; 23:30; Hos. 4:12; 9:1). See also whoredom between devotees of idols (Lev. 20:5; 25:1; Jer. 3:2, 9; 13:27, 33; Ez. 16:17-36; 20:30; 23:3-43; 43:7-9; Hos. 1:2; 2:2-4; 4:10-18; 5:3-4; 6:10; Nah. 3:4).

l This also should be taken literally, as illustrated in the backsliding of Israel under Aaron (Ex. 32) and under Moses (Num. 11; 16; 25).

m 2 contrasts here between fathers and children which are seen many times today:
  1 Fathers walked in the right way
  2 Fathers obeyed the commandments of the Lord. Children did not do either (v 17).

Sometimes it is just the opposite—children are godly and the fathers are not (Ez. 18) judges, then the LORD was [n]with the judge, and delivered them out of the hand of their enemies [o]all the days of the judge: for [p]it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [q]they ceased not from their own doings, nor from their stubborn way.

22. God’s purpose to test Israel by her enemies
(Judg. 2:3-5; 3:1-4)

■ 20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

▲ 21 [r]I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 [s]That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

214 CHAPTER 3

23. God’s instruments in testing Israel
(Judg. 3:3,20)

1 Now these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing

3 [a]*Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

II. Apostasies, servitudes and judges
(Judg. 3:5–16:31)
1. First apostasy

5 ¶ And the children of Israel [b]dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [c]they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served [d]Baalim and the [e]groves.

2. First servitude: eight years to Babylon

8 ¶ Therefore the anger of the LORD was [f]hot against Israel, and he [g]sold them into the hand of [h]Chushanrishathaim king of [i]Mesopotamia: and the children of Israel served Chushanrishathaim [j]eight years.

3. Othniel: first judge. Victory over Babylon:
forty years peace

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* [k]Othniel the son of [l]Kenaz, Caleb’s younger brother.

10 And the [m]Spirit of the LORD came upon him, and he judged Israel, and went [*n]out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against

---

n God being with one is the secret of success (note m, Gen. 28:15).

o God was with all the judges to bring deliverance to Israel, regardless of the personal conduct of the judges themselves, many of whom failed God (6:24-28; 16:20). Preservation of Israel to fulfill the promises and predictions regarding the coming Messiah was necessary even during times of failure on the part of leaders.

p See note u, Gen. 6:6.

q 17 Sins for Which God Punished Israel:
1 Broke God’s covenant (v 1, 20; Dt. 31:16-26; Josh. 23:16)
2 Made leagues with inhabitants of Canaan (v 2; Ex. 23:32; Dt. 7:2-5)
3 Refused to throw down all altars of the heathen (v 2; Ex. 34:13; Dt. 7:5; 12:3)
4 Disobeyed God’s voice (v 2, 20; Ex. 15:26; 19:5; Num. 14:22; Josh. 5:6)
5 Did evil in the sight of God and served Baalim and other gods (v 11-13; 3:6-7)
6 Forsook God (v 12-13)
7 Followed other gods (v 12)
8 Bowed down to worship other gods
9 Provoked God to anger (v 12)
10 Would not hearken to judges (v 17)
11 Went whoring after other gods, committing all kinds of immoralities
12 Turned quickly out of the way
13 Disobeyed the commandments
14 Backslid and corrupted themselves more than their fathers in following, serving, bowing down to other gods (v
15 Ceased not from their own sins and stubborn ways
16 Intermarried (3:6)
17 Forgot God (3:7)

r Here we have notice of God’s decision not to continue to drive out the nations left by Joshua in the land (v 21), and the reason for it (v 22-23; 3:1-4).

s 2 Reasons God Left Nations in Canaan:
1 To prove Israel by them, whether they would keep the ways of the Lord and walk therein (v 22-23; 3:1-4)
2 To teach Israel war, so they would be able to defend their own land from all enemies (3:2)

a See ***23 Nations That Fought Israel***, p. 489.

b Not Canaanites among Israelites, but the children of Israel among the Canaanites which were to be exterminated (Ex. 3:8, 17; 23:23-28; Dt. 7:1-5).

c Contrary to command (Ex. 34:16; Dt. 7:3).

d See ***Bible Facts About False Gods***, p. 182.

e Heb. Asherim (see ***Asherah***, p. 194).

f See note a, 2:14.

g See note d, 2:14.

h One of several words of 17 letters each, which are next to the longest words in the Bible (v 8; cp. Isa. 8:1).

i Abraham had left Mesopotamia nearly 505 years before. Now his seed was being given over in servitude to Mesopotamia for 8 years (v 8).

j This was the beginning of 7 servitudes to various peoples because of the sins of Israel (point 2 (2) A-U under ***Dispensation of Law***, p. 88).

k First of 16 judges (point 2 (2) A-Y under ***Dispensation of Law***, p. 88; note u, Josh. 15:17).

l See ***Kenezites***, p. 448.

m This explains how God raised up deliverers for Israel. The Holy Spirit would come upon them, inspire them, and endue them with power to war or accomplish the purpose of God in whatever way He chose to lead them to bring deliverance.

15 Examples of Spirit Being “Upon”:
1 Moses (Num. 11:17, 25)
2 The 70 elders of Israel (Num. 11:25-26)
3 Balaam (Num. 24:2)
4 Othniel (3:10)
5 Gideon (6:34)
6 Jephthah (11:29)
7 Samson (14:6, 19; 15:14)
8 Saul (1 Sam. 10:6, 10; 11:6; 19:23)
9 David (1 Sam. 16:13)
10 Saul’s messengers (1 Sam. 19:20)
11 Elisha (2 Ki. 2:9-15)
12 Amasai (1 Chr. 12:18)
13 Azariah (2 Chr. 15:1)
14 Zechariah (2 Chr. 24:20)
15 Messiah (Isa. 11:2; 42:1; 61:1; Mt. 3:16; Lk. 4:18)

*n The second time Othniel went to war and was victorious (v 10-11; 1:12-15; Josh. 15:16-19).

11 And the land had [o]rest forty years. And Othniel the son of Kenaz died.

4. Second apostasy and servitude: eighteen years to Moab

12 ¶ And the children of Israel [p]did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed [q]the city of palm trees.

14 So the children of Israel [r]served Eglon the king of Moab [s]eighteen years.

5. Ehud: second judge. Victory over Moab: eighty years peace

15 But when the children of Israel [a]cried unto the LORD, the LORD raised them up a deliverer, [b]Ehud the son of Gera, a [c]Benjamite, a [d]man lefthanded: and by him the children of Israel sent a present unto [e]Eglon the king of Moab.

16 But Ehud made him a dagger which had two edges, of [f]a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the [g]present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [h]quarries that *were* [i]by Gilgal, and said, I have a secret errand unto thee, O king: who said, out from him.

20 And Ehud came unto him; and he was sitting in a [j]summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* [k]locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a [l]key, and opened *them*: and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies

---

11, 30; 5:31; 8:28).

p See ***60 Examples of Doing Evil in the Sight of the Lord***, p. 489.

q Jericho site, not the city, for it was not rebuilt at that time (v 13; Dt. 34:3).

r 2nd servitude (see point 2 (2) A-U, ***Dispensation of Law***, p. 88).

s This was the 2nd servitude of Israel in a 450-year period during the judges. There was another 18-year servitude to Ammon (10:6-18); one of 20 years to the Canaanites (4:1-3); 8 years to Mesopotamia (v 7-8), and 7 years to the Midianites (6:1-10). The longest servitude was to the Philistines for 40 years (13:1). Altogether this made 111 years of bondage which Israel never would have suffered if they had obeyed God in the beginning, under Joshua, by killing all the inhabitants of the land as commanded.

a Heb. zaaq, to shriek from anguish or danger; cry out spontaneously. Israel did this many times when in danger (v 9, 15; 6:6-7; 10:10; Ex. 2:23; 1 Sam. 12:8-10; 1 Chr. 5:20). The Heb. tsaaq, to shriek, is also used of:

1 Israel (4:3; Ex. 5:15; 14:10; Num. 20:16; Dt. 26:7; Josh. 24:7; 2 Chr. 13:14)
2 Esau (Gen. 27:34)
3 Egyptians (Gen. 41:55)
4 Moses (Ex. 8:12; 15:25; 17:4; Num. 12:13)
5 Elisha (2 Ki. 2:12)
6 Wife of a prophet (2 Ki. 4:1)
7 Sons of the prophets (2 Ki. 4:40; 6:5)
8 A whore (2 Ki. 6:26)
9 A woman (2 Ki. 8:5)
10 Asaph (Ps. 77:1)

b Ehud, the 2nd judge (v 15; point 2 (2) A-Y, ***Dispensation of Law***, p. 88.

c 16 Judges by Tribes:

1 Othniel—Judah (1:10-20; 3:9)
2 Ehud—Benjamin (3:15)
3 Shamgar—Benjamin? (3:31; 5:6-8)
4 Deborah—Ephraim (4:5; 5:14)
5 Barak—Naphtali (4:6)
6 Gideon—Manasseh (6:15)
7 Abimelech—Manasseh (9:1; 7:1)
8 Tola—Issachar (10:1-2)
9 Jair—Manasseh (10:3-5)
10 Jephthah—Manasseh (11:1-3, 29)
11 Ibson—Zebulun or Judah (12:8-10)
12 Elon—Zebulun (12:11-12)
13 Abdon—Ephraim (12:13-15)
14 Samson—Dan (13:2)
15 Eli—Levi (1 Sam. 1:3; 2:11; 4:15-18)
16 Samuel—Levi (1 Sam. 1:1; 3:1; 7:6-17)

d All left-handed men mentioned in Scripture came from Benjamin (v 15; 20:16).

e Eglon, little calf. The successor of Balak of Num. 22-24 (v 12-17). Also the name of a city (Josh. 10:3-37; 12:12; 15:39).

f Heb. gomed, to grasp; a span. Not the ordinary word trans. cubit in every other place. A dagger of a span long would be about 9 or 10 inches (v 16).

g This means they paid their yearly tribute to Moab, which, according to Eastern custom, was borne and presented with great ceremony so as to impress both the oppressed and the oppressor regarding their respective positions and relationship to each other.

h See ***Carved Images***, p. 491.

i The Moabites had evidently crossed the Jordan and built a summer place for their king between old Jericho and Gilgal. They had perhaps set up graven images there or it could be that the great stones Joshua had set up at Gilgal were carved into idols by the Moabites who now oppressed Israel and made them pay tribute. Cp. 4:3.

j In the Heb. chamber of cooling—one of the special places built for coolness in the gardens of Oriental rulers and wealthy people, accessible by private stairs, and in which they reposed during the heat of the day. Such parlors were often made of two or three rooms, having a terrace annexed to the larger house and stairs leading to the outside and the street. By the stairway Ehud escaped without being noticed by the servants who had retired to the larger house. In Egypt cooling rooms were made by putting openings in the top to let the fresh air in. Some rooms and halls were large and lofty with a dome at the top having several windows toward the north. Being constructed to throw the north wind down into the rooms they became so cool at times that one needed heavy clothing.

k Early Oriental locks consisted of a wooden slide drawn into place by a string and fastened there by teeth or catches. Sometimes the lock was a heavy slide put into the door post and held in place with small bolts of iron. The lock was placed inside the door; and a hole was made in the door through which a hand could be passed and a key inserted.

l Keys were usually of wood, though some were of iron or brass. The ordinary wooden key was from 6 inches to 2 feet in length. At the end were wire pins designed to loose the fastenings of the lock or slide. Keys were borne on the shoulder (Isa. 22:22).

down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped [*m]not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest [*n]fourscore years.

6. Third apostasy and servitude. Shamgar: third judge. Victory over Philistia

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an [*a]ox goad: and he also delivered Israel.

215

CHAPTER 4

7. Fourth apostasy and servitude: twenty years to Canaanites

1 And the children of Israel [b]again did evil in the sight of the LORD, [c]when Ehud was dead.

2 And the LORD [d]sold them into the hand of [e]Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in [f]Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD: for he had nine [g]hundred chariots of iron; and [h]twenty years he [i]mightily oppressed the children of Israel.

8. Deborah and Barak: fourth and fifth judges: forty years (Judg. 5:31)

(1) First prophetess since Miriam (Ex. 15:20): prophecy of Deborah

4 ¶ And Deborah, a [j]prophetess, the wife of Lapidoth, she [k]judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

★●■6 [l]And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, [m]Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee [n]ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, [o]If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

★ 9 [p]And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a [q]woman. And Deborah arose, and went with Barak to Kedesh.

(2) Mobilization of armies

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with [r]ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the [s]father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.

12 And [a]they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

---

*m Not a man on this side of Jordan.

*n These 80 years were the longest period in which the land had peace or rest (v 30). Six times there was a period of 40 years of rest (3:11; 5:31; 8:28; 1 Sam. 4:18).

*a The ox goad was a strong pole about 8 ft. long and 2 in. in diameter. At one end was a sharp point for pricking the oxen when their movements became too slow. At the other end was a sharp chisel-like blade which was used to clear the plowshare of weeds, roots, thorns, or hard clay adhering to it. The pointed end of this instrument is referred to in Acts 9:5; 26:14.
8 Weak Things of Judges That Confounded the Mighty (1 Cor. 1:27):
1 Left hand (3:21)
2 Ox-goad (3:31)
3 A woman (4:4, 21; 9:53)
4 A nail (4:21)
5 A piece of millstone (9:53)
6 A pitcher (7:20)
7 A trumpet (7:20)
8 Jawbone of an ass (15:16)

b Israel sinned again and again, before this and afterward (3:12; 4:1; 8:33; 10:6).

c According to 2:18-19 Israel served the Lord all the days of each judge. If this applied in the case of Ehud he must have been over 100 years old when he died, for the land had rest 80 years (3:30) and he was a grown man when he delivered Israel (3:15-30).

d See note d, 2:14.

e Another Jabin besides the one in Josh. 11:1-3, but from Hazor, the capital of a strong nation of Canaanites which was burned by Israel in the days of Joshua (note c, Josh. 11:1).

f Harosheth was a stronghold of the Gentiles and the home of Sisera, captain of the Canaanites, who kept Israel under subjection for 20 years (v 2-3). It was located in north Canaan.

ancient times, this would mean 2,700 horses besides many others perhaps, held in reserve (v 3).

h 20 years was next to the longest servitude of Israel during the period of the judges (v 30). 40 years was the longest (13:1). 18 years was the length of the 2nd and 6th servitudes (3:12-14; 10:6-18); 7 and 8 years the lengths of the 1st and 5th (3:7-8; 6:1-10).

i Heb. chezqah, prevailing power; strength; strong. It means they prevailed against Israel in a strong way to keep them under subjection. They did everything possible to make Israelites afraid of them and reluctant to oppose them in any way. The word is trans. mightily (v 3; 14:6; 15:14; Jer. 25:30).

j See ***Prophetesses***, p. 174.

k She judged, proving her to be one of the 16 judges of Israel in this period between Joshua and the kings of Israel (v 4-5). Ramah was 5 miles north of Jerusalem, and Bethel 10 miles, so the palm tree must have been close to Beeroth, about halfway between these 2 cities. Mount Ephraim was a general name for the whole range extending from Jerusalem to the plain of Esdraelon. Mount Tabor was on the northern side of Esdraelon, and almost isolated, being connected only by a wooded ridge with the mountains of Galilee on the west. About 1,900 ft. high and abundant with evergreens and oaks, it was one of the most beautiful hills in Palestine. It is covered with the ruins of an ancient city.

l 2nd prophecy in Judg. (v 6-7, fulfilled, v 12-24). Next, v 9.

m Question 4. Next, v 14.

n Contrast this—the 10,000 God commanded to go to war—with 10,000 God commanded not to go to war (v 6, 14 with 7:3-6).

o One man who admitted dependence upon a woman (v 8; cp. 1 Cor. 11:7-12). The Sept. adds at the end of v 8, "for I do not know the day when the Lord would prosper the angel with me," meaning that he depended upon her contact with God to tell him when to attack, as in v 14.

p 3rd prophecy in Judg. (4:9, fulfilled, v 17-22). Next, v 14.

q Note the 2 women connected with Barak: Deborah and Jael (v 4-22).

r The exact number Deborah commanded Barak to take with him to battle—10,000 (v 6, 10).

s See note a, Num. 10:29; ***Father-in-Law of Moses***, p. 191.

a Whether this was cooperating with Israel according to the prophecy of v 7 or cooperating with the enemies of Israel is not clear in this verse, but in v 17-22 it is evident that the wife at least was on Israel's side.

✡ ✡ ✡

chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, [c]from Harosheth of the Gentiles unto [d]the river of Kishon.

(3) Victory over Canaanites

★ 14 [e]And Deborah said unto Barak,[f]Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [g]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera [h]lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was [i]not a man left.

(4) Death of Sisera

17 Howbeit Sisera fled away on his feet [j]to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

● 18 ¶ And Jael went out to meet Sisera, and said unto him, [k]Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [l]mantle.

● 19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

● 20 Again he said unto her, Stand in the doth come and enquire of thee, and say, [m]Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a [n]nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. [o]So he died.

● 22 And, behold, as [p]Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So [q]God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

216

CHAPTER 5

(5) Song of Deborah and Barak
A. Praise to God for victory

1 [a]Then [*b]sang [*c]Deborah and Barak the son of Abinoam on that day, saying,

● 2 Praise ye the LORD for the avenging of Israel, [*d]when the people willingly offered themselves.

● 3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [*e]when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

---

and 9, without knowing it (v 13).

c The Canaanites dwelled from Harosheth near the Sea of Merom on the Jordan to the river Kishon which flows into the Mediterranean near Mount Carmel (v 13).

d The Kishon rises at the foot of Mount Tabor, winding southerly through the plain of Jezreel about 30 miles to the Mediterranean (v 7, 13; 5:21). It is called the waters of Megiddo (5:19). On this river the famous battle between Barak and Sisera was fought (v 13-22), and it was the place of the destruction of the prophets of Baal by Elijah (1 Ki. 18:40). It is also called the waters before Jokneam (Josh. 19:11). Kishon formed the boundary between Zebulun and Issachar. In summer this is a good flowing stream.

e 4th prophecy in Judg. (4:14, fulfilled, v 15-22). Next, 6:14.

f Question 5. Next, v 20.

g Having Jehovah in the battle made a great difference, for Israel had fought with Sisera before and had not overcome him (v 15).

h This left the Canaanite army without their leader, and so they were easily followed and destroyed by Barak and his men (v 15-16). No doubt the angel of the Lord so confused the enemy that many ran into each other, and chariots were overthrown, as the remnant fled toward Harosheth.

i This indicates the total destruction of the Canaanite army and all the chariots (v 16).

j He preferred the woman's tent to that of Heber, because of secrecy and supposed safety there. According to Eastern custom no man was permitted to intrude into a woman's tent or the apartments of women; to do so meant the death penalty. Thus Sisera was brought under the death penalty, and it was permitted of God to fulfill the prophecy of v 9. Jael, by the will of God, helped save Israel from long bondage to bitter enemies. This spared the daughters of Israel from horrible fates and the men from destruction at the hands of Sisera.

k Since she and her husband had been the ones to warn Sisera of the mobilization of Israel, he no doubt thought he would be safe with her. He trusted Jael so completely that he relaxed and went to sleep in her tent (v 18-21).

l Heb. semiykah, rug. Only here. Not the ordinary word for mantle as worn on the body, which is meiyl, robe (1 Sam. 15:27; 28:14; Ezra 9:3-5; Job 1:20; 2:12; Ps. 109:29).

m Question 6. Next, 5:8.

n One of the tent pegs used to hold the tent ropes (v 21). Tents were taken down and put up by the oriental women.

o 10 Recorded Deaths Because of Women:
1 Sisera (v 21)
2 Abimelech (9:53; 2 Sam. 11:21)
3 Sheba (2 Sam. 20:22)
4 The harlot's child (1 Ki. 3:19)
5 Prophets of God (1 Ki. 18:4)
6 Naboth (1 Ki. 21:9-10)
7 A certain woman's son (2 Ki. 6:29)
8 Royal seed (2 Ki. 11:1; 2 Chr. 22:10)
9 Haman's sons (Esther 9:13-14)
10 John the Baptist (Mt. 14:8)

p What impression the scene of his enemy's death made on Barak is not known, but he could not help feeling personally robbed of the privilege to kill him, himself (v 9, 22).

q God enabled Israel to get mastery of the Canaanite enemies until they were completely destroyed (v 23-24). This was what God had in mind for every enemy of Israel as time went along and Israel submitted to Him and obeyed Him. God has always kept His part of the contract between Himself and Israel and will always do so. He has even gone further at times than what He was under obligation to do in order to prove His eternal love and providence over them as a special people with whom He had entered into covenant relationship to bring the Messiah into the world and complete His revelation to men, through them.

a There was no singing until after the victory. There had been weeping before in Israel, but now it was rejoicing. Cp. 2:4 with Ex. 2:23-24.

*b ***8 Songs of Praise in Scripture***, p. 490.

*c One of two duets in Scripture (5:1-31; Acts 16:25).

*d God always avenged His people when they willingly offered themselves, and He will always do so, not only for Israel but for others (v 2; Ps. 84:11; 91:1-12).

*e See Ex. 19:18-24; Heb. 12:18-21.

✡ ✡ ✡

6 In the [f]days of Shamgar the son of Anath, in the [g]days of Jael, the [h]highways were unoccupied, and the travellers walked through byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 [i]They chose new gods; then *was* war in the gates: [j]was there a shield or spear [k]seen among forty thousand in Israel?

● 9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

● 10 Speak, [l]ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 *They that are* [m]*delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

● 12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity [n]captive, thou son of Abinoam.

13 Then he made him that remaineth [o]have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 [p]Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben *there were* great thoughts of heart.

16 [a]Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? [b]Asher continued on the sea shore, and abode in his breaches.

D. Battle on Mount Tabor

18 [c]Zebulun and Naphtali *were* a people *that* jeoparded their lives unto the death in the high places of the field.

19 The [d]kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; [e]they took no gain of money.

20 [*f]They fought from heaven; the stars in their courses fought against Sisera.

---

f See 3:31.

g See 4:15-22.

h The land was full of anarchy and confusion, being infested with bandits everywhere. No public road was safe and people of the villages were forced to live in fortified places or in great numbers together to protect themselves from roving bands of wicked men (v 6-7).

i Israel forsook God for new gods that could not deliver them. Then—when they went after other gods there was war in their gates and they were totally unarmed by their enemies (v 8). This was the sole cause of their calamities as a nation. When they served the Lord they were at peace; they were prosperous and law abiding; there were no dangers from bandits; and the nation was fully armed to repel anyone who would dare attack them.

j Question 7. Next, v 16.

k How could an army of 10,000 without arms defeat a well-armed one with 900 chariots of iron? The Vulgate gives an interesting translation to this verse, "The Lord chose a new species of war, and himself subverted the gates of the enemy." What was this new species of war? In the first place a woman gave the orders and directed the war by prophecy (4:6-14). Then, God put it into the hearts of 10,000 men to have faith without arms to overcome a greater company well-armed. This was a great miracle in itself, for in Gideon's time, a little later, there were only 300 who showed evidence of this kind of faith (7:5-25). Barak retired to Mount Tabor with the 10,000 men, and they were attacked by the well-armed army of Sisera. Suddenly Barak and his men rushed upon them and God began to act, causing terror and confusion throughout the Canaanite army who threw down their arms to flee. The routing was instantaneous and complete, the Israelites picking up the arms of their enemies and slaying them as they ran away. Even Sisera, being no longer safe in a chariot, fled on foot. The entire army was slain by men and the captain by a woman. This was the new species of war that brought deliverance in Israel.

l It was the custom in some Oriental countries for judges, rulers, and men of wealth to ride on white asses. Such animals were rare and costly and to possess one classed the owner with the rich and influential. It is said that in Persia men of the law considered it suited to their dignity to ride on white asses. Here they were connected with judges in Israel (v 10).

m This refers to the custom of bandits lying in ambush near wells and springs in order

to drink or water their flocks. When the country was governed badly this practice greatly increased. This victory gained by Israel cleared the country of such bands. Now, as intimated here, people could gather and sit by the water places without fear of bandit archers shooting at them during robbing and plundering. Peace reigned; men could freely converse about the good things of God; and all villages were now safe from bandit attacks (v 11).

n This indicates that Israel took many captives of the Canaanites, especially girls and women who were virgins, as they were allowed to do in gathering spoils of their enemies (v 12; Num. 31:17-18).

o This verse could be trans. "Then went down the remnant of the people (Barak and his 10,000) to the mighty (against Sisera and his mighty army), and the people of Jehovah came down with me (Deborah) against the mighty ones" (v 13).

p For comments on the 10 tribes referred to in this passage see ***10 Statements About 10 Tribes***, p. 491.

a Questions 8-9. Next, v 28.

b ***10 Statements About 10 Tribes***, p. 491.

c These 2 tribes are mentioned again here as being the ones from which came the most of the 10,000 men who fought the Canaanites. They jeopardized their lives to fight in the thick of the battle (v 18).

d A number of kings of Canaan helped Jabin in his war on Israel, but they were defeated in Taanach by the waters of Megiddo in Manasseh (v 19).

e This suggests that these kings who fought expected to take much booty in the total defeat of Israel, but they themselves were overcome and took no spoils of war as planned (v 19). They fought for booty, but Israel fought for liberty and for their lives—not for plunder. This makes the difference many times between armies in battle.

*f The angels of heaven and the stars in their courses fought for Israel on this day, for it was a crisis in the history of the people of God who were the chosen ones to bring the Messiah into the world, and produce the Scriptures as a revelation from God (v 20). If they had been defeated in this battle it could have meant the extermination of those who fought as well as the tribes that did not cooperate in this struggle. This verse is just one of many scriptures teaching that wars are lost or won on earth on the basis of wars lost or won in the heavenlies between the forces of God and Satan (note p, Dan. 10:13).

✡ ✡ ✡

that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the [h]horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

23 Curse ye [i]Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

E. Blessing on Jael for killing Sisera (Judg. 4:18-24)

24 [j]Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* [k]she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

F. Anxiety and presumption of Sisera's mother and maids

28 The [l]mother of Sisera looked [m]out at a window, and cried through the lattice, [n]Why is his chariot [o]*so* long in coming? why tarry the wheels of his chariots?

returned answer to herself,

30 Have they not sped? [p]have they *not* divided the prey; to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of [q]divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

G. Curse and blessing upon the enemies and friends of God

31 [a]So [b]let all thine enemies perish, O LORD: [c]but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had [d]rest forty years.

217 CHAPTER 6

9. Fifth apostasy and servitude: seven years to Midian

1 And the children of Israel [e]did evil in the sight of the LORD: and the LORD delivered them into the hand of [f]Midian [*g]seven years.

2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel [*h]made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the [*i]Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and

---

the stars in their courses fought for Israel was by the heavens sending great thunder, lightning, rain, and perhaps even great hail on the armies of Canaan, and by causing a great flood in the river bed of Kishon which swept away multitudes downstream to the Mediterranean (v 21). On other occasions God sent such storms to defeat the enemy (Ex. 9:18-34; Josh. 10:11; 1 Sam. 7:10; 12:18). He will do this at Armageddon (Ez. 38:17-21; Rev. 16:18).

h The horse hoofs were broken as the animals were urged on in their flight over rough roads, their feet not being shod as in recent times (v 22).

i An unknown city or district whose inhabitants would not help Israel destroy the enemy. They were cursed by the angel of the Lord who led in this battle (v 23). He could have been one of the 3 Divine Persons of the Trinity. See ***The Spirit World***, p. 1048.

j This blessing upon Jael may have been one from the women of Israel referred to in v 24, not necessarily a blessing from God. It certainly could not be a blessing from the women of the Canaanites who were defeated.

k See ***8 Acts of Jael***, p. 491.

l Then, as now, women lived in anxiety until their loved ones returned home safe from wars (v 28).

m The walls of Oriental houses had very few windows to the street, and these were high above ground, made of latticework arranged for coolness, and gave occupants an opportunity to see without being seen. Some were out from the wall like our bay windows and afforded a good view of what went on in the street below. Not being hung like ordinary sashes, they opened and shut like doors. The window spoken of here was evidently on the street side of the house, as were also the windows referred to in 2 Sam. 6:16; 2 Ki. 9:30-33; 13:17; Pr. 7:6; Song 2:9; Dan. 6:10; Acts 20:9.

n Questions 10-13. Next, 6:13.

o Sisera had usually won speedy victories with his seasoned and trained army and chariots of iron, so his mother sensed something was wrong. Jehovah had fought with Israel this time and so Sisera's chariot never came home (v 28-29).

p It was customary for all pagan armies to divide the spoil and the young women among the fighting men. This was an incentive to war. Israel also was permitted to do this, except part went to those who stayed at home (Num. 31:16-54).

q Heb. tseba, a variation of color, especially embroidery work; needlework on both sides of a cloth whether by hand or loom. All Orientals were lovers of fine ornamented cloth. A garment of this kind was what caused Achan to sin (Josh. 7:21). All such were considered great prizes by victorious armies when they sacked cities and homes. Gold thread was sometimes used in the needlework, as in the tabernacle furnishings and garments of the high priests in Israel. See v 30; Ps. 45:13-14; Ez. 23:12.

a ***8fold Purpose of Deborah's Song***, p. 490.

b See Ps. 45:5; 60:12; 66:3; 92:11; Isa. 42:18; 59:18; 66:6, 14.

c 2fold Contrast (v 31):
  1 Let the enemies of Jehovah perish
  2 Let the friends of Jehovah shine forth in glory as the sun in all his might

d See note n, 3:30.

e See ***60 Examples of Doing Evil in the Sight of the Lord***, p. 489.

f Midian was the son of Abraham by Keturah (Gen. 25:2-4). His descendants became bitter enemies of Israel in the day of Moses (Num. 22:4-7; 25:15-18; 31:1-12; Josh. 13:21), who himself married a Midianite woman (Ex. 2:15-3:1; 4:19; 18:1-27). The reason for such enmity is not stated. It appears from Num. 31 that the Midianites were destroyed as a nation, but they multiplied again and became the leaders of this great multitude which came against Israel in the days of Gideon (6:1–8:28; 9:17; Isa. 9:4; 10:26).

*g This was the shortest of 7 servitudes of Israel during the 520 years between Joshua and king Saul.
7 Servitudes of Israel:
  1 To Babylon 8 yrs. (3:7-8)
  2 To Moab 18 yrs. (3:12-14)
  3 To Philistia—time unknown (3:31)
  4 To Canaanites 20 yrs. (4:1-3)
  5 To Midian 7 yrs. (6:1)
  6 To Philistines and Ammonites 18 yrs. (10:6-18)
  7 To Philistines 40 yrs. (13:1)

*h This shows the low, sinful state of Israel (v 2-6). What a contrast to the Israel under Moses and Joshua! Because of sin God allowed His people to be defeated (v 1; ***60 Examples of Doing Evil***, p. 489).

*i The Midianites were the leaders of the combined forces of Midian, Amalek, and other tribes of the East who defeated Israel, robbed them of new crops, took their stock, and caused them to hide in dens and caves (v 3-6), some of which were capable of holding as many as 4,000 persons.

* * *

come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle and their tents, and they came [k]as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was [l]greatly impoverished because of the Midianites; and the children of Israel [m]cried unto the LORD.

10. First unnamed prophet in Israel after Joshua (Josh. 1:10; 23:1; 24:2; Heb. 1:1-2)

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

■ 8 That the LORD [n]sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I [o]brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: [p]but ye have not obeyed my voice.

11. Gideon: sixth judge: forty years (Judg. 8:28)
(1) God appears and commissions him

11 ¶ And there came [q]an angel of the LORD, and [r]sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat [s]by the winepress, to hide *it* from the Midianites.

■ 12 And the angel of the LORD appeared with thee, thou mighty man of valour.

13 And Gideon [a]said unto him, Oh my Lord, if the LORD be with us, [b]why then is all this befallen us? and [c]where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

★●■14 [d]And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: [e]have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? [f]behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

★■16 [g]And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

(2) Gideon convinced of God's personal appearance

17 And he said unto him, If now I have found grace in thy sight, then shew me a [h]sign that thou talkest with me.

▲●18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry [i]until thou come again.

19 ¶ And Gideon went in, and made ready a [*j]kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

●■20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and [*k]pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth

---

j This oppression was quite general, for it reached even to Philistia (v 4). If it had continued the Israelites would have been destroyed by starvation and war, but as usual, they cried to God in their distress and He was compassionate and merciful again, saving them by raising up Gideon (6:4–7:25).

k As locusts—without number (v 5).

l Because their crops and stock were taken by their enemies (v 3-4).

m See note o, 2:6; note a, 3:15.

n ***First Prophet Sent to Israel***, p. 491, and ***25 Things Sent of God***, p. 490.

o 7fold Deliverance of God (v 8-10):
1 I brought you up out of Egypt
2 I brought you out of the house of bondage (Ex. 12:37–19:2)
3 I delivered you out of the hand of the Egyptians (Ex. 14:1–15:21)
4 I delivered you out of the hand of all the oppressors (Josh. 2:1–12:24)
5 I drove them out from before you (Josh. 2:1–12:24)
6 I gave you their land (Josh. 13:1–21:45)
7 I said: I am your God; fear not the gods of the Amorites in this land

p One of the shortest accusations of God to Israel (v 10). Nearly every other time God spoke in detail, making many accusations (2:1-20; Ex. 32:7-9; Num. 14:22-35; Josh. 7:11-20).

q The angel of the Lord was one of the three Persons of the Divine Trinity. This is clear from 6:14-16, 22-26, where the Angel is referred to as Jehovah. He came to confirm the words of the prophet of v 8-10. See ***The Spirit World***, p. 1048.

r See ***12 Acts of the Angel—God***, p. 491.

s This tells of the public distress of Israel. They could not use regular threshing floors for fear of their enemies, and so they threshed it instead of treading it with the use of cattle. Gideon was doing this by the winepress, a place his enemies would not suspect because Israel had no grapes left with which to make wine in such presses, the enemies having taken all the vineyards.

a Gideon saw the Angel, or God, with his own eyes and both talked with audible voices as men talk, one with the other (v 11-21).

b Questions 14-15. Next, v 14. These were natural questions in view of Israel's state at this time: Why are we in such a state in view of what God has done for us in the past? Where are all His miracles our fathers told us about? Why has he forsaken us and turned us over to be oppressed by the Midianites? The answer to all such questions is sin—Israel forsaking God, not God forsaking Israel. He had told them that if they forsook Him He would turn to be their enemy and would permit other nations to conquer and oppress them (Lev. 26; Dt. 28). Why then should He not keep this part of His word as He had kept the other part by blessing them when they were in obedience?

c This proves that information regarding the miracles of God shown to past generations of Israel, was passed on, even written down so that coming generations could see and know the mighty power of God who is ready to demonstrate in every period, when men have faith for the miracles needed (v 13).

d 5th prophecy in Judg. (6:14, fulfilled, 7:1-25). Next, v 16.

e Questions 16-17. Next, v 29.

f Gideon was humble here when called to deliver Israel, but later he became exalted and failed God (v 15 with 8:22-28).

g 6th prophecy in Judg. (6:16, fulfilled, 7:1-25). Next, 7:7.

h 4 Signs of God to Gideon (v 17):
1 Miraculous consumption of food (v 21)
2 Dew on the fleece only and not on the floor where the fleece lay (v 37-38)
3 Dew on the floor but not on the fleece (v 39-40)
4 Dream of barley cake falling in the midst of Midian (7:9-15)

i As in the case of Abraham, God waited until the meal was prepared, but unlike the experience with Abraham He did not eat of the food (v 18-21 with Gen. 18:1-8).

*j Estimated Cost of Meal for God:

A kid of the goats	$ 20.00
An ephah of flour (1 bu. 3 pts. or 67 pts. @ 10¢)	6.70
Total	$ 26.70

*k The broth was poured out upon the meat and bread, thus soaking them (v 20). Then the Angel touched the soaked food and it was consumed by fire which miraculously came out of a rock (v 21). The fire was a token of Jehovah's acceptance (v 21; Gen. 4:4; Lev. 9:24; 1 Ki. 18:38).

touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

(3) Gideon assured that one can see God and live (Gen. 32:30)

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, [*l]Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

■ 23 And the LORD said unto him, Peace *be* unto thee; fear not: [*m]thou shalt not die.

24 Then Gideon [*n]built an altar there unto the LORD, and called it [*o]Jehovahshalom: unto this day it *is* yet in [*p]Ophrah of the [*q]Abiezrites.

(4) Gideon obeys God: destroys Baalism and restores true worship

●■25 ¶ And it came to pass the same night, that the LORD said unto him, [*r]Take thy father's young bullock, even the second bullock [a]of seven years old, and throw down the altar of Baal that [b]thy father hath, and cut down the [c]grove that *is* by it:

● 26 And build an altar unto the LORD thy God [d]upon the top of this rock, [e]in the ordered place, and take the [f]second bullock, and offer a burnt sacrifice with the [g]wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, [h]because he feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

(5) Gideon protected from idolaters by his father

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the [i]grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

done this thing? And when they enquired and asked, they said, Gideon the [k]son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the [l]grove that *was* by it.

31 And Joash said unto all that stood against him, [m]Will ye plead for Baal? will ye save him? he that will plead for him, [n]let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called [o]him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

(6) Mobilization of Israel

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the Spirit of the LORD came [p]upon Gideon, and he blew a trumpet; and Abiezer was [q]gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

(7) Two miracle signs to confirm God's promise

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, [r]I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And [a]it was so: for he rose up early on the morrow, and thrust the fleece together, and

---

saw God or an angel, he would die (v 22-23; 13:22; Gen 32:30); but no man has ever died because of seeing God and no man ever will.

*m Here God assured all men that seeing Him would not bring death (v 23). The Angel departed bodily out of sight but continued to talk to Gideon (v 21-26).

*n See note f, Gen. 8:20.

*o See ***16 Jehovah Titles***, p. 77.

*p Ophrah, a city east of Jordan in Manasseh (v 11, 24; 8:27, 32; 9:5; Josh. 18:23; 1 Sam.. 13:17; 1 Chr. 4:14).

*q Abiezrites (v 11, 24, 32), descendants of Abiezer (v 34; 8:2; Josh 17:2).

*r 5 commands–true worship restored:

1 Take your father's second bullock of 7 years old (v 25)
2 Throw down the altar of Baal that your father set up
3 Cut down the grove by it
4 Build an altar unto Jehovah upon the top of the rock (v 26)
5 Offer the bullock upon the altar as a burnt sacrifice with the wood of the grove which you cut down

a Here a bullock was considered young at 7 years old, so the estimated price of $325 allowed for a young bullock in figuring costs of sacrifices seems reasonable and moderate (v 25). It is a coincidence that the bullock was as old as the number of years Israel spent in bondage to the Midianites (6:1).

b It was to the shame of Israel that an important man like Joash, head of one of the chief families of Manasseh—the Abiezrites (v 24, 29-32)—should become an idolater, build an altar to Baal, and forget Jehovah (v 25). It was also a shame that a man should be afraid to interfere with Baal worship and establish true worship to Jehovah in the daytime, in the nation of Israel as in v 27. This shows how far the people had gone into apostasy. All worship of Baal was a direct transgression of the law of Israel, and all such worshippers were supposed to be put to death, and the city allowing the worship was supposed to be torn down (Dt. 13).

c Heb. asherah, a wooden image of Astarte, something like a totem pole set up by the image of Baal. See ***Asherah***, p. 194.

d This no doubt refers to the mountain upon which the stronghold was made (v 26).

e Upon the ordered place.

f The second bullock was evidently the one not dedicated to Baal like the first one belonging to his father and being fattened for sacrifice to this idol god.

g Wood of the asherah, the wooden idol of the goddess Astarte. This was to be used in offering the bullock as a burnt sacrifice (v 26).

h More than anything else he may have feared the turmoil such action would have caused in the daytime, so he chose the night when the city was asleep (v 27).

i The asherah of note c, above.

j Question 18. Next, v 31.

k Joash of the house of the Abiezrites was the father of Gideon (v 24, 29). The altar of Baal was located on his land; he therefore had the right to take a stand against Baal to save his son (v 31).

l See note c, above.

m Questions 19-20. Next, 8:1.

n It seems from this that Joash was the chief man of the house of Abiezrites, and so he could give such and order (v 31).

o Called Gideon Jerubbaal, meaning let Baal plead (v 32; 7:1; 8:29, 35; 9:1-5, 16, 19, 24, 28, 57). Called Jerubbesheth—he will contend against confusion or shame, thus changing baal, lord, into bosheth, confusion or ignominy (2 Sam. 11:21).

p See note m, 3:10.

q 5 Companies Mobilized in Israel:

1 The Abiezrites (v 24, 34)
2 Manasseh (v 35)
3 Asher
4 Zebulun
5 Naphtali

r 4 Signs of God to Gideon (note h, v 17).

a Gideon had already had one divine manifestation (v 17-21); now he asked for two more signs of confirmation which would be miraculous acts of God (v 37-40). See note h, v 17.

✡ ✡ ✡

of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

218 CHAPTER 7

(8) Gideon's band of three hundred men

1 Then [b]Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of [c]Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

■ 2 And the [d]LORD said unto Gideon, [e]The people that *are* with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

● 3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

●■ 4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and [f]I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

★■ 7 [g]And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and [h]let all the *other* people go every man unto his place.

8 So [i]the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

(9) Fourth sign of victory (see note h, Judg. 6:17)

★●■9 ¶ [a]And it came to pass [*b]the same night, that the LORD said unto him, [*c]Arise, get thee down unto the host; for I have delivered it into thine hand.

● 10 But [*d]if thou fear to go down, go thou with [*e]Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that *were* in the host.

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley [*f]like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

Christian believer today is told that all things are possible and nothing shall be impossible for him who has faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26). In Gideon's time God had in mind to perform another miracle—a new kind for His people—and it would go down in a book of records He was making. It would be among the mighty deeds performed by God to prove to men in all ages that there is nothing impossible with Him and those who will cooperate with Him.

b Jerubbaal was Gideon's new name (6:32).

c Harod means trembling. There the army of Gideon gathered in fear and trembling in view of so many Midianites, Amalekites, and others of the East who were against them like locusts for multitude (6:33; 7:1, 12).

d The visible and bodily presence of Jehovah as the angel of the Lord of 6:11-21 had gone out of sight, but He was still talking to Gideon and directing all preparations for battle (6:22–7:11).

e The Lord saw the pride of such oppressed and humbled people and knew that if He allowed 32,000 men to fight the Midianites they would brag on personal victory and rob Him of glory due Him. Realizing the people would not recognize Him as the One giving the victory by His mighty power, He instructed Gideon to thin out his army by announcing that all who were fearful or afraid should return home. This cut the number down to 10,000—the number Barak had, as in chs. 5-6. The army was yet too big so these were told to come down to drink. All who did not lap up water like a dog were to go home (v 2-5).

f This indicates that God had something to do with the decision of those who were to go by putting it into their hearts to lap up water like a dog instead of kneeling down to drink (v 4-5). The number that lapped, bringing water to their mouths in their hands, were 300 men. The others bowed down on their knees and sucked the water up (v 6). God promised Gideon that through the 300 He would defeat the multitudes of the enemy; so he sent the others home (v 7)—31,700 of the original 32,000 who had gathered at the call. To the natural man this would seem foolish—something to make a victory impossible; but

g 7th prophecy in Judg. (7:7, fulfilled, 7:16-25). Next, v 9.

h No man will ever know what the 31,700 men thought of such seemingly foolish action—retaining only 300 men to fight such a multitude; neither will it be known what the 300 thought who were left to fight alone. God had made a promise that 100 would be able to put 10,000 to flight (Lev. 26:8); and there is a reference to one chasing 1,000 and two men putting 10,000 to flight, in Dt. 32:30. On this basis (as in Dt.) Gideon's 300 could have defeated 300,000 to 1,500,000 warriors. The Midianites had an army of 135,000 (8:10).

i The 300 are called the people. They took food for a day or so and went about making further preparation. The 9,700 of the second test went home (v 8).

a 8th prophecy in Judg. (7:9-11, fulfilled, v 13-15). Next, v 13.
3 Predictions to Gideon:
1 I have delivered the host of the Midianites into your hand (v 9)
2 You will hear what they say (v 11)
3 After this you will be strengthened with boldness to go down to the host

*b The same night that the rest of the 32,000 were sent home (v 8).

*c Gideon was commanded to get down to the host that very night without delay and the host would be delivered into his hand (v9)

*d Perhaps Gideon was a little fearful yet, after 3 signs of success, so the Lord condescended to strengthen him further in his unheard-of undertaking. God is always merciful and understanding, not wanting any man to go beyond his own ability in doing things for Him. Seeing that another sign to Gideon would provide adequate confidence for his mission, God told him what to do further for confirmation (v 10-15).

*e Phurah. Only here (v 10-11).

*f Enemies Compared to 2 Things in Number:
1 Like grasshoppers (v 12)
2 Like sand of the sea. Such a number is impossible to estimate. Their camels also were without number, or hard to estimate

✡ ✡ ✡

there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

● 15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

(10) Miraculous victory

16 And [h]he divided the three hundred men *into* three companies, and he put a trumpet in every man's hand, with empty pitchers, and [i]lamps within the pitchers.

● 17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

● 18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the [j]middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And [a]they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to [b]Bethshittah in Zererath, *and* to the border of [c]Abelmeholah, unto [d]Tabbath.

23 And the [e]men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

● 24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto [f]Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock [*g]Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb [*h]to Gideon on the other side Jordan.

219

CHAPTER 8

(11) Second civil strife
(Judg. 20:1; 2 Ki. 25:25, refs.)

v 16-25). Next, 8:7.

3 Predictions by 3 Men:

1 In dream: A cake of barley bread tumbled into the host of Midian, came into a tent, smote it, and overturned it so that it lay along (v 13)

2 In interpretation: This is nothing else save the sword of Gideon the son of Joash, a man of Israel, for God has delivered Midian and all the host into his hands (v14). This was full proof that God had inspired both the dream and the interpretation. All Gideon needed to do was to apply it to himself and God's plan for the defeat of the Midianites

3 In application: Arise, for the Lord has delivered the host of Midian into your hand (v 15)

h Never in history was there a more seemingly foolish plan of battle. God evidently gave Gideon these instructions and he was simply carrying them out to the letter, being content after 4 signs that God was the One to give the victory. He could now leave the matter up to Him. The plan was very simple (v 16-18):

1 Dividing the 300 men into 3 companies

2 Putting a trumpet in the hand of every man, with an empty pitcher, and a lamp burning within the pitcher

3 Surrounding the camp of the enemy and doing exactly as the leader did. When he blew the trumpet all should do so, breaking the pitchers, holding the lamps in their left hands, and then crying, "The sword of the Lord and of Gideon" (v 17-20)

Imagine 301 trumpets (counting Gideon's) sounding loud all at once when the whole camp of the enemy was asleep, then seeing 301 lamps burning all around the camp, and hearing the breaking of pitchers and 301 loud voices crying, "The sword of the Lord, and of Gideon." This would be startling in itself without the added confusion produced supernaturally by the Lord. The Midianites, believing that a huge army had suddenly made an attack, fled in all directions.

i These lamps were torches, which would smolder in a jar or pitcher, and burst into flame when taken out and waved.

j The old Jewish watches or divisions of the night were 3 in number of 4 hours each (v 19; Ex. 14:24; 1 Sam. 11:11; Ps. 63:6; 90:4; 119:148; Lam. 2:19). In the days when the Romans controlled Judea their division which numbered 4 watches of 3 hours each was recognized (Mt. 14:25; Mk. 13:35). See ***Watch*** in Index.

a Every man simply stood blowing a trumpet, waving a torch, and crying, "The sword of the Lord, and of Gideon" (v 19-21). The enemy ran, cried, and fled like a great invisible foe was after them, and so it was, for the invisible God was causing the unusual confusion among them (v 21). Every man's sword was against his fellow until multitudes died in the camp and others ran away (v 22). This confusion was similar to what it will be at the future battle of Armageddon (Ez. 38:21; Zech. 14:13).

b Beth-shittah, house of the acacia. Perhaps a place called Shuttah in the valley of Jezreel. Neither this place nor Zererath are definitely identified (v 22), unless Zererath is the same as Zarthan (1 Ki. 7:46; 2 Chr. 4:17). Called Zaretan (Josh. 3:16), and Zartanah (1 Ki. 4:12).

c Abel-meholah, meadow of dancing. The tract of land from the Jordan westward and south of Beth-shean in the territory of Issachar or west Manasseh where Elisha was born (v 22; 1 Ki. 4:12; 19:16).

d Tabbath, an unknown place further down the Jordan valley and mentioned only here (v 22).

e Men of Israel From:
1 Naphtali
2 Asher
3 Manasseh and
4 Ephraim pursued the Midianites and cut them off (v 23-25)

f Beth-barah, house of the ford; only here but called Beth-abara (v 24; Jn. 1:28). A place near the fords of Jordan where it could be crossed certain times of the year when the river was not flooded. It was the place where Israel crossed during the flooded season—located a few miles from Jericho (Josh. 3:15-17).

*g Oreb and Zeeb were famous princes in Midian, and their defeat was a great victory for Israel (v 25; 8:3; Ps. 83:11; Isa. 10:26). Their names mean raven and wolf and remind us of names chosen by the American Indians.

*h Gideon was the recognized leader of this great victory (v 25; 8:1-32).

* * *

[j]Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? *Is* not [k]the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

(12) Victory completed: judgment on Succoth

4 ¶ And Gideon came to Jordan, *and* passed over, he, and [l]the three hundred men that *were* with him, faint, yet pursuing *them*.

● 5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth said, [m]*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

★ 7 And Gideon said, [n]Therefore [o]when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.

8 ¶ And [a]he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

★ 9 [b]And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in [c]Karkor, and their hosts with them, [d]about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon the son of Joash [e]returned from battle before the sun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* [f]threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, [g]*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

17 And [h]he beat down the tower of Penuel, and slew the men of the city.

18 ¶ [*i]Then said he unto Zebah and Zalmunna, [*j]What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*, so *were* they; each one resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto [*k]Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the

---

i The men of Ephraim being offended because they had not been called to help in the battle, chided with Gideon. He had wisdom enough to pacify them by reminding them of their accomplishment in the capture of two of the greatest princes of the Midianites (v 1-3).

j Questions 21-24. Next, v 6.

k Gideon bragged on the men of Ephraim and praised them for doing more than he himself had done, using a quaint illustration of how the mere gleanings of the grapes of Ephraim were better than the whole crop of the children of Abiezer (v 2). Such an answer generally pacifies the anger of those who find fault or criticize (v 3).

l Not one of the 300 men was lost in the confusion of battle, whereas many thousands died in the enemy's ranks by the hands of their fellows. Coming to Succoth and being faint, the 300 who had helped Gideon in the pursuit of the kings of Midian, asked for bread, but were turned down (v 4-6). For this violation of hospitality and for not cooperating with Israel in the fight against enemies, Gideon vowed to chasten the men with thorns of the wilderness, on his return (v 7).

m Question 25. Next, v 15.

n 10th prophecy in Judg. (8:7, fulfilled, v 16).

o Expressing faith in final victory even though they had to proceed, faint and weary without food (v 7).

a From Succoth Gideon and his 300 men went to Penuel and asked for food. Again they were refused, so Gideon vowed to destroy the tower on his return (v 8-9).

b 11th prophecy in Judg. (8:9, fulfilled, v 17). Next, 9:8.

c Karkor, rest. An unknown place east of Jordan. It could have been merely a resting place for the Midianite army at this time, not necessarily a regularly inhabited place (v 10).

d About 15,000 of 135,000 men were left after the battle on the west of Jordan was over. It was to conquer these that the small, invincible army of Gideon's 300 went to battle on the east side of Jordan (v 10). Gideon, as before, attacked at night and these Midianites were also completely defeated and the kings, Zebah and Zalmunna, were captured (v 11-12).

e Gideon and his small army returned from defeating the 15,000 before the sun was up (v 13). They caught a young man of Succoth and inquired of him regarding the elders whom Gideon declared he would repay with thorns and briars when he returned (v 7, 14-16).

f The eldership of Succoth was made up of 77 men (v 14). These Gideon whipped with thorns and briars, teaching them a lesson in hospitality (v 15).

g Question 26. Next, v 18.

h Gideon then went to Penuel, the second place that had refused food, beating down the tower and killing the men of the city as he had said he would (v 8-9, 17).

*i After showing Succoth and Penuel his prize captives, the 2 kings of Midian, Gideon asked them whom they had slain at Tabor. Finding out that these kings had killed his own brothers, he then passed sentence upon both to be killed (v 18-19).

*j Question 27. Next, 9:2.

*k Here it seems that at least one of his own sons was a member of the 300 that followed Gideon. If not, then the questioning of the kings took place, no doubt after the arrival home. This could have been the case, since the young man was afraid to kill them due to his youth and inexperience (v 20). The kings then requested Gideon to slay them; and he did (v 21).

* * *

(13) Gideon's rule and ruin

22 ¶ Then the men of Israel said [*m]unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, [a]I will not rule over you, neither shall my son rule over you: [b]the LORD shall rule over you.

24 ¶ And Gideon said unto them, [c]I would desire a [d]request of you, that ye would give me every man the [e]earrings of his prey. (For they had golden earrings, [f]because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a [g]thousand and seven hundred *shekels* of gold; [h]beside ornaments, and collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon [i]made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads [j]no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

sons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he called Abimelech.

12. Sixth apostasy

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel [l]turned again, and went a [m]whoring after Baalim, and made [n]Baalberith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 [o]Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

220 CHAPTER 9

13. Abimelech: seventh judge: three years
(Judg. 9:22)
(1) Conspiracy of Abimelech: third civil strife
(2 Ki. 25:25, refs.)

1 And [p]Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

---

ornament—a necklace or chain (v 21, 26). Trans. round tires like the moon (Isa. 3:18). Here they were chains around the necks of camels. Ordinarily, on such chains there would be gold ornaments shaped like the moon, either full or crescent, made to honor the moon-faced goddess Astarte and recognizing protection by her power. Arabs are fond of such ornaments for their camels; and the poor are said to use crescents made of shells and sewed on a band of leather or cloth.

*m Gideon was now approached by the men of Israel who wanted him to reign over them, even to the 3rd generation (v 22).

a See ***20 Facts About Gideon***, p. 490.

b This is pure theocracy (v 23).

c Gideon was truly a faith-worthy at first and is mentioned as such in Heb. 11:32, which refers to the time of his obedience and zeal for the Lord. His foolish mistake was to make an ephod which became a snare to his own household as well as himself and all Israel who went "a whoring after it" (v 25-28).

d See ***6 Rewards to Gideon***, p.491.

e Heb. nezem, a ring for the nose and ears; a jewel (v 24-26; Gen. 24:22, 30, 47; 35:4; Ex. 32:2-3; 35:22; Num. 31:50; Job. 42:11; Pr. 25:12; Isa. 3:20; Ez. 16:12; Hos. 2:13).

f This parenthetical remark solves the difficulty of Gen. 37:25, 28, 36; 39:1. Ishmael and Midian were half-brothers, sons of Abraham by Hager (Gen. 16) and Keturah (Gen. 25). All Midianites were called Ishmaelites, but not all Ishmaelites were called Midianites.

g 1,700 shekels of gold @ $9.695 of our money would be $16,481.50.

h Besides these earrings there were many ornaments, pendants of gold, chains of gold, and purple garments that the kings of Midian had worn (v 26).

i Here we have the regrettable blot on the life of Gideon. His covetousness for the gold of the prey was no doubt related to his plan to make the ephod (v 24-26). Perhaps the priests were lax in restoring the true worship of God and Gideon really intended to help the cause along as a good judge in Israel. The ephod Moses made may have been worn out and destroyed by now. Gideon could have meant well, but what he did became a snare to himself, his own house, and the nation—the ephod became an object of worship to Israel (v 27). Micah made another ephod (17:5). See notes on Ex. 28:2-43.

j After this complete defeat of Midian they dared not attack Israel again, and the land had rest for 40 years during the days that Gideon was judge (v 23).

k Gideon tied with Ahab in the number of sons—70 each (v 30 with 2 Ki. 10:1-8). Which one had the most wives is not known.

l The old story was again repeated—as soon as the judge died Israel turned again from Jehovah to serve other gods and experienced another period of oppression by enemies whom God permitted to defeat the nation in order to bring them back to Himself (v 33). See notes c-z, 2:1-14; a-s, 2:14-3:2.

m This is to be taken in a literal sense, for many immoral rites were practiced in the idol worship of that day. See ***Bible Facts About False Gods***, p. 182.

n Baal-berith, lord of the covenant; the same as Jupiter and Mercury among the Romans and Greeks. He was the god that was supposed to preside over compacts, covenants, and leagues. Many Israelites accepted him as their god in the new apostasy (v 33). We have no description of Baal-berith but we know that a temple was built for him in Shechem (9:46). It is supposed that the worship was an imitation of Jehovah-worship with Baal substituted for Jehovah.

o 4 Sins of Israel:
  1 Went whoring after Baalim (v 33)
  2 Made Baal-berith their god
  3 Remembered not Jehovah who had delivered them (v 34)
  4 Showed no kindness to the house of Gideon, or Jerubbaal (v 35)

p Abimelech, father of a king; he was the son of Gideon through a concubine living at Shechem (8:31). He was one of 5 men by this name (v 1; Gen. 20 and 26; 1 Sam. 21:10–22:1; 1 Chr. 18 and 24). He aspired kingship after the death of Gideon, and did rule 3 years (v 22) after killing Gideon's 70 other sons, except Jotham (v 5-6). Working through his mother's people in Shechem, and appealing to the city elders who naturally desired their city to become great, Abimelech sought to become king with Shechem as his capital (v 2-3). He was given money by the elders which enabled him to hire assassins to destroy the other sons of Gideon thereby giving him no rival from that source (v 4-5). He was then made king (v 6). For the outcome read v 7-57.

✡ ✡ ✡

men of Shechem, [a]Whether *is* better for you, [b]either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He *is* our brother.

4 And they gave him [c]threescore and ten *pieces* of silver out of the [d]house of Baalberith, wherewith Abimelech hired [e]vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, [f]and slew his brethren the sons of Jerubbaal, *being* [g]threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the [h]house of Millo, and went, and [i]made Abimelech king, by the plain of the [j]pillar that *was* in Shechem.

(2) Prophetic parable of Jotham

● 7 ¶ And when they told *it* to Jotham, [k]he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

★ 8 [l]The [m]trees [n]went forth *on a time* to anoint a king over them; and they said unto [o]the olive tree, Reign thou over us.

9 But the olive tree said unto them, [p]Should I leave my fatness, wherewith by me they honour [q]God and man, and go to be promoted over the trees?

thou, *and* reign over us.

11 But the fig tree said unto them, [r]Should I forsake [s]my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, [t]Should I leave my wine, which [u]cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the [v]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

(3) Jotham supplies the parable to the men of Shechem

16 [w]Now therefore, [x]if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father [*a]fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)

19 [*b]If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:

---

[a] Question 28. Next, v 9.

[b] Israel had declared that Gideon, his son, and his son's son should reign over them (8:22). Abimelech, thinking that he had this right as much as other sons, sought the support of his mother's people in Shechem (v 2-3). The men of this place gave him blood money to hire assassins to kill the 70 sons of Gideon. These evil men became Abimelech's followers and slew all but Jotham (v 4-5), leaving no rivalry from that source. The people of Shechem then made Abimelech king. He reigned 3 years before being fatally wounded by a woman (v 6, 22, 53).

[c] If the pieces of silver were shekels the 70 would be worth $44.80 in our money, counting 64¢ to a shekel. What a cheap price on human life—64¢ a murder!

[d] Baal-berith had a temple made by the Shechemites where he was worshipped as the true God instead of Jehovah. Offerings were brought to him instead of Jehovah. It was from the treasury of this false god that Abimelech received money to slay the 70 sons of Gideon. See note n, 8:33.

[e] Literally, worthless and dissolute men, or reckless fellows who lived on the public and had nothing to lose. Such was the foundation of the government of Abimelech. By cunning use of such people many revolutions have been started among men.

[f] Slew all of the 70 sons except Jotham who escaped by hiding himself (v 7-21). Histories of all nations are full of such murders to secure wealth or earthly thrones.

[g] See note k, 8:30.

[h] The house of Millo must have been a fortified place near Shechem; or this could refer to a prominent man who had a fortified castle in the city, or even to the priests of the temple of Baal-berith. Whatever it was the people of the house of Millo helped the men of Shechem to make Abimelech king (v 6).

kingdom in Israel (v 6). It was 283 years after Moses, and 247 years before Saul and the kingdom's establishment under him. See list of judges and kings, ***Dispensation of Law***, p. 88.

[j] The pillar made of oak was on a hill so that everyone could see the coronation of the new, self-exalted king in Israel (v 6).

[k] See ***5 Acts of Jotham***, p. 491.

[l] 12th prophecy in Judg. (9:8-20, fulfilled, v 22-57). Next, 13:3.

[m] See ***First Allegory in the Bible***, p. 490.

[n] Went forth in earnestness of purpose.

[o] The olive tree, which was the most useful and helpful of all the trees in Palestine, was too busy producing for God and man to rule (v 9). The fig tree, next in importance, was too busy producing good fruit to rule (v 11). The vine also was too busy producing to rule (v 13). At last, the bramble that produced only briers was chosen (v15)

[p] Question 29. Next, v 11.

[q] Both God and man were honored by the olive tree, for its oil was used in the tabernacle worship (v 9; Ex. 27:20-21; Lev. 2:1; etc.) and in many other ways—in all offerings, in homes, and in all anointings of kings, prophets, and priests.

[r] Question 30. Next, v 13.

[s] A fully ripe fig in its own climate has an indescribable sweetness and is, no doubt, the sweetest of all fruits.

[t] Question 31. Next, v 28.

[u] Like the olive oil of v 9, wine was used extensively in the worship of the tabernacle, being offered with all meat offerings and some others. It was the superstitious notion that when offered to false gods worshippers were cheered up by partaking of it.

[v] The bramble, the most useless to help God or man, was used only for hedges; it was dangerous to come near it—a fitting symbol of an impious, cruel, oppressive king (v 15).

[w] See ***Jotham's Interpretation***, p. 490.

[x] 4 Sins of the Shechemites:
  1 Making Abimelech, a murderer and a wicked man, king (v 16, 18)
  2 Showing total lack of appreciation for what Gideon had done in delivering Israel (v 16-17)
  3 Rebellion against the house of Gideon
  4 Murdering the sons of Gideon

[*a] 3 Things Gideon Should Be Honored For:
  1 Fought for you (v 17)
  2 Went far in risking his life for you
  3 Delivered you out of the hand of Midian

[*b] Jotham based his prophecy upon the fact of the sins of the Shechemites: If they have done right, let them rejoice; but if they have done wrong, then let Abimelech destroy the men of Shechem and the house of Millo who made him king, and let them destroy Abimelech (v 19-20).

* * *

Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [c]Beer, and dwelt there, for fear of Abimelech his brother.

(4) Fourth civil strife
A. Plot against Abimelech by Shechem

22 ¶ When Abimelech had reigned [d]three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 [e]That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren.

25 And [f]the men of Shechem set [g]liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And [h]Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made merry, and went into the house of their god, and did eat and drink, and [i]cursed Abimelech.

28 And Gaal the son of Ebed said, [j]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? [k]and Zebul his officer? serve the men of [l]Hamor the father of Shechem: for why

29 And [m]would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

B. Plot against Shechem by Abimelech in retaliation

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, [a]his anger was kindled.

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 [b]Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* [*c]he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And [*d]Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

C. Victory of Abimelech

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again and said, See there come people down by the middle of the

---

raelites from Mount Hor to the north of Arnon (Num. 21:16). This evidently was not the place Jotham fled to; he no doubt went to Beeroth near Jerusalem in the land of Benjamin (Josh. 9:17; 18:25; 2 Sam. 4:2; Ezra 2:25; Num. 7:29).

d God allowed Abimelech to reign in Shechem for 3 years over Israel, then permitted an evil spirit to come between him and the men of Shechem, who dealt treacherously with him (v 22-23). Gaal was the one through whom the demon worked to stir up trouble between Shechemites and their king (v 26-41). See ***The Spirit World***, p. 1048.

e 2fold Purpose of Judgment:
  1 That the punishment for killing the sons of Gideon might be upon Abimelech for plotting their deaths (v 24)
  2 That the punishment for aiding Abimelech in carrying out his plan of murder might come upon the men of Shechem

f The men of Shechem, the very ones who had plotted with him to murder the sons of Gideon, and who helped him accomplish his crimes, were the first to turn against Abimelech in his downfall (v 25-57).

g 5 Acts of Jealousy by Shechemites:
  1 Set liers in ambush to destroy Abimelech (v 25)
  2 Robbed all that came by that way
  3 Turned against Abimelech to accept and put their trust in another (v 26)
  4 Plotted and promoted rebellion in themselves and others against Abimelech (v 27)
  5 Declared open war against him (v 28-29)

h Gaal, an otherwise unknown man, the son of Ebed, another unknown person, who came to Shechem causing the men of that place to rebel against Abimelech (v 26-29). From v 28 it seems that he was a Canaanite descended from Hamor, the father of the founder of Shechem (v 28 with Gen. 34. A few could have escaped the massacre of Gen. 34). Gaal was defeated by Abimelech (v 39-40) and chased out of Shechem by Zebul (v 41).

i 3 years makes a great difference in the love of criminals. Now Abimelech was cursed by his associates in sin who had only 3 years before this made him chief murderer and king (v 6, 22, 27).

j Questions 32-35. Next, v 38.

k Zebul, an officer of Abimelech and ruler of Shechem (v 28, 30). He was faithful to Abimelech, and worked for him on the inside of the city (v 30-41).

l See Gen. 34 on Hamor and Shechem.

m Cp. this with 2 Sam. 15:4.

a Proving that he was faithful to Abimelech (v 30). Where the king was is not stated, but he was out of the city and it appears that he had been out for some time. He could have gone to recruit men to fight against those of Shechem, for when he came back he had an army with him (v 29). His officer inside the city sent word to Abimelech concerning what to do in attacking the city (v 30-41). A number were killed and wounded in the first battle, even up to the gates of Shechem, so that Zebul, the officer, became strong enough to cast Gaal and his brethren out (v 41). This did not destroy all the enemies of the king though, as is clear from the events of v 42-57.

b The plan Zebul had for Abimelech stated that the king and his men were to march by night to reach Shechem and lie in wait in the field, ready to fight by daylight (v 32-33). Abimelech divided his forces into 4 companies ready to attack at the break of day (v 34).

*c Gaal and his brethren with the men of Shechem who had rebelled against the king in his absence (v 29-35).

*d Gaal was also up and ready to fight by daybreak. Going to the gate and seeing men moving in the early morning hours he mentioned it to Zebul, the faithful officer of the king inside the city. Zebul suggested it might be shadows from the mountain tops, hoping to catch Gaal off guard (v 35-36). When Gaal recognized men in different companies coming against the city, which could not be denied, Zebul challenged him to go out and fight. He did so, but was defeated and driven back into the city with the loss of many either killed or wounded (v 37-40). Thus the first battle was not decisive for either side.

[e]plain of Meonenim.

38 Then said Zebul unto him, [f]Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt [g]at Arumah: and [h]Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

D. Destruction of Shechem

42 And it came to pass [i]on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, [a]and sowed it with salt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into [b]an hold of the house of the god [c]Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [d]Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

E. Death of Abimelech: prophecy completed

50 ¶ Then went Abimelech to [*e]Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

● 54 Then he called hastily unto the [*f]young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus [*g]God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

221 CHAPTER 10

14. Tola: eighth judge: twenty-three years

---

e The plain of Meonenim is variously trans.: the oak of the soothsayers; the direction of fortunetellers; the house of the oak Meonenim; the way of the conjurers' terebinth (v 37).

f Questions 36-37. Next, 10:11.

g Arumah, an unknown town where Abimelech dwelled when driven out of Shechem (v 41). It could not have been far from Shechem. Perhaps the ruins of El-Ormeh, 6 miles southeast of Shechem, are those of Arumah.

h Zebul finally persuaded the men of Shechem to let Gaal and his brethren go, no doubt with the plea that it would bring peace to the city again (v 41).

i On the morrow the people went out into the field, possibly to work, and they were attacked by Abimelech who slew them (v 42-44). He then fought against those in the city all day, finally taking it, slaying the people, and sowing the city with salt (v 45). The men that were left fled to the house of the god Berith. Abimelech and his army gathered wood and burned the idol house and about 1,000 men and women (v 49). In his next attempt to overcome a city a woman cast a piece of millstone upon Abimelech's head and he was mortally wounded (v 46-57). Thus the prophecy of Jotham was fulfilled in that both the men of Shechem and Abimelech were destroyed in a struggle—one caused by an evil spirit permitted of God to avenge

a Sowing a city or any other place in salt was an ancient custom signifying perpetual desolation. Among many nations it expressed abhorrence and the wish to see the place barren forever. Abimelech wanted the desolation of Shechem to be a memorial of his achievements against his enemies. Much salt on a place would make it barren. Hadrian sowed Jerusalem with salt. In A.D. 1162 the city of Milan, Italy was taken and sown with salt. A custom in France was to sow with salt the property of a man who had been declared a traitor to his king.

b The people entered the house of the god Berith (meaning covenant) or Baal-berith (god of the covenant) because they thought they might be safe from attack and Abimelech would honor the god he had worshipped and made a covenant with to propagate his religion. However, Abimelech was not that reverent and merciful. In his anger he destroyed the gods as well as the people (v 46-49).

c See note n, 8:33.

d Zalmon was a wooded hill near Shechem. The word means shady. Here wood was taken to start a fire to burn the temple of Baal-berith with all the men and women in it. Setting fire to it to destroy Shechemites was a literal fulfillment of the prophecy of Jotham—"let fire come out from Abimelech, and devour the men of Shechem" (9:20). No doubt Abimelech also was burned after his death, fulfilling the other part of the prophecy. When any portion of a prophecy is recorded as being literally fulfilled, it serves as proof that other details have also been fulfilled (v 46-49).

*e Thebez, perhaps modern Tubas near Shechem, had no doubt joined in the rebellion against Abimelech, but the prophecy did not declare it should fall and be destroyed as in the case of Shechem (v 50). Abimelech, coming near to the door of the tower at Thebez to burn it with fire, met his doom. A woman dropped a piece of millstone upon his head. This ended the rebellion, for the men of Israel returned to their homes after they saw that Abimelech was dead (v 51-57).

*f Compare a similar event (1 Sam. 31:3-6; 2 Sam. 1:6-16).

*g God permitted this reaping of what had been sown. He made the law of sowing and reaping, and penalties for breaking His word and transgressing His will. God does not personally punish every time there is a reaping; He has agents who carry out His will many times, executing punishment to those who do evil. Furthermore, not all reaping is done in this life. In fact, not much of it, comparatively speaking, is reaped before death and the next life (Rom. 2:12-16; Gal. 6:7-8).

defend Israel [i]Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in [a]Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

15. Jair: ninth judge: twenty-two years

3 ¶ And after him arose [b]Jair, a Gileadite, and judged Israel [c]twenty and two years.

4 And he had thirty sons that rode [d]on thirty ass colts, and they had thirty cities, which are called [e]Havothjair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in [f]Camon.

16. Seventh apostasy: sixth servitude—eighteen years to Philistia and Ammon

6 ¶ And the children of Israel did [g]evil again in the sight of the LORD, and served [h]Baalim, and [i]Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and [j]forsook the LORD, and served not him.

7 And the anger of the LORD was [k]hot against Israel, and he [l]sold them into [m]the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel: [n]eighteen years, all the children of Israel that *were* on the other side in Gilead.

9 Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

17. Repentance of Israel: God refuses to forgive mere words

10 ¶ And the children of Israel [o]cried unto the LORD, saying, [p]We have sinned against thee, both because we have forsaken our God, and also served Baalim.

■ 11 And the LORD said unto the children of Israel, [q]*Did* not *I deliver you* [r]from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

▲ 13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

● 14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

18. Israel proves genuine repentance putting away sin

15 ¶ And the children of Israel said unto the LORD, [s]We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver

---

round about. Just whom he fought against is not stated, but he did defend them and judged Israel 23 years (v 1-2).

*i Tola, the 8th judge of Israel. What is said of him here is all there is in Scripture. He was the son of Puah, the son of Dodo of the tribe of Issachar in Mount Ephraim (v 1-2).

a Mentioned 3 times (v 1-2; Josh. 15:48).

b Jair, not the same as in note f, Num. 32:41; Dt. 3:14; Josh. 13:30; but perhaps a descendant of the earlier one. The first Jair was alive in the days of Joshua and the conquest of Canaan, and this latter one was judge at least 309 years after the entrance into Canaan. There were 5 servitudes (of the 7 in Judges) before him, and 8 of the 16 judges reigned before he did (v 3-4). He had 30 sons that rode on 30 ass colts, and he reigned over 30 cities in Gilead (v4)

c The 22 years Jair judged Israel and the 23 Tola judged made 45 years in which there was evidently no war with any other nation. It is said of Tola that he arose to defend Israel but we have no war recorded (v 1-3).

d Riding on an ass was a mark of distinction in those days. All sons of Jair were rulers of cities and therefore prominent in the land (v 4; note l, 5:10).

e See note f, Num. 32:41.

f Camon, one of the cities of Havoth-Jair in Gilead (v 5; only here).

g See ***60 Examples of Doing Evil in the Sight of the Lord***, p. 489.

h Baalim, the plural of Baal—name of the national god of Phoenicia. See ***Bible Facts About False Gods***, p. 182.

i Ashtaroth, the national god of Sidon. See ***Bible Facts About False Gods***, p. 182; note y, 2:13.

j 4 Sins Provoked God to Anger (v 6):
  1 Did evil in the sight of the Lord
  2 Served Baalim and Ashtaroth, gods of Syria, Zidon, Moab, Ammon, and Philistia
  3 Forsook Jehovah
  4 Refused to serve Jehovah

k See note a, 2:14.

l See note d, 2:14.

m 2 Oppressors of Israel:
  1 The Philistines in south Judea (v 7)
  2 The children of Ammon from across the Jordan eastward

n The 6th servitude was 18 years long during which time Judah, Benjamin, and Ephraim were mainly and greatly oppressed (v 8-9).

o See note a, 3:15.

p 2fold HalfHearted Confession of Israel:
  1 We have sinned against You, because we have forsaken our God (v 10)
  2 We have served Baalim

q Question 38. Next, v 18.

r 12fold Answer of God:
  1 Did I not deliver you from the Egyptians (v 11; Ex. 1:1–15:27)
  2 From the Amorites (Num. 21:21-35; Josh. 5:1–6:27; 10:5-12; 24:8-18)
  3 From the children of Ammon (v 11; Josh. 13:25). No particular battle with the Ammonites is recorded before this, but they were destroyed later (11:4, 28-40; 1 Sam. 11:11; 14:47; 2 Sam. 8:11-12; 10:1–11:1; 12:26-31)
  4 From the Philistines (3:31; 10:11). See ***Philistines*** in Index
  5 From the Zidonians (3:3; 10:12; Josh. 13:6)
  6 From the Amalekites (3:13; 5:14; 7:12; 10: 12; Ex. 17:8-16; 1 Sam. 15)
  7 From the Maonites (v 12; note d, 1 Sam. 23:24)?
  8 You cried to Me, and I delivered you out of their hands (v 12)
  9 You have forsaken Me (v 13)
  10 You have served other gods, so I will not deliver you any more
  11 Go and cry to the gods which you have chosen (v 14)
  12 Let them deliver you in the time of tribulation

s 5fold Genuine Repentance of Israel:
  1 We have sinned (v 15). This is the first principle of true repentance—one must confess or acknowledge his sins to be forgiven (Lk. 15:1-5; 1 Jn. 1:9)
  2 Do what You want to with us—wholehearted surrender to the will of God and to obey Him
  3 Deliver us only this day we pray. This was desperation and earnestness for deliverance now, which is also necessary for full consecration
  4 They put away the strange gods from among them (v 16). This was proper and necessary restitution and manifested true repentance and sincerity
  5 Served the Lord. The acid test of any true repentance—actual consecration to God and truly serving Him

✡ ✡ ✡

16 And they [a]put away the strange gods from among them, and served the LORD: and [b]his soul was [c]grieved for the misery of Israel.

19. Preparation for war

17 Then the children of Ammon were gathered together, and encamped in [d]Gilead. And the children of Israel assembled themselves together, and encamped in [e]Mizpeh.

18 And the people *and* princes of Gilead said one to another, [f]What man *is he* that will begin to fight against the children of Ammon? [g]he shall be head over all the inhabitants of Gilead.

222 CHAPTER 11

20. Jephthah: tenth judge: six years (Judg. 12:7)
(1) Jephthah disinherited flees

1 Now [h]Jephthah the Gileadite was a mighty man of valour, and he *was* the son of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of [i]Tob: and there were gathered vain men to Jephthah, and went out with him.

against the Ammonites

4 ¶ And it came to pass in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

(3) Jephthah's condition of return to his people

7 And Jephthah said unto the elders of Gilead, [j]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, [k]Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

(4) Condition accepted: returns as captain of Israel

10 And the elders of Gilead said unto Jephthah, The LORD be witness between us,

---

[a] One can make confession and pretense of consecration with the mouth; he can pose as being truly penitent and desperate, and carry out the acts of v 15 without true repentance; but one can not do the two things of v 16 without getting results from God. Putting into practice what we say is worth more than all burnt offerings, sacrifices and superficial promises. To put away all gods and truly serve Jehovah is all that God has ever required of man. When anyone does this, he will be reconciled to God and have Him on his side in any problem.

[b] One of many scriptures that plainly say that God has a soul. The soul of God, man, or any other being is the seat of the emotions, passions, appetites, desires and feelings. That God has the same soul powers and attributes as angels, demons, and men is very clearly revealed in Scripture. See note r, Jn. 4:24.

[c] Usually, when the invisible spiritual part of a being is referred to, it is in connection with the feelings, as here of God (v 16). The Heb. nephesh occurs 754 times in the O.T. it is trans. soul 472 times. In the other 282 times it is trans. 44 different ways. For a complete list of these passages see ***Soul*** in the Index.

[d] Gilead was a mountainous region on the east of Jordan occupied by the tribe of Gad (Josh. 13:25). The half tribe of Manasseh is also spoken of as receiving part of Gilead (Josh. 13:30-31), as well as Reuben (Dt. 3:12). It seems that the half tribe of Manasseh had the northern part, north of the Jabbok River, which was divided between Jair and Machir. The Reubenites and Gadites possessed the part between Jabbok and the Amon River, or the southern part of Gilead. The whole land of Gilead perhaps included the whole territory east of the Jordan.

[e] Mizpeh, a city on the east of Jordan where Jephthah resided and mustered his army (v 17; 11:11, 29).

[f] Question 39. Next, 11:7.

[g] The reward offered for one who would lead them to victory over the Ammonites was headship over all the inhabitants of Gilead (v 18).

[h] 23 facts concerning Jephthah:
1 He was born in Gilead of his father, Gilead, and an harlot (v 1)
2 He was a mighty man of valor
3 His father's sons cast him out and re-
he was a bastard (v 2)
4 He fled from his brethren and dwelled in the land of Tob (v 3)
5 He became the leader of a band of vain men who followed him in various adventures. In these he learned and perfected the art of war
6 When war with Ammon was imminent the elders of Israel in Gilead sent for him to be captain of the army
7 He reproved them for casting him out and then seeking his help when they were in distress (v 7)
8 He refused to return home to head the army in war if he could not be the head in time of peace (v 8-9)
9 He was promised headship of all Gilead if he would come and be captain of the army in the war with Ammon (v 10)
10 He was made head over all Gilead by the people in Mizpeh (v 11)
11 He sent messengers to the king of Ammon to avoid war if possible (v 12)
12 His people, Israel, were accused by the Ammonites' king of taking their land when coming up out of Egypt about 350 years before. Jephthah was told the land should be restored
13 Jephthah denied the charge, stating the historical facts—that Israel did not take the land of Ammon or Moab, and they even went around Edom and Moab to avoid war (v 14-18)
14 He explained that Israel did not even intend to take the land of the Amorites, but were forced to fight them because they would not let the nation pass through to Canaan (v 19-22)
15 He informed the king of Ammon that the land Israel possessed did not belong to his people and they would not give it to them (v 23)
16 He told the king that Ammon should be satisfied with their possession as Moab had been with theirs, stating that Israel had not tried to enlarge their borders at the expense of Edom, Moab, or Ammon, and declaring that the Lord should judge between them if he was determined to make war (v 24-27)
17 His appeal had no effect (v 28)
18 The Spirit of God came upon Jephthah and he swiftly moved to make war on Ammon (v 29)
19 He made a rash vow if God would only give him victory (v 30-31)
20 He defeated Ammon (v 32-33)
21 He fulfilled his vow (v 34-40)
22 He defeated Ephraim in a civil war and slew 42,000 men (12:1-6)
23 He judged Israel 6 years, then died and was buried in Gilead (12:7)

[i] The land of Tob, a good land, located southeast of Syria (v 3-5).

[j] Questions 40-42. Next, v 12.

[k] See ***Jephthah's Brethren Humbled***, p. 490

11 Then Jephthah went with the elders of Gilead, and the people made him [*a]head and [*b]captain over them: and Jephthah uttered [*c]all his words before the LORD in Mizpeh.

(5) Jephthah's first message to the king of Ammon

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, [*d]saying, What hast thou to do with me, that thou art come against me to fight in my land?

(6) Israel wrongly accused of taking land from Ammonites (Num. 21:24; Dt. 2:19)

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel [e]took away my land, [f]when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore [g]restore those *lands* again peaceably.

(7) Jephthah denies the charge by rehearsing three hundred years of history

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, [h]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel [i]came up from Egypt, and [j]walked through the wilderness unto the Red sea, and [k]came to Kadesh;

17 Then Israel [l]sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel [n]abode in Kadesh.

18 Then they [o]went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And Israel [p]sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, [q]from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So [a]now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and [b]shouldest thou possess it?

24 [c]Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 [d]And now *art* thou any thing better than Balak the son of Zippor, king of Moab? did

31:26; 32:28; Dt. 1:15); first 6 times (1 Chr. 12:9; 16:7; 23:19-20; 24:21-23); principal 5 times (Ex. 30:23; Lev. 6:5; Num. 5:7; 1 Chr. 24:31; Neh. 11:17); rulers (Dt. 1:13; Isa. 29:10); top 66 times (Gen. 11:4; 28:12, 18); head 282 times (10:18; 11:8-11); and captain 8 times (Num. 14:4; Dt. 29:10; 1 Chr. 4:42; 11:15, 42; 12:14, 18-20; 2 Chr. 13:12; Neh. 9:17). Not the same word trans. captain in the same verse (v 11; note b, below).

*b Heb. qatsin. Trans. guide (Pr. 6:7); ruler (v 6, 11; Josh. 10:24); and prince (Pr. 25:15; Dan. 11:18).

*c This evidently refers to the agreement between Jephthah and the elders of the people, calling God as a witness (v 10). It was made known to the people and uttered again before the Lord in Mizpeh (v 11).

*d Question 43. Next, v 23.

e The king of Ammon accused Israel of taking his land when they came out of Egypt about 350 years before (v 13), and this Jephthah denied (v 15-22). In Josh. 13:25 it states that half the land of the children of Ammon was given to Gad. This means land that had been taken from the Ammonites by Sihon, king of the Amorites and later possessed by Israel by right of conquest. Sihon had also taken land from Moab which became the inheritance of Israel after they conquered him (Num. 21:26-29; cp. Dt. 2:19).

f This was over 350 years before, as can be seen by adding up the dates from Joshua to Jephthah, point 2 (2) A-Q, ***Dispensation of Law***, p. 88. See note f, v 26.

g If met, this ultimatum would have meant the loss of over half the land of Israel on the east of Jordan. To reject it meant war and this is what Jephthah chose because the Spirit of God was upon him (v 29).

h This was literally true, for they were forbidden to take the land of Ammon, because Ammonites were descendants of Lot (Dt. 2:19). The land Israel took from Sihon (from Arnon to Jabbok) had been taken from Ammon by the Amorites, from whom Israel got it by conquest (v 15; Num. 21:21-35).

i Ex. 12:37–17:2; Num. 10:20; 33:3-36.

j This detail is very revealing, showing that most of the people walked, which accounts for the slowness of the travel through the wilderness (v 16; Ps. 66:6).

k Num. 13-14.

l Num. 20:14-21; Dt. 2:4-8, 29.

m There is no record of this so it is new information concerning what took place at the time messengers brought a similar message to Edom, as in Num. 14–21; Dt. 2:4-8, 29.

n Num. 20:1, 16.

o Num. 20:22; 21:4, 10-13; 33:37-44.

p Num. 21:21-35; Dt. 2:26-37; 3:1-17.

q The original territory of the two sons of Lot, Moab and Ammon, seems to have been from Edom on the south of the Dead Sea along the sea and the river Jordan northward to the river Jabbok, with Ammon having the northern part of the land and Moab the southern part. The warlike Amorites, invading the land under Sihon, took all the land of Ammon and Moab between the Jabbok on the north and Arnon on the south and from the Jordan on the west to the Arabian plain in the east. All this was taken by Israel's defeat over Sihon and they had held it for 350 years with the exception of periods of servitude when other nations more or less dominated Israel on the east side of Jordan. See note f, v 26.

a Here Jephthah related the truth of how Israel got the land claimed by the Ammonites—by conquest from the Amorites. Since they took it from them and had held it in their possession over 300 years (about 350); and furthermore, since they possessed it by inheritance from God, the Israelites were entitled to own it (v 23; Num. 34:13-15). Jephthah's questions were: Why should you Ammonites possess what we have gained by conquest and what our God has given us to possess? Why are you not satisfied with what your god Chemosh gives you to possess? (v 23-24).

b Questions 44-48. Next, 12:1.

c Jephthah did not recognize Chemosh as a god, but only that he was the god of the Ammonites—thy god (v 24). He declared: We will possess the land our God gave us to possess.

d Jephthah used Moab as an example of being satisfied with what they had. Content to retain the portion of land south of the river Arnon which Sihon had not taken from them, the Moabites had never fought for the land Israel took from Sihon (v 25). Why then should the king of Ammon make himself better than Balak, king of Moab? Why had the land not been taken in the 300 years Israel had maintained absolute possession of it? These were questions Jephthah wanted answered (v 26).

✡ ✡ ✡

fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, [f]three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: [g]the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit the king of the children of Ammon [h]hearkened not unto the words of Jephthah which he sent him.

(8) Jephthah's awful vow

29 Then the [i]Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [j]vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

▲ 31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [k]shall surely be the LORD'S, and I will offer it up for a burnt offering.

(9) Victory over Ammon

32 ¶ So Jephthah passed over unto the [l]the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

(10) Jephthah's vow fulfilled
(Lev. 27:1-8; Dt. 23:21)

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, [m]his daughter [n]came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter.

35 And it came to pass, [o]when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for [a]I have opened my mouth unto the LORD, and I cannot go back.

36 And [b]she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that [c]I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away

e This was not to leave the impression that Moab had never fought Israel in all the 350 years, but to show that the one war between the two was not to regain any land taken by Israel. Moab did put Israelites under tribute for 18 years, even some on the west as well as the east of Jordan (2:12-14), but not because Israel took land when the nation came out of Egypt, as the king of Ammon had accused (v 13).

f Three hundred years. At first this figure seems erroneous, for there had been at least 350 years from the entrance into Canaan, according to the dates of the servitudes and the length of time the judges ruled (***Dispensation of Law***, p. 88). However, if we deduct the actual time the eastern part of Israel beyond Jordan was under servitudes to various nations during these 350 years, we find that Israel had control of the land about 300 years; this must be what Jephthah had in mind (v 26)

g Jephthah appealed to God as judge between the accusation of the king of Ammon and the facts in the case. God did so judge by defeating Ammon and delivering Israel by Jephthah (v 27-33).

h 10 Examples of Defeat Through Pride:
1. Lucifer (Isa. 14:12-14; Ez. 28:11-17; 1 Tim. 3:6; Rev. 12:10-12; 20:10)
2. Pharaoh (Ex. 1:1–15:21)
3. Abimelech (Judg. 9:15, 23-57)
4. King of Ammon (Judg. 11:28-33)
5. Goliath (1 Sam. 17)
6. Benhadad (1 Ki. 20:1-21)
7. Amaziah (2 Ki. 14:7-16)
8. Israel (Dt. 8:11-20; 2 Ki. 17 and 25)
9. Nebuchadnezzar (Dan. 4)
10. Haman (Esther 3:1–7:10)

i See note m, 3:10.

j Made a solemn vow (v 30-31):
1. If You will deliver Ammon into my hands
2. Then I will offer to You whatever comes forth of the doors of my house to meet me after I return from war

k See ***2 Parts of Jephthah's Vow***, p. 491.

l The Lord delivered. Without Him Jephthah would not have been successful. He smote the Ammonites from Aroer, a river on the north bank of Arnon, to Minnith, a city 4 miles from Heshbon—a distance of 30 to 40 miles—and took 20 cities (v 32-33).

m This was the first thing to come out of his of v 31.

n It was customary for women of a victorious army to go out with timbrels and dances to meet the returning heroes (v 34; 1 Sam. 18:6).

o Not only was Jephthah grieved that his daughter should be given wholly to the Lord for perpetual virginity, but also because it meant that his family could not be continued in Israel, for she was his only offspring and therefore the only one who could keep the family in existence (v 34-35).

a Jephthah made known to his daughter the vow he had made concerning her, which he could not fail to keep (v 35). The law would not have allowed him to sacrifice her as a burnt offering. Not only were human beings forbidden to be sacrificed thus but all animals other than the ox, bullock, lamb, ram, goat, heifer, pigeon, or turtledove. Only these were acceptable with God.

The law of vows (Lev. 27) provided that persons, beasts, and other things could be offered to God for holy uses even though all could not be used for burnt offerings. Furthermore, these could be redeemed with money, if the vow was a simple one, and the amount given to the priests and Levites (Lev. 27:1-25). Other things (as the firstborn of clean animals, all tithes, and anything dedicated to the Lord as a devoted thing) could not be redeemed. Devoted things were to remain in the service of God (Lev. 27:26-29). It was this nature of vow that Jephthah made to Him, so he devoted his daughter to God by perpetual virginity—this he was under obligation to do (v 35).

b The daughter of Jephthah was willing to fulfill her part in the vow because Jehovah had given Israel victory over the Ammonites (v 36). She even made some terms which were accepted by her father (v 37).

c Her request was that she be given 2 months to bewail her virginity with other daughters of Israel. This fact alone proves that it was not the question of her being offered illegally as a sacrifice to Jehovah. She was simply to remain a virgin all her days, which in itself was a great sacrifice and a calamity in Israel. It meant that she could never carry out her part in the life of Israel, keeping her own family alive in the nation. Thus Jephthah's family was completely cut off, for he had no other child to carry on his name (v 34). She was to be devoted to the tabernacle service as a servant throughout life. That there were a number of such consecrated servants is clear from the fact that after the Midianite war certain virgins were to be devoted to God as the Lord's part (Num. 31:15-40).

✡ ✡ ✡

panions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: [d]and she knew no man. And [e]it was a custom in Israel,

40 *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

223 CHAPTER 12

(11) Fifth civil strife (2 Ki. 25:25, refs.)

1 And the [f]men of Ephraim gathered themselves together, and went northward, and [g]said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and [h]when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: [i]wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and [j]fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, [k]*Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could

him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites [l]forty and two thousand.

7 And Jephthah judged Israel [a]six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

21. Ibzan: eleventh judge: seven years

8 ¶ And after him [b]Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Bethlehem.

22. Elon: twelfth judge: ten years

11 ¶ And after him [c]Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

23. Abdon: thirteenth judge: eight years

13 ¶ And after him [*d]Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in [*e]Pirathon in the land of Ephraim, in the mount of the Amalekites.

224 CHAPTER 13

24. Eighth apostasy, seventh servitude: forty years to Philistia

1 And the children of Israel [*f]did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines [*g]forty years.

25. Samson: fourteenth judge: twenty years

---

fulfillment of the vow consisted. As it could not be a burnt sacrifice of a human being to Jehovah, the devoting of Jephthah's daughter to perpetual virginity was the only way to fulfill the vow. Here it plainly says how it was fulfilled—she knew no man (v 39).

e A new custom was created in Israel by this devoting of a daughter to perpetual virginity—that of the daughters of Israel going to lament the sacrifice of the daughter of Jephthah whose consecration cut her off from being a mother in Israel and denied her the possibility of having a part in bringing the coming Messiah into the world. Daughters of Israel went to lament her plight 4 days out of each year from that time on (v 39-40). How long the custom was practiced is not known, but at least it continued throughout the lifetime of Jephthah's daughter and was observed in Gilead if not in all Israel.

f See ***Proud and Haughty Ephraim***, p. 491.

g Question 49. Next, v 3.

h This indicates that Jephthah did ask for help from other tribes, but did not receive it, so took the responsibility upon himself to fight the Ammonites; therefore, the accusation of Ephraim of not being called was groundless (v 1-3).

i Question 50. Next, v 5.

j A civil war between brethren simply because one group did not get as much recognition as they thought they should have received (v 4). 42,000 men on one side killed over such a foolish thing as pride (v 6).

k Question 51. Next, 13:11.

l Some express doubt that 42,000 men were killed in this one battle, suggesting this would be too many for a tribe that had only 32,500 men of war in the last numbering (Num. 26:37). But such persons fail to consider that said numbering was 350 years before the loss of 42,000 men. When we realize that in 215 years Jacob multiplied from 70 souls to 600,000 men of war (Gen. 46:27 with Ex. 12:37), then we know that Ephraim with 32,500 men of war to begin with could have reached proportions great enough for the loss of 42,000.

a Jephthah lived only 6 more years to enjoy his own country and the fruit of his victory over Ammon (v 7). Whether his daughter's sacrifice helped hasten his death is not stated, but it appears from 11:35-36 that his grief was deep and cutting. He died a faith-worthy, being mentioned in Heb. 11:32.

b Ibzan of Bethlehem, the 11th judge in Israel. He served 7 years, 1 year more than Jephthah (v 7) and 1 year less than Abdon (v 14). He had 60 children, 30 sons and 30 daughters, whom he sent abroad. He took wives for his 30 sons from women outside his tribe and permitted his 30 daughters to marry outside the tribe (v 8-10). Whether this Bethlehem was the one in Zebulun (Josh. 19:15) or the one in Judah is a matter of opinion. The one in Zebulun is mentioned 3 times (v 8-10; Josh. 19:15), but the one in Judah 46 times and not always with a qualifying word Ephrath or Judah.

c Elon, the Zebulonite, 12th judge of Israel, judged for 10 years. Nothing in particular is said about his judgeship. We suppose that there was peace during all his days (v 11-12).

*d Abdon, the son of Hillel, a Pirathonite of the tribe of Ephraim, judged Israel as the 13th judge for 8 years. He had 40 sons and 30 nephews that rode as distinguished men on 70 ass colts (v 13-15).

*e An unknown town in Ephraim. Different sites have been suggested but without authority (v 13-15; 2 Sam. 23:30; 1 Chr. 11:31; 27:14).

*f See ***60 Examples of Doing Evil in the Sight of the Lord***, p. 489.

*g The longest servitude of all the 7 in Judges (note *g, 6:1).

* * *

(1) Angelic annunciation

2 ¶ And there was a certain man of [h]Zorah, of the family of the Danites, whose name *was* [i]Manoah; and his wife [j]*was* barren, and bare not.

★■ 3 [k]And the [l]angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

● 4 Now therefore [m]beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*:

● 5 For, lo, thou shalt conceive, and bear a son; and no [n]razor shall come on his head: [o]for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

(2) Prayer for guidance

6 ¶ Then the woman came and [p]told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:

▲● 7 [a]But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah [b]intreated the LORD, and said, [c]O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that [d]shall be born.

(3) Second angelic appearance

9 And God [e]hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

■ 11 And Manoah arose, and went after his wife, and came to the man, and said unto him, [f]*Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and *how* shall we do unto him?

■ 13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

● 14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [g]let us detain thee, until we shall have made ready a kid for thee.

■ 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, [*h]What *is* thy name, that [*i]when thy sayings come to pass we may do thee honour?

■ 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* [*j]secret?

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD [*k]ascended in the flame of the altar. And Manoah and his wife looked

---

h Zorah, a city of Dan between Eshtaol and Irshemesh (v 2, 25; 16:31; 18:2-11; Josh. 19:41; 2 Chr. 11:10).

i Manoah, rest. Father of Samson, the 14th judge of Israel (v 2-22; 16:31).

j 4th of 7 barren women (note g, Gen. 16:1).

k 13th prophecy in Judg. (13:3-5, fulfilled, 13:24-16:31). Next, 20:28.
3 Predictions of Angel of God:
  1 You shall conceive and bear a son (v 3)
  2 He shall begin to deliver Israel from the hand of the Philistines (v 5)
  3 He shall be a Nazarite from his mother's womb

l The angel of the Lord in this passage was no doubt a member of the Godhead. According to v 22 Manoah and his wife concluded that they had seen God face to face. See ***The Spirit World***, p. 1048; and ***44 Appearances of God***, p. 92.

m 5 Commands to Manoah and His Wife:
  1 To wife: Beware, and drink no wine or strong drink (v 4, 7, 14) and
  2 Eat no unclean thing
  3 No razor shall come upon his (your son's) head (v 5)
  4 Do not eat anything that comes of the vine (v 14). This would include grapes and raisins
  5 To Manoah: All that I have commanded her, let her obey

n All Nazarites were supposed to let their hair grow and to abstain from all fruit of the vine (Num. 6).

o He did begin to deliver them (14:19–15:31), but the Philistines were never

tions.

p Manoah's Wife Described the Angel Thus:
  1 A man of God (v 6)
  2 His countenance was like an angel of God, very terrible

a See note k, v 3.

b Manoah prayed for the appearance of the Angel again and He came (v 8-23). It is scriptural to pray for angelic and divine visitations. Cp. Heb. 1:14.

c 2 Requests of Manoah:
  1 Let the man of God You sent come again (v 8)
  2 Let Him teach us what we shall do unto the child that shall be born

d This shows that both believed the prediction of the Angel that they should have a child, even before the second visit (v 8).

e God heard the prayer of Manoah, and the Angel came again to his wife while she was alone (v 9). She ran quickly, told Manoah, and brought him to see (v 10-11). The reason the Angel appeared to the woman was that the whole message pertained to her and not to her husband (v 3-7). Even when he asked for instructions he was simply told to have his wife obey all that had been commanded her (v 13-14).

f Questions 52-53. Next, v 17.

g This new request was also granted, for he stayed until the meal was prepared, although he had said that he would not eat of it, and instructed that if they desired to offer a burnt offering it should be to Jehovah (v 15-16). It is thought by some that the statement about an offering to Jehovah indicates this was not a member of the Godhead speaking. See note l, v 3; also ***Jehovah*** and ***God*** in Index.

*h Questions 54-55. Next, 14:3.

*i This was not spoken in unbelief, for they already believed what He had said (v 8, 12).

*j Heb. pili, wonderful. The root word is pala, to be separate; great; wonderful; marvelous. The Heb. for Wonderful (Isa. 9:6) is pele from the same root word. These 3 words are trans. wonder (Isa. 29:14); wonders (Ex. 3:20; 15:11; Josh. 3:5; Neh. 9:17; Job 9:10; Ps. 77:11, 14; 78:11; 88:10, 12; 89:5; 96:3; 106:7; 107:24; 136:4; Dan. 12:6); wonderful (Dt. 28:59; 2 Sam. 1:26; 2 Chr. 2:9; Job 42:3; Ps. 40:5; 78:4; 107:8, 15, 21, 31; 111:4; 119:129; 139:6; Pr. 30:18; Isa. 9:6; 25:1; 28:29); wonderfully (Lam. 1:9; Dan. 8:24); wonderously (Judg. 13:19); wondrous (1 Chr. 16:9; Job 37:14; Ps. 26:7; 71:17; 72:18; 75:1; 78:32; 86:10; 105:2; 106:22; 119:18, 27; 145:5; Jer. 21:2); and wondrously (Joel 2:26). Instead of the word secret other versions translate pili as glorious or wonderful.

*k The Angel ascended of his own power in the flame before the eyes of Manoah and his wife, proving Himself to be a spirit being and immortal (v 20).

(4) Ancient superstition disproved
(Gen. 32:30; Judg. 6:22)

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah [a]knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [b]We shall surely die, because we have seen God.

23 [c]But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

(5) Birth of Samson

24 ¶ And the woman bare a son, and called his name [d]Samson: and the [e]child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to [f]move him at times in the camp of Dan between Zorah and [g]Eshtaol.

225 CHAPTER 14

(6) Samson's first love

1 And Samson went down to [h]Timnath, and saw a woman in Timnath of the daughters of the Philistines.

● 2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

● 3 Then his father and his mother said unto him, [i]*Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

(7) Samson and the lion

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young [k]lion roared against him.

6 And the Spirit of the LORD came mightily [l]upon him, and he [m]rent him as he would have rent a kid, and *he had* nothing in his hand: but he told [n]not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And [o]after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a [p]swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

in the fire of the sacrifice, that He was a spirit being from heaven (v 19-21).

b It was an ancient belief that if one saw God or even an angel it was a sign of death, but many times God proved this to be pure superstition, as the Scriptures show (v 22-23; 6:22-23; Gen. 32:30). Of the ***44 Appearances of God***, p. 92, not one caused the death of anyone.

c Manoah's wife used better logic than he did: "If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things" (v 23).

d 7 Great Men of Miraculous Birth:
1 Isaac (Gen. 21:1-8; Rom. 4:16-21; 11:11-12)
2 Jacob (Gen. 25:21-23)
3 Joseph (Gen. 30:22-24)
4 Samson (Judg. 13:2-25)
5 Samuel (1 Sam. 1:1-28)
6 John the Baptist (Lk. 1:5-80)
7 Jesus Christ (Mt. 1:18-25; Lk. 2)

His was a miraculous birth and he was a Nazarite from his mother's womb. Even his mother was forbidden to eat or drink anything made from the fruit of the vine or eat any unclean thing during her pregnancy (v 2-7, 24-25). Samson's story is recorded here (see notes on chs. 13-16). He died as one of the faith-worthies of the O.T. (Heb. 11:32).

e Cp. Lk. 1:80; 2:40, 52.

f 9 Things That Have "Moved" Men:
1 God (2 Chr. 18:31)
2 God's presence (Ps. 68:8)
3 Holy Spirit (Judg. 13:25; 2 Pet. 1:21)
4 Jealousy (Dt. 32:21)
5 Compassion (Mt. 9:36; 14:14)
6 Indignation (Mt. 20:24)
7 Envy (Acts 7:9)
8 Revival (Acts 21:30)
9 Fear (Heb. 11:7)

g Eshtaol, a town in Judah (v 25; 16:31; 18:2-11; Josh. 15:33; 19:41).

h Timnath was below Zorah about 3 miles (14:1-5; Gen. 38:12-14).

i This was unlawful (Ex. 34:16; Dt. 7:3 with Josh. 23:12), but God used it to seek occasion to deliver Israel from the Philistines (v 3-4).

j Question 56. Next, v 15.

k Lions once abounded in Palestine. Scripture describes them as the strongest among beasts (Pr. 30:30; 2 Ki. 17:25-26).

17 Times Used in Figures of Speech:
1 Couching down as a lion (Gen. 49:9)
2 Fierceness (Gen. 49:9; Num. 24:9)
3 Fighting (Num. 23:24)
4 Destruction (Dt. 33:20; Ps. 7:2)
5 Roaring (Job 4:10; Ps. 22:13)
6 Strong heartedness (2 Sam. 17:10)
7 Hunting (Job 10:16)
8 Patience (Ps. 17:12)
9 Stealthiness (Ps. 17:12)
10 Satanic powers (Ps. 91:13)
11 Wrath (Pr. 19:12; 20:2)
12 Boldness (Pr. 28:1)
13 Strength and power (Isa. 38:13)
14 Swiftness (Jer. 49:19; 50:44)
15 Satan (2 Tim. 4:17; 1 Pet. 5:8)
16 Kingdom (Dan. 7:4; Rev. 13:2)
17 Kingship (Rev. 5:5)

3 Lion-Killers of Scripture:
1 Samson (Judg. 14:5-8)
2 David (1 Sam. 17:34-37)
3 Benaiah (2 Sam. 23:20; 1 Chr. 11:22)

l See note m, 3:10.

m 12 Exploits of Samson:
1 Rending a lion barehanded (14:6)
2 Slew 30 men (14:19)
3 Caught 300 foxes (15:4-5)
4 Smote Philistines with great slaughter (15:8)
5 Broke 2 new ropes that bound him (15:14)
6 Slew 1,000 armed men with the jawbone of an ass (15:15-17)
7 Brought water out of the jawbone (15:16-20)
8 Tore away from the city wall the doors of the gate of the city with the 2 posts and bar, carrying them to the top of the hill before Hebron (15:1-3; note o, 16:3)
9 Broke 7 green cords of braided wood that bound him (16:6-9)
10 Broke new ropes that bound him (16:10-12)
11 Broke the pin that bound his 7 locks of hair to the wall and carried the pin and web with him (16:13-15)
12 Slew 3,000 men and women by pulling down the great pillars that held up the house (16:23-31)

n He could keep secrets from his parents but not from a woman (14:16-17; 16:16-21). Twice he kept secrets from them, and twice he told a woman.

o This refers to the actual marriage, the concluding of it after the period specified by the contract. The first part refers to the betrothal (v 7), and the other to the marriage (v 8).

p Bees abounded in Palestine. They are mentioned 5 times (v 8; Dt. 1:44; Ps. 118:12; Isa. 7:18).

* * *

Riddle propounded

10 ¶ So [a]his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, [b]when they saw him, that they brought thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth [c]a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty [d]sheets and thirty change of garments:

● 13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

(9) Riddle answer discovered:
occasion for vengeance

15 And it came to pass on the seventh day, that they said unto Samson's wife, [e]Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: [f]have ye called us to take that we have? *is it* not *so*?

16 And Samson's wife wept before him, and said, [g]Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the [h]seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not [i]plowed with my heifer, ye had not found out my riddle.

(10) Vengeance: thirty men slain

19 ¶ And the Spirit of the LORD came [j]upon him, and he went [k]down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

226

CHAPTER 15

(11) Second cause for vengeance

1 But it came to pass within [*a]a while after, [*b]in the time of wheat harvest, that Samson visited his wife [*c]with a kid; and he [*d]said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: [*e]*is* not her younger sister fairer than she? take her, I pray thee,

---

a It was the custom for a proposal of marriage to come from the family of the bridegroom, but occasionally this was reversed as in Ex. 2:21; Josh. 15:16-17; 1 Sam. 18:27. There is no evidence of a religious ceremony in the early marriages. After the making of a contract concerning the dowry and any other financial or business matter, the removal of the bride to the home of the bridegroom was all that was necessary to complete the marriage. In Isaac's case he simply brought Rebekah to his mother's tent and they became man and wife (Gen. 24:67). In the case of plural wives each had a separate tent (Gen. 31:33). Later, marriages were concluded with festivities and contracts usually stated a certain length of time between the agreement and the actual marriage. The average time was about a year (Mt. 1:18-25; Lk. 1:24-38, 56-57). Feasts lasting 7 days were a part of some festivities (v 12-18; Gen. 29:22; Esther 2:18; Mt. 22:1-14; Rev. 19:1-10). Also, marriage processions and noisy demonstrations took place on such occasions (Jer. 7:34; 16:9; 25:10; 33:11; Mt. 25:1-13, notes; Rev. 18:23). In N.T. times it was customary for the bridegroom to have young men companions (v 11) and the bride to have a number of virgins with her in the wedding festivities (Mt. 25:1-13, notes).

b When they saw what kind of man he was, implying that he was a very outstanding one in many ways (v 11).

c Heb. chidah, a puzzle; trick; conundrum; sententious maxim. It is trans. riddle (v 12-19; Ez. 17:2); dark speeches (Num. 12:8); dark sayings (Ps. 49:4; 78:2; Ps. 1:6); dark sentences (Dan. 8:23); hard questions (1 Ki. 10:1; 2 Chr. 9:1); and proverb (Hab. 2:6). See note a, Pr. 1:1. Hebrews and all orientals were fond of riddles, and amused themselves, especially at meals or feasts, by propounding some puzzling question. Even princes competed with one another in solving such questions. The queen of Sheba tested Solomon by them. See 1 Ki.

riddle is trans. hard questions.

d These were the linen shirts worn next to the body and by people of rank or wealth. The garments refer to the outer woolen clothing (v 12).

e She yielded to this blackmail and betrayed him for fear of being burned with all her family (v 15-18). This did not save her from such destruction, for his enemies burned the whole family anyway because of Samson's deed of burning up their crops (15:3-6). If she had stayed true to him he would have protected her by his gift of power.

f Questions 57-61. Next, 15:2.

g Note the tactics of women in both cases of getting secrets out of Samson (v 16-17; 16:6-20). There were 3 women in his life, all traitors or harlots (16:1). Besides these was his mother, perhaps the only good and true woman he ever knew.

h It seems from v 14-15 that she did not try to get the answer to the riddle until the 7th day, but the meaning is that they did not so threaten her until then. She sought the whole time to find the answer (v 17), but became desperate the last day for fear of death as threatened on that day. Both the Sept. and the Peshitta have 4th day instead of the 7th, which would harmonize with the statement that they could not answer the riddle in 3 days (v 14). It could be that a copyist looking at a worn manuscript thought it read 7th day.

i An expression of unfaithfulness.

j See note m, 3:10.

k This was bold adventure, for Ashkelon was about 30 miles away and he had to go through Philistine land to reach it. He slew 30 men and paid his debt (v 19).

*a How long after he left her to go home is not known, but long enough for his anger to subside and for his affection for his wife to return (v 1).

*b The latter part of April and the first part of May the wheat was harvested and gathered in heaps on the field or on the threshing floors. Harvesting was during the dry season and the grain was very combustible v1

*c It was the custom always to take some gift to the one visited. Now over his anger at her betraying him, Samson took a kid of the goats as a present when he wished to become reconciled to his wife. A kid was considered a great delicacy (Gen. 38:16-17; Lk. 15:29).

*d He said this to himself, but her father objected, having given Samson's wife to his companion or bride-man (v 2). The father then offered his younger daughter as a wife, but this could not be accepted by an Israelite, for it was incest and unlawful (Lev. 18:18).

*e Question 62. Next, v 6.

✡ ✡ ✡

(12) Vengeance: three hundred foxes burn Philistine crops

3 ¶ And Samson [f]said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred [g]foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the [h]shocks, and also the standing corn, with the vineyards *and* olives.

(13) Third cause for vengeance

6 ¶ Then the Philistines said, [i]Who hath done this? And they answered, [j]Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

(14) Vengeance: great slaughter

7 ¶ And Samson said unto them, Though ye have done this, [k]yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then [l]the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, [m]Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

(15) Fourth cause for vengeance

11 Then [n]three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with [a]two new [b]cords, and brought him up from the rock.

(16) Vengeance: one thousand slain

14 ¶ *And* when he came [c]unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily [d]upon him, and the cords that *were* upon his arms became [e]as flax that was burnt with fire, and his bands loosed from off his hands.

15 And he found a [*f]new [*g]jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [*h]Ramathlehi.

(17) Miracle: water from the jawbone of an ass

18 ¶ And he was sore athirst, and called on the LORD, and said, [*i]Thou hast given this great deliverance into the hand of thy servant: [*j]and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But [*k]God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [*l]Enhakkore, which *is* in Lehi unto this day.

20 And he [*m]judged Israel in the days of the Philistines twenty years.

227 CHAPTER 16

(18) Fifth cause for vengeance

Philistines for the trouble and sorrow they had caused him. He caught 300 foxes and after putting them in pairs with a firebrand between two tails, he set them loose to burn both the shocks of wheat and that which was not yet cut (v 4-5).

g Heb. shual, jackal; fox. Both animals abound in Palestine and either one could have been used by Samson (v 4). See Neh. 4:3; Ps. 63:10; Song 2:15; Lam. 5:18; Ez. 13:4; Mt. 8:20; Lk. 9:58; 13:32.

h 4fold Destruction of Crops (v 5):

1 Shocks of wheat	3 Vineyards
2 Standing wheat	4 Olive yards

i Question 63. Next, v 10.

j Samson got the blame for he was the only man capable of doing something like this; so his wife and family were burned when his enemies took vengeance on him (v 6).

k Samson was determined to get vengeance also, and so he smote the Philistines with a great slaughter for burning his wife and her family (v 7-8).

l The Philistines became aroused as a nation against this one man; and went up to get him in Judah (v 9-10).

m Questions 64-66. Next, v 18.

n 3,000 men of Judah went to get Samson and even to them he would not submit until they swore they would not kill him, but turn him over to the Philistines (v 11-13). This gave him another occasion to destroy more Philistines.

a Probably bound his hands with one and his feet with the other (v 12).

b Heb. aboth, something entwined, as cords (v 13-14; Ps. 2:3; 118:27; 129:4); chains (Ex. 28:24; 39:17-18); and ropes (16:11-12; Isa. 5:18). Whatever it was or how large is not stated, but this much is sure—no ordinary man could have broken such cords in his own strength.

c Lehi, called Ramath-lehi, height of Lehi, or the lifting up of the jawbone. An unknown place where Samson slew 1,000 Philistines (v 9, 14, 17, 19).

d See note m, 3:10.

e This demonstrates the power of the Holy Spirit in the material realm and shows that He is not limited to the spiritual world alone (v 14-15).

*f A new bone, not a decayed, rotted one (v 15). It served Samson through the slaying of 1,000 men.

*g See note a, 3:31 on 8 Weak Things.

*h See note c, above.

*i Note the prayer of God's one-man army (v 18). He thought his fighting days were over; but God was not yet through with him; He had other plans for Samson. Without the many personal promises Christians have today, and the numerous examples of answered prayer as recorded in the complete Bible, as we now have it, he believed God and was named with the faith-worthies in the N.T. list (Heb. 11:32). How much more should Christians claim and receive with the abundance promised them! (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; 1 Jn. 3:21-22; 5:13-14).

*j Question 67. Next, 16:15.

*k This is one of the most outstanding miracles in the Bible—a hollow place made in the jawbone of an ass and water coming out of the bone by invisible power. This could be seen by the natural eyes and used by man.

*l Enhakkore, the caller's fount (v 19). This implies that he prayed for water or that he called upon God in prayer. Perhaps all of his prayer is not recorded in v 18.

*m Very few details of his judgeship in Israel are mentioned in this story, as it relates primarily to the supernatural events which happened and not his dealings with his own people. He judged Israel 20 years (v 20).

* * *

there [n]an harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and [o]laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

(19) Vengeance: destruction of the city gates

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

(20) Sixth cause for vengeance:
Samson and Delilah
A. Bound with seven green withs

4 ¶ And it came to pass afterward, that he [a]loved a woman in the [b]valley of Sorek, whose name *was* [c]Delilah.

● 5 And the [d]lords of the Philistines came up unto her, and said unto her, [e]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, [f]that we may bind him to [g]afflict him: and we will give thee [h]every one of us eleven hundred *pieces* of silver.

6 ¶ And Delilah said to Samson, [i]Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven green [j]withs that were never dried, then shall I be weak, and be as another man.

up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he [k]brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

B. Bound by new ropes

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with [l]new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

C. Seven locks tied to a beam

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest [m]the seven locks of my head [*n]with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

D. Samson's first haircut

---

n The second woman in Samson's life other than his mother (v 1; 14:1-4; 16:4-22).

o The plot was made known to Samson, or perhaps the Lord awakened him in time to get out. He took the city gates about a mile to the top of the hill from whence there was a view of the valley leading to Hebron. If he had actually taken them to Hebron he would have carried them about 20 miles (v 1-3; note m, 14:6).

a Samson's loves always got him into trouble. He had one weakness—foreign women, and all three in his life were Philistines:

1 His wife from Timnath (14:1-4)
2 The harlot in Gath (16:1)
3 Delilah of Sorek (16:4-22)

His parents made one weak protest against his strange loves: "Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" (14:3). Such was permitted of God though, in His plan to deliver Israel from the Philistines (14:4). Samson went too far at times however, and did not seek the guidance of God in his love affairs.

b Valley of Sorek, valley of the choice vine. Sorek means vine. It was located in the south part of Dan. A brook running through the valley emptied into the Mediterranean near Askelon (v 4).

c Delilah, languishing or delicate. The only one of Samson's lovers named (4-18).

d There were 5 lords of Philistia (Josh. 13:3).

e Samson was always mismatched and found women who did not really love him. They either had other lovers or were friends of his enemies who always caused trouble between them. He seemed to love deeply and this caused the others to take advantage of him to deceive and betray him. In the first and last cases both the other lovers of the women and their people agreed to-

16:1-22).

f Such a woman would be heartless—cooperating with men who had plainly declared that they wanted her lover to bind and afflict him (v 5).

g The use of the word afflict here does not refer to giving a disease or making sick, but to tormenting and killing (v 5). See ***Affliction*** in Index.

h Each one of the 5 lords of the Philistines was to give 1,100 pieces of silver (16:5). If shekels of silver at 64¢ each, then Delilah was to receive the equivalent of $704 from each or $3,520 from the 5 lords, for betraying Samson. Such an amount would be tempting to the ungodly and wicked of the world.

i This first attempt to get his secret should have been a warning to Samson, but not so (v 6)

j Heb. yether, an overhanging, such as vines, twigs, willow; also any rope made from such. Ropes of great strength were made of various materials as grass and pliant wood twisted together. The Sept. reads, "seven thongs, wet, but not rotten"; the Peshitta, "seven bowstrings that were never dried"; the Berkeley, "seven fresh, wood fiber cords not yet dried." Whatever the ropes were made of we know they were very strong (v 7-9).

k He snapped the green withs as a thread of tow when it touches fire (v 9). Tow refers to the flax or hemp used for spinning. It is very inflammable (v 9; Isa. 1:31; 43:17).

l What Samson told Delilah next was that being bound with new ropes would make him as weak as other men; but when she tied him thus he snapped the bindings again as he did the 7 green withs and other ropes his brethren bound him with (15:13; 16:9).

m Delilah was coming closer to his secret all the time. The first two instances concerned the binding of his hands and feet, but now he mentioned his hair.

*n It is clear that v 13 ends abruptly and does not contain the full sense of the passage which, according to the Sept. reads, "If thou wert to weave these seven locks of my head with the woof, and fasten them into the wall with that pin, I should be as weak as other men." Moffatt, "If you weave the seven plaits of my head into the web of the loom and twist them in with a pin, my strength shall fail." The web was the cloth of the loom which Delilah was weaving, and which she rolled up on the beam. She fastened it with a pin against the wall to hold it stationary so it would not unroll. When she had Samson's locks of hair woven in as instructed and he was asleep, she called the Philistines who were hiding in her house. They sought to capture him. Instead, he went away with the pin and the whole of the web wherein his hair was woven (v 13-14).

thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these [p]three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [a]vexed unto death;

17 That [b]he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: [c]if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she [d]sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she [e]made him sleep upon her knees; and she called for a man, and she caused him to [f]shave off the seven locks of his head; and she [g]began to afflict him, and his strength went from him.

(21) Samson's humiliation

20 And she said, The Philistines *be* upon thee, Samson. And he [h]awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD [i]was departed from him.

21 ¶ But the Philistines [j]took him, and [k]put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he

22 Howbeit the [m]hair of his head began to grow again after he was shaven.

23 Then the lords of the Philistines gathered [n]them together for to offer a great sacrifice unto [*o]Dagon their god, and to rejoice: for they said, [*p]Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew [q]many of us.

● 25 And it came to pass, when their hearts were merry, that they said, [r]Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

(22) Vengeance: three thousand slain

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson [s]called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines [*a]for my two eyes.

---

p See v 7-9, 11-12, 13-14.

a Her continual urging to tell her the truth finally brought him to despair, and instead of leaving her and keeping himself free to obey God and deliver Israel from the Philistines Samson chose to tell her his whole heart.

b See ***Samson's Price for His Foolishness***, p. 491.

c Samson's strength did not lie in his hair or in his muscles, but in the relationship and contact he had with God through the Holy Spirit which was upon him (13:25; 14:6, 19; 15:14) and his faith in God (Heb. 11:32-40). His hair was a token of his vow to God and spoke of that relationship which gave him strength.

d See ***7 Sins of Delilah***, p. 491.

e Whether she used some drug to put him to sleep is not known, but how he could remain thus without such while his head was being shaved is hard to understand (v 19).

f Heb. galach, to shave; poll or cut off. Trans. shave (v 19, 22; Gen. 41:14; Lev. 13:33; 14:8-9; 21:5; Num. 6:9, 18-19; Dt. 21:12; 2 Sam. 10:4; 1 Chr. 19:4; Isa. 7:20; Jer. 41:5; Ez. 44:20) and polled (2 Sam. 14:26).

g Perhaps she bound him and cut off his hair at the same time, then began to torment him to see if his strength was gone, finally calling the lords of the Philistines. It seems that he was already bound when they came to get him (v 21). Other versions read: Sept., "she began to humble him; for his strength was gone from him"; Berkeley, "she began to control him, for his strength left him"; Peshitta, "she began to overpower him, and his strength had departed from him" (v 19).

h See ***Samson's New World***, p. 492.

i See ***7 Statements of God Departing From Man***, p. 491.

j Some versions are stronger here: the Philistines seized him and gouged (bored) out his eyes . . . bound him with bronze chains, and put him to grinding in the prison (v21)

k To punish him and keep him from planning any further war on them should his strength return (v 21).

l Grinding at the mill was the work of women and slaves, which shows to what low state he was reduced—that of slavery. Also among the Greeks and Romans slaves were sometimes compelled to grind as a punishment. A man could not be humbled more than this. Cp. Lam. 5:13; Mt. 24:41.

m Not only did his hair begin to grow, but no doubt Samson renewed his Nazarite vow and asked God to come back into his life (v 22, 28).

n Gathered the people of Philistia together to a great religious festival honoring Dagon, their god (v 23).

*o Dagon was the national god of Philistia. The name is derived from dag, a fish. It means little fish, and refers not so much to size as to affection for it, as dear little fish. From a description of it in 1 Sam. 5:4 and elsewhere we suppose that the idol was shaped to represent a man with the tail of a fish similar to the mermaid. Ancient Babylonians believed ☐that a being part man and part fish emerged from the Erythraean Sea and appeared at Babylonia in the early days of its history, teaching the people the various arts necessary to their well-being. The god was supposed to represent the reproductive powers of nature, and the fish was an appropriate creature for such an idea, due to its enormous powers of multiplication. A single fish of some species can lay 30,000,000 eggs annually. Representations of this fish god have been found among the sculptures of Nineveh. The Philistine god no doubt came from this source.

*p What ignorance! It was not an idol made of stone, wood, or metal that did this. It was the treachery of a woman enticed with money that caused Samson to fall into their hands (v 4-22).

q Samson slew 30 the first time (14:19), many with a great slaughter the next time (15:8), and 1,000 at another time (15:16), then 3,000 the last time (16:27, 30).

r This reminds us of the gladiators who, in the days of Christ and the early church, made sport in the arena for Roman spectators.

s An example of praying to God while in disgrace and humiliation, and being heard by Him. The result was a great deliverance to Israel (v 28-30).

*a Samson's concern was vengeance for his two eyes, but God's was the deliverance of a whole nation. Both realized their wish in the destruction of all the lords, leaders, and prominent men of Philistia (v 30). With such a great number destroyed Israel was no doubt free from Philistine oppression for many years. Philistines were in the habit of making sport of even the dead bodies of their enemies, as in the case of Saul and his sons (1 Sam. 31:8-13); but now they were so defeated they did not try to hinder Samson's relatives from taking his dead body away.

middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, [c]Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were [d]more than *they* which he slew in his life.

(23) Burial: length of reign

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel [e]twenty years.

228 CHAPTER 17

III. Internal disorders: ninth apostasy
(Judg. 17:1–21:25)
1. Micah's idolatry

1 And there was a man of mount Ephraim, whose name *was* [f]Micah.

2 And he said unto his mother, The [g]eleven hundred *shekels* of silver that were taken from thee, [h]about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, [i]to make a graven image and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took [j]two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 And the man Micah [k]had an house of gods, and made an ephod, and [l]teraphim, and consecrated one of his sons, who became his priest.

2. Unstable government (Judg. 18:1)

6 [m]In those days *there was* no king in Israel, [n]*but* every man did *that which was* right in his own eyes.

3. Apostasy of the Levite

7 ¶ And there was a young man out of [o]Bethlehemjudah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man [p]departed out of the city from Bethlehemjudah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah [a]said unto him, Whence comest thou? And he said unto him, I *am* a Levite [*b]of Bethlehemjudah, and [*c]I go to sojourn where I may find *a place*.

● 10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee [*d]ten *shekels* of silver by the

---

b The 2 middle pillars were the key to the strength of the entire building. When these fell it brought the house down with the 3,000 people on the roof (v 27) to meet their death with Samson (v 29).

c Note the last words of Samson, the strong man. He was willing to die for the victory of Israel (v 29).

d 2 men in Scripture who did more to fulfill the will of God in their death than they did in life:
1 Samson (v 30)
2 Jesus Christ (Mt. 26:28; 1 Cor. 15:3; 2 Cor. 5:15; Gal. 1:4; Col. 1:20-22; Heb. 2:9-18; 13:12; 1 Pet. 2:24)

e The many interesting events of Samson's relationship with his own people for years were omitted by the author of this book. He only recorded the dealings with the enemies of his people. For 20 years Samson judged Israel but we have no details of his judgeship (v 31).

f 7 Men Called "Micah" in Scripture:
1 An Ephraimite (Judg. 17:1-13; 18:2-27)
2 Head of a Reubenite family (1 Chr. 5:5)
3 Son of Mephibosheth (1 Chr. 8:34-35; 9:40-41). Called Micha (2 Sam. 9:12)
4 A Levite (1 Chr. 9:15)
5 Another Levite (1 Chr. 23:20; 24:24-25)
6 Father of Abdon (2 Chr. 34:20)
7 A minor prophet (Jer. 26:18-19; Mic. 1:1, 14, 15)

g 1,100 shekels at 64¢ each—$704. This was the amount each of the lords of the Philistines gave to Delilah (note h, 16:5).

h The mother of Micah had 1,100 shekels stolen from her and she spoke curses upon the thief. In hearing of these curses, Micha became afraid and came forth to acknowledge that he had taken the money. He then restored it lest the curses should come upon him. His mother blessed him for being honest enough to return the money (v 2), and told him she had dedicated it to him to make a graven image. She took 200 shekels ($128) and hired a silversmith to mold an idol for the home of Micah (v 3-5).

i This was strictly contrary to the 10 commandments (Ex. 20:1-6).

k 5 Imitations of Divine Worship (v 5):
1 A house or chapel for his gods, imitating the sanctuary of God in Israel
2 A graven image, imitating Jehovah, the true God, or the ark and mercy seat (v 3)
3 An ephod, imitating the sacred garments of the priests (v 5; cp. Ex. 28)
4 A teraphim, imitating the cherubim above the mercy seat (v 5)
5 A priest, imitating the Aaronic priesthood (v 5; cp. Ex. 28-29)

l From v 5; 18:14-20; Gen. 31:19; Hos. 3:4 we gather that a teraphim was a household god or an image.

m This indicates that the writer lived after the establishment of kings in Israel. Found 4 times in this book (v 6; 18:1; 19:1; 21:25). It is impossible to tell exactly when the events of chs. 17-21 took place, but it seems clear that those of chs. 17-18 happened in the lifetime of Joshua, for the same events are referred to in Josh. 19:47-48 and soon after the division of the land. If Joshua wrote the book by his name, then this would have to be the case. This story is enlarged in Judg. 17-18 as a further background and an introduction to the happenings of chs. 19-21, which seem to have been in the days of the early judges. See note h, 18:1.

n This indicates there was no recognized government and everything was in confusion. This was true many times in Israel.

o To distinguish it from the Bethlehem in Zebulun (Josh. 19:15).

p This suggests unemployment in the land and perhaps withholding of the tithes. This Levite sought to find employment away from his home during the period of the judges (v 8). See ***9 Apostasies in Judges***, p. 492.

a Question 69. Next, 18:3.

*b Bethlehem-judah to distinguish it from Bethlehem in Zebulun (Josh. 19:15).

*c This shows the confusion and unsettled state of Israel. Levites were supposed to be the ministers of the whole 12 tribes and supported by them, but here we have them unsupported and going from place to place seeking somewhere to live where they could make a living (v 9; cp. Neh. 13:10). All this proves that the true worship of Jehovah was being neglected and idolaters were busy making idols and turning people away from Jehovah.

*d This further shows how apostate even the Levites were. This one was willing to become a priest to Micah's idol for the low price of $6.40 (10 shekels at 64¢ each), room and board and one new suit of apparel each year (v 10). It was a cheap price for breaking the law and selling his soul to be lost.

✡ ✡ ✡

So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, [e]Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

229 CHAPTER 18

4. Unstable government (Judg. 17:6)

1 [f]In those days *there was* [g]no king in Israel: and [h]in those days [i]the tribe of the Danites sought them an inheritance to dwell in; for [j]unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

5. Mission of Danite spies to seek an inheritance

● 2 And the children of Dan sent of their family five men from their coasts, [k]men of [l]valour, from [m]Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, [n]they knew the voice of the [o]young man the Levite: and they turned in thither, and [p]said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

● 5 And they said unto him, Ask [q]counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

● 6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how [r]they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, [s]What *say* ye?

● 9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: [a]and *are* ye still? be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a [b]place where *there is* no want of any thing that *is* in the earth.

6. Micah's gods stolen

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, [c]six hundred men [d]appointed with weapons of war.

12 And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place [*e]Mahanehdan unto this day: behold, *it is* behind Kirjathjearim.

13 And they [*f]passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, [*g]Do ye know that there is in

---

and even blessed by God in idolatry and lawbreaking just because he had a god and a priest or minister from the right background, for his god. All Levites were supposed to be blessed by God, being of the tribe chosen to be ministers of God in Israel. But, as in all such cases, the good expected from a mere form of religion never came. Micah was later robbed of both his idol and his priest (18:14-31).

f This expression, there was no king in Israel, is found 4 times, proving that the writer as well as the time referred to was before the establishment of kings in Israel (v 1; 17:6; 19:1; 21:25).

g This simply means that the period of the kings in Israel, beginning with Saul, was not yet come, and that the period of the judges ending with Samuel had not yet come to a close (1 Sam. 8-9). Moses was called a king (Dt. 33:5), and Abimelech, the 7th judge of Israel also (9:6, 18, 22).

h See ***Chronology of Chs. 17-21***, p. 490.

i This could not refer to the whole of Dan, but to a certain number of that tribe. Only 600 men of war are mentioned as making this invasion in the north of Palestine (v 16).

j Unto that day, meaning unto the day that 600 Danites went to Leshem to conquer it in the days of Joshua (v 1; Josh. 19:47).

k Men of valour is found 31 times (v 2; 3:29; 20:44-46; Josh. 1:14; 6:2-3; 10:7; 2 Ki. 24:14; 1 Chr. 5:24; 7:7-11, 40; 8:40; 12:21; 25, 30; 26:6, 30-32; 2 Chr. 13:3; 14:8; 17:13-16; 25:6; 26:12; 32:21; Neh. 11:14) and man of valour is found 6 times (6:12; 11:1; 1 Ki. 11:28; 2 Ki. 5:1; 1 Chr. 12:28; 2 Chr. 17:17).

l Heb. chayil, force, wealth, virtue, valor, able, active, strength might, power, rich, strong, valiant, worthy. These 5 men were evidently chosen because of their personal prowess, physical and mental energy, and earthly possessions. Their courage, judgment, and wisdom were needed to find a place for the Danites who, as yet, had no inheritance (v 1-2).

m Samson was born in Zorah (13:2, 25). His story is the last one recorded in Judges before this appendix of the history of the tribes of Dan and Benjamin (13:1–16:31). Samson was a Danite and this may be the reason for the events of chs. 17-21 being placed here instead of in the earlier chapters.

n They knew from his dialect that he was not from Ephraim (12:6).

o See 17:7-13.

p Questions 70-72. Next, v 8.

q Ask counsel, by the use of the ephod (17:5).

r 4 Facts About the Leshemites:

1 Dwelt carelessly—no preparation or means for defending themselves from enemies (v 7)
2 Lived quietly and secure
3 Had no law or magistrate to force right doing on the community
4 Had no business with any man

s Question 73. Next, v 9.

a Question 74. Next, v 14.

b 4fold Description of Laish:

1 Very good (v 9)
2 A land whose people are secure (v 10)
3 A large land
4 A place where there is no want of anything in the earth. Cp. 19:19; Ps. 34:9-10; Jas. 1:4.

c 600 armed men, besides women and children traveling to a new place 110 miles away from their original home (v 10, 21).

d This means girded with weapons for war.

*e Meaning, camp of Dan (v 12; 13:25), and proving that the events of ch. 18 should come before chs. 13-16, for Samson was born and brought up in the camp of Dan and it had to be made before his birth instead of after it, as recorded here.

*f With the women, children, and animals, it no doubt took the Danites at least 4-6 days to make the trip from Zorah to Laish. The second day they came to Mt. Ephraim where Micah had his idols (v 12-14). They stole the idols and persuaded the Levite to go with them to be their priest. They went on to Laish and destroyed the inhabitants, built Dan, and dwelled there (v 15-29).

*g Question 75. Next, v 18.

* * *

graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [j]saluted him.

16 And the [k]six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, [l]What do ye?

● 19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's [m]heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and [n]put the little ones and the cattle and the [o]carriage before them.

7. Micah fails to recover his gods

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and [p]overtook the children of Dan.

23 And they [a]cried unto the children of Dan. And [b]they turned their faces, and said unto Micah, [c]What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

● 25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

26 And the children of Dan went their way: and [d]when Micah saw that they *were* too strong for him, he turned and went back unto his house.

8. Conquest of Laish and building of the city of Dan

27 And they took [e]*the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they [f]smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* [g]no deliverer, because *it was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Bethrehob. And they [h]built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

9. Idolatry of the Danites

30 ¶ And the children of Dan set up the graven image: [i]and Jonathan, the son of

---

h This perhaps refers to Michah's house and chapel of worship, as well as to other houses in the community (v 22).

i 4 Things Stolen by the Danites:
1 An ephod (v 14-20; 8:27; 17:5)
2 A teraphim (v 14-20; 17:5; Hos. 3:4)
3 A graven image (v 14, 17, 20, 30-31; 17:3-4)
4 A molten image (v 14, 17-18; 17:3-4)

j Saluted the Levite whom they had met on a previous occasion when they came to spy out the land (v 2-6, 15-28).

k The 600 men of war stood ready to fight if opposed (v 16-20).

l Questions 76-77. Next, v 23.

m The heart of the priest was not right. He had sinned in going along with Micah into idolatry for the small sum of $6.40 and a new garment every year (17:10). Now he betrayed Micah, going with these thieves and plunderers for the sake of popularity and gain (v 19-28).

n They put the women and children ahead so the men could defend them if pursued (v 21-26).

o Heb. kebuddah, substance, precious things, valuables, luggage, baggage. A wheel carriage is not meant at all here (v 21).

p 6 Times Men Overtook Others:
1 Micah overtook thieves (v 22)
2 Laban overtook Jacob in his flight from Haran (Gen. 31:23-25)
3 Joseph's servant overtook his brothers (Gen. 44:1-6)
4 Pharoah overtook Israel near the Red Sea (Ex. 14:9)
5 Nebuchadnezzar overtook Zedekiah in the plains of Jericho (2 Ki. 25:5; Jer. 39:5; 52:8)
6 Enemies overtook Judah (Lam. 1:3)

a Heb. qara, to call out to; address. Not the same word as in note a, 3:15.

Micah and his men (v 23).

c Questions 78-80. Next, 19:17.

d A show of strength has often enabled the wicked to be excused of wrongdoing in the eyes of men, but never in the eyes of God. We must remember that all reaping is not done in this life (Gal. 6:7-8). Micah had to yield to the custom or rule so prevalent then in many lands. The spoils belonged to those who had power to take and keep what they had taken.

e The ephod, teraphim, and molten and graven images which were included in my gods of v 24.

f Such acts on the part of the Danites seem barbarous and exceedingly sinful according to standards of modern thinking and practice among nations, but if this was part of the permissible conquest of the land of promise it must be understood in that light. Who knows how sinful and depraved these people were and how much God had determined their destruction for their sins, as He had determined the punishment of all Canaanites? If they were worthy of destruction for their depravities then it was just that it happen this way and by the instruments of God's wrath on sin (v 27-29; Gen. 15:14; Dt. 7:1-11; 12:1-4).

g Tyre was about 25 miles to the west and since the Leshemites had no business with any man, living isolated and unprepared for defense, they were easy prey to the well armed Danites. It was impossible to get help so quickly from Zidon even if help was available.

h To what extent Laish was burned is not stated; but it was rebuilt and named Dan after the 5th son of Jacob (v 28-29; Gen. 30:6). This was the second Dan in northern Palestine (Gen. 14:14).

i Jonathan was the grandson of Moses. His contemporary in the high priesthood was Phinehas, the grandson of Aaron, mentioned in 20:28. Manasseh had no son called Gershom. Instead of the word Manasseh the Heb. word is Mosheh, Moses. It was altered to Manasseh in some copies, but all ancient authorities agree that it was a substitution for Moses to spare the reputation of the great lawgiver and preserve the honor of his name and memory among Israelites. Ancient Jews suspended the Heb. letter nun over the word Mosheh, which was then changed to Manasseh. To this not only agree the ancient authorities of both Jews and Gentiles, but also many of the modern translators. Rotherham, Moffatt, Berkeley and others have it son of Moses. Commentators also agree that this is correct (v 30). Shebuel, meaning he returned to God, is supposed to be the name of Jonathan after his repentance; it is used of him ever afterward (1 Chr. 23:15-16; 26:24). Called also Shubael (1 Chr. 24:20).

sons were priests to the tribe of Dan[j]until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

230 CHAPTER 19

10. Moral conditions
(1) The Levite and his concubine

1 And it came to pass in [k]those days, when *there was* no king in Israel, that there was a [l]certain Levite sojourning on the side of mount Ephraim, who took to him a [m]concubine out of Bethlehemjudah.

2 And his concubine [n]played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

3 And her husband arose, and went after her, to [o]speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he [p]rejoiced to meet him.

4 And his father in law, the damsel's father, retained him; and he abode with him [a]three days: so they did eat and drink, and lodged there.

● 5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

● 6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

(2) His stay at Gibeah

10 But the man would not tarry that night, but he rose up and departed, and came over against [b]Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

● 13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: [c]for *there was* no man that took them into his house to lodging.

16 ¶ And, behold, there came an [d]old man from his work out of the field at even, which

---

until the ark was taken by the Philistines, which was the last year of Eli's life, for after that the ark was returned to Shiloh no more. They had a worship which was rival to Shiloh until this time (v 31); and they continued in this priestly capacity until the captivity of the land (v 30), which refers to the time the Philistines captured the ark and destroyed the tabernacle in the 40 years of Eli (v 30-31; 1 Sam. 4; Ps. 78:60-64; Jer. 7:12; 26:6). Many think that because of this idolatry God does not name Dan in the list of the tribes saved during Daniel's 70th week (Rev. 7:1-8), but there is no proof of this. On the same basis of going into idolatry He would also cut off the other tribes, for all were guilty of this in many periods during the more than 1,053 years between Joshua and the captivity of Judah to Babylon. In fact, this was the reason for the captivity of all Israel to Assyria and Babylon (Judg. 2:11-15; 2 Ki. 17:7-23; 23:3-20). See ***Why Dan Not Sealed***, p. 532 of N.T.

[k] See notes on 17:1 and 18:1.

[l] Cp. this with 17:7.

[m] Concubines were secondary wives and customary in those times. They differed in nothing from a first or real wife, except in the posterity not inheriting what was legal to give to sons of the first wife (v 1-2; Gen. 15:4; 21:10). They could be dismissed (Gen. 21:9-14). See laws concerning (Ex. 21:7-11; Lev. 19:20-22; Dt. 21:10-14).

14 Examples of Having Concubines:
1 Abraham (Gen. 16:3; 25:6; 1 Chr. 1:32)
2 Nahor (Gen. 22:23-24)
3 Jacob (Gen. 30:4)
4 Eliphaz (Gen. 36:12)
5 Gideon (Judg. 8:31)
6 A Levite (Judg. 19:1-5)
7 Caleb (1 Chr. 2:46-48)
8 Manasseh (1 Chr. 7:14)
9 Saul (2 Sam. 3:7; 11:3)
10 David (2 Sam. 5:13; 15:16)
11 Solomon (1 Ki. 11:3)
12 Rehoboam (2 Chr. 11:21)
13 Abijah (2 Chr. 13:21)
14 Belshazzar (Dan. 5:2)

[n] 3 Examples of Playing the Whore:
1 Tamar (Gen. 38:24)
2 A concubine of a Levite (Judg. 19:2)
3 Israel. 14 times God accused Israel of playing the harlot by backsliding and going away from Him into sins and worshipping idols (Jer. 2:20; 3:1-8; Ez. 16:15-16, 28, 41, 44; 23:5, 19; Hos. 3:3; 4:15).

[o] To speak affectionately to her heart.

[p] He hoped to reconcile his daughter and her husband fully.

[a] He stayed 3 full days expecting to leave on the 4th day, but at the insistence of the father-in-law he remained until the 5th. He planned to leave early but was urged to stay until the heat of the day was over. He was then urged to stay again all night, but refused and departed, going as far as Gibeah (v 4-14). Here one of the greatest crimes on Bible record was committed (v 15-28).

[b] Jebus, or Jerusalem, was still in the hands of the Jebusites (1:21). Not wanting to stay all night among strangers, the Levite declined to remain in Jerusalem over night (v 11-12). It would have been a great blessing if he had stayed; his wife would have lived, 65,130 known dead in Israel would have lived, and many cities and their inhabitants and stock would have been spared (20:21, 25, 35, 39, 48). Strangers could not have committed a worse crime than the men of Benjamin in Gibeah as in v 22-30.

[c] This reads as if there were no inn or public house of entertainment in Gibeah, and travelers had to depend solely on hospitality. Or, it could be that, as in Lk. 2:7, there was an inn but it was full. From earliest times there were inns as today, but perhaps not in every place (Gen. 42:27; 43:21; Ex. 4:24; Lk. 10:34).

[d] The Levite did not want to lodge among strangers in Jerusalem (v 12), but here the only man that would give him lodging for the night was a stranger and a sojourner in Gibeah (v 16-21).

✡ ✡ ✡

in [*e]Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, [*f]Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Bethlehemjudah [a]toward the side of mount Ephraim; from thence *am* I: and I went to Bethlehemjudah, but I *am now* going to the house of the LORD; and there *is* no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy [b]servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever [c]*let* all thy wants *lie* upon me; only lodge not in the street.

21 So he brought him into his house, and gave [d]provender unto the asses: and they washed their feet, and did eat and drink.

(3) Sodomites of Gibeah abuse the concubine all night

22 *Now* as they were making their hearts merry, behold, the men of the city, certain [e]sons of Belial,[f]beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, [g]that we may know him.

23 And the man, the master of the house, went out unto them, and [h]said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this [i]folly.

24 Behold,[j]*here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

(4) The concubine found dead

26 Then came [k]the woman in the dawning of the day, and fell down at the door of the

---

*e Gibeah. Heb. gibah, a hill in contrast with har, a mountain or mountain range. Two places are called Gibeah: one in Judah southeast of Hebron (Josh. 15:57; 2 Chr. 13:2), and the other in Benjamin about 4 miles north of Jerusalem and a short distance east of the main road to Shechem (v 12-16; 20:4-43; 1 Sam. 14:2-5, 16; 2 Sam. 23:29). The latter was the home of Saul (1 Sam. 10:26; 11:4; 15:34; 23:19; 26:1; 2 Sam. 21:6; Isa. 10:29). Here he fought with the Philistines and was victorious (1 Sam. 13:2, 15-16) and here his 7 sons were killed to appease the Gibeonites (2 Sam. 21).

*f Questions 81-82. Next, 20:3.

a He was going toward mount Ephraim, that is, the mountain range of Ephraim, and to the house of the Lord in Shiloh (v 18). Perhaps he was returning to his priestly duties there. This Levite was different from the one in 17:7; and there is no connection between this and the story of chs. 17–18. The purpose of the two is to reveal the depth of sin and apostasy in Israel at this time.

b Some copies of Scripture read servant, the Levite referring to himself, for he had only one servant with him and his concubine (v 3, 19).

c Of all the men in Gibeah, the old man, the stranger, was the only one who showed any hospitality (v 20-21).

7fold custom of hospitality:

1 Saying: Peace be with you (v 20)
2 Let all your wants be supplied at my expense
3 Lodge not in the street, but come into my house for the night
4 Bringing the visitor into the house (v21)
5 Giving food for his animals
6 Washing his feet (cp. Lk. 7:36-50)
7 Setting meat and drink before him

d In countries principally devoted to pasture there was no hay. The people did raise wheat and cut the straw into pieces and mix it with barley, beans, and pounded kernels of dates. They made this into little balls which they fed to the stock. Such was the provender of this verse (v 21).

e Sons of Belial, worthless fellows; scoundrels; sons of the devil; children of evil (v 22; 20:13; Dt. 13:13; 1 Sam. 1:16; 2:12; 10:27; 25:17, 25; 30:22; 2 Sam. 16:7; 20:1; 23:6; 1 Ki. 21:10-13; 2 Chr. 13:7; 2 Cor. 6:15).

f A repetition of the experience of Lot in Sodom, a result of moral corruption which follows backsliding and apostasy (v 22-26 with Gen. 19:4-9). However, angels did not rescue the Levite and his wife from the mob, as in Sodom (Gen. 19:10-24).

g This is sodomy or homosexuality as it is more commonly called today (v 22; Gen. 19; Rom. 1:18-32). See ***Sodomy*** in Index.

h The stranger was more righteous and clean morally than these Benjamites. He pleaded with them like Lot, urging that they not do this wickedness to a man who had come to him as a guest. He offered his own daughter as well as the concubine of the Levite to them instead (v 23-24). Lot had offered his two daughters to the Sodomites but they demanded the angels instead (Gen. 19:8-11). Such wickedness will always be judged by God; if not immediately as in the case of Sodom, then in hell (Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Rev. 20:11-15; 21:8; 22:15). This story shows that the rights of hospitality were very sacred in the East, and most highly respected and guarded. This man was willing to sacrifice a virgin daughter to the lusts of brute men in order to protect his guest and keep the law of hospitality sacred (v 23-24).

i See ***15 Things That Were Folly in Israel***, p. 446.

j There was no excuse for any father to sacrifice a virgin to such lustful, demonized men. To die fighting for the purity of womanhood would be better, if need be. The Levite, as well as the father, was a coward and sought to save his own body at the expense of his concubine. He took (Heb. chazaq, to seize by violence) his concubine and brought her out to the men who abused her until the morning and then let her go (v 25). This proves that the woman would not go out to them of her own accord, and his forcing her to go out to be thus abused proved his lack of real love for her. This lack could have been the cause of their recent separation (v 1-3).

k The woman had been so abused all night by many men that she fell dead at the door of the house where her so-called lord was, who perhaps had enjoyed a good night of sleep. The fact that he arose to go his way implies indifference to the fate of his concubine. He might have left her in Gibeah if he had not found her at the door when he went out (v 26-28).

✡ ✡ ✡

light.

27 And her lord rose up in the morning, and opened the doors of the house, and [n]went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

● 28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

(5) Concubine cut in twelve pieces and sent to all Israel

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into [a]twelve pieces, and sent her into all the coasts of Israel.

● 30 And it was so, [b]that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

231 CHAPTER 20

11. [c]Sixth civil strife (2 Ki. 25:25, refs.)

(1) Mobilization of Israel

1 Then all the children of Israel [c]went out, and the congregation was gathered together [d]as one man, [e]from Dan even to Beersheba, with the land of Gilead, unto the LORD in [f]Mizpeh.

all the tribes of Israel, presented themselves in the assembly of the people of God, [g]four hundred thousand footmen that drew sword.

3 (Now the children of Benjamin [h]heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, [i]Tell *us*, how was this wickedness?

(2) Sin rehearsed to Israel

4 And the Levite, the husband of the woman that was slain, answered and said, [j]I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

(3) War declared on Gibeah: sodomites demanded to be slain

7 Behold, ye *are* all children of Israel; [k]give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, [*l]We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and

---

lord, for he thrust her out into the night in the midst of a gang of human devils of lust and depravity (v 22-25).

m Heb. adon, to rule; sovereign; ruler; master; owner. Adon is used of God and trans. Lord meaning He is Sovereign and King of all; Master and Ruler of all; and Owner of all creations. It is used of God 33 times (Ex. 32:22; Josh. 3:11; 5:14; Judg. 6:13; Neh. 3:5; 8:10; 10:29; Ps. 8:1; 97:5; 110:1; 114:7; 135:5; 136:3; 147:5; Isa. 1:24; 3:1; 10:16, 33; 19:4; 51:22; Dan. 10:16-19; Hos. 12:14; Mic. 4:13; Zech. 1:9; 4:4-5, 13-14; 6:4-5; Mal. 3:1). It is used of men 156 times and is trans. lord 181 times; master 74 times (Gen. 24:9-65; 39:4-8, 32; Dt. 23:15; Judg. 19:11-22; 1 Sam. 20:38; 24:6; 25:10-17; 26:16; 29:4; 30:13-15; 2 Sam. 2:7; 1 Ki. 22:17; 2 Ki. 2:3-5, 16; 5:1, 18, 20, 22, 25; 6:5, 15, 22; 8:14; 9:7, 31; 10:9; 18:27; 19:4-6; 1 Chr. 12:19; 2 Chr. 18:16; Job 3:19; Pr. 27:18; 30:10; Isa. 24:2; 36:8, 12; 37:4-6; Mal. 1:6); and owner (1 Ki. 16:24). It is used of man before it is used of God (Gen. 18:12). See ***15 Examples Man Being Called "Lord"***, p. 492.

n The Levite evidently thought to go home without his concubine, intending to leave her to the human beasts he thrust her out to the night before (v 27). How he could have lived with his conscience no one can say. Finding her dead he then sought for punishment of the men who had committed such crime. This he did by cutting her body into 12 pieces and sending it to the 12 tribes to show all Israel what horrible deeds the men of Gibeah had committed (v 29-30).

a The Levite sent a part of the body of his concubine to each of the 12 tribes of Israel giving full information as to how she had been murdered and perhaps pronouncing a curse upon the tribe that did not come to avenge him and destroy the sodomites who had committed this crime. The law had commanded that every sodomite be killed (Lev. 18:22-29). God Himself had set the example of destroying all such (Gen. 19); hence, the Levite had lawful grounds for desiring vengeance.

b Here we have what was the desired effect from sending parts of the murdered woman's body throughout Israel. All declared that no such deed had ever been committed in Israel since coming out of Egypt. It made true men angry and stirred them up to take vengeance and destroy such depraved men in Israel (v 29-30).

c 6 Civil Strifes in Joshua and Judges:
  1 Strife between $2^1/_2$ tribes and $9^1/_2$ tribes in days of Joshua (Josh. 22)
  2 Ephraim against Gideon (8:1-17)
  3 Abimelech against sons of Gideon who might have ruled (9:1-21)
  4 Abimelech and Gaal (9:22-57)
  5 Ephraim against Gileadites (12:1-7)
  6 Benjamin and the others of Israel (20:1-48). This should be the 2nd perhaps, as to chronology, as it took place in the early days of the judges (see ***Chronology of Chs. 17-21***, p. 490)

d Israel gathered as one man (v 1), decided to act as one man (v 8), and did act as one man (v 11).

e The events of chs. 17-18 were already history and from Dan to Beer-sheba was already considered the northern and southern extremities of Israel (see ***Chronology of Chs. 17-21***, p. 490).

f 6 Places Called Mizpeh:
  1 In Gilead (11:11, 29, 34; Gen. 31:49)
  2 A valley in north Palestine on the slopes of Hermon (Josh. 11:2-3, 8)
  3 A town in Judah (Josh. 15:21, 38)
  4 A town in Moab (1 Sam. 22:3)
  5 A place in the wilderness near Tekoa (2 Chr. 20:24)
  6 A place in Benjamin (20:1-3; 21:1-8; Josh. 18:26; 1 Sam. 7:5-16; 10:17)

Mizpeh in Benjamin was the convention place of Israel on this occasion. Assemblies were frequently held there afterwards (1 Sam. 7:11; 10:17). It was close enough to Shiloh that the people could go up to the tabernacle to inquire of God (v 18, 23, 26-28).

g 400,000 men of Israel were gathered to fight against only 26,700 Benjamites (v 2, 15). 40,030 men of Israel were killed and 25,100 men of Benjamin (v 21, 25, 35, 39).

h The Benjamites refused to answer the summons to the convention, but when they heard the other tribes were gathered they mobilized to fight them (v 3, 14-17).

i Question 83. Next, v 12.

j For the complete story see ch. 19.

k Compare give advice (v 7) with take advice (19:30).

*l 3fold Decision of Israel:
  1 We will not go home until Gibeah is punished (v 8)
  2 We will go up against Gibeah (v 9)
  3 We will choose 40,000 out of 400,000 to supply the army (v 2, 10)

✡ ✡ ✡

of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, [a]saying, [b]What wickedness *is* this that is done among you?

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

(4) Benjamites mobilized to protect the sodomites, breaking the law of Lev. 18:22-30

14 But [c]the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [d]lefthanded; every one could [e]sling stones at an hair *breadth*, and not miss.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

(5) First battle: Israel beaten

●■18 ¶ And the children of Israel arose, and [f]went up to the house of God, and [g]asked counsel of God, and said, [h]Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, [i]Judah *shall go up* first.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And [j]the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day [k]twenty and two thousand men.

(6) Second battle: Israel beaten

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

●■23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, [l]saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again [*a]eighteen thousand men; all these drew the sword.

(7) Israel's prayer and fast

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,

★●■28 [*b]And [*c]Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, [*d]Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said,

---

a The men of Israel were just and fair regardless of their anger against the wicked men of Gibeah. They sent to inquire about the wickedness (v 12), asking Benjamin to deliver the men who had committed this crime to be punished with death, and thus put away such evil in Israel (v 13). The tribe of Benjamin rebelled and would not hear their brethren, so made themselves a party to the crime by shielding the criminals. They, by their act, told the other tribes that they would stand by the sodomites in what they had done. This proves the whole tribe was morally depraved, wicked, guilty, and worthy of punishment.

b Question 84. Next, v 18.

c The term children of Benjamin here is used to distinguish them from the children of Israel, not because they were any less Israelites than the others but simply for the sake of distinction between the two groups (v 14-48). The same principle holds true in the great division of the tribes into the children of Judah, composed of 2 tribes and many of the other tribes that remained true to David, and the children of Israel, composed of the majority of the 10 tribes. These terms were used during the time of and Rehoboam to the captivities, but not with the idea that the Israelites in Judah, Benjamin, and the other tribes who remained in the southern kingdom were now non-Israelites because the nation was divided, or that the only Israelites were those of Israel in the northern kingdom who were in the majority. How could the division of a nation make some to cease being Israelites and others to continue being Israelites? Divided or not, they were all of the same nationality.

d All left-handed men mentioned in Scripture were from the tribe of Benjamin (v 16; 3:15).

e See note on sling (1 Sam. 17:40).

f They left Mizpeh and went up to Shiloh to the house of God to inquire of Phinehas, the high priest (v 18, 27-28).

g The high priest had the Urim and Thummim whereby inquiry from God could be made. See ***Urim and Thummim***, p. 185.

h Question 85. Next, v 23.

i Just why Judah was to go up first to fight against Benjamin is not revealed, but the all wise God had His reason as He has in all things ordered by Him.

j Here Judah is called the men of Israel (v 18, 20). They have always been and always will be Israelites along with the other tribes.

k Of the men of Judah and others with them 22,000 were lost the first day (v 21). 18,000 were killed the second day (v 25), and only 30 the last day (v 39), while 25,000 of Benjamin were killed on this day (v 35).

l Question 86. Next, v 28.

*a Instead of asking God for help and trusting in Him, it seems the tribes trusted in their own numbers and strength, and in the justice of their cause against Benjamin at first. God permitted them to be greatly humbled the first two days. Before going to battle again they spent the third day in fasting and prayer, and offered burnt offerings and peace offerings before God (v 26). He then assured them of victory for the next day (v 28), and outlined their strategy which was like that which enabled Israel to take Ai (v 29-46; Josh. 8).

*b 14th and last prophecy in Judg. (20:28, fulfilled in v 29-46).

*c Phinehas was the 3rd high priest in Israel. See ***86 High Priests From Aaron to A.D. 70***, p. 395.

*d Question 87. Next, 21:3.

✡ ✡ ✡

thine hand.

(8) Third battle: Benjamin almost totally destroyed

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the [e]third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, [f]Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: [g]but they knew not that evil *was* near them.

35 And the LORD [h]smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew *themselves* along, and [i]smote all the city with the edge of the sword.

38 Now there was [j]an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But [a]when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they [b]inclosed the Benjamites round about, *and* chased them, *and* trode them down with ease over against Gibeah toward the sunrising.

44 And there fell of Benjamin [c]eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

(9) Six hundred Benjamites escape

47 But [d]six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to hand: also they set on fire all the [*e]cities that they came to.

232

CHAPTER 21

(10) Mourning for a lost tribe

1 Now the men of Israel had [*f]sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

2 And the people came to [*g]the house of

---

day after the war began, but the 3rd of 3 days they fought with Benjamin. They fasted and prayed on what would have been the 3rd day and this was the 4th (v 19-21, 25, 26, 30).

f The strategy on the 3rd day of fighting was to draw Benjamin away and let those lying in wait fall upon the city as Israel did at Ai (v 32-34; Josh. 8).

g They knew not that destruction from the Lord was ready to fall upon them for their sin of protecting sodomites and refusing to turn them over for execution as the law of Moses demanded (v 34; Lev. 18:22-29). Even rape and adultery were punishable by death (Lev. 18:20; 20:1-17; Dt. 22:22-26).

h 40,030 men had been killed in the 11-tribe army when they fought without God fighting with them; now, when the Lord moved against Benjamin, practically the whole tribe was destroyed in one day (v 35).

i How many in the city were destroyed is not known, but 25,100 soldiers of Benjamin on the field of battle were killed (v 35-37).

j This was the same sign that the soldiers at Ai used (v 38; Josh. 8:20-21).

a Compare this with Josh. 8:20-21.

b Surrounded them; in their confusion and amazement they were easy to overcome with God's help (v 43).

c The 25,000 of v 46 were made up of the 18,000, the 5,000, and the 2,000 of v 44-45 that were killed the last day. The extra 100 of v 35 were perhaps killed before the last day when the total reached 25,100. 600 more fled to the rock Rimmon (v 47), and 1,000 escaped elsewhere, which made the total of 26,700 men in the army to begin with (v 15).

d These 600 with the 1,000 which no doubt escaped as individuals, made only 1,600 left of an army of 26,700 which started the war (v 15). Some versions read 25,700 in v 15; if this is correct only 600 escaped instead of 1,600.

*e How many cities were burned is not stated; and how many people were killed in each city is not known (v 48).

*f Many rash vows have been made which men have regretted. This one was not necessary any more than the vow of Jephthah in ch. 11. The better policy is not to vow but to believe God will answer prayer on the right basis of faith and absolute confidence in Him. We never merit anything; and we must learn that He answers regardless of vows, not because of them. God would have heard these Israelites and Benjamin would have been defeated without this kind of vow. When vows are made, however, they must be kept unless they are so ridiculous and unjust that they have to be repented of. One characteristic of a righteous man is that he swears to his own hurt and will not change or go back on his own word (Ps. 15:4). If this vow had not been made, the wrong of destroying Jabesh-gilead and taking the virgins of that place for the Benjamites (v 10-14), and the wrong of kidnapping wives would not have been done (v 19-24).

*g Some versions read Bethel, in place of the house of God, which is what the Heb. Bethel means.

✡ ✡ ✡

and [*h]lifted up their voices, and wept sore;

3 And said, O LORD God of Israel, [*i]why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people rose early, and [*a]built there an altar, and offered burnt offerings and peace offerings.

5 And the children of Israel said, [*b]Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a [*c]great oath concerning him that came not up to the LORD to Mizpeh, saying, [d]He shall surely be put to death.

6 And the children of Israel [e]repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

(11) Problem of wives solved

7 [f]How shall [g]we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.

9 For [h]the people were numbered, and, behold, *there were* none of the inhabitants of Jabeshgilead there.

● 10 And the congregation sent thither commanded them, saying, Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children.

● 11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

12 And they found among the inhabitants of Jabeshgilead [i]four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

(12) Peace made with Benjamin

13 And the whole congregation sent *some* to speak to the children of Benjamin that *were* in the [j]rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them [k]wives which they had saved alive of the women of Jabeshgilead: and yet so they sufficed them not.

15 And the people repented them for Benjamin, [l]because that the LORD had made a breach in the tribes of Israel.

(13) Wife problem still unsolved

16 ¶ Then the elders of the congregation said, [a]How shall we do for wives for them that remain, seeing [b]the women are destroyed out of Benjamin?

17 And they said, [c]*There must be* an inheritance for them that be escaped of Benjamin,

---

[*h] The second time they lifted up their voices and wept on this occasion:
  1 The first time was when they had been defeated by Benjamin and had lost 40,000 men (20:21, 25)
  2 Now they were weeping because one tribe was almost exterminated in Israel (v 2-3)

In revenge they were satisfied, but when they had time to reflect on what they had done in almost destroying a whole tribe with whom God had made a contract to bless forever, if they would be obedient (as in the case of the other tribes), they were brought to repentance and sought to make amends within their vows for such wanton destruction. The sin of Gibeah was great, but to exterminate a whole tribe under contract with God was no small matter. Such was the result of “no king in Israel; every man did that which was right in his own eyes” (v 25).

[*i] Question 88. Next, v 5. This question was unnecessary, for they knew full well what had happened. It was right that the murderers be punished. This was legal and necessary, but the manner in which punishment was carried out was beyond reason—trying to destroy the whole tribe and their cities, including man and beast (20:48).

[*a] The congregation went to the house of God and built an altar. It would seem from v 12 that the house of God was at Shiloh and, if this be the case, why they did not use the brazen altar in the tabernacle is not explained. It could be that some of the enemies of Israel, during one of the servitudes in the period of the judges, destroyed the brazen altar and even other parts of the tabernacle.

[*b] Question 89. Next, v 7.

[*c] 2 Rash Vows of Israel:
  1 That no man in Israel give his daughter to a Benjamite for a wife (v 1, 7)
  2 To kill anyone in all the tribes who refused to come to the convention of Israel (v 5)

[d] This was perhaps why they determined to kill everyone in the tribe of Benjamin (v 5; 20:48).

[e] The Israelites changed their mind about wanting to destroy the tribe of Benjamin totally, as according to their oath (v 5-6).

[f] Questions 90-91. Next, v 16.

[g] Israel became concerned and felt respon-

of Benjamin who had fled to the rock Rimmon (v 7, 13-24). They should have thought of this before when they made the vow not to give their daughters to the Benjamites (v 1, 5-7).

[h] The people were numbered to see if there were any parts of Israel not represented. They had vowed that whoever would not come up to the convention should be put to death (v 5). This would pass the death sentence on both Benjamin and the inhabitants of Jabesh-gilead (v 8-9; 20:13). They decided to kill the men and women of Jabesh-gilead and save only the virgins to be wives for the remnant of Benjamin (v 10-12). There was no excuse for this any more than for sparing the Benjamites, for their vow would be broken either way.

[i] 400 virgins were all that could be found in Jabesh-gilead to be wives for 600 men of Benjamin (v 12). The tribe was next consulted and peace was made with the remnant that was left (v 13-15).

[j] The rock Rimmon was about 15 miles north of Jerusalem. Many such caves were to be found in Palestine. In them a few men could hold out many days. Among the caves many Israelites took refuge during the times of servitude to other nations who, at times, even took all their weapons and crops—and yet they were sustained over long periods (6:1-7; 1 Sam. 13:6, 19).

[k] There were not enough wives for all, so Israel fell upon another plan for the remaining 200 Benjamites (v 16-24).

[l] Like many today, Israel thought God was responsible for the things which they themselves had caused. They had been to blame for vowing to destroy all the Benjamites; and here they believed the Lord had made this breach in the tribes (v 15). It is regrettable how many accuse God of being responsible for the sicknesses, deaths, accidents, and various calamities of mankind, when there are demons, fallen angels, and Satan to blame. The truth is that it is not God but Satan and his evil forces, sin, and the continued rebellion of man which cause curses on the earth at the present time (Dt. 28; Lev. 26; 2 Ki. 17; Job 1:12-22; 2:7; 42:10; Ps. 91:3-13; Mt. 4:23-24; 8:16-17, 28-34; 9:1-8, 32-38; 10:1-20; 12:22-30; 15:21-28; 17:14-21; Mk. 6:7-13; 16:15-20; Lk. 9:1-9; 10:1-20; 13:16; Jn. 10:10; Acts 5:12-16; 10:38; 19:11-18; 1 Jn. 3:8).

[a] Question 29. Last in Judges.

[b] Not only men of the army but wives, children, and stock were destroyed with the cities of Benjamin (v 16; 20:48).

[c] If they had been half as concerned about saving a tribe in Israel before now, as they seemed to be here, war could have been averted and many thousands of lives could have been spared.

✡ ✡ ✡

rael.

18 [d]Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, [e]Cursed *be* he that giveth a wife to Benjamin.

(14) Wife problem fully solved

19 Then they [f]said, Behold, *there is* a [g]feast of the LORD in Shiloh [h]yearly *in a place* which *is* on the [i]north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of [j]Lebonah.

20 Therefore they commanded the children of Benjamin, saying, [k]Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to [l]dance in dances, then come ye out of the vineyards, [m]and catch you every man his wife of the [n]daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and [o]returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And [p]the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

(15) Moral and civil conditions when judges ruled

25 [q]In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

* * *

vow about not giving their daughters to Benjamites (v 18), but they would break the one about killing every Benjamite (21:1, 5).

e It seems that in those days men were so superstitious they believed if one bound himself to a curse with a vow, as here, the curse would come upon the one who vowed, if he broke the vow. When men make vows that are not right the proper thing to do is to repent to God for them, making restitution wherever possible and doing only what is right from then on (v 18). All sin is to be repented of and put away, including vows that cause one to sin (Mt. 12:31-32; 1 Jn. 1:9).

f Introducing a new plot to obtain wives for the 200 men not yet supplied. They were to go to the yearly feast at Shiloh where each would kidnap a wife; and if any father or brethren objected the Israelites of other tribes would intercede for them (v 19-24).

g What a place and a time to plot the kidnapping of 200 virgins!

h The 3 yearly gatherings of Israel (Ex. 23:14-17) had dropped off to one, another indication of the great apostasy of Israel in the days of the judges (v 19).

i This detailed description of the place where the feast was to be held indicates that Shiloh, the tabernacle worship, and the feasts of the Lord were so neglected that such instructions were necessary to enable the wife-hunters to find the place.

j Lebonah, about 4 miles west of Shiloh.

k 5fold Instructions to Benjamites:
  1 Go, lie in wait in the vineyards (v 20)
  2 See if the daughters of Shiloh will come out to dance (v 21)
  3 Come out of the vineyards
  4 Catch every man one of these daughters for a wife
  5 Go to the land of Benjamin

l This is what religion had degenerated to in these days of apostasy (v 21).

m This was a command by the elders of Israel to steal or kidnap a virgin, take her home and consider her a wife from then on (v 21). Kidnapping was a death-penalty sin (Ex. 21:16; Dt. 24:7), but rape of an unbetrothed virgin bound a man to take her as his wife all the days of his life without ever putting her away (Dt. 22:28-29). Rape of a betrothed virgin in a field carried the death penalty (Dt. 22:25-27).

n These daughters of Shiloh were virgins of Israel from the same men that vowed they would not give any to Benjamin. There is no hint that they were Canaanites who had no part in the feasts of Israel. That they were of Israel seems clear from v 22 which indicates that the elders would assure the fathers and brothers, if any complained, that their vow, being broken by force and not willfully of their own accord, made them free. Many versions confirm this and read thus: Sept., “Seeing you have not given them, you have, as it were, accidentally transgressed”; Berkley, “nor did you give them any, because you would have been doing wrong”; Peshitta, “it is not you who gave them to them, that you should be guilty”; Moffatt, “Pardon the men for carrying off their wives by force, for if you had given them the girls, you would be guilty of breaking your oath”; Rotherham, “ye yourselves gave them not unto them, as now to be guilty.” The whole thought is that the men of Israel would not be held accountable for breaking the vow because they did not give their daughters to Benjamites—they were taken by force to be wives, and so no vow was broken.

o The kidnapped daughters by having these for husbands shared one of the largest and best inheritances in all Israel. They were taken to homes equally as good as their own, and now the few Benjamites left possessed the whole of the inheritance originally given to many thousands. The matter may have had a happy ending, for there is no record of any complaint from either side (v 24).

p It appears here that the army did not disband and return home until all these events were finished (v 24).

q This ends the book of Judges and explains why such unlawful acts took place in Israel. There was no king or legal authority in the whole land, and every man did that which was right in his own eyes (v 25). The facts show what the natural man thinks is right when not following God’s law. The sacred writer does not sanction the unlawful acts of these chapters; but in writing them faithfully he gives the strongest proof of the truth of the whole by his impartial recording of facts that were such a discredit to his people.

Summary of Judges

Date and place: Written in Palestine about 1126 B.C.

Author: From all indications Samuel was the author; Jewish tradition assigns authorship to him. Or, the book may have been written by Isaiah (note k, 2 Chr. 32:32).

Proof of authorship: Facts regarding events of the book were perhaps written by the men whose exploits are recorded (or by some scribe in the tribe to which each judge belonged) then afterward collected and put in the present form when the nation became welded together under a king. From the book itself it is clear that it was written after Israel had kings, for twice the author states he was writing of events and things happening in the days before there was a king in Israel (19:1; 21:25). The book further reveals that it was written before the time of David, for was destroyed (1 Sam. 4). It was heard of no more until David was made king and he brought the tabernacle to Jerusalem (2 Sam. 6; 1 Chr. 21:29; 2 Chr. 1:3). Samuel was the most likely person to collect all the records of the judges and compile them into one book, in view of these facts.

Theme: The book is a record of Israel's failure during the rule of the judges. It records 9 apostasies, 7 servitudes, 14 judges and their exploits (not including those of Eli and Samuel, the 15th and 16th judges, which facts are in 1 Sam.), and 5 civil wars. The events of Judges cover at least 440 years. For a chronology, see A-W, ***Dispensation of Law***, p. 88.

Statistics: 7th book of the Bible; 21 chapters; 618 verses; 18,966 words; 585 verses of history; 33 verses of fulfilled prophecy; 92 questions; 23 messages from God (1:2; 2:1, 20; 4:6; 6:8, 12, 16, 20, 23, 25; 7:2, 4, 7, 9; 10:11; 13:3, 11, 13, 16, 18; 20:18, 23, 28); 71 commands; 26 predictions; and 5 promises.

JUDGES NOTES CONTINUED

God Keeps Covenants (2:1)

God has kept and always will keep His part of any contract with any people. Israel did not go under the curse of defeat, captivity, dispersion, and judgment from God because He broke the covenant. The people were to blame. He told them plainly what He would do if they broke it, so He could not do otherwise (Lev. 26; Dt. 28). Even yet, God promises that when they come back to repentance and keep His covenant that He will restore them as in days of old (Dt. 4:25-31; 30:1-10; Isa. 11:10-16; Jer. 23:1-8; 30:1–31:40; 32:37-44; 33:3-26; Ez. 34:11-31; 36:1-38; 37:1-28; Amos 9:9-15; Zeph. 3:8-20; Zech. 8:3-8, 20-23; 12:10–13:9; 14:14-21; Mt. 24:31; Rom. 11:25-29). God is as quick to accuse and judge when the time comes to do so, as He is to bless. It is God who charges anyone who transgresses with sin, not man (Rom. 8:33-34; 14:4; 1 Cor. 11:32). If we are as persuaded as Paul to permit nothing to separate us from God we are secure (Rom. 8:35-39), and if we practice Paul's method of keeping the body under subjection we shall never be a castaway (1 Cor. 9:27); but if we go into sin we shall die spiritually; and if we persist in sin refusing to repent and live right we shall be cut off from God forever (Rom. 6:16-23; 8:12-13; 11:11-29; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; 6:7-8; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-21). See ***Backsliding***, p. 397.

9 Acts of God (2:1)

1 Came—went from one place to another (v 1)
2 Made Israel leave Egypt
3 Brought them into Canaan
4 Sware—made a vow to their fathers
5 Spoke—I said
6 Promised—I never will break My covenant with you
7 Commanded 2 things (v 2):
  (1) You shall not make a league with the inhabitants of Canaan
  (2) You shall throw down their altars
8 Accused—You have not obeyed My voice
9 Examined—Why have you done this?

60 Examples of Doing Evil in the Sight of the Lord (2:11)

In Judges:

1 Israel (2:11); punished (2:15)
2 Israel (3:7); punished 8 yrs. (3:8)
3 Israel again 40 yrs. later (3:11-12); punished 18 yrs. (3:13-14)
4 Israel after 80 yrs. of peace (3:30–4:1); punished 20 yrs. (4:2-3, 6-7)
5 Israel after 40 more yrs. (5:31; 6:1); punished 7 yrs. (6:1)
6 Israel after another 40 yrs. of peace (8:28-35); punished (ch. 9)
7 Israel after 48 yrs. (10:1-6); punished 18 yrs. (10:8)
8 Israel after 31 years (12:7–13:1); punished 40 yrs. (13:1)
9 Israel after 20 yrs. (15:20, 17:6–19:30); punished (20:1–21:25)

In 1 Samuel:

10 Priests (2:12-25); punished (4:1-18)
11 Israel after 40 yrs. (4:18; 7:6; 8:1-22); punished (8:11-20)
12 Saul and Israel (ch. 15); punished (15:26-35; 6:13-23; 19:1-17; 31:1-13)

In 2 Samuel:

13 David (ch. 11); punished (12:1-23)
14 Ammon (13:1-22); punished (13:23-36)
15 David (14:21-33); punished (15:1-6)
16 Absalom (15:7–17:29); punished (ch. 18)
17 Joab (20:4-12); punished (1 Ki. 2:28-34)
18 Sheba (20:1-3); punished (20:13-21)
19 Saul (21:1); punished (21:2-14)
20 David (24:1-9); punished (24:15)

In 1 Kings:

21 Solomon (11:1-8); punished (11:9-40)
22 Rehoboam (12:13-15); punished (12:16-24)
23 Jeroboam (12:13-15; 13:33-34); punished (13:1-32; 14:1-18; 15:29-30)
24 Judah (14:21-24); punished (v 25-30)
25 Abijam (15:1-3); punished (15:7)
26 Judah (15:14); punished (15:16)
27 Nadab (15:26); punished (15:27-28)
28 Baasha (15:34); punished (16:1-7, 11)
29 Elah (16:9); punished (16:9-14)
30 Zimri (16:16-19); punished (16:18-19)
31 Omri (16:25-26); punished (16:28)
32 Ahab (16:30-33; 21:1-16); punished (17:1; 21:17-26; 22:29-38)
33 Jezebel (18:4; 21:7-16); punished (2 Ki. 9:30-37)
34 Ahaziah (22:51-53); punished (2 Ki. 1:16-18)

In 2 Kings:

35 Jehoram (3:2-3); punished (9:24)
36 Gahazi (5:20-24); punished (5:27)
37 Jehoram (8:18); punished (8:20-24)
38 Ahaziah (8:25-27); punished (8:28)
39 Jehu (10:31); punished (10:32-36)
40 Athaliah (11:1-3); punished (11:16)
41 Jehoahaz (13:2); punished (13:3-9)
42 Jehoash (13:11); punished (13:12-13)
43 Israel (14:4); punished (14:12)
44 Jeroboam (14:24); punished (14:29)
45 Zechariah (15:9); punished (15:10)
46 Menahem (15:18); punished (15:19-20)
47 Pekahiah (15:24); punished (15:25)
48 Pekah (15:28); punished (15:29-31)
49 Ahaz (15:3-4); punished (16:5-20)
50 Hoshea (17:2); punished (17:3-6)
51 Manasseh (21:2-16); punished (2 Chr. 33:1-20)
52 Amon (21:20-22); punished (21:23)
53 Judah (23:26); punished (23:27)
54 Jehoahaz (23:32); punished (23:33)
55 Jehoiakim (23:37); punished (24:1-5)
56 Jehoiachin (24:9); punished (24:12)
57 Zedekiah (24:19); punished (25:7-21)

In Other Books:

58 Israel (Ezra 9:1-3); punished (Ezra 10:1-19; Neh. 13)
59 Pashur (Jer. 20:2); punished (Jer. 20:6)
60 Judah (Mt. 23); punished (Mt. 23:38; 24:2; Lk. 21:20-24)

23 Nations That Fought Israel (3:3)

1 Philistines (v 3, 31; 10:6-11; 13:1–16:30; 1 Sam. 4:1-17; 5:1-11; 6:1-21; 7:3-14; 9:16; 10:5; 12:9; 13:3-23; 14:11-52; 17:1-53; 18:17-30; 19:8; 23:1-28; 24:1-11; 28:1-19; 29:1-11; 30:16; 31:1-11; 2 Sam. 1:20; 3:14-18; 5:17-25; 8:1-12; 19:9; 21:12-19; 23:9-16; 1 Ki. 4:21; 15:27; 16:15; 2 Ki. 8:2-3; 18:8; 1 Chr. 10:1-11; 11:13-18; 12:19; 14:8-16; 18:1-11; 20:4-5; 2 Chr. 9:26; 17:11; 21:16; 26:6-7; 28:18)
2 Canaanites (Judg. 1:1-33; 3:3-5; Num. 14:43-45; Josh. 3:10; 5:1; 16:10; 17:12-18)
3 Sidonians (Judg. 3:3; 10:12; 18:7; Josh. 13:4-6)
4 Hivites (Judg. 3:3-5; Ex. 23:28; Josh. 12:8; 24:11; 2 Sam. 24:7)
5 Hittites (Judg. 3:5; Ex. 23:23-28; 33:2; 34:11; Josh. 1:4; 3:10; 1 Ki. 9:20; 10:29; 2 Ki. 7:6; 2 Chr. 8:7)
6 Amorites (Judg. 1:34-36; 3:5; 6:10; 10:8-11; 11:19-23; Gen. 48:22; Ex. 34:11; Amos 2:9-10)
7 Perizzites (Judg. 1:4-5; 3:5; Ex. 3:8, 17; 23:23; 33:2; 34:11; Josh. 3:10; 9:1; 11:3; 12:8; 17:15; 24:11; 1 Ki. 9:20; 2 Chr. 8:7)
8 Jebusites (Judg. 1:21; 3:5; 19:11; Ex. 3:8, 17; 13:5; 23:23; 33:2; 34:11; Josh. 3:10; 9:1; 11:3; 12:8; 15:8, 63; 24:11; 2 Sam. 5:6-8)
9 Babylonians (Judg. 3:8-11; Ezra 4:9; Ez. 23:15-23; Dan. 2:39-45; 3:1–5:31; 7:1-27)
10 Moabites (Judg. 3:12-30; 11:15-25; 2 Sam. 8:2; 2 Ki. 3:18-24; 13:20; 24:2; 18:2)
11 Ammonites (Judg. 3:13; 11:4-36; Dt. 2:20; 23:3; 1 Sam. 11:1-2, 11; 2 Chr. 26:8; 27:5; Jer. 27:3; 40:11-14; 41:10-15; 49:1-2; Ez. 21:20, 28; 25:2-10)
12 Amalekites (Judg. 3:13; 5:14; 6:3, 33; 7:10-12; Num. 14:25-45; 1 Sam. 14:48; 15:6-32; 30:1-18; 2 Sam. 1:1-13; 1 Chr. 4:43)
13 Midianites (Judg. 6:1-33; 7:1-25; 8:1; Num. 10:29; 25:17; 31:2-7; Ps. 83:9). See ***Midian*** in Index
14 Ishmaelites (Judg. 8:24; 1 Chr. 2:17; Ps. 83:6)
15 Maonites (Judg. 10:12). See ***Maon*** in Index
16 Edomites (1 Ki. 11:1-17; 2 Ki. 8:21; 1 Chr. 18:12-13; 2 Chr. 21:8-10; 25:14-19; 28:17)
17 Syrians (2 Sam. 8:5-18; 10:6-19; 1 Ki. 20:20-29; 2 Ki. 5:2; 6:9; 7:4-16; 8:28-29; 9:15; 13:5, 17; 16:6; 24:2; 1 Chr. 18:5-6; 19:10-19; 2 Chr. 18:34; 22:5; 24:24)
18 Arabians (2 Chr. 21:16; 22:1)
19 Assyrians (2 Ki. 19:35; Isa. 10:5, 24; 14:25; 19:23; 23:13; 30:31; 31:8; 37:36; 52:4; Ez. 16:28; 23:5-23; 31:3; Hos. 5:13; 11:5; 12:1; Mic. 5:5-6)
20 Egyptians (Judg. 6:9; 10:11; Ex. 1:1–14:31; 18:8-10; 19:4; 32:12; Num. 20:15; 33:3-4; Dt. 26:6; Josh. 24:6-7; 1 Sam. 4:8; 6:6; 10:18; 2 Ki. 7:6; Ezra 9:1)
21 Medo-Persians (2 Ki. 17:6; 18:11; Ezra 6:2; Esther 1:3-19; 10:2; Isa. 13:17; 21:2; Jer. 25:25; 51:11, 28; Dan. 5:28; 6:1-15; 9:1; 8:20-25)
22 Grecians (Dan. 2:38-45; 7:1-27; 8:20-25; 10:20; 11:1-45; 12:1-7; Joel 3:6; Zech. 9:13; 14:1-15; Rev. 13:1-18; 17:8-17; 19:19-21)
23 Romans (Dan. 2:38-45; 7:1-27; Mt. 23:37–24:2; 27:11-66; Jn. 11:48; Acts 28:17). Revised Rome and Revived Grecia are the 2 great world empires that

8 Songs of Praise in Scripture (5:1)

1 Song of Moses (Ex. 15:1-19)
2 Song of Israel (Num. 21:17-18)
3 Song of Moses (Dt. 32:1-43)
4 Song of Deborah and Barak (Judg. 5)
5 Song of Hannah (1 Sam. 2:1-10)
6 Song of David (2 Sam. 22:1-51)
7 Song of the redeemed (Rev. 5:8-10)
8 Song of tribulation saints (Rev. 15:3-4)

There are many other songs of praise in the book of Psalms.

8fold Purpose of Deborah's Song (5:31)

The song of Deborah seems to have been both religious and political.

1 To thank God for the recent victory over the Canaanites and the deliverance of Israel from defeat and oppression for 20 years (v 3; 5:1-8)
2 To celebrate the zeal and bravery of the rulers and people of certain tribes who had faith in God and had volunteered their services against a common foe (5:9-15, 18-19)
3 To censure the unbelief and lukewarmness of certain tribes who stayed at home, betraying the public cause of the people of God (5:15-17)
4 To honor God for His supernatural part in the uneven struggle between two earthly foes (5:20-22)
5 To curse those who refused to take part in the spoil after victory was assured (5:23)
6 To bless the woman who was bold enough to slay Sisera (5:24-27)
7 To show the disappointment and anguish of the mother of Sisera (5:28-30)
8 To pronounce a blessing upon the people of God and a curse upon their enemies (5:31)

25 Things "Sent" of God (6:8)

1 Prophets to rebuke Israel (v 8; 2 Chr. 24:19; 25:15; Jer. 26:5; 29:1)
2 An evil spirit (Judg. 9:23)
3 Adam from the garden (Gen. 3:23)
4 Angels to destroy Sodom (Gen. 19:13)
5 Joseph to preserve life (Gen. 45:7)
6 Moses to deliver Israel (Ex. 3:13-15; 4:28; 5:22; 7:16; Num. 16:28)
7 Thunder and hail (Ex. 9:23)
8 Angel to deliver Israel (Num. 20:16)
9 Fiery serpents (Num. 21:6)
10 Moses to do miracles (Dt. 34:10-11)
11 Nathan to David (2 Sam. 12:1)
12 Pestilence upon Israel (1 Chr. 21:14)
13 Angel to Jerusalem to punish Israel (1 Chr. 21:15)
14 Angel to defeat Assyria (2 Chr. 32:21)
15 Divers sorts of flies (Ps. 78:45)
16 Darkness (Ps. 105:28)
17 Leanness of soul (Ps. 106:15)
18 His Word to heal (Ps. 107:20)
19 Jeremiah to prophesy (Jer. 26:12)
20 A great wind (Jonah 1:4)
21 Horsemen to spy in all the earth (Zech. 1:8-11)
22 John the Baptist (Jn. 1:6, 33)
23 Jesus Christ (Jn. 3:34; 5:23, 38; 6:29; Gal. 4:4; 1 Jn. 4:9-14). The words sent Me are used of Jesus 33 times in Jn. 4:34–20:21
24 Holy Spirit (Gal. 4:6; Rev. 5:6)
25 Angel to give the Revelation (Rev. 1:3; 22:6, 16)

20 Facts About Gideon (8:23)

1 Industrious and secretive (6:11)
2 Mighty man of valor, meaning strong, brave, courageous, valiant (6:12)
3 Religious (6:13-27; 8:27)
4 Intelligent and reasonable (6:13)
5 Believer in Jehovah at first (6:13-25)
6 Obedient to God's call (6:14, 24-27)
7 Humble and submissive (6:15; 8:23)
8 Inquisitive and doubtful (6:17-23, 36-40; 7:10-15)
10 Bold and daring (6:34-35; 8:10-12)
11 Generous and hospitable (6:17-19)
12 Pious and zealous (6:24-27)
13 Natural born leader (6:34-35; 7:1–8:35)
14 Wise and prudent (8:1-3)
15 Merciful yet vengeful (8:18-21)
16 Concerned about reestablishing true worship (8:27, note)
17 Covetous of gold (8:24-26)
18 A polygamist (8:30)
19 Had 70 sons (8:30)
20 Became ensnared again by idolatrous worship (8:24-27)

See ***Gideon*** in Index for other facts about this judge of Israel who gained a place among the faith worthies of the O.T. (Heb. 11:32).

Jephthah's Brethren Humbled (11:8)

Jephthah's brethren were no doubt greatly humbled in coming to him for help after they had cast him out and denied him any inheritance (v 2, 8-11).

10 Examples of Being Humbled

1 Jacob because of his mistreatment of Esau (Gen. 25:31; 27:36; 32:1–33:17)
2 Joseph's brethren because of their mistreatment of him (Gen. 37:11-36; 42:1–45:15; 50:15-21)
3 Egyptians for their mistreatment of Israel (Ex. 1:1–15:21)
4 Gileadites because of their mistreatment of Jephthah (Judg. 11:2-11)
5 Saul for his mistreatment of David (1 Sam. 24 and 26)
6 David because of his mistreatment of Uriah (2 Sam. 12)
7 Rehoboam because of his haughtiness to Israel (1 Ki. 12)
8 Assyrians because of their defiance of God (1 Ki. 18–19)
9 Manasseh because of his sins (2 Chr. 33:11-13)
10 Israel because of their sins (2 Ki. 17 and 25; 2 Chr. 36)

First Allegory in the Bible (9:8)

This is the first allegory in the Bible, and perhaps the most ancient parable on record. An allegory is a story in which a meaning is conveyed other than that of the words themselves; a story to illustrate truth in which one thing is said and something else is meant. Here the trees are spoken of as persons holding a convocation to elect a king over them.

Jotham's Interpretation (9:16)

Jotham's interpretation and application of this allegory to the present anointing of one like Abimelech, makes clear the purpose of the speech. It was prophetical of the curse upon the reign of Abimelech and of the destruction of the men of Shechem and Millo (v 19-20).

Chronology of Chs. 17-21 (18:1)

1 According to Josh. 19:40-48 the inheritance of Dan was too small for the whole tribe so some went and fought against Leshem and possessed it. It was also called Laish (Josh. 18:7, 14, 27, 29), and afterwards called Dan after the name of the father of the tribe (v 29; Josh. 19:47-48). The taking of Leshem by the Danites is dealt with more fully here than in Josh. 19:47.

2 The fact that Israel served the Lord all the days of Joshua and the elders that outlived him, proves that the terrible moral depravity of chs. 19-21 could not have taken place while these men were alive (Josh. 24:31).

3 In Judg. 18:1 it is clear that at least chs. 17-18 refer to a time before all the tribe of Dan was fully settled in an inheritance; this would take us back to the days of Joshua and the time immediately fol-

be connected with 1:34 when all the tribes were becoming adjusted among their neighbors, from then to the first apostasy of Israel which made the institution of judges necessary (Judg. 2:1–3:8).

4 When the events of chs. 19-21 took place Phinehas was still alive (Judg. 20:28), and since he was the 3rd high priest and a grown man at the end of the wilderness wanderings (Num. 25), the events of Judg. 19-21 had to be early.

Judah's Failure (1:19)

This reads as if Jehovah could not defeat the inhabitants of the valley because they had chariots of iron, but this was not so because:

1 The first part of v 19, "And the Lord was with Judah," should end v 18, showing the reason for the success in conquering the 8 cities of v 4-18. The remainder of v 19 refers to another time when Judah failed God and therefore He withdrew His support in the effort to drive the Canaanites out of the valley. If God had been with Judah in this effort they would have been victorious as in the conquests of v 4-18.

2 Some codices read in v 19, did not instead of could not, thus revealing that Judah failed because they were afraid of the iron chariots in the lowlands, having only soldiers on foot. It shows distrust and lack of simple and firm reliance upon God and His promises, the only grounds for success. The other verses in this chapter expressing failure read did not or neither did, proving v 19 to mean did not (v 21, 27, 28, 29, 30, 31, 33).

3 Various translations make the verse clearer: Rotherham, "took possession of the hill country—but did not possess the inhabitants of the vale," not because God was powerless, but because they did not put forth the proper effort. The Septuagint, "he (Judah) took possession of the mountain, for they were not enabled to drive out the inhabitants of the vale, because Rechab dissuaded them." Jonathan ben Uzziel, "they extirpated the inhabitants of the mountains; but afterwards, when they sinned, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." When they sinned they were left to their own strength.

Failure of Asher (1:31)

Asher failed to drive the Canaanites out of 7 places (v 31; Josh. 19:24-31):

1 Accho, sand-heated. A town on the Syrian border a few miles north of Carmel and on the north side of a broad bay. It was an important stronghold in the times of Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Syria, but is mentioned only this once in Scripture, as being too strong for Asher to overcome (v 31). During the Christian era it was a center of struggle between the Crusaders and Saracens and at one time was taken at the expense of 100,000 Crusaders and held for 100 years. It was the last Christian stronghold in Palestine in A.D. 1291. Since then it has undergone many sieges by the Egyptians, French, English, and Turks. It is now the modern city of Acre in Israel.

2 Zidon, fishing. Also called Sidon—a city of Phoenicia (note v, Josh. 11:8).

3 Ahlab, fat or fruitful. An unknown town allotted to Asher (v 31).

4 Achzib, lying or disappointing. It was 9 miles north of Accho, a strong place and hard to conquer by a people who had no fleet. The Phoenician cities helped one another in case of attack. Tyre and Zidon became very powerful and rich, more so than Accho. Achzib is now known as Ez-Zib; it appears in Assyrian inscriptions as Aksibi.

5 Helbah, an unknown town assigned to Asher but not occupied by them (v 31).

6 Aphik, another unknown town allotted to Asher, but not occupied by them (v 31). Called Aphek, strength (Josh. 12:18; 13:4; 19:30; 1 Sam. 4:1; 29:1; 1 Ki. 20:26, 30; 2 Ki. 13:17). See note p, Josh. 12:18.

7 Rehob, broad. A town in Asher given to the

Chr. 6:75). Called Bethrehob (18:28; 2 Sam. 10:6).

Appearance of God (2:1)

This angel was a member of the Godhead as proved by His use of the personal pronouns and the divine authority exercised:

7 Statements of the Angel:

1 I made you to go up out of Egypt (v 1)
2 I have brought you into the land which I sware unto your fathers
3 I said, I will never break My covenant with you
4 And (I said) you shall not make any league with the inhabitants of this land (v 2) and
5 You shall throw down their altars: but you have not obeyed My voice. Why have you done this?
6 I also said, I will not drive them out from before you, but they shall be as thorns in your sides, and
7 Their gods shall be a snare unto you

Carved Images (3:19)

Heb. pesel. Trans. carved images (2 Chr. 33:22; 34:3-4) and graven images (Dt. 7:5, 25; 12:3; 2 Ki. 17:41; 2 Chr. 33:19; 34:7; Ps. 78:58; Isa. 10:10; 21:9; 30:22; 42:8; Jer. 8:19; 50:38; 51:47, 52; Hos. 11:2; Mic. 1:7; 5:13). By these many references we know that the word should have been trans. carved or graven images instead of quarries in v 19 and 26. Evidently when Ehud came to the graven images near Gilgal he turned back from them to give the king of Moab his so-called secret message, which proved to be a secret dagger thrust into his fat body, including the haft or handle (v 20-22). Ehud then shut and locked the doors of the summer parlor, leaving him dead (v 23). The servants of King Eglon thought he was asleep so did not open the doors to investigate for a long time which gave Ehud time to escape and call an army to fight Moab (v 24-27). Ehud immediately attacked Moab defeating this enemy and killing 10,000 men. Then the land had rest for 80 years (v 27-30).

10 Statements About 10 Tribes (5:17)

According to various versions the statements of v 14-17 are highly poetical. They could be rendered as follows:

1 Ephraim moved into the valley whose root is in the mountains formerly possessed by Amalek (v 14). Deborah was from Ephraim, so naturally some from Ephraim followed her in this battle with the Canaanites
2 Benjamin followed Ephraim among the people to war against Sisera
3 Commanders came from Machir (eastern Manasseh)
4 From Zebulun came those who carry the pen of the writer (Sept., marshal's staff)
5 Issachar's princes rallied to Deborah (v 15)
6 Naphtali supported Barak, following close at his heels
7 Reuben made great resolutions to help their brethren, but because of great deliberations between their factions they let opportunity slip (v 15-16)
8 Gad of the land of Gilead remained beyond Jordan (v 17)
9 Dan remained by his ships
10 Asher remained by the seashore and clung to his bays

The 1st 4 tribes—Reuben, Gad, Dan, and Asher, along with Judah and Simeon who are not mentioned—failed to help their brethren in this struggle with the Canaanites. The 10,000 men who fought came only from Ephraim, Manasseh, Benjamin, Zebulun, Issachar, and Naphtali. From some of these came but a few, the most being from Naphtali which was the tribe of Barak (Judg. 4:6), and Zebulun (v 18).

8 Acts of Jael (5:25)

1 Met Sisera in his flight (4:18)
2 Invited him in (4:18)
3 Gave him milk and butter and treated him royally (4:19; 5:25)
4 Gave him assurance that no man would find him with her (4:18, 20)
5 Covered him with a mantle (4:18-19)
6 Killed him while he slept peacefully in her trust (4:21; 5:26)
7 Cut off his head (5:26). There is nothing in the original to this effect, so it would be better trans. "she smote his head, then she struck and pierced his temples." The idea is that she gave his head a heavy blow with the hammer, and he tried to rise but fell at her feet. She then drove the tent peg through his temples into the ground.
8 Reported his death to Barak (4:22)

First Prophet Sent to Israel (6:8)

This is the first time it is stated that God sent a prophet to Israel. Others are mentioned in Scripture before this—Abraham, Aaron, Moses and others who prophesied without being called a prophet; but this begins a long list of those God raised up to rebuke Israel for their sins. When they were rebuked the first time since Joshua, God Himself came down to do the rebuking (Judg. 2:1-5). Only on special occasions would God come down to deal with them, as in v 11-24; 13:2-23.

12 Acts of the Angel—God (6:11)

1 Came from heaven to earth (v 11)
2 Sat under an oak tree
3 Appeared to Gideon (v 12)
4 Said—spoke to Gideon
5 Looked upon him (v 14)
6 Said—prophesied to Gideon
7 Sent Gideon to deliver Israel
8 Prophesied to Gideon (v 16)
9 Made a promise (v 18)
10 Commanded Gideon (v 20)
11 Put forth the end of the staff that was in His hand, and touched the meal Gideon had prepared for Him (v 21)
12 Departed out of his sight

6 Rewards to Gideon (8:24)

1 Honor from his people (v 22-23)
2 Gold earrings in the amount of 1,700 shekels—$16,481.50 @ $9.695 a shekel (v 24-26)
3 Other ornaments (v 26)
4 Collars. Heb. netiphoth, pendants for the ears, especially of pearls
5 Purple raiment of the kings
6 Gold chains that were about the camels' necks

5 Acts of Jotham (9:7)

1 Hid from the assassins of his brothers and escaped death (v 5)
2 Boldly faced the men of Shechem to reprove them for making Abimelech king (v 7)
3 Uttered a parable, an allegory of the coronation ceremony (v 7-15)
4 Interpreted his own parable (v 16-20)
5 Ran away (v 21)

2 Parts of Jephthah's Vow (11:31)

1 Dedicate it to Jehovah, according to Lev. 27
2 If suitable offer it as a burnt sacrifice to Jehovah

According to the most accurate Hebrew scholars this 2fold vow reads: I will consecrate it to the Lord, or I will offer it for a burnt offering, meaning that anything fit for a burnt offering should be made one, and anything fit for the service of God should be consecrated to Him. Even if this translation is not a correct one we must understand that such a thought is implied in the vow for the reason that God would not accept a human sacrifice (Lev. 18:21; 20:2-5). Since what came out of his house (his daughter) was not suitable for a burnt sacrifice, would not have the death sentence to be passed upon Jephthah, the only thing he could do was to offer her to the Lord by a perpetual virginity (v 36-40).

Proud and Haughty Ephraim (12:1)

The men of Ephraim always seemed to be proud and haughty, causing division and strife in Israel.

8 Strifes Caused by Ephraim:

1 He was the cause of misunderstanding even in the blessing of the sons of Joseph by Jacob (Gen. 48:3-22)
2 The tribe complained in the division of the land (Josh. 17:14-18)
3 They contended with Gideon because they were not called by him to fight the Midianites (Judg. 8:1-3)
4 They contended with Jephthah because they were not considered by him in the war with Ammon. In fact, they declared war on him and Israel east of the Jordan over such a trivial thing and were defeated, losing 42,000 men (12:1-6)
5 They joined others in the division of the kingdom in the days of David and Ishbosheth (2 Sam. 2:8-11)
6 They joined the revolt against David under Absalom (2 Sam. 17:26)
7 They revolted with 10 tribes against David in the matter of jealousy over bringing him back (2 Sam. 19:43–20:26)
8 They were leaders in the final revolt against the house of David in the 2nd and last division of the kingdom of Israel; Ephraim became the name of the northern kingdom of Israel as used in many scriptures (1 Ki. 12; Isa. 7:2-17; 11:13; 28:1; Ez. 37:16-19; Hos. 4:17; 5:3-14; 6:4, 10; 7:1-11; 8:9-11; 9:3-16; 10:6-11; 11:3-12; 12:1-14; 13:1-12; 14:8; Zech. 9:10-13; 10:7)

Samson's Price for His Foolishness (16:17)

Samson betrayed himself and his God and dearly paid for his foolishness and sin. He could have easily seen that Delilah was determined to ruin him, but the weakness of his heart was stronger than the strength of his body. He lied to Delilah 3 times and (if not married to her) committed adultery with her as well as the harlot of Gaza (16:1-22). His very soul would have been lost if he had not been brought to his senses and prayed to God in his closing days (v 28-30; Heb. 11:32).

7 Sins of Delilah (16:18)

1 Entering into agreement with men to commit sin (v 5; Pr. 1:10-22)
2 Committing adultery, if unmarried (v 4), or breaking the marriage vows and betraying her husband if married to Samson (v 5, 9, 12)
3 Doing evil for money (v 5)
4 Deception and plotting the death of a man she professed to love (v 6, 9-10, 13, 15-16)
5 Taking advantage of a man's love to betray him to his enemies (v 4, 15-19)
6 Taking advantage of a man in his weakness, while asleep, to destroy him (v 19-25)
7 Warring against God and seeking the overthrow of the anointed one He raised up to deliver Israel (v 4-25)

7 Statements of God Departing From Man (16:20)

1 The Lord was departed from him (Judg. 16:20)
2 The glory is departed from Israel (1 Sam.4:21-22)
3 The Spirit of the Lord departed from Saul (1 Sam. 16:14)
4 Saul was afraid of David, because the Lord was with him, and was departed from Saul (1 Sam. 18:12)
5 Saul answered . . . God is departed from me, and answereth me no more (1 Sam. 28:15)
6 Samuel said . . . the Lord is departed from thee,

The glory of God is departed from the temple (Ez. 10:18)

7 Statements of Man Departing From God

1 Our transgressions are multiplied . . . departing away from our God (Isa. 59:12-13)
2 Cursed be the man . . . whose heart departeth from the Lord (Jer. 17:5)
3 We have sinned . . . have done wickedly by departing from Your precepts and judgments (Dan. 9:11)
4 All Israel have transgressed Your law, even by departing, that they might not obey Your voice (Dan. 9:11)
5 The land has committed great whoredom, departing from the Lord (Hos. 1:2)
6 Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (1 Tim. 4:1)
7 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God (Heb. 3:12)

Samson's New World (16:20)

Samson awakened to a new world which he had never known.

He now had his first hair cut and the first razor to come upon his head (v 17)
2 He was no longer a Nazarite
3 He was as weak as other men, for his strength had left him (v 17-19)
4 His new lover had betrayed him (v 18)
5 His enemies had power over him (v 19-21)
6 He was not at all like he had been at other times when he shook himself (v 20)
7 The Lord had departed from him
8 He was helpless to fight back as at other times (v 20-21)

9 Apostasies in Judges (17:8)

1 Before the 1st servitude (3:5-8)
2 Before the 2nd servitude (3:12-14)
3 Before the 3rd servitude (3:31)
4 Before the 4th servitude (4:1-3)
5 Before the 5th servitude (6:1-6)
6 Before the death of Gideon (8:32-35)
7 Before the 6th servitude (10:6-18)
8 Before the 7th servitude (13:1)
9 Before Danite invasion (17:1–19:30)

* * *

1 Sarah called Abraham lord (Gen. 18:12; 1 Pet. 3:6). Other husbands are called lord (19:26-27; Ps. 45:11)
2 Others called Abraham lord (Gen. 23:6-15)
3 Rebekah called Eliezer lord (Gen. 24:18)
4 Rachel called her father lord (Gen. 31:35)
5 Jacob called Esau lord (Gen. 32:4-5; 33:8-15)
6 Potiphar is called Joseph's lord (Gen. 39:16)
7 Kings are called lord 99 times (Gen. 40:1; 1 Sam. 22:12; 24:8, 10; 26:15-19; 29:8; 2 Sam. 2:5; 3:21; 4:8; 9:11; 10:3; 11:9-13; 13:32-33; 14:9-22; 19:7-37; 1 Ki. 1:2-47; etc.)
8 Prophets are called lord (1 Ki. 18:7; 2:19; 4:16, 28; 2 Ki. 4:16, 28)
9 Joseph's brethren called him lord (Gen. 42:10, 30-33; 44:5-36; 47:18-25)
10 Joseph called himself lord (Gen. 45:9)
11 Aaron called Moses lord (Num. 12:11), as well as Joshua (Num. 11:28), and others (Num. 32:25, 27; 36:2)
12 Military leaders are called lord (Judg. 4:18; 1 Sam. 25:24-41)
13 Ruth called Boaz lord (Ruth 2:13)
14 High priests were called lord (1 Sam. 1:15, 26)
15 Masters are called lord (Gen. 39:16; 44:5; Ruth 2:13)

233

CHAPTER 1

I. Elimelech's family

1. Famine in Canaan: sojourn in Moab

1 [a]Now it came to pass in the days [b]when the judges ruled, that there was a [c]famine in the land. And a certain man of Bethlehemjudah went to sojourn in the [d]country of Moab, he, and his wife, and his two sons.

2 And the name of the man was [e]Elimelech, and the name of his wife [f]Naomi, and the name of his two sons [g]Mahlon and [h]Chilion, [i]Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

2. Death of Elimelech and his two sons

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them [j]wives of the women of Moab; the name of the one *was* [k]Orpah, and the name of the other [l]Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also [m]both of them; and the woman was left of her two sons and her husband.

3. Naomi prepares to return to her own people

6 ¶ Then she arose with her daughters in law, that she might [n]return from the country of Moab: for she had [o]heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and [p]her two daughters in law with her; and they went on the way to return unto the land of Judah.

4. Ruth tested to return to her former pagan life (Ruth 1:15)

● 8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: [q]the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they [r]lifted up their voice, and wept.

10 And they said unto her, Surely [s]we will return with thee unto thy people.

● 11 And Naomi said, [t]Turn again, my daughters: [u]why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?

● 12 Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that [*a]the hand of the

---

a This expression, now it came to pass in the days, is used 5 times in Scripture; in each case it denotes impending trouble, followed by deliverance and a happy ending (v 1; Gen. 14:1; Esther 1:1; Isa. 7:1; Jer. 1:3).

b See ***Time of the Events of Ruth***, p. 499.

c See note r, Gen. 12:10.

d Moab held Israel in servitude 18 years in the days of the judges (Judg. 3:14).

e Elimelech means my God is king (1:2-3; 2:1-3; 4:3, 9).

f Naomi means my pleasant one. Found 21 times and only in Ruth.

g Mahlon means sick (v 2-5; 4:9-10).

h Chilion means pining (v 2-5; 4:9).

i Ephrath was the ancient name of Bethlehem, where Rachel was buried (Gen. 35:19; 48:7) and where David lived (1 Sam. 17:12). Called Ephratah (4:11; 1 Chr. 4:4; Ps. 132:6; Mic. 5:2).

j Marrying Moabites is nowhere expressly forbidden but it is generally held that such comes under the law of Dt. 7:3 which forbids Israelites marrying Canaanites. Cp. Dt. 23:3.

k Orpah means hind or fawn (v 4, 14).

l Ruth means beauty. Found 12 times in this book and in Mt. 1:5.

m Naomi lost a husband and 2 sons in 10 years. The Targum says that the sons died for transgressing the law in marrying foreign women, but this is hardly likely unless they also went into idolatry with the Moabites (v 4-5). One thing is clear from the law—that long life was promised if the law was obeyed, and the cutting off of life if it was disobeyed (Lev. 26; Dt. 28).

n They went to sojourn in Moab because of famine (v 1) and now they returned because the Lord had again blessed His people with food (v 6).

o The Targum says that an angel spoke to her and gave this information.

p The two daughters-in-law started to go with Naomi toward the land of her people, but one returned when given the opportunity to do so (v 7-22).

q 2fold Blessing of Daughters-in-Law:
   1 May Jehovah deal kindly with you, as you have been kind to me and my sons (v 9)
   2 May Jehovah grant you rest in the house of new husbands

r There must have been great affection between this Israelite woman and the two Gentiles that had come into her home. Such closeness could be followed by others with great profit (v 9).

s They had been advised to go back to their homes and to the Moabite life of paganism (v 8), but their first decision was to go with their mother-in-law by all means (v 10). They were again admonished to remain in Moab, for there was no promise of husbands in Israel (v 11-13). They wept again and Orpah went back; but Ruth clung to Naomi (v 14). After being exhorted another time to return with her sister-in-law to Moab and the life of her own people and their gods (v 15), Ruth made her eternal consecration to follow the God of Israel and live the life of a new convert to Jehovah (v 16-17). For this she was greatly rewarded by being in the line of the Messiah (1:18–4:22; Mt. 1:1-6)

t 4 Admonitions to Return to Moab:
   1 Go, return to your own homes (v 8). Invitation rejected—Surely, we will return with you to your people (v 10).
   2 Turn again; why will you go with me? I have no more sons to be your husbands (v 11).
   3 Turn again, go your way. I have no husband and am too old to have sons. Even if I could have sons it would not be wise to wait for them to become grown and sacrifice happy lives with new husbands all those years (v 12-13). This third admonition caused one to go back, but the other stayed on (v 14).
   4 Return after your sister-in-law who has gone back to paganism (v 15). This last admonition for Ruth to depart brought her to one of the most perfect and complete surrenders and consecration to God ever known (v 16-17).

u Questions 1-4. Next, v 19.

*a Naomi, like many others, considered the trouble she had gone through as personal and directly from God against her (v 13). However, famines, wars, pestilences, and general calamities are not personal curses or they would affect only the person involved. Such misfortunes show no respect of persons and affect the righteous as well as the wicked. In Israel such general conditions were the result of breaking the law; the people were promised immunity from such curses for conscientious obedience to it (Lev. 26; Dt. 28). When God found it necessary to punish apostate Israel the righteous naturally suffered along with the majority who were wicked.

✡ ✡ ✡

5. Ruth's consecration

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

● 15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

● 16 And Ruth [b]said, Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.

6. Naomi's return to Israel

18 [c]When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was [d]moved about them, and they said, [e]*Is* this Naomi?

● 20 And she said unto them, [f]Call me not Naomi, call me Mara: [g]for the Almighty hath dealt very bitterly with me.

21 I went out full, and [h]the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the [i]Almighty hath [j]afflicted me?

22 So Naomi returned, and Ruth the [k]Moabitess, her daughter in law, with her, which returned out of the country of Moab:

of barley harvest.

234 CHAPTER 2

II. Naomi's plan for kinsman redemption (Lev. 25:25-34; Num. 27:1-11; 36:1-13; Jer. 32:1-5)

1. The kinsman: Boaz

1 And Naomi had a [l]kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2. The plan executed

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of [m]corn after *him* in [n]whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and [o]gleaned in the field after the reapers: and her [p]hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

3. Ruth wins the favor of Boaz

4 ¶ And, behold, [a]Boaz came from Bethlehem, and said unto the reapers, [*b]The LORD *be* with you. And they answered him, The LORD bless thee.

5 Then said Boaz unto [*c]his servant that was set over the reapers, [*d]Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, [*e]It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, [*f]that she tarried

---

1 Her plea not to be hindered: Intreat me not to leave you, or to return from following after you (v 16)
2 Where you go, I will go
3 Where you lodge, I will lodge
4 Your people shall be my people
5 Your God shall be my God
6 Where you die, I will die, and there will I be buried (v 17)
7 Jehovah do so to me, and more also, if anything but death should separate us

c Ruth's outburst of affection and her consecration to Jehovah and a life in Israel assured Naomi of her serious intentions and ability to adjust herself in a strange land among strange people. Ruth was then permitted to go along (v 18-19).

d Evidently the family of Elimelech were well-known and liked in Bethlehem. He was of the tribe of Judah and in the direct line through whom the Messiah was to come. At that time however, it was not known which particular family of Judah Messiah would come from (Mt. 1:1-18).

e Questions 5-6. Next, 2:5.

f Call me not Naomi (pleasant), but Mara (bitter)—appropriate for one whose life was grievous and full of sorrow (v 20).

g The second time she accused God of being personal and singling her out to make her life bitter and unbearable (v 13, 20-21). One of the worst kinds of slander against God by His so-called people is that of blaming Him for all the human sorrows and failures which they bring upon themselves by their own sins. We do not mean personal sins in every case, but general sin and apostasy which make it necessary for God to bring judgment upon a people. The righteous become automatically involved in such curses and suffer along with the wicked, and often do not understand that God is not punishing them for any particular sin. See ***50 Lessons to Learn From the Book of Job***, p. 898.

h 5 Unfounded Accusations Against God:
1 The hand of the Lord is gone out against me (v 13)
2 The Almighty has dealt very bitterly with me (v 20)
3 I went out full (had plenty), but the Lord has brought me home again empty v21
4 The Lord has testified against me
5 The Almighty has afflicted me

i Heb. El Shaddai, Almighty God, the All-bountiful (note m, Gen. 17:1).

j Naomi was not diseased, but poverty stricken, showing that affliction here is not used of bodily sickness. See ***Affliction***, p. 1039.

k Ruth is called a Moabitess 5 times (1:22; 2:2, 21; 4:5, 10). Cp. 2:6; 2 Chr. 24:26. The word Moabite is used of men of Moab 3 times (Dt. 23:3; 1 Chr. 11:46; Neh. 13:1). The curse of Dt. 23:3 does not apply to Ruth as a proselyte and a mother in Israel.

l See note e, 4:6.

m Wheat, not the Indian corn of America.

n Not necessarily Boaz, but anyone who would be friendly and permit her to glean in his field. As it happened it was Boaz who owned the field where she worked; and it was he who showed her favor (v 3-23).

o It was a custom in Israel and commanded in the law that the corners of the fields be left for the poor, and a sheaf left in the field was to remain there for them (Lev. 19:9-10; 23:22; Dt. 24:19). Job 24:10 refers to this. The experience of Ruth is a simple illustration of this custom and the law.

p An old Anglo-Saxon word meaning good luck, or happy (v 3).

a Boaz was a mighty man of wealth. He was of the tribe of Judah and in the direct line of the Messiah. He is mentioned 19 times in the book of Ruth (2:1-23; 3:2, 7; 4:1-21) and in 1 Chr. 2:11-12. Called Booz in Mt. 1:5; Lk. 3:32.

*b See ***Daily Greeting in Israel***, p. 499.

*c This was an overseer over the other laborers (v 5). He was the same as the steward of Lk. 16:1-12.

*d Question 7. Next, v 8.

*e The overseer and the reapers had already met Ruth; and she had already requested to be permitted to glean in the field of Boaz (v 7). Perhaps this was the working out of a plan made by Naomi for Boaz and Ruth to meet, a plan involving kinsman redemption obligations. Boaz himself had heard of Ruth and her love for Naomi, her people, and her God (v 11).

*f This perhaps refers to the fact that the reapers were taking a noon rest in their tent and Ruth herself had also rested some with them (v 7).

✡ ✡ ✡

● 8 [g]Then [h]said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

● 9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men [i]that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 [j]Then she fell on her face, and bowed herself to the ground, and [k]said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, [l]It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, [m]under whose wings thou art come to [n]trust.

13 Then she said, [o]Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

● 14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the [p]vinegar. And she sat beside the reapers: and he reached her [q]parched *corn*, and she did eat, and was sufficed, and [r]left.

● 15 And when she was risen up to glean, Boaz commanded his young men, saying, [s]Let her glean even among the sheaves, and reproach her not:

● 16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she gleaned in the field until even, and [t]beat out that she had gleaned: and it was about an [u]ephah of barley.

18 ¶ And she [v]took *it* up, and went into the city: and her mother in law saw what she had gleaned: and [a]she brought forth, and gave to her that she had reserved after she was sufficed.

5. Naomi's inquiry and advice

19 And her mother in law said unto her, [b]Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she [c]shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.

20 And Naomi said unto her daughter in law, [d]Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

● 21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou

---

g See ***6fold Charge to Ruth by Boaz***, p. 499.

h Questions 8-9. Next, v 10.

i The young men of Israel were as those of all other nations in all ages—ready to tease or take advantage of young women, especially strangers as unprotected as Ruth (v 9).

j At this sudden friendliness of Boaz and his charge to her, she fell on her face, bowing herself to the ground in humble acknowledgment of this notice of one who was a Gentile and a total stranger (v 10). This was customary to show respect when inferiors were addressed by superiors.

k Question 10. Next, v 19.

l Boaz made it clear that he had already been informed of her consecration as a proselyte to the Hebrew faith, of her decision to leave her own people, her native land and its gods to live with people who were strangers to her. He then pronounced a blessing from the God of Israel upon her (v 11-12). The Targum adds to this answer of Boaz to Ruth, "It has been certainly told me by the word of the wise, that what the Lord hath decreed (Dt. 23:3), He hath not decreed concerning the women but the men. And it hath been surely said to me by prophecy, that kings and prophets shall proceed from thee because of the good which thou hast done."

m This is figurative of trust in God, proving that she had already come to love the Jewish God and had attached herself to the Jewish faith (v 12).

n Flee for refuge.

o See ***Ruth's 2 Requests of Boaz***, p. 499.

p Heb. chomets, a beverage consisting generally of wine or strong drink turned sour; vinegar. It was made by pouring water into grape juice and allowing it to ferment. Nazarites were forbidden such drink (Num. 6:3). See Pr. 10:26; 25:20 where chomets is used (v 14).

wheat not yet fully ripe. They were roasted in a pan or iron plate, or sometimes the stalks of wheat were tied together in small bundles and the ears held in a blazing fire until roasted. Grain thus parched could be eaten with or without bread. In Lev. 23:14 it is classed with bread and green ears. In Lev. 2:14 it is called green ears of corn dried in the fire. It was a common article of food in Palestine and Egypt. Jesse sent an ephah (1 bu. 3 pts.) to the army (1 Sam. 17:17). Abigail gave 5 measures of it to David's men as a present (1 Sam. 25:18). David was supplied with it in his flight from Absalom (2 Sam. 17:23).

r She left some of the parched corn after having plenty to eat (v 14).

s This was a rare privilege—to be able to glean among the sheaves. Ordinarily, no person was allowed to glean until the sheaves were all bound and the shocks set. This shows the interest Boaz had in the Moabitess. His blessings were upon her and she was not to be reproached (v 15) or rebuked (v 16) and his young men were to drop handfuls on purpose for her.

t This was the most primitive method of threshing. The poor still beat out the grains of barley or wheat at the close of the day by using sticks or stones. Ruth threshed at the end of the day and had about an ephah of barley (v 17).

u An ephah was 1 bushel and 3 pints.

v A bushel of barley was rather heavy for a young woman to carry into the city—about 60 pounds. However, the field was no doubt near Bethlehem; furthermore, she may have had help. Perhaps Boaz had it carried for her.

a As Ruth had received a good portion of food from Boaz at the noon meal, some of which she had left (v 14), she brought it home to her mother-in-law as here related (v 18). This showed marks of good training and how much she really cared for Naomi.

b Questions 11-12. Next, 3:1.

c Here, after Ruth had related to Naomi all the events of the day, she received her next instructions regarding how to proceed in bringing Boaz to a point of action to redeem the inheritance of Naomi and claim Ruth herself as part of the transaction (v 19-22).

d Naomi, knowing the customs of her people, took the acts of Boaz as a good sign that her plan for Ruth and her own inheritance was working out perfectly. She informed Ruth that Boaz was of near kin and could fulfill the law of kinsman redemption (v 20), then advised her regarding the next step—keeping close to the maidens of Boaz throughout the entire harvest, never being found in another's field (v 21-22).

✡ ✡ ✡

not in any other field.

6. Naomi's advice heeded

23 So [e]she kept fast by the maidens of Boaz to glean unto the end of barley [f]harvest and of [g]wheat harvest; and dwelt with her mother in law.

235 CHAPTER 3

7. Naomi claims for Ruth the right of kinsman redemption

1 Then Naomi her mother in law said unto her, [h]My daughter, [i]shall I not seek rest for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? [j]Behold, he winnoweth barley [k]to night in the threshingfloor.

8. Naomi advises Ruth how to get her kinsman redemption

● 3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

● 4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and shalt do.

9. Ruth obeys Naomi

5 And she [l]said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went [m]to lie down at the end of the heap of corn: and she came softly, and [a]uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that [b]the man was afraid, and turned himself: and, behold, a woman lay at his feet.

9 And he said, [c]Who *art* thou? And she [d]answered, I *am* Ruth thine handmaid: spread therefore thy [*e]skirt over thine handmaid; for thou *art* a near kinsman.

III. Kinsman redemption fulfilled
(Lev. 25:25-34; Num. 13:1-11)
1. The negotiations

10 And he said, [*f]Blessed *be* thou of the LORD, my daughter: [*g]*for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that [*h]thou requirest: for all the

---

followed the maidens of Boaz through the whole harvest of both the barley and wheat, living in all purity with her mother-in-law (v 23; 3:10)

f See ***Harvest Time in Israel***, p. 499.

g The wheat harvest would be near the feast of Pentecost, and according to tradition, the book of Ruth was read at that time in later years.

h Questions 13-14. Next, v 9.

i Naomi revealed to Ruth her plan of definitely seeking to bring Boaz and her together as man and wife through the law of kinsman redemption. According to this law whoever redeemed the inheritance must also take the wife of a dead brother and raise up seed for him in Israel to keep his family alive.

j The next steps in Naomi's plan for Ruth in pursuing Boaz for a husband were now revealed to her, as follows:
10fold Plan of Naomi to Ruth:
1 Telling where and when to make the next contact with Boaz (v 2)
2 Wash yourself (v 3)
3 Anoint yourself with perfumes
4 Get dressed for the occasion
5 Go down to the threshing floor where he will be found this night
6 Do not make yourself known to him until he is through eating and drinking
7 Mark the place where he shall lie down for the night (v 4)
8 Go in and uncover his feet
9 Lay yourself down at his feet
10 Listen to what he tells you to do

k It was the custom to winnow (separate the chaff from the wheat) at night, because it was cooler than the day, and there was an increase of the wind which enabled the workers to do a better job. Winnowing was done by throwing the wheat up into the air so that the wind could blow away the chaff. The wheat, being heavier, would fall to the ground. Then a sieve was used to separate the particles of earth and other impurities that clung to the grain during the process of threshing (v 2; Isa. 30:28; Amos 9:9; Mt. 3:12; Lk. 22:31). See note g, Lk. 3:17.

l As usual, Ruth, willing and obedient, promised to do all Naomi said (v 5-18).

m It was the custom to keep watch over the wheat or barley lying in piles on the threshing floor which was unenclosed and exposed to robbers. It was necessary that the master and certain trusted servants watch throughout the night against such men. All grain was so taken care of until the entire harvest was threshed, winnowed, and garnered or gathered into safe storehouses (Mt. 3:12).

a It is said that women of the East, when going to be with their lawful husbands would, through modesty, and in token of subjection to them, go to the foot of the bed, gently raise the covers, and creep under them up to their place. In the case of Ruth she merely was to uncover the feet of Boaz and lie down there until he should discover her presence and tell her what to do. Naomi evidently knew the moral character of Boaz and could safely advise this. She must have known also that it would require such bold means on their part for him to take action in the matter of kinsman redemption. The plan worked and Boaz recognized that Ruth and Naomi had been more righteous than he by causing him to do the right thing by them (v 7-18).

b Boaz was afraid when he discovered her at his feet, being unaware of who it was and why she was there (v 9).

c Question 15. Next, v 16.

d Ruth's answer clearly revealed to Boaz why she was there, and it was a gentle reproof to him for not doing his duty in kinsman redemption which the law required (Dt. 25:5-10). This brought him to action to fulfill his duty to her and Naomi.

*e Spreading the skirt over a woman was a symbol of taking her under one's protection and entering into marriage with her. Ruth's act was the proper way of saying to him, "Take me for your wife, let your name be called on me, and fulfill your lawful duty to me, for you are my kinsman redeemer to whom the right of redemption belongs" (v 9). When marriages were solemnized among the Jews the man threw the skirt of his talith or robe over his wife and covered her head with it.

*f Boaz blessed Ruth and recognized her legal right to act as she did in requiring him to fulfill the part of a kinsman.

*g This refers to her being willing to take him, an older man, instead of rejecting him for a younger one, rich or poor (v 10). Since she was willing to have him, he vowed to settle the matter that very day (v 11-18).

*h This indicates that Ruth was within her legal rights and Boaz had been the one at fault in not fulfilling the law sooner (v 11; Dt. 25:5-10).

✡ ✡ ✡

virtuous woman.

12 And now it is true that I *am thy* near [j]kinsman: howbeit there is a kinsman nearer than I.

10. Boaz recognizes Ruth's claim to kinsman redemption

▲●13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: [k]lie down until the morning.

● 14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

11. Boaz promises kinsman redemption to Ruth

15 Also he said, Bring the [l]veil that *thou hast* upon thee, and hold it. And when she held it, he measured [m]six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, [n]Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

● 18 Then said she, [o]Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

CHAPTER 4

12. Ruth waits for kinsman redemption

sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

● 2 And he [a]took [b]ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he [c]said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

▲● 4 And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, [d]I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I [e]mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now [f]this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

2. Kinsman redemption completed by Boaz

8 Therefore the kinsman said unto Boaz, [g]Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day,

---

i All in Bethlehem knew that Ruth was a virtuous woman, for remaining a widow was one of the greatest proofs of purity to Jews. No doubt many young men, rich and poor, had sought her hand in marriage (v 10), but she had refused them; so when she made known her desire and rights to this godly man he knew that it must be of the Lord. He made it clear though that there was one other man who was closer kin than he was. If he did not want to be the kinsman redeemer Boaz would do so without delay (v 12-18).

j See ***Kinsman Redemption***, p. 499.

k Ruth was told to lie down until morning, so she lay at his feet and arose to depart before daylight lest it should be known that she was there (v 14). Before leaving she brought her veil and it was filled with some barley to take home (v 15).

l Heb. mitpachath, called a wimple in Isa. 3:22. It was a large outer cloak, in one corner of which Ruth received the barley. This is not the ordinary word for veil, referring to a face covering, as in Song 5:7; Isa. 3:23. See also Gen. 24:65; 38:14, 19.

m In the Hebrew it merely reads six. We have to supply the word measures. Any amount would be a measure, but exactly what kind or how big these were, we do not know. One Targum renders it six seahs, a seah being about 2 gallons or 1 peck.

n Question 16. Last one in Ruth.

o Naomi told Ruth that this day would not pass until Boaz had completed the redemption of her inheritance one way or the other (v 18).

p Then, when Boaz had let Ruth go he went to the gate of the city where judgment was given and sat down until the man who was by. He then stated the proposition to him concerning the redemption of the inheritance of Naomi and Ruth. The nearer kinsman refused to redeem it, so Boaz was free to do so and take Ruth as his wife (4:1-12)

a ***7 Steps in Kinsman Redemption***, p. 499.

b ***Witnesses: Kinsman Redemption***, p. 499.

c Boaz stated the proposition of redemption to his kinsman who had the first right in this matter—one who was a nearer relative to Naomi and Ruth than he was. The man agreed to redeem the inheritance, but when it was said that he would have to buy it also of Ruth and marry her to raise up seed in the place of the dead, he refused to proceed under such terms (v 4-6). This gave Boaz the right, for he was next in line (v 4).

d Here the nearest kinsman agreed to redeem the inheritance and if he had done so it would have taken away from Boaz the right to have Ruth as a wife. This part, the marriage to Ruth, the first redeemer did not take into consideration in the beginning; and when it was called to his attention that the transaction also included this, he changed his plans (v 4-6).

e The first redeemer, realizing that the redemption involved producing children through Ruth which should be counted as the offspring of Mahlon, the deceased kinsman, pleaded that he could not redeem under these circumstances, for it would mar his own inheritance. It could not be that the addition of more land could mar his inheritance, so it must be that he had a wife already and meant that taking another would cause trouble in his home. Thus, an agreement was reached, Boaz was to take Ruth as his wife, and the matter of redemption regarding her was witnessed by the elders of Bethlehem (v 6-7).

f It was a custom in Israel that when a man gave up a piece of property he took off his shoe in the gate before the elders as a sign that the one to whom he sold it had the only legal right to walk on the property (v 7). A transfer of the shoe symbolized the transfer of the property. This is what is referred to in Ps. 60:8; 108:9.

g This settled the matter between Boaz and his relative who had the first right of redemption. When he pulled off his shoe and gave it to the elders as a sign of the property rights passing to Boaz, the elders witnessed the transaction and blessed Boaz and Ruth (v 9-12).

✡ ✡ ✡

and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

3. Blessing of the elders

11 And [i]all the people that *were* in the gate, and the elders, said, *We are* witnesses. [j]The LORD make the woman that is come into thine house [k]like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be [l]famous in [m]Bethlehem:

12 And let thy house be [n]like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

4. Blessing of kinsman redemption

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, [o]the LORD gave her conception, and she bare a son.

[p]Blessed *be* the LORD, which hath not left thee this day [a]without a kinsman, that his name may be famous in Israel.

15 And [b]he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

16 And Naomi [c]took the child, and laid it in her bosom, and became nurse unto it.

17 And the women [d]her neighbours gave it a name, saying, There is a son [e]born to Naomi; and they called his [f]name Obed: [*a]he *is* the father of Jesse, the father of David.

IV. Generations of Pharez

18 ¶ Now [*b]these *are* the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

* * *

Chilion's, and all that was Mahlon's were bought by paying the redemption price to the one who had bought it from Elimelech when he left Bethlehem to go to Moab (1:1). The land was thus redeemed and Ruth the Moabitess became the wife of Boaz and one of the mothers in the line of David and Messiah (v 9-10).

i This indicates that the court trials in the gates of cities were witnessed by the public who desired to attend them. Many people had gathered by this time and they, together with the elders, became witnesses. There were 10 official witnesses (v 2), but all present witnessed the transaction and sanctioned what was done (v 11).

j Note the blessing pronounced upon Boaz and Ruth. The Lord was called into the marriage and invoked to make a fruitful house like that of Jacob and his wives, to make the new family worthy of being inhabitants in Israel, to make them famous in Bethlehem, and like the house of Pharez (v 11-12).

k See Gen. 29:21–30:24; 35:16-20.

l The blessing of v 11-12 came true to the letter. Especially did this family become famous by producing David and the Messiah in Bethlehem. Both David and Messiah were not only famous but will have eternal responsibility over all nations to come (Isa. 9:6-7; Jer. 30:9; Ez. 34:23-33; Rev. 11:15).

m Bethlehem became famous because the Messiah was born there (Mic. 5:1-2; Mt. 2; Lk. 2).

n From Pharez came the families of Bethlehemites and Elimelech (v 18-22; Gen. 38:28-30).

o Here we have the beginning of the blessing pronounced in v 11-12.

p This was a joyful ending to the life of Naomi who had accused God of taking her loved ones and of making her poverty stricken and hopeless in life (v 14-21 with note h, 1:21).

a Referring to Boaz, not the infant Obed of v 17).

b Still referring to Boaz, not the infant Obed of v 17. Boaz did become famous in Israel (v 14), and did restore the life and hopes of Naomi, nourishing her in old age (v 15). Her daughter-in-law, Ruth, did love her and was better than 7 sons who would have married and scattered to different parts away from her. Ruth cleaved to her in great affection, while sons may not have done so.

c This simply means that she became a nurse to the child and helped in caring for it.

d That is, the neighbors recommended a name suitable to the circumstances of the case, and the parents and grandmother agreed to it (v 17).

e Born to Naomi through Boaz and Ruth who were fulfilling the law by raising up seed for the dead and keeping his name alive. Their seed was reckoned or counted to take the place of the dead to carry on his place and name in Israel (Dt. 25:5-10).

f Obed means serving, and suggests the life of service and devotion which they believed he would give to his grandmother (v 17).

*a He was an ancestor of Jesse and David, the king, as listed in v 18-22; 1 Chr. 2:3-17; Mt. 1:1-5; Lk. 3:31-32.

*b These are the generations (v 18). Of the 14 times this term is used in the whole Bible, this is the 13th and last time in the O.T.

15 Lists of Generations in Scripture:

1 The generations of the heavens and the earth (Gen. 2:4)
2 The generations of Adam (Gen. 5)
3 The generations of Noah (Gen. 6:9)
4 The generations of the sons of Noah (Gen. 10)
5 The generations of Shem (Gen. 11:10)
6 The generations of Terah (Gen. 11:27)
7 The generations of Ishmael (Gen. 25:12)
8 The generations of Isaac (Gen. 25:19)
9 The generations of Esau (Gen. 36:1-8)
10 The generations of the sons of Esau (Gen. 36:9-43)
11 The generations of Jacob (Gen. 37:2)
12 The generations of Aaron and Moses (Num. 3:1)
13 The generations of Pharez (Ruth 4:18)
14 The generations of Abraham (Mt. 1:1-18), or the family history of Jesus Christ, showing how He descended through Abraham and David. This list gives Joseph's line through Solomon
15 The generations of Adam (Lk. 3:23-38), or the family history of Jesus Christ, showing how He descended from Adam. This list gives Mary's line through Nathan, another son of David.

* * *

Date and place: Written in Palestine in its original form, as a record in Israel, between 1600-1500 B.C., but in its present form perhaps by Samuel between 1163-1123 B.C., or by Isaiah 743-683 B.C. (note k, 2 Chr. 32:32).

Author: Perhaps Samuel or Isaiah, to show the ancestry of David.

Proof of authorship: There is no definite proof of authorship of Ruth; it is only supposed that the book was written by Samuel. It was put in its present form after the rule of the judges (Ruth 1:1).

Theme: The book of Ruth is a simple historical record of life in Israel during the judges, illustrating the law of kinsman redemption, recording the story of a Gentile woman in the genealogy of Jesus Christ, and updating the genealogy of David—from Pharez to David.

Statistics: 8th book of the Bible; 4 chapters; 85 verses; 2,575 words; 16 questions; 1st book of the Bible without a prophecy or any particular message from God by a prophet to Israel; 30 commands and 2 promises.

RUTH NOTES CONTINUED

Time of the Events of Ruth (1:1)

This is as near as we can determine the time when the events of Ruth transpired. Only one thing is clear—they took place in the early days of the judges, for in 4:21-22 we have the fact that Boaz was the son of Salmon who married Rahab the harlot of Jericho (Mt. 1:5). If Salmon married Rahab soon after the conquest of Jericho the events would have to occur at least during the first 50 to 75 years of the 520 from Joshua to Saul (see chronology of this period, notes A-W, ***Dispensation of Law***, p. 88). If Boaz was born to Salmon late in life and Boaz himself married late in life, the events would still have to take place in the first 100 years of the 520—during the judgeship of Othniel perhaps (Judg. 3:9-11), the 18 years of servitude to Moab (Judg. 3:12-14), or at the latest, during the time of Ehud (Judg. 3:15-20). Should this be true we must acknowledge that the names of all men in the genealogy of Christ are not given at this point, for we have only 4 names in the list from Salmon to the birth of David, and the lives of 4 men would not cover that long a period, with the usual span of life being what it was at that time. It would have required Salmon, Boaz, Obed, and Jesse to have their children in this genealogy at the average age of 125 which is very unlikely. It is agreed by Bible scholars that all the names of royal genealogies are not always given, nor are they necessary; so it seems wise to recognize that some names have been omitted (4:20-22; Mt. 1:4-6; Lk. 3:31-32). See notes q and w, Mt. 1:8, 11.

Daily Greeting in Israel (2:4)

This was the daily greeting of godly men and their servants in Israel. The master would say, The Lord be with you, and the servants would answer, The Lord bless you (v 4). It was equal to the master asking for the presence of God with the workers, and for their divine protection and preservation as they labored; and the same as the servants expressing a desire for the master to be blessed of God that he might enjoy the increase of the field and have wisdom regarding how to use it for His glory. If such mutual love and respect were shared alike by employer and employees in all lands it would be as near the days of heaven on earth as possible. Cp. Ps. 129:6-8.

6fold Charge to Ruth by Boaz (2:8)

1. Hear me, my daughter
2. Go not to glean in another field
3. Go not from here, but abide in my field close to my maidens
4. Let your eyes be on the field that they reap, and go after them
5. Do not be afraid of my young men, for I have charged them not to touch you
6. When you are thirsty, go to the vessels and drink that which the young men have drawn

Ruth's 2 Requests of Boaz (2:13)

She requested his favor and grace, acknowledging 2 important things:

1 You have comforted me. The Heb. for comforted is nacham, to sigh; breathe strongly; be sorry in a favorable sense; to pity; console; comfort by speaking kind and endearing words (v 13; 2 Sam. 12:24; Isa. 49:13; 52:9; 66:13).

2 You have spoken friendly to me though I am as unworthy of your regard as any of your maidservants. The Heb. for friendly is leb, meaning the heart. Boaz spoke to her heart and said endearing things to her. The word is used in this sense here (v 13) and in Judg. 19:3 where the Levite went to speak to his concubine and win her back to himself. Boaz invited Ruth to dine with his reapers and himself and he personally gave her some food with his own hands (v 14).

Harvest Time in Israel (2:23)

The harvests were the most important times of the year in Israel. Events were reckoned from harvest times (Ruth 1:22; 2:23; Gen. 30:14; Josh. 3:15; Judg. 15:1; 1 Sam. 6:13; 2 Sam. 21:9; 23:13). The 3 great yearly gatherings of Israel took place at the time of the 3 harvest seasons (Ex. 23:16; 34:21-22):

1. The feasts of the passover, firstfruits, and unleavened bread were held every April in connection with the barley harvest (Ruth 1:22; 2:17, 23; Lev. 23:4-15)
2. The feast of Pentecost was held 7 weeks later at the time of the wheat harvest (Ex. 34:22; Lev. 23:15-22)
3. The feast of tabernacles was held at the end of the year at the time of the fruit harvest. The feast of trumpets and the day of atonement preceeded that of tabernacles and Israel could gather and remain at all three, which were held in October (Lev. 23:23-44)

Between the barley harvest in April and the wheat harvest in June, most of the other cereals were reaped. The grapes began to ripen in August, but the gathering to make wine, molasses, and raisins was at the end of September. Figs and other fruits were also gathered about this time. Then Israel was ready to attend the last of the great annual feasts. Between the barley and wheat harvests a few showers of rain fell, helping to ripen the wheat, but from the wheat harvest to the fruit harvest there was no rain (2 Sam. 21:10; Jer. 5:24). The harvesters longed for cool weather during the reaping season (Pr. 25:13).

Kinsman Redemption (3:12)

Heb. gaal, next of kin and therefore the one to buy back a relative's property and marry his widow (2:20; 3:9-13; 4:1-14; Num. 5:8; 1 Ki. 16:11). Such a man was not only the one to redeem, but to take vengeance for a slain relative (Num. 35:12; Dt. 19:6, 12; Josh. 20:3-9). When a Hebrew was forced to sell his inheritance because of poverty, the nearest relative was to redeem it for him (Lev. 25:25). In case one acted as a kinsman redeemer of one who had died without a son, he was obliged to marry the widow. Should he refuse to take possession of the property he was not under obligation to marry the widow. Boaz had no right to redeem the property until the nearer kinsman refused. See p. 172, 902.

7 Steps in Kinsman Redemption (4:2)

1. Getting witnesses to confirm every transaction between all parties involved as possible redeemers (v 2)
2. Agreement on which man shall be the redeemer (v 3-6)
3. Taking off the shoe of the one who gives his right of redemption to another, as a witness that he gives up such rights (v 7-8)
4. Redemption of the inheritance itself (v 9)
5. Marriage between the redeemer and the wife of the dead one to raise up seed to continue his name (v 10)
6. Confession of witnesses to the transaction (v 11)
7. Blessing of the married couple

Witnesses: Kinsman Redemption (4:2)

Though it was not a fixed law, 10 men were chosen as witnesses in this case. The law required 2 or 3 witnesses and allowed any other number above this (Num. 35:30; Dt. 17:6-7; 19:15; cp. Mt. 18:16; 26:60; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). In the matter of witnesses to the death, burial, resurrection of Christ, and His teachings there were 12 witnesses, or 6 times more than the number required by law to confirm anything (Acts 1:22; 2:32; 3:15; 4:33; 5:32; 10:39, 41). In the future tribulation only 2 witnesses will be sent to men (Rev. 11:1-11).

OTHERWISE CALLED THE FIRST BOOK OF THE KINGS

Judgeship of Eli and Samuel–Apostasy–Wars–Change of Government from a Theocracy to Kingdom–Reign of Saul–History of David

CHAPTER 1

I. Israel under the judges (Judg. 1:1–1 Sam. 7:17)
Eli and Samuel, fifteenth and sixteenth judges: over eighty years (1 Sam. 1:1–7:17)
1. Samuel's parents

1 Now there was a certain man of [a]Ramathaimzophim, of mount Ephraim, and his name *was* [b]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

2 And he had [c]two wives; the name of the one *was* [d]Hannah, and the name of the other [e]Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city yearly to worship and to sacrifice unto the [f]LORD of hosts in Shiloh. And the two sons of [g]Eli, [h]Hophni and [i]Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a [j]worthy portion; for he loved Hannah: but [k]the LORD had shut up her womb.

2. Hannah's problem: barrenness

6 And [l]her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, [m]why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?

3. Hannah's vow to give her child to God as a Nazarite (Num. 6:1-21)

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a [n]seat by a post of the [o]temple of the LORD.

10 And [p]she *was* in [q]bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a [r]vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

4. Hannah misjudged by Eli

12 And it came to pass, as she continued praying before the LORD, that Eli [*a]marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli [*b]said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [*c]poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out [*d]of the abundance of my complaint and grief have I spoken hitherto.

5. Hannah's blessing and faith

▲●17 Then Eli answered and said, [*e]Go in

---

a Ramathaim-zophim, the 2 high places of the watchmen, referring to 2 hills on which watchtowers were built, where watchmen kept continual guard for the safety of the land, thus giving name to the place (v 1). Called Ramah elsewhere.

b Elkanah, acquired by God. Father of Samuel (v 1-23; 2:11, 20; 1 Chr. 6:27, 34).

c See ***Polygamy***, p. 554; also note i, Gen. 30:26; note m, Judg. 19:1.

d Hannah, gracious (v 2-22; 2:1, 21).

e Peninnah, pearl (v 2-4).

f Jehovah-Sabaoth, one of ***16 Jehovah Titles***, p. 77. It denotes the God of Israel as the Lord of all hosts in heaven and earth. It is used 281 times—18 in 1 Sam.–1 Chr.; 15 times in Ps.; 62 in Isa.; 79 in Jer.; 14 in Hag.; 53 in Zech.; 24 in Mal.; and 16 times in the other 9 books of the minor prophets.

g Eli, my God. The 15th judge and 7th high priest of Israel (v 3-25; 2:11-27; 3:1-16; 4:4-16; 14:3; 1 Ki. 2:27). He judged for 40 years (4:18).

h Hophni, pugilist. A wicked priest at the time of Samuel (v 3; 2:34; 4:4-17).

i Phinehas, serpent's mouth. A wicked priest in the days of Samuel (v 3; 2:34; 4:4-17; 14:3). See Phinehas, son of Eleazar, 3rd high priest of Israel (Ex. 6:25; Num. 25:7-11; 31:6; Josh. 22:13-32; 24:33; Judg. 20:28; 1 Chr. 6:4, 50; 9:20; Ezra 7:5; Ps. 106:30). There was also a priest in the time of Ezra by this name (Ezra 8:2, 33).

j Elkanah offered peace offerings to Jehovah, pouring out the blood at the foot of the altar, burning the fat with fire, leaving the breast and right shoulder for the priest, and taking the rest for himself and family to eat during the feast. Of the family's part each one received a portion, but Hannah a double portion. The Levite, the poor, the widow, and orphan were permitted to eat of this kind of offering, if invited (Dt. 16:11).

k It was customary in those days to attribute all such conditions to God, but in reality they could have been caused by a number of things, as in cases today.

l Peninnah was considered her adversary because of provoking Hannah by being able to have sons and daughters while she herself could have none. It was the experience of Rachel and Leah all over again (v 4-8 with Gen. 30:1-2). Perhaps there were many taunting remarks from the adversary, gloating over her many children. This went on from year to year and caused Hannah to weep, fast, and pray when they went up to the house of the Lord in Shiloh (v 7). This sorrowful spirit disturbed her husband who loved Hannah in particular, and he inquired about her grief, pointing out that he was better to her than 10 sons (v 8).

m Questions 1-4. Next, v 14.

n First mention of a seat in the temple or house of God, indicating that the high priest had a seat of judgment where Israel could come for advice and justice. Cp. Zech. 6:13

o See ***Temple***, p. 554.

p Never has there been any more earnestness in prayer than what is recorded here (v 10-11). Her pleading at last was heard (v 17-28), which should encourage all desperate souls who pray.

q See ***15fold Story of Hannah***, p. 554.

r 2fold Vow of Hannah to God (v 11):
  1 If You will look on my affliction, and remember me to give me a man child, I will give him to You all the days of his life
  2 He shall be a Nazarite—no razor shall come upon his head (Num. 6:5; Judg. 13:5; 16:17)

*a Eli noticed that her lips moved, but her voice was not heard, so he thought she was drunk (v 12-13).

*b Question 5. Next, 2:23.

*c This is one of the best definitions of prayer in Scripture (v 15-16).

*d Prayer should come from the abundance of the heart, from which come the issues of life (v 16 with Mt. 12:34; 15:19-20; Lk. 6:45).

*e The high priest here was speaking as a representative of God—speaking comfort, faith, and assurance to a burdened soul. In a sense this was a promise and a prophecy to Hannah (v17). It was fulfilled (v19-23).

petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. [f]So the woman went her way, and did eat, and her countenance was no more *sad*.

19 ¶ And they rose up in the morning early, and [g]worshipped before the LORD, and returned, and came to their house to [h]Ramah: and Elkanah [i]knew Hannah his wife; and [j]the LORD remembered her.

6. Birth of Samuel (1 Sam. 1:17)

20 Wherefore it came to pass, when the [k]time was come about after Hannah had conceived, that she bare a son, and called his name [l]Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and [m]all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

● 22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, [n]Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

7. Hannah's vow fulfilled (Num. 6:1-21)

24 ¶ And when she [o]had weaned him, she took him up with her, with [p]three bullocks, and [q]one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD [r]in Shiloh: and the child *was* young.

25 And they slew [a]a bullock, and brought the child to Eli.

26 And she said, Oh my [b]lord, *as* [c]thy soul liveth, my lord, [d]I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition [e]which I asked of him:

28 Therefore also [*f]I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And [*g]he worshipped the LORD there.

238

CHAPTER 2

8. Hannah's prophetic prayer

★ 1 [*h]And Hannah [*i]prayed, and said,

---

f She had the witness in herself as well as from the high priest that her prayer would be answered, so she went her way without any more sadness, knowing that she would have a son as she had prayed. This is true faith (v 18; cp. Mk. 11:24).

g They worshipped at the starting of the day which is the proper thing for all who believe in God (v 19).

h Ramah, high place. The word is a contraction of Ramoth-gilead (2 Ki. 8:20; 2 Chr. 22:6). There are 5 Ramah's in Scripture:
1. A city in Naphtali (Josh. 19:36)
2. A city on the border of Asher, 13 miles southeast of Tyre (Josh. 19:29)
3. A city of Benjamin about 6 miles north of Jerusalem (Josh. 18:25; Judg. 19:13)
4. A city in Judah south of Hebron which was allotted to Simeon (Josh. 19:8)
5. A city in Ephraim, the home of Elkanah and Hannah, and birthplace of Samuel (1:19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18-23; 20:1; 22:6; 25:1; 28:3). It was about 30 miles northwest of Jerusalem and called Arimathea in the N.T. (Mt. 27:57; Mk. 15:43; Lk. 23:51; Jn. 19:38)

i An idiom meaning cohabitation and fatherhood (v 19; Gen. 4:1, 17, 25; 19:5; Mt. 1:25).

j 7 Miraculous Conceptions:
1. Sarah (Isaac, Gen. 21:1-2; Heb. 11:11-12)
2. Rebekah (Jacob and Esau, Gen. 25:21-26)
3. Rachel (Joseph, Gen. 30:22)
4. Manoah's wife (Samson, Judg.13:3-24)
5. Hannah (Samuel, 1:19-20)
6. Elizabeth (John the Baptist, Lk. 1:24-58)
7. Mary (Jesus Christ, Mt. 1:18-25; Lk. 1:31-35)

k 9 months after the happenings of v 19.

l Heb. Shemuel, asked of God, or God heard (v 20).

m His wives, sons and daughters of v 2, 4. Hannah decided not to go up to the house of God until Samuel was weaned, at which time she expected to take him and leave him there as a devoted child to the Lord, according to her vow of v 11 (v 22-23). Her mother's heart was no doubt pondering the loneliness she would later experience without him, and this made her want to be with him all that she could before the parting time came.

n Elkanah was consecrated to the Lord enough to permit her vow to be fulfilled (v 23). He could have legally canceled it but thought it best to let it stand (Num. 30:6-8, 10-16). From v 21 it seems that Elkanah himself had made some kind of vow concerning Samuel also (v 23).

o There are 3 opinions regarding what age children were weaned:
1. That they were weaned at the age of 3 years, for Hezekiah made provision for those 3 years old and upward (2 Chr. 31:16)
2. That they were weaned at the age of 5 years, as in the case of Isaac (Gen. 16:16; 21:1-8)
3. That they were not fully weaned until the age of 12. Cp. Lk. 2:41-52

p The Septuagint, Peshitta, Berkeley, Moffatt, Rotherham, and some other versions read, a three-year-old bullock, and this seems to be the right idea, for the next verse reads a bullock.

q An ephah was 1 bushel and 3 pints. This was in excess of what the law required with each bullock, but in freewill offerings one could offer more than the required amount which was 3 tenth deals ($1\frac{1}{2}$ gallons) with $\frac{1}{2}$ hin (3 quarts) of oil and $\frac{1}{2}$ hin of wine (Num. 15:8-9).

r The tabernacle was still in Shiloh 440 years after it was put there by Joshua (v 3, 9, 24; 2: 14; 3:21; 4:3-12; 14:3 with Josh. 18:1-10; 19:51; 21:2; 22:9-12; Judg. 18:31; 21:12-21).

a A bullock, 3 years old perhaps, instead of 3 bullocks as explained in note p, v 24.

b Heb. adon, sovereign, master, lord, owner, ruler (note m, Judg. 19:26-27).

c As you are a living soul, so surely I am the woman that stood by you here praying for a child. The Lord has given what I asked of Him; therefore, I lend him to Jehovah all the days of his life (v 26-28).

d It is not likely that Hannah was the only woman ever to stand by the high priest and pray; but asking for a child in the manner she did (v 10-11) must have impressed him so that he could never forget.

e We must learn to ask for definite things instead of so many general things, and not be satisfied with any substitute for what we have prayed about. If she had not received a boy she would have continued praying yearly. It was not only a child, but a boy that she wanted; and it would not have been an answer otherwise. What we want is promised—anything good and within the bounds of the promises and goodness of God (Ps. 34:9-10; 84:11; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:13; Jn. 14:12-13; 15:7, 16; 16:23-26).

*f Note the continued reference to the words of her vow as in v 11.

*g From 2:11 it seems that the child Samuel was old enough to minister to the Lord at the direction of Eli, so he was old enough to worship the Lord (v 28). The pronoun he, however, according to some versions is they, referring to the parents and Samuel, and others if they were present at this consecration.

*h 1st prophecy in 1 Sam. (2:1-10; v 1-8 fulfilled and being fulfilled among men; v 9-10 future). Next, v 27. See ***10 Predictions of Hannah***, p. 554.

*i See ***Hannah's Prayer***, p. 554.

is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* [l]none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 [m]Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: [n]for the LORD *is* a God of knowledge, and [o]by him actions [p]are weighed.

4 [q]The bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the [r]grave, and [s]bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: [t]for the [u]pillars of the earth *are* the LORD'S, and he hath set the world upon them.

9 [v]He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto

9. Samuel begins his ministry

11 And Elkanah went to Ramah to his house. And the child did [y]minister unto the LORD before Eli the priest.

10. Tenth apostasy under judges: five sins of priests (1 Sam. 2:22)

12 ¶ Now the sons of Eli *were* [z]sons of Belial; they knew not the LORD.

13 And the priests' custom with the people *was, that*, when any man offered sacrifice, [a]the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [b]presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

11. Samuel becomes priest (1 Sam. 2:11, 20-21, 26)

---

1 My heart rejoices in Jehovah
2 My horn is exalted in Jehovah
3 My mouth is enlarged over my enemies
4 I rejoice in Thy salvation

k Some say this is a reference to the long horns which women used to wear on their heads to hold their veils. These were from 6 to 30 inches in length being several inches wide at the base and tapering to a point. Surely this cannot be the reference though, in view of uses of the word in many other places. Here Hannah's horn was exalted. The same word is used in connection with horns of others: See ***Horns in Scripture***, p. 554.

l 3fold Character and Greatness of God (v2):
1 None as holy as Jehovah
2 None as great and powerful
3 None as solid, stable, immovable and dependable as God

m 2 Warnings to Wicked Enemies (v 3):
1 Talk no more so exceeding proudly
2 Let no arrogancy come out of your mouth

n 2 Reasons for Warning the Wicked (v 3):
1 Jehovah is a God of knowledge
2 By Him all actions are weighed

o See ***15 Acts of God***, p. 554.

p See ***God's Records***, p. 554.

q See ***Bows of Mighty Men***, p. 554.

r Heb. sheol, the unseen world; the place of departed spirits. God is the one who made hell for the devil and his angels, and all men who follow Satan; He is the one who sends to hell and confines rebels there for eternity (v 6; Dt. 32:22; Ps. 9:17; Isa. 14:9; 66:22-24; Mt. 25:41, 46; Rev. 20:10-15).

s All men will be brought out of hell. The righteous were brought out at the resurrection of Christ when He led them captive from Satan to heaven (Ps. 16:10; Eph. 4:8-10; Heb. 2:14-15). The wicked will be brought out to face judgment at the great white throne at the end of the Millennium (Rev. 20:11-15).

t The reason given here for God being able to do all the things of v 3-8 is that He has laid the foundations of the earth, and set the earth upon them; and, by virtue of creation He is the owner of all things (v 8; Heb. 1:3, 10-12).

u Heb. matsuq, something narrow, a column; hilltop; pillar (v 8).

v For 7 future acts of God (v 9-10), see points. 4-10, ***10 Predictions of Hannah***, p. 554.

w This is the 2nd prophecy of God's king, the Messiah (v 10). Balaam was the first prophet to call him King (Num. 24:7). This was some 40 to 60 years before Israel had kings, even if the word king in v 8 refers to God's kings in Israel. It seems however, it definitely refers to Messiah.

x Heb. Mashiach, anointed, referring usually to a consecrated person, as a king, priest, or saint, especially the Messiah. This is the first reference to the Messiah where this term is used (v 10). From this point on others take up the theme of God's Anointed One—the Messiah (v 35; Ps. 2:2; 45:7; Isa. 61:1; Dan. 9:25-26; Jn. 1:41; 4:25).

y In what ways the child Samuel ministered is not stated, but at the direction of Eli he could have done a number of things (v 11; 3:1).

z 5 Sins of the Priests:
1 They were sons of Belial (v 12). This means that they chose to serve the devil (2 Cor. 6:15). See note f, Dt. 13:13
2 They knew not the Lord (v 12). This is the sin of refusing to obey the Lord, which becomes the root of all sin
3 Made men abhor the offering of the Lord by forcibly taking sodden and raw flesh from offerers contrary to the law (v 13-17). This robbed the offerers of meat that belonged to them (Lev. 7:31-35; Dt. 18:3), which was contrary to Lev. 3:16; 7:23, 25, 30, 31
4 Committed adultery with women who gathered at the door of the tabernacle of worship (v 22)
5 Refused to obey truth and quit sin even when found out (v 25)

a Considering the strictness of the law, there were many irregularities in the tabernacle program. No child was supposed to minister to the Lord, and no man of any other tribe besides Levi; even then one was supposed to be 25-30 years of age (Num. 4:3, 23, 30, 39; 8:24-25). Ordinary servants of the priests were not to be in the tabernacle, as recorded here (v 13-17). Non-Israelites were not to come near the tabernacle (Num. 3:10, 38). Only certain parts of the offerings were to be given to the priests and not just any part a servant would take out of the pot (Ex. 29:24-27; Lev. 7:34; 10:14-15). Taking things by force was not permitted, as in v 16-17.

b Meaning now, immediately, and without delay.

✡ ✡ ✡

LORD, *being* a child, girded with a [c]linen ephod.

19 Moreover his [d]mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

12. Hannah's reward for giving Samuel to God

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare [e]three sons and two daughters. And the child Samuel [f]grew before the LORD.

13. Tenth apostasy: sins of the priests and people (1 Sam. 2:12)

22 ¶ Now Eli was [g]very old, and heard all that his sons did unto all Israel; and how they lay with the [h]women that assembled *at* the door of the tabernacle of the congregation.

23 And he [i]said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD'S people to transgress.

25 [j]If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? [k]Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the [l]child Samuel grew on, and was in favour both with the LORD, and also with men.

14. Prophecy against Eli: eight great judgments

Eli, and said unto him, Thus saith the LORD, [*c]Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, [*d]to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [*e]kick ye at my sacrifice and at mine offering, which I have commanded *in my* [*f]habitation; and [*g]honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [*h]I said indeed *that* thy house, and the house of thy father, should walk before me for ever: [*i]but now the LORD saith, [*j]Be it far from me; for [*k]them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that [*l]I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And [m]thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And [n]the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

---

c This was not the same as the ephod of the high priest, but a linen robe of the ordinary priests and Levites (v 18; 22:18; Ex. 28:4-6; Lev. 6:10; 2 Sam. 6:14).

d The last reference to Hannah, the mother of Samuel (v 19-21).

e Hannah had 3 sons and 2 daughters after Samuel, so the barren did bring forth, as she predicted in v 5. It could be that she had a seventh child which did not live, making the seven of v 5 literal.

f Further proof that Samuel was only a growing boy when he was presented to the Lord (v 21; 1:24-28).

g This indicates that Samuel was brought to Eli toward the end of his 40 years as high priest, or at least toward the middle of this judgeship. This would give Samuel several years in which to be properly trained and become known in Israel by the time he began his judgeship of 40 years at the death of Eli, as implied in v 22-26; 4:18.

h These women were those of a special class which devoted themselves to the tabernacle service. They had relinquished all worldly connections and home life to be devoted as holy women. This class began in the time of Moses (Ex. 38:8), and continued to the time of Christ (Lk. 2:37). It would have been better for these of Eli's time not to offer themselves for the tabernacle work because of permitting the priests to commit sin with them.

i Questions 6-7. Next, v 27.

j Meaning: all sins of men against men can be settled by the proper judge, but who will reconcile a man to his Maker and the Supreme Judge if one sins against Him? The One who can mediate man's cause with God and He is the covering for the sins of all men should they avail themselves of such services of reconciliation (Mt. 26:28; Jn. 3:16; Rom. 1:16; 5:1-21; 8:1-13; 1 Cor. 6:9-11; 2 Cor. 5:14-21; Col. 1:20-21; 1 Tim. 2:4-5; 1 Jn. 1:7-9).

k The priests persisted in continuing in sin, so God determined to destroy them (v 25; 4:11).

l Samuel was still called a child after being with Eli a long time. He grew on and was in favor with both God and man (v 26).

a 2nd prophecy in 1 Sam. (2:27-36, fulfilled, 4:1-22; 1 Ki. 2:27, except v 35, which was partially fulfilled in Zadok, 1 Ki. 2:26-27, and will be completely fulfilled in the Millennium and forever, Ez. 44:9-31). Next, 3:11. See ***7 Predictions About Eli***, p. 554.

b See ***Man of God***, p. 555.

*c Questions 8-11. Next, 3:17.

*d 3fold Work of Priests (v 28):
  1 To offer upon My altar
  2 To burn incense
  3 To wear an ephod before Me

*e Heb. baat, to trample down; despise (v 29; Dt. 33:15). They disdained the part allowed to them by the law and took the parts they wanted and as much as they pleased (v 13-16)

*f God promised to dwell among Israel in the tabernacle (Ex. 25:8; 29:45-46; cp. 2 Ki. 19:15; Ps. 80:1; Isa. 37:16).

*g Honoring his sons above God was by permitting them to dishonor Him and His law, and by transgressing in those things which caused God's people to despise the worship of Jehovah and lose respect for the priesthood (v 13-17, 22-29).

*h See ***God's Promise***, p. 555.

*i See ***But Now***, p. 555.

*j This is an expression of impossibility. God cannot possibly bless men whom He has promised to curse should they backslide and live in sin and rebellion (v 30; cp. Gen. 18:25; Job 34:10). The same term is used of men in 1 Sam. 20:9; 22:15; 2 Sam. 20:20; 23:17; Mt. 16:22.

*k This principle is stated of God in both testaments (v 30; 2 Tim. 2:12). It holds true regarding all men, under law or grace, as proved in the stronger expression of 2 Tim. 2:12.

*l This was fulfilled in the death of the only sons of Eli (4:11). All his posterity died young (v 31-34).

m Eli was to see personally the defeat of Israel and the death of his sons (v 32; 4:1-22; cp. Ps. 78:60-64).

n The posterity of Eli continued to be high priests until the time of Solomon. Then the judgment of God on Eli was completed (1 Ki. 2:26-27).

✡ ✡ ✡

that shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine [p]anointed for ever.

36 And it shall come to pass, *that* [q]every one that is left in thine house shall come *and* crouch to him for a [r]piece of silver and a [s]morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

239

CHAPTER 3

15. Samuel becomes the next named prophet after Joshua (cp. Judg. 6:7)

1 And the [t]child Samuel ministered unto the LORD before Eli. And the word of the LORD was [u]precious [v]in those days; *there was* [w]no open [x]vision.

2 And it came to pass at that time, when Eli [y]*was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And [z]ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

■ 4 That the LORD [a]called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

■ 6 And the LORD called yet again,

and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

■ 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And [b]Eli perceived that the LORD had called the child.

● 9 Therefore Eli [c]said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

■ 10 And the LORD [d]came, and stood, and called as at other times, [e]Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

16. Samuel's first prophecy: judgment on Eli's house

★ 11 ¶ [f]And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he

p See note x, v 10.

q This shows the extreme poverty and what was the utter opposite of the prosperity and authority enjoyed by the priests, as in v 12:17.

r The Heb. for piece of silver here is used only once, and is thought to be the same as the gerah, which was $^{1}/_{20}$ part of a shekel or about 3$^{1}/_{5}$ cents, the smallest Hebrew coin. The smallness of it shows the poverty of the asker.

s A mouthful that might keep body and soul together. This was punishment for pampering themselves and lording it over the Israelites in the matter of sacrifices, as in v 12-17.

t Heb. naar, a child from the age of infancy to adolescence; babe; damsel; lad. Used of Samuel in 1:22, 24, 25, 27; 2:11, 18, 21, 26; 3:1, 8. It is used of other children in the baby stage (4:21; Judg. 13:5-8, 12, 24; 2 Sam. 12:16; 1 Ki. 11:17; 14:3, 17; Pr. 20:11; 22:6, 15; 23:13, 24; Isa. 7:16; 8:4). This emphasizes the youth of Samuel in the days of his training under Eli.

u ***25 Precious Things of Scripture***, p. 555.

v The word of the Lord was precious in those days, because revelations, prophecies, visions, and contact with Jehovah was scarce and therefore valuable (v 1). This implies that in the days of the author they were more plentiful and common, and men had prophets to whom they could go at any time (v 1).

w No publicly accredited prophet with whom the revelations and secrets of the Lord were known to dwell, and to whom anyone could go for help in time of need and in public crisis (v 1).

x See ***Vision***, p. 555.

y These verses (2-18) indicate that there were living quarters built in connection with the tabernacle for the high priest and others who were immediately employed in the tabernacle. In one of these both Eli and Samuel lived.

z The lamps were taken care of each morning and evening (Ex. 27:21; Lev. 24:3), so this revelation to Samuel came before the early morning snuffing of the light of the candlestick and preparation for relighting (v 3-18).

a Jehovah spoke with an audible voice so strong it woke Samuel out of his sleep; he thought he had been called by Eli (v 3-14). Not only did He speak thus, but God actually came and stood bodily at a certain place (v 10).

b It took three calls from the Lord to make Eli know that He was speaking to Samuel (v 4-8). This was the first revelation of God to Samuel, so he was not acquainted with the way He spoke and revealed Himself (v 7).

c Evidently God had spoken to Eli in similar ways, so he was able to see that Jehovah was seeking to make Himself known to Samuel. Eli advised him what to do and it proved to be as he had supposed (v 9-10).

d 7 Things Jehovah Did:
  1 Called to Samuel (v 4)
  2 Called again to Samuel (v 6)
  3 Called a third time to him (v 8)
  4 Came from another place to where Samuel was, in the same way that others go from place to place (v 10)
  5 Stood like any other person who has a personal body, soul, and spirit
  6 Called Samuel by his name, as on three previous occasions (v 4, 6, 8, 10)
  7 Said something to Samuel in an audible voice as someone else would speak to another (v 11-14)

Thus repeatedly it is made clear in Scripture that God is a person with a body, soul, and spirit like others, and that He can walk, talk, stand, and go from place to place as other persons do (note r, Jn. 4:24). See ***God*** in Index

e See 10 Double-Callings, note e, Gen. 22:11.

f 3rd prophecy in 1 Sam. (3:11-14, fulfilled, 4:1-22; 1 Ki. 2:26-27). Next, 9:16.

4 Predictions by Samuel:

1 I will do a new thing in Israel, at which all ears will tingle (v 11). When Israel shall hear of it they shall be astounded and it shall continue to ring in the ears of all men.

2 In that day I will perform against Eli all things which I have spoken concerning his house (v 12). What God had spoken is recorded in 2:27-36. This bold prophecy would make all Israel astonished, for it affected their high priest, his house, and the change of priesthoods entirely to another line of men of Levi (1 Ki. 2:26-27).

3 When I begin, I will also make an end (v 12). This began, as in 4:1-22, with the immediate destruction of the tabernacle, the defeat of Israel, the killing of the priests of the house of Eli, the capture of the ark, and the subjugation of Israel to the Philistines; and it continued with partial fulfillment of certain punishments upon the house of Eli until it came to an end in the days of Solomon (1 Ki. 2:26-27). The reason for this judgment is stated again in v 13-14. See 2:12-17, 22-26, 29-30.

4 The house of Eli shall not be purged of their iniquity with sacrifice and offering forever (v 14).

vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

17. Samuel tells Eli the prophecy against his house

15 ¶ And Samuel lay until the morning, and [g]opened the doors of the house of the LORD. And Samuel [h]feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, [i]What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: [j]God do so to thee, and more also, if thou hide *any* thing from me of all the things that he said unto thee.

18 And Samuel told him every [k]whit, and hid nothing from him. And he said, [l]It *is* the LORD: let him do what seemeth him good.

18. Samuel established as the prophet of the Lord

19 ¶ And Samuel [a]grew, and the LORD was [b]with him, and did let [c]none of his words fall to the ground.

20 And [d]all Israel from Dan even to Beersheba knew that Samuel *was* established *to be* a prophet of the LORD.

21 And the LORD [e]appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh [f]by the word of the LORD.

19. War with the Philistines
(1) Israel defeated: four thousand slain

1 And the [*g]word of Samuel came to all Israel. Now Israel went out against the Philistines [*h]to battle, and pitched beside [*i]Ebenezer: and the Philistines pitched in [*j]Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle, [*k]Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

(2) Inquiry: the ark sent for

3 ¶ And when the people were come into the camp, the elders of Israel said, [*l]Wherefore hath the LORD smitten us to day before the Philistines? [m]Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 [n]So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

(3) Empty religious shouting

5 And when the ark of the covenant of the LORD came into the camp, [o]all Israel shouted with a great shout, so that the earth rang again.

---

[g] This reveals one of the duties in the ministry of Samuel. He was a doorkeeper in the house of the Lord (v 15; cp. 1 Chr. 15:23-24). One psalmist expressed his desire to be a doorkeeper in God's house, a position he much preferred to dwelling in the tents of wickedness (Ps. 84:10).

[h] Samuel loved Eli and was afraid to tell him the message, not from fear of punishment, but because he did not want to distress the old priest whom he reverenced as a father and spiritual guide. God did not tell Samuel to deliver the message and he did not until he was commanded of Eli to do so (v 15-18).

[i] Question 12. Next, 4:3.

[j] Whatever judgments were to fall upon Eli and his house were pronounced by him upon Samuel, if he would not tell all the message of God (v 17).

[k] Every particle; every detail. The Anglo-Saxon whit means every bit. In Heb. it means all the words.

[l] Eli was godly enough personally to acknowledge the message of God and submit to His judgment pronounced upon his house (v 18). He knew Jehovah would do nothing but what was right even in judgment. This afforded him time to prepare to meet God and set his house in order. Genuine repentance and turning to righteousness on the part of Eli and his sons would have averted the judgment.

[a] See ***12 Facts: Samuel's Life Story***, p. 555.

[b] See ***12 Examples of God Being "With" Men***, p. 99.

[c] Spoke only as God inspired him, so that every prediction was literally fulfilled. He also gave only sound and divine advice to Israel, so that all his counsels were received as coming from Jehovah (v 19-20; 7:3-17; 8:7-22; 9:15-10:27; 12:1-25; 13:11-15; 15:13-35; 16:1-13)

[d] See ***All Israel Knew Samuel***, p. 555.

[e] This refers to a second appearance of God to Samuel in Shiloh, of which nothing more is said (v 21; cp. v 1-18).

[f] This expression by the word of the Lord simply means by the spirit of prophecy, as in Rev. 19:10.

the word of Samuel because it was a revelation to him and through him. On these grounds Paul called the gospel which he received as a special revelation, my gospel (Rom. 2:16; 16:25).

[*h] This war between Israel and the Philistines was the one which was to fulfill part of the prophecy of the destruction of Eli's house (2:31-36; 3:11-14).
7 Results of the War:
1 In one day 4,000 killed (v 2)
2 On another day 30,000 killed (v 10)
3 The ark of God was captured (v 11)
4 Hophni and Phinehas, priests and sons of Eli, were killed
5 Eli's death (v 17-18)
6 Birth of Ichabod whose name means: the glory is departed from Israel (v 19-22)
7 Israel served the Philistines over 20 years (7:1-14)

[*i] Ebenezer, stone of help. So-called by Samuel later when Israel defeated the Philistines here after the ark had abode at Kirjath-jearim for 20 years (v1; 5:1; 7:2,12)

[*j] Aphek, fortress. 4 Aphek's:
1 A city in Judah (v 1; Josh. 2:18). Called Aphekah (Josh. 15:53)
2 A city in Issachar (29:1)
3 A city in Asher (Josh. 13:4; 19:30). Called Aphik (Judg. 1:31)
4 A city east of Jordan (1 Ki. 20:26, 30; 2 Ki. 13:17)

[*k] Israel was smitten before their enemies because of the sin, rebellion, and apostasy of the nation (v 2; Lev. 26:14-17; Dt. 28:15, 25). If Israel had obeyed God she never would have been defeated; 5 men would have chased a hundred, and 100 would have put 10,000 to flight (Lev. 26:8); or, one would have chased a thousand, and 2 would have put 10,000 to flight (Dt. 32:30)

[*l] Question 13. Next, v 6. This is answered in note k, above.

[m] Their plan now was to bring the ark of God into their midst, thinking that Jehovah would be with them and give them victory (v 3). But they were to learn that a mere material symbol in the camp would not atone for their evils or guarantee the presence and blessing of God. Jehovah permitted the ark to be captured and the tabernacle destroyed in Shiloh, fulfilling the prophecy of 2:32-34. God took care of the ark in Philistia and did miracles there until the Philistines had to send it back to Israel (5:1-7:2).

[n] This was God's way of bringing Hophni and Phinehas into battle to fulfill the prophecy of 2:31-34.

[o] Here is an example of empty religious shouting and noise-making, and a great lesson to all men (v 5-6). God is not in every shout in honor of Himself; when sin is involved He will not respect it. See ***Shout*** in Index.

[p]noise of the shout, they said, [q]What *meaneth* the noise of this great shout in the camp of the Hebrews? And they [r]understood that the ark of the LORD was come into the camp.

(4) Israel defeated: thirty thousand slain, ark captured, prophecy of 1 Sam. 2:34 fulfilled

7 And the Philistines [s]were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! [t]who shall deliver us out of the hand of these mighty [u]Gods? these *are* the Gods [v]that smote the Egyptians with all the plagues in the wilderness.

● 9 [a]Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel [b]thirty thousand footmen.

11 And [c]the ark of God was taken; and the two sons of Eli, [d]Hophni and Phinehas, were slain.

(5) Report of battle: Eli dies (End of the 450 years of Acts 13:20)

12 ¶ And there ran a man of Benjamin out of the army, and [e]came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he [f]said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was [g]ninety and eight years old; and his eyes were dim, that he [h]could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he [i]said, What is there done, my son?

17 And the messenger answered and said, [j]Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and [k]heavy. And he had judged Israel [l]forty years.

(6) Birth of Ichabod

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear

---

gious enthusiasm; but to the Philistines it was only noise (v 6).

q Question 14. Next, v 8.

r They understood through spies, as is always the case in war (v 6).

s The Philistines were afraid when they heard the ark of God had come into the camp of Israel, for they remembered what this meant in the working of miracles for Israel before. They had no reason to fear though, because God had not planned to work for Israel this time, due to the nation's backslidings and sins (v 5-8).

t Question 15. Next, v 14.

u Heb. Elohim, the plural of Eloah, Deity. These pagans knew and understood the correct way to refer to God—by using the plural form which indicates more than one person in the Godhead. There are absolutely and unmistakenly three separate and distinct persons in the Divine Trinity. Elohim could have been trans. Gods over 2,347 times, but is retained in the plural only 217 times. See ***The Trinity***, p. 489 of N.T.

v The many great miracles of God in Israel's history were well-known facts to all nearby nations and the report of such acts as referred to here had been passed down by writing and tradition for over 400 years by this time (v 8).

a A similar expression is used by Paul in 1 Cor. 16:13—quit you like men, be strong. Many are the commands of God to be strong, and of good courage.
6 Examples of This in Scripture:
1 Moses to Israel (Dt. 31:6)
2 Moses to Joshua (Dt. 31:7, 23)
3 Jehovah to Joshua (Josh. 1:6, 7, 9, 18)
4 Joshua to Israel (Josh. 10:25)
5 David to Solomon (1 Chr. 22:13; 28:20; cp. 1 Ki. 2:2; 1 Chr. 28:10)
6 Hezekiah to Israel (2 Chr. 32:7)

b This made 34,000 killed (v 2, 10).

c This was the first time the ark was captured in over 500 years (v 11); and in fact, the only time it was ever captured. Note the results (5:1–6:21). The ark remained in the temple of Solomon until the Babylonian captivity, at which time Jeremiah is supposed to have taken it and hidden it in a cave. There it was supposed to remain, it is said, until the coming of the Messiah (Jer. 3:16; 2 Macc. 2:1-7). We never read of the worship of God at Shiloh after this, as before. The ark was never brought back to Shiloh and the tabernacle. It remained in Kirjath-jearim 20 years (7:1-2). It is mentioned once in the record of Saul's reign (1 Sam. 14:18). In David's reign it was brought to Jerusalem from Gibeah (2 Sam. 6; 1 Chr. 6:31; 13:1-14; 15:1-29; 16:1-37; 17:1; 2 Chr. 1:4). The tabernacle was also in Jerusalem at that time (2 Sam. 7:2; 11:11). The ark was taken with David in his flight from Absalom and then brought again to Jerusalem (2 Sam. 15:24-29). Solomon brought it into the temple after its completion (1 Ki. 8; 1 Chr. 22:19; 28:2, 18; 2 Chr. 5:1-10; 6:11, 41; 8:11; 35:3).

d A fulfillment of 2:31-34.

e The battlefield could not have been far from Shiloh, for the young man reached it the same day after the defeat of Israel (v 12). The Philistines no doubt followed to Shiloh, for the prophecy reads of an enemy in the tabernacle or God's habitation (2:32). The Philistines perhaps burned the place of worship; and Samuel moved to Ramah (note h, 1:19).

f Question 16. Next, v 16.

g The span of life has shortened much since the Antediluvian Age when men lived to be almost 1,000 years old (Gen. 5; 9:29). Immediately following the flood they lived 500 to 600 years (Gen. 11:10-17); then 200 to 230 years (Gen. 11:18-23). Later the span dropped to 140 to 205 years (Gen. 11:24-32; 25:7, 17; 35:28; 47:28; Job. 42:16); and then to 110 to 120 years (Gen. 50:26; Dt. 34:7; Josh. 24:29). Finally, the average ages became 80 to 100 (1 Sam. 4:15; Lk. 2:37); and now, with modern living, they are less than that.

h See 9 Cases of Blindness, note b, Gen. 19:11.

i Question 17. Next, 5:8.

j Eli had been expecting this news ever since the prophecy of 2:31-34.

k From this we learn that Eli was a very fat man, perhaps hardly able to get around in his old age (v 18).

l The last priest-judge ruled 40 years.
9 Men Ruled for 40 Years:
1 Othniel (Judg. 3:9-11)
2 Barak (with Deborah, Judg. 5:31)
3 Gideon (Judg. 8:28)
4 Eli (1 Sam. 4:18)
5 Samuel (see Y, ***Dispensation of Law***, p. 88)
6 Saul (Acts 13:21)
7 David (2 Sam. 5:4)
8 Solomon (1 Ki. 11:42)
9 Jehoash (2 Ki. 12:1)

✡ ✡ ✡

not, neither did she regard *it*.

21 And she [m]named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

241 CHAPTER 5

20. Ark in captivity
(1) Judgment on Ashdod

1 And the Philistines [a]took the ark of God, and brought it from [b]Ebenezer unto [c]Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, [d]Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; [e]and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only *the stump of* Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 But [f]the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with [g]emerods, *even* Ashdod and the coasts thereof.

(2) Judgment on Gath

it was so, they said, The ark of the God of Israel shall not abide with us: for [h]his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, [i]What shall we do with the ark of the God of Israel? And they answered, [j]Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

(3) Judgment on Ekron

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

● 11 So they sent and gathered together all the lords of the Philistines, and said, [k]Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to [*a]heaven.

242 CHAPTER 6

(4) Counsel of the wise men

1 And the ark of the LORD was in the

---

m She lived long enough to name her child Ichabod—the glory is departed from Israel (v 21-22).

a Little did they realize what was in store for them for taking Israel's symbol of the glory of God. They were playing with trouble and divine judgment when they took sacred and consecrated things to dedicate to their own gods and thereby gloat over the powerlessness of the God of the Hebrews.

b See note i, 4:1.

c At Ashdod, one of the 5 main cities of Philistia, there was a temple of Dagon, the national god whose shape was like that of a man at the upper part and that of a fish at the lower part (v 2-6). Here is where they brought the ark and set it by Dagon, and where God began to perform miracles of judgment upon the Philistines (5:2–6:21).

d 8 Great Miracles Because of the Ark:

1 The overthrow of Dagon. God evidently sent an angel who toppled Dagon from his pedestal on his face before the ark of the Lord as if in homage to the God of Israel. He was restored to his place by the Philistines (5:2-3).

2 The destruction of Dagon. The next morning instead of merely being overthrown he was again fallen on his face before the ark with his head and hands cut off. Only the lower part was still on the pedestal. This manifested the work of a definite person who had power to cut the idol into parts (5:4-5).

3 Supernatural plague of emerods in all of Ashdod and surrounding country (v 6)

4 Supernatural plague upon Gath, of emerods in the secret parts (5:7-9)

5 Supernatural plague of deadly destruc-

6 Supernatural plague of emerods upon the people of Ekron who did not die in the plague of death (5:12)

7 The 2 cows with calves shut up at home, going of their own accord from their calves to take the cart and ark of God back to Israel (6:7-12)

8 Supernatural destruction of men of Bethshemesh (6:19)

e The man part of the half-man, half-fish god was cut off and fallen on the threshold and only the fish stump was left on the base. Because the broken-off head and hands were on the threshold it was afterward considered sacred and priests and other people would not walk on it any more (v 4-5). Thus, the curse on Dagon was perpetuated and the superiority of the God of Israel was manifest.

f The hand of the Lord, as used in both testaments, expresses the power of God (v 6-11; 7:13; Ex. 3:20; 9:3; 32:11; Num. 11:23; Dt. 2:15; Judg. 2:15; Acts 4:28-30; 11:21). God's power was manifest in a miraculous way upon the Philistines through the bringing of emerods on all their bodies—a great plague so unnatural and unheard-of that there was no other explanation for it (v 6, 9, 11-12). The supernaturalness of this was made clear by the sudden appearance of the plague, and by the sign of the cows going from their calves directly to a certain place with the ark. Such would be absolutely miraculous (v 7-12). These pagans recognized the supernatural nature of the events of chs. 5-6 and even designed the test of the cows and calves themselves.

g Heb. ophel, tumor; emerod. From aphal, to swell. Emerods is an old spelling of the modern hemorrhoids (bleeding piles, v 6, 9, 12; 6:4-5, 11, 17; Dt. 28:27).

h They recognized that God was miraculously cursing them (v 7, 9, 10-12).

i Question 18. Next, 6:2.

j Taking the ark from place to place did not solve their problem. It only spread the plague to other places (v 6, 8-12). They saw they had not prevailed against Israel by their god being more powerful, as supposed, than Jehovah; they now realized He could destroy their whole nation without any harm to Israel. Carrying the ark about only proved that the trouble in Ashdod was not from a natural cause. Perhaps the purpose of God at this time was to teach them and other nations not to touch the ark or take it captive as a prize to prove their gods greater than Jehovah.

k The final counsel was to send Israel's ark of God back to its place, so that the plague would leave Philistia (v 11-12).

*a Whether they prayed to the God of heaven, or God (in heaven) heard their crying out in agony because of their affliction, is not clear (v 12)

✡ ✡ ✡

2 And the Philistines called for the priests and the diviners, saying, [c]What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

● 3 And they said, [d]If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: [e]then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, [f]What *shall be* the trespass offering which we shall return to him? [g]They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: [h]for one plague *was* on you all, and on your lords.

● 5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and [i]ye shall give glory unto the God of Israel: peradventure he will lighten his hand from [j]off you, and from off your gods, and from off your land.

6 [k]Wherefore then do ye harden your hearts, [l]as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

● 7 [m]Now therefore make a new cart, and [n]take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

● 8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Bethshemesh, *then* he hath know that *it is* not his hand *that* smote us: it *was* a chance *that* happened to us.

21. Ark in Beth-shemesh
(1) Journey from Philistia

10 ¶ [o]And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Bethshemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Bethshemesh.

(2) Ark welcomed by Israel

13 And *they of* [a]Bethshemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the [*b]cart came into the field of Joshua, a Bethshemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the [*c]Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

(3) Trespass offerings of the Philistines

their lessons and conclude what was best to do (v 1). They really wanted to keep the ark if possible, for it was a prize of prizes to dedicate to their national god, Dagon. They wished to glory in their defeat of Israel, especially over the fact that the very thing which had wrought so many miracles in Israel and which represented the presence of God, was now helpless and in their hands.

c Question 19. Next, v 4.

d They were so accustomed to making offerings to their deities that they thought it best not to send the ark back without some kind of offering to atone for their trespass (v 3).

e If we give a trespass offering and we are healed, then it shall be confirmed that we have trespassed against the God of the Hebrews and that His hand would not be removed from us until we did this (v 3).

f Question 20. Next, v 6.

g After concluding that they had trespassed, the next question to settle was what kind of trespass offering they should offer Jehovah. They decided on 5 golden emerods and 5 golden mice, one for each of the 5 lords of the Philistines, since the same plague was upon them all (v 4).

h The reason for giving golden emerods and mice was because both had been a part of the plague upon them—the emerods marred their bodies and the mice marred their land (v 4-5). In both the Septuagint and the Vulgate we have information in 6:5 that the country swarmed with mice during this plague of emerods upon the people.

i How glory was to be given is not stated but it perhaps included acknowledgment that God had been the one bringing the judgment, confession that they had trespassed against Him, and their attempt to make restitution (v 5-9).

j 3 Objects of God's Judgment:
  1 You (v 5; 5:6, 9, 11-12)
  2 Your gods (v 5; 5:1-3, 7)
  3 Your land (v 5)

k Questions 21-22. Next, v 20.

l The wise men of Philistia warned the people not to harden themselves in heart to resist the God of Israel, as did Pharaoh and the Egyptians who were destroyed (v6)

m The advice to make a new cart to carry the ark back to Israel was contrary to the law of Moses. The ark was to be borne by priests only who were consecrated and otherwise qualified to do so (Num. 4:15; 7:9; 10:21). Philistia had no such priests who could carry the ark; in fact, it is doubtful that they knew of such law, so they escaped judgment for this act. Cp. note on the new cart of David (2 Sam. 6:3).

n This test by the Philistines was a wise one if they were to prove beyond doubt whether God was really punishing them. If 2 milch cows having their calves shut up at home, would go of their own accord directly to Israel with the cart, that would be proof enough. Philistines would then have to acknowledge that the hand of the God of Israel had been against them (v 8-9).

o The test was carried out and the cows went straight for Israel and that, regardless of their lowing for their calves every step of the way (v 10-12). This truly proved the supernatural more than anything else. Imagine 2 cows going thus of their own accord about 20 miles under these circumstances!

a Beth-shemesh was about 20 miles from Ekron where the ark was sent back to Israel on a new cart drawn by 2 cows lowing all the way for their calves kept at home. The 5 lords of the Philistines followed the cart near enough to see where it went in order to make the test complete (v 7-12, 16). Beth-shemesh was on the border between Judah and Philistia (Josh. 15:10; 21:16; 1 Ki. 4:9; 2 Chr. 28:18). Judahites were harvesting wheat in the valley when the ark made its appearance (v 13).

*b The same supernatural and invisible force that caused the cows to leave their calves and go of their own accord to Judah also caused them to stop at this certain place near a great stone in the field of Joshua, a native of Beth-shemesh. The men of the place rejoiced to see the ark, and sacrificed the 2 cows as a burnt offering to God, using the wood of the cart (v 14).

*c Levites took the ark, the gold emerods and mice and put them on the great stone (v15)

✡ ✡ ✡

listines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; [*e]for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the [*f]golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *stone of* [*g]Abel, whereon they set down the ark of the LORD: *which* [h]*stone remaineth* unto this day in the field of Joshua, the Bethshemite.

(4) 50,070 men killed by a plague for looking in the ark

19 ¶ And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people [i]fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Bethshemesh said, [j]Who is able to stand before this holy LORD God? and to whom shall he go up from us?

● 21 ¶ And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; [k]come ye down, *and* fetch it up to you.

243 CHAPTER 7

22. Ark at Kirjath-jearim: eighth servitude:

1 And the men of [l]Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And [a]Samuel spake unto all the house of Israel, saying, If ye [b]do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you [c]out of the hand of the Philistines.

23. War with Philistia
(1) Religious revival at Mizpeh

4 [d]Then the children of Israel did put away [e]Baalim and [f]Ashtaroth, and served the LORD only.

● 5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

(2) Mobilization of Philistines makes Israel fear

7 And [g]when the Philistines heard that the children of Israel were gathered together to

---

*d The 5 lords of the Philistines were convinced that God had been the cause of their trouble and that it was not chance that had brought their affliction; so they went back to their people to make a report, after following the cart and seeing it stop in Judah among the Israelites (v 16). No such miracle could have been performed by anyone other than God.

*e 5 Cities Offered Trespass Offerings:
  1 Ashdod—one each of the golden emerods and mice (v 4-5, 17)
  2 Gaza—one each
  3 Askelon—one each
  4 Gath—one each
  5 Ekron—one each

*f It seems that one golden emerod was offered for each of the 5 main cities only, but golden mice were given from all the cities (including these 5), even small villages where the curse of mice had been (v17-18).

*g The stone was called Abel, perhaps because of the many deaths caused at this place for looking into the ark. Abel was the first man to be slain because of religion and a sacrifice (Gen. 4), so this was a fitting name (v 18-21).

h This is in italics, meaning the words were supplied by the translators who were no doubt right in stating that it was the stone that remained in the field and not the ark itself. The ark, we know, was not left in the open field, for it was soon taken to Kirjath-jearim (v 19-21; 7:1-2).

i Beth-shemesh being but a very small village, some say that 50,070 men could not have been killed. The Sept. reads, "He smote among them seventy men, including fifty of the men's thousand." Perhaps this is the way it was and some copyist mistakenly reported otherwise. The Berkeley version throws similar light on the matter thus: "seventy of the people, fifty to the thousand;" and Young says "seventy men—fifty chief men." Even 70 slain in such a small place would be a great slaughter (v 19). Fenton translates this passage: "seventy persons, and fifty bullocks," because the same word for ox, which is aleph or eleph. Acceptance of this would clear up the difficulty immediately, making the record show 50 bullocks instead of 50 thousand men besides the 70 men.

j Questions 23-24. Next, 9:7.

k This was the 5th moving of the ark
  1 Shiloh to Ashdod (5:1-7)
  2 Ashdod to Gath (5:8)
  3 Gath to Ekron (5:10)
  4 Ekron to Beth-shemesh (6:1-20)
  5 Beth-shemesh to Kirjath-jearim (6:21–7:2). It remained here 20 years

l Kirjath-jearim was about 8 miles northeast of Beth-shemesh. The ark was brought to the house of Abinadab, and Eleazar, his son, was sanctified to keep it (v 1). It remained there 20 years during which time Israel was more or less under the Philistines, for the people lamented after Jehovah and this was not likely unless they were in trouble (v 2).

a This is the first reference to Samuel in the 20 years or more Israel had lived in defeat in the days of Eli (ch. 4). Samuel was now 20 years older—perhaps as much as 40 years of age (v 3-13).

b 5 Conditions of Deliverance (v 3):
  1 Return to God with all the heart
  2 Put away all strange gods
  3 Put away Ashtaroth. See ***Bible Facts About False Gods***, p. 182
  4 Prepare hearts unto God
  5 Serve Him only

c 8th servitude (v 1-3. See 7 Servitudes of Israel, note *g, Judg. 6:1).

d 10fold Preparation of Israel for Victory:
  1 They put away Baalim and Ashtaroth (v 4)
  2 They served the Lord only
  3 Gathered together for prayer (v 5)
  4 Poured out water as a symbol of pouring out their hearts to God in prayer (v 6; 1:15; Ps. 22:14; 62:8; Lam. 2:19; note a, Jn. 7:37)
  5 Fasted before Jehovah (v 6)
  6 Confessed sins against God
  7 Received judgment by Samuel—made all things right with one another
  8 Depended upon the prophet and God for deliverance from their enemies (v8)
  9 Offered sacrifice (v 9)
  10 Cried to God in danger

e Baalim, plural of Baal. National God of Phoenicia and other nations surrounding Israel. See ***Bible Facts About False Gods***, p. 182.

f Ashtaroth, female god of Sidon and other nations surrounding Israel. See ***Bible Facts About False Gods***, p. 182.

g Evidently Israel had been forbidden by the Philistines to have national gatherings, so when they heard of this assembly they knew their treaty with them as a servant nation had been broken; hence, the mobilization of Philistia.

against Israel. And when the children of Israel heard *it*, [h]they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

(3) Miraculous victory of Israel over Philistines

9 ¶ And Samuel [i]took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and [j]the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but [k]the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under [l]Bethcar.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it [m]Ebenezer, saying, Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the [n]hand of the LORD was against the Philistines [o]all the days of Samuel.

14 taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

24. Samuel: sixteenth and last judge
End of Israel under judges
(Judg. 1:1–1 Sam. 7:17)

15 And Samuel [a]judged Israel [b]all the days of his life.

16 And he went from year to year in [c]circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And [d]his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he [e]built an altar unto the LORD.

244 CHAPTER 8

II. Change of government in Israel from a theocracy to a kingdom (1 Sam. 8:1–10:27)
Beginning of Israel under kings
(1 Sam. 7:17–2 Chr. 36:23)
1. Israel demands a king like all nations, fulfilling Dt. 17:14-20

1 And it came to pass, when Samuel was [f]old, that he made his sons judges over Israel.

2 Now the name of his firstborn was [g]Joel; and the name of his second, [*h]Abiah: *they were* judges in Beersheba.

---

years (6:1; 7:1-2), and were perhaps unarmed compared to their enemies who kept them stripped as much as possible (13:19; 14:11, 22). In this unprepared state Israel would naturally be somewhat afraid, so they begged Samuel to plead with God for them, for deliverance (v 8-9).

i Samuel was a Levite, and according to 1 Chr. 23:27-32 could offer sacrifices here; but according to Num. 18:3 he could not act in the holy place. Samuel made several sacrifices to God (v 9; 9:12; 10:8; 16:1-11).

j God heard Samuel—not the people who had been living in sins of all kinds and thus had no confidence that God would hear them (v 9).

k 22 Ways God Gave Miraculous Victories and Protected His Chosen People:
1 By plagues (Gen. 12:17; 20:17-18; Ex. 5:1–12:30)
2 Confederates (Gen. 14:13)
3 Angels (Gen. 19:1-24; 2 Ki. 19:35)
4 By dreams (Gen. 20:6-9; 31:24; Mt. 2)
5 Terror of God (Gen. 35:5; Dt. 2:25)
6 Favor with civil rulers (Gen. 41:38-44; Ezra 1; 6; Neh. 1; Esther 4:1–10:3)
7 Favor with men (Ex. 12:36; Dan. 2; 5)
8 Personal presence (Ex. 13:21-22)
9 Personal power (Ex. 14:19-31; Josh. 6:20)
10 Miraculous supply (Ex. 16:13-22, 35; 17:6; Num. 11:31-35; 20:8-11)
11 Symbol of cross (Num. 21:8; Jn. 3:14)
12 Delivering enemies into hands of Israel (Num. 21:34; Josh. 10:8; 11:6; Judg. 4:15; 2 Sam. 5:19, 24; 8:6; 1 Ki. 20:13)
13 The Holy Spirit (Num. 22:38; 23:5, 16; 24:2; Judg. 11:29; 1 Sam. 11:6)
14 Divine strategy (Josh. 8)
15 Great hail (Josh. 10:11)
16 Stopping sun and moon Josh.10:12-14
17 Confusion (Judg. 7:16-25)
18 Supernatural strength (Judg. 14:5-7, 19; 15:3-20; 16:23-31)
19 Great thunder (1 Sam. 7:10)
20 Faith (1 Sam. 17:31-58; Heb. 11)
21 Optical illusion (2 Ki. 3:21-27)
22 Rumor (2 Ki. 19:7)

l Beth-car, identity unknown (v 11), but perhaps the same as Beth-haccherem.

m See note k, 4:1.

n See note f, 5:6.

o About 40 years (v 13; note b, v 15). This means all the days of his judgeship or government before they asked for a king, and not all the days of his life, as in v 15.

a As we have seen, there were 16 judges during the 450 years of Israel's history after the division of Canaan to the time of Samuel (Acts 13:20). Of these, 14 are recorded in the book of Judges and 2—Eli and Samuel—in 1 Samuel (4:18; 7:6, 15).

b That is, about 40 years, or all the days of his life from the time he began to judge them as in 7:1-8, when he was about 20 years of age. It could be that the 20 years of 7:2 were a part of the judgeship of Samuel or about half of his reign before Saul was made king. He continued to be judge after Saul was chosen until the kingdom was established (8:1–10:27). He judged Israel and exercised the office of a prophet; but the military leadership was in the hands of Saul when he became king. Samuel was used of God to choose the king, outline the terms of the kingdom, and oversee Saul in his conquests (8:1–10:27; 11:12-15; 12:1-24; 13:1-15; 15:1-35). He also anointed David as the successor of Saul (16:1-13). David reported to him about his mistreatment at the hands of Saul (19:18-24). Samuel continued to be highly esteemed as a prophet and judge in Israel until his death about 38 years after Saul became king (25:1).

c Samuel could be called the first circuit judge on Bible record.
4 Courts in His Circuit (v 16-17):
1 Bethel in Ephraim, about 12 miles north of Jerusalem. See Index
2 Gilgal in Judah, about 18 to 20 miles east of Jerusalem, where Israel first entered Canaan. See Index
3 Mizpeh, the one in Benjamin about 8 miles north of Jerusalem, or the one in Gilead about 40 miles from Jerusalem on the east of Jordan where the eastern tribes could come to be judged in their own territory
4 Ramah. See note h, 1:19

d Samuel always returned to Ramah, his old home place where he was born and lived until he was weaned.

e Samuel built an altar at Ramah where it seems he offered regular sacrifices to God. The commands of Dt. 12:5-26; 14:23-25; 15:20; 16:2-16; 18:6; 23:16 and 26:2 were not obeyed to the letter. It seems also that the ark was at Shiloh all this time (14:3, 18-19).

f If Samuel was about 20 years old when Eli died and when he began his judgeship, he must have been about 60 at this time—when he started making his sons judges in Israel (v 1). He continued to judge and exercise the office of a prophet during most of Saul's reign. He is supposed to have died about 2 years before the death of Saul (25:1), which would have made him about 98 years old at death.

g See ***Joel***, p. 555.

*h See ***Abiah***, p. 555.

✡ ✡ ✡

but [j]turned aside [k]after lucre, and [l]took bribes, and perverted judgment.

4 Then [m]all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now [n]make us a king to judge us like all the nations.

2. The theocracy rejected

6 ¶ But the thing [o]displeased Samuel, when they said, Give us a king to judge us. [p]And Samuel prayed unto the LORD.

●■ 7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

● 9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

3. Kind of kingdom revealed

11 And he said, [q]This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to [a]ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* [b]confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And [c]ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

4. The kingdom granted Israel

19 ¶ Nevertheless [d]the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

●■22 And the LORD said to Samuel, [e]Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

245 CHAPTER 9

5. Saul chosen king
(1) Saul described (cp. 1 Sam. 10:9, 22 with 1 Sam. 15:17-35; 16:1)

1 Now [f]there was a man [g]of Benjamin, whose name *was* [h]Kish, the son of [i]Abiel, the son of [j]Zeror, the son of [k]Bechorath, the son

---

*i 4 Sins of Samuel's Sons (v 3):
  1 Walked not in Samuel's ways
  2 Turned aside after lucre
  3 Took bribes
  4 Perverted judgment

*j Stooped to commit extortion.

*k Heb. betsa, plunder; gain; covetousness; dishonesty; lucre; profit. Lucre is found only here in the O.T. but 5 times in the N.T. (1 Tim. 3:3, 8; Tit. 1:7, 11; 1 Pet. 5:2).

l This was contrary to Dt. 16:19.

m All the elders of Israel concluded that a change in government was necessary (v 4). It is noticeable that both the sons of Eli and Samuel were wicked men illustrating the truth that often the most godly have ungodly sons, and sometimes the ungodly have godly ones. Both common experiences are referred to in Ez. 18:4-19.

n Up to this time—from Abraham to Samuel, about 1,400 years—the children of Abraham, Isaac, and Jacob had been under a theocracy, a God-rule. Now they desired to have a king like other nations to judge and lead them in battle (v 5-6). The Hebrew monarchy thus began with the choosing of Saul. It lasted about 513 years.

o Samuel was naturally displeased because this request was a personal rejection of God and himself, for he was at that time their recognized judge (7:6, 15-17).

p See ***God Rejected by Israel***, p. 555.

q See ***16fold Manner of the Kingdom***, p. 555.

ing (v 12; Gen. 43:6; Ex. 34:21; Dt. 21:4).

b Heb. raqach, to perfume; apothecary; to compound or make ointments and perfumes. Only here (v 13).

c Israel was free from taxes and other terms which would be imposed upon them if they wanted a kingdom. It would be necessary to create and support armies, officers, a king with all his royal requirements; and the people would need to give the best of their sons, daughters, land, stock, and crops. Besides this there would be ungodly and oppressive kings who would make them cry out because of the trouble they would be in (v 18).

d All the warning of Samuel about losing their sons, daughters, servants, crops, stock, lands, and wealth to support a kingdom did not make the slightest impression on the Israelites. All they could see now was their own way in the matter, so they ignored Samuel's warning (v 19).

e Here God gave the final word to Samuel that he should listen to the people and give them a king (v 22).

f God always finds His man, and when one fails Him as Saul did, He finds another. After God gave Saul another heart and the Holy Spirit (10:9-13; 11:6), he sinned by intruding into the priest's office and was rejected; then God took the Holy Spirit from him, and an evil spirit came upon him instead (13:8-14; 15:11, 23-26; 16:14-23). Saul died in sin against God (1 Chr. 10:13-14). Thus he remained in God's grace and favor only as long as he obeyed. When he sinned he incurred the death penalty like all other men of all other ages who sin, whether under law or grace. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.

g Benjamin was not chosen of God to be the ruling tribe through whom the Messiah was to come. This right belonged to Judah (Gen. 49:10; Mt. 1:1-17; Heb. 7:14; Rev. 5:5). Saul's seed could not have fulfilled the Scripture in this respect, so a change somewhere after this to the tribe of Judah was necessary. It no doubt came about sooner when Saul sinned; if he had remained true and godly the change may not have come in his day.

h 5 Men Named Kish in Scripture:
  1 Father of Saul (v 1-3; 10:11, 21; 14:51; 2 Sam. 21:14; 1 Chr. 8:33; 9:39; 12:1; 26:28). Called Cis (Acts 13:21)
  2 Another Benjamite (1 Chr. 8:20; 9:36)
  3 A Levite (1 Chr. 23:21-22; 24:29)
  4 Another Benjamite (Esther 2:5)
  5 A Levite under Hezekiah (2 Chr. 29:12)

i 2 Men Named Abiel in Scripture:
  1 A Benjamite (v 1; 14:51)
  2 One of David's men (1 Chr. 11:32). Called Abi-albon (2 Sam. 23:31)

j Zeror. Only here (v 1).

k Bechorath. Only here (v 1).

power.

2 And he had a son, whose name *was* Saul, a [n]choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

(2) Saul seeking his father's asses inquires of Samuel

● 3 And the asses of Kish Saul's father were [o]lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed [a]through mount Ephraim, and passed through the land of [b]Shalisha, but they found *them* not: then they passed through the land of [c]Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [d]Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in [e]this city [f]a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now [g]let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, [h]*if* we go, what shall we bring the man? *for* the bread is spent in our vessels, and *there* is not [i]a present to bring to the man of God: what have we?

8 And the servant answered Saul again, and said, Behold, I have here at hand the [j]fourth part of a shekel of silver: *that* will I give [k]to the man of God, to tell us our way.

● 9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a [*l]Prophet was beforetime called a [*m]Seer.)

● 10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, [*n]Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for [*o]he came to day to the city; for *there is* a sacrifice of the people to day in the high place:

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

(3) Saul welcomed by Samuel

m Kish was a mighty man of power; that is, a strong man physically, and this may account for the extraordinary size of his son, Saul who was, from his shoulders upward, higher than all the other men of Israel (v 2). This seemed to be the outstanding thing about Saul, but mere physical goodness is never as good as high quality of character and mind. He proved to be a dwarf or midget in manliness and character. Saul was one of the most insanely jealous persons on record and he permitted this trait to damn his soul and make him despised by men of all ages. He made one attempt after another to kill David who was his best friend. See 21 Attempts of Saul to Kill David, note g, 18:11.

n 2 Things Said of Saul (v 2):
1 He was a choice young man
2 He was a goodly man
Both of these had to do with physical or bodily powers, as explained here (v 2). No manly trait or characteristic of a moral, spiritual, or mental nature is ever emphasized concerning Saul. He was simply big physically and, according to man's standard of the outward appearance, he was a choice young man.

o Sometimes in divine providence even lost things are made to work out the will of God in human lives. This was one way, and perhaps the only way Saul could have been induced to go see Samuel, for when he was chosen king he was so timid that he hid himself amid the baggage (10:22).

a 5 Places Saul Sought the Asses:
1 He passed through Mount Ephraim v4
2 Through the land of Shalisha
3 Through the land of Shalim
4 Through the land of Benjamin
5 To the land of Zuph (v 5)

b Shalisha (v 4). Called Baal-shalisha (2 Ki. 4:42). Location unknown.

c Shalim (v 4). Location unknown.

d Zuph (v 5). Perhaps the land of Zuph, the Ephrathite who settled in Mount Ephraim (1:1; 1 Chr. 6:35; note h, 1:19).

e If this was the city where Samuel lived it was Ramah (note h, 1:19; 7:17).

f 3fold Description of Samuel (v 6):
1 A man of God. See ***Man of God***, p. 555
2 An honorable man
3 All that he says comes to pass

g 15 Steps in Choosing Israel's King:
1 Israel demands a king (8:5, 10)
2 Stating terms of a kingdom (8:11-18)
3 Final choice of Israel (8:19-20)
4 Final instructions of God (8:21-22)
5 The king described (9:1-2)
6 The lost asses (9:3)
7 Saul sent to find the asses (9:3-5)
8 God leads Saul to Samuel (9:6-14)
9 Saul welcomed by Samuel (9:15-27)
10 Saul anointed king (10:1)
11 4 signs confirming Saul as king (10:2-16)
12 Saul chosen by lot (10:17-21)
13 Coronation of the king (10:22-24)
14 Recording of the manner of the kingdom (10:25)
15 First following of Saul (10:26-27)

h Questions 25-26. Next, v 11.

i It was the custom to give a present to any prominent man to secure an interview with him (v 7).

j A shekel being 64¢, a fourth part was 16¢.

k We are not to believe that the prophets charged for their services, took money to predict future events, or demanded gifts to give the people God's messages. The reference is only to the general custom of approach to a superior, as in note i, above.

*l Heb. nabi, one who spoke for, or was moved upon by God to give a message—something direct from Jehovah to the people. See ***Over 78 Prophets and Prophetesses***, p. 1221.

*m Heb. roeh, a seer of visions. Another word for seer was chozeh, which referred rather to the spiritual comprehension of what was seen. All three words—nabi, roeh, chozeh—are used together in 1 Chr. 29:29. All seers were prophets but all prophets were not seers. One who saw in vision or otherwise what he predicted, was a seer; whereas a prophet would sometimes speak as the Holy Spirit moved him, without seeing anything, as in v 15.

*n Question 27. Next, v 20.

*o God had His prophet ready to meet His man whom He wanted to make king of Israel (v 12-14). Jehovah had already spoken to Samuel about the coming of Saul (v 15-16). He now confirmed to Samuel that this was the man (v 17). God had been working at both ends of the line, speaking to Samuel who knew His voice, and leading Saul (through some lost asses) who did not know His voice and perhaps would not have listened even if he had known Jehovah and His ways of speaking. This reminds us of the case of Paul and Ananias (Acts 9:10-16) and of Peter and Cornelius (Acts 10:1-6, 9-22).

✡ ✡ ✡

his ear a day before Saul came, saying,

★ 16 [*q]To [*r]morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

■ 17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

● 18 [a]Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's [b]house *is*.

★ 19 [c]And Samuel answered Saul, and said, [d]I *am* the seer: go up before me unto [e]the high place; for ye shall [f]eat with me to day, and to morrow I will let thee go, and will tell thee [g]all that *is* in thine heart.

20 And as for thine [h]asses that were lost three days ago, set not thy mind on them; for they are found. [i]And [j]on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a Benjamite, of the [k]smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?

22 And Samuel took Saul and his servant, and brought them into the [l]parlour, and made them sit in the chiefest place among them that

● 23 And Samuel said unto the cook, Bring the [m]portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed [n]with Saul upon the top of the house.

● 26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, [o]Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, [p]that I may shew thee the word of God.

246 CHAPTER 10

(4) Saul anointed king

■ 1 [q]Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, [r]*Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?

---

*p This was one way God gave messages—He would speak with an audible voice or a whisper in the ear, so that the prophet would hear in the same sense he would hear any other voice (v 15). This is no doubt the way many prophets received the revelation of God.

*q 4th prophecy in 1 Sam. (9:16-17, fulfilled). Next, v 19.

3 Predictions of God:

1 Tomorrow about this same time I will send you a man out of the land of Benjamin to anoint captain over My people Israel (v 16). Fulfilled, v 18

2 He will deliver Israel out of the hands of the Philistines (v 16). Fulfilled, 14:1-52; 17:1-53

3 This same man shall reign over My people (v 17). Fulfilled, 10:1–31:13

*r 10 Details of This Prophecy:

1 Tomorrow—the time it will happen v16
2 About this time—the time of day it will happen
3 I will—who will do the sending
4 Send—what God will do
5 Thee—to whom he will be sent
6 A man—who will be sent
7 Out of Benjamin—from where he will come
8 You shall anoint—why he will be sent
9 He shall save Israel—purpose of the anointing
10 This same shall reign over My people, Israel (v 17)

a Then—at the time of the fulfillment of the prophecy of v 16 (v 18).

b This further indicates that the city was Ramah, the home of Samuel (7:17; 8:4).

c 5th prophecy in 1 Sam. (9:19-20, fulfilled). Next, 10:2.

d To acknowledge God's gift and calling is not a show of pride (v 19).

e The high place was where Samuel had built an altar to Jehovah, which shows that Dt. 12:5-6; 14:23-25; 15:20; 16:2-16; 18:6; 23:16; 26:2 were not obeyed.

f The sacrifice had already been made and the parts cooked for the guests to eat by the time Saul appeared, proving that God was not only working in Ramah, but He also arranged for Saul to be there in time for the feast (v 12-19).

g Samuel knew all about Saul, or at least he would know, for the Lord would speak in had the revelation from Jehovah that the asses were found and how long they had been lost, so as to relieve Saul of any anxiety and make it possible for him to enjoy the feast and wait for the morrow before leaving (v 20).

h Asses served instead of horses, and were ridden by kings and princes of that day (v 20).

i Questions 28-32. Next, 10:1.

j These first two of the five questions here were asked by Samuel and were understood by Saul as referring to his being chosen king of Israel. The last three asked by Saul himself makes this clear (v 20-21).

k In the last count of the tribes, in Num. 26, Benjamin outnumbered the tribes of Reuben, Simeon, Gad, Ephraim, and Naphtali; but since then it became almost extinct as a tribe because of the sins of sodomy and rape (Judg. 20-21). It had not yet regained its former numbers, so was truly the least of all the tribes (v 21). In this Saul was very humble and if he had stayed that way it would have been good, but he became exalted through the calling and blessing of God and lost not only his kingdom but his very life (1 Chr. 10:13-14)

l The hall attached to the chapel of the high place where the sacrifices were cooked and eaten (v 22).

m Samuel had already told the cook to set by the special portion of the shoulder which was the priest's portion. He intended to give it to Saul as a mark of honor and distinction (v 23-24).

n After the feast Samuel and Saul had a long conversation on the housetop before retiring (v 25). Houses then had flat roofs on which people walked, talked and slept because of the fresh, cool air. These two likely talked of all the past and present state of Israel and of the establishment of the kingdom with Saul as its first king. They also agreed on the coming assembly of all Israel to choose officially the king and proclaim the kingdom itself (10:8).

o Samuel called Saul early the next morning. As they traveled together to the outskirts of the city, Samuel had Saul's servant to proceed a little ahead so he could have a private talk with Saul and anoint him king (v 26-27; 10:1).

p Samuel's purpose of this private conversation was to show Saul the word of the Lord (v 27). What all was said is perhaps not recorded, but certain signs were predicted to take place that day as a confirmation that Saul was divinely chosen to be king over Israel (10:1-13).

q Then—when Saul's servant had gone on a little way, Samuel took a vial of oil and anointed Saul and kissed him (v 1).

r Question 33. Next, v 2.

✡ ✡ ✡

God's choice of king

★ 2 [s]When [t]thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at [a]Zelzah; and they [b]will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, [c]What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the [d]plain of Tabor, and there shall meet thee three [e]men going up to [f]God to Bethel, one carrying [g]three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the [h]hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a [i]company of prophets coming down from the high place with a [j]psaltery, and a [k]tabret, and a [l]pipe, and a [m]harp, before them; and [n]they shall prophesy:

6 And [o]the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be [p]turned into another man.

7 And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* [q]with thee.

8 And [r]thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, [s]to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: [t]seven days shalt thou tarry, [u]till I come to thee, and shew

(6) Prophecy of 1 Sam. 10:2-8 fulfilled: signs come to pass

9 ¶ And it was *so*, that when he had turned his back to go from Samuel, God gave him another heart: and [v]all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all [w]that knew him beforetime saw that, behold, he prophesied among the prophets, then the people [x]said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?

12 And one of the same place answered and said, But [y]who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

(7) Saul and Abner (1 Sam. 14:50)

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

● 15 And Saul's uncle said, [z]Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, [*a]He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

(8) King chosen by lot

v 9-13). Next, 12:14. See ***12 Predictions of Samuel***, p 556.

t See ***4 Signs Confirming God's Choice of King***, p. 556.

a Zelzah, clear shade (v 2). Only here.

b To know what men would say or do would have to be by revelation of God or by satanic spirits, and in Samuel's case it was the Holy Spirit (v 2).

c Question 34. Next, v 11.

d Plain of Tabor. This was the plain by Mount Tabor (v 3; Josh. 19:22; Judg. 4:6, 12, 14; 8:18; 1 Chr. 6:77; Ps. 89:12; Jer. 46:18; Hos. 5:1).

e See ***30 Prophetic Details***, p. 556.

f There was evidently an altar and place of worship in Bethel as well as in Ramah (v 3, 5); if so, there must have been other places in Israel contrary to the law of Dt.12

g It would be more difficult to carry 3 kids of the goats than 3 loaves of bread. The bottle of wine could be as heavy as the kids, but the man with the loaves had it comparatively easy. But this only goes to magnify the truth of the prophecy, for ordinarily the men would have helped one another (v3)

h It is thought this refers to Gibeah where Saul lived, and that there was a high place there also where God was worshipped (v 5, 11). A garrison of Philistines was there to hold the people in check, which Saul knew about as well as Samuel.

i This was a school of the prophets, perhaps founded by Samuel. From here on we find a number of such schools (2 Ki. 2:3-5; 4:38; 6:1-7).

j See note k, Ps. 33:2; note a, Ps. 150:3.

k Tabret, drum. Same as timbrel in point 4, note a, Ps. 150:3.

l Pipe, a plain reed instrument played like the modern flute (v 5; 1 Ki. 1:40; Isa. 5:12; 30:29; Jer. 48:36; Mt. 11:17; Lk. 7:32; 1 Cor. 14:7; Rev. 18:22).

m Harp. See note j, Ps. 33:2.

n Prophecy and music seemed to go hand in hand (v 5; 1 Chr. 25:1-3; Ps. 49:4). Even demon spirits were soothed and made quiet with music (16:16, 23).

o ***Saul's Conversion and Backsliding***, p. 556

p The same idea expressed by Paul in 2 Cor. 5:17-18—being made a new creature. God gave another heart, as expressed in v 9 is the same also. Men were born again by faith through grace in O.T. times as well as they are now (Dt. 32:18-19; Rom. 4; Gal. 3:8; 4:28-29; Heb. 4:1).

q God was with Saul as long as he stayed with God; but when Saul sinned and rejected Him (13:8-14; 15:16-30), the Lord departed and took the Holy Spirit from him (16:14; 18:12). God promises to deny, forsake, and cast off anyone who denies and forsakes Him; and this is stated to Christians (2 Tim. 2:12) as well as it was to O.T. saved men (Dt. 31:17; Josh. 24:20; 2 Ki. 21:14; 1 Chr. 28:9; 2 Chr. 15:2). See ***Backsliding***, p. 397.

r Samuel and Saul agreed to meet each other in Gilgal where Israel first entered the land and where Saul was made king officially before Israel (v 8; 11:15). Cp. Josh. 5:2-10

s Again showing that sacrifices were made in many places, not only in the one place prescribed by law (Dt. 12).

t These 7 days are not to be confused with the 7 days of 13:8, for one year had passed between the two periods (13:1).

u Samuel was still directing every activity and did so for some time, until Saul was rejected of God; then Samuel left him and didn't see him again (v 8, 17, 25; 11:14-15; 12:1, 6, 16-25; 13:10-15; 15:10-35).

v 4 signs of v 2-8.

w This indicates that he was now back home in Gibeah among his neighbors (v 5, 11).

x Questions 35-39. Next, v 24.

y The leaders of the schools of the prophets were called fathers (v 12; 2 Ki. 2:12; 6:21; 13:14). The question concerned who was their leader in the office of a prophet. In this case it was Samuel; in other cases the leader was Elijah or Elisha as in above passages. Here the idea is, What kind of leader is it to have such a man as Saul in their company? This suggests that Saul had been just the opposite of a prophet in life and conduct before he obtained a new heart and became a new man (v 5, 9).

z Abner, Saul's uncle, had a feeling that Samuel and Saul had some understanding between them; hence, this inquiry. Saul kept it secret, again showing his humility and modesty before he became exalted, selfish, and jealous.

*a This was truth, but not all the truth that could have been told. His reason for not telling his uncle is not given. It could have been modesty, or an agreement between him and Samuel to keep it secret until the proper time gether unto the LORD to [b]Mizpeh;

■ 18 And [c]said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

● 19 And ye have this day rejected your God, who himself saved you out of all your [d]adversities and your [e]tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin [f]was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, [g]he could not be found.

(9) Coronation of the king

■ 22 Therefore they [h]enquired of the LORD further, if the man should yet come thither. And the LORD [i]answered, Behold, he hath hid himself among [j]the stuff.

23 And they ran and fetched him thence: and when he stood among the people, [k]he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [m]God save the king.

(10) First record of the kingdom of Israel

25 Then Samuel told the people the manner of the kingdom, and [n]wrote *it* in a book, and laid *it* up before the LORD. And Samuel [o]sent all the people away, every man to his house.

(11) Opposition to Saul

26 ¶ And Saul also went home to Gibeah; and there went with him a [p]band of men, whose hearts God had touched.

27 But the children of Belial said, [q]How shall this man save us? And they despised him, and brought him no presents. But [r]he held his peace.

247

CHAPTER 11

(Saul's reign, 1 Sam. 11:1–31:13)
III. The kingdom established
(1 Sam. 11:1–12:25)
1. Saul's victory over Ammon

1 Then Nahash the Ammonite came up, and encamped against [a]Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And [*b]Nahash the Ammonite answered

---

b Mizpeh was a famous place for the gatherings of Israel (v 17; 7:5-16; Judg. 20:1-3; 21:1-8). It was one suitable for such national gatherings. This was not the same meeting of Samuel and Saul agreed upon, as in v 8 which must refer to a previous time of instruction for Saul.

c ***4fold Message of God to Israel***, p. 556.

d The adversaries of Israel were the Egyptians and the many nations of Palestine and surrounding countries. God had given victory over all of them, but Israel failed Him and He permitted various nations to chasten them. They were at this period of time oppressed by the Philistines (v 5), Ammonites (11:1-15), Amalekites (15:1-35), Moabites, Edomites, Syrians, and others (14:47-48).

e The tribulations of Israel consisted of judgments of God and oppressions by other nations because of their backslidings and continued apostasy (v 19; cp. 26:24; Dt. 4:30; Judg. 10:14).

f The lot fell upon Benjamin. When the families of Benjamin were caused to pass by, the lot fell upon the family of Matri. When the individuals of the family of Matri passed by, the lot fell upon Saul, but he could not be found; that is, none present were chosen and therefore the absent one was the chosen one. When inquiry was made the Lord said that Saul was the one (v 21). This is exactly what happened regarding the choice of a king from the family of Jesse. David, the missing one, was chosen (16:1-13).

g This revealed his humility after God had given him another heart and made a new man of him (v 6, 9). It was the opposite of the spirit he showed when he was backslidden—when he was not small in his own sight as on this occasion (15:16-17).

h It will be noted how God answered all inquiries in those days and there was no delay in an answer (v 22). Should N.T. Believers expect less under the new covenant, which is a better one based upon better promises and when each believer has access to the holiest by the blood of Christ? (2 Cor. 3; Eph. 2:18; Heb. 4:14-16; 8:6; 10:19-23).

i Answers of God consisted of more than a word, Yes or No. Whole sentences and long answers were given by God through prophecy. Here the answer was clear and complete—"he hath hid himself among the

j Heb. keli, the baggage; carts; wagons. All the material things brought for the encampment of Israel (v 22; 25:13; 30:24; Gen. 31:37; 45:20; Ex. 22:7; Josh. 7:11; Neh. 13:8; Ez. 12:3-7).

k This is one time God seemed to make a choice as men would make it—from the outward appearance (v 23-24). He saw, however, more than what was on the outside; and if Saul had remained humble many good things would have been recorded of him. Now, nearly all we see is self-exaltation, smallness, jealousy, and pride which brought him to a sad end.

l Question 40. Next, v 27.

m Heb., Let the king live. An expression desiring for him every good thing in life, and in the world to come, eternal life (v 24).

n Here we have proof that Samuel made records of current events in Israel, from which a later writer compiled the books of Samuel. See ***Summary of 1 Samuel***, p. 553.

o Samuel, God's prophet, blessed the people and sent them to their homes to await further events that would be truly forthcoming (v 25; 11:1–13:23).

p This was the first band of men in Israel who were to make the officers and leaders in government of the kingdom. They were those whom God had inspired to help Saul (v 26).

q Question 41. Next, 11:5.

r He again demonstrated his humility as a newborn soul will always do (v 27).

a The inhabitants of Jabesh-gilead had been destroyed because they would not obey the summons of Judg. 21:8. The daughters were given to the remaining Benjamites (Judg. 21:6-14). Men had multiplied again in Jabesh-gilead and now they appealed to the new king of Israel for help against the Ammonites (v 1-4).

*b Nahash, serpent. 3 in Scripture:
1 An Ammonite king (v 1-2; 12:12)
2 Another Ammonite king (2 Sam. 10:2; 17:27; 1 Chr. 19:1-2)
3 Mother of David and Abigail (2 Sam. 17:25 with 1 Chr. 2:13-17)

✡ ✡ ✡

enant with you, that I may thrust out all your [d]right eyes, and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us [e]seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.

5 And, behold, Saul came after the herd out of the field; and Saul said, [f]What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the [g]Spirit of God came upon Saul when he heard those tidings, and [h]his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after [i]Samuel, so shall it be done unto his oxen. And the [j]fear of the LORD fell on the people, and they came out with one consent.

8 And when he numbered them in [k]Bezek, the children of Israel were [l]three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the [m]sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, [n]To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

2. Saul's forgiving spirit (cp. with twenty-one attempts to kill David, 1 Sam. 18:8, refs.)

12 ¶ And the people said [o]unto Samuel, [p]Who *is* he that said, Shall Saul reign over us? [q]bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

3. Kingdom renewed at Gilgal
(1) Assembling for the feast

● 14 Then said Samuel to the people, Come, and let us go to Gilgal, and [a]renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD [b]in Gilgal; and there they sacrificed sacrifices

---

a bitter enemy of Israel, and wanted the land back which Sihon and Og had taken from his people, the Ammonites, before Israel came out of Egypt (Num. 21:21-35; Dt. 2:19, 37; 3:11, 16; Josh. 12:2; 13:10, 25; Judg. 3:13). The Ammonites had helped oppress Israel in the 6th servitude for 18 years and were then defeated by Jephthah (Judg. 10-11). Feeling strong enough to take vengeance now they imposed terms of putting out the right eyes of all the Jabesh-gileadites as a perpetual reproach against Israel (v 2-3). Messengers were sent to Saul telling of their fate; when he heard the terms the Spirit of God came upon him, and he assured the men of Jabesh they would have immediate help. He took a yoke of oxen, cut them in pieces, and warned Israel that this would be the fate of their oxen if they did not come at once to help him against the Ammonites (v 4-7). He acted in his own name and that of Samuel who also went with the army in this war (v 12-15). The fear of God fell upon Israel, so they came with one accord to do their duty. 330,000 men of Israel fought under Saul against Ammon and God gave them complete victory (v 8-11).

d The purpose of putting out the men's right eyes was to destroy their usefulness as effective soldiers the rest of their lives. The right eye was used in looking at the enemy over the shield. Israel would have been easy to conquer had such injury come to their soldiers, and the enemy would have reproached them and made slaves out of them all their days (v 2).

e Only 7 days were given for Jabesh to seek help; in less time than that Saul had his army mobilized and on the field of battle (v 3-9).

f Question 42. Next, v 12.

g The Holy Spirit inspired Saul with a desire to help his brethren, and gave absolute confidence of success (v 6). The Spirit never came upon anyone recorded in Scripture to do a work without it being fully accomplished. See note m, Judg. 3:10.

h This means he was stirred up to the point of action and filled with zeal to do or die in the attempt to save his brethren (v 6).

i Saul was free to use the name of Samuel who had anointed him and promised him that God would be with him in what he undertook for the good of Israel (10:6-8).

j This was God's method of getting both friends and enemies to obey Him at times. See ***Fear*** in Index.

k Bezek. See note k, Judg. 1:4-5.

l This was about half the number of fighting men that came out of Egypt some 490 years before, so if these were all the soldiers in Israel the nation had become smaller during this time. The men of Judah here were not half as many as came out of Egypt (v 8; Num. 1:27, 46 with Ex. 12:37).

m This meant a march of about 18 miles from Bezek, and the crossing of the Jordan. They either marched part of the way the day before or arose in the night and marched early enough to be at Jabesh by the time the sun was hot—about 9:00 or 10:00 a.m. (v 9).

n Instead of telling the Ammonites that help was on the way, the men of Jabesh said they would surrender tomorrow. This was done to conceal the movement of Saul and his army and surprise the Ammonites. They came to Jabesh, and rested until the time of the morning watch, which would be from 3:00 to 6:00 a.m. Saul divided the army into 3 companies, over 100,000 to each company, and attacked the Ammonites suddenly in the dark, smiting them with a great slaughter until the heat of the day. The whole army of Ammon was destroyed or scattered, not any two remaining together (v 11).

o Indicating that Samuel had come along with the army to advise and help in every way he could, so Saul was really speaking for Samuel in v 7 (v 12-15).

p Question 43. Next, 12:3.

q Certain sons of the devil had rejected Saul and made fun of his kingship (10:27); so now the victors wanted them killed (v 12). Saul acted wisely and forgave them, not permitting anyone in Israel to be killed, for the Lord had been so good and wrought a great salvation for them that day (v 13).

a See ***The Kingdom Renewed***, p. 556.

b It was appropriate for the kingdom of Israel to be started and accepted by all Israel at Gilgal, for this was their first place of entrance into Canaan (Josh. 5:2-10).

✡ ✡ ✡

[c]Saul and all the men of Israel rejoiced greatly.

248 CHAPTER 12

(2) The king presented; Samuel resigns: Israel's witness of his blameless life

1 And [d]Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and [e]I am old and grayheaded; and, behold, [f]my sons *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD, and before his anointed: [g]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? [h]or of whose hand have I received *any* bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his [i]anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

(3) Samuel reviews God's faithfulness; charges Israel of rejecting God as King

6 ¶ And Samuel [j]said unto the people, *It is* the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they [k]cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent [a]Jerubbaal, and [b]Bedan, and [*c]Jephthah, and [*d]Samuel, and delivered you out of the hand of your enemies on every side, and [*e]ye dwelled safe.

12 And [*f]when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.

(4) Blessing promised upon the kingdom on condition of obedience (Lev. 26; Dt. 28)

13 Now therefore behold [*g]the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

★ 14 [*h]If ye will fear the LORD, and serve him, and obey his voice, and not rebel against

---

c Saul and all Israel could have continued rejoicing for many years if he had not permitted pride, selfishness, and jealousy to dominate his life and cause him to break the laws of human decency and relationship with fellowmen. He began as a most promising king but proved to be a most disappointing leader. His magnificent physical appearance was dwarfed by his smallness of character in seeking the life of David, his best friend, and the one who would have done more to make his kingdom great than any other man. Such childish acts caused the rejoicing of both Saul and Israel to be short-lived.

d See ***7fold Statement of Samuel's Blameless Life Before Israel***, p. 556.

e Samuel was about 60 years of age at this time, when he resigned as leader of Israel and charged them regarding their responsibility to the king, the new kingdom and Jehovah (v 2; note b, 7:15; note f, 8:1).

f This statement of Samuel concerning his sons indicates that he had, at the request of Israel, deprived them of their public duties and they were now among the people as common men. They had not walked in the ways of their godly father, but in their short time of public trust had turned aside after lucre, taken bribes, and perverted judgment. Had they not done this they could have continued all their lives in public service, as their father did. Since they began in such sins the people demanded a change in government—one wherein the nation would be ruled by a king (8:1-6).

g Questions 44-48. Next, v 17.

h 5 Things Made Samuel Blameless (v 3):
  1 Not one ox did he steal, take by force or any other means
  2 Not one ass did he take
  3 He defrauded no man
  4 He oppressed no man
  5 He refused to take any bribe, great or small, from any man or group of men to blind him in any act of judgment.
Samuel was a true and just judge and a godly leader, one without a recorded sin—

seph of the book of Genesis. The Bible has been faithful to tell of the goodness as well as the failures of men. This proves it has been divinely inspired, for no man would record his own deeds of failure and evil without being inspired of God to do so.

i The word anointed is mashiach, the same Heb. word used of the Messiah in note x, 2:10. It is Used of Men and Messiah:
  1 Messiah (2:10, 35; Ps. 2:2; Isa. 61:1)
  2 Saul (10:1; 12:3, 5; 24:6, 10; 26:9, 11, 16, 23; 2 Sam. 1:14, 16, 21)
  3 David (2 Sam. 19:21; 22:51; 23:1; Ps. 18:50; 20:6; 28:8; 132:10, 17)
  4 Solomon (2 Chr. 6:42)
  5 Cyrus of Persia (Isa. 45:1)
  6 Joshua (Hab. 3:13)
  7 Several unidentified men (Ps. 84:9; 89:38, 51; 105:15; Lam. 4:20)

j See ***9 Acts of God's Faithfulness to Israel***, p. 556.

k See note a, Judg. 3:15.

a Gideon (Judg. 6:32; 7:1; 9:1-57).

b The Sept., Peshitta, and Arabic have Barak for Bedan (v 11; Judg. 4-5). Both words are so near alike in Heb. it would be easy for a copyist to make a mistake.

*c See story of Jephthah (Judg. 11).

*d See Samuel's deliverance (7:1-14).

*e There had been about 20 years of peace since the victory over the Philistines, as in 7:2-14; then came the threat of invasion from the Ammonites which had just been stopped by Saul and Samuel (v12; 11:1-14).

*f It appears from this statement that the impending invasion of Israel by the Ammonites was one of the reasons the people wanted a king—someone to fight their battles as the other nations had (v 12; 8:20). Another reason was the sins of Samuel's sons; the people did not want to go through what they did with Eli's sons (8:1-6).

*g 3 Statements About Saul, the New King:
  1 The king whom you have chosen (v 13)
  2 The king whom you have desired
  3 The king whom God has set over you

*h 7th prophecy in 1 Sam. (12:14-17; v 15-17 are fulfilled). Next, v 24.
2 Predictions of Samuel:
  1 If you will not obey, then the hand of the Lord will be against you, as it was against your fathers (v 15)
  2 I will call upon the Lord and He shall send thunder and rain that you may see your own wickedness (v 17)

These verses (14-15) are a clear example of what may be termed conditional prophecy, the fulfillment of which depends upon men as to whether they obey or disobey God. There are many such prophecies. In fact, all prophecy is based upon conditions of one kind or another, even though they are not stated in connection with the prophecies. The blessings are based upon the condition of obedience, and the curses upon disobedience.

both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

(5) Miraculous sign of God's displeasure in asking a king

● 16 ¶ [i]Now therefore stand and see this great thing, which the LORD will do before your eyes.

▲ 17 [j]*Is it* not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people [k]greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.

(6) Israel forgiven and warned to obey God

● 20 ¶ And Samuel said unto the people, [l]Fear not: [m]ye have done all this wickedness: yet turn not aside from following the LORD, but [n]serve the LORD with all your heart;

● 21 And turn ye not aside: for *then should ye* [o]*go* after vain *things*, which cannot profit nor deliver; for they *are* vain.

▲ 22 For [p]the LORD will not forsake his people [q]for his great name's sake: because [r]it hath pleased the LORD to make you his people.

23 Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

★●24 [s]Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you.

25 [a]But if ye shall still do wickedly, ye shall be [b]consumed, both ye and your king.

249 CHAPTER 13

IV. Saul's rejection as king (1 Sam. 13:1–15:35)
1. Saul's standing army

1 Saul reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in [c]Michmash and in mount Bethel, and a thousand were with [d]Jonathan in Gibeah of Benjamin: and the [e]rest of the people he sent every man to his tent.

2. Jonathan's first exploit

● 3 And [f]Jonathan smote the garrison of the Philistines that *was* in Geba, and the Philistines heard *of it*. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had

going to bring immediately to confirm the fact of their sin in asking for a king at that time. He would pray to Jehovah and He would answer with thunder and rain so Israel would know their asking had displeased God. This was called a great thing (v 16-17), because raining thus in the time of harvest was so exceptional that it would be taken as a divine act of judgment. Cp. Pr. 26:1; Gen. 8:22.

j Question 49. Next, 13:11.

k 3 Effects of the Sign Upon Israel:
  1 The people greatly feared the Lord and Samuel (v 18)
  2 They begged Samuel's intercession for them that they would not die (v 19)
  3 They acknowledged their sin of asking for a king, something they never admitted before when accused of it (v 19; 8:1-6, 19-20)

l See ***Fear*** in Index.

m Samuel made it clear here that they had sinned; but now that it was over and forgiven he did not advise doing away with the king. They should proceed to establish the kingdom and make the best of it (v20).

n 7 Commands to Israel by Samuel:
  1 Fear not (v 20)
  2 Turn not aside from following the Lord
  3 Serve Him with all your heart
  4 Turn not aside, for then you will go after vain things which cannot profit or deliver (v 21)
  5 Only fear the Lord (v 24)
  6 Serve Him in truth with all your heart
  7 Consider great things He has done

o If people do not go after the true religion they will go after the false and vain which has no profit and cannot save the soul or deliver from evil and failure (v 21).

p 3 Promises of Samuel (v 22-23):
  1 Jehovah will not forsake His people
  2 I will not cease to pray for you
  3 I will teach you the good and right way

q 3 Reasons for God's Faithfulness:
  1 For His great name's sake (v 22)
  2 It pleases Him to make you His people
  3 Considering how great things He has already done for you, and knowing He is always the same—He will not change (v 24)

r 14 Things That Pleased God:
  1 To make Israel His people (v 22)
  2 Balaam blessing Israel (Num. 24:1)
  3 Solomon desiring wisdom to bless the people (1 Ki. 3:9-10)
  4 Sacrifices of righteousness (Ps. 51:19)
  5 What He has done (Ps. 115:3; 135:6)
  6 His own righteousness (Isa. 42:21)
  7 For Christ to be bruised to redeem and heal men (Isa. 53:10)
  8 His only begotten son (Mt. 3:17; 12:18; 17:5; Mk. 1:11; Lk. 3:22)
  9 To save men by the foolishness of preaching (1 Cor. 1:18-21)
  10 To set the members of Christ into His body, the church (1 Cor. 12:18)
  11 Calling of Paul (Gal. 1:15)
  12 That all fullness dwell in Christ (Col. 1:19)
  13 The testimony of Enoch (Heb. 11:5)
  14 Sacrifices of praise (Heb. 13:15-16)

s 8th prophecy in 1 Sam. (12:24-25, a conditional prophecy fulfilled because of disobedience, 31:1-13). Next, 13:13.

a After making it clear that God blesses if men obey Him, this warning was given to impress upon all that if they did not obey, both the king and the people would be consumed or destroyed (v 25).

b Heb. saphah, to scrape; scatter; remove; ruin; perish; consume; destroy (v 25; 26:10; 27:1; Gen. 18:23-24; 19:15, 17; Num. 16:26; Jer. 12:4; Pr. 13:23). It never means annihilation or extinction of being, but physical death and ruin in hell, as in these scriptures.

c Michmash, treasured. A place about 9 miles north of Jerusalem (v 2-23; 14:5, 31; Neh. 11:31; Isa. 10:28).

d Jonathan, the Lord Gave. 14 Jonathan's:
  1 A Levite (Judg. 17:10; 18:30)
  2 Eldest son of Saul (v 2-3, 16, 22; 14:1-49; 18:1-4; 19:1-7; 20:1-42; 23:16, 18; 31:2; 2 Sam. 1:4-5, 12-26; 4:4; 9:3-7)
  3 A priest (2 Sam. 15:27, 36; 17:17, 20; 1 Ki. 1:42-43)
  4 David's nephew (2 Sam. 21:21; 1 Chr. 20:7)
  5 One of David's heroes (2 Sam. 23:32; 1 Chr. 11:34)
  6 A Judahite (1 Chr. 2:32-33)
  7 Uncle of David (1 Chr. 27:32)
  8 A scribe (Jer. 37:15, 20; 38:26)
  9 A captain of Judah (Jer. 40:8)
  10 -14 Returning exiles (Ezra 8:6; 10:15; Neh. 12:12:11, 14, 35)

e Those who were not of the 3,000. It seems they were a special body guard of Saul (v 2). He sent them to their tents until they would be needed.

f Jonathan smote the garrison of Philistines in Geba near Gibeah, Saul's home town. It was the first act in the war for independence from Philistia and probably the first feat at arms. This was the occasion for general mobilization of Israel (v 3-4), which never fully materialized (v 6-7).

Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered [g]themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.

3. Fear and hiding of Israel

6 When the men of [h]Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves [i]in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people followed him trembling.

4. Saul's self-will: intrudes into the priest's office

8 And he tarried [j]seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

5. God rejects Saul as king

■ 11 ¶ And Samuel said, [k]What hast thou done? And Saul said, [l]Because I saw that the

camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: [a]I forced [b]myself therefore, and offered a burnt offering.

★ 13 [c]And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

6. Saul's army and equipment

15 And [d]Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* present with him, [e]about six hundred men.

16 And [f]Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the [*g]spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way *to* Bethhoron: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

---

g The Philistines numbered 30,000 chariots, 6,000 horsemen, and footmen as the sand of the sea for number (v 5)—all opposing Jonathan and Saul who had a few hundred footmen (v 1, 15).

h Upon seeing the vast army of Philistia the Israelites began to hide themselves in every place possible. Some even fled across Jordan to escape destruction. The rest followed Saul trembling (v 6-7).

i 5 Places Israelites Hid for Fear:
  1 In caves of the earth (v 6)
  2 In thickets of the fields
  3 In rocks of the mountains
  4 In high places
  5 In pits everywhere

j Saul and Samuel had made arrangements to meet at Gilgal in 7 days; but Samuel was a little late. Saul then intruded into the priest's office and sacrificed a burnt offering. When he had finished Samuel appeared and rebuked him for his folly (v 10-15). If men could only learn to obey God and be patient until He sends help in times of need, it would be a great lesson learned.

k Question 50. Next, 14:30.

l Saul's excuse was that the people were scattered from him, Samuel had not come as promised, and the Philistines might come down to Gilgal upon him before he could make supplication (v 11-12).

a Saul's excuses of self-sufficiency, failure of others, justification of self, and seeming necessity are the pleas of many who force themselves and their efforts in religion without being divinely called, purged, and prepared for the work.

b Saul was clearly backslidden—cold to God, lukewarm in zeal, impatient in spirit, self-sufficient in mind, carnal in conduct, and fearful of the future.

c 9th prophecy in 1 Sam. (13:13-14, fulfilled,

Next, 17:46.

5fold Indictment of Saul by Samuel:
  1 You have done foolishly (v 13)
  2 You have not kept the commandment of the Lord (v 13-14)
  3 Your kingdom will not continue
  4 Jehovah has sought Him a man after His own heart (v 14)
  5 He has commanded him to be captain over His people

d Samuel left Saul abruptly, not sacrificing peace offerings or giving him advice concerning the gathering of Israel and fighting the vast army of the Philistines (v 15).

e Saul's 3,000 of v 1 had scattered until there were only 600 men to oppose the might of the Philistines. Those sent to their tents (v 2) were hiding in every possible place to escape the Philistines (v 6-7). Think of it! 600 men to oppose 30,000 chariots, 6,000 horsemen, and innumerable soldiers on foot (v 5). Such were the war preparations of the 2 countries. It seemed to be a one-sided war, but with God to help Israel the outcome was certain. Saul had no assurance of such help though; and when victory did come it was because God gave it to Jonathan, not Saul (ch. 14).

f Saul also went to Gibeah, following Samuel there; but whether he saw Samuel is not known (v 15-16).

*g There were 3 companies of raiders who went in 3 directions from the camp of Philistia to plunder and kill (v 17-18). This at least divided the army of Philistia and scattered them so that Israel could better catch them in the different places when confusion came. It also made it easier for Jonathan to attack the remaining army.

✡ ✡ ✡

throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

250 CHAPTER 14

7. Jonathan's second exploit

● 1 Now it came to pass upon a day, that [i]Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But [a]he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a [b]pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And [c]Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp [d]rock on the one side, and a sharp rock on the other side: and the name of the one *was* [e]Bozez, and the name of the other [f]Seneh.

5 The forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

● 6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: [g]it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.

7 And his armourbearer said unto him, *[h]Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, *[i]we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a

---

from Israel lest they should make swords and spears for an army. All the Israelites were permitted to have were files and they even had to go down to Philistia to get any work done on their farm tools. It can be seen from this what lack of preparation Israel experienced when trying to fight such a large and well-equipped army as mentioned in note e, above. Not even the few hundred with Saul and Jonathan had swords or spears, none except the 2 leaders (v 19-23). Under these circumstances it seemed absolutely impossible for Israel ever to be a free and victorious people again; and they would not have been if it had not been for Jehovah who supernaturally helped them and gave the victory (v 12-46). It is not hard to see why the army of Saul hid themselves in dens, caves, and other places. Even with bows, arrows, and slings to throw stones they could not hope to win, looking at things from the natural viewpoint. How Israel got in such a low state under Samuel is not stated; they had defeated the Philistines over 20 years before (7:1-14). It may be that Philistia began to take over Israel again little by little without being opposed by them and Samuel until they were in such a destitute condition. It would also seem that Israel would have been well-equipped, having defeated the Ammonites and taken all their weapons (11:1-15), unless we conclude that the events of 13:1–14:52 were before the war with the Ammonites, which is entirely possible. If so, then Israel got army equipment from the Philistines here, to fight the Ammonites with later.

i Jonathan no doubt received a special inspiration from God to go up to the Philistines and start the war of liberation from them. By the help of God he accomplished the first defeat of the Philistines in this war, and gave God occasion to move supernaturally and destroy the whole army (v 1-46).

a See ***10 Persons That Kept Secrets***, p. 556.

b The pomegranate tree is a small one, 10 to 15 ft. high, having oval leaves which fall in winter, and brilliant, scarlet blossoms in the spring. Its fruit, which is ripe in September, is apple-shaped, yellowish brown with a blush of red. The rind is hard and the fruit consists of hundreds of juicy white and purplish seeds packed together with white partitions like an orange. The juice was used in ancient times as a syrup for flavoring drinks, and also made into wine (Song 8:2). The rind was used for medicine, and tanning hides, particularly in the making of genuine Morocco leather. An orchard in bloom was counted beautiful as well as the fruit itself when broken open (Song 4:3, 13; 6:7; 7:12). The tree grows wild in Palestine, Syria, Persia, Arabia, Egypt, and parts of Europe and Africa. It is referred to in Scripture 31 times. The design of pomegranates was alternated with gold bells on the bottom of the priest's garment (Ex. 28:33-34; 39:24-25). Hiram worked metal pomegranates into the temple art work (1 Ki. 7:18-20, 42; 2 Ki. 25:17; 2 Chr. 3:16; 4:13; Jer. 52:22-23). Pomegranate fruit was brought back from Canaan by the spies (Num. 13:23). It is mentioned along with other fruits of that land in a number of places (Num. 20:5; Dt. 8:8; Joel 1:12; Hab. 2:19).

c 3 Men Called Ahiah:

  1 The son of Ahitub, called Zadok and Ahimelech, meaning friend of Jehovah. The 11th high priest in Israel (v 3, 18; 22:1)
  2 A scribe of Solomon (1 Ki. 4:3)
  3 A Benjamite (1 Chr. 8:7)

d Heb. sela, massive rock, crag, mountain.

e Bozez, meaning shining (v 4). Only here.

f Seneh, meaning sharp (v 4). Only here.

g Note Jonathan's faith in God. He believed the Lord could save them from the Philistines regardless of how many there were and how few were with him. He was expecting to act in faith and let come what would (v 6). If he had not done so that day Israel would not have been victorious on this occasion. Saul was backslidden and living in fear, but God had another man ready for the need.

*h Jonathan had a man of faith for his armorbearer, one willing to go with his master in any venture. To have co-workers who always say, I am with you according to your heart is worth much in times of crisis, as here (v 7).

*i Jonathan manifested works with his faith. His plan, which he told to the armorbearer, was to make themselves known to the enemy. The sign of further action would depend upon the answer the enemy gave. If one would say, Tarry until we come to you, they were to stand still and not advance; but if the enemy would say, Come up unto us, then they were to go fight with them. It would be a sign from God that He would deliver the enemy into their hands (v 8-10). About 389 years before this another man was in a similar crisis and had only 300 men with him to defeat the Midianites who had a vast army as did these Philistines. He was likewise strengthened by what the enemy said, so went forward to victory (Judg. 7:7-18). God worked in both cases delivering vast armies into the hands of a few hundred men.

✡ ✡ ✡

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, [*k]Behold, the Hebrews come forth out of the holes where they had hid themselves.

● 12 And the men of the garrison answered Jonathan and his armourbearer, and [*l]said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an [*m]half acre of land, *which* a yoke *of oxen might plow*.

8. Miraculous defeat of the Philistines

15 [*n]And there was trembling in the host, in the field, and among all the people: the garrison, and the [a]spoilers, they [b]also trembled, and the earth quaked: so it was a very great trembling.

16 And the [c]watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude [d]melted away, and they went on [e]beating down *one another*.

● 17 Then said Saul unto the people that *were* with him, Number now, and see who is gone hold, Jonathan and his armourbearer *were* not *there*.

● 18 And Saul said unto Ahiah, Bring [f]hither the ark of God. For the ark of God was at that time [g]with the children of Israel.

● 19 ¶ And it came to pass, while Saul talked unto the priest, that the [h]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, [i]Withdraw thine hand.

20 And Saul and all the people that *were* with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, *and there was* a very great [j]discomfiture.

21 Moreover the [k]Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 [l]Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD [m]saved Israel that day: and the battle passed over unto [n]Bethaven.

9. Saul's foolish oath

24 ¶ And the men of Israel were distressed that day: for Saul had [o]adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine

---

[*j] Signs are always good to have and they encourage and strengthen faith in God; but this does not mean we are not to act without signs in any matter which is definitely made clear by the Word of God.

[*k] This was boastful slander from a self-confident and proud people; but they were soon to be humbled by 2 men of faith even if they did come out of a hole (v 11-14).

[*l] The sign was right, so Jonathan advanced and engaged the whole garrison in battle. The 2 men slew 20 in the first attack (v 12-14).

[*m] Land was measured by the portion that could be plowed in a day by a yoke of oxen. This means half the plot that could be so plowed in a day (v 14).

[*n] At the same time Jonathan attacked, Jehovah acted to cause a great trembling or shaking in the rest of the Philistine army, among the rest of the garrison, and the 3 bands of spoilers that had already left the camp (13:17; 14:15).

[a] The spoilers or raiders were the 3 bands who left the camp of Philistia to plunder, rob, and murder Israelites (v 15; 13:14).

[b] 5 Things That Trembled and Shook (v 15):
1 The main army—the host in the field
2 All the people—suppliers of the army
3 The garrison (13:23; 14:1-15)
4 The spoilers (v 15; 13:14)
5 The earth itself—by a great earthquake

[c] These were men who kept a constant view of the Philistines to see and report their movements to Saul (v 16).

[d] 5 Things Happened to the Philistines:
1 They trembled (v 15)
2 Melted away (v 16)
3 Beat one another down
4 Had a great noise among them (v 19)
5 Had a great discomfiture (v 20)

[e] It must be the result of something supernatural when sane, normal men of a common cause begin destroying one another (v 16). This was likely the result of the unearthly noise and confusion.
3 Examples of Supernatural Confusion:
1 Midianites in Gideon's day (Judg. 7:22)
2 Philistines here (v 20)
3 At future Armageddon (Ez. 38:21; Zech. 14:12-14)
It will be noticed that in each of these cases there were or will be an overwhelming multitude against a few people, and this is one of God's methods of destroying many.

[f] Saul was in the process of asking counsel the tumult in the camp of the Philistines increased he broke off his conversation and went into battle (v 18-20).

[g] It had always been with Israel except for the 7 months when it was captured and taken to Philistia (6:1).

[h] See 2 Sam. 5:24; 2 Ki. 7:6; 19:7.

[i] This indicates that Saul was in the process of inquiring by the Urim and Thummim, but the priest was commanded to stop before he was finished (v 19; Ex. 28:30). Evidently the priest was at the point of putting his hand into the bag to get the answer when he was interrupted by Saul who, with his men, went immediately to battle before the message was completed (v 20).

[j] Heb. mehumah, confusion; uproar; destruction; trouble; tumult; vexation. Trans. discomfiture only here (v 20), but tumult (Amos 3:9; Zech. 14:13); vexation (Dt. 28:20; 2 Chr. 15:5); and vexed (Ez. 22:5).
6 Other Words Trans. "Discomfited":
1 Chalash, to prostrate; overthrow; decay; waste away; weaken (Ex. 17:13)
2 Kathath, to bruise; strike violently; beat down; break in pieces; crush; destroy; smite; stamp (Num. 14:45)
3 Hum, to make an uproar; agitate greatly; destroy; make a noise (Josh. 10:10; 1 Sam. 7:10)
4 Hamam, put in commotion; disturb; drive; destroy; trouble; vex (Judg. 4:15; 2 Sam. 22:15)
5 Charad, to shudder; terrorize; fear; tremble; quake (Judg. 8:12)
6 Mas, to burden; tax; force to labor; levy; make tributary (Isa. 31:8)

[k] This is to distinguish the Israelites from the Philistines among whom they lived (v 21). It implies that many Israelites joined the Philistines against their brethren in order to escape death. But now, since God was giving His people deliverance, they rejoined their brethren. Like many today they wished to go along with the victors and the majority, then change again when it was convenient.

[l] Another group were those who dared not take a stand against the Philistines, but hid themselves in fear. They came out of hiding and destroyed Philistines (v 22; 13:5-6).

[m] Saved the people because of the faith of Jonathan (v 1-20; Heb. 11:33).

[n] Beth-aven, house of vanity, a town on the north border of Benjamin (v 23; 13:5; Josh. 7:2; 18:12; Hos. 4:14; 5:8; 10:5).

[o] Saul had pronounced a curse upon anyone who would eat that day before evening (v 24). This was a great hindrance to his own purpose, for had the people eaten freely they could have fought better and there would have been a greater slaughter among the Philistines (v 30).

✡ ✡ ✡

food.

25 And all *they of* the land came to a wood; [p]and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

10. Jonathan's sin of ignorance

27 But Jonathan [q]heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an [r]honeycomb, and put his hand to his mouth; and his [s]eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.

29 Then said Jonathan, [t]My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 [a]How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day [b]from Michmash to Aijalon: and the people were [c]very faint.

11. The sin of Israel

32 And the people [d]flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did [e]eat *them* with the blood.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day.

● 34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and

blood. And all the people brought every man his ox with him that night, and slew *them* there.

12. Jonathan saved from death by the army

35 And Saul built an altar unto the LORD: the same was [f]the first altar that he built unto the LORD.

● 36 ¶ And Saul said, [g]Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, [h]Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not [i]that day.

● 38 And Saul said, Draw ye near hither, all the chief of the people: and know and see wherein this sin hath been this day.

39 For, *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, [j]Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [k]Give a perfect *lot*. And Saul and Jonathan were taken: but the people escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And [l]Jonathan was taken.

● 43 Then Saul said to Jonathan, [*a]Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

45 And [*b]the people said unto Saul, [*c]Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD

---

had made so much honey that the bee trees were full and running over (v 25-26).

q Jonathan had not heard the curse of his father, so transgressed ignorantly (v 27-31).

r Honeycomb (v 27; Ps. 19:10; Pr. 5:3; 16:24; 24:13; 27:7; Song 4:11; 5:1; Lk. 24:42).

s A taste of any kind of food would cause renewed strength when one was as faint and weary as these men. How foolish of Saul to pronounce such a curse to defeat his own cause (v 25, 27-28).

t Sometimes a child is more sensible than his parents; this is such an example (v 29).

a Questions 51-52. Next, v 37.

b From Michmash (where the battle began) to Aijalon (where they ceased fighting that day) was about 20 miles (v 31).

c See the reason in v 24, 27-30.

d 8 Great Evils of Saul's Foolish Curse:
  1 Caused the innocent to suffer (v 24-30, 37-46)
  2 Helped to defeat his own cause (v 30)
  3 Caused the people to be so faint that they committed sin in eating flesh of animals improperly killed (v 32-34)
  4 Caused God to refuse to answer him that day (v 37)
  5 Caused all Israel to refuse to answer their king (v 39)
  6 Caused all Israel to defy their king (v45)
  7 Caused a great victory to be cut short, making it necessary to fight the Philistines later (v 46-52; 17:1-58)
  8 No doubt caused his own death, for if he had crushed the Philistines when he had the opportunity they perhaps would not have fought him at the time he died (28:1–31:13)

e They did not take time to bleed the animals on which they fed (v 32-34), as required by the law of Moses (Dt. 12:23).

f Saul built his first altar; but before this he intruded into the priest's office (13:1-15). See note f, Gen. 8:20.

g Under normal circumstances this would have been the proper thing to do so that the Philistines could be crushed while they were defeated; but God thought best, under the circumstances, not to have the people continue through the night. He would not answer Saul to assure victory (v 36-37).

h Questions 53-54. Next, v 45.

i The Lord answered him not that day, but He did the next day (v 37-46). Saul continued to sin until the next time God answered him not at all (1 Sam. 28:6; 1 Chr. 10:13-14).

j Saul evidently had an idea that it was Jonathan and that is perhaps why he spoke as he did, as recorded in v 39-40.

k This indicates that Saul originally started to inquire of the priest by Urim and Thummim (v 18-19). See ***Urim and Thummim***, p. 185.

l Jonathan had not committed any sin in the sight of the Lord; the lot was being taken to decide who broke the king's word. This was no proof of Divine displeasure or that Jonathan was to blame for any wrong. The only sin committed was that of the people eating flesh with blood; and that may be part of the reason God did not answer Saul the first day (v 32-37). Instead of being worthy of blame, Jonathan had been responsible for the great victory and this is why he was rescued by the people from Saul's wrath (v 44-45).

*a In face of a death sentence, Jonathan told his father the truth. He was not guilty of breaking God's law, but of innocently breaking his father's command (v 24-27, 43-44).

*b The people saw the injustice of Saul's curse as well as his decision to destroy the man who had brought victory to Israel; so they rose up as one man to prevent the execution of Jonathan (v 45).

*c Question 55. Next, 15:14.

to the ground; for he hath wrought with God this day. So the people [d]rescued Jonathan, that he died not.

13. Sum of Saul's victories: first Syrian war (2 Ki. 16:5, refs.)

46 Then Saul [e]went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: [f]and whithersoever he turned himself, he [g]vexed *them*.

48 And he gathered an host, and [h]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

14. Saul's family and policy

49 Now the [i]sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two [j]daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* [k]Ahinoam, the daughter of [l]Ahimaaz: and the name of the captain of his host *was* [m]Abner, the son of [n]Ner, Saul's uncle.

51 And [o]Kish *was* the father of Saul; and Ner the father of Abner *was* the son of [p]Abiel.

52 And there was sore war against the Philistines all the days of Saul: and [q]when Saul saw any strong man, or any valiant man, he took him unto him.

15. War with Amalek
(1) Saul's commission to destroy Amalek, fulfilling Ex. 17:14-16; Num. 24:20

1 Samuel also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: [r]now therefore hearken thou unto the voice of the words of the LORD.

■ 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

● 3 [s]Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

(2) Saul's incomplete obedience

4 And Saul gathered the people together, and numbered them in [a]Telaim, [b]two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to [c]a city of Amalek, and laid wait in the valley.

● 6 ¶ And Saul said unto the [*d]Kenites, Go, depart, get you down from [*e]among the Amalekites, lest I destroy you with them: [*f]for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 And Saul smote the Amalekites [*g]from Havilah *until* thou comest to Shur, that *is* over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

---

d Heb. padah, redeemed. It may be that an animal victim was substituted in his stead so that he could live (v 45).

e Saul decided that it was best to call off the war on the Philistines, under the circumstances of God not answering him on the question of following the Philistines (v 37), and since the people opposed him in carrying out his vow (v 45-46).

f Regardless of Saul's sins and his rejection as king by God, he was victorious in all his wars except the last one. What a wonderful record he could have had if he had obeyed God!
6 Nations Saul Victorious Over:
1 Moab (v 47)
2 Ammon (v 47; 11:1-15)
3 Edom (v 47)
4 Zobah (a kingdom between Damascus and Euphrates)
5 Philistia (14:1-47, 52; 17:1-58)
6 Amalek (v 47; 15:1-35)

g He was victorious over them.

h See 15:1-35.

i 4 Sons of Saul (v 49; 1 Chr. 8:33):
1 Jonathan, the eldest (note d, 13:2)
2 Ishui, meaning equality (v 49). Called Ish-bosheth, man of shame. Made king after Saul (2 Sam. 2:8-15; 3:7-15; 4:5-12). Also called Esh-baal (1 Chr. 8:33; 9:39)
3 Melchishua, king of help (v 49; 31:2). Called Malchishua (1 Chr. 8:33; 9:39; 10:2)
4 Abinadab, father of liberality (31:2; 1 Chr. 8:33; 9:39; 10:2)

j 2 Daughters of Saul (v 49):
1 Merab, increase (v 49; 18:17-19)
2 Michal, brook (v 49; 18:20, 27-28; 19:11-17; 25:44; 2 Sam. 3:13-14; 6:16-23; 21:8; 1 Chr. 15:29)

k Ahinoam, brother of grace. Wife of Saul (v 50). David also had a wife by this name (25:43; 27:3; 30:5; 2 Sam. 2:2; 3:2; 1 Chr. 3:1).

l Ahimaaz, brother of anger. 3 so-called:
2 Son of Zadok the priest (2 Sam. 15:27, 36; 17:17, 20)
3 Officer of Solomon (1 Ki. 4:15)

m Abner, father of light. Saul's uncle and military leader (v 50-51; 10:14-16; 17:55-57; 20:25; 26:5-15; 2 Sam. 2:8-31; 3:6-37; 4:1, 12; 1 Ki. 2:5, 32; 1 Chr. 26:28; 27:21).

n Ner, light. Father of Abner (v 50-51; 26:5, 14; 2 Sam. 2:8, 12; 3:23-28, 37; 1 Ki. 2:5, 32; 1 Chr. 8:33; 9:36-39; 26:28).

o Kish, bow. There were 5 different men called Kish (note b, 1 Chr. 24:29). The most prominent one was the father of Saul who is called Cis in the N.T. (Acts 13:21). He was of the tribe of Benjamin—3 were from Benjamin and 2 from Levi.

p Abiel, father of strength. 2 so-called:
1 Father of Ner (v 51; 9:1)
2 One of David's heroes (1 Chr. 11:32). Called Abi-albon (2 Sam. 23:31)

q This was in fulfillment of the word of Samuel (8:16-18).

r Saul was here commissioned to destroy the Amalekite nation for their sins against Israel when coming out of Egypt (v 1-3; Ex. 17:8-16; Num. 24:20).

s 3fold Commission of Saul:
1 Go and smite Amalek (v 3)
2 Utterly destroy all that they own
3 Spare them not, but slay men, women, infants, sucking children, oxen, sheep, camels, and asses
This was in fulfillment of God's purpose stated about 500 years before Ex.17:14-16

a Telaim, lambs (v 4). Perhaps the same as Telem, oppression (Josh. 15:24).

b 200,000 footmen and 10,000 men of Judah. The Sept. and Josephus say 400,000 footmen and 30,000 from Judah. All other versions agree with the Heb. text, and there is no difference in the MSS.

c The original should have been trans. the city of Amalek, their capital being called by the name of their tribe.

*d See ***Kenezites***, p. 448.

*e Some of the Kenites settled in Judah, some went further north, and others remained among the Amalekites (Judg. 1:16; 4:11). Those living among the Amalekites were warned to go away so they would not be destroyed (v 6).

*f Ex. 18:9-19; Num. 10:29-32.

*g This term, from Havilah unto Shur, seems to designate the opposite extremes of Arabia (v 7). Havilah may be considered as the eastern boundary of Arabia, and Shur by the Red Sea on the west, as referring to the country then occupied by the Ishmaelites and Amalekites. See note f, Gen. 2:11.

* * *

and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but [j]every thing *that was* [k]vile and refuse, that they destroyed utterly.

(3) God repents for choosing Saul king of Israel

10 ¶ Then [l]came the word of the LORD unto Samuel, saying,

■ 11 [m]It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; [n]and he cried unto the LORD all night.

(4) Saul's lie to Samuel

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he [o]set him up a place, and is gone about, and passed on, and [p]gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I [q]have performed the commandment of the LORD.

14 And Samuel said, [r]What *meaneth* then this [s]bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, [t]They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, [u]to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [v]When thou *wast* [a]little in thine own sight, [b]*wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

●■18 And the LORD sent thee on a journey, and [c]said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 [d]Wherefore then didst [e]thou not obey the voice of the LORD, but [f]didst fly upon the spoil, and didst evil in the sight of the LORD?

(6) Saul's twofold excuse: the people and need of sacrifices

20 And Saul said unto Samuel, Yea, [g]I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and [*h]have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, [*i]to sacrifice unto the LORD thy God in Gilgal.

(7) Obedience better than sacrifices and offerings

22 And Samuel said, [*j]Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, [*k]to obey *is* better than sacrifice, *and* to

---

1 Saving Agag alive (v 8-9)
2 Sparing the best of the sheep
3 The best of the oxen
4 The best of the fatlings
5 The best of the lambs
6 All else that was good

This was in direct disobedience to the command of God, which was to destroy utterly all that the Amalekites had, not sparing any man, woman, infant, suckling, ox, sheep, camel, or ass (v 1-3). See ***Saul Inexcusable***, p. 557.

i Agag seems to have been the common name for the kings of Amalekites, as Pharaoh was for Egyptian kings. The word is first used in a prophecy of Balaam which suggests an Agag was a mighty king in the earth (Num. 24:7, 20). Another Agag is mentioned here as the leader of the people who had been Israel's first enemy after leaving Egypt (v 8-9, 20, 32-33; Ex. 17:8-16; Dt. 25:17-19).

j 2 Things Saul Did Destroy:
1 The common people of Amalek (v 8)
2 Everything vile and refuse (v 9)

k This means all the stock that was worthless and all the goods that were not fit to save (v 9). A selfish and covetous man, as Saul, would save only the beautiful and useful things.

l The word of the Lord was no doubt spoken in his ear, as before (v 10; 9:15).

m God repenting here simply means that He had changed His purpose or plan concerning Saul. Had he been obedient then his kingdom would have been established (13:13); but because he had been disobedient his kingdom would not continue with him (v 11). God's reason for changing His plan was that Saul had turned back from following Him, and had not performed the commandments (v 11). This is also the reason given elsewhere (v 13-14, 17-19, 22-23, 26; 13:13-14; 28:18; 1 Chr. 10:13-14). God always will change His plan for an individual or a race if He is faced with their refusal to obey Him. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T. and ***Backsliding*** in Index.

n This is what any godly man will do for a soul who is destined to be lost (v 11).

o This means that Saul made himself a monument or set up a pillar in honor of his victory over the Amalekites. Cp. 2 Sam. 18:18.

p Saul had left Carmel and gone down to Gilgal. When Samuel came to meet him he declared that he had obeyed the commandment of God (v 13). See note h, above.

q 2 times Saul claimed obedience (v 13, 20).

r Question 56. Next, v 17.

s Man could lie but animals could not.

t 3 times Saul laid the responsibility upon the people (v 15, 21, 24). In v 9 it says Saul and the people were guilty, but from Saul's standpoint the people only were guilty. It is worthy of note that it was Saul only who was judged, and not the people (v 11, 16-19, 23, 25-31).

u The excuse for disobedience was that they saved the good animals in order to sacrifice to the Lord (v 15).

v Here Samuel gave the real reason for disobedience—Saul had become proud, exalted, and independent of God, big in his own eyes so that he could reject the authority of even God, and act in himself (v17)

a See 10:21-24, 27.

b Question 57. Next, v 19.

c See v 1-5.

d Question 58. Next, v 22.

e 3fold Sin of Saul (v 19):
1 Did not obey the voice of Jehovah
2 Did fly upon the spoil
3 Did evil in the sight of Jehovah

f This could refer to sparing the best of all things that they found among the Amalekites (v 9).

g 4 Ways Saul Claimed Obedience:
1 I have obeyed the voice of God (v 20)
2 I have gone the way in which the Lord sent me
3 I have brought Agag, king of Amalek alive
4 I have utterly destroyed the Amalekites

The nearest one of these to truth is point 2. Saul did go the way God sent him, but he did not obey the voice of the Lord to destroy all the Amalekites. Saving the king alive was not full obedience.

*h There were some Amalekites spared also, for some are mentioned as still in existence long after Saul (27:8; 30:1, 13, 18; 2 Sam. 1:8, 13; 8:12; 1 Chr. 4:43).

*i This was the excuse for sparing the best of the flocks and herds of the Amalekites (v 21), but Samuel stated that obedience to God is better than all sacrifices (v 22).

*j Question 59. Next, 16:1.

*k Obedience is more important than all forms of religion—sacrifices, offerings, rituals, and ceremonies. It is the chief end of all true religion; and rebellion and stubbornness are a manifestation of failure in conforming to truth (v 22-23).

23 For [l]rebellion *is as* the [m]sin of [n]witchcraft, and [o]stubbornness *is as* [p]iniquity and [q]idolatry. Because thou hast [r]rejected the word of the LORD, he hath also rejected thee from *being* king.

(8) Saul's repentance

24 ¶ And Saul said unto Samuel, [s]I have sinned: for I have transgressed the commandment of the LORD, and thy words: [t]because I [u]feared the people, and [v]obeyed their voice.
25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

(9) Final rejection of Saul

26 And Samuel said unto Saul, [w]I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.
27 And as Samuel turned about to go away, he [x]laid hold upon the skirt of his mantle, and it rent.
28 And Samuel said unto him, The LORD hath rent the kingdom of Israel [y]from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.
29 And also [z]the Strength of Israel [*a]will not lie nor repent: for he *is* not a man, that he should repent.

(10) Saul pleads to be honored before the people

30 Then he said, I have sinned: *yet* [a]honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.
31 So Samuel turned again after Saul; and Saul worshipped the LORD.

(11) Samuel completes Saul's commission of 1 Sam. 15:1-3

● 32 ¶ Then [b]said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.
33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.
34 ¶ Then [c]Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.
35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

252

CHAPTER 16

V. David chosen king (1 Sam. 16:1–17:58)

1. Samuel sent to anoint David king

●■ 1 And the LORD said unto Samuel, [d]How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? [e]fill thine horn with oil, and go, I will send thee to [f]Jesse the Bethlehemite: for I have provided

---

l Heb. meri, trans. bitter (Job 23:2); rebellion (v 23; Dt. 31:27; Neh. 9:17; Pr. 17:11); rebellious (Isa. 30:9; Ez. 2:5-8; 3:9, 26-27; 12:2-3, 9, 25; 17:12; 24:3; 44:6); and rebels (Num. 17:10). This verse could be more literally trans. thus: For rebellion is as sinful as witchcraft, and self-will is as wicked as having teraphim (v 23).

m Heb. chattath, trans. sin 199 times (v 23, 25; 1 Ki. 8:34-36).

n Heb. qesem, trans. witchcraft (v 23); divination (Num. 22:7; 23:23; Dt. 18:10; 2 Ki. 17:17; Jer. 14:14; Ez. 13:6, 23; 21:21-22); divine (Pr. 16:10; Ez. 13:23); and sentence (Pr. 16:10).

o Heb. patsar, stubbornness; self-will. Only here.

p Heb. aven, trans. iniquity 43 times (v 23; Ps. 5:5); wicked (Job 34:36; Ps. 59:5; Pr. 6:12, 18); vanity (Job 15:35; Ps. 10:7; Pr. 22:8; Isa. 41:29); idol (Isa. 66:3); and mischief (Ps. 36:4; Ez. 11:2).

q See ***Teraphim***, p. 557.

r 5 times it is stated that God rejected Saul (v 23, 25-26, 28-29; 13:11-14; 16:1).

s 2 times Saul said I have sinned and once I have transgressed the commandment of the Lord (v 24, 30). He also confessed he had transgressed Samuel's words.

t Saul gave as an excuse for sin that he had feared the people and had to obey their voice (v 24). Had he feared God more than man he would have obeyed Him.

u See ***Fear*** in Index.

v When man obeys man instead of God he commits sin and gets into trouble (v 24; Acts 12:3; Gal. 1:10).

w Samuel made it clear that he would not turn again to Saul or seek to persuade God to change His plan concerning the man. This much Samuel would do: permit Saul to worship so that the public would not turn against him and make matters worse (v 30-31). Samuel did not break with him outwardly and before the people at this time.

x Saul's laying hold of the mantle of Samuel and rending it became a sign that God would rend the kingdom from him and give it to another man (v 27-29). Cp. 1 Ki. 11:30-31.

y This day no doubt was literal as far as the change in God's plan was concerned, for He determined that day to send Samuel to anoint David, as recorded in ch. 16 (v 28).

used in Scripture. See ***Names, Titles and Offices of the Trinity***, p. 103.

*a God will not lie and will not change His plan concerning you again, for He is not a man that He should keep changing every time you change. This is the substance of v 29. Saul's repentance was not thorough or from the heart; he feared the punishment of sin, but he did not shrink from sin itself. He dreaded the outward humiliation before the people more than the wrath of God. If he could have retained his power apart from Samuel he would have cast Samuel off altogether. God knew this, so determined to abandon Saul and continue His plan with someone else who would obey Him.

a Samuel could, for the sake of the kingdom and the people, honor Saul before them to the extent of permitting him to worship, or go through the outward form of religion as carried on in sacrifices (v 30-31). He turned again to Saul in this respect, but not as to a forgiven man, restored to Jehovah in grace and plan.

b Samuel executed divine wrath on Agag here; but as far as the stock and material plunder was concerned nothing is said about it. We suppose that he permitted these things to remain the spoil of the people. Agag thought the death penalty had passed and that he would be spared, but for the crime of v 33 he had to be executed (v 32).

c Samuel now departed from Saul, going to his home in Ramah, never to minister to the king again. He did continue mourning over him, and God continued in His regret over making Saul king, so planned a change in kingship (ch. 16).

d Questions 60-62. Next, v 11.

e It seems that horns were used in ancient times as drinking vessels by all nations, and most people carried one while traveling so as to take up water from the fountains to quench their thirst. Samuel had such a horn and on this occasion was commanded to fill it with oil for the purpose of anointing David as king (v 1, 13; cp. 1 Ki. 1:39).

f God knows the names of all men. Many times He has called to some personally with an audible voice. See 10 Double-Callings of Names (note e, Gen. 22:11). On other occasions He has named some who were to have a part in His plan, as here (v 1). God has even foreknown men by name as long as 175 to 325 years before they were born; others have been named by Him before birth (note i, Mt. 1:21).

✡ ✡ ✡

●■ 2 And Samuel said, How can I go? [g]if Saul hear *it*, he will kill me. And the LORD said, [h]Take an heifer with thee, and say, I am come to sacrifice to the LORD.

● 3 And call Jesse [i]to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town [j]trembled at his coming, and said, Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [k]sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

2. Experienced and godly Samuel still looks on outward appearance

6 ¶ And it came to pass, when they were come, that [l]he looked on [m]Eliab, and said, Surely the LORD'S anointed *is* before him.

■ 7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

■ 8 Then Jesse called [a]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

■ 9 Then Jesse made [b]Shammah to pass by. And he said, Neither hath the LORD chosen this.

■ 10 Again, Jesse made [c]seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

3. David anointed king

● 11 And Samuel said unto Jesse, [d]Are here

[e]yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for [f]we will not sit down till he come hither.

●■12 And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [*g]anointed him in the midst of his brethren: and the Spirit of the LORD [*h]came upon David [*i]from that day forward. So Samuel rose up, and went to Ramah.

4. The Holy Spirit departs from Saul and a demon enters him

14 ¶ [*j]But [*k]the Spirit of the LORD [*l]departed from Saul, and an evil spirit [*m]from the LORD troubled him.

5. Saul's servants recognize his condition and offer advice

15 And Saul's [n]servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

● 17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* [o]cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* [p]with him.

6. Saul sends for David

---

tially explains why God's plan was so absolute when it came to him. If Saul had genuinely repented God would have forgiven him and renewed His blessings on him, for His mercy is open to all (v 2).

[h] From all outward appearances Samuel was going to Bethlehem for ordinary worship. This was true, for he did offer a sacrifice, and the work he went to perform was done in this connection. For the elders of the nation to know of the forthcoming anointing would have done more harm than good, for when Saul heard of it he no doubt would have made war on Bethlehem or tried to destroy the household of Jesse to get rid of the new king. Offering the sacrifice gave Samuel the occasion to call the local elders, Jesse, and his sons, together as instructed by the Lord (v 2-3).

[i] It was the custom to eat the flesh of such sacrifices after the blood had been poured out before God and the fat burned in the fire. This was true of all offerings except the whole burnt offerings which were entirely consumed.

[j] This sudden appearance of Samuel caused the town elders to tremble. Perhaps they wondered if he had come to pronounce a curse upon their city (v 4).

[k] Note again that to sanctify simply means to set apart to holy uses. Here the elders sanctified themselves; that is, made proper preparation to set themselves aside for worship. Samuel sanctified Jesse's sons for the same purpose.

[l] Samuel, like other natural men, was prone to judge by human standards of outward appearance instead of the heart, as God does (v 6-7).

[m] 6 Eliab's in Scripture:
  1 A Zebulunite (Num. 1:9; 2:7; 7:24, 29)
  2 A Reubenite (Num. 16:1, 12; 26:8-9; Dt. 11:6)
  3 Eldest son of Jesse (16:6; 17:13, 28)
  4 A Levite (1 Chr. 15:18-20; 16:5)
  5 A Gadite (1 Chr. 12:9)
  6 Ancestor of Samuel (1 Chr. 6:27). Called Elihu and Eliel (1:1; 1 Chr. 6:34)

[a] See ***4 Abinadab's in Scripture***, p. 557.

[b] See ***5 Shammah's in Scripture***, p. 557.

[c] See ***God's Choice of David***, p. 557.

[d] Question 63. Next, 17:8.

[e] See ***5 Facts About David***, p. 557.

[f] Samuel, Jesse, and his sons were probably in a private apartment away from the public when all this was taking place which was before the feast. David was anointed in the midst of his brethren, not in the midst of all the people (v 11-13).

[*g] 3 Anointings of David:
  1 By Samuel (v 13)
  2 By the men of Judah (2 Sam. 2:4)
  3 By the men of Israel (2 Sam. 5:3)

[*h] See note m, Judg. 3:10.

[*i] One thing is clear in Scripture—that the Holy Spirit has come upon, in, unto, and moved and anointed men on definite days, giving them experiences which they did not have previously. From that day forward—from the day of his anointing as king, the Holy Spirit was upon David to endue him with power to do the work he was called to do. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

[*j] See ***True Chronological Events***, p. 557.

[*k] See ***Transfer of Spirits***, p. 557.

[*l] ***Holy Spirit Departing From Saul***, p. 557.

[*m] See ***Evil Spirit From God***, p. 557.

[n] See ***Remedy for Saul***, p. 557.

[o] 6 Facts About David (v 18):
  1 A cunning (skillful) musician
  2 A mighty valiant man
  3 A man of war
  4 Prudent in matters of business
  5 A comely (common) person
  6 The Lord with him
These facts, which are in addition to those of note e, above, prove v 14-23 refer to a later time than v 1-13 when David was a lad. Here he was a mighty man of war and prudent in business, as seen in note j, above.

[p] See note m, Gen. 28:15.

✡ ✡ ✡

unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse [*r]took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David [*s]came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit [a]from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit [b]departed from him.

253 CHAPTER 17

7. David and Goliath
(1) Goliath defies Israel

1 [c]Now the Philistines gathered together their armies to battle, and were gathered together at [d]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and [e]Azekah, in [f]Ephesdammim.

2 And Saul and the men of Israel were gathered together, and pitched by the [g]valley of Elah, and set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named [h]Goliath, of Gath, whose height *was* six cubits and a span.

5 And *he had* an [i]helmet of brass upon his head, and he *was* armed with a [j]coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* [k]greaves of brass upon his legs, and a [l]target of brass between his shoulders.

7 And the [m]staff of his [n]spear *was* like a weaver's beam; and his [o]spear's head *weighed* six hundred shekels of iron: and one bearing a [p]shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, [q]Why are ye come out to set *your* battle in array? *am* [r]not I a Philistine, and ye servants to Saul? [s]choose

---

*q David had been with Saul before this as his armorbearer, and since the destruction of Goliath; but Saul had become jealous and sought to kill him on 5 occasions. David had now gone back home to take care of the sheep again. Jonathan reconciled Saul and David and so he was sent for to play music for the king (17:1–19:9).

*r It took grace for a man to send his son back to the person who had made 5 attempts to kill him. This Jesse did with a gift to Saul—a large skin of wine, much bread, and a kid of the goats, to show that he held no enmity against him (v 20). Saul was yet to be the responsible one causing Jesse and his wife to flee from Bethlehem to Moab (22:3). The man became so insane with jealousy that he would have killed David's parents in seeking to kill him.

*s This second time with Saul was for the purpose of relieving him of the evil spirit by music; and for this he loved David for the time being (v 21-23).

a Permitted of God, as in 1 Ki. 22:20-23.

b Demon spirits can come and go without being cast out (Mt. 12:43-45). See ***Demons or Unclean Spirits***, p. 1049.

c Chronologically this follows 16:13; and 16:14-23 comes in between 19:9, 10 to show the contrast between the two spirits of Saul and David and the success of one and failure of the other.

d Shochoh was a place about 15 miles southwest of Jerusalem (v 1). It is called Shocho (2 Chr. 28:18), Shoco (2 Chr. 11:7), Sochoh (1 Ki. 4:10), and Socoh (Josh. 15:35, 48).

e Azekah was about 3 miles northwest of Shochoh (v 1; Josh. 10:10-11; 15:35; 2 Chr. 11:9; Neh. 11:30; Jer. 34:7).

f Ephes-dammin, the place between Shochoh and Azekah where the Philistines were camped when making war on Saul (v 1). Called Pas-dammin (1 Chr. 11:13). So-called because of the red-brown earth at this place.

g Valley of Elah was a valley running east and west from the Mediterranean to a few miles south of Jerusalem, through which the river of Elah flows into the sea (v 2). All three of the places of v 1 were in this valley. The Philistines were on a mountain on one side of the valley and Israel on a mountain on the other side (v 3). In the valley between the two armies, Goliath paced up and down, defying Israel and challenging them to send a man to fight with him, offering to settle the war according to the outcome of their combat, the losing man's people serving the other nation (v 4-11).

h Goliath and his brothers were of the remnant of giants left in the country to test Israel in the settlement of Canaan. He was 13 ft. 4 in. tall, counting 25 in. as a cubit and 10 in. as a span. David and his men killed the last of the races of giants (v 49; 2 Sam. 21:16-22; 1 Chr. 20:4-8). See ***Giants and Sons of God***, p. 90.

i Helmets have been made from the earliest times in various shapes, and from many metal scales, brass, and iron (v 5, 38; 2 Chr. 26:14; Jer. 46:4; Isa. 59:17; Ez. 23:24; 27:10; 38:5; cp. Eph. 6:17; 1 Th. 5:8).

j Coat of mail (v 5, 38). In ancient times it was made of quilted linen with rows of metal plates secured by brass pins. Iron rings closely locked together were also made. Pieces of horns and hoofs were sometimes sewed on cloth. In other instances plates of metal were buttoned together and overlapped (1 Ki. 22:34; 2 Chr. 18:22). Goliath's coat of mail was scale armor weighing around $194\frac{1}{2}$ lbs. troy, counting 224 grains to the shekel. This kind of armor consisted of metallic scales rounded at the bottom and square at the top, sewed on felt or linen which reached down to the knees. Such pieces of armor are called habergeons in 2 Chr. 26:14; Neh. 4:16.

k Greaves (v 6). These were coverings for the front of the legs made of leather, wood, or brass and bound with thongs around the calves and ankles. The ones here were of brass.

l Target of brass between the shoulders refers to a plate of brass covering the chest. Not the same as shields called targets in 1 Ki. 10:16; 2 Chr. 9:15; 14:8. Cp. Eph. 6:14; 1 Th. 5:8. The Heb. kidown for target in v 6 is trans. shield (v 45; Job 39:23); spear (Josh. 8:18, 26; Job 41:29; Jer. 6:23); and lance (Jer. 50:42).

m This refers to the wooden handle or part of the spear to which the spearhead was attached. What size it was is not known but it was like a weaver's beam; that is, the part on which the warp is rolled on or which the cloth was rolled in weaving (v 7).

n Heb. chanith, trans. spear (v 7, 45) and javelin (18:10-11; 19:9-10; 20:33).

o His spearhead was of iron and weighed 600 shekels or almost $23\frac{1}{2}$ lbs. troy, counting 224 grains to the shekel.

p The shield which was large enough to cover his whole body was carried by a man who went before him. This made Goliath free to throw a spear or fight otherwise with both hands.

7 Parts to Goliath's Armor:

1	Helmet of brass (estimated lbs.)	10
2	Coat of mail (v 5)	194.5
3	2 greaves for legs (estimated)	20
4	Breastplate (estimated)	20
5	Spearhead (v 7)	23.5
6	Sword (estimated, v 51)	10
7	Shield (carried by extra man)	30
	Total	318

q Questions 64-65. Next, v 25.

r He was not a Philistine by genealogy or race, but from the mighty races of giants whom Israel fought with in coming out of Egypt. See ***Giants and Sons of God***, p. 90

s Note this challenge, which was a common form used by such champions or duelists (v 4, 8-10).

me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, [t]they were dismayed, and greatly afraid.

(2) David’s mission to the army

12 ¶ Now David *was* the son of that Ephrathite of Bethlehemjudah, whose name *was* Jesse; and he had [u]eight sons: and the man went among men *for* [v]an old man in the days of Saul.

13 And the [w]three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David [a]went and returned from Saul to feed his father’s sheep at Bethlehem.

16 And the Philistine drew near [b]morning and evening, and presented himself forty days.

● 17 And Jesse said unto David his son, Take now for thy brethren an [c]ephah of this parched *corn*, and these [d]ten loaves, and run to the camp to thy brethren;

● 18 And carry these [e]ten cheeses unto the captain of *their* thousand, and [f]look how thy brethren fare, and [g]take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, [h]fighting with the Philistines.

20 ¶ And David [i]rose up early in the morn-

and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

(3) David inquires about Goliath

22 And David left his [j]carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

23 And as he talked with them, behold, there came up the [k]champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

25 And the men of Israel said, [l]Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* [m]the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father’s house free in Israel.

26 And David spake to the men that stood by him, [n]saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

(4) David accused of haughtiness by his elder brother

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and [o]Eliab’s anger was kindled against David, and he said, Why camest thou down hither? and with

---

lenge and so were greatly afraid (v 11).

[u] See note on 7 sons (1 Chr. 2:15).

[v] He was advanced in years in behavior, but still a youth (v 12, 33). The Heb. for youth in v 33 is naar, a boy, from infancy to adolescence. He was probably still in his teens. Naar is trans. lad 33 times compared to youth 5 times, or one too young to be a man and act like a man (v 33, 42, 55; Judg. 8:20). The word lad is applied to Ishmael when he was 18 or 19 years of age (Gen. 21:12-20), to Isaac when he was offered as a sacrifice (Gen. 22:5, 12), and to Joseph when he was 17 years old (Gen. 37:2).

[w] David’s oldest brothers—Eliab, Abinadab, and Shammah—were in Saul’s army; so by destroying Goliath, David not only saved the many thousands of sons from other families, but no doubt also saved his own brothers from death.

[a] See ***Order of Events***, p. 557.

[b] Twice a day, morning and evening, Goliath taunted Saul and his army for 40 days before David arrived (v 16-33).

[c] David took an ephah (1 bu. 3 pts.) of parched wheat, 10 loaves of bread, and 10 cheeses for his brethren and the captain of 1,000 men (v 17-18).

[d] What kind of loaves these were is not explained. Generally, the loaves were flat. See ***Bread*** in Index. Some were made in large sizes, as those offered to God, which were about 16 by 28 in. and 7 in. deep (note m, Lev. 23:17).

[e] Cheese was made from fresh curdled milk by separating the water from the curds (Job 10:10) which were salted and often made into small cakes which were soft when new, but soon became hard and dry. Some cheese was made out of coagulated milk or buttermilk which was dried until it became quite hard, then ground. The Arabs mixed it with butter.

[f] David was sent to see how his brethren fared and to bring back a pledge that they were all right (v 18). This is why he had to go to the front lines of the army—to get this information. He found the 2 armies in battle array, perhaps ready to go into combat and Goliath taunting Israel again (v 18-21). Leaving the carriage in the hands of a servant, David went into the army to salute his brethren; while he talked, Goliath made his appearance, speaking loudly enough, taunting Israel, that David heard what was said (v 22-23). He saw all Israel flee from the giant, and was told the reward for killing him (v 24-27). David’s brother, Eliab, became angry at his coming and making inquiry about Goliath. He accused him of pride and haughtiness of heart in leaving the sheep and coming to see the battle (v 28-29), but David turned to others for information, making further inquiry and being told of the reward (v 30). When Saul heard of David’s inquiry he sent for him (v 31-32); and being convinced by him of his ability and faith in God, he permitted David to go on his way to meet the giant and bring complete victory to Israel v (33-58).

[g] To take a pledge meant to bring back some token from his brothers that they were yet alive and well. In some oriental countries a ring, a lock of hair, or a piece of a fingernail would be a sufficient token of the truth (v 18)

[h] They had not yet engaged in actual combat, but were perhaps ready to do so when David arrived and accepted the challenge of Goliath (v 19-37).

[i] David arose early (this would mean before dawn) and went the 15 miles to the army. Whether he arrived in time for the usual taunt of Goliath is not stated, but he lost no time in carrying out his purpose when he did arrive (v 20-37).

[j] His baggage, the asses, and what he had brought with him for his brothers and the captain (v 17, 18, 22).

[k] Champion, duelist, the man between the 2 hosts (v 4, 23, 51).

[l] Question 66. Next, v 26.

[m] 3 Rewards for Killing the Giant (v 25):
  1 Giving him great riches
  2 Giving him the king’s daughter
  3 Making his father free from taxes and exempting his sons and daughters from military, court, and other services

[n] Questions 67-70. Next, v 29.

[o] Eliab was a tall, well-built man; to hear his little brother question why someone had not accepted the challenge made him very angry (v 28; cp. 16:6-7).

wilderness? I know thy pride, and the naughtiness of thine heart; [*a]for thou art come down that thou mightest see the battle.

29 And David said, [*b]What [c]have I now done? *Is there* not a cause?

(5) David brought to Saul: promises to champion Israel

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed [d]*them* before Saul: and he sent for him.

32 ¶ And David [e]said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

33 And Saul [f]said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.

(6) David gives proof of his ability to champion Israel

34 And David [g]said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the

● 37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And [h]Saul said unto David, Go, and the LORD be with thee.

(7) The wrong kind of armor

38 ¶ And Saul [i]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

(8) His human weapons plus his faith in God (1 Sam. 17:34-37)

40 And he [j]took his [k]staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

(9) Haughtiness of Goliath

41 And the [a]Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine [b]said unto David, *Am*

[*a] Everything said of David in this chapter indicates his youth, proving that here he was not the mighty valiant man of war, as described in 16:18. This only confirms the fact that 16:14-23 must refer to a later time, after the events of ch. 17. His brother spoke to him and of him in terms befitting a mere lad looking for adventure in seeing a battle. If he had been 20 years old or more he could have been in the army as this was the age in Israel when men thus served (Num. 1:3, 18-45; 14:29; 26:2-4; 32:11). He is referred to as a naar, boy (note v, v12)

[*b] Questions 71-72. Next, v 43.

[c] What have I done or said to cause you to take offense? Are not Saul's promise and the insults to God and His people by this uncircumcised man sufficient cause for me to act as I am about to do? You should have done something about this yourself, before now. Thus David turned from Eliab, his overbearing brother, to others that he might fully understand what the whole problem was (v 29-30).

[d] They told Saul of this unusual youth who was offering to fight the Philistine, so he sent for him (v 31).

[e] When David came before Saul he immediately made it clear that no man in Israel needed to fear any longer, for he would fight the giant (v 32).

[f] What Saul thought of this boyish person before him is reflected in what he said—"You are not able to fight this giant, for you are but a boy, and he is a man of war from his boyhood" (v 33).

[g] David proceeded to give Saul his qualifications for fighting the giant and knowing the outcome (v 34-37).
3fold Qualification of David:
1 Your servant killed a lion that came after my father's sheep. I went after him and smote him and took the lamb out of his mouth (v 34-35).
2 I also killed a bear that took a lamb out of the flock. I caught him by the beard, smote him, and slew him.
3 I have faith in God. I killed both the lion and the bear, and I will do the same to this uncircumcised Philistine, seeing he has
hovah delivered me out of the paws of the lion and the bear; He will deliver me out of the hands of this Philistine (v 34-37).

[h] David won the argument, though Saul could not believe this was the way God would deliver Israel and give them victory. He merely said, "Go, and Jehovah be with you" (v 37).

[i] Saul dressed David with his own armor which was perhaps too large for him. If not, David still opposed the use of it saying he had not proved it. He put it off and laid the sword aside (v 38-39).

[j] 5fold Armor of David (v 40):
1 His shepherd's staff or club
2 5 smooth stones out of the brook
3 His shepherd's bag to hold stones
4 His sling in his hand
5 Faith in God (v 36-37)
Contrast this with the armor of Goliath (v 4-7, 51) and that of Saul (v 38-39).

[k] 4 Items of Shepherd's Equipment:
1 A club. Usually made of oak 2 to 3 ft. long with a knob on one end about the size of an orange and a loop attached to the other end which enabled him to carry it over his arm or on his girdle. Heb. shebet, a rod or club (Ex. 21:20; Lev. 27:32; 2 Sam. 23:21; 1 Chr. 11:23; Ps. 2:9; 23:4).
2 A staff or crook about 6 ft. long and generally made of a peeled vine branch. It was used for climbing, walking, slashing twigs and leaves, rescuing sheep fallen into a pit, and for strafing lingering or fighting goats. Heb. maqqel, a staff (v 40; Gen. 32:10; Ex. 12:11; Num. 22:27; Hos. 4:12; Zech. 11:10, 14), and rod (Jer. 1:11; 48:17). About the same as Heb. matteh, a staff (Gen. 38:18, 25; Isa. 10:5, 16, 24; 14:5; 28:27; Jer. 48:17) and rod (Ex. 4:2, 4, 17, 20; 7:9-20; 8:5, 16-17; 9:23; 10:13; 14:16; 17:5, 9; Num. 17:2-10; 20:8-11; 1 Sam. 14:27, 43).
3 A bag or scrip made of leather and thrown over the shoulder to carry provisions (v 40; Mt. 10:10; Mk, 6:8; Lk. 9:3; 10:4; 22:35-36).
4 A sling. It was made of leather, plaited work of wool, rushes, hair, or sinews with a wider middle piece (about 2 in. wide) to hold the stone to be flung out. Stones were collected from dry river beds or brooks and kept in the shepherd's bag. In one end of the sling there was a loop which was placed over the thumb in order to hold it when the stone was thrown. The sling was used by the shepherds to keep wild beasts away from the flock and to keep the sheep from straying. Stones could be thrown that could pierce a helmet or a shield (v 40, 50; 25:29; Pr. 26:8; Jer. 10:18; Zech. 9:15). Men of the tribe of Benjamin could sling stones "at an hair breadth, and not miss" (Judg. 20:16).

[a] See ***Boast of Goliath***, p. 558.

[b] Question 43. Next, v 55.

And the Philistine cursed David by his gods.

● 44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

(10) The faith and sevenfold prophecy of David

45 Then [c]said David to the Philistine, Thou comest to me with a [d]sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

★ 46 [e]This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; [f]that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle *is* the LORD'S, and he will give you into our hands.

(11) David's victory over Goliath, fulfilling 1 Sam. 17:46

48 And it came to pass, when the Philistine [g]arose, and came and drew nigh to meet David, that David [h]hasted, and ran toward the army to meet the Philistine.

49 And David [i]put his hand in his bag, and

the Philistine [k]in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David [l]ran, and stood upon the Philistine, and took his sword, and [m]drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, [n]they fled.

(12) Victory of Israel

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to [o]Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they [p]spoiled their tents.

54 And David took the head of the Philistine, and brought it to [a]Jerusalem; but [b]he put his armour in his tent.

(13) David brought to Saul

55 ¶ And when Saul saw David go forth

---

d The sword was one of the earliest weapons. It was short and straight, about 3 ft. long, and double-edged. The handle was plain and hollow in the center to give one a better grasp.

e 10th prophecy in 1 Sam. (17:46-47, fulfilled). Next, 23:11.
6 Predictions of David:
1 This day will Jehovah deliver you into my hand (v 46)
2 I will smite you
3 I will take your head off
4 I will give the bodies of the Philistines to the birds and beasts, this day
5 All this assembly shall know that God does not save by carnal means (v 47)
6 He will give you into my hands
These are the first predictions of David. He was in reality one of the greatest of prophets in Israel. 327 verses of prophecy in 1 and 2 Sam., 1 Ki., 1 Chr., and Psalms are by David. See ***Over 78 Prophets and Prophetesses***, p. 1221. He could be classed with the major prophets in number of verses of prophecy, having 188 more than Daniel, and many more verses than any of the minor prophets.

f Note the chief end of David's acts of faith—that all the earth (v 46) and all this assembly (v 47) may know.
2 Major Truths:
1 That there is no god in all the earth like the God of Israel (v 46)
2 That men may know that God does not save by carnal weapons (v 47)

g This indicates that he was sitting down resting. He was carrying at least 278 lbs. of armor besides his own big body which could have weighed 400-600 lbs., being 13 ft. tall.

h Heb. mahar, to be liquid or flow easily; to hurry; act promptly; go swiftly like a charging lion. Before the slow thinking giant knew what was happening he had a stone in his forehead and was dead (v 48-49).

i Contrary to popular opinion that on his way to the giant he picked up stones from a brook, he had done this before and now simply put his hand in the bag to get one of the stones already there. Shepherds always kept stones in their bags, not waiting for an emergency to arrive before getting one. The stones were smooth and round so they would go to their mark and not sail out of course.

j Men of Israel were adept at slinging stones and many hundreds could throw at a hairbreadth and never miss (Judg. 20:16). David must have been among the best who used a sling. In this, much practice was required, but once it was mastered it could be as deadly as a musket or bow. The Achaeans were so expert that they principally used slings in warfare, and by long practice from childhood could hit any spot aimed at.

k Except for his face the giant was heavily covered with armor. The Sept. reads, "the stones pierced through the helmet, into his forehead." This is entirely possible, for we have records of the ancients having thrown stones with a sling with such force as to break in pieces the shields, helmets, and even pieces of armor covering the body.

l The second time it says David ran (v 48, 51). Not knowing whether the giant was stunned or killed, he ran for the sword of the giant to cut off his head. Where the man was who held the shield is not stated; perhaps he was in the background since Goliath thought he could take care of this boy without such help.

m This indicates that Goliath had not attempted to draw his sword, perhaps wanting to use his bare hands to tear David apart (v 51).

n Being unwilling to fulfill their part of the agreement to serve Israel if their champion was defeated, they fled (v 9). This gave Israel the opportunity of routing them, so they took up the chase to the gates of Ekron and Gath (v 52).

o Shaaraim, two gates. A city in the lowland of Judah (v 52; 1 Chr. 4:31). Called Sharaim (Josh. 15:36), and Sharuhen (Josh. 19:6).

p They obtained a great spoil of many weapons, stock, and other material wealth of the vast army of Philistia (v 53).

a Jerusalem west of Moriah, had been taken and occupied by the tribe of Judah who still lived there. The Jebusites were yet holding Jebus or Zion, the mount immediately south of Moriah (v 54; cp. Josh. 15:63; Judg. 1:7-8). Zion was not taken by Israel until David came to the throne (2 Sam. 5:7).

b David owned the armor of Goliath by virtue of his victory over him, so he put it in his own tent. What he did with it after this is not certain. Perhaps all of it was put in care of the priests in Nob where David later got the sword of Goliath to use for himself (21:1-9).

* * *

captain of the host, [a]Abner, whose son *is* this [e]youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

● 56 And the king said, Enquire thou whose son the [f]stripling *is*.

57 And as David [g]returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul [h]said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

254 CHAPTER 18

VI. David at Saul's court (1 Sam. 18:1–20:42)
1. Love covenant of Jonathan and David (1 Sam. 20:1)

1 And it came to pass, when he had made an end of speaking unto Saul, that [i]the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul [j]took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

Saul sent him, *and* [k]behaved himself wisely: and Saul set him over the men of war, and [l]he was accepted in the sight of all the people, and also in the sight of Saul's servants.

2. Song of David's victory

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, [m]that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with [n]tabrets, with joy, and with [o]instruments of musick.

7 And the women [p]answered *one another* as they played, and said, [q]Saul hath slain his thousands, and David his ten thousands.

3. Saul's first and second of twenty-one attempts to slay David (1 Sam.18:11, 17, 21-25; 19:1, 10, 11, 14, 15, 20, 21, 22; 20:24-31; 23:11-25; 24:2; 26:2)

8 And Saul was [r]very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and [a]*what* can [b]he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass [*c]on the morrow, that the evil spirit from God came upon Saul, and he [*d]prophesied in the midst of the house: and David played with his hand, [*e]as at other times: and *there was* a javelin in Saul's hand.

11 And Saul [*f]cast the javelin; for he said,

---

c This is definite proof that Saul had not met David other than for a brief conversation with him when he wanted to fight Goliath (v 31-39), and that the calling of David to Saul's court to play music that would ease the king of the demon spirit, as recorded in 16:14-23, must have been at a later time and certainly after the experience of slaying Goliath. Here Saul inquired of Abner regarding whose son David was; Abner replied that he did not know (v 55). Again, after David came back from killing the giant Saul asked whose son he was (v 57-58). Such inquiry would not have been made if David had previously been at Saul's court playing music for him, and had become his armorbearer (16:14-23). Once we recognize that 16:14-23 is parenthetical, recording events that come between v 9 and 10 of ch. 19, and that this was the first introduction of Saul and David, the difficulty is solved. See ***True Chronological Events***, p. 557.

d Question 74. Next, v 58.

e David is called a youth (Heb. naar, boy, a person from a babyhood to adolescence, v 33, 42, 55; 2 Sam. 19:7), and could not be the mighty valiant man, and a man of war here. Abner would have remembered him had he been such a man and a musician as well as Saul's armorbearer as recorded in 16:14-23.

f Heb. elem, something kept out of sight, that is, a lad not grown up enough to enter public life (v 56). This further emphasizes David's youth and boyishness. See note v, v 12.

g With the head of the giant in his hand David returned immediately to Saul who asked whose son he was. The inquiries of v 55-58 concern David's father. Saul perhaps wanted to know about a man who had such a son; it may be that he wanted the father in his service.

h Question 75. Next, 18:8.

i See ***David and Jonathan***, p. 559.

j There would have to be some understanding between Saul and Jesse before the king could take David to be with him. The meaning here is that David became a servant of Saul, going in and out with the other men of war, over whom he was exalted as captain (v 2, 5).

k This is how the men recognized David, through his business ability and God being with him, as they so stated when Saul needed (16:14-23).

l See ***7 Blessings of David***, p. 558.

m See ***Custom of Women***, p. 558.

n See note c, Gen. 31:27.

o Heb. shalish, meaning instrument of 3 strings. It was perhaps the ancient Egyptian musical instrument made of brass with 3 rods across it which, being loose in their holes, made a jingling noise when shaken. Or, it could refer to the triangular harp which originated in Syria and was used by the Hebrews (v 6).

p Responsive singing was a custom. One group likely sang, Saul has slain his thousands, and another replied, and David his ten thousands. Over 500 years before this, Miriam and the women of Israel sang a responsive chorus of victory when the Egyptians were destroyed (Ex. 15:21). Such singing is supposed to have originated in Egypt. Cp. Ezra 3:11; Isa. 6:3; Rev. 4:8-11; 5:8-14.

q This is referred to twice (21:11; 29:5).

r See ***10fold Effect Upon Saul***, p. 558.

a Question 76. Next, v 18.

b If David continued as he had begun, Saul feared he would soon have the kingdom, so he eyed the young man from that day forward, hoping to prevent this (v 8-9).

*c The day after Saul's triumphant return from his victory over the Philistines and after David had killed Goliath (v 10). This marks the day that the evil spirit (which was permitted of God to come upon Saul) began to manifest such jealous hatred in him that it moved him to slay David. The evil spirit not only fostered jealousy and insanity—it was also a spirit of prophecy and caused the king to prophesy.

*d 7 Examples of Demons Prophesying:

1 Satan, through the serpent, predicting eternal life and divine likeness for men should he eat of the tree of knowledge of good and evil (Gen. 3:4-5)
2 Saul prophesying here (v 10)
3 The familiar spirit imitating Samuel and predicting the death of Saul and his sons (28:7-25; 1 Chr. 10:13-14; cp. Isa. 8:19-20)
4 Lying prophets of Ahab (1 Ki. 22:6-28)
5 False prophets of Jeremiah (Jer. 23:15-19, 32; 27:9-11; 28:1-17)
6 False prophets of Ezekiel (Ez. 13)
7 False prophets of latter days (Mt. 24:1-14, 24; 2 Th. 2:8-12; 1 Tim. 4; 2 Pet. 2; Rev. 13:11-18; 16:13-15; 19:20; 20:10)

*e David had not been with Saul long, but could have played daily for several days up to this time (v 10).

*f This was another attempt of Satan to thwart God's purpose in the coming of the Seed of the woman, which He had planned to come through Abraham, Isaac, Jacob, Judah, and David (Gen. 3:15; 49:10; 1 Chr. 5:2; 28:4; Mic. 5:2; Mt. 1:1-17; Lk. 3:23-38).

And David avoided out of his presence twice.

4. Third of twenty-one attempts to slay David
(1 Sam. 18:8, refs.)

12 ¶ And Saul was afraid of David, because the LORD was [h]with him, and [i]was departed from Saul.

13 Therefore Saul [j]removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul [k]said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David [l]said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto [m]Adriel the [n]Meholathite to wife.

5. Fourth of twenty-one attempts to slay David
(1 Sam. 18:8, refs.)

20 And [o]Michal Saul's daughter loved David: and they told Saul, and the thing [p]pleased him.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the* [q]*one of* the twain.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, [r]Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but [a]an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son in law: and [b]the days were not expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

30 [c]Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name

---

1 An attempt by a javelin (18:11)
2 Second attempt by javelin (18:11)
3 By scheming to have him killed by the Philistines (18:17-19)
4 Through Michal and the Philistines (18:20-30)
5 Trying to get Jonathan and all his own servants to kill him (19:1-7)
6 Third personal attempt to kill him by javelin (19:8-10)
7 By messengers to his house (19:11-14)
8 Messengers to his house (19:15-16)
9 Messengers to Ramah (19:17-20)
10 Messengers to Ramah (19:21)
11 Messengers again to Ramah (19:21)
12 By personally going to Ramah (19:22-24)
13 Planning to kill him the first day of the feast (20:24-26)
14 Planning to kill him the second day of the feast (20:27-30)
15 Commanding that he be brought from home to die (20:31-42)
16 Making war on Keilah to kill David (23:8-13)
17 Seeking him in the wilderness of Ziph (23:14-18)
18 Sending spies to find him (23:19-24)
19 Sending his army after him (23:25-29)
20 Again going after David with 3,000 selected men, but falling into his hands and being spared (24:1-22)
21 Still again going after David with a selected army, but falling into his hands a second time and being spared (26:1-25)

[h] See note m, Gen. 28:15.

[i] ***Holy Spirit Departing From Saul***, p. 557.

[j] Saul demoted David from being general over all his armies (v 5), to being captain over only 1,000 (v 13); yet there was no complaint from the man. He went out and came in before the people as usual, behaving himself so wisely in the demotion and new responsibilities that Saul became all the more afraid of him (v 14-16).

[k] Failing to kill David in the two attempts, Saul now planned a new one through his eldest daughter; but before the scheme was completed, she was given to another. Saul's hope was to make David fall by the hands of the Philistines and he thought the only way to get him to be rash and go against them would be to give him Merab, his oldest daughter (v 17-19).

[l] Questions 77-78. Next, v 23.

[m] Adriel, flock of God; of Issachar; son-in-law of Saul (v 19; 2 Sam. 21:8).

[n] Meholathite, inhabitant of Abel-meholah, meadow of dancing, located in the Jordan valley, about 10 miles south of Beth-shean (Judg. 7:22; 1 Ki. 4:12). Home of Elisha (1 Ki. 19:16).

[o] Michal, brook. Saul's youngest daughter. See note j, 14:49.

[p] It pleased him because he saw a chance to kill David through using her, but she disappointed him—she loved David enough to save his life (v 20-30; 19:11-17). Saul hated him so much that the very day he heard Michal loved David, he made a vow to make him his son-in-law, hoping thereby to ensnare him (v 21).

[q] Referring to Michal, one of his two daughters (v 21; note j, 14:49).

[r] Question 79. Next, 19:5.

[a] This would mean the death of 100 Philistines. Saul was thinking that David would get killed making a raid to kill this many men (v 25).

[b] The day when he was to receive Merab, or one of the two as promised (v 17, 21, 26). David was so rapid in his attack that he not only brought 100 foreskins of the Philistines, but 200 of them; thus Michal was given to him (v 27). Saul was so astonished at the failure of this plan to kill David that he became still more afraid of David, and plotted some further means to get rid of him (v 28-29).

[c] The Philistines gathered together to make war on Israel, probably to avenge themselves for David's killing of 200 countrymen. Of this war we know nothing more than that David was more skillful and successful than all others. He is described here as behaving himself more wisely than all the servants of Saul, so that his name was much talked about (v 30). Thus Saul's 3rd and 4th attempt to kill David ended in failure. This did not stop him from proceeding with his diabolic scheme though, for immediately he plotted to kill him by having Jonathan and all the servants alerted to do away with him at the first opportunity (19:1).

6. Fifth of twenty-one attempts to slay David
(1 Sam. 18:8, refs.)
First reconciliation of Saul and David
(1 Sam. 24:16; 26:21)

1 And Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 [*d]But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan [*e]spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: [*f]wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And [*g]Saul hearkened unto the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.

Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past.

7. Sixth of twenty-one attempts to slay David
(1 Sam. 18:8, refs.)

8 ¶ And there was [a]war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

9 And the [b]evil spirit from the LORD was upon Saul, as he sat in his house [c]with his javelin in his hand: and David [d]played with *his* hand.

10 And Saul [e]sought to smite David even to the wall with the javelin; but [f]he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

8. Seventh of twenty-one attempts to slay David
(1 Sam. 18:8, refs.)

11 Saul also [g]sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

12 ¶ So Michal let David down [h]through a window: and he went, and fled, and escaped.

13 And Michal took an [i]image, and laid *it* in the bed, and [j]put a pillow of goats' *hair* for his [k]bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take

---

*d Saul spoke to Jonathan about killing David, but he was not the kind to break a covenant or kill without a cause (v 1). He revealed to David that his father was still determined to kill and advised hiding himself until he would plead with his father to spare him; he would then tell David of the outcome (v 2-3).

*e 8fold Plea of Jonathan for David:
1 Spoke good of David unto Saul (v 4)
2 He said, Let not the king sin against his servant David
3 David has not sinned against you
4 His works have always been very good toward you
5 He took his life in his own hands and slew the giant (v 5)
6 The Lord wrought a great victory and salvation in Israel, through him
7 You yourself saw it and rejoiced
8 Why then will you sin against innocent blood, to slay without a cause?

This is one of the most appealing pleas for righteousness from a son to a father on record. It struck right at the root of the matter and covered every general principle involved between the two men. It cleared David of any wrongdoing and indicted Saul of extreme selfishness and jealousy before God and man. It made clear the injustice regarding an innocent, blameless, faithful man to the king and nation. It showed what a godly man will do for God and his country, being an example for all to follow. It was a most touching defense of a friend, a man of God, and a true patriot who had risked his life for the good of his people and saved them in a desperate crisis.

*f Question 80. Next, v 17.

*g Saul hearkened to his son after such an appeal, proving that there was a little spark of manhood left in him, and that he was not completely in the hands of the devil. He promised Jonathan that David would not be slain (v 6).

*h Jonathan, according to previous arrangements with David (v 2-3), called him from hiding and gave him the good tidings of his father's changed attitude. He brought David to Saul and he was in the king's presence as in times past (v 7).

a ***12 Known Wars in Saul's Reign***, p. 558.

coming upon Saul (16:13-23; 18:10; 19:9).

c Why Saul sat around with a javelin in his hand is not explainable except it was for the purpose of slaying David and he was waiting for an opportune time (v 9; 18:10-11).

d 3 times it is said that David played with his hand for Saul (v 9; 16:23; 18:10).

e The 3rd time Saul sought to kill David with the javelin (v 10; 18:10-11). Once he sought to slay Jonathan with the same weapon because of his love for David (20:32-33). It was before this event in v 10 that the happenings of 16:14-23 took place (see ***True Chronological Events***, p. 557). According to an Asiatic custom, when a dart was thus thrown at a servant and he escaped it by flight, he was thereby absolved from all allegiance to his master. Thus, Saul had given David his freedom on more than one occasion; and any acts of war against Saul after this could not have been considered rebellion against him. Without any charge of being a rebel or an outlaw, David could have killed Saul; but he did not seek to destroy his enemy, even when God gave him into his hand twice (chs. 24 and 26).

f This was the last time David played for Saul or was in the presence of the king as a servant (v 10).

g Saul had made 6 attempts to kill David, 3 times by javelin, and had failed; so now he sent soldiers after him to slay him when he came out of his home in the morning (v 11). Michal, his wife and the daughter of Saul, knew of the plot so enabled him to escape through a window in the night (v 12). Taking an image and placing it in his bed, she reported that he was sick (v 13-14). Saul was so determined to slay David that he sent men to bring him back in bed so he could be slain even though sick (v 15-16).

h 3 Examples, Escaping Through Window:
1 The spies from Jericho (Josh. 2:15)
2 David escaping Saul (v 12)
3 Paul escaping Aretas (2 Cor. 11:32-33)

i A teraphim, which was an image in the likeness of some reality. Here it must have been in human form to represent a man lying in bed. This indicates that a teraphim was not only a tiny idol, but also a large image, the normal size of the thing represented (v 13). See ***Teraphim***, p. 557.

j She perhaps made the appearance of a man's head from a pillow, covering it with a cloth as if David's head were covered in sickness. Goat's hair was perhaps the filling of the pillow instead of feathers or other materials as we have today.

k A support or pillow; something to hold the head up in sleep (v13, 16; 26:7, 11-12, 16)

* * *

9. Eighth of twenty-one attempts to slay David (1 Sam. 18:8, refs.)

15 And Saul sent the messengers *again* to see David, saying, [m]Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

10. Ninth, tenth, and eleventh of twenty-one attempts to slay David (1 Sam. 18:8, refs.)

17 And Saul said unto Michal, [n]Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, [o]Let me go; why should I kill thee?

18 ¶ So David [p]fled, and escaped, and [q]came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in [r]Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul [s]sent messengers to take David: and when they saw the [t]company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

11. Twelfth of twenty-one attempts to slay David (1 Sam. 18:8, refs.)

22 Then went he also to Ramah, and came and said, [a]Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the [b]Spirit of God was upon him also, and he went on, and [c]prophesied, until he came to Naioth in Ramah.

24 And he [d]stripped off his clothes also, and prophesied before Samuel in like manner, and [e]lay down naked all that day and all that night. Wherefore they say, [f]*Is* Saul also among the prophets?

256 CHAPTER 20

12. New love covenant of Jonathan and David (1 Sam. 18:1-5)

1 And David [g]fled from Naioth in Ramah, and came and [h]said before Jonathan, [i]What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

● 2 And he said unto him, [j]God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it *is* not *so*.

3 And David [k]sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, *[l]Whatsoever thy soul desireth, I will even do *it* for thee.

5 And David said unto Jonathan,

---

1 Deception (v 13, 16-17)
2 Lying to the messengers (v 14)
3 Lying to Saul about David (v 17)
4 Despising her husband in her heart (2 Sam. 6:16-23; 1 Chr. 15:29)

Note her punishment (2 Sam. 6:23).

m Saul even considered sickness to be an ally of his to kill David (v 14-15).

n Questions 81-82. Next, v 22.

o David did not threaten her. She planned and engineered his escape (v 11-14).

p David fled in preference to killing his king. This was no act of cowardice, but of mercy, as he demonstrated when he had Saul in his hands twice (chs. 24 and 26).

q David fled to the man who had anointed him king of Israel, and after telling him of all his sufferings at the hands of Saul, the two of them went to live together at Naioth in Ramah (v 18).

r Naioth, habitations. The name of the residence of Samuel in Ramah, or the name of the school of prophets under him (v 18-23; 20:1).

s Saul never did have any success in sending messengers to take David. The result was failure everytime (v 11, 14, 15, 20-21). God always intervened, even to the point of permitting the Holy Spirit to come back upon him once more for the moment (v 22-24).

t See ***Schools of the Prophets***, p. 558.

a Question 83. Next, v 24.

b The Holy Spirit, to save David, came upon Saul for the moment and then departed again never to return, for God would not answer him by any means (28:1-5; 1 Chr. 10:13-14).

c He prophesied while going from the well of Sechu to Naioth (v 22-23).

d This means that he stripped off his armor and kingly robes, and was under the influence of the Spirit for a whole day and night. A person was considered naked when he laid aside his outer garments, leaving nothing on but his tunic and girdle. David was thus naked (2 Sam. 6:14, 20). Isaiah walked naked by simply removing his mantle (Isa. 20:2), and in the same sense others were naked—the young man of Mk. 14:51-52, and Peter as in Jn. 21:7. Cp. Amos 2:16.

e See ***Emotions in Scripture***, p. 247.

f Question 84. Next, 20:1.

g In the experience of 19:18 David fled from his home, from Saul to Ramah. Here he fled from Ramah to Jonathan, his friend with whom he had an eternal covenant relating to their families when David would become king (v 1). He inquired of Jonathan what his sin was that made it necessary for him to flee from Saul constantly. Jonathan could not believe his father was so intent upon killing David, but agreed upon a plan whereby the two men could determine what the king's plans were in the matter (v 4-7).

h Questions 85-88. Next, v 8.

i 3 Questions of David (v 1):
  1 What have I done?
  2 What is my iniquity?
  3 What is my sin before your father, that he seeks my life?

j 3fold Answer of Jonathan (v 2):
  1 God forbid. You will not die
  2 My father will do nothing either great or small without telling me. Jonathan had the oath of his father that David would not be slain (19:6), but he did not know how deep the depravity of such a backslider could be—one forsaken by God and under the power of demons
  3 Why should my father hide this thing from me? It is not so

k David declared it was so that Saul intended to kill him, but he was keeping it a secret from Jonathan because of the love and friendship of the two—Jonathan and David (v 3). There was proof, David thought, because of 12 attempts to kill him being made up to that time—3 times by throwing a javelin at him (18:11; 19:10), 2 times by making marriage arrangements with a plan for the Philistines to kill him (18:17-30), 6 times by sending soldiers after him, and once by Saul going after him in Ramah (19:1, 11-24). Was this not enough proof that he was sentenced to die?

*l Jonathan agreed to do anything that would be necessary to find out the truth, and then inform David (v 4-42).

* * *

should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto [n]the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Bethlehem his city: for *there is* a [o]yearly sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: [p]but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a [q]covenant of the LORD with thee: notwithstanding, [r]if there be in me iniquity, slay me thyself; [s]for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: [t]for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out [a]into the field. And they went out both of them into the field.

12 And Jonathan said unto David, [b]O LORD God of Israel, when I have sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he [c]hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, [d]that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: [e]for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow *is* the [f]new moon: and thou shalt be missed, because [g]thy seat will be empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down quickly, and come to the place where thou didst hide thyself [h]when the business was *in hand*, and shalt remain by the stone [i]Ezel.

20 And [j]I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt; *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [k]the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

13. Thirteenth, fourteenth, and fifteenth of twenty-one attempts to slay David (1 Sam. 18:8, refs.)

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king [l]sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

---

m David, knowing the custom, realized that Saul would expect him at the feast of the new moon, one of the monthly feasts of Israel (see ***8 Commands—Monthly Sacrifices***, p. 329); so, he proposed a plan which would make it possible for Jonathan to find out the truth regarding his father's attitude and determination (v 5-7). Jonathan was then to inform David so he could continue the life of one cast out from his inheritance, if necessary (v 8-42).

n The new-moon feast evidently lasted for 2 or 3 days, after which Jonathan could be free to take care of the business of protecting David (v 5, 25-27).

o No doubt there was a yearly sacrifice among David's family during this monthly new-moon feast, so this was a good excuse for being absent from Saul's court (v6)

p This proved to be a sure test. He was wroth enough to attempt to slay even his own son because he had given David permission to be away (v 7, 25-31).

q See 18:1-5. This was renewed (v 16-17).

r David was ready to die at the hands of Jonathan if he was worthy of death, but he did not want to die at the hands of an enemy, and for no just cause (v 8).

s Question 89-92. Next, v 27.

t Jonathan vowed to tell David the truth—not to deceive him, if evil was determined against him (v 9-23).

a They did this so as to be alone and agree on a place for their next meeting (v 11, 19-24, 35- 42).

b Jonathan was so true to David, so open and his vow about telling the truth as he learned it from Saul (v 12-15).

c God was with Saul at one time, but had now departed from him since his backsliding and sin (see ***Holy Spirit Departing From Saul***, p. 557); so Jonathan could only refer to it as a past experience (v 13).

d Jonathan here referred to the time David would become king and have power to cut him and his family off, if he so desired; so, in return for sparing the life of David by saving him from Saul, Jonathan asked him to make a vow to show kindness to his house forever (v 14-16). David was ever mindful of this after he did become king. He kept Jonathan's son the rest of his life and showed kindness to all the house of Saul. Even in insults from his house, David showed mercy and kindness (2 Sam. 4:1-12; 16:1-14; 19:15-30).

e See v 41; 18:1.

f The months of the Hebrews were lunar months, being reckoned from new moons. They offered sacrifices on days of the new moons, and had a feast (see ***8 Commands—Monthly Sacrifices***, p. 329). The feasts were based upon these, especially the passover, so they were very strict in observing the new moons. Not only did the king feast on such days, but no doubt every family offered some kind of sacrifice and feasted together. This would be a family reunion day, but the gathering together as a whole tribe was only once a year, and to this David was referring in v 6, 29.

g Certain seats were reserved for certain ones at all feasts of court (v 18).

h The day when Jonathan was to report to David what he had learned from Saul (v 7-12).

i Ezel, departure. Only here (v 19).

j The sign between them was that Jonathan would shoot 3 arrows on the side of the rock Ezel. If he told the lad the arrows were on this side of the rock it would mean that David could come home as no harm was intended; but if he said beyond the rock, then David was to go his way, for Saul intended to kill him as soon as he returned (v 20-22). Evidently there was a hiding place or cave in the rock Ezel where David could stay until it was known what was determined toward him.

k The matter of the covenant between them forever (v 14-17; 18:1-6; 23:16-18).

l On his seat by the table where it seems that only 4 people were served—Saul, Jonathan, Abner, and David. Naturally, David's absence was known but the first day Saul concluded that he might be unclean and not ceremonially fit for the feast; so he held his peace (v 24-26). On the morrow he spoke of his absence and Jonathan learned what he was to report to David (v 27-34).

that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* [a]the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, [b]Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 [c]Then Saul's anger was kindled against Jonathan, and he [d]said unto him, [e]Thou son of the perverse rebellious *woman*, do not [f]I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For [g]as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. [h]Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, [i]Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan [j]knew that it was determined of his father to slay David.

34 So Jonathan arose from the table [k]in

day of the month: for he was grieved for David, because his father had done him shame.

14. Parting of Jonathan and David
(1 Sam. 23:17-18; 18:1)

35 ¶ And it came to pass [l]in the morning, that Jonathan went out into the field [m]at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, [n]*Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave [o]his artillery unto his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the [p]south, and [q]fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David [*a]exceeded.

42 And Jonathan said to David, [*b]Go in peace, forasmuch as we have [*c]sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between

---

when he saw David's place empty. He asked Jonathan about him as if he should know where he was (v 27). Jonathan answered that he had permitted David to attend a feast at home (v 28-29). This could have been and no doubt was literally true. His brother could have demanded that he attend the family gathering that year. David had 3 days to go home to such a feast, as he was not to meet Jonathan until the 3rd day. It does not say that he hid in the field the whole 3 days; it only indicates that he was to be in hiding on the 3rd day when it was time for them to meet.

b Question 93. Next, v 30.

c When Saul heard that his son had given David leave to depart, his anger was greatly kindled against him, and this was evidence that it was burning hotter against David, with intentions of killing him (v 30).

d Question 94. Next, v 32.

e This was a favorite oriental mode of abuse. An indignity spoken about a man's mother was greater than if spoken against himself (v 30).

f Because of Jonathan's friendship with David, Saul had kept his intentions secret. He planned to kill David suddenly, without anyone knowing of it.

g Saul wanted his kingdom to pass on to Jonathan; he rebelled against the fact that God had already predicted the downfall of his line as kings in Israel (v 31; 13:13-14).

h David's best friend was here given command to go get him so that he could be executed (v 31). Jonathan demanded to know what he had done that merited death (v 32). This so angered Saul—that his own son would not co-operate with him to hold the kingdom for himself, that the king sought to slay him with a javelin, as he had attempted to slay David on 3 previous occasions (v 33; cp. 19:10).

i Questions 95-96. Next, v 37.

j Jonathan knew the truth now, though he had declared his father could not and would not do such a thing in view of his vow not to (19:6; 20:2). Evidently, Saul was insane at times, as here; and the demon that possessed him made him determined to kill the best man in all his kingdom (v 33).

k Jonathan was finally convinced, though greatly ashamed of his father for plotting the life of an innocent man who had saved his own life as well as that of many thousands in Israel. It was hard to realize that his own father—who was at one time a new man with a change of heart, one filled with the Holy Spirit, godly and consecrated, small in his own eyes, and used of God to prophesy and bring victories to Israel—was now in such a depraved, backslidden, ungodly state. Jonathan could eat no more of the feast, and spent the time in fasting, prayer and genuine grief for David, because his father had brought such shame upon him (v 34).

l This was the morning of the 3rd day, the day they were to meet in the field (v 35). David, who was evidently back from his father's feast, ready for any event of the 3rd day, was to remain in the field until evening (v 5).

m They perhaps had agreed on a definite time of day to meet, but in the event something went wrong David was to wait until evening (v 5, 35).

n Question 97. Next, 21:1. This was the sign that David must flee and go from Saul's court to whatever place he might be led of Jehovah (v 22, 36-37).

o Heb. keli, trans. artillery only here. See note j, 10:22. It refers to his bow, quiver, and arrows used in practice.

p His hiding place on the south side of the rock Ezel (v 19, 41).

q Bowing down and falling on the face to the ground was a token of homage to a king or prince. After David did this, the 2 men forgot rank in the full flow of the purest brotherly love and affection. They kissed each other and wept, knowing that this was perhaps the end of what could be the most wonderful years of close friendship and mutual interests for the protection of Israel, their beloved nation (v 41).

*a See ***David's Distress***, p. 558.

*b The interview being a dangerous one and every stolen moment precious, it was only a gesture of love and kindness on the part of Jonathan to hasten his friend's departure to wherever Jehovah would lead him (v 42).

*c 3fold Sum of Their Covenant (v 42):

1. Made the solemn contract between them in the name of Jehovah, the covenant-keeping God of Israel. See ***Jehovah*** in Index
2. Jehovah and His all-wise providence to watch between them
3. Jehovah and His providence to watch between their seed eternally

and departed: and Jonathan went into the city.

257 CHAPTER 21

VII. David's adventures and wanderings (1 Sam. 21:1–30:31)

1. Flight to Nob

1 Then came David to Nob [e]to Ahimelech the priest: and [f]Ahimelech [g]was afraid at the meeting of David, and said unto him, [h]Why *art* thou [i]alone, and no man with thee?

2. David deceives the priest

2 And David said unto Ahimelech the priest, [j]The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 [k]Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present.

4 And the priest answered David, and said, *There is* [l]no common bread under mine hand, but there is hallowed bread; [m]if the young men have kept themselves [n]at least from women.

5 And David answered the priest, and said unto him, [o]Of a truth women *have been* kept from us about these three days, since I came out, and the [p]vessels of the young men are holy, and [q]*the bread is* in a manner common, yea, though it were sanctified this day in the vessel.

3. David eats showbread (Matt. 12:2-6)

6 [r]So the priest gave him hallowed *bread*: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

4. David's flight endangers lives of priests (1 Sam. 22:7-23)

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* [s]Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

5. David takes Goliath's sword

8 ¶ And David said unto Ahimelech, [t]And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, [u]because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped [a]in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* [b]none like that; give it me.

6. David flees to Gath and feigns madness to escape death (1 Sam. 27:1)

10 ¶ And David arose, and fled that day for fear of Saul, and [c]went to [d]Achish the king

---

d They parted, never to be as they would have been, had Saul been a normal person. They were never to see each other again, except for one brief meeting before Jonathan would die in battle (23:16-18; 31:1-13).

e David, as his custom was, fled first to God's prophets and priests for guidance and advice, not knowing the sufferings he would cause the family of priests by his visit (v 1-9; 19:18-24; 22:9-10).

f Ahimelech, brother of the king. 3 Ahimelech's:
  1 The 10th high priest in Aaron's line. Saul killed him and all his house for assisting David (22:9-23; 23:6; 30:7). See ***86 High Priests From Aaron to A.D. 70***, p. 395
  2 A Hittite officer of David (26:6)
  3 Son of Abiathar (2 Sam. 8:17; 1 Chr. 18:16; 24:6, 31)

g Priests were not accustomed to having kings, princes, and high officials of government coming to them, so when it happened it made them fear and tremble. This shows how divorced from each other the rulers and religion were during the reign of the backslider—Saul. It had been years since he had called on the priests to make inquiry of God. The last time was during the first of 7 Philistine wars (14:36-45). Even Samuel had turned from Saul and would not give him any more advice (15:35).

h Question 98. Next, v 3.

i Ahimelech knew nothing of the differences between Saul and David, and considering him to be faithful and the king's son-in-law, he wondered why he was traveling alone (v 1). It seems here that David had left the men of v 4-5 elsewhere for the time being.

j What David said to Ahimelech (in v 2) was untrue and inexcusable; he certainly was not under the inspiration of the Holy Spirit when he made these statements. He was no doubt laboring in fear of Doeg, the Edomite, who was there and would take a report of his whereabouts back to Saul; so, David sought to avoid any delay in flight with such an answer (v 2; 23:6-23).
  1 The king has commanded me a business
  2 He told me to let no man know anything of the business on which he sent me
  3 He has appointed his servants to such a place

k Question 99. Next, v 8.

l Common bread was unhallowed bread (v4)

m Perhaps David left his companions nearby while he went to get bread and weapons (v 4); and for that reason he seemed to be entirely alone as in v1. His men could have been hidden in caves to avoid pursuit by enemies. That there were men with David at this time is clear from Mt. 12:3-4.

n From this we gather that the priests who ate of the hallowed bread were to live separated from their wives during the time of such feasts (v 4; cp. Ex. 19:15).

o In David's case he had not been with his wife since his flight from home to go to Samuel (19:11-17). The others with him were also blameless from this standpoint, and therefore free to eat of such bread.

p Wallets and other articles that might need ceremonial cleansing (Ex. 19:10; Lev. 13:58; Dt. 22:5).

q Meaning: Though giving the hallowed bread to me and my men might be treating it as common, there is fresh showbread baked and put on the table in the place of what you give us (v 5).

r It seems the high priest consulted God about the matter and found he was permitted to do this (22:10). Christ recognized that it was not sinful in David's case and under these circumstances to eat such bread (Mt. 12:2-5; Mk. 2:24-28; Lk. 6:2-5).

s Doeg, fearful. An Edomite and chief of Saul's herdsmen (v 7; 22:9-22). David composed Ps. 52 on this occasion. He was detained at Nob, perhaps fulfilling some vow to Jehovah, or because of some ceremonial cleansing.

t Question 100. Next, v 11.

u Why he did not bring his sword and other weapons from home, or get some from Jonathan, is not clear (v 8). The true king's business for Saul himself was to kill David as soon as possible; this caused David's business to require haste, that of making his flight from Saul.

a It was customary to wrap all valuable or sacred articles in cloths. Sacred books were wrapped in silk and costly velvet. Money was sometimes put away in similar manner (Lk. 19:20). The sword of Goliath was wrapped because it stood as a symbol of a mighty victory in Israel (v 9).

b It was no doubt true that there was none like it from several standpoints—weight, design, and workmanship (v 9).

✡ ✡ ✡

11 And the servants of Achish said unto him, [e]*Is* not this David the king of the land? did they not sing one to another of him in dances, saying, [f]Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and [g]was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, ye see [h]the man is mad: [i]wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

258

CHAPTER 22

7. David gathers his mighty men (2 Sam. 23:8-13)

1 David therefore departed thence, and escaped to the [j]cave Adullam: and when his brethren and all his father's house heard *it*, they [k]went down thither to him.

2 And every one *that was* in distress, and every one that *was* in debt, and every one *that was* discontented, gathered themselves unto there were with him [l]about four hundred men.

8. David leaves parents in Moab

3 ¶ And David [m]went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

● 4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

9. God protects David by the prophet Gad

■ 5 ¶ And the prophet [n]Gad said unto David, Abide not in [o]the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of [p]Hareth.

10. Saul's plea for David's life

6 ¶ When Saul [q]heard that David was discovered, and the men that *were* with him, (now Saul abode in [a]Gibeah under a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

● 7 Then Saul [b]said unto his servants that stood about him, Hear [*c]now, ye Benjamites; will the son of Jesse [*d]give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That [*e]all of you have conspired against

---

his flight from Saul is hard to understand, after having fought with them several times, unless it was that he thought they would be glad to have such a mighty warrior on their side (v 10).

d Achish, serpent charmer. 2 Achish's:
  1 King of Gath with whom David took refuge (v 10-15; 27:2-12; 28:1-2; 29:2-9)
  2 Another king of Gath 40 years later, in Solomon's time (1 Ki. 2:39-40)

e Questions 101-102. Next, v 14.

f See 18:7.

g See ***David's Fear***, p. 558.

h This was pure deception on the part of David designed to escape the danger he was in. In this he succeeded, for he was declared a mad man and rejected. See note l, Jn. 10:20.

i Questions 103-105. Next, 22:7.

j See ***The Cave of Adullam***, p. 558.

k See ***4 Classes Joined David***, p. 558.

l These 400 men of David, and later the 600 (23:13), were composed of some of the most mighty in all Israel—men that would be equal to Saul and his men anytime, especially with the help of God who would be with David in any crisis because of his being chosen to be king and the one through whom the Messiah should come (Gen. 49:10; 1 Chr. 5:2; 28:4; Mic. 5:2; Mt. 1:1-17; Lk. 3:23-38).

m In his days of trial, David saw to it that his father and mother, Jesse and Nahash, were well-provided for and safe from the vengeance of Saul. He himself went along daily to see what Jehovah would do for him as to the kingdom (v 3-4).

n Gad, a troop. 2 Gad's:
  1 The 7th son of Jacob (Gen. 30:11; 35:26; 46:16; 49:19; Ex. 1:4; Num. 1:14-25; 2:14; 7:42; 10:20; 13:15; 26:15-18; 32:1-34; 34:14; Dt. 27:13; 33:20; Josh. 4:12; 13:24-28; 18:7; 20:8; 21:7, 38; 22:9-34; 1 Sam. 13:7; 2 Sam. 24:5; 1 Chr. 2:2; 5:11; 6:63, 80; 12:14; Jer. 49:1; Ez. 48:27-34; Rev. 7:5)
  2 A prophet, David's seer (v 5; 2 Sam. 24:11-19; 1 Chr. 21:9-19; 29:29; 2 Chr. 29:25)

o Where the hold was is not stated. The Heb. metsudah, means fortress; castle; defense; stronghold (v 4-5; 24:22; 2 Sam. 5:7, 17; 23:14). It might have been in Moab, so the advice was to go back to Judah among his own people where he could have contact with his nation and they would thus not forget him. This was best so that upon the death of Saul, Judah would want him as king (v 5).

p Hareth, a place in Judah southwest of Jerusalem. Only here (v 5).

q It had been some time since David had fled the court of Saul. Now, when he heard where David was he plead with his servants of Benjamin to help him kill David, accusing them of rebellion since none had helped him in his vengeance on the man (v 6-8). Then Doeg related what he knew of David in Nob (v 9-10); and Saul sent for the priests and killed 85 of them. He then destroyed the city of Nob in his hatred of David (v 11-23).

a Gibeah, hill, was evidently the capital of Israel during the reign of Saul. It was first allotted to Judah (Josh. 15:57), but given to Benjamin in the further division of the land (Judg. 19:12-16; 20:4-43). It was the home of Saul before becoming king which likely caused him to desire it as his capital (10:26; 11:4; 13:2, 15-16; 14:2-5, 16; 15:34; 22:6; 23:19; 26:1; 2 Sam. 6:3-4; 21:6; 23:29; 1 Chr. 11:31; 2 Chr. 13:2; Isa. 10:29; Hos. 5:8; 9:9; 10:9). Called Gibeath (Josh. 18:28). It was only about 4 miles north of Jerusalem. One of the most wicked cities in all Israel, it was destroyed because of sex perversion (Judg. 19:1–20:48). Cp. Hos. 9:9; 10:9.

b Saul was obsessed with the idea of murdering David; it was all he could think and talk about. 12 of 22 chapters in 1 Samuel which record the life of Saul, are devoted mainly to stories relating to this one thing. Jealousy, hatred, murder, insults, lying, and other major sins were a part of Saul's life because of this one obsession. He now spoke his mind and accused all his servants of conspiring against him in the matter of David (v 7-8).

*c Question 106. Next, v 13. This question, containing 88 words, is one of the longest in Scripture.

*d He kept the idea of David becoming king fresh in the minds of his subjects, and played the age-old game of politics: appealing to the people from the standpoint of benefits received under him. What could they expect under David which they were not receiving now (v 7)?

*e This was not literally true, but almost so; for how could sane men go along with a seemingly insane king who was out of God's will and determined to destroy the best man and the anointed future king of Israel? Men did not want to offend their king for fear of death, but neither did they want to commit sin against an innocent man who had saved their nation from military defeat thus sparing many of their lives, as well as the lives of their women and children.

✡ ✡ ✡

my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

11. First betrayal of David (1 Sam. 21:7; 22:9; 23:19; 26:1)

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and [h]said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And [i]he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

12. Saul's jealousy causes him to slay the priests: sixth civil strife (2 Ki. 25:25, refs.)

11 Then the king [j]sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

● 12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord.

13 And Saul [k]said [l]unto him, Why have ye [m]conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech [n]answered the king, thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.

16 And the king said, [o]Thou shalt surely die, Ahimelech, thou, and all thy father's house.

● 17 ¶ And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; [p]because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would [q]not put forth their hand to fall upon the priests of the LORD.

● 18 And the king said to [a]Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, [b]smote he with the edge of the sword, [c]both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

13. Abiathar escapes to David

20 ¶ And [d]one of the sons of Ahimelech the son of Ahitub, named [e]Abiathar, escaped,

---

f Saul was whining like a spoiled child, seeking sympathy for his cause (v 8).

g 3 Accusations Against His Servants (v 8):
  1 None of you have told me about the covenant between David and Jonathan
  2 None of you are sorry for me
  3 None of you have told me that Jonathan has stirred up David against me, to lie in wait to kill me, as at this day

h Doeg betrayed David and exposed the lives of 85 priests and a whole city to destruction (v 9-23). He became the executioner of those priests, who had ministered to him a short time before (v 18; 21:7).

i 3 Accusations of Doeg Against Ahimelech:
  1 He inquired of the Lord for David
  2 He gave him bread (v 10; 21:6)
  3 He gave him the sword of Goliath
These acts were not sinful—only what any man would have done under the circumstances; but to an insane man they were unpardonable and led Saul to commit one of his greatest crimes in one of his fits of jealousy (v 11-19).

j Saul sent for the priests, planning to kill them all since he could not get David (v 11-19).

k Questions 107-109. Next, 23:2.

l First came the unjust accusation of innocent men, then their destruction through jealousy (v 13-19).

m 4 Accusations of Saul Against Ahimelech:
  1 You have conspired with David against me (v 13)
  2 You have given him bread to sustain him in his rebellion against me
  3 You have given him a sword so that he could kill me
  4 You have inquired of God for him, so that he should rise against me, to lie in wait to kill me, as at this day

n 7fold Defense of Ahimelech to Saul:
  1 I believed that David was the most faithful of all your servants (v 14)
  2 I was only seeking to do good to your son-in-law
  3 I believed that he was about your business, as he plainly told me (21:2)
  4 I, as well as all Israel, considered him to be honorable in your house
  5 Under these circumstances it was only right to inquire of God for him, as I would do for you (v 15)
  6 I have done no wrong; be it far from me. Let not the king impute sin to your servant, or to my father's house, for I only did that which was right
  7 I was innocent, and knew nothing more both, or that he was fleeing from you

o Saul determined this before he called them, so anything they could say would not change him. He was one of the most contemptible despots of history, showing how far back a man who was at one time filled with the Spirit, can go. He is an example of one becoming worse in his backslidings than he ever was before conversion (Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22). See ***35 Sins of Saul the Backslider***, p. 559.

p 2 Reasons Here for Death of Priests:
  1 Because they had rebelled against the king with David (v 17). Even David did not do this; Saul was to blame for all differences
  2 Because they did not inform Saul of the flight of David

q Saul's soldiers would not kill the priests, knowing there was not the slightest justice in such an execution. These were priests of Jehovah but it made no difference to Saul; he would have even sought to destroy Jehovah Himself if such had been possible—anything to give vent to his hatred of David (v 17).

a Doeg, anxious. One of the most heartless executioners in history, he sought the momentary favor of Saul. Murdering one man is a horrible crime, but deliberately killing 85 men of God for a little favor with another is unthinkable (v 18).

b ***35 Sins of Saul the Backslider***, p. 559.

c Saul would destroy every person and animal of the priests through jealousy, but he would not obey the command of God to do this to enemies of both God and Israel (v 19; 15:1-35).

d Only one of the line of priests of Eli's line escaped to carry on his priesthood (v 20-23). Cp. the only one that was saved in the line of kings to carry on the royal line of the Messiah (2 Ki. 11).

e Abiathar, excellent father. The son of Ahimelech and 12th high priest in Israel (v 20-23; 23:6-9; 30:7; 1 Ki. 1:7, 19, 25, 42; 1 Chr. 27:34; Mk. 2:26). He was joint priest with Zadok who was with Saul's party (2 Sam. 8:17; 15:24-36; 17:15; 19:11; 20:25; 1 Chr. 15:11). He had a son who was also joint priest with Zadok for a while (1 Chr. 18:16; 24:6). Solomon deposed Ahimelech because he espoused his brother's cause to become king; and Zadok became sole high priest (1 Ki. 1:7-42; 2:22-25). Thus the prophecy to Eli of the cutting off of his house as priests was fulfilled (1 Sam. 2:31), for Abiathar was the last of his line to be sole high priest. Eli and Abiathar were of the house of Ithamar and Zadok was of the house of Eleazar. By this act of Saul he caused the transfer of Urim and Thummim to David (23:2, 4, 6, 9-12).

✡ ✡ ✡

21 And Abiathar shewed David that Saul had slain the LORD'S priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

● 23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

259 CHAPTER 23

14. David's victory at Keilah

1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they [f]rob the threshingfloors.

●■ 2 Therefore David [g]enquired of the LORD, saying, [h]Shall I go and smite these Philistines? And the LORD [i]said unto David, Go, and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah: [j]how much more then if we come to Keilah against the armies of the Philistines?

●■ 4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

▲ 5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

15. Sixteenth of twenty-one attempts to slay David (1 Sam. 18:8, refs.)

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

16. Saul's plot discovered

9 ¶ And David [m]knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, [a]Bring hither the ephod.

10 Then said David, [b]O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

★■11 [c]Will the men of Keilah deliver me up into his hand? [d]will Saul come down, as thy servant hath heard? [e]O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

■ 12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, [*f]They will deliver *thee* up.

17. Seventeenth of twenty-one attempts to slay David (1 Sam. 18:8, refs.): seventh civil strife (2 Ki. 25:25, refs.)

13 ¶ Then David and his men, *which were* about [*g]six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And [*h]Saul sought him every day, but God delivered him not into his hand.

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

18. Last love covenant of Jonathan and David (1 Sam. 18:1; 20:1)

16 ¶ And Jonathan Saul's son arose, and [*i]went to David into the wood, and strengthened his hand in God.

● 17 And he [*j]said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be [k]next unto thee; and that also Saul my father knoweth.

---

gan nations to wait until the wheat was ripe and threshed, then invade the country to carry off the harvest (v 1; Judg. 6:4).

g Abiathar brought the Urim and Thummim with him from Nob when he fled from Saul who killed all the priests of that place (22:20-23; 23:6). David inquired of the Lord many times by this method (v 9).

h Question 110. Next, v 3.

i God commanded David to fight the Philistines and deliver Keilah (v 2, 4); the people would have betrayed him if he had not moved into action (v 10-12).

j Question 111. Next, v 11.

k The 16th attempt of Saul to kill David (v 7-8).

l Keilah, enclosed; now called Kela, was situated 8 miles west of Hebron, near the borders of Philistia (v 1-13; Josh. 15:44; 1 Chr. 4:19; Neh. 3:17-18).

m David was not only a great warrior but a great commander, being always alert and ahead of the enemy in tactics. Again he inquired of God by the Urim and Thummim and followed His leading to escape Saul another time (v 9).

a This proves that the Urim and Thummim were with David and not Saul (v 9).

b Note that prayers of the O.T. were addressed directly to God as in the N.T. but without closing them in the name of Jesus Christ (v 10-12). This additional instruction—to pray in the name of Jesus Christ—was given for the N.T. followers of God (Jn. 14:13-15; 15:16; 16:23-26).

c 11th prophecy in 1 Sam. (23:11-12). Next, 24:4.

2 Conditional Predictions:

1 He will come down (v 11)

2 They will deliver you up (v 12)
Both predictions were based upon David's remaining in Keilah.

d Questions 112-114. Next, v 19.

e It seems that when one was inquiring of the Lord by the Urim and Thummim, prayers and questions of any length would be uttered to Jehovah; then He would give the answer, as in v 10-12.

*f This would be the reward of David and his men for delivering Keilah from the Philistines (v 1-5, 12).

*g David had gained about 200 men since he first went to the cave of Adullam (v 13; 22:1-2). Some were the most mighty of all Israel.

*h This searching after David daily was the 17th attempt to kill him, but God was with him and prevented Saul from finding him (v 13-15).

*i This only emphasizes the protection of God over David—Jonathan could easily find his friend, but Saul could not, even after many days of searching (v 14, 16-18).

*j 4fold Assurance of Jonathan to David:

1 Fear not, for the hand of Saul, my father shall not find you (v 17)

2 You will be king over Israel

3 I shall be next to you

4 Even my father knows all this

*k Both Jonathan and David were men of principle, with qualities of faithfulness and unselfishness in all their dealings with fellowmen. Jonathan was the rare type who was willing to recognize the will of God and be content in the second place to a superior (v 17). David was of the rare type to refuse to hurt others even if it would bring him prosperity. He had the legal and customary right, the divine permission, and the actual opportunity to kill his enemy, Saul, so that he could live free from the life of an outcast. By doing so he could have regained his home, his family inheritance, and had the respect of his fellowmen, as well as the kingship and other worthwhile things; but he would not violate the principle of refusing to harm any man who had at one time been anointed of the LORD: and David abode in the wood, and Jonathan [m]went to his house.

19. Eighteenth of twenty-one attempts to slay David: second betrayal of David (1 Sam. 21:7; 22:9; 26:1)

19 ¶ Then [n]came up the Ziphites to Saul to Gibeah, [o]saying, Doth not David hide himself with us in strong holds in the wood, in the hill of [p]Hachilah, which *is* on the south of [q]Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and [r]our part *shall be* to deliver him into the king's hand.

21 And Saul said, [s]Blessed *be* ye of the LORD; for ye have compassion on me.

20. Nineteenth of twenty-one attempts to slay David (1 Sam. 18:8, refs.)

● 22 [t]Go, I pray you, prepare yet, and know and see his place where his [u]haunt is, *and* who hath seen him there: for it is told me *that* [a]he dealeth very subtilly.

● 23 See therefore, and [b]take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to [c]Ziph before Saul: but David and his men *were* in the wilderness of [d]Maon, in the plain on the south of [e]Jeshimon.

25 Saul also and his men went [f]to seek *him*. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

21. David escapes Saul

27 ¶ But [g]there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they [h]called that place Selahammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at [i]Engedi.

260 CHAPTER 24

22. Twentieth of twenty-one attempts to slay David (1 Sam. 18:8, refs.): eighth civil strife (2 Ki. 25:25, refs.)

God and used by Him. The only regrettable part of the whole story is that if he had killed Saul when he had him in his hands, Jonathan no doubt would have been spared from death in battle with the Philistines, and he and David could have had a wonderful record of exploits and unity in government between the two ever widening factions of Israel.

l They had already made a covenant together, so this was in reality a confirmation of the same (v 18; 18:1-4; 20:16-18; 22:8).

m It will be noted here that Jonathan did not go with his father's selected men but stayed at home, refusing to have anything to do with the unjust acts of Saul in seeking David to slay him (v 18). He had made his position clear, almost losing his life at the hands of Saul for befriending David (v 20:9, 30-34).

n The Ziphites and Keilahites were like the average depraved man of today, always seeking favors even at the expense of betraying others. The Keilahites, after being saved by David and his men from the Philistines, betrayed him to Saul (v 1-12). The Ziphites were not harmed by David's men, but rather protected by them from enemies, as were the herds of Nabal (25:15-17). Nevertheless, they could not be satisfied to keep David's whereabouts a secret from Saul, so they told him what he wanted to know (v 19-29).

o Question 115. Next, 24:9.

p Hachilah, dark. A hill south of the wilderness of Judea (v 19; 26:1, 3).

q Jeshimon, the waste, referring to the wilderness of Judea (v 19, 24; 26:1, 3; Num. 21:20; 23:28).

r What was their part? Nothing but an eternal record of being a traitor to God's chosen king, the one through whom the Messiah came.

s How a man could consider traitors to be of Jehovah and bless them is hard to conceive, but we do know that backsliders and murderers will do anything that will tend to promote their own wicked plans (v 21).

t Not only did the Ziphites prove to be betrayers and busybodies, but active spies in the plot to murder a godly and just man (v 22).

u Hiding place, or trail (v 22).

a Is very cunning, subtle, shrewd; practices wiles (v 22).

b Be sure you find his hiding place and where he moves about; and I will come myself is among the thousands of Judah (v 23).

c Ziph, flowing. A city about 4 miles southeast of Hebron. The country round about was called the wilderness of Ziph (v 14-24; 26:12; Josh. 15:55; 1 Chr. 2:42; 4:16; 2 Chr. 11:8). The inhabitants were called Ziphites (v 19; 26:1) and Ziphims (Ps. 54, title). Ps. 54 was written on this occasion. There were 2 cities called Ziph (Josh. 15:25, 55).

d Maon, habitation. A city in Judah about 7 miles southeast of Hebron which gave name to a large pasture land called the wilderness of Maon (v 24-25; 25:2; Josh. 15:55; 1 Chr. 2:45). The inhabitants were called Maonites (Judg. 10:12). The hills in the vicinity of Maon had many caves where David and his men could easily hide. Some could take care of 100 to 200 men.

e See note q, v 19.

f 19th attempt to slay David (v 25-26).

g This was a divine intervention to protect David when Saul was about to overtake him (v 26-29).

h Sela-hammah-lehoth, rock of divisions or separations, because the mountain separated the army of Saul from that of David, and because it was here that Saul was obliged to separate himself from David and his men in order to go after the Philistines. God raised up the Philistines to occupy Saul at the exact time he was about to surround David. He also kept Saul in ignorance of how close he was to David, so that he would not persist in finding the man before going after the Philistines.

i See ***En-gedi***, p. 559.

✡ ✡ ✡

returned from following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of Engedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

23. David spares Saul (1 Sam. 26:4)

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

★ 4 [*k]And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that [*l]David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the [a]LORD'S anointed, to stretch forth mine hand [b]against him, seeing he *is* the anointed of the LORD.

7 So David [c]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

24. David reproaches Saul

8 David [d]also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David [e]said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, [f]this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD'S anointed.

11 Moreover, [g]my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, [h]Wickedness proceedeth from the wicked: [i]but mine hand shall not be upon thee.

14 [j]After whom is the king of Israel come out? after whom dost thou pursue? after a [k]dead dog, after a flea.

15 The LORD therefore be judge, and judge between [l]me and thee, and see, and plead my cause, and deliver me out of thine hand.

25. Second reconciliation of Saul and David (1 Sam. 19:1-8; 26:21)

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [m]*Is* this thy voice, my son David? And Saul [n]lifted up his voice, and wept.

---

the Philistines (23:27-29), he was told that David was in the wilderness of En-gedi; so he set out with a selected army to kill him (v 1-2). He went into a certain cave to cover his feet; that is, "to answer the call of nature" (Berkeley); "to relieve himself" (Moffatt); or "to prepare himself" (Septuagint). Afterward he lay down to rest; and while he was asleep David cut off a part of his outer garment. Since David and his men were in the sides of the cave they could have killed Saul, but David refrained them from touching their king. The rabbins explained that Saul did not expect anyone to be in there because of a web over the mouth of the cave. Seeing this, they said he became careless and did not examine the place before resting.

*k 12th prophecy in 1 Sam. (24:4, fulfilled). Next, 26:10. Merely a repetition by David's men of a prophecy God gave him at another time. The prediction was that the day would come in which Jehovah would deliver Saul into the hand of David to do with him whatever he saw fit at the time.

*l David was so godly that his heart smote him because he had cut off Saul's skirt; and he loved the king so much that he stayed his men from killing him. As soon as Saul left the cave David followed him and made himself known, showing how he had spared his life. He made it clear that Saul had been listening to false reports about him, as he could see with his own eyes (v 6-16). This act of mercy and bravery on David's part woke Saul up to his own wickedness; when he saw that his life had not been taken, he left off following David and went home (v 17-22).

a This means a man anointed with oil to be king, not anointed with the Holy Spirit, although Saul had the Spirit of God also from the time he was converted and given another heart (10:6, 9-13) to the time he was rejected of God; then the Holy Spirit departed from him (16:13-23). See 22 Examples of Anointing, note b, Ex. 29:7.

b David had such a principle of respect for a man who had been anointed that it almost cost him his life more than once. God gave him permission to kill Saul or do with him whatever he wished; but he refused to harm him in the least (24:4, 6).

c This eagerness on the part of David's servants proved that they were not afraid of Saul's 3,000 picked mighty men of all Israel who were on the outside of the cave waiting form Saul. Their great leader had so inspired them with his acts of faith and bravery that they also had faith in God that He was on their side and would give them the victory over any army regardless of the number (v 7).

d When Saul arose from rest and left the cave, David followed him outside and addressed him as his lord and king. Saul looked back and saw David bowing before him to the earth with face down (v 8). To prove that he did not wish to hurt the king, and make it clear that Saul had been listening to evil reports about his servant being in rebellion against him, David showed the part of Saul's outer garment that he had cut off, revealing that he could have just as easily killed him (v 9-15). Saul wept and left off seeking the life of David for the time being, but did not invite him back to his court (v 16-22).

e Question 116. Next, v 14.

f This day you have seen that the Lord delivered you into my hands to kill you if I wanted to—in fulfillment of a previous prophecy. See note k, v 4.

g This term was one of respectful address of a junior and an inferior to a superior (v 11, 16; 2 Ki. 5:13).

h This proverb as applied to David would mean that if he had been wicked and had conspired to take the throne, he would have killed Saul instead of merely cutting off a piece of his garment.

i David told Saul plainly that he was not wicked as wicked men had reported him to be; he had demonstrated the fact that he would not touch the king to harm him in the least (v 13).

j Questions 117-118. Next, v 16.

k These terms, as used by the Hebrews, signified the most sovereign contempt (17:43; 2 Sam. 16:9).

l Though considered a breach of etiquette now for a speaker to mention himself first, in that day it was customary. Cp. Gen. 16:5; 23:15; 31:49.

m Question 119. Next, v 19.

n See ***Saul's Acknowledgement***, p. 559.

✡ ✡ ✡

righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not.

19 [p]For if a man find his enemy, [q]will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [r]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 [a]Swear now therefore unto me by the LORD, [b]that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David [c]sware unto Saul. And Saul [d]went home; but David and his men [e]gat them up unto the hold.

261 CHAPTER 25

26. Death of Samuel: David wanders in Paran

1 And Samuel died; and [f]all the Israelites were gathered together, and lamented him, and buried him in [g]his house at Ramah. [h]And David arose, and went down to the wilderness of Paran.

27. David and Nabal
(1) Nabal, his wife and wealth

2 And *there was* a man in Maon, whose possessions *were* in [i]Carmel; and the man *was* very [j]great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* [k]Nabal; and the name of his wife [l]Abigail: and *she was* a woman of [m]good understanding, and of a beautiful countenance: but the man *was* [n]churlish and evil in his doings; and he *was* [*o]of the house of Caleb.

(2) David's message to Nabal

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him [*p]in my name:

6 And thus shall ye say to him that liveth *in prosperity*, [*q]Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with

---

o This must have been hard for a man like Saul to acknowledge, even when in such a changed and broken spirit. He had lived so long with an obsession that David was his enemy, seeking his hurt, that now to acknowledge his own wickedness and the righteousness of David was surely not easy (v 17-22).

p David had been fair with Saul and demonstrated one unfailing law of God in human relationship—do good to them that despitefully use you and persecute you and overcome evil with good—and the results were rewarding. Saul recognized that it was unusual for a man to have an enemy in his hands, and then let him go (v 19).

q Question 120. Next, 25:10.

r 2 Things Saul Knew (v 20):
1 I know that you will become king
2 I know that the kingdom of Israel will be established in your hand

a It is easy to beg and accept mercy from an enemy when he has the advantage as here (v 1). Saul knew that if he could get David to swear not to destroy his family the oath would be honored, and he could rest assured that they would be well-taken care of, even though his own vow to protect David had been a lie (v 21; 19:6).

b 2 Things Saul Wanted David to Vow (v 21):
1 That after his death, David would not cut off his seed, upon becoming king
2 That David would not destroy his name out of his father's house

c David could easily swear all that Saul wanted him to, for he had no intentions of harming Saul or his family (v 22).

d Saul went home from pursuing David without offering him the right to return to his wife and country.

e The Peshitta says David went up to Mizpeh, but which one is not stated. The Septuagint says they went up to the straits of Messara. Wherever they went it was some stronghold, for David could not trust Saul with his life and that of his faithful men and their families. The most he could expect from him would be to cease persecuting him; but even this was too much for such a wicked, depraved, demon-possessed backslider to come to. Saul was soon to be seeking for David again (ch. 26).

f Samuel died at a ripe old age and all Israel mourned for him as they did for Moses, Joshua, and other great, recognized leaders (v 1). It is supposed that he died about 2 years before Saul did, and when he was about 98 years of age (note f, 8:1).

g This does not mean he was buried in the house he had lived in, in Ramah, but in a tomb. It was the custom to build tombs and seal them up after one died; they were called houses of the dead (Job 30:23; 1 Ki. 2:34). In some places in the East small many being large enough for the rest of the family to be buried there. In such cases the tomb would have to be opened and the seal broken to receive the bodies of others. These houses of the dead were kept in good repair and often decorated in various ways (Mt. 23:29).

h Whether David went to the funeral of Samuel is not known, but to him it was clear that with Samuel's death came the removal of the last restraining power in Saul's life; so he departed further from Saul. He went down to the wilderness of Paran, which was south out of Judea and into the country of the Amalekites in the Negeb or Negev, a triangular region from Beersheba on the north to the Gulf of Aqaba in the south and Egypt on the west.

i This was not Mount Carmel which was further north on the Mediterranean, but a small village about 2 miles north of Maon and south of Hebron (2-7, 40; 15:12; 30:5; 2 Sam. 2:2; 3:3; Josh. 12:22; 15:55; 19:26). This indicates that David was in the north part of the wilderness of Paran.

j Very Great in Wealth:

3,000 sheep @ $20	$ 60,000
1,000 goats @ $20	20,000
Estimated total	$ 80,000

He had also vast lands, asses, cattle, and other stock, and many servants, so he would be classed as very great (v 2).

k Nabal, foolish; a churlish, evil Judahite (v 3-39; 27:3; 30:5; 2 Sam. 2:2; 3:3).

l Abigail, Father of Exultation. 2 Abigail's:
1 Nabal's wife who became David's wife (v 3-42; 27:3; 30:5; 2 Sam. 2:2; 3:3; 1 Chr. 3:1)
2 Sister of David and mother of Amasa (2 Sam. 17:25; 1 Chr. 2:15-17)

m Note the contrast between man and wife. She was sensible, clever and very beautiful; and he was churlish and evil.

n See ***Churlish***, p. 559.

*o That a man could become so far from Caleb as this in traits is regrettable (v 3; cp. Ez. 18 and 33).

*p David learned early that his name was not respected by everyone (v 5, 10-11).

*q 7fold Greeting of David to Nabal:
1 Peace to you and your house (v 6)
2 Peace to all that you have
3 I have heard of your prosperity
4 Your shepherds were with us and we did not hurt them
5 We did not steal a thing all the time they were with us, but helped protect them and their flocks (v 7-8, 16)
6 Your young men will verify these facts if you will ask them (v 8)
7 In view of these facts, let my young men find favor with you; give them a portion of the feast you are preparing so that we may all rejoice with you, as we would if we were present

* * *

missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

(3) Nabal's insolent answer

10 ¶ And Nabal answered David's servants, and [*r]said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

(4) David plans vengeance

● 13 And David said unto his men, [*a]Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.

(5) Abigail warned of danger to her husband

14 ¶ [*b]But one of the young men told Abigail, Nabal's wife, saying, Behold, [*c]David sent messengers out of the wilderness to salute our master; and he [*d]railed on them.

15 But the men *were* very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* a son of [e]Belial, that *a man* cannot speak to him.

(6) Abigail secretly provides for David and keeps him from shedding innocent blood

18 ¶ Then Abigail [f]made haste, and [g]took [h]two hundred loaves, and [i]two bottles of wine, and [j]five sheep ready dressed, and [k]five measures of parched *corn*, and an [l]hundred clusters of raisins, and [m]two hundred cakes of [n]figs, and laid *them* on asses.

● 19 And she said unto her servants, Go on before me; behold, I come after you. But she [o]told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely [p]in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light [q]any that pisseth against the wall.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, [r]Upon me, my lord, *upon* me [a]*let this* iniquity *be:* and let thine handmaid, I pray thee, speak in thine audience, and hear the words of [b]thine handmaid.

25 Let not [c]my lord, I pray thee, regard this man of [d]Belial, *even* Nabal: for as his name

---

[*a] See ***1st Act of Judgment by David***, p. 559.

[*b] It was in divine providence that the young man should tell the wife of Nabal about the insulting remarks made regarding David and his men, thus informing her that the whole household was in danger of being destroyed (v 14-17).

[*c] 4fold Report to Abigail:
1 David sent messengers out of the wilderness to salute our master, and he railed on them (v 14)
2 The men with David were very good to us. They did not hurt us. We did not miss anything by theft as long as we were with them in the fields with our flocks (v 15)
3 They protected us night and day all the while we were with them keeping the sheep (v 16)
4 You should do something at once, for evil is determined against our master and all his household because of his unbearable insults (v 17)

[*d] Flew at them, or stormed at them in a rage (v 14).

[e] Son of worthlessness, wickedness, evil, or Satan (note f, Dt. 13:13).

[f] This emphasizes the thought, care and rapidity of Abigail in seeking to protect her family and keep David from committing wrong toward innocent people (v 18-20).

[g] Abigail's Gift of Peace to David:
200 loaves of bread
2 bottles (whole skins) of wine
5 sheep ready dressed
5 measures (5 pecks) of wheat
100 clusters of raisins
200 cakes of figs
It would be difficult to estimate how much these food items would cost, but they were only a partial supply for 600 men and a number of wives and children.

[h] The largest common loaf of bread was about 5 or 6 in. in diameter and about 1 in. thick (note k, Mk. 6:38). 200 such loaves would give a piece of bread to each one in David's army.

[i] The bottles for wine were made of whole goat skins, the hide being peeled from the animal without splitting it, and the legs sewed up to hold liquid. This was the Eastern bottle (v 18); and such would hold a number of gallons.

[j] 5 sheep would cost about $120 today.

[k] 5 measures (Heb. seah, about 1 peck each) of wheat would be about $7.50 worth.

[l] These were bunches of grapes that had been dried in the sun and left on the stems. They were evidently large bunches and enough to serve David's men (v 18).

[m] The figs were those that had been pressed into cakes and dried. How large is not known but likely large enough to cut or slice with a knife. 200 cakes would make plenty for David and his men for a special feast (v 18).

[n] See ***Figs***, p. 560.

[o] Had she told him, Nabal would have forbidden her to do this and much blood would have been shed (v 19).

[p] This gives David's side of the story. He had protected all that this man had in the wilderness, so that nothing was missed; and he was too ungrateful to offer even a little food when the men were hungry (v 21 with v 10-11, 14-17). There was no excuse for David doing this; and when he came to his senses as in v 32-35, he acknowledged his wrong.

[q] This was a peculiar expression among Hebrews for males. It is used 6 times (v 22, 34; 1 Ki. 14:10; 16:11; 21:21; 2 Ki. 9:8). The meaning here is that no males would be left alive.

[r] Here we have an instance of a good wife pleading for the life of her husband and taking the responsibility of his evil ways (v 23-31).

[a] See ***10fold Plea of Abigail to David***, p. 559.

[b] 6 times Abigail called herself thine handmaid in addressing David (v 24-25, 27-28, 31).

[c] 14 times she addressed David as my lord. The Heb. adon in each case means sovereign, lord, master, owner.

[d] See note f, Dt. 13:13.

✡ ✡ ✡

with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and [f]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the [g]bundle of life with the LORD thy God; and the souls of thine enemies, them shall he [h]sling out, *as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath [i]spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That [j]this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then [k]remember thine handmaid.

(7) David spares Nabal

32 ¶ And David [l]said to Abigail, [m]Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed be thou, which hast kept me this day from myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath [n]kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light [o]any that pisseth against the wall.

● 35 So David [p]received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

(8) Death of Nabal

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, [a]like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she [b]told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his [c]heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

(9) David marries Abigail

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and [d]hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David [*e]sent and communed with Abigail, to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

---

[e] Nabal means foolish, and so this man was (v 25).

[f] Evil would have been found in David if he had carried out his plan in this instance, so he was providentially stopped from doing the wrong thing by one of the very persons he would have sinned against (v 28, 32-34).

[g] Heb. tseror, parcel as packed up; kernel; bag; bundle. Used of a bundle of money (Gen. 42:35); bag of money (Pr. 7:20); bundle of myrrh (Song 1:13); and bag of transgression (Job 14:17). Here it refers to the bundle of life wrapped up in the life of Jehovah. It is an oriental expression of perfect security from all enemies under the protection of Jehovah (v 29).

[h] Instead of the lives of David's enemies being bound and kept in the life of God, He would cast them off from Himself with force and violence like throwing a stone out of a sling (v 29).

[i] It seemed to be common knowledge in Israel that God had chosen David as king, had made certain promises to him for good, and that He was the protector in all his trials brought on because of Saul. Even this isolated woman of Judah knew all this (v 30).

[j] Here Abigail appealed to David to keep his record clear of all injustice and the seeking of personal vengeance on others, so that he would not have any regrets in time to come when God would fulfill His prom-

Israel and be free from those who sought his life (v 31).

[k] Abigail had no idea how soon it would be that David would remember her. In about 10 days Nabal was dead and David sent servants to take her to be his wife soon afterward (v 37-42).

[l] Impressed, no doubt, by the wisdom and humility of Abigail, David at once accepted her plea and blessed her for being an instrument of God in keeping him from sinning against innocent blood. He recognized her as an agent of God to turn him aside from his bloody purpose v 32-35).

[m] 3 Statements of Blessing by David (v 32):
1 Blessed be the Lord God of Israel
2 Blessed be your advice
3 Blessed are you for keeping me this day from shedding innocent blood and seeking vengeance

[n] This illustrates how far one will go in injustice to others who are innocent, when he seeks to avenge personal ills. David would have killed many innocent people who were no more responsible for the acts of Nabal than God Himself; it would have been one of the blackest spots in the record of the king's life.

[o] It seems evident that David intended to destroy only the males in the household of Nabal, so the hurt that he would have caused Abigail would be the sorrow over the death of her husband and other men of her trusted servants, no doubt.

[p] 3 Acts of David (v 35):
1 Received her gift
2 Accepted her person
3 Sent her away in peace to her home

[a] Though Nabal could kill many sheep and spend much on a great feast for himself, his servants, and friends, he was so mean and selfish that he would not consider the request of David who no doubt was in desperate need of food for his men and the women and children with them (v 26).

[b] See ***20 Good Qualities of Abigail***, p. 560.

[c] His heart was confounded; he became paralyzed with fear, and pined away so that he died in 10 days (v 37-38).

[d] This was the second time David recognized that God had kept him from evil in killing Nabal (v 33, 39).

[*e] According to custom, David sent friends, called servants in v 40, who made his wishes known to Abigail. She arose and came immediately (v 41-42).

✡ ✡ ✡

her face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.

28. David takes another wife

43 David also took Ahinoam of Jezreel; and they were also [*g]both of them his wives.

44 ¶ But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of Gallim.

262 CHAPTER 26

29. Third betrayal of David
(1 Sam. 21:7; 22:9; 23:19)

1 And the [*h]Ziphites came unto Saul to Gibeah, [*i]saying, Doth not David hide himself in the [*j]hill of Hachilah, *which is* before Jeshimon?

30. Twenty-first of twenty-one attempts to slay David (1 Sam. 18:8, refs.): ninth civil strife (2 Ki. 25:25, refs.)

2 [*k]Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

31. David spares Saul a second time
(1 Sam. 24:3-22)

understood that Saul was come in very deed.

5 ¶ And David [b]arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the [c]trench, and the people pitched round about him.

6 Then answered David and said to [d]Ahimelech the Hittite, and to [e]Abishai the son of [f]Zeruiah, brother to [g]Joab, saying, [h]Who will go down with me to Saul to the camp? And Abishai said, [i]I will go down with thee.

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within [j]the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, [k]God hath delivered thine enemy into thine hand this day: now therefore [l]let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

● 9 And David said to Abishai, [m]Destroy him not: for who can stretch forth his hand against the LORD'S anointed, and be guiltless?

★ 10 [n]David said furthermore, *As* the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the [o]spear that *is* at his [p]bolster, and the cruse of water, and let us go.

12 So David took the spear and the [q]cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither

---

1 She arose and bowed herself on her face to the servants of David
2 She offered to wash their feet, which she no doubt did immediately, as the custom was with travelers
3 She hasted, arose, and rode on an ass being accompanied by 5 damsels
4 She went after the messengers of David and became his wife

*g At this time David took a third wife, Ahinoam of Jezreel, having taken Michal, the daughter of Saul, some years before (v 42-44; 18:20-30).

*h This was the third time David was betrayed by his countrymen, twice by these same Ziphites (v 1; 23:1-29).

*i Question 124. Next, v 6.

*j See notes p-q, 23:19.

*k Again Saul reverted to his old depraved, jealous disposition, and began to seek the life of David after vowing once that he would not do so (19:6), and after having his own life spared by David (24:1-22).

a Having heard that Saul had come to the wilderness of Ziph, David sent out spies to see for sure, so he would not be taken unaware (v 3-5).

b Instead of fleeing from Saul, David arose and went boldly to the place where he had pitched his camp. Saul and his best advisors did not expect this, so the bold move caught them wholly unprepared. David found Saul and his army in a deep sleep; not one man was awake to guard the king. Evidently divinely led, David had perhaps inquired of the Urim and Thummim which was in his company, and not Saul's. He acted at the precise moment when the Lord had caused a deep sleep to fall upon the enemy and his army (v 7, 12).

c This refers to the midst of the barricade of carriages and wagons, as it is trans. in some versions (v 5).

d See note f, 21:1.

e Abishai, father of a gift. Son of David's sister, Zeruiah, and brother of Joab and Asahel. He was one of David's mighty men (v 6-9; 2 Sam. 2:18, 24; 3:30; 10:10-14; 16:9-11; 18:2-12; 19:21; 20:6-10; 21:17; 23:18; 1 Chr. 2:16; 11:20; 18:12; 19:11-15).

f Zeruiah, sister of David, and mother of Abishai, Joab, and Asahel (v 6; 2 Sam. 2:13, 18; 3:39; 8:16; 14:1; 16:9-10; 17:25; 18:2; 19:21-22; 21:17; 23:18, 37; 1 Ki. 1:7; 2:5, 22; 1 Chr. 2:16; 11:6, 39; 18:12-15; 26:28; 27:24).

g Joab, Jehovah is Father. 5 Joab's:
1 Descendant of Caleb (1 Chr. 2:54)
2 Grandson of Kenaz (1 Chr. 4:13-14)
3 Post-exile Jew (Ezra 2:6; Neh. 8:11)
4 Another post-exile Jew (Ezra 8:9)
5 Son of Zeruiah, David's sister. He was the over-ambitious commander of David's army and did every conceivable thing including murder to get first place next to David (v 6; 2 Sam. 2:13-32; 3:22-31; 8:16; 10:7-14; 11:1-25; 12:26-27; 14:1-33; 17:25; 18:1-29; 19:1-13; 20:9-23; 23:18-37; 24:2-9; 1 Ki. 1:7, 19, 41; 2:5-33; 11:15-21; 1 Chr. 2:16; 11:6-39; 18:15; 19:8-15; 20:1; 21:2-6; 26:28; 27:7, 24, 34; Ps. 60, title).

h Question 125. Next, v 9.

i This was certainly not what Saul and his advisors expected, for David had always fled from Saul, not wanting to fight his army and kill innocent men who had been stirred up against him. Perhaps few, if any, other than Saul had their hearts set on seeking David, for he was loved by all Israel.

j The barricade of wagons (note c, above).

k David recognized that God had given Saul into his hands again to do with him as he saw best (v 8; 24:4).

l Abishai begged to smite Saul just once, promising he would never rise again, and then David would be rid of his enemy; but again he spared Saul's life (v 8-9).

m Question 126. Next, v 14.

n 13th prophecy in 1 Sam. (26:10, fulfilled, 31:1-13). Next, 28:19.

o It was a custom to stand a tall spear at the entrance of the leader's tent in any army, tribe, or other encampment (v 11).

p The bolster was the pillow of Saul in this case. To take the spear from here was sufficient proof that he could have been easily killed (note k, 19:13).

q Heb. tsappachath, to expand; a saucer. Trans. cruse (v 11-12, 16; 1 Ki. 17:12-16; 19:6; 2 Ki. 2:20). The Heb. baqbuq, trans. cruse in 1 Ki. 14:3 means bottle and is so trans. in Jer. 19:1, 10. It contained honey. That the cruse here was not a flat saucer seems clear, for it contained water; it was a flask of some kind.

✡ ✡ ✡

[r]deep sleep from the LORD was fallen upon them.

32. David reproaches Abner

13 ¶ Then David went over to the other side, and stood on the top of an hill [s]afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, [t]Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to [u]Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* worthy to die, because ye have not kept your master, the LORD'S anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

33. David reproaches Saul

17 And Saul [v]knew David's voice, and said, [a]*Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? [b]for what have I done? or what evil *is* in mine hand?

19 [c]Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept an offering: [d]but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from

ing, [e]Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out [f]to seek a flea, as when one doth hunt a partridge in the mountains.

34. Third reconciliation of David and Saul (1 Sam. 19:1; 24:16)

• 21 ¶ [g]Then said Saul, [h]I [i]have sinned: [j]return, my son David: for [k]I will no more do thee harm, because [l]my soul was precious in thine eyes this day: behold, I [m]have played the fool, and have erred exceedingly.

22 And David answered and said, [n]Behold the king's spear! and let one of the young men come over and fetch it.

23 [o]The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul [p]said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and [q]Saul returned to his place.

263 CHAPTER 27

35. David goes again to Gath (1 Sam. 21:10)

1 And David [r]said in his heart, I shall now

---

*r Here we have the secret of David's success in getting Saul into his hands the second time—a deep sleep from God had overcome him and his men (v 12).

s The voice must have carried far in these hills and wilderness country, as indicated here (v 13).

t Questions 127-131. Next, v 17.

u See note m, 14:50.

v Saul recognized David's voice and was once more brought to his senses by realizing how close to death he had come (v 17-25).

a Questions 132-135. Next, 27:5.

b Not only did Saul have the answers to these questions, but all Israel knew them. It was common knowledge that it was because of jealousy that he was stirred up against David. Israel in general loved and respected David, for he had always proved faithful to them in fighting the battles of the Lord and in conducting their business as he went in and out among them (18:13-16, 30).

c ***4fold Appeal of David to Saul***, p. 560.

d It was wise of David not to blame Saul for his jealousy, but to suggest that it was evil men stirring him up, if not Jehovah; and they should be punished for driving others from the worship of Jehovah (v 19).

e This was the greatest sin of all against David and his men—driving them away from the worship of the true God and virtually telling them to go serve other gods (v 19).

f 2 Figures Used by David (v 20):

1 To seek a flea. David compared the importance of his own life to that of one flea on a dog. Why would the great king of Israel bring an army to hunt one small flea not worth bothering with?

2 To seek a partridge. Here he compared his life to a lone partridge in the mountains. Partridges being flushed several times soon became weary and not able to fly, and men could kill them easily with a stick. David thus referred to himself as was weary of running and would prefer being killed now if he was worthy of death.

g David's strategy of going boldly to Saul for a settlement was a success, for it caused the king to acknowledge several things(v21).

h See ***6 Things Saul Finally Acknowledged***, p. 559.

i Before this Saul would not be frank to say that he had sinned; now under the pressure of being overwhelmed by the mercy, love, and justice of David he freely confessed his sin (v 21).

j This was the first invitation for David to return from exile to his own right to serve God in the place and way Jehovah had ordained; to return to his own inheritance, and his own people to live freely among them, and to his own privileges as a citizen of Israel (v 21).

k In the former experience of David sparing his life Saul did not promise never to harm David; he merely went home, holding reservations in his heart as to the future (v 21; 24:16-22).

l For the first time Saul acknowledged the love which he knew to be in the heart of David. Before this he merely said he could not understand why a man would spare his enemy (24:19); here he confessed the reason (v 21).

m It takes grace and manhood to acknowledge sin, error, and that one has played the fool; but Saul did this, which is the nearest to coming clean with God and man since he became exalted and the Holy Spirit left him (v 21; 16:14-23).

n In view of your changed attitude, you may send a young man for your spear and other things I have taken from you (v 22).

o Here David committed his case into the hands of Jehovah to judge righteously, and made an appeal to Saul to have as much respect for his life as he himself had for the king's (v 23-24).

p Saul blessed David and again acknowledged that he would do great things and prevail in all he undertook in life (v 25).

q David went his way, and Saul returned from following him to kill him, never to see him again; Saul was soon to fall at the hands of enemies and meet his God whom he had rejected and sinned against so many years (v 25; 31:1-13; 1 Chr. 10:13-14).

r Thought in his own mind and resolved in his own heart that he must do something else to protect himself from Saul (v 1).

✡ ✡ ✡

nothing [t]better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, [u]Nabal's wife.

4 And it was [a]told Saul that David was fled to Gath: and he sought no more again for him.

36. David at Ziglag (1 Chr. 12)

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: [b]for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag [c]that day: wherefore [d]Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a [e]full year and four months.

37. David deceives Achish

8 ¶ And David and his men went up, and [f]invaded the Geshurites, and the Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [g]Whither have ye made a road to day? And David said, [h]Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, [i]Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

264 CHAPTER 28

38. David among Israel's enemies

1 And it came to pass in [j]those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel [k]was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had [l]put away those that had [m]familiar spirits, and the wizards, out of the land.

4 And the Philistines gathered themselves

God had so often delivered him that he should have concluded the opposite and continued to inquire of Him regarding which steps to take. This lack of faith brought him into a false position and caused him to act for the time being contrary to God and His will for him. Perishing at the hands of Saul would have been impossible according to God's word, for the Lord had anointed him to be the next king of Israel (16:1-13) and had made promises to him that he would not fall by Saul (24:4). He had also made predictions to this effect.

7 Wrong Results of David's Act:

1. It caused him to cease depending upon God for deliverance (v 1)
2. Caused him to leave his own country when Saul invited him to return (v 1; 26:21)
3. Caused him to join enemies of Israel (v 1; 28:1-2; 29:1-11)
4. Caused him to destroy the Geshurites, Gezrites, and Amalekites with whom he had no apparent quarrel or reason for war (v 8-9)
5. Caused him to lie to Achish and kill in order to cover up his acts (v 10-12)
6. It put him in a wrong position of having to fight his own people (28:1-2; 29:1-11)
7. Caused the Amalekites to destroy Ziklag seeking revenge for David of his invasion of Amalek (30:1-31; 27:8)

[t] There were plenty of things better than failing God in unbelief (v 1-2).

[u] Still called Nabal's wife to identify her (v 3; 30:5 with 25:2-42).

[a] Saul either had someone always spying on David who told him; or else there was one seeking personal favor from the king who was willing to betray his fellowmen. See ***10 Persons That Kept Secrets***, p. 556; Pr. 6:16-19. Cp. 7 times someone told Saul about David (v 4; 19:19, 21; 23:7, 13, 22; 24:1).

[b] Question 136. Next, v 10.

[c] For a better understanding of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles, there are 115 harmonies of events noted in the headings of the text in these books. Like the 4 Gospels—Matthew, Mark, Luke, and John—they can and should be harmonized. The books of Chronicles, originally one book, and written from a different standpoint, are entirely independent of the books of Samuel and Kings. Bible critics create their own difficulties many times, and have done so with these books by assuming that they should be alike; because they are not it is supposed there are discrepancies. In Samuel and Kings we have the events from the human, historical, and chronological standpoint as viewed by the natural man; whereas, in Chronicles we have the Divine, moral, and spiritual viewpoint—things viewed by God without regard to chronology which is sometimes ignored to emphasize the moral, religious, and spiritual causes or consequences of the historical facts. The former is intended to give Israel's complete history of both kingdoms, while the latter is designed to give only history as related to the house of David and the ruling tribe of Judah, as being founded on Jehovah's covenant with David and his seed. See ***Notes on Chronicles***, p. 749.

[d] Ziklag, a city about 10 miles north of Beersheba and about 20 miles southwest of Hebron. It was first given to Judah and then to Simeon (Josh. 15:31; 19:5). The Philistines had retaken it and made it an outpost (v 5-6; 30:1-26; 2 Sam. 1:1; 4:10; 1 Chr. 4:30; 12:1, 20; Neh. 11:28).

[e] All the events of 27:1–31:13; 2 Sam. 1:1-27 took place during this year and four months (v 7).

[f] No cause is given here for David doing this (v 8), although there may have been one. There was no excuse for lying to Achish about where he had been; this was wrong (v 9-12).

[g] Question 137. Next, 28:9.

[h] Achish thought that David had raided his own country and thereby caused the people to hate him, so he would be his servant forever (v 10-12). He put his whole trust in David to the point of making him his own keeper (28:1-2).

[i] This was a poor excuse to kill men and women. It certainly was not worth the price that he had to pay (v 11).

[j] The days near the end of the year and four months of 27:7.

[k] See 25:1.

[l] When Saul had done this is not stated; it is merely another detail of history in his long reign of 40 years (v 3; Acts 13:21).

[m] See note b, Lk. 12:29.

and Saul gathered all Israel together, and they pitched in [*a]Gilboa.

39. Saul seeks God: no answer

5 And when Saul saw the host of the Philistines, he [*b]was afraid, and his heart greatly trembled.

6 And when [c]Saul enquired of the LORD, the LORD [d]answered him not, neither by dreams, nor by [e]Urim, nor by [f]prophets.

40. Saul seeks demon information

(1 Chr. 10:13-14)

● 7 ¶ Then said Saul unto his servants, [g]Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at [h]Endor.

8 And Saul [i]disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman [j]by night: and he said, I pray thee, divine unto me [k]by the familiar spirit, and bring me *him* up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: [l]wherefore then layest thou a snare for my life, to cause me to die?

41. Saul swears to disobey God (Ex. 22:18)

10 And Saul [m]sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

bring up unto thee? And he said, [o]Bring me up Samuel.

42. Answer of the familiar spirit

(1 Chr. 10:13-14; Isa. 8:19)

12 And when the woman [p]saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, [q]Why hast thou deceived me? [r]for thou *art* Saul.

● 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [s]gods ascending out of the earth.

14 And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul [t]perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And [u]Samuel said to Saul, [v]Why hast thou disquieted me, to bring me up? [w]And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then [x]said Samuel, Wherefore then dost thou ask of me, seeing the LORD [a]is departed from thee, and [b]is become thine enemy?

17 And the LORD hath done to him, as he spake by me: [c]for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

18 Because thou obeyedst not the voice of

---

*n Israel and Philistia were now back in the same position facing each other, as when David first entered the life of Saul (v 4; 17:1-58).

*a Gilboa, bubbling fountain. A mountain about 25 or 30 miles southwest of the sea of Galilee. Mentioned only in connection with the defeat of Saul (v 4; 31:1, 8; 2 Sam. 1:6, 21; 21:12; 1 Chr. 10:1, 8). The Philistines had either gone up the Mediterranean coast or through the middle part of Samaria. Just what their strategy was in attacking Israel that far north is not known. Ordinarily, they would attack near their own bases, but here they were many miles north before they chose a battlefield.

*b See ***20 Acts of Saul in His Last Few Days***, p. 560.

c By this time Saul was in his sixties, at least, having reigned 40 years (Acts 13:21), as he could have been in his twenties or thirties when becoming king.

d 3 Ways God Did Not Answer Saul (v 6):
  1 By dreams or visions
  2 By Urim and Thummim
  3 By prophets (cp. v 15; 14:37; 1 Chr. 10:13-14)

e This would indicate that Saul and the priests of the branch that was yet alive in his kingdom, also had a Urim and Thummim (v 6). Abiathar had taken the one at Nob to David who inquired of it several times (22:20-23; 23:6, 9; 30:7).

f David was answered by a prophet at the time referred to in 22:5.

g Saul, at the end of his desperation, became willing to inquire of a witch, contrary to the law of God (v 3, 7, 9).

h Endor was about 12 miles northeast of Mount Gilboa (v 7).

i Saul disguised himself so the witch would not know him and to make her free to inquire of the familiar spirit for him (v 8-9).

j Saul and his men made the trip to Endor and back the same night, and he was naturally tired before going into battle the next day (v 8, 25; 31:1-13).

k Saul knew well that he was inquiring of a

ceased to answer him by any means (v 3-6; 1 Chr. 10:13-14).

l Question 138. Next, v 11.

m Saul not only broke the law by seeking a witch to inquire of a familiar spirit (v 7-8), but he broke it again when he vowed to protect a witch (v 10; Ex. 22:18).

n Question 139. Next, v 12.

o Saul wanted to contact Samuel who had anointed him king, given him advice on several occasions, and refused to advise him during his last years. Samuel had been dead now for at least 2 years. Since God would not answer him by ordinary means, Saul hoped in vain to get an answer through a demon who imitated Samuel (v 3-9; 1 Chr. 10:13-14).

p The woman did not see Samuel at all but the familiar spirit that imitated him. See ***9 Proofs That This Was Not Samuel***, p. 559.

q Questions 140-142. Next, v 15.

r The woman learned who Saul was by the familiar spirit who possessed her (v 12).

s Heb. Elohim, the word used of the supreme God of Israel. Here it could not mean the Divine Trinity was seen coming out of the earth, but merely a manifestation of demon spirits (v 13).

t Saul perceived (understood by the woman's description), but he did not see with his eyes (v 14).

u This was the familiar spirit impersonating Samuel in form, knowledge, and prophecy (v 13-19; 1 Chr. 10:13-14).

v Question 143. Next, v 16.

w 3fold Answer of Saul to the Demon (v 15):
  1 I am sore distressed, for the Philistines make war against me
  2 God is departed from me, and does not answer me anymore by any means
  3 I have called you (as if speaking to Samuel), that you may make known to me what I shall do

x Question 144. Next, 29:3.

a Several times we read of the Lord departing from Saul, proving that such is possible with any individual who, like Saul, goes into sin and disobedience. See ***Holy Spirit Departing From Saul***, p. 557.

b Not only did the Lord depart from Saul and take the Holy Spirit from him (16:13-14), but He became an enemy of Saul and cut him off in his sins (v 16; 1 Chr. 10:13-14). If such facts were stated by a demon only, we might question their truthfulness; but since they are recorded a number of times by inspiration as well as being mentioned by a demon, then they must be accepted as truth. Fallen angels, demons, and wicked men can and do tell the truth regarding some things. It is the lies they tell which must be rejected and not the truth they may utter along with lies.

c This was determined by God a number of years before, when Saul rejected Him (v 17-18; 15:26-28; 16:1-13).

upon Amalek, therefore hath the LORD done this thing unto thee this day.

★ 19 [d]Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* [e]with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

43. Saul entertained by a witch

20 Then Saul [f]fell straightway all along on the earth, and was sore afraid, because of the words [g]of Samuel: and there was no strength in him; [h]for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman [i]came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

● 22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let [j]me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he [k]refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and [l]killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

265 CHAPTER 29

(1 Chr. 12:19-22)

1 Now the Philistines gathered together all their armies to [m]Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the [n]lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

3 Then said the [o]princes of the Philistines, [p]What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and [a]I have found no fault in him since he fell *unto me* unto this day?

● 4 And the princes of the Philistines [b]were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not [c]go down with us to battle, lest in the battle he be an adversary to us: [*d]for wherewith should he reconcile himself unto his master? [*e]*should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [*f]the lords favour thee not.

● 7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 ¶ And David said unto Achish, [*g]But what have I done? and what hast thou found

---

31:1-13). Next, 30:8. This prophecy was by the familiar spirit, which reveals the fact that demons know much in the spirit realm which man does not find out until later except by revelation. Demons in this case knew of the defeat of Israel. No doubt it was an accomplished fact ahead of time between the spirit forces in the heavenlies (note p, Dan. 10:13). It is taught in Dt. 13:1-3 that demons and false prophets can predict some things that are true.

2 Predictions by the Demon:

1 The Lord will deliver Israel with you into the hands of the Philistines
2 Tomorrow you and your sons will die

e Samuel was not in the place Saul went to at death. He was in the compartment of the righteous, whereas Saul went to the compartment of the wicked, a great gulf being between the two places. See **WHERE ARE THE DEAD?**, p. 1029 and ***Hell***, p. 1030.

f This information of his death tomorrow was such a blow to Saul that he fell down to the ground, being overcome with fear (v20)

g Because of the words of the familiar spirit impersonating Samuel. It must be remembered that the witch or medium was the one through whom this information came to Saul. He did not see or hear anything himself. He merely accepted the message regarding appearance of an old man and what he said to her. See ***9 Proofs That This Was Not Samuel***, p. 559.

h Saul had fasted all day and night up to this point, which was perhaps near midnight, for they came and went back by night (v 8, 25). This proves that fasting in itself does not bring an answer from God.

i See ***10 Acts of the Witch of Endor***, p. 560.

j The witch was practical and used better judgment in facing the future than Saul (v 22-25).

k Thinking he could make the return trip to the army and lead them on the morrow without food shows the extreme desperation of the man without Jehovah in his life during the last hours. It reveals the pitiable state of a backslider facing the end without God and hope of eternal life. Finally, after much persuasion, Saul got up off the ground and sat on a bed, ready to receive food and go through the last day of his life on earth (v 23-25).

l This last night of Saul on earth was full of unusual events. He had inquired regarding where he could find a witch, and when he learned of one about 12 miles away, he set out with his men by night to find her. She threw herself into a trance by yielding to the familiar spirit which possessed her, then discovered that it was Saul who had come to her; but she went through the seance, receiving the message he sought. Arising from her vision and communication with the demon, the woman finally persuaded Saul to eat. It took several hours for her to kill the calf and prepare the meal, and for Saul to eat and return to the army that same night (v 8-25).

m See note j, 4:1.

n Lords or princes and their armies, numbering into the many hundreds and thousands. There were 5 lords of the Philistines (v 2-3; Josh. 13:3).

o Here the lords of v 2 are called princes of the Philistines (v 3).

p Questions 145-146. Next, v 4.

a Achish found no fault with him, but God did, and recorded his failures during this year and 4 months among the enemies of Israel. He had deceived and lied to Achish about his raids and had killed every person who could report to him so Achish did not really know the truth (27:7-12).

b This was God's way of separating David and his men from the Philistines so they would not be forced to fight their own people. Such a thing could not be, if David was to be king over Israel (v 4).

c They reasoned that David and his men could turn against them in the thick of the battle and help Israel, and no doubt they reasoned rightly, for it would not be like David to fight against his own people in behalf of a lifelong enemy (v 4).

*d Questions 147-149. Next, v 8.

*e Should not David become reconciled to Saul if he should bring back some of the heads of his Philistine enemies?

*f You have favor in my eyes, but not in the eyes of the princes of Philistia (v 6). In view of this, you will have to go back to Ziklag and not with us to war against Israel (v 7).

*g Questions 150-151. Next, 30:8.

unto this day, [*h]that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with [*i]thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

266 CHAPTER 30

45. David avenges Ziklag
(1) Ziklag destroyed by fire

1 And it came to pass, when David and his men were come to Ziklag on the third day, that the [j]Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him [k]lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, [a]Ahinoam the Jezreelitess, and Abigail the wife of Nabal the [b]Carmelite.

(2) David's great distress

6 And David was [c]greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

(3) Answer from God

Ahimelech's son, I pray thee, [d]bring me hither the ephod. And Abiathar brought thither the ephod to David.

★●■8 [e]And David enquired at the LORD, saying, [f]Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.

(4) David pursues his enemies

9 So David went, he and the six hundred men that *were* with him, and came to [g]the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.

11 ¶ And they found [h]an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David [i]said unto him, To whom *belongest* thou? and whence *art* thou? [*j]And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the [*k]Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of [l]Caleb; and we burned Ziklag with fire.

15 And David [m]said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

(5) Victory over his enemies

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [n]eating and drinking, and dancing, because of all the great spoil that they had taken

---

*h It makes us wonder just what the strategy of David was here. He may have known that all protest against not being permitted to go along would not cancel the decision of the princes; and so he was making it appear to Achish that he was loyal to him even to the extent of fighting Israel. David had already made him believe that he had raided his own people (27:8-12). Or, he may have actually desired to go along in order to help Israel against the Philistines. Whatever his motive, providence saw to it that he did not go. It was best for him, so he could be received as king by Israel. He was dismissed to go back home (v 8-11).

*i A reference perhaps to the 600 Israelite men of Judah, Manasseh, and other tribes that had deserted Saul to go to David (22:1-

j These were part of the people David had made a raid against, as recorded in 27:8-12. Now they invaded Philistia, burned Ziklag and captured the women and children of David and his men (v 1-3). It may be that the people had some knowledge of the ones who had previously invaded their country, or it could be this was only a routine invasion, which was common in those days.

k Note the effect such loss had upon David and his men (v 4). Not only did they weep, but the men experienced such despair that they spoke of stoning David (v 6). This was averted by inquiring of the Lord and receiving His assurance that they would recover all (v 6-8).

a See 25:39-43 for these 2 wives.

b This simply means that she was the woman who had been the wife of Nabal (v 5; 25:1-42; 27:3; 2 Sam. 3:3).

c He was greatly distressed and about to be stoned; but like all true men of God, he encouraged himself in the Lord and inquired of Him (v 6).

d David had inquired several times of the Urim and Thummim since Abiathar had brought them to him (v 7-8; 23:6, 9-12).

e 15th and last prophecy of 1 Sam. (30:8, fulfilled, v 9-20).

f Questions 152-153. Next, v 13.

g The brook Besor was 10 to 20 miles southwest of Ziklag. By this time 200 of the 600 men of David were so weary that they had to stay at this brook while the others went after the Amalekites (v 9-10).

h This Egyptian had traveled with the Amalekites until he had become sick and too weak to continue, implying that the raiders were hurrying to get away from Philistia. David fed him and he revived enough to lead them down to the raiders (v 11-16).

i Question 154-155. Next, v 15.

*j The Egyptian told David the whole story of the invasion of Judah and Philistia and agreed to lead him to the invaders(v13-16).

*k Cherethites, executioners or life-guardsmen. A people in south Palestine whose territory was next to Judah. They could have been a branch of Philistines (v 14, 16). Afterward, they were servants of David, perhaps from gratefulness of his deliverance of them here (2 Sam. 8:18; 15:18; 20:7, 23; 1 Ki. 1:38, 44; 1 Chr. 18:17; Zeph. 2:5). Called Cherethims (Ez. 25:16).

l Caleb here refers to the place in Judah where Caleb settled (Josh. 14:6-14; 15:13-18; 21:12)

m Question 156. Next, v 24.

n This was the common practice after a raid. Eating, drinking, and dancing made up much of the life of leisure of the nomadic peoples, especially raiding parties who took spoil (v 16).

the land of Judah.

17 And David [a]smote them from the [b]twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David [c]recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave [d]before those *other* cattle, and said, This *is* David's spoil.

(6) New law of spoils (cp. Num. 31:17-54; Ex. 23:20, refs.)

21 ¶ And David [e]came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he saluted them.

22 Then answered all the wicked men and [f]*men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

● 23 Then said David, Ye shall not do so, my brethren, with that which [g]the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 [h]For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was *so* from that day forward,

Israel unto this day.

(7) David's diplomacy

26 ¶ And when David came to Ziklag, [i]he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in Bethel, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to [*a]haunt.

267

CHAPTER 31

VIII. Battle in Gilboa
1. Israel defeated: death of Jonathan
(1 Chr. 10:1)

1 Now the Philistines fought [*b]against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew [*c]Jonathan, and Abinadab, and Malchishua, Saul's sons.

3 And the battle went sore against Saul, and the [*d]archers hit him; and he was sore wounded of the archers.

2. Death of Saul

● 4 Then [*e]said Saul unto his armourbearer,

---

ber of days in fast pursuit, but the hope of recovering their wives and children gave them new life. They smote the invaders all night and all the next day, allowing only 400 young men to escape (v 17).

[b] Heb. nesheph, sometimes trans. twilight, referring to the evening (v 17; 1 Ki. 7:5-7; Job 3:9; 24:15; Pr. 7:9) and other times to the dawning of the day (Job 7:4; Ps. 119:147). Also trans. night (Isa. 5:11; 21:4; 59:10) and dark (Jer. 13:16).

[c] A fulfillment of the prophecy of v 8.

[d] Those animals that were driven before the stock belonging to Ziklag were the spoils of war, called David's spoil here (v 20).

[e] David's 400 men came back to the place where the 200 had been left who had become so faint in travel that they could go no further. These came out to meet David and the others. Then, certain wicked men of David's company proposed that the 200 not share in the spoils and that they receive only their wives and children back, since they did none of the actual fighting; but David rejected such a proposal and made a law that all should share alike—and this became a law in all Israel (v 21-25).

[f] This shows that all the men David gathered for his company while in exile, were not godly; some were sons of evil or children of Satan (v 22; note f, Dt. 13:13).

[g] 3 Blessings Attributed to God (v 23):
1. The Lord has given us the spoil
2. He has preserved us from death in war
3. He has delivered the company of Amalekites into our hands

[h] Question 157. Last one in 1 Samuel.

[i] 13 Places David Sent Presents To:
1. Bethel (note m, Josh. 12:16)
2. South Ramath, a city in Simeon far south in Palestine (v 27; Josh. 19:8)
3. Jattir, another city in Simeon, about 13 miles south of Hebron (v 27; Josh. 15:48; 21:14; 1 Chr. 6:57)
4. Aroer (note r, Josh. 12:2)
5. Siphmoth, perhaps the same as Shepham, a city in the Jordan valley north of the sea of Galilee (v 28; Num. 34:10-11)
6. Eshtemoa, a city of the tribe of Judah about 5 miles north of Jattir (v 28; Josh. 21:14; 1 Chr. 4:17-19; 6:57)
7. Rachal, an unknown place (v 29)
8. Jerahmeelites, living in several cities of Simeon and Judah (v 29; 27:10)
9. Kenites, living in several cities near the Dead Sea, at the south end (v 29; 15:6; 27:10; Gen. 15:19; Num. 24:21; Judg. 4:11; 1 Chr. 2:55)
10. Hormah, a city in Simeon, about 10 miles south of Jattir (note c, Dt. 1:44)
11. Chroashan, probably the same as Ashan in Judah (v 30; Josh. 15:42; 19:7; 1 Chr. 4:32; 6:59)
12. Athach, an unknown place (v 30)
13. Hebron, about 38 miles south of Jerusalem in Judah (see ***Hebron***, p. 446)

Besides these cities, David sent gifts to all other places where he had sojourned in his exile (v 31).

[*a] Heb. halak; to frequent or go often to; wander up and down (v 31). Not from the Heb. word regel, steps; journey (23:22), or yashab, sit down; dwell; remain (Ez. 26:17).

[*b] This was the day after the night Saul went to the witch (28:8, 19, 25).

[*c] 3 Sons of Saul Killed:
1. Jonathan (note d, 13:2; see ***David and Jonathan***, p. 559)
2. Abinadab (note i, 14:49; see ***4 Abinadab's in Scripture***, p. 557)
3. Melchishua (note i, 14:49)

[*d] If he had been facing the enemy he would not have been hit as quickly by archers because of his shield which he would have been fighting behind (v 3).

[*e] Saul, being sorely wounded, requested his armorbearer to finish killing him, so that he would not fall into the hands of his enemies who, he knew, would make sport of him and give him a slow and terrible death. The young man was afraid to kill his king, so Saul took a sword and committed suicide (v 4; 1 Chr. 10:4-5).

✡ ✡ ✡

with; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, [f]he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and [g]all his men, that same day together.

3. Israel's flight

7 ¶ And [h]when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they [i]forsook the cities, and fled; and the Philistines came and dwelt in them.

4. Indignity to Saul (1 Chr. 10:8)

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they [j]found Saul and his three sons fallen in mount Gilboa.

9 And they [k]cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of [l]Ashtaroth: and they fastened his body to the wall of [m]Bethshan.

5. Rescue of Saul's body
(2 Sam. 21:12-14; 1 Chr. 10:11)

11 ¶ And when the [n]inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and [o]burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

---

f This was a foolish thing to do, but it seems it was considered an honor by some men in those days, to die with their master.

g All his men, that is, all who were the personal bodyguards of Saul. Most of the army fled at the very beginning of the battle and many escaped (v 6), among them Abner (2 Sam. 1:4; 2:8-11).

h See ***12 Main Results of the Battle of Gilboa***, p. 560.

i How many cities were forsaken is not stated, but it appears that all of them on the west of Jordan in this particular battle section became Philistine cities for a time, 10 or 12 years perhaps (see 2 Sam. 4-8). When David became king over all Israel these cities were retaken and the kingdom of Israel for the first time became truly great and extended to the river of Egypt and the gulf of Aqaba, and north to the Euphrates, taking in all of Philistia, Amalek, Edom, Moab, Syria, and other countries.

j What a find, according to pagan customs in those days, for they make captured armor of kings an object of worship in their

k It does not actually say here that his head was sent to Philistia with his armor; but in 1 Chr. 10:9-10 it says they sent his head and armor into the land of the Philistines round about to publish their great victory over Israel, and then put his armor in the house of their gods (in the house of Ashtaroth, as here), and fastened his head in the temple of Dagon, the half-fish, half-man god at Ashdod (5:1-12). Thus, the armor and head of Saul were divided among the idol gods of Philistia.

l Ashtaroth was the female counterpart of Baal. Her temple was in Ashkelon where she was worshipped under the name of Atargatis, as a woman with the tail of a fish. Accordingly, fish were sacred to her; elsewhere, the dove was her sacred symbol. The immoral rites with which the worship of Ishtar in Babylon was accompanied were transferred to Canaan (Dt. 23:18), and formed part of the idolatrous practices which Israel was supposed to destroy. See ***Bible Facts About False Gods***, p. 182.

m Beth-shan, a city in the Jordan valley south of the sea of Galilee. Called Beth-shean (note a, Josh. 17:11).

n These people were the first to be helped by Saul in the beginning of his reign, so they naturally felt they owed him a debt of gratitude (v 11; 11:1-15).

o Hebrews did not ordinarily burn the bodies of their dead, but in this case it was the only convenient thing to do in the midst of their enemies. They did it at night, then buried the bones under a tree at Jabesh, the city Saul had delivered when all the men were threatened with bodily mutilation (v 12-13; 11:1-15).

Summary of 1 Samuel

Date and place: The records which make up 1 and 2 Samuel were written by Samuel, David, Nathan, and Gad from 1204-1035 B.C. in Palestine, but were perhaps finally made into one book by Isaiah the prophet, about 743-683 B.C. He seems to have been the author of Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles in their final form, according to note k, 2 Chr. 32:32.

Author: Samuel, David, Nathan, and Gad no doubt kept the original records from which Isaiah compiled the book about 743-683 B.C.

Proof of authorship: It is necessary to treat the two books as one because, in the Hebrew canon and early editions of the Hebrew text, the two were one. The division came with the Septuagint translators about 289-94 B.C. and this has been followed in all editions since then. Samuel perhaps wrote 1 Sam. 1-24; David, Nathan, and Gad, 1 Sam. 25–2 Sam. 24 (1 Sam. 10:25; 1 Chr. 29:29). There is a reference to the book of Jasher in 2 Sam. 1:18, which may have also been used in the final writing of the book by Isaiah, who wrote the history of the kings of Judah and Israel (2 Chr. 32:32, note).

Theme: 1 Samuel presents the life history of Samuel, the last of the days of the judges, the moral failure of the priesthood under Eli, the moral failure of the judges under Samuel, the beginning and failure of the monarchy under Saul, the anointing and trying experiences of David, and the end of Saul.

Purpose: The original book, now divided into 1 and 2 Samuel, was written to record the history of Israel under the judges; to show the change in the government of Israel from a system of judges to kings; and to record the background of the people through whom the Messiah would come.

Statistics: 9th book of the Bible; 31 chapters; 810 verses; 25,049 words; 157 questions; 50 verses of fulfilled prophecy; 2 verses of unfulfilled prophecy; 29 distinct messages from God (2:27; 3:4, 6, 8, 10; 8:7, 22; 9:15, 17; 10:1, 18, 22; 13:11; 15:2, 11, 18; 16:1, 2, 7, 8, 9, 10, 12; 22:5; 23:2, 4, 11, 12; 30:8); 4 promises; 117 commands; and 57 predictions.

Polygamy was tolerated under the law (Ex. 21:10; Dt. 21:15-17), and before the gospel program (Acts 17:30); but it was forbidden in the N.T. (Mt. 19:4-5; Mk. 10:1-8; 1 Tim. 3:2, 12; Tit. 1:6). Such has always caused trouble in families (Gen. 16; 21:9-16; 29:30-34; 30:1-23; 1 Sam. 1:4-7; 1 Ki. 11:4-8).

16 Examples of Polygamy:

1. Lamech (Gen. 4:19-23)
2. Abraham (Gen. 16 and 25)
3. Esau (Gen. 26:34; 28:9)
4. Jacob (Gen. 29:16–30:24)
5. Gideon (Judg. 8:30)
6. Elkanah (1 Sam. 1:2)
7. David(1 Sam. 25:39-44; 2 Sam. 3:2-5; 5:13; 1 Chr.14:3)
8. Solomon (1 Ki. 11:1-8)
9. Rehoboam (2 Chr. 11:18-23)
10. Ashur (1 Chr. 4:5)
11. Abijah (2 Chr. 13:21)
12. Jehoram (2 Chr. 21:14)
13. Joash (2 Chr. 21:14)
14. Ahab (2 Ki. 10:1)
15. Jehoiachin (2 Ki. 24:15)
16. Belshazzar (Dan. 5:2)

Temple (1:9)

Heb. heykal, a large public building, such as a palace or temple. Its first use is here. It is the same word used of Solomon's temple (1 Ki. 6:3, 5, 17, 33; 7:21, 50; 2 Ki. 18:16; 23:4; 24:13; 2 Chr. 3:17; 4:7-8, 22; 26:16; 27:2; 29:16) and of Zerubbabel's temple (Ezra 3:6, 10; 4:1; Neh. 6:10-11). It is used of the temple of the Lord in 41 places in the Psalms and books of the prophets. Also trans. palaces of kings 11 times (1 Ki. 21:1; 2 Ki. 20:18; Ezra 4:14; Ps. 45:8, 15; 144:12; Pr. 30:28; Isa. 13:22; 39:7; Dan. 1:4; Nah. 2:6). It is trans. temple referring to the house of the Lord in the days of the judges before Solomon's day (v 9; 3:3; 2 Sam. 22:7). It may be that Israel had built a more permanent house in connection with the temporary tabernacle of Moses which was made of cloth walls and skin coverings. It could have been a house for the high priest and others to live in, as it seems Eli and Samuel lived in one so as to take care of the daily duties of the tabernacle (3:3, 5-18). God Himself testified that He had not dwelt in a permanent house, but in a tent and a tabernacle from the days of Moses to David (2 Sam. 7:6-7. See 1 Chr. 15:1; 2 Chr. 1:4; Ps. 78:60). It is clear then that the tabernacle of Moses was called a temple of the Lord (v 9; 3:3). See note c, Rev. 11:2 for 5 past and future temples of the Lord besides the heavenly temple of Rev. 3:12; 7:15; 11:19; 14:15, 17; 15:5-8; 16:1, 17; 21:22. These and the tabernacle, called a temple, make 7 temples of Scripture. There are 7 references in the N.T. about believers being the temple of God, but this by no means does away with the fact of a literal temple of God in heaven, as in the above scriptures (1 Cor. 3:9-17; 6:19; 2 Cor. 6:16; Eph. 2:20-21; Heb. 3:6; 1 Pet. 2:5; 4:17).

15fold Story of Hannah (1:10)

1. The wife of Elkanah (v 2)
2. She was barren (v 2, 5-6)
3. She was the favorite wife (v 5)
4. Her adversary provoked her continually (v 6-7)
5. She fasted, wept, and prayed before the Lord year after year without an answer (v 7)
6. Her husband sought to comfort and support her in her trial (v 8)
7. She finally became desperate and prayed through to an answer by bitterness of soul, weeping, and making a vow (v 10-11)
8. She prayed so long and was in such bitterness and weeping that the high priest accused her of being drunk (v 12-14)
9. Hannah convinced him of her sincerity in prayer for a child; and he blessed her by assuring her of an answer (v 15-18)
10. She had faith that her prayer was answered and was sad no more (v 18-19)
11. Her prayer was heard and she conceived and
12. She stayed at home until the child was weaned, then took him to the temple to be devoted to the Lord forever (v 21-28)
13. She received inspiration and prophesied on the occasion of giving Samuel to the Lord (2:1-10)
14. She brought Samuel a new coat year by year as she came to the temple (2:19-20)
15. God blessed her for the loan of her firstborn son and gave her 3 sons and 2 daughters; and she became a great mother in Israel (2:21)

Hannah's Prayer (2:1)

The Chaldee reads, And Hannah prayed in the spirit of prophecy. This expresses the true nature of the song and prayer. 4fold theme: Hannah (v 1); character; 17 acts of God (v 2-10); and warning (v 3-5). It is poetic and prophetic and takes its place along with the songs of Moses, Miriam, Deborah, David, Elizabeth, Mary and others—psalmists and prophets whose inspired utterances have been recorded in the Bible. A particular characteristic of all these songs is that they sprang forth from the individual with reference to things of a personal nature, then widened to include the nature and acts of God, and the glories of the coming kingdom of the Messiah and of God among men in all eternity, making reference to things of the future. See ***8 Songs of Praise in Scripture***, p. 490.

Horns in Scripture (2:1)

5 Exalted Horns of Scripture:

1. Hannah's (1 Sam. 2:1)
2. Messiah's (1 Sam. 2:10; Ps. 89:24)
3. Israel's (Ps. 89:17; 148:14)
4. Horn of an unknown psalmist (Ps. 92:10)
5. Horn of righteous (Ps. 75:10; 112:9)

10 Examples, Debased Horns of Scripture:

1. Job's horn defiled (Job 16:15)
2. Horn of Moab cut off (Jer. 48:25)
3. Horn of Israel cut off (Lam. 2:3)
4. Horns of Gentiles cast out (Zech. 1:18-21)
5. Horns of Judah scattered (Zech. 1:21)
6. The 3 of 10 horns that fell (Dan. 7:20-24)
7. Little horn destroyed (Dan. 7:11, 21-27)
8. The 2 horns broken off (Dan. 8:7)
9. Great horn broken off (Dan. 8:21-22)
10. The 10 horns overcome (Rev. 17:12-14)

10 Victorious Horns of Scripture:

1. David's horn to bud (Ps. 132:17)
2. Horn of Israel to bud (Ez. 29:21)
3. Zion's horn like iron (Mic. 4:13)
4. Horn of salvation raised up (2 Sam. 22:3; Ps. 18:2; Lk. 1:69)
5. Horns of Joseph push the people to the ends of the earth (Dt. 33:17)
6. Horns of God coming out of His hand (Hab. 3:4-16) to drive asunder the nations
7. Little horns subduing and plucking up 3 others (Dan. 7:8, 24)
8. Great horn broke 2 horns (Dan. 8:7)
9. Horns of Gentiles scattered Judah
10. The horn of David (Messiah) shall overcome all nations and bud in the earth (1 Sam. 2:10; Ps. 89:24; 132:17-18; Rev. 17:12-14; 19:11-21)

From all these facts it is clear that a horn in figurative statements refers to power, authority, and kingship. Here Hannah was merely ascribing exaltation to her King and Messiah because He had overcome His enemies and brought salvation or deliverance to Israel (1 Sam. 2:1, 10).

15 Acts of God (2:3)

1. Weighs actions of all men (v 3. See ***God's Records***, below)
2. Breaks the bows of mighty men (v 4; Ex. 14; Judg. 7:22; Isa. 37:26)
3. Supports the weak and helpless (v 4)
4. Causes the barren to bear (v 5; 1:19)
5. Kills (v 6; Num. 11, 16, 21; Lk. 12:20)
6. Makes alive (v 6; Heb. 11:11-12, 33-38)

its (Isa. 14:9; cp. Lk. 16:19-31 where hades is equal to sheol)

8. Brings back up from hell (Rev. 20:11-15)
9. Makes poor (v 7; Job 1; Ruth 1)
10. Makes rich (v 7; Gen. 24:1; 39:5)
11. Brings low and humbles the exalted (v 7; Dan. 4; Lk. 12:20)
12. Lifts up and exalts the humble v7; Job 42; Dan. 4
13. Raises up the poor out of the dust of deepest poverty (v 8; Gen. 41; Judg. 11)
14. Lifts up the beggar from the dunghill (v 8)
15. Sets the lowest men among princes, to make them inherit the throne of glory

10 Predictions of Hannah (2:1)

1. Her own fruitfulness (v 5)
2. Bringing men up from hell (note s, v 6)
3. Exaltation of the poor and even beggars to sit among princes and inherit the throne of glory, referring to the converted becoming kings and priests in all eternity to come (v 8; Ps. 149:5-9; Dan. 7:22-27; Rev. 1:6; 5:10; 12:5; 20:4-6; 22:4-5)
4. God to keep the feet of His saints (v 9; 1 Tim. 1:12; Jude 24)
5. The wicked will remain in silent darkness of eternal death and hell (v 6, 9; Mt. 25:30; Jude 13)
6. The adversaries of the Lord shall be broken to pieces (v 10). This will take place at the 2nd advent of Christ (Zech.14; Jude 14-15; Rev.19:11-20)
7. Out of heaven shall the Lord thunder upon His enemies (v 10; Ez. 38:17-21; Dan. 7:13-14; Zech. 14; Mt. 24:29-31; Rev. 19:11-21)
8. The Lord shall judge the ends of the earth (v 10; Dan. 7:9-14; Zech. 14; Mt. 25:31-46)
9. He shall give strength to His king (v 10; Joel 2-3; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)
10. He shall exalt the horn of His anointed (Messiah, v 10; Isa. 9:6-7; Zech. 14; Mt. 25:31-46; Phil. 2:6-10; Jude 14-15; Rev. 1:7; 11:15; 20:4-6)

God's Records (2:3)

Heb. takan, to balance; measure out; arrange; classify; equalize; estimate; test; mete; ponder; weigh. Trans. weighed (v 3); weigheth (Job 28:25; Pr. 16:2); equal, in the sense of justice (Ez. 18:25, 29; 33:17, 20); meted (Isa. 40:12); and pondereth (Pr. 21:2; 24:12). Here it refers to God's keeping an accurate account of all words and deeds of men to see which side of the ledger to put them. Men will give account of every idle word as well as the good words, and of everything done in the body, whether it be good or bad (Mt. 12:36-37; 16:27; Rom. 2:12-16; 1 Cor. 3:11-15; 2 Cor. 5:9-10).

Bows of Mighty Men (2:4)

In this verse we have a figurative expression referring to divine humbling of the proud, and help for the weak (v 4).

10 Things Common Among Men:

1. The bows of the mighty men are broken (v 4)
2. The proud are humbled and brought low
3. They that stumble are girded with strength
4. The weak and helpless receive divine strength and help
5. They that are full have hired out themselves
6. The ones who have been prosperous are brought low; they lost their security and hire themselves out for a morsel of bread (v 5)
7. They that were hungry have ceased
8. The poor and insecure are made prosperous
9. The barren have born and have families to enjoy
10. She that has many children is waxed feeble, and has become sad and lonely

7 Predictions About Eli (2:27)

1. Your house and your father's house to be cut off so there will not be an old man in them forever (v 31-34). His sons died in early life (4:11)
2. You will see an enemy in My habitation and in all

Shiloh, the tabernacle, and the ark by the Philistines (4:1-22)
3 Those whom I do not cut off from your house shall be worse off, for they shall beg for bread from their successors in office (v 33, 36)
4 This shall be a sign to you: Your two sons shall both die in one day (v 34). Fulfilled, 4:11
5 I will raise Me up a faithful priest, that shall do according to that which is in My heart and mind (v 35)
6 I will build him a sure house (v 36)
7 He shall walk before My anointed (My Messiah, the Christ) forever (v 36). All three of these last statements were partially fulfilled in Solomon's reign (1 Ki. 2:26-27), but will be eternally fulfilled under the Messiah in the Millennium and the New Earth periods (Ez. 44:9-31).

Man of God (2:27)

God always has His man when one is needed to go on some special mission for Him. He can and does move in every crisis of human history to warn, rebuke, judge, and otherwise intervene in the affairs of men. Moses was the first to be called man of God (Dt. 33:1; Ps. 90, title). It was a term among the common people for a prophet who was a spokesman for God (Ex. 4:16; 7:1). The term is found 75 times in Scripture.

6 Qualifications of a Man of God:
1 Know Scriptures (2 Tim. 3:15-17)
2 Be perfect (2 Tim. 3:17)
3 Be throughly furnished unto all good works (2 Tim. 3:17)
4 Inspired by the Holy Spirit (2 Tim. 3:16-17; Neh. 9:30; Num. 11:16-29)
5 Jehovah making Himself known to him (Num. 12:6; Ez. 3:17; Jer. 15:19)
6 Qualified to act in God's stead as if God Himself were acting. In fact, in certain appearances of God to men He is called man of God (Judg. 13:6, 8-22)

12 Persons Called "Man of God":
1 Moses (Dt. 33:1; Josh. 14:6; 1 Chr. 23:14; 2 Chr. 30:16; Ezra 3:2; Ps. 90, title)
2 God (Judg. 13:6, 8-22)
3 An unknown prophet (1 Sam. 2:27)
4 Samuel (1 Sam. 9:6-10)
5 Shemaiah (1 Ki. 12:22; 2 Chr. 11:2)
6 An unknown prophet 1 Ki.13:1-31; 2 Ki. 23:16-17
7 Elijah (1 Ki. 17:18, 24; 2 Ki. 1:9-13)
8 An unknown prophet (1 Ki. 20:28)
9 Elisha (2 Ki. 4:7-9, 16, 21-27, 40-42; 5:8, 14-20; 6:6-15; 7:2, 17-19; 8:2-11; 13:19)
10 David (2 Chr. 8:14; Neh. 12:24, 36)
11 An unknown prophet (2 Chr. 25:7-9)
12 Igdaliah (Jer. 35:4)

But Now (2:30)

But now—on the contrary, My plan for an everlasting priesthood is changed. I will raise Me up a faithful priest who shall do according to My heart and mind, and I will build him a sure house; and he shall walk before My Messiah forever (v 30, 35).

10 Examples of "But Now" Used:
1 We remember the fish, cucumbers, melons, leeks, onions, and garlic, but now our soul is dried away (Num. 11:5-6)
2 I promised you an everlasting priesthood, but now be it far from Me to do this (1 Sam. 2:30)
3 I sent you without purse, scrip, and shoes, but now take them (Lk. 22:35-36)
4 You were free from righteousness, but now you are free from sin (Rom. 6:20-22)
5 The law had you bound, but now you are delivered from it (Rom. 7:1-6)
6 You were afar from God, but now in Christ you are made near (Eph. 2:12-13)
7 You were in darkness, but now are you light in the Lord (Eph. 5:8)
9 You were not a people of God, but now are the people of God (1 Pet. 2:10)
10 You had not obtained mercy, but now you have (1 Pet. 2:10)

See 17 other "but now's" in Scripture (2 Ki. 3:15; Job 4:5; 16:7; 35:15; Jn. 8:40; Rom. 3:21; 16:26; 1 Cor. 12:20; 2 Cor. 8:22; 12:6; Gal. 4:9; Phil. 2:12).

25 Precious Things of Scripture (3:1)

1 Things (jewels, Gen. 24:53; 2 Chr. 20:25; 2 Chr. 21:3; Job. 28:10, 16)
2 Fruits of the earth (Dt. 33:14-16)
3 Word of God (1 Sam. 3:1; Pr. 126:6)
4 Soul (life, 1 Sam. 26:21; Ps. 74:14; Pr. 6:26; Isa. 13:12; Jer. 15:19)
5 Stones (2 Sam. 12:30; 1 Ki. 10:2, 10-11; 1 Chr. 20:2; 29:2, 8; 2 Chr. 3:6; 9:1, 9-10; 32:27; Pr. 17:8; Ez. 27:22; 28:13; Dan. 11:28; 1 Cor. 3:12; Rev. 17:4; 18:12-16; 21:1, 19)
6 Household things (Ezra 1:6; 8:27)
7 Redemption of the soul (Ps. 49:8)
8 Death of the saints (Ps. 116:15)
9 Ointment (2 Ki. 20:13; Ps. 133:2; Isa. 39:2; Mt. 26:7; Mk. 14:3)
10 Thoughts (Ps. 139:17)
11 Substance (wealth, Pr. 1:13; 12:27; 24:4; Isa. 39:2; Jer. 20:5; Ez. 22:25; Dan. 11:43)
12 Wisdom (Pr. 3:13-20)
13 Lips of knowledge (Pr. 20:15)
14 A good name (Eccl. 7:1)
15 The chief corner stone (Isa. 28:16; 1 Pet. 2:4-6)
16 Sons (Lam. 4:2)
17 Clothes (Ez. 27:2)
18 Silver and gold (Isa. 13:12; Ez. 27:20; Dan. 11:8)
19 Saints (Jas. 5:7)
20 Trial of faith (1 Pet. 1:7)
21 The precious blood of Christ (1 Pet. 1:19)
22 Christ (1 Pet. 2:7)
23 Faith (2 Pet. 1:1)
24 Promises (2 Pet. 1:4)
25 The New Jerusalem (Rev. 21:11)

Vision (3:1)

The first place Heb. chazon is found and trans. vision. Not the same Heb. word trans. vision 4 times before this (Gen. 15:1; Num. 12:6; 24:4, 16). Trans. vision (v 1; 1 Chr. 17:15; 2 Chr. 32:32; Ps. 89:19; Pr. 29:18; Isa. 1:1; 29:7; Jer. 14:14; 23:16; Lam. 2:9; Ez. 7:13, 26; 12:22-27; 13:16; Dan. 1:17; 8:1-2, 13, 15-17, 26; 9:21, 23-24; 10:14; 11:14; Hos. 12:10; Oba. 1; Mic. 3:6; Nah. 1:1; Hab. 2:2-3). Cp. 2 Chr. 9:29; Dan. 2:19, 28; 4:5, 9-10, 13; 7:1-2, 7, 13, 15 where chezev means the same as chazon. By vision or mental pictures God gave His revelation to men many times. Objects of sight as in a dream appeared to men, sometimes while asleep (Isa. 29:7; Dan. 2:19, 28; 4:9; 7:1-2, 7, 13; 8:18), in a trance with the eyes open (Num. 24:4, 16; Acts 10:10; 11:5; 22:17), in deep meditations of the heart (Jer. 23:16), in prayer (Dan. 9:21-24; 10:2-21), or in the course of duty while awake (Mt. 17:1-9; Lk. 1:22; 24:23; Acts 9:10-12; 10:3, 17-19; 12:9; Rev. 1:10; 4:1-2; Isa. 6; Ez. 1:1; 8:3; 40:2; 43:3). It is difficult to tell always whether one was asleep or awake when he saw a vision, but one thing is certain, the image or picture came to the mind, and the message of God was always clear. Whatever was predicted always happened or will yet happen in accordance with the vision. Both visions and dreams are referred to as means of revelation from God (Joel 2:28; Acts 2:17). See ***Dreams*** in Index.

12 Facts: Samuel's Life Story (3:19)

1 He was weaned (1:23-24)
2 Lent to the Lord as a Nazarite (1:11, 24-28)
3 Ministered to the Lord (2:11, 18; 3:1)
4 Grew in body and spirit (2:26; 3:19)
5 Had favor with God and men (2:26; 3:19)
6 Became God's prophet (3:1-21)
7 Was acknowledged as a true prophet of God by
9 Delivered Israel from the Philistines by miracles (7:1-14)
10 Initiated kingdom of Israel (8:1–12:25)
11 Rejected Saul and anointed David as king (15:1–16:13)
12 Spent last days as a judge (7:15; 19:18-24; 25:1)

All Israel Knew Samuel (3:20)

All Israel was conscious of the fact that Samuel was God's chosen leader in place of Eli and the priests. Never did a priest of Eli's house rule in Israel again as judge or king. All in his family were either under Samuel, the last judge, or under kings until the house of Eli was destroyed (1 Ki. 2:26-27). Israel turned to Samuel instead of anyone left of the house of Eli (v 20; 7:1-17). To say that Samuel was the first of the prophets and the last of the judges is only half true; for, whereas there was no other judge after him, there were other prophets before him (1 Sam. 2:27; Gen. 20:7; Ex. 7:1; Dt. 18:18; 34:10; Judg. 6:8; Acts 3:21). His own mother was a prophetess, and so was Miriam as well as Deborah (1 Sam. 2:1-10; Ex. 15:20; Judg. 4:4).

God's Promise (2:30)

God did promise that the priesthood should continue in the family of Aaron forever (Ex. 29:9; 40:15; Num. 25:10-13). It appears that the promise was absolute but, like all other such promises, it was conditional upon obedience; and the family of Eli reaped for disobedience. Many times God has plainly stated the conditions of blessing and cursing, and these apply to all men alike, including priests (Lev. 26; Dt. 28). God cannot and will not bless any man who backslides and lives in sin contrary to the covenants made with him. God is as much under obligation to curse those who sin as He is to bless those who do not; and this is the fact under the law as well as grace, as proved in the many scriptures on ***Backsliding***, p. 397.

Joel (8:2)

Joel, Jehovah is God. Not the prophet, for he lived 225 years later. 14 Joel's in Scripture:
1 Samuel's son (v 21; 1 Chr. 6:33; 15:17). Called Vashni in 1 Chr. 6:28
2 A Simeonite prince (1 Chr. 4:35)
3 A Reubenite (1 Chr. 5:4, 8)
4 A Gadite chief (1 Chr. 5:12)
5 Ancestor of Samuel (1 Chr. 6:36)
6 A chief in Issachar (1 Chr. 7:3)
7 One of David's heroes (1 Chr. 11:38)
8 A Levite (1 Chr. 15:7, 11; 23:8)
9 Another Levite (1 Chr. 26:22)
10 A prince in Manasseh (1 Chr. 27:20)
11 A Kohathite (2 Chr. 29:12)
12 An exile (Ezra 10:43)
13 A Benjamite (Neh. 11:9)
14 A prophet under the kings (Joel 1:1)

Abiah (8:2)

Abiah, Jehovah is Father. 5 Abiah's in Scripture:
1 The 2nd son of Samuel (v 2; 1 Chr. 6:28)
2 Son of Rehoboam (1 Chr. 3:10; Mt. 1:7), and 5th king of Israel. Called Abijam (1 Ki. 14:31; 15:6-8)
3 A Benjamite (1 Chr. 7:8)
4 A priest of David (Lk. 1:5)
5 A woman (1 Chr. 2:24)

God Rejected by Israel (8:6)

Samuel, like all men of God, went immediately to Him in prayer; and the Lord told him to do as the people had requested, saying, "they have not rejected you, but Me" (v 6-8). God recognized that these were a stubborn people determined to have what they set their hearts on, and that being rejected as their King was not as bad as being forsaken by mitting since leaving Egypt (v 8). God further instructed Samuel to protest their choice and make it plain to them that this would increase their burdens, being more costly than the present theocracy which was a simple form of government requiring only faith and dependence on Jehovah (v 9-18). Regardless of this, Israel was determined to have their king (v 19-22).

16fold Manner of the Kingdom (8:11)

1. Your king shall take your sons and appoint them as servants (v 11)
2. He shall use them for his chariots
3. To be his horsemen in the army
4. To run before his chariots
5. To be captains over thousands and over fifties (v 12)
6. To plant his crops
7. To reap his harvests
8. To make his instruments of war, and instruments of his chariots
9. He shall take your daughters to be confectionaries (v 13)
10. To be cooks
11. To be bakers
12. He shall take the best of your fields, vineyards, oliveyards and give them to his servants (v 14)
13. He shall take the 10th of your seed and vineyards, and give them to his officers and other servants (v 15)
14. He shall take your men servants, your maidservants, the goodliest of your sons and daughters, and your stock, and put them to work (v 16)
15. He shall take the 10th of your sheep and other stock (v 17)
16. You yourselves will be his servants and shall cry out to God because of your king that you have chosen, and He will not hear you in that day (v18)

12 Predictions of Samuel (10:2)

1. When you are departed from me you will find 2 men by Rachel's sepulchre at Zelzah (v 2)
2. They will say to you that the asses you went to seek are found, and your father has left them to seek for you, sorrowing
3. When you come to the plain of Tabor, 3 men shall meet you who are going up to God at Bethel (v3)
4. One will be carrying 3 kids
5. One will be carrying 3 loaves of bread
6. One will be carrying a bottle of wine
7. They shall salute you and give you 2 loaves of bread, which you shall receive of them (v 4)
8. You will then come to the hill of God, where there is a garrison of Philistines (v 5)
9. You will come to the city and meet a company of prophets coming from the high place with musical instruments; and they shall prophesy
10. The Spirit of God shall come upon you and you shall prophesy (v 6)
11. You shall be turned into another man
12. When these signs come to pass you may do as you see fit, for God is with you, and you will prosper in all you undertake (v 7)

4 Signs Confirming God's Choice of King (10:2)

1. Finding 2 men at Rachel's sepulchre who would tell Saul the asses were found and his father was seeking him (v 2)
2. Meeting 3 men going up to Bethel, one carrying 3 kids, another 3 loaves, and the other a bottle of wine; they would salute Saul and give him 2 loaves of bread (v 3-4)
3. He would go on to the hill of God where there would be a garrison of Philistines. When coming to the city, a company of prophets would meet him with musical instruments, and prophesy v5
4. The Spirit of God would come upon Saul so that he would prophesy with them, and be turned into a new man (v 6)

Altogether there were 5 men and 2 companies of men who were to be at certain places, having certain things in their hands and doing certain things. Saul was to be changed, and prophesy; and so many other details were to be fulfilled that it would rule out any possibility of guesswork. In all, there were about 30 details to the prophecy, and if one had failed the whole would have been a failure. According to the laws of simple and compound probability this prophecy would have one chance in 1,073,741,824 of fulfillment.

Saul's Conversion and Backsliding (10:6)

What could be more clear! Saul was a partaker of the Holy Spirit and genuinely converted, born again, redeemed, and made a new creature at this time.

5 Spiritual Blessings of Saul:

1. The Spirit of God came upon him (v 6,10-13; 11:6)
2. He prophesied (v 6, 10-13)
3. He was turned to another man (v 6)
4. God was with him (v 7)
5. God gave him another heart (v 9)

15 Steps in Saul's Downfall:

1. He intruded into the priest's office (13:8-10)
2. He made excuse for his sin of breaking the commandment of God (13:11-12)
3. Again broke the commandment of God which called for the destruction of all the Amalekites (15:2-12)
4. Lied to Samuel about obeying God in destroying the Amalekites (15:13-20)
5. Laid the blame for his failure on the people (15:20-21)
6. Became exalted, not staying small in his own sight (15:17)
7. Rejected the Word of God (15:23-26)
8. Halfheartedly repented, but still blamed the people (15:24-35)
9. Lost the Holy Spirit and became possessed with a demon spirit (16:14-23;18:12)
10. Became jealous of David and made 21 attempts upon his life (18:6–26:25)
11. Became bitter against his own son in his jealous rage against David (20:30-34)
12. Drove David from his own home and inheritance (21:1–30:31)
13. Sought a revelation from a witch and demons contrary to the law (28:7-25; 1 Chr. 10:13-14)
14. Swore to protect the witch contrary to the law (28:10)
15. Committed suicide (31:4-5)

4fold Message of God to Israel (10:18)

1. I brought you out of Egypt, and delivered you out of the hand of the Egyptians, the hand of all kingdoms and those that oppressed you (v 18).
2. You have this day rejected your God, who saved you from all your adversaries and tribulations v19
3. You demand a king to be set over you. The sin was not in asking for a king, because God knew they would have one and made provision for it in the law (Dt. 17:14-20). The sin was in being impatient, in wanting to be like other nations, and in rejecting God as their King when He was needed more than ever; it was calling for a king when it was not yet time for one, and trying to rush God's plan to an earlier fulfillment than He wished (Gen. 49:10; Num. 24:7, 17-19).
4. Now therefore, present yourselves by your tribes and by thousands before Jehovah.

The Kingdom Renewed (11:14)

Saul had not been anointed before all Israel when he was chosen king (10:24-27), only privately by Samuel (10:1); now Samuel took the occasion of victory and the pride of all Israel in their king to anoint him in public. This is what is really meant by Saul was anointed a second time at this convocation. Here we read that they made Saul king before the Lord; that is, they fully accepted him as their king, and Samuel anointed him in the presence of all the people, offering peace offerings and holding a great feast in honor of him (v 14-15). The Sept. reads, Samuel anointed Saul to be king, before the Lord, in v 15. The second anointing is plainly implied in the term made Saul king. David was anointed to be king 3 times:

1. In a private family gathering (16:1-13)
2. When he was made king of Judah by the elders (2 Sam. 2:4)
3. When he was made king over all Israel (2 Sam. 5:3)

7fold Statement of Samuel's Blameless Life Before Israel (12:1)

1. I have heard and obeyed your voice in all that you said to me concerning a king and a kingdom (v 1).
2. I have made (anointed) a king over you.
3. I am old and grayheaded and your new king walks before you (v 2).
4. My sons are also with you.
5. I have walked before you from my childhood unto this day.
6. I am here now, so let any man among you charge me before Jehovah and His anointed king, if ever I have stolen or taken by force one thing from any of you, if I have oppressed any, taken a bribe or showed injustice to any. If I am charged with being guilty of any degree of wrongdoing, I will make restoration (v 3).
7. I charge you this day that Jehovah and His anointed king are witnesses to your confession that I have not defrauded, oppressed, or robbed you, and that you have not found ought in my hands. They all said, "He is witness" (v 4-5).

9 Acts of God's Faithfulness to Israel (12:6)

1. He advanced Moses and Aaron (v 6; Ex. 4-12)
2. He brought your fathers out of Egypt
3. He performed many righteous acts for your fathers (v 7; Ex. 5-19)
4. He sent Moses and Aaron when your fathers cried to Jehovah, who brought them out of Egypt (v 8; Ex. 12-19)
5. He made them dwell in this place
6. He sold them into the hand of Sisera and the Canaanites when they forgot the Lord their God (v 9; Judg. 4-5)
7. He also sold them into the hand of the Philistines (v 9; Judg. 3:3, 31; 10:6-11; 13:1-5; 14:1-4; 15:3-20; 16:5-30)
8. Before this He sold them into the hand of Moab (v 9; Judg. 3:12-30)
9. When Israel cried to Jehovah and made proper confession of sin, asking for deliverance from their enemies, He sent Jerubbaal (Gideon), Bedan (Barak), Jephthah, and Samuel and delivered you out of the hand of your enemies on every side, and made you safe (v 10-11)

10 Persons That Kept Secrets (14:1)

In Scripture, 248 times men told others certain things, but only the following kept secrets:

1. Jacob told not Laban of his plans for departure (Gen. 31:20)
2. The angel told not his name (Judg. 13:6, 18)
3. Samson told not his father and mother about the dead lion (Judg. 14:6-9, 16)
4. Saul kept the secret of the kingdom he learned from Samuel (1 Sam. 10:16)
5. Jonathan told not his father about going to the garrison (1 Sam. 14:1)
6. Abigail told not her husband what she had done (1 Sam. 25:19, 36)
7. Nehemiah told no man what God put in his heart to do at Jerusalem (Neh. 2:12)

Only one woman, one angel, but 8 men kept secrets.

Saul Inexcusable (15:9)

The commandment was so clear that there was no excuse for Saul or the people to violate it through covetousness—sparing all that was good and destroying only that which was vile and refuse (v 8-9). God indicted Saul for his sin of turning back from following Him and in refusing to obey His commandments (v 10-11). Saul lied to Samuel saying, "I have performed the commandment of the Lord" (v 12-13). When confronted by Samuel as to what was meant by the sheep bleating and the cattle lowing if he had obeyed God's commandment, Saul excused himself and blamed the people for sparing the best of the stock to use as sacrifices to the Lord (v 14-15). The last time before this that Samuel rebuked Saul, it was for disobedience, at which time he was rejected as king; and at that time Samuel himself was accused of being to blame, for not showing up on time as he had promised (13:1-15).

Here again Samuel announced the sin of Saul, but Saul again maintained that he had obeyed the voice of the Lord—that he did destroy all the Amalekites except the king, and that the people were to blame for saving the best of the stock (v 16-21). Once again Samuel announced the rejection of Saul as king (v 22-23). After all this Saul acknowledged he had sinned, the reason being that he feared the people and obeyed their voice (v 24). He begged for pardon, asking Samuel to turn again to him so he could worship the Lord, but Samuel refused and still another time announced his rejection as king (v 25-26). When Samuel turned to go away Saul laid hold of his mantle and it rent (v 27). Samuel then told him the Lord had rent his kingdom from him that day, giving it to his neighbor, and assured him that God would not change His mind in the matter (v 28-29). Saul again repented, begging Samuel at least to honor him before the elders and permit him to worship the Lord once more. Samuel relented this much and permitted Saul to worship (v 30-31), then commanded that Agag be killed before he left (v 32-33). Samuel went home mourning for Saul, and did not come back to him as long as he lived (v 34-35).

4 Abinadab's in Scripture (16:8)

1. Keeper of the ark for many years (7:1-2; 2 Sam. 6:3-4; 1 Chr. 13:7)
2. Second son of Jesse (v 8; 17:13; 1 Chr. 2:13)
3. Son of Saul (31:2; 1 Chr. 8:33; 9:29; 10:2)
4. Officer of Solomon (1 Ki. 4:11)

5 Shammah's in Scripture (16:9)

1. A duke of Edom (Gen. 36:13-17; 1 Chr. 1:37)
2. Third son of Jesse (16:9; 17:13). Called Shimma (1 Chr. 2:13) and Shimeah (2 Sam. 13:3; 21:21)
3. First of David's men (2 Sam. 23:11)
4. A hero of David (2 Sam. 23:33). Called Shammoth and Shamhuth (1 Chr. 11:27; 27:8)
5. Another hero of David (2 Sam. 23:25)

Teraphim (15:23)

Heb. teraphim, trans. teraphim only 6 times (Judg. 17:5; 18:14-20; Hos. 3:4); idolatry (v 23); image (1 Sam. 19:13, 16); family idols (Zech. 10:2); and family images (Gen. 31:19, 34-35; 2 Ki. 23:24; Ez. 21:21).

Family idols and images, or the teraphim, were talismanic figures supposed to cure diseases and ward off evils. It was believed that the gods, upon seeing them, would be favorable to the one who suffered or was in trouble of any kind. Not only images of men were made, but images of eyes, ears, mouth, nose, hands, feet and other parts of the body were hung in temples as charms to protect these bodily parts.

✡ ✡ ✡

God had evidently directed Samuel to have every one of the 7 sons of Jesse pass before him, and then spoke in his ear in each case to say this was not the right one (v 7-10; 9:15). When none were chosen Samuel knew something was wrong, because he had been directed to anoint one of Jesse's family as king. Upon inquiring he learned of another son who had been too busy to come to the feast. He was young and perhaps smaller than the others, but he was chosen of God who was looking on the heart and not the outward appearance. The Lord saw in him a man after His own heart (13:14; 16:7). David was the youngest of Jesse's 8 sons. He became a mighty man of valor (v 18). He is referred to many times as a mighty warrior and able to do more than many others in combat. He killed a lion and a bear even as a youth (17:34-36). His own mighty men acknowledged that he was worth 10,000 of them in war (2 Sam. 18:3). As to bodily appearance, in youth he is described as ruddy, of a beautiful countenance, and good to look at (v 13). He had the true qualities of a king, but compared to his grown-up brothers he was not even counted important enough to be urged to attend the feast (v 7-11).

5 Facts About David (16:11)

1. The youngest of Jesse's 8 sons
2. Keeper of the sheep—the only one of the sons busy except for displaying their admirable physical appearance
3. Ruddy. Heb. admoniy, reddish; red; ruddy. From adam, flush; rosy; red; ruddy; to show blood in the face. David no doubt had rosy cheeks and red, auburn, or golden hair
4. Of a beautiful countenance. Heb. yapheh, beautiful; fair; pleasant; goodly (v 12; 25:3; Song 6:4; Ez. 16:13)
5. Goodly to look at

Different versions express these traits vividly: Septuagint, ruddy complexion, with beautiful eyes, and comely in appearance; Peshitta, ruddy, with beautiful eyes, and very handsome; Berkeley, ruddy complexion, sparkling eyes, and a handsome appearance; Rotherham, ruddy, a stripling with handsome eyes, and noble mien

True Chronological Events (16:14)

1. David anointed king (16:1-13)
2. War between Israel and Philistia, and challenge of Goliath (17:1-11)
3. David's mission to the army (17:12-21)
4. Saluting his brethren and hearing challenge of Goliath (17:22-27)
5. Accused of haughtiness by his brothers(17:28-29)
6. Offer to go out and fight Goliath. Brought to Saul who disdains him (17:30-33)
7. Offering proof that he is able to fight Goliath. Accepted by Saul (17:34-37)
8. Rejecting armor and weapons provided, in favor of his simple and tried weapons (17:38-40)
9. Challenging and conquering Goliath (17:41-51)
10. Victory over Philistia (17:52-54)
11. David brought to Saul (17:55-58)
12. Becoming a friend of Jonathan (18:1-5)
13. Incurring Saul's jealousy who attempts to slay David (18:6-11)
14. David removed from Saul's court but the king continues efforts to slay him (18:12-30)
15. Reconciliation with Saul (19:1-10). 16:14-23 should be placed chronologically between 19:9 and 10; but the writer put the passage where it could show the contrast between the two spirits with Saul and David
16. Continued attempts to kill David and the defeat and death of Saul (19:11–31:13)

Transfer of Spirits (16:14)

In contrast with the Spirit of the Lord coming upon David from that day forward (v 13), the same Holy

turns to sin may lose the Holy Spirit. Saul lost Him after having Him upon his life for several years (10:6, 9-13; 11:6; 13:1). David believed such was possible, for he prayed for God not to take the Spirit from him (Ps. 51:11). Lucifer, fallen angels, demons, Adam and Eve, and many others are examples of sin causing one to lose what he has been given of the Lord. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T. and ***Backsliding***, p. 397.

Holy Spirit Departing From Saul (16:14)

Not only the Holy Spirit, but Jehovah Himself was also departed from Saul (18:12). The same was true of Samson—God departed from him (Judg. 16:20).

6 Divine Things Can Depart From Man:

1. God Himself (1 Sam. 18:12; 28:15-16; Judg. 16:20; Hos. 9:12)
2. The Holy Spirit (1 Sam. 16:14; Ps. 51:11)
3. God's glory (1 Sam. 4:21-22; Ez. 10:18)
4. God's Word (Dt. 4:9; Pr. 3:21; 4:21; Heb. 2:1, notes)
5. God's soul (Jer. 6:8; Heb. 10:38-39)
6. God's mercy (2 Sam. 7:15)

5 Divine Things Man Can Depart From:

1. God Himself (Jer. 17:5, 13; Isa. 59:13; Hos. 1:2; Heb. 3:12)
2. God's Word (Pr. 5:7)
3. Following the Lord (2 Chr. 34:33)
4. The way of the Lord (Mal. 2:8)
5. The faith (1 Tim. 4:1)

Evil Spirit From God (16:14)

Evil spirits come from God only in the sense of being permitted by Him to trouble those who are backslidden and persist in sin and rebellion (v 14; 1 Ki. 22:21-24; 2 Chr. 18:20-23). The idea is that God does not protect such a person from spirits as He otherwise would if he yielded to Him instead, and obeyed Him. God gave Saul over to an evil spirit as punishment for his sins and self-will. Naturally, when the Holy Spirit left him he was open to an evil spirit of torment from Satan.

Remedy for Saul (16:15)

Saul's servants, perhaps the officers of his kingdom or his body guard, noticed the great change since the Holy Spirit had departed from him. They advised a good musician to play during special melancholy periods which he suffered. The advice was followed and David was chosen. The plan was successful, for the evil spirit did not bother Saul at such times when David's music was played (v 15-23).

Order of Events (17:15)

Since 16:14-23 comes chronologically between 19:9 and 10 (see ***True Chronological Events*** above), this v 15 must refer to David helping his 3 brothers to the army with their equipment and returning to his father again. This seems clear from the fact that it says, "the three eldest followed Saul (went to be in Saul's army). But David (who helped them get to the valley of Elah with their camp equipment and weapons) went and returned from Saul to feed his father's sheep at Bethlehem" (v 14-15). Some days later, after Israel was mobilized, and at the end of about 40 more days, David was sent back to the army to see how his brothers were faring and to take them provisions. It was then that he found Goliath defying the army of God and of Israel (v 16-29)

Some versions suggest David went back and forth from Saul's army and his father's home to herd the sheep. He could have done so to supply his brothers on several occasions during the time the army was being mobilized and during the 40 days Goliath was defying them. On the 40th day when the army seemed to be in commotion, perhaps getting ready to attack the Philistines, David, who had come to see his brothers, found out what Goliath (v 30-37). He had not yet met Saul but did so when he made this offer (v 30-40). While he went to face Goliath Saul inquired of Abner as to who he really was (v 41-56). These facts should harmonize the seeming discrepancies of David being with Saul to play for him (16:14-23), of his leaving the camp of Saul to go home (17:14-15), and of Saul being ignorant of ever meeting David before (17:30-58).

Boast of Goliath (17:41)

The Philistine drew near to David, hiding behind the large shield carried by a man before him, not knowing what he was to face. When he looked from behind the protecting shield he was full of wrath because such a duelist—a mere boy—should be sent against him. He hurled slander at David and cursed him by his gods, promising to give his flesh to the birds and beasts (v 41-44). Such a boy without armor and weapons of warfare made the vain giant careless in his defense, so he came at the opponent to tear him in pieces with his hands.

2fold Boast of Goliath (v 43-44):

1. Am I a dog, that you come to me with staves? There could be no stronger statement of contempt (2 Ki. 8:13; Mt. 15:26); and since David was coming against him with a club, which was used on dogs, it made him blind with rage that helped cause his own downfall.
2. Come to me, and I will give your flesh to the fowls of the air, and the beasts of the field.

7fold Answer of David (17:45)

1. You come to me with a sword, a spear, and a shield, but I come to you in the name of the Lord of hosts, the God of the armies of Israel whom you have defied
2. This day will the Lord deliver you into my hand
3. I will smite you and take your head off
4. I will give the bodies of your army to the birds and beasts of the earth, this day
5. All the earth shall know that there is a God in Israel
6. All this assembly shall know that the Lord does not save by a sword and spear
7. The battle is the Lord's and He will give you into our hands

7 Blessings of David (18:5)

1. He and Jonathan became fast friends. This saved his life later (v 1; 19:1-7; 20:1-42).
2. Saul accepted him, making him his servant from that day forward (v 2).
3. Jonathan made a covenant with David, because he loved him, and acknowledged that David would be the next king of Israel; he wanted some part in the kingdom under David (v 3; 20:16-19, 23, 30, 41; 23:16-18).
4. As a token of his great love for David and of their covenant together, Jonathan stripped himself of his robe, his garments, and even his sword, bow, and girdle (v 4). In the East it was considered a special mark of respect to be presented, by a prince or sovereign, some piece of the garments he was wearing. The gift of a girdle was a special token of the greatest confidence and affection; it was very highly prized. Cp. 2 Sam. 18:11. Jonathan not only gave David one piece but the entire outfit he was wearing, including his weapons, which indicated that he was his servant altogether and owed complete allegiance to him.
5. He acted wisely and was well-behaved in all his responsibilities of helping Saul in the kingdom (v 5; cp. 16:8).
6. Saul set him over all the men of war in Israel; and as commander he distinguished himself as a mighty valiant man, and a man of war (v 5; 16:18). He certainly was not this when he killed Goliath as a boy without any experience in war.
7. He was accepted in the sight of all Israel, and in

Custom of Women (18:6)

It was the custom for women to express their delight in victory by songs, music, and dancing in the presence of the conquerors (v 6; Ex. 15:20; Judg. 11:24). This encouraged the seed of jealousy that caused the many sins of Saul and the sufferings of David whom they wanted to honor. Many times an innocent something becomes a deadly poison which causes untold heartache and destruction. This was something Saul could not overlook. He wanted to be the hero and could have been if he had killed the giant; but he did not even attempt it. Saul reasoned the people might as well give David the kingdom; then a jealous demon took hold of him from that time forward (v 8-9). This is further proof that happenings of 16:14-23 were after all the events of ch. 17.

10fold Effect Upon Saul (18:8)

1. He was very wroth (v 8)
2. The saying displeased him
3. He said: They give David more glory than they do me, they may as well give him the kingdom
4. He eyed David from that day on (v 9)
5. An evil spirit of jealousy and insanity came upon him to prophesy (v 10)
6. Saul cast the javelin at David to kill him while under the demon influence (v 11)
7. He was afraid of David because the Lord was with him, and had departed out of his own life (v 12)
8. Saul demoted David, setting him over only 1,000 men; but David behaved himself very wisely; and the Lord was all the more manifestly with him so that Saul was still more afraid of him (v13-15)
9. Israel and Judah loved David with increasing love, so Saul deceitfully planned the taking of David's life by the Philistines to free himself from the charge of murder; but when God prospered David against the Philistines Saul was the more afraid of him and became his enemy continually (v 16-30)
10. Saul continued to seek the life of David until 21 attempts had been made to kill him before he (Saul) himself was killed by the Philistines (19:1–31:13)

12 Known Wars in Saul's Reign (19:8)

1. The Ammonite war (11:1-14; 14:47)
2. 1st Philistine war (13:1–14:45)
3. The Moabite war (14:47)
4. The Edomite war (14:47)
5. The Syrian war (14:47)
6. The Amalekite war (14:47; 15:1-35)
7. 2nd Philistine war (17:1-58)
8. 3rd Philistine war (18:17-30)
9. 4th Philistine war (19:8)
10. 5th Philistine war (23:1-5)
11. 6th Philistine war (23:27–24:1)
12. 7th Philistine war (31:1-13)

Schools of the Prophets (19:20)

Heb. lahaqah, to gather; an assembly; a company. From this assembly of the prophets we get the idea of the school of the prophets. It seems that men who desired to be prophets gathered together to learn the ways of God and to be trained in divine matters. No doubt they sought God and were anointed with the Holy Spirit as in other periods. Certain men in every age have been spiritually minded and hungry for the Lord. There were such gatherings from Samuel's day on (v 20, 24; 10:5-12; 1 Ki. 18:4, 13; 19:1, 10, 14). Those who gathered in Elijah and Elisha's day were called the sons of the prophets (1 Ki. 20:35, 41; 2 Ki. 2:2-7, 15; 4:1, 38; 5:22; 6:1; 9:1). They were the special servants of God (1 Ki. 17:13, 23; 21:10; 24:2; 2 Chr. 20:20; 24:19; 29:25; 36:16; Ezra 9:11; Neh. 9:26-32; Isa. 29:10); and they

Samuel standing among them as their appointed leader or president of the school (v 20). Elijah and Elisha were heads of the prophets in their time (2 Ki. 2:2-7, 15; 6:1). In such gatherings there seemed to be a general spirit of prophecy that would come upon all present. At least, this is what happened here. Three companies of Saul's soldiers had the Spirit come upon them when they came among the prophets (v 20-21). Then when Saul, the backslider from whom the Spirit had been taken away, came among them, the Spirit was upon him again for the time being (v 22-24).

David's Distress (20:41)

David's distress in leaving his true and tried friend Jonathan, the loss of his wife and home with all its comforts, the loss of his relatives, friends, and beloved people of Israel, his country and inheritance, and above all the altars of God, would naturally cause him to exceed in weeping. David was not a mere boy any more; he was a full-grown man, a man of war and as brave and powerful as the best, but he was crushed at the injustice meted out to him (v 41). He set an example of godliness that cannot be surpassed and became a pattern here for all others to imitate. He could have killed Saul, organized an army of true followers in Israel, divided the kingdom and split the whole nation; but he neither sought power, personal gain, or vengeance in the least degree. He did not linger to recruit sympathizers. He simply left everything to the providence of God to work out in His time and way.

David's Fear (21:1)

David had a right to be afraid, not realizing what attitude they would take after knowing that the killer of their giant champion of Gath, and the man who had caused their defeat more than once, was in their hands. David should have had faith though, and recognized that Jehovah had chosen him to be the king of Israel, and that He would therefore see to it that he fulfilled his calling in spite of Saul and the Philistines. Instead, he took things in his own hands and decided to play insane, thinking they would then turn him loose to go where he pleased (v 12-13). The strategy was a success, for Achish rejected him (v 14-15). David composed Ps. 56 on this occasion.

The Cave of Adullam (22:1)

The cave of Adullam was a large one near the city of Adullam in Judah which was about 12 miles southwest of Bethlehem and about 20 or more miles from Nob, a place about 2 miles north of Jerusalem (v 1; Josh. 12:15; 15:35; 2 Sam. 23:13; 1 Chr. 11:15; 2 Chr. 11:7; Neh. 1:30; Mic. 1:15; cp. Gen. 38:1, 12, 20). Here is where David gathered his mighty men who helped him in his adventures with Saul and others, and who also helped him get the kingdom of Judah after the death of Saul. At first, 400 men gathered to him and he became their leader (v 1-2); then others came until there were about 600 (23:13; 27:2; 30:9). Ps. 57 was written on this occasion.

4 Classes Joined David (22:1)

1. His brethren and his father's house
2. Everyone that was in distress
3. Everyone that was in debt
4. Everyone that was discontented

His father's house did not go down to him because of blood relationship only, but mainly because they were all in danger of being killed by Saul who was determined to slay David and thus get rid of his rival from the house of Jesse. If any in the gathering thought it was a good chance to take vengeance on Saul, to rob and plunder, and get gain, they were disappointed, for David never misused his power; he always made it count for good and in defense of his people.

1 Intruded into the priests' office through impatience and self-will (13:1-14)
2 Broke God's commandment by not slaying all Amalekites and their stock (15:1-35)
3 Became very wroth and envied David from the time the women sang, ascribing less glory to him than to David (18:8-9)
4 Attempted to slay David by a javelin (18:11)
5 Attempted again to slay him by a javelin (18:11)
6 Plotted to have David killed by the Philistines (18:16-19)
7 Plotted again to have him killed by the Philistines (18:20-30)
8 Gave command to execute David without cause (19:9-10)
9 Attempted to slay David by a javelin (19:9-10)
10 Sent soldiers secretly to kill David at his home (19:11-14)
11 Sent soldiers to bring David even though sick, so he could personally kill him (19:15-17)
12 Sent soldiers to take David (19:20)
13 Sent soldiers again to take him
14 Still again sent soldiers to do the same (19:21)
15 Went himself to kill David (19:22-24)
16 Waited patiently to kill David (20:24-25)
17 Again waited to kill him (20:26-29)
18 Commanded Jonathan to send for David so he could kill him (20:30-32)
19 Cast a javelin at his own son hoping to kill him because he plead for David (20:33-34)
20 Drove men of God away from their own inheritances and from the worship of the true God (22:1-4)
21 Caused division among God's people (22:1-4)
22 Sowed seeds of hatred in the hearts of men who loved David (22:7)
23 Accused his servants of conspiring against him because they did not seek the life of David (22:8)
24 Accused Jonathan of stirring David up in rebellion against him (22:8)
25 Accused priests of conspiring against him when they merely carried out their duty (22:11-15)
26 Killed 85 priests of God (22:16-18)
27 Destroyed a whole city of the priests, the men, women, children, babies, and all stock because of jealousy (22:19)
28 Raised up an army to fight and destroy another innocent city trying to get David and kill his men (23:8-13)
29 Sought to murder daily (23:14)
30 Plotted with Ziphites to destroy David (23:15-24)
31 Sought David, with his whole army, expecting to kill him (23:25-29)
32 Sought him again, with his whole army, hoping to kill him (24:1-22)
33 Sought David another time with his army, to kill him without cause (26:1-25)
34 Inquired of a witch and demons, swearing to break God's law and spare the witch (28:6-25; 1 Cor. 10:13-14)
35 Committed suicide (31:4-5)

En-gedi (23:29)

En-gedi, the fountain of the kid, was a city on the western shore of the Dead Sea, about the middle section. Originally called Hazezon-tamar it was the home of Amorites in the days of Abraham (Gen. 14:7); also Hazazon-tamar (2 Chr. 20:2). The fountain which comes out of the mountainside about 400 ft. above the sea is still called Ain-jidy, from which the city took its name. Near it are the ruins of several buildings. The old city site was on the level ground at the seashore, which is still strewn with ruins. The wilderness of En-gedi included the wild and rugged mountain regions extending from the city toward Hebron, Tekoa, and Bethlehem. It was and still is the home of wild goats; and in every ravine are immense caverns in which David and his men could have hidden from Saul (v 29; 24:1-2).

derness would hold as many as 3,000. One great hall alone is said to be 45 by 120 ft. and with an arched roof. Such caves are to be found throughout the East, especially where limestone abounds.

Saul's Acknowledgement (24:16)

Saul acknowledged the justice and mercy of David as well as his own fault and guilt; and begged mercy and kindness to his own house when David would become king. He seems to have been a man of strong emotions, capable of grateful expressions when normal, and uncontrollable temper and wickedness when overcome by his depraved disposition and under the influence of a demon spirit that had come into his life instead of the Holy Spirit (v 16-22; 16:13-23). Saul's change here was only shortlived, and his clear and sane acknowlegement and admiration of the character and conduct of the one he dreaded was transient. Nevertheless, God used these circumstances for a temporary escape for David. Ps. 142 was composed on this occasion.

Churlish (25:3)

Heb. qasheh, churlish (v 3); trans. roughly (20:10; Gen. 42:7, 30; 1 Ki. 12:13; 2 Chr. 10:13; Isa. 27:8); hard (1:15; Ex. 1:14; 18:26; Dt. 26:6; 2 Sam. 2:17; 3:39; Ps. 60:3, 5; Song 8:6; Isa. 14:3); cruel (Ex. 6:9; Isa. 19:4); stiffnecked (Ex. 32:9; 33:35; 34:9; Dt. 9:6, 13; 31:27); stubborn (Judg. 3:19); prevailed (Judg. 4:24); sore (2 Sam. 2:17; Isa. 27:1); grievous (1 Ki. 12:4; 2 Chr. 10:4; Isa. 21:2); heavy (1 Ki. 14:6); trouble (Jer. 30:25); obstinate (Isa. 48:4); hardhearted (Ez. 3:7); and impudent (Ez. 2:4). With these qualities one can see how Nabal was a fool not only in name, but also in disposition and character.

1st Act of Judgment by David (25:13)

This was the first act of judgment by David upon anyone who had insulted and mistreated him among his own people. He did not seek judgment upon Saul or Doeg, or the cities of Keilah and Ziph who had all betrayed him; but Nabal was so surly and insulting to those who had befriended him that David decided to take a stand against such ungodliness in Israel, with punishment. He took 400 of the 600 men with him, indicating that Nabal undoubtedly had many men with him at the feast he was making, and went to administer the punishment. 200 men stayed by the stuff; that is, the camp, the women and children, (v 13).

6 Things Saul Finally Acknowledged (26:21)

1 I have sinned in seeking your life
2 David should return to his inheritance
3 I have been seeking to do you harm, but I will do it no more
4 I realize that you truly love me and respect me by sparing me the second time
5 I have played the fool
6 I have erred exceedingly

9 Proofs That This Was Not Samuel (28:20)

1 God would not answer Saul either by dreams and visions, Urim and Thummim, or by prophets, for He had departed from him and had taken the Holy Spirit away from him because of sin (v 6, 15-16; 15:26; 16:13-23; 1 Chr. 10:13-14). If God had refused to answer him by legitimate means He certainly would not answer contrary to Scripture (Lk. 16:26). If He would not answer by the Holy Spirit He certainly would not answer by a demon spirit seeking to imitate Samuel, as is plain here (v 7-19; 1 Chr. 10:13-14).

2 It is clearly stated that Saul sought information from demons, not from God who refused to answer

her to divine by the familiar spirit (v 8).

3 The Bible plainly teaches that communication with the dead can be demon spirits imitating departed loved ones (v 7-19; Dt. 18:11; 1 Chr. 10:13-14; Isa. 8:19).

4 It is commanded in scores of scriptures not to traffic with demons or seek communication with the dead (note b, Lk. 12:29); therefore, God would not allow Samuel to communicate thus through a witch.

5 The seeming appearance of Samuel to the witch was simply the familiar spirit imitating and impersonating him (1 Chr. 10:13-14). When it appeared that Samuel was speaking to Saul, it was the demon speaking; it would know about both Samuel and Saul and their past relationship. Such a demon could also make predictions (Dt. 13:1-3). Isaiah warned later that those who sought to the dead were deceived by familiar spirits (Isa. 8:19).

6 The demon spirit practically revealed his identity when he said that Saul and his sons would be with him tomorrow. Saul went to the torment compartment of sheol or hades, whereas Samuel went to the comfort side of the underworld of departed spirits. See **WHERE ARE THE DEAD?**, p. 1029, and ***Hell***, p. 1030.

7 There is no record of God seeking to intercept the communication of demons and men. Saul inquired of a demon and was answered by one. When God gives answers His messages come only through the Holy Spirit in different ways, but never through unlawful or unscriptural ways, as here. The case of Balaam is sometimes mentioned as proof that God intercepts messages of Satan and utters His own through the same channel, but this is not true. Balaam was a true prophet as long as he was used of God. See ***35 Bible Facts About Balaam***, p. 324.

8 It is stated in 1 Chr. 10:13-14 that Saul died for his previous sins and also for sinning against the Word of the Lord (which forbade witches and traffic with demons, and for asking counsel of one that had a familiar spirit, to inquire of it) and inquired not of the Lord (on this occasion). Thus, it was from a familiar spirit, and not Samuel, that he obtained his information.

9 Jesus taught that it is impossible for the dead to communicate with living persons on earth, and all scriptures on the subject of the state of the dead, and on heaven and hell, completely confirm His teaching. There was an impassible gulf between the compartments so that they could not go from one place to the other, nor go back to the earth (Lk. 16:26-31). The only case of any person leaving his place of confinement between death and resurrection is the case of Moses whom God brought up for a purpose, on the mount of transfiguration (Mt. 17:1-8). We must bear in mind though, that this was an act of God and not a demonized witch or wizard. Hence, we conclude that 1 Sam. 28:7-19 is the record of a demon impersonation.

David and Jonathan (18:1)

David and Jonathan became fast friends from this time on. Jonathan was possibly 40 years old when he met David and 55 when he died with Saul (31:1-13). Ish-bosheth, the youngest son of Saul, was 40 when he began to reign (2 Sam. 2:10). The love of Jonathan and David was like that of father and son, and as true brothers in the same nation—not the low, depraved, unnatural homosexual and demonized love which some have sought to attach to this story based on v 1; 2 Sam. 1:26. Theirs was a genuine affection which was pure and normal, as it should be with all men.

10fold Plea of Abigail to David (25:24)

1 Let this iniquity be upon me (that is, let me suffer the judgment of the iniquity of my husband, v 24)
2 Let your handmaid, I pray you, speak (or address

4 Let not my lord regard the folly of my husband, for he is a man of Belial (Satan) and rightly named Nabal (foolish, v 25)
5 I did not see your young men when they came making your request known
6 As the Lord liveth, seeing He has withheld you from shedding innocent blood, and from avenging yourself with your own hand, let your enemies be as Nabal (v 26)
7 Your handmaid has brought a blessing for my lord and your young men that follow the Lord (v 27)
8 I pray you to forgive the trespass of your handmaid, for the Lord will certainly make you a sure house because you fight the battle of the Lord and evil has not been found in you all your days (v 28)
9 Yet a man (Saul) is risen to pursue you and seek your soul; but it shall be bound in the life of God and all your enemies shall be cast out as a stone from a sling (v 29)
10 When the Lord has fulfilled all that He has promised you, and shall make you king over Israel, then remember your handmaid who has plead with you not to shed innocent blood so that you will not have regrets in time to come over your wrong deeds (v 30-31)

Figs (25:34)

The word fig is used 64 times in both testaments—43 times in the O.T. and 21 times in the N.T. The first mention is when Adam and Eve sewed fig leaves together to make aprons for their nakedness (Gen. 3:7). Fig trees abounded in Palestine; and figs are mentioned as one of the fruits of Canaan (Num. 13:23; 20:5; Dt. 8:8; Judg. 9:10-11). The expression “sitting under a fig tree” is one of security and peace (1 Ki. 4:25; Mic. 4:4). Some species of fig trees had leaves 4 or 5 ft. long and 3 ft. wide, and the shade was greatly valued (1 Ki. 4:25; 2 Ki. 18:31; Isa. 36:16; Mic. 4:4; Zech. 3:10; Jn. 1:48). The various fig trees altogether bear about 10 months out of the year and are of 3 kinds:

1 The early fig (Song 2:13; Hos. 9:10). The fruit is ripe toward the end of June; it is the most beautiful and delicious kind (Jer. 24:1-8).
2 The summer fig. This fruit begins to appear in June about the time the early fig is ripe and comes to maturity in August; it lasts a long time and may be preserved.
3 The winter fig appears in August about the time the summer fig is ripe and reaches the ripening stage toward the latter part of October and November. If the winter is not too severe this fruit can still be plucked toward spring.

Figs which were used as food the year round were said to possess medicinal properties (2 Ki. 20:7; 1 Chr. 12:40; Isa. 38:21). The putting forth of the fig tree was one of the earliest signs of summer (Song. 2:13; Mt. 24:31-32; Lk. 21:29); and failure to produce fruit was a calamity (Jer. 5:17; 8:13; Joel 1:7, 12; Hab. 3:17-18). Fig trees grow in Egypt as well as Palestine (Ps. 105:33), some said to be 10 to 25 ft. high. A favorite way to preserve the fruit was to press the figs into large cakes and dry them to be eaten when needed later (v 18; 30:12; 1 Chr. 12:40; Isa. 38:21. See Pr. 27:18; Song. 2:13; Isa. 34:4; 36:16; Jer. 5:17; 8:13; 29:17; Hos. 2:12; 9:10; Joel 1:7, 12; 2:22; Amos 4:9; Nah. 3:12; Hab. 3:17; Hag. 2:19; Zech. 3:10; Mt. 7:16; Lk. 6:44; 13:6-7; Jas. 3:12; Rev. 6:13).

20 Good Qualities of Abigail (25:36)

1 She was a woman of good understanding (clever

3 Humble and godly—unspoiled regardless of her riches (v 2, 6, 23-35)
4 She had a sense of appreciation for anything others did to aid her household in any degree (v 14-19)
5 She was reasonable, listened to her servants, and sought to protect her unworthy husband as well as all her household from danger (v 14-35)
6 Quick to act in time of danger to protect her own (v 17-19)
7 Did not nag at her husband for his mean and churlish disposition, but patiently lived with him, tolerating the abuse which she no doubt received from such a man (v 3, 19, 36)
8 Was generous of spirit, seeking to help meet the needs of others (v 18)
9 Was independent enough to act without the consent of her husband when it was to his good and the good of others concerned (v 19, 36)
10 Was bold and businesslike in meeting the problems of life; did not become panic-striken (v 17-35)
11 Was brave and willing to face danger, which might involve her own life and certainly that of others. Alone she faced an entire army that was coming to destroy her household (v 19-35)
12 Was gracious, and pliable when it was necessary (v 23-35)
13 Was willing to take blame and be personally responsible for the acts and sins of another whom she sought to reconcile to the one offended (v 24-25, 28)
14 Courteous in her dealings with an enemy and one who had already passed the death sentence on all men of her household (v 23-35)
15 Had wisdom enough to recognize the kind of disposition her husband had, and put him in the proper class while, at the same time, she loved him and tried to save him from harm (v 25)
16 Was diplomatic in her approach and appeal to the enemy of her household, turning his wrath to mercy and leniency (v 26-35)
17 Had faith in God and recognized His plan in Israel concerning the one who sought to do her harm (v 28-35)
18 Was zealous to keep even an enemy spotless in life and conduct (v 28-31)
19 She wisely kept from her husband the report of the great danger he had been in until he was sober and sensible enough to discuss it (v36-38)
20 She was willing to forgive the wrongs intended against her and her house, and soon afterward accepted the very man as a husband who was responsible for these plans of evil (v 39-42)

4fold Appeal of David to Saul (26:19)

1 I pray you, let my lord the king hear the word of his servant (v 19)
2 If Jehovah has stirred you up to seek my life, let Him accept an offering from you as proof of it
3 If men have stirred you up against me, cursed are they before Jehovah, for they have been the cause of my being driven from my inheritance and my rights to serve Jehovah as He requires
4 Do not let my blood fall to the earth before Jehovah

20 Acts of Saul in His Last Few Days (28:5)

1 Gathered Israel to battle (v 4)
2 Made camp in Gilboa
3 Saw the host of Philistines (v 5)

6 Spoke to his servants to seek for him a witch to inquire of her (v 7)
7 Disguised himself (v 8)
8 Went to Endor at night, about 12 miles from Mount Gilboa
9 Asked her to inquire by the familiar spirit to bring up Samuel (v 8-11)
10 Sware by the Lord not to kill the witch (v 10, 13)
11 Bowed before the evil spirit imitating Samuel (v 14; 1 Chr. 10:13-14)
12 Answered the evil spirit (v 15)
13 Fell straightway on the ground and was sore afraid (v 20)
14 Refused food, but was compelled to eat (v 23)
15 Arose from the earth and sat upon a bed
16 Arose and went his way with his servants, by night (v 25)
17 Fled from Philistines (31:2)
18 Commanded armorbearer to kill him (31:4)
19 Took a sword
20 Fell upon it and committed suicide

10 Acts of the Witch of Endor (28:21)

1 Informed Saul of his own acts and accused him of plotting against her life (v 9)
2 Inquired of him whom he wanted brought up (v 11).
3 Claimed she saw Samuel and then protested to Saul of his deception (v 12)
4 Claimed to see gods coming out of the earth (v13)
5 Told Saul that what she saw was an old man covered with a mantle (v 14)
6 Relayed a message from the familiar spirit to Saul as if Samuel were actually speaking personally to him (v 15-19)
7 Came to Saul with a 2fold message:
  (1) I put my life into your hands and have obeyed you (v 21)
  (2) Hear me, it is wise of you to take nourishment to receive strength for what faces you when you leave (v 22)
8 Together with his servants, persuaded him to eat food (v 23)
9 Hasted to kill a calf and prepare a meal of veal and unleavened bread (v 24)
10 Set the meal before him (v 25)

12 Main Results of the Battle of Gilboa (31:7)

1 The men of Israel fled (v 1)
2 Many fell down slain in Mount Gilboa
3 Philistines chased Saul and his sons (v 2)
4 The battle went sore against Saul (v 3)
5 The archers hit him and he was sore wounded (v 3)
6 Saul and his armorbearer committed suicide (v 4-5)
7 Besides Saul, his 3 sons, his armorbearer and all his bodyguards died (v 6)
8 Many Israelites fled their own cities west of the Jordan and settled on the east of Jordan (v 7)
9 Philistines came and occupied the forsaken cities of Israel
10 Philistines stripped the slain, found Saul and his sons, cut off the head of Saul and sent it and his armor as trophies of battle to the temple of their gods in Philistia (v 8-9)
11 They put his armor in the house of Ashtaroth (v 10; 1 Chr. 10:10)
12 They took the bodies of Saul and his sons and fastened them to the wall of the city of Beth-shan, which became a Philistine city in the Jordan valley (v 10-13)

OTHERWISE CALLED THE SECOND BOOK OF THE KINGS

Reign of David–Davidic Covenant–Failure–Ten Wars in Forty Years–New Religious Policies–Prophecies

CHAPTER 1

I. Report of the Battle of Gilboa
1. The Amalekite's report, thinking to gain favor with David

1 [a]Now it came to pass [b]after the death of Saul, when David was returned [c]from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on [d]the third day, that, behold, [e]a man came out of the camp from Saul with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David [f]said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, How went the matter? I pray thee, tell me. And he [g]answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David [h]said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, [i]As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me. And I answered, Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an Amalekite.

● 9 He [j]said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, [k]and slew him, because I was sure that he could not live after that he was fallen: and [l]I took the [m]crown that *was* upon his head, and the [n]bracelet that *was* on his arm, and have brought them hither unto my lord.

2. Mourning for Israel's defeat

11 Then David took hold on his clothes, [o]and rent them; and likewise all the men that *were* with him:

12 And they mourned, and wept, and fasted until even, [p]for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

3. The Amalekite executed

13 ¶ And David [q]said unto the young man that told him, Whence *art* thou? And he

---

a There is no break between the two books of Samuel. They were one in the Hebrew text, being first divided by the Septuagint translators about 285 B.C. They have been continued as two books in every version since. But, in our study we should proceed with 2 Samuel without a break. The same thing happened to the books of Kings and Chronicles—each was originally one book then divided into two. Ezra and Nehemiah also were one book at first and then made into two.

b With Saul dead, we now take up a more detailed study of the life of David—from this point onward for 40 years. This story continues through all of 2 Samuel and into chs. 1-2 of 1 Kings, and chs. 11-29 of 1 Chronicles.

c See 1 Sam. 30 for this story.

d The 3rd day after his return to Ziklag. This was 7 to 10 days after leaving the Philistines to return to Ziklag (1 Sam. 30:1, 17).

e He was an Amalekite (v 8). It seems that many of this nation were servants to other nations and served in various armies. They inhabited the lower Arabian peninsula south of Simeon and Judah in the days of Saul and David. This man was no doubt a trusted soldier of Saul and fought along with Israel; or he was a servant in the camp. He must have gone directly to the camp of David, thinking that the news he brought would be welcomed and he would receive some kind of reward or favor by reporting the death of David's chief enemy. He was probably well-acquainted with the differences between Saul and David and wanted to be among the first to honor the latter after the death of Saul, knowing he would be the next king in Israel. He came to him as if in great mourning; he had rent his clothes and put dust upon his head as the custom was in those days; and he fell upon his face in homage to him (v 2).

f Questions 1-4. Next, v 13.

g David had asked who he was and how the battle had gone. The young man reported that Israel had lost the battle, many were killed, and Saul and Jonathan were also dead (v 4). Evidently he thought this last part of his report would be welcomed by David; but never was a man more wrong. To all men except very rare ones like David such would be good news—hearing that their chief enemy was dead, that the only man who was standing between them and promotion was gone; but not so in this case. It is hard for selfish and carnal men to understand the true feelings of David and his acts on this occasion.

h David wanted further proof that Saul and Jonathan were dead, so the young man continued with a story that cost him his life. He was so anxious to be honored by David that he told the wrong kind of story, trying to make it appear that he was a hero in the eyes of his superiors (v 5-10).

i The discrepancy between this young man's testimony here and the true record of the inspired writer in 1 Sam. 31:3-5; 1 Chr. 10:3-5 must be attributed to his seeking to impress David with his part in doing away with his chief enemy, thinking that he would be rewarded (4:10).

j What Saul said to his own armorbearer and not to this stranger (1 Sam. 31:3-5; 1 Chr. 10:3-5).

k Saul slew himself by falling upon a sword, so he was not slain by a stranger (1 Sam. 31:3-5; 1 Chr. 10:3-5).

l This part of the story was no doubt true, for if he did not have the crown and bracelet he would not have said this to David (v 10).

m See ***Hebrew Crowns***, p. 606.

n It was the custom for a king to wear a bracelet as part of his royal insignia.

o Rending clothes was a sign of deep mourning. See ***Rending Clothes***, p. 101.

p For Saul. How strange! How utterly unlike the natural man! To rend clothes, fast, and mourn over a man who had made 21 attempts to kill him, who had sought to kill his father, mother and other family members, and driven him from his own country and tried in every conceivable way to get rid of him—that was a rare thing indeed. Yet this is exactly what David did; his men also followed his example (v 12, 17). He counted Saul equal with Jonathan in his affection and called the king the Lord's anointed (v 14-16), the beauty of Israel (v 19), the mighty (v 21-22), swifter than eagles and stronger than lions (v 23), and as being lovely and pleasant in life (v 23). He exhorted Israel to weep as much for Saul as for Jonathan (v 24).

q Questions 5-6. Next, v 2:1.

* * *

Amalekite.

14 And David said unto him, How [b]wast thou not afraid to stretch forth thine hand to destroy the LORD'S anointed?

● 15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, Thy blood *be* upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.

4. David's lamentation for Saul and Jonathan

17 ¶ And David lamented with this [c]lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah *the use of* the bow: behold, *it is* written in the book of [d]Jasher.)

19 [e]The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 Tell *it* not in Gath, publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* [f]lovely and pleasant in their lives, and in their death they were not divided: they were swifter than

24 Ye daughters of Israel, weep over Saul, who [g]clothed you in scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain [h]in thine high places.

26 I am distressed for thee, my brother Jonathan: [i]very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 [j]How are the mighty fallen, and the weapons of war perished!

269

CHAPTER 2

II. David becomes king of Israel
(2 Sam. 2:1–5:25)
1. Made king of Judah

●■ 1 And it came to pass after this, that David enquired of the LORD, saying, [*a]Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [*b]Hebron.

2 So David [*c]went up thither, and his two wives also, Ahinoam the Jezreelitess, and [*d]Abigail Nabal's wife the Carmelite.

3 And his men that *were* with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And [*e]the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabeshgilead *were they* that buried Saul.

2. Blessing upon Jabesh-gilead for burying Saul

---

the truth in everything, he at least testified that he had killed Saul; on this basis David acted to execute him (v 12-16). It could be that he mutilated Saul's body or struck him with a sword to be sure that he was dead, doing so in vengeance because of what Saul had done to his own people (1 Sam. 15). In either case he dishonored Saul in word or deed—the one who had the command of God to kill all Amalekites (1 Sam. 15:3; cp. Ex. 17:16). It is interesting to note that the crown which Saul had forfeited by failure to obey God regarding the Amalekites, was taken off by an Amalekite.

b David took the view that if the Amalekite was bold enough to kill Saul, or bold enough to brag about it whether he did it or not, he was worthy of death. So he commanded one of his soldiers to kill him on the grounds of the young man's own confession (v 14-16).

c This lamentation is really a martial ode and one of the first and finest odes in the O.T. David's own sufferings are forgotten while his fervent love and deep grief for his king and best friend, Jonathan, are expressed. There is no bitter or revengeful word of exultation over the death of his greatest enemy, Saul. The song is about the mighty warrior, the anointed of the Lord, the delight of his people, and the father of his beloved friend. The title of the ode in Heb. is Kesheth, the bow. In the Eng. we get this idea from v 18 by omitting the words "the use of" which are in italics (supplied by translators), so that it reads: "Also he bade them teach the children of Judah The bow." The title is given because of the occasion of the Philistine archers (1 Sam. 31:3), and the bow of Jonathan (v 22). The tribe of Benjamin was noted for the use of the bow (1 Chr. 8:40; 12:2; 2 Chr. 14:8; 17:17). David could hardly forget the bow of Jonathan which sent the arrow used as a sign for his departure from his own home and country (1 Sam. 20:36). It was the time when the covenant was made and eternal affection was expressed between them, which David calls wonderful, passing the love of women in v 26. It was customary in the East to give quaint and even far-fetched titles to odes and treatises.

d See note m, Josh. 10:13.

e See ***11fold Description of the Battle of Gilboa and Its Effects***, p. 606.

f Affectionate and delightful in life. What a statement from a man to his greatest enemy who had made 21 attempts to kill him. Only divine love could inspire such words.

g This suggests prosperity in the reign of Saul. Scarlet and delightful garments with ornaments of gold and jewels were a symbol of prosperity (v 24).

h Jonathan was noted for daring exploits. He was a trained mountaineer, the roughest of cliffs being the scenes of his greatest feats of arms; yet in mount Gilboa he fell, so David spoke of him as being slain in his high places, the places he was expert in (v 25).

i Very agreeable, delightful, and sweet you have been to me (v 26).

j The idea of the mighty falling is found 3 times in this ode (v 19, 25, 27).

*a Questions 7-8. Next, v 20.

*b Hebron became the capital of David for 7 ½ years, and then Jerusalem became the capital of united Israel (2:1-7; 3:1-6; 5:1-12). See ***Hebron***, p. 446.

*c David took his whole following with him from Ziklag to Hebron—his 2 wives, all his men and their households—and they settled in the cities of Judah round about (v 2, 3).

*d David's wife Abigail is always mentioned as the wife of Nabal the Carmelite, perhaps to distinguish her from Abigail, the sister of David (17:25; 1 Chr. 2:16-17; cp. v 2; 3:3; 1 Sam. 25:3, 14, 18, 23, 32, 36, 39-42; 27:3; 30:5; 1 Chr. 3:1).

*e At last the day of David's kingship had come. He had been anointed king by Samuel a number of years before (1 Sam. 16), and had gone through years of suffering and training for the kingship; now he was officially made king of Judah by the men who were of his own tribe. This marked the beginning of the fulfillment of the prophecy of Judah being the ruling tribe and of the king of Judah becoming the ancestor of the coming Messiah who was to be the eternal king of Judah and all Israel (Gen. 49:10; 1 Chr. 5:2). David was 30 years of age at this time (5:4), which would make his experiences from the slaying of Goliath to his kingship about 10-12 years in duration (1 Sam. 16–2 Sam. 2).

✡ ✡ ✡

men of Jabeshgilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

3. First division of the kingdom of Israel (2 Sam. 15:1; 20:1; 1 Ki. 12:1)

8 ¶ [g]But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [h]all Israel.

10 [i]Ishbosheth Saul's son *was* [j]forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

4. Tenth civil strife (2 Ki. 25:25, refs.)

12 And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, [k]went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went [l]out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and [m]play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ishbosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [a]Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David.

(2) Abner slays Asahel: ground for future strife (2 Sam. 3:20-39)

18 ¶ And there were three sons of [b]Zeruiah there, [c]Joab, and [d]Abishai, and [e]Asahel: and Asahel *was as* [*f]light of foot as a wild roe.

---

f David's first act as king was to send messengers to bless the men of Jabesh-gilead who had buried Saul (v 4-7). It seems that he never got through showing love for Saul; and he thus demonstrated to men of all ages how true men of God can love their enemies and do good to them that despitefully use them. David showed him love all the years of his life and especially when Saul fell into his hands twice to be killed or spared by him; he showed genuine love in the lamentation of his death (1:17-27); and now, this additional consideration by blessing the men who had showed kindness by burial (v 6). David took this as an occasion to let them know that Judah had now anointed him king over them (v 7)

g So many times there are but's and if's in the way of men having God's complete and perfect will. Someone is nearly always standing in the Lord's way and has to be removed before His will can be done. It was God's will that David be king over all Israel, but Abner, the uncle of Saul, stood in the way, perhaps being envious of David and not wanting to lose his position as commander-in-chief of the armies of Israel. He made Ishbosheth, the youngest and only son of Saul left, the king over the remaining part of Israel (v 8-9). David was thus again delayed in obtaining kingship over all Israel as God had promised through Samuel (1 Sam. 16). He did not contest the act of Abner, nor seek to push himself ahead of God in this matter; he waited patiently for over 7 years for all Israel to be united under him (2:10-11; 5:1-5).

h See ***Anglo-Saxon Theory***, p. 608.

i Ish-bosheth, man of shame. One of Saul's younger sons who was made king over Benjamin and the rest of Israel other than Judah, by Abner (v 8-15; 3:7-15; 4:5-12). Called also Esh-baal, man of Baal (1 Chr. 8:33; 9:39). This was perhaps his first name and Baal was changed to bosheth meaning shame, which was a popular nickname because of the idol for which he was named.

j This says he was 40 years old when he began to reign over Israel, and he reigned 2 years. This could mean that it took Abner 5 years to consolidate the rest of Israel sufficiently, and for them to recover from the defeat in the north by the Philistines when Saul died, for them to be willing to make Ishbosheth king. It must be remembered that when Saul and Israel were defeated, the Philistines occupied the major cities of Israel in the Mount Gilboa and Jezreel areas, the Israelites having fled across Jordan (1 Sam. 31:7). These facts being true, then he was born after Saul had been king years over Israel before the war between Israel and Judah as in v 12-32. This would harmonize with 3:1 about a long strife between the house of David and that of Saul. The strife no doubt lasted the whole $7\frac{1}{2}$ years David was reigning in Hebron. In his scheme of dividing Israel, Abner saw the need of having the tribes east of Jordan back of him, so he took time to consolidate them, then after at least 5 years' delay made Saul's son king at Mahanaim. Then Ashurites, Jezreelites, Ephraimites, and other tribes accepted Ish-bosheth as king (v 8-10). David did not contest Abner's act, or force matters, but was content to wait God's time to make him the king of all Israel. He avoided any war with Abner until trouble was threatened from that direction. It came when Abner and his servants went from Mahanaim to Gibeon in Benjamin. There the two rival armies met, and in the battle Abner was defeated (v 12-32).

k The purpose of Abner was to change the capital of Israel to Gibeon, his own city in Benjamin (1 Chr. 8:29-30; 9:35-36), so as to be in a better position to attack the kingdom of David in Hebron.

l To go out, as in v 12-13 means to make war (Judg. 3:10; 1 Sam. 18:30; 2 Sam. 11:1; 1 Ki. 20:18; 1 Chr. 7:11; 2 Chr. 6:34; 26:11).

m The 12 young men on each side were to make sport by entering into a match of skill, or perhaps it was decided a championship match should be fought as was sometimes the custom between opposing armies (1 Sam. 17). This did not settle the differences between the two forces, but rather incensed them to a fierce battle, and Abner and his army were defeated and put to flight (v 12-32).

a Helkath-hazzurim, field of the swords. So-called because of 24 mighty men dying by sharp swords in the field near Gibeon (v 16).

b Zeruiah (note f, 1 Sam. 26:6).

c Joab (note g, 1 Sam. 26:6).

d Abishai (note e, 1 Sam. 26:6).

e Asahel, God has made. 4 Asahel's:
1 One of David's mighty men and an uncle of his (2:18-32; 3:27, 30; 1 Chr. 2:16; 11:26; 27:7)
2 Levite under Jehoshaphat (2 Chr. 17:8)
3 Levite under Hezekiah (2 Chr. 31:13)
4 Jew in the days of Ezra (Ezra 10:15)

*f 6 Characteristics of Asahel:
1 Swift as a gazelle (v 18)
2 Had a great determination (v 19-21)
3 Fearless (v 22)
4 Stubborn and unreasonable (v 23)
5 A mighty man (2 Sam. 23:24)
6 A great leader (2 Chr. 27:7)

* * *

in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, [g]*Art* thou Asahel? And he answered, I *am*.

● 21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would [h]not turn aside from following of him.

● 22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: [i]wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died [j]stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

(3) Further strife averted

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, [k]Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all [a]Bithron, and they came to [b]Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants [c]nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was in* Bethlehem. And Joab and his men went [d]all night, and they came to Hebron at break of day.

270 CHAPTER 3

(4) Eleventh civil strife (2 Ki. 25:25, refs.)

1 Now there was [e]long war between [f]the house of Saul and the house of David: but David [*g]waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

5. David's family in Hebron
(cp. 2 Sam. 5:13-16; 1 Chr. 3:1)

2 ¶ And [*h]unto David were sons born in Hebron: and his firstborn was Amnon, of

h Abner was fair in wanting Asahel to take the armor of a young man as a trophy; but he was determined to slay Abner and take his armor. The armor of commanders was always a prize.

i This was perhaps done as the last resort to save his own life (v 23). The act cost him his life (3:27-39).

j Stood still with horror at the sight.

k Questions 12-14. Next, 3:7.

a Bithron means a craggy spot or ravine. A place east of Jordan (v 29).

b Mahanaim, a place named by Jacob and meaning two camps. It was where 2 bands of angels met him to protect both of his camps when Esau was coming with 400 armed men (2:8, 13, 29; 17:24, 27; 19:32; Gen. 32:2; Josh. 13:26, 30; 21:38; 1 Ki. 2:8; 4:14; 1 Chr. 6:80).

c 20 men of David's army (v 30) and 360 of Abner's were slain (v 31).

d David's men went all night and covered about 22 miles; Abner and his men covered over 50 miles to get home through one night and the next day (v 29).

e About $7^{1}/_{2}$ years (2:8-11). These civil wars and strifes kept widening the rift between Judah and the other tribes until, in the last great division of the nation, it continued for about 260 years (1 Ki. 12–2 Ki. 25).

f There would not have been any civil strife on this occasion if it had not been for Abner, who had long been one of the chief captains of Saul's army and envious of David's power and influence in Israel. He had been surpassed by David on the battlefield, and so was jealous. Had he been willing to follow Jehovah's choice much bloodshed could have been avoided in Israel.

*g This is always the case in any strife—one side finally wins. God is generally on one side or the other and His side always wins in the end.

*h David's large family (3:2-5; 5:13-15; 1 Chr. 3:1-9):

6 Sons Born to David in Hebron:

1 Ammon of Ahinoam of Jezreel (v 2)
2 Chileab of Abigail (v 3). Called Daniel (1 Chr. 3:1)
3 Absalom of Maacah of Geshur
4 Adonijah of Haggith (v 4)
5 Shephatiah of Abital
6 Ithream of Eglah (v 5)

Of these 6 sons and 6 mothers, half of them had a name beginning with "A."

13 Sons Born to David in Jerusalem:

1 Shammuah of Bath-sheba (5:13). Called Shimea (1 Chr. 3:5; 14:4)
2 Shobab of Bath-sheba (5:14). Bath-sheba called Bath-shua (1 Chr. 3:5; 14:4)
3 Nathan of Bath-sheba (5:14; 1 Chr. 3:5; 14:4)
4 Solomon of Bath-sheba (5:14; 1 Chr. 3:5; 14:4)
5 Ibhar (5:15; 1 Chr. 3:6; 14:5)
6 Elishua (5:15; 1 Chr. 14:5). Called Elishama (1 Chr. 3:6; 14:7)
7 Eliphelet (1 Chr. 3:6). Called Epalet (1 Chr. 14:5)
8 Nephed (5:15; 1 Chr. 3:7; 14:6)
9 Japhia (5:15; 1 Chr. 3:7; 14:6)
10 Nogah (1 Chr. 3:7; 14:6)
11 Elishama (5:16; 1 Chr. 3:8; 14:7)
12 Eliada (5:16; 1 Chr. 3:8). Called Beeliada (1 Chr. 14:7)
13 Eliphalet (2 Sam. 5:15; 1 Chr. 3:8; 14:7)

Daughters Born in Jerusalem:

Tamar is mentioned (13:1; 1 Chr. 3:9) but David had other daughters (5:13).

9 Wives of David:

1 Ahinoam (note k, 1 Sam. 14:50)
2 Abigail (note l, 1 Sam. 25:3)
3 Maacah, oppression (3:3; 1 Chr. 3:2)
4 Haggith, festive (3:4; 1 Chr. 3:2)
5 Abital, father of dew (3:4; 1 Chr. 3:3)
6 Eglah, heifer (3:5; 1 Chr. 3:3)
7 Michal (3:14; 6:16-23; 1 Sam. 14:49; 18:20-29; 19:11-17; 25:44; 1 Chr. 15:29)
8 Bath-sheba (11:3)
9 Abishag, father of error (1 Ki. 1:3, 15; 2:17, 21-22)

Concubines of David:

David had several concubines, and sons and daughters by some of them that are not listed (1 Chr. 3:9; 5:13). He left 10 concubines in Jerusalem when he fled from Absalom (15:16; 16:21; 20:3). He had 19 known sons, as above, many unnamed sons, 9 wives and at least these 10 concubines.

✡ ✡ ✡

3 And his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur;

4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

6. Abner deserts to David
(1) The cause (2 Sam. 3:1)

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, [i]that Abner made himself strong for the house of Saul.

7 And Saul had a [j]concubine, whose name *was* Rizpah, the daughter of Aiah: and *Ishbosheth* said to Abner, [k]Wherefore hast thou gone in unto my father's concubine?

8 Then was Abner very wroth for the words of Ishbosheth, and said, *Am* I a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, [l]that thou chargest me to day with a fault concerning this woman?

(2) Abner vows to deliver the kingdom of Saul to David

9 [m]So do God to Abner, and more also, except, as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David [a]over Israel and over Judah, [b]from [c]Dan

11 And [e]he could not answer Abner a word again, because he feared him.

(3) Abner proposes to David to transfer all Israel to him

12 ¶ And Abner [f]sent messengers to David on his behalf, saying, [g]Whose *is* the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

(4) David's condition: restore to him Michal his wife

▲ 13 ¶ And he said, [h]Well; [*i]I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

● 14 And [*j]David sent messengers to Ishbosheth Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

(5) Michal restored to David

15 And Ishbosheth [*k]sent, and took her from *her* husband, *even* from Phaltiel the son of Laish.

16 And her husband went with her along weeping behind her to Bahurim. Then [*l]said Abner unto him, Go, return. And he returned.

(6) Abner communicates to all Israel to make David king

17 ¶ And Abner [*m]had communication with the elders of Israel, saying, Ye sought for David in times past *to be* king over you:

18 Now then do *it:* for the LORD hath spoken of David, saying, By the hand of my

---

i This would be natural, for he was Saul's uncle (v 6; 1 Sam. 10:14-16; 14:50).

j How many wives and concubines Saul had is not stated.

k Questions 15-16. Next, v 12.

l According to custom a man could take a widow as his wife or concubine. Saul was dead, so Abner was free to take this concubine as a wife or concubine; but to go into her otherwise was forbidden (v 8). This finding fault with Abner made him turn against the man he had made king. He determined to get rid of him and turn the kingdom over to David; this he should have done before making Ishbosheth king, for he knew that David was God's choice to be over all Israel and that he himself had been the only one responsible for a divided kingdom at this time (v 9).

m Abner, in his wrath against Ishbosheth, his nephew, because of being charged with wrongdoing in connection with one of Saul's concubines, now fully decided to unite the kingdom of Israel under David. He was aware of the fact that David had been anointed king of Israel by Samuel, and that God Himself had sworn to give the kingdom to David. The fact that he had been fighting against God all this time was not sufficient conviction to make him act in God's will; but when something personal like this happened, it was more than he could bear, so he plainly spoke his mind to his king regarding his intentions (v9-10)

a The reason for these two terms here is that David ruled only over the Judah portion of Israel and the other tribes followed Abner and Ishbosheth (v 10).

b From Dan to Beer-sheba was a common term used to designate all Israel, Dan being the farthest city of Israel in the north, and Beersheba the farthest in the south. we would say from Canada to Mexico, meaning to include all the U.S.A. (v 10; 17:11; 24:2, 15; 1 Chr. 21:2; 2 Chr. 30:5; Judg. 20:1; 1 Sam. 3:20).

c Josh. 19:40-48, notes; note i, Judg. 18:1.

d Beer-sheba, a place near the south border of Canaan (v 10; 17:11; 24:2-7, 15; Gen. 21:14, 31-33; 22:19; 26:23, 33; 28:10; 46:1, 5; Josh. 15:28; 19:2; Judg. 20:1; 1 Sam. 3:20; 8:2; 1 Ki. 4:25; 19:3; 2 Ki. 12:1; 23:8; 1 Chr. 4:28; 21:2; 2 Chr. 19:4; 24:1; 30:5; Neh. 11:27-30; Amos 5:5; 8:14). See note d, Gen. 21:31.

e Abner had been frank in his wrath, telling Ishbosheth that he intended to transfer his kingdom to David (v 8-10), so he could not answer Abner a word, for he feared him (v 11).

f This was Abner's first step in carrying out his threat of v 8-10. He acted immediately by sending messengers to David, proposing to unite the kingdom of Israel (v 12).

g Question 17. Next, v 24.

h This is the same as saying, Good! I am well pleased that you want to unite the kingdom of Israel under me (v 13).

*i This either reveals David's love for his first wife, or his desire to remove all throne rights of Saul's family to strengthen his own kingdom. He could not afford to leave her with another who might, through her as a princess, claim the throne of Israel (v 13).

*j David followed up the advantage he had received through Abner, and sent messengers to Ish-bosheth, the son of Saul and brother of Michal, asking that she be sent down to him, inasmuch as she was his own wife whom he had espoused with his own life by fulfilling Saul's demand of dowry—100 foreskins of the Philistines (v 14; 1 Sam. 18:20-30). Being the wife of his youth, and his first wife no doubt he did love her. It is plainly stated that she loved him (1 Sam. 18:20); and she had proved it by defying her father to save David's life (1 Sam. 19:11-17).

*k See ***Michal Restored to David***, p. 606.

*l This indicates that Abner had required Ishbosheth to yield to the demand of David in the matter of Michal. Abner knew that his plan for transferring the kingdom to David depended on seeing him, and he could not do so unless Michal was given up (v 13-15). It was Abner that demanded that her husband go back from following Michal, even though his heart was breaking. All this seems cruel, and it was no doubt, by our standards; but in those days one could demand his wife as his property as much as he could anything else which belonged to him; such was the civil law in that time.

*m See ***7 Steps of Abner in Transferring the Kingdom to David***, p. 607.

✡ ✡ ✡

of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

(7) Abner and David confer and part in peace

20 So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

(8) Joab learns of Abner's visit and departure in peace

22 ¶ And, behold, the servants of David and Joab came from [a]*pursuing* a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and [b]he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

(9) Joab reproaches David: accuses Abner of spying

24 Then Joab came to the king, and said, [c]What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

(10) Joab secretly sends for Abner and slays him to avenge his brother (2 Sam. 2:18-23)

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from [d]the well of Sirah: [e]but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside [f]in the gate to speak with him quietly, and [g]smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

(11) David declares his innocence: curses Joab

28 ¶ And afterward when David heard *it*, [h]he said, I and my kingdom *are* guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 [i]Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab [j]and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

(12) David mourns for Abner

31 ¶ And David said to Joab, and to all the people that *were* with him, [k]Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed

---

nations round about made raids on their neighboring countries, taking all the spoil they could. David did this while in Philistia (1 Sam. 27:8). Perhaps this troupe had invaded Judah, Joab and his men pursuing and bringing back the spoil they had taken from Judah and other places, for they brought back a great spoil (v 22-23).

b Abner had been to see David, bringing Michal and laying the groundwork for uniting the kingdom of Israel. He had been gone from David for some time when Joab came back from pursuing the troop of v 22. Upon hearing that Abner had been there and David had permitted him to depart in peace, Joab became incensed and protested, accusing Abner of spying on Judah in order to make war (v 24-25). He sent men for Abner as if David were asking for him to return, then killed him (v 26-27).

c Questions 18-19. Next, v 33.

d The well of Sirah, meaning well of departure. It was about 3 miles north of Hebron, so Abner did not go very far on the homeward trip before the messengers of Joab overtook him (v 26).

e David was not aware of Joab's plot to kill Abner. Understanding Abner's wily character, Joab likely did doubt the sincerity of his proposals to David; but this was not the real cause of suspicion, which was personal. He was alarmed at the reception given Abner. Knowing of his military talents as a field commander with the army of Israel, and of his great influence in Israel he considered him a personal rival in power, should the kingdom be united. Joab had ambitions of becoming David's chief military leader in his coming wars and thus determined to destroy Abner. Furthermore, he remembered that Abner had slain his beloved brother Asahel (2:22-23), which he wanted to avenge; so he sent a message, evidently in the name of David, causing him to return. He then met him and treacherously killed him (v 26-27).

f Meaning in some private place in the vaulted gateway where persons might retire unseen. Joab invited Abner to such a place for private conversation, but instead he killed him. Abner, being caught unaware and not suspecting Joab of such a treacherous act, was unprepared. This is why David said of Abner that he died like a fool (v 27, 33).

g This murder was one of the most unprovoked and wicked in history, but the influence of the murderer in the army of David was so great that the king dared not bring him to justice. Of course, Abishai and others were also involved in the plot, and to deal with all of them could have caused another civil war; so David merely committed the matter to God (v 30, 39). Joab also murdered Amasa in like manner and escaped (20:10). The excuse for killing Abner was that he had slain his brother Asahel (v 27). These murders were not avenged until the reign of Solomon, after David. In his charge to the new king he told him to avenge them according to the wisdom he had (1 Ki. 2:5-6). Solomon did execute Joab for going after Adonijah who sought to usurp the kingship for himself (1 Ki. 2:28-34).

h See ***9 Acts of David at the Death of Abner***, p. 606.

i 7fold Curse of David Upon Joab (v 29):

1. Let justice for the murder rest upon the head of Joab
2. Let it be on his father's house
3. Let there not fail to be punished of all his houses one person that has an issue
4. Or that is a leper
5. Or that leaneth on a staff
6. Or that falleth upon a sword
7. Or that lacketh bread

j This throws more light on why David did not act in punishing Joab. Abishai was one of David's mighty men and both he and Joab had great influence in Judah. Since both were involved, David thought it was better to let their excuse of avenging the blood of Asahel answer for the time being; it would no doubt avert a civil war which could undo years of work that had brought him to the place he now held as king (v 30).

k See ***Rending Clothes***, p. 101.

✡ ✡ ✡

32 And they buried Abner in [m]Hebron: and the king lifted up his voice, and wept at the grave of Abner; and [n]all the people wept.

33 And the king [o]lamented over Abner, and said, [p]Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor [q]thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David [a]sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, [b]Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: [c]the LORD shall reward the doer of evil according to his wickedness.

271

CHAPTER 4

7. Murder of king Ishbosheth

(1) The assassins

1 And [d]when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men *that were* captains of bands: the name of the one *was* the sons of Rimmon a Beerothite, of the children of Benjamin: (for [e]Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, [f]Saul's son, had a son *that was* lame of *his* feet. He was [g]five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that [h]he fell, and became lame. And his name *was* Mephibosheth.

5 And the [i]sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, [j]*as though* they would have [k]fetched wheat; and they smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

(2) The assassins bring the head to David expecting a reward

8 And they brought the head of Ishbosheth [l]unto David to Hebron, and [m]said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and [*a]of his seed.

(3) Execution of the assassins

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the

---

*l Heb. mittah, a bed or sofa on which to sleep or eat. It is trans. bed (Gen. 47:31; 48:2; 49:33; Ex. 8:3; 1 Sam. 19:13-16; 28:23; 2 Sam. 4:7; 1 Ki. 17:19; 21:4, 6, 16; 4:10, 21, 32; 2 Chr. 24:25; Esther 1:6; 7:8; Ps. 6:6; Pr. 26:14; Song 3:7; Ez. 23:41; Amos 3:12; 6:4); bedchamber (2 Ki. 11:2; 2 Chr. 22:11; Eccl. 10:20); and bier (v 31). It was a custom in ancient times to bury people of distinction on their own beds in the graves or tombs. Josephus describes the bed of Herod's funeral as being gilded and richly adorned with precious stones.

*m They did not take his body back to Mahanaim across Jordan or bury it in the place of his fathers (v 32).

n Hebrews wept much at the death of loved ones and their great men. Here there were two great periods of weeping (v 32, 34).

o 4fold Lamentation of David for Abner:
1 Abner died as a fool dieth (v 33)
2 His hands were not bound (v 34)
3 His feet were not in fetters
4 He died as a man before wicked men

p Question 20. Next, v 38.

q Customarily, criminals were taken to execution with their hands tied behind them and their feet bound with fetters to prevent their escape (v 34). See note e, 2 Ki. 25:7.

a Here David made a vow not to eat until the sun went down, and this was also accepted by all the people, for they knew that the death of Abner was not the act of David (v 35-37).

b Question 21. Next, 4:11.

c This committal of avenging the murder of Abner was left to God here (v 39).

d The death of Abner had its effect on all Israel. It caused:
1 All of David's people to fast and mourn
2 Ishbosheth, king of Israel, to become feeble and weak (4:1)
3 All Israel to be troubled

e Beeroth, a Hivite town about 6 miles north of Jerusalem (v 2; Gen. 10:6; Josh. 9:17; 18:25; Ez. 2:25; Neh. 7:29).

f This introduction of Saul's descendants is given to show how easy it was for David to get the throne. All of Saul's sons were dead with the assassination of Ishbosheth, and the only other person left to succeed in Saul's kingdom and avenge the assassination of Ishbosheth was a lame boy 12 years old (v 4-7).

g These 5 years with the 7 since the death of Saul and Jonathan made this son of Jonathan, Mephibosheth, only 12 years of age at this time (v 4).

h In the flight from invading soldiers, the 5 year old boy and his nurse had been in such haste that he fell, becoming hurt and lame thereafter (v 4).

i These two men were captains of bands under Ishbosheth (v 2), which may mean that Israel had bands of men that made sudden incursions into nearby countries to carry off grain and drive away stock as various other people did in that day (v 2; 3:22; 1 Sam. 27:8; 30:1, 16). The reason for the cruel act of these men is not known, if not to get reward from David for killing his rival to the throne of Israel (v 8-12). However, this was not the way to gain favor with David (1:3-16; 4:9-12).

j They plotted this crime and in committing it they deceived the servants of Ishbosheth, causing them to think they were going into the house to get wheat (v 6). Finding the king alone they killed him, beheaded him, and took his head to David in Hebron (v 6-12).

k It was customary to get the wheat in the afternoon for grinding the next day, so they avoided suspicion of wrongdoing. Ishbosheth was taking his daily nap after the noon meal when the men, pretending to go into the granery for wheat, gained access to his apartment and killed him (v 5-7). Putting the head in a wheat sack as though carrying out wheat, they escaped and traveled all night through the plain to bring it to David (v 6-8).

l This was a poor thing to do if they wanted David's favor, for he was not the kind to tolerate the murder of innocent men in order to succeed in the world, as can be seen from v 8-12; 1:3-16.

m They brought the head to David to prove they had killed Ishbosheth, his rival for the kingship, from the house of Saul (v 8).

*a This was almost true to the last man, for only one crippled boy about 12 years of age was left (v 4-6).

✡ ✡ ✡

liveth, who hath [c]redeemed my soul out of all adversity,

10 [d]When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, [e]I took hold of him, and slew him in Ziklag, who [f]*thought* that I would have given him a reward for his tidings:

11 [g]How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and [h]cut off their hands and their feet, and hanged *them* up over the pool in Hebron. But they took the head of Ishbosheth, and buried *it* in the sepulchre of Abner in Hebron.

272 CHAPTER 5

8. Kingdom united: David made king over all Israel (cp. 2 Sam. 2:8; 1 Chr. 11:1)

1 [i]Then came all the tribes of Israel to David unto Hebron, and spake, [j]saying, Behold, we *are* thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the [k]elders of Israel came to the king to Hebron; and king David [l]made a league with them in Hebron before the LORD: and they anointed David king over Israel.

9. David's age; forty-year reign

4 ¶ David *was* [m]thirty years old when he began to reign, *and* he reigned [n]forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

10. Jerusalem made the capital of the united kingdom (1 Chr. 11:4)

6 ¶ And the king and his men went [o]to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, [p]Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of [q]Zion: the same *is* [a]the city of David.

8 And David said on that day, Whosoever getteth up to the [*b]gutter, and smiteth the Jebusites, [*c]and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain*. Wherefore they said, [*d]The blind

---

is an expression of swearing by the truth. It is found 28 times (v 9; 2:27; 11:11; 12:5; 14:11; 15:21; Judg. 8:19; Ruth 3:13; 1 Sam. 14:39, 45; 19:6; 20:3, 21; 25:26; 26:10, 16; 28:10; 29:6; 1 Ki. 1:29; 2:24; 22:14; 2 Ki. 2:2, 4, 6; 4:30; 5:15, 20; 2 Chr. 18:13). As God liveth is found 2 times (2:27; Job 27:2); As the Lord God of Israel liveth, 2 times (25:34; 1 Ki. 17:1); As the Lord thy God liveth, 2 times (1 Ki. 17:12; 18:10); As the Lord of hosts liveth, 2 times (1 Ki. 18:15; 2 Ki. 3:14); The Lord liveth, 9 times (22:47; Ps. 18:46; Jer. 5:2; 12:16; 16:14-15; 23:7-8; Hos. 4:15). The Lord God liveth is found once (Jer. 44:26).

c Here is an example of redemption or deliverance out of troubles (v 9).

d See 1:3-16.

e See ***Meaning of "Agency,"*** p. 607.

f Here David confirmed the fact that the young man who fabricated a story to impress him did so to get a reward (v 10; 1:3-16, note).

g Questions 22-23. Next, 5:19.

h The hands that murdered him and the feet that carried the head of Ishbosheth were cut off and hung over the pool in Hebron. It was an ancient custom to cut off the hands and feet of men convicted of treason. Here, this was done not only to punish the murderers but to show David's abhorrence of the crime. The head of Ishbosheth was buried in Abner's tomb (v 12).

i After all this, the elders of the other tribes came to David in Hebron and made a covenant with him, anointing him king over all Israel. The kingdom was again united after some 7 years of division with 2 kings over the nation for at least 2 years (2:8-11)

j 3fold Appeal of Elders to David:
  1 We are your bone and your flesh (v 1)
  2 In time past you were our leader and led us in and out to battle (v 2)
  3 You have been promised by God and chosen by Him to feed His people Israel, and to be captain over them

k Indicating there were established, authorized elders of Israel—men who were perhaps chosen, as in the past, on the basis of greatness, wealth, and power in the nation (v 3).

l 3 Things the Elders Did:
  1 Made an appeal to David (v 1-2)
  2 Made a league with him (v 3). This covenant likely defined his royal power besides recognized the general constitution of the nation
  3 Anointed him king over Israel

m See ***30 Years of David***, p. 607.

n Technically, David reigned 40 years and 6 months—7 years and 6 months in Hebron over Judah and 33 years over all Israel and Judah (v 4-5).

o David and his men thought it would be best to move the capital of all Israel to another place more centrally located, or at least more so than Hebron. God had chosen Jerusalem as an eternal city in His plan, so now led them according to His will in the fulfillment of this plan to that city. Jerusalem had long been a stronghold of the Jebusites who had controlled it ever since the conquest of Canaan, except for a short time when it was in the hands of Judah (Josh. 10:1-5, 23; 15:63; Judg. 1:8). See note f, Josh. 10:1.

p This could read, You cannot come in here, for the blind and the lame will drive you away, so that you cannot come in. The idea is that the Jebusites considered their stronghold so impossible to take that they taunted the great men of Israel by inferring that it was only manned by the blind and the lame. The Sept. reads, "Thou shalt not come in here; for the blind and the lame are opposed to it, saying, David shall not come in here." Moffatt reads, "You will never get in here, blind men and cripples could drive you off!"; Berkeley, "You shall not get in here; the blind and the lame can turn you back!" They thought David would never take the fortress, but he did; and after capturing it he called it the city of David or David's burg (v 6-7).

q Zion is found 152 times in Scripture and only in the O.T., the word being Sion in the N.T. This stronghold was one of the 5 heights on which Jerusalem was built—Akra, Bezetha, Moriah, Ophel, and Zion. Some consider Ophel and Zion to be the same. Zion and the city of David are the same (v 7; 2 Chr. 5:2). The word came to be used of Jerusalem and Israel in general. The church and Christians are never called Zion.

a The city of David is found 40 times in the O.T. Used of Zion 5 times (v 7, 9; 1 Ki. 8:1; 1 Chr. 11:5; 2 Chr. 5:2).

*b This was the cut-rock passage or shaft from the upper Gihon or spring of water, leading up into the city and through which the inhabitants drew their water supply.

*c The lame and the blind which they taunt us with saying: The lame and the blind will keep you out, for our defenses are so strong. They were hated of David's soul (v 8); and so he promised that whoever would go up first and smite the Jebusites and these blind and lame defenders would be chief.

*d This is a proverb used in Israel after the taking of Zion, concerning the lame and the blind not entering the house of the Lord (v 8).

✡ ✡ ✡

9 So David dwelt in the fort, and called it the city of David. And David built round about from [e]Millo and inward.

10 And David went on, and grew great, and the LORD God of hosts *was* with him.

11. Hiram builds David a house (1 Ki. 5:1-18; 9:10-14)

11 ¶ And [f]Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

12. David's family at Jerusalem (cp. 2 Sam. 2:2; 3:2-5; 1 Chr. 3:5)

13 ¶ And David [g]took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

13. First victory over the Philistines (1 Chr. 14:8)

17 ¶ But [h]when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and [j]David heard *of it*, and [k]went down to the hold.

18 The Philistines [l]also came and spread themselves in the valley of Rephaim.

★●■19 [m]And David enquired of the LORD, saying, [n]Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.

20 And David came to [o]Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim.

21 And there they left their images, and David and his men burned them.

14. Second victory over the Philistines (1 Chr. 14:8)

22 ¶ And the Philistines came up yet [p]again, and spread themselves in the valley of Rephaim.

★●■23 [a]And when David enquired of the LORD, he said, Thou shalt not go up; [b]*but* fetch a compass behind them, and come upon them over against the mulberry trees.

● 24 And let it be, [c]when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from [d]Geba [*e]until thou come to [*f]Gazer.

---

e Millo. It was some kind of fortification of Jerusalem (v 9; 1 Ki. 9:15, 24; 11:27; 2 Ki. 12:20; 1 Chr. 11:8; 2 Chr. 32:5). Not the Millo of Judg. 9:6, 20.

f Hiram, consecration. 2 Hiram's:
  1 King of Tyre and great friend of David and Solomon (v 11; 1 Ki. 5:1-18; 9:11-27; 10:11, 22; 1 Chr. 14:1; 2 Chr. 2:11, 13
  2 Chief architect for Solomon (1 Ki. 7:13, 40-45). Josephus calls him the son of Hiram, king of Tyre

g See note h, 3:2.

h See ***New War With Philistia***, p. 607.

i Compare 1 Sam. 26:1-2.

j David no doubt had spies among the Philistines, or other means of intelligence to check up on their plans. Ever since the defeat of Saul nearly 8 years before, Philistines had been in control of the greater part of Israel; so Israelites living among them would naturally know about some of their plans (v 17).

k All that is known of this hold is that he went down to it instead of up, suggesting that it might be the cave of Adullam (1 Sam. 22:1). If he had already conquered Zion and made it his city, as in v 6-10, then the hold must have been some convenient defense south of Zion and the city of David. Adullam was a large cave about 12 miles southwest of Jerusalem (see ***The Cave of Adullam***, p. 558). The valley of Rephaim was a fertile one southwest of Jerusalem, just beyond the low ridge which skirts the valley of Hinnom and extended southward along the road to Bethlehem, about 15 miles away being surrounded on all sides by rocky hills and ridges (Josh. 15:8; 18:16; Isa. 17:5). Here the first battles between David and the Philistines took place; and from this hold David had to go up to meet them, so it was south of this valley. Josephus says the valley of Rephaim was between Jerusalem and Bethlehem. Baalperazim of v 20 means the lord of breakings through. It was a spot in the valley of Rephaim where the first victory over the Philistines was won (v 18-21; 1 Chr. 14:11). It could have been the same as Mount Perazim of Isa. 28:21.

l David took his army to the hold in the vicinity of the valley of Rephaim, or valley their army into this place (v 18).

m 1st prophecy in 2 Sam. (5:19, fulfilled). Next, v 23. David inquired of the Urim and Thummim from the high priest, Abiathar, and God answered him every time he inquired. The first question was, Shall I go up to the Philistines? The second, Will You deliver them into my hand? The answer was Yes (v 19).

n Questions 24-25. Next, 6:9.

o Exactly where this spot was in the valley of giants is not fully known, but it was at one of the mountains on the edge of the valley. David himself named the place Baal-perazim because the Lord had broken through upon his enemies (v 20; 1 Chr. 14:11). Here the Philistines left their images and David and his men burned them (v 21).

p The word again proves that the Philistines rallied and collected a larger army than before and spread themselves once more in the valley of the giants where the second battle was fought and a second victory was won by David (v 22-25).

a 2nd prophecy in 2 Sam. (5:23-24, fulfilled). Next, 7:10. David again inquired of the Lord by the Urim and Thummim from the high priest (v 19, 23).

b To fetch a compass meant to go around them until they were behind the Philistines so as to attack them over against the grove of mulberry trees on the other side (v 23; cp. Josh. 8:2; 1 Chr. 14:14).

c Even when David got behind the army of the Philistines he was not to attack until the very moment he heard a sound in the tops of the mulberry trees. This sound was one of a going, meaning the sound of a mighty army on the march, which struck terror to the Philistines and caused them to be confused and panic stricken. The Arabic version says the sound was the noise of horses' hoofs. Having known all the time that David's army was before them perhaps they reasoned that some other mighty army was appearing suddenly behind them to help David's army, so they fled immediately and were persued.

d Geba or Gibeon in Benjamin, the home of Saul (v 25; Josh. 21:17; 1 Sam. 13:3; 1 Ki. 15:22; 2 Ki. 23:8; 1 Chr. 6:60; 8:6; 2 Chr. 16:6; Neh. 11:31; 12:29; Isa. 10:29; Zech. 14:10). The Philistines were forced by David to flee by the very home of Saul whom they had defeated.

*e Geba is short for Gibeon and Gazer is the same as Gezer, showing that the Philistine army fled northwest from the valley of the giants and were chased from 30 to 35 miles.

*f Gazer (v 25; 1 Chr. 14:16) is the same as Gezer (Josh. 10:33; 12:12; 16:3, 10; 21:21; Judg. 1:29; 1 Ki. 9:15-17; 1 Chr. 6:67; 7:28; 20:4).

* * *

III. David's religious policies (2 Sam. 6:1–7:29)

1. David seeks to bring the ark to Jerusalem (1 Chr. 13:1-8)

1 [g]Again, David gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And David arose, and went with all the people that *were* with him from [h]Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.

3 And they set the ark of God upon a [i]new cart, and brought it out of the house of [j]Abinadab that *was* in Gibeah: and [k]Uzzah and [l]Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of [m]*instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

2. Death of Uzzah for touching the ark (1 Chr. 13:9; cp. 1 Sam. 6:19)

6 ¶ And when they came to [n]Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.

7 And the anger of the LORD was kindled against Uzzah; and God [o]smote him there for *his* error; and there he died by the ark of God.

3. David afraid of God; leaves the ark

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place [p]Perezuzzah to this day.

9 And David was afraid of the LORD that day, and [q]said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.

4. Blessing upon Obed-edom moves David to bring the ark to Jerusalem (1 Chr. 13:9; 15:1–16:43)

11 And the ark of the LORD continued in the house of [a]Obededom the [b]Gittite three months: and the LORD blessed Obededom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath [c]blessed the house of Obededom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

13 And it was *so*, that when they that [d]bare the ark of the LORD had gone six [e]paces, he sacrificed [f]oxen and fatlings.

14 And David [*g]danced before the LORD with all *his* might; and David *was* [*h]girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

5. Michal's sin (2 Sam. 6:20; 1 Chr. 15:29)

---

been anointed king that he gathered the chosen men of Israel, three times to war with all who were gathered (5:6, 17, 23), but here to use a limited number (6:1).

[h] Baale was the old Canaanite name for Kirjath-jearim (v 2; cp. 1 Sam. 6:21; 7:2). Called Baalah (Josh. 15:9-10, 11, 29; 1 Chr. 13:6).

[i] Instead of the priests carrying it as provided for in the law of Moses (15:24; Ex. 37:5; Num. 4:15; 7:9; 10:21; Dt. 10:8; Josh. 3:8-14; 1 Chr. 13:7; 15:2), a new cart was made to bring it to Jerusalem (v 3). This was also the way the Philistines sent it back to Israel (1 Sam. 6:7).

[j] See ***4 Abinadab's in Scripture***, p. 557.

[k] Uzzah, strength. 5 Called Uzza or Uzzah:
1 Son of Abinadab (v 3-8)
2 Son of Shimei, Levite (1 Chr. 6:29)
3 A Benjamite (1 Chr. 8:7)
4 Returning exile (Ezra 2:49; Neh. 7:51)
5 A man of Judah (2 Ki. 21:18, 26)

[l] Ahio, fraternal. 3 Ahio's:
1 Son of Abinadab (v 3-4; 1 Chr. 13:7)
2 Son of Elpaal, Benjamite (1 Chr. 8:14)
3 Son of Jehiel (1 Chr. 8:31; 9:37)

[m] 5 Kinds of Instruments Used:
1 Harps (note j, Ps. 33:2)
2 Psalteries (note k, Ps. 33:2)
3 Timbrels (note a, Ps. 150:3)
4 Cornets (note a, Ps. 150:3)
5 Cymbals (note a, Ps. 150:3)

[n] Same as Chidon (v 6; 1 Chr. 13:9)

[o] In Num. 4:15-20 Levites were forbidden to touch the ark on threat of death. This was the first instance of execution of that law, perhaps being the first time it was broken. In the case of the Philistines handling the ark they were not killed because of their ignorance of the law (1 Sam. 6-7).

[p] Perez-uzzah, breach of Uzzah (v 8; 1 Chr. 13:11).

[q] Question 26. Next, 7:5.

[a] Obed-edom, servant of Edom. 4 So-Named:
1 A bodyguard where David permitted the ark to stay 3 months (v 6-12; 1 Chr. 13:13-14; 15:25)
2 A Levite gatekeeper of the tabernacle (1 Chr. 15:18-24; 26:4, 8, 15)
3 Son of Juduthun (1 Chr. 16:39; 2 Chr. 25:24)
4 Another Levite (1 Chr. 16:5, 38)

[b] Gittites were inhabitants of Gath; they are mentioned along with other chief inhabitants of Philistia (v 10-11; 15:18-22; 18:2; 21:19; Josh. 13:3; 1 Chr. 13:13; 20:5).

[c] In what sense the Lord blessed this house of Obed-edom is not stated, but it could have been with health and material prosperity.

[d] This indicates that David made proper investigation regarding why Uzzah was killed when they attempted to bring the ark to Jerusalem on a new cart. He no doubt read the law of Moses on how to handle the ark, and so he now used the proper priests consecrated to carry it (v 13). See full details of proper preparation in 1 Chr. 15-16.

[e] A pace is about 3 ft. making 6 paces 18 ft. (v 13).

[f] How many oxen and fatlings he offered is not stated here, but in 1 Chr. 15:26 it says 7 bullocks and 7 rams. If the proper meat and drink offerings were made with each sacrifice, as commanded in Num. 15, the total estimated cost according to today's prices, would be as follows:

7 bullocks @ $325	$ 2,275
7 rams @ $20	140
35 qts. of oil @ $1.40	49
35 qts of wine @ $1.60	56
17½ gal. flour @ .80 a gal . . .	14
Total est. cost	$ 2,534

[*g] This explains Mahalath Leannoth, in the title of Ps. 88, which means dancing with shoutings (v 14-15). Dancing with all his might indicates wild movement of feet with efforts at leaping perhaps. Hebrews, like other ancient peoples, had their sacred dances which were performed on anniversaries or other occasions honoring God.

[*h] This was the garment for priests and Levites, not kings; but since he was a type of Christ who was to be a priest-king (Zech. 6:12-13), David was allowed by God to use it on this occasion; or else such was overlooked by Him like the showbread that he ate when fleeing from Saul (1 Sam. 21:3-6). Christ referred to this in showing that rituals were made for man, not man for rituals and therefore, man was lord of such even if it seemed unlawful (Mt. 12:3-5; Mk. 2:23-28). Apparently David put off his royal robes and dressed in the robe of a servant of God as an act of homage to Jehovah who dwelled between the cherubim on the ark which he was transferring to its place in the new capital of Israel.

the city of David, Michal Saul's daughter [i]looked through a window, and saw king David leaping and dancing before the LORD; and [j]she despised him in her heart.

6. Ark placed in new tabernacle David made; great festival (1 Chr. 16:1-3)

17 ¶ And they brought in the ark of the LORD, and set it in his [k]place, in the midst of the tabernacle that David had pitched for it: and David [l]offered burnt offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. So all the people departed every one to his house.

7. Michal's sin and curse (2 Sam. 6:16; 1 Chr. 15:29–16:3)

20 ¶ Then David returned [m]to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, [n]*It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be [a]more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

had no child unto the day of her death.

274 CHAPTER 7

8. David desires to build a house for God (1 Chr. 17:1)

1 [c]And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto [d]Nathan the prophet, [e]See now, I dwell in an house of cedar, but the ark of God dwelleth within [f]curtains.

● 3 And Nathan [g]said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.

*9. Fifteenth or Davidic Covenant (1 Chr. 17:7; see **15 Great Covenants of Scripture**, p. 83)*
(1) Occasion of the covenant

■ 4 ¶ And it came to pass [h]that night, that the word of the LORD [*i]came unto Nathan, saying,

● 5 Go and tell [*j]my servant David, Thus saith the LORD, [*k]Shalt thou build me an house for me to dwell in?

6 [*l]Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, [*m]saying, Why build ye not me an house of cedar?

(2) God promises to make David a house (1 Chr. 17:3-10; cp. 1 Ki. 6:11-13)

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee [*n]from the sheepcote, from

---

household and been met with the opposite of blessing from wife or other members of the family. Note the cutting remark of Michal, Saul's daughter (v 20), regarding a matter having to do with her husband's worship and religion.

[n] David gave the only natural answer—I danced before the Lord, not before you. God chose me and appointed me ruler over Israel, not your father's house. Therefore, I will play before Jehovah; and I will be more vile and base and will be honored by those who are not of my house—not by those who should honor me (v 21-22).

[a] That is: If my worship of Jehovah from my heart and by my bodily manifestations of joy is vile and base, then I will be more so; I will worship Him all the more; whether it is honorable to worship Jehovah thus in your eyes or not, it will be acceptable with the maidservants you have spoken of (v 22)

[b] This may explain why Michal had no child until the day of her death. Seeing that he was despised in her heart, perhaps David had no other dealings or marriage relationship with her, turning from her to his other wives altogether (v 16, 20; 1 Chr. 15:29). There is no statement that God cursed her or made her barren. She had 5 stepsons from her other husband and his wife (21:8).

[c] See ***The Davidic Covenant***, p. 605.

[d] See ***Nathan***, p. 605.

[e] See ***David's Desire to Build a House for God***, p. 605.

[f] This rightly describes the tabernacle of Moses and of David (v 3; cp. Ex. 26).

[g] What Nathan said here was not fully of Jehovah but of himself to some extent and therefore partially wrong. David did not build the house and was told by Nathan later who would actually build it (1 Chr. 17:4-15). God was with David and approved his desire to build a temple, permitting him to collect materials for it, but He had reasons for not allowing him to build it himself, which were explained (1 Chr. 22:1-16).

[h] The night following the day in which David and Nathan were talking (v 1-4). See ***24 Dealings of God by Night***, p. 606.

[*i] The word of the Lord that came by night here was by actual words in vision (v 4, 17).

[*j] My servant David, repeated twice (v 5, 8). My people Israel, 4 times (v 7, 8, 10, 11). Thy servant, 8 times (v 20, 21, 25, 27, 28, 29). Thy servant David (v 26).

[*k] Question 27. Next, v 7. This is in the form of a command or restriction in 1 Chr. 17:4, which means the same thing.

[*l] This proves that the temple was not the same as the tabernacle. See ***Temple***, p. 554.

[*m] Question 28. Next, v 18.

[*n] See 1 Sam. 16.

✡ ✡ ✡

[i] Instead of looking on with criticism and despisings in her heart, Michal should have been at the head of women meeting the procession as it came into the city. It was the custom for bands of women to go out with music, singing, and dancing to meet their men on their return home from a victory (Ex. 15:20; Judg. 11:34). On this occasion David acted in what was one time Miriam's place in leading the women's choir (v 14-20).

[j] She did not make David welcome, but rather despised him in her heart. She thought he had disgraced himself. Her words were bitter and cutting and she received sharpness in return for being so prudish where God and joy in the Lord are concerned (v 16, 20-23). She and David were not the same man and wife after this; and part of her punishment was that she was childless to the day of her death (v 21-23).

[k] The place for the ark was the holy of holies in the new tabernacle David had made to take the place of the one Moses made, which was in Gibeon and which also was a place of worship at this time (1 Chr. 21:29).

[l] How many sacrifices were offered is not stated, but it would certainly be more than those offered hurriedly at the beginning of the procession as in note f, above. There must have been many, for David gave everyone a piece of bread and meat from the sacrifices at this time (v 18-19; 1 Chr. 16:1-3).

people, over Israel:

9 And I [p]was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

★ 10 [q]Moreover I will [r]appoint a place for my people Israel, and will plant them, that they may dwell in [s]a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 [t]And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. [u]Also the LORD telleth thee that he will make thee an house.

(3) God promises to establish David's kingdom by his son (1 Chr. 17:11-15)

12 ¶ And when thy days be fulfilled, and thou shalt [a]sleep with thy fathers, [b]I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

(4) God promises that David's son shall build the temple and his throne be established forever (1 Chr. 17:11; Isa. 9:6-7; Zech. 6:12; Lk. 1:32-35)

13 [c]He shall build an house for my name,

for ever.

(5) God promises eternal mercy and kingdom to David's house

14 [e]I will be his father, and he shall be my son. [f]If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 [g]But my mercy shall not depart away from him, [h]as I took *it* from Saul, whom I put away before thee.

16 And [i]thine [j]house and [k]thy kingdom shall be established for ever before thee: [l]thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

(6) David's prayer and thanksgiving to God for the covenant (1 Chr. 17:6-26)

18 ¶ Then [m]went king David in, and sat before the LORD, and he said, [n]Who *am* I, O Lord GOD? and [*o]what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the [*p]manner of man, O Lord GOD?

20 And what can David say more unto

---

all Israel whom He had brought out of Egypt—were His people (v 6-8, 10-11) and made one nation, not two (v 23), which was confirmed unto Him forever (v 24) and ruled by the house of David and Judah forever (v 25-29). The covenant was made with all 12 tribes, 13 including Levi, so there is no eternal Israel made up of 10 tribes, separate and distinct from Judah. All will be blessed alike. See scriptures under ***Anglo-Saxon Theory***, p. 608.

p 7 Past Acts of God:
1 Walked in a tent 540 years (v 6)
2 Walked with Israel (v 7)
3 Kept silent about a permanent house
4 Took David from the sheep to be ruler over Israel and made his tribe the ruling tribe (v 7-8)
5 Was with David in all adventures (v 9)
6 Cut off David's enemies
7 Made him a great name like that of other great men of earth

q 3rd prophecy in 2 Sam. (7:10-16; part of v 11-16 is fulfilled; the rest will be fulfilled at the 2nd advent and in the Millennium and New Earth periods). Next, 12:10. See ***14 Predictions of Nathan***, p. 606.

r See ***Israel's Millennial Land***, p. 606.

s See ***Place of Their Own***, p. 607.

t This verse refers to the time of David when Israel was finally at rest from all enemies (v 11). Since then, Israel has been driven from such rest and for many centuries the people have wandered among the nations; so this prophecy must refer to a future regathering of all Israel back to their own land for the fulfillment of its predictions.

u See ***God's Promise to Build David a House***, p. 607.

a Sleep in scriptures referring to death does not mean unconsciousness of the soul; it refers to the body that goes back to dust and knows nothing in the grave. The soul is immortal. See ***Immortality*** in Index.

b 3 Distinct Predictions (v 12):
1 The succession of David's son on his throne (1 Ki. 1:10-39)
2 This son was yet to be born. David did not meet Bath-sheba until sometime after this (11:1-27)
3 The establishment of his kingdom

c This was fulfilled in Solomon (1 Ki. 5-8), and also in David's Son, the Messiah (Zech. 6:13-14).

d This eternal throne of David has never been established. His original throne was only temporary, but his future one will be eternal (v 13; Isa. 9:6-7; Jer. 30:9; Ez. 36-37; Hos. 3:4-5; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-6).

e Quoted of Jesus Christ (Heb. 1:5), proving a double fulfillment, in both Solomon and Christ

f If he commit iniquity. He did sin and was chastened (1 Ki. 11). The only sense in which Christ, the greater Son of David, committed sin was in taking our sins and becoming the sin offering for us that we might be made righteous in Him (Isa. 53; 2 Cor. 5:14-21; 1 Pet. 2:22-24).

g This refers to mercy which God would not remove completely from David's son as He removed from Saul (v 15; 1 Ki. 11).

h 2 Things Stated of Saul:
1 God's mercy was completely taken away from him (v 15; see note l, 1 Sam. 16:14) ***Holy Spirit Departing***, p. 557
2 God put him away (v 15; note c, Dt. 28:63)

No man can take mercy away from another, put anyone away from God, or pluck a person out of His hands, but God can do all this and more. See ***Backsliding*** in Index.

i 3 Promises to David (v 16):
1 House established forever
2 Kingdom established forever
3 Throne established forever

j See ***David's Eternal House***, p. 607.

k See ***David's Eternal Kingdom***, p. 607.

l Eternal throne. All three things are eternal—the house, the kingdom, and the throne of David (v 16; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10). All three were done away with when Jerusalem was taken by Nebuchadnezzar and not one of them has ever been restored. The throne and crown were to be removed from Zedekiah and remain removed until the Messiah came, whose right it is to rule (Ps. 2; Isa. 9:6-7; 16:4; Jer. 3:14-18; 16:14-21; 23:3-8, 20; 30:3-24; 31:8-14, 27-40; 32:37-44; 33:3-26; 50:19-20; Ez. 11:17-21; 20:33-44; 21:27; 28:25-26; 34:11-31; 36:3-38; 37:1-28; 38:8-21; 39:1-39; 43:7; 47:13–48:35; Dan. 2:44-45; 7:13-14, 27; Hos. 3:4-5; Joel 2-3; Amos 9:11-15; Oba. 17-21; Mic. 4-5; Zech. 12-14; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10). Such simple descriptions are found in these scriptures regarding the removal of the house, throne, and kingdom of David until the latter days under the Messiah, that comment on them is unnecessary. See ***The Millennium***, p. 540 of N.T.

m See ***David's Prayer to God***, p. 607.

n Questions 29-32. Next, v 23.

*o Note how the blessing and promises direct from God brought deep humiliation (v 18-29).

*p Torah or law, hence the law of the man (ha-adam, the adam), thus connecting the dominion of man over all the earth with that of the Messiah, as in Ps. 8:5-6. This perhaps refers to the promise that the Seed of the woman shall bruise the serpent's head (Gen. 3:15); that is, from David's line the Messiah would come to be the eternal king of the earth.

vant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O [q]LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 [r]And [s]what one nation in the earth *is* like thy people, *even* like Israel, whom God [t]went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast [u]confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.

▲ 25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and [a]do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee.

▲ 27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant [b]found in his heart to pray this prayer unto thee.

28 And now, O Lord GOD, thou [c]*art* that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the

275 CHAPTER 8

IV. Full establishment of David's kingdom (1 Chr. 18:1–20:8)

1. Victory over Philistia (1 Chr. 18:1)

1 And [d]after this it came to pass, that David smote the Philistines, and [e]subdued them: and David took [f]Methegammah out of the hand of the Philistines.

2. Victory over Moab (1 Chr. 18:2)

2 And he smote Moab, [g]and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And *so* the Moabites became David's servants, *and* brought gifts.

3. Conquers Zobah and Syria (1 Chr. 18:3): second Syrian war (2 Ki. 16:5, refs.)

3 ¶ David smote also [h]Hadadezer, the son of [i]Rehob, king of [j]Zobah, as he went to recover his border [k]at the river Euphrates.

4 And David [l]took from him a thousand *chariots*, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot *horses*, but reserved of them *for* an hundred chariots.

5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David [m]slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* [n]brought gifts. And the LORD [o]preserved David whithersoever he went.

7 And David took the [p]shields of gold that

---

q Adonai-Jehovah, the Lord our sovereign. Used 6 times here (v 19, 20, 28, 29). See ***16 Jehovah Titles***, p. 77.

r Judah and all the other tribes made this one nation in David's time and they will also make the one nation when Ez. 37:11-28 is fulfilled at the 2nd advent of Christ.

s Question 33. Next, 9:1.

t 3 Great Purposes of God (v 23):
  1 Redemption of Israel (v 23)
  2 To make Himself a name
  3 Perform great and terrible things for His people and their land

u Eternal nation. This nation will consist of the 12 tribes of Israel and the priests and Levites, eternally (v 24; Isa. 9:6-7; 59:21; Lk. 1:32-33). The entire nation is as eternal as the house, throne, and kingdom of David—not merely the 10-tribe part of the nation.

a 5 Great Requests of David:
  1 Do as You have said (v 23)
  2 Let Your name be magnified forever (v26)
  3 Let my house be established before You
  4 Let it please You to bless my house that it may continue forever before You (v29)
  5 Let my house be blessed forever, according to Your word

b When prayers are found in the heart they are the result of gratitude, or the overflow of some desperate need (v 28; Heb. 4:14-16; 10:19-23).

c 12 Things About God in This Prayer:
  1 Lord God (note q, v 22)
  2 Leader and Guide (v 19)
  3 Prophet and Planner of lives
  4 He is omniscient (v 20)
  5 Revealer of secrets (v 21)
  6 He is great (v 22)
  7 There is none like Him (v 22)
  8 The only God
  9 Has redeemed Israel as a special nation
  10 He is a miracle worker (v 23)
  11 He is the God of Israel (v 24, 26)
  12 He is a truthful God (v 28)

d After the Davidic covenant was made, as in 7:1-29.

e 7 Nations Subdued by David:
  1 Philistia (v 1)
  2 Moab (v 2)
  3 Zobah (v 3)
  4 Syria (v 5)
  5 Ammon (v 12)
  6 Amalek
  7 Edom (v 14)

f Metheg-ammah, the bridle reins of the mother city, meaning Gath and all her towns, the mother city of the Philistines by which they held sway over Israel (v 1; 1 Chr. 18:1).

g That is, David divided the Moabites into 2 companies—those that were to be spared and those which were to die (v2; 1 Chr.18:4).

h Hadadezer, mighty is the help (v 3-12; 1 Ki. 11:23). Called Hadarezer (10:15-19; 1 Chr. 18:3-10; 19:16, 19).

i Rehob, open space. 2 Rehob's:
  1 Father of Hadadezer (v 3, 12)
  2 A Levite under Nehemiah (Neh. 10:11)
  Also a city (Num. 13:21; Josh. 19:28-30; 21:31; Judg. 1:31; 1 Chr. 6:75).

j Zobah, plantation; name of a city and country on the Euphrates toward Syria (v 3-12; 23:36; 1 Sam. 14:47; 1 Ki. 11:23-24; 1 Chr. 18:3-9; 19:6). Called Zoba (10:7-8).

k Thus for the first time Israel extended her possessions to the river Euphrates, the eastern border of the promised land (v 3; Gen. 15:18-21; 1 Chr. 18:3).

l 1,000 chariots and with them about 3,000 horses, besides 700 other horses and their riders, and 20,000 footmen
3,700 horses @ $100 ....$ 370,000
1,000 chariots @ $200 200,000
Estimated total ....$ 570,000

m Men of War Killed:
3 men to each chariot (v 4) 3,000
Horsemen (v 4) 700
Footmen (v 4; 1 Chr. 18:4) 20,000
Syrians (v 5; 1 Chr. 18:5) 22,000
Edomites (v 13; 1 Chr. 18:12) 18,000
Total 63,700
Those killed of other nations are into hundreds of thousands. The 700 horsemen should be 7,000 as in 1 Chr. 18:4, note g.

n Paid tribute (v 6).

o That is, the Lord protected him and gave him victory over his many enemies (v 6).

p Shields of gold. This is no doubt where David got much of the gold he collected to use in building the temple. Exactly how much came from his wars is not known, but there were many shields, ornaments, vessels and other items of gold and silver from the many cities he conquered as well as some which people gave him (v 7, 10-11), besides much brass (v 8). He brought all this spoil to Jerusalem and kept it solely for holy uses, especially for the temple he had planned to build for the Lord (v 7; 1 Chr. 18:7-11).

brought them to Jerusalem.

8 And from [a]Betah, and from [b]Berothai, cities of Hadadezer, king David took exceeding much brass.

4. Peace made with Hamath: the spoils of war dedicated to God (1 Chr. 18:9-10)

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,
10 Then Toi sent [c]Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And *Joram* brought with him vessels of silver, and vessels of gold, and vessels of brass:
11 Which also king David did [d]dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;
12 Of Syria and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

5. Conquest of Edom (1 Chr. 18:11)

13 And David gat *him* a name when he returned from smiting of the Syrians in the valley of salt, *being* eighteen thousand *men*.
14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

6. Character of David's reign (1 Chr. 18:14)

15 And David reigned [e]over all Israel; and David [f]executed judgment and justice unto all his people.

7. Officers of David (cp. 2 Sam. 15:12; 20:23; 1 Chr. 11:10; 27:25)

16 And Joab the son of Zeruiah *was* [g]over the host; and Jehoshaphat the son of Ahilud *was* [h]recorder;
17 And [i]Zadok the son of [j]Ahitub, and [k]Ahimelech the son of [l]Abiathar, *were* the priests; and [m]Seraiah *was* the scribe;
18 And [n]Benaiah the son of Jehoiada *was over* both the [o]Cherethites and the Pelethites; and David's sons were chief rulers.

276 CHAPTER 9

8. Mercy shown to Saul's house

1 And David said, [p]Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?
2 And *there was* of the house of Saul a servant whose name *was* Ziba. And when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

shields of gold is not known. Some think that only a special bodyguard company had such shields. Others think these were only bracelets or costly ornaments of gold and that there could not be so many shields of gold; but gold shields are mentioned as being in Israel by the hundreds, so much was possible in this case (1 Ki. 10:17; 14:26, 27; 2 Chr. 9:16; 12:9-10).

a Betah, confidence. A city in Zobah (v 8). Called Tibhath (1 Chr. 18:8).

b Berothai, my wells. A city of Zobah (v 8). Called Chun (1 Chr. 18:8) and Berothah (Ez. 47:16).

c Joram, same as Jehoram, Jehovah is high. 5 So-Called:
  1 Son of Toi (v 10). Called Hadoram, Hadah is exalted (1 Chr. 18:10)
  2 Son of Jehoshaphat (2 Ki. 8:16-29; 11:2; 1 Chr. 3:11; Mt. 1:8)
  3 Son of Ahab (2 Ki. 8:16-29; 9:14-29)
  4 A Levite (1 Chr. 26:25)
  5 A priest (2 Chr. 17:8)

d Gifts and spoils of war were dedicated to Jehovah for the temple (v 11-12).

e Over all Israel, not only 10 tribes. The term all Israel is also applied to both divisions of the kingdom after the death of Solomon—to the 10 tribes (1 Ki. 15:27; 16:16-17; 22:17; 2 Ki. 9:14), and to Judah (2 Chr. 24:5; 28:23; 29:24; 35:3).
"All Israel" Used of New Nation:
  1 Offered for all Israel: 12 he goats, according to the number of the tribes of Israel (Ezra 6:17)
  2 All Israel there present (Ezra 8:25)
  3 For all Israel: 12 bullocks (Ezra 8:35)
  4 Made all Israel to swear (Ezra 10:5)
  5 All Israel dwelt in their cities (Neh. 7:73)

f This is what makes a good ruler—executing judgment and justice to all alike, and not to a few only (v 15).

g Chief Officers in David's Kingdom:
  1 Joab over the army (v 16; 20:23)
  2 Jehoshaphat the recorder (cp. 20:24)
  3 Zadok and Ahimelech—high priests (v 17)
  4 Seraiah the scribe (cp. 20:25)
  5 Benaiah over the Cherethites and Pelethites (v 18; 20:23)
  6 David's sons—chief rulers (cp. 20:26)

h Literally, remembrancer; one who kept a strict journal of all the proceedings of the king and kingdom; a chronicler (v 16).

i Zadok, righteous. 6 Zadok's:
  1 High priest under David (v 17; 15:24-35; 17:15; 18:19-27; 19:11; 20:25; 1 Ki. 1:8-45; 2:35; 4:2-4; 2 Ki. 15:33; 1 Chr. 6:8, 12, 53; 9:11; 12:28; 15:11; 16:39; 18:16; 24:3-6, 31; 27:17; 29:22; Ezra 7:2; Neh. 11:11; Ez. 40:46; 43:19; 44:15; 48:11)
  2 Grandfather of Jotham (2 Chr. 27:1)
  3 Son of Baana (Neh. 3:4)
  4 Son of Immer (Neh. 3:29)
  5 A chief Israelite (Neh. 10:21)
  6 Treasurer of Nehemiah (Neh. 13:13)

j Ahitub, father of goodness. 3 Ahitub's:
  1 Son of Phinehas (1 Sam. 14:3; 22:9-20)
  2 Father of Zadok (v 17; 1 Chr. 6:7-12, 52; 9:11; 18:16)
  3 A priest under Nehemiah (Ezra 7:2; Neh. 11:11)

k See note f, 1 Sam. 21:1.

l See note e, 1 Sam. 22:20.

m Seraiah, Jehovah is prince. 9 So-Called:
  1 A scribe of David (v 17). Called Shavsha (1 Chr. 18:16)
  2 Chief priest in Judah (2 Ki. 25:18; 1 Chr. 6:14; Ezra 7:1; Jer. 52:24)
  3 Son of Tanhumeth (2 Ki. 25:23; Jer. 40:8)
  4 Son of Kenaz (1 Chr. 4:13-14)
  5 A Simeonite (1 Chr. 4:35)
  6 A returning exile (Ezra 2:2; Neh. 10:2; 12:1, 12)
  7 A priest (Neh. 11:11; 12:1)
  8 Officer under Jehoiakim (Jer. 36:26)
  9 Prince of Judah (Jer. 51:59-61)

n Benaiah, Jehovah is intelligent. 12 So-Called:
  1 A Levite (v 18; 20:23; 23:20-23; 1 Ki. 1:8-44; 2:25-46; 4:4)
  2 Hero of David (23:30; 1 Chr. 11:31; 27:14)
  3 Head of a Simeonite family (1 Chr. 4:36)
  4 A priest (1 Chr. 15:18, 24; 16:5-6)
  5 Father of a counselor (1 Chr. 27:34)
  6 Grandfather of Jahaziel (2 Chr. 20:14)
  7 A Levite under Jezekiah (2 Chr. 31:13)
  8 An exile under Ezra (Ezra 10:25)
  9 Son of Pahath-moab (Ezra 10:30)
  10 Son of Bani (Ezra 10:35)
  11 Son of Nebo (Ezra 10:43)
  12 A prince of Judah (Ez. 11:1, 13)

o Cherethites and Pelethites were evidently corps in David's army, perhaps bodyguards of the king. Cherethites were perhaps related to the Philistines; they are mentioned with them. Some think Pelethite is a corrupt form of Philistine; others think they were Reubenites or Judahites.

p Questions 34-37. Next, v 8.

✡ ✡ ✡

of the house of Saul, that I may shew the kindness of God unto him? And [b]Ziba said unto the king, Jonathan hath yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [c]Machir, the son of [d]Ammiel, in [e]Lodebar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar.

6 Now when [f]Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, [g]he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!

• 7 ¶ And David said unto him, Fear not: for I will surely shew thee kindness [h]for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, [i]What *is* thy servant, that thou shouldest look upon such a dead dog as I *am*?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [j]I have given unto thy master's son all that pertained to Saul and to all his house.

• 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, Accord-

manded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name [k]*was* Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

277 CHAPTER 10

9. Ammonite-Syrian war (1 Chr. 19): third Syrian war (2 Ki. 16:5, refs.) (1) David's kindness misunderstood as occasion to war

1 And it came to pass after this, that the king of the children of Ammon died, and [l]Hanun his son reigned in his stead.

2 Then said David, [m]I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [*a]Thinkest thou that David doth [*b]honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?

(2) David's servants insulted (1 Chr. 19:4-5)

4 Wherefore Hanun [*c]took David's

---

a David, through the love of God and his own tender and forgiving nature, always sought to do right. Even when he committed the great sins of murder, deceit, and adultery, he was man enough to acknowledge his wrongs and tried to make things right (12:1-23). Here, in the midst of peace, prosperity, and complete success, at which time the average man would think only of himself, he thought of his enemy, Saul, and his friend, Jonathan, in a spirit of compassion and love. He wanted to know if any of the house of Saul were left, to whom he could show kindness (v 3). He did not say of the house of Jonathan his friend, but of the house of Saul his enemy, thus magnifying the greatness of his own character and the generosity and forgiveness of his own soul. He was told of the lame son of Jonathan (v 3).

b Ziba, strength. A servant of Saul who falsely obtained half his master's property from David (v 2-12; 16:1-4; 19:17, 29).

c Machir, salesman. 2 Machir's:
  1 Son of Manasseh and head of a great family (Gen. 50:23; Num. 26:29; 27:1)
  2 Son of Ammiel (v 4-5; 17:27)

d Ammiel, devoted ally. 4 Ammiel's:
  1 Son of Gemalli (Num. 13:12)
  2 Father of Machir (v 4-5; 17:27)
  3 Father of Bath-sheba (1 Chr. 3:5)
  4 A tabernacle porter (1 Chr. 26:5)

e Lodebar, a place in Gad beyond Jordan near Mahanaim (v 4-5; 17:27). Perhaps the same as Debir (Josh. 13:26).

f Mephibosheth, destroying shame. 2 men:
  1 Son of Jonathan (4:4; 9:6-13; 16:1, 4; 19:24-30; 21:7)
  2 Son of Saul (21:8)

g At the meeting of Mephibosheth with David he was about 17-20 years old, being 12 years old when David was anointed king over all Israel (v 6; note g, 4:4). He was old enough to be married and have one son (v 12).

h Before, it was kindness to any of the house of Saul, not only to Jonathan his friend; here it was for Jonathan that this was being done, the young man being the only

were others born of Saul's concubines, and there were grandchildren by marriage, but they belonged to other branches of the family (21:7-8).

i Question 38. Next, 10:3.

j David restored all that belonged to Saul to Mephibosheth and Ziba was to be the overseer of the property for him (v 9-13). Ziba tried to cheat his master out of it by deceit (16:1-4), but he was found out; however, he suffered no punishment, because David's word had gone out that he should have all the property since it was reported that Mephibosheth had betrayed David (19:25-30).

k Micha, like Jehovah. 3 Micha's:
  1 Son of Mephibosheth (v 12)
  2 A Levite exile (Neh. 11:17, 22)
  3 Another Levite exile (Neh. 10:11)

l Hanun, gracious. 3 Hanun's:
  1 Son of Nahash, king of Ammon, who failed to accept love and perished in a great war (10:1-4; 1 Chr. 19:2-6)
  2 A returning exile (Neh. 3:13)
  3 Another returning exile (Neh. 3:30)

m David's motive here was of the purest kind—to show kindness to a neighboring king whose father had showed kindness to him (v 20). The intent was misunderstood as an attempt at spying with the view of overthrowing the kingdom of Ammon (v 3). The Ammonites insulted David's servants and war was the result (v 4-14).

*a Questions 39-40. Next, 11:3.

*b Natural, carnal men cannot comprehend how anyone would want to respect, honor, and be concerned about another; this is because they live in a selfish world judging everybody, even men of God, by their own standards (v 3).

*c The princes of Ammon encouraged their king to be suspicious of David's motive, to believe that he really sent his servants to insult them and to act as spies with the view of overthrowing the Ammonite kingdom. They took David's servants, shaved off half their beards, cut off their garments at the buttocks, and sent them home (v 3-4). When David heard of this he came to meet them, and because they were greatly ashamed, he told them to tarry at Jericho until their beards would be grown out again (v 5). No greater indignity could have been put upon them. The beard was considered a symbol of manhood. By shaving half their beards Hanun not only treated David's ambassadors with contempt, but made them objects of ridicule. It was customary for the beard to be kept with care and neatness; this is why David had easily convinced the Philistines that he was insane (1 Sam. 21:13). The mistreatment of David's servants was not necessary or wise of the young king; and in this respect he played the part of a fool, like Rehoboam (1 Ki. 12).

beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

● 5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and *then* return.

(3) First campaign: victory over Ammonites and Syrians (1 Chr. 19:6-16)

6 ¶ And when the children of Ammon [*d]saw that they stank before David, the children of Ammon sent and hired the Syrians of [*e]Bethrehob, and the Syrians of [*f]Zoba, twenty thousand footmen, and of king [*g]Maacah a thousand men, and of [*h]Ishtob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, *were* by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

● 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and [*i]the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

(4) Second campaign: submission of Syria (1 Chr. 19:17)

15 ¶ And [*j]when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that *were* beyond [a]the river: and they came to [b]Helam; and [c]Shobach the captain of the host of Hadarezer *went* before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David [d]slew *the men of* seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

278 CHAPTER 11

(5) Third campaign: victory over Ammon (1 Chr. 20:1)

1 And it came to pass, after the year was expired, [e]at the time when kings go forth *to battle*, that David [f]sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But [g]David tarried still at Jerusalem.

V. David's sin and repentance (2 Sam. 11:2–12:14)

1. His temptation

2 ¶ And it came to pass [h]in an eveningtide, that David [i]arose from off his bed, and walked upon the roof of the king's house: and from the [j]roof he saw a woman [k]washing herself; and the woman *was* [l]very beautiful to

---

what the natural result of their insulting treatment of David's servants would be. They prepared for war by hiring 33,000 foreign mercenaries to fight with the Ammonite army against Israel (v 6). When this was known to David he sent Joab and all the mighty men of Israel to the battle (v 7) which was fought at Rabbah, the capital city of Ammon (v 8; 11:1). Israel was victorious (v 9-14).

[*e] Beth-rehob, the capital of low-lying country between Lebanon and Anti-Lebanon (v 6; Judg. 18:28).

[*f] Zoba or Zobah was a country between Syria and the river Euphrates (v 6; note j, 8:3).

[*g] Maacah was in the vicinity of Mount Hermon east of the Jordan in the Trachonitis (v 6, 8).

[*h] Ish-tob, perhaps the same as Tob, southeast of Syria (v 6, 8; Judg. 11:3-5).

[*i] The only statement of Joab indicating that he recognized God in any sense (v 12).

[*j] The Syrians were not satisfied at being defeated by Israel (v 13), so they gathered themselves against Israel after adding many other Syrians from other countries beyond the river Euphrates (v 15-16). David led his army against them and defeated them (v 16-19).

[a] The river Euphrates.

[b] Helam, a border town in eastern Manasseh, beyond Jordan (v 16-17).

[c] Shobach, expansion (v 16-18). Called also Shophach (1 Chr. 19:16-18).

[d] See ***Syrian War***, p. 607.

[e] This was either in the spring or autumn, for both periods were good seasons to make war, neither being too hot or cold (v 1).

[f] This was the third war over the insult of David's servants by the princes of Ammon (10:1-5):
  1 War with Ammon and Syrians (10:6-14)
  2 War with Syrians (10:15-19)
  3 War with Ammon (11:1-27). In this one Ammon was defeated and their capital city, Rabbah, was besieged until it was taken (v 1, 25; 12:26-31)

[g] David would not have been tempted by sin here if he had gone with the army, a thing he finally did before accomplishing the complete victory.

[h] In the evening the sinister, supernatural spirits of sin, darkness, disease, and suffering prevail throughout the earth to claim their victims.

[i] 7 Steps in David's Downfall:
  1 Arose from his bed (v 2)
  2 Walked upon the roof of his house
  3 Saw a woman bathing herself
  4 Lusted for her
  5 Sent to inquire of her (v 3)
  6 Sent and took her (v 4)
  7 Lay with her

[j] Like most houses then, the roof was flat on top; and here men slept in the summer to get coolness and refreshing rest (v 2).

[k] Several questions present themselves: Why was she washing in public view of the king's terrace? Did she not know that such open and close view would be a source of temptation to David? Could there have been some design on her part, or was she wholly blameless (v 2)?

[l] She must have been a celebrated beauty whose renown had even reached David through reports carried by the women from harem to harem (v 2).

✡ ✡ ✡

3 And David [m]sent and enquired after the woman. And *one* said, [n]*Is* not this [o]Bathsheba, the daughter of [p]Eliam, the wife of [q]Uriah the Hittite?

2. David's first sin: adultery

4 And David sent messengers, and took her; and [r]she came in unto him, and he [s]lay with her; for [t]she was purified from her uncleanness: and [u]she returned unto her house.

3. David's sin found out

5 And the woman conceived, and [v]sent and told David, and said, I *am* with child.

4. David's second sin: deception—plot to cover his sin

● 6 ¶ And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, [w]David demanded *of him* how Joab did, and how the people did, and how the war prospered.

● 8 And David [a]said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and [b]there

5. Plot fails: Uriah's character

9 But Uriah slept at the door of the king's house with all the servants of his lord, and [c]went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, [d]David said unto Uriah, [e]Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [f]The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

6. Third sin: second plot—making Uriah drunk to cover his sin

● 12 And David said to Uriah, Tarry here [g]to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and [h]he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not

---

[m] In the East, when a ruler took a fancy to a woman he would send an officer to her place of abode, who would announce the royal pleasure to have her removed to the palace. An apartment was assigned her, and if she was chosen to be his wife an announcement was made accordingly. In this case, the woman was already married and David seemingly was obliged to make her some promises before she complied with the royal will. Her chief ambition was to make her child the king, which is seen in her promptness to announce her pregnancy (v 5), and in her final activity of seeking the throne for Solomon (1 Ki. 1:13, 15, 17, 28). We see very strong indications that she held a strong influence over David. She was a conniving woman, and no doubt made David pay for his sin with her, a sin which likely turned Ahithophel, who was her grandfather (v 3; 23:34), against David (15:12, 31-37; 16:20-23; 17:7-23).

[n] Question 41. Next, v 10.

[o] Bath-sheba, daughter of an oath (v 3; 12:24; 1 Ki. 1:11-31; 2:13-19; Ps. 51, title; Mt. 1:6).

[p] Eliam, God's founder of the people. The father of Bath-sheba and son of Ahithophel (v 3; 23:34). Called Ammiel (note d, 9:4).

[q] Uriah, Jehovah is light. 3 Uriah's:
  1 The Hittite husband of Bath-sheba (v 3-26; 12:9-15; 23:39; 1 Ki. 15:5; 1 Chr. 11:41). Called Urias (Mt. 1:6). He was an officer of David and one of his 30 heroes
  2 A priest mentioned in Isa. 8:2
  3 A priest under Ezra (Ezra 8:33)

[r] We hear nothing of any reluctance in coming to David, and there is no evidence that she was forced (v 4).

[s] 4 Sins of David in the Matter of Uriah:
  1 Adultery with his wife, Bath-sheba (v4)
  2 Deception to cover up his sin (v 6-8)
  3 Making him drunk so that he would go home to be with his wife (v 12-13)
  4 Murdered him by causing him to die in battle (v 14-27). This is spoken of as David killing him (12:9; 1 Ki. 15:9)

[t] This was the purpose of her bathing—ceremonial cleansing after menses. She was more zealous to perform the duty of the ceremonial law than the moral, which is so often the case (v 2, 4).

[u] She returned to her own house after being with David all night or longer (v 4).

[v] She sent immediately and told David that she had conceived, so he deliberately planned to hide his sin by sending for her husband so he could be with her and thereby cause men to think that the child was the offspring of her lawful husband (v 6-17). Adultery carried the death penalty, so she may have had in mind the help of

[w] This was a mere excuse to get Uriah home to be with his wife; but the plot failed (v 7-13).

[a] At this time all David wanted him to do was to go down to his house and wash his feet, after coming from a long journey. The design was that he would be with his wife and the child would pass as Uriah's, thus concealing David's sin. The honor of Bath-sheba would also be covered. At this stage of the plan it seems the king had no intention of murdering Uriah or taking his wife (v 8).

[b] This act would let Bath-sheba know that he was the one who had sent for her husband and that he was sending him home for the purpose of concealing their sin together; but at this point the plan failed (v 8-11).

[c] This was something unexpected and unusual—a man not seeing his wife, perhaps the most beautiful in Israel, after being away for weeks or months, and preferring to remain with the king's servants and sleeping with them at the door (v 9). It was something David had not counted on; here, as always in connection with sin, there was some unforseen element the transgressor had not taken into consideration.

[d] David could not conceive of such a thing—a man refusing to go to his wife and home comforts when he had the opportunity and was also commanded to do so by his king. This presented another problem, and so David went further into sin trying to conceal the first wrong he had done (v 10-13).

[e] Questions 42-44. Next, v 20.

[f] This is a rare principle—refusing to live in pleasure, even lawful privileges while fellowmen are in danger and excluded from like privileges. Uriah's argument was: why should he go down to his house to eat and drink and lie with his wife when the ark and Israel dwelled in tents and the fighting men (where he belonged) abode in the open fields (v 11)? Was this providence at work to bring David to repentance and uphold justice in Israel?

[g] By commanding him to remain another day, David had time to think of the next step to take. He fell upon the plan of making him drunk, supposing that in this state Uriah might go down to his house; but the high ideals of Uriah were stronger and deeper seated than the temporary influence of drink, so David was defeated in his next plan to cover up his sin with Bath-sheba (v 12-13).

[h] Making a man drunk is a sin in itself, so instead of solving his problem, David became more deeply involved in sin (v 13).

✡ ✡ ✡

come from the battlefield. Without visiting his home he was ready to go back to duty, either to die or win the victory. He carried a letter back to Joab concerning himself, never realizing that his king would stoop so low in sin. The letter contained his own death sentence (v 14-15). In his desperation David had thought that the only escape for him was the death of Uriah. He had the power to make it appear legal, but God called this sin by its proper name—murder—and laid the charge to David (v 15; 12:9; 1 Ki. 15:5). This act gave Joab a greater leverage on David to apply pressure later. He knew this was unjust and all Israel got to know of it in due time. This saved Joab much criticism in his war on Ammon (v 18-24).

j With the husband of Bath-sheba now dead, she and David were free to continue their association and hide their sin, if possible (v 16-17).

k Joab saved the matter of Uriah's death to pacify the king with, if he became too severe in his criticism of the conduct of the war (v 19-24).

l Questions 45-49. Next, 12:9.

a Jerubbesheth, a new name for Gideon—changed to this, no doubt, by the Holy Spirit to suit his idolatry (Judg. 8:27-35). It means: Let Baal plead, or let the idol of confusion defend itself (v 21).

b See Judg. 9:1, 52-57.

c This was the thing that calmed David's wrath against Joab. Though it was very low for a man of God to sin to the point of being glad when one of his servants and friends was dead (v 24), this perhaps was the first relief from fear of exposure and trouble with Uriah that David had experienced since his original sin with Bath-sheba. He thought all would be well hereafter; but he failed to reckon with God, the Judge of all who demands justice on the part of His servants, as we shall see in 12:1-25; 15:1–18:33.

d This statement of supposing Uriah would have died anyway did not clear the conscience of David (v 25). He was to face his sin in many ways and many times to come.

e Bath-sheba mourned her husband, and then showed herself willing to live with the very man who had caused his death (v 26-27).

f In about 7 days. The hurried marriage was to hide the pregnancy of Bath-sheba (v 27).

g Any sin displeases Jehovah who will in due time render to all men justice, according to their works (v 27; Mt. 16:27; Acts 17:31; Rom. 2:12-16; 14:10; 2 Cor. 5:10).

h Note the short parable of Nathan which God used to bring David to repentance (v 1-4).

*i It was a custom of many among the Arabs to keep a lamb for a pet as we would keep a dog or cat (v 3).

7. Fourth sin: third plot to cover up his sin—murder

14 ¶ And it came to pass [i]in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

● 15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

8. Third plot succeeds

16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and [j]Uriah the Hittite died also.

9. Report of the campaign

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, [k]When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, [l]Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of [a]Jerubbesheth? did not a [b]woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

10. Fifth sin: hardness of heart, thinking his sin is finished (2 Sam. 11:20-21)

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's [c]servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, [d]Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.

11. David marries Bathsheba: God is displeased

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, [e]she mourned for her husband.

27 And [f]when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done [g]displeased the LORD.

279 CHAPTER 12

12. David's repentance (1) The parable of Nathan

■ 1 And the LORD sent Nathan unto David. And he came unto him, and [h]said unto him, There were two men in one city; the one rich, and the other poor.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and [*i]it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

(2) Its effect on David

5 And David's [*j]anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die:

---

*j Anyone could see the injustice of a rich man refusing to use one of his many sheep, and taking a poor man's only one to feed a guest. All the time David was hearing the story his anger was increasing. Being a man of justice and the one to execute justice, he was ready to act immediately. His sentence was that the man should die, but this was contrary to the law on sheep stealing (Ex. 22:1). His second statement though, on paying back fourfold was in harmony with it (v 6). Had David realized he was speaking of himself he would not have been so bold and quick to pass judgment, ordering the death sentence. Subsequent events show the final results of this story (v 7-14).

✡ ✡ ✡

because he did this thing, and because he had no pity.

(3) Its application to David

■ 7 ¶ And Nathan said to David, [b]Thou *art* the man. Thus saith the LORD God of Israel, I [c]anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 [d]Wherefore [e]hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

(4) The sevenfold penalty: David repents and is forgiven

★ 10 [f]Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee [g]out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 [h]And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

VI. David's reaping (2 Sam. 12:15–19:8)
1. First reaping: the child dies

15 ¶ And Nathan departed unto his house. [i]And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the [j]servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: [k]how will he then vex himself, if we tell him that the child is dead?

19 But when David [*a]saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, [*b]Is the child dead? And they said, He is dead.

2. David's renewed faith in God and in a future life

---

a The regrettable thing in this case is that David could not restore the lamb fourfold or even onefold, for Uriah was dead and matters could not possibly be made right with him (v 6).
4 Sons of David Died:
1 Son by Bath-sheba (v 15-23)
2 Amnon murdered by Absalom (13:23-39)
3 Absalom slain by Joab (18:9-18)
4 Adonijah by Solomon (1 Ki. 2:13-25)

b The prophets had difficult tasks at times, when asked by God to pass such prophecies on to their best friends, as here. To say to David, Thou art the man, and expose his sin, pass sentence on him, and risk the wrath of a king was not easy, but Nathan did it boldly and evidently without fear.

c 5 Acts of God for David (v 7-8):
1 I anointed you king over Israel
2 I delivered you out of Saul's hands
3 I gave you your master's house
4 I gave you your master's wives into your bosom
5 I gave you the house of Israel and Judah to rule over; and if that had not been enough I would have given more

d Question 50. Next, v 18.

e 3 Sins Charged to David (v 9):
1 You have despised the commandment of the Lord, to do evil in His sight
2 You have killed Uriah the Hittite with the sword of the children of Ammon and have taken his wife

f 4th prophecy in 2 Sam. (12:10-14, fulfilled). Next, 22:51.
8 Predictions of Nathan:
1 The sword shall never depart from your house (v 10)
2 I will raise up evil against you out of your own house (v 11; 15:1–18:33)
3 I will take your wives and give them to your neighbor (v 11; 15:16)
4 He shall lie with your wives in the sight of the sun (v 11; 16:21-23)
5 You did that secretly, but I will do this before all Israel, and before the sun (v 12; 16:21-23)
6 The Lord has put away your sin. You shall not die (v 13)
7 Because of your sin you will cause the enemies of the Lord to blaspheme (v14)
8 The child that is born shall surely die

g 20fold Reaping of David:
1 Wars all his days (v 10; 15:1–18:33; 20:13-26; 21:15-22)
2 Rebellion against him in his own house (v 11-12; 15:1–18:33)
3 His own wives forced to commit adultery with his own son (v11-12;16:20-23)
4 Public exposure of sins to all Israel (v 12; 15:1–18:33)
5 Causing enemies of the Lord to blaspheme in all generations of sinners (v 14)
6 Death to the child by Bath-sheba (v 14)
7 Days of fasting and prayer without an answer (v 16-18)
8 Being disgraced by his own son who defiled his daughter (13:1-22)
9 Murder of one son by another (13:23-36)
10 Banishment of another son (13:37-39)
11 Enmity between him and his banished son (14:1-33)
12 Deserted by his own people (15:1-12)
13 Betrayed by his own friends (15:12-13)
14 Banishment from his own country and kingdom (15:13–18:33)
15 Cursed by an ordinary servant (16:5-14)
16 Death of another son and much people of Israel (18:7-18)
17 New strife between the tribes (19:41–20:3, 13-26)
18 Loss of 10 concubines (20:3)
19 Revolted against by another son (1 Ki. 1:5-9)
20 Loss of many Israelites (1 Ki. 11:10–2 Ki. 24:6)

h 7 Means of Conviction of Sin:
1 Parable (12:1-14)
2 God's greatness (Job 42:1-6)
3 God's glory (Isa. 6:5)
4 God's Word (Isa. 55:11; Rom. 1:16)
5 God's power (Lk. 5:8)
6 Human calamities (Lk. 15:14, 18)
7 The Holy Spirit (Jn. 16:7-11)

i The Lord permitted the child to be stricken with some disease and it was very sick (v 15). David prayed for it, even fasting for 7 days, and then it died (v 16-17).

j David's servants were afraid to tell him of the child's death lest he would vex himself all the more, but when he heard of it he acted in faith saying he would go to the child since it would not return to him (v 18-23).

k Question 51. Next, v 19.

*a David understood by the whispering of his servants that the child was dead and that they were afraid to tell him (v 19).

*b Question 52. Next, v 21.

✡ ✡ ✡

washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, [d]What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? [e]I shall go to him, but he shall not return to me.

3. Birth of Solomon (Mt. 1:6)

24 ¶ And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name [f]Solomon: and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name [g]Jedidiah, because of the LORD.

4. Ammonite war concluded in victory (2 Sam. 10:1–11:1; 1 Chr. 20:1-5)

26 ¶ And Joab fought against Rabbah of

city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the [h]city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof *was* a [i]talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil of the city in great abundance.

31 And he brought forth the people that *were* therein, [j]and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus [k]did he unto all the cities of the children of Ammon. So David and [l]all the people returned unto Jerusalem.

280 CHAPTER 13

5. Second reaping: family troubles (2 Sam. 13:1–14:33)
(1) Ammon's love for Tamar

1 And it came to pass [a]after this, that [b]Absalom the son of David had a [c]fair sister,

1 Arose from lying on the ground (v 20)
2 Washed himself
3 Anointed himself
4 Changed his garments
5 Came into the house of the Lord
6 Worshipped the Lord
7 Came to his own house
8 Ate food
9 Conversed with his servants (v 21-23)
10 Comforted his wife, Bath-sheba, and went in unto her (v 24)
11 Named their next child Solomon

d Questions 53-56. Next, 13:4. What astonished the servants was that their master acted contrary to custom in mourning over the dead. Usually the relatives mourned and wept until the third or fourth day; and friends and distant relatives came to see them, and to urge them to eat and put on other garments.

e Here we have David's confession of faith in the immortality of the soul, the reality of continued life after death, and the future resurrection of the body (v 23). If the child had gone to another place, then it was not here—only the body was here. Inasmuch as the dead cannot come back to the living, then it must be familiar spirits who imitate loved ones in cases where they seem to reappear, as in 1 Sam. 28; 1 Chr. 10:13-14. Furthermore, if the dead were extinct, then it would be impossible for the living to go where they are upon death. See **WHERE ARE THE DEAD?**, p. 1029 and ***Hell***, p. 1030.

f Solomon, peace or peaceable. His history is recorded in 5:14; 12:24; 1 Ki. 1:1–12:23; 2 Ki. 21:7; 23:13; 24:13; 25:16; 1 Chr. 3:5; 6:10, 32; 14:4; 22:5-17; 23:1; 28:5-20; 29:1-28; 1 Chr. 1:1–12:9. Writer of most of the Proverbs (Pr. 1:1; 10:1; 25:1). See ***Solomon*** in Index.

g Jedidiah, beloved of Jehovah. A new name for Solomon. Found only here.

h Literally, the waters of the city, cutting off the water supply to the citadel, which David came and took (v 27-2).

i A talent of gold weighed 131 lbs. troy, valued at $29,085. How a crown weighing this much could be worn by a man is hard to understand.

4 Explanations of This:
1 The crown was placed only temporarily upon David, being held up by others, to signify that he was king of the Ammonites.
2 The crown was not actually worn at all by the king, but suspended over the head, being fixed to the canopy of the throne.
3 The crown was that of the idol god Milcom or Malcom and was taken off him and given to David as part of the spoils. This seems to contradict facts in the case, for the Heb. word for king's here is melek which is the ordinary one for king as trans. of men about 2,091 times and not once as Malcom or Milcom.
4 The value of the gold and jewels in the crown was equal to that of a talent of gold; therefore, the crown was light enough to be worn by a man.

j The true sense of this verse, as well as 1 Chr. 20:3, is that he made slaves of the people, making them labor in brickkilns, and putting them to work with saws, making harrows of iron, and iron axes (v 31). Sawing asunder, hacking, hewing, and chopping human bodies have no place in the text or in the plan of God in any degree. Some claim there were no brickkilns in Palestine, but they did have bricks even if they were sun dried. Bricks were burned as far back as the time of Nimrod (Gen. 11:3).

k This means that he caused the captives to pass before him while seated on a pavement of brickwork, where he appointed them to the various departments of labor for which they were suited. Cp. Jer. 43:9-11.

l These slaves helped make up the many strangers and the abundance of workmen referred to in 1 Chr. 22:2, 15. Such slave labor was provided for in the law (Dt. 29:11; Josh. 9:27). Besides these there were groups of workmen recruited from all Israel in building the temple later (1 Ki. 5:13; 9:15-22).

a After this—after the birth of Solomon and the conclusion of the Ammonite war of 12:24-31. It is supposed that David was about 53 years old; Amnon, 22; Absalom, 20; Tamar, 15; and Solomon, 2.

b Absalom, father of peace. 3rd son of David by his wife Maacah, a foreign woman, princess of Geshur. He was perfect in body, handsome, charming, eloquent, and dignified, but traitorous, murderous, merciless, godless and self-conceited. He murdered his brother, betrayed his father, and died in vanity, seeking a kingdom he was in no way qualified to rule. His history is found in 3:3; 13:1–19:10; 1 Ki. 6; 2:7, 28; 1 Chr. 3:2; 11:20-21. Psalm 3 was composed at the time of David's flight from Absalom.

c Very beautiful (v 1; note e, Gen 6:2).

✡ ✡ ✡

son of David loved her.

2 And Amnon was [f]so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name *was* [g]Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very [h]subtil man.

4 And he said unto him, [i]Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

(2) Plot to rape Tamar

5 And Jonadab said unto him, [j]Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.

(3) The plot executed: David's innocent part

6 ¶ [k]So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

● 7 Then David sent home to Tamar, saying, [l]Go now to thy brother Amnon's house, and dress him meat.

(4) The plot executed: Amnon's sin

8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it*, and made cakes [m]in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And they went out every man from him.

● 10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she [n]answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

13 [o]And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, [a]speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

(5) Amnon's hatred of Tamar: breaks Moses' law (Ex. 22:16-17; Lev. 18:6-9; Dt. 22:28-30)

15 ¶ [b]Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she [c]said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me. But he would not hearken unto her.

● 17 Then [d]he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

(6) Tamar's sorrow and hiding

18 And *she had* a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then

---

*d Tamar, palm tree. 3 Tamar's:
  1 Judah's daughter-in-law (Gen. 38:6-30; Ruth 4:12; 1 Chr. 2:4). Called Thamar (Mt. 1:3)
  2 Sister of Absalom (v 1-32; 1 Chr. 3:9)
  3 Daughter of Absalom (2 Sam. 14:27)
  Also a town or place south of the Dead Sea (Ez. 47:19; 48:28).

e Amnon, faithful. 2 Amnon's:
  1 Eldest son of David (v 1; 3:2; 13:1-39; 1 Chr. 3:1)
  2 Son of Shimon (1 Chr. 4:20)

f Amnon had developed a violent lust for Tamar. The law forbad sexual relationship with close relatives (Lev. 18:11); but, with the example of Abraham and others in all pagan countries, he seems to have convinced himself that it would be permissible for a man to have his half-sister. He had no way of making known his feelings for Tamar, for virgins were kept in close seclusion from the company of men, even those who were close relatives, not being permitted to see them without the presence of witnesses. How to contact her was his brooding problem; so much so that Amnon became sick and sore vexed daily in his great desire for her; yet, he was held in check by a thought which made him doubt that it would be right to touch her (v 1-2).

g Jonadab, Jehovah is liberal. 2 Jonadab's:
  1 Son of Shimeah, called Shammah (v 3-5, 32-35; 1 Sam. 16:9)
  2 Son of Rechab (Jer. 35:6-19)

h Only an evil and subtle man would give such advice to ruin the life of his friend as protected by her brother.

i Questions 57-58. Next, v 13.

j Human, earthly, sensual wisdom can show one how best to commit sin and satisfy the sensual and unlawful passions, but it is powerless to show him how to escape from sin and its effects. It does not even look far enough into the future to see the results of sin, leaving its own victims helpless and guilty before the avenger (v 5).

k Amnon took the advice of his cousin and posed as a very sick man to get David to permit Tamar to come and make cakes for him. With men being present when he gave permission, David did not suspect any plot against Tamar; but when she came Amnon sent all the men away so as to take advantage of her (v 7-14).

l Tamar may have been flattered at having her half-brother call for her in particular to prepare cakes for him when he was sick, so she gladly consented. Orientals were adept at feigning sickness whenever they had an object in view. David himself feigned madness to escape the Philistines (1 Sam. 21:10-15).

m Amnon had lusted and longed for this opportunity many times. He watched her like a cat waiting to spring upon its prey, but held himself until the cakes were done and brought before him. Then, he refused to eat, and commanded all the men to leave his house, so he could be alone with Tamar. He then took hold of her and declared his intentions (v 8-11).

n Tamar had more righteousness at the age of 15 than her brother at 22. She made a most impressive plea for him not to commit sin as a fool, advising him to speak to David who would not withold her from him (v 12-14).

o Question 59. Next, v 20.

a Tamar spoke with confidence concerning the king's permission; and though it is doubtful, it could be that David would have allowed Amnon the object of his affections had he cooperated with her in the advice. Amnon was too cruel and beastly to listen to the appeal, so he forced her, suffering the effects and penalty of sin (v 13-26).

b This hatred never would have been if Amnon had really loved Tamar instead of lusting for her like a brute beast. The brutality of his act, the shame, remorse, and dread of punishment now burst upon him in all fury and combined to make her despised in his sight; so he ordered her to be gone at once (v 15).

c Tamar again showed the better sense of the two in view of this depraved sin on the part of Amnon, contending that the evil of hating her and sending her away in disgrace was worse than the first crime (v 16).

d She was so revolting to him after this act of sin that he commanded a servant to put her out and bolt the door (v 17-18).

virgin that she put ashes upon her head, rent her garment of many colors, laid her hand upon her head, and went to her brother's house crying (v 19). It was customary for virgins to be under the protection of their actual brothers, who were their guardians even more than their father who might have several wives and many children—more than he could see after in particular. Cp. Gen. 34:6-25. This explains her going to her brother's house instead of elsewhere.

f When Absalom saw her he knew what had happened or else he surmised it, for nothing else could have caused her to be in this state. His question indicates this (v 20).

g Question 60. Next, v 26.

h From this moment until it was accomplished, Absalom plotted the death of Amnon to avenge his sister (v 20-36).

i David was under obligation to do more than be wroth. If he had done his duty he would have fulfilled the law of Moses (Lev. 20:17).

j The attitude of such people generally means trouble for the one hated; their plots are deep (v 22). Absalom waited until Amnon thought himself past the danger of punishment for his crime. Fully 2 years had come and gone and he was relaxed and confident that he was safe from vengeance when Absalom invited all the sons of David to a feast, planning to kill him.

k The plan was to invite all the king's sons and the king himself to the banquet in order to get Amnon to the sheepshearing party; so Absalom came personally to David to invite them all (v 24). Even though pressed to attend David declined the invitation, but finally consented to let all his sons go; and thus the stage was set for the murder of Amnon (v 24-27).

l It was the custom at sheepshearings to invite the neighbors and relatives to a great feast.

m The reason Amnon was mentioned in particular is that he was the firstborn and presumptive heir to the throne of the kingdom. Absalom had so concealed his hatred for Amnon for 2 years that David trusted all would be well. He finally gave his consent for his son to attend the feast thinking it might create better harmony between the brothers (v 26-27).

a Question 61. Next, v 28.

b This is proof of Absalom's secret plot against Amnon, and against him only, not the rest of the king's sons (v 28).

c Question 62. Next, 14:5.

d Upon seeing Amnon slain before their eyes, the other sons of David thought they would be next in a general massacre, so they fled on their mules to escape (v 29). All Absalom wanted though, was to kill the man who had sinned against his sister, and thus avenge her.

door after her.

19 ¶ [e]And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

● 20 [f]And Absalom her brother said unto her, [g]Hath Amnon thy brother been with thee? [h]but hold now thy peace, my sister: he *is* thy brother; regard not this thing. So Tamar remained desolate in her brother Absalom's house.

(7) David fails to obey the law of Moses (Lev. 20:17)

21 ¶ But when king David heard of all these things, [i]he was very wroth.

(8) Absalom's plot to murder Amnon for his rape of Tamar

22 And Absalom spake unto his brother Amnon [j]neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which *is* beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom [k]came to the king, and said, Behold now, thy servant hath [l]sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, [m]let my brother Amnon go with us. And the king said unto him, [a]Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

(9) Murder of Amnon

● 28 ¶ [b]Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: [c]have not I commanded you? be courageous, and be valiant.

29 And the servants of Absalom did unto Amnon as Absalom had commanded. [d]Then all the king's sons arose, and every man gat him up upon his mule, and fled.

(10) Mourning of David for Amnon his son

30 ¶ And it came to pass, while they were in the way, that [*e]tidings came to David, saying, Absalom hath slain all the king's sons, and there is not [*f]one of them left.

31 Then the king arose, and [*g]tare his garments, and [*h]lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, [*i]Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been [*j]determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But [*k]Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept very sore.

(11) Absalom fees: David continually mourns for Absalom but is too proud to send for him

37 ¶ But Absalom fled, [*l]and went to

---

*e Tidings traveled faster than the sons of David. How is not stated. Usually lies and exaggerated reports travel faster than the truth (v 30).

*f Quite a false report—not one of the king's sons left alive, when the truth was that only one had been killed (v 30-32).

*g See ***Rending Clothes***, p. 101.

*h This was David's favorite position when in trouble (v 31; 12:16-20), and no doubt at other times, for he was a very meek man, humbling himself greatly before God all through life.

*i Jonadab who answered here was the very one who had suggested that Amnon commit his crime (v 3). Evidently he knew of the plot to slay Amnon, but did not intervene for his friend (v 32).

*j The plot was in formation and settled in the heart of Absalom for 2 years, and just now came to the surface to be known in public (v 23, 32).

*k Absalom fled (v 34). Contrast this with the flight of David several years later (15:13-37).

*l Absalom fled to his grandfather, king of Geshur; and it would have been better to leave him there all his remaining days (v37)

Geshur. And *David* mourned [o]for his son every day.

38 So Absalom fled, and went to Geshur, [p]and was there three years.

39 And *the* [q]*soul of* king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

281 CHAPTER 14

(12) Joab's plot to reconcile David and Absalom
A. Joab's strategy planned

1 Now Joab the son of Zeruiah [a]perceived that the king's heart *was* toward Absalom.

2 And Joab [b]sent to Tekoah, and fetched thence a [c]wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

B. The parable given and David's promises received

4 ¶ And when the woman of Tekoah spake to the king, [d]she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king [e]said unto her, What aileth thee? And she answered, [f]I *am* indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

● 8 And the king [g]said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

C. The parable applied to David and Absalom

13 And the woman said, [h]Wherefore then

---

m Talmai, bold. 2 Talmai's:
  1 A giant (Num. 13:22; Josh. 15:14; Judg. 1:10)
  2 King of Geshur (3:3; 13:37; 1 Chr. 3:2)

n Ammihud, people of praise. 5 So-Called:
  1 An Ephraimite (Num. 1:10; 2:18; 7:48)
  2 A Simeonite (Num. 34:20)
  3 A Naphthalite (Num. 34:28)
  4 Father of Talmai (v 37)
  5 Son of Omri (1 Chr. 9:4)

o David mourned daily for Amnon which makes it clear that he loved him greatly. If he had fulfilled the law in executing him for his crime though, David would have been able to keep one of his sons with him and likely would have saved Absalom from rebellion. As it was he lost both sons.

p Absalom was in exile 3 years (v 38).

q David not only longed for Amnon, but also for Absalom (v 39).

a Joab stepped into the picture here, for he knew the heart of David longed for Absalom and he wanted to pardon him (13:39–14:1). He and a certain woman plotted to get David to invite him back home. Being strongly attached to Absalom, and having recovered from his sorrow over Amnon's violent death, David was now desirous of seeing his exiled son again, after 3 years of absence. Perhaps the dread of public opinion and his regard for public interests made him hesitate to recall his son. Joab, seeing this struggle due to royal duty and parental affection, decided it was time for him to act as a mediator and relieve the king of the pressure he was under. He sent for a wise woman of Tekoah to cooperate with him in making the plea for the return of Absalom. He directed her to seek an audience with David so as to point out to him that under certain circumstances it was better to spare the life of a murderer.

b 7 Parts to the Plot:
  1 Joab sent to Tekoah, a city about 12 miles south of Jerusalem and about 7 miles south of Bethlehem, for a wise woman who would be actress enough to deceive David and get from him an expression of willingness to pardon Absalom (v 2)
  2 She was to play the part of a widow; her condition of life was designed to excite compassion in David
  speak the words Joab put into her mouth, and make a plea for Absalom under the guise that it was actually her own experience (v 3)
  4 She was to be far enough from Jerusalem to make it hard to inquire into the circumstances of her case, so as to avoid detection of referring to Absalom until David had committed himself (v 4-12)
  5 Her case was to be similar enough to that of David's experience to awaken in the king a desire to act quickly to save her son—before the story was applied to him (v 5-12)
  6 After David gave his word to spare the murderer the application was to be made to himself and Absalom (v 13-20)
  7 The whole case was not to be plain or visible enough to David to be discovered before he gave his word to spare the murderer (v 13-20)

Thus the whole story, the mournful tale, her posing as an aged widow in distress, and her impressive manner, all combined to move the heart of David and secure his help in this case of protecting the son.

c 6 Facts About the Woman of Tekoah:
  1 She was wise (v 2)
  2 She was a good actress in feigning to be a mourning widow
  3 She wore mourning apparel
  4 She was not anointed with oil or perfumes which made her appear as a genuine mourner
  5 She dressed and acted as if she had been in mourning a long time
  6 She played her part well and convinced the king on every point (v 4-20)

d 4 Things That Convinced the King:
  1 Her outward appearance (v 2)
  2 Her approach to him (v 4)
  3 Her cry of distress
  4 Her story (v 5-7)

e Question 63. Next, v 13.

f 10fold Story of the Woman (v 5-7):
  1 I am a widow—my husband is dead
  2 I had two sons
  3 They strove together in the field
  4 There was no one to part them
  5 One killed the other
  6 The whole family is against me
  7 They demand the death of the murderer for the life of the one who died
  8 They are determined to kill the only heir of my husband
  9 This would quench the life left to carry on the family of my husband
  10 This would leave to my husband neither name nor a soul on earth to preserve the family inheritance

g See ***David's Promise***, p. 607.

h Question 64. Next, v 19.

✡ ✡ ✡

people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God respect *any* person: yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that [a]I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee.

D. Joab's part suspected

● 18 [b]Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, [c]*Is not* the hand of Joab with thee in all this? And the woman answered and [d]said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

E. David sends for Absalom but still refuses to see him

● 21 ¶ And the king [e]said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And [f]Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

● 24 And the king said, [g]Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

F. Absalom's beauty and family

25 ¶ But [h]in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) [*a]he weighed the hair of his head at two hundred shekels after [*b]the king's weight.

27 And unto Absalom there were born [*c]three sons, and one daughter, whose name

---

king's promise confirmed by an oath that her son would not be killed, came immediately to the point, applying the story to David and Absalom thus: Is not the king to blame? Is he not at fault? Is he willing to forgive a murderer who is a stranger—the son of a poor widow—and is he not willing to pardon his own son, Absalom, whose restoration to favor is the desire of all Israel? Why is it that the king has not brought his banished son back and restored him to favor? (v 13).

a The whole argument of the woman for the pardon and recall of Absalom could be paraphrased: You have granted a pardon to my son who slew his brother, and yet you hesitate to pardon Absalom whose sin was no greater or different from that of my son. He was provoked and slew his brother for the crime against his sister when you did nothing in accordance with the law to punish for the crime. If you can set aside the law in one case, can you not set it aside in another? The death of my son would be only a private loss to my family, but the loss of Absalom would be a loss to all Israel, who look to him to succeed you on the throne. Whatever is done must be done quickly (v 13). Amnon is dead and any punishment to Absalom would not repair the damage done; it is like water poured out that cannot be gathered up again. God does not have a respect of persons; He provides means to pardon those who sin. Should you not do likewise—you who are supposed to act in His stead as ruler of His people? (v 14). I have come to speak to the king because the people have made me afraid regarding what they might do in resenting the action of my king. I will now make my request and it may be that the king will grant it (v 15) to deliver his handmaid. I have concluded that the word of my lord will be granted concerning the request that I shall make to my king (v 16-17).

b When David heard her plea, he had some suspicions regarding who was back of all this, so he asked the woman plainly if Joab was not the one (v 18-19).

c Question 65. Next, v 31.

d Whether she and Joab had made an agreement or not regarding how she should answer such a question, she was honest with David and acknowledged that Joab was the one who had called her and put all these words in her mouth (v 19-20).

e David relented enough to send Joab to Geshur to get Absalom but he made the serious mistake of refusing to see him when he returned home (v 21-24). It would have been better not to permit him to come back. Absalom naturally resented this attitude on the part of David; and it gave him an excuse to plot against his father. Whether he would have done this if he had been received wholeheartedly by the king, we cannot say. History only records his vain attempt in rebelling against David. Absalom might have had an opportunity to get the throne by right of succession and popularity, for all Israel loved him (v 25–15:6), but such would have been impossible after the rebellion if he had lived. It is true that David promised the throne to Solomon, the son of Bath-sheba, but this might not have held true with Absalom so popular (1 Ki. 1:13). His death cleared up all the trouble over throne rights as far as he was concerned.

f Joab was glad now that he had brought father and son together, for both would feel under obligation to him for this act, or so he thought; but it happened otherwise (v 22-23).

g David did have some excuses for pardoning Absalom, but no number of excuses could justify him for not executing the law of Moses impartially regarding both Amnon and Absalom for their death-penalty sins. In granting such pardon he acted as an oriental despot and not as a righteous king of Israel. He now made his next regrettable mistake—that of refusing to see Absalom on his return (v 24).

h Absalom's popularity came from his extraordinary beauty, handsomeness, courtly manners, and winning ways of praising men and posing as the symbol of justice. One object of great admiration was his profusion of beautiful hair (v 25-26).

*a A common shekel being about 224 grains, 200 would be 44,800; reduced to troy lbs. at 5,760 grains to a lb. this would be nearly $7\frac{3}{4}$ lbs. If the king's shekel was half that of a common one his hair weighed almost 4 lbs. when polled each year (v 26).

*b A king's shekel was 32¢.

*c The 3 sons of Absalom did not survive their father, having died either at birth or in childhood, for at the time of his death he had no son (18:18).

✡ ✡ ✡

tenance.

G. Full reconciliation of David and Absalom

28 ¶ So Absalom dwelt [e]two full years in Jerusalem, [f]and saw not the king's face.

29 Therefore Absalom [g]sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and [h]said unto him, Wherefore have thy servants set my field on fire?

● 32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? [i]*it had been* good for me *to have been* there still: now therefore [j]let me see the king's face; and if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [k]kissed Absalom.

282 CHAPTER 15

6. Third reaping: rebellion and twelfth civil strife
(2 Ki. 25:25, refs.)
Second division of the kingdom
(2 Sam. 15:1–19:8; 2:8, refs.)
(1) Absalom steals the love of Israel

Absalom [m]prepared him [n]chariots and horses, and fifty men to run before him.

2 And Absalom rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, [o]Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, thy [p]matters *are* good and right; but *there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom [a]stole the hearts of the men of Israel.

(2) Outbreak of the rebellion

7 ¶ And it came to pass [b]after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For [c]thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.

● 9 And the king [*d]said unto him, Go in

---

d He named his daughter after his sister, Tamar, whom Amnon committed sin with (13:2). She was another beautiful woman—of a fair (beautiful) countenance (v 27).

e This was 5 years after the murder of Amnon (v 28; 13:38). David was at this time about 56 years old; Absalom, 24; and Solomon,6

f This shows the unrelenting attitude of David toward Absalom; all the time he was creating a problem for himself and his kingdom (v 28). If he forgave his son enough to allow his return home, then he should have restored him to grace and favor as a son. Like others, great men have weaknesses, some of them so small and yet important in their relationship with others.

g Absalom, after having been home 2 years without seeing his father, was now tired of such a relationship; so he sent for Joab who had brought him back from exile. He hoped to send him to David to settle their differences, but Joab would not come to him. When Joab refused again, Absalom set his barley field on fire and this brought the man to him (v 28-31). At last Joab arranged for Absalom to see his father (v 32-33).

h Questions 66-67. Next, 15:2.

i See ***David's Mistake***, p. 606.

j On the surface the plea of Absalom for the love and respect of his father looked genuine. One would think from this that he really did not intend, at that time, any rebellion such as the one which soon followed. He was willing to be judged and even executed for any iniquity he had done (v 32). It may be that he was given a cold reception and the kiss was strictly formal (v 33); and Absalom then decided to betray his father. Soon afterward he began in earnest to win Israel to himself.

k This kiss may have been a cold, indifferent, forced one which spoke to Absalom of no real hope for complete reconciliation. If David had been awakened to his true responsibility of parenthood half as much here as later, when he mourned for Absalom at his death, the whole picture might have been changed (18:33).

with his father with its cold reception from him (14:28-33).

m See ***15 Steps in Absalom's Rebellion***, p. 606.

n Chariots and horses were a sign of pride (Dt. 17:16, 20), and their running before anyone meant to clear the way before him; it was a mark of royalty (v 1). This was characteristic of Absalom. He was bold, violent, revengeful, proud, enterprising, handsome, eloquent, flattering, ambitious, and vain—a popular and rich prince who saw no hindrance to getting the throne after the death of Amnon and reconciliation with his father. He despised the boy Solomon because of his birth to a woman who had sinned with David, being himself born of the king and a princess of Geshur. In his own opinion Absalom was of sufficient age, authority, and wisdom to rule.

o Question 68. Next, v 19.

p Your cause or suit is just, and if I were judge I would rule in your favor (v 3-4).

a Absalom was one of the greatest thiefs on record—he stole the hearts of the men of Israel by lying, conniving, deceiving, flattering, and playing the part of a hypocrite (v 2-6). The gullibility of men is in no place better illustrated than here. Loyalty, devotion, thankfulness, faithfulness, and other traits of human decency generally fall before such a smooth hypocrite. See ***7 Causes of General Defection***, p. 608.

b This could only refer to forty years since David's anointing (1 Sam. 16); or it should be trans. four, meaning the 4th year after Absalom returned home from Geshur. This would be 2 years after he saw David's face, which was 2 years after his return from exile (14:28-33). The Syriac, Arabic, Josephus, and others say four instead of forty. The Peshitta, Berkeley, and Moffatt also follow this reading, so it must be the true rendering here. Such mistakes in copying are understandable because letters stood for numbers; furthermore, sometimes the text was worn or marred as in some ancient copies. See ***Syrian War***, p. 607.

c This was a deliberate lie, or if the vow had been made he was now breaking it, for no man could serve and worship the Lord who was destroying His work and dividing His people (v 8).

*d David was far from seeking advice from the Urim and Thummim and paid a bitter price for not keeping in close contact with God in his decisions. One such inquiry would have been sufficient to destroy a rebellion before it began. His blessing, Go in peace became a curse—Go and make war.

✡ ✡ ✡

10 ¶ But Absalom sent [g]spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went [h]two hundred men out of Jerusalem, *that were* called; and they went in their simplicity, and they knew not any thing.

12 And Absalom [i]sent for Ahithophel the [j]Gilonite, David's [k]counsellor, from his city, *even* from [l]Giloh, while he offered sacrifices. And the conspiracy was strong; for the people [m]increased continually with Absalom.

(3) Flight of David from Jerusalem (cp. 1 Sam. 21)

13 ¶ And there came a messenger to David, saying, [n]The hearts of the men of Israel are after Absalom.

● 14 And David said unto all his servants that *were* with him at Jerusalem, [o]Arise, and let us flee; for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.

15 And the king's [p]servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.

16 And the king went forth, and all his household after him. And the king left [q]ten women, *which were* concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the [r]Gittites, six hundred men which came after him from Gath, passed on before the king.

(4) David's advice to Ittai

[t]Wherefore goest thou also with us? [u]return to thy place, and abide with the king: for thou *art* a [v]stranger, and also an exile.

20 Whereas thou camest *but* yesterday, [a]should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [b]*As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

● 22 And David said to Ittai, Go and [c]pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

(5) David's advice to Zadok and the Levites

24 ¶ And lo [d]Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city.

● 25 And the king said unto Zadok, Carry back the ark of God into the city: [*e]if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am* I, let him do to me as seemeth good unto him.

● 27 The king said also unto Zadok the priest, [*f]*Art not* thou a [*g]seer? return into the city in peace, and your two sons with you, [*h]Ahimaaz thy son, and [*i]Jonathan the son of

---

fore his father to go into an adventure that took his life. He never saw his father again; he was soon to hang by his beautiful hair and be killed like a fool (18:9-18).

f Hebron was where he was born and had many friends. This was one of those historical occasions of a home-town boy making good and being hailed as the most prominent citizen (v 9).

g These spies were to go throughout Israel into every tribe and be ready to blow a trumpet at a set time to proclaim Absalom king in every place. Trumpets were used as a telegraph service, sounding the news from place to place by trumpet to trumpet, so that in a short while all Israel would know that Absalom was proclaimed king in Hebron (v 18).

h The 200 soldiers went with Absalom, having been seduced by his wiles; but they did not know of his rebellious designs against his father (v 11).

i Ahithophel, brother of folly; he was one of David's counselors and the father of one of David's heroes (v 12-34; 16:15-23; 17:1-23; 23:34; 1 Chr. 27:33-34). See Ps. 41:9; 55:12-14. Absalom and Ahithophel no doubt had been in contact before regarding this very rebellion. In fact, Ahithophel may have instigated it, having longed for some way to take vengeance on David for sinning with his granddaughter and murdering her husband (v 12; 11:3; 23:34).

j An inhabitant of Giloh (v 12; 23:34).

k The counsel of Ahithophel had been perfect and true as if a man inquired of God (16:23), because of the wisdom and inspiration of God in his life; but when he began to seek vengeance on David the Lord confused him and he committed suicide (17:1-23). Many times this is the result of hate and rebellion.

l Giloh, exile. A town in the hill country of Judah (v 12; Josh. 15:51).

m This rebellion and the increased following of Absalom caused David to write the 3rd Psalm.

n Absalom had stolen their hearts (v 6, 13). One time when these same people were in trouble their hearts were with David, who delivered them.

o A fulfillment of the prophecy of 12:1-14.

p David had many loyal subjects left, chiefly the Cherethites, Pelethites, and Gittites (v 15-18).

q The ones Absalom went in unto in the sight of Israel to confirm the final and complete break between himself and his father (v 16; 16:20-23).

r These men from Gath in Philistia were David's choicest followers (v 18).

s Ittai, ploughman. 2 Ittai's:
  1 One of David's most trusted officers and leader of 600 Philistine servants (v 19-22; 18:2-12)
  2 Son of Ribai, a Benjamite (23:29)

t Question 69. Next, v 20.

u David gave Ittai and his Philistine followers their choice of going with Absalom, but they stayed true to him (v 19).

v This proves that Ittai and the other Gittites were not Israelites living in Gath, but Gentiles who had been exiles lately from their land, for some unknown reason (v 19).

a Question 70. Next, v 27.

b Ittai, the Philistine, had been converted to the God of Israel, it seems, for he used the same language as Israelites in referring to Him (v 21).

c That is, pass over the brook Kidron and go with the king and his people (v 22-23).

d Zadok and Abiathar, priests, and all the Levites stayed true to David. They took the ark of the covenant with them (v 24); but David told the priests to carry it back to its place and remain in the city to be of service to him (v 25-29).

*e Note the complete resignation of David to the will of God: If I shall find favor in the eyes of the Lord, He will bring me again . . . but if He thus say, I have no delight in thee . . . let Him do to me as seemeth good unto Him (v 25-26). Many times it takes a crisis to bring out the best that is in a man.

*f Question 71. Next, v 35.

*g Prophet. Here again we have the combination of the priest-prophet offices in Zadok; no doubt this was normal in every high priest who carried the Urim and Thummim (v 27).

*h Ahimaaz. See note l, 1 Sam. 14:50.

*i Jonathan. See note d, 1 Sam. 13:2-3.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

(6) David mourns and prays

30 ¶ And David [k]went up by the ascent of *mount* Olivet, and [l]wept as he went up, and had his [m]head covered, and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, [n]Ahithophel *is* among the conspirators with Absalom. And David [o]said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

(7) David's advice to Hushai

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, [p]Hushai the [q]Archite came to meet him with his coat rent, and [r]earth upon his head:

33 Unto whom David [s]said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: [a]then mayest thou for me defeat the counsel of Ahithophel.

35 And [b]*hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son*; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai [c]David's friend came into the city, and Absalom came into Jerusalem.

283

CHAPTER 16

(8) Ziba lies about Mephibosheth
(cp. 2 Sam. 19:24-30)

1 And when David was a little past the top *of the hill*, behold, [d]Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of [e]summer fruits, and a bottle of wine.

2 And the king said unto Ziba, [f]What meanest thou by these? And Ziba [g]said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king [h]said, And where *is* thy master's son? And Ziba [i]said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, [*j]thine *are* all that *pertained* unto Mephibosheth. And Ziba said, I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

(9) Shimei curses David

5 ¶ And when king David came to [*k]Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* [*l]Shimei, the son of Gera: he came forth, and cursed still as he came.

---

j Abiathar. See note e, 1 Sam. 22:20-23.

k Cp. the weeping of the Son of David, the Messiah, on the same mount (Lk.19:37-41)

l If he had wept over Absalom when he came back from exile it could be that he would not have needed to weep now (v 30; 14:28-33).

m Covering the head and walking barefoot were symbols of mourning (v 30; Esther 6:12; Isa. 20:2, 4; Jer. 14:4; Ez. 24:17).

n This news of betrayal by his friend and counselor came when David's trial was the hardest to bear. Both Ps. 41:9 and 55:12-14 were written with this betrayal in mind. They have a double fulfillment—the betrayal of David by Ahithophel and that of the Messiah by Judas.

o David prayed to God for the confusion of Ahithophel in his counsel to Absalom (v 31), which was answered through Hushai (17:1-23)

p Hushai, hastening. A friend and counselor of David who was used in confusing the counsel of Ahithophel (v 32-37; 16:16-18; 17:1-23; 1 Ki. 4:16; 1 Chr. 27:33).

q Archites (v 32; 16:16; 17:5, 14; 1 Chr. 27:33) were inhabitants of Archi, a town on the southern boundary of Ephraim and Benjamin (Josh. 16:2).

r Throwing dust on the head was a sign of great grief (v 32; 1:2; 13:19; Josh. 7:6; 1 Sam. 4:12; Neh. 9:1; Job 2:12; Lam. 2:10; Ez. 27:30; Rev. 18:19).

s 4fold Instruction of David to Hushai:
  1 If you go along with me you can not be of much service to me (v 33)
  2 You can be of your best service by returning to Jerusalem and submitting yourself to Absalom (v 34)
  3 I want you to defeat the counsel of Ahithophel for me (v 34)
  in the king's house by Zadok and Abiathar the priests, and their two sons, Ahimaaz and Jonathan (v 35-36)

a He did defeat the wise counsel of Ahithophel by the help of God (v 34; 17:1-23).

b Question 72. Next, 16:2.

c To be a man's friend and remain so throughout his troubles is a rare thing, so rare that the man who needs such a friend seldom expects to find one. Hushai was truly a faithful friend to David (v 37).

d Ziba now came posing as the friend of David, betraying his master, Mephibosheth.
  5 Gifts of Ziba to David:
  1 2 saddled asses to ride (v 1-2)
  2 200 loaves of bread (v 1)
  3 100 bunches of raisins
  4 100 bunches of summer fruits
  5 A wineskin full of wine

e Perhaps the summer fruits were cucumbers or watermelons. These were used in the summer time to refresh travelers in the burning heat (v 1). If not, they may have been bunches or cakes of figs.

f Question 73. Next, v 3.

g Ziba explained the purpose of the various gifts (v 2), the asses to ride on, summer fruits for the young men to eat, and wine for the faint in the wilderness.

h Question 74. Next, v 9.

i What a wretch Ziba was—betraying his own innocent and loyal Mephibosheth, hoping to discredit his master and gain all his land for his own sons; but he was soon discovered to be a deceiver (v3-4; 19:24-30).

*j This was what Ziba was hoping to gain when he lied about his master; and David was too hasty here to give him all that belonged to Mephibosheth, as he learned later (v 4; 19:24-30).

*k Bahurim, a place on the east side of Mount Olivet in the land of Benjamin (v 5; 3:16; 17:18; 19:16; 1 Ki. 2:8).

*l Shimei, Jehovah is famous. 18 Shimei's:
  1 A Benjamite who cursed David in his flight from Absalom (v 5-13; 19:16-23)
  2 An officer of David (1 Ki. 1:8; 4:18)
  3 A Levite (Num. 3:18)
  4 A royal Judahite (1 Chr. 3:19)
  5 Son of Zacchur, father of 22 children (1 Chr. 4:26-27)
  6 A Reubenite (1 Chr. 5:4)
  7 A Merarite (1 Chr. 6:29)
  8 A Levite, son of Juduthun (1 Chr. 25:3,17)
  9 A Judahite (1 Chr. 8:21)
  10 Grandson of Levi (1 Chr. 23:9)
  11 Overseer of David's vineyards (1 Chr. 27:27)
  12 A man under Hezekiah (2 Chr. 29:14)
  13 A Levite (2 Chr. 31:12-13)
  14 A Levite under Ezra (Ezra 10:23)
  15 Another Levite under Ezra (Ezra 10:33)
  16 A son of Bani (Ezra 10:38)
  17 Son of Kish (Esther 2:5)
  18 A Gershonite (Zech. 12:13)

the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, [m]Come out, come out, thou bloody man, and thou man of Belial:

8 The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief, because thou *art* a [a]bloody man.

9 ¶ Then [b]said Abishai the son of Zeruiah unto the king, Why should this [c]dead dog curse my lord the king? [d]let me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, [e]Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him.

12 [f]It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and [g]cursed as he went, and threw stones at him, and cast dust.

14 And the king, and all the people that themselves there.

(10) Absalom enters Jerusalem, fulfilling 1 Sam. 12:11-12

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, [h]David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.

17 And Absalom said to Hushai, [i]*Is* this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

● 20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel [j]said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, [k]*was* as if a man

tions in human history. Shimei knew full well that David had never shed one drop of blood of the house of Saul, nor was he reigning in Saul's place; and above all, God had nothing to do with delivering the kingdom of Israel to Absalom. There was some truth in David reaping because of shedding the blood of Uriah and taking his wife, for that was predicted, as in 12:10-14. Shimei could have referred to the many Benjamites who were slain—Saul and his sons (1 Sam. 31), the 360 in the battle between Joab and Abner (2:12-32), Ishbosheth as a result of Abner turning to David (4:1-12), and perhaps a few others not recorded; but it must be remembered that David was not responsible for any of these deaths. In fact, he had spared the life of Saul on two occasions, and refrained from open war with Benjamin for $7\frac{1}{2}$ years while he was king of Judah only (2:8-11; 3:1). David had never deliberately hurt the house of Saul; and even in the case of Shimei's cursing, which deserved death, the king had mercy on him and kept him from dying on this and other occasions. He did finally tell Solomon not to hold him guiltless (1 Ki. 2:8-9). In his last charge to the new king he said, "thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

a David could be considered a bloody man only in the sense of causing Uriah to be killed and shedding much blood in war.

b Questions 75-78. Next, v 17.

c The wild dogs of the East were objects of contempt and dislike even when alive, so a dead dog would be more so (v 9).

d See ***David's Patient Suffering***, p. 608.

e He reasoned that if the Lord had told him to curse David, who should say, "Why do you do it?" (v 10). He also reasoned that if God had allowed his own son to seek his life as part of the chastening, then how much more would he allow a Benjamite of a rival faction to do what he was doing. If God allowed it, the man should be let alone (v 11-13).

f Here we have a great example regarding how to resign one's self to human opposition and ridicule. David's thought was that the Lord would look upon his affliction and requite him good for the cursing that day. He knew God to be the Judge, and the Avenger of His people; whatever He saw fit, whether cursing or blessing, or good or evil, the will of God was to be done. However, it cannot be said that something is sent from God simply because He allows it or takes no action against it. Many such things happen in the course of human relationships. It was against the law of God for Shimei to curse, or even speak evil of his ruler, so God would not have gone against His own law in such a matter (Ex. 22:28). David's attitude of wanting to accept everything as of God was noble, but not necessarily in keeping with truth and facts.

g Throwing dust at another was an oriental mode of showing anger and contempt, of wishing trouble and grief to come to him so that he would feel like covering himself with dust and dying of sorrow (v 13; Acts 22:23). The acts of Shimei here were more demon inspired than God inspired, for He would have no part with one filled with such hatred as to curse, throw stones and cast dust at any man, much less the ruler of His people (Ex. 22:28).

h Note the words of David's friend, which could be understood as referring to David and not to Absalom. He could truthfully say, God save the king and refer to his friend, David (v 16). He could say, Whom the Lord and His people choose, his will I be, and refer to David (v 18). And again, Should I not serve you if you are the one chosen by the Lord and all His people (v 19)? Absalom was in no position to tell who was true to him or David, so he accepted Hushai whom God used to defeat the counsel of Ahithophel (17:1-23).

i Questions 79-82. Next, 17:6.

j Ahithophel no doubt gave this infernal advice in his zeal to satisfy his feelings of revenge toward David for defiling his son's daughter (11:3; 23:34). David had left 10 concubines to take care of the house (15:16). This was advised to prevent any possibility of a reconciliation between David and Absalom, and to fulfill the prophecy of Nathan (12:11). It was transacted in the very same place where David cast his eyes on Bath-sheba (v 22; 11:2). For a son to take his father's wives was the sum of abomination, and subject to the death penalty (Lev. 20:11). Such a low deed was even seldom committed among the Gentiles. Cp. 1 Cor. 5.

k The counsel of this man was even right when it pertained to David (v 21-22; 17:1-6), but God overruled his counsel by Hushai (17:7-14); and this so humiliated Ahithophel that he committed suicide (v23) the counsel of Ahithophel both with David and with Absalom.

284 CHAPTER 17

(11) Diverse counsel of Ahithophel and Hushai

1 [a]Moreover Ahithophel said unto Absalom, Let me now choose out [b]twelve thousand men, and I will arise and pursue after David this night:

2 And I will come upon him while he *is* weary and weak handed, and will make him afraid: and all the people that *are* with him shall flee; and [c]I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned: *so* all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.

● 5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: [d]shall we do *after* his saying? if not; speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given [e]*is* not good at this time.

8 For, said Hushai, [f]thou knowest thy father and his men, that they *be* mighty men, and they *be* chafed in their minds, as a bear robbed of her whelps in the field: and thy father *is* a man of war, and [g]will not lodge with the people.

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will [h]say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 [i]Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that *is* by the sea for multitude; and that thou go to battle [j]in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

(12) Ahithophel's counsel rejected
(cp. 2 Sam. 17:23 with 16:23)

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is*

---

[l] See note k, Ps. 28:2.

[a] Moreover, besides the counsel given by Ahithophel as in 16:21-23, he advised the choice of 12,000 men to pursue after David immediately, before he could find refuge and while he was weary and short of soldiers. Then the people with him would flee and the king only could be smitten; and the rebellion would be over (1:1-3). This sounded good to Absalom and all the elders of Israel with him—like an easy victory; but when they called Hushai to get his advice they changed their minds and decided it was not good at this time. Note the contrast between the two counsels, that of Ahithophel and Hushai:

7fold Counsel of Ahithophel:
1 Let me now choose 12,000 men (v 1)
2 I will pursue David this very night
3 I will come upon him while he is weary and weak handed (v 2)
4 I will make him afraid
5 All the people that are with him shall flee
6 I will smite the king only
7 I will bring back all the people to you so all the people shall be in peace (v 3)

7fold Counsel of Hushai:
1 The counsel of Ahithophel is not good at this time (v 7)
2 You know your father and his men, that they are mighty (v 8)
3 They are chafed in their minds, as a bear robbed of her whelps in the field
4 Your father is a man of war, and will not lodge with the people
5 He is hid even now in some pit, or in some place of refuge (v 9)
6 If you go after him now and some of your men be overthrown it will be reported that there is slaughter among the people that follow Absalom; and this will cause the most valiant among your men to lose heart and give up (v 9-10)
7 All Israel knows what a mighty man your father is, and that those who are with him are valiant men (v 10)

7fold Counsel of Hushai:
1 Therefore, I counsel that all Israel be gathered from Dan to Beer-sheba, as the sand that is by the sea for multitude (v11)
2 That you go out to battle and personally
3 We shall come upon David in some place where he shall be found (v 12)
4 We will light upon him as the dew falls on the ground
5 There will not be left one man that follows your father
6 If he takes refuge in some city, then all Israel will bring ropes to that city (v 13)
7 We will draw it into the river until there be not left one stone upon another

Of the two plans, this advice sounded the better to Absalom and the elders of Israel; this was of God in order to defeat the counsel of Ahithophel (v 14). When Ahithophel saw that his advice was not taken, he went home and committed suicide (v 23). This gave David time to flee and make proper preparations for war.

[b] Absalom must have had many thousands of soldiers with him at this time if 12,000 could have been chosen out of them (v 1).

[c] This was a happy thought for Ahithophel, David's enemy (v 2). In fact, every statement he made was the essence of wisdom to Absalom and the elders with him, until Hushai added bitterness to these sweets (v 4, 14).

[d] Question 83. Next, v 20.

[e] Is good, but not at this time (v 7). This instilled doubt of the wise counsel of Ahithophel in the minds and hearts of Absalom and his elders of Israel.

[f] All these things of v 8-10 were well known to these men. David was the champion in all Israel and at the age of 56 no man could outfight him. This had great weight with these men who would have to face him.

[g] This would ordinarily be true, but it had not come to this point as yet (v 8).

[h] Such reports have often changed the tide of battle (v 9; 10:13-14; Judg. 20:32-39; 1 Sam. 14:14).

[i] This 7fold counsel was designed to defeat that of Ahithophel—and it did (v 11-14, 23).

[j] Such advice was to appeal to the vanity of Absalom, so that he would get the great name of having defeated David, the mightiest king in Israel's history. It was in contrast with the advice of Ahithophel who emphasized "I will; I will" (v 1-3), in a plan whereby he himself would get the glory for the defeat and death of David.

✡ ✡ ✡

the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

(13) Hushai's counsel to David

15 ¶ Then [b]said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

● 16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by [c]Enrogel; for they might not be seen to come into the city: and a [d]wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the [e]woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, [f]Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could

● 21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass [g]quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

(14) Ahithophel's suicide

23 ¶ And when Ahithophel saw that his counsel was not followed, [h]he saddled *his* ass, and arose, and gat him home to his house, to his city, and put his household in order, and [i]hanged himself, and died, and was buried in the sepulchre of his father.

(15) Absalom pursues David

24 Then David [j]came to Mahanaim. And [k]Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made [l]Amasa [m]captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* [n]Ithra an Israelite, that went in to [*a]Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

(16) Kindness of Barzillai (1 Ki. 2:7)

---

infallible counselor of David and Absalom. He was right this time, but they did not know it, for God had appointed Hushai to defeat the wise advice of Ahithophel (v 14, 23). Regardless of how good and perfect a man or his work may be, there is always another who can do better or make some people think so. Ahithophel's suggestions had never been turned down before, and when it happened he could not bear it (v 23). Perhaps he knew in himself that since his counsel was rejected it would be only a matter of time before David would overcome Absalom, the rebellion would be ended, and David would be hunting him to destroy him; and so, he decided to end his life. Of all the foolish things men have taken their lives over, this is one of the most foolish—because advice was not heeded.

b Hushai, David's friend, was sent back by David, to counteract the counsel of Ahithophel (15:32-37). It seemed this was now accomplished, so he sent David the two different counsels and instructions regarding what to do to be safe. He was told to go quickly over Jordan that night, for if Ahithophel's counsel was followed it would mean trouble for him (v 15-16).

c En-rogel, fountain of Rogel. A reservoir of water at the foot of mount Zion; perhaps the same as the pool of Siloam (v 17; Josh. 15:7; 18:16; 1 Ki. 1:9; Jn. 9:7).

d Heb. shiphchah, a female slave. Trans. wench only here (v 17); handmaid (Gen. 16:1; 25:12; 33:1-6; 35:25-26; Ruth 2:13; 1 Sam. 25:27, 41; 28:21-22; 2 Sam. 14:6-7, 12, 15-19; 2 Ki. 4:2, 16; Pr. 30:23; Isa. 14:2; Jer. 34:11, 16; Joel 2:29); maid (Gen. 16:2-8; 29:24; 30:7-12; Isa. 24:2); maidservant (Gen. 12:16; 30:43; Ex. 11:5; 1 Sam. 8:16; 2 Ki. 5:26; Jer. 34:9-10); maiden (Gen. 30:18; Ps. 123:2; Eccl. 2:7); womenservants (Gen. 20:14; 32:5-6, 22-23); bondmaid (Lev. 19:20); bondwoman (Dt. 28:68; 2 Chr. 28:10; Esther 7:4); handmaiden (Ruth 2:13); and servant (1 Sam. 25:41).

e Cp. this with Josh. 2:6.

f Question 84. Next, 18:11.

g This haste was brought about by the counsel of Ahithophel; at this time they did not know for sure that it had been turned down (v 21-22).

h 6 Steps—End of Ahithophel, the Betrayer:
  1 He saddled an ass (v 23)
  2 He arose
  3 Went home to his house and his city
  4 Set his house in order
  5 Hanged himself
  6 Was buried in the tomb of his father

i Ahithophel was the Judas of the O.T. in that he betrayed David, his best friend, made a deal with David's enemies, became disappointed in it, and hanged himself (v 23; cp. Ps. 41:9; 55:12-14).

j Mahanaim became the refuge for David, as it had been for Jacob (Gen. 32:1), Abner, and Ishbosheth (2:8-12).

k Absalom evidently took time to mobilize all Israel, and now crossed Jordan in pursuit of David who was in Mahanaim (v 24).

l Amasa, burden-bearer. 2 Amasa's:
  1 Son of David's sister Abigail, who had the same relationship to him as Joab and Abishai, sons of Zeruiah, David's other sister (v 25; 1 Chr. 2:17). David forgave him and made him captain in place of Joab who later slew him (19:13; 20:4-12; 1 Ki. 2:5, 32)
  2 An Ephraimite (2 Chr. 28:12)

m Amasa was made commander-in-chief of the armies of Absalom instead of Joab who remained true to David (v 25).

n Ithra, excellence. Father of Amasa and husband of Abigail, David's sister (v 25; 1 Chr. 2:16-17). Called Jether in 1 Ki. 2:5, 32; 1 Chr. 2:17.

*a Abigail was the daughter of Nahash and sister of David (v 25; 1 Chr. 2:16-17), which means David's mother had the name of a man—Nahash. The name of the father of David and his sisters was Jesse. Many women of Scripture were given the name of a man.

8 Examples of Women With a Man's Name:
  1 Abihail—3 men (Num. 3:35; 1 Chr. 3:14; Esther 2:15; 9:29) and a woman (1 Chr. 2:29; 2 Chr. 11:18)
  2 Anah—2 men (Gen. 36:20-24) and a woman (Gen. 36:2, 14)
  3 Ephah—2 men (Gen. 25:4; 1 Chr. 1:33; 2:47) and a woman (1 Chr. 2:46)
  4 Hodijah—2 men (Neh. 8:7; 10:10-18) and a woman (1 Chr. 4:19)
  5 Hushim—2 men (Gen. 46:23; 7:12) and a woman (1 Chr. 8:8, 11)
  6 Mahlah—a man (1 Chr. 7:18) and a woman (Num. 26:33)
  7 Micaiah—5 men (1 Ki. 22:8-9, 12-14; 1 Chr. 17:7; Neh. 12:35-41; Jer. 36:11-13) and a woman (1 Ki. 15:2; 2 Chr. 13:2)
  8 Nahash—2 men (1 Sam. 11:1-2; 2 Sam. 10:2; 17:27) and a woman (17:25)

That Nahash is not another name for Jesse is clear from the fact that this verse speaks of the mother of Abigail and Zeruiah. In 1 Chr. 2:13-17 we have Jesse's family listed, including Abigail and Zeruiah as sisters of David, the son of Jesse.

* * *

come to Mahanaim, [b]that [c]Shobi the son of Nahash of Rabbah of the children of Ammon, and [d]Machir the son of Ammiel of Lodebar, and [e]Barzillai the Gileadite of [f]Rogelim,

28 [g]Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and [h]butter, and sheep, and [i]cheese of kine, for David, and for the people that *were* with him, to eat: for they said, The people *is* hungry, and weary, and thirsty, in the wilderness.

285 CHAPTER 18

(17) Battle of Mount Ephraim

1 And David [j]numbered the people that *were* with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

● 3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but [k]now *thou art* [l]worth ten thousand of us: therefore now *it is* better that thou succour us out of the city.

4 And the king said unto them, [m]What seemeth you best I will do. [n]And the king stood by the gate side, and all the people came out by hundreds and by thousands.

● 5 And the king [o]commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

(18) Rebellion ended: Absalom slain by Joab

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and [a]his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, [*b]And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee [*c]ten *shekels* of silver, and a [*d]girdle.

12 And the man said unto Joab, Though I should receive a [*e]thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

---

b 3 Men—Reinforcements to David:
  1 Shobi, son of Nahash of Rabbah (v 27)
  2 Machir, son of Ammiel of Lodebar
  3 Barzillai, the Gileadite of Rogelim

c Shobi, Jehovah is glorious; son of Nahash, king of Ammon (v 27).

d Machir, salesman. 2 Machir's:
  1 Son of Manasseh (Gen. 50:23; Num. 26:29; 27:1; 32:39-40; 36:1; Dt. 3:15; Josh. 13:31; 17:1-3; Judg. 5:14; 1 Chr. 2:21-23; 7:14-17)
  2 Son of Ammiel (2 Sam. 9:4-5; 17:27)

e Barzillai, strong. 3 Barzillai's:
  1 A wealthy Gileadite of Rogelim (v 27; 19:31-39; 1 Ki. 2:7)
  2 Father of Adriel (21:8)
  3 A man under Ezra (Ezra 2:61; Neh. 7:63)

f Rogelim, a place in Gilead (v 27; 19:31).

g 14 Kinds of Supplies to David:
  1 Beds (v 28)
  2 Basins
  3 Earthen vessels
  4 Wheat
  5 Barley
  6 Flour
  7 Parched corn
  8 Beans
  9 Lentiles
  10 Parched pulse
  11 Honey
  12 Butter
  13 Sheep
  14 Cheese of kine

h Butter was discovered early in human history. It is first mentioned in Abraham's time when it was a part of the meal that God and angels ate (Gen. 18). Butter of kine, meaning made from milk of cows, is mentioned in v 29; Dt. 32:14; Judg. 5:25; Job 20:17; 29:6; Isa. 7:15-22. Its smoothness and how it was made are referred to in Ps. 55:21; Pr. 30:33.

the milk of cows. First mentioned here (v 29), but cakes of cheese and curdled (cottage) cheese are mentioned elsewhere (1 Sam. 17:18; Job 10:10).

j Numbering the people means that David counted, mustered, and inspected his soldiers who had remained true to him, to see what he could depend on in a battle with the army of Absalom (v 1). How many he had is not known, but he set captains over thousands, so he must have had several thousand left. Josephus says he had 4,000 men. He divided his army into 3 groups:
  1 One-third under Joab (v 2)
  2 One-third under Abishai
  3 One-third under Ittai, the stranger—a Philistine from Gath who had 600 Philistines under him (v 2; 15:18-22)

k See ***David, the Powerful Warrior***, p. 608.

l This, of course, is an exaggeration. David was, however, more valuable in battle to lead an army to victory than 10,000 others (v 3).

m One can see the deep humility and meekness of David here—"What seemeth you best I will do" (v 4).

n David inspected his army as they passed him going out of Mahanaim to battle. No king could be more proud of such brave, true, and loyal men. Every one of them had been tested and proved worthy of his greatest confidence (v 4).

o As usual David's heartfelt sympathy went out to his son who sought his life. The 3 commanders were charged to deal kindly with the young Absalom. The people heard it, and no doubt it seemed strange to many of them that a man, though a father, would be so tender and thoughtful toward such an enemy who had completely sold himself to do evil and destroy his parent.

a His massive head of hair caught in the branches of a tree and his mule went on without its rider (v 9). This was reported to Joab who told the man that if he had killed him he would have given him 10 shekels ($6.40) and a girdle. The man answered that if he had received 1,000 shekels ($640) he would not have killed Absalom, for David had commanded that he be not killed (v 10-13).

*b Question 85. Next, v 22.

*c A shekel was equal to 64¢ making 10 shekels $6.40.

*d Girdles were common gifts—made of silk, linen, or leather. Some were very beautiful, being worked in various designs with thread, even threads of gold. The purpose of the girdle or sash was to hold or bind loose garments to the body (v 11).

*e A shekel being 64¢, 1,000 would be equal to $640.00.

✡ ✡ ✡

with thee. And [f]he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab [g]blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they [h]took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which *is* in the king's dale: for he said, I have [i]no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

(19) Battle reported to David

19 ¶ Then said Ahimaaz the son of Zadok, [j]Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

● 21 Then said Joab to [k]Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi. And Joab said, [l]Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

● 23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and [a]overran Cushi.

24 And David sat between the [b]two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the [c]watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, [d]He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [e]All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

(20) David inquires about Absalom and mourns for him

29 And the king said, [*f]Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings, my lord the king: [*g]for the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, [*h]*Is* the young man Absalom safe? And [*i]Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 ¶ And the king was much moved, and

knowing that Absalom must die if the rebellion was to be ended for all time, Joab took 3 darts and shot them through the heart of the young man while he was yet hanging in the tree by his hair (v 14). Darts were clubs with a long spike at the end. Besides this, 10 young men smote Absalom until they were sure he was dead (v 15).

g When Joab knew that Absalom was dead he blew the trumpet and his men stopped following the servants of Absalom. This was done to spare the lives of Israel on both sides of the battle (v 16).

h Absalom was taken down from the oak tree and cast into a pit in the woods; a great pile of stones was heaped upon him there as a memorial of the rebellion, and to warn men of the result of anarchy. All Israel opposing David fled to their tents and the battle was ended with 20,000 being killed, including Absalom (v 7-8, 14-15).

i Altogether Absalom had 3 sons and a daughter, but evidently all the sons had died in various ways before this (v 18; 14:27), for at the time of making the pillar, called Absalom's place, he did not have a son. It was built either before the sons were born, or after they were dead.

j Zadok's son requested to bear tidings of the good news to David, but was forbidden to do so, because the king's son was dead. Tidings were sent however, by Cushi, followed by Zadok's son (v 19-28).

k Cushi, black. 3 Cushi's:
  1 A messenger that took tidings to David (v 21-32)
  2 Ancestor of Jehudi (Jer. 36:14)
  3 Father of Zephaniah (Zeph. 1:1)

l Question 86. Next, v 29.

a Outran Cushi to Mahanaim.

b The inner and outer gates of the city wall. He evidently waited for tidings from the battle. At the gateways of walled cities special care was taken to increase the strength of the wall to resist attacks since the worst ones from the enemy would probably be there. If the ordinary thickness of the wall was not sufficient it was doubled with considerable space between the inner and outer parts of this double section. In these two walls there were gates, and it was between these that David sat (v 24).

c Even strong walls and double gates would not of themselves make a city secure from the enemy. Men were employed to watch on top of the walls, day and night. It was from here that messengers from the army were seen afar off (v 24-28; 2 Ki. 9:17-20; Isa. 21:5-12; 62:6; Ez. 33:2, 6-7; Hab. 2:1). The business of the porter was to open and shut the gates at the proper time. In this case the porter below could receive the message from the watchman on the wall and pass it on to David. According to the record of 2 Ki. 7:10 this officer was the porter to the city. Porters are spoken of in connection with the rebuilding of the walls of Jerusalem by Nehemiah (Neh. 7:1). In Solomon's temple there were 4,000 porters (1 Chr. 23:5) who were divided into courses (2 Chr. 8:14) and had their posts assigned by lot (1 Chr. 26:13).

d It seems that it was known by the runner what kind of tidings he brought. The priest's son was spoken of as bringing good news the minute it was known who he was (v 27-28).

e These 3 words—All is well, were welcome news to the troubled king David. The second part of the message made him know that his enemies were destroyed (v 28). By this time Cushi had come up and Ahimaaz was told to stand aside for the new messenger (v 29-30).

*f Question 87. Next, v 32.

*g Cushi enlarged a little upon the news brought by Ahimaaz who was in the process of giving it when Cushi came up (v31)

*h Question 88. Next, 19:10.

*i Cushi answered the direct question of David about the safety of Absalom by saying that he wished all who rose up against the king were as Absalom was (v 32). By this David knew the fate of his son, so he went up to the apartment over the gate and wept (v 33). This chamber was the second story with a flat roof where the watchmen stayed.

wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

286 CHAPTER 19

(21) Joab reproaches David and gives him sound advice

1 And it was [j]told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being [a]ashamed steal away when they flee in battle.

4 But the king [b]covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab [c]came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well.

● 7 Now therefore arise, go forth, and speak the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 [d]Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

VII. Restoration of the kingdom (2 Sam. 19:9–21:22)

1. David accepted again as king: promises Amasa Joab's office

9 ¶ And [e]all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. [f]Now therefore why speak ye not a word of bringing the king back?

● 11 ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, *Art* thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the

---

[j] When Joab was told about the bitter lamentation of David for Absalom, and it was known to the people, there was great mourning instead of rejoicing over a great victory (v 1-2). The people stole away privately to their own places, as if ashamed; and it took Joab again to save the day for David, for it appeared that he loved his enemies more than he did his friends (v3-8).

[a] This wailing for Absalom was another one of David's mistakes before his loyal subjects. If he had continued much longer he might have undone all the good accomplished in the great victory they had brought him. It was rare indeed for a man to weep more for his enemies than for his friends (18:33–19:6).

[b] Covering the face was another sign of mourning. Though concealed from sight in the upper chamber, the lamentations of the bereaved king could be easily heard by his followers below, for he cried with a loud voice. Such loud lamentations at the death of a loved one are referred to in a number of places (Gen. 50:10; Judg. 11:35; 1 Ki. 13:30; Jer. 22:18). Naturally, when the returned victors came back into the city and through the gate where they expected and deserved a hero's welcome by their king whom they had endangered their lives for, it was discouraging to find him shut up lamenting for the very enemy they fought to destroy so that he might live. Especially was it almost unbearable to hear the words: O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son! (18:33). No wonder the people stole away to their houses ashamed (v 3).

[c] Joab saved the day for David again. He boldly walked into the king's house and accused him of making his loyal servants ashamed when they had offered their very lives to save his and the lives of his other sons, his daughters and wives. He accused him of loving his enemies and hating his friends and told him that if he and all his servants had died and Absalom had lived, that would have been well pleasing to him (v 6). He then advised David that if he did his enemy and comfort his servants that he would not have a loyal servant left to him; and that would be the worst calamity that had happened to him since his youth until now (v 7).

[d] After this scathing rebuke by Joab, David arose from his lamentation and sat in the gate where he should have been all the time to greet his loyal servants coming home from the battlefield after saving him, his household and his kingdom (v 8).

[e] This shows how completely disorganized the kingdom was at that time. The man whom they rebelled with was dead and what to do next was the question. The tribes, other than Judah, first reasoned that David had saved them out of the hands of their enemies, especially out of the hands of the Philistines, and had now fled from the land before Absalom who was dead. They apparently wanted to speak to David and welcome him back as king (v 9-10). Sentiments of 3 different parties are seen in v 9-10—the royalists, the followers of Absalom, who had been very numerous, and others who were indifferent to David. Under these circumstances it was wise of David not to return to Jerusalem hastily as a conquering hero to take over the kingdom without the full consent of the people. This invitation was in the making at least, from all the tribes except Judah, when David sent the 2 priests, Zadok and Abiathar, to speak with the elders of Judah and inquire why they were the last to invite the king back. He seemed to be vexed with Judah, his own tribe, because of their lukewarmness and slowness in this matter. He appealed to them from the standpoint of being their own flesh and blood and even promised that Amasa would be commander of the army in place of Joab (v 11-13). This appeal brought Judah together and united them as one man in the invitation (v 14). However, this separate message to Judah, and the preference given them by David, seemed to create jealousy in the hearts of the other tribes who were ready to welcome him as king. David played politics here in that he wanted his own tribe to be the first to welcome him, and he appealed to Amasa, the only man of Judah that could hinder them from giving him such an invitation back, by offering to pardon him and make him captain in the room of Joab, whose overbearing haughtiness had become intolerable. David thought Amasa would make a better man for the place and would have a great influence over the whole tribe of Judah in cementing it back to him. The appeal was a success, for those who had stood aloof were the first ones to welcome him back (v 14).

[f] Questions 89-92. Next, v 21.

✡ ✡ ✡

Joab.

● 14 And he bowed the heart of all the men of Judah, even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

2. David returns to Jerusalem: Shimei repents (cp. 2 Sam. 16:5-14)

15 [*g]So the king returned, and came to Jordan. And [*a]Judah came to [*b]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [*c]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [d]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a [e]ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and [f]said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be [g]adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

▲ 23 Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him.

3. Mephibosheth's faithfulness (cp. 2 Sam. 16:1-4)

24 ¶ And Mephibosheth the son of Saul came down to meet the king, and [h]had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, [i]Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, [j]my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And he hath slandered thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. [k]What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? [a]I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

4. Barzillai rewarded (2 Sam. 17:27-29)

31 ¶ And Barzillai the Gileadite [b]came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and he had [c]provided the king of sustenance while he lay at

Judah, David returned, coming to Jordan where the men of his tribe welcomed him back as king and conducted him over Jordan (v 15).

*a David was anxious to get the good will of Judah, as Jerusalem was in Judah and it was this tribe that had originally made him king (2:1-4).

*b Gilgal was the place where Israel first camped when crossing the Jordan (Josh. 5), and where the kingdom was renewed in Saul's day (1 Sam. 11:15). This would be the natural crossing of Jordan if he was to be received by the men of Judah, for it was the nearest to Judah.

*c Shimei, the man who cursed David when he fled from Absalom (16:5-13), now came with 1,000 Benjamites to welcome David back and ask pardon for cursing him. The 1,000 were perhaps a show to emphasize that he was a man of influence and many would become David's enemies if he did not forgive (v 16-18). Abishai, who was always impulsive (v 21; 16:9; 1 Sam. 26:8) answered that such a man as Shimei should be executed; but again David showed his greatness in forgiving wrongs and swore that the man should not die (v 21-23). He did ask Solomon to deal with Shimei as he saw fit when he turned the kingdom over to him (1 Ki. 2:8-9, 26-46).

d Ziba, who had deceived Mephibosheth when David fled before Absalom, now came with his 15 sons and 20 servants to welcome David back (v 17).

e This is the only place where a ferry boat is mentioned in Scripture. It was perhaps a raft of some kind for conveying David over Jordan (v 18).

f Questions 93-96. Next, v 25.

g 8 Times Sons Were Adversaries:
  1 In the murder of Abner (3:27-39)
  2 Joab in the recall of Absalom (14:1-24)
  3 Abishai in seeking to kill Shimei when David fled from Absalom (16:9-13)
  4 Joab in slaying of Absalom (18:9-18)
  5 Abashai in seeking to kill Shimei when David returned to his kingdom (19:21-23)
  6 Joab in murdering Amasa (20:4-12)
  7 Joab in numbering Israel (24:1-4)
  8 Joab regarding a successor to David (1 Ki. 1:7; cp. 1 Ki. 2:5)

h Mephibosheth gave proof to David that he had been deceived by Ziba by not having dressed his feet, trimmed his beard, or washed his clothes from the day of David's flight from Absalom to his return (v 24).

i Question 97. Next, v 28.

j Ziba had deceived Mephibosheth, thinking that David would execute those who did not prove true to him in the rebellion, should he become victor. In this way he would get the property of Mephibosheth (v 26-30; 16:1-4).

k Questions 98-99. Next, v 34.

a By this statement David revoked the one of 16:4, returning to the original agreement of 9:10.

3 Transactions With Ziba:
  1 Commanding him and his sons to have complete charge of all of Saul's land and to bring Mephibosheth part of the profits (9:1-13)
  2 Giving him all the land of Mephibosheth, being convinced he had joined Absalom's rebellion (16:1-4). This was done in the belief that Ziba was telling the truth
  3 When David learned differently, that Mephibosheth was true to him, he commanded that the two men share the fruit of the land, as originally done (v 29); but Mephibosheth willingly gave all his share to Ziba, being content that David was safe (v 30)

b This was the second time Barzillai helped David:
  1 When David fled from Absalom (17:27)
  2 When returning to his home (v 31)

c See 17:26-29.

✡ ✡ ✡

33 And the king said unto Barzillai, [d]Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [e]How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [f]fourscore years old: *and* [g]can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and [h]why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, [i]that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant [j]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

▲ 38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and [k]all the people of Judah conducted the king, and also half the people of Israel.

(1) Contention and jealousy over David

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, [l]Why have our brethren the men of Judah [m]stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king *is* near of kin to us: [a]wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have [b]ten parts in the king, and we have also more *right* in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

287 CHAPTER 20

(2) Rebellion: third division of the kingdom
(2 Sam. 2:8, refs.)

1 And there [c]happened to be there a man of [*d]Belial, whose name *was* [*e]Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, [*f]We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and* followed Sheba the son of

---

d For Barzillai's kindness to David in his flight, his stay in Mahanaim, and his return home, David invited him to go to Jerusalem with him to live the rest of his days (v 33).

e Questions 100-105. Next, v 41.

f 6 Octogenarians in Scripture:
1 Abraham (Gen. 16:16)
2 Moses (Ex. 7:7)
3 Aaron (Ex. 7:7)
4 Caleb (Josh. 14:10)
5 Barzillai (19:32, 35)
6 Anna, the prophetess (Lk. 2:37)

g 3 Infirmities of This Octogenarian:
1 Senses impaired to discern good and evil (v 35)
2 Sense of taste impaired
3 Sense of hearing impaired

h Although he complained that his senses of discernment, taste, and hearing, were impaired, he certainly had a keen sense of appreciation and enough good common sense that he did not want to be a burden on others in his old age (v 36). In this he was unlike many old people who are so lacking in good judgment concerning others, wanting to rule, dictate and be the advisor in everything, thus causing untold misunderstanding and hardship for their children and friends.

i Let me die in my own home and be buried near my parents (v 37). This seemed more important to Barzillai than spending his last years with David and being a burden to others.

j Chimham, pining. Perhaps a son of Barzillai of Gilead (v 37-40). Also, a place near Bethlehem (Jer. 41:17). From 1 Ki. 7 we suppose that more than one son of Barzillai became a dweller at court with king David.

k All of Judah—half of Israel (v 40). If all Israel had cooperated then what came to pass after this would have been avoided; but this portion of Israel led the other half of the 10 tribes into a controversy with the men of Judah over welcoming David home again (v 41-43).

l Question 106-110. Next, 20:9.

m This accusation was false, and merely used as an excuse to complain against the men of Judah who were the first actually to

ers were talking about it (v 9), the tribe of Judah became settled about the matter and invited the king back (v 14). The controversy was the 13th civil strife in Israel since coming out of Egypt (2 Ki. 25:25, refs.). It was a senseless excuse for strife, and it waxed hot as do so many such senseless controversies (v 42-43).

a The argument of the men of Judah was that the king was nearer kin to them than any of the other tribes, that they had not been chargeable to him, and that the other tribes had not contributed to their material welfare, so there was no need for such controversy (v 42). It being true that all tribes shared equally in the wonderful benefits of David's reign, being nearer kin to him had no special benefits. This kind of argument did not pacify the other tribes, so they continued the strife arguing that they had 10 parts in David and therefore had the right to be the first to bring the king back (v 43). Thus it seems that the division between Judah and Benjamin on one side and the 10 tribes on the other became more or less crystalized and even wider with each new crisis. It became easier to permit division to continue between them; and about 50 years from this time they were definitely divided into 2 kingdoms (1 Ki. 12).

b Did such a division into 10 and 2 parts make either side any less of Israel? Were not both sides of Israel regardless of division, or would this make a change in nationality? The answer is that all were still Israel which is in contrast to the teaching that there is a difference between Israel and Judah or Israelites and Jews. See ***Anglo-Saxon Theory***, p. 608.

c In every gathering, it seems there are men of Belial (evil or Satan) who are ready to take advantage of strife and divisions among men to promote their own evil desires.

*d See ***Belial*** in Index.

*e Sheba, oath. 5 Sheba's:
1 Son of Raamah (Gen. 10:7; 1 Chr. 1:9)
2 Son of Joktan (Gen. 10:28; 25:3; 1 Chr. 1:22)
3 Son of Jokshan (Gen. 25:3; 1 Chr. 1:32)
4 Son of Bichi (v 1-22)
5 A Gadite (1 Chr. 5:13)

Sheba, a country in Africa or Arabia (1 Ki. 10:1-13; 2 Chr. 9:1-12; Job 6:19; Ps. 72:10, 15; Isa. 60:6; Jer. 6:20; Ez. 27:22-23; 38:13). Sheba as a city (Short for Beersheba, Josh. 19:2).

*f 3 Divisions of the Kingdom:
1 Under David and Ishbosheth (2:1-32)
2 Under David and Absalom (15:1–19:33)
3 Under David and Sheba (20:1-26)

These divisions were short in duration, but the next one lasted about 260 years, or from Rehoboam to the captivity of the 10 tribes to Assyria (1 Ki. 12-17).

king, from Jordan even to Jerusalem.

(3) David puts away his ten concubines (cp. 2 Sam. 12:11; 16:21)

3 ¶ And David came to his house at Jerusalem; and the king took [h]the ten women *his* concubines, whom he had left to keep the house, and put them in [i]ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

(4) Mobilization of Judah: Joab murders Amasa (cp. 2 Sam. 19:13)

● 4 ¶ Then said the king to [j]Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.

● 6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab [k]said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: [a]so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. [b]So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

(5) Suppression of Sheba's revolt: Israel united

14 ¶ And [c]he went through all the tribes of Israel unto [d]Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Bethmaachah, and they cast up a [e]bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down.

● 16 ¶ Then cried a [f]wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

● 17 And when he was come near unto her, the woman [*g]said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, [*h]They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: [*i]why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, [*j]Far be it, far be it from me, that I should swallow up or destroy.

▲ 21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee

---

tion being made between Judah and the main body of Israelites. Distinguishing them as Judah and Israel, or the house of Judah and house of Israel, was never done to denote a difference in nationality or race, only to identify the ruling tribe as distinct from the others. All were Israelites and always will be.

h Here David separated the 10 concubines whom he had left at Jerusalem to care for the house when he took flight from Absalom. These Absalom defiled in the presence of all Israel, and so David put them in a separate place where they were kept in widowhood all the rest of their days (v 3). This is called widowhood here—without the death of the husband (v 3).

i This does not mean they were in jail—only living in a separate place from others of the harem (v 3).

j David had promised that Amasa would be the commander of the army of Israel instead of Joab (19:13), so now he made the vow good by telling him to assemble all the men of Judah within 3 days to put down the rebellion in Israel (v 4). He tarried longer than it was appointed him, so David told Abishai to pursue after Sheba. Joab and his men and the Cherethites and Pelethites also followed. Amasa suddenly appeared to lead the host, but Joab murdered him, then continued with Abisha as a leader to put down the rebellion (v 5-26). Thus Joab retained his position as leader of the army of Israel.

k Question 111. Next, v 17.

a The second man Joab killed who was getting in his way and gaining favor with David (v 10; 3:7-39).

b This murder left Joab and Abishai in full charge of the army again, so they pursued after Sheba to put down the new rebellion in Israel. One of Joab's men stood and called out for whoever was for Joab and David to follow; but as long as Amasa was in the road they would not go forward; so they removed his body into a field and covered it with a cloth. Then, the people went on after Joab (v 10-13).

c Joab went through all the tribes of Israel unto Abel and Beth-maachah, and all the Berites and men from all the tribes joined Joab to besiege Sheba in Abel (v 14-15).

d Abel was a town in the district of Beth-maachah, a few miles west of Dan in north Palestine (v 14-18). Abel is perhaps the same as Abel-beth-maachah (1 Ki. 15:20; 2 Ki. 15:29) and Abelmaim (2 Chr. 16:4).

e This was probably a battering engine or a tower of some kind overlooking the walls, from which archers and slingers could attack the people on the walls of the city (v 15).

f A wise woman saved the day for the inhabitants of the city who did not seem to want Sheba. He no doubt had seized the city against their will and when they knew it was Joab coming they were willing to deliver Sheba to him (v 16-21).

*g Question 112. Next, v 19.

*h This is a proverb meaning that the inhabitants of Abel had a reputation of being so wise that others appealed to them for judgment in special matters, both sides agreeing that whatever the wise men of Abel would say should settle the problem. On these grounds the wise woman appealed to Joab, suggesting that he should have consulted them before attacking the city with the intention of destroying its inhabitants because of taking Sheba in (v 18).

*i Question 113. Next, 21:3.

*j Joab answered that he did not wish to destroy the city or anyone in it—only Sheba who had rebelled against David; and if they would deliver up the rebel he would depart from the city (v 20-21). This the people consented to do; and so the next day his head was thrown over the wall. Then, Joab blew the trumpet and left off the siege (v 22).

22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to [a]his tent. And Joab returned to Jerusalem unto the king.

(6) David's officers in the restored kingdom (cp. 2 Sam. 8:16; 15:12; 23:8; 1 Chr. 27:25)

23 ¶ Now [b]Joab *was* over all the host of Israel: and [c]Benaiah the son of Jehoiada *was* over the [d]Cherethites and over the Pelethites:

24 And [e]Adoram *was* over the tribute: and [f]Jehoshaphat the son of [g]Ahilud *was* recorder:

25 And [h]Sheva *was* scribe: and Zadok and Abiathar *were* the priests:

26 And [i]Ira also the Jairite was a chief ruler about David.

288 CHAPTER 21

6. Three years of famine: its cause and removal

■ 1 [j]Then there was a [k]famine in the days of David [l]three years, year after year; and David enquired of the LORD. And the LORD answered, *It is* for Saul, and for *his* bloody house, [m]because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

3 Wherefore David said unto the Gibeonites, [n]What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, [o]We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [p]devised against us *that* we should be destroyed from remaining in any of the coasts of Israel,

▲ 6 Let [q]seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared [r]Mephibosheth, the son of Jonathan the son of Saul, because of the LORD'S oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [s]Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [t]Michal the daughter of Saul,

---

a Indicating that soldiers either carried a small covering for camp purposes, or made temporary shelters when in a siege (v 22; 19:8).

b 8 Chief Officers of David:
  1 Joab over the army (v 23; 8:16)
  2 Benaiah over the Cherethites and Pelethites (v 23)
  3 Adoram over the taxes (v 24)
  4 Jehoshaphat the recorder (cp. 8:17)
  5 Sheba the secretary (v 24)
  6 Zadok the high priest (cp. 8:17)
  7 Abiathar the high priest
  8 Ira, chief ruler about David (v 26)

c See note n, 8:18.

d See note o, 8:18.

e Adoram, high honor. 2 Adoram's:
  1 An officer of taxes (v 24). Called Adoniram (1 Ki. 4:6; 5:14)
  2 An officer under Rehoboam (2 Ki. 12:18)

f Jehoshaphat, Jehovah is judge. 5 So-Called:
  1 A recorder under David and Solomon (v 24; 8:16; 1 Ki. 4:3; 1 Chr. 18:15)
  2 Another servant of Solomon (1 Ki. 4:17)
  3 King of Judah (1 Ki. 15:24; 22:1-51; 2 Ki. 8:16; 12:18; 2 Chr. 17:1–21:2, 12; 22:9)
  4 Son of Numshi (2 Ki. 9:2, 14)
  5 A priest (1 Chr. 15:24)
  Valley of Jehoshaphat (Joel 3:2, 12)

g Ahilud, a brother. 2 Ahilud's:
  1 Father of Jehoshaphat the recorder (v 24; 8:16; 1 Ki. 4:3; 1 Chr. 18:15)
  2 Father of Baana (1 Ki. 4:12)

h Sheva, vanity. 2 Sheva's:
  1 A scribe or secretary of David (v 25)
  2 Father of Machbenah (1 Chr. 2:49)

i Ira, watcher. 3 Ira's:
  1 Chief minister of David (v 26)
  2 A Tekoite (23:26; 1 Chr. 11:28, 40; 27:9)
  3 A guard of David (23:38)

j Then—after the events of Absalom's rebellion and the revolt of Sheba (15:1–20:22).

k See 13 famines (note r, Gen. 12:10).

l It seems that David did not inquire of the Lord by the Urim and Thummim until the 3rd year of famine, perhaps thinking that the first 2 years might be a natural consequence of recent events and therefore nothing to be alarmed about. But when the famine continued the 3rd year it caused great concern; and he sought an answer from God, who said that it was because of the bloody house of Saul and his slaying of the Gibeonites. What happened between Saul and the Gibeonites or when it happened is not recorded in Scripture; all we know about it is this story in 21:1-14. We know that Saul, in his zeal, slew some Israel swore to protect in the days of Joshua (v 2; Josh. 9:3, 16-17). The Gibeonites were called by David so that proper amends could be made to them. Their requirement was that 7 sons of Saul be hung by them in Gibeon (v 3-6). This was granted by David and the plague was stayed (v 7-14).

m This shows how strict God is to hold men to their vows and to fulfill their obligations to others, even to their own hurt (v 1-2; Josh. 9; Ps. 15:4).

n Questions 114-115. Next, 22:32.

o It must be remembered that this requirement of the Gibeonites for the lives of 7 sons of Saul was not the requirement of God, but of pagans living in the midst of Israel. God did demand that they be treated right and that Israel live up to their obligation to these strangers and foreigners; then, when they were satisfied that His own people had treated them justly as they required, God again blessed the land and removed the famine (v 14).

p This plainly shows the plan of Saul to exterminate those with whom Israel had a contract. Since it was only Saul and his house that planned this, the Gibeonites were just in demanding that only the house of Saul pay for the crime (v 4-6).

q 7 Men of Saul's House That Were Hung: 2 sons of Rizpah (Saul's concubine)—Armoni and Mephibosheth (v 8, 11); 5 sons of Merab, daughter of Saul.

r This Mephibosheth, son of Jonathan (9:1-13), was not the same as the son of Saul by Rizpah (v 8). David had sworn to Jonathan to protect his house (1 Sam. 20:14-15, 42; 23:18), and to Mephibosheth (v 7). Therefore, David spared the son of Jonathan and delivered up others of the house of Saul to be hung for the sins of that family (v 8-9).

s Rizpah was a concubine of Saul; she bore him Armoni and Mephibosheth (v 8, 11).

t This should be of Merab, not of Michal who had no sons (6:23). Merab, the daughter of Saul and sister of Michal, was given to Adriel and she bore him 5 sons (18:19). Some copyist in ancient times made the mistake of substituting Michal's name for Merab's and the translators allowed this to remain in the text on the grounds that Michal may have brought up these sons for Adriel who perhaps became a widower by the death of Merab. The original reads that she bore them, so this explanation will not do. Josephus says that she bore them to Adriel after a second divorce from David, but this contradicts 6:23 unless we understand it to mean that she had no child from David to the day of her death, which cannot be allowed. Some MSS. read Merab instead of Michal, which is no doubt the true original wording. The Moffatt and Berkeley versions both read Merab, not Michal.

✡ ✡ ✡

Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they [u]hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the [a]first *days*, in the beginning of barley harvest.

7. Mourning of Rizpah for the sons of Saul (2 Sam. 21:4-9)

10 ¶ And [b]Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

8. Final burial of Saul and Jonathan (1 Sam. 31: 11-13) and the seven sons of 2 Sam. 21:4-9

12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the [c]bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in

they performed all that the king commanded. And [d]after that God was intreated for the land.

9. Four battles with the Philistines: four giants slain

15 ¶ Moreover the Philistines had [e]yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and [f]David waxed faint.

16 And [g]Ishbibenob, which *was* of the sons of the giant, the [h]weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David.

● 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. [i]Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then [j]Sibbechai the Hushathite slew [k]Saph, which *was* of the sons of the giant.

19 And there was again a battle in Gob with the Philistines, where [l]Elhanan the son of [m]Jaareoregim, a Bethlehemite, slew [n]*the brother of* Goliath the Gittite, the staff of whose spear *was* [o]like a weaver's beam.

20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand [p]six fingers, and on every foot six toes, four and twenty in number; and he also was born to the [*a]giant.

---

sons of Saul, all of them together, in the days of the barley harvest, which would be about the middle of April (v 9). The Amorites, according to heathen custom, evidently intended to let the bodies remain hanging until rain came again. The purpose of this was to appease the anger of their gods in seasons of famine. God allowed the Gibeonites to kill these 7 men to clear the scandal of Israel's religion permitting Saul to break covenant and murder innocent people in his zeal, and to prove to all pagans that He required His people to respect treaties and oaths.

a About the middle of April.

b This act of Rizpah is not equaled in human history. Taking a sackcloth and spreading it upon a rock, it seems she kept watch over the bodies of her sons about 5 months or until the autumn rains which began in October. She maintained vigil in the open field on that shadeless rock, exposed to heat by day and coldness by night from the day of their execution about passover time in April until the rains. This act of devotion stirred David to action in taking the bodies of Saul and his sons from the place where the men of Jabesh-gilead had buried them (1 Sam. 31:11-13). He brought them to Benjamin and buried them along with the sons and grandsons that were hung in the sepulchre of Kish in Zelah (v 11-14).

c Note that it was the bones of Saul, Jonathan, and the 7 men that were hung, the flesh evidently being gone (v 13-14).

d It has often been conjectured that this experience of ch. 21 took place early in David's reign, but there is no proof of this. The word Then in v 1 should settle the question regarding the time as being after the preceding events of Absalom's rebellion. The mention of the slaying of Gibeonites (v 1), the reference to the destruction of Saul's family (16:7-8), the statement of Mephibosheth regarding all of Saul's house being dead men (19:28)—all these can be understood as being fulfilled where recorded, among the events of this chapter, instead of earlier. Regardless of the time though, the truth remains that David was under obligation to meet the demands of the Amorites, according to the customs of that age, country, and state of society. The severity of the punishment on Saul's seed only emphasizes the truth of the narrative concerning the league between Israel and the Gibeonites; and this even being well into the reign of David only renewed the obligations of Israel to this people with whom Joshua made them league (Josh. 9). Regardless of how little God had to do with this custom of avenging the blood of dead men, He was intreated for the land after this event (v 14).

e 4 Battles With the Philistines:

1. The battle in which David killed so many men that he waxed faint. A giant, Ishbibenob, was about ready to slay him when Abishai smote the giant and killed him (v 15-17)
2. The battle in which Sibbechai slew another giant (v 18)
3. The battle in which Elhanan slew the third giant, a brother of Goliath the Gittite (v 19)
4. The last of 4 battles in which Jonathan, the nephew of David, slew a giant (v 20-22)

These, with Goliath who was slain by David, made 5 great giants slain by him and his mighty men (1 Sam. 17).

f David was about 60 years old at this time, and evidently could not endure the long battles that he faced when younger (v 15).

g Ishbi-benob, dweller on the mount. A giant that almost killed David (v 16-17).

h His spear weighed 300 shekels of brass, or half that of the spearhead of Goliath—about $11\frac{3}{4}$ lbs. (v 16; 1 Sam. 17:7).

i This first physical fainting of David in the heat of battle caused his men to refuse him to go forth in active combat again, lest the light of Israel be quenched (v 17).

j Sib-bechai, entangling. The Hushathite who slew a giant (v 18; 1 Chr. 20:4). Called Sibbecai (1 Chr. 11:29; 27:11) and Mebunnai (23:27).

k Saph, Jehovah is preserver. A giant (v 18). Called Sippai (1 Chr. 20:4). The 2nd and 3rd battles were at Gob, an unknown place (v 18-19).

l Elhanan, mercy of God. 2 So-Called:
  1. Son of Jair (2 Sam. 21:19; 1 Chr. 20:5)
  2. Son of Dodo (23:24; 1 Chr. 11:26)

m Jaare-oregim, foresters. A man of Bethlehem (v 19).

n See note e, above.

o See 1 Sam. 17:7.

p How large this man was, other than being of great stature, is not known, but he did have 12 fingers and 12 toes (v 20).

*a Heb. rapha, giant (v 16, 18, 20, 22; 1 Chr. 20:4, 6, 8). Rapha was the name of a giant, the father of all the giants mentioned in these passages. From the original Rapha descended the Rephaims of 5:18, 22; 23:13; Gen. 14:5; 15:20; Dt. 2:11, 13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16; 1 Chr. 11:15; 14:9; 20:4-8; Isa. 17:5.

son of Shimea the brother of David slew him.

22 These four were born to the giant in Gath, and fell by the [*b]hand of David, and by the hand of his servants.

289 CHAPTER 22

VIII. David's last song and words
(2 Sam. 22:1–23:7)
1. The song (cp. Ps. 18)
(1) Nine things of God (Ps. 18:1-2)

1 And David [*c]spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, The LORD [*d]*is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

(2) David's prayer of distress (Ps. 18:3-6)

4 [e]I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 [f]When the [g]waves of death compassed me, the [h]floods of ungodly men made me afraid;

6 The [i]sorrows of hell compassed me about; the [j]snares of death prevented me;

7 [k]In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his [l]temple, and my cry *did enter* into [m]his ears.

(3) God's answer: thirty-five miraculous manifestations (Ps. 18:7-20)

the foundations of heaven moved and shook, because he was wroth.

9 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and darkness *was* under his feet.

11 And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD thundered from heaven, and the most High uttered his voice.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He [a]sent from above, he took me; he drew me out of many waters;

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They [b]prevented me in the day of my calamity: but the LORD was my stay.

20 He brought me forth also into a large place: he delivered me, because he [c]delighted in me.

21 The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

(4) Testimony: five practices (Ps. 18:21-24)

22 [d]For I have kept the ways of the LORD,

[*b] Thus ended the mighty races of giants that were born of a union of the daughters of men and fallen angels after the flood of Noah. There were 2 divisions of the giants, one before and one after the flood. See ***Giants and Sons of God***, p. 90.

[*c] Spake by inspiration, which is that special influence of the Holy Spirit upon the minds of holy men which qualified or enabled them to make a divine record of the infallible will and word of God to men. See ***Inspiration: God-Breathed***, p. 422 of N.T.

[*d] 12 Things God is to His People:
1 Rock (v 2, 32; Ps. 18:2)
2 Fortress (v 2; Ps. 18:2)
3 Deliverer (v 2; Ps. 18:2)
4 God of my Rock (v 3, 32; Ps. 18:2)
5 Shield (v 3). See ***Shield*** in Index.
6 The horn of my salvation (v 3; Ps. 18:2)
7 High tower (v 3; Ps. 18:2)
8 Refuge (v 3). See ***Refuge*** in Index.
9 Savior (v 3). See ***Savior*** in Index.
10 Lamp (v 29)
11 Buckler (v 31; see Index)
12 Strength (v 33, 40)
For a more detailed study of these things see ***God*** in Index.

[e] 4fold Confidence in Answered Prayer:
1 I will call on the Lord (v 4)
2 I shall be saved from my enemies
3 He did hear my voice out of His temple (v7)
4 My cry did enter into His ears

[f] 4fold Distress of David:
1 The waves of death compassed me (v5)
2 The floods of the ungodly men made me afraid
3 The sorrows of hell compassed me (v6)
4 The snares of death prevented me

[g] This refers to the constant brushes with death which he had, and to the many overwhelming experiences of calamity—one after another, like billows of the sea (v 5).

upon him like mighty floods ready to engulf him and carry him away like a torrent. In the last moment God turned the floods aside and he escaped as a bird out of the snare (v 5).

[i] Heb. chebel, cords, throes, pains, pangs, sorrows—of hell (Heb. sheol, the unseen world). These compassed him about (v 6).

[j] The snares (Heb. moqesh, nooses, hooks, snares, or traps) of death preceded me. They were in my path that I should fall into them and die; but the Lord heard me and I was snatched out of them in due time (v 6). See 12 Things That Ensnare Men, note b, Ps. 18:5.

[k] 2 Things to Do in Time of Distress:
1 Pray—call on Jehovah (v 7)
2 Cry to God—be in earnest
Note the results of such praying in desperation (v 8-21).

[l] Heb. hekal, temple, palace. The temple here is the one in heaven where God has His throne, where He is worshipped by the heavenly hosts, and from which He rules the universe (v 7; Ps. 18:6; Isa. 6:1; Rev. 7:15; 11:19; 14:15, 17; 15:5-8; 16:1, 17).

[m] 9 Bodily Parts of God:
1 Ears (v 7)
2 Nostrils (v 9)
3 Mouth
4 Feet (v 10)
5 Body (rode, v 11)
6 Form (seen, v 11)
7 Voice (v 14)
8 Breath (v 16)
9 Arms (v 17; cp. note r, Jn. 4:24)

[n] Then—when God heard my desperate cry.

[o] 12 Material Manifestations of God:
1 The earth shook and trembled (v 8)
2 The foundations of the heaven moved and shook
3 He bowed the heavens (v 10)
4 Darkness appeared (v 10, 12)
5 The winds carried Him (v 11)
6 Clouds passed swiftly (v 12)
7 Balls of fire were kindled (v 13)
8 Mighty thunders were heard (v 14)
9 Lightnings flashed (v 15)
10 Tidal waves appeared (v 16)
11 Earthquakes split the earth
12 Cyclones blasted the earth

[a] See ***27 Manifestations of God***, p. 608.

[b] Heb. qadam, to anticipate or go before (v 6, 19; Job 3:12; 30:27; Ps. 18:5, 18; 21:3; 59:10; 79:8; 88:13; 119:147-148).

[c] 9 Personal Attributes of God's Soul:
1 Anger (v 8)
2 Delight (v 20)
3 Mercy (v 26)
4 Uprightness
5 Purity (v 27)
6 Displeasure
7 Strength (v 33)
8 Power
9 Gentleness (v 36)

[d] 6fold Testimony of David:
1 I kept the ways of the Lord (v 22)
2 I have not departed wickedly from God
3 I have kept His judgments before me (v 23)
4 I did not depart from His statutes
5 I was also upright before Him (v 24)
6 I have kept myself from my iniquity

✡ ✡ ✡

23 For all his judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I was also upright before him, and have kept myself from mine iniquity.

25 Therefore the LORD [e]hath recompensed me according to my righteousness; according to my cleanness in his eye sight.

(5) God's sixfold character
(2 Sam. 22:25-51; Ps. 18:25-31)

▲ 26 With the [f]merciful thou wilt shew thyself merciful, *and* with the [g]upright man thou wilt shew thyself upright.

▲ 27 With the [h]pure thou wilt shew thyself pure; and with the [i]froward thou wilt shew thyself [j]unsavoury.

▲ 28 And the [k]afflicted people thou wilt [l]save: but thine eyes *are* upon the haughty, [m]*that* thou mayest bring *them* down.

(6) Testimony: four blessings

▲ 29 For thou *art* [n]my lamp, O LORD: and the LORD will lighten my darkness.

30 For [o]by thee I have run through a troop: by my God have I leaped over a wall.

(7) Five things about God

▲ 31 *As for* God, his way *is* [p]perfect; the word of the LORD *is* [q]tried: he *is* a buckler to all them that trust in him.

32 [r]For who *is* [s]God, save the LORD? and who *is* a rock, save our God?

33 [t]God *is* my strength *and* power: and he maketh my way perfect.

34 He maketh my feet [u]like hinds' *feet:* and setteth me upon my high places.

35 He teacheth my hands to war; so that a bow of [v]steel is broken by mine arms.

36 Thou hast also given me the [w]shield of thy salvation: and thy [x]gentleness hath made me great.

37 Thou hast enlarged my steps under me; so that my feet did not slip.

38 [a]I have [b]pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.

40 For thou hast girded me with strength to battle: them that rose up against me hast thou subdued under me.

41 Thou hast also given me the [c]necks of mine enemies, that I might destroy them that hate me.

42 They looked, but *there was* none to save; [d]*even* unto the LORD, but he answered them not.

43 Then did I beat them as small as the [*e]dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the [*f]strivings of my people, thou hast kept me *to be* [*g]head of the heathen: [*h]a people *which* I

---

  1 God has rewarded me for my righteousness
  2 He has recompensed me for my clean living in His sight

f 6 Classes of Men:
  1 The merciful (v 26; Mt. 5:7; Lk. 6:36)
  2 The upright (v 26; note g, below)
  3 The pure (v 26; note h, below)
  4 The froward (v 26; note i, below)
  5 The afflicted (v 26; note f, Ps. 18:27)
  6 The haughty (v 26; Isa. 2:11; 10:12)

g Heb. tamim, perfect, complete, entire, without blemish, undefiled, upright. See ***25 Blessings of the Upright***, p. 1036.

h See ***25 Pure Things***, p. 1036.

i Heb. iqqesh, perverse. All such persons are an abomination to God (Pr. 3:32; 11:20). See 10 Froward Things (note d, Ps. 18:26).

j Heb. pathal, to twine; to struggle; be full of twists, turns; bends; twisting; winding; wrestling (v 27). The idea here is that God will struggle and wrestle with man to bring him to righteousness and clean living. He will show Himself just as stubborn and perverse as man in His efforts to make him morally straight. This is unsavory to the sinner.

k See 20 Ways Man Can Be Afflicted (note f, Ps. 18:27).

l ***12 Classes That Can Be Saved***, p. 1036.

m This is why God wrestles with the perverse, as in note j, above. He will bring the proud down and humble them in the dust.

n My lamp, to lighten my darkness (v 29).

o This refers to some remarkable victory of David over his enemies, perhaps his victory over the Jebusites (2 Sam. 5).

p See ***7 Examples of Absolute Perfection,***, p. 1036.

q God's Word is tried in the fire. It has stood the tests. It has never failed those who have plead its promises and met its terms before its Author.

r Questions 116-117. Next, 23:17.

s See note m, Ps. 18:31.

t See ***30 Blessings of God***, p. 1036.

u See note p, Ps. 18:33.

v See note q, Ps. 18:34.

w Protection of Your salvation (v 36).

x See note t, Ps. 18:35.

a 8 Accomplishments of David: I Have
  1 Kept the ways of Jehovah (v 22)
  2 Not wickedly departed from God
  3 Not departed from His judgments (v 23)
  4 Been upright before Him (v 24)
  5 Kept myself from iniquity
  6 Run through a troop (v 30)
  7 Leaped over a wall
  8 Pursued my enemies and destroyed them (v 38-39)

b 12fold Description of Enemy Defeat:
  1 I have pursued them (v 38)
  2 Destroyed them
  3 Consumed them (v 38-39)
  4 Wounded them that they cannot rise (v 39)
  5 They are fallen under my feet
  6 God has subdued them under me (v 40)
  7 You have given me the necks of my enemies, that I might destroy them that hate me (v 41)
  8 They looked, but there was none to save them (v 42)
  9 They even looked to Jehovah, but He did not hear them
  10 I beat them as small dust of the earth (v 43)
  11 I stamped upon them as mire in the street
  12 I spread them abroad

c Conquerors in ancient times would make their captured enemies lie prostrate on the ground, and then put their feet on their necks in token of complete humiliation (v 44). Early Hebrews did this on certain occasions (Josh. 7:8, 12). Numerous examples are found on the Assyrian monuments. Others put ropes around the necks of their captives as a sign of their acquired right to the defeated (Gen. 49:8; Ex. 23:27; Dt. 28:48; Isa. 10:27; Jer. 27:8; Lam. 5:5).

d Sometimes the heathen would call upon Jehovah as well as their many idols, in time of extreme distress (Jonah 1:14). The reason God did not hear them was that they were outside the covenants and promises; and when in war with Israel God was always under obligation to fight for His people unless they had committed sin and it was time to punish them. In that case He would turn them over to their enemies for chastening (v 42).

*e The language here is no doubt figurative of complete defeat, but there were times when bodies were left in the open fields for animals to devour; they were then stripped of their flesh and the bones left to crumble into dust if not devoured by the beasts (v 43).

*f This refers to the rebellions of his own people, such as the civil wars of Abner, Absalom, Sheba (2 Sam. 2:8–4:12; 15:1–18:33).

*g David was the head of all surrounding nations (2 Sam. 5:17-25; 8:1-18; 10:1-19).

*h This happened in the case of the conquest of the Syrians and of the submission of others to David (8:10).

✡ ✡ ✡

45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The LORD [i]liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* God that avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the [j]violent man.

50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

★ 51 [k]*He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

290

CHAPTER 23

2. David's last words (cp. Dt. 31:1, refs.)

1 Now these *be* the [l]last words of David. David the son of Jesse said, and the [m]man *who was* raised up on high, the anointed of the [n]God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The [o]God of Israel said, the Rock of Israel spake to me, He [p]that ruleth over men *must be* just, ruling in the fear of God.

4 And [q]*he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 [r]Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for [a]*this is* all my salvation, and all *my* desire, [b]although he make *it* not to grow.

6 ¶ But [c]*the sons* of Belial *shall be* all of them [d]as thorns thrust away, because they cannot be taken with hands:

7 But [e]the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

IX. David's mighty men (cp. 2 Sam. 8:16; 15:12; 20:23; 1 Chr. 11:10; 27:25)

1. Adino the Eznite (1 Chr. 11:10)

8 ¶ [f]These *be* the names of the [g]mighty men whom David had: The [h]Tachmonite that sat in the seat, [*i]chief among the captains; the same *was* [*j]Adino the [*k]Eznite: *he lift up his spear* against [*l]eight hundred, whom he slew at one time.

2. Eleazar (1 Chr. 11:12)

---

i See ***32 Blessings to Man***, p. 608.

j This perhaps refers to Saul or Absalom (1 Sam. 19:1–26:25; 2 Sam. 15:1–18:33).

k 5th and last prophecy in 2 Sam. (22:51, fulfilled, and will continue to be fulfilled forever).

l Last words—hence very important. This no doubt refers to the last poetic words of David in the song of ch. 22 and through 23:1-7. It is likely that he spoke many other things in prose, but nothing more in verse.

m 5 Facts About David:
  1 He was exalted by God (v 1)
  2 He was anointed by the God of Jacob
  3 He was the sweet psalmist of Israel
  4 The Spirit of God spake by him (v 2)
  5 The Word of God was in his tongue

n God of Jacob—the God who met Jacob when he had nothing and deserved nothing, and promised him all things—the God of all grace (v 1).

o 4 Titles of God:
  1 God of Jacob (v 1)
  2 The Spirit of the Lord (v 2)
  3 God of Israel (v 3)
  4 Rock of Israel

p 2 Characteristics of an Ideal Ruler:
  1 He must be just (v 3)
  2 He must rule in the fear of God

q 2 Similes—an Ideal Ruler (v 3):
  1 He shall be as the light of the clear morning when the sun rises
  2 He shall be as the tender grass springing out of the earth in the clear sunlight after the rain

r This verse is a little obscure as it reads here. It could mean one of two things:
  1 Although my house has not been like the clear cloudless morning, or as the tender grass springing up out of the earth, yet God has made an everlasting covenant with me, and a sure house (v 5; 7:1-29)
  2 Although my house is not yet established forever, God has made an everlasting covenant with me and my house to make it sure forever (v 5; 7:1-29)

The better rendering no doubt is this: For is not my house so with God? For He has made with me an everlasting covenant, ordered and sure, for this covenant is all my salvation and desire, and will He not make my house to grow and prosper? But Belial (worthless men) shall be thrust away like thorns, which cannot be touched with hands. The man that touches them must be protected with iron, but both the wicked and the thorns shall burn together (v 5-7).

my salvation and my desire, and God will make my house to grow (v 5).

b The first and last part of this verse should be in the form of questions—Is not my house so with God? Will He not make it to grow?

c Leaving out the section in italics (supplied by translators), the verse reads: But Belial (worthless men), all of these as thorns shall be thrust away (v 6).

d Wicked, worthless men, like thorns cannot be handled by men unless they are protected. They, like thorns, when cut down, will be burned down when they are destroyed (v 6-7).

e The man who handles thorns must be well protected with iron mittens or well-padded gloves. He can then thrust them aside while he cuts them at the roots and burns them without fear of being pricked (v 7). Or, the man who trims the thorn hedges must have pruning shears with handles (5 or 6 ft. long) so as to be protected from the thorns.

f 37 Mighty Men of David (v 8-39):
  1 Adino the Eznite (v 8)
  2 Eleazar, son of Dodo (v 8-10)
  3 Shammah, son of Agee (v 11-17)
  4 Abishai, brother of Joab (v 18-19)
  5 Benaiah, son of Jehoida (v 20-23)
  6 Others numbering 32 (v 24-39)

g Heb. gibbor, trans. mighty 128 times of giants (Gen. 6:4); of ordinary mighty men of war (23:8-9, 16-17, 22); of princes (Ezra 7:28); of kings (Dan. 11:3); of Christ (Isa. 69:6); and of God (Jer. 32:18). It is also trans. strong man (1 Sam. 14:25); champion (a giant, 1 Sam. 17:51); upright man (2 Sam. 22:26); valiant men (1 Chr. 7:2); very able men (1 Chr. 9:13); chief porters (1 Chr. 9:26); mighties (1 Chr. 11:12, 24); mighty (1 Chr. 27:6); men of war (2 Chr. 13:3); like a giant (Job 16:14); strongest among beasts (Pr. 30:30).

h Tach-monite, the name of a family to which Adino, the chief of David's mighty men belonged (v 8). Called Jashobeam the Hachmonite (1 Chr. 11:11).

*i It seems that the mightiest man or the one who had accomplished the greatest feat was considered chief among the mighties.

*j Adino, ornament. Only here (v 8).

*k Eznite—of unknown meaning. Only here.

*l This was a great feat—800 men killed by one man in one battle. It made him chief of all the mighties (v 8). In 1 Chr. 11:11 it reads 300; but this should also read 800, for Abishai slew 300 (v 18), and he was not as great as this man.

✡ ✡ ✡

[n]Dodo the [o]Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He arose, and smote the Philistines [p]until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

3. Shammah (1 Chr. 11:15)

11 And after him *was* [q]Shammah the son of [r]Agee the [s]Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But [t]he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

13 And [u]three of the [v]thirty chief went down, and came to David in [w]the harvest time unto the [x]cave of Adullam: and the troop of the Philistines pitched in [y]the valley of Rephaim.

14 And David *was* [z]then in an hold, and the garrison of the Philistines *was* then *in* Bethlehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which *is* by the gate!

16 And the [*a]three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.

17 And he said, Be it far from me, O LORD, that I should do this: [*b]*is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

4. Abishai (1 Chr. 11:20)

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among [a]three. [b]And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three.

19 [c]Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.

5. Benaiah (1 Chr. 11:22)

20 And Benaiah the son of Jehoiada, the son of a valiant man, of [d]Kabzeel, who had done [e]many acts, he slew two [f]lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more [g]honourable than the [h]thirty, but he attained not to the *first* three.

---

1 Son of Dodo (v 9; 1 Chr. 11:12)
2 Son of Aaron, 2nd high priest (Ex. 6:23-25; 28:1; Lev. 10:6, 12, 16; Num. 3:2-4, 32; 4:16; 16:37-39; 19:3-4; 20:25-28; 25:7, 11; 26:1-3, 60-63; 27:2, 19-22; 31:6-54; 32:2, 28; 34:17; Dt. 10:6; Josh. 14:1; 17:4; 19:51; 22:13, 31-32; Judg. 20:28; 1 Chr. 6:3-4, 50; 9:29; 24:1-6)
3 A priest in Samuel's day (1 Sam. 7:1)
4 Son of Mahli (1 Chr. 23:21-22; 24:28)
5 A priest under Nehemiah (Neh. 12:42)
6 A Levite (Ezra 8:33)
7 An ancestor of Joseph (Mt. 1:15)

n Dodo, loving. 3 Dodo's:
  1 Father of Eleazar (v 9; 1 Chr. 11:12)
  2 Father of Elhanan (v 24; 1 Chr. 11:26)
  3 A man of Issachar (Judg. 10:1)

o Ahohite—the name of a family of mighty men, 4 of whom came to be with David (v 9, 28; 1 Chr. 11:12, 29; 27:4).

p This was a great feat—a man standing with his leader in the midst of an army, his comrades having run away, fighting and killing so many that his hand clave to the sword. The comrades returned only to take spoil (v 9-10; 1 Chr. 11:12-14).

q Shammah (see ***5 Shammah's in Scripture***, p. 557).

r Agee—only here (v 11).

s Hararite, mountaineer, inhabitant of the hill country of Judah. 2 Hararite's:
  1 Shammah (v 11, 33; 1 Chr. 11:34)
  2 Ahiam (v 33; 1 Chr. 11:35)

t A great accomplishment—Shammah defended the battle ground alone after all Israel had fled, and God gave a great victory (v 11-12).

u The 4th great feat recorded here was of 3 mighty men breaking through the whole host of the Philistines to get water for David from Bethlehem. After they had endangered their lives thus, David would not drink of it, but poured it out before the Lord as a drink offering (v 13-17; 1 Chr. 15-19).

v There were thirty chief men of David who attained to this place by mighty exploits (v 13, 23-24; 1 Chr. 27:6).

w Either the barley harvest in April or the wheat harvest in June. More likely the barley harvest, for kings went forth to fight generally in the spring after the early rains (v 13).

x See 1 Sam. 22:1-2, which refers to the same case, but at an earlier time before David became king.

y The valley of the giants who came from Rapha. See ***Giants and Sons of God***, p. 90).

z This must have been the time soon after David became king when the Philistines came seeking him to destroy him (v 14; 5:17-23).

*a These were Adino (v 8), Eleazar (v 9-10), and Shammah (v 11-17). They evidently loved David very much to endanger their lives in such a way. David recognized their love and the danger they went through to get the water, and felt he should sacrifice it to the One they all loved the most—Jehovah (v 15-17). It was a noble trait in David not to satisfy his own appetite at the risk of the lives of his men.

*b Question 118. Next, v 19.

a It seems there was a 2nd group of three, besides Adino, Eleazar, and Shammah, but only two of them are listed here—Abishai and Benaiah (v 18-23).

b Abishai, the brother of Joab and nephew of David, also accomplished a great deed. He killed 300 men at one time with a spear (v 18; 1 Chr. 11:20-21). This was 500 short of what Adino killed (v 8). See Abishai, note e, 1 Sam. 26:6.

c Question 119. Next, 24:3.

d A city in Judah west of the south end of the Dead Sea (v 20; Josh. 15:21; 1 Chr. 11:22). Called Jekabzeel (Neh. 11:25).

e Benaiah had done many things of which three are listed here (v 20-21):
  1 He slew 2 lion-like men of Moab
  2 He slew a lion in the midst of a pit in the time of snow
  3 He slew an Egyptian who had a spear in his hand. He went to him with a staff, plucked the spear out of his hand, and slew the man with his own spear—a man 10 ft. 5 in. tall with a spear like a weaver's beam (1 Chr. 11:23). See Benaiah, note n, 8:18

f The Heb. trans. lionlike is ariel, lion of God. A name of Jerusalem (Isa. 29). The Sept. reads: He smote the two sons of Ariel, the Moabite. The Peshitta: He slew two mighty men of Moab. The Berkeley: He was the one that struck down the two ariels of Moab (meaning lions of God, perhaps referring to mighty heroes of Moab). The Moffatt: He killed two lion-cubs in their lair, after he had gone down and killed the lion inside a pit upon a snowy day.

g He (Benaiah) was more honorable than the thirty other men, but he attained not to the first three. He did belong to the second three however, of which only two are named here (v 18-23).

h See ***32 Mighty Men***, p. 608.

* * *

6. Thirty-one other mighty men (1 Chr. 11:26-27)

24 [i]Asahel the brother of Joab *was* one of the [j]thirty; Elhanan the son of Dodo of Bethlehem,

25 [k]Shammah the Harodite, Elika the Harodite,

26 Helez the Paltite, [l]Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 [m]Benaiah the Pirathonite, Hiddai of the brooks of Gaash,

31 Abialbon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, [n]Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 [o]Uriah the Hittite: [p]thirty and seven in all.

291 CHAPTER 24

X. David's last sin (1 Chr. 21)
1. David commands Joab to number Israel

● 1 And again the [a]anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

the host, which *was* with him, [b]Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, [c]that I may know the number of the people.

2. Joab's faithful protest (1 Chr. 21:3)

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* [d]but why doth my lord the king delight in this thing?

3. Numbering of Israel (1 Chr. 21:4)

4 Notwithstanding the king's word prevailed against Joab, and [e]against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

5 ¶ And they [f]passed over Jordan, and pitched in [g]Aroer, on the right side of the city that *lieth* in the midst of the [h]river of Gad, and toward Jazer:

6 Then they came to Gilead, and to [*i]the land of Tahtimhodshi; and they came to [*j]Danjaan, and about to Zidon,

7 And came to the [*k]strong hold of Tyre, and to [*l]all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beersheba.

8 So when they had gone through all the land, they came to Jerusalem [*m]at the end of nine months and twenty days.

4. Total: 1,300,000 valiant men (1 Chr. 21:5)

9 And Joab gave up the [*n]sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

5. David's repentance (1 Chr. 21:7-8; cp. 2 Sam. 12; Ps. 21)

10 ¶ And David's [*o]heart smote him after that he had numbered the people. And David

---

i Asahel died in the 8th year of David's reign, so the list of the mighty men here covers a period of years (v 24; 2:8-32).

j It is not clear who were included in the thirty for more than this many are listed here (v 39).

k 2 Shammah's listed here (v 11, 25, 33). The one of v 33 is the same as in v 11. He was one of the thirty as well as one of the first three.

l 2 Ira's are listed here (v 26, 38).

m 2 Benaiah's are listed (v 20, 30).

n Eliam was the father of Bath-sheba and son of David's wise counselor who betrayed him (v 34; 15:31; 16:23; 17:1-23).

o Uriah was the husband of Bath-sheba (v 39; 11:1-27; 12:10).

p First three (v 13, 16-17, 19, 23), second three (v 18-19, 22-23), and 31 other mighty men (v 24-39) made the 37 in all (v 39).

a See ***Satan Provoked David***, p. 608.

b David commanded Joab to go through Israel and number the people; but he and all the captains of the host objected to this new plan. Joab sensed the wrong in this move, but the king's word prevailed (v 2-4).

of David to know the number of Israel (v 2). He may have had plans to enlarge his empire without consulting Jehovah. God saw fit to bring any such plans to an end immediately; and He punished David for his pride before it could lead him into ventures of conquest that would be a curse to him.

d Question 120. Next, v 13.

e This shows that not only Joab, but all the captains of the host objected to the plan of numbering Israel. They all obeyed, however, going throughout Israel to make the count regardless of how much they opposed the idea (v 4).

f See ***Journey of Census Takers***, p. 608.

g See Aroer, note r, Josh. 12:2.

h The river of Gad would be the Jabbok running through the inheritance of Gad into the Jordan on the east. The city lying in the midst of the river means one in the midst of the river valley belonging to Gad (v 5).

*i The land of Tahtim-hodshi is not known. The name could be literally translated: The lower parts of the country—where the new moon was worshipped; like Beth-shemesh, which means House of the sun. It must have been somewhere in Gilead and toward Dan to the north where they took their next census (v 6).

*j Dan-Jaan, found only here (v 6), but is the same as Laish or Dan in other scriptures. It was located in the far northern part of the land of Palestine occupied by Israel (Josh. 19:47; Judg. 18:29). It means: Dan in the wood.

*k See ***Tyre***, p. 608.

*l Many of the original inhabitants of Canaan still lived in various places among the Israelites (v 7).

*m It took 9 months and 20 days to take the census of Israel (v 8).

*n On the register there were 1,300,000 men—800,000 valiant men in Israel, and 500,000 in Judah (v 9). In 1 Chr. 21:5 we have different numbers with Israel listed as 1,100,000 that drew sword, or 300,000 more than stated here. Evidently these additional ones were not valiant men as the 800,000 of v 9. Judah is listed as having 470,000 that drew sword, in 1 Chr. 21:5, or 30,000 less than the number here. Evidently the difference comes through some of this group not being valiant men also.

*o This was always a good trait in David. When his heart smote him and he was convicted of wrong-doing he would always humble himself, acknowledge his sin, and make restitution as far as possible. He took the blame himself, never seeking to excuse himself or pass the responsibility on to others. Here, being smitten by his conscience and convicted by the Lord, he confessed his sin and prayed to be cleansed from iniquity and foolishness (v 10).

that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very [*p]foolishly.

■ 11 For when David was [*q]up in the morning, the word of the LORD came unto the [*r]prophet Gad, [*s]David's seer, saying,

6. God offers David a choice of three punishments (1 Chr. 21:9)

● 12 [a]Go and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and [b]said unto him, [c]Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

7. David chooses to fall into God's hand (1 Chr. 21:13)

14 And David said unto Gad, I am in a great strait: [d]let us fall now into the hand of the LORD; for his mercies *are* great: [e]and let me not fall into the hand of man.

8. Seventy thousand men die by a plague (1 Chr. 21:14)

15 ¶ So the LORD [f]sent a pestilence upon Israel [g]from the morning even to the time appointed: and there died of the people from Dan even to Beersheba [h]seventy thousand men.

9. God has mercy on Jerusalem (1 Chr. 21:15)

■ 16 And [i]when the angel stretched out his hand upon Jerusalem to destroy it, the LORD [j]repented him of the evil, and said to [k]the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.

10. David sees the destroying angel: prays for mercy (1 Chr. 21:16)

17 And David [l]spake unto the LORD when he saw the angel that smote the people, and said, Lo, [m]I have sinned, and I have done wickedly: [n]but these [o]sheep, [p]what have they done? let thine hand, I pray thee, [q]be against me, and against my father's house.

11. David buys the temple site and makes atonement and the plague is stayed (1 Chr. 21:18-27; 2 Chr. 3:1)

●■18 ¶ And Gad came [r]that day to David, and [s]said unto him, Go up, rear an altar unto the LORD in the threshingfloor of Araunah the [t]Jebusite.

19 And David, according to the saying of Gad, [u]went up as the LORD commanded.

20 And Araunah [v]looked, and [w]saw the king and his servants coming on toward him: and Araunah went out, and bowed himself

---

fool (v 10; 15:31; 1 Sam. 26:21; 1 Chr. 21:8; 2 Chr. 16:9; Isa. 44:25).

*q God gave David an answer the day after his repentance (v 11). It came by a prophet and was not very encouraging (v 12-13).

*r Gad, a troop (Gen. 30:11). 2 Gad's:
  1 The 7th son of Jacob (Gen. 30:11; 35:26; 46:16; 49:19; Ex. 1:4; Num. 1:14, 24-25; 2:14; 7:42; 10:20; 13:15; 26:15-18; 32:1-34; 34:14; Dt. 27:13; 33:20; Josh. 4:12; 13:24-28; 18:7; 20:8; 21:7, 38; 22:9-34; 1 Sam. 13:7; 24:5; 1 Chr. 2:2; 5:11; 6:63, 80; 12:14; Jer. 49:1; Ez. 48:27-34; Rev. 7:5)
  2 A prophet, David's seer (v 11-19; 1 Sam. 22:5; 1 Chr. 21:9-19; 29:29; 2 Chr. 29:25)

*s David's seer (v 11; 2 Chr. 29:25). Gad the prophet was so-called because he was especially used in prophecy to David, even from the time of his wanderings before he became king (1 Sam. 22:5). Nathan the prophet was used as in 7:1-29; 12:1-15.

a 2fold Message of Gad to David (v 12):
  1 I offer you three things
  2 Choose one of them, and I will do it

b 3 Choices Offered to David (v 13):
  1 Having 7 years of famine in the land
  2 Fleeing 3 months before your enemies
  3 Pestilence in the land for 3 days

c Questions 121-123. Next, v 17.

d David said what any sensible man would say who knew God and His dealings. The king chose the last of the three offers—3 days of pestilence, preferring to fall into the hands of God whose mercies are great, and not into the hands of men who show no mercy (v 14). Though it was soon over, 70,000 men died of the plague. How many would have perished in either one of the other two offers cannot be estimated, but no doubt many more than through the pestilence and the suffering would have lasted much longer.

e David had been in the hands of Saul for years and more recently in flight from Absalom; now he could not bear the thought of being in the hands of man again, so he cast himself upon the mercy of God (v 14).

f Here is an example of the Lord being reported as doing something when in reality He only commanded it to be done. An angel was used to execute the command (v 16). Hundreds of times intelligent agents have been sent to do the Divine will and such instances are spoken of as God being the doer of the deeds.

g The plague began in the morning and was to continue 3 days and 3 nights to make the full 3 days of v 13.

h Why 70,000 is not explained, and what connection with wrong they had, if any, is not given; so we must accept the account as plain facts of history without any spiritual significance other than the many lessons we can derive from the story (v 15).

i The angel had already gone throughout the land from Dan to Beer-sheba or from north to south, and now a special judgment seems to have been ready for Jerusalem—to destroy it; but when God saw the city, His beloved city, which He had chosen for His headquarters on earth as a place to live and operate through His chosen people; and furthermore, when He saw the great destruction all over the land, He did not desire to continue the curse. He repented (changed His mind) of doing any more evil of destruction, and called to the angel saying, It is enough: stay now your hand (v 16)

j See note u, Gen. 6:6.

k One angel, not many. One angel slew 185,000 men of war in one night (2 Chr. 32:21; Isa. 37:36), so angels must be powerful and swift beings.

l David spoke directly to God, and this is the way it should be. One does not need to go through any mediator other than Jesus Christ who is the only mediator between God and man (1 Tim. 2:4-5).

m The second repentance of David in connection with his sin of numbering the people (v 10, 17). This time he was willing to take all blame and suffering if God would only spare the innocent people (v 17).

n Question 124. Next, v 21.

o See ***Men Classed as Sheep***, p. 606.

p The king alone was responsible (v 1).

q When men are willing to take the blame for sin and receive punishment for themselves and their families, they are near the point of mercy (v 17-25).

r The 3rd day of the plague (v 13, 18).

s The second message of Gad to David was to make a sacrifice to atone for sin and turn the wrath of God away (v 18-25).

t For some reason this Jebusite was left in Jerusalem when David conquered it and made it his capital (v 18).

u David went—he did not delay, for the safety of all Jerusalem and Israel depended upon it (v 19).

v See ***5 Things Araunah Did***, p. 608.

w The thoughts of Araunah, the Jebusite, were probably those of bewilderment at seeing the king and all his servants coming to him. He must have known, however, that David was a just man and he could expect only good from him.

21 And Araunah [x]said, Wherefore is my lord the king come to his servant? And David said, [y]To buy the threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah [a]said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

23 [b]All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, [*a]Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for [*b]fifty shekels of silver.

25 And David [c]built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD was intreated for the land, and the plague was stayed from Israel.

x Question 125. The last one in 2 Samuel.

y The Jebusite no doubt had heard of the plague by now, so was anxious that it be stopped, lest it strike his people (v 21).

a Araunah, Jehovah is firm (v 16-24). Called Ornan (1 Chr. 21:15-28; 2 Chr. 3:1). He was one of the unknown number of Jebusites who were left in Jerusalem when David took the city and made it his capital (2 Sam. 5:6-12). David could have driven every one of the Jebusites out or killed them all; it would have been legal according to the laws of conquest given to Israel. Therefore, Araunah and all his people owed their very lives to David's generosity. He offered the king the place, oxen for sacrifice, and threshing instruments to burn, after seeing the angel (v 22-23; 1 Chr. 21:20).

b This should read: All this, O King, Araunah is giving to the king (v 23).

*a David objected to Araunah giving him something without price, for he had indeed sinned and Jehovah had commanded him to offer sacrifices at this very place (v 18).

*b 50 shekels would be only $32 at 64¢ a shekel. This was only the earnest money until he could pay the whole price, for 1 Chr. 21:25 says he bought it for 600 shekels of gold, which at $9.695 in our money would make the total purchase price $5,817. The ground no doubt was that of the entire temple area, about 8 acres. We might say he paid $32 for the threshingfloor (Heb. goren, v 24), and $5,817 for the whole place (Heb. maqom, 1 Chr. 21:25).

c He built an altar (v 25), and Solomon built the temple there (2 Chr. 3:1-2).

✡ ✡ ✡

Summary of 2 Samuel

Author: Samuel, David, Nathan, and Gad no doubt kept the original records from which Isaiah compiled the book about 743-683 B.C.

Proof of authorship: It is necessary to treat the two books as one because, in the Hebrew canon and early editions of the Hebrew text, the two were one. The division came with the Septuagint translators about 289-94 B.C. and this has been followed in all editions since then. Samuel perhaps wrote 1 Sam. 1-24; David, Nathan, and Gad, 1 Sam. 25–2 Sam. 24 (1 Sam. 10:25; 1 Chr. 29:29). There is a reference to the book of Jasher in 2 Sam. 1:18, which may have also been used in the final writing of the book of Isaiah, who wrote the history of the kings of Judah and Israel (2 Chr. 32:32, note).

Date and place: The records which make up 1 and 2 Samuel were written by Samuel, David, Nathan, and Gad from 1204-1035 B.C. in Palestine, but were perhaps finally made into one book by Isaiah the prophet, about 743-683 B.C. He perhaps compiled Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles in their final form, according to 2 Chr. 32:32, note.

Theme: In 1 Samuel we have the record of the failure of Israel under Eli, Saul, and Samuel. In 2 Samuel we have the record of the restoration of order in Israel through David, the choice of God as ruler of His people; the full establishment of the kingdom of Israel with Jerusalem as the political and religious center (1:1–6:23); the making of the Davidic covenant as the basis of all earthly kingdom truth (7:1-29); the full conquest of the enemies of Israel (3:1; 5:17-25; 8:1–10:19); David's sin and repentance (11:1–12:31); family troubles of David (13:1–14:33); rebellion of Absalom (15:1–19:43); and the last days of David (20:1–24:25).

Purpose: See the ***Summary of 1 Samuel***.

Statistics: 10th book of the Bible; 24 chapters; 695 verses; 20,600 words; 125 questions; 679 verses of history; 9 verses of fulfilled prophecy; 7 verses of unfulfilled prophecy; 11 distinct messages from God (2:1, 2; 5:19, 23; 7:4; 12:1, 7; 21:1; 24:11, 16, 18); 70 commands; 25 predictions; and 13 promises.

2 SAMUEL NOTES CONTINUED

The Davidic Covenant (7:1)

This chapter records the Davidic covenant promising David an eternal seed and throne, as the 12th, 15th, and 17th chapters of Genesis record the Abrahamic covenant promising an eternal seed and land. Both covenants are conditional upon faith and obedience to God. Many call them unconditional but this can be true only in the sense that the benefits promised are not earned by works. Like the gospel of today, one does not earn salvation by works (Eph. 2:8-9); yet no man receives benefits without obedience in the initial as well as the final stage of salvation (1 Jn. 1:7). The whole program of requirements is that of obedience and living soberly, righteously, and godly in this present world (2 Cor. 5:17-18; 7:1; Tit. 2:11-13; Heb. 12:14; 1 Jn. 1:7). If these covenants were entirely unconditional and Israel did not have to obey God to receive their benefits, then why are they not blessed according to these benefits now? The people to whom they were promised went into sin, apostasy, captivity, and dispersion and will not receive fulfillment of the promises until they are regathered in repentance and obedience to God (Lev. 26; Dt. 28). God plainly said to David concerning his son, If he commit iniquity, I will chasten him with the rod of men. This is what happened. His sons and all Israel sinned and they are now in the process of chastening. See the many scriptures proving a regathering and conversion of Israel in the latter days under the Messiah in ***Anglo-Saxon Theory*** notes, p. 608. See covenants 6 and 14 under ***15 Great Covenants of Scripture***, p. 83.

Nathan (7:2)

Nathan, he hath given. 9 Nathan's:

1 A prophet and advisor of David and Solomon (v 2-17; 12:1-15; 1 Ki. 1; 1 Chr. 17). He wrote a history (2 Chr. 9:29)
2 Son of David (5:14; 1 Chr. 3:5; 14:4). Ancestor of Christ (Lk. 3:31; Zech. 12:12)
3 Father of Igal (2 Sam. 23:36)
4 A man under Solomon (1 Ki. 4:5)
5 A Judahite (1 Chr. 2:36)
6 Brother of Joel (1 Chr. 11:38)
7 A returning exile (Ezra 8:16)
8 Son of Bani (Ezra 10:39)
9 A chief in Israel (Zech. 12:12)

David's Desire to Build a House for God (7:2)

David had just moved into the house of cedar which Hiram of Tyre had built for him (v 2; 5:10-12). Seeing the contrast between his beautiful home and the tent where God dwelled between the cherubims on the ark (v 2), he spoke out of his heart to Nathan the prophet that he desired to build a permanent house for God. Nathan encouraged him to do all that was in his heart (v 2-7). This was the first conception of the beautiful temple of Solomon, which David got the plans for and saved materials for during many years, but was forbidden to build because of being

24 Dealings of God by Night (7:4)

1 Gave Abimelech a dream (Gen. 20:3)
2 Appeared to Abraham (Gen. 15)
3 Appeared to Isaac (Gen. 26:24)
4 Gave Laban a dream (Gen. 31:24)
5 Gave baker and butler dreams (Gen. 40:5; 41:11)
6 Gave Jacob visions (Gen. 46:2)
7 Came to Balaam (Num. 22:20)
8 Appeared to Gideon (Judg. 6:25-27)
9 Did two miracles for Gideon on two different nights (Judg. 6:36-40)
10 Spoke to Samuel (1 Sam. 3:1-21)
11 Spoke to Samuel again (1 Sam. 15:16)
12 Spoke to Nathan (2 Sam. 7:4)
13 Appeared to Solomon in a dream (1 Ki. 3:5; 2 Chr. 1:7)
14 Appeared to Solomon again (2 Chr. 7:12)
15 Gave Daniel visions (Dan. 2:19)
16 Gave Daniel another vision (Dan. 7:2, 13)
17 Gave Zechariah visions (Zech. 1:8)
18 Gave Joseph a dream (Mt. 2:14)
19 Delivered apostles (Acts 5:19)
20 Delivered Peter (Acts 12:6)
21 Gave Paul a vision (Acts 16:9)
22 Spoke to Paul (Acts 18:9)
23 Stood by Paul (Acts 23:11)
24 Appeared to Paul (Acts 27:23)

14 Predictions of Nathan (7:10)

1 I (God) will appoint a place for My people Israel (v 10)
2 I will plant them in the land
3 They shall dwell in their own place
4 They shall move no more
5 The children of wickedness shall not afflict them anymore as before
6 I will make you a house (v 11)
7 You will die and sleep with your fathers, but I will set up your seed after you on your throne (v 12)
8 He shall build a house for My name
9 I will establish the throne of his kingdom forever (v 13)
10 I will be his Father, and he shall be My son (v 14)
11 If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men
12 My mercy shall not fully depart from him, as I took it from Saul, whom I put away before you (v 15)
13 Your house and your kingdom shall be established forever before you (v 16)
14 Your throne will be established forever

Israel's Millennial Land (7:10)

This refers to the final appointment of the promised land to all the house of Israel, at the 2nd advent of Christ. From then on they will dwell in their own place and move no more; neither shall the wicked afflict them anymore (v 10). One reading of this should be sufficient to make it clear that this has a future fulfillment; furthermore, many other prophecies state the time of such fulfillment. God did appoint them the promised land (Gen. 13:14-17; 15:18-21; 17:7-8; 26:3-4; 28:4, 13-15; 35:11-12); and plant them in this land twice: first, in the settlement of the land under Moses and Joshua (Num. 32; Josh. 13:1–21:45); second, after the captivities to Assyria and Babylon (Ezra, Nehemiah, and Haggai). They sinned after the first settlement until God had to remove them (2 Ki. 17 and 24). Then they sinned after the second settlement until He had to remove them again and scatter them among the other nations (Dan. 9:26-27; Mt. 23:37-39; 24:2-3; Lk. 21:20-24). God has predicted that He will make for them a second regathering and final appointment and settlement of the land when they shall move no more; and wicked men will not afflict them anymore, as before (v 10; Dt. 4:25-30; 30:1-10; Isa. 11:10-16; 60:8-22; 66:19-21; Jer. 3:14-25; 16:14-21; 23:3-8; 30:1-24; 31:18-40; 32:37-44; 33:6-26; Ez. 11:17-21; 20:33-44; 34:11-31; 36:1-37:28; Mt. 24:31).

1 He prepared chariots and horses and 50 men to run before him (v 1)
2 Arose early and stood in the way of the gate (v2)
3 Every man who came to David for justice was approached and the cause of his coming to the king inquired about. Absalom would flatter the man and tell him his cause was just but that there was no one appointed by the king to give him justice. Then Absalom would declare that if he were king he would see to it that everyone received justice (v 2-4)
4 He posed as the real lover and champion of the people, kissing every man who came to him, thus stealing the hearts of the people of Israel (v 5-6)
5 He begged leave of David to go to Hebron that he might pay vows to God and serve the Lord, as he had promised while in exile (v 7-8)
6 He set up headquarters in Hebron and sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the trumpet, then you shall say that Absalom reigns in Hebron (v 10)
7 He took 200 men from Jerusalem to help him, but kept all plans secret from them (v 11)
8 He sent for Ahithophel, David's counselor and the grandfather of Bath-sheba whom David had committed sin with. He was now ready to turn against David to avenge the harm done to his son's family. The conspiracy was then strong enough to cause David much trouble (v 12)
9 Absalom and the rebels with him marched on Jerusalem to take over the city (16:15-19)
10 He asked counsel of Ahithophel who advised him to go unto his father's concubines so that all Israel would know that he was abhorred by his father; then all followers would be strong for him (16:20-21)
11 He went in unto his father's concubines, as advised (16:22-23)
12 Asked counsel of Ahithophel and Hushai regarding the next step to take in the rebellion (17:1-14)
13 Mobilized all Israel (17:11-14)
14 Pursued David across Jordan and camped in the land of Gilead (17:24-26)
15 Fought David and his men in Mount Ephraim and was killed, thus ending the rebellion (18:1-18)

David's Mistake (14:32)

Here Absalom confessed that coming home to a partially unforgiving father to live year after year without even seeing him was a miserable life (v 32). What David hoped to gain by this stubbornness we do not know. It estranged his son from himself permanently and eventually caused the greatest trouble of his career. This should be a lesson to all parents who are called upon to forgive wayward children. Forgiveness should be wholehearted and complete, not in word only with the heart remaining reserved and implacable.

Men Classed as Sheep (24:17)

David was the first man in Scripture to refer to men as sheep (v 17; 1 Chr. 21:17; Ps. 23). No doubt the reference came from the fact that he was such a good shepherd and sheep were the greatest part of his life as a boy (1 Sam. 16:11, 19; 17:15, 34; 2 Sam. 7:8). It was natural, therefore, to cry out to God on this occasion to spare these sheep (v 17). Nathan made a reference to sheep but it is supposed that David's use of the term as men, in Ps. 23 and elsewhere, was before this.

10 Men Classed Their Kind as Sheep:

1 David (v 17; 1 Chr. 21:17; Ps. 23; 119:176)
2 An unknown author (Ps. 44:11; 49:14; 95:7; 100:3)
3 Asaph (Ps. 74:1; 78:52; 79:13)
4 Isaiah (Isa. 53:6-7; Acts 8:32)
5 Jeremiah (Jer. 12:3; 23:1; 50:6, 17)
6 Ezekiel (Ez. 34:6, 11-12)
7 Zechariah (Zech. 13:7; Mt. 26:31)
8 Jesus Christ (Mt. 9:36; 10:6, 16; 12:11-12; 15:24; 18:12-13; 25:32-33; Jn. 10:27; 21:16-17)

Hebrew Crowns (1:10)

We know very little about the kind and shapes of crowns the Hebrew kings wore. The Heb. nezer, trans. crown here means something set apart in the dedication of a priest or king; hence it came to be used of the headpiece worn by one which signified his office (v 10; 2 Ki. 11:12; 2 Chr. 23:11; Ps. 89:39; 132:18; Pr. 27:24; Zech. 9:16). The same word is used of the crown of the high priest in Ex. 29:6; 39:30; Lev. 8:9; 21:12. Only in Zech. 9:16 do we have the idea of precious stones being set in the crown. That of the high priest was made of gold (Ex. 25:11, 24-25; 30:3-4; 37:2, 11-12, 26-27) as other crowns (Esther 8:15; Ps. 21:3; Rev. 14:14). Kings of Israel were anointed and were called the Lord's anointed in the same sense that the high priest was the anointed of God (1:14, 16; 1 Sam. 12:3-5; Ps. 2:2; Hab. 3:13).

11fold Description of the Battle of Gilboa and Its Effects (1:19)

1 The beauty of Israel is slain upon the high places (v 19). Heb. for beauty is tsebiy, prominence; splendor; gazelle, as a symbol of beauty and grace. This refers to Israel under the symbol of a gazelle, beautiful and graceful, being slain in its flight over the mountains.
2 How are the might fallen!
3 Do not tell or publish it in Philistia, lest the daughters of the uncircumcised rejoice and triumph v20
4 Let no dew or rain fall upon the mountains of Gilboa, or enough be produced in the fertile fields to make a firstfruit offering, for there the weapons of the mighty, and the one anointed with oil, were vilely cast away (v 21)
5 From the blood of the slain, and the fat of the mighty, the bow of Jonathan did not turn back, nor the sword of Saul return empty (v 22)
6 Saul and Jonathan, who were lovely and pleasant in their lives, were not divided in death (v 23)
7 They were swifter than eagles, stronger than lions
8 Let the daughters of Israel weep over Saul, who caused you to prosper and be clothed in scarlet and have ornaments of gold and jewels (v 24)
9 How are the mighty fallen in the midst of the battle and the weapons of war perished! (v25,27)
10 In the mist of the battle Jonathan was slain in the lofty mountains
11 I mourn for you, brother Jonathan; you were lovely to me and your love was genuine, surpassing the love of women

Michal Restored to David (3:15)

Ish-bosheth acted immediately on David's request and took Michal from her present husband, Phaltiel, and sent her to David (v 15-16). Saul had taken her, after driving David away from home, and had given her to Phaltiel to be his wife (1 Sam. 25:44). Michal may have lost some of her love for David in the meantime, at least she was proud and a slave to etiquette as indicated by her making fun of him when he danced publicly before the ark without his kingly robes on (6:14-16). This was called despising him in her heart, and was such a serious offense that it became the reason for her being childless until her death (6:21-23, notes).

9 Acts of David at the Death of Abner (3:28)

1 Declared his innocence (v 28)
2 Cursed Joab and all his house (v 29)
3 Demanded that Joab and all the people rend their clothes, gird themselves in sackcloth, and mourn for him (v 31)
4 He himself followed the bier
5 Lifted up his voice and wept with all Israel at the grave of Abner (v 32)
6 Uttered a lamentation for him (v 33-34)

8 Declared the greatness of Abner (v 38)
9 ***Committed the matter of the murder to God (v 39)***

Meaning of "Agency" (4:10)

A simple example of how Hebrews expressed the idea of agency. David spoke of it as if he personally took hold of the young man and killed him (v 10), but in reality he had a young man do it for him (1:15). So it is in many cases where they expressed the idea of God doing certain things, as God plagued (Gen. 12:17; Ex. 32:35); the Lord struck the child (2 Sam. 12:15); the Lord will make thy plagues wonderful (Dt. 28:59); etc. It seems as if God personally sent sickness, plagues, and curses, when in reality He only permitted or gave the command for proper agents to carry out His will concerning people who had committed sin worthy of punishment Gal. 6:7-8

30 Years of David (5:4)

This thirty years of David when he began to reign answers a number of questions:

1 How old he was when he began to reign
2 How old he was when he killed the giant. He could not have been more than 18-20 years of age (1 Sam. 17)
3 How long he was driven away from home and chased by Saul. It could not have been more than 6-10 years (1 Sam. 18-31)
4 How old he was when he took Abishag as his last wife. He was 70 years old (1 Ki. 1:1-4), being 30 when he began to reign for 40 years (v 4)

He evidently was only 20-24 years old when he gathered his men in the cave of Adullam and became captain over them.

New War With Philistia (5:17)

For at least 8 years now the Philistines had not been heard from, the last time being in the battle of Gilboa when Saul was defeated (1 Sam. 31). It seems they were unconcerned all the time David was ruling over Judah for 7½ years, perhaps because this was only a part of Israel. Furthermore, since David had lived among them for more than a year, as one of them, and had simply settled in Hebron as ruler of his own tribe—the Judah portion—they no doubt considered it lightly, though watching to see what would develop between him and all Israel. Now, since he had been accepted and crowned king over all Israel, they mobilized their armies to seek him and destroy him before he could consolidate his hold upon Israel and make his own war preparations (v 17).

Place of Their Own (7:10)

To associate this scripture with the idea that 10 so-called lost tribes moved to England and America (as some teach) where they will move no more is unscriptural. No such thing could be understood here; certainly David did not understand that God would do away with his tribe of Judah and rob them of the original covenants promises, causing them to have no part in the fulfillment of the predictions made to him and his house. It being true that the English and Americans will not move anymore only proves they are not Israel, for all Israel will be moved or regathered from the other nations where they are now scattered so as to be back in their own land in the latter days. See the ***Anglo-Saxon Theory***, p. 608. The children of wickedness are still afflicting England, America, Israel, and many other lands, which proves that the verse has not yet been fulfilled with any people as yet.

God's Promise to Build David a House (7:11)

One of the most interesting facts in this chapter is that on the occasion of David desiring to build God a material house, He revealed to David that He would build him a house, not of material and dead substance, but of spiritual, eternal, and living sub-

did make David a house, but it was destroyed along with all Israel. It is now in destruction and unknown among the nations. Prophecy declares that God will come and rebuild the house of David and set it up again (after the church age) in the future (Isa. 11:1-16; Hos. 3:4-5; Amos 9:11-15). James said that all the prophets agree with this (Acts 15:13-18).

David's Eternal House (7:16)

Household or family, the line of succession to the throne. This line ended in Jehoiachin, called Coniah at the time of the captivities (Jer. 22:23-30). No man of his seed shall ever reign again in Judah and Jerusalem. This literally happened as Zedekiah, his uncle, was made king after him—a man not in the direct line of the kings of Judah (2 Ki. 24:6-20). Zedekiah is not in the royal genealogy of Mt. 1 or the other line of David through Nathan in Lk. 3 (from which Mary came). Christ, who was not of the direct royal line, inherited the throne right through Joseph. See note k, Mt. 1:6. It is therefore out of the question that a daughter of Zedekiah should have continued the throne rights of the house of David down to the present Queen and royal family of England. Concerning the small remnant of Jews who were to escape from Egypt (Jer. 44:28), which Anglo-Israelites say included the daughter of Zedekiah who continued the royal line of David, no mention is made of any of the king's seed at all. No kingly line of Israel was ever preserved through a woman, and the definite prophecy was that if the Judahites stayed in the land of Judea they would be built up (Jer. 42:10). This would exclude a lone woman going to another country where the house of David and his royal line would be built up. The strange land the Judahites were to go into, as in Jer. 15:11-14, is explained—into all the kingdoms of the earth (Jer. 15:4), not England alone.

David's Eternal Kingdom (7:16)

Eternal kingdom. This was made up first of Judah (2:7) and later the other tribes of Israel (5:1-5). This is what constituted the original kingdom of David and this is what it will consist of in the future when all the tribes will be gathered under the Messiah who will reign over them in Palestine forever (v 16; Isa. 9:6-7; 11:10-16; Jer. 30:9; Ez. 36-37; Hos. 3:4-5; Lk. 1:32-33; Rev. 11:15; 19:11-20:10).

David's Prayer to God (7:18)

He sat in silent meditation and prayer before the ark of the covenant, perhaps in the outer court of the tabernacle (v 18).

26 Things David Said to God:

1 Who am I? (v 18)
2 What is my house, that You have brought me this far?
3 This was a small thing in Your sight, to speak of my house eternally
4 Is this the manner (law) of man (ha-adam—the law of the adam)?
5 I am so overcome with gratitude, what can I say more to You (v 20)
6 You know Your servant
7 You have done all this for Your word's sake, and because it was in Your heart to make me know Your words (v 21)
8 You are great (v 22)
9 There is no one like You
10 There is no God but You
11 There is no nation on earth like Your people (v23)
12 You redeemed them to Yourself
13 You made a great name for Yourself in redeeming them, in doing great and terrible things for them and their land, and in delivering them from the Gentiles and their gods
14 You have confirmed Israel to Yourself to be a people forever (v 24)
15 You have become their God
16 Do what You have said about me and my house

18 You are the God of Israel
19 Let my house be established forever before You
20 You have revealed to me that You will build me a house (v 27)
21 Because of this I humbly pray this prayer to You
22 You are the Sovereign Creator (v 28)
23 Your words are true
24 You have promised all this goodness to Your servant
25 Let it now please You to bless the house of Your servant that it may continue forever before You (v 29)
26 You have spoken it, so with Your blessing let my house be blessed forever

Thus ended the prayer and meditation of the great king of Israel, a man after God's own heart. Such is the type of prayer found so often in the O.T. From the contents men of all ages can see what God is interested in as far as they are concerned, for what was in His heart regarding one man who loved and obeyed Him, is in His heart for all others of like faith and conduct—to bless and prosper them.

Syrian War (10:18)

According to this passage David slew the men of 700 chariots, or 2,100 (allowing 3 to a chariot), besides 40,000 horsemen and their commander (v 18). In the parallel passage (1 Chr. 19:18) it is said that David slew of the Syrians seven thousand men which fought in chariots, which would make 10 men to each chariot. The 7,000 count is more probable with a vast army like this, but we cannot be sure. There may have been a mistake in copying. The Jews expressed numbers by single letters of the alphabet. The letter Zain, for instance, with a dot above it stood for 7,000, and nun stood for 700. It was easy for a copyist to make an error, especially if one letter was marred slightly. Such a system accounts for various mistakes in numbers.

7 Steps of Abner in Transferring the Kingdom to David (3:17)

1 ***Threatening what he would do to the king (v7-10)***
2 Sending messengers to David to propose a covenant between them, offering to transfer the other tribes to David (v 12)
3 Meeting the demand of David to send Michal to him (v 14-16)
4 Communicating with the elders of Israel and of Benjamin to transfer the kingdom to David (v 17-19)
5 Going to speak to David personally of his success in getting all Israel and Benjamin willing to transfer the kingdom to him (v 19-20)
6 Agreeing with David to gather all Israel together to make David king (v 21)
7 Going away to gather Israel to complete the transfer of the kingdom to David (v 21)

David's Promise (14:8)

David promised to give charge concerning her case (v 8), but this did not satisfy her. It was too far distant and by delay she could not bring her present business to a conclusion. She proposed that if it should happen that the public resented justice being done in this case, the whole blame should fall upon her and her father's house with the king being guiltless. This brought a further promise of protection for her and the murderer (v 9-10); but it did not yet bring the case to a final conclusion, for the plan was to get the king to promise that the whole case would be dropped where it was. The woman then pressed him for a definite promise, pointing out that when God is approached for forgiveness He responds before it is too late, and that if David waited any longer it would be too late to help her son. The king then made a promise that her son would not be touched (v 11). This brought the matter to the desired conclusion so she then applied the story to

7 Causes of General Defection (15:6)

1 David was getting old and was perhaps negligent of justice in the land (v 3)
2 Absalom's stealing of the hearts of the people (v 6, 13)
3 David's sins had disappointed the people and broken their confidence in him (11:1–12:23)
4 His partiality in not punishing his own sons for their sins (13:1–14:33)
5 The fulfillment of prophecy (12:10-14)
6 Joab's power was great and he was wicked, insolent, and oppressive to the people; and David was afraid to execute laws against him (3:27-39; 1 Ki. 2:5-6)
7 The discontented element, as in every kingdom, that saw an opportunity in Absalom to carry out their designs

David's Patient Suffering (16:9)

Abishai, David's nephew, wanted to go over the brook and kill Shimei for his insults to the king, but David refused to listen to any offer that would cause such bloodshed. He suffered this as part of the chastening of God for his sin with Bath-sheba. His answer to Abishai expressed a deep and humble resignation to the course of providence. One thing is certain, he acted more firmly toward the sons of his sister, Zeruiah, during his period of humiliation and seeming defeat than in the days of his prosperity and power (v 9-14). Insults, as here, would be hard to endure from such a helpless one, but they were easy for David, for he fully recognized himself as under the Divine hand of chastening for his sin. For years he was mindful of this cursing by Shimei, but he was determined never to avenge it in his lifetime. He left the matter to the wisdom of Solomon, it being one of the last things he mentioned in his dying hour (1 Ki. 2:8-11).

David, the Powerful Warrior (18:3)

At this time David was 56 years old; and his soldiers still considered him the most able and powerful warrior in all Israel. He offered to go out with the army and lead them personally, but this was rejected by his commanders who considered that he would be more useful helping them from the city of Mahanaim. They knew that the whole army of Israel would be concentrating their efforts upon killing him, so they thought best to fight in the open field without him (v 3). Ahithophel's strategy was to kill David only (17:2).

27 Manifestations of God (22:17)

1 He was wroth (v 8)
2 Smoke came out of His nostrils (v 9). Among the ancients the nose was considered the organ of wrath (cp. Dt. 29:20; Ps. 74:1)
3 Fire came out of His mouth and devoured things before it (v 10)
4 Coals of fire were kindled by it
5 He bowed the heavens
6 He came down
7 He stood on darkness
8 He rode a cherub and did fly (v 11)
9 He rode the winds
10 He made darkness, dark waters, and thick clouds His pavilions (v 12)
11 Brightness paved the way before Him through the darkness (v 13)
12 He thundered from the heaven (v 14)
13 He spoke with an audible voice
14 He sent out arrows (v 15)
15 He sent lightnings
16 He made great waves in the sea (v 16)
17 He sent earthquakes to lay bare the foundations of the earth
18 He rebuked the foundations of earth with the blast of His nostrils
20 He drew me out of many waters
21 He delivered me from my strong enemy and from them that hated me
22 He supported me in trouble (v 19)
23 He brought me forth in a large place
24 He delivered me (v 20)
25 He delighted in me
26 He rewarded me according to my righteousness (v 21)
27 He recompensed me according to the cleanness of my hands

32 Blessings to Man (22:47)

1 God is merciful to the merciful
2 He is upright to the upright
3 Pure to the pure (v 27)
4 God opposes the froward
5 He saves the afflicted (v 28)
6 Humbles the proud and haughty
7 Gives light to those in darkness (v 29)
8 His way is perfect (v 31)
9 He is a buckler to trusting souls
10 He is the only God (v 32)
11 A Rock
12 Strength and power (v 33)
13 He makes perfect (v 34)
14 Makes one sure footed
15 Exalts the humble
16 Instructs (v 35)
17 Gives protection (v 36)
18 Makes great
19 Makes safe from slipping (v 37)
20 Girds with strength (v 40-43)
21 Subdues enemies
22 Delivers from strife (v 44)
23 Protects and keeps
24 Causes submission of others (v 45)
25 God ever lives (v 47)
26 Avenges (v 48)
27 Brings down
28 Brings forth enemies (v 49)
29 Lifts above enemies
30 Delivers from violent men
31 Is a tower of salvation (v 51)
32 Shows mercy to His people

32 Mighty Men (23:23)

1 Asahel, brother of Joab (v 24)
2 Elhanan, son of Dodo of Bethlehem
3 Shammah, the Harodite (v 25)
4 Elika, the Harodite
5 Helez, the Paltite (v 26)
6 Ira, son of Ikkesh, the Tekoite
7 Abiezer, the Anethothite (v 27)
8 Mebunnai, the Hushathite
9 Zalmon, the Ahohite (v 28)
10 Maharai, the Netophathite
11 Heleb, son of Baanah (v 29)
12 Ittai, son of Ribai, a Benjamite
13 Benaiah, the Pirathonite (v 30)
14 Hiddai, of the brooks of Gaash
15 Abi-albon, the Arbathite (v 31)
16 Azmaveth, the Bar-humite
17 Eliahba, the Shaalbonite (v 32)
18 Jonathan, son of Jashen
19 Shammah, the Hararite (v 33)
20 Ahiam, son of Sharar the Hararite
21 Eliphelet, son of Ahasbai (v 34)
22 Eliam, son of Ahithophel
23 Hezrai, the Carmelite (v 35)
24 Paarai, the Arbite
25 Igal, son of Nathan of Zobah (v 36)
26 Bani, the Gadite
27 Zekel, the Ammonite (v 37)
28 Nahari, the Beerothite
29 Joab, son of Zeruiah
30 Ira, an Ithrite (v 38)
31 Gareb, an Ithrite
32 Uriah, the Hittite (v 39)

✡ ✡ ✡

The anger of the Lord would not have been against Israel if He had been the one to move David to number Israel. The real power that provoked him to do this was Satan (1 Chr. 21:1), so we must understand v 1, He moved David to mean that He (Jehovah) only allowed or suffered him to be moved by Satan without definitely interfering. By Hebrew idiom (and also modern usage) a person is said to do that which he permits to be done. Here we have God's permission and in 1 Chr. 21:1 we have the report of Satan's actual temptation and moving of David to number the people. God was justly displeased with the action of David and punished him for it (v10-17)

Journey of Census Takers (24:5)

1 Crossed Jordan to Aroer near the river Arnon in Reuben (v 5)
2 From Aroerto Jazer near the river Jabbok
3 Jazer up north into Gilead (v 6)
4 Gilead to the land of Tahtim-hodshi (an unknown place in the north)
5 Tahtim-hodshi to Dan-jaan
6 Dan-jaan to Zidon
7 Zidon to Tyre (v 7)
8 All the cities of the Hivites
9 All the cities of the Canaanites
10 South through Judah even to Beer-sheba and back to Jerusalem (v 8)

Tyre (24:7)

Tyre at this early day was a great stronghold or fortress (v 7; Josh. 19:29). Later it became much stronger; it took Nebuchadnezzar 13 years to overthrow it. Afterward it was built on an island in the Mediterranean, finally being completely destroyed by Alexander the Great who built a causeway from the mainland. At one time Tyre controlled all the rich commerce with India and the treasures of the world were poured into it; but such glory is now gone. Hiram, king of Tyre, was ever a lover of David and Solomon (2 Sam. 5:11; 1 Ki. 5:1; 7:13-14; 9:11-12; 1 Chr. 14:1; 22:4; 2 Chr. 2:3, 11-14). The city is mentioned with the restoration of Israel after the captivities (Ezra 3:7; Neh. 13:16), and is the subject of many prophecies (Ps. 45:12; 83:7; 87:4; Isa. 23; Jer. 25:22; 27:3; 47:4; Ez. 26-29; Hos. 9:13; Joel 3:4; Amos 1:9-10; Zech. 9:2-3). See Mt. 11:21-22; 15:21; Mk. 3:8; 7:24, 31.

5 Things Araunah Did (24:20)

1 Looked (v 20)
2 Saw the king and his servants coming
3 Went out
4 Bowed himself before the king on his face
5 Said, Wherefore is my lord the king come to his servant? (v 21). Let the king take and offer up what seems good to him. Here are oxen for burnt sacrifice, and threshing instruments for wood (v 22). The Lord your God accept you.

Anglo-Saxon or British-Israel Theory (2:9)

In general, the modern Anglo-Saxon theory teaches the following:
1 That the British and American people are the 10 lost tribes of Israel
2 That Britain is Ephraim and America is Manasseh
3 That all the promises made to Israel are now being fulfilled with Britain and America and never will be fulfilled with Jews
4 That the royal family of England are the true legal heirs of the throne of David through Zedekiah's daughter, and that the throne of England is the throne of David. See ***David's Eternal House***, p. 607.
5 That the Coronation Stone of England was the original Jacob's pillow
6 That there is vital distinction between Israel and the Jews; that they are not the same kind of

7 That the terms Israel, Judah, Jews, the house of Israel, and the house of Judah are never used interchangeably in Scripture
8 That the Israel of Isaiah, Jeremiah, and other prophets had no tribe of Judah in it
9 That Jews descended from the tribe of Judah only
10 That it is erroneous to call Jews of today Israel; and the house of Israel is not Jewish
11 That 10 tribes were lost and whoever they are, they are not Jews
12 That not once in the Bible does the term Israel refer to Jews exclusively, for although Jews may be a part of Israel, Israelites are not Jews
13 That the returning exiles from Babylon under Ezra and Nehemiah were Jews only, and not Israel
14 That Israel left their own land when taken into captivity by the Assyrians; that they never were to return and never did; and that Israel then began to abide many days without a king (Hos. 3:4)
15 That the Jews of the N.T. were only from Judah, Benjamin, and Levi
16 That the 10 tribes were to remain lost as to identity until the very last days in which we live
17 That Christ is not coming to a nonexistent throne, but to one that exists now
18 That David's throne was to be transferred from Judah to the 10 tribes
19 That because Israel lost the sabbath, the sign which identified them as Israel, they utterly lost their identity and their national name, becoming known as Gentiles
20 That Israel was to have a new land of promise northwest of Palestine, on islands; from where they would move no more
21 That Israel was to be punished for 2,520 years, from 721 B.C. to A.D. 1800, and then be identified and blessed above all other people on earth
22 That because the Anglo-Saxons are so great, powerful, and rich, they must be the 10 tribes or the whole house of Israel

82 Proofs Jews and Israel the Same

1 There is no special significance to the term Israel when used in contrast or in apposition with other names other than the fact that it conveys the idea of the majority of the nation of Israel as compared with a smaller body of the same nation. In no case does it mean the 2 parts of the same nation are 2 different kinds of people.

(1) Israel is used in apposition to Reuben, Gad, and half the tribe of Manasseh (Josh. 22:11-34).
(2) Israel is used in apposition to Benjamin (Judg. 20:1–21:6). It is the term used of Benjamin in 2:25-28.
(3) Israel is used in apposition to Judah, and only from the time of David's being chosen king over all Israel, from the tribe of Judah (1 Sam. 16:1-13; 17:52; 18:16).

Naturally, from this time on Judah would be emphasized because of being chosen as the ruling tribe in fulfillment of prophecy (Gen. 49:10), because it was the time when it was made known more fully that the Messiah was to come through this tribe; and because it was to be the eternal head of all the other tribes in God's program (7:1-29; 1 Chr. 5:2; Isa. 7:14; 9:6-7; Mt. 1:1-17; Lk. 3:23-38; Heb. 7:14; Rev. 5:5). Hence, before the division of Israel into 2 kingdoms, during this division for 260 years, from Rehoboam to the captivity of the northern kingdom to Assyria, and after the return from captivity and the uniting of all the tribes again as a single nation under Ezra, Nehemiah, and the prophets to the first coming of Christ, this distinction of Judah over any one or all the other tribes was made. But this certainly could not make the tribe of Judah any less Israel or a part of the whole 12 tribes in the fulfillment of God's covenants and promises, which were made to all Israel and not to 10 tribes only. In fact, the promises of an eternal Davidic kingdom were made to Judah in

(7:1-29; Ps. 89:4-5, 20-37). If we make two different peoples with two different destinies out of Israel and Judah because the terms are used in apposition, then to be consistent we must do likewise with Israel, Benjamin, Reuben, Gad, and half the tribe of Manasseh listed in previous points; and if we did this we would be destroying part of the 10 tribes as well as Judah and Benjamin as having a part in the plan of God.

2 It was Ephraim that departed from Judah which was the ruling tribe, and not Judah that departed from Ephraim (Isa. 7:17), so if anyone was to be cut off for departure from God's plan it would be Ephraim, not Judah.

3 The promises of a Davidic throne were based upon obedience, and it was to be cut off until the 2nd advent of Christ if the royal line went into sin; then at the 2nd advent Judah and all Israel were to become one nation again under the Messiah in Palestine—not in the British Isles (7:10-16, 24-29). Nothing is said here or in any other passage about this Israel of the Davidic covenant consisting of the tribe of Judah only, or meaning the 10 tribes exclusive of Judah and Benjamin; nor is there a statement anywhere in Scripture that even hints that the throne or kingdom would be taken from Judah and given to the 10 tribes. On the contrary, the scepter is not to depart from Judah until Shiloh comes (Gen. 49:10); and then the Messiah from Judah will reign over the house of Judah and the other tribes eternally. David understood that his throne would be cut off temporarily if his descendants sinned (1 Ki. 2:4); Solomon and all Israel understood it this way (1 Ki. 9:3-9); and this is exactly what happened when Solomon sinned (1 Ki. 11:11-13, 30-38). The books of Kings and Chronicles are full of records of God cutting off many kings because of their going into sin. This continued until God found it necessary to cut off both houses of Israel (2 Ki. 17:4-23; 23:27; 24:1–25:30; 2 Chr. 36). Failure to find the throne of David in generations past until now is no failure on God's part, nor does it prove the Bible untrue; it only proves that God will not bless any people who continue to sin to the point that God has to curse them. Such was true of all the tribes of Israel, not Judah only; so God would not curse Judah only and not the other tribes since all were guilty of the same sins. On the other hand, the British Empire and America have been as guilty of sin and departure from God as all the tribes; so why should God bless these and curse others for the same thing—disobedience and rebellion? We see no reason, therefore, to believe that the throne of David is the British throne.

4 David's kingdom and throne were postponed from the time of the Babylonian captivity, with such to continue until the 2nd advent of Christ (Hos. 3:4-5; Acts 15:13-18). There has been no such throne from then until now. It was said to Jeconiah, the last ruler of David's line to be king in Judah, that no man of his seed would ever rule again on David's throne or rule in Jerusalem over Judah; so there could not have been a succession of Israelitish kings and queens from his day to the present queen of England. None could have been a legal heir to the throne of David; no man can ever again be a legal heir to that throne until Messiah comes. Even He is not the literal seed of Jeconiah or of the royal line of David, for Christ inherited the throne rights through Joseph, the husband of Mary (note k, Mt. 1:6). He came through Nathan, son of David and not Solomon, the kingly line.

5 David's throne will be reestablished after the church age, for we read: "And to this agree the words of the prophets; as it is written, after this (after taking out of the Gentiles a people for His name) I will return, and will build again the tabernacle of David, which is fallen down (not which is built up and kept up by the kings of England); and I will build again the ruins thereof, and I will set it up" (Acts 15:13-18; Amos 9:11-15).

not sit on David's throne until He does come (Isa. 9:6-7; 16:5; Lk. 1:32-33; Rev. 11:15; 20:4-6).

7 David's throne will be restored to Judah when the time comes, and not to another tribe of Israel or to Anglo-Saxons who never were descendants of Israel, but rather plain Gentiles from Japheth (Gen. 49:10; Amos 9:11-12; Acts 15:13-18). The British, Irish, Welsh, German, Scandinavian, and other Anglo-Saxon people descended from Japheth—not from Shem, Abraham, Isaac, and Jacob. See ***Sons of Japheth***, p. 95.

8 Jerusalem, not London, Washington, or some other Gentile city, will be the capital of the restored kingdom of the 12 tribes when Messiah comes (Isa. 2:1-4; 44:26; 52:7-9; 62:6-12; 65:18-25; 66:19-20; Jer. 3:17; Ez. 48; Joel 3:16-20; Mic. 4; Zech. 12:2-11; 13:1; 14:1-21). No Gentile city in the British Isles or America is ever once mentioned in Scripture but Jerusalem is named 811 times.

9 It seems there should be at least some hint in Scripture of events as important as changing the throne rights from Judah to an Israel which has no Judah in it, changing the capital of Israel from Jerusalem to London, and the changing of the promises and covenant made in particular to David and Judah to another distinct people which has no tribe of Judah whatsoever. But such is not the case, for Judah and Jerusalem are the subject of the prophets, not Israel and Jerusalem, excluding Judah. The term Judah and Jerusalem is used 32 times whereas Israel and Jerusalem is not found once. Judah, Israel, and Jerusalem is found only once (Zech. 1:19), referring to the scattering and restoration of all the tribes of Israel to Jerusalem, their capital. There is not one hint anywhere in Scripture regarding God cutting off Judah from the promises and covenants, and no suggestion that there is an Israel which does not have a tribe of Judah in it, which will enjoy these blessing along with other tribes.

10 Not one scripture ever says that God would give Israel a land other than the original land of promise to all the 12 tribes. They will never be moved from this, for it was given to Abraham and his seed to be the land of the 12 tribes forever; and the land is definitely stated to be Canaan and that of surrounding nations with boundary lines clearly marked as from the Mediterranean on the west to the Euphrates on the east, and from Hamath on the north to the Indian Ocean on the south (Gen. 13:14-17; 15:18-21; 17:8; 26:3-4; 28:4; 35:12; Ez. 48).

11 It is in the original promised land that all the 12 tribes will be gathered again to make an eternal nation under the Messiah (Dt. 30:1-10; Isa. 11:10-16; 60:8-22; 66:19-21; Jer. 16:14-21; 23:3-8; 30:1-24; 31:18-40; 32:37-44; 33:6-26; 50:19-20; Ez. 11:17-21; 20:33-44; 28:26-28; 34:11-31; 36:1-38; 37:1-28).

12 Both the house of Israel and the house of Judah were to be gathered again the second time and assemble in their own land the outcasts of Israel and the dispersed of Judah from the 4 corners of the earth, to be united together again, not to envy each other, but the two being victor over their enemies (Isa. 11:10-15). The first dispersion was in the Assyrian and Babylonian captivities (2 Ki. 17 and 25). After the Babylonian captivity the first gathering of Israel and Judah was under Ezra and Nehemiah. If both are to be gathered again it proves that some of all the 12 tribes were gathered this first time under Ezra and Nehemiah, and not some from Judah only, as we shall see below. There was no other gathering of any of Israel in history. The second dispersion of Israel was at the destruction of Jerusalem, A.D. 70. The second gathering is now under way and will continue until the 2nd advent of Christ when all Israel will be gathered (Isa. 66:19-21; Mt. 24:29-31). If Britain and America were made up of some lost tribes, it would require the people of these countries to move to Palestine, which would be contrary to the teachings of Anglo-Israelism. All scriptures (see under point 11, above) plainly state that all Israel was dispersed among the nations, not only

Nehemiah.

13 Both houses of Israel were to become one nation in the same land of promise after this second regathering (Ez. 37:22); and they were to be under their Messiah forever (Ps. 2; Isa. 2:1-4; 9:6-7; 52:7; Ez. 37:28; 43:7; 48:35; Dan. 2:44-45; 7:13-14, 22, 27 Zech. 14:1-5, 9, 16-21; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).

14 David will be resurrected in the latter days to reign as king over both houses of Israel, as he did before while alive on earth (Jer. 30:9; 33:17; Ez. 34:23-24; 37:24-25; Hos. 3:4-5).

15 The 12 apostles will sit on 12 thrones judging the 12 tribes of Israel under David and their Messiah (Mt. 19:28; Lk. 22:28-30). All 12 tribes must be back in Palestine when this happens, so we must limit Israel to the Jews of today who are already beginning to return to Palestine; we are not to suppose that the Anglo-Saxon peoples of Europe and the Americans are included, for they will never go from their countries as a regathered people in Palestine.

16 The gathering of both houses of Israel is to be in the latter days (Dt. 4:25-31; Jer. 30:22–31:14). Both houses are to go through the great tribulation of the future, the last $3\frac{1}{2}$ years of Daniel's 70th week, called the time of Jacob's trouble; both are to be saved out of it, and then be ruled by David and Messiah (Jer. 30:3-10; Dan. 7:27; Rev. 10:1–18:21).

17 All the families of Israel, not Judah only, will be gathered at the same time to Zion (Jer. 31:1-14).

18 A new covenant will be made with both houses of Israel (Jer. 31:27-40; 33:7). Anglo-Israelites cut off Judah from all the original covenants and promises and claim these are being fulfilled only with Anglo-Saxons, declaring that the Israel of the prophets has no tribe of Judah in it.

19 Both houses of Israel will be the people of God from this final regathering forever (Jer. 32:37-44).

20 There will be a great real estate boom in Judah, Jerusalem, and all other cities of Israel after this regathering (Jer. 32:44). Judah and Jerusalem are the subject here and not London and Washington or other cities of England and America.

21 Israel is mentioned as being blessed with a part of Judah's blessings, not Judah blessed with part of Israel's (Jer. 33:7-14).

22 Judah shall be saved and Jerusalem made safe in the days of the Messiah; but nothing is said of an Israel being a separate people in a land northwest who will never be moved to Palestine (Jer. 33:14-21).

23 The Davidic covenant was made with all Israel, but particularly with David, his house, and Judah; and God swore He would never break this covenant or fulfill it with anyone else (7:1-29; Ps. 89:4-5, 20-37; Jer. 33:23-26). He did not break it with Judah and David; and therefore, it could not be fulfilled with Anglo-Saxons even if by any stretch of the imagination they could be the 10 tribes.

24 God cast out two families of Israel that they should not be a nation again until regathered as one nation (Jer. 33:23-26; Ez. 37); so one of these families could not be blessed or be a nation while the other is scattered among the Gentile nations.

25 Both houses will be converted to God at the same time in their own land, and not while in other lands (Isa. 66:7-8; Jer. 50:19-20; Ez. 36:16–37:28; Zech. 12:10–13:1; Rom. 11:25-28).

26 God said He had not forsaken Judah anymore than He had the rest of Israel (Jer. 50:5; Rom. 11).

27 The house of Israel, including Judah, will be brought back to Palestine and make a 7-year covenant with Syria. In the middle of the 7 years Syria will break the covenant and defeat Israel in a war when they will flee into the wilderness for $3\frac{1}{2}$ years where the 2 witnesses will minister to them (Ez. 20:33-44; notes, Rev. 12). America and Britain could not have a part in this defeat and make the flight into Edom and Moab as predicted of Israel (Dan. 11:14-45; also Rev. 12, notes).

28 Israel now, including Judah, is fulfilling the

throne of David because continued kingship in Israel and Judah was on the basis of meeting God's conditions of righteousness. When the nation comes to repentance, God will continue His covenants with them and not before (Rom. 11:25-29). There is no kingdom of Israel now and there has not been one since about 616 B.C.

29 The whole 12 tribes were to be dispersed or scattered among the nations (Dt. 4:25-31), not Judah only with 10 tribes together to migrate to England and America. Jews are the only descendants of Abraham fulfilling this dispersion, so England and America could not be Israel (Ez. 28:25-26; 34:11-17). The fact that Abraham was to be the father of many nations and kings does not prove that Anglo-Saxons are the people of Israel. See note a, Gen. 35:11. Abraham was indeed the father of nations and kings—the Israelites, Ishmaelites, Midianites, Edomites, and other Arab races. Ishmael alone was to have 12 princes come from his loins (Gen. 17:20). From Jacob, Esau, Midian, and others came many kings and branches of the race which became separate nations.

30 The whole house of Israel will be jealous for God in the day of their regathering and will receive an outpouring of the Spirit when Messiah comes (Ez. 39:25-29; Joel 2:28-31). Judah is included in this particular prediction of Ez. 39 but not Anglo-Saxons who will never go to Palestine to live.

31 A temple will be built by Christ at His 2nd advent and He will sit upon His throne in this temple at Jerusalem to reign over all Israel in the promised land (Ez. 40-48. See 43:7; 45:6; 47:1-48:35; Zech. 6:12-13).

32 In the Millennium and the New Earth the promised land will be divided into 12 strips, from east to west, named after the 12 tribes of Israel, with a holy portion between Judah and Benjamin for the priests and Levites (Ez. 47-48). This proves that all 13 tribes will live eternally in the promised land.

33 All Israel, including Judah, must be planted in their own land again before any of the prophecies of the kingdom of Israel can be fulfilled. This will be after the church age (Amos 9:11-15; Mic. 4:1-8; Acts 15:13-18).

34 God was to give up all Israel, not only Judah, until the future time of Israel's travail and when the nation is born again at the 2nd advent of Christ; then they were to be received back by God forever (Isa. 66:7-8; Mic. 5:3-14; 7:7-20; Mt. 23:39; 24:29-31; Rom. 11:25-28).

35 God will yet inherit Judah in the Holy Land, and choose Jerusalem as the capital of all Israel forever (Zech. 2:11-13; 8:3-8, 23; 10:6-12; 12:1–14:21; Mal. 4:5-6). London will never fulfill this.

36 The curses of God upon Israel for sin were promised to all the tribes alike (Lev. 26; Dt. 28), and all are partaking of them alike among the nations where they are scattered. Britain and America not being so scattered and cursed, could not be fulfilling such predictions, but rather the Jews of the world; they are truly all Israel.

37 The Messiah was to be Judah's King, the rest of Israel being blessed through Him as a united nation with Judah (Isa. 11:10-15; 40:9; 65:9; Zech. 14:1-5, 9, 14-21).

38 There is no doctrine in Scripture teaching their identity. The only sense in which Israel has been lost is in the same way as Gentiles, lost in sin and being estranged from God. The lost sheep of the house of Israel in Mt. 10:5-6; 15:24 were definitely Jews, as can be seen by the fact that Christ ministered only to Jews in Judea, Samaria, Galilee, and a few miles beyond Jordan (Mt. 4:23-25; Lk. 7:3; Jn. 1:19; 2:6, 18-20; 3:1, 25; 4:22; 5:1-18; 6:4, 41, 52, 57; 9:18, 22; 19:19, 24, 31, 34; 11:8, 19, 31-36, 45, 54; 12:9, 11; 13:33; 18:12-39; 19:3-40; 20:19). Not one time is there a reference to a people called Israel being distinct from Jews in the N.T. See note a, Acts 13:16.

39 It is Judah that is mentioned as the Israel that will fight on the side of Christ at Armageddon when

40 The reason the term Judah and Israel is used so often from David's reign on is that Christ was to come from David, and Judah was the ruling tribe (Gen. 49:10). It was only natural to refer to this tribe in particular when speaking of Israel (2 Sam. 3:10; 5:5; 11:11; 12:8; 19:11, 43; 21:2; 24:1; 1 Sam. 17:52; 18:16; 1 Ki. 1:35; 4:20, 25). The reason this term is used from Rehoboam to the captivity of the 10 tribes is because of the division into 2 kingdoms (1 Ki. 15:9; 2 Ki. 14:13; 17:13; 1 Chr. 9:1; 12:16; 2 Chr. 11:1, 3; 15:2, 9; 25:26; 27:7; 28:26; 30:1, 6; 31:6; 32:32; 34:9, 21; 35:18, 27; 36:8). The reason such a term is used after the captivity is to show that both houses of Israel spoken of by the prophets were still the people of God, and that He would bring them back together again as one nation to fulfill with them the everlasting covenants made with their fathers. Not once is it stated that those of Israel were not Jews or that Jews were not Israelites; and not once does it say that Jews were only from the tribe of Judah.

41 God has no literal kingdom of David or any other literal kingdom on earth at present. It will not be until the 2nd advent of Christ that the kingdoms of this world will become those of God and Christ, and the throne of David will be established again (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 22-27; Zech. 14; Lk. 1:32-33; Mt. 25:31-46; Jude 14-15; Rev. 5:10; 11:15; 20:1-10).

42 If we taught that God had to rule through some visible part of Israel at all times, or His word would fail, we should have to believe that it failed, for He has not had such a kingdom from 721 B.C. when the northern kingdom went into captivity and 616 B.C. when the 2 tribes went into captivity. Both houses of Israel have been without kings since then, and will not have a kingdom again until the Messiah comes. He will be the next King of Israel, with David (Jer. 30:9; Ez. 37:24; Hos. 3:4-5; Acts 15:13-18), and the 12 apostles under Him (Mt. 19:28; Lk. 22:29-30; Rev. 11:15; 20:1-10).

43 David's throne did not rule over the northern part of Israel for about 260 years, during the division of the kingdom, and for over 2,500 years after that, for neither section of the kingdom was restored after the captivities. The restoration of the kingdom has been predicted for the last days, but there can be none if Anglo-Saxons have fulfilled the prophets all these years by extending David's kingdom, and if they will never be moved back to Palestine. How could God gather them back to their own land, if they have already been led of God to a new land, and will not return to the former?

44 The blessings of Israel and the coming kingdom of Israel were based upon conditions, as laid down in Lev. 26 and Dt. 28. Since the curses of the law in these chapters were passed upon all the tribes of Israel, since all lost their kingdom and are still in rebellion, then God could not have cut off Judah only and established a kingdom over the other tribes, and fulfilled these covenants with them.

45 Judah was only one of the 12 sons of Jacob or Israel, and of the same stock as all the other tribes (Gen. 29:28-35; 30:1-24). One tribe is as much Israel as any other.

46 Judah was chosen as the ruling tribe and the scepter was not to depart from him until Shiloh comes (the 2nd advent of Christ, Gen. 49:10; 2 Sam. 7). No daughter of Judah being the mother of rulers of England could bring about the fulfillment of this.

47 Balaam, by the Holy Spirit, said of all Israel, including the 10 tribes, The people shall dwell alone, and shall not be reckoned among the nations (Num. 23:7-12). Britain and America could not fulfill this, for they have ever been reckoned among them and intermarried in great numbers. Jews have kept their distinction in a decided way.

48 When out of the promised land, Israel was not to receive the blessings of the covenants (Gen. 12:1-3; 26:13; 31:3; Lev. 26; Num. 15:2, 18; Dt. 26:1-15; 28:8; 30:5-20). This would exclude England and America. Being driven out of the promised land is evidence

God cannot give them the blessings promised the nation in Palestine, until they return. Abraham was not blessed until he came to the promised land (Gen. 12:1-3; 13:14-18; 17:6-8, 15-19). If ever Israel would have to leave their own land and be forced to live in another, it would be a curse, not a blessing (Lev. 26:32-39; Dt. 28:63-64). They were to stay out of the land after dispersion for sin, until the Messiah came and then they would become one nation again under Him in their own land.

49 The Bible throughout deals with all the tribes as one nation and one people, except during the 260 years of their division into 2 kingdoms. They have the same parentage, calling, covenants, promises, blessings, history, and destiny. In the captivities and return they were the same, and also reckoned the same in the N.T. As to destiny they will be regathered and reunited again in the last days to live eternally in the promised land under their Messiah (Ez. 47–48; Rev. 21:12). No scripture hints of two different destinies for two different peoples of Israel.

50 Israelites out of the land were to be few in number compared to other nations (Dt. 4:26-27; 28:63-68). This applied to the whole 12 tribes and not to Judah only. Jews fulfill this, not Britain and America.

51 The penalty of uncircumcision was excision, being cut off from the covenants and blessings of God promised Israel (Gen. 17:1-14; Ex. 4:24-26; 12:48). Jews and not Anglo-Saxons were circumcised, so they are the only ones that could partake of the blessings of the covenants. Anyone can partake of the N.T. blessings, Jew or Gentile, without circumcision (Jn. 3:3-5, 16-18; Acts 10:11-33; 11:5-18; 13:44-52; 15:7-11; Rom. 1:16; 2:9-11; 10:9-13; 1 Cor. 12:13; Gal. 3:28; Col. 3:11), but to claim the blessings of the national covenants with Abraham, David, and Moses requires circumcision. Otherwise, people would be cut off.

52 The 2,520-year theory, dealing with Israel's removal from world leadership from 721 B.C. to A.D. 1800 when England's greatness began, and claiming this removal fulfilled the punishment of the seven times of Lev. 26, is entirely unscriptural. See ***The Times of the Gentiles***, p. 1474. England coming into prominence proves nothing regarding her identity as the 10 tribes.

53 At the division of Israel into 2 kingdoms, the godly of the 10 tribes remained true to David and these were constantly moving to the kingdom of Judah (1 Ki. 12:17-23; 1 Chr. 9:3; 2 Chr. 10:17; 11:3, 16-17; 15:9; 19:8; 31:6; 35:17-18), so much so that the king of Israel built Ramah in an effort to keep his subjects from going to David's kingdom (2 Chr. 16:1). The fathers of Israel were with David's kingdom (2 Chr. 18:8; 23:2). The steady increase of Judah and the decrease of Israel (supposed to be the Anglo-Saxons) is clear. Rehoboam of Judah could assemble 180,000 (1 Ki. 12:21); Abijah 18 years later could assemble 400,000 (2 Chr. 13:3); Asa 6 years later, 580,000 (2 Chr. 14:8); Jehoshaphat 32 years later, 1,160,000 (2 Chr. 17:13-19). On the other hand, Israel decreased from 800,000 under Jeroboam when the kingdom was divided (which was 620,000 more than Judah to begin with, 2 Chr. 13:3), to Ahab's army at the time of Jehoshaphat which was small—compared to two little flocks of kids—and no match for the Syrians (1 Ki. 20:27). Of the 800,000 there were 500,000 killed in one battle (2 Chr. 13:17). The great increase of Judah over Israel was because of the many godly ones of the 10 tribes leaving the idolatrous northern kingdom of Israel. The ungodly ones hardened themselves so much that God abandoned them and cast them out of His sight in 721 B.C., which was 133 years before the kingdom of David became sinful enough to be cut off also and sent into captivity (2 Ki. 17 and 24). It was with David's kingdom that God carried on His covenants after the northern kingdom went into captivity, because this was the only kingdom left and it contained what was left of the whole 12 tribes; it was all Israel. The others were rebels and idolaters and unfit for God's bless- ever reported and returned with all Israel to establish the kingdom under Ezra and Nehemiah, such was not necessary to make a new nation in the promised land to be there when the Messiah came to fulfill with all Israel that which God intended when He sent Christ (Mt. 1:21; 21:33-46; 23:37-39; Acts 1:21-26; 2:22-41; 3:12-26; 13:16-52; 15:13-18; Rom. 11).

54 Captives who returned from Babylon under Zerubbabel, Ezra, and Nehemiah (2:2, 59, 70; 3:1; 6:21; 7:10-13; 8:25; 9:1; 10:1-2, 5, 10, 25; Neh. 2:10; 7:7, 61, 73; 8:17; 10:33; 11:3; 12:47) are called all Israel, the people of Israel, and the children of Israel. Thus Judah was always representative of all Israel, for it was the only kingdom of Israel left on earth. These people of Israel and all Israel of Ezra and Nehemiah are called Jews, proving that all descendants of Jacob known as Israel were also known to be Jews (Ezra 4:12, 23; 5:1, 5; 6:7-8, 14; Neh. 1:2; 2:16; 4:1-2, 12; 5:1, 8, 17; 6:6; 13:23). All the people of all the tribes of Israel still scattered among the nations, during the time many had returned to Jerusalem to make a nation, are also called Jews (Esther 3:6, 13; 4:3, 7, 13-14, 16; 6:13; 8:3, 5, 7-9, 11, 13, 16-17; 9:1-30; 10:3).

55 Haman sought to destroy all the Jews, not only those belonging to the tribe of Judah (Esther 3:6, 13). He had no way of telling which ones were from Judah or the other tribes. Queen Esther and Mordecai were Benjamites and Jews (Esther 2:5, 7; 4:13; 7:3).

56 Israelites from all 12 tribes were called Jews. Any Israelite in all the kingdom of David was a Jew (Jer. 34:9). A number of tribes have been named as a part of his kingdom—Judah and Benjamin (1 Ki. 12:19-23), Ephraim and Manasseh (1 Chr. 9:3), Simeon (2 Chr. 15:9), Levites (2 Chr. 19:8; 23:2), Zebulun, and others (2 Chr. 10:17; 11:3, 16-17; 30:1, 5, 10-11; 31:6). Jesus was a Jew (Jn. 4:90). Peter, Aquila, Apollos, Alexander, and Paul were Jews (Acts 10:28; 18:2, 24; 19:34; 21:39; 22:3).

57 All Israel was permitted to return from Babylon (Ezra 1:3-5; 2:2, 59, 70; 3:1; 6:16-17, 21; 7:7-10; 1 Chr. 9:1-3). The whole 12 tribes were in Babylon, for this empire had overthrown the Assyrians that had taken the northern kingdom of Israel captive 133 years before the southern kingdom was taken by Babylon.

58 After the captivity of the northern kingdom, the southern kingdom of Judah was called Israel (2 Chr. 31:1-6, 8, 20; 34:6-7, 9, 33; 35:3, 17-18, 25).

59 Even Gentiles were considered Jews during the captivities (Esther 8:17), which proves that the term is not used exclusively of Judahites or even Israelites.

60 In the books of Ezra and Nehemiah the terms Jew and Jews are used 18 times; Israel 62 times; and Judah 43 times, of the same returning captives from Babylon.

61 In the book of Esther the terms Jew and Jews are found 51 times of the captive Israelites.

62 In Psalms the term Jews is found once, but Israel is found 62 times and Judah 10 times of the same people. No northern and southern kingdoms are referred to at all; what is spoken of Israel and Judah clearly refers to the same people—the descendants of Abraham, Isaac, and Jacob, or the 12 tribes.

63 The terms Judah and Israel are used interchangeably in Isaiah of the same people. The whole book concerns Judah and Jerusalem, as seen in 1:1, yet Israel is addressed in the very next statement (1:3); and so it is throughout the entire book. The terms house of Israel, house of Jacob, house of Judah, house of Joseph, house of Aaron, and house of Levi are all mentioned in Scripture. All these branches are from Jacob, and we are not to make them different peoples with different destinies. It is error then to say the house of Israel and house of Judah are 2 peoples with 2 destinies; all branches came from the same parents, had the same God, the same covenants and promises, and will yet share the same eternal blessings (Ez. 37 and 48–

Judah 180 times, and Jews 9 times of the same people—the Jews of the various tribes in the kingdom of Judah. Jeremiah lived in Judah during the captivity of the southern kingdom of Israel, 133 years after the northern kingdom was taken into captivity. Therefore, he could not have been prophesying to the so-called 10 tribes, but to the Jews made up of the many tribes in Judah. This we shall see in the notes on Jeremiah. In Lamentations the terms Zion, Jerusalem, Judah, Israel, My people, and Jacob are used of the Jews who were taken captive in Jeremiah's day (1:3-8, 15, 17-18; 2:1-6, 8, 10, 13, 15, 18; 4:2, 11-12, 22; 5:18).

65 In Ezekiel we have many prophecies to the Jews of the captivities in which we find the word Israel used 185 times, and Judah 15 times of the Jews taken to Babylon. Of course the words Zion, Jerusalem and others describing Judah are found many times also in Isaiah, Jeremiah, etc. of the same people, as we shall see in the various notes of those books. Ezekiel prophesied to the captives of Jehoiachin's captivity (1:1-3; 3:11, 15-17; 4:2; 16:16) who were called children of Israel, house of Israel, and all the house of Israel (2:3; 3:1, 4, 7, 11, 15, 17). The term house of Israel is used of these captives 82 times in Ezekiel, and Judah 15 times. This is because all Israel was one people again and not divided into 2 parts during and after the captivities; all made the house of Israel.

66 In Daniel the captives from Jerusalem are spoken of as being the children of Israel (1:1-3), the captives of Judah (2:25; 5:13; 6:13), and Jews (3:8, 12). Daniel recognized only one Israel, all of whom had sinned and were scattered among the nations (9:7, 11-12, 15-27); that they would be regathered in the latter days to make a 7-year covenant with Anti-christ and go through the great tribulation (8:9-14, 24-25; 9:24-27; 12:1, 7-11); and then enter the Millennium (12:12-13). Daniel uses the term Israel 4 times and Judah 7 times of the same people.

67 In Hosea, the first of three minor prophets that prophesied concerning both kingdoms of Israel, before the destruction of either kingdom, we have the term Israel used 44 times and Judah 15 times. When Israel and Judah are to be distinguished from each other it will be clear in a particular passage. The 10 tribes were to be wanderers among the nations like Judah (9:17). Hosea continued to prophesy even after the captivity of the 10-tribe kingdom. Amos and Micah are the other 2 prophets who prophesied to both kingdoms. All the major prophets—Isaiah, Jeremiah, Ezekiel, Daniel, and 9 of the 12 minor prophets were exclusively prophets to Judah. Isaiah prophesied mainly after the captivity of the northern kingdom to Assyria. Jeremiah, Ezekiel, Daniel, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi were prophets to Judah after the northern captivities. Only Joel, Obadiah, and Nahum were prophets to Judah before that. Jonah was a prophet to Nineveh and not to Israel or Judah. One can say then that only 3 of 16 prophets prophesied to Israel and Judah, and not one exclusively to Israel. From this it is plain that Judah was the part of Israel that God still dealt with as representative of all Israel because of David's kingdom in Jerusalem. The northern kingdom was simply a rebellious part of Israel, refusing to continue in the kingdom of David which had the covenants and promises. Just as we speak of the North and the South in the U.S. ever since the Civil War, so we can speak of Israel and Judah. It was only before the captivities that they were distinguished; during the captivities and afterward, although the same terms were sometimes used, it does not mean that the nation of Israel has been divided ever since. Many of all tribes made up the restored nation and many of the same tribes continued to be scattered among the other nations where they are today.

68 In Joel the term Israel is used 3 times and Judah 6 times of the same people; namely, of the people of Israel that will return to Zion and Jerusaever (3:1, 20). This includes all Israel, for they will be gathered together and make a nation again in Palestine (3:2, 16; Isa. 11:10-15; Jer. 30-31; Ez. 36–37).

69 In Amos the term Israel is used 30 times and Judah 4 times of the same people called the whole family that came out of Egypt (3:1). Also Zion and Jerusalem are used throughout the book, indicating that Judah is much involved in the message to the whole of Israel (2:4-16; 3:1; 5:1; 6:1). Part of the prophecy conveys God's regret that He had sent many judgments and the people had not returned to Jehovah (4:6–5:27). God promised to punish them and they were to perish like summer fruit (6:1–8:11). They were to wander from sea to sea and from one place to another seeking the word of God but not finding it (8:12-14). The message ends with a prediction that the house of David would be ruined and God would raise it up again after the church age (9:11-15; Acts 15:13-18; Ez. 37).

70 In Obadiah we have a short prophecy that mentions Judah (v 12) and Israel (v 20) along with other nations, as being punished, after which Israel would finally triumph in Mount Zion, and the kingdom would be the Lord's (v 17-21). This Israel is Judah in particular as head of the 12 tribes, for the prophecy is to them and concerns Zion and Jerusalem.

71 In Micah the term Israel is used 12 times and Judah 4 times of the people of both Samaria (capital of the 10 tribes) and Jerusalem (capital of the 2 tribes, 1:1). All were equally sinners (1:5) and to be destroyed (1:6-16; 3:12). God will yet gather the remnant of Israel of both houses (2:22-23). The princes of the house of Israel are accused of making Jerusalem sinful, so they must be of Judah (3:8-10, 12). Christ will reign over the remnant of both houses in Jerusalem forever (4:1-8). He was to be born in Bethlehem to be ruler of Israel (5:1-2), which in the N.T. is changed to king of the Jews (Mt. 2:2). Christ acknowledged Himself as such (Mt. 27:11). Before His kingship, however, He was to give up Israel, or both houses, until He would come again to rule them (5:3-15). Israel was to wait for Him until He comes again (7:7-20).

72 In Nahum the term Judah is found once (1:15) and Israel once (2:2) of the same people who will be redeemed and made free of wicked men.

73 In Habakkuk the words Israel and Judah are not found, but the work predicted in 1:5 was done among Jews in Paul's day; and these are also called men of Israel (Acts 13:16-17, 41-42, 45, 50).

74 In Zephaniah the term Israel is found 4 times and Judah 3 times. The book was written to Judah about 110 years after the 10-tribe kingdom ceased to be. It speaks of the immediate destruction of the kingdom of Judah (1:1-6); the future day of the Lord (Millennium); the wrath of God and also His turning their captivity, making Judah a nation again; and sending Christ to be their King (1:7-2:15; 3:8-20). When Christ is in their midst as their King they will be a praise among all nations (3:14-20). If God is to do this to Judah and the tribe is not representative of the 12, then the other tribes have no part in this, for they are not mentioned. However, from Isa. 11:10-15; Jer. 30-31; Ez. 36–37 and other scriptures it is clear that all the tribes will be with Judah, the ruling tribe in that day. When Christ comes it will be to the Jews at Jerusalem where He will reign over His own tribe along with the others of the 12 tribes of Israel (Isa. 2:1-4; 9:6-7; 65:20-25; Zech. 14; Lk. 22:29-30).

75 In Haggai the word Israel is not found, but Judah is mentioned 4 times and refers to the ones the prophet speaks to (1:1, 14; 2:2, 21). The book speaks of the coming of Christ as the desire of all nations, and the eternal glory of Israel as greater than the glory of the past (2:6-9). The last prophecy is of the overthrow of all kingdoms when the kingdoms of this world will become God's and Christ's to reign over forever (2:21-23; Rev. 11:15).

to show the restoration of Judah and all Israel to Jerusalem in the last days when Messiah comes. It first shows that Judah, Israel, and Jerusalem were scattered and how God will yet choose Jerusalem (1:16-21). It predicts the coming of Jehovah to dwell in the midst of Zion, not London, and bless all nations (2:1-13). It speaks of Christ building the Millennial temple and being the King of Jerusalem (6:12-13; 8:3-8, 20-23); of the gathering of Judah, Joseph, Ephraim and all Israel back to Jerusalem; and of God having mercy on them as if He had not cast them off at all (10:6-12). It finally predicts that the armies of Gentile nations will be gathered against Jerusalem and Judah (12:1-9; 14:1-15). All inhabitants of Jerusalem will be saved in that day by an outpouring of the Spirit (12:10–13:7). Christ will be King over all the earth from that time, and Jerusalem will be His eternal capital (14:1-21). Both houses of Israel will share these blessings (8:13-23). Emphasis is on the house of Judah as the ruling tribe of the 12 (1:19-21; 2:12; 8:13-19; 9:7, 13; 10:3, 6; 11:14; 12:2-7; 14:5, 14, 21).

77 In Malachi the word Israel is found 5 times, and Judah 3 times of the same people. The Israel of 1:1 is called Jerusalem and Judah (2:11; 3:4). The book speaks of the ministry of John the Baptist to Israel (3:1) which was fulfilled with Jews at Jerusalem (Mt. 3; Lk. 3; Jn. 1:19). It also speaks of Elijah coming as one of the 2 witnesses of Rev. 11, which will be fulfilled with Jews at Jerusalem (4:5-6; Rev. 11:8). Malachi prophesied to the restored Jews of all the tribes after the captivities.

78 In the N.T. the words Jew and Jews are used 197 times as compared to 92 times in the O.T. It is definite in the N.T. as to which people are called Jews. The word Judah is used only once compared to 812 times in the O.T. The word Juda is found 10 times and Judaea 43 times (in the N.T.). The word Israel is found 75 times compared to 2,490 times in the O.T. One can see from this that the term Jews is the more common name for Israelites in the N.T., regardless of tribe. The Anglo-Israel argument that the term Jew means from Judah and only Judahites are Jews is unscriptural, for Israelites of other tribes are also Jews. If Benjamites are called Jews because of being a part of Judah, then every man from any other tribe is a Jew if he belongs to this kingdom.

42 Proofs Jews Are the Israel of N.T.

(1) Jesus was born to be King of the Jews (Mt. 2:2), as Jesus Himself acknowledged (Mt. 27:11). These Jews are called My people Israel (Mt. 2:6).

(2) The land of Israel (Mt. 2:20) is called the land of the Jews (Acts 10:39), and Judea (Mt. 2:20-22).

(3) John the Baptist was sent to Israel (Mal. 1:1; 3:1), and he went to the Jews in Judea (Mt. 3:1, 5; Jn. 1:19), not to a lost Israel in England and America.

(4) Christ recognized that the Jews He ministered to were Israel (Mt. 8:10; 9:35). The Anglo-Israel teaching declares the 10 tribes did not return to the land with the Jews after the captivities, so all that is said of those whom Christ and the apostles ministered to must be understood as Jews and the only Israel in existence in God's plan.

(5) Christ called the Jews He ministered to the lost sheep of the house of Israel (Mt. 10:5-6; 15:24).

(6) The apostles were commanded to go only to the lost sheep of the house of Israel (Mt. 10:6); and they ministered to known Israelites of all the tribes in the promised land. They never left the promised land, and were not told to do so until they had first gone to Jerusalem, Judea, and Samaria (Lk. 24:47; Acts 1:8; 2:5, 14, 22, 36; 3:12; 4:8, 10, 23, 27; 5:28, 31, 35; 6:8-16; 7:1, 44-53; 8:1-3; 9:15, 22-25, 30-31; 10:34-43; 11:1-18; 12:1-4; 13:5, 6, 16-47; 14:1-5, 19; 15:1-31; 16:20; 21:27-28).

(7) The cities of Israel (Mt. 10:23) were cities of the Jews (Mt. 11:1, 20-24). The so-called 10 tribes had no cities in Palestine at this time unless they

sit on 12 thrones judging the 12 tribes of Israel when He comes again to set up the kingdom of Israel (Mt. 19:28; Lk. 22:29-30). Paul spoke of the whole 12 tribes in his day as having hope in the resurrection (Acts 26:7). James spoke of the 12 tribes scattered abroad and wrote to them (Jas. 1:1). How could he write to 10 tribes who were lost and unknown at the time? There will be 12,000 from each of the 12 tribes sealed in the future tribulation in Palestine, so they will be back in their own land at that time or this could not be true (Rev. 7:1-8). The 12 tribes will be restored in Palestine during the Millennium, for Ezekiel names them as inheriting 12 portions of the land of promise at that time (Ez. 47:13-29). The names of 12 tribes will be on the earthly city Jerusalem in the Millennium (Ez. 48:30-35). They will also be on the heavenly New Jerusalem (Rev. 21:12). Since Anglo-Saxons are not going back to Palestine and they plainly declare they are not supposed to go back, then they are not of the 12 tribes of Israel.

(9) Jesus plainly taught that the kingdom of God was in the hands of the Jews during His day (Mt. 21:33-46). It was to be taken from them and given to another nation (people), the Gentiles, as Paul declares (Acts 13:46-49; Rom. 11:13-29; cp. Acts 15:13-18).

(10) Matthew calls the Jews who helped crucify Christ the children of Israel (Mt. 27:9; 28:15; Jn. 18:12-39; 19:7-40). They are also called men of Israel, all the house of Israel, elders of Israel, all the people of Israel (Acts 2:22, 36; 3:12; 4:8-10; 5:21).

(11) John the Baptist was to turn many of the children of Israel to God (Lk. 1:16), but all he ever went to were Jews. He was to minister to Israel, but he ministered only to Jews (Mt. 3:1, 5; Jn. 1:19).

(12) Simeon waited for the consolation of Israel (Lk. 2:25), but the Jews got the consolation (Lk. 2:26-32; Mt. 10:5; Jn. 1:11).

(13) Christ was to be the glory of Thy people Israel (Lk. 2:32), but He only went to the Jews (Jn. 11:11; Rom. 1:16).

(14) Christ was set for the fall and rising of many in Israel (Lk. 2:34), but this was fulfilled only with Jews (Mt. 21:42-44; 23:37-39).

(15) Christ was to be made manifest to Israel (Jn. 1:31), but it was to Jews only that He was manifested (Jn. 1:11, 29).

(16) Christ was called King of Israel (Jn. 1:49; 12:13); and He was King of the Jews (Mt. 2:2; 27:11).

(17) Nicodemus was master in Israel, but ruler of the Jews (Jn. 3:1, 10).

(18) Disciples wanted to know whether Christ was now going to restore the kingdom to Israel (Acts 1:7). When it does happen it will be to Judah and the house of David (Isa. 9:6-7; Zech. 14; Lk. 1:32-33; Acts 15:13-18).

(19) The senate of the children of Israel is mentioned in Acts 5:21, but it was the senate of the Jews, called elders of the Jews (Lk. 7:3; Jn. 3:1).

(20) Paul was chosen to bear the name of Christ before the children of Israel (Acts 9:15). This he did not do if Jews were not the Israel of his day, for he went to Jews in various places of the Roman Empire. No reference is made of him going to 10 lost tribes. His first sermons were to Jews and his first persecution was from them (Acts 9:22-23). In fact, the first gospel sermon by any apostle was to Jews only, called men of Israel (Acts 2:5, 10, 14, 22) and all the house of Israel (Acts 2:36). Paul's first missionary trip was to Jews (Acts 13:5, 42-45). They rejected his preaching and he became bold enough to declare that if they did not want the gospel he would take it to the Gentiles, not to some so-called lost tribes of Israel (Acts 13:46-50). He continued preaching however, in the synagogues of the Jews (Acts 14:1-5, 13; 16:3, 20; 17:1, 5, 10, 13, 17; 18:4-5, 12, 14, 19, 28; 19:10-17, 33; 20:21; 21:11, 20-21, 27; 22:12, 30; 24:5, 9, 18; 26:2-7, 21; 28:17, 19, 29; Rom. 3:9, 29; 9:24; 1 Cor. 9:20; 10:32; 12:13; Gal. 2:13-15). The Jews were his persecutors (Acts 20:9, 19; 21:11-27; 23:12-30; 24:5-9, 18, 27; 25:2-24; 26:2-21; 2 Cor.

(21) Jesus was sent to Israel (Acts 10:36), but He went to Jews (Jn. 1:11; 5:1–11:54)

(22) Paul called all the Jews he preached to men of Israel and this people of Israel (Acts 13:5, 16, 17). He declared to these Jews that God had fulfilled His promise in sending a Savior to Israel and that John the Baptist had preached repentance to all the people of Israel (Acts 13:23-24).

(23) The Jews from Asia visiting the temple in Jerusalem saw Paul with all the other Jews and cried out Men of Israel, help. They caught Paul and started to kill him, but he was rescued (Acts 21:27-28).

(24) Paul, in appealing to the Jews at Rome (Acts 28:17-19), told them that he was bound in chains because of the hope of Israel (Acts 28:20). This would be no way to win Jews if they thought he was referring to an unknown and lost people and not to them.

(25) The Judah of Isa. 1:1, 9 is called Israel in Rom. 9:27-33; but these people were the Jews of the N.T. (Rom. 3:9, 29; 9:24).

(26) Paul speaks of Jews and Israel as being the same and sets forth their rejection by God because of sin, and the acceptance of the Gentiles (not the so-called 10 lost tribes) in their place (Rom. 1:16; 2:9, 10, 17, 28-29; 3:1, 9, 29; 9:24; 10:1-12; 11:1-29).

(27) Blindness in part has happened to Israel until the Messiah comes to save them (Rom. 11:25-29), but it was to the Jews that Christ said their house was left desolate until they would accept Him—at His 2nd advent (Mt. 23:27-29).

(28) Paul said that Israel after the flesh were partakers of the altar of God (1 Cor. 10:18). This could only refer to those of Judah and the Jews of other tribes with them, for they were the only ones who had the true worship at Jerusalem. The 10 tribes made golden calves as their gods which they worshipped until they were cut off and scattered among the nations (1 Ki. 12:25-33; 13:33-34; 2 Ki. 17:7-23). The godly of the 10 tribes left the idolatry and returned to Judah in great numbers.

(29) Paul speaks of the new covenant yet to be made with both houses of Israel (Heb. 8:8-10). Jeremiah reveals that it would be made in the day of the 2nd advent of Christ when all Israel will be gathered from among the nations to be under their Messiah in Palestine forever (Jer. 30:3-11, 18-24; 31:1-40; 32:37-44; 33:3-26. Cp. Ez. 36–37).

(30) Jews will be the missionaries of the gospel in the Millennium and go from Jerusalem to evangelize the world (Isa. 2:2-4; 52:7; Zech. 8:23).

(31) The gospel was first to the Jew, and then to the Gentile (Rom. 1:16; 2:9-10, 17-29; 3:1; 10:12). Where is any third class called Israel apart from the Jews?

(32) The apostles did not recognize any other class of people besides Jews and Gentiles (Rom. 1:16; 2:9-10; 3:9, 29; 9:24; 1 Cor. 1:22-24; 10:32; 12:13; Gal. 2:13-15; 3:28; Col. 3:11; 1 Th. 2:14; Rev. 2:9; 3:9).

(33) Paul's former religion was that of the Jews (Gal. 1:13-14), proving that they and not some other people who were lost and unknown, were Israel—the custodians of religion.

(34) Jesus said, salvation is of the Jews (Jn. 4:22).

(35) The feasts of the law of Moses given to all Israel were called feasts of the Jews in the days of Christ, proving that they only had preserved the law and its rituals and were the custodians of the program of God (Jn. 2:13; 5:1; 6:4; 7:2, 11; 11:55; 19:42)

(36) The Jews were the only people who had the first responsibility of hearing and obeying the gospel from John the Baptist (Jn. 1:19; 3:25); from Christ (Jn. 1:11; 3:1; 4:9-24; 5:1-18; 6:4, 41, 52; 7:1-35; 8:22-57; 9:18-22; 10:19-33; 11:8-54; 12:9-11; 13:33; 18:12-39; 19:3-40; 20:19); and from the apostles and early Christians who were mainly all Jews (Mt. 10:5; Acts 2:5, 10, 22-36; 9:22-23; 10:22, 39; 11:19; 13:5, 42-50; 14:1-13; 16:3, 20; 17:1-17; 18:2-28; 19:10-33; 20:3-21; 21:11-27; 22:12-30; 24:5-27; 25:2-24; 26:2-21; 28:17-29; Rom. 1:16; 2:9-29; 3:1-9; 9:24; 10:12; 1 Cor. 1:22-24; 9:20; 10:32; 12:13; 2 Cor. 11:24; Gal. 2:13-15; 1 Th. 2:14; Rev. 2:9; 3:9). Jews, not an unknown nation of

(37) Jews had the responsibility of passing on the religion of Jehovah to others, but failed; so it was taken from them and given to the Gentiles—the only other class of human beings mentioned in Scripture, other than Jews (Mt. 21:33-46; Rom. 11; 1 Cor. 10:32; Gal. 1:13-14).

(38) Jews were the ones who arrested Jesus, tried Him, and condemned Him as worthy of death (Jn. 18:12–19:40; Acts 2:22, 36).

(39) No man was ever called to go to a separate people from the Jews and Gentiles who are mentioned so often together. Not one reference can be found of a third class of people other than these. The church which is often referred to, is made up of both Jews and Gentiles (1 Cor. 10:32). So it is clear that there is not an Israel separate and distinct from the ones known as Jews.

(40) The Jews of the days of Christ and the apostles are the only people considered the children of Abraham, Isaac, and Israel (Acts 3:12-13, 25; 4:1-8; 7:1, 44-54; 13:17) and the children of the covenant with God (Acts 3:25; Rom. 3:1-2; 9:3-5).

(41) Paul and others called themselves both Jews and Israelites (Acts 16:20; 21:39; 22:3; Rom. 9:3-5, 24; 10:1; 11:1-29; 2 Cor. 11:22; Phil. 3:4-6).

(42) In the N.T. the term Jews and Greeks, Jews and Gentiles, and Jews, Gentiles and church of God are found, but never Jews, Israel, and Gentiles (Acts 18:4, 12-17, 28; 19:10, 17; 21:20-26; Rom. 3:9; 1 Cor. 10:32; 12:13; Gal. 3:28; Col. 3:11).

79 The theory of Anglo-Israelites is not scriptural from any standpoint.

30 Scriptural Ideas Wrongly Applied

(1) Israel to be a great nation (Gen. 18:18). This has been true in the past and will be in the future when Israel becomes great under the Messiah who will reign in Jerusalem, not London or elsewhere. This applies to the whole 12 tribes, including Judah and all Jews (Isa. 2:2-4; 9:6-7; Ez. 36–37; Mic. 4; Zech. 14; Lk. 1:32-33; Rev. 11:15).

(2) Israel's name to be "great" (Gen. 12:2). This refers to Abraham, not Israel, so proves nothing as far as Great Britain is concerned. Suppose we used the same argument in other scriptures: we could have Great Ishmael (Gen. 17:20), the Great nations of Canaan (Josh. 23:9), Great Babylon (Jer. 6:22; 50:41), and other Great people, all of whom would be identified with Israel because of the word great being used of them.

(3) Israel was to be exceedingly fruitful (Gen. 28:14). This does not prove Anglo-Saxons to be Israel any more than the fruitfulness of China, India or other large nations.

(4) Israel was to spread abroad in four directions (Gen. 28:14). This was to be done only in the bounds of the promised land (Gen. 15: 18-21; Ez. 47:13–48:29). Many other nations have spread in four directions in larger countries than the promised land and yet we do not seek to identify them as Israel on this basis.

(5) Israel to have a Davidic king (2 Sam. 7; Jer. 30:9; Ez. 37:24; Hos. 3:4-5). This is true but it does not identify Israel as Britain and America who even has no king. It will come to pass when all Israel is regathered from the nations to be back in their own land under their Messiah, as is clear in these scriptures and many others.

(6) Israel will be the first of the nations (Gen. 49:22-26; Dt. 4:7; 14:2). These scriptures applied to the whole nation of Israel in Moses' day, except Gen. 49:22-26 which applies to this one tribe of 12 that will be fruitful and great under the Messiah when He comes in the last days (Gen. 49:1).

(7) Israel was to continue a nation forever (2 Sam. 7; Jer. 31:35-37). This is true but will not be fulfilled until all Israel is regathered as in points above. These scriptures prove nothing concerning England and America.

(8) Israel to have a new home north of Palestine (Jer. 3:18; 31:8). There is nothing in any of these scriptures to give the idea that Israel would be moved to a place north. The land for Israel has been settled by God as between the Mediterranean and the Euphrates, and from north Palestine to the river of Egypt in the south (Gen. 15:18-21). In the future restoration of all Israel to Palestine the north and south borders are to be enlarged to be from Hamath on the north to the Indian Ocean on the south, taking in all the Arabian peninsula (Ez. 47:13–48:29). The isles referred to do not mean the British Isles any more than in Gen. 10:5 where we have the isles of the Gentiles. In Esther 10:1 we read of the king of Persia taxing the isles of the sea; and we know he did not rule Britain. The term isles in many places simply means the coastlands surrounding the Mediterranean or any other large body of water. Regarding the bringing of Israel from the north, the Bible teaches that Israel was to have invaders from the north who would take them captive; and the reference means they would be gathered again from the north in the last days when they will also be gathered from other countries (Jer. 23:3, 8; Ez. 20:33-39; 37:11-28).

(9) Israel's home was to be uninvadable and undefeatable (Isa. 41:11-14). This scripture and others like it merely teach that when Israel comes to repentance and is gathered to Palestine under their Messiah in the Millennium that no enemy will hurt them anymore. It could never mean that Israel could never be defeated, for the nation was defeated and the land invaded numerous times; they were finally led captive among all nations where they are today and from where they will be gathered by Christ at His 2nd advent. This has nothing to do with England and America as to identity of these people. The promise of victory over enemies was conditional—according to their obedience to God (Lev. 26; Dt. 28). Dispersion was predicted if they sinned (Lev. 26:32-34).

(10) Israel like a lion (Num. 23:24; 24:9). This does not prove that England is Israel anymore than the same symbol makes Assyria (Jer. 50:17-18), Babylon (Dan. 7:1-6, 17), Satan (1 Pet. 5:8), or Christ (Rev. 5:5) to become Israel.

(11) Israel to be the mistress of the uttermost parts of the earth (Dt. 33:17; Ps. 2; 98:3). These passages are Millennial. The first refers to Joseph's tribe only. Ps. 2 refers to Christ reigning over the nations of the earth at His 2nd advent, and Ps. 98:3 refers to His salvation.

(12) Israel to be immensely wealthy (Dt. 28:14; Isa. 60:16). The first passage was to be fulfilled with the whole 12 tribes to whom it was given, and that only if they obeyed God. This was true when they did obey, and not true when they sinned. The last passage will be fulfilled in the Millennium when all Israel is fully restored to Palestine.

(13) Israel was to be a company of nations, or have a great colonial empire (Gen. 17:4-16; 35:11). The Heb. word for nations means troops, tribes, or peoples, meaning that Israel was to consist of a company of tribes. This has been fulfilled and will be fulfilled in all eternity when the 12 tribes will be under Christ and the apostles (Mt. 19:28; Lk. 22:29-30; Ez. 47–48). Israel was never to have colonies of her own people all over the earth; she was to remain one nation upon the mountains of Israel (Ez. 37), and be the head of all Gentile nations (Dt. 28:13; Isa. 60:16; 61:5; Rev. 11:15). England and America certainly have not been the head of all nations and never will be as God promised Israel.

(14) Israel to lend to other nations, and borrow from none (Dt. 28:12). This was promised to Israel upon obedience only (Dt. 28:1), and it was true of them when they served God, but not true when they sinned.

(15) Israel was to possess the gates of her enemies, said by some to be Gibralter and the Suez Canal (Gen. 22:17). This passage means that Israel will conquer the city gates of her enemies in siege. Out of 275 times the word gate is used it never means canals or strategic points, as one can see in Ex. 32:27;

(16) Israel was to be an island or a coast people (Isa. 24:15). This passage does not speak of Israel being an island people; it merely refers to them singing among many other peoples while in dispersion. See point (8), above. Such passages where isles is found means maritime countries, not any one country in particular.

(17) Israel was to lose all trace of her lineage and be blind as to her origin (Hos. 1:9-10; 2:17; Isa. 42:16). The first scripture refers to the cutting off of Israel as God's people, not to the losing of their identity as Israelites, for the very next verse (Hos. 1:11) predicts that both Israel and Judah would be gathered as one people again. The second scripture has nothing to say about the name of Israel, but refers to the names of Baal as not being remembered anymore. The passage in Isa. 42:16 speaks of the spiritually blind.

(18) Israel was to keep sabbath forever (Ex. 31:13-17). Keeping sabbath could not possibly identify race, color, or creed. Israel has not kept sabbath forever up until now, for God promised to do away with all her sabbaths (Isa. 1:13; Hos. 2:11). England and America are surely not sabbath-keeping nations as is well-known by those who have lived in these countries.

(19) Israel was to have a great heathen empire (Ps. 2). This refers to Christ and not to Israel. We could not substitute England for Son in this passage and be logical.

(20) Israel was to be the custodian of the oracles of God (Isa. 59:21). The Jews of the N.T. were (Rom. 3:1-2; 9:4-6).

(21) Israel was to carry the gospel to all the world (Gen. 28:14). True, and it will be the Jews that do it (Isa. 1:1; 2:2-4; 52:7; Zech. 8:23).

(22) Israel was to be called by the name of Isaac—Isaac's sons (Gen. 21:12). This scripture refers to the whole 12 tribes and not only 10 of them. This is a shallow argument, for in the N.T., not only Jews but Gentiles also are said to be in Isaac in the sense that they are children of the promise like Isaac (Rom. 4:9-25; 9:8, 23-33; 10:9-21; 11:1-32; 1 Cor. 12:13; Gal. 3:6-16, 25-29; 4:28-31; Col. 3:11).

(23) The singular name Great Britain, "Brit" or "Brith," is Heb. for "covenant," and "Ish" means "man," so British means covenant-man, and Britain means covenant-land. The Bible teaches that Palestine is the covenant-land and the Israel to whom this land belongs are the covenant-people (Gen. 12:1-3; 5:18-21; 17:1-17).

(24) Israel was to pray toward Jerusalem (1 Ki. 8:44-48). There is no connection between this scripture and England any more than other countries that pray in all directions, including the East.

(25) Israel was to deliver Jerusalem in the last days (Ez. 35:14; 36:8-12; Lk. 21:24). These passages say nothing about Israel delivering Jerusalem, much less England. When Christ comes He will deliver Jerusalem (Zech. 14:1-21).

(26) Israel's teachers, pastors, and shepherds Judah and her leaders, for Ezekiel prophesied to the Jews during the captivities, and not one word was said of an Israel apart from Judah.

(27) Israel will ever live under a monarchy (Num. 23:21; 1 Ki. 7:13-15). The first passage refers to Israel 450 years before they had a king; and the last one does not mention a monarchy; so this claim is based on theory only. Israel has been without a king for over 2,500 years and will not have one again until the Messiah comes to reign forever over them; then, they will always have a monarchy (Isa. 9:6-7; Jer. 30-31; Ez. 36–37; Dan. 2:44-45; 7:13-14; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10).

(28) Israel was always to be separated from the Gentile nations (1 Sam. 12:22). This says nothing about being separated from Gentiles, but simply states that God had made them His people. This applies to all the tribes, and not to 10 only. Jews are the only separated people of Israel today; Anglo-Saxons mix with other races all the time.

(29) Israel's soldiers in the latter days were to wear scarlet uniforms (Nah. 2:3-4). This refers to the Assyrian soldiers of Nineveh (1:1, 11; 2:1, 3, 7, 8, 13; 3:7), not soldiers of England.

(30) Israel was to live part of their history without a king (Hos. 3:4-5). This proves nothing regarding England, but it does say that after this in the last days Israel will return to God and seek David and be established again as a nation (Hos. 1:10-11; 2:14-23; Acts 15:13-18).

We have given these 30 so-called scriptural arguments of the Anglo-Saxon theory to show how utterly unsound the teaching is in the light of hundreds of passages.

80 The theory is unhistorical. No genuine and authentic history has ever been found to show that the kings of England are direct descendants of the kings of Judah, or that Anglo-Saxons are the 10 tribes. Anglo-Saxons are of Japheth, not Shem (see ***Sons of Japheth*** p. 95 and ***Sons of Shem***, p. 96). There have been some attempts to attach some human records of Irish and Scotch kings to Bible genealogies but the efforts have been in vain for lack of proof.

81 The theory is not true from a national and racial standpoint. As to the language, there is no affinity between Hebrew and English. As to history, the British are a totally distinct people from Israel. As to manners and customs, both religious and social, there has been a great contrast throughout the ages. If there was an Israelitish emigration to England there is not the slightest scriptural or historical evidence. The pages of English history have no trace of such mighty tribes ever landing in England. How vastly different is the record of the short Roman invasion and occupation.

82 The theory is not logical, practical, or beneficial in any way except to exalt the British Empire and America:

souls to Christ and personal salvation
(2) The blood of Christ and the new birth are not emphasized
(3) It leads to division and strife
(4) It classifies other Bible knowledge as shallow and of the ABC class
(5) It fosters a clannish spirit and discourages fellowship with those who oppose it
(6) It is a latter-day delusion, to draw men away from spiritual and eternal matters
(7) It fosters excessive national pride
(8) It nationalizes the promises and covenants of the Bible
(9) It is wrong dispensationally, reckoning that Britain must enlarge to become the kingdom of God on earth
(10) It robs Christ of His Millennial work in the world
(11) It does away with the coming kingdom of heaven and of David
(12) It befogs Christian and Jewish destiny and links destiny to race instead of grace
(13) It makes mental acceptance of its claims a source of justification without demanding personal holiness
(14) It robs the Jewish nation of their place in the plan of God
(15) It misinterprets prophecy and many sections of Scripture
(16) It diverts the use of God's money and the right use of time and talent to other things when they should be used to the winning of souls
(17) It is of no benefit to salvation and a Christian life. Nationality has nothing to do with God's plan to save men now
(18) It erroneously satisfies the hearts of some Anglo-Saxons who do not know Jesus as a personal Savior
(19) It cannot make men holy or cause them to live right in carrying out the Christian program
(20) It esteems national blessings as a special mark of God's favor and carnalizes and degrades our privileges in Christ

One thing is certain, all latter-day events of prophecy in the Bible center around Jerusalem and Palestine, not London and Washington which are not once mentioned in Scripture (Ps. 102:21; 135:21; Isa. 1:1; 2:1-4; 4:1-6; 11:3-16; 12:6; 16:1-5; 24:23; 27:12-13; 30:19; 31:5, 9; 40:9-11; 46:13; 52:1-2, 7; 59:20-21: Jer. 3:17; 16:14-21; 23:3-8; 30:3-31:40; 32:37-44; 33:3-26; 50:19-20; Ez. 11:17-21; 16:60-63; 17:22-24; 20:33-44; 28:25-26; 34:11-17, 20-31; 36:3-15, 23-38; 37:1-28; 38:1–39:29; 40:5–48:35; Dan. 9:24-27; 11:40–12:13; Hos. 2:14-23; 3:4-5; Joel 2:1–3:21; Amos 9:11-15; Oba. 21; Mic. 4:1–5:15; Zeph. 3:8-20; Zech. 2:1-13; 3:8-10; 6:12-13; 8:3-8, 20-23; 9:10-17; 10:1-12; 12:1–14:21; Mal. 3:1-5; Mt. 24-25; Mk. 13; Lk. 21; Acts 15:13-18; Rom. 11:25-29; Rev. 11:3-14; 12:1-17; 13:1-18; 20:1-10).

COMMONLY CALLED [a]THE THIRD BOOK OF THE KINGS

Reign of Solomon–Building the Temple–Final Division of the Kingdom–Kings of Judah and Israel–Seven Wars in 116 Years–Ministry of Elijah

CHAPTER 1

I. Last days of David (1 Ki. 1:1–2:11; cp. 2 Sam. 23:1; 1 Chr. 28:1)

1. David's declining strength

1 [b]Now [c]king David was [d]old *and* [e]stricken in years; and they covered him with [f]clothes, but he gat no heat.

2 Wherefore his [g]servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

2. Adonijah plots to seize the kingdom of David

5 ¶ [h]Then Adonijah the son of Haggith exalted himself, saying, [i]I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father had not displeased him at any time in saying, [j]Why hast thou done so? and he also *was* a very goodly *man;* and *his mother* bare him after Absalom.

7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah helped *him.*

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which *is* by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

3. Counterplot of Nathan and Bath-sheba

10 But [k]Nathan the prophet, and [l]Benaiah, and the mighty men, and [m]Solomon his

---

a The one scroll of Kings, as in the ancient Hebrew Bibles, was divided into two books or scrolls by the Septuagint translators in the 3rd century B.C. The books are named for their contents—the history of the kings of Israel and Judah from Solomon to the Babylonian captivity, a period of 413 years. They begin with a record concerning king David and end with one regarding the king of Babylon. They open with an account of the building of the temple and close with its destruction. They begin with the story of David's first successor and end with the last one released from captivity. The characters of all the kings of Israel and Judah are tested by the standard of David.

b Now, indicating that the writer considered his work the continuation of a preceding history.

c The term King David occurs 14 times in 2 Samuel and 9 times in 1 Kings. The first king of Israel, Saul, is not once mentioned in 1 and 2 Kings—as if he never existed. David and Solomon, the other two kings of Israel before the division of the kingdom are mentioned 241 times. After the division there were 19 kings and 1 queen of Judah (see notes A-W, ***Dispensation of Law***, p. 88) and 19 kings of Israel or Ephraim.

19 Kings of Israel:

1 Jeroboam (1 Ki. 12:20)
2 Nadab (14:20)
3 Baasha (15:16)
4 Elah (16:6)
5 Zimri (16:10)
6 Omri (16:16)
7 Ahab (16:28)
8 Ahaziah (22:40)
9 Jehoram or Joram (2 Ki. 3:1)
10 Jehu (9:5)
11 Jehoahaz (13:1)
12 Jehoash (13:10)
13 Jeroboam II (14:23)
14 Zachariah (15:8)
15 Shallum (15:13)
16 Menahem (15:17)
17 Pekahiah (15:23)
18 Pekah (15:27)
19 Hoshea (17:1)

15 Kings of Other Nations:

1 Sihon, king of the Amorites (1 Ki. 4:19)
2 Og, of Bashan
3 Hiram, of Tyre (5:1)
4 Hadadezer, of Zobah (11:23)
5 Shishak, of Egypt (11:40; 14:25)
6 Ben-hadad, of Syria (15:18)
7 Ethbaal, of Zidon (16:31)
8 Hazael, of Syria (19:15)
9 Tiglath-pilezer, of Assyria (2 Ki. 15:29)
10 Rezin, of Syria (15:37)
11 Shalmenezer, of Assyria (17:3)
12 Sennacherib, of Assyria (18:13)
13 Tirhakah, of Ethiopia (19:9)
14 Pharaoh-nechoh, of Egypt (23:29)
15 Nebuchadnezzar, of Babylon (24:10-20; 25:1-30)

Besides these, a number of kings of Syria, Moab, Edom, and other countries, and the queen of Sheba are mentioned in these books, which can rightly be called the books of kings.

d Old, about 70 years of age. He was made king at the age of 30 (2 Sam. 5:4) and reigned 40 years (2 Sam. 2:11; 5:5; 1 Chr. 3:4).

e Stricken in years was formerly said of people over 80 years of age (Gen. 18:11; 24:1; Josh. 13:1; 23:1); but Jews at this time did not live long. No Jewish king after David lived more than 60 years.

f Probably bedclothes, as he seemed to be bedfast (v 47).

g His advisors, probably those looking after his health. They advised that he take a virgin as his wife to wait on him, cherish him, and lie in his bosom so that he could get warmth (v 2). They sought a beautiful, young damsel throughout all Israel and when they brought her to him she ministered unto (nursed) the king; but he had no sexual relations with her (v 3-4).

h Then—during the old age sickness of David (v 1-4, 47), Adonijah, one of his sons, exalted himself to be king, preparing chariots horsemen, and 50 men to run before him. His father did not object, so he thought it was by the king's approval (v 5-6). He conferred with Joab, the commander of David's army, and Abiathar, the priest, and they helped him in his plan (v 7-8).

i He was the 4th son of David, and perhaps the eldest son alive at this time, as Amnon and Absalom were dead (2 Sam. 13-18). Chileab, the 2nd son, may have been dead also (2 Sam. 3:2-4). Adonijah, therefore, could have followed his rights in this action, as far as being the eldest son alive; but he did not take into consideration the promise of David to Bath-sheba, the mother of Solomon. She had been wronged by David, in that he caused her to commit adultery and murdered her husband, Uriah the Hittite. The child of her sin with David had died, so on the birth of Solomon she desired a promise that her son would be king instead of an elder son of David by some other wife (v 11-13, 17, 28-30).

j Question 1. Next, v 11.

k See ***Nathan***, p. 605.

l See note n, 2 Sam. 8:18.

m Adonijah evidently knew of David's promise to Bath-sheba, or he would have called Solomon to the feast also (v 10 with v 13, 17, 28-30).

* * *

11 ¶ Wherefore [n]Nathan spake unto Bath-sheba the mother of Solomon, saying, [o]Hast thou not heard that Adonijah the son of Haggith doth reign, and [p]David our lord knoweth *it* not?

● 12 [q]Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

● 13 [r]Go and get thee in unto king David, and say unto him, [a]Didst not thou, my lord, O king, swear unto thine handmaid, [b]saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

▲ 14 Behold, [c]while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

4. Bath-sheba reminds David of his promise concerning Solomon (2 Sam. 12:24-25)

15 ¶ And [d]Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bathsheba bowed, and did obeisance unto the king. And the king said, [e]What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders.

5. Nathan confirms the plea of Bath-sheba

22 ¶ And, lo, [f]while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, [g]hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy [*a]servant Solomon, hath he not called.

27 [*b]Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

6. David makes Solomon king

● 28 ¶ [*c]Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king.

29 And the king [*d]sware, and said, [*e]*As* the LORD liveth, that hath redeemed my soul out of all distress,

▲ 30 [*f]Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 [*g]Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

---

making Solomon king, thinking of his own safety as well as that of others whom Adonijah did not call to the feast (v 11-12). Should he become king their lives would be in danger, as would be the lives of those who cooperated with Adonijah in the event that Solomon became king, as is clear from subsequent events (2:12-46).

o Question 2. Next, v 13.

p Either David did not know that Adonijah was actually on the verge of proclaiming himself king, or Nathan did not realize that David knew some of the plans, according to v 6.

q Nathan's plan to get the throne for Solomon is here outlined as carried out during the feast of Adonijah who also sought the throne (v 12-53).

r The plan was that Bath-sheba should go to David and ask him to fulfill his promise of many years before, that Nathan should come in at the opportune time to confirm her plea, and that they should both reveal the plot of Adonijah, insisting that David act at once to make Solomon king (v 13-35).

a Questions 3-4. Next, v 16.

b Just when this vow was made to Bath-sheba is not stated. It could have been after the death of their first child who was born as the result of their sin, or after the birth of Solomon. We may be sure that Bath-sheba got the promise from David at the opportune time (v 13, 17, 28-30).

c This was part of the plot to move David to act at once in making Solomon king. Everything was timed perfectly and the plan was successful (v 14, 22).

d Bath-sheba now went before the king to carry out her part of the plan. She came right to the point regarding what he had promised her about making Solomon king, making known to him the plot of Adonijah and the danger that she and her son were in at that moment (v 15-21).

e Question 5. Next, v 24.

f While Bath-sheba was speaking to David about his promise to make Solomon king, Nathan the prophet came in to confirm the need for making it known now who should become king in his place. He also came to the point immediately regarding Adonijah, speaking of his plot, and the ones he had not called to the feast, inquiring whether the king was cooperating in such matters without his knowledge, and if David had said Adonijah was to reign after him (v 22-27).

g Question 6. Next, v 27.

*a Solomon was born soon after the first child of David and Bath-sheba died (2 Sam. 12:24). He must have been a teenager at this time, or perhaps 20 years of age.

*b Question 7. Next, v 41.

*c Then—after both Bath-sheba and Nathan the prophet had informed David of the plot of Adonijah to make himself king, he called for Bath-sheba who came and stood in the king's presence again. Evidently she had retired when Nathan came in so as to give him an undisturbed audience with the king (v 28).

*d David now renewed the vow he had made to her perhaps when Solomon was born; it was at that time Nathan blessed the child and he was given a name indicating that the Lord loved him (2 Sam. 12:24-25).

*e As the Lord liveth was the most common oath among the Israelites, being found over 40 times in Scripture. As my soul, or thy soul liveth was another common expression used in making oaths. See note b, 2 Sam. 4:9.

*f David acknowledged that he had made such an oath to Bath-sheba, and now planned to fulfill it immediately (v 30).

*g Then—when David gave assurance of the fulfillment of his oath to Bath-sheba, she bowed to the earth before him acknowledging his favor (v 31).

* * *

the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

● 33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine [i]own mule, and bring him down to [j]Gihon:

● 34 And let Zadok the priest and Nathan the prophet [k]anoint him there king over [l]Israel: and blow ye with the trumpet, and say, God save king Solomon.

▲●35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

7. Solomon anointed king
(1 Chr. 23:1; 29:22; 2 Chr. 1)

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 [m]As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the [n]Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of [o]the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him, and the people [p]piped with pipes, and rejoiced with great joy, so that the earth rent with the

8. Adonijah's submission to Solomon
(cp. 1 Ki. 2:13-25)

41 ¶ [a]And Adonijah and all the guests that *were* with him heard *it* as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, [b]Wherefore *is this* noise of the city being in an uproar?

● 42 And while he yet spake, behold, [c]Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came [d]to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king [e]bowed himself upon the bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

---

h 6 Acts of David Making Solomon King:
  1 Promising this day to fulfill his oath to Bath-sheba (v 29-30)
  2 Commanding that Zadok the priest, Nathan the prophet, and Benaiah be called (v 32)
  3 Commanding them to take his servants with them and cause Solomon to ride upon his own mule, and bring him down to Gihon (v 33)
  4 Commanding Nathan the prophet to anoint Solomon king over Israel (v 34)
  5 Commanding the trumpet to be blown and instructing him to say: God save King Solomon
  6 Commanding Nathan and the others to come up from Gihon after Solomon who should sit upon the throne in his stead (v 35)

i Jewish tradition says that it meant death to ride upon the mule of David without permission, so it was therefore evident to everybody that Solomon was to succeed David with his sanction, when he came riding thus (v 33).

j Gihon was probably the ancient name of the valley that ran from the Damascus gate by Siloam, into the Kidron vale, having the temple hill on the left and Zion, or the ancient city of the Jebusites, on the right. Here was the upper source of the waters of Gihon which Hezekiah stopped in his day.

k Inauguration into each of the 3 offices—prophet, priest, and king—was by anointing with oil.

l David's subjects here are called Israel (v 34), and in v 35 they are referred to as Israel and Judah. The term Judah as distinct from Israel was thus used before the division of the kingdom at the end of Solomon's reign. Judah was emphasized because the kingly line was from the tribe of Judah. It does not mean here that they were not Israelites, or that they were the

m This statement of Benaiah was a heartfelt expression of loyalty to Solomon, and was, in a sense, prophetical of the greatness of Israel under Solomon (v 37).

n These Cherethites and Pelethites were the servants of David referred to in v 33.

o The tabernacle that David had made for the ark of the covenant when he had it brought to Jerusalem (v 39; 2 Sam. 6:17). The holy oil was part of the equipment of the tabernacle (Ex. 31:11; 39:38).

p The pipe was the most ancient and simplest of musical instruments. It was originally merely a reed with holes perforated at certain distances apart. As its use became more general it was made with greater care, and sometimes of other materials, brass, horn, bone, or ivory. Sometimes a double pipe was used, one part being played with the right hand and the other with the left, and both uniting in the mouthpiece. The pipe was used for seasons of joy and merrymaking (1 Sam. 10:5; Isa. 5:12; Lk. 7:32); to enliven journeys to the great feasts (Isa. 30:29); and at funerals (Jer. 48:36; Mt. 9:23). Here the people were making merry and rejoicing over the fact that David had finally acted in making it known who was his choice for the next king.

a Anointing Solomon king was a great surprise to Adonijah, Joab, and the guests who had just finished their feast and expected to anoint Adonijah king. The whole city of Jerusalem was now in an uproar, making merry because of the new king—Solomon (v 41).

b Question 8. Next, 2:13.

c Jonathan, the son of Abiathar, the priest who had been plotting to make Adonijah king, came with the report that David had already made Solomon king; he gave this as the reason for the great merrymaking of the multitude in Jerusalem. He made a full report of the anointing by Nathan and Zadok, telling about the servants of David causing Solomon to ride on the mule of David, and stating that he was now sitting on David's throne of the kingdom (v 42-45). This Jonathan was David's faithful messenger of 2 Sam. 15:36; 17:17.

d The blessing of David was simply that of expressing before him their wish to see Solomon's name and kingdom even greater than that of David himself (v 47).

e This wish of his servants pleased David, so he bowed before them on the bed of old age. He used this as an occasion to bless the Lord with all his soul for giving him a successor to sit upon his throne to continue his house and kingdom (v 48).

✡ ✡ ✡

nijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, [*g]If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

● 53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

293 CHAPTER 2

9. David's charge to Solomon

1 Now [*h]the days of David drew nigh that he should die; and he charged Solomon his son, [*i]saying,

● 2 I go the way of all the earth: be thou strong therefore, and shew [a]thyself a man;

● 3 And [b]keep the charge of the LORD thy God, [c]to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, [d]that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

★ 4 [e]That the LORD [f]may continue his word which he spake concerning me, saying, [g]If thy children take heed to their way, to walk before me in truth [h]with all their heart and with all their soul, there shall [i]not fail thee (said he) a man on the throne of Israel.

5 [j]Moreover thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the [k]two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the

knowing they had done wrong and were subject to punishment by the new king (v 49). They arose and every man went his way to his own house. Adonijah had a special reason for fearing Solomon, so he arose, went to the tabernacle, caught hold of the horns of the altar, and begged for his life (v 50-51). The right of asylum in sacred places was common to all nations, and though not formally declared in the Mosaic law, it was clearly recognized, as is evident in Ex. 21:14 where it is directed to be refused under certain circumstances. It would seem from the text and also from 2:28, that if an accused person could take hold of the horns of the altar he was safe unless his crime was of a horrible nature. The cities of refuge were appointed for the same purpose (Num. 35:15-32).

*g Solomon's answer to the plea of his half-brother, Adonijah, was that if he showed himself worthy of being spared from death no harm would befall him; but if wickedness were found in him he should die (v 52). Solomon sent for him and when they brought him down from the altar he bowed before the new king. Solomon's compassion would not permit him to be killed, so he sent him to his own house (v 53).

*h How long David lived after making Solomon king is not stated, but at the time he drew near death, he gave a final charge to the new king (v 1-9; cp. Josh. 1:6-9).

*i 5fold Charge of David to Solomon:

1 I go the way of all the earth: be strong and show yourself a man (v 2).

2 Keep the charge of the Lord your God:
  (1) Walk in His ways (v 3)
  (2) Keep His statutes
  (3) Keep His commandments
  (4) Keep His testimonies

3 You know what Joab did to me, and to the two captains of Israel whom he slew; do therefore according to all your wisdom, and do not let his hoar head go down to sheol in peace (v 5-6).

4 Show kindness to the sons of Barzillai the Gileadite, and let them eat at your table, for they came to me when I fled from Absalom, your brother (v 7).

5 You also have with you Shimei, the son of Gera, a Benjamite who cursed me with a grievous curse in the day when I fled from Absalom. When I came back, after getting victory over Absalom, he begged for his life, and I promised that I would not put him to death with the sword. Now therefore, hold him not guiltless, for you are a wise man and will know what you ought to do to him. Do not let his hoar head come down to sheol in peace (v 8-9).

a Being strong and showing himself a man was good advice for Solomon, the peace-loving man, and so it is for all others (v 2).

b The most important advice in this charge to Solomon was that he keep the charge of the Lord his God (v 3).

c 5fold Charge of God to Men (v 3):

1 To walk in His ways
2 To keep His statutes
3 To keep His commandments
4 To keep His judgments
5 To keep His testimonies—not as man might like to keep them, but as they are written in the law of Moses. See above underlined words in Index.

d 3 Reasons for Keeping God's Charge (v3-4)

1 That you may prosper in all you do
2 That you may prosper wherever you go
3 That the Lord may continue His word

e 1st prophecy in 1 Ki. (2:4, unfulfilled). Next, 3:11. This prediction was based upon obedience, and it was fulfilled for a time; but when sin came the throne and kingdom of David were cut off. It will be fulfilled to the letter in all eternity when David's seed, the Messiah, shall come to fulfill obedience and reestablish the throne of David and his kingdom (v 4; Isa. 9:6-7; Mt. 25:31-46; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).

f David had a thorough knowledge of God and knew that He was not under obligation to continue His word with anyone who sinned and failed to keep it, as in note c, above. The idea of being once in God's favor, always in His favor unconditionally, is not taught throughout Scripture. Israel is an outstanding example of men being cut off from His grace if they persist in sin and rebellion. Over 4,000 years of history showing failures and judgments upon this one nation should be convincing to us. If anyone could sin and remain in God's grace, certainly His special chosen people could do so; and yet, they were cut off under grace the last time, and not under law (Mt. 23:37-39; Rom. 11). See ***Backsliding*** in Index.

g Note that the conditions of continued grace and blessing were the same in the O.T. under law as required now under grace since the law—If your children take heed to their way, to walk before Me in truth with all their heart, and with all their soul (v 4; 2 Sam. 7). See ***Backsliding***, p. 397; ***210 Plain Laws and Warnings***, p. 497 N.T.

h This is the same as the first and greatest commandment, as taught by Jesus Christ in Mt. 22:37.

i See ***Conditions of Blessing***, p. 663.

j 3 Charges Concerning 3 Persons:

1 Joab—the commander of David's armies whom, it seems, David did not have the boldness to punish properly, due to his own sins which Joab was a party to. He cooperated with David in the matter of Uriah the Hittite and this apparently was a threat to David ever afterward. The two great sins of Joab were the killings of two innocent men—rivals to the position which he held in David's kingdom (2 Sam. 3:27-39; 20:4-12)—Abner and Amasa. For this he was to be punished by Solomon (v 5-6)

2 Barzillai, who showed kindness to David when he fled from Absalom. He was now to be rewarded by Solomon showing kindness to his sons (v 7).

3 Shimei, who cursed David when he fled from Absalom. He was to be punished even though David had forgiven him and spared his life (v 8-9).

k See 2 Sam. 3:27-39; 20:4-12; 1 Chr. 2:17.

* * *

blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

● 6 Do therefore according to thy wisdom, and let not his hoar head go down to the [l]grave in peace.

● 7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me [m]when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee Shimei the son of Gera, a Benjamite of Bahurim, which [n]cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

● 9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

10. Death of David (1 Chr. 29:26)

10 So David slept with his fathers, and was buried [o]in the city of David.

11 And the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

II. Solomon's reign: forty years
(1 Ki. 2:12–11:43; 2 Chr. 1:1–9:31)
1. Solomon's kingdom established

12 ¶ [p]Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

2. Execution of Adonijah (1 Ki. 1:5-10)

13 ¶ And [q]Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, [r]Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for [a]it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for [b]he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bathsheba said, Well; I will speak for thee unto the king.

19 ¶ Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; [c]and she sat on his right hand.

20 Then she said, I desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: [d]for I will not say thee nay.

21 And she said, Let Abishag the [e]Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, [f]And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 [g]Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

---

l See ***Hell Not the Grave***, p. 663.
m See 2 Sam. 17:27-29; 19:31-32.
n See 2 Sam. 16:5-14; 19:18-23.
o See ***Burying Place of David***, p. 663.
p Then—after the death of David, Solomon sat upon the throne of David his father, and his kingdom was greatly established (v 12).
q Here Adonijah came into the picture again to his own destruction. He requested of Bathsheba, Solomon's mother, that she speak to her son regarding Abishag, the young widow of David, that she should become his wife (v 13-18). This cost Adonijah his life (v 19-25).
r Question 9. Next, v 22.
a Adonijah acknowledged that the people wanted him, but Solomon was the Lord's choice for king (v 15).
b In this Adonijah was mistaken, for Solomon had the greatest respect and love for his father; and it was not customary to give the father's wives to another. Solomon took that request as a great insult to David, and put Adonijah to death (v 23-25). Kings' wives either became widows for the rest of their lives or became the wives of the deceased monarch's successor (2 Sam. 12:8; 16:22). Public opinion so closely connected the title of the crown and the possession of a deceased king's wives that to have granted Adonijah's request would have encouraged his pretension of being king. Solomon, knowing this, assumed that Adonijah cherished a guilty purpose, that there had been a fresh plot to get the kingdom for himself, and that Abiathar and Joab, Adonijah's counselors in the former conspiracy, were parties to a

ered the severest measures necessary to crush the new treason. This is why Solomon said to his mother, who evidently saw no harm in the request, that she might as well ask for the kingdom also, for Adonijah as well as Abiathar and Joab (v 22). For another reason this request was sinful according to the customs: the oriental mind held the monarch as very sacred, and whatever was brought near him was set apart from common use. This especially held true in the matter of the royal harem. Hence, for Adonijah to ask for one of David's widows, who now belonged to the new king, was like asking Solomon for one of his own wives. Either way it was unpardonable and could only be satisfied by the death penalty. Solomon therefore commanded Benaiah to slay Adonijah. To Abiathar the priest and one of the plotters with Adonijah he said, You go to Anathoth to your own fields: you are also worthy of death, but I will not execute you now because of your position of carrying the ark of the Lord before David my father, and because you suffered much with him in all his afflictions. He spared his life for his past help to David, but took away his priestly office (v 26-27). Regarding Joab, the other plotter to seize the kingdom, Solomon commanded that he should be executed (v 28-34). The fact that both Abiathar and Joab were judged at this time strongly suggests that back of the request of Adonijah was a new plot to seize the kingdom. The statement in v 22 linking them with Adonijah and his desire for the kingdom also indicates it. Thus ended all possibility of a revolt for the time being. These men may have thought that such a young king, of perhaps 20 years of age, would be easily deposed.
c Here we have an example of the high dignity of a queen-mother (v 19; 15:13; 2 Ki. 11:1-3).
d When Solomon said this he was not aware of the nature of the request, so promised to grant it. Since it proved to be something he could not grant and something she would not have asked had she understood its meaning fully, the request had to be refused (v 20).
e 2 Shunamites and 1 Shulamite:
  1 The wife of David (1:3, 15; 2:17-22)
  2 A woman Elisha blessed (2 Ki. 4:12-36)
  3 The virgin Solomon sought to win as his queen, without success (Song 6:13)
f Question 10. Next, v 42.
g Then—when Solomon saw the motive back of this request and the danger he was in if he did not take quick action, he swore by the Lord that he would bring this effort to a halt and deliver himself and his kingdom from further plots (v 23-36).

✡ ✡ ✡

which hath [h]established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

3. Abiathar removed from the priesthood, fulfilling 1 Sam. 2:31-36 (cp. 1 Sam. 4:11)

● 26 ¶ And unto Abiathar the priest said the king, [i]Get thee to [j]Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

4. Execution of Joab (1 Ki. 2:5-6)

28 ¶ [a]Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and [b]caught hold on the horns of the altar.

● 29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; [c]but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

● 31 And the king said unto him, Do [d]as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, *to wit*, [e]Abner the son of Ner, son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

5. New prime minister and high priest (cp. 1 Ki. 4:1-6)

35 ¶ And the king put Benaiah the son of [f]Jehoiada in his room over the host: and Zadok the priest did the king put [g]in the room of Abiathar.

6. Execution of Shimei (1 Ki. 2:8-9; 2 Sam. 16:5-13; 19:16-23)

● 36 ¶ And the king [h]sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in [*a]Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, [*b]Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither,

---

and in v 12, merely means his acceptance by all Israel as their king.

i This removal of Abiathar from the priesthood was a definite fulfillment of the cutting off of the house of Eli (v 27; 1 Sam. 2:31-36). Here we have the fulfillment of God's rejection of the house of Ithamar (1 Chr. 24:3), to which Eli belonged, and the re-establishment of the high priesthood in the line of Eleazar.

j This is where Jeremiah came from (v 26; Jer. 1:1; cp. Josh. 21:18).

a Then—when Joab heard that Adonijah had been executed and that his own life was in danger for turning after the man, he fled to the tabernacle and caught hold of the horns of the altar, as Adonijah had done and as recorded in 1:50 (v 28). When king Solomon knew of this he sent Benaiah to execute him. Joab refused to come forth, requesting to be killed at the altar. Solomon then gave word that it should be done (v 29-31).

b See note f, 1:49.

c One of the things we wonder about is why some men of Bible accounts were so willing to give up their lives without resistance or flight. It seems they would have tried to flee in an effort to save themselves; but it may be that they knew of no country around which would receive them. Israel had fought with so many nations and had so many enemies that perhaps they believed it would be useless to flee. Then, too, the customs and long practices of men made them resigned, no doubt, to face death under certain circumstances. In the case of Joab, he simply decided to die at the altar of his God (v 30-34).

d The only excuse for killing a man at the altar in the tabernacle was that no murderer could be protected even in the house of God (v 31-32).

e 2 Sam. 3:27-39; 20:4-12; 1 Chr. 2:17.

f Jehoiada was a priest, so this combined the commandership of the army and the high priesthood in the tribe of Levi.

g Showing that Abiathar was the high priest, and Zadok the deputy priest. Here the high priesthood changed back to the line of Eleazar from that of Ithamar (v 35; 1 Chr. 4:3), fulfilling 1 Sam. 2:27-34.

h Since he was of a mind to perform what had been suggested and charged him by David (2:1-9), Solomon next sent for Shimei, and told him to build himself a house in Jerusalem and dwell there. He was restricted not to leave the city, for in the day he would pass over the brook Kidron he would be executed for his cursing of David as he fled from Absalom (v 37). Shimei agreed to this, realizing that Solomon was a very just and merciful king. He became careless though, and thought perhaps that such a merciful one would not really execute a man for merely going over a brook. At the end of 3 years, 2 of his servants ran away to the king of Gath. Shimei then broke his word with Solomon and went to Gath for his servants. This cost him his life, for Solomon called for him and fulfilled his word in executing him the day that he crossed over Kidron (v 39)

This took care of the cases for punishment charged by David (2:1-9). As to Solomon's kindness to the sons of Barzillai, this was in keeping with David's instructions. Thus the full obligation of Solomon to David was ended, except for his continued obedience to God; and in this he failed later in life (11:1-40).

*a Gath was about 64 miles away.

*b Questions 11-12. Next, 3:9.

✡ ✡ ✡

me, The word *that* I have heard *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which [*c]went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

294 CHAPTER 3

7. Solomon's marriage and his alliance with Egypt

1 And Solomon made [d]affinity with [e]Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 [f]Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon [g]loved the LORD, [h]walking in the [i]statutes of David his father: places.

8. Solomon sacrifices $325,000 worth of oxen to God (2 Chr. 1:2-6)

4 And the king went to [k]Gibeon to sacrifice there; for that *was* [l]the great high place: [m]a thousand burnt offerings did Solomon offer upon that altar.

9. Solomon prays for wisdom (2 Chr. 1:7-12)

▲■ 5 ¶ In Gibeon the LORD [n]appeared to Solomon in a dream by night: and God said, [o]Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; [a]and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I *am but* a [b]little child: I know not *how* to go out or come in.

8 And thy servant *is* in the midst of thy people [c]which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 [d]Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for [e]who is able to judge this thy so great a people?

[*c] The 3rd execution by Benaiah (v 25,34,46).

[d] Affinity—relationship by marriage. This was done no doubt for political reasons, in order to strengthen his kingdom; on the same ground he had an alliance with the king of Tyre. These were his most powerful neighbors at this time. In so doing however, Solomon broke the law which forbade making alliances and intermarrying with foreign nations, lest they should lead the hearts of Israel away from Jehovah to other gods (Ex. 34:16; Dt. 7:3-4). We do not find God rebuking him for this in this chapter; nevertheless, it was unlawful. We find it referred to elsewhere as folly of his (11:1-9; Neh. 13:26).

[e] Which Pharoah is not stated, but he must have been some predecessor of Shishak who invaded Judah about 40 years later (14:25).

[f] This seems to be a statement of regret rather than censure. It introduces a contrast, the writer meaning to say that there was one exception to the flourishing condition of the nation—the people sacrificed in high places (v 2). The law did not necessarily condemn a high place, but the wrong use of one for idolatry. All high places used for idolatry were to be destroyed (Dt. 12:2). Israel was not to offer sacrifices except at the door of the tabernacle (Lev. 17:3-5). Nevertheless, high places were used in Israel from the times of the judges to this time (Judg. 6:25; 13:16; 1 Sam. 7:10; 13:9; 14:35; 16:5; 1 Chr. 21:26), with the full responsibility resting upon those who violated the law. Such places of divided worship no doubt created the spirit of division and strife which made it so easy for the kingdom to be divided after the death of Solomon (ch. 12).

[g] 2 Things Solomon Loved That Conflicted:
1 The Lord (v 3)
2 Many strange women (11:1)

[h] This plainly shows that Solomon began his rulership serving the Lord; but his other love turned his heart away from Jehovah (v 3 with 11:1-9).

[i] 5 Kinds of Statutes:
1 Of God (2:3; 3:14; 6:12; 9:4)
2 Of David (3:3)
3 Of the heathen (2 Ki. 17:8)
4 Of Israel (2 Ki. 17:19)
5 Of Omri (Mic. 6:16)

[j] See note f, above.

[k] Gibeon was about 4 miles from Jerusalem. here at this time (2 Chr. 1:3-4). There was another tabernacle at Jerusalem (3:15), for Solomon "came to Jerusalem, and stood before the ark of the covenant."

[l] This suggests that it was one of the most prominent places of sacrifice in Israel at this time.

[m] If bulls, at the estimated cost of $325 each, the cost of 1,000 burnt offerings would be $325,000; if lambs, goats, or rams at the estimated cost of $20 each, the cost would be $20,000 besides the cost of flour, wine, and oil, for each sacrifice. It is possible that 1,000 bulls were offered, for this would have been an act of royal magnificence suitable to the greatness of one like Solomon.

[n] This appearance was in a dream, but it was just as real and accomplished the same purpose as if God had appeared in actual visible form, as at other times. See ***44 Appearances of God***, p. 92.

[o] God told Solomon to ask what he wanted to, and it is plainly implied that the request would be granted. Those who express the desire to have God say to them what He did to Solomon (v 5) should realize that He does—and even more. If one doubts this let him turn to the following plain and unlimited promises of God to His children in N.T. times:
1 Ask and you shall receive (Mt. 7:7)
2 Seek and you shall find (Mt. 7:7-11)
3 Knock and it shall be opened (Mt. 7:7)
4 Nothing shall be impossible unto you (Mt. 17:20)
5 All things, whatsoever you shall ask in prayer, believing, you shall receive (Mt. 21:21-22)
6 All things are possible to him that believeth (Mk. 9:23; 11:22-24)
7 Ask what you will, and it shall be done unto you (Jn. 15:7, 16)

[a] 2 Things God Did for David (v 6-7):
1 Showed him great mercy
2 Kept for him this great kindness: giving him a son to sit on his throne

2 Things David Did for God (v 6):
1 Walked before Him in truth
2 Walked in righteousness and uprightness of heart

[b] A little child in Solomon's own eyes, but a wise man in David's eyes (2:6, 9). He experienced humility and dependence upon Jehovah, and for this reason God loved him and gave the privilege of asking anything he wanted to. Once, Saul was even little in his own eyes (1 Sam. 15:17), but he became exalted, and through pride lost his soul (1 Chr. 10:13-14).

[c] 3 Facts About Israel:
1 Chosen of God (v 8)
2 A great people
3 Not to be numbered for multitude

[d] See ***Solomon's Request***, p. 663.

[e] Question 13. Next, 8:27.

riches and honor

10 And the speech [f]pleased the Lord, that Solomon had asked [g]this thing.

★■11 [h]And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [i]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; [j]so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: [k]so that there shall not be any among the kings like unto thee all thy days.

14 And [l]if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a [m]dream. And [n]he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

11. First exercise of the gift of wisdom (cp. 1 Cor. 12:8)

16 ¶ [o]Then came there two women, *that were* harlots, unto the king, and stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; [p]because she overlaid it.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had [a]considered it in the morning, behold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

● 24 And the king said, Bring me a sword. And they brought a sword before the king.

● 25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for [b]her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.

● 27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And [c]all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

295 CHAPTER 4

12. Solomon's officers (1 Ki. 2:35)

---

g Emphasis should be placed upon this thing, for it was the one and only thing he asked for—and a rare thing to be asked by a selfish man. In fact, it was such an unusual request and pleased Jehovah so much that He decided not only to grant this, but to grant also what the average man would ask for (v 10-11, 13).

h 2nd prophecy in 1 Ki. (3:11-14, fulfilled). Next, 5:5.
2 Predictions—Fulfilled:
1 Because you have not asked for riches, honor, long life, and victory over your enemies, but for understanding to discern judgment, I have done according to your words, and have given you a wise and an understanding heart; there has been none like you before, neither shall any arise like you afterward (3:11-12)
2 I have also given you that which you have not asked for, both riches and honor, so that there shall not be any among the kings like you in all your days (3:13)

i ***4 Things Solomon Did Not Ask For***, p. 663.

j This has to be understood in the limited sense of ordinary rulers of earth. Jesus Christ had even more wisdom and knowledge than Solomon, besides many other gifts of the Holy Spirit which Israel's king did not have. Christ Himself said, Behold, a greater than Solomon is here (Mt. 12:42; Lk. 11:31).

k Not only does this apply to the days of Solomon, but to kings after him. See facts about the riches and wisdom of Solomon in ch. 10.

l This was an additional prophecy—a conditional one—given to Solomon. If he would meet certain conditions of walking in God's ways, and if he would keep the statutes and commandments of Jehovah as David did, he would be given length of days (v 14). This was not fulfilled, for he went into sin and rebellion and died when about 60 years of age. He could have lived many more years through obedience

m See ***Dreams*** in Index.

n This proves that the tabernacle where the ark was kept was not in Gibeon, but in Jerusalem. The high place where he sacrificed was at Gibeon (2 Chr. 1:3-4). How many sacrifices were made here is not known, but the number was 1,000 at Gibeon. It would have taken many here to feed all his servants, meaning his subjects (v 15; Dt. 14:29; 2 Sam. 6:19; 1 Chr. 16:3).

o Then—after he had received the gifts of wisdom and knowledge, there came 2 women with a great problem which became a test of his gifts. Both dwelled in one house and had a child born to them 3 days apart. One child died and now both women claimed the living baby. In order to settle the controversy Solomon called for a sword and pretended he would divide the living child so as to give a part to each mother. The real mother cried out against this and showed willingness to give the child to the other woman to save its life; but the other woman showed willingness to divide the child; so on this basis Solomon gave the infant to the one who had compassion on it. She was the real mother (v 16-28).

p One of 10 Recorded Deaths Because of Women (note o, Judg. 4:21).

a It is reasonable to believe that a mother would be able to tell her own child, after being with it 3 days (v 21).

b This was the thing that caused the king to know which was the true mother. Not only did her compassion go out and revolt against any harm to the child, but in her eagerness to save it she was willing to give it to the wicked and heartless woman who was so low and depraved that she preferred to have it divided so that neither would have a living child (v 26-27).

c This judgment in the wisdom of God startled all Israel, so they feared him from that day forward (v 28). This was the way God magnified the youthful king (who was about 20 years old at this time) in the eyes of his subjects. God had likewise magnified Moses, Joshua, and others before their subjects (Ex. 4:29–15:21; Josh. 4:14; 2 Chr. 32:23; Mt. 4:24; 9:26, 31).

✡ ✡ ✡

Israel.

2 And these *were* the [*e]princes which he had; Azariah the son of Zadok the [*f]priest,

3 Elihoreph and Ahiah, the sons of Shisha, [*g]scribes; Jehoshaphat the son of Ahilud, the [*h]recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and [*i]Abiathar *were* the priests:

5 And Azariah the son of [*j]Nathan *was* over the officers: and Zabud the son of Nathan *was* [k]principal officer, *and* the king's friend:

6 And Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute.

13. Twelve commissaries of Solomon

7 ¶ And Solomon had [l]twelve officers over all Israel, which provided [m]victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: The son of Hur, in mount Ephraim:

9 The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethhanan:

10 The son of Hesed, in Aruboth; to him *pertained* Sochoh, and [a]all the land of Hepher:

11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; *to him pertained* Taanach and Megiddo, and all Bethshean, which *is* by Zartanah beneath unto *the place that is* beyond Jokneam:

13 The son of Geber, in Ramothgilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brasen bars:

14 Ahinadab the son of Iddo *had* Mahanaim:

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of [b]Hushai *was* in Asher and in Aloth:

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin:

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* [c]the only officer which *was* in the land.

14. Solomon's dominions

20 [d]Judah and Israel *were* many, [e]as the sand which *is* by the sea in multitude, [f]eating and drinking, and making merry.

21 And Solomon [g]reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: [h]they brought presents, and served Solomon [i]all the days of his life.

15. Solomon's daily provision

22 ¶ And Solomon's [j]provision for one day

[*d] All Israel, not divided, as in the days of Saul, Ish-bosheth, and David (1 Sam. 10:27; 23:1–30:31; 2 Sam. 2:1–5:12), or in the days following Solomon (ch. 12).

[*e] 11 Princes of Solomon (v 1-6):
1 Azariah, son of Zadok the priest (v 2)
2 Elihoreph, a scribe (v 3)
3 Ahiah, a scribe
4 Jehoshaphat, the recorder or remembrancer. Cp. 1 Chr. 18:15
5 Benaiah, commander of the army (v 4)
6 Zadok, the high priest (2:26-27)
7 Abiathar, deposed high priest (2:26-27)
8 Azariah, overseer of officers (v 5)
9 Zabud, the principal officer and Solomon's friend and counselor
10 Ahishar, officer over the household
11 Adoniram, overseer of taxes (v 6)

[*f] The priest belongs to Azariah, not to Zadok, and this should read: Azariah, the priest, son of Zadok. The Heb. term used (kohen) means a priest sometimes, otherwise a civil officer of perhaps a semi-priestly character. In this passage it has the definite article prefixed and can only mean the high priest. Here Azariah is called the son, but he was really the grandson of Zadok. He seems to have succeeded him in the high priesthood (1 Chr. 6:10). His position as high priest at the time this record was made gives Azariah the foremost place in this list of men called princes who lived part or all the time of the 40 years Solomon reigned.

[*g] The scribes were probably royal secretaries who drew up the king's edicts, wrote his letters, and perhaps managed his other affairs. They were among his most influential counselors (v 3).

[*h] The recorder was really a remembrancer or court analyst (v 3).

[*i] It is noticeable that Abiathar was listed among the princes of Solomon, after the disgrace of being put out of the priesthood as in 2:26-27, 35. Perhaps the historian made a list of the princes in any part of Solomon's reign (v 4).

[*j] Which Nathan this was is not known, unless it was the son of David of whom came Mary, the mother of the Messiah (Lk. 3:23-38). If it had been Nathan the prophet his name no doubt would have been so listed.

[k] Principal or chief officer and the king's friend and counselor, as Hushai had been David's (2 Sam. 15:37).

1 The son of Hur (v 7-8)
2 The son of Dekar (v 9)
3 The son of Hesed (v 10)
4 The son of Abinadab (v 11)
5 Baana, son of Ahilud (v 12)
6 The son of Geber (v 13)
7 Ahinadab, son of Iddo (v 14)
8 Ahimaaz (v 15)
9 Baanah, son of Hushai (v 16)
10 Jehoshaphat, son of Paruah (v 17)
11 Shimei, son of Elah (v 18)
12 Geber, son of Uri (v 19)

[m] The 12 men in these verses (7-19) were over 12 sections of the kingdom and levied taxes on the people to supply the king, his household, all those at the king's court, and any others whom he was responsible to support. Each man supplied the king for a whole month each year.

[a] The territory assigned to each of the 12 commissary officers is named in v 7-19. From each of these 12 districts the king and his household of many servants were supplied once a year for an entire month.

[b] Hushai was David's chief friend and counselor (2 Sam. 15:27). Now his son became honored as one of the 12 commissary officers of Solomon (v 16).

[c] This is said to let us know that one officer took care of all the vast territory of Sihon and Og east of the Jordan, a much larger territory than any cared for by other commissary officers.

[d] Here we come again to the terms Judah and Israel, but this does not mean that they were two separate peoples, that they had two different destinies, or that all Israelites were not Jews. The purpose is to make clear again that Judah was the ruling tribe; it was therefore mentioned in particular (v 20).

[e] A fulfillment of Gen. 13:16; 22:17.

[f] An expression of blessing, contentment, and peace—not of sinfulness (v 20).

[g] The extent of Solomon's kingdom was from the river Euphrates on the east and north to the land of the Philistines and the Mediterranean sea and to Egypt (v 21; Gen. 15:18-21; Josh. 1:4).

[h] It was customary for subject nations to send gifts along with tribute to their masters (v 21; Ps. 72:10-11).

[i] This was for 40 years (11:42).

[j] Solomon's daily provision: (Est. cost)

315 bu. fine flour @ $6	$ 1,890
630 bu. coarse flour @ $6 . . .	3,780
10 fat oxen @ $325	3,250
20 pasture oxen @ $325	6,500
100 sheep @ $20	2,000
Total, less other animals . .	$ 17,420

How many harts, roebucks, fallow deer, and fowls were used is not stated, but without them the daily cost for a year, on the above basis would be $6,358,300. From this we suppose that the number fed at the royal board were at least 30,000 people.

✡ ✡ ✡

score measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

16. Solomon's peaceful reign and prosperity (1 Ki. 3:13)

24 For he had dominion over all *the region* on [l]this side the river, from Tiphsah even to [m]Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man [n]under his vine and under his fig tree, from [o]Dan even to Beersheba, all the days of Solomon.

26 ¶ And Solomon had [p]forty thousand stalls of [q]horses for his chariots, and [r]twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they [a]lacked nothing.

28 [b]Barley also and straw for the horses and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

17. Solomon's gifts of wisdom and knowledge and world fame

29 ¶ And God [c]gave Solomon [d]wisdom ness of heart, even as the sand that *is* on the sea shore.

30 And Solomon's wisdom [e]excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar tree that *is* in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

296 CHAPTER 5

18. Solomon's religious policies (1 Ki. 5:1–9:9; cp. 2 Sam. 6)

(1) Preparations for building the temple(2 Chr. 2)

A. Solomon's request of Hiram, king of Tyre

1 And [f]Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a [g]lover of David.

2 And Solomon sent to Hiram, saying,

3 [h]Thou knowest how that David my

---

or about 10½ bu.) would be 315 bushels; and 60 measures of coarse flour would be 630 bushels, daily.

l This side the river Euphrates, the region west of the river. Tiphsah, meaning ford or passage. It was no doubt the modern Suriyeh, 45 miles below Balis, at the point where the river changes its course from south to east. It is fordable here and at no other place.

m This is supposed to be Gaza in Philistia, meaning here from Tiphsah on the river Euphrates to Gaza in Philistia (v 24).

n An expression of peace, safety, and prosperity (v 25; Mic. 4:4; Zech. 3:10).

o The north and south extremities of the kingdom (v 25; Judg. 20:1; 1 Sam. 3:20).

p In 2 Chr. 9:25 the number of stalls is said to be 4,000 instead of 40,000 as here. 40,000 may be a corruption of the ancient scroll. Mistakes in copying or even similarity of letters (which were used for numbers) could have led to a mistake in one of these places. It seems that 4,000 stalls would be more correct, as there were only 1,400 chariots and 12,000 horsemen. Since some chariots used 3 horses and others only 2, the 4,000 horses would be sufficient for this number of chariots and horsemen (v26)

q Multiplying horses was a violation of the law of Moses (Dt. 17:16), the reason being that in doing so Israel would begin to trust in the horses instead of Jehovah (Ps. 20:7; Isa. 31:1-3).

r The same number as in 2 Chr. 9:25.

a This is the way it will always be when men serve God and He blesses them. This is the way it would have been if Adam had not fallen; and it is the way it will be when the Messiah reigns in the Millennium and on the new earth eternally (v 27; Isa. 35:1-8; 65:20-25; Rev. 22:3).

b Barley was the usual fodder for cattle. They were also fed with a mixture of chopped straw, barley, beans, and pounded date kernels (v 28).

c This is why he had such wisdom and knowledge. When God gives a man an ability he has it from that point on, whereas before he receives it he is as helpless as others who do not have the gift. God gave Moses, Elijah, Elisha, Jesus Christ, the prophets, and apostles, and others power and they were entirely capable of doing whatever they were given the power to do. To claim powers and gifts of the Spirit and manifest powerlessness to do what the gifts are designed for is making mockery of God and His power. Before Jesus gave power to His disciples, as in Mt. 10:1-2, they were helpless to perform miracles, but when He gave them this ability for a special mission they could heal the sick, cleanse the leper, raise the dead, and cast out devils. Freely they had received and freely they were commanded to give out (Mt. 10:7-8). The same was true of the 70 (Lk. 10), and other disciples endued with power from on high (Lk. 24:49; Acts 1:4-8; 2:1-11; 3:6; 5:1-16; etc.). The same can be true again if any will covet earnestly a program like that in the early church (Mk. 16:15-20; Jn. 14:12-15; 1 Cor. 12).

d 5 Things Given to Solomon as Promised:
  1 Wisdom, exceeding much (v 29-32)
  2 Knowledge, exceeding much (v 29-34)
  3 Largeness of heart (v 29)
  4 Riches (3:13; 10:1-29)
  5 Honor (3:13; 4:31; 10:1-9)

e 7fold Result of Solomon's Gifts:
  1 His gifts excelled those of the men of the East—the Beni Kedem, a distinct tribe who occupied both sides of the river Euphrates along its middle course. They were mostly nomads who for generations had concentrated on wise sayings (v 30; Job 1:3; Num. 23:7; Jer. 49:28-29)
  2 They excelled the wisdom of Egypt, which included magic (Gen. 41:8; Ex. 7:11), geometry, medicine, astronomy, architecture, and dreamy philosophies of various kinds (v 30)
  3 They excelled the wisdom of Ethan the Ezrahite, and Heman, Chalcol, and Darda, sons of Mahol (v 31)
  4 They excelled the wisdom of all other men of all nations (v 31; 3:12-13)
  5 They produced 3,000 proverbs and 1,005 songs (v 32)
  6 They enabled him to speak of all things in nature (v 33)
  7 They caused men to come from all nations of the earth to hear and see them in use (v 34; 10:1-9)

f Not the Hiram of David's day, but the son of the Hiram of 2 Sam. 5:11. Meander of Ephesus, who wrote a history of Tyre in Greek about 300 B.C., mentioned this Hiram as the son of Abibaal, king of Tyre, and said that he ascended the throne when he was 19 years old, that he reigned 34 years, and died at the age of 53, being succeeded by his son, Baleazar. This history speaks at length on the dealings of Hiram with Solomon.

g Lover or ally. The Hebrews were always at peace with the Phoenicians, but never with the Canaanites (v 1).

h See 2 Sam. 5:11; 1 Chr. 14:1; 22:4.

i 2 Reasons David Could Not Build Temple:
  1 Not the opportune time (v 3; 2 Sam. 7)
  2 Not the man because of being a man of

of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

★ 5 [j]And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

● 6 Now therefore [k]command thou that they hew me [l]cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us [a]any that can skill to hew timber like unto the Sidonians.

B. Hiram cooperates with Solomon to build the temple

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram [b]sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall [c]bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be

and thou shalt accomplish my desire, [d]in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

C. Hiram's yearly wages

11 And Solomon gave Hiram [e]twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

D. Solomon's league with Tyre

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two [f]made a league together.

E. 183,300 laborers and overseers working on the temple

13 ¶ And king Solomon raised a [g]levy [h]out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

15 And Solomon had [*i]threescore and ten thousand that bare burdens, and fourscore thousand [*j]hewers in the mountains;

16 Beside the chief of Solomon's officers which *were* over the work, [*k]three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought [*l]great stones, costly stones, *and* hewed stones, to lay the foundation of

---

wars and blood (1 Chr. 22:8; 28:3)

j 3rd prophecy in 1 Ki. (5:5, fulfilled). Next, 8:19.
2 Predictions—Fulfilled:
  1 I will set your son upon your throne in your room (5:5)
  2 He shall build a house unto My name

k This communication between Hiram and Solomon is given in much more detail in 2 Chr. 2:2-16. Solomon's presumption that Hiram knew David's design is not recorded here, but it is in perfect harmony with 1 Chr. 22:4.

l The Heb. word for cedar appears to be used, not only for the cedar but also other timber trees—the fir and juniper (v 10). The cedar still grows in Lebanon on parts of the mountain, but it is not as plentiful as in ancient times. The Tyrians made masts of their ships from it (Ez. 27:5). It seems that Assyrians and other peoples also cut down many of these trees to take to their own countries, which added to the scarcity, as time went on.

a The mechanical genius and nautical skill of the Phoenicians and of the Sidonians in particular, were noticed by both Homer and Herodotus. Though Sidon might have had a king of her own, she acknowledged the supremacy of Tyre during the reign of Hiram.

b Sent by writing and ambassadors.

c The timber was first carried westward from the flanks of Lebanon to the nearest part of the coast, where it was collected into floats or rafts and conveyed southward on the waters to Joppa (now Jaffa) where the land journey to Jerusalem was not more than 40 miles (v 9). A similar course was taken in the building of the second temple (Ezra 3:7).

d Supply of food for Hiram's household was at least part of the payment for the timber cut in Lebanon and floated down to Joppa for the building of the temple (v 8). The Phoenician cities had very little arable land so had to depend upon imports of food from abroad.

the measure would be 210,000 bu. of wheat; and 20 measures of pure olive oil would be 1,680 gal. This amount given to Hiram each year during the construction of the temple and Solomon's house, a period of 20 years, would make a total of 4,200,000 bu. of wheat (@ $6 a bu.—$25,200,000) and 33,600 gal. of olive oil (@ $5.60 a gal.—$188,160).

f The league was broken by Tyre later and for this the people were judged (Amos 1:9).

g A levy or tribute of men for free labor, not the bondservice of 9:21-22. Such a levy was predicted when Israel demanded a king (1 Sam. 8:16). David employed forced service of resident aliens (1 Chr. 22:2; 2 Sam. 12:31).

h This was the first time that Israelites had been called upon to perform forced labor for a big project stretching out over a number of years. Out of 1,300,000 able-bodied men in Israel (2 Sam. 24:9), a band of 30,000—one in 44—was raised, of whom 1/3 (10,000 men) were at work continually in Lebanon while 2/3 remained at home and carried on their occupations. 10,000 worked a month, then returned home for 2 months (v 14). This levy of men in Israel helped cause the division of the kingdom after the death of Solomon (12:4).

*i Besides the 30,000 hewers of wood in Lebanon, of v 13-14, Solomon had 70,000 that bore burdens, and 80,000 hewers in the mountains. These 150,000 men were continuous workers made up of aliens in the land—Amorites, Hittites, Perizzites, Hivites, Jebusites, and others whom he continued in slavery as did his father David (1 Chr. 22:2).

*j These were hewers of stone in the rock quarries, not hewers of wood in Lebanon as in v 14 (v 15, 17-18).

*k Here we have 3,300 overseers of all the people that worked in the mountains cutting wood, hewing stones, and carrying burdens (v 16). Another 550 are mentioned in 9:23, who were chief overseers, making altogether 3,850. Of the 550 there were 300 under 250 of the overseers, according to 2 Chr. 8:10. The 163,850 regular workers were almost as many as the number hired by Ford Motor Company, U.S.A.

*l Some of these stones were extra large and heavy. The largest said to be found in modern Jerusalem thus far is 38 ft. 9 in. long and weighs 100 tons. It is no doubt one of the many stones hewn out of the mountains in the days of Solomon (v 17). The marks of Phoenician masons are still on some stones. They were fully cut on the mountains to exact size, so that no chiseling or hammering took place when they were set together. The same was true of the wooden beams, so that the use of no tool was heard in the construction (6:7).

✡ ✡ ✡

18 And Solomon's builders and Hiram's builders did hew *them*, and the [*m]stonesquarers: so they prepared timber and stones to build the house.

297

CHAPTER 6

(2) Building the temple (1 Ki. 6:1–7:51; 2 Chr. 3:1–4:22)

A. Beginning date of building

1 And it came to pass in the [a]four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD.

B. Dimension of the temple

2 And the house which king Solomon built for the LORD, the [b]length thereof *was* threescore cubits, and the [c]breadth thereof twenty *cubits*, and the height thereof [d]thirty cubits.

C. Porches and outside rooms

3 And the porch before the temple of the house, [e]twenty cubits *was* the length thereof, according to the breadth of the house; *and* [f]ten cubits *was* the breadth thereof before the house.

4 And for the house he made [g]windows of narrow lights.

5 ¶ And against the wall of the house he built [h]chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about:

6 The nethermost chamber *was* [i]five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

D. Materials of the temple

7 And the house, when it was in building, was built of stone made ready before it was brought thither: [j]so that there was neither hammer nor ax *nor* any tool of iron heard in the house, while it was in building.

E. Door, stairs, and outside rooms around the temple

8 The door for the middle chamber *was* in the right side of the house: and they went up with [k]winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and [l]covered the house with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

F. Davidic Covenant confirmed in Solomon (2 Sam. 7:7-17)

11 ¶ And the word of the LORD came to Solomon, saying,

▲ 12 *Concerning* this house which thou art in building, [m]if thou [n]wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

▲ 13 [*a]And I will dwell among the children of Israel, and [*b]will not forsake my people Israel.

14 So Solomon [*c]built the house, and finished it.

Phoenician city between Beirut and Tripolis, which the Greeks called Byblos, and which is now known as Jubayl, a place about 40 miles north of Sidon (Ez. 27:9; cp. Ps. 83:7).

a 480 years. This was not the whole time of the period between the exodus and the 4th year of Solomon's reign. It really refers to the 480th year of the security of Israel as a nation; it does not include the 41 years at Sinai and the wandering in the wilderness, the period of the conquest of Canaan and division of the land (about 10 years), or the 3 years of confusion under Abimelech and the 111 years of servitudes during the judges. The entire period from the exodus to the 4th year of Solomon was 645 years. Some chronologists have made the mistake of basing their whole system upon this 480 year period. 12 chronologists differ from 330 to 680 years regarding the entire time from the exodus to the 4th year of Solomon, which shows no basis of proof for their conclusions. Scriptures can be found for most of the lengths of various periods and these prove some modern scholars to be mistaken as much as 300-400 years in their figuring of the time from the exodus to Christ (see ***Dispensation of Law***, p. 88). Any chronological differences noted in this work as compared with others can be accounted for by the fact that the Scriptures themselves have been searched and chapter and verse used as proof whenever available.

b 60 cubits–125 ft. counting 25 in. as a cubit

c 20 cubits—41 ft. 8 in.

d 30 cubits—62½ ft.

e 20 cubits—41 ft. 8 in. long, or all the way in front of the temple (v 3).

f 10 cubits—20 ft. 10 in. wide (v 3).

g How many windows is not stated.

h He built chambers or rooms round about the temple on the outside walls of the 2 sides and the end (v 5). They were 10 ft. 5 in. high (v 10).

i The rooms were 10 ft. 5 in. wide; 12 ft. 6 in. wide; and 14 ft. 7 in. wide, with pillars for the ceiling beams so they would not rest on the wall (v 6).

j All the stones and timbers were cut to exact size, being fully prepared for their places before being brought to the temple site; these were so perfect that it was not necessary to use a hammer, ax, or any other tool during the entire construction work (6:7).

k The rooms were on top of each other making 3 stories with winding stairs (v 8).

l The temple was covered with beams and boards of cedar (v 9).

m Here we have another conditional prophecy, one based upon obedience. Then—when obedience is rendered, the Lord promised to perform His word which He had spoken to both David and Solomon concerning the continuation of the kingdom and God dwelling in the midst of His people (v 12-13). The prophecy never was completely fulfilled, for Solomon rebelled and Israel sinned until God could not bless them further or dwell in their midst.

n 3 Conditions of Blessing (v 12):
1 Walk in My statutes
2 Execute My judgments
3 Keep all My commandments to walk in them

*a God laid down the conditions on which He would dwell among Israel and not forsake them; and the fact that He ceased to dwell with them and forsook them is proof that they did not continue meeting the conditions. God would have proved Himself untrue before all beings if He had continued His grace with them when they sinned; and so it is today. If a believer sins God is obligated to impute it to him. There is no place in Christ or out of Him where one is not held responsible and where he does not incur the death penalty for breaking the new covenant laws when sin is committed (Mk. 7:19-21; Rom. 1:18-32; 6:1-23; 8:12-13; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; Col. 3:5-10).

*b Just as God promised not to forsake Israel as long as they lived true to Him, so He also promised to forsake them when they sinned, regardless of past grace and blessings. See ***210 Plain Laws and Warnings***, p. 497 of N.T.

*c The 2nd time it is stated here that he built the house and finished it (v 9, 14). V 9 refers to the external shell of the temple, and v 14 to the internal finishing of it.

15 And he built the [d]walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

H. Dimensions and decorations of the Holy of Holies and the Holy Place (1 Ki. 6:2,20)

16 And he built [e]twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before it, was [f]forty cubits *long*.

18 And the cedar of the house within *was* [g]carved with knops and open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

I. Two cherubims in the Holy of Holies

23 ¶ And within the oracle he made [h]two cherubims *of* olive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

J. Wall and floor decorations

29 And he [a]carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

K. Doors of the Holy of Holies

31 ¶ And for the entering of the oracle he made [b]doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall*.

32 The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the [c]door of the temple posts *of* olive tree, a fourth part *of the wall*.

34 And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

L. The inner court

36 ¶ And he built the [*d]inner court with [*e]three rows of hewed stone, and a row of cedar beams.

M. The temple finished

37 ¶ In the fourth year was the foundation of the house of the LORD [*f]laid, in the

---

d All the inside walls, the ceiling, and floors of the temple were covered with cedar and fir or juniper boards (v 15).

e 20 cubits—41 ft. 8 in. square for the most holy place (v 16).

f 40 cubits—83 ft. 4 in. long and 20 cubits—41 ft. 8 in. wide for the holy place (v 17).

g The cedar of the walls of the holy and most holy places was carved with knops and flowers. The boards fully covered the inside so that no stone of the walls was seen and they were covered with pure gold. The altar also was covered with gold, as well as the partition between the holy and most holy places (v 18-22).

h 2 cherubim of olive wood measuring 10 cubits (20 ft. 10 in.) high, with each wing measuring 5 cubits (10 ft. 5 in.)—making a full wingspread of 10 cubits or 20 ft. 10 in.—were made and set up in the most holy place side by side with the outer wings touching the outside walls and the inner ones touching each other. These were overlaid with gold (v 23-28).

rooms, the holy and most holy places, were carved with figures of cherubim, palm trees, and open flowers; and the floor was covered with gold (v 29-30).

b The 2 doors of the most holy place were made of olive wood, carved with cherubim, palm trees, and open flowers, and covered with gold (v 31-32). They formed a fifth part of the wall or about $8^{1}/_{2}$ ft. of the 41 ft. 8 in. wall (v 31). Each of the 2 doors was possibly $3^{1}/_{2}$ ft. wide which would leave some room for posts and lintel.

c The 2 folding doors between the porch and the most holy place, with the posts and lintels, took up $^{1}/_{4}$ the wall. They were made of olive wood, carved with cherubim, palm trees, and open flowers, and covered with gold. This 10 ft. 8 in. space for the 2 folding doors would make each opening at least about $4^{1}/2$ ft. (v 33-35).

*d The inner court. An outer court is mentioned in 2 Chr. 4:9. The inner court was perhaps the same as the higher court of Jer. 36:10, being raised above the outer one a few steps. It seems the inner court surrounded the temple building and was perhaps double the size of the temple all the way around. The outside width of the temple was no doubt 40 cubits—104 ft. 2 in. (We cannot be certain because we do not know how thick the walls were). If double, the inner court then extended 208 ft. 4 in. from the temple itself on all sides. There may have even been more space in front to make room for the brazen altar and sacrifices. The outer court was evidently much larger, measuring perhaps 500-750 feet.

*e There were 3 rows of stone in the inner court walls and a row of cedar beams (v 36). This does not tell us how wide the stones were, but we know they were seen only on the outside of the court walls. Inside there was a covering of cedar.

*f The foundation was laid in the 2nd month, Zif or May (v 1, 37), and the temple was finished in the 8th month, Bul or November, 7 years and 6 months later (v 38). It was dedicated in the 7th month or October (8:2), which means it took 11 months to complete the furnishings unless the people waited purposely until the next feast of tabernacles for the dedication. Compare this with the years Solomon took to build his own house—13 years in all or 6 more than the time spent on the temple (7:1). We have a fair idea of what it would cost to build such a temple—more than $174,000,000,000 according to some calculations; but we do not know about Solomon's own house. If he spent half as much on this, the cost, according to prices of today, would be more than $87,000,000,000; and for the two buildings, over $261,000,000,000.

✡ ✡ ✡

38 And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

298 CHAPTER 7

(3) Thirteen years building Solomon's house

1 But Solomon was building his own house [*g]thirteen years, and he finished all his house.

2 ¶ He built [*h]also the house of the forest of Lebanon; the length thereof *was* an [*i]hundred cubits, and the breadth thereof [*j]fifty cubits, and the height thereof [k]thirty cubits, upon [l]four rows of cedar pillars, with cedar beams upon the pillars.

3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.

4 And *there were* [m]windows *in* three rows, and light *was* against light *in* three ranks.

5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a [n]porch of pillars; the length thereof *was* [a]fifty cubits, and the breadth thereof [b]thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

7 ¶ Then he made a porch for the [c]throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

(4) The queen's house

8 ¶ And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house

to wife, like unto this porch.

(5) Materials for Solomon's houses and temple

9 [d]All these *were of* costly stones, according to the measures of hewed stones, [e]sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* costly stones, after the measures of hewed stones, and cedars.

12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

(6) Brass work on the temple (1 Ki. 7:13-47)
A. Work of Hiram

13 ¶ And king Solomon sent and fetched Hiram out of Tyre.

14 [f]He *was* a widow's son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

B. Two pillars of brass 37' 6" high, 25' around

15 For he cast two pillars of brass, of [g]eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

C. Two capitals of brass 10' 5" high

16 And he made [h]two chapiters *of* [i]molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* [j]five cubits, and the height of the other chapiter *was*

---

house is not stated, but it is significant that the Holy Spirit records the time it took Solomon to build his own house in comparison to God's house. There must have been more than the idea of time that God wanted us to see from this. The king used the same kind of stone, wood, and other materials, but covered his house with gold on the inside. It was no doubt as beautiful and magnificent as the temple. It plainly states in v 2 that he built it of the forest of Lebanon, and in v 9-12 that he used great and costly stones and cedars for his large palace which cared for many hundreds of wives, concubines, servants, and government officers.

*h The word also here plainly reveals that the house of the forest of Lebanon was a different part of the palace from his own house of v 1 (v 2). Besides this there was the queen's house (v 8). Perhaps there was a long range of buildings to the one palace of v 1.

*i 100 cubits—208 ft. 4 in. counting 25 in. to the cubit.

*j 50 cubits—104 ft. 2 in.

k 30 cubits—62½ ft.

l This was certainly not the temple described before. This building was 83 ft. 4 in. longer than the temple and 62½ ft. wider. It had rows of cedar pillars with cedar beams upon them and a roof covered with cedar above the beams. The pillars were 15 to a row, making 3 rows instead of the 4 mentioned here. The Sept. says 3 rows, which would harmonize with 45 pillars and 15 to a row (v 2-3).

m There were 3 rows of windows on both sides of the building, facing each other, and all the doors and posts were square with the windows (v 4-5).

n This porch was made with rows of pillars holding up the roof, all the way across the width of the house, 50 cubits—104 ft. 2 in. It was 30 cubits or 62½ ft. wide (v 6). There was another porch, perhaps on the other end of the building, for the throne of judgment (v 7). Whether it was as large as the one of v 7 is not stated, but most likely it was, and if so, it also measured 104 ft. 2 in. by 62½ ft. It seems from v 8 that the king had a dwelling attached to these other buildings with another court and porch, and then at last the house for the queen.

a 50 cubits—104 ft. 2 in. counting 25 in. to the cubit.

b 30 cubits—62½ ft.

c It seems there was a series of buildings and porches to the palace:
   1 The house of the forest of Lebanon, which perhaps was the harem in 3 stories measuring 208 ft. 4 in. by 104 ft. 2 in. (v 2-5)
   2 The porch—104 ft. 2 in. by 62½ ft. on one end of the house (v 6)
   3 The porch of the throne of judgment, perhaps the same size as the one above and attached to the other end of the harem (v7)
   4 The king's private house and porch and court, perhaps connected with the porch of judgment (v 8)
   5 The queen's house (v 8)

d All these, the houses and porches of note c, above, were of costly stones which made the walls and foundations. The stones were 10 cubits—20 ft. 10 in. by 8 cubits—16 ft. 8 in. (v 9-10). Cedar beams and boards were used throughout the palace and temple (v 11-12).

e Modern man is not the only generation having tools to work with, for there were saws for cutting wood and stone this far back—1100-1000 B.C. (v 9).

f Though he bore the same name this Hiram was not the king of Tyre. He was a metal worker and had charge of all the castings of pillars, brazen sea, and many other things used in the temple furnishings (v 13-14; 2 Chr. 2:13; 4:16).

g 2 brass pillars—18 cubits (37½ ft.) high by 12 cubits (25 ft.) around (v 15).

h 2 capitals of brass were cast to be placed on top the 2 pillars of brass. These were 5 cubits—10 ft. 5 in. high (v 16).

i They had foundries that far back in ancient times and cast brass for the large pillars and pieces of furniture for the temple mentioned in this chapter.

j 5 cubits—10 ft. 5 in. counting 25 in. to the cubit.

D. Brass network, fourteen chain wreaths, four hundred pomegranates and lily work for the capitals

17 *And* nets of checker work, and wreaths of chain work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one network, to [a]cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of lily work in the porch, [b]four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against [c]the belly which *was* by the network: and the pomegranates *were* [d]two hundred in rows round about upon the other chapiter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the [e]name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.

22 And upon the top of the pillars *was* lily work: so was the work of the pillars finished.

E. Brass molten sea, 10' 5" high, 20' 10" across and 80' 6" around: 805 knobs and about 10" thick (2 Chr. 4:2-5)

23 ¶ And he made a [f]molten sea, [g]ten cubits from the one brim to the other: *it was* round all about, and his height *was* [h]five cubits: and a line of [i]thirty cubits did compass it round about.

24 And under the brim of it round about *there were* [j]knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

F. Twelve oxen to hold the laver and 16,750 gallons of water

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and

hinder parts *were* inward.

26 And it *was* an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained [k]two thousand baths.

G. Ten bases on wheels, 8' 4" square, 6' 3" high, with engraved lions, oxen cherubims and palm trees

27 ¶ And he made ten bases of brass; [l]four cubits *was* the length of one base, and four cubits the breadth thereof, and [m]three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* [n]lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen [o]wheels, and [p]plates of brass: and the four corners thereof had [q]undersetters: under the laver *were* undersetters molten, at [*a]the side of every addition.

31 And the [*b]mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their [*c]borders, foursquare, not round.

32 And under the borders *were* [*d]four wheels; and the axletrees of the wheels *were joined* to the base: and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their [*e]naves, and their [*f]felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the [*g]undersetters *were* of the very base itself.

35 And in the [*h]top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges thereof,

---

a The nets of checker work, the wreaths of chain work, the pomegranates, and the lily work on the capitals must have been beautiful beyond words to describe (v 17-22).

b 4 cubits—8 ft. 4 in. counting 25 in. to the cubit.

c The belly—the swell or protuberance.

d 200 pomegranates. In v 42 called 400 because of 200 being reckoned to each, as in 2 Chr. 4:13. In 2 Chr. 3:16 they are said to be 100 because of 100 to the row; and in Jer. 52:23 they are 96 on a side, referring to those that were exposed, the rest being sheltered or covered.

e The name of one pillar was Jachin, meaning: He (God) will establish; and the other Boaz, meaning: In Him (God) is strength.

f The brazen sea was cast in the foundry like the pillars of v 16. It was 20 ft. 10 in. across from brim to brim; 10 ft. 5 in. high; and $62\frac{1}{2}$ ft. around. It had 2 rows of knobs around the rim of the bowl (v 24). It stood upon in each of the 4 directions with their hinder parts inward and under the brazen laver which was a hand breadth, or about 4 in. thick, with the brim made like that of a cup with flowers of lilies (v 25-26). The brazen sea was an immense vase of solid brass, 10 ft. 5 in. deep and weighing about 25-30 tons. Filled with 16,750 gallons of water the laver would weigh about 100 tons. The small lavers were supposed to contain 300 gallons of water, which, with the lavers, would weigh about 2 tons each. Jewish writers say that the water was changed daily, so as to be always pure for use in the ceremonial worship.

g 10 cubits—20 ft. 10 in. counting 25 in. as a cubit.

h 5 cubits—10 ft. 5 in.

i 30 cubits—$62\frac{1}{2}$ ft.

j The knobs were cast with the bowl itself, and no doubt the checker, chain, pomegranate, and lily work on the capitals was likewise cast with the capitals of v 17-22.

k 2,000 baths—16,750 gallons (v 26), a bath being 1 bu. 3 pts. or 67 pts. In 2 Chr. 4:5 it reads, 3,000 baths which would be 25,125 gallons. This is evidently how much it could possibly hold, while the usual content was 16,750 gallons.

l 4 cubits—8 ft. 4 in.

m 3 cubits—6 ft. 3 in.

n The lions, oxen, and cherubim upon the borders between the ledges and the work upon the ledges were of thin brass (v 29) instead of heavy work as in the case of the oxen supporting the laver (v 25).

o Indicating that the bases were moveable (v 30).

p The plates were really brazen axletrees for the wheels.

q The undersetters were no doubt shoulders–brackets or bars proceeding from the 4 corners of the bases and stretching upward to the outer rim of the small laver being supported.

*a The opposite side.

*b The mouth of it and the chapiter that was above no doubt refer to the open bowl and cap or lid for each of the 10 lavers on wheels (2 Chr. 4:6).

*c Borders—panels. They were removed by Ahaz (2 Ki. 16:17), and replaced by Hezekiah (2 Chr. 29:19), being in the temple when taken by Nebuchadnezzar (Jer. 52:17, 20).

*d The wheels were $1\frac{1}{2}$ cubits high—3 ft. 1 $\frac{1}{2}$ in. (v 32); and they were made like chariot wheels, of molton brass (v 33).

*e Naves—hubs of the wheels.

*f Felloes—the rims of the wheels.

*g The undersetters—shoulders to hold the laver—were cast with the base (v 34).

*h A circular elevation, half a cubit ($12\frac{1}{2}$ in.) high on which the laver sat, rather than a depression that deep. It is called the base above, in v 29.

bims, lions, and palm trees, according to the [i]proportion of every one, and additions round about.

37 After this *manner* he made the [j]ten bases: all of them had one casting, one measure, *and* one size.

H. Ten brass lavers 8' 4" square for boiling peace offerings (1 Ki. 7:45; 2 Chr. 4:11)

38 ¶ Then made he ten lavers of brass: one laver contained [k]forty baths: *and* every laver was [l]four cubits: *and* upon every one of the ten bases one laver.

39 And [m]he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

I. Summary of the brazen work

40 ¶ And Hiram [n]made the [o]lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the chapiters that *were* upon the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [a]bright brass.

J. Where the foundry was located

46 [b]In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, because they were exceeding many: neither was the weight of the brass found out.

(7) Gold work of the temple

48 And Solomon [c]made [d]all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*,

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

299 CHAPTER 8

(8) Dedication of the temple
(1 Ki. 8:1–9:9; 2 Chr. 5:2–7:22)
A. Ark brought in: glory appears (2 Chr. 5:2-14)

1 [e]Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And [f]all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and the [g]priests took up the ark.

4 And they brought up the ark of the

---

were made according to the space (v 36).

j The 10 bases for the 10 lavers were all of one casting, one measure, and one size (v 37). The 10 lavers were the same in size and contained 40 baths (v 38).

k 40 baths. One bath being equal to 1 bu. and 3 pts. (or 67 pts.), 40 baths would be 335 gallons.

l 4 cubits—8 ft. 4 in. counting 25 in. to the cubit.

m Here we have the placing of the 10 small lavers and the large one, called the molten sea (v 39). 5 small ones were put on the right side of the house, and 5 on the left. The molton sea was put on the right side of the house eastward over toward the south; that is, nearer the south side of the house than the north side, or toward the southeast corner (v 39).

n Summary of Brazen Castings:
1 Lavers (pots or cauldrons, v 40)
2 Shovels
3 Basons
4 The 2 pillars (v 41)
5 The 2 bowls of the chapiters for the tops of the pillars
6 The 2 networks to cover the bowls of the chapiters upon the pillars
7 400 pomegranates for the 2 networks, even 2 rows for each network, to cover the bowls of the chapiters upon the pillars (v 42)
8 The 10 bases for the water lavers
9 The 10 lavers to hold water (v 43)
10 A molton sea or water reservoir
11 12 oxen to hold the molten sea (v 44)
12 The pots, shovels, and basons (v 45). There must have been a difference between these and those of point 1 which were for the boiling places, for these were for the brazen altar of sacrifice

o The cauldrons for boiling the sacrifices, not the lavers for water, as in v 38-39.

a Heb. marat, to polish; make bright; furbish (v 45). Then, as now, they had a way of giving the brass a fine bright polish instead of making rough castings.

b In the plain of Jordan where there was clay ground suitable for castings and cores used in making the various shapes from melted metal poured into forms (v 46). In Succoth and Zarthan they had clay and sand. It took a large foundry and many furnaces to make enough metal to pour so many bronze castings, and the largen molten sea. Tons of metal had to be melted and poured at the same time to keep the great castings from being faulty and in pieces. So much brass was used that it was almost impossible to keep a record of the weight (v 47).

c He made them in the same way that God makes or does many things—not personally, but by having the work done by various agencies.

d Summary of the Gold Work:
1 The altar of gold (v 48)
2 The table of showbread
3 The 10 candlesticks (v 49)
4 The tongs
5 The bowls (v 50)
6 The snuffers
7 The basons
8 The spoons
9 The censers
10 The hinges for the doors of the holy and most holy places

e Then—When the temple and furnishings were completed, Solomon assembled the elders, the heads of the tribes, and all the chiefs of the fathers of Israel, to bring up the ark of the covenant from the city of David, which is Zion (v 1).

f All the men of Israel were also gathered to the feast of tabernacles in the 7th month, October, which was 11 months after the temple proper was finished (6:38).

g The priests alone could be set apart to carry the ark. Solomon did not make the mistake his father did by seeking to bring it to Jerusalem on a cart instead of being carried by the priests, as God had commanded (2 Sam. 6; cp. Num. 3:39-41; 4:4, 15; Dt. 10:8; 1 Chr. 15:2, 15).

✡ ✡ ✡

tion, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, [*i]that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto [*j]his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the cherubims spread forth *their* [a]two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [b]drew out the staves, that the ends of the staves were seen out in the holy *place* before [c]the oracle, and they were not seen [d]without: and there they are [e]unto this day.

9 *There was* nothing in the ark [f]save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, [g]when the priests were come out of the holy *place*, that the cloud filled the house of the LORD,

11 So that the priests could not stand to

of the LORD had filled the house of the LORD.

B. Sermon of Solomon
(2 Chr. 6:1-11; see Eccl. 1:1)

12 ¶ [h]Then spake Solomon, The LORD [i]said that he would dwell in the thick darkness.

13 [j]I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

15 And he said, [k]Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 [l]Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.

★ 19 [m]Nevertheless thou shalt not build the of thy loins, he shall build the house unto my name.

---

*h The tabernacle of Moses was located in Gibeon (v 4; 2 Chr. 1:3-4).

*i There were so many that they did not try to keep account of them (v 5).

*j His place—into the most holy place, under the wings of the great cherubim that Solomon had made which stretched out their wings until two of them touched the outer walls (v 7-11; 6:23-28).

a The two wings covering the ark were the inner wings of the cherubim that touched each other in the center of the room. The outside wings reached to the outer walls. The wing spread of each was 10 cubits (20 ft. 10 in.), and the cherubim were set side by side. This gave plenty of space for the ark under the wings. The cherubim measured 10 cubits (20 ft. 10 in.) high, so the wings could have been 10-15 ft. above the ark which no doubt rested on a table which sat on the floor (v 7; 6:23-28).

b The staves were partially taken out of the rings of the ark by which it was carried, so that the ends could be seen from the holy place but not from the porch outside the holy place (v 8). In this way the ark never needed to be handled, as the staves could be easily put back into the rings without even touching the ark. It seems that it was unlawful to take them wholly out of the rings. Pulling the staves out so the ends could be seen indicated the ark had found its resting place in the temple and was not to be borne any more. It had a permanent house, not a tent as before.

c The most holy place where the ark was kept (v 8).

d Outside the holy place from the porch.

e Unto this day, proving that this part of the book of Kings was written while the temple was still standing. This would mean before it was destroyed by Nebuchadnezzar and before the captivity (cp. 2 Chr. 5:9; 2 Ki. 8:22; 10:27).

f At this time there was nothing in the ark but the 10 commandments (v 9). When Paul mentioned the golden pot of manna and Aaron's rod in Heb. 9:24, he was speaking of the ark while in the tabernacle instead of the temple. It is not known when these two things were removed; it could have been when the Philistines had the ark, or when many men were killed for looking into it, as in 1 Sam. 5-6. We know that the original stones on which the 10 commandments were written were in existence at this time.

g When the priests had taken the ark into the temple (into the most holy place), had finished arranging the furniture, and had left never to enter this place again (except for the high priest once a year), the glory cloud

not minister because of it (v 10-11). This glory was a symbol of the divine presence of God, which had been promised before the ark was begun (Ex. 29:43); had filled the tabernacle as soon as it was completed (Ex. 40:34); and had been seen on the journeys of the children of Israel (Ex. 13:21-22; 14:24; 19:18; 40:38; Num. 14:14).

h Then—when the priests had left the temple and the glory of God had filled it so they could not minister in it, Solomon, the preacher, gave a short sermon (v 12-21), and a much longer prayer of dedication to God (v 22-54).

i Where God ever said this is not recorded. Solomon may have taken the idea from the fact of God's appearance in darkness on Sinai (Ex. 20:21), or from David who said that darkness was under His feet and that He made darkness His secret place (Ps. 18:9-11), and that darkness and light are alike to God (Ps. 139:12). The N.T. says that God dwells in a light no man can approach unto and no man has seen or can see; that is, no man has seen or can see God in all His glory (1 Tim. 6:16). It was God in His glory that Moses wanted to see; and he was told this could not be; but outside the glory or in limited glory, men have seen Him (Ex. 33:18-23).

j Solomon here told God that he had built a house for Him to dwell in—a settled place so that He would not need to dwell in a tent to be moved from place to place. He offered it to God for a dwelling forever (v 13). After saying this to the Lord, the king turned to the congregation and blessed them as they stood (v 14).

k Solomon now blessed the Lord before the congregation. Like all good preachers he gave a short expository message from God's Word, building all his remarks around the Word, applying the same to himself and his people (v 15-21).

l For about 600 years God had not chosen a particular place among Israel where a house should be built for Himself, but He had chosen David to be over Israel (v 16). In all this time the first instance of a desire for such a place was present in David's heart—after he had built his own house and recalled that while he himself was blessed with a cedar building, God remained in an old tent. God spoke to him commending him for this thought (v 17-18; 2 Sam. 7) and told him that whereas he could not build the temple, David's son who would succeed him on the throne would do it (v 19). Now it was finished and ready for dedication (v 20-21. See 2 Chr. 6:5).

m 4th prophecy in 1 Ki. (8:19, fulfilled). Next, v 25. This predicts the building of the temple by the son of David, which was fulfilled at this time; the temple had just been finished and was ready for the dedication prayer (v 12-21).

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

C. Solomon's dedication prayer (2 Chr. 6:12-42)
(a) Concerning God's past faithfulness

22 ¶ And Solomon [a]stood before the [b]altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he [c]said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with [d]all their heart:

24 Who [e]hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

(b) Plea for continued blessing on Israel (2 Chr. 6:16-17)

★ 25 [f]Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest

(c) God's omnipresence (2 Chr. 6:18)

27 [g]But [h]will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

(d) Plea for answers to prayers uttered toward the temple (2 Chr. 6:19)

28 Yet have thou respect unto the [i]prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open [j]toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

(e) Plea for just judgment (2 Chr. 6:22-23)

31 ¶ [k]If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

(f) Plea for forgiveness and restoration from captivity (2 Chr. 6:24)

33 ¶ [*a]When thy people Israel be smitten

---

brazen altar of sacrifice in the court outside the temple, and stretched out his hands toward heaven; but before he prayed, he kneeled before the Lord (v 54; 2 Chr. 6:13).

b Note the intelligent prayer of Solomon. In a prayer of 1,050 words he addressed God 4 different ways, but only 5 times:
  1 Lord God of Israel (v 23, 25)
  2 O God of Israel (v 26)
  3 O Lord my God (v 28)
  4 O Lord God (v 53)
He addressed God by name 4 times at the beginning and once at the end.

c See ***12 Parts to This Prayer and Blessing***, p. 663.

d See ***10 Things to Be Done With All the Heart***, p. 663.

e No man will ever be able to say that God has not kept His promises and covenants and fully met His obligations to him. All the promises of God are Yea and Amen, and thus it will always be (2 Cor. 1:20).

f 5th prophecy in 1 Ki. (8:25, fulfilled). Next, 9:3. This is a quotation of a previous prophecy which was fulfilled up to this time, for obedience had been rendered to Jehovah (v 25; 2:4; 2 Sam. 7:12; cp. Ps. 132:12; Jer. 33:20-33; Lk. 1:32-33).

g Questions 14-15. Next, 9:8.

h This question can be answered in the affirmative. God will indeed dwell on the earth, in person and in visible form in all eternity, as He now dwells on the planet heaven (Isa. 66:22-24; Tit. 2:13; Rev. 21:1-27; 22:4-5). This does not mean, however, that His presence will be limited to the earth any more than it is now limited to heaven. Solomon could have been referring to omnipresence here, not omnibody. God's body cannot be everywhere present; but His presence can be in all places at the same time. This is governed by relationship with others, not substance. See ***God*** in Index.

i Prayer includes every thought and word from the heart that is Godward. If ever there was a prayer going direct to God this one was.

j 4 Major Requests of Solomon (v 29-30):
  1 For God's eyes to be toward the temple night and day—to hear all the prayers of His people
  2 For God to hear his prayers that would be prayed toward the temple
  3 For God to hear the prayers of all Israel wherever they were and when they prayed toward the temple
  4 For God to answer and forgive, not merely hear what was said

k Note the If's, When's, and Then's:
  1 If men sin, then hear (v 31-32)
  2 When Israel sins and is defeated, and shall confess and pray, then hear (v 33-34)
  3 When they have sinned and are judged, and if they pray and confess, then hear (v 35-36)
  4 If there be plagues and curses, and they pray, then hear (v 37-40)
  5 When strangers seek You and pray toward this temple, hear from heaven (v 41-43)
  6 If Your people go out to battle and pray toward the temple, then hear (v 44-45)
  7 If they sin, are defeated in battle, go into captivity, and return to You with all the heart, then hear (v 47-53)

*a In the Holy Spirit of prayer Solomon seems to have sensed the future of Israel prophetically (v 33-53):
  1 When Israel is smitten down before the enemy, because of sin (v 33)
  2 Bring them again unto their land (plainly implying captivity, v 34)
  3 When heaven is shut and there is no rain, because of sin (v 35)
  4 When You afflict them (v 35)
  5 If You send famine, pestilence, blasting, mildew, locust, and caterpillar (v37)
  6 If their enemy besiege them in their land
  7 If plagues and sicknesses come (v 37)
  8 If You deliver Israel to the enemy to carry them captives unto another land, and they repent in the land of their enemy, then give their enemies compassion on them (v 46-53)
Things mentioned in the above could not have been mere guesswork on the part of Solomon, for Israel experienced all that he referred to; so technically they could be considered prophetical. However, we shall not list them as definite predictions for the reason that they are so general and were given in connection with conditions of answered prayer.

sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and [c]bring [d]them again unto the land which thou gavest unto their fathers.

(g) Plea for forgiveness and rain from heaven (2 Chr. 6:26)

35 ¶ [e]When heaven is shut up, and there is [f]no rain, because they have sinned against thee; if they pray [g]toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

(h) Plea for forgiveness and deliverance from famine, enemies and sickness (2 Chr. 6:28)

37 ¶ If there [h]be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness *there be;*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and [i]spread forth his hands toward this house:

39 Then hear thou in [j]heaven thy dwelling place, and forgive, and do, and give to every

knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)

40 [l]That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

(i) Plea for God's blessing upon the Gentiles seeking Israel's God and praying in the temple (2 Chr. 6:32)

41 Moreover [m]concerning a stranger, that *is* not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For [n]they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) [o]when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and [p]do according to all that the stranger calleth to thee for: [q]that all people of the earth may know thy name, to fear thee, [a]as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

(j) Plea for God's defense of Israel in war (2 Chr. 6:36)

44 ¶ [*b]If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward [*c]the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and [*d]maintain their cause.

(k) Plea for forgiveness and restoration from captivity (2 Chr. 6:36)

---

b This is the only reason Israel was defeated before Solomon, and the only reason they were defeated after him. Sin is to blame for all the troubles and curses among men. These verses not only state the results of sin, but also reveal the remedy for sin. See ***8 Ways to Get Rid of Sin***, p. 663.

c Bring them again into their own land (v 34). This has been literally fulfilled, as recorded in Ezra and Nehemiah. Isaiah predicted two such gatherings (Isa. 11:10-12, notes).

d Solomon and others of Scripture recognize all Israel, not only part of the 13 tribes. No writer of Scripture makes a distinction between two classes of Israelites, part fulfilling the original destiny promised their fathers; all writers show that all Israelites will be eventually restored and blessed under their Messiah (Isa. 11:10-12; Jer. 30-31; Ez. 36-37, 47-48; Zech. 12-14; Mt. 24:29-31; Rom. 11:25-29).

e Naturally, Solomon knew the law of Moses that predicted all these curses if they disobeyed God (Lev. 26; Dt. 28).

f No rain was recognized as a curse from God. In the Millennium, withholding the rain will be a means of forcing recognition of the Messiah and fulfillment of religious laws (Zech. 14:16-21).

g No less than 8 times praying toward the temple is mentioned (v 29-30, 35, 38, 42, 44), and praying toward Jerusalem and Palestine is mentioned twice (v 44, 48).

h Famine, pestilences, blasting, mildew, sicknesses, locusts, and other plagues are mentioned in Lev. 26 and Dt. 28 as among the curses that would come upon them for sin (v 37).

i This was one posture in prayer (v 22, 38).

j Heaven is now the dwelling place of God (v 39), but in the new earth He will be on earth (Isa. 66:22-24; Rev. 21-22).

k There can be no question about God knowing the hearts of all men. Several passages state this (v 39; Ps. 139:4; Acts 1:24).

of God in all His dealings with men (v 40).

m Solomon, in his wisdom, did not forget the Gentiles whom God had in mind to bless from the very beginning of His calling of Abraham, Isaac, and Jacob. All nations were to be blessed through them and their seed (Gen. 12:1-3; Gal. 3:8; Rev. 5:8-10; 7:9-17. See also Num. 15:14; Dt. 10:19).

n This implies the preaching of the gospel, for how shall they hear without a preacher? (v 42; Mk. 16:15-20; Rom. 10:9-17; 1 Cor. 1:18-24)

o In the Millennium all nations will go to Jerusalem and pray and worship (v 43; Isa. 2:2-4; Zech. 14:16-21).

p Solomon was very unselfish in his prayer. He asked that the Gentiles have all their prayers answered, as he had previously requested for Israel (v 43 with v 38). The N.T. is very plain in its teaching that every child of God can have every prayer answered that he prays in faith (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:4-8; 1 Jn. 3:21-22; 5:14-15).

q The purpose for answers to all prayers, even those of Gentiles, was and ever will be to make the name of God known among the nations of earth, so that all men might fear Him (v 43).

a As do Israel. It is true that at that time David had brought Israel, as a whole, to a place of respect for God so that they feared Him. This wonderful state continued throughout most of the days of Solomon; but after him Israel went into many sins and had to be destroyed as a nation twice (2 Ki. 24-25; Lk. 1:20-24). In the Millennium when Christ reigns visibly on earth, they will all fear and know God (Isa. 2:2-4; 52:7; 65:20-25; 66:19-21; Zech. 8:23; 14:16-21).

*b This provided God as a defense for Israel when He wanted them to make war on any people—when they had not sinned and were to be chastened by other nations. In this instance God was to send them, which is not the same as God sending other nations to punish Israel for sin (v 44-45).

*c It seems that God revealed to David His choice of Jerusalem as His capital on earth (v 44; 1 Chr. 22:1; Ps. 78:68; 132:13).

*d God does maintain the cause of His people as long as they live right, but when sin is committed He Himself becomes their Judge and metes out the penalty for sin. Twice here Solomon prayed for God to maintain the cause of Israel (v 45, 49; cp. v 59).

* * *

no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [g]give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of [h]the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in [i]all that they call for unto thee.

53 For thou didst [j]separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

D. Solomon blesses Israel (2 Chr. 7:1)

made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from [a]kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, [b]according to all that he promised: there hath [c]not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 [d]That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else.

61 [e]Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

E. Solomon's personal offering of $9,550,000 worth of animals (2 Chr. 7:4-8; cp. people's innumerable offerings, 1 Ki. 8:5)

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon [f]offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and

---

Israel might sin until God became angry with them, delivering them into the hands of their enemies to go into captivity (v 46). He prayed that if they should come to themselves in the land of their captivity, repent, make supplication to God, acknowledge their sins, confess that they had done perversely, turn to Him with their whole heart and soul, and pray toward Palestine and Jerusalem, that God would then hear their prayer and bring them home again (v 47-50).

*f This statement of Solomon must be understood in connection with all men as sinners. It is equal to Paul's statement in Rom. 3:23 that all have sinned and come short of the glory of God. It should not be taken in the all-inclusive sense, else we should have to believe that the man Christ Jesus and all His followers kept on committing sin all their days. Christ knew no sin, neither was guile found in His mouth (1 Pet. 2:22). Christians are to live free from sin (Mt. 1:21; Rom. 6:14-23; 8:1-13; 12:1-2; 2 Cor. 5:17-18; Gal. 5:19-23; Col. 3:5-10; Heb. 12:14-15; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-4, 18).

g This was fulfilled a number of times (2 Ki. 25:27-30; Ezra 1:1-3; Neh. 2:6; Jer. 52:31-34; Dan. 6).

h Egypt was so-called because of the severe trials and afflictions heaped upon Israel before their deliverance. This could also refer to the deliverance from the furnaces and brick-kilns in Egypt (v 51).

i Solomon had a better understanding of the gospel than many today who reject the doctrine of Christians having all prayers answered through faith. He prayed that such would be the case with himself, with all Israel, and all others who call upon God (v 52). Thus it should be with Christians, for great and precious promises are given unto us, and all God's promises are Yea and Amen to those who believe (2 Cor. 1:20; 2 Pet. 1:1-9).

j This is the secret of answered prayer for Israel or any other people (v 53). If they are truly separated from the world, prayer will be answered.

a He kneeled while speaking to God, but stood while speaking to man (v 54-55; cp. v 22; 19:18; 2 Chr. 6:13; Ezra 9:5; Ps. 95:6; Isa. 45:23; Dan. 6:10). See 1 Sam. 1:26.

b The prayer of Solomon was patterned after the Pentateuch, so all theories about the late origin of Deuteronomy are surely false. The prayer is modeled after Deuteronomy in particular, proving that the book had already been written. The promises and threats contained therein must have been in the mind of Solomon while he was praying

c Solomon knew Josh. 21:45; 23:14 about nothing failing that God had promised, so confirmed the earlier statement (v 56). The failure of God to keep any of His promises in the Bible has never been recorded; nor will it ever be thus, for He will always be faithful to keep His Word and fulfill with anyone the promises when he meets the conditions laid down in them. This much is certain and can be relied upon (2 Cor. 1:20).

d 10fold Desire Concerning God:
1 The Lord God be with us, as He was with our fathers (v 57)
2 Let Him not leave us
3 Let Him not forsake us
4 Let Him incline our hearts to Him (v58)
5 Let Him incline our hearts to walk in His ways
6 Let Him incline our hearts to keep His commandments, His statutes, and His judgments
7 Let my words be near Him day and night (v 59)
8 Let Him maintain my cause
9 Let Him maintain the cause of His people Israel at all times, as the matter may require
10 Let Him be known as the only true God before all people of earth (v 60)

e 3fold Desire Concerning Israel:
1 Let your hearts be perfect (undivided) with the Lord your God (v 61)—not divided between Jehovah and other gods, but wholly devoted to God. Solomon himself failed in this (9:6; 11:4)
2 Let us walk in His statutes (v 61)
3 Let us keep His commandments

f Solomon's Personal Offering:

22,000 oxen @ $325	$ 7,150,000
120,000 sheep @ $20 . . .	2,400,000
Total (est.) cost	$ 9,550,000

the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the [g]middle of the court that *was* before the house of the LORD: for there he [h]offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that *was* before the LORD *was* too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.

F. Feast of fourteen days (2 Chr. 7:9-11)

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, [i]seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done [j]for David his servant, and for Israel his people.

300 CHAPTER 9

G. Second appearance of God to Solomon (1 Ki. 3:5): Davidic Covenant again confirmed (1 Ki. 6:11-13; 2 Chr. 7:12)

1 And it came to pass, [a]when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

■ 2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

★ 3 [b]And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 [c]Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not

6 *But* if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 [d]Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [e]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they [f]forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

19. Summary of Solomon's reign (1 Ki. 9:10–11:43)

(1) First twenty years building two houses

10 ¶ And it came to pass at the end of [*g]twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

(2) Solomon and Hiram's business deal

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon [*h]gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, [*a]What cities *are* these which thou hast given me, my brother? And he called them the land of [*b]Cabul unto this day.

14 And Hiram sent to the king [*c]sixscore talents of gold.

(3) Solomon's building program and levies

15 ¶ And this *is* the reason of the [*d]levy

---

g The middle of the court—the whole area where the brazen altar was—became one large place of sacrifice in order to offer so many thousands of animals, for the brazen altar was too small for all of this (v 64).

h Jehovah accepted all these offerings by fire from heaven, as recorded in 2 Chr. 7:1. Cp. 18:38; Gen. 4:4; Lev. 9:24.

i 7 days of dedication and 7 days of the feast of tabernacles (v 65).

j For David through his son (v 66).

a When—after building the temple and his own house, or after 20 years, the Lord appeared to Solomon a second time and assured him that He had heard his prayer, that He had hallowed the temple, and that His

He also renewed the Davidic covenant with Solomon as He had renewed and confirmed the Abrahamic covenant with Isaac and Jacob (v 1-9).

b 6th prophecy in 1 Ki. (9:3-9; v 6-9 fulfilled; v 3-5 unfulfilled). Next, 11:11.

5 Predictions—Fulfilled:

1 I will cut off Israel out of the land which I have given them (9:7)
2 This house which I have hallowed for My name will be cast out of My sight
3 Israel shall be a byword and a proverb among all people
4 Everyone that passes by shall be astonished at this house, and shall hiss, and say, Why hath the Lord done this unto this land, and to this house (9:8)?
5 They shall answer, Because they forsook the Lord their God, and have taken hold of other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil (9:9)

3 Predictions—Unfulfilled:

1 My eyes and My heart shall be there perpetually (9:3)
2 I will establish the throne of your kingdom upon Israel forever, as I promised your father, David (9:5)
3 There shall not fail you a man upon the throne of Israel

c Then—if you walk before Me as David walked, according to all that I have commanded you, and will keep My statutes and My judgments, I will establish your throne upon Israel forever (v 5; 2 Sam. 7:12).

d Then—after you turn from following Me, and when you will not keep My commandments and My statutes, but will go and serve other gods, and worship them, I will cut off Israel and this house shall be cast out of My sight, and Israel shall be a byword and a proverb among all other people (v 6-7).

e Question 16. Next, v 13.

f They could not have forsaken God if they had never had Him to forsake (v 9). See ***Backsliding*** in Index.

*g The 20 years were after he had reigned 4 years (v 10; 6:1). This then, was in the 24th year of his reign, or 16 years before the close of his rulership and his death (11:42).

*h The 20 cities were given to Hiram as a bonus, but he did not like them, so he called them Cabul—worthless, or not to my taste (v 11-13). See note e, 2 Chr. 8:2.

*a Question 17. Next, 11:22.

*b Worthless, or not to my taste.

*c 120 talents of gold @ $29,085 would be $3,490,200 (v 14).

*d Levy—tribute of men.

✡ ✡ ✡

house of the LORD, and his own house, and [f]Millo, and the [g]wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, [h]upon those did Solomon levy a tribute of bondservice unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

(4) Solomon's officers and yearly sacrifices

23 These *were* the chief of the officers that *were* over Solomon's work, [i]five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And [j]three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

(5) Israel's first navy made by Solomon (2 Chr. 8:17-18; cp. 1 Ki. 22:48)

26 ¶ And king Solomon made a [k]navy of ships in [l]Eziongeber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, [a]shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [b]Ophir, and fetched from thence gold, [c]four hundred and twenty talents, and brought *it* to king Solomon.

301 CHAPTER 10

(6) Solomon's fame and wisdom: queen of Sheba (2 Chr. 9:1)

1 And when the [d]queen of Sheba [*e]heard of the fame of Solomon concerning the [*f]name of the LORD, she [*g]came to prove him with [*h]hard questions.

2 And [*i]she came to Jerusalem [*j]with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her questions: there was not *any* thing hid from the king, which he told her not.

---

1 The temple (v 15)
2 His own house
3 Millo
4 The wall of Jerusalem
5 Hazor
6 Megiddo
7 Gezer
8 Beth-horon (v 17)
9 Baalath (v 18)
10 Tadmor in the wilderness

f Millo. It seems this was a part of the fortress of Mt. Zion, or a row of stone bastions around the fortified wall (v 15, 24; 11:27; 2 Sam. 5:9; 1 Chr. 11:8; 2 Chr. 32:5; cp. 2 Ki. 12:20). There was a Millo in Shechem (Judg. 9:6, 20).

g The wall was begun by David (2 Sam. 5:9; 1 Chr. 11:8). Solomon finished it and closed up the breaches (v 15; 11:27).

h Only Gentiles were made to serve as bondsmen (v 20-22). Though Jews were not slaves, they were pressed into service to build the temple (5:13; 11:28), and used as men of war, princes, captains, rulers of chariots, and horsemen (v 22).

i 550 chief officers. See note k, 5:16.

j Ex. 23:14-17; Dt. 16:16; 2 Chr. 8:13.

k The first navy of Israel on record (v 26).

l See Num. 33:35; Dt. 2:8. This place was lost when Edom revolted (2 Ki. 8:20). It was restored by Uzziah (2 Ki. 14:22) and finally lost by Ahaz (2 Ki. 16:6).

a Solomon's navy was evidently trained by the navy men of Tyre who had knowledge of the sea (v 27).

b Ophir. A country of the East, celebrated for its production of gold and precious stones (v 28; 10:11; 2 Chr. 8:18; 9:10). Supposedly settled by the sons of Joktan (Gen. 10:29), it produced gold in the time of Job (Job 22:24; 28:16). From the time of David to the time of Jehoshaphat Israel traded with Ophir. The Jewish fleet spent 3 years on their voyage to this place and brought back gold, apes, peacocks, spices, ivory, ebony, and almug trees. Its location is not definitely known; and no less than 16 sites are suggested by Bible scholars. If it took 3 years for the journey and trading it was no doubt a long way off (10:22). It could be Ophir was in Africa, for the same fleet is called the navy of Tarshish, which would be in Spain. There was no Suez Canal in those days and the navy was located in the Red Sea. To get from here to the Atlantic Ocean and then to Spain would require a trip around Africa; and a stop at Ophir could be made on the voyage to Spain and the return trip. In 3 years, no doubt many places were visited.

c 420 talents of gold @ $29,085 would be $12,215,700.

d Two opinions are held about the queen of Sheba. Some say she came from southeast Arabia, and others contend she came from Ethiopia. This is partly founded on Ethiopian history. Sheba, the grandson of Cush, for whom the place was named, is supposed to have settled in Ethiopia or Nubia and north Abyssinia where female sovereigns were common (Gen. 10:7; Acts 8:27). Jesus spoke of the queen of Sheba as the queen of the South (Mt. 12:42), which could refer to Ethiopia more than Arabia.

*e She heard by commercial intercourse of Solomon (9:26-28; 2 Chr. 8:17; 9:1).

*f The name of the Lord accompanied the fame of Solomon, for only Jehovah could have given such wisdom to a man (v 1).

*g 7 Steps in Her Quest to Hear Solomon:
1 She heard (v 1, 7)
2 Came to prove him with riddles
3 Communed with him all that was in her heart (v 2)
4 Saw all his wisdom (v 4)
5 Said it was a true report—the half had not been told (v 6-7)
6 Gave gifts to him (v 10)
7 Returned to her own country (v 13)

*h Riddles and complicated sayings.

*i Note the use Jesus made of this (Mt. 12:42; Lk. 11:31). She not only came to prove him with hard sayings (v 1), but also to reward him should he prove to be as she had heard (v 2).

*j She Came With 4 Things:
1 Hard questions (v 1)
2 A very great train of camels that bare spices (v 2)
3 Very much gold
4 Many precious stones

✡ ✡ ✡

all Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her.

6 And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom.

7 Howbeit I believed not the words, until I came, and mine eyes had seen *it:* and, behold, the half was not told me: [l]thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

(7) Solomon's riches
A. $3,490,200 in gold plus precious stones, etc. from the queen of Sheba

10 And she gave the king an [m]hundred and twenty talents of gold, and of spices very great store, and [n]precious stones: there came no more such abundance of [o]spices as these which the queen of Sheba gave to king Solomon.

B. Gold: $12,215,700 plus other treasures from Ophir (see 1 Ki. 9:28; 10:22)

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of [a]almug trees, and

12 And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

C. Queen of Sheba departs

13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside *that* which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

D. Gold: $19,310,610 in one year (see 1 Ki. 10:22; 9:14) plus riches from other kings

14 ¶ Now the weight of gold that came to Solomon in one year was [b]six hundred threescore and six talents of gold,

15 Beside *that he had* of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

E. Gold: $2,035,950 worth of targets and shields

16 ¶ And king Solomon made [c]two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* [d]three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

F. Ivory throne, drinking vessels of gold, and other riches year by year, besides what David left to build the temple which [e]cost over $174,000,000,000

18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had [f]six steps, and the top

---

k 8 Things That Took Her Breath:
1 Solomon's wisdom (v 4)
2 The house that he built
3 The meat at his table (v 5)
4 The sitting of his servants
5 The attendance of his ministers
6 The apparel of his ministers
7 The apparel of his cupbearers
8 The ascent by which he went up into the house of the Lord

Note: It says in v 5 "there was no more spirit in her" when she had seen the above things; this would be like saying the queen found everything so wonderful that it "took her breath away."

l All she saw was summarized by two words: wisdom and prosperity (v 7).

m 120 talents of gold @ $29,085 would be $3,490,200.

n The spices and precious stones could have been equal in value to the gold (v 10).

o The term spice as used in Scripture is more comprehensive than it is the way we use it in modern times. It included not only fragrant gums, as myrrh, and roots and barks, as cassia, cinnamon, and cane, but also odors of flowers and various perfumes (Song 4:14-15). Spices were imported into Judea chiefly from southern Arabia. They were sold in all Eastern markets. Sweet spices were merely aromatic substances used in embalming (Mk. 16:1)

a Almug (v 11), or algum trees (2 Chr. 2:8). The wood, which was fine and glossy, was used for musical instruments and ornamental work in the temple (v 12).

b 666 talents of gold @ $29,085 would be $19,370,610 (v 14).

each would be 120,000; and these @ $9.695 a shekel, would be worth $1,163,400 (v 16).

d 300 shields of beaten gold—3 lbs. or 300 shekels each would be 90,000 shekels; and these @ $9.695 each would be worth $872,550, making a total of $2,035,950 in gold for the targets and shields (v 16-17). These shields were taken away by Shishak, king of Egypt, in the reign of Rehoboam, son of Solomon (14:26)

e According to a report of the Illinois Society of Architects in 1925, the cost of Solomon's temple according to existing values would have been about $87,000,000,000. The cost of the temple, its internal decorations, and the paraphernalia was one of the wonders of ancient times. According to Vallapardus, the talents of gold, silver, and brass used in the construction were valued at the enormous sum of $34,399,110,000. The worth of the jewels is generally placed at a figure usually as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which, when reduced to everyday coinage according to Chapel's reduction tables, would equal the sum of $1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being reckoned at $3,246,720,000. The priests' vestments and robes of the singers were worth $10,050,000. The trumpets alone were worth $1,000,000.

To the above add the expense of building materials, labor, and the like, and some amazing figures present themselves. There were 10,000 men hewing cedars, 70,000 bearers of burden, 80,000 hewers of stone, 3,850 overseers, all of whom were employed for 7 years and upon whom, besides wages, Solomon bestowed $33,669,885 as a bonus. The cost of daily food for this army of workmen for the 7 years and 6 months it took to complete the temple has been estimated at $344,385,440; and the materials, other than gold, silver, jewels, etc. above—$12,726,685,000. All of these estimates added together give us a figure in excess of $87,000,000,000 as the worth of the temple and furnishings according to modern prices—in 1925. Prices having doubled or more since then, we can estimate the present-day value would be more than $174,000,000,000.

f Some ancient and even modern interpreters have made the 6 steps leading to Solomon's throne mean 6 steps leading to God, but this is without proof from Scripture. The steps are to be understood as literal and material as we see every day in certain buildings.

✡ ✡ ✡

were stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

21 ¶ And all king Solomon's drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 So king Solomon [*g]exceeded all the kings of the earth for riches and for wisdom.

(8) Solomon's fall (1 Ki. 10:24–11:8)
A. First step: greatly multiplying silver and gold, breaking the law of Dt. 17:17

24 ¶ And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon [a]gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the [b]sycomore trees that *are* in the vale, for abundance.

B. Second step in his downfall: multiplying horses, breaking the law of Dt. 17:16

28 ¶ And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for [c]six hundred *shekels* of silver, and an horse for an [d]hundred and fifty: and [e]so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

302 CHAPTER 11

C. Third step in his downfall: multiplying wives, breaking the law of Dt. 17:17

1 But king Solomon [f]loved [g]many [h]strange women, together with the daughter of Pharaoh, [i]women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

2 Of the nations *concerning* which the LORD [j]said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave [k]unto these in love.

3 And he had [l]seven hundred wives, princesses, and three hundred concubines: and [m]his wives turned away his heart.

D. Fourth step in his downfall: failed to read and obey the law, breaking the law of Dt. 17:19

4 For it came to pass, when Solomon was [n]old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, [o]as *was* the heart of

---

a Multiplying horses was contrary to the law (Dt. 17:16).

b These were the Egyptian fig trees; the fruit closely resembled figs and was highly esteemed. The wood was used for buildings, coffins, and other things. Such Egyptian coffins have been found in a sound state of preservation after 3,000 years.

c 600 shekels of silver @ 64¢—$384. This price included the horses, chariot, harness and full equipment (v 28-29).

d 150 shekels of silver @ 64¢—$96. This was the price of a horse only.

e Meaning that Solomon's horses and chariots, as well as those of the kings of the Hittites and the Syrians, came out of Egypt by the merchants of Solomon (v 28-29).

f 2 Things Solomon Loved:
1 The Lord (early in life when he was godly and first blessed, 3:3)
2 Many strange women (later in life, when backslidden, 11:1-3)

g 5 Steps in Solomon's Fall:
1 Wealth (10:14-27)
2 Weapons (10:26-29)
3 Women (11:1-3)
4 Turning his heart from Jehovah (v 4)
5 Outright idolatry (v 5)

Wealth can be a blessing if properly used for the Lord; but if "consumed upon lusts" and turned into "provision for the flesh, to fulfil the lusts thereof," it becomes a curse (Jas. 4:3; Rom. 13:14). Solomon's great riches contributed to his downfall. As to weapons, no king needs to multiply them for his protection who has God as his helper in the way that Israel once had Him. God fought Israel's battles with miracles when they lived in obedience to Him. As to women, the law forbade a king to multiply wives to himself (Dt. 17:17). These 3 W's—wealth, weapons, and women—were temptations Solomon yielded to, and they led to his complete downfall.

h Strange—particularly foreign women, women of heathen nations whom God commanded Israel not to take as wives, lest they turn the heart after other gods (v 1; Ex. 34:15-16). In Proverbs there are many warnings against strange women. If Solomon had taken heed to his own warnings the record would be different.

8 Warnings Against Strange Women:
1 To deliver you from the strange woman, even the stranger which flattereth with her words (Pr. 2:16)
2 The lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil . . . . Remove your way far from her (Pr. 5:3-8)
3 Why will you, my son, be ravished with a strange woman and embrace the bosom of a stranger? (Pr. 5:20)
4 To keep you from the evil woman, from the flattery of the tongue of a strange woman (Pr. 6:24)
5 That they may keep you from the strange woman, from the stranger that flattereth with her words (Pr. 7:5)
6 The mouth of a strange woman is as a deep pit: he that is abhorred of the Lord shall fall therein (Pr. 22:14)
7 For a whore is a deep ditch, and a strange woman is a narrow pit (Pr. 23:27)
8 Your eyes shall behold strange women, and your heart shall utter perverse things (Pr. 23:33)

Either Solomon (writer of Proverbs) did not live up to his own warnings, as above, or he wrote these verses after his experiences with such women.

i These women were idolaters and lacked proper teaching regarding Jehovah and His Word.

j Ex. 34:15-17; Dt. 7:3-4; Josh. 23:12.

k The more he cleaved to these strange women, the more his heart grew cold toward Jehovah. They finally turned his heart away from Him entirely, and it became imperfect before God in love and service (v 2-4).

l 1,000 women—700 wives, 300 concubines. Cp. this number with that of his chariots (v 3 with 10:26).

m The wives completed the work of turning his heart from Jehovah (v 3-4).

n Perhaps in his 50's because he died when 60 years old, after a reign of 40 years (11:42). He became king when he was about 20 years old. He was at least old enough not to permit outlandish women to cause him to commit sin and depart from his first love of Jehovah (3:3; Neh. 13:26).

o David was faultless as far as idolatry was concerned, for he did not show the slightest inclination along this line. His life was practically blameless in obedience to God except in the matter of Uriah the Hittite (2 Sam. 11-12).

E. Fifth step in his downfall: idolatry, breaking the law of Ex. 20:1-5

5 For Solomon [p]went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

6 And Solomon [a]did evil in the sight of the LORD, and went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the [b]hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his [c]strange wives, which burnt incense and sacrificed unto their gods.

(9) Solomon's chastening, fulfilling 2 Sam.7:12-15
A. Prophecy of judgment

9 ¶ And the LORD was angry with Solomon, [d]because his heart was turned from the LORD God of Israel, which had appeared unto him twice,

10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

★■11 [e]Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to [f]thy servant.

12 Notwithstanding in thy days I will not do it [g]for David thy father's sake: *but* I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son [h]for David my servant's sake, and for

B. First adversary of Solomon: Hadad the Edomite

14 ¶ [i]And the LORD [j]stirred up an [k]adversary unto Solomon, [l]Hadad the Edomite: he *was* of the king's seed in Edom.

15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, [a]But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise.

---

p 4 National Gods Solomon Went After:
  1 Ashtoreth, goddess of Zidon (v 5)
  2 Milcom, the abomination of Ammon
  3 Chemosh, the abomination of Moab(v7)
  4 Molech, the abomination of Ammon
  Solomon also favored other gods worshipped by various wives (v 8). See ***Bible Facts About False Gods***, p. 182.

a 33 Kings (1 Queen) of Israel "Did Evil":
  1 Saul (1 Chr. 10:13)
  2 Solomon (1 Ki. 11:6)
  3 Jeroboam (13:34)
  4 Rehoboam (14:22)
  5 Abijam (15:3)
  6 Nadab (15:26)
  7 Baasha (15:34)
  8 Elah (16:9)
  9 Zimri (16:19)
  10 Omri (16:25)
  11 Ahab (16:30)
  12 Ahaziah (22:52)
  13 Jehoram (2 Ki. 3:2)
  14 Jehoram (8:18)
  15 Ahaziah (8:27)
  16 Jehu (10:31)
  17 Athaliah (Queen) (11:1)
  18 Jehoahaz (13:2)
  19 Jehoash (13:11)
  20 Jeroboam (14:24)
  21 Zachariah (15:9)
  22 Shallum (15:15)
  23 Menahem (15:18)
  24 Pekahiah (15:24)
  25 Pekah (15:28)
  26 Ahaz (16:2-4)
  27 Hoshea (17:2)
  28 Manasseh (21:2)
  29 Amon (21:20)
  30 Jehoahaz (23:32)
  31 Jehoiakim (23:37)
  32 Jehoiachin (24:9)
  33 Zedekiah (24:19)

9 Kings of Israel "Did Right":
  1 David (1 Ki. 11:33)
  2 Asa (15:11)
  3 Jehoshaphat (22:43)
  4 Jehoash
  5 Amaziah (14:3)
  6 Uzziah (15:3)
  7 Jotham (15:34)
  8 Hezekiah (18:3)

Not one king of the northern kingdom was godly.

b Mount of Olives, which is called the mount of corruption (2 Ki. 23:13). See Zech. 14:4.

c In other words, he set up a false god and place of worship for each wife whose god was different from those of other wives. He catered to their idolatry and forgot Jehovah and His commands (v 8).

d 3 Causes of Judgment Upon Solomon:
  1 Because his heart was turned away from Jehovah (v 1-4, 9)
  2 Because he went after other gods (v 10)
  3 Because of not keeping God's covenant and His statutes (v 11)

e 7th prophecy in 1 Ki. (11:11-13, fulfilled). Next, v 30.
  3 Predictions—Fulfilled:
  1 I will surely rend the kingdom from you, and give it to your servant (11:11)
  2 I will not do it in your days for David's sake, but I will rend it out of the hand of your son (11:12)
  3 I will not rend away all your kingdom, but will give one tribe to your son for David My servant's sake, and for Jerusalem's sake, which I have chosen (11:13)

f To Jeroboam (v 26-40; 12:1-33).

g God does some things for the sake of man, not always for His own sake. Here, for the sake of a dead man, God blessed another all his remaining days (v 12).

h 2 Reasons God saved part of David's kingdom for his descendants:
  1 For David's sake (v 13)
  2 For Jerusalem's sake
  Both David and Jerusalem were chosen of God and He honored both as long as He could do so justly. For the sake of 9 righteous kings in Judah there was a delay of total judgment in the southern kingdom, whereas there was no righteous king in Ephraim to cause delay in the northern kingdom being destroyed (note a, above).

i 3 Adversaries of Solomon:
  1 Hadad the Edomite (v 14-22)
  2 Rezon the Syrian (v 23-25)
  3 Jeroboam the Israelite (v 26-40)

j Preparing to judge the house of David for the sins of Solomon, the Lord stirred up certain adversaries against him at this time (v 14, 23, 27). God's anger (v 9) began to burn until it was satisfied only with justice in the punishment of David's royal line, as predicted in 2 Sam. 7:12-15.

k Heb. satan. Trans. Satan (1 Chr. 21:1; Job 1:6-12; 2:1-7; Ps. 109:6; Zech. 3:1-2); adversary (5:4; 11:14, 23, 25; Num. 22:22, 32; 1 Sam. 29:4); and adversaries (2 Sam. 19:22-23). The word means to attack; accuse; resist; be an adversary; be an opponent; be the archenemy of good. In this sense every adversary of good is satan.

l See ***Dynasty of Hadad***, p. 663.

a Question 18. Next, v 41.

the Syrian

23 ¶ And God stirred him up *another* [*b]adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

D. Third adversary of Solomon: Jeroboam the Israelite

Second prophecy of judgment (1 Ki. 11:9-13)

26 ¶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, [*c]even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the

the way; and he had clad himself with a new garment; and they two *were* alone in the field:

★■30 [*e]And Ahijah caught the new garment that *was* on him, and [*f]rent it *in* twelve pieces:

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But [*g]he shall have one tribe [*h]for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 [i]Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, [a]as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make [*b]him prince all the days of his life for David my servant's sake, whom I chose, [c]because he kept my commandments and my statutes:

35 But I will take the kingdom out of his [d]son's hand, and will give it unto thee, *even* [e]ten tribes.

36 And unto [f]his son will I give [g]one tribe, that David my servant may have a [h]light alway before me in Jerusalem, the city which I have

---

Solomon was Rezon of Syria, who was perhaps the general of the Syrian armies when Hadadezer was defeated by David (2 Sam. 8:3-8). He had withdrawn quite a force of his men into the wilderness, living a life like David when he fled from Saul. Finally becoming king of Damascus, he threw off the Israelite yoke and he hated Israel all the days of his life (v 23-25).

*c The 3rd satan (adversary) stirred up against Solomon was Jeroboam, an Israelite. Solomon made him ruler over all those from Ephraim and Manasseh who helped build Millo and repair the breaches of the city of David (v 26-28). Jeroboam received a prophecy that he was to be king over the 10 tribes which would separate from Judah and Benjamin (v 29-39). When Solomon heard of it he sought to kill him, but he fled into Egypt until Solomon's death (v 40).

*d Ahijah from Shiloh, where the tabernacle was for a long time, found Jeroboam in the field. Taking his new garment and rending it into 12 pieces, he gave 10 to Jeroboam, thus predicting that God would rend 10 tribes from the house of David and give them to him (v 29-39).

*e 8th prophecy in 1 Ki. (11:30-39, fulfilled). Next, 13:2.

8 Predictions—Fulfilled:

1 Take 10 pieces . . . I will rend the kingdom out of the hand of Solomon, and will give 10 tribes to you (11:31)
2 David's house shall have one tribe left after the division—one tribe, Benjamin, with Judah (v 32)
3 I will not take the whole kingdom out of his hand, but will make him (Solomon) a prince all the days of his life for David's sake (11:34)
4 I will take the kingdom out of his son's hand, and will give it to you, even 10 tribes (11:35)
5 Unto his son will I give one tribe, that David, My servant, might have a light always before Me in Jerusalem (11:36)
6 I will take you, and you shall reign according to all your soul desires, and shall be king over all Israel (11:37)
7 It shall be, if you will hearken unto all that I command you, and will walk in My ways and do that which is right in My sight to keep My statutes and My commandments, as David, My servant did, that I will be with you, and build you a sure house, as I built for David, and will give Israel unto you (11:38)
8 I will for this afflict the seed of David, but not forever (11:39)

*f This was a symbolic act, as in 22:11; Isa. 20:2; Jer. 19:1-13; Ez. 12; Zech. 11:7-14 and many other places. See ***25 Pantomimes of Ezekiel***, p. 1440.

*g Solomon of v 31.

*h See note h, v 13.

i 7 Reasons for Judgment on Solomon:

1 Because they (Solomon and his people) have forsaken Me (v 33)
2 They have worshipped Ashtoreth the goddess of the Zidonians
3 They have worshipped Chemosh the god of the Moabites
4 They have worshipped Milcom the god of the Ammonites
5 They have not walked in My ways
6 They have not done that which is right in My eyes
7 They have not kept My statutes and My judgments, as David did

a David was always the standard by which other kings were judged (v 33).

b Solomon, as in v 31.

c David did keep God's commandments and statutes, except in the matter of Uriah the Hittite (2 Sam. 11-12). But God did not count this against him in all the later references to his character, for that sin was put away; it was not a habitual sin continuing in his life. He did not make the same mistake again. Here, God counted it as if it had not been committed, for it had been forgiven.

d Solomon's son's hand—Rehoboam's. Fulfilled as in ch. 12.

e Although 10 tribes, generally speaking, were given to Jeroboam, leaving only the tribes of Judah and Benjamin and the tribe of Levi (with but few exceptions) to the house of David, there were multitudes from the 10 tribes that continually came back to the southern kingdom, because of Jeroboam's idolatry and his idolatrous demands of his subjects (note b, 12:17). This made the southern kingdom truly representative of all the 13 tribes in a short time. The northern kingdom continued in sin and rebellion against God, without one king being godly and doing right in the eyes of the Lord. Thus God had to abandon them to total destruction as a nation long before the southern kingdom became apostate enough to send into captivity.

f Solomon's son, Rehoboam (12:1-24).

g One tribe, meaning Benjamin, to be with Judah and the house of David. The Levites as a whole also remained true to David and Judah, making altogether 3 of the 13 tribes of Israel at the initial division (v 36).

h Light—lamp, implying the continued existence of the divine purpose in making the house of David and Judah the eternal ruling family and tribe, as provided in the Davidic covenant and many scriptures (Gen. 49:10; 2 Sam. 7; Isa. 9:6-7; Lk. 1:32)

37 And I will take [i]thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, [j]if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; [k]that I will be with thee, and build thee [l]a sure house, as I built for David, and will [m]give Israel unto thee.

39 And I will for [n]this afflict the seed of David, [o]but not for ever.

(10) Solomon's jealousy: flight of Jeroboam

40 Solomon [p]sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto [q]Shishak king of Egypt, and was in Egypt until the death of Solomon.

(11) Death of Solomon: accession of Rehoboam (2 Chr. 9:29)

41 ¶ And the rest of the acts of Solomon, and all that he did, and his wisdom, [r]*are* they not written in the book of the acts of Solomon?

42 And the time that Solomon reigned in Jerusalem over [s]all Israel *was* [t]forty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

303

CHAPTER 12

III. Reign of Rehoboam, first king of Judah: seventeen years (1 Ki. 12:1-24;

1. Folly of Rehoboam (2 Chr. 10:1-11)

1 And Rehoboam went to [u]Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, [v]when Jeroboam the son of Nebat, who was yet in Egypt, heard *of it*, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 [a]Thy father made [b]our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

● 5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, [c]How do ye advise that I may answer this people?

7 And they spake unto him, saying, [d]If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and [e]consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, [f]What counsel give ye that we may answer this people, who

---

i Jeroboam, to whom the prophecy was addressed and to whom it applied (v 29, 37).

j 3 Conditions of Blessing to Jeroboam:
  1 If you will hearken unto all that I command you (v 38)
  2 If you will walk in My ways
  3 If you will do that which is right in My sight to keep My statutes and My judgments, as David did

k 3 Blessings for Obedience:
  1 I will be with you (v 38)
  2 I will build you a sure house, as I did for David
  3 I will give Israel to you

l A sure house—a long and unbroken line of descendants as kings (v 38).

m If he had done right perhaps all Israel would have been given to him; but as it was Israel meant the 10 tribes (v 35, 38).

n This—referring to the sins of Solomon for which God was going to afflict the seed of David (v 39).

o But not forever—confirming the prophecy of Gen. 49:10; 2 Sam. 7:14-15.

p This shows the complete backsliding of Solomon. Instead of becoming penitent and humble like Ahab and some others when God pronounced judgment upon them, he became bitter and determined to murder the man God had chosen to fulfill His will (v 40; cp. 21:27-29; 2 Chr. 33:12).

q Not the Pharaoh whose daughter Solomon married, but another man who invaded Judah in the days following Solomon (14:25-29).

r Question 19. Next, 12:6.

s All Israel is mentioned here again, indicating that others had reigned over part of Israel (v 42; cp. 2 Sam. 2:1–5:5).

t 3 First Kings Reigned 40 Years:
  1 Saul (Acts 13:21)
  2 David (2 Sam. 5:4)
  3 Solomon (11:42)

Jehoash was the only other king of Judah to reign 40 years (2 Ki. 12:1). Asa reigned 41 years (15:10); Uzziah 52 years (2 Ki. 15:1-2); Manasseh 55 years (2 Ki. 21:1). All others had shorter reigns. See A-W, ***Dispensation of Law***, p. 88.

u The first step taken by Rehoboam was a

ment the dissatisfied Ephraimites to himself by being crowned king in their chief city. This should have caused them to submit to the tribe of Judah, as this was a great honor given them. Shechem lay on the flank of Mt. Gerizim, directly opposite Mt. Ebal, the mounts of curses and blessings (Dt. 11:29; 27:1-8). It was a national sanctuary (Josh. 24:1), and the site of Abraham's first altar (Gen. 12:6). Isaac and Jacob both lived here. Joseph was buried here; Jacob's well was here (Jn. 4:5). The modern town called Neapolis has two long streets running parallel with the valley, 6 mosques, a church of Greek Christians, public baths, and a variety of factories, a synagogue of Samaritans, and other points of interest.

v Jeroboam now returned and entered actively into the affairs of his tribe, becoming leader of those who sought certain changes in their treatment by the kings of the house of David (v 2-15).

a The congregation came to Rehoboam complaining about the oppression of the people and hoping for certain changes in the attitude of the kings of the house of David. They agreed to continue being ruled by them if they would only lighten the burden somewhat (v 4). Rehoboam told them to depart and come again in 3 days when he would give an answer (v 5). He then consulted the old men and they gave him the right advice, saying he should be kind and lighten the burden for his subjects who would then willingly serve him (v 6-7). But when he counseled with the young men who had grown up with him, they advised Rehoboam to become harder on the people (v 8-11); and when they heard his hard speech and saw his haughty attitude they rebelled (v 11-20).

b Their yoke was somewhat grievous under Solomon who had used forced labor to construct all the public buildings and his own house. They had also been greatly taxed in other ways, so they were no doubt due some changes.

c Question 20. Next, v 9.

d This was some of the wisest advice ever given a king (v 7); but Rehoboam permitted the youth of the kingdom to cause him to make one of the greatest mistakes a ruler ever made (v 8-15). Through this one choice and wrong decision many wars were fought and hundreds of thousands of lives were lost. Much bitterness, hatred, jealousy, idolatry, and numerous other sins also resulted. There seemed to be no end to the harm done to God's cause in Israel by this one man's folly.

e Many times this is the mistake of new and younger rulers and executives. It is always wise to stay wise by consulting older and more experienced men (v 8).

f Question 21. Next, v 16.

which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, [g]saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with [h]whips, but I will chastise you with [i]scorpions.

12 ¶ So [j]Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people [k]roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the [l]cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

2. Fourteenth civil strife (2 Ki. 25:25, refs.): fourth division of the kingdom (2 Sam. 2:8, refs.) Jeroboam made king of the ten tribes (2 Chr. 10:12)

16 ¶ So when all Israel [m]saw that the king hearkened not unto them, the people answered the king, saying, [n]What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. [a]So Israel departed unto their tents.

17 [b]But *as for* the children of Israel which reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and [c]all Israel stoned him [d]with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David [e]unto this day.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah [f]only.

3. Judah mobilized: civil war averted by prophecy (2 Chr. 11:1-4)

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, [*g]an hundred and fourscore thousand chosen men, which were warriors, [*h]to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

■ 22 But the word of God came unto [*i]Shemaiah the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

● 24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

IV. Reign of Jeroboam, first king of Israel, twenty-two years (see 1 Ki. 11:37-38)

1. Sins of Jeroboam

(1) Selfishness, jealousy and unbelief

---

nature will make trouble in any kingdom, business, church, or other phase of society; but the answer of v 7 will always be good counsel to follow.

h Whips—the badge of the taskmaster and slave driver on the Egyptian monuments.

i Scorpions. Knotted whips, so-called, as we call one the cat.

j Note that Jeroboam was the head of the people who were seeking easier terms from the new king. He was ready to lead his people in rebellion if the answer was not as they wished. Had it been right he no doubt would have become disarmed and cooperated with the king. Evidently God foresaw these events, and knowing the disposition of Rehoboam and what the outcome of this very meeting would be, made the predictions of 11:30-39 on these grounds.

k This is the most unwise and immature kind of answer to give any people (v 13-15).

l The cause—the turning of events was foreknown by God; and they were necessary to fulfill the prophecy of 11:30-39.

m Seeing that there was no hope of better relationship with the house of David, and that the king would not hear their cause or meet any of their requests, they openly rebelled and for 260 years there were two kingdoms of Israel (v 16-20).

n Question 22. Next, 13:12.

a This was the beginning of 260 years of division and strife between the two nations of Israel. Wars, bloodshed, and intrigue became the program of a once united and godly people. God's plan for a united nation being a blessing to all other nations of the earth had now come to a definite standstill and both kingdoms faced ruin and dispersion among the Gentiles. Little did these rebels realize what their departure to their tents meant for the future. Such is characteristic of rebels—they never stop to think, being guided only for the moment in the direction which is convenient for their bitter passions (v 16).

b It is made clear that in the very beginning of the division of Israel, the house of David and Judah continued to have many of the 10 tribes in their territory; and thus Judah at once became representative of all the tribes of Israel. These, with the continual exodus of multiplied thousands from the 10 tribes who joined the kingdom of David and Judah, made the southern kingdom more and more representative of the 13 tribes (v 17-23; 1 Chr. 9:3; 2 Chr. 10:17; 11:3, 16-17; 15:9; 16:1; 19:8; 23:2; 30:1, 5, 10-11; 31:6; 35:17-18). In Ezra 1:5; 2:2, 59, 70; 7:13; 9:1; 10:5 we read of those returning from captivity and they are called of Israel and all Israel (2:2, 70; 3:1; 6:21; 7:10, 13; 8:25; 9:1; 10:1-2, 5, 10, 25; Neh. 2:10; 7:7, 61, 73; 8:17; 10:33; 11:3; 12:47). Thus, the Jews of the new nation were all Israel; and the same nation of Jews are called the people of Israel in the N.T. (Acts 4:27) and of Judah (Acts 2:14, 22, 36). The two terms Israel and Judah are use interchangeably throughout the N.T. See note a, Acts 13:16.

c All Israel here means the Israelites of the 10-tribe kingdom, not those of the southern kingdom, so the term must be understood in a limited sense in many passages (v 18, 20, 23).

d One of 9 Stonings in Scripture, note k, Ex. 17:4.

e Proving that this part of the book was written before the removal of Israel as in 2 Ki. 17 (v 19).

f This also must be understood in a limited sense, for Benjamin (v 21) and most of Levi (Ez. 44:9-16) stayed true to David, as well as many in the 10 tribes. See note g, 11:36.

*g 180,000, while in David's time there were 500,000 (2 Sam. 24:9).

*h He could muster an army and determine to cause bloodshed, with perhaps the loss of his kingdom, sooner than speak a few kind words and humble himself to save his kingdom (v 21; 12:7-10). He was rebuked by a prophet and commanded not to fight because the division was of God; so he and his followers obeyed and kept the peace (v 22-24).

*i Shemaiah, Jehovah has heard. See ***23 Men Called Shemaiah***, p. 663.

mount Ephraim, and dwelt therein; and went out from thence, and built [m]Penuel.

26 And Jeroboam said [n]in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

(2) Idolatry: religious unity of Israel destroyed

28 Whereupon the king [o]took counsel, and made two calves *of* gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [a]Bethel, and the other put he in Dan.

30 And this thing [b]became a sin: for the people went *to worship* before the one, *even* unto Dan.

(3) Imitates God's program

31 And he made [c]an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had [d]devised of his own heart; and [e]ordained a

fered upon the altar, and burnt incense.

304 CHAPTER 13

2. Jeroboam and the prophet
(1) Prophecy against the altar

■ 1 And, behold, there came a [f]man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood [g]by the altar to burn incense.

★ 2 [h]And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, [i]Josiah by name; and upon thee [*j]shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

(2) Prophecy confirmed: three miracles

3 [*k]And he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his [*l]hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

● 6 And the king answered and said unto the man of God, [*m]Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand

---

j Then—after Jeroboam was made king, he made Shechem his capital (v 25).

k 19 Kings of the 10-Tribe Kingdom:

1	Jeroboam (14:21)	22 yrs.
2	Nadab (15:25)	2 "
3	Baasha (15:33)	24 "
4	Elah (16:2)	2 "
5	Zimri, 7-day reign (16:15)	
6	Omri (16:23)	12 yrs.
7	Ahab (16:29)	22 "
8	Ahaziah (22:51)	2 "
9	Jehoram (2 Ki. 3:1)	12 "
10	Jehu (2 Ki. 10:36)	28 "
11	Jehoahaz (2 Ki. 13:1)	17 "
12	Joash, Jehoash (2 Ki. 13:10)	16 "
13	Jeroboam II (2 Ki. 14:23)	41 "
14	Zachariah (6 mo., 2 Ki. 15:8)	
15	Shallum (1 mo., 2 Ki. 15:13)	
16	Menahem (2 Ki. 15:17)	10 "
17	Pekahiah (2 Ki. 15:23)	2 "
18	Pekah (2 Ki. 15:27)	20 "
19	Hoshea (2 Ki. 17:1)	9 "
	Total	241 "

Note: since the total of the above list is 19 yrs. short of the total for the reigning of the kings of Judah during the same period (A-W, ***Dispensation of Law***, p. 88), we are obliged to recognize that the writer failed to give a complete chronology of Israel here, being interested perhaps in the chronology of Judah only.

l Repaired and enlarged Shechem, including fortifications (2 Chr. 11:11).

m Penuel, east of Jordan (v 25; Gen. 32:30; Judg. 8:8).

n Here jealousy and selfishness entered his heart and he sought for some way to keep the 10 tribes from going to Jerusalem to

wilful, designed, and deliberate (v 26-27).

o See ***8 Steps to Jeroboam's Fall***, p. 664.

a This one was desecrated by Josiah (2 Ki. 23:15). The one in Dan was carried away by Tighlath-pileser (2 Ki. 15:29).

b Jeroboam's idols became a sin to Israel. The expression made Israel to sin is used 23 times of Jeroboam (14:16; 15:26, 30, 34; 16:2, 13, 19, 26; 21:22; 22:52; 2 Ki. 3:3; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:21; 23:15). There was nothing like this in Judah, except in the days of Manasseh who made the people to sin (2 Ki. 21:11-17).

c A temple, not merely high places.

d This is where all false religions come from. No doubt Satan had something to do with putting it into his heart, for he is the spirit that works in all sons of disobedience (Jn. 8:44; Eph. 2:1-3; 1 Jn. 3:8). False prophecies also come from the same source (Jer. 13:10; 14:14; 16:12; 17:9; 18:12; 23:16-26; Ez. 13:17).

e Man-made feasts always go with man-made priests (v 31, 33).

f See ***Man of God***, p. 555.

g Upon the ledge where the priest always stood to make sacrifice (v 1).

h 9th prophecy in 1 Ki. (13:2-3, fulfilled). Next, v 21.

4 Predictions—Fulfilled:

1 A child shall be born unto the house of David, Josiah by name (13:2)
2 He shall offer upon this altar the priests of the high places that burn incense upon it
3 Bones of men shall be burnt upon this altar
4 The altar shall be rent this day and the ashes that are upon it will be poured out (13:3)

i This prophecy was uttered 322 years before Josiah was born, and 348 before it was fulfilled (v 2; 2 Ki. 22:1, 3, 17-18). Isaiah mentioned Cyrus by name about 175 years before he was born, and about 213 before he fulfilled prophecy (2 Chr. 36:22-23; Isa. 44:28).

*j Fulfilled in 2 Ki. 23:17-18.

*k The prophet gave a sign that was to be fulfilled that very day, showing that the prophecy would be literally fulfilled. The sign was that the altar would be rent by God's power and all the ashes poured out (v 3). It was fulfilled a few minutes later when Jeroboam sought to take hold of the man of God (v 4-5).

*l 3 Great Miracles:

1 Drying up of the king's hand (v 4)
2 Rending of the altar (v 5)
3 Healing of the king's hand (v 6)

*m In spite of these 3 miracles Jeroboam did not repent or turn from his wickedness in the least, which proves again that miracles will not make all men repent (v 4-6).

✡ ✡ ✡

before.

(3) The prophet's obedience

● 7 And the king said unto the man of God, [a]Come home with me, and refresh thyself, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

●■ 9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Bethel.

(4) The prophet's disobedience

11 ¶ [b]Now there dwelt an old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, [c]What way went he? For his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him [d]sitting under an oak: and he said unto him, [e]*Art* thou the man of God that camest from Judah? And he said, I *am*.

15 [f]Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

● 17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

● 18 He said unto him, I *am* a prophet also as thou *art;* and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

(5) The prophet's judgment

■ 20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

★ 21 [g]And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou [h]hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, [*a]Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [*b]a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD

---

through prayer, Jeroboam offered the hospitality of his palace and a reward (v 7). The man refused saying that he would not accept any bread in Jeroboam's kingdom, for God had told him not to eat bread in Ephraim, and to go back by another way from which he had come (v 8-9).

b When the man of God started back another way, according to the word of the Lord, an old prophet in Bethel caused him to disobey the Lord. His sons had reported the miracles of the man and the prediction he had made against the altar of Jeroboam (v 10-12); so the prophet had the sons to saddle an ass which he rode, going after the departing one. He found the man sitting under an oak and invited him to come home with him and eat bread (v 13-15). When the invitation was refused and the reason given, the old prophet declared that an angel had told him to go after the man of God and bring him back to eat bread at his house. This was a false report but so convincing, that the man sinned against the commandment of the Lord and went back (v 16-19). At the table the true word of the Lord came to the older prophet who made a prediction of younger one's destruction for disobedience (v 20-22).

c Question 23. Next, v 14.

d This slow traveling of the man of God no doubt cost him his life. If he had gone right back to Judah, which was only a few miles, he would have been out of danger of disobedience (v 14).

e Question 24. Next, 14:6.

f Then—after the old prophet had found the man of God, he invited him home to eat and drink (v 15), declaring falsely that an angel had commanded it. Instead of obeying God, the man obeyed the voice of a stranger who lied about his contact with an angel (v 16-19). This should be a great lesson for all the prophets and servants of God not to do one thing, even though an angel from heaven commands it, if the action is contrary to orders from God. The man of God knew the will of God, for he had repeated it twice already; and he should have known that God would not change His orders through another after giving previous orders to him directly.

g 10th prophecy in 1 Ki. (13:21-22, fulfilled). Next, 14:7. There was only one prediction—that the man of God would die and his carcass would not come unto the sepulchre of his fathers, meaning that his body would be buried at some other place.

h 4fold Sin of the Man of God (v 21-22):
1 He disobeyed the mouth of Jehovah
2 He did not keep the commandment of the Lord
3 He went back to Bethel when God had told him not to turn again to Bethel (v 9, 22)
4 He ate bread and drank water contrary to the commandment (v 8, 22)

*a These orders from God were clear, definite and unmistakable. Just why God did not want him to eat and drink in Bethel is not known unless doing so would be recognized as an action sanctioning Jeroboam's policies of idolatry. The truly godly Israelites among the 10 tribes left their homes to strengthen Rehoboam and oppose idolatry. The old prophet had remained in Bethel, one of the two places where the golden calves were placed; hence, to eat with either Jeroboam or this prophet could have been counted a breach of godliness. It seems God did not even want one of His own to fellowship anyone in the program of idolatry, in the least way.

*b The lion bothered to kill only the man, not the ass; and he didn't even eat the flesh of the man. Both the ass and the lion were standing by the body of the man of God when he was found (v 24-25). This demonstrates that wild animals can obey the voice of God and do so to the letter, even better than some men obey Him. When the matter was reported to the prophet at Bethel he came, and taking the dead man, buried him in his own sepulchre (v 24-30). The old prophet even requested his sons to bury him beside the man of God at death (v 31).

* * *

torn him, and slain him, according to the word of the LORD, which he spake unto him.

(6) The prophet's burial

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcase in his own grave; and they mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

(7) Jeroboam persists in evil

33 ¶ [*c]After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

305 CHAPTER 14

(1) Sickness of his son

1 [a]At that time Abijah the son of Jeroboam fell sick.

● 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.

● 3 And take with thee ten loaves, and [b]cracknels, and a [c]cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his [d]eyes were set by reason of his age.

(2) Exercise of the gifts of the word of knowledge and discernment (1 Cor. 12:8; 2 Ki. 6:32)

■ 5 ¶ And the LORD [e]said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

● 6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, [f]Come in, thou wife of Jeroboam; [g]why feignest thou thyself *to be* another? for I *am* sent to thee *with* heavy *tidings*.

(3) Prophecy against Jeroboam

★●■7 [h]Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou

---

[*c] After this—after the experience with the man of God and the miracles of v 4-6, Jeroboam was still hardened and determined to rebel against God in his idolatry. He even became more wicked, as is always the case when men harden themselves against Him (v 33). These sins caused God to plan his destruction (v 34).

[a] At that time—when Jeroboam's altar was rent by Jehovah, and he had been healed of his withered hand (13:4-6), his son Abijah fell sick (v 1). He told his wife to go in disguise to Ahijah, the prophet in Shiloh who had previously predicted he would be king over Israel, and find out what would become of the child (v 2). This indicates that he had no confidence in his own gods, and that he considered them more political expedients. All he ever cared to use them for was to keep his people from going down to Jerusalem to worship, so that he might keep his kingdom (12:26-28). He clung to them in desperation for this purpose only. No doubt, in his heart he knew that Jehovah was the only true God. One thing is certain: he realized that his golden calves did not give him the kingdom; and it should have been clear that they were not going to establish his kingdom for his offspring, as Jehovah had promised if he would obey Him (11:30-39)

[b] Cracknels. Heb. niqqud, biscuit. It was some sort of hard biscuit carried by the common people on their journeys. The literal meaning is a thin pricked or punctured biscuit—one that would crumble easily,

[c] Flask or bottle of honey.

[d] He was nearly blind from old age. The fact that Jeroboam had her disguise herself to go before a man that could hardly see is proof of his own guilty conscience. He felt that the prophet would not even give the queen a favorable reply if he knew who she was, for Jeroboam had not met the conditions upon which he could claim a sure house (11:30-39). The very presents selected were for the purpose of deception, being such as a poor country person would likely bring. Jeroboam also counted some on the blindness of Ahijah in his plans to deceive, as Rebekah and Jacob did when they deceived Isaac (Gen. 27:1, 22).

[e] The Lord knows how to discover deception; He made it known by word to the prophet who was coming and what she was coming for. Furthermore, God told him exactly what to say even before she arrived (v 5).

[f] This must have been quite a shock to Jeroboam's wife—to be addressed as such by a man who was practically blind, when all possible secrecy had been kept regarding her arrival and no one knew her disguise. She was told that the prophet had bad news for her (v 6).

[g] Question 25. Next, v 14.

[h] 11th prophecy in 1 Ki. (14:7-16, fulfilled). Next, 16:1.

10 Predictions—Fulfilled:

1 I will bring evil upon the house of Jeroboam (14:10)
2 I will cut off from Jeroboam every male of his house
3 I will also cut off others of his line, free or bond, and do away with his whole house as refuse is swept completely away
4 The ones who die in the city of Jeroboam shall the dogs eat, and those that die in the field shall the fowls eat (14:11)
5 When your feet enter into the city your child shall die (14:12)
6 All Israel shall mourn for him, and bury him (14:13)
7 He only of the house of Jeroboam shall come to the grave, for in him had been found some good toward Jehovah, of all the house of Jeroboam (14:13)
8 The Lord shall raise up a king over Israel who shall cut off the house of Jeroboam (14:14)
9 The Lord will smite Israel, as a reed is shaken in the water (14:15)
10 He shall root up Israel out of this good land, and shall scatter them beyond the river (Euphrates), because they have made their groves, provoking the Lord to anger; and He shall give them up because of the sins of Jeroboam (14:15-16)

✡ ✡ ✡

my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;

9 But hast done evil above all that were before thee: [*j]for thou hast gone and [*k]made thee other gods, and molten images, to provoke me to anger, and [*l]hast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, *and* him that is shut up and [*m]left in Israel, and [*n]will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the [*o]dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

(4) Sign to confirm the prophecy against Jeroboam

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And [a]all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the [b]grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

(5) Further prophecy against Jeroboam and the captivity of Israel

14 Moreover the LORD shall raise him up a king over Israel, [c]who shall cut off the house of Jeroboam that day: but [d]what? even now.

15 For the LORD shall [e]smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this [f]good land, which he gave to their fathers, and shall scatter them beyond the [g]river, because they have made their [h]groves, provoking the LORD to anger.

16 And he shall [i]give Israel up because of made Israel to sin.

(6) Sign fulfilled: death of Jeroboam's son

17 ¶ And Jeroboam's wife arose, and departed, and came to [k]Tirzah: *and* when she came to the threshold of the door, the [l]child died;

18 And they buried him; and all Israel [m]mourned for him, according to the word of the LORD, which he spake [n]by the hand of his servant Ahijah the prophet.

4. Death of Jeroboam: accession of Nadab his son, the second king of Israel (2 Chr. 13:20)

19 And the [o]rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned *were* [p]two and twenty years: and he [q]slept with his fathers, and Nadab his son reigned in his stead.

V. Rehoboam's reign continued
1. Length of reign: seventeen years

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam *was* forty and one years old when he began to reign, and he reigned [r]seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his [s]mother's name *was* Naamah an Ammonitess.

2. Apostasy: eight sins of Judah (2 Chr. 12:1)

22 And Judah [t]did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

---

the standard of measurement for other kings of Israel (3:14; 9:4; 11:4, 6, 33, 38; 14:8; 15:3, 6; 2 Ki. 14:3; 16:2; 18:3; 22:2). He kept God's commandments and followed Him with all his heart in those things that were right (v 8), sinning against Him only in the matter of Uriah the Hittite.

*j God did not look on the calves as mere political necessities, but as the means to commit the most horrible of sins (v 9).

*k 2 Great Sins of Jeroboam (v 9):
  1 Made other gods, and molten images
  2 Cast God behind his back

*l Here is another impressive example of a man going into sin to the point of casting God behind his back, after having once known Him in a very real way, even having received prophecies, and having been promised a sure house and a kingdom if he would obey (v 9; 11:30-39; 12:25-33).

*m The ones left of the house of Jeroboam, whether they were shut up (slaves) or left (free men) in Israel (v 10).

*n The last man of Jeroboam's house would be destroyed as one sweeps away refuse (v 10).

*o Dogs were the chief scavengers of oriental cities, and vultures the chief scavengers of the country district, being assisted by kites and crows.

a Another place where all Israel must be understood in a limited sense—of those under Jeroboam, not any under Rehoboam (v 13).

b Heb. qeber, the grave, the place of the body; not sheol, hell, the place of departed spirits (see ***Hell***, p. 1030).

c Question 26. Next, v 29.

d What do I say? He will destroy it even now or soon. This was fulfilled some 20 years after the prophecy when Baasha destroyed all of Jeroboam's seed (15:27-31).

e This part of the prophecy was fulfilled about 250 years after this (2 Ki. 17).

f This good land—occurs only here and in Josh. 23:13, 15.

g The river Euphrates (2 Ki. 17).

h Asherim. See ***Asherah***, p. 194.

i When God gives people up they are abandoned to the depths of sin and hell (v 16; Rom. 1:24-32). Here again is an example of people being finally given up to destruction who were once blessed by His mercy and grace. See ***Backsliding*** in Index.

j Used 23 times (note b, 12:30).

k Tirzah, made the capital of Ephraim by Baasha (15:21), until Samaria was built by Omri (15:33; 16:6-24). See Josh. 12:24; 2 Ki. 14-16; Song 6:4. A woman so-named (Num. 26:33; 27:1; 36:11; Josh. 17:3).

l Fulfillment of v 12.

m Fulfillment of v 13.

n By the hand of, meaning by the agency of.

o See other acts of Jeroboam (2 Chr. 13).

p 22 years—Jeroboam. According to 15:25 Nadab, his son, reigned 2 years, beginning in the 2nd year of Asa, which was the 21st year of Jeroboam; so Nadab's 2 years were the last two of Jeroboam. In 2 Chr. 13:20 we learn that Jeroboam was stricken with a lingering disease; during this time Nadab reigned with him, then reigned 2 years after him. It must be remembered that the writer of Kings was not giving a detailed or chronological record of the kings of Ephraim, but of Judah; so he was not particular about all the facts regarding the kings of northern Israel.

q The wicked sleep with their fathers, as well as the righteous; hence the term refers only to the death of the body—when the spirit leaves it—and not to the place or state of the soul at all (Jas. 2:26). At physical death the immortal soul and spirit of the righteous go to paradise (Lk. 23:43; Eph. 4:8-10), while those of the wicked go to hell, the torment compartment of sheol-hades, to await the resurrection (Ps. 9:17; Isa. 14:9; Lk. 16:19-31; Rev. 20:11-15). See ***Hell***, p. 1030.

r See kings of Judah, A-W, ***Dispensation of Law***, p. 88.

s The queen-mother was mentioned many times in these records (v 21; 15:2, 10; 22:42; 2 Ki. 8:26; 12:1; 14:2; 15:2, 33; 18:2; 21:1, 19; 22:1; 23:31, 36; 24:8, 18; 2 Chr. 24:1; 25:1; 26:3; 29:1).

t See ***8 Sins of Judah***, p. 664.

land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

3. First Egyptian invasion of Judah (2 Chr. 12:2-12)

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* [b]Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

4. Death of Rehoboam: accession of Abijam, second king of Judah (2 Chr. 12:13)

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, [c]*are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam [d]slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

306 CHAPTER 15

VI. Kings of Judah (1 Ki. 15:1-24; 2 Chr. 13:1–16:14)

1. Reign of Abijam, second king of Judah: three years (2 Chr. 13)

1 Now in the [e]eighteenth year of king Jeroboam the son of Nebat reigned [f]Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

3 And he [g]walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless for [h]David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 [i]And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, [*a]*are* they not written in the book of the chronicles of the kings of Judah? [*b]And there was war between Abijam and Jeroboam.

8 And Abijam [*c]slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

2. Reign of Asa, third king of Judah: forty-one years (2 Chr. 14:1–16:14)

(1) First good king in Judah (1 Ki. 22:43; 2 Ki. 12:1)

9 ¶ And in the twentieth year of [*d]Jeroboam king of Israel reigned Asa over Judah.

10 And [*e]forty and one years reigned he in Jerusalem. And his mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa [*f]did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he [*g]took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

(2) Fifteenth civil strife (2 Chr. 16:1-6; 2 Ki. 25:25, refs.)

16 ¶ [*h]And there was war between Asa and

---

a Sodomites are those who commit the sin of Sodom (Gen. 17); here male prostitutes dedicated to idolatry involving this sin (v 24; 15:12; 22:46; 2 Ki. 23:7). Such was forbidden by the law (Dt. 23:17-18). Sodomites were connected with the ***Asherah***, p. 194.

b Shishak was founder of the 22nd Egyptian dynasty. He invaded Judah, took Jerusalem, and carried away all the treasures of the king's house, and the shields of gold which Solomon had made (v 26). This was

gressed against Him (2 Chr. 12:2). Shishak had an army of 1200 chariots, 60,000 horsemen, and innumerable foot-soldiers of Egyptians, Lubims, and Sukkiims, and Ethiopians (2 Chr. 12:3). Judah humbled themselves and God spared them total destruction (2 Chr. 12:4-12).

c Question 27. Next, 15:7.

d He fell into bodily sleep and his body was buried in a tomb in the city of David (14:31).

e This was about 4 years before his death.

f Called also Abijah (2 Chr. 12:16).

g 2fold Character of Abijam—Abijah:
  1 He walked in all the sins of his father, Rehoboam (v 3)
  2 His heart was not perfect with the Lord, as the heart of David

h God spared Judah again for the sake of David, because he did that which was right in the eyes of Jehovah, and did not turn away from what He commanded, save only in the matter of Uriah the Hittite (v 4-5).

i This is the 2nd time this is mentioned in these two chapters (v 6; 14:30).

*a Question 28. Next, v 23.

*b See v 6; 14:30.

*c Died a physical death—his body went to sleep and was put in a burial place in the city of David (v 8). No soul sleep is taught in Scripture.

*d In spite of the sins of Jeroboam he lived through the reigns of 2 kings of Judah (Rehoboam and Abijam), and into the reign of Asa 2 years.

*e Asa had the 3rd longest reign of any king of Judah—41 years (v 10).

*f This is a pleasant change from the often repeated fact with most kings—he did that which was evil. This man was the first king of Judah after the division of the kingdom that did right in the sight of the Lord, as David did. Because of this he had a long life and outlived 7 kings of Israel who did evil in the eyes of the Lord. See note a, 11:6.

*g 5 Good Acts of Asa:
  1 Took away the sodomites out of the land (v 12)
  2 Removed all the idols that his fathers (previous kings) had made
  3 Removed his mother from being queen, because of her idolatry (v 13)
  4 Destroyed her idol, burning it by the brook Kidron. This suggests it was made of wood. Here and in 2 Chr. 15:16 the word rendered idol is miphletseth, meaning horror, terror, or monstrosity. It is supposed the god was an obscene figure, the worship of which shows the demoralizing influence of idolatry. Such figures were often worshipped among idolaters
  5 Brought the things his father and he had dedicated, into the temple (v 15)

*h See v 6-7, 14:30.

17 And [j]Baasha king of Israel went up against Judah, and built [k]Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

(3) Asa's league with Syria (2 Chr. 16:7-11)

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa [l]sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

(4) Syria invades Israel (2 Chr. 16:2-4): fourth Syrian war (2 Ki. 16:5, refs.)

20 [m]So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all [a]Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha [b]heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

(5) Asa's building program (2 Chr. 16:5-6)

22 [c]Then king Asa made a proclamation throughout all Judah; none *was* exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had of Benjamin, and [e]Mizpah.

(6) Asa's disease and death (2 Chr. 16:12-14)

23 The [f]rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, [g]*are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was [h]diseased in his feet.

24 And Asa [*i]slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

VII. Kings of Israel (1 Ki. 15:25–16:28)

1. Reign of Nadab, second king of Israel: two years

25 ¶ And [*j]Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and [*k]walked in the way of his father, and in his sin wherewith he made Israel to sin.

2. Reign of Baasha, third king of Israel: twenty-four years (2 Chr. 16:1-6)

(1) Sixteenth civil strife (2 Ki. 25:25, refs.)

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha [*l]slay him, and reigned in his stead.

---

campaign (v 16; cp. v 32).

j Baasha became king of Israel in the 3rd year of Asa (v 33).

k Ramah, which he intended to menace, was 5 mi. north of Jerusalem.

l Asa's calling of Benhadad to his aid was condemned by the prophet, Hanani (2 Chr. 17:7). An alliance had been made between Benhadad's father (v 19) and Abijam which helped the latter get victory over Jeroboam (2 Chr. 13:17-20). This alliance had been brought to an end by Baasha, the successor of Benhadad. It was only natural that Asa should endeavor to break up this league and secure the Syrian troops for himself. The Israelites had begun to call in foreign help against each other when Jeroboam called for the aid of Shishak, king of Egypt. They continued such a program until both kingdoms were taken into captivity and both destroyed as nations.

m Benhadad agreed to help Asa by making war on the northern kingdom of Israel. He smote Ijon, Dan, Abel-beth-maachah, all Chinneroth, and all the land of Naphtali. This caused Baasha to leave off fortifying Ramah and thus Asa was greatly relieved (v 20-21).

a Cinneroth (v 20). Called Chinneroth (Josh. 11: 2; 12:3). It was a northern district of Palestine, which probably took its name from the sea of Chinnereth, called also the Sea of Galilee (Num. 24:11; Dt. 3:17; Josh. 13:27; 19:35).

b When he heard of the league between Asa and Benhadad, he left off fortifying Ramah from which he intended to trouble Judah (v 16-21).

c Then—when Baasha had left off building Ramah as a fortification against Judah, Asa commanded all men of Judah to remove the fortifications. With the stone and timber he got from here he built Geba and Mizpah (v 22).

d Geba was located opposite Michmash (1 Sam. 14:5), and on the top of a steep terraced hill at the very verge of the Wady Suweinit. Its position was very strong. Being further north of Ramah, the danger of Ephraim bothering Jerusalem was farther removed.

e From Jer. 41:9 we learn that Asa had also dug a well at Mizpah to give the garrison water if the town was besieged.

f See 2 Chr. 14:9–15:10.

g Question 29. Next, v 31.

h The writer of Kings did not see fit to record the story of Asa's disease other than merely mention it. The writer of Chronicles gave more details, speaking of it as exceedingly great and mentioning that Asa did not seek the Lord, but turned to the physicians—and he died (2 Chr. 16:12-14). See ***Bible Plagues***, p. 550 of N.T.

*i This refers to bodily sleep, not soul sleep which is not once taught in the Bible. What slept was buried in the city of David—the body (v 24).

*j 7 Kings of Israel During Asa's Reign:
1 Nadab (v 25)
2 Baasha (v 33)
3 Elah (16:8)
4 Zimri (16:11-15)
5 Tibni (16:21)
6 Omri (16:21-22)
7 Ahab (16:28-34)

*k Walked in the way of Jeroboam, and in the sin of all Israel—the 10 tribes of the northern kingdom (v 26).

*l See ***14 Assassinations—Kings and Queens***, p. 664. It is noticeable that only one king and one queen of Judah were killed by conspirators. Another happened to be in Israel when Jehu, seeking the throne, assassinated the king of Israel; and he also was killed. The others were murdered by conspirators who wanted the throne for themselves or another. One king of Israel committed suicide because conspirators had him trapped and would have killed him (16:18). This is another indication of the utter wickedness of Israel compared to Judah, during the time of the division of the kingdom. And yet, some today contend that God cut Judah off, not Israel, and that Israel is now enjoying the covenants and blessings exclusive of Judah. On the basis of wickedness it was Israel that was cut off as a nation even until now; but Judah survived and was restored. Thus it will be in the future—Judah as well as the 10 tribes will be restored again under the Messiah (Acts 15:13-18). In this N.T. passage David and his kingdom of Judah are spoken of in particular and not the 10 tribes, although they will be included in it, according to all the prophets.

* * *

fulfilling 1 Ki. 14:7-15

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, [m]according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 [n]Because of the sins of Jeroboam which he sinned, and which he [o]made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the [p]rest of the acts of Nadab, and all that he did, [a]*are* they not written in the book of the chronicles of the kings of Israel?

(3) Wars, character and length of Baasha's reign

32 [b]And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, [c]twenty and four years.

34 And he did evil in the sight of the LORD, and [d]walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

307 CHAPTER 16

(4) Prophecy against Baasha

★■ 1 [e]Then the word of the LORD came to [f]Jehu the son of Hanani against [g]Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and [h]made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of [i]Baasha, and what he did, and his might, [j]*are* they not written in [k]the book of the chronicles of the kings of Israel?

6 So Baasha [l]slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and [*m]because he killed him.

3. Reign of Elah, fourth king of Israel: two years

8 ¶ In the [*n]twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

4. Reign of Zimri, fifth king of Israel: seven days
(1) Seventeenth civil strife (2 Ki. 25:25, refs.)

9 And his servant Zimri, captain of half *his* chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

(2) Zimri destroys Baasha's house, fulfilling 1 Ki. 16:1-7

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet,

13 [*a]For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their [*b]vanities.

14 Now the [*c]rest of the acts of Elah, and

---

m See 14:7-16.

n 2 Reasons Jeroboam's House Cut Off:
  1 Because of his sins (v 30)
  2 Because he made Israel to sin by worshipping golden calves.

o See 12:25-33.

p Nadab is not mentioned in 1 and 2 Chronicles, and all that is said of him is in v 25-31; 14:20, so there must have been some records in Israel other than Chronicles.

a Question 30. Next, 16:5.

b Here again, it refers to border fighting, not to an all out war (v 32).

c This is the length of his reign. If he began to reign in the 3rd year of Asa, as stated, he died in the 26th year of Asa (16:8). Yet in 2 Chr. 16:1 we read that he made war in the 36th year of the reign of Asa. This would be about 10 years after his death; so it could only refer to the 36th year of the kingdom of Israel after the division of the kingdom. This agrees with all the other dates and reigns. The word reign should be kingdom.

d He lived in the sins of Jeroboam and those rebellious kings, not of the same line, but of the same people (v 34).

e 12th prophecy in 1 Ki. (16:1-4, fulfilled). Next, 17:1.
4 Predictions—Fulfilled:
  1 I will take away the posterity of Baasha and his house (16:3)
  2 I will make his house like that of Jeroboam
  3 Him that dieth of Baasha in the city shall the dogs eat (16:4)
  4 Him that dieth of his, in the fields, shall the fowls of the air eat

f Jehu, Jehovah is He. 5 Jehu's:
  1 A prophet (v 1, 7, 12; 2 Chr. 19:2; 20:34)
  2 Son of Obed (1 Chr. 2:38)
  3 A Simeonite (1 Chr. 4:35)
  4 A Benjamite (1 Chr. 12:3)
  5 A king of Israel (2 Ki. 9:1–10:36)

g Baasha, boldness. He was of the tribe of Issachar and one who obtained the throne by usurpation (15:27–16:13; 2 Chr. 16:1-6; Jer. 41:9).

h Baasha was the 2nd man whom God exalted thus far over the 10 tribes. The first one, Jeroboam, was to be cut off completely because of his sins. Baasha, who started the 2nd dynasty, was raised up to destroy Jeroboam's house; but he also went into the same sins Jeroboam was responsible for; and now God predicted his house would be totally cut off (v 1-4). Baasha fulfilled the prophecy of the destruction of all belonging to Jeroboam (15:27-31). Zimri was raised up to fulfill this prophecy of the destruction of the house of Baasha (v 11-20).

i See 2 Ki. 9:9; 2 Chr. 16; Jer. 41:9 for the only statements about Baasha in Scripture, other than 15:16–16:13; 21:22.

j Question 31. Next, v 14.

k This must have been a book solely to record the history of the kings of Israel—one which we do not possess now.

l Slept bodily in death, for what slept was buried in a tomb and went to dust again (v 6). The soul and spirit were not made of dust and will never return to dust; they are immortal. See ***Immortality*** in Index.

*m This indicates that Baasha overstepped God's will in the destruction of the house of Jeroboam, in some way—perhaps by killing king Nadab before it was God's time (15:27-29).

*n This confirms the fact that Baasha reigned only 24 years (v 8; 15:33, note).

*a This was the reason for destroying the house of Baasha and Elah (v 13).

*b Vanities—idols (v 13, 26).

*c There are no details of his reign in 1 and 2 Chronicles, other than one thing (1 Chr. 9:8), so the book mentioned here must refer to a special history of the kings of the northern kingdom (v 14).

✡ ✡ ✡

*e 7 days. The shortest reign of any king of Israel or Judah (v 15). Omri was made king by the army who then turned against Zimri, and caused him to commit suicide (v 16-20).

*f This suggests that he forced Israel to sin. Being the head of half the chariots (v 9), he no doubt was commanded to force obedience to the new religious laws related to the worshipping of the golden calves. He himself also sinned after this manner (v 19)

*g His acts were also recorded in the special book of the kings of Israel (v 20). None are recorded in 1 and 2 Chronicles of our Bible, so the chronicles of the kings of Israel must refer to another book which we do not possess.

*h Question 33. Next, v 27.

*i Then—after the death of Zimri, there was a division of the 10-tribe kingdom over who would be the next king (v 21-22). Omri prevailed in the civil war and reigned 12 years (v 22-23).

a Omri bought the hill of Samaria and built the city of Samaria (v 24).

b 2 talents of silver at $1,920 each—$3,840 for the hill of Samaria.

c Omri was more wicked than Jeroboam and all other kings before him. He committed the sins of Jeroboam, and forced new sins upon the people (v 25-26).

d Idols (v 13, 26).

e The other acts of Omri are not written in the Chronicles of the Bible, so this must refer to another book of records of the kings of Israel which we do not possess.

f Question 34. Next, 17:18.

g Slept bodily, for that which slept was buried in a tomb (v 28). Only the body sleeps at the time of physical death. The inner man leaves the body (Jas. 2:26), and is in a state of full consciousness in heaven or hell. See ***Hell***, p. 620.

h 3 years before the close of the long reign of Asa over Judah, Ahab began to reign over Israel. He ruled for 22 years (v 29).

i In v 25 we read that Omri did evil—worse than all the wicked kings that were before him; but now we read that Ahad did evil above him and all others (v 30). How he could excel in wickedness above the previous one is not clear unless it was in taking a pagan wife, serving Baal, building him an altar, and worshipping him (v 31). Omri also built a grove, or set up an Asherah, a totem pole idol (see ***Asherah***, p. 194.

j In the days of Ahab the curse of Joshua on those who built Jericho, came to pass (v 34; Josh. 6:26).

* * *

book of the chronicles of the kings of Israel?

(3) Eighteenth civil strife (2 Ki. 25:25, refs.):
Omri made sixth king of Israel

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign [*e]seven days in Tirzah. And the people *were* encamped against Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

(4) Death of Zimri

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, [*f]to make Israel to sin.

20 Now the [*g]rest of the acts of Zimri, and his treason that he wrought, [*h]*are* they not written in the book of the chronicles of the kings of Israel?

5. Reign of Omri, sixth king of Israel: six years
(1) Nineteenth civil strife (2 Ki. 25:25, refs.):
death of Tibni, seventh king of Israel

21 ¶ [*i]Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

(2) Omri builds Samaria

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24 And [a]he bought the hill Samaria of Shemer for [b]two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

(3) Wickedness and death of Omri

* * *

the LORD, and [c]did worse than all that *were* before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their [d]vanities.

27 Now the [e]rest of the acts of Omri which he did, and his might that he shewed, [f]*are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri [g]slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

VIII. Reign of Ahab, eighth king of Israel:
twenty-two years. Ministry of Elijah
(1 Ki. 16:29–22:40; 2 Chr. 18)
1. Accession and wickedness of Ahab
(1 Ki. 18:18; 21:19,25-26)

29 ¶ And in the [h]thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above [i]all that *were* before him.

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

2. Curse upon builders of Jericho,
fulfilling Josh. 6:22

34 ¶ [j]In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

308 CHAPTER 17

3. Elijah's prediction of $3^1/_2$ years of drought:
first miracle (Lk. 4:25; Jas. 5:17)

* * *

the inhabitants of Gilead, [*b]said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

4. Elijah fed by ravens twice daily: second miracle

■ 2 And the word of the LORD came unto him, saying,

★● 3 [c]Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that *is* before Jordan.

● 4 And it shall be, *that* thou shalt drink of the brook; and I have [d]commanded the ravens to [e]feed thee [f]there.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook [g]Cherith, that *is* before Jordan.

6 And the [h]ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

5. Elijah multiplies meal and oil daily: third miracle

■ 8 ¶ And the word of the LORD came unto him, saying,

★● 9 [i]Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, [j]the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

★●■13 [k]And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And [l]she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.

16 *And* the [m]barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

6. Elijah resurrects the widow's son: fourth miracle

17 ¶ And it came to pass after these things, *that* the [a]son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 [b]And she said unto Elijah, What have I

---

*a Elijah, God is Jehovah. 2 Elijah's:
  1 A returning exile (Ezra 10:21)
  2 The prophet.
He is mentioned 69 times (17:1–19:21; 21:17-28; 2 Ki. 1:1-17; 2:1-15; 3:11; 9:36; 10:10, 17; 2 Chr. 21:12; Mal. 4:5). He is called Elias 30 times in the N.T. (Mt. 11:14; 16:14; 17:3-12; 27:47-49; Mk. 6:15; 8:28; 9:4-13; 15:35-36; Lk. 1:17; 4:25-26; 9:8, 19, 30, 33, 54; Jn. 1:21-25; Rom. 11:2; Jas. 5:17), this being the Gr. form of the name. Elijah is considered one of the greatest of the prophets. He is not called a writing prophet because of not leaving any book like the ones from Isaiah to Malachi, but he did write 4 verses (2 Chr. 21:12-15). No prophet has been more vividly described and none has been counterfeited as he has been. Many in all ages have claimed to be Elijah, the reason being that he is clearly predicted to come back to the earth to help restore Israel just before the 2nd advent of Christ (Mal. 4:5-6; Rev. 11:3-12). Elijah is also revealed as one of 2 anointed men who now stand before the God of the whole earth, symbolized by 2 olive trees and 2 candlesticks (Zech. 4:11-14; Rev. 11:3-12). He is the only prophet whom people tried to identify with John the Baptist (Mt. 16:14; Mk. 6:15; 8:28; Jn. 1:21-25), and the only one whom John the Baptist imitated in spirit, power, and ministry (Mt. 11:14; 17:11-12; Mk. 9:12-13; Lk. 1:17). See ***14 Points of Similarity Between Elijah and John the Baptist***, p. 664.

*b 13th prophecy in 1 Ki. (17:1, fulfilled). Next, v 3. This was one prediction of no rain for these years—until he would say it should rain again. These years proved to be 3$^{1}/_{2}$ in number (Lk. 4:25; Jas. 5:17). The 6 months must be reckoned before the 3 years because the third year (meaning the third full year) is mentioned at the end of these years (18:1).

c 14th prophecy in 1 Ki. (17:3-4, fulfilled). Next, v 9. This was a prediction that there would be enough water in the brook Cherith for him to drink, and that ravens would feed him his 2 daily meals (v 5-7).

d 2 Commands of God Concerning Elijah:
  you (v 4)
  2 I have commanded a widow to sustain you (v 9)

e 3 Times Elijah Miraculously Fed:
  1 By ravens—many meals, 2 times daily for many days (v 4-7)
  2 By a widow (v 9-16)
  3 By an angel (19:5-6)
Which was the most miraculous? It would seem the ravens feeding a man 2 meals a day would be, for they are dumb creatures, afraid of man, and have no means of getting such meals as a widow or an angel. The multiplication of the meal and oil for the widow, her son, and the prophet was, nevertheless, an outstanding miracle.

f There—any other place would have brought starvation, being out of God's own appointed place (v 4).

g This place was one which carried the winter rains into the Jordan, described as through a thicket of wild fig trees and oak shrubs entwined with oleanders, the water seeming to hide itself at the base of a flowery appearing rock—a wonderful resting place.

h See ***Ravens***, p. 664.

i 15th prophecy in 1 Ki. (17:9, fulfilled). Next, v 13. The one prediction here was that a widow would sustain Elijah during the remainder of the famine.

j One of 12 ***Widows***, p. 161 of N.T.

k 16th prophecy in 1 Ki. (17:13-14, fulfilled). Next, 18:1.
2 Predictions—Fulfilled:
  1 The barrel of meal shall not waste or fail until the Lord sends rain upon the earth (17:14)
  2 The cruise of oil shall not fail until the Lord sends rain on earth

l The whole story is contrary to nature, for without the woman having faith in God and in the word of His prophet she would have been selfish enough to protect her own son as well as herself as long as possible from starvation. Faith enabled her to act according to the word of the prophet, and by faith she continued to have a supply throughout the famine; and then, after it was over, the meal gave out and the oil failed (v 14-16).

m The barrel was not one with staves and hoops as we know it, but a clay vessel. This is the Heb. kad, trans. barrel (v 12-16; 18:33) and pitcher (Judg. 7:16-20). The container was common in the East for storing grain and flour.

a Here we have the death of the widow's son, and his resurrection from the dead—the first resurrection of a dead body in Scripture, not to immortality but to live again in this lifetime only (v 17-24).

b Questions 35-36. Next, v 20.

✡ ✡ ✡

come unto me to call my sin to remembrance, and to slay my son?

● 19 And he said unto her, Give me thy son. And he took him out of [d]her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and said, O LORD my God, [e]hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's [f]soul come into him again.

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, [g]Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth.

309 CHAPTER 18

7. Elijah goes to meet Ahab

★●■1 And it came to pass [h]*after* many days, that the word of the LORD came to Elijah in the third year, [i]saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

2 And Elijah went to shew himself unto Ahab. And *there was* a sore [j]famine in Samaria.

8. Ahab's search for water

3 And Ahab called Obadiah, which *was* the governor of *his* house. (Now Obadiah feared the LORD greatly:

4 For it was *so*, when [k]Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

9. Elijah meets Obadiah and sends him to Ahab

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, [a]*Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here*.

9 And he said, [b]What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

● 11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.

13 [*c]Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD'S prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, [*d]*As* the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

10. Elijah challenges Ahab and his false prophets to a miraculous demonstration

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, [*e]*Art* thou he that troubleth Israel?

18 And [*f]he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 [*g]Now therefore send, *and* gather to me

---

miraculous supply of meal and oil that Elijah was a man of God. She concluded, as many have always done, that her past sins were responsible for the death of her son and God was now beginning to punish her for her crimes (v 18). Taking the dead body of the boy out of her bosom, Elijah carried it to the loft where he abode, and laid it on the bed. He then prayed to God, accusing Him, as many have done, of causing the death of the boy (v 19-20). Then stretching himself upon the body 3 times, he prayed that God would let the child's soul come into it again (v 21). God heard Elijah, and the soul of the child came again into his body and he revived—came to life again (v 22). He then took the live child down to his mother who acknowledged that now she knew that he was a man of God (v 23-24).

d Regardless of how large the child was he was held, in sickness and death, in his mother's lap (v 19).

e Question 37. Next, 18:7.

f See ***Elijah and Immortality***, p. 664.

g Now by this I know that you are a man of God (v 24). Did she not know this before when he had multiplied meal and oil for many days? Yes, but now it was doubly confirmed that he was a man of God. The performing of miracles was always a sign or proof of men being of God. Many are the proofs of such sonship in both testaments. Christ, the apostles, prophets, and early Christians proved their sonship by power; and so it should be today (Mk. 16:15-20; Jn. 14:12-15; Heb. 2:3-4).

h After many days, meaning the end of the 3rd year, the word of the Lord came to Elijah again to go, show himself to Ahab, the promise being: I will send rain upon earth (v 1).

i 17th prophecy in 1 Ki. (18:1, fulfilled). Next, 19:17. The one prediction here is that God would send rain again on earth.

j One of 13 famines, note r, Gen. 12:10.

k This is the first record of civil power being used in Israel to destroy true religion, and that by a woman.

a Questions 38-39. Next, v 13.

b Ahab had been searching for Elijah in all countries, so Obadiah thought that if he reported Elijah was in Israel, the king would kill him for lying (v 9-16).

*c Question 40. Next, v 17.

*d Obadiah went to tell Ahab that Elijah was here only when the prophet swore that he would show himself that very day (v 15-16).

*e Question 41. Next, v 21.

*f Elijah was not afraid to answer and accuse the king of being the one responsible for the famine and suffering in Israel. The cause was the forsaking of the covenant commandments, and the worship of Baal who was now the god of most Israelites (v 18).

*g Elijah made a proposition to the king in which he should gather together all Israel to Mount Carmel with the 450 prophets of Baal and the 400 prophets of the groves (***Asherah***, p. 194). All 850 were regular boarders of queen Jezebel. Feeding these at an estimated cost of $15 a week would be equal to an expenditure of $12,750 weekly or $663,000 yearly, on false prophets.

* * *

ets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 [h]So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 [i]And Elijah came unto all the people, and said,[j]How long halt ye between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And [a]call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

11. Efforts of Baal's prophets

• 25 And [b]Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; [c]either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth,

28 And they cried aloud, and [d]cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

12. Fire from heaven: fifth miracle (Lev. 9:24, refs.)

• 30 And Elijah [e]said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

• 33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

• 34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And they did *it* the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

36 And it came to pass [f]at *the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD

---

h Ahab accepted the challenge so all Israel and the 850 false prophets gathered at Mount Carmel (v 20).

i Elijah made a proposition to all the people to prove whether Jehovah or Baal was the true God, so they could stop their halting between two opinions. If Jehovah proved Himself to be God, they should serve Him; if Baal gave such proof they could serve him (v 21). Reminding them that he was only one prophet of Jehovah whereas they were 850 prophets of Baal, he ordered them to cut a bullock in pieces and put them upon the altar without any fire. He would do the same and the God answering by fire would be declared the true God (v 21-24).

j Question 42. Next, 19:9.

a The proposition was to bring fire down from heaven by calling upon their god (or God), and the one answering thus would be accepted as the true God. All the people agreed to such terms saying, It is well spoken (v 24).

b Elijah permitted the prophets of Baal to try calling fire down first. They cried to Baal from morning until noon and there was no answer of any kind. They leaped upon the altar, cried aloud, and cut themselves with all manner of knives and lancets until the blood ran down upon their bodies. They even prophesied trying to get an answer, but none came. At noon Elijah began to mock them, goading them on to more desperate means.

sion wherein the ordinary meaning of words is the opposite of the thought in the speaker's mind. Elijah knew in his own mind that Baal was not in existence, and much less could he talk, run, sleep or perform any other personal act (v 27). Such idols were sometimes pictured as sleeping, on a journey, or in deep meditation.

d Among the heathen it was customary to make lacerations in the flesh, not only as a mark of mourning for the dead (Lev. 19:28), but also as an act of idolatrous worship. The custom originated in Syria, and is still practiced among some pagans in different countries, it being considered that such letting of blood is meritorious in cleansing from sin.

e Toward the time of the evening sacrifice Elijah spoke to the people, asking them to come near and see his God send fire from heaven. He had all the faith that was necessary; and he knew he was being supported by Jehovah, the true and living God. He repaired the altar that was broken down, taking 12 stones according to the number of the tribes of Israel. Building the altar in the name of Jehovah, he made a trench about it that would hold 2 measures (Heb. seah, about 1 peck for each measure) of seed. He put the wood in order, cut the bullock in pieces, and laid them upon the wood; he then had 4 barrels (large water pitchers) filled with water and poured on the meat and wood. This pouring of water was repeated 3 times so that the altar was soaked and water filled the trench (v 33-35). The purpose was to assure all present that there was no secret fire concealed beneath the altar, as some pagans were in the habit of having, in order to deceive the poor ignorant masses. One ancient writer tells of seeing holes dug in the earth beneath heathen altars—holes with funnels proceeding from them to the wood on the altars. The priests concealing the fire would, at the proper time, open these funnels and fan the fire until it would burn the wood on the altar. Elijah wanted to show that no such thing had been done to his altar; therefore he soaked it with water and filled the trench before he prayed.

f At the time of the evening sacrifice, Elijah directed a simple prayer to Jehovah, asking Him to make it known that He was the true God, and that he, His prophet, had done all this at His word. He asked the Lord to make the people know that He was surely Jehovah, so as to turn the hearts of the people back to Him. Then the fire fell (v 36-38). Tradition among the Jews says there were two evenings—one when the sun began to decline toward the west shortly after noon, the other when the sun was set. The time for the evening sacrifice would be between noon and sunset, or about 3:00 in the afternoon.

from heaven and consumed the sacrifice, the wood, the stones, the dust, and the water in the trench. The blazes must have been intense to burn up the very stones and dust. It was no common fire, but one which nothing could resist; and it burned from the top down instead of the bottom up. It was altogether miraculous, and the people fell on their faces at once declaring that Jehovah was God (v 38-39).

b Elijah saw his opportunity. The people were in a mood to obey the living God; so he commanded that they take the prophets of Baal and of the groves and kill every one. These were brought down to the brook Kishon and slain (v 40).

c In his zeal and victory Elijah announced an abundance of rain, warning the king to go to Jezreel before it began. The king departed and Elijah went to pray on the top of Mount Carmel. He cast himself down upon the ground, put his face between his knees, and sent his servant to look for clouds toward the sea. When he had looked 7 times there appeared a cloud the size of a man's hands. This was the sign Elijah wanted, so he got up and fled before Ahab to the entrance of Jezreel—about 30 miles from Carmel (v 41-46).

d This was not, as some think, a posture of kneeling on the ground and then bending the face to the ground. It refers to a common oriental position of meditation and prayer among Turks, Moors, Persians, Hindus, and others, wherein the person sits with his feet drawn close to his body, thus bringing the knees nearly on the level with his chin. In Egypt there are many statues of men in this position, some in museums. This was the posture of Elijah who, in addition to sitting down, inclined his head between his knees by leaning forward (v 42).

e He went in the power of the Holy Spirit before Ahab. The expression the hand of the Lord in such cases always refers to the power of the Lord in a miraculous way (v 46; Acts 4:30; 11:21). It was miraculous that he could run 30 miles before a chariot drawn by fast horses in his effort to arrive at the place before it rained.

f Girdles or sashes were worn by all. They were removed when one was resting and put on again when he prepared to work or go on a journey (v 46; Ex. 12:11; 2 Ki. 4:29; 9:1; Lk. 12:37; 17:8; Acts 12:8). Such was necessary to hold the long, flowing garments close to the body. It would be difficult to walk or run without one. Girdles were made of various sizes and materials. The rich used silk or linen, and sometimes decorated them with gold, silver, and precious stones. The poor used coarser materials, leather being a common one. The girdle of Elijah was of leather (2 Ki. 1:8), and that of John the Baptist (Mt. 3:4).

again.

38 [a]Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

● 40 And [b]Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

13. Rain and thirty-mile foot race: sixth and seventh miracles

● 41 ¶ And [c]Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he [d]cast himself down upon the earth, and put his face between his knees,

● 43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times.

● 44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46 And [e]the hand of the LORD was on before Ahab to the entrance of Jezreel.

310 CHAPTER 19

14. Elijah flees from a woman

1 And [h]Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow about this time.

3 And when he saw *that*, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there.

15. Supernatural strength: eighth miracle

4 ¶ But he himself went [i]a day's journey into the wilderness, and came and [j]sat down under a [*a]juniper tree: and [*b]he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.

●■ 5 And [*c]as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

●■ 7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and

---

g It was customary to honor a king by running before his chariot (v 46; 1:5; 1 Sam. 8:11; 2 Sam. 15:1).

h Ahab made his report to Jezebel regarding the prophets of Baal being destroyed, and she rejected the miraculous fire and the supernatural element altogether. It had no effect on her other than to cause her to become determined to destroy the man who had caused her idol god to be so humbled. She swore that by the next day Elijah would be dead like the prophets of Baal. She made one mistake however—telling Elijah of her intentions through a messenger. This gave him the opportunity to escape. He fled for his life to Beer-sheba and left his servant, going further by himself because of not wanting anyone to know where he was so as to report to Jezebel (v 1-4).

i A day's journey was the ancient way of estimating distances. Such a journey varied according to circumstances, from 18-30 miles (v 4; Gen. 30:36; 31:23; Ex. 5:3; 8:27; Num. 11:31; Dt. 1:2; 2 Ki. 3:9; Lk. 2:44). A sabbath day's journey was about a mile (Acts 1:12).

j This reminds us of Jonah sitting down under a gourd vine and wishing to die the next day (Jonah 4). Here Elijah, the mighty servant of Jehovah, with power to save and to destroy, had fled from a lone woman (v 4).

*a Juniper. A well-known tree of the cedar family (v 4-5; Job 30:4; Ps. 120:4).

*b Having had enough of running, Elijah was willing to call life at an end, so prayed that Jehovah would take his life away. Strange as it may seem, God has not permitted him to die even until now. He is now over 2,500 years old and still alive in his mortal body, having been translated that he should not see death until the future tribulation when he will die as one of the two witnesses (2 Ki. 2:11; Zech. 4:11-14; Rev. 11:3-12, notes).

*c See ***Angel Feeds Elijah***, p. 664.

✡ ✡ ✡

and forty nights unto [e]Horeb the mount of God.

16. Elijah a cavedweller: new revelation and commission

■ 9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD *came* to him, and he said unto him, [f]What doest thou here, Elijah?

10 And he [g]said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

●■11 And he said, [h]Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a [i]great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire [j]a still small voice.

■ 13 And it was *so*, when Elijah heard *it*, that he [k]wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, [l]What doest thou here, Elijah?

14 And he said, I have been very jealous for [m]the LORD God of hosts: [n]because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

●■15 And the LORD said unto him, [o]Go, ascus: and [p]when thou comest, anoint Hazael *to be* king over Syria:

● 16 And Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint *to be* prophet in thy room.

★ 17 [q]And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu [a]shall Elisha slay.

18 [b]Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not [c]kissed him.

17. Call of Elisha (1 Ki. 19:16)

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* [*d]plowing *with* twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

● 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, [*e]Go back again: for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

311 CHAPTER 20

18. Ahab's first Syrian war: fifth Syrian war (2 Ki. 16:5, refs.)

(1) First demand of Ben-hadad accepted

---

d See 4 Men Fasted 40 Days (note j, Mt. 4:2). It seems that Elijah was going toward Mount Horeb without it being the direct will of God for him to do so; but God permitted it in order to teach others that much time and effort can be wasted following self-made plans. Eventually one has to come back to the point where he left off following the direct will of God, if he wants Him to lead and guide. There was no need for Elijah to go to Horeb, for when he arrived he was sent right back farther north than the place where he had started from (v 15-18). Over 80 days of much hard traveling was his only reward except for the new experience of hearing from God.

e Horeb was about 180 miles south of the place where he sat under a juniper tree. His was a slow journey, for it took him 40 days to get there (v 8). Perhaps this was because of the fast he was on. The journey north again was over 300 miles.

f Question 43. Next, v 13. This question confirms the fact that God did not tell the prophet to go to Mount Horeb, but permitted him to go where he desired, to get away from Jezebel, before giving him the next assignment. It seems he was so moved with fear to get away from Jezebel that he did not inquire of God what to do. The Lord could have protected him without going all this distance to Mount Horeb and then back north to Syria.

g See ***6fold Answer of Elijah to Jehovah***, p. 664.

h 4 Commands to Elijah:
  1 Go forth (v 11)
  2 Stand upon the mount before Jehovah
  3 Go, return (v 15)
  4 Anoint Hazael, Jehu, and Elisha (v 15-18)

i 3 Great Things God Was Not In:
  2 A great earthquake
  3 A great fire (v 12)

j One thing God was in: a still small voice (v 12). This can be a great lesson to people who believe that loud, boisterous, and highly demonstrative worship is the mark of power from God, and that quietness is a sign of a lack of the Spirit. On some occasions God was revealed in mighty thunderings (Ex. 20:18; Rev. 10:3-4), but here only in the still small voice.

k Covering the face was a sign of reverence in the presence of God. Thus Moses, when the Lord appeared to him in the burning bush, hid his face, for he was afraid to look upon God (Ex. 3:6). Even the seraphim of Isa. 6:2 were seen covering their faces with 2 wings.

l Question 44. Next, v 20. This was the second time God asked Elijah what he was doing at Mount Horeb (v 9, 13). In other words He was saying, I did not tell you to come here; go right back north (v 13-15).

m Jehovah Elohim Sabaoth, the Lord God of hosts. See note f, 1 Sam. 1:3.

n Elijah repeated his problems again (note g, v 10).

o Go on back north where you came from.
  1 Those that escape the sword of Hazael shall Jehu slay (19:17)
  2 Those that escape the sword of Jehu shall Elisha slay

p 3 Anointings by Elijah:
  1 Hazael, king of Syria (v 15)
  2 Jehu, king of Israel (v 16)
  3 Elisha, prophet in your place

q 18th prophecy in 1 Ki. (19:17, fulfilled). Next, 20:13.

a That is, declare should be slain.

b Quoted in Rom. 11:4.

c This can be taken literally, for it was customary to kiss the idol in worship, or during certain ceremonies (v 18).

*d The Eastern plow was a rude instrument which did not go deep into the soil—very light and of simple construction. It was sometimes made of the trunk of a young tree having 2 branches running in opposite directions. Some, however, had handles and plowshares, and were generally drawn by 2 oxen. Here Elisha was back of 6 plows, 5 of them ahead of his yoke of oxen; he was plowing with the 6th plow (v 19). Elijah passed by and cast his mantle upon him, indicating that he was to follow him. Elisha made preparations to leave at once. He slew his yoke of oxen, made a feast for the people and left home to follow and minister to Elijah (v 20-21).

*e Question 45. Next, 20:13.

✡ ✡ ✡

with Ahab, king of Israel. The first demand was met by Ahab who was willing to surrender his gold, silver, wives and children without a struggle (v 1-4). The second demand to permit soldiers to search all the houses of Israel and take what they wanted was refused (v 5-9). War was then declared by Ben-hadad, but in the end he was defeated (v 10-20).

*g Perhaps vassal princes.

a Ben-hadad boasted of destroying Israel at once, but Ahab boldly replied with an old proverb to the effect that the one who puts off the boaster's armor is greater than the one who puts it on (v 10-11). This enraged the drunken Ben-hadad so much that he ordered an immediate attack on Samaria (v 12).

b The girdle was used as a place for carrying different weapons—the sword, dagger, and others. It was also designed to protect the part of the abdomen left unprotected otherwise.

c 19th prophecy in 1 Ki. (20:13-14, fulfilled). Next, v 22.
2 Predictions—Fulfilled:
1 I will deliver this great multitude into your hand this day (20:13)
2 I will deliver you by the hand of the young men of the provinces, with you as their leader (20:14)

d God sent a prophet to Ahab promising him victory over Syria. Ahab inquired by whom would the Lord deliver him, and he was told it would be by the young men of the provinces. He inquired again regarding who should lead them, and was told that he should be the leader (v 13-14).

e Questions 46-48. Next, v 32.

f The army of Israel, numbering only 7,232, was a very small one to fight against 33 kings and their armies. The drunkenness and overconfidence of Syria and her allies, besides the power of God which was against them, brought immediate defeat to the armies of these enemies (v 15-21).

g These were mere booths, not expensive pavilions of splendor as some think (v 16; Gen. 33:17; Job 27:18; Jonah 4:5).

*a 20th prophecy in 1 Ki. (20:22, fulfilled). Next, v 28. Ahab was warned by the same prophet who warned him before, that there would be war again next year, so he should make preparation and humble himself by trusting in God (v 22).

*b The question of gods was now put forth by the servants of the king of Syria. They thought Jehovah was the God of the hills only, and not of the valleys, so to fight in the plain might bring victory. They further concluded that they should put captains in the place of the kings and raise up an army as large as the one they had in the previous year (v 23-25).

✡ ✡ ✡

ered all his host together: and *there were* thirty and two [*g]kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,

3 Thy silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have.

(2) Second demand of Ben-hadad rejected by Ahab

5 And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

● 8 And all the elders and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

(3) Ben-hadad boasts to Ahab

10 And Benhadad sent unto him, and said, [*a]The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

(4) Ahab's answer to Ben-hadad

11 And the king of Israel answered and said, Tell *him*, Let not him that [*b]girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Benhadad* heard this message, as he *was* drinking, he and the kings in the pavilions, that he said unto his servants, Set *yourselves in array*. And

(5) God promises Ahab victory

★■13 ¶ [c]And, behold, there came a [d]prophet unto Ahab king of Israel, saying, Thus saith the LORD, [e]Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD.

■ 14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

(6) Victory over the Syrians

15 Then he [f]numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, *even* all the children of Israel, *being* seven thousand.

16 And they went out at noon. But Benhadad *was* drinking himself drunk in the [g]pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

19. A prophet warns Ahab of war the next year

★■22 ¶ [*a]And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

20. Ahab's second Syrian war: sixth Syrian war (2 Ki. 16:5, refs.)
(1) The Syrian plan

23 And the servants of the king of Syria said unto him, Their [*b]gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

(2) Prophecy of 1 Ki. 20:22 fulfilled

26 And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them [*c]like two little flocks of kids; but the Syrians filled the country.

(3) God again promises Ahab victory to prove He is Lord

★■28 ¶ [*d]And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

(4) Ahab's second victory over the Syrians by God's help

29 And they pitched one over against the other [*e]seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Benhadad fled, and came into the city, into an inner chamber.

(5) Ahab sins in sparing Ben-hadad

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel [a]*are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, [b]*Is* he yet alive? [c]he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then [d]Benhadad came forth to him; and he caused him to come up into the chariot.

34 And *Benhadad* said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

(6) A prophet rebukes Ahab

● 35 ¶ And a [e]certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.

★■36 [f]Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

● 37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by, he cried unto the king: and he said, [g]Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a [h]talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So *shall* thy judgment *be;* thyself hast decided *it*.

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

★ 42 [i]And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

leys, therefore I will deliver all this great multitude into your hand (20:28)
2 You shall know that I am Jehovah

*e Just why ancient armies faced each other so many times for days without attack is not explained, but this they did for as many as 40 days (1 Sam. 17:16). Here it was 7 days. The battle began the 7th day and 100,000 footmen of Syria were slain in one day (v 29). Another 27,000 were killed by a wall falling on them (v 30).

a Regardless of the backslidings and apostasy of the children of Israel there remained some basic good qualities in them which were not in other nations. Even the pagans recognized here that they were merciful (v 31); and they fell upon a plan to put sackcloth on their loins and ropes on their heads, and go out to the king of Israel begging for mercy (v 32).

b Question 49. Next, 21:5.

c He is my brother-king (v 32).

d Ben-hadad, the king of Syria, surrendered to Ahab who made a covenant with him and let him go (v 33-34). This displeased the Lord, who sent a prophet to rebuke Ahab and predict defeat and judgment in the next war with Syria (v 35-43).

e A certain prophet asked his neighbor to smite and wound him, but he refused to do so. He then made a prediction that because he had not obeyed the voice of the Lord he would be slain by a lion as soon as he departed (v 35-36). He found another man and commanded him to smite him, and he did (v 37). The wounded prophet then went to Ahab in disguise to make a prediction to him (v 38). As Ahab passed by he cried to him telling a story of a man whom he was duty bound to keep, or forfeit his life. He told the king that he had let the man escape, so Ahab gave sentence concerning him. The prophet then took away the disguise and predicted that because Ahab had not executed Ben-hadad he would be punished (v 39-43).

f 22nd prophecy in 1 Ki. (20:36, fulfilled). Next, v 42. The one prediction here is that the man who refused to smite the prophet would be killed by a lion. This is the second slaying of a man by a lion mentioned in this book (v 36; 13:24).

g The prophet gave a story of Ahab, like Nathan did of David in 2 Sam. 12. Ahab passed sentence on himself like David did (v 39-41).

h A talent of silver was equal to $1,920.

i 23rd prophecy in 1 Ki. (20:42, fulfilled). Next, 21:19.
2 Predictions—Fulfilled:
1 Because you have let a man go out of your hand, whom I appointed to destruction (Benhadad, v 31-34), therefore your life shall go for his life (20:42)
2 The lives of your people shall go for the lives of his people

---

*c The army of Israel again was like 2 little flocks of kids in comparison to the great multitude of Syrians; but God again came to the rescue simply because of the question regarding whether He was the God of the hills only (v 26-28).

*d 21st prophecy in 1 Ki. (20:28, fulfilled). Next, v 36.
2 Predictions—Fulfilled:
1 Because the Syrians have said the Lord

[a]heavy and displeased, and came to Samaria.

CHAPTER 21

21. Ahab's sin against Naboth
(1) Covets his vineyard

1 And it came to pass after these things, *that* Naboth the Jezreelite [b]had a vineyard, which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

● 2 And Ahab [c]spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or*, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD [d]forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

(2) Jezebel's plot to get Naboth's vineyard for Ahab

5 ¶ But Jezebel his wife came to him, and said unto him, [e]Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

● 7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry: [f]I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and [g]sealed *them* with his seal, and sent the letters unto the elders and to the nobles that *were* in his city, dwelling with Naboth.

● 9 And she wrote in the [h]letters, saying, Proclaim a [i]fast, and [j]set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness [k]against him, saying, Thou didst blaspheme God and the king. And *then* carry him out, and [l]stone him, that he may die.

(3) Jezebel's plot succeeds

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them.

12 [a]They proclaimed a fast, and set Naboth

record will show; but he could have avoided this had he obeyed God (v 43). Instead of appreciating what God had done for him and living right, he went further into sin and rebellion (21:1-24).

b Inherited a vineyard (v 3).

c In this chapter we have the story of Ahab coveting the vineyard of Naboth, and obtaining through murder and force that which did not belong to him. When he offered to trade a better vineyard for it, or give the worth in money (v 2), Naboth refused because it was the inheritance from his father (v 3). Being very heavy-hearted and displeased because of his failure to get the vineyard, Ahab even refused to eat (v 4). When Jezebel came to him to find out the reason for his disappointment he told her his story. She rebuked him for not taking what he could as the king, and then set about getting the vineyard for him through murder and lying (v 5-16).

d The law of Moses forbade the sale of ancestral rights, except in extreme destitution, and even then the property would always return to the original owners in the year of release (Lev. 25:23-25; Num. 36:7). In those days such inheritances from forefathers which had been passed on for many generations in the same family were considered priceless; and to part with such was almost like parting with life itself, because of the very dear associations connected with it.

e Questions 50-51. Next, v 19.

f She was a wicked, conniving woman who would not stop at anything to get what she wanted. She determined to get this vineyard for Ahab by false accusation and murder. 6fold Plot of Jezebel:

1. She wrote letters in Ahab's name
2. Sealed them with his official seal
3. Sent them to the elders and nobles of the city of Naboth (v 8)
4. Commanded them to proclaim a fast and set Naboth on high among the people (v 9)
5. Commanded 2 false witnesses to swear falsely that they had heard Naboth blaspheme God and the king
6. They were then to take him out and stone him to death (v 10)

g In the East, the seal was of more importance than the signature, often being used in place of the signature. No document was valid without it. Ordinarily, a seal was covered with ink and pressed on the paper. Some seals were made into a ring and worn on the finger (Gen. 41:42). Ancient seals have been found of various shapes and sizes—cylindrical, square, pyramidal, and round. A very common style among the Egyptians was one made of stone, rounded on one side and flat on the other, the inscription being on the flat side and the convex surface being skillfully wrought into the form of a beetle. The beetle was worshipped by the Egyptians, and their example was followed by the Phoenicians, after whose deities Ahab had gone; therefore, some think that Ahab's seal may have been of this kind. Some seals which were not set in a ring had a hole in them through which a string was passed so as to be worn about the neck. It is supposed that Judah's was worn in this way (Gen. 38:18). Many ancient seals were in the shape of a cylinder set in a frame fastened at both ends so that they could be rolled to make the impression. Some of this kind have been found in both Chaldea and Assyria. The figures carved on them vary. Seals were made of pottery, stone, brass, silver, and gold

h The second time letters are mentioned in Scripture, David having written the first (2 Sam. 11:14-15). Both his and Jezebel's concerned lying and murder (v 9-11). The art of letter writing was well-known and practiced from the very beginning of any need for communication between human beings. God has used the method of writing to give much of His revelation to man.

i Fast, not a feast, indicating that it was to be a hypocritical time of mourning so as to make the public believe that Naboth had committed unforgivable sins against God and the king (v 9).

j To set on high means to put him on trial before the bar of justice (v 9, 13). Two false witnesses were also to be set on high with him to accuse him of crime. Sons of Belial were sons of wickedness, or sons of Satan (v 10; Dt. 13:13, note).

k What an example of injustice! Naboth was already accused, judged, and executed beforehand, and this was carried out by wicked men. The elders of the city and others who witnessed the trial were as guilty of his murder as Jezebel, for they knew him to be innocent. They had no right to allow such a trial, but they went along with the queen in her wickedness (v 10-11).

l One of ***9 Stonings in Scripture***, see p. 191.

a The elders of the city, who were sworn to uphold the law, were forbidden by the law to have such a prejudged case. They should have resisted the queen, and the king if need be, to see that justice was done. On the contrary, they followed wicked instructions from a higher authority and will in the future meet God in judgment to be consigned to eternal hell for condemning a man to death who was perfectly innocent (v 12-14).

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

(4) Ahab's possession of Naboth's vineyard

● 15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that [*b]Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that [*c]Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

(5) Elijah announces doom on Ahab and Jezebel: ninth miracle

■ 17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

● 18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

★●■19 [*d]And thou shalt speak unto him, saying, Thus saith the LORD, [*e]Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O [*f]mine enemy? And he answered, I have found *thee:* because thou hast sold thyself to work evil in the sight of the LORD.

★■21 [*g]Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thine house like [*h]the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, [i]The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

(6) Ahab's wickedness and self-humbling

25 ¶ But there was [a]none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, [b]when Ahab heard those words, that he [c]rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

(7) Elijah promises respite to Ahab: tenth miracle

■ 28 And the word of the LORD came to Elijah the Tishbite, saying,

★ 29 [d]Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, [e]I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

313 CHAPTER 22

22. Ahab's third Syrian war: seventh Syrian war (2 Ki. 16:5, refs.)

(1) League with Jehoshaphat (2 Chr. 18:1-3)

1 And they continued [f]three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah [g]came down to the king of Israel.

3 And the king of Israel said unto his servants, [h]Know ye that Ramoth in Gilead *is* ours,

---

*b Jezebel was depraved to the limit to excuse her crime so easily, as if wiping her hands of any guilt over what she had done. Her only reaction to the stoning was to tell Ahab to take over the vineyard of the murdered man (v 15).

*c Ahab went to take possession, but God sent Elijah to predict his doom, so the vineyard was not as wonderful and important to him in the end as he had supposed it would be (v 16-24).

*d 24th prophecy in 1 Ki. (21:19, fulfilled). Next, v 21. This one prediction was that in the place where the dogs licked the blood of Naboth they would lick the blood of Ahab.

*e Questions 52-53. Next, v 29.

*f Ahab considered Elijah his enemy because he told him the truth; but Elijah answered that his sins had found him out (v 20).

*g 25th prophecy in 1 Ki. (21:21-24, fulfilled). Next, v 29.
6 Predictions—Fulfilled:
1 I will bring evil upon you (21:21)
2 I will take away your posterity—every male and him that is bond or free in Israel
3 I will make your house like that of Jeroboam and the house of Baasha, for sin (21:22)
4 The dogs shall eat Jezebel by the wall of Jezreel (21:23)
5 Him that dies of Ahab in the city the dogs will eat (21:24)
6 Him that dies of Ahab in the field the fowls of the air shall eat

*h See 15:27-31; 16:11-13.

i Fulfilled in 2 Ki. 9:30-37.

a Ahab was the most wicked king of Israel so far. The wickedness of the kings was increasing in spite of the judgments of God. It is said of Jeroboam, the first king of the 10 tribes, that he turned not from his evil and that he laid the foundation of sin for all his people (13:33-34). It was said of Nadab, Baasha, and Elah, the 2nd, 3rd and 4th kings of the 10 tribes, that they walked in the way of Jeroboam (15:25-26; 16:13); and of Omri it is said that he did worse than all the kings before him (16:25). And now, of Ahab it is stated that there was none like him this far (v 25), none that sold himself to do such evil and yet God had given him two great victories over his enemies. This program of ever increasing wickedness continued until the whole nation had to be destroyed (2 Ki. 17).

b When Ahab heard the judgment pronounced against him he humbled himself for the first time. It evidently was a genuine humility for awhile, for God sent Elijah back to the king commending him and predicting mercy in his days (v 26-29).

c 5fold Humbling of Ahab (v 27):
1 Rent his clothes
2 Put on sackcloth as a garment
3 Fasted
4 Lay in sackcloth
5 Went softly

d Question 54. Next, 22:3.

e 26th prophecy in 1 Ki. (21:29, fulfilled). Next, 22:17. This one prediction was that God would delay punishment until the son of Ahab reigned.

f Probably reckoned from the peace of 20:34. During this time Syria recovered from two defeats and Jehoshaphat, king of Judah, strengthened himself against Ahab (2 Chr. 17:1).

g 5 Ways Jehoshaphat "Came Down":
1 By matrimonial alliance with the most wicked king of the 10 tribes (2 Chr. 18:1)
2 By military alliance (v 4; 2 Chr. 18:3)
3 By being defeated by Syria (v 29-36)
4 By commercial alliance with Ahaziah, king of the 10 tribes (2 Chr. 20:36)
5 By punishment from God for alliance with Ahaziah (2 Chr. 20:37)

h Questions 55-58. Next, v 15.

✡ ✡ ✡

of the king of Syria?

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I *am* as thou *art*, my people as thy people, my horses as thy horses.

(2) Jehoshaphat desires to know God's will (2 Chr. 8:4)

5 And Jehoshaphat said unto the king of Israel, [j]Enquire, I pray thee, at the word of the LORD to day.

(3) False prophets predict victory (2 Chr. 18:5)

● 6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver *it* into the hand of the king.

(4) Jehoshaphat inquires of a true prophet (2 Chr. 18:6)

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

(5) Micaiah sent for out of prison (1 Ki. 22:27; 2 Chr. 18:8)

8 And the king of Israel said unto Jehoshaphat, *There is* yet [a]one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: [b]but I hate him; for he doth not prophesy good concerning me, [c]but evil. And Jehoshaphat said, [d]Let not the king say so.

● 9 [e]Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.

(6) False prophets predict victory (2 Chr. 18:10-11)

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.

made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

● 12 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver *it* into the king's hand.

(7) The officer warns Micaiah to prophesy good to Ahab (2 Chr. 18:12)

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me, that will I speak.

(8) Micaiah's ironic prophecy of Ahab's success (2 Chr. 18:14)

15 ¶ So he came to the king. And the king said unto him, Micaiah, [f]shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, [g]Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

(9) Micaiah's true prophecy of Israel's defeat: Ahab's complaint (2 Chr. 18:16)

★■17 And he said, [h]I saw all Israel scattered upon the hills, as sheep that [*i]have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, [*j]but evil?

(10) Micaiah's vision of the lying spirit (2 Chr. 18:18-22; cp. 1 Sam. 18:10; Dt. 13:1-5; 18:20-22; Jer. 23:16-38; Ez. 13)

---

rel with Syria, while on the two previous occasions Syria was the aggressor (v 3-4; 20:1-12, 23-27).

j Jehoshaphat wanted to inquire of the Lord first, so Ahab gathered all the false prophets together, about 400 men, and inquired if he should go to war with Syria over Ramoth-gilead. They all advised going to war and the Lord would deliver the Syrians into his hand (v 6). Something seemed lacking in the messages of these prophets, so Jehoshaphat asked if there was a prophet of Jehovah in the kingdom besides these prophets of Baal. One was found who made an opposite prediction (v 8-28).

a There is generally one man who will always stand for truth in the midst of apostasy. In fact, there is often more than one, though they may be few (v 8). Elijah was alive at this time and had already given several messages to Ahab, but he was ignored altogether on this occasion.

b Many times this is the case when things go contrary to personal ambitions and desires (v 8).

c Evidently Micaiah had made predictions contradictory to those of false prophets before and had incurred the wrath of Ahab (v 8).

d This was a weak protest of Jehoshaphat to Ahab concerning his attitude toward what might be a true prophet (v 8).

e Then, after the false prophecies did not sound genuine, and a true prophet of Jehovah was inquired about, Ahab sent again for Micaiah to satisfy his visiting ally (v 9). The false prophets, 400 strong, continued to prophesy before the 2 kings while they sat upon their thrones in the entrance to the gate of Samaria (v 10). One of the false prophets made horns of iron and predicted that by these Ahab would push the Syrians until he had consumed them. The rest of the prophets kept on saying, "Go up to Ramoth-gilead, and prosper, for the Lord shall deliver it into the king's hand" (v 11-12). In the meantime the messenger sent to call Micaiah was giving him advice to prophesy like the other prophets, predicting victory to Ahab. Micaiah answered that he would speak only what the Lord told him to speak (v 13-14). When he prophesied the same as the false prophets, the king knew it was unlike him, so adjured Micaiah to speak the truth in the name of Jehovah (v 15-16). He then gave a true prophecy of Ahab's defeat (v 17-18).

f Questions 59-61. Next, v 20.

g This is irony, like 18:27, for he knew that this was what Ahab wanted to hear, though not a true message of God. He intended to see what Ahab would do if he did agree with the false prophets. Knowing that it was not genuine, Ahab pressed him further for the truth, even though it did not harmonize with the words spoken by the prophets of Baal (v 15-16).

h 27th prophecy in 1 Ki. (22:17, fulfilled). Next, v 25. This one prediction was that Israel would be defeated and be scattered upon the hills as sheep without a shepherd.

*i This predicted the death of Ahab in the coming battle, so that the sheep of Israel would have no king, and therefore, could go home (v 17, 36).

*j The prediction of defeat did not stop the 2 kings of Israel. In their stubbornness they went into battle. Ahab was killed and Jehoshaphat barely escaped with his life (v 34-36).

* * *

word of the LORD: I [b]saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD [c]said, [d]Who shall persuade Ahab, that he may go up and fall at Ramothgilead? [e]And one said on this manner, and another said on that manner.

21 And there came forth a [f]spirit, and stood before the LORD, and said, [g]I will persuade him.

● 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And [h]he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD [i]hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

(11) Test of a true prophet (2 Chr. 18:23-27; Dt. 13:1-5; 18:22; Jer. 23:16-38; Ez. 13)

24 But Zedekiah the son of Chenaanah went near, and [j]smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

★■25 [k]And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

● 26 And the [l]king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

● 27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.

★■28 [m]And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, [n]Hearken, O people, every one of you.

(12) Battle of Ramoth-gilead (2 Chr. 18:28-34)

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

30 And the king of Israel said unto Jehoshaphat, [o]I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

● 31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

● 34 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

35 And the battle increased that day: and

---

a Micaiah continued his message to Ahab by repeating what he had seen—the Lord sitting upon a throne, and all the host of heaven standing by Him on both sides. The Lord inquired as to whom He could send to persuade Ahab to go to Ramath-gilead to battle. Various spirits gave their suggestions, and finally there came a demon who volunteered to be a lying spirit in the mouths of Ahab's prophets to urge him to go to battle. The Lord gave him permission to carry out his plan (v 19-22).

b This is just one of many times when men have seen God. Here again He is pictured as an ordinary sized being in the midst of all His subjects on the right hand and on the left. See ***44 Appearances of God***, p. 92.

c This reveals that God and His heavenly hosts, including demons on certain occasions, have conferences concerning the affairs of men on earth. This one had to do with only one part of the earth, one people on the earth, and one king in particular. He was in rebellion against God, in league with idol gods, and listening to their prophets instead of the true prophets of Jehovah, so God permitted him to be deceived instead of saving him from such deception. There was very little that could be done with such a stubborn man—one consecrated to demon worship and demon prophets. Micaiah had been sent to Ahab but he would not receive Jehovah's instructions. In this case 2 Th. 2:8-12 is clearly illustrated. Because he and his associates had no love for the truth that they might be saved, God sent them a strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness. The idea is that God permitted such deception to take the place of the truth rejected. If men will not have the truth they will automatically have a substitute that will be more in harmony with their wicked ways for the time being. Ahab would not have truth and would not listen to Jehovah, but he would have lies and listen to the prophets of Baal. This passage simply gives an insight into the spirit realm showing that behind all human acts there are the respective wills of their masters. The Lord protects as long as He can, and when there is nothing else He can do to turn men from their wicked ways, error, and harm, He then permits demon spirits to deceive and cause them to go further astray.

d Questions 62-64. Next, v 39.

e This indicates that many spirits in heaven have the right of hearing on matters important enough to be discussed. Even demon spirits have access to some conferences (v21-23; Job 1:6; 2:1; Rev. 12:9-12)

f This was a demon spirit, for no good one could be a lying spirit in the mouth of anyone (v 21-23).

g It is clear that this demon spirit volunteered to do this work—he was not forced in any way (v 21).

h All things here were on a volunteer basis. The Lord first inquired for someone willing to persuade Ahab. The talks were on a voluntary basis also (v 20). When a spirit volunteered (v 21), the Lord inquired as to how he would persuade Ahab, and was told that he would be a lying spirit in the mouths of Ahab's prophets. Then the Lord gave permission (v 22).

i Hath put, that is, has permitted a demon spirit to be a lying spirit to deceive men who would not accept the Holy Spirit message through Micaiah (v 23).

j It seems that Zedekiah was the chief prophet of these 400 false ones of Baal, for this is the second time he took the lead (v 11, 24). He smote Micaiah on the cheek and tauntingly asked where the Holy Spirit went "from me to speak unto you?" (v 24). Micaiah answered that he would know when he went into the chamber to hide himself (v 25).

k 28th prophecy in 1 Ki. (22:25, fulfilled). Next, v 28. This one prediction was that Zedekiah would hide himself for shame because of his false prophecies of Ahab's victory (v 25; cp. v 11).

l Ahab put Micaiah in prison until he should return in peace. This act was answered with another prophecy (v 26-28).

m 29th prophecy in 1 Ki. (22:28, fulfilled). Last prophecy in 1 Kings. It predicted one thing—that Ahab would lose the war and not return in peace; if he did then it would be proof that Jehovah had not spoken to Micaiah.

n Hearken—I want all of you to witness what I have predicted and know that the Lord has spoken by me (v 38).

o This itself was treachery and deception—feigning which almost cost Jehoshaphat his life. The captains of Syria had been instructed to fight with the king of Israel only, to destroy him; so when they saw Jehoshaphat in royal robes they thought he was Ahab and pursued him until it was discovered he was not the man they sought (v 29-33).

the Syrians, and [a]died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, [b]Every man to his city, and every man to his own country.

(13) Death of Ahab: accession of Ahaziah, ninth king of Israel, fulfilling 1 Ki. 22:19

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; [c]and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.

39 Now [d]the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, [e]*are* they not written in the book of the chronicles of the kings of Israel?

40 So Ahab [f]slept with his fathers; and Ahaziah his son reigned in his stead.

IX. Reign of Jehoshaphat, fourth king of Judah (2 Chr. 17:1–21:1)

1. Length of reign: twenty-five years

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* [g]thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

2. Second good king in Judah (1 Ki. 15:9; 2 Ki. 12:1)

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* [h]right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense

44 And Jehoshaphat made peace with the king of Israel.

45 Now the [i]rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, [j]*are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the [k]sodomites, which remained in the days of his father Asa, [*a]he took out of the land.

47 *There was* then no king in Edom: a [*b]deputy *was* king.

3. Second navy of Judah (2 Chr. 8:17; 20:35)

48 Jehoshaphat made [*c]ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Eziongeber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

4. Death of Jehoshaphat: accession of Jehoram, fifth king of Judah (2 Chr. 21); eleventh miracle of Elijah (2 Chr. 21:12)

50 ¶ And Jehoshaphat [*d]slept with his fathers, and was [*e]buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

X. Reign of Ahaziah, ninth king of Israel: two years (2 Ki. 1; 2 Chr. 20:35)

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the [+a]seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did [+b]evil in the sight of the LORD, and [+c]walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

---

b This was a fulfillment of v 17.

c This was a fulfillment of 21:24.

d See 2 Chr. 18-19. This must refer to a special book of the kings of the 10 tribes which we do not have (v 39).

e Question 65. Next, v 45.

f Slept in bodily sleep in a tomb—not soul sleep, for the soul does not sleep at physical death. It is immortal and does not go to the grave but to sheol (v 40). See ***Hell*** in Index.

g He was 60 years old at death (v 42).

h One of 9 kings that did right out of the 41 kings of Israel (note a, 11:6).

i See 2 Chr. 17-20.

j Question 66. Last question in 1 Kings.

k Those who commit the sin of Sodom—homosexuality. See ***Sodomy*** in Index.

*a Jehoshaphat took all the sodomites out of the land, destroying them as the law of Moses commanded. See note a, 14:24.

*b A deputy appointed by the king of Judah.

*c Ships of Tarshish were large oceangoing vessels, but the ones here were destroyed by a storm before they were used (v 48). They were broken by God because Jehoshaphat made a covenant with Ahaziah, a wicked king of Ephraim or the 10 tribes. He would not permit Ahaziah to join him after that (v 49; 2 Chr. 20:35-37).

*d Only the body sleeps in death when the soul and spirit leave it (Jas. 2:26). See ***Immortality*** in Index.

*e Only the body was buried. The soul and spirit did not go to the grave, but to sheol-hades, to await the resurrection of the body. See ***Hell*** p. 1030.

+a The 17th year of Jehoshaphat was 8 years before his death (v 42, 51). Thus, it was in these 8 years that Ahaziah and Jehoshaphat were in league to build a navy together. It was destroyed, and after that Jehoshaphat would not continue the agreement (v 48-49; 2 Chr. 20:35-37). Ahaziah reigned only 2 years, so the dealings between the 2 kings had to be about 6-8 years before Jehoshaphat died (v 51).

+b See note a, 11:6.

+c Here it is clear that the great-grandfather, the mother, and the son were all evil. Ahaziah served Baal, worshipped him, and provoked Jehovah to anger, according to all that his father had done. Thus one king after another, in the northern kingdom, went deeper and deeper into sin until the nation had to be destroyed (2 Ki. 17).

Summary of 1 Kings

Date and place: The records which make up 1 and 2 Kings were written in Palestine, 1046-616 B.C., by scribes or prophets whose duty it was to record events during the reign of whatever king or kings they served under. These records were put into one book by the final author or authors, and the one book was divided into two by the Septuagint translators about 294-289 B.C. If written by Isaiah and Jeremiah in its final form, the book was so compiled about 743-683 B.C. and 782-616 B.C.

Author: It seems that Isaiah and Jeremiah were the authors or final compilers using the public records of the kings of Israel. Among the recorders were Nathan, Gad, Iddo, Ahijah, Jehu, and others (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:22).

Proof of authorship: Jewish tradition says that Jeremiah was the author. It seems from 2 Chr. 32:32 that Isaiah was the writer; so it could be that Isaiah wrote the book of Kings up to the time of Hezekiah, and Jeremiah completed it, telling of the happenings from then on to the captivity.

Purpose: To show the reason for the Davidic kingdom not being perpetually continued and to reveal why God sent Israel into captivity.

Statistics: 11th book of the Bible; 22 chapters; 816 verses; 24,524 words; 66 questions; 1 verse of unfulfilled prophecy; 71 verses of fulfilled prophecy; 36 distinct messages from God (3:5, 11; 9:2; 11:11, 30; 12:22; 13:1, 9, 20; 14:5, 7; 16:1; 17:1, 2, 8, 13; 18:1; 19:5, 7, 9, 11, 13, 15; 20:13, 14, 22, 28, 36; 21:17, 21, 28; 22:17, 19, 25, 28); 92 commands; 73 predictions; 6 promises.

1 KINGS NOTES CONTINUED

Conditions of Blessing (2:4)

When and how long did God bless the kings of David's house? As long as they met the conditions laid down here. Even David was dealt with because of sin (2 Sam. 11-18). Solomon, his son, the 2nd king of David's house, was blessed as long as he obeyed, but when he sinned judgment was pronounced upon him and his kingdom (11:1-40). Rehoboam, the 3rd king had his kingdom divided and 10 whole tribes were lost to him in one day because of pride and sin (12:1-24). And so it continued for the next 433 years following David. One king after another sinned and was judged, and in many cases, was cut off, until the whole nation was finally destroyed (2 Ki. 23-25). When the nation was restored it still continued in sin being finally destroyed again in A.D. 70. From this it has never recovered. God will never bless Israel again with a king until they come to complete repentance (Zech. 12:10–13:1; Mt. 23:37-39; Acts 15:13-18; Rom. 11:25-29).

Hell Not the Grave (2:6)

Heb. sheol, the unseen world; the place of departed spirits—not the grave, the place for a body. This word is used in both v 6 and 9; and it might appear at first that it could refer to the grave, but not so, as proved in ***Hell***, p. 1030. This should be understood in the same sense as the rich man in hades (Lk. 16:19-31). He was in sheol-hades with his spiritual bodily parts. The inner man is as real as the physical body, having spiritual parts that fit into the physical. The rich man in hell had eyes, and other bodily parts as well as full consciousness while out of his body. Hence, the word should have been trans. hell instead of grave.

Burying Place of David (2:10)

This was a departure from the ordinary custom, as the dead were usually buried outside the cities. It was therefore a mark of high honor to be buried in the city, and a special honor to David to be buried in the city called by his name. Here also other kings of David's line were buried (11:43; 2 Chr. 32:33). Some were buried in the city, but at different places (2 Ki. 21:18, 26). The sepulchre of David was known in apostolic times (Acts 2:29). Its location today is pointed out on the southern hill of Jerusalem, commonly called Zion, under the Mosque of David. It is jealously guarded by Muslims from all intrusion.

Solomon's Request (3:9)

This request of Solomon set the pattern for all who desire to please God and be blessed by Him (v 10-14). It was for wisdom and understanding in the science of government to judge Israel in true justice. He desired gifts that would best qualify him for his work and calling in life. Too often men pray for gifts which, they think, will make them great in the eyes of others. They want to imitate the greatness of some other man and they are not called or qualified for that particular work. Their motive is one of selfishness and self-gratification. One of the chief functions of the oriental monarch has always been to hear and decide causes; hence, the chief desire of Solomon was to be his best by divine inspiration and gifts to judge this, so great a people (v 9).

12 Things Pleasing to God (3:10)

1 That Israel was blessed (Num. 24:1)
2 Israel was His people (1 Sam. 12:22)
3 Solomon's prayer (1 Ki. 3:10)
4 Bruising of the Messiah (Isa. 53:10)
5 Messiah's life and mission (Mt. 3:17)
6 Saving of souls by preaching (1 Cor. 1:21)
7 Setting members in the church (1 Cor. 12:18)
8 Resurrection of dead bodies (1 Cor. 15:38)
9 Separation of Paul (Gal. 1:15)
10 All fullness dwelling in Christ (Col. 1:19)
11 Enoch's life and faith (Heb. 11:5)
12 Sacrifices of praise (Heb. 13:16)

4 Things Solomon Did Not Ask For (3:11)

1 Long life (v 11)
2 Riches
3 Life of his enemies
4 Honor (v 13)

These things which would have been requested by the average man were also granted to him for his wise choice in asking for something to benefit others instead of himself.

12 Parts to This Prayer and Blessing (8:23)

1 Acknowledgment of past blessings (v 22-24)
2 Plea for continued blessing on Israel (2:25-26)
3 God's omnipresence (v 27)
4 Plea for answer to prayers uttered toward the temple (v 28-30)
5 Plea for just judgment (v 31-32)
6 Plea for forgiveness and restoration from captivity (v 33-34)
7 Plea for forgiveness and rain from heaven (v 35-36)
8 Plea for forgiveness and deliverance from famine, enemies, and sickness (v 37-40)
9 Plea for God's blessing upon Gentiles seeking Israel's God and praying toward the temple (v 41-43)
10 Plea for God's defense of Israel in time of war (v 44-45)
11 Plea for forgiveness and restoration from captivity (v 46-53)
12 Blessing upon Israel (v 54-61)

10 Things to Be Done With All the Heart (8:23)

1 Return to Jehovah (1 Ki. 8:48; Dt. 30:2)
2 Walk before Him (1 Ki. 2:4; 8:23)
3 Serve Him (Dt. 11:13; Josh. 22:5)
4 Love Him (Dt. 30:6; Mt. 22:37)
5 Keep His word (Dt. 26:16)
6 Follow Him (1 Ki. 14:8)
7 Seek Him (2 Chr. 15:12-15; 22:9)
8 Praise Him (Ps. 86:12)
9 Trust in Him (Pr. 3:5)
10 Believe in Him (Acts 8:37; Rom. 10:9-10)

8 Ways to Get Rid of Sin (8:33)

1 Turn again to God—be converted (v 33)
2 Confess the name of God (v 33, 35)
3 Make supplication to Him (v 33)
4 Turn from sin (v 35)
5 Fear God (v 43)
6 Repent, and make supplication (v 47)
7 Acknowledge sins committed
8 Return to God with all the heart, and with all the soul (v 48)

8 Blessings for Obedience

1 God will hear from heaven and forgive all sins confessed (v 34, 36, 38)
2 One will be taught the good way wherein he should walk (v 36)
3 Will be given material blessings
4 Will receive answers to prayers (v 38, 52)
5 Will be rewarded according to works (v 39)
6 Will learn to fear God and know His name v40,43
7 Will have his cause maintained by God (v 45,49)
8 Will be shown mercy by men (v 50)

Riches of Solomon (10:23)

120 talents of gold (note c, 9:14) . . .	$ 3,490,200
420 talents of gold (note c, 9:28) . . .	12,215,700
120 talents of gold (note m, 10:10) . .	3,490,200
666 talents of gold	19,370,610
Gold targets (note c, 10:16)	1,163,400
Gold shields (note d, 10:17)	872,550
Total	$ 40,602,660

Besides these, Solomon had a throne of gold and ivory, 14 lions of gold, drinking vessels and other vessels of the house of the forest of Lebanon made of gold; and much other gold, silver, precious stones, ivory, apes, peacocks, cattle, sheep, lands, and innumerable other valuable things were added to his wealth year by year (v 18-27).

Dynasty of Hadad (11:14)

The dynasty of Hadads continued to rule until the time of David who completely conquered Edom and ordered Joab to stay there 6 months to cut off all the males and leave none (2 Sam. 8:13). Hadad as a mere boy was rescued from Joab and carried into Egypt, where he was hospitably entertained and became allied with the house of the Egyptian king. Eventually, Pharaoh gave him his own sister-in-law for a wife. Not only Hadad, but his son, Genubath, was also brought up in Egyptian court circles. This war on Edom was brought about by the Edomites attacking Israel when David and his army were fighting in northern Syria. The sneak attack was met by David taking his army into Edom and winning a great victory in the valley of Salt. He took vengeance on them and the slaughter was terrible (v 15-17; 2 Sam. 8:13-14; 1 Chr. 18:12; Ps. 60:6-12). This destruction of Edom made Hadad deeply bitter toward Israel; so after Solomon's death he was ready to take vengeance at any opportunity. Having asked leave of the king of Egypt to return to his own country, after the death of David and Joab (v 17-22), he caused much trouble for Israel in spite of the fact that Edomites were tributary to Israel up to the time of Jehoshaphat (22:47).

23 Men Called Shemaiah (12:22)

1 A prophet (v 22; 2 Chr. 11:2; 12:5-15)
2 Relative of Zerubbabel (1 Chr. 3:22)
3 A Simeonite (1 Chr. 4:37)
4 A Reubenite (1 Chr. 5:4, 8)
5 A Levite (1 Chr. 9:14; Neh. 11:15)
6 A Levite (1 Chr. 9:16). Called Shammua(Neh.11:17)
7 A Kohathite leader (1 Chr. 15:8, 11)
8 A Levite under David (1 Chr. 24:6)
9 A Levite gatekeeper (1 Chr. 26:6-7)
10 A Levite under Jehoshaphat (2 Chr. 17:8)
11 Hezekiah's servant (2 Chr. 17:8)
12 A Levite under Hezekiah (2 Chr. 31:15)
13 A Levite under Josiah (2 Chr. 35:9)
14 A returning exile (Ezra 8:13)
15 A chief exile (Ezra 8:16)
16 A priest (Ezra 10:21)
17 Another exile (Neh. 3:29)
18 An opposer of Nehemiah (Neh. 6:10)

21 Father of Urijah (Jer. 26:20)
22 An opposer of Jeremiah (Jer. 29:24-32)
23 A prince of Judah (Jer. 36:12)

8 Steps to Jeroboam's Fall (12:28)

1 Conceived in his heart a plan to keep the 10 tribes from ever going to Jerusalem (v 26-27)
2 Took counsel, but not of Jehovah (v 28; cp. Isa. 30:1)
3 Made 2 golden calves (v 28)
4 Decreed that the 10 tribes not go to Jerusalem to worship, and that they should accept his idols as the gods that had brought them out of Egypt (v 28)
5 Set one golden calf in Bethel, and the other in Dan, to be worshipped (v 30)
6 Built a house of worship in high places and consecrated the lowest of the people who were not Levites, making them priests (v 31)
7 Ordained a feast on the 15th day of the 8th month to correspond with the one in Judah, made an altar, and offered sacrifices to the calves (v32-33)
8 Stubbornly rebelled against the Word of God and still made priests of the lowest of the people (13:33-34)

8 Sins of Judah (14:22)

1 Did evil in the sight of Jehovah (v 22)
2 Provoked Him to jealousy
3 Committed worse sins than their fathers did
4 Built high places (v 23)
5 Made images
6 Made groves. See ***Asherah***, p. 194
7 Became sodomites (v 24)
8 Committed all the abominations of the heathen

14 Assassinations—Kings and Queens (15:28)

1 Servants slew Ish-bosheth (2 Sam. 4)
2 Baasha slew Nadab (v 27-28)
3 Zimri slew Elah (16:8-10)
4 Omri slew Tibni (16:21-22)
5 Jehu slew Jehoram (2 Ki. 9:14-26)
6 Jehu slew Ahaziah (2 Ki. 9:27-29)
7 Jehu slew queen Jezebel 2 Ki. 9:30-37
8 Captains slew Athaliah (2 Ki. 11:13-16)
9 Servants slew Joash (2 Ki. 12:19-21)
10 Servants slew Amaziah 2 Ki. 14:17-20
11 Shallum slew Zachariah (2 Ki. 15:10)
12 Menahem slew Shallum (2 Ki. 15:14)
13 Pekah slew Pekahiah (2 Ki. 15:25)
14 Hoshea slew Pekah (2 Ki. 15:30)

1 Both were anointed with the same Spirit and power (2 Ki. 1:9; Lk. 1:17)
2 Both were familiar with deserts and solitude (17:3; 19:4; Lk. 1:80)
3 They wore similar garments and lived simply (2 Ki. 1:8; Mt. 3:4)
4 Both were fearless and bold to rebuke kings (18:17-18; 2 Ki. 1; Mt. 14:4)
5 Kings wanted to kill them (2 Ki. 1:9-16; Mt. 14:3-4)
6 Both were prone to discouragement (19:4; Mt. 11:1-6)
7 They were preachers of righteousness (18:20-24; Mt. 21:32)
8 Both incurred enmity of a queen (19:1-7; Mt. 14:3-12)
9 Both were fruitful in ministry (18:17-41; Mt. 3:5-6)
10 Both had a great influence over Israel (18:25-41; Mk. 11:32)
11 They were subjects of prophecy (Mal. 4:5-6; Isa. 40:3; Mal. 3:1)
12 They have been or will be a forerunner of the Messiah—John before the 1st advent (Mal. 3:1), and Elijah before the 2nd advent (Mal. 4:5-6)
13 Both had a lapse of faith but quickly recovered (19:1-7, 18; Rom. 11:1-4; Mt. 11:1-6)
14 Both were prophets (18:22; Mt. 11:9)

Ravens (17:6)

Heb. oreb, raven, not Arabiy, Arabian. Some who seek to do away with the miraculous in Scripture would have us believe that Arabians or merchantmen fed Elijah twice daily during his long stay at the brook Cherith, but nothing is to be gained by such teaching, for it would be practically as miraculous if men brought the meals two times a day to such an isolated spot. The above Heb. words are never used interchangeably in Scripture; they mean two different things. The same interpreters do not seek to make this change in any other passage. Suppose we read Arabian for raven in other scriptures and see how ridiculous the result can be. We should have:

1 Noah sending out an Arabian from the ark to see if the flood was gone (Gen 8:7)
2 The Arabians as clean food (Lev. 11:15; Dt. 14:14)
3 Hair as black as Arabians (Song 5:11)
4 Young Arabians crying for food along with other beasts and birds (Ps. 147:9)
5 Arabians picking eyes out of the dead bodies to eat them (Pr. 30:17)

Without the scores of simple passages we now have in the Bible, Elijah knew more about the body, soul, and spirit than many today. To teach that the soul is not immortal or that the soul and body are the same and both go to the tomb at death is to reject many scriptures. The soul is immortal and fully conscious after leaving the body; it can go out and return to the body, as clearly demonstrated here. When Elijah prayed, the soul came back and the body revived and lived again (v 21-22), which proves that the soul is the life part of the body. The soul and spirit must be in the body in order for it to live (Jas. 2:26). At physical death the soul goes to one place and the body to another. See ***Hell***, p. 1030; also ***Immortality*** in the Index.

Angel Feeds Elijah (19:5)

As he lay down to sleep under the juniper tree, being exhausted by the flight from Jezebel, an angel touched him—not to take his life in answer to his prayer, but to feed him and prepare him for a long journey. The angel did this twice. His fare was very simple, but mighty under God's blessing—merely a cake baked on coals and a cruise of water. No doubt food never tasted better to a worn runner. He ate the first cake and drank the water, then lay down again to sleep under the personal protection of the angel. Being awakened by the angel a second time, Elijah was told the journey was too great for him without eating and drinking again of the angel's cooking. He went in the strength of such food for 40 days and 40 nights, and came to Horeb, the mount of God (v 5-8).

6fold Answer of Elijah to Jehovah (19:10)

1 I have been very jealous for the Lord God of hosts (v 10)
2 The children of Israel have forsaken Your covenant
3 They have thrown down Your altars
4 They have slain Your prophets with the sword
5 I am the only prophet left
6 They seek my life, to take it away

Elijah's statements, like much of modern praying, only gave God some information which He knew better than the prophet did. In fact, some of the statements were really not true. Elijah was not the only prophet left, for Obadiah had hid and fed 100 (18:4), and 7,000 other men in Israel had not bowed down the knee to Baal (19:18). Israel did not seek his life, for he had turned their hearts back to God (18:39). Only one woman was after his life (19:1-7)

314

CHAPTER 1

I. Reign of Ahaziah, ninth king of Israel: two years (2 Ki. 1; 2 Chr. 20:35; 1 Ki. 22:51-53)
Ministry of Elijah (2 Ki.1:1–2:12; 1 Ki. 17:1–21:29)
1. Rebellion of Moab and sickness of Ahaziah

1 [a]Then Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a [b]lattice in his upper chamber that *was* in Samaria, and was [c]sick: [d]and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

2. Elijah's prediction of Ahaziah's death: twelfth miracle

●■ 3 But [e]the [f]angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, [g]*Is it* not because *there is* not a God in Israel, *that* ye go to enquire of Baalzebub the god of Ekron?

★ 4 [h]Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, [i]Why are ye now turned back?

★● 6 And they said unto him, There came a man up to meet us, and said unto us, [j]Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, [k]*Is it* not [l]because *there is* not a God in Israel, *that* thou sendest to enquire of Baalzebub the god of Ekron? therefore [m]thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [n]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an [o]hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

3. Fire from heaven kills 102 men: thirteenth and fourteenth miracle

● 9 [p]Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, [q]he sat on the top of an hill. And he spake unto him, Thou [r]man of God, the king hath said, [s]Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [t]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

● 11 [*a]Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

---

a See ***Rebellion of Moab***, p. 707.

b Lattice—network which protected the open window of the upper chamber (v 2; Judg. 3:20; 1 Ki. 17:19; 2 Ki. 4:10); or, it could have been the latticework which protected one from falling off the flat roof where they did much living in the East.

c In what way he was sick is not stated. He could have had a back injury; but whatever it was, it was serious and lingering trouble. The windows of the East had lattices of interlaced wood which opened outward; if the fastening was not properly secured, one leaning against a lattice could easily fall out. The same was true concerning a railing around the open roof—leaning against a weak one could cause a very injurious fall.

d See ***Ahaziah's Sin***, p. 707.

e As a punishment for such an insult to Jehovah from a king over His people, the Lord sent His prophet, Elijah the Tishbite, to the messengers of the king who were to tell him that because of this he would surely die (v 3-4, 6, 16-17).

f Whether this was an ordinary angel or one of the members of the Divine Trinity is not clear, but whoever it was this was a ministering spirit (Heb. 1:14). It was a Divine Person who appeared to Abraham, Moses, and others; it could have been one here.

g Question 1. Next, v 5.

h 1st prophecy in 2 Ki. (1:4, fulfilled). Next, v 6. The one prediction was that Ahaziah would not get well; he would die of the sickness he now had because he sought an idol god instead of the Lord.

i Question 2. Next, v 6.

j This was the message Elijah was commanded to give the messengers of Ahaziah. He forbade them to go down to Ekron, saying they should turn back to their king and give him a message from God (v 6).

k Question 3. Next, v 7.

l One can see from the content of the message why God was intervening. Ahaziah had lost all faith in Jehovah due to the fact that he had been brought up in Israel to worship Baal. His mother Jezebel had been the chief defender of Baal. Over 850 prophets of Baal and the groves (see ***Asherah***, p. 194) had eaten at her table (1 Ki. 18:19). He himself had been a personal disciple of Baal (1 Ki. 22:51-53). Though he might have heard of the miracles of Jehovah through Elijah, Ahaziah was not a convert to Him, so he naturally would inquire of the gods he had faith in. This is what God hated and judged (v 6).

m 2nd prophecy in 2 Ki. (1:6, fulfilled). Next, v 16. The one prediction was that the king would not live. This was a repetition of the prediction of v 4.

n Question 4. Next, v 16.

o This could refer to his garment of shaggy untanned skin, as well as to his uncut long hair and long beard. Prophets wore coarse clothing (v 8; Zech. 13:4; Mt. 3:4). By the description of his person and clothing the king recognized him as the prophet Elijah. This is enough proof that he knew of him and his God, so there was no excuse for inquiring of an idol god in Ekron.

p Then—when Ahaziah recognized that it was Elijah who had stopped his messengers and made a prediction of his death, he sent 51 men to get him (v 9).

q He did not run this time, but sat calmly on a hill, perhaps waiting for some word from the king. The captain of the 50 men called to Elijah to come down to be taken to the king (v 9). Elijah answered, If I am a man of God, let fire come down and consume you and your 50 men. Fire came down and consumed them (v 10).

r The term man of God was the people's name for a prophet. See ***Man of God***, p. 555.

s It could be that the man was haughty and insulting to Elijah, and thus needed the judgment of this miracle. It must be remembered that the whole story is not told here.

t Quoted in Lk. 9:54.

*a Again—a second time the king sent 51 men to arrest Elijah, knowing, no doubt by now, the fate of the first 51 he had sent. There could have been eyewitnesses to the miracle. The second captain demanded that Elijah come down quickly at the king's command, not humbling himself any more than the first one. Elijah answered as before, If I am a man of God, let fire come down from heaven and consume you and your 50 men. And again, fire fell and consumed the second 51 men (v 11-12).

✡ ✡ ✡

captain and his 50 men to arrest Elijah. The third captain took a different attitude toward Elijah. He went up the hill instead of demanding that Elijah come down to him and his men. Falling on his knees before the prophet he begged that their lives would be spared and counted as precious in his sight (v 13-14). Before Elijah had time to act or reply, he received a message from the angel of the Lord who told him that he should not be afraid and that it was all right to go down (v 15). This kind of message indicates that the king had some definite plan to do away with him and that Elijah was somewhat fearful of the outcome of meeting with this new king of Samaria; but now that he had word from the angel he knew all would be well, so he went down with the third captain and his 50 men to the king.

c Elijah's message was the same to the king in person as it was when he delivered it to the king's messengers. This shows the boldness of Elijah. He did not soften the message in the least before the king (v 16; cp. v 6).

d Question 5. Next, v 18.

e 3rd prophecy in 2 Ki. (1:16, fulfilled). Next, 3:16. The one prediction was that the king would not live but die on his bed of sickness because of insulting Jehovah and not trusting in Him in preference to a lifeless idol. It was the third time this prediction was made.

f It does not say how long it was after Elijah gave the prophecy before he died; and there was no time element in the prophecy. Neither does it mention the conversation between them, or state whether Elijah offered any advice. This was purely a prediction without conditions, and something that would happen regardless of what the king would do.

g The similarity of names of both kings of Israel at this time, and at no other, would seem to have the tendency to unite the two reigning families. The northern Jehoram was Ahab's brother; Ahaziah, Ahab's son, had no son to succeed him (v 17).

h Question 6. Next, 2:3.

i This must refer to a special book which we do not have—one recording the histories of the kings of the 10 kingdoms—for the rest of the acts of these kings are not given in 1 and 2 Chronicles of our Bible.

j It was evidently known by revelation that Elijah would be translated that day, for such is plainly implied by this chapter:
  1 The chapter is introduced as if it were already a known fact (v 1)
  2 The sons of the prophets at Bethel knew it (v 3)
  3 Elisha knew it (v 3, 5)
  4 The sons of the prophets at Jericho knew it (v 5)
  5 Elijah knew it (v 9-10)

third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

4. Elijah personally repeats his prediction to Ahaziah

●■15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

★16 And he said unto him, Thus saith the LORD, [c]Forasmuch as thou hast sent messengers to enquire of Baalzebub the god of Ekron, [d]*is it* not because *there is* no God in Israel to enquire of his word? [e]therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

5. Death of Ahaziah, fulfilling 2 Ki. 1:3-4,15-16: accession of Jehoram, tenth king of Israel

17 ¶ So [f]he died according to the word of the LORD which Elijah had spoken. And [g]Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, [h]*are* they not written in the [i]book

CHAPTER 2

6. Revelation of Elijah's translation

1 And it came to pass, [j]when the LORD would take up Elijah into heaven [k]by a whirlwind, that [l]Elijah went with Elisha from Gilgal.

● 2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said *unto him*, As the LORD liveth, and *as* thy soul liveth, [m]I will not leave thee. So they went [a]down to Bethel.

● 3 And the [*b]sons of the prophets that *were* at Bethel came forth to Elisha, and said unto him, [*c]Knowest thou that the LORD will take away thy master from thy head to day? And he said, [*d]Yea, I know *it;* hold ye your peace.

● 4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

● 5 And the sons of the prophets that *were* at Jericho came to Elisha, and [*e]said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it;* hold ye your peace.

● 6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

k Not only was it known that Elijah was to be taken to heaven that day, but it was made clear also that it would be a whirlwind (v 1), and that it would not take place until they had passed Bethel (v 2), Jericho (v 4), and crossed the Jordan (v 6), for the Lord had sent him to all those places.

l See ***Elisha's Test***, p. 707.

m At Gilgal (v 1-2), at Bethel (v 4), and at Jericho (v 6), Elisha frankly told Elijah: I will not leave you. After that Elijah did not try to persuade him to stay at any one place, indicating that he had been merely testing Elisha.

a Down. Therefore, Gilgal in v 1 could not be the well-known Gilgal between Jericho and the Jordan, but another one between Tibneh and Shiloh (v 2).

*b See ***Prophets***, p. 708.

*c Question 7. Next, v 5.

*d Twice here Elisha testified that he knew Elijah was to be translated that day (v 3, 5). This revelation perhaps did not come through Elijah only, but also through some of the other prophets. At least it was known to Elijah, for by faith he was translated as Enoch was (Heb. 11:5). In order to have faith or any knowledge of it at all it had to be through God's word that He would do such a thing. This whole story is one of absolute acceptance of revelation as a fact. The prophets were merely waiting for the proper time of the day when the event would occur. Instead of waiting at the place of revelation for fear of missing God, Elijah traveled from one place to another, knowing that the Lord knew every minute where he was and would find him when the time came. In fact, God was accompanying him from one place to another (v 2-6); if not in person, by agents who were sent to get him, and by the Holy Spirit that led him and anointed him. It may be that God even told him to visit certain places and cross the Jordan where he would be picked up and taken to heaven to reside until he would return as one of the two witnesses of Zech. 4:11-14; Mal. 4:5-6; Rev. 11:2-12.

*e Question 8. Next, v 14.

* * *

7 And [f]fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped *it* together, and smote the waters, and [g]they were divided hither and thither, so that they two went over on dry ground.

8. Double portion of the Spirit of Elijah given to Elisha: sixteenth miracle

● 9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let [h]a double portion of thy spirit be upon me.

▲ 10 And he said, Thou hast asked a [i]hard thing: *nevertheless*, if thou see me *when I am* taken from thee, [j]it shall be so unto thee; but if not, it shall not be *so*.

9. Translation of Elijah (cp. Gen. 5:11; Heb. 11:5; 2 Cor. 12:1-3; Rev. 4:1; Jn. 20:17-19; Acts 1:9-11)

11 And it came to pass, as they still went on, and [k]talked, that, behold, *there* [l]*appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah [m]went up by a [n]whirlwind into [o]heaven.

12 ¶ And Elisha [p]saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his [q]own clothes, and rent them in two pieces.

1. Elisha's first miracle

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and [a]said, Where *is* the LORD God of Elijah? and when he also had smitten the waters, [b]they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which *were* [c]to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

2. Unbelief of the prophets

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men; [d]let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

● 17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, [e]Did I not say unto you, Go not?

3. Water and barren land healed: second miracle

19 ¶ And the men of [*f]the city said unto

---

f How many sons of the prophets there were is not known, but there must have been hundreds, for here we have 50 in one place (v 7); Jezebel killed many of them; 100 were saved by Obadiah (1 Ki. 18:4); and another 100 were at Gilgal (4:38-43).

g See ***Water*** in Index for water miracles.

h A double portion, proving that there are different measures of the Holy Spirit and power which men have received. It is a fact that men have done things in a miraculous way according to the measure of the Spirit they have received. It is also a fact that to claim any one of these measures without power to do the things intended to be accomplished by such a measure is stating an untruth and making a false claim. If one has any degree of power or any gift of the Spirit he will be able to do at all times what the power or gift is designed for and given to accomplish. See note a, Jn. 3:34.

i Heb. qashah, hard; severe; tough; difficult. It is trans. hard labor (Gen. 35:16-17); hard causes in the sense of being difficult (Dt. 1:17; 15:18). The true idea here is a difficult thing for me to grant and it was. How could a man impart twice as much as he himself had? How could he give something that he did not have? The answer is by faith and Jehovah honoring him in requesting a double portion for Elisha. Some would have been jealous of a successor receiving more than they themselves did in life, but not so with anyone filled with God.

j It was so, for the record shows that Elijah experienced 16 miracles besides the translation and Elisha experienced 32—double the number, and some twice as great (see ***Miracles of Elijah and Elisha***, p. 708). For instance, Elijah shut the heavens for 3½ years; (Jas. 5:17) and Elisha shut them for 7 years (8:1).

k It would be interesting to have a record of such a conversation between two great prophets. One can conclude that it was nothing vain and light. Perhaps Elijah gave his successor his final instructions regarding what to do and how to carry on in his place (v 11; 1 Ki. 19:16).

l While they were having their last words together there suddenly appeared a chariot of fire, and horses of fire which came between them, separating them and taking (v1,11).

m Elijah was the second man to be taken to heaven in a natural body, Enoch being the first (Gen. 5:24; Heb. 11:5). Both now reside in heaven in their natural bodies, having never died. However, they will die their own appointed death on earth as the two witnesses of the future tribulation period (Zech. 4:11-14; Mal. 4:5-6; Rev. 11:3-12). Since their time at least two other men have been taken to heaven and brought back (2 Cor. 12:1-5; Rev. 4:1). Christ also went to heaven and came back after His resurrection (Jn. 20:17-19); then returned to heaven leading many resurrected men, and souls and spirits of just men whose bodies were not resurrected (Mt. 27:53-54; Eph. 4:8-10; Heb. 12:23). Before this, all righteous souls and spirits went into sheol-hades where they were fully conscious while their bodies went to qeber, the grave. Now, when a Christian dies he no longer goes into the underworld of departed spirits to be held by the devil against his will (Heb. 2:14-15); instead he goes immediately to heaven to await the resurrection day (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23).

n Elijah was taken up in both a chariot of fire (v 11-12) and a whirlwind (v 1, 11).

o The planet heaven is higher than all other planets. See ***Heaven*** in Index.

p This was the condition of receiving the double portion of the Holy Spirit (v 10). Here he saw it, and cried, the chariot of Israel and the horsemen thereof (v 12).

q His own mantle was now torn up, so He could put on the mantle of Elijah (v 13), which the prophet had previously thrown around him (1 Ki. 19:19).

a Question 9. Next, v 18.

b See ***Miracles of Elijah and Elisha***, p. 708.

c At least 50 men were witnesses of Elijah's translation and of the first miracle of Elisha, and testified that the Spirit of Elijah now rested upon Elisha. He, therefore, was accepted as the successor of the translated prophet at once. They came and bowed themselves to the ground before him (v 15).

d 50 sons of the prophets begged Elisha to permit them to go up and down over mountains and valleys to see if Elijah had been cast down to death. He refused the request, for it showed unbelief and virtually accused God of destroying His prophet instead of preserving him and taking him to heaven. When they kept urging him Elisha finally allowed the sons to go. After 3 days they returned without finding Elijah (2:16-18).

e Question 10. Next, 3:7.

*f Jericho. See v 18. It seems that the water of Jericho was bad and the ground barren. Elisha called for a new cruse with salt in it. By casting the salt in the spring he healed the water and the ground, in the name of the Lord (v 19-22).

✡ ✡ ✡

this city *is* pleasant, as my lord seeth: but the water *is* naught, and the ground barren.

● 20 And he said, Bring me a new [g]cruse, and put salt therein. And they brought *it* to him.

■ 21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have [h]healed these waters; there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

4. Irreverence cursed: forty-two men killed: third miracle

23 ¶ And he went up from thence unto Bethel: and as he was going up by the way, there came forth [i]little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou [j]bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

316 CHAPTER 3

5. Accession and character of Jehoram, tenth king of Israel

1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought [a]evil in the sight of the LORD; but not like his father, and like his mother: for he put away the [b]image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

6. Moab rebels: alliance of Jehoram and Jehoshaphat

4 ¶ And [c]Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an [d]hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: [e]wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.

8 And [f]he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

7. Elisha reproves the alliance of Jehoshaphat with Jehoram

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, [*g]*Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

● 13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of [*h]thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

● 15 [*a]But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

8. Waters without rain and promised victory: fourth and fifth miracles

---

rendered dish (21:13); pans (2 Chr. 35:13); and bosom (Pr. 19:24; 26:15).

h 3 Cases of Healing the Waters:
  1 Waters of Marah by Moses (Ex. 15:23-25)
  2 Waters of Jericho by Elisha (2:19-22)
  3 Waters of the Dead Sea by God (Ez. 47)

i Heb. naar, a child from the age of infancy to adolescence. It generally implies youth, but not always, for the word is used of Isaac when 28 years old (Gen. 22:5), of Joseph when 39 years old (Gen. 41:12), and of Rehoboam when fully grown (2 Chr. 13:7). Here the little children were the infidel young men of Bethel who were worshippers of the golden calf instead of Jehovah. It was God who sent the bears, and we have to believe that the offenders were worthy of such judgment.

j The term bald head had no special reference to lack of hair, according to some authorities; it signified a worthless fellow. It was a term of contempt. Here it was equal to blasphemy of God for the young men mocked Elisha as a prophet of Jehovah, in contemptuous allusion to the translation of Elijah, which they no doubt denied and made fun of. The idea seems to be: Go up (be translated) like Elijah, you worthless fellow!

a Note a, 1 Ki. 11:6.

b Image of Baal (10:18, 26-27; 1 Ki. 19:18).

c See ***Rebellion of Moab***, p. 707.

d 100,000 lambs and 100,000 rams—the 200,000 at an estimated $20 each would be equal to $4,000,000 a year tribute from Moab to Israel.

e Questions 11-12. Next, v 11.

f Jehoram questioned and Jehoshaphat answered that it should be the way through the wilderness of Edom (v 8). Cp. their two statements in v 10-11. The king of the 10 tribes thought God had called them together to destroy the Edomites, but the king of Judah inquired of a prophet. One spoke of Elisha, so the 3 kings went down to him. Elisha told the king of Israel, the Baal worshipper, to go to his own prophets and those of his mother, Jezebel. The king repeated his accusation of God by saying that He had brought them down into the wilderness to destroy them. Then Elisha gave an answer simply because of the presence of Jehoshaphat, the good king of Judah (v 12-15).

*g Questions 13-14. Next, 4:2.

*h This refers to Jezebel in particular (v 13).

*a Here is an instance of a musician being used in connection with prophecy. There is no particular explanation of this. It must be that he liked the soft music of a harper and sought thereby to get into a religious and prophetical attitude before giving his information (v 15). Since the sons of the prophets were studying music and poetry in the schools of the prophets it seems that music was a regular part of prophecy. Cp. Ex. 15:20; Eph. 5:19-20. Hymn singing is a great inspiration to men who preach, and good singing and music precede most all preaching today.

✡ ✡ ✡

LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

9. Optical illusion: sixth miracle

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:

23 And they said, This *is* blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil.

10. Defeat of the Moabites, fulfilling 2 Ki. 3:18-19

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in Kirharaseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him *for* a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

317

CHAPTER 4

11. Increase of the widow's oil: seventh miracle

1 Now there cried a certain [a]woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come [b]to take unto him my two sons to be bondmen.

2 And Elisha [c]said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a [d]pot of oil.

● 3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

● 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil stayed.

● 7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

12. Hospitality of the "great woman" of Shunem

8 ¶ And it fell on a day, that Elisha passed to Shunem, where *was* a [e]great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of

they thought the kings of Israel and Edom had killed each other, so they went to what they thought would be the spoil (v 21-23). When they came to the camp of Israel the men rose up and smote the Moabites, so that they fled. The Israelites continued until they had smitten the whole country, beating down the cities, stopping the wells, and otherwise destroying everything (v 24-25). The king of Moab took 700 men to break through to the king of Edom, but could not; so he took his eldest son, the heir to the throne, and offered him for a burnt offering upon the wall. There was great hatred and wrath against Israel (v 26-27).

a One of the sons of the prophets died and his wife, like the wives of most prophets, was left penniless. His creditors demanded their money, being determined to take her 2 sons as bondmen. She came to Elisha who was now the head of the schools of the prophets, and begged for relief. He told her to borrow all the vessels she could and pour into them from the little pot of oil which she had in the house. When she did so all the vessels were filled and innumerable others could have been filled if she had borrowed them. She was told to sell the oil and pay her debt (v 1-7). What a notable miracle! Even multiplying one ounce of oil would be a miracle, but here many vessels were filled and 2 sons were saved from slavery.

b The Mosaic law gave the right to claim the person and children of the debtor who could not pay, that they might serve the creditor until the year of jubilee, at which time they became free again (Lev. 25:39-41). Cp. Neh. 5:5-8; Job 24:9; Isa. 50:1; Mt. 25:25.

c Question 15-16. Next, v 13.

d Heb. asuk, an oil flask. It is supposed this was an earthen jar, deep and narrow, with a pointed bottom which was inserted into a stand of wood or stone, or stuck into the ground, like the Roman and Egyptian amphora—a 2-handled earthen vessel for oil, wine or water. Some flasks were made of metal. The pitcher of Mk. 14:13; Lk. 22:10 is supposed to have been an amphora.

e Heb. gadol, great in any sense; high; mighty; noble; rich. This woman was a rich one, as in 1 Sam. 15:2; 2 Sam. 19:32.

* * *

---

*b 4th prophecy in 2 Ki. (3:16-19, fulfilled). Next, 4:16.

3 Predictions—Fulfilled

1 You will not see wind or rain, and yet the valley shall be full of water that you may drink, both you and your cattle, and your beasts (3:17)

2 This is but a light thing for the Lord: He will also deliver the Moabites into your hand (3:18)

3 You shall smite every fenced city, and every choice city, fell every good tree, stop all wells of water, and mar every piece of good land with stones (3:19)

*c Elisha's instructions were for the armies of Israel and Edom to fill all the valley with ditches, and God would fill them with water without wind and rain (v 16-20). The water for this came by the way of Edom (v 20). The Moabites had an optical illusion.

10 Let us make a little [j]chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a [g]stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

13. Child given to the Shunammite woman: eighth miracle

● 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; [h]what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And [i]she answered, I dwell among mine own people.

14 And he said, What then *is* to be done for her? [a]And Gehazi answered, Verily she hath no child, and her husband is old.

● 15 And he said, Call her. And when he had called her, she stood in the door.

⋆ 16 [b]And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [c]do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

14. Sickness and death of the son of the Shunammite

18 ¶ And when the [d]child was grown, it fell on a day, that he went out to his father to the reapers.

● 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

15. The Shunammite woman finds Elisha on Mt. Carmel

● 22 And she called unto her husband, and said, [e]Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, [*f]Wherefore wilt thou go to him to day? [*g]*it is* neither new moon, nor sabbath. And she said, *It shall be* well.

● 24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went and came unto the man of God to mount Carmel. And it came to pass,

room of an Eastern house, being built on the roof sometimes or making a second story to the porch, the access to which is by stairs. It is sometimes called the chamber over the gate (2 Sam. 18:33). Here it is a chamber on the wall, perhaps because of the window opening to the street that was made in the solid wall, the only evidence that a new room had been added to the house. Such a room was usually well-furnished and kept for the entertainment of honored guests. Thus the Shunammite entertained Elisha. It was in such a room that Elijah dwelt with the widow in Zeraphath (1 Ki. 17:19, 23). In that passage we have the word loft as a translation of the word aliyah, thus conveying the idea of a bare, desolate garret, which is very far from the fact. The poorer homes had no aliyah, which leads to a conclusion that the widow who entertained Elijah was not of the poorest class, but that her extreme destitution was due to the dreadful famine which then prevailed. Such a room made a desirable place of retirement for the master of the house. Ahaziah was in an aliyah in the palace of Samaria when he fell through the lattice work of the window and injured himself (1:2). Eglon was in a room like this when he was assassinated by Ehud (Judg. 3:20). In this instance aliyah is rendered summer parlor, which was a parlor of cooling. It was on the roof of an aliyah in the palace of Ahaz that the kings of Judah had altars erected for idolatrous worship (23:12). It was in an aliyah that Daniel prayed daily in the midst of idolatry (Dan. 6:10). In the N.T. it is called an upper room (Acts 1:13; 9:37, 39; 20:7-8). In such a place Christ ate the passover with His disciples (Mk. 14:15; Lk. 22:12).

g The word stool is misleading to modern people, for it is used so differently today. The Heb. word trans. stool here is kisse, covered; it means a canopied seat or throne. This piece of furniture was no doubt the best that the rich woman could get for the prophet.

h Questions 17-19. Next, v 23.

i She wanted no reward for her hospitality to the prophet and his servant (v 13). This is the only true spirit of hospitality and the only kind that will be rewarded by God—sometimes now (v 16), and always hereafter (Mt. 10:40-42; 2 Cor. 5:10). Those who do things to be seen of men here already have their full receipt (Mt. 6:1-8).

a When the great woman turned down all offers of reward for her hospitality, even all royal offers, Gehazi, the servant of Elisha, solved the problem by suggesting a child as the greatest reward possible. When Elisha had called for her the second time and she stood before him (v 12, 15), he predicted that according to the time of life for a child to be conceived and born, she would embrace a son (v 16). Realizing this was almost too good to be true she remarked, "Nay, my lord, man of God, do not lie to me." She did conceive and bear a son at the appointed season (v 17).

b 5th prophecy in 2 Ki. (4:16, fulfilled). Next, v 43. The one prediction was that she would have a son according to the manner of life.

c Though this sounds like harsh speech to us, it was only plain, straightforward, simple talk in that day, meaning literally: Do not deceive me by saying something that can never be (v 16).

d Heb. gadal, become large; grow up. He must have been merely a growing-up boy, not old enough yet to work in the field with the men, for he was only going out to his father and the reapers in the field when he experienced sunstroke. His mother held him on her knees until noon, and then he died. She laid him upon the bed and went immediately for Elisha (v 18-27).

e Ladies of the higher class in the East seldom walked; almost always they rode asses. The rider was attended by a servant running behind with a whip or stick to drive or goad the animal forward at whatever pace would be desired (Eccl. 10:5-7).

*f Question 20. Next, v 26.

*g This indicates that it is the custom of the prophets to gather the people together at the time of the new moons and sabbaths, for edification and instruction. The question of the husband appears to express astonishment that she should go to the prophet other than at these times. Amos refers to this as the times Israel wished were over so they could sell their produce (Amos 8:5). They preferred business to sacred days and times of worship and instruction from men of God. Regarding the Shunammite, she kept it a secret that she wanted the prophet to resurrect her son. She simply told her husband that all would be well if she could only get to the prophet, and she went to him in Mount Carmel. When Elisha saw her afar off, he sent his servant to meet her and inquire regarding her problem. She answered that all was well; but when she came to the man of God she caught him by the feet. His servant was about to thrust her away, but he interfered saying her soul was vexed within and the Lord had hidden it from him. When the woman made it known that her son was dead, Elisha then sent his servant to lay his rod upon the face of the boy; but the mother would not let the man of God go until he agreed to come with her. And so he arose, followed her, and resurrected her child (v 22-37).

said to Gehazi his servant, Behold, *yonder is* that Shunammite:

● 26 Run now, I pray thee, to meet her, and say unto her, [h]*Is it* well [i]with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

● 27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul *is* vexed within her: and the [j]LORD hath hid *it* from me, and hath not told me.

16. Elisha accompanies the Shunammite woman to her home

28 Then she said, [k]Did I desire a son of my lord? did I not say, Do not deceive me?

● 29 Then he said to Gehazi, [l]Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, [a]answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, [b]*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

17. Elisha resurrects the Shunammite's boy: ninth miracle

32 And when Elisha was come into the house, behold, the child [c]was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child [d]opened his eyes.

● 36 And he called Gehazi, and said, Call she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

18. Elisha heals the noxious pottage: tenth miracle

● 38 ¶ And Elisha came again to [e]Gilgal: and *there was* a [f]dearth in the land; and [g]the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot. And they could not eat *thereof*.

● 41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

19. Multiplies food for one hundred men: eleventh miracle

● 42 ¶ And there came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

★●■43 And his [*a]servitor [*b]said, What, should I set this before an hundred men? [*c]He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

318 CHAPTER 5

20. Healing Naaman of leprosy: twelfth miracle

---

h Questions 21-23. Next, v 28.

i 3 Personal Questions (v 26):
  1 Is it well with you?
  2 Is it well with your husband?
  3 Is it well with your child?
Her answer was: It is well. She said it by faith, for the child was dead. She believed the man of God would help her in the matter. In those days it was a common thing to get answers from God through the men of God. Unusual things were expected of them, and they always met the need. Not one time do we find them questioning the will of God or leading the people to believe that anything would be impossible.

j This indicates that it was customary for the Elisha was surprised that God had kept this from him (v 27).

k Questions 24-25. Next, v 43.

l 6 Things That Did Not Cause Resurrection:
  1 Gird up your loins (v 29)
  2 Take my staff in your hands
  3 Go your way
  4 Salute no man by the way
  5 If any man salute you do not answer
  6 Lay my staff upon the face of the child

a This was breaking all the rules of etiquette. It was customary to make lengthy, formal salutations when meeting anyone, but here such greetings were to be dispensed with because the matter of the Shunammite's son was urgent (v 29).

b This was a solemn way of expressing determination (v 30). The term was used 3 times to express Elisha's determination to stay with Elijah until he was translated (2:2, 4, 6).

c Was dead—the soul and spirit had departed from the child (Jas. 2:26). The prophet shut the door and remained alone with the body, and prayed to Jehovah. Laying himself upon the child, he put his mouth to its mouth, his eyes to its eyes, and his hands to its hands, until the flesh became warm. He then walked back and forth in the house and returned to stretch himself upon the child again. This time the woman's son sneezed 7 times and opened his eyes. Calling for the mother, Elisha presented him alive to her; and after she had bowed herself to the ground, she took him up and left the room (v 32-37).

d The second resurrection of a boy from death—one by Elijah (1 Ki. 17:17-24), and this one by Elisha (v 32-37). The third resurrection was that of a dead man touching the bones of Elisha in the grave (13:20-25). Christ, Peter, and Paul resurrected people as is recorded in the N.T. (note s, Mt. 9:25).

e See note a, 2:2.

f One of 13 Famines, note r, Gen. 12:10.

g The sons of the prophets in the various schools of the prophets were now under Elisha. In cooking a meal for them someone cast in a poisonous gourd which caused the entire pottage to become poisoned. Elisha simply caused a little meal to be thrown into the vessel and the food was made free of the poison (v 38-41).

*a An old English word for one who serves.

*b Question 26. Next, 5:7.

*c 6th prophecy in 2 Ki. (4:43, fulfilled). Next, 5:10. This one prediction was that all the 100 men should eat and have some left of the small amount of food they had to begin with.

✡ ✡ ✡

the king of Syria, was a great man with his master, and honourable, because [f]by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, *but he was* a [g]leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3 And she said unto her mistress, Would God my lord *were* with the prophet that *is* in [h]Samaria! for [i]he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

● 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him [j]ten talents of silver, and [k]six thousand *pieces* of gold, and ten [l]changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, [m]that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [n]*Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore a quarrel against me.

▲● 8 ¶ And it was *so*, [o]when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

★●10 And Elisha sent a messenger unto him, saying, [p]Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come [a]out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.

12 [b]*Are* not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a [c]rage.

13 And his servants came near, and spake unto him, and said, My father, [*d]*if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came

---

1 A Syrian captain (v 1-27; Lk. 4:27)
2 A Benjamite (Gen. 46:21)
3 Son of Bela (Num. 26:40; 1 Chr. 8:4)
4 Son of Ehud (1 Chr. 8:7)

e 5 Classes of Servants:
1 The king's servant—Naaman (v 1)
2 Household servant—the maid (v 2)
3 Jehovah's servant—the prophet (v 8)
4 Naaman's servants (v 13)
5 The prophet's servant (v 20)

f An Assyrian king had formerly conquered all of Syria which had now just recently rebelled and gained independence. It was in this war that Naaman had distinguished himself; and the deliverance God gave him was from the Assyrians, not from Israel (v 1).

g One of 10 Cases of Leprosy, note g, Ex. 4:6.

h It was perhaps here that she had heard of Elisha (v 3).

i She had faith in Elisha and his God, having heard of the wonderful miracles performed by both Elijah and Elisha (v 3).

j 10 talents at $1,920 each would be $19,200.

k 6,000 shekels of gold at $9.695 each would be $58,170.

l What all was included in a change of raiment here is not known.

m This was a strange request. The king of Israel was an ungodly man with no more power over leprosy than the king of Syria or Naaman, so it is no wonder that he thought the Syrians were seeking a quarrel with him (v 6-7).

n Questions 27-28. Next, v 12.

o It was a good thing that Elisha was in Samaria and heard of the request, for the king might have done something to bring on a war with Syria. He could have killed Naaman and his servants thinking this was the thing to do under the circumstances. The prophet requested Naaman to come to him, for he would show the man that there was a God in Israel (v 8). When Naaman came with his horses and chariot, he stood at the door of the house of Elisha; but the prophet did not show him the courtesy of inviting him in or going out to meet him. He only sent a messenger to tell Naaman that he should go and wash in Jordan 7 times in order for his flesh to come again, and for him to be clean (v 9-10). This made Naaman angry and he went away saying:
1 I thought he would surely come out to me
2 I thought he would stand by me and call upon the name of Jehovah, his God
3 I thought he would strike his hand over my body and heal me
4 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?
5 May I not wash in them and be clean?

p 7th prophecy in 2 Ki. (5:10, fulfilled). Next, v 27. This one prediction was that Naaman would recover from his leprosy by washing in the river Jordan 7 times.

a Naaman thought that he was such a great man that it would be an honor to come out to him, lay hands on his body and pray; but Elisha thought differently, being led of God regarding what to do. The Lord not only wanted Naaman to learn a lesson in humility and obedience, He wanted men of all ages to learn that God does not honor human greatness, and that His thoughts are not as our thoughts, and His ways not as our ways (Isa. 55:8-9). Had this been man's work, all that Naaman thought would have been done and he would have paid a great price for it. He had brought along the equivalent of $77,370 in gold and silver besides 10 changes of raiment to pay his "doctor bill"; but it appeared that he would not even be able to see the "doctor," much less be healed. And he would not have been healed if it had not been for the common sense of his servants who reasoned with him to follow instructions (v 11-14).

b Questions 29-32. Next, v 17.

c Heb. chema, heat; anger; hot displeasure; be furious, indignant, wrathful, in a rage; poison from its fever (v 12; Pr. 6:34).

*d Note the better judgment of his servants. Naaman was so angry he could have and might have started a war with Israel. The king of Israel had done nothing for him, and now the prophet did not even show him the courtesy of coming out of the house to meet him or tell him personally what to do. His dealings were with the servant of the prophet only. With his hopes high at first, he was willing to make a man rich who would heal him, but after receiving this kind of treatment he was in a great fever of rage. This treatment was too much for his pride. His servants simply pointed out to him that if the prophet had told him to do some great thing he would have done it peacefully, and now, how much easier it would be to dip in Jordan 7 times in order to be clean. Had he come there for cleansing for leprosy or to do something great? Was he going away in a rage without even trying the thing which the prophet said would make him clean? Such reasoning pacified the captain and he decided to follow the suggestions. On the return trip he would have to cross Jordan anyway, so he agreed to do the dipping 7 times. When he did his flesh came again like that of a little child, and he was healed (v 14).

he was clean.

21. Naaman returns to reward Elisha and confesses conversion to Israel's God

15 ¶ And [e]he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, [f]I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, [g]Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the [h]house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

● 19 And he said unto him, [i]Go in peace. So he departed from him a little way.

22. Gehazi's sin of lying and covetousness

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and [j]said, *Is* all well?

sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when [a]he came to the tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

23. Discernment and plague: thirteenth and fourteenth miracles

25 But he went in, and stood before his master. And Elisha said unto him, [b]Whence *comest thou*, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to [c]receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

★ 27 [d]The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper *as white* as snow.

319 CHAPTER 6

24. Elisha makes iron to swim: fifteenth miracle

1 And the [*e]sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

● 2 Let us go, we pray thee, unto Jordan,

---

e Naaman, upon being healed, was like the one leper out of ten whom Christ healed—he was ready to give thanks for cleansing (Lk. 17:12-17). He was glad to return and show his gratitude, and all his company with him; and so, they stood before Elisha. The captain confessed faith in Jehovah before them all, declaring there was no God like Him in any other nation. This was the motive of God in choosing Abraham, Isaac, Jacob and the other seed of Israel originally—that through them all the nations of the earth would be blessed. If Israel had continually obeyed God they would have evangelized the world many centuries ago, and men everywhere would have seen the miraculous power of Jehovah in many ways. Today the nations would know of salvation, healing, and complete deliverance from sin, poverty, sickness, and all bodily diseases. This example of Naaman would have been repeated millions of times in all ages. The same is true of the church—its program was to carry on the work Israel failed to finish, and the work that Christ and the early believers began (Mt. 28:20; Mk. 16:15-20; Jn. 14:12-15; 15:7, 16; 1 Cor. 12; Heb. 2:3-4).

f Naaman offered and begged Elisha to take a gift for the healing, but the prophet refused one thing for what God had done (v 15-16). Naaman then offered Elisha 2 mules, and promised to offer no sacrifice other than what he would offer to Jehovah (v 17). "If I am forced to go into the house of my former gods because of my position," he told Elisha, "then may Jehovah pardon me for this thing" (v 18).

g Question 33. Next, v 21.

h Rimmon is supposed to have been a prominite is known of him or his worship, and the derivation is uncertain. It appears that the god had some connection with sun worship. It was probably customary for the king, whenever he went into the house of Rimmon, to lean on the arm of some chief officer, and this is what Naaman referred to here (v 18). This was the custom in Israel (7:2, 17). According to tradition two young women waited on Esther when she was queen of Persia—one to hold up her train, and the other for her to lean on.

i Elisha blessed him and sent him away in peace; but when he was only a short distance away, Gehazi, the servant of Elisha, went after Naaman to receive something for himself. He lied saying that Elisha had changed his mind and wanted a talent of silver ($1,920) and 2 changes of raiment for 2 sons of the prophets who had just come to him. Naaman told him to take 2 talents of silver, one for each of the sons of the prophets, which would amount to $3,840 (v 23).

j Question 34. Next, v 25.

a Gehazi took the 2 talents of silver ($3,840) and the 2 changes of raiment from the servants of Naaman and hid them in the tower (v 23-24); but when he went in to stand before Elisha, the prophet asked where he had gone. And when Gehazi answered that he had not gone anywhere, Elisha made it clear that his heart had gone with him when the man turned again from the chariot to meet him. Rebuking him, the prophet announced that the leprosy of Naaman would cleave to Gehazi and his seed forever; and he went out from the presence of Elisha a leper as white as snow (v 25-27).

b Questions 35-37. Next, 6:6.

c The fact that all these things were mentioned in the curse upon Gehazi indicates that he coveted them and perhaps had a plan whereby he would use some of the money to buy olive yards, vineyards, sheep, oxen, and servants (v 26).

d 8th prophecy in 2 Ki. (5:27, fulfilled). Next, 7:1. The one prediction was that the leprosy of Naaman would cleave to Gehazi and his house forever.

*e One of the schools of the prophets was overcrowded so they started a building program. The students went down to Jordan and began cutting down trees to build a school by the river where they could have larger and better dwellings. While doing this an ax head came off the handle and fell into the stream of water. The man using it cried, "Alas, master! for it was borrowed." Elisha asked where it fell, and when he was shown he cut down a stick which he cast into the river. Then, a miracle happened. The iron arose to the surface and began to swim to shore where the man who lost it could put forth his hand and take it from the water (v 1-7).

make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the ax head fell into the water: and he cried, and said, Alas, master! for it was borrowed.

6 And the man of God [*f]said, Where fell it? And he shewed him the place. And he cut down a stick, and cast *it* in thither; and the iron did swim.

● 7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

25. Eighth Syrian war (2 Ki. 16:5, refs.) Revealing secrets: sixteenth, seventeenth, and eighteenth miracles

8 ¶ [*g]Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall be* my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was [a]sore troubled for this thing; and he called his servants, and said unto them, [b]Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

26. Ninth Syrian war (2 Ki. 16:5, refs.) Elisha opens eyes of his servant: nineteenth miracle

is, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, [d]Alas, my master! how shall we do?

● 16 And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of [e]horses and chariots of fire round about Elisha.

27. Elisha blinds and captures the Syrian army singlehanded: twentieth and twenty-first miracles

● 18 And when [f]they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

▲ 19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and [g]I will bring you to the man whom ye seek. But he led them to Samaria.

28. Elisha heals the army of blindness: twenty-second miracle

20 And it came to pass, when they were come into Samaria, that Elisha [h]said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, [i]My father, shall I smite

---

*g Then—some time after the healing of Naaman, the captain of the army of Syria, the king of Syria made war on Israel, taking counsel with his servants as to where to make camp and attack. His camps and places of attack were made known to Elisha who passed the information on to the king of Israel; he was saved 3 times thereby (v 8-10). When it was discovered who was telling these secrets the whole army of Syria was sent to get Elisha (v 11-22).

a The king of Syria was troubled when he learned the king of Israel was being informed of his plans so he searched among his servants for the informer. One spoke up saying that it was none other than the prophet Elisha telling the king of Israel what he, the Syrian king, had spoken in his bedchamber (v 11-12).

b Question 39. Next, v 15.

c The king of Syria sent spies to find out where Elisha was; it was reported to him that he was in Dothan, about 14 miles north of Samaria. Quickly then he sent horses, chariots, and a great army by night, and they compassed the whole city. In the morning, when the servant of Elisha had risen and gone forth, he saw the Syrians and returned to the prophet saying fearfully, "How shall we do?" His master the prophet urged him not to fear because they who were for them were more than the ones against them. Elisha then prayed for the servant's eyes to be opened, and they were; he saw the mountain full of horses and chariots of fire round about Elisha (v 13-17).

d Question 40. Next, v 21.

e This is another revelation in Scripture regarding men on earth receiving an insight into the invisible world of spirit beings. It was a chariot with spirit horses that came for Elijah (2:11). Here there were innumerable chariots and horses which could not be seen with the natural eyes except through divine adjustment—until they were opened by the Lord to see spirit beings. In Zech. 1 and 6 we have the record of other spirit riders and various colored horses harnessed to chariots, explained to be the spirits of the heavens sent forth to find out about conditions on earth for the Lord—to report to him so that He could take action if necessary. Also in Rev. 19:11, 14, 21 we have mention of the armies of heaven riding on horses and coming to the earth. These spirit beings are as real as beings we know on earth. In size, shape, and outward appearance they are alike, being different only in bodily substance. All visible things are thus like their invisible counterparts (Rom. 1:20; Col. 1:15-18). See ***The Spirit World***, p. 1048.

f The Syrians came down to the wall of the city making their demands that the city surrender Elisha to them; but Elisha was ready for action and prayed for God to smite them with blindness. The Lord answered and did that very thing. The prophet then led them to Samaria, suggesting the man they wanted was there (v 18-19).

g This was more truth than it appears on the surface, for it was really the king of Israel they were wanting, not Elisha who was merely in the way of their getting the king. Elisha led them to the very man they were warring against (v 19-23). What happened during this 14-mile journey to Samaria is not revealed, but it must have been a wonderful experience for this man of God to capture and deliver an entire army all by himself in the power of God

h When the captured Syrian army was safe in the hands of the king of Israel, Elisha prayed for God to open their eyes; when He did they looked upon the two men they wanted—the king of Israel and the prophet who had revealed their secrets (v 20).

i Questions 41-43. Next, v 27.

✡ ✡ ✡

● 22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the [a]bands of Syria came no more into the land of Israel.

29. Syrian siege of Samaria: tenth Syrian war (2 Ki. 16:5, refs.): cannibalism in Israel

24 ¶ And it came to pass [b]after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, [c]until an ass's head was *sold* for [d]fourscore *pieces* of silver, and the [e]fourth part of a cab of dove's dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.

27 And he said, [f]If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So we boiled my son, [g]and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.

30. Jehoram blames Elisha for his own troubles

30 ¶ And it came to pass, when [h]the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat

31. Elisha uses the gifts of the word of knowledge and discernment (1 Cor. 12:8; 1 Ki. 14:5): twenty-third miracle

32 But [i]Elisha sat in his house, and the elders sat with him; and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, [*j]See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?

320 CHAPTER 7

32. Food and death to the unbeliever (2 Ki. 7:16-20): twenty-fourth and twenty-fifth miracles

★●■1 [*a]Then Elisha said, [*b]Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a [*c]measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, [*d]in the gate of Samaria.

2 Then a [*e]lord on whose hand the king leaned answered the man of God, and said, [*f]Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof.

33. Four lepers find the Syrian camp empty and hide riches

3 ¶ And there were [*g]four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. [*h]Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight, to go

---

j The king of Israel wanted to smite the army, but they were saved by Elisha who advised to feed them and let them go to their master, the king of Syria. When they had eaten they were permitted to return home. This was enough to prove to them that the king of Syria was to blame for the war, and that Israel had not made plans to harm the Syrians. This goodness on the part of Israel made the Syrians ashamed of their plans of war, so they came no more into the land of Israel for some time (v 21-23).

a Marauding bands, not the army of Syria.

b After this—after the captivity of the army of Syria and their liberation, and no doubt after several years had gone by, Syria gathered together against Israel again. This was not the same as marauding bands of Syrians making inroads into Israel, as in v 23. It was the army of Syria, not robber bands that lived off the plunder they accumulated from raids on isolated places.

c The famine was so great that the people of Israel even ate asses—unclean animals. Furthermore, they also ate human beings during this time (v 24-29). Moses pre- into sin (Lev. 26:29; Dt. 28:53-57).

d 80 shekels of silver at 64¢ each would be $51.20 for an ass's head (v 25).

e A cab was a dry measure of about 2 qts., making $\frac{1}{4}$ cab about 1 pt. which sold for 5 shekels of silver—$3.20 for a pt. of dove's dung, at 64¢ a shekel.

f Questions 44-46. Next, v 32.

g See Lev. 26:29; Dt. 28:53-57.

h The king became desperate and rent his clothes, put on sackcloth, and swore to take vengeance on the prophet Elisha that day (v 30-31). Thus, like many other ungodly men, he blamed a man of God for his troubles.

i While the king was threatening to take the life of Elisha, he sat in the house with the elders; and it was revealed to him that a messenger was on his way to carry out the king's wishes. Elisha told the elders about this and instructed them to hold the messenger fast when he came to the door. This they did and saved the prophet (v 32-33). He then gave a prediction of an abundance of food by this same time on the following day (6:30–7:2).

*j Questions 47-49. Next, 7:2.

*a Then—when the messenger of the king who came to get Elisha for execution, was at the door where he sat among the elders prophesying, the prophet uttered a prediction of sufficient food for everybody in Samaria by this time tomorrow (v 1-2).

*b 9th prophecy in 2 Ki. (7:1-2, fulfilled). Next, 8:1.

3 Predictions—Fulfilled:

1. Tomorrow about this time a measure of fine flour shall be sold for a shekel in the gate of Samaria (7:1)
2. Tomorrow about this time 2 measures of barley will be sold for a shekel in the gate of Samaria
3. You shall see it with your eyes, but shall not eat thereof (7:2)

*c Heb. seah, about 1 peck. A peck of fine flour for a shekel—64¢. This was much lower than flour at modern prices.

*d The vicinity of the gate was a convenient place for the sale of produce where people would be seeing it go in and out. Sales are often seen in the gates of such cities. Cp. Neh. 13:20-21.

*e This was the man the king had sent after Elisha to execute him (6:32-33; 7:1).

*f Questions 50-51. Next, v 19.

*g One of 10 Cases of Leprosy in Scripture, note g, Ex. 4:6.

*h This was a wise decision to make. If they went into Samaria or stayed where they were, they would die of hunger; but if they went to the Syrians there was a possibility that they would be fed and permitted to live. So they arose, went into the camp of the Syrians, and found it entirely deserted (v 3-5).

✡ ✡ ✡

were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

34. Confusion and flight of Syrians: twenty-sixth miracle

6 For the Lord [i]had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [j]the kings of the Hittites, and [k]the kings of the Egyptians, to come upon us.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

35. Four lepers report to the king: investigation is made

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the [a]porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his servants, [b]I will now shew you what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city. said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed:) and let us send and see.

● 14 They took therefore [c]two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

36. Elisha's prophecy of plenty (2 Ki. 7:1-2) fulfilled

16 And [d]the people went out, and spoiled the tents of the Syrians. [e]So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And [f]the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, [g]saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, [h]Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

321 CHAPTER 8

37. Heaven shut for seven years: twenty-seventh miracle

★●■1 *[i]Then spake Elisha unto the woman,

---

to fulfill the prophecy of Elisha (v 1-2). He had simply caused the Syrians to hear the noise of chariots, horses, and a great host which made them think the king of Israel had hired the kings of the Hittites and the Egyptians to come against them; so they arose in the darkness to escape destruction. Leaving their tents, horses, asses, and all the food, they fled for their lives. The 4 lepers helped themselves to food, silver, gold, raiment, and other things, and went to hide them. This they did the second time, then decided to tell about their discovery to Jehoram, the king of Israel, before daybreak (v 6-15).

j The kings of the Hittites ruled from the Euphrates to Asia Minor. They were divided into several tribes with a king over each one. The Assyrian monuments speak of 12 such tribes at this time. In the day of Abraham, Isaac, and Jacob they were powerful in Canaan (Gen. 15:20; 23:10; 25:9; 26:34; 36:2; 49:29-30; 50:13). They were dispossessed by Israel under Joshua (Ex. 3:8, 17; 13:5; 23:23, 28; 33:2; 34: 11; Num. 13:29; Dt. 7:1; 20:17; Josh. 1:4; 3:10; 9:1; 11:3; 12:8; 24:11). Their kingdom was extended northward after this, although some remained in the land (Judg. 1:26; 3:5; 2 Sam. 11:3, 6, 17, 21, 24; 12:9-10; 23:29; 1 Ki. 9:20; 10:29; 11:1; 15:5; 2 Ki. 7:6; 1 Chr. 11:41; 2 Chr. 1:17; 8:7; Ezra 9:1; Neh. 9:8; Ez. 16:3, 45).

k The kings of the Egyptians. Elsewhere in Scripture Egypt seems to have been under the rule of a single monarch. Here kings probably refers to a number of princes ruling with the Pharaoh at this time, or to allied kings—those of Ethiopia, Libya, the Lubims, Sukkiims, and others under the king of Egypt. Cp. 2 Chr. 12:3; 16:8; Jer. 46:9; Ez. 30:5; 38:5.

a One porter was called, then another; and they decided to wake the king and tell him (v 10-12).

b Again the king was wrong in his conclusion. Before this he was wrong in thinking that Elisha was responsible for the famine (6:30-31). Here he concluded that the Syrians were playing a trick on him, seeking to enter the city (v 12), but it was decided they should send out a scouting party to see if the report was true (v 13). The riders of the 2 chariots which went out at night to see what had happened (v 14), found garments and other things scattered by the Syrians in flight, all the way to Jordan (v 15).

c This should be trans. two two-horse chariots (v 14).

d The whole city went out to the camp of the Syrians, spoiled their tents, and had plenty supplies as predicted by Elisha (v 1-2, 16).

e A measure (Heb. seah, about 1 peck) of fine flour sold for a shekel (64¢), and 2 measures of barley for that amount, according to the word of Jehovah (v 1-2, 16).

f The king of Israel sent the same man to the gate to take care of the supplies that he had sent to get Elisha for execution—the man to whom the prophet made the prediction that he would not eat any of the food (6:31-33; 7:1-2). He was trampled to death by the starving people, and thus fulfilled the prophecy (v 16-20).

g See v 1-2 for the prediction.

h Question 52. Next, 8:8.

*i 10th prophecy in 2 Ki. (8:1, fulfilled). Next, v 10. This one prediction was that there would be a famine in the land for 7 years.

✡ ✡ ✡

Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

38. Jehoram restores the Shunammite's inheritance

3 And it came to pass at the seven years' *[a]end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

● 4 And the king [b]talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

● 6 And when the king asked the woman, she told him. So the king appointed unto her a certain [c]officer, saying, Restore all that *was* hers, and all the fruits of the field since the day that she left the land, even until now.

39. Three miracles (twenty-eighth, twenty-ninth, and thirtieth) of revelation and knowledge

7 ¶ And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, [d]The man of God is come hither.

● 8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, [e]Shall I recover of this disease?

9 So Hazael went to meet him, and took a [f]present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

★●■10 And Elisha said unto him, Go, say unto him, [g]Thou mayest certainly recover: [h]howbeit the LORD hath shewed me that he shall surely die.

11 And [i]he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

★ 12 And Hazael said, Why weepeth my lord? [j]And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, [k]But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that [a]he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead.

III. Kings of Judah

1. Reign of Jehoram, fifth king of Judah: eight years (2 Chr. 21)

(1) His character

16 ¶ And in the fifth year of Joram the son

---

*j Predicting a famine, Elisha warned the Shunammite woman to take her household wherever she could to sojourn and be saved from the suffering (v 1). This was the woman that had made the prophet a room in her house, and had been given a son who, in childhood, had died and been resurrected to life again. The famine was to last twice as long as the one in the days of Elijah (v 1; Jas. 5:17). The Shunammite arose and went into the land of the Philistines with her household, to remain for 7 years (v 2).

*a The woman Elisha had warned to go into some other land to sojourn during the 7 years of famine, now returned to find her land occupied by others; so she went to Jehoram, king of Israel, to get her land back. Gehazi, the servant of Elisha, and the king were talking together at the time, the monarch having inquired about the great miracles of Elisha. The servant was even telling of her son's restoration when the Shunammite cried to the king for her land. He then appointed an officer to restore her property with rental payment for her fields during the 7 years (v 5-6).

b This talk with Gehazi must have been before he was made a leper, for it is not likely that the king would have been having contact and close conversation with one so diseased. It could be that the writer of Kings collected the facts about Elisha and wrote them without any chronological arrangement.

c A certain eunuch. It appears that eunuchs were common in the courts of the kings of Israel as they were in pagan courts of other lands where the kings had many women (v 6; 9:32). There were eunuchs in David's court (1 Chr. 28:1); and no doubt some ing kings. They are mentioned as being in Hezekiah's court (Isa. 56:3-4); and later, even the descendants of Hezekiah became eunuchs in the palace of the king of Babylon (Isa. 39:5-8; Dan. 1).

d The Syrians had no doubt heard of Elisha, for he was famous in all lands as a prophet of the Lord. This could have been after the healing of Namaan, when all the Syrians would know him because of this miracle. When Elisha was in Damascus, King Ben-hadad, being sick, sent Hazael to inquire of him whether he would recover from the disease he had. This gave Elisha the occasion for his next predictions, which in due time came to pass (v 7-15).

e Questions 53-57. Next, v 23.

f Whether Elisha received or accepted this present is not known. 40 camels laden with all good things of Damascus must have been worth much money then, as now (v 9).

g This answer seems a little strange, but it simply meant that as far as recovering from the disease was concerned that was possible; nevertheless, the prophet foresaw the king's assassination by Hazael; and so, the message was that he would surely die (v 10, 15).

h 11th prophecy in 2 Ki. (8:10, fulfilled). Next, v 12. This one prediction was that Benhadad would surely die.

i Hazael settled his countenance steadfastly, until he was ashamed (v 11). This is no doubt when the thought of murdering Benhadad came into his mind; and because of such a thing the man of God wept. Not only for this but for other things Elisha wept also—things which he saw Hazael would do to Israel (v 12)

j 12th prophecy in 2 Ki. (8:12-13, fulfilled). Next, 9:6.

5 Predictions—Fulfilled:

1 I know the evil you will do to the children of Israel—you will set their strongholds on fire (8:12)
2 You will slay their young men with the sword
3 You will dash their children to death
4 You will rip up their women with child
5 You will be king over Syria (8:13)

k Hazael was surprised at the predictions of Elisha, perhaps not believing at the time that he would become so mean and depraved as to do all these things. Murder had already entered his mind and heart, as in v 11 (note i, above), but evidently not all of the other things the prophet mentioned. Hazael began the fulfillment of the prophecy on the following day when he murdered Benhadad (v 15). The other predictions were fulfilled in due time (13:3-7)

a Hazael took a wet cloth and smothered Benhadad who was weakened by disease, and he died; Hazael then became king of Syria, fulfilling the prediction of v 13.

then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did [c]evil in the sight of the LORD.

19 [d]Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a [e]light, *and* to his children.

(2) Revolt of Edom and Libnah (2 Chr. 21:8-11)

20 ¶ In his days [f]Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah [g]unto this day. Then Libnah revolted at the same time.

(3) Death of Jehoram: accession of Ahaziah, sixth king of Judah (2 Chr. 22)

23 And the [h]rest of the acts of Joram, and all that he did, [i]*are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

2. Reign of Ahaziah, sixth king of Judah: one year (2 Chr. 22)

(1) His character

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* [j]Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the [k]daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son in law of the house of Ahab.

(2) Ahaziah assists Joram of Israel in wars (2 Chr. 22:5-7): eleventh Syrian war (2 Ki. 16:5)

28 ¶ And he went with Joram the son of Ahab [a]to the war against Hazael king of Syria in Ramothgilead; and the Syrians [*b]wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

322 CHAPTER 9

IV. Reign of Jehu, eleventh king of Israel: twenty-eight years (2 Ki. 9–10)

1. His anointing: thirty-first miracle of Elisha

●■ 1 And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this [*c]box of oil in thine hand, and go to Ramothgilead:

● 2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

● 3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

2. Commission of Jehu to destroy all of Ahab's house, fulfilling 1 Ki. 21:21-24

4 ¶ So the young man, *even* the young man the prophet, went to Ramothgilead.

5 And when he came, behold, the captains

Jehoshaphat, began reigning with his father in the 5th year of Joram, king of Israel, and that he became sole king the next year. Joram began reigning in the 18th year of Jehoshaphat (3:1). His 5th year would be Jehoshaphat's 23rd or 24th year when Jehoram was associated with him 2 or 3 years before his death (v 16).

c Jehoram married Athaliah, the daughter of wicked Ahab. She influenced him to introduce Baal-worship in Judah. He walked in all the wicked ways of the previous kings of Israel; his worst crime was the slaying of his 6 brothers for their wealth (2 Chr. 21:5-20). See note a, 1 Ki. 11:6.

d Yet—not just yet, but it had to come eventually, because they were becoming more wicked and confirmed in ungodliness every day until there was no other remedy except judgment—captivity and dispersion. This shows that God delayed action as long as He possibly could (v 19).

e The light here refers to a king and a kingdom, according to the Davidic covenant of 2 Sam. 7. The Heb. ner, light, is used 4 times in respect to David (v 19; 2 Sam. 21:17; 1 Ki. 11:36; 2 Chr. 21:7). A natural consequence of Jehoram's apostasy would have been the destruction of the house of David, and the starting of another dynasty, as in the case of Jeroboam (1 Ki. 14:10), Baasha (1 Ki. 16:2-4), and Ahab (1 Ki. 21:20-22); but the promises to David prevented this, and Jehoram was punished in other ways (v 22; 2 Chr. 21:5-20).

f This was one of the ways of punishing Jehoram for his sins (v 20-22). Edom had been conquered by David (2 Sam. 8:14), but had apparently revolted in the days of Solomon (1 Ki. 11:14-16). It seems that the Edomites were then subdued again in Jehoshaphat's reign (3:8-26). They retained their kings and were more or less independent from this time on until subdued by the Assyrians and Babylonians (Jer. 25:21; 49:7-22; Ez. 25:12-14; Amos 1:11-14; Oba. 1-14). Libnah also revolted. It was a city of priests, so when Jehoram broke up the temple worship and started the worship of Baal, they rebelled (Josh. 21:13; 2 Chr. 23:1; 24:1-14). The rebellion continued and culminated in the overthrow of wicked Athaliah, as in ch. 11.

g This proves the book of Kings was written before the captivity of Judah to Babylon (v 22).

h See 2 Chr. 21:1-20.

i Question 58. Next, 9:5.

j Ahaziah, Joash, and Amaziah are all omitted in Mt. 1:8; all died violent deaths (9:27; 12:20; 14:19).

k Granddaughter or descendant of Omri. She was really the daughter of Ahab and Jezebel. The words son and daughter are used many times in Scripture of descendants, as in Mt. 1:1. The reason Omri is used here instead of Ahab implies the idea of some greatness attached to him, as is also illustrated with the names in Mt. 1:1. His name prevailed above that of Ahab. Indications of this greatness can be found on Assyrian inscriptions where even Jehu is called the son of Omri.

a It seems the war of the 2 kings of Syria was for the recovery of Ramoth-gilead, something which Ahab and Jehoshaphat had attempted 14 years before (1 Ki. 22:3-36). Joram probably thought that the coming of a new king to the throne of Judah presented a favorable opportunity for the renewal of the old war. It may also have been that Hazael was at war with the Assyrians in the north and he thought it was the best time to regain this place. It appears that it was recovered (9:14).

*b According to Josephus, Joram was struck with an arrow at the source of the siege, but he remained until the city was taken. He then withdrew to Jezreel (v 29; 1 Ki. 18:45; 21:1), leaving his army under Jehu within the walls of the town (9:1-5).

*c Heb. pak, a flask. Trans. box (v 1, 3), and vial (1 Sam. 10:1).

✡ ✡ ✡

errand to thee, O captain. And Jehu said, [d]Unto which of all us? And he said, To thee, O captain.

★■ 6 [e]And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab [f]like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

3. Jehu proclaimed king by the army of Israel

11 ¶ [a]Then Jehu came forth to the servants of his lord: and *one* said unto him, [b]*Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

4. Jehu slays Jehoram king of Israel: twentieth civil strife (2 Ki. 25:25, refs.)

14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.

15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.) And Jehu [c]said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.

● 17 And there stood a [*d]watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, [*e]*Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving *is* like the driving of Jehu the son of Nimshi; for he driveth furiously.

● 21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, [*f]so long as the whoredoms of thy mother Jezebel and her [*a]witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and [*b]he sunk down in his chariot.

● 25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this [*c]burden upon him;

★■26 Surely I have seen yesterday the blood of Naboth, and the [+d]blood of his sons, saith the LORD; [+e]and I will requite thee in this plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

5. Jehu slays Ahaziah, king of Judah

● 27 ¶ But when Ahaziah the king of Judah saw *this*, [+f]he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by Ibleam. And he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre

e 13th prophecy in 2 Ki. (9:6-10, fulfilled). Next, v 26.
6 Predictions—Fulfilled:
1 You shall smite the house of Ahab your master, that I may avenge the blood of My servants the prophets, at the hand of Jezebel (9:7)
2 The whole house of Ahab shall perish (9:8)
3 I will cut off from Ahab all males, and him that is shut up and left in Israel
4 I will make the house of Ahab like the house of Jeroboam the son of Nebat, and the house of Baasha (9:9)
5 The dogs shall eat Jezebel in the portion of Jezreel (9:10)
6 None shall bury her

f See 1 Ki. 15:29; 16:11.

a Then—after Jehu had been anointed and the prophet had prophesied and fled, he came forth to the captains of the army. When he told them he had been anointed king, they were agreeable and made him their king (v 11-13).

b Questions 60-61. Next, v 17.

c Jehu obtained a promise from the captains that no man should leave Rammoth-gilead to report to Joram that he had been anointed king. He then went immediately to assassinate king Joram and secure the kingdom for himself (v 15-37).

*d The watchman in Jezreel reported the approach of Jehu, who captured 2 messengers of the king. Finally Joram and his visiting king from Judah went out to meet Jehu and were slain (v 12-29).

*e Questions 62-68. Next, v 31.

*f Jehu made it clear to Joram, king of Israel, why he had to destroy him—because of the whoredoms of his mother, Jezebel, and her witchcrafts (v 22).

*a Spiritism (note b, Lk. 12:29).

*b One of 12 kings of Israel assassinated. See 14 Assassinations, note l, 1 Ki. 15:28.

*c Prophetic oracle of judgment upon Ahab (1 Ki. 21:21-29).

+d This is additional information regarding the slaying of the sons of Naboth (1 Ki. 21:13).

+e 14th prophecy in 2 Ki. (9:26, fulfilled). Next, 10:30. The one prediction was that God would requite the house of Ahab regarding the plot of ground stolen from Naboth. On that very ground Joram was slain (v 21, 24-26).

+f Ahaziah, king of Judah, fled but was pursued and slain by Jehu also (v 27). His servants carried his body to Jerusalem and buried it in the city of David (v 28).

✡ ✡ ✡

29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

6. Jehu slays Jezebel, fulfilling 1 Ki. 21:23

30 ¶ And when [g]Jehu was come to Jezreel, Jezebel heard *of it;* and she [h]painted her face, and [i]tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, [j]*Had* Zimri peace, [k]who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.

● 33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

● 34 And when he was come in, he did eat and drink, and said, Go, see now this cursed *woman*, and bury her: for she *is* a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This *is* the word of the LORD, which he [l]spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

323

CHAPTER 10

7. Jehu slays the sons of Ahab, fulfilling 1 Ki. 21:21

1 And Ahab had seventy sons in Samaria. And [a]Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up Ahab's *children*, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and [b]said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the

ing, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

● 6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and *if* ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the [c]heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: [d]but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD [e]spake concerning the house of Ahab: for the LORD hath done *that* which he spake by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his [f]kinsfolks, and his priests, until he left him none remaining.

8. Jehu slays the princes of Judah, descendants of Ahab's daughter, fulfilling 1 Ki. 21:21-24. See 2 Ki. 8:18; 2 Chr. 22:7-9

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the shearing house in the way,

13 Jehu met with the brethren of Ahaziah king of Judah, and said, [*a]Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.

● 14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* [*b]two and forty men; neither left he any of them.

9. Jehu slays the rest of the house of Ahab, fulfilling 1 Ki. 21:21-24

15 ¶ And when he was departed thence, he lighted on [*c]Jehonadab the son of Rechab *coming* to meet him: and he saluted him, and said to him, [*d]Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered,

fulfilled 1 Ki. 21:23.

[h] Literally, put her eyes in paint, alluding to the ancient custom of coloring the eyelids, eyebrows and lashes with black powder called kohl. It was made by burning liban, a kind of frankincense, and the shells of almonds. This was purely for ornamental purposes whereas another kind made from powder of ore or lead was used as much for medicinal purposes as for beauty. In the use of kohl the arch of the brows was much darkened and elongated, and the edges of the eyelids, both above and below, were colored. This, by contrast, made the white of the eyes look larger. Such painting was practiced as far back as the days of Job, from which fact one of his daughters was called Keren-happuch, meaning paint horn (Job 42:14). Kohl was applied to the eyelids with a small piece of wood, ivory, or silver made for this purpose; in shape it was like the bodkin. It was first moistened in rose water then dipped into the black powder and drawn over the eyelids. See Pr. 6:25; Jer. 4:30; Ez. 23:40.

[i] Tired her head, meaning adorned her head, and no doubt put on her royal robes, so that she might entice him to spare her life; or, if he would not do so she could die as a queen—in true royal array (v 30).

[j] Questions 69-71. Next, 10:4.

[k] See 1 Ki. 16:9-20.

[l] See 1 Ki. 21:23.

[a] The next accomplishment of Jehu was the total destruction of Ahab's 70 sons or grandsons. He wrote a letter to the rulers of Jezreel, and the elders that brought them up, warning them to set one of the sons on the throne and have all the others prepare to defend him and themselves (v 1-3). The elders were exceedingly afraid because two kings already had not been able to stand before Jehu, so they surrendered to him. He demanded all the heads of Ahab's sons by the following day and this was granted (v 4-9). He then slew all that remained of the house of Ahab—all his kinsfolk, the great men, and his priests (v 10-11).

[b] Question 72. Next, v 9.

[c] Beheading enemies was the custom in those days. Thus David cut off the head of Goliath and carried it to Saul (1 Sam. 17:51, 57). A Philistine beheaded Saul (1 Sam. 31:9).

[d] Question 73. Next, v 13.

[e] See 1 Ki. 21:19-29.

[f] Acquaintances of the ruling family.

[*a] Question 74. Next, v 15.

[*b] 42 princes of Judah slain (v 14).

[*c] Jehonadab was a Kenite; that is, one of the descendants of the father-in-law of Moses (1 Chr. 2:55; Judg. 1:16; 4:11; 1 Sam. 15:6; cp. Jer. 35).

[*d] Question 75. Next, v 34.

✡ ✡ ✡

him his hand; and he took him up to him into the chariot.

● 16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he [e]slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

10. Jehu slays all Baal worshippers: burns their gods

18 ¶ And [f]Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

● 19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another.

● 22 And he said unto him that *was* over the vestry, [g]Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

● 23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, [h]and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt offerings, [a]Jehu appointed fourscore men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

● 25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, *and* slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

26 And they brought forth the images out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

11. Jehu continues in idol worship yet is rewarded for fulfilling 1 Ki. 21:21-24

29 ¶ [b]Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Bethel, and that *were* in Dan.

★■30 And the LORD [c]said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.

31 But Jehu [d]took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

12. God begins judgment upon Israel to destroy them out of the land, fulfilling 2 Ki. 8:12-13; Lev. 26:14-44; Dt. 28:15-68

32 ¶ In those days the [*e]LORD began to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which *is* by the river Arnon, even Gilead and Bashan.

13. Death of Jehu: accession of Jehoahaz, twelfth king of Israel (2 Ki. 13:1-9)

34 Now the rest of the acts of Jehu, and all that he did, and all his might, [*f]*are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

324 CHAPTER 11

V. Kings of Judah (2 Ki. 11:1–12:21)

1. Reign of Athaliah (seventh ruler), first and only woman ruler of Judah and Israel: six years (2 Ki. 11; 2 Chr. 22:10-12)

(1) Accession and character

---

e Jehu slew all that remained of the house of Ahab in Samaria, thus ending the political revolution which transferred the throne of Israel from the house of Omri to the house of Nimshi, the 5th of the royal families of Israel. Having now slain all the political rivals of Ahab's line, Jehu turned to the religious question (v 18-28).

prophets of Baal together for one great festival, pretending a desire to worship Baal more than others before him. His real motive was to destroy completely everyone in Israel who worshipped Baal (v 18-19). He followed a plan which would guarantee every such worshipper to be together at one time with no worshipper of Jehovah present (v 20-23).

g Like the priests of other nations, the priests of Baal had their particular sacred robes which they used while ministering the rites of their religion. It seems that even every worshipper had a special vestment (v 22).

h The presence of persons belonging to another religion was usually regarded by the ancients as profaning the rites. In the case of the Greek mysteries such intrusion is said to have meant death. Hence, Jehu could give these injunctions to Baal worshippers without arousing suspicion (v 23).

a Jehu appointed 80 men to be outside the temple of Baal with swords ready to destroy all worshippers. He commanded them not to let one man escape or their own life would be forfeited (v 24). When the Baal worshippers were finished with the burnt offering these men were told to go in and slay all without exception. They obeyed, bringing forth the images and burning them. They broke down the image of Baal and the house of Baal, making it a dunghill. Thus, Baal worship was destroyed out of Israel (v 24-28).

b Jehu did much good in destroying Baal worship, but he still held on to the golden calf worship of Jeroboam. In spite of this God promised to reward him by permitting his children to continue as rulers of Israel to the 4th generation (v 29-31).

The 4 Generations Were:

1 Jehoahaz (v 34-36; 13:1-9)
2 Joash (13:10-25; 14:16)
3 Jeroboam II (14:16-29)
4 Zachariah (14:28-29; 15:8-12)

c 15th prophecy in 2 Ki. (10:30, fulfilled). Next, 13:15. The one prediction was that his seed would be kings in Israel for 4 generations.

d Not only did Jehu continue in the sins of Jeroboam, but he took no heed to the law of God, with all his heart (v 31).

*e Jehovah began to cut off Israel here and finished it as recorded in ch. 17 (v 32). The first loss to Israel was their lands east of Jordan (v 33).

*f Question 76. Next, 12:7.

✡ ✡ ✡

Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.

2 But [b]Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid him, *even* him and his nurse, in the bedchamber from Athaliah, so that he was not slain.

3 And he was with her hid [c]in the house of the LORD six years. And Athaliah did reign over the land.

(2) Rebellion of Jehoiada the priest (2 Chr. 23:1-11): twenty-first civil strife (2 Ki. 25:25, refs.)

4 ¶ And the [d]seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

● 5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

● 6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

● 7 And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

● 8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, *along* by the altar and the temple.

12 And he [e]brought forth the king's son, and put the crown upon him, and *gave him* the [*a]testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.

(3) Execution of Athaliah (2 Chr. 23:12-15)

13 ¶ And when Athaliah heard the noise of the guard *and* of the people, she [*b]came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and [*c]cried, Treason, Treason.

● 15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

(4) Revival through Jehoiada (2 Chr. 23:16-21)

---

1 A Benjamite (1 Chr. 8:26)
2 A returned exile (Ezra 8:7)
3 The only ruling queen of both Judah and Israel

Queen Athaliah was the granddaughter of Omri (2 Chr. 22:2), and the daughter of Ahab and Jezebel. The marriage between Jehoram, king of Judah, and Athaliah, daughter of Jezebel, was part of Satan's design to introduce idolatry into Judah, so that Athaliah might do for Judah what Jezebel did for Israel. Jehoshaphat began his reign by strengthening himself against Israel (2 Chr. 17:1), but married his son to the idolatress daughter of Israel's worst rulers—Ahab and Jezebel. The leaven worked morally and politically, and was used by Satan in an effort to destroy the Seed of the woman, the Messiah, whom he was determined to prevent from coming into the world. Jehoram, king of Judah, began this destruction by killing all his brethren (2 Chr. 21:4). The Arabians came and destroyed all his sons, save the youngest, Azariah (2 Chr. 22:1). Then Athaliah killed all the sons of Ahaziah after his death (v 1-2; 2 Chr. 23:3), or thought she did; but the infant Joash was rescued, being the only one left in the line of the coming Messiah. He was hid for 6 years, while the faithfulness of Jehovah's word hung upon the divine preservation of the child's life. Athaliah's was a case of "like mother like daughter"—both were wicked queens, idolaters and murderers. Imagine a woman killing her grandchildren and other close relatives as Athaliah did, to further her political ambitions!

b Jehosheba, daughter of King Joram and Queen Athaliah—the wife of Jehoiada, the high priest. Jehoiada was brother-in-law to Azariah and uncle of Joash, son of Azariah (2 Chr. 22:11).

c This was the safest place, for the worship in the temple had been abolished and everything removed from it (2 Chr. 24:7). The temple courts were deserted. The abolishment of Jehovah in favor of Baal caused Jehoiada the high priest to plot the overthrow of Athaliah, the restoration of the rightful heir to the throne, and the establishment of the worship of Jehovah again.

d In the 7th year Jehoiada saw his opportunity to put the rightful heir on the throne of Judah, so he called all the rulers of hundreds and captains of the guards to the temple, and made a covenant with them; he took an oath from them, and showed them the king's son. His agreement with them was to protect the king's son, take part in the rebellion, and overthrow the wicked queen, Athaliah. They brought the king's son, Joash, out from the temple and crowned him king (v 4-12).

e 7fold Act in Making a King (v 12):
1 Brought forth the king's son
2 Put a crown upon him
3 Gave him the testimony (10 commandments; Ex. 31:18; 32:15; 34:29)
4 Declared him king
5 Anointed him
6 Clapped the hands
7 Shouted: God save the king!

*a At the anointing of a king he was given a copy of the law of Moses, by which he should govern and mete out justice to the people (Dt. 17:18). The 10 commandments are called the testimony in Ex. 25:16, 21; 27:21; 20:6; 31:18; 32:15; 34:29; 40:20.

*b She never dreamed of such a thing happening as took place on that day—her own assassination. Thinking she had killed all the possible heirs to the throne, she considered herself secure; but in her case, as in the case of the others who sin, there was a reaping day for transgression of the law and the conscience.

*c Justice! Justice! would have been the better cry for this wicked queen who had killed so many in order to reign (v 1-2, 15). She paid for her crimes with her life here (v 15-16), and will continue to pay in all eternity in hell for rejecting Jehovah.

✡ ✡ ✡

tween the LORD and the king and the people, that they should be the LORD'S people; between the king also and the people.

18 And all the people of the land went into [*e]the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land [*f]rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 [*g]Seven years old *was* [*h]Jehoash when he began to reign.

325 CHAPTER 12

2. Reign of Joash or Jehoash, eighth king of Judah: forty years (2 Chr. 24:1-3)

(1) Third good king in Judah (1 Ki. 15:9; 22:43)

1 In the seventh year of [i]Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beersheba.

2 And Jehoash did *that which* was [j]right in the sight of the LORD [k]all his days wherein Jehoiada the priest instructed him.

3 [a]But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

(2) The faithless priests (2 Chr. 24:4-7)

4 ¶ And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the account*, the money that every man is set at, *and* all the money that cometh into any man's heart to bring into the house of the LORD,

5 Let the priests take *it* to them, every man of his acquaintance: and [b]let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so, that* [c]in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, [d]Why repair ye not the breaches of the house? [e]now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, [f]neither to repair the breaches of the house.

(3) The temple repaired (2 Chr. 24:8-14)

9 But Jehoiada the priest took a chest, and [g]bored a hole in the lid of it, and set it beside the altar, [h]on the right side as one cometh into the house of the LORD: and the priests that

---

*d 8fold Revival Under Jehoiada:
  1 He made a covenant between the Lord and the king and his people that they should be the people of Jehovah (v 17)
  2 He made a covenant between the king and the people
  3 All the people broke down the house of Baal (v 18)
  4 They broke down the Baal altars
  5 They broke all the images of Baal
  6 They slew Mattan, the priest of Baal
  7 Priests were appointed officers over the house of Jehovah (v 19)
  8 The new king was placed on his throne

*e The house of Baal was built by Jehoram and Athaliah (2 Chr. 24:7).

*f There was great rejoicing and peace in all the city as a result of the revival under Jehoiada (v 20).

*g Joash was the youngest person to become king in all Israel, being only 7 years of age (v 21). He reigned 40 years, and was slain by his servants at the age of 47 12:1,19-21

*h Jehoash, Jehovah supports. 2 So-called:
  1 Son of Ahaziah, 11th king of Judah (11:1–12:18; 14:13). Called Joash (11:2)
  2 12th king of the 10 tribes (13:10, 25; 14:8-17)

i 10th king of the 10 tribes (9:1–10:36).

j He was the 3rd of 8 good kings of Judah (note a, 1 Ki. 11:6).

k This means all the days of Jehoiada only, and while he was alive to keep him from doing wrong (v 2), for when Jehoiada died at the age of 130 years Joash or Jehoash did evil in God's sight and brought judgment upon his people as well as himself. For this, God permitted a small band of Syrians to conquer a large army of Israel (2 Chr. 24:14-27).

a This is repeated 6 times in the history of the kings (v 3; 14:4; 15:4, 35; 1 Ki. 15:14; 22:43). The term high places is found 77 times, its first use being in connection with the worship of Baal (Num. 22:41). Israel was to destroy all such places (Num. 33:52; Dt. 33:29). They are first mentioned in Israel in the reign of Solomon (1 Ki. 3:2-4) who built a large one himself (1 Ki. 11:7). From his time forward they were numerous and continued throughout the Judah. They were removed in the reign of Hezekiah, 16th king of Judah, when all the groves were burned, the images broken, and the brazen serpent that Moses made was destroyed (18:4). They were built again by Manasseh, son of Hezekiah (21:3); and again destroyed by Josiah (23:8-20).

b It seems that Solomon's temple needed repairs, having been built about 153 years by this time, and not kept in repair as it should have been by the priests. Jehoash commanded that the money dedicated to God should be used for this purpose, but the priests used it for themselves, neglecting the house of God. Calling them into conference, Jehoash commanded them again to repair the temple; and the priests consented to do so (v 4-8). In order to obtain money quickly for the work a chest was made with a hole in the lid to receive gifts from all who came to worship (v 9), and much was given (v 10-16).

c From the completion of the temple in the 11th year of Solomon to the 23rd year of Jehoash would be 153 years. By this time, no doubt, the wood part of the building needed to be replaced and this would also affect some of the stone work. In the repairing, carpenters, masons, hewers of stone, and other workmen were hired (v 12). The word breaches in v 4-8 suggests that there were breaks in the structure that time and neglect had brought about.

d Question 77. Next, v 19.

e It seems from this that the priests were using the money they had been commanded to repair the temple with. Now they agreed not to use it thus anymore, but to finance the repairs with it (v 7-8).

f It does not seem reasonable that the priests would agree not to repair the house when that is what they were commanded to do (v 5-6). The Sept. reads: "So the priests agreed not to receive any money from the people, on condition that they should not bear the expense of the repairs of the house" (v 8). The idea seems to be that they would discontinue receiving money for themselves if they would not be held responsible for the expense of the repairs out of what they had already received. The problem of raising money for such repairs was then solved by the making of a chest to hold gifts from the worshippers (v 9). This was a success, for much money came in (v 10-18).

g Showing that they had such tools as the brace and bit, or auger in those days (v 9).

h There were 2 chests to be used in collecting money for the repairs—this one in the temple (v 9), and another which the king commanded to be put outside at the gate (2 Chr. 24:8-14). Money from the one mentioned here was used mainly in making vessels for the temple.

was brought into the house of the LORD.

(4) Results of the collection to repair the temple

10 And it was *so*, when they saw that *there was* much money in the chest, that the king’s scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they laid it out to the carpenters and builders, that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out for the house to repair *it*.

13 Howbeit there were [*i]not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they [*a]reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespass money and sin money was not brought into the house of the LORD: [b]it was the priests’.

(5) Joash ransoms Jerusalem (2 Chr. 24:23-24): twelfth Syrian war (2 Ki. 16:5, refs.)

17 ¶ Then Hazael king of Syria [c]went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the the king’s house, and sent *it* to Hazael king of Syria: and he went away from Jerusalem.

(6) Death of Joash: accession of Amaziah, ninth king of Judah (2 Chr. 24:25–25:28)

19 ¶ And the [d]rest of the acts of [e]Joash, and all that he did, [f]*are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and [g]slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, [h]his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

326 CHAPTER 13

VI. Kings of Israel and Judah (2 Ki. 13:1–15:31)

1. Reign of Jehoahaz, twelfth king of Israel: seventeen years

(1) Accession and character

1 In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

2 And he did *that which was* [i]evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

(2) Israel oppressed by Syria: fourteenth Syrian war (2 Ki. 16:5, refs.), fulfilling 2 Ki. 8:11-13 (cp. 2 Ki. 10:32-33)

3 ¶ And the anger of the LORD was kindled against Israel, and he [j]delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all *their* days.

4 And Jehoahaz [k]besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, [a]because the king

---

but from what was received in another outside at the gate (2 Chr. 24:8-14). Money from this chest was used to pay the workers and buy materials (v 12, 14).

*a They required no accounting of the men into whose hands the money was delivered to be paid out by them for repairs, for they dealt faithfully (v 15).

b The money received by the priests for trespasses and other fines was taken by them for their living, while before the repair work on the temple began they also took all dedicated money of the dedicated things (v 4).

c Hazael had to pass through Israel in order to get to Gath, so probably this attack was in connection with his war on Jehu and Jehoahaz, kings of the 10 tribes (13:3-7). At this time he came against Jerusalem and Jehoash took all the hallowed things, which he had just made for the temple (2 Chr. 24:8-14), other dedicated things, and all the gold in the temple and gave them to Hazael on condition that he would leave Jerusalem (v 17-18). See 1 Ki. 15:18 for the record of Asa taking the treasures from the house of the Lord and sending them to Benhadad.

d See 2 Chr. 23:1–24:27.

e Joash, Jehovah supports. 8 Joash's:

1. King of Judah (11-12; 2 Chr. 24:24)
2. Father of Gideon (Judg. 6:11–8:32)
3. A Benjamite (1 Chr. 7:8)
4. Officer of David (1 Chr. 27:28)
5. Son of Ahab (1 Ki. 22:26; 2 Chr. 18:25)
6. 12th king of Israel (13:10-25)
7. A Judahite (1 Chr. 4:22)
8. Follower of David (1 Chr. 12:3)

f Question 78. Next, 13:8.

g One of 12 kings of Israel assassinated by their subjects (note l, 1 Ki. 15:28). Jehoash, king of Judah, began reigning as a boy 7 years of age. He remained godly doing the right thing before Jehovah until the death of his uncle and teacher, Jehoiada, the high priest. Then he went into sin and rebellion.

4 Sins of Jehoash of Judah:

1. Hearkened to the princes of Judah in the matter of leaving Jehovah and the temple worship to reestablish Baal worship (2 Chr. 24:17)
2. Would not listen to prophets God sent (2 Chr. 24:19)
3. Commanded that Zechariah the prophet should be slain (2 Chr. 24:20-21)
4. Remembered not the kindness of Jehoiada, but slew his son (2 Chr. 24:22)

4 Judgments on Jehoash:

1. Defeated by the Syrians (2 Chr. 24:23-24)
2. Lost all the dedicated things of the kings of Israel and all the gold in the treasuries (v 18-19)
3. Was afflicted with great diseases (2 Chr. 24:25)
4. Was assassinated (v 19-21)

h See 2 Chr. 24:25-26.

i See note a, 1 Ki. 11:6.

j Fulfillment of 8:12.

k It is remarkable how Jehovah was merciful and blessed His people whenever it was at all possible, sometimes helping evil kings in times of desperate need (v 4-5), even though afterward they would not do right (v 6-7).

a This was about the only reason some of the kings of Israel sought God. Such was the history of Israel, more or less, from the very beginning. During a period of 450 years God delivered them from servitudes under nations round about. They would serve other gods and go into the greatest of sins until Jehovah would permit them to be defeated; then in their distress they would call upon Him for mercy and deliverance; and He would raise up a deliverer to set them free again. They would then serve God all the days of the deliverer but when he died they would go into sin, be brought down as before, and call upon the Lord for help. The same condition continued under the kings as seen in this history. Here, Jehoahaz sought the Lord and He delivered His people in due time (v 4-5). When Manasseh was in captivity and affliction he prayed and God restored him (2

5 (And the LORD [b]gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime.

6 [c]Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked therein: and there remained the [d]grove also in Samaria.)

7 Neither did [e]he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had [f]made them like the dust by threshing.

(3) Death of Jehoahaz: accession of Joash, thirteenth king of Israel

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, [g]*are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and [h]Joash his son reigned in his stead.

2. Reign of Jehoash, thirteenth king of Israel: sixteen years (2 Chr. 25:21)

(1) Accession and character

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he [i]did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

(2) Death of Joash: accession of Jeroboam II, fourteenth king of Israel

12 And the [j]rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel? Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

(3) Jehoash visits Elisha in his sickness: thirty-second miracle of Elisha—revelation and prophecy

14 ¶ Now Elisha was fallen sick of his [k]sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the [l]chariot of Israel, and the horsemen thereof.

★●15 [m]And Elisha said unto him, Take [n]bow and arrows. And he took unto him bow and arrows.

● 16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand *upon it:* and Elisha put his hands upon the king's hands.

● 17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, [a]The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: [*b]for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.

● 18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt smite Syria [*c]*but* thrice.

(4) Death of Elisha: last miracle—resurrection

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let down,

---

Chr. 33:11-13). And so it was with several other kings who were in desperate trouble.

b He did not give Jehoahaz deliverance, but provided it for Israel through his son Joash who defeated Syria 3 times (v 25).

c Records of this kind had to be given repeatedly in order to show the true nature of Israel in their backslidings and apostasy. Regardless of the goodness of God to them, they never did come to the place where they appreciated Him and His help enough to follow Him wholly (v 5-6).

d See ***Asherah***, p. 194.

e King Hazael of Syria limited the army of Israel to 50 horsemen, 10 chariots, and 10,000 footmen (v 7).

f A figurative expression showing defeat and grinding oppression of an enemy. It also has a literal meaning, indicating the use of threshing instruments in the execution of prisoners of war (v 7; 2 Sam. 12:31).

g Question 79. Next, v 12.

h Here again we have a king of Israel and a king of Judah with the same name living at the same time (v 9-10).

i See note a, 1 Ki. 11:6.

j Question 80. Next, 14:10.

k What kind of sickness he had is not known. Very likely it was old-age infirmity as in the case of Isaac (Gen. 27:1-2). David (1 particular disease. At this time Elisha had been a prophet for 66 years, 6 years longer than David or Solomon lived. He was a grown young man when called to the prophetic office, so he must have been at least 85-90 at his death.

l This is a reference to the happening recorded in 2:12—wondering whether his end would be like that of Elijah.

m 16th prophecy in 2 Ki. (13:15-19, fulfilled). Next, 14:25.
2 Predictions—Fulfilled:
  1 The arrow of the Lord's deliverance, and the arrow of deliverance from Syria; for you shall smite the Syrians in Aphek, till you have consumed them (13:17)
  2 You should have smitten 5 or 6 times; then you would have smitten Syria until you had consumed it: now you shall smite Syria 3 times (13:19)

n The bow was very ancient. Ishmael was an archer (Gen. 21:20); also Esau (Gen. 27:3). Early used as weapons of war (Gen. 48:22), bows were made of various materials—wood, horn, ivory, and steel (Job 20:24; Ps. 18:34)—and were of various shapes. The Egyptian bow was about 6 ft. long and nearly straight, having a slight curve at each end, or a curve in the center when unstrung. The Assyrian bow was sometimes curved and sometimes angular, and shorter than the Egyptian bow. Strings were of leather thongs, horse hair, hide, or catgut. There were various methods of bending the bow—with the hand, the knee, or the foot. The foot was probably used the most, since darak, the Heb. word commonly used in speaking of bending the bow, literally means to tread. The arrows were made of wood or reed and tipped with metal or horn. Some were feathered and had barbed points.

a This was the ancient method of declaring war—often referred to in ancient and classical writings. Coming to the confines of the enemy territory, a herald, after observing certain solemnities, would cry with a loud voice, "I wage war against you!" He would then give his reasons for war and shoot or throw a spear into the country to be invaded. This was considered sufficient warning of warlike intentions. 30 days were allowed after that for the making of peace and settling of differences; but if no such settlement could be reached during that time, hostilities began.

*b Joash, king of Israel, was the savior or deliverer of v 5, for this and v 25 prove it (v17).

*c Fulfilled as in v 25.

* * *

and [*e]stood up on his feet.

(5) Victories of Jehoash, king of Israel, fulfilling 2 Ki. 13:17-19; fourteenth Syrian war (2 Ki. 16:5, refs)

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD [*f]was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence [*g]as yet.

24 So Hazael king of Syria died; and Benhadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times [*h]did Joash beat him, and recovered the cities of Israel.

327 CHAPTER 14

3. Reign of Amaziah, ninth king of Judah: twenty-nine years (2 Ki. 14:1-19)

(1) Fourth good king in Judah (2 Chr. 25:1-4)

1 In the [*i]second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which* was [a]right in the sight of the LORD, yet not [b]like David his father: he did according to all things as Joash his father did.

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, [c]as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [d]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 [e]He slew of Edom in the [f]valley of salt ten thousand, and took [g]Selah by war, and called the name of it Joktheel unto this day.

(2) War with Jehoash of Israel (2 Chr. 25:5-25): twenty-second civil strife (2 Ki. 25:25, refs.)

8 ¶ [h]Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, [i]Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [j]The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and [k]thine heart hath lifted thee up: glory *of this*, and tarry at home: for [l]why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

---

and final miracle of his life-story. The miracles of his experience numbered twice as many as Elijah's—and some were twice as great. See ***Miracles of Elijah and Elisha***, p. 708. If the power of God in a dead man's bones could raise the dead, should not His power in a living man do the same? Such should not seem impossible, for Christ commanded His disciples to do even this (Mt. 10:1-8); and He promised power to the believers that would enable them to do the works He did and also greater works (Jn. 14:12). Regarding the full enduement of power from on high, see Mk. 16:15-20; Jn. 7:37-39; Acts 1:4-8; 1 Cor. 12. Cp. Mt. 17:20; 21:22; Mk. 8:23; 11:22-24; Jn. 15:7, 16.

*e To understand this text fully we must know that the Israelites did not adopt the burial method of the Egyptians—putting the dead into coffins. They wrapped their dead in linen cloths and laid them in a tomb which was cut out of the side of a mountain. When these men saw the band they simply thrust the body of the man they were to bury into the tomb of Elisha and fled. When the body touched the bones of the prophet it came to life again and stood up, as in the story of Jn. 11 (v 21).

*f 3 Blessings of Jehovah to Israel:
1 He was gracious to them (v 23)
2 He had compassion on them
3 He had respect unto them
Many times all this was true even when Israel did not deserve a blessing. God spared the nation as much as He could because of His covenant with Abraham, Isaac, and Jacob—men who had been dead for centuries. God still manifests these blessings to the Jews in all lands; otherwise they would be destroyed.

*g As yet, implying that He might have to cast them out of His presence and destroy them. This He did, not many years afterward (Chs. 17 and 25).

*h Fulfilling v 19.

*i According to 13:10, Jehoash, king of Israel, began to reign in the 37th year of Joash, king of Judah. This would make the 2 kings contemporary for about 3 years.

a See note a, 1 Ki. 11:6.

b He did right, but not like David. Thus we have constant reminders of David as the ideal in these books of Kings and Chronicles—the standard by which all others are measured in God's sight. Cp. 16:2; 18:3; 22:2; 1 Ki. 3:14; 11:6, 33, 38; 14:8; 15:3, 6; 2 Chr. 7:17; 28:1; 29:2; 34:2. When God uses David as an example it is not as man who thinks first of all his sins and failures; God thinks of his true nature and faithful heart and zeal for Jehovah in living free from idolatry and the gross wickedness of so many of the rulers in those days. David was a man after God's heart in loving Jehovah and considering Him and obeying Him when corrected.

c This showed patience and being sensible in dealing with the murderers of his father. He did not seek undue vengeance, for he spared their children (v 5-6). This, in itself, was a wonderful act, seeing that kings before him killed many and wiped out whole households, distant relatives and even acquaintances of those whom they executed.

d See Dt. 24:16. Cp. Ez. 18:4-20.

e See other details in 2 Chr. 25:5-11.

f The valley of salt was the broad open plain at the southern end of the Dead Sea. At the northwestern corner of this plain stood a mountain of rock salt, and between the mountain and the sea were salt marshes and salt springs.

g Sela or Petra was the rock-hewn city and capital of Edom, a rock stronghold that was considered impregnable. Amaziah called Sela Joktheel, meaning subdued by God. Thus he honored God who gave him the victory. See ***Sela*** in Index.

h Amaziah's victory in Edom caused him to become exalted and think himself more than a match against the 10-tribe kingdom. He managed a fight against Jehoash who completely defeated him, broke down the wall of Jerusalem, took all the gold and silver, and all the vessels of the temple and returned to Samaria (v 8-14). What a foolish man not to be able to enjoy success without becoming proud and haughty!

i This was a way of saying let us go to war or meet each other face to face in arms, and see who is the better man (v 8).

j For a similar fable see Judg. 9:8.

k It was apparent to all that Amaziah was lifted up in pride because of his victory over Edom. In him was fulfilled the old proverb, "Pride goeth before destruction, and an haughty spirit before a fall" (Pr. 16:18).

l Question 81. Next, v 15.

fore Jehoash king of Israel went up; and he and Amaziah king of Judah [n]looked one another in the face at [o]Bethshemesh, which *belongeth* to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and [p]brake down the wall of Jerusalem from the [q]gate of Ephraim unto the corner gate, [r]four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and [s]hostages, and returned to Samaria.

(3) Death of Jehoash, thirteenth king of Israel, completing the history of 2 Ki. 13

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, [a]and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and [b]Jeroboam his son reigned in his stead.

(4) Death of Amaziah, ninth king of Judah: accession of Azariah or Uzziah (2 Ki. 15:1-7)

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the [c]rest of the acts of Amaziah, [d]*are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and [e]slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [f]Azariah, which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built [g]Elath, and restored it to Judah, after that the king [h]slept with his fathers.

4. Reign of Jeroboam II, fourteenth king of Israel: forty-one years
(1) Accession and character

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* [i]evil in the sight of the LORD: he departed not from all the [j]sins of Jeroboam the son of Nebat, who made Israel to sin.

(2) Prophecy of Jonah fulfilled: fifteenth Syrian war (2 Ki. 16:5, refs.)

★ 25 [k]He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [l]Jonah, the son of Amittai, the prophet, which *was* of Gathhepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 [*m]And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

(3) Death of Jeroboam II: accession of Zachariah (2 Ki. 15:8-12)

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he [*a]recovered Damascus, and Hamath, *which belonged* to Judah, for

---

m Pride, haughtiness, and an implacable spirit will never listen to reason if it is not crushed (v 11).

n Went to war. Cp. v 8 and 11.

o Beth-shemesh, house of the sun, was on the frontier of Judah and Dan, 15 miles west of Jerusalem (v 11; Josh. 15:10). It was a city of priests (Josh. 21:9-16). Afterwards associated with idolatry (Jer. 43:13).

p The object of breaking down the walls of Jerusalem was to leave the city at the mercy of Jehoash. It must have been part of the conditions of peace not to rebuild the walls.

q Oriental gates were generally named for the places they led to. The gate of Ephraim must have been the one in the north wall leading to Ephraim. It was also called the gate of Benjamin (Jer. 37:13; Zech. 14:10).

r 400 cubits at 25 in. each would be 833 ft. 4 in. (v 13).

s Here (v 14) and in 2 Chr. 25:24 we have the only mention of hostages in the Bible. It seems that conquerors generally regarded the terror of their arms as sufficient to secure the performance of agreements. All this loss and human suffering would have been avoided if one man—the king—had not lifted himself up in pride to the point of being unreasonable and rebellious. Judah lost the war, the protection of the wall of Jerusalem, all the public silver and gold, all the vessels of the temple, and all the treasures of the king's house, and was

emies. What did they gain? It took years to recover what was lost in a few hours of time—all through pride and selfishness.

a Question 82. Next, v 18.

b This was Jeroboam II, the 13th king of the 10-tribe kingdom of Israel.

c See 2 Chr. 25.

d Question 83. Next, v 28.

e One of 12 kings of Israel that were assassinated (note l, 1 Ki. 15:28).

f Azariah, Jehovah is keeper. 26 Azariah's:
  1 The 13th king of Israel from the time of Saul—the 10th king of Judah from the time of the division of the kingdom (14:21–15:7). Also called Uzziah (2 Chr. 26; Isa. 1:1; Zech. 14:5)
  2 Son of Zadok (1 Ki. 4:2)
  3 Son of Nathan (1 Ki. 4:5)
  4 A Judahite (1 Chr. 2:8)
  5 Son of Jehu (1 Chr. 2:38-39)
  6 Grandson of Zadok (1 Chr. 6:9)
  7 Son of Johanan (1 Chr. 6:10-11)
  8 Son of Hilkiah (1 Chr. 6:13-14; 9:11)
  9 A Levite (1 Chr. 6:36)
  10 A prophet (2 Chr. 15:1)
  11 Son of Jehoshaphat (2 Chr. 21:2)
  12 Another son of Jehoshaphat (2 Chr. 21: 2)
  13 Son of Jehoram (2 Chr. 22:6; 23:1)
  14 Son of Obed (2 Chr. 23:1)
  15 A high priest (2 Chr. 26:17, 20)
  16 Son of Johanan (2 Chr. 28:12)
  17 Father of Joel (2 Chr. 29:12)
  18 Levite under Hezekiah (2 Chr. 29:12)
  19 Chief priest (2 Chr. 31:10, 13)
  20 Son of Meraioth (Ezra 7:3)
  21 Son of Maaseiah (Neh. 3:23-24)
  22 An exile (Neh. 7:7)
  23 A priest (Neh. 8:7; 10:2)
  24 A prince of Judah (Neh. 12:33)
  25 Son of Hoshaiah (Neh. 12:33)
  26 A Hebrew captive (Dan. 1:6-19; 2:17)

g Elath on the Red Sea (v 22; 16:6).

h Slept in bodily death, not soul sleep which is never taught in Scripture (v 22; Jas. 2:26). See ***Immortality*** in Index.

i See note a, 1 Ki. 11:6.

j After 166 years the kings of the 10 tribes were still committing the sins of Jeroboam (v 24).

k 17th prophecy in 2 Ki. (14:25, fulfilled). Next, 19:6. This one prediction was that God would restore the border of Israel from the entering of Hamath unto the sea of the plain.

l The author of the book of Jonah, and a true historical character—not a myth, according to Jesus Christ (Mt. 12:39-40).

*m This verse is another reminder that God would not blot out all Israel from under the sun, but that He would save a remnant, according to the election of grace (v 27). See ***Remnant*** in Index.

*a Damascus and Hamath were both in the kingdom of David and Solomon (1 Ki. 4:21). Damascus was lost again soon, to Rezin (16:5-18; Isa. 7:1-9).

c In the 38th year of Azariah, Zechariah began to reign in the 10-tribe kingdom after an interruption of 11 years; he ruled for 6 months (15:18). In the 15th year of Amaziah, Jeroboam began to reign and ruled for 41 years (v 23). Amaziah reigned 14 years after Jeroboam began to rule whereas Azariah had reigned 38 by the time Zechariah began to rule, making 52 years of Jeroboam and the reign of Zechariah. Taking 41 from 52 leaves a period of 11 years during which there was no king over the 10 tribes. This would make up part of the 19 years of difference in the full time of the division of the kingdom to the captivity of the 10 tribes, as mentioned in note k, 1 Ki. 12:25.

d See note a, 1 Ki. 11:6.

e He began well, but finished as a leper because of sin (v 5; 2 Chr. 26:3-23).

f See 2 Chr. 26:16-21 for the reason why God smote Azariah or Uzziah.

g A house of liberation, or freedom. The law required lepers to live away from others. Jotham was over the house judging in his place (v 5).

h See 2 Chr. 26. The books of Isaiah, Hosea, Joel, Amos, Jonah, and Micha were written during this time.

i Question 85. Next, 15:21.

j See note a, 1 Ki. 11:6.

a One of 12 kings of Israel assassinated (note l, 1 Ki. 15:28).

*b This must refer to a book recording the kings of the 10-tribe kingdom that we do not have, for they are not written in the Chronicles of our Bible (v 11).

*c A repetition of the prophecy to Jehu of 10:30. Fulfilled here in the death of Zechariah, the 4th generation of kings after Jehu. See note b, 10:29 for a list of the 4 generations.

*d Tirzah, the old capital of the 10 tribes, became prominent again by being the birthplace of this pretender to the throne who, of all these latter kings, was the only one to die a natural death and leave his crown to his son (v 22).

*e Menehem was another king who obtained his kingdom through violence and murder. Men would have to be very depraved to commit such sins as mentioned here (v 14-18).

*f See note a, 1 Ki. 11:6.

*g The name Pul is not found on the Assyrian inscriptions; it is thought by some to be the same as Tiglath-pileser, but he is listed as a separate king in 1 Chr. 5:26.

*h The first distinct mention of Assyria in Scripture as an aggressive power. By this time they had been rising to a great power for nearly a century, and had reached far beyond the river Euphrates, even to Egypt. From here on the history of the 2 kingdoms of Israel is linked with that of Assyria and Babylon.

chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and [c]Zachariah his son reigned in his stead.

328 CHAPTER 15

5. Reign of Azariah or Uzziah, tenth king of Judah: fifty-two years (2 Ki. 14:20-22; 2 Chr. 26)
(1) Fifth good king of Judah (2 Chr. 26:1-5)

1 In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* [d]right in the sight of the LORD, according [e]to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

(2) Leprosy of Uzziah
(2 Chr. 26:6-21; Zech. 14:5)

5 ¶ And the LORD [f]smote the king, so that he was a leper unto the day of his death, and dwelt in a [g]several house. And Jotham the king's son *was* over the house, judging the people of the land.

(3) Death of Uzziah: accession of Jotham
(2 Chr. 26:22-23)

6 And the [h]rest of the acts of Azariah, and [i]all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

6. Reign of Zachariah, fifteenth king of Israel: six months (2 Ki. 14:28-29)
(1) Accession and character

8 ¶ In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* [j]evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

(2) Death of Zachariah, completing the prophecy concerning Jehu in 2 Ki. 10:30: twenty-third civil strife (2 Ki. 25:25, refs.)

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and *[a]slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in *[b]the book of the chronicles of the kings of Israel.

12 This *was* the word of the LORD which he spake unto Jehu, saying, *[c]Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

7. Reign of Shallum, sixteenth king of Israel: one month; twenty-fourth civil strife (2 Ki. 25:25, refs.)

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria.

14 For Menahem the son of Gadi went up from *[d]Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

8. Reign of Menahem, seventeenth king of Israel: ten years
(1) Accession and character; twenty-fifth civil strife (2 Ki. 25:25, refs.)

16 ¶ Then Menahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: *[e]because they opened not *to him*, therefore he smote *it; and* all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* *[f]evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

(2) First Assyrian invasion of Israel (2 Ki. 15:29; 16:7-18; 17:3-41; 18:13; 2 Chr. 33:11-13)

19 *And* *[g]Pul the king of Assyria *[h]came

7 Assyrian Invasions of Israel:
1 That of Pul (v 19-20)
2 That of Tiglath-pileser (v 29)
3 2nd invasion by Tiglath-pileser (15:29; 16:7-18)
4 That of Shalmaneser (17:3)
5 2nd invasion by Shalmaneser and complete destruction of the 10-tribe kingdom and their dispersion (17:4-41)
6 That of Sennacherib against Judah (18:13–19:35; 2 Chr. 32; Isa. 37:38)
7 That of Assyria when Manasseh was taken to Babylon (2 Chr. 33:11-13)

✡ ✡ ✡

[i]thousand talents of silver, [j]that his hand might be with him to confirm the kingdom in his hand.

20 And Menahem exacted the money of Israel, *even* of all the mighty men of wealth, [*k]of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

(3) Death of Menahem: accession of Pekahiah

21 ¶ And the [*a]rest of the acts of Menahem, and all that he did, [*b]*are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his [*c]son reigned in his stead.

9. Reign of Pekahiah, eighteenth king of Israel: two years
(1) Accession and character

23 ¶ In the [*d]fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* [e]evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

(2) Death of Pekahiah: twenty-sixth civil strife (2 Ki. 25:25, refs.)

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and [f]smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the [g]rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the [h]chronicles of the kings of Israel.

10. Reign of Pekah, nineteenth king of Israel: twenty years
(1) Accession and character

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* [i]twenty years.

28 And he did *that which was* [j]evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

(2) Second Assyrian invasion of Israel (2 Ki. 15:19, refs.)

29 In the days of Pekah king of Israel [k]came Tiglathpileser king of Assyria, [l]and took Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and [m]carried them captive to Assyria.

(3) Death of Pekah: accession of Hoshea (2 Ki. 17): twenty-seventh civil strife (2 Ki. 25:25, refs.)

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and [n]slew him, and reigned in his stead, in the [o]twentieth year of Jotham the son of Uzziah.

31 And the [p]rest of the acts of Pekah, and all that he did, behold, they [q]*are* written in the book of the chronicles of the kings of Israel.

VII. Kings of Judah (2 Ki. 15:32–16:20)
1. Reign of Jotham, eleventh king of Judah: sixteen years
(1) Sixth good king of Judah (2 Chr. 27)

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* [a]right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

(2) Sixteenth Syrian war (2 Ki. 16:5, refs.)

36 ¶ Now the [b]rest of the acts of Jotham, and all that he did, [c]*are* they not written in the book of the chronicles of the kings of Judah?

37 In those days the LORD [d]began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

(3) Death of Jotham: accession of Ahaz, twelfth king of Judah (2 Chr. 27:7-9)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

329 CHAPTER 16

2. Reign of Ahaz, twelfth king of Judah: sixteen years (2 Chr. 28)
(1) Accession and character

1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of

---

be $1,920,000.

[*j] Judah usually bought off foreign invaders (v 19-20; 12:18; 16:8; 18:15).

[*k] Each man of wealth was charged 50 shekels of silver—$32 at 64¢ a shekel (v 20).

[*a] He is not mentioned in the Chronicles of Scripture, only here in 2 Kings (15:14-23); so the book mentioned must be a special one of the records of the kings of the 10 tribes which we do not have (v 21).

[*b] Question 86. Next, v 36.

[*c] The only son to succeed his father of the last 5 kings. The others gained the throne through murder (v 10, 14, 22, 25, 30).

[*d] The 50th year of the 52 years he reigned (v 1-2, 23).

[e] See note a, 1 Ki. 11:6.

[f] One of 12 kings of Israel assassinated (note l, 1 Ki. 15:28).

[g] See 2 Chr. 28:5-15.

[h] See note a, above.

[i] Twenty years. The Assyrian inscription on stone says 4 years, and this is accepted by some who seem to think that writing in stone is more nearly correct than writing on skins and paper. It must be acknowledged though that mistakes have been made in stone, the fault not being with the material but the graver and writer. Twenty years is more in harmony with the actual dates of this period, as seen in the chronology of notes A-W, ***Dispensation of Law***, p. 88.

[j] See note a, 1 Ki. 11:6.

[k] See note h, v 19.

[l] All these names are mentioned in Tiglath's own inscriptions.

[m] This was the first carrying away of the Israelites into captivity. It continued until all the 10-tribe kingdom was destroyed as in ch. 17. Then the Assyrians took some captive from Judah in the days of Manasseh (2 Chr. 33:11-13). Later, in the days of Jehoiachin and Zedekiah the whole of Judah was taken to Babylon (chs. 24-25). See Isa. 9:1-2.

[n] See note c, above.

[o] This 20th year of Jotham began with the year his father Uzziah was smitten with leprosy (v 5). Jotham was regent along with his father for 4 years, then reigned himself for 16 years after his death (v 30, 33).

[p] See 2 Chr. 28:5-15.

[q] See note a, above.

[a] See note a, 1 Ki. 11:6.

[b] See 2 Chr. 27.

[c] Question 87. Next, 16:19.

[d] This means that the war was threatened in the days of Jotham, but did not actually break out until the days of Ahaz (16:5-18; 2 Chr. 28; Isa. 7).

✡ ✡ ✡

2 Twenty years old *was* [e]Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and [f]did not *that which* was right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

(2) Twenty-eighth civil strife (2 Ki. 25:25, refs.): seventeenth and last Syrian war with Judah or Israel (1 Sam. 14:47; 2 Sam. 8:5; 10:1; 1 Ki. 15:20; 20:1, 23; 22:1; 2 Ki. 6:8, 13, 24; 8:28; 12:17; 13:3, 22; 14:25; 15:36)

5 ¶ Then [g]Rezin king of Syria and [h]Pekah son of Remaliah king of Israel came up to Jerusalem to war: [a]and they besieged Ahaz, but [b]could not overcome *him*.

6 At that time Rezin king of Syria recovered [c]Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

(3) Ahaz makes alliance with Assyria (2 Chr. 28:16-20)

7 So Ahaz [d]sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.

(4) Third Assyrian invasion

9 And the king of Assyria hearkened unto him: for the king of Assyria [*e]went up against Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

(5) Ahaz's idolatrous altar (2 Chr. 28:23-25)

to meet Tiglathpileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to [*g]Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also the brasen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

(6) Ahaz desecrates the temple (2 Ki. 16:14; 2 Chr. 28:21-22)

17 ¶ And king Ahaz [*a]cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

(7) Death of Ahaz: accession of Hezekiah, thirteenth king of Judah (2 Ki. 18-20; 2 Chr. 28:26)

---

1 A Benjamite (1 Chr. 8:35-36; 9:41-42)
2 King of Judah (15:38; 16:1-20; 17:1; 18:1; 20:11; 23:12; 1 Chr. 3:13; 2 Chr. 27:9; 28:1-27; 29:19; Isa. 1:1; 7:1-12; 14:28; Hos. 1:1; Mic. 1:1).

Ahaz was the worst of all the kings of Judah; he imitated the worst of the kings of the 10 tribes—Ahab and Ahaziah—by establishing Baal worship again in Judah when it had been rooted out of the 10 tribes by Jehu (10:19-31) and out of Judah by Jehoiada (11:17-21). Ahaz even made his sons to pass through the fire, according to all the abominations of the heathen, and burnt incense in the high places, on the hills, and under every green tree (v 2-4). He was followed by Manasseh (21:6; 23:10). Cp. Lev. 18:21; Jer. 7:31; Ez. 20:26.

f See note a, 1 Ki. 11:6.

g Rezin, good will. 2 Rezin's:
1 Last king of Damascus (15:37; 16:5-9; Isa. 7:1-8; 8:6; 9:11)
2 Founder of a family of Nethinims (Ezra 2:48; Neh. 7:50)

h Pekah, watchfulness. 18th king of the 10 tribes (15:25-37; 16:1, 5; 2 Chr. 28:6; Isa. 7:1).

a Rezin and Pekah were the 2 fire-brands of Isa. 7:4. The events of v 5-9 seem to contradict 2 Chr. 28:5-20 but not so, for the happening of the latter took place a year before. Rezin and Pekah both attacked successfully alone, but were unsuccessful when they were leagued together.

b Could not, because of the promise of the house of David. Cp. Isa. 7:7, 16.

c Elath had been restored to Judah by Ahaziah or Uzziah (14:22), but now in the reign of Ahaz it was lost to the Syrians who dwelled there until the writing of Kings (v 6).

d This was opposed by Isaiah (Isa. 7:17). Tiglath-pileser was the razor of Isa. 7:20. He regarded this present as tribute, according to the Assyrian inscriptions.

*e The submission of Judah here helped the king of Assyria make further conquests. He met Rezin on the field of battle and defeated and slew him. An attack upon Pekah followed and many Israelites were taken captive (1 Chr. 5:26). The king of Assyria returned to Damascus, where a son of Rezin had assumed the crown of Syria. He besieged the city and took it, killing Rezin's son. It was at this time that he held court in Damascus and all tributary kings came to pay homage to him, the kings of Judah, Edom, Ammon, Moab, Gaza, Ashkelon, and Tyre being mentioned on the Assyrian inscriptions as being present.

*f Here we have the record of the trip of Ahaz to Damascus to meet and pay homage to Tiglath-pileser. There he saw an altar which he wanted to duplicate for his Baal worship, so he sent Urijah the priest to copy it, then built one in Jerusalem. He offered sacrifices on it (v 10-13), and also brought the brazen altar which was before the Lord in the temple and put it on the north side of this new altar. He commanded the priest to burn the offerings upon the great altar or the new one, as he would use the brazen one to inquire by, meaning he would give further consideration as to what use to make of it (v 15-16).

*g No high priest named Urijah is mentioned in any list of these priests, so perhaps he was the same as Uriah of Isa. 8:2; or, he could have been a special priest of Baal worship and therefore, not listed among the high priests of Jehovah.

*a Ahaz not only removed the brazen altar from the court of the temple, but also the brazen oxen from beneath the great laver as well as the borders of the bases of the smaller lavers. He put the great laver on stones and gave all this to the king of Assyria (v 17-18).

which he did, [c]*are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was [d]buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

330 CHAPTER 17

VIII. Captivity of the ten tribes to Assyria (2 Ki. 15:19, refs.)

1. Reign of Hoshea, twentieth king of Israel: nine years (2 Ki. 15:30)

(1) Accession and character

1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* [e]evil in the sight of the LORD, but not as the kings of Israel that were before him.

(2) Fourth Assyrian invasion of Israel (2 Ki. 15:9, refs.)

3 ¶ Against him [f]came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

(3) Fifth Assyrian invasion of Israel (2 Ki. 15:9, refs.): ten tribes taken captive to Assyria

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ In the ninth year of Hoshea the king of Assyria took Samaria, and [g]carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

2. Ten sins for which Israel was taken into captivity

7 For *so* it was, that the children of Israel which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

3. God's pleading with Israel only hardened them: eighteen sins of Israel (2 Ki. 17:7)

● 13 Yet the LORD testified against Israel, and against Judah, by all the [b]prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten

---

*b See 2 Chr. 28.

c Question 88. Next, 18:19.

d The part of Ahaz that slept and was buried could only refer to his body. The soul never sleeps at death or afterward (v 20; Jas. 2:26). See ***Immortality*** in Index.

e Not like the kings of Israel that were before him. Nevertheless, judgment was due, for God had been longsuffering; in His dealings with the 10 tribes for 260 years not one king of the 19 had been godly. It seems that when national sins reach a certain height, after scores of admonitions and judgment with no repentance forthcoming, total destruction and abandonment of the nation is the only thing left. In such cases forces have been set in motion that only genuine forsaking of sin could stop. Even then if God did not see fit to work a miracle in a nation's behalf, the judgment would come. See note a, 1 Ki. 11:6.

f This invasion of Shalmaneser was perhaps in his first year. The archives of Tyre mention him as warring against their king, the complete subjugation of Phenicia which had asserted its independence from Assyria. The Assyrians passed from Phenicia into Galilee where they attacked Beth-arbel, treating the people with great severity (Hos. 10:14), in order to alarm Hoshea who then submitted and became tributary. Then Shalmaneser went back to Assyria (v 3). See note h, 15:19.

g Hoshea rebelled against Assyria in his 7th year, sending presents to the king of Egypt and not to the king of Assyria. The Assyrians then came against Samaria overthrowing it in 3 years. The 10 tribes were taken into captivity and placed in the cities of the Medes and other places far to the east (v 4-6).

a See ***25 Sins of Israel***, p. 708.

b Here God reveals that Judah also went into the same sins of the 10 tribes. Many were the prophets God had sent to both nations of Israel in the attempt to turn them from sin.

14 Prophets to the 10 Tribes:

1 A man of God (1 Ki. 13:1-32)
2 Ahijah (1 Ki. 14:1-18)
3 Jehu (1 Ki. 16:1-4)
4 Elijah (1 Ki. 17:1–2 Ki. 2:11)
5 Elisha (1 Ki. 19:19-21; 2 Ki. 2:1–13:25)
6 An unknown prophet (1 Ki. 20:13-14, 22)
7 A man of God (1 Ki. 20:28)
8 A son of the prophets (1 Ki. 20:35-42)
9 Micaiah (1 Ki. 22:17-28)
10 A son of the prophets (2 Ki. 9:1-10)
11 Jehu, the king (2 Ki. 10:30)
12 Jonah (2 Ki. 14:25)
13 Iddo (2 Chr. 9:29)
14 Oded (2 Chr. 28:9-15)

10 Prophets, 1 Prophetess to Judah:

1 Shemaiah (2 Chr. 12:7-8)
2 Oded (2 Chr. 15:1-7)
3 Hanani (2 Chr. 16:7-9)
4 Jehu (2 Chr. 19:1-3)
5 Jahaziel (2 Chr. 20:14-17)
6 Eliezer (2 Chr. 20:37)
7 Elijah (2 Chr. 21:12-15)
8 Zechariah (2 Chr. 24:20)
9 A man of God (2 Chr. 25:7-16)
10 Huldah, a prophetess (2 Chr. 34:22-28)
11 Isaiah (2 Ki. 19:6-7, 20-34)

These 25 (24 prophets and 1 prophetess) are the only ones mentioned in the books of Kings and Chronicles during the division of Israel into 2 kingdoms. In the introduction to Isaiah we have many others listed which are mentioned elsewhere. Only 7 of the 15 writing prophets from Isaiah to Malachi lived and prophesied during this time of national division. Only Hosea and Amos were prophets to the 10 tribes before their captivity; and 5 of the 7 to Judah before that part of the kingdom's captivity. The other prophets either lived and prophesied before the division of Israel into 2 nations or following the captivity of the 10 tribes to Assyria.

and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of [*c]Judah only.

4. Judah also destined to captivity for her sins

19 [*d]Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected [*a]all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

5. God's justice demanded punishment for Israel

21 For [*b]he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and [*c]Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked [d]in all the sins of Jeroboam which he did; they departed not from them;

23 [e]Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria [f]unto this day.

6. Assyria reopens the cities of Israel: beginning of the New Testament Samaritans

24 ¶ And the king of Assyria [g]brought *men* from Babylon, and from [h]Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

7. God sends lions on the new inhabitants of Israel

25 And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD [i]sent lions among them, which slew *some* of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

8. The Assyrian remedy to pacify the God of Israel

● 27 Then the king of Assyria commanded, saying, [j]Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

9. Continued idolatry of the nations for which God punished Israel

29 [k]Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made [a]Succothbenoth, and the men of Cuth made [b]Nergal, and the men of Hamath made [c]Ashima,

31 And the Avites made [d]Nibhaz and

---

from the 10 tribes were included with Judah. See ***Anglo-Saxon Theory***, p. 608.

*d These verses (18-19) make it clear that the 10 tribes were completely destroyed and that Judah, including the many thousands from all the other tribes was the only kingdom of Israelites left to be dealt with by Jehovah as the nation of Israel. Even Judah went into many of the sins of the 10 tribes and, as history records, God had to destroy them also about 133 years later.

*a This refers also to the captivity of Judah which is recorded in chs. 24-25. God had to reject Judah also because of their sins, for He is no respector of persons. The judgment upon Judah was delayed because 8 kings out of 20 were somewhat godly, and they brought periods of revival which turned the people back to Jehovah for a time. After the captivity of the 10 tribes, as recorded here, Judah went deeper into sin and finally had to be destroyed and go into captivity. This made the whole 13 tribes in captivity to Babylon, for in the meantime Babylon had overthrown the Assyrian empire and now ruled all the countries where the 13 tribes were scattered. When Cyrus gave commandment for all Israelites or Jews to go back to their own land and rebuild the city of Jerusalem and their temple, after he had overthrown Babylon, it opened the door for all the 13 tribes to become united again as one nation. This is what happened, for they are spoken of, in Ezra and Nehemiah, as having returned. Furthermore, we have proof of this in the N.T., for the Jews spoken of there were of all the tribes of Israel, the terms 12 tribes, Israel, and Jews being used of the same people (note a, Acts 13:16; See ***Anglo-Saxon Theory***, p. 608).

*b Jehovah brought this about because of the sins of Solomon (1 Ki. 11-12).

*c See 1 Ki. 12:25-33.

d See note a, 1 Ki. 11:6.

e This refers to the 10 tribes as dealt with in v 1-18, 21-41.

f This proves that the books of Kings were written after the captivity of the 10 tribes as well as after the captivity of Judah, which is recorded in chs. 24-25.

g These were the substituted people forming the nucleus of the later Samaritans, and subsequently intermixed with the Jews who returned from captivity (Neh. 13:3, 23-31). They are called foreigners and strangers (Lk. 17:18; Eph. 2:19).

h Cuthah, 15 mi. north of Babylon (v 24). They were removed to Samaria because of the war between Sargon and this city.

i This was God's method of causing men in Samaria to fear and respect Him in a measure. At least the colonists regarded their sufferings from lions as judgment sent upon them from the God of the land (v 25-26).

j The king of Assyria sent one of the priests of Israel back to teach the people about the kind of God that dwelled in the land. He taught them to fear Jehovah (v 27-28).

k Regardless of such teaching about Jehovah the people still served gods of their own, put them in houses in the high places, and in all cities where they dwelled (v 29).

a The exact meaning of Succoth-benoth is booths of the daughters—supposed to be the places where women abandoned themselves to impure rites, giving their bodies over to men who devoted themselves to the worship of the Babylonian goddess Zirbanit, the wife of Merodach. She and her husband were next to Bel and Beltis, the favorite gods of Babylon. The term should read: the booths in the high places, consecrated to idols (v 30).

b Nergal, meaning hero, was a well-known Assyrian deity. On the monuments he is called the great brother, the storm ruler, the god of battles, and the god of the chase, the last being his principal title. He was the patron of hunting, and was supposed to represent the deified hero and hunter, Nimrod. His symbol was a man-lion, or human-headed lion with eagle's wings (v 30). See ***Bible Facts About False Gods***, p. 182.

c Ashima was the god of Hamath, a deity worshipped under the figure of a goat without wool. The goat is found among the sacred animals of the Babylonian monuments. Ashima corresponded with the Egyptian Mendes, the Greek Pan, and the Phoenician Esmun (v 30). See ***Bible Facts About False Gods***, p. 182.

dren in fire to [f]Adrammelech and [g]Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 [h]They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

331 CHAPTER 18

IX. Kings of Judah between the captivities of Israel and Judah (2 Ki. 18:1–23:37)

1. Reign of Hezekiah, thirteenth king of Judah: twenty-nine years (2 Ki. 16:19; 2 Chr. 29:1–32:33)

(1) Seventh good king of Judah (2 Chr. 29:1-2)

of [k]Hoshea son of Elah king of Israel, *that* [l]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also *was* Abi, the daughter of Zachariah.

3 And he [a]did *that which was* right in the sight of the LORD, according to all that David his father did.

(2) Revival under Hezekiah (2 Chr. 29:3–31:21)

4 ¶ He removed the high places, and brake the images, and cut down the groves, and brake in pieces [b]the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not from following him, but kept his commandments, which the LORD commanded Moses.

(3) Hezekiah rebels against Assyria (cp. 2 Ki. 16:7,18)

7 And [c]the LORD was with him; *and* he prospered whithersoever he went forth: and [*d]he rebelled against the king of Assyria, and served him not.

(4) Hezekiah defeats Philistia (cp. 2 Chr. 28:16-19)

8 He smote the Philistines, *even* unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

(5) Captivity of the ten tribes to Assyria in Hezekiah's fourth year of reign over Judah (2 Ki. 15:19, refs.)

9 ¶ And it came to pass in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that*

---

d Nibhaz was the god of the Avites. Nothing is known as to its shape or peculiar traits. Hebrew interpreters say that it was in the form of a man with the head of a dog. Egyptians worshipped the dog, and their god Anubis was represented as a man with a dog's head (v 31). See ***Bible Facts About False Gods***, p. 182.

e Tartak was another Avite deity thought by some, to be in the form of an ass. Others believe it refers to a planet, Mars, Saturn, or another one (v 31).

f Adrammelech was a god of the Sepharvites, supposedly identical with Molech (v 31). See ***Bible Facts About False Gods***, p. 182.

g Anammelech was also a god of the Sepharvites, and supposed to be in the form of a horse. Human sacrifices were offered to it (v 31). See ***Bible Facts About False Gods***, p. 182.

h The people of Samaria worshipped all these

and in their own cities. They feared Jehovah, but served other gods (v 32-33). They were afraid of Him, but not enough to serve Him or keep His laws (v 34-41). When the Samaritans wanted to join the Jews in rebuilding their temple they showed an inclination to draw closer to the Jehovah religion. Long before the erection of a temple to Jehovah on Mount Gerizim, 409 B.C., they laid aside idols, accepted the Pentateuch as their religious textbook, and began to observe the whole law. The Jews did not take advantage of this desire for Jehovah, but always remained separated from the Samaritans because of their mixed nationality. As stated in Jn. 4:9 the Jews had no dealings with them.

i The sacred writer, having now completed his history of the joint kingdom, and having reviewed the religion of the Samaritans, proceeded to give a brief history of the kingdom of Judah from the 10-tribe captivity to the 2-tribe captivity (18:1–25:30).

j The 3rd year of Hosea would be 6 years before the captivity of the 10 tribes, or to the 6th year of the reign of Hezekiah, king of Judah (v 1; 17:1-6; 18:9-12).

k Hoshea, Jehovah is salvation. 4 Hoshea's:
  1 Last king of the 10 tribes (15:30; 17:1-6; 18:1, 9-10)
  2 Joshua (Dt. 32:44), Hoshea being an early name for Joshua
  3 An Ephraimite (1 Chr. 27:20)
  4 A returning exile (Neh. 10:23)

l Hezekiah, Jehovah is strength. 3 So-called:
  1 King of Judah. Mentioned 128 times (16:20; 18:1–21:3; 1 Chr. 3:19; 4:41; 2 Chr. 28:27; 29:1–33:3; Pr. 25:1; Isa. 1:1; 36:1–39:8; Jer. 15:4; 26:18-19; Hos. 1:1; Mic. 1:1)
  2 A son of Neariah (1 Chr. 3:23)
  3 An exile (Ezra 2:16; Neh. 7:21)

a 9 Right Things Hezekiah Did:
  1 Imitated David (v 3)
  2 Removed the high places (v 4)
  3 Broke the images
  4 Cut down the groves (see ***Asherah***, p. 194)
  5 Broke the brazen serpent Moses made
  6 Trusted in the Lord God of Israel more than other kings did (v 5)
  7 Clave to the Lord (v 6)
  8 Departed not from following Him
  9 Kept His commandments

b The brazen serpent was over 900 years old by this time. It had been an object of worship all these years (v 4).

c 4 Rewards to Hezekiah:
  1 The Lord was with him (v 7)
  2 He prospered wherever he went
  3 He broke the yoke of Assyria
  4 He conquered the Philistines (v 8)

*d Ahaz, his father, had become tributary to the Assyrians (16:7-20). Now Hezekiah refused to pay any more tribute.

Samaria, and besieged it.

10 And at the end of three years they took it: *even* in the sixth year of Hezekiah, that *is* the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did [e]carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 [f]Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.

(6) End of ten years of peace (2 Ki. 18:9): first invasion of Judah by Assyria (2 Chr. 32; Isa. 36:1; 2 Ki. 15:19, refs.)

13 ¶ Now [g]in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against [h]all the fenced cities of Judah, and took them.

(7) Hezekiah submits and pays tribute but not enough

14 And Hezekiah king of Judah [a]sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah [b]gave *him* all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

(8) Judah insulted (2 Chr. 32:9-16; Isa. 36:4-10)

17 ¶ And [c]the king of Assyria sent [d]Tartan and [*e]Rabsaris and [*f]Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, [*g]there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus [*h]saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou sayest, (but *they are but* vain words,) [i]*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: [j]*is* not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up [k]without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

(9) Judah's answer (Isa. 36:11)

---

of a city or section of the country into captivity was a custom of the Assyrians from a very early period of their history. It is frequently referred to and illustrated on their monuments. Chaldeans were transported to Armenia; Jews into Assyria and Media; and Arabians, Babylonians, and Persians to Samaria. This was the ancient method of keeping down rebellion. Whenever a certain section became rebellious they would be weakened by dispersion; and the independent spirit would be subdued by a severance of all social associations (v 11). See 17:1-23.

f 4 Reasons for Captivity of 10 Tribes:
1. Because they obeyed not the voice of the Lord their God (v 12)
2. Because they transgressed His covenant
3. Because they transgressed all that Moses commanded
4. Because they would not hear or do the commands

g This was 8 years after the captivity of the 10 tribes. If Hezekiah had yielded, no doubt Sennacherib would have taken the whole kingdom of Judah into captivity. But God gave them victory over the Assyrians because of Hezekiah's trust in Him; and it was not until 125 years later that the Babylonians took the Jews captive (chs. 24-25).

h All except Jerusalem (19:24).

a By this time Hezekiah had lost all the defensed cities of Judah to the king of Assyria (v 13); so he now confessed the offense of rebelling against the Assyrians, promising to pay any tribute laid upon him. The king of Assyria demanded 300 talents of silver and 30 talents of gold. Estimated value of these would be:

300 silver @ $1,920	$ 576,000
30 gold @ $29,085	872,550
Total	$ 1,448,550

b To the king of Assyria Hezekiah gave all the silver found in the house of the Lord, and in the king's treasury. He also gave him all the gold cut off the doors of the temple and from the pillars which he had overlaid with gold; and yet the Assyrians made war on him (v 15-25).

c The king of Assyria was not satisfied with all the gold and silver in Judah, having already planned to take the Jews captive, perhaps; and so he sent a large army to take Jerusalem. His commanders stood before the walls and insulted Judah (v 17-25).

d Tartan, a title of commander-in-chief.

*e Rabsaris, title of chief of the heads.

*f Rabshakah, title of chief of the captains.

*g Hezekiah sent the chief of his officers to negotiate a settlement with Assyria (v 18). It appears from the monuments that Sennacherib, content with his tribute and captives, went back to Nineveh. Hezekiah, left to himself, repented of his submission, and commenced negotiations with Egypt (v 21, 24; Isa. 30:3-6; 31:1), which implied treason against the king of Assyria. Then Sennacherib led another expedition into Palestine, following the regular coastal route into Philistia. He planned to conquer Egypt, leaving Jerusalem alone for the time being. While he was besieging Lachish on his way to meet the Egyptians, he decided to try out the Jews by sending an army to fight against Jerusalem (v 17-25).

*h Questions 89-93. Next, v 27.

i Here the Assyrians insulted Judah by making fun of their power to make war—for rebelling, trusting in Egypt and trusting in God, taunting them with the idea that they would not be able to find enough men to ride on 2,000 horses (v 20-24). They even boasted that the God of Israel had commanded them to come against Jerusalem (v 25).

j This shows the ignorance of the Assyrians concerning Jehovah. Hezekiah had taken all the high places of Baal away and removed all his worship; and they thought it was Jehovah and His worship that Hezekiah had taken away (v 23).

k Either they were boasting or they had heard the prophecies of Isa. 10:5-19.

✡ ✡ ✡

and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand *it:* and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

(10) Assyria insults God (2 Chr. 32:17-19; Isa. 36:12-21)

27 [b]But Rabshakeh said unto them, [c]Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not [d]be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:

32 [e]Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 [f]Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 [g]Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But [h]the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

332 CHAPTER 19

(11) Hezekiah turns to God for help (Isa. 37:1-4)

1 And it came to pass, when king Hezekiah heard *it*, that he [*a]rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, [*b]to [*c]Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [*d]This day *is* a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.

(12) Isaiah's prophecy of Assyrian defeat (Isa. 37:5-7)

5 So the servants of king Hezekiah came to Isaiah.

★●■6 ¶ [*e]And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

(13) Sennacherib defies God (Isa. 37:8-13)

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And [*f]when he heard say of Tirhakah

---

a The officers of Assyria were evidently speaking loud enough to be heard on the walls of Jerusalem, so that the people would become afraid and surrender, for an appeal was made by officers of Israel that they speak in the Syrian tongue so that the people on the walls would not understand (v 26).

b Instead of being quiet so that the people might not be weakened, the officers of Assyria spoke all the louder, and now made insults against Jehovah and the king (v 27- 37)

c Questions 94-95. Next, v 33.

d 3 Grounds for Hezekiah's Trust:
  2 The help of his allies (v 21)
  3 Supernatural assistance (v 30; Isa. 30:31; 31:4-9)

e This reveals the plan to take all the Jews into captivity (v 32).

f Questions 96-100. Next, 19:11. There was no living God in those nations—only idols; but they were faced with Him this time, one who manifested His power and killed 185,000 men in one night (19:35-37).

g The Assyrian monuments give evidence of a custom which illustrates the haughty language of this text. It was their practice to take the idols of the various nations to Assyria where they were assigned a place among the captive gods. Here they were boasting that their god was more powerful than all others, so it was vain to expect Jehovah to rescue them, especially since He did not rescue their brethren in Samaria (v 34-35).

h The people held their peace; but the officers rent their clothes at such bold threats (v 36-37; 19:1).

*a Rending clothes was a sign of despair, and certainly showed lack of faith in God. Such information caused the king to put on sackcloth and go into the house of God to pray (v 1).

*b The king sent to Isaiah for a message and prayer (v 2). This is the first mention of the prophet in the historical books. Hezekiah was the 4th king in whose reign he had prophesied (Isa. 1:1). The passages in the book of Isaiah which refer to these events are 10:5-19; 14:24-27; 22:1-25; 36:1–37:38.

*c Isaiah, Jehovah is helper. He is mentioned 32 times (19:2–20:19; 2 Chr. 26:22; 32:20, 32; Isa. 1:1; 2:1; 7:3; 13:1; 20:2-3; 37:2–39:8). Called Esaias in the N.T. 21 times (Mt. 3:3; 4:14; 8:17; 12:17; 13:14; 15:7; Mk. 7:6; Lk. 3:4; 4:17; Jn. 1:23; 12:38-41; Acts 8:28-30; 28:25; Rom. 9:27-29; 10:16-20; 15:12).

*d 7fold Plea to Isaiah:
  1 This day is a day of trouble (v 3)
  2 A day of rebuke
  3 A day of blasphemy
  4 Children are come to birth, and there is not enough strength to bring forth
  5 It may be that God will hear the words sent to reproach the living God (v 4)
  6 It may be the Lord will reprove the words which He has heard
  7 Wherefore pray for the remnant that is left

*e 18th prophecy in 2 Ki. (19:6-7, fulfilled). Next, v 28.
4 Predictions—Fulfilled:
  1 I will send a blast upon him (19:7)
  2 He shall hear a rumor
  3 He shall return to his own land
  4 I will cause him to fall by the sword in his own land

*f This is the rumor that he was to hear, fulfilling v 7 (v 9).

fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: [*g]and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelasar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

(14) Hezekiah again prays (2 Ki. 19:1; 2 Chr. 32:20; Isa. 37:14-20)

14 ¶ And Hezekiah [*a]received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 [*b]LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know

(15) Isaiah's second prophecy of Assyrian defeat (Isa. 37:21-35; cp. 2 Ki. 19:5-7)

■ 20 ¶ [*c]Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria [*d]I have heard.

21 This *is* the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 [e]Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? [f]*even* against the Holy *One* of Israel.

23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, *and* the choice fir trees thereof: and I will enter into the lodgings of his borders, *and into* the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 [g]Hast thou not heard long ago *how* [h]I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

27 But [a]I know [b]thy abode, and thy going out, and thy coming in, and thy rage against me.

⋆ 28 [c]Because thy rage against me and thy [d]tumult is come up into mine ears, therefore I in thy lips, and I will turn thee [f]back by the way by which thou camest.

---

*a It was characteristic of Hezekiah to take his problems to God; this is to be greatly admired (v 1, 2, 14; 20:2). He made a prayer of 134 words for Jehovah to deliver the whole nation—and it was answered (v 14-37).

*b 4 Requests of Hezekiah:
  1 Bow down Your ear, and hear (v 16)
  2 Open Your eyes, and see
  3 Hear the words of Sennacherib, which he has sent to reproach You
  4 I beseech You, save us out of his hand, that all the kingdoms of the earth may know that You are the only Lord God (v 19)

*c Then—after the prayer of Hezekiah over the letter from the king of Assyria, Isaiah gave God's answer to the prayer (v 20-34). This was an answer of 486 words to a prayer of 134 words.

*d God always has answered and always will answer prayers that are made in faith, trust, and entire dependence upon Him. It is always and without exception His will to answer petitions that are in harmony with faith and the promises He has made. God had already given the promise of protection to Hezekiah and told him in several details what He was going to do (v 7). The king had the word of God as the grounds of his faith and confidence. So it is today when one makes a prayer in harmony with God's word: it will be answered if faith is properly exercised (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:4-8; 1 Pet. 1:13-17; 5:5-9).

e Questions 104-105. Next, v 25.

f God recognized that the Assyrians had blasphemed Him (v 22-24).

g Question 106. Next, 20:8.

h Here God revealed that what Assyria had been able to do was by His will and permission. His people needed chastening and He had planned to bring it about by them (v 25-26). This is another revelation of God as the Sovereign of the creations, showing that He works His will out among the inhabitants of the earth toward an ultimate end—ridding the earth of all rebellion and bringing everything back into perfect harmony with Himself (1 Cor. 15:24-28; Eph. 1:10; 3:11).

a God knows this about each person, for His agents are universal, and His presence is over all creation.

b 4 Things God Knows of All Men (v 27):
  1 Their abode
  2 Their going out
  3 Their coming in
  4 Their rage against Him, if any. He also knows all other attitudes and acts for or against Him

c 19th prophecy in 2 Ki. (19:28-34, fulfilled). Next, 20:1.
10 Predictions—Fulfilled:
  1 I will put My hook in your (Sennacherib's) nose, and My bridle in your lips, and I will turn you back by the way you came (19:28)
  2 You (Israel) shall eat such things as grow of themselves, this year and the next (19:29)
  3 In the 3rd year you will sow and reap, plant vineyards, and eat the fruits from them
  4 The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward (19:30)
  5 Out of Jerusalem shall go forth a remnant and they that escape out of Zion (19:31)
  6 The king of Assyria shall not come into the city (19:32)
  7 He shall not shoot any arrow there or come before it with shield
  8 He shall not cast a bank against it
  9 By the way that he came he shall return and not come into this city (19:33)
  10 I will defend this city, to save it, for My servant David's sake (19:34)

d Meaning arrogance here (v 28).

✡ ✡ ✡

29 And this *shall be* a [g]sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD [h]concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city, to save it, for [i]mine own sake, and for my servant David's sake.

(16) Miraculous defeat of Assyria (2 Chr. 32:21; Isa. 37:36), fulfilling 2 Ki. 19:5,20

35 ¶ And it came to pass [j]that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

36 So Sennacherib king of Assyria de-

Nineveh.

37 And it [l]came to pass, as he was worshipping in the house of [m]Nisroch his god, that Adrammelech and Sharezer his [n]sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

333 CHAPTER 20

(17) Hezekiah's sickness and prophecy of healing (2 Chr. 32:24-25; Isa. 38:1-6)

★●■1 [o]In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [p]Set thine house in order; for thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 [q]I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, [a]and have done *that which is* good in thy sight. And Hezekiah wept sore.

4 And it came to pass, [b]afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,

★●■5 [c]Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of [d]David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years; and I will deliver thee and this city out

---

e Sculptures show that the kings of Assyria and Babylon were in the habit of actually putting a ring or fish hook through the flesh of their more distinguished prisoners, then attaching a thong or rope and leading them about as with a bridle. In Assyria the ring or hook was passed through the lower lip, while in Babylon it was through the membrane of the nose. Thus God threatened Sennacherib with the punishment he had inflicted on others many times (v 28). God did not do this literally, so it expresses figuratively the complete defeat and humiliation of Sennacherib whenever he would be judged by Him.

f The Assyrian king was to return to his land by the same way he came (v 28).

g The sign given to show that God would do this was that Israel would be free from any siege and could roam the fields to gather such food as grew of itself for the rest of this particular year and the next. After that they would sow and reap again in a normal way (v 29). Besides this, there would be a remnant saved through any trouble to the city of Jerusalem, and these would live normal lives in becoming settled again in Judah (v 29). This happened as predicted, and it was not until about 125 years later that they were destroyed as a nation and taken into captivity, as recorded in chs. 24-25.

h See the 5 things that were to happen to the king of Assyria, note c, above. All this was literally fulfilled in that God sent an angel to destroy 185,000 of his men in one night and Sennacherib had to give up all plans for besieging Jerusalem or continuing away from his own country among hostile people (v 32-37).

i Here God associated Himself with David in giving the reason for sparing the nation of Israel from complete destruction at this time (v 34). For His own sake and for David's He did this. See ***16 Uses of the Word "Sake,"*** p. 708.

j That night, that very night of the day in which the prophecy of v 28-34 was uttered, killed 185,000 Assyrians. This forced Sennacherib to withdraw from the city without casting an arrow into it or building a bank against it, as predicted in v 32-34 (v 35-37).

k The meaning here is not that Sennacherib did not make any more expeditions at all, for the records show that he warred in Armenia, Babylonia, Susiana, and Cilicia after this; but he confined himself to his own part of Asia and never again attempted to invade Palestine or threaten Jerusalem (v 36).

l Meaning after some years beyond the invasion of Palestine, as he was worshipping in the house of his god, his sons killed him (v 37).

m Nisroch was an idol of Nineveh which has not yet been either identified with any known Assyrian deity or the name of the temple of his god, for temples were always given special names. Should this be true, then it could read: As he was worshipping his god in the house Nisroch (v 37).

n A cylinder in the British Museum states that on the 20th day of the month Tebet (December) his sons slew him in a rebellion that lasted until the 28th of Siven (June) of the next year, when his son Esarhaddon sat on the throne.

o In those days—about the time of Sennacherib's invasion, and in the 14th year of Hezekiah (18:13), but before the deliverance of 19:35-37, Hezekiah became sick unto death. Isaiah came to him and told him to set his house in order because he would die (v 1). Then he turned his face to the wall and prayed to God for life. His prayer was answered and 15 years were added to him, making the 29 years that he reigned (18:2, 13; 20:6).

p 20th prophecy in 2 Ki. (20:1, fulfilled). Next, v 5. The one prediction was that Hezekiah would surely die. Here is an example of a definite prophecy being changed in answer to prayer. Cp. v 1 with v 3-6.

q See ***Hezekiah's Prayer***, p. 708.

a See ***3 Arguments to Jehovah***, p. 708.

b A quick answer to a prayer (v 3-6).

c 21st prophecy in 2 Ki. (20:5-6, fulfilled). Next, v 9.

4 Predictions—Fulfilled:

1 I will heal you: on the 3rd day you will go up to the house of the Lord (20:5)
2 I will add 15 years to your life (20:6)
3 I will deliver you and this city out of the hand of the king of Assyria
4 I will defend this city for My sake and for My servant David's sake

d This suggests the real reason for Hezekiah's prayer. He had no heir to the throne (20:18), but remembered Jehovah's word to David, as in 2 Sam. 7:12-16. Manasseh was not born until 3 years later (18:1, 13; 21:1).

defend this city for mine [e]own sake, and for my servant David's sake.

● 7 And Isaiah said, Take a lump of figs. And they took and laid *it* on the boil, and [f]he recovered.

(18) Miraculous sign of Hezekiah's healing (Isa. 38:7-8)

8 ¶ And Hezekiah said unto Isaiah, [g]What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

★ 9 [h]And Isaiah said, [i]This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

(19) Isaiah's prophecy of Judah's captivity (2 Chr. 32:31; Isa. 39:1-8)

12 ¶ [j]At that time [k]Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them [l]all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, All *the things* that *are* in mine house have they seen: there is nothing among my [a]treasures that I have not shewed them.

★■16 [b]And Isaiah [c]said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of thy [d]sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [*e]Good *is* the word of the LORD which thou hast spoken. And he said, [*f]*Is it* not *good*, if peace and truth be in my days?

(20) Death of Hezekiah: accession of Manasseh (2 Chr. 32:32)

20 ¶ And the [*g]rest of the acts of Hezekiah, and all his might, and how he [*h]made a pool, and a conduit, and brought water into the city, [*i]*are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his [*j]son reigned in his stead.

334 CHAPTER 21

2. Reign of Manasseh, fourteenth king of Judah: fifty-five years (2 Chr. 33:1-20)

(1) Accession and sixteen sins (2 Chr. 33:1-10)

1 [*k]Manasseh *was* twelve years old when he began to reign, and reigned [*l]fifty and five

---

f The plaster of figs was for cleansing purposes only—to draw out the corruption from the boil and not to cause him to live, for 15 years had already been added to his life (v 6).

g Questions 107-108. Next, v 14.

h 22nd prophecy in 2 Ki. (20:9, fulfilled, v 11). Next, v 16. The one prediction was that the shadow on the sundial would go back or forward 10 degrees, as he would choose.

i See ***Hezekiah's Sun Dial***, p. 708.

j At that time—when Hezekiah had been sick and was healed, the king of Babylon sent spies to pose as ambassadors giving thanks for the healing of the king. Hezekiah was so flattered that a strange king from a strange country would be so concerned that he showed them all his riches (v 12-13). Then, after they were gone, Isaiah was sent by God to give Hezekiah a message saying that this very country would send an army to take all these riches to Babylon, and that his own descendants would be eunuchs in the palace of the king of Babylon (v 14-19).

k Some versions read: Merodach-baladan. At this time Babylon and Nineveh were two great cities competing for supremacy in Assyria. It was finally settled by Nabopolassar and his son Nebuchadnezzar who overthrew Nineveh and gave Babylon dominion over the old Assyrian empire.

l For a long time it was customary for Eastern kings to amass great quantities of treasure merely for show. Some of them had such immense treasures that it took great buildings to house them. Hezekiah had much gold, silver, spices, precious ointment, armor, and other things that he showed the men of Babylon and which they reported to their king (v 13).

m Questions 109-111. Next, v 19.

a The last thing said about the treasures was that Hezekiah gave them all to the king of Assyria in order to persuade the Assyrian not to come against him (18:13-16). Where Hezekiah got the treasures referred to here is not stated, but in 2 Chr. 32:22-30 we read about many bringing gifts unto the Lord and unto Hezekiah until he had exceeding great riches of gold, silver, precious stones, spices, shields, all manner of pleasant jewels, and flocks in abundance.

b 23rd prophecy in 2 Ki. (20:16-18, fulfilled). Next, 21:7.
4 Predictions—Fulfilled:
1 The days will come that all that is in your house, and all that your fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left (20:17)
2 You shall yet beget sons (20:18)
3 They shall take them away
4 Your sons shall be eunuchs in the palace of the king of Babylon

c It seems that Isaiah was to Hezekiah what Nathan had been to David—a counselor and personal prophet (2 Sam. 12:1).

d His descendants, meaning literally his great-grandsons, for it was about 125 years from this point to the time Daniel and the 3 Hebrew children were made eunuchs in the palace of the king of Babylon (Dan. 1)

*e Hezekiah's submission to the will of God was like that of Eli (v 19; 1 Sam. 3:18; cp. 1 Ki. 21:29).

*f Question 112. Next, v 20.

*g See 2 Chr. 29:1–32:33.

*h This conduit was a long underground engineering feat, running from Gihon down to the pool of Siloam. An inscription found in it describes the making of it (v 20; cp. 2 Chr. 32:30).

*i Question 113. Next, 21:17.

*j Hezekiah had no sons at the time of his approaching death before the 15 years were added to his life. Manasseh was born 3 years after this (18:2, 13; 20:6; 21:1).

*k Manasseh, forgetting. 5 Manassehs:
1 14th king of Judah (20:21–21:20; 23:12, 26; 24:3; 1 Chr. 3:13; 2 Chr. 32:33–33:23; Jer. 15:4). Called Manasses (Mt. 1:10)
2 Elder son of Joseph (Gen. 41:51; 46:20; 48:1-20; Num. 1:10, 34-35; 32:33-41; Josh. 17:1-17)
3 Grandfather of Jonathan (Judg. 18:30)
4 A returned exile (Ezra 10:30)
5 Another returned exile (Ezra 10:33)

*l The longest reign of any king of Israel that ever lived (v 1). The next longest was that of Uzziah who reigned 52 years. See notes A-W, ***Dispensation of Law***, p. 88.

was [m]Hephzibah.

2 And he [n]did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places which Hezekiah his father [o]had destroyed; and he reared up altars for Baal, and made a [p]grove, [q]as did Ahab king of Israel; and [r]worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.

5 And he built altars for all the host of heaven in the [s]two courts of the house of the LORD.

6 And he [t]made his son pass through the fire, and [u]observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

★ 7 And he set a [v]graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, [w]In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; [a]only if they will observe to do according to all that I have commanded them, and according to all the law that my servant

9 But they hearkened not: and Manasseh [b]seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

(2) Prophecy of judgment on Manasseh

★■10 ¶ [c]And the LORD spake by his servants the prophets, saying,

11 Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, [d]both his ears shall tingle.

13 [e]And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as *a man* wipeth a dish, wiping *it*, and turning *it* upside down.

14 And I will forsake the [f]remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 [g]Because they have done *that which was* evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

(3) Continued sins of Manasseh (2 Chr. 33:11-19)

16 Moreover [h]Manasseh shed innocent

---

m Hephzibah, my delight is in her (v 1; Isa. 62:4).

n He was Judah's most wicked king in contrast with his father Hezekiah who was the best in the time of the division of the kingdom. See note a, 1 Ki. 11:6.

16 Sins of Manasseh:

1 He committed all the abominations of the heathen, whom the Lord cast out of Palestine for such sins (v 2)
2 Built again the high places that his father Hezekiah had destroyed (v 3)
3 Built altars to Baal again
4 Made a grove (see ***Asherah***, p. 194)
5 Worshipped all the host of heaven
6 Served the host of heaven as gods
7 Built altars for all the host of heaven in the temple (v 4)
8 Made his sons to pass through the fire
9 Observed times
10 Used enchantments
11 Dealt with familiar spirits and wizards
12 Wrought much wickedness in the sight of the Lord to provoke Him to anger
13 Set up a graven image in the temple
14 Seduced Israel to commit more sins than the nations which had been destroyed out of Canaan (v 9, 11)
15 Committed more wicked sins than Amorites (v 11)
16 Shed much innocent blood (v 16)

o See 18:4, 22.

p See ***Asherah***, p. 194.

q See 11:18.

r Never before done in Judah. Cp. Dt. 4:19; 17:3.

s See 1 Ki. 7:12.

t As Ahab had done (16:3; cp. 23:10; Dt. 18:10; Zeph. 1:5).

u See note b, Lk. 12:29 for these sins.

v A carved ***Asherah*** (see p. 194). It was removed again by Josiah, his son (23:6).

w 24th prophecy in 2 Ki. (21:7, unfulfilled, but will be fulfilled in the Millennium and New Earth eternally, Ez. 43:7; 48:35; Zech. 6:12-13). Next, v 10.

2 Predictions—Unfulfilled:

1 In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put My name forever (21:7)
2 Neither will I make the feet of Israel move any more out of the land which I gave to their fathers (21:8)

a This is why these two predictions are to have a future fulfillment. Israel has never obeyed all that was commanded them; instead they always went into sin. Therefore, God could not bless them with an eternal temple and city or give them a permanent land to dwell in. When the Messiah comes and Israel is brought to repentance and converted these prophecies will be literally fulfilled (v 7-8; Ez. 37; 43:7; 48:35; Zech. 12:10–13:1; Rom. 11:25-29).

b This is not said of any other king of Judah. He not only sinned himself, but spent time and effort to seduce others to join him in his sinning (v 9).

c 25th prophecy in 2 Ki. (21:10-15, fulfilled). Next, 22:15.

6 Predictions—Fulfilled:

1 I will bring evil on Jerusalem and Judah, that whoever hears of it, his ears will tingle (21:12)
2 I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab (21:13)
3 I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down (21:13)
4 I will forsake the remnant of My inheritance (21:14)
5 I will deliver them into the hand of their enemies (21:14)
6 They shall become a prey and a spoil to all their enemies (21:14)

d Cp. 1 Sam. 3:11.

e 3 Figurative Statements of Destruction:

1 I will stretch over Jerusalem the line of Samaria, meaning the city would be destroyed as Samaria was (v 13; 17:1-9)
2 And the plummet of the house of Ahab, meaning the inhabitants would be destroyed like the house of Ahab (v 13; 9:4–10:30)
3 I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down (v 13)

f A remnant survived the calamities of 18:13–19:37, but they were not to be protected in the coming judgment on Judah and Jerusalem. They were to be given into the hands of their enemies (v 14).

g 4 Causes for Destruction of Judah:

1 Because of the sins of Manasseh (v 11)
2 He had done more wickedly than all the Amorites of old
3 Because of the sins of Judah
4 They had done evil in God's sight to provoke Him to anger, since the day that He brought them out of Egypt (v 15)

h Manasseh shed much innocent blood from one end of Jerusalem to the other (v 16). It is held by many that he even killed Isaiah, the prophet. Josephus says that he did not even spare the prophets.

✡ ✡ ✡

from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which* was evil in the sight of the LORD.

(4) Death of Manasseh: accession of Amon (2 Chr. 33:20)

17 ¶ Now the [*i]rest of the acts of Manasseh, and all that he did, and his sin that he sinned, [*j]*are* they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh [*k]slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

3. Reign of Amon, fifteenth king of Judah: two years (2 Chr. 33:21)

(1) Accession and character

19 ¶ [*l]Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he [*a]did *that which* was evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in [b]all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And [c]he forsook the LORD God of his fathers, and walked not in the way of the LORD.

(2) Death of Amon: accession of Josiah (2 Chr. 33:24-25): twenty-ninth civil strife (2 Ki. 25:25, refs.)

23 ¶ And the servants of Amon conspired against him, and [d]slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25 Now the [e]rest of the acts of Amon which he did, [f]*are* they not written in the book of the

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

335 CHAPTER 22

4. Reign of Josiah, sixteenth king of Judah: thirty-one years (2 Chr. 34:1–35:27)

(1) Eighth and last good king of Judah (2 Chr. 34:1-7)

1 Josiah *was* [g]eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name *was* Jedidah, the daughter of Adaiah of [h]Boscath.

2 And he [i]did [j]*that which* was right in the sight of the LORD, and walked in all the way of David his father, and [k]turned not aside to the right hand or to the left.

(2) The temple repaired (2 Chr. 34:8-13)

3 ¶ And it came to pass [l]in the eighteenth year of king Josiah, *that* the [m]king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

● 4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

● 5 And let them deliver it into the hand of the [n]doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was [a]no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

(3) The law discovered (2 Chr. 34:14-17)

---

*j Question 114. Next, v 25.

*k Slept bodily in death, for that which slept was buried in the grave (v 18). The soul does not sleep at death. See ***Immortality*** and ***Hell*** in Index.

*l Amon, security. 3 Amons:
  1 15th king of Judah (21:18-25; 1 Chr. 3:14; 2 Chr. 33:20-25; Mt. 1:10)
  2 Governor of Samaria (1 Ki. 22:26; 2 Chr. 18:25)
  3 Solomon's servant (Neh. 7:59). Called Ami (Ezra 2:57)

*a See note a, 1 Ki. 11:6.

b This means he was more wicked than the kings before him and equal with Manasseh (v 21; note n, 21:3). He could have learned to avoid the pitfalls of sin from the judgment and captivity of his father, but like many others, he did not.

c 6 Sins of Amon:
  1 Did evil in the sight of the Lord (v 20)
  2 Walked in all the sins of his father
  3 Served idols his father served
  4 Worshipped them (v 21)
  5 Forsook the Lord God of his fathers (v 22)
  6 Walked not in the way of Jehovah

d One of 12 kings of Israel assassinated (note l, 1 Ki. 15:28).

e See 2 Chr. 33:21-25.

f Question 115. Next, 23:17.

g Next to the youngest king in Israel at the beginning of his reign. Joash was 7 years old when he began to reign (11:4); Manasseh began ruling when he was 12. Brought up under godly Hezekiah, his father, Manasseh became the worst king of all. Josiah (who began ruling when he was 8) was born to and brought up by wicked Amon, but he became one of the most godly kings. Thus the truth of Ez. 18 is illustrated here, that is a righteous father may produce a very wicked son, and a wicked father may produce a godly son.

h Boscath in Judah (Josh. 15:39).

i See note a, 1 Ki. 11:6.

j 3 Good Things About Josiah:
  1 He did that which was right in the sight of Jehovah (v 2)
  2 Walked in all the ways of David his father
  3 Turned not aside to the right hand or to the left

k Josiah was the only king of whom this was said (v 2).

l This was the year of completing the repair work on the temple and instituting certain reforms (v 3; 23:23). The repairing began in the 12th year (2 Chr. 34:3-8). This was one year before Jeremiah was called to be a prophet which was in the 13th year of Josiah's reign (Jer. 1:2; 25:3). Jeremiah became to Josiah what Isaiah was to Hezekiah and other kings of Isa. 1:1.

m Shaphan, coney. 3 Shaphan's:
  1 Father of Ahikam (22:12; 25:22; 2 Chr. 34:20; Jer. 26:24; 39:14; 40:5; 41:2; 43:6)
  2 Messenger of Jeremiah (Jer. 29:3)
  3 A scribe (22:3-14; 2 Chr. 34:8-20; Jer. 36:10-12; Ez. 8:11). For two generations the family played an important part in Judah

8 of His Relatives Mentioned:
  1 His father (22:3)
  2 His grandfather (22:3)
  3 His son, Ahikam (22:12)
  4 His son, Gemariah (Jer. 36:10)
  5 His son, Elasah (Jer. 29:3)
  6 His son, Jaazaniah (Ez. 8:11)
  7 His grandson, Michaiah (Jer. 36:11-13)
  8 His grandson, Gedeliah (Jer. 39:14)

n These were the overseers of the work (v 9). These first doers also hired the other doers mentioned, the carpenters, builders, and masons, and brought the timber and hewn stone to repair the house with (v5-6)

a No accounts were kept regarding how these overseers used the money in the hiring of workers and buying materials, for they were trustworthy and dealt faithfully (v 7, 9).

✡ ✡ ✡

Shaphan the scribe, [b]I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And [c]Shaphan read it before the king.

(4) Sin discovered: true repentance (2 Chr. 34:18-21)

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

● 13 Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem [d]in the college;) and they communed with her.

(5) Huldah's prophecy of judgment on Judah (2 Chr. 34:22-28)

★●■15 ¶ [e]And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 [f]Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 [a]Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy [*b]grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

336 CHAPTER 23

(6) Law read to the people (2 Chr. 34:29-30)

1 And the king [*c]sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and [*d]he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

(7) Josiah's covenant with God (2 Chr. 34:31-32)

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, [*e]to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

(8) Twenty other reformations (2 Chr. 34:33)
A. Destroys Baal worship and his priests

● 4 And the king commanded Hilkiah the high priest, and the priests of the [*f]second

---

b This might have been the original copy of the Pentateuch laid up beside the ark (Dt. 31:24-26). It could have been hidden during the reigns of Manasseh and Amon because of their wickedness and turning against Jehovah (21:16, 21).

c Read especially the parts applicable to the present circumstances, as Lev. 26 and Dt. 28. When the king heard the words of the book he rent his clothes, and commanded his servants to inquire of the Lord for him, the people, and all Judah. He recognized

gressing the law. They went to Huldah the prophetess who dwelled in Jerusalem (v 11-14).

d The Heb. trans. college here is mishneh, a repetition; duplicate; double; second; and twice as much. Some trans. it the second quarter of Jerusalem, the second part or second rank of buildings joining the palace. It should not have been trans. college (v 14).

e 26th prophecy in 2 Ki. (22:15-20, fulfilled). Next, 23:27.
4 Predictions—Fulfilled:
1 I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king has read (22:16)
2 My wrath shall be kindled against this place and it shall not be quenched (22:17)
3 I will gather you (Josiah) unto your fathers, and you shall be gathered unto the grave in peace (22:20)
4 Your eyes shall not see all the evil which I will bring upon this place

f 2 Causes of Judgment Upon Judah:
1 Because they have forsaken Me (v 17)
2 Because they have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands

a 4 Reasons Josiah Would Escape Judgment:
1 Because his heart was tender (v 19)
2 He humbled himself before Jehovah when he heard the words of the law
3 Because he rent his clothes
4 He wept before the Lord

*b Heb. qeber, the grave, the place of the body; not sheol, the place of departed souls. There is no such thing as the body going to sheol at death or the soul going to qeber. One is a place where the body returns to dust; the other a place of consciousness after death. See ***Hell***, p. 1030.

*c Josiah sent for all of Judah to gather at the temple where he read the Pentateuch to them (v 1-2). He stood by a pillar, and made a covenant with the people to walk after the Lord, to keep His commandments, testimonies, and statutes with all the heart and all the soul, and to perform the words of the covenant. All the people stood, signifying that they accepted the covenant terms and would obey them (v 3).

*d See ***43fold Reformation of Josiah***, p. 708.

*e 6fold Terms of the Covenant (v 3):
1 To walk after the Lord
2 To keep His commandments
3 To keep His testimonies
4 To keep His statutes
5 To perform the words of the Mosaic covenant that are written in this book
6 To do this with all the heart and soul

*f The ordinary priests of the 2nd rank in contrast with the high priest.

✡ ✡ ✡

forth out of the temple of the LORD all the [g]vessels that were made for Baal, and for the grove, and for all the host of heaven: and he [h]burned them without Jerusalem in the fields of Kidron, and [i]carried the ashes of them unto Bethel.

5 And he put down the [j]idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; [k]them also that burned incense unto Baal, to the sun, and to the moon, and to the [l]planets, and to all the host of heaven.

6 And he brought out the [m]grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the [a]graves of the children of the people.

B. Destroys sodomite houses

7 And he brake down the houses of the [b]sodomites, that *were* by the house of the LORD, where the [c]women wove hangings for

C. Destroys high places of idolatry

8 And he [d]brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and [e]brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

D. Destroys fire worship to Molech

10 And he defiled [f]Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

E. Removes sun worship and its dedicated horses and chariots

11 And he took away the *[g]horses that the

---

1 Those made for and used in Baal worship
2 Those made for and used for the grove (the Asherah) worship
3 Those made for and used in the worship of the host of heaven—the sun, moon, and planets

h Burned them as described in Dt. 7:25.

i Carried the ashes to Bethel to defile the altar of Jeroboam, as predicted in 1 Ki. 13:2 where even the name of Josiah is mentioned 322 years before he was born and 348 years before the prediction was fulfilled (note i, 1 Ki. 13:2).

j Idolatrous priests who were black-robed instead of white-robed as God's priests. They were not the kohen, as appointed by God, but kemarim, as appointed by man (v 5). Cp. Hos. 10:5; Zeph. 1:4.

k Each separate idol had its own priests, so there were many orders of priests in Israel—those that burned incense in the high places, ordained by the kings of Israel from the lowest of the people; those that burned incense to Baal; and those that burned it to the sun, moon, planets, and all the host of heaven (v 5). Cp. 1 Ki. 12:31.

l Planets—the 12 signs of the zodiac. Heb. mazzaloth, spelled Mazzaroth, meaning stations (Job 38:32). This was the Babylonian name for the divisions of the zodiac called Mauzalti in the Assyrian inscriptions. The word is used only here (v 5).

m Here is a clear reference proving that the words grove and groves, which are used with idolatry so many times, do not indicate a group of growing trees. Such could not be in the temple building. They refer to asherahs or gods made of trunks of trees—something like totem poles of the American Indians. See ***Asherah***, p. 194.

a The qeber, not sheol, which is never in the plural and never refers to the grave. Qeber is the proper Heb. word for grave, tomb, or burying-place, while sheol is the one for hell, the present place for wicked departed souls and spirits—a place where they are in a conscious state of torment and where they will remain until the resurrection of their bodies from the qeber. Even the righteous souls and spirits of the departed went into sheol before the resurrection of Christ, but in a separate compartment from that of the wicked. These were in comfort awaiting their liberation from that place. When Christ descended into sheol-hades He liberated the righteous being held captive by the devil against their will (Heb. 2:14-15); and He Himself took them captive into heaven when He ascended on high (Eph. 4:8-10). At that time many bodies of the saints which slept arose and went into Jerusalem appearing to many (Mt. 27:53). This compartment in sheol-hades was called paradise (Lk. 23:43), and there was a great gulf between it and the torment compartment of the wicked souls (Lk. 16:19-31). Only the wicked go to sheol-hades now; this will continue until they are liberated from this place in the second resurrection time to be judged and finally cast into the lake of fire—not in their soul and spirit form only, as before the judgment, but in their resurrected and immortal bodies to be tormented bodily as well as in soul and spirit eternally (Mt. 10:28; 25:41, 46; Mk. 9:43-49; Rev. 14:9-11; 20:11-15; 21:15; Isa. 66:22-24). The righteous go immediately to heaven now, in soul and spirit form at the time of physical death, and their bodies are put into graves until their resurrection (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). See ***Hell***, p. 1030.

b The sin God condemned more than any other sexual sin was practiced here by the temple. The sodomites were male prostitutes in connection with idolatry. Besides these they had many women prostitutes consecrated to idols to attract men. See ***Sodomy*** in Index.

c These women were prostitutes in the worship of the Asherah, and one of their duties was the weaving of coverings for the Asherah—coverings which seem to have been in various colors (v 7).

d Josiah removed the Levitical priests who had officiated at the various high places, taking them from the scenes of their idolatries and bringing them to Jerusalem where their conduct could be watched (v 8).

e He broke down all high places in Jerusalem, and the priests whom he brought from all parts of his kingdom, as in v 8, were disqualified from coming to Jehovah's altar. Yet they ate of the unleavened bread of their brethren and were supported from ecclesiastical money that came in.

f The word Topheth, or Tophet, is derived, no doubt, from toph, a drum, because of the cries of the children being burned in the fire of Molech. The drums and noisy worship would drown out such cries so the worship could be tolerated. Or, the word is derived from taph, to burn. Topheth was a spot in the valley of the son of Hinnom where continual fires were kept to burn the refuse of Jerusalem, and where such idolatry was carried on. This place had been given to the priests of Molech by kings of Judah—Ahaz, Manasseh, and Amon; and the idolatrous worship had flourished here (v 10).

*g The custom of dedicating a chariot and horses to the sun was a Persian practice. When he made sacrifices, the king of Persia offered a white horse to the sun: they mounted their horses early in the morning and rode toward the rising orb of the sun as if to salute it, then offered the horses in sacrifice. The wicked Manasseh heard of this custom and imitated it to some extent, maybe not actually slaying the horses but dedicating them to the sun. The idea came from regarding the sun as a charioteer who drove his horses daily across the sky. The Greeks and Romans may have taken this idea from the Persians. Such chariots were used mainly in Israel in religious processions.

entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire.

F. Destroys idolatrous altars

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the [*h]kings of Judah had made, and the altars which Manasseh had [*i]made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron.

G. Destroys other idol gods

13 And the high places that *were* before Jerusalem, which *were* on the right hand of the [*j]mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

H. Destroys Jeroboam's altar and high place at Bethel, fulfilling 1 Ki. 13:2-3

15 ¶ Moreover the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place [a]he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove.

16 And as Josiah turned himself, he spied the [b]sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, [c]What title *is* that that I see? And the men of the city told him, *It is* the sepulchre of the man of God, [d]which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

I. Destroys high places in all Samaria and kills the idolatrous priests

19 And [e]all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

20 And he slew all the priests of the high places that *were* there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

J. Restores the Passover (2 Chr. 35:1-19)

21 ¶ And the king commanded all the people, saying, [f]Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

K. Destroys all traffic with demons and household gods

24 ¶ [g]Moreover the *workers with* familiar spirits, and the [h]wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were [i]written in the book that Hilkiah the priest found in the house of the LORD.

25 And [j]like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

(9) Judah doomed despite the reformations of Josiah

[*h] The kings of Judah who started many of these idolatries were Ahaz, Manasseh, and Amon. Now Josiah broke down all the places and things pertaining to idolatry (v 12).

[*i] See 21:5, 21-22; 2 Chr. 33:15.

[*j] This was the Mount of Olives and so-called because of the idolatries connected with it. Here Solomon had promoted the idol worship of his wives, part of which is mentioned—Ashtoreth, Chemosh, Milcom, abominations of Zidon, Moab, and Ammon. Josiah defiled these idols and their places of worship on the Mount of Olives, by breaking down their images, and groves (asherahs) and with the bones of men (v 13-14).

[a] Josiah broke down the altar and high place Jeroboam had made at Bethel, burned the grove (asherah), stamped the high place to

dead□men's bones, fulfilling the prophecy made concerning the altar in 1 Ki. 13:1-3 (v 15-16).

[b] Heb. qeberim, graves, tombs (note a, 23:6).

[c] Question 116. Next, v 28.

[d] This story is recorded in 1 Ki. 13; the happening took place 348 years before this.

[e] He also broke down all the houses of the high places where immoralities had been carried on by male and female prostitutes in connection with idols. Furthermore, he slew all the depraved priests of such places, and burned the bones of men on the altars to pollute them (v 19-20).

[f] After destroying all the idolatrous places in Jerusalem, Samaria, Bethel, and other cities throughout his realm, and completely ridding the country of all idol worship, he now commanded the people that were left to keep the passover and observe all the law. No such passover had been held in all Israel from the days of the judges and kings up to this time (v 21-23). This was also said of the one Hezekiah held, and it was true up to that time, but this one exceeded it. Cp. 2 Chr. 30:26 and 35:1

[g] After destroying the public places of idolatry he then started on the destruction of all household gods and persons who had traffic with demon spirits.

[h] For comments on familiar spirits and wizards, see note b, Lk. 12:29.

[i] This book, found by Hilkiah, was accepted at that time as the original writing of Moses; and it has come down to us as we now have it in the first 5 books of our Bible. If it had been a fraud there were means of detecting it:

1. The Jewish Liturgies, which embodied large portions of the law of Moses
2. The memory of living men in that day
3. Other copies, entire and fragmentary, existing among the learned Jews and in schools of the prophets which were numerous in Judah as well as in the 10 tribes, before the captivity
4. Quotations from the law in other works, especially in the records of the judges and kings, and writings of the psalmists and prophets who referred to it often

[j] There was no king like Josiah, before or after him, that turned to the Lord with all his heart, soul, and might, to do according to all the law of Moses (v 25).

✡ ✡ ✡

not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

★■27 [*b]And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

28 Now the rest of the acts of Josiah, and all that he did, [*c]*are* they not written in the book of the chronicles of the kings of Judah?

(10) Death of Josiah: accession of Jehoahaz

29 ¶ In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah [*d]went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

5. Reign of Jehoahaz, seventeenth king of Judah: three months (2 Chr. 36:1-4)
(1) Accession and character

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he [*e]did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

(2) Fourth war of Israel and Egypt (2 Ki. 23:29-30; Ex. 14:5-28; 1 Ki. 14:25-30)
Death of Jehoahaz: accession of Jehoiakim (2 Chr. 36:5-7)

33 And Pharaohnechoh put him in bands not reign in Jerusalem; and put the land to a tribute of [f]an hundred talents of silver, and [g]a talent of gold.

34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to [h]Jehoiakim, and took [i]Jehoahaz away: and he came to Egypt, and [j]died there.

35 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaohnechoh.

X. Captivity of Judah to Babylon (2 Ki. 23:36–25:30; 2 Chr. 36:5-23)
1. Reign of Jehoiakim, eighteenth king of Judah: eleven years (2 Chr. 36:5-7)

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign; and he [*a]reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he [b]did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

337 CHAPTER 24

2. Jehoiakim's submission and rebellion against Babylon

1 In his days [c]Nebuchadnezzar king of Babylon [d]came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

3. The beginning of the end of the kingdom of Judah: first deportation of Judah to Babylon (2 Chr. 36:5-7)

2 And the LORD [e]sent against him bands of the Chaldees, and bands of the Syrians, and

---

Josiah, Jehovah did not see fit to turn away all His wrath, for He knew the change would last only during the days of Josiah, and that Judah would follow the old pattern of most of the previous kings of Israel and Judah, continuing in sin (v 26). He had already determined the destruction of Judah because of the long record of sin and rebellion (v 27). However, if He had seen a deep rooted reformation, something of a permanent nature, there is no doubt but what He would have changed His plans of destruction. He even said that He would bless the very small remnant left after the destruction of Judah, if they would only stay in the land and obey Him, so He surely would have done as much for the whole nation if the change in Josiah's day had continued. See Jer. 41:9-22.

[*b] 27th and last prophecy in 2 Ki. (23:27, fulfilled).

[*c] Question 117. Next, 24:5.

[*d] Why Josiah went against him is not known; it could have been because the Egyptian armies were going through Judah. He was thus slain at Megiddo and buried with his fathers (v 29-30).

[*e] See note a, 1 Ki. 11:6.

[f] 100 talents of silver at $1,920 each would be $192,000.

[g] A talent of gold would be $29,085.

[h] Jehoiakim, Jehovah sets up. He was the older brother of Jehoahaz who was only 23 years old when he began to reign (v 31). Jehoiakim was 25 years old when he began to reign after the 3-month reign of his younger brother (v 36). Both he and his brother did evil, and this immediately after the revival under their father Josiah. No doubt this is one of the reasons for Jehovah not removing His wrath from Judah (v 26-27). Josiah was the last good king in Judah. Jehoiakim, being wicked, permitted many of the pagan practices to return, which his father had previously put away. He even defied God and burned the scroll of prophecies addressed to him, warning of his fate and that of Judah if he persisted in sin (Jer. 36). He gave the tribute money to Pharaoh—that which he had collected in a special tax program throughout Judah (v 35).

[i] Jehoahaz, Jehovah upholds. He was the 17th king of Judah (v 31-32; 2 Chr. 25:17, 25). Another Jehoahaz was the 11th king of the 10 tribes (10:34-36; 13:1-9; 14:8-14; 2 Chr. 25:17, 25).

[j] As Jer. 22:11-12 predicted.

[*a] There were 2 kings who reigned 11 years each (Jehoiakim and Zedekiah), and 2 who reigned 3 months each (Jehoahaz and Jehoiachin), after the good reign of Josiah. The time was drawing near when the kingdom of Judah would pay for its sins, going into captivity like the 10 tribes about 111 years before (v 31, 36; 24:8-16).

[b] See note a, 1 Ki. 11:6.

[c] Nebuchadnezzar, meaning Nebo defend the boundary, was the name of the son of Nabopolassar, king of Babylon. He became prominent in Scripture in the history of the chastening of Judah by God. He is called Nebuchadnezzar 60 times (v 1, 10-11; 25:1-22; 1 Chr. 6:15; 2 Chr. 36; Ezra 1:7; 2:1; 5:12-14; 6:5; Neh. 7:6; Esther 2:6; Jer. 27:6-8, 20; 28:3-14; 29:1-3; 34:1; 39:5; Dan. 1:1–5:18) and Nebuchadrezzar 31 times (Jer. 21:2-7; 22:25; 27:1; 25:1-9; 29:21; 32:1, 28; 35:11; 37:1; 39:1, 11; 43:10; 44:30; 46:2, 13, 26; 49:28-30; 50:17; 51:34; 52:4-30; Ez. 26:7; 29:18-19; 30:10).

[d] Came up in the 4th year of Jehoiakim (v 1; Jer. 25:1; 46:2). In the book of Daniel it says in the 3rd year of Jehoiakim (1:1), but Daniel wrote from Babylon at the time Nebuchadnezzar started to Palestine, while other scriptures record the actual time of his coming against Jehoiakim and his submission to Babylon. Jehoiakim served Babylon 3 years and then rebelled (v 1).

[e] The Lord allowed marauding bands of Chaldees, Syrians, Moabites, and Ammonites to begin destroying Judah, as He had predicted by the prophets. Then came Nebuchadnezzar whom He had predicted by name as being the one to destroy Judah and Jerusalem (v 2-3; Jer. 27:6-8). God even commanded the destruction of Judah—their removal out of the land for the sins of Manasseh and other kings(v 3-4)

dren of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

4. Death of Jehoiakim: accession of Jehoiachin (2 Chr. 36:8-10)

5 ¶ Now the [f]rest of the acts of Jehoiakim, and all that he did, [g]*are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim [h]slept with his fathers: and Jehoiachin his son reigned in his stead.

5. Babylon conquers Egypt

7 And the king of Egypt came not again any more out of his land: [i]for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

6. Reign of Jehoiachin, nineteenth king of Judah: three months (2 Chr. 36:8-10): accession and character

8 ¶ [j]Jehoiachin *was* [k]eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he [a]did *that which* was evil in the sight of the LORD, according to all that his father had done.

7. Second deportation to Babylon (2 Chr. 36:5-10)

10 ¶ [b]At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his

the eighth year of his reign.

13 And [c]he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces [d]all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

8. Reign of Zedekiah, twentieth and last king of Judah: eleven years (2 Chr. 36:11-21): accession and character (2 Chr. 36:11-14)

17 ¶ And the king of Babylon made Mattaniah [e]his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he [*f]did *that which* was evil in the sight of the LORD, according to all that Jehoiakim had done.

9. Zedekiah rebels against Babylon (2 Chr. 36:13)

20 For [*g]through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled [*a]against the king of Babylon.

CHAPTER 25

10. Fifth and last war of Babylon and Israel (2 Ki. 24:6-10; Gen. 14; Judg. 3:8)

---

f See 2 Chr. 36:5-7.

g Question 118. Last question in 2 Ki.

h Slept in body with his fathers, as the soul never sleeps at death; it is fully conscious in hell or heaven. See ***Hell*** in Index. He was not buried like his fathers, for his body was left in the open field and buried like a beast (Jer. 22:18-19; 36:30-31).

i The king of Babylon had now gotten rid of Egypt and there was no fear of help for Judah from this quarter (v 7). Nebuchadnezzar then came against Judah to fulfill the many prophecies concerning his conquest of the Jews.

j Jehoiachin, Jehovah establishes. 19th king of Judah. He was taken to Babylon and released (v 8-15; 25:27; 2 Chr. 36:8-9; Jer. 52:31). He is called Coniah. See Jer. 22:24-28, notes. Also called Jeconiah (1 Chr. 3:16-17; Esther 2:6; Jer. 24:1; 27:20; 28:4; 29:2) and Jechonias (Mt. 1:11-12).

k In 2 Chr. 36:9 it says 8 years. This can be explained only as an error in copying the number in one of the two places. Such mistakes were easy to make if the copy from which another was made was in the slightest way marred. 18 must be the true age, as he had wives (v 15). A boy 8 years of age would not have wives, unless we judge him as inheriting some at his father's death, as the custom was.

a See note a, 1 Ki. 11:6.

b At that time—when Jehoiakim was dead and Jehoiachin began to reign—Nebuchadnezzar, king of Babylon, came up against Jerusalem (in the 8th year of his reign) to besiege the city. Jehoiachin, who had reigned 3 months, went out to meet him with his mother, servants, princes, and officers; and Nebuchadnezzar took him into captivity (v 8-12; Jer. 25:1; 22:25).

c 12 Things Captured by Nebuchadnezzar:
1 All the treasures of the temple (v 13)
2 Treasures of the king's house
3 Vessels of gold that Solomon had made for the temple
4 All inhabitants of Jerusalem (v 14)
5 All the princes
6 All the mighty men of valor
7 All the craftsmen and smiths
8 Jehoiachin (v 15)
9 The king's mother
10 The king's wives
11 The king's officers
12 The mighty of the land

d The only explanation we have for all the vessels of gold that Solomon had made being in the temple is that by this time they had been brought back from other places where they had been taken in various tributes to Assyrians, Egyptians, and others in the past. Perhaps the true meaning is that all the vessels that were left at this time, were taken—and that would not be very many of the original ones.

e Jehoiachin's father's brother; hence the kings in the line of David and the Messiah ended in Jehoiachin (v 17).

*f See note a, 1 Ki. 11:6.

*g This means that God permitted Zedekiah to rebel, for it was determined that Judah should be destroyed at this time and go into captivity because of repeated sinning (v 20)

*a This is what Jehoiakim had done, causing the invasion (24:1). This was to be the last rebellion of Judah, for Nebuchadnezzar was determined to take all the Jews captive except a few of the poorest people in the land. He intended to destroy the nation and make it ineffective as a military power, so that he would have no more trouble from this source.

of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the *fourth* month the [c]famine prevailed in the city, and there was no bread for the people of the land.

11. Defeat of Israel: Zedekiah carried to Babylon (2 Chr. 36:15-21)

4 ¶ And the city was [d]broken up, and all the men of war *fled* by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees *were* against the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and [e]put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

12. Jerusalem and the temple destroyed (2 Chr. 36:19)

8 ¶ And in the fifth month, on the [f]seventh day of the month, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

13. Third and final deportation of Judah to Babylon (2 Chr. 36:15-21)

11 Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land [g]*to be* vinedressers and husbandmen.

14. Temple vessels and metals taken to

13 [a]And the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the firepans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar *was* [*b]eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter [*c]three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

15. High priest and others executed by Nebuchadnezzar

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and [*d]slew them at Riblah in the land of Hamath. So [*e]Judah was carried away out of their land.

16. Gedaliah made governor of the remaining Jews

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of [*f]Ahikam, the son of Shaphan, ruler.

23 And [*g]when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, *even*

---

month (Tebeth, January), the 10th day of the month (v 1), the siege began; and it ended in the 11th year, the 9th day of the 4th month (Tammuz, July, v 3). See Jer. 30-44 for a divine comment on this history. The day of the siege was revealed to Ezekiel in far away Babylon (Ez. 24:1).

[c] This fulfilled Lev. 26:29; Dt. 28:53-57; Jer. 15:2; 27:13; Lam. 2:20-22; Ez. 4:16.

[d] The city was breached. Before this an Egyptian force approached and the Babylonians retired (Jer. 37:5-11). This was only temporary, as predicted.

[e] He was made blind so that he could not see Babylon (where he died), and this is what had been predicted (v 7; Ez. 12:13); but he did see the king of Babylon, as also had been predicted (Jer. 32:4; 34:3). The blinding of captives was long an oriental custom (v 7; Judg. 16:21; 1 Sam. 11:2). In Persia, during the time of the younger Cyrus, men being deprived of their sight for crimes was common and many could be seen along the highway. One mode of blinding was by passing a red-hot copper plate before the eyes, but this did not always produce total blindness. Sometimes the point of a dagger or spear was thrust into the eyes. Fetters used on captives were of different materials; those used on Zedekiah were of brass or copper. Displayed in the British Museum are a pair of bronze fetters weighing 8 lbs. 11 oz., and measuring 16½ in. in length. It is said they were brought from Nineveh.

[f] Jer. 52:12 says 10th day. He may have set fire to it on the 7th day and it burned until the 10th (v 8-9).

[g] This explains why a very small remnant was left in Palestine. They were to be caretakers of the land.

[a] Only the brass was removed from the temple here, as the more precious things had already been taken (24:13). A full list is given in Jer. 52:17-23. All the brass of the pillars, the brazen sea, the bases of the smaller lavers, the pots, shovels, snuffers, spoons, and other articles were removed, as well as a few things of gold and silver which could be found in the temple (v 13-17).

[*b] 18 cubits at 25 in. each would be 37½ ft.

[*c] 3 cubits at 25 in. each would be 6 ft. 3 in.

[*d] Slew them for their part in the rebellion against him (v 21).

[*e] This completed the judgment of God upon Judah, the people He had sought to bless for centuries and could not because of their sins and stubbornness. He tried redeeming them again 70 years later, but had to permit their destruction again as a nation in A.D. 70 (Lk. 21:20-24).

[*f] He had befriended Jeremiah (Jer. 26:24).

[*g] See a larger account in Jer. 40:7–43:13.

* * *

the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

● 24 And Gedaliah [j]sware to them, and to their men, and said unto them, [a]Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.

17. Thirtieth and last civil strife in Israel (Josh. 22:1; Judg. 8:1; 9:1; 12:1; 20:1; 1 Sam. 22:11; 23:13; 24:1; 26:2; 2 Sam. 2:12; 3:1; 15:1; 20:41; 1 Ki. 12:16; 15:16,27; 16:9,15,21; 2 Ki. 9:14; 11:4; 14:8; 15:10,13,16,25,30; 16:5; 21:23)

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

18. Flight of the remnant to Egypt

and the captains of the armies, arose, [a]and came to Egypt: for they were afraid of the Chaldees.

19. Release of Jehoiachin in Babylon

27 ¶ And it came to pass in the [b]seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

---

h He was of the seed royal and laid claim to the throne of Judah. Cp. Jer. 40:8; 41:1-18

i Johanan and the others warned Gedaliah of the treachery of Ishmael (Jer. 40:13; 41:15).

j Their lives were forfeited because of their

Gedaliah swore that if those who remained gave no further trouble, the offenses of the past would be forgiven (v 25).

a Gedaliah gave the only sound advice that could be given under the circumstances, but the stubborn and proud Jews, the die-hard rebels of the seed royal and the Chaldees that were with Ishmael at Mizpah, came and smote Gedaliah and the people were without a leader again. The plan was instigated by Baalis, king of Ammon (Jer. 40:7–43:13). For this the remnant of Judah had to endure untold sufferings; many died in the land of Egypt for disobedience to the Lord and His prophets

*a They went into Egypt in defiance of God and His prophets (Jer. 42-43). Jeremiah told them that Egypt would also be given to Nebuchadnezzar and they therefore would still be in his dominion (Jer. 44:29-30).

b After Jehoiachin was held captive for 37 years in Babylon he was liberated by Evilmerodach in the first year of his reign. He exalted Jehoiachin higher than any other of the captive kings in Babylon, permitting him to eat at his own table until his death (v 27-29).

✡ ✡ ✡

Summary of 2 Kings

Date and place: The records which make up 1 and 2 Kings were written in Palestine, 1046-616 B.C. by scribes and prophets whose duty it was to record events during the reign of whatever king or kings they served under. These records were put into one book by the final author or authors, and the one book was divided into two by the Septuagint translators about 294-289 B.C. If written by Isaiah and Jeremiah in its final form the book was so compiled about 743-683 B.C. and 782-616 B.C.

Author: It seems that Isaiah and Jeremiah were the authors or final compilers using the public records of the kings of Israel. Among the recorders were Nathan, Gad, Iddo, Abijah, Jehu, and others (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:32).

Proof of authorship: Jewish tradition says that Jeremiah was the author. It seems from 2 Chr. 32:32 that Isaiah was the chief writer; so it could be that Isaiah wrote the book of Kings up to the time of Hezekiah (1 Ki. 1:1–2 Ki. 20:21) and Jeremiah completed it, telling of the happenings from then on to the captivity (2 Ki. 21-25).

Theme: History of the kings of Israel and Judah from the time of Solomon to the captivity to Babylon.

Purpose: To show the reason for the Davidic kingdom not being perpetually continued and to reveal why God sent Israel into captivity.

Statistics: 12th book of the Bible; 25 chapters; 719 verses; 23,532 words; 118 questions; 560 verses of history; 58 verses of fulfilled prophecy; 1 verse of unfulfilled prophecy; 65 predictions; 118 commands; 3 promises; and 20 distinct messages from God (1:3, 15; 2:21; 3:16; 4:43; 7:1; 8:1, 10; 9:1, 6, 26; 10:30; 19:6, 20; 20:1, 5, 16; 21:10; 22:15; 23:27).

Rebellion of Moab (1:1)

Then—after the death of Ahab, Moab rebelled against the northern kingdom of Israel (v 1). The word then indicates the book is a continuation of 1 Kings. The two books were one up to the time of the Septuagint translators in the 3rd century B.C. It was then that the book of Kings was divided into two sections.

Moab had been subdued by David (2 Sam. 8:2; 23:20); and after the division of the kingdom it passed to the 10-tribe kingdom. Moabites were greatly oppressed by Omri and Ahab and, on the death of the latter, Mesha, king of Moab, rebelled and gained independence. The Moabite stone discovered in 1868 at Dibon in Moab is revealing. The writing is in ancient Hebrew characters down to the time of 140 B.C. when it was replaced by modern square characters in use today. According to the stone, Mesha, son of Chemosh-Melech, king of Moab of Dibon, saw his desire upon his enemies after Omri and Ahab had oppressed them for many days. It tells of his victories at Ataroth, Kerioth, Nebo, Jahaz, and other places. It gives all credit to Chemosh, national god of Moab, for past defeats and slavery to Israel, because he was angry; and it gives the god credit for victories won after this. See 3:1-27.

Ahaziah's Sin (1:2)

His great sin in this matter was ignoring Jehovah, the God of Israel, the only true and living God, by going down to Ekron to inquire of an idol god called Baal-zebub who was the god of flies (v 2). In the East, flies were one of the most terrible plagues and pagans would naturally have a god of flies as they had gods of rain, thunder, and other things. Later, Jews changed the name to Beel-zebul, lord of the dunghill (Mt. 12:24). In the Gr. it is Baal-zebul, lord of abominable idols; the prince of idols and idolatry; the worst and chief of all wickedness. To inquire of such a god was to deny Jehovah. Ahaziah therefore cast away the last remnant of faith in the old religion of his fathers and consulted a foreign oracle, as if the voice of God was silent in his own country.

Elisha's Test (2:1)

Elijah permitted Elisha to accompany him to Gilgal without saying a word about staying some place, but when he arrived here he told him to stay while he went to Bethel (v 2). Then Elijah urged him to tarry at Bethel while he went to Jericho (v 4), and to remain at Jericho while he went to Jordan (v 6); but Elisha would not leave Elijah, being determined to go on with him until he was taken to heaven that day. The reason for all this is not explained. It could be that Elijah was testing the man to see how determined he was to have his Spirit and power so as to carry on in his place after his departure. Elisha had already been anointed to take his place (19:16), but he had not yet received the Spirit and power of Elijah. This is what he was desiring, as is clear from v 9-11.

The prophets were the divine philosophers, the instructors, and the guides of the Hebrews in piety and virtue. They generally lived retired being seen in public mainly when they had some message of God to deliver. Their habitations and mode of life were plain, simple, and consistent. Sons of the prophets were pupils of the prophets being trained in religion and habits of devotion and piety. They were not a monastic order but a group of theological students studying the law and history of God's people, together with sacred poetry and music. There were several schools of the prophets from the days of Samuel to the N.T. times when Israel was a nation (1 Sam. 10:5, 10-12; 19:20, 24). In the days of Elijah he was headmaster of several schools—at Gilgal (4:28), at Bethel where Jeroboam had his altar and one of his golden calves (1 Ki. 12:29; 13:1-32), at Jericho, and other places (v 3-7, 15; 1 Ki. 20:35; 21:10). Elisha succeeded Elijah over these schools and even enlarged them (4:1, 38; 5:22; 6:1-7; 9:1).

Miracles of Elijah and Elisha (2:14)

First miracle of Elisha (v 14). Elijah experienced 16 miracles and Elisha 32, because he had a double portion of the Spirit and power of Elijah.

16 Miracles of Elijah:

1 3 years of drought (1 Ki. 17:1)
2 Being fed by ravens (1 Ki. 17:2-7)
3 Multiplying of meal and oil (1 Ki. 17:8-16)
4 Resurrection of a boy (1 Ki. 17:17-24)
5 Fire from heaven (1 Ki. 18:30-40)
6 Rain after 3½ years (1 Ki. 18:41-45)
7 30-mile foot race (1 Ki. 18:46)
8 Angelic food causing supernatural strength for 40 days (1 Ki. 18:46)
9 Miraculous utterance (1 Ki. 21:17-24)
10 Miraculous utterance (1 Ki. 21:28-29)
11 Miraculous utterance (2 Chr. 21:12)
12 Miraculous utterance (1:3-8)
13 Fire from heaven (1:9-10)
14 Fire from heaven (1:11-12)
15 Drying up of Jordan (2:7-8)
16 Imparting double portion of Spirit on Elisha(2:9-10)

32 Miracles of Elisha:

1 Drying up of Jordan (2:13-15)
2 Healing of the waters (2:19-22)
3 Bears from the woods (2:23-25)
4 Water filling ditches without rain (3:16-20)
5 Defeat of Moabites (3:18-20, 24-27)
6 Optical illusion (3:21-23)
7 Increase of widow's oil (4:1-7)
8 Barrenness healed (4:12-17)
9 Resurrection of a boy (4:32-37)
10 Pottage healed (4:28-41)
11 Bread multiplied for 100 men (4:42-44)
12 Leprosy of Naaman healed (5:1-14)
13 Discernment of Gehazi (5:25-26)
14 Leprosy of Naaman given to Gehazi (5:27)
15 Making iron to swim (6:1-7)
16 Revealing war secrets (6:8-10)
17 Revealing war secrets (6:10-12)
18 Revealing war secrets again (6:13)
19 Eyes of servant opened (6:13-17)
20 Blinding Syrian army (6:18)
21 Capturing whole Syrian army (6:19)
22 Healing Syrian army of blindness (6:20-23)
23 Foreknowing the king's act (6:32-33)
24 Miraculous utterance (7:1)
25 Miraculous utterance (7:2)
26 Confusion of Syrians (7:6-8)
27 7 years of famine (8:1-2)
28 Miraculous utterance (8:7-11)
29 Miraculous utterance (8:12)
30 Miraculous utterance (8:13-15)
31 Miraculous utterance (9:1-10)
32 Miracle of utterance (13:14-19)

25 Sins of Israel (17:7)

1 Sinned against Jehovah by fearing other gods (v7)
2 Walked in the statutes of the heathen, whom the

ing and worshipping golden calves (v 8; 1 Ki. 12:25-33)
4 Committed secret sins which were not right in God's sight (v 9)
5 Built high places in all their cities
6 Set up images on every high hill and under every green tree (v 10)
7 Set up groves (see ***Asherah***, p. 194) on hills and under trees
8 Burnt incense in all high places, as the heathen did (v 11)
9 Wrought wicked things to provoke God to anger
10 Served idols contrary to God's law (v 12)
11 Would not hear God (v 14)
12 Hardened their necks as their fathers had done
13 Did not believe in the Lord
14 Rejected His statutes (v 15)
15 Rejected His covenant that He had made with their fathers
16 Rejected His testimonies which He testified against them
17 Followed vanity
18 Became vain
19 Went after the heathen round about to follow them
20 Left all the commandments of the Lord (v 16)
21 Worshipped the host of heaven, the sun, moon, and planets
22 Served Baal (v 17)
23 Caused their sons to pass through the fire
24 Used divination and enchantments
25 Sold themselves to do evil in the sight of the Lord, to provoke Him to anger

16 Uses of the Word "Sake" (19:34)

1 For Joseph's sake (Gen. 39:5)
2 For Israel's sake (Ex. 18:8; 2 Sam. 5:12)
3 For David's sake (1 Ki. 11:12, 13, 32, 34; 15:4; 2 Ki. 8:19; 19:34; 20:6)
4 For God's sake (2 Ki. 19:34; 20:6)
5 His name's sake (Ps. 23:3; Ez. 20:9, 14, 22; Mt. 10:22; 1 Jn. 2:12)
6 The elect's sake (Mt. 24:22)
7 For Jesus' sake (2 Cor. 4:5, 11)
8 For Christ's sake (2 Cor. 12:10; Eph. 4:32; Rom.15:30)
9 For the gospel's sake (1 Cor. 9:23)
10 For conscience sake(Rom.13:5; 1 Cor.10:25,27, 28)
11 For His body's sake (Col. 1:24)
12 For love's sake (Ph'm. 9)
13 For the Lord's sake (1 Pet. 2:13)
14 For righteousness' sake (1 Pet. 3:14)
15 For truth's sake (2 Jn. 2)
16 For My name's sake (Rev. 2:3)

Hezekiah's Prayer (20:3)

There were only 30 words in Hezekiah's prayer, but they brought an answer that gave him 15 more years to live and reign in Judah. It was a short prayer compared to the 134 words of a previous prayer asking for the whole nation to be saved (note a, 19:14). His was a quick answer on this occasion, for before Isaiah had departed from the middle court God told him to return and give a new message of life to the king (v 4-7).

Hezekiah's Sun Dial (20:9)

Hezekiah chose the harder thing—that the sun be turned backward 10 degrees instead of forward. By God's eternal law it always moves forward but here is a notable miracle of the sun being turned backward; or, technically speaking, the earth revolving back 10 degrees from where it had come on that day. There is no need to guess how this was done, by eclipse or some other act of nature, for then we begin to question the supernatural. Could not God turn His earth backward 10 degrees? If so, then we need not manufacture theories to explain the matter.

3 Arguments to Jehovah (20:3)

1 I have walked before You in truth

3 I have done that which is good in Your sight

These arguments formed the basis of Hezekiah's request to live, and Jehovah recognized them, for they were true (note a, 18:3); and He respected the king enough to continue his life 15 more years (v 6). God enjoys doing things, not altogether for His own sake, as some believe, but for the sake of His people also. The gospel fact is that God is consecrated to the highest good of being and of the universe; and this truth applies to the individual as well as to the minutest detail of all creation. See note i, 19:34.

43fold Reformation of Josiah (23:2)

1 Read the law to the people (v 1-2)
2 Made a covenant to keep the law (v 3)
3 Brought out of the temple all vessels made for and used in Baal worship (v 4)
4 And all the vessels made for and used in the grove (see ***Asherah***, p. 194)
5 And all vessels made for and used in worship of the host of heaven (v 4)
6 Burned them outside Jerusalem
7 Carried the ashes to Bethel
8 Put down the idolatrous priests, whom the kings of Judah ordained to burn incense in high places in the cities of Judah (v 5)
9 Put down all who burned incense to Baal
10 Put down all who burned incense to the sun, moon, planets—all the host of heaven
11 Brought out the grove (see ***Asherah***, p. 194) from the temple (v 6)
12 Burned it outside Jerusalem
13 Stamped it into powder
14 Cast it upon the graves of the children of the people
15 Broke down the houses of the sodomites that were near the temple, where women wove hangings for the grove (v 7; ***Asherah***, p. 194)
16 Brought all the priests of idol gods out of the cities (v 8)
17 Defiled the high places where they burned incense
18 Broke down the high places of the gates
19 Defiled Topheth, so that no man might make his son or daughter pass through the fire of Molech (v 10)
20 Took away the horses of the kings that were dedicated to the sun at the temple entrance (v 11)
21 Burned the chariots of the sun with fire
22 Broke up all the altars that were on the top of the upper chamber of Ahaz, which the kings had made (v 12)
23 Broke down the altars Manasseh had made in the 2 courts of the temple
24 Cast their dust into the brook Kidron
25 Defiled the high places that Solomon had made to gods of his wives (v 13)
26 Broke the images in pieces (v 14)
27 Cut down the groves (see ***Asherah***, p. 194)
28 Filled their places with the bones of men
29 Broke down the altar and high place of Jeroboam in Bethel (v 15)
30 Burned the high place
31 Stamped it to small powder
32 Burned the grove (see ***Asherah***, p. 194)
33 Polluted the altar of Jeroboam in Bethel by burning the bodies of dead men on it (v 16-18)
34 Took away all houses of the high places in Samaria which the kings of Israel had made to provoke God to anger (v 19)
35 Killed all the priests of the high places that were there upon the altars (v 20)
36 Burned men's bones on the altars
37 Commanded the people to keep the passover to Jehovah as written in the law (v 21-23)
38 Put away all the workers of familiar spirits, according to the law (v 24)
39 Put away all wizards
40 Put away all images
41 Put away all idols
42 Put away all the abominations that were spied in the land of Judah and Jerusalem
43 Turned to the Lord with all his heart, soul, and might, according to all the law of Moses (v 25)

* * *

CHAPTER 1

I. Genealogies: Adam to the Babylonian captivity (1 Chr. 1:1–9:1)

1. Ten generations: Adam to Noah (Gen. 5)

1 [b]Adam, [c]Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuselah, Lamech,
4 [d]Noah, [e]Shem, Ham, and Japheth.

2. Seven sons: seven descendants of Japheth (Gen. 10:1)

5 ¶ The sons of [f]Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

3. Four sons: twenty-six descendants of Ham (Gen. 10:6-20)

8 ¶ The sons of [g]Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush begat [h]Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

13 And Canaan begat Zidon his firstborn, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

4. Nine sons: sixteen descendants of Shem (Gen. 10:21-32)

17 ¶ The sons of [i]Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one *was* Peleg; because in his days the earth was [j]divided: and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

5. Ten generations: Shem to Abraham (Gen. 11:10-30)

24 ¶ [*a]Shem, Arphaxad, Shelah,
25 Eber, Peleg, Reu,
26 Serug, Nahor, Terah,
27 Abram; the same *is* Abraham.

6. First sons of Abraham (Gen. 16:1-16; 21:1-8)

28 The [*b]sons of Abraham; Isaac, and Ishmael.

7. Twelve sons of Ishmael (Gen. 17:20; 25:12-18)

29 ¶ These *are* their [*c]generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

8. Six sons: seven descendants of Abraham and Keturah (Gen. 25:1-6)

32 ¶ Now the sons of Keturah, Abraham's

---

[a] See ***Notes on Chronicles***, p. 749.

[b] The writer of Chronicles began abruptly with Adam, supposing that his readers would understand, from the first book of the Bible, about the origin of Adam, the first man since the pre-Adamite world—a new creation on earth from whom all other men have their beings (Gen. 1:26-31; 2:7).

[c] The spelling of these names is different from that in Genesis which reads: Seth, Enos, Cainan, Jared, Enoch (Gen. 5).

[d] There are 10 generations here from Adam to Noah, or from Adam to the flood, as in Gen. 5.

[e] In cases where there are several sons to one father, the main line is taken up last instead of first, as here where we have the sons of Japheth and Ham before the sons of Shem through whom the Messiah was to come (v 5-23).

[f] First, we have the 7 sons and 7 grandsons of Japheth, the same as in Gen. 10:2-5. See notes there.

[g] Next we have the 4 sons and 26 descendants of Ham, which are dealt with more fully in Gen. 10:6-21, notes.

[h] See Nimrod in Index.

[i] Lastly, of the 3 sons of Noah we have 9 sons and 16 descendants of Shem, also listed in Gen. 10:22-32. Actually, there were only 5 sons, for Uz, Hul, Gether, and Meshech were grandsons. In Jewish genealogies grandsons were often reckoned as sons. See Laban (Gen. 29:5), Mephibosheth (2 Sam. 19:24), and those of Judah (4:1-4), in which list only the first named is his actual son. It is assumed that we are acquainted with Genesis and will supply the needed links in this brief record.

[j] Today there is mounting evidence that our continents were one time joined together. It is said that the continents could be fitted together like a jigsaw puzzle. The east coastline of South America matches the west coast of Africa with the rounded corner of Brazil fitting into the Gulf of Guinea. Facing coasts of the United States and Europe can be fitted together, etc. At last scientists are waking up to a fact which the Bible recorded as truth about 4,000 years ago (v 19; Gen. 10:25, note). It was in the days of Peleg that God divided the earth, after the confusion of tongues and scattering of the people from Babel upon all the face of the earth (Gen. 11:7-9). Without this truth we should have no explanation for the presence of the American Indian and inhabitants of numerous islands before the discoveries made by explorers from the old world.

[*a] Here we have the second 10 generations—Shem to Abraham (v 24-27), the first being 10 generations from Adam to Noah (v 1-4). This made 20 generations from Adam to Abraham or a period of 2,083 years from Adam to the 75th year of Abraham (Gen. 12:4). The first 10 generations were from Adam to the 600th year of Noah (Gen. 7:11).

[*b] Isaac, though younger than Ishmael, is placed first as the legitimate heir, since Sarah was the true wife of Abraham (v 28). But in the genealogy the sons of Ishmael and of Abraham's second wife are put first, so that the true line of the Messiah might be dealt with more fully, for that is the real purpose of all the genealogies (v 29-33).

[*c] Ishmael, like Jacob, had 12 sons, the heads of 12 tribes, making 24 tribes descending from Abraham through only 2 of his sons. There were 6 other sons born to Abraham by Keturah, his second wife, after he was 100 years of age (v 32-33). How many tribes descended from them is not known. The 12 tribes that came from Ishmael settled in the country of Arabia. They were the fulfillment of a prediction made by God of Ishmael, a prediction of 12 princes that would multiply exceedingly (Gen. 17:20; 25:12-18).

✡ ✡ ✡

and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. [e]All these *are* the sons of Keturah.

9. Three sons of Abraham and Isaac
(Gen. 21:1-8; 25:19-26)

34 And [f]Abraham begat Isaac. The sons of Isaac; Esau and Israel.

10. Five sons: thirty-eight descendants of Esau
(Gen. 36)

35 ¶ The sons of Esau; [g]Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and [h]Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the [i]sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

39 And the sons of Lotan; Hori, and Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.

11. Eight kings of Edom before Israel's kings
(Gen. 36:31)

43 ¶ Now these *are* the [a]kings that reigned in the land of Edom [b]before *any* king reigned over the children of Israel; Bela the son of [c]Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.

50 And when Baalhanan was dead, Hadad reigned in his stead: and the name of his city *was* Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

12. Eleven early dukes of Edom
(Gen. 36:15-30,40-43)

51 ¶ Hadad died also. And the [*d]dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

340 CHAPTER 2

13. Jacob's twelve sons
(Gen. 29:31–30:24; 35:16-26; 49:1-28)

1 These *are* the sons of Israel; [*e]Reuben, Simeon, Levi, and Judah, Issachar, and

---

Abraham had (v 32; Gen. 25:1). How many sons were born to the others is not stated, but we are told that he did send them away to the East from his son Isaac (Gen. 25:6).

e The sons and grandsons of Keturah (v 33).

f The author comes back to Isaac and his seed, Esau and Jacob (v 34), and follows the main purpose of his writing, dealing briefly with the seed of Esau first before going into the more lengthy genealogies of the seed of Jacob or Israel (v 35-54). After this he writes 12 chapters recording the genealogies of Jacob's sons to the time of Saul and David (2:1–12:40).

g This was the Eliphaz of the book of Job who was a Temanite (v 35-36; Gen. 36:4-16; Job 2:11; 4:1; 15:1; 22:1; 42:7, 9).

h Amalek was noted for opposition to Israel; the Amalekites were the first to attack the nation coming out of Egypt (Ex. 17:8-16). For this God swore that they would have war from generation to generation and be destroyed. This was true, and they were finally destroyed by Saul—all but a few. One of the reasons Saul was cut off was that he spared some of the Amalekites (1 Sam. 15). See Num. 24:20; Dt. 25:17-19; Judg. 3:13; 5:14; Ps. 83:7.

i The Horites dwelled in Edom long before Esau (Gen. 36:20). They are listed here as part of Esau's descendants, due to the fact that so many intermarried that the two became one people.

a 8 Kings of Edom Before Israel's Kings:
1 Bela, son of Beor, of Dinhabah (v 43)
2 Jobab, son of Zerah, of Bozrah (v 44)
3 Husham, a Temanite (v 45)
4 Hadad, son of Bedad, of Avith (v 46)
5 Samlah of Masrekah (v 47)
6 Shaul of Rehoboth (v 48)
7 Baal-hanan, son of Achbor (v 49)
8 Hadad of Pai (v 50)
These 8 kings evidently reigned over Edom from the time of the end of the exodus and entrance into Canaan, well into the period of the judges in Israel.

b This proves that the Chronicles were written after the kings of Judah and Israel ceased to exist, and also that the ancient record of the kings of Edom of Gen. 36:31 was before the writer's eyes when he compiled these genealogies (v 43).

c This Beor was the father of Balaam the prophet, and the first king of Edom (v 43; Gen. 36:32; Num. 22:5; 24:3, 15; 31:8; Dt. 23:4; Josh. 13:22; 24:9; Mic. 6:5).

*d The dukes of Edom were evidently leaders of the tribes or clans, the chief men other than the king. Some think they may have superseded the rank of king in Edom, but this cannot be proved. There are 11 mentioned here (v 51-54). It appears that there were more than one duke at a time, implying they were simply chief men under the kings (Ex. 15:15; Josh. 13:21). See Gen. 36:15-43.

*e Here we have a complete list of the sons of Jacob, re-named Israel:
12 Sons of Israel:
1 Reuben (v 1; Gen. 29:32)
2 Simeon (v 1; Gen. 29:33)
3 Levi (v 1; Gen. 29:34)
4 Judah (v 1; Gen. 29:35)
5 Issachar (v 1; Gen. 30:18)
6 Zebulun (v 1; Gen. 30:20)
7 Dan (v 2; Gen. 30:6)
8 Joseph (v 2; Gen. 30:24)
9 Benjamin (v 2; Gen. 35:16-20)
10 Naphtali (v 2; Gen. 30:8)
11 Gad (v 2; Gen. 30:11)
12 Asher (v 2; Gen. 30:13)
These sons are not listed in rank of birth. The 6 sons of Leah are given first, then the 4 sons of Rachel and her maid (with Joseph and Benjamin, the sons of Rachel between the 2 sons of her maid). After that come the 2 sons of Leah's maid. To speculate why they are listed in this order is useless, for the names are combined differently in the ***24 Lists of the Tribes in Scripture***, p. 325. If we removed Dan from the place after Benjamin we should have the following:
1 The 6 sons of Leah (v 1)
2 The 2 sons of Rachel (v 2)
3 The 2 sons of Rachel's maid (v 2)
4 The 2 sons of Leah's maid (v 2)

✡ ✡ ✡

2 [f]Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

14. Generations of Judah (1 Chr. 2:3–4:23)

(1) Five sons: eighteen descendants of Judah (Gen. 38)

3 ¶ The [*g]sons of [*h]Judah; [*i]Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, [*j]was evil in the sight of the LORD; and he slew him.

4 And Tamar his daughter in law bare him [a]Pharez and Zerah. All the sons of Judah *were* five.

5 The sons of [b]Pharez; [c]Hezron, and Hamul.

6 And the sons of [d]Zerah; [e]Zimri, and [f]Ethan, and [g]Heman, and [h]Calcol, and [i]Dara: five of them in all.

7 And the sons of [j]Carmi; [k]Achar, the troubler of Israel, who transgressed in the thing accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; Jerahmeel, and [l]Ram, and Chelubai.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, [m]prince of the children of Judah;

11 And Nahshon begat [n]Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jesse,

(2) Seven sons: two daughters and four grandsons of Jesse (1 Sam. 16:6-11; 17:12; 2 Sam. 17:25)

13 ¶ And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, [o]David the seventh:

16 [p]Whose sisters *were* Zeruiah, and Abigail. And the sons of Zeruiah; [q]Abishai, and Joab, and Asahel, three.

17 And Abigail bare Amasa: and the father of Amasa *was* [r]Jether the Ishmeelite.

(3) Four sons: two descendants of Caleb or Chelubai (1 Chr. 2:9), the ancestor of Caleb of Num. 13 and 2 Chr. 4:15

18 ¶ And [s]Caleb the son of Hezron begat *children* of Azubah *his* wife, and of Jerioth: [t]her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb [u]took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [v]Bezaleel.

---

*f Dan was 7th in the blessing of the tribes, as here, but the rest of the list does not work out this way (v 2; Gen. 49:16).

*g After listing the 12 sons of Jacob, or Israel, the writer takes up the sons and descendants of Judah, the 4th son of Jacob and Leah (2:3–4:23). The reason for dealing with Judah first was that he was to be the chief and ruling tribe of the 12, and the Messiah was to come through him (Gen. 49:8-12; Lk. 3:23-38; Heb. 7:14; Rev. 5:5).

*h Judah, praise. 7 Judah's:
  1 The 4th son of Jacob. Mentioned 341 times in Scripture. Called Juda 10 times v3-6; Gen. 29:35; Num. 26:19-21
  2 Ancestor of Kadmiel (Ezra 3:9)
  3 A Levite (Ezra 10:23)
  4 A Benjamite (Neh. 11:9)
  5 Another Levite (Neh. 12:8)
  6 A prince of Judah (Neh. 12:34)
  7 A priest and musician (Neh. 12:36)

*i 5 Sons of Judah:
  1 Er (v 3; Gen. 38:3)
  2 Onan (v 3; Gen. 38:4)
  3 Shelah (v 3; Gen. 38:5)
  4 Pharez (v 4; Gen. 38:29)
  5 Zerah (v 4; Gen. 38:30)

*j The evil thing that caused the Lord to slay Er was not recorded, either in Gen. 38 or elsewhere in Scripture. All we know is that it was something God hated so much that He slew him. It could have been the same sin for which God killed Onan as in Gen. 38:8-10—that of refusing to have offspring. This (Onanism) was the first sin that caused God to take human life, unless the sin of Er was something different. God commanded man to multiply and replenish the earth with his own kind and a sin of this nature was against bringing into existence one in God's own image and likeness.

a The 2nd twins born to man that are mentioned in Scripture. See Twins in note j, Gen. 25:24.

b The line of the Messiah came through Pharez of these twins (v 5, 9-12; Ruth 4:18; Lk. 3:23-38). The kingly line also came through him (Mt. 1:1-17).

c The Messianic line came through Hezron of the 2 sons of Pharez (v 5, 9-12; Ruth 4:18; Lk. 3:23-38). Also the kingly line came through him (Mt. 1:1-17).

d Here, for the first time, the writer of Chronicles drew from a source of information not known to us, a record of facts not mentioned in earlier scriptures. This is the first naming of these 5 men.

e Zimri, vine. 4 Zimri's:
  1 Son of Zerah (v 6)
  2 A Benjamite (8:36; 9:42)
  3 Prince of Simeon (Num. 25:14)
  4 A king of the 10 tribes (1 Ki. 16:9-20; 2 Ki. 9:31).

f Ethan, firmness. 4 Ethan's:
  2 Descendant of Gershon (6:42)
  3 Descendant of Merari (6:44; 15:17, 19)
  4 A wise man in Solomon's time (1 Ki. 4:31)

g Heman, faithful. 4 Heman's:
  1 Son of Zerah (v 6)
  2 A Levite, a musician (6:33; 15:17; 25:1-5; 2 Chr. 5:12; 35:15; Ps. 88)
  3 Son of Lotan (Gen. 36:22). Called Homan of Seir (1:39)
  4 A wise man in Solomon's reign (1 Ki. 4:31)

h Calcol, sustaining. 2 Calcol's:
  1 Son of Zerah (v 6)
  2 A wise man in Solomon's reign (1 Ki. 4:31)

i Dara, bearer. Only here in v 6.

j Carmi, vinedresser. 2 Carmi's:
  1 Father of Achan (v 7; 4:1; Josh. 7:1, 18)
  2 Son of Reuben (5:3; Gen. 46:9; Ex. 6:14; Num. 26:6)

Whose son Carmi was is not stated here, but he must be identified with the sons of Zerah, for Achan is the only son of his mentioned, and according to Josh. 6:16-18 he was of the Zarhites, which must refer to Zerah of v 6.

k Achan (Josh. 7:25).

l Ram, the grandson of Hezron (v 9, 25).

m Nashon led Judah in the exodus (Num. 2:3, 9).

n Salma, or Salmon, married Rahab of Jericho (v 11; Ruth 4:21; Mt. 1:5; Lk. 3:32).

o David the 7th. Jesse begat 8 sons (1 Sam. 16:6-11; 17:12-14). Here only 7 are numbered and named. David was the youngest (1 Sam. 16:11), so the 8th may have died while young and without offspring. While it was proper to mention 8 sons in the history, it was unnecessary to do so in the genealogy.

p David's sisters, Abigail and Zeruiah, are spoken of in 2 Sam. 17:25 as being the daughters of Nahash, so this was the name of the mother of David.

q These 3 nephews played important roles in David's kingdom, especially Joab who was captain of the host until the death of David.

r Another name for Ithra (2 Sam. 17:26).

s Caleb, the son of Hezron, the ancestor of Caleb the son of Jephunneh (Num. 13:6, 30; 14:6, 24; 32:12; 34:19; Josh. 14:9, 14) who is distinguished from this Caleb in 4:15.

t He had sons of both Azubah and Jerioth, but only those of Azubah are given, Jerioth being a concubine perhaps. In such cases the sons were not always listed (v 18).

u Ephrath, called Ephratah in v 50. Cp. 4:4.

v Bezaleel was gifted for the construction of the tabernacle (Ex. 31:2; 35:30; 36:1-2; 37:1). This proves the assumption wrong that the Caleb of v 18 is the same as the Caleb who was the son of Jephunneh (Bezaleel's great-grandfather).

✡ ✡ ✡

21 ¶ And afterward [w]Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair, who had [x]three and twenty cities in the land of Gilead.

23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* [y]threescore cities. All these [z]*belonged to* the sons of Machir the father of Gilead.

24 And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.

(5) Six sons: eighteen descendants of Jerahmeel of 1 Chr. 2:9

25 ¶ And the [a]sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the [b]sons of Jerahmeel.

(6) Twelve descendants of Sheshan of 1 Chr. 2:31

34 ¶ Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name *was* [c]Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

(7) Twenty-eight descendants of Caleb or Chelubai (1 Chr. 2:9,18) by other concubines

42 ¶ Now the sons of [d]Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which *was* the father of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of [e]Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* [f]Maon: and Maon *was* the father of Bethzur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's [g]concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* [*a]Achsah.

(8) Descendants of Caleb, son of the Hur of 1 Chr. 2:19; 4:15

50 ¶ These were the sons of [*b]Caleb the son of Hur, the firstborn of [*c]Ephratah; Shobal the father of [*d]Kirjathjearim,

51 [*e]Salma the father of Bethlehem, Hareph the father of Bethgader.

52 And Shobal the father of Kirjathjearim had sons; Haroeh, *and* [*f]half of the Manahethites.

53 And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of the scribes which dwelt at [*g]Jabez; the Tirathites, the Shime-

---

the daughter of Machir when he was 60 years old and had Segub, who in turn begat Jair, the conqueror of 23 cities in the land of Gilead (v 21-22).

x These 23 cities were increased to 30, as recorded in Judg. 10:4. He also took Geshur and Aram, with the towns of Jair from them—the Geshurites and Syrians. It seems that the Aramites and Syrians had regained many villages from the early settlers of Manasseh; and Segub then regained control of them for Israel (v 23).

y See Num. 32:33; Dt. 3:4.

z Substitute took for belonged to and it will be more understandable (v 23).

a 6 Sons of Jerahmeel:
1 Ram, the firstborn (v 25)
2 Bunah
3 Oran
4 Ozem
5 Ahijah
6 Onam of the other wife (v 26)
From these 6 sons we have 18 descendants listed in v 27-33.

b Descendants of Jerahmeel.

c An Egyptian became heir to Sheshan by marrying his daughter. The father's inheritance could remain in the family through the daughter. This was an exception to the law of Moses which provided that the daughters could retain the inheritance by marrying someone who belonged to the tribe of their father (Num. 36:6). In this case the Egyptian became an adopted son of the tribe of Judah (v 34-41)

d This Caleb is explained to be the brother of Jerahmeel (of v 25-33) and son of Hezron (v 18, 42).

e Hebron, Mareshah, Tappuah, and Rekem (v 42-43) were also names of cities (Gen. 13:18; 23:2, 19; Josh. 15:34, 44). The first 2 cities were given to Caleb, one of the spies of Canaan (Josh. 14:13). Tappuah was in Judah (Josh. 15:34) and Rekem in Benjamin (Josh. 18:27).

f Maon was also a city in Judah (Josh. 15:55; 1 Sam. 23:24).

g Some sons of concubines were listed, but not all (v 46). No explanation is given for some being included and others not.

*a Caleb, the son of Jephunneh, one of the 12 spies of Canaan, had a daughter named Achsah (Josh. 15:16-17; Judg. 1:12-15), and for this reason some get him confused with this Caleb, the son of Hezron, who also had a daughter named Achsah (v 49).

*b Caleb, the son of Hur, the Caleb of v 19. Hur gave him the name of his own father. It is possible that this Caleb is the son of Jephunneh (Num. 13:6), that being the surname of the Hur of Ex. 17:10; 24:14; 31:2; 35:30.

*c The wife of the Caleb of v 18-20.

*d Kirjath-jearim, an old Gibeonite city (Josh. 9:17; 15:60), where the ark tarried long, and from whence it was brought to Zion by David (1 Sam. 6:21; 7:2; 2 Sam. 6:2; 1 Chr. 13:5-6).

*e Salma, strength; father of Bethlehem (v 51, 54). Another Salma was father of Boaz (v 11; Ruth 4:20-21; Mt. 1:4-5; Lk. 3:32).

*f See v 54 for the other half (v 52).

*g Supposed to have been founded by Jabez of 4:9-10.

✡ ✡ ✡

ites that came of Hemath, the father of the house of Rechab.

341 CHAPTER 3

(9) Six sons of David in Hebron (2 Sam. 3:2-5)

1 Now [i]these were the sons of David, which were born unto him in Hebron; the firstborn [j]Amnon, of Ahinoam the Jezreelitess; the second [k]Daniel, of Abigail the Carmelitess:

2 The third, [l]Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by [m]Eglah his wife.

4 *These* six were [n]born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

(10) Fourteen sons and daughters of David in Jerusalem (2 Sam. 5:13-16; 13)

5 And these were born unto him in Jerusalem; Shimea, and Shobab, and [o]Nathan, and Solomon, four, of [p]Bathshua the daughter of [q]Ammiel:

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and Eliada, and Eliphelet, [r]nine.

9 *These were* all the sons of David, beside the sons of the concubines, and [a]Tamar their sister.

(11) Twenty-one royal descendants of Solomon—nineteen kings of Judah to the captivity (Mt. 1)

10 ¶ And Solomon's son *was* [b]Rehoboam, [c]Abia his son, Asa his son, Jehoshaphat his son,

11 [d]Joram his son, Ahaziah his son, [e]Joash his son,

12 Amaziah his son, Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the [f]firstborn Johanan, the second [g]Jehoiakim, the third [*h]Zedekiah, the fourth [*i]Shallum.

16 And the sons of Jehoiakim: [*j]Jeconiah his son, [*k]Zedekiah his son.

(12) Thirty-two descendants of king Jeconiah or Jehoiachin (2 Ki. 24:6-16; Jer. 22:24-28; 2 Chr. 36:9; Mt. 1)

---

h The Kenites were the descendants of Jethro, father-in-law of Moses (Judg. 1:16; 4:11-17; 5:24; 1 Sam. 15:6; 27:10; 30:29). It is unusual that they should be alluded to as the descendants of Judah. This was because they were attached to the tribe of Judah in their inheritance, and had become intermixed with them for so many centuries.

i 5 Lists of the Sons of David:
  1 Sons Born in Hebron (2 Sam. 3:2-5)
    1 Amnon
    2 Chileab (Daniel)
    3 Absalom
    4 Adonijah
    5 Shephatiah
    6 Ithream
  2 Sons Born in Hebron (3:1-4)
    1 Amnon
    2 Daniel (Chileab)
    3 Absalom
    4 Adonijah
    5 Shephatiah
    6 Ithream
  3 Sons Born in Jerusalem 2 Sam. 5:14-16
    1 Shammuah
    2 Shobab
    3 Nathan
    4 Solomon
    5 Ibhar
    6 Elishua
    7 Nepheg
    8 Japhia
    9 Elishama
    10 Eliada
    11 Eliphelet
  4 Sons Born in Jerusalem (3:1-8):
    1 Shimea
    2 Shobab
    3 Nathan
    4 Solomon
    5 Ibhar
    6 Elishama
    7 Eliphelet
    8 Nogah
    9 Nepheg
    10 Japhia
    11 Elishama
    12 Eliada
    13 Eliphelet (same as #7?)
  5 Sons Born in Jerusalem (14:4-7):
    1 Shammua
    2 Shobab
    3 Nathan
    4 Solomon
    5 Ibhar
    6 Elishua
    7 Elpalet
    8 Nogah
    9 Nephed
    10 Japhia
    11 Elishama
    12 Beeliada
    13 Eliphalet

j Amnon committed sin with Tamar and was killed by her brother, Absalom (2 Sam. 13).

k Daniel, God is my judge. 3 Daniel's:
  1 Second son of David called Chileab (2 Sam. 3:2-5)
  2 A returned exile (Ezra 8:2; Neh. 10:6)
  3 The well-known Jewish prophet of the exile who wrote the book of Daniel (Ez. 14:14, 20; 28:3)

l Absalom was the son that killed Amnon for defiling his sister, Tamar (2 Sam. 13), and the one who rebelled against his father (2 Ki. 15-18).

m This is the only woman mentioned in the list called David's wife. She was perhaps his original wife.

n The 6 were born to him in Hebron while he reigned there for 7 years and 6 months (v 4). The others of v 5-8 were born in Jerusalem when he reigned over the united kingdom of Israel for 33 years (v 4). David reigned first over Judah and then over the whole of Israel. This was the first division of the kingdom of Israel, the second and final division being after the death of Solomon, when 10 tribes were given to Benjamin, Levi, and many people from the other tribes (1 Ki. 12).

o Nathan was the son through whom the Messiah actually came. This was Mary's family line (Lk. 3:23-38). Joseph was of the kingdom line through Solomon (Mt. 1:1-17).

p Bath-sheba (2 Sam. 11-12).

q Another name for Eliam (2 Sam. 11:3).

r 11 are mentioned in 2 Sam. 5:14-16, but perhaps 2 died young and are not listed here.

a Tamar. See 2 Sam. 13.

b 21 Royal Descendants of Solomon:
  1 Rehoboam (v 10; 1 Ki. 14:21)
  2 Abia (Abijam, v 10; 1 Ki. 15:2)
  3 Asa (v 10; 1 Ki. 15:10)
  4 Jehoshaphat (v 10; 1 Ki. 22:41-42)
  5 Joram (Jehoram, v 11; 2 Ki. 8:16-17)
  6 Ahaziah (v 11; 2 Ki. 8:25-26)
  7 Joash (Jehoash, v 11; 2 Ki. 12:1)
  8 Amaziah (v 12; 2 Ki. 14:1-2)
  9 Azariah (Uzziah, v 12; 2 Ki. 15:1-2)
  10 Jotham (v 13; 2 Ki. 15:32)
  11 Ahaz (v 13; 2 Ki. 16:1-2)
  12 Hezekiah (v 13; 2 Ki. 18:1-2)
  13 Manasseh (v 13; 2 Ki. 21:1)
  14 Amon (v 14; 2 Ki. 21:19)
  15 Josiah (v 14; 2 Ki. 22:1)
  16 Johanan (no king, v 15)
  17 Jehoahaz, Shallum v15; 2 Ki. 23:31-33
  18 Zedekiah (no king, v 15)
  19 Jehoiakim (v 15; 2 Ki. 23:36)
  20 Jeconiah (v 16; 2 Ki. 24:6-16)
  21 Zedekiah (v 15-16; 2 Ki. 24:18)

The wicked queen Athaliah who reigned 6 years in Judah is not listed here in the royal genealogy. She reigned between Ahaziah and Joash. Johanan was never a king, and nothing else is known about him.

c Abijam (1 Ki. 15:2).

d Jehoram (2 Ki. 8:16-17).

e Jehoash (2 Ki. 12:1).

f Johanan was the firstborn of Josiah, but he must have died before the events making Jehoahaz and Jehoiakim kings of Judah (2 Ki. 23:31-37). Zedekiah is spoken of in v 15 as a son of Josiah, and if so, he also is not mentioned after this. He was not the same Zedekiah of v 16 who was not a son of Josiah, but his brother (2 Ki. 24:17). The word son as applied to him, being the son of Jehoiakim, must be understood as successor (v 16).

g Called Eliakim (2 Ki. 23:34).

*h 2 Zedekiah's—son of Josiah (v 15), and brother of Josiah (v 16; 2 Ki. 24:17).

*i Shallum, or Jehoahaz (2 Ki. 23:31-33).

*j Jeconiah, or Jehoiachin (2 Ki. 24:6) and Coniah (Jer. 22:24-28).

*k Zedekiah, or Mattaniah (2 Ki. 24:17-18). He was the last king of Judah.

✡ ✡ ✡

[n]Salathiel his son,

18 And Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, [o]Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

342 CHAPTER 4

(13) Eighteen descendants of Judah by Hur and Shobal (1 Chr. 2:18,20,50,52)

1 The [p]sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.

2 And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the [q]father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah, the father of

(14) Ten descendants of Judah by Ashur (1 Chr. 2:24)

5 ¶ And [a]Ashur the father of Tekoa had [b]two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

(15) Jabez of Judah and his answered prayer (1 Chr. 2:55)

9 ¶ And [c]Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on the God of Israel, saying, [d]Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me! And God granted him that which he requested.

(16) Five unidentified descendants of Judah by Chelub or Caleb, not the Caleb's of 1 Chr. 2:18,50; 4:15

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These *are* the men of Rechah.

(17) Six descendants of Kenaz of Judah (Josh. 15:13-19; Judges 1:9-15)

13 And the sons of [e]Kenaz; Othniel, and

---

1 Assir (v 17) 5 Shenazar
2 Salathiel 6 Jecamiah
3 Malchiram 7 Hoshama
4 Pedaiah 8 Nedabiah

Though Coniah had all these sons, not one of them or any descendant of any one of them could ever sit on the throne of David and rule in Jerusalem and over Israel, for God had cursed him and his seed forever, cutting them off from kingship. The next king of Judah was not of his seed; he was an uncle. The eternal king of Judah was to be the Messiah who was not to come of the kingly line, yet had to obtain the throne rights through the kingly line to fulfill the Davidic covenant regarding an eternal king of David's seed. This was completely met in Mary, the virgin mother of the Messiah, coming through Nathan the son of David who was not of the kingly line, and in Joseph who was the legal heir to the throne through Solomon, the son of David. When Joseph (whose genealogy is in Mt. 1:1-17) married Mary (whose genealogy is in Lk. 3:23-38), it caused Jesus to be counted the firstborn of the family of Joseph and Mary, and therefore the legal heir to the throne of David; and yet, He did not come through Coniah, and the curse of Jer. 22:24-30 was literally fulfilled.

m Assir, captive. 3 Assir's:
  1 Son of Jehoiachin (3:17)
  2 Son of Korah (6:22; Ex. 6:24)
  3 Son of Ebiasaph (6:23, 37)

Because Assir means captive some think he was not a real person; but this is no proof that it was not a true son as all the others mentioned in v 17-18; nor is it an indication that he was born in captivity any more than the other Assir's of Scripture. Something evidently happened to Assir, either death without heirs or being made a eunuch in Babylon, for Salathiel was next in the line of the Messiah (v 17; Mt. 1:12).

n Salathiel was actually begotten by Jehoiachin (Mt. 1:12). He is called the son of Neri in Lk. 3:27, which could be son-in-law in this case, as explained in note a, of that passage.

o The Zerubbabel here could be a different one from the son of Salathiel of Mt. 1:12, and this might solve some seeming difficulties in trying to force certain conclusions that are sometimes made in genealogies. Could there not be 2 men in the same family with the same name? That this is often the case is seen in the various genealogies.

p After giving us a long list of descendants of Judah in chs. 2–3—from Judah to Jeconiah, the last king of Judah of David's line—the writer begins again with descendants of Judah and traces them through Hur, Shobal, Ashur, Chelub, Kenaz, Caleb, and Shelah (v 1-23); then he takes up the descendants of Simeon (v 24-43).

q Lord, or prince.

a Ashur, the son of Hezron (2:24).

b Women are not listed very often in genealogies of the Jews, but once in awhile, as here, they are mentioned because of some interesting fact—being one of two wives, for instance, or having the name of a prominent place, as Ephratah (v 4; 2:50). Generally, there was one wife and a number of concubines, so when there was more than one wife of equal standing the fact was sometimes mentioned (v 5).

c Jabez, he makes sorrow. A man of Judah introduced here as a man without family connection and more honorable than his brethren. He was called Jabez because his mother bore him in sorrow. The outstanding thing about him was that he called upon God and was heard by Him (v 9-10). Why the writer or why God wanted this little refreshing note here in the midst of all these names, we do not know. Perhaps the city Jabez in Judah was named after him (2:55).

d 5 Requests of Jabez (v 10):
  1 Bless me indeed
  2 Enlarge my coast
  3 Let Your hand be with me
  4 Keep me from evil
  5 Keep me from grief

These 5 requests are the most general ones Jehovah hears from the average man. God heard Jabez and we have all the right in the world to believe that He will also hear all others who pray likewise from the heart, for He is no respecter of persons (Rom. 2:11).

e Kenaz, hunting. 3 Kenaz's:
  1 Son of Eliphaz 1:36; Gen. 36:11,15,33
  2 Brother of Caleb the son of Jephunneh, and father of Othniel, the first judge of Israel (v 13; Josh. 15:17; Judg. 1:13; 3:9-11)

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

(18) Thirty-seven descendants of Judah by the Caleb of Num. 13-14; 1 Chr. 2:50; 6:56

15 And the sons of [*f]Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 And his wife [*g]Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which [a]Mered took.

19 And [b]the sons of *his* wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were*, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Benzoheth.

(19) Ten descendants of Judah by Shelah (Gen. 38:5)

21 ¶ The sons of Shelah the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, [c]who had the dominion in Moab, and Jashubilehem. And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

15. Generations of Simeon, son of Jacob

(1) Twenty-seven descendants and their inheritance

24 ¶ The [d]sons of [e]Simeon *were*, Nemuel, and Jamin, Jarib, Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had [f]sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

ladah, and Hazarshual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These *were* their cities [g]unto the reign of David.

32 And their villages *were*, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:

33 And all their villages that *were* round about the same cities, unto Baal. These *were* their habitations, and their genealogy.

(2) Twenty-two other princes of Simeon and their conquests

34 [h]And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;

38 [*a]These mentioned by *their* names *were* princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable; for *they* of [*b]Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the [*c]rest of the Amalekites that were escaped, and dwelt there unto this day.

343 CHAPTER 5

16. Generations of Reuben, son of Jacob

(1) Why Reuben lost his birthright

*g Here is another woman mentioned in the genealogies. Also called Bithiah, the daughter of Pharoah. She evidently became a Jewish convert. Bithiah means daughter of Jehovah, and Jehudijah means a Jewess. This implies that she became a worshipper of Jehovah.

a Mered must have been a very prominent man to marry the daughter of Pharoah.

b In some versions this verse reads: The sons of the wife of Hodiah (v 19).

c What time this refers to is not known.

d We come now to the sons of Simeon who had inheritance in southern Judah. Only 20 verses are devoted to his descendants (v 24-43), whereas 100 verses are devoted to the sons of Judah (2:3–4:23).

e Simeon, hearing. The second son of Jacob and Leah. He is mentioned 43 times in the O.T. and only once in the N.T. (2:1; 4:24, 43; 6:65; 12:25; Gen. 29:33; 34:25-30; 35:23; 42:24, 36; 43:23; 46:10; 48:5; 49:5; Ex. 1:2; 6:15; Num. 1:6, 22-23; 2:12; 7:36; 10:19; 13:5; 26:12; 34:20; Josh. 19:1, 9; 21:4-9; Judg. 1:3, 17; 2 Chr. 15:9; 34:6; Ez. 48:24-33; Rev. 7:7). See ***5 Simeon's in Scripture***, p. 160 of N.T.

f Shimei had 22 sons and daughters, more than his brethren, but on the whole the Simeonites did not multiply like the Judahites (v 27).

g This gives the only time element idea in the whole passage (v 24-33), indicating all these generations lived before and up to the time of David.

h It seems the generations of v 34-43 were after David; such is implied in v 31, 41.

*a Those named in previous verses.

*b The descendants of Ham possessed these parts in ancient times. When and by whom they were driven out is not fully known. We know that from then to the conquest of Canaan by Israel, the giants ruled that section; they might have driven the sons of Ham out. The reason the Simeonites conquered it was to possess the pasture land (v 41). They are mentioned as being registered in the days of Hezekiah, but continue unto this day, meaning to the writing of the Chronicles long after Hezekiah (v 41-43).

*c The Amalekites were to be destroyed as a nation; individuals here and there were spared (v 43; Ex. 17:14). Not all were destroyed at the time of 1 Sam. 15. Cp. 1 Sam. 27:8; 30:1; 2 Sam. 8:12; Esther 3:1.

✡ ✡ ✡

---

3 Grandson of Caleb, the son of Jephunneh (4:15).

*f This Caleb was one of the 12 spies who went into Canaan. Here 37 descendants of born of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him *came* the chief ruler; but the [*f]birthright *was* Joseph's:)

(2) Seventeen descendants of Reuben to the Assyrian captivity (2 Ki. 15:29; 17:6; 18:11)

3 The sons, *I say*, of Reuben the firstborn of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, [*g]whom Tilgathpilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, *were* the chief, Jeiel, and Zechariah,

8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baalmeon:

(3) Conquests and expansion of Israel: war with the Hagarites

9 And [a]eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the [b]Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

17 Generations of Gad, son of Jacob, to Jotham, king of Judah (2 Ki. 15:32)

11 ¶ And the [c]children of [d]Gad dwelt over against them, in the land of Bashan unto Salchah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 [e]All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18. Army of 44,760 of Reuben, Gad, and Manasseh that conquered the Hagarites in the day of King Saul (1 Chr. 5:10)

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were [f]helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

21 And they took away their cattle; of their camels [g]fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads [h]until the captivity.

19. Chief men of Manasseh east of Jordan (Num. 32; Josh. 13:8)

23 ¶ And the [*a]children of the half tribe of [*b]Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and

---

Reuben for 10 verses, compared to 100 for Judah (2:3–4:23), and 22 for Simeon (4:24-43).

[*e] Reuben, behold a son. The first son of Jacob and Leah (Gen. 29:32). He is mentioned 74 times in Scripture (2:1; 5:1-3, 18; 6:63, 78; Gen. 29:32; 30:14; 35:22-23; 37:21-29; 42:22, 37; 46:8-9; 48:5; 49:3; Ex. 1:2; 6:14; Num. 1:5, 20; 2:10-16; 7:30; 10:18; 13:4; 16:1; 26:5; 32:1-37; 34:14; Dt. 11:6; 27:13; 33:6; Josh. 4:12; 13:15-23; 15:6; 18:7, 17; 20:8; 21:7, 36; 22:9-34; Judg. 5:15-16; Ez. 48:6-7, 31; Rev. 7:5). He lost the birthright through sin (Gen. 35:22) and the blessings passed on to others. Unstable as water, he did not possess the traits of priest, prophet, or king. That is why his genealogy was not given first (v 1). Judah inherited the kingly rights (v 2; Gen. 49:10), and Joseph the other blessings of the birthright (v 2).

[*f] See ***Birthright*** in Index.

[*g] This was the first captivity of the 10 tribes (2 Ki. 15:29; Isa. 9:1), and it indicates the time of the facts in the previous verses as before this captivity.

[a] This gives the extent of the spreading out of the Reubenites eastward. Their bands of herdsmen roamed from the wilderness of Palestine to the river Euphrates (v 9).

[b] The Hagarites were the descendants of Hagar through Ishmael (v 10, 19; Gen. 16; Ps. 83:6). See v 18-22 regarding their defeat.

[c] Here we have the descendants of Gad listed in 7 verses (v 11-17).

[d] Gad, a troop. The 7th son of Jacob (Gen. 30:11). Mentioned 57 times (2:2; 5:11; 6:63, 80; 12:14; Gen. 30:11; 35:26; 46:16; 49:19; Ex. 1:4; Num. 1:14-25; 2:14; 7:42; 10:20; 13:15; 26:15-18; 32:1-34; 34:14; Dt. 27:13; 33:20; Josh. 4:12; 13:24-28; 18:7; 20:8; 21:7, 38; 22:9-34; 1 Sam. 13:7; Jer. 49:1; Ez. 48:27-34; Rev. 7:5). A prophet in David's time was also called Gad (21:9-19; 29:29; 1 Sam. 22:5; 2 Sam. 24:11-19; 2 Chr. 29:25); and there was a river Gad (2 Sam. 24:5).

[e] All these names were registered in the days of Jotham, king of Judah, and in the days of Jeroboam, king of the 10 tribes, indicating these persons all lived before and up to this time (v 17).

[f] This victory should have shown them that there would be no captivity if they would obey God (v 20-21).

[g] 5fold Spoils of War:
1 The 100,000 men slain (v 21)
2 Cattle—an unknown number
3 50,000 camels @ $100 .. $ 5,000,000
4 250,000 sheep @ $20 5,000,000
5 2,000 asses @ $50 100,000
Estimated total .... $ 10,100,000

[h] Until the captivity—that of Tiglath-pileser (2 Ki. 15:29), for the Jews on the east of the Jordan were taken captive before the others, as in 2 Ki. 17 (v 26).

[*a] Here, in 2 verses, we have the record of the chief men of the half of Manasseh, the part of the tribe east of Jordan (v 23-24).

[*b] Manasseh, causing forgetfulness. He is mentioned 111 times in Scripture (5:18-26; 6:61-71; 7:14-29; 9:3; 12:19-37; 26:32; 27:20-21; Gen. 41:51; 46:20; 48:1-20; 50:23; Num. 1:10, 34-35; 2:20; 7:54; 10:23; 13:11; 26:28-34; 27:1; 32:33-41; 34:14, 23; 36:1, 12; Dt. 3:13-14; 29:8; 33:17; 34:2; Josh. 1:12; 4:12; 12:6; 13:7, 29-31; 14:4; 16:4-9; 17:1-17; 18:7; 20:8; 21:5-27; 22:1-31; Judg. 1:27; 6:15, 35; 7:23; 11:29; 18:30; 1 Ki. 4:13; 2 Chr. 15:9; 30:1-18; 31:1; 34:6-9; Ps. 60:7; 80:2; 108:8; Isa. 9:21; Jer. 15:4; Ez. 48:4-5). Called Manasses (Rev. 7:6).

There are 5 men named Manasseh in Scripture (note k, 2 Ki. 21:1). Only two of them are prominent—the elder son of Joseph (Gen. 41:51; 46:20; 48:1-20) and the 14th king of Judah, the son of Hezekiah (2 Ki. 20:21–21:20; ☐2 Chr. 32:33–33:23).

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, *and* heads of the house of their fathers.

20. Idolatry and first captivity of Israel to Assyria (2 Ki. 15:29; 17:6; 18:11)

25 ¶ And [c]they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the [d]spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

344 CHAPTER 6

21. Generations of Levi, son of Jacob: their habitations and services (1 Chr. 6)
(1) Fourteen descendants (Ex. 6:16-27)

1 The [e]sons of [f]Levi; [g]Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of [h]Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; [i]Nadab, and Abihu, Eleazar, and Ithamar.

(2) Line of twenty-two priests from Aaron to the Babylonian captivity

4 ¶ [j]Eleazar begat [k]Phinehas, [l]Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 [m]And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [n]Zadok, and Zadok begat [o]Ahimaaz,

9 And Ahimaaz begat Azariah, and

10 And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [a]Shallum,

13 And Shallum begat [b]Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [*c]Seraiah, and Seraiah begat Jehozadak,

15 And [*d]Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

(3) Heads of the three branches of the tribe of Levi (Num. 3)

16 ¶ The [*e]sons of Levi; Gershom, Kohath, and Merari.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

(4) Sons of Gershom (Num. 3:21)

20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.

(5) Sons of Kohath (Num. 3:27)

22 The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* [*f]Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the [*g]firstborn

---

[c] 2 Reasons for the First Captivity:
  1 They transgressed against the God of their fathers (v 25)
  2 They went whoring after the gods of the people whom God had destroyed before them for like sins

[d] See 2 Ki. 15:19, 29.

[e] Here we have the list of the sons of Levi in 81 verses compared to the list of Judah's in 100 and those of the other tribal heads in 1 to 40 verses (6:1-81). The tribe of Naphtali has but a single verse devoted to it (7:13).

[f] Levi, joined. He was the 3rd son of Jacob and Leah. Mentioned 68 times in Scripture (2:1; 6: 1, 38, 43, 47; 9:18; 12:26; 21:6; 23:6, 14, 24; 24:20; Gen. 29:34; 34:25-30; 35:23; 46:11; 49:5; Ex. 1:2; 2:1; 6:16-19; 32:26-28; Num. 1:49; 3:6, 15, 17; 4:2; 16:1-10; 17:3-8; 18:2, 21; 26:59; Dt. 10:8-9; 18:1; 21:5; 27:12; 31:9; 33:8; Josh. 13:14, 33; 21:10; 1 Ki. 12:31; Ezra 8:15-18; Neh. 10:39; 12:23; Ps. 135:20; Ez. 40:46; 48:31; The terms Levite and Levites, referring to the descendants of Levi, are found 293 times in the Bible.
4 Levi's in Scripture:
  1 Son of Jacob (see above scriptures)
  2 Matthew (Mk. 2:14; Lk. 5:27-29)
  3 Ancestor of Christ (Lk. 3:24)
  4 Another ancestor of Christ (Lk. 3:29)

[g] 3 Great Branches of Levites:
  1 Gershonites (v 1, 20-21; Num. 3:21–4:27)
  2 Kohathites (v 1, 22-28; Num. 3:27–4:37)
  3 Merarites (v 1, 29-30; Num. 3:17–4:45; 26:57)

[h] Amram, exalted people. The father of Aaron, Moses, and Miriam (v 2-3).

[i] Aaron had 4 sons—Nadab, Abihu, Eleazar, and Ithamar. The first two died by a plague from the Lord at Sinai (Lev. 10).

[j] Here we have a line of 22 priests from Aaron to the Babylonian captivity (v 4-15). This is not a complete list, as a number mentioned in Kings and Chronicles elsewhere are not here. Not all of these were high priests. The list gives more the line of Jehozadak which coincides partly with that of the high priests (v 15). In Ezra 7:1-5 we have a partial list of these priests. Though Moses was the highest of the high priests in office (Ps. 99:6), he is not listed with them, not being considered a priest because of his separation to civil government before the appointment of the Levitical priesthood. See ***86 High Priests From Aaron to A.D. 70***, p. 395.

[k] See ***Phinehas*** in Index.

[l] Ex. 6:25; Num. 25:11; Ps. 106:30.

[m] It is supposed that the change in the high priesthood from the line of Eleazar to Ithamar took place in the days of Uzzi. The change was made for some unrecorded reason and continued for several generations.

[n] 2 Sam. 8:17; 15:27; 1 Chr. 24:3-6, 31.

[o] 2 Sam. 15:27, 36; 18:19, 22, 27.

[a] Called Meshullam in Neh. 11:11.

[b] The high priest in the reign of Josiah (2 Ki. 22:4; 2 Chr. 34:9).

[*c] Put to death by Nebuchadnezzar at Riblah because of rebellion (2 Ki. 25:18, 21).

[*d] He succeeded Seraiah, the high priest who was killed by Nebuchadnezzar. He went into captivity; his son was Joshua the high priest who returned from captivity (v 15; Ezra 3:2; 5:2; Neh. 12:26; Hag. 1:1, 12; Zech. 6:11).

[*e] 3 Branches of Levites (note g, v 1).

[*f] Elkanah was the father of Samuel, yet it is not mentioned here (1 Sam. 1-2). Samuel is finally mentioned when the record speaks of his sons, but that is the only reference to him here (v 26-27).

[*g] In 1 Sam. 8:2 his name is Joel, so perhaps he went by both names (v 28).

✡ ✡ ✡

1 Heman the Kohathite (v 33)
2 Asaph the Gershonite (v 39)
3 Ethan the Merarite (v 44)

*a Here we have Heman's genealogy—21 generations from Heman back to Levi, the son of Jacob (v 33-38).

b Heman the singer was Samuel's grandson (15:17-19; 25:1-6; 1 Ki. 4:31).

c This was Samuel (v 28, 33).

d His brother of another branch of the tribe of Levi, not a brother of the same father and mother (v 39).

e Here we have 15 generations from Asaph back to Levi, the son of Jacob (v 39-43).

f Ethan is called Jeduthun (9:16; 16:41; 25:1; 2 Chr. 35:15). Ethan is used up to 15:19 and the new name, Jeduthun, used after that. Ethan means firmness, and Jeduthun means one to give praise.

g Here we have 14 generations from Ethan back to Levi, the son of Jacob (v 44-47).

h Their—referring to the 3 choir leaders and musicians.

i See kind of work in v 49.

j Only the priests were allowed to do this work, not the kings or prophets unless they were of the tribe of Levi. Kings were never of this tribe, but sometimes a prophet would also be a Levite.

a Cities of the Kohathites:
In Judah:
1 Hebron (v 55-57)
2 Libnah (v 57)
3 Jattir
4 Eshtemoa
5 Hilen (v 58)
6 Debir
7 Ashan (v 59)
8 Beth-shemesh
In Benjamin:
1 Geba (v 60)
2 Alemeth
3 Anathoth
Altogether there were 13 cities in Judah and Benjamin (v 60), and 10 in Manasseh (v 61). Only part of them are listed here.

* * *

(6) Sons of Merari (Num. 3:33)

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

(7) David appoints three chief choir leaders in the house of the Lord (1 Chr. 6:33,39,44)

31 And [*h]these *are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.

32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.

A. From Kohath—Heman, the first choir leader: his genealogy from Levi to David

33 And [*a]these *are* they that waited with their children. Of the sons of the Kohathites: [b]Heman a singer, the son of Joel, the son of [c]Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

B. From Gershom—Asaph, the second choir leader: his genealogy from Levi to David

39 And [d]his brother [e]Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

C. From Merari—Ethan, the third choir leader: his genealogy from Levi to David

44 And their brethren the sons of Merari *stood* on the left hand: [f]Ethan the [g]son of Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah, son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

(8) Services other than music in charge of other Levites

48 [h]Their brethren also the Levites *were* [i]appointed unto all manner of service of the tabernacle of the house of God.

(9) High priests from Aaron to David and their services

49 ¶ But [j]Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

(10) Habitation of Kohathites in Judah

54 ¶ Now these *are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 And they [a]gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And Hilen with her suburbs, Debir with her suburbs,

59 And Ashan with her suburbs, and Bethshemesh with her suburbs:

(11) Habitation of Kohathites in Benjamin

60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

(12) Habitation of Kohathites in Manasseh west of Jordan

61 And unto the sons of Kohath, *which were* left of the family of that tribe, *were cities*

half *tribe* of Manasseh, by lot, ten cities.

(13) Habitation of Gershom in Issachar, Asher, Naphtali and Manasseh east of Jordan

62 And [b]to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

(14) Habitation of Merari in Reuben, Gad, and Zebulun

63 [c]Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
64 And the children of Israel gave to the Levites *these* cities with their suburbs.

(15) Habitation of remaining Kohathites in Judah, Simeon, Benjamin, Ephraim, and Manasseh: eight cities not mentioned in 1 Chr. 6:54-61

65 And they [d]gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.
66 And *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs,
68 And Jokmeam with her suburbs, and Bethhoron with her suburbs,
69 And Aijalon with her suburbs, and Gathrimmon with her suburbs:
70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

(16) Thirteen cities of 1 Chr. 6:62 enumerated as the habitation of Gershom

71 [a]Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
73 And Ramoth with her suburbs, and Anem with her suburbs:
74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
75 And Hukok with her suburbs, and Rehob with her suburbs:
76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

(17) Habitation of remaining sons of Merari: ten cities in Zebulun, Reuben, and Gad not mentioned in 1 Chr. 6:63

77 [*b]Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:
78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
79 Kedemoth also with her suburbs, and Mephaath with her suburbs:
80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
81 And Heshbon with her suburbs, and Jazer with her suburbs.

345 CHAPTER 7

22. Generations of Issachar, son of Jacob
(1) First branch: 22,600 men of war

1 Now the [*c]sons of [*d]Issachar *were*, Tola, and Puah, Jashub, and Shimron, four.
2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; [*a]whose number *was* in the days of David two and twenty thousand and six hundred.

(2) Second branch: 36,000 men of valor

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.
4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had [+b]many wives and sons.

(3) Total men of war in Issachar in David's time: 87,000

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

23. Generations of Benjamin
(1) First branch: 22,034 men of valor

6 ¶ *The* [+c]sons of [+d]Benjamin; Bela, and

Issachar, Asher, Naphtali, and East Manasseh (v 62).
c The sons of Merari were given 12 cities in the tribes of Reuben, Gad, and Zebulun.
d To the remaining Kohathites 8 cities were given in the tribes of Judah, Simeon, Benjamin, Ephraim, and west Manasseh (v 65-70).
a To the remaining Gershomites cities were given in east Manasseh, in Issachar, Asher, and Naphtali (v 71-76).
*b To the remaining Merarites cities were given in Zebulun, and on the east of Jordan in Reuben and Gad (v 77-81).
*c Here we have a list of the sons of Issachar in 5 verses (v 1-5).
*d Issachar, reward. This son of Jacob is mentioned 41 times in Scripture (2:1; 6:62, 72; 7:1, 5; 12:32, 40; 27:18; Gen. 30:18; 35:23; 46:13; 49:14; Ex. 1:3; Num. 1:8, 28-29; 2:5; 7:18; 10:15; 13:7; 26:23-25; 34:26; Dt. 27:12; 33:18; Josh. 17:10-11; 19:17, 23; 21:6, 28; Judg. 5:15; 10:11; 1 Ki. 4:17; 15:27; 2 Chr. 30:18; Ez. 48:25-33; Rev. 7:7).
2 Issachar's:
  1 The son of Jacob (see above scriptures)
  2 A Levite (1 Chr. 26:5)
*a This is proof that Chronicles was written after the days of David (v 2).
+b This shows that polygamy was a common thing in Israel (v 4). Solomon was the greatest polygamist of all, having 700 wives and 300 concubines (1 Ki. 11:3).
+c Here we have a list of the sons of Benjamin in 7 verses (v 6-12).
+d Benjamin, son of my right hand (Gen. 35:18, 24). He is mentioned 156 times in Scripture (2:2; 6:60, 65; 7:6; 8:1, 40; 9:3, 7; 11:31; 12:2, 16, 29; 21:6; 27:21; Judg. 20:3-48; 21:1-23; Rev. 7:8, etc.).
5 Benjamin's in Scripture:
  1 Son of Jacob (see above scriptures)
  2 Son of Bilhan (7:10)
  3 A returned exile (Ezra 10:32)
  4 Another exile (Neh. 3:23)
  5 A third returned exile (Neh. 12:34)

✡ ✡ ✡

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

(2) Second branch: 20,200 men of valor

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

(3) Third branch: 17,200 men of valor plus others

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim also, and Huppim, the children of Ir, *and* Hushim, the sons of Aher.

24. Generations of Napthali

13 ¶ The *[f]sons of *[g]Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

25. Generations of Manasseh

14 ¶ The [a]sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the [b]second *was* Zelophehad: and Zelophehad had [c]daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [d]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And [e]his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

26. Generations of Ephraim and their possessions

20 ¶ And the [f]sons of [g]Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because [h]they came down to take away their cattle.

22 And Ephraim their father mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he called his name [i]Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Bethhoron the nether, and the upper, and Uzzensherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [j]Non his son, [k]Jehoshua his son.

28 ¶ And their possessions and habitations *were*, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:

29 And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

27. Generations of Asher: 26,000 men of valor

30 ¶ The [l]sons of [m]Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and

Chronicles was written only 3 of the 10 were counted here, and 5 sons in 8:1-2, the others being deceased no doubt. Even in Num. 26:38 only 5 sons are mentioned, and we have no record of what really happened to the others. They could have died in Egypt before the exodus. Regarding the 3 sons here, it could be that these were the heads of the 3 greatest branches of the Benjaminites and the only ones worthy of mention in this partial genealogy.

*f Here we have a list of the sons of Naphtali in a single verse (v 13).

*g Naphtali, obtained by wrestling (Gen. 30:8). He is mentioned 49 times in Scripture (2:2; 6:62, 76; 7:13; 12:34, 40; 27:19; Gen. 30:8; 35:25; 46:24; 49:21; Ex. 1:4; Num. 1:15, 42-43; 2:29; 7:78; 10:27; 13:14; 26:48-50; 34:28; Dt. 27:18; 33:23; 34:2; Josh. 19:32-39; 20:7; 21:6, 32; Judg. 1:33; 4:6-10; 5:18; 6:35; 7:23; 1 Ki. 4:15; 7:14; 15:20; 2 Ki. 15:29; 2 Chr. 16:4; 34:6; Ps. 68:27; Isa. 9:1; Ez. 48:3-4, 34). Called Nephthalim (Rev. 7:6).

a Here we have a second list of the sons of Manasseh in 6 verses (v 14-19). See Manasseh, note b, 5:23.

b The 2nd son of Manasseh, Machir being the first (v 14-15).

c See Num. 27 and 36.

d The name of a judge (1 Sam. 12:11).

e Gilead's sister (v 18).

f Here we have a list of the sons of Ephraim, the 2nd son of Joseph, in 10 verses 7:20-29

g Ephraim, doubly fruitful. He is mentioned 172 times in Scripture (6:66-67; 7:20-22; 9:3; 12:30; 27:10-20; Gen. 41:52; 46:20; 48:1-20; etc.).

h They—the sons of Ephraim (v 21). This was a pre-exodus raid, presuming perhaps on their descent from Joseph, governor of Egypt (Gen. 46:20).

i Beriah, unfortunate. 4 Beriah's:
  1 Son of Ephraim (v 23)
  2 Son of Asher (v 31; Gen. 46:17; Num. 26:44-45)
  3 A Benjamite (8:13, 16)
  4 A Levite (23:10:11)

j Non—Nun (Num. 13:8).

k Jehoshuah, Jehovah is salvation. Another spelling of Joshua or Oshea, the name of the son of Nun (Josh. 13:8).
  7fold Role of Joshua:
  1 As a slave in Egypt (Ex. 1:14; 5:5-23)
  2 As a servant of Moses (Num. 11:28; Josh. 1:1)
  3 As a soldier (Ex. 17:9-16; Josh. 5:13-15; 6:1–12:24)
  4 As a spy (Num. 13:1-16)
  5 As a leader (Josh. 14:1)
  6 As a statesman (Josh. 22:1–24:28)
  7 As a saint (Dt. 34:9; Josh. 1:5-8; 24:1-28)

l Here we have a list of the sons of Asher in 11 verses (v 30-40).

m Asher, happy. He is mentioned 42 times in Scripture (2:2; 6:62, 74; 7:30, 40; 12:36; Gen. 30:13; 35:26; 46:17; 49:20; Ex. 1:4; Num. 1:13, 40-41; 2:27; 7:72; 10:26; 13:13; 26:44-47; 34:27; Dt. 27:13; 33:24; Josh. 17:7-11; 19:24-34; 21:6, 30; Judg. 1:31; 5:17; 6:35; 7:23; 1 Ki. 4:16; 2 Chr. 30:11; Ez. 48:2-3, 34). Called Aser (Rev. 7:6).

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.

346 CHAPTER 8

28. Generations of Benjamin to the time of King Saul

1 [a]Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:

7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. [*a]These dwelt in Jerusalem.

29 And at Gibeon dwelt the father of Gibeon; whose wife's name *was* Maachah:

30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and Zacher.

32 And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

29. Generations of Benjamin from Saul to the captivity (1 Chr. 9:35-44)

33 ¶ And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and [b]Eshbaal.

34 And the son of Jonathan *was* [c]Meribbaal; and Meribbaal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and Tarea, and Ahaz.

36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Eleasah his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

347 CHAPTER 9

30. Summary: Israel's genealogies

1 So [d]all Israel were reckoned by genealogies; and, behold, they *were* written in the [+a]book of the kings of Israel and Judah, [*b]*who* were carried away to Babylon for their transgression.

II. Genealogies of Israel after the Babylonian captivity:

of the tribes of Israel (the tribe of Dan not listed), the writer gives a long list of the sons of Benjamin, leading up to the family of Saul, which is given in 40 verses (8:1-40). The date of writing was post-exilic (v 28; 9:3, 27) and this compares with Ezra 2 and 4, and Neh. 7:1-73; 10:1–11:7, 31; 12:34, which show that Benjamin and other tribes were restored after the Babylonian captivity.

*a Here we have another act proving that Benjamin adhered to the worship of the true God and remained loyal to Judah (v 28).

b Another name for Ish-bosheth (2 Sam. 2-8)

c Another name for Mephi-bosheth.

d All Israel, except Dan and certain portions of some of the other tribes. This simply means that all the genealogies of Israel were recorded in the book of the kings of Israel and Judah—records which are not our Bible books. These genealogies are merely partial—taken from the other book that we do not have now.

+a A book which we do not have now, but which no doubt contained a complete record of the genealogies of Israel from which the author of Chronicles took only a part to serve his purposes of identifying certain key men in the history of the nation and giving their background, so that something could be known of the coming Messiah's ancestors.

*b Again, we have proof that this book was written after the Babylonian captivity.

* * *

2 ¶ Now the [c]first inhabitants that *dwelt* in their possessions in their cities *were*, the [d]Israelites, the priests, Levites, and the [e]Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the [f]children of Ephraim, and Manasseh;

2. Of Judah: 690 men among the first captives to return

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

3. Of Benjamin: 956 men among the first captives to return

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

4. First priests to return from Babylon

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [g]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the [h]ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

5. First Levites to return from Babylon

14 And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the

chiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 Who hitherto *waited* in the king's gate eastward: they *were* [a]porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the gates of the tabernacle: and their fathers, *being* over the host of the LORD, *were* keepers of the entry.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David [b]and Samuel the seer did ordain in their set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* [*c]in their villages, *were* to come after seven days from time to time with them.

6. Four chief Levites and their duties

26 [*d]For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made the ointment of the spices.

31 And Mattithiah, *one* of the Levites, who *was* the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.

Babylon under Zerubbabel, Joshua, Nehemiah, and Ezra (v 2).

d The returning exiles were called Israelites as before the captivity, for they were the same people of all the tribes of Israel (v 2).

e The Nethinims were the temple servants taken from one in 50 of the people to assist the Levites (v 2; Ezra 2:43, 58, 70; 7:7, 24; 8:17-20; Neh. 3:26, 31; 7:46, 60, 73; 10:28; 11:3, 21).

f The children of Ephraim and Manasseh were representative of 10 tribes, for the northern 10-tribe kingdom was often called Ephraim. This proves that many of the whole 13 tribes of Israel returned to make the new nation after the Babylonian captivity, and not just Judah and Benjamin (v 3). It also proves that Israelites from the other tribes besides Judah and Benjamin were included in the people known as the Jews. Cp. Ezra 6:21; Neh. 10:28-29; note a, Acts 13:16.

g Here we have several priests who were mentioned in previous books (v 10-13).

h This was the high priest who was considered the ruler of the temple. The heads of the priests were 1,760 so there must have been many more than this who returned from captivity.

a These were gatekeepers.

b Here we have proof that Samuel and David counseled together and received revelations of the coming temple and worship. Such things were thus planned during the lifetime of Saul when David was driven from Saul's court as a fugitive and an outlaw (v 22).

*c Like the singers, the porters and other servants of the temple lived in villages round about Jerusalem (v 25). The 4 chief porters were regular in service and dwelled near the house of God so as to be close to their work (v 26).

*d In these verses we have some of the duties of the Levites mentioned (v 28-32)

* * *

of the Kohathites, *were* over the shewbread, to prepare *it* every sabbath.

7. The singers after the captivity to Babylon

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed in *that* work day and night.

34 These chief fathers of the Levites *were* chief throughout their generations; [*a]these dwelt at Jerusalem.

III. Saul's genealogy and death leading up to the story of David (1 Chr. 9:35–10:14)

1. Saul's genealogy (1 Chr. 8:33-40)

35 ¶ [*b]And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name *was* Maachah:

36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and [*c]Eshbaal.

40 And the son of Jonathan *was* [*d]Meribbaal: and Meribbaal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, *and Ahaz*.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these *were* the sons of Azel.

CHAPTER 10

and Jonathan (1 Sam. 31:1-7)

1 [*e]Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines [*f]slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul, and the [*g]archers hit him, and he was wounded of the archers.

● 4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and [a]abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and [b]fell upon it.

5 And when his armourbearer saw that Saul was dead, [c]he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when [d]all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their [e]cities, and fled: and the Philistines came and dwelt in them.

3. Indignities to Saul (1 Sam. 31:8-10)

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen [f]in mount Gilboa.

9 And when they had stripped him, they [g]took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their [h]gods, and fastened his head in the temple of Dagon.

[*a] The chief of the singers dwelled in Jerusalem and were on duty day and night when needed (v 33-34).

[*b] Verses 35-44 are an abridgment of 8:29-38, and inserted here as an introduction to the defeat and death of Saul recorded in ch. 10, all of which leads up to the history of David recorded in the rest of 1 and 2 Chronicles, from ch. 11 on.

[*c] Another name for Ish-bosheth (2 Sam. 2:8).

[*d] Another name for Mephi-bosheth.

[*e] See history of this in 1 Sam. 31:1-7.

[*f] 3 Sons of Saul Killed:
1 Jonathan (note d, 1 Sam. 13:2; see ***David and Jonathan***, p. 559)
2 Abinadab (note i, 1 Sam. 14:49; see ***4 Abinadab's in Scripture***, p. 557)
3 Melchishua (note i, 1 Sam. 14:49)

[*g] If he had been facing the enemy he would not have been hit as quickly by archers because of his shield which he would have been fighting behind (v 3).

[a] Insult, or mock (v 4). Saul, being sorely wounded, requested his armorbearer to finish killing him so that he would not fall into the hands of his enemies who, he knew, would make sport of him and give him a slow and terrible death. The young man was afraid to kill his king, so Saul took a sword and committed suicide (v 4; 1 Chr. 10:4-5).

[b] Here we have the event of Saul's death. In

[c] This was a foolish thing to do, but it seems it was considered an honor by some men in those days, to die with their master.

[d] All his men, that is, all who were the personal bodyguards of Saul. The most of the army fled at the very beginning of the battle and many escaped, among them Abner (v 7; 2 Sam. 1:4; 2:8-11).

[e] How many cities were forsaken is not stated, but it appears that all of them on the west of Jordan in this particular battle section became Philistine cities for a time, 10 or 12 years perhaps (see 2 Sam. 4-8). When David became king over all Israel these cities were retaken and the kingdom of Israel for the first time became truly great; it extended to the river of Egypt and the Gulf of Aqaba, and north to the Euphrates, taking in all of Philistia, Amalek, Edom, Moab, Syria, and other countries.

[f] 12 Main Results of the Battle of Gilboa:
1 The men of Israel fled (v 1, 7)
2 Many fell down slain in Mount Gilboa
3 Philistines chased Saul and his sons (v 2)
4 The battle went sorely against Saul (v3)
5 The archers hit him and he was sorely wounded
6 Saul and his armorbearer committed suicide (v 4-5)
7 Besides Saul and his armorbearer, his 3 sons and all his bodyguards died (v 6)
8 Many Israelites fled from their own cities west of the Jordan and settled on the east of the river (v 7)
9 Philistines came and occupied the forsaken cities of Israel
10 Philistines stripped the slain, found Saul and his sons, cut off the head of Saul and sent it and his armor as trophies of war to the temple of their gods in Philistia (v 8-10)
11 They put his armor in the house of Ashtaroth (v 10 with 1 Sam. 31:10)
12 They took the bodies of Saul and his sons and fastened them to the wall of the city of Beth-shan, which became a Philistine city in the Jordan valley

[g] It was customary to take the heads of conquered kings and make sport with them in the houses of the gods and in the cities of their own people. Victories were great times of celebration (v 8-10). Taking his head is something additional to 1 Sam. 31:9-10, and his body as referred to there is something additional to this passage. This shows that the 2 books are independent and complimentary. See note k, 1 Sam. 31:9.

[h] In 1 Sam. 31:10 it says they put his armor in the house of Ashtaroth. This was the female counterpart of Baal. Her temple was in Ashkelon where she was worshipped under the name of Atargatis, as a woman with the tail of a fish. Accordingly, fish were sacred to her; elsewhere the dove was her sacred symbol (v 10).

11 ¶ And when all [*i]Jabeshgilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and [*j]buried their bones under the oak in Jabesh, and fasted seven days.

5. Saul's unpardonable sin (1 Sam. 28)

13 ¶ So Saul died [*k]for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a [*l]familiar spirit, to enquire *of it;*

14 And enquired not of the LORD: [m]therefore he slew him, and turned the kingdom unto David the son of Jesse.

349 CHAPTER 11

IV. Reign of David: forty years (1 Chr. 11–29)
1. David made king of all Israel (1 Chr. 11:1–12:40; 2 Sam. 2:1–5:25)

1 [n]Then all Israel gathered themselves to David unto Hebron, [o]saying, Behold, we *are* thy bone and thy flesh.

★ 2 And moreover in time past, even when Saul was king, thou *wast* [p]he that leddest out and broughtest in Israel: [q]and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the [a]elders of Israel to the king to Hebron; and David made a [b]covenant with them in Hebron before the LORD; and [c]they anointed David king over Israel, [d]according to the word of the LORD by Samuel.

2. Jerusalem made the capital of the united kingdom (2 Sam. 5:6-12)

4 ¶ [e]And David and all Israel went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, [f]Thou shalt not come hither. Nevertheless David took the castle of [g]Zion, which *is* the [h]city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So [i]Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from [j]Millo round about: and Joab repaired the rest of the city.

9 So David waxed greater and greater: for the LORD of hosts *was* [k]with him.

3. David's mighty men (2 Sam. 23)
(1) Jashobeam (Adino, 2 Sam. 23:8)

10 ¶ [l]These also *are* the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, *and* with all Israel, to make him king, according to the word of the LORD concerning Israel.

Saul in the beginning of his reign, so they naturally felt they owed him a debt of gratitude (v 11).

*j Buried them after they had burned them (v 12; 1 Sam. 31:12). Hebrews did not ordinarily burn the bodies of their dead, but the people in this case found it the only convenient thing to do in the midst of enemies. They did the burning at night (1 Sam. 31:12), then buried the bones under a tree at Jabesh, the city Saul had delivered when all the men were threatened with bodily mutilation (v 11-12).

*k 2 Reasons for Saul's Death:
1. Because of the transgression committed against the Lord in breaking the commandment of Jehovah (v 13; 1 Sam. 13:8-14; 15:1-23)
2. Because he sought not to Jehovah, but to a witch who had a familiar spirit—to inquire of it (v 13-14; 1 Sam. 28:7-25)

*l See ***Familiar*** and ***Spirits*** in Index.

m Another example of referring to God as doing something, when in reality certain agents of His actually did it for Him (v 14).

n Then—when they saw that Saul was dead, and the other tribes beside Judah had no king, all Israel gathered together to make David king and thereby unite the nation again under him (v 1-3; 2 Sam. 5:1-5). The people finally began to realize that David was God's man for the kingdom. By this time he had reigned over Judah in Hebron for $7\frac{1}{2}$ years.

o 3fold Appeal of Elders to David:
1. We are your bone and your flesh (v 1)
2. In time past you were our leader and led us in and out to battle (v 2)
3. You have been promised by God and chosen of Him to feed His people Israel, and to be captain over them

p 2 Reasons for Making David King:
1. David had led them to many victories over enemies (v 2; 1 Sam. 17:1–18:30)
2. Because of a prophecy that God had chosen David (v 2)

q 1st prophecy in 1 Chr. (11:2, fulfilled). Next, 14:10.
2 Predictions—Fulfilled:
1. You shall feed My people Israel (11:2)
2. You shall be ruler over My people Israel

a Indicating there were established, authorized elders of Israel—men who were perhaps chosen, as in the past, on the basis of greatness, wealth, and power in the nation (v 3).

b 3 Things the Elders Did:
1. Made an appeal to David (v 1-2)
2. Made a league with him (v 3). This covenant likely defined his royal power and recognized the general constitution of the nation
3. Anointed him king over Israel

c 3 Things About David and His Kingdom:
1. His anointing (v 3)
2. His new capital (v 4-9)
3. His captains (v 10-47)

d 1 Sam. 13:14-15; 15:28; 16:1-13.

e David and his men thought it would be best to move the capital of all Israel to another place more centrally located, or at least more so than Hebron. God had chosen Jerusalem as an eternal city in His plan, so now led them according to His will in the fulfillment of this plan to that city. Jerusalem had long been a stronghold of the Jebusites who had controlled it ever since the conquest of Canaan, except for a short time when it was in the hands of Judah (Josh. 10:1-5, 23; 15:63; Judg. 1:8). See note f, Josh. 10:1.

f See note p, 2 Sam. 5:6.

g Zion is found 152 times in Scripture and only in the O.T., the word being Sion in the N.T. This stronghold was one of the 5 heights on which Jerusalem was built—Akra, Bezetha, Moriah, Ophel, and Zion. Some consider Ophel and Zion to be the same. Zion and the city of David are the same (v 5; 2 Chr. 5:2). The word came to be used of Jerusalem and Israel in general. The church and Christians are never called Zion.

h The city of David is found 40 times in the O.T. Used of Zion 5 times (v 5, 7; 1 Ki. 8:1; 1 Chr. 11:5; 2 Chr. 5:2).

i This is the only place explaining how Joab got to be captain, and who took Jerusalem for David (v 6).

j Millo. It was some kind of fortification of Jerusalem (v 8; 1 Ki. 9:15, 24; 11:27; 2 Ki. 12:20; 2 Chr. 32:5). Not the Millo of Judg. 9:6, 20.

k See ***12 Examples of God Being "With" Men***, p. 99.

l 52 Mighty Men of David (v 10-47):
1. Joshobeam (Adino, v 10; 2 Sam. 23:8)
2. Eleazar (v 12; 2 Sam. 23:9)
3. Abishai (v 20; 2 Sam. 23:18)
4. Benaiah (v 22; 2 Sam. 23:20)
5. -52 Others numbering 48 (v 26-47)

In 2 Sam. 23:8-39 only 37 mighty men are listed as at the end of David's reign, whereas this list gives 52 for the beginning of his rule. Evidently 15 of them died during the reign and were therefore not counted with the 37 at the close of David's rule.

✡ ✡ ✡

men whom David had; Jashobeam, an [n]Hachmonite, the [o]chief of the [p]captains: he lifted up his spear against three hundred slain *by him* at one time.

(2) Eleazar (2 Sam. 23:9)

12 And after him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was [q]with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great deliverance.

(3) Feat of the three mighty men (2 Sam. 23:8-17)

15 ¶ Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of [r]Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* [a]then at Bethlehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that *is* at the gate!

18 And the [b]three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, [c]My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

(4) Abishai (2 Sam. 23:18)

20 ¶ And Abishai the brother of Joab, he was chief of the three: [d]for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the *first* three.

(5) Benaiah (2 Sam. 23:20)

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he [e]slew two [f]lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of *great* stature, five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, he was [g]honourable among the thirty, but attained not to the *first* three: and David set him over his guard.

(6) Forty-eight other mighty men (2 Sam. 23:24-39)

26 ¶ Also the valiant men of the armies *were*, [h]Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,

27 Shammoth the Harorite, Helez the Pelonite,

---

m Heb. gibbor, trans. mighty 128 times of giants (Gen. 6:4), ordinary mighty men of war (2 Sam. 23:8-9, 16-17, 22), princes (Ezra 7:28), kings (Dan. 11:3), Christ (Isa. 69:6), and God (Jer. 32:18). It is also trans. strong man (1 Sam. 14:25); champion (a giant, 1 Sam. 17:51); upright man (2 Sam. 22:26); valiant men (1 Chr. 7:2); very able men (9:13); chief porters (9:26); mighties (v 12, 24); mighty (27:6); men of war (2 Chr. 13:3); like a giant (Job 16:14); strongest among beasts (Pr. 30:30).

n See note h, 2 Sam. 23:8.

o The mightiest deed won for a man the chiefest place among the mighty men of David. It seems here that the slaying of 300 enemy soldiers at one time was considered the greatest feat of all (v 11); but in 2 Sam. 23:8 it reads 800 men, which is no doubt the correct rendering, for Abishai slew 300 men (v 18), and he was not as great as this man. If both killed 300 they would be equal, so there must have been a mistake in copying v 11. This is understandable, for some of the old MSS. became marred through use, and copyists were thereby faced with a difficulty. The fault would not be with the original as inspired by God. All mistakes are from copyists or marred MSS. and not from God giving two different statements in His inspired records.

p It seems the chief men were numbered in sets of 30, perhaps being leaders of various divisions of the army (v 15, 25; 2 Sam. 23:13, 23-24, 39). See notes on the army divisions in 27:1-24.

q Eleazar won second place among the mighty by standing with David when all the men of Israel fled. The two men defended a barley field and defeated the whole Philistine army. Cp. 2 Sam. 23:9-10.

r One of the tribes of the nephilim (giants), valley where they settled (v 15; Josh. 15:8; 2 Sam. 5:18-22; 23:13; Isa. 17:5). See ***Giants*** in Index.

a The Philistines had defeated Saul and stationed a garrison at Bethlehem and other places before David became king and defeated them (v 16). They did not have garrisons in the country when David was given victory over them, so it is clear that this time was immediately after the death of Saul and before the establishment of David's kingdom.

b These were Adino, Eleazar, and Shammah (2 Sam. 23:8-17). They evidently loved David very much to endanger their lives in such a way. David recognized their love and the danger they went through to get the water, and felt he should sacrifice it to the One they all loved the most—Jehovah (v 18-19). It was a noble trait in him not to satisfy his own appetite at the risk of the lives of his men.

c Question 1. Next, 13:12.

d Abishai was the brother of Joab and his feat was that of killing 300 enemy soldiers of one battle. He was not among the first 3 but head of the second 3, therefore the 4th of the mighty men (v 20-21). Shammah, the 3rd of the first 3 is not mentioned here, but is listed in 2 Sam. 23:11-17. The reason for this is not known. He is mentioned in v 27, but perhaps had not attained to the first 3 at this early part of David's reign, and became numbered with them later as recorded in 2 Sam. 23:11-17, which list was made at the end of David's rule.

e Benaiah had done many things of which three are listed here (v 22-23):

1 He slew 2 lion-like men of Moab
2 He slew a lion in the midst of a pit in the time of snow
3 He slew an Egyptian who had a spear in his hand. He went to him with a staff, plucked the spear out of his hand, and slew the man with his own spear—a man 10 ft. 5 in. tall with a spear like a weaver's beam. Cp. 2 Sam. 23:20-21

f The Heb. word trans. lionlike here and in 2 Sam. 23:20 is ariel, meaning lion of God. It is the name of Jerusalem in Isa. 29:1-7. The Sept. reads: He smote the two sons of Ariel, the Moabite. The Peshitta: He slew two mighty men of Moab. The Berkeley: He was the one that struck down the two ariels of Moab (meaning lions of God, perhaps referring to mighty heroes of Moab). The Moffatt: He killed two lion cubs in their lair, after he had gone down and killed the lion inside a pit on a snowy day.

g Benaiah was more honorable than the 30 other men, but he attained not to the first 3. He did belong to the second 3 however (v 24-25).

h This brother of Joab was slain by Abner when he was about to catch and kill him (2 Sam. 2:17-29).

son of Nathan, thought by some to be the same man. The lists are supplementary and independent, and do not contradict each other at all. Chronicles gives a more complete list at the beginning of the reign of David, whereas 2 Sam. 5 gives a reduced list at the end of his reign, perhaps after many had died, making exception in the case of Uriah who was listed after his death because of the connection with David as the husband of the woman he committed his great sin with.

b These lists are not included elsewhere, showing Chronicles to be independent of other books (v 1).

c That is, he would not openly go throughout his homeland, but kept secluded from Saul as much as possible (v 1).

d Saul's brethren or tribesmen forsook him for the right, and followed David. 3,000 of them were present when David was made king of Judah (v 2-7, 29).

e There were 23 chiefs or leaders of Benjamin that followed David and led nearly 3,000 other Benjamites in making him king (v 3-7).

*a 11 mighty men of Gad went over to David, following him in all his sojourn and helping to bring over to him 120,000 from Gad, Reuben, and Manasseh on the east of Jordan, when all Israel made him king (v 37). They put to flight many of the enemy in the east and west during the overflow of the Jordan when it was almost impossible to cross (v 8-15).

*b Here we see that many from both Benjamin and Judah came to David to the hold to follow him in his fortunes (v 16-18). Thus, little by little the hand of God was to be seen in raising up men to turn the kingdom to David in the proper time.

*c A second band came to David from Judah and Benjamin to help him, but he became cautious and challenged their good and honest intentions. If they were coming peaceably then his heart would be knit with theirs and Jehovah would bless them, but if they were coming to betray him into the hands of his enemies, then they should be rebuked. At that time the Holy Spirit came upon Amasai, one of the chief captains, inspiring him to make a statement of consecration to help David. He then received them and made them his helpers and captains (v 16-18).

*d Some from Manasseh also came to David at Ziklag at this time, just before the fall of Saul. Among them were 7 chief men. They helped him to destroy the bandits of 1 Sam. 30 (v 19-21), and a few years later helped David to get the kingdom (v 37).

* * *

Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 [a]Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

350 CHAPTER 12

4. Companies that came to David while in Ziklag (1 Sam. 30)

(1) From Benjamin

1 Now [b]these *are* they that came to David to Ziklag, while he yet kept himself [c]close because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the right hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's [d]brethren of Benjamin.

3 The [e]chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

(2) Gadites who came to David in Ziklag

8 And of the [*a]Gadites there separated themselves unto David into the hold to the wilderness men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

(3) Men from both Benjamin and Judah who came to David in Ziklag

16 And there [*b]came of the children of Benjamin and Judah to the hold unto David.

17 And David went out to meet them, and answered and said unto them, [*c]If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

18 Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

(4) Men from Manasseh who came to David in Ziklag

19 [*d]And there fell *some* of Manasseh to

against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David against the band *of the rovers:* for they *were* all mighty men of valour, and were captains in the host.

5. Men of all Israel who came to make David king (2 Sam. 5:1-3)

(1) From Judah: 6,800 men

22 For [a]at *that* time day by day there came to David to help him, until *it was* a [b]great host, like the host of God.

23 ¶ And these *are* the numbers of the bands *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah that bare shield and spear *were* six thousand and eight hundred, ready armed to the war.

(2) From Simeon: 7,100 men

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

(3) From Levi: 4,600 men

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

(4) From Benjamin: 3,000 men

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

(5) From Ephraim: 20,800 men

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

(6) From western Manasseh: 18,000 men

teen thousand, which were expressed by name, to come and make David king.

(7) From Issachar: 200 leaders and all their bands

32 And of the children of Issachar, *which were men* that had understanding of the times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

(8) From Zebulun: 50,000 men

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: *they were* [c]not of double heart.

(9) From Naphtali: 38,000 men

34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

(10) From Dan: 28,600 men

35 And of the Danites expert in war twenty and eight thousand and six hundred.

(11) From Asher: 40,000 men

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

(12) From eastern Manasseh, Gad, and Reuben: 120,000 men

37 And on the [*a]other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

(13) Three days' feast of over 337,100 men of war with multitudes not in the armies

38 All these men of war, that could keep rank, came with a [*b]perfect heart to Hebron, to make David king over all Israel: and [*c]all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David [d]three days, eating and drinking: for their brethren had prepared for them.

40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* [e]joy in Israel.

was a great host, like the host of God; and they came armed for war to turn the kingdom of Saul to David, according to the word of the Lord (v 22-23).

b 337,100 men of war:

From Judah	6,800
From Simeon	7,100
From Levi	4,600
From Benjamin	3,000
From Ephraim	20,800
From western Manasseh	18,000
From Issachar (leaders)	200
From Zebulun	50,000
From Naphtali	38,000
From Dan	28,600
From Asher	40,000
From eastern Manasseh, Gad and Reuben	120,000
Total	337,100

In all there were more than this, for those under the 200 captains of Issachar are not numbered (v 32).

c Not with two hearts—one for David and one for Saul. They had a single heart and soul centered on one thing (v 33). Cp. perfect heart and one heart (v 38).

*a The east of Jordan.

*b 3 Kinds of Hearts:
  1 Single heart (v 33)
  2 Perfect heart (v 38)
  3 United heart

*c All the rest of Israel besides the men of war (v 38).

d There must have been many thousands of animals sacrificed and used in the feast of 3 days. People brought bread, meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep in abundance (v 40). Cp. the feast of all Israel for 14 days and the estimated cost of sacrifices in 1 Ki. 8:62-66, notes.

e All the tribes mentioned in the above verses came to make David king over all Israel. The 7½ year reign in Hebron over Judah is not referred to in this whole chapter.

✡ ✡ ✡

6. David's religious policies
(1 Chr. 13:1–17:27; 2 Sam. 6:1–7:29)
(1) David attempts to bring the ark to Jerusalem (2 Sam. 6:1-5)

1 And David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David [*f]gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring [*a]the ark of God from Kirjathjearim.

6 And David went up, and all Israel, to [*b]Baalah, *that is*, to Kirjathjearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called *on it*.

7 And they carried the ark of God in a [*c]new cart out of the house of Abinadab: and [*d]Uzza and [*e]Ahio drave the cart.

8 And David and all Israel played before God with all *their* might, and with singing, and with [f]harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

(2) Temporary hindrance: Uzza killed. David, being afraid of God, leaves the ark with Obed-edom (2 Sam. 6:6)

9 ¶ And when they came unto the threshingfloor of [g]Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he [h]smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called [i]Perezuzza to this day.

12 And David was afraid of God that day, saying, [j]How shall I bring the ark of God *home* to me?

13 So David brought not the ark *home* to himself to the city of David, but carried it aside into the house of [k]Obededom the [l]Gittite.

14 And the ark of God remained with the family of Obededom in his house three months. [m]And the LORD blessed the house of Obededom, and all that he had.

352 CHAPTER 14

7. David's prosperity
(1) Hiram builds David a house
(2 Sam. 5:11; cp. 1 Ki. 5)

1 Now [n]Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

(2) David's exaltation (2 Sam. 5:12)

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

(3) David's family at Jerusalem
(1 Chr. 3:5-8; 2 Sam. 5:13)

3 ¶ And David [o]took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; [a]Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [b]Beeliada, and Eliphalet.

(4) David's victories over the Philistines
(2 Sam. 5:17-25)

8 ¶ And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to [c]seek David. And [d]David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

★●■10 And David enquired of God, saying, [e]Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, [+f]Go up; for I will deliver them into thine hand.

11 So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters:

---

*a 8 Titles of the Ark in Chronicles:
  1 The ark—15 times
  2 The ark of God—12 times
  3 The ark of the Lord—4 times
  4 The ark of the covenant of the Lord—11 times
  5 The ark of the covenant of God—1 time
  6 The ark of Thy strength—1 time
  7 The holy ark—1 time
  8 The ark of our God—1 time

*b Baalah or Baale (as in 2 Sam. 6:2) was the old Canaanite name for Kirjath-jearim (v 6). Cp. 1 Sam. 6:21; 7:2. Called Baalah also in Josh. 15:9-10, 11, 29.

*c Instead of the priests carrying it as provided for in the law of Moses (Ex. 37:5; Num. 4:15; 7:9; 10:21; Dt. 10:8; Josh. 3:8-14; 2 Sam. 15:24), a new cart was made to bring the ark to Jerusalem (v 7). This was also the way the Philistines sent it back to Israel (1 Sam. 6:7).

*d See note k, 2 Sam. 6:3.

*e See note l, 2 Sam. 6:3.

f 5 Kinds of Instruments Used:
  1 Harps (note j, Ps. 33:2)
  2 Psalteries (note k, Ps. 33:2)
  3 Timbrels (note a, Ps. 150:3)
  4 Cymbals (note a, Ps. 150:3)
  5 Trumpets (note a, Ps. 150:3)

g Same as Nachon in 2 Sam. 6:6.

h In Num. 4:15-20 Levites were forbidden to touch the ark on threat of death. This was the first instance of execution of that law, perhaps being the first time it was broken (v 10; 2 Sam. 6:7). In the case of the Philistines handling the ark they were not killed because of their ignorance of the law (1 Sam. 6-7).

i Perez-uzza, breach of Uzza (v 11; 2 Sam. 6:8).

j Question 2. Next, 14:10.

k See note a, 2 Sam. 6:11.

l Gittites were inhabitants of Gath; they are mentioned along with other chief inhabitants of Philistia (v 13; 20:5; 2 Sam. 15:18-22; 18:2; 21:19; Josh. 13:3).

m In what way the Lord blessed this house of Obed-edom is not stated, but it could have been with health, and material prosperity.

n See note f, 2 Sam. 5:11.

o Here we have another mention of the wives of David and the sons which he begat in Jerusalem (v 3-7).

a See ***Lists of the Sons of David***, note i, 3:1.

b Beeliada, called Eliada in 2 Sam. 5:16, which was a later name. Perhaps changed Eliada because Beeliada was associated with Baal, or lord, and was connected with idolatry.

c Search for his life. Cp. 1 Sam. 26:1-2.

d David no doubt had spies among the Philistines, or other means of intelligence to check up on their plans. Ever since the defeat of Saul nearly 8 years before Philistines had been in control of the greater part of Israel, so Israelites living among them would naturally know about some of their plans (v 8).

e Questions 3-4. Next, 17:6.

+f 2nd prophecy in 1 Chr. (14:10, fulfilled). Next, v 15. The one prediction was that God would give them into the hands of David.

✡ ✡ ✡

[g]Baalperazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines [h]yet again spread themselves abroad in the valley.

●■14 Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

★●15 [i]And it shall be, [j]when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [k]Gibeon even to [l]Gazer.

(5) David's world fame

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

353 CHAPTER 15

8. David's religious policies renewed
(1 Chr. 15:1–17:27; cp. 13:1; 2 Sam. 6:1–7:29)
(1) Prepares a place for the ark

1 And *David* made him houses in the city of David, and [m]prepared a place for the ark of God, and pitched for it a tent.

(2) To avoid another judgment (1 Chr. 13:9-12; 15:12-13) Levites commanded to bear ark

2 [a]Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

(3) Assembling of Israel to bring the ark to its place

3 And David gathered all Israel together unto [b]his place, which he had prepared for it.

(4) Over 862 priests and Levites are sanctified to bear the ark and offer sacrifices

4 And David assembled the children of Aaron, and the Levites:

5 [c]Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

● 12 And said unto them, Ye *are* the chief of the fathers of the Levites: [d]sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto [e]the *place that* I have prepared for it.

13 [f]For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we [*g]sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites [*h]bare the ark of God upon their [*i]shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

(5) David appoints singers and musicians to praise God before the ark (1 Chr. 6:31-47)

16 And David spake to the chief of the Levites [*j]to appoint their brethren *to be* the singers with instruments of musick, psalteries

---

g Exactly where this spot was in the valley of giants is not fully known, but it was at one of the mountains on the edge of the valley. David himself named the place Baal-perazim because the Lord had broken through upon his enemies (v 11; 2 Sam. 5:20). Here the Philistines left their images and David and his men burned them (v 12).

h The word again proves that the Philistines rallied and collected a larger army than before and spread themselves once more in the valley of the giants where the second battle was fought and a second victory was won by David (v 13; 2 Sam. 5:22).

i 3rd prophecy in 1 Chr. (14:15, fulfilled). Next, 16:14. The one prediction was that God would give victory when they would hear the sound of going in the top of the mulberry trees.

j Even when David got behind the army of the Philistines he was not to attack until the very moment he heard a sound in the tops of the mulberry trees. This sound was one of a going, meaning the sound of a mighty army on the march, which struck terror to the Philistines and caused them to be confused and panic stricken. The Arabic version says the sound was the noise of horses' hoofs. Having known all the time that David's army was before them perhaps they reasoned that some other mighty army was appearing suddenly behind them to

immediately and were pursued (v 15-16).

k Gibeon or Geba, as in 2 Sam. 5:25, in Benjamin, the home of Saul (v 16; 6:60; 8:6; 2 Chr. 16:6; Josh. 21:17; 1 Sam. 13:3; 1 Ki. 15:22; 2 Ki. 23:8; Neh. 11:31; 12:29; Isa. 10:29; Zech. 14:10). The Philistines were forced by David to flee by the very home of Saul whom they had defeated.

l Going from Gibeon to Gazer or Gezer shows that the Philistine army fled northwest from the valley of the giants and were chased from 30 to 35 miles (v 16).

m David prepared a tabernacle for the ark of God. He did not bring the original tabernacle of Moses to Jerusalem. It was still in Gibeon where God appeared to Solomon (21:29).

a If they had been recognized as the ones to carry the ark before this, the new cart would not have been made to carry it and Uzza would not have died as in 13:7-12 (v 2).

b The place that David had built for it (v 1; 2 Sam. 6:17).

c 862 Priests and Levites Consecrated:

Sons of Kohath	120
Sons of Merari	220
Sons of Gershom	130
Sons of Elizaphan	200
Sons of Hebron	80
Sons of Uzziel	112
Total	862

d To sanctify here, as in other places, means to set apart for holy use. All the 862 people were to sanctify themselves and since no man can cleanse himself from sin this cannot possibly be the meaning. See ***Sanctification*** in Index.

e See v 1.

f This refers to the death of Uzza for touching the ark (13:9-14).

*g God has always required that proper instructions be followed in seeking Him, worshipping Him, praying to Him, and in carrying out every part of His program. No man has a right to expect God to break His laws or in any way act contrary to His own Word, for the individual's benefit. God did not excuse David whom He loved, or Israel, His own beloved people, when they broke His law, for He was under obligation to curse them for disobedience as well as to bless them for obedience. When they tried to change the requirements of the law, death was the result.

*h It took the death of a good man in order to bring them to obedience in the matter of carrying the ark upon their shoulders. Even these had to sanctify themselves and become ceremonially fit to do this work or they could have all been destroyed (v 15).

*i Ex. 25:14; Num. 4:15; 7:9; Dt. 31:9.

*j The Levites were given authority to choose and appoint the chief of the musicians and singers (v 16).

✡ ✡ ✡

up the voice with joy.

17 So the Levites [k]appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And [l]with them their brethren of the second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters.

19 So the singers, [a]Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [b]Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, *was* for song: he instructed about the song, because he *was* skilful.

23 And Berechiah and Elkanah *were* doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obededom and Jehiah *were* doorkeepers for the ark.

(6) David brings the ark to Jerusalem (2 Sam. 6:12)

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obededom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they [c]offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also *had* upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

(7) Michal's sin (2 Sam. 6:16)

29 ¶ And it came to pass, *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David [e]dancing and playing: and she [f]despised him in her heart.

354

CHAPTER 16

(8) Great religious festival (2 Sam. 6:17-23)

1 So they brought the ark of God, and set it in the midst of the [*a]tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when [*b]David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to [*c]every one a loaf of bread, and a good piece of flesh, and a [*d]flagon *of wine*.

(9) David's regular choir (1 Chr. 6:31-47; 15:16-24)

4 ¶ And he [*e]appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and

---

1 Heman, the Kohathite (v 16; 6:33)
2 Asaph, the Gershomite (v 17; 6:39-43)
3 Ethan, the Merarite (v 17; 6:44)

l 14 Assistant Singers and Musicians:
1 Zechariah
2 Ben (v 18)
3 Jaaziel
4 Shemiramoth
5 Jehiel
6 Unni
7 Eliab
8 Benaiah
9 Maaseiah
10 Mattithiah
11 Elipheleh
12 Mikneiah
13 Obed-edom
14 Jeiel

a Samuel's grandson (2:6).

b Alamoth, the maidens' choir.
3 Special Choirs in Israel:
1 The Levites (v 16-19)
2 The Alamoth, maiden singers (v 20)
3 The men singers (v 21)
All 3 choirs are referred to in Ps. 68:25. The men's choir went before. The maidens playing timbrels went among or in between the men's choir and the third choir (the musicians). The whole picture seems to be that of a processional. The temple services included regular singing and music. Men were devoted to the training of choirs and musicians, and they led the national worship.

c If the proper meat and drink offerings were made with each sacrifice, as commanded in Num. 15, the total estimated cost according to today's prices, would be as follows:

7 bullocks @ $325	$ 2,275
7 rams @ $20	140
35 qts. of oil @ $1.40	49
35 qts. of wine @ $1.60	56
$17\frac{1}{2}$ gal. flour @ .80 a gal.	14
Total est. cost	$ 2,534

d This was the garment for priests and Levites, not kings; but since he was a type of Christ who was to be a priest-king (Zech. 6:12-13), David was allowed by God to use it on this occasion; or else such was overlooked by Him like the showbread that he ate when fleeing from Saul (1 Sam. 21:3-6). Apparently David put off his royal robes and dressed in the robe of a servant of God as an act of homage to Jehovah who dwelled between the cherubim on the ark which he was transferring to its place in the new capital of Israel.

e See note g, 2 Sam. 6:14.

f She did not make David welcome, but rather despised him in her heart. She thought he had disgraced himself. Her words were bitter and cutting and she received sharpness in return for being so prudish where God and joy in the Lord are concerned (v 29; 2 Sam. 6:20-23). She and David were not the same man and wife after this, and part of her punishment was that she was childless to the day of her death.

*a See 15:1.

*b Did not actually make the sacrifices, for he was not a priest. He simply authorized them to be offered. In this sense we must also understand many scriptures when it says that God sent a plague, or did other things in judging men. He authorized such things, but was not the personal executioner of the action, which is always through proper agents.

*c He would need to have many animals killed and many loaves of bread baked to supply each man and woman, boy and girl in Israel, or even those present at the feast.

*d Heb. ashishah, something pressed close together, as a cake of figs or raisins. The Revised Version translates it cake of raisins in v 3; 2 Sam. 6:19; Song 2:5; Hos. 3:1. Where it means a bottle of wine, the amount contained in the flagon or bottle is not known. It will be noticed here that of wine is in italics, signifying it was supplied by the translators, so the meaning could easily be cake of raisins.

*e David appointed regular singers and musicians to minister before the ark, to compose, and to give thanks and praise to God. They ministered continually, morning and evening, from this time on during all the life of David and part of the time when other kings ruled (v 4-6).

✡ ✡ ✡

harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

(10) David's psalm of thanksgiving (see Ps. 105)
A. Twelve admonitions (Ps. 105:1-6)

7 ¶ Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

● 8 [f]Give thanks unto the LORD, [g]call upon his name, make known his deeds among the people.

● 9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

● 10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

● 11 Seek the LORD and his strength, seek his face continually.

● 12 Remember his marvellous works that he hath done, his [h]wonders, and the [i]judgments of his mouth;

● 13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

B. Reason for admonitions: Abrahamic covenant

★ 14 [j]He *is* the LORD our God; his [k]judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to [l]a thousand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an [m]everlasting covenant,

▲ 18 Saying, [n]Unto thee will I give the land of Canaan, the lot of your inheritance;

19 When ye were but [o]few, even a few, and [p]strangers in it.

C. Reason for admonitions: divine providence in the sojourn among nations

20 And *when* they went from nation to nation, and from one [a]kingdom to another people;

21 He suffered no man to do them wrong: yea, he [b]reproved kings for their sakes,

22 *Saying*, Touch not mine [c]anointed, and do my prophets no harm.

D. Sixteen more admonitions: sixteen reasons—the nature and works of God

● 23 [d]Sing unto the LORD, [e]all the earth; shew forth from day to day his salvation.

● 24 Declare his glory among the heathen; his marvellous works among all nations.

---

f 14 Admonitions of V 8-13:
  1 Give thanks unto the Lord (v 8)
  2 Call upon His name
  3 Make known His deeds among men
  4 Sing unto Him (v 9)
  5 Sing psalms unto Him
  6 Talk of all His wondrous works
  7 Glory in His holy name (v 10)
  8 Let the hearts of seekers rejoice
  9 Seek the Lord (v 11)
  10 Seek His strength
  11 Seek His face evermore
  12 Remember His marvelous works (v 12)
  13 Remember His wonders
  14 Remember the judgments of His mouth

g 8 Reasons to Praise God:
  1 The privilege of prayer (v 8, 10-11)
  2 His deeds among men (v 8)
  3 His wondrous and marvelous works (v 9)
  4 His holy name (v 10)
  5 His strength (v 11)
  6 His wonders (v 12)
  7 His judgments in the earth
  8 He is the Lord our God (v 14)

h His miracles in Egypt and wilderness.

i Laws of the Mosaic covenant at Sinai.

j 4th prophecy in 1 Chr. (16:14-17, unfulfilled). Next, 17:9. The one prediction was that judgment would be in all the earth.

k See ***35 Acts of God in Ps. 105***, p. 1052.

l This term is the same in meaning as eternal or perpetual generations (v 15; Gen. 9:12), and everlasting in v 17. The term is used also in Dt. 7:9 and Ps. 105:8. If taken literally it means 50,000 to 1,000,000 years, depending on the length of a generation. Men will live 1,000 years or more in the Millennium, depending on how old they are when they enter the Millennium. In the case of the lowest average life span of today it would mean many thousands of years beyond the Millennium. If one can believe in this he can believe in eternal generations of natural people.

m If the covenant is eternal the natural human parties to it must be as eternal as God, for the covenant would be null and void should one of the contracting parties become extinct.

n Unto Abraham's natural seed will be given the land of Canaan for an everlasting possession (v 11; Gen. 17:8).

o Very few compared with the many of the nations, even giants, that were in the promised land. Abraham had 318 trained servants or warriors when Lot was captured (Gen. 14:14). If few men refers to the actual children of Abraham, Isaac, and Jacob and their immediate offspring, then they were indeed few in number. For 25 years Abraham was the only party to the covenant. Then for 60 years there were only Abraham and Isaac. For the next 70 to 80 years there were only Isaac and Jacob. Then came the 12 sons of Jacob and their into Egypt. This was exactly 215 years of the 450 years of the total sojourn (Gen. 46:8-27; note o, Acts 7:14).

p All men were classed as strangers who were not of the seed of Abraham (v 19; Lev. 17:8-13; Eph. 2:12, 19). Israelites were called strangers among the Gentiles scores of times (Gen. 15:13; 17:8-12; 36:7).

a Besides the 10 nations of Gen. 15:18-21 they sojourned among the Philistines (Gen. 20) and the Egyptians (Gen. 13, 45–Ex. 12)

b See Gen. 13, 20, 24, and 35.

c Abraham, Isaac, and Jacob were all the anointed of God and prophets by virtue of the gift of prophecy:
  1 Abraham (Gen. 20:7; 22:8; 24:7, 40)
  2 Isaac (Gen. 27:28-29, 39-40; 28:3-4)
  3 Jacob (Gen. 48:15-22; 49:3-27)

d 16 Admonitions to Worship:
  1 Sing unto the Lord all the earth
  2 Show forth from day to day His salvation (v 23)
  3 Declare His glory among the heathen, His marvelous works among all nations (v 24)
  4 Give unto the Lord, you kindreds of the people, give unto the Lord glory and strength (v 28)
  5 Give unto the Lord the glory due unto His name (v 29)
  6 Bring an offering
  7 Come before Him
  8 Worship the Lord in the beauty of holiness
  9 Fear before Him all the earth (v 30)
  10 Let the heavens be glad (v 31)
  11 Let the earth rejoice
  12 Let men say among the nations, The Lord reigns
  13 Let the sea roar, and the fullness thereof (v 32)
  14 Let the fields rejoice, and all that is therein
  15 O give thanks unto the Lord, for He is good, for His mercy endures forever (v 34)
  16 Say, Save us, O God of our salvation; gather us together, and deliver us from the heathen (v 35)

e 16 Reasons to Praise God: Because of
  1 His creation (v 23, 26)
  2 His salvation
  3 His glory (v 24)
  4 His marvelous works among all nations
  5 His greatness (v 25)
  6 His power
  7 His great honor (v 27)
  8 His strength and gladness
  9 His name (v 29)
  10 His establishment of creation (v 30)
  11 His reign (v 31)
  12 His coming judgment (v 32)
  13 His presence (v 33)
  14 His goodness (v 34)
  15 His eternal mercy
  16 His blessing (v 35)

praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence; strength and gladness *are* in his place.

● 28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

● 29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

● 30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

● 31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

● 32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

▲●34 O give thanks unto the LORD; for *he is* good; for his mercy *endureth* for ever.

● 35 And say ye, Save us, O God of our salvation, and [f]gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

(11) Services of the singers, musicians, Levites and priests

37 ¶ So [g]he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah *to be* porters:

39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon,

40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.

43 And all the people departed every man to his house: and David returned to bless his house.

355 CHAPTER 17

(12) David desires to build God a house (2 Sam. 7:1)

1 [a]Now it came to pass, as David sat in his house, that David said to [b]Nathan the prophet, Lo, [c]I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

(13) Nathan the prophet encourages David to build God a temple

▲ 2 Then Nathan said unto David, Do all that *is* in thine heart; for God *is* with thee.

(14) God's answer to David's desire: fifteenth or Davidic Covenant (2 Sam. 7:1-17; see ***15 Great Covenants of Scripture****, p. 83)*

A. God rejects David as the temple builder and promises him an eternal house

■ 3 ¶ And it came to pass the same [d]night, that the word of God came to Nathan, [e]saying,

● 4 Go and tell David my servant, Thus saith the LORD, Thou shalt [*f]not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, [*g]Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, [h]I [i]took thee from the sheepcote, *even*

---

26 that Israel would be scattered, so his prayer was based upon this revelation. Thus it was with Solomon also (1 Ki. 8:48-50).

g After the ark was brought to Jerusalem, and after the appointment of singers and musicians, the feast for 3 days, and all the other events of those days were completed, David left the work of music, singing, and sacrifices to the ministers of God, and departed to his own house (v 37-43).

a In this chapter we have the Davidic covenant. The occasion was that he sat in his new house of cedar and began to contrast his beautiful home with the tent that housed the ark of God. □The Lord, seeing his desire, then told Nathan, the prophet to tell David to do what was in his heart regarding the building of a temple for Him (v 1-2). The Davidic covenant recorded here and in 2 Sam. 7, promises David an eternal seed and throne, whereas the 12th, 15th, and 17th chapters of Genesis (which record the Abrahamic covenant) promise an eternal seed and land. Both covenants are conditional upon faith and obedience to God. Many call them unconditional but this can be true only in the sense that the benefits promised are not earned by works. Like the gospel of today, one does not earn salvation by works (Eph. 2:8-9); yet no man receives benefits without obedience in the initial as well as the final stage of salvation (1 Jn. 1:7). The whole gospel program of requirements is that of obedience and living soberly, righteously, and godly in this present world (2 Cor. 5:17-18; 7:1; Tit. 2:11-13; Heb. 12:14). If these covenants were entirely unconditional and Israel did not have to obey God to receive their benefits, then why are they not blessed according to these benefits now? The people to whom they were promised went into sin, apostasy, captivity, and dispersion and will not receive fulfillment of the promises until they are regathered in repentance and obedience to God (Lev. 26; Dt. 28). God said plainly to David concerning his son, If he commit iniquity, I will chasten him with the rod of men. This is what happened. His sons and all Israel sinned and they are now in the process of chastening. See the many scriptures proving a regathering and conversion of Israel in the latter days under the Messiah in ***Anglo-Saxon Theory*** notes, p. 608. See covenants 6 and 14, ***15 Great Covenants of Scripture***, p. 83.

b See ***Nathan***, p. 605.

c See ***David's Desire to Build a House for God***, p. 605.

d See ***24 Dealings of God by Night***, p. 606.

e God explained to David through Nathan that he was not the one to build His house, reminding him that He had not dwelled in a house since the coming out of Egypt, that He had lived in one tent after another all this time, that He had never asked a house to be built for Himself, and saying that He had given David a kingdom and mastery over his enemies, and that He would bless Israel and build him an eternal house (v 4-10).

*f The reason for David not actually building the temple was that he was a man of blood and war (22:8).

*g Question 5. Next, v 16.

h See 1 Sam. 16:11-13.

i 4 Great Things God Did for David:

  1 Took him from the sheep to be ruler over Israel (v 7)
  2 Was with him wherever he walked (v 8)
  3 Cut off all his enemies
  4 Made him a name like the great men of earth

be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

★ 9 [j]Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel. [a]Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD [b]will build thee an house.

B. God promises David an eternal kingdom and that David's son shall build the temple
(2 Sam. 7:13, refs.)

11 ¶ And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that [c]I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 [d]He shall build me an house, and I will stablish his throne for ever.

13 [e]I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from [f]*him* that was before thee:

14 But [g]I will settle him in mine house and in my kingdom for ever: and his [h]throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

(15) David's prayer concerning the Covenant
(2 Sam. 7:18)

16 And David the king came and sat before the LORD, and [i]said, [j]Who *am* I, O LORD God, and [k]what *is* mine house, that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the [l]estate of a man of high degree, O LORD God.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.

20 O LORD, *there is* [m]none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

21 And what [n]one nation in the earth *is* like thy people Israel, whom God [o]went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou [p]make thine own people for ever; and thou, LORD, becamest their God.

---

j 5th prophecy in 1 Chr. (17:9-14, unfulfilled). Next, 22:9.
15 Predictions—Unfulfilled:
1 I will ordain a place for My people Israel (17:9)
2 I will plant them
3 They shall dwell in their place
4 They shall never be moved
5 The children of wickedness shall never waste them any more, as at the beginning, and since the time that I commanded judges over Israel (17:9-10)
6 I will subdue all your enemies (17:10)
7 I will build you a house
8 When your days are over on earth I will raise up seed unto you (17:11)
9 I will establish his kingdom
10 He shall build Me a house (17:12)
11 I will establish his throne forever
12 I will be his Father, and he shall be My son (17:13)
13 I will not take My mercy from him, as I took it from him that was before you
14 I will settle him in My house and My kingdom forever (17:14)
15 His throne shall be established for evermore

a In a sense, or partially, this has been fulfilled. God did subdue all the earthly enemies of David in his day, but the more complete fulfillment of enemies being put down still awaits fulfillment under the Messiah (v 10; Isa. 9:6-7; Acts 15:13-18; Rom. 11:25-29; 1 Cor. 15:24-28; Eph. 1:10; Rev. 11:15; 20:1-10).

b This detail of the prophecy has also been only partially fulfilled. God did build David a house, but his sons went into sin and the final and complete fulfillment of a family of flesh and blood, with an eternal king to reign on an eternal throne in particular, will be fulfilled in the Messiah (v 10; Isa. 7:14; 9:6-7; Mic. 5:2; Mt. 1:1-17; Lk. 1:32-33; 3:23-38; Acts 15:13-18; Rev. 5:5; 11:15; 20:1-10).

c This too was partially fulfilled in David's sons who succeeded him on his throne; but again it must await complete and eternal fulfillment in the Messiah when He comes to reign (v 11; Isa. 9:6-7; Lk. 1:32-33; Acts 15:13-18; Rev. 5:5; 11:15; 20:1-10).

d This was partially fulfilled in Solomon who built a temple for God, but it also must be fulfilled more completely in the Messiah (Zech. 6:12-13) and reign on David's throne eternally (v 12; Isa. 9:6-7; Ez. 43:7; Mic. 5:2; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).

e This again will be fulfilled in the Messiah, the Son of David and the Son of God (v 13; Isa. 7:14; 9:6-7; Mic. 5:2; Mt. 1; Lk. 3; 11:15; 20:1-10).

f Referring to Saul (19:13-14).

g God has never done this yet with any seed of David, but will when the Messiah comes to reign in the future eternal temple to be built at His 2nd advent (Ez. 34:7; Zech. 6:12-13), when the throne and kingdom will be established as eternal (v 14; Isa. 9:6-7; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).

h Eternal throne. All three things are eternal—the house, the kingdom, and the throne of David (v 16; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10). All three were done away with when Jerusalem was taken by Nebuchadnezzar and not one of them has ever been restored. The throne and crown were to be removed from Zedekiah and remain removed until the Messiah came, whose right it is to rule (Ps. 2; Isa. 9:6-7; 16:4; Jer. 3:14-18; 16:14-21; 23:3-8, 20; 30:3-24; 31:8-14, 27-40; 32:37-44; 33:3-26; 50:19-20; Ez. 11:17-21; 20:33-44; 21:27; 28:25-26; 34:11-31; 36:3-38; 37:1-28; 38:8-23; 39:1-29; 43:7; 47:13–48:35; Dan. 2:44-45; 7:13-14, 27; Hos. 3:4-5; Joel 2-3; Amos 9:11-16; Oba. 17-21; Mic. 4-5; Zech. 12-14; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).

i See ***David's Prayer to God***, p. 607.

j Questions 6-8. Next, 19:3.

k Note how the blessing and promises of God concerning his family, kingdom, and throne brought deep humiliation to David (v 16-27)

l See note p, 2 Sam. 7:19.

m None like Thee. This is ever the acknowledgment of true worshippers of God.

n Judah and all the other tribes made this one nation in David's time and they will also make the one nation when Ez. 37:11-28 is fulfilled at the 2nd advent of Christ.

o 3 Great Purposes of God:
1 To redeem Israel (v 21)
2 To make Himself a great name
3 To perform great and terrible things for His people and their land

p Eternal nation. This nation will consist of the 12 tribes of Israel and the priests and Levites, eternally (v 24; Isa. 9:6-7; 59:21; Lk. 1:32-33). The entire nation is as eternal as the house, throne, and kingdom of David—not merely the 10-tribe part of the nation.

✡ ✡ ✡

that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath [a]found *in his heart* to pray before thee.

26 And now, LORD, [b]thou art God, and hast promised this goodness unto thy servant:

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

356 CHAPTER 18

9. Full establishment of David's kingdom (1 Chr. 18:1–20:8; 2 Sam. 8:1–10:19)

(1) Conquers Philistia (2 Sam. 8:1; cp. 1 Chr. 14:8)

1 Now [c]after this it came to pass, that David [d]smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

(2) Conquers Moab (2 Sam. 8:2)

2 And he smote Moab; and the Moabites became David's servants, *and* brought gifts.

(3) Conquers Zobah and Syria (2 Sam. 8:3-8)

3 ¶ And David smote Hadarezer king of [e]Zobah unto Hamath, as he went to stablish his dominion [f]by the river Euphrates.

4 And David took from him a thousand chariots, and [g]seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, [h]David slew of the Syrians two and twenty thousand men.

amascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the [i]shields of gold that were on the [j]servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David [k]very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

(4) Peace with Hamath (2 Sam. 8:9)

9 ¶ Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [*a]Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and *with him* all manner of vessels of gold and silver and brass.

(5) Conquers Ammon, Amalek, and Edom (2 Sam. 8:12-14)

11 ¶ Them also king David [*b]dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover [*c]Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 ¶ And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

(6) Character of David's reign (2 Sam. 8:15)

14 ¶ So David reigned over [*d]all Israel, and [*e]executed judgment and justice among all his people.

(7) Officers of David (2 Sam. 8:16, refs.)

15 And [*f]Joab the son of Zeruiah *was* over

---

1 Let the thing You have spoken come to pass (v 23)
2 Let it be established that Your name might be magnified eternally (v 24)
3 Let the house of David be established before You
4 Let it please You to bless the house of Your servant that it may be before You forever (v 27)

[a] When prayers are found in the heart they are the result of gratitude or the overflow of some desperate need (v 25; Heb. 4:14-16; 10:19-23).

[b] See 12 Things About God in This Prayer, note c, 2 Sam. 7:28.

[c] After the Davidic covenant was made, as in 7:1-27. Cp. 2 Sam. 7:1-29.

[d] 7 Nations Subdued by David:
1 Philistia (v 1)
2 Moab (v 2, 11)
3 Zobah (v 3)
4 Syria (v 5-6)
5 Edom (v 11-12)
6 Ammon (v 11-12)
7 Amalek (v 11)

[e] Zobah was in the neighborhood of Damascus. In 19:6 we have the provocation which led to this war. Cp. 2 Sam. 10:16; Ps. 60, title. See note j, 2 Sam. 8:3.

[f] Thus for the first time Israel extended her possessions to the river Euphrates, the eastern border of the promised land (v 3; Gen. 15:18-21; 2 Sam. 8:3).

[g] In 2 Sam. 8:4 it reads 700 horsemen and 7,000 here. This may be explained by the fact that the two Heb. letters for 7 and 700 are easily mistaken for one another. Most commentators agree that the number should be 7,000 as here. See note l, 2 Sam. 8:4.

[h] See note m, 2 Sam. 8:5.

[i] Shields of gold. This is no doubt where David got much of the gold he collected to use in building the temple. Exactly how much came from his wars is not known, but there were many shields, ornaments, vessels and other items of gold and silver from the many cities he conquered as well as some which people gave him (v 7, 10-11), besides much brass (v 8). He brought all this spoil to Jerusalem and kept it solely for holy uses, especially, for the temple he had planned to build for the Lord (v 7; 2 Sam. 8:7-11).

[j] How many servants of Hadarezer had shields of gold is not known. Some think that only a special bodyguard company had such shields. Others think these were only bracelets or costly ornaments of gold and that there could not be so many such shields; but gold shields are mentioned as being in Israel by the hundreds, so it was possible in this case (v 7; 1 Ki. 10:17; 14:26-27; 2 Chr. 9:16; 12:9-10).

[k] This is where Solomon got much of the brass to make the brazen sea and other brazen things of the temple (v 8).

[*a] Called Joram in 2 Sam. 8:10.

[*b] The spoils of war were dedicated to the temple (v 10-11).

[*c] He evidently was in charge of the army or a portion of the one that slew 18,000 Edomites (v 12).

[*d] Over all Israel, not only 10 tribes. The term all Israel is also applied to both divisions of the kingdom after the death of Solomon—to the 10 tribes (1 Ki. 15:27; 16:16-17; 22:17; 2 Ki. 9:14), and to Judah (2 Chr. 24:5; 28:23; 29:24; 35:3).
"All Israel" Used of New Nation:
1 Offered for all Israel: 12 he goats, according to the number of the tribes of Israel (Ezra 6:17)
2 All Israel there present (Ezra 8:25)
3 For all Israel: 12 bullocks (Ezra 8:35)
4 Made all Israel to swear (Ezra 10:5)
5 All Israel dwelt in their cities (Neh. 7:73)

[*e] This is what makes a good ruler—executing judgment and justice to all alike, not to a few only (v 14).

[*f] See Chief Officers in David's Kingdom, note g, 2 Sam. 8:16.

* * *

[g]recorder.

16 And [h]Zadok the son of [i]Ahitub, and [j]Abimelech the son of [k]Abiathar, *were* the priests; and [l]Shavsha was scribe;

17 And [m]Benaiah the son of Jehoiada *was* over the [n]Cherethites and the Pelethites; and the sons of David *were* chief about the king.

357

CHAPTER 19

(8) Ammonite-Syrian war (2 Sam. 10)
A. David's kindness misunderstood as occasion to war

1 Now it came to pass [o]after this, that Nahash the king of the children of Ammon died, and [p]his son reigned in his stead.

2 And David said, [q]I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 [r]But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth [s]honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?

B. David's servants insulted (2 Sam. 10:4-5)

4 Wherefore Hanun [a]took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and *then* return.

C. First campaign: victory over Syria (2 Sam. 10:16-14)

6 ¶ And when the children of Ammon [b]saw that they had made themselves odious to David, Hanun and the children of Ammon sent a [c]thousand talents of silver to hire them chariots and horsemen out of Mesopotamia,

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

● 13 [d]Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do *that which* is good in his sight.

14 So Joab and the people that *were* with him drew nigh before the [e]Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [f]river: and Shophach the captain of the host of Hadarezer *went* before them.

D. Second campaign: submission of Syria (2 Sam. 10:15)

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in

---

[g] Literally, remembrancer; one who kept a strict journal of all the proceedings of the king and kingdom; a chronicler (v 15).

[h] See note i, 2 Sam. 8:17.

[i] See note j, 2 Sam. 8:17.

[j] See note f, 1 Sam. 22:9.

[k] See note e, 1 Sam. 22:20.

[l] See note m, 2 Sam. 8:17.

[m] See note n, 2 Sam. 8:18.

[n] Cherethites and Pelethites were evidently corps in David's army, perhaps bodyguards of the king. Cherethites were perhaps related to the Philistines; they are mentioned with them. Some think Pelethite is a corrupt form of the word Philistine; others think these people were Reubenites or Judahites (v 17).

[o] After the full establishment of David's kingdom, as in 18:1-17 (v 1).

[p] His son proved to be a stubborn and proud men of great folly who lost kingdoms through pride.

[q] David's motive here was of the purest kind—to show kindness to a neighboring king whose father had showed kindness to him (v 2). The intent was misunderstood as an attempt at spying with the view of overthrowing the kingdom of Ammon (v 3). The Ammonites insulted David's servants and war was the result (v 4-14).

[r] Questions 9-10. Next, 21:3.

[s] Natural, carnal men cannot comprehend how anyone would want to respect, honor, and be concerned about another; this is because they live in a selfish world judging everybody, even men of God, by their own standards (v 3).

[a] The princes of Ammon encouraged their king to be suspicious of David's motive, to believe that he really sent his servants to insult them and to act as spies with the view of overthrowing the Ammonite kingdom. They took David's servants, shaved off half their beards, cut off their garments at the buttocks, and sent them home (v 3-4). When David heard of this he came to meet them, and because they were greatly ashamed, he told them to tarry at Jericho until their beards would be grown out again (v 5). No greater indignity could have been put upon them. The beard was considered a symbol of manhood. By shaving half their beards off Hanun not only treated David's ambassadors with contempt, but made them objects of ridicule. It was customary for the beard to be kept with care and neatness; this is why David had easily convinced the Philistines that he was insane (1 Sam. 21:13). The mistreatment of David's servants was not necessary or wise of the young king; in this respect he played the part of a fool, like Rehoboam (1 Ki. 12).

[b] They not only saw this, but felt it and knew what the natural result of their insulting treatment of David's servants would be. They prepared for war by hiring 33,000 foreign mercenaries to fight with the Ammonite army against Israel (v 7). When this was known to David he sent Joab and all the mighty men of Israel to the battle (v 8), which was fought at Rabbah, the capital city of Ammon (v 9; 20:1). The result was that Israel was victor (v 9-15).

[c] 1,000 talents of silver at $1,920 each would be $1,920,000.

[d] This is the only statement of Joab indicating that he recognized God in any sense (v 10).

[e] The Syrians were not satisfied at being defeated by Israel (v 15), so they gathered themselves against Israel after adding many other Syrians from other countries beyond them river Euphrates (v 16).

[f] The river Euphrates.

✡ ✡ ✡

him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

358 CHAPTER 20

(9) Ammonite war: Rabbah taken (2 Sam. 12:26. Read 2 Sam. 11:1–12:25 here)

1 And it came to pass, that after the year was expired, [a]at the time that kings go out *to battle*, Joab [b]led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. [c]But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

2 And David [d]took the crown of their king from off his head, and found it to weigh a [e]talent of gold, and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and [f]cut *them* with saws, and with harrows of iron, and with axes. Even so dealt David with [g]all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

(10) Three wars with Philistia (2 Sam. 21:15): three giants slain—last mention of giants (Gen. 6:4, notes)

there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, [h]*that was* of the children of the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

359 CHAPTER 21

10. David's last sin (2 Sam. 24)
(1) Command to number Israel

1 And [*a]Satan stood up against Israel, and provoked David to number Israel.

● 2 And David said to Joab and to the rulers of the people, Go, [*b]number Israel from Beersheba even to Dan; and bring the number of them to me, [*c]that I may know *it*.

(2) Joab's faithful protest (2 Sam. 24:3)

3 And Joab answered, [*d]The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

(3) Numbering of Israel (2 Sam. 24:4-8)

---

both periods were good seasons to make war, neither being too hot or cold (v 1).

b See note f, 2 Sam. 11:1.

c It was at this time that David was tempted and committed sin with Bath-sheba, an experience which is passed over by the writer of Chronicles. See 2 Sam. 11:1–12:25.

d No discrepancy here, for Joab had sent for David for this purpose (2 Sam. 12:28).

e A talent of gold was worth $29,085 in our money. The crown was worth this much in gold, besides the value of the many gems in it (v 2). A talent of gold weighed 131 lbs. troy. How a crown this heavy could be worn by a man is hard to understand.
4 Explanations of This:
1 The crown was placed only temporarily upon David, being held up by others, to signify that he was king of the Ammonites by virtue of conquering them.
2 The crown was not actually worn at all by the king, but suspended over the head, being fixed to the canopy of the throne.
3 The crown was that of the idol god Milcom or Malcom and was taken off him and given to David as part of the spoils. This seems to contradict facts in the case, for the Heb. word for king's here is melek which is the ordinary one for king as trans. of men about 2,091 times and not once as Malcom or Milcom.
4 The value of the gold and jewels in the crown was equal to that of a talent of gold; therefore, the crown was light enough to be worn by a man.

f The Heb. sur does not necessarily mean literally to cut with something material. It should be given the meaning to put them here, or appointed them to slavery in which they used these tools. See note j, 2 Sam. 12:31.

g These slaves helped make up the many strangers and the abundance of workmen referred to in 22:2, 15. Such slave labor was provided for in the law (Dt. 29:11; Josh. 9:27). Besides these there were groups of workmen recruited from all Israel in building the temple later (1 Ki. 5:13; 9:15-22).

h The Last 5 Giants Slain:
1 Sippai (v 4). Called Saph (2 Sam. 21:18)
2 Lahmi, brother of Goliath (v 5; 2 Sam. 21:19)
3 The giant with 6 fingers and 6 toes on each hand and foot (v 6-8; 2 Sam. 21:20-22)
4 Ishbi-benob (2 Sam. 21:16-17)
5 Goliath (1 Sam. 17)
These 5 giants were brothers. 2 Sam. 21:22 states that these 4 were brothers; 21:19 makes it clear that they were brothers of Goliath, who made up the 5. From v 5 here we also learn that Lahmi was the brother of Goliath. These were the last of the mighty races of giants who were the offspring of fallen angels and women in Satan's efforts to do away with pure Adamite stock so that the Seed of the woman might not come into the world to redeem Adam's race. See ***Giants and Sons of God***, p. 90.

*a It seems from 2 Sam. 24:1 that the Lord moved David to number Israel, but we must understand this only in the sense of His allowing it to happen without definitely interfering. By Hebrew idiom (and also modern usage) a person is said to do that which he permits to be done. The anger of the Lord would not have been kindled against Israel (as in 2 Sam. 24:1; v 7 here) if He had been the one to move David to do the numbering. V 1 makes it plain that it was Satan who stood up against Israel and provoked David to number them. God was justly displeased with David's action and punished him for it (v 10-17).

*b David commanded Joab to go through Israel and number the people, but he and all the captains of the host objected to this new plan. Joab sensed the wrong in this move, but the king's word prevailed (v 2-4).

*c Perhaps there was more back of this desire of David to know the number of Israel (v 2). He may have had plans to enlarge his empire without consulting Jehovah. God saw fit to bring any such plans to an end immediately, and He punished David for his pride before it could lead him into ventures of conquest that would be a curse to him.

*d Questions 11-13. Next, v 17.

✡ ✡ ✡

vailed against Joab. Wherefore Joab departed, and went throughout [f]all Israel, and came to Jerusalem.

(4) Total: 1,570,000 swordsmen (not all valiant men as in 2 Sam. 24:9)

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a [g]thousand thousand and an hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

(5) David's repentance (2 Sam. 24:10-11)

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, [h]I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done [i]very foolishly.

(6) God offers David a choice of three punishments (2 Sam. 24:12)

■ 9 ¶ And the LORD [j]spake unto Gad, [k]David's seer, saying,

● 10 Go and tell David, saying, Thus saith the LORD, [l]I offer thee three *things:* choose thee one of them, that I may do *it* unto thee.

● 11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee

12 [m]Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

(7) David chooses to fall into God's hand (2 Sam. 24:14)

13 And David said unto Gad, I am in a great strait: [a]let me fall now into the hand of the LORD; for very great *are* his mercies: but [b]let me not fall into the hand of man.

(8) 70,000 men die in a plague (2 Sam. 24:15)

14 ¶ So the LORD [c]sent pestilence upon Israel: and there fell of Israel [d]seventy thousand men.

(9) God has mercy on Jerusalem (2 Sam. 24:16)

15 And God sent an [*e]angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he [*f]repented him of the evil, and said to [*g]the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

(10) David sees the destroying angel and prays for mercy (2 Sam. 24:17)

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of *Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David [*h]said unto God, [*i]*Is it* not I *that* commanded the people to be numbered? [*j]even I it is that have sinned and done evil

---

e The king's word not only prevailed against Joab, but also against the captains of the host (2 Sam. 24:4), indicating how deep-seated this desire of David's was. They obeyed to the sorrow of David later. This is one time he did not act wisely and take proper advice. He went against the better judgment of all his counselors, because Satan was using him on this occasion (v 1). He was not conscious of Satan's will being done any more than Peter was conscious of being used as a tool of Satan in Mt. 16:23.

f See 2 Sam. 24:4-8 for further information on this.

g There were 1,570,000 men that drew the sword; but all were not valiant men (2 Sam. 24:9). This number was exclusive of those in the tribes of Levi and Benjamin that could draw the sword (v 5-6).

h This was always a good trait in David. When his heart smote him and he was convicted of wrongdoing (2 Sam. 24:10), he would always humble himself, acknowledge his sin, and make restitution as far as possible. He took the blame, never seeking to excuse himself or pass the responsibility on to others. In this case, admitting he had done very foolishly, he prayed to be cleansed of his iniquity (v 8).

i Heb. sakal, to be silly; to play the part of a fool (v 8; 1 Sam. 26:21; 2 Sam. 15:31; 2 Chr. 16:9; Isa. 44:25).

j God gave David an answer the day after his repentance (2 Sam. 24:11). It came by a prophet and was not at all encouraging (v 9-12).

k David's seer (v 9; 2 Sam. 24:11; 2 Chr. 29:25). Gad the prophet was so-called because he was especially used in prophecy to David, even from the time of his wanderings before he became king (1 Sam. 22:5). Nathan the prophet was used as in 7:1-29; 12:1-15.

l 2fold Message of Gad to David (v 12):
  1 I offer you three things
  2 Choose one of them, and I will do it

  1 Having 7 years of famine in the land
  2 Fleeing 3 months before enemies
  3 Pestilence in the land for 3 days

a David said what any sensible man would say who knew God and His dealings. The king chose the last of the three offers—3 days of pestilence—preferring to fall into the hands of God whose mercies are great, and not into the hands of men who show no mercy (v 13). Though it was soon over, 70,000 men died of the plague. How many would have perished in either one of the other two offers cannot be estimated, but no doubt many more than through the pestilence, and the suffering would have lasted much longer.

b David had been in the hands of Saul for years and more recently in flight from Absalom; now he could not bear the thoughts of being in the hands of men again, so he cast himself upon the mercy of God (v 13).

c Here is an example of the Lord being reported as doing something when in reality He only commanded it to be done (v 14). An angel was used to execute the command (v 15). Hundreds of times intelligent agents have been sent to do the Divine will and such instances are spoken of as God being the doer of the deeds.

d Why 70,000 is not explained, and what connection with wrong they had, if any, is not given; so we must accept the account as plain facts of history without any spiritual significance other than the many lessons we can derive from the story (v 14).

*e The angel had already gone throughout the land from Dan to Beer-sheba or from north to south, and now a special judgment seems to have been ready for Jerusalem—to destroy it; but when God saw the city, His beloved city, which He had chosen for His headquarters on earth as a place to live and operate through His chosen people; and furthermore, when He saw the great destruction all over the land, He did not desire to continue the curse. He repented (changed His mind) of doing any more evil of destruction, and called to the angel saying, It is enough, stay now your hand (v 15).

*f See note u, Gen. 6:6.

*g One angel, not many. One angel slew 185,000 men of war in one night (2 Chr. 32:21; Isa. 37:36), so angels must be powerful and swift beings.

*h David spoke directly to God, and this is the way it should be. One does not need to go through any mediator other than Jesus Christ who is the only mediator between God and man (1 Tim. 2:4-5).

*i Questions 14-15. Next, 22:18.

*j The second repentance of David in connection with his sin of numbering the people (v 8, 17). This time he was willing to take all blame and suffering if God would only spare the innocent people (v 17).

done? let thine hand, I pray thee, O LORD my God, [k]be on me, and on my father's house; but not on thy people, that they should be plagued.

(11) David buys the temple site and makes atonement and the plague is stayed (2 Sam. 24:18; 2 Chr. 3:1)

●■18 ¶ Then the angel of the LORD commanded Gad to say to David, [l]that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.

19 And David [m]went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan turned back, and [n]saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: [a]that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt offerings, and the [b]threshing instruments for wood, and the wheat for the meat offering; I give it all.

24 And king David said to Ornan, [c]Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt offerings without cost.

25 So David gave to Ornan for the place [d]six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him [e]from heaven by fire upon the altar of burnt offering.

27 And the LORD commanded the angel; and [f]he put up his sword again into the sheath thereof.

(12) Site of the Mosaic tabernacle in David's reign

28 ¶ At that time when David saw that the LORD had [g]answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.

29 For [h]the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, *were* at that season in the high place at Gibeon.

(13) David is again afraid of God (1 Chr. 13:12)

30 [i]But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

360 CHAPTER 22

11. Preparation to build the temple (1 Chr. 22:1–23:1)

(1) David dedicates the temple site (1 Chr. 21:18-27)

1 [j]Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.

(2) David prepares materials for the temple in abundance

2 And David [*k]commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David [*l]prepared iron in abun-

---

sin and receive punishment for themselves and their families, they are near the point of mercy (v 17-27).

l The second message of Gad to David was to make a sacrifice to atone for sin and turn the wrath of God away (v 18-25).

m David went—he did not delay, for the safety of all Jerusalem and Israel depended upon it (v 19).

n Ornan not only saw David, he saw the angel of the Lord and he and his sons hid themselves. His thoughts were probably those of bewilderment at seeing the king and all his servants coming to him. He must have known however, that David was a just man and he could expect only good from him.

a Ornan no doubt had seen much of the plague and was just as anxious to have it come to an end as David. He was willing to give the field and provide the sacrifices needed (v 22-23). Ornan is called Araunah in 2 Sam. 24, meaning Jehovah is firm. He was one of the unknown number of Jebusites who were left in Jerusalem when David took the city and made it his capital (2 Sam. 5:6-12). David could have driven every one of the Jebusites out or killed them all, and it would have been legal according to the laws of conquest given to Israel. Therefore, Ornan and all his people owed their very lives to David's generosity. After seeing the angel, he offered the king the place, oxen for sacrifices, and wood from the threshing instruments to burn (v 22-23)

b Threshing instruments or sledges composed of balks of timber, with sharp stone or iron spikes beneath to loosen the grains from the stalk (v 23; 2 Sam. 24:22; Isa. 41:15).

c David objected to Ornan giving him something without price, for he had indeed sinned, and Jehovah had commanded him to offer sacrifices at this very place (v 24).

d As a down payment David paid 50 shekels of silver which, at 64¢ each, would be the equivalent of $32. See 2 Sam. 24:24. This was only the earnest money until the whole could be paid, for in v 25 the entire price is stated to be 600 shekels of gold, which at $9.695 each would make the total purchase price $5,817. The ground no doubt was that of the entire temple area, about 8 acres. We might say he paid $32 for the threshing floor and $5,817 for the whole place besides that.

e One of a number of offerings particularly accepted by God with the manifestation of fire from heaven—fire not kindled on earth (v 26; Gen. 4:4; 15:17; Lev. 9:24; 1 Ki. 18:38).

f This shows that angels can carry and use swords like men (v 27).

g When David saw that God answered him by fire from heaven and that the angel stayed his hand at this place, he decided to make it the temple site and offer sacrifices here (v 28; 22:1).

h The tabernacle that Moses made was still in Gibeon; it had not been totally destroyed by the Philistines when they captured the ark as in 1 Sam. 5. By this time it was over 620 years old—a long time for the linen and other materials to last, if such was the case. It may be that some of the cloth and skins of the original tabernacle had been replaced by this time.

i The idea in this verse is that David was afraid to go to Gibeon to inquire of the Lord lest the angel begin again to destroy the people; that is, he thought he should hasten now to make sacrifices so that the angel would discontinue his slaughter of the people. If he took time to go to Gibeon it might be too late to save them after that (v 30).

j Then—after the plague was stayed over the threshing floor of Ornan, David called the place the house of the Lord God (v 1).

*k Here we have the beginning of gathering the materials for the temple—not counted in the 7½ years of the actual building of it by Solomon (1 Ki. 6:1, 38; 7:1).

*l Materials Gathered for Temple by David:
  1 Hewn stones in abundance (v 2, 14)
  2 Iron without weight for nails (v 3, 16)
  3 Brass in abundance without weight (v 3, 14, 16)
  4 Cedar trees in abundance (v 4; 18:8)
  5 100,000 talents of gold which at $29,085 each would be worth $2,908,500,000 (v 14, 16)
  6 1,000,000 talents of silver which at $1,920 would be worth $1,920,000,000 (v 14, 16)

and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David [*a]said, Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding [b]magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

(3) David charges Solomon to build the temple (1 Ki. 2:1)

6 ¶ Then he called for Solomon his son, and [c]charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

■ 8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

★ 9 [d]Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name [e]shall be Solomon, and I will give peace and quietness unto Israel in his days.

10 [f]He shall build an house for my name; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 [g]Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, [h]that thou mayest keep the law of the LORD thy God.

13 [i]Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my trouble I have prepared for the house of the LORD an [j]hundred thousand talents of gold, and a [k]thousand thousand talents of silver; and of [l]brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover *there are* workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

(4) David charges the princes to help Solomon

● 17 ¶ David also [a]commanded all the

---

7 Timber in abundance (v 14)

Besides the above materials there were workmen in abundance—hewers of stone and wood, and men who were skilled in every other manner of work (v 15).

*a 3 Things Said by David (v 5):
1 Solomon is young and tender
2 The temple must be exceedingly magnificent
3 The temple must be of fame and glory throughout all countries

b Renowned; magnificent; sublime; impressive; grand; majestic; superb (v 5).

c 8fold Charge of David to Solomon:
1 I charge you to build a house for the Lord God of Israel (v 6).
2 As for me, it was in my heart to build a house for His name, but He forbade me, for I had shed blood abundantly and made wars; He told me that in the days of my son, a man of peace, the house should be built (v 7-10).
3 Now, my son, the Lord be with you, and prosper you. Build the house of God as He has said of you (v 11).
4 The Lord give you wisdom and understanding, and charge you concerning Israel that you may keep the law of the Lord your God (v 12).
5 You shall prosper if you take heed to fulfill the statutes and judgments which the Lord charged Moses with concerning Israel (v 13).
6 Be strong, and of good courage; dread not, nor be dismayed.
7 In my trouble I have prepared for the house of the Lord 100,000 talents of gold (value: $2,908,500,000), 1,000,000 talents of silver (value: $1,920,000,000), brass and iron without weight, also timber and stone; you may add to this as you need (v 14).
8 Moreover there are workmen with you in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. You have the gold, silver, brass and iron without weight and number. Arise therefore, and be doing, and the Lord be with you (v 15-16).

d 6th prophecy in 1 Chr. (22:9-10; v 9 and part of v 10 are fulfilled). Next, 28:6.

7 Predictions—Fulfilled:
1 A son shall be born to you (22:9)
2 He shall be a man of rest
3 I will give him rest from all his enemies
4 His name shall be Solomon
5 I will give peace and quietness unto Israel in his days
6 He shall build a house for My name (22:10)
7 He shall be to Me a son, and I will be his Father (22:10). This is quoted of Christ in Heb. 1:5-7

Prediction—Unfulfilled:

I will establish the throne of his kingdom over Israel forever (22:10; Isa. 9:6-7; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10)

e One of 7 men named before birth (note i, Mt. 1:21).

f This was fulfilled in Solomon and will yet be fulfilled in the Messiah when He comes to build the millennial and eternal temple (Ez. 43:7; Zech. 6:12-13).

g Perhaps the Lord inspired David to say this to Solomon when he was of tender age, so that he would be impressed with this above all other things. Was it not wisdom and knowledge he prayed for when allowed to ask for anything he wanted? (1 Ki. 3:5-14).

h Solomon did keep the law from his youth and until he was old; then foreign wives turned his heart away from Jehovah (1 Ki. 11:1-8). Although he gave the final right instruction (Eccl. 12:13-14), we do not know whether he obeyed that instruction at the last.

i This is the whole basis of prosperity in any realm—obeying God to the letter in any given age (v 13; Josh. 1:1-8; Ps. 1:3-4).

j 100,000 talents of gold at $29,085 would be $2,908,500,000.

k 1,000,000 talents of silver at $1,920 would be $1,920,000,000.

l There was so much brass and iron that it was said to be without weight and number of pieces (v 14, 16). This had been gathered for many years from David's spoils of war and no attempt was made to keep account of it. One can only guess the value of such vast amounts. It also appears from v 16 that there was much gold and silver above that which was weighed.

a After commanding the gathering of the strangers to help (v 2), and charging Solomon, David then commanded the princes of Israel to assist Solomon to build the temple (v 17-19).

✡ ✡ ✡

c This is the most sound advice that can be given any man or group of men. It is the same as Christ gave in Mt. 6:33—But seek you first the kingdom of God, and His righteousness; and all these things shall be added unto you. When one does this with all the heart and soul, all other things will work out for his good; he can build temples, work miracles, and perform innumerable and impossible feats through just such a program as this (v 19).

d 4 Commands of David to the Princes:
  1 Help Solomon, my son (v 17)
  2 Set your heart and soul to seek the Lord your God (v 19)
  3 Arise, and build the sanctuary of the Lord your God
  4 Bring the ark of the covenant of the Lord, and all the holy vessels into the sanctuary to be built to the name of the Lord

e This was in his 70th year, for he was 30 when he began to rule and he reigned for 40 years (2 Sam. 5:4-5). Cp. Abraham at 175 years old (Gen. 25:8-9), Isaac at 180 years (Gen. 35:28-29), Jacob at 147 (Gen. 47:28; 48:2), Joshua at 110 (Josh. 13:1; 23:1; 24:29), and Moses at 120 when his natural strength was not abated and his eyesight was not dim (Dt. 34:7). David and several other kings of Israel became old prematurely because of the hard life they lived in war and strain.

f This was according to Num. 4:3, 23, 35, 47. It was changed to 25 years as in Num. 8:24, and to 20 years by David (v 27).

g David is spoken of here as making 4,000 musical instruments (v 5). This simply means that he authorized them; he also may have designed some of them.

h The priests were divided into 24 courses, or classes, having charge of the temple services one week at a time (v 6; 24:1-31).

i The 24 courses of priests were taken from all 3 branches of the Levites:
  1 The sons of Gershon (v 7-11)
  2 The sons of Kohath (v 12-20)
  3 The sons of Merari (v 21-23)

a Aaron Sanctified for 4 Reasons (v 13):
  1 That he and his sons should sanctify the holy things eternally
  2 To burn incense before Jehovah
  3 To minister to Him
  4 To bless His name eternally

*b See note f, v 3, and v 27.

*c This was God's original intention, but because of sin they were driven from Jerusalem and all the holy land; but in the future they will be restored and fulfill God's purpose to the letter (v 25; Isa. 11:1-12, notes).

* * *

saying,

18 [b]*Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

● 19 Now [c]set your heart and your soul to seek the LORD your God; [d]arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

361 CHAPTER 23

(5) Solomon made king (1 Ki. 1:36-40)

1 So when David was [e]old and full of days, he made Solomon his son king over Israel.

12. Religious appointments (1 Chr. 23:2–26:28)
(1) Assembly of Israel's leaders

2 ¶ And he gathered together all the princes of Israel, with the priests and the Levites.

(2) Levites numbered: 38,000 thirty years and older

3 Now the Levites were numbered from the age of [f]thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

(3) Services of the Levites: 24,000 workers, 6,000 officers and judges, 4,000 porters, and 4,000 musicians

4 Of which, twenty and four thousand *were* to set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments [g]which I made, *said David*, to praise *therewith.*

6 And David [h]divided them into courses among the sons of Levi, [i]*namely*, Gershon, Kohath, and Merari.

(4) Sons of Gershon (1 Chr. 6:20; Num. 3:21)

7 ¶ Of the Gershonites *were*, Laadan, and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were*, Jahath, Zina, and Jeush, and Beriah. These four *were*

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to *their* father's house.

(5) Sons of Kohath (1 Chr. 6:22; Num. 3:27)

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was [a]separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses the man of God, his sons were named of the tribe of Levi.

15 The sons of Moses *were*, Gershom, and Eliezer.

16 Of the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Michah the first, and Jesiah the second.

(6) Sons of Merari (1 Chr. 6:29; Num. 3:33)

21 ¶ The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

(7) David changes age of service from thirty to twenty years old (cp. 1 Chr. 23:3)

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, [*b]from the age of twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, [*c]that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For by the last words of David the Levites *were* numbered from twenty years old and above:

28 [d]Because their [e]office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is baked in* the pan, and for that which is fried, and for all manner of measure and size;

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

362 CHAPTER 24

(9) Divisions of priests in twenty-four courses of only two sons of Aaron: sixteen from Eleazar and eight from Ithamar

1 Now *these are* the [a]divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and *one* taken for Ithamar.

four courses of the priests, not the Levites

7 [b]Now the first lot came forth to Jehoiarib, the second to Jedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

11 The ninth to Jeshua, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

(11) Levites also divided by lot into twenty-four courses

20 ¶ And the [*a]rest of the sons of Levi *were these:* Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 The sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 ¶ The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no sons.

29 Concerning [*b]Kish: the son of Kish *was* Jerahmeel.

30 The sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the

the age of the Levites who served, from 30 years to 20 (v 27-28; note f, v 3).

e 20 Duties of the Levites:
  1 To wait on Aaron's sons, the priests for the service of the temple (v 28)
  2 In the courts
  3 In chambers
  4 In purifying the holy things
  5 In all the work of the house of God
  6 For the showbread (v 29)
  7 For the fine flour for meat offerings
  8 For unleavened cakes
  9 For bread baked in the pan
  10 For that which was fried
  11 For all manner of measure and size (having charge of weights and measures)
  12 To stand every morning to thank and praise the Lord (v 30)
  13 To stand every evening to thank and praise the Lord
  14 To offer burnt sacrifices to the Lord on the sabbaths (v 31)
  15 To offer sacrifices in the new moons
  16 To offer sacrifices in the feasts
  17 To keep the charge of the tabernacle
  18 To take charge of the holy place
  19 To assist the priests in all work
  20 To do all the work around the house of the Lord

a The 24 divisions of the priests were made between the chief men of only 2 sons of Aaron—Eleazar and Ithamar, for Nadab and Abihu had died by a judgment of God while offering strange fire before the Lord in a drunken state (v 1-2; Lev. 10). They had no children. There were more chief men from Eleazar than Ithamar, and thus were they divided: 16 men from Eleazar and 8 from Ithamar (v 3-4). These 24 chief men were governors of the house of the Lord in their own turn, one week at a time (v 5). Lots were drawn first for the house of Eleazar and then the house of Ithamar to decide the order of the courses. Each lot was recorded by the scribe before the king (v 6).

b In v 7-19 we have the order of the lots cast from 1 to 24, so that all would know when their week of service began. This casting of lots was no doubt determined by the ***Urim and Thummim***, p. 185.

*a The Levites were also divided by lot into 24 courses (v 20-31).

*b Kish, bow. 5 Kish's:
  1 A Levite under David (23:21-22; 24:29)
  2 A Benjamite (8:30; 9:36)
  3 A Levite under Hezekiah (2 Chr. 29:12)
  4 Father of Saul (1 Sam. 9:1, 3; 10:11, 21). Called Cis (Acts 13:21)
  5 A Benjamite under Esther (Esther 2:5)

✡ ✡ ✡

helped David sanctify the singers for the temple service (25:1-31).

a This perhaps refers only to the sacred singing and inspirational music, not necessarily to the predicting of future events. In 1 Cor. 14:3 prophesying is said to be speaking to men to edify, exhort, and comfort. Here this was accomplished by singing and music (v 1). This seems to be explained in v 3 as giving thanks and praising God with music and singing. Such work seemed to be divided among the sons of Asaph, Heman, and Jeduthun.
  1 The sons of Asaph (v 2)
  2 The sons of Jeduthun (v 3)
  3 The sons of Heman (v 4-7)

b There were 288 skilled musicians and singers. These were divided into 24 courses of 12 to each course (v 8-21).

*a The porters also were divided into 24 courses, like the priests, the Levites, and the singers and musicians. The names of the chief porters are given, as are the names of the priests, Levites, and singers (26:1-28).

*b The porters were the gatekeepers. See 9:17-26; 15:18; 16:38, 42; 26:13.

* * *

31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

363 CHAPTER 25

(12) 4,000 singers divided into twenty-four courses or weekly periods by lot (see 1 Chr. 23:5)

1 Moreover David and the [c]captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who [a]should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was [b]two hundred fourscore and eight.

8 ¶ And they cast lots, ward against *ward*, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons, and his brethren, *were* twelve:

11 The fourth to Izri, *he*, his sons, and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he*, his sons, and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he*, his sons, and

14 The seventh to Jesharelah, *he*, his sons, and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons, and his brethren, *were* twelve:

16 The ninth to Mattaniah, *he*, his sons, and his brethren, *were* twelve:

17 The tenth to Shimei, *he*, his sons, and his brethren, *were* twelve:

18 The eleventh to Azareel, *he*, his sons, and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons, and his brethren, *were* twelve:

20 The thirteenth to Shubael, *he*, his sons, and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons, and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons, and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons, and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons, and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons, and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons, and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons, and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons, and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons, and his brethren, *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons, and his brethren, *were* twelve:

31 The four and twentieth to Romamtiezer, *he*, his sons, and his brethren, *were* twelve.

364 CHAPTER 26

(13) 4,000 porters (1 Chr. 23:5) divided into twenty-four courses by lot and ruled by the ninety-three chiefs

A. Porters of the temple service

1 Concerning the [*a]divisions of the [*b]porters: Of the Korhites *was* Meshelemiah the son of Kore, of the sons of Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover the sons of Obededom *were*, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.

born, that ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, *were* threescore and two of Obededom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the firstborn, yet his father made him the chief;)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

B. Porters of the gates

13 ¶ And they [a]cast lots, as well the small as the great, according to the house of their fathers, [b]for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.

15 To Obededom southward; and to his sons the house of Asuppim.

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

C. Porters over the treasures

20 ¶ And of the Levites, Ahijah *was* [c]over the treasures of the house of God, and over the treasures of the dedicated things.

21 *As concerning* the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the [d]spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

13. Civil appointments
(1) Officers and judges over government business

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the [*a]outward business over Israel, for [*b]officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

365 CHAPTER 27

(2) Standing army of 288,000 divided into twelve monthly courses of 24,000 each

1 Now the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, [*c]which came in and went out month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 [*d]Over the first course for the first

by casting lots—by the ***Urim and Thummim***, p. 185.

[b] This passage (v 13-19) lists the porters at each gate.

[c] In these verses (v 20-28) we have the porters named who were over the treasuries of the house of the Lord and the dedicated things in Israel.

[d] The dedicated things were the spoils of battle from Samuel, Saul, Abner, Joab, and David during a period of 80 to 100 years or more, besides the things from Moses to Samuel that may have been considered valuable (v 27-28).

[*a] This refers to business outside the temple worship and services. Cp. Neh. 10:32-39; 11:16 with Neh. 11:22.

[*b] 1,700 officers and judges were appointed on the west side of Jordan to take care of the business of the king, and 2,700 on the east side (v 29-32).

[*c] There were 288,000 in the standing army, and these were divided into 12 courses of 24,000 each which served month by month throughout the year (v 1).

[*d] In these verses (2-15) we have a list of the 12 courses of the standing army, with 24,000 serving each month as follows:

1	1st month, Jashobeam—	24,000	(v2-3)
2	2nd month, Dodai—	24,000	(v 4)
3	3rd month, Benaiah—	24,000	(v5-6)
4	4th month, Asahel—	24,000	(v 7)
5	5th month, Shamhuth—	24,000	(v 8)
6	6th month, Ira—	24,000	(v 9)
7	7th month, Helez—	24,000	(v 10)
8	8th month, Sibbecai—	24,000	(v 11)
9	9th month, Abiezer—	24,000	(v 12)
10	10th month, Maharai—	24,000	(v 13)
11	11th month, Benaiah—	24,000	(v 14)
12	12th month, Heldai—	24,000	(v 15)

✡ ✡ ✡

1 Reubenites—Eliezer (v 16)
2 Simeonites—Shephatiah
3 Levites—Hashabiah (v 17)
4 Aaronites—Zadok
5 Judah—Elihu (v 18)
6 Issachar—Omri
7 Zebulun—Ishmaiah (v 19)
8 Naphtali—Jerimoth
9 Ephraim—Hoshea (v 20)
10 Manasseh (half tribe)—Joel (v 20)
11 Manasseh (half tribe)—Iddo (v 21)
12 Benjamin—Jaasiel
13 Dan—Azareel (v 22)

NOTE: The tribe of Levi is listed here as well as Aaronites, but the tribes of Gad and Asher are missing, and for what reason we do not know.

b No census was taken of any in the tribes under the age of 20, for by this time the new age limit for entering some service was in force (23:27). This numbering was the same as the count Satan inspired in ch. 21, from which God sent a plague that killed 70,000 men in Jerusalem alone. God had promised Israel would be as the sand, dust, and stars—innumerable; somehow it stirred His wrath for David to undertake any counting of the people whether in doubt of the promise being fulfilled or in plans for future conquests.

*a 9 Stewards Over the Treasuries:
1 Azma-veth over the storehouses in the fields, cities, castles, and villages (v 25)
2 Ezri over the farmers (v 26)
3 Shimei over the vineyards, their fruit, and wine cellars (v 27)
4 Baal-hanan over the olive and sycamore trees, and cellars of oil (v 28)
5 Shitraithe over the herds that fed in Sharon (v 29)
6 Shaphat over the herds that were in the valleys
7 Obil over the camels (v 30)
8 Jeh-deiah over the asses
9 Jaziz over the flocks (v 31)

*b 8 Other Officers and Counselors:
1 Jonathan, a counselor and scribe (v 32)
2 Jehiel—with the king's sons
3 Ahithophel, a counselor (v 33)
4 Hushai, a counselor and the king's companion
5 Jehoiada (v 34)
6 Benaiah
7 Abiathar, the high priest
8 Joab, general of the army

* * *

in his course *were* twenty and four thousand.

3 Of the children of Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month *was* Benaiah the son of Jehoiada, a chief priest: and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

(3) Names of the ruling princes of the twelve tribes

16 ¶ Furthermore [a]over the tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half *tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

(4) No census taken of Israel under twenty years of age

23 ¶ But David [b]took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

(5) David's officers and counsellors

25 ¶ And over the king's treasures *was* [*a]Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:

26 And over them that did the work of the field for tillage of the ground *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over the increase of the vineyards for the wine cellars *was* Zabdi the Shiphmite:

28 And over the olive trees and the sycomore trees that *were* in the low plains *was* Baalhanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also [*b]Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni *was* with the king's sons:

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

366 CHAPTER 28

14. David's last acts (1 Chr. 28:1–29:20; cp. Gen. 47; Dt. 31:1; 33:1; 1 Ki. 1)

(1) David's last assembly of Israel

1 And David [*c]assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

(2) David's first address to Israel (1 Chr. 29:1)

● 2 [*d]Then David the king [*e]stood up upon his feet, and said, [*f]Hear me, my brethren, and my people: *As for me*, I *had* in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

■ 3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.

4 Howbeit the LORD God of Israel chose over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

★■ 6 [a]And he said unto me, Solomon thy son, [b]he shall build my house and my courts: for I have chosen him *to be* my [c]son, and I will be his father.

7 Moreover I will establish his kingdom for ever, [d]if he be constant to do my commandments and my judgments, as at this day.

▲● 8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

(3) David's first charge to Solomon (1 Chr. 28:20; 1 Ki. 2:1)

▲● 9 ¶ And [e]thou, Solomon my son, [f]know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for [g]the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts:

---

*c David's Last Assembly of Israel (v 1):
1 The princes of Israel
2 The princes of the tribes
3 The captains of the companies that ministered to the king by course
4 The captains over the thousands
5 The captains over the hundreds
6 The stewards over all the substance of the possessions of the king
7 The officers
8 The mighty men
9 All the valiant men

*d Then—when all the assembly of Israel had gathered, David stood upon his feet and charged them to help Solomon build the temple (v 2-8). Thus, in his dying hour he was more concerned with the house of God than with anything else in his kingdom.

*e 5 Attitudes of David:
1 Watchful, keeping the sheep (1 Sam. 16:11-12)
2 Standing as a servant (v 3; 1 Sam. 16:21-23)
3 Running as a man of war (1 Sam. 17:48)
4 Lying on the earth as a penitent (2 Sam. 12:16; Ps. 51)
5 Sitting before God as a worshipper (17:16; 2 Sam. 7:18)

*f 9fold Charge of David to Israel:
1 It was in my heart to build a house of rest for the ark of the covenant, and for the footstool of our God (v 2)
2 I have prepared much material for the building of the temple
3 God forbade me to build it because I have been a man of war, shedding much blood (v 3)
4 God chose me of all the house of my fathers to be king over Israel forever(v4)
5 He has chosen Judah to be the ruler of all the tribes of Israel
6 He has chosen Solomon of all my sons to be my successor on the throne of Israel (v 5)
7 God has said: Solomon shall build the temple, for I have chosen him to be My son, and I will be his Father (v 6)
8 God has said: I will establish his kingdom forever, if he will be constant to do My commandments, and My statutes, as at this day (v 7)
9 Now therefore, in the sight of all Israel, and in the audience of God, I charge you to seek and keep all the commandments of Jehovah: that you may possess this good land, and leave it for an inheritance for your children after you forever (v 8)

a 7th and last prophecy in 1 Chr. (28:6-7; v 6 2 Predictions—Fulfilled:
1 He will build My house and courts 28:6
2 He will be My son, and I will be his Father

1 Conditional Prediction—Unfulfilled:
I will establish his kingdom forever, if he is constant to do My commandments and My judgments, as at this day (28:7).

b Solomon literally fulfilled this (v 6; 1 Ki. 5:1–8:66).

c Solomon also fulfilled this for a time, for he was a genuine child of God in his early life. He loved Him and walked in all His statutes (1 Ki. 3:3), and the Lord loved him (2 Sam. 12:24). In later life though, Solomon grew cold toward Jehovah and loved many strange women who turned his heart away from God (1 Ki. 11:1-8). God then became angry with Solomon and turned against him in his backslidings (1 Ki. 11:9-40). The Lord took his kingdom from him and finally destroyed it because of sin. The kingdom will be renewed again when Israel comes to repentance (Zech. 12:10–13:1; Acts 15:13-18; Rom. 11:25-29); under the Messiah it shall continue eternally (Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10).

d If—this implies a condition of blessing, and so do hundreds of other scriptures throughout the Bible. One cannot transgress and be saved or blessed by God. There are no unconditional covenants or promises in Scripture. The word if is used 1,595 times alone; and there are many other words expressing conditions of God's blessings. Not even grace will permit God to act contrary to His Word and bless any man who goes back into sin, incurring the death penalty. See ***Backsliding*** in Index.

e After making his 9fold charge to the assembly of Israel, urging them to help Solomon build the temple (note d, v 2), David charged Solomon.

8fold Charge to Solomon:
1 To know God (v 9)
2 To serve him with a perfect heart, and a willing mind
3 For God searches all hearts
4 He understands all the imaginations of the thoughts
5 If you seek Him, He will be found by you
6 But if you forsake Him, He will cast you off forever
7 Take heed now, for the Lord has chosen you to build the temple (v 10)
8 Be strong, and do it

f 2 Things God Always Demands of Men:
1 To know Him (v 9; Jn. 17:3)
2 To serve Him with a perfect heart and a willing mind (v 9; Gen. 17:1; Mt. 5:48; 1 Cor. 9:17; 1 Pet. 5:2)

g 2 Things God Always Does:
1 Searches the heart (v 9; Rom. 8:27)
2 Understands and knows the imaginations of the thoughts (v 9; Isa. 66:18)

1 Reveal Himself to those who seek Him (v 9; 1 Jn. 1:9)
2 Forsake and cast off those who refuse to seek Him, or forsake Him (v 10; 2 Tim. 2:12). See ***Backsliding*** in Index.

i It is possible for a child of God to forsake Him, or this and many like statements in Scripture would have no meaning. If one does forsake the Lord, God will forsake him and cast him off forever, as declared here (v 10). See ***Backsliding*** in Index.

j This warning to Solomon who became God's son (v 6) applies to all sons of God: they must take heed not to forsake Him (v 9-10). See ***Warnings*** in Index.

k God chose Solomon—he did not choose Jehovah first. So it is with all men. God chose to redeem man—man did not choose to have God redeem him. He made His plan known to man and required that every individual choose Him or Satan (Jn. 3:16; 2 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). Cp. Jn. 15:16.

l Then—on the occasion of charging his son and the whole assembly of Israel, David gave Solomon the pattern of the temple which he had received by the Holy Spirit (v 11-12).

m 10 Patterns Given to Solomon:
1 The pattern of the porch (v 11)
2 Of the houses thereof
3 Of the treasuries thereof
4 Of the upper chambers
5 Of the inner parlors thereof
6 Of the place of the mercy seat
7 Of the courts of the temple (v 12)
8 Of all the chambers round about
9 Of the treasuries of the dedicated things
10 Of all that he had received by the Holy Spirit

n David also gave Solomon the plan of all the courses of the priests and Levites, and the pattern for all the service of the temple, and the vessels (v 13).

a He—God by the Holy Spirit (v 12, 19). In writing God gave by weight the exact amount of gold and silver for the many vessels of the temple, the candlesticks, lamps, tables, fleshhooks, bowls, cups, basins, altar of incense, cherubim, and other pieces of furniture to be made of gold and silver or covered with them (v 14-19).

b David claimed that God revealed to him the exact weight of gold and silver to be used in making all the vessels and pieces of furniture for the temple. He received this in writing by the hand of the Lord upon him (v 19). This is the same idea as in 2 Pet. 1:21—holy men of God spake as they were moved by the Holy Ghost. Cp. Acts 3:21; 2 Tim. 3:15-17.

c 2nd 8fold Charge to Solomon:
1 Be strong and of good courage, and do it (build the temple, v 20)
2 Fear not, nor be dismayed
3 God will be with you
4 He will not fail you
5 He will not forsake you, but will be with you until you have finished the temple and all its service
6 The courses of the priests and the Levites will be with you for all the service of the temple (v 21)
7 Skilled workmen will be with you for all manner of workmanship on the temple
8 The princes also and all the people will be wholly at your commandment

* * *

if thou [i]forsake him, he will cast thee off for ever.

● 10 [j]Take heed now; for the LORD hath [k]chosen thee to build an house for the sanctuary: be strong, and do *it*.

(4) Spirit-inspired patterns for the temple delivered to Solomon (1 Chr. 28:12,19; cp. Ex. 29:40; Heb. 8:5)

11 ¶ [l]Then David [m]gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

(5) Spirit-inspired temple services delivered to Solomon (1 Chr. 28:12,19)

13 [n]Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

(6) Spirit-inspired weights of gold and silver for the temple furniture delivered to Solomon (1 Chr. 28:12,19)

14 [a]*He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 [b]All *this*, *said David*, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

(7) David's second charge to Solomon (1 Chr. 28:9; 1 Ki. 2:1)

▲●20 And David said to Solomon his son, [c]Be strong and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

367

CHAPTER 29

(8) Second address to Israel (1 Chr. 28:2). David's personal gift: $87,255,000 in gold and $13,440,000 in silver: total $100,695,000

1 Furthermore David the king said unto

* * *

whom alone God hath chosen, *is yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the LORD God.

2 Now I have prepared with all my might for the house of my God the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [a]onyx stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* [b]three thousand talents of gold, of the gold of Ophir, and [c]seven thousand talents of refined silver, to overlay the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. [d]And who *then* is willing to consecrate his service this day unto the LORD?

(9) Gifts of the leaders for the temple: $166,864,320 (cp. Ex. 25)

6 ¶ [e]Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

7 And gave for the service of the house of God of gold five thousand talents and ten thousand [f]drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

(10) David's praise and prayer

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, [g]Blessed *be* thou, LORD God of Israel our father, for ever and ever.

11 Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 [h]But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

15 For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now

---

*d 2nd 9fold Charge to Israel:
1 Solomon my son, whom God alone has chosen, is yet young and tender (inexperienced), and the work is great (v 1)
2 The temple is not for man, but for the Lord God
3 With all my might I have prepared for the house of God—the gold, silver, brass, iron, wood, onyx stones, all manner of precious stones of different colors, and marble stones in abundance for all the work of the temple (v 2)
4 I have set my affection to the house of my God (v 3)
5 I have of my own proper goods given gold and silver to the house of God
6 Over and above all this I have prepared for the holy house
7 Of my own wealth I have given 3,000 talents of refined gold ($87,255,000 worth in our money at $29,085 a talent), 7,000 talents of refined silver (worth $13,440,000 at $1,920 a talent), to overlay the walls of the houses withal (v 4)
8 I have prepared gold and silver for all the work of the temple and the vessels and furniture (v 5)
9 Who then is willing to consecrate his service this day unto the Lord?

a Onyx stones, glistening stones and precious stones of many colors were used in the temple, but where or how is not explained. The marble stones, of course, were for the foundation and temple walls (v 2).

b 3,000 talents of gold at $29,085 a talent would be $87,255,000 (v 4).

c 7,000 talents of silver at $1,920 a talent added to the $87,255,000 of note b, above, would make a total of $100,695,000 as David's personal gift of gold and silver.

d Question 18. Next, v 14.

e Then—after David had revealed that he had personally given what was equal to $100,695,000 worth of refined gold and silver, besides what would be several million dollars worth of brass, iron, wood, precious stones, marble stones, and other materials, the chief of the fathers and princes of the tribes of Israel, the captains of the thousands, captains of the hundreds, and the rulers of the king's treasuries offered willingly (v 6).

Offerings of the People:

5,000 talents of gold @ $29,085 each	$ 145,425,000
10,000 drams of gold @ $5.28 each	52,800
10,000 talents of silver @ $1,920 each	19,200,000
18,000 talents of brass, 1,026 tons or 2,052,000 lbs. @ 51¢ each	1,046,520
100,000 talents of iron, 5,700 tons or 11,400,000 lbs. @ 10¢ each	1,140,000
Total	$ 166,864,320

Besides the above, the people willingly gave many precious stones of unknown value (v 7-9).

f This was the Persian daric, which was $5.28 in our money (v 7).

g 18fold Praise to God by David:
1 Blessed be the Lord God of Israel our Father, forever and ever (v 10)
2 Yours is the greatness, the power, the glory, the victory, and the majesty (v11)
3 All that is in heaven and in earth is Yours
4 You are the exalted head of all
5 Both riches and honor come of You (v 12)
6 You reign over all
7 In Your hand is power and might
8 In Your hand it is to make great
9 You give strength to all
10 We thank You, and praise Your glorious name (v 13)
11 All things come from You (v 14)
12 That which we have given You came from You
13 We are only strangers and sojourners like our fathers: our days on the earth are as a shadow, and there is none abiding
14 All this store which we have prepared for Your temple came from You (v 16)
15 You try the hearts (v 17)
16 You have pleasure in uprightness
17 As for me, I have willingly offered all these things
18 I have seen the joy of Your people, who have also offered willingly to You

h Question 19. Last question in 1 Chronicles.

present here, to offer willingly unto thee.

18 [a]O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:

19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

(11) People offer $386,900 worth of sacrifices to God

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a [b]thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

(12) Solomon made king: accepted by Israel (1 Ki. 1)

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the [c]second time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to* be priest.

23 [a]Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.

25 And the LORD [e]magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

(13) Reign and death of David (2 Sam. 2:1–1 Ki. 2:11)

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel *was* forty years; seven years reigned he in [*a]Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good [*b]old age, [*c]full of [*d]days, [*e]riches, and [f]honour: and Solomon his son reigned in his stead.

(14) Records of the life of King David (1 Sam. 16:1–1 Ki. 2:11)

29 Now the acts of David the king, [+a]first and last, behold, they *are* written in the [+b]book of Samuel the seer, and in the [+c]book of Nathan the prophet, and in the [+d]book of Gad the [+e]seer,

30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

---

1 Keep this spirit of liberal and spontaneous giving in the heart of Your people forever (v 18)
2 Prepare their heart unto You
3 Give to Solomon, my son, a perfect heart to keep Your commandments, testimonies, and statutes, to do all these things, and to build the palace for which I have made provision (v 19)

b Sacrifices to God by All Israel:

1,000 bullocks @ $325	$ 325,000
1,500 gal. flour @ 80¢	1,200
3,000 qts. wine @ $1.60	4,800
3,000 qts. oil @ $1.40	4,200
1,000 rams @ $20	20,000
1,000 gal. flour @ 80¢	800
2,000 qts. wine @ $1.60	3,200
2,000 qts. oil @ $1.40	2,800
1,000 lambs @ $20	20,000
500 gal. flour @ 80¢	400
1,500 qts. wine @ $1.60	2,400
1,500 qts. oil @ $1.40	2,100
Total est. cost	$ 386,900

c 2 Anointings of Solomon:
1 When they hurried David to decide on Solomon as king, and he was anointed by a limited gathering of Israel (1 Ki. 1)
2 At this great assembly of all Israel (v22)

d Then—after the 2nd anointing of Solomon, he assumed the full authority as king (v 23-24).

e God did this through the great blessing of spiritual revival among Israelites at this time (v 25; cp. v 17, 21-22).

*a To be exact it was $7\frac{1}{2}$ years (2 Sam. 5:5).

*b See note e, 23:1.

*c 3 Things David "Full of":
1 Full of days (v 28)
2 Full of riches
3 Full of honor

*d David lived about 25,568 days, which was nothing compared to what God's plan was when man was created. God intended he should live eternal days and never grow old, but sin caused man to come short of the glory of God (Rom. 3:23).

*e David was one of the world's richest men. He gave over $100 million in gold and silver to build the temple, besides millions of dollars worth of other gifts.

f As to honor, he has received this from all nations throughout the centuries past and is today one of the most known and honored men. Even the bitter haters of the Jews recognize his greatness.

+a For a history of David, see 11:1–29:28; 1 Sam. 16–2 Sam. 24; 1 Ki. 1:1–2:11.

+b This no doubt refers to the original records of Samuel, which were used as part of 1 Samuel. The prophet Samuel perhaps wrote 1 Sam. 1-24.

+c This refers no doubt to part of 1 and 2 Samuel; if not, there was a book by him that we do not have now.

+d This also might refer to part of 1 and 2 Samuel; for David, Nathan, and Gad had some part in 1 Sam. 25–2 Sam. 24. If not, then we have another book missing and unknown to the Christian world.

+e 3 Heb. words for "prophet" and "seer":
1 Heb. raah, to see; discern; gaze at; look on; perceive; stare at; view; see visions. Trans. seer (9:22; 26:28; 29:29; 1 Sam. 9:9, 11, 18, 19; 2 Sam. 15:27; 2 Chr. 16:7, 10; Isa. 30:10).
2 Heb. chozeh, a beholder of a vision; gazer; seer. It is from chazah, to gaze at; perceive; have a vision of; to look. It is trans. seer (21:9; 25:5; 29:29; 2 Sam. 24:11; 2 Chr. 9:29; 12:15; 19:2; 29:25, 30; 35:15); seers (2 Ki. 17:13; 2 Chr. 33:18-19; Isa. 29:10; Mic. 3:7); agreement (Isa. 28:15); prophets (Isa. 30:10); and stargazers (Isa. 47:13). The word raah refers to one who sees more clearly and completely than one spoken of as a chozeh. The seers were afterwards called prophets.
3 Heb. nabi, a prophet; an inspired man. It is trans. consistently prophet and prophets, except in Dan. 9:24 where it is trans. prophecy. It is trans. prophet 162 times; prophets 144 times; prophecy (Dan. 9:24), and prophet's (Amos 7:14). The prophet was a spokesman, one who spoke for another. The term was first used of Abraham (Gen. 20:7). See ***Over 78 Prophets and Prophetesses***, p. 1221

duty it was to record events during the time of whatever king or kings they served under. These records were put into one book by the final author or authors. The book was divided into two by the Septuagint translators about 294-289 B.C. If written by Isaiah and Ezra in its final form the book was compiled about 743-683 B.C. and 546-461 B.C.

Author: It seems that Isaiah and Ezra were the authors or the final compilers using the public records of the nation of Israel. Among the recorders were Nathan, Gad, Iddo, Ahijah, Jehu, and others (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:32; 36:22-23 with Ezra 1:1-4; 1 Chr. 9:10-16 with Neh. 11:10-17).

Proof of authorship: It seems from 2 Chr. 32:32 that Isaiah wrote the history of the kings of Israel and Judah. This not only applies to Samuel and Kings, but also could apply to 1 Chr. 1:1–2 Chr. 32:33. Ezra completed the history by writing 2 Chr. 33-36. Ezra was president of the Great Synagogue, a college of learned Jews which originated with him and formed the O.T. Canon of Scripture. The books passed upon then are the ones making up the complete Old Testament as found in the Septuagint (Gr. version), the Hebrew Bibles, and the versions in many other languages which we have copies of today. See ***Canon of the Bible***, p. 817.

Theme: Genealogical background of Israelite leaders and of the coming Messiah, and a history of the kingdom of Judah and of the ancestors of Jesus Christ, according to the flesh. See ***Notes on Chronicles***, p. 749.

Purpose: To show the divine reason for the dealings of God with Israel and why the Davidic kingdom was not allowed to continue perpetually.

Statistics: 13th book of the Bible; 29 chapters; 942 verses, 20,369 words; 927 verses of history; 8½ verses of fulfilled prophecy; 7½ verses of unfulfilled prophecy; 30 predictions; 53 commands; 19 questions; 9 promises; and 8 messages from God (14:10, 14; 17:3; 21:9, 18; 22:8; 28:3, 6).

1 CHRONICLES NOTES CONTINUED

Notes on "Chronicles"

The name Chronicles is from the Heb. Dibrei hayyamim, words of the days. The Gr. name, Paraleipomena, means things omitted. It is from the Latin name Chronicon that we get our word Chronicles. The 2 books, like 1 and 2 Kings were only one originally. The division was the work of the Septuagint translators, and it was adopted by Jerome, then by various branches of the Western Church. The Heb. meaning is literally the daily acts or occurrences, a title originally applied to the accounts of the reigns of the kings of Israel and Judah. Afterward, Chronicles was applied to the book taken from these narratives. The 2 books of Chronicles are not new history; they cover many things written before. They belong to quite another part of the O.T. because they do not follow in sequence after the books of Kings. They are, according to the Jewish canon, the conclusion of the O.T., and the genealogies here lead to those of the N.T. They begin with the first Adam and end looking forward to the 2nd Adam. They deal primarily with the kingdom of Judah, because Christ was to be the successor of David on an eternal throne. As compared with 1 and 2 Kings which give the history from the human standpoint, the 2 books of Chronicles give the history from the divine standpoint. The former records are as man ruled the history; the latter, as God overruled it. Cp. Saul's death in 1 Sam. 31:6 with 1 Chr. 10:13-14. Also note that only 4 verses are devoted to Hezekiah's reformation in 2 Ki. 18:4-7, whereas 3 whole chapters are given to it in 2 Chr. 29-31. The books of Chronicles give God's standpoint, pointing to the moral side and giving reasons for both judgments and mercies. The books of Kings are chronological in order; in Chronicles chronology is sometimes ignored in order to bring out causes or consequences for the purpose of comparison and contrast between records. In Kings we have the complete history of both houses of Israel; in Chronicles we have only that which pertains to the house of David and of Judah as being founded on the covenant God made with David of the tribe of Judah, as in 2 Sam. 7 and 1 Chr. 17. The Chronicles are entirely independent of the books of Samuel and Kings and the differences between them are designed to be so. Many critics create their own difficulties by first assuming that all the books should be alike; because they are not, they conclude that there are many discrepancies and corruptions in the text when actually the writings are full of divine instruction, some containing additions for our learning. The following table of parallel passages may be used as a harmony between Samuel and Kings on one hand and Chronicles on the other.

58 Parallel Passages:

1 David at Ziklag (1 Sam. 27; 1 Chr. 12:1-7)
2 David saved from fighting Israel (1 Sam. 29:1-3; 1 Chr. 12:19-22)
3 Saul's death (1 Sam. 21; 1 Chr. 10)
4 David made king over all Israel (2 Sam. 5:1-5; 1 Chr. 11:1-3)
5 Jerusalem made capital of Israel's united kingdom (2 Sam. 5:6-10; 1 Chr. 11:4-9)
6 David's kingdom established (2 Sam. 5:11-12; 1 Chr. 14:1-2)
7 David's family (2 Sam. 5:13-16; 1 Chr. 14:3-7)
8 Philistine wars (2 Sam. 5:17-25; 1 Chr. 14:8-17)
9 David's first attempt to bring the ark to Jerusalem (2 Sam. 6:1-11; 1 Chr. 13)
10 David bringing the ark to Jerusalem (2 Sam. 12-23; 1 Chr. 15-16)
11 The Davidic covenant (2 Sam. 7; 1 Chr. 17)
12 Full establishment of David's kingdom (2 Sam. 8; 1 Chr. 18)
13 Ammonite-Syrian war (2 Sam. 10:1-19; 12:26-31; 1 Chr. 19:1–20:3)
14 David's mighty men (2 Sam. 23:8-39; 1 Chr. 11:10-47)
15 David's sin in numbering Israel (2 Sam. 24; 1 Chr. 21; 27:23-24)
16 Charge to Solomon and Israel (1 Ki. 2:1-9; 1 Chr. 28:20–29:22)
17 Accession of Solomon (1 Ki. 2:12; 1 Chr. 29:23-25)
18 Death of David (1 Ki. 2:10-11; 1 Chr. 29:26-30)
19 Solomon's kingdom established (1 Ki. 2:46; 2 Chr. 1:1)
20 Solomon sacrificing at Gibeon (1 Ki. 3:4; 2 Chr. 1:2-6)
21 Solomon's revelation (1 Ki. 3:5-15; 2 Chr. 1:7-12)
22 Solomon preparing to build the temple (1 Ki. 5; 2 Chr. 2)
23 Solomon building the temple (1 Ki. 6:1–7:51; 2 Chr. 3:1–4:22)
24 The ark brought in (1 Ki. 8:1-11; 2 Chr. 5)
25 Dedication of the temple (1 Ki. 8:1–9:9; 2 Chr. 5:2–7:22)
26 The 2nd appearance of God to Solomon (1 Ki. 9:1-9; 2 Chr. 7:12-22)
27 Energy and fame of Solomon (1 Ki. 9:10-28; 2 Chr. 8:1-18)
28 Solomon and Queen of Sheba (1 Ki. 10:1-13; 2 Chr. 9:1-12)
29 Solomon's revenue and splendor (1 Ki. 10:14-29; 2 Chr. 9:13-27)
30 Death of Solomon (1 Ki. 11:41-43; 2 Chr. 9:29-31)
31 Accession and folly of Rehoboam (1 Ki. 12:1-15; 2 Chr. 10:1-11)
32 Division of the kingdom of Israel (1 Ki. 12:16-20; 2 Chr. 10:12-19)
33 Rehoboam's return to Jerusalem (1 Ki. 12:21-24; 2 Chr. 11:1-4)
34 Jeroboam's idolatry (1 Ki. 12:25-33; 2 Chr. 11:14-17)
35 Rehoboam's apostasy (1 Ki. 14:21-24; 2 Chr. 12:1)
36 Invasion of Judah by Shishak (1 Ki. 14:25-30; 2 Chr. 12:2-12)
37 Death of Rehoboam (1 Ki. 14:31; 2 Chr. 12:13-16)
38 Reign of Abijam or Abijah (1 Ki. 15:1-8; 2 Chr. 13:1–14:1)
39 Reign of Asa (1 Ki. 15:9-24; 2 Chr. 14-16)
40 Reign of Jehoshaphat (1 Ki. 15:24; 22:41-50; 2 Chr. 17:1–21:1)
41 Lying prophets of Ahab (1 Ki. 22:2-39; 2 Chr. 18:1-34)
42 Reign of Jehoram (1 Ki. 22:50; 2 Chr. 21)
43 Reign of Azariah (2 Ki. 8:25-29; 9:27-28; 2 Chr. 22)
44 Princes of Judah slain (2 Ki. 10:13-14; 2 Chr. 22:10-12)
45 Reign of Joash (2 Ki. 11:1–12:21; 2 Chr. 23:1–24:27)
46 Reign of Amaziah (2 Ki. 14:1-20; 2 Chr. 25:1-28)
47 Reign of Uzziah (2 Ki. 15:1-7; 2 Chr. 26:1-23)
48 Reign of Jotham (2 Ki. 15:32-38; 2 Chr. 27:1-9)
49 Reign of Ahaz (2 Ki. 16:1-20; 2 Chr. 28)
50 Reign of Hezekiah (2 Ki. 18-20; 2 Chr. 29-32)
51 Reign of Manasseh (2 Ki. 21:1-18; 2 Chr. 33:1-20)
52 Reign of Amon (2 Ki. 21:19-26; 2 Chr. 33:21-25)
53 Reign of Josiah (2 Ki. 22:1–23:30; 2 Chr. 34:1–35:27)
54 Reign of Jehoahaz (2 Ki. 23:31-33; 2 Chr. 36:1-7)
55 Reign of Jehoiakim (2 Ki. 23:34–24:6; 2 Chr. 36:4-7)
56 Reign of Jehoiachin (2 Ki. 24:6-16; 2 Chr. 36:8-10)
57 Reign of Zedekiah (2 Ki. 24:17-20; 2 Chr. 36:11-14)
58 Destruction of Judah and Jerusalem (2 Ki. 25; 2 Chr. 36:15-21)

* * *

CHAPTER 1

I. Reign of Solomon: forty years (1 Ki. 2:12–4:31; 1 Chr. 23:1; 29:23)

1. Solomon established as king

1 And [a]Solomon the [b]son of David was [c]strengthened in his kingdom, and the LORD his God *was* [d]with him, and magnified him exceedingly.

2. Solomon offers $325,000 worth of sacrifices at Gibeon where the old tabernacle was (1 Chr. 21:28-29; 1 Ki. 3:4)

2 Then Solomon [e]spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So [f]Solomon, and all the congregation with him, went to the high place that *was* at [g]Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

4 But the ark of God had David brought up from Kirjathjearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a [h]thousand burnt offerings upon it.

3. Solomon prays for wisdom (1 Ki. 3:5)

■ 7 ¶ In that night did God [i]appear unto Solomon, and said unto him, [j]Ask what I shall give thee.

8 And Solomon said unto God, [k]Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, [l]let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

10 [m]Give me now wisdom and knowledge, that I may go out and come in before this people: for [n]who can judge this [o]thy people, *that is so* great?

4. God [p]pleased: wisdom given (1 Ki. 3:10-15)

■ 11 And God said to Solomon, Because [q]this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

★▲12 [*a]Wisdom and knowledge *is* granted

---

a The 3rd king of Israel; he began reigning 81 years after the kingdom was established (Acts 13:21; 2 Sam. 5:4; 1 Ki. 11:42).

b The first of David's descendants to reign in unbroken succession for the next 513 years. From the end of that time until today the Israelites have not had a kingdom, and they will not have one until the Messiah comes to reign; He will rebuild the tabernacle of David and reestablish the kingdom to sit on the throne of David forever (Isa. 9:6-7; Mic. 5:2; Zech. 14:5-9; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10). Christ was the last Son of David in the Bible genealogies, and He will be the next king on the throne of David (Mt. 1:1-17; Lk. 3:23-38).

c He was strengthened after the events of 1 Chr. 28-29; 1 Ki. 1-4:31.

d This is why he was strengthened in his kingdom and why he was magnified exceedingly. See 12 Examples of God Being "With" Men, note m, Gen. 28:15.

e Solomon began his reign as David ended his— speaking to Israel (v 2; 1 Chr. 28:1; 29:1).

f The narrative here corresponds with 1 Ki. 3:4-15. We learn that his sacrifice was at the time of great public festivity (v 3); it was made at the original tabernacle which Moses made in the wilderness; the ark of the covenant was not there, but at Jerusalem (v 4); the sacrifices were offered on the great original brazen altar which Bezallel made at Sinai about 680 years before (v 5); and that it happened on the same night that God appeared to him and gave him wisdom (v 7-12).

g Gibeon was about 4 miles from Jerusalem. The tabernacle Moses made was located here at this time (1 Ki. 3:4). There was another tabernacle at Jerusalem, for Solomon "came to Jerusalem, and stood before the ark of the covenant" (1 Ki. 3:15).

h If bulls, at the estimated price of $325 each, the cost of 1,000 burnt offerings would be $325,000; if lambs, goats, or rams estimated at $20 each, the cost would be $20,000 besides the cost of flour, wine, and oil, for each sacrifice. It is possible that 1,000 bulls were offered, for this would have been an act of royal magnificence suitable to the greatness of one like Solomon.

i This appearance was in a dream, but it was just as real and accomplished the same purpose as if God had appeared in actual visible form, as at other times. See ***44 Appearances of God***, p. 92.

j God told Solomon to ask what he wanted to, and it is plainly implied that the request would be granted. Those who express the desire to have God say to them what He did to Solomon (v 7) should realize that He does—and even more. If one doubts this let him turn to the following plain and unlimited promises of God to His children in N.T. times:
  1 Ask and you shall receive (Mt. 7:7)
  2 Seek and you shall find (Mt. 7:7-11)
  3 Knock and it shall be opened (Mt. 7:7)
  4 Nothing shall be impossible unto you (Mt. 17:20)
  5 All things, whatsoever you shall ask in prayer, believing, you shall receive (Mt. 21:21-22)
  6 All things are possible to him that believeth (Mk. 9:23; 11:22-24)
  7 Ask what you will, and it shall be done unto you (Jn. 15:7, 16)

k 2 Things God Did for David (v 8):
  1 Showed him great mercy
  2 Gave him a son to sit upon his throne in his place

l 2 Requests of Solomon:
  1 Let Your promise to David be established (v 9)
  2 Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this Your people, that is so great?

m See ***Solomon's Request***, p. 663.

n Question 1. Next, 2:6.

o 3 Things About Israel:
  1 A numerous people (v 9)
  2 God's people (v 10)
  3 A great people (v 10)

p See ***12 Things Pleasing to God***, p. 663.

q Emphasis should be placed upon this thing, for it was the sum of what he asked for—and a rare thing to be asked by selfish man. In fact, it was such an unusual request that it pleased Jehovah so much that He decided not only to grant this, but also to grant what the average man would ask for (v 11-12).

*a 1st prophecy in 2 Chr. (1:12, fulfilled). Next, 6:9.
5 Predictions—Fulfilled:
  1 I will give you wisdom and knowledge
  2 I will give you riches (1:12)
  3 I will give you wealth
  4 I will give you honor
  5 I will give you all these things, as no king before you has received; neither shall any after you have the like

✡ ✡ ✡

wealth, and [c]honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

5. Solomon's glory and riches (1 Ki. 9:10–10:29)

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And Solomon [d]gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycomore trees that *are* in the vale for abundance.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for [e]six hundred *shekels* of silver, and an horse for an [f]hundred and fifty: and [g]so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

369 CHAPTER 2

Chr. 2:17-18; 8:7-10)

1 And Solomon [h]determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon [i]told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and [j]three thousand and six hundred to oversee them.

(2) Request of Hiram for cedar (1 Ki. 5; cp. 1 Chr. 14:1)

3 ¶ And Solomon sent to [k]Huram the king of Tyre, saying, As thou didst deal with David my father, and [l]didst send him cedars to build him an house to dwell therein, *even so deal with me*.

4 Behold, I build an house [m]to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* [a]great: for great *is* our God above all gods.

6 [*b]But who is able to build him an house, [*c]seeing the heaven and heaven of heavens [*d]cannot contain him? who *am* I then, that I

---

b Solomon was one of the world's richest men. He made one building that cost over $174 billion in our money. His daily food bill was equivalent to more than $17,420 (1 Ki. 4:22). His personal offerings at the time of the dedication of the temple amounted to nearly $10 million (1 Ki. 8:63). The gold alone which came to him in one year was equal to nearly $20 million (1 Ki. 10:14). Besides this he had much income from many sources—fields, vineyards, oliveyards, herds, flocks, etc. He had also inherited the wealth of David. See 1:15.

c He had the greatest honor from men of all ages. They came from the far countries to hear his wisdom and see his wealth and glory (1 Ki. 4:29-34; 10:1-10).

d His first gathering of horses and chariots was the one listed here perhaps (v 14). See note p. 1 Ki. 4:26.

e 600 shekels of silver @ 64¢—$384.

f 150 shekels of silver @ 64¢—$96. This was the price of a horse only.

g Meaning that Solomon's horses and chariots, as well as those of the kings of the Hittites and the Syrians, came out of Egypt by the merchants of Solomon.

h 2 Things Solomon Determined to Do:
  1 Build the temple (2:1–5:14)
  2 Build his own palace (v 1; 8:1)

i 153,600 Workers on the Temple:
  70,000 men to bear burdens (v 2)
  80,000 men to hew wood and stone
  3,600 overseers
  These were all foreigners. Besides them there were 30,000 Israelites who served, 10,000 each month (1 Ki. 5:13-18).

j Here we have 3,600 overseers who bore rule over the people; but over these there were 250 chief overseers, making 3,850 altogether, according to 8:10.

k Called Hiram in 1 Ki. 5. Not the Hiram of David's day, but the son of the Hiram of 2 Sam. 5:11. Meander of Ephesus, who wrote a history of Tyre in Greek about 300 B.C., mentioned him as the son of Abibeal, king of Tyre, and said that he ascended the throne when he was 19 years old, that he reigned 34 years, and died at the age of 53, being succeeded by his son, Baleazar. This history speaks at length on the dealings of Hiram with Solomon.

l See 2 Sam. 5:11; 1 Chr. 14:1.

m 8 Purposes for Building the Temple:
  1 To honor the name of Jehovah (v 4)
  2 To dedicate a house to Him
  3 To burn incense before Him
  4 To use for the continual showbread
  5 To offer burnt offerings, morning and evening
  6 To offer sacrifices on the sabbaths
  8 To offer sacrifices in solemn feasts

a The house I build must be magnificent, for our God is great and above all gods. It will be an everlasting symbol of His people (v 5). He is so great that the heavens cannot contain Him, so the house will be only to burn sacrifice before Him (v 6).

*b Questions 2-3. Next, 6:18.

*c Such statements in Scripture give some a mystical impression of God—One so great, so large, so present everywhere, so spiritual and invisible that their theories become out of proportion with truth as expressed in other passages. Many seem to concentrate their teaching on making Him a mystery instead of simplifying the facts so that He can be understood by man. God never did give this kind of revelation about Himself, and it is hardly believable that Solomon and others intended to do so. What could Solomon mean by saying "the heaven and heaven of heavens" cannot contain Him? Would he want us to have the idea of his body, soul, and spirit being so large that they fill all space and matter? Is it size and substance he was trying to convey, or the simple fact that God cannot be limited to the place called heaven? Surely the size of His body, soul, and spirit are not referred to, for He is of ordinary size as proved by the many personal appearances He has made to men. See note r, Jn. 4:24. All God's manifestations, traits, acts, passions, attributes, and powers—wherever they are mentioned in Scripture—are shown to be exactly like those of angels, and men, only more unlimited. They can be understood by comparison with those of other beings, as Paul plainly states in Rom. 1:20 where he says that all the invisible things, even the eternal power and Godhead, are clearly seen by man, being understood by the visible things on earth, so that no man is without excuse in his ignorance of God and all other invisible things.

*d Certainly not, for He is not to be limited or contained in any one place as a showcase valuable. Solomon was not stating that a house 41 ft. 8 in. wide, 125 ft. long and 62 1/2 ft. high could not hold the body of God; nor was he trying to give us the idea that all space could not hold him. It is plainly stated in many scriptures that the different members of the Divine Trinity will literally, visibly, and bodily dwell with men in eternity; furthermore, that the very soles of their feet will walk in just such a temple in all eternity (Ez. 43:7; 48:35; Zech. 6:12-13; 14:4-5, 9, 16-21; 2 Th. 1:7-10; Jude 14-15; Rev. 20:1-10; 21:1-7; 22:1-5). This millennial temple will be the eternal capital of God among earthly men and the place where the Trinity will be seen. Visibly and bodily they will carry on their program of dwelling among men and ruling the universe.

sacrifice before him?

7 [e]Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also [f]cedar trees, [g]fir trees, and [h]algum trees, out of Lebanon: for I know that thy servants can [i]skill to cut timber in Lebanon; and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.

10 And, behold, [j]I will give to thy servants, the hewers that cut timber, [k]twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

(3) Hiram grants Solomon's request (1 Ki. 5:7-12)

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram [l]said moreover, Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have [m]sent a cunning man, endued with understanding, of Huram my father's,

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, [n]skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in [a]floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

(4) Number of foreigners in Israel: 153,600 workers on the temple (2 Chr. 2:2; 8:7-10)

17 ¶ And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an [b]hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

370 CHAPTER 3

7. Building the temple (1 Ki. 6)
(1) Date and place (Gen. 22:2; 2 Sam. 24:18; 1 Chr. 21:18)

1 Then Solomon began to build the house of the LORD at Jerusalem in [c]mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

2 And he [d]began to build in the second day of the second month, in the fourth year of his reign.

(2) Temple dimensions: 41' 8" x 125' x 62' 6" high, including the porch

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God. The [*e]length by cubits after the first measure *was* threescore cubits, and the breadth [*f]twenty cubits.

4 And the porch that *was* in the front *of the house*, the [*g]length *of it was* according to

---

1 A man who is a cunning metalsmith, dyer of cloth, and an engraver (v 7)
2 Cedar trees from Lebanon (v 8)
3 Fir trees from Lebanon
4 Algum trees from Lebanon
5 Prepared timber in abundance (v 9)

[f] Cedar trees—of the most valuable and majestic trees in eastern forests. They grow 70-80 ft. tall with thick branches spreading out all around the trunk to make a measurement of 40 ft. in diameter. The red wood is so bitter that it is offensive to insects, and so durable that it has been known to last 2,000 years. The mountains of Lebanon were famous for such trees.

[g] Fir Trees—well-known evergreens which grew abundantly in Mount Lebanon and other parts of the East. The wood was used for musical instruments and as framing material for houses and in ship building (v 8; 3:4; 2 Sam. 6:5; 1 Ki. 5:8-10; 6:15, 34; 9:11; Ez. 27:5; Song 1:17). Storks made nests in such trees (Ps. 104:17). Being tall and straight they were used to illustrate power and grandeur (2 Ki. 19:23; Isa. 14:8; 27:24).

[h] See note a, 1 Ki. 10:11.

[i] See note a, 1 Ki. 5:6.

[j] There is no discrepancy here or in 1 Ki. 5:11 where the allowance was for Hiram's household at Tyre. Here it is for Hiram's laborers in Lebanon.

[k] Yearly Wages for Hiram's Workers:
1 Beaten wheat—20,000 measures (Heb. kor which at 10½ bu. to the measure would be 210,000 bu. At $6 a bu. this would be $1,260,000 worth of flour.
2 Barley—20,000 measures at 10½ bu. to the measure would be 210,000 bu. If beaten into flour like the wheat, at an estimated price of $4 a bu. this would amount to $840,000 in value.
3 Wine—20,000 baths at 67 pts. to a bath would be 1,340,000 pts. or 670,000 qts. which, at the estimated price of $1.60 ea., would amount to $1,072,000 worth of wine.
4 Oil—20,000 baths at 67 pts. to the bath would be 1,340,000 pts. or 670,000 qts. which, at the estimated price of $1.40 ea., would amount to $938,000 worth of oil. Total yearly wages for the Tyrian workers, according to the above figures, would be equal to $4,110,000.

[l] Hiram blessed Jehovah and acknowledged Him as the creator of heaven and earth, and the God of Israel (v 12).

[m] The man sent to Solomon is spoken of here as being the son of a Jewess, from the tribe of Dan; his father was a man of Tyre (v 13-14). In 1 Ki. 7:14 he is spoken of as a man whose mother was from the tribe of Naphtali. There is no discrepancy, for she could have been of the tribe of Naphtali by birth, and of the daughters of the tribe of Dan by adoption or citizenship.

[n] There are 12 skills of the man of Tyre in v 14.

[a] The timber was first carried westward from Lebanon to the nearest part of the coast, where it was collected, tied together in floats or rafts, and conveyed southward on the waters to Joppa (now Jaffa or Tel Aviv). From there the inland journey to Jerusalem was not more than 40 miles (v 16). A similar course was taken in the building of the second temple (Ezra 3:7).

[b] See note i, (v 2).

[c] The first mention of Mount Moriah since Gen. 22:2; it is never mentioned after this. Moriah was the place where Abraham offered up Isaac and where David saw the destroying angel—where he was commanded to build an altar to atone for the sin of numbering Israel (v 1; 2 Sam. 24:17-25; 1 Chr. 21:16-26).

[d] See note a, 1 Ki. 6:1.

[*e] Length of temple: 60 cubits which, at 25 in. each, would be 125 ft.

[*f] Breadth of temple: 20 cubits which, at 25 in. each, would be 41 ft. 8 in.

[*g] Length of the front porch: 20 cubits or the breadth of the temple—41 ft. 8 in.

* * *

the [h]height *was* an hundred and twenty: and he [i]overlaid it within with pure gold.

(3) Internal decorations of the temple (1 Ki. 6:14-36)

5 And the greater house he [j]cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And [k]he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and [l]graved cherubims on the walls.

(4) The Holy of Holies (1 Ki. 6:19-36)

8 And he made [m]the most holy house, the length whereof *was* according to the breadth of the house, [a]twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to [b]six hundred talents.

(5) The upper chambers

9 And the weight of the [c]nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

(6) Cherubim for the Holy of Holies (1 Ki. 6:33-38)

10 And in the most holy house he made [d]two cherubims of image work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* [e]twenty cubits long: one wing *of the one cherub was* [f]five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: reaching to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

(7) Veil between the Holy and the Most Holy Place

14 ¶ And he made [g]the veil *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

(8) The two front pillars (1 Ki. 7:15-22)

15 Also he made [*h]before the house two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the [*i]name of that on the right hand Jachin, and the name of that on the left Boaz.

371

CHAPTER 4

(9) The brazen altar for the outer court before the temple entrance, 41' 8" square, 20' 10" high (1 Ki. 7)

1 Moreover he made an altar of brass, [*j]twenty cubits the length thereof, and twenty cubits the breadth thereof, and [*k]ten cubits the height thereof.

(10) The brazen molten sea, 20' 10" across, 10' 5" high, 62' 6" around

2 ¶ Also he made a [*l]molten sea of [*a]ten cubits from brim to brim, [*b]round in compass, and [*c]five cubits the height thereof; and a line

---

h This is definitely a copyist's error in some old MSS. This would make the temple 250 ft. high—twice as high as it was long. In 1 Ki. 6:2 it states that the height was 30 cubits or $62^1/_2$ ft. counting 25 in. to the cubit. This would be normal for the highest part of the temple and for the 3 stories of chambers (1 Ki. 6:8). The Arabic version, the Peshitta and some others read twenty cubits, which would still be room for the chambers, etc.

i This means the walls and the whole house inside (v 4; 1 Ki. 6:21).

j This was the old English way of spelling ceil; it refers to the ceiling of the house being made of fir wood (v 5).

k This explains what was done with the many precious stones and gems of various colors which David had gathered to beautify the temple (1 Chr. 29:2).

l The cherubim, palm trees, and chains were all carved in the wood and then covered with gold (v 5-7).

m This means the most holy place, the smallest of the two main rooms of the temple where the ark of the covenant was placed (v 8). It was 20 cubits, or 41 ft. 8 in. square, and overlaid with pure gold (v 8; 1 Ki. 6:20)

a 20 cubits at 25 in. each would be 41 ft. 8 in.

b 600 talents of gold at $29,085 each would be $17,451,000.

c Gold nails were used in the most holy place (v 9), and perhaps in the holy place. They weighed 50 shekels, which at $9.695 each would be $484.75.

wings reached across the width of the most holy place—41 ft. 8 in. Each wing was 5 cubits or 10 ft. 5 in. long. The outer ones touched the wall of the house while the inner ones touched each other. Thus, the 2 cherubim with their 4 wings outstretched took up the whole width of the room. These were completely covered with gold; and they stood on their feet, which were like those of a calf (Ez. 1:7). Their faces were turned inward toward the ark which sat between them on a table of gold (v 10-13).

e 20 cubits at 25 in. each would be 41 ft. 8 in.

f 5 cubits at 25 in. each would be 10 ft. 5 in.

g The veil of the temple is here described as being like that in the tabernacle of Moses (v 14). It is not mentioned in 1 Kings at all.

*h The 2 great pillars in the front of the temple on the porch are said here to be 35 cubits high, while in 1 Ki. 7:15 it is 18 cubits. The 35 cubits, or 72 ft. 11 in., must refer to the 2 pillars end to end without any part of the chapiters; and the 18 cubits or $37^1/_2$ ft. must refer to each one of the pillars and part of the chapiter which fitted down into the pillar or the chain work on the head upon which the chapiter sat (v 16).

*i The name of one of the pillars was Jachin, He (God) will establish; and the other Boaz, In Him (God) is strength (v 17).

*j 20 cubits at 25 in. each—41 ft. 8 in. The altar was this measurement square, the same dimension as the most holy place (v 1 with 3:8)

*k The height of the altar was 10 cubits which, at 25 in. each, would be 20 ft. 10 in. (v 1).

*l The molten sea was cast in a foundry like the pillars of v 15-16. It was 20 ft. 10 in. across from brim to brim; 10 ft. 5 in. high, and $62^1/_2$ ft. around. There were rows of knobs around the rim of the bowl (1 Ki. 7:24). It stood upon 12 oxen cast out of brass; 3 looked in each of the 4 directions with their hinder parts inward and under the brazen laver which was a handbreadth, or about 4 in. thick; the brim was made like that of a cup with flowers and lilies (v 2-5). The molten sea was an immense vase of solid brass weighing 25-30 tons. Having its 10 ft. 5 in. depth filled with 16,750 gallons of water it would weigh about 100 tons. The 10 small lavers were supposed to contain 300 gallons of water each, which make each one weigh about 2 tons. Jewish writers say that the water was changed daily, so as to be always fresh and pure for use in the ceremonial worship.

*a 10 cubits at 25 in. each would be 20 ft. 10 in. across from brim to brim (v 2).

*b This means that it was perfectly round so that from any part of the brim across to the other side would be 20 ft. 10 in. (v 2).

*c The height was 5 cubits which, at 25 in. each, would be 10 ft. 5 in.

✡ ✡ ✡

3 [e]And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and [f]held three thousand baths.

(11) Ten lavers of brass on wheels (1 Ki. 7:38-40)

6 ¶ He made also [g]ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

(12) Ten gold candlesticks, ten tables and one hundred gold basons

7 And he made [h]ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

(13) The courts and doors of the temple

priests, and the great court, and [i]doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

(14) Summary of the metal work of Hiram and where cast

11 And Huram [j]made the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two [k]pommels of the chapiters which *were* on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.

17 [a]In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

18 Thus [b]Solomon made all these vessels in great abundance: for [c]the weight of the brass could not be found out.

19 ¶ And Solomon [*d]made all the vessels

30 cubits or 62½ ft. (v 2).

e Here we have a supplementary idea to that of 1 Ki. 7:24 where knops or knobs only are mentioned. This explains that they were in the shape of oxen—10 such knobs to each cubit. In fact, there were 2 rows of such cast all the way around the molten sea (v 3) which sat upon the hinder parts of the 12 great brazen oxen made with extra strong legs to carry the weight of the 100-ton laver and water (v 4).

f The 3,000 baths was the maximum amount of water that the molten sea would hold, 2,000 baths being the amount it generally held, as in 1 Ki. 7:26. 2,000 baths is 16,750 gal., a bath being 67 pts. The 3,000 bath capacity would be 25,125 gal. The sea or large laver was set on the right side of the east end (v 10).

g The 10 lavers were much smaller than the molten sea for the priests to wash in (v 6). Of the small lavers 5 were placed on one side of the sea and 5 on the other; these were for the washing of sacrifices. More detail is given concerning them in 1 Ki. 7:26-39, such as:

  1 Their bases of brass. 8 ft. 4 in. square, and 6 ft. 3 in. high (1 Ki. 7:27).
  2 Their likeness, having lions, oxen, and cherubim cast with them upon the ledges that were above the base, and having 4 brazen wheels to roll them from place to place, with brackets at each corner to hold the laver, and all other details alike (1 Ki. 7:28-37).
  3 Their size. Although the dimensions of the lavers from brim to brim, the height, and circumference are not given, the number of gallons they contained is. Each held 40 baths. A bath being 67 pts. would make this 335 gallons (1 Ki. 7:38).

h 10 golden candlesticks were made for the temple compared to one for the tabernacle of Moses. 5 were placed on one side of the house and 5 on the other. 10 golden tables were made, and on these the lamps were set. Also, 10 golden bases were made for various uses in the temple (v 7-8). See 1 Ki. 7:48-51 for many other tables, tongs, snuffers, spoons, hinges, and other things made of gold.

i The doors for the court of the priests and those of the great court for the people of Israel and the Gentiles were overlaid with brass instead of gold (v 9).

j Summary of the Brazen Castings:

  1 Pots (cauldrons, v 11)
  2 Shovels (v 11, 16)
  3 Basons (v 11)
  4 The 2 pillars (3:15-17)
  5 The 2 pommels (bowls) of the chapiters for the tops of the pillars (v 12)
  6 The 2 chapiters
  7 The 2 wreaths to cover the pommels or bowls of the chapiters for the tops of the pillars
  8 The 400 pomegranates on the 2 wreaths; 2 rows of pomegranates on each wreath, to cover the 2 pommels of the chapiters on the tops of the pillars (v 13)
  9 The 10 bases for the 10 small lavers
  10 The 10 lavers for the bases (v 14)
  11 One large molten sea (v 15)
  12 The 12 great oxen under the sea
  13 Many pots for various uses (v 16)
  14 Fleshhooks
  15 Many other articles of brass that were used in the service of sacrifices
  16 The brazen altar (v 1)

k These were the bowls of 1 Ki. 7:41.

a This reveals the very place where such large operations of iron and brass castings were carried out. The plain of Jordan at this spot was especially suitable for making such metal castings (v 17).

b The work of v 11-17 is spoken of in v 11 as being that of Hiram, but here (v 18) it is referred to as the work of Solomon. Both statements are true in that Solomon hired Hiram for the work, although he himself did not actually do it. This being the case when such statements are made about men, we must likewise understand the many scriptures that speak of God as the doer of certain things—sending a plague, sickness or judgment because of an individual's sin. God has used agents to do this work, only giving the decree that it should be done, as with Solomon here.

c The weight was not kept, so there was no way of telling how much was used in the temple (v 18).

*d Had them made (v 11-17).

✡ ✡ ✡

altar also, and the tables whereon the shewbread *was set;*

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

372 CHAPTER 5

(15) The temple completed

1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

8. Dedication of the temple
(2 Chr. 5:2–7:11; 1 Ki. 8)
(1) Assembly of Israel's leaders

2 ¶ [f]Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

(2) The ark brought into the temple from Zion

4 And all the elders of Israel came; and the [g]Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, [h]and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which [i]could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the [j]oracle of the house, into the most holy *place*, *even* [a]under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is [b]unto this day.

10 *There was* [c]nothing in the ark [d]save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

(3) The glory of God appears (1 Ki. 8:1-11)

11 ¶ And it came to pass, when the priests were come out of the holy *place:* (for [*e]all the priests *that were* present were sanctified, *and* did not *then* wait by course:

12 [*f]Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of

---

e Summary of the Gold Work:
1 The many vessels (v 19)
2 The golden altar
3 The table for the showbread (v 19; 1 Ki. 7:48)
4 The 10 candlesticks (v 20)
5 Their lamps (v 20-21)
6 The flowers for the lamps (v 21)
7 The tongs
8 The snuffers (v 22)
9 The basons (v 22; 4:8)
10 The spoons (v 22; 1 Ki. 7:30)
11 The censers (v 22)
12 The entrances of the temple
13 The doors of the holy and most holy places
14 The walls and ceilings (3:5)
15 The interior decorations (3:5-7)
16 The nails of the inner temple (3:9)
17 The upper chambers (3:9)
18 The cherubim (3:10-13)
19 The 10 tables for candlesticks (4:7-8)
20 The altar of incense (1 Ki. 7:48)
21 Hinges (1 Ki. 7:50)

f Then—when the temple and all its furnishings were complete, he assembled all the elders, all the heads of the tribes, the chief of the fathers and the men of Israel to Jerusalem to bring up the ark from the tent made for it, and to have a great feast in the 7th month. This was the feast of tabernacles in October (v 2-3; Lev. 23:33).

g The priests were also Levites and they were the only ones that could carry the ark. It was not lawful for the Levites who were not priests to carry it as ordinary laymen. It was the priests who brought the ark into the temple (v 7; note g, 1 Ki. 8:3).

h Not only the ark, but all the holy vessels that were in the tabernacle were brought into the temple (v 5).

i The people brought so many that there was no way of numbering them so no attempt was made to keep any account of them (v 6)

j See note k, Ps. 28:2.

a The ark was placed in the middle of the most holy place between the 2 cherubim and under their wings. There was sufficient room even for the staves (v 7-10). These were partially taken out of the rings of the ark by which it was carried, so that the ends could be seen from the holy place but not from the porch outside (1 Ki. 8:8). In this way the ark never needed to be handled, as the staves could be easily put back into the rings without anyone's hands ever touching the ark. It seems that it was unlawful to take the staves wholly out of the rings. Pulling them out so the ends could be seen indicated the ark had found it's resting place in the temple and was not to be borne any more. It had a permanent house, not a tent as before.

b This proves that this section of 2 Chronicles was written before the destruction of the temple (v 9).

c At this time there was nothing in the ark but the 10 commandments (v 10; 1 Ki. 8:9). When Paul mentioned the golden pot of manna and Aaron's rod in Heb. 9:4, he was speaking of the ark while in the tabernacle instead of the temple. It is not known when these two things were removed; it could have been when the Philistines had the ark, or when many men were killed for looking into it, as in 1 Sam. 5-6. We know that the original stones on which the 10 commandments were written were in existence at this time.

d When the priests had taken the ark into the most holy place, had finished arranging the furniture, and had left never to enter this place again except for the visit of the high priest once a year, the glory of God filled the temple so that the priests could not minister because of it (v 11-14). This glory was a symbol of the divine presence of God which had been promised before the ark was begun (Ex. 29:43); had filled the tabernacle as soon as it was completed (Ex. 40:34); and had been seen on the journeys of the children of Israel (Ex. 13:21-22; 14:24; 19:18; 40:38; Num. 14:14).

*e All the priests were sanctified, or set apart and ready for service, even though the courses appointed by David had not yet begun (v 11; 1 Chr. 24).

*f The singers and musicians also were together at this dedication service, though not yet serving in their courses as appointed by David (v 12-13; 1 Chr. 25).

is good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

373 CHAPTER 6

(4) Sermon of Solomon (1 Ki. 8:12-21; see Eccl. 1:1)

1 [g]Then said Solomon, The LORD hath [h]said that he would dwell in the thick darkness.

2 [i]But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

4 And he said, [j]Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 [k]Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

★ 9 [a]Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

(5) The speaker's platform of brass 10' 5" square, 6' 3" high

12 ¶ And he [b]stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

13 For Solomon had made a brasen [c]scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

(6) The dedication prayer (1 Ki. 8:22-53)
A. God's faithfulness acknowledged

14 And [d]said, [e]O LORD God of Israel,

---

and the glory of the Lord had filled it so they could not minister in it, Solomon, the preacher, gave a short sermon (v 1-11) and a much longer prayer (v 14-42).

h Where God ever said this is not recorded. Solomon may have taken the idea from the fact of God's appearance in darkness on Sinai (Ex. 20:21), or from David who said that darkness was under His feet and that He made darkness His secret place (Ps. 18:9-11), and that darkness and light are alike to God (Ps. 139:12). The N.T. says that God dwells in a light no man can approach and no man has seen or can see; that is, no man has seen or can see God in all His glory (1 Tim. 6:16). It was God in His glory that Moses wanted to see, and he was told this could not be; but outside the glory or in limited glory, men have seen Him (Ex. 33:18-23). See ***44 Appearances of God***, p. 92.

i Here Solomon told God that he had built Him a house to dwell in—a settled place so that He would not be in a tent to be moved from place to place. He offered it to Jehovah as a dwelling place forever (v 2). After saying this to the Lord, the king turned to the congregation and blessed them as they stood (v 3).

j Solomon now blessed the Lord before the congregation. Like all good preachers he gave an expository message (a short one in this case) building all his remarks around the Word and applying the same to himself and his people (v 4-11).

k For about 600 years God had not chosen any particular place among Israel where a house should be built for Himself, nor had He chosen any man to be permanent ruler (through his line) over Israel (v 5). Now He made it clear that He had chosen Jerusalem as the place of His headquarters on earth, and David as the one through whom all the future kings of Israel should come (v 6; 2 Sam. 7; 1 Chr. 17). The idea of a house for God originated with David, but God told him he could not build the temple because of being a man of blood and wars; his son would be permitted to do so (v 7-9). Here the record shows that Solomon had completed the work and was now preaching the dedicatory sermon and praying the dedicatory prayer (v 1-42). This makes it clear that God did not choose Saul as He chose David. In Saul's case, God merely overruled the choice of the people who were determined to have a king so as to be like the other nations. The choice of a king then was not from God, for He protested their choice (1 Sam. 8:5-22). He simply allowed what was best for the moment in view of the people's attitude (1 Sam. 9-10).

a 2nd prophecy in 2 Chr. (6:9, fulfilled). Next, v 16.
2 Predictions—Fulfilled:
1 You (David) will not build the temple for My name (6:9)
2 Your son which shall come forth out of your loins shall build it (6:9)

b This was the large brazen altar in the outer court. The congregation evidently stood all about the court and on the outside of the temple grounds as far as the eye could see. Solomon stood before this altar in prayer and stretched his hands out toward heaven; but before he prayed he kneeled before the Lord (v 12-13; 1 Ki. 8:34).

c A platform (as we would call it today) was made of brass—6 ft. 3 in. high and 10 ft. 5 in. square (v 13). One this size could easily hold some of the chief men of the kingdom, although nothing is said about anyone being with Solomon on the platform. If the dignitaries of his realm were not there with him they were the first ones standing near the platform.

d 12 Parts to This Prayer and Blessing:
1 God's faithfulness acknowledged (v 14-15)
2 Plea for continued faithfulness (v 16-17)
3 God's omnipresence (v 18)
4 Plea for answers to prayers uttered toward the temple (v 19-21)
5 Plea for just judgment (v 22-23)
6 Plea for forgiveness and restoration from captivity (v 24-25)
7 Plea for forgiveness and rain from heaven (v 26-27)
8 Plea for help in plague, war, and sickness (v 28-31)
9 Plea for blessings on Gentiles seeking Israel's God (v 32-33)
10 Plea for help in war when no sin is committed (v 34-35)
11 Plea for help in war caused by sin (v 36-39)
12 Plea for God's continual presence and blessing (v 40-42)

e Note the prayer of Solomon which contains 1,122 words and addresses God 8 times in 4 different ways:
1 O Lord God of Israel (v 14, 16, 17)
2 O Lord my God (v 19)
3 My God (v 40)
4 O Lord God (v 41, 42)

✡ ✡ ✡

in the earth; which [g]keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with *[h]all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

B. Plea for continued faithfulness (1 Ki. 8:25)

★ 16 *[i]Now therefore, O LORD God of Israel, *[j]keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; *[k]yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

C. God's omnipresence (1 Ki. 8:27)

18 [a]But [b]will God in very deed dwell with men on the earth? behold, [c]heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

D. Plea for answers to prayers uttered toward the temple (1 Ki. 8:28)

19 Have respect therefore to the [d]prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

E. Plea for just judgment (1 Ki. 8:31)

22 ¶ [e]If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 [f]Then hear thou from heaven, and do, and judge thy servants, by [g]requiting the wicked, by [h]recompensing his way upon his own head; and by [i]justifying the righteous, by giving him according to his righteousness.

F. Plea for forgiveness and restoration from captivity (1 Ki. 8:33)

24 ¶ And if thy people Israel be [j]put to the worse before the enemy, [k]because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and [l]bring

---

*f 5 Facts About God:
  1 No God like Him in heaven (v 14)
  2 None like Him in earth
  3 He keeps covenant
  4 He shows mercy to all that walk before Him with all their heart
  5 He has been faithful to David (v 15)

*g No man will ever be able to say in all eternity that God has not kept His part of every contract with men or fulfilled every promise to them. He always has and always will fulfill His obligations to humanity, for the promises of God are Yea, and Amen (2 Cor. 1:20).

*h See ***10 Things to Be Done With All the Heart***, p. 663.

*i 3rd prophecy in 2 Chr. (6:16, fulfilled). Next, 7:13. This is the quotation of a previous prophecy which had been fulfilled up to this time; obedience had been rendered to Jehovah (v 16; 2 Sam. 7:12; 1 Ki. 2:4; 8:25; cp. Ps. 132:12; Jer. 33:20-33; Lk. 1:32-33).

*j See ***22 Requests of Solomon***, p. 799.

*k Yet so—if only Your children obey (v 16). This is the same condition as in 2 Sam. 7:14. No blessing can be given without conditions being met.

a This question can be answered in the affirmative. God will indeed dwell on the earth, in person and in visible form in all eternity, as He now dwells on the planet heaven (Isa. 66:22-24; Tit. 2:13; Rev. 21:1-27; 22:4-5).

b Question 4. Next, 7:21.

c See note c, 2:6.

d Prayer includes every thought and word from the heart that is Godward. If ever there was a prayer going direct to God this one was.

e Note the If's, When's, and Then's:
  1 If men sin, then hear (v 22-23)
  2 If Your people are defeated because of sin and they shall confess and pray, then hear (v 24-25)
  3 When You shut heaven because of sin, yet if they pray, then hear (v 26-27)
  4 If there is drought, if there is pestilence, if there be blasting, mildew, locusts, caterpillars; if they are besieged or have sickness, then when they pray in this house, then hear (v 28-31)
  5 If Your people go to war and they pray, then hear (v 34-35)
  6 If they sin, and You deliver them up as captives; yet if they turn to You . . . if they return with all the heart and soul . . . then hear (v 36-39)

f 5fold Plea for Justice (v 23):
  2 And do
  3 Judge Your servants
  4 Punish the wicked
  5 Justify the righteous

g Requite—pay back, or make a return to. The idea here is to pay back or recompense the wicked by letting him reap what he has sown; letting his sins and wrongdoing come upon him (v 23).

h This is the law of sowing and reaping expressed in another way (v 23; Gal. 6:7-8)

i Acquitting the righteous of the wrong he is accused of doing (v 23).

j In the Holy Spirit during prayer Solomon seems to have sensed the future of Israel prophetically (v 24-39):
  1 If and when Your people Israel are defeated because of their sins (v 24)
  2 Bring them again unto their own land (plainly implying captivity, v 25)
  3 When heaven is shut and there is no rain, because of sin (v 26)
  4 When You afflict them
  5 When you have taught them the good way, and send rain again (v 27)
  6 If You send drought, pestilence, blasting, mildew, locusts, and caterpillars (v 28)
  7 If the enemy besieges Your people in their own land
  8 If there be sicknesses and diseases
  9 If Your people go to war (v 34)
  10 If You are angry with them and deliver them to their enemies, and they are carried away captives unto another land (v 36)
  11 If they turn to You while in captivity (v 37)

The many prophetical events mentioned in these verses could not have been mere guesswork on the part of Solomon. Israel experienced every one of them in due time, so technically the predicting of them would be considered as prophecy. However, we shall not list them as definite prophecy inasmuch as the statements are so general and were made in connection with conditions of answered prayer. Had Solomon been guessing he most likely would have made more favorable statements, for everything at this time pointed to a long and happy period under the blessing of God.

k This is the only reason Israel was ever defeated either before or after Solomon's time. Sin is to blame for all the troubles and curses among men. In v 24-25 we see the remedy form sin as well as the result. See ***8 Ways to Get Rid of Sin***, p. 663.

l Bring them again into their own land (v 25). This was literally fulfilled as recorded in Ezra and Nehemiah. Isaiah predicted two such gatherings (Isa. 11:1-12, notes).

✡ ✡ ✡

part of the nation. Solomon and others recognized all Israel thus. No writer of Scripture makes a distinction between two classes of Israelites, part fulfilling the original destiny promised their fathers; all show that all Israelites will be eventually restored and blessed under their Messiah (Isa. 11:10-12; Jer. 30-31; Ez. 36-37, 47-48; Zech. 12-14; Mt. 24:29-31; Rom. 11:25-29).

n Naturally, Solomon knew the law of Moses which predicted all these curses of no rain, pestilence, blasting, mildew, locusts, caterpillars, and sicknesses of v 26-31—if they disobeyed God (Lev. 26; Dt. 28).

o No rain was recognized as a curse from God. In the Millennium, withholding the rain will be a means of forcing recognition of the Messiah and fulfillment of religious laws (Zech. 14:16-21).

p Praying toward this temple, this city, and this land is referred to 8 times in this prayer (v 20, 21, 26, 34, 38).

a The land between the river Euphrates and the Mediterranean, and from the Red Sea on the south to Hamath on the north is the only land promised in all Scripture for all the tribes of Israel. Theories teaching that America and England are new promised lands for Israel are in error; there is no hint of such in Scripture.

b Scarcity; lack; famine; failure; poverty.

c 12 Plagues Because of Sin:
1 No rain (v 26)
2 Affliction
3 Dearth (v 28)
4 Pestilence
5 Blasting
6 Mildew
7 Locusts(v 28)
8 Caterpillars
9 War
10 Sickness
11 Defeat (v 36)
12 Captivity

These plagues were promised and predicted if Israel ever went into sin (Lev. 26; Dt. 28).

d Heaven is now the dwelling place of God (v 30), but beginning with the New Earth period He will live on earth (Isa. 66:22-24; Rev. 21-22).

e There is no question about God knowing the hearts of all men. Several passages state this (v 30; Ps. 139:4; Acts 1:24; Rom. 8:27).

f This verse expresses the ultimate purpose of God in all His dealings with man (v 31; 1 Cor. 15:24-28; Eph. 1:10).

g Solomon, in his wisdom, did not forget the Gentiles whom God had in mind to bless from the very beginning of His calling of Abraham, Isaac, and Jacob. All nations were to be blessed through them and their seed (Gen. 12:1-3; Gal. 3:8; Rev. 5:8-10; 7:9-17. See also Num. 15:14; Dt. 10:19).

h This certainly implies the preaching of the gospel, for how could they come to the God of Israel if they did not hear? (v 32; Isa. 52:7; Mt. 16:15-20; Rom. 10:9-17; 1 Cor. 1:18-24).

[m]them and to their fathers.

G. Plea for forgiveness and rain from heaven (1 Ki. 8:35)

26 ¶ [n]When the heaven is shut up, and there is [o]no rain, because they have sinned against thee; *yet* if they pray [p]toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people [a]for an inheritance.

H. Plea for help in plague, war and sickness (1 Ki. 8:37)

28 ¶ If there be [b]dearth in the land, if there be [c]pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from [d]heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose [e]heart thou knowest; (for thou only knowest the

31 [f]That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

I. Plea for blessings on Gentiles seeking Israel's God (1 Ki. 8:41)

32 ¶ [g]Moreover concerning the stranger, which is not of thy people Israel, but is [h]come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they [i]come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling place, and [j]do according to all that the stranger calleth to thee for; [k]that all people of the earth may know thy name, and fear thee, [l]as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

J. Plea for help in war when no sin is committed

34 [*m]If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this [*n]city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and [*o]maintain their cause.

K. Plea for help in war because of sin (1 Ki. 8:44,46)

i In the Millennium and New Earth periods all nations will go to Jerusalem and pray and worship (v 32; Isa. 2:2-4; 52:7; 66:19-21; Zech. 8:23; 14:16-21).

j Solomon was very unselfish in his prayer, which is the way all who pray should be. He asked that the Gentiles have all their prayers answered (v 33), as he had previously requested for Israel (v 29-30, 38-40). The N.T. is very plain in its teaching that every child of God can have the answer to every prayer that he prays in faith and in the name of Jesus Christ (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:8, 16; 16:23-26; Heb. 11:6; Jas. 1:4-8; 1 Jn. 3:21-22; 5:12-15).

k The purpose of answers to all prayers, even those of Gentiles, was and ever will be to make the name of God known among all nations of the earth so that all men might fear Him (v 43).

l As do Your people Israel. It is true that at that time David had brought Israel as a whole to a place of respect for God so that they feared Him. This wonderful state continued through most of the days of Solomon; but after him Israel went into many sins and had to be destroyed as a nation twice (2 Ki. 24-25; Lk. 1:20-24). In the Millennium when Christ reigns visibly on earth, Israel will fear and know God (Isa. 2:2-4; 52:7; 65:20-25; 66:19-21; Zech. 8:23; 14:16-21).

*m This provided God as a defense for Israel when He wanted them to make war on any people—when they had not sinned and needed to be chastened by other nations. In this instance God was to send them, which is not the same as God sending other nations to punish them for sin (v 36-39).

*n It seems that God revealed to David His choice of Jerusalem as His capital on earth (v 34; 1 Chr. 22:1; Ps. 78:68; 132:13).

*o God does maintain the cause of His people as long as they live right, but when sin is committed He Himself becomes their judge and metes out the penalty for sin. Twice here Solomon prayed for God to maintain the cause of Israel (v 35, 39).

✡ ✡ ✡

[q]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee [r]with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

L. Plea for God's continual presence and blessing

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the [a]prayer *that is made* in this place.

41 Now therefore [b]arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy [c]saints rejoice in [d]goodness.

42 O LORD God, turn not away the face of [e]thine anointed: remember the [f]mercies of David thy servant.

374 CHAPTER 7

(7) Divine acceptance of Solomon's prayer and sacrifices (Lev. 9:24, refs.)

1 Now when Solomon had made an end of praying, the [g]fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD [h]filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

(8) Solomon sacrifices $9,550,000 worth of animals to God (1 Ki. 8:62-64)

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of [i]twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and [j]all Israel stood.

7 Moreover Solomon hallowed the [k]middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

(9) Great feast of Israel (1 Ki. 8:65-66)

8 ¶ [*a]Also at the same time Solomon kept the feast seven days, and all Israel with him, a

---

p Again, Solomon referred to a time when Israel might sin until God would become angry with them delivering them into the hands of their enemies to go into captivity (v 36-39). He prayed that if they should come to themselves in the land of their captivity, turn to God, and pray to Him, confessing their sins and returning to Him with a whole heart and soul, and if they should pray toward Palestine and Jerusalem, that God would hear their prayer and bring them again to their own land (v 37-39).

q This statement of Solomon must be understood in connection with all men as sinners. It is equal to Paul's statement in Rom. 3:23 that all have sinned and come short of the glory of God. It should not be taken in the all-inclusive sense else we should have to believe that the man Christ Jesus and all His followers kept on committing sin all their days. Christ knew no sin, neither was guile found in His mouth (1 Pet. 2:22). Christians are to live free from sin (Mt. 1:21; Rom. 6:14-23; 8:1-12; 12:1-2; 2 Cor. 5:17-18; Gal. 5:19-23; Col. 3:5-10; Heb. 12:14-15; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-4, 18).

r This is the only way that men can seek God and find Him. The promise of God to man is, If you seek Him with all your heart and with all your soul, He will be found of you (15:2; Dt. 4:29; Heb. 11:6). The heart must be prepared to seek God (11:16; 12:14; 19:3; 30:19).

a This means all prayer said in this place, and Solomon had a better understanding of the possibilities in the gospel than many today who reject the Bible doctrine of Christians having all prayers answered through faith. He prayed that this would be the experience of both Israel and the Gentiles (v 33, 39-40). Thus it should be with Christians, for great are the many promises of God given to us, and all are always and without exception Yea and Amen to those who believe (2 Cor. 1:20; 1 Pet. 1:1-9).

b These same words are found in Ps. 68:1; 132:8-9, connecting the words of Solomon to those of David (v 40).

c The gracious ones, or as the Heb. reads, men of grace, that is, those who are subjects of the grace of God (v 41). This plainly shows that men in O.T. times were under grace as well as they are in N.T. times. It is true that the fullness of grace came by Jesus Christ, but men had great grace before He came, as seen in ***O.T. Spiritual Experiences***, p. 274 of N.T. See ***Grace*** in Index. How could the salvation of God be given to men of those times, if they had no grace? See ***Salvation*** in Index.

d Prosperity; well-being; blessedness.

e God's anointed is the Messiah.

f The mercies shown to and promised to David (v 42; Ps. 51:1-17; Isa. 55:3-7).

g This is additional to 1 Ki. 8:63-64, and again shows the divine acceptance of sacrifices until the Messiah should come to offer Himself as the one great eternal sacrifice for all men. The fire of God from heaven has fallen several times on such occasions (Gen. 4:4; 15:17; Lev. 9:24; 1 Ki. 18:38).

h God's glory filled the temple as it did the tabernacle of Moses when it was finished and set up (v 1-3; 5:14; Ex. 40:34-35; 1 Ki. 8:11). This was witnessed by many thousands in Israel who saw the fire fall from heaven with their own eyes (v 3).

i Solomon's Personal Offerings:

22,000 oxen @ $325	$ 7,150,000
120,000 sheep @ $20	2,400,000
Total est. value	$ 9,550,000

j Indicating that Israel was gathered there in great numbers for the ceremonies (v 6). By standing they could make room for many more to participate.

k The middle of the court—the whole area where the brazen altar was—became one large place of sacrifice in order to offer the many thousands of animals, for the brazen altar itself was too small for all of this (v 7).

*a Not only did Solomon keep the feast of dedication of the temple for 7 days but also the feast of tabernacles for an additional 7 days, making altogether 14 days of feasting at this time (v 8-9). The feast of dedication was first held from the 8th to the 15th to the 23rd, which was the regular time for this feast (Lev. 23:33-36).

✡ ✡ ✡

of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

9. Second appearance of God to Solomon
(cp. 2 Chr. 1:7)
(1) God promises to answer all the prayer
of 2 Chr. 6:14-42

■ 12 ¶ And [*b]the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

★ 13 [*c]If I [*d]shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, [e]shall humble themselves, and [f]pray, and seek my face, and turn from their wicked ways; [g]then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

16 For now have I chosen and [h]sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

7:3-15 confirmed to Solomon (1 Ki. 9:1-9)

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then [i]will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

(3) Warning of judgment on people and temple
(1 Ki. 9:6-9; Lev. 26; Dt. 28)

19 But [a]if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then [b]will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [c]Why hath the LORD done thus unto this land, and unto this house?

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

375 CHAPTER 8

10. Energy and fame of Solomon (1 Ki. 9:10-29)
(1) God's temple and his own palace finished
(1 Ki. 9:1)

1 And it came to pass [d]at the end of twenty

Solomon the second time and assured him that He had heard his prayer, that He had hallowed the temple, and that His eyes and heart would be there continually (v 12; 1 Ki. 9:1-3). He also renewed the Davidic covenant with Solomon as He had renewed the Abrahamic covenant with Isaac and Jacob (v 17-22; 1 Ki. 9:4-9). This was 20 years after the first appearance to Solomon (8:1).

*c 4th Prophecy in 2 Chr. (7:13-22; v 19-22 fulfilled; v 13-16 unfulfilled). Next, 12:7.

6 Predictions—Fulfilled:

1 If you turn away and forsake My statutes and commandments, which I set before you, and shall go and serve other gods, and worship them, then I will pluck you up by the roots out of My land which I have given you (v 19)
2 This house, which I have sanctified for My name, will I cast out of My sight (v 20)
3 I will make it a proverb, and a byword among all nations
4 This house, which is high, shall be an astonishment to everyone that passes by (v 21)
5 They shall say, Why hath the Lord done thus unto this land, and to this house?
6 It shall be answered, Because they forsook the Lord God of their fathers who brought them forth out of the land of Egypt, and laid hold on other gods and worshipped them; therefore hath He brought all this evil upon them

3 Predictions—Unfulfilled:

1 If I send drought, locusts, and pestilences among My people; if they shall humble themselves, and pray, and turn from their wicked ways; then will I hear from heaven, and will forgive and heal their land (v 13-14).
2 As for you (Solomon), if you will walk before Me, as David walked, and do according to all that I have commanded you, and shall observe My statutes and judgments, then I will establish the throne of your kingdom, according as I have covenanted with David saying, There shall not fail you a man to rule in Israel (v 17-18).
3 My eyes and heart will be in this place forever (v 15-16). This will be literally fulfilled when Messiah builds the eternal temple (Ez. 43:7; Zech. 6:12-13).

*d These 3 things have been fulfilled many times in Israel since that time. They have had many famines, plagues, and curses, at last being completely destroyed as a nation (v 13).

e 4 Conditions of Blessing Upon Israel:

1 To humble themselves (v 14)
2 Pray
3 Seek God's face
4 Turn from their wicked ways

f See ***221 Prayers of the Bible***, p. 799.

g 3 Blessings Upon Israel for Obedience:

1 I will hear from heaven (v 14)
2 I will forgive their sin
3 I will heal their land

Since Israel has not met the 4 conditions of this verse, the 3 blessings promised them have not been completely fulfilled. These things await eternal fulfillment.

h Sanctified—set apart. This is the only true meaning of the word sanctify. It does not mean cleansing from sin, although this may be accomplished in the process if sin is involved. Nevertheless, the setting apart does not do the cleansing. One can sanctify himself or set himself apart to God all the days of his life; but if he does not have faith in the blood of Christ to cleanse from all sin the cleansing will never take place; the setting apart will avail nothing in itself (v 16, 20).

i This verse also remains to be fulfilled in all eternity when the Messiah comes to rebuild the house of David, establish his kingdom, and sit on his throne. All this will then be literally fulfilled (v 18; Isa. 9:6-7; Zech. 14:1-21; Lk. 1:32-33; Acts 15:13-18; Rom. 11:25-28; Rev. 11:15; 20:1-10; 22:4-5).

a Israel did do all these things, for which they are now scattered among the other nations. God's people forsook His statutes and commandments to serve and worship other gods; this is why the things of v 20-22 came upon them and their country.

b See note c, v 13 for details regarding this.

c Question 5. Next, 9:29.

d During these 20 years Solomon built the temple and his own palace (1 Ki. 6:38–7:1) the LORD, and his own house,

(2) Hiram gives back to Solomon his gift of twenty cities and Solomon rebuilds them for Israel (1 Ki. 9:11-13)

2 That the [e]cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

(3) Solomon conquers Hamath-zobah and builds cities

3 And Solomon [f]went to Hamathzobah, and prevailed against it.

4 And he built [g]Tadmor in the wilderness, and all the store cities, which he built in Hamath.

5 Also he [h]built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

(4) Solomon makes all foreigners pay tribute and work (2 Chr. 2:1-2,17-18)

7 ¶ *As for* [i]all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

(5) Solomon had 250 chief officers over all Israel

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

(6) Solomon's reverence for sacred

11 ¶ And Solomon brought up the daughter of Pharaoh [a]out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy, whereunto the ark of the LORD hath come.

(7) Solomon's faithfulness in worship (cp. 1 Ki. 11:4)

12 ¶ [b]Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the [c]solemn feasts, [d]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

(8) Solomon continues the religious policies (1 Chr. 23:2–26:28)

14 ¶ And he [*e]appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 Now [*f]all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

(9) Solomon's navy (1 Ki. 9:26): first navy of Israel (1 Ki. 22:48)

17 ¶ Then [*g]went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom.

18 And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the

---

e These cities were given to Hiram as a bonus or as a pledge of security for all the work done in providing men and material for the building of the temple and palace of Solomon. If they were a gift, Hiram considered them worthless, for he gave them back to Solomon (v 2; 1 Ki. 9:11-13); but if they were a pledge for security reasons, it was now time to return them to Solomon, because the work on the temple and palace was completed.

f This was the first and only war of Solomon. This city perhaps had rebelled against him and he was obliged to bring it under subjection again, which he did (v 3).

g The same as Palmyra, 150 mi. northeast of Damascus (v 4).

h Rebuilt. Cp. Josh. 16:3-5; 1 Chr. 7:22-24. Fortifications are as ancient as cities. Some writers say that the difference between cities and villages in ancient times was simply the difference between walled

cities of Scripture are thought to have been protected by stockades of wood. Sometimes there was more than one wall to a fortified city. It was thus with Jerusalem (32:5; 2 Ki. 25:4). There was a ditch outside some walls and a low wall or rampart protecting that. At regular distances on the wall there were towers for the purposes of watching and defense (26:15; 2 Ki. 9:17). To build a city often meant to build walls around a town already inhabited—not to build a town in a new location.

i Solomon forced all the foreigners to pay tribute, and to work building the temple, his palace, and all the cities of v 3-8.

a Solomon had been living in the city of David during the time that the temple and his own palace were being built. He did not consider her fit to be around the holy places where the ark of Jehovah had come (v 11). With such a Gentile wife Solomon was starting out the wrong way; and he did not learn the lesson he should have learned, for he later loved many foreign women who turned his heart away from God (1 Ki. 11:1-9).

b Then—after the temple was completed, and after he had brought his wife out of the city of David so that the sacred and holy places might not be defiled any more, he offered burnt offerings before the Lord upon the brazen altar, even a certain number of daily offerings, according to the commandment of Moses. This refers to the morning and evening sacrifices, the additional offerings on the sabbaths, and the special ones at new moons and the solemn feasts (v 12-13).

c The solemn feasts are here explained to be the feast of unleavened bread (in April), the feast of Pentecost 50 days later, and the feast of tabernacles (in October). See Lev. 23, notes.

d All the males in Israel were supposed to gather 3 times a year on these special feasts (Ex. 23:14; Dt. 16:16).

*e Solomon finally got around to the appointment of the 24 courses of the priests in their services (1 Chr. 24), the 24 courses of the Levites to sing and play music (1 Chr. 25), and the 24 courses of the porters (1 Chr. 26). All this had been revealed to David by the Holy Spirit, and now at last, it was being obeyed as he had left instructions (v 14-16).

*f This makes it clear that all the plans and specifications for the temple and all its services were already completed by David before his death, and that Solomon was merely following orders according to the plans of his father (v 16).

*g Solomon and Hiram now went into the business of sending ships to foreign ports to collect riches that were to be brought back to Solomon (v 17-18).

* * *

thence [b]four hundred and fifty talents of gold, and brought *them* to king Solomon.

376

CHAPTER 9

(10) Solomon's wisdom: queen of Sheba (1 Ki. 10:1-9)

1 And when the [c]queen of Sheba [d]heard of the fame of Solomon, she [e]came to prove Solomon with hard questions at Jerusalem, [f]with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was [g]no more spirit in her.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it:* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And she gave the king an [h]hundred and twenty talents of gold, and [i]of spices great

there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought [j]algum trees and precious stones.

11 And the king made *of* the algum trees [k]terraces to the house of the LORD, and to the king's palace, and [l]harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon [m]gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

(11) Solomon's riches (2 Chr. 9:9-11; 1 Ki. 10:9-29)

13 ¶ Now the weight of gold that came to Solomon in one year was [*a]six hundred and threescore and six talents of gold;

14 Beside *that which* [*b]chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 ¶ And king Solomon made [*c]two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And [*d]three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* [*e]six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.

20 ¶ And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of*

---

b 450 talents of gold at $29,085 each would be $13,088,250. In 1 Ki. 9:28 it reads 420 talents, but there is no need to suppose there is a discrepancy, for the writer of Kings could refer to one trip and the writer of Chronicles to another.

c Two opinions are held about the queen of Sheba. Some say she came from southeast Arabia, and others contend she came from Ethiopia. This is partly founded on Ethiopian history. Sheba, the grandson of Cush, for whom the place was named, is supposed to have settled in Ethiopia or Nubia and north Abbyssinia where female sovereigns were common (Gen. 10:7; Acts 8:27). Jesus spoke of the queen of Sheba as the queen of the south (Mt. 12:42), which could refer to Ethiopia more than Arabia.

d She heard by commercial intercourse of the fame of Solomon, so she came to try him with hard questions (v 1).

e 9 Steps in Her Quest to Prove Solomon:

1 She heard of his fame (v 1, 7)
2 Came with hard question (v 1)
3 Communed with him of all that was in her heart
4 Saw the wisdom of Solomon (v 3)
5 Said it was a true report (v 5)
6 Believed (v 6)
7 Gave gifts to him (v 9)
8 Asked (v 12)
9 Returned

f She Came With 4 Things (v 1):

1 A great company
2 Camels bearing spices
3 Gold in abundance
4 Many precious stones

g 10 Things That Overwhelmed Her:

1 Solomon's wisdom and knowledge (v 2-3)
2 The house that he had built (v 3)
3 The meat at his table (v 4; 1 Ki. 4:22-23)
4 The sitting of his servants (v 4)
5 The attendance of his ministers
6 The apparel of his servants
7 His cupbearers
8 The apparel of his cupbearers
9 The ascent into the temple
10 His acts of wisdom (v 5)

h 120 talents of gold at $29,085 would be $3,490,200.

i The spices and precious stones may have been equal in value to the gold (v 9).

j See note a, 1 Ki. 10:11.

k Stairs, balustrades.

l He also made harps and psalteries for the singers out of the algum or almug trees(v11)

m Solomon returned gifts to the queen of Sheba—all that she could ask for or desire (v 12).

*a 666 talents of gold at $29,085 would be $19,370,610. All this came to Solomon in only one year, besides that which travelers, merchants, the kings of Arabia, and governors of various provinces brought (v 13-14). It can be seen from this and other facts that he was indeed a very wealthy man, perhaps the world's wealthiest.

*b Heb. enosh tur, travelers; merchantmen (v 14).

*c A target of 600 shekels of gold would be $5,817, counting a shekel equal to $9.695. The 200 targets would be $1,163,400 (v 15).

*d 300 shields of beaten gold—3lbs. or 300 shekels each would amount to 90,000 shekels which, at $9.695 each, would be $872,450. Adding this amount to the $1,163,400 of note c, above would make a total of $2,035,950 for shields and targets (v 15-16). These shields were taken away by Shishak, king of Egypt, in the reign of Rehoboam, son of Solomon (1 Ki. 14:26).

*e Some ancient and even modern interpreters have made the 6 steps to Solomon's throne mean 6 steps leading to God, but this is without proof from Scripture. The steps are to be understood as literal and material, such as we see every day in certain buildings.

thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

22 And king Solomon passed all the kings of the earth in [*f]riches and wisdom.

23 ¶ And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had [*g]four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he reigned over all the kings from [*h]the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that *are* in the low plains in abundance.

(12) Death of Solomon: accession of Rehoboam (1 Ki. 11:41-43)

28 And they brought unto Solomon [a]horses out of Egypt, and out of all lands.

29 [b]Now the rest of the acts of Solomon, first and last, [c]*are* they not written in the [d]book of Nathan the prophet, and in the [e]prophecy of Ahijah the Shilonite, and in the [f]visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem [g]over all Israel forty years.

31 And Solomon [h]slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

377

CHAPTER 10

II. Reign of Rehoboam: 17 years (1 Ki. 12:1-24; 14:21-31)

1. Accession and folly (1 Ki. 12:1-12)

1 And Rehoboam [i]went to Shechem: for to Shechem were all Israel come to make him king.

2 And it came to pass, [j]when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 [k]Thy father made [l]our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke

---

[*f] Solomon's Riches:

1 From Hiram (1 Ki. 9:14)	$ 3,490,200
2 From queen of Sheba in gold, besides other riches (1 Ki. 10:10)	3,490,200
3 Gold in one year (v 13)	19,370,610
4 200 targets; 300 shields of gold (v 15-16)	2,035,950
Total gold listed	$ 28,386,960

5 Gold and silver in great amounts (v 14)
6 Throne of ivory and gold with steps, footstool, lions (v 17-19)
7 All drinking vessels of gold (v 20)
8 Gold, silver, ivory, apes, peacocks from the ships (v 21)
9 Yearly gifts from kings (v 24)
10 4,000 stalls for horses, and chariots (v 25)
11 12,000 horsemen
12 Silver as stone (v 27)

[*g] There is no discrepancy in this verse or in 1 Ki. 10:26 where we read of 1,400 chariots, for we have only the number of stalls for the horses here, the horses not being numbered. Some chariots were no doubt drawn by 3 horses and others by 2 (v 21).

[*h] The river Euphrates to the Mediterranean and the land of the Philistines to the border of Egypt (v 26).

[a] Multiplying horses was forbidden the kings of Israel (Dt. 17:17).

[b] See 1 Ki. 1:1–11:43, Ecclesiastes, and the Song of Solomon for other acts of Solomon.

[c] Question 6. Next, 10:6.

[d] Exactly what is referred to here by the book of Nathan is not known unless he wrote part of the books of Kings. It may be that the compiler of Kings used some writings of Nathan which we do not have now (v 29). If we take the word for book in the Heb. to mean words, as it does, then the words of Nathan may refer to those of 2 Sam. 7:1-17; 12:1-25; 1 Ki. 1:8-45; 1 Chr. 17.

[e] The prophecy of Ahijah is in 1 Ki. 11:29-30; 14:1-18.

[f] The visions and story of Iddo are referred to in v 29; 12:15; 13:22; but what his visions and story were is not recorded in any book of the Bible. Part of his writings concerned genealogies and records of the kings of Israel (12:15).

[g] The 3rd and last king to reign over all Israel aside from Rehoboam who reigned a few days or weeks before the kingdom was divided. The first 3 kings reigned for 40 David alone of the 3 reigned over Judah only, for 7½ years, and over all Israel for 33 years (2 Sam. 5:5).

[h] Slept bodily in the grave, not with the soul which is immortal and fully conscious after death while the body is in the grave (v 31). It is clear that the part of Solomon which slept was buried. Only the body goes to the grave; the soul and spirit (or the inner man) leave the body at the time of death and do not go to the grave. In the days before Christ was resurrected (at which time He changed the abode of the righteous) the souls of both the righteous and wicked went to sheol, the unseen world of departed, conscious spirits. See ***Hell***, p. 1030.

[i] The first step taken by Rehoboam was a judicious one. He no doubt sought to cement the dissatisfied Ephraimites to himself by being crowned king in their chief city. This should have caused them to submit to the tribe of Judah, as this was a great honor given them. Shechem lay on the flank of Mt. Gerizim, directly opposite Mt. Ebal, these being the mounts of curses and blessings (Dt. 11:29; 27:1-8). It was a national sanctuary (Josh. 24:1) and the site of Abraham's first altar (Gen. 12:6). Isaac and Jacob both lived here; Joseph was buried here; and Jacob's well was here (Jn. 4:5). The modern town of Nabulus has 2 long streets running parallel with the valley, 6 mosques, a church of Greek Christians, public baths, a variety of factories, a Samaritan synagogue, and other points of interest.

[j] Jeroboam was returned and entered actively into the affairs of his tribe, becoming leader of those who sought certain changes in their treatment by the kings of the house of David (v 2-15).

[k] The congregation came to Rehoboam complaining about the oppression of the people and hoping for certain changes in the attitude of the kings of the house of David. They agreed to continue being ruled by them if they would only lighten the burden somewhat (v 4). Rehoboam told them to depart and come again in 3 days when he would give an answer (v 5). He then consulted the old men and they gave him the right advice, saying he should be king and lighten the burden for his subjects who would then willingly serve him (v 6-7). But when he counseled with the young men who had grown up with him, they advised Rehoboam to become harder on the people (v 8-11); and when they heard this hard speech and saw his haughty attitude they rebelled (v 12-19).

[l] Their yoke was somewhat grievous under Solomon who had used forced labor to construct all the public buildings and his own house. They had also been greatly taxed in other ways, so they were due some changes.

● 5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, [m]What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, [n]If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and [o]took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, [p]What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, [q]Thus shalt thou answer the people that spake unto thee, saying, Thy father [r]made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with [a]whips, but I *will chastise you* with [b]scorpions.

2. Fourth division of the kingdom: fourteenth civil strife (1 Ki. 12:16-24)

12 So [c]Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them [d]roughly; and king Rehoboam forsook the counsel of the old men,

▲ 14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the [e]cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

● 16 ¶ [f]And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, [g]What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. [h]So all Israel went to their tents.

17 [i]But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him [j]with stones, that he died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David [k]unto this day.

378 CHAPTER 11

3. Judah mobilized: civil war averted (1 Ki.12:21)

1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an [l]hundred and fourscore thousand chosen *men*, which were warriors, *[m]to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to *[n]Shemaiah the man of God, saying,

● 3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

■ 4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return

---

n This was some of the wisest advice ever given a king (v 7), but Rehoboam permitted the youth of the kingdom to cause him to make one of the greatest mistakes a ruler ever made (v 8-11). Through his one choice and wrong decision many wars were fought and hundreds of thousands of lives were lost. Much bitterness, hatred, jealousy, idolatry, and numerous other sins also resulted. There seemed to be no end to the harm done to God's cause in Israel by this one man's folly.

o Many times this is the mistake of new and younger rulers and executives. It is always wise to stay wise by consulting older and more experienced men (v 8).

p Question 8. Next, v 16.

q One thing is certain—any answer of this nature will make trouble in any kingdom, business, church, or elsewhere in society; but the answer of v 7 will always be good counsel to follow.

r This is the first intimation that there was general resentment against Solomon throughout the tribes of Israel. They no doubt disliked his levy of manpower—30,000 of the best young men in the nation to help build the temple—as well as the increased taxations to raise money for the large building program he carried on through most of his 40-year reign. Before this we read of adversaries being raised up against him in foreign nations, but here it is revealed there was widespread unrest in all of Israel, especially in the 10 tribes. This was permitted by God to fulfill prophecy in giving 10 tribes to Jeroboam.

a Whips—the badge of a taskmaster and a slave driver as on the Egyptian monuments.

b Scorpions—knotted whips, what we would call the cat.

c Note that Jeroboam was the head of the people who were seeking easier terms from the new king. He was ready to lead them in rebellion if the answer was not as they wished. Had it been right he no doubt would have become disarmed and cooperated with the king. Evidently God foresaw these events and, knowing the disposition of Rehoboam and what the outcome of this very meeting would be, made the predictions of 1 Ki. 11:30-39 on these grounds.

d This is the most unwise and immature kind of answer to give any people (v 13-14).

e The cause—the turning of events was foreknown by God, and they were necessary to fulfill the prophecy of 1 Ki. 11.

f Seeing there was no hope of a better relationship with the house of David, and that the king would not hear their cause or meet any of their requests, they openly rebelled and for 260 years there were 2 kingdoms of Israel (v 16-19).

g Question 9. Next, 12:15.

h This was the beginning of 260 years of division and strife between the 2 nations of Israel. Wars, bloodshed, and intrigue became the program of a once united and godly people. God's plan for a united nation being a blessing to all other nations of the earth had now come to a definite standstill and both kingdoms faced ruin and dispersion among the Gentiles. Little did these rebels realize what their departure to their tents meant for the future. Such is characteristic of rebels—they never stop to think, being guided only for the moment in the direction which is convenient for their bitter passions (v 16-19).

i See col. 1, point 53, p. 611.

j One of ***9 Stonings in Scripture***, note k, Ex. 17:4 and p. 191.

k Proving that this part of 2 Chronicles was written before the captivity of the 10 tribes as in 2 Ki. 17 (v 19).

l 180,000 while in David's time there were 500,000 (2 Sam. 24:9).

*m He could muster an army and determine bloodshed—with perhaps the loss of his kingdom—sooner than speak a few words of kindness and humble himself to save his kingdom (v 1; 10:4-11). He was rebuked by the prophet Shemaiah and commanded not to fight because this division was of God; so he and his followers obeyed and kept the peace (v 1-4).

*n See note i, 1 Ki. 12:22.

of me. And they obeyed the words of the LORD, and returned from going against [a]Jeroboam.

4. Rehoboam's fortifications

5 ¶ And [b]Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.
6 He built even Bethlehem, and Etam, and Tekoa,
7 And Bethzur, and Shoco, and Adullam,
8 And Gath, and Mareshah, and Ziph,
9 And Adoraim, and Lachish, and Azekah,
10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.
11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.
12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

5. Priests and Levites in all Israel join Rehoboam because of Jeroboam's sins (1 Ki. 12:25-33)

13 ¶ And [c]the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.
14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:
15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

6. All the godly of the ten tribes also join Rehoboam because of Jeroboam's sins

16 And [d]after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

7. Rehoboam's kingdom strong for three years (2 Chr. 12:1; 1 Ki. 14:21)

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, [e]three years: for three years they walked in the way of David and [f]Solomon.

8. Rehoboam's family: seventy-eight wives and concubines and eighty-eight sons and daughters

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;
19 Which bare him children; Jeush, and Shamariah, and Zaham.
20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.
21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)
22 And Rehoboam [*a]made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.
23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he [*b]desired many wives.

379

CHAPTER 12

9. Rehoboam's apostasy (2 Chr. 11:17; 1 Ki. 14:21-24)

1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he [*c]forsook the law of the LORD, and [*d]all Israel with him.

10. Egyptian invasion of Judah (1 Ki. 14:25) (1) All fortified cities fall except Jerusalem

---

a Instead of the history of Jereboam and the 10 tribes being continued here as in 1 Ki. 11:25–14:19, these are suddenly dropped and only the kings of Judah are dealt with afterward in 2 Chronicles; the kings of the 10 tribes are mentioned only when necessary in recording the history of the house of David and Judah.

b Rehoboam was now between two enemies, Jeroboam on the north and Egypt on the south. He built fortifications in 15 cities and made his frontiers exceedingly strong. Egypt was the greater of the two perils, so 12 of the fortifications he made were in cities on the southern and western frontiers where that nation would most likely attack (v 5-12).

c The priests and Levites were thrust out of the priest's office and away from serving Jehovah, so they all left the 10-tribe kingdom for Jerusalem and Judah. Instead of using priests duly ordained by tribal rights, Jeroboam ordained the lowest of the people as priests in his high places—where devils and the calves he had made were worshipped (v 13-15).

d Not only did the priests and Levites leave the 10-tribe kingdom, all the godly of the 10 tribes also left their country, coming to Jerusalem and Judah to seek the Lord and sacrifice to Him (v 16; note b, 1 Ki. 12:17). Thus multitudes of the 10 tribes came to be 2-tribe kingdom of Israel representative of the whole 13 tribes. The ungodly of the 10 tribes were destroyed as a nation about 749 B.C. (2 Sam. 17). 133 years later the 2-tribe kingdom was also destroyed for sins (2 Ki. 24-25). 70 years later the godly of all the 13 tribes returned to make a nation again and were all recognized as the Jews of Palestine in the days of Jesus Christ. See note a, Acts 13:16; also ***Anglo-Saxon Theory***, p. 608.

e Rehoboam lived godly and walked in the way of David and Solomon for only 3 years; then he and Judah went into sin (12:1) for which God permitted Egypt to conquer them and take all their treasures away (12:2-12). If he had continued in the godly way no kingdom or combination of kingdoms could have overcome him.

f This would naturally refer to the time when Solomon did walk with God, and not to the time of his backslidings, as in 1 Ki. 11:1-9.

*a The reason he made Abijah chief over his brethren and heir to the throne was that he loved this son's mother, Maachah, above his other wives. He did wisely by dispersing his 28 sons throughout all parts of Judah and Benjamin; his purpose was to hold the loyalty of his people in his time of apostasy (v 23).

*b This was no doubt the cause of his apostasy, as it was that of his father (v 21, 23; 1 Ki. 11:1-9). Among all his 88 wives and concubines there were no doubt a number who were idolaters and who led him into the sins of 12:1-2; 1 Ki. 14:22-24.

*c Here we have another example of God blessing a man who forsook Him in the time of blessing, to become forsaken by God in return (v 1). God promises to forsake and pluck up all who forsake Him. See ***Backsliding***, p. 397.

*d The first time the term all Israel is used in the record since the division of the kingdom; and it refers to all from the 13 tribes that were in Judah under Rehoboam (v 1). Many from all the 10 tribes forsook Jeroboam and moved to the 2-tribe kingdom—called all Israel here and also called Jews (1 Ki. 16:6; 25:25; Jer. 34:9; note a, Acts 13:16).

✡ ✡ ✡

year of king Rehoboam Shishak king of Egypt came up against Jerusalem,[f] because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the [g]Lubims, the [h]Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

(2) Shemaiah the prophet preaches: Rehoboam humbles himself

5 ¶ [i]Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of [j]Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

■ 6 Whereupon the [k]princes of Israel and the [l]king humbled themselves; and they said, The LORD *is* righteous.

(3) Because of Rehoboam's repentance God spares him

★ 7 And [m]when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, [n]They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the king's house; he [a]took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made [b]shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

12 And [c]when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

11. Length of Rehoboam's reign (1 Ki. 14:21)

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* [d]one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.

14 And [*e]he did evil, because he prepared not his heart to seek the LORD.

12. Death of Rehoboam: accession of Abijah (1 Ki. 14:31)

15 Now the [*f]acts of Rehoboam, first and last, [*g]*are* they not written in the [*h]book of Shemaiah the prophet, and of [*i]Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam [*j]slept with his fathers,

---

death of Solomon the whole united kingdom of Israel was divided into 2 kingdoms, the 10 tribes went into apostasy, and the 2 tribes experienced both apostasy and military defeat by a foreign king who even robbed the treasures of Judah and disgraced the whole nation—this after only 3 years of righteousness (v 2-12). Thus through sin such a wonderful kingdom that had ruled many kings and countries from the Euphrates to Egypt and whose king had all the other kings coming to him to hear his wisdom and present him with gifts, was now in complete humiliation before those same kings and countries.

f Because they transgressed against Jehovah (v 2). The beginning of many such statements made during the history of the next 388 years as recorded in Kings and Chronicles, to show the causes for the defeat of Israel. See note a, 1 Ki. 11:6.

g Lubims—the Libyans west of Egypt (v 2; 16:8; Nah. 3:9).

h Sukkiims—from the east coast of Africa (v 3).

i Then—after Shishak had taken all the fortified cities of Judah, Jehovah sent Shemaiah the prophet to the rulers of Judah to state the cause of their defeat (v 5-6).

j Shishak was founder of the 22nd Egyptian dynasty. He invaded Judah, destroyed all the fortified cities and took Jerusalem, carrying away all the king's treasures and the shields of gold which Solomon had made (v 4, 9). God allowed this because of sin (v 2). Shishak's army consisted of 1,200 chariots, 60,000 horsemen, and innumerable foot soldiers of Egyptians, Lubims, Sukkiims, and Ethiopians (v 3). Judah then humbled themselves and God spared them from total destruction (v 4-12).

k The princes of Judah are called the princes of Israel, again proving Jews of all the tribes are also Israelites, and all Israelites are Jews (v 6).

l Rehoboam and the princes humbled themselves, confessing that Jehovah had been righteous in permitting them to be defeated (v 6).

m Again we see the wonderful mercy of God manifested at the least degree of repentance and self-humbling (v 7). God sent Shemaiah back the second time to tell the rulers that because they had humbled themselves He would not permit them to be destroyed, that He would grant some deliverance, and that His wrath would not be poured out upon Jerusalem by the hand of Shishak (v 7). He also made it clear that He would permit servitude to Shishak so that they might learn obedience (v 8).

n 5th prophecy in 2 Chr. (12:7-8, fulfilled). Next, 16:9.
4 Predictions—Fulfilled:
1 I will not destroy them (12:7)
2 I will grant some deliverance
3 My wrath will not be poured out upon Jerusalem by the hand of Shishak
4 Nevertheless they shall be his servants, that they may learn to obey and know the difference between serving Me and serving ungodly nations (12:8). That they may know that serving God and serving man are far different.

a Shishak Took All (v 9):
1 All the treasures of the temple
2 All the treasures of the king's house
3 The shields and targets of gold that Solomon had made. See 9:15-16

b Rehoboam had lost all the gold and silver of his kingdom, so now he substituted brass in replacing the shields of 9:15-16 (v 10).

c Again we see the wonderful results of self-humbling. When Rehoboam humbled himself God turned His wrath from him and he and Judah prospered again (v 12-13).

d Rehoboam was born one year before Solomon became king and he was 41 years old when he himself began to reign. Solomon, who was perhaps married in his teens, died at the end of a 40-year reign (9:30); whereas Rehoboam died at the end of a 17-year reign—when he was 58 years old (v 13-16).

*e This explains why he did not continue in the way of David, and why he went into sin and apostasy after serving the Lord for 3 years. If he had prepared his heart to seek God, then he would have become established in grace and in faith sufficiently to stay true to God (v 14; note a, 1 Ki. 11:6).

*f See 1 Ki. 12:1-24; 14:21-31.

*g Question 10. Next, 13:5.

*h This could be trans. words of Shemaiah. Whether there were more words than those found in his short messages, as recorded in 11:1-4; 12:5-8: 1 Ki. 12:21-24, we do not know. If so, we do not have them.

*i See note f, 9:29.

*j See note h, 9:31.

* * *

Abijah his son reigned in his stead.

380 CHAPTER 13

III. Reign of Abijah (Abijam): 3 years (1 Ki. 15:1)
1. Accession and reign

1 Now in the eighteenth year of king Jeroboam [k]began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

2. War with Jeroboam: sermon of Abijah (1 Ki. 15:6)

3 And Abijah set the battle in array with an army of valiant men of war, *even* [l]four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

● 4 ¶ And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, [a]Hear me, thou Jeroboam, and all Israel;

5 [b]Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a [c]covenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him [d]vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam

9 [e]Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself with a young bullock and [f]seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

3. Abijah's victory: 500,000 of Israel slain

13 ¶ But Jeroboam [g]caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their

---

k Abijah or Abijam began to reign in the 18th year of Jeroboam, 4 years before Jeroboam died (1 Ki. 14:20). The wars that had continued off and on during the reigns of Rehoboam and Jeroboam (12:15) now continued when Abijah was made king; but God gave him a great victory from which Jeroboam never fully recovered (v 1-20).

l These were 400,000 chosen men of Judah, Benjamin, and the 10 tribes that were in Judah, many of whom had gone to Judah when Rehoboam destroyed Jehovah-worship in the 10-tribe kingdom (11:16-17). A few years before this Rehoboam could muster only 180,000 chosen men (11:1), indicating that many thousands of the 10 tribes had come down to become a part of the kingdom of Judah, which is called all Israel (12:1). Jeroboam had 800,000 chosen men (13:3). Note the steady increase of Judah and the decrease of the 10 tribes. Rehoboam could only muster 180,000 (11:1); 18 years later Abijah could muster 400,000 (13:3); 6 years afterward Asa had 580,000 (14:8); 32 years after that Jehoshaphat had 1,160,000 besides those in the fenced cities throughout all Judah (17:14-19). On the other hand, Jeroboam could muster 800,000 when Judah had only 400,000 (13:3), while Ahab's army in the days of Jehoshaphat of Judah was compared to two little flocks of kids which could not stand against the Syrians (1 Ki. 20:27). This increase of Judah was caused mainly by a constant emigration of the 10 tribes to Judah (note b, 1 Ki. 12:17).

a 20 Main Points of Abijah's Sermon:

1 The Lord gave the kingdom to David
2 Jeroboam, a mere servant of Solomon, has rebelled against his master (v 6)
3 Vain men, children of Belial, have strengthened themselves against Rehoboam when he was young, inexperienced, and powerless to help himself (v 7)
4 You think you can withstand the kingdom of Jehovah in the hands of David (v 8)
5 You are a great multitude
6 Jeroboam has made you golden calves as your gods
7 You have cast out the priests of the Lord, and made priests after the manner of the heathen (v 9)
8 Anyone among you who offers to consecrate himself with a young bullock and 7 rams may be a priest of false gods
9 Jehovah is still our God (v 10)
10 We have not forsaken Him
11 The priests which minister to Jehovah are the rightful priests of the sons of Aaron
12 The levites also wait upon their part of the worship
13 They burn both the morning and evening sacrifices and sweet incense (v 11)
14 The showbread also is set in order upon the pure table
15 The candlestick of gold with the lamps thereof burn every evening
16 We keep the charge of Jehovah
17 You have forsaken Him
18 God Himself is with us as our Captain (v 12)
19 His priests with sounding trumpets cry an alarm against you
20 I appeal to you not to fight against Jehovah, the God of your fathers, for you will not prosper

b Question 11. Next, v 9.

c The 3rd time this covenant of salt is mentioned (v 5; Lev. 2:13; note j, Num. 18:19).

d When such men take over any government it is doomed to destruction, as proved in this case (2 Ki. 17).

e Question 12. Next, 16:8.

f Only 2 rams were required (Ex. 21:1; Lev. 8:2), but this being a humanly inspired ritual it followed the usual pattern—adding outward things for divine substitution while the spiritual and essential things are diminished.

g Jeroboam's strategy was sound according to natural man's thinking, but nothing can succeed when God is against it. When Judah saw that they were besieged before and behind they cried to Jehovah whom their king claimed was their captain (v 12). The priests sounded their trumpets, the men of Judah shouted, and God Himself smote Jeroboam's army and they fled before Judah; 500,000 of the 800,000 were slain (v 13-20).

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [a]because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: [b]and the LORD struck him, and he died.

4. Abijah's family: fourteen wives, thirty-eight sons and daughters

21 ¶ But Abijah waxed mighty, and [c]married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the [d]rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [e]story of the prophet Iddo.

381 CHAPTER 14

IV. Reign of Asa: forty-one years (1 Ki. 15:8)
1. Accession and character: ten years of peace

1 So Abijah [f]slept with his fathers, and they buried him in the city of David: and [g]Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa [h]did *that which* was good and right in the eyes of the LORD his God:

3 [i]For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

2. Asa's building program (1 Ki. 15:22)

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

3. Asa's army: 580,000 men

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

4. One million soldiers and three hundred chariots invade Judah

9 ¶ And there came out against them Zerah the Ethiopian with an host of a [*a]thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

5. Asa cries to God for help and God gives him victory

11 And Asa [*b]cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and [*c]they carried away very much spoil.

---

relied upon God (v 18). They brought such a complete defeat to Jeroboam that he never recovered from it (v 19-20).

[b] The Lord is here spoken of as striking Jeroboam so that he died. This could be understood in the sense of giving the decree, the proper agents of sickness and death carrying it out (v 20)—the same as Solomon making all the things of the temple: he simply had the work done instead of doing it personally (4:18-19; 5:1).

[c] Abijah had 14 wives compared to Solomon's 700 wives and 300 concubines (1 Ki. 11:3); Rehoboam had 18 wives and 60 concubines. Abijah had 22 sons and 16 daughters compared to Rehoboam's 28 sons and 60 daughters (v 21 with 11:18-23)

[d] See 1 Ki. 15:1-8.

[e] See note f, 9:29.

[f] See note h, 9:31.

[g] Asa was the 3rd king of Judah after the division of the kingdom, or the 6th one from the time Israel began to have kings (v 1). He had peace for 10 years, for his father Abijah had completely defeated the 10 tribes under Jeroboam (v 1-5; 13:13-20).

[h] He was the first good king of Judah since the division of the kingdom (note a, 1 Ki. 11:6).

[i] 22 Right Things Asa Did:

1. He took away the altars of the strange gods (v 3)
2. Took away the high places
3. Broke down the images
4. Cut down the groves (see ***Asherah***, p. 194)
5. Commanded Judah to seek the Lord God of their fathers (v 4)
6. Commanded Judah to do the law and the commandments
7. Took away the high places and images out of all the cities of Judah (v 5)
8. Built fenced cities in Judah while he was at peace (v 6-7)
9. Sought the Lord (v 7)
10. Kept prepared for war in time of peace (v 8)
11. Cried to God and trusted in Him when war did come (v 11-15)
12. Put away the abominable idols out of all the land of Judah and Benjamin, and out of all the cities which he had taken from Mount Ephraim (15:8)
13. Renewed the altar of the Lord that was before the porch of the Lord
14. Held a holy convocation (15:9-10)
15. Gave God His share of the spoils of war (15:11)
16. Entered into a covenant to seek the Lord—he and the people—with all their heart (15:12)
17. Made an oath to God, to serve Him (15:14)
18. Rejoiced with the people in their vows (15:15)
19. Removed his mother from being queen because of her idolatry (15:16)
20. Cut down her idol, stamped it, and burned it
21. Kept his heart perfect all his days (15:17)
22. Brought into the house of God all that he and his father had dedicated—of silver, gold, and vessels (15:18)

[*a] 1,000,000 soldiers and 300 chariots came against Judah who had only 580,000 men (v 8-10).

[*b] Asa cried to God for help, exercised faith, rested upon Him, and in the name of God went against the enemy who had about twice the number of his soldiers. The Lord smote the Ethiopians and they fled before Judah who pursued to Gerar. They were so defeated that they could not recover themselves to fight another battle (v 11-15); they did not attempt a war on Israel again for 300 years.

[*c] Asa and his army carried away much spoil, and smote all the cities round about Gerar (v 13-15).

about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

382 CHAPTER 15

6. God's message to Asa by Azariah the prophet

1 And the Spirit of God [d]came upon Azariah the son of Oded:

▲■ 2 And he went out to meet Asa, and said unto him, [e]Hear ye me, Asa, and all Judah and Benjamin; [f]The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a [g]long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

▲● 7 [a]Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

7. Religious revival under Asa
(1) Obeys the prophet and puts away idolatry in Judah and renews God's worship

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

(2) Many of the ten tribes join Asa and covenant to serve God (cp. 2 Chr. 11:13-17)

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for [c]they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

10 So they gathered themselves together at Jerusalem in the [*d]third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the [*e]spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 [*f]That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

---

d Here we have a message from God through the prophet Azariah at a time when it was especially needed (v 1-7).

e This message was given after one of the greatest victories in Israel for 2 reasons:
1 To confirm the faith of Asa and assure him that God would always be with those who put their trust in Him, as demonstrated by the present victory (v 11-15).
2 To warn Asa in view of coming events. God knew that Israel and Syria would unite against Judah, and He wanted Asa to be strong and trust in Him in the coming struggles as he had done is the case of the mighty Ethiopian army. Asa failed however, in the next tests (16:1-14).

f 3 Eternal and Unchangeable Facts (v 2):
1 The Lord is with you, while you are with Him
2 If you seek Him, He will be found by you
3 If you forsake Him, He will forsake you
These eternal facts are true of an individual or a nation, Jews or Gentiles, people under law or under grace, and in one age as well as another. Whoever seeks God with a whole heart finds Him; and as long as he remains in that relationship with Him, he does not forsake God. There is no such thing as God being with those who do not remain with Him; neither is there such a thing as man forsaking God and God not forsaking men. It has been demonstrated that God has forsaken angels as well as men when they have forsaken Him, many of them being eternally doomed. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.

g This long season was during the last 14 years of Rehoboam's reign (11:17; 12:1), and the 3 years of Abijah's reign (1 Ki. 15:1-4). Even before these men Solomon forsook God (1 Ki. 11:1-9). This could apply to other periods during much of Israel's past, for often during the time of the judges God punished Israel for forsaking Him, and when they would seek Him He would raise up a deliverer, as stated here (v 3-4). It happened again when Asa became king (14:11-15). Verses 5-6 confirm the fact that there was more than one time when this was so.

a This was an encouraging message to Asa, and it showed again how to prosper in the blessing of God. One must manifest faith by his works in obedience to God (v 7).

b Asa understood the message of the prophet and took it as a signal to continue his reforms. The next thing he did was to put away all the abominable idols out of the land and renew the altar of God in the court of the temple which had fallen into misuse through the years of apostasy of Rehoboam and Abijah (v 8). In getting rid of the many idols in Judah, Asa was obliged to remove his mother as queen, because of her idol (v 16). He did not hesitate in this, for he was zealous to obey God.

c Here again we have definite proof that many from the 10 tribes came to Judah to become one with the kingdom of the house of David. They joined Asa in abundance when they saw that God was with him (v 9). This was the case more and more as the 10 tribes became more wicked and apostate, finally being destroyed for their sins (2 Ki. 17). Thus more and more Judah became representative of the whole 13 tribes of Israel.

*d This evidently was the feast of Pentecost, which was in the 3rd month of the Jewish year. Our April was their first month which would make the 3rd month June. 50 days after the middle sabbath in April would be the first part of June.

*e The Lord's Portion of the Spoil Was:

700 oxen @ $325	$ 227,500
7,000 sheep @ $20	140,000
Total est. value	$ 367,500

According to Num. 31:25-54 the Lord's portion was to be one animal out of every 500 from the half that belonged to the men of war, and one out of every 50 from the other half of the spoils that belonged to the congregation. On this basis (11 animals for the Lord out of every 1,000 taken) the total spoil must have numbered approximately 63,000 oxen and 636,000 sheep.

*f This law was drastic, but it can be supposed that it brought a revival (v 13). Verses 14-15 surely indicate that it did, even one of the old-time camp meeting style, for they swore to the Lord with a loud voice, with shouting, with trumpets, and with cornets. All Judah rejoiced at the oath, for they had sworn with all their heart, seeking the Lord with their whole desire, and He was found by them. God gave them rest round about because of their seeking Him.

✡ ✡ ✡

queen because of her idolatry

16 ¶ And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made [*g]an idol in a grove: and Asa [*h]cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

(4) Asa rededicates the temple vessels of his father: twenty-five years of peace (2 Chr. 15:1)

17 But [i]the high places were not taken away out of Israel: nevertheless the [*a]heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was [*b]no *more* war unto the five and thirtieth year of the reign of Asa.

383 CHAPTER 16

8. War with Baasha: league with Syria (1 Ki. 15:16-22)

1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, [*c]to the intent that he might let none go out or come in to Asa king of Judah.

2 [d]Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

9. Asa rebuked by the prophet Hanani for relying on Syria

7 ¶ And at that time Hanani the seer [e]came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 [f]Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, [g]because thou didst rely on the LORD, he delivered them into thine hand.

★ 9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. [h]Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10. Asa rejects God's message and oppresses the people

10 [a]Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And [b]Asa oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, [c]they *are* written in the book of the kings of Judah and Israel.

11. Sickness and death: again fails to trust in God

for the grove. See ***Asherah,*** p. 194.

*h The asherah was a wooden stump similar to the totem poles of the Indians, so it could be cut down and burned, as here (v 16).

i This means that the high places in the 10 tribes were not removed, for Asa could not control that part of Israel; but the ones in Judah he did remove (14:3, 5; 15:8, 16).

*a His heart was perfect as far as idolatry was concerned. Toward the end though, he made several mistakes as follows:
4 Great Mistakes of Asa:
1 Trusting Syria instead of God (16:1-9)
2 Mistreating God's prophet who was used to help him (16:10)
3 Oppressing people
4 Trusting physicians instead of God (16:12-14)

*b Asa had peace the first 10 years of his reign (14:1); then came the Ethiopian invasion of Judah (14:9-15). After that there was peace for 25 years (15:19); then came war with Baasha, king of the 10 tribes of Israel (16:1-6). Because he trusted in Syria at that time instead of God, wars were pronounced upon him for the rest of his reign—6 more years (16:9). The statement no more war means no more military campaigns, as in 14:9-15; but there was no doubt border fighting (1 Ki. 15:16, 32).

*c The reason for this was perhaps the fact that many were constantly leaving the apostate 10-tribe kingdom to go to Judah where they could worship the God of their fathers (15:9-15). Kings of the 10 tribes were forcing the people to worship the golden calves, pressing them to forget the God of their fathers, to be patriotic and stay at home instead of going to Jerusalem to worship. Like Baasha here, many sought to keep all from going to Judah (v 1). If the northern kings had only been sensible and wise enough not to force a false religion on the people they would not have had the trouble.

d Then—when Baasha sought to build Ramah to hinder traffic into Judah, Asa took the gold and silver from the temple treasury to buy the services of Ben-hadad, king of Syria, to fight against Baasha and give him relief (v 2-3). Ben-hadad took the amount and sent his armies against the cities of northern Israel; this forced Baasha to stop building Ramah (v 4-5). Then Asa took all Judah and carried the timbers and stones from Ramah. With them he built Giba and Mizpah (v 6). What Asa did displeased God who had protected him before this when he was in war; the Lord did not appreciate being rejected by Judah who now put their trust in Syria, a foreign power

e God sent Hanani the seer to Asa to rebuke him for going to Syria for help instead of trusting in Him as before when the Ethiopians invaded Judah. God made it clear that because of this the Syrians had escaped his hand, implying that He would have given them victory over both the Syrians and the 10-tribe kingdom who were previously leagued together against Judah (v 3, 7).

f Question 13. Next, 18:3.

g Because you relied on the Lord, He delivered you from the Ethiopians, and now because you have relied upon Syria you shall have wars from now on (v 8-9).

h 6th prophecy in 2 Chr. (16:9, fulfilled). Next, 18:16. The one prediction was that Asa would have war from that time on because he did not trust in God.

a Then—when Asa heard the prophecy and rebuke of Hanani the seer, he was angry at the prophet and put him in prison; he was in a rage because God had turned against him for trusting the Syrians (v 10).

b Not only did Asa make the mistake of trusting in the Syrians and persecuting a prophet who sought to be faithful to God and help the king, but in his rage he began to oppress some of the people—something he had not done before (v 10). What class the people were or for what reason they were oppressed is not stated. It was in the 36th year of his reign that Asa made these mistakes; this brought on wars and a disease in his feet in the 39th year (v 9, 12-14). It would seem that the nearer to the end of life a person is the more effort should be put forth to obey God and prepare for eternity, but in many cases, like that of Asa, just the opposite is true (v 10-14; 1 Ki. 11:1-9).

c See 1 Ki. 15:9-24.

✡ ✡ ✡

his reign was [d]diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the [e]physicians.

13 ¶ And Asa [f]slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

384 CHAPTER 17

V. Reign of Jehoshaphat: twenty-five years
(1 Ki. 15:24; 22:2-50)

1. Accession and character

1 And Jehoshaphat his son reigned in his stead, and [g]strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was [h]with Jehoshaphat, because he walked in the [i]first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and [j]walked in his commandments, and not after the doings of Israel.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he [k]took away the high places and [l]groves out of Judah.

2. First revival under Jehoshaphat
(cp. 2 Chr. 19:4-11)

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they [a]taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

3. Jehoshaphat's growing power and prosperity

10 ¶ And [b]the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, [c]seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

4. Jehoshaphat's army: 1,160,000 men besides those in the fenced cities of Judah

14 And these *are* the numbers of them according to the house of their fathers: *[d]Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of

---

d What kind of disease is not stated, but perhaps it was gout, the most dangerous and violent kind. Yet in his disease he sought not the Lord, but the physicians. The result was that he died (v 12-14).

e Physicians—healers. This is the first mention of them among the Hebrews. If Jews, they were of the priestly tribe, for they were given control of such things in the law of Moses (Lev. 14-15). Luke was a physician (Col. 4:14). The ones here could have been Egyptian physicians who were in high repute at foreign courts in ancient times and who pretended to expel diseases by charms, incantations, and mystic arts. Asa's fault was that of trusting them instead of Jehovah. God was jealous in such cases (Jer. 17:5-10). Cp. Mk. 5:26.

f See note h, 9:31.

g It would be only natural for Jehoshaphat to strengthen himself against the 10-tribe kingdom, because of the war (border troubles) between Asa and Baasha all their days (1 Ki. 15:16, 32).

h Men always prosper when God is with them, and God is always with them if they will walk in the first ways of David (v 3).

i An unusual expression referring to the ways of David in the early part of his life and reign, before he committed sin with Bath-sheba, had Uriah killed, and sought to number the people (2 Sam. 11-12, 24).

j Jehoshaphat was the 2nd good king of Judah after the division of the kingdom (v 22 Right Things Jehoshaphat Did:

1 He walked in the first ways of David
2 Sought not Baal (v 3)
3 Sought Jehovah (v 4)
4 Walked in the commandments
5 Walked not in the doings of Israel (referring to the 10 tribes)
6 Lifted his heart up in the ways of Jehovah (v 6)
7 Took away the high places in Judah
8 Took away the asherahs (totem pole type of idols) in Judah (v 6; 19:3). See ***Asherah***, p. 194.
9 Sent teaching princes, Levites and priests, to all the cities of Judah (v 7-9)
10 Inquired of God (18:4, 6)
11 Prepared his heart to seek God (19:3)
12 Brought Israel back to God (19:4)
13 Set judges in all cities (19:5)
14 Charged the judges to judge righteous judgment (19:6-7)
15 Gave the priests and Levites their proper place (19:8)
16 Charged them to fear God and be faithful in all judgment (19:9-11)
17 Proclaimed a fast and prayed when his people were in danger (20:3-17)
18 Exhorted his army to have faith and sing and praise God in battle (20:18-28)
19 Walked in the good way of Asa his father, and departed not from it (20:32)
20 Did that which was right in the sight of Jehovah (20:32)
21 Made peace with Israel (1 Ki. 22:44)
22 Removed the sodomites out of the land (1 Ki. 22:46)

k Jehoshaphat commanded them to be taken away, but the people did not do their part in obeying him (v 6; 20:33; 1 Ki. 22:43).

l See ***Asherah***, p. 194.

a This was the first great teaching mission instituted by any king of Israel. The law of Moses was taken from city to city and taught to the people (v 9). All questions about the law were no doubt answered during the teaching sessions.

b This was the secret of peace for many years in Judah under Jehoshaphat (v 10). Many brought tribute money and animals to Judah during this time, and they became very great, rich, and powerful (v 11-13).

c Tribute Animals Brought to Jehoshaphat:

7,700 rams @ $20	$ 154,000
7,700 goats @ $20	154,000
Total est. value	$ 308,000

*d Standing Army of Jehoshaphat:

1 Under Adnah (v 14)	300,000
2 Under Jeho-hanan (v 15)	280,000
3 Under Amasiah (v 16)	200,000
4 Under Eliada (v 17)	200,000
5 Under Jehoz-abad (v 18)	180,000
Total	$ 1,160,000

Besides these there were many men of war in the fenced cities throughout all Judah (v 19).

✡ ✡ ✡

LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

CHAPTER 18

5. Alliance with Ahab to war against Syria (1 Ki. 22:1)

1 Now Jehoshaphat had riches and honour in abundance, and [e]joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramothgilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, [f]Wilt thou go with me to Ramothgilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

6. Lying prophets of Ahab (1 Ki. 22:6-12)

4 ¶ And Jehoshaphat said unto the king of Israel, [a]Enquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of [b]prophets four hundred men, and said unto them, [c]Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

7. Jehoshaphat, unimpressed, asks for a true prophet: Micaiah sent for (1 Ki. 22:7)

6 [d]But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet [*e]one man, by whom we may enquire of the LORD: [*f]but I hate him; for he [g]never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, [h]Let not the king say so.

● 8 And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla.

8. False prophets continue to prophecy lies (1 Ki. 22:10)

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

9. Micaiah the prophet is advised to agree with the false prophets of Ahab (1 Ki. 22:13)

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

10. Micaiah's ironic prophecy of Ahab's success: is rebuked by Ahab (1 Ki. 22:15)

14 And when he was come to the king, the king said unto him, Micaiah, [i]shall we go to Ramothgilead to battle, or shall I forbear?

---

1 Making an alliance with Ahab (18:1; 19:1)
2 Being persuaded to go with Ahab to war against Syria (18:2-3)
3 Going to battle in royal robes when Ahab went disguised (18:29-32)
4 Joining in business with Ahaziah, king of the 10 tribes (20:35-37)

3 Alliances of Unequal Yoke:
1 Marriage (18:1; 21:6)
2 War (18:2-34)
3 Commerce (20:35-37)

f Question 14. Next, v 5.

a Jehoshaphat evidently was in the habit of inquiring of God before going into an important undertaking like making war; but here he decided to go without such consultation (v 3-4).

b Prophets seemed to be the only way Ahab had of inquiring about doing something. He did not have the Urim and Thummim as Judah and their priests did. Even in the use of prophets Ahab relied upon false ones for guidance. There were 400 such prophets, all in unity as to what the king should do, such unity being brought about because their advise was popular and what the king wanted (v 5). The only dissenter in his kingdom was the true prophet of Jehovah who did not predict good things for him as the false ones did.

c Questions 15-16. Next, v 14.

d Jehoshaphat evidently sensed something wrong with so many prophets being unified regarding the matter, or perhaps he detected a hollowness and unreality in their predictions; so he inquired of Ahab about another prophet, that they might inquire of him also (v 6). Ahab answered that there was one man who did not say good things like the others—and he hated him (v 7). Jehoshaphat was not satisfied until the despised prophet had been brought, to see what he would prophesy. While he was coming the 400 false prophets continued to prophecy before the 2 kings in the gate of Samaria (1 Ki. 22:10). One made horns of iron and predicted that by these Ahab would push the Syrians until they were consumed (v 10). The others continued urging Ahab to go up against the Syrians as they would be delivered into his hand (v 11). In the meantime the messenger sent for the prophet Micaiah was giving him advise to prophesy good things of Ahab as the others did so it would go well with him. Micaiah answered that he would speak only what Jehovah gave him (v 12-13). When he prophesied the same outcome as predicted by the false prophets, the king, knowing this was unlike him, adjured him to speak the truth in the name of Jehovah (v 14-15). He then gave a true prophecy (v16)

*e There is generally at least one man who will always tell the truth and take a stand against apostasy. Often there is more than one, though they may be few (v 7). Elijah was alive at this time and had already given several messages to Ahab, only to be ignored on every occasion.

*f Many times this is the case when things go contrary to personal ambition and fleshly desires (v 7).

g Evidently Micaiah had made previous predictions before Ahab, contrary to the false prophets, and had incurred his wrath (v 7).

h This was a weak protest of Jehoshaphat to Ahab concerning his attitude toward what might be a true prophet (v 7). For the moment it may have been hard to tell who was the true prophet, but in a few days everyone knew who the false ones were and who the right one was, for the predictions of Micaiah came to pass and those of the others did not. There were some embarrassed prophets, as v 24 seems to indicate by mentioning their going into an inner chamber to hide themselves. Nevertheless, as is generally the case with such false ones, their failure was no doubt soon forgotten and they continued in deception and falsehood.

i Question 17. Next, v 15.

* * *

shall be delivered into your hand.

15 And the king said to him, [a]How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

11. Micaiah's true prophecy (1 Ki. 22:17)

★■16 [b]Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

12. Ahab also displeased with the true prophecy (2 Chr. 18:14-15; 1 Ki. 22:18)

17 And the king of Israel said to Jehoshaphat, [c]Did I not tell thee *that* he would not prophesy good unto me, but evil?

13. Micaiah's vision of the lying spirit in Ahab's prophets (1 Ki. 22:19-23)

■ 18 [d]Again he [e]said, Therefore hear the word of the LORD; [f]I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

Ahab king of Israel, that he may go up and fall at Ramothgilead? And [i]one spake saying after this manner, and another saying after that manner.

20 Then there came out a [j]spirit, and stood before the LORD, and said, [k]I will entice him. And the LORD said unto him, Wherewith?

● 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou [l]shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, the LORD [m]hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

14. Clash of true and false prophets (1 Ki. 22:24-25; cp. Ex. 7:11,22; 8:7,18; Jer. 28)

23 Then Zedekiah the son of Chenaanah came near, and [n]smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

★■24 And Micaiah [o]said, Behold, thou shalt see on that day when thou shalt go into an inner chamber [p]to hide thyself.

---

*j This is irony, like 1 Ki. 18:27, for he knew that this was what Ahab wanted to hear, though not a true message from God. He intended to see what Ahab would do if he did agree with his false prophets. Knowing that the prediction was not genuine, Ahab pressed the prophet further for the truth, even though it would not harmonize with the words spoken by the others. He also wanted Jehoshaphat to see that Micaiah was different from the other prophets, as he had said (v 7, 14-17). He hoped by such prodding and urging to satisfy the visiting king fully regarding Micaiah, and to show that he could not be relied upon to give a true message of God. This is an impressive example of popular opinion and even religious unity being wrong.

a Question 18. Next, v 17.

b 7th prophecy in 2 Chr. (18:16, fulfilled). Next, v 24.

2 Predictions—Fulfilled:

1 Israel shall be scattered upon the mountains as sheep that have no shepherd (18:16)

2 They will have no master (Ahab will be killed); let them return therefore every man to his own house

c Question 19. Next, v 19. Ahab was not pleased with the false prophecy (v 14-15), and yet he was no more pleased with the true prophecy (v 16-17).

d This second statement to Ahab reveals not only the source of the predictions of the lying prophets, but gives an insight into heaven, showing one of the conferences up there and how things are done in the spirit world (v 18-22).

e Micaiah continued his message to Ahab by repeating what he had seen—the Lord sitting upon a throne, and all the host of heaven standing by Him on both sides. The Lord inquired as to whom He could send to persuade Ahab to go to Ramoth-gilead to battle. Various spirits gave their suggestions, and finally there came a demon who volunteered to be a lying spirit in the mouths of Ahab's prophets to urge him to go to battle. The Lord gave him permission to carry out his plan (v 17-22).

f This is just one of many times when men have seen God. Here again He is pictured as a being of ordinary size in the midst of His subjects on the right hand and on the left. See ***44 Appearances of God***, p. 92.

g This reveals that God and His heavenly hosts, including demons on certain occasions, have conferences concerning the affairs of men on earth. Such is plainly taught in Job 1-2; Dan. 4; and Rev. 12. This one had to do with only one part of the earth, one people on the earth, and one king in particular. He was in rebellion against God, in league with idol gods, and listening to their prophets instead of the true prophets of Jehovah, so God permitted him to be deceived instead of saving him from such deception. There was very little that could be done with such a stubborn man—one consecrated to demon worship and demon prophets. Micaiah had been sent to Ahab but he would not receive Jehovah's instructions. In this case 2 Th. 2:8-12 is clearly illustrated. Because he and his they might be saved, God sent "them a strong delusion that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness. The idea is that God permitted such deception to take the place of the truth rejected. If men will not have the truth they will automatically have a substitute that will be more in harmony with their wicked ways for the time being. Ahab would not have truth and would not listen to Jehovah, but he would have lies and listen to the prophets of Baal. This passage, giving an insight into the spirit realm, shows that behind all human acts there are good and bad spirits seeking to carry out the respective wills of their masters. The Lord protects as long as He can, and when there is nothing else He can do to turn men from their wicked ways, error, and harm, He then permits demon spirits to deceive and cause them to go further astray

h Questions 20-22. Next, 19:2.

i This indicates that many spirits in heaven have the right of hearing on matters important enough to be discussed. Even demon spirits have access to some conferences (v 18-22; Job 1:6; 2:1; Rev. 12:9-12).

j This was a demon spirit, for no good one could be a lying spirit in the mouth of anyone (v 20-22).

k It is clear that a demon spirit volunteered to do the work of lying and deception. He was not forced to do it, or even asked to do it (v 20).

l All things here were on a volunteer basis (v 19-21). The Lord inquired for someone who was willing to persuade Ahab, and then the spirit volunteered (v 20). He asked how he would do the persuading and was told it would be as a lying spirit in the mouths of Ahab's prophets. Then, the Lord permitted the demon to go and do this work of deception (v 21).

m Hath put, that is, has permitted a demon to be a lying spirit in the mouths of Ahab's prophets to deceive men who would not accept the Holy Spirit's message through Micaiah (v 22).

n It seems that Zedekiah was the chief prophet of these 400 false ones of Baal, for this is the second time he took the lead (v 10, 23). He smote Micaiah on the cheek and tauntingly asked where the Holy Spirit went from me to speak unto you (v 23)? Micaiah answered that he would know when he went into the chamber to hide himself (v25)

o 8th prophecy in 2 Chr. (18:24, fulfilled). Next, v 27. The one prediction was that Zedekiah would flee into hiding when he saw that his prophecies were false.

p This reveals the shame of the false prophets upon discovering that their prophecies had been lies (v 24). If this was true of one of these 400 false prophets, it no doubt was true of all of them.

prisoner, and now he was being sent back to prison until the king would come again in victory (v 25-26).

a Bread and water of affliction refers to the food served prisoners being punished thus, besides being kept in confinement (v 26).

b 9th prophecy in 2 Chr. (18:27, fulfilled). Next, 19:2. The one prediction was that Ahab would lose the battle and not return in peace; if he did then it would be proof that God had not sent the one who made the prediction. The test of any prophecy is whether it comes to pass or not. In this case, it would not be long before the matter could be proved, for either Israel or the Syrians would be defeated in the coming conflict. Micaiah was not afraid to call it to the attention of all the people that if Ahab came again in peace, then God had not spoken through him as His prophet; the 400 false prophets would be proved to be the true ones instead.

c Jehoshaphat was a weak king or he would not have protested so mildly when God's prophet was hated (v 7), and he would not have gone with Ahab after taking the time to demand an answer from God regarding whether they should go or not (v 7-28). His going nearly cost him his life. In fact, he would have been killed if he had not cried out to God, and if He had not caused the pursuers to turn back from him (v 31-32).

d This itself was treachery and deception—feigning which almost cost the life of Jehoshaphat. The captains of Syria had been instructed to fight with the king of Israel only, to destroy him; so when they saw Jehoshaphat they thought he was Ahab and pursued him until it was discovered he was not the man they sought (v 29-34).

e Fulfilling the prophecies of 16, 27.

f See details in 1 Ki. 22:35-38.

g 10th prophecy in 2 Chr. (19:2, fulfilled). Next, 20:15. The one prediction was that God's wrath would come upon Judah because of the unholy alliances with the enemies of God—Ahab and the 10 tribes of Israel. Jehu had reproved Baasha, king of Israel, at Tirzah (1 Ki. 16:1), and now he rebuked Jehoshaphat, king of Judah, at Jerusalem (v 1-3).

h Question 23. Next, 20:6.

i When a people get as ungodly and hate God to the extent that Ahab and the 10 tribes did, so that God curses a godly man for even helping or loving them, then they are truly abandoned by Him. This only confirms more than ever the extent of the wickedness of the 10 tribes (v 2).

j God would not completely destroy Judah for helping the 10 apostate tribes; they were to be spared for the good work Jehoshaphat had done regarding the removal of the groves, and because he had prepared his heart to seek God, as in v 3.

k See ***Asherah***, p. 194.

● 25 Then the king of Israel said, Take ye Micaiah, and carry him [q]back to Amon the governor of the city, and to Joash the king's son;

● 26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with [a]water of affliction, until I return in peace.

16. Final prophecy of Micaiah to Ahab (1 Ki. 22:28)

★●27 And Micaiah said, [b]If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

17. Battle of Ramoth-gilead: defeat and death of Ahab (1 Ki. 22:29-39)

28 So the king of Israel and Jehoshaphat the king of Judah [c]went up to Ramothgilead.

29 And the king of Israel said unto Jehoshaphat, [d]I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

● 30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a *certain* man drew a bow at a venture, and [e]smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and

18. Jehu rebukes Jehoshaphat for his alliance with Ahab

1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

★■ 2 [g]And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, [h]Shouldest thou help the ungodly, and [i]love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.

3 [j]Nevertheless there are good things found in thee, in that thou hast taken away the [k]groves out of the land, and hast prepared thine heart to seek God.

19. Second revival under Jehoshaphat (cp. 2 Chr. 17:7-9)

4 And Jehoshaphat dwelt at Jerusalem: and he went out [*a]again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges in the land throughout all the fenced cities of Judah, city by city,

6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

8 ¶ Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

[*a] Again, proving this to be a second revival of teaching the law of Moses and bringing the people back to God (v 4-11; cp. 17:9). He also set judges in all the cities of Judah and charged them strictly to judge in justice for God, and not for man; to judge in the fear of God, and to take heed not to sin by having respect of persons or taking bribes (v 5-7). In Jerusalem he set the priests and Levites and chief of the fathers of Israel to judge and even take care of the cases appealed to the higher court. He charged these also to judge in the fear of God, faithfully with a perfect heart (v 8-11).

* * *

is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. Deal courageously, and the LORD shall be with the good.

387 CHAPTER 20

20. Invasion of Judah by Moab, Ammon, and Edom
(1) Prayer and fasting for help from God

1 It came to pass [c]after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazontamar, which *is* Engedi.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

(2) Jehoshaphat's prayer

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And [a]said, O LORD God of our fathers, [b]*art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 [c]If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say, how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, [d]wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

(3) God's answer by Jahaziel the prophet

14 ¶ [e]Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

★●■15 [f]And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but God's.

● 16 To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

● 17 Ye shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

(4) Worship of God for the prophecy of Jahaziel

18 And Jehoshaphat [g]bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

(5) Jehoshaphat exhorts Judah to have faith in God and His prophets and to praise Jehovah

---

b Amariah was chief priest over all matters of the Lord in the days of Jehoshaphat, and Zebadiah was the chief ruler in all matters of the king. The many Levites were helpers, and all were to deal courageously, doing their own work before Jehovah (v11)

c After Ahab's death (2 Ki. 3:5) Moab rebelled against Israel and invaded Judah (v 1). It was told Jehoshaphat that the armies of Moab and Ammon were encamped in En-gedi. He became afraid and set himself to seek the Lord, proclaiming a fast and a general convocation throughout all Judah (v 2-4).

of Israel and made a prayer of 224 words, as follows:

1 You are the God of our fathers (v 6)
2 You are the God of heaven
3 You rule over all the kingdoms of the heathen
4 You have all power and might
5 None is able to withstand You
6 You are our God (v 7)
7 You drove the Canaanites out before Israel
8 You gave their land to the seed of Your eternal friend, Abraham
9 They have dwelled there (v 8)
10 They have built You a sanctuary for Your name
11 They have told us that when we are in trouble, and stand before this house, in Your presence, crying to You in our affliction, You will hear and help (v 9)
12 And now, the Ammonites, Moabites, and Edomites are come to cast us out of our possession (v 10-11)
13 Will You not judge them? (v 12)
14 We have no might against such a company
15 We do not know what to do
16 Our eyes are upon You

This was prayed while all Judah stood before the Lord and His temple—with their little ones, wives and children (v 13).

b Questions 24-27. Next, v 12.

c This reminds us of the prayer of Solomon in 6:28.

d Question 28. Next, 24:6.

e Then—immediately after the prayer, the Holy Spirit came upon Jahasiel, a Levite, in the midst of the congregation, and he gave a prophecy of victory over the enemies invading Judah (v 14-17).

f 11th prophecy in 2 Chr. (20:15-17, fulfilled). Next, v 37.

2 Predictions—Fulfilled:

1 Be not afraid, nor dismayed by reason of this multitude; for the battle is not yours, but God's. Tomorrow go down against them as they come up by the cliff of Ziz; and you shall find them at the end of the brook before the wilderness of Jeruel (v 15-16).
2 You will not need to fight in this battle; set yourselves, stand still, and see the salvation of the Lord with you. Fear not, nor be dismayed; tomorrow go out against them; for the Lord will be with you (v 17).

g Jehoshaphat believed the Lord and bowed his head to the ground, and all Judah fell before the Lord in worship (v 18).

✡ ✡ ✡

and went forth into the wilderness of Tekoa: [*b]and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he had consulted with the people, he [*c]appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

(6) Prophecy of 2 Chr. 20:15-17 fulfilled: miraculous defeat of Judah's enemies

22 ¶ And [*d]when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

(7) Great rejoicing in Judah because of God's help

26 ¶ And [*e]on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

(8) The fear of God falls upon other nations

29 And the fear of God was on all the kingdoms of *those* countries, [a]when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

(9) Jehoshaphat's reign and character (1 Ki. 22:41-47)

31 ¶ And Jehoshaphat reigned over Judah: *he was* [b]thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which* was right in the sight of the LORD.

33 Howbeit [c]the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the [d]rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [e]book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.

(10) Jehoshaphat's business venture with Ahaziah, king of Israel (1 Ki. 22:47-49): navy destroyed by God

35 ¶ And [f]after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

---

wilderness of Tekoa and toward En-gedi, both of which were on the western side of the Dead Sea, En-gedi being at the shoreline about the middle section (v 20). The first report of the enemy was that they were at En-gedi (v 2) and that they were coming north into Judah. God had said the day before that Judah would meet them as they were coming by the cliff of Ziz, and at the end of the brook before the wilderness of Jeruel (v 16).

*b As they neared the wilderness of Tekoa Jehoshaphat stopped the army and gave them one of the shortest charges on record—28 words exhorting them to do 2 things:
1 Believe in the Lord your God; so shall you be established (v 20)
2 Believe His prophets; so shall you prosper

*c 3 Things Jehoshaphat Did Before Battle:
1 Charged the army to believe in God and in His prophets (v 20)
2 Consulted with the people (v 21)
3 Appointed singers unto the Lord to sing and praise Him before the army as they marched to battle

*d This appointment of singers to lead the army into battle must have been in the divine will, for as soon as they began to sing and praise God He set ambushes against the Moabites, Ammonites, and Edomites, and they were smitten (v 22). The ambushes were not of the Israelites, so must have been angelic hosts. The Targum interprets them as angels. Evidently the angels of God appeared suddenly and the children of Ammon and Moab became so confused that they began to destroy the Edomites; then they were so confused they began destroying one another (v 23). This is the same miraculous happening that will take place at the battle of Armageddon where, without a doubt, angels will be present (Zech. 14:12-14; Mt. 25:31; 2 Th. 1:7-10). Resurrected saints will also be there (Zech. 14:5; Jude 14-15; Rev. 19:11-12). Regardless of how it happened in the experience of Judah here, there was such a confusion and the enemy destroyed one another so much that bodies were scattered all over the battlefield by the time Judah arrived, and none escaped (v 24). There was no need to fight, as God had told them (v 15-17); all they did was gather the spoil which amounted to an abundance of riches, precious jewels and other things. They gathered for 3 days and had more than they could carry (v 25).

*e After gathering spoil for 3 days they assembled in the valley of Berachah on the 4th day (v 26). Then they returned home to Judah and Jerusalem with great joy (v27-28)

a Such a miraculous defeat of the Moabites, Ammonites, and Edomites was soon known by all nations round about (v 29-30). Not in all the history of the world up to this time had there been such a defeat of an earthly army by God and His angels. There had been a great destruction of Pharaoh and his host in the Red Sea, but not by an actual ambush as on this occasion. After this there was a great defeat caused by one angel who killed 185,000 men of war in one night during the days of Hezekiah (Isa. 37:36-38). The only other happening like this will be at Armageddon (Zech. 14:12-15; 2 Th. 1:7-10; Rev. 19:11-21).

b 35 years old, and a reign of 25 years made him 60 years old when he died (v 31).

c He had given commandment for their destruction, but the people had not carried out the decree (v 33 with 17:6).

d See 1 Ki. 22:37-50.

e This refers to another book which we do not have now (v 34). All such books referred to were evidently not in the plan of God to be a part of His inspired revelation to men, or they would have been put in our Bible.

f This was the 3rd unequal yoke Jehoshaphat took upon himself, and for it he was again cursed. The whole venture came to nought (v 35-37).

ships to go to Tarshish: and they made the ships in Eziongeber.

★■37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, [g]Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

388 CHAPTER 21

VI. Reign of Jehoram: 8 years (2 Ki. 8:16-24)
1. Death of Jehoshaphat: accession and character of Jehoram

1 Now Jehoshaphat [h]slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

3 And their father [i]gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the [a]firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he [b]strengthened himself, and [c]slew all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he [d]wrought *that which* was evil in the eyes of the

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he [e]promised to give a light to him and to his sons for ever.

2. Revolt of Edom (2 Ki. 8:20)

8 ¶ [f]In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

3. Revolt of Libnah (2 Ki. 8:22)

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

4. Jehoram's apostasy

11 Moreover he [*g]made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

5. Prophecy of Elijah of the sickness and death of Jehoram: eleventh miracle of Elijah (1 Ki. 22:50)

★■12 ¶ And there came a [*h]writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, [*i]Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

---

g 12th prophecy in 2 Chr. (20:37, fulfilled). Next, 21:12. The one prediction was that God would break his ships so the business venture would fail.

h See note h, 9:31.

i Jehoshaphat gave gifts to his other sons, but the kingdom to Jehoram (v 3).

a Most of the time this law of the firstborn held true, even in the throne rights, but not always. God overruled in some cases, because the firstborn was not the suitable one for a position. See ***12 Examples Younger Chosen*** , p. 94.

b He strengthened himself by murder and ruthlessness instead of doing it the way his godly father had done, by the blessing of God. Such so-called strengthening was really weakening himself and diminishing the blessing of God upon his kingdom, for he did not prosper by such crimes. He only caused God to turn against him, and this led to revolt and wars which could have been completely avoided by righteousness and the protection of God. Cp. this kind of strength (v 4-20) with that of his father (17:1-19).

c There are 6 brothers listed in v 2. He slew all these and other princes of Israel who could become king in his place in the event of an emergency (v 4).

d Jehoram was the 14th evil king of Israel (note a, 1 Ki. 11:6). He rejected the godly life of his father altogether, and walked in all the ways of the wicked kings of the 10 tribes—like Ahab who was one of the most wicked kings. This confirmed wickedness was perhaps partly, if not wholly, brought about by his unholy alliance with the wicked daughter of Ahab and Jezebel—Athaliah (v 6; 22:2). In spite of this, God saw fit

of the covenant made with him (v 7). It was the devil's plan to break into the royal line seeking to hinder and destroy the possibility of the Seed of the woman coming into the world (Gen. 3:15; 2 Sam. 7:16; Isa. 7:14; 9:6-7). This started with Jehoshaphat (18:1) and continued with Jehoram (21:6). Afterward the Arabians continued the assault (21:17; 22:1), and then the wicked Athaliah nearly destroyed all the royal seed (22:10).

e This promise of giving a light to David forever was based upon the obedience of his descendants; so the matter of how much sin should be tolerated before taking action to cut off David's sons from the throne rights was in God's hands. He no doubt had hopes that there would be more good kings in Judah who would justify sparing the nation from complete destruction or, at least enable Him to salvage part of it. This is the way it happened, for there were 6 more godly kings in Judah after Asa and Jehoshaphat, and because of these destruction was postponed (note a, 1 Ki. 11:6). Sin became deeper and more open in the lives of the people of Judah in general, as in the 10-tribe kingdom; God finally had to abandon them also and permit their captivity. Just before the captivity to Babylon God cut off the throne rights of the royal line (Jer. 22:24-30, notes). These rights were inherited by Jesus Christ from Joseph of the royal line, and yet He Himself did not come of that line, but of another line of David, so that He could fulfill all the throne-right promises as well as all the other Davidic rights in the eternal program, with the house of David, with Judah and the other tribes of Israel (note k, Mt. 1:6).

f Not only in his days, but because of his sins (v 10), God permitted a number of revolts of kingdoms under Judah (v 8-17).

*g Jehoram acted the opposite from his father who made a decree to remove all the high places (17:6); he made high places in the mountains of Judah and encouraged the people—even forced them—to commit all the sex sins that normally accompanied the worship in such places consecrated to idols and connected with the asherah (v 11, 13). See ***Asherah***, p. 194.

*h The only writing of Elijah mentioned in Scripture (v 12-15).

*i 13th prophecy in 2 Chr. (21:12-15, fulfilled). Next, 24:20.
2 Predictions—Fulfilled:
  1 With a great plague will the Lord smite your people, your children, wives and all your goods (21:14)
  2 You will have great sickness by disease of your bowels until they will fall out by reason of the sickness day by day (21:15)

✡ ✡ ✡

of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great plague will the [k]LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great [a]sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

6. Invasion of Judah by the Arabians and Philistines

16 ¶ Moreover the LORD stirred up against Jehoram the spirit of [b]the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

7. Jehoram's incurable disease and death (2 Ki. 8:24): prophecy of 2 Chr. 21:15 fulfilled

18 ¶ And after all this the LORD [c]smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made [d]no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

389 CHAPTER 22

VII. Reign of Ahaziah: one year (2 Ki. 8:24-26)
1. Accession and character

1 And the inhabitants of Jerusalem made [e]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had [f]slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 [g]Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the [h]daughter of Omri.

3 He [i]also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for [*j]they were his counsellors after the death of his father to his destruction.

2. Ahaziah assists Jehoram, king of Israel, against Syria (2 Ki. 8:28)

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote [*k]Joram.

3. Ahaziah visits Jehoram, king of Israel, in his sickness (2 Ki. 8:29)

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And [*a]Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

4. Ahaziah and sons slain (2 Ki. 9:27; 10:18)

7 And the [*b]destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu [*c]was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: [*d]Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

VIII. Reign of Athaliah: six years (2 Ki. 11)
1. Accession and character

10 ¶ But when Athaliah the mother of

---

1 You have not walked in the good ways of Asa and Jehoshaphat, but in the way of the kings of the 10 tribes
2 You have made Judah to go whoring, like the whoredoms of the house of Ahab
3 You have slain your brothers who were better than you

[k] The Lord makes the laws of sowing and reaping, and since the people of Judah had sinned they were subject to the penalties. The Lord set in motion the proper agencies of sickness and death. This was not the chastening of children, but the judgment of sinners.

[a] This disease could have begun with chronic dysentery and terminated with rupture and gangrene (v 16). He was sick for 2 years (v 19).

[b] The Philistines and Arabians were tributary under Jehoshaphat (17:11). Through sin Jehoram lost these people, as well as Edom and Libnah. They were the ones God used to fulfill the prophecy of v 14. They broke into Jerusalem taking all the treasures in the king's house and all his wives and sons, so that the royal line of David was cut off except for one son, the youngest (v 17). This was the first of two times in this period that the royal line was cut off except for one boy (v 17; 22:10–24:14).

[c] The fulfillment of v 15.

[d] Because of his sins, and the fact that he forced Judah to commit sin (v 11, 13), his people so hated him that they permitted him to be buried in the city of David but not in the tombs of the kings of Judah. He departed without being desired (v 19-20).

[e] Called Jehoahaz, Jehovah upholds, in 21:17, and Azariah in v 6 (v 1).

[f] See 21:17.

[g] Ahaziah's father was only 40 years old when he died (21:20), so the reference cannot be to his age when he began to reign for he could not have been older than his father at that time. It is thought that the 42 years have to do with his being a son of the house of Omri that long, his connection being through his mother, Athaliah, the daughter of Ahab and Jezebel (v 2). In 2 Ki. 8:26 Ahaziah's actual age is shown to be 22 years at the beginning of his reign. He was born when his father was 18 years of age.

[h] Granddaughter of Omri, but daughter of Ahab and Jezebel (v 2; 1 Ki. 16:28).

[i] He followed his wicked father, Jehoram, who had walked in all the wicked ways of Ahab and Jezebel, his mother being his counselor in wickedness (v 3). She was the daughter of Ahab and Jezebel and just as wicked. She even killed all her grandsons except one, and seized the throne of Judah which she kept for 6 years (v 2-4, 10-12).

[*j] They—his mother Athaliah, his father Jehoram, and Ahab and Jezebel (v 4-5).

[*k] Another spelling of Jehoram.

[*a] Same as Ahaziah of v 1.

[*b] God determined the destruction of Ahaziah because of his sins. It was brought about by Jehu whom the Lord caused to be king of the 10 tribes. He killed both Jehoram, king of the 10 tribes, and Ahaziah of Judah (2 Ki. 9:1–10:31).

[*c] See 2 Ki. 9:1–10:31.

[*d] They buried Ahaziah because of his godly father, Jehoshaphat (v 9).

✡ ✡ ✡

and destroyed [e]all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them [f]hid in the house of God six years: and [g]Athaliah reigned over the land.

390 CHAPTER 23

2. Rebellion of Jehoiada, the priest (2 Ki. 11:1-12)

1 And in the [h]seventh year [i]Jehoiada [j]strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, [a]Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

3. Execution of Athaliah (2 Ki. 11:13-16)

12 ¶ Now when Athaliah heard the noise of the people running and praising the king, she [b]came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

● 14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

4. Revival of religion under Jehoiada the priest (2 Ki. 11:17-21)

---

[e] All except Joash, one little boy whom they hid in the temple, so that the royal line of David might be continued to fulfill the Davidic covenant which promised a king on the throne of Judah as long as they had a kingdom with any possibility of righteousness (v 10-12). This was the devil's third attempt to destroy the royal line of David so that God's word would not be fulfilled (21:4, 17; 22:1, 10).

[f] This was the safest place at this time, for the house of God was deserted and no worship of Jehovah was carried on there (24:7). The worship of Baal and the asherahs was promoted in the mountains and high places of Judah and Israel (21:11).

[g] This was the only queen that ruled as such in all the kingdom of Israel (v 12).

sinated and Athaliah had killed all the royal seed, except Joash, and had begun to reign in Judah (22:10-12; 23:1).

[i] Jehoiada was the high priest but since there was no worship of Jehovah in the temple he had no work and no authority in apostate Judah. He now took Joash, the rightful heir to the throne of David and the kingdom of Judah, and made him king, bringing about a new revival of worship of Jehovah (23:1–24:27).

[j] Jehoiada Strengthened Himself By:
1 Making a league with captains of hundreds of soldiers (v 1)
2 Gathering the Levites (v 2)
3 Gathering the chief of the fathers of Israel
4 Making a covenant between the king and the congregation through the elders (v 3)

[a] After telling his plans to the chief classes of Israel, and revealing to them that the king's son was alive and should become their king according to the Lord's word to David, final plans were made as to how to take over the kingdom and get rid of the wicked queen Athaliah:
1 A third of the priests and Levites were to be porters of the doors (v 4)
2 A third part were to be at the king's house (v 5)
3 A third part were to be at the foundation gate
4 All the people were to be in the courts of the house of God
5 None were to go into the temple itself save the priests and Levites who ministered (v 6)
6 The people in the courts were to keep watch
7 The Levites were to compass the king round about with weapons to protect him (v 7)
8 Anyone else who tried to enter the temple itself was to be executed
9 The Levites were to protect the king in his going and coming
10 The courses of the priests were not dismissed (v 8)
11 The soldiers were armed and ready for battle (23:9-11)
12 They brought out the king's son, put the crown upon him, gave him the testimony (the law of Moses), and made him king (v 11)

[b] Queen Athaliah heard the noise of the people running and praising the king, so she came to the temple. Upon seeing the king standing by his pillar (the place where kings sat in the temple), she cried, "Treason, treason!" (v 12-13). At that time Jehoiada brought the captains of the hundreds out to get her and bring her out of the ranges, or from the ranks of those in the temple, to slay her (v 14-15).

✡ ✡ ✡

make a covenant between himself, the king, and the people that all should be the people of Jehovah (v 16). Then they all went to the house of Baal, broke it down, broke the altars and images, and slew the priest of Baal (v 17). After that Jehoiada restored the offices of the house of the Lord, according to the law of Moses, and the 24 courses ordained by David (v 18). The porters were then set at the various gates to see that no unclean thing should enter into the temple courts and grounds (v 19). Finally, the king was brought down from the house of the Lord to his own house before all Israel (v 20-21).

b Joash was the youngest king to reign in all Israel, and the 5th king to reign for 40 years (v 1). He is called Jehoash in 2 Ki. 12:2.

c The 3rd king that did right in the eyes of the Lord, that is, all the days of Jehoiada the high priest (v 2; note a, 1 Ki. 11:6). After the days of Jehoiada he went into idolatry (v 17-19).

d Jehoiada had such control of the young king that he acted as a father to him and took 2 wives for him (v 3).

e Joash was brought up in the temple from babyhood to the time he was made king, so he no doubt saw many things about it that needed repairing. He gathered the priests and Levites and sent them throughout Judah to collect money for repairs, but the Levites were slow in getting at the work. He then called Jehoiada to inquire about the matter, for the repairs were much needed since his grandmother's sons had broken up the house of God and taken all the dedicated things to the house of Baal (v 6-7).

*a Question 29. Next, v 20.

*b This refers to the half shekel redemption money that had not been collected from Israel for a long time (v 6; Ex. 30:13-16).

*c This is a term used only of her (v 7).

*d A chest for collections was made to hold redemption money from all Israel for the repairing of the temple; it was placed outside at the gate of the temple (v 8-9; Ex. 30:13-16). There was rejoicing and a response from the people until the last of the redemption money was paid (v 10). It was then given to those who repaired the house of God (v 12-13) and the surplus was used for vessels for the temple. The ancient worship was reestablished and maintained all the days of Jehoiada (v 14).

*e Jehoiada grew very old, died at the age of 130, and was buried in the city of David among the kings (v 15-16).

* * *

tween him, and between all the people, and between the king, that they should be the LORD'S people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

391

CHAPTER 24

IX. Reign of Joash (Jehoash): 40 years (2 Ki. 12)

1. Accession and character

1 Joash *was* [b]seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beersheba.

2 And [c]Joash did *that which* was right in the sight of the LORD all the days of Jehoiada the priest.

3 And [d]Jehoiada took for him two wives; and he begat sons and daughters.

2. Revival of religion under Joash

(1) The faithless priests (2 Ki. 12:4-8)

4 ¶ And it came to pass after this, *that* [e]Joash was minded to repair the house of the LORD.

● 5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

6 And the king called for Jehoiada the chief, and said unto him, [*a]Why hast thou not required of the Levites to bring in out of Judah *and* out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, [*c]that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

3. The temple repaired (2 Ki. 12:9-16)

8 And at the king's commandment they [*d]made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

4. Death of Jehoiada

15 ¶ But Jehoiada [*e]waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

5. Apostasy of Joash and Judah

17 Now after the death of Jehoiada came

the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and [b]wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they [c]testified against them: but they would not give ear.

6. Slaying of Zechariah by Joash

★■20 [d]And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [e]Why transgress ye the commandments of the LORD, that ye cannot prosper? [f]because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 [g]Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

7. Syrian conquest of Judah (2 Ki. 12:17-18)

23 ¶ And it came to pass at the end of the year, *that* [h]the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

8. Death of Joash (2 Ki. 12:19-21)

25 And when they were departed from him, (for they left him in [i]great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and [j]he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, [*a]they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

392 CHAPTER 25

X. Reign of Amaziah: 29 years (2 Ki. 14:1-22)
1. Accession and character

1 Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he [*b]did *that which was* right in the sight of the LORD, but [*c]not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

2. Mobilization of Judah: three hundred thousand men to war against Edom (2 Ki. 14:7,10)

5 ¶ Moreover [*d]Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

3. One hundred thousand Israelites
hired to help conquer Edom

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

4. Amaziah is rebuked by God
for hiring the Israelites

●■ 7 But there came a man of God to him, saying, O king, let not the army of Israel go

---

[a] It was the princes of Judah this time that led the king into sin and apostasy. Usually the king led the princes and the people astray, but not here. Joash was such a weakling, having been controlled by Jehoiada all his life, that when this priest died he became a victim of the princes who wanted him to leave the house of God and serve groves (Heb. asherim—totem pole type of deities served with all kinds of immoralities), and idols (v 18). See ***Asherah***, p. 194.

[b] Again, we have record of the wrath of God (v 18).

[c] The Vulgate translates this protestantes. Thus the first instance of the word protestant is not from the history of the reformation. It comes from two words: pro, for, and testans, witnessings. It means a witnessing for God and His truth, not merely against evil. Here God sent prophets who protested the backsliding of Judah and declared the truths of God; but they would not hear (v 19).

[d] 14th Prophecy in 2 Chr. (24:20, fulfilled). Next, 25:16. The one prediction was that God would forsake them because they had forsaken Him.

[e] Question 30. Next, 25:9.

[f] This again assures the backslider that God will forsake him if he forsakes God (v 20). The Zechariah who was stoned here was not the prophet who wrote the book of Zechariah, for he did not live until after the Babylonian captivities (Zech. 1:1; 3:1; 4:8-9; 7:1). This prophet was a son of Jehoiada and lived at least 150-170 years before the captivities (v 20). Both men were stoned, one in the court of the temple (v 21-22; Mt. 23:35).

[g] This is the kind of gratitude some men show. Joash, who had been brought up by Jehoiada and guided in goodness before God until Jehoiada died, now slew the son of his friend and benefactor (v 22).

[h] Here we have the fulfillment of the prophecy of v 20. Syria destroyed the very princes that led Joash into sin, and took all their spoil to Damascus. A very small company of Syrians defeated a great army of Judah because of the nation's sins (v 23-24).

[i] It seems that the last few kings died from great diseases because of sin (16:14-16; 21:12-17; 24:25).

[j] One of 12 kings assassinated (note l, 1 Ki. 15:28).

[*a] See 1 Ki. 11:1–12:21.

[*b] The 4th good king in Judah since the division of the kingdom (v 2; note a, 1 Ki. 11:6).

[*c] He did that which was right to a great extent, but not with a perfect heart (v 2).

[*d] Amaziah started on a military conquest of Edom. He mustered 300,000 men of Judah and Benjamin, and hired 100,000 from the 10 tribes to help him, for 100 talents of silver ($192,000). A prophet rebuked him for hiring men from the 10 tribes, because God was not with them, and commanded him to let the 100,000 go back home. Amaziah protested because of the $192,000 he had already paid them, but God answered that He was able to give him much more than this if he would only obey. He did obey and sent them home, though the act made them exceedingly angry. Then, with his own army Amaziah defeated the Edomites (v 5-13).

+f 100 talents of silver at $1,920 each would be $192,000.

a Then—when the prophet demanded that he send the 100,000 men of Ephraim back home and trust God to give him victory by Judah only (v 7-10).

b Ephraim is a term used here and many other places for the 10-tribe kingdom, as Judah is used for the southern kingdom (v 10).

c After Amaziah had sent the army from Ephraim back, he went forth against the Edomites and smote 10,000 of them. He took another 10,000 captive, cast them down and destroyed them (v 11-12).

d The soldiers of the army of Ephraim that were sent back became so angry they fell upon the cities of Judah from Samaria to Beth-horon, taking much spoil. This caused further trouble between Amaziah and the 10 tribes (v 13-24).

e Amaziah was lifted up in pride because of his victory over the Edomites; this led to war with Joash, king of the 10 tribes (v 17:24). Furthermore, Amaziah took the gods of Edom and bowed down to them. For this the anger of the Lord was kindled against him and He permitted him to be defeated by Joash (v 14-24).

f For the idolatry of Amaziah the anger of the Lord was kindled against Judah. God sent a prophet to rebuke him; he became so angry that he threatened to kill the messenger. The prophet then predicted Amaziah's destruction (v 15-16).

g Questions 32-34. Next, v 19.

h 15th prophecy in 2 Chr. (25:16, fulfilled, v 27). Next, 28:11. The one prediction was that the king would be destroyed.

i Took counsel, but not of God (v 17).

j An idiom showing a desire to fight (v 17).

*a Question 35. Next, v 26.

*b Because they sought after the gods of Edom (v 20). So often this was the reason for judgment upon Israel; it caused more judgments than any other sin. Idolatry finally led to the destruction of the nation.

*c Faced each other in battle (v 21).

*d 6 Results of the Battle:
  1 Judah was defeated (v 22)
  2 All Judahite soldiers fled to their tents
  3 Joash brought Amaziah to Jerusalem (v 23)
  4 Jerusalem was partly destroyed
  5 All the treasures of the king's house and the temple were taken (v 24)
  6 Many were taken captive

*e 400 cubits at 25 in. each—833 ft. 4 in.

*f Question 36. Next, 28:10.

*g See 2 Ki. 14:1-16.

*h 14 assassinations (note l, 1 Ki. 15:28).

* * *

wit, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God, [+e]But what shall we do for the [+f]hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

5. Amaziah obeys God and sends the Israelites home (2 Chr. 25:13)

10 [a]Then Amaziah separated them, *to wit*, the army that was come to him out of [b]Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

6. Amaziah's victory over Edom (2 Ki. 14:7)

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and [c]smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

7. Israelites in anger spoil many cities of Judah (2 Chr. 25:10)

13 ¶ But [d]the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

8. Amaziah worship the gods of Edom and is rebuked by God

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, [e]that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 [f]Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which [g]said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

★●16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

9. Amaziah, flushed with victory over Edom, makes war on Israel (2 Ki. 14:8-11)

17 ¶ Then Amaziah king of Judah [i]took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, [j]let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; [*a]why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

10. Amaziah is defeated because of worshipping the gods of Edom (2 Chr. 25:14-16; 2 Ki. 14:12-14)

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand *of their enemies*, [*b]because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they [*c]saw one another in the face, *both* he and Amaziah king of Judah, at Bethshemesh, which *belongeth* to Judah.

22 And Judah [*d]was put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, [*e]four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obededom, and the treasures of the king's house, the hostages also, and returned to Samaria.

11. Death of Amaziah (2 Ki. 14:15-20)

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, [*f]*are* they not written in the [*g]book of the kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and [*h]slew him there.

buried him with his fathers in the city of Judah.

393 CHAPTER 26

XI. Reign of Uzziah (Azariah): fifty-two years (2 Ki. 15:1-7)

1. Accession and character

1 Then all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned [i]fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he [a]did *that which* was right in the sight of the LORD, according to all that his father Amaziah did.

2. Uzziah's victories over the Philistines, Arabians, and Ammonites

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he [b]went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

3. Uzziah's building program (2 Chr. 26:5)

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

4. Uzziah's army: 310,100 men

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the king's captains.

12 The [c]whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah [d]prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

5. Uzziah's sin and punishment (2 Ki. 15:4-5)

16 ¶ But [*a]when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a [*b]several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

6. Death of Uzziah (2 Ki. 15:6-7)

22 ¶ Now the [*c]rest of the acts of Uzziah, first and last, [*d]did Isaiah the prophet, the son

Israel, except Manasseh who ruled for 55 years (v 3; 2 Ki. 21:1).

a The 5th one (besides David) of Israel's 42 kings, who did that which was right in the sight of Jehovah (note a, 1 Ki. 11:6). He sought God, and as long as he did, he prospered (v 5).

b Uzziah became a great military leader. He conquered the Philistines (v 6), the Arabians and Ammonites (v 7-8), all of whom had rebelled against Judah in the days of Jehoram (21:8-17).

c Uzziah's Army (v 12-13):

1 Chief men and men of valor	2,600
2 The regular army	307,500
Total with leaders	310,100

d Uzziah's Weapons of War:

1 Shields (v 14)
2 Spears
3 Helmets for protection
4 Habergeons (coats of mail, bucklers)
5 Slings to cast stones
6 Engines to shoot arrows (v 15)
7 Engines to throw stones

*a Like many even today, he backslid when he became strong, successful, victorious, and rich (v 16). He became exalted to destruction, not salvation, even intruding into the priest's office to burn incense upon the altar of incense. Azariah the priest went in after him with 80 others to withstand the king and urge him not to intrude into the sacred things. Uzziah became very angry at this and in such a state he became smitten with leprosy—a disease he suffered to the day of his death (v 17-21).

*b Separate house. During this time Jotham, his son ruled in his place, and then, after his death, continued to reign for 16 years (v 21-23; 27:1).

*c See 2 Ki. 15:7.

*d This proves that Isaiah did write some of the records of the kings. He either wrote a book from which some of the records were taken, or wrote a part of Kings and Chronicles which we have in our Bible (v 22; 32:32).

✡ ✡ ✡

23 So Uzziah [e]slept with his fathers, and they [f]buried him with his fathers in [g]the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

394 CHAPTER 27

XII. Reign of Jotham: sixteen years (2 Ki. 15:32-38)

1. Accession and character

1 Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he [h]did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: [i]howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

2. Jotham's building program

3 [j]He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

3. Jotham's victory over Ammon

5 ¶ He [a]fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year [b]an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, because [c]he prepared his ways before the LORD his God.

4. Death of Jotham (2 Ki. 15:36-38)

7 ¶ Now the [d]rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham [*e]slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

395 CHAPTER 28

XIII. Reign of Ahaz: sixteen years (2 Ki. 16)

1. Accession and character

1 Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he [*f]did not *that which was* right in the sight of the LORD, like David his father:

2 [*g]For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

2. Ahaz conquered by Syria and Israel (2 Ki. 16:5-8)

5 [*h]Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took

---

are immortal and will always be conscious—in heaven, earth, or hell (note h, 9:31).

f Always it is clear that the body goes to the grave and is buried. Never does the Bible indicate that the soul and spirit go to qeber, the grave. See ***Hell*** in Index.

g This was not the place where kings were buried in the city of David, but some field outside the city that belonged to the kings of Judah. Being a leper, he lived in a separate house before death, and now he was buried in a place separate from the other kings (v 23).

h The 6th one (besides David) of Israel's 42 kings, who did right in the sight of God (note a, 1 Ki. 11:6).

i That is, he learned his lesson about not entering the temple and intruding in the priestly work as his father did, who was smitten with leprosy for such a deed (v 2; 26:16-21).

j Jotham's Building Program:
  1 He built the gate of the temple (v 3)
  2 Much of the wall of Ophel
  3 Cities in Judah (v 4)
  4 Castles and towers in the forest

a In the reign of Uzziah, the father of Jotham, the Ammonites gave presents to and recognized the authority of Judah (26:8); but sometime later, perhaps during the leprous period of Uzziah, they rebelled. Now Jotham conquered them again and they paid heavy tribute for several years (v 5).

b Ammonite Tribute for 3 Years:

1	100 talents of silver @ $1,920 each—1st yr.	$ 192,000
2	100 talents of silver—2nd yr.	192,000
3	100 talents of silver—3rd yr.	192,000
4	10,000 measures or 105,000 bu. of wheat (10½ bu. to the measure) @ $6 a bu. 1st yr.	630,000
5	10,000 measures of wheat—2nd yr.	630,000
6	10,000 measures of wheat—3rd yr.	630,000
7	10,000 measures or 105,000 bu. of barley @ $4 a bu.—1st yr.	420,000
8	10,000 measures of barley—2nd yr.	420,000
9	10,000 measures of barley—3rd yr.	420,000
	Total est. value	$ 3,726,000

c This is the secret of becoming mighty, great, good, and godly (v 6).

d See 2 Ki. 15:6-7, 32-38.

*e See note h, 9:31.

*f The 26th one of Israel's 42 kings, who did evil in the sight of Jehovah (note a, 1 Ki. 11:6).

*g 5 Sins of Ahaz:
  1 He walked in all the ways of the kings of the 10 tribes (v 2)
  2 Made molten images for Baal
  3 Burnt incense in the valley of the son of Hinnom (v 3)
  4 Burnt his children in the fire to Moloch (or Molech)
  5 Sacrificed and burnt incense in high places, on the hills, and under every green tree (v 4)

Thus an ungodly king followed his godly father, Jotham, and preceded his godly son, Hezekiah, illustrating the truth of Ez. 18 and 33.

*h 5 Judgments Upon Ahaz:
  1 Defeat by Syria (v 5)
  2 Many captives taken to Syria
  3 Defeat by the 10 tribes (v 5)
  4 120,000 Judahites slain in one day
  5 200,000 captives of Judah taken to Samaria, with women, sons, daughters, and spoils of war (v 8)

✡ ✡ ✡

the spoil to Samaria.

3. Oded the prophet rebukes Israel for taking 200,000 of Judah to be slaves

■ 9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And [*a]now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

★ 11 [*b]Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

4. Israel permits the 200,000 captives to go home

12 [*c]Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

5. Ahaz seeks help from Assyria (2 Chr. 28:20; 2 Ki. 16:7-8)

16 ¶ [*d]At that time did king Ahaz send unto the kings of Assyria to help him.

6. Ahaz defeated by Edom and Philistia

17 For [*e]again the Edomites had come and smitten Judah, and carried away captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low [a]because of Ahaz king of Israel; for he [b]made Judah naked, and transgressed sore against the LORD.

7. Assyria oppresses Ahaz and Judah (2 Chr. 28:16; 2 Ki. 16:18)

20 And [c]Tilgathpilneser king of Assyria [d]came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

8. Ahaz persists in the sins that caused his defeats (2 Ki. 16:9-18)

22 ¶ And [e]in the time of his distress did he trespass yet more against the LORD: [f]this *is that* king Ahaz.

23 For he [g]sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

9. Death of Ahaz (2 Ki. 16:19)

26 ¶ Now the [h]rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

396 CHAPTER 29

XIV. Reign of Hezekiah: 29 years (2 Ki. 18:1–20:21; Isa. 36–39)

1. Accession and character

1 Hezekiah began to reign *when he was*

*b 16th prophecy in 2 Chr. (28:11, fulfilled). Next, 33:4. The one prediction was that God's wrath would come upon them if they did not release their brethren.

*c Many times God has had men to rise up like these to fight for the right. They prevailed, so the 200,000 captives were sent home clothed, fed, anointed and their feeble ones put on asses. They were brought to Jericho among their own people (v 12-15).

*d At that time—when he was so defeated by Syria and Ephraim. This was the first appeal to Assyria for help, giving the Assyrians the occasion to meddle with the affairs of both kingdoms of Israel (v 16).

*e Again, after the first revolt against Judah in the days of Amaziah (25:11-19), Edom revolted and this time both they and the Philistines were victorious over Judah (v 17-19).

a Again, the reason for the defeat of God's people is stated—because of sin (v 19).

b Made Judah naked—stripped them of the worship and protection of the true and living God, so that they had no helper or deliverer (v 19).

c Called Tiglath-pileser in 2 Ki. 16:10.

d Ahaz had appealed to Assyria for help against Syria and Ephraim, but this only gave them an excuse to oppress Ahaz and Judah instead of helping them (v 20). Ahaz had to take treasures of the temple and other places to pay the Assyrians to lift the hand of oppression (v 21; 2 Ki. 16:17-18).

e Trouble in this case only hardened Ahaz and made him more wicked than before (v 22). Cp. effect of trouble upon Hezekiah (32:12, 30).

f 3 Especially Branded Transgressors:
1 Cain (Gen. 4:15)
2 Dathan (Num. 26:9)
3 Ahaz (v 22-25)

g 5 Sins of Ahaz:
1 He sacrificed to the gods of Syria, which he thought helped defeat him (v 23)
2 Cut the vessels of the house of God in pieces (v 24)
3 Shut the doors of the temple against the worship of Jehovah
4 Made altars in every corner of Jerusalem
5 Made high places in every city of Judah, at which to burn incense to other gods, thus provoking Jehovah to anger (v 25)

h See 2 Ki. 16:1-20.

✡ ✡ ✡

kings who did right in the sight of the Lord (note a, 1 Ki. 11:6).

*b 25 Right Things Done by Hezekiah:
1 The first month of his reign he opened the doors of the temple which had been shut by his father (29:3; cp. 28:24)
2 He brought in the priests and Levites and charged them to sanctify themselves and the temple (29:4-11)
3 Confessed and acknowledged the sins of his father for which judgment had come upon Judah (29:6-9)
4 Made a new covenant with God to turn away His wrath (29:10)
5 Charged the priests and Levites to start and continue the worship of Jehovah in the temple (29:11)
6 Gathered the rulers of Judah together and went up to the temple to sacrifice (29:15)
7 Set the Levites in the temple to play instruments and sing, as David had commanded (29:25-30)
8 Encouraged and commanded sacrifices from the congregation; there were so many that there were not enough priests to do the work (29:31-36)
9 Invited people of the 10 tribes to keep the passover in Jerusalem (30:1-14)
10 Held a passover such as had not been held for many years (30:15-17)
11 Interceded for the people to receive healing (30:18-20)
12 Used the passover feast as an occasion to teach the people (30:12-22)
13 Extended the feast 7 more days (30:23-27)
14 Destroyed all idolatry (31:1)
15 Restored the 24 courses of the priests (31:2)
16 Restored daily sacrifices (31:3)
17 Restored support of ministers by tithes from the people (31:4-10)
18 Restored storehouses for the abundance of tithes brought in (31:11-15)
19 Regulated tithe distribution to all males of the Levites (31:16-19)
20 Did the right and truthful things in all parts of the law (31:20-21)
21 Prepared to defend Jerusalem (32:1-6)
22 Encouraged Judah to trust God (32:7-8)
23 Prayed in time of danger (32:20)
24 Humbled himself in judgment (32:26)
25 Made many public improvements (32:27-30)

*c 7 Sins of the Fathers:
1 Trespassed and did evil in the eyes of Jehovah (v 6)
2 Forsook God
3 Turned their faces from the habitation of God—the temple
4 Turned backs on God
5 Shut the doors of the temple (v 7)
6 Put out the lamps of the temple
7 Refused to burn incense and sacrifice burnt offerings to Jehovah

and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

2 And he [*a]did *that which* was right in the sight of the LORD, according to all that David his father had done.

2. Revival of religion under Hezekiah.
(1) Temple repaired

3 ¶ [*b]He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

(2) Hezekiah commands the Levites to sanctify themselves and the temple and restore the worship of God

4 And he brought in the priests and the Levites, and gathered them together into the east street,

● 5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers [*c]have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and [d]he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto

(3) The temple is cleansed and preparation for worship completed (2 Ki. 18:4-7)

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the [a]inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they [b]began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

(4) Temple worship fully restored

20 [c]Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to

---

d 5fold Judgment on Israel for Sins:
1 God delivered them to trouble (v 8)
2 To astonishment
3 To hissing
4 Death by the sword (v 9)
5 Captivity

a All true cleansing of buildings and people should begin with the inner part; but man often cleans up the outside of himself, making no change on the inside (Mt. 15:11-20; 23:25-26; Lk. 11:39).

b It took 8 days to cleanse the temple with many men working on it continually (v 17-19), which shows how neglected it was after Israel forsook God and went after idols.

c Then—after the temple was cleansed and ready for use again, Hezekiah and the princes of Israel went up to worship and continue the religious reforms (v 20-36).

* * *

21 And they brought [a]seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests [*e]received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for [*f]all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And [*a]all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all *this continued* until the burnt offering was finished.

29 And [*b]when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 [c]Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the [d]number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings [e]for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

397

CHAPTER 30

(5) The Passover restored by Hezekiah
A. Preparations

1 And Hezekiah sent to [f]all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 [g]For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a [a]long *time in such sort* as it was written.

▲● 6 So the [b]posts went with the letters from the king and his princes throughout all Israel

---

d Cost of Rededication Sacrifices:

7 bullocks @ $325.00	$ 2,275.00
10½ gal. flour @ 80¢	8.40
21 qts. wine @ $1.60	33.60
21 qts. oil @ $1.40	29.40
7 rams @ $20.00	140.00
7 gal. flour @ 80¢	5.60
14 qts. wine @ $1.60	22.40
14 qts. oil @ $1.40	19.60
7 lambs @ $20.00	140.00
3½ gal. flour @ 80¢	2.80
10½ qts. wine @ $1.60	16.80
7 goats @ $20.00	140.00
1 gal. flour	.80
3 qts. wine @ $1.60	4.80
3 qts. oil @ $1.40	4.20
Total est. cost	$ 2,858.10

*e The blood of all bullocks, rams, and lambs was sprinkled upon the brazen altar, but the blood of only one goat. The other one, called the scapegoat, was sent into the wilderness, as in Lev. 16 (v 22-24).

*f Note that all Israel here is used of Judah and many of the 10 tribes who were in Judah, the majority of the 10 having been taken captive to Assyria. All Israel refers to all the Jews that were left in the promised land (v 24).

*a While the Sacrifice Was Burning:
1 The congregation worshipped (v 28)
2 The singers sang
3 The trumpeters sounded

*b When the burnt offering was consumed, the king and all the people bowed themselves before Jehovah and worshipped. Then the Levites were commanded to sing praises to God with joy; this they did and bowed their heads in worship (v 29-30).

c Then—after the dedication sacrifices, the king commanded the congregation to bring of their own free will any offerings which they wanted to present to Jehovah. They brought sacrifices and thank offerings until there were not enough priests already consecrated to take care of the work; so they had to consecrate others to help (v 31-36).

d Cost of Congregational Offerings:

670 bullocks, oxen @ $325	$ 217,750
1,005 gal. flour @ 80¢	804
2,010 qts. wine @ $1.60	3,216
2,010 qts. oil @ $1.40	2,814
3,200 lambs, sheep @ $20	64,000
1,600 gal. flour @ 80¢	1,280
4,800 qts. wine @ $1.60	7,680
4,800 qts. oil @ $1.40	6,720
100 rams @ $20	2,000
100 gal. flour @ 80¢	80
200 qts. wine @ $1.60	320
200 qts. oil @ $1.40	280
Total est. cost	$ 306,944

e This refers to the wine and oil used to mix with the flour for every kind of offering, as in Num. 15:4-10 (v 35).

f All the Israelites left after the captivity of the 10 tribes were invited to Judah for a great passover with the rest of their Israelite brethren in Judah—the only remaining kingdom of Israel now (v 1).

g There was not time enough to make preparation for ceremonial cleansing of the people for the passover to be held in April, so they held it in May, a month later than the regular time (v 2-3).

a This no doubt was the first passover since the division of the kingdom over 260 years before (v 5; 30:26).

b Messengers of the king.

* * *

sion of the kingdom, inviting the northern tribes to return to the God of Israel.

d This shows that the 10 tribes had all been taken captive (v 6; 2 Ki. 17).

e 6fold Appeal of Hezekiah to the Remnant of the 10 Tribes Left in Palestine:

1. You children of Israel, turn again to Jehovah, the Lord God of Abraham, Isaac, and Israel; and He will return to you (v 6)
2. Be not like your fathers, and your brethren, who trespassed against the Lord God who gave them up to desolation, as you see (v 7)
3. Be not stiffnecked, as your fathers were, but yield yourselves unto Jehovah; enter His sanctuary, which He has sanctified forever (v 8)
4. Serve the Lord your God, that the fierceness of His wrath may turn away from you
5. If you turn again to Jehovah He will put it into the hearts of the Assyrians to have compassion on your captive brethren and send them again to this land (v 9)
6. The Lord is gracious and will not turn His face away from you, if you return to Him

f This reveals the apostasy of the remnant of the 10 tribes—those left after the fall of Samaria and the captivity of most of these ☐tribes to Assyria (v 10).

g The appeal was not altogether unheeded, for different ones from Asher, Manasseh, and Zebulun humbled themselves and came to Jerusalem to keep the passover with their brethren of the southern kingdom (v 11-13).

h This showed the sincerity of their consecration and the depths of the revival sweeping over Judah at that time (v 14).

i Exactly one month later than the regular time for the passover (Ex. 12).

j Set themselves apart for the ministry.

a Set them apart for worship.

b The many that were unclean from the various tribes ate of the passover, for they had no time to become ceremonially clean. Hezekiah prayed for them that God would pardon under these circumstances, and He did. He not only forgave them of this trespass, but He healed their bodies, or at least kept them from dying for their uncleanness, as in Lev. 15:31 (v 18-20).

*c The children of Israel, or the Jews, kept the feast of unleavened bread for 7 extra days, making 14 days in all (v 21-27).

*d Gifts of Animals of King and Princes:

2,000 bullocks @ $325	$ 650,000
17,000 sheep @ $20	340,000
Total est. value	$ 990,000

*e This indicates there had been no passover kept in Jerusalem since the division of the kingdom at the end of the reign of Solomon—a period of over 260 years (v 26).

ment of the king, saying, [c]Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, [d]that are escaped out of the hand of the kings of Assyria.

● 7 And [e]be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

▲● 8 Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but [f]they laughed them to scorn, and mocked them.

11 [g]Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and [h]took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

B. The Passover kept

15 Then they killed the passover on the [i]fourteenth *day* of the second month: and the priests and the Levites were ashamed, and [j]sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to [a]sanctify *them* unto the LORD.

by the prayer of Hezekiah

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah [b]prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

(7) Feast of unleavened bread restored by Hezekiah

21 And [*c]the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

(8) "Other Seven Days" of feast kept unto the Lord

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a [*d]thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for [*e]since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 ¶ Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

398 CHAPTER 31

(9) Idolatry destroyed in all Israel

Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then [b]all the children of Israel returned, every man to his possession, into their own cities.

(10) The Davidic order of the ministry is restored (1 Chr. 23:2–26:28)

2 ¶ And Hezekiah [c]appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

(11) Daily sacrifices restored

3 [d]*He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.

(12) Tithing for ministers restored (Lev. 27:26-34; Num. 18:24-28)

4 [e]Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits [f]of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, [g]that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.

7 [h]In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, [*a]we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

(13) Storehouses and officers for the abundance of tithes

11 ¶ [*b]Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over [*c]which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

(14) Tithes paid to all ministers and families from three years old and older

16 Beside their [*d]genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in

---

a When—after the temple had been cleansed, the priests and the people had been sanctified and held the 14-day feast of the passover and unleavened bread, the rest of the reformation program was set in order. Leaving the joyous feast at Jerusalem, the people went out to the cities of Judah and broke the images in pieces, cut down the groves (the asherahs—totem pole gods), and utterly destroyed them all. Then the people returned to their own homes (v 1).

b Note again the term all the children of Israel as applied to Judah and many from the 10 tribes that made up the southern kingdom of Israel. The Israelites who had been taken captive to Assyria were so ungodly as to be outside the dealings of God except by the way of warning. In fact, the kingdom of Judah was the true kingdom of Israel all during the 260 years of the division into 2 kingdoms. They were the ones who later returned to make the one nation again, and they were the ones who were all the 13 tribes of Israel made up this Jewish nation and it always will be so (note a, Acts 13:16).

c The 24 courses of the priests and Levites in the temple sacrifices and music were commanded to be continued again by Hezekiah (v 2). For some time these services had been discontinued. Now they were reinstated only to be continued during the reign of good Hezekiah and discontinued again in the reign of his son (33:1-10).

d Besides the appointment of the services of sacrifice and music, Hezekiah commanded the kings' portion of all sacrifices and offerings to be carried on daily, weekly, monthly, and yearly. There were daily sacrifices, evening and morning; special or extra sabbath sacrifices weekly; new moon sacrifices monthly; and yearly sacrifices at each of the set yearly feasts, as commanded by Moses (v 3).

e 6 Things Restored by Hezekiah:
1 The 24 courses of the priests (v 2)
2 The 24 courses of music of Levites
3 The king's portion of sacrifices (v 3)
4 Tithing for the ministry (v 4-10)
5 Storehouses for tithes (v 11-15)
6 Distribution of tithes (v 16-21)

f 8 Things Tithed (v 5-6):
1 Corn
2 Wine
3 Oil
4 Honey
5 Field crops
6 Oxen
7 Sheep
8 Holy things

g This again emphasizes the fact that many thousands of the 10 tribes lived in the kingdom of Judah, and they were Jews as much as others in the southern kingdom. The word Jews became the more commonly accepted term used of all the tribes from about this time on, especially after the captivity to Babylon (v 6; note a, Acts 13:16).

h The tithes were gathered for 5 months and they had heaps upon heaps, enough for the ministers and much left over (v 7-10).

*a This will always be the case when all people bring in the tithes from all their increase (v 10).

*b Then—after the tithes were brought in until there was no room for them, the king began to set aside many storehouses to contain and care for the tithes (v 11).

*c 12 men were responsible for the proper distribution of the tithes. 2 were chief over the others, and Azariah, ruler of the temple, was over the 2 (v 12-13). Kore was over the freewill offerings with 6 men under him to see that these offerings and the most holy things were properly distributed (v 14-15).

*d A list of all males of Levi from the age of 3 years old and upward was kept, and daily portions of the tithes, freewill offerings, and most holy things were distributed according to the needs. Records were also made of those 20 years old and upwards including the wives and children (v 16-19).

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ [*e]And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

399

CHAPTER 32

3. Sennacherib, king of Assyria, invades Judah
(2 Ki. 18:13–19:37; Isa. 36–37)

(1) Hezekiah prepares to defend Jerusalem

1 [a]After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He [b]took counsel with his princes and his mighty men [c]to stop the waters of the fountains which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the

ia come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

(2) Hezekiah assures Judah of God's help

● 7 [e]Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more [f]with us than with him:

8 With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people [g]rested themselves upon the words of Hezekiah king of Judah.

(3) Sennacherib seeks to terrify Judah
(2 Ki. 18:17)

9 ¶ [h]After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, [i]Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not [*a]the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 [*b]Know ye not what I and my fathers have done unto all the people of *other* lands?

---

summary of all the good, right, and truthful things done by Hezekiah, as taught in the law of Moses. He did these things with all his heart and prospered.

a After these things—after the great revival and religious reformation under Hezekiah, the king of Assyria made war on Judah. He had already taken the 10 tribes into captivity, and now his heart was lifted up to take Judah also. In this he overstepped himself, for he had been commissioned to destroy the 10-tribe kingdom only. God defeated his purpose and delivered Hezekiah after testing his faith and permitting Judah to be tested (32:1-21; 2 Ki. 19:35; Isa. 37:36-38)

b 7fold Preparation of Hezekiah for War:
1 Stopped the water places outside the city of Jerusalem (v 3)
2 Built the broken wall of Jerusalem (v 5)
3 Made another wall outside the wall and towers of Jerusalem
4 Repaired the fortress of Millo in the city of David
5 Made darts and shields in abundance
6 Set captains of war over the people
7 Installed faith in his people (v 6)

c Hezekiah stopped the fountain which is now known as Virgin's Fount (the upper Gihon) on the east of Ophel. Through the conduit he made (2 Ki. 20:20), the water from his fount was brought down to the lower Gihon (pool of Siloam). Now the upper Gihon was simply covered over and hidden from the enemy on the outside, making the water supply of Jerusalem safe by means of the 2 Gihons. Isaiah speaks of the waters of Shiloah that flow softly from their hidden fount beneath Ophel (Isa. 8:6). He also refers to these works of Hezekiah in Isa. 22:8-11. In Ps. 46:4 this river that makes glad is contrasted with the raging waters of Assyria.

d Question 38. Next, v 10.

e 6fold Statement of Faith:
1 Be strong and courageous (v 7)
2 Be not afraid nor dismayed because of Assyria, and the multitude with him
3 There are more with us than with him
4 With him is an arm of flesh, but with us is Jehovah (v 8)
5 He will help us
6 He will fight our battles

f This kind of help was not only the greatest in power, but the greatest in numbers as stated here. There were more angels and spirit beings on Israel's side than men in the army of Assyria. See 2 Ki. 6:16; Heb. 12:22-23.

g This is an example of true faith and trust in God and their king. They believed their king, and therefore, believed God who inspired him to say these things. Resting upon the words of another is true faith in that person. It literally means to put complete confidence in; reliance upon; and to cease from all worry (v 8).

h After this, which according to 2 Ki. 18:14-16 was after Hezekiah had already lost all the defensed cities of Judah outside of Jerusalem confessed his offense against the king of Assyria, and given him $1,448,550 in gold and silver. The Assyrian king not being satisfied with this replied that he wanted to take all the people captive to a land as good as this one (2 Ki. 18:32). Thinking he had Judah to the point of absolute surrender, he sent servants to Jerusalem to announce the terms (v 9-19). See notes on 2 Ki. 18.

i Questions 39-45. Next, 35:21.

*a These pagans actually thought that Hezekiah had removed the God of Israel from Judah, having heard that he had destroyed all the idols of the land. This shows how ignorant they were of the truth and the true God. Hezekiah had restored worship to Him and destroyed only the false gods that Jehovah had commanded should not be in the land.

*b The Assyrian monuments give evidence of a custom which illustrates the haughty language here. It was their practice to bring the idols of the various nations to Assyria where they were assigned a place among the captive gods. This passage shows them boasting that their god was more powerful than all others, so it was vain to expect Jehovah to rescue the people, especially since He did not rescue their brethren in Samaria (v 10-16; 2 Ki. 17).

ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants [c]spake yet *more* against the LORD God, and against his servant Hezekiah.

(4) Sennacherib insults God (2 Ki. 18:22,33-35)

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech [d]unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

(5) Hezekiah and Isaiah's prayer to God
(2 Ki. 19)

20 And for this *cause* Hezekiah the king, [e]and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

(6) God's angel destroys the army of Assyria
(2 Ki. 19:35; Isa. 37:36-38)

21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned [f]with shame of face to his own land. And when he was come into the house of his god, they that came forth of his

4. Hezekiah's prosperity

22 Thus [a]the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and [b]guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was [*c]magnified in the sight of all nations from thenceforth.

5. Hezekiah's sickness and recovery
(2 Ki. 20; Isa. 38)

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah [*d]rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

6. Hezekiah's public works and prosperity

27 ¶ [*e]And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped [*f]the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

7. Hezekiah's folly (2 Ki. 20:12-19; Isa. 39)

31 ¶ Howbeit in *the business of* [g]the

---

c This is no doubt one of the reasons Jehovah manifested His power over that of the Assyrians. He wanted to prove to them, as well as to men in all ages, that He was and still is the only true and living eternal God. Here His power was challenged and He was insulted by such talk, and so was His king over Judah; it was therefore time for Him to show Himself strong in behalf of those who trusted in Him (v 16). To do this Jehovah sent only one of the innumerable angels on Israel's side, and he slew 185,000 men in one night. As expressed in v 21, he cut off the mighty men of valor, the leaders, and captains of the army of Assyria (2 Ki. 19:35; Isa. 37:36-38). The question then was, If the gods of Assyria could not prevail over one angel, how could they prevail over Jehovah and the innumerable angels?

speaking loud enough to be heard on the walls of Jerusalem so that the people would become afraid and surrender (v 18). So an appeal was made not to speak in the ears of the people on the wall (2 Ki. 18:26).

e Two great men—King Hezekiah and Isaiah the prophet—prayed and cried to the God of heaven for deliverance; and they were heard (v 20).

f It takes such destruction of plans and the bringing to nought of such boasting as in v 10-19 to humble some men. The king of Assyria went to the house of his god in shame, and was slain by his own sons (v 21)

a The Lord Saved. Used 4 times:
  1 Saved Hezekiah and Jerusalem (v 22)
  2 Saved Israel (Ex. 14:30)
  3 Saved Israel that day (1 Sam. 14:23)
  4 Saved them with great deliverance (1 Chr. 11:14)

b Guided Them. Used 4 times:
  1 Guided them on every side (v 23)
  2 Guided them in His strength (Ex. 15:13)
  3 Guided them in the wilderness (Ps. 78:52)
  4 Guided them in His skillfulness (Ps. 78:72)

*c 3 Men Magnified by God:
  1 Hezekiah (v 23)
  2 Joshua (Josh. 4:14)
  3 Solomon (1 Chr. 29:25; 2 Chr. 1:1)
 3 Examples of Magnifying Self:
  1 Moab (Jer. 48:26, 42)
  2 The enemy of Israel (Lam. 1:9)
  3 Antichrist (Dan. 8:11)
 6 Things That Should Be Magnified:
  1 God's mercy (Gen. 19:19)
  2 God's name (2 Sam. 7:26; 1 Chr. 17:24)
  3 The Lord Himself (Ps. 35:27; 40:16)
  4 God's Word (Ps. 138:2)
  5 The name of the Lord Jesus (Acts 19:17)
  6 Christ Himself (Phil. 1:20)

*d The Bible says many good things about Hezekiah and records a few failures. See 25 Right Things Done by Hezekiah, note b, 29:3.
 3 Failures of Hezekiah:
  1 Rendered not proper praise to God for His many blessings (v 25-26)
  2 Surrender to Sennacherib (2 Ki. 18:14-16)
  3 Failure to detect spies (v31; Isa. 39:1-8)

*e 8fold Prosperity of Hezekiah:
  1 He had exceeding much riches (v 27)
  2 Great honor
  3 Treasuries for silver, gold, precious stones, spices, and jewels
  4 Treasuries for weapons
  5 Storehouses for crops (v 28)
  6 Stalls for flocks and herds
  7 Many cities (v 29)
  8 Many flocks and herds

*f See note c, 32:3.

g See Isa. 39.

sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

8. Death of Hezekiah (2 Ki. 20:20-21)

32 ¶ Now the [i]rest of the acts of Hezekiah, and [j]his goodness, behold, they *are* written in [k]the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 And Hezekiah [l]slept with his fathers, and they buried him in the [a]chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

400 CHAPTER 33

XV. Reign of Manasseh: fifty-five years
(2 Ki. 21:1-18)
1. Accession and character

1 Manasseh *was* twelve years old when he began to reign, and he reigned [b]fifty and five years in Jerusalem:

2 But [c]did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

2. Sixteen sins of Manasseh (2 Ki. 21:1-9)

3 ¶ For [d]he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

★ 4 [e]Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the [f]host of heaven in the two courts of the house of the LORD.

6 And he caused his children to [g]pass through the fire in the valley of the son of Hinnom: also he [*h]observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

★ 7 [*i]And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

3. Captivity of Manasseh to Babylon

---

of the Scientific Inquirers, who were sent to him from Babel, to inquire about the remarkable Event which had happened to the Earth." The Berkeley reads, "the sign which had occurred in the land" (v 31). This sign and remarkable event refers to the going back of the shadow on the sun dial, which was so remarkable that even the Chaldean astronomers came to inquire about the God who could turn the sun backward. Furthermore, Greek historians informed Alexander the Great that it was one of the great wonders recorded in their scientific books. This shows that the happening was not merely the moving of a shadow, but the going backward of the sun. The matter was known in various lands, and the Chaldeans came to inquire about it when they learned that it was caused by Israel's God.

i See 2 Ki. 18:1–20:21.

j See note b, 29:3.

k The Fenton reads, "But the rest of the doings of Hezekiah, and his piety, they can be seen written in the Visions of Isaiah-ben-Amoz, the Preacher, in the History of the Kings of Judah and Israel." The Berkeley also leaves out the word and which is in italics in the King James version meaning that it was supplied by the translators. It can be assumed from this that Isaiah could have written the history of Israel in its final form as we now have it in Judges, Ruth, 1 and 2 Samuel, and 1 and 2 Kings, except the last 4 or 5 chapters of 2 Kings which record things happening after his time. It is believed by some that Isaiah was killed during the reign of Manasseh, the son of Hezekiah. See note n, Pr. 25:1.

l This refers to bodily sleep, not soul sleep which is never mentioned in the Bible. Only the body dies and goes back to dust at physical death; therefore, it is the only part of man that goes to sleep thus. The soul and spirit which are immortal, are fully conscious in heaven or hell.

a Not said of any men before or after this that he was buried in the chiefest place of the tombs of the sons or descendants of David (v 33).

b Manasseh, one of the most wicked of all the 42 kings of Israel, reigned longer than any other—55 years. This was 14 years longer than the reign of any other except Uzziah, and 3 years longer than his. It can be explained only by the mercy of God. Manasseh did repent and serve God faithfully after his captivity to Babylon. How many years he was wicked is not known. There is this difference between him and Saul, Solomon, Uzziah and others—he began his reign as a wicked king but ended it as a good one; they began as good kings and ended their rule as bad ones (v 3-20).

c See note a, 1 Ki. 11:6.

d 18 Sins of Manasseh:
  1 He lived in all the abominations of the heathen whom the Lord had cast out of the land before Israel (v 2)
  2 Built again the high places which Hezekiah his father had broken down (v 3)
  3 Reared up altars for Baal
  4 Made groves (see ***Asherah***, p. 194)
  5 Worshipped and served all the host of heaven
  6 Built altars in the temple where God said His name should be forever (v 4)
  7 Built altars for all the host of heaven in the 2 courts of the temple (v 5)
  8 Caused his children to pass through the fire as burnt sacrifices to Moloch in the valley of the son of Hinnom (v 6)
  9 Observed times
  10 Used enchantments
  11 Used witchcraft
  12 Dealt with familiar spirits
  13 Dealt with wizards
  14 Lived wickedly to provoke God to anger
  15 Set up a carved image which he had made, in the temple (v 7)
  16 Made Judah and Jerusalem to err (v 9)
  17 Made them do worse than the heathen whom the Lord had destroyed for such sins
  18 Would not listen to God (v 10)

e 17th prophecy in 2 Chr. (33:4, unfulfilled). Next, v 7. The one prediction was that the Lord would have His name in Jerusalem forever.

f This refers to the sun, moon, stars, and planets of the heavens (v 5).

g See ***Moloch*** in Index.

*h For observing times, enchantments, witchcraft, and other forbidden practices, see note b, Lk. 12:29.

*i 18th prophecy in 2 Chr. (33:7-8, unfulfilled). Next, 34:24.
2 Predictions—Unfulfilled:
  1 In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, I will put My name forever (33:7)
  2 Neither will I remove the foot of Israel anymore from the land which I have appointed for your fathers (33:8)

✡ ✡ ✡

them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

4. Manasseh turns to God and is restored to his kingdom

12 And [*a]when he was in affliction, [*b]he besought the LORD his God, and humbled himself greatly before the God of his fathers,
13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. [*c]Then Manasseh knew that the LORD he *was* God.

5. Manasseh's defense preparations

14 [*d]Now after this [*e]he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

6. Religious revival under Manasseh

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.
16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.
17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.
18 ¶ Now the [f]rest of the acts of Manasseh, and his prayer unto his God, and the [g]words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.
19 His prayer also, and *how God* was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up [i]groves and graven images, before he was humbled: behold, they *are* written among the [j]sayings of the seers.

7. Death of Manasseh (2 Ki. 21:16-18)

20 ¶ So Manasseh [k]slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

XVI. Reign of Amon: two years (2 Ki. 21:19-26)
1. Accession and character

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned [l]two years in Jerusalem.
22 But he [m]did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon [a]sacrificed unto all the carved images which Manasseh his father had made, and served them;
23 And [b]humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

2. Death of Amon (2 Ki. 21:23-26)

24 And his servants conspired against him, and [c]slew him in his own house.
25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

401 CHAPTER 34

XVII. Reign of Josiah: thirty-one years
(2 Ki. 22:1–23:30)
1. Accession and character

1 Josiah *was* [d]eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.
2 And he [e]did *that which was* [f]right in the

[*j] Because of the sins of Manasseh the Lord brought the captains of the host of Assyria who took Manasseh to Babylon bound in fetters; that is, He permitted and even put it into their hearts to come (v 11).

[*a] Many people have to experience great affliction and calamity before they will seek the Lord and turn to Him with a whole heart. How much suffering they could save themselves if they would do such seeking first!

[*b] 4 Things Manasseh Did to Find God:
1 Sought God to deliver him from his affliction (v 12)
2 Humbled himself greatly before God
3 Prayed until God heard him (v 13)
4 Made supplication to Jehovah to bring him again to Jerusalem and his kingdom

[*c] Then—when God had delivered him from affliction and captivity and had brought him to his country and kingdom, he knew that Jehovah was God (v 13).

[*d] Now after this—after his captivity and restoration to his kingdom, he made certain preparations for the defense of his kingdom (v 14).

[*e] 10 Good Deeds After Conversion:
1 Manasseh built a high wall outside the city of David on the west side of Gihon and in the valley to the entering in of the fish gate, and encircled Ophel (v 14)
fied cities
3 Took away the strange gods (v 15)
4 Took the idol he had made from the temple
5 Took away all the altars he had built in the mount of the temple and in Jerusalem
6 Cast them out of the city
7 Repaired the altar of the Lord (v 16)
8 Sacrificed on the altar of the Lord in the temple
9 Commanded Judah to serve the Lord God of Israel
10 Permitted his people to use high places for making sacrifice to Jehovah only (v 17)

[f] See 2 Ki. 21:1-18.

[g] See 2 Ki. 21:10-15.

[h] Since his prayer and some other details are not mentioned in 1 and 2 Kings it is evident that there was another record concerning the kings which we do not have now (v12-13; 18-19).

[i] See ***Asherah***, p. 194.

[j] There must have been many records in the days of the writing of these histories which we do not have today, and which may yet be discovered.

[k] See note h, 9:31.

[l] This was the 4th shortest reign of any of the kings of Judah. 4 kings of the 10 tribes also reigned only 2 years (v 21).

[m] See note a, 1 Ki. 11:6.

[a] According to v 15, his father Manasseh took them away after his conversion; but according to this he did not destroy the images or they would not be here for Amon to commit sin with (v 22).

[b] 4 Sins of Amon:
1 Sacrificed to all the images that Manasseh had made (v 22)
2 Served these gods
3 Refused to humble himself as Manasseh had done (v 23)
4 Trespassed more and more

[c] One of 14 rulers of Israel to be assassinated (see note l, 1 Ki. 15:28).

[d] Josiah was the youngest of Israel's 42 kings to start reigning. His reign was the 16th of the kings of Judah since the division of the kingdom and lasted longer than that of any of the rulers of the 10 tribes except one, Jeroboam II (v 1).

[e] See note a, 1 Ki. 11:6.

[f] Josiah was the 8th and last good king of Judah besides David (note a, 1 Ki. 11:6).

✡ ✡ ✡

1 Walked in the ways of David (v 2)
2 Turned not to the right or left in following good
3 Sought God in his youth (v 3)
4 Began as a youth to purge Judah and Jerusalem from the high places and groves, the carved images and molten images
5 Broke down the altars of Baal (v 4)
6 Cut down the images that were high above the altars of Baal
7 Cut down the groves (see ***Asherah***, p. 194)
8 Cut down the carved images
9 Broke the molten images
10 Made dust of all the images and scattered it on the graves of them that had sacrificed to these gods
11 Burnt the bones of the priests upon their altars (v 5)
12 Cleansed Judah and Jerusalem
13 Cleansed all the cities of the 10 tribes that were left after the destruction of Samaria (v 6)
14 Repaired the house of God (v 8-17)
15 Rent his clothes when he heard the reading of the newly found law of Moses (v 19)
16 Commanded that inquiry be made of Jehovah concerning the book of the law of Moses (v 21)
17 Recognized the cause of the wrath of God upon Israel by hearing the law read
18 Humbled himself before God (v 27)
19 Wept before Jehovah when he heard the truth of the law of Moses
20 Gathered the elders of Israel to Jerusalem and read the law to all the people (v 30)
21 Made a covenant before the Lord to walk after Him; to keep His commandments, testimonies, and statutes with all his heart and soul; and to perform all the words of the law of Moses (v 31)
22 Caused all the people to agree to this covenant with God (v 32)
23 Took away all the abominations out of all countries that pertained to Israel (v 33)
24 Made all Israel to serve the Lord God
25 Kept the passover at the proper time and in the correct way (35:1-19)
26 Set priests in their charges (35:2)
27 Encouraged them to serve Jehovah in their courses (35:3-16)
28 Gave thousands of animals to the people for sacrifices (35:7)

of David his father, and declined *neither* to the right hand, nor to the left.

2. Religious revival under Josiah
(1) Idolatry destroyed

3 ¶ For in the eighth year of his reign, while he was yet young, he [h]began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the [i]groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and [j]strowed *it* upon the graves of them that had sacrificed unto them.

5 And he [k]burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of [l]Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

(2) Josiah repairs the temple (2 Ki. 22:3-7)

8 ¶ Now in the [m]eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to [a]Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of [b]Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to [c]repair and amend the house:

11 Even to the [d]artificers and builders gave they *it*, [e]to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, [f]to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [g]found a book of the

---

[h] Perhaps Zephaniah and Jeremiah were greatly used to influence Josiah, for both prophesied during his reign (Jer. 1:2; Zeph. 1:1)

[i] See ***Asherah***, p. 194.

[j] Note the thorough work: broke down, cut down, broke in pieces, made dust of, scattered on graves, and burnt (v 4-5, 7).

[k] Burnt the bones of priests, fulfilling 1 Ki. 13:2.

[l] All the 10-tribe territory was now under Judah; the 10 tribes had been taken into captivity (v 6; 2 Ki. 17).

[m] This was 5 or 6 years after Jeremiah began to prophesy (Jer. 2:2). The prophet was therefore present at the time of these reformations and the great passover feast of these chapters.

[a] The 24th high priest of Israel (see ***86 High Priests From Aaron to A.D. 70***, p. 395).

[b] Again we see that Judah was representative of all the tribes of Israel. Just as there was a remnant from Manasseh and Ephraim there were some left of every other tribe after the fall of Samaria and the captivity of the 10 tribes. In fact, the term Ephraim is used many times of the 10 tribes (v 9).

[c] This was the second time the temple was repaired—once under Josiah (34:8-10; 2 Ki. 12:5-12) and once under Joash (24:4-12; 2 Ki. 22:1-6).

[d] The term artificers and builders is one covering all manner of craftsmen or trades (v 11).

[e] Suggesting that there were business firms then as now—dealers in rock, lumber, and other building materials (v 11).

[f] It seems from this that the Levites played instruments and sang while the work on the temple was being done (v 12). They had the general oversight of all the work and were the scribes, officers, porters, gatekeepers, and treasurers of the temple (v 13-14).

[g] What a find! This was no doubt the original copy of the Pentateuch—the one actually written by Moses (v 14; cp. 2 Ki. 22:8). It could have been hidden during the reign of Manasseh or Amon or even some other wicked king before them. When the book was taken to the king and read before him he rent his clothes as a sign of utter despair (v 15-21). It must not be supposed that there was no other copy of the law of Moses up to this time, for many copies are frequently referred to in the historical books of Israel before this. But it is important, in view of present day criticism, to note that this copy was the one written by Moses. The Heb. should have been trans. literally here: The actual engraving of the law of the Ever-living in the hand of Moses. See also 35:6.

(3) The law discovered (2 Ki. 22:8-10)

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

(4) Sin discovered by the law (2 Ki. 22:11-14)

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

● 21 [a]Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

(5) Prophecy of judgment by Huldah the prophetess (2 Ki. 22:15-20)

22 And Hilkiah, and *they* that the king *had appointed*, went to [b]Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem [c]in the college:) and they spake to her to that *effect*.

●■23 ¶ And [d]she answered them, Thus saith the LORD God of Israel, Tell ye the man that

★ 24 [e]Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* [f]all the curses that are written in the book which they have read before the king of Judah:

25 [g]Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest [h]his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, [i]and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy [j]grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

(6) The law read to the people (2 Ki. 23:1-2)

29 ¶ [k]Then the king [l]sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

(7) Josiah makes a covenant with God and the people (2 Ki. 23:3)

31 And the king stood in [*a]his place, and [*b]made a covenant before the LORD, to walk

---

a The king commanded his servants to inquire of the Lord concerning all the curses pronounced in the law of Moses. He recognized that Israel had been breaking the law and that God had already sent wrath upon them for their sins (v 21). The record about curses in Lev. 26 and Dt. 27-28 was sufficiently clear to convict of sin.

b The messengers of the king went to Huldah the prophetess who dwelt in Jerusalem, to inquire of God about the wrath that had come upon Israel (v 22). It seems that more and more the prophets and prophetesses were being depended upon for the message of God instead of the high priest.

c The Heb. trans. college here is mishneh, a repetition; duplicate; double; second; twice as much. Some translate it: the second quarter of Jerusalem, the second ward of Jerusalem, the second part or second rank of buildings joining the palace (v 22)

d Huldah was as efficient as any of the men seers, and gave a message as quickly (v 23)

e 19th and last prophecy in 2 Chr. (34:24-28, fulfilled).

4 Predictions—Fulfilled:

1 I will bring evil upon this place, and the

that are written in the book they have read to the king of Judah (v 24)

2 My wrath shall be poured upon this place, and shall not be quenched (v 25)

3 To the king of Judah: Because your heart was tender, and you humbled yourself before God when you heard His words against this place and its inhabitants, and you rent your clothes and wept before Me, I have heard you; I will gather you to your fathers and you shall be gathered to your grave in peace (v 26-28)

4 Your eyes shall not see all the evil that I will bring upon this place and the inhabitants (v 28)

f See Lev. 26; Dt. 27-28.

g 2 Great Causes of Destruction (v 25):

1 They have forsaken Me

2 They have burned incense to other gods, to provoke Me to anger

h Here God acknowledged that the words of the book of the law of Moses were His words. Cp. 2 Tim. 3:16-17.

i 5 Things That Always Bring Peace:

1 A tender heart to comply with God

2 Self-humbling before Him (v 27)

3 Hearing God's Word

4 Being in earnest about conforming to God and His Word, as suggested by the rending of clothes

5 Weeping before Him in sincerity

j Heb. qeber, the tomb; grave; sepulchre; burying place for the body. Not sheol, the place for the souls of both the righteous and the wicked (before the resurrection of Christ), described in the N.T. as having a great gulf between 2 compartments (Lk. 16:17-31). Thy grave, not thy hell. See ***Hell***, p. 1030.

k Then—after reading the words of the law of Moses, and after seeking God for an answer and receiving the reply, the king sent for all the elders of Judah and Jerusalem to have them do something about the threatened wrath of God (v 29-30).

l 6 Steps in Turning Away Wrath:

1 He gathered all the elders and people to the temple to hear the Word of God (v 29-30)

2 Made a covenant with God (v 31)

3 Caused Judah to agree to keep the same covenant (v 32)

4 Took away all abominations out of Israel—things that God hated (v 33)

5 Made Israel serve God

6 Kept the passover and feast of unleavened bread—put the law into practice (35:1-19)

*a There was always a certain place reserved for kings in the temple—by one of the great pillars (v 31; 2 Ki. 11:13; 23:3).

*b Josiah made a covenant with God to keep the law, and also made Israel conform to it; this they did all the days of his life (v 31-33)

✡ ✡ ✡

ments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

(8) Josiah's further reformations (2 Ki. 23:4-20)

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

402 CHAPTER 35

(9) The Passover is kept (2 Ki. 23:21-27)

1 Moreover Josiah [d]kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he [e]set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that [f]taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not *be* a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

● 6 So kill the passover, and [g]sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah [h]gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes [i]gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites [b]in their courses, according to the king's commandment.

11 And they [*c]killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites [*d]flayed *them*.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the *other* holy *offerings* [*e]sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

14 And [*f]afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the [*g]porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

(10) Josiah keeps the feast of Unleavened Bread

17 And [*h]the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was [*i]no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the [j]eighteenth year of the reign of Josiah was this passover kept.

3. Josiah wars against Necho, king of Egypt, and is slain (2 Ki. 23:28-30)

---

1 To walk after the Lord
2 Keep His commandments
3 Keep His testimonies
4 Keep His statutes
5 To do this with all the heart
6 To do it with all the soul
7 To perform the words of the covenant as written in the law

d Josiah and his people kept the passover and feast of unleavened bread in a fashion never kept in Israel since the days of Samuel (v 1, 18).

e He not only kept the passover and the feast of unleavened bread much more completely than any other king since the days of Samuel, but he also made many reforms and set up the whole program of 24 courses for the priests, Levites, and other services of the temple (v 2-6).

f The people were taught the Word of God (v 3). This will always be the first fundamental of any revival or religious reform in any generation.

g Set yourselves apart, not cleanse yourselves from sin (v 6). See ***Sanctification*** in Index.

h Josiah's Personal Gifts to the People:

30,000 lambs, kids @ $20	$ 600,000
3,000 bullocks @ $325	975,000
Total est. value	$ 1,575,000

i Gifts of the Ecclesiastical Princes:

From the Chief Priests:

2,600 lambs @ $20	$ 52,000
300 oxen @ $325	97,500
Total est. value	$ 149,500

From the Chief Levites:

5,000 lambs @$20	$ 100,000
500 oxen @ $325	162,500
Total est. value	$ 262,500

a Here and in v 9 the term small cattle is in italics, meaning it was supplied by the translators. It refers to the lambs for the passover; the oxen were for the feast of unleavened bread.

b The 24 courses, as ordained by David (1 Chr. 24–25).

*c Only lambs were permissible to use in the passover (v 11; Ex. 12).

*d Flayed—skinned.

*e Sod—boiled.

*f Afterward. Contrast with Ez. 34 where God condemned the priests and leaders for feeding themselves before the people.

*g Porters—gatekeepers.

*h The people of the 13 tribes that were in Judah are called the children of Israel here, showing that the term is applied as much to the kingdom of Judah as it was for a time to the 10-tribe kingdom (v 17).

*i This was also said of Hezekiah's observance of the passover. The statement was true in both cases, for Hezekiah kept a passover such as had never been kept up to his day (30:26); and here Josiah kept one that was greater than Hezekiah's (v 18).

j This was 5 or 6 years after Jeremiah began his ministry (v 19; Jer. 1:2).

pared the temple, Necho [a]king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, [b]What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

4. Lamentation for Josiah

25 ¶ And [c]Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* [d]written in the lamentations.

26 Now the [e]rest of the acts of Josiah, and his [f]goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

403

CHAPTER 36

XVIII. Reign of Jehoahaz: three months
(2 Ki. 23:31-33)
1. His accession

hoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

2. Jehoahaz defeated: taken captive to Egypt (2 Ki. 23:33)

3 And the [h]king of Egypt put him down at Jerusalem, and condemned the land in an hundred [i]talents of silver and a [j]talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

XIX. Reign of Jehoiakim: 11 years
(2 Ki. 23:34–24:7)
1. Accession and character

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he [*a]did *that which* was evil in the sight of the LORD his God.

2. Jehoiakim taken by Nebuchadnezzar to Babylon

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, [*b]to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

XX. Reign of Jehoiachin: three months and ten days (2 Ki. 24:6-16)
1. Accession and character

---

k After all this—after all his religious reforms, Josiah made his great mistake of fighting Egypt unnecessarily; for this he died (v 20-24).

a Called Pharaoh Necho. Founder of the 25th dynasty during the reign of Manasseh, king of Judah. He came up against Carchemish, the fortress of Chemosh, on the river Euphrates, and Josiah went out to meet him in war. Necho sent ambassadors urging him not to meddle in the matter as he had no quarrel with the house of Judah. Josiah was stubborn and would not listen, so the 2 kings went to battle and Josiah was killed (v 20-24).

b Question 46. Next, 36:23.

c First mention of Jeremiah in Chronicles (v 25). He began his ministry in the 13th year of Josiah (Jer. 1:2).

d This does not refer to the book of Lamentations in our Bible, but to other records of Lamentations concerning Josiah about 35-36 years before the subject of the Lamentations by Jeremiah (v 25).

e See 2 Ki. 22:1–23:30.

f This means that his goodness was in harmony with obedience to the law of the Lord as written in the law of Moses, and not that the good acts of Josiah were written in the law of the Lord, unless we consider the that law (v 26). They were really additions to the law of Moses and not a part of the contents of his writings.

g Then—after the death of Josiah, the people of Israel made Jehoahaz, the son of Josiah, king of Judah on the throne of David in Jerusalem (v 1). He reigned 3 months, the shortest of any reign in Judah (v 2), though not as short as that of 2 kings in the 10-tribe kingdom. Zimri reigned only 7 days (1 Ki. 16:15) and Shallum only 1 month (2 Ki. 15:13). Jehoahaz was a wicked king, or he would not have been destroyed. In 2 Ki. 23:32 we read that he did that which was evil in the sight of God.

h Necho, king of Egypt, who had killed Josiah in battle, took Jerusalem and made Judah pay 100 talents of silver ($192,000) and a talent of gold ($29,085).

i A talent of silver had a value of $1,920.

j A talent of gold had a value of $29,085.

*a See note a, 1 Ki. 11:6.

*b It is not clear how long Jehoiakim was captive in Babylon. He served the king of Babylon 3 years and then rebelled. The 4th year of Jehoiakim was the first year of Nebuchadnezzar (Jer. 25:1), and Daniel says that it was in the 3rd year of Jehoiakim that Nebuchadnezzar came against Jerusalem (Dan. 1:1-3); so he must not have become king yet when he took Jehoiakim captive. Counting the 3 years of Jehoiakim and the 3 years that he served Nebuchadnezzar before he rebelled accounts for 6 of the 11 years he was king of Judah (2 Ki. 24:1).

3 Deportations to Babylon:

1. The one under Jehoiakim. During this deportation Daniel and the 3 Hebrew children were taken to Babylon, with an indefinite number of others. The vessels of the temple were also taken (v 6; 2 Ki. 24:14; Dan. 1:1-3).
2. The one under Jehoiachin (v 10; 2 Ki. 24:10-16). In this Mordecai and Esther were taken to Babylon (Esther 2:5-6).
3. The one under Zedekiah (v 20; 2 Ki. 25). With this last deportation the 70 years of predicted Babylonian captivity began (v 21; Jer. 25:9-12; Dan. 9:2).

Some consider the captivity of Manasseh a deportation (33:11) and make it the first of 4 deportations; but since this was many years before the beginning of the actual destruction of Judah as a nation, we do not count it as such. It does not seem reasonable that Manasseh's personal captivity would have anything to do with the fall of Judah as predicted by the many prophets.

* * *

he began to reign, and he reigned three months and ten days in Jerusalem: and he [d]did *that which was* evil in the sight of the LORD.

2. Jehoiachin taken by Nebuchadnezzar to Babylon (2 Ki. 24:11-16)

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, [e]with the goodly vessels of the house of the LORD, and made Zedekiah [f]his brother king over Judah and Jerusalem.

XXI. Reign of Zedekiah: eleven years (2 Ki. 24:17–25:30)

1. Accession and character

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he [g]did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before [h]Jeremiah the prophet *speaking* from the mouth of the LORD.

2. Zedekiah rebels against Nebuchadnezzar (2 Ki. 24:20)

13 And [i]he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

3. Final captivity to Babylon: eight sins for which Judah was taken captive (cp. 2 Ki. 17)

14 ¶ Moreover all the chief of the [a]priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, [b]till *there was* no remedy.

17 Therefore [*c]he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

■ 21 [*a]To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, [*b]to fulfil threescore and ten years.

XXII. Restoration of Israel from Babylon: decree of Cyrus, fulfilling Isa. 44:28; 45:1-4,13; cp. Ezra 1)

22 ¶ Now [+c]in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. [*d]Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

24:8, the error being made, no doubt, by a copyist. Such a mistake was easy to make in transcribing numeral letters of the Hebrew text. Jehoiachin had to be more than 8 years old, for 3 months later, when taken to Babylon, he had several wives (2 Ki. 24:15). He had seed also (Jer. 22:28), and this would require him to be more than 8 years of age.

[d] See note a, 1 Ki. 11:6.

[e] These must have been vessels that had been made and collected together to take the place of those which had been taken from the temple to Babylon during the first deportation as in note b, above (v 10).

[f] Literally, his uncle, being the youngest son of King Josiah and nearly the same in age as Jehoiachin. The word brother here means next of kin (v 10; 2 Ki. 24:17; 1 Chr. 3:15). Jehoiachin was the son of Jehoiakim and grandson of Josiah.

[g] See note a, 1 Ki. 11:6.

[h] Jeremiah and Zedekiah had many troublesome times together. Zedekiah is mentioned 48 times in Jeremiah and only 14 times outside this book. See notes on Jeremiah.

[i] 5 Sins of Zedekiah:
  1 Did evil in the sight of Jehovah
  2 Humbled not himself (v 12)
  3 Rebelled against Nebuchadnezzar after promising to rule for him (Ez. 17:11-20)
  4 Stiffened his neck (v 13)
  5 Hardened his heart against turning to Jehovah

[a] 5 sins of the priests and people:
  1 Transgressed very much in committing all the abominations of the heathen (v14)
  2 Polluted the house of the Lord
  3 Mocked God's messengers (v 16)
  4 Despised His words
  5 Misused His prophets

[b] This happened to a once godly nation and it can happen to others, even to any individual who will persist in sin as Israel did (v 16). God dealt with them until there was no remedy.

[*c] 12 judgments of God for sin:
  1 God brought the king of Babylon upon Judah (v 17)
  2 He slew their young men with the sword in the temple of God
  3 He had no compassion upon the young man, old man, or maiden
  4 He took all the vessels of the house of God, great and small, to Babylon (v 18)
  5 He took all the treasures of the temple, the king, and the princes to Babylon
  6 He burnt the house of God (v 19)
  7 He broke down the wall of Jerusalem
  8 He burnt all the palaces with fire
  9 He destroyed all the godly vessels of the great houses
  10 He carried the rest of the people to Babylon as captives (v 20)
  11 He made them slaves to himself and his sons until Babylon was overthrown by the Medes and Persians
  12 He made their land desolate (v 21)

[*a] God permitted Judah to go down completely and suffer the bitterness of shame and despair because there was no remedy for them otherwise. The condition continued for 70 years, and the land enjoyed its sabbaths (v 21; Jer. 25:9-12; Dan. 9:2).

[*b] See 3 Periods of 70 Years, note k, Dan. 9:2.

[+c] In the first year of Cyrus, king of Persia, the Lord stirred up his spirit to make a proclamation throughout all his kingdom. He put it in writing, saying that the God of heaven had charged him to build Him a house in Jerusalem in Judah. He also gave freedom to all of Israel so that any who chose to do so could return to the homeland (v 22-23).

[*d] Question 47. Last question in 2 Chronicles. This book is the last one in the Hebrew Bible, and the last words are very impressive: The Lord his God be with him, and let him go up.

✡ ✡ ✡

duty it was to record events during the time of whatever king or kings they served under. These records were put into one book by the final author or authors. The one book was divided into two by the Septuagint translators about 294-289 B.C. If written by Isaiah and Ezra in its final form the book was compiled 743-683 B.C. and 546-461 B.C.

Author: It seems that Isaiah and Ezra were the authors or final compilers using the public records of the nation of Israel. Among the recorders were Nathan, Gad, Iddo, Ahijah, Jehu, and others (2 Chr. 9:29; 12:15; 20:34; 26:22; 32:32; 36:22-23 with Ezra 1:1-4; 1 Chr. 9:10-16 with Neh. 11:10-17).

Proof of authorship: It seems from 2 Chr. 32:32 that Isaiah wrote the history of the kings of Israel and Judah. This not only applies to Samuel and Kings, but could also apply to 1 Chr. 1:1–2 Chr. 32:33. Ezra completed the history by writing 2 Chr. 33-36. Ezra was president of the Great Synagogue, a college of learned Jews which originated with him and formed the O.T. Canon of Scripture. The books passed upon then are the ones making up the complete Old Testament as found in the Septuagint (Gr. version), the Hebrew Bibles, and the versions in many other languages which we have copies of today. See ***Canon of the Bible***, p. 817.

Theme: Genealogical background of the Israelite leaders and of the coming Messiah, and a history of the kingdom of Judah and of the ancestors of Jesus Christ, according to the flesh. See ***Notes on Chronicles***, p. 749.

Purpose: To show the divine reason for the dealings of God with Israel and why the Davidic kingdom was not allowed to continue perpetually.

Statistics: 14th book of the Bible; 36 chapters; 822 verses; 26,074 words; 583 verses of history; 32 verses of fulfilled prophecy; 7 verses of unfilled prophecy; 42 predictions; 45 commands; 8 promises; and 21 messages from God (1:7, 11; 3:12; 11:4; 12:5, 7; 15:1; 16:7; 18:6, 18, 24; 19:2; 20:15, 37; 21:12; 24:20; 25:7, 16; 28:9; 34:23; 36:21); 47 questions.

2 CHRONICLES NOTES CONTINUED

22 Requests of Solomon (2 Chr. 6:16)

1 Keep with David that which You have promised him (v 16)
2 Let Your word be verified, which You have spoken to David (v 17)
3 Have respect for my prayer and supplication v19
4 Hearken to the cry and prayer which I pray before You
5 Let Your eyes be upon this house day and night (v 20)
6 Hearken to the prayer which I pray toward this place
7 Hearken to my supplications and to those of Your people Israel, which they shall make toward this place (v 21)
8 Hear from heaven, Your dwelling place
9 When You hear, forgive
10 Hear from heaven, and do, and judge Your servants justly (v 23)
11 Hear from heaven, and forgive the sin of Your people Israel, and bring them again to their own land (v 25)
12 Hear from heaven, and forgive the sin of Your servants, and Your people Israel when they confess to You and turn from their sin (v 26-27)
13 Hear from Heaven the prayers and supplication made by any man when he spreads forth his hands in this house (v 29-30)
14 Hear from heaven the prayers of the stranger that comes to pray in this house, that all people may fear Your name and know that this house which I have built is called by Your name (v 32-33)
15 Hear from heaven the prayers of Your people when they are in war and they pray toward this place (v 34-35)
16 Hear from heaven when Your people are defeated and taken captive; and when they return to You with all their heart in the land of captivity, and when they pray toward this house, maintain their cause and forgive them (v 36-39)
17 Let Your eyes be open and Your ears attentive to the prayer that is made in this place (v 40)
18 Arise, O Lord God, into Your resting place, You and the ark of Your strength (v 41)
19 Let Your priests be clothed with salvation
20 Let Your saints rejoice in Your goodness
21 Turn not away the face of Your anointed (v 42)
22 Remember the mercies of David Your servant

221 Prayers of the Bible (2 Chr. 7:14)

176 in O.T. and 45 in N.T.

In the following list of Bible prayers we give only actual, worded prayers, not references to prayer. All statements as "he prayed, he entreated the Lord, he called upon the name of the Lord, " etc., are not prayers; they merely mention that certain people prayed.

6 Prayers in Genesis:

1 Abraham for an heir, 40 words (15:2-3). Answered because God had promised (21:1-8).
2 Abraham for Ishmael to be his heir, 7 words (17:18). Unanswered because it was not in harmony with God's word and plan.
3 Abraham for Sodom to be spared if 10 persons were righteous, 176 words (18:23-32). Unanswered because 10 righteous persons were not found (19:24).
4 Eliezer, steward of Abraham, for a bride for Isaac, 110 words (24:12-14). Answered because it was according to God's word (12:1-3, 7; 13:15; 15:18; 17:7, 19; 21:12).
5 Jacob for a blessing (28:20-22). Answered because of God's plan for him (32:1–33:17).
6 Jacob for deliverance from Esau, 130 words (32:9-12). Answered because of God's word and plan for him (25:19-23; 26:3; 27:28-29; 28:3-4, 13-15; 32:9).

References to prayer, entreating the Lord, calling on the name of the Lord, and groaning and being afflicted (12:7-8; 13:4; 16:11; 20:17-18; 25:21-23).

4 Prayers in Exodus:

7 Moses for Aaron to go with him, 16 words (4:13). Answered because God wanted to please Moses (4:14-17).
8 Moses in complaint to God for not delivering Israel, 42 words (5:22-23). Answered because of God's word (3:8, 12, 17-22).
9 Moses for forgiveness for Israel, 39 words (32:31-32). Answered because of atonement and intercession (32:11-14, 30-35) and because of God's word (33:1-6, 12-14).
10 Moses for God's presence to go with Israel to Canaan, 138 words (33:12-13, 15-16). Answered because of God's word (33:12-14) and His grace (33:17).

References to groaning, sighing, crying, and entreating the Lord (2:11, 23-25; 3:7, 9; 10:16).

9 Prayers in Numbers:

11 Aaron for the blessing of God upon the people, 32 words in the form of benediction (6:24-26). Answered because of God's promise (6:27).
12 Moses for God to bless on the journey, 27 words (10:35-36). Answered when Israel lived free from sin, but unanswered when they sinned, which was according to God's word (Ex. 32:32-33). See ***Plagues*** and ***Blessings*** in Index.
13 Moses in complaining to God because the burden was too heavy, 136 words (11:10-15). Answered because of God's words (11:16-20, 25-30).
14 Moses for God to show him what to do to give the people flesh, 56 words (11:21-22). Answered because of God's word (11:21) and to show His power (11:23).
15 Moses for the healing of Miriam, 8 words (12:13). Answered because of God's love for Moses (12:14-16).
16 Moses for God to spare Israel and uphold His own honor, 208 words (14:13-19). Answered because of Moses' prayer (14:20).
17 Moses for judgment on sin, 20 words (16:15). Answered because of sin (16:23-34).
18 Israel for forgiveness of sin, 25 words (21:7). Answered because of Moses' prayer and by type of Christ on the cross (21:7-9; 3:14-16).
19 Moses for a new leader of Israel, 56 words (27:16-17). Answered because of God's plan for Israel (27:18-23).

References to prayer (11:2; 21:7).

2 Prayers in Deuteronomy:

20 Moses asking to go over into Canaan, 59 words (3:24-25). Unanswered because of sin (3:26; Num. 20:12).
21 Moses for Israel to be spared, 114 words (9:26-29). Answered because of intercession of Moses (Ex. 32:11-14).

References to prayer (9:20, 26), also what to pray for elders at murder trials (21:6-9) and what all Israel should pray after obedience to the law (26:5-15).

2 Prayers in Joshua:

22 Joshua in complaint because God had not given victory, 90 words (7:7-9). Answered so sin could be put away (7:10-15).
23 Joshua in the form of a command for the sun and moon to stand still, 14 words (10:12). Answered because of necessity for time to finish God's work (10:13).

9 Prayers in Judges:

24 Israel for guidance, 14 words (1:1). Answered

the nation (1:2).
25 Gideon for revelation and guidance, 135 words (6:13, 15, 17-18, 22). Answered because of God's word and will for Israel (6:12, 14, 16, 20-21, 23).
26 Israel for deliverance and forgiveness of sins, 36 words (10:10, 15). Answered because of God's plan for Israel (11:1-33).
27 Jephthah for victory, 55 words (11:30-31). Answered because of God's plan for Israel (11:32).
28 Manoah for an angel to appear and give him directions, 91 words (13:8, 11-12, 15, 17). Answered because of God's plan for Israel (13:9, 11, 13, 16, 18).
29 Samson for one last victory, 33 words (16:28). Answered because of his reconsecration to the Nazarite vows (13:4-5; 16:22).
30 Israel for guidance, 14 words (20:23). Answered because of judgment on sin.
31 Israel for guidance, 19 words (20:28). Answered because of judgment on sin.
32 Israel for revelation, 24 words (21:3). No answer recorded.

6 Prayers in 1 Samuel:

33 Hannah for a son, 55 words (1:11). Answered because of God's plan for Israel (1:20-23) and promises to bless with children upon obedience (Lev. 26:3-13; Dt. 28:1-14).
34 Hannah to express gratitude for answered prayer, 264 words (2:1-10). No request to answer.
35 Saul for guidance, 16 words (14:37). Unanswered because of sin (13:1-14; 14:37).
36 David for guidance, 7 words (23:2). Answered because of God's plan (23:2).
37 David for revelation, 72 words (23:10-12). Answered because of God's plan.
38 David for revelation, 10 words (30:8). Answered because of God's plan.
References to prayer (7:9; 8:6; 12:18; 15:11; 28:6).

4 Prayers in 2 Samuel:

39 David for revelation, 16 words (2:1). Answered because of God's plan.
40 David for revelation, 14 words (5:19). Answered because of God's plan (5:19).
41 David for fulfillment of Davidic covenant, 364 words (7:18-29). Answered partially, and will be fulfilled in all eternity when Christ comes to reign (Isa. 9:6-7; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).
42 David for forgiveness of sin, 29 words (24:10). Answered, but judgments fell (24:11-25).
References to prayer (5:23; 12:16; 15:7-8; 21:1).

5 Prayers in 1 Kings:

43 Solomon for wisdom, 146 words (3:6-9). Answered because it pleased God (3:10-14).
44 Solomon, prayer of dedication, 1,050 words (8:23-53). Answered according to obedience of Israel.
45 Elijah for resurrection of boy, 35 words (17:20-21). Answered because of faith in God (17:22-24; Heb. 11:35).
46 Elijah for fire from heaven, 63 words (18:36-37). Answered because of faith (18:38).
47 Elijah for death, 18 words (19:4). Unanswered because contrary to God's plan which was to translate him and permit him to live bodily in heaven until time to come back to earth as one of the two witnesses (2 Ki. 2:9; Zech. 4:11-14; Mal. 4:5-6; Rev. 11:3-11).
References to prayer (13:6; 18:42-43).

3 Prayers in 2 Kings:

48 Elisha for his servant's eyes to be opened, 11 words (6:17). Answered by faith.
49 Hezekiah for deliverance, 133 words (19:15-19). Answered by faith (19:35).
50 Hezekiah for a longer life, 30 words; he received

2 Prayers in 1 Chronicles:

51 Jabez for enlarged coast, 33 words (4:10). Answered because of God's word to give Israel all the land (4:10; Gen. 15:18-21).
52 David for Solomon and Israel, 326 words (1 Chr. 29:10-19). Answered partially, in the temporary obedience to God of Solomon and Israel.
References to prayer (5:20; 21:26; 23:30).

2 Prayers in 2 Chronicles:

53 Asa for victory, 50 words (14:11). Answered by faith (14:12-14).
54 Jehoshaphat for victory, 224 words (20:6-12). Answered by faith (20:20-25).
References to prayer (15:13; 33:13).

2 Prayers in Ezra:

55 Ezra—prayer of thanksgiving, 50 words (7:27-28).
56 Ezra for forgiveness and help, 419 words (9:5-15). Answered (10:1-19).
References to prayer (8:21-23).

9 Prayers in Nehemiah:

57 Nehemiah for confession of sins and help, 256 words (1:5-11).
58 Nehemiah for judgment, 53 words (4:1-6).
59 Nehemiah for help, 7 words (6:9).
60 Nehemiah for help, 31 words (6:14).
61 Israel—confession of sins, 1,205 words (the longest prayer, 9:5-38).
62 Nehemiah for blessing, 29 words (13:14).
63 Nehemiah for blessing, 18 words (13:22).
64 Nehemiah for judgment, 21 words (13:29).
65 Nehemiah for blessing, 7 words.
References to prayer (2:4; 4:9; 8:6).

7 Prayers in Job:

66 Job—prayer of thanksgiving and resignation, 30 words (1:20-22).
67 Job in complaint and for relief and forgiveness, 114 words (7:17-21). Answered (42:10).
68 Job in complaint and for relief, 571 words (9:25–10:22). Answered (42:10).
69 Job in complaint and for life and forgiveness, 198 words (14:13-22). Answered (42:10).
70 Job for a fair trial, 48 words (23:3-5). Answered (chs. 38-42).
71 Job, prayer of confession, 34 words (40:3-5)
72 Job, prayer of repentance, 87 words (42:1-6). Answered (42:10).

72 Prayers in Psalms:

73–123 David. In 50 prayer-psalms he made requests for various blessings, most of them being answered because of faith in God's promises (3-7, 9, 12-13, 16-17, 19-20, 22, 25-31, 35-36, 38-41, 51, 54-61, 64, 69-70, 86, 108-109, 119, 124, 132, 139-144). The ones unanswered will be answered in due time for David even prayed about future events.
124–138 An unknown psalmist, perhaps David, for many kinds of blessings, which were granted or will be granted (10, 33, 43-44, 71, 85, 88, 102, 106, 118, 120, 123, 125, 129, 137).
139–143 Asaph made many requests to God (in 5 prayers) for various kinds of blessing which were granted or will yet be granted (74, 79-80, 82-83).
144 Moses makes requests to God (90).
145 Ethan made requests for God to remember the reproach of His servants (89).

Thus in 72 of the 150 psalms there are personal requests to God, making them definitely prayer-psalms. A few of the other 78 may also be considered such because of the general nature of the subject matter. Even in the listed prayer-psalms [illegible] requests listed under ***Requests*** in Index.

3 Prayers in Isaiah:

146 Isaiah for cleansing, 38 words (6:5). Answered (6:6-7).
147 Hezekiah for deliverance, 133 words (37:16-20). Answered (37:36).
148 Hezekiah for healing and length of days, 30 words (38:3). Answered (38:5).
References to prayer (1:15; 7:11; 16:12; 26:16; 55:6-7). There are also prayers that Israel will make in the time of their restoration as a nation (12:1-6; 64:1-12).

11 Prayers in Jeremiah:

149 Jeremiah, confession of inability to obey God, 12 words (1:6).
150 Jeremiah, accusing God, 24 words (4:10).
151 Jeremiah for judgment, 80 words (10:23-25). Answered (Dan. 5).
152 Jeremiah, questioning God, 133 words (12:1-4).
153 Jeremiah for help for Judah, 95 words (14:7-9).
154 Jeremiah for help for Judah, 81 words (14:20-22)
155 Jeremiah, judgment, 118 words (15:15-18).
156 Jeremiah for judgment, 158 words (17:13-18).
157 Jeremiah for judgment, 174 words (18:19-23).
158 Jeremiah for judgment, 214 words (20:7-12).
159 Jeremiah, concerning captivity of Judah, 209 words (32:17-25).
References to prayer (7:16; 11:14; 14:11; 21:2; 29:7; 12; 37:3; 42:2, 4, 20).

4 Prayers in Lamentations:

160 Jeremiah for judgment, 108 words (1:20-22).
161 Jeremiah for consideration, 113 words (2:20-22)
162 Jeremiah for judgment, 158 words (3:55-66).
163 Jeremiah for the oppressed people of Judah, 300 words (5:1-22).

Jeremiah could be called the praying prophet as well as the weeping prophet. He has 15 recorded prayers.

3 Prayers in Ezekiel:

164 Ezekiel protesting what God wanted him to do, 41 words (4:14).
165 Ezekiel for the remnant, 20 words (9:8).
166 Ezekiel for the remnant, 14 words (11:13).

2 Prayers in Daniel:

167 Daniel for forgiveness of sins and fulfillment of prophecy, 550 words (9:1-19).
168 Daniel for revelation, 11 words (12:8).
References to prayer (2:17-18; 6:10).

2 Prayers in Amos:

169 Amos for forgiveness, 16 words (7:2).
170 Amos for help, 16 words (7:5).

3 Prayers in Jonah:

171 Sailors for mercy, 33 words (1:14). 9)
172 Jonah for deliverance from hell, 198 words (2:1-
173 Jonah for death, 70 words (4:2-3).

3 Prayers in Habakkuk:

174 Habakkuk for God to act, 75 words (1:1-5).
175 Habakkuk for judgment, 156 words (1:12-17).
176 Habakkuk for revival, 474 words (3:2-19).

17 Prayers in Matthew:

177 Jesus, The Lord's prayer, 66 words (6:9-13).
178 Leper for healing, 9 words (8:2). Answered (8:3).
179 Centurion for healing of his servant, 73 words (8:6-9). Answered (8:13).
180 Disciples for help from drowning, 5 words (8:25). Answered (8:26).
181 Demons for temporary liberty, 37 words (8:29-

182 A ruler for healing, 18 words (9:18). Answered (9:25).
183 A woman for healing, 11 words (9:21). Answered (9:22).
184 2 blind men for healing, 8 words (9:27). Answered (9:29-30).
185 Jesus giving thanks to God, 38 words (11:25).
186 Peter to walk on water, 13 words (14:28). Answered (14:29).
187 Peter for help from drowning, 3 words (14:30). Answered (14:31).
188 A woman for healing of her daughter, 36 words (15:22-27). Answered (15:28).
189 A man for healing of his son, 39 words (17:15-16). Answered (17:18).
190 A mother for exaltation of her 2 sons, James and John, 23 words (20:21). Unanswered because of wrong motive and not in harmony with God's plan (20:23).
191 2 blind men for healing, 27 words (20:30-33). Answered (20:34).
192 Jesus to be saved from death in the garden before He could die on the cross, 62 words (26:39-44). Answered (Heb. 5:7).
193 Jesus on the cross, 9 words (27:46).

References to prayer (6:5-13; 7:7-11; 9:37-39; 14:23; 18:19-20; 21:22; 23:14).

2 Prayers in Mark:

194 A demon for temporary freedom, 31 words (1:23-24).
195 Jesus in healing a deaf mute, 2 words—the shortest prayer (7:34). Answered (7:35).

References to prayer (1:35; 6:41, 46; 9:23; 11:22-24).

7 Prayers in Luke:

196 Simeon in blessing Jesus, 43 words (2:29-32).
197 Rich man in hell, 80 words (16:24-31).
198 10 lepers for healing, 5 words (17:13). An-
199 A Pharisee in boasting of his righteousness, 34 words (18:11-12). Unjustified (18:14).
200 A publican for mercy, 7 words (18:13). Answered, justified (18:14).
201 Jesus on the cross, 10 words (23:34).
202 Jesus on the cross, 8 words (23:46).

References to prayer (3:21-22; 5:16; 6:12; 9:28-29; 11:1-13; 18:1-18; 22:31-32).

5 Prayers in John:

203 Nobleman for healing of child, 7 words (4:49). Answered (4:50).
204 People for living bread, 6 words (6:34).
205 Jesus for resurrection of Lazarus, 40 words (11:41-43). Answered (11:44).
206 Jesus for glorification, 19 words (12:27-28). Answered (12:28).
207 Jesus for disciples, 638 words (17:1-26).

References to prayer (7:37-39; 14:12-15; 15:7, 16; 16:23-26).

6 Prayers in Acts:

208 Disciples for successor to Judas, 41 words (1:24-25). Answered (1:26).
209 Peter for healing of lame man, 12 words (3:6). Answered (3:7-8).
210 Disciples for boldness and power, 178 words (4:24-30). Answered (4:31-33).
211 Stephen for enemies, 13 words (7:59-60).
212 Paul for instruction, 12 words (9:5-6). Answered (9:5-6).
213 Peter for resurrection of Tabitha, 2 words (9:40). Answered (9:40-41).

References to prayer (1:14; 3:1; 6:4; 8:22, 24, 34; 10:9, 31; 12:5; 16:13-16).

8 Prayers in Revelation:

214 Elders in worship, 27 words (4:11).
216 All creatures in worship, 22 words (5:13).
217 Martyrs for vengeance, 22 words (6:10).
218 Great multitude in worship, 13 words (7:10).
219 Angels in worship, 23 words (7:12).
220 Glorified saints in worship, 56 words (19:1-6).
221 John for the coming of Jesus Christ a second time, 5 words (22:20).

Besides the actual worded prayers in these 30 books of the Bible, there are many passages in them, as well as in some of the 36 books containing no prayers, that give much instruction on the subject of prayer. It is supposed by some that there are a number of prayers in the epistles, but in reality these books contain only statements to Christians regarding the apostles praying for them that God would bless them, or they give instructions for Christians to pray and tell them what to pray for. These are not actual prayers addressed to God, as is clear (Rom. 1:8-10; 16:20; Eph. 1:15-20; 3:13-21; Phil. 1:2-7; Col. 1:3-14; 1 Th. 1:2-3; 3:9-13; 1 Tim. 1:3-7; 2 Tim. 4:14-18; Jas. 5:13-18). For these facts see ***Prayer*** in Index.

36 Prayerless Books of the Bible

1 Leviticus
2 Ruth
3 Esther
4 Proverbs
5 Ecclesiastes
6 Song of Solomon
7 Hosea
8 Joel
9 Obadiah
10 Micah
11 Nahum
12 Zephaniah
13 Haggai
14 Zechariah
15 Malachi
16 Romans
17 1 Corinthians
18 2 Corinthians
19 Galatians
20 Ephesians
21 Philippians
22 Colossians
23 1 Thessalonians
24 2 Thessalonians
25 1 Timothy
26 2 Timothy
27 Titus
28 Philemon
29 Hebrews
30 James
31 1 Peter
32 2 Peter
33 1 John
34 2 John
35 3 John
36 Jude

404 CHAPTER 1

I. The returning remnant (Ezra 1–2)
1. Decree of Cyrus (2 Chr. 36:22-23; Isa. 41:2-3, 25; 44:28; 45:1-4, 13; 46:11)

1 [*b]Now in the [*c]first year of [d]Cyrus king of Persia, that the word of the LORD [e]by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, [f]The LORD God of heaven hath given me all the kingdoms of the earth; [g]and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

● 3 [h]Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, ([i]he *is* the God,) which *is* in Jerusalem.

● 4 And whosoever remaineth in any place where he sojourneth, let [j]the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

2. Preparation for return from Babylon: 5,400 vessels of gold and silver plus other items

5 ¶ [k]Then rose up the [l]chief of the fathers of [m]Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

7 ¶ Also [n]Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, [o]the prince of Judah.

9 And this *is* the [p]number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the captivity that were brought up from Babylon unto Jerusalem.

405 CHAPTER 2

3. The returning remnant: first expedition under Zerubbabel
(1) The people: over 24,193 (Neh. 7:5-38)

1 Now these *are* the children of the province that [*a]went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came [b]with Zerubbabel: [c]Jeshua,

---

a See ***Books of Ezra and Nehemiah***, p. 816.

*b Now connects the book of Ezra to the last statement in 2 Chronicles, which also records the decree of Cyrus, as in v 1-4 here.

*c This was about 538 B.C.

d See ***Kings of Persia***, p. 816.

e See Isa. 44:28-45:1; Jer. 25:9-12.

f This knowledge of God was given to Cyrus by his mother, the Jewish queen Esther, and Mordecai and Nehemiah. He was brought up in Jewish training and taught about God and His Word.

g See God's prophetic charge (Isa. 44:28–45:4, 13; 46:11). No doubt Jehovah, who had predicted his name and work 150-200 years before fulfillment, also spoke personally to Cyrus or made His will known to him in some other way (v 2).

h Question 1. Next, 4:22.

i Cyrus acknowledged Jehovah as the true God in his decree (v 3).

j Their Persian, Median, Assyrian, and other neighbors (v 4).

k Then—after the decree of Cyrus which freed every Israelite to go back to Palestine, there rose up the chief of the fathers of Judah and Benjamin, and the priests and Levites, with all others whom God stirred up to restore the nation of Israel (v 5).

l These chief fathers are named in ch. 2.

m See ***Jews and Israel the Same People***, p. 816.

n Not only did Cyrus yield himself as a tool and a servant of God to liberate Israel from captivity and to decree the rebuilding of Jerusalem and the temple, but he also sent all the vessels of the house of the Lord back to Jerusalem, which Nebuchadnezzar had taken away (v 7-11; 2 Ki. 24:13; 25:14; 2 Chr. 36:7; Jer. 27:18-22; 28:6; 52:18-19; Dan. 1:2; 5:2).

o Sheshbazzar, meaning Oh sun god, protect the son, was the Chaldean name of Zerubbabel who was made governor of Judah over the returned exiles (1:8, 11; 5:14-16; 6:7). This man laid the foundation of the temple (5:16). Called Zerubbabel in 2:2; 3:2, 8; 4:2-3; 5:2; Neh. 7:7; 12:1, 47; Hag. 1:1, 12-14; 2:2-4, 21-23; Zech. 4:6-10.

p 5,400 Vessels of Gold and Silver:

1st class chargers of gold	30
1st class chargers of silver	1,000
2nd class chargers of gold	30
2nd class chargers of silver	410
Other vessels	1,000
Miscellaneous vessels	2,930
Total (v 9-11).	5,400

What kind of vessels the unspecified ones were is not known, except that they were of gold and silver. Only 2,470 are numbered here, and then a total of 5,400 is mentioned, so we have to supply the 2,930. Besides these, there were 29 silver knives (v 9).

*a Went up out of captivity, being one of those who had been taken to Babylon by Nebuchadnezzar and who could prove his family genealogy (v 1-70).

b These exiles went up under Zerubbabel whom Cyrus made governor of Judah (v 2; note o, 1:8 with Neh. 7).

c Jeshua, Jehovah is salvation. 9 Jeshua's:
  1 A high priest and helper of Zerubbabel (v 2; 3:2-9; 4:3; 5:2; 10:18; Neh. 7:7). Called Joshua (Zech. 3:1; 6:11-13)
  2 A priest (v 36; Neh. 7:39; 1 Chr. 24:11)
  3 A Levite in Hezekiah's time (v 40; Neh. 7:43; 2 Chr. 31:15)
  4 Father of Jozabad (Ezra 8:33)
  5 Another exile (v 6; Neh. 7:11)
  6 Father of Ezer (Neh. 3:19)
  7 A Levite under Ezra (Neh. 8:7; 9:4-5; 12:8, 24)
  8 Son of Azariah (Neh. 10:9)
  9 Joshua—Jeshua being a name given to the early leader of Israel who followed Moses (Neh. 8:17)

✡ ✡ ✡

[h]Bilshan, [i]Mispar, [j]Bigvai, [k]Rehum, [l]Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of Pahathmoab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

18 The children of Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

21 The children of Bethlehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

24 The children of Azmaveth, forty and two.

25 The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Bethel and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other Elam, a thousand two hundred fifty and four.

32 The children of Harim, three hundred and twenty.

33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Senaah, three thousand and six hundred and thirty.

(2) The priests returning from Babylon: over 4,289 (Neh. 7:39)

36 ¶ The priests: the children of [a]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of [b]Immer, a thousand fifty and two.

38 The children of [c]Pashur, a thousand two hundred forty and seven.

39 The children of [*d]Harim, a thousand and seventeen.

(3) The Levites returning from Babylon: over 341 (Neh. 7:43)

40 ¶ The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

(4) The Nethinims or temple servants and Solomon's servants: over 392 (Neh. 7:46-62)

43 ¶ The [*e]Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

e Seraiah, Jehovah is Prince. 9 Seraiah's:
  1 One of 12 leaders of the returning exiles (v 2; Neh. 10:2; 12:1, 12). Called Azariah (Neh. 7:7)
  2 A scribe under David (2 Sam. 8:17)
  3 Chief priest when Nebuchadnezzar took Jerusalem (Ezra 7:1; 2 Ki. 25:23; 1 Chr. 6:14; Jer. 52:24)
  4 A captain in Judah (2 Ki. 25:23; Jer. 40:8)
  5 Son of Kenez (1 Chr. 4:13-14)
  6 A Simeonite (1 Chr. 4:35)
  7 A priest (Neh. 11:11; 12:1)
  8 Officer under Jehoiakim (Jer. 36:26)
  9 Brother of Baruch (Jer. 51:59, 61)

f Reelaiah, trembling caused by Jehovah. One of the 12 leaders of returning exiles (v 2). Called Raamiah (Neh. 7:7).

g Mordecai, worshipper of Merodach. An exile leader (v 2; Neh. 7:7) and cousin of Esther. Mentioned 38 times in the book of Esther (Ezra 2:5–10:3). Mordecai could have been one of those that had seen the first temple (Ezra 3:12), for he was taken captive with Jehoiachin; he could have lived through the 70 years of servitude (Esther 2:5-7).

h Bilshan, searcher. One of 12 leaders of the exiles (v 2; Neh. 7:7).

i Mizpar, writing. One of the 12 leaders of returning exiles (v 2). Called Mispereth (Neh. 7:7).

j Bigvai, happy. 3 Bigvai's:
  1 One of 12 leaders of the returning exiles (v 2, 14; Neh. 7:7, 19)
  2 Another returning exile (Ezra 8:14)
  3 A man who sealed the covenant (Neh. 10:16)

k Rehum, pity. 4 Rehum's:
  1 One of 12 leaders of the returning exiles (v 2). Called Nehum (Neh. 7:7)
  2 A Persian (Ezra 4:8-9, 17, 23)
  3 A Levite (Neh. 3:17)
  4 A signer of the covenant (Neh. 10:25)

l Baanah, son of grief. 3 Baanah's:
  1 One of 12 leaders of returning exiles (v 2; Neh. 7:7; 10:27)
  2 One of David's heroes (2 Sam. 23:29; 1 Chr. 11:30)
  3 A captain in Israel (2 Sam. 4:5-12)

a Head of the 9th course (1 Chr. 24:11).

b Head of the 16th course (1 Chr. 24:14).

c Jer. 20:1; 21:1; 1 Chr. 9:12.

*d Head of the 3rd course (1 Chr. 26:8).

*e Nethinims, temple servants (v 43, 58, 70; 7:7, 24; 8:17-20; Neh. 3:26, 31; 7:46, 60, 73; 10:28; 11:3, 21; 1 Chr. 9:2).

✡ ✡ ✡

Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

(5) Register of people without pedigree (Neh. 7:61-62)

59 And these *were* they which went up from Telmelah, Telharsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

(6) Register of priests without pedigree (Neh. 7:63)

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

62 These sought their register *among* those that were reckoned [a]by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the [b]Tirshatha said unto them, that they should not eat of [c]the most holy things, till there stood up a priest [d]with Urim and with Thummim.

7,337 servants and 200 singers (Neh. 7:66-67)

64 ¶ The whole congregation together *was* [e]forty and two thousand three hundred *and* threescore,

65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

(8) Their substance and gifts (Neh. 7:68-73)

66 Their [f]horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They [*a]gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and [*b]one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and [*c]all Israel in their cities.

406 CHAPTER 3

II Restoration of worship
1 Building the altar

1 And when the [*d]seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of [*e]Jozadak, and his brethren the priests, and Zerubbabel the [*f]son of Shealtiel, and his brethren, and builded the altar of the God of Israel,

---

priests by genealogy were accepted (v 62).

b Tirshatha, a Persian title for governor. Here it refers to Zerubbabel (v 63; Neh. 7:65). In Neh. 8:9; 10:1 it refers to Nehemiah. The Heb. title would be Pechah (Neh. 5:14, 18; 12:26).

c This refers to what remained of the meal offering, sin offering, and the right shoulder of the peace offerings (Lev. 2:3; 10:12-17; Num. 18:9-10).

d See ***Urim and Thummim***, p. 185.

e 42,360 of Those Registered:

1	Children of Parosh (v 3)	2,172
2	Of Shephatiah (v 4)	372
3	Of Arah (v 5)	775
4	Of Pahath-moab, Jeshua, and Joab (v 6)	2,812
5	Of Elam (v 7)	1,254
6	Of Zattu (v 8)	945
7	Of Zaccai (v 9)	760
8	Of Bani (v 10)	642
9	Of Bebai (v 11)	623
10	Of Azgad (v 12)	1,222
11	Of Adonikam (v 13)	666
12	Of Bigvai (v 14)	2,056
13	Of Adin (v 15)	454
14	Of Ater (v 16)	98
15	Of Bezai (v 17)	323
16	Of Jorah (v 18)	112
17	Of Hashum (v 19)	223
18	Of Gibbar (v 20)	95
19	Of Bethlehem (v 21)	123
20	Men of Netophah (v 22)	56
21	Men of Anathoth (v 23)	128
22	Children of Azmaveth (v 24)	42
23	Of Kirjatharim, Chephirah, and Beeroth (v 25)	743
24	Of Ramah and Gaba (v 26)	621
25	Men of Michmas (v 27)	122
26	Men of Bethel and Ai (v 28)	223
27	Children of Nebo (v 29)	52
28	Of Magbish (v 30)	156
29	Of another Elam (v 31)	1,254
30	Of Harim (v 32)	320
31	Of Lod, Hadid, and Ono (v 33)	725
32	Of Jericho (v 34)	345
33	Of Senaah (v 35)	3,630
34	Of Jedaiah (v 36)	973
35	Of Immar (v 37)	1,052
36	Of Pashus (v 38)	1,247
37	Of Harim (v 39)	1,017
38	Of Jeshua and Kadmiel (v 40)	74
39	Of Asaph (v 41)	128
40	Children of porters (v 42)	139
41	Of the Nethinims and Solomon's servants (v 43-58)	392
42	Children of questionable Israelites (v 59-60)	652
	Total listed	29,818
	Not listed	12,542
	Total of v 64	42,360
43	Servants, maids of v 65	7,337
44	Singing men and women of v 65	200
	Grand Total	49,897

f Their Animals for Travel:

Horses (v 66)	736
Mules	245
Camels (v 67)	435
Asses	6,720
Total	8,136

*a Cash Gifts for Rebuilding Temple:

1,060 drams of gold @ $5.28	$	5,596.80
5,000 lbs. or 500,000 shekels (100 shekels per lb.) of silver @ 64¢ per shekel		320,000.00
Total cash	$	325,596.80

A dram was a daric or the equivalent of $5.28.

*b 100 priests' garments of unknown value for the priestly wardrobe (v 69).

*c The statement "all Israel in their cities" proves that the Jews who returned from Babylon, of all the tribes of Israel, were representative of the whole nation and that the Jews were all Israel (v 70).

*d The 7th month was October—when the feast of tabernacles was held (v 1, 4).

*e Jozadek was the son of Seraiah (1 Chr. 6:14-15), and so was Ezra (7:1). These brothers were uncles of Jeshua, the high priest.

*f Zerubbabel was really the son of Pedaiah, Shealtiel's younger brother; but by Shealtiel having no sons, and the royal line being continued in the person of his nephew Zerubbabel, the nephew was accounted his son (1 Chr. 3:19).

✡ ✡ ✡

ten in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings [h]morning and evening.

2. Feasts and new moons observed again

4 They kept also [i]the feast of tabernacles, [j]as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

3. Preparations to rebuild the temple

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But [k]the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, [l]to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

4. Temple foundation laid: loud weeping and shouting

8 ¶ [m]Now in the second year of their coming unto the house of God at Jerusalem, in the second month, [a]began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the

Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

407 CHAPTER 4

III. Restoration work hindered

1. Seeking to weaken Judah by alliance

1 Now when [b]the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do;* and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [c]Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

2. Various hindrances in building the temple

4 [*a]Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And [*b]hired counsellors against them,

---

[g] This shows that the returning exiles had the law of Moses. See Dt. 12:5-7.

[h] This refers to the restoration of Israel's worship in Jerusalem. An altar was made and morning and evening sacrifices were offered, according to the law (v 1-3). Following this, the worship at the new moons and all set yearly feasts of the Lord were established (v 4-5).

[i] The feast of tabernacles was the yearly gathering when Jews dwelled in booths for 8 days to commemorate their deliverance from Egypt where they had no permanent homes.

[j] See Lev. 23:34-43; Dt. 16:13-15.

[k] The foundation of the temple was not laid, therefore, until after the worship had been restored.

materials to be prepared and brought to Jerusalem before starting the actual building of the temple. Evidently arrangements were made by Cyrus to provide money for such materials (v 7).

[m] It must be remembered that this refers to the 2nd year of the coming of Zerubbabel and all those recorded in ch. 2; Neh. 7:5-73, and the 2nd year after the decree of Cyrus (1:1-4).

[a] The beginning of the temple foundation brought a great celebration in Israel. The ceremonies described in v 8-13 were similar to ground-breaking events today—ceremonies preceding great projects. The Levite men from 20 years old and upward were the ones who set forward the work (v 8). Other workmen participated while the priests and Levites blew trumpets and sang praise to Jehovah, in courses (v 9-11). The people experienced so much joy, shouting, and weeping, that no one could discern between the noise of the shouts of joy and the weeping (v 11-13).

[b] As usual, when God begins to bless His people the devil raises up adversaries to oppose His work. Here the enemies of Israel came posing as friends and worshippers of Jehovah and offered to build with them. They bragged about worshipping Jehovah from the days of Esarhaddon, son of Sennacherib, king of Assyria (v 1-20). A priest had been sent to them many years before but they (the Samaritans) did not know Jehovah. We read that they feared the Lord, but served their own gods (2 Ki. 17:28-41).

[c] The offer of the Samaritans was rejected by the elders because Israel wanted to remain a separated people (v 3). This was what God had required of Israel from the very beginning. They were to be a separate people in all phases of life and an example of God to all nations. On the whole, they have never intermarried. God permitted intermarriage and even blessed such on rare occasions, but the practice for the nation was contrary to His law and will (Dt. 7:3).

[*a] Since their offer to help build the temple was rejected by the elders of Israel, the adversaries tried other methods of weakening the will of the Jews to build. They hired counselors against them who sought to turn Cyrus and Darius, kings of Persia, against the restoration of Jerusalem and the temple work (v 4-5). They accused the Jews of building with the thought of rebelling as before. History showed them doing such before the destruction of their nation (v 6-16).

[*b] They hired men in the court of Cyrus and the other kings following him, to seek stoppage, or at least delay of the restoration work (v 5)

✡ ✡ ✡

king of Persia, even until the reign of [a]Darius king of Persia.

3. Temple restoration hindered by accusation in letter to Ahasuerus the king

6 And in the reign of [e]Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

4. Letter to Artaxerxes to hinder the temple work

7 ¶ [f]And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the [g]Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the [h]chancellor and Shimshai the scribe [i]wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the [j]rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble [k]Asnappar brought over, and set in the cities of Samaria, and the rest *that are* [l]on this side the river, and at such a time.

5. Copy of the letter to Artaxerxes

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and [a]hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, [b]and the walls thereof set up, [*c]by this means thou shalt have no portion on this side the river.

6. Decree of Artaxerxes the king to stop the temple work

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and [*d]search hath been made, and it is found that this city of old time hath [*e]made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been [*f]mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

---

in 1:1-4, or Cyrus II, according to the Cylinder of Cyrus. See ***Kings of Persia***, p. 816.

d This Darius must not be identified as Darius the Mede of Dan. 5, who was the father of Cyrus and the husband of Queen Esther. He must be identified as Darius Hystaspis, the 9th of the ***Kings of Persia*** listed on p. 816. He was the 3rd king after Cyrus.

e This could not refer to the Ahasuerus of Esther 1:1, who was the father of Cyrus. The word Ahasuerus is simply a title meaning Mighty, a title claimed by several kings of Persia. Here perhaps it refers to Cambyses, the son of Cyrus. It could not refer to Cyrus himself, for he is mentioned in this record (v 5); he was the one that made the decree of liberation for Israel in the first year of his reign (1:1-4). Such a letter would not have been written to him in the beginning of his reign, for he had just made the decree to liberate the Jews at that time. It is logical to believe that in the beginning of the reign of the next king, he was written to in such a manner. By then the Jews were back in Judah. It no doubt took several years during the reign of Cyrus for the people to return, get settled in the land, prepare materials and get started on the work. Cyrus reigned for 9 years and his son Cambyses reigned 7 which means that the work was done in the ruling period of both (see 6:15).

f This king was Hytaspes, the successor of Cambyses; he reigned 7 months between Cambyses and Darius Hystaspis who is referred to in v 24. He made a decree that the work should be discontinued and this was enforced. The work was stopped by force until the 2nd year of Darius Hystaspis (v 17-24) when proper investigation was made and the original decree of Cyrus confirmed (v 24; 5:1–6:18). Hytaspes could have been called Artaxerxes, which means Great King, as well as some others of the Persian kings. Since the words Darius, Ahasuerus, and Artaxerxes are titles, any one or all of them could have been used by any of these kings. To decide which one is definitely referred to on the basis of such titles is impossible. We can only go by the time element in such passages.

g This was the Aramaic, a dialect of Damascus and a Semitic language akin to the Hebrew, but sufficiently different to be unintelligible to the common Jew (v 7; 2 Ki. 18:26).

h The Lord of judgments—a title of the Persian governor of Samaria. Every Persian governor was accompanied to the province by a royal scribe, or secretary, who had a separate and independent authority (v 8).

i The text of 4:8–6:18 is in Syriac; 6:19–7:11 is in Hebrew; and 7:12-26 is in Syriac. See **BIBLE INTRODUCTION**, p. 817.

j Representatives of the 8 different peoples that settled in Samaria after the captivity of the 10 tribes (v 9; 2 Ki. 17).

k Assurbanipal, the only Assyrian king who got into Elam and held Shushan, the capital (v 10).

l This side (western side) of Euphrates.

a See 2 Ki. 24-25; 2 Chr. 35-36.

b Again, this is proof that the walls had not yet been completed. Therefore, Neh. 1:1–7:4 had not been fulfilled up to this point in the events of Ezra. Both the temple and the walls were in the process of being built, and this was the reason for the opposition. Had the walls been completed, the men who forced the stoppage of the work in the temple could have been kept out (v 23).

*c 5 Facts Certified to the King:

1 They will not pay toll, tribute, or custom to you (v 13)
2 You will be dishonored (v 14)
3 Jerusalem has been a rebellious city, and hurtful to kings (v 15)
4 The city was destroyed because of many rebellions
5 You will have no portion on this side of the Euphrates (v 16)

*d The king did make search and found the accusations against Judah and Jerusalem to be true—mighty kings had ruled many countries from this place and collected tribute from many lands (v 17-22).

*e Judah had been guilty of a number of insurrections against foreign kings who had sought to enslave them (2 Ki. 24-25; 2 Chr. 35-36).

*f Such as David, Solomon, Asa, Uzziah, Hezekiah, and others (v 20).

these men to cease, and that this city be not builded, [h]until *another* commandment shall be given from me.

● 22 Take heed now that ye fail not to do this: [i]why should damage grow to the hurt of the kings?

7. Temple work suspended

23 ¶ Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they [j]went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

408 CHAPTER 5

IV. Restoration work continued (Ezra 5–6)

1. Work on the temple started again through prophecy

1 [k]Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

2. Jews' enemies seek to hinder the building again (cp. Ezra 4)

3 ¶ [a]At the same time came to them Tatnai, [b]governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, [c]Who hath commanded you to build this house, and [d]to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 [e]But the [f]eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

3. Letter to Darius pleading for the temple work to cease

6 ¶ [*g]The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus; [*h]Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of [*i]the great God, which is builded with [*j]great stones, and timber is laid in the walls, and this work

g The letter from the enemies of Israel in Samaria caused the king to make search and give commandment that the work on the walls and temple should cease. By this time about 16 years had passed since the decree of Cyrus as in 1:1-4. Many thousands of Jews had gone back to their own land, much work on the walls had been done, and the temple work was in progress. The entire decree of Cyrus was canceled for the time being, until the 2nd year of the new king which would be at least 1-2 more years (v 21-24).

h Until, implying that this commandment concerning the rebuilding of Jerusalem and the temple was not final. Evidently further investigation was determined before final action would be taken (v 21). This king, known as Gomates, the Pseudo-Smerdis, was soon slain by Darius Hystaspis, the real heir to the throne. Search was continued; then in the 2nd year of his reign the final decree to continue the rebuilding of the city and temple was given (v 24; 5:1–6:18).

i Question 2. Next, 5:3.

j Went in haste, and with force and power (v 23). The Jews could have resisted, and thus they would have hurt their cause by doing exactly what they were accused of doing in the letter to Artaxerxes (v 15-16). Instead, when they received definite word from the king, they did what they thought best—temporarily suspended the work (v 24). In the meantime God was dealing with the new king, Darius Hystaspis, to put it into his heart to allow continuation of the work that Cyrus had decreed.

k Then—during this time of cessation of the work, the Lord began to stir up the prophets Haggai and Zechariah who were at Jerusalem. They began to encourage the Jews to resume the work on the temple regardless of whether the decree would be confirmed. They were inspired by the Holy Spirit who knew full well that the decree to build the temple would soon be confirmed and thus all hindrances by enemies would be defeated by civil authority. The work was actually started again through these prophets (v 1-2). When they gave prophecies that the work should begin again, the governor, Zerubbabel, rose up and began to build again. Then the enemies of the Jews began again to hinder the work. They sent a letter to Darius urging him to cause the work to cease if he wished to maintain his control of this side of the Euphrates. Darius, however, after learning of the original decree by Cyrus, recon-

further hindrance. The temple was finished in the 6th year of the reign of this Darius, but the walls were not completed until many years later, under Nehemiah in the times of trouble, as recorded in Neh. 2-6; Dan. 9:25.

a At the same time—when the Jews began working on the temple again, the governor on the western side of the Euphrates came and demanded to know who had given such authority when Artaxerxes had commanded the work to cease. He wanted the names of the men who were responsible (v 3-4).

b Tatnai was governor of Syria, and Zerubbabel was governor in Judah (v 6, 14; 6:6-13; 8:36; Hag. 1:1, 14; 2:2, 21).

c Questions 3-4. Next, v 9.

d Another proof that the walls were being built —that they were not finished (v 3).

e This new work on the temple only gave the enemies of Israel another occasion to bring the matter before the new king, Darius Hystaspis, and get his ruling on the decree of Artaxerxes in 4:17-22. It also gave the Jews an opportunity to continue the work until they themselves heard from the new king (v 5).

f God was with the Jews, so that they were under the burden to build—they could not cease. He was also dealing with Darius, called Darius I in profane history. This ruler is not to be confused with Darius the Mede of sacred history (Dan. 5) who was the Ahasuerus of Esther 1:1, the husband of Esther and father of Cyrus, a man who had reigned some 17 years before. Darius I made search and considered the decrees of Cyrus and Artaxerxes. He finally concluded that he should confirm the order of Cyrus instead of the one made by the king he had to execute for pretending to be the rightful heir to his throne—the man who had caused the work stoppage (6:1-18). God knew what the outcome would be when the matter was brought to the attention of the new king, so He stirred the Jews up to continue the work of rebuilding the temple even before this.

*g The first letter was written by Rehum of Samaria; this one was written by Tatnai, governor of Syria (v 6). He was the one who had heard about the Jews working on the temple again after orders to discontinue had been given, and had gone to Jerusalem to investigate (v 3-5). He now considered it his duty to write Darius I to get his final decision on the matter.

*h Note the salutation of this letter written in ancient time (v 7).

*i It is noticeable that this Syrian governor called Jehovah the great God. No doubt it was well-known among all pagan nations what the God of Israel had done in the past.

*j Rolling stones, that is, stones too great to handle without moving them on rollers(v8)

9 Then asked we those elders, *and* said unto them thus, [k]Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded [l]these many years ago, which a [m]great king of Israel builded and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, [n]he gave them [o]into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But [p]in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

14 And the [q]vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* [r]Sheshbazzar, whom he had made governor;

● 15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even [a]until now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, [b]whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

409

CHAPTER 6

4. Darius confirms the decree of Cyrus (Ezra 1:1-4)

1 [c]Then Darius the king made a decree, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

● 3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof [d]threescore cubits, *and* the breadth thereof threescore cubits;

● 4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:

● 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which *are* beyond the river, be ye far from thence:

● 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

● 8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

● 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

● 11 [*a]Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name

l About 520 years before.

m King Solomon (1 Ki. 1-11; 2 Chr. 1-6).

n These Jews were humble and honest about their past, explaining who they were (v 11), how they had proved God and why they were sent into captivity (v 12), how Cyrus had made the decree to send them back to build the temple, and how even the vessels of the former temple had been sent back with them (v 13-17).

o See 2 Ki. 24:2; 25:8-11.

p 1:1-4; 2 Chr. 36:22-23.

q 1:7-8; 6:5.

r Zerubbabel (v 16-17; 3:8; Zech. 4:9).

a Exactly how many years it took Zerubbabel to rebuild the temple is not stated but certain facts suggest a period of at least 18 to 20 years. The work was begun in the 2nd year of the return from Babylon (3:8-13), and it was completed in the 6th year of Darius Hystaspis (6:15).

Years Building as Follows:

1	Beginning with 2nd year from Babylon, which was the 2nd year of Cyrus who reigned 9 years (1:1; ***4 Persian Kings***, p. 1482)	7
2	Reign of Cambyses (***4 Persian Kings***, p. 1482)	7
3	Years into rule of Darius I (6:15)	6
	Total years of period	20

Solomon was $7\frac{1}{2}$ years building his temple compared to $20\frac{1}{2}$ here, if we count the 7 months of Artaxerxes who reigned before Darius I. For Herod's temple it took 46 years of building time (Jn. 2:20). The reason for it taking so long in the case of Herod and Zerubbabel is that the number of workers employed was so small. Solomon had 153,000 workers compared to a few hundred or thousand at these other times. See ***Temple*** in Index.

b The Syrian governor was no doubt ignorant of the decree of Cyrus. If so, he was honest and sincere in his request for an investigation of the claims the Jews had made at this time (v 17).

c Then—after Darius I had received this letter, he commanded a search of the records of Cyrus to see if he had made any such decree. A roll containing it was found, even giving certain dimensions of the temple (v 1-5). Darius then gave his decision: the work on the temple should proceed as decreed by Cyrus (v 6-7). He even commanded Tatnai and the other peoples of his provinces west of the Euphrates to help the Jews with the king's tribute, and to give animals and other things necessary for sacrifices. Whoever hindered the work from this time on, would be destroyed (v 8-12).

d The temple height was to be 60 cubits of 125 ft., counting 25 in. to the cubit; and the breadth (really the length) was to be 60 cubits or 125 ft. This was the same length as Solomon's temple; but the height here seems out of proportion, being twice as much as Solomon's structure (2 Chr. 3:3-4, notes). There must have been a copyist's mistake concerning this. Cp. 2 Chr. 3:4, notes, where it says the house was to be 120 cubits (or 250 ft.) high. Darius I recognized his need of prayers for himself and his sons (v 10). A good characteristic in any man!

*a The decree of Darius I not only confirmed that of Cyrus made 17 or 18 years before, but it also listed penalties for hindering the work and invoked the judgment of the God of heaven upon the guilty (v 11-12).

that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I Darius have made a decree; let it be done with speed.

5. Building of the temple prospered through prophecy

13 ¶ [b]Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

6. The temple finished and dedicated with sacrifices and joy

15 And this house was finished [c]on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an [d]hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their [e]divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

7. The Passover again kept

19 And the children of the captivity [f]kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And [g]the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

8. Feast of Unleavened Bread kept with great joy

22 And [a]kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of [*b]the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

410 CHAPTER 7

V. Second expedition under Ezra (Ezra 7–8)

1. Genealogy of Ezra

1 Now [*c]after these things, in the reign of [*d]Artaxerxes king of Persia, [*e]Ezra the

---

b Then—after Tatnai had received the decree from Darius I, they hasted speedily to fulfill the command of the king (v 13). Under these circumstances the Jews prospered and finished the temple, according to the commandment of 3 persons:

1 The God of Israel (v 14)
2 Cyrus the Persian
3 Darius the Persian

c The temple was finished on the 3rd day of the month Adar (March), in the 6th year of the reign of Darius I (v 16).

d Dedication Sacrifices:

100 bullocks @ $325.00 . .	$ 32,500.00
150 gal. flour @ 80¢	120.00
300 qts. wine @ $1.60 . . .	480.00
300 qts. oil @ $1.40	420.00
200 rams @ $20.00	4,000.00
200 gal. flour @ 80¢	160.00
400 qts. wine @ $1.60 . . .	640.00
400 qts. oil @ $1.40	560.00
400 lambs @ $20.00	8,000.00
200 gal. flour @ 80¢	160.00
600 qts. wine @ $1.60 . .	960.00
600 qts. oil @ $1.40	840.00
12 goats @ $20.00	240.00
6 gal. flour @ 80¢	4.80
18 qts. wine @ $1.60 . . .	28.80
18 qts. oil @ 1.40	25.20
Total est. cost	$ 49,138.80

e The 24 courses of the priests and those of the Levites were started again (v 18). Though these courses were not written in the law of Moses but in 1 Chr. 24-25, they were a part of the worship of the temple as written in the law of Moses. This is the true meaning here in v 18.

f The first passover mentioned in all the 20 years of the returned exiles, though it does not say that it was the first one. It plainly implies however that this was the first one at the new temple of Zerubbabel (v 19-21).

g These Jews are again addressed as the children of Israel. There were many from Manasseh and Ephraim and the other tribes, all called Jews 69 times in Ezra, Nehemiah, and Esther out of 84 times the words Jew and Jews are used in the O.T. We must conclude then that Israelites of all the tribes are Jews and all Jews are Israelites.

a The keeping of the feast of unleavened bread by the exiles is mentioned here for the first time. However, it does not say that this was the first observance of the feast during that period. We do know that this was the first at the new temple of Zerubbabel (v 22).

*b This was Darius I (v 8-12), but why he was called the king of Assyria can only be explained by the fact that the Assyrians had been the great ruling power in western Asia for so long that the sacred writers continued the title with those who inherited the old Assyrian power and dominion (v 22; 2 Ki. 23:29).

*c After these things—after the return of 42,360 exiles (1:1–2:70), after the setting up of the altar and the restoration of worship (3:1-7), and after the rebuilding of the temple (3:8–6:22), Ezra led a second expedition of exiles from Babylon to Judah (7:1–8:36). This does not mean that only two groups returned from captivity, but these are the only ones mentioned in Ezra. The first one was led by Zerubbabel. See 1:1–2:70. The phrase after these things settles it that Ezra had not been in Jerusalem during the events of chs. 1-6, and that he came for the first time to Judah immediately after the rebuilding of the temple as in ch. 6. To place Nehemiah before Ezra is entirely unscriptural.

*d This Artaxerxes was none other than Darius Hystaspis, or Darius I—the Darius of 4:24; 5:1–6:22, and not the Artaxerxes of 4:7-23. The history in chs. 5-6 is continued with the same king. Thus the term Artaxerxes, meaning Great King, is applied to these last two kings of Medo-Persia. Three other Persian kings who followed Darius I also used this title (see ***4 Persian Kings***, p. 1482). The Artaxerxes here reigned for 35 years. One year after the completion of the temple, in his 6th year, Ezra left Babylon with the captives of chs. 7-8 (v 7).

*e Ezra, help. 3 Ezra's:

1 A Judahite (1 Chr. 4:17)
2 Head of one of the 24 courses of priests after the exile (Neh. 10:2-8; 12:1, 13)
3 A famous scribe and priest (7:1-25; 10:1-16; Neh. 8:1-12; 12:26, 36). He was a man of great moral strength, learning, humility, self-denial, zeal, prayer, and faithfulness to God and his people. Tradition says he was the president of the great synagogue which settled the question of the Jewish Canon of Scripture, and began building synagogues in Jewish communities.

* * *

Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, [g]the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

2. Ezra, a priest and a scribe, is favored by the king

6 This Ezra went up from Babylon; and he *was* a [h]ready scribe in the law of Moses, which the LORD God of Israel had given: and [i]the king granted him all his request, according to [j]the hand of the LORD his God upon him.

3. Time and length of the second expedition

7 And there [k]went up [l]*some of* the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, [m]in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the [n]first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

4. Decree of Artaxerxes in behalf of Ezra and company

the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

● 13 I make a decree, that all they of [a]the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their [b]own freewill to go up to Jerusalem, go with thee.

● 14 Forasmuch as thou art [c]sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

● 15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

● 16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem:

● 17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

● 18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

● 19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

● 20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

Ezra back to Aaron, the first high priest.
17 Generations—Ezra to Aaron:
1 Ezra (v 1)
2 Seraiah
3 Azariah
4 Hilkiah
5 Shallum (v 2)
6 Zadok
7 Ahitub
8 Amariah (v 3)
9 Azariah
10 Meraioth
11 Zerahiah
12 Uzzi
13 Bukki
14 Abishua (v 5)
15 Phinehas
16 Eleazar
17 Aaron, the first high priest

[g] This genealogy is incomplete; these 17 generations could not possibly cover the entire period of about 1,130 years from Aaron to Ezra's journey from Babylon. One gap may be filled from 1 Chr. 6:1-15 where we have several names which should be added.

[h] Ready—skillful scribe in the law of Moses. God had given him such ability (v 6). From this time on the scribes in Israel became very numerous and important, being students, teachers, and interpreters, as well as copyists of the law. They retained the knowledge of the old dialect which was being rapidly superseded by a new one.

[i] Ezra was evidently high in the respect of Darius I, or Artaxerxes, for this man granted him all his request about leading captives back from Babylon (v 6).

[j] In both testaments this expression means that God's power and blessing were upon them (v 6, 9, 28; 8:18, 22, 31; Neh. 2:8). Cp. Acts 4:30; 11:21.

[k] A term used many times of the return to Judah from captivity (2:1, 59; 4:23; 7:6-7; 8:1; Neh. 7:6, 61; 12:1).

[l] Some of the children of Israel, meaning Jews from all the tribes. The term is used here of the common people, those of Israel who were not of any special class. Besides them, priests, Levites, singers, porters, and Nethinims went from Babylon to Judah with Ezra (v 7).

[m] This was about 1 year after the rebuilding of the temple (v 7-9; 6:15).

[n] From the 1st day of the 1st month (April) to the 1st day of the 5th month (August) the journey was made from Babylon to Judah (v 9)

[a] Here Darius recognized that the Jews to whom he was writing were the children of Israel (v 13). Like all other men of the Bible, he made no distinction between Jews and Israelites, as some do today to exalt the Anglo-Saxon race above others.

[b] Going back was not an obligation, but a choice on the part of the individual. Only those who went back became a part of the nation of Israel whom God dealt with in the last 500 years before Christ. To these only the Messiah came (Mt. 10:6; Jn. 1:11; Rom. 1:16).

[c] Ezra was sent back to Israel by the king and his 7 counselors for various reasons.
10 Reasons Ezra Was Sent Back:
1 To inquire concerning Judah and Jerusalem regarding their obedience to the law (v 14)
2 To carry gold and silver back as offerings to God from the king and his counselors (v 15)
3 To carry gold and silver offerings back from the people for the temple (v 16)
4 To buy sacrifice offerings for the temple services (v 17)
5 To see that the money being sent back was spent properly (v 18)
6 To take certain vessels for the services to the temple (v 19)
7 To find out what else was needed for the temple services (v 20)
8 To deliver instructions to the governors west of the Euphrates regarding help in the work of God in Judah (v 21-26)
9 To set magistrates and judges in all the provinces west of the Euphrates (v 25)
10 To teach the laws of God to all men

✡ ✡ ✡

make a decree [a]to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

● 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

● 23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for [e]why should there be [f]wrath against the realm of the king and his sons?

● 24 Also we [g]certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

● 25 And [h]thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

● 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

5. Ezra's worship of God for the goodness of the king

27 ¶ Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD [a]which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together [b]out of Israel chief men to go up with me.

411 CHAPTER 8

6. Ezra's companions: over 1,754 males

1 These *are* now the chief of their fathers, and *this is* the [c]genealogy of [*d]them that went up with me from Babylon, in the reign of

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of Pahathmoab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

7. New recruits: Levites and Nethinims

15 ¶ And I gathered them together to the river that runneth to Ahava; and there abode we in tents three days: and I viewed the people, and the priests, and found there [*a]none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for [*b]Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

● 17 And I sent them with commandment

---

d Ezra had access to all the treasuries of the various provinces west of the Euphrates and could demand from them all that he needed for the house of God up to certain limits (v 21-22).

Limits of Ezra's Demands:

1 100 silver talents @ $1,920 each . . . .$	192,000
2 100 baths or about 104½ bu. of wheat (counting 1 bu. 3 pts. to a bath) @ $6	627
3 100 baths or 3,350 qts. of wine @ $1.60	5,360
of oil @ $1.40	4,690
Total . . . .$	202,677

This was a good drawing account for the temple services, and it was evidently drawn upon, according to 8:36.

e Question 6. Next, 9:10.

f This indicates that the kings of Persia in general feared Jehovah—at least most of them from the time of Ahasuerus, the husband of Esther and father of Cyrus, to the time of this Artaxerxes, or Darius I, who sought to escape God's wrath by granting these things for the temple worship (v 23).

g Artaxerxes not only provided for the temple worship, but by this decree he freed from taxes all the priests, Levites, singers, porters (gate keepers), Nethinims (temple servants), and others who ministered in the temple (v 24).

h Here we have Ezra's commission of authority to establish courts of justice west of the Euphrates, and to teach all men the law of Moses (v 25). The punishment for breaking the law of Moses and the king of Persia was death, banishment, confiscation of property, or imprisonment (v 26).

a All statements in this chapter indicate that the temple at Jerusalem had been finished and proper worship was now to be carried on in it, according to the law of Moses (v 27)

b Again, it was out of Israel, not out of Judah only that chief men were gathered to return to the new nation in Palestine with Jerusalem as the capital (v 28).

c In all these chapters we see that only those who could prove descent from some family in Israel were allowed to go up to Jerusalem.

*d 1,754 Males in Ezra's Company:

1 Sons of Phinehas, Ithamar, David, Shechaniah, Pharosh (v 2-3) . .	150
2 Sons of Pahath-moab (v 4) . . .	200
3 Of Shechaniah (v 5)	300
4 Of Adin (v 6)	50
5 Of Elam (v 7)	70
6 Of Shephatiah (v 8)	80
7 Of Joab (v 9)	218
8 Of Shelomith (v 10)	160
9 Of Behai (v 11)	28
10 Of Azgad (v 12)	110
11 Of Adonikam (v 13)	60
12 Of Bigvai (v 14)	70
13 Ministers (v 15-18)	18
14 Sons of Merari (v 19)	20
15 Nethinims (v 20)	220
Total males	1,754

*a The Levites were slack in choosing to return to Palestine (v 15). Only a small number accompanied Zerubbabel (2:36). This was not so with the priests (2:36-39).

*b El-nathan occurs 3 times in this one verse; it must have been a popular name. The meaning is: God has given. Besides the 3 men mentioned here there was another one so-named (2 Ki. 24:8; Jer. 26:22; 36:12, 25).

✡ ✡ ✡

I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us [c]ministers for the house of our God.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

20 Also of the [d]Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

8. Fasting and praying for protection from enemies (Ezra 8:31)

21 ¶ [e]Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [f]The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this: and he was intreated of us.

9. Twelve treasurers chosen for the temple riches

24 ¶ [g]Then I separated [h]twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the [i]silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present had offered:

26 I even weighed unto their hand six hundred and fifty [j]talents of silver, and silver vessels an hundred talents, *and* of gold an hundred [k]talents;

27 Also twenty basons of gold, of a thousand [a]drams; and [b]two vessels of fine copper, precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the [*c]silver and the gold *are* a freewill offering unto the LORD God of your fathers.

● 29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

10. Arrival at Jerusalem after four months (Ezra 7:8-9)

31 ¶ [d]Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

11. Treasures delivered to the house of God

33 ¶ Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been

to go back with him to Jerusalem. He finally persuaded 18 to return with him (v 15, 17-18).

d The Nethinims were the temple servants who helped the priests and Levites in all their work (v 20).

e Then—when all the exiles were gathered together and were ready to depart, Ezra proclaimed a fast to seek the protection of God on the journey, which would be a very dangerous one in view of so many enemies and roving bands of robbers between Babylon and Palestine (v 21-22).

f This expresses Ezra's faith in the workings of God in the earth, and shows why he did not ask for soldiers to protect his company on the journey. He no doubt had said many wonderful things about Jehovah to the king and his counselors; now it was time to live according to his own preaching. God honored him and he was protected on the journey (v 23-32).

g Then—just before the departure for Palestine, Ezra thought it would be best to divide the gold, silver, and other valuables for the temple, so that these could be more easily protected on the journey. He divided them by weight and gave a portion to each of 12 men whom he had selected to be responsible for these valuable things until they should reach Jerusalem (v 24-30).

h The 12 men were representative of the 12 tribes, thus indicating that the returning exiles recognized the fact that Israelites from the whole of the 12 tribes were being restored as a nation, not Judah and Benjamin only (v 24).

i Value of Money Divided Into 12 Parts:

1	650 talents of silver @ $1,920 each	$ 1,248,000
2	Silver vessels amounting to 100 talents	192,000
3	100 talents of gold @ $29,085 each	2,908,500
4	20 basins of gold amounting to 1,000 drams @ $5.28	5,280
5	2 vessels of fine copper as precious as gold—$264 each on basis of pt. 4 above	528
	Total value	$ 4,354,308

j A talent of silver—$1,920.

k A talent of gold—$29,085.

a A dram—Heb. daric, $5.28 (v 27; 2:69; 1 Chr. 29:7).

b If the 2 vessels of copper were as precious as gold and weighed as many drams as the basins of gold (counting them as 50 drams each, since 20 weighed 1,000 drams), then the value of these vessels was $264 each. Having a total weight of 100 drams, the 2 would be $528, with a dram being worth $5.28.

*c The gold and silver entrusted to each of the 12 men were to weigh as much at the end of the journey as at the beginning. By this it would be known if any had been stolen (v 29).

d Then—when all preparations had been made, the exiles departed from the river of Ahava on the 12th day of the 1st month (April) and they came to Jerusalem on the 1st day of the 5th month (August), after a journey of about 4½ months from this point (v 21-32; 7:8-9).

* * *

* * *

tivity, offered [e]burnt offerings unto the God of Israel, twelve bullocks [f]for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

12. King's decrees delivered to the various governors

36 ¶ And they delivered the king's [g]commissions unto the king's [h]lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

412 CHAPTER 9

VI. Revival of religion under Ezra (Ezra 9–10)

1. Sin is discovered

1 Now when these things were done, [i]the princes came to me, saying, [j]The people of Israel, and the priests, and the Levites, [k]have not separated themselves from the people of the lands, *doing* according to their [a]abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons: so that the [b]holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been [c]chief in this

2. True sorrow for sin

3 And when I heard this thing, I [d]rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

3. True prayer and confession of sin

5 ¶ And at the evening sacrifice I [*e]arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, [*f]O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a little space grace hath been *shewed* from the LORD our God, to leave

---

e Cost of Burnt Offerings for All Israel:

12 bullocks @ $325.00	$ 3,900.00
18 gal. flour @ 80¢	14.40
36 qts. wine @ $1.60	57.60
36 qts. oil @ $1.40	50.40
96 rams @ $20.00	1,920.00
96 gal. flour @ 80¢	76.80
192 qts. wine @ $1.60	307.20
192 qts. oil @ $1.40	268.80
77 lambs @ $20.00	1,540.00
38½ gal. flour @ 80¢	30.80
115½ qts. wine @ $1.60	184.80
115½ qts. oil @ $1.40	161.70
12 goats @ $20.00	240.00
6 gal. flour @ 80¢	4.80
18 qts. wine @ $1.60	28.80
18 qts. oil @ $1.40	25.20
Total est. cost . . . .$	8,811.30

For list of the amounts of flour, wine, and oil used with each kind of animal sacrifice, see Num. 15. Oil, wine, and flour were used with each sacrifice and in various other oblations to God. This indicated and recognized that His favor had provided all blessings of life, and that true life itself could only be had through obedience to Him and conforming totally to His will in all things according to His revealed plan (Lev. 17:11; 2 Tim. 3:15-17; Heb. 9:22; 10:1-22; 1 Jn. 1:7).

f 12 bullocks were offered for all Israel, one for each tribe besides Levi (v 35). This definitely indicates that there were men of Israel from each of the 12 tribes in the new nation, and all of them are called Jews several times in this book (4:12, 23; 5:1, 5; 6:7-8, 14).

g The royal decrees.

h Satraps. A Persian title.

i Not all the princes, for in v 2 many were the chief offenders.

j Again, the Jews in the new nation of the returned exiles are called the people of Israel (v 1).

k 14fold Revival of Religion Under Ezra:
- 1 Sin discovered:
  - (1) Intermarriage with heathen (9:1)
  - (2) Committing the abominations for which others were destroyed (9:1-2)
- 2 Grief over sin (9:3)
- 3 Trembling over sin
- 4 Prayer and confession of sin (9:5-15)
- 5 Public weeping and prostration (10:1)
- 6 Confession of the people (10:2)
- 7 Covenant to separate from sin (10:3-5)
- 8 Continued fasting and prayer of Ezra because of the sin of the people (10:6)
- excommunication (10:7-8)
- 10 Public assembly and trembling of the people (10:9)
- 11 Sermon by Ezra demanding separation from all sin (10:10-11)
- 12 Willingness of people to conform to demands of the law (10:12-14)
- 13 Examination of the people (10:15-17)
- 14 Roster of all who had taken strange wives and of those who were now conforming to the law (10:18-44)

a A repetition of what had caused the captivity (v 1-2; Ex. 34:12-15; Dt. 7:1-3). It seems their lesson had not been learned. However, from the verses that follow, they became willing to do the right thing as demanded by the law, and finally did so (9:2–10:44).

b Israel was not to mingle with other nations by marriage. Israelites were to keep themselves a separate people (Ex. 19:6; 22:31; Dt. 7:6; 14:2).

c This has been true of so many backslidings and apostasies. When the chief men of a city or nation lead in righteousness, most of the common people will follow (v 2).

d Rending the garments, plucking out the hair, and sitting down astonished were signs of inward mourning over some great calamity (v 3, 5; Josh. 7:6; 1 Sam. 4:12; 2 Sam. 1:2; 13:31; 2 Ki. 18:37; Job 1:20).

*e 8 Acts of Ezra:
- 1 Heard about the sin (v 3)
- 2 Rent his garment
- 3 Plucked out hair
- 4 Sat down astonished
- 5 Arose from his heaviness (v 5)
- 6 Fell upon his knees
- 7 Spread his hands out to God
- 8 Prayed (v 6-15)

*f 419-word Prayer of Ezra Said:
- 1 I am ashamed and blush at our sins that have grown up to heaven (v 6)
- 2 We have sinned from the days of our fathers until now (v 7)
- 3 For our sins we have gone into captivity and confusion as at this day (v 7)
- 4 You have showed us a little space of grace for our restoration (v 8)
- 5 We are slaves, but our God did not forsake us; He has given us favor in the sight of the kings of Persia to rebuild the temple and Jerusalem (v 9)
- 6 We have forsaken Your commandments
- 7 You have punished us less than we deserve (v 13)
- 8 You have given us deliverance
- 9 Should we do again the things that we were destroyed for?
- 10 Should You not destroy us again even more completely than before?
- 11 You are righteous, for we remain escaped, as it is today (v 15)
- 12 We are before You in our trespass; we cannot stand before You because of this (v 15)

h Question 7. Next, v 14.

a 3 Things Giving Strength and Security:
  1 Living free from uncleanness (v 11)
  2 Living separated from marriage to pagans
  3 Not seeking the eternal continuance of the wicked (v 12)

b Questions 8-9. Last in Ezra.

c Note the change from first to third person. Such changes are common. See Isa. 6:5-8; 7:3; 37:6; Jer. 20:1-6 with 20:7; 21:1 with 28:1, 5.

d There was no Israel which could be referred to in this book other than the Jews from all the tribes of Israel that had come back from captivity. They were the only ones who could come out of Israel. This makes it clear that the Israel after the captivities was the nation of Jews having Jerusalem as their capital (v 1-2).

e Here we have the proposed covenant—one the Israelites wanted to make with God. It was made with:
  1 The chief priests 3 All Israel (v 5)
  2 The Levites

f It took great courage and grace to put away wives and children who were no doubt loved as dearly as families today. Evidently many heartaches and much suffering continued for years (v 3-5).

*g The term all Israel here is applied to the Jews of all the tribes who returned from exile, and it should be understood in the literal sense of this new nation being all Israel, just as we understand the term in other passages. This all Israel is called Judah in v 7, which means that Judah was recognized as Israel after the captivities.

*h Then—after praying in public before all Israel, and after the covenant was made to put away the foreign wives and their children, Ezra went into privacy, continuing in prayer and fasting for the people who were going through heartache and suffering because of the circumstances of such a separation (v 6).

*a The exiles, as in v 6-8, 16; 1:11; 2:1; 4:1; 6:19-21; 8:35; 9:4.

*b The penalty for not assembling at Jerusalem for this special convocation of separation was forfeiting all earthly goods and becoming separated from the congregation of Israel (v 8).

*c Then—after the urgent call for the assembling of all Israel, the men of all the tribes obeyed and held a convocation on the 20th day of the 9th month (December), or about 4½ months after the coming of Ezra to Jerusalem with the 2nd group of exiles (v 9; 7:7-8; 8:31-33).

*d There was a great rain at this particular time which hindered the assembly to some extent (v 9, 13).

*e Ezra was plain and sincere in declaring the sins of the people, and quick to demand proper confession and restitution (v 10-11).

in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, [h]what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye [a]may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 [b]Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 ¶ O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

413 CHAPTER 10

4. Separation from sin: true result of genuine confession

1 Now [c]when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him [d]out of Israel a very great congregation of men and women and children: for the people wept very sore.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

3 Now therefore let us make a covenant with our God [e]to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

● 4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: [f]be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and [*g]all Israel, to swear that they should do according to this word. And they sware.

5. Ezra's continued fasting and prayer for all Israel

6 ¶ [*h]Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

6. Proclamation for a religious assembly of all Israel

7 And they made proclamation throughout Judah and Jerusalem unto all the children of [*a]the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, [*b]all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

7. Assembly of Israel before God and Ezra

9 ¶ [*c]Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for [*d]the great rain.

8. Ezra's sermon demanding separation from strange wives

10 And Ezra the priest stood up, and said unto them, [*e]Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

● 11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

9. Effect of Ezra's sermon upon the people: the covenant

said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

● 14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

10. Two months examination of all who had married strange wives

15 ¶ Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the [g]first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

11. Roster of all who had married strange wives

18 ¶ And among the sons of the [a]priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Elasah.

23 [b]Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover [c]of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahathmoab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of [*a]the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 [+a]All these had taken strange wives: and *some* of them had wives by whom they had children.

gation became enough affected to obey the demands made on them even to the point of separating husbands and wives and parents and children (v 12). They concluded that it would take time and wisdom to work out all the many details related to such marriages, so the people should go to the judges in the cities to settle these matters in the best way possible and as soon as possible in order to avert the wrath of God (v 13-14).

g It took 2 months to examine all the different cases which came before the judges (v 16-17). The commission sat for 60 to 62 days before the last case came before them.

a The priests were commanded in the law of Moses not to take foreign wives (Lev. 21:14). Here there were 18 that had transgressed in this matter, and all agreed to give up their wives (v 18-22).

b Of the Levites there were 6; of the singers 1; and of the porters 3 who had taken foreign wives (v 23-24).

c Of others there were 86 who had married foreign women (v 25-44). Regarding the outcome in all these cases, nothing is said except that the men agreed to put away such wives and their children (10:5, 12, 19)

*a See the complete list of those who had taken strange wives and were required to put them away, including priests, Levites, singers, porters, and a great number of others from the the common people, in verses 18 to 43.

+a All these—some of all classes in Israel who had come back from captivity. All, without exception, agreed to separate from their foreign wives and children by such women (v 44).

* * *

Summary of Ezra

Date and place: Written in Palestine 546-461 B.C., and perhaps right after the mixed marriages were annulled.

Author: Jewish tradition ascribes the authorship of the entire book to Ezra. The first part (chs. 1-6) was probably compiled from public records; the latter portion (chs. 7-10), which was written in the first person, was likely added as the events transpired after the return of Ezra to Jerusalem. The book resembles the one by Daniel more than any other, possibly because both authors were Babylonian Jews.

Proof of authorship: There is no more definite proof of authorship than the fact that the Jews have always taken it for granted that Ezra did this writing. He was president of the Great Synagogue and not only wrote this book, but helped settle the Canon of Jewish Scripture.

Theme: The return of Jews from all 13 tribes of Israel, the rebuilding of the temple, and the difficulties that faced the nation in respect to separation from the heathen world living around Palestine.

connected with the new revival of religion conforming to the law of Moses.

Statistics: 15th book of the Bible; 10 chapters; 280 verses; 7,441 words; no prophecy; no messages from God; no promises; 9 questions; 43 commands.

EZRA NOTES CONTINUED

Books of Ezra and Nehemiah

The books of Ezra and Nehemiah were regarded as one book in two parts by the Jews and early Christians. In Hebrew manuscripts of the O.T. and in early printed editions of the Hebrew text, they were treated and reckoned as one book, the 685 verses being numbered from the first verse of Ezra on through to the last verse of Nehemiah. The middle verse was given as Neh. 3:32. The notes were placed at the end of Nehemiah. The division of the book Ezra-Nehemiah in later printed copies broke up the 4th of 10 Sedarim (or cycles for public reading) which began with Ezra 8:35 and ended with Neh. 2:10.

10 Public Readings of Ezra-Nehemiah:

1 Ezra 1:1–2:12
2 Ezra 2:13–6:17
3 Ezra 6:18–8:34
4 Ezra 8:35–Neh. 2:10
5 Neh. 2:11–3:32
6 Neh. 4:1–6:14
7 Neh. 6:15–8:9
8 Neh. 8:10–10:1
9 Neh. 10:2–12:25
10 Neh. 12:26–13:31

The two books parallel each other in some respects, and they have two main subjects as follows:

1 Ezra—rebuilding the temple
2 Nehemiah—rebuilding the walls

While Ezra confined himself mainly to the rebuilding of the temple, Nehemiah concerned himself with the walls and the city. Ezra comes first in the Canonical order, because the temple is more important than the city or walls. It is supposed by some that there are certain fixed points in the books that must be recognized as the same, and as dealing with happenings of the same time, in order to get a true historical and chronological understanding of these writings. These so-called fixed points are:

	Ezra		Nehemiah
1	Return under Zerubbabel (1:5–2:70)	1	Return under Zerubbabel (7:5-73)
2	Feast of the 7th month (3:1-7)	2	Feast of the 7th month (7:73–8:18)
3	2nd feast of the 7th month (9:1-4)	3	2nd feast of the 7th month (9:1-3)
4	Separation of the people (9:3–10:44)	4	Separation of the people (9:5–10:39)

It is argued that all the other sections of each book, before and between these fixed points, must be understood in the place where they are given in connection with these points. For instance, Ezra 1:1-4 is not in Nehemiah, but should be understood as given, before the first fixed point. Also, Neh. 1:1–7:4 is not in Ezra but should be understood as between points 1 and 2. Again, Neh. 11:1–13:31 is not in Ezra but should be understood as after the 4th fixed point.

To force such ideas into the two books in an effort to make them harmonize is going too far without definite proof of Scripture. For example, to force Neh. 1:1–7:4 before the return of the exiles under Zerubbabel as in point 1, would make it out of harmony with all the facts, for Ezra 1:1–2:70 gives us a list of the returning exiles following the decree of Cyrus in his first year. There could be no returned Jews before this for Nehemiah to return to or help in the building of the walls as recorded in Neh. 1:1–7:4. When these returning exiles are referred to in the book of Nehemiah, it is clear that they had already returned and the genealogy had already been completed before Nehemiah got to Jerusalem. It was after the completion of the walls by him in Neh. 1:1–7:4 that he thought of the genealogy, and then he found that it had already been completed (7:5). We are required to believe that the events of Neh. 1:1–7:4 were after and not before this genealogy. To say the fixed points 3 and 4 refer to the same feasts in exactly the same years is, like other arguments, unfounded. There could have been such a feast every year during the many years between the time of Ezra and Nehemiah and their work in Jerusalem. It is impossible to make a complete harmony of these two books historically and chronologically from such scant records which give no dates other than mentioning certain kings who had the same titles. It is clear from what is recorded in Ezra 7, and from ***Kings of Persia***, p. 816, and ***4 Persian Kings***, p. 1482 that Ezra returned to Jerusalem immediately after the temple was rebuilt; Nehemiah was there long after this time—after the 20th year of Artaxerxes, which was 83 years after the decree of Cyrus. These facts place Ezra before Nehemiah, and Esther before Ezra and Nehemiah. Furthermore, they should settle the controversy over the so-called misplaced portions, false connections, and discrepancies charged by some, even to the inspired writers.

Kings of Persia (1:1)

Cyrus, king of Persia (v 1). For more than a century now we have had ancient inscriptions deciphered, and these with other sources of information give us a true understanding of the line of the kings of Persia—sources like Herodotus, Xenophon, Ctesias, and Nicolaus of Damascus who lived before Christ, and Arrian of the 2nd century A.D. In 1846 the writing on the famous Rock of Behistun, which rises about 1,700 ft. out of the plain on the high road from Babylon to the East, was found to be one on which Darius Hystaspis gave his own genealogy. On this stone he claimed to be the 9th of a succession of kings of his fathers.

Line of Persian Kings:

	1st list	2nd list	3rd list
	History of Herodotus	Behistun Rock	Cylinder of Cyrus
1	Phraortes I		
2	Deiokes	Achaemes	
3	Phraortes II	Teispes	Teispes
4	Cyaxares	Ariyaramnes	Cyrus I
5	Astyages	Arsames	Cambyses
6	Cyrus		Cyrus II
7	Cambyses II		Cambyses II
8	Hystaspes	Hystaspes	
9	Darius Hystaspis	Darius Hystaspis	

Note that on the Cylinder of Cyrus the Persian, the one mentioned in v 1; Isa. 44:28; 45:1; Ezra 6:14, he lists only the kings from the 3rd to the 7th one—his own son who succeeded him. On the Behistun rock only kings 2-5, 8-9 are given, Cyrus the Persian and his son Cambyses II not being mentioned for some unknown reason. However, Darius Hystaspis, who made this list, does mention the fact that he was the 9th of a succession of kings, so this would include the ones not named. Herodotus gives the first 5 of the 9 Persian kings, and the Bible mentions 5, 6, and 9. We have to supply from ancient history those that are missing in the Bible. The 5th king, Astyages, was the husband of Esther and the father of Cyrus. He was the Ahasuerus of Esther 1:1, and Darius the Mede of Dan. 5:31. He is listed also by Herodotus as the 8th of a succession of Lydian kings, called Aryenis the husband of Vashti who gave up the queenship to Esther because of her rebellion against him. The 4 kings to stand up in Persia, as in Dan. 11:1-2, were the last 3 on the above list and Xerxes, the son of Darius Hystaspis. 6 more kings ruled in the time between these 4 and the coming of Alexander the Great. See ***4 Persian Kings***, p. 1482.

Some confusion has arisen concerning the Persian kings due to appellatives being mistaken for proper names, and from their transliteration into other languages. Examples of appellatives are: Pharaoh of Egypt; Abimelech of Philistia; and others, like the modern Czar, Sultan, and Shah. Ahasuerus, meaning The Mighty, was the title of 4 Median and Persian kings. Artaxerxes, meaning Great King, was used by 4 Persian kings. Darius, meaning The Restrainer or The Maintainer, was also used by several of these kings.

The Cyrus of this passage was so named by God 150 years before his birth to Esther and Ahasuerus, and about 200 years before this decree which fulfilled Isa. 44:28–45:1. The events of the book of Esther came before those of Ezra and Nehemiah; and the happenings of Neh. 1:1–7:4 came before Ezra 1:1-14

Jews and Israel the Same People (1:5)

It had been over 200 years since the ungodly of the 10 tribes were taken into captivity. The southern kingdom, including Judah and Benjamin and many thousands of the other tribes, had been in captivity only 70 years. God was dealing with Judah in particular so it is understandable why the fathers of Judah and Benjamin are especially mentioned as starting the move toward the homeland. We are not to suppose that the other tribes were excluded, for a remnant of all 13 tribes of Israel actually went back to restore the nation (6:17; 8:25, 35). It is plainly stated in 1 Chr. 9:3 that Jew from Manasseh and Ephraim returned to Jerusalem with Judah and Benjamin. Naturally, Judah and Benjamin should be mentioned because God's true kingdom continued with the house of David; and when Israel was restored as a nation after the captivities, this portion of Israel was still the chief part of the nation. It was this nation made up of all the tribes that God was restoring—not only the 2 tribes. The term Jew cannot be limited to Judah only; it applies to all the children of Israel of all the tribes, as proved in Ezra, Nehemiah, and Esther.

Jews and Israel the same people:

1 Jehovah was the God of Israel, and since He dealt only with the Jews in this national restoration, the two terms must apply to the same people (1:3)
2 The chief of the fathers of Judah and Benjamin were called the men of the people of Israel (2:2)
3 Only Israelites considered as worthy in the genealogies (2:59)
4 The term all Israel was used of the returning Jews (2:70)
5 The Jews are called the children of Israel (3:1).
6 The Jews built an altar to the God of Israel (3:2; 4:1, 3; 5:1; 6:14)
7 David is called king of Israel (3:10), and this must refer to Judah in particular, for he was of that tribe
8 God's mercy endures forever toward Israel; and since He was having mercy on Jews in this restoration, then they must have been Israel (3:11)
9 The elders of the Jews (4:12, 23; 5:1, 5; 6:7-8) are called the fathers of Israel (4:3; 8:29)
10 Nations living in that day, who should have known what others were called, recognized that all Israelites returning from captivity were all

11 The prophets prophesied to the Jews only (5:1, 5), who were also called all Israel (2:70; 6:17).
12 The governor of the Jews and the elders of the Jews were the ones commanded to build the temple (6:7-8, 14) which the God of Israel commanded to be built (1:2-3), and only the people of Israel went up to do this (2:2, 59, 70; 3:1-2; 6:16; 9:1)
13 When the Jews finished the temple they offered 12 sacrifices for all Israel, according to the number of the tribes, which proves that they were then present as the Jews who had returned from exile (6:17; 8:35)
14 The children of Israel came again from captivity (6:21; 7:7), and they were Jews (4:12; 6:7-8, 14)
15 Ezra went up from captivity to teach the law in Israel, to Israel—the Jews (7:11)
16 Artaxerxes made a decree for all they of the children of Israel (7:13)
17 Ezra gathered chief men out of Israel to go with him to Palestine (7:28; 8:29)
18 Many people out of Israel, a very great congregation, who were all Israel in the nation of Judah, gathered to consecrate themselves (10:1-7)
19 The trespass of Israel was marrying foreign women (10:19)
20 Many Jews who separated themselves from their foreign wives are listed as being of Israel (10:25)

These facts in Ezra could be multiplied many times if we dealt with Nehemiah and Esther in the same way. In Nehemiah the term Israel (1:6; 2:10; 7:7, 61, 73; 8:1, 14, 17; 9:1-2; 10:33, 39; 11:3, 20; 12:47; 13:2-3, 18, 26) is used of the Jews (1:2; 2:16; 4:1, 2, 12; 5:1, 8, 17; 6:6; 13:23). In Esther the term Israel is not used, but the term Jew, singular and plural, is used 51 times. A Benjamite (Esther 2:5), not a Judahite, was the prominent Jew along with Queen Esther, another Jew of the tribe of Benjamin; and these were the important Jews of Israelites of this book. Thus, the term Jew applies to tribes other than Judah; it is so broad in its reference to all the Israelites of all the tribes that there is no definite distinction made between Jews and Israelites in any scripture. The term Jews in Esther is even applied to Gentiles who became Jewish converts (Esther 8:17). See ***Anglo-Saxon Theory***, p. 608; note a, Acts 13:16.

BIBLE INTRODUCTION (4:8)

I Names of the Bible

The word Bible is not in the English version of Scripture. It is the equivalent of the Gr. word biblia, meaning books. The term the books (ta biblia in Gr.) occurs in Dan. 9:2 of the Septuagint, referring to the prophetic writings; similarly in 1 Mac. 12:9, the holy books. The usage was taken up by the Christian church for the O.T., and later was extended to mean the whole of the Scriptures. The Bible came to be termed such by Clement in the middle of the 2nd century; he called the sacred writings ta biblia—The Books. Jerome's name for the Bible (4th century) was The Divine Library. Afterward there was an important change from the plural to the singular meaning. In the 13th century The Books by common consent became The Book—The Bible.

II How the Bible Was Given

See 9 Ways the Bible Was Given, note g, 2 Tim. 3:16; ***In Many Parts and Ways***, p. 449 of N.T.; how received, note d, 1 Thess. 2:13.

III Languages of the Bible

1 The O.T., with the exception of Ezra 4:8–6:18; 7:12-26; Jer. 10:11; Dan. 2:4–7:28, was written in Hebrew. These passages were written in Aramaic (the so-called Chaldee), a dialect related to Hebrew which gradually took its place as the spoken language of the Jews.

2 The language of the N.T. was the common (Hellenistic) Greek or Hebrew-Greek, so-called because the Jews introduced so many of their own idioms into the Greek which became well-known through the influence of the Septuagint and Jewish businessmen who traveled everywhere. This was the commercial language spoken throughout the Roman Empire at the time of Christ, and it was the most adapted to express Christian doctrine. The Bible is now printed in over 1,100 languages and dialects.

IV Divisions of the Bible

1 The O.T. 5 divisions—39 books:
(1) The Pentateuch—5 books of Moses: Genesis, Exodus, Leviticus, Numbers, Deuteronomy
(2) The 12 historical books: Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther
(3) The 5 poetical books: Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon (Canticles)
(4) The 5 books of the major prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel
(5) The 12 books of the minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
2 The N.T. 5 divisions—27 books:
(1) The 4 gospels—History of the Messiah: Matthew, Mark, Luke, John
(2) The historical book: Acts of the Holy Spirit and the apostles
(3) The 14 Pauline epistles: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews
(4) The 7 general epistles: James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude
(5) The Prophetical book: Revelation
3 The 3 divisions of the Hebrew Bible. See **INTRODUCTION TO PROPHECY**, p. 1221
4 The 3 divisions of the Septuagint:
(1) The historical: Genesis—Esther
(2) The poetical: Job—Song of Solomon
(3) The prophetical: Isaiah—Malachi
5 The 9 dispensational divisions of the Bible:
(1) Dispensation of Angels (Gen. 1:1-2)
(2) Dispensation of Innocence (Gen. 1:3–3:21)
(3) Dispensation of Conscience (Gen. 3:22–8:14)
(4) Dispensation of Human Government (Gen. 8:15–11:32)
(5) Dispensation of Promise (Gen. 12:1–Ex. 12:37)
(6) Dispensation of Law (Ex. 12:38–Mt. 2:23). See Mt. 11:10-13; Lk. 16:16
(7) Dispensation of Grace (Mt. 3:1–Rev. 19:10)
(8) Dispensation of Divine Government—the Millennium (Rev. 19:11–20:15)
(9) Dispensation of the Redeemed and faithful Angels (Rev. 21:1–22:21)

V What the Bible Is Not

1 The Bible is not an amulet, charm, fetish, or anything to work wonders by its very presence alone, and it does not claim to be such. It does claim that if one will study and practice its teachings he will see wonders worked in his life both now and in the hereafter.

2 The Bible is not a book of chronological events or an unbroken series of divine utterances. It was given, here a little and there a little, to many men through 18 centuries (Isa. 28:9-11); but regardless of this, it forms a perfect unity.

3 The Bible is not a book of heavenly utterances in supernatural language; it is God's revelation in the most simple human language possible.

4 The Bible is not a book of mysteries; it explains its so-called mysteries, and is so self-interpreting that no mystery remains.

5 The Bible is not a book that says one thing and meaning, this fact is quite clear, either from the verses themselves or from parallel passages. One cannot, as is sometimes said, get a thousand different meanings from the Scriptures.

6 The Bible is not a specimen of God's skill as a writer or logician. It is a book written by men whom He used to record His revelation. The method was by giving them ways of expressing truth, and freedom in the use of their own language. What inspiration guarantees is unity of truth, not sameness of words and expressions.

7 The Bible is not a book of systematic discourses on any one subject, but it does give divine information on practically every subject. One must collect together, from here and there, all God's information through various writers, in order to know the whole truth. When this is done there is perfect harmony, and everything which a man really needs to know about a subject is clear.

8 The Bible is not a book adapted to the tastes, customs, and habits of any one nation or people; it is not for any one age or period of time. It is a book to which all people in all ages can conform, and yet retain their own lawful customs and habits which are not contrary to the will of God.

VI What the Bible Is

1 The Bible is God's inspired revelation of the origin and destiny of all things. Here heaven is opened and the gates of hell disclosed. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

2 The Bible is the power of God unto eternal salvation and the source of present help for body, soul, and spirit (Rom. 1:16; Jn. 15:7). Christ is its grand subject, man's good its design, and the glory of God its end. It is a mine of wealth, the source of health, and a world of pleasure.

3 The Bible is God's will or testament to men in all ages, revealing the plan of God for man here and now, and in the next life. It will be opened at the judgment, and it will last forever. It involves the highest responsibility, will reward for the least to the greatest of labor, and will condemn all who trifle with its sacred contents.

4 The Bible is the record of God's dealings with man in the past, present, and future. It contains His message of eternal salvation for all who believe in Christ, and eternal damnation for all who rebel against the gospel.

5 As a literary composition, the Bible is the most remarkable book ever made. It is a divine library of 66 books, some of considerable size, and others no larger than a tract. These books include various forms of literature—history, biography, poetry, proverbial sayings, hymns, letters, directions for elaborate ritualistic worship, laws, parables, riddles, allegories, prophecy, and all other forms of human expression.

6 The Bible is the only book that reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. It contains light to direct, spiritual food to sustain, and comfort to cheer. Man should read it to be wise, believe it to be safe, and practice it to be holy. He should read it that it might fill his memory, rule his heart, and guide his feet in righteousness and true holiness. He should read it slowly, frequently, prayerfully, meditatively, searchingly, devotionally; and study it constantly, perseveringly, and industriously—through and through, until it becomes a part of his being, generating faith that will move mountains. See 12 Symbols of the Word of God, p. 433 N.T. note p.

VII Canon of the Bible

The term Canon of Scripture means the complete collection of books which are regarded as of Divine rod, rule, or measure. As applied to Scripture it means the rules by which certain books were declared to be inspired and accepted as such. The points governing which should be rejected are given under ***VIII*** below.

Formation of O.T. Canon

The O.T. Canon was at first gradual and not created by ecclesiastical authority. The beginning was made by Moses (see note g, Ex. 17:14; and ***Summary of Genesis***, p. 75). In David's time the office of recorder was established and detailed records were kept by all the kings of Israel. The final collection of writings and the Canon of the O.T. was completed during the time of Ezra, Nehemiah (Ezra 7:6; 8:1-8; 2 Mac. 2:13), the Great Synagogue, and Simon the Just (about 292 B.C.). At least the O.T. Canon of Scripture was completed by the time of the Septuagint translation of the O.T. accepted books into Greek (294-289 B.C.).

After the destruction of Jerusalem in A.D. 70, the Sanhedrin moved to Tiberius and later to Jammia, a small town 13 mi. south of Joppa where in A.D. 90 the Canon of the O.T. was again decided upon, the apocryphal books (most of which were written the last 3 centuries B.C.) being rejected from the Jewish Canon of Scripture. This list of O.T. books called the Palestinian Canon has been universally accepted by the Protestant Church.

Many N.T. scriptures prove that the present O.T. Canon of Scripture was accepted in the days of Christ and the apostles (Mt. 21:42; 22:29; 23:33; Lk. 11:51; 24:27-32, 44; Jn. 5:39; 10:35; 2 Tim. 3:15-17). Not once is there a reference to a controversy over the O.T. Canon. It was a settled subject at that time, and should have never been brought up again by any church in this age.

Formation of N.T. Canon

Of the 8 authors who wrote the 27 books of the N.T. not one ever suggested that he was adding to a collection of holy Scriptures (Lk. 1:1-3; Jn. 20:30-31; 1 Cor. 15:1-9; 1 Jn. 1:4; 2:1, 7, 12, 25; 5:13; 2 Pet. 3:13-16; Jude 3; Rev. 1:11-19); nevertheless, the N.T. books written by the apostles and other inspired men were soon held to be as sacred and inspired as the O.T. books; and together they became the rule of faith for the church.

In the formation of the N.T. Canon, 20 out of 27 books were universally accepted immediately as genuine. Only Hebrews, 2 and 3 John, 2 Peter, Jude, James, and Revelation were questioned by some. The main objections were that Hebrews did not bear the name of its author; 2 Peter differed from 1 Peter in style; the writers of James and Jude called themselves servants instead of apostles; and the writer of 2 and 3 John called himself an elder instead of an apostle. The book of Revelation was questioned because of its peculiar character. After deliberate examination, however, these books were also received as genuine and authentic. By the beginning of the 4th century all 27 books of the present N.T. had been received by most churches; and by the end of that century they had been received by all churches without further doubt. There being many in those days who were writing novels and fantastic stories about Jesus Christ, His life and His parents, and other Bible characters, it became a problem for the early church to decide which books were inspired. The question was finally settled at the Councils of Nicaea, A.D. 325, Hippo, A.D. 394, and Carthage, A.D. 397. One can therefore wholeheartedly reject the ***So-Called Lost Books of the Bible*** (p. 159 of N.T.) and the Apocrypha as being uninspired.

VIII The Apocryphal Books

In some large family Bibles there is a section of 14 books called the Apocrypha—a group of spurious of Scripture because they did not pass the tests required of inspired books:

1 They were not written or approved by a prophet.

2 They were not recognized by the Jews as inspired and a part of Scripture.

3 They were not recognized or quoted by Christ and the apostles, a fact that is more striking when we realize that Paul even quoted twice from heathen poets.

4 The last O.T. prophet predicted that the next messenger coming to Israel from God would be the forerunner of Christ (Mal. 3:1). Most of the Apocryphal books were written during the period between Malachi and Christ.

5 Divine authority is not claimed by their authors, and by some it is virtually disowned (2 Macc. 2:23; 15:38).

6 The books contain statements at variance with the Bible history.

7 They are self-contradictory and in some cases opposed to doctrines of Scripture.

8 Josephus, who lived at the time of the apostles, did not regard the Apocryphal books as Scripture. He stated that the O.T. books (the ones in our present version) were the only inspired writings (Josephus, *Against Apion*, Book I, section 8).

9 The Apocryphal books were not a part of the ancient versions of Scripture. They were first added after A.D. 300. The Laodicean Council in A.D. 363 rejected them as being uninspired, thus proving that by that time some were claiming inspiration for them. (They first appeared in the Vatican Version of the 4th century. At the Council of Trent in A.D. 1546 Catholics accepted 6 of these books as inspired and added them to their modern versions of Scripture. They are: Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, 1 and 2 Maccabees).

10 Philo and others did not regard the Apocryphal books as inspired.

11 There is a lack of prophetic element in them; and there is an apparent imitation of the inspired O.T. books.

12 They show too free use of the imagination which has given rise to silly stories and the lack of spiritual force and power.

IX Inspiration of the Bible

See the following: ***Inspiration*** defined, discussed: To What Degree Were Writers Inspired?; ***20 Proofs*** of inspiration, p. 422 of N.T.

X The Bible a Revelation

Christianity is a revealed religion, the record being contained in the sacred Scriptures. See ***Revelation***, p. 332 and 363 of N.T.; the source of revelation, note j, Mt. 16:17; and ***6 New Revelations***, p. 398 of N.T.

Much of the Bible is a revelation. Man could never have known about ages of eternal past, the pre-Adamite world, Lucifer's past, the creation of the spirit and material worlds, the future eternal ages, and many other things related to God's plan for man except by direct revelation of these things through the Holy Spirit (Rom. 16:25; Eph. 3:3; Col. 1:26; 2:3; Rev. 1:1). The many hundreds of prophecies are a direct revelation of things to come, which God alone could give (Acts 15:18; Eph. 2:7; 3:9-10; Rev. 1:1)

Revelation discovers new truth while inspiration superintends the communication and recording of it. Revelation guarantees that what God has revealed is truth; inspiration guarantees that not only all revelation, but all other records of Scripture are truth—that what is recorded actually happened, as recorded. All the Bible is inspired whether each passage is a revelation or not (2 Tim. 3:15-17). Furthermore, inspiration records with equal accuracy the language of God, Satan, angels, demons, and men; but it does not place all that is said on the same level. For example, when Satan, evil spirits, or men are recorded as speaking lies to deceive, does not affirm what was said was truth. No lie can be truth, but inspiration can faithfully record both.

The ignorance of man regarding his origin, past, and eternal future; his lack of knowledge concerning the will of God; and the fact that all philosophers have failed to construct a complete, coherent, and adequate religion—these things make revelation absolutely necessary.

XI Genuineness and Authenticity of the Bible

Genuineness defined. By genuineness we mean that the books of the Bible were actually written by the men whose names they bear, or that there is sufficient proof of their authorship, and that they were written at the time claimed.

Authenticity defined. By this we mean that the Bible relates truthfully the matters it deals with, and the contents are as originally written.

6 Proofs Bible Genuine and Authentic

1 Claims of the Bible Itself:

(1) The prophets of the O.T. claimed they were sent by God and that their messages were given to them by God (Lk. 1:70; Acts 3:31; 2 Pet. 1:21). Over 2,500 times the prophets claimed that God spoke by them (Isa. 8:5; Jer. 2:2; Ez. 2:4; etc.).

(2) The whole Bible centers around the person and work of Jesus Christ. In the O.T. we have hundreds of predictions, and in the N.T. we have the fulfillment and continuation of His life and ministry. He Himself claimed to have been sent by God (Jn. 8:42; 7:16; 17:8). He performed miracles to confirm His mission (Acts 10:38); what He foretold came to pass and will yet come to pass. He put His seal upon the genuineness and authenticity of the O.T. (Mt. 5:17-18; 8:17; 12:40-42; Lk. 24:44; Jn. 5:39).

(3) The Bible also represents the commission of the apostles as divine. God confirmed their ministry by signs and wonders (Mk. 16:15-20; Acts 2:41-46; 5:1-15; Heb. 2:1-4). In all their writings they confirmed the teachings of Christ, and their declaration thereof was by supernatural powers.

(4) The testimony of the N.T. to the genuineness and authenticity of the O.T. is plain to see. The O.T. is quoted about 250 times in the N.T., and alluded to about 850 times. All O.T. books are either quoted or alluded to except Esther, Ezra, Nehemiah, Ecclesiastes, and the Song of Solomon.

2 Testimony of Secular History: The events of Bible history were well-known among all nations. Happenings of the N.T., having come to the knowledge of the then known world, were referred to by various secular authors of the first 4 centuries of the Christian era. Jerome, in A.D. 392, mentioned about 50 other authors as making quotations about and referring to N.T. events. They belonged to all parts of the world, but they agreed on one thing—that the Jewish scriptures were genuine and authentic, referring to them as a distinct volume universally received as such. No event in ancient history can produce more than a fraction of the evidence by which the Bible in its entirety is sustained as genuine and authentic.

3 Ancient Manuscripts: No original MS can be produced due to the perishable material written on, such as paper and vellum (skins of animals). However, because of the dry climate of Egypt and Palestine, many thousands of copies—whole books or parts thereof—have been preserved for us. It is not necessary to produce original MSS to prove the genuineness and authenticity of the Bible any more than it would be necessary to produce the original Declaration of Independence to prove the many copies we have contain the statements of the original. Scholars are willing to admit the genuineness and authenticity of other writings if there are as many as 10

the Bible can be proved genuine and authentic thousands of times.

Number of Manuscripts:

(1) Uncial Manuscripts. All letters of uncial copies are 1 in. high; they are the oldest MSS before the 9th century A.D.

Gospels	101
Acts; General Epistles	22
Pauline Epistles	27
Apocalypse (Revelation)	9
Total	156

(2) Cursive Manuscripts. Cursive copies are those in running handwriting as introduced about the 9th century A.D. and used in Bible-making up to the invention of the printing press in A.D. 1456.

Gospels	1,420
Acts; General Epistles	450
Pauline Epistles	520
Apocalypse (Revelation)	195
Total	2,585

Since the catalog of these MSS was made there have been many new discoveries of whole books and portions of the Bible—the Dead Sea scrolls of Isaiah and other ancient writings, for instance. Some Bible texts have been found which are at least 100-200 years earlier than the above. Besides these Greek MSS there are many in Syriac, Coptic, Latin, and other languages, of both testaments, some dating back to the 3rd century, B.C. In 1897 literally tons of papyri were found in the Nile valley about 120 mi. south of Cairo, thousands of pieces being written in the language of the N.T. In another discovery there were at least 1,000,000 papyri; of these many thousands have never been edited. Other collections have also been located, some dating back to A.D. 100-600, and new discoveries are being made all the time. A recent report says that there are about 5,000 Greek MSS of the N.T. in all, and from 20,000 to 30,000 in other languages besides 100,000 to 200,000 quotations in the writings of the early church fathers. See Patristic Quotations, point 5, below.

Uncial Manuscripts:

(1) Sinaiticus or Codex Aleph, dating back to the 4th century. It was discovered by Dr. Tischendorf in the St. Catherine convent on Mt. Sinai in 1859. It contains the whole Bible besides the Epistle of Barnabas and the Shepherd of Hermas, in part.
(2) Alexandrinus or Codex A, dating back to the 5th century. It contains the whole Bible, except for parts of Genesis, 1 Kings, Psalms, Matthew, John, and 2 Corinthians.
(3) Vaticanus or Codex B, dating back to the 4th century. It contains almost all o O.T., and the N.T. down to Heb. 9:14.
(4) Ephraem or Codex C, dating back to the 5th century. It contains part of the O.T. and all the N.T. books except 2 Thessalonians and 2 John.
(5) Bezae or Codex D, dating back to the 6th century. It is written in Greek and Latin parallel columns and contains most of the gospels, Acts, and the epistles.
(6) Claromontanus or Codex D, also in Greek and Latin like the Codex Bezae, and dating back to the 6th century. It contains most all the epistles.

Besides these there are many more dating back from the 6th to the 10th centuries which space will not permit the listing of.

4 Lectionaries: These are collections of the gospels and epistles for reading in churches, some dating back from the 7th to the 10th centuries. They help in determining the exact text. Of these there are more than 1,000 of the gospels and 300 of the Acts and epistles.

5 Patristic Quotations: These are quotations of the Bible by early Christian writers—those of the first 3 centuries. They help in determining the exact text, filling the gap between the time of the apostles and the earliest MSS of the 4th century. fathers alone. See *The Ante-Nicene Father*.

6 Ancient Versions: The many ancient versions of Scripture in many languages, dating from the 3rd century B.C. to the 12th century A.D., add much to the proof of the genuineness and authenticity of the Bible.

(1) Septuagint in Greek, 3rd century B.C.
(2) Chaldee targum, paraphrases of portions of the O.T., 8th-11th centuries A.D.
(3) Samaritan Pentateuch, 1st or 2nd century A.D.
(4) Version of Aquila, Greek of the O.T. about A.D. 160
(5) Version of Theodotian, O.T. in Greek, 2nd century A.D.
(6) Version of Symachus, O.T. in Greek, 2nd century A.D.
(7) Peshitta Syriac version, 2nd century A.D.
(8) Arabic version, 8-12th century A.D.
(9) Armenian version, 5th century A.D.
(10) Egyptian version, 4th century A.D.
(11) Ethiopic version, 4th century A.D.
(12) Gothic version, 4th century A.D.
(13) Georgian version, 6th century A.D.
(14) Latin version, 4th century A.D.
(15) Persian version, 2nd century A.D.

The Bible text as we now have it is the same as that passed down through all these sources from the earliest times, so there should be no question in the mind of anyone regarding the genuineness and authenticity of the Scriptures.

XII How We Got Our English Bible

Our English Bible is the result of 1200 years of work by all kinds of learned men. Portions were trans. from the Vulgate, the Latin version, beginning as far back as A.D. 700 when Aldhelm trans. the Psalms into Saxon. Egbert trans. the 4 gospels sometime later. In A.D. 735 Bede trans. parts of the Scriptures into Saxon. King Alfred undertook a translation of the Psalms but died in A.D. 900 before it was finished. Elfric trans. the Pentateuch and some of the historical books in the 10th century. Nothing else was done about translation from then to the time of John Wycliffe, who made the first complete English Bible from the Vulgate in A.D. 1380. The next was a N.T. by William Tyndale in 1535 and the Pentateuch in 1530. In 1535 Miles Coverdale made the first complete printed English Bible. Then came the Geneva Bible in 1560, followed by Bishop's Bible in 1563 and revised in 1568. The Roman church came out with Douay version of the N.T. in 1582 and the whole Bible in 1609 which has been used by that church up until now. In 1604 King James authorized 47 men to make a complete translation of the Bible from the original languages. It was finished in 1611 after 7-8 years of diligent work. It has been the most popular and accepted version of the English speaking world from that day until now. There have been several revised versions since then, and a number of Bibles in modern English, but none have been as well accepted and as lasting as the King James version—and perhaps never will be.

XIII Bible Chronology

The length of certain periods is definitely stated in Scripture which, added to the years of doubtful dates given in the most widely accepted encyclopedias, give a total of 6,163 years between the creation of Adam and 1962, as follows:

Adam to the flood of Noah (Gen. 5)	1,656
Flood to call of Abraham at 75 yrs. age (Gen. 11:10–12:5)	427
Abraham to exodus (Ex. 12:40; Gal. 3:17; note o, Gen. 15:15)	430
Exodus to Christ's ministry (see ***Dispensation of Law***, p. 88)	1,718
From Christ's ministry (about A.D. 30) to 1962	1,932
Total—Adam to 196	6,163

See ***Poetry***, ***Fables***, ***Riddle***, ***Parables***, ***Allegory***, ***Types***, ***Symbol***, and ***Prophecy*** in Index; ***10 Classes Who Find the Bible Hard to Understand***, p. 97 of N.T. and 7 Reasons Why the Bible Is Simple, p. 97 of N.T.
7 Reasons Why Bible Is Not Understood, note o, Mk. 8:17;
hints on understanding, note q, Mk. 10:49; note c, Mk. 11:17; note n, Mk. 14:21; and note n, Mk. 15:28;
easy to understand, notes a-j, Heb. 5:11–6:1; note k, 2 Pet. 3:16;
how understood, note o, Mt. 15:10;
law of interpretation, note f, 2 Cor. 13:1;
12 Rules of Interpretation note d, Mk. 4:22;
secret of understanding, note e, Mk. 4:24.
To be taken literally as other books, note t, Mk. 9:10.
See ***Rightly Dividing Truth***, p. 422 of N.T.

XV How to Read the Bible

1 Frequently, daily (Josh. 1:8)
2 Not for controversy, but for profit (Pr. 3; 2 Tim. 3:16-17)
3 Meditatively (Ps. 1:3)
4 In love (Ps. 119:97-104)
5 With consciousness of need (Mt. 5:6; Jn. 7:37-39; 2 Pet. 1:1-10; 3:18)
6 In faith (Rom. 10:17; Heb. 11:6)
7 Searchingly (Jn. 5:39)
8 Openness to all of it (2 Tim. 3:16-17; Heb. 4:12; Jude 3)
9 By comparing scripture with scripture (1 Cor. 2:13)
10 In the Spirit (Jn. 14; 16-17; 15:26; Gal. 5:16, 26)
11 Through, and over and over again (Mt. 5:18)
12 In obedience (Rom. 1:5; 16:26). See other suggestions under ***Scripture*** in Index

XVI Bible Statistics

1 The Bible as a whole:
  (1) Number of books—66
  (2) Chapters—1,189
  (3) Verses—31,102
  (4) Words—783,134
  (5) Letters—3,566,480
  (6) Promises—1,260
  (7) Commands—6,468
  (8) Predictions—over 8,000
  (9) 3,268 verses of fulfilled prophecy
  (10) 3,140 verses of unfulfilled prophecy
  (11) Questions—3,296
  (12) Longest name—18 letters (Isa. 8:1)
  (13) Longest verse—Esther 8:9
  (14) Shortest verse—Jn. 11:35
  (15) Middle books—Michah and Nahum
  (16) Middle verse—Ps. 118:8
  (17) Middle and shortest chapter—Ps. 117
  (18) Largest book—Psalms
  (19) Smallest book—3 John (counting words)
  (20) Longest chapter—Ps. 119
  (21) Word God occurs 3,358 times
  (22) Lord occurs 7,736 times
  (23) Authors—40
  (24) Languages translated in—over 1,100
  (25) First chapter divisions made in A.D. 1227
  (26) First complete English Bible—A.D. 1380
2 The Old Testament:
  (1) Number of books—39
  (2) Chapters—929
  (3) Verse—23,145
  (4) Words—602,583
  (5) Letters—2,728,100
  (6) Middle book—Proverbs
  (7) Middle chapter—Job 29
  (8) Middle verses—2 Chr. 20:17, 18
  (9) Smallest book—Obadiah
  (10) Shortest verse—1 Chr. 1:25
  (11) Longest verse—Esther 8:9
  (12) Longest chapter—Ps. 119
  (13) Largest book—Psalms

36:22-23 and Ezra 1:1-3a; Ps. 14 and 53; Ps. 60:6-12 and 108:7-13. Num. 7 has 12 repeats; Ps. 107 has 4 repeats; and Ps. 136 has 26 repeats. Cp. Gen. 36:31-43 with 1 Chr. 1:43-54.

3 The New Testament:

(1) Number of books—27
(2) Chapters—260
(3) Verses—7,957
(4) Words—180,551
(5) Letters—838,380
(6) Middle book—2 Thessalonians
(7) Middle chapter—Romans 13
(8) Middle verse—Acts 27:17
(9) Smallest book—3 John (counting words)
(10) Shortest verse—Jn. 11:35
(11) Longest verse—Rev. 20:4
(12) Longest chapter—Lk. 1
(13) Largest book—Luke

Regarding the Apocrypha, the statistics are as follows: books—14; chapters—184; verses—6,031; words—125,185.

4 Other interesting facts about the Bible:

(1) 5 books have only one chapter—Obadiah, Philemon, 2 and 3 John, and Jude.
(2) Esther and Song of Solomon have no name of God in the English text.
(3) Haggai has only 2 chapters.
(4) 7 books have but 3 chapters—Joel, Nahum, Titus, and 2 Peter.
(5) 6 books have only 4 chapters—Ruth, Jonah, Malachi, Colossians, Philippians, and 2 Timothy.
(6) 5 books have only 5 chapters—Lamentations, 1 Thessalonians, James, 1 Peter, and 1 John.
(7) Only 10 books have over 1,000 verses—Genesis (1,533), Exodus (1,213), Numbers (1,288), Job (1,070), Psalms (2,461), Isaiah (1,292), Jeremiah (1,273), Matthew (1,071), Luke (1,151), and Acts (1,007).
(8) A Bible in the Library of the University of Gottingen is written on 2,470 palm leaves.
(9) The word Lord in the O.T. stands for Jehovah in the majority of places.
(10) The statements of 4 verses in Num. 7 are repeated 12 times in the chapter.
(11) Num. 33 has 42 verses having the first two words alike.
(12) Num. 11:5 is the garden verse of Scripture.
(13) 12 verses in Dt. 27 begin with the word cursed and end with Amen.
(14) Ex. 26 has 20 verses having the first three words alike.
(15) 13 verses in 1 Chr. 20 end alike.
(16) 23 verses in 1 Chr. 25 end alike.
(17) 21 verses in Neh. 10 have only 3 words in them.
(18) 4 verses in Pr. 30 begin alike.

times—I will break in pieces.
(21) In 3 of the 5 chapters of Lamentations the verses are nearly the same length.
(22) 17 verses in Proverbs begin with My son.
(23) 4 verses in Jer. 4 begin with the phrase I beheld.
(24) Ez. 22:20 may be called the metal verse of Scripture.
(25) The only verse in Scripture that has boy and girl in it is Joel 3:3.
(26) 9 verses in Mt. 5 begin with Blessed are.
(27) 15 verses of Lk. 3 begin with Which was.
(28) Of the 5 chapters in Lamentations, 4 have 22 verses each.
(29) The longest verse of Scripture (Esther 8:9) contains 90 words and 426 letters.
(30) There are no words in Scripture more than 6 syllables.
(31) A number of verses in Scripture contain all the letters of the alphabet except one. Ezra 7:21 contains all but j. Josh. 7:24; 1 Ki. 1:9; 1 Chr. 12:40; 2 Chr. 36:10; Ez. 28:13; Dan. 4:37; and Hag. 1:1 contain all but q. 2 Ki. 16:15 and 1 Chr. 4:10 contain all but z. Gal. 1:14 contains all but k
(32) There are 8,674 Heb. words, 5,624 Greek words, and 12,143 different English words in the Bible.

✡ ✡ ✡

414 CHAPTER 1

I. Third expedition: returning remnant under Nehemiah (Neh. 1:1–2:10; cp. Ezra 2:1; 7:1)
1. Bad news from Jerusalem

1 The [a]words of [b]Nehemiah the son of Hachaliah. And it came to pass in the month [c]Chisleu, in the [d]twentieth year, as I was in Shushan the palace,

2 That Hanani, [e]one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the [f]Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province *are* [g]in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

2. Effects of the bad news on Nehemiah, cupbearer of Artaxerxes, king of Persia (Neh. 1:11)

4 ¶ And it came to pass, when I [h]heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

3. Nehemiah's prayer to God

5 And said, [i]I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for [j]the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

★ 8 Remember, I beseech thee, the [k]word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them [l]unto the place that I have chosen to set my name there.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

415 CHAPTER 2

4. Answer to the prayer of Neh. 1:11: favor with the king

1 And it came to pass in the month [*a]Nisan, in the [*b]twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, [*c]Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then [*d]I was very sore afraid,

a Some prophetical books begin with The words of, as in Jer. 1:1; Amos 1:1, but this is the only historical book that begins that way. Perhaps Nehemiah, while attaching his work to that of Ezra, marked the point at which his own composition began, in this manner (v 1).

b Nehemiah, Jehovah Has Consoled. 3 So-called:
  1 One of 12 men who were chiefs of the returning exiles (7:7; Ezra 2:2)
  2 A ruler of half a district of Jerusalem who helped build the wall (3:16)
  3 Cupbearer of Artaxerxes, and governor of Jerusalem after Zerubbabel (v 1; 8:9; 10:1; 12:26, 47)

The office of royal cupbearer was a place of great honor in the Persian court. Being in the daily presence of the king and seeing him at his seasons of relaxation, the cupbearer had many opportunities of gaining the good will of the monarch and obtaining many favors which were denied others. Cupbearers were generally eunuchs. They were often found represented on the Assyrian monuments, holding the cup in the left hand and a fly-flap made of split palm leaves in the right hand. A long napkin, richly embroidered and fringed, was thrown over the left shoulder for the king to wipe his lips with. Solomon had cupbearers to attend him (1 Ki. 10:5; 2 Chr. 9:4).

c Chisleu, the 9th month (December).

d See ***20th Year of Artaxerxes***, p. 839.

e One of my brethren. This suggests that Hanani was either an actual brother of Nehemiah or of close kin in the tribe of Judah, and that both were princes of this tribe (v 2).

f These Jews were those of the captivity that had returned under Zerubbabel and Ezra (v2)

g The remnant in Judah were in great need and in much reproach. The wall of Jerusalem was broken down and the gates were burned with fire. This was the condition even after the temple was finished. As seen in the book of Ezra, the walls were being built gradually, but like the building of the temple, the work was long neglected until Nehemiah arrived to complete it (v 3).

h 6 Acts of Nehemiah (v 4):
  1 Heard the report
  2 Sat down
  3 Wept
  4 Mourned certain days
  5 Fasted
  6 Prayed before God

i See ***Prayer of Nehemiah***, p. 839.

j Nehemiah prayed for the children of Israel who are called Jews (1:2; 2:16; 4:1-2, 12; 5:1, 8, 17; 6:6; 13:23).

k 1st prophecy in Neh. (1:8-9; v 8 fulfilled; v 9 unfulfilled). Next, 2:20. The prediction about scattering has been and still is being fulfilled. The one about regathering was fulfilled once, but remains to be fulfilled again in fullness, in the gathering of Israel the second and final time under the Messiah (v 9; Isa. 11:10-12, notes).

l Palestine was the only place God ever promised Israel, and it is here where they are now being gathered. The so-called new promised lands of England and America have not been promised to the seed of Israel in any Scripture. All God intended them to have was the land of Canaan and all that lies between the river Euphrates and the Mediterannean (Gen. 15:18-21; 17:8; Ez. 47-48).

*a Nisan was the name given by the Persian Jews to the month previously called Abib, the first month of the Jewish calendar (April), and the 4th month after Chisleu of 1:1).

*b See ***20th Year of Artaxerxes***, p. 839.

*c Questions 1-5. Next, v 19.

*d I was sore afraid. Nehemiah confessed that he had never been sad in the presence of the king before, and he no doubt sought to hide it on this occasion; but the sorrow for his people was so deep and complete that it showed on his countenance. Why he was afraid is not stated, but it is understandable because Persian kings were very exacting in their demands concerning servants. The ruler could have had him executed for this breach of court etiquette, instead of blessing him as the case was (v 2-8).

for ever: [e]why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For [f]what dost thou make request? So [g]I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may [h]convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's [i]forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the [j]wall of the city, and for the [k]house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

5. Journey and arrival at Jerusalem and letters delivered

9 Then I came to the governors beyond

Now the king had sent [l]captains of the army and horsemen with me.

10 When [m]Sanballat the Horonite, and [n]Tobiah the servant, the Ammonite, heard *of it*, it [o]grieved them exceedingly that there was come a man to seek the welfare of the children of [a]Israel.

11 So I came to Jerusalem, and was there [b]three days.

II. Restoration work on Jerusalem
(Neh. 2:12–3:32)
1. Inspection trip by night

12 ¶ And I arose in the night, I and some [c]few men with me; neither [d]told I *any* man what my God had put in my heart to do at Jerusalem: [*e]neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the [*f]gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and [*g]*so* returned.

16 And the [*h]rulers knew not whither I went, or what I did; neither had I as yet told *it*

---

the king why he was sad. The city of his fathers was in destruction and the gates consumed by fire (v 3).

f The king permitted Nehemiah to ask what he would, so he prayed God to touch the heart of the monarch to grant him his request. This was the second such prayer recorded here (v 4; 1:11).

g Nehemiah was a man of prayer (1:5-11; 2:4; 4:4-5; 5:19; 6:9, 14; 13:14, 22, 29, 31). His request to God had been that He would put it into the heart of the king to give him favor; his request of the ruler now was that he might be permitted to return to the city of his fathers so he could build it (v 5). He received an answer from both God and man (v 6-8).

h This shows that Nehemiah did not go with either group of exiles—those that returned under Zerubbabel (Ezra 2:1-70), or those under Ezra (Ezra 8)—for he had no protection other than soldiers of the king and the various governors between Persia and Judah (v 7). Zerubbabel had gone back years earlier. Nehemiah returned about 69 or 70 years after Ezra did—in the 20th year of Artaxerxes (1:1; 2:1). It was customary in many parts of the East to obtain letters of recommendation, or orders for safe conduct, when the traveler desired to visit different districts under one central authority. Without these he could not travel in comfort of safety; but having them, those to whom he presented them were bound to protect him. Thus Nehemiah was able to travel safely throughout the Persian empire.

i Heb. pardes, park; paradise; orchards; garden (v 8; Eccl. 2:5; Song 4:13).

j The walls of the city are the main subject of Nehemiah, as the temple is the subject of Ezra.

k The palace and house of this verse refer to the fortress and the temple. The fortress appertained to the temple (v 8).

l Nehemiah had a royal escort from Persia to Judah—captains of the army and horsemen (v 9).

m Sanballat, the enemy is secret. He was an enemy of the Jews (Israel) after the captivities. He opposed Nehemiah in the building of the wall of Jerusalem (2:10, 19; 4:1, 7; 6:1-14; 13:38). An Aramaic papyrus discovered at Elephantine, Egypt, written by two Jews (Delaya and Shelemya) to the sons of Sanballat (who is called governor of Samaria), is dated the 17th year of Darius Hystaspis (Darius I)—about 11 years after the completion of the temple and about 58 years before the coming of Nehemiah to Jerusalem. This would make him perhaps 85 or 90 years old at the time of Nehemiah in Jerusalem. He is called a Horonite and this may refer to Beth-horon or Horonaim; he was perhaps a Moabite.

n Tobiah, Jehovah is good. 4 Tobiahs:
   1 Servant of Sanballat; he was an Ammonite (2:10; 4:3, 7)
   2 A Levite (2 Chr. 17:8)
   3 A returned exile (Neh. 7:62)
   4 Another returned exile (Zech. 6:10-14)

o 6 Forms the Opposition Took:
   1 Grieving (2:10)
   2 Laughter (2:19)
   3 Wrath and indignation (4:1-3)
   4 Fighting (4:7-8)
   5 Subtlety or craft (6:1-2)
   6 Compromise (6:5-7)

a Again the term the children of Israel is used of Judah and the Jews of the new restored nation (v 10).

b The three days rest for Nehemiah (v 11) and three days for the exiles under Ezra may have been the normal time of rest from such a long journey (Ezra 8:32).

c These were not the only men in Jerusalem; there were but a few with him on this inspection tour by night (v 12).

d He could have a few men with him on such a tour without informing any one of them what was in his heart to do at Jerusalem (v 12).

*e This means no extra beast, for the few men with him also rode animals (v 12).

*f 12 Gates of Jerusalem:
   1 The valley gate (2:13; 3:13)
   2 The gate of the fountain (2:14; 3:15; 12:37)
   3 The sheep gate (3:1; 12:39)
   4 The fish gate (3:3; 12:39)
   5 The old gate (3:6; 12:39)
   6 The dung gate (2:13; 3:14; 12:31)
   7 The water gate (3:25, 26)
   8 The horse gate (3:28)
   9 The east gate (3:29)
   10 The gate of Miphkad (3:31)
   11 The gate of Ephraim (8:16; 12:39)
   12 The prison gate (12:39)

*g The exact tour of Nehemiah has long been in dispute, but it appears that he started near the pool of Bethesda on the east of the city, and proceeded northward, then westward and southward, and finally eastward to the pool of Siloam (v 12-16). What they viewed was not the outer wall but the inner wall of the city of David which included the temple area.

*h Here we have mention of rulers, priests, and nobles of the Jews; this indicates a time after the return of those under Zerubbabel and Ezra. Before then there were no rulers, priests, or Levites in Jerusalem, according to what we have on record (v 16).

nobles, nor to the rulers, nor to the rest that did the work.

2. Work begun on the walls of Jerusalem

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.

3. Ridicule by enemies

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the [i]Arabian, heard *it*, they laughed us to scorn, and despised us, and [j]said, What *is* this thing that ye do? will ye rebel against the king?

★ 20 Then answered I them, and said unto them, [k]The God of heaven, he will prosper us; therefore we his servants will arise and build: but [l]ye have no portion, nor right, nor memorial, in Jerusalem.

416

CHAPTER 3

4. Builders of the wall of Jerusalem
(1) The sheep gate and walls

1 [m]Then [n]Eliashib the high priest rose up with his brethren the priests, and they builded the [o]sheep gate; [p]they sanctified it, and set up the doors of it; even unto the [a]tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the [b]men of Jericho. And next to them builded Zaccur the

(2) Builders of the fish gate and walls

3 But the [c]fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the [d]locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

(3) Builders of the old gate and walls

6 Moreover the [e]old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, [f]unto the throne of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the [g]goldsmiths. Next unto him also repaired Hananiah the son of *one of* the [h]apothecaries, and they fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, [*i]the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the

---

[i] Called Gashmu (6:6), an Arab Sheik; one of the descendants of Hagar and Ishmael, called Hagarenes. See note k, Ps. 83:6.

[j] Questions 6-7. Next, 4:2.

[k] 2nd and last prophecy in Neh. (2:20, fulfilled). The one prediction was that God would prosper the people in the work.

[l] 3 Things Not for the Heathen (v 20):
  1 No portion in Jerusalem
  2 No right in Jerusalem
  3 No memorial in Jerusalem

[m] Then—when the work on the walls and gates was begun again, Eliashib the high priest and the other priests joined the workers and built the sheep gate (v 1).

[n] Eliashib, God restores. 7 Eliashib's:
  1 A high priest after the captivity (3:1, 20, 21; 13:4, 7, 28)
  2 A priest in David's time (1 Chr. 24:12)
  3 Descendant of Zerubbabel (1 Chr. 3:24)
  4 A Levite singer (Ezra 10:24)
  5 Son of Zattu (Ezra 10:27)
  6 Son of Bani (Ezra 10:26)
  7 One of Ezra's helpers (12:10-23; Ezra 10:6)

[o] The sheep gate was located at the northeast corner of the temple area, and was so-called because the sheep for sacrifice were brought in here (v 1; cp. Jn. 5:2).

[p] Sanctified—set apart for sacred uses. Thus gates and other material things which have no sin problem, can be sanctified (v 1). See ***Sanctification*** in Index.

[a] This place will figure in future fulfillment of prophecy (Jer. 31:38; Zech. 14:10). The 2 towers, Meah and Hananeel, were on either side of the sheep gate.

[b] It must be remembered that many of the 42,360 with Zerubbabel (Ezra 2) and 1,754 with Ezra (Ezra 8)—did not settle in Jerusalem but in many other cities and places in Israel (Ezra 2:70; 3:1; 4:10; 10:14; Neh. 7:73; 8:15; 9:25; 10:37; 11:1-3, 20, 36; 12:44). 32 cities outside Jerusalem are listed in 11:20-26. This accounts for there being but a few people in Jerusalem and explains why the city was so long in being rebuilt (1:3; 2:3; 7:1-4). Each small group of exiles sought to build their own homes and city again, so Jerusalem was neglected for many years. They even had to draft men from other cities to live in Jerusalem (11:1-2). Many from various places helped rebuild the temple, but the city itself with streets and walls were not completed at that time. When Nehemiah came back for the purpose of rebuilding the walls to make the city secure, he found that the temple had already been completed (2:8; 3:10; 6:10; 8:16; 10:32-39; 11:1-22; 12:40; 13:4-14). How could all these things be said of the temple if it had not been built yet, and if the events of Neh. 1:1–7:4 happened before the days of Cyrus, as taught by some?

Men of other cities came to help complete the walls—men of Jericho (v 2), Tekoah (v 5), Gibeon (v 7), Mizpah (v 7), Zanoah (v 13), Beth-zur (v 16), Keilah (v 17-18), and men of the plain (v 22). Before they came though, they made their own homes and cities livable; it took several years to build up what had been destroyed over a period of many years. It is thus understandable why the walls of Jerusalem were not completed up to the 20th year of Artaxerxes, 69 or 70 years after Ezra and a group of exiles returned from captivity.

[c] The fish gate was so-called because the fish from the Jordan and the sea of Galilee were brought through it into Jerusalem. It was located in the north wall (v 3).

[d] This refers to the crossbars that held the gate shut from within the wall. The word bars refers to the hooks or catches holding the crossbar at its two ends (v 3).

[e] The old gate was either the modern Damascus gate, or the main entrance to the city on the north side, or a gate further eastward (v 3-5).

[f] This means that the men of Gibeon and Mizpah, though they worked for Nehemiah, were not under his government; they were subject to the Persian governor this side of the Euphrates (v 7).

[g] The refiners of metal.

[h] Men who made perfume.

[*i] It seems that large places were divided into halves with certain rulers being under the governor (v 9, 12, 16-18).

* * *

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and [k]his daughters.

(4) Builders of the valley gate and walls

13 The valley gate repaired Hanun, and the inhabitants of [l]Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a [m]thousand cubits on the wall unto the dung gate.

(5) Builders of the dung gate and walls

14 But the [a]dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

(6) Builders of the fountain gate and walls

15 But the gate of the [b]fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the [c]stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto *the place* over against the [d]sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of [e]Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece

the turning *of the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of [g]Eliashib [h]the high priest.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the [i]plain.

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

(7) Builders of the prison gate and walls

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh.

(8) Builders of the water gate and walls

26 Moreover the [*j]Nethinims dwelt in Ophel, unto *the place* over against the [*k]water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against [*a]the great tower that lieth out, even unto the wall of Ophel.

(9) Builders of the horse gate and walls

28 From above the [*b]horse gate repaired the priests, every one over against his house.

---

ern corner of the city, or on the western wall. The origin of the name is not known (v 12). Since the duties of shepherds often led them into wild districts where their lives were in danger from wandering bands, it became necessary to erect towers into which they might retire for safety, and from which they could drive off marauders. Cp. 2 Chr. 27:4. Towers were also built in vineyards (Mt. 21:33).

k This shows that even women were pressed into service in repairing the walls and implies a concerted effort on the part of all the people who could possibly be spared from other duties. The purpose was to complete the repairs as soon as possible for there were many enemies seeking to hinder the new nation in its restoration, even though Israel had the king's favor.

l Zanoah was located about 10 miles west of Jerusalem (v 13; 11:30; Josh. 15:34, 56; 1 Chr. 4:18).

m 1,000 cubits or 2,083 ft. 4 in. counting 25 in. to the cubit (v 13).

a The dung gate was perhaps so-called because more refuse was carried out here to the general dump heap than through any other gate. Anyone going to the Mount of Olives or Jericho could witness such a dump heap against the wall; it existed for generations. The first mention of dung is in connection with sacrifices. The law required that the dung and certain parts of the animal were not to be burned on the altar, but outside the camp (Ex. 29:14; Lev. 4:11; 8:17; 16:27; Num. 19:5). The fertilizing value of dung is mentioned in Scripture (Lk. 13:8). Dung was used as fuel (Ez. 4:12-15). During the summer it was gathered and mixed with straw, made into cakes and dried, and used for heat in the winter or for cooking all through the year where there was no wood or other fuel. It burned slowly like peat and met the needs in various places. In Scripture there is no idea of uncleanness associated with the use of animal dung when thus prepared and dried in the hot sun. The word dung is used frequently in the Bible, expressing worthlessness or referring to a perishable article—something no one cares about (1 Ki. 14:10; 2 Ki. 6:25; 9:37; Job 20:7; Ps. 83:10; Jer. 8:2; 9:22; 16:4; 25:33; Zeph. 1:17; Phil. 3:8). The word dunghill is used in the same way (1 Sam. 2:8; Ezra 6:11; Ps. 113:7; Isa. 25:10; Dan. 2:5; 3:29; Lk. 14:35). It is also an expression of disgust (2 Ki. 18:27; Isa. 36:12) and rebuke (Mal. 2:3).

b The fountain gate was the one near the pool of Siloah (v 15). It is called the water of Shiloah (Isa. 8:6), and the pool of Siloam (Jn. 9:7; cp. Lk. 13:4). It was not until the time of Hezekiah that the great tunnel aqueduct, Siloam's most famous work, was made (2 Ki. 20:20; 2 Chr. 32:30).

c This flight of steps led from the lower valley up the steep side of Ophel to the city of David which it reached probably at the point not far south of where the temple stood (v 15).

d These tombs were in Zion and included those of many kings of Judah (v 16; 1 Ki. 2:10; 11:43; 15:8, 24; 22:50; 2 Ki. 8:24; 9:28; 12:21; 14:20; 15:7, 38; 16:20).

e Keilah, about 15 miles southeast of Jerusalem, in the Hebron mountains.

f This refers to the armory or fortress at the corner of the wall (v 19).

g Eliashib, God restores. See note n, 3:1.

h The fact that Eliashib was high priest at this time proves that the time of Nehemiah was long after the rebuilding of the temple, for Joshua or Jeshua was high priest when the temple was completed. See ***86 High Priests From Aaron to A.D. 70***, p. 395.

i The word plain is nearly always used of the Jordan valley (v 22).

*j The Nethinims were the wood and water carriers for the temple so they lived in Ophel near the water supply.

*k The water gate was the one by the Virgin's Fount near Gihon spring, on the east side of Ophel in the Kedron valley.

*a The great tower, perhaps the tower of Siloam (Lk. 13:4).

*b The horse gate was southeast of the temple and close to the city of David, which originally was the Jebusite fortress and later included the entire southeastern hill (2 Sam. 5:7; 1 Chr. 11:5). The gate was so-named perhaps because of the many horses connected with the kings of Israel and with the city of David (v 28).

* * *

29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the [c]east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

(11) Builders of the Miphkad gate and walls

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

(12) Builders of the walls of the sheep gate

32 And between the going up of the corner unto the [d]sheep gate repaired the goldsmiths and the merchants.

417

CHAPTER 4

III. Building of Jerusalem hindered (Neh. 4; cp. hindrance on the temple, Ezra 4)

1. Opposition by ridicule

1 But it came to pass, that when Sanballat heard that we builded the wall, [e]he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said, [f]What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

2. Ridicule overcome by prayer and work

4 [g]Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

3. Opposition by conspiracy and anger

Sanballat, and Tobiah, and the [a]Arabians, and the Ammonites, and the [b]Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And [*c]conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

4. Threat of war overcome by prayer and preparedness

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

5. Opposition by threatening

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you*.

6. Constant threatening overcome by constant preparedness

13 ¶ Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families [*d]with their swords, their spears, and their bows.

● 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

nected with it (v 29).

d See note o, 3:1.

e 7fold Opposition to Building the Walls:
  1 By anger (v 1)
  2 By ridicule (v 1-3)
  3 By conspiracy and war (v 7-8)
  4 By continual threatening (v 10-23)
  5 By craftiness (6:1-4)
  6 By accusation (6:5-9)
  7 By treachery (6:10-14)

f Questions 8-12. Next, 5:8.

g Prayer—5 Requests:
  1 Hear, O our God (v 4)
  2 Turn their reproach upon their own head (v 4)
  3 Give them for a prey in the land of captivity
  4 Cover not their iniquity (v 5)
  5 Let not their sin be blotted out from before You

a The descendants of Hagar and Ishmael.

b These no doubt were the remnant of the Philistines who had fought with Israel so many times through the centuries.

*c Actual war preparations were made to fight the Jews, but through their prayer and constant vigilance to strike back, the threat of war ceased (v 7-12).

*d This was a literal fulfillment of Dan. 9:25, about the wall and street being built again in troublous times (v 13-23).

* * *

sword girded by his side, and *so* builded. And he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the [a]rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge [b]within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, [c]none of us put off our clothes, *saving that* every one put them off for washing.

418

CHAPTER 5

IV. Oppression in Judah put down (Neh. 5)
1. Oppression discovered by Nehemiah

1 And there was a [d]great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

oppression of the Jews

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and [e]will ye even [f]sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

9 Also I said, It *is* not good that ye do: [*a]ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

● 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the [*b]hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

3. Nehemiah's plan accepted and oppression stopped

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I [*c]shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

4. Nehemiah's governorship of Judah for twelve years

14 ¶ Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the

walls—sunup to sundown—and that without sit-down strikes and other work stoppages over minor differences as we sometimes see today (v 21). The people had a mind to work (v 6).

b This lodging in Jerusalem has no possible meaning of scarcity of houses, as some teach. Such a large place as there was within the walls would take care of many thousands more than the people who had come back from captivity under Zerubbabel and Ezra, many of whom had settled in other cities outside Jerusalem. There were few inhabitants, comparatively speaking, and large spaces where no houses were yet built (note b, 7:4).

c For 52 days none of the workers put off their clothes except for washing them and taking baths (v 23; 6:15).

d This cry from the common people was against the leaders, rulers, and moneylenders, who were oppressing them. Nehemiah acted swiftly and justly to put down all injustice and oppression in Israel. He rebuked the nobles and rulers for lending money on interest, and demanded that all land taken from Jews be returned at once (v 1-11). The nobles complied and all oppression ceased (v 12-19).

e Questions 13-15. Next, 6:3.

f Selling brethren was a heartless thing to do even if it was lawful to pay a debt. It showed utter lack of love on the part of any who had this advantage over some poor man. No doubt bitter feelings were created many times by such a lack of interest in helping a poor person in his time of need. It is true that all slaves were automatically released in the sabbatic year and in the year of jubilee, but this could not and did not do away with bitter feelings between brethren. Nehemiah's plan here to stop unjust practices among brethren was undoubtedly the will of God.

*a Such is good advice at any time. This principle should be the ruling one of our lives in Christ, lest we bring reproach upon God and the gospel (v 9). Only by a godly life can we set an example to sinners and build up confidence in God that He will answer our prayers.

*b The hundredth part. It was the custom in those days to pay one percent per month, or 12 percent yearly. The law forbade taking any interest from a brother (Ex. 22:25; Lev. 25:36)

*c The lap was a fold made in the outer garment, near the breast; it was used to hold various articles. To shake this was equal to a curse, and to empty it was a significant suggestion of utter extermination. The natives of India always carried a pouch made of leaves of the cocoa or some other tree in their lap, and they were careful never to have the pouch empty. They also shook the lap of the robe when they cursed one another. When the Roman ambassadors proposed a choice of peace or war to the Carthaginians they used a similar ceremony. Entering the senate of Carthage with their toga gathered up in their bosom, they said, "We carry here peace and war; you will have what you will." The senate replied, "You may have which you please." The Romans shook their toga, and said, "We bring you war." It was in this way that Nehemiah suggested to the moneylenders of his time their utter extermination if they failed to keep the covenant of restitution which they had made. See note m, Lk. 6:38; Acts 18:6.

✡ ✡ ✡

that is, [a]twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside [e]forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* [f]daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 [g]Think upon me, my God, for good, *according* to all that I have done for this people.

419 CHAPTER 6

V. Building of Jerusalem further hindered (Neh. 6; cp. Neh. 4)

1. Opposition by craft

1 Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, [a]let us meet together in *some one of* the villages in the plain of Ono. But they thought to do me mischief.

2. Craftiness overcome by wisdom and work

3 And I sent messengers unto them, *saying*, I *am* doing a great work, so that I cannot come down: [b]why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

3. Opposition by accusation

5 Then sent Sanballat his servant unto me in like manner the fifth time with an [c]open letter in his hand;

6 Wherein *was* written, [*d]It is reported among the heathen, and Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a [*e]king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

4. Accusation overcome by prayer and self-control

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. [*f]Now therefore, *O God*, strengthen my hands.

5. Opposition by treachery (Neh. 6:12-14)

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

6. Treachery overcome by prayer and bravery

11 And I said, [*a]Should such a man as I flee? and who *is there*, that, *being* as I *am*,

---

d Nehemiah and those with him (called my brethren) supported themselves for 12 years, not taking the usual pay and support as other governors and leaders had done (v 14). Besides this—taking no salary, flour, wine, or anything else from the people—Nehemiah bought no land for himself; his servants worked without pay; and he fed 150 Jews and rulers at his table daily, besides many others who came to him from the heathen to settle in Jerusalem (v 14-19).

e 40 shekels of silver at 64¢ each would be $25.60 in our money. Whether this was a daily, weekly, monthly, or yearly salary is not stated. It may have been daily, for it speaks of the daily cost of food for Nehemiah's household (v 18).

f Nehemiah's Daily Food Bill:

1 ox @ $325	$ 325
6 sheep @ $20	120
Fowls (number not known)	-
Wine (amount not known)	-
Total est. daily cost	$ 445

The meat bill alone would be $162,425 for a year, and for 12 years, $1,949,100. This could not have been afforded by a poor man, so we have reason to suppose that great amount yearly from Artaxerxes, who had permitted him to come to Jerusalem to repair the city of his fathers.

g This is all he asked of Jehovah for the many years of service and blessing to the people in the restoration. If granted, which no doubt it was, it was a great return for service, for God could not think upon anyone for good without the person receiving an abundance of His blessing (v 19).

a The enemies of Israel requested Nehemiah to meet with them in some village in the plain of Ono, thinking to stop the work by assassinating him, but he was wise enough to say "O no" (v 2). He sent messengers instead who said for him, "I am doing a great work, so that I cannot come down" (v 3). The opposers sent the same proposal 4 times, then sent a letter (v 4-5), but were rebuffed each time.

b Question 16. Next, v 11.

c The first mention of a letter in Scripture is the one David sent to Joab (2 Sam. 11:14). We also read of the letters which Jezebel wrote in the name of Ahab (1 Ki. 21:8). The king of Syria wrote a letter to the king of Israel (2 Ki. 5:5-7). Jehu also wrote letters (2 Ki. 10:1). On what substance these letters were written is not known. Perhaps it was skins dressed for the purpose, or palm leaves, or papyrus, the use of which was ancient with the Egyptians. Letters from Persia to persons of distinction, after being rolled up in a scroll, were generally enclosed in a bag or purse which was sometimes made of very elegant and costly material. The end of the purse was then tied, closed over with clay or wax, and sealed (Isa. 8:16; 29:11; Dan. 12:4, 9; Rev. 5:4, 9; 10:4; 22:10).

*d This was open accusation of planned rebellion against Persia, but it was denied. This was only an effort to force the Jews into counsel which they had already rejected 4 times (v 4-7).

*e There was to be no king of David's line in Judah from Coniah, or Jehoiachin, to the coming of the Messiah (Jer. 22:24-30, notes).

*f Nehemiah, like a true man of God, prayed in every time of trouble; and God, as in all cases of true men of faith, answered all his prayers (note g, 2:4).

*a Questions 17-18. Next, 13:11.

✡ ✡ ✡

will not go in.

12 And, lo, [*c]I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

7. Completion of the walls and gates of Jerusalem in fifty-two days

15 ¶ So the wall was finished in the twenty and fifth *day* of *the month* [*d]Elul, in fifty and two days.

8. Effect of the finished work upon the Jews' enemies

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

9. Treachery of many nobles of Judah

17 ¶ Moreover in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words to him. *And* Tobiah sent letters to put me in fear.

420

CHAPTER 7

VI. Change of governors and register of inhabitants (Neh. 7)

1. New rulers of Judah

1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* large and great: but the people *were* [a]few therein, and the [b]houses *were* not builded.

2. Register of the returned Jews from Babylon (Neh. 7:5-73; Ezra 2; 1 Chr. 9:2-34)

(1) The people (Ezra 2:1-35)

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. [c]And I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, [d]every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of [e]the people of Israel *was this;*

8 The [f]children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

---

being mentioned proves that the temple of Zerubbabel was already finished, so 1:1–7:4 could not have been fulfilled before the return of Zerubbabel with the 42,360 of 7:5-67; Ezra 2:1-65. Nehemiah's return must have been after the temple was built and after the walls had been worked upon for many years, for no group of men as small as the ones who helped him could have built the walls and gates of such a great city in 52 days (6:15). This work was simply that of completing what was yet to be done—to close up certain breaches and make the gates—not to build such a vast wall from the foundation to completion in this short period—less than 2 months.

*c This kind of revelation is always with men who walk close to God and are constantly looking to Him for guidance and light.

*d Elul, the 6th month—September.

a Few compared to the greatness of the city which was large enough in space to hold multiplied thousands more than those who settled there from the first two groups of captives that returned under Zerubbabel and Ezra (v 4). In 11:1-2 we see that lots were cast to bring one out of every 10 people from the outside into Jerusalem to live, so as to make the city more inhabited, for few of the former inhabitants came back from captivity.

b This could only refer to the fact that the many houses which the open spaces of Jerusalem could hold were not built; that is, there was plenty of room for other houses. It could not mean that there were no houses built in Jerusalem at all, for many were already finished and people were living in them (3:10, 20, 23, 24, 28-29; 4:14; 5:3, 11, 12; 6:10; 7:3; 8:16).

c Nehemiah the cupbearer was not with those who returned in this group of exiles, so the Nehemiah of v 7 was an entirely different man. The one who served as cupbearer to Artaxerxes became governor of Judah at this time of the building of the walls. When he sought to register the people in his day, he found a register of the genealogy of those that had come up at the first—he found written therein those that had come up from captivity. This is certainly proof that he did not know of the register, or that it was one made long before his day (v 6).

d Every one unto his city. This shows that all the first exiles did not settle at Jerusalem only. Many went to their own cities where their inheritances were located (v 6). This explains why so few settled in Jerusalem, why the city was not built up to full capacity, and why houses were not built to fill the empty spaces, as in v 4.

e These Jews that came back with Zerubbabel were of the children of Israel. Thus, all Jews are Israelites and all Israelites are Jews, without exception. There is no difference between the two terms as far as the people to whom they apply is concerned.

f For a list of these different families by number, see note e, Ezra 2:64.

and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Bethlehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Bethazmaveth, forty and two.

29 The men of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Geba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Bethel and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

(2) The priests returning from Babylon (Ezra 2:36-39)

39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

(3) The Levites returning from Babylon (Ezra 2:40-42)

43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.

44 ¶ The singers: the children of Asaph, an hundred forty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Shobai, an hundred thirty and eight.

(4) The Nethinims or temple servants (Ezra 2:43-54)

46 ¶ The [a]Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

(5) Children of Solomon's servants (Ezra 2:55)

57 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

(6) Non-pedigreed people of the captivity (Ezra 2:59-60)

61 And these *were* they which went up *also* from Telmelah, Telharesha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they *were* [*a]of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

(7) Non-pedigreed priests of the captivity (Ezra 2:61-63)

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of

ried water and wood for the temple services. Only 392 returned with Zerubbabel (v 60; Ezra 2:58), and 220 with Ezra (11:21; Ezra 8:20). These perhaps were the descendants of the Gibeonites of Josh. 9:27.

[*a] All who could not prove they were of Israel by genealogy were not reckoned with those who were registered in the nation. Many so-called priests lost their place in the priesthood because of this (v 63-65). See note c, below.

* * *

after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And the [*b]Tirshatha said unto them, that they should not eat of the most holy things, [*c]till there stood *up* a priest [*d]with Urim and Thummim.

(8) Total of whole congregation: 42,360 besides 7,337 servants and 245 singers (Ezra 2:64-65)

66 ¶ The whole congregation together *was* [*e]forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

(9) Their substance and gifts (Ezra 2:66-70)

68 Their [*f]horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

70 And some of the chief of the fathers gave unto the work. The [*a]Tirshatha [b]gave to the treasure a thousand [c]drams of gold, fifty basons, five hundred and thirty priests' garments.

71 ¶ And *some* of the chief of the fathers gave to the treasure of the work [d]twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* [e]twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

1. Preaching the word, prayer, and praise to God

1 And all the people gathered themselves together as one man into the [f]street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra [g]the priest brought the law before the congregation both of men and women, and all that could hear with understanding, [h]upon the first day of the seventh month.

3 And he read therein before the street that *was* before the water gate from the [i]morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [j]pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, [a]caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the [+b]reading.

2. Conviction and repentance of sin by the word of God (Rom. 3:20; 7:7-14)

● 9 ¶ And Nehemiah, [+c]which *is* the Tirshatha, and Ezra the priest the scribe, and

---

nor. Here it refers to Zerubbabel who was the governor of Judah at the time of this registration (v 65; Ezra 2:63).

[*c] Some who claimed to be priests but could not prove their relationship with the priesthood, were really of the priestly families; this was decided by the Urim and Thummim (v 65).

[*d] See ***Urim and Thummim***, p. 185.

[*e] See note e, Ezra 2:64.

[*f] See note f, Ezra 2:66.

[*a] This still refers to the governor of Israel at the time of the registration of the first returning exiles—Zerubbabel (v 70). See note b, Ezra 2:63.

[b] See note a, Ezra 2:69 for a list of what some of these items would be valued at. The amounts given are slightly different in the 2 books, but this can be explained by the fact that Nehemiah recorded what some of the chiefs and the people gave while Ezra recorded only what some of the chiefs gave. Here the Tirshatha, or governor also gave along with the people (v 70-72). In v 70 it states what the governor gave personally; in v 71 what some of the chiefs gave; and in v 72 what the people gave.

[c] The Tirshatha gave 1,000 drams (Heb. daric, each worth $5.28) or $5,280 in gold, besides 50 gold basins and 530 garments for priests (v 70).

[d] The chief fathers gave 20,000 drams or $105,600 in gold. Besides this they gave 2,200 pounds of silver. There being 100 shekels to each maneh or pound, this would be 220,000 shekels which at 64¢ each would amount to $140,800 (v 71).

[e] The people gave 20,000 drams or $105,600 in gold, and 2,000 pounds of silver. There being 100 shekels to each maneh or pound, this would be 200,000 shekels which at 64¢ each would amount to $128,000. Besides this they gave 67 garments for the priests (v 72).

[f] The broad open space.

[g] It was the priests' duty to teach the people the Word of God (Dt. 17:11; 33:10; Mal. 2:7).

[h] This was the requirement every 7th year (Dt. 31:9-12). It was the feast of the blowing of trumpets (Lev. 23:23-25).

[i] Daylight to noon (v 3).

[j] Stage or platform above the people. 13 priests stood by him as he read (v 4-5). When the book was opened the people stood up, and as he blessed them they said, "Amen, amen" with the lifting up of the hands. Then they bowed their heads and worshipped with their faces to the ground (v 6).

[a] The Levites explained the law to the people, and caused them to understand the true sense (v 7-8).

3 Things Make Good Preaching:

1 Reading the holy Scriptures (v 8)
2 Giving the true sense, as written
3 Causing men to understand the truth fully

[+b] The way the book stated it is the way they caused the people to understand it, not giving their personal interpretation of what was read. They simply emphasized what was written. Thus it should be, for what is written is what is meant, and it is plainly stated so that all can see alike (v 8).

[+c] Nehemiah was the Tirshatha, or governor, at the time of the reading of the law on this occasion. Ezra was an old priest by now, having brought exiles back with him 69 or 70 years before, the year after the temple was rebuilt. He was at least 90 years old if 21 when he led the captives from Babylon (Ezra 8).

✡ ✡ ✡

all the people, This day *is* holy unto the LORD your God; mourn not, nor weep. For [d]all the people wept, when they heard the words of the law.

3. Forgiveness and rejoicing after repentance

● 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, [e]and send portions unto them for whom nothing is prepared: for *this* day *is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

● 11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And [f]all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

4. Second preaching service

13 ¶ And [g]on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

5. Feast of Tabernacles restored (Lev. 23:33-44)

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

● 15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch [h]olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and [a]sat under the booths: for since the days of [b]Jeshua the son of Nun unto that day [c]had not the children of Israel done so. And there was very great gladness.

6. Daily preaching the word (Neh. 8:2,13-14; 9:1,3)

18 Also day by day, from the first day unto [*d]the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

422

CHAPTER 9

7. Confession of sin and restitution

1 Now in the [*e]twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And [*f]the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

8. Levites exhort the people to stand up and praise God

4 ¶ Then stood up upon [*g]the stairs, of the

---

[d] The weeping of repentance was to be changed to rejoicing now that the Word was to be obeyed (v 9).

[e] 8 Commands to the People:
  1 Mourn not, nor weep (v 9)
  2 Go your way (v 10)
  3 Eat the fat
  4 Drink the sweet
  5 Send portions to those for whom nothing is prepared
  6 Do not be sorry
  7 Hold your peace (v 11)
  8 Do not be grieved

[f] 17 Evidences of Spiritual Revival:
  1 Weeping at hearing the Scriptures read (v 9)
  2 Greatness of heart (v 10, 12)
  3 Great joy and strength
  4 Holy day unto Jehovah (v 9, 10, 11)
  5 Holding peace (v 11)
  6 Salvation from grief and sorrow (v 10-11)
  7 Enjoyment of good things (v 12)
  8 Joy in truth and understanding
  9 Hunger for more truth (v 13)
  10 Conformity to all rituals (v 14-17)
  11 Daily search for truth (v 18)
  12 Confession and restitution (9:1-3)
  13 Fasting and prayer
  14 Separation from evil (9:2)
  15 True worship and praise (9:3-38)
  16 Making of vows to God (10:1-30)
  17 Wholehearted support of God's work financially (10:32-39)

[g] Not only did they gather the second day to receive instruction from the law, but also on every other day of the convocation (v18)

[h] Branches from all kinds of trees were gathered to make booths to dwell in during the feast of tabernacles (v 15-17).

likely a very sobering experience (Lev. 23:39-43; Dt. 16:13-15). It reminded Israel of their temporary life in Egypt, of their journey through the wilderness when they wandered from place to place without permanent homes, and of their earthly pilgrimage to a better and eternal world (v 17). Such days were no doubt times of great meditation, relaxation, and worship—times of drawing closer to God on the part of the godly. It gave them hours and days for waiting upon Him. Like Jonah who made a booth to sit under while waiting to see what God would do to Nineveh (Jonah 4:5), so these Israelites could, once a year, sit and reflect upon their past, present and future—take inventory of their lives and draw closer to Jehovah. By this time their prophets had given them hundreds of revelations of truth about waiting on God, meditation on God's Word, keeping the mind on Him, and many other things that would make these 8 days of the feast of tabernacles one of the most spiritual and restful periods of the year. It was on one of these occasions that Jesus Christ promised rivers of living water to flow out of the innermost being of all who would come to Him with a thirsty soul to drink (Jn. 7:37-39). Such an experience is now for all who wish to receive of the abundance of the benefits of the promises of God (Ps. 34:9-10; 84:11; 91:1-12; 103:1-3; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; Jn. 14:12-14; 15:7, 16; 16:23-26; 2 Cor. 1:20; Heb. 11:5; 2 Pet. 1:4; 1 Jn. 3:21-22; 5:14-15).

[b] Called Joshua in most places.

[c] It seems from several statements like this that Israel failed to observe the law in many respects from the very first. How many of these feasts, rituals, and even essential commandments they failed to obey and how universal the disobedience was only God knows. Here it is clear that the feast of tabernacles had not been kept since the days of Joshua (v 17). In some places the passover was neglected for centuries, as stated in 2 Chr. 30:5, 26; 35:18.

[*d] The last day was always a special one. It was on this final day of the feast Jesus Christ attended that He gave His special message regarding the fullness of God for each believer (Jn. 7:37-39).

[*e] According to the law, the feast of tabernacles was to be in the 7th month (October) from the 15th to the 22nd; but it seems here that it ended on the 24th, which indicates they were late in reading this in the law and deciding to obey it (v 1).

[*f] These Jews are repeatedly called the children of Israel and the seed of Israel (v 1-2), proving that the term Israel is not used only of the 10 tribes.

[*g] The stairs, the platform. Omit the comma and read: platform of the Levites (v 4).

iah, Bunni, Sherebiah, Bani, *and* Chenani, and [+h]cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your [+i]God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

9. Levites' confession and prayer
(1) Confess God as Creator and Sovereign of all

6 Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

(2) Levites recognize God's faithfulness to Abraham and Israel in the 430 years of the sojourn

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And [a]foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that [b]they dealt proudly against them. So didst thou get thee a name, as *it is* this day.

(3) Levites recall Israel's rebellions and God's mercy and miracles in the exodus and wilderness wanderings

11 And thou didst [c]divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day [d]by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and [e]commandments:

sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [f]gavest them bread from heaven for their hunger, and [g]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [h]go in to possess the land which thou [i]hadst sworn to give them.

16 But they and our fathers dealt [j]proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and [k]in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a [l]molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy [*a]good spirit to instruct them, and withheldest not thy [*b]manna from their mouth, and [*c]gavest them water for their thirst.

21 Yea, [*d]forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes [*e]waxed not old, and their [*f]feet swelled not.

(4) Levites acknowledge God's help in conquering Canaan

22 Moreover thou [*g]gavest them kingdoms and nations, and didst divide them into [*h]corners: so they [*i]possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou [*j]as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took [*k]strong cities, and a fat land, and possessed houses full of all goods,

---

the case so many times. See Acts 1:13-24; 4:24.

[+i] See ***74 Facts About God***, p. 839.

[a] In Abraham, God found what He does not find in many hearts—faithfulness (v 8; Gen. 22:12). According to Jer. 17:9 the heart of man is deceitful above all things and only God can know it.

[b] The Egyptians dealt proudly against Israelites (v 10; Ex. 1-15).

[c] Ex. 14:21-28.

[d] Ex. 12:21-22; 14:19-22.

[e] Ex. 20; Dt. 5.

[f] Ex. 16:12-30; Ps. 78:24-25; Jn. 6.

[g] Ex. 17:6; Num. 20:7; 1 Cor. 10:3-4.

[h] Ex. 23:23-31; 34:11, 24; Dt. 1:8.

[i] Gen. 12:1-3; 15:18-21; 17:8.

[j] 20 Sins of Israel:
1 Dealt proudly against God (v 16, 29)
2 Hardened their necks (v 16, 17, 29)
3 Broke the commandments (v16, 29, 34)
4 Refused to obey (v 17)
5 Did not appreciate God's miracles
6 Rebelled and appointed a leader to take them back to Egypt
7 Made a molten calf (v 18)
8 Attributed the works of God to an idol
9 Wrought great provocations (v 18, 26)
10 Were disobedient many times and rebelled against God (v 26, 28)
11 Cast God's law behind their backs
12 Slew the prophets which were sent to testify against them in an effort to turn them back to God and right
13 Did not appreciate God's deliverances enough to remain true to Him (v 28)
14 Sinned against God's judgments (v 29)
15 Withdrew their shoulder
16 Would not hear God (v 29-30)
17 Acted wickedly (v 33)
18 Did not keep the law (v 34)
19 Did not serve God in their kingdom (v 35)
20 Did not turn from their wicked works

[k] This no doubt refers to the 32nd chapter of Exodus where the people said of the golden calf that it was the god that had led them out of Egypt. See also Num. 14:4 where they said they would appoint a captain to lead them back to Egypt.

[l] See Ex. 32.

[*a] It was the Holy Spirit who came upon the prophets to lead the people to God (v 20; Acts 3:21; Heb. 1:1-2; 2 Pet. 1:21).

[*b] Ex. 16:14-15; Ps. 78:24-25; Jn. 6:31-35.

[*c] Ex. 17:6; Num. 20:7; 1 Cor. 10:3-4.

[*d] Dt. 2:7; 8:4; 29:5; Ps. 34:10.

[*e] See Dt. 8:4; 29:5.

[*f] Their feet did not swell either from lack of shoes, fatigue, or from disease (v 21).

[*g] See conquest of Canaan (Josh. 12).

[*h] Places of retirement, privacy, and safety, in which the corners and boundaries were fixed beyond dispute (v 22).

[*i] Num. 21:23-35; Dt. 2:30–3:22.

[*j] Gen. 15:5; 22:17; 1 Chr. 27:23.

[*k] Num. 13:28; Dt. 3:5; 8:7-10; 11:9-12.

fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

(5) Levites sum up Israel's backslidings and God's dealings under the judges

26 Nevertheless they were [l]disobedient, and rebelled against thee, and [m]cast thy law behind their backs, and [n]slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore [o]thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them [p]saviours, who saved them out of the hand of their enemies.

28 But [q]after they had rest, they did evil again before thee: therefore [r]leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies;

(6) Levites state Israel's continued rebellions under kings and reasons for the captivity

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and [a]withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: [b]therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless for thy great mercies' sake thou didst [c]not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, [d]since the time of the kings of Assyria unto this day.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

(7) Levites acknowledge the present servitude to heathen kings and make a new covenant with God

36 Behold, [e]we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us [f]because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

38 And [g]because of all this we make a sure *covenant*, and write *it;* and our princes, Levites, *and* priests, seal *unto it*.

423 CHAPTER 10

(8) The covenant signers (Ezra 10:16)

1 Now those that sealed *were*, [h]Nehemiah, the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahathmoab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,

[m] 1 Ki. 14:9; Ps. 50:17; Ez. 23:35.

[n] 1 Sam. 22:12; 1 Ki. 18:4, 10.

[o] Judg. 1-16; 2 Ki. 17, 24-25; 2 Chr. 36.

[p] This was fulfilled many times during the 450 years of the judges, and even under the kings of Israel. See A-Y and A-W, ***Dispensation of Law***, point. 2 (2) p. 88.

[q] Judg. 3:11, 30; 5:31; 8:28; 10:16.

[r] See the servitudes of Israel, point 2 (2) A-Y, ***Dispensation of Law***, p. 88.

[a] Turned the back on Jehovah.

[b] Finally let them go into captivity (v 30; 2 Ki. 17, 24 and 25; 2 Chr. 35-36).

[c] Jehovah always left a remnant so that He could preserve the nation of Israel, looking forward to the fulfillment of the eternal covenants with Abraham, Isaac, Jacob, David, and all Israel.

[d] See 2 Ki. 17, 18, 19 and 24-25.

[e] God never did intend for Israel to be servants and slaves to other nations, but because of the 20 sins of this chapter they were brought down to such servitude.

[f] It was good that the Levites and others in Israel recognized the cause of their troubles. Their sins were the reason in this instance and others where Israel was defeated and cursed (v 37).

[g] The final point in recounting all the past sin, failures, curses, and blessings of God in ch. 9. All this was said to lead up to the making of another start, a new covenant with God which the princes, Levites, and priests agreed to sign (v 38).

[h] Nehemiah, who was governor, was present when this covenant was made. It was different from the one requiring separation of the men from their foreign wives in Ezra 9-10, which was made many years before.

✡ ✡ ✡

26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

(9) Terms of the covenant
A. Remain a peculiar people from all other nations

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they [a]that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

B. To keep God's law by Moses

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to [b]walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

C. Have no intermarriage with Gentiles

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

D. Observe the sabbaths and keep the year of rest (Ex. 23:10-11; Lev. 25:2-7)

31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

E. Faithfully give offerings to the temple worship

32 Also we made ordinances for us, to charge ourselves yearly with the [*a]third part of a shekel for the service of the house of our God;

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

F. Give tithes and offerings to the

34 And we cast the lots among the priests, the Levites, and the people, for the [*b]wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And to [c]bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

424 CHAPTER 11

VIII. Full establishment of Israel (Neh. 11:1–13:3)
1. Roster of the inhabitants of Jerusalem

1 And the rulers of the people dwelt at Jerusalem: the rest of the people also [d]cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people [+a]blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now [+b]these *are* the chief of the

---

separated from their foreign wives as in Ezra 9-10 (v 28).

b 16 Terms of the Covenant:
1 To walk in God's law (v 29)
2 To observe and do all the commandments of the Lord
3 To keep His judgments and His statutes
4 Not to give their daughters as wives of foreigners (v 30)
5 Not to give their sons as husbands of foreigners
6 Not to buy on the sabbath (v 31)
7 Not to buy on any holy day
8 To observe the 7th year as one of rest—keeping the sabbatical year (v 31; Ex. 23:10-11; Lev. 25)
9 To pay $^{1}/_{3}$ shekel each to the temple yearly (v 32-33)
10 To supply wood for the temple (v 34)
11 To bring in all the firstfruits to the priests (v 35-37)
12 To observe the law of the firstborn (v 36; Ex. 13:2, 12-13; Lev. 27:26-27; Num. 18:15-16; Dt. 12:6)
13 To tithe all the income (v 37)
14 To pay the tithe of tithes (v 38)
15 To bring offerings to the temple (v 39)
16 Not to forsake the house of God

*a The third part of a shekel—$21^{1}/_{3}$¢, a shekel being worth 64¢.

*b Wood offerings were necessary to supply fuel for the many sacrifices made on the large altar (v 34).

c In these verses (34-39) we have the many kinds of offerings mentioned which were to be brought to the house of God—wood, firstfruits of the ground, firstborn of all beasts, the firstborn-son tax, offerings of all kinds, and all the tithes of the increase of Israel in general.

d Here we are told of the special way in which the inhabitants of Jerusalem were increased. So few of the nearly 50,000 exiles who had returned from captivity had settled there as former occupants of the city. Most of the exiles had a family inheritance elsewhere and settled in other cities. It was therefore decided to cast lots to bring one out of every ten from other places to live in Jerusalem.

+a There was such a scarcity of men in Jerusalem from the thousands of returned exiles that the rulers cast lots for one out of every 10 in other cities to move to Jerusalem (v 1). The need was so great that even those who volunteered to move there were blessed by the people of Israel (v 2). What a contrast between this time and when David and Solomon and other great kings of Israel lived in Jerusalem. Room was at a premium then. So will it be in the days of the Messiah, no doubt, for many from all the earth will want to live near Jesus Christ and His capital city. Many nations in that day will go up to the mountain of the Lord's house to be taught (Isa. 2:2-4; 52:7; Zech. 8:23; 14:16-21).

+b 25 Chiefs of the Provinces (v 4-24):
1 Athaiah
2 Maaseiah
3 Sallu
4 Gabbai
5 Sallai
6 Joel
7 Judah
8 Jedaiah
9 Jachin
10 Seraiah
11 Adaiah
12 Amashai
13 Zabdiel
14 Shemaiah
15 Shabbethai
16 Jozabad
17 Mathaniah
18 Bakbukiah
19 Abda
20 Akkub
21 Talmon
22 Ziha
23 Gispa
24 Uzzi
25 Pethahiah

cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* [d]four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son of *one of* the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

2. Dwellers in other cities

20 ¶ [a]And the residue of Israel, of the priests, *and* the Levites, *were* in all the [b]cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that a [*c]certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjatharba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Bethphelet,

27 And at Hazarshual, and at Beersheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at Enrimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and Bethel, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

425

CHAPTER 12

3. First priests and Levites to return from captivity under Zerubbabel

---

which indicates that the two terms were synonymous. Judah was the ruling tribe and for this reason the name was used of the whole nation of Israel (v 3).

d 3,044 Men of Jerusalem:

Judahites (v 6)	468
Benjamites (v 8)	928
Priests (v 12)	822
More priests (v 13)	242
More priests (v 14)	128
Levites (v 18)	284
Porters (v 19)	172
Total mentioned	3,044

From this we can see how very few men were in the city originally (7:4), for after casting lots for one out of every 10 elsewhere to move to Jerusalem, there was a total of only 3,044 recorded. At first there were not enough for their enemies to be concerned; but when Nehemiah came and recruited men from all Israel and the concerted effort was made to complete the walls, the trouble of chs. 1-6 began in earnest. Jerusalem being a city that formerly held multiplied thousands and now only a few, it can be understood why there would be many wide open spaces with not many houses built (7:4).

a All the priests, Levites, and other Israelites not listed in note d, v 6 dwelled in other cities throughout Israel. Many of these places are listed in v 20-34.

b 32 Cities of Judah:

1 Kirjath-arba (v 25)
2 Dibon
3 Jekabzeel
4 Jeshua (v 26)
5 Moladah
6 Beth-phelet
7 Hazar-shual (v 27)
8 Beersheba
9 Ziklag (v 28)
10 Mekonah
11 Enrimmon (v29)
12 Zareah
13 Jarmuth
14 Zanoath (v 30)
15 Adullam
16 Lachish
17 Azekah
18 Geba (v 31)
19 Michmash
20 Aija
21 Bethel
22 Anathoth (v32)
23 Nob
24 Ananiah
25 Hazor (v 33)
26 Ramah
27 Gittaim
28 Hadid (v 34)
29 Zeboim
30 Neballat
31 Lod (v 35)
32 Ono

There were other communities from Beersheba to the valley of Hinnom (v 30), besides all the villages mentioned in connection with the major cities. Scattering about 50,000 returned exiles throughout all these places would not make any of them largely populated. This condition explains why Jerusalem had to be populated to some extent by lots being cast to bring one out of 10 from other places, and shows the reason for not many houses being built there (v 1-2; 7:4).

*c The singers were supported as well as priests and Levites (v 23).

✡ ✡ ✡

Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, [a]Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. [b]These *were* the chief of the priests and of their brethren in the days of Jeshua.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* [c]over the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* [d]over against them in the watches.

4. Chief of the priests and Levites

10 ¶ And Jeshua [e]begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adna; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of [f]Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds of the gates.

26 These *were* [g]in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

5. Dedication of the walls of Jerusalem

27 ¶ And at the [*a]dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites [*b]purified themselves, and purified the people, and the gates, and the wall.

31 [*c]Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate:

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower

---

of Israel who came from captivity with the first exiles under Zerubbabel (v 1-26).

[a] This was not the Ezra of the book of Ezra, for he did not go to Jerusalem until after the building of the temple (Ezra 7-8), about 21 or 22 years after this one went there with Zerubbabel (v 1).

[b] 22 are listed here as the heads or chiefs of the priests in the days of the high priest Jeshua (v 1-7).

[c] These 6 Levites were over the music and singing of praises (v 8).

[d] 2 men were overseers of those who kept the watches of the city (v 9).

[e] The names of v 10-26 were those of the chief men of the priests and Levites (v 12, 22).

[f] This was Darius I, or the Artaxerxes who permitted Nehemiah to return to Jerusalem in the 20th year of his reign (1:1; 2:1).

[g] Here we have further proof that Nehemiah was governor of Jerusalem long after the temple was built, and after the return of exiles under both Zerubbabel and Ezra, instead of prior to this time, as some teach. Joiakim was high priest in the days of Nehemiah the governor (v 26). He was the son of Jeshua who was priest in the days of Zerubbabel and during Ezra's return. Therefore, Jeshua, Zerubbabel, and the rebuilding of the temple had to be before Joiakim and Nehemiah. Jeshua was high priest when Zerubbabel built the temple (Ezra 2:2; 3:1-3; 5:1-2; Hag. 1:1-2; Zech. 3:1-7; 4:8-10). Ezra the priest continued to live a long time after Zerubbabel and Jeshua. He was alive at this time of Nehemiah (v 26).

[*a] It took 52 days to complete the walls after the return of Nehemiah (6:15), and soon after that the dedication was held. From all over Israel the Levites were brought to Jerusalem to help in the ceremonies. All the singers and musicians were Levites (v 27-29).

[*b] Both the priests and the Levites purified themselves, and then they purified the people as well as the gates and walls (v 30). This means that certain ceremonial cleansings took place which caused the people and the walls to be considered clean.

[*c] Then—after the purification ceremonies of the people and the walls, Nehemiah brought the princes of Judah upon the wall and appointed two great companies to give thanks—one company walking on the wall toward the dung gate with half the princes, certain priests and trumpeters and musicians led by Ezra the scribe. The other company of singers and those with them went in the other direction. □When the companies met again on the other side they stood still in the prison gate and gave thanks (v 38-43).

* * *

stood still in the prison gate.

40 So stood the two *companies of them that gave* thanks [+d]in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the [a]singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the [b]joy of Jerusalem was heard even afar off.

6. Temple order and worship

44 ¶ And [c]at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And [d]both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel [e]in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

426 CHAPTER 13

7. Obedience to the law concerning worshippers

1 [f]On that day they read in the book of Moses in the audience of the people; and therein was [g]found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 [h]Because they met not the children of Israel with bread and with water, but [i]hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel

IX. Nehemiah's second visit to Jerusalem
1. Treachery of the priest Eliashib

4 ¶ And before this, [k]Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

2. Nehemiah returns to Jerusalem: cleanses the temple

6 [*a]But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore [*b]I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

3. Restoration of the ministers and their support

10 ¶ And [*c]I perceived that the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.

11 Then contended I with the rulers, and said, [*d]Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

4. Sabbath observance restored

of God if the temple was not yet built?

a The Dedication Ceremonies:
  1 The gathering of the people (v 27-29)
  2 The purification ceremonies (v 30)
  3 Ascension of the people to the top of the wall (v 31)
  4 The processional of two great companies of singers on the wall (v 31-39)
  5 Giving of thanks (v 40)
  6 Blowing of trumpets (v 41-42)
  7 Singing of the two great choirs (v 43)
  8 Offering of sacrifices with rejoicing and singing
  9 Wives and children entering the joyful ceremonies

b The sound of the joy of the dedication was heard afar off, as evidently testified by some who might have been coming to the city and the ceremonies (v 43).

c At that time—at the dedication ceremonies, some were appointed to take care of the treasures of the temple and to store the many offerings and tithes of the people (v 44).

d Both the singers and gatekeepers were on hand every day to take care of their duties, as provided by the law (v 45-47).

e Again we have another proof that the days of Zerubbabel were before the days of Nehemiah (v 47).

f On that day—the day of the dedication of the walls, they separated the mixed multitude from the temple worship (v 1-3).

g The Moabite (masculine) being excluded from the congregation of God forever was the rule. Ruth the Moabitess was an exception. See Dt. 23:3-6.

h Num. 22:5-6; Dt. 23:3-4.

i Num. 22:5-6; Josh. 24:9-10.

j The mixed multitude was always a snare to Israel (Ex. 12:38; Num. 11:4).

k Here is another indisputable proof that Nehemiah's work was a long time after that of Zerubbabel, and not before. Jeshua was the high priest in the days of the first journey of Nehemiah to Jerusalem, and when the walls were dedicated in the first year of Nehemiah's 12-year stay as governor. Joiakim's son Eliashib was high priest during the second stay of Nehemiah in Jerusalem (12:10, 26; 13:4-9).

*a Here Nehemiah explained that he had made a visit back to Persia and then a second trip to Jerusalem in the 32nd year of Artaxerxes (v 6). He had been governor 12 years (5:14) when he went back to Persia for certain days only. It was on the second trip to Jerusalem that he dealt with Eliashib and his son-in-law, Tobiah (v7-9)

*b His authority was not disputed. He cleansed the temple and put back the vessels and offerings of the house of God (v 8-9).

*c See ***24 Acts of Nehemiah on Second Trip***, p. 839.

*d Question 19. Next, v 17.

treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I contended with the nobles of Judah, and said unto them, [*e]What evil thing *is* this that ye do, and profane the sabbath day?

18 [a]Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, [b]I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

20 So [c]the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, [d]Why lodge ye about the wall? [e]if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites that they should cleanse themselves, and *that* [f]they should come *and* keep the gates, to [g]sanctify the sabbath day. [h]Remember me, O my God, *concerning* this also, and spare me according

5. Separation from heathen wives

23 ¶ [i]In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

25 And I [*a]contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 [*b]Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him [*c]did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

29 Remember them, O my God, because [*d]they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits. [+e]Remember me, O my God, for good.

a Questions 21. Next v 21.

b Here we have the record of further reforms of Nehemiah after his second trip from Persia to Judah (v 15-31). See ***24 Acts of Nehemiah***, p. 839.

c The merchants from other countries could get inside the gates any time, day or night, and they were in the habit of selling in Jerusalem on the sabbath. But when Nehemiah came the second time he stopped all this, and some merchants who did not know about it had to lodge outside the walls all night (v 20).

d Question 22. Next, v 26.

e Nehemiah threatened to arrest those who violated his commandments (v 21).

f Evidently the porters had not been faithful in keeping the gates, so he sanctified some other Levites to take over this work (v 22).

g To sanctify the sabbath means to set it apart as a sacred and holy day for divine uses only (v 22). Cp. Gen. 2:1-4.

h Note the short prayers of Nehemiah in v 13, 22, 29, 31.

i In those days—the days after his return from Persia (v 6-9)—Nehemiah discovered that some Jews had married foreign wives, and their children spoke an impure language (v 23-24).

*a 10 Acts Regarding Separation:

1 Nehemiah contended with Jews who had married foreign wives (v 25)
2 Pronounced a curse upon them
3 Smote certain ones of them
4 Plucked off the hair
5 Made them vow to God to live separated
6 Lectured to them (v 26-27)
7 Chased one of them (v 28)
8 Prayed for them (v 29)
9 Cleansed them by separation (v 30)
10 Appointed priests and Levites to their duties

*b Questions 23-24. Last ones in Nehemiah.

*c See 1 Ki. 11:1-9.

*d Some of the priests and Levites had been guilty of intermarriage with other nations. This was surely illegal, and they had to be separated from their foreign wives and sanctified to God again before being given their regular work (v 29-30; Lev. 21:14).

+e Nehemiah is the only book of Scripture that ends with a prayer except Lamentations. A number end in salutation, praise, prophecy, or history, but only these of the 66 books finish with prayer. Nehemiah was always inserting a short prayer at the end of experiences; this shows the earnest and godly disposition of the man.

Summary of Nehemiah

Date and place: The book was written in Palestine 446-430 B.C., sometime after the second trip of Nehemiah to Jerusalem in the 32nd year of Artaxerxes (5:14-19; 13:6-9).

Author: Nehemiah or Ezra, or perhaps both.

Proof of authorship: Originally Ezra and Nehemiah were one book known as The book of Ezra. Later a division was made and the two sections became distinguished as The first and The second book of Ezra. About the 4th century A.D. the second was called The book of Nehemiah, by Jerome. All of chs. 1-7 and 12:27-43 are written in the first person, and 8:1–10:30 and 12:44–13:3 in the third person; so it may be that both Nehemiah and Ezra had a part in writing the book. In Neh. 1:1 it is stated that these are the words of Nehemiah. It could be that Ezra and the Great Synagogue (of which he was founder and president) took the writings of Nehemiah and compiled the work in its present form, making the two books one writing of Ezra the scribe—originally called The book of Ezra.

Theme: The book is in 4 sections. Chs. 1-7 contain the history of Nehemiah in Babylon and his 12 years of governorship in Judea. This part was no doubt composed by Nehemiah; it is written in the first person. Chs. 8-10 contain a record of events in charge of Ezra and Nehemiah—written in the third person. The section of 11:1–12:26 consists of 6 important lists of Jewish exiles who came back to Jerusalem;

Purpose: To show the long and slow process connected with the rebuilding of Jerusalem and the restoration of Israel after the Babylonian captivities, to give information about the many problems facing the Jews in their rebirth as a nation, and to reveal how these difficulties were overcome by the help of God.

Statistics: 16th book of the Bible; 13 chapters; 406 verses; 10,483 words; 3 verses of fulfilled prophecy; 3 predictions; 14 commands; no promises; no new messages from God; 24 questions.

NEHEMIAH NOTES CONTINUED

20th Year of Artaxerxes (1:1)

20th year—84 years after the Babylonian captivity of 70 years. Darius the Mede, the Ahasuerus of Esther 1:1 and father of Cyrus, reigned 2 years after the fall of Babylon. Cyrus reigned 9 years; Cambyses 7; Darius I 35; Xerxes 21; and Artaxerxes 20 years before Nehemiah was sent back to Jerusalem to complete the walls (Neh. 1:1–7:4). There is controversy regarding when Nehemiah went to Jerusalem, some believing that it was about 45 years after the beginning of the Babylonian captivity, or about 35 years after the captivity of Jehoiachin, or 23 years from the destruction of Jerusalem; but this could not be. His first coming to Jerusalem was evidently in the 20th year of Artaxerxes who reigned 464-424 B.C. The signing of the covenant of ch. 10 could have been after he came to the city, for as governor at that time it would be natural for him to sign it. His signing does not mean that he was present in the 7th year of Darius I, some 60-70 years before, when Ezra came to Jerusalem. No doubt many signed the covenant as they came from time to time. See ***Kings of Persia***, p. 816 and ***4 Persian Kings***, p. 1482.

Prayer of Nehemiah (1:5)

1 To whom addressed: O Lord God of heaven, the great and terrible God (v 5)
2 God's character: You keep covenant and mercy for them that love You and keep Your commandments
3 6 requests:
  (1) Let Your ear now be attentive (v 6)
  (2) Let Your eyes be open
  (3) Remember, I beseech You, the word commanded to Moses (v 8)
  (4) Let now Your ear be attentive to the prayer of Your servants (v 11)
  (5) Prosper Your servant this day
  (6) Grant him mercy in the sight of this man (the king)
4 Confession:
  (1) I pray before You day and night
  (2) I confess the sins of Israel (v 6)
  (3) We have all sinned against You
  (4) My father's house and I have sinned
  (5) We have dealt very corruptly against You (v7)
  (6) We have not kept Your commandments
  (7) We have not kept Your statutes
  (8) We have not kept Your judgments
5 Conditions of blessing:
  (1) Turn to Me (v 9)
  (2) Keep My commandments
  (3) Do them
6 Promises and prophecy (v 9):
  (1) I will gather you
  (2) I will bring you to the place where I have chosen to set My name

74 Facts About God (9:5)

1 His name is glorious (v 5)
2 He is exalted above all possible blessing and praise from man
3 He alone is Jehovah (v 6)
4 He made the heaven
5 He made the heaven of heavens
6 All the host of the heavens
7 The earth
8 All things in the earth
9 The seas
10 All things in the seas
11 He preserves all things
12 He is the object of worship of the host of heaven
13 He chose Abraham (v 7)
14 Brought him out of Ur
15 Gave him a new name
16 Found his heart faithful (v 8)
17 Made a covenant with him
18 Gave him the land of Canaan
19 He has kept His words
20 He is righteous
21 He saw the affliction of Israel in Egypt (v 9)
22 He heard them at the Red Sea
23 He showed signs and wonders in Egypt
24 He knew the pride of the Egyptians
25 He made Himself a great name
26 He divided the sea before Israel (v 11)
27 He destroyed the Egyptians
28 He led Israel in the day by a cloudy pillar (v 12)
29 He led them by night by a pillar of fire to give them light
30 He came down upon Mount Sinai (v 13)
31 He spoke audibly from heaven
32 He gave Israel right judgments
33 He gave them true laws
34 He gave them good statutes and commandments
35 He made the holy sabbath known to them (v 14)
36 He commanded the precepts, statutes, and laws by Moses
37 He gave Israel bread from heaven for their hunger (v 15)
38 He brought forth water out of a rock for their thirst
39 He promised them that they should inherit the land He swore would be theirs
40 He is ready to pardon (v 17)
41 He is gracious
42 He is merciful
43 He is slow to anger
44 He is of great kindness
45 He does not forsake His people
46 He forsook not His people in the wilderness (v 19)
47 He led them in the way
48 He gave them His good Spirit to instruct them (v 20)
49 For 40 years He sustained them in the wilderness, so that they did not lack anything (v 21)
50 He kept their clothes from wearing out during the entire 40 years
51 He kept their feet from swelling
52 He gave them kingdoms and nations so that Israel possessed their lands (v 22)
53 He multiplied their children as the stars of heaven (v 23)
54 Brought them into the land, which He promised their fathers
55 Subdued the nations of Canaan and gave Israel their lands (v 24)
56 Gave Israel the riches of earth and they delighted in His goodness (v 25)
57 Many times He delivered them from their enemies who vexed them (v 27)
58 He heard their cries in time of trouble, and gave them saviors who saved them from their enemies
59 Many times He left them in the hands of their enemies when they had sinned (v 28)
60 When they returned to Him, He showed mercy again and delivered them
61 He testified against them that He might bring them again to His law (v 29)
62 For many years He was patient with them in their backslidings (v 30)
63 He sent prophets by His Spirit to rebuke them
64 At last He scattered them into all the lands of their enemies
65 Yet for His mercies' sake He did not utterly consume them (v 31)
66 He did not utterly forsake them, for He was gracious and merciful
67 He is our God (v 32)
68 He is great
69 He is mighty
70 He is a terrible God
71 He keeps covenant and mercy
72 He has been just even in judgment
73 He has always done right when others have done wickedly (v 33)
74 He is great in goodness (v 35)

24 Acts of Nehemiah on Second Trip (13:10)

1 Discovered sin (v 7)
2 Grieved deeply (v 8)
3 Cast forth all the household things of Tobiah
4 Cleansed the chambers (v 9)
5 Brought again the vessels of the temple, the meat offering and frankincense
6 Found out about the mistreatment of the Levites and singers (v 10)
7 Contended with the rulers of the city for forsaking the temple (v 11)
8 Gathered the rulers together
9 Set the rulers in their places
10 Made treasurers to take care of all the tithes and offerings (v 12-13)
11 Prayed (v 14)
12 Stopped all work on the sabbath (v 15-17)
13 Stopped all selling on the sabbath
14 Contended with the rulers for allowing such breaking of the sabbath (v 17-22)
15 Commanded gates to be shut at dark (v 19)
16 Charged they not be opened during the sabbath
17 Set watchmen to see that no burden was brought into the city
18 Rebuked people for lodging at the walls (v 21)
19 Commanded Levites to cleanse themselves (v 22)
20 Charged them to keep the gates
21 Prayed again (v 22)
22 Commanded separation from foreigners (v 25)
23 Chased the son-in-law of Sanballat (v 28)
24 Prayed another time (v 29-31)

* * *

427

CHAPTER 1

I. The story of Vashti

1. The longest display of riches on record: 180 days

1 Now it came to pass in the days of [a]Ahasuerus, ([b]this *is* Ahasuerus which reigned, from India even unto Ethiopia, *over* [c]an hundred and seven and twenty provinces:)

2 *That* [d]in those days, when the king Ahasuerus sat on the throne of his kingdom, which *was* in [e]Shushan the palace,

3 [f]In the third year of his reign, he made a feast unto all his princes and his servants; the power of [g]Persia and Media, the nobles and princes of the provinces, *being* before him:

4 [h]When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* an hundred and fourscore days.

2. Great feast for the people

5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the [i]court of the garden of the king's palace;

6 *Where were* [j]white, green, and blue, [k]*hangings*, fastened with cords of fine linen and purple to silver rings and pillars of marble: the [l]beds *were of* gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave *them* [m]drink in vessels of gold, (the vessels being diverse one from another,) and [n]royal wine in abundance, according to the state of the king.

8 And the [o]drinking *was* according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

3. Vashti's feast for women

9 Also Vashti the queen made a [p]feast for the women *in* the royal house which *belonged* to king Ahasuerus.

4. The king commands Vashti to parade her beauty before his subjects

10 ¶ On the [q]seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha,

a See ***Ahasuerus***, p. 851.

b This, implying that others were also called Ahasuerus, from whom he was to be distinguished by the fact that he ruled 127 provinces and was especially renowned.

c See ***120 Princes***, p. 851.

d In those days—the days when these events took place and when he dwelled in Shushan. At other times he dwelled in Ecbatana and elsewhere. V 1 mentions the ruler; v 2 the place; v 3 the time.

e Shushan—found 21 times (1:2–9:18; Neh. 1:1; Dan. 8:2). Called Susa, it was located by the river Shapur, east of the Persian Gulf.

f The third year of the reign of Astyages would be 32 years before the decree of Cyrus to restore Jerusalem and the temple (Ezra. 1:1-4). If Mordecai went into captivity as a young man, if Esther was born to his uncle while in captivity and she was now a virgin old enough to become the wife of the king, then Mordecai was perhaps 48-58 years of age when Esther married Astyages (Darius the Mede). In this case, he was the Mordecai of Ezra 2:2 who went back to Judah from captivity, and he was 80-92 years of age when the exiles returned under Ezra.

g Persia is always put before Media in the book of Esther, except in 10:2. In Daniel this is reversed. Astyages is called Darius the Mede in Daniel; Cyrus, his son, is called Cyrus the Persian in history, because of being educated in Persia and the fact that the power of Persia was the stronger in the dual kingdom at that time.

h This was the reason for the great feast—to show the riches of his kingdom and the great glory and honor of Astyages. The feast continued 180 days—the longest one on record (v 4). This was perhaps to allow all the people invited to the feast to come in their own turn. It evidently does not mean that they all feasted for 180 days. At the very end of this period a great and special feast lasting 7 days was made for all the people (v 5).

i The court of an oriental house was the open space around which the house was built. The outside of the building showed hardly anything but blank walls, the interior being completely hidden from public gaze. Ordinary houses had but one court, but those of a better class had two or three, and some of the best even seven. The palaces of kings had a number of courts. Sometimes they were laid out in beautiful gardens containing various fruits and flowers. Trees were often planted there—the palm, cypress, olive and pomegranate. Usually there was a covered walk 9 or 10 ft. wide, projecting from the house; and if the house was over one story high, the roof of the walk formed a gallery which was protected by a balustrade. Rooms of the house opened into the court.

j The description of the decorations, furnishings, and services at the feast reads like a fairy tale or some great fair:

1 The decorations were white, green, and blue hangings with cords of fine linen and purple in silver rings fastening them to pillars of marble (v 6)

2 The furnishings were of beds (couches) of gold and silver upon a pavement of red, white, blue, and black marble

3 The service at the tables was of vessels of gold (v 7)

k In the summer an awning was sometimes stretched across the court from one gallery to another. The reference here, however, seems to be magnificent curtains suspended between the marble pillars of the court (v 6).

l It was customary to spread mats and carpets on the court pavement for the accommodation of guests, but Ahasuerus placed costly couches of gold and silver on which the guests reclined while they feasted. Chairs and couches adorned with feet of silver and other metals were looked upon as a great object of luxury in Persia.

m The drinking vessels were of various sizes and shapes, but all of gold (v 7).

n Many kinds of wine were made and used by the kings of ancient times. That which was made especially for kings was called royal wine (v 7).

o Revellers of all nations had their own particular drinking habits, which were as binding as laws. Among the Egyptians wine was offered before as well as during the meal. Among the Greeks each guest was obliged to drink the round with all the others or leave the company. "Drink or be gone" was the proverb. At Roman feasts a master was chosen by throwing dice. He prescribed the rules for the company which all were to observe. Among the Jews the master of ceremonies was called the governor of the feast (Jn. 2:8). On the occasion of v 8 here Ahasuerus did not compel his guests to drink; the matter was left up to each man's choice.

p In the East the women of many countries did not have their feasts in the same room with the men. Such separation of the sexes was an ancient custom which was observed at this time.

q The 7th day of the special 7-day feast for all the people ended the 180 days of feasting. At this time the king was merry with wine and wanted to show off the beauty of his queen to all his subjects, so he commanded the 7 chamberlains who served in his presence to bring her in before the princes and others (v 10-11).

[r]chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she *was* fair to look on.

5. Vashti refuses to obey the king and display her beauty

12 But the queen Vashti [a]refused to come at the king's commandment by *his* chamberlains: therefore was the king very [b]wroth, and his anger burned in him.

6. The king in his wrath counsels how to punish Vashti

13 ¶ [c]Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom;)

15 [d]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

7. Advice of Prince Memucan to keep wives in subjection

16 And Memucan answered before the king and the princes, Vashti the queen [e]hath not done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt and wrath.

commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) [g]all the wives shall give to their husbands honour, both to great and small.

8. The king decrees the headship of husbands in all homes

21 [h]And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that *it* should be published according to the language of every people.

428 CHAPTER 2

II. Esther made queen
1. The beauty contest

1 [*a]After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.

2 [*b]Then said the king's servants that ministered unto him, [*c]Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. [*d]And the thing pleased the king; and he did so.

2. Mordecai enters Esther in the beauty contest

---

r The Heb. sarisim is variously rendered chamberlains, officers, and eunuchs. They were emasculated persons who had charge of the harems of oriental monarchs, and were also employed by them in various offices about the court. They often became the confidential advisers of the monarch and were frequently men of great influence, sometimes having high military office. This was especially the case in Persia where they acquired great political power and filled positions of great prominence.

a This was an unusual demand for an oriental king to make of his queen—exposing herself before a company of drunken revellers. Such was not only unbecoming to the modesty of her sex, but to her rank as queen. Furthermore, household servants instead of nobles were sent to bring her, and the showing of herself was to be be-

ing to Persian customs, the queen, more than the wives of other men, was to be secluded from public gaze. The king himself would not have tolerated this exposure had he been sober. He would have known that his own honor as well as hers would be insulted.

b Queens and concubines of kings were subject to the complete will of monarchs, the same as slaves. For her to refuse him before his subjects humiliated him; because of this he became very angry (v 12).

c Then—when the queen refused to obey the king, he consulted with the wise men regarding what should be done to her according to the law (v 13-15).

d Question 1. Next, 3:3.

e The wise men concluded that the queen had wronged the king, all the princes, and all the other people in the kingdom; they believed that when her actions became known other women would despise their husbands; and they predicted much contempt and wrath throughout the empire if she went unpunished (v 16-18).

f To avoid all the confusion and trouble that her rebellion would create in other women, it was decided that the king should put her away and choose another queen. This would stop the rebellion that could be the result in other homes (v 19-20).

g See ***Name of God in Esther***, p. 851.

h The advice of Memucan was taken; the law was made that Vashti should never come before the king again, and that every man should rule his own house (v 21-22).

*a After these things—after the rebellion of Vashti and the making of the new law stating that every man should rule his own house (v 21-22), the wrath of the king subsided; and he remembered Vashti and the decree against her (v 1).

*b Then—in his soberness, the servants of the king laid before him the new plan for a queen (v 2).

*c 6fold Plan for a New Queen:

1 Let fair young virgins be sought for the king (v 2)
2 Let him appoint officers in all the provinces of the kingdom (v 3)
3 Let them gather together all the fair young virgins to Shushan the palace
4 Let them be placed in the house for women in the custody of Hege, the king's chamberlain, the keeper of women
5 Let their things for purification be given them
6 Let the maiden which pleases the king become queen instead of Vashti (v 4)

*d The king was pleased with such a plan—bringing beautiful and talented virgins from all over the kingdom for him to choose a queen from—so he commanded it to be done (v 4).

✡ ✡ ✡

a certain [f]Jew, whose name *was* [g]Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away [h]*with* Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up [i]Hadassah, that *is*, [j]Esther, his uncle's daughter: for she had neither father nor mother, and the maid *was* fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that [k]Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

3. Esther pleases Hegai, the keeper of women, and is given the choice place to live

9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred her and her maids unto the best *place* of the house of the women.

4. Esther's secret and Mordecai's anxiety for her

10 Esther had [a]not shewed her people nor her kindred: for Mordecai had [b]charged her that she should not shew *it*.

the court of the women's house, [c]to know how Esther did, and what should become of her.

5. One year's preparation

12 ¶ Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

6. Presentation of Esther

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she [d]required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which *is* the month [*e]Tebeth, in the

---

palace in Persia, when he was taken by Nebuchadnezzar to Babylon is not revealed. He could have been brought as a slave by the king of Persia, or he could have been selected for his special talents to stand in the court of Persia (v 5).

f Mordecai was from the tribe of Benjamin. Here he is called a Jew, proving that the term is used of any Israelite from any tribe and not Judah only (v 5). In the book of Esther the term is even applied to Gentiles who became proselytes (8:17). Benjamites were of the seed of the Jews (6:13) and on the same basis so were the Israelites from all the other tribes, for they too were of the seed of Israel or Jacob. Mordecai is called a Jew in 2:5; 3:4; 5:13; 6:10; 8:7; 9:29-31; 10:3. Of the 92 times the words Jew and Jews are used in the O.T. they are found 53 times in Esther. They are used 197 times in the N.T. referring to all the tribes of Israel. These were the terms used by Gentiles of all the seed of Abraham, Isaac, and Jacob.

g Mordecai was taken to Shushan but Daniel and Ezekiel remained in Babylon.

h With Jehoiachin, king of Judah, after Jehoiakim had reigned 11 years, and just before Zedekiah's reign of 11 years (2 Ki. 24; Jer. 52:24-34).

i Hadassah, myrtle. She was an orphan, her father, that is, Mordecai's uncle (his father's brother) as well as his aunt having died. Mordecai brought his cousin Esther up as his own daughter (v 7). She evidently lived outside the palace with him and he carried on his duties in the palace.

j Esther, star. She is mentioned 56 times in the book that bears her name.

k Esther was brought to the king's house to enter the contest to determine who was the most beautiful and talented virgin in all the empire—the first and only beauty contest of the Bible (v 8). She received special favor from Hegai, keeper of the women, who gave her all things for her purification, 7 maidens to be her attendants and the best place in all the harem (v 9). Besides the influence of God upon Hegai it could be that there was a warm friendship between him and Mordecai, as palace servants, which added to Esther's opportunities. We do know that it was in the plan of God to favor Esther for the preservation of the Jews in this period of their history, so that the Messiah could finally come to restore man's domination. Otherwise, Satan would have had his way in the destruction of the Seed of the woman who was predicted in Gen. 3:15 and by many of the prophets from Adam to the N.T. days. This is an example of how God works even among the heathen to fulfill His will and carry out His original plan for man.

a It was part of Mordecai's plan not to reveal this until later, as in 7:3-5 (v 10).

b This was sufficient, for she obeyed the commandment of Mordecai as when she was being brought up by him (v 20).

c Such solicitude and secrecy suggest that he wanted to make it appear that Esther was a Persian virgin. Although the Persians did not have any particular hatred for the Jews, they did despise all captive races more or less. Hadassah was her Jewish name while Esther was her Persian name—perhaps given to her so that she could better pose as a Persian virgin. With both parents dead so that she would not have to make it known who her father and mother were, and by looking like a Persian, it seems the plan was not faced with too much difficulty (v 10-11, 20; 7:3-5).

d The other virgins required many ornaments and other things which they thought would appeal to the king (v 13), but Esther required nothing extra except what Hegai suggested. Perhaps her very simplicity made her beauty stand out more than all the others. When she was taken to the king he indicated his love and favor toward her above all others, and set the royal crown upon her head (v 15-17). Among the wives of Persian monarchs there was one who occupied a higher position than anyone else, and to her alone the title of "queen" belonged. This chief wife was privileged to wear a royal tiara or crown on her head, and she was the acknowledged head of the female departments, the others recognizing her dignity at all times. On great occasions when the king entertained the males of his court, she feasted with all the females in her own part of the palace. The queen had a large revenue of her own assigned her, not so much by the will of her husband as by an established law or custom. Her dress was splendid and she was able to indulge freely in ornamentation. Such was the elevated position held by Vashti at first, and by Esther afterward.

*e The 10th month (January, v 16).

7. Esther chosen queen

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

8. Wedding feast of Esther

18 [*g]Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai [*h]sat in the king's gate.

20 Esther had not *yet* shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

9. Mordecai providentially saves the king's life

21 ¶ [*a]In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* [b]in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

CHAPTER 3

III. Haman's plot against the Jews

1. Haman's exaltation

promote [d]Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai [e]bowed not, nor did *him* reverence.

2. Haman's thorn in the flesh

3 [f]Then the king's servants, which *were* in the king's gate, said unto Mordecai, [g]Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that [h]they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.

5 And [i]when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

3. Haman's plot to destroy all Jews because of Mordecai

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman [j]sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, [k]they cast [l]Pur, that *is*, the lot, before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, [a]There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and [*b]their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not for the

---

*f 4 years had gone by since he made the 180-day feast and Vashti was set aside (1:3; 2:16). He reigned for 35 years, so this could be 28 years before the close of his rule. If Cyrus was born to him and Esther this same year after they were married in January, then their son was about 25 years old when he commanded the armies of his father which took Babylon, as in Dan. 5. Astyages or Darius the Mede, the father of Cyrus, reigned 2 years after this which would make Cyrus about 27 when he began to reign and when he made the decree for the Jews to return to their native land and rebuild their city and temple—in fulfillment of Isa. 44:28–45:1-5, 13; 46:11; 48:14-15.

*g Then—after Esther had been crowned queen, Astyages made a great feast, even Esther's feast, making a release in all his provinces and giving gifts, according to the state of the king (v 18-20).

*h Mordecai was one of the king's household. He was thus able to guard Esther's interests and also obtain information needful for the well-being of his people (v 19).

*a In those days—the days following the making of Esther queen, and while Mordecai sat in the king's gate, two of the monarch's chamberlains became angry with him and sought to assassinate him. When Mordecai learned of this he told Queen Esther about it and she told the king. When investigation was made the men were executed and the report of the saving of the king's life by Mordecai was written

25).

b This was a wise move on the part of Esther, for it proved invaluable later when her own life and the lives of her people were at stake (v 22; 4:4–6:14).

c After these things—about 5 years after the crowning of Esther, the king promoted Haman to the position of Grand Vizier (v7).

d Haman, well-disposed. Called the Agagite because of his Amalekite descent. He is mentioned 53 times in Esther (3:1–9:24). He was a Jew hater with a burning passion to be exalted higher than others—a combination of traits which caused his own destruction as well as that of his family. He never considered principle when seeking honor.

e Mordecai was the chief thorn in Haman's life. From Mordecai's viewpoint, how could he honor one whom God had cursed? (Ex. 17:14-16). Haman almost succeeded in destroying the Jews of the world; it was Esther who saved them from their planned fate (4:6–6:14).

f Then—when the servants of the king saw that Mordecai would not bow to Haman even though the king had commanded it, they questioned him as to his reason (v 3).

g Question 2. Next, 4:14.

h Another example of men seeking favors at the expense of others and finally to their own hurt (v 4). In this case it cost the lives of several men and almost destroyed the great nation of God's chosen people. If they had known what the outcome would be perhaps they would not have made the report on Mordecai.

i When Haman heard about this one Jew not bowing to him, he began to notice him, and deep hatred began to increase in his heart. He proceeded to plot the total destruction of all Jews (v 5-9).

j This was another one of Satan's attempts to destroy the very people of God through whom the Messiah and Savior of the world would come (v 6).

k The casting of lots from month to month was to see which would be the most favorable time to request the destruction of the Jews. This, of course, was done by the monthly prognosticators as in Isa. 47:13.

l Pur is the Persian for lot, the lot of the monthly prognosticators chose the 13th day of the first month (April) for the best time (v 7, 12).

a Haman finally approached the king, and upon laying his case against the Jews before him, received permission to destroy all of them in his realm (v 9-15).

*b 4fold Proposition of Haman:

1. The Jews are different from other people (v 8)
2. They do not keep the king's laws
3. They do not profit the king
4. I will pay 10,000 talents of silver to get rid of them (v 9)

would be $19,200,000.

d The king, without thinking of what could be behind this plot, and having full confidence in Haman, took off his ring and gave it to seal a decree for the destruction of all the Jews in his kingdom (v 10-15). The king gave Haman the 10,000 talents and a decree to destroy the Jews, for the asking (v 11).

e This was the day before the passover of the Jews, which was always to be the 14th day of the first month, Nisan (April). Messengers were sent to all provinces that on the 13th day of the coming month (Adar or March), the Jews should be killed and all their property taken by those who would carry out the order (v 12-15).

f After such a devilish decree the king and Haman sat down to drink; but the people were perplexed (v 15).

g Mordecai did what most godly men do in time of trouble—fasted and prayed. Furthermore, he walked the streets in bitter wailing; and he came to the king's gate even though no man was allowed to do so in sackcloth (v 1-2). Also in every province there was mourning among the Jews (v 3).

a One can imagine the effect such a decree had on all Israel—having the knowledge that they would be exterminated on the 13th day of the coming 12th month which would be March (Adar, 3:13). All the tribes were involved, not only Judah and Benjamin. Being of the northern or southern division made no difference; the decree concerned all the seed of Jacob (v 3).

b 4fold Effort by the Jews:
1 Great mourning (v 3)
2 Fasting in desperation
3 Weeping
4 Wailing

*c Esther found out about the decree through her cousin's unlawful act of going before the king's gate in sackcloth and being in bitter mourning (v 1-4). Otherwise, she may have been so sheltered from the outside world that she might have passed the whole time away in ignorance.

*d Esther's reaction to seeing her cousin in such a state at the king's gate was that of grief. She sent raiment to clothe him so that he might not be arrested for appearing thus; but from Mordecai's viewpoint desperate action needed to be taken; so he rejected the clothing. Then Esther sent a messenger to find out what the trouble was (v 5-6).

*e 4fold Answer of Mordecai to Esther:
1 He sent word of all that had happened to him (v 7)
2 He told of the sum of money which Haman had promised to pay the king's treasurers for the destruction of the Jews
3 He sent her a copy of the decree to destroy all Jews (v 8)
4 He charged that she should go in to the king, to make supplication and request before him for her people

*f Up to this time it was not known to the king that he had married a Jewess and that he had made a decree to destroy her people.

* * *

9 If it please the king, let it be written that they may be destroyed: and I will pay [c]ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

4. Haman's request granted

10 And [d]the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

5. Decree to destroy all Jews

12 Then were the king's scribes called on the [e]thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, which *is* the month Adar, and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And [f]the king and Haman sat down to drink; but the city Shushan was perplexed.

430

CHAPTER 4

IV. Haman's plot frustrated (Esther 4–7)
1. Fasting and praying among the Jews

done, [g]Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his [a]decree came, *there was* great [b]mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

2. Esther inquires of Mordecai the reason for his conduct

4 ¶ So Esther's maids and her chamberlains [*c]came and told *it* her. [*d]Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate.

3. Mordecai informs Esther of the plight of the Jews

7 [*e]And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for [*f]her people.

9 And Hatach came and told Esther the words of Mordecai.

4. Esther's problem in approaching the king

* * *

and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

5. Mordecai's charge to Esther

13 Then Mordecai [*h]commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and [a]who knoweth whether thou art come to the kingdom for *such* a time as this?

6. Esther's decision to face all dangers for her people

• 15 ¶ [b]Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, [c]night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.

17 So [d]Mordecai went his way, and did according to all that Esther had commanded him.

431 CHAPTER 5

7. The courage of Esther

that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

8. Esther's banquet of wine and her request of the king

3 Then said the king unto her, [f]What wilt thou, queen Esther? and what *is* thy request? [g]it shall be even given thee to the half of the kingdom.

4 And Esther answered, If *it seem* good unto the king, [h]let the king and Haman come this day unto the banquet that I have prepared for him.

• 5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, [i]What *is* [j]thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and [k]I will do to morrow as the king hath said.

9. Haman's joy and pride

9 ¶ [l]Then went Haman forth that day joyful and with a glad heart: but when Haman

---

*g Esther's reply to Mordecai through her messenger was that he knew it could mean her death even to approach the king in the inner court if he had not called her—and he had not called her for 30 days (v 10-12). The etiquette of the Persian court was very strict. To come into the king's presence without being summoned was a capital crime, and the severity of the Persian punishments may be seen in the fact that an act like this was dealt with the same as murder or rebellion. The intruder was instantly put to death by the attendants unless the king, by extending his golden scepter, showed his approval of the act. It was well understood, therefore, that whoever thus appeared before the king deliberately risked his life. Thus it was an evidence of the influence which Esther had gained over Ahasuerus that, when she appeared, the scepter was extended.

*h Mordecai's answer to Esther was that it could mean her death if she did not go to the king and have this decree canceled; she could not escape any more than the other Jews; if she held her peace at this time she would fail to be the deliverer of the Jews; deliverance would come from another source; her father's house would be destroyed along with all the others; and she

a time as this (v 13-14).

a Question 3. Next, 5:3.

b Esther's reply to Mordecai was that the Jews should fast and pray for her, that she and her maidens would do likewise, and then she would go in to the king though it was contrary to the law. She consecrated to perish if need be (v 15-16).

c The Hebrew day began at sunset, and one complete day was 24 hours. Thus night or day meant fasting this whole time (v 16; Jonah 1:17; Mt. 12:40).

d Mordecai went to get the Jews to fast and pray in cooperation with Esther and her maidens in such affliction, that they might move the God of heaven to touch the heart of the king to spare Esther and her people (v 17).

e On the third day—following the third night, Esther put on her royal robes and stood in the inner court of the king's house. He was seated on the throne in the royal house, over against the gate. When he saw Esther she obtained favor in his sight; and he held out the golden scepter to her. When she drew near and touched it the king inquired of her request and promised it would be granted to half of his kingdom. The queen's simple request was that he and Haman would make haste and attend a banquet prepared by her (v 1-5). Who gave her wisdom to carry out such a plan is not stated. It could be that she had a conference with Mordecai; or, it may be that divine inspiration alone guided her. In either case, what she did was the right thing and God worked out every detail of the plan for the good of His people (5:5–7:10).

f Questions 4-5. Next, v 6.

g This seems to have been a customary statement of kings wishing to honor someone who had obtained favor from them (v 3). It was said by Herod to step-daughter (Mk. 6:23). Cp. 1 Ki. 13:8.

h The statement, Let the king and Haman come this day is the second acrostic where the name of Jehovah is hidden in the ancient Hebrew text, and the second pivot on which the history turns. See ***Name of God in Esther***, p. 851.

i Questions 6-7. Next, 6:3.

j The king must have seen that there was something behind the mere banquet, hence this second request to know what it was that she wanted and the second promise to grant it even to the half of his kingdom (v 3, 6).

k Esther sensed that the king believed there was something back of her invitation to the banquet; so she promised to tell him what her request was at a banquet on the following day (v 8).

l When Haman heard the invitation and command for him to attend a banquet with the king and queen on the morrow, he went forth with great joy and a glad heart (v 9).

not up, [b]nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless Haman refrained himself: [c]and when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman [d]told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen [e]did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

10. Haman's new plot to destroy Mordecai

13 [f]Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then said Zeresh his wife and all his friends unto him, [g]Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

432

CHAPTER 6

1 On [h]that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, [i]What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

12. Haman compelled to exalt Mordecai the Jew

4 ¶ [j]And the king said, Who *is* in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

● 5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

To see this stubborn lone Jew sitting thus when he, the important Haman, came to the king's gate was more than this man could bear. It took all the joy and lightheartedness from him. Though full of indignation toward Mordecai, he restrained himself until he arrived at his home(v9-12).

b For Mordecai to know the cause of the trouble brought upon the Jews and not to stand up in an effort to remove the cause, makes it appear that he was a man of stubbornness beyond reason. On the other hand it demonstrates that he was one of principle who would not compromise regarding what he thought was right even at the risk of life—his own and the lives of his people. One thing stands out—he had faith in God that deliverance would come in one way or another (4:14). He seemed to have the utmost confidence that all would be well, even if Esther failed to do her part. The law, the psalms, and most of the prophets were already written and in his hands, and he could know from the Holy Scriptures that the Jewish race was destined to be great in all eternity; therefore, they would not be destroyed. Even Abraham (Gen. 12:12; 20:2, 11), Isaac (Gen. 26:7), and Jacob (Gen. 31:13; 32:6-32) had been afraid and lived in unbelief at times, thinking they would be killed before the promises of God could be fulfilled; but it seems Mordecai did not have the slightest fear of this enemy of the Jews. He had fasted and prayed and already settled it that God would bring deliverance from some source; therefore, he refused to pay homage to Haman, the enemy of God's people (v 9).

c This again reveals the smallness of Haman's character, and demonstrates his pride and narrowness. He called his friends and wife so that he could pour out to them his one small complaint and brag on the success that he had made (v 10-13).

d 4fold Self-Exaltation of Haman:

1. He told of the glory of his riches. The king had given him 10,000 talents ($19,200,000) to be used in destroying the Jews (3:9-11)
2. He spoke of the multitude of his children (v 11)
3. Of his promotion over all the princes and servants of the great king (v 11; 3:1)
4. He mentioned the latest great honor—being invited by the queen to a banquet where he would be the sole guest besides the king (v 12). It was a rare privilege for a subject, however high his position, to be permitted to banquet with the king

e Haman was not aware of what else the queen had in mind for him, or he would not have bragged about the great honor paid him; he did not realize that he was plotting his own death by plotting against the Jews.

f In all his success and glory Haman permitted one minor detail to overshadow everything else. He told his wife and friends about it. All of his glory did not satisfy him as long as the one stubborn Jew, Mordecai, refused to honor him in the king's gate. The statement, all this availeth me nothing is the third acrostic in Esther where the name of Jehovah is hidden in the ancient Hebrew text, and the third pivot on which the history turns (v 13). See ***Name of God in Esther***, p. 851.

g Haman's wife and friends devised a plan whereby his happiness should be complete. They suggested that gallows be made 50 cubits high (104 ft. 2 in. high, counting 25 in. to the cubit); that Haman speak to the king on the morrow about hanging Mordecai thereon; and that he then proceed to the banquet merrily (v 14). The gallows was a stake to which a criminal was fastened until he died. The same idea was used in making the cross for Christ (Acts 5:30; 10:39; 13:29; 1 Pet. 2:24). The plan sounded perfect to Haman, so he commanded the gallows to be built even before he spoke to the king about the matter, it never entering his mind that such a request would be denied, since the monarch had already granted the request for the destruction of every Jew at a later date. In the meantime though, God was intervening; and when Mordecai was saved, Haman began to fall (6:1-14).

h God always makes a way for His people in a crisis. The very night before Haman was to request the life of Mordecai, Jehovah, the covenant-God of Israel, was working invisibly to save His chosen nation. He caused sleep to pass from the king, and he became interested in the record book of the kings. When Ahasuerus had servants to read the records before him, it was found that Mordecai had told of the plot to assassinate the king. He inquired as to what had been done to honor the man who had thus saved his life, and it was told him that nothing had been done. Ahasuerus decided right then to do something to show his appreciation (v 1-3).

i Questions 8-11. Next, 7:2.

j Evidently the night had passed and it was in the morning when Haman came to ask the life of Mordecai. Before he could request this though, Ahasuerus asked Haman what should be done to the man whom the king delighted in to honor. In his exalted state of pride Haman could think of nobody more worthy than himself, so he suggested the highest public honors in the belief that they would soon be bestowed upon him (v 4-11).

man whom the king delighteth to honour,

8 [b]Let the royal apparel be brought which the king *useth* to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

● 10 [c]Then the king said to Haman, Make haste, *and* take the apparel and the horse, as thou hast said, and do even so [d]to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

13. Haman's fall predicted

12 ¶ And Mordecai [e]came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.

★ 13 And Haman [f]told Zeresh his wife and all his friends every *thing* that had befallen him. [g]Then said his wise men and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther

14. Esther's banquet for the king and Haman

1 So the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, [h]What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

15. Esther's request for her life and the life of the Jews

3 Then Esther the queen answered and [i]said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 [*a]For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not [*b]countervail the king's damage.

16. The king's inquiry and Esther's accusation of Haman

5 ¶ Then the king Ahasuerus [*c]answered and said unto Esther the queen, [*d]Who is he, and where is he, that [*e]durst presume in his heart to do so?

6 And Esther [*f]said, The adversary and enemy *is* this wicked Haman. Then Haman was afraid before the king and the queen.

17. The king's wrath and Haman's plea for mercy

7 ¶ And the king arising from the banquet

---

a Haman answered with the point of view that it was he himself the king wished to honor, but it proved to be his worst enemy that the honor was pronounced upon—Mordecai, the Jew. Furthermore, Haman was to be the one doing the honoring (v 7-11).

b See ***7fold Honor Suggested by Haman***, p. 851.

c Then the king told Haman to make haste to do all these things to Mordecai the Jew who sat at the gate—with nothing failing of all that had been spoken (v 10). What a shock! To learn that he had suggested the way to honor the man he hated and for whom he had already caused the gallows to be made to hang him on. Thus Haman was forced to humble himself before the very man he sought to destroy that day(v11)

d One can imagine how the lone Jew felt with such sudden honors, being under the sentence of death with all his people, and having been through days of humiliation, fasting, and prayer. Perhaps he realized that God was working and this was the beginning of the end of the decree against the lives of his people.

e Note the contrast in the effect of this upon both men. Mordecai simply returned to his lowly duty of sitting at the king's gate, perhaps as the keeper; but Haman hasted to his mourning, having his head covered (v 12).

f Haman now had a different story to tell his wife and friends, compared with the one he told the day before (5:10-14). The wise men made a true prediction that if Mordecai was of the seed of the Jews, before whom Haman had begun to fall, then he would not prevail against the man; he while this prediction was being made the king's chamberlains came to take Haman to the banquet of Queen Esther where he would learn more of his own downfall(v14)

g 1st and only prophecy in Esther (6:13, fulfilled). This prophecy was made by the wise men and God could have put such a prediction in their minds; or, they could have prophesied in the same way that the wicked high priest did concerning Jesus Christ (Jn. 11:49-51).

h Questions 12-13. Next, v 5.

i Having received 3 definite promises from the king that he would grant her request even to the half of his kingdom (5:3, 6; 7:2), Esther simply requested the only thing anyone could request under the circumstances. She asked for her own life and the lives of her people (v 3-4).

*a Pleading for her life and the lives of her people, Esther explained how they had all been sold to be destroyed, to be slain, to perish; if they had been sold as slaves she would not have asked the king to spare them even though the enemy could not compensate for the damage done (v 3-4).

*b Countervail, make good; compensate.

*c Threatened and said.

*d Question 14. Next, v 8. This passage, Who is he, and where is he is the fourth acrostic in Esther where the name of Jehovah is hidden in the ancient Hebrew text, and the fourth pivot on which the history turns. The Heb. letters here are EHYEH, the abbreviation for I Am that I Am. Cp. Ex. 2:23-25 with 3:14-15. See ***Name of God in Esther***, p. 851.

*e This statement from Esther was one of the greatest surprises of his life. To think that anybody would presume in his heart to kill his queen and her people! This shows that neither the king nor Haman knew she was a Jewess and that her people were Jews. No doubt the king would not have made such a decree if he had realized who the people were that Haman wanted to destroy. The monarch had not examined the facts in the case and was therefore himself guilty of negligence of justice to his subjects. He had only taken the accusations and lies of Haman in the case, trusting him to be doing the right thing (3:8). Haman himself was a tool of Satan, permitting pride to exalt him to destruction; all he did was so unreasonable.

*f Esther was not afraid to make her accusation, to point out the enemy and tell of his wickedness to his face, saying that the adversary was this wicked Haman. This was also a shock to Haman and one of the greatest surprises of his life. Little did he think the day before, when he received the honor of an invitation to the banquet of the queen that this was her purpose. Haman became desperately afraid before the king and queen (v 6).

his displeasure and desire for vengeance. It being such a shock to hear of the wickedness of his trusted Haman, the king found it necessary to think the matter over by himself, so he went into the palace garden alone. Only recently he had promoted Haman above all others in his kingdom (3:1); now he had been proved a fool to have trusted such a man. Knowing evil was determined upon him, Haman stood up to request from the queen that his life be spared (v 7). He was so desperate that by the time the king returned he had fallen upon the bed where Queen Esther was. At the knowledge of this indignity Haman was seized and his face covered (v 8). Covering the face of a criminal was a sign of condemnation and death, and that he was no longer worthy to look upon the face of the king. One of the chamberlains told of the gallows Haman had made to hang Mordecai on, and the king commanded that Haman be hung thereon (v 9-10).

h The statement, that there was evil determined against him, is the fifth acrostic in Esther where the name of Jehovah is hidden in the ancient Hebrew text, and the fifth pivot on which the history turns (v 7). See ***Name of God in Esther***, p. 851.

i Question 15. Next, 8:6.

j A cubit being counted as 25 in., the 50 cubits would be 104 ft. 2 in. The very height of such gallows emphasized the enmity and hatred of Haman. He wanted the entire country to see the end of Mordecai.

k On that day. Contrast On that night in 6:1.

l The king gave the house of Haman to Esther and she set Mordecai over it (v 1-2). Thus the Jews triumphed at last over the ancient enemy of Israel as God had predicted (Ex. 17:16; Num. 25:7; 1 Sam. 15:8, 32).

m Esther finally told the king of her kinship to Mordecai (v 1). He then brought her cousin before him and gave him his own ring which he had given to Haman, thus exalting Mordecai the Jew in the place of Haman the Amalekite (v 2, 7-17). This is another instance of God exalting Jews in foreign lands. Joseph was exalted in Egypt as next to Pharaoh (Gen. 41-50). Moses was heir to the throne of Egypt (Ex. 2:7-10; Acts 7:20-22; Heb. 11:24). Daniel and his 3 friends were exalted in Babylon and Persia (Dan. 2:46-49; 3:30; 6:1-3). Now Mordecai was exalted in Persia (v 3-17).

n Esther was not through when she had saved herself and her cousin, for she spoke again to the king, falling down at his feet and pleading for the lives of her people, the Jews (v 3).

a When Esther fell down at the feet of the king with tears, making her heart-rending plea for her people, he held out the golden scepter again for her to touch, implying that she had found favor in his sight (v 4).

den: and Haman stood up to make request for his life to Esther the queen; for he saw [h]that there was evil determined against him by the king.

18. Haman hung on his own gallows made for Mordecai

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther *was*. Then said the king, [i]Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

● 9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows [j]fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

434 CHAPTER 8

V. Haman's plot reversed (Esther 8:1–9:19)

1. Vengeance on Haman

1 [k]On that day [l]did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; [m]for Esther had told what he *was* unto her.

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

2. Esther's heart-rending plea for the life of her people

3 ¶ And Esther spake [n]yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, [b]If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which *are* in all the king's provinces:

6 [c]For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

3. The new decree to spare the Jews and spoil their enemies

7 ¶ [d]Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

● 8 Write ye also for the Jews, as it liketh you, in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

9 Then were the king's scribes called at that time in the [e]third month, that *is*, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves

---

b Compare the second plea of Esther with the first one (7:3-4 with 8:3-6).

c Questions 16-17. Next, 9:12.

d Not desiring to see the queen and her people in such danger and fear, Ahasuerus turned the house of Haman over to her and Mordecai to do as they pleased with it; and they were permitted to write letters to all the Jews in the king's name and sealed with his ring, saying that they should come together in every city throughout the kingdom to destroy all who would seek to destroy them (v 7-14).

e The decree to destroy the Jews had been made on the 13th day of the first month (Nisan, April, 3:12). Now the decree to cancel it by authorizing the Jews to defend themselves was made on the 23rd day of the 3rd month (Sivan, June, v 9). According to the letters sent to the king's officers and the Jews of all the 127 provinces of the empire (v 9), they were to gather on the appointed day of the destruction to kill and take all the spoil of their enemies (v 11-14).

* * *

to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

14 *So* the posts that [a]rode upon mules *and* camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

4. Mordecai and the Jews exalted

15 ¶ [b]And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land [c]became Jews; for the fear of the Jews fell upon them.

435 CHAPTER 9

5. Fear of Mordecai and the Jews fall on their enemies

1 Now in the twelfth month, that *is*, the month Adar, on the [d]thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;)

2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

4 For [e]Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

6. Five hundred enemies of the Jews slain in Shushan palace

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but [*a]on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace was brought before the king.

7. Esther granted further petitions of the king

12 ¶ And [*b]the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; [*c]what have they done in the rest of the king's provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

8. Esther requests the hanging of Haman's ten sons and further punishment of the Jews' enemies: three hundred more are slain in Shushan

13 Then [*d]said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

9. Seventy-five thousand enemies of the Jews are slain in other provinces

16 But the [*e]other Jews that *were* in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

---

(3:12-15), but Mordecai's were sent on mules and camels because speed was so important now (v 14).

b Contrast the clothes and exaltation of Mordecai here (v 15) with his utter humiliation and sackcloth of 4:1. Also contrast the attitude of the people of Shushan here with their attitude when the first decree was made (3:15).

c If Gentiles could become Jews certainly the term cannot be limited to those from the tribe of Judah only, as some believe (v 17).

d On the 13th day of the 12th month (Adar, March) when the first decree was to be executed, and on the day that the enemies of the Jews hoped to have power over them, they gathered together in all the cities of the 127 provinces of the empire to defend themselves and destroy all who sought to kill them. The officers of the king in all the provinces helped the Jews, for the fear of Mordecai, the new Grand Vizier, and his people fell upon all nations. Thus the Jews were saved (v 1-3).

e Mordecai became great in the king's house so that his fame went throughout all countries, and the Jews gained the victory over all their enemies (v 4-5).

*a Perhaps they remembered the curse of God upon Saul for taking spoil and refusing to obey (1 Sam. 15).

*b The king reported to Esther the number of men slain in Shushan. The Jews had killed 500 and the 10 sons of Haman. He wondered what they had done in all the other cities of the empire. Then he favored Esther more—he asked her what her further request was and assured her it would be granted (v 12).

*c Questions 18-20. Next, 10:2.

*d Esther's request was that the 10 sons of Haman be hanged on the gallows made for Mordecai and that the rest of the enemies of the Jews in Shushan be destroyed. This was granted. 300 other enemies of the Jews in Shushan were killed on the next day, the 14th; but the Jews would not touch the spoils (v 13-15).

*e The other Jews in the 127 provinces gathered together on the 13th day of the 12th month (Adar, March) and slew 75,000, but they would not touch the spoils (v 16).

✡ ✡ ✡

March) the Jews outside Shushan instituted a feast to commemorate their deliverance. Those in Shushan rested and feasted on the 15th day, having slain many others on the 14th (v 17-19).

a The next act of Mordecai was that of writing letters to all the Jews in all the provinces of the empire to establish among them a new feast on the 14th and 15th days of the 12th month (Adar, March), the same to be observed yearly (v 20-21). These were the days when the Jews rested from their enemies, when their bitterness and sorrow were turned into joy, and when they were brought from mourning to a good day. They were to make this a time of feasting and gladness, when they would send portions to one another and give gifts to the poor (v 20-22). These days were called Purim, a word which came from Pur, meaning the lot and referring to the casting of lots to destroy the Jews by Haman and his monthly prognosticators (v 24-28; 3:7). Purim is the name of the feast to this day. At this time the books of Esther, Daniel, Nehemiah, and Ezra are read by the Jews.

b The Jews ordained the feast of Purim; it was a man-made feast whereas the ones of Lev. 23 were divinely ordained (v 27-28). Nevertheless, they have been very faithful to observe Purim.

*a The Jews not only ordained such a feast (on the 14th and 15th days of March) to be kept while they were among the heathen, but they agreed it should be observed throughout their generations in every family, city, and province; in captivity or out of captivity—wherever they would be in life (v 28).

*b Esther and Mordecai sent out a second letter concerning the feast of Purim, so the custom became firmly fixed in the national life of all Israel. All the Jews throughout the world became acquainted with the fact that the queen of the Persian empire was a Jewess and had been brought to the kingdom for the very purpose of saving the Jewish race. Thus a woman was used of God to preserve the Seed of the woman that was to come into the world.

c Ahasuerus taxed all lands under his dominion and became a great king in all the earth. His new Grand Vizier also became great in the eyes of all nations, for the king exalted him next to himself in all the affairs of the kingdom. Jews in all lands accepted him and he sought the welfare of all his people (v 1-3). The fact that he and queen Esther were Jews helps to explain much concerning Cyrus, the son of Esther, and his zeal for God and the Jews, as predicted in prophecy and recorded in history. See ***Cyrus*** in Index.

d Question 21. Last question in Esther.

17 On the thirteenth day of the month Adar; and [f]on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* gladness and feasting, and a good day, and of sending portions one to another.

VI. Yearly Feast of Purim instituted to commemorate Jewish deliverance under Queen Esther

20 ¶ And [a]Mordecai wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;

25 But when *Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and *of that* which they had come unto them,

27 The Jews [b]ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And *that* these days *should be* [*a]remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this [*b]second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

436

CHAPTER 10

VII. Mordecai's exaltation in the kingdom of Persia

1 And the king Ahasuerus [c]laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, [d]*are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Summary of Esther

Date and place: The records of the events of Esther were no doubt kept in the chronicles of the kings of Media and Persia (2:21-23; 6:1-3; 10:2); and the compilation of the facts in book form was perhaps done in Shushan the palace, or Susa, the ancient captial of Persia (Neh. 1:1; Esther 1:1-2), about 516-506 B.C.

Author: Ezra, the scribe.

Synagogue which, with Ezra (its founder and president), completed the Jewish Canon of Scripture. There is no other likely author living after these events who could have written the book, so Ezra seems acceptable.

Theme: The great deliverance of the Jews from extermination during the time of the Babylonian captivity.

Purpose: To show by whom and how the great deliverance of the Jews in all lands came about; to record the institution of the feast of Purim; and to reveal the historical background of the liberator of the Jews from captivity—Cyrus, the son of Esther and Darius the Mede.

Statistics: 17th book of the Bible; 10 chapters; 167 verses, 5,637 words; 11 commands; 21 questions; one prophecy (6:13); no promises; and no distinct message from God.

ESTHER NOTES CONTINUED

120 Princes (1:1)

In Dan. 6:1 it says 120 princes. The number changed continually to suit the requirements of government in the various provinces. Only in Dan. 6:1 do we find 120. Plato says that "when Darius (i.e. the Maintainer—Astyages) came to the throne, being one of seven, he divided the country into seven portions" (De Legibus III). These rulers were the 7 princes of Persia named in v 13-14. When Babylon fell into the hands of this Ahasuerus or Darius the Mede, he divided the newly acquired kingdom into 120 parts (Dan. 9:1; cp. Dan. 6:1). The 127 could have been the previous 7 parts and them newly formed 120 (v 1; 9:30). In the days of Darius Hystaspis these were reduced to 23 parts, as stated on the Behistun inscription.

Ahasuerus (1:1)

Ahasuerus, meaning the Mighty or Venerable king, was a title of certain Persian kings. Some think the one here was Xerxes, the son of Darius Hystaspis, but this could not be, for the events of the book had to take place much earlier than this. It is clear from 2:5-7 that Mordecai was the cousin of Esther. She was his uncle's daughter, and he had brought her up because she had no father or mother. Mordecai had been taken captive with Jehoiachin, king of Judah, by Nebuchadnezzar. This was 11 years before the final captivity of Judah and destruction of Jerusalem (2 Ki. 24:1–25:30; Jer. 25:1). The servitude to Babylon for 70 years began in the 4th year of Jehoiakim (Jer. 25:1, 9-11; note k, Dan. 9:2). If Mordecai was a young man, say 20 years old, at the time of his captivity 11 years after the beginning of the 70 years of servitude—about 627 B.C.—and Xerxes reigned 485-464 B.C., this would make Mordecai 162 years old in the first year of Xerxes. Esther would be an old woman by this time also.

The fact is that Esther was the young and beautiful wife of Darius the Mede, of Dan. 5, and the mother of Cyrus, the commander of the Persian armies which took Babylon at the end of the 70 years of servitude. This Darius (the father of Cyrus) reigned 35 years, 33 of which were during the latter part of the 70 years of servitude of Israel to Babylon. This fits into all the historical facts about Mordecai being carried away captive with Jehoiachin as a very young man. It is possible that he lived throughout the entire captivity. He could have easily been the Mordecai of Ezra 2:2; Neh. 7:7. Some Jews did live through the 70 years of servitude and returned to see the foundation of the temple laid (Ezra 3:12). See ***Kings of Persia***, p. 816, and ***4 Persian Kings***, p. 1482.

Name of God in Esther (1:20)

It has been observed by many that the name of God is not found in the book of Esther. This is more remarkable in view of the fact that in the 167 verses of the book, the king is mentioned 195 times; his kingdom 28 times; and his title Ahasuerus is given 29 times. However, in the ancient Hebrew text there were 5 places where the name of God was hidden, being abbreviated—JHVH for JeHoVaH—4 times, and EHYEH (I Am that I Am) once. These letters were used as acrostics in certain statements, and in 3 of the MSS they were written larger than the rest of the text so that they stood out boldly on the scroll. The statements wherein these letters occurred in the Hebrew text are:

1. All the wives shall give. Uttered by Memucan (1:20).
2. Let the king and Haman come this day. Uttered by Queen Esther (5:4).
3. This availeth me nothing. Uttered by Haman (5:13).
4. That there was evil determined against him. Uttered by the author of Esther (7:7).
5. Who is he, and where is he (7:5). This is where the acrostic EHYEH was used while in the above points JHVH was used.

7fold Honor Suggested by Haman (6:8)

1. Let the royal apparel be brought—that which the king usually wears (v 8)
2. Let the king's horse be brought
3. Let the royal crown which the king wears be brought
4. Let this apparel and the horse be delivered into the hands of one of the king's most noble princes (v 9)
5. Let the prince array the man with the king's garment and crown
6. Let the man be brought on the king's horse through the street of the city
7. Let them proclaim before him: Thus shall it be done to the man whom the king delights to honor

✡ ✡ ✡

CHAPTER 1

I. Historical background (Gen. 46:13; Ez. 14:14-20; Jas. 5:10-11)

1. Job's character

1 [a]There was a man in [b]the land of Uz, whose name *was* [c]Job; and [d]that man [e]was perfect and upright, and one that feared God, and eschewed evil.

2. Job's family (cp. Job 42:13-17)

2 And there were born unto him [f]seven sons and three daughters.

3. Greatness and riches: $790,000 worth of livestock, and many servants and houses

3 [g]His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the [h]east.

4. Job's piety (Job 1:1, 8, 20-22; 2:3, 10; Jas. 5:10-11)

4 And his sons went and feasted *in their* houses, every one [i]his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were [j]gone about, that Job sent and [k]sanctified them, and rose up early in the morning, and [l]offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

II. God, Satan, and Job (Job 1:6–2:8)

1. God and Satan

(1) Angelic worship in heaven (Job 2:1; 38:7; Ps. 103:20; 148:2; Lk. 2:13; Heb. 1:6; Rev. 5:11-14)

6 ¶ Now [m]there was [n]a day when the [o]sons of God came to [p]present themselves before the LORD, and [q]Satan [r]came also among them.

(2) God's twofold inquiry of Satan (Job 2:2-3)

■ 7 And the LORD said unto Satan, [s]Whence comest thou? Then [t]Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

■ 8 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

(3) Satan's fourfold theory of Job (Job 2:4-6)

9 Then Satan answered the LORD, and said, [*a]Doth Job fear God for nought?

10 Hast not thou [*b]made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

---

a There was a man. This is a statement of historical fact and not a myth. So it is with the same kind of statement in Lk. 16:19-31: There was a certain rich man . . . and there was a certain beggar. The word certain further confirms the historical fact of these two men, actually both beggars, for whereas the one begged in this life, the other begged in the next. All three—the two beggars and Job—lived and had the experiences as stated by Jesus Christ and the author of Job who was inspired by God. Their stories are not myths parables, or allegories any more than any other historical part of the Bible.

b The land of Uz was located south of Edom and west of Arabia, extending to the borders of Chaldea. In those days it could have been comprised of even Arabia-Petra itself (Jer. 49:7, 20; Lam. 4:21; Ez. 25:13; Amos 1:11-12; Oba. 8-9).

c Job, afflicted. He was the 3rd son of Issachar, the son of Jacob (Gen. 46:13; Ez. 14:14, 20; Jas. 5:11). He is mentioned 56 times in the book that bears his name.

d That man, emphasizing a particular man who actually lived at one time.

e See ***4fold Character of Job***, p. 896.

f The same number as in his second family (v 2; 42:13).

g Job's Wealth:

7,000 sheep @ $20 each . . .	$	140,000
3,000 camels @ $100		300,000
1,000 oxen @ $325		325,000
500 asses @ $50		25,000
Total est. value	$	790,000

Among Nomadic peoples it was customary to estimate wealth by the number of animals owned (v 3; 42:12; Gen. 13:2, 5; 24:35). Special mention is made of she-asses because they were more valuable than males on account of their milk which was used.

h See ***7 Uses of "The East"***, p. 897.

i Either on his birthday or in his turn.

j When they had come around.

k As far as biblical history is concerned this is the second reference to sanctification, inasmuch as Job is no doubt the oldest book of the Bible and the happenings recorded therein took place before the time of the law of Moses as in Exodus, Leviticus, Numbers, and Deuteronomy. The first reference to sanctification concerns a day—the setting apart of a day for God to rest (Gen. 2:1-4). Here in Job it means that a father simply went through religious ceremonies before God in the hope that He would have mercy on his offspring (v 5). He set them apart in his own mind and religious acts; but this did not save them or protect them even from physical death. There is no hint of their being cleansed from sin; the idea is that of dedicating them to God, and this is all any parent can do. The actual salvation of children must come by their meeting God's requirements for salvation.

l The mention of offerings here shows that sacrifices were continued from Abel's time (Gen. 4) on through Job's time (v 5). They became an institution carried on through all the ages up to the time of Christ.

m There was a day when angels in heaven came to present themselves before Jehovah. This happened twice (1:6; 2:1), implying that there are regular days in which angels do this. Worship on the planet heaven, as well as on other planets where there is life, is no doubt carried on regularly, as here on earth. Other activities on the other planets where there is intelligent life are likely carried on as here also, for we are told in Scripture that the invisible things are understood by those that are visible (Rom. 1:20; Col. 1:15-18; Rev. 4:9-11; 5:8-13; 19:1-10). See ***The Spirit World***, p. 1048.

n Although there may be set times for all things in heaven, as on earth, this does not necessarily mean that there are periods of light and darkness, called day and night, as time is marked on earth (Gen. 1:14-19; 8:22).

o The expression sons of God is used 5 times in the O.T., always of angels as proved in 38:4-7; Gen. 6:1-4, notes. Both scenes, here and in 2:1, are in heaven before the Lord.

p Take their places in worship or other activities as revealed in 1 Ki. 22:19-22; Isa. 6; Dan. 4:25-26; 7:9-14; Zech. 3:1-2; Rev. 4-5; 19:1-10.

q See ***First Mention of Satan***, p. 897.

r See ***9 Facts in Each of Job's Tests***, p. 897

s Questions 1-2. Next, v 9.

t See ***21 Facts About Satan***, p. 897.

*a Questions 3-4. Next, 2:2. These two questions of Satan probably influenced Jehovah to permit the testing of Job.

*b You have made a hedge about him so that I cannot touch him (v 10).

* * *

touch all that he hath, and [d]he will curse thee to thy face.

(4) God's limited permission to
Satan to test Job (Job 2:6)

●■12 And the LORD said unto Satan, Behold, [*e]all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

2. Satan and Job
(1) Job's fourfold loss
A. Servants, oxen, and asses

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the [*f]Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

B. Servants and 7,000 sheep

16 [*g]While he *was* yet speaking, there came also another, and said, The [*h]fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

C. Servants and 3,000 camels

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

D. Servants, sons, daughters, and ranch house

18 While he *was* yet speaking, there came daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a [*i]great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

(2) Job's sevenfold integrity (Job 2:9-10; 10:4;
13:14; 16:15; 23:10; 27:3; 31:1)

20 [a]Then Job [b]arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and [c]the LORD hath taken away; [d]blessed be the name of the LORD.

22 In all this Job sinned not, nor [e]charged God foolishly.

438 CHAPTER 2

3. God and Satan
(1) Angelic worship in heaven (Job 1:6, refs.)

1 [f]Again there [g]was a [h]day when the [i]sons of God came to [j]present themselves before the LORD, and [k]Satan [l]came also among them to present himself before the LORD.

(2) God's twofold inquiry of Satan (Job 1:7-8)

■ 2 And the LORD said unto Satan, [m]From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

■ 3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a [n]perfect and an upright man, one that feareth God, and escheweth evil? and [o]still he holdeth fast his him, to destroy him without cause.

---

*c Satan's statement suggesting that God put forth His hand and touch all that Job possessed was really suggesting that God withdraw His hand of protection so that Satan could bring destruction to Job's property (v 11-12). Satan and evil forces are the agents of destruction, not God. The only sense in which God destroys is to withhold His protection and thereby turn an individual over to the devil to carry out his work upon that person. This truth is plainly demonstrated in the case of Job. Who was it that destroyed (v 12-19) and afflicted the body (2:7) when God permitted it to be done? The answer is Satan, and this will always be the case in instances of affliction and destruction, as taught in Lk. 13:16; Jn. 10:10; Acts 10:38. Satan brings about the actual happenings of accidents, sickness, disease, and calamity, then causes men to think that God brings these things to pass. Thus He is blamed erroneously for the work of the devil by millions, even so-called Christians who should know better. Permission of God is never the same as the work of Satan after permission is granted him: withdrawing protection and allowing another to destroy is not the same as the destruction itself. God's work is that of deliverance; Satan's is that of destruction (Jn. 10:10; Acts 10:38).

*d Satan's theory was that no man serves God without personal material gain; if He would not bless a person in such a way, he would This of course, is not true, for millions have loved and served God without such personal material gain.

*e All that he had was turned over to Satan; and all that was left to him after Satan had finished his work was one servant out of each calamity, and his wife who cooperated with the devil in the trial of Job (v 11, 15-17, 19; 2:9).

*f 6 Agents of Satan on Earth:
1 The Sabeans (v 15)
2 Fire from heaven (v 16)
3 Chaldeans (v 17)
4 The elements (v 19)
5 Disease (2:7)
6 An ungodly wife (2:9)

*g This emphasized the rapidity of the calamities so as to overwhelm Job all at once, if possible (v 16, 17, 18, 20-22).

*h This was perhaps a great bolt of lightning which would seem to be of God. Even today men consider every storm, all lightning, winds and other things causing disaster to be the calamity of God, not realizing that the devil is the prince of the power of the air (Eph. 2:1-3) who is permitted the use of such things in a limited way. It is true that God can also make use of such things, but for man to decide whether it was God, or Satan at the permission of God, in any particular instance, would not be possible.

*i This was a cyclone or hurricane that struck the house where Job's sons and daughters were feasting (v 19).

a Then—when Job had received the report of the destruction of his sons, daughters, his eldest son's house, his livestock (valued at an estimated $790,000), and no doubt his crops where the oxen were plowing (v 14), he simply arose, and refused to blame God as Satan had hoped he would (v 11, 20-22).

b ***10 Acts of Job in His Calamity***, p. 897.

c See ***2 Great Mistakes of Job***, p. 897.

d Job, like many today, praised God for the works of the devil (v 21).

e See ***74 Charges Against God***, p. 897.

f Again, a second time. See 1:6.

g See note m, 1:6.

h See note n, 1:6.

i See note o, 1:6.

j See note p, 1:6.

k See ***First Mention of Satan***, p. 897, and ***21 Facts About Satan***, p. 897.

l See ***9 Facts in Each of Job's Tests***, p. 897

m Questions 5-6. Next, v 9.

n See ***4fold Character of Job***, p. 896.

o Still—up to this point. Later, after he was afflicted and his friends came to taunt him, he charged God with many things foolishly. See ***74 Charges Against God***, p. 897.

✡ ✡ ✡

(3) Satan's twofold theory of Job (Job 1:9-11)

4 And [q]Satan answered the LORD, and said, [r]Skin for skin, yea, all that a man hath will he give for his life.

5 But [s]put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

(4) God's limited permission for Satan to test Job (Job 1:12)

●■ 6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.

4. Satan and Job: boils or ulcers (Job 7:5, 13, 15; 16:8; 19:17; 30:17)

7 ¶ So went Satan forth from the presence of the LORD, and [t]smote Job with sore [u]boils from the sole of his foot unto his crown.

8 And he took him a [v]potsherd to scrape himself withal; and he sat down among the ashes.

III. Job's wife (Job 19:17): Job maintains his integrity (Job 1:20)

9 ¶ [w]Then said his wife unto him, [a]Dost thou still retain thine integrity? [b]curse [c]God, and die.

10 But he said unto her, Thou speakest as shall we receive good at the hand of God, and shall we not receive evil? [d]In all this did not Job sin with his lips.

IV. Job and three friends: arrival and seven days' watch

11 ¶ Now when Job's [e]three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for [f]they had made an appointment together [g]to come to mourn with him and to comfort him.

12 And when they lifted up their eyes afar off, and [h]knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

439 CHAPTER 3

V. Job and his three friends: discourses (Job 3-31)
1. Job's first of eight discourses in twenty of the forty-two chapters of the book
(1) Birth lamented: seventeen curses on his birthday—two reasons

1 [i]After this opened Job his mouth, and

---

stroy him without cause (v 3). This must be understood as being limited to the permission for Satan to proceed only so far as to accomplish the test, not to destroy Job (1:11; 2:6).

q See note c, 1:11.

r This was evidently a familiar proverb in Job's time, and perhaps refers to bartering by means of skins of animals. A man would give all the skins he owned for food that would save his life.

s The next test Satan suggested to God was that of allowing him to afflict the body of Job. It was supposed by him that the man would then curse God to His face. It seems the Lord saw fit, for the benefit of all generations to come, to test Job thus and record the experience in a book so that men everywhere could learn many lessons from it. See ***50 Lessons to Learn From the Book of Job***, p. 898.

t This is plain enough for all to understand if they will—that Satan is the author and propagator of sickness and disease among men. See ***20 Proofs Sickness Is Satan's Work***, p. 898.

u Heb. shechin, to burn; inflammation; ulcers; boils; botch. It is trans. boils (v 7; Ex. 9:11); boil (Ex. 9:9-10; Lev. 13:18, 19, 20, 23; 2 Ki. 20:7; Isa. 38:21); and botch (Dt. 28:27, 35). It denotes a tumor on the flesh accompanied with severe inflammation; a sore angry swelling. What Job had caused him restless nights; the flesh broke out with running ulcers so severe that he would bite his flesh for pain. See ***60 Facts and Statements—Job's Suffering***, p. 898.

v A broken piece of pottery.

w Then—when his wife saw the loss of their wealth and their sons and daughters, and when she saw him afflicted with sore boils.

a Questions 7-9. Next, 3:11.

b Cursing God is what Job feared his sons would do, so he offered sacrifices continually for them (1:5). Now his wife urged him to curse God and die (v 10). How senseless! This is the time one should be making more complete preparations, instead of cursing Him—preparations to be rewarded in the next life. In this advice Job's wife proved herself a very foolish woman.

c See ***Great Bible Doctrines in the Book of Job***, p. 899.

d In all this, but only up to the point where his friends came to torment him and his trial became prolonged enough to test the patience of any man. Then he weakened and sinned in many statements from his lips. See ***74 Charges Against God***, p. 897. Job finally acknowledged that he had sinned with his lips (40:1-6; 42:1-6).

e Job's 3 Friends (v 11):
  1 Eliphaz the Temanite. He was connected with Esau and Edom (Gen. 36:4, 11; 1 Chr. 1:35-36, 53). The Temanites were famous for their wisdom (Jer. 49:7). Eliphaz argued from the standpoint of human experience. He was the first to answer Job. The record of all he said takes up 4 chapters (chs. 4, 5, 15, 22)
  2 Bildad the Shuhite. He was perhaps a descendant of Shuah, youngest son of Abraham by Keturah who settled east of Palestine (Gen. 25:2, 6). Bildad argued from the standpoint of human tradition. He was the second one to answer Job and the things he said are found in 3 chapters (chs. 8, 18, 25).
  3 Zophar, the Naamathite. He was probably from Naamah on the southern frontier of Judah. He was the last of the 3 friends to answer Job and argued from the standpoint of human merit. The record of what he said takes up 2 chapters (chs.11,20)

f It could have taken quite awhile to send messages one to the other and make arrangements for a meeting place so that they could go together to see Job. Weeks may have passed by before they arrived at Job's ranch. By this time Job had suffered so long that he was about ready to give vent to his feelings and thoughts. At first these friends seemed to have a genuine sympathy—they lifted up their voices in weeping, rent their mantles, and sprinkled dust upon their heads. Then, they sat down with Job on the ground for 7 days and 7 nights without saying one word to him, seeing that his grief was very great (v 11-13).

g 2fold Purpose of Their Visit:
  1 To mourn for him (v 11)
  2 To comfort him
They accomplished the first purpose, for they did weep, mourn, tear their clothes, and sprinkle dust upon their heads; but they made an utter failure in the second—that of comforting Job. When he opened his mouth and cursed the day of his birth, when he began to justify himself and accuse God, they began immediately to make a tirade against him; and this provoked him further into saying many foolish things, even against God.

h This can be taken literally, for Job was no doubt swollen and changed so much by the sore boils over the entire surface of his body that he could not be recognized (v12)

i After this—after the arrival of his 3 friends who came to mourn and comfort him, and after the 7 days of silence when they all stared at one another, then Job opened his mouth and cursed the day he was born (v1)

j 17 Curses on His birthday:
  1 Let the day perish in which I was born (v3)
  2 Let the night perish in which it was said,

2 And Job spake, and said,

3 [j]Let the day perish wherein I was born, and the night *in which* it was said, There is a man child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.

7 Lo, let that night be solitary, let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but *have* none; neither let it see the dawning of the day:

10 [k]Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

(2) Infancy lamented: thirteen reasons

11 [l]Why died I not from the womb? *why* did I *not* [m]give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 [a]With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who [c]filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the wicked cease *from* troubling; and there the weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant *is* free from his master.

(3) Manhood lamented: seven reasons

20 [d]Wherefore is light given to him that is in [e]misery, and life unto the bitter *in* soul;

21 Which long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad, when they can find the grave?

23 *Why is light given* to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters.

25 For the [f]thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 [g]I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

440

CHAPTER 4

2. Eliphaz's first of three discourses in four chapters
(1) His apology and desire to speak

1 [h]Then Eliphaz the Temanite answered

There is a man child born
3 Let that day be darkness (v 4)
4 Let God not regard it from above
5 Let no light shine upon it
6 Let darkness and the shadow of death stain it (v 5)
7 Let a cloud dwell upon it
8 Let blackness of the day terrify it
9 Let darkness seize upon that night
10 Let it not be joined to the days of the year (v 6)
11 Let it not come into the number of the months
12 Let that night be solitary (v 7)
13 Let no joyful voice come therein
14 Let them curse it that curse the day, who are ready to raise up their mourning (v8)
15 Let the stars of the twilight of that night be dark (v 9)
16 Let it look for the light, but have none
17 Let it not see the dawning of the day

k 2 Reasons for the 17fold Curse:
1 Because the day of his birth did not shut up his mother's womb (v 10)
2 Because it did not hide sorrow from his eyes

l Questions 10-13. Next, v 20.

m The first of 5 times this is found in the book (v 11; 10:18; 11:20; 13:19; 14:10). It is found 4 times in Genesis (25:8, 17; 35:29; 49:33. See also Jer. 15:9; Lam. 1:19; Mt. 27:50; Mk. 15:37-39; Lk. 23:46; Jn. 19:30; Acts 5:5, 10; 12:23). It simply means to expire, to have the inner man leave the outer man or the body, so that it may go to its place in heaven or hell while the body goes back to dust. The passage here teaches the leaving of the soul and spirit from the body at physical death as plainly as 2 Cor. 5:8; Phil. 1:21-24; Jas. 2:26.

a 10 Classes Who Die (v 14-19):
1 Kings
2 Counselors
3 Princes
4 Infants
5 The wicked
6 The weary
7 Prisoners
8 The small
9 The great
10 The servant

b Tombs and monuments, which soon go to desolation and ruin (v 14).

c 8 Human Activities That End by Death:
1 Rulership(v14)
2 Counseling
3 Building
wealth (v 15)
5 Having families(v16)
6 Trouble (v 17)
7 Weariness
(v 18, 19)

d Questions 14-15. Next, 4:2.

e 7 Reasons Manhood Lamented:
1 Because of life's misery (v 20)
2 Bitterness of soul
3 Death better than life (v 21)
4 Desperation to end it all
5 The grave would be a relief (v 22)
6 Life is so hedged in (v 23)
7 Because of the sufferings and troubles that are met day and night (v 24)

f The idea here is that when calamity began to befall him Job feared it would continue until he had lost all his wealth—in the beginning of his trials, when he heard of the first loss, feared that other losses would follow; and that is what happened in rapid succession.

g When this verse is read interrogatively, as in the Septuagint, it is better understood—Was I not in safety? Had not rest? Was I not in comfort? Yet trouble came (v 26). Moffatt translates it: "I get no peace, I get no rest, I get no ease, only attacks of agony." This could also read: I had no peace; I had no rest; I had no respite, as the trouble came on.

h Then—when Job had sat silent for 7 days and 7 nights, and when his friends had seen the great curse upon him and heard him curse the day he was born, and spoke up to reprove him. Eliphaz had heard enough to convince him that regardless of Job's past outward goodness in helping the poor, instructing the needy, and upholding the weak (v 3-4), he was a wicked man who had committed many sinful acts in secret and now he was reaping what he sowed. This friend argued that all of Job's past public and private acts of goodness were for show and to cover up his real self (v 5-6). He called attention to the fact that by observing what had happened to other wicked men, one could see that Job's reaping was only normal and something to be expected. His questions were provoking: Who ever perished, being innocent? Where are there examples of the righteous being cut off? His reasoning was that God is the One who causes wicked men to perish; so if Job was reaping the results of wickedness, it was proof of his great sinfulness and hypocrisy (v 7-11). He argued that God was justified in punishing Job for his wickedness (v 12-21); that if he were a righteous man God would hear his prayers and deliver him (5:1-2); that trouble is bound to come, but not the fullness of it upon the righteous (5:6-7); that if Job would seek the Lord, He was able to deliver him (5:8-16); and that the evidence of God's chastening upon him was proof that he was being chastened by God (5:17-27). One can see from all that Eliphaz said that he was arguing only from what he had observed in human experience.

2 [i]*If* we [j]assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

(2) Fourfold commendation of Job's past goodness

3 [k]Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

(3) Eightfold condemnation: Job is reaping what he sowed—past goodness merely a cover for real self

5 [l]But now [m]it is come upon thee, and thou faintest; [n]it toucheth thee, and thou art troubled.

6 [o]*Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

(4) Sevenfold observation of the wicked reaping proves Job is reaping what he has sown

7 [a]Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

(5) Tenfold vision of a spirit proves God is

12 Now a [b]thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 [c]Shall [d]mortal man be more just than God? shall a man be more pure than [e]his maker?

18 Behold, he put no trust in his servants; [f]and his angels he charged with folly:

19 How much less *in* [g]them that [h]dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

21 Doth not their [*i]excellency *which is* in them go away? they [*j]die, even without wisdom.

441 CHAPTER 5

(6) Fourfold reproach—if Job were not reaping God would hear his prayers

1 [*k]Call [*l]now, if there be any that will answer thee; and to which of the [*m]saints wilt thou turn?

2 For wrath killeth the foolish man, and envy slayeth the silly one.

---

j If we try to offer you advice and help with our words, will you be grieved? Regardless of your grief and the way you feel about it, how can anyone keep quiet? (v 2). Thus Eliphaz indicated that somebody should reprove Job.

k See ***4 Statements of Commendation to Job***, p. 899.

l But now. You have done some good deeds, but now the whole truth is coming to the surface and the picture is not so good. You are reaping what you have sown and you do not like the harvest; now you faint and are troubled. This is the basis of your fear, your confidence, your hope, and the unveiling of your true self (v 5-6). You do not like to see yourself as you really are, do you?

m See ***72 Statements of Condemnation to Job***, p. 900.

n It—calamity.

o Questions 18-20. Next, v 17.

a 7fold Observation of Wicked Reaping:
  1 I have never seen an innocent man perish (v 7)
  2 I have not seen the righteous cut off
  3 I have seen that those who sow iniquity and wickedness reap the same (v 8)
  4 By God's blast the wicked perish (v 9)
  5 By His breath they are consumed
  6 Even the strongest of lions are often destroyed; so are the wicked (v 10)
  7 The old lions perish as well as the strong, so Job is not immune from the judgments of God (v 11)

b See ***10fold Experience—Vision of a Spirit***, p. 900.

c Questions 21-25. Next, 6:5.

d Mortality refers to the body which was made out of dust and must return to dust. At physical death only the body dies (Jas 2:26). The soul and spirit (the inner man) is immortal (1 Pet. 3:4, note m).

e This earliest of all Bible books teaches the mortality of man and the creation of man by God (v 17).

f The fall of angels as well as the fall of man is one of the earliest facts of history (v 18). Charging His angels with folly may refer to the original fall of the angels with Lucifer in the pre-Adamite world. It could also refer to the folly of fallen angels marrying the daughters of men and producing races of giants on the earth, which was a well-known fact in Job's day. Gen. 6:4 speaks of some angels doing this both before and after the flood of Noah (see notes there). They committed this horrible sin in an effort to keep the Seed of the woman from coming into the world. See ***Giants and Sons of God***, p. 90.

g Another clear reference to the truth that men are not merely houses of clay: they dwell in houses of clay—in houses made of dust that will return to dust. The inner man is spirit and life, and that is what dwells in the house (or physical body) which is the outer shell. When the real, living, immortal man moves out of the body he continues to live elsewhere in an eternal state of consciousness (v 17, 19). See ***Immortality*** in Index.

h The houses of clay (or earthly bodies) are made of dust (v 19; Gen. 2:7; 3:19). These can be crushed because they are material. They are destroyed from morning to evening, but the soul and spirit which constitute the inner man cannot be so destroyed daily. Man can destroy the body, but not the soul (Mt. 10:28). The excellency in bodies does go away (v 21), but the bodies remain and go back to dust (Gen. 3:19).

*i The excellency of the body here could not refer to the material dust out of which it was made, but to the real life and spirit, the spiritual part that dwells therein (v 21).

*j They die, referring to physical death, which is the separation of the inner man from the outer man (Jas. 2:26). When the inner man leaves the body it is dead and lifeless, without wisdom or consciousness.

*k Here we have a challenge for Job to prove that he was of God by getting an answer to prayer (v 1). This was not unreasonable, for when a man does not get an answer something is wrong. It may not be some sin capable of damning the soul which stands in the way; it could be the sin of doubting God and unbelief (Rom.14:23; Heb.11:6; 12:1-2; Jas.1:5-8)

*l 4fold Reproach of Job:
  1 Call now and see if you can get an answer (v 1)
  2 To which of the saints will you turn?
  3 Wrath kills the foolish man (v 2)
  4 Envy slays the silly one

*m The reference here is to angels, the holy ones of God, not to some earthly saint to whom some ignorantly pray. See 4:18; 15:15; Dt. 33:2.

✡ ✡ ✡

suffering these calamities so must be wicked

3 [n]I have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and [a]taketh it even out of the thorns, and the robber swalloweth up their substance.

(8) Trouble is inevitable

6 Although affliction [b]cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

(9) Job advised to seek God: tenfold greatness of God

8 [c]I would [d]seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

10 [e]Who giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So the poor hath hope, and iniquity

(10) Job is being chastened by God for his good: twentyfold result of chastening

17 Behold, [f]happy *is* the man whom God correcteth: therefore [g]despise not thou the chastening of the Almighty:

18 For he [h]maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles: yea, in [i]seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and [j]shalt not sin.

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

26 Thou shalt come to [a*]*thy* grave in a [*b]full age, like as a shock of corn cometh in in his season.

27 Lo this, we have searched it, so it *is;* hear it, and know thou *it* for thy good.

442 CHAPTER 6

3. Job's reply to Eliphaz
(1) His unbearable grief—accuses God of being his enemy

1 But Job answered and said,

2 Oh that my [*c]grief were throughly

---

n 8fold Reaping of the Wicked:
  1 I have seen the foolish taking root
  2 I cursed his habitation (v 3)
  3 His children are far from safety (v 4)
  4 They are crushed in the gate
  5 There is no one to deliver them
  6 The hungry eat up their harvest (v 5)
  7 They take it even out of thorns
  8 Robbers swallow up their substance

a The custom of some farmers was to lay the grain aside with the chaff under thorn bushes to keep it from being carried away and eaten by animals. Robbers who found and seized such grain would literally take it from among the thorns (v 5).

b Affliction does not come from the dust, and trouble does not spring out of the ground like weeds growing out of the earth by themselves. Back of each affliction or trouble there is a cause. Such was the argument of Eliphaz (v 6).

c This is good advice to any man in times of trouble or blessing (v 8).

d 2 Good Things to Do:
  1 Seek God (v 8)
  2 Commit all problems to Him

e ***10 Great Acts of God Among Men***, p. 900.

f Eliphaz told Job that he should be happy because he was being corrected by God, and advised him not to despise the chastening of the Almighty (v 17). He then mentioned 20 acts of God, according to his thinking (v 18-27).

g Quoted in Heb. 12:5.

h 20 Acts of God:
  1 He makes sore (v 18)
  2 Binds up
  3 Wounds
  5 Delivers in trouble (v 19)
  6 Preserves from all evil
  7 Redeems from death (v 20)
  8 Preserves in war from the sword
  9 Hides from the scourge of the tongue
  10 Keeps from fear of destruction (v 21)
  11 Causes one to laugh at destruction and famine (v 22)
  12 Removes all fear for the beasts of the field
  13 Causes harmony in creation (v 23)
  14 Stills the enmity of the beasts of the field
  15 Gives peace in one's own house (v 24)
  16 Keeps from sin
  17 Makes children great (v 25)
  18 Increases offspring as grass
  19 Protects even to old age (v 26)
  20 Gives a fruitful harvest at the end of life

i 7 Troubles God Keeps One From:
  1 Sickness (v 18)
  2 Famine (v 20, 22)
  3 War (v 20)
  4 Gossip and slander (v 21)
  5 Destruction and calamity (v 21-22)
  6 Wild beasts of the field (v 22-23)
  7 Sin (v 24)

j The ultimate purpose of God in all creation is to redeem it from all rebellion and sin, and to restore it to original sinlessness and perfection (v 24; Rev. 21:3-7). This is the purpose of the reign of Christ (1 Cor. 15:24-28; Eph. 1:10; Rev. 22:3).

*a Thy grave. Heb. qeber, the place for the body at death; not sheol, the place for all the departed spirits in those days. An individual can have his own qeber, but an individual sheol is never mentioned. See ***Hell***, p. 1030.

*b The ideal, even under the curse, is to live to be of full age and then die a natural death—like wheat being harvested in the final ripening stage of its growth (v 26; Ps. 91).

*c Heb. kaas, vexation; anger; grief; indignation; provocation; sorrow (v 2; 16:5; 1 Sam. 1:16; Ps. 6:7; 31:9; Pr. 17:25; Eccl. 1:18; 2:23). Job wanted his anger (complaint or suffering) placed on a balance with his calamity to see which was weightier (meaning he had not complained unjustly and unreasonably); or, he wished for his affliction to be placed on a balance with the sands of the sea to determine which was the heavier (meaning that his sufferings were infinitely heavy). Job was hoping to impress his friends concerning how hard his trials were. As is usually the case, those who looked on did not understand or appreciate what he was having to endure; instead, they were beginning to find fault and even accuse him of being the cause of his own troubles. His plea was that they should estimate things rightly before condemning him, for he could tell by the answer of Eliphaz that there was no true understanding or sympathy for him in his present state.

ances together!

3 For now it would be heavier than the sand of the sea: therefore [e]my words are swallowed up.

4 For [f]the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the [g]terrors of God do set themselves in array against me.

5 [h]Doth [i]the wild ass bray when he hath grass? or loweth the ox over his fodder?

6 Can [j]that which is unsavoury be eaten without salt? or is there *any* taste in the [k]white of an egg?

7 [l]The things *that* my soul refused to touch *are* as my sorrowful meat.

(2) Job prays for God to destroy him in his misery

8 Oh that I might have my request; and that God would grant *me* the thing that I long for!

9 Even that it would please God [m]to destroy me; that he would let loose his hand, and cut me off!

10 [n]Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; [o]for I have not concealed the words of the Holy One.

11 [p]What *is* my strength, [q]that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

driven quite from me?

(3) Job reproves his friends for their deception and lack of understanding of his case

14 [r]To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the [s]stream of brooks they pass away;

16 Which are [t]blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The [a]troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

(4) Job maintains his independence

22 [b]Did I [c]say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

(5) Job reproves his friends for their bitter words

were placed on a balance and thoroughly weighed against the sands of the sea that his troubles would be proved heavier than the sands (v 2-3).

e My words are swallowed up, that is, I have no words with which to express my grief adequately (v 3). This was Job's acknowledgment that he had spoken rashly and immoderately of the day in which he was born (3:1-26)

f Here we have the actual beginning of false concepts of God in his speeches, although before this he had wrongly accused God of the works of Satan (1:21; 2:10). From this point on he said very little by way of praise and submission to the Almighty; but he made many statements slandering God and accusing Him of doing the work which was clearly done by Satan. See ***74 Charges Against God***, p. 897.

g 3 Slanderous Concepts of God:
  1 The arrows of the Almighty are within me (v 4)
  2 The poison of His arrows drinks up my spirit
  3 The terrors of God have set themselves in array against me

How could God do these things to a child of His? How could He shoot one with poisoned arrows, and terrorize the one He loved? God was blamed for this when it plainly says that Satan went forth from the presence of God and destroyed all Job's wealth, killed his 7 sons and 3 daughters, and afflicted him with sore boils (1:12-19; 2:7). See note c, 1:11; note c, 1:21.

h Questions 26-29. Next, v 11.

i The braying of the ass and the lowing of the ox are indications that they are hungry, thirsty, or in some other need; so the sufferings and pains of Job indicated that he was in the greatest of misery and need of relief—that there was a reason for his complaints (v 5).

j That which is unsavory cannot be enjoyed until it is seasoned with salt, and the white of an egg must be thus seasoned to be enjoyed; so also Job needed to be relieved from his sufferings and pains to be normal and desirous of living (v 6). He was saying that suffering and lamentation complement each other. It may be that he also had the speech of Eliphaz in mind and thus compared it to unsavory food and the white of an egg which has no taste.

k Heb. rir, rendered spittle (1 Sam. 21:13).

l The sufferings of Job were as sickening to him as unsavory food and the white of an egg (v 6-7).

m In ch. 3 we have the record of Job cursing the day in which he was born; here we see he prayed for death, which was just as foolish (v 9). In the first place God does not answer such prayers, for He is not the destroyer of His people. Satan is the thief, the destroyer, and the killer (Jn. 10:10; Heb. 2:14-15). Death is an enemy (1 Cor. 15:26) and it is not the plan of God to answer any prayer for an enemy to destroy His children. He permits the law of reaping to take the harvest because man has sinned, but when He reigns on earth to destroy death there will be no more death (Rev. 21:3-7).

n Then—if God would cut me off in death, I would then find comfort and freedom from my sufferings, and I would triumph in my sorrows (v 10).

o I have publicly maintained faith and consecration to the words of the Holy One (v 10).

p Questions 30-35. Next, v 22.

q The reference here is to that of giving up to die before dishonoring the Almighty. Job's idea was that there was no more hope of his holding out to the end or enduring any longer because he was not as strong as stones and his flesh was not brass. His strength was gone and his wisdom departed; he knew not what to do further (v 11-13).

r See ***44 Statements—Condemnation of Friends***, p. 900.

s A torrent restrained in a narrow channel that quickly passes away (v 15).

t To be turbid, foul, or muddy, making a dusky color by reason of the ice and snow melting into it (v 16-18).

a These two verses (19-20) refer to the disappointment of wandering peoples who had hoped for water in some of the gorges because of the melting of the winter's ice and snow, as pictured in v 15-18. At last they were completely disappointed and ashamed because the deceitful brooks had passed away and were dry. Job applied this to the disappointment and shame of his so-called friends (v 21).

b Questions 36-41. Next, v 30.

c 4fold Independence of Job (v 22-23):
  1 I did not say to you: Bring to me
  2 Give a reward to me of your substance
  3 Deliver me from the hand of the enemy
  4 Redeem me from the hand of the mighty

Job was telling his friends: I have been absolutely independent and free from any obligation to you for supplying me with material things, so I do not owe you anything.

* * *

and cause me to understand wherein I have erred.

25 [e]How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

(6) Job appeals to his friends to have faith in him

28 [f]Now therefore be content, look upon me; for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30 [g]Is there iniquity in my tongue? cannot my taste discern perverse things?

443 CHAPTER 7

(7) Job longs to die: twelvefold grief

1 [h]*Is there* not an appointed time to man upon earth? *are not* his days also [i]like the days of an hireling?

2 As a servant [j]earnestly desireth the shadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and [k]I am [l]full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me, and I *am* not.

9 *As* the cloud is consumed and vanisheth away: so he that goeth down to the [a]grave shall come [b]up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

(8) Job bitterly accuses God of ill-treatment and injustice: twentyfold complaint of God

11 [c]Therefore I will not refrain my mouth; [*d]I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 [*e]*Am* [*f]I [*g]a sea, or a [*h]whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then [*i]thou scarest me with dreams, and terrifiest me through visions:

15 [*j]So that my soul chooseth strangling, *and* death rather than my life.

16 I loathe *it;* I would not live alway: [*k]let me alone; for my days *are* vanity.

17 [*l]What *is* man, [m]that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 [n]How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

---

d 2 Requests to His Friends (v 24):
1 Teach me, and I will hold my tongue
2 Cause me to understand where I have erred and have done wrong

e 4 Reproofs to His Friends:
1 Right words are forcible, but your arguments do not reprove me (v 25)
2 You imagine to reprove me, and answer my speeches with words which are but wind (v 26)
3 You overwhelm the fatherless (v 27)
4 You dig a pit for your friend

f 5 Requests to His Friends:
1 Be content to let me alone (v 28)
2 Look upon me, for you can see for yourselves that I lie not
3 Return, I pray you, to the argument
4 Let it not be considered sin to come back to my argument (v 29)
5 Return again to my argument, for my righteousness (vindication) is in it

g Questions 42-46. Next, 7:12.

h In Heb. 9:27 we read that "it is appointed unto men once to die, but after this the judgment."

i 13 Comparisons—the Brevity of Life:
1 Life like the days of a hireling (7:1)
2 As a servant earnestly desiring the shadow of evening (7:2; 14:6)
3 A hireling looking for the reward of his work (7:2)
4 Swifter than a weaver's shuttle (7:6)
5 As a cloud consumed and vanished away (7:9)
6 Like a day that is passed (8:9)
7 A passing shadow (8:9; 14:2)
8 Swifter than a post (9:25)
9 As swift ships passing on the sea (9:26)
10 An eagle that hastes to his prey
11 Like a flower that is cut down (14:2)
12 As a dream (20:8)
13 As a vision of the night

j The lengthening of a shadow indicates the end of a day with its toil, and this is greatly desired by the laborer (v 2).

k See ***"I Am's" of the Bible***, p. 900.

tossings, flesh clothed with worms and clods of dust, skin broken, body loathsome, without hope (v 3-6).

a Heb. sheol, the place of departed spirits, not qeber, the grave. See ***Hell*** in Index.

b All these statements—come up no more; return no more to his house; his place know him no more—refer to returning in the natural body to live not again in his earthly home (v 9-10). It could not mean that men who go to sheol will never come out again, for Rev. 20:11-15 teaches that they will come out to be judged, and then the wicked will be cast into the lake of fire forever.

c 3fold Purpose of Job to Complain (v 11):
1 I will not refrain my mouth
2 I will speak in the anguish of my spirit
3 I will complain in the bitterness of my soul

*d My distress and prospect of dying are so great that I must express myself. The idea of having to leave this life and all that I have enjoyed here is so painful that I must give vent to my feelings (v 11).

*e Question 47. Next, v 17.

*f See ***20fold Complaint of God's Dealings***, p. 901.

*g Am I a raging and untamed sea or a monster, so that it is necessary to restrain and confine me by divine power and limits?

*h Heb. tannin, crocodile; dragon; sea monster. See note q, Ex. 7:9.

*i Job talked about God as if He were a super-ghost that delighted in terrifying men with dreams and visions (v 15). This is far from the right concept of God. Job himself did not believe this at first, but when Satan and his agents were troubling him in this test, they no doubt used this method to terrify him. The mistake Job made was that of many today—he attributed the work of Satan to God and accepted evil things that happened to him as the dealing of the Lord.

*j Men are limited when it comes to endurance; it is possible for one to become so terrified and tormented that he chooses to die rather than live. Job loathed to live any longer (v 15-16).

*k Suffer me to live without afflicting me. Let me live my normal life, for life is short at the longest and the days are vanity while I do live (v 16).

*l Questions 48-58. Next, 8:10.

m What do You see in man that You should make him great and spend time with him in order to redeem him and save his soul in the end? What is there about man that You should set Your heart on him, visit him every day, and try him every moment (v 17-18)?

n How long will You keep me afflicted? When will You let me alone for a moment so that I can swallow my spittle (v 19)?

✡ ✡ ✡

thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? [p]for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

444 CHAPTER 8

4. Bildad's first of three discourses
in three chapters
(1) Job is reproved for his words

1 [q]Then answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a [r]strong wind?

(2) Job and children accused of being
wicked or they would not be suffering

3 [s]Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 [t]If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

(3) Appeal for Job to learn from
tradition and nature

8 [a]For enquire, I pray thee, of the former age, and prepare thyself to the search of their

9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)

10 [b]Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

(4) Twentyfold application to Job the hypocrite

13 [c]So *are* the paths of all that forget God; and the [d]hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall* [e]*be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, [f]God will not cast away a perfect *man*, neither will he help the evil doers:

21 [g]Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

445 CHAPTER 9

5. Job's reply to Bildad
(1) Job unable to answer how a man
can be just with God

versions this reads: "If I have sinned what can I do, O Spy upon mankind?" It could be rendered: Have I sinned; what did I against You? Why do You not forgive my sin and take away the wrong that I have done (v 20-21)?

p I shall soon die and go back to dust, and you will not find me in the morning (v 21).

q Then—when Job had ended his speech in answer to Eliphaz, Bildad the Shuhite was ready to give vent to his feelings and thoughts. He accused Job of uttering words of no more value than a strong wind which would tend to destroy (8:1-2). He referred to Job's children as being destroyed because of their sins, and declared that Job himself would not be suffering if he were righteous and prayed to God (8:3-7). He appealed to Job to learn these facts from tradition and nature (8:8-12). He concluded his speech by classing Job as a hypocrite who had forgotten God, stating that God would not destroy the perfect man, and saying that the wicked will be destroyed (8:13-22).

r The wind was a favorite subject of all these speakers. Both sides accused the other of words like the wind.
  1 Regarding the first speech of Eliphaz, Job said it was like wind (6:26)
  2 Job acknowledged that his life was like wind (7:7)
  3 Bildad referred to Job's words as being like the strong wind (8:2)
  4 Eliphaz spoke of Job as being full of the east wind (which was the hot wind that brought heat and drought, 15:2)
  5 Job stated that the wicked and the rich are like stubble and chaff before the wind (21:18; 27:21), that terrors pursued his soul as the wind (30:15), and that God had destroyed his substance by the wind (30:22)

s Bildad believed that God did not pervert judgment and justice. From this he concluded that Job's children had sinned and that God was therefore justified in casting them away (v 3-4).

t Evidently Bildad thought that Job had not been as great a sinner as his children because he had been spared from death. This speaker's reasoning was that if Job would seek God and make supplication to the Almighty, and if he would become pure and upright, God would awake for him and make him prosperous again (v 5-7).

a Bildad made his appeal through the lessons of the past age—the traditions of the fathers (v 8)—declaring that the present generation knew nothing like the fathers of the past (v 9-10), and that nature itself was the best teacher (v 11-12).

b Questions 59-61. Next, 9:2.

c This verse must be understood in the light of v 11-12 about the rush and flags withering and dying soon if they have no mire and water. Thus it will be with all that forget God; and so will the hope of hypocrites be (v 13-14).

d The hypocrite is one who acts a false part, one who makes a false profession; a cheat; deceiver; dissembler; impostor; pretender. The hypocrite assumes a character other than the real, and tries to give false impressions in regard to himself. He seeks to cover up his devices and to gain credit for his virtues. He hopes to prosper through deceit. This passage could be rendered: his support shall rot away (v 13).

e 2 Illustrations of a Hypocrite's Hope:
  1 The spider's web, which is frail, light and easily swept away. Such hope is called his house; but like the spider's house, it shall not support in time of judgment any more than a spider's web (v 14-15).
  2 A green rush or flag, which soon withers when the sun is up and there is no mire or water to grow in (v 11-12, 16-19). Likewise, the hypocrite's hope is destined to wither and fail.

f Bildad's reasoning about Job was that he was receiving no help from God because of his sins (v 20). This friend argued that God will never cast away a perfect man or help evildoers. Therefore, since Job was being cast away, he was to blame.

g Though the translation is a little obscure, these verses (20-22) contain an appeal for Job to return to God. He was assured that God would not cast the righteous away, that He would fill his mouth with laughing and his lips with rejoicing, and that they who hated him would be clothed with shame (v 21-22). Other versions support this idea.

✡ ✡ ✡

2 [i]I know *it is* so of a truth: but [j]how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 [*k]*He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

(2) God's twelvefold power

5 Which [*l]removeth the mountains, and they know not: which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh [a]Arcturus, [b]Orion, and [c]Pleiades, and the [d]chambers of the south.

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I [e]see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, [f]who can hinder him? who will say unto him, What doest thou?

(3) Job unable to answer God but will yet pray to Him

13 *If* God [g]will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

(4) Job is confused and doubtful of answered prayer

16 [h]If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

(5) Job accuses God for his miserable plight

17 [i]For he breaketh me with a tempest, and multiplieth my wounds [j]without cause.

18 He will [k]not suffer me to take my breath, but filleth me with bitterness.

(6) Job's sixfold complaint of injustice and helplessness

19 [l]If *I speak* of strength, lo, *he is* strong: and if of judgment, [m]who shall set me a time *to plead?*

20 If I justify myself, mine own mouth shall condemn me: *if I say,* I *am* perfect, it shall also prove me perverse.

21 [n]*Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

(7) Job accuses God of being unmerciful and in league with the wicked

22 This *is* one *thing*, therefore I said *it*, [o]He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, [p]he will laugh at the trial of the innocent.

24 The earth is [q]given into the hand of the

---

*h Then—when Bildad finished his speech, Job answered him by pointing out that God's power was great, but how to be justified before Him he did not know (9:1-12). Nevertheless, he would pray to God (9:13-15), though he was even doubtful of answered prayer (9:16). He blamed God for his miserable condition (9:17-18); spoke of injustice and helplessness (9:19-21); and even accused God of being unmerciful and in league with the wicked (9:22-24). Job complained bitterly about God's dealings and tried to maintain integrity before Him (9:25–10:17). He finished his discourse by lamenting his birth and dreading his death (10:18-22).

*i Job acknowledged the fact that a man could be justified before God, but how was something he did not know (v 2). He reasoned that if one contended with Him, that is, if God contended with a man, charging him with a thousand sins, he could not answer for one sin in a thousand (v 3). The meaning is that man could not answer the charges of God at all. Man's sins are many and are counted by the thousands; they grow more numerous as the years come and go; and they become an overwhelming weight on the soul to sink it into the lowest sheol. By his continual sinning man only stores up more wrath against the day of wrath and righteous judgment of God. Sin must be blotted out, removed, and cleansed completely through faith in the blood of the Redeemer (Mt. 26:28; Acts 3:19; Rom. 3:21-25; 1 Jn. 1:7-9; Rev. 1:5; 5:9-10); then a man is justified in the sight of God as though he had never sinned (Rom. 5:1; 1 Cor. 1:9-11; 2 Cor. 5:17-21; Eph. 2:8-9; Tit. 2:11-14; 3:5; Heb. 7:25; 1 Jn. 1:9; 2:29; 3:5-10; 5:1-4, 18). In his former days, before this test, Job himself had known God and stood justified before Him (1:1, 5, 8-10, 22; 2:3, 9-10); but after experiencing many days of his trial, the darkness overwhelmed him and he became doubtful of ever being justified.

*j Questions 62-63. Next, v 12.

*k See ***26 True Facts About God***, p. 901.

*l ***References to Arts and Sciences***, p. 901.

a Arcturus—the name that is still connected with the Great Bear, a constellation in the northern hemisphere (v 9; 38:32).

b Orion—the constellation commonly The space in the sword of the Giant alone is estimated to be 2.2 quintillion times larger than the sun.

c Pleiades—the name given the 7 stars in the neck of the constellation Taurus (v9; 38:31)

d Just what is referred to by the chambers of the south is not known, but the word for chambers means a private apartment of a dwelling (v 9). Here it may mean the abode of the stars of the south or that division of the stars in the southern part of the heavens.

e This was Job's way of expressing the invisibility of God (v 11).

f Questions 64-66. Next, v 19.

g To Job it seemed that God's anger was burning hot against him. He was unable to answer the Lord, but he was determined to continue praying and making supplication to Him (v 13-15).

h Here Job expressed the idea that even if God did answer prayer he would be doubtful that it was an answer (v 16). Such is the faith of some who pray today.

i Beginning here in his 3rd discourse he accused God of doing things He did not do. He was blaming God for the work of Satan. See ***21 False Concepts of God***, p. 901.

j This is absolutely contrary to truth. God does not wound His children, especially without cause, any more than good human parents (Mt. 7:7-11; Lk. 11:9-13). An earthly parent doing this would be punished by civil law; for God to do this is unthinkable.

k If this had been true Job would have been dead already. To accuse God of trying to cut off the breath and of filling with bitterness meant only that Job was adding sin upon sin and storing up punishment to come. God warns us against bitterness as a condition we are responsible for. No scripture ever teaches that God is responsible for it; only these false human accusations of Job mention it thus (Eph. 4:31; Heb. 12:15).

l See ***9 "If's" of Job***, p. 901.

m Question 67. Next, v 24.

n If I were perfect I would be ignorant of it; I certainly would not advertise or mention it (v 21).

o God does not do either. This is the work of Satan (Jn. 10:10).

p The only time God will laugh at the calamity of anybody will be when a person has rejected and mocked Him until it is His time to judge (Pr. 1:23-33).

q God did not do this. He gave the earth to a sinless person on two different occasions and both caused it to become wicked and corrupt. One time was when Satan or Lucifer ruled, long before Adam (Isa. 14:12-14; Ez. 28:11-17); the other was when Adam was given the dominion, which he soon submitted to Satan (Gen. 1:26-31; 3:1-19; Rom. 5:12-21).

thereof; [s]if not, where, *and* who *is* he?

(8) Job's twelvefold complaint and accusation of God

25 [t]Now [u]my days are swifter than a [v]post: they flee away, they see no good.

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, [a]why then labour I in vain?

30 If I wash myself with [b]snow water, and make my hands never so clean;

31 Yet shalt thou [c]plunge me in the ditch, and mine own clothes shall abhor me.

(9) Job unable to answer God because there is no mediator

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there any [d]daysman betwixt us, *that* might lay his hand upon us both.

(10) Job again accuses God of terrifying him

34 [e]Let him take his rod away from me, and let not his fear terrify me:

but *it is* not so with me.

446 CHAPTER 10

(11) Job in bitterness accuses God of injustice, oppression, and being in league with the wicked

1 My [f]soul is weary of my life; I will leave my complaint upon myself; I will speak in the [g]bitterness of my soul.

2 I will say unto God, [h]Do not condemn me; shew me wherefore thou contendest with me.

3 [i]*Is it* good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

(12) Job maintains his integrity to God and declares that God is seeking his destruction

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 *Are* thy days as the days of man? *are* thy years as man's days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

7 [j]Thou knowest that I am not wicked; [k]and *there is* none that can deliver out of thine hand.

8 Thine hands [l]have made me and fashioned me together round about; yet thou [m]dost destroy me.

God of causing the judges to become confused and blind so they would be partial, unjust, and always making decisions to further their own profit (v 24).

s Question 68. Next, v 29.

t See ***12fold Complaint and Accusation of God***, p. 901.

u 5 Facts About Man's Days:
  1 They are swifter than a runner (v 25)
  2 They flee away
  3 They see no good
  4 They pass like swift ships (v 26)
  5 They fly as an eagle to his prey

v Swift runners were often employed in ancient times to convey important messages. Kings kept a number of such in their service as a part of the royal household. In the time of Jeremiah there seems to have been a regular postal service (Jer. 51:31). While there may not have been a systematic communication of this sort in the time of Job, yet it is evident that men fleet of foot were employed when occasion required.

a Question 69. Next, 10:3.

b Ancients believed that snow water possessed particular virtues for the cleansing and whitening of the skin, and that it contracted the fibers to prevent perspiration. An old fable speaks of the black man washing his body in snow water to make it white. Mohammed prayed: Lord, wash me from my sins white with water, snow, and ice.

c It seems that Job's accusations of God were becoming worse. Here he went so far as to accuse God of intentions to cast him into a ditch even though he made himself ever so clean (v 30-31).

d Heb. yakach, to be right; argue; decide; justify; convict; dispute; judge; maintain; plead; rebuke; reason; umpire; a mediator (v 33). Job did not understand the coming work of Christ as mediator between God and man (1 Tim. 2:4-5).

e Here Job came back to one of his favorite subjects, that of accusing God of mistreating him. It was now becoming Job's habit to blame God for his troubles and bodily affliction. In this passage he asked God to take away the rod and cease terrifying him; then he would speak and not fear Him. He also remarked, "but it is not so with me"; that is, God will not take away His rod and terrors (v 34-35).

f 4fold State of Job's Soul:
  1 Weary of life (v 1)
  2 Full of complaints
  3 Full of bitterness
  4 Full of accusations against God (v 2-3)

g 7 times Job spoke of the bitterness of his soul (3:20; 7:11; 9:18; 10:1; 13:26; 21:25; 23:2).

10 Examples of Bitterness:
  1 Job (see above scriptures)
  2 Esau in losing blessing (Gen. 27:34)
  3 Israel in slavery in Egypt (Ex. 1:14)
  4 Naomi in losing family (Ruth 1:20)
  5 Hannah because of having no child (1 Sam. 1:10)
  6 Israel in defeat (2 Ki. 14:26)
  7 Mordecai because of Haman (Esther 4:1)
  8 Judah in defeat (Lam. 1:4)
  9 Jeremiah because of the destruction of Judah and Jerusalem (Lam. 3:15)
  10 Peter because of sin (Mt. 26:75)

h 5 Accusations Against God by Job:
  1 You condemn me (v 2)
  2 Contend with me
  3 Oppress me (v 3)
  4 Despise me
  5 Shine upon the counsel of the wicked

God did not condemn and contend with Job until he began accusing Him and making false statements about Him. He did not contend until He answered Job as in chs. 40-42. Regarding the last 3 accusations above, God was not guilty in the least. It was Satan who oppressed Job (1:10-19; 2:1-8) and made him think that God despised him and favored the wicked.

i Questions 70-74. Next, v 9.

j Job was speaking contrary to facts. He knew that God was just; and if he had been as good as he maintained here, he should have known that God would not be the one to afflict and torment him. Being convinced that he was not wicked, Job should have realized that it was Satan attacking him. In the beginning of his afflictions he justified what he thought was God's dealings with him (1:22; 2:9-10).

k This shows the basis of Job's belief that God was guilty of oppression. He knew that God has all power and none can deliver out of His hand; and he erroneously thought that he was in God's hands, that He had afflicted him, and was yet tormenting him. If God had the power of deliverance and did not use it to deliver him, Job further reasoned that He must be using the power to oppress (v 7). It is still easy for the modern man to think the same because of the average false concepts among us about God and His dealings.

l God fashioned only Adam and Eve with His hands. Job and all other men have been reproductions by the original power given man to reproduce his own kind (v 8). Job could only say this then as being an offspring of one literally formed by the hands of God.

m Here again the destructive work of Satan was attributed to God (v 8, 10).

of increasing His wrath upon him

9 Remember, I beseech thee, that thou hast made me as the clay; [*n]and wilt thou bring me into dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast [a]granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me, and thou [b]wilt not acquit me from mine iniquity.

15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

16 For it [c]increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy [d]witnesses against me, and increasest thine indignation upon me; [e]changes and war *are* against me.

(14) Job laments his birth and dreads his death

18 [f]Wherefore then hast thou brought me forth out of the womb? [g]Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

[h]let me alone, that I may take comfort a little,

21 Before I go [i]*whence* I shall not return, *even* to the land of darkness and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

447 CHAPTER 11

6. Zophar's first of two discourses in two chapters
(1) He accuses Job of five sins

1 [j]Then answered Zophar the Naamathite, and said,

2 [k]Should not [l]the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, [m]My doctrine *is* pure, and I am clean [n]in thine eyes.

(2) Zophar claims that Job is not reaping enough

5 But [o]oh that God would speak, and open his [p]lips against thee;

6 And that he would shew thee the secrets of wisdom, that *they are* [q]double to that which is! [r]Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

(3) God's twelvefold omniscience and omnipotence

---

*n Questions 75-76. Next, v 18.

a Job said a few good things about God, as here (v 12), but soon returned to accusing Him—this time blaming Him for increasing his affliction, hunting him as a fierce lion, renewing witnesses against him, increasing indignation upon him, and constantly bothering him (v 16-17, 20).

b This literally means that God will not acquit one until he makes proper confession of sin and meets the conditions of forgiveness (v 14).

c The idea here is that his affliction lifted up its head, or exalted itself and became more and more prominent as the days would come and go.

d The witnesses referred to were the plagues or calamities which were proofs to his friends of his wickedness.

e Literally, successions of attacks are made on me: one attack follows another, as if one company of tormentors shoots its arrows and passes on, and then another and another, until there is no ceasing (v 17). Job was being continually attacked by a whole host of calamities, until he was overwhelmed.

f Questions 77-78. Next, 11:2.

g Again Job lamented the day of his birth and wished that he had not been born.

h If God would only refrain from afflicting me then I could get a little comfort (v 20).

i 6 Things Said of the State of Death:
  1 A place of no return (v 21)
  2 The land of darkness
  3 A land of the shadow of death
  4 Darkness itself (v 22)
  5 A place without order
  6 A place where light is as darkness

j Then—after Job's 3rd discourse, after answering Eliphaz and Bildad, Zophar the Naamathite thought it was time for him to answer Job and accomplish what the other two had failed to do up to this point. All three were seeking to convince him of his sinfulness and hypocrisy, and to show him that he was reaping what he had sown. Zophar began by accusing Job of sins (11:1-4); and proceeded by reasoning that he was not reaping enough for his sins (11:5-6), that man is helpless before Almighty God (11:7-12), that if Job would

and that he must be wicked because of suffering the judgments of the wicked (11:20). Zophar argued from the standpoint of human merit.

k Questions 79-83. Next, v 7.

l 5 Great Sins Charged to Job:
  1 Much talk (v 2; cp. Pr. 10:19)
  2 Self-justification (v 2)
  3 Lying (v 3)
  4 Mocking
  5 False claims (v 4)

m 2 Claims of Job (v 4):
  1 My doctrine is pure
  2 I am clean in Your eyes

n Job knew better than to claim to be clean in the eyes of his critics, but he considered being clean in God's eyes to be true. Such is the case many times, for while man looks on the outward appearance, God looks on the heart (1 Sam. 16:7).

o Zophar longed for God to speak and condemn Job, seeing that he and the other friends were making such a failure of this (v 5). He evidently believed that Job would listen to God even though he would not listen to them. He reasoned correctly, for when God did speak to Job he melted immediately and repented of all that he had spoken against the Almighty (40:1-7; 42:1-7).

p All the characters of the book of Job recognized God to be a person, not some invisible nothingness floating around everywhere filling all matter and space. In fact, this is the first book in the Bible to call God a person (13:8; cp. Heb. 1:3). Job and his friends spoke of God as having bodily parts, soul passions, and spirit faculties in a literal sense. They knew about the many appearances of God to their fathers in the past, for all had descended, no doubt, from the sons of Abraham, Isaac, and Jacob—men who had experienced visible appearances of God to the extent of seeing His body, seeing Him eat, walk, talk, wrestle and do other things that a real person might do. See ***44 Appearances of God***, p. 92.

q Manifold, not only double.

r God is punishing you far less than you deserve (v 6).

✡ ✡ ✡

[b]canst thou find out the Almighty unto perfection?

8 *It is* as [c]high as heaven; what canst thou do? deeper than [d]hell; what canst thou know?

9 The [e]measure thereof *is* longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For vain man would be wise, though man be born [f]*like* a wild ass's colt.

(4) Zophar assures Job of a twelvefold blessing if he would only pray and quit sinning

13 [g]If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 [h]For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, *and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

(5) Zophar declares Job must be wicked or he would not be suffering like the wicked

20 [i]But [j]the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

448

CHAPTER 12

7. Job's reply to Zophar
(1) Job's irony: his inferiority denied

1 And Job [k]answered and said,

2 [l]No doubt but ye *are* the people, and wisdom shall die with you.

3 But I have understanding as well as you; I *am* not inferior to you: yea, [m]who knoweth not such [n]things as these?

(2) Job states the attitude of others when a man is down

4 I am [o]*as* one mocked of his neighbour, [p]who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

5 [q]He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

(3) Job again accuses God of being in league with the wicked

6 [*a]The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

(4) Thirtyfold greatness of God (cp. Job 38-41)

7 [*b]But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 [*c]Who [*d]knoweth not in all these that the hand of the LORD hath wrought this?

---

find out God? Can you find Him out to perfection?—are sometimes used as proof that He is so great that the most learned cannot comprehend Him; but this is an improper use of the questions. One cannot find the person of God in the telescope, in the laboratory or in other ways that some seek for Him. One would not seek to know any man by such methods, so why try to find God that way? To know a man one must be introduced to him, becoming acquainted with his traits and ways by association and living with him continually, under all circumstances of life. So it is with God: one must become acquainted with Him, fellowship with Him, daily experience Him, and read and accept His own revelation of Himself in the many thousands of plain statements of Scripture. It may be true that some of the learned cannot comprehend Him, but it is a fact that the most simple-hearted believer can do so.

If one has been taught to question the literalness of Bible statements about God, and if he will not accept what God says about Himself, then a knowledge of Him is impossible; but if one will believe the Bible when it speaks of His person, His body, His soul and His spirit faculties in the same way he would believe if the description was of an ordinary man, then knowledge of Him is the result. See note r, Jn. 4:24 and ***God*** in Index.

b Questions 84-88. Next, 12:3.

c The height of heaven is here contrasted with the depths of sheol, thus identifying heaven as above the other infinite heights of creation and hell as in the lowest parts of the earth beneath (v 8). The hell beneath could not possibly be the grave on the surface of the earth.

d Heb. sheol, the place of departed spirits, not the grave, the place of the body. See ***Hell***, p. 1030.

e The measure of the knowledge of God.

f This signifies the weakness of man, his unsubdued nature, and dullness (11:12).

g See ***4 Conditions of Blessings***, p. 901.

h See ***12fold Blessing of God***, p. 901.

i After mentioning the many blessings that would come to Job if he would meet the 4 conditions of blessing, Zophar finished his discourse by warning him that if he persisted in wickedness he would come to a sad end (v 20).

j 3fold Curse on the Wicked (v 20):
  1 The eyes of the wicked will become blind
  2 The wicked will not escape judgment
  3 Their hope will be as the giving up of the ghost

k This answer to Zophar's speech was Job's 4th discourse. He denied being inferior to these friends who had come to see him, and declared that he knew all the things they said as well as they did (12:1-3; 13:1-3); that they were missing the mark in their answers; that they were mere mockers of a just and praying man (12:4-5); that inasmuch as the tabernacles of robbers prospered, their accusation of him reaping what he had sown was not necessarily true (12:6); that he could reason about God and nature also (12:7–13:3); that they were forgers of lies (12:4), and should listen to his pleadings for mercy and cease bothering him (12:5-13); that he was determined to trust God or die (12:14-18); and that he was full of sufferings that he had to speak of God and of man here and hereafter (12:19–14:22).

l This is plain irony—saying just the opposite of what he meant (v 2).

m Question 89. Next, v 9.

n Instead of being original, their arguments were very common (v 3).

o I am as one held in contempt by his neighbors, a laughingstock to them all. They have no sympathy for me in my sufferings and no respect for my opinions (v 4).

p A man who used to call upon God and get an answer; a just and an upright man who is now despised (v 4).

q A man ready to slip with his feet is despised by those that are at ease; and there are blows for the man that falters (v 5).

*a 3 More False Accusations of God (v 6):
  1 The tabernacles of robbers prosper
  2 They that provoke God are secure
  3 God brings abundance to robbers

*b See ***4fold Source of Knowledge***, p. 902.

*c Questions 90-92. Next, 13:6.

*d See ***30fold Greatness of God***, p. 902.

✡ ✡ ✡

ing thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the [*e]ancient *is* wisdom; and in length of days understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and [*f]there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the [*g]deceived and the deceiver *are* his.

17 He leadeth counsellors away [*h]spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 [i]He discovereth deep things out of darkness, and [j]bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and [k]straiteneth them *again*.

24 He [l]taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to stagger like *a* drunken *man*.

(5) Job's inferiority again denied: accuses his friends of lying and being quack doctors

1 Lo, mine eye hath seen [m]all *this*, mine ear hath heard and understood it.

2 [n]What ye know, *the same* do I know [a]also: I *am* not inferior unto you.

3 [b]Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of [c]lies, ye *are* all [d]physicians of no value.

(6) Job's twentyfold appeal to his friends to let him alone and let God deal with him

5 [e]O that ye would altogether hold your peace! and it should be your wisdom.

6 [f]Hear now my reasoning, and hearken to the pleadings of my lips.

7 [g]Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

(7) Job's declaration to trust God even to death: maintains his integrity and confidence in his God and innocence

14 Wherefore do [h]I take my flesh in my teeth, and put my life in mine hand?

15 [i]Though he slay me, yet will I trust in

---

*e The ancient here refers to God whose works are mentioned in this section (v 7-25). God is called the Ancient of days in Dan. 7:9-14, 22. In a secondary sense the passage here could also refer to old men.

*f God can put a man into such a place that he cannot liberate himself (v 14).

*g The idea here is that all classes of men are in the hands of God, being dependent upon Him for life; and He will be the Judge of all in the end (v 16).

*h Counselors are led captive and their houses are plundered like those of others (v 17).

i God reveals truths to man which are beyond his power of knowing (v 22). This could refer to revelations of things unknown to men—like the creation—and to predictions of things to come which man could not foreknow by himself.

j The expression shadow of death refers to the state of the dead and to the darkest place in man's knowledge. The idea of the verse is that God can bring to light any information concerning such a place, and that all things and places are naked before the Almighty (v 22).

k This means that God confines the nations to their own boundaries even though they are enlarged (v 23). It is another passage teaching that God has divided the nations unto their inheritances, and that He plans their eternal separation within the boundaries assigned them (Dt. 32:8-9; Acts 17:26). This will be literally enforced when the Messiah comes to reign.

l He takes away the wisdom and counsel of the rulers of the earth and they are left confounded and helpless, wondering what to do. They are like persons wandering in a large wilderness where there is no way.

drunkard (v 24-25). This applies only where rulers rebel and war against God and His plan on earth. Otherwise, if they are in harmony with Him the Lord gives wisdom in time of need.

m All the many works of God in 12:7-25.

n Job claimed again that all they knew he himself already knew, so their arguments were a failure as far as throwing any light upon his case was concerned (v 2).

a Not only did Job claim to know all that they knew, he made it known that he did not feel inferior to them in any way (v 2; cp. 12:3).

b Job expressed a desire to go directly to the Almighty with his arguments, to One who would appreciate them. He felt that his friends were totally lacking in understanding of his case; they had no sympathy for his feelings and did not understand his motives. They perverted his words and heaped false accusations upon him when they should have shown pity. These forgers of lies and physicians of no value caused him to sink deeper into despair and provoked him into saying things that otherwise he would not have said (v 3-4).

c The lies here were perhaps the false accusations, errors, and false positions. These friends did not see the truth of the divine dealings, the character of Job, or the works of Satan. They maintained that Job was a hypocrite, that God was punishing him for his sins, and that the Almighty dealt with men according to their character in this world, all of which Job regarded as false doctrine.

d They had come to Job to console him and to sympathize with him, but nothing they had said helped him in the least. He only became more provoked from time to time to utter things which he did not want to utter. These friends were doctors of no value to him (v 4).

e Here Job burst out with one of the most amusing statements of the book, which paraphrased could read: O that you would altogether stop your vain talk—it would prove you had some sense! (v 5). A statement in Pr. 17:28 is similar: Even a fool, when he holds his peace, is counted wise.

f See ***Job's Plea to His Friends***, p. 902.

g Questions 93-101. Next, v 19.

h The idea here seems to be that Job was in such misery that he even bit his own flesh to ease the pain; or this could be a proverb about taking his life in his own hands (v14).

i Job was determined to trust in God and maintain his own ways before Him, regardless of the outcome (v 15). According to this Job thought that his ways were righteous, for he confessed that God would be his salvation, and that the hypocrite could not come before Him. Concerning himself he declared that he would be justified (v 16-18).

fore him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

(8) Job's twentyfold appeal to God for fair play

19 [j]Who *is* he [k]*that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 [l]Only do [m]not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 [n]How many *are* mine iniquities and sins? [o]make me to know my transgression and my sin.

24 [p]Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the [a]stocks, and [b]lookest narrowly unto all my paths; [c]thou settest a print upon the heels of my feet.

28 And [d]he, as a rotten thing, consumeth, as a garment that is moth eaten.

(9) Job's philosophy of man:
here and hereafter

1 [e]Man *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 [f]And dost thou [g]open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a [h]clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 [i]Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 [*j]For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and [*k]where [*l]*is* he?

11 *As* the waters fall from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: [*m]till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the

---

k This verse indicates that Job himself was the only one that could plead his case; all the others were against him. So with this fact in mind he declared that if he had to hold his tongue after all their words and hardheartedness, he would die and give up the ghost. In other words, I must speak or die (v 19).

l 2fold Appeal of Job to God (v 20-21):
  1 Withdraw Your hand far from me.
  2 Let not Your dread make me afraid.
Job wanted these things done so that he could have a clear mind to plead his case before God. He was confident that if he could present his case to Jehovah he would be vindicated. He said that if He would favor him thus (as in the above appeal) he would answer God's call and then ask of Him and expect an answer (v 21).

m The word not only applies to one of the two things as translated in v 21. The word is not in the Septuagint, Moffatt, Berkeley, and some other versions, but the Peshitta gives it thus: "Do not withdraw Thy help from me; and let not Thy dread terrify me."

n No man can know the exact number of sins that are on record against him; and to know this is not necessary for him to be forgiven. All one needs to do is to say, God be merciful to me a sinner in true repentance from the heart, and he will be justified (Lk. 18:13-14; Rom. 10:9-10).

o Sometimes it is good to pray for conviction by the Holy Spirit, as well as to take inventory of ourselves, facing facts as we truly find them to be in the light of God's Word (v 23; Jn. 16:7-11; Heb. 4:12-13).

p See ***10 False Accusations of God***, p. 902.

a Stocks, a mode of punishment, were of two types: a clog attached to one foot or to both feet to hinder walking; or a fixed frame to which both feet were attached so as to prevent all walking and motion (Pr. 7:22). Jeremiah (Jer. 20:2; 29:2-6), Paul, and Silas (Acts 16:24) were put into stocks. Here Job accused God of putting him into stocks; but this would have to be figurative of punishment and restriction. Cp. 33:11. The word is sometimes used of idols (Lev. 25:47; Isa. 40:24; 44:19; Jer. 2:27; 3:9; 10:8; Hos. 4:12).

b God sees that my every way of escape is blocked, so there is no way to be free from the sufferings I endure (v 27).

c This could refer to one of several things—one, the stocks made a print upon my feet. The Sept. reads, "hast tracked the soles of my feet"; the Berkeley, "has set bounds to my footsteps"; the Peshitta, "Thou seest the imprints of my feet."

d Job was so filled with disease and corruption that it seemed he was being consumed like a moth-eaten garment (v 28).

e 7 Facts About Man:
  1 He is born of a woman (v 1)
  2 He lives but a few days. Cp. Gen. 47:9
  3 His life is full of trouble
  4 He comes forth like a flower (v 2)
  5 He is soon cut down like a flower
  6 He flees through life like a shadow
  7 He does not long continue

f Questions 107-108. Next, v 10.

g Is it possible that one so weak, so short-lived and unworthy, is watched constantly by God? Why should He bring such a person to judgment? Why would the Almighty seek to deal with such an inferior creature (v 3)?

h Here Job acknowledged his faults, his sinfulness and depravity, asking how could it be otherwise, coming from a race of this type.

i Since man is limited, short-lived, and depraved, let him alone that he may pass his time in rest and fulfill his day.

*j See ***Job—On Immortality***, p. 902.

*k Question 109. Next, v 14.

*l In Job's time all souls—those of the righteous as well as the wicked—went to sheol, but they were confined to separate compartments, one being a place of bliss and the other one of torment (Lk. 16:19-31). When Christ went into sheol to liberate the righteous souls and take them to heaven with Him at His ascension, this ended the entrance of righteous souls into sheol (Ps. 16:10; Eph. 4:8-10; Heb. 2:14-15). Now when a righteous person dies the body still goes into the grave, but the soul and spirit go to heaven to await the time of the resurrection of the dead body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). See ***Hell*** in Index.

*m This is a poetic expression making reference to the renovation of the heavens and the earth at the end of the Millennium and at the time of the resurrection of the bodies of the wicked dead (2 Pet. 2:10-13; Rev. 20:4-6, 11-15). The heavens and the earth will be passed from one state to another, the former will be no more; that is, they will both be changed to a pure and perfect state wherein righteousness will reign forever (Rom. 8:21-25; Heb. 1:1-12; 12:25-29; 2 Pet. 3:10-13; Rev. 20:11-15; 21:1-7). Both the heavens and the earth are eternal. See ***Heaven*** and ***Earth*** in Index.

✡ ✡ ✡

until thy wrath be past, that thou wouldest [o]appoint me a set time, and remember me!

14 [p]If a man [q]die, shall he live *again*? all the days of my appointed time will I wait, [r]till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* [s]sealed up in a bag, and thou sewest up mine iniquity.

18 And [t]surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his [a]flesh upon him shall have pain, and his soul within him shall mourn.

451 CHAPTER 15

8. Eliphaz's second discourse
(1) Accuses Job of fifteen sins

1 [b]Then answered Eliphaz the Temanite, and said,

2 [c]Should a wise man [d]utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, thou castest off fear, and restrainest prayer before God.

5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his [e]saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

(2) Eliphaz appeals to tradition: 20 judgments on the wicked—Job must be wicked for he is suffering the judgments of the wicked

17 I will shew thee, hear me; and that *which* [f]I have seen I will declare;

18 Which wise men have [g]told from their fathers, and have not hid *it:*

19 Unto whom alone the [h]earth was given, and no stranger passed among them.

20 The wicked man [i]travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come unto him.

---

n Heb. sheol, the place of departed spirits, not qeber, the grave or place of the body at death. See ***Hell*** in Index.

o God does have a set time for the resurrection of the dead—a time for the righteous before the Millennium, and a time for the wicked after it (Rev. 20:4-6, 11-15).

p Questions 110-111. Next, 15:2.

q All men will die their own appointed death until death is destroyed at the end of the Millennium, and all men will live again (Dan. 12:2; Jn. 5:28-29; 1 Cor. 15; Rev. 20:4-6, 11-15).

r See ***2 Great Changes for All Men***, p. 902.

s See ***Ancient Seals***, p. 902.

t Job spoke here of earthquakes (v 18), floods (v 19), and of God's dealings with men (v 20-22).

a Job plainly expressed the often repeated doctrine of the material and spiritual natures of man. The flesh was upon him and his spirit within him. Only the body is material and of dust and will return to dust (Gen. 2:7; 3:19; Eccl. 3:19-21). The inner man, which is made up of soul and spirit, is spiritual; it was created to live inside the body (Gen. 2:7). At death the body dies and the inner man leaves it, going to heaven or hell depending on the way the individual lived in his lifetime—whether he accepted God's provision of salvation and conformed to the righteousness taught in the Bible. All souls are fully conscious between death and the resurrection, the righteous souls being conscious in heaven (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11), and the wicked souls in hell (Isa. 14:9; Lk. 16:19:31; Rev. 20:11-15).

his so-called friends in turn, it was time for the second round of discourses, so Eliphaz who had spoken first, began his speech. He accused Job of 15 sins (v 1-16) and mentioned 20 judgments of God upon the wicked, coming to the conclusion that Job must be wicked because of suffering the judgments of the wicked (v 17-35).

c Questions 112-127. Next, v 23.

d 15 Sins of Job, According to Eliphaz:
  1 Uttering vain knowledge (v 2)
  2 Filling his belly with the east wind, that is, indulging in vain words
  3 Using unprofitable talk (v 3)
  4 Making speeches that were no good
  5 Casting off fear of God (v 4)
  6 Restraining prayer
  7 Uttering iniquity (v 5)
  8 Choosing to use a deceitful tongue
  9 Being guilty of things he spoke of, which condemned him (v 6)
  10 Boasting of himself as some great one in the earth (v 7)
  11 Restraining wisdom (v 8)
  12 Claiming superior knowledge (v 9)
  13 Having a proud heart (v 12)
  14 Winking at sin
  15 Turning his spirit against God (v 13)

e The word saints refers to angels, whom He charged with folly (v 15; 4:18).

f All the arguments of Eliphaz were based on human experience, which he spoke of in many details (v 17-35).

g This indicates the way many facts were passed down from Adam to men of Job's time—before any of the Bible was written with its information about God, creation, and other things. Statements of fact were handed down generation after generation by word of mouth (v 18).

h The land in which they lived in utter simplicity with no strangers bringing in foreign gods or introducing different ways of life (v 19).

i 20 Judgments of God Upon the Wicked:
  1 He travails with pain (v 20)
  2 His years are uncertain
  3 He lives in fear and dread (v 21)
  4 Is subject to destruction
  5 Has no confidence (v 22)
  6 The sword waits for him
  7 He suffers want (v 23)
  8 Is insecure
  9 Lives in trouble and anguish (v 24)
  10 Fights with no hope of victory (v25-27)
  11 Lives a lonely life (v 28)
  12 Suffers many hardships
  13 Lives in need (v 29)
  14 Loses his substance
  15 Suffers for being intemperate
  16 Lives in darkness (v 30)
  17 Is destroyed by God like a tree
  18 He trusts in vanity and this is what he reaps (v 31)
  19 He becomes unfruitful (v 32-33)
  20 His life shall be blasted (v 33)

of darkness, and he is waited for of the sword.

23 He wandereth abroad for bread, *saying*, [a]Where *is it?* he knoweth that the day of darkness is ready at his hand.

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick [b]bosses of his bucklers:

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in [c]desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall [d]not be rich, neither shall his substance continue, neither shall he prolong the [e]perfection thereof upon the earth.

30 He shall not depart out of darkness; [f]the flame shall dry up his branches, and by the breath of his mouth shall he go away.

31 [g]Let not him that is deceived trust in vanity: for vanity shall be his recompence.

32 [h]It shall be accomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 For the [i]congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 [j]They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

452 CHAPTER 16

9. Job's reply to Eliphaz
(1) Reproves his miserable comforters

1 [k]Then Job answered and said,

2 [l]I have heard many such things: miserable comforters *are* ye all.

3 [m]Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye *do:* if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 *But* I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

(2) Job's twentyfold accusation
against God and man

7 [n]But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He [*a]teareth *me* in his wrath, who hateth

b The boss was the external convex part of the round shield, its thickest and strongest portion. Here Eliphaz expressed the uselessness of the attack which the wicked man makes on God by running upon Him with the thickness, or convex part, of his shield (v 26).

c Many were the crude huts in the East, some built with small stones or with mud. The roofs were made by covering the beams with brushwood, and this in turn with earth. The rains would soak into the earth roof and the weight and rotting of the brush would soon break it down unless there was an industrious occupant keeping the roof in repair. When it was broken down the walls would easily fall, and the whole house become a heap of ruins. This was not only true of mud huts, but those also of sun-dried brick, as the ruins of Babylon and Nineveh testify (v 28).

d He will continue poor all his days, and his substance shall be taken from him (v 29). This particularly referred to the loss of Job's substance; and Eliphaz thought he made a point here to prove him a wicked man.

e This expresses the idea that the fullness of the wealth of the wicked man will not be extended—his wealth will not be increased because of losing it (v 29).

f He shall have calamity like a fire that burns up the green branches of a tree. By the breath of God he shall be taken away (v30)

g Let him not trust in vanity lest he should be deceived. He should not trust in riches, houses, lands, position, or human power for support. All these are hopeless and will be his only recompense (v 31).

h He shall be like a tree cut off before its time to produce fruit. His life will be destroyed like the vine and olive tree before bearing ripe fruit (v 32-33).

i The assembly of hypocrites, or the men who assemble around the hypocrite, will be swept away and he will be left desolate. The fire of judgment shall come to the homes of those who bribe. This also was particularly applied to Job who had lost some of his substance by fire from heaven (v 34; 1:16).

j The wicked man continually conceives deceit and mischief, which lead to nothing but vanity (v 35).

k Then—after Eliphaz had finished speaking it was time for Job to make a reply. He reproved his friends for being miserable comforters (v 1-6), accused God and man (v 7-14), maintained that his suffering was not because of any injustice in his hands (v 15-22), and expressed grief and complained to God (17:1-16).

l You have not given me anything that is new. You are nothing but miserable comforters, and none of you is better than the others. Your words have been vain and endless. If you were in my place I could heap up words against you and shake my head in disdain; instead of that I would give you words of comfort and seek to lessen your grief. As it is now, it makes no difference to me whether I speak or remain silent. My sufferings continue and I am being insulted all the while (v 1-6).

m Questions 129-131. Next, 17:2.

n 16 Accusations Against God:

1 He has made me weary (v 7)
2 Made all my company desolate
3 Filled me with wrinkles (v 8)
4 He tears me in His wrath (v 9)
5 Gnashes upon me with His teeth
6 He has delivered me to the ungodly(v11)
7 Turned me over into the hands of the wicked
8 Broken me asunder (v 12)
9 Taken me up by the neck and shaken me to pieces
10 Set me up for His mark
11 His archers compass me about (v 13)
12 He cleaves my reins asunder
13 Does not spare me
14 Pours out my gall upon the ground
15 Breaks me with breach upon breach
16 Runs upon me like a giant (v 14)

Cp. 4 Accusations Against Man (v 9-10). Not one of these accusations against God could be true. If Job had accused God of turning him over to Satan to be tested he would have been right, for Satan was the one responsible for all of the man's misery (1:12-19; 2:7-8). Why would God want to do all these things to a child of His? It is understandable why Satan would want to do even more, for he is the enemy of God and all of God's people. Would any good earthly parent seek to do any of the above things to his child? The answer is no; therefore no Christian should think of the Heavenly Father as being guilty of such (Mt. 7:7-11; Lk. 11:9-13).

*a This shows how far man can go from God and truth in times of trial (v 9, 12). Why would God want to tear him in wrath, hate him, gnash upon him with His teeth, shake him, or do any of these other things to Job whom He had declared perfect—one that feared Him and shunned evil?

✡ ✡ ✡

enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath [c]delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also [d]taken *me* by my neck, and shaken me to pieces, and [e]set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

(3) Job maintains that his suffering is not because of any injustice on his part

15 [f]I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 [g]Not for *any* injustice in mine hands: also my prayer *is* pure.

18 [h]O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, [i]my witness *is* in heaven, and my record *is* on high.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

21 [j]O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

22 When a few years are come, then I shall go the way *whence* I shall [k]not return.

453 CHAPTER 17

(4) Job's twentyfold grief and complaint to God

1 My [l]breath is corrupt, my days are

2 [n]*Are there* not mockers with me? and doth not mine eye continue in their provocation?

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people; and aforetime I was as a [o]tabret.

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The [a]righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you all, [*b]do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

12 [*c]They change the night into day: the light *is* short because of darkness.

13 If I wait, the [*d]grave *is* mine house: I have made my bed in the darkness.

14 I have [*e]said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my [*f]sister.

15 And [*g]where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the [*h]pit, when *our* rest together *is* in the dust.

454 CHAPTER 18

10. Bildad's second discourse
(1) Sevenfold reproof of Job

---

b 4 Accusations Against Man:
  1 My enemy (Eliphaz whom he was answering) sharpens his eyes upon me (v 9).
  2 They (Eliphaz and the other comforters) have gaped upon me with their mouth
  3 They have smitten me upon the cheek reproachfully (v 10)
  4 They gathered themselves together against me

c Here Job plainly called his friends the ungodly and the wicked; they were the ones who had him in their hands at this time (v 11). What we must keep in mind is that God did not deliver him into their hands.

d The figure here is of an animal taking its prey by the neck and shaking it to death. According to Job, this is the treatment God had given him (v 12).

e This figure is that of archers shooting at a mark. He accused God of sending His archers to compass him round about and use him as a target (v 13). In a previous discourse Job accused God of shooting poisoned arrows into him (6:4). Here he claimed God permitted arrows to split his reins asunder and pour his gall out like water upon the ground (v 13. Cp. Lam. 2:11). His complaint was: Not only has He pierced my vitals with His arrows, but He has broken me by breach after breach (or attack after attack), and runs upon me like a giant to overcome me completely

f 6fold Suffering of Job (v 15-20):
  1 I have sewn sackcloth upon my skin
  2 I have defiled my horn in the dust
  3 My face is foul with weeping
  4 The shadow of death is on my eyelids
  5 My friends scorn me
  6 My eyes pour out tears to God

g 2 Claims of Job (v 17):
  1 I am not suffering for any injustice in my hands
  2 My prayer is pure

h 2 Requests of Job (v 18):
  1 O earth, do not conceal the cause of my death or leave me unavenged
  2 Let not my cry be hid or concealed in some place, but let it become known

i 2 Proofs of Job's Innocence (v 19):
  1 God in heaven is witness
  2 The record in heaven proves it

j O that it might be for a man to contend with God, that is, in a judicial controversy as a man would contend with his neighbor in a court of justice (v 21).

k Shall not return again to natural life. He will return from the state of death in body to immortality, by resurrection, and from the place where his soul and spirit have been fully conscious since death (Jn. 5:28-29; 1 Cor. 15; Phil. 3:20-21).

l See ***20fold Grief of Job***, p. 902.

m Heb. qeber, grave; not sheol, hell, the place of departed spirits. See ***Hell*** in Index.

n Questions 132-134. Next, v 15.

o Heb. toph, drum.

a The words of this verse were uttered in reference to himself perhaps, but they apply to the righteous in general. There is no doubt regarding how his friends applied them as can be seen from their discourses (v 9).

*b This likely refers to a return to the debate, or suggests that his friends might repeat their arguments as often as they wished; even so, he had not found a wise man among them (v 10).

*c They—probably the thoughts of the heart of v 11—cause me to spend sleepless nights so that I am awake as in the day. The day is short compared to the darkness of the night (v 11).

*d Heb. sheol, hell, the place of departed conscious souls and spirits; not qeber, grave, as in v 1, which is the place for the body at death (v 13).

*e Job felt that he belonged to the grave where his body would see corruption and be eaten by worms, for his hope was all gone (v 14-16).

*f The word sister is used here because the noun rendered worm is in the feminine gender (v 14).

*g Questions 135-140. Next, 19:2.

*h Heb. sheol, trans. pit here, and grave in (v 13).

✡ ✡ ✡

said,

2 [j]How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

(2) Thirtyfold doom of the wicked: Job's doom therefore is foretold

5 Yea, [k]the [l]light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The [m]gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* laid for him in the ground, and a trap for him in the way.

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

even the firstborn of death shall devour his strength.

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to [n]the king of terrors.

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

16 His [a]roots shall be dried up beneath, and above shall his branch be cut off.

17 His remembrance shall perish from the earth, and he shall have [b]no name in the street.

18 He [c]shall be driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his day, as they that went before were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

455 CHAPTER 19

11. Job's reply to Bildad
(1) Eightfold reproof of his friends

Eliphaz, it was time for Bildad's 2nd discourse. He gave a 7fold reproof of Job (v 1-4), and stated a 30fold doom of the wicked, applying this to Job as being a wicked man because of suffering the judgments of the wicked (v 5-21).

j 7fold Reproof of Job:

1 How long will it be before you make an end of words? (v 2)
2 Mark, and afterwards we will speak
3 Why are we counted as beasts? (v 3)
4 Why are we reputed vile in your sight?
5 You tear yourself in your anger (v 4)
6 Shall the earth be forsaken for you?
7 Shall the rock be removed out of its place for you?

k 30fold Doom of the Wicked:

1 The light of the wicked shall be put out (v 5)
2 His fire shall be put out
3 His tabernacle shall be dark (v 6)
4 His candle shall be put out with him
5 His steps shall be limited (v 7)
6 His own counsel will destroy him
7 He destroys himself in his own net
8 He walks upon his own snare (v 8)
9 The gin shall take him by the heel
10 The robber shall prevail against him
11 The snare is laid for him in the ground (v 10)
12 A trap is set for him in the way
13 Terrors shall make him afraid on every side (v 11)
14 He shall be forced to run
15 His strength shall be hungerbitten (v 12)
16 Destruction shall be ready at his side
17 It shall devour the strength of his skin (v 13)
18 The firstborn of death shall devour his strength
19 His confidence shall be rooted out of his tabernacle (v 14)
20 It shall bring him to the king of terrors
21 Terror shall dwell in his tabernacle because it is none of his (v 15)
22 Brimstone shall be scattered upon his habitation
23 His roots shall be dried up (v 16)
24 His branches shall be cut off
25 His remembrance shall perish from the earth (v 17)
26 He shall have no name in the street
27 He shall be driven from light into darkness (v 18)
28 He shall be chased out of the world
29 He shall have neither son nor nephew among his people, nor any remaining in his dwelling (v 19)
30 They that come after him shall be astonished at his day, as they that went before were affrighted (v 20)

l Oriental light is something to be greatly desired and the darkness something to be dreaded. The lamp is usually kept burning in the house all night; and its light is considered an emblem of prosperity while extinguishing it is a symbol of great calamity. The word candle is used in Scripture many times of the life of man. The candle being put out is symbolic of death (v 5-6; 21:17; Pr. 13:9; 20:20; 24:20). Light is used 31 times and darkness 28 times in Job, often in figurative statements. See darkness used as the figure of a great curse (3:4-6; 5:14; 10:21-22; 15:22-23, 30; 17:13; 18:18; 19:8; 20:26; 22:11; 23:17; 28:3; 29:3) and light as an emblem of blessing (3:20, 23; 12:22; 22:28; 25:3; 29:3; 30:26; 38:15).

m Gin—a snare.

n A figure of death (v 14. Cp. v 11). Many times death is referred to in Job and other books of the Bible as being a horrible thing. It is, for it deprives man of his own eternal and original creative life on earth. He was made to live eternally in his body and enjoy the many things that are lawful for him. See ***Death*** in Index.

a The words roots, leaves, branches, and trees describing blessings and curses are familiar ones in oriental language. It must be remembered though that such words are not figurative every time they are used. The Bible should always be taken as literal in its statements unless it is clear that the wording is figurative in certain places. Here it is plainly evident that the roots and branches are figurative, for they are used of the wicked, referring to his dying like a tree and his branches being cut off (v 16-17. Cp. 5:3; 8:17; 18:16; 29:19; 31:8). Many times the righteous are compared to green and fruitful trees and the wicked to dead and fruitless ones (Ps. 1:3-4; 52:8; 92:12; Jer. 17:5-8).

b Men do not speak of the wicked as a great loss to society (v 17). It was a custom when men met in the street or on a journey in Job's day to pause and speak of someone who was missed because of his godliness or benevolence, for this was one of the rewards of virtue and righteousness. It was not so with the wicked.

c The wicked person shall be driven into darkness and death, and men will hurry to get rid of the last remembrance of him (v 18). All his family will be cut off (v 19). Those who are left will be astonished at the calamity that has befallen him. All this was understood by his friends as applying to Job who had lost his sons and daughters, his wealth and his health. Job could not deny the fact that calamity had come to him. He had lost his family, and his friends were greatly astonished at what had befallen him; so it was easy to conclude that he was wicked and did not know God.

✡ ✡ ✡

2 [e]How long will [f]ye vex my soul, and break me in pieces with words?

3 These [g]ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

4 And be it indeed *that* [h]I have erred, mine error remaineth with myself.

5 [i]If indeed ye will magnify *yourselves* against me, and plead against me my reproach:

(2) Twentyfold accusation of God as the cause of his sufferings

6 [j]Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged

(3) Fifteenfold complaint against his kinfolk, friends, servants and his own wife

14 [k]My [l]kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in [m]mine house, and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

17 [a]My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

18 Yea, young children [b]despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 [c]My bone cleaveth to my skin and to my flesh, and I am escaped with the [*d]skin of my teeth.

(4) Job appeals to his friends to have pity on him

21 [*e]Have pity upon me, have pity upon me, O ye my friends; for [*f]the [*g]hand of God hath touched me.

22 [*h]Why do ye persecute me as God, and are not satisfied with my flesh?

(5) Job's request to have his experiences written in a book

23 [*i]Oh that my words were now written! oh that they were printed in a book!

---

d Then—when Bildad had answered Job and had sought to convince him of his wickedness, Job made his 6th reply. He accused these friends of vexing his soul by breaking him in pieces with their words (19:1-5). Again he made more accusations against God (19:6-13), made complaint against his relatives, friends, and servants (19:14-20), and appealed to his friends to have pity upon him (19:21-22). He also requested that his experience be written in a book; this was fulfilled in due time by the book we now have in our Bible which bears his name (19:23-24). Job still maintained his faith in God regardless of his accusations against Jehovah as being the cause of his sufferings (19:25-27). Finally, he took the full responsibility for his own life and future (19:28-29).

e Question 141. Next, v 22.

f You are not helping me or comforting me; all you are doing is vexing me and breaking me in pieces with your vain words (v2)

g This must be a figurative expression meaning a number of times, for literally they had not answered him 10 times. This was only the 5th time they had answered him out of 9 times altogether; but to a suffering man like Job it would seem like 10 times or more (v 3).

h Job did not acknowledge that he had erred, but stated that if he had done so, it was his own fault (v 4). He was willing to take the consequences for any wrong that he had done; but since he knew of no wrong his problem was still with him and he was puzzled as to why he was suffering without cause on his part.

i Instead of magnifying yourselves against me, setting yourselves up as judges in my case, and instead of overwhelming me with reproaches and increasing my pain and sufferings, you should show some sympathy. You are using my calamities as a means of reproach against me and proof of God's wrath upon me instead of showing compassion even if I am in the hands of God (v 5).

j ***17fold Accusation Against God***, p. 902.

k ***15fold Complaint Against Others***, p. 902.

l 7 Classes That Turned Against Job:
1 Kinsfolk (v 14)
2 Familiar friends
3 Maids (v 15)
4 Servants (v 16)
5 Wife (v 17)
6 Children (v 18)
7 Inward friends whom I love(v19)

m Indicating that Job's house was not de-

many household servants were spared as well as his wife (v 15-17).

a The breath of Job became repulsive to his wife; she turned away from it and would have nothing to do with him, though he pleaded with her for the sake of the children whom they had brought into the world. He entreated—appealed to her by all that was tender and loving—yet to no avail; she only hardened herself against him and wished him to die (v 17. Cp. 2:9; 31:10).

b This shows to what extent he was rejected by all classes. Children, being so innocent and trustful, would be the last to lose respect for him. Perhaps their parents had made Job such an object of ridicule and one to be shunned that the children followed their example in casting him out and mocking him (v 18).

c The idea here is that he was so thin and had wasted away so much that he was but skin and bones. The shape of his bones could be seen—the skin and flesh could not hide them (v 20).

*d This is either a figurative statement referring to his barely escaping death so far, or it is a statement of fact, meaning that he lost his teeth through the great disease put upon him (v 20).

*e It seems that a heart-rending appeal for pity should have had a favorable effect upon his friends, but it did not. Instead, they became more hardened and harsh in their answers to Job (v 21). After this Zophar went into a long tirade against him about his wickedness (20:1-28). Eliphaz continued to insist that he was a hypocrite and guilty of many sins against the poor and suffering (22:1-9), so that they were forced to class him with the lowest of the low wicked men of earth (22:12-30). Bildad argued that no man can be just and clean before God and that not even the stars are clean in His sight; so how much less was Job clean and free from sin (25:1-6).

*f Again Job blamed God for his calamity and not Satan (v 21-22. Cp. 1:12-19; 2:6-8; 42:10). See note c, 1:11; also ***2 Great Mistakes of Job***, p. 897, and ***20 Proofs Sickness Is Satan's Work***, p. 898.

*g ***God Does Not Afflict His Children***, p. 902

*h Question 142. Next, v 28.

*i Job's 3fold Request (v 23-24):
1 Oh that my words were written!
2 Oh that they were printed in a book!
3 That they were graven with an iron pen and lead in the rock forever!

We know nothing of his experience being written in a rock, but we do know that a record of it was made in a book so that we can all examine it freely to get the great lessons taught therein.

* * *

and lead in the rock for ever!

(6) Job still maintains faith in spite of accusations of God as the cause of his sufferings

★ 25 [k]For I know *that* my [l]redeemer liveth, and *that* he shall stand at the [m]latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

(7) Job takes responsibility for his own life

28 [n]But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

456 CHAPTER 20

12. Zophar's second discourse: 30 judgments on the wicked and hypocrites: Job must be both or he would not be suffering their judgments

1 [o]Then answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 [p]Knowest thou *not* this of old, [a]since man was placed upon earth,

5 That [b]the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?

6 [c]Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 *Yet* he shall perish for ever like his own dung: they which have seen him shall say, [d]Where *is* he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 [e]His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 [f]Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in

---

tool used to make writing on lead or stone. Such an instrument to be used on wax was made with a flat head so that any mistake could be pressed out to smooth the wax for use again.

k 1st prophecy in Job (19:25-27, unfulfilled). Next, 23:10.
3 Predictions—Unfulfilled:
1 My Redeemer shall stand at the latter day upon the earth (19:25)
2 In my flesh I shall see God (19:26)
3 I shall see Him for myself (19:27)

l See ***Kinsman Redeemer***, p. 902.

m ***14 End-Time Expressions***, p. 415 of N.T.

n Question 143. Next, 20:4.

o Then—when Job finished answering Bildad's 2nd discourse, it was Zophar's time to speak. He gave a long list of judgments on the wicked, making the application to Job and reasoning that he must be wicked because of receiving the judgments of the wicked (20:1-29).

p Question 144. Next, v 7.

a Since man (Heb. adam) was placed upon the earth (v 4). From Adam to this time was about 2,350 to 2,375 years. Zophar called Job's attention to the fact that this was a long time to know certain things by human experience and tradition—to know that no human merits anything from God, and that human demerits are punished by God.

b 30 Judgments Upon the Wicked:
1 The triumphing of the wicked is short (v 5)
2 The joy of the hypocrite is but for a moment
3 He shall perish forever and not be among the living (v 7)
4 Fly away as a dream and not be found on earth (v 8)
5 Be chased away like a vision of night
6 Eyes that saw him will see him no more on earth (v 9)
7 The place where he lived will see him no more
8 His children shall seek to please the poor (v 10)
9 They shall restore the goods that their father has taken from them
10 His bones shall have the marks of the sin of his youth which shall go to the grave with him (v 11)
11 Wickedness, though sweet to his taste, shall become gall within him (v 12-14)
12 He shall vomit up his riches (v 15)
13 God shall cast them out of his belly
14 He shall suck the poison of asps and a viper's tongue shall slay him (v 16)
15 He shall not be prosperous (v 17)
16 He shall have no joy in that which he has taken from others (v 18)
17 Not feel quietness in his belly (v 20)
18 His robberies will not give him security as he desired
19 None of his meat will be left (v 21)
20 No man will look for his goods if they are stolen or strayed away
21 He shall have want in the midst of plenty (v 22)
22 He shall be robbed by other wicked men
23 God will punish him with wrath (v 23)
24 He shall flee in war and the steel bow shall strike him through (v 24-25)
25 Darkness shall be in his secret places
26 Fire will consume him (v 26)
27 All that are left of his family will be punished
28 Heaven shall reveal his iniquity (v 27)
29 The earth shall rise up against him
30 He shall lose his substance (v 28)

c Though the wicked are exalted very high, yet they shall perish eternally in the end (v 6-9).

d Question 145. Next, 21:4.

e The effects of the sins of his youth will follow him to the grave (v 11).

f The sweetness of sin will finally turn into gall in his bowels (v 12-16).

✡ ✡ ✡

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 [a]This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

457 CHAPTER 21

13. Job's reply to Zophar
(1) Appeals to his friends to hear and be reasonable, then mock on

1 But Job [b]answered and said,

2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 [c]As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?

5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

(2) Fifteenfold prosperity of the wicked proves he is not wicked as they believe he is

7 Wherefore do the [d]wicked live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 [e]What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

(3) Both the wicked and good perish so their arguments of only the wicked suffering judgment prove nothing in his case

16 Lo, [f]their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 [*a]For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 [*b]One dieth in his full strength, being wholly at ease and quiet.

24 His [*c]breasts are full of milk, and his [*d]bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down [*e]alike in the dust, and the worms shall cover them.

(4) Job appeals to his friends to consider what they say

27 Behold, I [*f]know your thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, [g]Where *is* the house of the prince? and where *are* the dwelling places of the wicked?

---

[a] In this verse we have Zophar's application of stated judgments of the wicked applied to Job. Zophar believed he was, for all that had happened to Job should have been expected. If he had sown sin worthy of God's judgments, then he should be punished (v29)

[b] Job answered Zophar by appealing to these friends again to hear him and be reasonable; otherwise, mock on (21:1-6). He pointed out that the judgments of Zophar's previous answer would not prove him to be wicked, because many wicked men prosper and are not punished (21:7-15); some even die in prosperity. Furthermore, both the wicked and the righteous die alike. Thus Job reasoned that their arguments concerning a wicked man being punished in this life did not hold true in all cases (21:16-26). Then he made another appeal for his friends to consider what they said in future arguments (21:27-34).

[c] Questions 146-147. Next, v 7.

[d] Question 148. Next, v 15.

15fold Prosperity of the Wicked:

1 The wicked continue to live (v 7)
2 They become old like the godly
3 Are mighty in power
4 Their seed is established in their sight with them (v 8)
5 They live to enjoy their offspring
6 Their houses are safe from fear (v 9)
7 The judgment of God is not upon them
8 Their bull gendereth and does not fail (v 10)
9 Their cows produce and do not cast their calves prematurely
10 They send forth their little ones like a flock (v 11)
11 Their children dance
12 They enjoy music (v 12)
13 Spend their lives in wealth (v 13)
14 Die eventually as the godly do
15 Defy God all their days and yet are not cut off (v 14-15)

[e] Questions 149-150. Next, v 21.

[f] Job continued his argument of v 7-15 that the wicked also prosper sometimes without being judged of God in this life any more than the righteous, so the reasoning that he was a wicked man because of suffering the judgments of the wicked proved nothing in his case (v 16-26). Interpreting providence has been a favorite pastime for man in all human history. The average person seems to know immediately all the great acts of God. Some are quick to judge an experience as from the devil if it happens to a Christian, and as God's judgment if it happens to a sinner. Others conclude that it is God's doing in every case. One should learn to apply common sense and logical reasoning in this as well as other things.

[*a] Questions 151-152. Next, v 28.

[*b] The fact is that some of the good and some of the bad live long lives and prosper till they die, whereas others suffer calamity. Nevertheless, whether they are righteous or wicked, all finally lie down and die (v 23-26).

[*c] Breasts—skin bottles held in both arms (v 24). Some translate it milk-pails, others, his sides filled out with fat.

[*d] A statement from the belief that bones full of marrow are an indication of good health (v 24).

[*e] They all die in like manner by giving up the ghost, and the worms feed on their bodies in the grave (v 26). The mention of worms after death here is further proof that 19:26 also refers to the time of Job's death. If so, it proves that the whole of 19:25-27 refers to the future latter days of the resurrection and actual seeing of the Messiah with the eyes.

[*f] I know your arguments regarding the punishment of all the wicked in this life. You seek to prove that I am wicked because of my calamities, yet you know full well that there are many dwelling places of the wicked that are not destroyed. The wicked are reserved to the day of destruction; they are brought down to the grave like the righteous. So your arguments do not prove anything as far as my wickedness is concerned.

[g] Questions 153-166. Next, 22:12.

way? and do ye not know their tokens,

30 That the wicked is reserved to [i]the day of destruction? they [j]shall be brought forth to the day of wrath.

31 [k]Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [l]grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

34 [m]How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

458 CHAPTER 22

14. Eliphaz's third discourse
(1) Still maintains that Job is a hypocrite

1 [n]Then Eliphaz the Temanite answered and said,

2 [o]Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

(2) Accuses Job of eight sins

5 [p]*Is* not thy wickedness great? and thine iniquities infinite?

6 [q]For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou [r]hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the [a]arms of the fatherless have been broken.

(3) Job's fourfold reaping

10 [b]Therefore snares *are* round about thee, and sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

(4) Job accused of covering up his sins

12 [c]*Is* not God in the height of heaven? and behold the height of the stars, how high they are!

13 [d]And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

(5) Job is classed as wicked

15 [e]Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 [f]Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things:* but the counsel of the wicked is far

---

tries whether all the wicked are brought to calamity in this life. They will confirm the truth of what I have said—that the wicked are often prosperous and happy, that they are not punished in this life as you maintain, and that their judgment will be after this life (v 29-30).

i This definitely teaches a future day of judgment for the wicked (v 30).

j A clear reference to the faith of Job in the final resurrection, even that of the wicked. If they are to be brought forth to the judgment in the days of destruction of the wicked, and to the day of wrath from God, they will need to be resurrected from the grave (Heb. qeber), and their souls will need to be out of hell (Heb. sheol). Thus, they shall be brought forth (v 30).

k Job reasoned: Who will dare accuse the wicked to his face, and who shall repay him for what he has done in this life? The answer that no man will do it indicates Job's faith in a future retribution in the day of resurrection and wrath from God (v 31).

l Heb. qeber, the grave or tomb where the body goes, not sheol, the place in the unseen world of departed spirits. See ***Hell*** in Index

m In view of what I have proved to you—that the wicked prosper many times and are not punished in this life—you can see how you have sought to comfort me in vain, and that there are falsehoods in your arguments (v 34).

n Then—when Job had finished answering Zophar, Eliphaz gave his last discourse in which he sought to prove Job a hypocrite (v 1-4), a sinner (v 5-9), and one reaping what he had sown (v 10-11); to accuse him of covering up sins (v 12-14); to convince him that he was wicked (v 15-20); and to assure him of blessing from God if he would only acknowledge his sins and repent (v 21-30).

o Eliphaz hoped to show Job that God was entirely independent and that it was no advantage to Him one way or the other—whether he was righteous or sinful, wise or foolish. He reasoned that a wise man may be profitable to himself, but not to God; a righteous man may also be profitable to himself, but it would be no advantage to God if he was righteous or perfect. Furthermore, God did not reprove and judge because He feared man (v 2-4). From this Eliphaz wanted Job to know that he was no special somebody in God's sight, and that Jehovah could do very well without his claims of holiness and perfection. Eliphaz proceeded to point out the sins of Job (v 5-9).

p ***8 Sins and Accusations Against Job***, p. 903

q Here Job was accused of taking garments from a brother to secure some debt. Later the law of Moses required that such pledges be given back before night (Ex. 22:26-27). The charge here was that Job had taken the pledge by force where there was no legal claim, or where a debt had been paid and the pledge was not returned. Thus he was accused of becoming rich through robbing the poor and needy (v 6).

r See ***Description of Job***, p. 903.

a The word arm is used many times in Scripture as a symbol of power. We find: Break the arm of the wicked (Ps. 10:15); I have broken the arm of Pharaoh (Ez. 30:21); You have a mighty arm (Ps. 89:13); and His holy arm has gotten Him the victory (Ps. 98:1). Breaking the arm of the orphan meant robbing him of his substance and destroying his power to help himself. All the accusations of v 5-9 were applied to Job. His friends actually believed that he must have driven the poor from their possessions, taking what rightfully belonged to them so as to enrich himself greatly. That is why Job, in his next discourse, maintained earnestly that he was not guilty of any of these charges (24:2-25), and why in his last discourse he denied them in detail (29:12-17; 31:16-40).

b 4fold Reaping of Job:

1 In view of your many sins, there are snares round about (v 10)
2 Sudden fear troubles you
3 You are in darkness and cannot see
4 The abundance of waters covers you

c Questions 167-171. Next, 23:6.

d Here Eliphaz accused Job of covering up sin (v 13-14).

e In these verses Eliphaz classed Job with the wicked regardless of his denial of being wicked. He even attempted to prove the point by referring to the overthrow of the wicked world by the flood of Noah (v 15-16). He concluded that if Job was being destroyed he was like the Antediluvians who were so depraved they had to be destroyed (Gen. 6).

f If Eliphaz was correct as to what the Antediluvians said to God—Depart from us (v 17)—then we have another revelation regarding the cause of the flood. From Rom. 1:18-32 we learn that they did not like to retain God in their knowledge, so He gave them up to reprobate minds and deep sex sins. It is entirely possible that Eliphaz made a correct statement here.

19 [g]The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

(6) Job assured of blessing if he would only repent

21 [h]Acquaint [i]now thyself with him, and be at peace: [j]thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

459 CHAPTER 23

15. Job's reply to Eliphaz
(1) Wishes for a fair trial from God

1 [a]Then Job answered and said,

stroke is heavier than my groaning.

3 Oh that I knew where I might find him! *that* I might come *even* to his seat!

4 I would order *my* cause before him, and fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.

(2) Job is confident of the outcome of a fair trial

6 [c]Will he plead against me with *his* great power? No; but [d]he would put *strength* in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

(3) Job searches for God

8 Behold, [e]I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him:*

(4) Job again maintains his integrity (Job 1:20, refs.)

★ 10 [f]But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

11 [*g]My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*.

(5) God's ways are inscrutable

13 [*h]But [*i]he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that*

---

g The righteous see the destruction of the wicked and are glad, and the innocent take pleasure when they are punished. The substance of the righteous is not cut down, but that of the wicked is consumed by fire (v 19- 20). This was the justification of Eliphaz and his friends in their present attitude toward Job. Their reasoning was: If the righteous in other ages rejoiced in the destruction of the wicked, our own conduct has not been out of place in this instance. The joy they referred to as the experience of the righteous upon seeing the wicked punished is the kind that is manifest when enemies of society are punished for their crimes against society—murder, robbery, and other things. It is the joy of seeing the law executed. Thus, the friends of Job considered that they were fully justified in their attitude toward him.

h Eliphaz, having concluded that Job was a sinner wholly unreconciled to God and unacquainted with Him, believed his sinful state was the source of his calamities, and that as long as he remained in such a state he would continue to be miserable by reaping what he had sown. He proceeded with an appeal to win Job for God, assuring him that if he would repent and turn to Him, the Lord would forgive and bless him (v 21-30). His advice to Job as a sinner was sound and the best that could be given anyone who was really the sinner these friends thought Job was; but with him it was entirely out of place. He had not been a wicked man and he was not deserving of the treatment they gave him.

i See ***5fold Meaning of Acquaintance With God***, p. 903.

j See ***15 Blessings of Acquaintance With***

a Then—when Eliphaz had finished answering Job, seeking to convince him of his wickedness and need of conversion, Job wished for a fair trial with God, inasmuch as he was not having one with his friends (v 1-5). He was confident of the outcome of the fair trial (v 6-7), and so He searched for God to lay his case before Him (v 8-9). Again maintaining his integrity (v 10-12), he concluded that God's ways were inscrutable (23:12–24:1). He mentioned 30 sins of the wicked and declared that he was not guilty of any of them; therefore, his friends should not continue to maintain that he was a wicked man (24:2-25).

b 8fold Complaint of Job:
1 Even now my complaint is bitter (v 2)
2 My stroke is heavier than my groaning
3 If I only knew where I could find Him
4 Where I might come to His seat (v 3)
5 I would order my cause before Him (v4)
6 I would fill my mouth with arguments
7 I would know the words which He would answer me (v 5)
8 I would understand what He would say to me

c Question 172. Next, v 13.

d If I could only find Him I know He would not use His power against me; He would put strength in me. At His seat I know the righteous might dispute with Him, so I would be delivered forever from my judge (v 6-7). This expresses Job's confidence in a fair trial, if he could get one with God personally—he would be delivered forever from any guilt and punishment.

e Regarding his desire to plead his case before His throne, Job said he could not find God in any direction that he turned, that Jehovah had hid Himself so He could not be found (v 8-9).

f 2nd and last prophecy in Job (23:10). Job concluded that although he could not find God, He knew the way he took; and when he had been thoroughly tried by Him, he would come forth like gold.

*g Job continued to maintain his integrity—that he had kept the ways of God and had not declined from His paths. He had not gone back from His commandments, but had esteemed them more necessary than his daily food (v 11-12).

*h Question 173. Next, 24:1.

*i Job reasoned that God has a mind of His own, that no man can change it, and that He does what His soul desires—and that is final (v 13). Furthermore, His ways cannot be found out and one must be reconciled to His decisions (v 14). Believing it was this way, Job did not know which way to turn and this made him fearful of Him (v 15). Not knowing what might be the next development of His plan, Job revealed that he was troubled and fearful; but he wanted to be ready to submit to any purpose made known to him.

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore am I troubled at his presence: when I consider, I am [j]afraid of him.

16 For God [k]maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

460 CHAPTER 24

1 [l]Why, [m]seeing times are not hidden from the Almighty, do they that know him not see his days?

(6) Thirty more sins of the wicked: Job maintains he is not guilty of these sins so should not be classed as wicked

2 [a]*Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they [b]take the widow's ox for a pledge.

4 They turn the needy out of the way: the [c]poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert, [d]go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they [e]dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the [f]grave *those which* have sinned.

20 The womb shall forget him; the [g]worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that*

---

eternal plan (which we cannot doubt is wise, though it is inscrutable to us) is a fear mingled with confidence as we go into the future. Whatever He does we know that it is the wise thing. However, we should be sure that what we submit to is from Him and not from Satan as in the case of the calamities suffered by Job.

k After expressing confidence in God and stating that God would not use His power against him—that He would give him strength (v 6), and that he was sure of coming out of his troubles like gold (v 10)—Job had a slight relapse into unbelief and accused God again of causing his heart to faint and be troubled (v 16); he complained again about not being cut off while in prosperity and when he had the light of God upon him (v 17).

l Question 174. Next, v 25.

m This could be rendered several ways: Why are not doomdays kept by God, so that an offender against Him might see his time on earth? Or, Why are not times of punishment reserved by the Almighty? Why do not those who regard Him see His hand in judgment? And, Why does not the Almighty have set times to judge? Why do His followers not see His interventions?

a 30 Sins of the Wicked:
1 They remove the landmarks (v 2)
2 Violently take away flocks and pasture them as their own
3 Drive away the ass of the fatherless (v3)
4 Take away the widow's ox for a pledge
5 Turn the needy out of the way (v 4)
6 Drive the poor and helpless people from their own society
7 Go forth to plunder (v 5)
8 Rise early to plunder caravans
9 Plunder desert travelers
10 Plunder the fields of others (v 6)
11 Plunder the vineyards of others
12 Rob the poor of their garments (v 7)
13 Rob caravans of their tents so that they have to seek shelter in the rocks and mountains (v 8)
14 Steal unprotected children and sell them into slavery (v 9)
15 Take the pledge from the poor and keep it so that they go naked (9-10)
16 Rob the poor of their sheaf of grain so that they go hungry (v 10)
17 Compel the poor to make oil inside their walls (v 11)
18 Compel them to tread their winepress and suffer thirst
19 Oppress men in the cities (v 12)
20 Commit acts of violence; and yet God does not directly punish them
21 Rebel against the light (v 13)
22 Leave the paths of light
23 Commit murders in the day (v 14)
24 Steal at night
25 Commit adultery (v 15)
26 Break into houses of others (v 16-20)
27 Mistreat the barren (v 21)
28 Take advantage of widows
29 Deceive even the mighty (v 22)
30 Make life uncertain to others

b The wicked will take away the last thing of value, even from orphans and widows, and will show no mercy (v 3).

c The poor have to separate from the rich in order to exist at all (v 4).

d In v 5-9 we have mention of the plunder of the wicked in various places; in v 10-12 we have the oppression of the poor by them, and they seem to be without fear of punishment. They rebel against the light of God, murder, steal, commit adultery, and live in danger of death at all times (v 13-17); they are cursed upon earth; and they make the lives of others miserable (v 18-22).

e This refers to houses built of clay. Of these there were several varieties, some having a framework of wicker hurdles thickly daubed with mud. In others the walls were made of layers of mud placed one over the other, each being allowed to dry before another layer was put on. Still others were made of sun-dried bricks which were common in many parts of the East in ancient times. A thief might easily break through a wall of this kind. Modern thieves are just as ready to dig as in the days of Job. Cp. 4:19; Ez. 12:5; Mt. 6:19; 24:43.

f Heb. sheol, the place of the soul, not qeber, the place of the body. See ***Hell*** in Index.

g It was an oriental opinion that worms existed in the skin and all other parts of the body, and that they were among the principal causes of its destruction. An ancient Indian medical work speaks of 18 kinds of worms which the author supposed were in the human body. In view of the belief of his day it was only natural that Job should make such a statement about the body (v 20).

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 [*h]*Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 [a]And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

461 CHAPTER 25

16. Bildad's third discourse: man cannot be just before God

1 [b]Then answered Bildad the Shuhite, and said,

2 Dominion and fear *are* with him, he maketh peace in his high places.

3 [c]Is there any number of his armies? and upon whom doth not his light arise?

4 How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

462 CHAPTER 26

17. Job's reply to Bildad
(1) Mockery and ironic questions to his friends

1 But Job [d]answered and said,

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

(2) Fifteen works of God

5 [e]Dead *things* [f]are [g]formed from under the waters, and the inhabitants thereof.

6 [h]Hell *is* naked before him, and [i]destruction hath no covering.

7 [j]He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 [k]He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* [l]spreadeth his cloud upon it.

10 He hath compassed the waters with [m]bounds, [n]until the day and night come to an end.

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath [o]formed the crooked serpent.

14 Lo, these *are* parts of his ways: [p]but how little a portion is heard of him? but the thunder [*a]of his power who can understand?

463 CHAPTER 27

[*h] Though the wicked are in comparative safety, yet God's eyes are upon their ways. They may be exalted for a little while, but they are soon brought low and cut off (v 23-24).

[a] Question 175. Next, 25:3.

[b] Then—after Job had answered Eliphaz, Bildad gave his 3rd and last discourse, seeking to show that no man can be justified before God. His only argument was that a man born of a woman is unclean, and since the stars are not even pure in the sight of God, no unclean man can be (v 25:1-6).

[c] Questions 176-187. Next, 26:14.

[d] This was Job's 9th and last reply to his friends. The record of it continues through chs. 26-31. When he finished Zophar failed to answer, so Elihu took up the story and continued to answer Job and his friends (32:1–37:24) until God broke in with the final conclusion of the debate in His own answer to Job (38:1–41:34). In this last answer of Job he asked some ironic questions of his friends (26:1-4); spoke of 15 works of God (26:5-14); accused God of causing his sufferings (27:1-2); maintained his integrity (27:3-12); restated some of Zophar's argument about the wicked (27:13-23); mentioned many natural and supernatural things (28:1-11); gave the price, source, and definition of wisdom (28:12-28); lamented the past (29:1-25) and the present (30:1-31); and declared his innocence of all sin (31:1-40).

[e] Heb. rapha, the Rephaim; giants; the offspring of fallen angels and the daughters of men. The Septuagint reads: "Are giants going to rise up from beneath the water and the places near its neighborhood?"; Moffatt: "Before Him the primeval giants writhe, under the ocean in their prison; the underworld lies open to His eyes"; Fenton: "the Raphaim, themselves, were destroyed. And rest themselves under the seas"; Young: "The Rephaim are formed, beneath **Giants and Sons of God**, p. 90. Thus not only does God's power exist in heaven as Bildad stated (25:2), but also in the low places and the region of the dead, so that they whose bodies are in corruption still feel in their souls and spirits the power of God in hell. The place of the departed spirits of giants and ordinary wicked men is beneath the oceans and underneath the earth.

[f] See ***15 Works of God***, p. 903.

[g] Formed—Heb. chil, remain. It means they remain under the waters and by no stretch of the imagination could it refer to the graves of men on the surface of the earth—they are never under the oceans with all the creatures in them.

[h] Heb. sheol, the unseen world of departed spirits; not qeber, the grave or place of the body. See ***Hell*** in Index.

[i] Heb. abaddon, destruction; abyss, or place of destruction. Here it means where the departed spirits of giants and wicked men abide after death. This place is bare and naked before God, having no covering that will hide itself from Him (v 6. Cp. Rev. 9:11).

[j] Stretched out of the north over the empty place without any support to it but the power of God. So the earth also is suspended in space without any support other than God's power. All suns, moons, planets, and heavenly bodies continue to rotate and revolve around one another by God's power. See ***Solar System*** in Index.

[k] The clouds retain waters and the rain is poured out on earth without rending the clouds by the weight of the waters in them (v 8).

[l] This explains what is meant by holding back the face of His throne. He covers it with a cloud so that it cannot be seen by man (v 9).

[m] This refers to setting bounds to hold the oceans so that they do not cover the earth (v 10; Ps. 104:1-9).

[n] Day and night are eternal; thus the bounds around the oceans are also eternal (v 10; Gen. 1:14-19; 8:22).

[o] This perhaps refers to the constellation known as the Serpent or Dragon.

[p] Questions 188-189. Next, 27:8. Questions like these show how little was known of God in the days when men had no complete revelation of Him as we have in the Bible now. It is regrettable that even with such a revelation many still look on God as a mystery beyond all human comprehension. See ***God*** in Index.

[*a] The thunder of His power is in contrast with little portion (faint whisper). The idea is, that which He has made known to us of Himself is nothing compared to the glorious reality of His person. The comparison is like that of the gentlest whisper with words fully spoken loud and clear (v 14).

1 Moreover Job [b]continued his parable, and said,

2 [c]*As* God liveth, *who* [d]hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

(4) Job maintains his integrity (Job 1:20, refs.)

3 All the while my breath *is* in me, and [e]the spirit of God *is* in my nostrils;

4 [f]My lips shall not speak wickedness, nor my tongue utter deceit.

5 [g]God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my [h]heart shall not reproach *me* so long as I live.

7 [i]Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For [j]what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

(5) Job's philosophy

13 [k]This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 [l]If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and [m]prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 [a]*Men* shall clap their hands at him, and shall hiss him out of his place.

464 CHAPTER 28

B. Twenty-five natural and supernatural things which show the knowledge of mining and other industries of man in Job's time

1 Surely there [*b]is a [*c]vein for the silver,

reply; since he did not Job continued his parable or comparison of one thing with another. This mode of conveying truth was a favorite in the East (v 1).

c As God liveth is a solemn adjuration—an oath by the living God (v 2). It is the form by which God Himself often swore (Ez. 17:16; 33:11), and the one used by others in Scripture.

d Job again came back to accusations of God, never giving it a thought that Satan could be involved in his calamities (1:10-19; 2:1-8). Such became a habit in his discourses. 2 Accusations Against God (v 2):
  1 He has taken away my judgment
  2 He has vexed my soul

e This does not refer to the Holy Spirit but to the breath that God breathed into the original man when He created him (v 3; Gen. 2:7).

f 7fold Statement of Integrity:
  1 My lips shall not speak wickedness
  2 I will not utter deceit (v 4)
  3 God forbid that I justify you in your condemnation of me as a sinner (v 5)
  4 I will not remove my integrity until I die
  5 I will hold fast my righteousness (v 6)
  6 I will not let it go
  7 My heart shall not reproach me as long as I live

g God forbid that I should admit that your arguments are right and concede that I am nothing but a wicked hypocrite. Job was conscious of his integrity and sincerity and nothing could induce him to abandon that position. He declared: I will not agree with you as long as I live (v 5).

h The heart here refers to the conscience which decides the right or wrong of a matter in the inner man (v 6). When a man knows that he has not committed sin he can maintain his position as Job did, in face of all things. Only one thing about Job is regrettable: he did not take into consideration his accusations against God, due to ignorance or not being really conscious of what he was saying during his sufferings. Evidently he was not conscious of wrongdoing on this point; and no doubt he honestly thought that God was responsible for his calamities. See note c, 1:11; also ***2 Great Mistakes of Job***, p. 897.

i Let my enemy be wicked and unrighteous, for the hope of such hypocrites is nothing when God shall take away the soul (v 7-12). All his life he is miserable in professing to love what he does not love, trying to find pleasure in what his heart hates, mingling with people with whom he has no sympathy, and taking part in religious worship that his heart is not in.

j Questions 190-194. Next, 28:12.

k This passage (v 13-23) is taken by some to be the 3rd speech of Zophar which would make the book complete with 3 answers from each of the 3 friends. It is contended that the language is that of Zophar, and that it is contrary to all that Job maintained; but there is no authority in any of the MSS for the name of Zophar here as in the introduction to other speeches. It has been suggested by others that in v 12 Job referred to the vain arguments of his own to disprove their claims. This seems to be the case.

l See ***14fold End of the Wicked***, p. 903.

m Eastern people have always multiplied raiment as part of their wealth along with gold and silver. This is what Christ referred to in Mt. 6:19 when He spoke of moth and rust corrupting treasures. Paul made reference to the same when he said he had coveted no man's silver, or gold, or apparel (Acts 20:33. Cp. 1 Tim. 2:9; Jas. 5:2).

a See note l, Isa. 5:26.

*b 25 Facts—Natural and Supernatural:
  1 There is a vein for silver (v 1)
  2 A place to refine gold
  3 Iron is taken from the earth (v 2)
  4 Brass (copper) is melted from stone
  5 Man sets an end to darkness (v 3)
  6 Searches out all perfection
  7 Finds the stones of darkness
  8 Knows the shadow of death
  9 Floods break out on earth (v 4)
  10 They dry up
  11 They recede from men
  12 Bread comes from the earth (v 5)
  13 Fire is under the earth
  14 Sapphires come out of the earth (v 6)
  15 The earth contains dust of gold
  16 There is a path which no fowl knows (v 7)
  17 Which no vulture's eye has seen
  18 Where no lion has trodden (v 8)
  19 Where no fierce lion has passed by
  20 Man overturns rocks (v 9)
  21 Uproots mountains
  22 Cuts out river beds in rocks (v 10)
  23 Finds every precious thing
  24 Binds (or controls) floods (v 11)
  25 Brings hidden things out to light

*c Veins of gold, silver, diamonds, coal, oil, and other precious stones and minerals (v1)

✡ ✡ ✡

2 Iron is taken out of the earth, and [e]brass *is* molten *out of* the stone.

3 [f]He setteth an [g]end to darkness, and [h]searcheth out all perfection: [i]the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under [j]it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a [k]path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 [l]He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light.

C. The price, source, and definition of wisdom

12 [m]But where shall wisdom be found? and where *is* the place of understanding?

13 [n]Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of [p]coral, or of [q]pearls: for the price of wisdom *is* above [r]rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 [s]Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing [t]it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God [a]understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, [b]that *is* wisdom; and to depart from evil *is* understanding.

465 CHAPTER 29

(6) Lamentation—Job's past
A. His tenfold prosperity

1 Moreover Job [c]continued his parable, and said,

2 [*d]Oh [*e]that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head,

---

d Places to refine and use many metals speaks of the wisdom, skill and understanding of man. Working in metals was one of the earliest trades known to man. Tubal-cain, the son of Lamech, the 7th from Adam in Cain's line, was an instructor of those who would become artificers in metals (Gen. 4:22).

e Tubal-cain worked in both brass and iron long before the flood of Noah (Gen. 4:22). Thus the making of brass from copper and zinc was early known.

f He refers to man who mines the metals from under the earth.

g Man delves into the darkest parts of the earth in his mining operations.

h Man makes the complete search for hidden treasures in the earth (v 3).

i Man penetrates the earth everywhere in his search for precious metals and stones, even the darkness of the shadow of death or the most dark regions (v 3).

j The stones turned up glow like fire, referring to diamonds and other precious gems (v 5-6).

k The path referred to here is that of the miner searching in the earth for gold, silver, and precious stones. Birds and beasts have not found these paths under the earth (v 7-8).

l This refers to man overturning rocks and even mountains to cut river beds, make dams and carry on mining operations (v 9-11).

m Questions 195-196. Next, v 20.

n Man does not know the true value of wisdom and knowledge, neither is their source to be found among men; it must be found in God (v 13). Wisdom and knowledge cannot be found in the depths of the earth or in the ocean; they cannot be bought with gold, silver, or precious stones; they are more valuable than jewels, fine gold, coral, or pearls; they are worth far more than rubies and other things of material value (v 14-19); they are hidden from all living things and come only from God (v 20-23).

1:22; Rev. 4:6; 21:11; 22:1).

p Coral, perhaps the red coral (v 18; Ez. 27:16) found in abundance in the Red Sea.

q Pearls, a precious jewel produced by a shellfish of the oyster species through a malady said to develop in 7 years. If not secured by the end of that time the creature dies and the pearl is lost. A single pearl has been valued as high as $350,000. The pearl is mentioned only once in the O.T. (v 18), but 9 times in the N.T. (Mt. 7:6; 13:45-46; 1 Tim. 2:9; Rev. 17:4; 18:12, 16; 21:21).

r Rubies, deep-red colored precious stones of great beauty and value. Mentioned only in the O.T. (v 18; Pr. 3:15; 8:11; 20:15; 31:10; Lam. 4:7).

s Questions 197-198. Next, 30:2.

t Wisdom is kept from the eyes of the living, and from the fowls of the air. Destruction (Heb. abaddon) and death have heard of its fame, but are not possessors of it (v 21-22). God alone understands the way of wisdom and the place where it is found (v 23). He defines wisdom as the fear of the Lord, and understanding as departure from evil (v 28).

a See ***14 Facts About God***, p. 903.

b This is in harmony with what was said later by Solomon—the fear of the Lord is the beginning of wisdom (Pr. 1:7; 9:10; Ps. 111:10).

c This indicates that he, not Zophar, was the speaker in all of ch. 28 (v 1).

*d 2 Phases of Job's Lamentation:
1 Lamentation over the past (ch. 29):
  (1) 10fold past prosperity (v 1-6)
  (2) 8fold past honor (v 7-11)
  (3) 12fold past character (v 12-17)
  (4) 6fold past security (v 18-20)
  (5) 12fold past honor (v 21-25)
2 Lamentation over present (ch. 30):
  (1) Character of persecutors (v 1-8)
  (2) Conduct of persecutors (v 9-14)
  (3) Present sufferings (v 15-18)
  (4) 12fold accusation of God (v 19-24)
  (5) Present sufferings (v 25-31)

*e 10fold Past Prosperity:
1 Oh that I were as in months past (v 2)
2 As in the days when God preserved me
3 When His candle shined upon me (v 3)
4 When I walked by His light in darkness
5 As I was in days of youth (v 4)
6 When the secret of God was in my house
7 When God was yet with me (v 5)
8 When my children were about me
9 When I washed my steps with butter
10 When the rock poured me out rivers of oil (v 6)

✡ ✡ ✡

ness;

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I [*g]washed my steps with butter, and the [*h]rock poured me out rivers of oil;

B. Job's eightfold honor

7 [*i]When I went out to the gate through the city, *when* I prepared my [j]seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

C. Job's twelvefold character

12 [k]Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

D. Job's sixfold security

18 Then I said, [l]I shall die in my nest, and I shall multiply *my* days [a]as the sand.

19 My [b]root *was* spread out by the waters, and the [c]dew lay all night upon my branch.

20 My [d]glory *was* fresh in me, and my [e]bow was renewed in my hand.

E. Job's twelvefold honor

21 [f]Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

466 CHAPTER 30

(7) Lamentation—Job's present
A. Character of his persecutors

1 But [g]now [h]*they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, [i]whereto *might* the strength of their hands *profit* me, in whom old age was

---

wherein it is used 555 times. Note the frequency of "I" (self-occupation) in the next 3 chapters as follows:
1 The "I" of past prosperity (ch. 29)
2 The "I" of present adversity (ch. 30)
3 The "I" of self-righteousness (ch. 31)

*g A figurative statement meaning prosperity.

*h This perhaps refers to the stone oil presses, from which the oil flowed into vessels as it was being made (v 6; Dt. 32:13; Ez. 32:14).

*i 8fold Honor of Job's Past:
1 When I traveled I was greatly honored (v7)
2 When I sat in the street with the elders of the city I was respected
3 Young men saw me and hid themselves (v 8)
4 Aged men arose, and stood up
5 Princes refrained from talking and laid their hand on their mouth (v 9)
6 Nobles held their peace and would not speak (v 10)
7 When men heard me they blessed me (v11)
8 When they saw me they gave witness to me with great respect

j It was customary for elders of the city to sit in the open place at the entrance of the gates. Judgment was meted out here and many other activities were carried on (v 7)

k 12fold Character of Job:
1 I delivered the poor that cried (v 12)
2 I delivered the fatherless
3 I delivered the helpless
4 I blessed those that were ready to perish (v 13)
5 I caused the widow's heart to sing for joy
6 I put on righteousness as a garment
7 I put on judgment as a robe and a diadem (v 14)
8 I was eyes to the blind (v 15)
9 I was feet to the lame
10 I was a father to the poor (v 16)
11 I defended the cause of the needy
12 I broke the jaws of the wicked, and plucked the spoil out of their teeth (v17)

l 6fold Past Security of Job:
1 I said, I shall die in my nest (v 18)
2 I shall multiply my days as the sand
3 My root was spread out by the waters and made me prosperous (v 19)
4 The dew lay all night upon my branch
5 My glory was fresh in me (v 20)
6 My bow was renewed in my hand; I was well protected from enemies

a Days multiplied as the sand would be innumerable. Thus Job expressed faith for a long life (v 18). He did live 140 years (42:16)—longer than Ishmael, Joseph, Moses, Joshua, and many other Bible characters.

b The roots by the waters was always a picture of prosperity (v 19; Ps. 1; Jer. 17:6-8).

c Dew was used as a symbol of prosperity in figurative passages (v 19; Gen. 27:28, 39; Dt. 32:2; 33:28; Ps. 133:3; Pr. 19:12; Hos. 14:5; Mic. 5:7).

d Glory here was symbolic of youth, vigor, and strength (v 20).

e The bow was also an emblem of vigor and strength (v 20. Cp. Gen. 49:24).

f 12fold Past Honor of Job:
1 Men gave ear unto me (v 21)
2 Men waited to hear me speak
3 They kept silence at my counsel
4 My words ended the matter (v 22)
5 My speech was accepted as final
6 Men waited for my advice as the rain (v 23)
7 They opened their mouth wide as for the latter rain when I gave advice
8 If I laughed on them they were not offended (v 24)
9 They were satisfied at the light of my countenance on any matter
10 I chose out their way (v 25)
11 I dwelled as a king in the army
12 I dwelled as one that comforted the mourners

g After picturing his past prosperity, glory, and honor, Job described his present state as on of rejection, persecution, and suffering in body and soul (30:1-31).

h 12fold Picture of His Persecutors:
1 They are younger than I (v 1)
2 Their fathers were not even worthy to be trusted with my flock
3 They are of no value to me (v 2)
4 They have no respect for old age
5 They are miserable outcasts (v 3)
6 They live on what the desert produces
7 They live off mallows and juniper roots (v 4)
8 They were driven forth from society as a thief would be (v 5)
9 They dwell under cliffs and in caves of the earth (v 6)
10 They roam among the brush and gather under nettles to rest (v 7)
11 They were children of fools and base men (v 8)
12 They were viler than the earth

i Question 199. Next, v 25.

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up [j]mallows by the bushes, and [k]juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the clifts of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

B. Conduct of his persecutors

9 And [l]now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 [m]Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the [n]youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me*.

C. Job's sufferings: body and soul (Job 30:25-31)

15 [a]Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

D. Job's twelvefold accusation of God causing his suffering

19 [b]He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the [c]house appointed for all living.

24 Howbeit he [d]will not stretch out *his* hand to the grave, though they cry in his destruction.

E. Job's sufferings: body and soul (Job 30:15-18)

25 [e]Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 [f]When I looked for good, then evil came *unto me:* and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the [g]days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in [h]the congregation.

---

[j] Mallows. It is thought that these were a kind of bramble without thorns, the young leaves of which resembled lettuce and were gathered and boiled as food for the poor (v 4).

[k] The juniper here refers to a broom tree, said to be still common in the deserts of Arabia. The roots were sometimes used as food (v 4. Cp. 2 Ki. 4:38-39; Amos 7:14; Lk. 15:16).

[l] 14fold Persecution of Job:
1 I am their song (v 9)
2 I am their byword
3 They abhor me (v 10)
4 They flee far from me
5 They spare not to spit in my face
6 They have loosed the bridle before me—cast away all restraint (v 11)
7 The youth rise up against me (v 12)
8 They push away my feet and cause me to stumble
9 They raise up against me the ways of destruction to get rid of me
10 They mar my path (v 13)
11 They set forward my calamity
12 They have no helper; that is, they do this of their own accord
13 They rush upon me like a flood (v 14)
14 In my desolation they rushed upon me

[m] 2 Accusations of God (v 11):
1 He has loosed my word; that is, made me incapable of vindicating myself
2 He has afflicted me
Both of these accusations were untrue, for Satan was the one who had brought Job to this place (1:10-19; 2:1-8).

[n] In the East the youth were held in complete control, so when they rose up against Job it indicated they had the sanction or at least the permission of their parents. This shows to what extent Job was rejected by the whole of society; none stood with him in his deepest need.

[a] 8fold Suffering of Job:
1 Terrors are turned upon me (v 15)
2 They pursue my soul as the wind
4 My soul is poured out upon me (v 16)
5 Days of affliction have taken hold of me
6 My bones are pierced in me in the night season (v 17)
7 My sinews take no rest
8 My disease causes me to change my garment which sticks to my body like a collar of my coat (v 18)

[b] 12 Accusations Against God:
1 He has cast me into the mire (v 19)
2 He has made me like dust and ashes
3 You do not hear my prayers (v 20)
4 You do not regard me when I stand
5 You have become cruel to me (v 21)
6 You oppose me with Your strong hand
7 You lift me up to the wind (v 22)
8 You cause me to ride upon it
9 You dissolve my substance
10 You will bring me to death (v 23)
11 You will bring me to the state appointed for all living
12 You will permit me to be afflicted even to the grave though I cry to You with my last breath (v 24)

[c] The house of death is appointed for all living (v 23). This is the same as the appointment to die referred to in Heb. 9:27.

[d] This verse has been rendered various ways, but it seems clear that its true meaning is that Job accused God of trying to bring him down to the grave in affliction regardless of his cry for deliverance with his last breath; afterward God would not afflict any longer (v 24).

[e] Questions 200-201. Next, 31:1.

[f] 12fold Suffering of Job:
1 When I looked for good as a reward for my weeping with those in trouble and helping the poor, I received only evil (v 25-26)
2 When I waited for light, there came darkness instead (v 26)
3 My bowels boiled and had no rest (v 27)
4 Days of affliction came upon me
5 I went mourning even though I was not exposed to the terrible heat of the sun as a slave (v 28)
6 I stood up in the congregation and cried
7 I am a brother to dragons (v 29)
8 I am a companion to owls
9 My skin is black upon me (v 30)
10 My bones are buried with heat
11 My music is turned to mourning (v 31)
12 My singing has changed to weeping

[g] How many days of affliction is not stated, but in 7:3 Job spoke of months of suffering.

[h] Before this he was respected in the congregation and looked to for advice; and when he gave it, what he said was accepted by all men (29:8-11). Now, in the midst of suffering he stood up to weep and no man regarded it or offered him sympathy (v 28).

✡ ✡ ✡

[*j]companion to owls.

30 My [*k]skin is black upon me, and my bones are burned with heat.

31 My [*l]harp also is *turned* to mourning, and my organ into the voice of them that weep.

467 CHAPTER 31

(8) Job's twelvefold innocence declared (Job 1:20, refs.)

A. Not guilty of lust after women

1 [m]I made a [n]covenant with mine eyes; [o]why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

B. Not guilty of deceit

5 If I have walked with vanity, or if my foot hath hasted [a]to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

C. Not guilty of dishonesty

7 [b]If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 [c]*Then* let me sow, and let another eat; yea, let my offspring be rooted out.

D. Not guilty of adultery

woman, or *if* I have laid wait at my neighbour's door;

10 [e]*Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 [f]For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

E. Not guilty of injustice

13 [g]If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 [h]What then [i]shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

F. Not guilty of inhumanity

16 [j]If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have [k]eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his [l]loins have not blessed me, and *if* he were *not* warmed with the fleece of my

---

doleful screams of wild animals in the night (v 29). The Heb. for dragons could mean jackals, and perhaps does refer to their night cries in the desert.

*j The word companion here has the same meaning as brother and denotes resemblance. Job's life of suffering caused him to stay awake at night and make a mournful cry like the owls (v 29).

*k It seems the disease of Job covered his entire body, making his skin dark and his bones feverish with heat (v 30).

*l The harp and organ of Job could be understood literally; this could refer to his music and singing coming to an end, or at least being turned into songs of mourning instead of joyfulness (v 31). Man had been making musical instruments for hundreds of years before Job's time. Jubal who lived centuries before Noah's flood was the first to make harps and organs (Gen. 4:21).

m See ***12fold Innocence Declared***, p. 903.

n Job made a covenant vowing he would not lust after women or take advantage of a virgin (v 1. Cp. Pr. 6:25; Mt. 5:28).

o Questions 202-207. Next, v 14.

a Ch. 31 gives the last part of Job's final answer to his friends, in which he sought to convince them that he was not guilty of any one of the major soul-damning sins they had accused him of. He denied being lustful after women or taking advantage of a virgin (v 1-4). He declared himself not guilty of vanity and deceit, which are the roots of all sin (v 5-6). In this matter he was willing to face God and be weighed in the balance. He was willing for his integrity to be placed on the one side of the scale and vanity and deceit on the opposite side to see which one outweighed the other (v6).

b 3fold Denial of Dishonesty (v 7):
1 If my step has turned out of the way
2 If my heart has walked after my eyes
3 If any blot has cleaved to my hands
Job was saying: If I have been dishonest and have taken anything that does not belong to me, then I am willing to be punished (as in v 8). His friends had accused him of robbery and oppression (20:10, 18-20); now he frankly denied any such guilt by being willing to be punished if found guilty (v 7-8).

c 2 Punishments Job Willing to Suffer if Found Guilty of Dishonesty:
1 To sow and give the increase to others to repay what had been taken (v 8)
2 His family to be rooted out of their possessions

d 2fold Denial of Adultery (v 9):
1 If I have been deceived by a woman
2 If I have laid wait at my neighbor's door to sin with his wife

e 2 Punishments Job Willing to Suffer if Found Guilty of Adultery:
1 To reap the same concerning his own wife (v 10)
2 Submit to punishment by the civil judges among men (v 11)

f Adultery was described by Job as being a fire that would destroy him and cause the loss of all his increase (v 12). Such reaping often happens to men, as also referred to in other scriptures.

g Job denied being guilty of injustice to his servants who contended with him (v 13) and it can be rightly concluded that he was likewise not guilty of injustice toward other people.

h 3 Reasons He Maintained Justice:
1 He was afraid of God (v 14)
2 He would have no excuse before God for any injustice
3 God made all men and he had no right to be unjust to others (v 15)

i Questions 208-211. Next, v 34.

j 12fold Denial of Inhumanity:
1 If I have withheld from the poor (v 16)
2 Caused the eyes of the widow to fail
3 Eaten food selfishly, by myself (v 17)
4 Not given of my food to the fatherless
5 Not given to the man that was brought up with me (v 18)
6 Or the woman that I have guided from my beginning
7 Seen any perish for want of clothing (v 19)
8 Kept necessary covering from the poor
9 If his loins have not blessed me for the covering supplied (v 20)
10 If he were not warmed with the fleece of my sheep
11 If I have lifted up my hand against the fatherless (v 21)
12 Or refused to defend my help when they have been tried in the gate

k Part of the oriental etiquette was to invite others to partake of food. It was customary to call for others to partake of one's hospitality. It is said that once an Arab had eaten with anyone he was counted a friend ever afterward, even though he may have once been an enemy.

l The idea here is that while the loins of the poor were blessed with the covering supplied, Job also was blessed by seeing the poor clothed (v 20).

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 [*m]*Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

G. Not guilty of covetousness

24 [n]If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

H. Not guilty of idolatry

26 [*a]If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 [*b]This also *were* an iniquity *to be punished by* the judge: for I should have denied the God *that is* above.

I. Not guilty of malignity

29 [c]If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

J. Not guilty of inhospitality

32 [d]The stranger did not lodge in the street:

K. Not guilty of hypocrisy

33 [e]If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 [f]Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is*, *that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

L. Not guilty of fraud

38 [g]If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 [h]Let thistles grow instead of wheat, and cockle instead of barley. [i]The words of Job are ended.

468

CHAPTER 32

VI. Job and Elihu—Elihu's discourse to Job and his three friends

1. The connecting narrative

1 So [j]these three men ceased to answer Job, [k]because he *was* righteous in his own eyes.

2 [l]Then was kindled the wrath of Elihu the son of Barachel the [m]Buzite, of the kindred of Ram: against Job was his wrath [a]kindled, [b]because he justified himself rather

---

*m Then—if I have been guilty of inhumanity (as in v 16-21), let these curses come to me (v 22-23).

n 4fold Denial of Covetousness:
  1 If I have made gold my hope (v 24)
  2 If I have put confidence in fine gold
  3 If I rejoiced because of wealth (v 25)
  4 If I rejoiced because my hand was successful, making me rich

*a 4fold Denial of Idolatry:
  1 If I beheld (in worship) the sun when it shined (v 26)
  2 If I beheld (in worship) the moon when it became full
  3 If my heart has been secretly enticed (to deny God in idol worship, v 27)
  4 If my mouth has kissed my hand (which touched an idol)

Here we have reference to the early form of idolatry, the worship of sun and moon as well as images which men either kissed or touched, afterward kissing the hand that had touched the idol.

b 2 Results of Idolatry (v 28):
  1 Judgment from the judge
  2 A denial of God Himself

c 4fold Denial of Malignity:
  1 If I rejoiced at the destruction of him that hated me (v 29)
  2 If I have lifted up myself when evil found him
  3 If I have suffered my mouth to sin in speaking a curse to his soul (v 30)
  4 If the men of my tabernacle would insist on taking vengeance on him (v 31), let me be punished (v 40)

d In this verse Job denied being guilty of inhospitality (v 32).

e Here Job denied being guilty of covering up his sins as Adam did (v 33; Gen. 3:1-19). He claimed he did not fear the multitude (public opinion), that he was not terrified by the contempt of families, and that he did not keep silence or stay within the tabernacle for fear (v 34). He then cried out for God to hear him, see his desire, answer him, and write down His charge against him. He would then take the book of charges from the Almighty, put it upon his shoulder, and bind it for a crown upon his head. He would also make a proper confession of his life before God (v 35-37).

f Question 212. Next, 33:13.

g 4fold Denial of Fraud:
  1 If my land cries against me (v 38)
  2 If the furrows likewise complain
  3 If I have eaten the fruits of the land without paying for them (v 39)
  4 If I have caused the owners to lose their life by oppression

h Then let thistles grow instead of wheat, and cockle instead of barley in my fields (v 40).

i His words as far as his friends were concerned. He had words for God later (40:3-5; 42:1-6).

j In this chapter we have the beginning of the speech of Elihu, which covers 32:1–37:24. He did not appear before in the controversy, but it is clear that he heard all the arguments (v 1-9). Nothing more is known of him besides what is stated here. It is not even known whether he came with the 3 friends or whether he was visiting Job when they arrived. The 3 friends had been completely silenced, and now Elihu was greatly provoked because of Job's justification of himself and the fact that these men had no answer for his arguments (v 2-3). He considered both sides at fault and came in as a mediator between the two contending forces (v 2-6). He did not settle the controversy; it took God to do that (40:1-6; 42:1-10).

k This gives the author's reason for the 3 friends of Job ceasing to answer him—he was righteous in his own eyes (v 1).

l Then—after the 3 friends ceased to answer Job, the wrath of Elihu was kindled and he proceeded to take up the case, answering as he felt inspired to do (v 2).

m Elihu was a descendant of Buz, the 2nd son of Nahor, the brother of Abraham (Gen. 22:20-21)

a Used 3 times in these verses for emphasis (v 2-3). Wrath can be kindled very easily where a man's religious theories are involved. Elihu had heard several things that contradicted his religious beliefs. While he listened the fire burned in his soul and when he found opportunity he began speaking his mind to all 4 debaters (v 6, 8, 10-22).

b 2fold Reason of Elihu for Answering:
  1 Because Job justified himself rather than God (v 2)
  2 Because the mouths of the 3 friends had been stopped, and yet they condemned Job (v 3)

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [c]waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

2. Elihu's reason for keeping quiet so long

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [d]young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

3. The source of his wisdom

8 [e]But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

4. Fifteenfold reason of Elihu for speaking

10 Therefore I said, Hearken to me; [f]I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

but stood still, *and* answered no more;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my maker would soon take me away.

469 CHAPTER 33

5. Elihu's first reply to Job
(1) His fitness to answer

1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 [a]My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 [b]The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish [*c]in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

(2) Job's eight errors

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words,

---

men spoke only when all elders were finished. When Elihu saw that the others had no further answer for Job he began to speak. He said very little to the 3 friends because his burden seemed to concern Job. In this respect he joined them against Job, but instead of Job answering him, the Almighty intervened, ignoring what Elihu had said altogether and bringing the 3 friends to trial (42:1-10).

d Elihu must have been a very young man to be calling Job and his 3 friends very old. He was at least young enough to be afraid to show his opinion (v 6-7).

e This was the basis of Elihu's reason for speaking. The spirit of man being truly and genuinely inspired by the Almighty is reason enough for anyone to speak. In such instances one does not need to be great, aged, or reputedly wise. The inspiration of the Holy Spirit is enough (v 8-9; Acts 3:21; 2 Tim. 3:15-17; 2 Pet. 1:21).

f See ***15fold Reason of Elihu for Speaking***, p. 903.

a 5 Promises of Elihu to Job:
1 My words shall be of the uprightness of my heart (v 3)
2 My lips shall utter knowledge clearly
3 I will answer you in God's stead, according to your wish (v 6)
4 My terror shall not make you afraid; that is, my speaking in God's stead will not overawe you like His words if He were speaking (v 7)
5 My hand will not be heavy upon you

b Elihu claimed equality with Job on the grounds of having the same breath of life and being formed from clay as he was (v 4, 6).

*c There is no indication in the book that God had sent Elihu as a mediator between Himself and Job. He made some statements that God would not be guilty of. All efforts to compare him to Jesus Christ as the mediator between God and man are mere human speculation.

10 Facts Disproving This Claim:
1 Elihu appealed for the favor of Job's 3 friends, which God would not sanction (34:1-4). If they were so right God would not have rebuked them as in ch. 42
2 His accusation that Job spoke without knowledge was contradicted by God as in 42:7 (34:35)
3 His desire for Job to suffer more than what he was already suffering was not like God (34:37)
4 His accusation of Job saying that he was more righteous than God was false, for Job did not say this (35:2)
5 He accused Job of wickedness and in this respect agreed with the enemies of Job (35:8)
6 His agreement that God had afflicted Job in His anger was wrong (35:15)
7 That Job's words were multiplied without knowledge was also contradicted by God as in 42:7 (35:16)
8 Elihu's claim as spokesman for God was without foundation (33:6; 36:2).
9 His claim to perfect knowledge was false and contradicted by above facts (36:4)
10 Many of his statements concerning God and the wicked are not always true, among them: God not preserving the lives of the wicked as in the case of other men (36:6); the prosperity of all who serve God (36:11); the wicked perish with the sword (36:12); all hypocrites dying in their youth (36:14); the poor always being delivered from affliction (36:15); Job suffering the judgment of the wicked (36:17); God's wrath on Job being the cause of his sufferings (36:18); and men not knowing God (36:26).

Besides the above, the fact that it became necessary for God Himself to speak at last proved that Elihu did not speak to Job in God's stead as a mediator to be compared with Jesus Christ.

✡ ✡ ✡

9 [d]I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 [e]Why dost thou strive against him? for he giveth not account of any of his matters.

(3) God's dealings with men
A. Reveals His will and purpose

14 For [f]God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 [g]That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit,

B. When God is rejected affliction is His next means of awakening man to his duty

19 He is [h]chastened [i]also with pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the [j]grave, and his life to the destroyers.

C. When man is brought low and turns to God, an interpreter of God is sent with His message

23 [a]If there be a messenger with him, an interpreter, one among a thousand, [b]to shew unto man his uprightness:

D. If the chastened one accepts God he is both saved and healed

24 [c]Then he is [*d]gracious unto him, and saith, [*e]Deliver him from going down to the

---

d 8 Errors Elihu Accused Job Of:
1. You have said, I am clean without transgression (v 9)
2. I am innocent
3. I have no iniquity in me
4. God finds occasions against me (v 10)
5. He counts me as His enemy
6. He puts my feet in the stocks (v 11)
7. He marks all my paths
8. You strive against God who does not need to give account of any of His matters (v 13)

Elihu was mostly right regarding these accusations against Job, for he did claim to be suffering without cause (9:17). However, he did not use the word innocent as Elihu said here, although he implied it in some of his statements. Job did say that God counted him as an enemy (13:24), had put his feet in stocks (13:27), and looked on all his paths (13:27); and it is true that he was striving to know the cause of calamities, as is clear in all his discourses.

e Question 213. Next, 34:6.

f 4fold Dealing of God With Men:
1. God reveals His will and purpose to man (v 14-18).
2. If man rejects God's will and purpose in his life and will not listen, the next and final means of God is to permit him to become sick unto death (v 19-22).
3. If man will turn to God when he is brought low, interpreters will be sent to him (v 23).
4. If the chastened one accepts God's message and conforms to His will he will be saved and healed (v 24-28).

The above was Elihu's concept of the dealings of God with man, and many times such dealings have brought desired results, as revealed in some cases of sickness and disease in the Bible. See ***Healing*** in Index.

g See ***5 Purposes of God Dealing With Man***, p. 903.

h See ***Healing and Chastening***, p. 903.

i 8fold Correction of a Rebel:
1. With pain upon his bed (v 19)
2. His bones full of pain
3. His life abhors bread (v 20)
4. His soul abhors dainty meat
5. His flesh is consumed away (v 21)
6. His bones that were not seen stick out
7. His soul draws near the grave (v 22)
8. His life draws near the destroyers

j Heb. shachath, a pit dug out of the earth, as trans. in v 18.

a Elihu believed that there are very few messengers of God and they are not always able to contact the one whom God is dealing with; but if one does contact such a person the messenger can interpret the uprightness of God and point out His will for him who is sick (v 23), showing him how to be healed and delivered. This, of course, is the real call of every messenger of God, but unfortunately very few understand the true dealings of God and the way of healing and deliverance from satanic powers. To help the sick an interpreter must recognize sickness as coming from Satan, believe that God has made provision for healing, appropriate the Bible's many promises for such, and understand that God will heal today through Christ, as well as forgive sins. See ***Healing*** in Index.

b To show man the uprightness of God is the idea here. Such uprightness has provided healing and deliverance for all who desire

failure it is because of the interpreter of v 23. If he, being ignorant of the truth that sets free, gives the wrong interpretation of God; if he teaches that the sick one is in the will of God by being sick, or preaches: that anyone should not expect healing from God; that healing is not provided for him; that God does not heal all men alike; that one might be under the chastening of God and therefore should accept sickness as His work; that God healed in the past and we do not need miracles today; that miracles ceased with the apostles; that Satan has nothing to do with sickness of Christians, and that they should resign themselves to any curse that comes to them as from God—if the interpreter preaches such as this, he will surely fail to prove the uprightness of God.

c Then—when the sick one has had the uprightness of God interpreted correctly for him, God will be gracious and say, "Deliver him from going down to the pit: I have found a ransom" (v 24).

*d He is gracious providing the interpreter gives the proper message of God to the sick one, a message that will build up faith which is the only principle God recognizes in answering prayer (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8). Faith comes by hearing the Word of God (Rom. 10:17), and the interpreter must inspire faith through the promises thereof (v 26-28; Jas. 5:14-16).

*e Heb. pada, deliver; redeem; loose; ransom by price (v 24; Dt. 7:8; Ps. 34:22; Jer. 15:21). Here it is clear that the deliverance depends on the graciousness of God which in turn depends on finding a ransom (v 24). The ransom is what makes it possible for God to restore the sick to life. It was God, not the sick, who found a ransom which makes it possible for Him to be just in extending graciousness to the sick. The idea is that God was looking for a ransom—some reason to deliver the sick one and restore him to health—and such a ransom appeared. There was then no reason for the sick not being healed and restored to perfect health. The ransom God found was atonement, as seen in note f, below. It was something that His righteousness demanded, and since finding it, there could be no excuse for keeping the benefits of atonement from the ones for whom it was provided. This puts healing of the body on a purely legal and redemptive basis. The debt having been paid, the benefits are now freely given to all who have faith in the canceled debt. Those who can prove to Satan by proper authority and legal rights that he has no claim on them anymore can go free from any of his works (1 Jn. 3:8).

✡ ✡ ✡

25 [g]His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

E. Reason for God's dealings

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

(4) Elihu's challenge to Job

31 [h]Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for [i]I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

470 CHAPTER 34

(5) Ellihu's reply to Job's three friends
A. Appeals for their favor

1 Furthermore Elihu answered and said,

2 [j]Hear my words, O ye wise *men;* and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

B. Elihu accuses Job of eight sins against God and man

5 For Job [k]hath said, I am righteous: and God hath taken away my judgment.

6 Should I lie against my right? my wound *is* incurable without transgression.

scorning like water?

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

C. First call to hear: twelvefold vindication of God

10 Therefore [a]hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 [b]Who hath given him a charge over the earth? or who hath disposed the whole world?

14 [c]If he set his heart upon man, *if* he gather unto himself his [d]spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

D. Second call to hear: thirtyfold vindication of God

16 If now *thou hast* understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* no darkness, nor shadow of death, where the workers of iniquity may [e]hide

---

ate; placate; cancel; make atonement; cleanse; disannul; forgive; pardon; purge; reconcile. Kopher is trans. ransom (v 24; 36:18; Ex. 30:12; Ps. 49:7; Pr. 6:35; 13:8; 21:18; Isa. 43:3). Cp. Mt. 20:28; Mk. 10:45; 1 Tim. 2:6. See ***Atonement***, p. 186. The atonement God found was in Christ on the cross which made it possible to heal all and forgive all alike (Isa. 53, notes; Mt. 8:17; 26:28; 1 Cor. 11:29-30; Col. 1:20; Heb. 10:19-23; Jas. 5:14-16; 1 Pet. 2:24). The Son of Man has power on earth to do both (Mt. 9:1-8; Jn. 10:10).

g 7 Major Benefits of the Atonement:
  1 Bodily healing—his flesh (not his spirit) shall be fresher than a child's (v 25)
  2 Rejuvenation—he shall return to the days of his youth (v 25; Ps. 103:4-5; Jn. 10:10; 3 Jn. 2)
  3 Answered prayer—he shall pray unto God, and He will answer him (v 26; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-8; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:7-8; 1 Jn. 3:21-22; 5:13-14)
  4 Hope—he shall see His face with joy (v 26; Tit. 2:13; Heb. 3:6; 6:11, 18-19; 7:19; 1 Pet. 1:3, 13; 1 Jn. 3:3)
  5 Righteousness—He will render unto man His righteousness (v 26; Rom. 3:21-26; 4:1-25; 5:17-21; 1 Cor. 1:30; 2 Cor. 5:21; 1 Pet. 2:24; 1 Jn. 2:29; 3:7-10)
  6 Salvation of the soul, or forgiveness of sins (v 27-28; Mt. 26:28; Lk. 13:1-5; Rom. 1:16; 10:9-10; 1 Jn. 1:9)
  7 Resurrection—his life shall see the light—to bring back his soul from the pit, to be enlightened with the light of the living (v 28, 30; 18:5; Jn. 5:28-29). This could refer to eternal life as well as to resurrection of the body

h Here Elihu plead with Job to hear all that he had to say, perhaps pausing first to see if Job wanted to answer him (v 31-33).

i It could be that there was a partial desire in Elihu to justify Job or at least a desire not to pervert what he had said for the mere sake of argument and not to blame him if he could avoid it (v 32).

j Here Elihu addressed Job's 3 friends, making an appeal for them to hear favorably all that he had to say (v 1-4).

k 8 Sins Elihu Accused Job of Committing:
  1 Saying: I am righteous (v 5)
  2 God has taken away my judgment
  3 I am made a liar though I have proved myself to be right (v 6)
  4 I am suffering because of no transgression of my own
  5 Gulping down blasphemy like water (v7)
  6 Associating with workers of iniquity
  7 Walking with wicked men (v 8)
  8 Saying: It does not profit to delight in God (v 9)

These wrongs were supposed to have been committed against both God and man. Elihu's reasoning was that Job insulted man when he claimed to be righteous, accused his friends of making him a liar in face of his proof of righteousness, and held that he was sinless when he associated with wicked men. Elihu's further reasoning was that Job sinned against God by claiming to be as righteous as He was, and by saying that God had taken away his judgment, that he was suffering at the hand of God for no sin of his own, and that there was no profit in serving God.

l Questions 214-215. Next, v 13.

a See ***40fold Vindication of God***, p. 903.

b Questions 216-222. Next, v 29.

c The idea is that if God would wish such a thing or mark the faults of all men strictly, they would perish in judgment at the same time (v 14-15).

d See ***Spirit and Breath***, p. 904.

e The wicked are still in existence after their bodies go back to dust, and there is no place where they can hide from God (v 22). If they were extinct at death as some teach, then they would be out of harmony with this verse and scores of others which teach continued existence after death.

23 For he will not lay upon man [j]more *than right;* that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 [*g]When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 [h]Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.

33 [a]*Should it be* according to thy mind? [b]he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

E. Elihu reproves Job: desires that he be punished more

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job [c]hath spoken without knowledge, and his words *were* without wisdom.

36 My desire *is that* Job may be tried unto men.

37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

471 CHAPTER 35

(6) Elihu's second reply to Job
A. His three great errors

1 Elihu [d]spake moreover, and said,

2 [e]Thinkest thou this to be right, *that*[f]thou saidst, My righteousness *is* more than God's?

3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?

B. Elihu reproves Job and vindicates God

4 [g]I will answer thee, and thy companions with thee.

5 [h]Look unto the heavens, and see; and behold the clouds *which* are higher than thou.

6 If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art;* and thy righteousness *may profit* the son of man.

9 [i]By reason of the multitude of oppressions they make *the oppressed* to cry: [j]they cry out by reason of the arm of the mighty.

10 But none saith, Where *is* God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer,

---

*f See 1 Cor. 10:12-13.

*g Questions 223-224. Next, v 33.

h This advice was particularly fitting for Job, according to Elihu who thought he should confess being under the chastening of God and promise that he would not sin any more (v 31-32).

a Question 225. Next, 35:2.

b God is sovereign and will do whatever He pleases whether you like it or not (v 33).

c Elihu accused Job of being ignorant of things he discussed, and said that he was therefore not wise in speaking of them. He then expressed his desire, which was like that of Job's other 3 friends—wanting him to suffer yet more for speaking the words of wicked men (v 35-36). He also accused Job of adding rebellion to his sin and clapping his hands in smug confidence while continuing to multiply many words against God (v 37). It is true that Job did say many things about God in his extreme suffering which he would not have spoken otherwise, but he did not speak in behalf of the wicked. He only tried to justify himself before these friends who maintained that he was wicked because of suffering the judgment of the wicked; and in doing this he pointed out that many wicked men prosper who are not judged throughout all the days of their lives, and many righteous men suffer calamities as well as some of the wicked. These were facts of human experience that should have been well-known to his friends, and calling attention to them was not speaking in defense of the wicked; it was merely Job's way of showing that he was not sinful and wicked simply because calamity had overtaken him. This was neither sin, nor was it adding rebellion to sin.

d Elihu paused perhaps at the end of the pre-

3 friends would answer him; when no one spoke he continued, talking to Job in particular (v 1)

e Questions 226-233. Next, 36:19.

f 3 Great Errors Elihu Accused Job Of:
  1 My righteousness is more than God's (v 2)
  2 What advantage will it be unto me to be cleansed from my sin (v 3)?
  3 What profit shall I have if I be cleansed from my sin?

In no place did Job say these things in his discourses, but Elihu considered them the substance of what he had said. Job had dwelt much on his own sincerity and uprightness, maintaining his innocence of any sin that brought calamity upon him; and in this he was right, for he was simply suffering an attack from Satan (1:10-19; 2:6-10). What Job had said that was wrong was making accusations against God as the one who had brought the calamity upon him.

g Elihu proposed here to answer Job and his 3 friends, make things more clear than the friends had, and to show Job where he had been in error (v 4). Eliphaz had taken up the same questions as Elihu (22:2-30) but had soon turned to charges against Job instead of making the matter clear. Now Elihu promised to state facts clearly and remove all the objections of Job. It is doubtful whether he accomplished this end, but he did try. One thing is certain—that the Christian doctrine of a future state was necessary in all these answers in order to make the subject clear.

h 3fold Vindication of God:
  1 God dwells in the heavens and is much higher than man (v 5)
  2 The sin of man cannot affect His plan or conduct; it affects only man in his destiny (v 6)
  3 The righteousness of man cannot affect His plan or conduct; it affects only man in his destiny (v 7)

i Elihu now contended that oppressions of men come from men and not from God (v 9-12); that the mighty in the earth cause others to suffer; and that while God tolerates such He is not the cause of these sufferings. This was said perhaps because Job had repeatedly accused God of being the one responsible for his sufferings. Thus Elihu vindicated God and reproved Job for his many accusations against Him.

j In oppression the oppressed cry out by reason of the acts of the mighty, but none cry out to God for relief the right way. They always complain to God, but they do not look to Him for wisdom for deliverance and songs in the night, even though they are wiser than beasts and birds (v 10-12).

✡ ✡ ✡

13 [k]Surely God will not hear vanity, neither will the Almighty regard it.

14 [l]Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

C. Elihu claims that Job is being punished by God and cannot take it without fighting back

15 [a]But now, because *it is* not *so*, he hath visited in his anger; yet he knoweth *it* not in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

472 CHAPTER 36

(7) Elihu's further defense of God
A. Claims to speak for God

1 Elihu [b]also proceeded, and said,

2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.

3 [c]I will fetch my knowledge from afar, and will ascribe righteousness to my [d]Maker.

4 For truly my words *shall* not *be* false: [e]he that is perfect in knowledge *is* with thee.

B. God's eighteen dealings with men

5 Behold, [f]God *is* mighty, and despiseth not *any: he is* mighty in strength *and* wisdom.

6 He preserveth not the life of the wicked: but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

C. Elihu applies God's dealings with man to Job

16 [g]Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.

19 [h]Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night, when people are cut off in their place.

21 Take heed, regard not iniquity: [*a]for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: [*b]who teacheth like him?

---

pressed not being relieved by God—their cry is a mere vain, empty, heartless petition for relief from personal sufferings without thought of genuine love, worship, and faith in a deliverance from Him that will enable them to be of better service to Him (v 13).

l In this verse we have an appeal to Job to have faith in God and His justice—to trust Him to bring him out of his troubles (v 14).

a But now—since Job was not trusting God for deliverance, believing he was being visited with sufferings through God's anger, all he did was fight back at the Almighty (v 15-16).

b Again it appears that Elihu paused a moment to see if Job or his friends would answer him; when they did not he continued his defense of God, feeling constrained to speak yet in His behalf (v 1-2).

c 5 Claims of Elihu: I will

1 Yet speak in God's behalf (v 2)
2 Bring knowledge from afar (v 3)
3 Ascribe righteousness to my Maker
4 Speak only the truth (v 4)
5 Give you perfect knowledge

d God as Creator and Maker of man is recognized throughout the book (4:17; 10:8-9; 32:22; 33:4; 35:10; 36:3).

e This certainly proves the youthfulness of Elihu if nothing else does, for an older and experienced man would not make such a statement. The older and wiser one becomes, the farther away he is from declaring such an opinion of himself (v 4).

f 18 Facts About God:

1 He is mighty (v 5)
2 Despises nobody
3 Is mighty in strength and wisdom
4 Preserves not the life of the wicked
5 Gives right to the poor (v 6)
6 Does not withdraw His eyes from the righteous (v 7)
7 Establishes the righteous forever
8 Exalts them
9 If they sin and are punished, reminds them of their sins for which they have been punished (v 9)
10 Opens their ear to discipline (v 10)
11 Commands them to turn from sin
12 If they obey and serve God, He causes them to spend their days in prosperity and pleasure (v 11)
13 If they do not obey, He causes them to perish by the sword; and they die without knowledge (v 12)
14 He heaps up wrath against hypocrites
15 Binds them (v 13)
16 Cuts them off in their youth (v 14)
17 Delivers the poor in affliction
18 Opens their ears in oppression (v 15)

g 16fold Application to Job:

1 If you had obeyed and served God (v 11-12), then He would have removed you out of the strait into a broad place (v 16)
2 You would have plenty of food for your table
3 But you have suffered the judgment of the wicked (v 17)
4 Judgment and justice take hold of you
5 God is angry at you, so beware lest He take you away with His stroke (v 18)
6 If He does then a great ransom cannot deliver you
7 He will not esteem your riches (v 19)
8 He will not esteem gold or forces of strength
9 You should not desire the night, when people are cut off (v 20)
10 Take heed, regard not iniquity (v 21)
11 You have chosen to complain instead of bearing your trials patiently
12 God exalts by His power and none can teach Him how to deal with men (v 22)
13 You cannot prescribe for Him what to do (v 23)
14 You cannot charge Him with sin
15 Remember to magnify His work which all men can see clearly (v 24)
16 Even you can see it in His dealings with you (v 25)

h Question 234. Next, v 22.

*a You have chosen to complain and accuse the Almighty rather than submit patiently to His chastisement (v 21). The idea is that, according to Elihu, Job chose iniquity rather than affliction—like a man preferring a life of crime to one of hard work with its suffering and adversities. See ***10 False Accusations by Elihu Against Job***, p. 904.

*b Questions 235-238. Next, 37:15.

✡ ✡ ✡

who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold *it* afar off.

D. Thirty-four great works of God

26 Behold, God *is* great, and we [d]know *him* not, neither can the [e]number of his years be searched out.

27 For [f]he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the [g]noise of his tabernacle?

30 Behold, he [h]spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them [i]judgeth he the people; he [j]giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

473
CHAPTER 37

1 At this also my [k]heart trembleth, and is moved out of his place.

2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.

7 He [l]sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

wind: and [n]cold out of the north.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, whether for correction, or for his land, or for mercy.

E. Job advised to consider the power and works of God and not presume to be wiser than God

14 [a]Hearken unto this, O Job: stand still, and consider the wondrous works of God.

15 [b]Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings [*c]of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?

19 Teach us what we shall say unto him; [*d]*for* we cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair weather cometh out of the north: with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

474
CHAPTER 38

VII. Jehovah and Job
1. Jehovah's first discourse
(1) Jehovah's demands

■ 1 [*e]Then the LORD answered Job out of

---

c These two questions were directed to Job whom Elihu accused of seeking to tell God what to do and charging Him with committing wrong by afflicting him (v 23-24). Elihu thought that Job had complained too much about the government of God and His dealings with man. Job was guilty of maintaining he was being afflicted by Jehovah without cause (9:17); he had also complained about God not giving him a trial so that he could plead his own case before Him (23:1-10).

d Elihu was a poor spokesman for God if he did not know Him (v 26). However, it may be that he referred to the infinite power and works of God which he did not know. In this others are like him, for no man knows God in all fullness.

cannot be known, for He has existed from all eternity and will continue to exist throughout all eternity in the future (Ps. 90:2).

f See ***34 Great Works of God***, p. 904.

g Referring to thunders in the clouds.

h Referring to lightnings and even the sun above the clouds (v 30).

i God uses lightnings, storms, and various other weather conditions to correct man.

j The earth produces abundantly through the elements of the heavens (v 31).

k The hearts of men are moved with fear through the raging elements and when rain is withheld from the earth (v 1).

l The idea in these verses is that both men and beasts have their activities curbed by the snows, storms, and ice conditions on earth (v 6-8).

m Whirlwinds are mentioned several times as coming from the south (v 9; Isa. 21:1; Zech. 9:14), and once as from the north (Ez. 1:4).

n Cold out of the north is natural and God-produced. It is said that the lowest ever recorded in the Antarctic was -100°F. In modern times we have man-made cold also. Chemical companies have produced temperatures down to -450°F, and startling things can be accomplished at this unearthly cold temperature: many types of living tissue can be preserved; certain metals become perfect conductors of electricity; and air is turned to liquid. Oxygen, nitrogen, and other atmospheric gases in their pure form are produced on a big scale to meet the demand of industry.

a See ***18 Admonitions of Elihu to Job***, p. 904.

b Questions 239-243. Next, 38:2.

*c Do you know how the clouds are suspended in the air with so much heavy water in them? This is a mystery, but having faith in God we know that He holds them up by His own power in the same way that He hangs the earth and all planets on nothing. They are held up and revolve by definite laws executed by God, and they never vary unless God causes them to do so.

*d Job had repeatedly professed a desire to bring his case personally before God to argue the matter in His presence. He was confident that if he could do this he would be justified in his contentions of innocence (13:3, 18:22). Here Elihu sought to show Job that if he had a true concept of God he would know that he would be so overawed by the Divine Presence that he would not know what to speak (v 19-24).

*e Then—after Elihu had ended his long discourse against Job, the Lord came upon the scene and answered Job out of a whirlwind (38:1–40:2)

✡ ✡ ✡

2 [*f]Who *is* this that [*g]darkeneth counsel by words without knowledge?

● 3 [*h]Gird up now thy loins like a man; [*i]for I will demand of thee, and answer thou me.

(2) Thirty-six questions about the inanimate creation

4 [*j]Where wast thou when [k]I laid the foundations of the earth? declare, if thou hast understanding.

5 [l]Who hath laid the measures thereof, if thou knowest? [m]or who hath stretched the line upon it?

6 Whereupon are the [n]foundations thereof fastened? or who laid the corner stone thereof;

7 When [o]the morning stars sang together, and all [p]the sons of God shouted for joy?

8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed *place*, and set bars and doors,

11 And said, [a]Hitherto [b]shalt thou come, but no further: and here shall thy proud waves be stayed?

since thy days; *and* caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 [d]It is turned as clay *to* the seal; and they stand as a garment.

15 And [e]from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into [f]the springs of the sea? or hast thou walked in the search of the depth?

17 Have the [g]gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived [h]the breadth of the earth? declare if thou knowest it all.

19 Where *is* [i]the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof,

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the treasures of the [j]snow? or hast thou seen the treasures of

---

*g These were the first of 184 questions which God asked Job (chs. 38-42). He first accused Job of darkening counsel by words without knowledge; that is, instead of explaining the reason for the divine dealings and vindicating God, Job had made many false accusations against Him and His government. Job had indulged in murmuring and complaining against God and lived in bitter feelings against Him; he had confused the issue with his feelings instead of keeping clear of false statements about Him. Job had not given the true facts about God any more than his friends had. One of the greatest lessons we get from this book is that we should always clear God of fault and take blame on ourselves instead, for there is no fault with Him in any of His dealings.

*h This was an allusion to the loose-flowing robes which were the mode of dress in ancient times. They were fastened with girdles or sashes when men ran, labored, or fought. The idea was that he should make himself strong and prepared for what he was about to hear from God which would explain the many facts of nature—things which occur constantly in the universe (v 3).

*i The whole passage may be considered ironical. Job had undertaken to tell what he knew about the government of God, and He challenged him here to demonstrate his calling to such an office as expositor. Such a wise man should be able to expound the acts, works, and purposes of the Almighty in creation which could be seen. If he could not expound that which was seen how could he expound those things not seen? (38:3–39:30)

*j See ***35 Questions About Inanimate Creation***, p. 904.

k God laid the foundations of the earth (v 4). It was the work of a Person and not the development of an evolving, self-existent molecule or any number of molecules. Job was asked to tell how the earth was formed under God's hand, if he had understanding. If he could not do this he was a poor critic of God's government.

l See ***Example of Infinite Perfection***, p. 904.

m The expression here gives the idea of a carpenter using a line to lay out his work. The earth is represented as a building, the plan of which was laid out beforehand; it was then made according to the plan. The earth is therefore not the work of chance or fate; it was constructed according to certain specifications, and the method used proves infinite and personal skill.

n This simply means that the Creator formed the earth on a solid and eternal basis. It is not the idea of the earth resting on a solid foundation like a building, but being suspended and rotating in space fully governed by the law of gravitation. If Job did not know these things how could he be qualified to criticize God and His government?

o The morning stars are the infinite suns out in space which are suns to other planets like our sun is to our earth and its related planets. This passage proves that the whole of the heavens was created before the earth itself or these stars could not have been singing when God laid the foundations of the earth (v 7). That the material creations do sing and speak their own languages is plainly stated in Ps. 19 and many other scriptures. In fact, all creations have some means of communication with one another and with God and man. This will be more in evidence after the curse is removed from all creation (Rom. 8:21-24; Rev. 22:3).

p These were angels (v 7; 1:6; 2:1; Gen. 6:1-4, notes).

a The bounds which God has set truly do stop the proud waves of the oceans. They advance as if nothing could stop them, but when they come to God's bounds they are broken and stopped in a moment as if by the commanding voice of God (v 10-11; Ps. 104:1-10).

b Questions 251-275. Next, v 35.

c God has fixed days and nights to continue eternally; they are ruled by the sun, moon, and stars (v 12-13; Gen. 1:14-19; 8:22).

d The earth is stamped by the seal of the morning like an image in clay is made with a seal (v 14).

e The light is kept from the wicked and their high arm (strength) shall be crushed (v 15).

f This refers to the springs and fountains in the depths of the sea, or the constant supply of water in the oceans, including the rivers and streams that flow from all parts of the earth into them (v 16).

g This reveals openings and doors to hell and death (v 17; Rev. 1:18; 9:1; 20:1).

h In Job's day the exact measurements of the earth were not known; today we understand the diameter is about 8,000 miles and the circumference 25,000.

i This refers to the rising and setting of the sun, or to day and night being fixed as if they dwelled in certain places and came forth regularly from their dwelling (v 19-20; Ps. 19).

j Snow and hail are formed in the clouds when they are at an elevation where the temperature is below 32°F. Particles of moisture congeal and fall to the earth, or the flakes of snow melt and fall as rain. Hailstones, being greater in size and falling more rapidly, often reach the earth in warm weather when the temperature is much higher than 32°F. Thus we sometimes have hailstorms in summer.

✡ ✡ ✡

23 Which [k]I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 [l]To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

27 [m]To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the [n]ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of [o]Pleiades, or loose the bands of Orion?

32 Canst thou bring forth [p]Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the [q]ordinances of heaven? canst thou set the [r]dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 [a]Canst thou send lightnings, that they may go, and say unto thee, Here we *are?*

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

(3) Twenty-three questions about the animate creation

39 [b]Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

475 CHAPTER 39

1 Knowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?

fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 [c]Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will the [d]unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 [e]Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 [*a]Hast thou given the [*b]horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

der the direction of God. Several times He has used hail to destroy His enemies (Ex. 9:22-26; Josh. 10:11; Ps. 18:12-13; 78:47-48; 105:32). In the future hail will fall again as a part of judgment (Rev. 8:7; 11:19; 16:21; Ez. 38:22).

l God made clouds to be filled with rain that would be poured out upon the earth. It rained in Lucifer's kingdom long before the creation of man (Isa. 14:12-14), and from the time of Adam until now. On day 2 of the re-creation God restored the clouds to their work of giving rain (Gen. 1:6-8). It is therefore erroneous to say that it did not rain before the flood of Noah. See notes, Gen. 2:5-6.

m This states the main purpose of rain; there never was a time on earth when it was not needed and there never will be such a time (v 26-30).

n See note n, 37:9.

o See 9:9, notes.

p Mazzaroth, the 12 signs of the zodiac. Mentioned only here in Scripture.

q The laws by which all the heavenly bodies continue in constant and eternal motion around one another as they race through the heavens (v 33).

r The dominion of the heaven over earth.

a Questions 276-297. Next, 39:19.

b 23 Questions About Animate Creation:
1 Hunting prey for lions (v 39-40)
2 Filling the appetite of young lions
3 Providing food for ravens (v 41)
4 When wild goats increase (v 1)
5 The hinds calve
6 Months animals produce young (v 2)
7 The time when they travail
8 Sending wild asses out free (v 5)
9 Loosing bands of wild asses
10 Taming a unicorn (v 9)
11 Training a unicorn to work (v 10)
12 Using the unicorn to harrow
13 Trusting the strength of unicorns (v 11)
14 Winning confidence of unicorns
15 Trusting unicorns to harvest the crops and bring to the barn (v 12)
16 Giving wings to peacocks (v13)
17 Giving wings and feathers to the ostrich (v 13)
18 Giving strength to a horse (v 19)
19 Clothing his neck with thunder
20 Making him afraid (v 20)
21 Flying of the hawk (v 26)
22 Mounting up of eagle (v 27)
23 Instructing the Almighty (40:2)

c Several self-explanatory traits of wild asses are listed here (v 6-8).

d In v 9-12 we have the unicorn dealt with. See note c, Num. 24:8.

e Here we have some self-explanatory facts about the ostrich (v 14-18).

*a Questions 298-302. Next, 40:2.

*b In these verses we have some self-explanatory traits of the horse (v 19-25).

✡ ✡ ✡

stretch her wings toward the south?

27 Doth the eagle mount up at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also [d]suck up blood: and where the slain *are*, there *is* she.

476 CHAPTER 40

■ 1 [e]Moreover the LORD answered Job, and said,

2 [f]Shall he that [g]contendeth with the Almighty instruct *him?* he that reproveth God, let him answer it.

(4) Job's reply to Jehovah

3 ¶ [h]Then Job answered the LORD, and said,

4 Behold, [i]I am vile; [j]what shall I answer thee? I will lay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

2. Jehovah's second discourse

(1) Four questions about Job

■ 6 ¶ [k]Then answered the LORD unto Job out of the whirlwind, and said,

demand of thee, and declare thou unto me.

8 [m]Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

(2) Eightfold challenge to Job

● 10 [n]Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

● 12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

● 13 Hide them in the dust together; *and* bind their faces in secret.

14 [a]Then will I also confess unto thee that thine own right hand can save thee.

(3) Sixteenfold description of the behemoth

15 ¶ Behold now [b]behemoth, which [c]I made with thee; [d]he eateth grass as an ox.

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: he

---

and eagle. Certain traits about the eagle in particular were mentioned (v 26-30).

d See Ez. 39:17-20; Mt. 24:28; Lk. 17:34-37; Rev. 19:17-21.

e This indicates that God paused a moment and then continued answering Job (v 1).

f Questions 303-308. Next, 41:1.

g 6 Great Sins of Job:
  1 He contended with the Almighty to instruct Him (40:2)
  2 Reproved God (40:2)
  3 Disannulled God's judgment (40:8)
  4 Condemned God to make himself appear righteous (40:8)
  5 Hid counsel without knowledge (42:3)
  6 Uttered what he did not understand (42:3)

h Then—after Jehovah had asked him 60 questions about the animate and inanimate creations, Job answered; but he was not as bold and self-confident about being justified if he could talk to God in person, as he had bragged about in his discourses (v 3-5).

i Compare this brief answer and the attitude of Job here (v 4-5) with his bragging of 23:1-8. He said then that he would fill his mouth with arguments if God would only come to him and give him a fair trial. But what did he do? He had nothing to say except that he was vile and did not know what answer to give God.

j The first of only 2 questions Job asked during the whole trial in God's presence. There were 186 questions and God asked 184 of them; it was like a courtroom cross-examination. Where were all the arguments Job said he would give should he ever have the opportunity to see God and talk to Him (23:3-5)? Now, all he wanted to do was lay his hand upon his mouth (v 4). In this first barrage of questions from Jehovah, Job was brought to complete silence and acknowledgment of his vileness (v 4-5). After the second barrage Job was brought to complete repentance (42:1-6).

k Then—after Job had answered Jehovah briefly and made his confession of vileness, God continued by asking 25 more questions (40:6–41:34).

l 13 Commands of God to Job:
  1 Gird up your loins now like a man: for I will demand of you, and answer Me (38:3)
  2 He that reproves God, let him answer it (40:2)
  3 Gird up your loins like a man: I will demand of you, and declare unto Me (40:7)
  4 Deck yourself with majesty and excellency (40:10)
  5 Array yourself with glory and beauty (40:10)
  6 Cast abroad the rage of your wrath: and behold every one that is proud and abase him (40:11)
  7 Look on everyone that is proud, and bring him low (40:12)
  8 Tread down the wicked in their place (40:12)
  9 Hide them in the dust together (40:13)
  10 Bind their faces in secret (40:13)
  11 Behold now behemoth (40:15)
  12 Behold, he drinketh up a river (40:23)
  13 Behold, the hope of him is in vain (41:9)

m God's 4 Questions to Job (v 8-9):
  1 About disannulling the judgment of God
  2 Condemning the Almighty so that he might be righteous
  3 Having an arm (power) like God
  4 Being able to thunder with a voice like God

n 8fold Challenge of God to Job:
  1 Deck yourself with majesty and excellency (v 10)
  2 Array yourself with glory and beauty
  3 Cast abroad the rage of your wrath(v11)
  4 Abase all that are proud
  5 Look on all the proud and bring them low (v 12)
  6 Tread down the wicked in their place
  7 Hide them in the dust together (v 13)
  8 Bind their faces in secret

a Then—(when you can do all these things—the 8 of v 10-13) I will also confess that you can save yourself by your own power (v 14).

b It is not definite what animal is referred to here. A study of this passage by critics and naturalists has brought the conclusion that either the elephant or hippopotamus is meant; but there are some remaining difficulties, for parts of the description do not fit either animal. It could be that an animal now extinct is referred to. We do know that beasts of tremendous size have roamed the earth in ages past, especially in the prehistoric times. Actual bones have been found to indicate a beast 25 ft. high and 60 ft. long. The bones of the toes of such an animal are about 3 ft. long and one tooth weighs 4 lbs. 8 ozs. The fact that behemoth was chief of the ways of God (v 19) suggests that he was something more than an elephant or a hippopotamus.

c Whatever the animal was, it was made when Adam was, according to this statement to Job. God said, "which I made with thee, " meaning He made behemoth when He created man (v 15).

d See ***16fold Description of Behemoth***, p. 904.

✡ ✡ ✡

unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.

477 CHAPTER 41

(4) Twenty questions about leviathan (serpent or dragon, Job 41:34; Isa. 27:1; Rev. 12:1-17; 13:1-4; 16:13; 20:2)

1 [e]Canst thou draw out [f]leviathan with an hook? or his tongue with a cord *which* thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven [g]is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 [a]Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

(5) Fifty-sixfold description of leviathan

gether *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones *are* under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high *things:* [c]he *is* a king over all the children of pride.

478 CHAPTER 42

(6) Job's reply to Jehovah

1 [d]Then Job answered the LORD, and said,

2 [*e]I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

3 [*f]Who *is* he that hideth counsel

---

e Questions 309-325. Next, v 13.

f 20 Questions About Leviathan:
1 Catching him with a hook (v 1)
2 Catching him by his tongue
3 Catching him by the nose (v 2)
4 Boring his jaw with a thorn
5 Making supplications to man (v 3)
6 Speaking soft words to man
7 Making a covenant with man (v 4)
8 Taking him as a servant
10 Binding him for the maidens
11 Making a banquet of him (v 6)
12 Dividing him among merchants
13 Filling his skin with barbed irons (v 7)
14 Filling his head with fish spears
15 Being afraid of him (v 9)
16 No man able to stand before him (v 10)
17 Repaying him (v 11)
18 Discovering his garment (v 13)
19 Bridling him
20 Opening his jaws (v 14)

g All things under the whole heaven belong to God and He knows the parts, power, and proportions of leviathan (v 11-12).

a Questions 326-328. Next, 42:3.

b See ***56fold Description of Leviathan***, p. 896.

c This is no doubt a symbol of Satan as a great dragon, the enemy of both God and man. Certain statements in this description could refer only to a supernatural being, as in Isa. 27:1; Rev. 12. Here in v 34 he is called the king over all the children of pride. The Berkeley and Young versions read, "he is king over all the sons of pride"; Moffatt reads, "the monarch of proud creatures." Thus leviathan could be none other than Satan, the spirit that now works in all sons of disobedience and pride (Eph. 2:1-3). The word pride is not used of beasts in all the book of Job. Cp. 9:13; 26:12; 40:11-12 where the word proud is used of men. Outside the book of Job pride is used 45 times and always of men; proud is used 42 times of men. Not once are these used of animals. In Job pride is used only of men (33:17; 35:12) and leviathan (v 15); so the children of pride of v 34 must refer to men. To interpret this verse as meaning that leviathan is king over all the animals is out of harmony with truth. If he is king over all the sons of the proud human race, then beyond doubt he is Satan.

d Then—after the second barrage of questions by Jehovah, Job answered again; by now his vileness had become something to be abhorred (v 1-6).

*e 10fold Answer of Job to Jehovah:
1 I know You can do everything (v 2)
2 No thought can be withheld from You
3 I have hid counsel without knowledge (v 3)
4 I uttered what I did not understand
5 I uttered things too wonderful for me, which I did not know
6 Hear what I have to say (v 4)
7 I want an answer from You
8 I have heard of You by the ear (v 5)
9 Now I see You
10 I abhor myself, and repent in dust and ashes (v 6)

*f Question 329. Last question in book of Job.

✡ ✡ ✡

that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *myself*, and repent in dust and ashes.

VIII. Jehovah and Job's three friends

■ 7 ¶ And it was *so*, that [a]after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

● 8 Therefore [b]take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, [c]like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

IX. Jehovah, Satan, and Job (cp. Job 1:6-22; 2:1-8): "the end of the Lord" (Jas. 5:10-11)

Job, when he prayed for his friends: also the LORD gave Job [e]twice as much as he had before.

11 [f]Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: [g]and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the LORD blessed the latter end of Job more than his beginning: [h]for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 [i]He had also seven sons and [j]three daughters.

X. The conclusion of Job

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

15 And in all the land were no women found *so* [k]fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job [l]an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, [m]*being* old and full of days.

---

the person of God he was now being enlightened, for in v 5 he declared he had heard of Him "by the hearing of the ear: but now mine eye seeth thee." God made a visible appearance to him and Job was able to see His bodily shape. That God is a literal person with bodily parts is proved many times in Scripture. See ***Anthropomorphism***, p. 896.

a When God was through with answering Job, He addressed the 3 friends, completely ignoring Elihu for reasons not explained. God told them that they had not spoken of Him the things that were right, as His servant Job had done (v 7). Although He had rebuked Job for contending with Him, reproving Him (40:2), disannulling His judgment and condemning Him (40:8), God called Job His servant and acknowledged that, in comparison with these 3 friends, he had spoken right things.

b God commanded the 3 friends to go to Job with 7 bullocks (value: $2,275 at $325 each), and 7 rams (value: $140 at $20 each) and offer them for themselves (not for Job) as a burnt sacrifice. Job would pray for them and be accepted, for God said, "him will I accept" (v 8). God threatened to deal with these friends according to their folly which He explained a second time as speaking wrong things about Him (v 7-8).

c God knew that whatever Job had said (which might be questioned) was under great pain, suffering and satanic pressure—things in heated debates which he would not have uttered under normal circumstances. He knew also that the 3 friends had spoken through satanic pressure and fallacy, not understanding at all about the cause of Job's troubles. He considered what Job had said as the thing which is right when it was compared to what the others had said (v 7-8).

d This means that God healed Job, and restored all that he had possessed before the trial (v 10).

e Job's Restored Wealth:

14,000 sheep @ $20	$ 280,000
6,000 camels @ $100	600,000
2,000 oxen @ $325	650,000
1,000 asses @ $50	50,000
Total est. value	$ 1,580,000

Cp. note g, 1:3 for his former wealth.

f Then—when the test was over, his body healed and Satan completely defeated, all his brothers, sisters, and former acquaintances came back to him and partook again of Job's hospitality (v 11).

g 3 Blessings Through His Friends:
1 Bemoaned him (v 11)
2 Comforted him
3 Gave him a piece of money and an earring each.

In some parts of the East it was customary for friends and relatives to visit a man in trouble at an appointed time to bring presents which would reimburse him somewhat for what he might have lost through calamity. After a feast the guests would express their wishes for future prosperity, leave their gifts and depart.

h See note e, above.

i In due time he had children again, which numbered the same as those he lost in the cyclone of 1:19 (v 13).

j 3 Beautiful Daughters of Job:
1 Jemima, resembling a clear day; fair as the day; a dove (v 14)
2 Kezia, Cassia, or Cinnamon—after one of the most valuable and fragrant spices of antiquity
3 Keren-happuch, horn of the eye paint, referring to a vessel made of horn wherein oriental women kept the paint used about their eyes to make them appear large and beautiful

k Beautiful and attractive.

l If Job lived 70 years before his trial (as some scholars judge) and 140 afterward, he was 210 years old when he died.

m Being satisfied with his life and the number of his days. The Septuagint adds to v 17 the following: "And it is written that he shall rise again with those whom the Lord raises up."

Thus ended the life of the prophet Job who has been named in history as one of the most patient and godly men of all ages. The only failure recorded of him was during his severe trial in the months of his extreme sufferings with sore boils over his entire body. The N.T. not only confirms the facts of Job's life and trial, but also of his being an example of all Christians in suffering patiently though being tried under an attack from Satan (Jas. 5:10-11).

Judging from this and the time of the birth of Jacob's sons (see ***4 Proofs Jacob Took His Wives Immediately***, p. 99), we suppose that Job died about 15 years before the exodus from Egypt. This is based upon the supposition that Issachar was born to Jacob when he was about 90 years old, and Job was born to Issachar when he was about 20. Job was around 70 when he experienced his trial, and he lived 140 years after that (Job 42:16). We can say that the time of the events of his testing period was about 1845 B.C.; and if the book was written during the last 140 years of Job's life, the date of writing was probably 1843-1703 B.C. The events took place in the land of Uz (note b, 1:1).

It is certain that Job lived before the giving of the law, for there are no references to Jewish rites, manners, customs, religious ceremonies, priesthood, festivals, feasts, sabbaths or anything else commanded in the law of Moses. The references to religion and God in the book make it clear that Job's religion and concept of God were the same as that which prevailed in the days of Abraham, Isaac, Jacob, and Israel before the giving of the law (1:5; 42:8). Job was the one who offered sacrifices as the head of his own family and in behalf of the children, as Noah (Gen. 8:20), Abraham, and the other pre-law patriarchs did (Gen. 12:1-13; 15:9-11).

The theory that Job was not a real person and that the book is simply an allegory with all events, persons, and other details being figurative ideas, is unscriptural. The fact of his existence is stated in Gen. 46:13; Ez. 14:14, 20; and Jas. 5:11, as well as in the book itself. The first two chapters and the last ones are in such simple narrative form that they remove any doubt regarding the historical facts they relate. The remaining chapters are poetic but in none are we led to believe that the characters and their words are figurative and the events untrue. God and various Bible writers refer to the people as real persons; the names of Job's friends and their particular parts of the country are mentioned; the Chaldeans and Sabeans are also referred to. As to the meetings between God and Satan, these can be taken as literally as the meetings of men reported in the book. By revelation, God no doubt showed the author the facts of such conversations in heaven, so that he could write them for our enlightenment. As to the various speeches given in poetic form, in heated arguments, one immediately after the other, such was possible with oriental people of great intelligence: they were trained to speak this way in daily conversation. Furthermore, we must recognize that supernatural powers could have inspired them in their reasonings.

Author: It is impossible to prove fully who the author of Job really was, but there are certain facts that make it seem that the main part of the book was written by one person, before the giving of the law of Moses. It could be that Job was the author of all but the last verses giving the record of his end; or, it could be that the book was the work of two men—possibly Job and Moses. In either or both cases the book could have been produced during the 40 years Moses was in the desert.

Proof of authorship: There is no definite proof regarding who wrote the book, but there are some outstanding facts that would indicate the possibility of a certain author or authors:

1 Whoever wrote it had to receive a special revelation from God concerning the scenes and conversations in heaven of chs. 1-2.
2 The author was especially inspired by the Holy Spirit (2 Tim. 3:16; 2 Pet. 1:21) to record the events and conversations between Job and his friends; or, if someone besides Job, he had records of all that was said in the various speeches, from a person who may have been present to listen.
3 The book was no doubt written by an Israelite like all the other books of the Old Testament, for through Israel came the revelation of God (Rom. 3:2)
4 It was written before the law of Moses, for there is not the slightest reference to the law or any of its institutions.
5 Job lived 140 years after the experience of calamities (Job 42:16), which would bring him into the period of the life of Moses.
6 The art of making books was known at this time, as proved within the book itself (19:23-24; 31:35). See note g, Ex. 17:14.
7 Job's 140 years of leisure after his trial provided him with more than enough time to work on a record of his experiences, even leaving out the idea of divine influence and help in recording the many details of the conversations. How much more could we conceive of Job or Moses writing the book by divine inspiration!
8 Moses received a revelation concerning the creation and many other things which form a part of his writings; so, if this book was not written by Job, then it could have been written by Moses, in part or in its entirety.
9 No doubt Job and Moses lived at the same time in the vast wilderness section of the country from Arabia-Petra to the Persian Gulf (note b, 1:1). For 40 years Moses was in this part of the world herding the flocks of Jethro, priest of Midian; these men could have spent much time together. The book could have been produced by either one of them or by both men together, before Moses went back to Egypt. This much is certain: Moses accepted the book as part of the divine revelation of God entrusted to the Hebrew people, and thus transmitted it to future generations.
10 The style of the poetry does not seem to be that of Moses, but that in itself would not exclude him as having written part of the book, at least the last part—the history recording the end of Job's life.
11 Tradition says that the book was written by Moses; and this could well have been the case through inspiration. He could have also been given a record of the poetical section (3:1–42:6), and could have added the historical parts of the beginning and the end. We can at least say that regardless of who wrote the book it is definitely inspired by God.

Theme: There are so many wonderful lessons in the book of Job that it is almost impossible to single out one particular theme, other than to say that is a treatise on human sufferings and the effects upon the sufferer and his friends, and reasoning about why these things happen even to the godly of the earth. It also makes it clear what part Satan and God have to do with human suffering.

Purpose: The main purpose is to give light concerning human sufferings through calamities and sicknesses, record the reasonings of ordinary men concerning these experiences, identify Satan as the author of such misery, teach patience (Jas. 5:10), and reveal God as the Deliverer of His people when He is called upon to help in time of need.

Statistics: 18th book of the Bible; 42 chapters; 1,070 verses; 10,102 words; 1,066 verses of history; 1 verse of fulfilled prophecy; 3 verses of unfulfilled prophecy; 329 questions; 13 commands; no promises; 4 predictions; 10 messages from God (1:7, 8, 12; 2:2, 3, 6; 38:1; 40:1, 6; 42:7). It can be seen by this that there is very little prophecy in the book of Job, as well as only a few messages from God. The reason is easy to understand. The book is one of many charges and counter-charges between men who did their reasoning without consulting God on any matter whatsoever.

1 Cannot be taken with a hook like a fish (v 1)
2 Tongue cannot be snared with a rope
3 Nose cannot be hooked (v 2)
4 Jaws cannot be bored through with a thorn (ring)
5 Does not beg for his life (v 3)
6 Cannot be made a servant of man (v 4)
7 Cannot be tamed (v 5)
8 Is not edible (v 6)
9 Cannot be divided and sold
10 Skin cannot be filled with barbed irons in taking him (v 7)
11 His head cannot be filled with fish spears in capturing him. Fish spears were slender rods 10 to 12 ft. long and feathered on one end like an arrow, having 2 sharp points on the other, about 2 ft. in length, on which fish were impaled
12 In seeking to take him, all that a man can do is to fight him and no more (v 8)
13 The hope of taking him in battle is vain (v 9)
14 Men give up in any fight with him when they see him
15 No man is so fierce that he can stir him up any more than he can stand against God—and who will dare fight with God (v 10-11)?
16 God alone is not confounded by his parts (limbs), power, and frame (v 12)
17 No man can discover the face of his garment or his skin (v 13)
18 No man can bridle him
19 No man can open his jaws (v 14)
20 His scales are his pride (v 15)
21 His scales are shut up together as with a close seal
22 One scale is so near another that no air can come between them (v 16)
23 The scales are joined one to another (v 17)
24 They stick together
25 They cannot be separated
26 Light shoots out of his nostrils when he sneezes (v18)
27 His eyes look like two suns that come up in the morning
28 Burning torches shoot out of his mouth when it is open (v 19)
29 Sparks of fire leap out when his mouth is open
30 Smoke goes out of his nostrils when he breathes, as out of a boiling pot
31 His breath kindles the coals of his mouth into flames of fire (v 21)
32 His neck is exceedingly strong (v 22)
33 Sorrow (terror) is turned into joy (dances) before him
34 His flesh is not flabby and soft, but solid and firm (v23)
35 His flesh cannot be moved
36 His heart is as firm as a hard millstone (v 24)
37 The mighty are afraid when he raises himself up to attack (v 25)
38 By reason of breakings (destruction wrought by him) the mighty purify themselves (miss the mark and flee in terror)
39 The sword (harpoon) that is put into him cannot hold (penetrate his hard skin, v 26)
40 The spear, dart, and other weapons have no effect on him
41 He esteems iron as weak straw (v 27)
42 He esteems brass as rotten wood
43 Arrows have no effect on him (v 28)
44 Slingstones fall off him like stubble (v 28)
45 Darts are also counted as stubble by him (v 29)
46 He laughs at the spear
47 He walks and lies on sharp stones which have no effect on him (v 30)
48 Sharp pointed stones are as soft to him as clay
49 Wherever he goes he makes the water to boil like a pot (v 31)
50 He stirs the sea up into a foam like a pot of ointment
51 He makes a foamy path in the water after him (v32)
52 He makes the deep to appear hoary and foamy
53 There is nothing like him on earth (v 33)
54 He is without fear
30 He is king over all the children of pride

Anthropomorphism (42:3)

Anthropomorphism is the ascription of human bodily parts, attributes, and passions to God, and taking the substantiating statements of Scripture to be literal and not figurative. In support of such teaching an appropriate question is: If God did not mean all He said about Himself in over 20,000 scriptures then why did He say such things? They certainly do not add to a true understanding of Him if the passages do not mean what they say. Furthermore, why would God, in hundreds of places, refer to Himself as having bodily parts, soul passions, and spirit faculties if He does not have them? Would it be necessary for Him to tell us He has such in order to reveal that He does not have them? Would He not be more likely to say in plain language that He does not have eyes, hands, mouth, ears, and other bodily members?

It is logical not to question the plain, simple statements of Scripture about God and His body; it is logical to understand them in the same literal way that we understand like statements about angels, men, and other beings. We have no Bible authority to do otherwise. Rom. 1:20 alone proves this.

The truth is that God has revealed Himself to be seen by the natural eyes of men repeatedly, and Bible writers have given a clear record concerning what He is like. The many personal descriptions of God's body and thousands of plain declarations regarding His soul passions and spirit attributes should not be denied or interpreted contrary to what is written; they should be believed in all simplicity. The constant rejection of revealed facts about God certainly will not give us a true understanding of Him. To acknowledge them as truth will not make God any less glorious, powerful, or great than He really is. God can be like man in bodily form and still be as magnificent as we have always thought Him to be. He can have a spirit-substance body and still be like man in size and shape; and He can have passions, feelings, desires, intelligence and willpower without being confined to man's limitation and sinfulness. Truly He is not only all that men, angels, and other beings are in this respect, but infinitely greater in everything; and man in reality is simply a miniature of God in attributes and powers. See ***God*** in Index; also ***44 Appearances of God***,p.92

He has appeared to many as a person—to Adam and Eve (Gen. 2:7, 19-25); Cain (Gen. 4:6, 9, 16); Abraham (Gen. 17:1-22; 18:1, 22; 19:1); Isaac (Gen. 26:2-4, 24); Jacob (Gen. 28:12-15; 32:24-32; 35:1); Moses (Ex. 3:1-4; 24:12-18; 33:9-11); Joshua (Josh. 5:13-15); Samuel (1 Sam. 3:10, 21); Elijah (1 Ki. 19:11-18); David (1 Chr. 21:16-17; 2 Chr. 3:1); Isaiah (Isa. 6); and others.

63 Facts About God

1 He is a person (Job 13:8; Heb. 1:3)
2 He has a spirit body (Dan. 7:9-14; 10:5-19; Isa. 6; Ez. 1; Rev. 4)
3 Shape (Jn. 5:37)
4 Form (Phil. 2:5-7)
5 Image and likeness (Gen. 1:26; 9:6; 1 Cor. 11:7; Jas. 3:9)
6 Back parts (Ex. 33:23)
7 Heart (Gen. 6:6; 8:21)
8 Hands (Ps. 102:25-26; Heb. 1:10)
9 Fingers (Ps. 8:3-6; Ex. 31:18)
10 Right hand (Rev. 5:1-7)
11 Mouth (Num. 12:8; Isa. 1:20)
12 Lips (Isa. 11:4; 30:27)
13 Tongue (Isa. 30:27)
14 Feet (Ex. 24:10; Ez. 1:27)
15 Eyes (Ps. 11:4; 18:24; 33:18)
16 Ears (Ps. 18:6; 34:15)
17 Head (Dan. 7:9)
18 Hair (Dan. 7:9)
19 Arms (Ps. 44:3; Jn. 12:38)
21 Voice (Ps. 29; Rev. 10:3-4)
22 Breath (Gen. 2:7)
23 Countenance (Ps. 11:7)
24 Soul (Mt. 12:18; Heb. 10:38)
25 Soul passions, as grief (Gen. 6:6)
26 Anger (1 Ki. 11:9)
27 Repentance (Gen. 6:6)
28 Jealousy (Ex. 20:5; 34:14)
29 Hate (Pr. 6:16)
30 Love (Jn. 3:16)
31 Pity (Ps. 103:13)
32 Fellowship (1 Jn. 1:1-7)
33 Pleasure and delight (Ps. 147:10)
34 Joy (Neh. 8:10; Gal. 5:22)
35 Peace (Gal. 5:22)
36 Longsuffering (Gal. 5:22)
37 Gentleness (Gal. 5:22)
38 Goodness (Gal. 5:22)
39 Faith (Gal. 5:22)
40 Meekness (Gal. 5:23)
41 Self-control (Gal. 5:23)
42 Spirit (Ps. 143:10; Isa. 30:1)
43 Spirit faculties, as mind (Rom. 11:34)
44 Intelligence (Gen. 1:26; Rom. 11:33)
45 Will (Rom. 8:27; 9:19)
46 Power (Eph. 1:19; 3:7, 20; Heb. 1:3)
47 Truth (Ps. 91:4)
48 Faith (Rom. 4:17; 12:3)
49 Hope (1 Cor. 13:13)
50 Righteousness (Ps. 45:4)
51 Faithfulness (1 Cor. 10:13)
52 Knowledge (Isa. 11:2)
53 Wisdom (1 Tim. 1:17)
54 Discernment (Heb. 4:12)
55 Immutability (Heb. 6:17)
56 He wears clothes (Dan. 7:9-14)
57 Eats food (Gen. 18:1-8; Ex. 24:11)
58 Rests (Gen. 2:1-4; Heb. 4:4)
59 Dwells in a city (Jn. 14:1-3)
60 Sits on a throne (Isa. 6; Dan. 7:9-11)
61 Walks (Gen. 3:8; 18:1-8, 22, 33)
62 Rides (Ps. 18:10; 68:17; Ez. 1)
63 Manifests other powers and bodily presence like other beings

4fold Character of Job (1:1)

1 Perfect. Heb. tam. Trans. perfect (Job 1:1, 8; 2:3; 8:20; 9:20-22; Ps. 37:37; 64:4); plain (Gen. 25:27); upright (Pr. 29:10); and undefiled (Song 5:2; 6:9). Tam is derived from tamam, to complete; make full; be entire; to finish. It denotes that in which there is no part lacking to complete the whole, as the complete parts of a watch or piece of machinery in which no wheel is wanting. Job was not only upright as a chief among his people, but pious toward God. He was not only kind to his family, but just to his neighbors, and benevolent to the poor. The word perfect used to describe him means utter simplicity, sincerity, being free from guile and evil intention toward anyone, having no part lacking in outward life, conduct, and religion. It does not mean sinless perfection or being without any tendencies to evil, for Job was a human with the usual traits and shortcomings that show up under pressure, as can be seen from a list of the ***2 Great Mistakes of Job***, p. 897.

2 Upright. Heb. yashar, to be straight. It is trans. upright (Job 1:1, 8; 2:3; 8:6; 17:8; 1 Sam. 29:6; 2 Chr. 29:34; Ps. 7:10; 11:2, 7; 25:8; 32:11; 33:1-4; 37:14, 37; Pr. 11:3); right (Ex. 15:26; Dt. 6:18; 12:8); righteous (Job 4:7; 23:7); meet (2 Ki. 10:3; Jer. 26:14); just (Pr. 29:10); straight (Jer. 31:9; Ez. 1:7, 23); convenient (Jer. 40:4-5); and equity (Mic. 3:9).

3 Feared God. Heb. yare, to revere; be afraid of; to have deep respect for (Job 1:1; Ex. 9:20; 1 Ki. 18:3; 2 Ki. 17:32-33, 41). True religion in Scripture is often represented as the fear of God (Pr. 1:7, 29; 2:5; 8:13; 14:26-27; Isa. 11:2; Acts 9:31).

4 Eschewed evil. Heb. sur, to turn off; decline; depart from; lay away; leave undone; be past; pluck away; put down; rebel against; remove; be sour against; withdraw (Job 1:1, 8; 2:3; cp. 1 Pet. 3:11).

1. The country to which Abraham sent his other sons away from Isaac (Gen. 25:6)
2. Mesopotamia (Gen. 24:10; 29:1)
3. The place men came from who cooperated with the Midianites and Amalekites (Judg. 6:3, 33; 7:12; 8:10)
4. The country where wise men came from (1 Ki. 4:30; Mt. 2:1)
5. The country of Job (1:3)
6. The lands of Media, Persia, Assyria, and Babylon (Isa. 2:6; 11:14; 41:2; 46:11; Jer. 49:28; Ez. 25:4, 10)
7. The countries east of the Roman empire that will fight against the future Antichrist (Dan. 11:44)

First Mention of Satan (1:6)

Here we have the first mention, historically speaking, of the arch enemy of God and man, by his name. Not even in Genesis is he mentioned by name—and the time of Job was early in history, for he was the son of Issachar who was the son of Jacob (Gen. 46:13). It is clear in Gen. 3 that there was an invisible enemy who caused the fall of man, but in the passage he is shown as using the serpent as a tool, in the same way that he used Peter (Mt. 16:23). In Job 41 he is symbolized by a great dragon. He is the evil spirit working in the children of disobedience throughout the ages (Eph. 2:1-3). Here he is named and spoken of as a real person and shown to be one having access to heaven with power to accuse the brethren and seek their destruction (Rev. 12:9-12). The word Satan means adversary. See note k, 1 Ki. 11:14 and ***The Doctrine of Satan***, p. 1050.

9 Facts in Each of Job's Tests (1:6)

1. Presentation of Satan (1:6; 2:1)
2. Jehovah's question (1:7; 2:2)
3. Satan's answer (1:7; 2:2)
4. Jehovah's testimony of Job (1:8; 2:3)
5. Satan's slander of Job (1:9-11; 2:4-5)
6. Limited permission of God (1:12; 2:6)
7. Satan's departure to test Job (1:12; 2:7)
8. Afflictions: Job's possessions (1:13-19); Job's person (2:7)
9. Effect upon Job: when he lost his wealth (1:20-22); when he lost his health (2:9–42:6)

21 Facts About Satan (1:7)

1. He is a person—with personal name, personal acts, and personal plans to oppose God in the earth (v 6-12; 2:1-8)
2. He has access to heaven (v 1; 2:1; Rev. 12:9-12)
3. He is the accuser of the brethren (v 9-11; 2:4-5; Rev. 12:10)
4. He goes from place to place (v 6-7; 2:1-2)
5. Associates with angels (v 6; 2:1)
6. Appears before God (v 6; 2:1)
7. Roams the earth (v 7; 2:2; 1 Pet. 5:8)
8. Carries on conversations with God (v 7-12; 2:2-6)
9. Singles out individuals hoping to destroy them (v 8, 12; 2:4-6)
10. Hates good men (v 8-12; 2:3-6)
11. Recognizes and envies the blessing of God upon others (v 10; 2:4-5)
12. Seeks to destroy fellowship between God and His children (v 10-11; 2:4-6)
13. Seeks to cause men to curse God and deny Him (v 11; 2:5)
14. Is limited by God in touching His children (v 12; 2:6)
15. Can destroy riches of men (v 12-19)
16. Destroys to the limit of his ability through the permission of God (v 12-19; 2:6-10)
17. Has many agents on earth who do his bidding (v 15, 17)
18. Can send fire from heaven (v 16)
19. Can control the elements and cause storms when God permits (v 18-19)
20. Is untiring in his efforts to destroy good men (2:1-8)
21. Is the propagator of sickness and disease in the bodies of men (2:7; Acts 10:38)

1. He arose (v 20)
2. Rent his mantle as a sign of sorrow. See ***Rending*** in Index
3. Shaved his head as a sign of mourning (Lev. 21:5; Jer. 7:29; 16:6; Mic. 1:16)
4. Fell down upon the ground in humility
5. Worshipped Jehovah who had provided all these things for him
6. Consecrated to leave the world as naked as he had come into it (v 21)
7. Acknowledged that God can give or take away
8. Blessed the name of Jehovah
9. Refused to sin (v 22)
10. Did not charge God foolishly

2 Great Mistakes of Job (1:21)

1. Claiming: the Lord has taken away (1:21)
2. Questioning: shall we not receive evil? (2:10)

Job was like many others who think that sickness, disease, calamity and other evils come from God, and Satan has nothing to do with them. Some declare that these are the heritage of believers, and those who go through them are in the perfect will of God. It is true that Christians experience tests of faith, persecutions, injustices, and trials of life, but they are not required to suffer sickness, disease, or poverty in order to be saved and in the will of God. The tests Joseph went through in Egypt (Gen. 39-41), Stephen suffered from the Jews (Acts 7), and Paul experienced—the beatings, buffetings, dangers, perils, slander, lies, distresses, hunger, nakedness, stonings, imprisonments, shipwrecks, and other things of 2 Cor. 11—were not the same kind as sickness, disease, and the curses of sin and rebellion which Christ died to free us from. Nevertheless, these also were caused by Satan and evil men—not by God. He was not responsible for the things which caused Joseph, Stephen and Paul to suffer—God helped them to go through the things heaped upon them by Satan and his agents. God can teach us lessons from any kind of trial, but He does not necessarily send trials in order to teach us such lessons. A father could use the experience of his son, should he break the law and suffer penalties in jail, as an occasion to teach certain lessons for the betterment of the son's future, but it would be a very ungodly father who would lead him into such troubles for the particular purpose of teaching those lessons which could be taught otherwise. Thus it is with us—we do not need to experience sickness, disease, poverty, and accidents in order to learn what we should know from God. We have been given examples in the Word to go by—Job, Asa, Hezekiah and many more. One can best glorify God by learning through these and becoming an example himself—one experiencing God's blessing by being kept from such troubles and sufferings. There are enough sinners and unbelievers giving us examples without Christians going through needless sufferings. See ***10 Facts*** p. 472 N.T. for kinds of suffering Christians may be called upon to endure for the sake of the gospel at the hands of Satan.

6 Things Christians Should Not Suffer:

1. With sin which Christ suffered to cleanse us from completely (Mt. 1:21; 26:28; 2 Cor. 5:17-21; Rom. 1:21-32; 1 Cor. 6:9-11; Gal. 5:5:19-21; 1 Pet. 4:15; 1 Jn. 1:7-9; 2:29; 3:8-10; 5:1-4, 18).
2. Sickness which Christ died to take away from men (Isa. 53, notes; Mt. 8:16-17; Jn. 10:10; Acts 10:38; Jas. 5:14-16; 1 Pet. 2:24). Even provision has been made to keep the Christian immune from sickness (Ps. 34:9-10; 91:1-12) as well as to give him power to heal others (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Lk. 24:49; Jn. 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12; Jas. 5:14-16). See ***Healing*** in Index.
3. Failure in business or poverty (Ps. 1:3-4; 23:1-6; 34:9-10; 37:1-8; 84:11; and scriptures under point 2, above).
4. Bad habits (Rom. 6:14-23; 8:1-13; 1 Cor. 6:9-11; 2
18).
5. Lack of spiritual power (Mt. 17:20; Mk. 9:23; 16:15-20; Lk. 24:49; Jn. 14:12-15; Acts 1:4-8; 2:38-39; 1 Cor. 12).
6. Failure in prayer (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 1:6; Jas. 1:5-8; 1 Jn. 3:21-24; 5:14-16).

It is not the will of God for us to suffer any of the above named things. In the Word of God provision has been made through the exceeding great and precious promises to give us all things which pertain to life and godliness (2 Cor. 1:20; 2 Pet. 1:3-4). To use Job as an excuse for unbelief is unwise, for he was a man without the gospel promises and a full revelation regarding the benefits of the entire truth. Furthermore it is uncalled for to stumble over Paul's thorn in the flesh, which has nothing to do with sickness (2 Cor. 12:7, notes). When the inspired writer used Job as an example it was not to picture him as a weak, helpless, powerless, unbelieving, rebellious person, ignorant about appropriating the benefits of the gospel; it was to encourage Christians to believe in God for the healing promised in that same N.T. chapter. He cited Job as an example who became healed, not one who died of sickness and disease (Jas. 5:14-18). In the end, God healed and blessed Job materially beyond anything he had experienced before his trial, and such is the plan of God for all men, not only Job. It is clear from Scripture that Job's trouble was of Satan, and not of God (1:6-19; 2:1-7). The Lord was the deliverer of Job (42:1-10); and if He delivered Job from Himself, He was fighting against Himself. This we know could not be. Christ came to heal all that were oppressed by the devil, not oppressed by God (Mt. 8:17; Lk. 13:16; Jn. 10:10; Acts 10:38; 1 Pet. 2:24). To follow truth we should cease blaming God for sickness, pain, poverty, and calamity, and count them as curses or enemies of both God and man, then cooperate with God and look to Him for deliverance and immunity from such.

74 Charges Against God (1:22)

1. The Lord taketh away (1:21). Satan did this (1:6-19)
2. What? . . . shall we not receive evil (2:10)? God cannot tempt men with evil (Jas. 1:13-16). We are to pray "deliver us from evil"—not "deliver us from God" (Mt. 6:13)
3. God had hedged in—with calamity
4. The arrows of the Almighty are within me, the poison thereof drinks up my spirit (6:4)
5. The terrors of God do set themselves in array against me
6. God scares me with dreams, and terrifies me through visions; so that my soul chooses strangling and death rather than life (7:14)
7. You have set me as a mark against You (7:20)
8. You do not pardon my transgressions (7:21)
9. He (God) breaks me with tempest (9:17)
10. He multiplies my wounds without cause
11. He will not suffer me to take my breath (9:18)
12. He fills me with bitterness
13. He destroys the perfect with the wicked (9:22)
14. He will laugh at the trial of the innocent (9:23)
15. He has given the earth to the wicked (9:24)
16. He hides the faces of the judges so that they cannot discern right and wrong
17. If I made myself ever so clean, yet You will plunge me into the ditch (9:30-31)
18. You oppress and despise me (10:3)
19. You shine upon the counsel of the wicked
20. You know that I am not wicked, yet You destroy me (10:7-8)
21. You have poured me out like milk, and curdled me like cheese (10:10)
22. If I sin, then You mark me and will not forgive me (10:14)
23. You hunt me as a fierce lion (10:16)
24. You renew Your witness against me, and increase

25 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God brings abundance (12:6)
26 Though He slay me, yet will I trust Him (13:15)
27 You hide Your face from me and count me as Your enemy (13:24)
28 You write bitter things against me, and make me possess the iniquities of my youth (13:26)
29 You put my feet in stocks (13:27)
30 You destroy the hope of man (14:19)
31 He has made me weary (16:7)
32 Made desolate all my company
33 Filled me with wrinkles (16:8)
34 He tears me in wrath (16:9)
35 Hates me
36 Gnashes upon me with His teeth
37 Has delivered me to the ungodly, into the hands of the wicked (16:11)
38 Has broken me asunder (16:12)
39 Has taken me by the neck and shaken me to pieces
40 Has set me up for His mark
41 His archers compassed me (16:13)
42 He cleaves my reigns
43 He does not spare me
44 He pours out my gall upon the ground
45 Breaks me with breach upon breach (16:14)
46 Runs upon me like a giant
47 He has done all this for no injustice in my hands (16:17)
48 He has made me a byword of the people (17:6)
49 God has overthrown me (19:6)
50 Compassed me in His net
51 He does not hear me (19:7)
52 There is no justice from Him (19:7) (19:8)
53 He has fenced up my way that I cannot pass
54 He has set darkness in my paths
55 Stripped me of my glory (19:9)
56 Taken my crown
57 Destroyed me on every side (19:10)
58 Removed my hope like a tree
59 Kindled His wrath against me (19:11)
60 Counted me as one of His enemies
61 His troops raise up their way against me, and encamp round my house (19:12)
62 He has put my brethren far from me
63 Estranged my acquaintances (19:13)
64 The Almighty troubles me (23:16)
65 God has taken away my judgment (27:2)
66 Vexed my soul
67 Loosed my cord (30:11)
68 Afflicted me
69 Cast me into the mire (30:19)
70 I cry to You, and You do not hear me (30:20)
71 I stand up and You do not regard me
72 You are become cruel to me (30:21)
73 You oppose me
74 You have lifted me up to the wind and have dissolved my substance (30:22)

All the above 74 statements are untrue, for it was Satan who took away his substance (1:12-19), terrorized him, and did all the other cruel things to Job (2:6-7; 42:10). At first Job did not sin with his lips or charge God foolishly, but after his friends came and he endured long months of suffering, he began to sin thus. For this he repented (40:1-6; 42:1-6).

50 Lessons to Learn From the Book of Job (2:5)

1 Satan is the author of sickness and disease (2:7; Acts 10:38)
2 He causes calamities to come upon men (1:6-22; Rev. 12:9)
3 Satan is the accuser of the righteous (1:6-12; 2:1-8; Rev. 12:10)
4 He is permitted to go only so far in testing God's people (1:12; 2:6; 1 Cor. 10:12-13; 1 Pet. 5:8-9)
5 God does permit Satan to test His own people (1:6-12; 2:1-8; Lk. 22:31-34; 1 Pet. 5:8-9)
6 Satan has access to God's throne (1:6-12; 2:1-8; Rev. 12:10)
8 God will not utterly forsake the righteous in times of trial (42:1-17; Ps. 34:6; 37:23-24; 2 Cor. 4:8-12; 6:5-10; Jas. 5:10-11)
9 God is the deliverer of His people in sickness and trouble (ch. 42; Jas. 5:10-11; Acts 10:38; Jn. 10:10; 1 Cor. 10:12-13)
10 God always delivers those whom Satan is permitted to attack for the purpose of testing (ch. 42; Jas. 5:10-11; Ps. 91:1-12; 103:1-4)
11 He uses troubles to purify and refine men as a father would use any trouble befalling his son, in an effort to make him a better man (33:14-30)
12 God is not the cause of trouble any more than a wise and righteous earthly parent, but since men are attacked by Satan He works things out to their best good when they turn to Him for help and deliverance (ch. 42; Ps. 34:6-19; 37:1-10; Heb. 11:6; Jas. 1:5-8)
13 God is not to be judged concerning His acts (2:10; 1 Cor. 13:12-13)
14 Men must learn that cooperating with God is His method of deliverance (33:14-30; Jas. 4:7; 5:10-16; 1 Pet. 5:8-9; Acts 10:38)
15 God is greater than all, and He can and will deliver from any power that afflicts His people (ch. 42; Jn. 10:10; Acts 10:38; Lk. 13:14; Ps. 103:1-4)
16 Man in himself is frail and helpless to defeat Satan (1:6-22; 2:6-10; Eph. 6:10-18; 2 Cor. 10:4-7; Jas. 4:7; 1 Pet. 5:8-9; Rev. 12:10-11)
17 Man should have faith and depend upon God before he gets into trouble (Ps. 91; 2 Cor. 10:4-7; Eph. 6:10-18; Jas. 4:7; 1 Pet. 5:8-9)
18 Sickness is not always experienced because of some personal sin (1:1-12; 2:1-10; Jn. 9:1-3; Jas. 5:14-16)
19 Man's friends are always ready to criticize, find fault and interpret divine providence wrongly in time of sickness or calamity (4:1–37:24)
20 Attacks from Satan are part of the lot of the saints of God (1:1-12; Eph. 6:10-18; Jn. 10:10; Jas. 4:7; 1 Pet. 5:8-9)
21 Men must learn patience while trusting in God (Rom. 5:1-11; Jas. 5:10-11)
22 Men must learn to give thanks to God in trouble (1:21; Phil. 4:6)
23 Men under trial generally accuse God falsely of being responsible for the trouble (42:3)
24 Satan causes men to accuse God and blame Him for his (the devil's) own works (Rev. 12:10)
25 It is God's purpose and will to test men through the attacks of Satan (1 Cor. 10:12-13)
26 God seeks to obtain glory by men remaining true to Him, and by delivering them from the works of the devil (Jn. 10:10)
27 Under testing it is only natural to defend one's self, as Job did (42:1-6)
28 It does not pay to criticize anyone in trouble. God and sometimes man will make critics humble themselves before the ones they have talked about (42:7-9)
29 It does not pay to find fault with God (42:1-6; Gal. 6:7-8)
30 Men must learn to trust God in sickness and calamity (42:1-10; Jas. 5:10-11)
31 God does not always reveal Himself the very moment we pray, but He will answer men who have faith (40:1-6; 42:1-6; Lk. 18:1-8)
32 It does not pay to argue in defense of one's self in time of trouble (40:1-6; Ps. 37:1-9; 1 Pet. 4:12-19)
33 The godly are always vindicated in the end, and right always prevails in time (42:1-17; Heb. 10:30-36; 1 Pet. 4:12-19)
34 Even the best of men are weak and discouraged at times (ch. 3)
35 We should seek to help and encourage men in trouble instead of condemning them (13:1-4; 16:1-6; 19:3; 21:3; Mt. 7:1-5; Gal. 6:7-8)
36 Riches and honor are insecure (29:1–30:31)
37 Satan is the adversary of God's people (1:1-22; 2:1-12; Rev. 12:10)
1 Pet. 4:12-19)
39 Bodily sickness need not affect the status of the soul (2:1-12)
40 One should not permit wife or husband to cause discouragement and backsliding (2:1-12; 1 Cor. 7:15-17)
41 Satan is sometimes given permission by God to cause storms (1:6-22)
42 Do not give your own theories when trying to help others; give what the Bible says and seek to be led of the Holy Spirit in such cases (42:7-9; 2 Tim. 3:15-17; 4:1-5)
43 Instead of nagging at them continually, as Job's friends did, let God deal with people who sin (42:7-9; Gal. 6:7-8)
44 Seek God when in trouble, and do not blame or criticize Him as the source of the trouble (13:15; Jas. 5:10-11)
45 God's grace sustains us in the greatest of calamities (19:25-26; 42:1-17; 2 Cor. 12:1-12; Heb. 11; Jas. 5:10-11)
46 Counselors are not always right (42:1-9)
47 All the suffering that can be heaped upon a man is not enough to satisfy self-righteous hypocrites or make them sympathetic with him (42:7-9; Acts 7:54-60)
48 God takes account of all criticism against His people (42:7-9; Mt. 12:37)
49 Troubles are no proof of a man's wickedness (1:1-22; 2:1-12; 42:1-6)
50 God is very compassionate and of tender mercy toward those who are in need (Ps. 103:1-19; Rom. 8:32; Jas. 5:10-11)

20 Proofs Sickness Is Satan's Work (2:7)

1 Satan smote Job with sore boils (Job 2:7)
2 God turned the captivity of Job (Job 42:10)
3 Dumb man possessed with a devil (Mt. 9:32-33)
4 One possessed with a blind devil (Mt. 12:22)
5 If Satan cast out Satan, he is divided against himself . . . I cast out devils by the Spirit of God (Mt. 12:26-28)
6 Grievously vexed of a devil (Mt. 15:22)
7 Jesus rebuked the devil (Mt. 17:18)
8 Had a spirit of an unclean devil (Lk. 4:33)
9 The devil had thrown him in the midst (Lk. 4:35)
10 The devil threw him down and tare him (Lk. 9:42)
11 Casting out a devil, and it was dumb (Lk. 11:14)
12 Satan has bound this woman (Lk. 13:16)
13 The thief cometh not but to steal, kill, and destroy: I am come that they might have life, and have it more abundantly (Jn. 10:10)
14 God anointed Jesus with the Holy Ghost and with power. He went about doing good and healing all that were oppressed of the devil, for God was with Him (Acts 10:38)
15 To turn them from the power of Satan unto God (Acts 26:18)
16 To deliver such a one unto Satan for the destruction of the flesh (1 Cor. 5:5)
17 They cast out many devils, and anointed with oil many that were sick, and healed themMk. 6:7-13
18 Heal the sick that are therein . . . even the devils are subject unto us through Thy name Lk. 10:9,17
19 Through death He might destroy him that had the power of death, that is, the devil (Heb. 2:14)
20 The Son of God was manifested, that He might destroy the works of the devil (1 Jn. 3:8). The works of the devil come about by devils causing many physical infirmities and sicknesses. See ***Demons or Unclean Spirits***, p. 1049

60 Facts and Statements—Job's Suffering (2:7)

1 Satan smote Job with sore boils over the entire body (2:7)
2 Job was in such misery that he cursed the day he was born (3:1-13, 20)

5 Sighing and roarings are poured out like waters (3:24)
6 My grief and my calamity are heavier than the sands of the sea (6:1-3)
7 The poison drinks up my spirit (6:4)
8 I long for God to destroy and cut me off (6:8-9)
9 I would harden myself in sorrow (6:10)
10 I have no pity from my friends (6:14)
11 My brethren have deceived me (6:15)
12 I am made to possess months of vanity and wearisome nights (7:3)
13 I am full of tossings (7:4)
14 My flesh is clothed with worms and clods of dust (7:5)
15 My flesh is broken and loathsome
16 My days are spent without hope (7:6)
17 I speak in anguish of spirit, and complain in bitterness (7:11)
18 I am scared and terrified with dreams and visions (7:14)
19 I choose strangling and death more than life (7:15)
20 I loathe the life I live (7:16)
21 I am a burden to myself (7:20)
22 My wounds are multiplied without cause (9:17)
23 I can hardly get my breath (9:18)
24 I am afraid of all my sorrows (9:28)
25 My soul is weary of life (10:1)
26 My neighbors mock and scorn me (12:4)
27 I take my flesh in my teeth (13:14)
28 I cannot hold my tongue from crying out in pain (13:19)
29 My flesh is as a rotten thing, consumed as a moth-eaten garment (13:28)
30 My friends heap up words and shake their heads at me (16:4)
31 I am filled with wrinkles (16:8)
32 My gall is poured out on the ground (16:13)
33 My face is foul with weeping (16:16)
34 The shadow of death is on my eyelids (16:16)
35 My breath is corrupt (17:1)
36 My friends have reproached me 10 times (19:3)
37 They have made themselves strange to me
38 I cry out and am not heard of God (19:7)
39 There is no justice
40 I have been stripped of my glory (19:9)
41 My crown has been taken away
42 I am counted as an enemy of God (19:11)
43 My brethren and acquaintances are estranged from me (19:13)
44 My kinfolk have failed me (19:14)
45 My close friends have forgotten me
46 My household maids and servants count me a stranger (19:15-16)
47 My wife is a stranger (19:17)
48 Children despise me (19:18)
49 My inward friends and those who loved me have turned against me (19:19)
50 My bones cleave to my skin and my flesh (19:20)
51 No man has pity on me (19:21)
52 My friends persecute me (19:22)
53 I am afraid, and trembling takes hold of my flesh (21:6)
54 My complaint is bitter (23:2)
55 My stroke is heavier than my groaning
56 I am afraid of God (23:15)
57 My bowels boiled and rested not (30:27)
58 My skin is black upon me (30:30)
59 My bones are burned with heat
60 My music is turned to mourning and weeping (30:31)

Great Bible Doctrines in the Book of Job (2:9)

We rightly suppose that Job was a very religious man, and that he was acquainted with God and religion as it was understood and practiced in those days. He no doubt knew of the many traditions and revelations of God up to that time, being a grandson of Jacob. He was born about 352 years after Noah died, and about 200 years after Shem died. This would allow for dates as follows:

1 Shem 502 years after the flood (Gen. 11:10-11), or contemporary with Abraham 150 years.
2 Abraham 25 years to Isaac (Gen. 21:5)
5 Issachar was about 30 years old when Job was born (Gen. 46:13)
6 Job was about 70 when he was afflicted, according to some scholars. This would make it only 772 years after the flood

From the above we can understand how Job could know about the religious belief and practices of Shem, Abraham, Isaac, and Jacob—their spiritual experiences and the doctrines adhered to. We find many of the great doctrines of the Bible in the book of Job.

The Doctrine of God

The characters of Job all believed in one Supreme Being, called Elohim, Gods, referring to the Divine Trinity of separate persons in the Godhead. Elohim occurs 16 times in the book (1:1-22; 2:1-10; 5:8; 22:29; 28:23; 32:2; 34:9; 38:7); El, the Strong One—the Almighty, 54 times (5:8; 8:3-20; 9:2; 12:6; 13:3-8; 15:4, 11-25; 16:11; 18:21; 19:22; 20:15, 29; 21:14, 22; 22:13, 17; 23:16; 25:4; 27:9, 11-22; 31:14-28; 32:13; 33:4, 14, 29; 34:10-37; 35:13; 36:5, 22-26; 37:5-14; 38:41; 40:9, 19); and Eloah, the Living God, in contrast with idols, the object of worship of His people, 41 times (3:4, 23; 4:9, 17; 5:17; 6:4-8; 9:13; 10:2; 11:5-7; 12:4, 6; 15:8; 16:20-21; 19:6, 21, 26; 21;9, 19; 22:12, 26; 24:12; 27:3-8, 10; 29:2-4; 31:2-6; 33:12, 26; 35:10; 37:15, 22; 39:17; 40:2, 9). God is also called Jehovah 31 times (trans. Lord, 1:6-21; 2:1-7; 38:1; 40:1-6; 42:1-12), and Adonai, Lord, once (28:28).

35 Facts About God

1 He is Almighty (5:9; 6:4; 9:5)
2 Wise (12:13; 24:1)
3 Infinite (11:7)
4 Invisible (9:11)
5 Supreme Governor (5:9-13; 9:5-10)
6 Creator of all (4:17; 10:8-11; 25:10; 38:4-11)
7 Pure and holy (15:15-16; 25:5-6)
8 Eternal (10:5)
9 Spirit Being (9:32; 10:4)
10 Gracious, merciful, and forgiving to penitents (5:17-27; 11:13-19; 22:21-23; 33:23-28)
11 Hearer and answerer of prayers (12:4; 22:27; 33:23-28)
12 Dispenser of life and death (4:9; 10:12; 33:4)
13 Communicates His will by revelation to man (4:12-17; 33:14-17)
14 Receives worship of men and angels (1:5-6, 20; 2:1-2; 38:4-7)
15 Preserver of men (1:12; 2:6; 7:20)
16 Judge of all (9:15; 23:7)
17 Sovereign of all (12:10)
18 Redeemer (19:25)
19 A person (13:8)
20 Author of many personal works (12:9-25; 13:10-17; 15:15; 22:14; 37:5-24; 38:1–41:34)
21 Gives laws and words to men (22:22)
22 Can be sinned against (1:5)
23 Permits His people to be tested (1:12; 2:5-8)
24 Dwells in heaven (3:4; 16:19; 22:12-14)
25 Corrects men (5:17)
26 Creates by His Spirit (33:4)
27 Is longsuffering to man (33:14-29)
28 Will not hear vanity (35:13)
29 Controls creations (37:5–38:41)
30 Created heavens before earth (38:4-7)
31 Inspires man (32:8)
32 Greater than man (33:12)
33 Speaks to man to hide sin from him (33:14-29)
34 Renders to man according to his ways (34:11)
35 Sees all man's life and ways (34:21)

8 Facts About Angels

1 Reality of personal angels (1:6; 2:1; 4:18; 38:4-7)
2 Regularly worship God (1:6; 2:1)
3 Two classes of angels—good and bad (1:16-19; 2:1-8; 4:18)
4 Some had a fall, like man (4:18)
7 Reside in heaven (1:6; 2:1)
8 Inferior to God (1:6; 2:1; 38:4-7)

21 Facts About Satan

See complete list of the ***21 Facts About Satan***, p.897

36 Facts About Man

1 Created by God (35:10)
2 Had a moral fall and is now sinful, corrupt, depraved (4:17-19;14:1-4; 15:14-16; 31:33)
3 Mortal (4:17; 16:22)
4 Man reaps what he sows (4:6-8; 33:26)
5 Dwells in a body (4:19; 14:22; 32:8)
6 Born in trouble (5:7)
7 Born like a wild ass's colt (11:12)
8 Like Adam, seeking to cover his sins (31:33)
9 Spirit and breath different (34:14)
10 In times past man had to offer animal sacrifices to worship God and atone for sin (1:5; 42:8)
11 Man must find a ransom for his soul to be delivered from the pit (33:28-29)
12 Must become acquainted with God to have peace (22:21)
13 Man's acquaintance with God is by His word (22: 22)
14 Can be justified with God (9:2; 25:4)
15 Perfect ones not cast away (8:20)
16 Needs an interpreter sent of God to show him God's redemption (33:23-28)
17 Can be healed physically when he learns of the provision of God (33:14-28)
18 Must return to God and put away sin (22:23)
19 True interpreters of God among men are few—one in 1,000 (33:23)
20 Confession of sin is necessary for forgiveness (11:13-17; 33:27)
21 Parental responsibility for the spiritual need of children (1:5)
22 Dedication of children of God (1:5)
23 Few godly men on earth (1:8; 2:3)
24 Material prosperity a blessing from God (1:2, 10)
25 Good works proof of godliness (29:12-17; 30:25; 31:13-40)
26 Man's life short at the longest (7:1, note)
27 Man has an appointment to die (7:1)
28 He does die (14:10)
29 Gives up the ghost at death (14:10-12)
30 Body goes back to dust again at death (7:21; 34:15)
31 Good and bad men must be separated in the next life (21:29-33)
32 Wicked men will perish eternally; that is, be punished forever (20:7)
33 Intermediate state of those who die is in sheol, beneath the earth (11:8; 14:13; 17:13-16). The Rephaim (offspring of giants) are there also (26:5-6). Sheol is not the grave, for it is compared to the height of heaven (11:8-9). A grave on the earth would be too shallow for such comparison. The soul (of the wicked at the present time) goes to sheol, whereas the body goes to the grave (33:22). See ***Hell*** in Index.
34 Both the righteous and the wicked shall be resurrected (19:26-27; 21:30)
35 The soul is in God's keeping (27:8)
36 The righteous will see God's face (19:26-27; 33:26)

These doctrines of God, angels, Satan, and man are in perfect harmony with statements on the same subjects in all other parts of the Bible. This shows that the ancients knew and understood quite fully the many fundamental teachings of God's revelation to men. In fact, the revelation of God given in Scripture began to be recorded first in Job and the Pentateuch, all being written by Moses. Even the gospel was preached to Abraham (Gal. 3:8; Heb. 4:1).

4 Statements of Commendation to Job (4:3)

1 You have instructed many (v3)
2 You have strengthened the weak hands
3 Your words have upheld him who was falling(v4)

Eliphaz began by flattering Job, acknowledging that he had done all these good things, the purpose being to prepare him for the shock of so-called truth from human experience which, his friend contended, always proved that no man suffering such calamity is innocent and blameless. These were the only flattering words spoken to Job in all the answers of his friends, for after he began to defend himself none saw anything else to flatter him about.

72 Statements of Condemnation to Job (4:5)

1 You are reaping what you have sown (4:5-11)
2 You are not innocent (4:7)
3 Not righteous
4 You have been sowing iniquity (4:8)
5 You have not been praying and committing your cause to God (5:8)
6 God is correcting you (5:17)
7 You have committed more than 7 sins or you would not be judged (5:19)
8 If you were righteous you would be hid from the scourge of the tongue and would not be afraid of destruction (5:21-22)
9 Your words are like strong winds (8:2)
10 God is judging you (8:3)
11 Your children were killed because of their sin (8:4)
12 You are not pure and upright or God would hear your prayers and prosper you (8:6-7)
13 You have forgotten God (8:13)
14 You are a hypocrite or your hope would not have perished
15 If you had been perfect and not an evil doer God would not have cast you away (8:20)
16 You seek to justify yourself (11:2)
17 You are a liar (11:3)
18 You are a mocker
19 You claim your doctrine is pure, and you are clean, but your reaping proves the contrary (11:4)
20 You are reaping far less than you deserve (11:6)
21 God knows your wickedness or you would not be reaping (11:1-12)
22 If you would seek God and put away sin, then you would forget your misery and suffering (11:13-19; 22:23)
23 You utter vain knowledge (15:2)
24 You fill your belly with the east wind (the hot wind)
25 Your talk is unprofitable (15:3)
26 You cast off fear and restrain prayer before God (15:4)
27 Your mouth utters iniquity (15:5)
28 You have a crafty tongue
29 Your own mouth condemns you (15:6)
30 You talk as if you were the first man born and you were older than the hills (15:7)
31 You try to use wisdom to cover up (15:8)
32 There are many men older than your father (15:10)
33 You do not have any secret that is not known (15: 11)
34 Your wink at sin and turn your spirit against God (15:12-13)
35 The heavens are not even clean so how can you be? (15:14-15)
36 You drink up iniquity like water (15:16)
37 You must be wicked or you would not be suffering the judgments of the wicked (15:20-35)
38 There is no end to your words of justification of yourself (18:2)
39 You count your friends as beasts and vile in your sight when we are trying to help you (18:3)
40 Since you are suffering the doom of the wicked you must be wicked (18:5-21)
41 The triumph of the wicked is short, and the joy of the hypocrite is but for a moment, so you must be both because of your sufferings (20:5-29)
42 You think that your claim to righteousness and perfection will profit God (22:3)
43 Your wickedness is great (22:5)
44 Your iniquities are infinite
45 You have taken a pledge from your brother, and stripped the naked of his clothing (22:6)
47 You have kept food from the hungry
48 You have sent widows away empty (22:9)
49 You have broken the arms of the fatherless
50 Because of all this, you suffer (22:10)
51 You have sought to hide your sins from God (22: 13)
52 You have not taken a lesson from the ways of the wicked or been warned at their end (22:15-16)
53 If you would return to God, pray, and receive His words, good would come to you (22:21-23)
54 If you put away iniquity you will be built up (22:23)
55 You claim to be clean, but you are not, for even the stars are not pure in God’s sight (25:4-6)
56 I have heard you say that you are without sin, you are innocent, and there is no iniquity in you (33:9)
57 You have said that God counts you as an enemy, but it is you that strives against Him (33:10-13)
58 God has sought to hide pride from you, but you would not listen, so this has come upon you (33:14-28)
59 You have said: I am righteous; and God has taken away my judgment (34:5)
60 You drink up scorning like water (34:7)
61 You keep company with workers of iniquity and walk with the wicked (34:8)
62 You have said that it does not profit to delight in God (34:9)
63 You have spoken without knowledge
64 Your words are without wisdom (34:35)
65 You have answered for wicked men (34:36)
66 You add rebellion to sin (34:37)
67 You clap your hands among us and multiply words against God
68 You have claimed your righteousness to be more than God’s (35:2)
69 You have argued against cleansing yourself of sin (35:3)
70 You are wicked (35:8)
71 You multiply words without knowledge (35:16)
72 God’s dealings with the wicked prove that you are wicked (36:17)

10fold Experience—Vision of a Spirit (4:12)

1 I received a secret message (v 12)
2 My ear received a little of it
3 My thoughts came from a vision of the night when deep sleep falls upon men (v 13)
4 Fear came upon me (v 14)
5 Trembling also came upon me
6 My bones were made to shake
7 A spirit passed before my face (v 15)
8 The hair of my head stood up
9 The spirit stood still, but I could not discern the form before my eyes (v 16)
10 In the silence I heard a voice saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker? (v 17)

10 Great Acts of God Among Men (5:10)

1 He sends rain from heaven (v 10)
2 Sends waters upon the fields
3 Exalts those that humble themselves
4 Comforts those who mourn (v 11)
5 Brings the devices of the crafty to nought (v 12)
6 Confuses the wisdom of the wise (v 13)
7 Entangles the counsels of the perverse
8 Causes the plans of the crafty and perverse to become darkness in the daytime (v 14)
9 Causes such men to grope in the noonday as in the night because of confusion
10 Saves the poor from the sword and the hand of the mighty (v 15)

All these acts of God are for the purpose of giving hope and deliverance to the poor, needy, and oppressed (v 16).

44 Statements—Condemnation of Friends (6:14)

2 You forsake the fear of God (6:14)
3 You have dealt deceitfully with me as a brook that passes away (6:15)
4 You are confounded because your hope is gone (6:20)
5 You are ashamed of me
6 You are afraid to face facts (6:21)
7 You are no help to me (6:22-23)
8 Your arguments are empty and vain like the wind that passes away (6:26)
9 You do not seek to comfort me but to reprove me
10 You overwhelm the fatherless (6:27)
11 You dig a pit for your friend
12 You are not content to believe my word, but count me as a liar (6:28-30)
13 No doubt you are the people, and wisdom shall die with you (12:2)
14 You are not the only ones that have understanding (12:3)
15 You mock me (12:4)
16 You laugh the just man to scorn
17 You are forgers of lies (13:4)
18 You are physicians of no value
19 If you would remain quiet you would show some wisdom (13:5)
20 You speak wickedly of God (13:7)
21 You mock God (13:9)
22 You remember like ashes (13:12)
23 You are miserable comforters (16:2)
24 You speak endless and vain words
25 All you do is heap up words against me (16:4)
26 You do not try to ease my grief (16:5)
27 My friends scorn me (16:20)
28 You are only mockers of me (17:2)
29 You continually provoke me
30 Not one of you is wise (17:10)
31 You only vex my soul (19:2)
32 You break me in pieces with words
33 You have reproached me 10 times (19:3)
34 You have no shame left in you
35 You make yourself strange to me
36 You magnify yourselves against me (19:5)
37 You have forgotten me (19:14)
38 You abhor me (19:19)
39 You are pitiless to me (19:21)
40 You are my persecutors (19:22)
41 You are not satisfied with my flesh
42 Mock on (21:3)
43 You devise wicked imaginations against me (21:27)
44 You are false in your answers to me which do not comfort me at all (21:34)

“I Am’s” of the Bible (7:4)

10 “I Am’s” of Job: I am

1 Full of tossings to and fro (7:4)
2 A burden to myself (7:20)
3 Afraid (9:28; 21:6; 23:15)
4 Full of confusion (10:15)
5 Mocked (12:4)
6 Not heard (19:7)
7 An alien to my family and friends (19:15)
8 Their song (30:9)
9 Their byword
10 A brother to dragons (30:29)

16 “I Am’s” of David: I am

1 Weak (Ps. 6:2)
2 Weary (Ps. 6:6; 69:3)
3 Desolate and naked (Ps. 25:16)
4 In trouble (Ps. 31:9; 38:6; 69:17)
5 Forgotten as a dead man (Ps. 31:12)
6 Like a broken vessel (Ps. 31:12)
7 Bowed down greatly (Ps. 38:6)
8 Feeble and sore broken (Ps. 38:8)
9 Consumed (Ps. 39:10)
10 A stranger (Ps. 39:12; 69:8)
11 Not able to look up (Ps. 40:12)
12 Poor and needy (Ps. 40:17)
13 Full of heaviness (Ps. 69:20)
14 Poor and sorrowful (Ps. 69:29)

10 Tossed up and down as the locust (Ps. 109:23)

13 "I Am's" of Jesus Christ: I am

1 Meek and lowly in heart (Mt. 11:29)
2 The bread of life (Jn. 6:41, 48)
3 The living bread (Jn. 6:51)
4 The light of the world (Jn. 8:12; 9:5)
5 From above (Jn. 8:23)
6 Not of this world (Jn. 8:23)
7 He (Jn. 8:24, 28)
8 The door of the sheep (Jn. 10:7)
9 The good shepherd (Jn. 10:11, 14)
10 The Son of God (Jn. 10:36)
11 The resurrection and the life (Jn. 11:25; 14:6)
12 The true vine (Jn. 15:1-5)
13 A King (Jn. 18:37; 19:21)

12 "I Am's" of Paul: I am

1 Clean—pure (Acts 18:6; 20:26)
2 Ready:
    (1) To be bound for Jesus (Acts 21:13)
    (2) To preach the gospel (Rom. 1:15)
    (3) To come to you (2 Cor. 12:14)
    (4) To be offered (2 Tim. 4:6)
3 Persuaded:
    (1) That nothing shall separate me from the love of Christ (Rom. 8:38-39)
    (2) That nothing is unclean of itself (Rom. 14:14)
    (3) That He is able to keep that which I have committed to Him (2 Tim. 1:12)
4 Debtor (Rom. 1:14)
5 Not ashamed of the gospel of Christ (Rom. 1:16; 2 Tim. 1:12)
6 The apostle to the Gentiles (Rom. 11:13)
7 Sure I will come in the fullness of the blessing of the gospel (Rom. 15:29)
8 Made all things to all men (1 Cor. 9:22)
9 Crucified with Christ (Gal. 2:20)
10 An ambassador (Eph. 6:20)
11 Set for the defense of the gospel (Phil. 1:17)
12 A minister (Col. 1:23, 25)

20fold Complaint of God's Dealings (7:12)

1 Am I a sea? (v 13)
2 Am I a whale that You set a watch over me?
3 When I say, I will find comfort in bed as I sleep, then You scare me with dreams
4 You terrify me with visions (v 13-14)
5 My soul chooses strangling
6 I choose death rather than life (v 15)
7 I loathe my life as it is now (v 16)
8 I would not live always
9 Let me alone
10 My days are vanity
11 What is man that You should magnify him? (v 17)
12 That You should set Your heart upon him?
13 That You should visit him every morning? (v 18)
14 That You should try him every moment?
15 How long will You not depart from me?
16 How long will You not let me alone to swallow down my spittle? (v 19)
17 I have sinned; what shall I do to You, O preserver of men? (v 20)
18 Why have You set me as a mark against You, so that I am a burden to myself?
19 Why do You not pardon my transgression? (v 20)
20 Why do You not take away my iniquity?

26 True Facts About God (9:4)

1 He justifies man (9:2)
2 He charges man with sin (9:3)
3 He is always right
4 Wise in heart (9:4)
5 Mighty in strength (9:4, 19)
6 No man prospers who hardens himself against God (9:4)
7 He removes mountains (9:5)
8 Shakes the earth out of place (9:6)
9 Commands the sun (9:7)
10 Seals up the stars (9:7)
11 Spreads out the heavens (9:8)
12 Treads upon the waves of the sea
13 Has made Arcturus, Orion, Pleiades, and the chambers of the south (9:9)
14 Does great things past finding out (9:10)
15 Does many wonders without number
16 He is invisible (9:11)
17 He is all power (9:12)
18 He manifests anger and proud men are humbled (9:13)
19 He is Judge of all (9:15)
20 He is not a man (9:32)
21 He knows the wicked (10:7)
22 None can deliver from Him (10:7)
23 He created man (10:8-9, 11-12)
24 He keeps a record of sins (10:14)
25 Will not forgive until man meets His conditions (10:14)
26 Shows himself marvelous to man (10:16)

References to Arts and Sciences (9:5)

1 Cosmology:
    (1) Earthquakes (9:5-6)
    (2) Sun rises and sets (9:7; 36:32)
    (3) Seals (fixes) the stars in their courses (9:7)
    (4) Spreads out the heavens (9:8)
    (5) Spreads out the north over an empty place (26:7)
    (6) Hangs the earth on nothing (26:7)
    (7) Sky like a mirror (37:18)
    (8) Foundations of the earth (38:4)
    (9) Oceans limited (38:8-11)
    (10) Day and night (38:12)
    (11) Springs in the sea (38:16)
    (12) Creatures of earth 38:39-41; 39:1-30; 40:15-24
2 Astronomy:
    (1) Creation of Arcturus, Orion, Pleiades, and secret chambers of the south (9:7-8)
    (2) Stars created before earth (38:7)
    (3) Ordinances of heaven (38:31-33)
3 Geography:
    (1) Travel (21:29)
    (2) The 4 directions (23:8-9)
    (3) Earth round (26:10). See ***Earth*** in Index.
4 Meteorology:
    (1) Lights, clouds, wind, fair weather (37:21-23)
    (2) Tornadoes and whirlwinds (1:16-19; 27:20-21; 36:32-33; 37:1-4)
    (3) Dew (38:28)
    (4) Vapor and rain (36:27-28; 38:28)
    (5) Rain, vapor, spreadings of the clouds (36:27-29)
    (6) Lightnings and thunder (37:3-5)
    (7) Snow and hail (37:6; 38:22)
    (8) Cold out of the north (37:9)
    (9) Frost and ice (37:10; 38:29)
    (10) Dawning of the morning (38:12-14)
    (11) Light and darkness (38:19-20)
    (12) Waves of the oceans (9:8)
5 Mining Operations:
    (1) Gold, silver, and other ores taken from the earth (28:1-5)
    (2) Precious stones mined (28:6-11, 16, 18-19)
6 Writing and Engraving:
    (1) O that my words were engraved (19:23-24)
    (2) I wish He would write down His charge against me (31:35-36)
7 Medical Art: You are physicians of no value, all of you (13:4; cp. Gen. 50:2).
8 Music: The tabor, harps, pipe, and singing are all referred to (21:12; 30:9, 31).
9 Hunting: This was one of the earliest arts and various methods are referred to (18:7-13).
10 Farming: Various farming customs are referred to (15:33; 20:17; 24:6, 11; 29:6; 31:38-40).
11 Modes of Travel:
    (1) Caravans (6:15-20)
    (2) Runners (9:25)
    (3) Ships (9:26)
12 Military Art:
    (1) Poisoned arrows (6:4)
    (3) Armies (19:12)
    (4) Horses (39:19-25)

21 False Concepts of God (9:17)

1 He breaks me with tempest (9:17)
2 Multiplies my wounds without cause
3 Will not permit me to take my breath (9:18)
4 Fills me with bitterness (9:18)
5 Destroys the perfect with the wicked (9:22)
6 Laughs at the trial and calamity of the innocent (9:23)
7 Gives the earth into the hands of the wicked (9: 24)
8 Confuses the judges (9:24)
9 There is no mediator between God and man (9: 33)
10 He lays His rod upon me (9:34)
11 Terrifies me with fear
12 Condemns and contends with me, and does not show me the cause (10:2)
13 Oppresses me (10:3)
14 Despises the work of His hands
15 Shines upon the counsel of the wicked
16 Destroys me (10:8)
17 Has poured me out like milk (10:10)
18 Curdled me as cheese
19 He hunts me like a fierce lion (10:16)
20 Renews witnesses against me (10:17)
21 Torments me until I cannot even take a little comfort (10:20)

Is it not strange that in one discourse Job revealed almost as many false concepts about God as true ones? Concerning the above, it was Satan and not God who had brought all these miseries upon him (1:12-19; 2:6-7).

9 "If's" of Job (9:19)

1 If I have called (9:16)
2 If I speak of strength (9:19)
3 If I speak of judgment
4 If I justify myself (9:20)
5 If I say, I am perfect
6 If I say, I will forget my complaint (9:27)
7 If I be wicked (9:29)
8 If I wash myself (9:30)
9 If I sin (10:14)

12fold Complaint and Accusation of God (9:25)

1 My days are swifter than a runner (v 25)
2 They flee away
3 They see no good
4 They pass away as swift ships (v 26)
5 They pass as the eagle hasteth to the prey
6 If I say that I will forget complaint You will not hold me innocent (v 27)
7 If I leave off my heaviness
8 And comfort myself
9 And say I am afraid of my sorrows, I know that You will not hold me innocent (v 28)
10 If I am wicked, why then do I labor in vain (v 29)?
11 If I wash myself in snow water, and make my hands ever so clean, yet You will plunge me into the ditch (v 31)
12 My own clothes shall abhor me

4 Conditions of Blessings (11:13)

1 If you (Job) would prepare your heart
2 If you would stretch forth your hands toward God (v 13)
3 If you will put away iniquity far from your hands (v 14)
4 If you will not let wickedness dwell in your tabernacles

12fold Blessings of God (11:15)

1 Then—when ***4 Conditions of Blessings*** (above) are met—you shall lift up your face without spot (v 15)
2 You will be steadfast
3 You will not fear
4 You will forget your misery (v 16)
5 You will remember your misery as waters passed away

8 You will be as the morning
9 You will be secure, because there is hope (v 18)
10 You will dig about and take your rest in safety
11 You will lie down without fear from anyone (v19)
12 Many will make suit (entreat your favor)

4fold Source of Knowledge (12:7)

1 The beasts of the field (v 7)
2 The fowls of the air
3 The earth
4 The fish of the sea
Job told Zophar that he did not need exalted ideas of God; he suggested that if he look to the beasts, the earth, the fowls, fish, and other forms of life he would see that everywhere the strong, violent, and savage prey on the weak, gentle, and helpless; he would understand that God does not interfere and spare these creatures in trouble. By this Job reasoned that the accusations about him being wicked because of suffering were not necessarily true.

30fold Greatness of God (12:9)

1 He created all things (v 7-9)
2 Is Sovereign of all living things (v 10)
3 Governs the breath of all men
4 Has wisdom and strength (v 13)
5 Has counsel and understanding
6 He breaks down (v 14)
7 Shuts up man, and there can be no opening
8 Withholds waters (v 15)
9 The rivers dry up
10 He sends rains
11 They overrun the earth
12 With Him is strength and wisdom v16
13 The deceived and the deceiver are His
14 He lends counselors away spoiled
15 Makes judges fools (v 17)
16 Looses the bond of kings (v 18)
17 Girds the loins with a girdle
18 Leads princes away spoiled (v 19)
19 Overturns the mighty
20 Moves away the speech of the trusty (v 20)
21 Takes away the understanding of the old men
22 Pours out contempt upon princes (v 21)
23 Weakens the strength of the mighty
24 Discovers deep things out of darkness (v 22)
25 Brings out to light the shadow of death
26 Increases the nations and destroys them (v 23)
27 Enlarges nations and straightens them again
28 Takes away the heart of the chief people of the earth (v 24)
29 Causes them to wander in a wilderness where there is no way
30 Makes them grope in the dark and stagger like a drunkard (v 25)

Job's Plea to His Friends (13:6)

Give me hearing as I plead my own case. Will you speak deceitfully and wickedly and then claim that you are speaking for God? Will you be partial to God and show injustice for my cause? Will you be special pleaders in His stead? Will it be well with you when He puts you on trial? Do not your arguments make a mock of God? He will surely reprove you if you show a respect of persons. You should treat me as justly as you would God. Can you deceive Him like a man? Should not you be afraid of Him? Your weighty sayings are like ashes, your arguments crumble like lumps of clay. Be silent, let me alone that I may speak, and then let come what will (v 6-13)

10 False Accusations of God (13:24)

1 You hide Your face from me (v 24)
2 You count me as an enemy
3 You break me like a leaf driven to and fro (v 25)
4 You pursue me as dry stubble
5 You write bitter things against me
6 You make me to possess the iniquities of youth(v26)
7 You put my feet in stocks (v 27)
8 You look narrowly unto all my paths

ten thing or a moth-eaten garment (v 28)

Job—On Immortality (14:7)

Job reasoned that a tree seems to have more hope than a man. When a tree is cut down it will sprout again and grow into another, but when man is cut down, where is he? (v 7-10). Job expressed the idea that man gives up the ghost—his body lies down and does not rise till the heavens be no more (v 10-12). He asked God to hide him in sheol until His wrath was past, and then set a fixed time to remember him again (v 13). Attempts have been made to use such a passage to prove that there is no hell, that men become extinct at death, and that the soul sleeps; but nothing like this is stated here. It is only the body that lies down, sleeps and goes back to dust (Gen. 3:19; Eccl. 3:19-21); the ghost or inner man leaves the body at physical death (Jas. 2:26). The statement that man will not rise till the heavens be no more, proves that the ancients believed in a continued existence after death and that they would be raised again in due time (v 12). Wishing that God would hide him in sheol, and keep him there in secret for a time (until His wrath was past), then appoint a set time to remember him again, is proof that Job believed in a separation of the inner man from the body, in the inner man going to sheol, and in the set time of the resurrection of the dead (v 13). The fact that he asked the question—shall he live again?—gives evidence of faith in a future resurrection. So also the statement of waiting until his change would come is proof of his faith in the resurrection (v 14). All of this is in perfect harmony with truth as seen in notes listed under ***Hell*** and ***Immortality*** in Index.

2 Great Changes for All Men (14:14)

1 The change at death from this life to another when the soul and spirit leave the body for a temporary place of confinement until the second change (Heb. 9:27; Jas. 2:26). At this time the righteous go to heaven to await the resurrection of their bodies (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11); and the wicked go to hell to await the resurrection of their bodies (Ps. 9:17; Isa. 14:9; Lk. 16:19-31)

2 The change at resurrection. All bodies will be resurrected and the immortal and living souls and spirits will re-enter their bodies to live forever; at this time the bodies will become immortal (Dan. 12:2; Jn. 5:28-29; 1 Cor. 15; 1 Th. 4:13-16; Rev. 20:4-6, 11-15)

Ancient Seals (14:17)

It was customary with the ancients to use a seal oftentimes where we use a lock. Money was counted and put into a bag, then a seal put on it. Thus a seal might be put to a bag as evidence that its contents need not be counted again. The idea here is that Job's sins were all numbered, put into a bag, and carefully stored away for future reference; God watched over them as one watches over a treasure (v 16-17)

20fold Grief of Job (17:1)

1 My breath is corrupt (v 1)
2 My days are extinct
3 The grave (Heb. qeber, not sheol) is ready for me
4 There are mockers with me (v 2)
5 My eye continues to see their provocations
6 Lay down a pledge for me (v 3)
7 Give me security
8 Strike hands with me in agreement
9 You have hid their heart from understanding my case (v 4)
10 He has made me a byword of the people, when before I was a tabret (v 6)
11 My eye also is dim by reason of sorrow (v 7)

fered a holy man to be plunged into such calamities (v 8)
14 My days are past (v 11)
15 My purposes are broken off, even the thoughts of my heart
16 Neither day nor night is natural to me (v 12)
17 If I wait, the grave is my house (v 13)
18 I have made my bed in darkness
19 Corruption is my father and the worm is my brother and sister (v 14)
20 I have no hope (v 15)

17fold Accusation Against God (19:6)

1 God has overthrown me (v 6)
2 Compassed me with His net
3 I cry out for relief but am not heard
4 I cry aloud but there is no judgment
5 He has fenced up my way that I cannot pass (v 8)
6 He has set darkness in my paths
7 Stripped me of my glory (v 9)
8 Taken my crown from my head
9 Destroyed me on every side and I am gone (v10)
10 He has removed my hope like a tree that is cut down
11 He has kindled His wrath against me (v 11)
12 He counts me as one of His enemies
13 His troops come together against me (v 12)
14 They raise up the way against me
15 They encamp round about my tabernacle
16 He has put my brethren far from me
17 My acquaintances are estranged from me (v 13)

15fold Complaint Against Others (19:14)

1 My kinsfolk have failed (v 14)
2 My familiar friends have forgotten me
3 They that dwell in my house count me as a stranger (v 15)
4 My maids are estranged from me
5 I am an alien in their sight
6 My servant will not answer me (v 16)
7 I entreated him with my mouth
8 My breath is strange to my wife (v 17)
9 I entreated her for our children's sake
10 Young children despised me (v 18)
11 I arose and they spoke against me
12 All my inward friends abhorred me
13 Those whom I loved are turned against me (v19)
14 My bone cleaves to the skin of my flesh (v 20)
15 I escaped by the skin of my teeth

God Does Not Afflict His Children (19:21)

God's hand has never touched a child of His (and never will) to afflict and torment him as Satan did Job. The hand of God heals and delivers only. One proof of this is what the Bible says about the future. When He comes to reign and have His will done on earth as it is in heaven, there will be no more sickness, pain, death, and sorrow (Rev. 21:1-7). Even in the Millennium there will be no sickness (Isa. 33:24; 35:3-6). Furthermore, God wants His will done on earth now regarding this matter; and when He can find a man to believe for this, the same is accomplished in his life (Mt. 7:7-11; 8:17; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 10:10; 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12; Heb. 2:1-7; Jas. 5:14-16; 1 Jn. 3:21-23; 5:13-15; 3 Jn. 2). That God would afflict His own people with disease or persecute them as He was accused of doing here (v 22) is unthinkable. The hand of the Lord has been against His enemies (Dt. 2:15; Judg. 2:15; 1 Sam. 5:6-11; 7:13), but never against His children. In the N.T. His hand is seen as the healer of all men (Acts 4:30; 11:21). See Jas. 4:7; 5:10-16. Cp. 1 Pet. 5:8-9. See also ***Healing*** in Index.

Kinsman Redeemer (19:25)

Heb. gaal, kinsman redeemer; the next of kin who is able to redeem or buy back a relative's property which has been sold (Lev. 25:25-26, 48-49; 27:12-20, 31; Ruth 4:4-6; Ps. 69:18; 72:14; Hos. 13:14; Mic. 4:10).

26; 54:5, 8; 59:20; 60:16; 63:16; Jer. 50:34. The Redeemer in all these passages is identified as God Himself, or the Messiah. In harmony with Job's prediction the Messiah will stand upon the earth in the latter day. See Isa. 2:2-4; 59:20; Zech. 13:6; 14:4-8, 16-21; Rev. 19:11-21; 20:1-10. Job will yet see God in his flesh, in the resurrection when all the righteous will receive flesh and bone bodies like the one Christ received after His resurrection (Lk. 24:39; Acts 1:11; 1 Cor. 15:1-54; Phil. 3:20-21; Zech. 13:6). Job even saw God before he died, for 42:5 says that his eyes saw God; but this does not exclude seeing the Messiah and God the Father in the future, in the latter day upon the earth—an experience which will require a resurrection. The time Job was to see the Redeemer, that is, the time he longed for was when He would stand in the latter day upon the earth, and after the time that skin worms had destroyed the body of Job in death—when he would be in his flesh again through resurrection (v 26). This would require the whole passage (v 25-27) to have a latter-day fulfillment. See p. 172 and 499.

8 Sins and Accusations Against Job (22:5)

1 Your wickedness is great (v 5)
2 Your iniquities are infinite
3 You have taken a pledge from a brother for nothing (v 6)
4 You have stripped the naked of their clothing
5 You have withheld water from those who were weary of thirst (v 7)
6 You have withheld food from the hungry
7 You have sent widows away empty (v 9)
8 You have broken the arms of the orphan

Description of Job (22:7)

Job was described as one so heartless as to refuse water to the thirsty, food to the hungry, supply to the widow, and blessing to the orphan (v 7-9). A man could hardly get any more depraved, hence Job was classed as the lowest of earth. His friends concluded that no man could be suffering like Job unless something of this nature was true about him. It was assumed that Job got his great possessions by driving off those who were entitled to the land, and by robbing and oppressing men (v 8).

5fold Meaning of Acquaintance With God (22:21)

1 Be at peace with Him (v 21)
2 Receive the law of His mouth (v 22)
3 Lay up His words in the heart
4 Return to God (v 23)
5 Put all iniquity far away from self and home

The idea of Eliphaz was that Job should secure the friendship of God by doing all these things, and that by such close relationship with the Almighty he would be greatly blessed.

15 Blessings of Acquaintance With God (22:21)

1 Good shall come to you (v 21)
2 You will be built up (v 23)
3 You will be blessed with gold (v 24)
4 God will defend you (v 25)
5 You will be blessed with silver
6 You will have joy in the Almighty
7 You will have a clear conscience and be able to lift your face up to God
8 You will be able to pray (v 27)
9 God will answer your prayers
10 You will be able to pay your vows to God
11 You will have influence (v 28)
12 God's light will shine upon you
13 You will be able to help other men out of trouble and despair (v 29)
14 You will be able to save the humble man in time of need
15 You will be able to deliver the innocent (v 30)

✡ ✡ ✡

1 He confines Rephaim (giants) beneath the waters and all things therein (v 5)
2 Keeps sheol naked before Him (v 6)
3 Keeps destruction (abaddon) uncovered
4 Stretches out the north over the empty place (v 7)
5 Hangs the earth upon nothing
6 Binds up the waters in thick clouds
7 Keeps the clouds from being rent and torn by the many waters (v 8)
8 Holds back the face of His throne
9 Spreads a cloud upon it (v 9)
10 Sets bounds around the waters of oceans eternally (v 10)
11 Causes the pillars of heaven to be astonished at His reproof (v 11)
12 Divides the sea with His power (v 12)
13 Smites through the proud
14 Garnishes the heavens by His Spirit
15 Formed the crooked serpent (v 13)

14fold End of the Wicked (27:14)

1 If he has many children they may perish in war (v 14)
2 His children will not be satisfied with bread, either from restlessness to sin or from want
3 All will eventually end in death (v 15)
4 He himself will die and his widows will not mourn
5 Though he heap up silver as dust others will divide it (v 16-17)
6 Though he prepare raiment as clay others will wear it
7 His house will be only a temporary one like that of the moth and the seasonal booth made by the keeper of vineyards (v 18)
8 He shall lie down and die (v 19)
9 Terrors take hold of him as waters
10 A tempest steals him away by night and he is gone (v 20)
11 The east wind carries him away (v 21)
12 A storm destroys him
13 God will judge him and not spare
14 Men will clap their hands at him, and hiss him out of his place (v 23)

14 Facts About God (28:23)

1 He understands the way of wisdom (v 23)
2 Knows the place of it
3 Looks to the ends of the earth (v 24)
4 Sees under the whole heaven
5 Weighs the winds (v 25)
6 Weighs the waters in a measure
7 He made a decree for the rain (v 26)
8 Made a way for the lightning of the thunder
9 Saw wisdom (v 27)
10 Declared it
11 Prepared it
12 Searched it out
13 Defined it as the fear of Jehovah (v 28)
14 Defined understanding as departure from evil

12fold Innocence Declared (31:1)

1 I was not guilty of lust for women (v 1-4)
2 Not guilty of deceit or vanity (v 5-6)
3 Of dishonesty (v 7-8)
4 Of adultery (v 9-12)
5 Of injustice (v 13-15)
6 Of inhumanity (v 16-23)
7 Of covetousness (v 24-25)
8 Of idolatry (v 26-28)
9 Of malignity (v 29-31)
10 Of inhospitality (v 32)
11 Of hypocrisy (v 33-37)
12 Of fraud (v 38-40)

15fold Reason of Elihu for Speaking (32:10)

1 I have an opinion (v 10, 17)
2 I waited for your words (v 11)
3 I waited carefully for your reasons while you searched out what to say
4 I saw that none of you convinced Job

become proud (v 13)
7 God only can drive Job from his position and humble him
8 I am better prepared to answer him than you are, for I am not irritated at remarks said to me (v 14)
9 I will not answer him with your line of arguments
10 I am full of the right answer (v 18)
11 The spirit within me constrains me
12 I have a burning desire to answer him; I am like new bottles that have no vent and are ready to burst with the wine in them (v 19)
13 I will speak that I may be refreshed (v 20)
14 I will not have respect of persons
15 I will not use flattering titles to man, for I would sin against God if I did so (v 21-22)

5 Purposes of God Dealing With Man (33:17)

1 To withdraw man from his intent to sin and do wrong (v 17)
2 To hide pride from man
3 To keep his soul back from the pit (v 18)
4 To keep his life from perishing by the sword in war
5 To give him divine enlightenment (v 29-30)

Healing and Chastening (33:19)

No man needs chastening by the method here unless he is a rebel against God as stated in v 14. In that case the procedure is that God permits Satan to afflict him in a final effort to bring him back to Himself. God does not permit any such affliction as described in v 19-22 unless it is absolutely necessary after rejection as in v 14-18, the only exception being this rare case of Job. The fact is that no other person, as far as we know, has been tried in the way Job was, as an example for others, and even this was not a chastening of God. See note c, 1:11; note c, 1:21. It was important that we have the experience of such a man in the Bible, and for this reason we were given the book of Job. The man's life-story should not be used as an excuse for unbelief; Job did not have the Bible and its faith-building promises as we have today, so we are without excuse. Christians are to resist the devil in his attacks and he will flee from them (Jas. 4:7; 1 Pet. 5:8-9). One can be quickly freed from the adversities Job endured by appropriating the benefits now revealed in both Testaments (Ps. 34:9-10; 37:1-8; 84:11; 91:1-12; 103:1-4; Mt. 7:7-11; 8:17; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-8; 24:49; Jn. 10:10; 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12:1-11; 2 Cor. 1:20; Eph. 6:10-18; Heb. 2:1-4; 11:6; Jas. 5:14-16; 1 Jn. 3:21-22; 5:13-14). It is the blood-bought right, the promised right, the gospel right, and the divine right of Christians to have what is provided through the atonement. See ***Healing*** and ***Chastening*** in Index.

40fold Vindication of God (34:10)

1 Be it far from God to do wickedness
2 For Him to commit iniquity (v 10)
3 He will render to every man according to his work
4 He will not do wickedly (v 12)
5 He will not pervert judgment
6 He is sovereign over all (v 13)
7 He rules the whole world
8 He has set His heart on man (v 14)
9 He controls man's destiny
10 He has appointed death for all men (v 15; Heb. 9:27)
11 He has decreed that all bodies go back to dust (v 15; Gen. 3:19)
12 Man that is full of hatred has no right to govern (v 17)
13 God is most just
14 He cannot be charged with wickedness (v 18)
15 He does not respect princes (v 19)
16 He does not respect the rich
17 All men are the work of His hands
18 Men soon perish, but He is eternal (v 20)
19 He sees the ways of men (v 21)
20 He sees their goings

23 No man can charge Him with injustice
24 He shall break the mighty man (v 24)
25 He will set others in their place
26 He knows their works (v 25)
27 He overturns them in the night and they are destroyed
28 He strikes them as wicked men in the sight of others (v 26)
29 He destroys because they turn back from Him (v 27)
30 Because they oppress the poor (v 28)
31 He hears the cry of the poor and afflicted
32 He causes trouble to cease (v 29)
33 No man can see Him until He sees fit to reveal Himself
34 He deals with nations as well as with individuals
35 He delivers the people from the reign of the hypocrite (v 30)
36 It is only just that those who sin against Him be chastened (v 31)
37 It is only just that they be made to sin no more
38 Men should consecrate to learn that which they know not (v 32)
39 They should be willing to renounce sin and live right
40 God will be just and recompense all wrong whether man chooses Him to do so or not (v 33)

Spirit and Breath (34:14)

Here we have a definite statement that distinguishes between the spirit and the breath of man. The breath is simply that part of the human mechanism which helps to keep the body and soul together. It is not the same as the inner man which is made up of soul and spirit. There is infinitely more to the inner man than there is to breath. Many things are said of both soul and spirit that could not be said of mere breath. Note how ridiculous certain passages would be if we substituted breath for spirit and soul in an effort to teach that the spirit and soul of man are nothing but breath, as some do:

1 His breath and his breath (v 14)
2 His breath was troubled (Gen. 41:8)
3 Woman has a familiar breath (Lev. 20:27; 1 Sam. 28:7)
4 Hardened his breath (Dt. 2:30)
5 I am a woman of sorrowful breath (1 Sam. 1:15)
6 Sad breath (1 Ki. 21:5)
7 Lying breath (1 Ki. 22:21-24)
8 Contrite breath (Ps. 34:18)
9 Haughty breath (Pr. 16:18)
10 Humble breath (Pr. 16:19)
11 Wounded breath (Pr. 18:14)
12 Vexed breath (Eccl. 1:14)
13 Erred in breath (Isa. 29:24)
14 Worship the Father in breath (Jn. 4:23)
15 Sadducees did not believe in breath Acts 23:8-9
16 Renewed in the breath of your mind (Eph. 4:23)
17 Your whole breath and breath (1 Th. 5:23)
18 Dividing asunder breath and breath (Heb. 4:12)
19 Believe not every breath (1 Jn. 4:1-6)
20 His breath clave to Dinah (Gen. 34:3)
21 Breath in hell (Ps. 16:10)
22 Converting the breath (Ps. 19:7)
23 Leanness of breath (Ps. 106:15)
24 Afflict breath (Isa. 58:5)
25 Not able to kill breath (Mt. 10:28)
26 Say to my breath, Breath you have much goods (Lk. 12:19)
27 Saw the breaths under the altar (Rev. 6:9-11)
28 Saw the breaths of them that were beheaded (Rev. 20:4)

10 False Accusations by Elihu Against Job (36:21)

1 Job drinks up scorning (blasphemy) like water (34:7)
2 He goes in company with workers of iniquity, and walks with wicked men (34:8)
3 He says, It profits nothing that I should delight in God (34:9)
4 Job has spoken without knowledge, and his words were without wisdom (34:35)
5 He adds rebellion to his sin (34:37)
6 Claps his hands among us, and multiplies his

God's (35:2)
8 Has said, What profit shall I have if I be cleansed from my sin (35:3)?
9 He multiplies words without knowledge (35:16)
10 You have chosen the way of iniquity rather than affliction (36:21)

34 Great Works of God (36:27)

1 He makes small drops of water (36:27)
2 Pours rain on earth according to the vapor that ascends from earth
3 Causes the clouds to drop rain upon man abundantly (36:28)
4 Spreads out the clouds for a tabernacle (36:29)
5 Makes thunder in the clouds
6 Spreads light upon His tabernacle (36:30)
7 Covers the seas with water
8 Judges the people by means of the clouds, lightning, and thunder (36:31)
9 Gives all things meat in abundance
10 Covers the clouds with light (36:32)
11 Commands light not to shine by bringing clouds between it and the earth
12 Manifests the thunder (36:33)
13 Manifests vapor to the cattle; that is, gathers the vapor like cattle
14 Causes the heart of man to tremble (37:1)
15 Causes it to move out of place
16 Directs the thunder under the whole heaven (37:3)
17 Directs the lightning unto the ends of the earth
18 Sends the thunder after the lightning (37:4)
19 Thunders with the voice of excellency
20 Thunders in a wonderful manner (37:5)
21 Does great things that man cannot comprehend
22 Sends snow on earth (37:6)
23 Sends small rain on earth
24 Sends great rains on earth
25 Causes man to cease in his activity by the great storms (37:7)
26 Causes the beasts to remain in their dens during the storms (37:8)
27 Sends the whirlwinds from the south (37:9)
28 Sends cold out of the north
29 Gives frost (37:10)
30 Causes waters to freeze
31 Dispels the thick cloud (37:11)
32 Scatters the bright clouds to make the skies clear again
33 Commands the clouds where they should go (37:12)
34 Causes the storms to come, whether for correction of man, for the good of the land, or for mercy to man (37:13)

18 Admonitions of Elihu to Job (37:14)

1 Hear my speeches (33:1)
2 Hearken to all my words (33:1)
3 Set your words in order before me (33:5)
4 Stand up (33:5)
5 Mark well, O Job, hearken to me (33:31)
6 Hold your peace (33:31)
7 Answer me if you have anything to say (33:32)
8 Speak, for I desire to justify you (33:32)
9 If not, hearken to me (33:33)
10 Hold your peace, and I will teach you wisdom (33:33)
11 Hear my words (34:2)
12 Hearken to me (34:10)
13 Hear this: hearken to the voice of my words (34:16)
14 Suffer me a little, and I will show you that I have yet to speak on God's behalf (36:2)
15 Take heed, regard not iniquity (36:21)
16 Remember that you magnify His work (36: 24)
17 Hear attentively the noise of His voice (37:2)
18 Hearken unto this, O Job: stand still, and consider the wondrous works of God (37:14)

35 Questions About Inanimate Creation (38:4)

1 Foundations of the earth (v 4)
2 Laying the measures thereof (v 5)
3 Stretching the line upon the earth
4 Fastening of earth's foundations (v 6)

6 Shutting up of the sea (v 8)
7 Limiting or setting bounds for the sea (v 9-11)
8 Laws of day and night (v 12-13)
9 The springs of the sea (v 16)
10 The depths of the sea
11 The gates of death (v 17)
12 The doors of the shadow of death
13 The breadth of the earth (v 18)
14 The dwelling of light (v 19)
15 The dwelling of darkness (v 19-20)
16 Number of Job's days (v 21)
17 The treasures of the snow (v 22)
18 The treasures of the hail (v 22-23)
19 The light and winds (v 24)
20 The watercourse, lightning, thunder, and rains (v 25-27)
21 The origin of rain (v 28)
22 The origin of dew drops
23 The origin of ice (v 29)
24 The origin of hoary frost (v 29-30)
25 Binding and loosing of Pleiades and the bands of Orion (v 31)
26 Mazzaroth in his seasons (v 32)
27 Arcturus and his sons
28 The ordinances of heaven (v 33)
29 The dominion of heaven in earth
30 Control of the clouds (v 34)
31 Sending lightnings (v 35)
32 Wisdom in the inward parts (v 36)
33 Understanding in the heart
34 The number of clouds (v 37)
35 The bottles of heaven and the dust and clods of earth (v 38)

Example of Infinite Perfection (38:5)

The idea here is that of an architect planning the size of the earth. This is an example of the infinite perfection of God in creation. The earth rotates on its axis 1,000 MPH. If it were 100 MPH our days and nights would be 10 times longer and the hot sun would likely burn up our vegetation each long day while surviving sprouts would freeze in the long night. Thus the earth has been placed the proper distance from the sun to give it the right amount of warmth. If the sun gave half as much more we would roast. Furthermore, the slant of the earth, tilted at an angle of 23 degrees, gives us our seasons. If it had not been tilted, vapors from the ocean would move north and south, piling up continents of ice. If our moon were only 50,000 miles away instead of its distance of 221,000 to 253,000 miles, our tides would cover the continents twice daily. If the crust of the earth had been only 10 ft. thicker there would be no oxygen, and thus no animal life could be kept alive. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and therefore no vegetable life could exist. It is evident from these and other facts that there is not one chance in millions or trillions that life on our planet could be a work of itself. There had to be a super-intelligence at work in the creation of all things.

16fold Description of Behemoth (40:15)

1 He eats grass like an ox (v 15)
2 His strength is in his loins (v 16)
3 His force is in his belly
4 His tail is like a cedar (v 17)
5 The sinews of his stones are wrapped together
6 His bones are as strong pieces of brass (v 18)
7 His bones are like bars of iron
8 He is chief of the ways of God (v 19)
9 He can be killed by the sword of God. This implies that it would be difficult for man to kill him
10 He feeds upon the mountains (v 20)
11 He lies under shady trees (v 21-22)
12 He lies in the reeds and fens (v 21)
13 He feeds in the willows of the brook (v 22)
14 He drinks a great amount of water (v 23)
15 He is a slow-moving creature
16 Man cannot take him off guard or take him in a snare (v 24)

479 PSALM 1

First Psalm of the Righteous
(godly and ungodly contrasted)
1. Five conditions of blessing (Ps. 84:11; Isa. 58; Col. 1:23; 2 Tim. 2:12-13)

▲ 1 [a]Blessed is [b]the man that walketh not in the counsel of the [c]ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 [d]But his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

2. Four blessings of the righteous (Ps. 32:6; 33:18)

▲ 3 And he shall be [e]like a tree planted by the [f]rivers of water, that bringeth forth his fruit [g]in his season; [h]his leaf also shall not wither; [i]and whatsoever he doeth shall prosper.

3. Ungodly: opposite of godly
(Ps. 15:2; 24:3; 37:16)

4 The ungodly *are* not so: but *are* [j]like the chaff which the wind driveth away.

4. The end of both (Ps. 9:17; Mt. 25:46; Dan. 12:2)

● 5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

▲ 6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

480 PSALM 2

First Messianic Psalm
1. Messiah rejected of men
(Isa. 53; Mt. 21:42; 27:15)

★ 1 [k]Why do the [l]heathen [m]rage, and the people [n]imagine a [o]vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, [p]against the LORD, and against his [q]anointed, *saying*,

3 Let us break [r]their [s]bands asunder, and cast away their [t]cords from us.

2. Tribulation and millennium
(Jer. 30:4, refs.; Isa. 2:1, refs.)

4 [u]He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

a Heb. asher, how happy. Trans. blessed 18 times and happy 17 times (Dt. 33:29; Job 5:17; Ps. 127:5; 128:2; 144:15; 146:5; Pr. 14:21; 16:20; etc.).
16 Blessed Classes: They That
1 Live godly (1:1; 106:3; Isa. 56:2)
2 Put their trust in God (2:12; 40:4)
3 Have sins forgiven (32:1)
4 Are free from imputed sin (32:2)
5 Help the poor (41:1)
6 God fellowships with (65:4)
7 Live in God's house (84:4)
8 Draw strength from God (84:5)
9 Know how to worship God (89:15)
10 Are chastened by God (94:12)
11 Fear God (112:1; 128:1)
12 Live undefiled lives (119:1)
13 Obey God's Word (119:2)
14 Walk in wisdom (Pr. 8:32, 34)
15 Hear wisdom (Pr. 8:34)
16 Wait upon God (Isa. 30:18)

b The emphasis is on THAT man who lives to the end in life for which God created him (Rev. 4: 11).

c 3 Sinful Classes (v 1):
1 The ungodly. Heb. rasha, morally wrong; actively bad; wicked; unjust. Trans. ungodly (1:1-6; 3:7; 73:12; 2 Chr. 19:2; Job 34:18) and wicked 248 times (Gen. 18:23-25; Ps. 9:17 etc.).
2 Sinners. Heb. chatta, criminal; to miss the mark; pass the limits of the law. Trans. sinners (1:1, 5; 25:8 etc.).
3 The scornful. Heb. luts, to make mouths at; to scoff; to mock (v 1; 22:7).

d 7 Acts of a Righteous Man:
1 Delights in the Word of God (v 2)
2 Meditates in it day and night (v 2)
3 Consecrates to obey it (v 1)
4 Makes it his rule of life and conduct (Jas. 1:22-27)
5 Makes it his standard of faith and religion (2 Tim. 3:16-17)
6 Reads it to gain knowledge and wisdom (Mt. 24:15; Eph. 3:4; Rev. 1:3)
7 Feeds on it to grow spiritually (1 Pet. 2:1-3; Rom. 10:17)

e 2 Comparisons:
1 Righteous: like a tree planted, cultivated, and well-watered; not like one growing wild in the field (v 3)
2 Wicked: like chaff that blows away and soon perishes (v 4. Cp. 35:5)

f Heb. peleg mayim, divisions of waters. A term used in the East for small channels which divide a garden for irrigation.

g In the season expected, governed by proper irrigation and cultivation.

h Portraying a rich, fruitful, and perfect Christian life. Cp. Jn. 15:1-8.

i Material prosperity is as much the will of God as soul and body health (v 3; Josh. 1:5-9; 1 Sam. 2:7-8; 3 Jn. 2).

j 12 Things the Wicked Are Like:
1 Chaff that wind drives away (v 4)
2 Grass that soon perishes (Ps. 37:2)
3 Wild beasts (Ps. 49:20)
4 Poisonous snakes; adders (Ps. 58:4)
5 A deceitful bow (Ps. 78:57; Hos. 7:16)
6 Vanity (Ps. 144:4)
7 Potsherd (Pr. 26:23)
8 The troubled sea (Isa. 57:20)
9 A heath in the desert (Jer. 17:6)
10 Foxes in the desert (Ez. 13:4)
11 A roaring lion (Ez. 22:25)
12 Ravenous wolves (Ez. 22:27)

k 1st prophecy in Ps. (2:1-12, unfulfilled except v 7). Next, 8:2. Question 1. Next, 4:2. This psalm was written by David (Acts 4:25-26).

l Heb. goyim, nations or Gentiles.
4 Raging Classes (v 1-2):
1 Heathen (Gentiles, nations)
2 People (Jews, Acts 4:27)
3 Kings (Gentile rulers, Acts 4:26)
4 Rulers (Jewish leaders, Acts 4:26)
5 Acts of the Ungodly:
1 They rage (v 1)
2 Imagine (plot vain things—v 1)
3 Set themselves against God and Messiah (v 2)
4 Counsel together against God and Messiah (v 2)
5 Encourage themselves to get rid of God and Messiah (v 3)

m Heb. ragash, to be tumultuous. It refers to the rushing together of the mob who gnashed their teeth at the Messiah.

n Heb. hagah, to imagine (2:1; 38:12); meditate (1:2; 63:6; 77:12; 143:5; Gen. 24:63; Josh. 1:8; Isa. 33:18); mourn (Isa. 16:7; 38:14; 59:11); mutter (Isa. 8:19; 59:3); roar (Isa. 31:4); speak (Pr. 8:7; Ps. 37:30); talk (71:24); and utter (Job 27:4).

o Heb. riq, a worthless thing. Trans. vain (2:1; Lev. 26:16, 20; Ps. 73:13; Isa. 49:4; 65:23) and empty (Judg. 7:16; Ez. 24:11).

p A plain reference to two separate persons. Note their bands, their cords, v 3.

q Heb. mashiach, anointed. Trans. Messiah (Dan. 9:25-26) and anointed 37 times (1 Sam. 2:10, 35; Isa. 61:1).

r Jehovah's and Messiah's.

s Heb. moser, chastisement; halter; restraint. Trans. bands (2:3; Job 39:5; 107:14; Isa. 28:22; 52:2; Jer. 2:20) and bonds (Ps. 116:16; Jer. 5:5; 27:2 30:8; Nah. 1:13).

t Heb. aboth, something entwined. Trans. cords (2:3; 118:27; 129:4; Judg. 15:13-14); ropes (Isa. 5:18; Judg. 16:11-12); and wreathen (Ex. 28:14-25; 39:15-18).

u See ***16 Personal Acts of God***, p. 1061.

* * *

hill of [w]Zion.

3. Messiah's birth and ministry
(Isa. 7:14; 9:6-7; Mt. 18)

7 [x]I will declare the decree: the LORD hath said unto me, Thou *art* my Son; [y]this day have I begotten thee.

▲ 8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the [a]earth *for* thy possession.

4. Millennial reign of Messiah
(Isa. 2:1, refs.; Rev. 20)

9 [b]Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

● 10 [c]Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

● 11 Serve the LORD with fear, and rejoice with trembling.

● 12 [d]Kiss the [e]Son, lest [f]he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

481 PSALM 3

First Prayer of Distress
A Psalm of David, when he fled from Absalom, his son (2 Sam. 15:13)

1. David's complaint to God
(Ps. 74:1,3; 80:4,12; 89:38)

1 LORD, how are they [g]increased that trouble me! many *are* they that rise up against me.

2 Many *there be* which say of my soul, *There is* no help for him in God. [h]Selah.

2. David's trust in trouble
(Ps. 20:1; 61:3; 62:1,5; 63:1)

3 But thou, O LORD, *art* a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and [i]slept; I awaked; for the LORD sustained me.

6 [j]I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

3. David's prayer in trouble

7 Arise, O LORD; save me, O my God: [k]for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

482 PSALM 4

Second Prayer of Distress
To the chief Musician on Neginoth (stringed instruments), A psalm of David

1. Three requests; one blessing

1 [l]Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2. God's two great questions

2 O ye sons of men, [*a]how long *will ye* [*b]*turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? [*c]Selah.

3. Seven secrets of peace: five commands and two blessings

▲ 3 But know that the LORD hath [*d]set apart him that is godly for himself: the LORD will hear when I call unto him.

● 4 [*e]Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

● 5 [*f]Offer the sacrifices of righteousness, and put your trust in the LORD.

4. Man's great question; one request and two blessings

6 *There be* many that say, [*g]Who will shew us *any* good? LORD, [*h]lift thou up the light of thy countenance upon us.

---

on David's throne forever (v 6; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15).

[w] A hill immediately south of Moriah. Occurs 38 times in Psalms.

[x] The Messiah declares the gospel (v 7).

[y] See note f, Acts 13:33.

[a] 2 Rewards of Incarnation and Preaching:
  1 Heathen converted (v 8)
  2 Kingship over earth (Dan. 7:13)

[b] Rev. 19:15. Cp. 2:27-28; 12:5.

[c] 4 Commands to Kings, Rulers (v 10-12):
  1 Be wise
  2 Be instructed
  3 Serve the Lord
  4 Kiss the Son

[d] Heb. nashaq, submit to; be ruled by. Occurs 32 times and trans. kiss (Gen. 27:26-27; etc.); armed (1 Chr. 12:2; 2 Chr. 17:17; Ps. 78:9); touched (Ez. 3:13); and be ruled (Gen. 41:40). Kissing was a sign of subjection and friendship (1 Sam. 10:1; 1 Ki. 19:18; Hos. 13:2).

[e] The Messiah of v 2 is God's Son in v 7-12; Pr. 30:4; Isa. 9:6-7.

[f] Lest Jehovah of v 11 be angry.

[g] All the hearts of Israel went after Absalom (2 Sam. 15:13).

[h] A word used 71 times in Psalms and 3 times in Hab. 3. It is used in 39 psalms out of 150. Of these 39 it is used in 31 psalms that are to the chief Musician. It occurs 4 times in the middle of verses (55:19; 57:3; Hab. 3:3, 9). In 4 cases 2 psalms are connected by it (Ps. 3-4; 9-10; 24-25; and 46-47). Most of the time it is at the end of verses. Scholars are divided as to its meaning.
  7 Suggested Meanings of Selah:
  1 A thought-link, connecting ideas in Hebrew poetry
  2 The Sept. trans. it by diapsalma, a pause in the psalm by the singers
  3 The Chaldee sometimes trans. it by lealmin, "forever"
  4 A word equivalent to da capo in music directing the choir to repeat
  5 A word from Heb. sal, to raise or elevate the voices of singers
  6 A word from salah, to spread out indicating that the subject should be meditated on by the reader
  7 A word denoting an instrumental interlude or louder accompaniment

[i] At Mahanaim (2 Sam. 17:27-29).

[j] David's confidence in God to give him victory in his son's rebellion (v 6-7).

[k] Here he expresses confidence in victory as if it were already a reality, illustrating faith (Mk. 11:22-24).

[l] This Psalm was composed on the same occasion as Ps. 3 when Absalom rebelled (note g, above).

[*a] Questions 2-3. Next, v 6.

[*b] 3 Ancient/Modern Universal Sins:
  1 Turning God's glory to shame (Rom. 1:21-32). This will end when all enemies are put down (1 Cor. 15:24-28; Eph. 1:10)
  2 Loving vanity (v 2; 10:7; 12:2; 39:5, 11; 62:9; 94:11; Eccl. 2; 2 Ki. 17:15; Rom. 8:20; Eph. 4:17; 2 Pet. 2:18)
  3 Leasing. An old Anglo-Saxon word for lying and falsehood (Pr. 17:4; 19:22)

[*c] See note h, 3:2.

[*d] Marked such and set him aside as His own property—made him a special subject of grace and providence (Ps. 91).

[*e] This expresses the same as "be ye angry, and sin not" (Eph. 4:26). This is perhaps addressed to his faithful followers who were zealous for David advising them to check their wrath (2 Sam. 16:9; 18:5-15).

[*f] One can do this only if he has kept himself from sin by obeying v 4.

[*g] Question 4. Next, 6:3.

[*h] This may suggest that David had no priest with him in his flight from Absalom to bless as commanded in Num. 6:23-26. See 2 Sam. 15:32-37.

✡ ✡ ✡

more than in the time *that* their corn and their wine increased.

8 [j]I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

483 PSALM 5

First Prayer for Judgment
To the chief Musician upon Nehiloth
(inheritances), A psalm of David

1. Prayer to Jehovah: three requests; daily consecration

1 [k]Give ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, [l]my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the [m]morning, O LORD; in the morning will I direct *my prayer* unto thee, and will [n]look up.

2. Six reasons to pray: God's character revealed

4 For thou *art* not a [o]God that hath [p]pleasure in wickedness: neither shall evil dwell with thee.

5 The [q]foolish shall not stand in thy sight: thou hatest all workers of [r]iniquity.

6 Thou shalt destroy them that speak [s]leasing: the LORD will abhor the bloody and deceitful man.

3. David's character; two requests of God

7 But [t]as for me, I will come *into* thy house in the [u]multitude of thy [v]mercy: *and* in thy [w]fear will I worship toward thy [x]holy temple.

8 [y]Lead me, O LORD, in thy righteousness because of mine enemies; [z]make thy way straight before my face.

4. Fourfold character of the enemies of God; three requests for their destruction

9 For *there is* [a]no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

10 [b]Destroy thou them, O God; let them [c]fall by their own counsels; cast them out in the multitude of their [d]transgressions; for they have [e]rebelled against thee.

5. Three requests; five blessings for the righteous

▲ 11 [f]But let all those that put their [g]trust in thee [h]rejoice: let them ever shout for joy, because thou [*i]defendest them: let them also that

---

i Here David testifies to the joy of God in his soul in the midst of fleeing from Absalom his son, and in the midst of his people forsaking him for another. It was a joy greater than the increase of corn and wine, which were always expressive of the highest temporal blessings of man (v 7; Dt. 33:28; 2 Ki. 18:32; Isa. 36:17).

j Here we have David's absolute confidence in God. He had peace of soul and sleep for the body in spite of all the plots against his life (2 Sam. 17:2).

k This is a morning Psalm (v 3), as Psalm 4 is an evening hymn (v 4, 8). Having had good sleep in 4:8, he awakes to meditate upon God and pray (5:1).

l God was David's King to rule, govern, and direct his life; and his God to save, defend, and protect him (v 2, 4-6, 10-12).

m 7 Times to Pray:
  1 In the morning (v 3; 88:13; 143:8)
  2 Day and night (88:1)
  3 Morning, noon, and night (55:17; Dan. 6:10)
  4 All night (Lk. 6:12)
  5 Without ceasing (1 Th. 5:17)
  6 Always (Eph. 6:18)
  7 In time of need (Heb. 4:16)

n This is the proper attitude in prayer (v 3; Mk. 6:41; Jn. 17:1).

o 7 Things God Opposes (v 4-6):
  1 He takes no pleasure in wickedness
  2 He cannot dwell with evil (v 4)
  3 He cannot tolerate the foolish (boasters) to stand in His presence
  4 He hates workers of iniquity (v 5)
  5 He hates leasing (falsehood)
  6 He abhors bloody men
  7 He abhors deceitful men (v 6)

p God is absolutely holy, so He cannot take pleasure in wickedness. That God takes pleasure in things (v 4), hates sin (v 5), and abhors evil is proof that He has a personal soul. The soul of any being is the seat of the feelings, emotions, and desires (note r, Jn. 4:24).

q Heb. halal, to be clear; to shine; hence to make a show or boast; to rave. Trans. foolish (v 5; 73:3; 75:4) and boast (1 Ki. 20:11; Ps. 10:3; 34:2; 44:8; 49:6; 52:1; 97:7; Pr. 20:14; 25:14; 27:1).

r Heb. aven, iniquity, specially connected with idolatry (Hos. 4:15; 5:8; 10:5, 8). Hence it is used of vanity (Job 15:35; Ps. 10:7; Pr. 22:8). It expresses bad conduct flowing from the heart and fallen nature.

s See note b, point 3, v 2 above.

t See other occurrences (17:15; 26:11; 35:13; 41:12; 55:16; 69:13; 73:2).

u Heb. rob, increase; multiply by the thousands. Trans. multitude 70 times. Here it refers to the abundance of God's mercies toward David.

v Heb. chesed, kindness; favor; mercy; grace (v 7; 13:5; 18:50; 21:7; etc.).

w In Thy reverence I will worship.

x Heb. hekal, palace. It refers to the heavenly temple itself, the dwelling place of earthly tabernacle as being the dwelling place of God among men on earth (1 Sam. 1:9; 3:3).

y The same idea as in the Lord's prayer: lead us not into temptation, but deliver us from evil (Mt. 6:13).

z Make Your path for me level and straight so that I may see how to proceed.

a 4 Main Traits of Wicked Men (v 9):
  1 Unfaithful. Heb. kun. Trans. stable (1 Chr. 16:30); stablish (2 Sam. 7:13; 1 Chr. 17:12; 2 Chr. 17:5; Ps. 93:1; Hab. 2:12); standeth (Judg. 16:26); firm (Josh. 3:17; 4:3); and establish (2 Sam. 7:12; 1 Chr. 17:11; 22:10; etc.). Here it means no steadfastness or stability; no dependence upon what is said.
  2 Inwardly wicked—corrupt to the core. Heb. qereb, the center. Trans. inward part (v 9; 49:11; 62:4; 64:6; Isa. 16:11; Jer. 31:33) and inwards (Ex. 29:13-22; Lev. 1:9-13; 3:3-14; 4:8-11; 7:3; 8:16-25; 9:14-19).
  3 The throat is an open sepulchre. Heb. qeber, grave (v 9; Isa. 22:16; Jer. 5:16). Streams of impurities come from within (Mk. 7:19-21).
  4 They flatter with their tongue (v 9; 12:3; Pr. 26:28; 28:23; 29:5).

b The prayer here should be understood in the future tense to harmonize with v 4-6. When one prays for the kingdom to come he is asking for the destruction of sin, sickness, rebellion, and for all the curse to be removed. This is the purpose of the coming kingdom (1 Cor. 15:24-28; Jude 14; Zech. 14; Mt. 25:31-46; Rev. 19:11–20:10).

c This prayer was answered in Ahithophel (2 Sam. 15:31; 17:14, 23).

d Heb. pesha, revolt; rebellion; sin against lawful authority. Often trans. transgression (v 10; 51:13; Pr. 28:21; Isa. 43:27; etc.).

e The wicked rebel against God, not only against David; hence they are subject to the judgments of God.

f After praying for himself (v 7-8) and for the wicked (v 9-10), David prays for the righteous (v 11-12).

g 3 Chief Characteristics of the Godly:
  1 They trust in God (v 11)
  2 They love God and His name (v 11)
  3 They are righteous (v 12)

h 5 Blessings of the Righteous:
  1 They have a refuge (trust) in God
  2 They are joyful in God
  3 They have security in God (v 11)
  4 They are blessed of God
  5 They have God's favor or grace (v 12)

*i Heb. sakak, to entwine as a screen; to fence in; cover over; protect. It is trans. defence (v 11; Nah. 2:5); and cover (Ex. 33:22; 37:9; 40:3, 21; 1 Sam. 24:3; Job 40:22; Ps. 91:4; etc.).

✡ ✡ ✡

▲ 12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as *with* a [j]shield.

Third Prayer of Distress
To the chief Musician on Neginoth (stringed instruments) upon Sheminith (eighth octave), A Psalm of David
1. Prayer: seven petitions; ten reasons for an answer

1 O LORD, [k]rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, [l]how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

5 [m]For in death *there is* no remembrance of thee: in [n]the grave [o]who shall give thee thanks?

6 [p]I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

2. Answer to prayer: three demands to enemies; three reasons

8 [q]Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 [r]The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

Second Prayer for Judgment
Shiggaion (praise) of David, which he sang unto the Lord, concerning the words of Cush the [s]Benjamite
1. Prayer: eight requests; twelve reasons for an answer

1 O [t]LORD my God, in thee do I put my trust: [u]save me from all them that persecute me, and deliver me:

2 Lest [a]he tear my soul like a lion, rending *it* in pieces, while *there is* none to deliver.

3 O LORD my God, [b]if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

5 Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. [c]Selah.

6 [d]Arise, O LORD, [e]in thine anger, lift up thyself because of the rage of mine enemies: and awake for me *to* [f]the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: [g]for the righteous God trieth the hearts and reins.

▲ 10 [h]My defence *is* of God, which saveth the upright in heart.

2. God and wicked: seven sins of the wicked; six ways of God

cover the whole body. It is found in Psalms here and 35:2; 91:4. Cp. 1 Sam. 17:7, 41. In other Psalms it is magen, a smaller shield. The shield here is the favor or grace of Jehovah.

k 7 Requests of David:
1 Rebuke me not in Thine anger
2 Chasten me not in wrath (v 1)
3 Have mercy upon me (v 2)
4 Heal me (v 2)
5 Return, O Lord (v 4)
6 Deliver my soul (v 4)
7 Save me for Thy mercies' sake (v 4)
These requests indicate that David had a grievous disease after his sin with Bathsheba. They reveal a deep consciousness of sin and of God's displeasure at him. See Ps. 38:1-15, notes.

l Question 5. Next, v 5.

m Death claims only the body (Jas. 2:26), not the soul and spirit which are immortal (note m, 1 Pet. 3:4). It is true that the dead bodies of dust do not remember God (v 5; 30:9; 115:17; Eccl. 3:19-20); but the soul and spirit are not dust and continue in consciousness after death to the body (16:10; Isa. 14:9; Mt. 12:40; Lk. 16:19-31; Heb. 12:23; Rev. 6:9-11; etc.). See ***Hell***, p. 1030

n Heb. sheol, the unseen world; the place of the soul. It is not qeber, the grave, the place of the body (see ***Hell***, p. 1030).

o Question 6. Next, 8:4.

p See ***8fold Grief of David***, p. 1028.

q In his sickness his many enemies reproached him for his sins.

r Here David rallies, encouraging himself that God will hear his prayer and save his enemies, so that they may be suddenly ashamed (v 9-10). The Heb. for return is shub, recover, convert, restore. It is trans. converted (Ps. 19:7; 51:13; Isa. 1:27). Thus it is not that David wanted his enemies destroyed, but converted.

s Who he was is not known.

t Jehovah my Elohim. In thee do I put my trust, or flee for refuge (v 1).

u ***8 Requests to Jehovah-Elohim***, p. 1028.

a Here David's chief persecutor is compared to a lion, and David with no one to deliver him (v 2). As the lion is the king of beasts, so Saul was king of the land. As the lion in his fierceness seizes and tears his prey to pieces, so David was in danger of being seized and destroyed by Saul. All this answers to the 21 attempts of Saul to kill David (1 Sam. 18:1–26:2, headings).

b David was accused by Saul of seeking the kingdom and an opportunity to kill the king. David here denies these charges before God offering to lay down his own life if such be true (v 3-5).
7 Denials of David (v 3-5):
1 I have not plotted to get the kingdom
2 I have not plotted the murder of Saul
3 I have not rewarded evil to Saul, but have been at peace with him (v 4)
4 I am not guilty or I would not have delivered Saul from death after he became my enemy (v 4; 1 Sam. 24:1-22; 26:1-25)
If I Am Guilty:
5 Let Saul capture me (v 5)
6 Let him destroy my life (v 5)
7 Let him take away my honor (v 5)

c See note h, 3:2.

d David prays after the pattern of Moses in Num. 10:35 (v 6; 3:7; 9:19; 10:12). Arise is the same as lift up thyself (Ps. 94:2; Isa. 33:10) and awake (35:23; 44:23; 59:5).

e David has the conception of God that He must be stirred up. Cp. Jer. 33:3.

f David prays for judgment that God has commanded, so such prayers are in harmony with God and His Word. We are still to pray for God to come and judge the world, and for His kingdom to come and His will to be done on earth as it is in heaven (Mt. 6:10). Naturally, many will be destroyed when this is fulfilled (Mt. 25:41; 2 Th. 1:7-10; Jude 14; Zech. 14; Joel 3; Ez. 38-39). Then people will compass God and be drawn to Him (v 7); then the righteous will be vindicated (v 8); then all wickedness will be put down (v 9); and then shall the righteous inherit the earth and be established in it (v 9; 1 Cor. 15:24).

g God does try the hearts that are so deceitful and desperately wicked (Jer. 17:9-10) and the reins, the innermost mind and feelings (Job 16:13; 19:27; Ps. 16:7; 26:2; 73:21; 139:13; Pr. 23:16; Isa. 11:5; Jer. 11:20; 12:2; 17:10; 20:12; Rev. 2:23).

h My shield is God who saves the just. Hence I have no uneasy or fearful feeling as to the future.

✡ ✡ ✡

angry *with the wicked* [*i]every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, [*j]he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own [*k]pate.

3. David's praise to God

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD [*l]most high.

486 PSALM 8

Second Messianic Psalm
To the chief Musician upon Gittith (Gittite harp),
A Psalm of David
1. First advent of Messiah (Mt. 21:16)

1 O [*m]LORD our Lord, how excellent *is* [*n]thy name in all the earth! who hast set thy glory above the heavens.

★ 2 [*o]Out of the mouth of babes and sucklings hast thou [*p]ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

2. Second advent of Messiah
(Heb. 2:6-8; 1 Cor. 15:24-28)

of thy [b]fingers, the [c]moon and the stars, which thou hast [d]ordained;

★ 4 [e]What is [f]man, that thou art [g]mindful of him? and [h]the son of [i]man, that thou [j]visitest him?

5 For thou hast made him a little [k]lower than the [l]angels, and hast crowned him with glory and honour.

6 Thou madest him [m]to have dominion over the works of thy hands; thou hast put [n]all *things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

487 PSALM 9

First Prayer-Praise Psalm
To the chief Musician upon Muth-labben
(to die for the son), A Psalm of David
1. Fourfold praise to God

1 I will praise *thee*, O LORD, with my [o]whole heart; I will shew forth all thy marvellous works.

2 [p]I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

2. Tenfold destruction of the wicked

3 [q]When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satest in the throne judging

---

[*i] Continually. This does not refer to the outbreaking of the wrath of God every day, but to God's continual abhorrence of the wicked. His is not sudden emotion that breaks forth in wrath and then changes or passes away. It is the uniform attribute of God that is as unchanging as His own being and nature. The idea is, there is no change in His attitude toward sin. The wicked will find Him no more favorable to sin tomorrow than He was yesterday. What He is today He will be tomorrow. Cp. Heb. 13:8; Mal. 3:6. Also, could this not refer to the wicked storing up daily wrath against the day of wrath? (Rom.1: 18; 2:5) Some versions read, God is not angry every day. If he (the wicked man) turn not, He (God) will whet His sword . . . He (God) hath prepared him (the wicked) the instruments of death. He (God) ordained His arrows against the persecutors (v11-13)

[*j] Here we have the wicked dealt with again as conceiving sin and giving birth to iniquity (v 14-16).

[*k] The smooth skull or scalp. The reference is to falling into one's own pit, as in v 15. See note l, Pr. 26:27.

[*l] Heb. Elyon, possessor of heaven and earth; the Dispenser of God's blessings in the earth. First occurrence, Gen. 14:18. Used 36 times in Psalms.

[*m] Heb. Yehovah Adonai, Jehovah our Sovereign, Director, Ruler, Judge, and Supporter. The psalm begins and ends with this phrase (v 1, 9).

[*n] God's name is excellent in all the earth and His glory is higher than the heavens (v 1). He has been greatly magnified by the gospel in this age of grace.

[*o] 2nd prophecy in Psalms (8:2). Next, v 4. Partially fulfilled in Mt. 21:16.

[*p] Heb. yasad, to lay a foundation, appoint (v 2; 1 Chr. 9:22). See ***15 Reasons God Chooses Babes***, p. 1028.

[a] See ***The Solar System***, p. 1028.

[b] See ***The Works of God's Hands***, p. 1028.

[c] David omits the sun here, indicating his meditation was at night. If he had considhave seen would be the sun and sky, not the moon and stars. These he wished to introduce because of their immense variety and splendor. The sun he describes in Ps. 19:1-6.

[d] Heb. kun, to form, prepare, establish. God has made their respective spheres—space to matter and matter to space—all adjusted in number, weight and measure.

[e] Questions 7-8. Next, 10:1.

[f] 3rd prophecy in Psalms (8:4-8, unfulfilled, but will be fulfilled in the Millennium and New Earth). Next, 9:7. See ***The Doctrine of Man***, p. 1028.

[g] See ***God Mindful of Man***, p. 1029.

[h] No definite article in Heb. Occurs 3 times before this (Num. 23:19; Job 25:6; 35:8). In all, it occurs in singular 111 times and plural 39 times. Occurs in Psalms here; 45:2; 144:3. See notes on Ez. 2:1; Jn. 1:51. Here the title relates to man's dominion of the earth.

[i] Heb. adam, created man, not enosh, mortal, weak, sickly, and wretched man, of the first part of the verse.

[j] See ***7 Ways God Visits Man***, p. 1029.

[k] Heb. chaser, to lack. Trans. lower (v 5); lack (Gen. 18:28; Ex. 16:18; Dt. 8:9; Eccl. 9:8); fail (1 Ki. 17:14; Isa. 32:6; 51:14); decreased (Gen. 8:5); and want (Ps. 23:1; 34:10; Pr. 13:25; Ez. 4:17; Jer. 44:18; Dt. 15:8; Cant. 7:2).

[l] Heb. Elohim, Gods, and is so translated 239 times. See ***The Trinity***, p. 489 of N.T. The word is used in Ps. 82:1, 6; 97:7; Ex. 22:9 of judges who represent God and act in His stead among men (Rom. 13:1-6; Jn. 10:34-35) and of angels (v 5).

[m] See ***Man's Dominion***, p. 1029.

[n] All things lost in the fall will be restored to man's dominion in the final restitution of all things (v 6; note m, above; notes on Heb. 2:5-11).

7 Things Listed Here:
1 The heavens, the work of Thy fingers
2 The moon and stars (v 3)
3 The earth, the work of Thy hands (v 6; 102:25; 104:5)
4 All sheep and oxen (v 7)
5 The beasts of the field (v 7)
6 The fowl of the air (v 8)
7 The fish and all that live in the seas v8

[o] This is the only way to praise and worship God. It is true worship in spirit and in truth (Jn. 4:24).

4 Things to Do With the Whole Heart:
1 Return to God (Jer. 24:7)
2 Seek God (119:2, 10, 58, 145)
3 Obey (119:34, 69)
4 Praise (9:1; 111:1)

[p] 4fold Vow of David (v 1-2):
1 I will praise You wholeheartedly
2 I will declare Your marvelous works
3 I will be glad and rejoice in You
4 I will sing praise to Your name

[q] See ***10 Acts of God***, p.1029.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

3. The Lord: judge of the world;
refuge of the righteous

★ 7 [r]But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And [s]he shall judge the world in righteousness, [t]he shall minister judgment to the people in uprightness.

▲ 9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

4. Praise: reasons for praise

● 11 [u]Sing praises to the LORD, which [v]dwelleth in Zion: [w]declare among the people his doings.

▲ 12 [x]When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

5. Prayer and reason for it

13 [a]Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from [b]the gates of death:

14 [c]That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

6. The wicked are snared in their own nets

15 The heathen are sunk down in the [d]pit *that* they made: in the net which they hid is their own foot taken.

16 [e]The LORD is known *by* the judgment *which* he executeth: [f]the wicked is snared in the work of his own hands. [g]Higgaion. [h]Selah.

7. The destiny of the righteous and the wicked
(Mt. 25:46; Rev. 20:11-15; Isa. 66:22-24)

★ 17 [i]The wicked shall be turned into [j]hell, *and* [k]all the nations that forget God.

▲ 18 For the [l]needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever.

8. Prayer: four requests; reason

19 Arise, O LORD; let not man [m]prevail: let the heathen be judged in thy sight.

20 Put them in [n]fear, O LORD: *that* the nations may know themselves *to be but* men. Selah.

488 PSALM 10

First Psalm of the Wicked

1. First appeal to Jehovah to punish the
wicked: twenty-two sins of the wicked

1 [o]Why standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

---

but will be fulfilled at the great white throne judgment, Rev. 20:11-15, notes). Next, v 17.

s See Acts 17:31; Rev. 20:11-15.

t This refers to the righteous reign of God and Christ over all nations (v 8; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18-27; Zech. 14; Rev. 11:15; 20:4-10).

u 2 Commands:
  1 Sing praises to God who dwells in Zion (v 11)
  2 Declare among the people His doings (v 11)

In the Millennium the name of the Lord will be praised from the rising of the sun to the going down of the same (Isa. 2:2-4; Zech. 14:16-21; Mal. 1:11).

v God is not yet dwelling in Zion, but will be visible in body in Zion from the 2nd advent of Christ into eternity (v 11; Isa. 2:2-4; 52:7; Ez. 43:7; 48:35; Zech. 14:9, 16-21; Lk. 1:32-33; Rev. 11:15; 19:11-21).

w In the Millennium the greatest missionary program that has ever been will be carried out by redeemed and restored Israel (Isa. 2:2-4; Zech. 8:23). The knowledge of the Lord will cover the earth as the waters do the seas (Isa. 11:9).

x God will eventually avenge all the righteous and punish oppressors and criminals (v 12, 17, notes).

a 6 Requests of David:
  1 Have mercy upon me (v 13)
  2 Consider my trouble (v 13)
  3 Arise, O Lord (v 19)
  4 Let not man prevail (v 19)
  5 Let the heathen be judged (v 19)
  6 Put them in fear (v 20)

b 2 Kinds of Gates:
  1 The gates of death—figurative of powers that cause death and receive and hold one in the state of the dead (v 13; 107:18; Isa. 38:10; Heb. 2:14-15)
  2 The gates of the daughter of Zion (v 14). These were the gathering places of Israel where instruction of life was given, so that one might escape the gates of death of v 13

c 3 Reasons for the 6 Requests:
  1 That I may show forth all Your praise to Israel in the gates (v 14)
  2 That I may rejoice in Your salvation
  3 That the nations may know that they are but men and not God (v 20)

d See note j, 28:1.

e Not every accident or calamity to man can be called the judgment of God. Judgments are always sent after many acts of mercy and much longsuffering on God's part toward rebels. He judges and takes action only when it is necessary to carry out His will among men and to vindicate His righteous government on earth. When God judges, His purpose of doing so is clearly seen. There are no natural causes to which such judgments can be legally attributed as in the flood of Noah, the destruction of Sodom, the seals, trumpets, and vials of Rev. 6, 8, 9, 16.

f All a wicked person does works against himself. He takes more pains to destroy his own life than a righteous one does to save his soul and gain eternal life (v 16).

g This means to meditate. The idea is for man to think on the end of the wicked as in v 15-18.

h See note h, 3:2.

i 5th prophecy in Ps. (9:17-18, partially fulfilled and will be completed when the last of the wicked are in hell and the righteous are vindicated and safe with God forever). Next, 10:15.

j See **WHERE ARE THE DEAD?**, p. 1029

k Why should the wicked and all nations that forget God be turned into hell if hell is the grave? Do not the righteous also go to graves at death?

l The needy and poor will be remembered in the next life, providing they are saved and righteous. Otherwise, they will be forgotten in the next life as well as in this one.

m Heb. azaz, be strong. Do not let man become strong, so that he may carry out his designs. God has had to intervene and will yet do so to prevent man from self-destruction. This is why He sent the flood (Gen. 6–8), the confusion of tongues (Gen. 11), the destruction of Sodom (Gen. 19), and other judgments. This is why He will send the judgments of the future tribulation, and why He will send Jesus. The current talk of man destroying himself by his own inventions will never come to pass, for the earth, man, and present creations on earth are eternal. See notes on Rev. 20–22.

n Send them some terror, so as to keep the nations humble and show man how frail and helpless he is without God.

o Questions 9-10. Next, v 13.

✡ ✡ ✡

the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* God *is* not in all his thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity.

7 [q]His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the [a]poor.

9 He lieth in wait secretly [b]as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, *and* humbleth himself, that the poor may fall by his [c]strong ones.

11 He hath said in his heart, [d]God hath forgotten: he hideth his face; he will never see *it*.

2. Second appeal to Jehovah to punish the wicked and help the righteous in his oppressions

12 [e]Arise, [f]O LORD; O God, lift up thine

13 [g]Wherefore doth [h]the wicked contemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

★ 15 [i]Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.

16 The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

489 PSALM 11

First Psalm of Trust
To the chief Musician, A Psalm of David
1. Reasons to trust in God

1 [j]In the LORD put I my trust: [k]how say ye to my soul, Flee *as* a bird to your mountain?

2 [l]For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 [m]If the foundations be destroyed, what can the righteous do?

2. The righteous are tested

---

p 22 Sins of the Wicked (v 2-11):
1 Is full of pride (v 2, 4)
2 Persecutes the poor (v 2)
3 Sets snares for the just (v 2)
4 Imagines evil against righteous (v 2)
5 Boasts of his great plans (v 3)
6 Blesses the covetous (v 3)
7 Rejects God (v 4)
8 Dismisses religion (v 5)
9 Travails to bring forth sin (v 5)
10 Is blind to God's judgments (v 5)
11 Puffs at his enemies (v 5)
12 Boasts of getting what he wants (v 6)
13 Blasphemes (v 7)
14 Deceives others (v 7)
15 Cheats others (v 7)
16 Speaks mischief and vanity (v 7)
17 Plots against neighbors (v 8)
18 Murders the innocent (v 8)
19 Takes advantage of the weak (v 8)
20 Plots against the poor (v 9)
21 Manifests cruelty (v 10)
22 Lives secure in his sins (v 11)

q Quoted in Rom. 3:14.

a Heb. chelekah, weak ones.

b The wicked here is pictured as a lion watching for his prey; then as a hunter taking wild animals into his net; and finally as a wild beast crushing his prey (v 8-10).

c This refers to the powerful teeth and claws of the lion (v 9), or the companions in crime of the wicked.

d 2fold False Security of the Wicked:
1 He thinks God will not remember (v11)
2 He thinks God is not interested enough in His creation to see evil

e 10 Times God Is Asked to Arise: Arise,
1 Save me, O my God (3:7)
2 In Thine anger (7:6)
3 Let not man prevail (9:19)
4 Lift up Thine hand (10:12)
5 Disappoint him; cast him down (17:13)
6 Cast us not off forever (44:23)
7 Redeem us for Thy mercies' sake (44:26)
8 Plead Thine own cause (74:22)
9 Judge the earth (82:8)
10 Into Thy rest (132:8)
Used only once outside Psalms (2 Chr. 6:41).

f 5 Requests to God for Deliverance:
1 Arise, O Lord (v 12)
2 Lift up Thine hand (v 12)
3 Forget not the humble (v 12)
and evil man (v 15)
5 Destroy his wickedness until there is no more to be found (v 15)

g Question 11. Next, 11:1.

h 7 Reasons Why God Should Answer:
1 The wicked blasphemes God (v 13)
2 The wicked thinks God will not require (investigate) sin (v 13)
3 God sees sin (v 14)
4 He beholds all mischief and spite (v14)
5 God will render justice to all (v 14)
6 The poor depends upon God (v 14)
7 God is helper of fatherless (v 14)

i 6th prophecy in Psalms (10:15-18, unfulfilled, but will be fulfilled in the Millennium and New Earth). Next, 11:6.
7 Future Events Predicted:
1 The arm (power) of the wicked will be broken in the Millennium (v 15; 1 Cor. 15:24-28; Eph. 1:10)
2 No wickedness will be found among men at the end of the Millennium (v 15; 1 Cor. 15:24-28; Rev. 21:3-7)
3 The Lord will be King forever beginning with the Millennium (v 16; Isa. 9:6-7; Dan. 2:44-45; 7:13-14; Lk. 1:32-33; Rev. 11:15; 22:4-5)
4 All heathen will be destroyed off the earth at the end of the Millennium (v 16; 1 Cor. 15:24-28; Rev. 21:3-7)
5 The desire of the humble for universal peace and righteousness will be realized in the Millennium and New Earth (v 17; 37:11; Isa. 2:2-4; Rev. 21:3-7)
6 The fatherless and oppressed will be vindicated (v 18; Isa. 11:3-9; 65:20-25; 1 Cor. 15:24-28; Eph. 1:10)
7 The lawless will oppress no more (v 18; Isa. 11:9; 65:20-25; Rev. 20)

j 16 Blessings of Trust in God:
1 Many blessings (Ps. 2:12)
2 Defense—protection (Ps. 5:11)
3 God's abiding presence (Ps. 9:10)
4 Deliverance from enemies (Ps. 17:7; 37:40; 91:4-7)
5 God a buckler and shield (Ps. 18:30; 91:4; 115:9-11; Pr. 30:5)
6 Goodness of God (Ps. 31:19)
7 Fruitfulness (Ps. 34:22)
8 Safe dwelling place (Ps. 37:3)
9 Food—daily supply (Ps. 37:3)
10 Answers to prayer (Ps. 37:5)
11 Freedom from fear (Ps. 56:11; 91:4-10)
12 Immunity from evil and plagues (Ps. 91:4, 10)
13 Stability (Ps. 125:1)
14 Fatness (Pr. 28:25)
15 Perfect peace (Isa. 26:3)
16 Everlasting strength (Isa. 26:4)

k Question 12. Next, v 3.

l This is the reason the righteous need to have God as a trust and a refuge.

m Question 13. Next, 12:4.

✡ ✡ ✡

LORD'S throne *is* in [*n]heaven: his eyes behold, [*o]his eyelids try, the children of men.

5 The LORD [*p]trieth the righteous: but the wicked and him that loveth violence his [*q]soul hateth.

3. The wicked are punished and the righteous are preserved

★ 6 [*r]Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup.

7 For the [a]righteous LORD loveth righteousness; his countenance doth behold the upright.

490 PSALM 12

Fourth Prayer of Distress
To the chief Musician upon Sheminith (eighth octave), A Psalm of David
1. Prayer: three sins of the wicked

1 [b]Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

2. Fivefold judgment: 5 sins of the wicked; words of God and the wicked contrasted

★▲ 3 The LORD shall [c]cut off all flattering lips, *and* the [d]tongue that speaketh [e]proud things:

4 [f]Who have said, With our tongue will we prevail; [g]our lips *are* our own: [h]who *is* lord

5 For the oppression of the poor, for the sighing of the needy, [i]now will I arise, saith the LORD; I will [j]set *him* in safety *from him that* puffeth at him.

6 The words of the LORD [k]*are* pure words: [l]*as* silver tried in a furnace of earth, purified seven times.

★▲ 7 [m]Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 [n]The wicked walk on every side, when the vilest men are exalted.

491 PSALM 13

Fifth Prayer of Distress
To the chief Musician, A Psalm of David
1. Five complaints of David

1 [o]How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 [p]How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

2. Three requests; three reasons

3 [q]Consider *and* hear me, O LORD my God: [r]lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

3. Three secrets of answered prayer

5 But I have trusted in [s]thy mercy; my

---

*o His eyelids are drawn close together so as to get a more single, direct, and penetrating look at men (v 4).

*p The Lord tests the righteous (Gen. 22).

*q God has a personal soul—the seat of emotions, feelings, (note r, Jn. 4:24).

*r 7th prophecy in Psalms (11:6, unfulfilled, but will be fulfilled when all the wicked are put into the lake of fire, Rev. 20:11-15; Isa. 66:22-24). Next, 12:3.

a Jehovah is altogether righteous in all His dealings with free moral agents.

b Help. Heb. yasha, save; give safety. Used 11 times in 6 different ways:
  1 Moses defending Jethro's daughters from the shepherds (Ex. 2:16-19)
  2 Soldiers helping each other in battle (2 Sam. 10:11, 19; 1 Chr. 19:12, 19)
  3 Pleading for help (2 Ki. 6:26-27)
  4 God's help in trouble (2 Chr. 20:9)
  5 The Lord helping men (Ps. 116:6)
  6 The Lord saving Israel from total rebellion and depravity (Ps. 12:1)
 5 Reasons for Calling for Help:
  1 The godly (religious, saintly) man ceases to exist (v 1)
  2 The faithful man has passed away from among men (v 1)
  3 The wicked speak vanity (v 2)
  4 They speak flattery (v 2)
  5 They speak with double heart (v 2)

c 2 Things God Will Cut off (v 3):
  1 All flattering lips
  2 Tongues that speak proud things

d Quoted in Jas. 3:5.

e Great swelling words of promise and flattery (2 Pet. 2:18-19).

f The smooth tongued man relies upon his lips and flattering speech to deceive and to overcome others (5:9; 36:2; 55:21; 78:36; Pr. 5:3; 7:5, 21; 20:19; 26:28; 28:23; 29:5; 1 Th. 2:5; Jude 16).

g Many think that because they have a gift for speaking they can say what they please, but such shall receive greater damnation (Mt. 12:36-37; Jas. 3:1).

h Question 14. Next, 13:1.

i God Will Arise and Judge 2 Things:
  1 Oppression of the poor (v 5)
  2 Causing the needy to shriek (v 5)

j 8th prophecy in Ps. (12:3-5, unfulfilled, but will be fulfilled at the judgment (Rev. 20:11-15). Next, v 7.

k 12 Things About the Word in Psalms:
  1 It is pure (12:6; 119:140)
  2 It is tried (12:6; 18:30)
  3 It is right (33:4)
  4 It creates (33:6)
  5 It heals (107:20)
  6 It quickens (119:25, 50, 154)
  7 It is eternal (119:89)
  8 It is sweet (119:103)
  9 It is a lamp to the feet (119:105)
  10 It is a light (119:130)
  11 It is true (119:160)
  12 It controls the weather (147:18; 148:8)

l As silver, purified of all impurities in a furnace or crucible, purified perfectly of all dross (v 6).

m 9th prophecy in Ps. (12:7, partially fulfilled and being fulfilled eternally). Next, 14:7.

n The lawless prosper when the ungodly rule and vile men are exalted (v 8).

o Questions 15-19. Next, 14:4. These complaints of David are normal for man who is oppressed, condemned, and reaping what he sows. This was perhaps written during his sin with Bath-sheba or during his reaping in the rebellion of Absalom (2 Sam. 11:1–18:33). It could not have been written during the captivity in Babylon which was long after David's time.

p Repeated 4 Times in v 1-2:
  1 How long? God will never forget.
  2 How long? God will never hide His face unless sin is involved. Then He will turn from the sinner as long as he lives in sin (Gal. 6:7-8).
  3 How long? Man can take counsel in his soul and have sorrow as long as he chooses. He can stop when he chooses (Isa. 26:3; Mt. 6:25-34; Phil. 4:8).
  4 How long? The enemy will be exalted as long as sin is committed (1 Jn. 3:8; Jn. 8:44) or as long as reaping is necessary (Gal. 6:7-8).

q 3 Requests of David (v 3):
  1 Consider
  2 Hear me
  3 Lighten my eyes

r Receive Me. 3 Reasons:
  1 Lest I die (v 3)
  2 Lest my enemy brag of victory (v 4)
  3 Lest those that tempt me rejoice over my fall (v 4)

s God's mercy is promised to all men upon condition (Ex. 20:6; 34:6-7; 2 Chr. 30:9; Ps. 62:12; Isa. 55:7; Rom. 2:4-10; Eph. 2:4; Tit. 3:5; 1 Pet. 1:3; 2:10). Mercy is an attribute of both God and man. In many O.T. scriptures it means grace and lovingkindness.

✡ ✡ ✡

6 I will sing unto the LORD, because he hath dealt bountifully with me.

492 PSALM 14

First Psalm of Instruction (about the wicked)
To the chief Musician, A Psalm of David
(Twelve things of fools; five of God)
1. Words and deeds of fools (Ps. 53:1)

1 The [a]fool hath [b]said in his heart, [c]*There* [d]*is* no [e]God. They are [f]corrupt, they have done abominable works, [g]*there is* none that doeth good.

2. God's search to find godly men on earth (Ps. 53:2)

2 The LORD [h]looked down from heaven upon the [i]children of men, [j]to see if there were any that did understand, *and* seek God.

3. God's discovery: all men are ungodly (Ps. 53:3)

3 They are all [k]gone aside, they are *all* together [l]become filthy: [m]*there is* none that doeth good, no, not one.

4 [n]Have all the workers of iniquity no [o]knowledge? who [p]eat up my people *as* they eat bread, and [q]call not upon the LORD.

5 There were they in great fear: for [r]God *is* in the [s]generation of the righteous.

6 [t]Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

4. God's ultimate purpose: men on earth to be godly (Ps. 53:6)

come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

493 PSALM 15

Second Psalm of the Righteous
A Psalm of David
1. The great question of man

1 LORD, [v]who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2. God's answer—the perfect man: twelve characteristics of a righteous and perfect man

★ 2 [w]He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 *He that* [x]backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and changeth not.

▲ 5 *He that* putteth not out his money to usury, nor taketh reward against the innocent. He that [y]doeth these *things* [z]shall never be moved.

494 PSALM 16

Third Messianic Psalm
Michtam (graven, a permanent writing) of David
1. Concerning David, saints, and apostates

---

*t 2 Effects of Trusting God's Grace:
  1 Rejoicing in salvation (v 5)
  2 Singing to God (v 6)

a Heb. nabal, stupid, wicked, impious, vile. From nabel, to fall away, lightly esteem (v 1; 39:8; 74:18, 22; 53:1; Dt. 32:6, 21; 2 Sam. 3:33; Pr. 17:7, 21; Ez. 13:3). See ***3 Heb. Words Trans. "Fool, "*** p. 1111, and note b, Pr. 15:5.

b 2 Things Fools Say:
  1 There is no God (v 1; 53:1)
  2 Take your ease, eat, drink, and be merry (Lk. 12:18-19)

c See ***10 "Isms" in Error About God***, p. 1034.

d See ***10 Arguments for God's Existence***, p. 1034.

e See ***22 Attributes of God***, p. 1035.

f 12 Characteristics of Fools:
  1 Deny the existence of God (v 1)
  2 Live corrupt lives (v 1)
  3 Do abominable works (v 1)
  4 Are without understanding (v 2)
  5 Ignore God—do not seek Him (v 2)
  6 Are not good, not one (v 1, 3)
  7 Have all gone astray from God (v 3)
  8 Have become filthy in life (v 3)
  9 Live in ignorance of God (v 4)
  10 Destroy God's people (v 4)
  11 Never pray (v 4)
  12 Oppress the poor (v 5)

g Quoted in Rom. 3:10-12.

h Literally, bowed Himself over to get a better and closer look of examination of men and their wicked ways (v 2; 53:2. Cp. Gen. 11:5; 18:21). Note what He saw (v 1, 3-6)

i The sons of Adam whom He created.

j This is what God is constantly looking for among men (33:13-14; 69:20; Job 33:27; Isa. 63:5).

k This is a statement of fact—the whole race had left God and the straight way for crooked paths. Note the 12 steps in backsliding and apostasy in note f, above. The denial of God is the first step in total apostasy (Rom. 1:21-32)

l Becoming filthy is the result of forsaking God and going aside (v 3).

m Quoted in Rom. 3:10-18.

n Question 20. Next, 15:1.

o The knowledge here is true understanding of the fear of the Lord, the beginning

15:33; Isa. 11:2; 1 Cor. 12:8).

p An idiom of destruction (Jer. 10:25; Amos 8:4; Mic. 3:3; Num. 14:9).

q The soil of prayerlessness produces a crop of sin and damnation (Gal. 6:7-8).

r This gives the reason for the terrors of judgment upon the wicked. God dwells among His people and reserves the right of vengeance for their mistreatment (Heb. 10:30-31).

s Circle or class of the righteous.

t Your shame of the counsel of the oppressed has been in vain, for the Lord is his refuge (v 6).

u 10th prophecy in Ps. (14:7, unfulfilled). Next, 15:2. This verse is a prophetic cry for the Messiah who shall yet come to Zion and bring deliverance to Israel (Isa. 59:20-21; Rom. 11:25-29).

v Questions 21-22. Next, 18:31. The tabernacle and holy hill no doubt refer to the heavenly Mt. Zion and the city of God, the New Jerusalem where God lives (Heb. 12:22-23; note f, Rev. 14:1). They are not types, but the realities themselves. The word abide means to dwell there continually, not to visit, be a guest, or spend time in worship there. The ungodly might worship in the earthly tabernacle, but one has to meet the conditions of 2-5 to go to God's house and dwell with Him forever.

w 11th prophecy in Ps. (15:2-5, unfulfilled). Next, 16:5. See ***12 Qualifications For Entering Heaven***, p. 1036.

x 12 Uses of the Tongue Condemned:
  1 Gossiping (Dt. 22:13-19)
  2 Talebearing (Lev. 19:16; Pr. 11:13)
  3 False witnessing (Ex. 20:16; 23:7)
  4 Whisperings (Rom. 1:29)
  5 Slandering (1 Tim. 3:11)
  6 False accusations (Tit. 2:3)
  7 Vain talking (Tit. 1:10)
  8 Defaming (Jer. 20:10)
  9 Tattling (1 Tim. 5:13)
  10 Lying (Pr. 6:17; Rev. 21:8; 22:15)
  11 Deceiving (Rev. 12:9)
  12 Backbiting (v 3; Rom. 1:30)

y The O.T. requirements of salvation in the end are the same as those in the N.T. One must do, not hear only, as is required in Mt. 7:21-29; Jn. 15:10-14; Rom. 8:12-13; Jas. 1:22-27; 2:10-26; 2 Pet. 1:4-10.

z On condition of doing the things of v 2-5, one will be eternally secure and unmoved (v 5; 125:1).

✡ ✡ ✡

put my trust.

2 *O my soul*, thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

3 [b]*But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 Their [c]sorrows shall be multiplied *that* hasten *after* another *god:* [d]their drink offerings of blood will I not offer, nor take up their names into my lips.

2. Concerning the Messiah (Ps. 16:8-11 quoted, Acts 2:25-28; 13:35)

★ 5 [e]The LORD *is* the portion of [f]mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to [g]see corruption.

11 Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

495 PSALM 17

Sixth Prayer of Distress
A Prayer of David
1. Eight requests for God to hear: David's test and integrity

1 [h]Hear the [i]right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear* my speech.

2. Three requests for preservation from the wicked: five sins of the wicked (cp. Ps. 7:7; 10:1; 12:1 35:17; 50:14)

3 Reasons for His Request:
  1 In Thee I put my trust. Heb. chasah, to flee for refuge to, take shelter in. Trans. trust 37 times (Dt. 32:37; Judg. 9:15; Ruth 2:12; 2 Sam. 22:3, 31; Ps. 2:12; 5:11; 7:1; 11:1; 16:1; 17:7; 18:2, 30; 25:20; 31:1, 19; 34:8, 22; 36:7; 37:40; 57:1; 61:4; 64:10; 71:1; 73:28; 91:4; 118:8-9; 141:8; 144:2; Pr. 30:5; Isa. 14:32; 30:2-3; 57:13; Nah. 1:7; Zeph. 3:12).
  2 Thou art my Lord. Jehovah is my prop, my stay, and my support (v 2).
  3 My goodness extendeth not to Thee—I have no goodness beyond Thee; or, my goodness comes from Thee (v 2).

b As for the saints (holy ones) and the excellent ones in whom I (Jehovah) delight (v 3) they are in the earth.

c Many are their sorrows that hasten after other gods (v 4).

d I will not offer blood to other gods nor speak their names in worship (v 4).

e 12th prophecy in Ps. (16:5-11, fulfilled in the life, death, resurrection, and exaltation of Jesus Christ. See notes on these verses). Next, 17:15.

f The personal pronouns of v 5-11 refer to the Messiah. Some even think that those of v 1-4 refer to Him, but in all scriptures of double reference 2 persons must be understood. It is difficult to tell just where David is referred to and where the Messiah is exclusively meant. The general rule to follow is: take those things that could refer to David as referring to him, and those that could only refer to the Messiah as referring to Him. What could refer to both, should be taken as doing so. For example, v 5-7 could refer to both David and Messiah, but v 8-10 could only refer to Messiah for they are fulfilled in Him (Acts 2:25-28; 13:35).
20 References to Messiah (v 5-11):
  1 The Lord is the portion of My inheritance, or share in life (v 5). This figure is taken from the idea of the general division of the promised land. The tribe of Levi had no inheritance, but were to live off the parts of the offerings which fell to the share of divine service. Jehovah Himself is called their share (Dt. 10:9; 18:1-2). All Israelites were to be a kingdom of priests to God (Ex. 19:6; Jer. 10:16).
  2 The Lord is the portion of My cup. A figure of salvation or deliverance (v 5; note q, Mt. 20:22).
  3 God maintains that which has fallen to Me by lot (v 5). An allusion again to the division of the promised land (note 1, above). The Messiah's lot was the redemption of the race (Heb. 2:9-15).
  4 The lines are fallen unto Me in pleasant places (v 6).
  5 I have a goodly heritage (v 6). Again, the allusion in these last two statements is to the division of the promised land. The Messiah's heritage was the redemption of men and the restoration of the earth to God (Eph. 1:10; Rev. 21-22).
  6 I will bless the Lord (v 7).
  7 God has given Me counsel (v 7; Isa. 50:4; Lk. 2:40, 52).
  8 My reins (thoughts) instruct Me in the night (v 7; 1:2).
  9 The Lord is ever before Me (v 8).
  10 He is at My right hand, i.e., I have His constant presence and support (v 8).
  11 I shall not be moved (v 8; 125:1).
  12 My heart is glad (v 9; Heb. 12:2).
  13 My glory (tongue) rejoiceth (v 9; Acts 2:26).
  14 My flesh shall rest in hope, because it shall be resurrected (v 9; Acts 2:27).
  15 God will not leave My soul in hell (sheol, v 10; Mt. 12:40; Eph. 4:8-10, notes; and **WHERE ARE THE DEAD?**, p. 1029).
  16 My body will not be left to suffer corruption in the grave (v 10; Acts 2:25-29)
  17 I am God's Holy One, i.e., I am not the Father or the only person in the Godhead (v 10. See ***The Trinity***, p. 489 of N.T.).
  18 God will show Me the path of life, i.e., I will be the first to be raised from the dead to immortality (v 11; 1 Cor. 15:20-23). Because of this, I shall be able to lead others out of death.
  19 Fullness of joy is in God's presence so I look forward to eternal happiness (v 11; Heb. 12:2).
  20 I will also have eternal pleasures with God (v 11).

g This refers to the body, proving that Christ came from the grave bodily and not as an invisible spirit, as some cults teach. See note k, Jn. 21:14.

h Note the 8 requests of David, which are self-explanatory (17:1-6).

i 10 Facts About David:
  1 Right—righteousness (v 1)
  2 Cry—desperate in prayer (v 1)
  3 Unfeigned lips—sincerity (v 1)
  4 Proved—a tested man (v 3)
  5 Find nothing—innocent (v 3)
  6 Purposed—consecrated mouth (v 3)
  7 Not transgress—sinless life (v 3)
  8 Kept—victorious in temptation (v 4)
  9 Thou wilt hear—confidence in God and answered prayer (v 6)
  10 Trust—full of trust in God (v 7)

✡ ✡ ✡

O thou that savest by thy [c]right hand them which[d]put their trust *in thee* from those that rise up *against them*.

8 Keep me [e]as the apple of the eye, [f]hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.

10 They are inclosed in their own [g]fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 [h]Like as a lion *that* is greedy of his prey, and as it were a young lion lurking in secret places.

3. Four requests for deliverance from the wicked: sixfold state of men of the world

13 Arise, O LORD, disappoint him, cast [i]him down: deliver my soul from the wicked, *which is* thy sword:

14 From men [j]*which are* thy hand, O LORD, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* they are full of children, and leave the rest of their *substance* to their babes.

4. David's threefold hope

★▲15 [k]As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

First Psalm of Deliverance
(cp. 2 Sam. 22)
1. David's God: nine things of God (2 Sam. 22:1-3)

To the chief Musician, A Psalm of David, the servant of the LORD, who spake unto the LORD the words of this song in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: and he said,

1 I will love thee, O LORD, my strength.

2 The LORD *is* [l]my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the [m]horn of my salvation, *and* my high tower.

2. David's prayer of distress (2 Sam. 22:4-7)

3 I will call upon the LORD, *who is worthy* to be praised: so shall I be saved from mine enemies.

4 The [n]sorrows of death compassed me, and the [o]floods of ungodly men made me afraid.

5 The [*a]sorrows of hell compassed me about: the [*b]snares of death [*c]prevented me.

6 [*d]In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his [*e]temple, and my cry came before him, *even* into his ears.

3. God's answer: thirty-five miraculous manifestations (2 Sam. 22:8-21)

7 [*f]Then the [*g]earth shook and trembled;

---

[a] 3 Great Blessings From God:
  1 Manifestation of lovingkindness (v 7)
  2 Being kept from harm (v 8)
  3 Being hid in the shadow of His wings (v 8; Ps. 91:1-10)

[b] Heb. chesed, kindness, beauty, favor, mercy, pity. Trans. lovingkindness 30 times (v 7; 25:6; 26:3; 36:7, 10; 40:10, 11; 42:8; 48:9; 51:1; 63:3; 69:16; 88:11; 89:33, 49; 92:2; 103:4; 107:43; 119:88, 149, 159; 138:2; 143:8; Isa. 63:7; Jer. 9:24; 16:5; 31:3; 32:18; Hos. 2:19). Some translations read, Make thy Holy One a wonder and a Savior to those who trust. Others, Distinguish thy holy ones, or Do wonders to those who trust in thee. Whatever the rendering, the thought is deliverance from enemies (v 7-14).

[c] The right hand of God is frequently mentioned as the instrument of deliverance (v 7; 44:3; 98:1; Judg. 7:2; Isa. 59:1).

[d] Flee for refuge to (note a, 16:1).

[e] Heb. ishon, the little man of the eye; the pupil or ball of the eye (v 8; Dt. 32:10; Pr. 7:2). It is an idiom meaning what is dearest to us and that which must have extreme care and protection. If the eye is lost one is blind and handicapped forever. God in creation saw to it that the eye was well protected, being deeply entrenched in the skull and where the hands could easily protect it. He designed it to be further protected from dust and other harm by the eyelashes, eyelids, and eyebrows.

[f] This figure is taken from the hen who protects the chickens under her wings. It is frequently used of God's protection (v 7; 36:7; 57:1; 61:4; 63:7; 91:4; Mt. 23:37). Both figures—this and the apple of the eye—are used together in Dt. 32:10-11.

[g] This refers to the prosperity (v 10; 22:29; 92:14; 119:70; Pr. 11:25; 13:4) and dullness of his enemies (Isa. 6:10).

[h] David's enemies were lurking for him like a lion for his prey (v 9-11).

[i] This no doubt refers to Saul chasing David to destroy him (v 7-14; 1 Sam. 24:1-22; 26:1-25).

[j] This should read, by Thy hand, i.e., deliver me from men by Thy hand; from men of the world—mortal men of time—men of temporal life. The rest of this verse expresses the idea that God gives the worldly-minded the portion they have chosen—children in abundance and prosperity enough to leave them much. This is

[k] 15th prophecy in Ps. (17:15; unfulfilled, but will be fulfilled in the resurrection). Next, 18:50. Nothing but God can satisfy the immortal spirit. Bodily we shall be like Jesus (Phil. 3:21).

[l] See ***8 Things God Is to His People***, p.1036

[m] Quoted in Lk. 1:69.

[n] Heb. chebel, cords, throes, pains, pangs, sorrows—of death set by Saul (1 Sam. 20:1–26:25).

[o] This refers to the troops of Saul rushing upon David like a torrent or the waves of the sea so as to overwhelm him, but God turned the flood aside and he escaped (1 Sam. 24 and 26).

[*a] Heb. chebel, cords, throes, pangs, sorrows. This proves sheol could not be the grave. In qeber, the grave, there is no sorrow or consciousness, for only the body goes there. In sheol, the spirit world of those who have left their bodies, there is full consciousness (see ***Hell***, p. 1030).

[*b] Heb. moqesh, noose, hook, snare. Generally used of traps set to destroy men and beasts.
12 Things That Ensnare Men:
  1 Hardening the heart (Ex. 10:1, 7)
  2 Idolatry (Ex. 23:33; 34:12; Dt. 7:16; Judg. 2:3; 8:27; Ps. 106:36)
  3 Jealousy (1 Sam. 18:6-21)
  4 Any means causing death (v 5; 2 Sam. 22:6; Pr. 13:14; 14:27)
  5 Wicked plotting against the just (Ps. 64: 5)
  6 Sin (Ps. 69:22)
  7 A fool's lips (Pr. 18:7)
  8 Insincerity, irreverence (Pr. 20:25)
  9 Anger (Pr. 22:25)
  10 Evil acts (Pr. 29:4-8)
  11 Fear of man (Pr. 29:25)
  12 Rejection of Christ (Isa. 8:14-16)

[*c] Heb. qadam, to anticipate or go before (v 5, 18; 21:3; 59:10; 79:8; 88:13; 119:147-148; 2 Sam. 22:6, 19; Job 3:12; 30:27).

[*d] 2 Things to Do in Time of Distress:
  1 Pray—call upon the Lord (v 6)
  2 Be desperate—cry unto God (v 6)
Note the results of such prayer and desperation (v 6-20).

[*e] Heb. hekal, palace, temple. The temple in heaven where God has His throne, where He is worshipped by the heavenly hosts, and from which He rules the universes (v 6; Isa. 6:1; Rev. 7:15; 11:19; 14:15, 17; 15:5-8; 16:1, 17).

[*f] THEN: when God heard my desperate cry.

[*g] 10 Material Manifestations of God:
  1 The earth shook and trembled (v 7)
  2 The hills moved and were shaken (v7)
  3 The heavens were bowed down (v 9)
  4 Darkness appeared (v 9-11)
  5 A cyclone went forth (v 11)
  6 Clouds passed swiftly by (v 12)
  7 Hail stones fell (v 12-13)
  8 Lightning flashed (v 12-14)
  9 Mighty thunders were heard (v 13)
  10 An earthquake rent the earth (v 15)

were shaken, because *[h]he was wroth.

8 There went up a smoke out of his *[i]nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness *was* under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed, hail *stones* and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail *stones* and coals of fire.

14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, he drew me out of many waters.

17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18 They *[j]prevented me in the day of my calamity: but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted

20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

4. Testimony: five practices (2 Sam. 22:22-25)

21 *[k]For I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For all his judgments *were* before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from mine iniquity.

24 Therefore *[l]hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

5. God's fifteenfold character (2 Sam. 22:26-28)

▲ 25 With the [a]merciful thou wilt shew thyself merciful; with an [b]upright man thou wilt shew thyself upright;

▲ 26 With the [c]pure thou wilt shew thyself pure; and with the [d]froward thou wilt shew thyself froward.

▲ 27 For thou wilt [e]save the [f]afflicted people; but wilt bring down high looks.

▲ 28 For thou wilt [g]light my candle: the LORD my God will enlighten my darkness.

29 For [h]by thee I have run through a troop; and by my God have I leaped over a wall.

▲ 30 *As for* God, his way *is* [i]perfect: the word of the LORD is [j]tried: he *is* a [k]buckler to all those that trust in him.

31 [l]For who *is* [m]God save the LORD? or

---

1 He was wroth (v 7)
2 Smoke came out of His nostrils (v 7). Among ancients the nose was the seat and organ of wrath. Cp. Ps. 74:1; Dt. 29:20
3 Fire came out of His mouth (v 7)
4 Coals of fire were kindled by Him (v8)
5 He came down (v 9)
6 He stood on darkness (v 9)
7 He rode a cherub and did fly (v 10. Cp. Ez. 1:4-24)
8 He rode the wind (v 10)
9 He made darkness His secret place (v11)
10 He made dark waters and thick clouds His pavilion (v 11. Cp. Nah. 1:3)
11 Brightness paved the way before Him through the darkness (v 12)
12 He caused hail and lightnings to pass by (v 12-14)
13 He thundered in the heavens (v 13)
14 He spake with an audible voice (v 13)
15 He rebuked the earth (v 15)
16 He blasted the earth with His breath until the waters and foundations were seen (v 15)
17 He sent me help from above (v 16)
18 He saved me from many waters (v 16)
19 He delivered me from enemies (v 17)
20 He was my stay in trouble (v 18)
21 He enlarged my place (v 19)
22 He delivered me (v 19)
23 He delighted in me (v 19)
24 He rewarded my righteousness (v 20)
25 He recompensed me for my cleanness (v 20)

*i 7 Bodily Parts of God:
1 Nostrils (v 8)
2 Mouth (v 8)
3 Feet (v 9)
4 Body (v 11-12)
5 Voice (v 13)
6 Breath (v 15)
7 Arms (v 16). See note r, Jn. 4:24

*j See note c, above.

*k 6fold Testimony of David:
1 I kept the ways of the Lord (v 21)
2 I have remained true to God (v 21). (This was before his great sin)
3 I have kept His judgments before me
4 I have not put away His laws (v 22)
5 I have walked uprightly before Him
6 I kept myself from iniquity (v 23)

*l 2fold Blessings for Godliness:
1 God has rewarded me for my righteousness (v 24)
2 He has recompensed me for my clean living in His sight (v 24)

a See ***6 Classes of Men***, p. 1036.

b Heb. tamim, perfect, complete, entire, without blemish, undefiled, upright. See ***25 Blessings of the Upright***, p. 1036.

c See ***25 Pure Things***, p. 1036.

d Heb. iqqesh, perverse. All such are an abomination to God (Pr. 3:32; 11:20).
10 Froward Things:
1 Generation (Dt. 32:20)
2 Heart (Ps. 101:4; Pr. 11:20; 17:20)
3 Speech (Pr. 2:12; 10:31)
4 Paths (Pr. 2:15)
5 Mouth (Pr. 4:24; 6:12; 8:13)
6 Tongue (Pr. 10:31)
7 Men (Pr. 16:28; 22:5; 1 Pet. 2:18)
8 Plans (Pr. 6:14; 16:30)
9 Ways (Pr. 21:8; Isa. 57:17)
10 God, when He is forced to be perverse with the wicked to punish them for sin (Ps. 18:26)

e See ***12 Classes That Can Be Saved***, p.1036

f 20 Ways Men Can Be Afflicted: By
1 Slavery (Gen. 16:11; Ex. 1:11-12)
2 Fasting (Lev. 23:27-29; Isa. 58:3)
3 Heavy responsibility (Num. 11:11)
4 Material loss (Ruth 1:21)
5 Trials (1 Ki. 2:26; Ps. 25:16; Isa. 48:10)
6 Defeat in war (2 Ki. 17:20; Ps. 129:1)
7 Bodily disease (Job 6:14; 30:11)
8 Sufferings of Christ (Isa. 53:4, 7)
9 Hunger (Isa. 58:10)
10 Persecutions (Mk. 4:17)
11 Sufferings for Christ (2 Cor. 1:6; 8:2; 11: 23-28; Heb. 10:32-33; 11:37)
12 Mental torment (Gen. 29:32)
13 Oppression (Gen. 41:52)
14 Barrenness (1 Sam. 1:11)
15 Insults (2 Sam. 16:12)
16 Captivity (2 Chr. 33:12)
17 Hopeless situations (Ex. 1:11; 3:7)
18 Imprisonment (Ps. 107:10)
19 Punishment for sin (2 Sam. 7:10; 1 Ki. 11:39)
20 Any kind of trouble and suffering (Job 5:6-7; Phil. 4:14; 1 Pet. 5:9)

g An idiom meaning bringing one out of trouble and darkness (v 28).

h This refers to some remarkable victory of David over his enemies, perhaps his victory over the Jebusites (2 Sam. 5).

i See ***7 Examples of Absolute Perfection***, p. 1036.

j God's Word is tried in the fire. It has stood all tests. It has never failed those who have pleaded its promises and met its terms before its author.

k See pt. 6, ***8 Things God Is to His People***, p. 1036.

l Questions 23-24. Next, 19:12.

m Heb. Eloah, used 56 times, and means Elohim, the object of worship. It is the name used when God is contrasted with idols (v 31; Dt. 32:15-17; 2 Chr. 32:15; Isa. 44:8; Dan. 11:37-39; Hab. 1:11). It is used 41 times in Job and only 15 times elsewhere.

6. God's thirty blessings (2 Sam. 22:33-51)

32 *It is* God [o]that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like [p]hinds' *feet*, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of [q]steel is broken by mine arms.

35 Thou hast also given me the [r]shield of thy salvation: and thy right hand hath [s]holden me up, and thy [t]gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the [u]necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there was* none to save *them: even* unto the LORD, but he answered them not.

42 Then did I beat them small [v]as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the [w]strivings of the people; *and* thou hast made me the [x]head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

[y]rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [a]violent man.

49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

★ 50 [b]Great deliverance giveth he to [c]his king; and sheweth mercy to [d]his anointed, to David, and to his seed for evermore.

497 PSALM 19

Second Prayer-Praise Psalm
To the chief Musician, A Psalm of David
1. The heavens: six blessings

1 The heavens [e]declare the glory of God; and the firmament sheweth his handywork.

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, *where* [f]their voice is not heard.

4 Their [g]line is gone out through all the earth, and their words to the end of the world. In [h]them hath he set a tabernacle for the sun,

5 Which *is* [i]as a bridegroom coming out of his [j]chamber, *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and [k]his circuit unto the ends of it: and there is [l]nothing hid from the [m]heat thereof.

2. The Word: six titles and six blessings

▲ 7 [*n]The law of the LORD *is* [*o]perfect, [*p]converting the soul: the testimony of the

---

n ***8 Things God Is to His People***, pt.1, p.1036

o See ***30 Blessings of God***, p. 1036.

p Female deer. Found 10 times in Scripture (v 33; 29:9; Gen. 49:21; 2 Sam. 22:34; Job 39:1; Cant. 2:7; 3:5; Pr. 5:19; Jer. 14:5; Hab. 3:19).

q Heb. nechushah, brass, copper (v 34; 2 Sam. 22:35; Job 20:24). Steel as we know it was not known in David's time.

r Heb. magen. Trans. shield 45 times (v 35; Gen. 15:1; etc.) and buckler 9 times (pt. 6, ***8 Things God Is to His People***, p. 1036.

s An obsolete word meaning sustained.

t Heb. anvah, humility (v 35). Cp. anah, to be humble (2 Sam. 22:36. See 2 Cor. 10:1; Gal. 5:22). You have helped me to forbear until I am become great.

u An idiom meaning complete conquest and utmost disgrace to the vanquished.

v A figure of complete submission, as was true of Moabites, etc. (2 Sam. 12:31).

w Rebellions among his own people, such as the civil wars of Abner and Absalom (2 Sam. 2:8 -4:12; 15:1–18:33).

x All surrounding heathen nations served David (2 Sam. 5:17-25; 8:1-18; 10:1-19).

y ***8 Things God Is to His People***, pt.1, p.1036

a Perhaps referring to Saul or Absalom (1 Sam. 19:1–26:25; 2 Sam. 15:1–18:33).

b 14th prophecy in Ps. (18:50, fulfilled and will continue to be fulfilled forever). Next, 21:1.

c Here David claims to be God's king.

d 3 Objects of God's Mercy (v 50):
  1 His anointed—the Messiah
  2 David himself
  3 His seed—David's house, reminding us of the Davidic Covenant (2 Sam. 7)

ence, p. 1036.

f The sound of the voices of the heavens, the firmament, days, and nights speak and make their knowledge known wherever men are found (v 3). Their messages of a Supreme God are manifest to all.

g See ***5 Measuring Lines***, p. 1036.

h The heavens. God has set a tabernacle for the sun in the heavens and among His handiwork of creations (v 4).

i The sun has 2 movements of its own. It rotates on its axis just as the earth does every 25 days. It moves in a circuit through space among the stars at 12 miles a second, or 43,200 MPH.

j Heb. chuppah, bridal canopy, erected on 4 poles which 4 Jews held over the head of the bridegroom (v 5).

k In reality both the earth and the sun, as well as all heavenly bodies, travel eternally in their own circuits and orbits through space in conjunction with one another. The sun moves through space in its own circuit at the rate of 43,200 MPH. Its own planets revolve around it as they all travel through space. How long it takes to make a complete circuit through the entire heavens is not known (v 6).

l 6 Blessings From the Heavens:
  1 They declare God's glory (v 1)
  2 They show His handiwork (v 1)
  3 They utter (gush out) speech (v 2)
  4 They show (manifest) knowledge (v 2)
  5 Their messages are universal (v 3-4)
  6 They give life to earth (v 5-6)

m The surface temperature of the sun is about 12,000°F and about 40,000,000°F at the center. No life could exist on the sun.

*n 6 Names of the Holy Scriptures:
  1 The law of the Lord (v 7)
  2 The testimony of the Lord (v 7)
  3 The statutes of the Lord (v 8)
  4 The commandment of the Lord (v 8)
  5 The fear of the Lord (v 9)
  6 The judgments of the Lord (v 9)

*o 9 Characteristics of the Word of God:
  1 Perfect (v 7)
  2 Sure (v 7)
  3 Right (v 8)
  4 Pure (v 8)
  5 Clean (v 9)
  6 Eternal (v 9)
  7 True (v 9)
  8 Altogether righteous (v 9)
  9 Sweeter than honey and the honeycomb (v 10)

*p 6 Blessings of the Word of God:
  1 Converting the soul of those who return to God as the sun returns in the heavens (v 7)
  2 Making the simple wise (v 7)
  3 Rejoicing the heart (v 8)
  4 Enlightening the eyes as the sun enlightens all living things on earth (v 8)
  5 Warning the servants (v 11)
  6 Rewarding the obedient (v 11).

By living in the Word as the sun does in the heavens, and by keeping watch, as the observers do the heavenly bodies, one is blessed.

▲ 8 The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes.

▲ 9 The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether.

10 More to be [q]desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

3. Prayer: five requests and six blessings

12 [r]Who can understand *his* errors? [s]cleanse thou me from secret [t]*faults*.

13 Keep back thy servant also from [u]presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the [v]great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

498 PSALM 20

Second Psalm of Trust
To the chief Musician, A Psalm of David
1. Six things in which we may trust: His name, sanctuary, sacrifice, salvation, prayer, and power (Ps. 3:3; 61:3; 62:1; 63:1)

1 The LORD [a]hear thee in the [b]day of trouble; the [c]name of the [d]God of Jacob [e]defend thee;

2 Send thee help from the sanctuary, and strengthen thee out of Zion;

3 [f]Remember all thy offerings, and accept thy burnt sacrifice; Selah.

4 [g]Grant thee according to thine own

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth [h]his anointed; he will hear him from his holy heaven with the [i]saving strength of his right hand.

2. Contrasted trusts: results

7 [j]Some *trust* in chariots, and some in horses: but we will remember the name of the LORD our God.

8 [k]They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the [l]king hear us when we call.

499 PSALM 21

Fourth Messianic Psalm
To the chief Musician, A Psalm of David
1. The coronation: eight things God has done for the Messiah

★ 1 [m]The [n]king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 [o]Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou [p]preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD, and

(v 10; note b, Pr. 2:9).

r Question 25. Next, 22:1. This cannot be done except by the Word (v 7-11).

s 5 Desires of the Righteous:
  1 Cleanse me from secret faults (v 12)
  2 Keep me from presumptuous sins (v13)
  3 Let sin not dominate (v 13)
  4 Let words be acceptable to God (v 14)
  5 Let meditations of the heart be acceptable to God (v 14)

t Secret faults refer to those deeply imbedded traits that have not come to the surface or manifested themselves in life and conduct, and also to those secret things of life that one may be conscious of and may be hiding from public view.

u See ***Presumptuous Sins***, p. 1037.

v Much transgression, habitual sinning.

a 7 Statements of Trust and Confidence:
  1 The Lord hears in time of trouble (v 1; 34:15, 17-19; 37:39; 59:16)
  2 His name will defend you (v 1; 82:3)
  3 He will send help from the sanctuary (v 2; 77:13; 96:6; Heb. 8:2)
  4 He will strengthen you out of Zion (v 2; 50:2; Isa. 2:3; 59:20)
  5 The Lord fulfill all thy petitions (v 5; 34:9-10; 84:11; Mt. 21:22)
  6 He will hear from heaven (v 6)
  7 God is our trust (v 7; 125:1)

b The day of trouble is found 12 times (v 1; 50:15; 59:16; 102:2; 2 Ki. 19:3; Isa. 22:5; 37:3; Jer. 51:2; Ez. 7:7; Nah. 1:7; Hab. 3:16; Zeph. 1:15) and the time of trouble 14 times (Neh. 9:27; Job 38:23; Ps. 9:9; 10:1; 27:5; 41:1; 77:2; 86:7; Jer. 2:27-28; 11:12; 14:8; 30:7; Dan. 12:1). The last two passages refer to the future great tribulation during which Rev. 11-19 will be fulfilled.

c 3 Blessings of the Name of the Lord:
  1 A defense (v 1)
  2 A standard around which to fight (v 5)
  3 A trust and means of deliverance (v 7)

d This title is found 13 times (v 1; 46:7, 11; 75:9; 76:6; 81:1, 4; 84:8; 94:7; 114:7; 146:5; Isa. 2:3; Mic. 4:2). This is the God who met Jacob when he had nothing and deserved nothing (but wrath), and who gave him everything. It is the equivalent of the N.T. God of all grace (1 Pet. 5:10).

e To this day among some tribes, it is said that calling out the name of a chief or person of rank and power can bring protection to one in danger of violence from an enemy.

f 2 Kinds of Offerings Here (v 3):
  1 Gratitude offerings—no blood offerings were made with these
  2 Burnt offerings—blood sacrifices

These formed the basis of all answered prayer in the O.T. program.

g Perhaps the words of the high priest to the people after offering their sacrifices(v4-5)

h His Messiah (v 6; 2:2; 18:50; 28:8; 45:7; 84:9; 105:15).

i An idiom meaning God's almighty power.

j 3 Sources of Trust or Confidence:
  1 Chariots (v 7; Isa. 31:1; 36:9)
  2 Horses (v 7; 33:17; 147:10)
  3 The name of the Lord (v 7)

k This shows the results of trust in horses or chariots and trust in God (v 8).

l Here God is addressed as King (v 9; 5:2; 10:16; 24:7-10; 29:10; 44:4; 47:2-7; 48:2; 68:24; 74:12; 84:3; 89:18; 95:3; 98:6; 145:1; 149:2).

m 15th prophecy in Ps. (21:1-13, partially fulfilled in David, but to be completely fulfilled in David's Son—the Messiah; v 1-7 have been fulfilled; v 8-13 are unfulfilled). Next, 22:1.

n This is no doubt an example where the law of double references applies—both David and Messiah are in view, as is clear from the Psalm. Cp. Mt. 16:23, note x. In v 1 and 7 we have the joy and trust in God that enables one to be stable in the faith.

o 8 Past Blessings: God Has
  1 Given the heart's desire (v 2)
  2 Not withheld answers to prayer (v 2)
  3 Given blessings of goodness (v 3)
  4 Crowned with a crown of gold (v 3)
  5 Given eternal resurrection life (v 4). This refers only to Messiah, not David (Acts 2:27-32)
  6 Given glory and honor. This applies particularly to Messiah (Heb. 2:7-18)
  7 Blessed forever (v 6). This could not apply to David, but to Messiah (Eph. 1:21-23; Phil. 2:9-11; 1 Pet. 3:22)
  8 Made Him exceedingly glad (v 6; Heb. 12:1-2)

p See note c, 18:5.

not be moved.

2. The reign: eight things God
will do for the king

8 [*q]Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them [*a]as a fiery oven in the time of thine anger: the LORD shall [*b]swallow them up in his wrath, and the fire shall [c]devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able *to perform*.

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: *so* will we sing and praise thy power.

500 PSALM 22

Fifth Messianic Psalm
To the chief Musician upon Aijeleth Shahar
(hind of the morning), A Psalm of David
1. Twenty-seven sufferings of the Messiah

★ 1 [d]My God, my God, [e]why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my [f]roaring?

2 O my God, [g]I cry in the daytime, but thou hearest not; and in the night season, and

3 [h]But thou *art* holy, *O thou* that inhabitest the praises of Israel.

4 [i]Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

★ 6 [j]But [k]I am a [l]worm, and no [m]man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

9 [n]But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble *is* near; for *there is* [o]none to help.

12 Many [p]bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 They [q]gaped upon me *with* their mouths, *as* a ravening and a roaring lion.

14 [r]I am poured out like water, and [s]all my bones are out of joint: [t]my heart is like wax; it is melted in the midst of my bowels.

15 [u]My strength is dried up like a potsherd; [v]and my tongue cleaveth to my jaws; [w]and thou hast brought me into the dust of death.

16 [x]For dogs have compassed me: the [a]assembly of the wicked have inclosed me: [b]they pierced my hands and my feet.

[*q] 8 Future Blessings: God Will
  1 Find out His enemies (v 8)
  2 Find out those who hate Him (v 8)
  3 Consume them in His anger (v 9)
  4 Swallow them up in His wrath (v 9)
  5 Burn them with fire (v 9)
  6 Destroy their offspring (v 10)
  7 Destroy their seed from among men (v 10)
  8 Make them flee in defeat (v 12)

[*a] Here David, by the Holy Ghost, speaks of hell as being like a fiery oven (v 9). Christ calls it a furnace of fire (Mt. 13:42, 50; 25:41, 46).

[*b] Heb. bala, to make away with; destroy. It is never used of annihilation, but figuratively of ruin, being marred, punished (v 9; 35:25; 2 Sam. 20:19; 20:20; Eccl. 10:12; Isa. 25:8; 28:7; 49:19; Lam. 2:2, 5, 16).

[c] Heb. akal, to eat, consume, devour. Used in a figurative sense as bala in note b, above (v 9; 79:7; Pr. 30:14; Isa. 9:12; Ez. 36:14; etc).

[d] 16th prophecy in Ps. (22:1, fulfilled, Mt. 27:46; Mk. 15:34). Next, v 6.

[e] Questions 26-27. Next, 24:3.

[f] Heb. sheagah, lamentation, moaning. Used of the roar of a lion (Job 4:10; Isa. 5:29; Ez. 19:6-7; Zech. 11:3) and of lamentations (v 1; 32:3; Job 3:24).

[g] V 2-5 are David's own experience, not that of Messiah, for he is not heard (v 2). God has always heard the Messiah (Jn. 11:42).

[h] This is the right attitude toward God. Though prayer is not heard (v 2), yet thou art holy (v 3). Men should refrain from laying charge to God if prayer is not heard, for either sin (Ps. 66:18) or unbelief is to blame (Mt. 17:20; Jas. 1:5-8).

[i] David uses the record of past answers as a basis of prayer (v 4-5).

[j] 17th prophecy in Ps. (22:6-31; v 6-21 are fulfilled in Christ's 1st advent; v 22-31 will be fulfilled at His 2nd advent). Next, 23:6.

[k] See ***30 Facts and Sufferings of Messiah***, p. 1037.

[l] Heb. tola, a maggot, the crimson grub, a coccus worm. It is used in making dye of scarlet color. The word is trans. crimson 25:4; 26:1, 31, 36; 27:16, etc.); and worm 8 times:
  1 Of worms in food and plants (Ex. 16:20; Dt. 28:39; Jon. 4:7)
  2 Of man in his unclean, sinful state as contrasted with God (Job 25:6; Isa. 41:14)
  3 Of the conscience or never-dying souls of men in hell (Isa. 14:11; 66:24. Cp. Mk. 9:43-48)
  4 Of Christ, meaning that He took the lowest place among men to be rejected, scorned, spit upon, and even humiliated to infamy and shame for them (v 6. Cp. Phil. 2:5-8; 1 Pet. 2:24; Isa. 49:7; 52:14; 53:1-12)

[m] Heb. ish, the word for man when used of great men in contrast with ordinary men (Ps. 49:12; 62:9; Isa. 2:9; 5:15; 31:8), and when angels and God are spoken of as man (Ex. 15:3; Josh. 5:13; Dan. 9:21; 10:5; 12:6-7; Zech. 1:8). It should read, "I am the lowest of the people, and no great man."

[n] These verses show the Father and Son relationship between God and Messiah from the womb (v 9-10. Cp. Isa. 50:4-6; Lk. 2:40, 52). They confirm the humanity of Christ—God manifest in flesh (Isa. 7:14; Mt. 1:23; Lk. 1:32-35; 2:40-52; Jn. 1:1-2, 14; Rom. 1:1-2; 8:3; 9:5; Gal. 4:4; 1 Tim. 3:16).

[o] Proving He was alone in His work.

[p] Bulls are emblems of brutal strength. They gore and trample down all before them. Bashan was a district east of Jordan where the largest and fattest cattle were raised. Strong bulls of Bashan symbolize the headstrong rulers of Israel determined to destroy the Messiah (Mt. 27:1-66; Acts 2:36; 3:13-18; 4:10, 27).

[q] They opened their mouths to devour Me like a ravening lion (v 13).

[r] I am (My life blood is) poured out like water (v 14; Jn. 19:34).

[s] This would naturally be the condition of the limp, lifeless body of Jesus hanging by nails in His hands and feet (v 14, 16; Jn. 20:25; Col. 2:14).

[t] An idiom meaning complete surrender; no retaliation left (v 14; Josh. 7:5).

[u] This refers to the Messiah giving up His life for men (v 15).

[v] The mouth was so dry He could hardly speak (v 15; Jn. 19:28).

[w] This does not mean that Christ saw corruption, for He did not (16:10); but He was brought down to death and His body was like that of Adam before God breathed into it (Gen. 2:7).

[x] Referring to the Gentiles who were called dogs and who compassed Christ to crucify Him (v 16; Mt. 15:26-27; 20:19; Acts 4:27).

[a] Mt. 27:20, 24; Acts 2:36; 4:27.

[b] Mt. 27:35; Jn. 19:37; 20:20-25.

stare upon me.

18 They [d]part my garments among them, and cast lots upon my vesture.

2. Fivefold prayer of the Messiah

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my [e]darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the [f]horns of the unicorns.

3. Twentyfold glory and exaltation of the Messiah

22 [g]I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

▲ 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom *is* the LORD'S: and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*.

501

PSALM 23

Sixth Messianic Psalm
A Psalm of David
Sevenfold ministry: fourteen blessings of the Messiah

▲ 1 [h]The [i]LORD *is* my [j]shepherd; [k]I shall not want.

▲ 2 [l]He maketh me to lie down in green pastures: he leadeth me beside the still waters.

▲ 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

▲ 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

▲ 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

★▲ 6 [a]Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

502

PSALM 24

First Psalm of God
A Psalm of David

1. God's right to the earth

---

ing by nails in His hands and feet. The whole description is by crucifixion only.

d 5 Scriptures in Ps. 22 Quoted in N.T.:
1 My God, My God, why hast Thou forsaken Me? (v 1; Mt. 27:46; Mk. 15:34)
2 He trusted in the Lord that He would deliver Him (v 8; Mt. 27:43; Mk. 15:29; Lk. 23:35)
3 They pierced My hands (v 16; Jn. 19:37)
4 They parted My garments (v 18; Mt. 27:35; Mk. 15:24; Lk. 23:34; Jn. 19:27)
5 I will declare Thy name unto My brethren (v 22; Heb. 2:12)

e Heb. yachid, only one, referring to the soul of the previous statement—My soul, My darling (v 20). Used in this same sense in Ps. 35:17. The word dog no doubt has the same meaning as in v 16, and, if it is figuratively used here of Gentiles, then the word in the singular would refer to the one man that had the power of life and death over Christ to save or to crucify him—the Roman governor, Pilate. In Ps. 35:17 it is "my soul . . . my darling from the lions." Even here the prayer continues with pleading to be saved from the lion's mouth (v 20-21). This could only refer to Satan who tried to kill Christ in the garden before getting to the cross to defeat all powers of darkness. Satan is compared to a lion in 2 Tim. 4:17; 1 Pet. 5:8.

f If the horns here refer to those of the bulls of Bashan of v 12, then it simply means that God has heard the Messiah in the very midst of His enemies who seek to destroy Him (Heb. 5:7). The Peshitta says, "Save my meekness from the haughty, that I may declare thy name to my brethren" (v 21-22)

g ***20 Blessings of the Millennium***, p. 1037.

h This is the John 10 of the O.T. Here we have the sheep experiencing the more abundant life provided for them by the Messiah (v 1-6; Jn. 10:1-18).

i Heb. Jehovah-Ro'i, the Lord My Shepherd. This is one of ***16 Jehovah Titles*** (p. 77).

j God is called the Shepherd of Israel (Gen. 49:24; Ps. 80:1; Isa. 40:9-11). He predicts setting over them one shepherd who will be true to Israel (Ez. 34:23; 37:24; Zech. 13:7; Mt. 26:31).

k The doctrine of supplying lawful wants as well as needs is taught in both testaments (v 1; 34:9-10; 84:11; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:9-13; Jn. 15:7, 16; 16:23-26; Jas. 1:5-8; 1 Jn. 3:20-22; 5:13-14; 3 Jn. 2).

l 14 Blessings of Sheep: They have
1 The Lord as their Shepherd (v 1)
2 No want (v 1; 34:9-10; 84:11)
3 Rest in choice green pastures (v 2)
4 Guidance to still, deep, waters of rest and refreshing (v 2. Cp. Jn. 4:14; 7:37-39)
5 Restoration of soul (v 3)
6 Guidance in paths of right for His name's sake, which gives no cause for stumbling, falling or going astray (v 3)
7 Safe passage through the valley of the shadow of death—the deep, waterless, gloomy, wild, beast-infested, rocky, dangerous, death-lurking ravine so common in Palestine (v 4)
8 No fear of evil because of the Shepherd's constant companionship, watch, and protection (v 4)
9 The comfort of the Shepherd's rod and staff (club and crook, the only two things carried by shepherds for defense and help—the club for the sheep's enemies and the crook for the sheep's protection, v 4)
10 Prepared and full tables of food to feast on in the presence of enemies (v 5). They feast in safety while the Shepherd watches, fights, and protects
11 Heads anointed with perfumed oil (v 5). This preceded feasts of ancient times (Ps. 104:15; Mt. 26:6-7; Mk. 14:8; Lk. 7:45-50)
12 Cups running over (v 5). Not only plenty of food, but plenty of wholesome drink
13 Confidence that such goodness and mercy will follow them to the end of life (v 6)
14 Faith that in the next life they will dwell in God's house forever (v 6; Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21-22)

a 18th prophecy in Ps. (23:6, being fulfilled and will be completely fulfilled in all who go to live in the house of the Lord forever—v 6; Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21-22). Next, 24:1.

✡ ✡ ✡

fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

2. Character of God's people

3 [d]Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

▲ 4 [e]He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

▲ 5 [f]He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This *is* the [g]generation of them that seek him, that seek thy face, O Jacob. Selah.

3. Earth's future ruler revealed (Rev. 22:4-5)

7 [h]Lift up your heads, O ye gates; and be ye lift up, [i]ye everlasting doors; and the King of glory shall come in.

8 [j]Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah.

A Psalm of David

1. Twelve requests of God

1 Unto [k]thee, O LORD, do I lift up my soul.

2 O my God, I trust in thee: [l]let me not be ashamed, let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou *art* the God of my salvation; [m]on thee do I wait all the day.

6 Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.

7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for [a]thy goodness' sake, O LORD.

2. Sixfold instruction and prayer for sinners

▲ 8 Good and upright *is* the LORD: [*b]therefore will he teach sinners in the way.

▲ 9 The [*c]meek will he guide in judgment: and the meek will he teach his way.

▲ 10 All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies.

---

b 19th prophecy in Ps. (24:1-10, unfulfilled). Next, 27:2. This prophecy is in 3 parts, as seen in the outline of the psalm.

c God created the earth (Gen. 1:1), so it legally belongs to Him (v 1). It is now in rebellion against Him, being dominated more or less by Satan and evil spirit forces (2 Cor. 4:4; Eph. 2:2; 1 Jn. 5:19). God's position now is that He faces sending an expeditionary force from heaven to dispossess Satan and put down all rebellion. This is the purpose of the 2nd advent of Christ (Zech. 14:1-5, 9, 14-21; Mt. 13:39-50; 24:29-31; 25:31-46; Jude 14; Rev. 19:11-21). Christ will take over the governments of this world for God and will rule to put all enemies down and restore God's dominion as before rebellion started (1 Cor. 15:24-28; Eph. 1:10; Rev. 11:15; 20:1-10). Then the earth will become the Lord's without opposition. All who will then live on it will be saved and will carry out the program God intended Adam to carry out before he sinned (Gen. 1:26-31; Acts 3:21; 2 Pet. 3:10-13; Rev. 21-22; Isa. 66:22-24). By virtue of His creation and ownership He has a right to dispossess Satan and evil men so as to continue His original program (v 1-2).

d Question 28-29. Next, v 8. The holy place refers to the capital building of Christ (Ez. 43:5; 48:1-35) and to the heavenly city (Heb. 12:22-23).

e The type of people that will inherit the earth and multiply and replenish it forever (v 4-6; Gen. 8:22; 9:12; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; 2 Pet. 3:13; Rev. 21:3-7, 21-27; 22:1-5).

4 Qualifications for Eternal Life:

1 He that has clean hands (v 4; 15:1-5)
2 He that has a pure heart (v 4; 51:7; Mal. 3:2-3; Mt. 5:8; Jn. 15:3)
3 He that has not exalted his soul to vanity of idols and sin (v 4; 1 Cor. 6:9-11; Gal. 5:19-21; Heb. 12:14)
4 He that is truthful (v 4; Rev. 21:8)

f This is the reward of meeting the 4 qualifications of v 4; 15:1-5 (v 5-6).

g This term is used in 22:30 of the eternal people on the new and eternal earth (2 Pet. 3:13; Rev. 21-22; Isa. 66:22-24).

h Here we have the identification of the eternal ruler on the eternal earth (v 7-10). God is the head of Christ (1 Cor. 11:3; 15:24-28), but both will reign forever (Dan. 2:44-45; 7:13-14; Rev. 11:15; 22:4-5).

the eternal temple (Ez. 43:5) and the eternal city (Rev. 21:9-27).

j Questions 30-31. Next, 25:12. This twice repeated question (v 8, 10) introduces the revelation, who the King of glory is. He is the strong Lord, the mighty Lord of battle, and the Lord of hosts (v 8, 10; Ex. 15:3; Zech. 14:3).

k God the Father is the One we are instructed to pray to (Jn. 16:23-26).

l 12 Requests of David to God:

1 Let me not be ashamed (v 2)
2 Let not mine enemies triumph (v 2)
3 Let none who pray be ashamed (v 3)
4 Let sinners be ashamed (v 3)
5 Show me Your ways (v 4)
6 Teach me Your paths (v 4)
7 Lead me into truth (v 5)
8 Teach me truth (v 5)
9 Remember Your mercies (v 6)
10 Remember Your lovingkindness (v 6)
11 Remember not my youthful sins (v 7)
12 Remember for Your goodness' sake(v7)

m Waiting on God all day was one of David's secrets of being a man after God's own heart (v 3, 5, 21; 27:14; 33:20; 37:7, 9, 34; 40:1; 52:9; 59:9; 61:1; 62:5; 69:6; 130:5-6. See ***21 Reasons to Wait on God***, p. 1037).

a God created all things for His own pleasure and glory, and that He might make Himself known by manifesting His goodness (Col. 1:15-18; Rev. 4:11). It is therefore proper to use this as the basis of answered prayer (v 7).

*b 4 Things Prove God Is Good: He Will

1 Teach sinners His way (v 8)
2 Guide the meek in judgment (v 9)
3 Teach His way to the meek (v 9)
4 Manifest mercy and truth to those who keep His covenant (v 10)

*c 10 Blessings of the Meek:

1 Satisfaction (22:26)
2 Guidance in judgment (25:9)
3 Knowledge of God (25:9)
4 Earth as an inheritance (37:11; Mt. 5:5)
5 Salvation (76:9; 149:4)
6 Help from God (147:6)
7 Increased joy (Isa. 29:19)
8 Holy Spirit (Gal. 5:22-23)
9 A blessing to others (Gal. 6:1)
10 Patience (2 Tim. 2:24-25)

10 Examples of Meekness:

1 Abraham (Gen. 13:8)
2 Isaac (Gen. 26:20-22)
3 Moses (Ex. 2:13; 14:13-14; 15:24; 16:7-8; 17:2; Num. 12:3; 16:4-11)
4 Gideon (Judg. 8:2-3)
5 Hannah (1 Sam. 1:13-16)
6 Saul (1 Sam. 10:27)
7 David (1 Sam. 17:29; 2 Sam. 16:9-14; Ps. 38:13-14; 120:5-7)
8 Paul (Acts 21:20-22; 1 Th. 2:7; 2 Tim. 4:16)
9 Thessalonians (2 Th. 1:4)
10 Jesus Christ (Isa. 42:1-4; 53:7; Mt. 11:28-30; 26:47-54)

don mine iniquity; for it *is* great.

3. Sixfold blessing to those who
repent and fear God

▲ 12 [e]What man *is* he that feareth the LORD? [f]him shall he teach in the way *that* he shall choose.

▲ 13 His soul shall dwell at ease; and his seed shall inherit the earth.

▲ 14 The secret of the LORD *is* with them that fear him; and he will shew them his covenant.

15 [g]Mine eyes *are* ever toward the LORD; for [h]he shall pluck my feet out of the net.

4. Twelve requests of God

16 [i]Turn thee unto me, and have mercy upon me; for I *am* desolate and afflicted.

17 The troubles of my heart are enlarged: *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

504 PSALM 26

First Prayer-Testimony Psalm
A Psalm of David
Nine requests; tenfold testimony; eightfold vow

1 [j]Judge me, O LORD; for [k]I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, [m]neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in innocency: so will I compass thine [a]altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy [b]house, and the place where thine [c]honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 [*d]In whose hands *is* [*e]mischief, and their right hand is full of bribes.

11 But as for me, [*f]I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an [*g]even place: in the congregations will I bless the LORD.

505 PSALM 27

Eighth Psalm of Distress
A Psalm of David
1. Tenfold confidence: basis of answered prayer

1 The LORD *is* [*h]my light and my salvation; [*i]whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid?

★ 2 [*j]When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident.

2. Eight blessings of answered prayer
and confidence in God

Cp. it with the N.T. (Lk. 18:13). Salvation in both testaments has been on the same basis (Ps. 51; Rom. 10:9-10; Gal. 3:8; Eph. 2:8-9; Heb. 4:1; 1 Jn. 1:9).

e Question 32. Next, 27:1. This confirms the often repeated statement that God will give truth to honest seekers (v 12, 14).

f 5 Blessings to Him Who Fears God:
  1 He will be taught by God (v 12)
  2 He will be safe and at peace (v 13)
  3 His children will be blessed (v 13)
  4 He will know God's secrets (v 14)
  5 He will know God's covenant (v 14)

g 2 Important Things David Did:
  1 Waited upon God (v 3, 5, 21)
  2 Kept his mind and eyes toward God (v 15)

h This was David's constant faith in God.

i 12 Requests of David to God:
  1 Turn unto me (v 16)
  2 Have mercy on me (v 16)
  3 Bring me out of distresses (v 17)
  4 Look upon my affliction (v 18)
  5 Look upon my pain (v 18)
  6 Forgive my sins (v 18)
  7 Consider my enemies (v 19)
  8 Keep my soul (v 20)
  9 Deliver me (v 20)
  10 Let me not be ashamed (v 20)
  11 Let integrity preserve me (v 21)
  12 Redeem Israel from trouble (v 22)

j 9 Requests of David to God:
  1 Judge me (v 1)
  2 Examine me (v 2)
  3 Prove me (v 2)
  4 Try my reins (v 2)
  5 Try my heart (v 2)
  6 Gather not my life with sinners (v 9)
  7 Gather not my life with bloody men(v9)
  8 Redeem me (v 11)
  9 Be merciful to me (v 11)

k David's 10fold Testimony:
  1 I have walked in integrity (v 1)
  2 Trusted in the Lord (v 1)
  3 I will not slide (v 1)
  4 I have kept Your lovingkindness before me (v 3)
  5 Walked in Your truth (v 3)
  6 Not sat with vain persons (v 4)
  7 Hated evildoers (v 5)
  8 Loved the habitation of Your house(v8)
  9 Loved the place of Your honor (v 8)
  10 My foot stands in an even place (v 12)

l Kidneys and heart. An idiom for thoughts (v 2).

m 8fold Vow of David: I Will
  1 Not go with dissemblers (v 4)
  2 Not sit with the wicked (v 5)
  3 Wash my hands in innocency (v 6)
  4 Compass Your altar (v 6)
  5 Give thanks with my voice (v 7)
  6 Tell Your wondrous works (v 7)
  7 Walk in my integrity (v 11)
  8 Bless You in the congregations (v 12)

a It is not necessary to assign this psalm to a period after David and the building of the temple, for altars were in use from Abel's day (Gen. 4). The tabernacle of Moses had an altar (Ex. 27:1-8).

b Not the temple, but David's tabernacle in Zion where the ark was (2 Sam. 6).

c God promised to dwell between the cherubim on the mercy seat (Ex. 25:10-22). This ark and the mercy seat which was its lid were the symbols of God's presence among men.

*d The two main tools of the wicked are plunder and bribery (v 10).

*e Heb. zimmah, wicked thought or device (v 10; 119:150; Pr. 10:23).

*f In all my public trust I will walk uprightly and pay strict attention to truth, justice, and mercy. I will not plan evil, use public trust to enrich myself, or give bribes as the wicked do (v 10-11).

*g I stand firm (on principles of note f, above) and will not turn aside (v 12).

*h David's 10fold Confidence in God:
  1 The Lord is my light (v 1)
  2 My salvation (v 1)
  3 My trust (v 1)
  4 My strength (v 1)
  5 My life (v 1)
  6 My confidence (v 1)
  7 My protector from the wicked (v 2)
  8 My protector from enemies (v 2)
  9 My refuge from the multitudes (v 3)
  10 My help in war (v 3)

*i Questions 33-34. Next, 30:9.

*j 20th prophecy in Ps. (27:2, fulfilled in Christ, Jn. 18:6). Next, 34:19.

✡ ✡ ✡

that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his [l]temple.

▲ 5 For [m]in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: [n]therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

3. Ten requests: fivefold confidence in God

7 [o]Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 *When thou saidst*, [p]Seek ye my face; [q]my heart said unto thee, Thy face, LORD, will I seek.

9 Hide not thy face *far* from me; put not thy servant away in anger: [r]thou hast been my help; leave me not, neither forsake me, O God of my salvation.

▲ 10 When my father and my mother forsake me, then the LORD will [a]take me up.

11 Teach me thy way, O LORD, and [b]lead

12 [c]Deliver me not over unto the [d]will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had fainted*, [e]unless I had believed to see the goodness of the LORD in [f]the land of the living.

▲ 14 [g]Wait on the LORD: [h]be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

506 PSALM 28

Third Prayer for Judgment
A Psalm of David
1. Two requests for God to hear

1 Unto thee will I cry, O LORD my rock; [i]be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the [j]pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy [*k]holy oracle.

2. Four requests for judgment on the wicked: tenfold reason

3 [*l]Draw me not away with the wicked, and with the workers of iniquity, which speak

---

k 3fold Desire of David (v 4):
  1 To dwell in God's house until death
  2 To behold the beauty of the Lord
  3 To inquire in His temple
  This will I seek after. The temple here may refer to God's palace in heaven, not to Solomon's temple which was yet to be built. Or, it may refer to the tabernacle of worship among Israel at that time. See note l, below.

l Heb. hekal, palace, temple. It is trans. temple referring to the tabernacle of worship (1 Sam. 1:9; 3:3). In this sense it could be understood in Ps. 5:7; 11:4; 18:6; 27:4; 29:9; 48:9; 65:4; 68:29; 79:1; 138:2. That this temple was in Jerusalem is clear from Ps. 68:29. The word is also used of God's temple in heaven (Isa. 6:1. Cp. Rev. 3:12; 7:15; 11:19; 14:15, 17; 15:5-8; 16:1, 17). In all other places it refers to the temple of Solomon or later temples at Jerusalem (1 Ki. 6:3-33; 7:21, 50; etc.).

m 4fold Confidence in God During Trouble:
  1 He will hide me in His pavilion (v 5)
  2 In the secret of His tabernacle (v 5)
  3 He will set me upon a rock (v 5)
  4 He will lift me up above my enemies who are around me (v 6)

n Because of God's protection I will offer sacrifices of joy and sing praises to Him (v 6).

o 10 Requests of God by David:
  1 Hear when I cry (v 7)
  2 Have mercy upon me (v 7)
  3 Answer me (v 7)
  4 Hide not Your face from me (v 9)
  5 Put not Your servant away in anger (v9)
  6 Leave me not (v 9)
  7 Neither forsake me (v 9)
  8 Teach me Your way (v 11)
  9 Lead me in a plain path (v 11)
  10 Deliver me not to the will of my enemies (v 12)

p This is what God has demanded of men from the beginning of His written revelation (Dt. 4:29; 12:5; 1 Chr. 16:11; 2 Chr. 14:4; Ps. 105:4; Isa. 55:6; Zeph. 2:3; Mt. 6:33; Col. 3:1).
  12 Things Promised Seekers:
  1 God will be found (Dt. 4:29; 1 Chr. 28:9; 2 Chr. 15:2; Jer. 29:13)
  2 God will hear from heaven (2 Chr.7:14)
  3 Forgiveness (2 Chr. 7:14)
  4 Healing of the land (2 Chr. 7:14)
  5 Goodness from God (Ezra 8:22)
  6 Not want of any good thing (Ps. 34:9-10)
  7 Life (Ps. 69:32; Amos 5:4-8)
  8 Knowledge (Pr. 28:5)
  9 Righteousness (Hos. 10:12)
  10 All blessings of life (Mt. 6:33)
  11 Finding what is sought (Mt. 7:7-11)
  12 Answers to prayer (Heb. 11:6)

q The heart must say this before God will hear (Dt. 4:29; Jer. 29:13).

  1 Thou hast been my help (v 9)
  2 God of my salvation (deliverance, v 9)
  3 The Lord will take me up (v 10)
  4 I believe in the goodness of God (v 13)
  5 He shall strengthen my heart (v 14)

a Receive and protect me as His very own. He will gather me up as a lamb to His bosom; He will not forsake me.

b Lead me in the path of righteousness, because of my enemies, who watch for my downfall (v 11; 23:3-6).

c My enemies thirst for my destruction. Let them not be gratified. Many bear false witness against me. Confound them and unmask their evil designs (v 12).

d If wicked men have wills, so do saints.

e This verse raises the question of what would happen if faith in the goodness of God were not manifested.

f This expression is used 3 times with the article the (Job 28:13; Ps. 142:5; Isa. 38:11) and 8 times without it (v 13; Ez. 26:20; 32:23-32). Contrast this expression with the idea of the state of the dead (see **WHERE ARE THE DEAD?**, p. 1029).

g See ***21 Reasons to Wait on God***, p. 1037.

h ***10 Commands to Have Courage***, p. 1037.

i 2 Requests of David:
  1 Be not silent: reason (v 1)
  2 Hear my supplications (v 2)

j Heb. bor, a dug well or cistern, a deep place, dungeon. Not the grave (Isa. 38:18). It is trans. pit 36 times (Gen. 37:20-29; Ex. 21:33-34; Lev. 11:36; 1 Sam. 13:6; 2 Sam. 23:20; 2 Ki. 10:14; 1 Chr. 11:22; Ps. 7:15; Zech. 9:11; etc.); dungeon 13 times (Gen. 40:15; 41:14; Ex. 12:29; Jer. 37:16; 38:6-13); cistern 5 times (2 Ki. 18:31; Pr. 5:15; Eccl. 12:6; Isa. 36:16; Jer. 2:13); and well 9 times (Dt. 6:11; 1 Sam. 19:22; 2 Sam. 3:26; 23:15-16; 1 Chr. 11:17-18; 2 Chr. 26:10; Neh. 9:25). Graves were sometimes dug in the sides of a bor (pit, Ez. 32:23). Bor is used figuratively of the state of sin (40:2; Isa. 51:1) and of the state of death (28:1; 30:3; 88:4, 6; 143:7; Pr. 1:12; 28:17; Isa. 14:15-19; 24:22; 38:18; Ez. 26:20; 31:14, 16; 32:18, 24-30). It is never trans. grave, sepulchre, tomb, or hell.

*k Heb. debir, trans. oracle 16 times, and means speaking place of God in the most holy place (v 2, 1 Ki. 6:5, 16, 19-23, 31; 7:49; 8:6-8; 2 Chr. 3:16; 4:20; 5:7-9. Cp. Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11). Its use here does not prove that the temple was built, for there was a most holy place in the tabernacle (Ex. 26:33-34; Heb. 9:3, 8).

*l 4 Requests of David:
  1 Draw me not away with the wicked. Literally, Let me not be punished with the wicked (v 3-4)
  2 Give them according to their deeds
  3 Give them after the work of their hands (v 4)
  4 Render to them their desert (v 4)

their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

3. Praise for seven blessings

6 Blessed *be* the LORD, [m]because he hath heard the voice of my supplications.

7 The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with [n]my song will I praise him.

▲ 8 The LORD *is* their strength, and he *is* the saving strength of his [o]anointed.

9 Save thy people, and bless thine inheritance: [p]feed them also, and lift them up for ever.

507 PSALM 29

First Psalm of Praise
A Psalm of David
1. Four commands to praise God

1 Give unto the LORD, O ye [q]mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the [r]beauty of holiness.

2. Twenty reasons to praise: description
of God's voice and great power

3 The [a]voice of the LORD *is* upon the [b]waters: the God of glory thundereth: the LORD *is* upon many waters.

4 The voice of the LORD [c]*is* powerful; the voice of the LORD *is* full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and [d]Sirion like a young [e]unicorn.

7 The voice of the LORD divideth the [f]flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of [g]Kadesh.

9 The voice of the LORD maketh the hinds to [h]calve, and [i]discovereth the forests: and [j]in his temple doth every one speak of *his* glory.

10 The LORD [k]sitteth upon the flood; yea, the LORD sitteth King for ever.

▲ 11 The LORD will give strength unto his people; the LORD will bless his people with peace.

508 PSALM 30

Third Prayer-Praise Psalm
A Psalm and song at the dedication of the house of David (2 Sam. 5:11; 7:1)
1. Five personal reasons to praise God

1 I will extol thee, O LORD; for thou hast [l]lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the [*m]grave: thou hast kept me alive, that I should not go down to the [*n]pit.

2. Two commands to praise and

---

1 He has heard my prayer (v 6)
2 He is my strength (v 7, 8)
3 My shield (v 7)
4 My help (v 7)
5 My salvation (v 9)
6 My blessing (v 9)
7 My food and support (v 9)

n 3fold Praise to God:
1 Blessed be the Lord (v 6)
2 My heart greatly rejoices (v 7)
3 My song will praise Him (v 7)

o His Messiah, as in 2:2; 18:50; etc.

p Tend as a shepherd (Ps. 23).

q Angels are no doubt the thought here, for they constituted the heavenly company surrounding God in David's day (Job 1:6; 2:1; 1 Ki. 22:19; Neh. 9:6); are called sons of God (Gen. 6:2, 4; Job 1:6; 2:1; 38:4-7). Since Christ led captivity captive (Eph. 4:8-10), all the saved are in heaven to swell the number of the heavenly host (Heb. 12:23).

r This expression is found 5 times (v 2; 96:9; 110:3; 1 Chr. 16:29; 2 Chr. 20:21). Christians are commanded to be perfect in holiness in body and spirit (Lk. 1:75; Rom. 6:19, 22; 2 Cor. 7:1; Eph. 4:24; 1 Th. 3:13; 4:7; Heb. 12:10-14). Such is possible in Christ (1 Cor. 1:30; 2 Cor. 5:17-18). God is spoken of as being glorious in holiness (Ex. 15:11). His throne is called one of holiness (Ps. 47:8). He dwells in a holy city (Rev. 21:2, 10; 22:19). Day and night living creatures call attention to His holiness (Isa. 6:3; Rev. 4:8). He dwells among holy angels and redeemed men (Rev. 14:10; 18:20; 22:6). In fact, everything in creation was created holy and all will be eternally holy except the rebels in eternal hell. See ***80 Holy Things in Scripture***, p. 1037.

a Found 7 times here (v 3, 4, 5, 7, 8, 9). The word voice is found 522 times in Scripture, the first occurrence being the voice of the Lord in Eden. Paul says there are many kinds of voices in the world. See ***45 Uses of "Voice" in Scripture***, p. 1038.

b This word is found 683 times in Scripture, being generally used of literal water. It is used also figuratively as follows:
15 Figurative Uses of Water:
1 Instability (Gen. 49:4)
2 Spiritual life in Christ (Ex. 17:6; 1 Cor. 10:4; Rev. 22:17)
3 Purification from sin (Num. 8:7; 31:23; Ez. 36:25)
4 Separation from sin (Num. 19:7-21; 31:23)
5 Spiritual growth (Ps. 1:3)
6 Salvation (Isa. 12:3; Jn. 4:7-14)
7 Word of God (Jn. 3:5; 15:3; Eph. 5:26; Jas. 1:18; 1 Pet. 1:23)
8 Spirit baptism or enduement of power from on high (Lk. 24:49; Jn. 7:37-39; Acts 1:4-8; 2:16-21, 38-39)
9 Baptism in, a symbol of the death, burial, and resurrection of Jesus Christ (1 Pet. 3:21)
10 Armies (Rev. 12:15; Jer. 47:2)
11 Daily supply (Ps. 23:2)
12 Troubles (Ps. 69:1-2, 14; 124:5; Isa. 48:1)
13 Sin (Pr. 9:17)
14 Mankind (Eccl. 11:1; Rev. 17:1, 15)
15 God (Jer. 2:13; 17:13)
See ***38 Water Miracles***, p. 1037.

c This refers to thunder of v 3. It is the voice of God that is powerful, full of majesty, that breaks the cedars of Lebanon, causes mountains to skip, and does the other things of v 3-9. Thunder is associated with God's voice (v 3; 77:18; 104:7; Job 37:4-5; 40:9; Jn. 12:29; Rev. 4:5; 8:5; 10:3-4; 16:18).

d Mt. Hermon, the highest peak of the eastern range of Lebanon (Dt. 3:9).

e Bull calf of wild buffalo (Job 39:9).

f Forked lightning.

g Kadesh—in Naphtali, near Lebanon (v 6), not Kadesh-barnea (Num. 32:8).

h Give birth to calves through fright.

i Strippeth bare the trees.

j In His temple in heaven.

k A reference to the flood (Gen. 6:17; 7:7-17; 9:11, 15, 28; 10:1, 32; 11:10).

l 12 Personal Blessings of David:
1 God has lifted me up (v 1)
2 Made my foes to be defeated (v 1)
3 Healed me (v 2; 103:3)
4 Brought my soul from hell (v 3)
5 Kept me alive (v 3)
6 I have life through favor (v 5)
7 Joy after sorrow (v 5)
8 Prosperity (v 6; 1:3-4)
9 Security (v 6; 125:1)
10 Favor and strength (v 7)
11 God has turned my mourning to dancing (v 11)
12 Turned my fasting to joy (v 11)

*m Heb. sheol, hell. See ***Hell***, p. 1030.

*n Heb. bor, pit (note j, 28:1).

4 Sing unto the LORD, O [o]ye saints of his, and give thanks at the remembrance of [p]his holiness.

▲ 5 For his [q]anger *endureth but* a moment; in his favour *is* life: weeping may endure for a night, but joy *cometh* in the morning.

3. Prayer: confidence in blessing and distress in adversity

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 [r]What profit *is there* in my blood, when I go down to the [s]pit? Shall the dust praise thee? shall it declare thy truth?

4. Prayer: two requests and the threefold answer

10 [a]Hear, O LORD, and have mercy upon me: LORD, be thou my [b]helper.

11 Thou hast turned for me my mourning into dancing: [c]thou hast put off my sackcloth, and girded me with gladness;

5. The chief end of all prayer (Jn. 14:13; Rev. 4:11)

12 To the end that *my* [d]glory may sing

God, I will [e]give thanks unto thee for ever.

509 PSALM 31

Ninth Prayer of Distress

To the chief Musician, A Psalm of David

1. Eighteen requests; eight secrets of answered prayer; sixteen blessings to those who pray

1 In thee, O LORD, [f]do I put my trust; [g]let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong [h]rock, for an house of defence to save me.

3 For thou *art* my [i]rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 [j]Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

6 I have hated them that regard [k]lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; [l]thou hast known my soul in adversities;

8 And hast not [m]shut me up into the hand of the enemy: thou hast set my feet in a [n]large room.

2. Fifteenfold distress of King David

---

o Favored ones, endued with grace.

p See note r, 29:2.

q Facts About God's Anger:
  1 It can be kindled (Ex. 4:14; Num. 11:10; 12:9; etc.). The word kindled is used 18 times and provoke 40 times of His anger (Dt. 4:25; 9:18; etc.)
  2 It can get hot (Ex. 32:22; Dt. 29:24)
  3 It can be fierce (37 times, Num. 25:4)
  4 God is slow to anger (103:8; 145:8)
  5 His anger is momentary (30:5; 103:9)
  Examples of God's Anger: Against:
  1 Moses (Ex. 4:14; Dt. 1:37; 4:21)
  2 Israel (Dt. 9:8; 2 Ki. 17:18)
  3 Aaron (Dt. 9:20)
  4 Solomon (1 Ki. 11:9)
  5 Uzziah (2 Sam. 6:7)
  6 The wicked daily (Ps. 7:11)

r Questions 35-37. Next, 34:12.

s Heb. shachath, trans. destruction (55:23; 103:4) and corruption (16:10; 49:9; Job 17:14).

a 3 Requests of David (v 10):
  1 Hear, O Lord
  2 Have mercy upon me
  3 Be my helper

b 8 Things God Is to Man:
  1 Deliverer (v 1) 5 Comforter (v 5)
  2 Healer (v 2) 6 Provider (v 6)
  3 Preserver (v 3) 7 Protector (v 7)
  4 Holiness (v 4) 8 Helper (v 11)

c David speaks as if God personally took off his sackcloth or unclothed him, but the idea is that God caused David to take it off by hearing his prayer. When it is said that God sends sickness, afflictions, etc., it must be understood that God's agents do this, not God personally. He made the laws of sowing and reaping (Ex. 15:26; Dt. 7:15; 28:1-68; Isa. 45:7; Gal. 6:7-8), and they are executed by proper agents. Sickness, infirmities, and death are in Satan's power (Mt. 12:22-28; Lk. 13:14; Jn. 10:10; Acts 10:38; Rom. 8:2; Eph. 2:1-3; Heb. 2:14-15; 1 Jn. 3:8).

d My tongue (v 12; 16:9 with Acts 2:26).

e 14 Different States of Being:
  1 Distress from being nearly overcome by enemies (v 1)
  2 Worship because of being delivered from enemies (v 1, 4, 12)
  3 Sickness and suffering before being healed (v 2-3)
  4 Healing and health (v 2-3)
  5 Relaxation and sweet memories of God's holiness and grace (v 4-7)
  6 Sorrow and weeping (v 5)
  7 Joy in deliverance (v 5)
  9 Strength and faith (v 7)
  10 Depression and trouble (v 7)
  11 Desperation and prayer (v 8-11)
  12 Fear and reflection (v 9)
  13 Restoration to favor (v 11)
  14 Giving glory to God eternally for mercies and grace (v 12)

f See ***38fold Trust of David***, p. 1038.

g 18 Requests of David:
  1 Let me never be ashamed (v 1)
  2 Deliver me in righteousness (v 1)
  3 Bow down Your ear to me (v 2)
  4 Deliver me speedily (v 2)
  5 Be my strong Rock (v 2)
  6 Be my house of defense to save me (v 2)
  7 Lead me for Your name's sake (v 3)
  8 Guide me for Your name's sake (v 3)
  9 Pull me out of the net the wicked have set for me (v 4)
  10 Have mercy upon me (v 9)
  11 Deliver me from my enemies (v 15)
  12 Deliver me from my persecutors (v 15)
  13 Make Your face shine upon me (v 16)
  14 Save me for mercies' sake (v 16)
  15 Let me not be ashamed (v 17)
  16 Let the wicked be ashamed (v 17)
  17 Let them be silent in hell (v 17)
  18 Let lying lips be quiet (v 18)

h Heb. tsur, a sharp rock, a cliff. Used figuratively of both God and Christ as a refuge for men:
  1 God the refuge and foundation of His people (Dt. 32:4, 30, 31; 2 Sam. 22:3, 32, 47; 23:3; Ps. 18:31, 46; 28:1; 31:2; 61:2; 62:2, 7; 78:35; 89:26; 92:15; 94:22; 95:1; Isa. 17:10)
  2 Christ the smitten rock and foundation of the church (Ex. 17:6; Dt. 8:15; 32:13, 15, 18; Ps. 78:20; 105:41; 114:8; 1 Cor. 3:11; 10:4. See pt. 1, ***8 Things God Is to His People***, p. 1036)

i Heb. sela (see pt. 1, ***8 Things God Is to His People***, p. 1036).

j Quoted in Lk. 23:46.

k Idol gods that lie and deceive the people into thinking they are the true God (v 6; Dt. 32:21; 1 Ki. 16:13, 26; Jer. 8:19; 10:8; 14:22; Jon. 2:8; Acts 14:15).

l God knows and stands by His people in adversity as well as in prosperity.

m To shut one up in the hand of another is to abandon him to that person's power (v 8). This, God did not do to David.

n This is figurative of enlargement of the place of David's sojourn, making plenty of room for his wanderings (1 Sam. 22). Or, it could refer to his acceptance as king by the men of Judah (2 Sam. 2) and later by all Israel (2 Sam. 5).

✡ ✡ ✡

am in trouble: mine eye is consumed with grief, *yea*, my [*p]soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life.

3. Eight requests; eight reasons for an answer

14 But I trusted in thee, O LORD: I said, [a]Thou *art* my God.

15 My [b]times *are* in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be silent in the [c]grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

4. Praise for nine great blessings for those who pray

▲ 19 *Oh* how great *is* thy goodness, which *which* thou hast wrought for them that trust in thee before the sons of men!

▲ 20 Thou shalt [e]hide them in the [f]secret of thy [g]presence from the [h]pride of man: thou shalt keep them [i]secretly in a [j]pavilion from the [k]strife of tongues.

21 Blessed *be* the LORD: [l]for he hath shewed me his marvellous kindness in a strong city.

22 For [m]I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [n]O love the LORD, all ye his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

▲ 24 [o]Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

510 PSALM 32

Second Psalm of Instruction
(on chastening of God)
A Psalm of David, Maschil (instruction)

1. Four things which constitute a blessed man

1 [p]Blessed *is he whose* transgression *is* [q]forgiven, *whose* sin *is* [r]covered.

2 Blessed *is* the man unto whom the LORD [s]imputeth not iniquity, and [t]in whose spirit *there is* no guile.

2. Four evidences of chastening

3 [u]When I kept silence, my bones waxed old through [v]my roaring all the day long.

---

1 His stay with Saul who made 21 attempts to slay him (1 Sam. 18:1–26:25)
2 His sojourn among enemies (1 Sam. 27:1–30:31)
3 His many wars (2 Sam. 5:1–10:19)
4 His backsliding (2 Sam. 11:1–12:31)
5 His family troubles (2 Sam. 13–14)
6 Absalom's rebellion (2 Sam. 15–20)
7 His other troubles (2 Sam. 21, 24)

[*p] This refers to the extreme grief of David's unutterable sorrows (v 9-13).

[a] 5 Things God Is (Ps. 31):
1 A strong rock (v 2-3)
2 A house of defense (v 2)
3 A fortress (v 3)
4 Lord God of truth (v 5)
5 Lord (v 1, 9, 14, 17, 21)

[b] My affairs—the events of life are in Your hand (v 15). If one thus commits his whole life to God he must have faith and keep all things committed to Him (2 Tim. 1:12).

[c] Heb. sheol, hell (see ***Hell***, p. 1030).

[d] See 1 Cor. 2:9.

[e] Heb. sathar, to hide by covering; conceal (v 20; 10:11; 13:1; 17:8; 27:5, 9; 30:7; 51:9; 64:2).

[f] Heb. sether, a covering; hiding place; secret place; protection (v 20; 18:11; 27:5; 32:7; 81:7; 91:1; 139:15; Pr. 9:17; 21:14; Cant. 2:14; Isa. 45:19; 48:16).

[g] Heb. panim, face; countenance; presence (v 20; 16:11; 17:2; 51:11; 68:2, 8; 95:2; 97:5; 114:7; 139:7; 140:13; Gen. 3:8; 4:16).

[h] Heb. rokes, snares; plottings; entanglements; conspiracies (v 20).

[i] Heb. tsaphan, to hide by covering over; protect (v 20); and lurk (Pr. 1:11, 18); hide (Ex. 2:3; Job 14:13; Ps. 27:5; 56:6); hideth (Pr. 27:16).

[j] Heb. sukkah, trans. pavilion (v 20; 18:11; 2 Sam. 22:12; 1 Ki. 20:12, 16); tabernacle (Dt. 16:13; 31:10); booth (Gen. 33:17; Lev. 23:42-43).

[k] Heb. rib, strifes; contentions; plots (v 20; 55:9; Pr. 15:18; 17:1; 26:17). The verse means: Conceal them in the covering of Thy countenance from the snares of men; keep them protected in Thy tabernacle from the plots of men (v 20).

[l] See ***8 Things God Has Done***, p. 1038.

[m] Many times in haste and under pressure of trial, saints say things that are untrue and which must be repented of when more sober moments come (v 22. Cp. Job's hasty answers at the end of the book of Job).

[n] This is sound advice. David is back to soberness after his false accusation of v 22 regarding God's faithfulness. He now declares that Jehovah keeps faith with His people and punishes the wicked (v 23).

[o] 9 Reasons for Being of Good Courage:
1 God's great goodness laid up for those who fear and pray (v 19)
2 God's goodness manifest to those who trust and have faith
3 Concealment from snares of men (v 20)
4 Protection from plots of men
5 God's marvelous kindness (v 21)
6 Certainty of answered prayer (v 22)
7 God keeps faith with men (v 23)
8 God punishes the wicked
9 God will strengthen the heart (v 24)

[p] 4fold Blessing of the Blessed Man:
1 His sins are forgiven (v 1)
2 His sins are covered
3 His forgiven sins are not imputed to him any longer (v 2)
4 His spirit is cleansed of guile (v 2; 15:1-5; 24:3-5)

[q] Forgiveness of sins (v 1). Promised (2 Chr. 7:14; Ps. 86:5; Jer. 31:34; Mt. 12:31-32; Lk. 6:37; 1 Jn. 1:9).
8 Bible Examples of Confession:
1 Forgive Thy people that have sinned (1 Ki. 8:30, 34, 36, 39, 50)
2 I have sinned (Job 7:20)
3 I am vile (Job 40:4)
4 I abhor myself, and repent in dust and ashes (Job 42:6)
5 Forgive all my sins (Ps. 25:18)
6 Be merciful unto me; heal my soul; for I have sinned against thee (Ps. 41:4)
7 Forgive us our sins; for we also forgive every one that is indebted to us (Lk. 11:4)
8 God be merciful to me a sinner (Lk.18:13)

[r] Covering for sin (v 1). Heb. kasah, to cover; conceal. The Gr. epikalupto, to cover over so as not to be seen because pardoned (Rom. 4:7). This pardoning is done by God when one confesses his sins and exercises faith in the atoning blood of Jesus Christ (Mt. 26:28; Rom. 3:25-31; 5:1-11; 8:1-3; 10:9-10; Eph. 2:8-9; Col. 1:20; 2:12; 1 Jn. 1:7, 9; 3:5-10; 5:1-4, 18; Rev. 1:5).

[s] See ***Imputation***, p. 1038.

[t] See ***Freedom From Sin***, p. 1039.

[u] This was perhaps during the year when David lived with sin unconfessed (2 Sam. 12).

[v] The irrepressible anguish which David suffered before actual confession of sin.

upon me: my moisture is turned into the drought of summer. [w]Selah.

3. Four results of chastening

5 [x]I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou [y]forgavest the iniquity of my sin. Selah.

4. Four blessings after chastening

6 [*a]For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the [*b]floods of great waters they shall not come nigh unto him.

▲ 7 Thou *art* my [c]hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. [d]Selah.

5. Four blessings of instruction: illustration of ignorance

▲ 8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

▲● 9 Be ye not [e]as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

▲ 10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

6. Final instructions to the chastened

11 Be glad in the LORD, and rejoice, ye [f]righteous: and shout for joy, all *ye that are* upright in heart.

511 PSALM 33

1. Five commands to praise

● 1 [g]Rejoice in the LORD, O ye righteous: *for* praise is [h]comely for the upright.

● 2 [i]Praise the LORD with [j]harp: sing unto him with the [k]psaltery *and* an instrument of ten strings.

● 3 Sing unto him a [l]new song; play [m]skilfully with a [n]loud [o]noise.

2. Eight reasons to praise

4 [p]For the word of the LORD *is* right; and all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap: he layeth up the [q]depth in storehouses.

3. Two commands to fear God

● 8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

4. Five reasons to fear God

9 For he spake, and it was *done;* he commanded, and it stood fast.

10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The [r]counsel of the LORD standeth for ever, the thoughts of his heart to [a]all generations.

5. What constitutes a blessed nation

12 [b]Blessed *is* the nation whose God *is* the

---

w See note h, 3:2.
x See David's confession in Ps. 51.
y This always follows true confession.
*a Because of Your mercy, let others pray during the acceptable time (2 Cor. 6:2).
*b Overwhelming sorrows that take away life shall not come near you (v 6, 10).
c Heb. sether, note f, 31:20.
d See note h, 3:2.
e They are not rational beings and cannot reason. They must be turned by a bit and bridle. Cp. Pr. 26:3.
f 12 Blessings of a Righteous Man:
  1 Sins forgiven (v 1, 5)
  2 Sins covered or atoned for (v 1)
  3 Not charged with sin (v 2)
  4 Freedom from sin
  5 Mercy from God (v 6)
  6 Not overwhelmed with sorrow
  7 God as a hiding place (v 7)
  8 Preservation from trouble
  9 Compassed with songs of deliverance
  10 Divine instruction (v 8)
  11 Guidance from God
  12 Compassed with mercy (v 10)
g Shout for joy. This psalm has no title; it was probably written by David. Some think that v 1 should be the last of the preceding psalm, but there is no authority for this. It is as good a beginning as an ending. Where there is no proof of a change it is better to leave the psalms as they are.
h Heb. naveh, becoming; suitable; beautiful (v 1; 147:1; Cant. 1:5; 2:14; 4:3; 6:4; Jer. 6:2). It is the duty, honor, and glory of the righteous to praise the Lord, just as on the contrary, silence is their shame and dishonor—because they are the only ones who have the experience of acquaintance with the glorious government of God; they
i 9 Things Urged by the Psalmist:
  1 Rejoice in the Lord (v 1)
  2 Praise the Lord with harp (v 2)
  3 Sing unto Him with psaltery
  4 Sing with 10-stringed instruments
  5 Sing a new song to Him (v 3)
  6 Play skillfully with loud noise
  7 Let all the earth fear the Lord (v 8)
  8 Let all men stand in awe of Him
  9 Let mercy be upon the hopeful (v 22)
j Heb. kinnor, a portable harp or lyre of 3 to 5 strings. Trans. harp 41 times (Gen. 4:21; 31:27; 1 Sam. 10:5; 16:16, 23; 2 Sam. 6:5; 1 Ki. 10:12; 1 Chr. 13:8; 15:16, 21, 28; 16:5; 25:1-6; 2 Chr. 5:12; 9:11; 20:28; 29:25; Neh. 12:27; Job 21:12; 30:31; Ps. 33:3; 43:4; 49:4; 57:8; 71:22; 81:2; 92:3; 98:5; 108:2; 137:2; 147:7; 149:3; 150:3; Isa. 5:12; 16:11; 23:16; 24:8; 30:32; Ez. 26:13).
k Heb. nebel, a portable instrument of 10 strings. Trans. psaltery 21 times (v 2; 57:8; 81:2; 92:3; 108:2; 144:9; 150:3; 1 Sam. 10:5; 2 Sam. 6:5; 1 Ki. 10:12; 1 Chr. 13:8; 15:16, 20, 28; 25:1, 6; 2 Chr. 5:12; 9:11; 20:28; 29:25; Neh. 12:27).
l First of 7 new songs in the O.T. (v 3; 40:3; 96:1; 98:1; 144:9; 149:1; Isa. 42:10) and 2 in the N.T. (Rev. 5:9; 14:3).
m Heb. yatab, make well; sound beautiful and with sense (v 3).
n Heb. gadol, great in any sense.
o Heb. teruah, clamor or acclamation of joy. Trans. noise only here; jubilee (Lev. 25:9); rejoicing (Job 8:21); shout (Num. 23:21; Josh. 6:5, 20; 1 Sam. 4:5-6; Ezra 3:11-13; Ps. 47:5); shouted (Ezra 3:12); and shouting (2 Sam. 6:15; 1 Chr. 15:28; 2 Chr. 15:14; Job 39:25; Jer. 20:16; Ez. 21:22; Amos 1:14; 2:2).
p 8 Reasons to Praise God:
  1 The Word of God is right (v 4)
  2 All His works are done in truth (v 5)
  3 He loves righteousness and judgment
  4 His goodness fills the earth
  5 His Word made the heavens (v 6)
  6 He gave life to the host of heaven by His breath (v 6. Cp. Gen. 2:7)
  7 He controls oceans (v 7; Gen. 1:10)
  8 He divides the watercourses and stores them for His purposes
q Heb. tehom, the abyss as the surging mighty waters; the subterranean water supply (Gen. 1:2; 7:11; 8:2; Ex. 15:5, 8; Dt. 8:7; Ps. 33:7; 42:7; 104:6; 107:26; Pr. 3:20; 8:24, 27). Here it refers to the depths of water being in storehouses for divine uses (v 7).
r Heb. etsah, advice; purpose (v 10-11; 73:24; 107:11; Pr. 1:25, 30; 8:14; 19:21; Isa. 46:10).
a All generations is another term for eternity, for there will be eternal generations of natural people (Gen. 8:22; 9:12, 16; 17:8; 2 Sam. 7; Isa. 9:6-7).
b How happy is that nation. Cp. Ps. 144:15.

for his own inheritance.

6. Ten blessings upon a blessed nation

13 The LORD [c]looketh from heaven; he beholdeth all the sons of men.

14 From the place of his [d]habitation he looketh upon all the inhabitants of the earth.

15 [e]He fashioneth their hearts alike; he considereth all their works.

16 There is [f]no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 [g]An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

7. Four blessings to those who fear God

▲ 18 Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;

▲ 19 To deliver their soul from death, and to keep them alive in famine.

8. Prayer and confidence of the righteous

20 Our soul waiteth for the LORD: [h]he *is* our help and our shield.

21 For our heart shall rejoice in him, be-

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

512 PSALM 34

Second Psalm of Deliverance
A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed (1 Sam. 21)
1. Sevenfold praise for deliverance

1 [i]I will bless the LORD at all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the [j]humble shall hear *thereof*, and be glad.

● 3 O [k]magnify the LORD with me, and let us exalt his name together.

2. Sevenfold testimony of deliverance

4 I sought the LORD, and [l]he heard me, and delivered me from all my [m]fears.

5 They [n]looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*, and saved him [o]out of all his troubles.

3. Sevenfold promise of deliverance

▲ 7 [a]The angel of the LORD [b]encampeth

---

ferred to. It is over all creation (v 12-17). See ***The Doctrine of Providence***, p. 1050.

d God's habitation is the planet heaven (v 14; Mt. 6:9-10; 1 Pet. 3:22).

e He made all men alike: reproductions of a single pair with the same powers, faculties, passions, bodies, souls, and spirits—every essential part of a human being. God gave Adam power to reproduce himself in his own image and likeness (Gen. 1:26-28; 5:3; 1 Cor. 15:45-50). This has no reference to making men sinful, corrupt, depraved, or imperfect in body, soul and spirit. These have come through sin and misuse of created faculties that were originally created perfect (Dt. 32:4)

f A king is just a man and can lose his life as early as an ordinary soldier unless he has God's protection. The same is true of a mighty man (v 16).

g A horse cannot save one from death in battle. God alone can protect and preserve a man from death (v 18-19).

h After stating that no king, mighty man, or soldier is saved by multitudes, strength, or horses, and that the Lord alone is One who can save from death (v 16-19), the writer declares that his whole trust is in God (v 20-22).

i David again begins in accordance with his familiar habit of praising God continually (v 1). Not only does he vow to praise God, but vows his boasting will also be in the Lord (v 2). Praise and glory should be given to God for all good things in life (34:9-10; 84:11; Jas. 1:5, 17). To teach man this lesson, God has many times used weak and foolish things to confound the strong and wise of this world, that no flesh should glory in His sight (1 Cor. 1:25-31).

j Heb. anav, poor; afflicted. Trans. humble (v 2; 9:12; 10:12, 17; 69:32).

k 10 Commands of Ps. 34:
1 Magnify the Lord with me (v 3)
2 Let us exalt His name together
3 Taste and see that God is good (v 8)
4 Fear the Lord (v 9)
5 Come, hearken unto me (v 11)
6 Keep your tongue from evil and your lips from speaking guile (v 13)
7 Depart from evil (v 14)
8 Do good
9 Seek peace
10 Pursue peace

l 10 Blessings of God: He
1 Answers prayer (v 4)
2 Delivers from all fears
3 Enlightens His people (v 5)
4 Gives His people boldness
5 Saves from all troubles (v 6-7)
6 Supplies all wants of His people (v 9-10; 23:1; 84:11; Jn. 15:7)
7 Punishes the wicked to curb all sin and rid His creation of it (v 16)
8 Remains near the broken in heart and saves the contrite in spirit (v 18)
9 Redeems souls of His people (v 22)
10 Prospers all who trust in Him

m 14 Kinds of Fear God Delivers From:
1 Fear of man (Gen. 15:1; Lk. 12:5; Heb. 13:6). Referred to 35 times in Scripture. Fear of God is referred to 160 times. We are to respect, reverence, and honor God, and have no fear of man. 80 times man is told not to fear, referring to fears that should not distress anyone who trusts in God.
2 Death (Gen. 21:17; 35:17; Heb. 2:15)
3 The future (Gen. 46:3; 50:19-21)
4 Danger (Ex. 14:13)
5 Idol gods (Judg. 6:10; 2 Ki. 17:35-38)
6 Dreams (Job 4:14-16)
7 Evil (Ps. 23:4; Pr. 1:33)
8 War (Ps. 27:3)
9 Nothing—imaginative fear (Ps. 53:5)
10 Enemies (Ps. 118:6)
11 Punishment (Pr. 1:26-27)
12 Darkness (Cant. 3:8)
13 Ghosts (Mt. 14:26)
14 Spirit of fear (2 Tim. 1:6-7)

n This is why they were so enlightened and why they were so bold:
3 Ways to Look and 3 Results: To:
1 Look within is to be miserable (77:4)
2 Look around is to be distracted (73:3)
3 Look expectantly to God brings blessing (v 5; 121:1)

o To get men out of troubles is God's work (v 6, 17, 19; 25:17; 40:2; 54:7; 81:10; 107:6, 13, 19, 28).

a The angel of the Lord. Found in Psalms only here and in 35:5-6, but elsewhere it is used many times of God's manifestation to men. See ***The Spirit World***, p. 1048

b 10 Promises of Ps. 34:
1 The angel of the Lord encampeth around about them that fear Him, and delivereth them (v 7)
2 There is no want to them that fear Him (v 9; 84:11; Lk. 11:9-11)
3 They that seek the Lord shall not want any good thing (v 10; Mt. 7:11)
4 The eyes of the Lord are upon the righteous, and His ears are open unto their cry (v 10, 15, 17; Jn. 15:7)
5 The face of the Lord is against them that do evil (v 16)
6 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles (v 17; note o, v 6)
7 The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit (v 18)
8 Many are the afflictions of the righteous: but the Lord delivereth him out of them all (v 19)
9 Evil shall slay the wicked: and they that hate the righteous shall be desolate(v21)
10 The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate (v 22)

✡ ✡ ✡

them.

● 8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

● 9 O fear the LORD, ye his saints: for *there is* [c]no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall [d]not want any good *thing*.

4. Tenfold condition of deliverance

● 11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

12 [e]What man *is he that* desireth life, *and* [f]loveth *many* days, that he may see good?

● 13 [g]Keep thy tongue from evil, and thy lips from speaking guile.

● 14 Depart from evil, and do good; seek peace, and pursue it.

5. Fifteenfold ministry of the Great Deliverer

▲ 15 The [h]eyes of the LORD *are* upon the righteous, and [i]his ears *are open* unto their cry.

▲ 16 The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

▲ 17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

▲ 18 The LORD *is* nigh unto them that are of a [j]broken heart; and saveth such as be of a [k]contrite spirit.

★▲19 [l]Many *are* the [m]afflictions of the [n]righteous: but the [o]LORD delivereth him out of them all.

20 [p]He keepeth all his bones: not one of them is broken.

▲ 21 Evil shall slay the wicked: and they that

▲ 22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

513 PSALM 35

Fourth Prayer for Judgment
A Psalm of David
1. Eighteen requests for judgment upon the wicked

1 [q]Plead *my cause*, O LORD, with them that strive with me: [r]fight against them that fight against me.

2 Take hold of [s]shield and buckler, and stand up for mine help.

3 Draw out also the [t]spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

4 Let them be [u]confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the [v]angel of the LORD chase *them*.

6 Let their way be [a]dark and slippery: and let the [b]angel of the LORD [*c]persecute them.

7 [*d]For without cause have they hid for me their net *in* a [*e]pit, *which* without cause they have digged for my soul.

8 Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

2. Praise for judgment on the wicked

9 [*f]And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones shall say, LORD, [*g]who *is* [*h]like unto thee, which deliverest the poor

---

[c] The doctrine of no want to believers is one of the clearest and most comprehensive declarations of Scripture (v 9-10; 23:1; 84:11; 91:1-12; 103:3; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:9-13; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:21-22; 5:13-14). In view of the simple and complete promises, the only excuse for not having every need and want met within the bounds of Scripture is unbelief (Mt. 17:20-21; Heb. 11:6; Jas. 1:5-8) and ignorance of truth (see ***Ask What Ye Will***, p. 211 of N.T.).

[d] The second time this truth is emphasized. It confirms the truth of note c, above. If this is truth, then our unbelief is a lie and the cause of failure to appropriate fully what is promised (Jn. 8:32).

[e] Question 38. Next, 35:10.

[f] 18 Secrets of a Long Life:
1 Freedom from fear (v 4)
2 Quickening from God (v 5)
3 Boldness—freedom from shame
4 Freedom from troubles (v 6, note o)
5 Divine deliverance (v 7)
6 Partaking of God's life (v 8)
7 Absolute trust in God
8 Fear of God (v 7-9)
9 Freedom from want (v 9-10)
10 Seeking God first (v 10, 15; Mt. 6:33)
11 Godly teaching (v 11; 2 Tim. 3:15)
12 Control of tongue (v 12-13)
13 Godliness—departing from evil (v 14-16)
14 Consecration to doing good (v 14)
15 Seeking and pursuing peace
16 Brokenness and humility (v 18)
17 Salvation of the soul (v 22)
18 Prosperity—freedom from worry

[g] 3 Things About Evil Speaking:
1 Commands against it (Ex. 22:28; Eph. 4:25-31)

3 Brings sure judgment (Ps. 12:3-4; Mt. 12:36-37; 1 Cor. 6:10)

[h] Ps. 33:18-19; 121:3-4; Isa. 3:8.

[i] In these 2 verses we have the eyes, ears, and face of God mentioned. See note r, Jn. 4:24.

[j] ***35 Broken Things in Scripture***, p. 1039.

[k] Heb. dakka, crushed like powder; bruised (v 18; 51:17; Isa. 57:15; 66:2).

[l] 21st prophecy in Ps. (34:19-20, fulfilled in Christ at the first advent). Next, 35:15.

[m] See ***Affliction***, p. 1039.

[n] See ***The Righteous***, p. 1039.

[o] See ***10 Things About God in Ps. 34***, p. 1040.

[p] This was fulfilled in Jn. 19:31-33. Since this no doubt refers to Christ, the righteous man of v 19 also refers to Him in particular (v 19-20).

[q] See ***37 Requests—The Beggar Psalm***, p. 1040.

[r] Note the 17 acts of God in the underscored words in note q, above.

[s] See note r, 18:35; pt. 6, ***8 Things God Is to His People***, p. 1036.

[t] Heb. chanith, lance; javelin; spear (v 3; 46:9; 57:4; Isa. 2:4; Mic. 4:3).

[u] Heb. chapher, disgraced; ashamed; to get red. The usual formula for the frustration of the wicked when their plot fails (v 4; 40:14; 70:2; Isa. 1:29; 24:23; Jer. 15:9; Mic. 3:7).

[v] See note a, 34:7, above.

[a] Heb. choshek, darkness of night (v 6; 88:12; Josh. 2:5; Job 12:25; 24:16; Isa. 45:19; Ez. 8:12). Let them stumble in the night and slip (Heb. means smooth, v 6; Jer. 23:12) into the net they have prepared for me (v 5-8). The picture here is that of chaff being violently carried by the wind along a dark and smooth path, being chased by the angel of the Lord whose speed is inconceivable (v 5-7).

[b] See note a, 34:7.

[*c] Heb. radaph, pursue (v 3, 6; 7:1, 5; 31:15; 69:26; 71:11; 83:15; 109:16; 119:84, 86, 161; 143:3; Dt. 30:7; Job 19:22, 28; Jer. 17:18; Lam. 3:43, 66).

[*d] See note v, v 19.

[*e] Heb. shachath, a pit of destruction covered with a net; corruption (v 7; 9:15; 30:9; 94:13; Job 33:18, 24, 28, 30; Pr. 26:27; Isa. 38:17; 51:14; Ez. 19:4, 8; 28:8). Not bor, note j, 28:1.

[*f] If God will let my enemies be destroyed in the net they have prepared for me, then I will be joyful in God and His salvation (v 8-9).

[*g] Question 39. Next, v 17.

[*h] See ***15 Ways None Like God***, p. 1040.

✡ ✡ ✡

poor and the needy from him that spoileth him?

3. Contrasted character of the righteous and wicked: ten sins of the wicked; six good deeds of the righteous

11 [j]False witnesses did rise up; they laid to my charge *things* that I knew not.

12 They rewarded me evil for good *to* the spoiling of my soul.

13 But as for me, [k]when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and [l]my prayer returned into mine own bosom.

14 I behaved myself as though *he had been* [m]my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

★ 15 [n]But in mine adversity they rejoiced, and [o]gathered themselves together: *yea*, the [p]abjects gathered themselves together against me, and I knew *it* not; [q]they did tear *me*, and ceased not:

16 [r]With hypocritical mockers in feasts, they gnashed upon me with their teeth.

4. Nineteen requests to judge the wicked and vindicate the righteous: ten sins of the wicked

17 [s]Lord, how long wilt thou look on? rescue my soul from their destructions, [t]my darling from the lions.

18 [u]I will give thee thanks in the great congregation: I will praise thee among much people.

19 Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that [v]hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, [w]they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

23 [x]Stir up thyself, and awake to my judgment, *even* unto my cause, [y]my God and my Lord.

24 [a]Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it: let them not say, We have [b]swallowed him up.

26 [c]Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be [d]clothed with shame and dishonour that [e]magnify *themselves* against me.

5. Praise from the righteous

27 [f]Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 [g]And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

514 PSALM 36

Second Psalm of the Wicked
To the chief Musician, A Psalm
of David the servant of the Lord
1. Ten sins of the wicked

1 The [h]transgression of the wicked saith

---

1 Law of Moses (Rom. 3:19-20; 7:1-6; 2 Cor. 3:6; Gal. 3:10-11)
2 Sin (Rom. 5:21; 6:7-23; 8:12-13)
3 World (Jn. 16:33; Rom. 12:1-2)
4 Self (Rom. 7:7-24; 8:1-13)
5 Sickness (Mt. 8:17; Jn. 10:10; 1 Pet. 2:24)
6 Death (Heb. 2:9-18; 1 Cor. 15:35-54)
7 Satan (Col. 2:14; 1 Jn. 3:8-10; 5:18)

j 10 Sins of the Wicked:
1 Bearing false witness (v 11)
2 Accusing others wrongfully
3 Rewarding evil for good (v 12)
4 Seeking destruction of others
5 Rejoicing in adversity of others (v 15)
6 Uniting together to commit sin
7 Secretly planning murder
8 Attacking the righteous (v 16)
9 Joining hypocritical mockers
10 Hating and slandering others

k 6 Good Deeds of the Righteous:
1 Showed goodness to enemies (v 12)
2 Had compassion on the sick (v 13)
3 Fasted for sick enemies
4 Prayed for enemies
5 Showed no hatred for enemies (v 14)
6 Mourned for enemies

l My prayers did not profit them due to their sins and rebellion, yet I was rewarded by God for my prayers and mercy toward them (v 13).

m I treated my enemy as a friend. I returned good for evil as I would to my brother or mother (v 14. Cp. Rom. 12:14-21).

n 22nd prophecy in Ps. (35:15-21, double fulfillment in both David and Christ, as seen in notes below). Next, 36:8.

o This was true of both David (2 Sam. 15-20) and Messiah (Acts 4:27).

p Heb. nekeh, smiters; probably hired assassins. They were everywhere lying in wait to take the life of David as well as that of the Messiah.

q This seems to be prophetical of Christ when He suffered blindfolded, knowing not who they were except by supernatural knowledge and discernment. Other sufferings were by the tongue of men who continually plotted to take His life (v 15-16; Mt. 26:3, refs.).

r This may well refer to Herod's mockery of Christ (Lk. 23:6-12).

s Question 40. Next, 39:7.

t A similar expression is found in Ps. 22:20. See note e, 22:20.

u A similar expression is used of the Messiah (Ps. 22:22; Heb. 2:12).

v Quoted in Jn. 15:25 of Messiah. Cp. v 7; 69:4; 109:3.

w A statement of contempt (Mk. 15:29. Cp. 40:15; 70:3).

x Heb. ur, to awake or stir self up to action (v 23; 78:38; Dt. 32:11; 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezra 1:1; Cant. 2:7; 3:5; 8:4; Isa. 13:17; 42:13; 64:7).

y See a similar expression, Jn. 20:28.

a Heb. shaphat, to act as a magistrate; vindicate. Requested 4 times in Psalms (v 24; 7:8; 26:1; 43:1). It is used of vindication (Gen. 16:5; 31:53; Ex. 5:21) or ordinary judgment in courts of justice (Ex. 18:13-26; Dt. 16:18; 25:1; Judg. 3:10; 4:4; Isa. 2:4; 11:4; 16:5). This request shows the strong confidence David had because of his own innocence.

b We have gulped him down (note b, 21:9).

c This was granted when Saul and his army were put to shame in defeat (1 Sam. 31).

d Cp. Ps. 109:29; 132:18.

e 10 Sins of the Wicked (v 17-26):
1 Seek destruction of others (v 19)
2 Are enemies to the righteous
3 Hate without cause
4 Constantly speak of war (v 20)
5 Plan deceitful acts
6 Hold righteous in contempt (v 21)
7 Hope in heart for the destruction of the righteous (v 25)
8 Work at swallowing up the godly
9 Gloat over the hurt of others (v 26)
10 Magnify themselves against God's chosen leader

f Here we have prayer for blessing upon those who favor the righteous cause of God's servant (v 27-28). It is the opposite of the prayer for judgment upon those who seek his destruction (v 17-26).

g This is the second time in this psalm that David vows to rejoice if God will but answer his prayer. See note f, v 9.

h 10 Sins of the Wicked (v 1-4):
1 Transgress God's laws (v 1)
2 No fear of God before his eyes
3 Flatters himself (v 2)
4 Is sinful and hateful
5 Speaks iniquity and deceit (v 3)
6 Rejects wisdom
7 Rejects goodness
8 Plans sin (v 4)
9 Sets himself against all good
10 Loves sin

✡ ✡ ✡

before his eyes.

2 For he [k]flattereth himself in his own eyes, [l]until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* [m]not good; [n]he abhorreth not evil.

2. Ten characteristics of God and blessings on the righteous

5 Thy [o]mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast.

7 How excellent *is* thy lovingkindness, O God! therefore the children of men put their trust under the [p]shadow of thy wings.

★▲ 8 [q]They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy [r]light shall we see light.

3. Four requests for the righteous (cp. Ps. 32:1,7; 33:18; 40:11; 43:1)

10 [s]O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

4. The end of the wicked (cp. Mt. 13:40; 25:46)

12 [a]There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

515 PSALM 37

Third Psalm of Instruction (on blessings and curses)
A Psalm of David
1. Thirteen commands: ten blessings of obedience

● 1 [b]Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

★ 2 [c]For they shall soon be cut down like the grass, and wither as the green herb.

▲● 3 [d]Trust in the LORD, and do good; [e]*so* shalt thou dwell in the land, and verily thou shalt be fed.

▲● 4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

▲● 5 [f]Commit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

▲ 6 And he shall bring forth thy righteousness as the light, and thy [g]judgment as the

---

i This expression has no meaning as translated here. How can the transgressions of the wicked speak within the heart of the servant of the Lord? The sins of the wicked are in their own hearts. The passage should read, "The speech of rebellion to the wicked is in the midst of his heart" or "The ungodly conceives wickedness in his own heart, for there is no fear of God before his eyes." It is not by example that he commits sin; the heart itself is the fountain that sends forth the streams of sin (Mk. 7:19-23). There is a spirit of sin in man—the very nature of the devil (Jn. 8:44; Eph. 2:1-3; 1 Jn. 3:8). See note f, 2 Cor. 5:17.

j Quoted in Rom. 3:18.

k Heb. chalaq, to make smooth; flatter (v 2; 5:9; Pr. 2:16; 7:5; 28:23; 29:5). The wicked persuades himself that he may safely follow the evils of his own heart. He smooths over his sins until they do not appear sin to him.

l This could be understood to mean that he sins so boldly and wickedly that he himself awakes to see himself as corrupt; and turns to hate his own depravity (v 2).

m 10 Things That Are Not Good:
1 For man to be alone (Gen. 2:18)
2 To overwork (Ex. 18:17)
3 To fail in responsibility (1 Sam. 26:16)
4 To oppress the poor (Neh. 5:9)
5 To plot evil and take a stand against good (Ps. 36:4)
6 To overthrow the righteous in judgment (Pr. 18:5)
7 To be without knowledge (Pr. 19:2)
8 To cheat (Pr. 20:23)
9 To exalt and glorify self (Pr. 25:21)
10 To have respect of persons (Pr. 28:21)

n He has cut off all connection between himself
and righteousness.

o See ***10 Attributes of God***, p. 1040.

p A figure of protection (v 7; 17:8; 57:1; 61:4; 63:7; 91:4; Ex. 19:4; Ruth 2:12; Mal. 4:2; Mt. 23:37).

q 23rd prophecy in Ps. (36:8-9, unfulfilled). Next, 37:2. This passage refers to the time when saints will be in heaven with God.

r Life and light are many times coupled together (v 9; 56:13; Job 3:20; Pr. 16:15; Jn. 1:4-9).

s 4 Requests for the Righteous:
1 Continue lovingkindness to all who know Thee (v 10). This is the 3rd time this attribute of God is mentioned (v 5, 6, 10)
2 Continue Thy righteousness to the upright in heart (v 10; note b, 18:25)
3 Let not the foot of pride come against me (v 11)
4 Let not the hand of the wicked take my life or remove me from my heritage

a Referring perhaps to the place or state of pride of v 11 in which the wicked fall and will not rise again. It was pride that caused Lucifer to fall (Ez. 28:11-17). Pride is one of the chief causes of men being lost (v 12; 31:20; 73:6; Pr. 16:18; Mk. 7:22; 1 Jn. 2:16).

b Heat not thyself with vexation.
17 Commands of Ps. 37:
1 Fret not because of evildoers (v 1)
2 Do not be envious of evilworkers
3 Trust in the Lord (v 3, 5)
4 Do good (v 3, 27)
5 Delight yourself in the Lord (v 4)
6 Commit your way unto the Lord (v 5)
7 Rest in the Lord (v 7)
8 Wait patiently for God (v 7, 34)
9 Fret not because of prosperity of others
10 Fret not because of wicked plots against you
11 Cease from anger (v 8)
12 Forsake wrath
13 Fret not yourself to do evil
14 Depart from evil (v 27)
15 Keep His way (v 34)
16 Mark the perfect man (v 37)
17 Behold the upright

c 24th prophecy in Ps. (37:2, being fulfilled and will be completely fulfilled in the Millennium; Rev. 20:7-10). Next, v 9.

d See note j, 11:1.

e 25 Promises of Ps. 37:
1 Dwell in the land forever (v 3, 29)
2 Be fed (v 3)
3 Give you desires of your heart (v 4)
4 Bring things to pass (v 5)
5 Bring righteousness to light (v 6)
6 Bring judgment as noonday
7 Evildoers be cut off (v9, 20, 22, 34, 38)
8 Earth as an inheritance (v 9, 11, 22, 29, 34; Mt. 5:5)
9 Abundance of peace (v 11)
10 Upheld by God (v 17, 24)
11 Eternal inheritance (v 18)
12 Not be ashamed in evil times (v 19)
13 Satisfied in time of famine
14 Not be cast down in a fall (v 24)
15 Not forsaken by God (v 28)
16 Preservation by God forever
17 Seed of wicked cut off
18 None of steps shall slide (v 31)
19 Lord will not give over to the wicked (v 33)
20 Lord will not condemn
21 In the end will have peace (v 37)
22 Salvation (v 39-40)
23 Strength from God in trouble (v 39)
24 Help from God (v 40)
25 Deliverance from the wicked

f Heb. galal, to roll upon, or repose on (v 5; Pr. 16:3).

g Vindication made clear as the noonday.

● 7 [n]Rest in the LORD, and [i]wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

● 8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

★▲ 9 [j]For evildoers shall [k]be cut off: but those that wait upon the LORD, they shall inherit the earth.

▲ 10 For yet a little while, and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be*.

▲ 11 But [l]the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

2. Tenfold sowing and reaping of the wicked

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

★ 13 [m]The Lord shall laugh at him: for he seeth that [n]his day is coming.

14 The [o]wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.

15 [p]Their sword shall enter into their own heart, and their bows shall be broken.

3. Five contrasts between the righteous and the wicked

16 [q]A little that a righteous man hath *is* better than the riches of many wicked.

★▲17 [r]For the [s]arms of the wicked shall be broken: but the LORD upholdeth the righteous.

▲ 18 The LORD [t]knoweth the days of the upright: and their inheritance shall be for ever.

▲ 19 [a]They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall [b]perish, and the enemies of the LORD *shall be* [c]as the fat of lambs: they shall consume; into smoke shall they consume away.

21 [d]The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

★▲22 [e]For *such as be* blessed of him shall inherit the earth; and [f]*they that be* cursed of him shall be cut off.

4. Seven blessing of the righteous

23 The steps of a [g]*good* man are [*h]ordered by the LORD: and he delighteth in his way.

▲ 24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.

25 [*i]I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ever merciful, and lendeth; and his seed *is* blessed.

5. Three commands: ten blessings of the righteous; two sins and curses of the wicked

★●27 [*j]Depart from evil, and do good; and dwell for evermore.

▲ 28 For the LORD loveth judgment, and forsaketh not his [*k]saints; they are [*l]preserved

---

Job 30:27). Calmly resign and leave all things in the hands of God. A sure cure for dissatisfaction.

i Heb. chul, to stay self (v 7). Set self to expect God to answer. Be determined to expect an answer.

j 25th prophecy in Ps. (37:9-11, unfulfilled, but will be fulfilled in the Millennium). Next, v 13.

k Heb. karath, to be cut down; die (v 9, 22, 28, 34, 38; Pr. 2:22). Used of the Messiah (Dan. 9:26).

l Quoted in Mt. 5:5.

m 26th prophecy in Ps. (37:13, unfulfilled, but will be fulfilled when the wicked will be punished for their sins; Rev. 20:11-15). Next, v 17. God will laugh. This is said of Him in v 13; 2:4; 59:8. Cp. Pr. 1:26.

n See ***28 Kinds of Days in Scripture***, p. 1040

o There is a natural enmity in the souls of sinners against the godly who are promised persecution (2 Tim. 3:12).

p This again expresses the law of sowing and reaping (Gal. 6:7-8). The wicked fall into their own traps which they set for the righteous (v 15; 9:15; 35:7-8; 141:10).

q This is always true due to the blessing of God upon the little. A righteous man is contented with little under the most trying circumstances when it is blessed by his heavenly Father (Pr. 15:16; 16:8; 1 Cor. 10:31; 1 Th. 5:18)

r 27th prophecy in Ps. (37:17-20, unfulfilled, except v 19 which is still being fulfilled in some cases). Next, v 22.

s The arms of the wicked refer to the instruments of his wickedness and the means of his power (v 17; 10:15; 37:17; 1 Sam. 2:31).

t God watches over the days of the upright and lovingly cares for him throughout his life (Rom. 8:28).

a The upright shall not be ashamed of his trust in God when troubles come, and in times of famine he shall be satisfied with food.

b See ***Perish***, p. 1040.

c The enemies of the Lord shall be consumed by God's wrath like the fat of lambs that is consumed in the fire of sacrifice (v 20).

d The wicked is often reduced to poverty and forced to borrow. He does not pay back because he is wicked or does not have anything to pay back with. The righteous shows mercy by grace and gives of his bountiful blessing from God (v 21-22, 26).

e 28th prophecy in Ps. (37:22, unfulfilled, but will be fulfilled in the Millennium; Mt. 25:31-46; Rev. 20:1-10). Next, v 27.

f All backslidden angels or sons of God (Gen. 6:1-4; Job 1:6; 2:1; 38:4-7; 2 Pet. 2:4; Jude 6-7), backslidden spirits or demons (Mt. 8:29; Rev. 9), and backslidden human beings (Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22; etc.) will be cut off and lost. All among men who sin are cursed and, unless converted, will have to pay the death penalty (Gen. 2:17; Ex. 32:32-33; Ez. 18:4, 20-26; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; etc.). All thus cursed will be cut off (v 22).

g There is nothing in the Heb. for good. The Heb. for man is geber, a strong man; mighty man; a conqueror. The idea is that even the most powerful man must be guided and supported by the Lord; otherwise his strength and courage will fail. Though he fall the righteous will be upheld by God (v 23-24).

*h Heb. kun, prepared; established (v 23).

*i This is literally true in all generations. His seed is so blessed (v 26), there is no need to beg. If a truly righteous man appropriates the smallest part of the promises of God he cannot be considered forsaken of God; nor does he need to beg bread (v 25-26; 23:1; 34:9-10; 84:11; 91:1-12; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:9-13; Jn. 14:12; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:21-22; 5:13-14).

*j 29th prophecy in Ps. (37:27-34, partially fulfilled, but will not be completely fulfilled until the Millennium and New Earth, Rev. 20-22). Next, v 37. After giving 13 commands in v 1-8, and contrasting the righteous with the wicked (v 9-26), David again gives commands which show how to become the kind of righteous man worthy of the many blessings listed in this psalm (v 27-40). If one obeys the entire 17 commands of this psalm, listed in note b, v 1, he is entitled to the fulfillment of the 25 promises listed in e, v 3. One cannot expect the full blessing of God if he does not render full obedience to Him. The promises are, after all, primarily to the righteous, or ***Saints*** (defined on p. 1040).

*k See ***Saints***, p. 1040.

*l How can they be preserved forever if the soul and spirit are not immortal? Immortality of the inner man is many times stated in Scripture in various ways. See note m, 1 Pet. 3:4.

✡ ✡ ✡

cut off.

▲ 29 The righteous shall inherit the land, and [m]dwell therein for ever.

30 [n]The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

▲ 31 The law of his God *is* [o]in his heart; none of his steps shall slide.

32 [p]The wicked watcheth the righteous, and seeketh to slay him.

▲ 33 The LORD will not leave him in his hand, nor condemn him when he is judged.

6. Four commands: destiny of the righteous and wicked

▲●34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like a green [q]bay tree.

36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.

★●37 [r]Mark the [s]perfect *man*, and behold the upright: for the end of *that* man *is* peace.

▲ 38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

7. Six blessings of the righteous: reason for blessings

▲ 39 But the [a]salvation of the righteous *is* of the LORD: *he is* their [b]strength in the time of trouble.

▲ 40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, [c]because they trust in him.

PSALM 38

Tenth Prayer of Distress

A Psalm of David, to bring to remembrance

1. Two requests: eighteenfold sin and suffering in

1 O LORD, [d]rebuke me not in thy wrath: neither [e]chasten me in thy hot displeasure.

2 [f]For thine [g]arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

4 [h]For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt [i]because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my [j]loins are filled with a loathsome *disease:* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

2. Eighteenfold sin and suffering in soul and spirit

11 My lovers and my friends stand aloof from my [k]sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me:* and they that seek my hurt speak [l]mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man*, heard not; and *[m]*I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.

---

[m] See ***Where Saints Spend Eternity***, p. 1040.

[n] They propagate the truth of God to all nations (v 30-31; Isa. 52:7; Mt. 28:19-20; Mk. 16:15-20; 1 Cor. 1:18-24).

[o] This is where it should be, and if it is, his steps will not slide (v 31; 1 Jn. 1:7; 2 Pet. 1:4-10).

[p] Here we have the preservation of the righteous (v 32-33. Cp. v 28).

[q] Heb. ezrach, native born. Only here. It means a green tree in its native soil. The Sept. reads, "cedars of Lebanon."

[r] 30th prophecy in Ps. (37:37-38, fulfilled, being fulfilled, and will be completely fulfilled when all the righteous have entered eternal life and all the wicked are punished). Next, 40:6.

[s] Heb. tam, complete; pious; gentle; undefiled; upright; plain. Trans. perfect (v 37; 64:4; Job 1:1, 8; 2:3; 8:20; 9:20-22).

[a] All salvation is of God, not man (Rom. 1:16; Eph. 2:8-9; Tit. 2:11-14; 3:5-6).

[b] Heb. maoz. Trans. strength (v 39; 27:1; 28:8; 31:4; 43:2; 52:7; 60:7; 108:8; 2 Sam. 22:33; Neh. 8:10; Pr. 10:29; Isa. 17:10; 23:4, 14; 25:4; 27:5; 30:2-3; Ez. 24:25; 30:15; Dan. 11:31; Joel 3:16; Nah. 3:11); and stronghold (Isa. 23:11; Nah. 1:7).

[c] 3 Blessings of Trust in God (v 40):
  1 Help from God in time of need
  2 Deliverance from enemies
  3 Salvation for soul and body

[d] 6 Requests to God:
  1 Rebuke me not in wrath (v 1)
  2 Chasten me not in hot displeasure
  3 Forsake me not (v 21)
  5 Be not far from me (v 21)
  6 Make haste to help me (v 22)

[e] 4 Causes of Chastening:
  1 Sin (v 3, 18)
  2 Iniquities (v 4, 18)
  3 Foolishness (v 5)
  4 Foot slipping (v 16)

[f] See ***40fold Complaint in Chastening***, p. 1061.

[g] Heb. chets, a piercer; an arrow; dart; wound. Used literally of an arrow shot in a bow (1 Sam. 20:20-38; 2 Ki. 13:15-18) and figuratively in 7 ways of:
  1 Pains (v 2). Trans. wound (Job 34:6)
  2 Plagues (Job 6:4; Ps. 91:5)
  3 God's judgments upon men and nations (Num. 24:8; Dt. 32:23, 42; Ps. 7:13; 45:5; 64:7)
  4 Lightning (2 Sam. 22:15; Ps. 18:14)
  5 Slander (Ps. 57:4; 64:3; Jer. 9:8)
  6 Destruction (Ps. 25:18; 26:18)
  7 Famine (Ez. 5:16)

[h] Cp. 38:4, 11, 22 with 69:1, 2, 8, 13.

[i] See ***8 Good Results of Chastening***, p.1041

[j] 10 Evidences of a Venereal Disease:
  1 My loins are filled with a loathsome disease (v 7). The loins are that part of the body between the lower rib and the hip bone. In Scripture loins are sometimes referred to as the life producing part of the body—the seat of generation or procreation (Gen. 35:11; 46:26; Ex. 1:5; 1 Ki. 8:19; 12:10; 2 Chr. 6:9; 10:10).
  2 I have a burning disease in my loins. The Heb. for loathsome means burning.
  3 Arrows (acute pains) shoot through my loins (v 2).
  4 There is no soundness in my flesh (v 3, 11). This refers to sores and ulcers that also affected the bones and caused him extreme restlessness.
  5 My wounds stink and are corrupt (v 5, 11). This proves the discharge from his ulcers had an offensive smell and caused rottenness of the flesh.
  6 My disease is caused by my sin (v 3, 5, 18). What sin if not adultery with Bathsheba? (2 Sam. 11:1–12:25)
  7 I am bowed down greatly because of my sickness in soul and body (v 6).
  8 I am weak and miserable because of the despair of my heart (v 8).
  9 My heart flutters or palpitates. My strength is gone. My eyes are becoming blind because of my disease (v 10).
  10 My friends stand aloof from me for fear they will contract my plague (v 10. Cp. 66:4).

[k] Heb. nega, note n, 39:10.

[l] Heb. havvah, calamity; ruin; perverse (v 12; Mic. 7:3).

*[m] I was guilty so I could not refute the accusations of my enemies (v 13-14).

✡ ✡ ✡

should rejoice over me: [n]when my foot slippeth, they magnify *themselves* against me.

17 *[o]For I *am* ready to halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because *[a]I follow *the thing that* good *is*.

3. Three requests for healing and forgiveness

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O Lord my salvation.

517 PSALM 39

Second Prayer-Testimony Psalm
To the chief Musician, even to Jeduthun
(Ethan, a choir leader), A Psalm of David

1. Sevenfold testimony

1 I said, *[b]I will take heed to *[c]my ways, that I sin not with my tongue: I will keep my mouth with a [d]bridle, while the wicked is before me.

2 I was *[e]dumb with silence, I held my peace, *even* from good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* spake I with my tongue,

2. Three requests: sevenfold testimony of the natural man

4 LORD, *[f]make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am*.

5 Behold, thou hast made my days [g]*as* an handbreadth; and mine age *is* as nothing *is* altogether [h]vanity. [i]Selah.

6 Surely every man walketh in a [j]vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 [k]And now, Lord, what wait I for? my hope *is* in thee.

3. Three requests: sevenfold testimony of chastening

8 Deliver me from all my transgressions: make me not the [l]reproach of the foolish.

9 I was [m]dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy [n]stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost [o]correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Selah.

4. Four requests for strength

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O [p]spare me, that I may recover strength, before I [a]go hence, and be no more.

518 PSALM 40

Seventh Messianic Psalm
To the chief Musician, A Psalm of David

1. Seven blessings of waiting on God

1 I [b]waited patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of an [c]horrible pit, out of the miry clay, and set my feet upon a [d]rock, *and* [e]established my goings.

3 And he hath [f]put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

---

*o I am ready to halt. I cannot take one step in righteousness unless You strengthen me.

*a This is the only safe way of life and security and the final result of chastening (v 20; Heb. 12:9-11).

*b 7fold Vow and Testimony:
1 I will take heed to my ways so as not to sin with my tongue (v 1)
2 I will muzzle my mouth while the wicked are before me
3 I kept my vow and was dumb with silence (v 2. Cp. 38:13)
4 I held my peace even from saying good or bad words
5 My sorrow increased but still I did not complain or misuse my tongue
6 My heart was hot within me but I smothered my passions and sorrows v3
7 Finally, when I could no longer forbear, the smouldering fire broke out into a flame and I spoke

*c 16 Personal References of David:
1 My ways (v 1)
2 My tongue
3 My mouth
4 My peace (v 2)
5 My sorrow
6 My heart (v 3)
7 My end (v 4)
8 My days (v 4-5)
9 My frailty (v 4)
10 My age (v 5)
11 My hope (v 7)
12 My sins (v 8)
13 My prayer (v 12)
14 My cry
15 My tears
16 My fathers

*d Heb. machsom, muzzle (v 1). A good thing to do in the presence of both the good and bad.

*e See why he was dumb (38:13, note m).

*f 10 Requests of David:
1 Make me to know my end (v 4)
2 Make me to know the measure of my days
3 Make me to know how frail I am
4 Deliver me from all sins (v 8)
5 Make me not a reproach
6 Remove Your stroke from me (v 10)
7 Hear my prayer, O Lord (v 12)
8 Give ear unto my cry
9 Hold not Your peace at my tears—do not permit my tears to blind You to justice
10 Spare me and give me strength to meet You in peace (v 13)

g My life is as short as a span.

h A true picture of man in his best state. His imaginations, plans, schemes, and ways soon come to nothing. He himself comes to dust and passes away.

i See note h, 3:2.

j Heb. tselem, shadow; image; resemblance; a phantom. Occurs 33 times and always trans. image except here and Dan. 3:19. Every man walks as a shadow—appears today and is gone tomorrow. He heaps up treasure and knows not what will happen to it after he is gone (v 6).

k Question 41. Next, 41:5.

l The foolish claim that there can be no such forgiveness of all sins, so let them know that they are wrong by saving my soul (v8)

m See note m, 38:13.

n Heb. nega, stroke (v 10; Dt. 17:8; 21:5) and plague (Lev. 13:42-44; 2 Chr. 6:28-29). It may refer to the plague of David here. See Ps. 38:7, note j.

o All chastening from God is for a purpose—to correct man of his sin (v 11), to hide pride from him (Job 33:14-29), and cause him to be a partaker of holiness (Heb. 12:5-11).

p Take me not from my period of probation until I am prepared for the state of eternal trust and bliss (v 3).

a A Heb. idiom meaning departure from this life. David did not believe that death ended all existence, but that the soul and spirit went to sheol where they continued in a full state of consciousness, see ***Hell***, p.1030

b See ***7 Blessings of Waiting on God***, p.1041

c The words here are figurative of the state of sin and death out of which God alone can save a man (v 2). The Syriac and Arabic translate, "The pit of perdition and the mud of corruption."

d Heb. sela (pt. 1, ***8 Things God Is to His People***, p. 1036).

e You have changed my life from guilt to justification; sinfulness to holiness, and made my way perfect (v 2; 1 Jn. 1:7).

f The new song is here stated to be praise to God for His many mercies given (v 3. See note l, 33:3).

man (Ps. 15:2; 32:1)

4 [g]Blessed *is* that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

3. Two infinite things of God

5 [h]Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

4. Sevenfold ministry of the Messiah

★ 6 [i]Sacrifice and [j]offering thou didst not desire; mine ears hast thou [k]opened: burnt offering and sin offering hast thou not required.

7 Then said I, [l]Lo, I come: in the volume of the book *it is* written of me,

8 I delight [m]to do thy will, O my God: yea, [n]thy law *is* within my heart.

9 [o]I have preached [p]righteousness in [q]the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart; I have declared thy [r]faithfulness and thy [s]salvation: I have not concealed thy [t]lovingkindness and thy [u]truth from the great congregation.

5. Twelve requests and twelve reasons for an answer

from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my [w]heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and [a]confounded together that seek after my [b]soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; *yet* the Lord [c]thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

519 PSALM 41

Eighth Messianic Psalm
To the chief Musician, A Psalm of David
1. Seven blessings of generosity

▲ 1 Blessed *is* he that [d]considereth the poor: the LORD will deliver him in time of trouble.

▲ 2 The LORD will preserve him, and [e]keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

▲ 3 The LORD will strengthen him upon

---

g 3 Characteristics of the Blessed Man:
  1 Makes God his trust (v 4)
  2 Respects not the proud
  3 Respects not the liar

h 2 Wonderful Things of God (v 5):
  1 His many works (see ***The Works of God's Hands***, p. 1028)
  2 His many thoughts (see ***22 Attributes of God***, p. 1035)

i 31st prophecy in Ps. (40:6-10, fulfilled during the 1st advent of Christ, Heb. 10:5-9). Next, 41:9. Heb. zebach, any offering slain—hence, to offer what is slain (v 6; 51:16; Gen. 31:54; 46:1; Lev. 3:1-6; 4:10, 26, 31, 35; 7:11-37; Isa. 1:11; Dan. 9:27; Hos. 3:4).

j Heb. minchah, a sacrificial offering; a donation; a gift (v 6; 20:3; 96:8; Gen. 4:3-5; Num. 5:18-26; Mal. 1:10-13; 2:12).

k Heb. karah, opened by boring or digging (v 6; 7:15; 57:6; 119:85; Gen. 50:5; Num. 21:18; Jer. 18:20-22). The idea is that the Messiah had no stopped ear to God and His word. In Isa. 50:5 the Heb. word for opened is pathach, opening as one would a door. One cannot stop his ear to God or truth and reap benefits (Mt. 13:14-16). The reference also is to boring the ear through as a sign of a perpetual servant (Ex. 21:2-6).

l Lo, I come—here I am. A term of an obedient servant ready for service.

m Obedience is the great lesson here. It was not God's will for animals to be offered to redeem man, but that a human victim of infinite merit should be offered for his redemption. That there might be such a victim, a body was prepared so God could be manifest in flesh and take man's place (Gen. 3:15; Isa. 7:14; 9:6-7; Mt. 1:18-23; Heb. 2:9-18; 10:5-9). Christ came to be just such a sacrifice (v 8; Heb. 10:5-9).

n Thy law is in my bowels or inward parts. Cp. 2 Cor. 3:3; Heb. 8:10; 10:16.

o Here we have the ministry of the Messiah—His preaching, teaching, and healing (v 9-10; Mt. 4:23-24; 9:35; Lk. 4:16-21; Acts 10:38).

p This refers to the plan of redemption for Jews and Gentiles (Rom. 3:24-31).

q The multitudes of Jews and Gentiles who received benefits from the Messiah's min-

r This refers to the fulfillment of the covenants and promises through Jesus Christ and His great salvation (Jn. 1:16-17; Rom. 3:2; 9:4-5; 2 Cor. 1:20).

s Christ is God's salvation to all men (Mt. 1:21; Jn. 4:42; Acts 5:31; 13:23).

t Christ is the highest expression of the loving kindness of God (Jn. 3:16).

u Christ is the truth of God (Jn. 1:1-2, 14; 14:6).

v 12 Requests of David:
  1 Withhold not Your tender mercies (v 11)
  2 Let Your lovingkindness continually preserve me
  3 Let Your truth continually preserve me
  4 Be pleased to deliver me (v 13)
  5 Make haste to help me
  6 Let them be ashamed that seek to destroy my soul (v 14)
  7 Let them be confounded that seek to destroy me
  8 Let them be driven back that wish me evil
  9 Let them be put to shame that wish me evil
  10 Let them be desolate that mock me (v 15)
  11 Let all those that seek You rejoice and be glad in You (v 16)
  12 Let those that love Your salvation magnify You

w The kind of heart failure that will not kill you (v 12).

a See note u, 35:4.

b Heb. nephesh, the seat of the emotions, passions, feelings, and desires. See notes on Job 6:7; 12:10; 14:22; 16:4.

c Heb. chashab, to think; meditate; reckon (v 17; Gen. 38:15; 50:20; 1 Sam. 1:13; 18:25; 2 Sam. 14:13; Neh. 6:2, 6; Job 35:2; 41:32; Isa. 10:7; Jer. 18:8; 23:27; 29:11; Ez. 38:10; Mal. 3:16). The Lord meditateth upon me.

d 7 Blessings for Considering the Poor:
  1 Deliverance in time of trouble (v 1)
  2 Preservation (v 2)
  3 Revived to life again
  4 Blessed upon earth
  5 Deliverance from enemies
  6 Strength (Heb. saad, support; refreshing; healing) upon the bed of languishing (Heb. devai, sickness; sorrow, v 3; Job 6:7)
  7 Made to recover in weakness (Heb. choli, v 3; Dt. 7:15; 28:59, 61; 1 Ki. 17:17; 2 Ki. 13:14; 2 Chr. 21:15, 19; Eccl. 5:17; Isa. 38:9; Hos. 5:13)

e Heb. chayah, to keep alive; restore life, hence, resurrection (v 2; 22:29; 30:3; 33:19; Gen. 6:19-20; 7:3; Num. 31:18; Josh. 14:10; 2 Sam. 8:2).

✡ ✡ ✡

bed in his sickness.

2. Two requests: seven things that enemies say and do

4 I said, LORD, [f]be merciful unto me: [g]heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, [h]When shall he die, and his name perish?

6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 [i]All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

★ 9 Yea, [j]mine own [k]familiar friend, [l]in whom I trusted, which did [m]eat of my bread, hath lifted up *his* [n]heel against me.

4. Two requests: four blessings

10 But thou, O LORD, be merciful unto me, and [o]raise me up, that I may [p]requite them.

11 By this I know that thou favourest me, because [q]mine enemy doth not triumph over me.

★ 12 [r]And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 [s]Blessed *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

---

1 Be merciful unto me (v 4)
2 Heal my soul of sin
3 Be merciful unto me (v 10)
4 Raise me up

g Soul healing is mentioned only one time while bodily healing is mentioned hundreds of times in Scripture.

10 Kinds of Healing in Scripture:
1 Bodily healing (Ex. 15:26; Ps. 103:3; Mt. 10:1-8; Jas. 5:14-16, notes)
2 Soul healing (v 4)
3 Healing of land (2 Chr. 7:14)
4 Backslidings (Jer. 3:22; Hos. 14:4)
5 Brokenhearts (Ps. 147:3; Lk. 4:18)
6 Water (Ex. 15:25; 2 Ki. 2:21-22; Ez. 47:8-11)
7 Hurt (Jer. 6:14; 8:11; Nah. 3:19)
8 Empires (Jer. 51:8-9; Rev. 13:3, 12)
9 National healing (Isa. 30:26)
10 Healing of nations—preservation of life (Rev. 22:2)

h Question 42. Next, 42:2. This is to be expected of enemies (Mt. 5:10-12).

i It is difficult to tell whether any statements in v 5-8 refer in particular to the Messiah, but v 9 does without question. There is no doubt a double fulfillment in these verses of both David and Christ. Every statement could be understood of both men. The one in v 4 could not refer to Christ, for He knew no sin (1 Pet. 2:22).

8 Statements Revealing Enmity:
1 When shall he die? (v 5)
2 When shall his name perish?
3 He speaks falsely to the face (v 6)
4 His heart increases iniquity against me
5 He slanders me in public (v 6)
6 All that hate me whisper against me when they gather (v 7)
7 They plan my hurt
8 They say that an evil thing is poured out upon him and he will not recover from it (v 8)

j 32nd prophecy in Ps. (41:9, fulfilled in Judas, Jn. 13:18). Next, v 12.

k Heb. shalom, peace; prosperity; completeness (v 9; Jer. 20:10).

l This shows to what extent Judas was a familiar friend of Christ. He was a genuine trusted disciple at one time, but fell by transgression (Acts 1:25). See ***Judas*** in the Index.

m It is considered an act of great baseness among Eastern nations for one to do an evil deed against those who gave him hospitality. Quoted in Jn. 13:18.

n An idiom which means taking action against one.

o Heb. qum, to cause to raise up (v 10). Here it means raised up from the deep humility and seeming defeat David experienced as he fled from Absalom and was betrayed by Ahithophel (2 Sam. 15:31), who no doubt is also referred to in v 9 as the betrayer of David.

p Heb. shalam, to finish; complete; repay (v 10; Judg. 1:7; 2 Ki. 9:26; Jer. 51:56).

q This proves that his trial was during the rebellion under Absalom (2 Sam. 15-18).

r 33rd prophecy in Ps. (41:12, unfulfilled). Next, 45:6. Here we have David's faith in God and his destiny referred to. Cp. 23:6.

s Cp. 1 Ki. 1:47-48; 1 Chr. 16:36; 29:10; Lk. 1:68-70.

520 PSALM 42

Fourth Psalm of Instruction (on help in distress)
To the chief Musician, Maschil (instruction),
[a]*for the sons of Korah*

1. Twofold thirst of the soul

1 [b]As the hart panteth after the water brooks, [c]so [d]panteth my soul after thee, O God.

2 My soul [e]thirsteth for God, for the living God: [f]when shall I come and appear before God?

2. Sevenfold depression of the soul

3 [g]My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept [h]holyday.

3. Fourfold appeal to the soul (Ps. 42:11; 43:5)

5 [i]Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

4. Fourteenfold prayer of distress and appeal to God

6 O my God, my soul is [j]cast down within me: therefore will I remember thee from the land of Jordan, and of the [k]Hermonites, from the hill [l]Mizar.

7 [m]Deep calleth unto deep at the noise of thy [n]waterspouts: all thy waves and thy billows are gone over me.

8 [o]*Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, [p]Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As* with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

5. Fourfold appeal to the soul (Ps. 42:5; 43:5)

11 Why art thou cast down, O my soul? and why art thou [q]disquieted within me? hope thou in God: for I shall yet praise him, *who is* the [r]health of my countenance, and my God.

521 PSALM 43

Eleventh Prayer of Distress

1. Eightfold request for deliverance from distress

---

a First of 10 psalms for the sons of Korah (42, 44-49, 85, 87, 88). See Korah (Num. 16; 26:9; 27:3; Jude 11). The Syriac says, "It is a Psalm which David sang when he was in exile, and desired to return to Jerusalem." The Arabic says, "A Psalm for the backsliding Jews."

b The hart is fond of feeding near the waters. When hunted he will take to the river, stay submerged as long as his breath permits, then swim down stream in the middle so as not to touch the branches of trees on either side. He thus prevents the hounds from finding his scent. Sometimes he will stay in the water submerged with only his nose out, until he is routed. In a chase he becomes faint and longs for the water intensely. Cp. Joel 1:20.

c God is often pictured as the source of living water for the refreshment of the spiritually thirsty (36:8-9; Isa. 12:3; 32:2; 41:17-18; 44:3; Jn. 4:14; 7:37-39).

d 4 "P's" in Ps. 42:

1 Panting (v 1)	3 Pouting (v 5)
2 Pouring (v 4)	4 Praising (v 11)

This is not the quiet longing and inward desire, but the audible panting produced by the agony of thirst—the intense desire and overwhelming sense of want.

10fold Intensity of Seeking:

1 Soul panting (Ps. 42:1)
2 Tongue failing for thirst (Isa. 41:17-18)
3 Soul fainting for thirst (Ps. 107:5)
4 Flesh longing for God as a dry and thirsty land longs for water (Ps. 63:1; 143:6)
5 Pouring out the soul in prayer (Ps. 42:4)
6 Following hard after God (Ps. 63:8)
7 Flesh crying out after Him (Ps. 84:2)
8 Watching for God more than they that watch for the day (Ps. 130:5-6)
9 Going forth weeping(Ps. 42:3; 126:5-6)
10 Seeking as for hidden treasures (Pr. 2:3-5)

e 5 Things to Thirst For:

1 The living God (v 2; 63:1; 143:6)
2 Righteousness (Mt. 5:6)
3 Spiritual waters of salvation (Jn. 4:14; 6:35; Rev. 22:17; Isa. 55:1-3)
4 Wisdom and knowledge (Pr. 2:1-11)
5 Spirit baptism (Jn. 7:37-39)

f Questions 43-44. Next, v 5.

g ***10 Personal References in Ps. 42***, p. 1041.

h 3 times a year all males were to appear before God in Israel (Ex. 23:17). The word holyday is used only here and in Col. 2:16.

i Questions 45-46. Next, v 9.

j Heb. shachach, to sink or depress; bend down; humble self (v 5, 6, 11; 43:2). This may indicate that the psalm was composed when David fled from Absalom, at the time he crossed the Jordan and headed toward the mountains of the north, the source of Jordan (2 Sam. 17:22). See ***Examples of Despondency***, p. 1041.

k A large sacred mountain forming the southern portion of the Anti-Lebanon range, about 9,166 ft. high, the summit of which consists of 3 peaks which are rarely free from snow. The cool heights condense the moisture of the atmosphere so rapidly that mists fall frequently and cover the mountain. Dew is so thick at night as to be like rain (42:6-7; 133:3). The upper part is bare, but the slopes are covered with vegetation. In ancient times shipbuilders got fir from the mountain (Ez. 27:5). It was a haunt for wild beasts (Cant. 4:8).

l This is a small hill between the Hermons and the Jordan. It means little hill and is probably the northern part of the Anti-Lebanon range called Sion (Dt. 4:48), Sirion and Shenir (Dt. 3:9) and is distinguished from Hermon (1 Chr. 5:23; Cant. 4:8).

m Heb. tehom, an abyss, as a surging mass of water; the deep sea or subterranean water supply (v 7; 36:6; 104:6; 148:7; Gen. 1:2; 7:11; 8:2; 49:25; Dt. 33:13; Job 38:30; 41:32; Pr. 8:28; Isa. 51:10; 63:13; Ez. 26:19; 31:4, 15; Amos 7:4; Hab. 3:10). It literally means the confused noise of deep waters on the shore when the proud waves roar or to the floods of a waterspout, as in note n, below.

n Heb. tsinnor, to be hollow; a gutter; a water-spout (v 7). It refers to large tubes formed by the clouds—something like funnels—which often hang from the clouds along the Mediterranean coast. They pour out vast quantities of water in torrents on the earth. In all western Asia the rains, though comparatively infrequent, are copious and heavy while they last. The uneven and often abrupt surface of the country—steep mountains and deep valleys—and rapid gathering of waters to a single point, make it possible for mighty torrents to appear suddenly, rushing along the gorges where there was not a drop of water a moment before. These pour down with irresistible force, often tearing away rocks and trees. Houses erected near them are in great danger of being carried away by these angry flash floods. Should there be any weakness in the foundation, the rushing waters soon worked their way beneath and take the house away. Cp. Mt. 7:24-29.

o Here we have David's renewal of faith when he remembered God and His goodness (v 6). See notes on Ps. 77.

p Questions 47-51. Next, 43:2. Cp. questions of Ps. 77 with these.

q Anxious, uneasy, restless, dissatisfied.

r Heb. yeshuah, salvation; safety (v 11; 43:5). Salvation of my countenance.

1 Judge me (v 1)
2 Plead my cause (v 1). These two requests ask God to be his lawyer in his case against the ungodly
3 Deliver me from deceitful men
4 Deliver me from unjust men
5 Send out Your light (v 3)
6 Send out Your truth
7 Let them lead me
8 Let them bring me unto Your holy hill, and to Your tabernacles

b 6 Personal References:
1 My cause (v 1)
2 My strength (v 2)
3 My exceeding joy (v 4)
4 My God (v 4, 5)
5 My soul (v 5)
6 My countenance
There are 17 personal pronouns; 8 requests; 4 questions; and 3 vows in this short psalm.

c Here Israel is called an ungodly nation because of her ungodly king who was deceitful and unjust to God's chosen king—David (v 1).

d This is David's prayer for deliverance from Absalom (2 Sam. 15-18).

e God is my defense and refuge (v 2).

f Questions 52-53. Next, v 5. Cp. with questions in v 5; 42:5, 11; 77:7-9.

g A reference to the Urim and Thummim, lights and perfections, i.e., two stones by which light and perfect knowledge of the will of God were attained. See ***Urim and Thummim***, p. 185.

h This is Zion. Therefore the psalm was composed when David fled from Absalom and from Zion. Now he prays to be led back to Zion and to the place of worship in the tabernacle of God (v 3; 2 Sam. 15–18).

i 3fold Vow of David:
1 If God permits me to get back to Zion and His tabernacle (v 3), then will I go to the altar of God (v 4)
2 Then will I go to God in prayer who is my exceeding joy (v 4)
3 Then will I praise God upon the harp (v 4)
This indicates that David was the author of this psalm, for he was the sweet harpest and singer of Israel (2 Sam. 23:1)

j Questions 54-55. Next, 44:21. These questions prove that David was the author of this psalm, for the whole tone of the song is like that of Ps. 42. Cp. 42:5, 11.

k Anxious, uneasy, restless, dissatisfied.

l See note r, 42:11.

m 2nd of 10 psalms for the sons of Korah. See note a, title of Ps. 42.

n ***8 Works of God Under Joshua***, p. 1041.

o Heb. ratsah, to be pleased with them.

p See ***8fold Confidence in God***, p. 1041.

q See note h, 3:2.

r See ***16fold Judgment***, p. 1041.

s This was always an indication in Israel that God was against them (v 9; 60:10; Josh. 7:1-9; etc.).

against [c]an ungodly nation: O [d]deliver me from the deceitful and unjust man.

2 For thou *art* the [e]God of my strength: [f]why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy [g]light and thy truth: let them lead me; let them bring me unto thy [h]holy hill, and to thy tabernacles.

2. THEN: 3 promises to God

4 [i]Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

3. Fourfold appeal to the soul (Ps. 42:5,11)

5 [j]Why art thou cast down, O my soul? and why art thou [k]disquieted within me? hope in God: for I shall yet praise him, *who is* the [l]health of my countenance, and my God.

522 PSALM 44

Fifth Psalm of Instruction (on help in distress)
To the chief Musician [m]for the sons of Korah,
Maschil (instruction)
1. Eightfold deliverance by God
of Israel under Joshua

1 We have heard with our ears, O God, our fathers have told us, *what* [n]work thou didst in their days, in the times of old.

2 *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a [o]favour unto them.

2. Eightfold confidence in
God as Israel's Deliverer

4 [p]Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God we boast all the day long, and praise thy name for ever. [q]Selah.

3. Sixteenfold judgment on Israel:
God blamed for sufferings

9 [r]But thou hast cast off, and put us to shame; and [s]goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen.

12 [*a]Thou sellest thy people for nought, and dost not increase *thy wealth* by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a [*b]byword among the heathen, a shaking of the head among the people.

15 My confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

4. Eightfold accusation of God and
declaration of innocence

17 [*c]All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the

*a The idea of this verse is: You permit us to become slaves to our enemies and do not profit by it. That is, You make us a present to our enemies without seeking profit (v12)

*b Nearly all these statements are previous predictions of what would come upon Israel if they rebelled against God and refused to keep the law (Lev. 26:16-45; Dt. 28:15-68).

*c This is just like the average person who is cast down and finds it hard to get his prayers answered. He accuses God wrongfully and maintains innocence for himself. Here the psalmist brags on his own faithfulness to God and his clean living (v17-22).

We Have Not:
1 Forgotten God (v 17)
2 Dealt falsely with Your covenant
3 Turned back in our hearts
4 Declined from Your way
5 Forgotten the name of God
6 Stretched out our hands to idols
Yet, all the curses (of v 9-16) have come upon us. God has sore broken us, covered us with the shadow of death (v 19), and we are killed all day long for His sake(v22)

This is an unjust picture of God's dealings and one which many men give; it is untrue as proved in note b, above. See ***2 Great Mistakes of Job***, p. 897.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 [*d]Shall not God search this out? for he [*e]knoweth the secrets of the heart.

22 [*f]Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

5. Eightfold prayer for deliverance from distress

23 Awake, [*g]why sleepest thou, O Lord? arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face, *and* forgettest our [*h]affliction and our oppression?

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 [*i]Arise for our help, and redeem us for thy mercies' sake.

523 PSALM 45

Ninth Messianic Psalm
To the chief Musician upon Shoshannim (lilies),
[*j]*for the sons of Korah, Maschil (instruction),*
A Song of loves
1. The Psalmist inspired

1 My heart is [*k]inditing a good matter: I speak of the things which I have made touching [*l]the king: my tongue *is* the pen of a ready writer.

an eternal blessing from God

2 [*m]Thou art fairer than the children of men: [*n]grace is poured into thy lips: [a]therefore God hath blessed thee for ever.

3. The power, majesty, and
moral traits of the king

3 [b]Gird thy sword upon *thy* thigh, O [c]*most* mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously [d]because of truth and meekness *and* righteousness; [e]and thy right hand shall teach thee terrible things.

5 Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

4. Sixfold exaltation and eternal reign of
the Messiah (Isa. 9:6-7; Dan. 7:13-14)

★ 6 [f]Thy throne, O [g]God, [h]*is* for ever and ever: the [i]sceptre of thy kingdom *is* a [j]right sceptre.

7 [k]Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath [l]anointed thee with the [m]oil of gladness above thy [n]fellows.

5. The garments of the king:
their beauty and fragrance

8 All [o]thy garments *smell* of [p]myrrh, and

---

*d Question 56. Next, v 23.

*e See ***10 Things of Man God Knows***, p.1041

*f Quoted in Rom. 8:36.

*g Questions 57-58. Next, 49:5. Cp. questions 42:5, 11; 43:5; 77:7-9.

*h See ***Affliction***, p. 1039.

*i The psalmist had the boldness and rashness to ask God to awake and arise to help him (v 23-26) after he had accused God of so many unjust dealings (v 9-22).

*j The 3rd of 10 psalms for the sons of Korah (note a, title of Ps. 42).

*k Heb. rachash, bubbling over or up.

*l The king here is supposed to be Solomon and the song about his marriage to Pharaoh's daughter (1 Ki. 3). This seems clear from the fact that kings' daughters were in his harem (v 9-16; 1 Ki. 11). The whole picture is that of compliments paid the bridegroom (v 2-5, 8) and the bride (v 9-16) by their friends and companions. The Messiah is referred to only in v 6-7 as far as proof can be given. See Heb. 1:8-9. To force Christ and the church in all this psalm is out of the question, as seen in note v, v 9. Note carefully the 7 points in the next outline of the psalm.

*m This is a highly complimentary statement of King Solomon who no doubt was a very handsome man. It is not any more extravagant than some of the language used of the shepherd-lover in the Song of Solomon (Song. 5:2, 10-16); or used of the Shulamite shepherdess by Solomon and the shepherd-lover (Song. 1:10-11, 15; 4:1-5, 11-16; 6:9-10; 7:1-9). The statement could be made of any handsome man, not Christ only. It refers to the king of v 1. Only v 6-7 are prophetic of the Messiah (Heb. 1:8-9).

*n This refers to the divine gift of wisdom that God poured out upon Solomon (1 Ki. 3:5-15; 4:29-34; 10:1-13).

a In view of your blessing of beauty and grace, I conclude that God has blessed you forever (v 2).

b This must be understood as an exaltation of King Solomon by those of the wedding party (v 3-5). To say that such an expression could only be used of a man mighty in war (there excluding Solomon, a man of peace) is wrong. It is merely an expression showing him to be as capable of commanding as he was glorious and majestic (v 3-5).

c There is no word in the original for mighty, hence it has no special reference to God or Messiah. Solomon's glory and majesty accustomed to splendor (1 Ki. 10:1-10).

d This shows the true spirit of Solomon at the time God loved him and before he became old, loved many strange women, and turned from Him (2 Sam. 12:24; 1 Ki. 3:5-15; 4:29-34; 11:1-13).

e This is figurative of the triumph of Solomon over all enemies round about (v 4-5). He had peace for 40 years (1 Ki. 11:42).

f 34th prophecy in Ps. (45:6-7, fulfilled in Christ, Heb. 1:8-9). Next, v 17.

g This is proof that Jesus Christ is God—one of the 3 divine persons in the Trinity (see ***The Trinity***, p. 489 of N.T. Cp. Isa. 7:14; 9:6-7; Jer. 23:6; 33:16; Mic. 5:1-2; Mt. 1:18-23; Jn. 1:1-2; Heb. 1:1-2; Rev. 1:8, 11; 21:6; 22:13).

h Christ's kingdom, which He sets up at His 2nd advent, will be eternal, not only for 1,000 years (Isa. 9:6-7; Ez. 43:7-9; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Heb. 1:8; 12:28; Rev. 11:15; 22:4-5). The purpose of the first 1,000 years is to rid the earth of all rebellion (1 Cor. 15:24-28; Eph. 1:10). Christ will then continue to reign forever over the people who go from the Millennium into the new earth.

i Heb. shebet, an ornamental rod or staff used as a symbol of sovereignty and power (v 6; Gen. 49:10; Num. 24:17; Isa. 14:5; Ez. 19:11, 14; Amos 1:5; Zech. 10:11).

j Heb. mishor, upright place or thing (v 6; 67:4). Christ's scepter is one of righteousness (v 6-7; Heb. 1:8. Cp. Isa. 11:4-5; 16:5; 32:1; Jer. 23:6; 33:15).

k This describes the character of the Messiah (Heb. 1:8-9). Because He did love righteousness and hate lawlessness His God, even God the Father, made Him the Messiah and anointed Him with the oil of gladness above his fellows (v 7; Acts 2:36; Eph. 1:20-23; Phil. 2:9-11; Heb. 1:1-3; 12:1-2; 1 Pet. 3:22).

l Messiah (or Christ) means the anointed One.

m This indicates that all mourning, sorrow, and death had come to an end. Ancients did not anoint themselves while mourning.

n Heb. chaber, companion (v 7; Eccl. 4:10; Isa. 44:11; Ez. 37:19). The companions of the Messiah were the apostles and other disciples (Mt. 10:1-8; Acts 1:1-8, 15-26; Eph. 2:19-22).

o Here we come back to king Solomon of v 1-5. The Asiatics are very partial to perfumes, everything with them being perfumed, especially their garments (v 9; Song 1:12, 14; 3:6; 4:10-11; 5:5, 13; 6:2).

p This substance is mentioned as a perfume (v 8; Pr. 7:17; Cant. 3:6; 4:14) and as one of the ingredients of the holy incense (Ex. 30:23). It comes from the dried gum of a balsam tree in Arabia. It has a faint though agreeable smell and a bitter taste.

whereby they have made thee glad.

6. The queen: her attendants

9 [t]Kings' daughters *were* among thy honourable women: upon thy [u]right hand did stand the [v]queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also [w]thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: for [x]he *is* thy Lord; and [y]worship thou him.

12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall [z]enter into the king's palace.

16 [*a]Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

7. The Psalmist inspired

★ 17 [*b]I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Tenth Messianic Psalm

To the chief Musician for the sons of Korah,
A Song upon Alamoth (maidens or virgins)

1. Three things God is to His people: fivefold confidence

▲ 1 God [a]*is* our refuge and strength, a very present help in trouble.

2 Therefore will [b]not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

2. The Millennial river (Ez. 47:1-12; Zech. 14:8)

★ 4 [c]*There is* a [d]river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.

3. Tenfold reign of God and Messiah over Israel (Isa. 2:2-4; 9:6-7; Dan. 7:13-14; Zech. 14; Rev. 11:15; 1 Cor. 15:24)

5 God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. [e]Selah.

4. Invitation: three works of God

8 Come, behold the [f]works of the LORD,

---

beds (Pr. 7:17; Cant. 4:14), and the dead (Jn. 19:39).

r A fragrant plant growing in Asia closely allied to the cinnamon. The powdered bark was used in perfumes (v 8), and in the holy anointing oil (Ex. 30:24).

s Ivory houses are mentioned in v 8; 1 Ki. 22:39; Amos 3:15. Ivory thrones (1 Ki. 10:18), benches (Ez. 27:6), horns (Ez. 27:15), beds (Amos 6:4), and vessels (Rev. 18:12) are also mentioned in Scripture.

t Kings' daughters being among the kings' honorable women certainly suggests Solomon (1 Ki. 11:1-3).

u This would not be a fitting picture of the bride of Christ, see pt.11 of note v, below.

v ***21 Reasons the Queen of Ps. 45 Is Not the Bride of Christ or the Church***, p. 1041

w See Gen. 24:58; 31:14; 41:45; Ruth 1:16.

x Sarah called Abraham lord (1 Pet. 3:6).

y Heb. shachah. Trans. worship, 100 times (v 11; 95:6); bow, 51 times (Gen. 27:29; 37:10); crouch (1 Sam. 2:36); fall (Ps. 78:11; Isa. 45:14); humbly (2 Sam. 16:4); stoop (Pr. 12:25); obeisance, 9 times (Gen. 37:7-9; 43:28); and reverence (2 Sam. 9:6; 1 Ki. 1:31; Est. 3:2-5).

z When an Asiatic princess was brought to her spouse, she was clothed in a palakee, with no part of her person being seen. She was attended by principal friends and the ceremony was accompanied with great rejoicing. Following the palakee, the attendants thus entered the king's palace. There is no comparison of this with the marriage supper of the Lamb (Rev. 19).

*a Your own children shall be rulers in the earth (v 16). It is not a divine prophecy requiring fulfillment.

*b 35th prophecy in Ps. (45:17, being fulfilled, for Solomon is known in all generations as a wise man). Next, 46:4.

a 3 Things God Is:
  1 A refuge (v 1, 7, 11)
  2 Strength (v 1)
  3 A very present help in trouble (v 1, 5)

This is supposed to have been written during the siege of Jerusalem by Sennacherib. It fits no other period of Israel's history. It is the picture of a successful defense, not a victorious campaign.

b 4 Times Not to Fear: Though
  1 The earth be removed (v 2)
  2 Mountains be carried into the sea
  3 Waters roar and be troubled (v 3)
  4 Mountains shake by an earthquake

c 36th prophecy in Ps. (46:4-11, unfulfilled). Next, 47:1.

d This is no doubt the river that will flow out from the sanctuary, the temple, the capital building of Christ when He comes to reign. It will flow southward from the temple through Jerusalem and then be parted into two streams. Half of the river will flow into the Mediterranean Sea and half into the Dead Sea. The waters of the Dead sea will then be healed and fish will come out from the Mediterranean into the Dead sea, exceedingly many (Ez. 47:1-12; Zech. 14:8). This could also refer to the river flowing out from the capital building of God in the New Jerusalem when it is moved to the planet earth (Rev. 22:1-2, notes).

8 Reasons for Future Fulfillment:
  1 There is no such river in Jerusalem now to fulfill v 4. There will be one when the Messiah comes (Ez. 47:1-12; Zech. 14:8).
  2 God is not in the midst of Israel to fulfill v 5, 10-11 literally.
  3 Verse 6 is not a description of any past history of Israel. It fits more the prophecy of Armageddon when the Lord will utter His voice before His armies and defeat the raging nations surrounding Jerusalem (Isa. 63:1-6; Joel 2:1-11; 3:1-21; Zech. 14; Rev. 19:11-21).
  4 The desolations in the earth, of v 8, will be caused by the seals, trumpets, and vials of Rev. 6:12-9:21; 11:15-19; 16:1-21. No desolations have been made in the earth during Israel's history in Palestine as there will be during these judgments of the future tribulation, and as seen in the passage above.
  5 Making wars to cease unto the end of the earth has not come to pass yet. This will happen at the 2nd advent of Christ and the Millennium (v 9; Isa. 2:2-4; Zech. 14; Rev. 19:11-21; 20:1-10).
  6 The destruction of weapons of war will not take place until the Millennium (v 9; Isa. 2:2-4; Mic. 4:1-8).
  7 Israel will not know God until the Messiah comes (v 10; Zech. 12:10–13:1; Mt. 23:37-39; Acts 15:13-18; Rom. 11:25-29).
  8 God will not be exalted in the earth and among the heathen until the Millennium (v 10; Isa. 2:2-4, 11-21; 11:3-16; Ez. 37:16-28; 38:16-23; Dan. 2:44-45; 7:13-14; Mt. 25:31-46; 2 Th. 1:7-10; Rev. 11:15; 19:11–20:10).

e See note h, 3:2.

f 3 Works of God:
  1 Making desolations in the earth (v 8; Rev. 6:12-17; 8:7–9:21; 16:1-21).
  2 Causing wars to cease (v 9; Isa. 2:2-4)
  3 Breaking the weapons of war (v 9; Isa. 2:2-4; Mic. 4:1-5).

✡ ✡ ✡

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

5. Command: God's ultimate purpose in the earth

● 10 Be still, and know that I *am* God: [*g]I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

525 PSALM 47

Eleventh Messianic Psalm
To the chief Musician, A Psalm for the sons of Korah
1. Two commands to praise: seven reasons to praise

★● 1 [*h]O [*i]clap your hands, all ye people; [*j]shout unto God with the voice of triumph.

2 [*k]For the LORD most high *is* terrible; *he is* a great King over all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a shout, the LORD with the sound of a trumpet.

2. Five commands to praise: seven reasons to praise (cp. Ps. 48:9; 54:4; 56:12; 68:3)

● 6 [a]Sing praises to God, sing praises: sing praises unto our King, sing praises.

● 7 [b]For God *is* the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the [c]shields of the earth *belong* unto God: he is greatly exalted.

526 PSALM 48

Twelfth Messianic Psalm
A Song and Psalm for the sons of Korah
1. Fifteenfold greatness of God and His capital city

★ 1 [d]Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his [e]holiness.

2 Beautiful for situation, [f]the joy of the whole earth, *is* mount [g]Zion, *on* the [h]sides of the north, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, [i]the kings were assembled, they passed by together.

5 They saw *it*, *and* so they marvelled; they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 [j]Thou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

2. Seven commands to praise God: seven reasons to praise

9 We have thought of thy lovingkindness, O God, in the midst of thy [k]temple.

10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 [l]Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

[*g] This is God's ultimate purpose in all the earth. To this end He will send Jesus Christ with the armies of heaven to take over the governments of this world, reign 1,000 years and rid the earth of all rebellion (1 Cor. 15:24-28; Eph. 1:10; 2 Th. 1:7-10; Jude 14; Rev. 11:15; 19:11–20:10). After that God will become all and all as before rebellion began with Lucifer and the pre-Adamites, and later, Adam and the Adamites of this period (1 Cor. 15:24-28).

[*h] 37th prophecy in Ps. (47:1-9, unfulfilled, but will be fulfilled in the Millennium and forever). Next, 48:1.

[*i] Clapping hands was one method of rejoicing in Israel (v 1; 2 Ki. 11:12. Cp. Ps. 98:8; Isa. 55:12). This is looking forward to the kingdom age when all the earth will rejoice because of its eternal deliverance (Rom. 8:21-25; Isa. 35). Only once is there a command to clap hands (v 1).

[*j] 15 times in Scripture men are commanded to shout (v 1; 5:11; 32:11; 35:27; 132:9, 16; Josh. 6:5, 16; Isa. 12:6; 42:11; 44:23; Jer. 3:17; 50:15; Zeph. 3:14; Zech. 9:9).
7 Examples of Shouting:
1 Israel in false worship (Ex. 32:17-18)
2 Israel when fire fell (Lev. 9:24)
3 Israel at the fall of Jericho (Josh. 6)
4 Israel when the ark came home (1 Sam. 4:4-5; 2 Sam. 6:15)
5 Israel when Saul was chosen (1 Sam. 10:24)
6 Judah in battle (2 Chr. 13:15)
7 Israel when the temple foundation was laid (Ezra 3:11-13)
These and other examples of shouting in Scripture are those of national triumphs, shouts in battle, or some other special occasion.

[*k] 7 Reasons to Shout and Praise God:
1 A time of triumph (v 1)
3 He is a great King over earth
4 He shall subdue all enemies (v 3)
5 He shall subdue all nations
6 He shall choose our inheritance (v 4)
7 He Himself is triumphant (v 5)

[a] 4 times in this one verse men are commanded to sing praises to God (v 6). 50 times in Scripture men are commanded to sing praises to God (v 6, 7; 66:2; 68:4, 32; 81:1; 96:1-2; 98:1, 4-5; 105:2; 135:3; 147:7; 149:1, 3, 5; Ex. 15:21; Num. 21:17; 1 Chr. 16:9, 23; Isa. 12:5; 26:19; 27:2; 42:10-11; 44:23; 49:13; 52:9; 54:1; Jer. 20:13; 31:7; Zeph. 3:14; Zech. 2:10; Rom. 15:9; Jas. 5:13).

[b] 7 Reasons for Singing Praises to God:
1 He is our King (v 6)
2 He is King of all the earth (v 7)
3 He reigns over the heathen (v 8)
4 He sits upon the throne of His holiness
5 Princes are gathered together (v 9)
6 The shields of earth are His
7 He is greatly exalted
These statements are yet to be fulfilled in a more literal sense.

[c] The Sept. trans. it, the strong ones of the earth. The idea is that all the rulers and defenses of the earth belong to God (v 9).

[d] 38th prophecy in Ps. (48:1-14, partially fulfilled, but is mainly a description of the eternal city of Jerusalem, v 8, 14). Next, 49:14.

[e] See ***Holiness***, p. 1041.

[f] This will be true in the Millennium and forever when Messiah reigns in Jerusalem over all nations (v 1; Isa. 2:2-4; Ez. 48; Zech. 14).

[g] Immediately south of Mt. Moriah.

[h] With Moriah and the temple immediately on the north side of Mt. Zion.

[i] Many Gentile kings have envied the prosperity of Israel and coveted the riches of the temple, but they have had no power against it until God brought judgment for sin. In the future restoration many will see the glory of the eternal temple and fear God (Isa. 2:2-4; Zech. 14:16-21).

[j] See 1 Ki. 9:26; 10:11, 22; 22:48.

[k] Mention of a temple gives no clue of when written (see note l, 27:4).

[l] 7fold Command to Praise God (v 11-13):
1 Let Mt. Zion rejoice
2 Let the daughters of Judah be glad
3 Walk about Zion
4 Go round about her
5 Tell the towers thereof
6 Mark well her bulwarks
7 Consider her palaces

✡ ✡ ✡

her: tell the towers thereof.

13 Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

▲ 14 For this God *is* our God for ever and ever: *[m]he will be our guide *even* unto death.

527 PSALM 49

Sixth Psalm of Instruction (on riches, wisdom, and honor)
To the chief Musician, A Psalm for the sons of Korah

1. Universal call to hear: three commands

● 1 *[n]Hear this, all *ye* people; give ear, all *ye* inhabitants of the [a]world:

2 [b]Both low and high, rich and poor, together.

3 [c]My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

2. Riches cannot redeem the soul and give eternal life

5 [d]Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that [e]trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* [f]can by any means redeem his brother, nor give to God a [g]ransom for him:

[h]precious, and [i]it ceaseth for ever:)

9 [j]That he should still live for ever, *and* not see corruption.

3. All men die alike and all bodies see corruption like the beasts (Ps. 49:8-9; Gen. 3:19; Eccl. 3:19-20; Dan. 12:2)

10 [k]For he seeth *that* wise men [l]die, likewise the fool and the brutish person [m]perish, and leave their wealth to others.

11 Their [n]inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.

12 [o]Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 [p]This their way *is* their folly: yet their posterity approve their sayings. Selah.

4. Resurrection of the body and redemption from sheol: the confidence of the Psalmist (cp. 1 Jn. 3:21)

★ 14 [q]Like sheep they are laid in the grave; death shall feed on them; and the [r]upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 [s]But God will redeem my soul from the power of the [t]grave: for he shall receive me. Selah.

5. Two commands not to fear the rich who see corruption like beasts (Ps. 49:10, refs.)

● 16 [u]Be not thou afraid when one is made

---

1 His lovingkindness (v 9)
2 God is in the midst of the temple
3 Because of His name (v 10)
4 His right hand is full of righteousness
5 Because of His judgments (v 11)
6 He is God forever (v 14)
7 He will guide until death

*n 2 Commands to All Men:
1 Hear this (v 1)
2 Give ear
This is the 7th of 10 anonymous psalms for the sons of Korah (note a, 42:1).

a Heb. cheled, age; the world as transitory, as in 17:14. Trans. world (v 1; 17:14); age (Job 11:17; Ps. 39:5); and time (Ps. 89:47).

b A term meaning all mankind. The call is for all classes to realize the need of redemption (v 5-15).

c 5 Personal References:
1 My mouth shall speak wisdom (v 3)
2 My heart shall understand
3 My ear shall incline to a parable (v 4)
4 My dark saying will I put to music and play it upon a harp
5 My heels (my feet) are surrounded by the wicked (v 5). The true rendering is: Why should I fear in the evil day, when the iniquity of my enemies surrounds me?

d Question 59. Next, 50:13.

e Heb. batach, to confide in, so as to be secure without fear. It is rendered trust 103 times. Trusting and boasting in riches is a fool's confidence and it soon vanishes. Cp. Lk. 12:15-21.

f 4 Things Riches Cannot Buy:
1 Redemption for a brother's soul (v 7)
2 Ransom for one's own soul
3 Eternal life for the soul (v 8-9)
4 Immortality of the body (v 9)

g Heb. kopher, to cover; a redemption price that will satisfy the claim; atonement (v 7; Ex. 30:12; Job 33:24; 36:18; Pr. 6:35; 13:8; 21:18; Isa. 43:3). Here it is not redemption of property, but of the soul (v 8).

h The redemption price of the soul is too high to be paid by corruptible things, as silver and gold. It takes the priceless blood of Christ to redeem the soul (Mt. 26:28; Col. 1:20; Heb. 9:12-28; 10:4-23; 13:12, 20; 1 Pet. 1:18-23; Rev. 1:5; 5:8-10; 7:14; 12:11).

i The redemption of themselves ceases forever, and is impossible by riches (v 6-9). The idea is that riches could never be the ransom price of the soul, for it is more valuable than all the world (Mk. 8:36; Jn. 3:16).

j The price for a man to be given life for the soul forever, and for the body to become immortal, is too high for riches to buy (v 6-9). These facts of redemption constitute the dark saying the psalmist was to utter (v 4).

k Lit., it must be seen that the rich die as do fools, even though they are rich and their wisdom teaches them the best method of managing their riches to get the best good out of them. Their wealth is left to others (v 10).

l Physical death is separation of the inner man from the outer man, the soul leaving the body (Jas. 2:26).

m The word perish here is the equivalent of physical death. See ***Perish***, p. 1040. It never means annihilation of the body or soul.

n 3fold Inward Thought of the Rich (v 11):
1 Their families shall continue forever
2 Their dwelling places shall continue to all generations
3 Their lands will be a memorial of their names

o In spite of man's effort to continue his name, family, and greatness his honor soon perishes and his memory is forgotten (v 12; Eccl. 3:19-20; Jas. 2:26).

p It is folly for man to seek to continue his name and greatness, as in v 11. One's posterity seeks to preserve his memory, but it is useless (v 13).

q 39th prophecy in Ps. (v 14-15, unfulfilled). Next, 50:1. Here, rich men die like sheep and other beasts (v 12, 14), and go to sheol, the unseen world. The word sheol is used 3 times here and is wrongly translated grave (see ***Hell***, p. 1030).

r The godly shall be resurrected and have dominion over the wicked. This refers to the resurrected saints reigning over the coming perpetual generations of natural people (Gen. 9:12; Dan. 7:13-14, 18, 27; Lk. 22:30; 1 Cor. 6:2-4; 2 Tim. 2:12; Rev. 1:5-6; 5:10; 11:15; 22:4-5).

s This refers to the time when Christ went to hell, liberated all the righteous souls, and led them captive to heaven (v 15; 16:10; 68:18; Eph. 4:7-10).

t Heb. sheol, hell (v 14-15; see ***Hell***, p.1030)

u 2 Things Not to Fear (v 16):
1 Man when he is made rich
2 One whose glory of his house is increased

✡ ✡ ✡

17 [v]For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 [w]Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never [*a]see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* [*b]perish.

528 PSALM 50

Psalm of Judgment
A [c]Psalm of Asaph
1. The Judge: tenfold work of judgment

★ 1 [d]The [e]mighty God, *even* the LORD, hath spoken, [f]and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God *is* judge himself. [g]Selah.

2. Fourteenfold reproof of Israel: two commands

● 7 [h]Hear, O my people, and [i]I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.

9 I will take no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were [j]hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 [k]Will I eat the flesh of bulls, or drink the blood of goats?

3. God and man's part in answered prayer

● 14 [l]Offer unto God thanksgiving; and pay thy vows unto the most High:

▲●15 And [m]call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

4. The wicked reproved: their twelve sins

16 But unto the [n]wicked God saith, [o]What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, [a]and I kept silence; [b]thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to

---

v 5 Reasons Not to Fear Wicked Rich Men:
  1 They can carry no more to the grave than the poor man—nothing
  2 Their glory will vanish with them (v17)
  3 They shall go in death like others
  4 They shall never see light
  5 Their bodies perish like the beasts
This could only refer to the body going back to dust again (v 9, 12; Eccl. 3:19-20; Jas. 2:26; see ***Hell***, p. 1030).

w 2 Common Practices (v 18):
  1 Men satisfy themselves as long as they live
  2 Men will praise another when he is prosperous

*a The ungodly will be cast into outer darkness (Mt. 8:12; 25:30; Jude 13).

*b Heb. damah, to be cut off (v 12, 20). Not the same word as in note m, v 10.

c The 1st of 12 psalms of Asaph, son of Berachiah, one of the chief leaders of music in David's organization of tabernacle worship (1 Chr. 15:16-19; 16:5-7; 25:1-9; 2 Chr. 5:12; 35:15; Neh. 12:46). He was a composer of both words and music (2 Chr. 29:30). The 12 psalms of Asaph are 50, 73-83. Some object to the authorship of Ps. 74 and 79 as being by Asaph and claim they refer to the Babylonian captivity, but there is nothing in them to prove this. Many times Jerusalem was taken and plundered, and the writer, by inspiration, could have predicted in song such desolation for any one of these times.

d 40th prophecy in Ps. (50:1-6, unfulfilled, but will be fulfilled when God the Father comes to earth with Christ (Dan. 7; Zech. 14; Tit. 2:13). Next, 52:5.

e Heb. El Elohim Jehovah, meaning the God of Gods, even Jehovah. Occurs only here and in Josh. 22:22 (twice).

ment of the Nations, p. 1042.

g See note h, 3:2.

h 5 Commands to God's People:
  1 Hear, and I will speak (v 7)
  2 Hear, and I will testify against you
  3 Offer unto God thanksgiving (v 14)
  4 Pay your vows to God
  5 Call upon God in trouble (v 15)

i 10 Reasons for the 5 Commands:
  1 Because I speak to you (v 7)
  2 Because I testify against you
  3 I am the true God
  4 I am your God
  5 I will not rebuke you for not offering to Me those things that are already Mine (v 8-11)
  6 I do not complain to you of hunger (v12)
  7 I do not depend upon flesh and blood for life as you do (v 12-13)
  8 I desire your praise (v 14)
  9 I want truth and faithfulness from you—pay your vows
  10 I want you to pray and depend upon Me in trouble (v 15)

j That God and angels can and do eat food is one of the clearest facts of Scripture (Gen. 18:8; Ex. 24:9-11; Ps. 78:25; Lk. 22:16, 18, 30; 24:43; Rev. 19:9).

k Question 60. Next, v 16. This question was not asked to prove that God cannot or does not eat food, but to emphasize the fact that He is not dependent upon the food that man must have to keep alive. He could not say that He never did eat meat, for He ate beef as seen in Gen. 18:7-8.

l Offering praise to God is true worship and glorifying to Him (v 14-15, 23; 40:6; 51:17; Heb. 13:15). This is the opposite of being unthankful (2 Tim. 3:2).

m The promises are always based upon meeting conditions. When one has faithfully offered praise to God and paid his vows to Him, as commanded in v 14, then he can claim the deliverance of v 15.

n 12fold Charge Against the Wicked: You:
  1 Are insincere in declaring My statutes (v 16)
  2 Break My covenant
  3 Hate instruction (v 17)
  4 Cast My words away
  5 Find pleasure in thieves (v 18)
  6 Partake with adulterers
  7 Give your mouth to speak evil (v 19)
  8 Deceive with the tongue
  9 Speak against your brother (v 20)
  10 Slander your brother
  11 Think that I am lawless and corrupt as you are (v 21)
  12 Forget God (v 22)

o Question 61. Next, 52:1.

a God is longsuffering toward all sinners not willing that any should perish, but that all should come to repentance (2 Pet. 3:9).

b God knows the thoughts of all men. The wicked here consider God no better than themselves—lawless and unfaithful (v 21).

5. How to avert judgment

▲ 23 [c]Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

529 PSALM 51

First Prayer Psalm
To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba (2 Sam. 12)
1. Four requests for forgiveness and cleansing

1 [d]Have mercy upon me, O God, [e]according to thy [f]lovingkindness: according unto the multitude of thy tender mercies [g]blot out my transgressions.

2 [h]Wash me throughly from mine iniquity, and cleanse me from my sin.

2. Tenfold confession of sin

3 [i]For I acknowledge my transgressions: and my sin *is* ever before me.

4 [j]Against thee, thee only, have I sinned, and done *this* evil in thy sight: [k]that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, [l]I was shapen in iniquity; and

6 Behold, thou desirest truth in the [m]inward parts: and in the hidden *part* thou shalt make me to know wisdom.

3. Fifteen requests: twenty-two results if granted

7 [n]Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 [o]Create in me a clean heart, O God; and renew a right [p]spirit within me.

11 [q]Cast me not away from thy presence; and [r]take not thy holy spirit from me.

12 [s]Restore unto me the joy of thy salvation; and uphold me [t]*with thy* free spirit.

13 *Then* will I teach transgressors thy ways; and sinners shall be [a]converted unto thee.

14 Deliver me from [b]bloodguiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou [*c]desirest not sacrifice; else would I give *it:* thou delightest not in burnt

---

1 Offering praise to God (v 23)
2 Ordering the conversation (Heb. derek, way; course of life; walk) aright

d 21 Requests of David for Restoration:
1 Have mercy upon me (v 1)
2 Have mercy upon me according to Your lovingkindness
3 Have mercy upon me according to Your many tender mercies
4 Blot out my transgressions
5 Wash me thoroughly from iniquity
6 Cleanse me from my sin (v 2)
7 Purge me with hyssop
8 Wash me (v 7)
9 Make me to hear joy and gladness (v8)
10 Hide Your face from my sins
11 Blot out all my iniquities (v 9)
12 Create in me a clean heart
13 Renew a right spirit within me (v 10)
14 Cast me not away from Your presence
15 Take not Your Holy Spirit from me (v 11. Cp. 1 Sam. 16:14)
16 Restore unto me the joy of Your salvation
17 Uphold me with Your free Spirit (v 12)
18 Deliver me from bloodguiltiness
19 Open my lips (v 15)
20 Do good in Your good pleasure to Zion
21 Build up the walls of Jerusalem (v 18)

e See ***30 Reasons for His 21 Requests in Ps. 51***, p. 1042.

f See note b, 17:7.

g All statements in this psalm seeking forgiveness and restoration to grace (as in the 21 requests of note d, above) show that seeking God, repentance, praying, confession of sin, and meeting other conditions are required of men who backslide. All scriptures require reinstatement with God when sin is committed (Ps. 51; Isa. 1:16-20; 55:7; 59:1-2; Mt. 3:2; 4:17; Lk. 13:3, 5; 24:47; Acts 2:38-39; 3:19; 26:18; Rom. 2:4-7; 3:24-31; 6:1-23; 8:1-13; 1 Cor. 1:18-24; 9:27; 1 Jn. 1:7-9; 3:5-10; Rev. 2:5; etc.). The term blot out means to erase, as a debt from a book. Confession is always a condition of forgiveness (Lk. 13:3, 5; Rom. 10:9-10; 1 Jn. 1:9).

h How could he be washed if his sin was not held against him?

i Why is this if it is not required of God?

j This only emphasizes the awfulness of sin in God's presence. The sins of all men are committed against others besides God. David's sin was also against Uriah, Bath-sheba, and all Israel (2 Sam. 12).

k Quoted in Rom. 3:4.

l This is one of a number of texts proving the doctrine of being born in sin (v 5; Gen. 3:15-19; Jn. 8:44; Rom. 2:12-16; 5:12-21; Eph. 2:1-3; 1 Jn. 3:8).

m This is the center of all true religion and righteousness if one is saved (2 Cor. 5:17-18), and of sin in all unsaved (Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10).

n All blood of sacrifices was sprinkled with hyssop, hence the expression here to be cleansed from all sin by faith in the true atoning blood (Mt. 26:28; Col. 1:20; Heb. 9:8-22; 10:1-23; 13:12, 20; 1 Jn. 1:7; Rev. 1:5; 5:8-10. Cp. Lev. 14:4-6; Num. 19:6, 18; Isa. 1:16-18).

o All these requests are useless if one does not need washing and cleansing from sin again when he goes back into sin. Sins of a backslider have to be blotted out (v 1, 9), washed (v 2, 7), cleansed (v 2, 7), acknowledged (v 3), and purged again. God must show mercy (v 1), be kind to (v 1), forgive (v 1, 9), and hide His face again from the sins of a backslider if he is restored to God. A new heart must be created and a right spirit renewed in a backslider again or he will be cast away from God's presence and have the Holy Spirit taken away from him, as stated in v 10-14. See ***The New Birth***, p. 362 of N.T.

p See ***Spirit***, p. 1042.

q Heb. shalak, to throw out, down, or away so as to destroy or get rid of, as in Gen. 37:24; Ex. 1:22; 22:31. Such has been done many times to backsliders. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T. and ***210 Plain Laws and Warnings*** p. 497 of N.T., stating that such will be the case of stubborn rebels.

r Such is possible (1 Sam. 10:9-13; 16:14).

s He had lost it so it had to be restored if he was ever to have it again.

t With a willing and unforced spirit.

a Heb. shub, to turn back; retreat; recover; restore; to bring back (v 13; 19:7; Isa. 1:27; 6:10. Cp. Mt. 13:15; 18:3; Mk. 4:12; Lk. 22:32; Jn. 12:40; Acts 3:19; 15:3; 28:27; Jas. 5:19-20). Conversion, new birth, and all the phases of salvation we know in the gospel were known to O.T. saints. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

b This refers to the crime of having Uriah, the husband of Bath-sheba, killed (2 Sam. 11:14-21).

*c This truth is stated two times (v 16; 40:6). God's real desire has always been that there be no sin to make it necessary for sacrifices to be offered. David is saying that crimes like his are not to be forgiven by animal sacrifices, that the law does not provide sacrifices to atone for deliberate murder and adultery. He realizes he is at the mercy of God as his Judge; and mercy must come from His grace and not from His law. The law could only kill. It could not forgive transgressions of its precepts or give life unless perfect obedience to it was rendered.

✡ ✡ ✡

17 [d]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, [e]thou wilt not despise.

18 Do good in thy good pleasure unto [f]Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with [g]the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

530 PSALM 52

Seventh Psalm of Instruction
(on treachery of the righteous)
To the chief Musician, Maschil (instruction),
A Psalm of David, when Doeg the Edomite
came and told Saul, and said unto him, David
is come to the house of Ahimelech (1 Sam. 21).

1. Sixfold character of Doeg (1 Sam. 22:7-23; cp. 2 Sam. 15:1-12,31; Ps. 55:12-14)

1 [h]Why [i]boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; *and* lying rather than to speak righteousness. [j]Selah.

4 Thou lovest all devouring words, O *thou* deceitful tongue.

2. Threefold judgment of God

★ 5 [k]God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling place, and root thee out of the land of the living. Selah.

3. Fourfold attitude of the righteous under the law

and shall laugh at him:

7 Lo, *this is* the man *that* made not God his strength; but [l]trusted in the abundance of his riches, *and* strengthened himself in his wickedness.

4. Four blessings of the just

8 [m]But I *am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done *it:* and I will wait on thy name; for *it is* good before thy saints.

531 PSALM 53

Eighth Psalm of Instruction (on the wicked)
To the chief Musician upon Mahalath (entreat
or make prayer), Maschil (instruction),
A Psalm of David
(Twelve things of fools; five of God)

1. Words and deeds of fools (Ps. 14:1)

1 The [a]fool hath [b]said in his heart, *There is* [c]no God. Corrupt are they, and [*d]have done abominable iniquity: [*e]*there is* none that doeth good.

2. God's search to find godly men on earth (Ps. 14:2)

2 God [*f]looked down from heaven upon the [*g]children of men, [*h]to see if there were *any* that did understand, that did seek God.

3. God's discovery: all men are ungodly (Ps. 14:3)

3 [*i]Every one of them is gone back: [*j]they are altogether become filthy; [*k]*there is* none that doeth good, no, not one.

4 [*l]Have the workers of iniquity no [*m]knowledge? who [n]eat up my people *as* they eat bread: they have not [o]called upon God.

---

d 2 Sacrifices That Are Always Acceptable:
  1 A broken spirit. Heb. shabar, to shiver; break in pieces; reduce to splinters. See ***35 Broken Things in Scripture***, p.1039
  2 A broken and contrite heart. Heb. dakah, from daka, to crumble; beat to pieces; bruise; crush; humble (v 17; 34:18; Isa. 57:15). Cp. nakeh, smitten; maimed; dejected; contrite; lame (Isa. 66:2).

e God will not despise a broken and a contrite spirit or heart because of His infinite compassion, mercy, and grace which are promised to all who are crushed and beaten to pieces by sin and satanic powers.

f The Heb. Zion or the Gr. Sion was the name of the city of David (2 Sam. 5:7). That Ophel and Zion are equivalent names applied to the highest point of the ridge running due south from Mount Moriah is now generally conceded (2 Chr. 27:3; 33:14; Neh. 3:26-31; 11:21). The word is never used in Scripture of the church or Christians.

g The animal sacrifices and offerings of the law are here called the sacrifices of righteousness because it was right to offer them in faith in the coming Redeemer who fulfilled their predictive and shadowy program (Lk. 24:27, 44; Heb. 9:1-28; 10:1-23). They were righteous sacrifices because God commanded them until Christ came to be the fulfillment of them. Now, if they would be offered, they would be unrighteous sacrifices, for God ended them in Christ (Rom. 10:4; Gal. 3:19-28; 4:21-31; Heb. 7:11–10:23).

h Question 62. Next, 53:4.

i 6fold Character of Doeg (1 Sam. 21:7):
  1 Boastful and treacherous (v 1)
  2 A liar and a slanderer (v 2)
  3 A deceiver for personal gain
  5 A lover of lies more than truth
  6 A lover of seeing others hurt (v 4)

j See note h, 3:2.

k 41st prophecy in Ps. (52:5-7, fulfilled in the judgment on Doeg and in the lessons men get from his treachery). Next, 53:6.

l Doeg had much and trusted to get more from his treachery of David.

m 6 Contrasts Between David and Doeg:
  1 David was like a green olive tree in God's house (v 8); Doeg like a dead tree cast out (v 5)
  2 David trusted in the mercy of God (v 6); Doeg trusted in riches (v 7)
  3 David will be blessed forever (v 8); Doeg cursed forever (v 5)
  4 David will praise God forever because of God's help (v 9); Doeg will live in remorse forever (v 5)
  5 David waited upon God's name (v 9); Doeg did not (v 7)
  6 David was a good example for God's saints (v 9); Doeg was an example of evil v 6-7)

a Heb. nabal, stupid, wicked, vile, impious (see note a, 14:1). The psalm as a whole is like Ps. 14, therefore the notes there should be studied.

b 6 Things Fools Say:
  1 There is no God (53:1; 14:1)
  2 -6 "Many years" ahead; take ease; eat; drink; be merry (Lk. 12:18-19)

c See ***10 Facts About Atheism***, p. 1042.

*d See 12 Characteristics of Fools, note f, 14:1.

*e Quoted in Rom. 3:10-12.

*f Literally, bowed Himself over to get a better and closer look in His examination of men and their wicked ways (v 2; 14:2. Cp. Gen. 11:3; 18:21). Note what He saw (v 1, 3-5).

*g The sons of Adam whom He had created.

*h This is what God is constantly looking for among men (33:13-14; 69:20; Job 33:27; Isa. 63:5).

*i This is a statement of fact. The whole race had left God and the straight way for crooked paths. Note the 12 steps in backsliding and apostasy in note f, 14:1. The denial of God is the first step in total apostasy (Rom. 1:21-32). When one loses faith in God he gradually sinks into the depraved life of the ungodly.

*j Becoming filthy is the result of forsaking God and going aside (v 3).

*k Quoted in Rom. 3:10-18.

*l Question 63. Next, 54, title.

*m The knowledge here is true understanding of the fear of the Lord, the beginning of wisdom (v 4; 111:10; Pr. 1:7; 9:10; 15:33; Isa. 11:2; 1 Cor. 12:8).

n An idiom meaning destruction (Jer. 10:25; Amos 8:4; Mic. 3:3; Num. 14:9).

o The soil of prayerlessness produces a crop of sin and damnation (Gal. 6:7-8).

✡ ✡ ✡

fear was: [p]for God hath scattered the bones of him that [q]encampeth *against* thee: thou hast put *them* [r]to shame, because God hath despised them.

4. God's ultimate purpose: men on earth to be godly (Ps. 14:7)

★ 6 [s]Oh that the salvation of Israel *were come* out of Zion! When God bringeth back the [t]captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

532 PSALM 54

Ninth Psalm of Instruction (on prayer and praise)
To the chief Musician on Neginoth (stringed instruments), Maschil (instruction), A Psalm of David, when the Ziphims came and said to Saul, [u]Doth not David hide himself with us?
(1 Sam. 23:19; 26:1)
1. Four requests: three reasons (cp. Ps. 55:1; 56:1; 57:1,7; 59:11; 86:1,12; 106:4; 108:5)

1 [v]Save me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 [w]For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. [x]Selah.

2. Praise: six reasons

4 Behold, [y]God *is* mine helper: the Lord *is* with them that uphold my soul.

5 He shall reward evil unto mine [a]enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* [b]good.

7 For he hath delivered me out of all trouble: and [c]mine eye hath seen *his desire* upon mine enemies.

533 PSALM 55

Tenth Psalm of Instruction
(on prayer for judgment)
To the chief Musician on Neginoth (stringed instruments), Maschil (instruction),
A Psalm of David
1. Four requests: eight complaints against the wicked

1 [d]Give ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: [e]I mourn in my complaint, and make a noise;

3 [f]Because of the voice of the enemy, because of the oppression of the wicked: for [g]they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and [h]the terrors of death are fallen upon me.

5 [i]Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

2. Sixfold desire of the just to escape the wicked

6 And I said, [j]Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

---

judgment upon the wicked. God dwells among His people and reserves the right of vengeance for mistreatment (Heb. 10:30-31).

q Circle or class of the righteous.

r Your shame of the counsel of the oppressed has been in vain, for the Lord is his refuge (v 5).

s 42nd prophecy in Ps. (53:6, unfulfilled, but will be fulfilled at the 2nd advent of Christ. Rom. 11:25-29; Isa. 59:20-21). Next, 55:12.

t It was not necessary for psalms mentioning the captivity to have been written after the captivities, any more than it was necessary for prophecies of other events to have been written after they were fulfilled. Men forget inspiration when they seek to relieve God of any blunder in the time elements of His Word. Could not David by the Spirit refer to a future captivity? This no doubt refers to the final regathering of Israel under the Messiah (Isa. 11:10-12; Ez. 37; Mt. 24:31).

u Question 64. Next, 56:7.

v 5 Requests of David:
  1 Save me by Your name (v 1)
  2 Judge me by Your strength
  3 Hear my prayer (v 2)
  4 Give ear to the words of my mouth
  5 Cut them off in Your truth (v 5)

w 3 Reasons for His 4 Requests (v 3):
  1 Strangers have risen up against me
  2 Oppressors seek after my soul
  3 They do not set God before them

x See note h, 3:2.

y 6 Reasons for Praise to God:
  1 God is my helper (v 4)
  2 He is with them that uphold me
  3 He will reward evil unto my enemies
  4 It is good (v 6)
  5 He has delivered me from trouble (v7)
  6 I have seen His vengeance upon my enemies

a The enemies of David were either Saul, the Ziphites, or the men of Keilah who informed Saul of the whereabouts of David (1 Sam. 23:12).

b 22 Good Things for Man:
  1 Light (Gen. 1:4)
  2 Dry land and seas (Gen. 1:10)
  3 Vegetation (Gen. 1:12)
  4 Seasons (Gen. 1:18)
  5 Sea creatures (Gen. 1:21)
  6 Land animals (Gen. 1:25)
  7 All creation (Gen. 1:31)
  8 A wife (Gen. 2:18; Pr. 18:22)
  9 Rest (Gen. 49:15)
  10 Praise to God (Ps. 54:6; 92:1)
  11 Lovingkindness of God (Ps. 69:16)
  12 God Himself (Ps. 73:1; 100:5)
  13 Nearness to God (Ps. 73:28; 106:1)
  14 Trouble (Ps. 119:71)
  15 Singing praises to God (Ps. 147:1)
  16 Honey (Pr. 24:13)
  17 Hope (Lam. 3:26)
  18 Responsibility (Lam. 3:27)
  19 Salt (Mk. 9:50)
  20 Law (Rom. 7:16; 1 Tim. 1:8)
  21 Will of God (Rom. 12:2)
  22 Zeal for good things (Gal. 4:18)

c I have seen Jehovah's deliverances.

d 8 Requests of David:
  1 Give ear to my prayer (v 1)
  2 Hide not Yourself from my supplication
  3 Attend unto me (v 2)
  4 Hear me
  5 Destroy their tongues (v 9)
  6 Divide their tongues
  7 Let death seize upon them (v 15)
  8 Let them go down quick into hell

e Lit., I mourn and sigh with strong guttural sounds in my complaint and am greatly agitated (v 2).

f 18 Reasons for Complaint: Because Of:
  1 The voice of the enemy (v 3)
  2 Oppressions
  3 Accusations
  4 Wrath and hatred
  5 Pains of my heart (v 4)
  6 Terrors of death
  7 Fearfulness and trembling (v 5)
  8 Horror
  9 Storms and tempest (v 8)
  10 Wagging tongues (v 9)
  11 Violence and strife
  12 Mischief and sorrow (v 10)
  13 Wickedness (v 11)
  14 Deceit and guile
  15 Treachery (v 12-14)
  16 Words of peace and flattery in the mouth, but war in the heart (v 20-21)
  17 Covenant breaking (v 20)
  18 Destruction and blood (v 23)

g They charge me with crimes so as to have an excuse to rebel against my reign (v 3). Clamor against a ruler always accompanies rebellion.

h I am in hourly expectation of being assassinated (v 4).

i This is only natural for a man who is in distress, mourning, sighing, wounded of heart, and expecting death (v 2-5).

j This seemed to be the only way of escape for David who was hemmed in on every side by his enemies. This is perhaps the time he was fleeing from Absalom, and his enemies were within a stone's throw as he crossed Jordan (2 Sam. 17:22-23).

✡ ✡ ✡

remain in the wilderness. [k]Selah.

8 I would hasten my [l]escape from the windy storm *and* tempest.

3. Two requests: five sins of the wicked

9 [m]Destroy, O Lord, *and* divide their tongues: for I have seen violence and strife in the city.

10 [n]Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

4. Betrayal of the Messiah (Ps. 41:9; Jn. 13:18-19; Acts 1:16)

★ 12 [o]For *it was* [p]not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But *it was* thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, *and* walked unto the house of God in company.

5. Two requests for judgment on the wicked

15 Let [a]death seize upon them, *and* let them go down [b]quick into [c]hell: [d]for wickedness *is* in their dwellings, *and* among them.

6. Sevenfold confidence for deliverance from the wicked

▲ 16 [e]As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.

19 God shall hear, and afflict them, even he that abideth of old. [f]Selah. [g]Because they have no changes, therefore they fear not God.

7. Five sins of the wicked

20 [h]He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

21 *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

8. Threefold confidence of the righteous

▲ 22 [i]Cast thy burden upon the LORD, and [j]he shall sustain thee: he shall never suffer the [*k]righteous to be moved.

9. The destiny of the wicked (cp. Mt. 13:39-50; 25:46)

23 But thou, O God, shalt bring them down into [*l]the pit of destruction: bloody and deceitful men [*m]shall not live out half their days; but I will trust in thee.

534 PSALM 56

Twelfth Prayer of Distress

---

[k] See note h, 3:2.

[l] Referring to the mutinous people in general who were seeking to cut him off before he reached a safe place (2 Sam. 15:6, 12).

[m] Divide the counselors so they will give opposite advice (2 Sam. 16:15–17:23).

[n] This refers to the leaders of the plot to overthrow David and put Absalom on the throne. They went about getting others to join their cause and sow strife among the people.

[o] 43rd prophecy in Ps. (55:12-14, fulfilled in both David and Christ). Next, 57:3.

[p] This Has a Double Fulfillment:
  1 In David being betrayed by his personal counselor and friend, Ahithophel, whose advice was as the counsel of God (2 Sam. 16:15–17:23). It is supposed that he was a relative of Bath-sheba and Uriah and used Absalom as a tool to take vengeance on David for committing adultery with Bath-sheba and having Uriah killed (2 Sam. 11-12; 1 Chr. 27:33-34).
  2 In Jesus Christ being betrayed by His personal disciple and chosen apostle, Judas (v 12-14; 41:9; 69:25-28; 109:8; Jn. 13:18; Acts 1:20-25).

10 Facts of Judas and Ahithophel:
  1 They were friends of masters (v 12)
  2 Both betrayed and reproached their former friends
  3 Both were lovers of their masters
  4 Both magnified themselves against their best friends
  5 Both were untrue to trust
  6 Both were equals in trust (v 13)
  7 Both were guides or counselors
  8 Both were acquaintances known by their masters
  9 Both had sweet fellowship with their masters (v 14)
  10 Both were fellow-worshippers with their masters

[a] Heb. maveth, death. Trans. death 123 times; dead 7 times; died 6 times; die 4 times; and deadly 1 time.

[b] Heb. chai, living. “Let them be cast down to sheol alive, “ proving that hell is not physical death (Jas. 2:26). The soul and spirit are immortal (note m, 1 Pet. 3:4). The word is trans. quick 3 times (v 15; 124:3; Num. 16:30); alive 31 times (Gen. 43:7, 27-28; Num. 16:33; etc.); live with various endings 205 times (Gen. 9:3; 45:3; etc.). David, by the Holy Spirit, thus recognized that men went alive into sheol or hades. See ***Hell***, p. 1030.

[c] Heb. sheol, the unseen world of departed spirits (see ***Hell***, p. 1030).

[d] This is David’s reason for praying for hell to receive the wicked. The wicked shall be turned into hell (9:17).

[e] The wicked can and will go to hell, but as for me:
  1 I will call upon God (v 16)
  2 The Lord shall save me
  3 I will pray evening, morning, and noon (v 17)
  4 I will cry aloud
  5 God will hear my voice
  6 He hath delivered my soul in peace (v18)
  7 He shall hear and afflict them, even he that abideth of old (v 19). Lit., God shall hear and humble (bring low) them, even them that were before enthroned

[f] See note h, 3:2.

[g] Because they (enemies) do not change or improve in humbling themselves before God, there is no fear of judgment in them (v 19).

[h] See ***5 Sins of the Wicked That Will Damn the Soul***, p. 1043.

[i] Man is commanded to do one thing; then God will do two things (v 22). Never is there a promise without a condition. Christians are in the habit of magnifying the promises and ignoring the terms of their fulfillment. Then, when the promises are not fulfilled, they murmur and complain. One can see from the NEW TESTAMENT COMMANDS, PROMISES, and PROPHECIES listed on p. 544-553 of N.T. that there is another side to Christianity besides the benefits.

[j] This was exemplified in the case of David who was sustained and unmoved in all his trials. Men need to learn to leave their burdens in God’s hands, not fretting in the least as to the outcome (37:1-13; Heb. 10:19-23; 1 Pet. 5:7-8).

[k] This is promised in v 22; 15:5; 21:7; Pr. 12:3, but one must determine it will be the case in his life (10:6; 30:6; 62:6).

[l] This refers to going into death itself, not to the abyss of the N.T.

[m] Here is proof that men can shorten their lives by sin, and that God has no set time for each one to die. Christians are promised long lives if they meet God’s terms (22:26; 34:12-16; 91:1-16; Ex. 20:12; 1 Ki. 3:14; Pr. 3:1-2, 16; 9:11; 10:27; 1 Cor. 11:30; 1 Pet. 3:10-11).

rechokim (cry of the dove in the distant terebinth trees), Michtam (graven or permanent writing) of David, when the Philistines took him in Gath (1 Sam. 21 and 27)

1. Two requests: ten reasons for an answer (cp. Ps. 55:1; 56:1; 57:1,7; 59:11; 86:1,12; 106:4; 108:5; 144:1)

1 [o]Be merciful unto me, O God: [p]for man would [q]swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

3 [r]What time I am afraid, I will trust in thee.

4 In God I will praise his word, in God I have put my trust; [s]I will not fear what flesh can do unto me.

5 Every day [a]they wrest my words: all their thoughts *are* against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 [b]Shall they escape by iniquity? in *thine* anger cast down the people, O God.

2. Eightfold confidence in God

8 Thou [c]tellest my wanderings: [d]put thou my tears into thy bottle: [e]*are they* not in thy book?

enemies turn back: this I know; for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

3. Vows and reasons for praise

12 [g]Thy vows *are* upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: [h]*wilt* not *thou* deliver my feet from falling, that I may walk before God [i]in the light of the living?

535 PSALM 57

Thirteenth Prayer of Distress
To the chief Musician, Altaschith (destroy not),
Michtam (graven or permanent writing)
of David, when he fled from Saul
in the cave (1 Sam. 24:3)

1. Four requests: eightfold distress (cp. Ps. 7:1; 17:1; 19:12; 25:16; 26:1; 27:7; 28:3)

1 [j]Be merciful unto me, O God, be merciful unto me: [k]for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* [l]calamities be overpast.

2 I will cry unto God most high; unto God that performeth *all things* for me.

---

letters—the longest words in the Bible (here; Isa. 8:1).

o 2 Requests of David:
  1 Be merciful unto me (v 1)
  2 Put my tears into Your bottle (v 8)

p 10 Reasons for an Answer:
  1 Man would swallow me up (v 1)
  2 He oppresses me daily
  3 My enemies would swallow me up daily (v 2)
  4 They are many that fight me
  5 I will trust in God (v 3-4)
  6 I will praise His Word (v 4)
  7 I will not fear what flesh can do to me
  8 Every day they wrest my words (v 5)
  9 All their thoughts against me are plans of evil
  10 They gather in troops and wait to destroy my soul (v 6). Note the 7 sins of the wicked, points 1-4, 8-10

q That is, thirst for my blood. Heb. shaaph, to pant; desire; covet; devour. A term used of wild beasts in describing their panting after prey or snorting against another as animals do when enraged. In Scripture it is generally used of God and man devouring others in wrath (v 1-2; 57:3; Job 5:5; Isa. 42:14; Ez. 36:3; Amos 8:4).

r The true rendering is not as it sounds here. It means, In the day that I am afraid, I will trust in You.

s See ***7 Things Not to Fear***, p. 1043.

a All these verses (1-7) describe the constant pursuits and plots against David by Saul and his men (1 Sam. 21 and 27).

b Question 65. Next, v 8.

c Heb. saphar, to write or record (v 8; 48:12; Gen. 15:5; 2 Chr. 2:2).

d Here is an allusion to the ancient custom of collecting tears in a bottle to be put in the tomb of a departed loved one or, in some cases, on the grave as an offering. At the time of mourning for the dead the tears of the mourners were collected and put in the tomb. In Persian assemblies of mourning the priest would collect the tears in cotton and squeeze them in the tear bottle, preserving them with great care. Some Persians believed that at the time of death, when all medicines had failed, a drop of tears put into the mouth of a dying man would revive him. It was for such use that some tears were collected.

e Question 66. Next, v 13. Here David expresses the belief that God has a record of the minutest details of life.

f 8fold Confidence of David (v 8-11):
  1 God numbers my wanderings
  2 He puts my tears in His bottle
  3 My tears are recorded in His book
  4 My enemies turn back when I pray
  5 God is for me
  6 In God will I praise His Word
  7 In God have I put my trust
  8 I will not be afraid of man

g This is not God making vows, but David vowing to be God's servant, to give his whole life to Him, and to render praises for His benefits (v 12).

h Question 67. Next, 58:1.

i In the light of life—resurrected life. In all 6 Michtam psalms (16, 56-60, all of which are by David) there is a reference to death and resurrection, or to deliverance from imminent danger, death, and even hell:
  1 Christ's soul being delivered from hell and His body from corruption in the tomb (16:10-11)
  2 David being delivered from death to walk in the resurrected life (56:13)
  3 David being delivered from death by his enemies (57:3)
  4 The righteous being preserved from the awful end of the wicked (58:7-11)
  5 David being protected from dangers and trouble (59:16)
  6 Israel being protected from the Antichrist in Edom and Moab for $3\frac{1}{2}$ years (60:5-12; Rev. 12:6, 14, notes)

j 4 Requests of David:
  1 Be merciful unto me (v 1)
  2 Be exalted, O God (v 5, 11)
  3 Let Your glory be above the earth (v 5)
  4 Let Your glory be above the earth (v11)

k 10 Reasons for an Answer:
  1 My soul trusts You (v 1)
  2 You are my refuge
  3 I have confidence in You (v 2)
  4 You will save me from reproach (v 3)
  5 You will show mercy and truth
  6 I am in the midst of enemies (v 4)
  7 They have set a trap for me (v 6)
  8 I am greatly distressed
  9 Your mercy is great (v 10)
  10 Your truth reaches unto heaven

l 4fold Source of Distress:
  1 Calamities beset me (v 1)
  2 Reproaches would swallow me up (v3)
  3 Madmen gnash at me with their teeth and cut me with their tongues (v 4)
  4 They set snares for my soul (v 6)

One way of catching beasts was to dig a pit and cover it with weak sticks and grass. The beasts, not suspecting danger, would fall through into the pit and be taken. Saul at this time was after David. He set a trap for David, but fell in it himself, particularly at the cave in En-gedi. He entered the very cave wherein David and his men were hiding. His life was spared by the generosity of the man whom he sought to kill (1 Sam. 24). The rabbins say that God sent a spider to weave a web at the mouth of the cave in which David and his men hid. Saul saw the spider's web and went into the cave with perfect confidence that it was empty. This may be a fable, but illustrates how God can use the most feeble means to protect his children.

✡ ✡ ✡

me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul *is* among lions: *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. [*n]Selah.

2. Sevenfold resolve to praise God:
two reasons; 2 requests

7 [a]My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 [b]For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 [c]Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

536 PSALM 58

Fifth Prayer for Judgment
To the chief Musician, [d]Altaschith (destroy not),
Michtam (graven or permanent writing) of David
1. Five requests: ten sins of the wicked

1 [e]Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, [f]in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison *is* [g]like the poison of a serpent: *they are* like the [h]deaf adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 [i]Break their teeth, O God, in their mouth: [j]break out the great teeth of the young lions, O LORD.

7 Let them melt away [k]as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let *every one of them* pass away: like the untimely birth of a woman, *that* they may not see the sun.

2. Future judgment of the wicked

★ 9 [l]Before your [m]pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall [n]wash his feet in the blood of the wicked.

11 [o]So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

537 PSALM 59

Sixth Prayer for Judgment
To the chief Musician, Altaschith (destroy not),
Michtam (graven or permanent writing) of
David; when Saul sent, and they watched
the house to kill him (1 Sam. 19:11)
1. Seven requests for judgment: tenfold description of the wicked (cp. Ps. 7:11; 10:1; 17:7; 53:3; 55:1,20; 58:1; 74:3)

[*m] 44th prophecy in Ps. (57:3, fulfilled in the deliverances of David). Next, 58:9.

[*n] See note h, 3:2.

[a] 7fold Resolve to Praise God:
1 My heart is fixed (v 7; 108:1)
2 I will sing and give praise (v 7; 108:1)
3 Awake, my glory (tongue, v 8; 108:1. Cp. Ps. 16:9 with Acts 2:26 where glory means tongue)
4 Awake, psaltery and harp (v 8; 103:2)
5 I will also awake early (v 8; 108:2)
6 I will praise You among the people (v 9; 108:3)
7 I will sing unto You among the nations (v 9; 108:3). Ps. 57:7-11 is the same as Ps. 108:1-5

[b] These are David's reasons for praise to God (v 10; 108:4). God's infinite mercy and truth are the very foundation of praise from man. These He sends from heaven to save and deliver all men who are in need (v 3).

[c] This is repeated for emphasis (v 5, 11; 108:5).

[d] This word means destroy not and is used in the title of 4 psalms (57, 58, 59, 75).

[e] Questions 68-69. Next, 59:7.

[f] 7 Facts About the Wicked:
1 Work wickedness in the heart (v 2)
2 Hands filled with violence
3 Estranged from the womb (v 3)
4 Go astray from birth
5 Speak lies from childhood
6 They are as poisonous as serpents (v4)
7 They are like a deaf adder

[g] When a slanderer speaks he conveys poison into the wound, as the serpent does. No reputation is safe before him, no character is respected by him, and against such there is little defense.

[h] It seems that there are some adders which are deaf or nearly so, or else instinct informs them that if they listen to the voice of the charmer they will become his prey. Therefore, they stop their ears so as not to listen though they charm ever so wisely (v 4-5). If this is not literally true of all adders, it refers to certain ones which are too wise to be charmed.

[i] 5 Requests of David:
1 Break their teeth in their mouth (v 6)
2 Break the great teeth of lions
3 Let them melt away as water (v 7)
4 Let them be as cut in pieces
5 Let every one of them pass away (v 8)

[j] Here David prays for destruction of the teeth of lions, the word being used figuratively of the power of Saul and his men who had been seeking to destroy him. He is saying, "Save me from poisonous serpents and adders (sly and slanderous men), and from lions—blood-thirsty men who seek my life."

[k] 5fold Destruction of Enemies:
1 Let them become powerless as a toothless lion (v 6)
2 As water that is absorbed by the desert sand and evaporated by the sun (v 7)
3 As broken arrows that cannot be shot
4 As a snail that melteth away (v 8)
5 As an untimely birth

[l] 45th prophecy in Ps. (58:9-11, unfulfilled). Next, 59:8.

[m] There are many thorny shrubs in Palestine. These the people gather and burn as fuel (v 9; 118:12; 2 Sam. 23:6-7; Eccl. 7:6; Isa. 9:18; 10:17; Nah. 1:10). They make a quick, hot fire which kindles easily and soon expires. The wicked are to be destroyed quicker and in less time than it takes the heat from a fire of thorns to reach the cooking vessels. This will take place when God acts to rid the earth of all rebels. The idea is quick destruction of the wicked. Cp. Isa. 33:12. Such destruction is also pictured in this verse as being quick as a whirlwind. The wicked will be destroyed suddenly while they are lively and active (v 9); that is, they will not be destroyed by lingering sicknesses. They will be swept away suddenly while in health.

[n] This seems to settle it that the destruction of the wicked will be at Armageddon where blood will flow 184 miles as deep as the horse's bridles (Rev. 14:18-20; 16:13-16; 19:11-21; Ez. 38:18-23; 39:17-21). The saints in this battle will actually have to walk in the blood of the battlefield (v 10).

[o] Men seeing the great destruction at Armageddon will acknowledge that there is reward for being righteous, for they will see the justice of God manifest upon rebels of earth and the deliverance of the righteous to shine in the kingdom of their Father (Mt. 13:39-43; 25:31-6).

* * *

God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: [*b]be not merciful to any wicked transgressors. [*c]Selah.

6 [*d]They return at evening: they make a noise like a dog, and [*e]go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips: for [*f]who, *say they*, doth hear?

2. Sixfold confidence in God

★ 8 [g]But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

9 *Because of* his strength will I wait upon thee: for God *is* my defence.

★ 10 [h]The God of my mercy shall prevent me: God shall let me see *my desire* upon mine enemies.

3. Ten requests for judgment: six reasons

11 [i]Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 *For* the sin of their mouth *and* the words pride: and for cursing and lying *which* they speak.

13 Consume *them* in wrath, consume *them*, that they *may* not *be:* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [j]at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and [k]grudge if they be not satisfied.

4. Sevenfold praise to God

16 But [l]I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

538 PSALM 60

Eleventh Psalm of Instruction
(on God's help in war)
To the chief Musician upon Shushan-eduth [m](testimony), Michtam (graven or permenant writing) of David, to teach; when he strove with [a]Aram-naharaim, and with [b]Aram-zobah, when Joab returned, and smote Edom in the valley of salt [c]twelve thousand (2 Sam. 8:3-13)

1. Four requests: eight past dealings of God with Israel (cp. Ps. 9:19; 17:13; 28:3; 36:10; 39:12; 54:1; 55:1)

1 O God, [d]thou hast [e]cast us off, thou hast scattered us, thou hast been displeased; O [f]turn

---

1 Deliver me from my enemies (v 1)
2 Defend me from them
3 Deliver me from workers of iniquity (v 2)
4 Save me from bloody men
5 Awake to help me (v 3)
6 Behold (v 4)
7 Awake to visit all the heathen (v 5)
8 Be not merciful to any wicked transgressors
9 Slay them not (quickly), lest my people forget (v 11)
10 Scatter them by Your power
11 Bring them down
12 Let them be taken in their pride (v 12)
13 Let them be taken for their cursing and lying
14 Consume them in wrath (v 13)
15 Consume them completely
16 Let them know that God rules
17 Let them return at evening (v 14)
18 Let them make noise like dogs
19 Let them go round about the city
20 Let them wander up and down for meat
21 Let them grudge if they are not satisfied (v 15)

[*b] The true meaning is, Do not favor the cause of the wicked.

[*c] See note h, 3:2.

[*d] The wicked are compared to the half-wild dogs going about the streets at night hunting for garbage. The wicked go about the city at night seeking gain from helpless victims whom they rob.

[*e] 10 Sins of the Wicked:
1 They are enemies of the righteous (v1)
2 They war against the righteous
3 They work iniquity (v 2)
4 They murder for gain
5 They lie in wait to destroy (v 3)
6 They destroy the innocent
7 They systematically carry on robbery of the innocent (v 4)
8 They seek to gain by plunder (v 6)
9 They belch out crimes (v 7)
10 They sin with their lips

[*f] Question 70. Next, 60:9.

[g] 46th prophecy in Ps. (59:8, unfulfilled, but will be fulfilled at the judgment when vengeance is taken on the wicked; Rev. 20:11-15; Pr. 1:24-27). Next, v 10.

[h] 47th prophecy in Ps. (59:10, fulfilled in David's defeat of his enemies). Next, 60:6.

[i] The request here is for God to punish the wicked gradually, so that it will be a lesson to men (v 11).

[j] See note d, above.

[k] Let them grumble if they are not satisfied (v 15).

[l] 7fold Praise to God (v 16-17):
1 I will sing of Your power
2 I will sing aloud of Your mercy in the morning
3 You have been my defense
4 You have been my refuge in trouble
5 I will sing of You, my strength
6 You are my defense
7 You are the God of my mercy

[m] This word means testimony, indicating that this psalm is related to the 2nd passover provided for in Num. 9:5-14 and acted upon in 2 Chr. 30. The other psalm thus used is Ps. 79

[a] This is Mesopotamia, or Syria of the 2 rivers, between the Euphrates and the Tigris (1 Chr. 18:5).

[b] This is Coelesyria, or Syria of the watchmen (1 Chr. 18:3).

[c] In 2 Sam. 8:13 and 1 Chr. 18:12 it is David's and Abishai's exploit which was 18,000. Here it is Joab's exploit, and his snare was 12,000, but it took him 6 months more to accomplish the task (1 Ki. 11:15-16). David's 22,000 in 1 Chr. 18:5 were in a Syrian campaign.

[d] 10 Acts of God: You Have
1 Cast us off (v 1, 10)
2 Scattered us (v 1)
3 Been displeased with us
4 Made the earth to tremble (v 2)
5 Broken the earth
6 Showed people hard things (v 3)
7 Made us to drink wine of astonishment
8 Given a banner to them that fear You (v 4)
9 Spoken in holiness (v 6)
10 Restrained Yourself and suffered us to be defeated (v 10)

[e] This is David's way of saying that Israel had suffered a military defeat in the south by Edom while his armies were fighting in the north with the Syrians. David then sent Joab to deal with the Edomites who destroyed 12,000 and completely subjugated them (1 Ki. 11:15-16). This background gives the foundation for the prophecy of v 6-12, which will be fulfilled in the last days, as seen in the notes on these verses.

[f] 5 Requests of David:
1 Turn to us again (v 1)
2 Heal the broken earth (v 2)
3 Save with Your right hand (v 5)
4 Hear me
5 Give us help from trouble (v 11)

* * *

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: [g]thou hast made us to drink the wine of astonishment.

4 [h]Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. [i]Selah.

5 [j]That thy beloved may be delivered; save *with* thy right hand, and hear me.

2. God's tenfold vow and prophecy of Israel and her immediate neighbors in the tribulation (Ps. 108:7-9)

★ 6 [k]God hath spoken in his holiness; [l]I will rejoice, I will divide Shechem, [m]and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

8 Moab *is* my [n]washpot; [o]over Edom will I cast out my shoe: Philistia, triumph thou because of me.

3. Future refuge of Israel in the tribulation (Ps. 108:11, refs.)

9 [p]Who will bring me *into* the [q]strong city? who will lead me into Edom?

10 [r]*Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

4. Israel's latter-day prayer and final triumph over the Gentiles (Ps. 108:12, refs.)

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we shall do valiantly: for

539 PSALM 61

Third Psalm of Trust
To the chief Musician upon Neginah (stringed instruments), A Psalm of David

1. Three requests of David

1 [s]Hear my cry, O God; attend unto my prayer.

2 [t]From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I.

2. Eightfold trust in God (Ps. 3:3; 20:1; 61:3; 63:1)

3 [a]For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given *me* the heritage of those that fear thy name.

6 Thou wilt prolong the king's life: *and* his years as many generations.

3. Prayer and vows of David

7 He shall abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

540 PSALM 62

Fourth Psalm of Trust
To the chief Musician, to Jeduthun (Ethan, a choir leader), A Psalm of David

1. Sixfold trust in God

1 Truly my soul waiteth upon God: from

---

g This refers to the surprise experienced in the south when Edom fought Israel, as in note e, above.

h This verse shows a change in David's attitude from that of despair in v 1-3 to that of victory, v 4-8. The banner for them that fear God refers to the standard or ensign of Israel to be displayed because of truth. David now purposed to raise the standard of victory in place of defeat, so he sent Joab with an army to destroy the Edomites who had made a breach in Israel. The standard of ensign of Israel in the last days will be the Messiah Himself (Isa. 11:10-16).

i See note h, 3:2.

j This is the purpose of God in giving the banner of v 4—that Israel may be delivered and saved from her enemies. This will be done through Christ, the ensign of Israel in the day of her final and complete victory over the Gentile (Isa. 11:10-16; Zech. 14; Rev. 19:11-21).

k 48th prophecy in Ps. (60:6-12, unfulfilled, but will be fulfilled in the tribulation days, as seen in notes below. These verses are the same as Ps. 108:7-13). Next, 67:6.
10 Things God Has Spoken (v 6-8):
1 I will rejoice
2 I will divide Shechem
3 I will mete out Succoth
4 Gilead is Mine
5 Manasseh is Mine
6 Ephraim is the strength of My head
7 Judah is My lawgiver
8 Moab is My wash pot
9 Over Edom will I cast out My shoe
10 Philistia, triumph because of Me

l God will rejoice in the future when His chosen people Israel will be brought back to eternal reconciliation with Him and the covenants made with their fathers to evangelize the nations will be fulfilled (Isa. 2:2-4; 52:7; 66:7-8; Zech. 12:10–13:1; 14:1-

m In v 6-8 certain sections of the promised land are mentioned, which are to play a part in the fulfillment of prophecy in the last days during the tribulation. Shechem is in Samaria; Succoth in Gilead east of Jordan; Ephraim and Judah are on the west of Jordan (see note a, 108:8); Moab and Edom are south and east of the Dead Sea; Philistia is in southern Palestine and along the Mediterranean Sea (see note d, 108:9). All these places will figure prominently in world affairs in the days of Antichrist. Edom and Moab in particular will be the places Israel will flee to for protection from Antichrist for the last 3½ years of the age. See point 10, ***The Sun-Clothed Woman***, p. 533, N.T.

n Heb. ciyrah, footbath; i.e. an ignominious vessel (v 8; 108:9).

o This is an idiom which means taking possession. When one bought a piece of property back then, he received the shoe of the seller in the presence of the elders of Israel as a sign of change of possession. It symbolized that the right to tread the soil belonged to the new owner of it; hence, the transfer of the sandal as a token of transfer of ownership (v 8; 108:9; Ruth 4:7). This means that Edom will be reserved and owned by God as a place of refuge for His outcast people during the tribulation. See point 10, ***The Sun-Clothed Woman***, p. 533 of N.T.

p Questions 71-74. Next, 62:3.

q See ***Sela or Petra***, p. 1061.

r These last 2 questions answer the first 2. Who will bring me into the strong city . . . into Edom? God will, who has predicted the flight of Israel to Petra and Edom—God who will not protect Israel in their land from Antichrist, but who will protect them in Edom for 1,260 days. (Mt. 24:15-22; Rev. 12:6, 14). God's purpose in this is to bring Israel back to Himself (Ez. 20:33-44).

s 4 Requests of David:
1 Hear my cry (v 1)
2 Attend unto my prayer
3 Lead me to the rock that is higher than I (v 2)
4 Prepare mercy and truth, which may preserve the king (v 6-7)

t 4 Resolutions of David:
1 I will pray from the ends of the earth when my heart is overwhelmed (v 2)
2 I will abide in Your tabernacle forever (v 4)
3 I will trust in the covert of Your wings
4 I will sing praise unto Your name forever (v 8)

a 4 Acts of God:
1 You have sheltered me (v 3)
2 You have been my defense
3 You have heard my vows (v 5)
4 You have given me a heritage

✡ ✡ ✡

2 He only *is* [b]my rock and my salvation; *he is* my defence; I shall not be greatly moved.

2. Five sins of the wicked and their destruction predicted

3 [c]How long will ye [d]imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be*, *and as* a tottering fence.

4 They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

3. Tenfold trust in God (Ps. 3:3; 20:1; 61:3; 63:1)

5 My soul, wait thou only upon God; for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

4. Threefold admonition to men

8 [e]Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. [f]Selah.

5. Man's natural state (cp. Ps. 51:5; Eph. 2:1-3)

9 [g]Surely men of low degree *are* vanity, *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether *lighter* than vanity.

6. Contrasting trusts

10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*.

heard this; that power *belongeth* unto God.

12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

541 PSALM 63

Fifth Psalm of Trust
A Psalm of David, when he was in the wilderness of Judah
1. Tenfold confidence in and praise to God; five blessings (Ps. 3:3; 20:1; 61:3; 62:1)

1 O God, thou *art* my God; [*b]early will I seek thee: my soul [*c]thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 [*d]To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because [*e]thy lovingkindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be [*f]satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Because thou hast been my help, therefore in the [*g]shadow of thy wings will I rejoice.

8 [h]My soul followeth hard after thee: thy right hand upholdeth me.

2. Fourfold end of the wicked

9 But those *that* seek my soul, to destroy *it*, shall go into the [i]lower parts of the earth.

10 They shall [j]fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; ev-

---

1 Salvation (v 1-2, 6-7)
2 Rock (v 2, 6)
3 Defense (v 2, 6)
4 Expectation (v 5)
5 Glory (v 7)
6 Rock of my strength
7 Refuge (v 7-8)

c Question 75. Next, 64:5.

d 4 Sins of the Wicked: They
1 Imagine mischief against men (v 3)
2 Plot against the just (v 4)
3 Delight in lies
4 Act like hypocrites

e 5 Commands:
1 Trust in God at all times (v 8)
2 Pour out your heart to Him
3 Trust not in oppression (v 10)
4 Become not vain in robbery (do not think that stolen goods will make you prosperous)
5 Set not your heart upon getting rich by robbery

f See note h, 3:2.

g 4 Lessons on Trust (v 8-10):
1 Trust not in men of low degree, for they can give no help. They may be willing, yet they have no ability to help (v9)
2 Trust not in men of high degree, the ungodly rich, for they promise much but perform nothing. They cause you to hope, but mock at your expectation (v 9). Hence, both those who are common and the ungodly rich are lighter than vanity, for they disappoint men who put their trust in them (v 9).
3 Trust not in oppression and robbery, for oppression will not succeed and ill-gotten gain will not prosper. God will soon scatter the oppressors and curse property acquired by robbery. He will reward every man according to his deeds (v 11-12).
4 Trust in God at all times, for He is a true trust and a safe refuge (v 8).

a Lit., 2 Things Have I Heard (v 11-12):
1 Power belongs to God. He is the origin and source of power.
2 Mercy belongs to God.
He is the fountain of mercy (v 11). He is Almighty, most merciful and compassionate, assuring man that He will judge the world in righteousness and render to every man according to his work (v 11). The doctrine of rewards and punishment is just as clearly stated here as in the N.T. (notes, Mt. 10:40-42; 11:22-24; 16:27; 23:14, 33; Rom. 2:6-16; 1 Cor. 3:11-15; 2 Cor. 5:10; 2 Tim. 4:14; Rev. 2:23; 20:11-15; 22:12. Cp. Job 34:11; Pr. 12:14; 24:12; Isa. 59:18; Jer. 17:10; Ez. 7:3, 27; 16:59; 39:24; Zech. 1:6).

*b From the dawn of day.

*c See notes c, d, and e, 42:1-2; note c, point 1, Jn. 7:38.

*d There is nothing more needful and noble than longing to see God's power and glory in the sanctuary. The power and glory God wants to manifest in the modern church is the same as that manifested in the early church—the fullness of God in the Spirit baptism and the gifts of the Spirit (Mk. 16:17-20; Jn. 14:12; Acts 1:8; 2:16-21, 33-34, 38-39; 3:6; 5:15-16; 9:17-18, 33-34, 40-41; 13:11; 15:4, 12; 19:11-20; Rom. 15:18-19, 29; 1 Cor. 12:1-11; Heb. 2:3-4).

*e This is the testimony of every redeemed soul (v 3-4).

*f My soul shall be completely satisfied in true worship and praise, as a man fully satisfied with the comforts of life (v 5-6).

*g David either refers to the overshadowing of the mercy seat by the wings of cherubim, symbolizing the Divine Presence, or else to the protection of God symbolized by wings (v 7).

h My soul follows close to You (is glued to You). Your right hand holds me fast (v 8).

i The lower parts of the earth is sheol or hades. This proves again that hell is not the grave on the surface of the earth (Mt. 12:40; Eph. 4:8-10; See ***Hell***, p. 1030).

j 4 Things That Happen to the Wicked:
1 They shall go into sheol, hell.
2 They shall fall by the sword (v 10).
3 They shall be a portion for foxes, that is, they shall not be buried but be eaten by the jackals. The jackal is a very ravenous beast, and fond of human flesh. Besides devouring dead bodies, it has been known to steal infants out of their mother's lap, and to kill and eat even adults found drunk in the street.
4 They shall be stopped from lying (v 11; Rev. 21:8; 22:15).

✡ ✡ ✡

the mouth of them that speak lies shall be stopped.

542 PSALM 64

Fifth Prayer-Praise Psalm
To the chief Musician, A Psalm of David
1. Four requests: ten sins of the wicked

1 [k]Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 [l]Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, [a]Who shall see them?

6 They [b]search out iniquities; they accomplish a diligent search: both the inward *thought* of every one *of them*, and the heart, *is* deep.

2. Fourfold end of the wicked

7 But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

3. Six facts about the righteous and the wicked

9 And [c]all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

543 PSALM 65

Second Psalm of Praise
To the chief Musician, A Psalm and Song of David
1. Praise: six blessings upon the moral creation

1 [d]Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 O thou that [e]hearest prayer, unto thee shall all flesh come.

3 Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest, and causest to approach *unto thee*, *that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

2. Praise: sixteen blessings upon
the material creation

5 *By* terrible things in righteousness wilt thou answer us, O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength setteth fast the mountains; *being* girded with power:

7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

9 Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11 Thou crownest the year with thy goodness; and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

544 PSALM 66

Third Psalm of Praise
To the chief Musician, A Song or Psalm
1. Nine admonitions: twelve acts of God

● 1 [*a]Make a joyful noise unto God, all ye lands:

---

k 4 Requests of David:
  1 Hear my voice in my prayer (v 1)
  2 Preserve my life from fear of the enemy
  3 Hide me from the secret counsel of the wicked (v 2)
  4 Hide me from the insurrection of the workers of iniquity

l 12 Sins of the Wicked:
  1 Cause the righteous to fear (v 1)
  2 Plot secretly against the righteous (v2)
  3 Work iniquity
  4 Sharpen their tongues like a sword (v3)
  5 Speak bitter words
  6 Seek to destroy the perfect (v 4)
  7 Live brazen lives of sin
  8 Encourage sin (v 5)
  9 Set snares for the innocent
  11 Untiring in committing sin
  12 Practice secret sins

a Question 76. Next, 68:16. This is the question every sinner asks when he plans sin in the darkness. He does not consider that God sees him.

b They plan wickedness and search out new crimes to commit, but God shall destroy them with all their plottings and counsels; and curses they have formed against me, shall come upon themselves (v 6-8).

c 6 Facts About the Wicked and Righteous:
  1 The reaping of the wicked will cause others to fear (v 8-9)
  2 They shall acknowledge that the reaping is the work of God (v 9)
  3 It will cause them to be more sober and consider their own wickedness
  4 The righteous shall be glad in the Lord (v 10)
  5 The righteous shall trust Him
  6 All the upright shall give glory to God

d In these 2 verses David calls God's attention to the prayer and praise awaiting Him in Sion by all people (v 1-2). Then he mentions his struggles with sin and the remedy for it (v 3).

e 22 Acts of God: He
  1 Hears prayer (v 2)
  2 Purges sin (v 3)
  3 Chooses men (v 4)
  4 Receives men
  5 Satisfies men with His goodness
  6 Provides an eternal home
  7 Manifests justice to men (v 5)
  8 Inspires confidence in men
  9 Creates by His power (v 6)
  10 Controls the waves of the sea (v 7)
  11 Stills the angry mobs of men
  12 Instills fear in men (v 8)
  13 Makes creation rejoice (v 8, 13)
  14 Travels between heaven and earth (v9)
  15 Waters and enriches the earth (v 9-10)
  16 Provides for man (v 9)
  17 Prepares earth for crops (v 10)
  18 Blesses the crops
  19 Makes man prosperous (v 11)
  20 Sends His blessings abundantly upon the earth (v 12)
  21 Provides pastures for the flocks (v 13)
  22 Blesses men with grain

*a 9 Commands:
  1 Make a joyful noise unto God (v 1)
  2 Sing forth the honor of His name (v 2)
  3 Make His praise glorious
  4 Say unto God, How terrible are Your works (v 3)
  5 Come and see the works of God (v 5)
  6 Let not the rebellious exalt themselves (v 7)
  7 Bless our God, you people (v 8)
  8 Make the voice of praise to be heard
  9 Come and hear (v 16)

✡ ✡ ✡

his praise glorious.

● 3 Say unto God, How terrible *art thou in* thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

● 5 [b]Come and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 [c]He turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. [d]Selah.

● 8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which [e]holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 [f]Thou broughtest us into the net; [g]thou laidst affliction upon our loins.

12 [h]Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy *place*.

2. Sixfold fulfillment of vows

13 [i]I will go into thy house with burnt offerings: I will pay thee my vows,

14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

● 16 Come *and* hear, all ye that fear God, and I will [j]declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [k]If I regard iniquity in my heart, the Lord will not hear *me:*

19 [a]*But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

545 PSALM 67

Sixth Prayer-Praise Psalm
To the chief Musician on Neginoth
(stringed instruments), A Psalm or Song

1. Three requests: two blessings for all men

1 God [*b]be merciful unto us, and bless us; *and* cause his face to shine upon us; Selah.

2 [*c]That thy way may be known upon earth, thy saving health among all nations.

2. Sixfold praise: five blessings for all men

● 3 [*d]Let the people praise thee, O God; let all the people praise thee.

● 4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. [*e]Selah.

● 5 [*f]Let the people praise thee, O God; let all the people praise thee.

★ 6 [*g]*Then* [*h]shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

▲ 7 God shall bless us; and all the ends of the earth shall fear him.

546 PSALM 68

---

c 12 Acts of God:
  1 He dried up the sea (v 6)
  2 He rules by His power forever (v 7)
  3 Sees the nations
  4 Holds our soul in life (v 9)
  5 Suffers not our feet to be moved
  6 He has proved us (v 10)
  7 Has tried us as silver
  8 He brought us into the net (v 11)
  9 He laid affliction upon us
  10 Caused men to ride over our heads (v 12)
  11 Brought us through fire and water
  12 Brought us out into a wealthy place

d See note h, 3:2.

e He holds our soul in a healthy body, that is, we are preserved alive, have a healthy body, and feel the life of God in our hearts (v 9).

f This refers to the case of Israel being hemmed in by the Red Sea, the Egyptians, and the wilderness (Ex. 14:3).

g This refers to the hard labor of the Israelites in Egypt (Ex. 1).

h This means that God had permitted them to be ruled by their enemies, and refers to the bondage in Egypt. That this is the reference is clear from the next statement about their being brought into the wealthy place of the promised land (v 12).

i 6fold Resolution:
  1 I will go into Your house with burnt offerings (v 13)
  2 I will pay my vows
  3 I will pay the vows which my lips have uttered (v 14)
  4 I will pay the vows my mouth spoke when I was in trouble
  5 I will offer burnt sacrifices of fatlings, with incense of rams (v 15)
  6 I will offer bullocks with goats

j 8fold Testimony (v 16-20):
  1 I cried unto God with my mouth
  2 And extolled Him with my tongue
  3 If I regard iniquity in my heart
  4 The Lord will not hear me
  5 God has heard me
  6 He attended to the voice of my prayer
  7 God has not turned away my prayer
  8 He has not turned His mercy from me

k Regarding iniquity in the heart is the reason for many unanswered prayers. The writer says, If I had seen iniquity in my heart and encouraged it; if I had pretended to be what I was not; and if I had loved iniquity while I professed to pray and be sorry for my sin, the Lord (Heb. Adonai, my Prop, Stay, and Supporter) would not have heard me. I would have been left without His help and support in my time of trouble. See 1 Jn. 3:20-22; 5:14-15.

a God has heard me, proving that I have not held on to and loved iniquity in my heart. He has attended to my prayer and by this I know that the question of sin in my life is settled (v 18-20). Sin hinders faith, and lack of faith hinders an answer (Rom. 14:23; 1 Jn. 3:20-22; 5:14-15; Heb. 11:6; Jas. 1:5-8).

*b 3 Requests:
  1 Be merciful unto us (v 1)
  2 Bless us
  3 Cause Your face to shine upon us

*c 2 Reasons for Answered Prayer:
  1 That Your way may be known upon earth
  2 That Your saving health may be known among all nations (v 2). Heb. yeshuah, deliverance; victory; prosperity; welfare; salvation. Such salvation must be made known to all nations before sin can be put down (Isa. 2:2-4; 11:9; 52:7; Zech. 8:23; 14:16-21; Rev. 21:3-7)

*d 8fold Exhortation to Praise (v 3-5):
  1 Let the people praise You
  2 Let all the people praise You
  3 Let the nations be glad
  4 Let the nations sing for joy
  5 You will judge the people righteously
  6 You will govern the nations of earth
  7 Let the people praise You
  8 Let all the people praise You

*e See note h, 3:2.

*f This verse used twice in this psalm to introduce and end the 8fold exhortation (v 3, 5).

*g 49th prophecy in Ps. (67:6-7, unfulfilled, but will be fulfilled in the new earth, Rev. 21-22). Next, 68:13.

*h When all the people of the earth learn to praise God and He is Judge and Ruler among the nations, THEN shall the earth yield her increase and carry out the original creative purpose of being filled with inhabitants in perfect harmony with God (Isa. 45:18; Eph. 1:10; 2:7; 3:11; 1 Cor. 15:24-28; Rev. 21-22).

To the chief Musician, A Psalm or Song of David

1. Five requests concerning God's enemies

1 [i]Let God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

2. Sevenfold praise: reasons

● 3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

● 4 [j]Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name [k]JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

3. Ten acts of God in the wilderness wanderings

6 [l]God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; [a]Selah:

8 [b]The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, [c]didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 [d]The Lord gave the word: great *was* the company of those that published *it*.

12 [e]Kings of armies did flee apace: and she that tarried at home divided the spoil.

★ 13 [f]Though ye have lien among the [g]pots, *yet shall ye be* as the wings of a dove covered with silver, and her feathers with yellow gold.

14 [h]When the Almighty scattered kings in it, it was *white* as snow in Salmon.

4. God's heavenly headquarters
(Heb. 12:22-24; Rev. 14:1-5)

---

[i] See ***8 Requests of David***, p. 1043.

[j] 8 Exhortations of David:
1 Sing unto God (v 4)
2 Sing praises to His name
3 Extol Him that rideth upon the heavens by His name JAH
4 Rejoice before Him
5 Bless God in the congregations (v 26)
6 Sing unto God you kingdoms of the earth (v 32)
7 Sing praises unto the Lord
8 Ascribe strength unto God (v 34)

[k] JAH is an abbreviation of Jehovah, the Self-existent One—He Who IS, and WAS, and IS TO COME. Used only here.

[l] 36 Facts About God and Christ:
1 He rides upon the heavens (v 4)
2 His name is JAH or Jehovah
3 A father of the fatherless (v 5)
4 A judge of the widows
5 He lives in a holy habitation
6 He provides a home for the forsaken; takes the place of a family in the life of the lonely. The Heb. for solitary is yachid, meaning to unite; be alone or lonely; and could also mean that God unites the families, or sets the lonely one in a family which will love him as their very own (v 6).
7 He brings men out of bondage and slavery
8 He punishes the rebellious
9 He led His own people out of Egypt through the wilderness (v 7)
10 He shook the earth (v 8)
11 The heavens also bowed down at His presence
12 Sinai was moved by the presence of God
13 He sent rain in plenty (v 9)
14 He confirmed His inheritance to His weary people
15 He manifests His goodness to the poor (v 10)
16 He revealed His Word to men who preached it (v 11)
17 He defeated kings and their armies to give their land to Israel (v 12-14)
18 He chose a hill and is pleased to dwell there eternally (v 15-16)
19 His chariots and angels are innumerable (v 17; Heb. 12:22-23)
20 He dwells among the angels (v 17)
21 He has ascended on high (v 18)
22 He captured captives (the righteous in paradise in the lower parts of the earth who were held captive in death and hell against their will, Heb. 2:14-15) and took them to heaven with Him when He ascended on high (v 18; Mt. 12:40; Eph. 4:8-10)
23 He received gifts for men, even for sinners to redeem them and to dwell among them eternally (v 18; Eph. 4:8-11; Rev. 21:3-7)
24 He daily loads men with benefits (v 19)
25 He provided salvation for the rebellious (v 18-20)
26 He controls the issues of life and death (v 20; Jn. 10:10; 1 Jn. 3:8-10; Rev. 1:17)
27 He defeated His enemies (v 21)
28 He punishes all who rebel against Him and continue in sin (v 21)
29 He will bring His people from the depths of the sea again (v 22)
31 He manifests Himself in the sanctuary (v 24)
32 He commanded strength for the weak and helpless (v 28)
33 He will be honored by the kings of the earth (v 29)
34 He will receive worship from the heathen (v 31)
35 He sent out His mighty voice (v 33-35)
36 He gives power to His people (v 35)

[a] See note h, 3:2.

[b] Bible commentators say that chapter 68 is the most difficult of all the psalms to understand and comment upon, but if one will notice the time element as well as the events described in each verse it will not be so difficult. The only perplexing statement so far is that of v 6 about God setting the solitary in families and this can be understood as in note l, point 6, v 6. All of v 8-14 refers to Israel at Sinai and the conquest of Canaan; v 15-17 describes the headquarters of God; v 18 Christ's victory over hell; v 19-20 God's blessings; v 21-31 Millennial worship and God's triumph over His enemies in the last days; and v 32-35 give admonitions to the people in the Millennium. Any statement which seems difficult will be made clear in the notes. The shaking of the earth of v 8 is a clear reference to the time when Israel received the law at Sinai (Ex. 19:16-25).

[c] This act of God refers to abundant rainfall in the promised land, which produced abundant crops for Israel (v 9-10).

[d] This refers to the giving of the law on Sinai and to the thousands in Israel who helped proclaim it (v 11). Every parent was supposed to teach the law to his children in every phase of life (Dt. 6:6-9).

[e] Here we have the conquest of Canaan under Joshua. The ones who tarried at home received part of the spoil as much as those who went to war (v 12, 14).

[f] 50th prophecy in Ps. (68:13, unfulfilled). Next, v 15.

[g] Heb. shaphath, a hook for flaying animals on. Various renderings of the word are: thorns, dung, boundaries, folds, hurdles, pots, and brickkilns. Regardless of this, the idea here is: though Israel has been greatly humbled, living in filth and slavery, she shall come forth in glory as a beautiful dove covered with silver and with feathers tipped in gold. Israel in her future restoration as the head of all nations on earth will indeed be glorious to behold.

[h] When God dispersed the armies of Israel's enemies it was like snowflakes driven by a storm against the dark wooded slopes of Mt. Salmon, near Shechem (v 14. Cp. Judg. 9:48).

✡ ✡ ✡

an high hill *as* the hill of Bashan.

16 [j]Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 The [k]chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*.

5. The ascension of the Messiah
(Eph. 4:8-10; Acts 1:11)

★ 18 [l]Thou hast ascended on high, thou hast led captivity captive: thou hast [m]received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

6. Blessings of God's people

▲ 19 Blessed *be* the Lord, [n]*who* daily loadeth us *with benefits*, *even* the God of our salvation. Selah.

20 *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* [o]the issues from death.

7. God's triumph over enemies in the days of the Messiah

★ 21 [p]But God shall wound [q]the head of his enemies, *and* [r]the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, [s]I will bring again from Bashan, I will bring *my people* again from the depths of the sea:

23 [t]That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy [u]dogs in the same.

24 [v]They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on

the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, [a]from the fountain of Israel.

27 There *is* [b]little Benjamin *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 [c]Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

8. Three commands for all nations to praise God: reasons

● 32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that [d]rideth upon the heavens of heavens, *which were* of old; lo, he doth send out his voice, *and that* a mighty voice.

● 34 Ascribe ye strength unto God: his excellency *is* over Israel, and his [e]strength *is* in the clouds.

35 O God, *thou art* [f]terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

547 PSALM 69

Fourteenth Messianic Psalm
To the chief Musician upon Shoshannim (lilies),

---

filled). Next, v 18. What hill of God is referred to as being His dwelling place forever (v 16) is not named, but it must be the heavenly Mt. Zion (Heb. 12:22-23; Rev. 14:1; Ps. 24:3), the same as the mountain city, the New Jerusalem, whose greatest peak is 1,500 miles high (Rev. 21:16-17). There is no other place where God will dwell forever. There is an earthly mountain where the earthly capital building or temple will be built, but God will not dwell there forever even though it is the capital of His earthly kingdom (Isa. 2:2-4; Ez. 43:7; Mic. 4:1-3; Zech. 8:3). God has always set up His headquarters on a mountain. See ***18 Facts About Bible Mountains***, p. 1043.

j Question 77. Next, 73:11.

k One chariot of God is pictured in Ez. 1, 8, and 10.

l 52nd prophecy in Ps. (68:18, fulfilled). Next, v 21. This was fulfilled when Christ descended into hell and captured all the righteous souls held captive by the devil against their will (Ps. 16:10; Mt. 12:40; Heb. 2:14-15). When He ascended on high He led these captives captive (v 18; Eph. 4:8-10). Now, when a Christian dies he no longer goes into the paradise compartment of sheol or hades (Lk. 16:19-31; 23:43), but immediately to heaven to await the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11).

m The gifts received for men by Christ are the different ministries for the saints (Eph. 4:8-11). He received these gifts for the rebellious also, that any who will, might be saved; and that God might dwell with them eternally after they are redeemed (v 18; Rev. 21:3-7).

n God daily provides, supports, and upholds us with His own salvation (v 19-20).

o The exodus or escape from death. Both are in His hand (v 20; 1 Cor. 15:26; Heb. 2:14-15; Rev. 1:17).

p 53rd prophecy in Ps. (68:21-35, unfulfilled). Next, 69:4.

q This refers to the final defeat of Satan (v 21; Gen. 3:15; Rom. 16:20).

r God will destroy the sinner who persists in his sins (v 21; Pr. 29:1).

s A prediction of the gathering together of Israel from dispersion and even from death by resurrection. All Jews who live on earth will be gathered from all lands at the 2nd advent (Isa. 11:10-12; Ez. 37; Mt. 24:29-31), and those in death, even if they have been buried in the depths of the sea, will come forth. Just as the sea will give up the wicked dead (Rev. 20:11-15), so the sea will give up the righteous dead (Jn. 5:28-29; 1 Th. 4:16).

t This further identifies the dead from the depths of the sea to be the righteous dead, for they will help Christ defeat the armies of the earth, trample on dead bodies, and walk in blood of the battle of Armageddon which will flow the length of 184 miles, up to the horses' bridles (Ez. 39:17-21; Joel 3; Zech. 14; Mal. 4; Rev. 14:14-21; 19:11-21). See note n, 58:10.

u The dogs shall also lick the blood of men at Armageddon. This predicts the same as Ez. 39:17-21; Mt. 24:28; Lk. 17:34-37; Rev. 19:17-21.

v This evidently refers to the worship of God in the days of the Messiah (v 29-35; Isa. 2:2-24; Zech. 14:16-21).

a This perhaps refers to the ancestor of Israel, Abraham. The passage should read, Bless God in the congregations, even the Lord, you that are of the fountain of Israel (v 26; Isa. 48:1; 51:2).

b All the tribes are not mentioned in this song. Only representative ones are referred to (v 27). Benjamin and Judah are named because they were the ruling tribes, and Zebulun and Naphtali because they jeopardized their lives to save Israel (Judg. 5:18).

c This looks forward to the kingdom age when the kings of the earth will bring their presents to the eternal temple where Christ will reign (v 29; Ez. 43:7). It refers to the custom of acknowledging their submission by offering gifts and paying tribute (v 30-31). Even Ethiopia and Egypt will serve God and pray to Him in that day (v 31).

d God rides upon the heavens (v 4, 33), clouds (Isa. 19:1), cherubs (18:10; 2 Sam. 22:11), chariots (v 17; Ez. 1), and goes from place to place by other means (Gen. 3:8; 11:5; 18:33).

e His power is manifest in the clouds by lightning and thunder (v 34; Ps. 29).

f God is to be feared in His temple.

* * *

of David and the Messiah

1 [g]Save me, O God; for the [h]waters are come in unto *my* soul.

2 I sink in deep [i]mire, where *there is* [j]no standing: I am come into deep waters, where the floods overflow me.

3 [k]I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

★ 4 [l]They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: [m]then I restored *that* which I took not away.

5 O God, thou knowest [n]my foolishness; and my sins are not hid from thee.

6 [o]Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

2. Twelvefold reproach of David and the Messiah

7 [a]Because for thy sake I have borne reproach; shame hath covered my face.

★ 8 [b]I am become a stranger unto [c]my brethren, and an alien unto my mother's children.

9 For the [d]zeal of thine house hath eaten me up; and [e]the reproaches of them that reproached thee are fallen upon me.

10 [f]When I wept, *and* [*g]*chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

me; and I *was* the [*h]song of the drunkards.

3. Sixteen requests: eightfold reproach of the Messiah

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 [*i]Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy [*j]lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in [*k]trouble: hear me [*l]speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies.

★ 19 [*m]Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me [*n]also [*o]gall for my [p]meat; and in my thirst they gave me [q]vinegar to drink.

4. Twelvefold curse upon Judas and the crucifiers of the Messiah (Acts 1:20)

---

g See ***31 Requests of David***, p. 1043.

h Waters here are figurative of overwhelming troubles (v 1-3, 14-15. Cp. 18:4, 16; 32:6; 42:7)

i Mire is figurative of sin and great troubles (v 2, 14; Job 30:19; 41:30).

j How true of sin! There is no foundation to trouble or sin.

k A description of one who has gone through long praying, fasting, and mourning (v 3; 22:15; 31:9; 38:10; 119:82, 123).

l 54th prophecy in Ps. (69:4, fulfilled). Next, v 8. This is quoted of Christ in Jn. 15:25. Cp. 35:19.

m ***18 Things Restored by Messiah***, p. 1043.

n These are the words of David concerning himself, not the Messiah. Only certain parts of any Messianic psalm apply to Christ or refer to Him. We are not free to make what we choose apply to Him, for the quoting of certain statements of Him elsewhere in the Bible is the basis of proof and not man's opinion. We know that v 4 applies to Christ because the Holy Spirit uses it of Him in Jn. 15:25. Nothing is in the verse that could not be applied to Him. But v 5 could not possibly be true of Him, for He is not guilty of sins and foolishness. Another person is referred to. The Messiah knew no sin (1 Pet. 2:21-22).

o This kind of prayer is perfectly righteous under grace as well as under law.

a This verse could be understood as referring to both David and Messiah (v 7). Both suffered reproach and blushing from enemies and friends.

b 55th prophecy in Ps. (69:8-9, fulfilled in Christ. Quoted in Jn. 2:17; Rom. 15:3). Next, v 19.

c This prophecy proves that Christ had half-brothers and Mary had other children after Christ was born. See note d, Lk. 8:19.

d This means that all other desires are absorbed by the one desire to promote God's glory and the glory of His temple. It is quoted in Jn. 2:17 of Christ.

e Quoted in Rom. 15:3 of Christ.

f All of v 10-12 could have a double fulfillment in both David and Christ, but perhaps refers more particularly to David in his fasting due to overwhelming troubles which almost swallowed him (v 2, 14-15, 17-20, 22-36).

*g An example of self-chastening. See ***Fast-***

p. 1043.

*h 10fold Reproach:
1 Forsaken by friends (v 7)
2 Forsaken by brethren (v 8)
3 Scorned by enemies (v 9, 18)
4 Insulted by inferiors (v 9-11)
5 Chastened by fasting (v 10)
6 Scoffed at by libertines (v 11)
7 Reproached by the songs of drunkards (v 12)
8 Hated by own countrymen (v 14-15)
9 Swallowed up by trouble (v 14-15)
10 Heartbroken by heaviness (v 20)

*i These 2 verses express the same figure of sinking in mire and being overwhelmed by waters, as in v 1-2, notes.

*j Heb. chesed, lovingkindness; grace. The Heb. for tender mercies is racham which signifies the same tender affection that mothers show their offspring.

*k This is the 37th of 75 psalms dealing with trouble: 3-10, 15, 18, 25, 27, 30-32, 34, 35, 37-41, 46, 50, 51, 55-59, 61-64, 66, 68-71, 75, 77-79, 81, 84, 86, 88, 90, 91, 94, 101-103, 105, 107, 109, 116, 118, 120, 121, 123-126, 129, 130, 138, 140-147.

*l This is the normal desire of all who pray. Speed is the word. But when it comes to believing the whole gospel, accepting the full promises, and especially meeting the terms for receiving benefits promised, speed is forgotten, and replaced by argument as to whether such benefits are in the will of God.

*m 56th prophecy in Ps. (69:19-21, fulfilled in the sufferings of Messiah). Next, v 22.

*n 10fold Suffering of Messiah:
1 Reproach (v 19)
2 Shame
3 Dishonor
4 Adversaries
5 Brokenheartedness (v 20)
6 Full of heaviness
7 No one to pity
8 No one to comfort
9 Gall for meat (v 21)
10 Vinegar for drink
The word also proves that v 19-20 refer to the Messiah as well as v 21. These last 2 facts are quoted in Mt. 27:34, 48; Mk. 15:23, 36; Lk. 23:36; Jn. 19:28-30. This is one of the most forceful appeals for mercy and compassion ever made.

*o Heb. rosh, a poisonous herb; venom (v 21; Dt. 29:18; 32:32; Jer. 8:14; 9:15; 23:15; Lam. 3:5, 19; Amos 6:12).

p My choice food. Lit., They gave me poison for my choice food.

q This was made from small sour grapes.

✡ ✡ ✡

them: and *that which should have been* for *their* welfare, *let it* *become* a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 [s]Let their habitation be desolate; *and* let none dwell in their tents.

26 [t]For they persecute *him* whom thou hast smitten; and they talk to the grief of [u]those whom thou hast wounded.

27 [a]Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be [b]blotted out of the book of the living, and not be written with the righteous.

5. Prayer and praise to God for salvation

29 But I *am* [c]poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will [d]praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The humble shall see *this*, *and* be glad: and [e]your heart shall live that seek God.

33 For the LORD heareth the [f]poor, and despiseth not his [g]prisoners.

6. Praise in view of Israel's restoration under the Messiah

★●34 [h]Let the heaven and earth praise him, the seas, and every thing that moveth therein.

▲ 35 For [i]God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

▲ 36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

548 PSALM 70

Fourteenth Prayer of Distress
To the chief Musician, A Psalm of David, to bring to remembrance
1. Nine requests for deliverance

1 [j]*Make haste*, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* [k]poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

549 PSALM 71

Seventh Prayer-Praise Psalm
1. Fifteen requests: seven things God is; seven works of God; eight things about enemies

1 In thee, O LORD, do [l]I put my trust: [m]let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou [*a]my strong habitation, where-

---

upon Judas and the crucifiers of the Messiah). Next, v 34.

12fold Curse on Judas and Priests: The original language here (v 22-28) is in future tense, because it is predictive, and should read as follows:

1 Their table shall become a snare
2 Their benefits shall become a trap
3 Their eyes shall be darkened
4 They shall be made blind
5 Their loins shake continually
6 Wrath shall be poured upon them
7 Their habitation shall be desolate
8 Their tents will remain empty
9 Iniquity shall be added to iniquity
10 Shall not know righteousness
11 Their name shall be blotted out of the book of life
12 Their name shall not be written with the righteous

[s] Quoted in Acts 1:20 of Judas Iscariot. This is proof that the 12 statements of v 22-28 apply to Judas and the crucifiers of Jesus Christ. They especially apply to Judas who is the only one in particular identified in Scripture as fulfilling this prophecy. Here we have definite proof that his name was one time in the book of life and later blotted out because of his sin, as predicted here (v 28) and promised all who sin (Ex. 32:32-33; Rev. 3:5; 22:18-19). By comparing Jn. 17:2-3 with 17:12 it is clear that Judas, who was once given eternal life, lost it by transgression, as stated also in Acts 1:20, 25.

[t] This verse gives the reason for the prophecy of v 22-28. They persecute the Messiah who was smitten of God, and afflicted (v 26; Isa. 53:4; Zech. 13:7).

[u] Your wounded ones, referring to the followers of the Messiah (v 26; Acts 4:3; 5:40; 7:58; 8:1-4; 9:1; 22:4).

[a] See ***15 Things to Be Added***, p. 1044.

[b] David did not believe the modern fallacy that names cannot be blotted out of the book of life (v 28). Neither did God (Ex. 32:33), Moses (Ex. 32:32), or Jesus Christ (Rev. 3:5; 22:19). That this refers to the book of life is clear from the fact that it is the book wherein the names of the righteous are written (v 28).

[c] Heb. ani, oppressed; afflicted (v 29). Used with needy 14 times (Dt. 15:11; Ps. 37:14; 40:17; 70:5; 74:21; 109:16, 22; Pr. 31:9; Isa. 41:17; Jer. 22:16; Ez. 16:49; 18:12; 22:29). Here it is poor and sorrowful. Troubles and oppression will make one sorrowful.

[d] 2 Things Better Than Animal Sacrifices:

1 Praise to the name of God in song
2 Thanksgiving to God (v 30-31)

[e] Another promise of immortality (note m, 1 Pet. 3:4. Cp. Ps. 22:26).

[f] Heb. ebyon, helpless (note f, Pr. 6:11).

[g] Those who suffer imprisonment for the sake of God and His Word, as Joseph (Gen. 39), Samson (Judg. 16:21), Micaiah (1 Ki. 22:27), etc.

[h] 58th prophecy in Ps. (69:34-36, unfulfilled, but will be fulfilled at the 2nd advent when Israel is delivered and established as a nation. Zech. 14; Acts 15:13-18). Next, 71:20.

[i] 6fold Prophecy of Future Events:

1 Universal praise to God (v 34; Zech. 14: 16-21; Mal. 1:11)
2 Salvation of Zion (Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29)
3 Rebuilding of the cities of Judah (v 35; 102:16; Isa. 58:12; 60:10; 61:4; 65:21; Ez. 48)
4 Nation restored (v 35; Isa. 11:10-12; Ez. 37, 48; Mt. 24:31; Acts 15:13-18)
5 Israel to inherit the promised land (v 36; Ez. 37, 48)
6 Israel to be converted and love God (v 36; Zech. 12:10–13:1; Rom. 11:25)

[j] 10 Requests of David:

1 Make haste to deliver me (v 1)
2 Make haste to help me
3 Let them be ashamed and confounded that seek to destroy me (v 2)
4 Let them be turned backward
5 Let them be put to confusion that desire my hurt
6 Let them be turned back as a reward for mocking me (v 3)
7 Let all those that seek You rejoice and be glad in You (v 4)
8 Let such as love Your salvation praise You continually
9 Make haste to help me (v 5)
10 Do not tarry or linger

[k] See note c, above.

[l] I have fled for refuge.

[m] See ***15 Requests***, p. 1061.

[*a] 7 Things God Is: My

1 Strong habitation (v 3)
2 Rock
3 Fortress
4 Hope (v 5)
5 Trust
6 Strong refuge (v 7)
7 Instructor (v 17)

✡ ✡ ✡

commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the [c]wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 I am as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [d]Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, [e]God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

2. Sevenfold praise to God

14 [f]But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

16 I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

3. Prayer for God's faithfulness in old age (Ps. 37:25)

youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and grayheaded, O God, forsake me not; [h]until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

4. Faith in the resurrection and future life (Ps. 16:10; 73:24)

★ 20 [i]*Thou*, which hast shewed me great and sore troubles, shalt [j]quicken me again, and shalt bring me up [k]again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

5. Sevenfold praise to God

22 [a]I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for [*b]they are confounded, for they are brought unto shame, that seek my hurt.

550 PSALM 72

Fifteenth Messianic Psalm
*A Psalm [*c]for Solomon*
1. Prayer for justice and righteousness from God

1 [*d]Give the king thy judgments, O God, and thy righteousness unto the king's son.

2. The reign of the Messiah (Ps. 72:2-17)
(1) Its character and blessing (Isa. 11:1-9)

---

b 7 Works of God: You have
  1 Given commandment to save me (v 3)
  2 Sustained me from my birth (v 6)
  3 Taken me from my mother's womb
  4 Taught me from my youth (v 17)
  5 Done great things for me (v 19)
  6 Showed me great troubles (v 20)
  7 Redeemed me (v 23)

c 8 Things About Enemies. They:
  1 Are wicked (v 4)
  2 Are unrighteous
  3 Are cruel
  4 Speak and plot against me (v 10-11)
  5 Lay wait to destroy me (v 10)
  6 Take counsel to destroy me
  7 Are adversaries to me (v 13)
  8 Seek my hurt (v 13, 24)

d This could be paraphrased: You will not cast me off in old age, or forsake me when my strength fails. God's faithfulness in youth gave him confidence in old age.

e This is what enemies say, but they are mistaken. God never forsakes His own; He delivers His people (Heb. 11; 2 Cor. 11).

f 7 Vows of the Psalmist: I will
  1 Hope continually (v 14)
  2 Praise You more and more
  3 Show forth Your righteousness with my mouth (v 15)
  4 Show forth Your salvation all day
  5 Not count by number the praises of my
  forth Your righteousness and salvation
  6 Go in the strength of God (v 16)
  7 Make mention of Your righteousness and Yours only

g You have been my lifelong instructor.

h 2 Desires of the Psalmist Before Death:
  1 To show God's strength to his generation
  2 To show God's power to future generations (v 18).
  The only way he could do this was by recording the dealings and doctrines of God for them

i 59th prophecy in Ps. (71:20, unfulfilled). Next, 72:2.

j Another declaration of faith in the resurrection of the body, liberation of the soul from sheol, and immortality of the body, soul, and spirit (v 20; note m, 1 Pet. 3:4; Dan. 12:2, notes).

k This again confirms the fact that sheol or the place of the soul is in the lower parts of the earth (see ***Hell***, p. 1030).

a 6 Vows of the Psalmist: I will
  1 Praise You with the psaltery (v 22)
  2 Praise Your truth
  3 Sing to You with the harp
  4 Sing with great rejoicing with my lips (v 23)
  5 Sing unto You with my soul which You have redeemed
  6 Talk of Your righteousness all day long (v 24)

*b 10 Reasons for Praise to God:
  1 You have commanded my salvation v3
  2 You are my rock and fortress
  3 You are my hope (v 5)
  4 You are my trust
  5 You have sustained me from birth (v6)
  6 You preserved me in birth
  7 You are my strong refuge (v 7)
  8 You have done great things for me v19
  9 They that seek my hurt are confounded (v 24)
  10 They that seek my hurt are ashamed

*c This is a psalm for Solomon when David set him upon the throne of his kingdom. That David is the author is clear from v 1 and 20. He is the king praying for righteousness for his son (v 1). It is called a prayer of David in v 20. Although it is uttered for Solomon, there are many statements which could not refer to him—prophecies of the Messiah and His glorious reign.

*d 2 Requests of David for Solomon:
  1 Let him rule according to Your law (v1)
  2 Let him rule in righteousness (v 1; 1 Ki. 3:5-9; 1 Chr. 28:5-7; 29:19)

✡ ✡ ✡

teousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

(2) Length of His reign (Isa. 9:6-7; Dan. 2:44-45; 7:13-14,27; Lk. 1:33; Rev. 11:15; 22:5)

5 They shall fear thee as long as [h]the sun and moon endure, throughout all generations.

(3) Blessings of His reign (Isa. 2:2-4; 35:1-8)

6 [i]He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

(4) Extent of His reign (Dan. 7:27; Zech. 14:9-21)

8 He shall have dominion also [j]from sea to sea, and [k]from the river unto the ends of the earth.

(5) Success of His reign (Isa.2:2-4; Zech.14:16-21)

9 They that dwell in the wilderness shall bow before him; and his enemies shall [l]lick the dust.

shall bring presents: the kings of [o]Sheba and Seba shall offer gifts.

11 Yea, [p]all kings shall fall down before him: all nations shall serve him.

(6) Character and blessing of His reign (Ps. 72:2-4; Isa. 11:1-9; Zech. 14:16-21)

▲ 12 For he shall deliver the [a]needy when he crieth; the [b]poor also, and *him* that hath no helper.

▲ 13 He shall [c]spare the poor and needy, and shall save the souls of the needy.

▲ 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

(7) Worship in His reign (Zech. 14:16-21; Mal. 1:11; Isa. 2:2)

15 And [d]he shall live, and [*e]to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

(8) Agricultural prosperity in His reign (Isa. 35; 65:20-25; Mic. 4:4)

16 There shall be [*f]an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake [*a]like Lebanon: and [*b]*they* of the city shall flourish like grass of

---

but will be fulfilled in the Millennium under the Messiah). Next, 73:24.

f 21 Universal Things in the Millennium:
  1 Judgment (v 2; Isa. 11:4-5)
  2 Justice (v 2; Isa. 11:3-5)
  3 Peace (v 3; Isa. 2:2-4; 9:6-7)
  4 Righteousness (v 3; Isa. 11:4-5)
  5 Relief from oppression (v 4)
  6 Relief of the needy
  7 Punishment of oppressors
  8 Eternal rule (v 5; Isa. 9:6-7)
  9 Prosperity (v 6-7; Mic. 4:4)
  10 Dominion (v 8-11, 17; Zech. 14:9)
  11 Submission of enemies (v 9)
  12 Homage (v 10-11; Dan. 7:13-14)
  13 Deliverance (v 12; Joel 2:32)
  14 Help (v 12-13; Isa. 63:1-5)
  15 Salvation (v 13-14; Isa. 52:7)
  16 Punishment for murder (v 14)
  17 Worship (v 15; Isa. 2:2-4; Zech. 14)
  18 Flourishing crops (v 16; Isa. 35)
  19 Prosperity in cities (v 16)
  20 Honor to God's name (v 17)
  21 Blessings upon men

g 24 Things Messiah Will Do:
  1 Judge people in righteousness (v 2)
  2 Judge the poor in justice
  3 Deliver the poor from oppression (v 4)
  4 Save the children of the needy
  5 Destroy the oppressors
  6 Instill fear in hearts of men regarding evil (v 5)
  7 Bless men like rain blessing the earth (v 6)
  8 Cause the righteous to flourish (v 7)
  9 Bring universal peace (v 7; Isa. 2:2-4; 9:6-7)
  10 Rule with universal dominion (v 8, 11)
  11 Completely defeat His enemies (v 9)
  12 Receive homage from kings of the earth (v 10-11)
  13 Deliver needy through prayer (v 12)
  14 Succor the helpless
  15 Spare the poor and needy from needless sufferings (v 13)
  16 Redeem souls from deceit and violence (v 13-14)
  17 Punish murderers (v 14)
  18 Live eternally (v 15)
  19 Receive the gold of Sheba
  20 Hear prayers of His people
  21 Receive praise from subjects
  22 Have His name continue eternally(v17)
  23 Bless men eternally
  24 Be called blessed by all nations eternally

h The eternal Solaric covenant is referred to several times, as revealing the eternity of David's kingdom under the Messiah (v 5, 7, 17; 89:29, 36-37; Jer. 31:35-36).

i Here Messiah's reign and its glorious blessings are compared to the abundant blessings of earth by rain (v 6-7).

j All lands between all seas, not only between the Mediterranean and the Persian gulf (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Mic. 4:1-3; Zech. 14:9-21; Rev. 11:15; 20:4-6; 22:4-5).

k Referring to the river that will be made to flow out from the capital building—the Millennial temple (Ez. 47; Zech. 14:8)—not the Euphrates, for God's capital will not be on this river.

l This is always a picture of complete submission of enemies (v 9; Num. 22:4; Isa. 49:23; Mic. 7:16-17).

m See 1 Ki. 10:22 and ***Riches of Solomon***, p. 663.

n All maritime countries; coastlands.

o This is modern Arabia.

p All kings and all nations will be under Messiah and become the natural earthly generations in all eternity to carry on God's earthly program of replenishing the earth, as Adam and his children would have done if man had not fallen. See scriptures in the text heading of v 17.

a God always looks after the needy. The word needy is found 38 times in Scripture, and used 36 times with the word poor. 7 Facts in Scripture About the Needy:
  1 God made provision for them under the law (Dt. 15:11; 24:14)
  2 God promises that they will not always be forgotten (Ps. 9:18; Isa. 41:17)
  3 They will be blessed under the coming reign of Messiah (Ps. 72:4, 12-13)
  4 God has commanded men to give them justice (Ps. 82:3-4; Pr. 31:9)
  5 God has promised to curse those who oppress them (Ez. 18:12-13; 22:28-31; Amos 8:4-14)
  6 Their condition is sometimes used as a basis of expecting an answer to prayer (Ps. 70:5; 72:12; 86:1; 109:22)
  7 3 times they are prayed for (Ps. 74:21; 82:3, 4)

b See ***The Poor—A Special Subject of Providence***, p. 1044.

c Heb. chus, shelter (v 13).

d The Messiah shall redeem them and also live again.

*e The Redeemed Are to Do 3 Things (v 15):
  1 Bring liberal hands
  2 Praying hearts
  3 Praising tongues

*f A very small amount of seed will produce big crops in the day of Messiah when the earth will become normally productive as before the fall (v 16; Isa. 35).

*a Mt. Lebanon was noted for its large cedar trees. The idea here is that crops will grow up strong and vigorous compared to crops at other times, as the cedars of Lebanon are great in size compared to common trees or shrubs (v 16).

*b They of the city shall prosper like green grass of the earth. This suggests industries and business of various kinds to make city life profitable and prosperous.

(9) Eternal generations of men in His reign (Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Dan. 2:44-45; 7:13-14,27; Lk. 1:32-33; Mt. 25:31-46; Rev. 11:15)

17 His name shall endure for ever: his name shall be continued [c]as long as the sun: and *men* shall be blessed [d]in him: all nations shall call him blessed.

Messiah's eternal reign

18 [e]Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen.

20 [f]The prayers of David the son of Jesse are ended.

---

c This not only confirms that Messiah's name is eternal, but also that the sun and planets are eternal. See pt. 1, ***15 Great Covenants of Scripture***, p. 83.

d All nations shall be blessed in the Messiah, confirming the covenant with the earth be blessed (Gen. 12:1-3; 18:18; 22:18; 26:4; 28:14; Gal. 3:8).

e This doxology closes the 2nd book of Psalms. David foresaw in the Spirit the glorious reign of Messiah. He also saw the grandeur, justice, and happiness of the reign of Solomon which was a faint shadow of the blessing, prosperity, and righteousness of the reign of Messiah.

f This suggests that this was the last psalm of David. The ones written by him and recorded in the last part of this book were composed before this one.

* * *

Twelfth Psalm of Instruction
(on: envy not the prosperity of the wicked)
A Psalm of Asaph

1. Occupation with God: result—goodness of God

1 Truly [g]God is good to Israel, *even* to such as are of a clean heart.

2. Envious occupation with others: result—backsliding
Eighteenfold prosperity of the wicked

2 [*h]But as for me, my feet were almost gone; my steps had well nigh slipped.

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 [*i]For *there are* no bands in their death: but their strength *is* firm.

5 They *are* not in trouble *as other* men; neither are they plagued like *other* men.

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.

11 And they say, [*j]How doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who [*k]prosper in the world; they increase *in* riches.

3. Occupation with others: result—sevenfold distraction

13 Verily [*g]I have cleansed my heart *in* vain, and [h]washed my hands in innocency.

14 [i]For all the day long have I been plagued, and chastened every morning.

15 [j]If I say, I will speak thus; behold, I should offend *against* the generation of thy children.

16 When I thought to know this, it *was* too painful for me;

4. Remedy for backsliding and perplexity: the sanctuary

17 [k]Until I went into the sanctuary of God; *then* understood I their end.

5. True appraisal of the wicked: their sevenfold end

18 [l]Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest, thou shalt despise their image.

6. True appraisal of a backslider: his fivefold misery

---

g God is good to all men, seeking to lead them to repentance (Rom. 2:4) and salvation (1 Tim. 2:4; 2 Pet. 3:9). If He is thus good to the whole world, how much better is He to those who are of clean hearts (v 1)?

*h 4 Ways to Backslide (v 2-16):
1. Be envious at the prosperity of the wicked (v 2-12)
2. Be despondant and critical over lack of prosperity (v 4-12)
3. Belittle God's blessings (v 13)
4. Be rebellious against lot in life (v 14-16; Heb. 12:5-13)

*i 18fold Prosperity of the Wicked:
1. No bands (pangs) in death (v 4)
2. Their strength is firm
3. Not in trouble as other men (v 5)
4. Not plagued as other men
5. Pride compasses them about as a chain (or necklace, v 6)
6. Violence covers them as a garment
7. Their eyes stand out with fatness (v 7)
8. They have more than heart could wish
9. They are corrupt (v 8)
10. They speak wickedly about oppression
11. They speak loftily
12. Set their mouth against heaven—blaspheme God (v 9)
13. Their tongue walks through the earth—they find fault with everything
14. They cause men who have been converted from a life of covetousness to return to it, as in v 2-3 (v 10)
15. Cause God's people to covet the waters of a full cup (prosperity) to be wrung out to them
16. They say, How does God know? (v 11)
17. They say, Is there knowledge in the Most High to see these things?
18. They increase in riches (v 12)

*j Questions 78-79. Next, v 25.

*k Prosperity is not the primary purpose of creation. God desires His own people to be prosperous, but not at the expense of losing their own soul (1 Jn. 2:15-17; 3 Jn. 2; Ps. 1:3).

*g These verses (13-16) are the result of looking at men instead of God. They are the unwise utterances of one who was severely tried by seeing the inequalities between the godly and ungodly, from the standpoint of the natural man. Christians are sometimes tempted to complain of their sacrifices and constant efforts to live godly in the face of prosperity and pleasures of the wicked. They may be tempted to think that godliness is not profitable, but when the momentary temptations are gone and more sober reflection on facts is restored, the end of the wicked (v 17-20) and the utter foolishness of such temptations are seen (v 21-22). Then one realizes that God and His interests are the only valuable things of life (v 23-28. Cp. Isa. 58:2-3).

h Washing of hands was a symbol of being innocent of a crime one was charged with. Cp. Mt. 27:24.

i The complaint is that there is no advantage in serving God. Far from enjoying worldly prosperity, the writer is poor, plagued, and faced with new afflictions daily (v 14).

j If I reason thus and complain that it does not pay to serve God, the testimony of many generations is against me. All saints of all ages have testified that the Judge of the earth does right. They trusted God and were never confounded. They also met with sore trials and afflictions and God brought them out of them all. They proved that the world is not worthy of such noble souls (Heb. 11:32-40). Yes, if I should so reason, I would offend the saints of all ages and prove myself unworthy of being classed with them in all the future eternal glories and rewards (v 15). When I thought to know this, when I saw that God had always delivered His own and had always taken vengeance on the oppressors and the wicked, it was too painful for me to consider that He would now do what He had never done before—permit His people to be defeated. It was too painful for me (v 16).

k It was too much for me, until I went into the sanctuary of God and understood the end of the wicked (v 17).

l 7fold True Appraisal of End of Wicked:
1. You did set them in slippery places (v 18)
2. You did cast them down to destruction
3. You did bring them to desolation (v 19)
4. You destroyed them in a moment
5. You utterly consumed them with terrors
6. You caused their prosperity and lives to come suddenly to an end, as a dream passes when one awakes (v 20)
7. You will always despise the image the wicked dream about and the pattern set by them (v 20)

✡ ✡ ✡

pricked in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

7. Occupation with God: eightfold blessing and end of the righteous

23 [n]Nevertheless I *am* continually with thee: thou hast holden *me* by my right hand.

★ 24 [o]Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 [p]Whom have I in heaven *but thee?* and *there is* none upon earth *that* [a]I desire beside thee.

26 [b]My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion for ever.

8. Final end of backsliders

27 For, lo, [c]they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

9. True occupation of the righteous

28 But *it is* [d]good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

552 PSALM 74

Thirteenth Psalm of Instruction
(on prayer for judgment)
Maschil (instruction) of Asaph

1. Complaint to God for continued judgment on His people

1 O God, [e]why hast thou [f]cast *us* off for

sheep of thy pasture?

2. Prayer for mercy: three reasons for mercy

2 [g]Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3. Sixteenfold complaint to God for not judging His enemies: ten sins of the wicked

3 Lift up thy feet unto the perpetual desolations; *even* all *that* the enemy [h]hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations; they set up their [i]ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the [j]synagogues of God in the land.

9 We see not [k]our signs: *there is* no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, [l]how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, [m]even thy right hand? pluck *it* out of thy bosom.

---

*m 5fold True Appraisal of Backsliders:
  1 My heart was grieved (soured) when I saw the prosperity of the wicked and the suffering of the righteous (v 21)
  2 I was pricked in my reins (kidneys, v22)
  3 I was so foolish
  4 I was so ignorant
  5 I was as a beast for stupidity

n Regardless of my complaints and envy of the prosperous wicked, I am still with You. You have held me through my temptations to wander from You (v 23).

o 61st prophecy in Ps. (73:24, unfulfilled). Next, 75:2.

p Question 80. Next, 74:1.

a This is the same as the first and great commandment of Mt. 22:36-39.

b I may soon die because my heart and flesh will fail me, but God is the One who will cause me to live forever (v 26).

c 2 Classes of People Will Be Damned:
  1 Those that are far from God. This takes in all who have never known God and Christ (v 27).
  2 Those that backslide and go whoring from God.

This takes in all who go back into sin and die in sin (v 27; Ex. 32:32-33; Ez. 18:20-24; 33:12-16; Lk. 8:13; Rom. 1:18-32; 6:16-23; 8:12-13; 1 Cor. 3:16-17; 6:9-10; 9:27; Gal. 1:6-8; 3:1-8; 5:1-4, 19-21; 6:1, 7-8; 2 Tim. 2:12; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22; Rev. 2:5; 3:5; 22:11). If the Holy Spirit said that God would destroy all who go whoring from Him, then the question about stubborn and impenitent backsliders should be settled accordingly.

d This is good for everyone, and is the only guarantee that any sinner, saint, or backslider has of being blessed by God (v 27).

e Questions 81-82. Next, v 10. One could ask several more questions that would answer these: Does God cast off His people without a cause? If He does cast them off will He not forgive and receive them again if they repent? If they do not repent is He still obligated to save them?

f 15 Acts of God
  1 Judges and casts off for sin (v 1)
  2 Manifests anger
  4 Dwells in Zion
  5 Brings deliverance (v 12)
  6 Divides the sea (v 13)
  7 Breaks the heads of dragons
  8 Breaks the heads of leviathan (v 14)
  9 Gives leviathan for meat
  10 Cleaves the fountain and flood (v 15)
  11 Dries up the rivers
  12 Makes day and night (v 16)
  13 Prepares the sun and light
  14 Sets the borders of nations (v 17; Dt. 32:8; Acts 17:26)
  15 Makes summer and winter

g 15 Requests:
  1 Remember Your congregation (v 2)
  2 Remember the rod of Your inheritance, Mt. Zion
  3 Lift up Your feet unto perpetual desolations (v 3)
  4 Remember the reproach of the enemy (v 18)
  5 Remember the blasphemers
  6 Deliver me not to the wicked (v 19)
  7 Forget not the poor
  8 Have respect to the covenant (v 20)
  9 Let not the oppressed be ashamed (v21)
  10 Let the poor and needy praise Your name
  11 Arise, O Lord (v 22)
  12 Plead your own cause
  13 Remember how the foolish reproach You
  14 Forget not the voice of enemies (v 23)
  15 Forget not the tumult of those that rise up against You

h 12 Sins of the Wicked:
  1 Commit sin in the sanctuary (v 3)
  2 Roar in the midst of the congregation (v 4)
  3 Set up their standards as signs
  4 Break up the house of God (v 6)
  5 Set fire to the sanctuary (v 7)
  6 Defile the sanctuary
  7 Plot against the righteous (v 8)
  8 Burn the synagogues
  9 Reproach God and His people (v10,22)
  10 Blaspheme God's name (v 10, 18)
  11 Oppress the righteous (v 21)
  12 Cause tumults against God (v 23)

i Same word as standard in Num. 2.

j Places of religious assemblies. Israel had them in every city by N.T. times (Acts 15:23). This is the only place the word synagogue is found in the O.T. It is found 68 times in the N.T.

k These were the miraculous manifestations of God among His people. Miracles always have been and always will be a sign of God among His children. Cp. Mk. 16:17-18; Jn. 14:12.

l Questions 83-85. Next, 76:7.

m Putting the right hand into the bosom was a sign of tolerance, but plucking it out was a sign of action to take vengeance and to defend one's self (v 11). Cp. Mt. 18:7-9.

* * *

of God in creation

12 [a]For God *is* my King of old, working salvation in the midst of the earth.

13 [b]Thou didst divide the sea by thy strength: thou brakest the heads of the [c]dragons in the waters.

14 Thou brakest the heads of [d]leviathan in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst [e]cleave the fountain and the flood: [f]thou driedst up mighty rivers.

16 [g]The day *is* thine, the night also *is* thine: [h]thou hast prepared the light and the sun.

17 [i]Thou hast set all the borders of the earth: [j]thou hast made summer and winter.

5. Ten requests for judgment on the wicked and mercy on the righteous

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy [k]turtledove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 [l]Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

553 PSALM 75

To the chief Musician, Altaschith (destroy not),
A Psalm or Song of Asaph

1. Praise: reason—God's relation to man and the earth

1 Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near [m]thy wondrous works declare.

★ 2 [n]When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: [o]I bear up the pillars of it. [p]Selah.

4 I said unto the [q]fools, Deal not foolishly: and to the wicked, Lift not up the [r]horn:

5 Lift not up your horn on high: speak *not with* a stiff neck.

6 For [s]promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

★ 8 [t]For in the hand of the LORD *there is* a [u]cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, [v]all the wicked of the earth shall wring *them* out, *and* drink *them*.

2. Praise promised: reasons

9 But I will declare for ever; I will sing praises to the [*a]God of Jacob.

10 All the [*b]horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

554 PSALM 76

Fourteenth Psalm of Instruction (on the conquest of Jerusalem)

---

ing salvation from the center to every part of the earth (v 12).

b See 15 Acts of God, note f, v 1.

c Heb. tannin, sea serpent; a symbol of Egypt (v 13; Isa. 51:9; Ez. 29:3); also a symbol of Satan (Isa. 27:1; Rev. 12:3-17; 13:2, 4, 11; 16:13; 20:2). This is figurative of the destruction of the Egyptians in the Red Sea (Ex. 14:23-31; 15:1, 4-5, 19).

d Heb. livyathan, great sea serpent, a symbol of Satan (v 14; 104:26; Job 41:1; Isa. 27:1). The language here is figurative of the defeat of satanic powers. Just as a great dragon would be killed and be given to the people of the wilderness for meat, so God defeated Satan and his hosts and caused Israel to triumph over them in the wilderness (Ex. 14-15). In Rev. 12:1-17; 13:2-11; 16:13-16; 20:2 Satan is symbolized by a great dragon with 7 heads and 10 horns, picturing his power over the great world empires that have persecuted and will persecute Israel in ***The Times of the Gentiles*** (p. 1474; see also ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.).

e This could refer to the flood of Noah when the waters of the deep were broken up to help make the 2nd universal flood on earth (Gen. 7:11). It could also refer to the waters from the rock (Ex. 17:6).

f God dried up the Red Sea and the Jordan (Ex. 14:21-22; Josh. 3:13-17; 4:23; 2 Ki. 2:8, 14), and will yet dry up the Euphrates (Rev. 16:12) and the river Nile (Isa. 11:15).

g This refers to the original creation and regulation of the solar system, as well as to the restored solar system, the work of day 4 (Gen. 1:14-18).

h God created the sun, moon, and stars; they are not a product of evolution through billions of years (v 16; 8:3-8; 19:1). See ***Creation Not Evolution***, p. 80.

i God divided the nations, giving each its own inheritance, and it is His plan that each type of people shall dwell in its own portion of the earth, not mixing as many do today (v 17; Dt. 32:8; Acts 17:26).

j God made the seasons, and summer and winter are eternal (Gen. 1:14-18; 8:22).

k Here Israel is compared to a helpless turtledove before the wicked who would like to destroy her (v 19).

l It is not God who needs urging to respect and keep His contract. Men themselves are the ones who need to be warned about breaking the covenant of God. They are the ones who fill the dark places of the earth with habitations of cruelty (v 20). Men love darkness rather than light because their deeds are evil (Jn. 3:16-20). Satan is the ruler of the darkness of this world (2 Cor. 4:4; Eph. 6:10-18).

m The works of God do declare His glory and power (v 1; 19:1-6).

n 62nd prophecy in Ps. (75:2-3, unfulfilled, but will be fulfilled when God takes over the governments of this world to reign forever; v 2-3; Dan. 2:44-45; 7:9-14; Rev. 11:15; 22:4-5). Next, v 8.

o All creations are upheld by God through Christ (v 3; Heb. 1:3).

p See note h, 3:2.

q Heb. halal, boasters; the arrogant.

r See ***Use of the Word "Horn"***, p. 1044.

s A verse showing the direction of heaven from the earth. If promotion does not come from the east, south, or west, but from the Lord (or the north), then heaven, the home of God, is located in the north from the earth (v 6-7). This is confirmed in Isa. 14:12-14, where it is revealed that Lucifer ascended into heaven from the sides of the north.

t 63rd prophecy in Ps. (75:8-10, unfulfilled, but will be fulfilled when all the power of the wicked shall be broken, and the power of the righteous shall be exalted). Next, 76:10.

u A symbol of God's judgments (v 8; Isa. 51:17-23; Hab. 2:15-16; Ez. 23:31, 34; Jer. 25:15, 17, 28; 49:12). See 12 Figurative Cups in Scripture, note q, Mt. 20:22.

v All wicked men will be turned into hell (see **WHERE ARE THE DEAD?**, p. 1029) to reap what they have sown (Gal. 6:7-8). Even saints will give account of all things done in the body, good or bad (Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:10).

*a The God of Jacob is used 25 times in Scripture; 13 times in Psalms. It refers to the God of Grace, who met Jacob when he had nothing and deserved nothing but wrath, and promised to bless him and his seed eternally (Gen. 28:12-15).

*b The horns of the righteous and of the wicked refer to their power and authority in the earth. The one will increase and the other will be cut off (v 10. See ***Use of the Word "Horn"***, p. 1044).

✡ ✡ ✡

instruments), A Psalm or Song of Asaph

1. The Jebusite defeat by God

1 In [c]Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. [d]Selah.

2. God more glorious than the object of the conquest

4 [e]Thou *art* more glorious *and* excellent than [f]the mountains of prey.

3. The Jebusite defeat by God

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At [g]thy rebuke, O God of Jacob, both the chariot and horse are cast into a [h]dead sleep.

4. God to be feared: reasons

7 Thou, *even* thou, *art* to be feared: [i]and art angry?

8 [j]Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. [k]Selah.

5. God to be praised: reasons

★ 10 [l]Surely [m]the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

● 11 [n]Vow, and pay unto the LORD your God: [o]let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

555 PSALM 77

Fifteenth Psalm of Instruction
(on deliverance from troubles)
To the chief Musician, to Jeduthun
(Ethan, a choir leader), A Psalm of Asaph

1. Sixteenfold self-occupation

1 [a]I cried unto God with my voice, *even* unto God with my voice; and [b]he gave ear

c 4 Names Are Given Here:
  1 Judah, because King David was from this tribe, because Jerusalem was in the Judah portion of the promised land, and because Judah, the ruling tribe (Gen. 49:10), had finally come into its own calling under David.
  2 Israel, because the taking of Salem by David was in connection with his taking the throne of all Israel (2 Sam. 5:1-10).
  3 Salem, because it was captured by David and made the capital of the united kingdom. Salem was the ancient Jebusite name for Jerusalem. Cp. Gen. 14:18; Heb. 7:1-2.
  4 Zion, because this was the place of God's tabernacle after the taking of Salem from the Jebusites (v 2-3; 2 Sam. 5:6-10; 6:1-23; 7:1-2). Though Zion had been the stronghold of the Jebusites, it had no place in history until this event. God Himself chose Zion (Ps. 132:13).

d See note h, 3:2.

e God is more glorious than any part of creation and must be recognized as such. When men worship and serve the creature rather than the Creator it is idolatry and this calls for the curse of God (Rom. 1:18-32). Creation was made by God for His own glory and pleasure, not for creation itself to worship (Rev. 4:11).

f The mountains of the Jebusite stronghold became prey for Israel and were spoiled by them, never to be in Jebusite hands again (v 4-6).

g God is here given credit for the defeat of the Jebusites. They were a stouthearted people and defended their city as well as any other people in history, but they could not defeat God. For their sins they had to be destroyed, as all other former inhabitants of Canaan (Dt. 7; 9:4-5). The mighty men of Jebus could not find their hands, that is, could not fight on that day because of the rebuke of God (v 5-6. Cp. Zech. 14:12-15).

h The sleep of death is the reference here and in v 5. See note on ***No Soul-Sleep Taught in Scripture***, p. 1485.

i Question 86. Next, 77:7. Who may stand in Your sight when once You are angry?
7 Examples—God Angry, No Destruction:
  1 Moses (Ex. 4:14; Dt. 1:37; 4:21)
  2 Aaron and Miriam (Num. 12:9-16)
  3 Balaam (Num. 22:22-35)
  4 Israel (Dt. 9:9-21)
  5 Solomon (1 Ki. 11:9)
  6 The wicked (Ps. 7:11)
  7 Ninevites (Jonah 3:9-10)

j Of the many times when God rose up to save Israel, it is not clear which one is referred to here. If this refers to the time He defeated the Jebusites (v 3-6), then it reveals that Israel had a hard time taking the stronghold of Zion and might not have done so if God had not helped. God has delivered Israel many times in the past: in the days of Moses, Joshua, the judges, and

time at the 2nd advent when half of Jerusalem will be taken in battle (Zech. 14).

k See note h, 3:2.

l 64th prophecy in Ps. (76:10-12, unfulfilled, but will be fulfilled when the wrath of man against the righteous will be brought down for the glory of God, and all haughtiness of princes and kings will be cut off). Next, 82:7-8.

m The wrath of man praising God simply means that God will get glory when such wrath is put down and cut off. The whole earth will be saved and will glorify God for His work of ridding the earth of sin and rebellion (1 Cor. 15:24-28; Eph. 1:10).

n One is not under obligation to make a vow, but if he does he is responsible unless he repents and is forgiven (v 11; 15:4; Num. 30:1-16; Mt. 12:36-37).

o This will be literally true in the Millennium and in the new earth forever (v 11; 68:29; 72:10; Isa. 18:7; Rev. 21:26).

a 23fold Complaint in Self-occupation:
  1 I cried unto God (v 1)
  2 I sought the Lord (v 2)
  3 My sore ran in the night
  4 My sore ceased not
  5 My soul refused to be comforted
  6 I remembered God (v 3)
  7 I was troubled
  8 I complained
  9 I was overwhelmed
  10 I could not sleep (v 4)
  11 I was so troubled I could not speak
  12 I considered the old days (v 5)
  13 I considered past years
  14 I called to remembrance how I used to sing in the night (v 6)
  15 I talked to myself
  16 I made diligent search
  17 I questioned my relationship with God (v 7)
  18 I wondered if God would ever be favorable again
  19 I wondered whether God would ever be merciful again (v 8)
  20 I wondered if His promises would ever come to pass in my life
  21 I wondered if He would ever be gracious again (v 9)
  22 I wondered whether He had shut up His tender mercies forever in His anger
  23 I complained that this was my infirmity and lot in life (v 10)

b This will always be the case with God and penitent, earnest seekers after Him. Never has God turned down the cry of a truly sincere and humble soul. If this is true of the old covenant days it is much more true of new covenant days, for we now have a better covenant based upon better promises (Heb. 8:6). See the 250 classifications of NEW TESTAMENT PROMISES, p. 548 of N.T.

✡ ✡ ✡

2 [c]In the day of my trouble I sought the Lord: my [d]sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit [e]was overwhelmed. Selah.

4 Thou holdest mine [f]eyes waking: I am so troubled that I cannot speak.

5 [g]I have considered the days of old, the years of ancient times.

6 [h]I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

2. Its sure result: a life full of questions and misery

7 [i]Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

3. Sixfold occupation with God

10 And I said, This *is* my infirmity: [j]*but* [k]*I will remember* the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

4. Its sure result: a life of happiness—sixteenfold praise for God's greatness and works

13 [l]Thy way, O God, *is* in the sanctuary: [m]who *is so* great a God as *our* God?

14 Thou *art* the [n]God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

556 PSALM 78

Sixteenth Psalm of Instruction
(on choosing the temple site)
Maschil (instruction) of Asaph

1. Commands to hear and obey the law of Moses

● 1 [a]Give ear, O my people, *to* my law: incline your ears to the words of my mouth.

2. Prophecy of the Messiah's new revelations (Mt. 13:35)

2 [b]I will open my mouth in a [*c]parable: I will utter [*d]dark sayings of old:

3. Mosaic propagation of the law (Dt. 4:9-10; 6:7)

3 [*e]Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, [*f]shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and [*g]appointed a law in Israel, which he [*h]commanded our fathers, that they should make them known to their children:

4. Sevenfold purpose of the Mosaic law

---

trouble to pray even though God promises to hear those who do call upon Him in the day of trouble (50:15; 91:15). Many are the instances of being heard in time of trouble (2 Chr. 15:4; Neh. 9:27; Ps. 31:7; 54:7; 107:6, 13, 19, 28).

d Heb. yad, hand. It means that he lifted up his hands in prayer to God on into the night and did not cease to lift up his hands to God until he was heard (v 2).

e This will be the final result of any long period of self-occupation. The more one gives in to despondency the more he will be despondent. This is proved by the ever-deepening despair of the psalmist from v 2-9. His complaint ended with questioning and misery.

f You keep my eyelids from closing. So great is my grief that I cannot sleep or speak (v 4).

g I have considered the many dispensations of mercy and deliverance from ancient times, set down in the history of the fathers, and deliverance to me is not after their pattern (v 5-6).

h I even call to remembrance the times when I was happy and sang songs in the night. Now I cannot speak, I am so overwhelmed (v 2-6).

i Questions 87-92. Next, v 13. See note a, points 18-23, above.

j Here the psalmist ceases his dejected self-occupation and becomes occupied with God. His despondency vanishes. This is the cure for misery and despair (v 10-20).

k 5fold Occupation With God:
  1 I will remember the years of God's past blessings (v 10)
  2 I will remember the works of God v11
  3 I will remember His wonders of old
  4 I will meditate also of all His wonderful works (v 12)
  5 I will talk about and praise God for His doings

l The way of God was in the sanctuary. That is where God met with Israel then; but now He has provided another way. Men are not required to meet God in one certain place; they can contact and worship Him in all places (Jn. 4:21-24; Heb. 4:14-16; 10:19-23).

m Question 93. Next, 78:19.

n See ***16fold Greatness of God***, p. 1044.

a 2 Commands:
  1 Give ear to My law (v 1). Found 14 times in the O.T., but not once in the N.T. It means to give heed and obey the law (Ex. 15:26) and to listen (Dt. 32:1).
  2 Incline your ears to My words (v 1). Found 16 times in the O.T., but not once in the N.T. It means to stretch out or put forth every effort to obey the law (17:6; Pr. 2:2; 4:20).

b Quoted in Mt. 13:35. Cp. Ps. 49:4.

*c Heb. mashal, similitude; likeness; proverb (v 2; 49:4; Num. 23:7; 24:3; Job 27:1; 29:1; Pr. 26:7, 9; Ez. 17:2; 20:49; 24:3; Mic. 2:4; Hab. 2:6). See note a, Pr. 1:1. The idea in Mt. 13:35 is that of an illustration, but as used here it means, "I will give you instruction by numerous examples." Here we have a great historical psalm, the 1st of 4 such psalms (78, 105, 106, 136). There are 80 acts of God and 30 sins committed during Israel's history recorded here alone.

*d Heb. chidah, a knot; acutely hidden saying; puzzle; proverb; riddle; conundrum (v 2; 49:4; Num. 12:8; Pr. 1:6; Dan. 8:23). The puzzle here is not the expression of mystery in words hard to understand, but great wonderment of how these many miraculous things happened to Israel.

*e These so-called parables or dark sayings are simple statements of fact in Israel's history, previously passed from generation to generation by word of mouth. Here they are written for all generations to know (v 3-5).

*f Recounting the past so that coming generations may know the miraculous dealings of God and His mighty works (v 4-5)

*g The nation of Israel had the law commanded only to them, not the Gentiles (Dt. 4:7-13; 5:3; Rom. 2:14; 1 Cor. 9:21).

*h See Ex. 10:2; 12:26-27; 13:8-15; Dt. 4:9; 6:7, 20

* * *

6 [i]That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

5. Five sins of Ephraim (Ps. 78:17)

9 The children of Ephraim, *being* armed, *and* carrying bows, [j]turned back in the day of battle.

10 They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

6. Ten wonders of God in Egypt (Ps. 78:23)

12 [k]Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

pass through; and he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 [a]He brought streams also out of the rock, and caused waters to run down like rivers.

7. Five sins of Israel (Ps. 78:9)

17 And they [b]sinned yet more against him by provoking the most High in the wilderness.

18 And they tempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, [c]Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 [d]Because they believed not in God, and trusted not in his salvation:

---

i 7 Reasons for Teaching the Law:
1 That the generations to come might know the truth and laws of God (v 6)
2 That the generations to come might pass the truth on to others
3 That they might hope in God (v 7)
4 That they might not forget the great works of God
5 That they might keep His commandments
6 That they might not be as their fathers, a stubborn and rebellious generation (v 8; Dt. 9:24; 31:27; Acts 7:51-52)
7 That they might set their hearts right and be steadfast in God

j ***30 Sins and Rebellions of Israel***, p. 1044.

k 80 Acts of God:
1 He divided Red Sea (v 13; Ex. 14)
2 Caused Israel to pass through the sea as on dry ground (v 13; Ex. 14)
3 Made the waters to congeal
4 Led Israel by a cloud by day (v 14)
5 Led them by a pillar of fire by night (v 14; Ex. 14:19-20; Num. 9:16)
6 He clave the rock (v 15)
7 Gave water to drink (v 15; Ex. 17)
8 Brought streams out of the rock (v 16; Ex. 17:6)
9 Caused waters to run like rivers (v 16, 20; Ex. 17:6)
10 He commanded the clouds (v 23)
11 Opened the doors of heaven
12 Rained manna from heaven (v 24)
13 Gave them corn from heaven
14 Sent them angels' food (v 25)
15 Sent meat for all the nations
16 Caused the east wind to blow from heaven (v 26)
17 He also brought the south wind
18 He rained flesh like dust (v 27)
19 Rained quails like sand of the sea (v 27; Ex. 17; Num. 11)
20 Brought quails into their camp (v 28)
21 Brought them all about their tents
22 Sent enough to fill all the people (v 29)
23 He gave them their desire
24 Cursed them because of their lust (v 31; Num. 11:33)
25 He cut short their days (v 33)
26 Gave them many troubles
27 Slew them because of sin (v 34)
28 He forgave them (v 38)
29 He spared their lives
30 Turned His anger away often (v 38)
31 Held His wrath many times
32 Remembered that they were but flesh (v39)
33 He remembered they were like wind which passes away and is gone
34 He delivered them from enemies (v 42)
35 Turned rivers to blood (v 44; Ex. 7:17-24)
36 Sent many kinds of flies (v 45; Ex. 8:20-32)
37 Sent innumerable frogs (v 45; Ex. 8:1- 15)
38 Sent locusts to destroy the harvest (v 46; Ex. 10:1-7, 12-20)
39 He sent hail (v 47-48)
40 He sent frost
41 He sent lightnings
42 Sent evil angels to destroy them (v 49)
44 Smote the firstborn of Egypt (v 51; Ex. 12:23)
45 Made Israel go forth like sheep (v 52)
46 Guided them in the wilderness like a flock
47 He led them to safety (v 53)
48 Brought them into Canaan (v 54)
49 Cast the nations out before them (v 55)
50 Divided them an inheritance
51 He made them dwell safely
52 He was wroth (v 59)
53 He greatly abhorred Israel
54 Forsook the tabernacle at Shiloh (v 60)
55 Placed a tent among men
56 He delivered Israel to captivity (v 61)
57 Gave them up to the enemy
58 He gave Israel to the sword (v 62)
59 He gave them up in His wrath
60 Gave young men to the fire (v 63)
61 He made young women perpetual virgins
62 Gave priests to the sword (v 64)
63 Gave their widows grief
64 He awoke as one from sleep (v 65)
65 Awoke like a mighty man
66 He smote His enemies (v 66)
67 Made them a perpetual reproach
68 Refused the house of Joseph (v 67)
69 Rejected the house of Ephraim
70 Chose the tribe of Judah (v 68)
71 He chose Mt. Zion
72 He built His sanctuary (v 69)
73 Made it eternal as the earth
74 Chose David as His servant (v 70)
75 Took him from the sheepfolds
76 Took him from following the sheep great with young (v 71)
77 He fed Jacob, His people
78 Fed Israel His inheritance
79 Fed them according to the integrity of His heart (v 72)
80 Guided them by the skillfulness of His hands See other acts under ***God*** in the Index.

a This refers to Rephidim (Ex. 17:6-7).

b Note Sins Alternated With Wonders:
1 Sins of Israel (v 9-11) Wonders of God (v 12-16)
2 Sins of Israel (v 17-22) Wonders of God (v 23-29)
3 Sins of Israel (v 30) Wonders of God (v 31)
4 Sins of Israel (v 32) Wonders of God (v 33-35)
5 Sins of Israel (v 36-37) Wonders of God (v 38-39)
6 Sins of Israel (v 40-42) Wonders of God (v 43-55)
7 Sins of Israel (v 56-58) Wonders of God (v 59-72)

c Questions 94-96. Next, 79:5.

d Unbelief is the basis of sin, and therefore, the cause of curses (v 22; Rom. 11:20-32; Heb. 3:12, 19; 4:6, 11; Jude 5; Rev. 21:8). How important it is then to have faith (Mk. 16:16; Jn. 3:16; Heb. 11:6; Jas. 1:5-8).

wilderness (Ps. 78:12)

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had [*e]rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat [*f]angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for [*g]he gave them their own desire;

9. Impenitence of Israel and wrath of God upon the people

30 They were not estranged from their lust. But while their meat *was* yet in their mouths,

31 The [*h]wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

10. Continued sin and unbelief and increased judgment of God

32 [*i]For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

11. Hypocrisy and insincerity in spite of God's mercies

34 When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God *was*

36 Nevertheless they did [b]flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, *being* [c]full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For [d]he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

12. Five sins of Israel (Ps. 78:9)

40 How [e]oft did they provoke him in the wilderness, *and* grieve him in the desert!

41 Yea, [f]they turned back and [g]tempted God, and [h]limited [i]the Holy One of Israel.

42 They [j]remembered not his hand, *nor* the day when he delivered them from the enemy.

13. Twenty-two wonders of God (Ps. 78:12,23)

43 How he had wrought [k]his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpiller, and their labour unto the locust.

47 He destroyed their vines with hail, and their [l]sycomore trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot [m]thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending [n]evil angels *among them*.

50 He made a way to his anger; he spared not their soul from death, but gave their life

---

1 Manna (v 24)
2 Corn from heaven
3 Angels' food (v 25)
4 Meat (v 25)
5 Bread (Jn.6:31-32)

[*f] God, angels, and all other spirit beings eat food (v 25; Gen. 18:8; Ex. 24:9-11; Lk. 22:16, 18, 30; Rev. 2:7, 17; 22:2).

[*g] Sometimes this is not the best for men, for the desires are wrong (v 29; Num. 22; Rom. 1:18-32; Acts 21:11-14).

[*h] See Num. 11:33-35.

[*i] In face of all these judgments Israel went deeper into sin, as God predicted in Lev. 26.

[a] See ***The Word "High" Used of God***, p. 1045.

[b] Flattering God is making statements about Him which one does not mean. It is lip praise only (v 36; Isa. 29:13; Mt. 15:8; Mk. 7:6). It also refers to making of vows which one does not intend to keep (v 36-37; 12:2; 15:4).

[c] See 111:4; 112:4; 145:8; Lam. 3:22.

[d] 10 Things God Remembers:
1 His covenants (Gen. 9:15-16; Lev. 26:42 45; Ps. 105:8; Ez. 16:60)
2 His truth (Ps. 98:3)
3 His mercy (Ps. 98:3)
4 His promises (Ps. 105:42)
5 The promised land (Lev. 26:42)
6 That men are but flesh (Ps. 78:39)
7 That we are but dust (Ps. 103:14)
8 Our frame (Ps. 103:14)
9 We are like a wind that passes away and comes not again (Ps. 78:39)
10 The sins of men, to judge them (Hos. 8:13)

10 Things Man Remembers:
1 Faults (Gen. 41:9)
2 Fish (Num. 11:5)
3 Cucumbers (Num. 11:5)
4 Melons (Num. 11:5)
5 Leeks (Num. 11:5)
6 Onions (Num. 11:5)
7 Garlic (Num. 11:5)
8 The days of darkness (Eccl. 11:8)
9 His own ways (Ez. 16:63)
10 What others have against him (Mt. 5:23)

10 Things God Commands to Remember:
1 Commandments of God (Num. 15:39-40)
2 God (Dt. 8:18)
3 God's marvelous works (1 Chr. 16:12)
4 The Creator (Eccl. 12:1)
5 Former things of old (Isa. 46:9)
6 The Word (Jn. 15:20; 16:4; Jude 17)
7 Jesus Christ (2 Tim. 2:8)
8 Those in bonds (Heb. 13:3)
9 Those who have the rule over you (Heb. 13:7)
10 From whence you are fallen (Rev. 2:5)

2 Things Man Wants God to Forget:
1 Sins of his youth (Ps. 25:7)
2 Former sins (Ps. 79:8). These are the things God promises to forget if man will confess his sins and renounce them (Heb. 8:12; 10:17)

[e] 10 times in 2 years (Num. 14:22).

[f] This is another term for backsliding (v 41; Dt. 29:18; Ez. 18:24-28; 33:18-24; 2 Pet. 2:20-22).

[g] 10 times in 2 years (Num. 14:22).

[h] To limit God is one of the most common sins today. Any limitation of Him and His promises is the same as committed by Israel and for which they were cut off (Rom. 11; Jude 5; Num. 14).

[i] This title is found 3 times in Psalms (71:22; 78:41; 89:18), and 28 times elsewhere—25 times in Isaiah alone.

[j] God remembers man (note d, above), but man forgets God (v 42).

[k] This section of Psalms does not profess to give a complete list of the signs in Egypt. The writer names the 1st (blood, v 44; Ex. 7:14-25), 2nd (frogs, v 45; Ex. 8:1-15), 4th (flies, v 45; Ex. 8:20-32), 5th (murrain, v 48; Ex. 9:1-7), 6th (boils, v 50; Ex. 9:8-12), 7th (hail, v 47-48; Ex. 9:13-35), 8th (locusts, v 46; Ex. 10:1-20), and 10th (death of firstborn, v 51; Ex. 12). The 3rd (lice) and 9th (darkness) are not mentioned in particular, but may be understood in v 48-50.

[l] The sycamore trees were useful to the Egyptians, for they made coffins from them. Many common people lived on the figs. Hence, the tree's destruction was a serious loss. Cp. Amos 7:14.

[m] Referring to lightnings (Ex. 9:13-35).

[n] What is referred to here is not stated. It could be the pestilences of murrain and boils, for satanic agents propagate sickness and disease (Ex. 9:1-12; Acts 10:38).

51 And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of [*o]Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: [*p]but the sea overwhelmed their enemies.

54 And [*q]he brought them to the border of [*r]his sanctuary, *even to* this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

14. Increased rebellion: seven sins of Israel

56 Yet they [a]tempted and provoked the most high God, and kept not his testimonies:

57 [b]But turned back, and [c]dealt unfaithfully like their fathers: they were turned aside like a [d]deceitful bow.

58 For they [e]provoked him to anger with their high places, and moved him to jealousy with their [f]graven images.

15. Fifteenfold wrath of God

59 When God heard *this*, [g]he was wroth, and greatly abhorred Israel:

60 [h]So that he forsook the tabernacle of [i]Shiloh, the tent *which* he placed among men;

61 And delivered [j]his strength into captivity, and his [k]glory into the enemy's hand.

62 He [l]gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 [m]Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

16. Sevenfold choice of God

67 Moreover he [n]refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which [o]he loved.

69 And he built his sanctuary like high *palaces*, [p]like the earth which he hath established for ever.

70 [q]He chose David also his servant, and took him from the sheepfolds:

71 [r]From following the ewes great with young he brought him to feed [s]Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

557 PSALM 79

Seventh Prayer for Judgment
A Psalm of Asaph
1. Sevenfold complaint against God's enemies

1 O God, [t]the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

[*o] Another term for Egypt. Cp. 105:23, 27; 106:22

[*p] See Ex. 14 and 15.

[*q] Bringing them to this mountain, Mt. Zion, was a long process, requiring many years. Zion did not become the place of God's tabernacle until the time of David (2 Sam. 5).

[*r] The land of Canaan is here called His sanctuary, because it was the place of the sanctuary and the headquarters of God on earth among men.

[a] See Num. 14:22.

[b] A biblical term for backsliding (Dt. 9:12, 16; 11:16, 28; Jer. 2:27; 11:10).

[c] See complaints (Ex. 5:19, refs.) and rebellions of Israel (Ex. 6:9, refs.).

[d] Disappointing the bowman. The Eastern bow at rest is curved backward, contrary to its bend when strung. It must be recurved in stringing. If a person is unskillful or weak in stringing the bow, it could spring back and break his arm. If a bow is not well-made it might even fly back in discharging the arrow. It is said of the bow of Jonathan, it turned not back, that is, it did not twist itself backward (2 Sam. 1:22). It was a good bow on which he could depend. Israel is compared to a deceitful bow here and in Hos. 7:16. The idea is that Israel, when bent toward God, would suddenly spring back to her former position of sinfulness. The same figure is used of the tongue in Jer. 9:3.

[e] Over 220 times God's anger is spoken of in Scripture. The word provoke and anger are used together 45 times. Provoking God to jealousy is referred to 6 times (Dt. 32:16; 1 Ki. 14:22; Rom. 10:19; 11:11; 1 Cor. 10:22).

[f] This includes all kinds of images, whether carved, graven, or molten (v 58; Dt. 7:5).

[g] Their idolatrous practices were of longstanding, causing God to be angry enough to abhor Israel, even though He is longsuffering and slow to anger (Neh. 9:17; Ps. 30:5; 145:8; Joel 2:13).

[h] The Lord was so provoked over the sins

doned the tabernacle at Shiloh, never turning to it again. He permitted the enemy to capture the ark for a long time (v 60-61; 1 Sam. 6:1; 2 Sam. 6). Shiloh was in the tribe of Ephraim, which God rejected (v 67). He planned that the place of worship should be moved to Zion (v 68). What became of the original tabernacle is not known.

[i] Cp. Judg. 18:1, 31; 1 Sam. 4:3.

[j] This refers to the ark, the symbol of the Divine Presence among men (1 Sam. 6). It is called the ark of Thy strength (132:8).

[k] The ark is also called glory (1 Sam. 4:22).

[l] ***The Plagues and Wars of Israel***, p. 1044.

[m] THEN: when Israel had suffered the judgments of v 62-64 and was brought to repentance, the Lord smote their enemies and manifested His mighty power (v 65-66).

[n] Manasseh and Ephraim did not lose their inheritance, but their precedence, which was given to Judah (v 67-68; Gen. 49:10).

[o] Removal of the ark to Zion was proof of God's love and fulfillment of His choice (2 Sam. 6).

[p] 2 Eternal Things:
  1 Mt. Zion (v 69; 87:5; 125:1)
  2 The earth (v 69; 104:5; Eccl. 1:4)

[q] This is the climax of the whole psalm. Recalling David's choice as king (1 Sam. 16) and his whole reign ends this song (v 70-72; 2 Sam. 2:1–1 Ki. 2:11).

[r] God was never ashamed of the lowly beginning of the great King David. From feeding sheep to feeding God's people was a great promotion

[s] Note the 2 Names:
  1 Jacob, the natural seed of Abraham
  2 Israel, the spiritual seed of Abraham (Gen. 32:28; 45:26, 28)

[t] 18fold Complaint and Admission:
  1 The heathen are in control of Your inheritance (v 1)
  2 They have defiled Your holy temple
  3 They have destroyed Jerusalem
  4 They have killed Your servants (v 2)
  5 They have given Your saints to be eaten by the beasts
  6 They have shed the blood of saints like water (v 3, 10)
  7 They have left the bodies of the saints unburied (v 3)
  8 They reproach Your people (v 4, 10, 12)
  9 They scorn and deride them (v 4)
  10 Will You tolerate these conditions forever (v 5)?
  11 The heathen have not known You (v 6)
  12 They have not prayed to You
  13 They have devoured us (v 7)
  14 They have laid waste our homes
  15 They have brought us very low (v 8)
  16 They have taken us captive (v 11)
  17 They have passed the death sentence upon many of us
  18 We will then give thanks to You (v 13)

they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [a]How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

2. Four requests for judgment; seven requests for mercy

6 [b]Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 [c]For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily [d]prevent us: for [e]we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and [f]purge away our sins, [g]for thy name's sake.

10 [h]Wherefore [i]should the heathen say, [j]Where *is* their God? let him be known among the heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours [k]sevenfold into their bosom their reproach,

13 [l]So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

558 PSALM 80

Fifteenth Prayer of Distress
To the chief Musician upon Shoshannim-eduth (lilies), A Psalm of Asaph

1. Six requests for salvation for Israel

1 [m]Give ear, O [n]Shepherd of Israel, [o]thou that leadest Joseph like a flock; thou that dwellest [p]*between* the cherubims, shine forth.

2 [q]Before Ephraim and Benjamin and Manasseh stir up thy strength, and come *and* save us.

3 [r]Turn us again, O God, and cause thy face to shine; and we shall be saved.

2. Fivefold complaint to God for refusing to hear prayer

4 O LORD God of hosts, [s]how long wilt thou be angry against the prayer of thy people?

5 [t]Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

3. Two requests for salvation

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

4. Tenfold description of Israel as a vine (Isa. 5:1-7; Jer. 2:21; Ez. 15:6; 17:6; 19:10)

---

tions are asked in view of the defeat of Israel. This does not necessarily refer to Babylonian captivity as there were many defeats of Israel before Nebuchadnezzar (Cp. v 6-7 with Jer. 10:25).

b 11 Requests to God:
1 Pour out wrath upon the heathen (v 6)
2 Pour out Your wrath upon the kingdoms that have not prayed to You
3 Remember not our former sins (v 8)
4 Let Your tender mercies speedily prevent (come to meet) us
5 Help us, O God of our salvation (v 9)
6 Deliver us
7 Purge away our sins
8 Let God be known among the heathen in our sight by revenging the blood of Your servants (v 10)
9 Let the sighing of the captive come before You (v 11)
10 Preserve those that are under the sentence of death
11 Render a sevenfold reproach unto those nations near us that rejoiced at our defeat (v 12)

c For reasons for requests see note t, v 1.

d An obsolete word meaning come to meet us (v 8).

e Literally, We are greatly thinned. Very few of us remain alive in Israel.

f Cover or atone for our sins.

g Purging of sins is not only for the sake of God, but also for the sake of the ones purged (Tit. 2:11-14).

h Question 100. Next, 80:4.

i Much (and perhaps the bigger part) of the burden to be relieved of reproach is not for God's benefit, but for man's—to free him from shame and defeat. It has always been hard for man to take defeat and ridicule.

j 4 times this is found in Psalms (42:3, 10; 79:10; 115:2).

k This is a Popular Biblical Term:
1 Sevenfold vengeance (Gen. 4:15, 24)
2 Sevenfold retribution (Ps. 79:12)
3 Sevenfold restitution (Pr. 6:31)
4 Sevenfold increase of light (Isa. 30:26)

l Note the many things requested of God (note b, above) and the reasons for such requests (note t, v 1). This is man's bargain. He promises to do one thing if God will do 11 things for him.

m 16 Requests to God:
1 Give ear, Shepherd of Israel (v 1)
2 Shine forth
3 Stir up Your strength (v 2)
4 Come and save us
5 Turn us again—convert us (v 3)
6 Cause Your face to shine upon us
7 Turn us again—convert us (v 7)
8 Cause Your face to shine upon us
9 Return to us (v 14)
10 Look down from heaven
11 Behold, and visit this vine (v 14-15)
12 Let Your hand be upon the man at Your right hand (v 17)
13 Let Your hand be upon the son of man whom You have made strong
14 Quicken us (v 18)
15 Turn us again—convert us (v 19)
16 Cause Your face to shine upon us

n See notes h, i, and j, Ps. 23:1.

o 10 Acts of God: He
1 Leads His people like a flock (v 1)
2 Dwells between the cherubim
3 Refuses to hear prayers of those who sin and rebel against Him (v 4)
4 Feeds His people on bread of tears when they need chastening (v 5)
5 Makes His people reap strife when they are backslidden (v 6)
6 Brought Israel out of Egypt (v 8)
7 Drove the heathen out of the promised land (v 8; Josh. 1-12)
8 Planted Israel in the promised land (v 8-11; Josh. 13-24)
9 Caused Israel to prosper in the land (v 8-11)
10 Brought judgment upon Israel because of sin (v 12-13)

p This refers to the mercy seat upon the ark of the covenant (Ex. 37:1-9).

q This means the same as leading Joseph, in v 1. Manasseh and Ephraim were the sons of Joseph and, with Benjamin, followed the ark of the covenant in the journeys (Num. 2:18-22).

r Convert or restore us, indicating that Israel had turned away from God and He was displeased, as in v 4-6, 12-13, 16.

s Question 101. Next, v 12.

t V 5-6 picture some special defeat of Israel which caused the whole nation to suffer reproach.

✡ ✡ ✡

thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

5. Fourfold complaint to God for destroying Israel (Ps. 80:8)

12 [b]Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 [c]The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

6. Eight requests for salvation for Israel

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the [d]son of man *whom* thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

559 PSALM 81

Seventeenth Psalm of Instruction
(on God's dealings with Israel)
To the chief Musician upon Gittith (Gittite harp),
A Psalm of Asaph

1. Sevenfold command to praise and worship God

● 1 [e]Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

● 2 Take a psalm, and bring hither the [f]timbrel, the [g]pleasant harp with the [h]psaltery.

● 3 Blow up the [i]trumpet in the new moon, in the time appointed, on our solemn feast day.

2. Eightfold reason to praise

4 [j]For this *was* a statute for Israel, *and* a law of the God of Jacob.

5 This he ordained in Joseph *for* a testimony, when he went out through the land of Egypt: *where* [*a]I heard a language *that* I understood not.

6 [*b]I removed his shoulder from the burden: his hands were delivered from the [*c]pots.

7 Thou calledst in trouble, and I deliv-

---

a Israel is not only called a vine, but the vineyard of the Lord of Hosts (v 8-16; Dt. 32:32-33; Isa. 5:1-7; 27:2-6; Jer. 2:21; 12:10; Ez. 17:5-6; Hos. 10:1; Joel 1:7; Mt. 21:33-46; Mk. 12:1-12). Christ uses the same figure in connection with the church (Jn. 15:1-8).

10 Facts—Planting the Vine:
1 Transplanted from Egypt (v 8; Ex. 12)
2 Other nations cast out of Canaan, the new place for the vine (Israel, v 8; Josh. 4-12)
3 The vine planted in Canaan (v 8; Josh. 13-24; Judg. 1-3)
4 The land prepared for the vine to grow in (v 9; Dt. 6:10-12; Josh. 1-12)
5 The vine caused to take a deep root in Canaan (v 9; Dt. 11:13-32)
6 It filled the land (v 9; Dt. 7:22-24; Josh. 1-12; 2 Sam. 8; 1 Ki. 9-11)
7 The hills covered with its shadow (v 10; 2 Sam. 8; 1 Ki. 4:25)
8 The boughs large and strong like the cedars of Lebanon (v 10; 2 Sam. 8)
9 They extended to the Mediterranean and Euphrates (v 11; 2 Sam. 8)
10 The vine planted for God's use (v 14-15; Ex. 19:5-6)

b Question 102. Next, 82:2. Here we have a complaint about God turning against His vineyard, Israel, after planting it and causing it to spread throughout the whole land (v 12-13, 16). This is exactly what God said He would do if Israel forsook Him and turned to serve other gods (Dt. 4:25-31; 8:10-20; 11:13-32; 12:1-32; 28:1–30:20; Lev. 26).

c The heathen powers that constantly made inroads on Israel and finally destroyed the nation are symbolized by a boar and other wild beasts of the forest (v 13). The boar was pictured on the military ensign of the Romans. Until the Roman power arose, the word river was used instead of wood here. After this the Chaldee and the Vulgate used the word forest. The Jews had a peculiar interpretation of this passage. They taught that when Israel was innocent she would be assailed only by a power weak as a river animal, but when she sinned she would be devoured by a power as strong as a land animal. In the symbolism of Gentile world powers oppressing Israel in the times of the Gentiles both types of animals are used:
1 Egypt is symbolized by a crocodile (Isa. 51:9; Ez. 29:3; see ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.)
2 Assyria by a lion (Jer. 50:17-18)
3 Babylon by a lion with eagle's wings
4 Medo-Persia by a bear (Dan. 7:5) and a ram (Dan. 8:20)
5 Greece by a leopard with 4 heads and 4 wings of a fowl (Dan. 7:6) and the he goat (Dan. 8:21)
6 Rome by a nondescript beast (Dan. 7:7)
7 Revised Rome by 10 horns on the nondescript beast (Dan. 7:7-8, 19-24)
8 Revived Greece by a leopard with 7 heads and 10 horns (Rev. 13 and 17)
9 Other Gentile powers by a wild boar and other wild animals (Ps. 80:13)

d The Chaldee reads, "King Messiah," the Man upon God's right hand (v 17; Rom. 8:34; Eph. 1:20; Heb. 1:1-3). See notes, Ez. 2:1; Jn. 1:51.

e 8 Commands to Israel:
1 Sing aloud unto God (v 1)
2 Make a joyful noise unto God
3 Take a psalm, song of praise (v 2; 105:2; 1 Chr. 16:9; Jas. 5:13)
4 Bring forth the musical instruments (v 2; Dan. 3:5-15)
5 Blow the trumpet at the feasts (v 3)
6 Hear, O my people (v 8)
7 Have no strange god among you (v 9)
8 Do not worship any strange God

f Heb. toph, a drum or tom-tom.

g Heb. kinnor. See note j, 33:2.

h Heb. nebel, a stringed instrument. See note k, 33:2; note a, 150:3.

i Heb. shophar, a wind instrument; horn (Josh. 6:4-10; Judg. 7:8-22).

j 8 Reasons to Praise and Worship God:
1 It was a statute in Israel (v 4; Lev. 23:24; Num. 10:10)
2 It was the law of God (v 4)
3 It was ordained of God (v 5)
4 He removed the burdens of Israel (v 6)
5 Delivered her from slavery
6 Answered her prayers for deliverance (v 7)
7 Delivered her in the secret place of thunder
8 Provided for her at Meribah

*a The personal pronoun here refers to Joseph and should have been he as in many of the versions. It is when he (Joseph) went through the land of Egypt that he heard a language he did not understand. It perhaps refers to some dialect he was not familiar with.

*b The personal pronoun here refers to God who removed Israel's shoulder from the burden and hands from the pots (v 6).

*c Heb. dud, pot or basket (v 6; Job 41:20). It refers to the baskets or pots used in brickmaking, or to the molds and furnaces in which they formed and baked brick.

✡ ✡ ✡

of thunder: I [e]proved thee at the waters of Meribah.[f]Selah.

3. Israel called to hear: reason

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no [g]strange god be in thee; [h]neither shalt thou worship any strange god.

10 I *am* the [i]LORD thy God, which brought thee out of the land of Egypt: [j]open thy mouth wide, and I will fill it.

4. Israel's refusal to hear:
consequences of rebellion

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I [k]gave them up unto their own hearts' lust: *and* they walked in their own counsels.

5. Six things God would have
done if Israel had obeyed

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 [l]I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Eighth Prayer for Judgment
A Psalm of Asaph
1. God the Supreme Judge

1 God standeth in the congregation of the [m]mighty; he judgeth among the [n]gods.

2. Eightfold indictment of
earthly judges: their end

2 [o]How long will ye [p]judge unjustly, and accept the persons of the wicked? Selah.

3 [q]Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are [r]out of course.

6 I have said, Ye *are* gods; and [s]all of you *are* children of the most High.

★ 7 [t]But ye shall die like men, and fall like one of the princes.

3. God the Supreme Judge

8 Arise, O God, [a]judge the earth: for thou shalt inherit all nations.

561 PSALM 83

Ninth Prayer for Judgment
A Song or Psalm of Asaph
1. Three requests: sevenfold counsel
of enemies against Israel

1 [b]Keep not thou silence, O God: hold not

---

and pillar of fire by night, out from which God wrought miracles for Israel (Ex. 13:21). The literal meaning is that out of the veil or thunder God answered them. This is associated with the great miracles God wrought bringing Israel through the Red Sea and in giving water at Meribah (Ex. 17:1-7).

[e] I tested you at the waters of Meribah (waters of murmuring and strife; Ex. 17:7).

[f] See note h, 3:2.

[g] Foreign or foreigner's god.

[h] The same command as in Ex. 20:4.

[i] Jehovah thy Elohim who brought you out of slavery and want in Egypt.

[j] This has reference to satisfying the desires of Israel completely if they would only be faithful to God.

[k] Because Israel would not hear or obey God or have anything to do with Him whatsoever (v 11).

10 Ways God Gave Men Up: To
1 The lusts of their hearts (v 12)
2 Walk in their own counsels (v 12)
3 Desolation (2 Chr. 30:7)
4 Their own desire (Ps. 78:29)
5 Pestilence (Ps. 78:50)
6 The sword (Ps. 78:62)
7 The heathen (Ps. 106:41)
8 Uncleanness to dishonor their own bodies between themselves (Rom. 1:24)
9 Vile affections (Rom. 1:26)
10 A reprobate mind (Rom. 1:28)

[l] 6 Things God Would Have Done for Israel:
1 Subdued their enemies (v 13-14)
2 Turned His hand against their adversaries (v 14)
3 Subjugated the haters of God (v 15)
4 Blessed them eternally
5 Provided the best things in life for them (v 16)
6 Satisfied them with good things

Israel had to meet the conditions of the promises of God to receive their benefits. So it is with men today. Not a man under grace will receive benefits without meeting conditions.

[m] This verse has been translated thus: "God stands in the congregation of God; in the midst of the judges He gives judgment" (Berkely); "God stands in the Court of the Judge, in the midst of the Judges and asks" (Fenton); "God stands in the congregation of angels; he judges among the angels" (Peshitta). The whole idea is that God is the Judge of judges in courts of justice established when He instituted human governments.

[n] Heb. elohim, gods. It is used of earthly judges who represent Him (v 1, 6; Ex. 7:1; 21:6; 22:8, 9, 28; Jn. 10:34-35; Acts 23:5).

[o] Question 103. Next, 85:5.

[p] 8fold Indictment of Unrighteous Judges:
1 They judge unjustly (v 2)
2 They accept persons of the wicked
3 Know not God's law (v 5)
4 Do not wish to understand
5 Walk in darkness
6 Their civil institutions are out of course, perverted
7 They shall die like men (v 7)
8 They shall fall like princes

[q] 4 Commands to Judges of the Earth:
1 Defend the poor and fatherless (v 3)
2 Do justice to afflicted and needy
3 Deliver the poor and needy (v 4)
4 Rid the poor, the fatherless, and the needy from the hand of the wicked

[r] Shaken or moved out of place.

[s] All judges who rule for God should be children of God. Those guilty of sinful practices as described in v 2, 5, 7, are not qualified as judges or children of God (1 Jn. 2:29; 3:5-10; 5:18; 2 Cor. 5:17-18; Gal. 5:24; Eph. 4:24; Heb. 12:14).

[t] 65th prophecy in Ps. (82:7-8; v 7 being fulfilled; v 8 unfulfilled). Next, 85:9.

[a] God is to judge the earth at the end of the Millennium (Rev. 20:11-15).

[b] 15 Requests to God:
1 Keep not silence, O God (v 1)
2 Hold not Your peace
3 Be not still
4 Do unto Your enemies as unto the Midianites (v 9; Judg. 7:19-25)
5 Do unto them as unto Sisera and the Canaanites (v 9; Judg. 4:1-24)
6 Make their nobles like Oreb and Zeeb (v 11; Judg. 7:25)
7 Make their princes like Zebah and Zalmunna (v 11; Judg. 8:5, 21)
8 Make them like a wheel or rolling thistledown and as chaff before the wind (v 13; Isa. 17:13)
9 Make them like burning wood and a forest fire (v 13-14)
10 Persecute them with Thy tempest (v15)
11 Make them afraid with Thy storm
12 Fill their faces with shame (v 16)
13 Let them be confounded and troubled forever (v 17)
14 Let them be put to shame
15 Let them perish

✡ ✡ ✡

2 For, lo, [c]thine enemies make a [d]tumult: and they that hate thee have [e]lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy [f]hidden ones.

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are [g]confederate against thee:

2. Ten nation confederacy against Israel

6 The tabernacles of [h]Edom, and the [i]Ishmaelites; of [j]Moab, and the [k]Hagarenes;
7 [l]Gebal, and [m]Ammon, and [n]Amalek; the [o]Philistines with the inhabitants of [p]Tyre;
8 [q]Assur also is joined with them: they have holpen the [r]children of Lot. [s]Selah.

3. Eight requests for judgment: eleven comparisons

9 Do unto them as *unto* the [t]Midianites; as *to* [u]Sisera, as *to* Jabin, at the brook of Kison:
10 *Which* perished at Endor: they became *as* dung for the earth.
11 Make their nobles [v]like Oreb, and like Zeeb: yea, all their princes as [w]Zebah, and as Zalmunna:
12 Who said, Let us take to ourselves the

13 O my God, make them like a [y]wheel; as the stubble before the wind.
14 As the fire burneth a wood, and as the flame setteth the mountains on fire;
15 So persecute them with thy tempest, and make them afraid with thy storm.
16 Fill their faces with shame; that they may seek thy name, O LORD.
17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

4. Reason for requesting judgments upon Israel's enemies

18 That *men* may know that thou, whose name [z]alone *is* JEHOVAH, *art* the most high over all the earth.

562 PSALM 84

Third Psalm of the Righteous
(of three blessed men)
To the chief Musician upon Gittith (Gittite harp),
A Psalm for the sons of Korah

1. He that dwells in God's house (cp. Ps. 23:6; 24:3-10; Jn. 14:1-2; Rev. 21)

1 How [a]amiable *are* thy [b]tabernacles, O LORD of hosts!
2 [*c]My soul [*d]longeth, yea, even [*e]fainteth for the courts of the LORD: my heart and my flesh [*f]crieth out for the living God.

---

c 10fold Information to God:
1 Your enemies make a tumult (v 2)
2 They lift up the head
3 They have taken crafty counsel against Your people (v 3)
4 They have consulted against Your hidden ones
5 They have said, Let us destroy Israel from being a nation (v 4) and
6 Let us blot out the name of Israel so it will not be remembered
7 They have consulted together with one consent (v 5)
8 They are confederate against You
9 Nations (10 named) have united against You to help the children of Lot (v 6-8)
10 They said, Let us possess the houses of God (v 12)

d Make a roar like the waves of the sea, as in 46:3.

e A figure of speech meaning acting presumptuously. Cp. 3:3; 27:6; Judg. 8:28.

f The ones whom God has hidden because they trusted in Him (v 3; 17:8; 27:5; 31:20; 64:2).

g The confederates who helped the children of Lot were 10 in number (v 5-8).

h The Edomites came from Esau (Gen. 36:1).

i The Ishmaelites came from Ishmael (Gen. 25:12-18).

j Moabites came from Lot's son by his eldest daughter (Gen. 19:37).

k Hagarenes were descendants of Hagar, being a branch of Ishmael who begat 12 nations (Gen. 17:20; 1 Chr. 5:10; 27:31).

l Gebal (Josh. 13:5; Ez. 27:9), was a very ancient city of Phoenicia, about 20 mi. north of Beirut; also called Byblos.

m Ammonites came from Lot by his younger daughter (Gen. 19:38).

n Amalekites came from Esau (Gen. 36:12; Ex. 17:8, 13-16; Dt. 25:17).

o Philistines descended from Ham (Gen. 10:14; 1 Chr. 1:12).

p Tyre was a city of Phoenicia just beyond the northern border of Israel (Josh. 19:29; Ez. 27-28).

q Asshur came from Shem (Gen. 10:22).

r The children of Lot were Moab and Ammon by his two daughters (Gen. 19:33-38).

s See note h, 3:2.

t See Judg. 7:19-25.

u See Judg. 4:1-24.

v See Judg. 7:25.

w See Judg. 8:5, 21.

x Heb. naah, habitation; comely place (v 12; 23:2; 65:12).

the wild artichoke or thistledown rolling in the wind with the chaff (v 13; Isa. 17:13). This could also refer to a large broad wheel which was rolled over the grain on the threshingfloor to help thresh the wheat. Threshing was done in the open air. Grain being thrown up by a shovel against the wind caused the chaff to be separated from it (v 13). The psalmist's request is, So deal with Your enemies and make them ashamed that they may be converted (v 15-16) or perish (v 17).

z Jehovah is a name reserved alone for the true God. Here we have one of 4 places where this name is retained and spelled with capital letters (v 18; Ex. 6:3; Isa. 12:2; 26:4). The name is generally rendered Lord. See note h, Ex. 6:3.

a Heb. yadid, beloved or worthy of love. It is trans. beloved 5 times (Dt. 33:12; Ps. 60:5; 108:6; 127:2; Jer. 11:15). Trans. amiable only once.

b Heb. mishkan, dwelling place. Here in the plural it refers to all the divisions of the temple where God was worshipped. The holy of holies, the holy place, the laver, the golden and brazen altars, and all parts of the tabernacle and temple worship must be understood as His dwelling place. Where God is worshipped, there He is expected to dwell, or at least be found by the worshippers. This is why true worship can be carried on wherever men may be or dwell. God is there and should be worshipped in spirit and in truth at all times and in all places (Jn. 4:24). God is omnipresent (Ps. 139:7-12; Jer. 23:24).

*c 4fold Desire of the Psalmist (v 2):
1 My soul (the seat of the affections, emotions, passions, appetites, desires, and feelings) longs for God's house
2 My soul faints for the presence of God in His habitations
3 My heart cries out for the living God
4 My flesh cries out for the living God

*d Heb. kasaph, to become pale; to pine after; to long for; to be greedy for. The meaning here is, I want God more than anything else in life. Cp. Mt. 22:37.

*e Heb. kalah, to end; cease; consume; expire; faint; waste. The idea is that the soul is willing to expire or come to the end of all human activity in order to find God. The psalmist is saying, I am willing to die to find God real to my soul.

*f Heb. ranan, to shout; to cry out with a loud cry. Every feeling, appetite, and wish, both physical and spiritual, longs for and is greedy for God, the living One who created me to be filled to the full with Himself and His plans for me.

✡ ✡ ✡

and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 [h]Blessed *are* they that dwell in thy house: [i]they will be still praising thee. [j]Selah.

2. He that prays to God

5 Blessed *is* the [k]man whose strength *is* in thee; [l]in whose heart *are* the ways *of them*.

6 *Who* passing through [m]the valley of Baca make it a well; the rain also filleth the pools.

7 [n]They go from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, [o]hear my prayer: give ear, O [p]God of Jacob. Selah.

9 Behold, O God [q]our shield, and look upon [r]the face of thine anointed.

10 For a day in thy courts *is* better than a thousand. [s]I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

3. He that trusts in God

11 For the LORD God *is* a [t]sun and shield: the LORD will [u]give grace and glory: [v]no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

Second Prayer Psalm
To the chief Musician, A Psalm
for the sons of Korah

1. Six acts of God

1 LORD, [w]thou hast been favourable unto thy land: [x]thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

2. Seven requests for revival

4 [y]Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 [z]Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us [a]again: that thy people may rejoice in thee?

7 [b]Shew us thy mercy, O LORD, and grant us thy salvation.

3. Eightfold confidence in God

8 [c]I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: [d]but let them not turn [e]again to folly.

★ 9 [f]Surely his salvation *is* nigh them that

---

cal and reads with v 2 thus: "My heart and my flesh crieth out for the living God (even the sparrow hath found an house, and the swallow a nest for herself, where she may have her young), for Thine altars, O Lord of hosts." That is, "I long for the living God, even Thine altars, and my soul should find rest and peace. For even the birds find houses and a place to raise their young." It could not be that birds built their nests in the altars of God, for they were kept clean and fire was kept on them to burn sacrifices and incense.

h 3 Blessed Men:
  1 Those who dwell in God's house (v 4)
  2 Those who pray and draw strength for daily life from God (v 5-10)
  3 Those who put their trust in God (v 11-12)

i Men who dwell in God's house live in continual praise and worship (v 4).

j See note h, 3:2.

k Any man, not only the priest or Levite.

l In whose heart are the ways of their blessedness, that is, the ways of God by which they are blessed (v 5).

m The valley of weeping making a well of tears. This perhaps refers to Bochim, the place of weeping (Judg. 2:1-5). Those who weep and seek God will be refreshed by rain and pools of spiritual water (v 6; Isa. 43:2; 44:3; Zech. 10:1).

n Men who pray and weep before God go from strength to strength (v 7).

o 3 Requests to God:
  1 Hear my prayer (v 8)
  2 Give ear, O God of Jacob (v 8)
  3 Look upon the face of Your anointed (v 9)

p The God of Jacob is here addressed because He met Jacob when in distress and brought him out of all his troubles. It is not the God of Israel, but of Jacob. God met him when he had nothing and deserved nothing, and promised him everything, thus becoming the God of all grace. The request is for God to do the same for others, seeing that He is no respecter of persons. In view of this truth the psalmist gives forth more utterances of faith and benefit than requests to God. This is as it should be, for those who constantly beg of God and never manifest faith and confidence in Him and His word, seldom get much from God (Heb. 11:6; Jas. 1:5-8).

q See ***18 Facts About Blessed Men***, p. 1045.

r The face of the Messiah, the only Mediator between God and man (1 Tim. 2:5).

s This is a characteristic of all children of God (Heb. 12:14).

t God illuminates, invigorates, warms, and sustains life like the sun. He protects and defends all who trust in Him, as a shield in the hands of a mighty man (v 11).

u God will give both; not the former without the latter (Rom. 8:29-30). The former is the plant and the latter is the fruit.

v Here we have it stated again that God will supply wants as well as needs—every good thing and no evil thing (v 11; note c, 34:9-10).

w 6 Past Acts of God Remembered:
  1 You have been favorable (v 1)
  2 Brought back our captivity
  3 Forgiven our iniquity (v 2)
  4 Covered all our sin
  5 Taken away all Your wrath (v 3)
  6 Turned Yourself from Your anger

x This refers to restoration of the fortunes of David after Absalom's rebellion, as in 126:1; Job 42:10. There is no indication here of return from Babylonian captivity.

y Convert us and cause Your anger to cease from us (v 4).

z Questions 104-106. Next, 88:10.

a The word again proves that they had been revived before. The word means another time; once more; anew; afresh. See note d, Gal. 4:19

b 7 Requests to God:
  1 Turn us again—convert us again (v 4)
  2 Cause Your anger to cease
  3 Do not be angry forever (v 5)
  4 Do not send forth Your anger always
  5 Revive us again (v 6; note d, Gal. 4:19)
  6 Show us Your mercy (v 7)
  7 Grant us Your salvation

c Here the psalmist acts as a prophet to consult the Lord and return an answer from God to the people. He is confident that the answer will be one of peace for the saints (v 8).

d This is further proof that the psalm was written after the putting down of the rebellion by Absalom. Let them not turn again to folly is warning against a second rebellion (v 8).

e The word again means once more in connection with going back into folly as it does in the case of being converted or revived when one backslides (note d, Gal. 4:19).

f 66th prophecy in Ps. (85:9-13, unfulfilled). Next, 86:9. See ***10fold Prophecy of the Millennium***, p. 1045.

✡ ✡ ✡

10 [g]Mercy and truth are met together; righteousness and peace have kissed *each other*.
11 Truth shall spring out of the earth; and righteousness shall look down from heaven.
▲ 12 Yea, the LORD shall give *that which is* good; and our land shall yield her increase.
▲ 13 Righteousness shall go before him; and shall set *us* in the way of his steps.

564 PSALM 86

Eighth Prayer-Praise Psalm
A Prayer of David
1. Eight requests: eight reasons

1 [h]Bow down thine ear, O LORD, hear me: [i]for I *am* poor and needy.
2 Preserve my soul; [j]for I *am* holy: O thou my God, save thy servant that trusteth in thee.
3 Be merciful unto me, O Lord: for I cry unto thee daily.
4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
7 In the day of my trouble I will call upon thee: for thou wilt answer me.

2. Praise: God incomparable

8 Among the [k]gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.
★ 9 [l]All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
10 For thou *art* great, and doest wondrous things: thou *art* God alone.

3. Two requests: two reasons

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

4. Praise: two answers to prayer

★ 12 [m]I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
13 For great *is* thy mercy toward me: and thou hast delivered my soul from the [n]lowest hell.

5. Five requests: five reasons

14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.
15 But thou, O Lord, *art* a God [a]full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.
16 [b]O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: [c]because thou, LORD, hast [d]holpen me, and comforted me.

565 PSALM 87

First Psalm of Zion
A Psalm or Song for the sons of Korah
1. Zion the beloved of God

1 [e]His foundation *is* in the holy mountains.
2 [f]The LORD loveth the gates of Zion more than all the dwellings of Jacob.
3 *[g]Glorious things are spoken of thee, O city of God. Selah.

2. Zion's greatness compared to others: the source of blessings

4 I will make mention of *[h]Rahab and

---

[g] Here we have 4 attributes of God that bring salvation to men who fear Him. They are mercy, truth, righteousness, and peace (v 10-11). Truth is sent forth to make known the will of God. Righteousness demands obedience to the truth. Mercy forgives man of all sin, giving him the peace that kisses righteousness when the two are met together in the soul (v 10-11). All 4 attributes of God work in harmony to bring salvation to men that fear God (v 9). See ***Facts About Truth***, p. 1045.

[h] See ***14 Requests of David in Ps. 86***, p. 1045.

[i] See ***34 Reasons God Should Answer***, p. 1045.

[j] Only 2 Persons Claimed to Be Holy:
1 God (Lev. 19:2; 20:7, 26; 21:8)
2 David (Ps. 86:2)

[k] One of 213 times elohim is trans. gods. See note n, 82:1; Ex. 21:6; 22:8-9.

[l] 67th prophecy in Ps. (86:9, unfulfilled). Next, v 12. This will be fulfilled in the Millennium (Isa. 2:2-4; Zech. 14:16-21) and the New Earth (Isa. 66:22-24).

[m] 68th prophecy in Ps. (86:12-13; v 12, unfulfilled; v 13 fulfilled in David). Next, 87:5.

[n] Heb. tachti, lower-most. The idea is the lowest part of anything, as the lowest floor of the ark (Gen. 6:16), the lowest sheol (Dt. 32:22; Ps. 86:13), nether parts of the earth (Ez. 31:14-18; 32:18, 24), the lower parts of the earth (Eph. 4:8-10), and the heart or center of the earth (Mt. 12:40)—proving that sheol is not the grave located

1030.

[a] 5 Facts About God:
1 Full of compassion (v 15; 78:38; 111:4; 112:4; 145:8. Cp. Mt. 9:36; 14:14; 15:32; 20:34)
2 Gracious (v 15; 103:8; 111:4; 112:4; 116:5; 145:8; Ex. 22:27; 33:19; 34:6; 2 Chr. 30:9; Neh. 9:17, 31; Joel 2:13)
3 Longsuffering (v 15; Ex. 34:6; Num. 14:18; Rom. 2:4; 9:22; Gal. 5:22)
4 Plenteous in mercy (v 15; 103:11; 119:64; 145:8; Ex. 20:6; 34:7)
5 Plenteous in truth (see note g, 85:10)

[b] See ***14 Requests of David in Ps. 86***, p. 1045.

[c] See ***34 Reasons God Should Answer***, p. 1045.

[d] An obsolete word meaning help—God has helped me (v 17).

[e] Jehovah's foundation laid in the holy mountains of Zion and Moriah (v 1-2).

[f] The Lord loves and has chosen Zion as His chief habitation in Israel (v 2; 2:6; 9:11; 48:2; 50:2; 78:68; Isa. 8:18).

*[g] 21 Glorious Things Spoken of Zion:
1 The city of David (1 Ki. 8:1)
2 The site of Messiah's reign (Ps. 2:6; 69:35; 146:10; Isa. 4; 24:23; 52:7; Mic. 4:7)
3 God's dwelling place (Ps. 9:11; 76:2; Isa. 8:18)
4 Salvation to come out of Zion (Ps. 14:7; Isa. 46:13; 59:20)
5 Most beautiful place of earth (Ps. 48:2)
6 A place from which God's perfection and beauty have shined (Ps. 50:2)
7 Loved by God (Ps. 78:68; 87:2)
8 To be built up as the headquarters of God on earth (Ps. 102:16)
9 An eternal place (Ps. 125:1)
10 Chosen by God (Ps. 132:13; 133:3; Isa. 14:32)
11 To be redeemed (Isa. 1:27; 31:4)
12 Capital of the whole earth after 2nd advent (Isa. 2:2-4; Joel 3:17-21)
13 Future citizens to be holy (Isa. 4:3)
14 A place of visible manifestation of God when Christ comes (Isa. 4:4-5)
15 Central place of worship in Millennium (Isa. 35:10; 51:11)
16 Missionary and civil headquarters in the Millennium (Isa. 2:2-4; 52:7)
17 Will yet be chosen of God (Isa. 51:3-16; Zech. 1:17; 8:3)
18 The landing place of Christ on earth (Isa. 59:20; Joel 3:16; Zech. 14:4)
19 All inhabitants to be redeemed in a day (Isa. 66:7-8; Joel 2:32)
20 Israel to be gathered there at the 2nd advent (Jer. 3:14; 31:6; 50:5)
21 Zion will oppose Antichrist (Zech. 9:13; 14:14)

*[h] A poetic name of Egypt, meaning boaster (v 4; 89:10; Isa. 51:9). Not the same word translated when used of Rahab the harlot in Josh. 2:1-3; 6:17, 23-25.

Philistia, and Tyre, with Ethiopia; this *man* was born there.

★ 5 [i]And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* [j]all my springs *are* in thee.

566 PSALM 88

Eighteenth Psalm of Instruction (on distress)
A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth (shoutings—dancings), Maschil (instruction) of Heman the Ezrahite (a song leader)

1. Two requests: twenty-onefold personal distress (cp. Ps. 5:7; 28:1; 30:10; 38:1; 39:4; 41:4, 10; 55:9, 15; 56:1)

1 O LORD God of my salvation, [k]I have cried day *and* night before thee:

2 [l]Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of [m]troubles: and my life draweth nigh unto the [n]grave.

4 I am counted with them that go down into the [a]pit: I am as a man *that hath* no strength:

5 [b]Free among the dead, like the slain that lie in the [c]grave, whom [d]thou rememberest no more: and [e]they are cut off from thy hand.

6 [f]Thou hast laid me in the lowest pit, in darkness, in the deeps.

thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

2. Eight questions of distress

10 [*i]Wilt thou shew wonders to the [*j]dead? shall the [*k]dead arise *and* praise thee? Selah.

11 Shall thy lovingkindness be declared in the [*l]grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the [*m]land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

3. Eightfold personal distress

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer [*n]thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.

---

but will be fulfilled in the Millennium when Zion is exalted as the capital of Christ among men. Note g, pt. 2, above). Next, 89:1.

[j] Zion will be the religious and civil headquarters of Christ's kingdom on earth (note g, above). All blessings will flow out of Zion (Isa. 2:2-4).

[k] 21fold Personal Distress:
1 I cry day and night (v 1)
2 Let my prayer come before You (v 2)
3 Incline Your ear unto my cry
4 My soul is full of troubles (v 3)
5 My life draweth nigh to hell
6 I am almost gone (v 4)
7 I am very weak
8 I am as good as dead (v 5)
9 I am as one You do not remember
10 I am as one cut off
11 I have been brought down to the pit (v6)
12 I am in darkness
13 I am in the depths of despair
14 I feel Your wrath (v 7)
15 All waves of affliction are passed over me
16 I am estranged from my friends (v 8)
17 I am hated by my friends
18 I am in a crisis I cannot escape
19 I mourn because of my trouble (v 9)
20 I pray daily to You
21 I have stretched out my hand to You

[l] 2 Requests to God:
1 Let my prayer come before You (v 2)
2 Incline Your ear unto my cry

[m] Troubles were the affliction, not necessarily disease (v3, 7, 9; see ***Affliction***, p.1039)

[n] Heb. sheol, not the grave, but the place of conscious souls and spirits—the unseen world (see ***Hell***, p. 1030).

[a] See note j, 28:1.

[b] The whole of v 4-5 alludes to the field of battle; hence free among the dead means cast off among the dead, like the slain in battle (v 5). One version reads, abandoned among the dead.

[c] Heb. qeber, grave, the place of the body—the seen world, as contrasted with sheol, the place of conscious souls and spirits—the unseen world. See ***Hell***, p. 1030.

[d] The body only goes to a qeber (grave). It goes to dust again and God does not keep in memory the particles making up the original body. He will remember the resurrected body in the future resurrection, and will punish it in hell if wicked, or reward it in bliss if righteous (Dan. 12:2; Mt. 25:46; Jn. 5:28-29; Rev. 20:4-6, 11-15). The original body never rises from death; it returns to eternal dust (Job 14:12). God gives each person a new body in the resurrection (1 Cor. 15:35-54; 2 Cor. 5:1-8; Phil. 3:21).

[e] They—the dead bodies slain and cut off from God's hand (v 5). This refers to those who are cut off from God's protection and preservation from death. They are the slain of this verse.

[f] The psalmist complains as if he were already dead and his body seeing corruption in the grave (v 6-9). He attributes his troubles to God, in accordance with the universal but erroneous belief of mankind. The truth is that if God's will had been carried out instead of Satan's, man never would have suffered sin, sickness, accidents, or calamities of any kind. We are taught to pray for God's will to be done on earth as it is in heaven (Mt. 6:10). That will be realized when the curse is removed and none of the existing evil conditions prevail (Rev. 21:3-7). God is not responsible for the curses. Man with his rebellion and continued sinning is responsible. The only sense in which God is responsible is in making the law of sowing and reaping, of reward and punishment. See ***Affliction***, p. 1039.

[g] If he was cursed by God, then it is clear that he had been committing sin and refusing to listen to God. If there is ever any wrath of God sin is involved, and such a case would come under the law of sowing and reaping (Gal. 6:7-8). If the psalmist was a godly man and no sin was committed, then he made the same mistake Job and others did when they thought God was the one who afflicted them. In Job's case it was Satan, not God (Job 1:11-12; 2:1-6; 42:10).

[h] See ***10 So-Called Acts of God***, p. 1045.

[*i] Questions 107-114. Next, 89:6.

[*j] Heb. Rephaim, a name of one of the branches of giants that came from fallen angels and the daughters of men (Gen. 6:1-4; Jude 6-7, notes). The question asked is, Will You show Your wonders to the giants that have no resurrection? (Isa. 26:14, 19 notes).

[*k] Heb. muth, to die, referring to physical death. It is not Rephaim of note j, above. Shall the dead bodies praise You? No!

[*l] Heb. qeber, grave (note c and d, above).

[*m] This is qeber, the grave, not sheol, the place of memory (see ***Hell***, p. 1030).

[*n] See ***2 Great Mistakes of Job***, p. 897.

[o] He is mentioned with Heman (1 Ki. 4:31;

Sixteenth Messianic Psalm
Maschil (instruction) of [o]Ethan the Ezrahite
(a choir leader)

1. Eternal praise for mercy and faithfulness

★ 1 [p]I [q]will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 [r]For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

2. Davidic covenant (2 Sam. 7)

3 I have made a [s]covenant with my chosen, I have sworn unto David my servant,

★ 4 [t]Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

3. Praise: twentyfold greatness of God

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 [a]For who in the heaven can be compared unto the LORD? *who* among the [b]sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 [c]Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken [d]Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 [e]The heavens *are* thine, the earth also *is* thine: *as for* the world and the fulness thereof, thou hast founded them.

12 [f]The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

hand, *and* high is thy right hand.

★ 14 [g]Justice and judgment *are* the [h]habitation of thy throne: mercy and truth shall go before thy face.

4. Eight blessings of the just

15 Blessed *is* the people that know the [i]joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: and in thy favour our [j]horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.

5. Fortyfold covenant with David and the Messiah

19 Then thou spakest in vision to [k]thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall [l]his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation.

27 [*a]Also I will make him *my* firstborn, higher than the kings of the earth.

28 [*b]My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

---

1 Chr. 6:44; 15:17). He seems to have another name—Jeduthun (1 Chr. 25:1-6; 16:41-42). This is the only psalm ascribed to Ethan, and Ps. 88 is the only one ascribed to Heman.

[p] 70th prophecy in Ps. (89:1-2. It has been partially fulfilled, is being fulfilled, and will continue to be fulfilled forever). Next, v 4.

[q] 2 Vows of Ethan (v 1):
1 I will sing of God's mercy forever
2 I will make known God's faithfulness to all generations

[r] 2 Sayings of Ethan (v 2):
1 Mercy shall be built up forever
2 God's faithfulness shall be established in the heavens

[s] See ***The Davidic Covenant***, p. 605.

[t] 71st prophecy in Ps. (89:4-5, unfulfilled). Next, v 14.

[a] Questions 115-118. Next, v 46.

[b] The sons of the Mighty are angels (v 6; Gen. 6:2, 4; Job 1:6; 2:1; 38:7).

[c] See ***38 Facts About God***, p. 1045.

[d] A poetic name of Egypt, meaning boastful (v 10; 87:4; Isa. 51:9).

[e] Another verse among many which declares that the heavens and earth and all in them are the creation of God, not a product of evolution (v 11-12).

[f] This is an expression meaning that God is Creator of all things (v 11-12; Eph. 3:9;

[g] 72nd prophecy in Ps. (89:14-37, unfulfilled). Next, 93:1. The passage predicts 7 main things:
1 Justice, judgment, mercy, and truth will characterize the reign of Messiah (v 14)
2 Men will be blessed walking in the light of His countenance (v 15)
3 Men shall rejoice in His name and be exalted in His righteousness (v 16)
4 Men will receive strength and grace through the Messiah (v 17)
5 God will be the Defense and King of men (v 18)
6 The Messiah will be exalted (v 19)
7 The terms of the Davidic Covenant will be fulfilled (v 20-37. See note c, v 34)

[h] The government of God is based upon justice, judgment, mercy, truth, and righteousness. He knows what is right; He sees what is right; and He does what is right without exception. He cannot permit any breaking of His law without proper punishment, nor can He permit one good act to be without just and proper reward. Sin is cursed and righteousness rewarded in the minutest details (v 14).

[i] Blessed are the people that live in the Millennium, to hear the joyful sound of the trumpet on the morning of jubilee, which proclaims deliverance to the captives and restoration of their forfeited estates (v 15).

[j] Horns in Scripture symbols represent kings (Dan. 7:7-8, 19-24; Rev. 17:12-17). The horn here no doubt refers to the king of Israel, King David, who will be resurrected and will rule under Christ over Israel in the Millennium and forever (Jer. 30:9; Ez. 34:23-26; 37:21-25; Hos. 3:4-5). God (v 18), Christ (Isa. 9:6-7; Dan. 7:13-14; Rev. 11:15), the apostles (Mt. 19:28), and all other saints will have part in the eternal reign of men on earth (Rev. 5:10; 11:15; 20:4-6; 22:4-5; Dan. 2:44; 7:14, 18, 27).

[k] The Messiah is no doubt the reference here, as also in v 24, 27. He is the one to fulfill many of the terms of the Davidic Covenant (v 20-37; 2 Sam. 7).

[l] This also refers to the Messiah who is the King of Israel from David (v 24).

[*a] David Was to Call God 3 Things:
1 My Father, proving sonship by adoption and other redemptive acts (v 26)
2 My God, indicating true relationship through redemption (v 26)
3 The Rock of my salvation (v 26)
After these statements concerning David, the next prediction is that David's Son, the Messiah, shall also be a Son of the heavenly Father—the firstborn and only truly begotten Son of God, whom God is to exalt higher than all kings of the earth (v 27; 2:7; Dan. 7:13-14; Rev. 11:15).

[*b] After referring to the Messiah in v 27, God resumes His predictions concerning David and the Davidic Covenant (v 28-37).

ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My [c]covenant will I not break, [d]nor alter the thing that is gone out of my lips.

35 Once have I [e]sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

6. Sixteenfold complaint that God has broken the covenant

38 [f]But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 [g]How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

7. Prayer: two requests for God to remember His covenant

47 [h]Remember how short my time is: wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not see [i]death? shall he deliver his soul from [j]the hand of the grave? Selah.

49 Lord, [k]where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have [a]reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and Amen.

---

1 David anointed by God (v 20)
2 To be established by God (v 21)
3 God's arm will strengthen him
4 His enemies shall not prevail against him (v 22)
5 He will not suffer any affliction by the wicked
6 His enemies shall be crushed (v 23)
7 All that hate him shall be plagued by God
8 He will have continued faithfulness and mercy from God (v 24)
9 His Son, the Messiah, will be exalted by God
10 He will have dominion over rivers and seas (v 25)
11 He will call God his Father, his God, and the Rock of his salvation (v 26)
12 His Son will be God's firstborn and will be exalted higher than the kings of earth (v 27)
13 God's mercy will keep him forever (v28)
14 God's covenant will stand with him eternally (v 28-29, 35-37)
15 His seed (children) will continue before God forever (v 29, 36)
16 His throne will be eternal, as the days of heaven (v 29), as the sun (v 36), and as the moon forever (v 37)
17 If his children break God's law they will be chastened (v 30-32)
18 God's mercy will never utterly depart from him (v 33)
19 God's faithfulness will never fail him
20 God's covenant with him will never be broken or changed by Him (v 34-35)
21 God has sworn that He will never lie to him (v 35)

d To tell a lie is one of 30 things revealed in Scripture which God cannot do. He is absolutely holy and truthful in what He says. Therefore, Christians must fear God and not become careless or indifferent about the sin question. God will mete out punishment to them if they sin, as much as He will to men who never have been saved. The penalty for sin applies to one group as well as the other (Ez. 18:4, 24-28; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8).

e 17 Things God Has Sworn About:
1 To multiply Abraham's seed as the sand and stars (Gen. 22:16-17)
2 Israel shall have final victory over her enemies (Gen. 22:17)
3 All nations will be blessed through Abraham's seed (Gen. 22:18)
4 Continual war with Amalek (Ex. 17:16)
5 Israel will be given the promised land for an eternal possession (Gen. 15:18-21; 17:8)
6 Israel not to enter the promised land (Num. 14:26-35; Ps. 95:11)
7 Judgment upon Eli's house (1 Sam. 3: 14)
8 David's seed and throne eternal (Ps. 89:3-4, 35-37; 132:11; 2 Sam. 7)
9 Christ an eternal priest (Ps. 110:4)
10 Every knee will bow and every tongue confess (Isa. 45:23; Phil. 2:9-11)
11 No more universal floods (Isa. 54:9. Cp. Gen. 8:21; 9:11-12)
12 No Jew in Egypt in Jeremiah's day to escape death (Jer. 44:26-27)
13 Bozrah will be an everlasting curse (Isa. 34; Jer. 49:13)
14 Defeat of Babylon (Jer. 51:14)
15 Captivity of Israel (Amos 4:2; 6:8)
16 Resurrection of Christ (Acts 2:30)
17 No unbeliever shall enter eternal rest (Heb. 3:11; 4:1-9; Ps. 95:11)

f ***16fold Complaint Against God***, p. 1046.

g Questions 119-125. Next, 90:11. The questions of v 46 and 49 will all be answered when men quit sinning and return to God with a whole heart. The other questions will be answered in due time, and if they will meet God's terms, men will see that they were not created in vain.

h 2 Requests to God:
1 Remember how short my time is (v 47)
2 Remember our reproach (v 50-51)

Out of hundreds of requests in Psalms, very few concern God's glory and will. Most of them concern man only: how much trouble he is in, how much longer he must suffer, and how he can be freed from it. God's interests are generally last. This is why the first commandment was given. Conversion means an entire right-about-face experience and a wholehearted surrender to God to love Him supremely (Mt. 22:37).

i This refers to physical death. Man is born dead spiritually and eternally. This is why the new birth is necessary—to make man alive spiritually and to cancel the eternal death penalty (Jn. 3:16; Eph. 2:1-10).

j This means the power of sheol (hell), not the grave. It is the soul that goes into sheol and the body to qeber. No soul is ever spoken of as going into qeber, the grave. See ***Hell***, p. 1030.

k They are where man left them to go into a life of sin. He will find them again when he quits the sin business and follows God as when he enjoyed grace.

a 3fold Reproach:
1 Reproach of God's servants (v 50)
2 Reproach of the mighty people
3 Reproach of God's anointed (v 51)

Bible reproaches are: barrenness (Gen. 30:23; Isa. 4:1); defeat (Dan. 9:16; 11:18); adultery (Pr. 6:32); sin (Pr. 14:34; 1 Tim. 3:7); parental dishonor (Pr. 19:26); widowhood (Isa. 54:4); being different in religion (Lk. 6:22; 2 Cor. 11:21); and accepting Christ (Heb. 11:26).

568 PSALM 90

Third Prayer Psalm
A Prayer of Moses [b]the man of God
1. Fourfold eternity of God

1 [c]Lord, [d]thou hast been our [e]dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even [f]from everlasting to everlasting, thou *art* God.

2. Fifteenfold frailty of man: six acts of God

3 Thou turnest [g]man to [h]destruction; and sayest, [i]Return, ye children of men.

4 [j]For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night.

5 Thou carriest [k]them [l]away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are [m]consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, [n]our secret *sins* in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

10 [o]The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for [p]it is soon cut off, and we fly away.

11 [q]Who knoweth the power of thine anger? [r]even according to thy fear, *so is* thy wrath.

3. Ten requests for mercy

12 [s]So teach *us* to number our days, [t]that we may apply *our* hearts unto wisdom.

13 [u]Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

569 PSALM 91

Fourth Psalm of the Righteous
1. His dwelling place: five things in which to trust

▲ 1 [a]He that [*b]dwelleth in the [*c]secret place of the most High shall abide under [*d]the

---

[b] See ***7 Men Called "The Man of God"***, p. 1046.

[c] Heb. Adonai, the Lord in relation to the earth; the Sovereign Lord.

[d] 7 Things God Has Done: You Have
1 Been our dwelling place in all generations (v 1)
2 Formed the earth and the world (v 2)
3 Turned man to destruction (v 3)
4 Said, Return you children of men
5 Carried men away with a flood (v 5)
6 Set our iniquities before You (v 8)
7 Set our secret sins in the light of Your countenance

[e] Heb. maon, an abode; retreat; habitation (v 1; 2 Chr. 30:27; 36:15; Jer. 51:37). This is the same as, "in Him we live, and move, and have our being" (Acts 17:28).

[f] God is an eternal being. He had no beginning and will have no ending. From eternity past to eternity future He is God (v 2; cp. Mic. 5:2; Heb. 1:8).
3 Things Which Had a Beginning (v 2):
1 The mountains
2 The earth, the ground
3 The world, the inhabitants of earth

[g] Heb. enosh, mortal man as made out of dust; the body which goes to dust again (Gen. 2:7; 3:19; Eccl. 3:19-21).

[h] Destruction refers to the body that does see corruption. It could not refer to the inner man which is immortal (1 Pet. 3:4, notes).

[i] Return to dust (Gen. 3:19).

[j] This expresses the same as 2 Pet. 3:8, that God inhabits eternity, and that time with Him is different from what it is with man (v 4; Isa. 65:17). A day with man will always be a day and 1,000 years will always be 1,000 years, but with God 1,000 years are like:
1 A day (v 4; 2 Pet. 3:8)
2 A watch in the night: an insignificant period of time compared to eternity

[k] Them, the men of v 1, 3.

[l] Life and Death Are Compared To:
1 The quick passing away of a flood (v5)
2 A sleep in the night
3 Grass that comes up in the morning and dies in the evening (v 5-6)
4 A period of wrath that is soon over (v9)
5 A tale that is told
6 Something soon cut off (v 10)
7 Flying away

[m] Here the lives consumed continued, or they would not be troubled (v 7). Consumed here does not mean annihilation in hell, as some false cults teach today. See ***14 Fallacies About Hell***, p. 1032.

[n] Secret sins are easily discovered by God when His countenance shines upon them.

[o] This refers to length of life in the wilderness in the time of Moses, which was shortened so that the old generation died off within the 40 years. The days of these 40 years could actually be numbered, as stated in v 12. Ordinarily, days cannot be numbered because we are not living through a special curse as was Israel in the wilderness (Num. 14:29-36). No authority is given here for setting the length of man's life as 70 to 80 years. Some men lived much longer even when Moses wrote this. Many have lived longer in every generation, so this cannot be taken as God's allotted time for man. See ***Threescore Years and Ten***, p.1046.

[p] The body is soon cut off and goes back to dust, but we fly away to the spirit world—to hell if wicked (Ps. 9:17; Isa. 14:9; Lk. 16:19-31) and to heaven if righteous (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11).

[q] Question 126. Next, v 13. Multitudes of angels, demons, and men will know the power of God's anger which had kindled a fire in the lowest hell (Dt. 32:22). See ***Hell***, p. 1030.

[r] God's wrath in hell will be equal to the reverence He has demanded and which the wicked have refused to give (v 11).

[s] See ***10 Requests of Moses***, p. 1046.

[t] See 4 Reasons for an Answer, under ***10 Requests of Moses***, p. 1046.

[u] Question 127. Next, 94:3.

[a] He, the individual, every person, not only the Messiah or ministers (v 1). It is supposed that Ps. 90 and 91 were written by Moses at the beginning of the 40 years in the wilderness, the wanderings of which are the subject of the 4th book of psalms. Ps. 91 was written to comfort the church in the wilderness while going through the 40-year curse, and to assure children of God in all ages of His providence in their earthly pilgrimage. If Moses wrote Ps. 91, then all the Scriptures quoted in our Lord's temptation (even those quoted by Satan) were from the writings of Moses.

[*b] Heb. yashab, to sit down; to dwell; to remain; to settle in the sense of taking up a homestead or staking out a claim and resisting all claim-jumpers; to possess a place and live therein (v 1; 80:1; 123:1; Dt. 26:1).

[*c] Heb. sether, a covering; hiding place (note f, 31:20).

[*d] This explains the secret place of the Most High. Under the shadow (defense, protection) of the Almighty one will be safe (v 1).

and under His shadow (v 2):
  1 A refuge or hiding place
  2 A fortress or place of protection
  3 God, a true and faithful God
  4 A trust, a place of security

f 5 things God will do for those dwelling in the secret place of the Most High:
  1 Deliver from the snare of the fowler
  2 Deliver from the noisome pestilence
  3 Cover with His feathers (v 3-4)
  4 Protect under His wings (v 4)
  5 Make truth a shield and buckler (v 5)

g The snare which wicked men, fallen angels and demons set for the righteous. See note b, 18:5.

h Heb. havvah, rushing calamity; one that sweeps everything before it.

i Feathers and wings here are figurative of protection and care (v 4; 17:8; 36:7; 57:1; 61:4; 63:7; Ex. 19:4; Ruth 2:12; Isa. 40:31; Mal. 4:2; Mt. 23:37; Lk. 13:34; Rev. 12:14).

j Flee to for refuge (note a, 16:1).

k The shield and buckler protected the body, the vital parts, from the weapon thrusts and arrows of the enemy (See ***8 Things God Is to His People***, p. 1036).

l 6fold Result of Abiding in Secret Place:
  1 Not afraid of night terrors (v 5)
  2 Not afraid of day arrows
  3 Not afraid of pestilences (v 6)
  4 Not afraid of noonday destructions
  5 Though 1,000 fall at your left hand and 10,000 at your right, the destroyer does not come near you (v 7)
  6 You see the wicked rewarded (v 8)

m Night is the time of many terrors, treasons, plunders, robbery, murders, evils, and diseases.

n Figurative of dangers that come by day.

o Many pestilences seem to attack in the night and in the darkness; other calamities come in the day. Regardless of what they are and when they come, the believer may, by dwelling in the secret place of the Most High, see 1,000 fall on his left side and 10,000 on his right without any coming near him. The only thing he may see is the result of plagues on the wicked (v 5-8).

p See ***15 Conditions of Blessings of Ps. 91***, p. 1046.

q See ***23 Promises of Ps. 91***, p. 1046.

r Partially quoted by Satan in Mt. 4:6; Lk. 4:10. The phrase in all thy ways is omitted, but the phrase at any time is added by Satan, showing how he misquotes and misapplies Scripture. Also, v 13 is omitted by Satan, because it predicts his own crushing defeat (Gen. 3:16; Lk. 10:19). The verse has a double reference.

s This promises power over wild beasts and creeping things, as well as power over all satanic powers symbolized by them (v 13; Gen. 3:15; Mk. 16:17-18; Lk. 10:19; Rev. 12:9).

▲ 2 I will say of the LORD, [e]*He is* my refuge and my fortress: my God; in him will I trust.

2. His God: fivefold confidence

▲ 3 [f]Surely he shall deliver thee from the [g]snare of the fowler, *and* from the [h]noisome pestilence.

▲ 4 He shall cover thee with his [i]feathers, and under his wings shalt thou [j]trust: his truth *shall be thy* [k]shield and buckler.

3. His eightfold security

▲ 5 [l]Thou shalt not be afraid for the [m]terror by night; *nor* for the [n]arrow *that* flieth by day;

▲ 6 *Nor* for the [o]pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

▲ 7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

▲ 8 Only with thine eyes shalt thou behold and see the reward of the wicked.

4. His sixfold dwelling place: eight blessings

▲ 9 [p]Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;

▲ 10 [q]There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

▲ 11 [r]For he shall give his angels charge over thee, to keep thee in all thy ways.

▲ 12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

▲ 13 [s]Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

5. His consecration: eight blessings

therefore will I deliver him: I will set him on high, because he hath known my name.

▲ 15 He shall call upon me, and I will answer him: I *will* be with him in trouble; I will deliver him, and honour him.

▲ 16 With long life will I satisfy him, and shew him my salvation.

570 PSALM 92

Fifth Psalm of the Righteous
A Psalm or Song for the sabbath day
1. His sevenfold duty to God

1 *It is a* [a]good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

3 Upon an [b]instrument of ten strings, and upon the psaltery; upon the harp with a [c]solemn sound.

2. His God: four reasons for praise

4 [d]For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

3. His neighbors: their fivefold ignorance and end

6 [*e]A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be [*f]destroyed for ever:

8 But thou, LORD, *art most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall [*g]perish; all the

---

a 7 Good Things: It is Good To
  1 Give thanks unto the Lord (v 1)
  2 Sing praises unto His name
  3 Show His lovingkindness daily (v 2)
  4 Show His faithfulness daily
  5 Play an instrument of 10 strings (v 3)
  6 Play upon the psaltery
  7 Play upon the harp

b This should read "instrument of ten strings, upon the psaltery" to be in harmony with 33:2; 144:9 where and is in italics, and lit. meaning is "psaltery, an instrument of ten strings."

c Heb. higgayon, meditation (v 3; 9:16; 19:14).

d 4 Reasons to Praise God:
  1 He has made me happy (v 4)
  2 I will triumph
  3 His works are great (v 5)
  4 His thoughts are very deep (v 5. Cp. 36:6; 40:5; 139:17; Rom. 11:33)

*e 7 Facts About the Wicked:
  1 They are brutish (v 6)
  2 They are ignorant of truth
  3 They are fools
  4 They work iniquity (v 7-8)
  5 They are enemies of God (v 9)
  6 They shall be scattered
  7 They shall perish; be destroyed forever off the earth (v 7, 9)

*f Heb. shamad, to be cut off or destroyed from the earth, not annihilated (v 7; 37:38; Dt. 28:20, 24, 45, 51, 61).

*g Heb. abad, to be lost; perish from off the earth, not annihilated (v 9; 10:16; Isa. 57:1; Mic. 7:2). If perish meant extinction of being as false cults teach, then the righteous would also be annihilated, according to the last two references above.

* * *

4. His ninefold blessing

10 But my [h]horn shalt thou exalt like *the horn of* an [i]unicorn: [j]I shall be anointed with fresh oil.

11 Mine eye also shall see *my desire* on mine enemies, *and* mine ears shall hear *my desire* of the wicked that rise up against me.

▲ 12 [k]The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

▲ 13 Those that be planted in the house of the LORD shall flourish in the courts of our God.

▲ 14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

5. His purpose in life

15 [l]To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

571 PSALM 93

Second Psalm of God
1. Five attributes of God

★ 1 [m]The [n]LORD reigneth, [o]he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy throne *is* established of old: thou *art* from everlasting.

2. The mighty floods

floods have lifted up their voice; [a]the floods lift up their waves.

3. The mightier God: two attributes of God

4 The LORD on high *is* mightier than [b]the noise of many waters, *yea*, *than* the mighty waves of the sea.

5 Thy [c]testimonies are very sure: [d]holiness becometh thine house, O LORD, for ever.

572 PSALM 94

Tenth Prayer for Judgment
1. Three requests for judgment: reasons—ten sins of the wicked

1 O LORD God, to whom vengeance belongeth; O God, to whom [e]vengeance belongeth, [f]shew thyself.

2 Lift up thyself, thou judge of the earth: [g]render a reward to the proud.

3 LORD, [*h]how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 [*i]They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall [*j]the God of Jacob regard *it*.

2. Rebuke to the wicked

8 Understand, ye brutish among the people: and *ye* fools, [*k]when will ye be wise?

---

h The word horns in symbolic passages referring to kingdoms, represents kings (Dan. 7:7-8, 19-24; 8:20-23; Rev. 12:3; 13:1; 17:12-17); but in connection with individuals it represents power and authority (Job 16:15; Ps. 75:4-5; 92:10; 112:9; 132:17).

i The unicorn of Scripture was perhaps the wild buffalo or ox.

j 4 Personal References:
  1 My horn (power and authority, v 10)
  2 My head—anointed with fresh oil
  3 My eyes (v 11)
  4 My ears

k See ***5 Blessings of the Righteous in Ps. 92***, p. 1046.

l 3 Things the Righteous Show to Men:
  1 That the Lord is upright (v 14)
  2 That He is a true Rock and a sure foundation (v 15)
  3 That there is no unrighteousness in Him (v 15).

He does nothing evil, unjust, unwise, unmerciful, or unkind. He is ever faithful to His promises and true to His Word. To the end of making God thus known, the saint must be eternally consecrated.

m 73rd prophecy in Ps. (93:1-5, unfulfilled, but will be fulfilled when God sets up His kingdom on earth). Next, 96:7.

n The Lord reigneth. Three psalms begin this way (93, 97, 99). Each ends with the thought of holiness:
  1 Holiness becomes Your house (93:5)
  2 Give thanks at the rememberance of His holiness (97:12)
  3 His name is holy (99:3)
  4 He is holy (99:5, 9; Ex. 15:11)
  5 His dwelling place is holy (99:9; 48:1; Isa. 62:9; 63:15)

All will be holiness unto the Lord when He comes to reign on earth and be visible among men forever (Ps. 47:8; Obadiah 17; Zech. 14:20-21). In fact, without holiness no man shall see the Lord (Heb. 12:14).

o 10 Things About God:
  2 He is clothed with majesty
  3 He is clothed with strength
  4 He has girded Himself with strength and majesty
  5 He established the world (social system) to be eternal (v 1; 104:5; Gen. 8:22; 9:12; Eccl. 1:4; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5)
  6 His throne is established of old (v 2)
  7 He is eternal—from everlasting to everlasting (v 2; 90:2)
  8 He is mightier than the noise of the mighty waves of the seas (v 4)
  9 His testimonies are very sure (v 5)
  10 His house is the habitation of holiness (v 5; 99:9; Isa. 62:9; 63:15)

a A term generally used of the rivers, but here it refers to the waves of the seas (v 4; 104:1-9; Job 38:11).

b This phrase is used a number of times of the voice of God and that seems to be the reference here (v 4; Rev. 1:15; 14:2; 19:6).

c This term is used here of the Word of God in its various revelations of truth. See notes on Ps. 119.

d See note n, v 1.

e 6 Facts About Vengeance:
  1 Vengeance belongs to God (v 1; Dt. 32:35; Rom. 12:19; Heb. 10:30)
  2 God avenges others (Gen. 4:15; Dt. 32:43; Judg. 11:36)
  3 God promises to take vengeance against His enemies (Dt. 32:41-43; Ps. 149:7; Isa. 34:8)
  4 Man is commanded not to avenge himself, but to leave the matter of vengeance in the hands of God (Lev. 19:18; Rom. 12:19; Heb. 10:30)
  5 The day of vengeance of God is at the 2nd advent (Isa. 61:2; 63:4; Jer. 50:15, 28; 51:6, 11; 2 Th. 1:8)
  6 Hell fire is eternal vengeance on all rebels (Mt. 25:41, 46; Jude 6-7)

f Heb. yapha, shine forth (v 1; 50:2; 80:1).

g The law of sowing and reaping will never fail (Gal. 6:7-8).

*h Questions 128-130. Next, v 8.

*i 10 Sins of the Wicked:
  1 Pride (v 2)
  2 Uttering hard things (v 4)
  3 Working iniquity
  4 Boasting themselves
  5 Breaking God's people in pieces (v 5)
  6 Afflicting God's heritage
  7 Slaying the widow (v 6)
  8 Slaying the stranger
  9 Murdering the fatherless
  10 Boasting that God does not see their wickedness (v 7). This is either the language of infidelity or insult.

*j The God who met Jacob when he had nothing and deserved nothing, and gave him grace and the promise of every known blessing of life (Gen. 28).

*k Questions 131-135. Next, v 16.

hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

3. Ten blessings of the just

12 [*m]Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

▲ 14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 [*n]Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; [a]thy mercy, O LORD, [b]held me up.

19 In the multitude of [c]my thoughts within

4. Five sins and judgments of the wicked

20 [e]Shall [f]the throne of iniquity have fellowship with thee, which frameth [g]mischief by a law?

21 [h]They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 [i]But the LORD is my defence; and my God *is* the [j]rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

573 PSALM 95

Fifth Psalm of Praise
A Psalm of David (Heb. 4:5-11)
1. Rest found in true worship: 8 admonitions;
10 reasons for worship

● 1 O [k]come, let us sing unto the LORD: let us [l]make a joyful noise to the [m]rock of our salvation.

● 2 Let us come before his [n]presence with thanksgiving, and make a joyful noise unto him with psalms.

3 [o]For [p]the LORD *is* a great God, and a

---

existence of God and His creation of all things. Whatever is found of excellence in a creature or created thing is derived from the Creator and exists in Him in an infinite sense. What good thing the creature can do, the Creator can do likewise. Whatever ability or attribute a creature has, the Creator also has it in perfection. This passage proves that God is as real as His creation. If He created the ear, does He not have one? If He created the eyes, does He not have them? He that chastens the disobedient, shall He not live in obedience to His own laws? He that teaches knowledge and wisdom, does He not have these abilities?

Instead of these statements proving that God does not have ears, eyes, mind, other bodily parts and soul and spirit faculties, they prove that He does have them. Instead of God making such statements to prevent the so-called error of humanizing Him and attributing members of corporeal parts to Him, He makes them to teach plainly that He, as a Spirit Being, does have such parts. Is it not as easy to believe what the Bible says about Him as to believe what it does not say? If God had said one time that He did not have bodily parts, soul passions, and spirit faculties as we know them in all intelligent, free moral agents, then the subject could be settled that way. But when He repeatedly refers to human bodily parts and ordinary soul and spirit faculties to reveal Himself and show what He is like, then we should believe what He says about Himself. If we refuse to do so, we stand condemned as unbelievers. See ***Anthropomorphism***, p. 896.

*m 10 Blessings of the Just:
  1 Chastening of God (v 12; note k, Heb. 12:5-11)
  2 Teaching out of the law (v 12)
  3 Rest from adversity (v 13)
  4 Rest all the days of life
  5 Protection and care (v 14)
  6 God's faithfulness
  7 Justice (v 15)
  8 Defense against evildoers (v 16)
  9 Defense against workers of iniquity
  10 Help at all times (v 17)

*n Questions 136-137. Next, v 20.

a This is the O.T. doctrine of God's faithfulness in not suffering men to be tempted above what they are able to bear. Cp. 1 Cor. 10:13.

b This is what is promised in 91:12.

c My griefs, sorrows, and perplexities. According to the multitude of trials and distresses, so are consolations.

d Occurs here and in Isa. 66:11; Jer. 16:7, where it is trans. consolations.

e Question 138. Next, 101:2. This verse means, Shall wicked judges, kings, or magistrates have fellowship with You? For they have framed mischief against Your law; or, For they devise, plan, and execute mischief as if they acted by Your law.

f The throne that administers injustice.

g Heb. amal, trouble, labor, toil. It is sin viewed in the light of the trouble and hardship it causes—the burden and grievousness of action.

h They, the wicked who sit on the throne of iniquity and devise mischief against God's law, gather themselves together in unity against the righteous who oppose their wrongdoing and their destruction of the innocent. In every thing that is evil, they are in unity (v 21). The Lord will reward them according to their iniquity and cut them off in their own wickedness (v 23).
  3 Sins That Will Cut Them Off:
  1 They frame or plan iniquity (v 20)
  2 Gather against the righteous (v 21)
  3 Condemn the innocent

i 3 Things Jehovah Is to the Righteous:
  1 My defense (v 22)
  2 My God
  3 My refuge

j God is not only a refuge, but a strong, rock refuge (note h, 31:2).

k 8 Admonitions in Ps. 95:
  1 Come, let us sing unto the Lord (v 1)
  2 Let us make a joyful noise to the rock of our salvation
  3 Let us come before His presence with thanksgiving (v 2)
  4 Let us make a joyful noise unto Him with psalms
  5 Come, let us worship (v 6)
  6 Let us bow down
  7 Let us kneel before the Lord our Maker
  8 Today if you will hear His voice, harden not your heart (v 7-8)

l The joyful noise we are to make is the singing of hymns (v 1-2; 96:1-3).

m God is not only a rock of defense, but the rock of salvation, which means that He is a strong defense and His salvation is all powerful (note h, 31:2; Heb. 7:25).

n Heb. panim, face; countenance. Coming before God's face with singing, thanksgiving, prayer, and worship is the duty of all men (v 1-7).

o 10 Reasons for Worship of God:
  1 Jehovah is a great God and a great King above all gods (v 3)
  2 He holds all the deep places of the earth in His hands (v 4)
  3 The strength of the hills is His
  4 The sea is His (v 5)
  5 He made the sea
  6 His hands formed the dry land
  7 He is our Maker (v 6)
  8 He is our God (v 7)
  9 We are His people
  10 We are the sheep of His pasture

p 3 Names of God in This Verse:
  1 Jehovah, the Lord
  2 El, a great God
  3 Elohim, gods

4 In his hand *are* the [r]deep places of the earth: the strength of the hills *is* his also.

5 [s]The sea *is* his, and he made it: and his hands formed the dry *land*.

● 6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [t]To day if ye will hear his voice,

2. Rest lost through unbelief (Heb. 4:5-11)

● 8 Harden not your heart, as in the [u]provocation, *and* as *in* the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 [v]Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 [w]Unto whom I sware in my wrath that they should not enter into my rest.

574 PSALM 96

Sixth Psalm of Praise
1. Sevenfold admonition to praise God

● 1 O [x]sing unto the LORD a [y]new song: sing unto the LORD, all the earth.

● 2 Sing unto the LORD, bless his name; shew forth his salvation [a]from day to day.

● 3 [b]Declare his glory among the heathen, his wonders among all people.

2. Sevenfold reason for praise

4 [c]For the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the [e]gods of the nations *are* [f]idols: but the LORD made the heavens.

6 [g]Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

3. Twelvefold admonition to praise God

★● 7 [h]Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

● 8 Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.

● 9 O worship the LORD in the beauty of holiness: fear before him, [i]all the earth.

● 10 Say among the [j]heathen *that* the LORD reigneth: the [k]world also shall be established that it shall not be moved: [l]he shall judge the people righteously.

● 11 [m]Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

● 12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

4. Fourfold reason for praise

13 Before the LORD: for [n]he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

575 PSALM 97

Seventh Psalm of Praise
(seven things of man; fifteen things of God)
1. Two admonitions to praise:
tenfold greatness of God

---

[q] Heb. elohim, gods (note n, 82:1).

[r] The lower parts of the earth where departed spirits are in prison. See ***Hell***, p. 1030. The idea is that He is God of all the depths of the earth as well as all the high mountains (v 4).

[s] Both the sea and dry land are products of creation. God originally brought the materials into existence and then formed them with His hands (v 5; 8:3, 6; 102:25).

[t] Quoted in Heb. 3:7-11; 4:7.

[u] When Israel provoked God in the wilderness (Ex. 17:7; Num. 20:13).

[v] See Num. 14:26-35; Dt. 1:27-36.

[w] See note e, 89:35.

[x] See ***21 Admonitions in Ps. 96***, p. 1046.

[y] The words of the new song are these of the 96th Psalm.

[a] God's program is a daily one—7 days a week (v 2). The purpose of the sabbath has been long past at an end. When Adam sinned it was necessary to work 7 days a week to restore man and his dominion.

10 Things Men Should Do Daily:
1 Perform vows (Ps. 61:8)
2 Pray (Ps. 86:3; 88:9; Mt. 6:11)
3 Seek God (Isa. 58:2; Lk. 18:1-8)
4 Praise God (Ps. 72:15)
5 Take up the cross (Lk. 9:23)
6 Live in holiness (Lk. 1:75)
7 Continue in one accord (Acts 2:46)
8 Read the Scriptures (Neh. 8:18)
9 Search the Scriptures (Acts 17:11)
10 Exhort one another (Heb. 3:13)

[b] This is part of the work of proclaiming salvation daily (v 2-3).

[c] 14 Reasons to Obey Admonitions:
1 For the Lord is great (v 4)
2 He is greatly to be praised
3 He is to be feared above all
4 Other gods are only idols (v 5)
5 The Lord made the heavens
6 Honor and majesty are before Him (v6)
7 Strength and beauty are in His sanctuary
8 Glory is due His name (v 8)
10 He reigns over nations (v 10)
11 He established the world (social system) to be eternal
12 He is a righteous Judge
13 He comes to judge the earth (v 13)
14 He shall judge the world in righteousness

[d] Heb. elohim, gods (note n, 82:1).

[e] Same word as in note d, above.

[f] Heb. elilim, nothings; vanities; emptinesses; things of naught. Instead of being the true Elohim, not only are they not God, but they are nothing. Cp. 1 Cor. 8:4.

[g] This verse relates to the ark of the covenant in its journeys (v 7; 78:60-61).

[h] 74th prophecy in Ps. (96:7-13, unfulfilled, but will be fulfilled in the Millennium when the Lord actually reigns on the earth). Next, 97:1. Here we have all nations called to give God the glory that is due Him and to come with proper offerings into the courts of the Lord, the place of universal worship (v 7-8). Originally, God intended all nations to worship Him in His temple at Jerusalem (Mk. 11:17), but Israel failed to evangelize the nations or even consider them as having a part with them in God's blessings. How was Abraham's seed to be a blessing to all nations of the earth if true worship was to be limited to the Jews only (Gen. 12:1-3; Gal. 3:8)? Paul quotes freely from the prophets proving that God's plan was to save the Gentiles also (Rom. 9:14-33).

[i] How could all the earth be commanded to fear and give glory to God if only the Jews were to be blessed? (v 9)

[j] The Gentiles, who will go up from year to year to worship God at Jerusalem when Messiah reigns (Isa. 2:2-4; Zech.14:16-21)

[k] Heb. tebel, the habitable world or social system He has established forever (v 10; Gen. 8:22; 9:12; Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5).

[l] He shall rule the people in righteousness, proving that these verses are prophecy and yet to be fulfilled when Messiah reigns (v 10; Isa. 11:3-9).

[m] In v 11-12 we have the great rejoicing of the heavens and the earth in view of the reign of God and the Messiah on earth (v 10, 13; 93:1; 96:1; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Lk. 1:32-33; Rev. 11:15; 22:4-5).

[n] A reference to the 2nd advent of Christ. The judgment here is not the great white throne judgment of the wicked dead, but that of the nations (v 13; Mt. 25:31-46). The judgment of the world with righteousness refers to the ruling of the nations by Christ and the resurrected saints (Isa. 1:25-31; 2:1-4; 11:3-9; Dan. 7:13-14; Zech. 14; 1 Cor. 6:2-3; Rev. 1:5; 5:10; 20:4-6).

✡ ✡ ✡

joice; let the multitude of isles be glad *thereof*.

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

2. Curses on idolaters: admonition to worship—three reasons

7 Confounded be all they that serve graven images, that boast themselves of [a]idols: worship him, all *ye* [b]gods.

8 [c]Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all [d]gods.

3. Admonition to hate sin: five reasons

10 [e]Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

4. Two admonitions to praise God: reason

12 [f]Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

576 PSALM 98

Eighth Psalm of Praise

1. Admonition to sing: seven reasons

1 O [g]sing unto the LORD a new song; [h]for [i]he hath done marvellous things: [j]his right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath made known his [k]salvation: [l]his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

2. Twelvefold admonition to be joyful: three reasons

● 4 Make a [m]joyful noise unto the LORD, all the earth: [n]make a loud noise, and rejoice, and sing praise.

● 5 [o]Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

● 6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

● 7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

● 8 Let the floods clap *their* hands: let the hills be joyful together

★ 9 [p]Before the LORD; for [q]he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

577 PSALM 99

Ninth Psalm of Praise

1. Three admonitions to fear and praise God: seven reasons

★● 1 The [r]LORD reigneth; [s]let the people tremble: [t]he sitteth *between* the [u]cherubims; let the earth be moved.

2 The LORD *is* [v]great in Zion; and he *is*

---

but will be completely fulfilled in the reign of Christ and of God on the earth). Next, 98:9. The fact that the Lord does not now reign on earth is proof of a future fulfillment. Not one detail of these verses has yet been literally fulfilled. See ***14 Characteristics of the Millennium***, p. 1046.

a Heb. elilim, nothings (note f, 96:5).

b Heb. elohim, gods (note h, 82:1). Here the word gods applies to rulers and judges who can worship, not to dead idols.

c Zion is here personified as being able to hear and be happy at the judgments of God—judgments of the tribulation period that will be sent upon the enemies of Israel to punish them for their desire and effort to destroy the nation (Jer. 30:4-9; Zech. 14:1-5; Dan. 8:9-14, 25; 9:27; 12:1-7). They will be judgment of the trumpets, and vials (Rev. 8-11; 15-16). This again places this psalm as yet future in fulfillment.

d See note b, above.

e One of the most important commands of Scripture—one that, if obeyed, will guarantee eternal life and the blessings of God in this life. If one hates sin he will not commit sin. Cp. Rom. 12:9; 1 Th. 5:22; Heb. 1:9.

5 Reasons to Hate Evil:
1 Love for God (v 10; Mt. 6:24)
2 God's preservation (v 10; Rom. 8:28)
3 God's deliverance (v 10; Rom. 1:16)
4 Increased light (v 11; 1 Jn. 1:7)
5 Increased joy (v 11; Gal. 5:22-23)

f 3 Admonitions (97:10-12):
1 Hate evil (v 10)
2 Rejoice in the Lord (v 12)
3 Give thanks at the remembrance of His holiness

g See ***12 Admonitions of Ps. 98***, p. 1047.

h See ***8 Reasons for Admonitions of Ps. 98***, p. 1047.

i 5 Things God Has Done:
1 He has done marvelous things (v 1)
2 He has won the victory
3 He has made known His salvation (v 2
4 He has openly showed His righteousness to the Gentiles
5 He has remembered mercy and truth to Israel (v 3)

j His right hand and holy arm are figurative of His great power (Ex. 15:16; Dt. 4:34; 5:15; 7:19; 9:29; 11:2; 26:8; 1 Ki. 8:42; 2 Ki. 17:36; Ps. 44:3; 89:10, 13; 98:1; 136:12; Isa. 40:10; 51:9; 52:10; 63:5).

k Salvation was known in O.T. times as it is today, and included all the different phases of deliverance. See ***Salvation***, p.304 of NT

l 7 Personal References to God:
1 His right hand (v 1)
2 His holy arm
3 His victory
4 His salvation (v 2)
5 His righteousness
6 His mercy (v 3)
7 His truth

m 2 Kinds of Noise:
1 Joyful noise (v 4, 6)
2 Loud noise (v 4)

n 8 Instruments of Praise to God:
1 The voice (v 4, 5)
2 The voice with a harp (v 5)
3 Trumpets (v 6)
4 Cornets
5 The sea and its fullness (v 7)
6 The whole creation
7 The floods (v 8)
8 The hills

o See ***Musical Instruments Are Not Sinful***, p. 1047.

p 76th prophecy in Ps. (98:9, unfulfilled). Next, 99:1.

q 3 Coming Events of Millennium (v 9):
1 The Lord will judge (rule) the earth
2 He will rule the world (social system) in righteousness (v 9; Isa. 11:3-9)
3 He shall judge people in justice

r 77th prophecy in Ps. (99:1-4, unfulfilled). Next, 102:12. The fact that the Lord reigns in Zion (v 1-2) and that He has established justice, judgment, and righteousness in Jacob, proves v 1-4 are unfulfilled.

s See ***7 Admonitions of Ps. 99***, p. 1047.

t See ***14 Reasons for Admonitions of Ps. 99***, p. 1047.

u This teaches that in the Millennial and eternal temple the Lord will have His throne between the cherubim (v 1; Ez. 43:7; Zech. 6:12-14).

v The first time that God will ever be great in Zion will be when He comes to reign over all nations (Isa. 2:2-4; 9:6-7; 11:3-11; 59:20; Rev. 11:15).

3 Let them praise thy great and terrible name; *for* [*a]it *is* holy.

4 The [*b]king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

2. Two admonitions to worship God: five reasons

● 5 [*c]Exalt ye the LORD our God, and worship at [d]his footstool; *for* he *is* holy.

6 [e]Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

7 He spake unto [f]them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou [g]answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their [h]inventions.

3. Two admonitions to worship: one reason

● 9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God *is* holy.

578 PSALM 100

Tenth Psalm of Praise
A Psalm of Praise
1. Three admonitions to be joyful: four reasons

● 1 [i]Make a [j]joyful noise unto the LORD, all ye lands.

● 2 Serve the LORD with gladness: come before his presence with singing.

● 3 [k]Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture.

2. Four admonitions to be joyful: three reasons

● 4 Enter into his gates with thanksgiving, unto him, *and* bless his name.

5 For the LORD *is* [l]good; [m]his mercy *is* everlasting; and his truth *endureth* to all generations.

579 PSALM 101

Sixth Psalm of the Righteous
A Psalm of David
1. Eight vows of the righteous

1 [n]I will sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a [o]perfect way. [p]O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that [q]turn aside; *it* shall not cleave to me.

4 A [r]froward heart shall depart from me: I will not know a wicked *person*.

2. Eight qualifications of a righteous character

5 Whoso privily [a]slandereth his neighbour, him will I cut off: him that hath an [b]high look and a proud heart will not I suffer.

▲ 6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: [c]he that telleth lies shall not tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

580 PSALM 102

Seventeenth Messianic Psalm
A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord
A Psalm of Distress
1. Four requests for a quick answer

[*a] 3 times here God and His name are called holy (v 3, 5, 9).

[*b] 3 Facts About God, the King's Strength:
  1 He loves judgment (v 4)
  2 He establishes justice
  3 He executes judgment and righteousness in Jacob

[*c] This verse is repeated in substance in v 9.

[d] His footstool is called His holy hill in v 9.

[e] Moses, a grandson of Levi, exercised the office of priest before Aaron (Ex. 24:6-8). He even consecrated Aaron (Ex. 28), so both of them were among His priests (v 6). Samuel was the outstanding one among those who prayed and received answers to prayer (v 6. Cp. Jer. 15:1; Ez. 14:14, 20).

[f] Referring to Moses and Aaron of v 6.

[g] 5 Past Acts of God:
  1 He answered prayer (v 6, 7)
  2 He spoke to the people (v 7)
  3 He gave them testimonies and ordinances
  4 He forgave them (v 8)
  5 He took vengeance of their inventions

[h] The inventions were their different sins and new ways of committing them, for which they were judged by plagues, as in Num. 11-25; Ps. 106:29, 39.

[i] 12 Admonitions:
  1 Make a joyful noise unto the Lord all you lands (v 1)
  3 Come before His presence with singing
  4 Know that He is God (v 3)
  5 Know that He made us
  6 Know that we did not make ourselves
  7 Know that we are His people
  8 Know that we are the sheep of His pasture
  9 Enter His gates with thanksgiving (v4)
  10 Enter His courts with praise
  11 Be thankful unto Him
  12 Bless His name

[j] 7 times in Psalms men are commanded to make a joyful noise to God (66:1; 81:1; 95:1, 2; 98:4, 6; 100:1).

[k] 8 Reasons for the Admonitions:
  1 He is our God (v 3)
  2 He made us
  3 We did not make ourselves
  4 We are His people
  5 We are the sheep of His pasture
  6 He is good (v 5)
  7 His mercy endures forever
  8 His truth is eternal

[l] See ***30 Good Things***, p. 1047.

[m] Another scripture teaching the eternity of mercy, truth, and natural generations of men on earth (Gen. 8:22; 9:12).

[n] 18 Personal Vows of David: I Will
  1 Sing of mercy and judgment (v 1)
  2 Sing to the Lord
  3 Behave wisely in a perfect way (v 2)
  4 Walk in my house with a perfect heart
  5 Set no wicked thing before my eyes (v3)
  6 Hate the work of backsliders
  7 Not permit the work of backsliders to cleave to me
  8 Not fellowship a froward heart (v 4)
  9 Not know a wicked person
  10 Cut off slanderers (v 5)
  11 Not suffer the proud
  12 Will regard the faithful (v 6)
  13 Permit the faithful to abide with me
  14 Permit the perfect to serve me
  15 Not permit deceivers to dwell in my house (v 7)
  16 Not permit liars in my sight
  17 Destroy all the wicked (v 8)
  18 Cut off all wicked from the city of the Lord

[o] 2 Perfect Things in Ps. 101:
  1 Perfect way (v 2, 6)
  2 Perfect heart (v 4)

[p] Question 139. Next, 106:2.

[q] Another reference to backsliders. Turning aside means that one time they were on the right road, but left it to follow sin and Satan.

[r] 2 Kinds of Hearts in Ps. 101:
  1 Perfect heart (v 2)
  2 Froward heart (perverse, v 4)

[a] See ***Slander***, p. 1047.

[b] The proud will be cut off (Ps. 12:3; Pr. 6:17; 15:25; Isa. 2:12).

[c] All liars shall have their part in the lake of fire (Rev. 21:8; 22:15).

cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

2. Reason: sixteenfold distress and humiliation

3 [e]For [f]my days are consumed like smoke, and [g]my bones are burned as an hearth.

4 My heart is smitten, and withered [h]like grass; [i]so that I forget to eat my bread.

5 By reason of the voice of my groaning my bones cleave to my skin.

6 I am like a [j]pelican of the wilderness: I am like an [k]owl of the desert.

7 I watch, and am as a [l]sparrow alone upon the house top.

8 Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

9 [m]For I have eaten ashes like bread, and mingled my drink with weeping,

10 Because of thine indignation and thy wrath: for [n]thou hast lifted me up, and cast me down.

11 [o]My days *are* like a shadow that declineth; and I am withered like grass.

3. Sixteenfold restoration of Zion: Messiah's

2 Th. 1:7-10, notes; Jude 14; Rev. 19:11-21)

★ 12 [p]But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For [a]thy servants take pleasure in her stones, and favour the dust thereof.

15 So [b]the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 [c]When the LORD shall build up Zion, he shall appear in his glory.

17 [*d]He will regard the prayer of the destitute, and not despise their prayer.

★ 18 [*e]This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 [*f]When the people are gathered together, and the kingdoms, to serve the LORD.

---

e See ***20 Reasons for an Answer***, p. 1048.

f 4 Contrasts—Days of God and Man:
  1 My days are like combustible material placed upon a fire: part flying away like smoke and part lying on the hearth like charred coal and ashes (v 3); but You shall endure forever (v 12)
  2 My days are forgotten like shadows and withered grass (v 11), but Your remembrance is forever (v 12)
  3 My days are shortened (v 23), but Your days will have no end (v 27)
  4 My days may not equal the length of one generation, but Yours will last throughout all generations (v 24)

g 10 Human Parts Affected by Trouble:
  1 The voice (v 1, 5)
  2 Emotions and feelings (v 1-2, 5, 9)
  3 The bones (v 3, 5)
  4 The heart (v 4)
  5 The appetite (v 4, 9)
  6 The memory (v 4)
  7 The skin (v 5)
  8 The eyes (v 7, 9)
  9 Tear ducts (v 9)
  10 Strength (v 23)

h Note the 9 similes of man's lifespan in v 3-11. See pt. 4, A-N, ***The Doctrine of Man***, p. 1028.

i I am in such trouble that I cannot eat, so am but skin and bones.

j Heb. qaath, an unclean fowl (v 6; Lev. 11:18; Dt. 14:17). The name was applied to this bird because it swallowed large quantities of fish and then disgorged them to its nestlings. Those in Palestine were brownish gray, about 6 ft. long with a wingspread of around 12 ft. They lived near the Dead Sea, fished in the Jordan, and abounded in greatest numbers in the wilderness near the Mediterranean. They built nests 5 to 6 ft. across from dead twigs and bushes, depositing 2 or 3 eggs in each nest. The young were fed until fully feathered and able to fly, which was a long time. Such quantities of fish were disgorged that the young could not eat all of them, so many fell to the ground. Under the hot sun, the fish made the location unbearable to men. These birds were the ugliest of fowls imaginable when perching. The psalmist no doubt had in mind all these facts when he observed such long fasts. The pelican is used in Isa. 34:11; Zeph. 2:14 as a picture of complete desolation (where the Heb. word qaath is trans. cormorant). In this passage it gives a picture of the utter dejection of the psalmist in v 3-11.

k The owls of Palestine are many kinds, from the 5 in. screech owl to the horned owl with a 2 ft. wingspread. All have large heads and eyes. All are night hunters. There were many in caves, ruined temples, and fertile valleys in ancient Palestine. They were unclean fowls (Lev. 11:17; Dt. 14:16). The kind here (v 6) was the little owl (Heb. kos) which inhabited waste places and the wilderness.

l The sparrow, a most friendly bird, would seldom be seen alone unless its mate was killed or its nest and young destroyed. Then, the usually most cheerful of birds, made a lasting impression of dejection to the psalmist (v 7).

m This refers to the custom of those in deep sorrow sitting in ashes and dust, throwing them upon their heads and garments (1 Ki. 20:38-41; Esther 4:1-3; Job 2:8; 42:6; Jer. 6:26; 25:34; Ez. 27:30; Dan. 9:3; Jonah 3:6; Mt. 11:21; Lk. 10:13).

n Men in distress generally accuse God of being the persecutor and destroyer of the afflicted, but this is not the case, as illustrated in Job where it was Satan (not God) who took all of Job's riches and health (Job 1:6-21; 2:1-13; 42:10).

o I have passed the peak of my days and, like a shadow losing itself in the darkness of night, so I am coming fast to the end of life (v 11).

p 78th prophecy in Ps. (102:12-16, unfulfilled). Next, v 18. God and His remembrance are eternal (v 12). He will yet arise and restore Zion when Messiah comes the 2nd time. The nations will then fear God and His glory (v 13-16).

a The great love of Israel for their beloved Zion is expressed here (v 14).

b This will literally be true in the Millennium and forever (v 15; Isa. 2:2-4; 11:3-11; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Rev. 11:15; 22:4-5).

c This verse predicts that the 2nd advent of Messiah will take place during the restoration of Zion. It is one of many signs of the 2nd advent and proof that we are now living in the last days. Zion is now being built up as a nation (since 1949) and we are to expect Israel to continue growing until the coming of Christ who will complete the rebuilding of Israel (Isa. 2:2-4; 9:6-7).

*d 2 Facts About Prayer (v 17):
  1 God will hear prayer of the destitute
  2 He will not despise their prayers

*e 79th prophecy in Ps. (102:18-22, unfulfilled). Next, v 25. People will be born in the Millennium and New Earth (v 18; Gen. 9:12; Isa. 9:6-7; 59:20; 65:20-25; Rev. 21:3-27; 22:4-5). Praise of the Lord will yet be in Zion (v 21) and all kingdoms of earth will yet serve Him (v 22; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:4-6). The creation referred to here must be the re-creation of men in Christ (Eph. 2:10; 4:24), as well as coming eternal generations of natural people.

*f See Mt. 25:31-46; Rev. 11:15; 20:4-6.

✡ ✡ ✡

23 [*g]He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

5. Messiah's creation and restoration work

★ 25 [*h]Of [*i]old hast thou [*j]laid the foundation of the earth: and the [*k]heavens *are* the work of thy hands.

26 [l]They shall perish, but thou shalt endure: yea, all of them shall wax [m]old like a garment; as a vesture shalt thou [n]change them, and they shall be changed:

27 [o]But thou *art* the same, and thy years shall have no end.

28 [p]The children of thy servants shall continue, and their seed shall be established before thee.

581 PSALM 103

Eleventh Psalm of Praise
A Psalm of David
1. Five admonitions to praise God

1 [q]Bless the LORD, O my soul: and all that is within me, [r]*bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his [s]benefits:

2. Reason: thirty benefits

▲ 3 [t]Who forgiveth all thine iniquities; who healeth [u]all thy diseases;

▲ 4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

▲ 5 Who satisfieth thy mouth with good

eagle's.

▲ 6 The LORD executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

▲ 8 The [a]LORD *is* [b]merciful and gracious, slow to anger, and plenteous in mercy.

▲ 9 He will not always [c]chide: neither will he keep *his anger* for ever.

10 [d]He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 [e]As far as the east is from the west, *so* far hath he removed our transgressions from us.

▲ 13 Like as a father pitieth *his* children, *so* the LORD [f]pitieth them that fear him.

14 For he knoweth our frame; he [g]remembereth that we *are* dust.

15 *As for* man, his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

★▲17 [h]But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness [i]unto children's children;

18 [j]To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom [k]ruleth over all.

3. Fivefold admonition to five classes to praise God

[*g] In these 2 verses we have a return to the theme of the troubles of v 3-11.

[*h] 80th prophecy in Ps. (102:25-28, unfulfilled). Next, 103:17. This prophecy will be fulfilled when the heavens and earth are renovated by fire at the end of the Millennium (2 Pet. 3:10-13, notes). It is quoted in Heb. 1:10-12 except v 28.

[*i] Many times this term refers to the dateless past in eternity, the time before the original creations of the heavens and the earth of Gen. 1:1; Ps. 93:2; Mic. 5:2.

[*j] This was long before the days of Adam. Angels and morning stars rejoiced when God laid the foundations of the earth (Job 38:4-7).

[*k] Not only was the earth created and formed by God's hands, but also the heavens, including all the billions of suns and their solar systems (v 25; 8:3-6; 19:1; 90:2; 95:5; Pr. 26:10; Isa. 40:12, 26; 45:12; 48:13).

[l] The heavens and the earth are eternal (Eccl. 1:4; Ps. 89:1-2, 36-37; 104:5). They will be changed only (v 26-27; Heb. 1:10-12, notes; 2 Pet. 3:10-13, notes). To perish means to be marred because of sin (see pt. 8, ***14 Fallacies About Hell***, p. 1032).

[m] See ***Meaning of the Word "Old"***, p. 1048.

[n] As a man changes his old garment for a new one, so God will change the heavens and earth from their bondage of corruption into the glorious liberty of the sons of God (Acts 3:21; Rom. 8:21-24; Heb. 12:25-28; Rev. 21-22).

[o] The material creations that have been cursed and brought under the bondage of corruption to wax old will of necessity be renewed and changed to the state of eternal newness; but God will never wax old and need to be renewed. He is eternally the same (v 27).

of natural people—our children and our children's children shall be established before You (v 28; Isa. 9:6-7; 59:20; 66:22-24; Dan. 2:44-45; 7:13-14, 27; Lk. 1:32-33; Rev. 11:15; 20:4-6; 21:3-7, 21-27; 22:4-5).

[q] Heb. barak, to kneel; to bless as an act of adoration to God or man. This is the 268th of a total of 330 times the word is used (v 1). It occurs 75 times in Psalms alone. The word bless is used only 10 times in the N.T.

[r] See ***10 Admonitions in Ps. 103***, p. 1048.

[s] See ***30 Benefits From God***, p. 1048.

[t] See ***3fold Cure for a 3fold Curse***, p. 1048.

[u] See ***37 Bible Diseases and Infirmities***, p. 1048.

[v] What the psalmist had in mind here is not clear unless it be the long life of eagles and their annual molting or casting off their old feathers and receiving new ones. Many fantastic stories have been circulated about eagles that cannot be proved. They have lived in captivity over 100 years and how long they live normally is not known.

[a] See ***30 Benefits From God***, p. 1048.

[b] Compassionate and pitiful (v 8, 13).

[c] Rebuke; admonish; scold; correct.

[d] He has not punished us as yet according to our deserts, or we should all be cut off without God and without mercy; but by His grace, if we repent, He gives us what we do not merit (v 10-14; Tit. 3:5-7).

[e] This is equivalent to blotting out our sins in Acts 3:19; Isa. 43:25; 44:22.

[f] 3 Reasons the Lord Pities His Children:
  1 He knows our formation (v 14; Gen. 2:7)
  2 He remembers the dust of which we are made (v 14; Gen. 2:7; 3:19; Eccl. 3:19; 12:7)
  3 He knows how frail we are (v 15-16; 90:5)

[g] God remembers what man forgets (our infirmities); man remembers what God forgets (our sins).

[h] 81st prophecy in Ps. (v 17-22; v 19 unfulfilled; the rest of the verses are being and will be fulfilled in all eternity more than at present). Next, 105:7.

[i] A term expressing eternal generations of natural people (v 17; Isa. 59:20-21; Dan. 2:44-45; 7:13-14, 27; Rev. 11:15; 21:3-7, 21-27; 22:4-5).

[j] 2 Evidences of Sonship:
  1 Keeping God's covenant (v 18)
  2 Obeying His commandments
Those who do these things receive the eternal mercy and righteousness of v 17.

[k] God's kingdom does not rule over all now, so this is future prophecy. He will send Jesus from heaven to rid the earth of all rebels and then God will be all in all (1 Cor. 15:24-28; Eph. 1:10).

✡ ✡ ✡

excel in strength, that do his commandments, hearkening unto the voice of his word.

● 21 Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure.

● 22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

582 PSALM 104

Twelfth Psalm of Praise
(fiftyfold greatness of God)
1. God's greatness declared

1 [l]Bless the LORD, O my soul. O LORD my God, [m]thou art very great; thou art [n]clothed with honour and majesty.

2. Original creation: eight acts (Gen. 1:1)

2 Who [o]coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a [p]curtain:

3 Who layeth the [q]beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

[s]ministers a [t]flaming fire:

5 *Who* laid the [u]foundations of the earth, [a]*that* it should not be removed for ever.

3. Chaotic earth: one act (Gen. 1:2)

6 [b]Thou coveredst it with the [c]deep as *with* a garment: the waters stood above the mountains.

4. Re-creation of the six days:
thirty-five acts (Gen. 1:3–2:25)

7 [d]At thy rebuke they [e]fled; at the voice of thy [f]thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; [g]that they turn not again to cover the earth.

10 [h]He sendeth the springs into the valleys, *which* run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing among the

1 Bless the Lord, O my soul (v 1)
2 Let the sinners be consumed out of the earth (v 35)
3 Let the wicked be no more (v35)
4 Bless the Lord, O my soul
5 Praise you the Lord

m See ***30 Reasons to Bless and Fear God***, p. 1049.

n The great and mighty works of God and His providence over all creation make Him a person of great honor and majesty among all His subjects (v 1).

o This refers to the great light in which God dwells, which no man can approach and which no man has seen nor can see in his sinful state (v 2; 1 Tim. 6:16).

p Of 57 occurrences, this word appears only here in Psalms. It is used 53 times of the tabernacle, 45 times in Ex. 26 and 36. Here it no doubt refers to the atmospheric heavens or the clouds, called the firmament of the 2nd day's work of Gen. 1:6-8.

q Heb. qarah, to cause to meet, referring to the various kinds of clouds of the heavens meeting one another. The word chambers refers to the clouds (v 3, 13). The idea is that God makes the clouds to meet in the heavens. They form His chariot, or one of His means of travel (v 3; Nah. 1:3). This is not the only means of travel for God, for He has thousands of chariots that go like lightning (2 Ki. 2:12; 6:17; Ps. 68:17; Ez. 1:1-28; 10:1-14; Joel 2:5; Zech. 6). He also rides the wind (v 3) and upon cherubs (2 Sam. 22:11; Ps. 18:10). God has appeared in clouds (Mt. 17:5). Christ and others have been and will be received by clouds in translation (Acts 1:9; 1 Th. 4:17; Rev. 11:12). Christ will return with clouds (Dan. 7:13; Mt. 24:30; 26:64; Rev. 1:7; 14:14-16).

r See ***The Spirit World***, p. 1048.

s Heb. sharath, servants. Human ministers of God is the reference, not angels. The word is trans. servant 5 times; minister (verb) 46 times; minister (noun) 16 times; and ministered 16 times. Almost without exception it is used of the priests and Levites of the tabernacle and temple worship, and of the servants of Israel's kings (v 4; 103:21; Ezra 7:24; 8:17; Isa. 61:6; Jer. 33:21; Ez. 44:11; 45:4-5; 46:24; Joel 1:9-13; 2:17; etc.). The gospel ministers are successors of the O.T. ministers (Lk. 1:2; 1 Cor. 3:5; 4:1; 2 Cor. 3:6; 6:4; Heb. 1:7).

t Ministers are to have power. See ***Ministers a Flame of Fire***, p. 1050.

u They were laid at the time of singing and shouting of stars and angels (Job 38:4-7; Pr. 8:29).

a God created the earth to be eternal and to be inhabited eternally by natural men (v 5; Eccl. 1:4; Isa. 45:18).

b This refers to the first universal flood on earth—the flood of Lucifer's time (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-7). It is clear here and elsewhere that the earth was created as dry land (Gen. 1:1, 9-10), was inhabited (Isa. 45:18), and later covered with water, with the deep, or with the flood of Gen. 1:2; 2 Pet. 3:5-8.

c Heb. tehom, an abyss of a surging mass of water (v 6; Gen. 1:2; 7:11; 8:2; Pr. 8:28; Isa. 51:10). This is what God covered the whole earth with as one would cover with a garment. During this flood the waters stood above the mountains, which proves the whole earth was covered (v 6; Gen. 1:2; 2 Pet. 3:5-7). This was not an act of creation, but one of judgment upon the earth because of sin, the same as in the days of Noah. Whose sin? That of Lucifer and the pre-Adamites who rebelled against God long before Adam. See notes on Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-7.

d The fact that the flood covering the earth was rebuked proves that it was caused as a judgment of sin. The word rebuke means to chide or reprove, proving further that this work of v 6-9 was not one of creation but restoration from something that had caused God's anger to be exercised. See the force of the Heb. gearah, rebuke, in v 7; 18:15; 76:6; 80:16; 2 Sam. 22:16; Isa. 50:2; 51:20; 66:15. No such rebuke was ever given at the flood of Noah, at which time the waters naturally receded from the earth over a period of 150 days (Gen. 8:1-5). God was here reproving the waters or commanding them to return to their original places in the low parts of the earth, in the clouds, and in the bowels of the earth where they were before He caused them to flood the earth and destroy all the pre-Adamites.

e The only time God ever rebuked the waters and they fled and hasted away was during the work of days 2 and 3 of Gen. 1:6-13. Day 2 was the time when God commanded part of the flood of Gen. 1:2 to return to the clouds so as to give rain upon the earth as in Lucifer's kingdom (Gen. 1:6-8; Isa. 14:12-14). Day 3 was the time when God commanded the rest of the flood to return to the low places of the earth and the bowels of the earth as before this flood (Gen. 1:9-13).

f It is possible that God used electric power (lightning) to separate the waters.

g This is a fixed law for the oceans, but any time God chooses to set it aside temporarily so as to punish sin by a flood, He is free to do so in any part of the earth. We have had Noah's flood and many local floods since this law was made. What God promised in Noah's time was that there would be no other universal floods (Gen. 9:11-12).

h In v 10-15 we have the natural laws of underground water courses, rainfall from the clouds, growth of plant life, and the sustenance of all flesh on earth. These laws never fail, proving the providence of God over all creation.

* * *

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

16 [i]The trees of the LORD are full *of sap;* [j]the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork, the fir trees *are* her house.

18 The high hills *are* a refuge for the wild goats; *and* the rocks for the conies.

19 He [k]appointed the moon for seasons: the sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth*.

21 The young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man goeth forth unto his work and to his labour until the evening.

5. Fifteenfold providence of God over all creation

24 O LORD, how manifold are thy works! in [l]wisdom hast thou made them all: [m]the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

iathan, *whom* thou hast made to play therein.

27 [a]These [b]wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them [c]they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: [d]thou takest away their breath, they die, and return to their dust.

30 [e]Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it [f]trembleth: he toucheth the hills, and they smoke.

6. Four vows: two requests; two admonitions to praise God

33 [g]I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. [h]Praise ye the LORD.

583

PSALM 105

Thirteenth Psalm of Praise
(forty-two acts of God)
1. Fourteen admonitions

---

[i] Not only are trees spoken of as belonging to God by virtue of His creation, but all things were created by Him and for Him (Jn. 1:3; Eph. 3:9; Col. 1:15-18; Rev. 4:11).

[j] In v 16-23 we have mention of the various homes for animals and man provided:
1 Trees for birds (v 16-17)
2 High hills for goats (v 18)
3 Rocks for conies
4 Holes, caves, and forests for various wild beasts (v 19-22)
5 The whole earth for man (v 23; Isa. 45:18)

[k] This is another reference to the Solaric Covenant (v 19; Gen. 1:14-19; 8:22; Jer. 33:20; Dan. 2:21).

[l] When one stops to consider the infinite details of creation and the plan of eternal sustenance of all things—from the smallest atom to the huge creations of material and living things—he is forced to exclaim the truth of Rom. 11:33.

[m] The longer one lives to see the vast riches of the earth, the more he realizes the truth of this statement (v 24).

[n] See note d, 74:14.

[a] All creation is dependent upon God for daily life. The creature was created to be provided for. It is now just as much God's responsibility to maintain creation as it once was to create it. The Creator's work is to maintain and the creature's obligation is to wait, pray, depend, receive, and be thankful for what God provides (v 27). See ***The Doctrine of Providence***, p. 1050.

[b] 14 Blessings From Waiting on God:
1 Salvation (Gen. 49:18; Ps. 62:1)
2 Daily necessities (Ps. 104:27-28; 145:14-15)
3 Instruction (Ps. 25:4-5; 106:13)
4 Answers to prayer (Ps. 25:21; 40:1-3)
5 Courage (Ps. 27:14; 31:24)
6 Protection and help (Ps. 33:18-22)
7 Inheritance (Ps. 37:7-9, 34)
8 Hope (Ps. 130:5-6)
9 Justice (Isa. 26:8-9; 30:18)
10 Renewed strength (Isa. 40:31)
11 Blessings (Isa. 30:18; 64:4)
12 Boldness (Isa. 49:23)
13 Goodness of God (Lam. 3:25)
14 Holy Spirit power (Lk. 24:49; Acts 1:4-8)

for daily supply. Man is no exception. Not only is he to work, but man is to pray for daily bread (Mt. 6:11). The law of the gospel is, "if any would not work, neither should he eat" (2 Th. 3:10). If any man provides not for his own, he is worse than an infidel (1 Tim. 5:8). God has made all things for all creatures to live by, but they must not be too lazy to gather that which sustains life or they will have no right to live.

[d] When it is said of God that He gives the animals their daily food and takes away their breath (v 27-29), it refers to the laws of nature producing food for creatures and the law of death working because of the curse. It could not mean that God personally kills everything that dies, or personally feeds every living thing. Creatures are responsible to gather that which grows by nature, and they die, not because of personal acts of God, but because the law of death is now working as a part of the state of the curse on creation. God made the laws of sowing and reaping, of perpetual reproduction, and of death, but He cannot be held responsible for acts of nature and those of proper agents assigned to execute these laws. Satan, for example, has the power of death (Heb. 2:14-15). It is even in the power of animals and man to kill each other without an act of God. He Himself recognizes this fact and has penalties for breaking His laws against murder, etc. This principle of sowing and reaping must also be understood when a passage speaks of God sending sickness or of being the One who causes certain curses to be carried out on men.

[e] This refers to the normal annual renewal of the earth to sustain life therein.

[f] Earthquakes and lightnings are here attributed to God.

[g] 4 Vows of the Psalmist:
1 I will sing unto the Lord as long as I live (v 33)
2 I will sing praise to my God while I have my being
3 I will have sweet meditation of God (v 34)
4 I will be glad in the Lord

[h] Heb. Hallelujah, Praise ye Jah. This is the first Hallelujah in the O.T. The Talmud and the Midrash call attention to the fact that it is connected with the overthrow of the wicked. The first Hallelujah in the N.T. is also connected with judgment on the wicked (Rev. 19:1-2). See other Hallelujah psalms (105:45; 106:1, 48; 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:2; 135:1, 21; 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; 150:1, 6).

* * *

● 1 O [i]give thanks unto the LORD; [j]call upon his name: make known his deeds among the people.

● 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

● 3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

● 4 Seek the LORD, and his strength: seek his face evermore.

● 5 Remember his marvellous works that he hath done; [k]his wonders, and the [l]judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

2. Abrahamic Covenant
(Gen.12; 1 Chr.16:14-19)

★ 7 [m]He *is* the LORD our God: his [n]judgments *are* in all the earth.

8 He hath remembered his covenant for ever, the word *which* he commanded to [o]a thousand generations.

9 Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an [p]everlasting covenant:

11 Saying, [q]Unto thee will I give the land of Canaan, the lot of your inheritance:

3. Sojourn in Canaan: three acts of God
(1 Chr. 16:20-22)

12 When they were *but* a few men in number; yea, [a]very few, and [b]strangers in it.

13 When they went from [c]one nation to another, from *one* kingdom to another people;

yea, he [d]reproved kings for their sakes;

15 *Saying*, Touch not [e]mine anointed, and do my prophets no harm.

16 Moreover he called for a [f]famine upon the land: he brake the whole staff of bread.

4. Ministry of Jacob in Egypt: two acts of God

17 He sent a man before them, *even* [g]Joseph, *who* was sold for a servant:

18 Whose feet they hurt with fetters: he was laid in iron:

19 [h]Until the time that his word came: [*i]the word of the LORD tried him.

20 The king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his [*j]senators wisdom.

5. Sojourn in Egypt: three acts of God
(1 Chr. 16:20-22)

23 Israel also came into Egypt; and Jacob [*k]sojourned in the land of Ham.

24 [*l]And he increased his people greatly; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtilly with his servants.

6. Ministry of Moses and Aaron: nine acts of God

26 [*m]He sent Moses his servant; *and* Aaron whom he had chosen.

27 They shewed his signs among them, and wonders in the [*n]land of Ham.

28 He sent darkness, and made it dark; and [*o]they rebelled not against his word.

---

1 Give thanks unto the Lord (v 1)
2 Call upon His name
3 Make known His deeds among men
4 Sing unto Him (v 2)
5 Sing psalms unto Him
6 Talk of all His wondrous works
7 Glory in His holy name (v 3)
8 Let the hearts of seekers rejoice
9 Seek the Lord (v 4)
10 Seek His strength
11 Seek His face evermore
12 Remember His marvelous works (v 5)
13 Remember His wonders
14 Remember the judgments of His mouth

[j] 8 Reasons to Praise God:
1 The privilege of prayer (v 1, 3-4)
2 His deeds among men (v 1)
3 His wondrous and marvelous works (v2, 5)
4 His holy name (v 3)
5 His strength (v 4)
6 His wonders (v 5)
7 His judgments in the earth (v 5, 7)
8 He is the Lord our God (v 7)

[k] His miracles in Egypt and wilderness.

[l] Laws of the Mosaic Covenant at Sinai.

[m] 82nd prophecy in Ps. (105:7-9, unfulfilled). Next, 108:7.

[n] See ***35 Acts of God in Ps. 105***, p. 1052.

[o] This term is the same in meaning as eternal or perpetual generations (v 8; Gen. 9:12) and forever and everlasting of v 8, 10. It is used here and in Dt. 7:9 and, if taken literally, it means 50,000 to 1,000,000 years, depending on the length of a generation. Men will live 1,000 years or more in the Millennium, depending on how old they are when they enter the Millennium. In the case of the lowest average lifespan of today it would mean many thousands of years beyond the Millennium. If one can believe in this, he can believe in eternal generations of natural people.

[p] If the covenant is eternal, the natural human parties to the covenant must be as eternal as God, for the covenant would be null and void should one of the contracting parties become extinct.

[q] Unto Abraham's natural seed will be given the land of Canaan for an everlasting possession (v 11; Gen. 17:8).

[a] Very few compared with the many of the nations, even giants, that were in the promised land. Abraham had 318 trained servants or warriors when Lot was captured (Gen. 14:14). If few men refers to the actual children of Abraham, Isaac, and Jacob and their immediate offspring, then they were indeed few in number. For 25 years Abraham was the only party to the covenant. Then for 60 years there were only Abraham and Isaac. For the next 70 to 80 years there were only Isaac and Jacob. Then came the 12 sons of Jacob and their families, 70 people in all when Jacob went into Egypt. This was exactly 215 years of the 450 years of the total sojourn (Gen. 46:8-27; note o, Acts 7:14).

[b] All men were classed as strangers who were not of the seed of Abraham (v 12; Lev. 17:8-13; Eph. 2:12, 19). Israelites were called strangers among the Gentiles scores of times (Gen. 15:13; 17:8-12; 36:7; etc.).

[c] Besides the 10 nations of Gen. 15:18-21, they sojourned among the Philistines (Gen. 20) and the Egyptians (Gen.13,45–Ex. 12)

[d] See Gen. 13, 20, 26, and 35.

[e] Abraham, Isaac, and Jacob were all anointed by God and prophets by virtue of such a gift:
1 Abraham (Gen. 20:7; 22:8; 24:7, 40)
2 Isaac (Gen. 27:28-29, 39-40; 28:3-4)
3 Jacob (Gen. 48:15-22; 49:3-27)

[f] See Gen. 13, 26, 41-47.

[g] See the history of this in Gen. 37-50.

[h] Until Joseph interpreted the dreams for Pharaoh (Gen. 41).

[*i] Joseph's faith in the Word of the Lord in his dreams of Gen. 37:5-11 was tested severely while he was in irons and in prison. He seems to have never wavered in the Divine revelation and purpose.

[*j] Heb. zaqen, elders. Here it is the elders who were advisers of Pharaoh.

[*k] Jacob and his seed sojourned in Egypt only 215 years of the 430 years of Ex. 12:41; Gal. 3:17. The first 215 yrs. were:
1 Abraham's call to the birth of Isaac (Gen. 12:4; 21:5) . . 25 years
2 Birth of Isaac to birth of Jacob (Gen. 25:26) . . . . . . 60 years
3 Birth of Jacob to his going to Egypt (Gen. 47:9) . . . . . 130 years
Total . . . . 215 years

[*l] See Gen. 46:8-27 with Ex. 1:7-10.

[*m] For the story of v 26-36 see Ex. 4-12.

[*n] Egypt (v 23, 27; 78:51; 106:22).

[*o] Israel did not rebel against the command for circumcision (Ex. 12:48; Josh. 5:2). This could also refer to Moses and Aaron who did not rebel (v 26-27).

slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

7. The Exodus: ten acts of God

37 He [*p]brought them forth also [a]with silver and gold: and [b]*there was* not one feeble *person* among their tribes.

38 [c]Egypt was glad when they departed: for the fear of them fell upon them.

39 [d]He spread a cloud for a covering; and fire to give light in the night.

40 *The people* asked, and he brought [e]quails, and satisfied them with the [f]bread of heaven.

41 He [g]opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he [h]remembered his holy promise, *and* Abraham his servant.

43 And he [i]brought forth his people with joy, *and* his chosen with gladness:

44 And [j]gave them the lands of the heathen: and they [k]inherited the labour of the people;

45 [l]That they might observe his statutes, and keep his laws. Praise ye the LORD.

584 PSALM 106

Ninth Prayer-Praise Psalm
(thirty acts of God—thirty sins of Israel)

1. Two admonitions to praise God: two reasons

● 1 [m]Praise ye the LORD. O give thanks unto the LORD; for [n]*he is* good: for his mercy *endureth* for ever.

2 [o]Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 [p]Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

2. Two requests: three reasons

favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 [r]That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

3. Sixfold sin and confession

6 [s]We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, *even* at the Red sea.

4. Nevertheless: six acts of mercy

8 [t]Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

9 [u]He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 [*a]Then believed they his words; they sang his praise.

5. Twenty-five sins of Israel: twenty-six acts of God in the Exodus and Canaan

13 [*b]They soon forgat his works; they waited not for his counsel:

14 But lusted exceedingly in the wilderness, and tempted God in the desert.

15 And he gave them their request; but sent leanness into their soul.

16 They envied Moses also in the camp, *and* Aaron the [*c]saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burned up the wicked.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they changed [*d]their glory into the similitude of an ox that eateth grass.

21 They forgat God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before

---

[*p] Read Ex. 12:40-51; 13:17–14:31.

[a] They spoiled Egyptians (Ex. 12:35-36).

[b] See ***Perfectly Healthy Nation***, p. 1053.

[c] If Egypt had been glad to obey the Lord instead of resisting His will they would not have been spoiled and destroyed. Being glad to get rid of a curse.

[d] See Ex. 13:21-22.

[e] Ex. 16:1-13; Num. 11:4-35.

[f] Ex. 16:14-22; Jn. 6:23-59.

[g] Ex. 17:5-7; Num. 20:8.

[h] Gen. 12:1-3; 13:14-18; 15:18-21; 17:1-8.

[i] Ex. 12:40-51; 13:17–20:14.

[j] See Josh. 13-21.

[k] Cities, houses, vineyards, orchards, wells, and other blessings (Dt. 6:10-11).

[l] 2fold Purpose of All These Acts of God:
  1 That they might observe His statutes
  2 That they might keep His laws (v 45)

[m] 4 Admonitions in Ps. 106:
  1 Praise you Jah (v 1; note h, 104:35)
  2 Give thanks unto the Lord
  3 Let all the people say, Amen (v 48)
  4 Praise you Jah

[n] 4 Reasons for Praise:
  1 He is good (v 1)
  2 His mercy endures forever
  3 To give thanks unto His holy name (v 47)
  4 To triumph in His praise

[o] Questions 140-141. Next, 108:10. The answer to both of these questions is clear to all—No man can!

[p] 2 Conditions of Blessing:
  1 Keep judgment (v 3)
  2 Do righteousness at all times

[q] 4 Requests of the Psalmist:
  1 Remember me with favor (v 4)
  2 Visit me with salvation
  3 Save us (v 47)
  4 Gather us from among the nations

[r] 3 Reasons for an Answer:
  1 That I may see the good of Your chosen ones (v 5)
  2 That I may rejoice along with the gladness of Your nation (v 5)
  3 That I may glory with Your inheritance

[s] 6fold Sin and Confession of Israel:
  1 We have sinned with our fathers (v 6)
  2 We have committed iniquity
  3 We have done wickedly
  4 Our fathers did not understand Your wonders in Egypt (v 7)
  5 They did not remember the multitude of Your mercies
  6 They provoked You at the Red Sea

[t] Nevertheless—even though they sinned and provoked God He had mercy and saved them for 2 reasons:
  1 For His name's sake (v 8)
  2 To make His power known

[u] See ***30 Acts of God in Ps. 106***, p. 1061.

[*a] When He proved to them that He loved them and that He was their Deliverer from their enemies (v 8-11), they believed His words and sang His praises (v 12; Ex. 14:31–15:21).

[*b] See ***32 Sins of Israel in Ps. 106***, p. 1062.

[*c] The sanctified or separated one (v 16; 133:1; Ex. 29, 39).

[*d] Their God in whom they gloried (v 20; Ex. 32; Rom. 1:23).

he should destroy *them*.

24 Yea, they despised [e]the pleasant land, they believed not his word:

25 But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baalpeor, and ate the [f]sacrifices of the dead.

29 Thus they provoked *him* to anger with their [g]inventions: and the plague brake in upon them.

30 Then stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto [h]all generations for evermore.

32 They angered *him* also at the waters of [i]strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto [j]devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of

39 Thus were they defiled with [a]their own works, and went a whoring with their own inventions.

40 [b]Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 [c]Many times did he deliver them; but they provoked *him* with their counsel, and [d]were brought low for their iniquity.

6. Nevertheless: four acts of mercy

44 [*a]Nevertheless he regarded their [*b]affliction, [*c]when he heard their cry:

45 And he [*d]remembered for them his covenant, and [*e]repented according to the multitude of his mercies.

46 [*f]He made them also to be pitied of all those that carried them captives.

7. Two requests: two reaons
(cp. Ps. 41:10; 54:9; 80:7)

47 [*g]Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.

● 48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. [*h]Praise ye the LORD.

---

f This refers to necromancy and witchcraft. See note b, Lk. 12:29.

g New ways of committing sin (v 29; 99:8).

h Another reference among many, stating eternal generations of natural people (v 31; Gen. 8:22; 9:12; 2 Sam. 7; Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-14; Lk. 1:32-33; Rev. 11:15; 22:4-5).

i Heb. meribah (Num. 20:1-13).

j This word appears only 4 times in the O.T. (v 37; Lev. 17:7; Dt. 32:17; 2 Chr. 11:15), but 51 times in the N.T. It is found in the singular 61 times in the N.T., but not once in the O.T. There are many devils, but only one chief devil. Two Heb. words are trans. devils: shed, a spoiler; destroyer; a malignant, evil spirit (Dt. 32:17; Ps. 106:37); and sair, shaggy, hairy one; kid; goat; satyr; devil (Lev. 17:7; 2 Chr. 11:15). Devils are the familiar spirits of the O.T. (Lev. 19:31; 20:6; Dt. 18:11; 1 Sam. 28:3, 9; 2 Ki. 21:6; 23:24; Isa. 8:19; 19:3), and the supernatural spirits behind witchcraft. See note b, Lk. 12:29, and ***Demons and Familiar Spirits***, p. 1049.

a This refers to their own new ways of sinning against God, evading truth, easing their own conscience, and convincing themselves that what they did was not really sinful. This is called inventions (v 29, 39; 99:8).

b Both Dt. 28 and Lev. 26 were fulfilled. These verses (40-42) are a sum of the judgments of God upon Israel because of sin.

c This refers to the many deliverances of Israel in Egypt, in the wilderness, in the conquest of Canaan, and during the judges and kings. See ***The Plagues and Wars of Israel***, p. 1044, and ***Victories, Civil Wars, and Defeats of Israel***, p. 1052.

d Not only were they brought low by the many defeats, servitudes, and captivities listed in ***The Plagues and Wars of Israel*** (p. 1044), but many times afterward the Medo-Persians, Grecians, Syrians, Egyptians, and Romans defeated and scattered the nation to the ends of the earth where they are today in great numbers. In A.D. 70 and 135 Israel was dispersed among all nations and not permitted to enter the promised land again until today. Now they are regathering in great numbers, on the average of 10,000 monthly.

*a Nevertheless—even though they provoked God so much that He gave them over to their enemies, when they cried to Him He regarded their affliction, heard their cry, remembered His covenant with them, and repented according to His many mercies (v 44-46).

*b Another example of the word affliction being used of war and oppression, not of physical disease as it is almost universally misunderstood. See ***Affliction***, p. 1039.

*c See note c, v 43.

*d He constantly kept in mind His covenant with the very people who provoked Him to abhor them. He was always ready to repent (change His mind) toward Israel, and to forgive and deliver them if they would meet His righteous terms of the covenant (v 45; Lev. 26:3-13; Dt. 28:1-14).

*e See ***God Repenting***, p. 1054.

*f He gave Israel favor in the eyes of her captors (2 Ki. 25; Dan. 1:19–6:2).

*g Save Us for 2 Reasons:
  1 To give thanks unto God (v 47)
  2 To triumph in praise

*h Hallelujah (note h, 104:35).

Fourteenth Psalm of Praise
(forty-four acts of God)
1. Praise: 7 reasons—God's works of deliverance of the redeemed from want

● 1 O [e]give thanks unto the LORD, [f]for *he is* good: for his mercy *endureth* for ever.

● 2 Let [g]the [h]redeemed of the LORD say *so*, whom [i]he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

2. Praise: seven reasons—God's works of deliverance of prisoners from chains and darkness

8 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 Because they [j]rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He [k]brought them out of darkness and the shadow of death, and brake their bands in sunder.

3. Praise: seven reasons—God's works of deliverance of fools from sickness

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 [i]Fools [j]because of their transgression, and because of their iniquities, are [*k]afflicted.

18 [l]Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and healed them, and delivered *them* from their destructions.

4. Praise: seven reasons—God's works of deliverance of sailors from storm

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

● 22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with

---

e See ***14 Admonitions in Ps. 107***, p. 1053.

f See ***15 Reasons to Praise God***, p. 1053.

g 6 Classes in Ps. 107:
  1 The redeemed (v 1-7)
  2 The rebels (v 8-14)
  3 Fools (v 15-20)
  4 Sailors (v 21-30)
  5 The rich (v 31-43)
  6 The poor (v 31-43)

h It is noticeable that Israel is commanded to praise the Lord and in the case of the other classes, it is merely desired that men would praise the Lord for His goodness. This desire is expressed at the beginning of each section of this psalm (v8,15,21,31).

i God's providence to the redeemed (v 1-7). In this first section, the psalmist by the Holy Spirit no doubt had in mind Israel—her redemption and journey from Egypt to Canaan.
12 Statements to the Redeemed:
  1 Give thanks unto the Lord, for He is good (v 1)
  2 Give thanks to Him, for His mercy endures forever
  3 Let the redeemed say so (v 2)
  4 Let them say how they have been redeemed from the enemy
  5 How He gathered them from all lands (v 3)
  6 How they were wanderers in the wilderness (v 4; Num. 14)
  7 How they found no city to dwell in (v4)
  8 How they were hungry and thirsty (v5)
  9 How their soul fainted in them
  10 How they cried unto the Lord in their trouble, and He delivered them (v 6)
  11 How He led them forth by the right way (v 7)
  12 How they found an habitation

j God's providence to rebels (v 8-14). Here we have the state of rebels and how they were delivered.
12 Statements About God and Rebels:
  1 Oh that men would praise God for His goodness (v 8)
  2 Oh that men would praise God for His wonderful works
  3 He satisfies the longing soul (v 9)
  4 He fills the hungry with goodness
  5 He is good to all who sit in darkness and in the shadow of death, being bound in affliction and iron (v 10)
  6 Men are thus bound because of rebellion against God's word (v 11)
  7 They are bound because they condemn the counsel of God
  8 They are brought down with hardships (v 12)
  9 They are fallen and helpless
  10 Then they cried unto the Lord in their trouble, and He delivered them (v 13)
  11 He brought them out of darkness and the shadow of death (v 14)
  12 He broke their bands

k See ***44 Providential Acts of God***, p. 1053. See ***The Doctrine of Providence***, p. 1050.

i God's providence to fools (v 15-20). This is the 3rd class dealt with in Ps. 107. The word fools means those that are perverse, those depending upon their own wisdom, which is foolishness to God (1 Cor. 1:20-25. Cp. Pr. 1:7; 12:15; 14:3, 9; 15:5; 27:22).
12 Statements About God and Fools:
  1 Oh that men would praise the Lord for His goodness (v 15)
  2 Oh that they would praise for Him for His wonderful works
  3 God has broken the gates of brass (v16)
  4 He has cut the bars of iron asunder
  5 Fools are afflicted because of their transgressions (v 17)
  6 They are afflicted because of sin
  7 Their soul abhorreth all manner of meat (v 18)
  8 They draw near to death
  9 Then they cry unto the Lord in their trouble (v 19)
  10 God then saves them out of their distresses
  11 He sent His Word and healed them (v 20; 91:1-12; 103:3; 105:37; Ex. 15:26)
  12 He delivered them from their destructions

j This is proof that men bring sickness upon themselves many times because of sin (v 17). In such cases it can only be said that they reap what they sow. God is the Author of the law of sowing and reaping, and this is the only sense in which He is responsible for curses

*k Here is one instance of the very few times that affliction is used of sickness. It is clear here that the affliction was sickness, for God sent His Word and healed them (v 20). See ***Affliction***, p. 1039.

l Here we have further proof that the affliction was physical sickness, for they abhorred food and drew near to the gates of death (v 18).

23 [m]They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

5. Praise: eighteen reasons—God's works of providence to rich and poor

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

● 32 Let [a]them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are [b]minished and brought low through [c]oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the [d]wilderness, *where there is* no way.

41 Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 [e]The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 Whoso *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

586 PSALM 108

Nineteenth Psalm of Instruction
A Song or Psalm of David
1. Four vows to praise God: two reasons

1 O [f]God, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 [g]For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

2. Four requests: reason

5 [h]Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 That thy beloved may be delivered: save *with* thy right hand, and answer me.

3. God's ten vows: future dealings with Israel and her neighbors in the tribulation

---

Here we have the 4th class dealt with in Ps. 107—sailors (v 23-30).

18 Statements About God and Sailors:

1 Oh that men would praise the Lord for His goodness (v 21)
2 Oh that they would praise Him for His wonderful works
3 Let them sacrifice sacrifices of thanksgiving (v 22)
4 Let them declare God's works with joy
5 Sailors go down to the sea in ships(v23)
6 They do business in great waters
7 These see the works of the Lord (v 24)
8 They see His wonders in the deep
9 God commands the mighty waves and the stormy wind (v 25-26)
10 The souls of men melt because of their trouble (v 26)
11 They reel like a drunkard (v 27)
12 They are at their wit's end
13 Then they cry unto the Lord in their trouble (v 28)
14 He brings them out of their distresses
15 He makes the storm to cease (v 29)
16 The waves and wind are still
17 Then men are glad (v 30)
18 God brings them safe to their desired haven

a God's providence to the rich and poor (v 31-43). Here we have the 5th and 6th classes dealt with in Ps. 107.

20 Statements About God, the Rich and Poor:

1 Oh that men would praise the Lord for His goodness (v 31)
2 Oh that they would praise Him for His wonderful works
3 Let them exalt Him in the congregation (v 32)
4 Let them praise Him in the assembly of the elders
5 He turns rivers into a wilderness (v 33)
6 He turns watersprings dry
7 He makes the fruitful land barren, because of the sins of men (v 34)
8 He turns the desert into a well-watered land (v 35; Isa. 35)
9 He turns dry ground into watersprings
10 There He makes a place for the hungry to live (v 36)
11 There He prepares them a site for a city
12 There He causes them to sow in fruitful fields (v 37)
13 Causes them to plant fruitful vineyards
14 Blesses them with children (v 38)
15 Increases their cattle
16 Again because of sin they are brought to poverty (v 39)
17 He pours contempt upon princes who cause the people to sin (v 40)
18 They again wander in barren lands that are cursed because of sin
19 He blesses the poor (v 41)
20 He increases him like a flock

b Diminished or decreased.

c Oppression, affliction, and sorrow will diminish any nation; sin is a reproach to any people (v 40; Pr. 14:34).

d Heb. tohu, waste. Rendered without form in Gen. 1:2; Jer. 4:23, describing the complete desolation of the pre-Adamite earth. It became waste and empty because of the sin of Lucifer and the pre-Adamite earthly nations (Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-7).

e 3 Lessons From Providential Dealings:

1 They cause the righteous to rejoice(v42)
2 They cause iniquity to stop
3 They enable the wise to observe and understand the lovingkindness of God (v 43)

f 6fold Vow of David:

1 My heart is fixed on You (v 1; 57:7). This whole psalm is not new, but a combination of Ps. 57:7-11 & 60:5-12
2 I will sing and give praise even with my glory (tongue, v 1; 57:8. Cp. 16:9 with Acts 2:26)
3 I will wake my psaltery and harp (v 2; 57:8)
4 I myself will awake early
5 I will praise You among men (v 3; 57:9)
6 I will sing praises to You

g 2 Reasons to Praise God:

1 His mercy is great above the heavens (v 4; 57:10)
2 His truth reaches the clouds (v 4; 57:10). Ps. 108:1-5 is the same as Ps. 57:7-11

h 5 Requests:

1 Be exalted, O God, above the heavens (v 5; 57:5)
2 Exalt Your glory above the earth
3 Save with Your right hand (v 6)
4 Answer me
5 Give us help from trouble (v 12; 60:11)

will [k]rejoice, I will divide [l]Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; [a]Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 Moab *is* my [b]washpot; [c]over Edom will I cast out my shoe; over [d]Philistia will I triumph.

4. Israel's latter-day defeat by the Antichrist and flight into Edom (Ps. 60:9-10; Isa.16:1-5; 26:20; 63:1-5; Jer. 30:7; Ez. 20:33-38; Dan. 8:9-14; 9:27; 11:40-45; Hos. 2:14-16; Mt. 24:15-21; Rev. 12:6,14-17)

10 [e]Who will bring me into the [f]strong city? who will lead me into Edom?

11 [g]Wilt not thou, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

5. Israel's latter-day prayer and final triumph over the Gentiles (Isa. 59:20–60:22; 63:1-5; Zech. 14; Rev. 19:11-21)

12 [h]Give us help from trouble: for vain *is* the help of man.

13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

587 PSALM 109

Sixteenth Psalm of Distress
To the chief Musician, A Psalm of David
(thirty-five requests—sixteen sins and characteristics of the wicked)

★ 1 [i]Hold [j]not thy peace, O God of my praise;

2 [k]For the [l]mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

2. Twenty-eightfold curse on the wicked: eight reasons

6 Set thou a wicked man over him: and let [m]Satan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; [n]*and* let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his

---

*i 83rd prophecy in Psalms (108:7-13, unfulfilled, but will be fulfilled during the future tribulation and the 2nd advent of Christ). These verses are the same as Ps. 60:6-12. Next, 109:1.

*j God's 10fold Vow:
  1 I will rejoice (v 7; 60:6)
  2 I will divide Shechem
  3 I will mete out the valley of Succoth
  4 Gilead is Mine (v 8; 60:7)
  5 Manasseh is Mine
  6 Ephraim also is the strength of My head
  7 Judah is My lawgiver
  8 Moab is My washpot (v 9; 60:8)
  9 Over Edom will I cast out My shoe
  10 I will triumph over Philistia

*k God will rejoice in the future when His chosen people, Israel, will be brought back to eternal reconciliation with Him and will fulfill the everlasting covenants made with their fathers to evangelize the nations (Isa. 2:2-4; 52:7; 66:7-8; Zech. 12:10–13:1; 14:1-21; Rom. 11:25-29).

*l In v 7-9 we have certain parts of the promised land mentioned which are to play a part in the fulfillment of prophecy in the last days during the tribulation. Shechem is in Samaria; Succoth in Gilead east of the Jordan; Ephraim and Judah are on the west of Jordan; Moab and Edom southeast of the Dead Sea; and Philistia is in southern Palestine along the Mediterranean Sea. All these places will figure prominently in world affairs in the days of Antichrist. Edom and Moab in particular will be the places Israel will flee to for protection from the Antichrist in the last 3 1/2 years of this age. See point 10, ***The Sun-Clothed Woman***, p. 533 of N.T.

a Ephraim is the term used many times of the northern kingdom of Israel, and Judah a term used of the southern kingdom of Israel, during the division of Israel—from Rehoboam and Jeroboam to the Babylonian captivity (Isa. 7:2-17; 11:13; 17:3). The two terms stand for all the tribes of Israel (Ez. 37:16-22).

b Heb. sir rachats, footbath: i.e., an ignominious vessel (v 9; 60:8).

c See note o, 60:8.

d Philistia was one of the chief enemies of Israel, being in 20 of the 112 wars of Israel with other nations (see ***Victories, Civil Wars, and Defeats of Israel***, p.1052). This part of Palestine has been the place occupied by Arab refugees driven out of Israel in our day. It is even now one of the hotbeds of hatred against Israel. The predic-

over Philistia, implying that before He does, this part of the promised land will give God and Israel much more trouble (v9)

e Questions 142-145. Next, 114:5.

f ***Sela or Petra***, p. 1061.

g See note r, 60:10.

h These 2 verses express confidence of Israel in God and in the final outcome of her struggle with Antichrist and Gentile world powers (v 12-13).

i 84th prophecy in Ps. (109:1-31, fulfilled). Next, 110:1. This psalm has a double fulfillment in David and Messiah. V 3 with Jn. 15:25, and v 25 with Mt. 27:39, prove that both Messiah and David are referred to in v 1-5 and 21-31. V 6-20 were fulfilled in Judas Iscariot, the betrayer of the Messiah. Ahithophel, the betrayer of David, could also be referred to in these verses. He gave evil counsel against David, then went and hanged himself (2 Sam. 17:23). Peter quotes v 8 as being fulfilled in Judas (Acts 1:20). Thus the whole chapter can be considered as a prophecy fulfilled in David and Messiah, Ahithophel and Judas, without straining one point.

j See ***30 Requests Against Judas***, p. 1054.

k 8 Reasons for God Not to Hold His Peace:
  1 The mouth of the wicked man is opened against me (v 2)
  2 The mouth of the deceitful man is opened against me
  3 They have lied against me
  4 They compassed me about with words of hatred (v 3)
  5 They fought against me without cause
  6 They are my adversaries in spite of my love toward them (v 4)
  7 They have rewarded me evil for good (v 5)
  8 They have rewarded me hatred for love

l 20 Characteristics of the Wicked: They
  1 Speak wicked words (v 2)
  2 Speak deceitful words
  3 Speak lying words
  4 Speak words of hatred (v 3)
  5 Hate without cause
  6 Despise the love of good men (v 4)
  7 Return evil for good (v 5)
  8 Return hatred for love
  9 Are agents of Satan (v 6)
  10 Pose as prayerful men (v 7)
  11 Are unmerciful (v 16)
  12 Are Oppressors of the poor and needy
  13 Are Murderers of helpless and innocent men
  14 Love cursing (v 17-19)
  15 Lack appreciation of blessings (v 17)
  16 Speak evil of others (v 20)
  17 Reproach good men (v 25)
  18 Lack pity and kindness
  19 Are adversaries of good men (v 29)
  20 Condemn the poor and needy (v 31)

m See ***The Doctrine of Satan***, p. 1050.

n See ***30 Facts About Judas***, p. 1054.

13 Let his posterity be cut off; *and* in the generation following let [*a]their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted [*b]the poor and needy man, that he might even slay the [*c]broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

3. Eightfold distress: eight requests

21 [d]But do thou for me, O GOD the Lord, [e]for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and [f]my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 [g]My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they [h]shaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

4. Twofold praise: reason

30 [i]I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 [j]For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

588 PSALM 110

Eighteenth Messianic Psalm
A Psalm of David. (Nine things of God).
1. Messiah both God and King (Isa. 9:6-7; Dan. 6:13-14; Ps. 2; Lk. 1:32-33; Jn. 18: 37; Rev. 11:15; 19:11-21, 20:1-10)

★ 1 [a]The [b]LORD said unto [c]my Lord, Sit

Vulgate, read his name, referring to the name of Judas Iscariot not being passed on to posterity due to the death of his children (v 13).

*b This term applies to the Messiah, as is agreed by most Bible scholars (v 16, 22, 25).

*c This also applies to Messiah. It should read, one broken in heart (v 16, 22). In Ps. 69:20-21 the term is also used of Christ.

d 7 Requests of David and Messiah:
  1 Deliver me (v 21)
  2 Help me, O Lord my God (v 26)
  3 O save me according to Your mercy
  4 Let them curse, but bless me (v 28)
  5 Let them be ashamed, but let Your servant rejoice
  6 Let my adversaries be clothed with shame (v 29)
  7 Let them cover themselves with their own confusion as with a mantle

e 12 Reasons for an Answer:
  1 For Your name's sake (v 21)
  2 Because Your mercy is good
  3 For I am poor and needy (v 22)
  4 My heart is wounded in me
  5 I am gone like the shadow (v 23)
  6 I am tossed up and down like a locust in the wind
  7 My knees are weak by fasting (v 24)
  8 My flesh fails of fatness
  9 I am become a reproach (v 25)
  10 They shook their heads
  11 That they may know that this is Your hand (v 27)
  12 That they may know that You have delivered and exalted me

f This explains what broken in heart of v 16; 69:20-21 means.

g The natural result of fasting. See ***Fasting and Prayer—The Cure for Unbelief***, p. 1043.

h See Mt. 27:39. If this refers to Messiah, then all of v 21-31 refers to Him. David may also be a partial fulfillment of these verses.

i 2 Vows of David and Messiah:
  1 I will greatly praise the Lord with my mouth (v 30)
  2 I will praise Him among the multitude (v 30; Heb. 2:12)

j 2 Reasons for Praise:
  1 He shall stand at the right hand of the poor to help him (v 31) and
  2 To save him from those that condemn his soul

a 85th prophecy in Ps. (110:1-7, unfulfilled, except part of v 1 about the Messiah sitting on the right hand of God). Next, 112:2.

b The Lord (Heb. Jehovah) said unto my (David's) Lord (Heb. Adonai), Sit at My right hand, until I make Thine enemies Thy footstool (v 1). One MS reads, "Jehovah said unto my Jehovah, " and this should be the case, as in the original Heb. of v 5 it reads, "Jehovah at thy (Jehovah's) right hand." But out of the extreme reverence for the name Jehovah, the ancient custodians of the sacred text substituted the name Adonai for Jehovah in 134 passages. This is what was done in v 5. The name Jehovah should have been retained in all the 134 places. If it had been in v 5, then it would have been clear that there are 2 divine persons called Jehovah. There are 3 such divine persons (see ***The Trinity***, p. 489 of N.T.). All of them are God, Adonai, Jehovah, and everything else that God is. In Gen. 19:24 we read of Jehovah on earth (who was visible to Abraham) as raining fire from Jehovah in heaven, upon Sodom. The N.T. quotations of v 1 in Mt. 22:41-45; Acts 2:34-35 use the same Gr. word Kurios of both the Father and the Son, proving them to be 2 Lords or Jehovahs.

c 14 Facts About the Messiah:
  1 He is as truly God and Lord as Jehovah, the Father (v 1; Isa. 7:14; 9:6-7; Mic. 5:2; Jn. 1:1-2, 14; Heb. 1:1-3, 8; Rev. 1:8).
  2 He is the exalted One at the right hand of the Father (v 1, 5; Mt. 26:64; Mk. 16:19; Acts 2:33-34; 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:1-3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22).
  3 He will sit at the right hand of the Father until the time of the 2nd advent when He will come to reign 1,000 years to put all enemies under His feet (v 1). This does not mean that He will sit down until the Father puts all enemies down, but until the time for all enemies to be brought under and subdued. That is really the purpose of the 2nd advent and the 1,000 year reign (1 Cor. 15:24-28; Eph. 1:10; Heb. 10:13).
  4 He shall rule from Zion on earth (v 2; 2:6; 9:11; 20:2; 102:16; Isa. 2:2-4; 59:20; Joel 3:17-21; Mic. 4:1-7; Zech. 8:3; 14:9, 16-21).
  5 He shall rule in the midst of His enemies to put them down (v 2; Isa. 11:3-12; Zech. 14; 1 Cor. 15:24-28; Eph. 1:10; Rev. 20:4-10).
  6 Rebellious Israel will become willing to accept Him and obey Him in the day of His power (v 3; Isa. 66:6-7; Zech. 12:10–13:1; 14:1-21; Mt. 23:39; Rom.

emies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

2. Messiah a Priest (Heb. 5:6; 6:20)

4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

3. Messiah a judge and conquerer (Rev. 19:11-21; Mt. 25:31-46)

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

589 PSALM 111

Third Psalm of God (Twenty-two things about God-Twenty-two reasons to praise Him)
1. Praise to Jehovah

● 1 [d]Praise ye the LORD. [e]I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2. His sevenfold works and character

[g]sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

3. Fourfold providence of God

5 [h]He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

4. Fourfold character of His works and word

7 The works of his hands *are* [i]verity and judgment; all his commandments *are* sure.

8 [j]They stand fast for ever and ever, *and are* done in truth and uprightness.

5. His fourfold redemption and name

9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and [a]reverend *is* his name.

6. The source of wisdom

10 The fear of the LORD *is* the [b]beginning of wisdom: a good understanding have all they that do *his commandments*: [c]his praise endureth for ever.

590 PSALM 112

11:25-29). The verse could be paraphrased thus: "Your people shall be a free people and willing to follow You in the day of Your power; arrayed in garments of holiness and as youthful and fresh as the dew drops from the breast of the dawn."

7 He is a Priest forever after the order of Melchizedek (v 4; Gen. 14:18; Heb. 5:6, 10; 6:20; 7:1-11, 15, 17, 21).

8 He shall be a Priest-King (v 4; Gen. 14:18; Zech. 6:13; Heb. 7:1-11).

9 He shall conquer kings in the day of His wrath (v 5; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Rev. 17:14; 19:11-21).

10 He shall judge (rule) the heathen (v 6; Isa. 2:2-4; 11:3-12; Joel 3; Zech. 14; Rev. 11:15; 20:4-6).

11 He shall make heaps of slain when He comes the second time (v 6; Isa. 66:16; Ez. 39:2-6, 12, 17-21; Joel 3:9-17; Zech. 14; Rev. 19:11-21).

12 He shall wound (smite, dash) the heads of many countries (v 6; Dan. 7:23-27; Zech. 14; 2 Th. 2:8; Rev. 17:14; 19:11-21).

13 He shall drink of the brook in the way, meaning He shall be refreshed and satisfied in His conquests of the nations (v 7; Isa. 53:1-5; Joel 3; Zech. 14; 2 Th. 1:7-10; Rev. 19:11-21).

14 He shall then lift up His head, or be exalted over the nations (v 7; Isa. 2:2-4; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Rev. 11:15; 20:4-6).

d 1 admonition (note h, 104:35).

e 3fold Vow to Praise God:
  1 I will praise the Lord with my whole heart (v 1)
  2 I will praise Him in the assembly of the upright
  3 I will praise Him in the congregation

f 22 Reasons to Praise God:
  1 The works of the Lord are great (v 2)
  2 His work is honorable (v 3)
  3 His work is glorious
  4 His righteousness endures forever
  5 He has made His wonderful works to be remembered (v 4)
  6 The Lord is gracious
  7 The Lord is full of compassion
  8 He has given meat to them that fear
  9 He will ever be mindful of His covenant
  10 He has showed His people the power of His works (v 6)
  11 He plans to give them the heritage of the nations
  12 His works are verity and judgment (v7)
  13 All His commandments are sure
  14 They stand fast forever (v 8)
  15 They are done in truth
  16 They are done in uprightness
  17 He sent redemption to His people (v9)
  18 He commanded His covenant to be eternal
  19 Holy and reverend is His Name
  20 The fear of the Lord starts the wisdom of praise to God (v 10)
  21 He gives knowledge to all who obey His commandments
  22 His praise endures forever

g The great works of God are studied with great pleasure by them that fear Him (v 2)

h 4 General Acts of Providence:
  1 God provides food (v 5)
  2 He constantly seeks to carry out His covenant responsibility
  3 He manifests His great power and works to His people (v 6)
  4 He plans that His people shall inherit the earth and its fullness (v 6; 37:9, 29; Mt. 5:5)

i Truth and judgment.

j God's works are eternal, so no invention of man, no atom or hydrogen bomb, will ever destroy them. They will be renewed, not annihilated (2 Pet. 3:10-13, notes).

a Heb. yare, to be feared. It is trans. fear, afraid, terrible, dread, and reverence over 300 times of both God and man. Here we have a simple statement that God's name is reverend (v 9). It does not command or imply that ministers are forbidden to use Reverend as a title. The same word is used of the fear of parents (Lev. 19:3) and of God (Lev. 19:14). It is even used of reverence of the sanctuary, a material place (Lev. 19:30; 26:2). If God commanded men to reverence a material place as well as parents, how could it be wrong to reverence men of God who are supposed to be holy and reverend as His representatives on earth? See ***Ministers*** in the Index.

b The beginning, not the end, nor is it wisdom itself.

c 8 Eternal Things in Ps. 111-112:
  1 Righteousness of God (111:3)
  2 Mindfulness of His covenant (111:5)
  3 The works of God (111:7-8)
  4 Terms of the covenant (111:9)
  5 God's praise (111:10)
  6 Righteousness of the saved (112:3, 9)
  7 Stability of a good man (112:6)
  8 Memory of the righteous (112:6)

✡ ✡ ✡

the righteous).

1. His fourfold happiness

● 1 [d]Praise ye the LORD. [e]Blessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

★▲ 2 [f]His seed [g]shall be mighty upon earth: the generation of the upright shall be blessed.

2. His eightfold riches and character

▲ 3 [h]Wealth and riches *shall be* in his house: and [i]his righteousness endureth for ever.

▲ 4 Unto [j]the upright there ariseth light in the darkness: *he is* [k]gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and [l]lendeth: [m]he will guide his affairs with discretion.

3. His sevenfold confidence

★▲ 6 [n]Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, [o]until he see *his desire* upon his enemies.

4. His fourfold character and reward

★▲ 9 [p]He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 [q]The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

591 PSALM 113

Fourth Psalm of God

1. Fivefold admonition to praise Jehovah

● 1 [r]Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

★ 2 [s]Blessed be the name of the LORD from this time forth and for evermore.

3 From the rising of the sun unto the going down of the same [a]the LORD'S name *is* to be praised.

2. Sevenfold greatness of God:

Ten reasons to praise Him

4 [b]The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who dwelleth on high,

6 Who [c]humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 [*d]He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

● 9 He maketh the barren woman to keep house, *and to be* a joyful mother of children. [*e]Praise ye the LORD.

---

lujan (note h, 104:35).

e 2fold Qualification of a Blessed Man:
  1 Fear of God (v 1; 111:10)
  2 Great delight keeping commandments

f See ***21 Facts About the Righteous in Ps. 112***, p. 1054.

g 86th prophecy in Ps. (112:2-3, unfulfilled). Next, v 6.

h Here we have God's sanction of wealth and riches for the righteous man. How foolish to condemn riches and class rich men as wicked just because of their prosperity. Wealth is a blessing if used as God intended. It was God's original plan that all men be prosperous and use all things in creation for their own good and God's glory. It is still God's purpose, and when the Messiah reigns every man will sit under his own vine and fig tree, which indicates there will be universal peace and prosperity (Isa. 2:2-4; 65:20-25; Micah 4:1-8). See ***The Doctrine of Providence***, p. 1050.

i This is proof that a man may be rich and have righteousness at the same time. Poverty is no mark of holiness and Christianity (3 Jn. 2).

j The upright man will walk in the light of truth and his path will always be light—more and more unto the perfect day (v 4; Pr. 4:18; 1 Jn. 1:7).

k See ***21 Facts About the Righteous in Ps. 112***, p. 1054. See also ***25 Blessings of the Upright***, p. 1036.

l A good man will always be helpful to his neighbors, not jealous of their prosperity (v 5).

m This seems to teach that a good man will be a good business man. He should be, for he has the right principles and should have enough faith in himself and in God to prosper (Rom. 12:9-21).

n 87th prophecy in Ps. (112:6, unfulfilled). Next, v 9.

o Here we have a characteristic of the righteous that is condemned by many. That Christians should be passive, nonresistant regarding their own rights, and never desire vengeance on enemies, is a constant teaching of some. But under certain circumstances, when God's cause is at stake for instance, it is perfectly righteous to desire their end and punishment. To pray for it and wait for it from God is perfectly biblical (v 8; 2 Th. 1:7-10; 2:8-12; Heb. 10:30-36; Rev. 6:9-11; 19:1-10).

p 88th prophecy in Ps. (112:9, unfulfilled). Next, 113:2.

q 5fold Envy of the Wicked:
  1 The wicked shall see the righteous exalted (v 10)
  2 He shall be jealous and grieved
  3 He shall gnash with his teeth
  4 He shall melt away
  5 His desire shall perish

r 5 Admonitions:
  1 Praise you the Lord (Hallelujah, v 1; note h, 104:35)
  2 Praise the Lord, you His servants
  3 Praise the name of the Lord
  4 Praise the name of the Lord from morning until night (v 3)
  5 Praise you the Lord (Hallelujah, v 9; note h, 104:35)

s 89th prophecy in Ps. (113:2-4, unfulfilled). Next, 118:22.

a God created all things for His glory and pleasure (Rev. 4:11; Col. 1:17-18).

b 10 Reasons to Praise (v 4):
  1 The Lord is high above all nations (v4)
  2 His glory is above the heavens
  3 He is greater than all others (v 5)
  4 He condescends to see things in the heavens (v 6)
  5 He even condescends to see the corrupt conditions of the earth
  6 He raises up the poor (v 7)
  7 He lifts up the needy
  8 He exalts them among princes (v 8)
  9 He makes the barren woman to keep house (v 9)
  10 He makes the barren to become the mother of children

This 3fold position of God and His 7fold works of v 4-9 are enough to cause all appreciative creatures to love and honor Him.

c Heb. shaphel, to lower one's self; to be humbled (v 6; Isa. 2:9, 11; 5:15; 10:33; Jer. 13:18). The idea here is that God is so great, glorious, and exalted that it is a wonder He lowers Himself to be interested in such things as material heavens and earth, especially in lost, sinful, and depraved rebels. But He loves the worst of rebels and enemies, and does good to them all, not willing that any among men should perish, but that all should be saved (1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

*d These verses (7-9) explain some things He beholds on earth and to what extent He is interested in earthly affairs. He delights to help the helpless, enrich the poor, heal the sick, relieve the suffering, and make men happy with one another.

*e Praise you the Lord (Hallelujah, note h, 104:35).

✡ ✡ ✡

Fifth Psalm of God
1. The Exodus (Ex. 12–19)

1 [f]When Israel [g]went out of Egypt, the house of Jacob from a people of [h]strange language;

2 [i]Judah was his sanctuary, *and* Israel his dominion.

2. Six great works of God

3 [j]The sea saw *it*, and fled: Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.

5 [k]What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 [l]Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 Which turned the rock *into* a standing water, [m]the flint into a fountain of waters.

593 PSALM 115

Sixth Psalm of God
1. Our God: His dwelling place

1 [n]Not unto us, O LORD, not unto us, but unto thy name give glory, [o]for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, [p]Where *is* now their God?

3 But our God *is* in the heavens: [q]he hath done whatsoever he hath pleased.

2. Heathen gods: their tenfold helplessness

4 [r]Their idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 [a]They that make them are like unto them; *so is* every one that trusteth in them.

3. God our help and shield

● 9 [b]O Israel, trust thou in the LORD: [c]he *is* their [d]help and their shield.

● 10 O house of Aaron, trust in the LORD: he *is* their help and their shield.

● 11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

4. Sevenfold promise of God

▲ 12 The LORD hath been mindful of us: [e]he will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

▲ 13 He will bless them that fear the LORD, *both* small and great.

▲ 14 The LORD shall increase you more and more, you and your children.

5. God's creative works

15 [*f]Ye *are* blessed of the LORD which made heaven and earth.

---

[f] This is the 4th of 8 Hallelujah psalms (111-118). They are called the Hallel Psalms. Ps. 113-114 were sung before the passover meal (but after the 2nd of the 4 cups of wine used at the meal), and 115-118 were sung after the passover. This last section was probably sung by Christ and the apostles after the supper in Mt. 26:30.

[g] See Ex. 12:40–13:3.

[h] The language of Egypt was far different from the Hebrew. The two nations could not understand each other (Gen. 42:23; Ps. 81:5).

[i] The distinction between Judah and Israel was made after the time of David and Solomon, when the kingdom was divided; hence, this psalm must have been written at that time. The Bible recognizes this distinction during the division of the kingdom, but it does not class Judah alone as Jews, nor does it recognize that the Jews have been cut off from the covenant blessings of Israel, as the Anglo-Saxon theory of 10 lost tribes teaches. See note a, Acts 13:16.

[j] 6 Marvelous Works of God:
1 The Red Sea was divided (v 3; Ex. 14)
2 The Jordan was divided (v 3; Josh. 3:13; 2 Ki. 2:8, 14)
3 Mountains skipped like rams (v 4)
4 Hills jumped like lambs (v 4-7)
5 The rock poured out rivers of water (v 8; Ex. 17:6; Num. 20:8-13)
6 Fountains of water came out of solid flint rock (v 8; Num. 20:8-13)

[k] Questions 146-148. Next, 115:2.

[l] Many earthquakes have caused the earth to tremble in the past (Ex. 19:18; 1 Sam. 14:15; 1 Ki. 19:11-12; Amos 1:1; Zech. 14:5; Mt. 27:54; 28:2). Many are predicted preceding the 2nd advent of Christ (Mt. 24:7; Rev. 6:12; 8:5; 11:13, 19; 16:18).

[m] Flint rock abounds among the limestone rocks of Palestine, Syria, and Egypt (Isa. 5:28). It is a symbol of hardness (Isa. 50:7; Ez. 3:9). Both oil and water have come out of flint rock (v 8; Dt. 8:15; 32:13). Flint was used in making knives and other implements of war and service (Ex. 4:25; Josh. 5:2).

[o] 2 Reasons for Giving God Glory:
1 For Your mercy's sake (v 1)
2 For Your truth's sake

[p] Question 149. Next, 116:12.

[q] This will always be the case, but He can be depended upon to do right in everything He does.

[r] See ***10fold Description of Idols in Ps. 115***, p. 1054.

[a] This puts idol makers and idol worshippers on the lowest plane possible. They are as helpless and powerless to save and bless men as the idols they make and worship (v 8).

[b] The term Israel here applies to all the 13 tribes. Cp. 114:2, note.

[c] This is repeated 3 times:
1 To the house of Israel (all the 13 tribes, v 9, 12)
2 To the house of Aaron (all priests and Levites, v 10, 12)
3 To all that fear the Lord (Jews and Gentiles, v 11, 12)

[d] God Is 2 Things to All Classes:
1 He is a help (v 9-11)
2 He is a shield (v 9-11; pt. 6, ***8 Things God Is to His People***, p. 1036)

[e] Here we have a repetition of the classes of v 9-11 whom God promises to bless (v 12-14).
7fold Blessing of God: He Will Bless:
1 Us (v 12)
2 The house of Israel (v 9, 12)
3 The house of Aaron (v 10, 12)
4 Them that fear Him (v 11, 13)
5 Small and great (v 13)
6 You with children (v 14)
7 Your children (v 14)

[*f] The Blesser of Men Is:
1 The Maker of heaven and earth (v 15)
2 The Owner of all heavens (v 16)
3 The One who entrusted the earth to the children of men

✡ ✡ ✡

LORD'S: but the earth hath he given to the children of men.

17 The [g]dead praise not the LORD, neither any that [h]go down into silence.

18 But we will bless the LORD from this time forth and [i]for evermore. [j]Praise the LORD.

594 PSALM 116

Third Prayer-Testimony Psalm (David's Psalm. Cp. 18:4-6 with 116:3).

1. Vow to pray and love God: three reasons

1 [k]I love the LORD, [l]because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.

2. Sevenfold prayer of distress

3 [m]The sorrows of death compassed me, and the [n]pains of hell gat hold upon me: I found trouble and sorrow.

4 [o]Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

3. Threefold character of God

yea, our God *is* merciful.

4. Twelvefold vow and testimony

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 [q]Return unto thy rest, O my soul; for the LORD hath dealt [a]bountifully with thee.

8 For thou hast delivered my soul from [b]death, mine eyes from tears, [c]*and* my feet from falling.

5. David's six vows: four reasons

9 [d]I will walk before the LORD in [e]the land of the living.

10 [f]I believed, therefore have I spoken: [*g]I was greatly afflicted:

11 [*h]I said in my haste, All men *are* liars.

12 [*i]What shall I render unto the LORD *for* all his benefits toward me?

13 I will take the [*j]cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD [*k]now in the presence of all his people.

15 [*l]Precious in the sight of the LORD *is* the death of his saints.

16 O LORD, truly [*m]I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid:

Only the body dies at physical death (Jas. 2:26). Therefore, because it is dust and goes back to dust, the body cannot praise the Lord when it is dead (Gen. 2:7; 3:19; Eccl. 3:19-21). This refers to body-sleep, not soul-sleep (see ***No Soul-Sleep Taught in Scripture***, p. 1485).

This could also refer to the spiritually dead—those who worship idols of v 8. Idolaters do not worship Jehovah, and so when they go down in silence they do not praise Jehovah. The earth and this lifetime is the proper place and time to receive of God's mercies and prepare for His glory to come. One must meet God's terms of salvation in this life if he expects to be saved, for there will be no opportunity in the intermediate state or in the next life after resurrection to be saved and worship God. After this, the judgment, Heb. 9:27 says.

h Going down in silence refers to physical death, not spiritual (v 17; 94:17). In sheol-hades there is no silence (see ***Hell***, p. 1030)

i This confirms the truth that the terms the dead and going down in silence refer to the body, never to the soul; for if men are to praise God forever, and the dead do not praise God, then we are to believe one refers to the inner man praising or cursing forever, and the other to the dead bodies of both the wicked and the righteous, since they can never praise or curse God while in dust and corruption. Souls in hell curse and cry for comfort (Lk. 16:19-31) and souls in heaven worship and cry for vengeance (Heb. 12:23; Rev. 6:9-11), but neither the bodies of the wicked nor the righteous are conscious in dust and corruption in the grave. See ***Hell***, p. 1030.

j Heb. Hallelu-Jah, note h, 104:35.

k See ***7 Vows of David in Ps. 116***, p. 1054.

l See ***17 Reasons for Making Such Vows***, p. 1054.

m The cords or bonds of death were thrown about me and my time had come, but I prayed and He delivered me from death (v 3-4, 6, 8).

n The pains of sheol prove there is consciousness in hell. Since there can be no pains in the grave where the body goes, it becomes clear that hell and the grave are not the same. See ***Hell***, p. 1030. This could have been written when David was backslidden; and he may have been given a real taste of the cords of death and the pains of sheol so as to record the reality of both for coming generations.

o THEN—when
  1 The cords of death compassed me
  2 The pains of hell got hold of me
  3 I was in trouble and sorrow (v 3)
  4 I was brought low (v 6)
  5 Death was near (v 8, 15)
  6 My eyes were full of tears (v 8)
  7 My feet were falling (v 8)
  8 I was greatly afflicted (v 10)
  THEN I called upon the name of the Lord . . . He delivered my soul from death . . . He loosed my bonds (v 3-16).

p God is gracious, righteous, and merciful. This is not only declared, but exemplified in the deliverance of David from death and hell (v 4, 6, 8).

q Here David requests his soul to return to its former state of peace and rest, God having delivered him (v 4-16).

a Heb. gamal, to be good to a person (v 7; 13:6; 119:17; 142:7).

b Deliverance of the soul from death means that David was saved from sin when he cried unto the Lord for forgiveness (v 1-2, 4-7). Spiritual death is the state of man in sin. Salvation of the soul is resurrection from spiritual death in trespasses and sins (Eph. 2:1-9, notes).

c 3 Deliverances of David (v 8):
  1 Deliverance from death
  2 Deliverance from tears
  3 Deliverance from falling into sin

d See ***7 Vows of David in Ps. 116***, p. 1054.

e The earth in which we are now alive.

f Quoted in 2 Cor. 4:13.

*g To what trouble David refers is not stated. It could be the disease referred to in Ps. 38, notes, or it could be the civil war with Absalom of 2 Sam. 15-18. In either case, his suffering was great, but he was delivered by God (v 1-8).

*h When passion got the better of my reason, when I looked at my troubles instead of to God, and when I saw the utter impossibility of help from man, I became overwhelmed and uttered that which in normal control of myself I would not have said—All men are liars (false and deceitful, v 11).

*i Question 150. Next, 118:6. This question is answered by his own vows (see ***7 Vows of David in Ps. 116***, p. 1054).

*j See note q, Mt. 20:22.

*k This indicates that David was at that time paying his vows to God in public (v 14, 18). The tabernacle of worship was then in Jerusalem, for the ark had been brought from Obed-edom to its new resting place (v 19; 2 Sam. 6).

*l The thought of this verse seems to be that God does not lightly esteem the death of His martyrs. He will hold the murderers guilty and punish them in eternal hell (Gal. 5:19-21; Rev. 21:8; 22:15). It could not be that God gets pleasure out of the death of His saints. He does not take pleasure even in the death of the wicked (Ez. 18:23, 32; 33:11). It is not God's will that death take anyone. He had to pass the sentence of death upon all who sinned, but death is an enemy and will be destroyed at the end of the Millennium (1 Cor. 15:24-28; Rev. 20:11-15; 21:3-7; 22:3).

*m See ***David's Example of Humility***, p. 1054

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 [*n]I will pay my vows unto the LORD now in the presence of all his people,

19 [*o]In the courts of the LORD'S house, in the midst of thee, O Jerusalem. [*p]Praise ye the LORD.

595 PSALM 117

Fifteenth Psalm of Praise
Two admonitions to praise God: two reasons

● 1 O [*q]praise the LORD, all ye nations: praise him, all ye people.

● 2 [*r]For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. [s]Praise ye the LORD.

596 PSALM 118

Nineteenth Messianic Psalm
1. Four admonitions to praise

● 1 [t]O give thanks unto the LORD; [u]for *he is* good: because his mercy *endureth* for ever.

● 2 Let Israel now say, that his mercy *endureth* for ever.

● 3 Let the house of Aaron now say, that his mercy *endureth* for ever.

● 4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

2. Twentyfold testimony

5 I called upon the LORD in distress: the LORD answered me, *and* set me in a large place.

6 [v]The LORD *is* on my side; I will not fear: [w]what can man do unto me?

7 The LORD [x]taketh my part with them upon them that hate me.

8 *It is* [y]better to trust in the LORD than to put confidence in man.

9 *It is* [a]better to trust in the LORD than to put confidence [b]in princes.

10 [c]All nations compassed me about: but in the name of the LORD will [d]I destroy them.

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 [e]They compassed me about like bees; [f]they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 [g]Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 [h]The LORD *is* my strength and song, and is become my salvation.

15 [i]The voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 [j]The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 [k]I shall not die, but live, and declare the works of the LORD.

18 The LORD hath [l]chastened me sore: but he hath not given me over unto death.

3. Prayer and praise

19 [m]Open to me [n]the gates of righteousness: [o]I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: [p]for thou hast heard me, and art become my salvation.

4. Messiah: rejection and exhaltation as king
(Ps. 2; Dan. 7:13-14; Zech. 14; Phil. 2:5-11; Rev. 11:15; 20:1-10)

★ 22 [q]The [r]stone *which* the builders refused

[*n] This is the 2nd time this verse is used in this psalm (v 14, 18).

[*o] This proves that the tabernacle worship was located in Jerusalem in David's reign (v 19; 2 Sam. 6).

[*p] Heb. Hallelujah (note h, 104:35).

[*q] Quoted in Rom. 15:11.

[*r] 2 Reasons for Praise (v 2):
  1 For His merciful kindness is great toward us
  2 The truth of the Lord endures eternally

[s] Heb. Hallelujah (note h, 104:35).

[t] 4 Admonitions in Ps. 118:
  1 Give thanks unto Jehovah (v 1, 29)
  2 Let Israel speak of His mercy (v 2)
  3 Let ministers speak of His mercy
  4 Let them fear Jehovah (v 4)

[u] 10 Reasons for Giving Thanks to God:
  1 For He is good (v 1, 29)
  2 His mercy endures forever (v 1-4, 29)
  3 The Lord answered me (v 5)
  4 He set me in a large place
  5 He is on my side (v 6)
  6 He takes my part (v 7, 13)
  7 He is my strength (v 14)
  8 He is my song
  9 He is my salvation (v 14, 21)
  10 He has heard me (v 21)

[v] Quoted in Heb. 13:6.

[w] Question 151. Next, 119:9.

[x] To have the Lord on my side (v 6) and take my part (v 7) is better than all men and their riches.

[y] See ***7 Better Things in Psalms***, p. 1054.

[a] See note x, v 7.

[b] Few godly princes are recorded in history. To trust in even the best instead of God is dangerous and disappointing (v 9; 119:23, 161; 146:3).

[c] This refers to the many nations around his kingdom (v 9-12; 2 Sam. 8).

[d] This expresses David's faith in God to give him victory over the enemy. He had not lost the boyish faith in God to deliver him from the lion, bear, and giant (v 10-12; 1 Sam. 17:26, 32-37, 45-46). This statement of confidence in the name of the Lord is repeated 3 times for emphasis (v 10-12). See notes, 20:1.

[e] The nations surrounded me like hornets, or like swarms of bees, but I will destroy them in the name of the Lord (v 12), because I trust in God (v 8-9).

[f] The nations will be defeated as fire is quenched (v 12).

[g] Thou or you, referring to the many nations that fought with David to destroy him (v 10, 13, 14).

[h] See ***6 Things Jehovah Was to David in Ps. 118***, p. 1054.

[i] 2 Things in Dwellings of Righteous:
  1 The voice of rejoicing (v 15)
  2 The voice of salvation

[j] The right hand of Jehovah is figurative of His power (Ex. 15:6; Ps. 17:7; 20:6; 44:3).

[k] God has given me a lease on life, so that I can declare His works (v 17).

[l] Chastened me with a great chastisement, but He has decreed that I shall not die (v 18). See ***Chastening***, p. 454 of N.T.

[m] 3 Requests of David:
  1 Open the gates of righteousness (v 19)
  2 Save now (v 25)
  3 Send prosperity now

[n] The gates of righteousness are explained in v 20 as the gates which the righteous are to enter into.

[o] 2 Vows of David:
  1 I will go into the gates of righteousness which God opens for me (v 19)
  2 I will praise the Lord (v 19, 21)

[p] 2 Reasons for Praise to God:
  1 God has heard me (v 21)
  2 He has become my salvation

[q] 90th prophecy in Ps. (118:22-23, fulfilled, Mt. 21:42). Next v 26. Quoted and referred to in Mt. 21:42; Mk. 12:10-11; Lk. 20:17; Acts 4:11; 1 Pet. 2:4-8.

[r] 12fold Stoneship of the Messiah:
  1 The stone of Israel (Gen. 49:24)
  2 The stone of stumbling (Isa. 8:14; Rom. 9:33; 1 Pet. 2:8)
  3 The foundation stone (Isa. 28:16; Mt. 16:18; 1 Cor. 3:11; Eph. 2:20)
  4 A tried stone (Isa. 28:16)
  5 A precious cornerstone (Isa. 28:16; 1 Pet. 2:4, 6, 7)
  6 A sure stone (Isa. 28:16)
  7 A rejected stone (Mt. 21:42; Mk. 12:10-11; Lk. 20:17; Acts 4:11; 1 Pet. 2:4, 7-8)
  8 A living stone (1 Pet. 2:4)
  9 A chosen stone (1 Pet. 2:4)
  10 A chief cornerstone (1 Pet. 2:6)
  11 An elect (chosen) stone (1 Pet. 2:6)
  12 The head stone (v 22; 1 Pet. 2:7-8)

23 This is the LORD'S doing; it *is* marvellous in our eyes.

5. Prayer and praise

24 [s]This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 [t]Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

6. Messiah: first and second advents
(Mt. 21:9; 23:39; Lk. 13:35)

★ 26 [u]Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 [v]God *is* the LORD, which hath shewed us light: [w]bind the sacrifice with [x]cords, *even* unto the horns of the altar.

28 [y]Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

7. Admonition to praise

● 29 [z]O give thanks unto the LORD; [a]for *he is* good: for his mercy *endureth* for ever.

597 PSALM 119

Psalm of the Word of God (The Psalm of Twenty-two) Each distinct part of this psalm has 8 verses headed by the letters of the Hebrew alphabet. Of the 38 psalms which have less than 8 verses and under, Ps. 119 has only 64 verses less.

Of the 25 psalms which have less than 8 verses, Ps. 119 has 40 more. It contains 21 traits of blessed men; 15 things God has done; 30 vows; 30 reasons for vows; 70 requests; 18 secrets of victory; 61fold testimony; 62 facts of the Word; 22 reasons God is pronouns; and other facts.

The first: ALEPH
Blessings of the Word of God
(Ps. 19:7; Rom. 1:16; 10:17; Eph. 5:26;
2 Tim. 2:15; 3:16-17; Heb. 8:6; 1 Pet. 1:23)
1. Produces character: sixfold
character of a blessed man
(Ps. 1:3; 15:2-4; 32:1; 36:5; 37:39)

1 [b]Blessed *are* the [c]undefiled in the [d]way, who [e]walk in the law of the LORD.

2 [f]Blessed *are* they [g]that keep his testimonies, *and that* [h]seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

2. Incites consecration: one command;
one request; two vows

4 [i]Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 [j]Then shall I not be ashamed, when I have respect unto all thy commandments.

7 [k]I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: [l]O forsake me not utterly.

The second: BETH
Cleansing by the Word (Eph. 5:26)
1. Cleansing power stated

9 [m]Wherewithal shall a young man cleanse his way? [n]by taking heed *thereto* according to thy word.

---

tory over the nations (v 10-12), or to the feast of tabernacles at which time these verses were sung.

t These words were sung by the Jews at the feast of tabernacles, when carrying green branches in their hands (v 25-26). V 26 was sung when Christ made His entrance into Jerusalem (Mt. 21:9).

u 91st prophecy in Ps. (118:26, fulfilled, and quoted in Mt. 21:9; 23:39; Mk. 11:9; Lk. 13:35; 19:38; Jn. 12:13). Next, 119:97.

v God is Jehovah who manifests light and fire as a token of His acceptance of the proper sacrifices (v 27; Ex. 13:21-22; Lev. 9:24; 1 Ki. 18:24, 38).

w The Heb. for sacrifice here is chag, a feast or festal sacrifice. Such sacrifices were bound by cords and roasted for the worshippers (Ex. 23:18; Lev. 23:39, 41).

x These were strings or bands by which the sacrifices were bound for roasting (v 27; 2:3; Ez. 3:25).

y 2 Vows of David:
  1 I will praise You (v 28)
  2 I will exalt You

z The 2nd time in this psalm. This admonition is used 13 times in Scripture (v 1, 29; 30:4; 97:12; 105:1; 106:1; 107:1; 136:1, 2, 3, 26; 1 Chr. 16:8, 34).

a 2 Reasons for Giving Thanks to God:
  1 He is good. Said 17 times of God (v 1, 29; 34:8; 73:1; 100:5; 106:1; 107:1; 135:3; 136:1; 145:9; 1 Chr. 16:34; 2 Chr. 5:13; 7:3; Ezra. 3:11; Jer. 33:11; Lam. 3:25; Nah. 1:7)
  2 His mercy endureth forever. Said of God 42 times; 26 times in Ps. 136 (v 1-4, 29; 100:5; 106:1; 107:1; 136:1-26; 138:8; 1 Chr. 16:34, 41; 2 Chr. 5:13; 7:3, 6; 20:21; Ezra 3:11; Jer. 33:11)

b 6 Characteristics of Blessed Men:
  1 Walk undefiled in the way (v 1)
  2 Walk in the law of the Lord
  3 Keep His testimonies (v 2)
  4 Seek Him with a whole heart
  5 Do no iniquity (v 3)
  6 Walk in His ways

  8fold Incentive and Inspiration to Attain to Such Heights of Character (v 4-8):
  1 God's commands to man (v 4)
  2 Man's response to obey (v 5)
  3 A clean conscience through entire obedience (v 6)
  4 Man's uprightness of heart (v 7)
  5 Man's wholehearted praise to God
  6 Man's education in God's righteous judgments
  7 Man's consecration to keep God's statutes (v 8)
  8 Man's longing for full fellowship with God

c Heb. tamim, entire; without blemish; without spot; undefiled (v 1. Cp. Heb. 7:26; 13:4; Jas. 1:27; 1 Pet. 1:4).

d See ***10 Words Expressing God's Revelation***, p. 1054.

e See ***45 Ways to Walk***, p. 1056.

f See ***21 Characteristics of Blessed Men***, p. 1056.

g 22 times keeping God's Word is referred to in this psalm (v 2, 4, 5, 8, 17, 33, 34, 44, 57, 60, 63, 69, 88, 100, 101, 106, 115, 129, 134, 136, 145, 146).

h The modern fallacy that men under grace are not commanded to seek, repent, or pray to find God is not taught in Scripture.
  7 Facts About Seeking God: It Is:
  1 Commanded by God (Dt. 4:29; 1 Chr. 16:11; 2 Chr. 14:4; Isa. 55:6; Amos 5:4-14; Col. 3:1)
  2 The condition of finding God (Dt. 4:29; 1 Chr. 28:9; 2 Chr. 7:14; 15:2)
  3 Commanded continually (1 Chr. 16:11)
  4 The source of blessing (Ezra 8:22; Ps. 34:9-10; Mt. 6:33; 7:7-11)
  5 The source of life (Ps. 69:32)
  6 Commanded eternally (Ps. 105:4)
  7 Something that must be done with the whole heart to receive results (Dt. 4:29; Ps. 119:2; Heb. 11:6)

i See ***15 Things God Has Done***, p. 1056.

j When God's statutes are obeyed the conscience can be free from shame (v 5-6).

k See ***30 Vows of the Psalmist***, p. 1056.

l See ***69 Requests in Ps. 119***, p. 1056.

m Question 152. Next, v 82.

n 18 Secrets of Victory Over Sin:
  1 Taking heed of God's Word (v 9)
  2 Seeking God wholeheartedly (v 10)
  3 Hiding God's Word in the heart (v 11)
  4 Being always open to truth (v 18)
  5 Removing from the way of lying (v 29)
  6 Receiving salvation (v 41)
  7 Hastening to keep commandments (v 60)
  8 Delighting in God's Word (v 77, 143)
  9 Meditating in God's Word (v 97, 99)
  10 Refraining from every evil way (v 101)
  11 Hating every false way (v 104)
  12 Consecrating to obey to the end (v 112)
  13 Hating vain thoughts (v 113)
  14 Hating and abhorring lying (v 163)
  15 Loving God's Word (v 163, 165)
  16 Praising God (v 164)
  17 Permitting nothing to offend (v 165; Heb. 12:15)
  18 Hoping for salvation (v 166; Rom. 8:24)

10 With my [o]whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word [p]have I hid in mine heart, [q]that I might not sin [a]against thee.

12 [b]Blessed *art* thou, O LORD: [c]teach me thy statutes.

13 With my lips have [d]I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, [e]as *much as* in all riches.

3. Fourfold vow to God

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: [f]I will not forget thy word.

The third: GIMEL
Enlightenment by the Word (Ps. 19:8)
1. Prayer and hunger for enlightenment: four requets

17 [g]Deal bountifully with thy servant, *that* I may live, and keep thy word.

[i]behold wondrous things out of thy law.

19 I *am* a [j]stranger in the earth: [k]hide not thy commandments from me.

20 [l]My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, [m]which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

2. Three secrets of enlightenment

23 [n]Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* my [o]counsellors.

The fourth: DALETH
Sustaining Power of the Word (Ps. 1:2-3)
1. Four requests concerning the Word

25 [p]My soul cleaveth unto the dust: [q]quicken thou me according to thy word.

26 I have declared my ways, and thou

---

o 7 Things to Do With the Whole Heart:
1 Seek God (v 2; 2 Chr. 15:15)
2 Praise God (9:1; 111:1)
3 Observe the truth (v 34)
4 Entreat God's favor (v 58)
5 Keep commandments (v 69)
6 Cry to God (v 145)
7 Return to God from backsliding (Jer. 24:7)

p See ***59fold Testimony of the Psalmist***, p. 1057.

q See ***30 Reasons for Vows and Requests***, p. 1057.

a All transgression of the Word of God is sin against God (1 Jn. 3:4). Sin affects both God and man. It robs God of His creative purposes in blessing man eternally, and robs man of such blessing. Sin really affects all creation which man was created to rule, under God, and for the highest good of all (Ps. 8).

b See ***How to Make God Happy***, p. 1057.

c 12 Things to Pray to Be Taught: Teach Me
1 To hold my tongue (Job 6:24)
2 What I shall say unto God (Job 37:19)
3 Your paths (25:4)
4 Your truth (25:5)
5 Your way (27:11; 86:11)
6 To number my days, that I might apply my heart unto wisdom (90:12)
7 Your statutes (6 times: v 12, 26, 64, 68, 124, 135)
8 The way of Your statutes (v 33)
9 Judgments (v 66, 108)
10 Knowledge (v 66)
11 Your will (143:10)
12 To pray (Lk. 11:1)

4 Classes God Promises to Teach:
1 Sinners in the way (25:8)
2 The meek (25:9)
3 Those that fear God (25:12)
4 The godly (32:6-8)

Who Are to Teach:
1 Parents (Dt. 4:9-10; 6:7; 11:19)
2 Priests (Dt. 24:8)
3 Levites (Dt. 24:8)
4 Prophets (1 Sam. 12:23)
5 All Christians (Mt. 28:19-20; Col. 3:16)
6 The Holy Spirit (Lk. 12:12; Jn. 14:26; 1 Cor. 2:13)
7 Gifted men (1 Cor. 12:28-29; Eph. 4:11; 1 Tim. 3:2)

d The author of this psalm is unknown, but whoever it was, he was a teacher and preacher of all God's Word (v 13, 26, 46). See ***8 Proofs David Wrote Ps. 119***, p. 1058.

e If the psalmist loved all riches like the average person does, he must have had a personal campmeeting or great rejoicing over the Word of God (v 14).

f See ***62 Facts—The Psalmist and the Word***, p. 1057.

g Heb. gamal, confer benefit upon (v 17; 13:6; 116:7; 142:7).

h Heb. galah, unveil; uncover; remove that which hinders sight (v 18; Num. 22:31; Jer. 20:12).

i Discern, or see clearly.

j A foreigner sojourning in the earth.

k No such prayer ever needs to be prayed, for God seeks to make His revelation so clear that the most simple can understand it (Isa. 28:9-13; Mt. 13:15-16; 1 Cor. 1:18-Tit. 2:11-14).

l This is an expression used of deep passion, grievous disappointment, accumulated sorrow, or intense longing, and shows to what extent the psalmist hungered for righteousness (v 20; Mt. 5:6).

m Heb. shagah, erring willfully through passion or wine; hence, to go astray or wander (v 10) and err (v 21, 118). Cp. Lev. 4:13 and Num. 15:22 with Num. 15:30; Ps. 119:21.

n 22 Experiences of the Psalmist With Others:
1 Princes persecuted him without cause (v 23, 161)
2 He suffered reproach and contempt from others (v 22, 39, 42)
3 He declared God's truth before kings (v 46)
4 The proud had him in derision (v 51)
5 He saw the wicked forsake God's law (v 21, 53, 126, 139, 150)
6 He was robbed by the wicked (v 61)
7 He was a companion to those that feared and obeyed God (v 63)
8 The proud forged lies against him (v 69)
9 God-fearing men rejoiced when they saw him (v 74)
10 The proud dealt perversely with him without cause (v 78)
11 Men persecuted him (v 84)
12 The proud dug pits for him (v 85)
13 He was persecuted wrongfully (v 86)
14 He almost lost his life at the hands of others (v 87)
15 The wicked sought his life (v 95)
16 The wicked laid snares for him (v 110)
17 He had seen backsliders destroyed (v 118)
18 He had seen the deceit of backsliders turn to falsehood (v 118)
19 He was oppressed by the proud (v 121-122, 134)
20 He saw the wicked far from salvation (v 155)
21 He had many persecutors and enemies (v 157)
22 He was grieved by sinners (v 158)

o Heb. ish, men. The idea is that God's testimonies were recognized by the psalmist as "the men of my counsel." He considered every part of the Word of God as something that would enable him to act and be wise.

p This is an idiom meaning deep humility (1 Sam. 2:8; Ps. 44:25; 72:9; 113:7; Mic. 7:17). Also a figure of death (Ps. 18:42; 30:9).

q Make me alive. Keep me from going down into dust. The 1st of 9 prayers for quickening (v 25, 37, 40, 88, 107, 149, 154, 156, 159). Twice it is a statement of fact (v 50, 93).

✡ ✡ ✡

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 [r]My soul melteth for heaviness: strengthen thou me according unto thy word.

2. three requests; testimony and vow

29 Remove from me the [s]way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have [t]stuck unto thy testimonies: O LORD, put me not to shame.

32 [u]I will run the way of thy commandments, when thou shalt [v]enlarge my heart.

The fifth: HE

Prayer for its blessings (Jn. 17:17)

1. Four requests for help and two vows to obey the Word

33 [a]Teach me, O LORD, [b]the way of thy statutes; [c]and I shall keep it *unto* [d]the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it [e]with *my* whole heart.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and [f]not to covetousness.

2. Five requests for power to overcome

37 [g]Turn away mine eyes from beholding vanity; *and* quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted* to thy fear.

39 Turn away [h]my reproach which [i]I fear: for thy judgments *are* good.

40 Behold, I have longed after thy precepts: [j]quicken me in thy righteousness.

The sixth: WAU

Salvation by the Word (Rom. 1:16)

41 [k]Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And [l]take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

2. Seven vows: the outward working of salvation

44 So shall I keep thy law continually for ever and ever.

45 [m]And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My [n]hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

The seventh: ZAYIN

Comfort in the Word (Rom. 15:4)

1. One request: basis of comfort

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

2. Tenfold testimony

51 The [o]proud have had me greatly in derision: *yet* have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have [*a]comforted myself.

53 Horror hath taken hold upon me [*b]because of the wicked that forsake thy law.

54 Thy statutes have been my [*c]songs in the house of [*d]my pilgrimage.

---

s Habitual falsity, prevarication, everything contrary to truth (v 29). This is the opposite of the way of truth of v 30.

t Cleaved, adhered to; been glued to.

u When You shall have removed from me the way of lying and put me in the way of truth, I will run the way of Your commandments without any stumblingblock in my way (v 32).

v Heb. rachab, to broaden; make room. The idea is to make room for God's truth and commandments (v 32).

a See note c, v 12.

b See pt. 1, ***10 Words Expressing God's Revelation***, p. 1054.

c See ***30 Vows of the Psalmist***, p. 1056.

d Here a good thing is asked, for a good end. He wants knowledge, not to parade it, but to enable him to carry out his duty to God and man intelligently (v 33-34).

e This is the only service acceptable to God (v 34; Mt. 22:37).

f Let me be free from covetousness and be content with common supply for all creation (v 36; note e, Lk. 12:15).

g Note the nature of the psalmist's requests and how different from the average prayer request of today. See ***69 Requests in Ps. 119***, p. 1056.

h 25 Statements of Distress:
  1 My soul is broken (v 20)
  2 I am in reproach and contempt (v 22)
  3 My soul cleaves to the dust (v 25)
  4 My soul melts because of heaviness (28)
  5 I fear reproach (v 39)
  6 I have been in derision (v 51)
  7 I live in horror (v 53)
  8 I suffered affliction because of my backsliding (v 67)
  9 My soul faints (v 81)
  10 My eyes fail (v 82, 123)
  11 I am like a bottle of smoke (v 83)
  12 They have digged pits for me (v 85)
  13 I am persecuted wrongfully (v 86)
  14 I am almost consumed (v 87)
  15 The wicked seek to destroy me (v 95)
  16 I am very much afflicted (v 107)
  17 My flesh trembles (v 120)
  18 I am afraid (v 120)
  19 I shed rivers of tears (v 136)
  20 I am despised (v 141)
  21 I have trouble and anguish (v 143)
  22 Consider my affliction (v 153)
  23 Many are my persecutors (v 157)
  24 I was grieved (v 158)
  25 Princes have persecuted me without cause (v 161)

i I have committed a secret evil for which I am sorry. If it becomes known in public it will be a heavy reproach on me (v 39).

j One is quickened in righteousness when he is born again (2 Cor. 5:17-18; Eph. 4:24; 1 Jn. 2:29; 3:9; 5:18).

k Let me have speedy answers to my prayers, according to Your Word. Then I will have an answer for my enemies (v 41-42).

l Do not take the Word of my hope from me, for it is my trust (v 43, 49).

m Keeping God's law brings liberty from bondage (v 44-45; Jn. 8:32-36).

n Hands were used to swear by (Gen. 14:22; Ex. 6:8; Dt. 32:40; Ez. 20:5-6; 36:7).

o See ***10fold Description of the Wicked in Ps. 119***, p. 1058.

*a There is some consolation in knowing that one can comfort himself when all others fail to sympathize (v 52).
  9 Sources of Comfort:
  1 God (Isa. 51:3; 2 Cor. 1:3)
  2 The Holy Spirit (Acts 9:31)
  3 The Scriptures (Rom. 15:4; 1 Th. 4:18)
  4 Preaching or prophesying (1 Cor. 14:3, 31)
  5 Love (Phil. 2:1)
  6 God's rod and staff (Ps. 23:4)
  7 Food and drink (Gen. 18:5)
  8 Others (1 Chr. 7:22; 19:2; 1 Th. 5:11)
  9 Self (v 52; Job 9:27)

*b Not very many are concerned to this extent over the breaking of God's laws by themselves or others (v 53). Sin is always a canker that corrupts and destroys the moral, mental, and physical being.

*c Statutes of God have been the theme of my songs all the time of my sojourn or wanderings (v 54).

*d The authorship of this psalm is not stated, but certain facts about the psalmist seem to indicate that David wrote it. See ***8 Proofs David Wrote Ps. 119***, p. 1058.

in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

The eights: HETH
Satisfaction by the Word (Ps. 19:10)
1. Satisfaction stated

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

2. Seven secrets of satisfaction: two requests

58 I intreated thy favour with *my* whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have [e]robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

The ninth: TETH
Chastening Power of the Word (Heb. 4:12)
1. Testimony: 2 requests

65 Thou hast dealt well with thy [f]servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 [g]Before I was afflicted I went astray: but now have I kept thy word.

68 [h]Thou *art* good, and doest good; teach me thy statutes.

2. Purpose of chastening: one vow

69 [i]The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is* good for me that I have been [j]afflicted; that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than thousands of gold and silver.

The tenth: YOD
Righteousness of the Word (Ps. 19:9)
1. Testimony: one request

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 [a]They that fear thee will be glad when they see me; because I have hoped in thy word.

75 [b]I know, O LORD, that thy judgments *are* right, and [c]*that* thou in faithfulness hast afflicted me.

2. Five requests for justice

76 [d]Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be [*e]sound in thy statutes; that I be not ashamed.

The eleventh: KAPH
The Source of Hope (Rom. 10:17)
1. Eightfold distress: hope in the Word

81 My soul [*f]fainteth for thy salvation: *but* I [*g]hope in thy word.

82 Mine eyes fail for thy word, saying, [*h]When wilt thou comfort me?

---

[e] Encompassed or surrounded, referring to wicked men seeking his life and his kingdom (v 61). If it refers to David, 1 Sam. 21-28; 2 Sam. 15-18 should be read in this connection

[f] The author of this psalm refers to himself as "thy servant," which is a familiar term of David, as seen in point 2, ***8 Proofs David Wrote Ps. 119***, p. 1058. There are many servants of God mentioned in Scripture. God recognized even heathen kings to be His servants, because they carried out His plan.

23 Servants of God in Scripture:

1 Abraham (Gen. 26:24; Ps. 105:6)
2 Jacob (Isa. 41:8; 48:20)
3 Moses (Num. 12:7; Josh. 1:1)
4 Samuel (1 Sam. 3:9)
5 David (2 Sam. 7:5-29; 2 Ki. 19:34)
6 Ahijah (1 Ki. 14:18; 15:29)
7 Elijah (2 Ki. 9:36; 10:10)
8 Jonah (2 Ki. 14:25)
9 Hezekiah (2 Chr. 32:16)
10 Job (Job 1:8; 2:3; 42:7-8)
11 Isaiah (Isa. 20:3)
12 Eliakim (Isa. 22:20)
13 Messiah (Isa. 42:1; 43:10; 52:13; 53:11)
14 Nebuchadnezzar (Jer. 25:9; 27:6)
15 Daniel (Dan. 6:20)
16 Zerubbabel (Hag. 2:23)
17 Simeon (Lk. 2:29)
18 Paul (Rom. 1:1; Tit. 1:1)
19 Epaphras (Col. 4:12)
21 Peter (2 Pet. 1:1)
22 Jude (Jude 1)
23 John (Rev. 1:1)

[g] This verse teaches the law of sowing and reaping (v 67; Gal. 6:7-8).

[h] 6 Things God Is:

1 Man's portion (v 57)
2 Good (v 68)
3 A hiding place (v 114; 91:1)
4 A shield (v 114; pt. 6, ***8 Things God Is to His People***, p. 1036)
5 Righteous (v 137)
6 Near to man (v 151)

[i] Another fact that seems to identify David as the author of this psalm (v 69; 2 Sam. 15-18).

[j] The word afflicted as used in v 50, 67, 71, 75, 92, 107, and 153 does not always mean physical sickness or disease. It is used of many kinds of troubles. See ***Affliction***, p. 1039.

[a] This is the same truth as stated in Mt. 10:40: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." Cp. Jn. 13:20.

[b] To know God and His Word is more profitable to an individual than all the thousands of silver and gold (v 72, 75).

[c] God is faithful and will not suffer one to endure more temptations than he can bear (1 Cor. 10:13-14), nor will He suffer one to be lost without doing all in His power to save him (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). If a man falls into sin or is lost it is his own responsibility. He has not taken God's way, as the psalmist did (v 30, 173). As a last resort God may allow trouble and even permit Satan to afflict with disease to bring a man back to righteousness (v 75; Job 33:14-29).

[d] 5 Great Personal Blessings:

1 Comfort through lovingkindness or grace (v 76)
2 Tender mercies or compassions of God through obedience (v 77)
3 Victory over enemies through meditation upon God's Word (v 78)
4 Godly fellowship of kindred hearts through mutual consecration (v 79)
5 Soundness in the Word through daily enlightenment and a clear conscience (v 80)

[*e] Soundness in the faith is most needful in the modern church—not soundness in church rituals, laws, and standards of membership, but soundness in the Word of God itself (v 80; Pr. 2:7; 3:21; 1 Tim. 1:10; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1-2).

[*f] No man who longs for and faints for salvation from God will go unheard (v 81-82; 131, 174; Mt. 5:6).

[*g] One can hope only in the prophetic and promised blessings of the Word of God. Things that are already seen cannot be hoped for (Rom. 8:24-25).

[*h] Question 153. Next, v 84.

smoke; *yet* do I not forget thy statutes.

84 [j]How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

2. Two requests: Word the source of stability

85 [k]The proud have digged pits for me, which *are* not after thy law.

86 All thy commandments *are* faithful: they persecute me [l]wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

The twelfth: LAMED
Eternity of the Word (1 Pet. 1:25)
1. God's Word eternal

89 For ever, O LORD, [m]thy word is [n]settled in heaven.

90 Thy [o]faithfulness *is* unto all generations: thou hast [p]established the earth, and it abideth.

91 They continue this day according to thine [q]ordinances: for [r]all *are* thy servants.

2. Word source of help for all generations: 2 vows; 2 requests

92 [s]Unless thy law *had been* my delights, I should then have perished in mine

93 I will never forget thy precepts: for with them thou hast quickened me.

94 [a]I *am* thine, save me; for I have sought thy precepts.

95 The wicked have [b]waited for me to destroy me: *but* I will consider thy testimonies.

96 I have seen an [c]end of all perfection: *but* thy commandment *is* exceeding broad.

The thirteenth: MEM
Source of Wisdom and Knowledge
(2 Tim. 3:16-17)
1. Messiah wiser than enemies: reason

★ 97 [d]O how love [e]I thy law! it *is* my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.

2. Messiah wiser than teachers: reason

99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

3. Messiah wiser than ancients: reason

100 I understand more than the ancients, because I keep thy precepts.

4. Six secrets of Messiah's wisdom

101 [f]I have refrained my feet from every evil

---

from skins. Hung in smoke they soon became parched, hard, and shrivelled. This represents the exhausted state of body and mind experienced by the psalmist through constant troubles he had undergone. Cp. Job 30:30.

j Questions 154-155. Next, 120:3.

k The proud have sought to destroy me, contrary to Your law (v 85).

l Much persecution and suffering of the godly is without cause (78, 86, 161).

m God's Word is eternal. Its plan for man is eternal. It is already settled in heaven and will be carried out on earth to the letter. This is why we may know in infinite detail the program of God from eternity past into all eternity future (Acts 15:18; Eph. 2:7; 3:11). See notes on Rev. 20-22.

n Stands fast without change, as the plan of God for man is declared to be (Mt. 24:35; Mk. 13:31; Lk. 21:33; 1 Pet. 1:23-25). See ***30 Limitations of God***, p. 1058.

o The faithfulness of God is also eternal—unto all generations. This is another scripture stating eternal generations of natural people (v 90; Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 21:3-7; 22:4-5).

p The earth abides forever (v 90; 104:5; Eccl. 1:4; 2 Pet. 3:13; Rev. 21).
4 Eternal Things Here:
1 God's Word (v 89)
2 Heaven
3 Natural generations (v 90)
4 The earth

q God's ordinances include the regulation of the heavens and the earth and all things therein, according to fixed laws that are eternal. Billions of suns, moons, and stars go in their own orbits and regulate life on many planets in space, according to fixed and eternal laws. Each star is a sun to another planet like our sun is to our planet earth. Wherever there is life it is sustained by the ordinances of God established according to His eternal plan for each planet and the particular needs of life thereon. Without the sun, moon, and stars regulating day and night, and times and seasons, life on the planet earth would soon become extinct (Gen. 1:14-19; 8:22).

r Not only intelligent life on earth and life in the heavens are God's servants, but the material creations themselves are His servants to sustain life on the various planets (Dan. 4:35; Col. 1:15-18; Rev. 12:12; 13:6)

s Faith comes by hearing the Word of God (Rom. 10:17). It was by meditating in the Word that faith to appropriate God's blessings was generated to save the psalmist from his troubles (v 92).

a One can only claim to belong to God when he has sought God's precepts to obey them and has met the terms of His reconciliation (v 94; Rom. 1:16; Eph. 2:8-9; Col. 1:20-23; 2:12-13; 1 Jn. 1:9).

b The wicked are more patient than others when it becomes necessary for them to wait to do evil and shed innocent blood (v 95).

c The idea here is that there is an end to all human perfection, a limit to all works of man, but God's Word is unlimited (v 96; Rom. 11:33).

d 92nd prophecy in Ps. (119:97-104, fulfilled in Christ). Next, 132:11.

e 7 Reasons Fulfilled in Messiah:
Part of this passage (v 97-104) could have a double reference to the psalmist and Messiah, but certain statements in it could refer only to the sinless One—the Messiah:
1 Wisdom above all enemies through the commandments was singularly true of Messiah (v 97-98)
2 More understanding than teachers through meditation in God's Word was true of Messiah more than any other man (v 99; Isa. 11:1-2; 42:1-5; 50:4-6; 61:1-2; Lk. 2:40, 52)
3 Understanding more than the ancients through keeping the divine precepts was literally true of Messiah (v 100; Lk. 2:40, 46-52)
4 Refraining feet from every evil way to obey the Word of God was only true of the Messiah (v 101; 1 Pet. 2:21-22)
5 Absolute union with God's judgments without the least departure from them was only true of Messiah (v 102; 1 Pet. 2:21-22)
6 Complete satisfaction with God's Word was true of Messiah alone (v 103; Heb. 10:9)
7 Hatred of every false way through intelligent conformity to the Word of God was also true of Messiah only (v 104; Heb. 1:9; 1 Pet. 2:21-22)

It is true that any godly man could be a double fulfillment with the Messiah in some details of v 97-104, but when it comes to being literally holy and true to God's Word and hating every sin, no man other than Christ can say that this has been true of his entire life. It is true of many after conversion or becoming a new creature in Christ, but the Messiah outshines all others as far as sinlessness in the entire life is concerned (Heb. 1:9; 1 Pet. 2:21-22).

f 6 Secrets of Messiah's Sinlessness:
1 Refraining from every evil way (v 101)
2 Obedience to God's Word
3 Absolute adherence to God's justice and judgments (v 102)
4 Instruction from God
5 Love and delight in truth (v 103)
6 Hating every false way (v 104)

102 I have not departed from thy judgments: for thou hast taught me.
103 How sweet are thy words unto my taste! *yea*, *sweeter* than honey to my mouth!
104 Through thy precepts I get understanding: therefore I hate every false way.

The fourteenth: NUN
Source of Light and Joy (Ps. 19:8)
1. Source of light: one vow

105 Thy [g]word *is* a lamp unto my feet, and a light unto my path.
106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

2. Three requests for help

107 I am afflicted very much: quicken me, O LORD, according unto thy word.
108 Accept, I beseech thee, the [h]freewill offerings of my mouth, O LORD, and teach me thy judgments.

3. Five secrets of joy

109 My soul *is* continually in my hand: yet do I not forget thy law.
110 The wicked have laid a snare for me: yet I [i]erred not from thy precepts.
111 Thy testimonies have [j]I taken as an heritage for ever: for they *are* the rejoicing of my heart.
112 I have inclined mine heart to perform thy statutes alway, *even unto* the end.

Source of Security (Ps. 3:2)
1. Place of security

113 [a]I hate *vain* thoughts: but thy law do [b]I love.
114 Thou *art* my [c]hiding place and [d]my shield: I hope in thy word.

2. Four requests for security

115 [e]Depart from me, ye evildoers: for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

3. Testimony of security

118 Thou hast trodden down all them that [f]err from thy statutes: for their deceit *is* falsehood.
119 Thou puttest away [*g]all the wicked of the earth *like* dross: therefore I love thy testimonies.
120 My flesh [*h]trembleth for fear of thee; and I am afraid of thy judgments.

The sixteenth: AYIN
Source of Confidence (Pr. 3:4)
1. Testimony of faithfulness: six requests

121 I have done judgment and justice: leave me not to mine oppressors.

---

g 48fold Description of the Word of God:
1 The law of the Lord (v 1, 18)
2 A record of His testimonies (v 2, 14, 31, 36)
3 A revelation of His ways (v 3, 15)
4 A code of His precepts (v 4, 15)
5 A list of His statutes (v 5, 33)
6 The sum of His commandments (v 6, 32, 35, 86)
7 The righteous judgments of God (v 7, 13, 62, 75, 106)
8 The source of cleansing (v 9)
9 The words of God (v 11, 16, 57)
10 A ready counselor (v 24)
11 The source of life (v 25, 40, 50, 88)
12 A history of God's wondrous works (v 27)
13 A tower of strength (v 28)
14 The way of truth (v 30, 142, 151)
15 The way of God (v 1, 37)
16 The way of righteousness (v 40)
17 The way of salvation (v 41)
18 A true trust (v 42)
19 The word of truth (v 43, 142, 151)
20 The source of hope (v 49, 81, 114)
21 A source of comfort (v 52)
22 The subject of songs (v 54)
23 The foundation of good judgment and knowledge (v 66, 130)
24 A source of delight (v 70, 92)
25 Something better than riches (v 72)
26 A book of promised mercies (v 76)
27 The testimony of His mouth (v 88)
28 An eternal plan (v 89-91)
29 An unforgettable code of laws (v 93)
30 Something infinite in its scope (v 96)
31 A source of wisdom (v 98)
32 A source of knowledge (v 99, 104, 130)
33 Something sweeter than honey (v 103)
34 A lamp to the feet (v 105)
35 A light to the pathway of life (v 105)
36 An eternal heritage (v 111)
37 A source of joy if obeyed (v 111-112)
38 A stay in trouble (v 116)
39 Something to be feared (v 120)
40 The word of God's righteousness (v 123)
41 Something to be loved more than silver and gold (v 127)
42 Something wonderful (v 129)
43 The source of light (v 130)
44 Something understandable to the simple (v 130)
45 A code of laws for the upright (v 137)
46 A righteous and faithful testimony of God (v 138)
48 The truth from the beginning (v 160)

h All can offer this kind of offering and such is a command (v 108; Heb. 13:15).

i It is possible to err from God and His Word (v 110; Jas. 5:19-20). If one does, the penalty is death (Ez. 18:4; 33:12-20; Rom. 6:16-23; 8:12-13; 1 Cor. 3:16-17; 6:9-11; Gal. 5:19-21; 6:7-8; Jas. 5:19-20).

j This is the only way to take God's Word. If one will do so, the Word will be his rejoicing forever (v 111-112).

a 12 Things to Hate:
1 Vain thoughts (v 113)
2 Every false way (v 104, 128)
3 Lying (v 163)
4 Evil (97:10; Pr. 8:13; Amos 5:10)
5 A proud look (Pr. 6:17)
6 A lying tongue (Pr. 6:16)
7 Hands that shed innocent blood (Pr. 6:17)
8 Heart that plans wicked imaginations (Pr. 6:18)
9 Feet that are swift in running to mischief (Pr. 6:18)
10 A false witness (Pr. 6:19)
11 One who sows discord among brethren (Pr. 6:19)
12 Iniquity (Heb. 1:9)

b See ***16 Things to Love***, p. 1058.

c 10 Good "Places" in Psalms:
1 God's secret place (18:11)
2 A large place (18:19; 118:5)
3 His holy place (24:3; 46:4; 68:17)
4 Place of His honor (26:8)
5 An even place (26:12)
6 Hiding place (32:7; 119:114)
7 Place of His habitation (33:14; 52:5; 74:7; 76:2; 79:7; 90:1)
8 Wealthy place (66:12)
9 Secret place of thunder (81:7)
10 The secret place of the Most High (91:1)

d See pt. 6, ***8 Things God Is to His People***, p. 1036.

e In this v the psalmist demands man to let him alone (v 115). Then he turns to God to:
1 Be upheld (v 116-117)
2 Receive life (v 116)
3 Be free from shame of hope
4 Be safe (v 117)
5 Respect God's Word

f 3 Gospel Facts (v 118):
1 Men can err or wander from the truth they once walked in
2 They can backslide to the point of utter falsehood and depravity
3 Backsliders will be cursed

*g All wicked—those who have never known God and those who have known Him—will be punished alike if they die in sin. They are all like dross with no true metal in them (v 119).

*h My flesh creeps when I see Your judgment on the wicked (v 120).

✡ ✡ ✡

let not the proud oppress me.

123 [*k]Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

2. Confidence in God's Word

126 *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way.

The seventeenth: PE
Guidance by the Word (Ps. 19:11)
1. Faith in it's guidance

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

2. Seven requests for guidance

131 I opened my mouth, and panted: for I longed for thy commandments.

132 [a]Look thou upon me, and be merciful unto me, as [b]thou usest to do unto those that love thy name.

133 [c]Order my steps in thy word: and let not any iniquity have dominion over me.

134 [d]Deliver me from the oppression of man: so will I keep thy precepts.

135 [e]Make thy face to shine upon thy servant; and teach me thy statutes.

136 [f]Rivers of waters run down mine eyes, because they keep not thy law.

The eighteenth: SADHE
Character of the Word (Ps. 12:6)
1. Five characteristics of God and His Word

right *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* righteous and very faithful.

139 My zeal hath [h]consumed me, because mine enemies have forgotten thy words.

140 Thy [i]word *is* very pure: therefore thy servant loveth it.

2. Human frailties need the Word

141 [j]I *am* small and despised: *yet* do not I forget thy precepts.

142 Thy righteousness *is* [k]an everlasting righteousness, and thy law *is* the truth.

143 [l]Trouble and anguish have taken hold on me: *yet* thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

The nineteenth: KOPH
Source of Strength (Col. 3:16)
1. Four requests: 2 vows

145 I [m]cried with *my* [n]whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I [o]prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes [p]prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

2. Confidence before enemies

150 [q]They draw nigh that follow after mischief: they are far from thy law.

151 Thou *art* near, O LORD; and all thy commandments *are* truth.

---

one which has no reference to the ***10 Words Expressing God's Revelation*** (p. 1054), but on a closer examination it can be seen that v 90 as well as v 122 does contain these words.

[*j] Be a guarantee for my good; leave me not to the mercy of my enemies (v 122).

[*k] 5 Things Longed For:
1 Salvation (v 123)
2 The Word of righteousness (v 123, 131)
3 Mercy (v 124, 132)
4 Understanding (v 125)
5 God to work (v 126)

[a] 7 Most Important Requests of Life:
1 Look upon me (v 132)
2 Be merciful to me
3 Order my steps in Your Word (v 133)
4 Let me be free from sin
5 Deliver me from oppression of man (v 134)
6 Make Your face to shine upon me (v 135)
7 Teach me Your Word

[b] Heb. mishpat, judgment. Some hold that this verse is one in which none of the 10 words, describing the Word of God in this psalm are found, but "usest to do" should be "as You give judgment to those that love Thy name." The Heb. word is trans. judgment 21 times in this psalm. See pt. 7, ***10 Words Expressing God's Revelation***, p. 1054.

[c] Make my steps firm. Let me not walk with faltering and unsteady steps (v 133).

[d] Heb. padah, to free; redeem. Used here and in 55:18; 69:18; 78:42; Job 33:28. It is not the same word for deliver in v 153, 154, 170.

[e] Give me Your favor or grace.

[f] Floods of tears. See note f, 1:3.

[g] God is both righteous and upright, and His testimonies are righteous and very faithful (v 138).

[h] My zeal has brought me pain and suffering, because men forsake Your Word.
10 Examples of Zeal:
1 Moses (Ex. 2:12; 11:8; 32:19-20)
2 Phinehas (Num. 25:7-13)
3 Joshua (Num. 11:27-29; Josh. 7:6; 8:28)
4 Gideon (Judg. 6:11-32)
5 Samuel (1 Sam. 12:23; 15:11, 35; 16:1)
6 David (2 Sam. 6; 7:2; 8:11-12)
7 Jehu (2 Ki. 9-10)
8 Jesus (Jn. 2:17)
9 Peter (Acts 2:14-40; 3:12-26)
10 Paul (Acts 9:20; 18:5-6; Rom. 9:3)

[i] Your Word is pure and clean. The idea is not that the Word is purified, but that it purifies (Jn.15:3; Eph. 5:26; 1 Pet.1:22-23)

[j] I am small and cannot help myself, despised and in danger, but I will not forsake You or Your Word (v 141).

[k] 7 Eternal Things in Ps. 119:
1 The Word of God (v 89)
2 God's faithfulness (v 90)
3 The earth
4 Generations
5 Righteousness (v 142, 144)
6 Testimonies (v 144, 152)
7 Judgment (v 160)

[l] I have trouble and anguish, but they do not cause me to turn from You or Your Word (v 143).

[m] Here the psalmist recalls praying with the whole heart to be faithful to God and His Word, arising from sleep long before dawn to pray and meditate on God's Word in the night watches (v 145-149).

[n] See note h, v 2.

[o] Preceded the dawn.

[p] Precede the night watches. Before the watchman proclaims the hour, I am awake seeking God and meditating on His Word (v 147-148). The Jews divided the night into 3 watches of 4 hours each, beginning at 6 p.m. The Romans taught them to divide the night into 4 watches of 3 hours each. Watchmen or guards were appointed to proclaim the end of one watch and the beginning of another. It seems that the psalmist awoke to meditate and pray with each watch (v 147-148). Or, it may be that he preceded only the first and last night watches, praying early before night and early before dawn.

[q] Those who follow me with malicious intent are near at hand; they are far from keeping the law (v 150). You are also near to help me and deliver me from them (v 150-151. Cp. v 23, 51, 85, 157).

[r] Since long ago I have known regarding

known of old that thou hast founded them for ever.

The twentieth: RESH

Source of Deliverance (Rom. 1:16)

1. Six requests for help according to the Word

153 *[a]Consider mine affliction, and *[b]deliver me: for I do not forget thy law.
154 [c]Plead my cause, and [d]deliver me: quicken me according to thy word.
155 [e]Salvation *is* far from the wicked: for they seek not thy statutes.
156 Great *are* thy [f]tender mercies, O LORD: quicken me according to thy judgments.

2. Sinners disobey the Word: two requests for help

157 [g]Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.
158 I beheld the transgressors, and was grieved; because they kept not thy word.
159 [h]Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
160 Thy word *is* true *from* [i]the beginning: and every one of thy righteous judgments *endureth* for ever.

The twenty-first: SCHIN

Source of Peace (Pr. 3:2)

1. Testimony of peace in trouble

161 [j]Princes have persecuted me [k]without a cause: but my heart standeth in awe of thy word.
162 I rejoice at thy word, [l]as one that findeth great spoil.
163 I hate and abhor lying: *but* thy law do I love.
164 [m]Seven times a day do I praise thee because of thy righteous judgments.

2. Testimony of obedience to the Word

165 [n]Great peace have they which love thy law: and [o]nothing shall offend them.
166 LORD, I have hoped for thy salvation, and done thy commandments.
167 My soul hath kept thy testimonies; and I love them exceedingly.
168 I have kept thy precepts and thy testimonies: for [p]all my ways *are* before thee.

The twenty-second: TAU

Prayer for its Blessings (Jn. 17:17)

1. Four requests for wisdom and help from the Word: two vows

169 [q]Let my cry come near before thee, O LORD: give me understanding according to thy word.
170 Let my supplication come before thee: *[r]deliver me according to thy word.
171 [s]My lips shall [t]utter praise, when thou hast taught me thy statutes.
172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

2. Four requests for salvation by the Word

173 Let thine [a]hand help me; for I have [b]chosen thy precepts.

Your testimonies that You have founded them eternally (v 152).

*a Consider; deliver; plead my cause; quicken. These are requests for deliverance from trouble. The psalmist mentions his affliction several times and repeatedly prays for help from God. His trouble seems to be more from enemies than bodily sickness. Cp. v 50 with 51, 53; v 67 with 69-71; v 75 with 78; v 92 with 95; v 107 with 110; and v 153 with 154-158.

*b 25 different Heb. words are trans. deliver. The word here is chalats, rescue with a gentle hand. It is not the same as in v 134, 154, 170.

c Represent my cause and defend me from my enemies who are causing my affliction or trouble (v 134).

d Heb. gaal, redeem. Not the same word trans. deliver in v 134, 153, 170.

e Salvation is far from the wicked because they do not seek God and His Word (v 155). It would be as close to them as the righteous if they would seek God and follow His ways. The Word is near all men (Rom. 10:8), but it does not profit unbelievers (Heb. 4:2).

f Compassions.

g Here we have 2 more reasons for believing David was the author of this psalm. He had many persecutors and enemies (v 157), and they were all traitors. The Heb. for transgressors is bagad, traitors; treacherous men; those who deal deceitfully (v 158; 59:5; Pr. 2:22; 11:3, 6; 13:2, 15; 21:18; 22:12; 23:28). What psalmist besides David had as many enemies and traitors against him as stated in these verses?

h 2 Things God Requested to Consider:
1 My affliction (v 153)
2 How I love Your precepts (v 159)

i Heb. rosh, head; beginning.
It Is Used Of:
1 The beginning of months (Ex. 12:2; Num. 10:10; 28:11; Ez. 40:1)
2 The beginning of revenges (Dt. 32:42)
3 The beginning of the middle watch (Judg. 7:19)
4 The beginning of God's Word (Ps. 119:160)
5 The beginning of the earth (Pr. 8:23; Isa. 40:21)
6 The beginning of creation (Eccl. 3:11; Isa. 41:26; 48:16)
8 The beginning of watches (Lam. 2:19)
It can be seen from the use of rosh that the beginning referred to here is the very first of God's Word, the book of Genesis, the book of beginnings, followed by all the rest of God's revelation in the law, the prophets, and the psalms. All of it is true and eternal in its entirety. Cp. 2 Tim. 3:16.

j Heb. sar, rulers; captains; princes (v 23, 161). Many leaders of Israel rebelled against David with Absalom (2 Sam. 15-18).

k Absalom had no cause for rebelling against his father; those who followed him had less cause. Hence, God brought them all to justice (2 Sam. 15-18).

l This refers to the spoil of battle. The riches of the enemy—weapons, costly garments, money, jewelry, animals, and equipment—made the victor rich and happy (Gen. 14:11-12; Num. 31:9-10, 25-54; Dt. 2:35; 1 Sam. 15; 30:24; 2 Chr. 15:11).

m Whether literal or figurative, such a term expresses great gratitude to God for His Word (v 164). If literal, the times of day he praised God are not recorded and all speculation is valueless.

n Great peace is always a result of love for God and His Word (v 165; Phil. 4:7).

o True obedience to God's Word will keep any man from being offended. God not only demands that one live free from being offended, but that he offend no man (Mt. 5:29-30; 13:41; 18:6-9; Jas. 3:2).

p All that I have claimed about keeping Your Word, hoping in Your salvation, and loving Your law can be verified by You, for all my ways are open to Your eyes (v 165-168).

q Here we have the last of the psalmist's prayers which are scattered throughout this lengthy psalm of 176 verses in 22 separate divisions. He prays here to be heard, to have understanding of God's Word, to have deliverance according to the promises, to have God's help in daily living, and to be permitted to live as a testimony for God (v 169-175).

*r Heb. natsal, rescue; to pluck out of the hands of the enemy; recover. It is not the same word as in v 134, 153, 154.

s If You will hear my prayers and fulfill Your Word with me, then my lips shall utter praise to You (v 171). My tongue shall speak of Your Word and declare all Your righteous commandments (v 172).

t Pour forth or bubble over with praise. Cp. Pr. 15:2; 18:4.

a The word hand is used figuratively of God's power (v 173. Cp. 20:6; 21:8; Isa. 50:2; 59:1).

b All men are free moral agents and must personally choose God and His precepts, and obey them or be lost (v 173). See ***Man a Free Moral Agent***, p. 542 of N.T. See ***Free*** in Index.

LORD; and thy law *is* my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 I have gone astray [c]like a lost sheep; [d]seek thy servant; for [e]I do not forget thy commandments.

598 PSALM 120

Seventeenth Prayer of Distress
[f]A Song of degrees
1. Prayer of distress

1 In [g]my [h]distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.

2. The false tongue

3 [i]What shall be given unto thee? or what shall be done unto thee, [j]thou false tongue?

4 Sharp arrows of the mighty, with [k]coals of juniper.

3. Complaint to God

5 Woe is me, that I sojourn in [l]Mesech, *that* I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I *am for* peace: but when I speak, they *are* for war.

Seventh Psalm of God
A Song of degrees
1. God's help proclaimed

1 I [m]will lift up mine eyes unto [n]the hills, from whence cometh my help.

2 My help *cometh* from the LORD, which made heaven and earth.

2. Tenfold promise of help

▲ 3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

▲ 4 Behold, he that keepeth Israel shall neither slumber nor sleep.

▲ 5 The LORD *is* thy keeper: the LORD *is* thy shade upon thy right hand.

▲ 6 The sun shall not smite thee by day, nor the moon by night.

▲ 7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

▲ 8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

600 PSALM 122

Second Psalm of Zion
A Song of degrees
1. The place of worship

1 [o]I was glad when they said unto me, Let

salvation (v 176; Isa. 53:6), and to found sheep when receiving salvation (Lk. 15:1-7; 1 Pet. 2:25). Salvation does not make one a sheep; he is already compared to this when lost as when found. So the modern fallacy that we become sheep when saved and that we are goats before salvation is unscriptural. A sheep lost from the flock strays in such a manner as to make its own return utterly hopeless. Lost sheep will go on bleating even when answered by the flock and continue away from the sound in the direction they are going astray, until they are out of hearing.

d A prayer for God to seek man is a rare thing in Scripture. Many times God commands, exhorts, and calls upon man to seek Him as the condition of blessing (Dt. 4:29; 1 Chr. 4:39; 16:11; 28:9; 2 Chr. 7:14; 15:2; Isa. 55:6; Mt. 6:33; Col. 3:1; Heb. 11:6). This prayer was answered when God came through Christ, seeking the lost sheep (Lk. 15:1-7; 19:10).

The psalmist began his psalm by stating the blessing of the undefiled in the way, who walk in the law of the Lord (v 1). He ends it by confessing his own going astray and making a prayer for God to seek him and bring him back into the blessed way.

e This last statement connects with the first verse and makes a perfect circle regarding man and his relationship with his God. If one will not forget the law of the Lord he will be a blessed and undefiled man in the way of the Lord (v 1, 176).

f What is meant by the term Song of degrees at the heading of the next 15 psalms (120-134) is not known. Many are the guesses which are valueless in establishing the true meaning. See ***10 Different Interpretations of the 15 Songs of Degrees***, p. 1058.

g The 15 psalms may be divided into 5 groups of 3 psalms each. The 1st psalm of each group speaks of distress and trouble (120, 123, 126, 129, 132); the 2nd psalm of each group speaks of trust and deliverance from God (121, 124, 127, 130, 133); and the 3rd psalm of each group speaks of blessing and peace upon Zion (122, 125, 128, 131, 134).

h 7 Facts About Prayer and the Psalmist:
1 Cause of prayer—distress (v 1)
2 Experience of prayer—I cried
3 Result of prayer—He heard me
4 Subject of prayer—deliverance (v 2)
5 Object of prayer—soul deliverance from lying and deceit
6 Questioning in prayer (v 3-4)
7 Complaining in prayer before answer

i Questions 156-57. Next, 130:3.

j Whose false and deceitful tongue this is, if any particular one, is not known. It could refer to the tongue in general. To make this the tongue of Rab-shakeh (2 Ki. 18:19-35; 19:8-13; 2 Chr. 32:10-19; Isa. 36:4-20; 37:8-13) and the distress that of Sennacherib's siege of Jerusalem (2 Ki. 19; Isa. 37) in order to make Hezekiah the author of this psalm, proves nothing. David went through distress and had lying and deceitful tongues used against him also (1 Sam. 24:9; 2 Sam. 15-18; Ps. 52), and yet we cannot prove Davidic authorship on this basis.

k The wood of the juniper gives an intense heat and the coals endure a long time. Hence, the sharp arrows of the mighty with coals of juniper make a good figure of severe and enduring punishment for the lying and deceitful tongue (v 4; Rev. 21:8; 22:15).

l Mesech refers to a people living in the north of Palestine and Syria between the Caspian and Black Sea (v 5; Ez. 27:13; 32:26; 38:2-3; 39:1). Kedar refers to a people of Ishmael beyond Moab and Ammon toward the Euphrates (v 5; Gen. 25:13; Isa. 21:16-17; 42:11; 60:7; Jer. 2:10; 49:28; Ez. 27:21). Both terms are either used figuratively of the psalmist dwelling among barbarians in general, or they are mentioned to record his personal experience as a sojourner among these two peoples who lived a far distance from each other. The psalmist's whole idea is that of dwelling among people who hate peace and are warlike in all that they do (v 5-7). There is no record of either David or Hezekiah actually sojourning among these peoples.

m As the previous psalm dealt with trouble and distress, this one deals with trust in God for help in time of trouble (v 1-8).

n God's tabernacle at this time was on the mountains of Jerusalem. So will it be forever (Isa. 2:1-4; Ez. 43:12).
10 Blessings From God in Ps. 121:
1 Help in time of trouble (v 1-2)
2 Creation of heaven and earth (v 2)
3 Stability in trouble (v 3)
4 His keeping both day and night
5 His constant watchfulness against enemies (v 4)
6 Protection from sunstroke (v 5-6)
7 Protection from moonstroke (v 6; note c, Mt. 17:15)
8 Preservation from all evil (v 7)
9 Preservation of the soul
10 Preservation in travel forever (v 8)

o David was the author of 4 of the 15 Songs of degrees 22, 124, 131, 133). The middle one was by Solomon (127). Of the 7 psalms before and 7 after 127, 2 are by David and 5 anonymous. In each set of 7, the name Jehovah (Lord), occurs 24 times. The name JAH occurs in the 3rd psalm of each 7 (122:4; 130:3, notes).

2 Our feet shall stand within thy gates, O Jerusalem.

2. Jerusalem described

3 Jerusalem is builded as a city that is compact together:
4 Whither the tribes [*a]go up, the tribes of [*b]the LORD, unto [*c]the testimony of Israel, to give thanks unto the name of the LORD.
5 For there are set [*d]thrones of judgment, the thrones of the house of David.

3. Admonition and benediction concerning Jerusalem

6 [*e]Pray for the peace of Jerusalem: they shall prosper that love thee.
7 [*f]Peace be within thy walls, *and* prosperity within thy palaces.
8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
9 Because of the house of the LORD our God I will seek thy good.

601 PSALM 123

Eighteenth Prayer of Distress
Song of degrees
1. The source of help

1 Unto thee lift I up mine eyes, O thou that dwellest in the heavens.
2 Behold, [*g]as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

2. Two requests for help

3 [*h]Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.
4 Our soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

Third Psalm of Deliverance
A Song of degrees of David
1. If God had not helped Israel

1 [*i]If *it had not been* the LORD who was on our side, now may Israel say;
2 If *it had not been* the LORD who was on our side, when men rose up against us:

2. THEN: Threefold result

3 [j]Then they had swallowed us up quick, when their wrath was kindled against us:
4 Then the waters had overwhelmed us, the stream had gone over our soul:
5 Then the proud waters had gone over our soul.

3. Praise for deliverance

6 [k]Blessed *be* the LORD, who hath not given us *as* a prey [a]to their teeth.
7 [b]Our soul is escaped [c]as a bird out of the snare of the fowlers: [d]the snare is broken, and we are escaped.
8 [e]Our help *is* in the name of the LORD, who made heaven and earth.

603 PSALM 125

Sixth Psalm of Trust
A Song of degrees
1. Security of trusters

▲ 1 They that [f]trust in the LORD *shall be* [g]as mount Zion, *which* cannot be removed, *but* abideth for ever.
▲ 2 *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever.
3 For the [h]rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

2. Prayer for Justice

4 [i]Do good, O LORD, unto *those that be*

He had not been on their side they would have been swallowed up by the wrath of the wicked (v 1-5). Because God was with them, such wrath did not have the effect it was designed for. The waters of trouble passed without drowning them (v 3-5).

j 3 Calamities Without God:
  1 We would have been swallowed up quick (alive, v 3)
  2 The waters (referring to many enemies) would have overwhelmed us (v 4)
  3 The proud waters would have gone over our soul (v 5)

k Happy is the Lord. 14 times in Psalms God is referred to as being happy (28:6; 31:21; 41:13; 66:20; 68:19, 35; 72:18; 89:52; 106:48; 113:2; 119:12, note; 124:6; 135:21; 144:1).

a Their teeth—the teeth of the men of v 2.

b This refers to Israel as a whole, not to the psalmist as an individual (v 1-2). The plural pronoun in all the verses confirms this (v 1-8).

c What particular snare Israel escaped from as a bird is not known. This could apply to any of the many times God delivered them miraculously from their enemies—from the deliverance out of Egypt to the time of the writing of this psalm. There are 3 outstanding facts which are clear in any such escape:
  1 The weakness of Israel
  2 The power of their enemies
  3 The miraculous power of God

d This is just like God who always makes a way of escape from temptation or trouble in plenty of time for men to be able to bear it and still know that it has been a miraculous deliverance (Ps. 91; 1 Cor. 10:13-14).

e If all men would realize this as much as Israel was forced to see and believe this truth, there would be many deliverances from sin, sickness, and suffering (Ps. 91; Mt. 8:17; Jn. 10:10; Jas. 5:14-16; 1 Pet. 2:24).

f See ***7 Examples of Trust in God***, p. 1059.

g 4 Eternal Things:
  1 Mount Zion (v 1; 104:5; Eccl. 1:4)
  2 Men who trust in God (v 1)
  3 Mountains around Jerusalem (v 2)
  4 God with His people

h The rod of the wicked is figurative of their rule. It shall not be permanent over the righteous, lest they also become wicked (v 3).

i This kind of praying is needless, for it is God's nature and law to render to everyone his just reward and to execute the law of sowing and reaping (Mt. 10:42; 16:27; Gal. 6:7-8). Man alone needs this admonition, for he is by nature selfish and sinful.

✡ ✡ ✡

---

p Heb. the house of Jehovah (v 1). The tabernacle and temple were David's chief concern in life (2 Sam. 6-7; 1 Ki. 5:5; 1 Chr. 15:1–17:27; 21:18–29:19).

*a All males of the tribes were to assemble 3 times a year to worship and receive teaching of truth (Ex. 23:17; Dt. 16:16). Such gatherings filled the highways with pilgrims going up to give thanks (v 4).

*b Heb. JAH, not Jehovah as in v 1, 4, 9.

*c This refers to the ark of the testimony (Ex. 26:34; 30:6; 31:7; 39:35; 40:3-21).

*d The public courts where justice was meted out to all according to the law.

*e This command should still be obeyed, even by modern Christians. Prosperity is promised all who do obey it (v 6).

*f Peace and prosperity go hand in hand, as war and famine do (v 7-9 with Mk. 24:6-7; Rev. 6:1-8).

*g As servants and maids look for direction and sustenance from their masters, so we are dependent upon God for mercy (v1-2)

*h Here we not only have requests for mercy but another complaint of trouble and scorning by the proud (v 3-4). Who is referred to as scorning is not stated.

*i In this psalm we have Israel's entire trust hearts.

5 As for such as [j]turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel.

604 PSALM 126

Fourth Psalm of Deliverance
A Song of degrees
1. Deliverance for Zion: result

1 When the LORD turned again the [k]captivity of Zion, we were [l]like them that dream.

2 [m]Then was [n]our mouth filled with laughter, and our tongue with singing: then said [o]they among the heathen, The LORD hath done great things for them.

3 [p]The [q]LORD hath done great things for us; *whereof* we are glad.

4 [r]Turn again our captivity, O LORD, as the streams in the south.

2. Sowing and reaping

▲ 5 [s]They that sow in tears shall reap in joy.
▲ 6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

605 PSALM 127

Seventh Psalm of Trust
A Song of degrees for [t]Solomon
1. Human trusts are vain

1 [u]Except the LORD build the house, they labour in vain that build it: except the LORD vain.

▲ 2 *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep.

2. Trust in God is fruitful

3 Lo, [a]children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 [b]As arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 [c]Happy *is* the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

606 PSALM 128

Eighth Psalm of the Righteous
A Song of Degrees
1. Four personal blessings

1 [d]Blessed *is* every one that feareth the LORD; that walketh in his ways.

▲ 2 For thou shalt eat the labour of thine hands: happy *shalt* thou *be*, and *it shall be* well with thee.

2. Two family blessings

▲ 3 Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

3. Four national blessings

▲ 5 The LORD shall bless thee out of Zion:

---

who are not faithful, who give way to sin, and who leave the narrow road for the broad one (v 5). See ***210 Plain Laws and Warnings***, p. 497 of N.T.

k Here we have Israel in distress again and then delivered. This has been Israel's experience so many times it would be impossible to decide which captivity is referred to. All the servitudes of Israel under the judges and kings are considered captivities. See Judg. 5:12; 1 Sam. 30:2-5; 1 Ki. 8:46-50; 2 Ki. 5:2; 15:29. These and other passages prove that the Babylonian captivity was not the only time Israelites went into captivity. Several times Jerusalem was defeated and occupied by the enemy (1 Ki. 14:25-28; 2 Chr. 21:16-17). Therefore, to teach that this captivity is that of Judah to Babylon is stating something which cannot be proved. If this or any other psalm refers to the Babylonian captivity, then that psalm was not written by David or Hezekiah, for both lived long before that time.

l The idea is that deliverance from captivity was almost too good to be true (v 1-4). The news of being freed from captivity was so unexpected and sudden that we doubted the truth of it for a time. We thought ourselves in a dream.

m THEN—when the Lord turned again our captivity, we were filled with joy and singing (v 2).

n That the captivity was a literal one—the people being taken from Palestine to a heathen country—is clear from v 2, so this could not refer to the turning again of the fortunes of Israel, as some teach from Job 42:10; Ez. 16:53, 55.

o The heathen were forced to recognize that God had done great things for Israel (v 2).

p Israel awoke to the fact of God's goodness and many mercies of the past while in trouble. It seems many can learn this lesson no other way. Would it not be better to learn it before we get into trouble?

q Note this expression is first said by the heathen in v2 and repeated by Israel in v3

r This is a prayer for a speedy and complete return from captivity. It refers more to the manner of the return than the fact of returning to their own land. The manner prayed for is like the streams in the south. The Heb. for south is Negeb, the hill country of Judea which flows abundantly with water in the time of rains.

s These verses (5-6) express the great truth of sowing and reaping (Gen. 8:22; Gal. 6:7-8). The figure is of a discouraged man who has had crop failures to the point of despair, but who sows again in tears and prayer for no more failure. He sows the only seed that he has and God hears him and gives an abundant increase (v 5-6). This is generally applied to sowing the gospel and reaping souls for Christ. That is not the literal meaning, but it can be used in this sense as an application, for it is also true that when the Word of God is sown it will produce results as He intended. God promises that His Word shall not return to Him void, but that it shall accomplish that for which it is sent (Isa. 55:11; Mt. 13:3-8, 19-23; Rom. 10:17; 2 Cor. 4:3-4; 2 Tim. 3:16; 1 Pet. 1:23).

t Of or by Solomon. This is the central one of the 15 psalms of degrees (120-134).

u All works of men built independent of God are vain. This psalm teaches man to depend on God for success in building lasting things—whether houses, families, businesses, national security, or anything else.

a See ***Eternal Generations***, p. 1059.

b Each child will, in the process of time, be a defense, support, and propagation of the eternal reproduction of man and the fulfillment of the plan of God for man—as arrows in the hand of a mighty man. The more arrows one has the more enemies he may slay, and the more powerful he will be in the earth. The more children born and saved to help God administer the affairs of the eternal plan for man, the more reward God will have (v 4).

c The thought is that a man is happy if he has many children because they build up his own house and defend him and his interests against enemies (v 5).

d 10 Blessings of Godly Men (v 1, 4):
1 They shall enjoy the fruit of their own labor (v 2)
2 They shall be happy
3 It will be well with them
4 Their wives shall be fruitful (v 3)
5 Their children will be healthy like growing olive plants
6 They shall be blessed by God (v 5)
7 They shall see good
8 They shall be blessed all their days
9 They shall live long lives (v 6)
10 They shall see peace

the days of thy life.

▲ 6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

607 PSALM 129

Fourth Prayer-Testimony Psalm

A Song of degrees

1. Testimony: past afflictions and deliverances

1 [*e]Many a time have they afflicted me from [*f]my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.

3 [*g]The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

2. Three requests for judgment

5 [*h]Let them all be confounded and turned back that hate Zion.

6 [*i]Let them be as the grass *upon* the housetops, which withereth afore it groweth up:

7 [*j]Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

Nineteenth Prayer of Distress

A Song of degrees

1. Fivefold prayer of distress (3:1; 4:1; 6:1; 12:1; 13:1; 17:1; 25:1; 27:1)

1 [a]Out of the [b]depths have I cried unto thee, O LORD.

2 Lord, [c]hear my voice: let thine [d]ears be attentive to the voice of my supplications.

3 If thou, LORD, shouldest mark iniquities, O Lord, [e]who shall stand?

▲ 4 But *there is* [f]forgiveness with thee, [g]that thou mayest be feared.

2. Waiting on God: reason

5 I wait for the LORD, my soul doth [h]wait, and in his word do I hope.

6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning.

3. Admonition and promise to Israel

● 7 Let Israel hope in the LORD: [i]for with the LORD *there is* [j]mercy, and with him [k]*is* plenteous redemption.

▲ 8 And he shall [l]redeem Israel from all his iniquities.

609 PSALM 131

Ninth Psalm of the Righteous

A Song of degrees of David

1. His humility and trust

---

*e Israel is here personified as a grown man who, though having been in many troubles from his youth, is yet preserved from all enemies (v 1-2).

*f The word youth refers to the early days of Israel when becoming a nation in Egypt (v 1-2; Jer. 2:2; Ez. 16:4; Hos. 2:15).

*g This could refer to scourging the backs of Israelites in Egyptian slavery or to literal plow-pulling yokes Israelites were forced to wear as beasts of burden (v 3-4). This latter perhaps is the true meaning, for in v 4 it states that God cut them loose from such cords of slavery.

*h Here is another prayer for the defeat of enemies, which is in perfect harmony with gospel praying today. When we say, "Thy will be done in earth, as it is in heaven, " we are praying for the defeat of God's enemies, the earth-destroyers. They will truly be defeated and millions killed to bring this about (Isa. 63:1-8; Ez. 38:17-21; 39:2, 17-21; Joel 3; Zech. 14; Rev. 19:11-21).

*i Here we have the destruction of the wicked requested. In the East the roofs of the houses were flat. Seeds of various kinds falling on them would naturally grow but wither soon because of no deepness of earth or proper nourishment. The request is, let the wicked perish like grass withering on the housetop.

*j If grass fell upon the housetop the mower could not make hay of it. If wheat germinated there the reaper could not bind the sheaves in his bosom, because they would wither too soon (v 7). Neither would the owner of the house be able to bless the reapers as customary in Israel (v 8; Ruth 2:4).

a A Backslider's Psalm:
  1 His state or condition (v 1)
  2 His prayer (v 1-4)
  3 His questioning (v 3)
  4 His promise (v 4, 7-8)
  5 His sincerity and longing (v 5-6)
  6 His hope (v 5, 7)
  7 His faith and assurance (v 4, 7-8)

b Heb. maamaqqim, deep places. Used here and in Isa. 51:10; Ez. 27:34. Also trans. deep in Ps. 69:2, 14. It can be seen from these passages that it is used in a figurative sense of the depths of sin and trouble. The fact the psalmist mentions sins, foriniquities is proof that depths here refers to sin (v 3, 4, 7, 8).

c 3 Requests:
  1 Hear my voice (v 2)
  2 Let Your ears hear my prayer
  3 Let Israel hope in the Lord (v 7)

d Why should any hold that such statements about God are figurative, not literal? Does God have only figurative ears? Does He hear only in a figurative sense? Can He hear without ears? Where then is such an earless one to give us an example of what God is like, as taught in Gen. 1:26-28; Rom. 1:20? See ***Anthropomorphism***, p. 896.

e Question 158. Next, 137:4. If God would examine the sins of men before salvation no man could stand, but all who are saved from sin are counted guiltless and could stand unless they went back into sins again (32:1-2; Isa. 1:18-20; Mt. 1:21; Rom. 6:16-23; 8:1-13; 1 Cor. 6:9-11; 2 Cor. 7:1; Gal. 5:16-26; Col. 3:5-10; Heb. 10:1-18; 12:14; 1 Jn. 1:7, 9; 2:1-2, 29; 3:8-10; 5:1-4, 18).

f Forgiveness of sins is plainly a doctrine of both testaments. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

g This gives the reason for forgiveness of sins and other mercies of God. In some cases such blessings seem to have the opposite effect (Rom. 6:1-2).

h Heb. qavah, to bind together by twisting; the extension of a cord from one point to another. The idea is that God is at one end of the cord and the human heart at the other end, pulling at God and longing for Him more than those on the last watch at night long to be relieved of their duty by the coming of the day (v 5-6).

i 5 Reasons Israel Should Hope in God:
  1 God does not mark iniquities for punishment without extending mercy (v 3)
  2 There is forgiveness with Him (v 4)
  3 There is mercy with Him (v 7)
  4 There is plenteous redemption
  5 He shall redeem from all sin (v 8)

j With God is the essence of mercy.

k With Him there is abundant redemption, the very fountain for sin and uncleanness (v 7; Zech. 12:10–13:2).

l He shall make a ransom for Israel. He shall provide the great redemption price for Israel and cancel the mortgage claim of Satan over all men (v 8).

✡ ✡ ✡

mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

2. His behavior before men

2 Surely I have behaved and quieted myself, [o]as a child that is weaned of his mother: my soul *is* even as a weaned child.

3. His eternal hope in God

● 3 [p]Let Israel hope in the LORD from henceforth and for ever.

610 PSALM 132

Third Psalm of Zion
A Song of degrees
1. David's distress and oath

1 [q]LORD, [r]remember [s]David, *and* [t]all his afflictions:

2 How he sware unto the LORD, *and* vowed unto [u]the mighty *God* of Jacob;

3 [v]Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 [w]Until I find out a place for the LORD, an habitation for the mighty *God* of Jacob.

2. Where David found the ark

6 [x]Lo, we heard of it at Ephratah: [a]we found it in the fields of the [b]wood.

7 We will go into his tabernacles: we will worship at his footstool.

3. Four requests for God's favor

8 [c]Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For thy servant David's sake turn not away the face of thine anointed.

4. God's oath to David

★ 11 [d]The LORD hath [e]sworn *in* truth unto David; he will not turn from it; [f]Of the [g]fruit of thy body will I set upon thy throne.

12 [h]If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

5. God's choice of Zion

13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This *is* my rest for ever: here will I dwell; for I have desired it.

6. God's blessings on Zion

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 There will I make the [i]horn of David to bud: I have ordained a [j]lamp for [k]mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

611 PSALM 133

Twentieth Psalm of Instruction
A Song of degrees of David
(On unity of the saints)
1. How good unity is

1 Behold, [l]how good and how pleasant *it is* [*m]for brethren [*n]to dwell together in unity!

---

1 My heart is not naughty (v 1)
2 My eyes are not lofty
3 I do not exercise myself in great matters (my mind is normal)
4 I do not exercise myself in things too high for me (my life is normal)
5 I have behaved like a child (v 2)
6 I have quieted myself like a child
7 My soul is like a weaned child

n There is no pride in my heart and no lofty look in my eyes. I do not desire what belongs to others or look down with contempt on those below me. I have not sought to meddle in high matters above me, or associate with those of higher rank. I have sought only to be humble, simple, and childlike as is befitting my station in life. I have not complained when chastened by others over me, or when driven away from home and comforts (v 1-2).

o I recognize my place under others as a subject of training and discipline should I get out of line (v 2). As a weaned child no longer cries, frets, and longs to be nursed, but is content because it is with its mother, so my soul is weaned from discontentment and is waiting and hoping in God (v 2-3).

p Let Israel forever follow my example of satisfaction and hope as a weaned child (v 3. Cp. 130:5-8).

q See ***10 Requests of the Psalmist in Ps. 132***, p. 1059.

r Note the 5 things God is requested to remember (pts. 1-5, ***10 Requests of the Psalmist in Ps. 132***, p. 1059).

s See ***8 Proofs of Davidic Authorship of Ps. 132***, p. 1059.

t David had many afflictions (troubles, not diseases) which he prayed about many times, as is clear in his many psalms.

u The term refers to the mighty One Jacob vowed to in Gen. 28. This title occurs outside the Pentateuch only in v 2; Isa. 1:24 (Israel); 49:26; 60:16.

v 8fold Vow of David (v 2-7):
1 I will not come into my house
2 I will not go to bed
3 I will not give sleep to my eyes
4 I will not give slumber to my eyelids
5 Until I find a place for God
6 Until I find Him a dwelling place
7 I will go into His tabernacle
8 I will worship at His footstool

w At this time the ark was not in its proper place, so David vowed to bring it to Zion and make a tent for it to dwell in (v 5; 2 Sam. 6; 1 Chr. 13). The ark, having been captured, had never been restored to its original place (1 Sam. 4-7).

x We heard about the ark in Bethlehem Ephratah (v 6; Mic. 5:2).

a We found the ark in the fields of the wood, Kirjath-jearim (v 6; 1 Chr. 13:5). We will take it to Zion into the place prepared for it. We will worship at His footstool (v 7).

b Heb. yaar, a forest; wood (v 6; 80:13; 83:14; 96:12; Dt. 19:5; Josh. 17:15, 18; 1 Sam. 14:25-26; 2 Sam. 18:6-8, 17; 1 Ki. 2:24; 1 Chr. 16:33; Eccl. 2:6; Song 2:3; Isa. 7:2; Mic. 7:14).

c Here we have David's request for the favor of God in the removal of the ark from Kirjath-jearim to a new tabernacle in Zion at Jerusalem (v 8-10; 2 Sam. 6; 1 Chr. 13). Some argue that these are the words of Solomon when he dedicated the temple (2 Chr. 6:41-42), and therefore he must be the author. But is it not possible that Solomon was using the words of David before him?

d 93rd prophecy in Ps. (132:11-18, unfulfilled, but will be fulfilled in the Millennium when David's Son, the Messiah, reigns over the house of Jacob and David forever, Isa. 9:6-7; Lk. 1:32-33). Next, 135:13-14.

e Note the vows of God in v 11-18 and contrast them with the vows of David in(v2-7)

f See ***15 Blessings of the Davidic Covenant in Ps. 132***, p. 1059.

g Quoted in Acts 2:30.

h How far different are the statements of the Bible to those of many who speak so doggedly of unconditional promises, covenants, and blessings. Here, as in every other place, it is clear that conditions must be met to receive the benefits of covenants and promises, and that no blessing of law or grace can be received or maintained in life without meeting the conditions always stated in connection with the promises.

i See note h, 92:10.

j ***15 Uses of the Word "Lamp" in Scripture***, p. 1059

k David, as in v 10.

l 2 Blessings of Unity (v 1):
1 Very good 2 Very pleasant

*m See note g, Mt. 12:50.

*n See ***Unity***, p. 1059.

2 *It is* like the precious [o]ointment upon the head, that ran down upon the [p]beard, *even* Aaron's beard: that [q]went down to the skirts of his garments;

3 [r]As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for [s]there the LORD commanded the blessing, *even* life for evermore.

612 PSALM 134

Sixteenth Psalm of Praise
A Song of degrees

● 1 Behold, [a]bless ye the LORD, all *ye* [b]servants of the LORD, which by night stand in the house of the LORD.

● 2 [c]Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

613 PSALM 135

Seventeenth Psalm of Praise
1. Sixfold admontion to praise God

● 1 Praise ye the LORD. [d]Praise ye [e]the name of the LORD; praise *him*, O ye servants of the LORD.

● 2 [f]Ye that stand in the house of the LORD,

● 3 Praise the LORD; [h]for the LORD *is* good: sing praises unto [i]his name; for *it is* pleasant.

2. Sixteenfold greatness of God

4 For the LORD hath chosen Jacob unto himself, *and* Israel for his [j]peculiar treasure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all [k]gods.

6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who smote the firstborn of Egypt, both of man and beast.

9 *Who* sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage, an heritage unto Israel his people.

★ 13 [l]Thy name, O LORD, *endureth* for ever; *and* [m]thy memorial, O LORD, throughout all

---

o See ***Anointing***, p. 1059.

p Beards Were Worn Long By:
1. Aaron (Ps. 133:2)
2. Samson (Judg. 16:17)
3. David (I Sam. 21:13)
4. David's men (2 Sam. 10:4)
5. Ezekiel (Ez. 5:1)

Beards were shaved off by Egyptians (Gen. 41:14). They were left untrimmed in mourning (2 Sam. 19:24); plucked when a man was in despair (Ezra 9:3); and forbidden to be marred for false gods (Lev. 19:27; 21:5). Lepers were required to shave (Lev. 13:29-33; 14:9).

q Ex. 29:7; Lev. 8:12; 21:10.

r The ointment was poured upon the one anointed. The dew of Hermon and Zion was plentiful even in dry weather. In the morning everything was as wet as if it had rained.

s In Zion God commanded unity and life eternal (v 3). It is from here that men will be blessed forever (125:1-2; 132:13-14; 134:3; Isa. 2:2-4; 59:20-21; Rom. 11:25-29)

a 2 Admonitions:
1. Bless the Lord all you servants (v 1)
2. Lift up your hands, and bless the Lord in the sanctuary (v 2)

b These servants were the priests and Levites who kept guard in the house of the Lord by night (v 1; 135:1-2). There was no worship there at night.

This is the last of the 15 psalms of degrees. The author is unknown, but the Syriac attributes it to David. The author of this psalm and the 135th was the same, as seems clear from comparing it with 135:1-3.

c 12 Meanings to Lifting up of Hands:
1. A sign of Divine power (Ex. 9:29)
2. An act of faith (Ex. 17:12)
3. A habit in prayer (1 Ki. 8:22, 38, 54; Ps. 28:2; 88:9; Isa. 1:15)
4. An act of seeking God (Ps. 68:31; 143:6)
5. An act of obedience (Ps. 119:48)
6. An act of worship (Ps. 134:2; 143:6)
7. An act of judgment (Isa. 25:11)
8. An act of creation (Isa. 45:12)
9. An invitation (Isa. 65:2)
10. An act of despair (Jer. 4:31; Lam. 1:17)
11. An act of blessing (Lk. 24:50)
12. An act approving execution (Acts 12:1)

d 3 Things Men Are Admonished to Do:
1. Praise the Lord (5 times; v 1, 3, 21)
2. Sing praises (v 3)
3. Bless the Lord (5 times; v 19-21)

e Both the Lord and His name are to be praised and blessed (v 1, 3, 19-21).

f Compare this with 134:1.

g The places where the public was allowed to worship. When the temple was built these would be the court of the Gentiles,

ous porches.

h 20 Reasons to Praise God:
1. The Lord is good (v 3)
2. It is pleasant to do so
3. The Lord has chosen Jacob for Himself (v 4)
4. He has chosen Israel for His peculiar treasure
5. He is great (v 5)
6. He is above all gods
7. He is all powerful in all realms (v 6)
8. He causes vapors to ascend (v 7)
9. He makes lightnings for the rain
10. He controls the wind
11. He smote the firstborn of man and beast in Egypt (v 8)
12. He did miracles in Egypt (v 9)
13. He smote the nations (v 10-11)
14. He slew mighty kings
15. He gave their lands for an heritage to Israel (v 12)
16. His name is eternal (v 13)
17. His memorial is eternal
18. He will judge His people (v 14)
19. He will repent concerning His servants
20. He is a living God, not dead and lifeless as other gods (v 15-18)

i See note c, 20:1.

j 2 Classes of Peculiar People:
1. Israel (v 4; Ex. 19:5; Dt. 14:2; 26:18; 1 Pet. 2:9)
2. All the redeemed (Tit. 2:14; 1 Pet. 2:9)

k Heb. elohim, a uni-plural noun and should always be trans. Gods when used of the Divine Trinity, and gods when used of false deities and men (note f, Ex. 22:8). See ***The Trinity***, p. 489 of N.T.

l 94th prophecy in Ps. (135:13-14; v 13 is being fulfilled and will continue in fulfillment in all eternity; v 14 is unfulfilled). Next, 137:8-9.

m God's name is His memorial forever, as proved in Ex. 3:15.

18 Memorials of Scripture:
1. God's name (v 13; Ex. 3:15)
2. The passover (Ex. 12:11-14)
3. Phylacteries—small boxes with Scripture portions worn on the forehead and arm (Ex. 13:9, 16; Dt. 6:4-9; 11:18; Mt. 23:5)
4. War to exterminate Amalek (Ex. 17:14)
5. Ephod and stones (Ex. 28:12-29; 39:7)
6. Atonement money (Ex. 30:16)
7. Blowing of trumpets (Lev. 23:24)
8. An offering (Num. 5:15)
9. Punishment of Korah (Num. 16:40)
10. Spoil of battle (Num. 31:54)
11. The sabbath to commemorate Israel's deliverance from slavery (Dt. 5:15)
12. Monument at Jordan (Josh. 4:7)
13. Feast of Purim (Esther 9:28)
14. The Lord (Hos. 12:5)
15. Crowns in the temple (Zech. 6:14)
16. Anointing of Jesus (Mt. 26:13)
17. The Lord's Supper (Lk. 22:19; 1 Cor. 11:24-25)
18. Truth (1 Tim. 4:6; 2 Pet. 1:12-15)

14 [n]For the LORD will judge his people, and he will repent himself concerning his servants.

3. Eightfold vanity of idols and idolaters

15 [o]The idols of the heathen *are* silver and gold, the work of men's hands.
16 They have mouths, but they speak not; eyes have they, but they see not;
17 They have ears, but they hear not; neither is there *any* breath in their mouths.
18 They that make them are like unto them: *so is* every one that trusteth in them.

4. Sixfold admonition to praise God

● 19 [p]Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:
● 20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.
● 21 Blessed be the LORD [a]out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

614 PSALM 136

Eighteenth Psalm of Praise
1. Sevenfold admonition to Praise God

● 1 O [b]give thanks unto the LORD; [c]for [d]*he is* good: for his mercy *endureth* for ever.
● 2 O give thanks unto [e]the God of gods: for his mercy *endureth* for ever.
● 3 O give thanks to the [f]Lord of lords: for his mercy *endureth* for ever.

2. Twenty-twofold greatness of God

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.
5 To him that by wisdom made the heavens: for his mercy *endureth* for ever.
6 To him that [g]stretched out the earth

ever.
7 To him that [h]made great lights: for his mercy *endureth* for ever:
8 The sun to rule by day: for his mercy *endureth* for ever:
9 The moon and stars to rule by night: for his mercy *endureth* for ever.
10 To him that smote Egypt in their firstborn: for his mercy *endureth* for ever:
11 And brought out Israel from among them: for his mercy *endureth* for ever:
12 With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.
13 To him which divided the Red sea into parts: for his mercy *endureth* for ever:
14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:
15 But overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.
16 To him which led his people through the wilderness: for his mercy *endureth* for ever.
17 To him which smote great kings: for his mercy *endureth* for ever:
18 And slew famous kings: for his mercy *endureth* for ever:
19 Sihon king of the Amorites: for his mercy *endureth* for ever:
20 And Og the king of Bashan: for his mercy *endureth* for ever:
21 And gave [i]their land for an heritage: for his mercy *endureth* for ever:
22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.
23 Who remembered us in our low estate: for his mercy *endureth* for ever:
24 And hath [j]redeemed us from our enemies: for his mercy *endureth* for ever.
25 Who giveth food to all flesh: for his mercy *endureth* for ever.

3. Admonition to praise God

---

ture (1 Cor. 3:11-15, notes), and will yet repent Himself (have compassion) on all His servants (Acts 3:21; Eph. 1:10; 2:7; 3:11; Rev. 22:4-5).

o In v 15-18 we have a repetition of the facts stated about idols in Ps. 115:4-8. See ***10fold Description of Idols in Ps. 115***, p. 1054.

p 5 Classes Commanded to Bless the Lord:
  1 The house of Israel (v 19)
  2 The house of Aaron
  3 The house of Levi (v 20)
  4 All that fear the Lord
  5 The inhabitants of Jerusalem (v 21)

a This indicates the psalm is an enlargement of Ps. 134 and by the same author.

b In this psalm we have 26 admonitions to give thanks to God; one for each verse.

c 2 Reasons to Give Thanks to God:
  1 For He is good (v 1)
  2 For His mercy endureth forever, a term used 26 times, once in each verse

d See ***28 Facts About God***, p. 1059.

e Heb. Elohim of the elohim, Gods of the gods (note k, 135:5; ***The Trinity***, p. 489 of N.T.).

f Heb. Adonim of the adonim, Sovereign of sovereigns; Master of masters; and Ruler of rulers (v 3).

g This states that originally the earth was created above the waters, but in Gen. 1:2 the earth is below the waters. What made the difference? The sin and rebellion of Lucifer and the pre-Adamites caused God to flood the earth, submerging it with water to destroy all life on it. See notes on Gen. 1-2; Ps. 104:5-9; Isa. 14:12-14; Jer. 4:23-26; 2 Pet. 3:5-7. In Gen. 1:1; Ps. 104:5; 2 Pet. 3:5 we have the earth at original creation above and out of the water, but in Gen. 1:2; Ps. 104:6; 2 Pet. 3:6 we have the earth below and under the water. In Gen. 1:3-2:25; Ps. 104:7-9; 2 Pet. 3:7 we have the earth restored from the first flood to a second habitable state, being made dry again for the habitation of Adam's race. One is called the world that THEN WAS (before the world that now is); the other is called the heavens and the earth, which are NOW. Between the two worlds we have the flood that destroyed the first social system, making it necessary to have a new one in Adam's day (Gen. 1:2; Ps. 104:6; 2 Pet. 3:6). There were 3 times when God stretched out the earth above the waters:
  1 When He originally created the earth, making it dry land to be inhabited (Gen. 1:1; Ps. 104:5-6; 136:6; Isa. 45:18; 2 Pet. 3:5)
  2 When He restored the earth to a second habitable state and made Adam's creation (Gen. 1:3-2:25; Ps. 104:7-9; 2 Pet. 3:7)
  3 When He made the earth dry again after Noah's flood (Gen. 6-8). The next time the earth is to be made new it will be by fire, not by water (2 Pet. 3:7, 10-13; Heb. 1:10-12; 12:25-28; Rev. 20:7-10)

h God originally made the sun, moon, and stars to rule the day and night, back before Lucifer's kingdom (v 7-9; Job 38:4-7). They carried out their created purposes all the time of the pre-Adamites, until Lucifer rebelled and God made the earth dark and flooded by withholding the lights from the earth and by bringing the first universal flood before Adam's time (Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; Ps. 104:5-9; 2 Pet. 3:5-7). The work of days 1-4 of Gen. 1:3-19 was a restoration of the earth, light, darkness, waters in the clouds, vegetation, and lights from the sun, moon, and stars, as throughout all of Lucifer's kingdom, so that the new creation of Adamites might live on earth as the pre-Adamites did.

i The land of Sihon, Og, and the other kings (great kings; famous kings) of v 17-20. It is not necessary to believe a verse is missing here, for the kings' names show whose lands were given to Israel.

j Heb. paraq, to break; rescue, showing what kind of redemption is referred to. Israel was delivered from her enemies (v 15-24).

* * *

for his mercy *endureth* for ever.

615 PSALM 137

Fifth Prayer-Testimony Psalm
1. Testimony of captivity to Babylon

1 [b]By the rivers of Babylon, there [c]we sat down, yea, we wept, when we remembered Zion.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us a song; and [d]they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.

4 [e]How shall we sing the LORD'S song in a strange land?

5 If I forget thee, O Jerusalem, [f]let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; [g]if I prefer not Jerusalem above my chief joy.

2. Prayer against Edom

7 [h]Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, rase *it*, *even* to the foundation thereof.

3. Prophecy against Babylon

★ 8 [i]O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

616 PSALM 138

Tenth Prayer-Praise Psalm
A Psalm of David
1. Sixfold vow to praise God (26:1; 50:14; 116:14-18; Lev. 27:1-33)

1 [j]I will praise thee with my whole heart: before [k]the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: [l]for thou hast magnified thy word above all thy name.

2. Testimony of answered prayer

3 In the day when I cried thou [m]answeredst me, [n]*and* strengthenedst me *with* strength in my soul.

3. Chief reason for evangelization of heathen

★ 4 [o]All the kings of the earth shall praise thee, O LORD, when they hear the words of thy [*a]mouth.

5 Yea, [*b]they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

4. God's true nature

6 Though [*c]the LORD *be* high, yet hath he respect unto the lowly: [*d]but the proud he

---

a Psalms 135 and 136 are a pair, and have corresponding structure when viewed together. Note the similarity in the outlines of the 2 psalms:
  1 Exhortation to praise (135:1-5 with 136:1-3)
  2 Creative wonders (135:6-7 with 136:4- 9)
  3 Deliverance from Egypt (135:8-9 with 136:10-15)
  4 Deliverance on the journey from Egypt (135:10-11 with 136:16-20)
  5 The gift of the land (135:12-13 with 136:21-22)
  6 God's goodness to His people (135:14 with 136:23-24)
  7 False gods (135:15-18) contrasted with the true God (136:25)
  8 Praise (135:19-21 with 136:26)

b These rivers would be Tigris and Euphrates with their various branches and canals. It was customary for Jews to hold their religious meetings on the banks of rivers (Acts 16:13).

c ***8 Acts of Babylonian Captives***, p. 1059.

d This no doubt refers to the Babylonians, as they are the only captors referred to in this psalm (v 1, 8). What is not clear is whether it refers to the Babylonians under the Assyrians who took some captives when the cities of Judah fell in Hezekiah's day (Isa. 36:1–37:38), or to the Babylonians under Nebuchadnezzar when the 2 tribes were taken captive 133 years later (2 Ki. 24-25; 2 Chr. 36). Whatever the time, this was a past experience of some who were still in captivity, or who had returned from captivity and were recounting their actions in Babylon.

e Question 159. Next, 139:7. How shall we sing a psalm of the Lord's? How can we do it when we remember Zion? Perhaps the occasion was after the hard work of the day when captives gathered to spend time in worship. When about to sing a song of Zion they were moved with such deep emotion and distress about the state of their beloved land that they could not sing, so hung their harps upon the willow trees.

f Whoever the author was, it was one of the musicians of Israel who had been in captivity. If I forget Jerusalem, let my right hand forget its ability to play the harp. If I forget Zion, let my tongue be dumb (v 5-6).

g This expresses the great love of the author for his native land and city.

children of Edom who rejoiced in the fall of Jerusalem and demanded it to be completely destroyed, even to the foundation (v 7). Cp. Jer. 12:6; 25:14; Lam. 4:21-22; Ez. 25:12; Oba. 11-14.

i 95th prophecy in Ps. (137:8-9, fulfilled). Next, 138:4-5. The psalmist turns his attention to the fall of Babylon, and then pronounces a blessing upon the ones who will bring this to pass (v 8-9).

j 5fold Vow of the Psalmist:
  1 I will praise You with my whole heart (v 1)
  2 I will sing praise to You before the gods
  3 I will worship toward Your holy temple (v 2)
  4 I will praise Your name for Your lovingkindness
  5 I will praise Your name for Your truth

k Heb. elohim, gods. See note k, 135:5.

l The reason for praise given here is because God has magnified His word above His name (v 2).

m Another example of answered prayer. David had many answers from God through his many years of fellowship with the Almighty.
7 Examples of Answered Prayer:
  1 Jacob (Gen. 35:3)
  2 Moses (Ex. 19:19; Ps. 99:6)
  3 Aaron (Ps. 99:6)
  4 Samuel (1 Sam. 10:22; Ps. 99:6)
  5 David (1 Sam. 23:4; 30:8; 2 Sam. 21:1; 1 Chr. 21:28; Ps. 138:3)
  6 Job (Job 40:1)
  7 Jesus (Jn. 11:41-42)

n Spiritual strength is always the result of answered prayer (v 3).

o 96th prophecy in Ps. (138:4-5, unfulfilled). Next, 139:19. This will be fulfilled when all kings of the earth shall serve God, praise Him, and hear His words in the eternal reign of God and Christ on earth (2:8; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Rev. 11:15; 22:4-5).

*a If, as some teach, God is a mouthless, bodiless Being, where would His words come from? If from something that does not exist, it is a miracle indeed. Common sense as well as Scripture demands us to believe in a real God with body, soul, and spirit as other beings have, though not necessarily a flesh and blood body. Spirit bodies are just as real and tangible with bodily parts as ours. See note r, Jn. 4:24 and ***Anthropomorphism***, p. 896.

*b All the kings of the earth shall sing in the ways of the Lord when Messiah comes to reign (v 4-5).

*c The Lord is never too exalted to fellowship with and care for the most lowly of men (v 6).

*d This expresses the same truth as Jas. 4:6, "God resisteth the proud, but giveth grace unto the humble." To have a nature like God's, with a blending of authority, power, importance, and humility, is to be coveted.

5. God's dealings with men

▲ 7 Though I walk in the midst of trouble, [e]thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

▲ 8 The LORD [f]will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: [g]forsake not the works of thine own hands.

617 PSALM 139

Eighth Psalm of God
To the chief Musician
A Psalm of David
1. Tenfold omnicience of God

1 O LORD, [h]thou hast [i]searched me, and known *me*.

2 Thou knowest my [j]downsitting and mine uprising, thou understandest my thought [k]afar off.

3 Thou [l]compassest my path and my lying down, and art acquainted *with* all my ways.

4 For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.

5 Thou hast beset me behind and before, and laid thine hand upon me.

2. Admiration of God

6 [m]*Such* knowledge *is* too wonderful for

3. Tenfold omnipresence of God

7 [n]Whither shall I go from thy spirit? or whither shall I flee from thy [o]presence?

8 [p]If I ascend up into heaven, thou *art* there: if I make my bed in [q]hell, behold, [r]thou *art there*.

9 *If* I take [s]the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike *to thee*.

13 For thou hast [t]possessed my [u]reins: thou hast covered me in my mother's womb.

4. Admiration of God

14 I will praise thee; for I am [v]fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My [a]substance was not hid from thee, when I was made in secret, *and* [b]curiously wrought in the [c]lowest parts of the earth.

16 Thine eyes did see [d]my substance, yet being unperfect; and in thy [*e]book all *my members* were written, [*f]*which* in continuance were fashioned, when *as yet there was* none of them.

---

midst of trouble, and preserve me from my enemies (v 7).

f Whatever is necessary beyond keeping me alive in trouble and preserving me from enemies, the Lord will do it for me (v 8).

g The only request in this psalm (v 8). Contrast this with the scores of requests in previous psalms of David. Either he was learning to pray and worship God without so much begging, or the problems were less.

h See ***16 Things God Has Done in Ps. 139***, p. 1060.

i See ***The Searching God***, p. 1060.

j You know all my movements.

k How can He know them before the existence of a person and before he has thoughts to know? Nothing is ever said of God knowing all persons and all their thoughts in all the dateless past, billions of years before such persons come into existence.

l Heb. zarah, winnow; sift; fan; scrutinize. You scrutinize my path and my den, and you inspect all my ways. You know all about me—my works, ways, and words, even my thoughts while they are forming (v 3-5).

m Such knowledge of God about me, my reasons, essences, tendencies, issues of life, and secret traits, is beyond me (v 6).

n Questions 160-161. Next, v 21.

o Heb. panim, faces. The word is used 67 times in the plural of both God and man, as "in the presence (faces) of all his brethren" (Gen. 16:12; 25:18). This could plainly refer to the plurality of persons in the Godhead. See ***The Trinity***, p. 489 of N.T.

p 3 Realms God Operates In:
  1 Heaven (v 8)
  2 Hell (v 8)
  3 Earth (v 9-12)

q Heb. sheol, the unseen world. See ***Hell***, p. 1030.

r In what sense is God in hell? In the same sense that His presence is everywhere. His personal body is not in hell and never has been there except to create it (Mt. 25:41), as far as we know. Christ went to sheol during the 3 days and 3 nights His body was in the tomb (Ps. 16:10; Mt. 12:40; Acts. 2:25-32; Eph. 4:8-10; 1 Pet. 3:19). Though God's personal body is only at one place at a time, His presence is felt in all parts of the universe. No man can escape His presence even though he cannot see God's body due to the distance from earth to heaven where He dwells. See p. 1035, col. 2, ***22 Attributes of God***.

s The wings of the sun meaning, If I go quickly with the light toward the east, and dwell in the uttermost parts of the sea (v 9), God shall lead me and hold me in the day or the light of the sun (v 10). If I go westward into the darkness of the night, even darkness and night will be as light to You as in the sunlight of the day (v 11-12).

t Heb. qanah, to acquire; set up; erect (v 13; Pr. 8:22). According to the context it does not mean here to possess or hold in power, but to fashion or grow together in the womb (v 13-14).

u The Hebrews believed that the reins were the first part of the human fetus to be formed, so here it may refer to laying the foundation of being. This seems clear from the fact that it speaks of the formation in the womb (v 13) and of being fearfully and wonderfully made (v 14).

v See ***The Doctrine of Man***, p. 1028.

a My frame of bones—the skeleton, and the external covering of muscular flesh, tendons, veins, arteries, nerves, and skin were curiously wrought.

b Heb. raqam, to variegate; diversify with colors, i.e., to embroider; fabricate; make curious work. It is trans. curiously wrought here; embroiderer (Ex. 35:35; 38:23); and needlework (Ex. 26:36; 27:16; 28:29; 36:37; 38:18; 39:29). Here it refers to the intricate weaving and growth of the human body from conception to the full development of the child.

c The womb of the mother—the center of the human body where the child is formed (v 15).

d Heb. golem, a wrapped-up and unformed mass, as the embryo being imperfect or not fully developed (v 16). Not the same word for substance (Heb. otsem) as defined in note a, above. Here the reference is to the embryo stage of growth, from the fertilized egg until organs have developed so that it can live independently. In this stage it is stated that all the human members are contained or written in the book of God (v 16). Even all the hairs of the head are numbered or recorded (Mt. 10:30).

*e Heb. sepher, book; writing; document; register; scroll. See ***God's Book***, p. 1060.

*f The days which God has ordained for the different members of the body, soul, and spirit to be fashioned through embryo and fetus stages to full development as a perfect human being (v 16).

✡ ✡ ✡

unto me, O God! how great is the sum of them!
18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.

5. The omnipotence of God

★ 19 [h]Surely thou wilt slay the wicked, O God: depart from me therefore, [i]ye bloody men.
20 [j]For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

6. Admiration of God

21 [k]Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?
22 I hate them with perfect hatred: I count them mine enemies.

7. Four requests for godliness

23 [l]Search me, O God, and know my heart: try me, and know my thoughts:
24 And see *if there be any* wicked way in me, and lead me in the way everlasting.

618 PSALM 140

Eleventh Prayer for Judgment
To the chief Musician
A Psalm of David
1. Four requests: ten sins of the wicked

1 [m]Deliver me, O LORD, from the [n]evil man: preserve me from the violent man;
2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.
3 They have sharpened [o]their tongues like a serpent; adders' poison *is* under their lips. Selah.
4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
5 The proud have hid a [p]snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

2. Seven requests for judgment on the wicked

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my salvation, [q]thou hast covered my head in the day of battle.
8 Grant not, O LORD, the desires of the wicked: further not his wicked device; [a]*lest* they exalt themselves. Selah.
★ 9 [b]*As for* the head of those that compass me about, let the mischief of their own lips cover them.
10 [c]Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.
11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him*.

3. Confidence of the righteous

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.
13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

619 PSALM 141

Fourth Prayer Psalm
A Psalm of David
1. Four requests for an audience

---

g How important, rational, and weighty are those facts of the formation of the human being and his life record. If they were weighed they would be heavier than the sands of the sea. One cannot reach the end of them. I busy myself with them on my bed until I fall asleep. When I awake I find myself occupied with them(v17-18).

h 97th prophecy in Ps. (139:19, being fulfilled continually in God meting out the death penalty to all who sin (Ez. 18:4; Rom. 1:29-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8). Next, 140:9.

i You men guilty of the death penalty.

j 2 Characteristics of the Wicked (v 20):
 1 Speak against God wickedly, or with premeditated rebellion
 2 Take God's name in vain

k Questions 162-163. Next, 147:17. In these 2 verses we have the normal abhorrence of sins of the wicked by the righteous (v 21-22). All who hate God and all who rebel against Him are to be counted as enemies of the righteous.

l 6 Requests of David (v 23-24):
 1 Search me
 2 Know my heart
 3 Try me
 4 Know my thoughts
 5 See if there be any wicked way in me
 6 Lead me in the way everlasting

m 10 Requests of David in Ps. 140:
 1 Deliver me from evil men (v 1)
 2 Preserve me from violent men (v 1, 4)
 3 Keep me from the hands of wicked men (v 4)
 4 Hear my supplications (v 6)
 5 Grant not the desires of the wicked
 6 Further not his wicked device (v 8)
 7 Let the mischief of the lips of wicked ones cover them (v 9)
 8 Let burning coals fall upon them (v 10)
 deep pits
 10 Let not an evil speaker be established in the earth (v 11)

n 15 Sins of the Wicked: They
 1 Commit evil (v 1)
 2 Commit violence (v 1, 4)
 3 Imagine mischiefs in their hearts (v 2)
 4 Continually make war
 5 Speak lies with their tongues (v 3)
 6 Speak poison
 7 Plan the overthrow of the righteous(v4)
 8 Are proud (v 5)
 9 Lay snares for the righteous
 10 Seek to bind the righteous
 11 Spread nets for the righteous
 12 Set traps for the righteous
 13 Plan wickedness (v 8)
 14 Speak mischief (v 9)
 15 Speak evil (v 11)

o Quoted in Rom. 3:13.

p See ***4 Ways the Wicked Seek to Ensnare***, p. 1060.

q You have screened or protected me from death in battle (v 7).

a 15 Reasons Why God Should Answer:
 1 For deliverance of His people (v 1)
 2 For preservation of His own (v 1, 4)
 3 For safe keeping of His own (v 4)
 4 To thwart the purpose of the wicked
 5 That the righteous may escape the snares set by the wicked (v 4-5)
 6 To encourage men to pray (v 6)
 7 That the desires of the wicked may not be granted (v 8)
 8 Lest the wicked become exalted
 9 That they may be punished (v 10)
 10 That they might not be established in the earth in sin (v 11)
 11 That they may reap what they sow
 12 To maintain the cause of the troubled soul (v 12)
 13 That justice might be meted out to the poor
 14 That the righteous may give thanks (v (v 13)
 15 That the upright may dwell in God's presence

b 98th prophecy in Ps. (140:9-13; v 9 has been fulfilled in the punishment upon Absalom and others as in 2 Sam. 18; v 10 will be fulfilled in the final judgment and the lake of fire as in Rev. 20:11-15; v 11-13 have been partially fulfilled, and will be completely fulfilled under the Messiah when He reigns. See 1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7). Next, 141:6.

c 4fold Description of Going to Hell (v 10):
 1 Burning coals falling upon the wicked
 2 Being cast into the fire. See ***Hell***, p. 1030
 3 Being cast into deep pits
 4 Never to rise again
This could refer only to the judgment of the wicked dead and their eternal punishment after the 2nd and final resurrection (Rev. 20:11-15)

unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee [e]as incense; *and* the lifting up of my hands *as* the evening sacrifice.

2. Four requests to be kept from sin

3 [f]Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

3. Two requests to be reproved by the righteous

5 [g]Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: [h]for yet my prayer also *shall be* in their calamities.

4. Four requests to be kept from the snares of the wicked

★ 6 [i]When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 [j]Our bones are scattered at the [k]grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 [l]But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

9 Keep me from the snares *which* they of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

620 PSALM 142

Sixth Prayer-Testimony Psalm
Maschil (instruction) of David; A Prayer when he was in the cave

1. Tenfold testimony

1 I [a]cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; [b]no man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living.

2. Three requests for deliverance from persecution

6 [c]Attend unto my cry; [*d]for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass

---

1060.

e Incense was kept burning perpetually before the Lord (Ex. 30:1-9) and offerings were made morning and evening (Ex. 29:39; Num. 28:4). Both were fit symbols of prayer (v 2).

f Here David recognizes that he must keep his mouth and tongue from uttering anything his enemies could use against him. To this end he even refuses to eat of their pleasant things (v 3-4).

g Here we have a verse that is much misunderstood, but it becomes simple to understand when we see that David is praying for chastening by the hands of the righteous and not by those of the wicked. The righteous will chasten in kindness and his reproof will not be to destroy, like that of the wicked (v 5).

h The prayer is for calamities or punishment of the wicked for their wickedness, not for judgment upon the righteous. The Peshitta reads, "Let the righteous teach me and reprove me; let the oil of the wicked not anoint my head since my prayer has been against their evils." The oil of the wicked perhaps refers to his smooth, flattering speeches. The psalmist desires to be reproved by the righteous rather than the oily talk of the flatterer.

i 99th prophecy in Ps. (141:6, fulfilled). Next, 145:4. In these verses David is praying to be kept from the snares of the wicked, and looks forward to the time when they will be punished (v 6-10). When the judges or leaders of the people are overthrown, they (the people) shall hear my words, which are sweet (v 6).

j Some versions read, "Their bones, " those of the judges of v 6. When they are scattered at the mouth of sheol and they themselves go down into sheol, then deliver me from all the wicked (v 7-10).

k Heb. sheol, not the grave (see ***Hell***, p. 1030). The mouth of sheol would refer to the surface of the earth from which dead bodies, the souls, and spirits of the wicked descend into hell. The description is one of dead bodies strewn over the earth like chips that fall when wood is cut (v 7).

l From seeing the destruction of the wicked his eyes are turned to God of whom he makes 4 requests to escape the snares of the wicked and their destiny (v 8-10).

a 6 Acts of David in the Cave:

1 I cried unto the Lord (v 1)
2 I made supplication to Him
3 I poured out my complaint to Him (v2)
4 I showed Him my trouble
5 I looked for help and found none (v 4)
6 I settled it that God was my only help and refuge and told Him so (v 5)

This was either the cave of Adullam (1 Sam. 22:1) or En-gedi (1 Sam. 24:3). Perhaps the latter was the right cave because:

1 David was not deep enough in trouble when in Adullam to be so overwhelmed as in this case (v 2-3).

2 Saul and his army had laid a snare for him when he was in the cave of Engedi, but not while he was in Adullam (v 3; 1 Sam. 24).

3 In Adullam David was not in extreme danger as Saul was not then after him with an army; but in En-gedi Saul's army completely surrounded him, not knowing it (v 4; 1 Sam. 24).

4 There was no way of escape and no help except from God when in En-gedi. David was in extreme helplessness unless God undertook (v 4-5; 1 Sam. 24).

5 Refuge failed him in En-gedi, i.e., he was at the end of all places to go for refuge (v 4; 1 Sam. 24); but in Adullam that was not so (1 Sam. 22).

6 God was his only refuge in En-gedi (v 5; 1 Sam. 24), but in Adullam many were coming to him, so he was not complete dependent upon God (1 Sam. 22).

7 David was brought down very low in En-gedi (v 6; 1 Sam. 24). This was not true of him in Adullam (1 Sam. 22).

8 David's prayer for deliverance from his persecutors (v 6-7) indicates that his enemies had him surrounded and were in possession of his only means of escape other than God (1 Sam. 24). This was not true of Adullam (1 Sam. 22).

9 The Heb. word for persecutors in v 6 is radaph, meaning pursuers. While in Adullam he was not being pursued by Saul as in En-gedi (1 Sam. 24).

10 His prayer to be delivered from prison (v 7) indicates that he was imprisoned in the cave, Saul and his men being in possession of the entrance (1 Sam. 24). This was not true of Adullam (1 Sam. 22)

b No man other than David's few followers cared to know him or cared for his soul. In such dire straits he turned to God as his only refuge (v 4-5).

c 3 Requests of David in the Cave:

1 Attend unto my cry (v 6)
2 Deliver me from my pursuers (v 7)
3 Bring my soul out of this cave

*d 3 Reasons for His 3 Requests:

1 I am brought very low (v 6)
2 My enemies are stronger than I
3 That I may praise Your name (v 7)

✡ ✡ ✡

me.

621 PSALM 143

Twentieth Prayer of Distress
A Psalm of David
1. Four requests for mercy

1 [f]Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: [g]for [h]in thy sight shall no man living be justified.

2. Eightfold prayer of distress

3 For [i]the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore is [j]my spirit overwhelmed within me; my heart within me is desolate.

5 [k]I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: [l]my soul *thirsteth* after thee, [m]as a thirsty land. Selah.

3. Eleven requests for dileverance from trouble

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 [a]Teach me to do thy will; for thou *art*

[c]land of uprightness.

11 [d]Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

622 PSALM 144

Eleventh Prayer-Praise Psalm
A Psalm of David
1. Ten reasons to praise God

1 Blessed *be* the LORD [*e]my strength, which teacheth my hands to war, *and* my fingers to fight:

2 My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who [*f]subdueth my people under me.

2. Fourfold vanity of man

3 LORD, [*g]what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man is [*h]like to vanity: his days *are* as a shadow that passeth away.

3. Eight requests to deliver from enemies

5 [*i]Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great [*j]waters, from the hand of strange children;

8 [*k]Whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

---

e 2 Statements of Faith for an Answer:
  1 The righteous shall compass me about instead of the wicked who now surround me (v 7)
  2 You will deal bountifully with me
True prayer must always be accompanied by faith for the answer—believe that you receive and you shall receive (Mt. 21:22; Mk. 11:22-24; Heb. 11:6; Jas. 1:5-8).

f See ***16 Requests of David in Ps. 143***, p. 1060.

g See ***20 Reasons for David's Requests*** in Ps. 143, p. 1060.

h There is one and only one condition of man when this statement could apply. Man in sin and outside of God cannot possibly be justified. But everyone who is saved by grace through faith is automatically justified (Lk. 18:14; Acts 13:39; Rom. 2:12; 3:24, 28; 4:2; 5:1, 9; 8:30; 1 Cor. 6:11; Gal. 2:16-17; 3:24; Tit. 3:7; Jas. 2:21-25). See Justified under ***3 Things That Save the Soul***, p. 332 of N.T.

i This verse refers to Saul who had driven David away from his inheritance, his family, his place of worship, and everything else that was dear to him. Saul made him dwell in darkness (in dark places of hiding), as though he were dead (v 3).

j David's spirit was overwhelmed and made desolate by being driven away from all that was dear to him (v 4. Cp. 77:3; 107:5; 142:3).

k David set a true example for all men in distress. He did not give up on God or lose faith, but trusted fully in Him to bring him out of his troubles, and He did (Ps. 18:19; 28:6; 34:4, 6).

l 7 Things to Do in Distress:
  1 Remember the days of old when God
  2 Meditate on God's works
  3 Muse on the works of His hands
  4 Stretch out the hands in prayer (v 6)
  5 Thirst after God as thirsty land
  6 Lift up the soul to God (v 8)
  7 Flee to God and hide in Him (v 9)

m A thirsty land will drink in all that it can hold of rain. So must the soul take in all of God that it can hold if it wants His blessing (v 6).

a See note c, 119:12.

b Here we have one of many scriptures stating that God has a personal Spirit, like angels, men, and other living beings. The spirit of any person is that which knows (1 Cor. 2:11). God also has a soul (Isa. 42:1; Heb. 10:38) and a body (Ez. 1:26; Dan. 7:9-10; 10:5-6; Rev. 4:3; etc.). See note r, Jn. 4:24 and ***Anthropomorphism***, p. 896.

c This perhaps refers to the place that is safe from his enemies of v 9, 12. If it refers to the time of Absalom, he needed to pray for guidance as to where to flee to be safe (2 Sam. 15-18).

d Keep me alive by bringing my soul out of trouble and cutting off my enemies (v 11-12).

*e 10 Things Jehovah Is:
  1 My strength (v 1)
  2 My Teacher of warfare
  3 My goodness (v 2)
  4 My fortress
  5 My high tower
  6 My Deliverer
  7 My shield (v 7)
  8 My trust (v 2)
  9 My Conqueror (v 2)
  10 My salvation (v 10)

*f Subduing David's people under him suggests that this was written immediately after the putting down of the rebellion of Absalom (2 Sam. 18). This was the only time in David's life that his people rebelled against him.

*g Compare Ps. 8:4.

*h 2 Things Man Is Like (v 4):
  1 Vanity
  2 A shadow that passes away

*i 10 Requests of David in Ps. 144:
  1 Bow Your heavens (v 5)
  2 Come down from heaven
  3 Touch the mountains
  4 Cast forth lightning (v 6)
  5 Scatter them (enemies of v 2, 7-8, 11)
  6 Shoot out Your arrows
  7 Destroy them (enemies of v 2, 7-8, 11)
  8 Send Your hand from above (v 7)
  9 Rid me of enemies (v 2, 7-8, 11)
  10 Deliver me out of their hand (v 7-8)

*j Waters in figurative language means people (Rev. 17:15). Great waters would mean great multitudes (v 7).

*k 2 Great Sins of Men in General:
  1 Speaking vanity (v 8, 11)
  2 Falsehood

9 I will [l]sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 [m]*It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

5. Two requests: ten reasons

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 [n]That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, polished *after* the similitude of a palace:

13 *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

14 *That* our oxen *may be* strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

15 [a]Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD.

623 PSALM 145

Nineteenth Psalm of Praise
David's Psalm of Praise
1. Fourfold personal praise to God

1 [b]I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 [c]Great *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.

★ 4 [d]One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

★ 6 [e]And *men* shall speak of the might of thy terrible acts: and I will declare thy greatness.

★ 7 [f]They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

3. Sixfold character of God

8 [g]The LORD *is* [h]gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

4. Conditions of the eternal kingdom

★ 10 [i]All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations.

5. Fifteenfold providence of God

▲ 14 The LORD [j]upholdeth all that [k]fall, and raiseth up all *those that be* bowed down.

---

1 I will sing a new song to God (v 9)
2 I will sing praises accompanied by musical instruments

m 2 Works of God (v 10):
1 Gives salvation to kings
2 Delivers David from the sword

n 7 Reasons for Deliverance From Enemies:
1 That our sons may live (v 11-12)
2 That our daughters may be strong and beautiful (v 12)
3 That our garners may be full (v 13)
4 That our sheep may be plentiful
5 That our oxen may work in peace (v14)
6 That there may be no plunder and captivity
7 That there may be no complaining in our streets

a 8 Things That Constitute Happiness: the 7 things of note n, v 12 and the 8th—to have Jehovah as God (v 15). Cp. with the ***14 Things That Constitute Happiness*** in 146:5-10.

b 8fold Vow of David to Praise God:
1 I will extol You, my God and King (v1)
2 I will bless Your name forever and ever
3 I will bless You every day (v 2)
4 I will praise Your name forever and ever
5 I will speak of Your glorious honor and majesty (v 5)
6 I will speak of Your wonderful works
7 I will declare Your greatness (v 6)
8 I will speak the praise of the Lord (v21)

c 10 Proofs of Greatness of God:
1 He is great (v 3)
2 He is greatly to be praised
3 His greatness is unsearchable
4 Every generation shall praise Your works (v 4)
5 Every generation shall declare Your mighty acts (v 4, 6)
6 I (David) will speak of the glorious honor of Your majesty (v 5)
7 I (David) will speak of Your wonderful works (v 5, 6)
8 All men shall speak of the might of Your terrible acts (v 6)
9 They shall abundantly utter the memory of Your great goodness (v 7)
10 They shall sing of Your righteousness

d 100th prophecy in Ps. (145:4). Next, v 6.

e 101st prophecy in Ps. (145:6). Next, v 7.

f 102nd prophecy in Ps. (145:7). Next, v 10. These 3 prophetical statements are being fulfilled and will continue in fulfillment in all eternity.

g 12 Things Jehovah Is in Ps. 145:
1 God (v 1)
2 King
3 Great (v 3)
4 Gracious (v 8)
5 Full of compassion
6 Slow to anger
7 Great in mercy
8 Good to all (v 9)
9 Tender and merciful to all creation
10 Righteous in all His ways (v 17)
11 Holy in all His works
12 Near to all who pray in truth (v 18)

h 8fold Character of Jehovah:
1 Gracious (v 8)
2 Compassionate
3 Self-controlled
4 Merciful (v 9)
5 Good
6 Tender
7 Righteous (v 17)
8 Holy

i 103rd prophecy in Ps. (145:10-13, unfulfilled, but will be fulfilled in the Millennium and the New Earth). Next, v 20.
8 Eternal-Kingdom Facts:
1 All Your works shall praise You (v 10)
2 Your saints shall bless You
3 They shall speak of the glory of Your kingdom (v 11)
4 They shall talk of Your power
5 They shall make Your wonderful acts known to all men (v 12; Isa. 11:9)
6 They shall make the glorious majesty of Your kingdom known to all men (v12)
7 Your kingdom is eternal (v 13)
8 There will be eternal generations of natural people (v13; Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Dan. 2:44-45; 7:13-14,18,27; Lk.1:32-33; Rev.11:15; 21:4-5)

j 14fold Providence of God:
1 He upholds all that fall (v 14)
2 Raises up all that are bowed down
3 All eyes look to Him for life (v 15)
4 He gives all their meat in due season
5 Satisfies every living thing (v 16)
6 Is righteous in all ways (v 17)
7 Is holy in all His works
8 Is nigh to all who pray (v 18)
9 Is nigh to all who pray in truth
10 Fulfills the desire of them that fear Him (v19)
11 Listens to their cry
12 Saves them that fear Him
13 Preserves all that love Him (v 20)
14 Will destroy the wicked

k He helps all that cannot keep their feet—the weak and infirm. He shores them up. He is their prop. If they will rely on God, the strongest power cannot overcome them (1 Cor. 10:13).

givest them their meat in [m]due season.

16 Thou openest thine hand, and [n]satisfiest the desire of every living thing.

17 [o]The LORD *is* righteous in all his ways, and holy in all his works.

▲ 18 The LORD *is* [a]nigh unto all them that call upon him, to all that call upon him [b]in truth.

▲ 19 He will [c]fulfil the desire of them that fear him: he also will hear their cry, and will save them.

★▲20 The LORD preserveth all them [d]that love him: but [e]all the wicked will he destroy.

● 21 My mouth shall speak the praise of the LORD: and [f]let all flesh bless his holy name for ever and ever.

624 PSALM 146

Twentieth Psalm of Praise

1. Fourfold praise to God

● 1 [g]Praise ye the LORD. Praise the LORD, O my soul.

2 [h]While I live will I praise the LORD: I will sing praises unto my God while I have any being.

2. Frailty of man: wrong trust

3 Put not your trust in princes, *nor* in the son of man, [i]in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth; [j]in that very day his thoughts perish.

3. Fifteenfold greatness of God: right trust

5 [k]Happy *is he* that *hath* [l]the God of Jacob

God:

6 Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

★●10 [m]The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

625 PSALM 147

Twenty-first Psalm of Praise

1. Praise: ten acts of God

● 1 [n]Praise ye the LORD: [*o]for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 [p]The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the [q]number of the stars; he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

2. Sing: eight acts of God

● 7 [*a]Sing unto the LORD with thanksgiv-

---

[l] God is represented here as a universal Father, providing food for every living creature (v 15)

[m] The kind of food suitable for every species in all stages of life (v 15).

[n] Not only is God the Provider of all creation, but all are fully satisfied with His provision (v 16).

[o] The Lord is right and just in all His dealings with all creation (v 17). No one can say that God has shown Himself a respecter of persons or unjust in the minutest detail.

[a] 4 Classes Whom God Is Nigh To:
  1 Those who pray (v 18)
  2 Those who fear God (85:9)
  3 Those broken in heart (34:18)
  4 Those who draw nigh to God (Jas. 4:8)

3 Important Things Nigh to Man:
  1 God (Dt. 4:7; Ps. 145:18)
  2 The Word of God (Dt. 30:14; Rom. 10:8)
  3 Salvation (Ps. 85:9)

[b] Emphasis is placed upon praying in truth with an upright heart and desiring God and His mercies (v 18).

[c] 12 Things God Will Do for Praying Men:
  1 Be gracious to them (v 8)
  2 Manifest His compassion to them
  3 Be slow of anger with them
  4 Shew them great mercy
  5 Be good to them (v 9)
  6 Uphold them if they fall, are bowed down and defeated (v 14)
  7 Provide for them (v 15-16)
  8 Satisfy their desires (v 16, 19)
  9 Be always near them (v 18; Jas. 4:8)
  10 Hear their prayers (v 19)
  11 Save them
  12 Preserve them (v 20)

[d] 7 Conditions of Gospel Benefits:
  1 Repent—confess sins (2 Chr. 7:14; Lk. 13:1-5; 1 Jn. 1:9)
  2 Obey—keep the commandments (Ex.
  3 Fear God (34:9-20; Eccl. 12:13)
  4 Love God (v 20; Mt. 22:37; Jn. 14:15)
  5 Walk uprightly (84:11)
  6 Abide in Christ and have His word abiding in us (Jn. 15:7, 16; Rom. 10:17)
  7 Have faith (Mt. 21:22; Mk. 11:22-24; Heb. 11:6; Jas. 1:5-8)

[e] 104th prophecy in Ps. (145:20, unfulfilled). Next, 146:10.

[f] David recognized the oft repeated Bible doctrine of eternal generations of natural people, or he would not have admonished all flesh to praise God eternally (v 21).

[g] 4 Admonitions of Ps. 146:
  1 Praise you the Lord (v 1, 10)
  2 Praise the Lord, O my soul (v 1)
  3 Put not your trust in princes (v 3)
  4 Put not your trust in any man (v 3-4)

[h] 2 Vows of Ps. 146:
  1 I will praise God while I live (v 2)
  2 I will sing praises to God as long as I have my being

[i] 4 Reasons Not to Trust in Man:
  1 There is no sure help in any man (v 3)
  2 Man's breath soon leaves the body and he is helpless to help (v 4)
  3 Man's body soon goes to dust again and he cannot help
  4 Man's very thoughts leave the body, and it cannot help one any more than any other dust

[j] As far as the body is concerned, the thoughts do perish. When it dies and goes back to dust its very thoughts perish, i.e., it cannot think any more (Gen. 3:19; Eccl. 3:19). The soul and spirit leave the body at death (Jas. 2:26), so it is impossible for the inner man to continue thinking through the dead body of which it is no longer a part. This, however, has nothing to do with the continued thinking of the inner man, and it cannot be used to prove that the soul and spirit are mortal. That they are immortal is proved in ***25 Proofs of Immortality of the Soul***, p. 472 of N.T.

[k] See ***14 Things That Constitute Happiness,*** p. 1060.

[l] See ***18 Things About God in Ps. 146***, p. 1060.

[m] 105th prophecy in Ps. (146:10, unfulfilled). Next, 149:2.

[n] 6 Admonitions in Ps. 147:
  1 Praise you the Lord. Heb. Hallelujah, note h, 104:35 (v 1, 20)
  2 Sing praises unto God (v 1)
  3 Sing to God with thanksgiving (v 7)
  4 Sing praise with the harp
  5 Praise the Lord, O Jerusalem (v 12)
  6 Praise the Lord, O Zion

[*o] See ***10 Reasons to Praise God in Ps. 147***, p. 1060.

[p] See ***34 Facts About God in Ps. 147***, p. 1061.

[q] See ***Name and Number of Stars***, p. 1061.

[*a] See note n, v 1.

* * *

8 [c]Who covereth the heaven with clouds, who prepareth rain for the earth, who [d]maketh grass to grow upon the mountains.

9 He giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the [e]horse: he taketh not pleasure in the [f]legs of a man.

11 [g]The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

3. Praise: sixteen acts of God

● 12 Praise the LORD, O Jerusalem; praise thy God, [h]O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh [i]peace *in* thy borders, *and* [j]filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth: [k]his word runneth very swiftly.

16 He giveth [l]snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his [m]ice like morsels: [n]who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

statutes and his judgments unto Israel.

● 20 He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

626 PSALM 148

Twenty-second Psalm of Praise
1. Praise from heaven by nine things: reasons

● 1 [p]Praise ye the LORD. [q]Praise ye the LORD from the heavens: praise him in the heights.

● 2 Praise ye him, all his angels: praise ye him, all his hosts.

● 3 Praise ye him, sun and moon: praise him, all ye stars of light.

● 4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.

● 5 Let them praise the name of the LORD: [r]for he commanded, and they were created.

6 He hath also [s]stablished them for ever and ever: he hath made a decree which shall not pass.

2. Praise from earth by twenty-three things: reasons

● 7 [t]Praise the LORD from the earth, ye

in Psalms (33:2; 57:8; 98:5; 147:7; 149:3; 150:3), besides commands to sing with timbrels (81:2; 149:3; 150:4), trumpets (81:3; 150:3), psalteries (33:2; 57:8; 81:2; 108:2; 150:3), stringed instruments (150:4), organs (150:4), and loud cymbals (150:5). See note a, 150:3.

c In v 8-9 we have the providential management of the earth dealt with. God made laws to regulate all creations and these ordinances are eternal. They will always operate as intended unless tampered with by free moral agents. Just as man tampers with making rain, so Satan and spirit forces sometimes cause the elements to act contrary to their normal laws (Job 1:6-22; Eph. 2:2).

d The Vulgate, Septuagint, Arabic, and Anglo-Saxon versions add, "and green herb for the service of men."

e The horse delights man by its beauty, strength, and fleetness (v 10; Job 39:19; Pr. 21:31; Amos 2:15). Of all creatures the horse is used by God for His scouts (Zech. 1:8-11; 6:1-6), and for His army (2 Ki. 2:11-12; 6:17; Rev. 19:11-21). Horses are symbols of war, famine, death, and hell (Rev. 6:1-8).

f The legs of man were much depended on in ancient days. King's heralds or messengers who were swift to do their master's bidding were a pleasure to them (1 Sam. 11:3-9; 16:19; 19:11-21; 2 Sam. 2:5; 5:11; Dan. 3:4. Cp. Isa. 52:7).

g The Lord made both the horse and the legs of man, but He takes no pleasure in them as men do. He takes pleasure in men who fear Him and hope in His mercy (v 11).

In most of the versions the 147th psalm ends with v 11, and the 148th psalm begins with v 12.

h Jerusalem and Zion were both standing when this psalm was written, hence it dates back to a time before the captivities to Babylon. The whole picture is that of peace and prosperity in Israel and applies to the reigns of David and Solomon more than to other times (v 13-20).

i Peace on every border of Israel.

j A picture of abundant prosperity.

k In times of peace and prosperity God's Word is propagated and has free course in the lives of men. In fact, such conditions are really the fulfillment of His Word (v 15-20; Lev. 26; Dt. 28).

l There is nothing in nature which resembles wool better than large snow flakes (v 16).

m In v 16-17 we have the snow, frost, hail, and cold of the winter season; and in v 18 we have the springtime pictured. The cold is driven away, the snow and ice melt, and the frost leaves the ground.

n Question 164. The last question in Ps. This simply shows that the weather is very severe in Judea at times (cp. Mt. 24:20). While the earth remains eternally we shall have the various seasons of cold and heat, and summer and winter, as well as day and night (Gen. 8:22).

o No other nation on earth ever received the revelation of God as Israel did (Dt. 4:8; Rom. 3:2; 9:4-5). Through Israel came all the Word of God—the written revelation to man (v 19-20; Rom. 9:4-5). The Gentiles did not have the law (Rom. 2:12-16) or the gospel until Israel was broken off because of unbelief. Then they were grafted in and made partakers with Israel of the covenants and promises (Mt. 21:33-45; Rom. 11).

p Heb. Hallelu-JAH, praise you JAH (note h, 104:35).

q 11 Admonitions—9 Things to Praise God:
1 Praise you the Lord (v 1)
2 Praise from the heavens
3 Praise Him in the heights
4 Praise Him all His angels (v 2)
5 Praise Him all His hosts
6 Praise Him, sun (v 3)
7 Praise Him, moon
8 Praise Him, all stars of light
9 Praise Him, heavens of heavens (v 4)
10 Praise Him, waters above the heavens (v 4)
11 Let them praise His name (v 5)

r 3 Reasons Heavenly Things to Praise:
1 God commanded and all things in the heavens were created (v 5)
2 They were created to exist eternally, not only during the period of man's fall and the curse (v 6)
3 They were created to obey laws forever

s Here we have a list of eternal things—the heavens, heights, angels, hosts, sun, moon, stars, heavens of heavens, and waters above the heavens (v 1-6). Being eternal applies to the earthly creations of v 7-14 also.

t 25 Admonitions, 24 Things to Praise God:
1 Praise the Lord from the earth (v 7)
2 The dragons to praise Him (sea monsters; v 7)
3 All depths of the oceans
4 Fire (lightnings; v 8)
5 Hail
6 Snow
7 Vapors
8 Stormy wind (cyclones, hurricanes, typhoons, squalls; v 8)
9 Mountains (v 9)
10 All hills
11 Fruitful trees
12 All cedars
13 Beasts of the earth (v 10)
14 All cattle
15 Creeping things
16 All flying fowl
17 Kings of the earth (v 11)
18 All people of earth
19 Princes of the earth
20 All judges of the earth
21 All the young men of the earth (v 12)
22 All young women of the earth (v 12)

● 8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

● 9 Mountains, and all hills; fruitful trees, and all cedars:

● 10 Beasts, and all cattle; creeping things, and flying fowl:

● 11 Kings of the earth, and all people; princes, and all judges of the earth:

● 12 Both young men, and maidens; old men, and children:

● 13 Let them praise the name of the LORD: [a]for his name alone is excellent; his glory *is* above the earth and heaven.

● 14 He also exalteth the [b]horn of his people, the praise of all his saints; *even* of the children of Israel, [c]a people near unto him. [d]Praise ye the LORD.

627 PSALM 149

Twenty-third Psalm of Praise

1. Sevenfold admonition for saints on earth to praise God: reasons

● 1 [e]Praise ye the LORD. Sing unto the LORD a new song, *and* his praise in the congregation of saints.

★● 2 [f]Let Israel rejoice in him that made him: [g]let the children of Zion be joyful in their King.

● 3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

▲ 4 [h]For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

2. Tenfold admonition for saints in glory

● 5 [i]Let the saints be joyful in glory: let them sing aloud upon their beds.

● 6 *Let* the high *praises* of God *be* in their mouth, and a twoedged sword in their hand;

7 [j]To execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

● 9 To execute upon them the judgment written: [k]this honour have all his saints. Praise ye the LORD.

628 PSALM 150

Twenty-fourth Psalm of Praise

1. Where to praise god

● 1 Praise ye the LORD. [l]Praise God in his sanctuary: praise him in the firmament of his power.

2. Why praise God?

● 2 [m]Praise him for his mighty acts: praise him according to his excellent greatness.

3. What to praise God with: ten things

● 3 Praise him with the sound of the [+a]trumpet: praise him with the psaltery and harp.

● 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

● 5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

● 6 Let every thing that hath breath praise the LORD. [*a]Praise ye the LORD.

---

23 All the old men of the earth
24 All children
25 Let them all praise His name (v 13)

a 5 Reasons for Earthly Things to Praise:
1 For God's name alone is excellent(v13)
2 His glory is above the earth
3 His glory is above the heaven
4 He exalts the horn (king) of His people (v 14)
5 He is the praise of all His saints, even the praise of Israel

b The king or ruler of His people (v 14. Cp. Dan. 7:8, 11, 23-24; Rev. 17:12-17).

c Israelites are the people that are near to Him (v 14; Rom. 9:4-5; 11:1).

d Heb. Hallelu-JAH, praise you JAH. See note h, 104:35.

e 3 Admonitions:
1 Praise you the Lord (v 1, 9)
2 Sing to Him a new song
3 Sing His praise among saints

f 106th and last prophecy in Ps. (v 2-9, unfulfilled). The whole passage is a prophetical prayer for God's people and applies to their restoration and reign with the Messiah. First we have 4 requests concerning earthly saints (Israel) and their duties under the Messiah (v 2-4). Then we have 4 requests concerning heavenly saints (Jews and Gentiles) and their duties under the Messiah (v 5-9).

g 4 Requests for Israel:
1 Let Israel rejoice in the Creator (v 2)
2 Let them be glad in the King (Messiah, v 2; Isa. 9:6-7; Lk. 1:32-33)
3 Let them praise His name in the dance (v 3)
4 Let them sing praises unto Him with musical instruments

h 2 Reasons Israel Will Worship Messiah:
1 Jehovah will take pleasure in them (v 4)
2 He will redeem them

i 4 Requests for Resurrected Saints:
1 Let them be joyful in glory (v 5)
2 Let them sing aloud upon their beds
3 Let them sing praises to God (v 6)
4 Let them have a two-edged sword

j See ***7 Official Duties of Resurrected Saints***, p. 1061.

k This honor (duties of note j, above) have all the saints (v 9). This disproves the theory that only a special few of the saints will reign with Christ. All who have part in the first resurrection will be priests of God and rule with Christ (Rev. 20:4-6). Enemies will be put down completely (1 Cor. 15:24-28; Eph. 1:10).

l 2 Places to Praise God:
1 In His sanctuary on earth (v 1; Ez. 43:7; Zech. 6:12-13)
2 In the firmament (heaven, Gen. 1:8) of His power (v 1; Rev. 19:1-10)

m 2 Reasons to Praise God:
1 For His mighty acts (v 2)
2 For His greatness

+a 10 Things Useful in Praising God:
1 Trumpet. Heb. showphar, a cornet; a curved horn (v 3; 47:5; 81:3)
2 Psaltery. Heb. nebel, an instrument with 10 strings (v 3; 33:2; 144:9; note k, 33:2)
3 Harp. Heb. kinnowr, stringed instrument (v 3; 33:2; 57:8; 98:5; 147:7; 149:3). See note j, 33:2
4 Timbrel. Heb. toph, tambourine; drum; tabret; tomtom (v 4; 81:2; 149:3)
5 Dance. Heb. machol, a round dance; to whirl (v 4; 149:3; cp. Ex. 15)
6 Stringed instruments. Heb. men, strings, like a zither (v 4)
7 Organs. Heb. uggab, a wind instrument like a flute (v 4; Gen. 4:21; Job 21:12; 30:31)
8 Loud cymbals. Heb. tselatsal, 2 hollow plates of brass (v 5)
9 High sounding cymbals (v 5)
10 Every living thing (v 6)

*a Heb. Hallelu-jah, praise you JAH (note h, 104:35). An appropriate ending for the book of Psalms, the hymn-book of Israel.

✡ ✡ ✡

Authors: 100 psalms have names prefixed to them. They are: Moses (1), David (73), Solomon (2), Asaph (12), Heman (1), Ethan (1), and sons of Korah (10). David and Solomon wrote several of the remaining 50 without authors' names, as is proved in the notes. Authorship of others cannot be determined. Ezra is perhaps the collector and compiler of Psalms in its present form.

Theme: Christ; God; the Word of God; creations; sufferings and redemption of God's people.

Statistics: 19th book of the Bible; 150 chapters; 2,461 verses; 43,743 words; 2,027 verses of history; 160 verses of fulfilled and 274 verses of unfulfilled prophecy; 164 questions; 413 commands; 338 acts of God; 124 vows; 174 statements of praise; 118 complaints; 72 facts about Judas; 865 facts about God; 235 things about God's Word; 182 statements of testimony; 97 promises; 128 facts about Messiah; 281 blessings; 190 facts about the psalmists; 78 acts of the righteous; 101 acts of the wicked, plus 233 sins; 582 requests; and 187 reasons for the requests. In studying these requests it can be seen how few concern God and His will. Most of them concern man and his begging to get out of trouble.

General Facts About the Book of Psalms

1 Title: The Heb. title is Sepher Tehillim, The book of Praises. The English Psalms is from the Gr. title Psalmoi, songs. Trans. psalms 7 times in the N.T. (Lk. 20:42; 24:44; Acts 1:20; 13:33; 1 Cor. 14:26; Eph. 5:19; Col. 3:16). The word Psalter is from Gr. Psalterion, a harp or other stringed instrument.

2 The dispensational aspect of Psalms must be kept in mind, for repeatedly the 1st and 2nd advents of Christ, the future tribulation, the Millennium, and other periods of God's plan for man are mentioned.

3 Psalms is divided into 5 books in the Heb. Bible for some unknown reason, perhaps to correspond with the 5 books of Moses or the Pentateuch. Psalms as we have it today is just like it was when Christ used the book.

Book I, called the Genesis book of 41 psalms (1–41). Its general theme concerns man—God's counsels from the beginning to the end in relation to man. Like Genesis, it begins with God's blessing upon man (Gen. 1–2 with Ps. 1), showing him that his blessedness consists in obedience to and occupation with God's Word. It continues with man's fall and rebellion (Gen. 3–11 with Ps. 2–15). It ends with the hope of redemption through Christ (Gen. 12–50 with Ps. 16–41), concluding with a benediction and a double Amen (Ps. 41:13).

Book II, called the Exodus book of 31 psalms (42–72). Its general theme concerns Israel as a nation—Israel's ruin, Redeemer, and redemption. Like Exodus, it begins with a cry from the depth of ruin and despair (Ex. 1–3 with Ps. 41–42). It continues with God's mighty works of deliverance (Ex. 4–15 with Ps. 44–50) and with backslidings, defeats by enemies, and hardships (Ex. 16–27 with Ps. 51–55). It ends with God's redemptive work for Israel and His reign over them (Ex. 19–40 with Ps. 56–72). It concludes with a benediction and a double Amen (Ps. 72:19).

Book III, called the Leviticus book of 17 psalms (73–89). Its general theme concerns the sanctuary and its purpose concerning God and man. The book begins with the sanctuary as related to man, revealing the basis of fellowship with God (Lev. 1–7 with Ps. 84–89). In nearly every psalm of this book, the sanctuary and man's relation to it are mentioned. It concludes with a benediction and a double Amen (Ps. 89:52).

Book IV, called the Numbers book of 17 psalms (90–106). Its general theme concerns Israel and the Gentiles on earth—the counsels of God revealing no hope for man in the earth apart from God. It records the walk of man in his earthly pilgrimage to a better world and a better life. It begins with Israel in the wilderness taking account of themselves (Num. 1–8 with Ps. 90). It continues with proper order and instructions for the future (Num. 9–14 with Ps. 91–94), rest anticipated (Num. 15–26 with Ps. 95–100), and the basis for entering into rest (Num. 27:36 with Ps. 101–106). It concludes with a benediction, one Amen, and one HalleluJAH (106:48).

Book V, called the Deuteronomy book of 44 psalms (107–150). It concerns God and His Word, showing that all blessings of man (Book I), of Israel (Book II), of the sanctuary (Book III), and of the earth and all men (Book IV), are based upon obedience to the Word of God (Dt. 8:3). Disobedience brought man's sorrows, Israel's dispersion, the sanctuary's ruin, and earth's miseries. It is only by obedience to God's Word that these curses will be removed. While the other books are distinguished by several divisions, this book, like God's Word itself, is a perfect whole. It is the only one of the 5 books with an even number of psalms.

4 Divine titles that occur in each book:

(1) The Genesis book (1–41). Jehovah (Lord) 279 times and Elohim (God) 48 times, 9 times connected with Jehovah

(2) The Exodus book (42–72). Jehovah 37 times and Elohim 262 times, twice with Jehovah. El (the Almighty) occurs 14 times and JAH once. JAH is first used in the Hebrew in Ex. 15:2

(3) The Leviticus book (73–89). Jehovah 65 times and Elohim 93 times, 6 times with Jehovah. El occurs 5 times

(4) The Numbers book (90–106). Jehovah 126 times and Elohim 31 times, 10 times with Jehovah. El occurs 6 times

(5) The Deuteronomy book (107–150). Jehovah 292 times and Elohim 41 times, 4 times with Jehovah. JAH (an abbreviation of Jehovah) occurs 13 times in the Hebrew. El occurs 10 times and Eloah (the Living God) is found twice

5 The 150 psalms divided by subjects:

(2) 19 Messianic psalms (2, 8, 16, 21-23, 40, 41, 45-48, 68, 69, 72, 89, 102, 110, 118)
(3) 20 prayers of distress (3, 4, 6, 12, 13, 17, 25, 27, 31, 38, 43, 56, 57, 70, 80, 109, 120, 123, 130, 143)
(4) 1 psalm of judgment (50)
(5) 11 prayers for judgment (5, 7, 28, 35, 58, 59, 79, 82, 83, 94, 140)
(6) 24 psalms of praise (29, 65, 66, 75, 95-100, 103-105, 107, 117, 134-136, 145-150)
(7) 11 prayer-praise psalms (9, 19, 30, 33, 64, 67, 71, 86, 106, 138, 144)
(8) 6 psalms of trust (11, 20, 61, 63, 125, 127)
(9) 2 psalms of the wicked (10, 36)
(10) 4 psalms of deliverance (18, 34, 124, 126)
(11) 8 psalms of God (24, 93, 111, 113-115, 121, 139)
(12) 6 prayer-testimony psalms (26, 39, 116, 129, 137, 142)
(13) 20 psalms of instruction (14, 32, 37, 42, 44, 49, 52-55, 60, 73, 74, 76-78, 81, 88, 108, 133)
(14) 4 prayer psalms (51, 85, 90, 141)
(15) 3 psalms of Zion (87, 122, 132)
(16) 1 psalm of the Word of God (119)

6 Another partial classification of psalms by subject and design:
(1) 27 didactic (teaching or instruction) psalms (1, 10, 12, 14, 15, 19, 36, 37, 39, 48, 49, 52, 53, 73, 75-77, 82, 87, 90, 112, 115, 119, 122, 128, 133, 139)
(2) 9 adoration psalms (8, 29, 47, 50, 67, 93, 95, 116, 134)
(3) 33 psalms of praise and thanksgiving (18, 21, 22, 28, 30-34, 40, 66, 68, 92, 97, 98, 100, 101, 103, 104, 108, 111, 113, 117, 124, 126, 136, 138, 145-150)
(4) 8 psalms of penitence (6, 13, 32, 38, 51, 102, 130, 143)
(5) 26 psalms of prayer (13, 17, 20, 25, 28, 35, 40, 43, 44, 54-59, 64, 70, 71, 86, 88, 123, 140-144)
(6) 18 psalms of trust (3, 4, 7, 11, 16, 23, 27, 37, 42, 46, 61, 62, 91, 118, 121, 125, 127, 130)
(7) 6 psalms of imprecation or invoking a curse (35, 58, 69, 83, 109, 129)
(8) 16 historical psalms (40, 42, 43, 70, 78, 81, 102, 104-107, 114, 124, 126, 129, 132)
(9) 29 temple psalms (4, 11, 15, 19, 23, 26, 27, 30, 33, 44-47, 49, 50, 65, 67, 74, 76, 79, 81, 82, 85, 92, 95, 100, 118, 132, 136)
(10) 10 pilgrim psalms (121-123, 125, 127, 128, 130, 131, 133, 134)
(11) 15 song of degrees or pilgrim psalms (120-134)
(12) 9 acrostic psalms (9, 10, 25, 34, 37, 111, 112, 119, 145). All acrostics are not retained in the A.V.
(13) 8 royal psalms (8, 19-21, 24, 29, 61, 101)
(14) 8 psalms of complaint and lament (31, 41, 60, 74, 79, 102, 120, 137)
(15) 22 HalleluJAH psalms (104-106, 110-114, 116-118, 134, 135, 145-150)

7 Other divisions of psalms:
(1) 75 by David (3-32, 34-41, 51-65, 68-70, 72, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145). David elsewhere (Ps. 2:1 with Acts 4:25; Ps. 95:8 with Heb. 4:7)
(2) 12 by Asaph (50, 73-83)
(3) 10 for the sons of Korah (42, 44-49, 84, 85, 87)
(4) 1 by Heman (88)
(5) 2 by Solomon (72, 127)
(6) 1 by Moses (90). He wrote also Ps. 91 (note a, 91:1)
(7) 1 by Ethan (89)
(8) 17 anonymous, with merely descriptive titles (66, 67, 92, 98, 100, 102, 120-123, 125, 126, 128-130, 132, 134, 135)
(9) 33 “orphan” psalms without titles of any kind (1, 2, 10, 33, 43, 71, 91, 93-97, 99, 104-107, 111-119, 136, 137, 146-150)

8 26 beatitudes (1:1; 2:12; 32:1-2; 33:12; 34:8; 40:4; 41:1; 65:4; 84:4-5, 12; 89:15; 94:12; 106:3; 112:1; 119:1-2; 127:5; 128:1-2; 137:8-9; 144:15; 146:5)

9 Selah is found 71 times (see note h, 3:2).

10 Psalms is quoted 36 times in the N.T. and referred to 55 other times.

11 The term To the chief musician is prefixed to 55 psalms, all Davidic except 66 and 67. It means to the Director of the Temple worship.

12 The words employed in the psalm titles are explained in parenthesis where found. The obsolete words are explained in the margins.

1 I am weak (exhausted, v 2)
2 I am sick—heal me
3 My bones are vexed (tremble, v 3)
4 My soul is sore vexed (trembles, v 2, 3)
5 I am weary with pain (v 6)
6 I weep all the night long
7 My eyes are consumed (sunk, v 7)
8 My eyes wax old (withered)

8 Requests to Jehovah-Elohim (Ps. 7:1)

1 Save me from my persecutors (v 1)
2 Deliver me from them
3 Arise, O Lord, in thine anger (v 6)
4 Lift up Thyself because of my enemies
5 Awake for me to judgment
6 Judge me, O Lord, in righteousness (v 8)
7 Let the wickedness of man end (v 9)
8 Establish the just

15 Reasons God Chooses Babes (Ps. 8:2)

1 That God might use them to defeat the enemy and the avenger by preaching and by testimony (v 2; Rom. 1:16; 1 Cor. 1:18-24; 2:1-4)
2 That He through perfected praise might honor Himself and quiet the avenger (Mt. 21:15-16)
3 That truth in all its purity and simplicity might be revealed to men (Mt. 11:25-27)
4 That growth might be experienced through the sincere milk of the Word (1 Pet. 2:1-2; Heb. 5:11-14)
5 That souls might be saved through the foolishness or simplicity of preaching (1 Cor. 1:18-24)
6 That God may put to naught the wisdom of the wise and the understanding of the prudent (1 Cor. 1:19)
7 That the wisdom of the world might be exposed as foolishness (1 Cor. 1:20)
8 That God's least wisdom might be shown to excel man's greatest (1 Cor. 1:25)
9 That His least power might be manifested to be greater than man's strength (1 Cor. 1:25)
10 That the wise may be confounded (1 Cor. 1:27)
11 That the mighty man may be humbled (1 Cor. 1:27)
12 That the things which are might become as nothing (1 Cor. 1:28)
13 That God's plan of choosing the base and despised of the world in preference to the high and honored might be known to all (1 Cor. 1:28)
14 That no flesh should glory in God's presence (1 Cor. 1:29-31)
15 That the wisdom and power of God might be demonstrated in simple believers before both men and angels (1 Cor. 1:30-31; 4:9-14; Eph. 3:8-11)

The Solar System (Ps. 8:3)

Our solar system is about 6 billion miles across. Our galaxy, called the Milky Way, contains roughly 400 billion stars which are suns, each with its family of planets. The nearest star is 26 trillion miles away. It is estimated that there are 100 billion galaxies like the Milky Way. This would make 40 sextillion stars or suns in space. If each sun is the center of a solar system there are 40 sextillion solar systems and many more planets and satellites in space. Of the 360 sextillion major planets 10% are believed habitable. The earth is believed to be 5.5 billion years old and middle-aged by celestial standards. Further, it is believed that if man ever reaches other planets he may find himself just a primitive and comparatively new in existence considering other beings on other planets. Planets are invisible to terrestrial telescopes because they are cold masses emitting no light of their own. One thing is certain, the Bible teaches that the heavens are now inhabited (2 Chr. 18:18; Neh. 9:6; Job 25:3; Dan. 4:35; Mt. 22:30; Lk. 2:13-14; Eph. 1:10; Col. 1:16; Rev. 12:12; 13:6; 19:14).

cumference has a solid content of [illegible] cubic miles. It is small compared to other planets. The sun is 1,300,000 times as big as the earth; Jupiter 1,400 times; Saturn 1,100 times; and Uranus 800 times as big. The sun is 2,777,000 miles in circumference. Its surface is (over 366 quadrillion) 366,252,303,118,866,128 cubic miles. Many of the other heavenly bodies are supposed to be much larger. Comets and many other bodies are bigger than the earth. The comet of 1811 had a head 112,000 miles in diameter and a tail 112,000,000 miles long. It is supposed to appear again in 3,000 years. Mercury is 36,000,000 miles from the sun; Venus 67,250,000; Earth 93,000,000; Jupiter 484,000,000; Saturn 887,000,000; Uranus 1,787,000,000 (1 billion 787 million); Neptune 2,797,000,000; and Pluto 3,675,000,000 miles (over 3 trillion). A modern 200 inch telescope can see things in space over 600,000,000 light-years (or 3.6 sextillion miles) from the earth. This is how far light can travel in this many years at the rate of 186,324 miles a second. A light-year is about 5.8 trillion miles. The new Supernova recently discovered is supposed to have 10 septillion times more energy than the hydrogen bomb.

The Works of God's Hands (Ps. 8:3)

The heavens belong to God and are the work of His fingers. The word finger is used 2 times of God's power (Ex. 8:19; Lk. 11:20). The word in the plural is always used in a literal sense. Here it is used in the same sense as the word hands which God used to form all things out of material which He created or brought into existence by His Word (v 6)

The Works of God's Hands: He Formed:
1 The earth (Ps. 8:3, 6; 90:2; 95:5)
2 The heavens (Ps. 8:3; 19:1; 102:25)
3 The planets (Ps. 8:3; Isa. 40:26; 45:12; 48:13; 2 Ki. 23:5; Heb. 1:10)
4 All creatures (Gen. 2:7-25; Job 26:13; Rom. 9:20; 1 Tim. 2:13)
5 All things (Pr. 26:10)

The Doctrine of Man (Ps. 8:4)

The word man is found 2615 times in Scripture. 28 Heb. and Gr. words are translated man, meaning Adam, male, husband, mortal, mighty man, a human being.

1 Man's Creation:
(1) Inner man created (Gen. 1:26-27; 5:1-2).
(2) Body formed of dust (Gen. 2:7; 3:19).
(3) Made in God's own image bodily. Heb. tselem, shape, figure, bodily form (Gen. 1:26, 27; 5:3; 9:6; Num. 33:52; 1 Sam. 6:5, 11; 2 Ki. 11:18; 2 Chr. 23:17; Ps. 73:20; Ez. 7:20; 16:17; 23:14; Amos 5:26).
(4) Made in God's own likeness bodily. Heb. demuwth, model, shape, similitude, resemblance (Gen. 1:26; 5:1, 3; Isa. 40:18; Ez. 1:5, 10, 13, 16, 22, 26, 28; 10:1, 10, 21-22).

The Gr. eikon confirms the idea of bodily image and likeness (Mt. 22:20; Rom. 1:23; 1 Cor. 11:7; 15:49; 2 Cor. 4:4; Col. 1:15; Heb. 10:1; Rev. 13:14-15; 14:9, 11; 15:2; 16:2; 19:20; 20:4).

Neither Dt. 4:15 nor any other scripture does away with the bodily form of God. Just because Israel did not see any form when God spoke is no proof that He is bodiless and without form any more than someone else who might be heard and whose body is not seen. Many in Israel did see God's body (Gen. 18; 32:24-30; Ex. 24:9-11; Josh. 5:13-15; Judg. 6:11-23; 13:3-23; 1 Chr. 21:16-17; Job 42:5; Isa. 6; Ez. 1:26; Dan. 7:9-14; 10:5-6; Acts 7:56-59; Rev. 4:2-5; 5:1-7; etc.) See note r, Jn. 4:24 and ***Anthropomorphism***, p. 896.

There is no question that man was made in the likeness of God in soul and spirit (Eph. 4:22-24; Col. 3:10), but this does not do away with the bodily image and likeness of God, as in all the above passages. All angels and spirit beings have

Even resurrected human bodies are called spiritual (1 Cor. 15:42-44), yet they will also be material (Lk. 24:39; Phil. 3:21). Misunderstanding of this subject comes from not knowing what spirits are like. See ***The Spirit World***, p. 1048.

(5) The body is wonderfully made (Ps. 139:14). It consists of various chemicals—iron, sugar, salt, carbon, iodine, phosphorus, lime, calcium, and others—about 98¢ worth. The body has 263 bones; 600 muscles; 970 miles of blood vessels; 400 cups on the tongue for taste; 20,000 hairs in the ears to tune in to all sounds; 40 lbs. jaw pressure; 10,000,000 nerves and branches; 3,500 sweat tubes to each sq. inch of skin (or 40 miles long); 20,000,000 mouths that suck food as it goes through the intestines; 600,000,000 air cells to the lungs that inhale 2,400 gallons of air daily; and a telephone system that relates to the brain instantly any known sound, taste, sight, touch or smell. The heart beats 4,200 times an hour and pumps 12 tons of blood daily.
(6) Man's soul is the seat of the emotions, passions, desires, appetites, and all feelings. See ***Soul*** in Index.
(7) Man's spirit is the seat of the intellect, will, and conscience. It is capable of all divine powers only in a lesser degree. See ***Spirit***, p. 1042
(8) The inner man, consisting of soul and spirit, is eternal. See note m, 1 Pet. 3:4.
(9) Man was made a little lower than angels (Ps. 8:5; Heb. 2:7).
(10) He was created sinless, but capable of sin (Gen. 2:17; Rom. 5:12-21; 1 Jn. 3:4).
(11) He was made a 3fold being—body, soul, and spirit (1 Th. 5:23; Heb. 4:12).
(12) His flesh differs from all other creatures (1 Cor. 15:39).
(13) Both male and female are represented in man (Gen. 1:26-28; 5:2; Mt. 19:4).
(14) Material and spiritual natures of man are clearly distinguished in Scripture, as follows:
  A Soul and spirit not dust (Gen. 2:7).
  B Spirit leaves body at death (2 Sam. 12:19-23; 1 Ki. 17:20-22; Job 14:10; Eccl. 12:7; Lk. 8:49-56; 16:22; 23:43; Acts 5:10; 2 Cor. 5:8; 12:3-4; Phil. 1:21-24; Heb. 12:23; Jas. 2:26; 2 Pet. 1:13-15; Rev. 6:9-11).
  C Soul and spirit are in man's body, but are not the material of the body (Job 14:22; 32:8; Pr. 20:27; Zech. 12:1; 1 Cor. 2:11; 7:34).
  D The body can be killed but not the soul (Mt. 10:28; Lk. 12:5).
  E The spirit can be willing; the flesh powerless to execute (Mt. 26:38-41).
  F Both flesh and spirit are to glorify God (1 Cor. 6:20).
  G Both flesh and spirit can be filthy or holy (2 Cor. 7:1).
  H The inner man is eternal; the body mortal (2 Cor. 4:16-18).
  I The inner man is fully conscious after leaving the body (Mt. 10:28; 17:3; Lk. 16:19-31; 20:38; Jn. 11:25-26; Acts 2:27; Eph. 3:15; 4:8-10; 2 Cor. 5:8; 12:1-4; Phil. 1:21-24; Heb. 2:14-15; 12:23; note m, 1 Pet. 3:4; Rev. 6:9-11).
  J The spirit and soul are not the breath (Job 34:14-15). To prove this try substituting breath for spirit and soul in scriptures and see how ridiculous it is. Try this with Ps. 19:7; 106:15; Lk. 12:19; Acts 23:8-9; Rom. 2:29; 1 Cor. 2:11; 5:5; 6:20; 2 Cor. 7:1; Gal. 5:25; 1 Th. 5:23; Heb. 4:12; 10:38-39; Rev. 6:9-11).
  K Souls can be dead while the bodies are alive (Mt. 8:22; Eph. 2:1-9; 1 Tim. 5:6; Rev. 3:1).
  L Souls of the righteous have eternal life even after the body dies (Jn. 3:16; 5:24; 6:47, 53, 63; 11:25-26; 14:19).
  M Souls of the wicked are also conscious after the body dies (See ***Hell***, p. 1030).
  N Resurrection of the dead refers to the bodies coming to life again, not the souls (Dan. 12:2;

O Souls of the righteous go to heaven at death (2 Cor. 5:8; Eph. 3:14-15; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11). Their bodies go to graves (Dan. 12:2; Jn. 5:28-29).

P Souls of the wicked go to hell while the bodies go to the grave (Isa. 14:9; Lk. 16:19-31; Rev. 20:11-15).

Q The body is the house of the inner man (Job 4:19; 14:22; 32:8; Zech. 12:1; 1 Cor. 2:11; 2 Cor. 5:1-8; Phil. 1:21-24; 2 Pet. 1:13-15). The soul and spirit design; the body executes. Man through his body has material or world-consciousness; through the soul, self-consciousness; and through the spirit, God-consciousness.

R Man has a body but he is not a body; a soul but he is not a soul; and a spirit but he is not a spirit being (1 Th. 5:23)

S Man has a will, making him in every sense a free moral agent and a responsible being (Jn. 3:16; 7:17; Rom. 7:18; 1 Cor. 7:36-37; 9:17; 2 Pet. 1:21; Rev. 22:17).

T The body can be put off and put on again (2 Cor. 5:1-8; 2 Pet. 1:14). This requires a separate inner man from the body itself

U Souls are now immortal (note m, 1 Pet. 3:4); bodies are not.

2 Man on Probation:

(1) Given dominion over the earth and other planets (Gen. 1:26-28; Ps. 8:3-8; 72:8)
(2) Commanded to multiply and replenish the earth formerly plenished by the pre-Adamites (Gen. 1:26-28. Cp. Gen. 9:1)
(3) Given responsibility to tend the garden and to keep out all enemies (note o, Gen. 2:15)
(4) Given full liberty but with one restriction (Gen. 2:16-17; 3:1-3)
(5) Given eternal life and glory on condition that he not sin (Gen. 2:16-17; Rom. 3:23)

3 The Fall of Man (Gen. 3):

(1) Man was created sinless, but capable of sin or transgression of law (Gen. 2:16-17; 1 Jn. 3:4).
(2) Tempted by Satan through the serpent (Gen. 3:1-8; 2 Cor. 11:1-3).
(3) Eve was deceived to commit sin, not Adam (Gen. 3:6; 1 Tim. 2:14).
(4) Sin was a voluntary act of the will, but instigated from without (Rom. 5:12-21). There was no sin in human nature. Inbred sin is the spirit and nature of the devil working in men (note f, 2 Cor. 5:17).
(5) Sin came through a denial of the divine will and the elevation of the will of man over the will of God (Gen. 2:16-17).
(6) Sin came through unbelief of God's Word (Gen. 2:16-17; 3:4-6).
(7) Sin came through rebellion against God's Word (Gen. 2:16-17; 3;1-8).

4 Effects of the Fall. Man Became:

(1) Separated from God (Isa. 59:2)
(2) Depraved in nature (Eph. 2:1-3)
(3) Ignorant and blind (Eph. 4:18)
(4) Evil in conscience (Heb. 10:22)
(5) Corrupt and deceitful in heart (Jer. 17:9; Mk. 7:19-21)
(6) Obstinate and rebellious (Acts 7:51; Rom. 8:7; Isa. 28:14)
(7) Evil in thoughts (Gen. 6:5)
(8) Lustful and ungodly (Jn. 8:44; Rom. 7:5-23; 1 Cor. 6:9; Gal. 5:19)
(9) Dominated by Satan (Jn. 8:34, 44; Eph. 2:2; 1 Jn. 3:8)
(10) Servants of sin (Jn. 8:34; Rom. 1:18-32; 6:16-23)
(11) Dead in sin (Eph. 2:1-9)
(12) Doomed to eternal hell without God or hope (Ps. 9:17; Mt. 25:46; Rom. 6:23; Eph. 2:12; Rev. 14:9-11; 20:11-15)
(13) Short of God's glory (Rom. 3:23)
(14) Subject to suffering and death (Gen. 3:17-
(15) Cursed by God to hard labor (Gen. 3:17-24)
(16) Mortal, imperfect, and weak (Job 4:17-21; Ps. 39:4-5; 103:14-15; Mt. 6:27; Gal. 6:3)
(17) Universally sinful (Rom. 3:9-23)
(18) Sinners by birth and practice (Ps. 51:5; Rom. 5:12-21; Eph. 2:1-3)
(19) Children of the devil (Mt. 13:38; Jn. 8:44; 1 Jn. 3:8-10; 5:19)
(20) Subject to sickness, disease, pain, and all present evils of earth (Ex. 15:26; Dt. 28:15-68; Jn. 10:10; Acts 10:38; Rev. 21:3-7;22:3)
(21) Short-lived. Life is compared to:

A A pilgrimage (Gen. 47:9)
B Water spilled on the ground (2 Sam. 14:14)
C Wind (Job 7:7)
D A passing cloud (Job 7:9)
E A weaver's shuttle (Job 7:6)
F A shadow (Job 14:2; Ps. 144:4)
G Flowers that fade away (Job 14:2; Ps. 103:15; Isa. 40:6-8; Jas. 1:10; 1 Pet. 1:24. Cp. note l, Ps. 90:5)
H Grass that dies (Ps. 37:2; 90:5-6; 1 Pet. 1:24)
I Green herbs that wither (Ps. 37:2)
J Nothing (Ps. 39:5)
K A dream (Ps. 73:20)
L Sleep that is soon over (Ps. 90:5)
M Vanity (Ps. 144:4)
N A vapor (Jas. 4:14)

All this will end in the New Earth (Rev. 21:3-7; 22:3-5). Brevity of life can be lengthened by obedience and faith. There is no set day for man to die (Ex. 20:12; Ps. 91; Pr. 3:16; 9:11; 1 Cor. 11:30; Eph. 6:2; 1 Pet. 3:10-11).

5 God's Appraisal of Man:

(1) God has given the revelation of Himself, His creation, and His plan for man, so that man might know his origin, present responsibility, and destiny. The Bible is the record of this revelation (2 Tim. 3:16; Heb. 1:1; 4:12).

(2) God appraises man as the highest of creation. Man is worth:

A Making him lord of creation (Gen. 1:26-31; Ps. 8:3-8)
B All the millenniums of effort to redeem him (Heb. 1:1-3; 2 Pet. 3:9)
C More than the whole world (Mk. 8:36)
D Giving of God's only begotten Son to redeem him (Jn. 3:16; Rev. 22:17)
E Restoring to his original dominion as eternal ruler of creation (Dan. 7:18, 27; Rev. 5:10; 22:4-5)
F Trusting with eternal authority and life to help God administer the affairs of the universe (Rom. 8:17-18; Rev. 2:27-28; 5:10; 22:4-5)
G Placing him on an equal basis with Jesus Christ in redemption—as to righteousness (1 Jn. 3:7), provision by promise (1 Cor. 3:22; 2 Cor. 1:20; Heb. 8:6), nature (2 Pet. 1:4), works (Jn. 14:12), inheritance (Rom. 8:17), sufferings and future glory (Mt. 10:24-25; Rom. 8:18; 2 Tim. 2:12; 1 Pet. 2:21; 4:1; Rev. 2:26-27; 5:10; 22:4-5)
H Making provision for body, soul, and spirit, here and hereafter. See NEW TESTAMENT PROMISES, p. 548 of N.T.

6 Man's Part in Redemption:

(1) Man is commanded to repent and obey the gospel (Mk. 1:15; 16:15-16; Lk. 13:3, 5). See NEW TESTAMENT COMMANDS, p. 544 of N.T.

(2) Man has a part in the new birth, salvation, the continuation of Christian life, works, and conformity to the gospel (Col. 2:6-7; 2 Pet. 1:4-10; 3:18).

7 Man's Destiny:

(1) Man charts his own destiny by his conformity or nonconformity to the gospel (Mk. 16:15-16; Lk. 13:3, 5).

(2) Eternal life with God in heaven and on earth is the destiny of those who conform to truth (Jn. 14:1-3; 1 Th. 4:13-18; Rev. 5:10; 22:4-5).

(3) Eternal hell and punishment is the destiny of those who refuse to obey truth (see ***Hell***, p. 1030; note, Rev. 14:9-11; 20:11-15).

God Mindful of Man (Ps. 8:4)

Heb. zakar, to mark or remember continually, as perpetual incense rising; to set the heart upon; to keep continually in merciful view. Trans. mindful (v 4; 111:5; 115:12; 1 Chr. 16:15; Neh. 9:17; Isa. 17:10); remember 171 times; and remembrance 13 times (Num. 5:15; etc.). That God should remember in mercy such miserable beings is great condescension; that He should actually visit them by assuming their own nature, by dwelling among them, and by giving His life a ransom for them, is mercy and love indescribable and divine.

7 Ways God Visits Man (Ps. 8:4)

1 By coming Himself (Dan. 7:9-14)
2 By sending Christ (Isa. 48:16; Jn. 3:16)
3 By sending the Holy Spirit (Jn. 16:7)
4 By sending angels (Heb. 1:14)
5 By prophets (Acts 3:21; Heb. 1:1)
6 By dreams and visions (Dan. 2:28; 4:1-7; 7:1; 8:1; etc.)
7 By His Word (2 Tim. 3:16; Heb. 4:12)

Man's Dominion (Ps. 8:6)

This passage places man at the head of all God's works—the heavens, including the sun, moon, and stars (v 3); and the earth, including all living things (v 7-8). It makes him next to God in position and power over all creations. Thus Adam was originally made higher than the angels, but by sin he was brought very low and made subject to death. Now, man in his lessened estate (short of God's glory, Rom. 3:23) is below angels. Christ Himself was made lower for a time to take man's low place and to raise him again higher than angels, as he originally was. Christ has been exalted to a place higher than angels or any other being except the Father (Eph. 1:21-23; Phil. 2:9-11; 1 Pet. 3:22). Redeemed man is to be raised up to that exalted position with Him (Rom. 8:17-18; Eph. 2:6-7; 3:8-11; 2 Tim. 2:12; Heb. 2:5-11; Rev. 1:6; 5:10; 22:4-6).

10 Acts of God (Ps. 9:3)

1 Turned back enemies (v 3)
2 Destroyed enemies
3 Vindicated the cause of right (v 4)
4 Judged righteously
5 Rebuked the heathen (v 5)
6 Destroyed the wicked
7 Caused their memory to perish
8 Destroyed destroyers (v 6)
9 Destroyed cities
10 Destroyed monuments of the wicked

WHERE ARE THE DEAD? (Ps. 9:17)

That hell is the grave is one of the most popular themes of all false cults. They, without exception, change the Bible to suit themselves and gain converts who are always glad to accept any method of escape from the reality of hell. Their tactics remind one of the free translation of the new electronic brain designed to translate English into Russian. It was fed the words, "The spirit is willing but the flesh is weak." The machine answered with a sentence in Russian, "The whiskey is agreeable but the meat has gone bad." Where is the harmony between the two statements? To make hell the grave and the grave hell is just as ridiculous, for different Heb. and Gr. words are used for hell and grave. These are two distinct subjects and as foreign to each other as heaven is to hell. There is no possible harmony of scriptures when we force the same meaning for hell and the grave.

The following study is the truth of the Bible on all phases of the subject of the dead and their destiny:

The word death as applied to man in Scripture means separation, or a cutting off from realizing God's purpose for which he was created. One can logically substitute the word separation for death in every scripture where it is used. It will clarify many passages to do so, as we shall see below.

II Physical Death

Physical death is the separation of the inner man from the outer man, the soul and spirit from the body (note i, Jas. 2:26; ***3 Kinds of Death in Scripture***, p. 373 of N.T.).

III Spiritual Death

Spiritual death is separation of man from God because of sin (see ***3 Kinds of Death in Scripture***, p. 373 of N.T.). One spiritually dead can be alive physically (Mt. 8:22; Col. 2:14; 1 Tim. 5:6), or he can be dead physically and alive in hell, conscious in the soul and spirit, or the inner man (pt. 14, ***The Doctrine of Man***, p. 1028, and ***Hell***, p. 1030).

IV Second Death: Eternal Death

The second death means the second and eternal separation from God in the lake of fire (Rev. 2:11; 20:6, 14; 21:8).

V Penalty for Sin

The penalty for sin was eternal death or eternal separation from God in hell. Had it been physical death, every man would be automatically justified in the sight of God when he died physically. With the penalty thus paid, God could not punish the sinner any further than physical death. Such death would be the means of justification and the door to heaven; but this could not be. Some who die physically will be saved and others will be lost; so the penalty could not be physical death.

Neither could it be spiritual death, which is the state of man in sin. If so, then all who commit sin would automatically be justified in the sight of God. This would make committing sin the penalty for committing sin, which is ridiculous. It would mean that all who commit sin would be saved and go to heaven. This would guarantee eternal life for all men, for all have sinned (Rom. 3:23). It would make the salvation of souls foolish and unnecessary. Furthermore, it would make the death of Christ unnecessary, for all men were sinners before He came.

The real penalty for sin, therefore, could not be physical or spiritual death, but eternal death or separation from God. Physical death is the result of spiritual and eternal death. Eternal death is the penalty for spiritual death or committing sin (Eph. 2:1-9).

VI Resurrection From Spiritual Death

The resurrection of man from spiritual death (or separation from God) takes place when one is saved from death in trespasses and sins (Eph. 2:1-10), when he is born again (Jn. 3:1-8), is made a new creature in Christ (2 Cor. 5:17-18), and is fully reconciled to God through Christ (2 Cor. 5:14-21; Eph. 2:12-16; Col. 1:20-22; 2:6-13).

VII Immortality of the Soul

The soul and spirit, called the inner man, are immortal. They continue in full consciousness between death and resurrection of the body, and in the new resurrected body into all eternity. Note on immortality, ***25 Proofs of Immortality of the Soul***, p. 472 of N.T.

VIII Mortality of the Body

The body is now mortal. It will die and go back to

and death is destroyed (1 Cor. 15:24-28; Rev. 21:3-7; 22:3).

IX Resurrection of the Dead

This refers only to the bodies of all men who die, not to the souls and spirits which are immortal. Without exception, all scriptures on the future resurrection of the dead refer only to the bodies which die and will be resurrected from dust again (Dan. 12:2; Jn. 5:28-29; 1 Cor. 15; 1 Th. 4:13-17; Rev. 20:4-6, 11-15). There will be no spiritual resurrection—a resurrection of the soul and spirit. All spiritual resurrection is accomplished in this life before the body dies (Eph. 2:1-10; Col. 2:11-13). If one is not resurrected spiritually from death in trespasses and sins in this life, he will remain forever spiritually dead or separated from God (Heb. 9:27; Rev. 22:11).

X No Soul-Sleep Taught

All scriptures used by false cults to prove soul-sleep really refer to death of the body which knows nothing in the grave. See proof of this, ***No Soul-Sleep Taught in Scripture***, p. 1485.

XI Immortality of the Body

The body, which is now mortal, will become immortal in the resurrection. All scriptures mentioning future immortality refer to the body, not to the soul which is now immortal. For proof of this see ***14 Proofs of Future Immortality of the Body***, p. 1485, and ***25 Proofs of Immortality of the Soul***, p. 472 of the N.T.

XII The Intermediate State

By this is meant the state of the dead between death and resurrection of the body. After the body goes back to dust at physical death (Gen. 3:19; Eccl. 3:19-21; Jas. 2:26), it remains dead (separated from the inner man) until the future resurrection day when the body will be made immortal (1 Cor. 15:35-54). The soul and spirit continue alive, being immortal either in heaven or hell, until the resurrection day when the body will be made immortal. See pt. (14), ***The Doctrine of Man***, p. 1028.

At physical death the soul and spirit leave the body (Jas. 2:26). If one is a converted person, his soul and spirit go to heaven immediately at death to await the resurrection of the body (Lk. 20:38; Jn. 11:25-26; 2 Cor. 5:8; Eph. 3:15; 4:8-10; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). If he is a sinner, his soul and spirit go to hell at death to await the resurrection of the body (Lk. 16:19-31; 2 Pet. 2:9; Rev. 20:11-15; Isa. 14:9). See proofs below that the soul and spirit of the wicked go to hell, not the grave.

XIII 5 Departments in Underworld of Departed Spirits

There are 5 distinct prisons in the underworld of departed spirits. Not one is the same as the grave, as proved by the following points:

1 Tartarus (1 Pet. 3:19; 2 Pet. 2:4; Jude 6-7). This prison is a special one for fallen angels who sinned before the flood. No human beings or demons ever go to this prison. See note c, 2 Pet. 2:4.

2 Paradise (Lk. 16:19-31; 23:43). This was the abode of the righteous after physical death, where they were held captive by the devil against their will, until Christ conquered death, hell, and the grave. It is now empty of the righteous, who go to heaven at death, since Christ captured the captives in hell and took them to heaven with Him when He ascended on high. See note c, Lk. 16:22; note v, Eph. 4:8; note e, Heb. 2:15.

3 Hell (Mt. 16:18; Lk. 16:19-31). This is the torment compartment of sheol-hades where wicked souls have always gone and will always go until

resurrected immortal bodies, and cast into the lake of fire for eternity (Rev. 20:11-15). See studies below.

4 The abyss or bottomless pit (Lk. 8:26-31; Rom. 10:7; Rev. 9:1-3, 11; 11:7; 17:8; 20:1-10). This is the abode of demons and some angelic beings. No human soul and spirit ever go to the abyss. The O.T. equivalent is Abaddon and is translated destruction (Job 26:5-6; 28:22; 31:12; Ps. 88:11; Pr. 15:11; 27:20).

5 The lake of fire. This is the eternal hell and perdition of all fallen angels, demons, and wicked men (Rev. 20:6, 11-15; 21:8; 22:15). It is the same as gehenna of note m, Lk. 12:5. It is the final hell prepared for the devil and his angels (Mt. 25:41) and is eternal in duration (Isa. 66:22-24; Mt. 25:46; Rev. 14:9-14; 19:20; 20:10-15).

XIV Hell

The English word hell is defined in our dictionaries as "the abode of evil spirits; infernal regions; place of eternal punishment or extreme torment; in ancient times, the place of departed spirits." The word infernal means "belonging to hell." The word inferno is another word for "the infernal regions; hell." Gehenna is defined as "the place of future torment; hell; hell-fire." Tartarus is defined as "the place of punishment in the lower world." There are 7 Heb. and Gr. words trans. hell and grave as follows:

1 Heb. sheol, the unseen world. It always refers to the unseen world of departed spirits, and is always in contrast with the Heb. qeber, which means the grave, or the seen world where bodies are buried. Qeber is always translated grave, burying place, sepulchre. It is never trans. hell and this is correct.

Sheol is trans. hell 31 times (Dt. 32:22; 2 Sam. 22:6; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 116:3; 139:8; Pr. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isa. 5:14; 14:9, 15; 28:15, 18; 57:9; Ez. 31:16-17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5); grave 31 times (Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Ki. 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Ps. 6:5; 30:3; 31:17; 49:14-15; 88:3; 89:48; 141:7; Pr. 1:12; 30:16; Eccl. 9:10; Cant. 8:6; Isa. 14:11; 38:10, 18; Ez. 31:15; Hos. 13:14); and pit 3 times (Num. 16:30, 33; Job 17:16).

2 Heb. qeber, the proper word for grave, the seen world, is trans. 6 different ways and always of the place where the body goes at death:

(1) Grave (Gen. 35:20; 50:5; Num. 19:16, 18; 2 Sam. 3:32; 19:37; 1 Ki. 13:30; 14:13; 2 Ki. 22:20; 2 Chr. 34:28; Job 3:22; 5:26; 10:19; 21:32; Ps. 88:5, 11; Isa. 14:19; 53:9; Ez. 32:23-24; Nah. 1:14).
(2) Graves (Ex. 14:11; 2 Ki. 23:6; 2 Chr. 34:4; Job 17:1; Isa. 65:4; Jer. 8:1; 26:23; Ez. 32:22-26; 37:12-13; 39:11).
(3) Burial (2 Chr. 26:23; Eccl. 6:3; Isa. 14:20; Jer. 22:19).
(4) Burying place (Gen. 23:4, 9, 20; 47:30; 49:30; 50:13; Judg. 16:31).
(5) Sepulchre (Gen. 23:6; Dt. 34:6; Judg. 8:32; 1 Sam. 10:2; 2 Sam. 2:32; 4:12; 17:23; 21:14; 1 Ki. 13:22, 31; 2 Ki. 9:28; 13:21; 21:26; 23:17, 30; Ps. 5:9; Isa. 22:16; Jer. 5:16).
(6) Sepulchres (Gen. 23:6; 2 Ki. 23:16; 2 Chr. 16:14; 21:20; 24:25; 28:27; 32:33; 35:24; Neh. 2:3, 5; 3:16).

3 Gr. hades, the unseen world. It is equivalent to sheol of the O.T. and is always in contrast with mnemeion, the seen world, or place of bodies at death. Mnemeion, meaning the grave, is never trans. hell. Hades is trans. hell 10 times (Mt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13-14) and grave 1 time (1 Cor. 15:55).

4 Gr. mnaymeion, the proper word for grave, is trans. 6 different ways, as follows:

(1) Grave (Jn. 11:17, 31, 38; 12:17)
(2) Graves (Mt. 27:52-53; Lk. 11:44; Jn. 5:28; Rev.

(4) Tombs (Mt. 8:28; Mk. 5:2-5; Lk. 8:27)
(5) Sepulchre (Mt. 27:60; 28:8; Mk. 15:46; 16:2-8; Lk. 23:53, 55; 24:1-2, 9, 12, 22, 24; Jn. 19:41-42; 20:1-11; Acts 2:29; 7:16; 13:29)
(6) Sepulchres (Mt. 23:29; Lk. 11:47-48)

5 Gr. gehenna, from Heb. ge, gorge or valley, and Hinnom, a Jebusite name. It means valley of Hinnom, where perpetual fires were kept to burn the refuse of Jerusalem. It came to be used by the Jews as an appropriate picture of eternal hell and eternal punishment. Gehenna is trans. hell 12 times (Mt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43-47; Lk. 12:5; Jas. 3:6). It is never trans. grave and this is correct. See note m, Lk. 12:5.

6 Gr. tartaros; Latin, tartarus, the deepest abyss of sheol-hades, the unseen world. See note c, 2 Pet. 2:4.

7 Gr. limnen tou puros, lake of fire, the same as the gehenna of fire, the eternal hell, and perdition of all spirit, giant, pre-Adamite, and Adamite rebels against God. It is used 5 times (Rev. 19:20; 20:10-15; 21:8).

It can be seen from a study of all the above scriptures on sheol-hades, gehenna, tartarus, and qeber-mnaymeion that hell is not the grave, but a place of consciousness and torment. This will be abundantly proved in the following facts about hell and the grave:

88 Facts Proving Hell Not the Grave

1 In Scripture, sheol-hades (hell) is never the place of the body; qeber-mnemeion (grave) is never the place of the soul (Ps. 16:10; Acts 2:25-29).

2 Sheol is never in the plural; qeber is plural 38 times, and singular 74 times.

3 Sheol is never located on earth; qeber is located on earth 73 times.

4 The body never goes to sheol; the body is mentioned as going to qeber 75 times.

5 Individual's sheol never mentioned; individual's qeber mentioned 79 times.

6 Man never puts anyone into sheol; man puts bodies into a qeber 40 times.

7 Man never digs or makes a sheol; man digs and makes a qeber 51 times.

8 Man on earth never touches a sheol; he touches a qeber 51 times.

9 Man has never seen a sheol on earth; he has seen a qeber 51 times.

10 God alone puts men into sheol (Num. 16:30-33; 1 Sam. 2:6; Ez. 31:16; Lk. 16:19-31).

11 God alone will bring men out of sheol (1 Sam. 2:6; Rev. 20:11-15).

12 Hell-bound men descend (Isa. 5:14) and go down (into the lower parts of the earth) into sheol at death (Gen. 37:35; 42:38; 44:29, 31; Num. 16:30-33; 1 Sam. 2:6; 1 Ki. 2:6, 9; Job 7:9-10; 17:16; 21:13; Ps. 31:16-17; Isa. 14:9-16; Ez. 31:15-17; 32:27; Mt. 11:23; Lk. 10:15).

13 Men go into sheol in a moment and quickly (Num. 16:30-33; Job 21:13; Ps. 55:15; Lk. 16:19-31).

14 Men are forced into sheol (Isa. 5:15).

15 Men are cast into sheol (Ez. 31:15-17).

16 Sheol is located in the nether parts of the earth (Ez. 31:14-18; 32:24), lower parts of the earth (Ps. 63:9; 68:18; Eph. 4:8-10), heart of the earth (Mt. 12:40), below the depth of the seas and below the foundations of the mountains (Jonah 2:2-6), beneath like a pit (Pr. 15:24; Isa. 14:9-16; Ez. 31:14-18; 32:18-31), and is too deep to dig into (Job 11:8; Amos 9:2).

17 Sheol-hades, unlike the grave, is a place of activity, a place of wrath (Dt. 32:22; Lk. 16:19-31).

18 A place of sorrow (Gen. 42:38; 44:29, 31; 2 Sam. 22:6; Ps. 18:5; 55:15; 116:3; Pr. 7:27; Isa. 14:9-15).

19 A place of fire (Dt. 32:22; Cant. 8:6; Lk. 16:19-31).

20 A place hidden from man, but naked before God (Job 26:6; Ps. 139:8; Pr. 15:11; Amos 9:2)

22 A place of full consciousness (Isa. 14:9-15; Ez. 32:27-31; Lk. 16:19-31).

23 A place for the soul and spirit, not the body (Ps. 16:10; 30:3; 49:15; 86:13; 89:48; Pr. 23:14; Acts 2:25-29).

24 A place of conversations (Isa. 14:9-16; Ez. 32:21; Lk. 16:19-31).

25 A place where many kings and chief ones of the earth live after death (Isa. 14:9-11).

26 A place where its inhabitants are stirred up at the coming of others (Isa. 14:9-11; Ez. 32:27-32).

27 A place where great men acknowledge their defeat (Isa. 14:9-11).

28 A place where men recognize and converse with one another (Isa. 14:16; Lk. 16:9-31).

29 A place where knowledge and memory exist (Isa. 14:10, 16; Lk. 16:19-31).

30 A place for the proud—Mt. 11:23; Lk. 10:15. If the grave is hell then the curse of Jesus here is meaningless, for all go to graves bodily, the proud and the humble, without such a curse (Heb. 9:27).

31 A place of torment (Lk. 16:23).

32 A place of prayer (Jonah 2:2; Lk. 16:19-31).

33 A place of regret over mistreatment of others (Lk. 16:24-31).

34 A place where men still have willpower, though it is too late to accept God's terms and escape hell (Lk. 16:24-31).

35 A place where men are conscious of life on earth, but cannot visit earth to warn men of the real torments (Lk. 16:26-31).

36 A place where the lost become conscious of the need of soul-winning (Lk. 16:27-31).

37 A place so terrible that those who are in it plead for some means of warning others not to come there (Lk. 16:26-31).

38 A place where souls are not burned up by the fire (Lk. 16:22-31; 1 Pet. 3:4).

39 A place of cruelty (Cant. 8:6).

40 A place that has enlarged itself; it has not been enlarged by men (Isa. 5:14).

41 A place that is never full or satisfied (Pr. 27:20; 30:16; Hab. 2:5).

42 A place that receives men in numbers like flocks of sheep (note q, Ps. 49:14).

43 A place which only salvation can deliver from (Ps. 86:13).

44 A place of gates and bars (Job 17:16; Isa. 38:10; Mt. 16:18; Rev. 1:18).

45 A place of debasement (Isa. 57:9).

46 A place of pains (Ps. 18:5; 116:3; Lk. 16:19-31).

47 A temporary place of torment (Lk. 16:19-31; Rev. 20:11-15).

48 A place of two compartments—one for the righteous before the resurrection of Christ, and one for the wicked departed souls from Abel's time to the end of the Millennium—with a great gulf between the compartments forbidding travel but not communication between them (Lk. 16:19-31).

Paradise Compartment of Sheol

49 A place other than the grave for the righteous who, until Christ came, were captives of the devil against their will (Heb. 2:14-15). It was called Abraham's bosom (Lk. 16:22) and paradise (Lk. 23:43).

50 It was a hiding place from God's wrath after death (Job 14:13; Lk. 16:19-31), a place without fire, but with water and other comforts (Ez. 31:16; Lk. 16:19-31).

51 Lazarus went into this place of comfort, but his body went to the grave (Lk. 16:19-31).

52 Christ and the penitent thief went into paradise at death (Ps. 16:10; Mt. 12:40; Lk. 23:43; Eph. 4:8-10).

53 Jonah also went into this compartment while his body was dead in the belly of the whale (Jonah 2:2, 6-7; Mt. 12:40).

54 Angels carried the righteous souls into this compartment, but men carried their bodies to

tartarus, proving that the hell He was in is not the grave (Ps. 16:10; note k, 1 Pet. 3:19).

56 Christ, while in sheol-hades, liberated the righteous captives of Satan taking them to heaven with Him when He ascended on high (Eph. 4:8-10; Heb. 2:14-15).

57 Paradise is now empty of all the righteous souls (Eph. 4:8-10; Heb. 12:23); the graves continue to hold bodies of both the righteous and unrighteous.

58 The righteous were alive in paradise, else Christ could not have preached and liberated the righteous captives; and Lazarus and others in this place could not have been comforted (Lk. 16:19-31).

The Torment Compartment of Sheol

59 It is the lowest part of sheol, even lower than paradise, and therefore could not be the grave (Dt. 32:22; Ps. 86:13; Pr. 9:18; Isa. 57:9).

60 The greater number of men (not all) go into it at death (Dt. 32:22; Ps. 9:17; Isa. 5:14; Lk. 16:19-31), whereas all men go into a grave, watery or otherwise, at death.

61 The fire in it is as literal as the mountains (Dt. 32:22; Lk. 16:19-31).

62 The fire is kindled in God's wrath (Dt. 32:22)

63 Entrance into it is down, deeper than a grave, through the earth to its center (Num. 16:30-33; Mt. 12:40; Eph. 4:8-10).

64 Bodies of men are buried at the mouth of it on the earth's surface only (Ps. 141:7).

65 Men go alive into it (Num. 16:30-33; Ps. 88:3; Pr. 1:12; Ez. 32:27-31; Lk. 16:19-31).

66 The wicked only are tormented in it (Dt. 32:22; Ps. 9:17; Pr. 5:5; 7:27; 9:18; Isa. 14:9-16; Lk. 16:19-31).

67 Its depth is contrasted with the height of heaven, which could never be so of the grave (Job 11:7; Isa. 57:9; Amos 9:2).

68 The Rephaim, or giants, are there for sex sins, proving that they are still alive in sheol (notes on Gen. 6:1-4; Pr. 9:18; 21:16; Isa. 14:9-19; 26:14).

69 Christ now has the keys of sheol-hades (Rev. 1:18).

70 Chastening can help men to be godly and escape it (Pr. 23:14), but chastening will not keep men from graves. All go to graves, but all do not go to hell. In fact, no saved man goes there since Christ conquered hell (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11).

71 The gates of hell shall not prevail against the church in this age (Mt. 16:18), but they did prevail against O.T. saints, for they all went down into the paradise compartment of sheol and were held captive by Satan against their will (Heb. 2:14-15). Since the resurrection of Christ, saints do not go to sheol-hades as before He conquered hell and liberated the righteous souls from Satan, leading them captive to heaven (Eph. 4:8-10; Heb. 2:14-15). Saints of this age now go to heaven at death instead of to sheol (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11), which proves that hell is not the grave. No such change regarding graves has ever been made. The bodies of both the righteous and the wicked continue to be put into graves.

72 Every man in sheol-hades will be brought out and judged 1,000 years after the righteous have been resurrected (Rev. 20:4-6, 11-15). If men at death are extinct or unconscious in graves, why bring them back into existence or consciousness just to judge them and send them into extinction of being again, as false cults teach? This would make the Bible a lie, for conscious punishment of sins would then be impossible. Unconsciousness in graves now, and unconsciousness and extinction of being in eternity, would not meet the demands of the law of eternal punishment for eternal rebellion, as we shall see below.

73 Sheol-hades held the captives that were captured by Christ and taken to heaven when He as-could extinct or unconscious men be held captive. Why would Christ even attempt to capture extinct beings? What would He want with them? Those He captured must have been real and living, for God is not the God of the dead bodies of men but of their living souls (Lk. 20:38). If the captives were brought back into being again when their captivity by Christ took place, then the resurrection of the righteous has already taken place and many scriptures stating the future resurrection of both the righteous and the wicked are without meaning (Dan. 12:2; Jn. 5:28-29; 1 Th. 4:16; Rev. 20:4-6).

74 Qeber-mnemeion, the proper words for grave, are never translated hell. Sheol-hades should never have been translated grave. To prove this, let us substitute hell where burial, grave, graves, tomb, tombs, sepulchre, and sepulchres are found and see how ridiculous it would be, as follows:

Examples Using "Hell" for "Grave"

Choice of our hells (Gen. 23:6)
Jacob set a pillar upon her hell (Gen. 35:20)
In my hell which I have digged (Gen. 50:5)
Because . . . no hells in Egypt (Ex. 14:11)
Whosoever touches a hell shall be unclean seven days (Num. 19:16, 18)
Buried by the hell of my father (2 Sam. 19:37)
Carcass in his own hell (1 Ki. 13:30)
The hell of Elisha (2 Ki. 13:21)
Hell of the man of God (2 Ki. 23:17)
Remain among the hells (Isa. 65:4)
Bones out of hells (Jer. 8:1)
Hells of the prophets (Mt. 23:29)
Hells of the righteous (Mt. 23:29)
Dwelling among the hells (Mk. 5:3)

Examples Using "Grave" for "Hell"

Fire burning in the lowest grave kindled by God's wrath (Dt. 32:22)
Sorrows of the grave (2 Sam. 22:6)
Wicked and all nations that forget God turned into the grave (Ps. 9:17)
Soul in the grave (Ps. 16:10)
Pains of the grave (Ps. 116:3)
The grave is never full (Pr. 27:20)
The inhabitants of the grave move to welcome you at your coming (Isa. 14:9)
Speak out of the grave (Ez. 32:21)
Shall be in danger of grave fire (Mt. 5:22; 18:9; Mk. 9:43-49)
Fire of the grave never quenched (Mk. 9:43-49)
God only has power to cast in the grave (Lk. 12:5)
In the grave he lift up his eyes, being in torments in fire...flame (Lk. 16:19-31)
Angels cast down to the grave (2 Pet. 2:4; Jude 6-7)

Other Ridiculous Conclusions

They shall look into the grave on sinners where their worm does not die and their fire shall not be quenched (Isa. 66:22-24)
Cast into the grave where there shall be weeping and gnashing of teeth (Mt. 8:11-12; 22:13; 24:51; 25:30)
Who has warned you to flee from wrath in the grave (Mt. 3:7)?
Killed and cast into the fire of the grave (Mt. 3:10)
Burn in unquenchable fire in the grave (Mt. 3:12; 7:19; Lk. 3:17)
Tares are burned in the grave fire (Mt. 13:40, 50)
Cast them into the grave of fire: there shall be wailing and gnashing of teeth (Mt. 13:42)
A twofold child more of the grave than yourselves (Mt. 23:15)
Be cast into everlasting fire in the grave (Mt. 18:8-10)
Depart from Me, you cursed, into the grave of everlasting fire prepared for the devil and his angels (Mt. 25:41)
These shall go away in the grave of everlasting punishment (Mt. 25:46)
suffering the eternal fire of the grave (Jude 6-7)
He opened the grave and out of it came forth smoke of a great furnace that darkened the sun (Rev. 9)
The smoke of the grave rose up forever and ever (Rev. 19:3)
Satan shall be cast into the grave of fire and brimstone and shall be tormented day and night forever and ever (Rev. 20:7-10)
Death and the grave were cast into the lake of fire (Rev. 20:14)
All sinners shall have their part in the grave that burns with fire and brimstone (Rev. 21:8; 22:15)
Are you come to torment us (demons) in the grave before it is time to be tormented (Mt. 8:29)?
Warn my 5 brethren lest they also come to this grave of torment in fire (Lk. 16:19-31)
He (Lazarus) has comfort in his grave but you have torment in yours (Lk. 19:25)
He shall be tormented with fire and brimstone in the grave and they shall have no rest day or night forever and ever (Rev. 14:9-11)

Many other statements just as ridiculous could be made if we, like false cults, forced a meaning into Scripture that is not there—that hell is the grave; that there is no consciousness after death; that eternal fire and eternal punishment in hell are false.

75 Hades is spoken of as being completely defeated (1 Cor. 15:55). This is sufficient proof that no grave is referred to.

76 The fact that the soul is immortal proves that it remains in consciousness some place between death and resurrection (note m, 1 Pet. 3:4). Since it does not go to the grave, but to hell (Isa. 14:9-16; Lk. 16:19-31; Rev. 20:11-15) or heaven (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11), then hell is not the grave.

77 Since the soul is immortal and the body mortal (Gen. 3:19; Eccl. 3:19-21), then it is clear that the body only goes into the grave to see corruption until its resurrection to immortality when (if wicked) it will be punished in hell with the soul or (if righteous), will be permitted to enjoy eternal bliss.

78 Since the body only is to be changed in the future resurrection of the dead, then the body only will come out of unconsciousness in the grave so it can be made as immortal as the soul and spirit, and be rewarded in heaven or punished in hell, according to its deeds (Dan. 12:2; Jn. 5:28-29; Rev. 20:11-15). See notes on the resurrection, Dan. 12:2.

79 Since soul-sleep is not taught in Scripture and body-sleep is, then it is the body only that is unconscious in the grave. See ***No Soul-Sleep Taught in Scripture***, p. 1485. The soul goes to hell or heaven at death, as seen in the many scriptures above.

80 Since the bodies of the wicked as well as the righteous will become immortal in the resurrection, then it is impossible to burn them up, consume them, annihilate them, or cause them to become extinct through fire or any other means. See ***No Soul-Sleep Taught in Scripture***, p. 1485.

Where are immortal wicked beings going to spend eternity as everlasting monuments of God's wrath and examples of eternal punishment for rebellion (as in Isa. 66:22-24; Rev. 14:9-11; etc.), if not in hell?

81 Because there is full consciousness in the intermediate state between death and resurrection, souls of the wicked as well as the righteous must go to some place of waiting to remain until the resurrection of the body. See pt. (14), ***The Doctrine of Man***, p. 1028.

Where would the wicked go to await their bodies and receive judgment and their degrees of punishment, if not to hell?

82 Since the word hell is never in the plural, and since it is always clear, not only from the original words but from the subject matter of the texts, that of hell, then we must acknowledge that hell is not the grave.

83 Of the 65 places where sheol is used, 11 where hades is used, 12 where gehenna, 5 the lake of fire, and the 1 time where tartarus is used in Scripture, only 2 places seem to teach that hell is the grave and that there is no consciousness in sheol (Ps. 6:5; Eccl. 9:10).

It must be remembered that the first passage is simply the statement of a man in great distress. He could not see how the inhabitants in sheol could remember God's goodness and give thanks to Him while in torment such as the rich man suffered in Lk. 16. It is easily conceivable how such tormented rebels against God would not give thanks to Him, so this would not prove anything regarding hell being the grave. David did not believe that hell was the grave and that there was no life in sheol, for in many places he taught that sheol was the place of the immortal soul (Ps. 16:10; Acts 2:25-29); a place of sorrows and pains (Ps. 18:5); and a place of full consciousness where the wicked go at death (Ps. 9:17; 31:17; 68:18; 88:3).

In the second passage, Eccl. 9:10, Solomon merely expresses the idea that all human activity under the sun ceases at death, as proved by the next verse where he speaks of profit under the sun. The phrase under the sun is found 29 times in this short book. Solomon does not mean that hell is the grave in Eccl. 9:10, for elsewhere he teaches that the righteous do not go to the same compartment of sheol as the wicked do (Pr. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20).

84 The confinement of angels and demons to prisons under the earth because of sin proves that others—the immortal souls and spirits of the human race and of giants—can also be confined to material prisons in the underworld (Isa. 24:21-22; 1 Pet. 3:19; 2 Pet. 2:4; Jude 6-7; Rev. 9:1-21; 20:1-10).

85 Examples of continued consciousness after death prove that hell and heaven are real places of life and not the grave where there is no life (Mt. 17:5; Lk. 16:19-31; Heb. 12:23; Rev. 6:9-11).

86 The Bible refers to life after death in many places. See pt. (14), ***The Doctrine of Man***, p. 1028.

87 Degrees of punishment in eternal hell prove that neither sheol-hades nor the lake of fire is the grave (Mt. 10:15; 11:22-24; 16:27; 23:12-15; Rev. 20:11-15). How could there be any kind of eternal punishment, much less degrees of punishment, if the wicked are extinct?

88 The eternal length of punishment of the wicked proves hell is not the grave. All bodies in graves will be resurrected and graves will be no more, but hell and eternal punishment will never end. See 16 other proofs that Gehenna Is Not the Grave, note m, Lk. 12:5.

14 Fallacies About Hell

1 Hell is the grave. This is abundantly disproved above.

2 Fire in hell is figurative. The word fire is found in Scripture 549 times and is used figuratively only a few times. It is always clear when it is used figuratively, as of anger (Ps. 89:46); jealousy (Ps. 79:5); zeal (Ps. 104:4; Jn. 2:17); shame (Rom. 12:20); trials (1 Pet. 1:7); judgment (Zech. 13:9); Word of God (Jer. 23:29); tongue (Jas. 3:5-6); and God (Heb. 12:29). Fire is used in plain literal descriptive language in the following statements of hell:

(1) Set on fire the foundations of mountain in the lowest sheol (Dt. 32:22)
(2) Neither shall their fire be quenched (Isa. 66:22-24; Mk. 9:43-49)
(3) Unquenchable fire (Mt. 3:10, 12)
(4) Hell fire (Mt. 5:22; 18:9; Mk. 9:43-49)
(5) Cast into the fire (Mt. 7:19)
(6) Furnace of fire (Mt. 13:40-50)
(7) Cast into everlasting fire (Mt. 18:8; 25:41, 46)
(8) Fire that never shall be quenched (Mk. 9:43-49; Lk. 3:17)

11)
(11) Lake of fire burning with brimstone (Rev. 19:20; 21:8)
(12) Lake of fire and brimstone (Rev. 19:20; 20:14-15)

3 Punishment of hell not eternal. If language means anything the torments of hell are proved to be eternal in the following:

(1) Danger of eternal damnation (Mk. 3:29)
(2) Eternal judgment (Heb. 6:2)
(3) Vengeance of eternal fire (Jude 7)
(4) Shame and everlasting contempt (Dan. 12:2; Jn. 5:28-29)
(5) Everlasting fire (Mt. 18:8; 25:41)
(6) Everlasting punishment (Mt. 25:46)
(7) Everlasting destruction (2 Th. 1:9)
(8) Everlasting chains (Jude 6-7)
(9) The smoke of their torment ascendeth up forever and ever (Rev. 14:9-11)
(10) Tormented day and night forever and ever (Rev. 20:10)

The same words translated eternal, everlasting, and forever and ever, used to state the eternity of God, Christ, the Holy Spirit, life, etc., are also used of hell and punishment. Therefore, if these persons and things Mare eternal, then hell and punishment are eternal. Some teach that forever means age-long. This may be true when used in a limited and qualified sense of temporary things, as in Ex. 21:6, but when used literally of God's plan it always means eternal. The Heb. word olam and the Gr. word aionios mean time out of mind, past or future; eternity; always; forever; everlasting; perpetual; without end. Besides the above eternal things, the following is a partial list:

65 Other Eternal Things

(1) God (Dt. 33:27; Rom. 1:20; Rev. 4:9)
(2) God's name (Ex. 3:15; Ps. 72:17)
(3) God's throne (Ps. 93:2)
(4) God's kingdom on earth (Ex. 15:18; Ps. 145:13; 146:10; Jer. 10:10; Dan. 2:44-45; 4:3, 4; 2 Pet. 1:11)
(5) God's Word (Dt. 29:29; Ps. 12:6-7; 119:89, 152, 160; Isa. 40:8; 1 Pet. 1:23-25)
(6) God's glory (Ps. 104:31; 2 Cor. 4:17; 2 Tim. 2:10; 1 Pet. 5:10; Rev. 1:6)
(7) God's purpose on earth (Eph. 3:11)
(8) God's mercy (1 Chr. 16:34; Ps. 118)
(9) God's kindness (Isa. 54:8)
(10) God as light among men (Isa. 60:19-20)
(11) Fear of God (Ps. 19:9)
(12) God's counsel (Ps. 33:11)
(13) God's righteousness (Ps. 111:3; 112:3; Isa. 51:8; Dan. 9:24)
(14) God's works (Ps. 111:7-8; 148:6)
(15) God's protection (Ps. 125:2)
(16) Christ (Mic. 5:2)
(17) Christ's throne (Ps. 45:6; Heb. 1:8)
(18) Christ's reign on earth (Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15)
(19) Christ dwelling in the midst of Israel visibly (Ez. 43:7-9)
(20) Christ the same (Heb. 13:8)
(21) Holy Spirit (Heb. 9:14)
(22) Holy Spirit among men (Jn. 14:16)
(23) Heavens (Ps. 72:17; 2 Cor. 5:1)
(24) Earth (Ps. 104:5; Eccl. 1:4)
(25) Man—eternal generations of natural people (see ***Generations*** in Index)
(26) Israel as an eternal earthly nation (2 Sam. 7; 1 Chr. 17:22-27; 23:25; Isa. 9:6-7; Jer. 31:36; Ez. 37:18-28; Joel 3:20; Lk. 1:32-33; Rev. 11:15)
(27) Israel's name (Isa. 56:5)
(28) Promised land to Israel (Gen. 17:8; 48:4; Jer. 25:5)
(29) Israel's marriage to God (Hos. 2:14-19)
(30) Jerusalem—Zion (Ps. 48:8; 78:69; 125:1; Isa. 33:20; 60:15; Jer. 17:25)
(31) Abraham's natural seed (Gen. 13:15)
(34) David's natural seed (2 Sam. 7; Ps. 89:4, 29, 36)
(35) David's throne (Ps. 89:29, 36; Lk. 1:32)
(36) David's kingdom (2 Sam. 7; Isa. 9:6-7; Lk. 1:32-33)
(37) David as an eternal, resurrected king of natural Israel (Ez. 37:18-28)
(38) Noahic Covenant (Gen. 9)
(39) Abrahamic Covenant (Gen. 17:7; 1 Chr. 16:16-17)
(40) Davidic Covenant (2 Sam. 7; 23:5)
(41) New Covenant (Isa. 55:3; 59:21; 61:8; Jer. 32:40; Ez. 37:26; Heb. 13:20)
(42) Natural life of man and animals on earth (Gen. 9:12; Isa. 9:6-7; Dan. 2:44-45; 7:13-14; Mt. 25:31-46; Rev. 11:15; 22:2-5)
(43) Eternal life for both natural and resurrected men (Mt. 25:46; Mk. 10:30; Jn. 3:16, 36; 5:24; 10:28; etc.)
(44) Things not seen (1 Cor. 2:9; 2 Cor. 4:18)
(45) Resurrected body (2 Cor. 5:1)
(46) Salvation (Isa. 45:17; 51:6; Heb. 5:9)
(47) Redemption (Heb. 9:12)
(48) Inheritance (Heb. 9:15; Ps. 37:18, 29)
(49) Saints (Ps. 37:28; Dan. 7:18, 27)
(50) Kingdom on earth for saints (Dan. 7:18, 22, 27; Rev. 1:5; 5:10)
(51) Melchizedek priesthood (Ps. 110:4; Heb. 5:6; 6:20; 7:17, 21, 24)
(52) Holiness in God's house (Ps. 93:5)
(53) Good man's righteousness (Ps. 112:6-9)
(54) Truth (Ps. 117:2; Pr. 12:19)
(55) Perfection of saints (Heb. 10:14)
(56) Purging of sins (Heb. 10:12)
(57) Joy (Isa. 35:10; 51:11; 61:7)
(58) Consolation (2 Th. 2:16)
(59) Gospel (Rev. 14:6)
(60) Pleasures (Ps. 16:11)
(61) Sacrifices (Ez. 46:14)
(62) Mountains and hills (Gen. 49:26; Hab. 3:6)
(63) Chains (Jude 6)
(64) Desolation of Babylon (Jer. 50:39; 51:26, 62)
(65) Opening to hell (Isa. 34:1-17; 66:22-24)

One has as much right to make any one of the above 65 things age-long only, as to do so with the 12 eternal facts about hell above. No hint is ever found in Scripture that hell is the grave and a temporary place, or that punishment of the wicked is temporary.

4 The wicked are to be burned up. False cults interpret Mal. 4:1 to say this. However, it does not refer to hell at all, but to the battle of Armageddon, when fire will fall from heaven devouring the bodies of the wicked and killing them (Ez. 38:17-21; Zech. 4:1-15; 2 Th. 1:7-10; Rev. 19:11-21). Just a casual reading of Mal. 3-4 will show that it refers to the second advent of Christ and not to hell (Mal. 3:2-5, 16-18; 4:1-6). Not one word is said about hell in Malachi.

5 The wicked shall be annihilated. Scripture gives no doctrine teaching the annihilation of any part of creation. All passages teach the soul is now immortal and the body will be immortal in the resurrection, so no body can be annihilated in hell or any other place (see ***No Soul-Sleep Taught in Scripture***, p. 1485).

If the word annihilation is substituted for destroy destruction, consume, etc., one can see how utterly senseless some scriptures would be in meaning. Try this in Gen. 6:7; 9:11; 41:30; Job 7:9; 19:10, 27; 21:17; 33:21; Ps. 6:7; 31:9-10; 39:10; 78:45; 91:5; Jer. 17:18; 1 Cor. 5:5.

6 Men in hell will suffer absolute destruction. The Gr. word for destruction in 2 Th. 1:9 means ruin, but not extinction. See ***Punishment*** in Index.

7 The wicked shall die and be extinct. Death means separation, not annihilation. See ***Death*** in Index.

8 Men in hell will be destroyed, will perish and

ment, mar, and be lost, not annihilate. See note l, Mt. 10:28. In most places it means simply to die physically. This is not extinction of being, but the passing from one state to another or one place to another (Mt. 2:13; 8:25; 12:14; 18:14; 21:41; 26:52; 27:20; Mk. 1:24; 3:6; 9:22; 11:18; 12:9; Lk. 6:9; 9:56; 13:33; 17:27-29; Jn. 10:10; etc.). In other places it means to be cut off from God or be lost (Mt. 10:6, 42; 15:24; 16:25-26; 2 Cor. 4:3). When a sheep is lost from the shepherd, a man is lost from God in sin, or some other material object is lost, does it mean that these are extinct? When leather bottles are marred by bursting, are they extinct (Mk. 2:22)? When homosexuals utterly perish in their corruption, does it mean they are to be extinct, or die and suffer fleshly corruption by going back to dust bodily? The latter is all it could mean, for the passage states such are yet to receive punishment for their sins (2 Pet. 2:12-13). To see corruption here means going back to dust. Even so, to be destroyed or perish in hell does not mean extinction of being, but separation from God in conscious punishment, as in scriptures above on hell.

9 The wicked shall consume away like smoke (Ps. 37:20). The Heb. for consume is kalah, to end; to finish; to cease; to complete; and to take away. It never means extinction of being of the thing consumed. When famine consumed the land, did it annihilate the land (Gen. 41:30)? When the Syrians were consumed by the Jewish army, were they made extinct or merely defeated (1 Ki. 22:11; 2 Ki. 13:17, 19)? When the sword consumed men, did it annihilate them or merely kill the body (Jer. 14:12; 49:27)? When a man is hit by the hand, is he annihilated (Ps. 39:10)? When a man consumed was still alive and speaking of the event, was he annihilated (Ps. 90:7)? Thus, being consumed like smoke simply refers to passing out of this life to the next where punishment is meted out, or the many scriptures on punishment according to works are false. It means that all human activity ceases and life is finished on earth. It does not reveal the fate awaiting the next life.

10 The wicked will be burned up like chaff and the fire will go out when it has done its work (Mt. 3:11-12). The comparison of the righteous to wheat and the wicked to chaff does not prove that the wicked are to be extinct by fire. It merely expresses two destinies at death for two classes. The wicked are not burned up by fire like chaff any more than the righteous are cast into a garner for literal wheat. The picture is merely that of God taking the righteous to heaven and sending the wicked to hellfire to be punished, as in the many scriptures above. That the fire will never die down is stated by Isaiah (Isa. 66:22-24), John the Baptist (Mt. 3:12), Jesus (Mt. 18:8-9; Mk. 9:43-49), Jude (6-7), and John (Rev. 14:9-11; 20:10-15; 21:8).

11 The wicked shall be no more (Pr. 10:25). This is no reference to hell. It merely expresses the end of human activity on earth.

12 The place of the wicked shall not be (Ps. 37:10). This is another passage which says nothing of hell, but refers to the passing of the wicked from the earth so that they and their place in human activity shall soon be forgotten. Because the wicked cease to live among men, does that do away with the actual places where they did live on earth? If so, then all the earth would pass out of existence, for wicked men have lived on every part of it. The very fact that men will consider places the wicked used to be proves the places themselves are still here.

13 The wicked will be devoured by fire (Rev. 20:7-10). This passage refers to the destruction of living natural people who will seek to overthrow the kingdom of Christ at the end of the Millennium. It does not refer to hell or to resurrected people, for the wicked are not to be resurrected until after this (Rev. 20:11-15). The ones killed will be the nations living on the earth during the Millennium and not

15).

14 The wicked dead will be given a second chance and then if they do not accept Christ will be annihilated with the devil and all his angels and demons. The only scripture used by false cults to prove this is Rev. 20:7-10. But as we have seen above, this refers to the nations living on earth in natural bodies during the Millennium and not to the wicked dead who are not alive during the Millennium (Rev. 20:5). After the Millennium they are to be resurrected, judged, and cast into eternal hell without being given a second probation (Rev. 20:10-15). There is no second chance for any man (Heb. 9:27), no hope of any final restoration for the wicked. Nonexistence would not be punishment for nonexistent people would know nothing about it. One cannot punish another who is out of existence. Everlasting punishment means perpetual suffering, and this presupposes perpetual existence in a conscious state. Persons to be punished forever must exist in consciousness forever. To annihilate them would be to do away with everlasting punishment. There would be no one to punish forever. Hence, hell is not extinction of being. The punishment of hell is as long as the life of the righteous: "These shall go away into everlasting (aionios) punishment, but the righteous into life eternal (aionios)" (Mt. 25:41, 46; 18:8; Mk. 3:29; 9:43-49; 2 Th. 1:7-10; Jude 6-7, 13; Rev. 2:11; 14:9-11; 19:20; 20:10-15; 21:8; 22:15; Ps. 52:5; 92:7; Isa. 66:22-24).

Heaven (Ps. 11:4)

The words heaven and heavens are used 716 times in Scripture. They mean the air, clouds, sky, expanse, stars, and the planet on which God dwells. The word heaven is also used of that which is high (Gen. 11:4; Dt. 1:28).

16 Facts About the Heavens

1 There are 3 heavens:
  (1) Clouds (Gen. 1:8-9; Job 26:8; 38:9, 25-34; Ps. 77:17-18; Mt. 24:30)
  (2) Starry space (Gen. 1:14-19; 15:5)
  (3) The planet heaven (2 Cor. 12:1-7)

2 Created by God (Gen. 1:1; 2:1; Isa. 42:5; 45:12-18; ***The Works of God's Hands***, p. 1028)

3 Created before earth (Gen.1:1; 2:1; Job 38:4-7)

4 How made? Materials were brought into existence by God's Word and then formed by God's hands. See ***The Works of God's Hands***, p. 1028.

5 When made? In the beginning—in the dateless past (Gen. 1:1; Pr. 8:22-31).

6 How long being created? Unknown. God took 6 days to restore earth to a second habitable state (Gen. 1:3–2:25; Ex. 20:8-11; 31:17), but we suppose He took much longer to create and form it and the vast heavens originally. See ***The Works of God's Hands***, p. 1028.

7 Why made? For habitation and maintaining life to glorify God and receive of His infinite blessings (Isa. 45:18; Ps. 8:3-8; Col. 1:15-18; Rev. 4:11).

8 Now inhabited (1 Ki. 22:19; 2 Ki. 21:3, 5; 23:4-5; 2 Chr. 18:18; Neh. 9:6; Mt. 22:30; Eph. 3:15; Col. 1:15-18; Rev. 5:13; 10:6; 12:12; 13:6; 19:1). See ***The Works of God's Hands***, p. 1028.

9 Kingdoms in (Eph. 3:9-10; Col. 1:15-18; 1 Pet. 3:22).

10 Laws (Job 38:33; Jer. 31:35-36; 33:25; Ez. 28:15).

11 Rulers (Gen. 14:19, 22; 24:3, 7; Dan. 4:35; Mt. 6:10; 11:25).

12 How ruled? Not automatically, but by free moral and intelligent agents as earth was (Ez. 28:11-17; Col. 1:16-17; Dan. 10:10-21; Zech. 1:8-11; 6:1-8). Lucifer was first ruler of earth (Isa. 14:12-14; Ez. 28:11-17) and man the present ruler (Gen. 1:26-28; Ps. 8:3-8). Such habitable planets as heaven are ruled by others (Col. 1:15-18; Eph. 3:9-10; 1 Pet. 3:22; ***The Solar System***, p. 1028).

Rev. 12:7-12).

14 Punishment of rebels (Isa. 14:12-14; 24:21; Ez. 28:11-17; Mt. 8:29; 25:41; 2 Pet. 2:4; Jude 6-7; Rev. 9; 12:7-12; 20:10).

15 Immeasureable (see ***The Solar System***, p. 1028)

16 8 Fallicies About the Heavens:
  (1) Heaven only a state of being. See ***The Solar System***, p. 1028.
  (2) Sin cannot enter heaven. See 1 Ki. 22:19-27; Job 1:6; 2:1; Isa. 14:12-14; Lk. 10:18; Rev. 12:7-12).
  (3) Saved men send material up to heaven to build their mansions. See Jn. 14:1-3; Heb. 11:16; Rev. 21.
  (4) Nothing to do in heaven but rest (See 50 Facts About the Planet Heaven, below).
  (5) Seven heavens. See 2 Cor. 12:1-4.
  (6) Heaven moved to earth. (One city from heaven will be moved to earth, not heaven itself. See Rev. 21).
  (7) Saved to spend eternity in heaven. See Dan. 7:18, 22, 27; Zech. 14:5; Jude 14; Rev. 5:10; 20:1-10.
  (8) Present heavens will cease to exist. (They will be renovated only. See 2 Pet. 3:10-13, notes).

50 Facts About the Planet Heaven

1 Heaven is a created planet like earth (Gen. 1:2:1; ***The Works of God's Hands***, p. 1028)
2 A better country (Heb. 11:10-16)
3 Highest planet (Eph. 1:21; 4:10; Heb. 7:26)
4 A paradise (2 Cor. 12:1-4; Rev. 2:7)
5 God's dwelling place (Dt. 26:15; 1 Ki. 8:30, 39, 43, 49)
6 A heavenly country (Heb. 11:14-18)
7 Location: in the north part of the universe, in relationship to the earth (Isa. 14:12-14; Ps. 75:6-7); above (1 Ki. 8:23); and in the highest part of creation (Job 22:12; Lk. 2:14; Eph. 1:21; 4:10)
8 Shape: round (Job 22:14; Ps. 19:6) like the earth (Isa. 40:22; Eccl. 1:6)
9 Size: unknown, but perhaps larger than the earth, judging from the size of its cities (Rev. 21:9-27), from the size of other planets compared to the earth (see ***The Solar System***, p. 1028), and from the number of its inhabitants (Jer. 33:22; Heb. 12:22-23)
10 Has real cities (Heb. 11:10-15; 13:14; Rev. 21:2, 9-27)
11 Mansions (Jn. 14:1-3)
12 Temples (Ps. 11:4; Rev. 3:12; 7:15; 11:19; 14:17; 15:5; 16:1, 17; Isa. 6:1)
13 Foundations (2 Sam. 22:8; Ps. 102:25)
14 Tabernacle (Ps. 15:1; Rev. 21:3)
15 Sanctuary (Heb. 8:2, 5; 9:11, 23-24)
16 Ark of the testament (Rev. 11:19)
17 Golden altar, censer, etc. (Rev. 8:3-5)
18 Fire, tongs, etc. (Isa. 6:1-7)
19 Thrones (Isa. 6:1; Dan. 7:9-10; Rev. 3:21; 4:2, 4; 22:3)
20 Books (Lk. 10:20; Heb. 12:23; Rev. 5:1; 13:8; 20:11-15; 22:19)
21 Swords, sickles (1 Chr. 21:16, 27, 30; Rev. 14:14, 17, 18; 19:21)
22 Keys, chains (Rev. 9:1; 20:1)
23 Trumpets (Rev. 8:2)
24 Bowls (Rev. 15:7)
25 Tables (Lk. 22:30)
26 Food (Rev. 2:7, 17; 22:1-3)
27 Chariots (2 Ki. 2:11; 6:17; Ps. 68:17; Ez. 1:15-28; Zech. 6:1-8)
28 Furniture (Ex. 25:40; Heb. 8:5; 9:23)
29 Floors, rainbows, lightnings, thunders, lamps (Rev. 4:3, 5-6; 15:2)
30 Fountains of waters (Rev. 7:17)
31 Rivers of water (Rev. 22:1)
32 Musical instruments (Rev. 4:8-11; 5:8-14; 7:7-17; 14:1-5; 15:2-4; 19:1-10)

34 Feasts (Lk. 22:16, 30)
35 Drinks (Lk. 22:18; Rev. 7:17)
36 Bread (Ex. 16; Ps. 78:24-25; Jn. 6:31)
37 Roast lamb (Lk. 22:16)
38 Fruits (Rev. 2:7; 22:2)
39 Hidden manna (Rev. 2:17)
40 Animals (2 Ki. 2:11; 6:17; Zech. 1:8, 10; 6:1-5; Rev. 19:11, 14, 21)
41 Stones (Josh. 10:11)
42 Pillars (Job 26:11)
43 Innumeral inhabitants (Jer. 33:22; Heb. 12:22-23; Rev. 12:12; 13:6)
44 Armies (Dan. 4:35)
45 Trees (Rev. 2:7; 22:1-3)
46 Streets (Rev. 22:1-3)
47 Mountains (Zech. 6:1; Heb. 12:22-23; Rev. 14:1)
48 All material things like we have on earth (Rom. 1:20; Phil. 2:10)
49 Things not lawful to utter—things which man would not believe if he heard of them (1 Cor. 2:10; 2 Cor. 12:1-4; 1 Pet. 1:4)
50 Men have been taken to heaven and have lived there in natural bodies for thousands of years (Gen. 5:24; 2 Ki. 2:1, 11; Zech. 14:11-14; Heb. 11:5; Rev. 11:3-11)

10 "Isms" in Error About God (Ps. 14:1)

1 Atheism, a denial of the existence of God. This is the belief of fools (14:1; 53:1). See ***10 Facts About Atheism***, p. 1042.

2 Agnosticism, not knowing—I do not know. It denies ability to know God, or that God can be known. This is contrary to Scripture which pictures God as being clearly understood, even to His eternal power and Godhead (note o, Rom. 1:20).

3 Polytheism, the belief in many gods—gods for every thing in nature and for every phase of life. This is the result of apostasy (Rom. 1:21-25).

4 Pantheism, all is God—God is in all things, animals, trees, etc. This teaching, like others, is a result of apostasy (Rom. 1:21-25).

5 Dualism, two eternal and opposing principles, or beings, one good and the other evil.

6 Deism. God created the world, as a watchmaker fashions a watch, and set it in motion to run by itself without divine interference. This is based upon natural reasoning, with disbelief in revealed religion and the supernatural dogmas of Christianity; natural religion based on reason.

7 Monism. All things are made of one substance; man and God are one in essence and substance, though not necessarily the same individuals. The whole universe and each thing therein is varied manifestations of God.

8 Materialism denies any distinction between mind and matter. All manifestations of life and all forces are properties of matter. It gives priority to matter rather than mind. Man's brain secretes thought as the liver secretes bile. Man is a mere machine and not responsible for his actions.

9 Metaphysicalism is the speculative theory of mind over matter. Everything is mind; there is no matter. God is universal mind. Matter, material creations, sin, death, a personal God, a personal Christ, a personal Holy Spirit, atonement, sickness, pain, suffering, a personal devil, demons, and angels are said to be errors of mortal mind.

10 Unitarianism is a doctrine which denies the Divine Trinity. See ***The Trinity***, p. 489 of N.T.

10 Arguments for God's Existence (Ps. 14:1)

1 Creation. That the material worlds had a beginning is not only declared by Scripture, but is confirmed by geology, astronomy, and other sciences. Everything begun owes its existence to some producing cause greater than its production. Since creations are great, the cause of them must be infinitely greater. The cause must be intelligent and personal, for force is not personal. It must be aside so God who is the cause of all causes, and these facts must be concluded because of the nature of the various creations. To think of the vast creations of suns, solar systems, worlds, their inhabitants of intelligent beings, and of varied life, without concluding that some intelligent being planned, designed, and brought them into existence, is blind and willful unbelief. It is like thinking there is no intelligent person back of every watch, car, radio, television, or anything else made among men. If someone made all these things, certainly someone made the vast creations in space. The heavens do declare the glory of God. The firmament does show His handiwork (Ps. 19:1-6; ***The Solar System*** and ***The Works of God's Hands***, p. 1028). We can understand God by His creation (Rom. 1:19-20; Job 12:7-25; 38:1–41:34).

2 Design. The design and purpose of all creation proves an intelligent Designer to order and direct all things to useful ends. Nature without God in it is like man's body without life in it, like a watch, radio, television, or any complicated machine without a designer, maker, and maintenance man. Who but God orders, arranges, and maintains the vast solar systems and all life on the planets to the minutest detail? Who causes the systems to run eternally in their own orbits and spheres without the slightest deviation from fixed laws? Just as the Bible is not written and produced by the laws of spelling and grammar, but by intelligent minds according to those laws, so the book of the universe is not written by the laws of nature, but by an intelligent Being who made all things and upholds them by His own power (Heb. 1:3). Out of 5,300 pictures of snow crystals catalogued, no two are exactly alike. Each has 6 points crossing at a 60 degree angle. If one is like a fern it has 6 outpointing leaves; if like a windmill, it has 6 sails; if like a starfish, 6 ribs; or if like a fir tree, 6 stems with plumes set in perfect symmetry. This makes 3 distinct triangles to each flake. The Heb. word for snow equals 333 (Heb. letters stand for numbers). Could it not be that God has set His symbol of the Triune God in each flake? The average snow storm produces about 1 trillion crystals. Only an intelligent Being could design so many forms. This same infinite design is carried out with every detail of creation, proving an infinite mind. If design is seen in such details as snow, how much more are they seen in larger and more visible creations in the earth and heavens?

3 Intuition. This means direct, inborn, self-conscious, sense-perception knowledge; comprehension without effort or reasoning; instinctive knowledge. All men have an intuitive belief in God. Some have so ignored and killed out such natural faith by unnatural and destructive efforts that it is not recognized by them; but in times of sudden danger and in the face of difficulties they automatically call out upon God for help. This proves the intuition is still there but suppressed. Such faith is as much a part of man's faculties as breathing, eating, drinking, etc. It is as natural as the instinct of a chicken out of the shell who starts to pick in the sand around it for something to eat, or a calf who knows where to get its first dinner. The calf does not pick in the sand and a chicken would never think of going to a cow for its food. Nothing in nature has to be educated to learn how to act according to its own peculiar nature. So man does not have to learn that there is a God. He knows intuitively that there is one and that in Him he lives, moves, and has his own being (Acts 17:22-28).

4 Nature. Man's moral and spiritual natures know there is a God who approves or condemns all acts of right or wrong. Conscience is the voice of God in man. Moral law makes him a responsible creature and requires him to consecrate himself to the highest good of being and of the universe. It must be that there is a God or moral nature is a lie. It lives in constant respect and fear of the pleasure or displeasure of Him. Man's native giver and moral Governor of the universe. Willing or unwilling, man lives in the sense of such Presence in his life and conduct. Conscience does not lay down the law but it recognizes it. Thus man's moral and intellectual being proves the existence of God to whom he is responsible.

5 Universal belief. The vast majority of men in all ages and places have acknowledged the existence of God. The lowest tribes and the most destitute of religions as well as the highest civilizations and religions have equally believed in a supreme Being. Such is manifest in the manners, customs, literature, religion, and conduct of all men (Rom. 1:21-32).

6 Universal hunger. When a person is physically hungry we know that the hunger argues and demands something to satisfy it. When a man hungers for God, that hunger argues and demands Someone or Something to satisfy it. All men hunger for soul satisfaction and long for a Savior and a Deliverer from all the ills and curses of life. There must be a supreme Being capable of meeting this universal craving when men turn to Him and meet His terms of reconciliation and fellowship (Jn. 3:16-20; 2 Cor. 5:17-21; 6:14-18; 1 Jn. 1:1-9)

7 Dependence and necessity. All men of all ages and places not only recognize the existence of a supreme Being, but at times they recognize their dependence upon Him and an absolute necessity for His blessings to sustain life. They realize their own helplessness and long for and call upon God for help in times of need (Ps. 107; Jonah 1:5-16).

8 Harmony. To believe in the existence of God is the only natural, normal, practical, beneficial, satisfying, factual, necessary, and Scriptural way to believe. When one has the key that will unlock a door he knows he has the right key. Even so, when one has the answer to every question, the explanation of every mystery, the satisfaction to every hunger and desire, the answer to the perplexing problems of the past, present, and future, he knows that he is right in believing there is a God. Atheism is not the answer to one problem. It makes lies of nature, creation, the Bible, and God, and leaves helpless and floundering man a victim of misery and despair.

9 History. The record of events in all history gives overwhelming evidence of the existence and providence of God—in the rise and fall of nations, the preservation of races, the government of peoples, and innumerable events which had no natural or possible explanation other than the acts of a supernatural Being called God. Multitudes of men have been blessed by Him and redeemed from lives of sin and shame. Some have seen God with the natural eyes; other have had visions and revelations from Him; and still others have known God in an intimate and personal way. These millions of actual contacts and experiences cannot be denied. Healings, miracles, deliverances, and real contacts with God have revolutionized individual lives and whole nations times without number. To deny the existence of God is as foolish as to deny the existence of creation, electricity, heat, light, cold, and innumerable other things, seen and unseen. Multitudes today can testify of changed lives by faith in God, answers to prayer, and personal experiences of many kinds. While this is true among Christians, not one infidel, agnostic, or atheist can boast of any benefit whatsoever from his unbelief. The acid test of Christianity and atheism is the actual benefits of their converts.

10 Scriptures. The Bible begins by assuming the existence of God and His creation of all things (Gen. 1:1; Job 38-40). In over 20,000 statements about God in Scripture we get to know all that we need to know about the subject. See note r, Jn. 4:24.

22 Attributes of God (Ps. 14:1)

1 A Spirit Being with a personal spirit body, soul, (note i, Jn. 4:24).

2 Invisible (see ***Invisibility***, p. 389 of N.T.).

3 Immortal (note g, 1 Tim. 1:17).

4 Eternal (note g, 1 Tim. 1:17).

5 Infinite: in presence (1 Ki. 8:27); power (Mt. 28:18); acts (Mt. 19:26); in time (Dt. 33:27; Ps. 90:2; Isa. 57:15); knowledge (Rom. 11:33); and in greatness (Ps. 145:3).

6 One—in unity with others of the Godhead (see ***The Trinity***, p. 489 of N.T.).

7 Omnipotent (all power, Rev. 19:6). God can do all things consistent with His nature and plan, but He cannot lie or act contrary to Himself and the best good of all (see ***30 Limitations of God***, p. 1058).

8 Omnipresent (not omnibody, 1 Ki. 8:27; Ps. 139:7-12). Presence is not governed by bodily contact, but by knowledge and relationship (Mt. 18:20; 28:20; cp. 1 Cor. 5:3-4). God's body is not omnipresent, for it is only at one place at one time like others (Gen. 3:8; 11:5; 18:1-8, 33; 19:24; 32:24-32), but His presence can be realized any place where men know Him and seek Him (Mt. 18:20). See ***Invisibility***, p. 389 of N.T.

9 Omniscient (all-knowing) as far as His nature, plan, and work are concerned (Rom. 11:33). As to free moral agents, God learns certain things about them (Gen. 6:5-7; 11:5-7; 18:21; 22:12; 2 Chr. 16:9; Job 12:22; 24:23; Ps. 7:9; 44:21; 139:1-6; Pr. 24:12; Jer. 17:10; Ez. 11:5; Zech. 4:10; 1 Cor. 2:10-11; Rom. 8:27; 1 Th. 2:4). God sends messengers on innumerable duties to help Him carry on His rulership of all things (Dan. 10:13-21; 11:1; 12:1; Zech. 1:7-11; 6:1-8; Mt. 18:10-11; Heb. 1:14). He permits free moral agents freedom of action as to their conduct and destiny (note z, Rom. 8:29).

10 Life (Jer. 10:10; Jn. 5:26; 1 Th. 1:9; Heb. 7:16; Rev. 11:11).

11 Self-existent (Ex. 3:14; 6:3; Jn. 1:4; 5:26).

12 Immutable (Ps. 102:27; Mal. 3:6; 2 Tim. 2:13; Heb. 6:18; Jas. 1:17). He is immutable as to His plan for the highest good of being and of the universe. His plan includes change of methods or ways to save as many men as possible. For example, when He abolished the law of Moses it was no change in God's plan, but rather the execution of that plan (2 Cor. 3:6-15; Gal. 3:19-25; 4:21-34; Heb. 7:11-10:18). When man fell and He had to send Christ, it was simply the fulfillment of the plan (Gen. 3:15; Gal. 3:13-14; 4:4-5). The plan was made to be executed when obedience was rendered and terms met. See ***210 Plain Laws and Warnings***, p. 497 of N.T. When the terms are not met, it is not failure or change with God, but with man.

13 Perfect (Dt. 32:4; Ps. 18:30; Mt. 5:48). If any imperfection is noted in creation or redemption it is sin and rebellion in free moral agents that have caused it. God does not change His original plan of creation and redemption. He plans to redeem and restore all creation, except rebels, to perfection (Acts 3:21; Eph.1:10; 1 Cor.15:24-28; Rev. 21-22)

14 Truth—the perfect harmony of God's Word (Dt. 32:4; Jn. 17:3; 1 Jn. 5:20).

15 Wisdom (Rom. 11:33; 1 Tim. 1:17).

16 Love by which God communicates to others His infinite goodness (Jn. 3:16; Rom. 15:30; 1 Jn. 4:8).

17 Holy—absolute purity of nature (Ex. 15:11; Isa. 6:3; 1 Pet. 1:16).

18 Righteous—holiness in action. All His acts are right (Rom. 3:21-31; Heb. 12:5-12; 1 Jn. 1:9).

19 Faithful—absolutely trustworthy (1 Cor. 10:13; 2 Cor. 1:20; Heb. 6:18).

20 Merciful, which is divine goodness manifest to relieve His creation of misery and suffering (Rom. 12:1-2; 2 Cor. 1:2; Tit. 3:5).

21 Good—divine goodness by which life is preserved and mercy extended (Mt. 5:45; Acts 14:17; Rom. 2:4).

22 Provident. God cares for and provides for all creation (Job 38:41; see ***The Doctrine of Providence***, p. 1050).

desires; as having a spirit of intelligence, will, self-consciousness, and selfdetermination; and as having a spirit body through which these faculties are manifest (see ***Anthropomorphism***, p. 896).

12 Qualifications For Entering Heaven (Ps.15:2)

1 Walk uprightly—one who is saved (v 2)
2 Work righteousness
3 Speak truth inwardly
4 Be free from backbiting (v 3)
5 Do no evil to neighbors
6 Receive no reproach about neighbors
7 Hold vile people condemned (v 4)
8 Honor them that fear the Lord
9 Keep word even to own hurt
10 Take no advantage of one in need to increase riches (v 5)
11 Refuse bribes
12 Protect the innocent

8 Things God Is to His People (Ps. 18:2)

1 Rock—foundation. Heb. sela, fortress, a cliff. Trans. rock 54 times; Sela, (Isa. 16:1); and Selah (2 Ki. 14:7).

4 Important Rocks in Scripture

(1) God, a Rock or Foundation (18:2; 31:3; 40:2; 42:9; 71:3; 2 Sam. 22:2)
(2) Christ, the smitten Rock (78:16; Num. 20:8-11; Neh. 9:15; 1 Cor. 10:4). See note h, Ps. 31:2
(3) Christ, the Foundation of the church (Mt. 16:18; Rom. 9:33; 1 Cor. 3:11-15; 1 Pet. 2:8)
(4) The capital of Edom (2 Ki. 14:7; Isa. 16:1). This will be the place where Israel will flee for protection from Antichrist (notes, Rev. 12:6, 14)

2 Fortress, mountain stronghold—a place of strength and safety (v 2; 31:3; 71:3; 91:2; 144:2; Jer. 16:19. See 1 Sam. 23:14, 19).

3 Deliverer, who causes one to escape (v 2; 40:17; 70:5; 144:2).

4 God. Heb. El, the Almighty, the Strong One. El is God the Omnipotent; the God who knows all, sees all, and performs all things for His people (Ps. 57:2).

5 Strength. Heb. tsur, firmness, fountain, source, origin (v 2; 19:14; 73:26; 144:1; Isa. 26:4).

6 Buckler, shield, defender (v 2, 30; Pr. 2:7; cp. Gen. 15:1). God covers the head and heart so that neither is wounded by the dart of the enemy.

7 The horn of salvation (v 2; 2 Sam. 22:3). Horns are frequently used in Scripture as a symbol of power, hence this means a powerful salvation. See 1 Sam. 2:1, 10; Ps. 132:17; Jer. 48:25; Dan. 7:8-24; 8:3-21; Rev. 5:6; 12:3; 13:1, 11; 17:3, 7, 12.

8 High tower. The Heb. word misgab signifies a place so high as to be out of danger (v 2; 144:2; 1 Sam. 22:3)

6 Classes of Men (Ps. 18:25)

1 The merciful (v 25; Mt. 5:7; Lk. 6:36)
2 The upright (v 23, 25; see note b)
3 The pure (v 26; see ***25 Pure Things***, col. 2)
4 The froward (v 26; see note d)
5 The afflicted (v 27; see note f)
6 The proud (v 27; Isa. 2:11; 10:12)

25 Blessings of the Upright (Ps. 18:25)

1 Salvation (Ps. 7:10; Pr. 28:18)
2 Favor or grace (Ps. 11:7)
3 Rewards (Ps. 18:23-24)
4 Manifestation of God (Ps. 18:25)
5 Preservation (Ps. 25:21)
6 Joy (Ps. 32:11; 64:10; 97:11)
7 Lovingkindness (Ps. 36:10)
8 Eternal inheritance (Ps. 37:18)
9 Peace (Ps. 37:37)
12 Justice (Ps. 94:15)
13 Prosperity (Ps. 112:2; Pr. 14:11; 28:10)
14 Light (Ps. 112:4)
15 Goodness (Ps. 125:4; Mic. 2:7)
16 Eternal home with God (Ps. 15:1-2; 140:13)
17 Contentment (Pr. 28:6)
18 An earthly home (Pr. 2:21)
19 Protection (Pr. 2:7)
20 Strength (Pr. 10:29)
21 Guidance (Pr. 11:3; 21:29)
22 Deliverance (Pr. 11:6)
23 A blessing to others (Pr. 11:11)
24 God's delight (Pr. 11:20)
25 Answers to prayer (Pr. 15:8)

25 Pure Things (Ps. 18:26)

1 Gold (Used 42 times, Ex. 25:11)
2 Olive oil (Ex. 27:20; Lev. 24:2)
3 Myrrh (Ex. 30:23)
4 Frankincense (Ex. 30:34; Lev. 24:7)
5 Candlesticks (Ex. 31:8; Lev. 24:4)
6 Incense (Ex. 37:29; 39:37)
7 Table (Lev. 24:6)
8 Grape juice (Dt. 32:14)
9 Word of God (Ps. 12:6; 119:140; Pr. 30:5)
10 God (Ps. 18:26)
11 Commandments (Ps. 19:8)
12 Heart (Ps. 24:4; Mt. 5:8; 1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22)
13 Men (Pr. 15:26; 21:8; Acts 20:26; 1 Tim. 5:22)
14 Wool (Dan. 7:9)
15 Language (Zeph. 3:9)
16 Offering (Mal. 1:11)
17 All things (meats, etc., Rom. 14:20; Tit. 1:15)
18 Conscience (1 Tim. 3:9; 2 Tim. 1:3)
19 Water (Heb. 10:22)
20 Religion (Jas. 1:27)
21 Wisdom (Jas. 3:17)
22 Minds (2 Pet. 3:1)
23 Christ (1 Jn. 3:3)
24 Linen—righteousness of saints (Rev. 15:6; 19:8)
25 River of water of life (Rev. 22:1)

12 Classes That Can Be Saved (Ps. 18:27)

1 The afflicted (Ps. 18:27)
2 The needy (Ps. 72:4, 13)
3 The meek (Ps. 76:9)
4 The wicked (Ez. 18:27)
5 His people (Mt. 1:21)
6 The lost (Mt. 18:11; Lk. 19:10)
7 The world (Jn. 3:16-20; 12:47)
8 They that believe (1 Cor. 1:21)
9 All sinners (1 Tim. 1:15; 2:4)
10 Those that heed the gospel and continue to the end (Mt. 10:22; 1 Tim. 4:11-16; 1 Pet. 1:9)
11 Those that come unto God through Jesus Christ (Heb. 7:25)
12 All that call upon the name of the Lord (Acts 2:21; Rom. 10:9-10)

7 Examples of Absolute Perfection (Ps. 18:30)

1 God the Father (Mt. 5:48)
2 God's work (Dt. 32:4)
3 God's way (2 Sam. 22:31; Ps. 18:30)
4 God's will (Rom. 12:1-2)
5 God's gifts (Jas. 1:17)
6 God's Word (Ps. 19:7; Jas. 1:25)
7 Jesus Christ (Lk. 6:40; Heb. 2:10; 5:9)

5 Examples of Perfect Men and Angels

1 Lucifer (formerly—Ez. 28:12-15)
2 David (1 Ki. 11:4; 15:3)
3 Asa (1 Ki. 15:14; 2 Chr. 15:17)
4 Job (Job 1:1, 8; 2:3)
5 Spirits of just men made perfect in heaven (Heb. 12:23)

* * *

1 To Abraham (Gen. 17:1)
2 To Israel (Dt. 18:13)
3 To Solomon (1 Ki. 8:61)
4 To Christians (2 Cor. 13:11)

10 Things We Can Be Perfect In

1 Our walk (Gen. 17:1; Gal. 5:16, 25)
2 Holiness (2 Cor. 7:1; Heb. 12:14)
3 Our ways (2 Sam. 22:33; Ps. 18:32)
4 Peace (Isa. 26:3)
5 Unity (Jn. 17:23; 1 Cor. 1:10; Eph. 4:13)
6 Good works (Heb. 13:21; 2 Tim. 3:17)
7 God's will (Rom. 12:1-2)
8 Patience (Jas. 1:4)
9 Faith (Jas. 2:22)
10 Love (1 Jn. 2:5; 4:17-18)

30 Blessings of God (Ps. 18:32)

1 Girds me with strength (v 32)
2 Makes my way perfect
3 Makes my feet fast and sure like a hind (female deer), so I can catch my enemies or escape if need be (v 33)
4 Sets me on high places
5 Teaches me to war (v 34)
6 Gives me salvation (v 35)
7 Holds me up
8 Makes me great
9 Makes room for my feet (v 36)
10 Helps defeat my enemies (v 37)
11 Helps me overtake them
12 Helps destroy them
13 Helps bring them to submission (v 38)
14 Makes me strong for battle (v 39)
15 Helps me put down rebellion
16 Makes my enemies helpless (v 40)
17 Will not hear my enemies (v 41)
18 Helps me completely destroy them (v 42)
19 Delivered me from enemies among my own people (v 43)
20 Makes me rule over the heathen
21 Gives me power over strangers (v 44)
22 Enables me to be their master
23 Causes armies to fade away (v 45)
24 Avenges me (v 46-47)
25 Brings all enemies under me (v 47)
26 Delivers me from my enemies (v 48)
27 Lifts me up above them
28 Delivers me from violent men
29 Gives me great deliverance (v 49-50)
30 Shows me His mercy (v 50)

4fold Confirmation of God's Existence (Ps. 19:1)

1 The heavens declare God's glory. Heb. saphar, to recount, to mark as a tally, number out, inscribe as a writer (v 1; 75:1; Job 12:8)
2 The firmament shows His handiwork in creation. Heb. nagad, to front, stand boldly out, manifest, certify (v 1; 111: 6; Mic. 6:8)
3 Days utter speech. Heb. naba, to gush forth, belch out, pour out, utter abundantly (v 2; 78:2; 145:7)
4 Nights show knowledge. Heb. chavah, to declare, show, indicate (v 2; Job 15:17; 32:6, 10, 17; 36:2)

If the heavens number out the glory of God and inscribe the infinite works of the Creator; if he firmament manifests His handiwork and certifies His existence; if days constantly pour forth teaching; and if nights declare the knowledge of God, then God's existence is everywhere confirmed.

5 Measuring Lines (Ps. 19:4)

Heb. qav, a measuring line or rule (v 4; 1 Ki. 7:23; 2 Ki. 21:13; 2 Chr. 4:2; Job 38:5; Isa. 28:10, 17; 34:11, 17; Jer. 31:39; Ez. 47:3; Zech. 1:16).

1 Used of measuring (1 Ki. 7:23; 2 Chr. 4:2; Jer.

2:8; Zech. 1:16)
3 Used of setting bounds to creation (Job 38:5)
4 Used of gradual giving of the Word of God (Isa. 28:10, 13)
5 Here (Ps. 19:4) it seems to be used of the messages of truth that have gone through all the world. This is the sense in which Paul used it (Rom. 10:18). Some version translate it good news, their voice, and hope

Presumptuous Sins (Ps. 19:13)

These sins are willful and deliberate rebellions against light and conscience. Those who commit such will soon be hardened through the deceitfulness of sin (Heb. 3:13). Presumptuous sins were judged by death (Num. 15:30; Dt. 29:19-20; Rom. 9:20-21; 11:32). Woes are pronounced against such sinning (Isa. 5:18-25; 29:15-20).

10 Examples of Presumptous Sinning

1 Lucifer (Isa. 14:12-14; Ez. 28:16)
2 Pharaoh (Ex. 5:2)
3 Moses (Num. 11:11-15, 22)
4 Israel (Ex. 14:11-12; 17:7 Num. 16:41; 1 Cor. 10:9-12)
5 Syrians (1 Ki. 20:28)
6 Rulers of Judah (Isa. 28:14-22)
7 Saul (1 Sam. 13:18-14; 15:3-23)
8 The rich fool (Lk. 12:18-20)
9 The Pharisee (Lk. 18:11-14)
10 Homosexuals (2 Pet. 2:10-11)

30 Facts and Sufferings of Messiah (Ps. 22:6)

1 I am forsaken by God (v 1)
2 I am far from being helped
3 I am far from being heard
4 I am a worm (see note l, v 6)
5 I am no man (see note m, v 6)
6 I am a reproach of men
7 I am despised of the people
8 I am scorned by men (v 7)
9 I am mocked by men (v 7-8)
10 God is My protector from birth (v 9)
11 God is My hope from birth
12 God is My dependence from birth (v 10)
13 Jehovah is My God from birth
14 God has always been near Me (v 11)
15 I have had to face troubles
16 God has been My only help
17 Brutal men have compassed Me (v 12)
18 Men were determined to destroy Me (v 13)
19 My life blood is poured out like water (v 14; Jn. 19:34)
20 All my bones are out of joint
21 My heart is melted like wax in the midst of My bowels
22 My strength is gone (v 15)
23 My tongue is so dry it cleaves to My jaws
24 I am slain as a sacrifice
25 Gentiles have compassed Me (v 16)
26 The wicked enclosed Me
27 My hands and feet are pierced
28 My bones out of joint cause men to stare at Me(v 17)
29 My garments are coveted (v 18)
30 Men gamble for My vesture

20 Blessings of the Millennium (Ps. 22:22)

1 The Messiah will declare God's name to His brethren in the church (v 22; Heb. 2:12)
2 Gentiles will praise God (v 23; 18:49; 117:1; Dt. 32:43; Isa. 11:1, 10)
3 Israel also will praise God
4 The poor will not be despised (v 24)
5 God will hear the poor
6 Messiah will praise God in the great congregation of both Jews and Gentiles (v 25; Zech. 14:16-21; Rev. 11:15)
7 Messiah will pay His own vows before all who

Mt. 5:5)
9 Prayer and praise to God will be universal (v 26; Mal. 1:11)
10 Men will begin to live forever (v 26; Isa. 65:20-25; Mt. 25:46; Rev. 21:3-7)
11 Revival will be manifest in all the earth (v 27; Joel 2:28-31; Isa. 2:2-4; 52:7; Zech. 8:23; 14:16-21)
12 All nations will worship God (v 27; Isa. 2:2-4; Zech. 14:16-21)
13 All kingdoms on earth will be ruled by Christ (v 28; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14:9-21; Lk. 1:32-33; Rev. 11:15; 20:4-10)
14 Christ will be Governor among the nations (Isa. 9:6-7; Dan. 7:13-14; Zech. 14:9-21; Lk. 1:32-33; Rev. 11:15; 20:4-10)
15 The rich and the great ones of earth will worship God (v 29)
16 All enemies shall bow before Him (v 29; 72:9; Isa. 2:12-21; 11:4-5)
17 All will have God as the source of eternal life
18 A seed shall serve the Messiah, the eternal generations of which shall proclaim the Lord as Sovereign (v 30; Isa. 59:20-21)
19 The seed shall be an eternal generation, i.e., will live forever in service to God (v 26, 30; Isa. 59:20-21; Dan. 2:44-45; 7:13-14)
20 They (the eternal generation) shall come and declare God's righteousness to people that will be born in all eternity (v 31; Gen. 8:22; 9:12; Isa. 9:6-7; Dan. 2:44-45; 7:1314, 18, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5). See ***Eternal Generations***, p. 1059; ***2 Classes of Eternal People***, p. 543 of N.T.

21 Reasons to Wait on God (Ps. 27:14)

1 Freedom from shame (Ps. 25:3)
2 Integrity and uprightness (Ps. 25:21)
3 Preservation (Ps. 25:21)
4 Renewed strength and courage (Ps. 27:14; 31:24; Isa. 40:31)
5 Life (Ps. 33:19-20)
6 Help and protection (Ps. 33:20)
7 Mercy (Ps. 33:22)
8 Patience (Ps. 37:7-9)
9 Inheritance of the earth (Ps. 37:34)
10 Hope (Ps. 39:7-8; 130:5-6; Gal. 5:5)
11 Answers to prayer (Ps. 40:1-3)
12 Salvation (Ps. 62:1; Rom. 8:25)
13 Daily supply (Ps. 104:27-28)
14 Counsel (Ps. 106:13)
15 Revelation of God (Isa. 25:9)
16 Justice (Isa. 26:8-9; 30:18)
17 Blessing (Isa. 30:18)
18 Eternal things (Isa. 64:4)
19 Goodness of God (Lam. 3:25)
20 Holy Spirit baptism (Lk. 24:49; Acts 1:4-8)
21 Second advent (Lk. 12:36; 1 Cor. 1:7; 1 Th. 1:9-10; 2 Th. 3:5; 1 Tim. 6:14)

7 Ways of Waiting on God

1 Prayerfully (Ps. 25:4-5)
2 Patiently (Ps. 37:7; 145:15)
3 Single-mindedly (Ps. 62:5)
4 Expectantly (Ps. 62:5-6; 123:2; Mic. 7:7)
5 Longingly (Ps. 130:5-6)
6 Quietly (Lam. 3:26)
7 Continually (Hos. 12:6)

7 Examples of Waiting on God

1 Jacob (Gen. 49:18)
2 David (Ps. 25:4-5, 21; 33:18-22)
3 Isaiah (Isa. 8:17)
4 Jeremiah (Jer. 14:22)
5 Micah (Mic. 7:7)
6 Simeon (Lk. 2:25)
7 All creation (Ps. 104:25-28; 145:15-16)

God also waits—upon man (Isa. 30:18)

✡ ✡ ✡

1 Ground (Ex. 3:5)
2 Nation (Ex. 19:6)
3 Sabbath (Ex. 16:23)
4 Men (Ex. 22:31)
5 Place (Ex. 26:33)
6 Garments (Ex. 28:22)
7 Gifts (Ex. 28:38)
8 Convocation (Ex.12:16)
9 Things (Ex. 28:38)
10 Crown (Ex. 29:6)
11 Oil (Ex. 30:25)
12 Altar (Ex. 29:37)
13 Day (Ex. 35:2)
14 Worshippers (Ex.29:37)
15 Offerings (Lev. 2:3)
16 Coat (Lev. 16:4)
17 Sanctuary (Lev. 16:33)
18 God (Lev. 19:2)
19 Fruit (Lev. 19:24)
20 Name (Lev. 20:3)
21 Priest (Lev. 21:6)
22 Feasts (Lev. 23:2)
23 Firstfruits (Lev. 23:20)
24 Year (Lev. 25:12)
25 Animals (Lev. 27:9)
26 House (Lev. 27:14)
27 Field (Lev. 27:16)
28 Every consecrated thing (Lev. 27:28)
29 Tithe (Lev. 27:30)
30 Water (Num. 5:17)
31 Instruments (Num. 31:6)
32 Vessel (1 Ki. 8:4)
33 Ark (2 Chr. 35:3)
34 City (Neh. 11:18)
35 Hill (Ps. 2:6)
36 Temple (Ps. 5:7)
37 Heaven (Ps. 20:6)
38 Oracle (Ps. 28:2)
39 Spirit (Ps. 51:11)
40 Mountains (Ps. 87:1; Isa. 11:9)
41 Arm (Ps. 98:1)
42 Habitation (Ps. 68:5)
43 Promise (Ps. 105:42)
44 Work (Ps. 145:17)
45 Jerusalem (Isa. 4:3)
46 Seed (Isa. 6:13)
47 Flock (Ez. 36:38)
48 Chambers Ez.42:13
49 Covenant (Dan. 11: 28-30)
50 Gods (Dan. 4:8-9)
51 Flesh (Hag. 2:12)
52 Land (Zech. 2:12)
53 Angels (Mt. 25:31)
54 Prophets (Lk. 1:70; Acts 3:21)
55 Jesus (Acts 4:27)
56 Law (Rom. 7:12)
57 Commandment Rom.7:12; 2Pet.2:21
58 Lump (Rom. 11:16)
59 Root (Rom. 11:16)
60 FirstfruitRom.11: 16
61 Branches (Rom. 11: 16)
62 Sacrifice (Rom. 12:1-2)
63 Kiss (Rom. 16:16)
64 Body (1 Cor. 3:17)
65 Children 1Cor. 7:14
66 Body and spirit (1 Cor. 7:34)
67 Saints (Eph. 1:4; Col. 1:22; 3:12)
68 Apostles (Eph. 3:5; Rev. 18:20)
69 Church (Eph. 5:27)
70 Brethren 1 Th. 5:27
71 Hands (1 Tim. 2:8)
72 Scriptures (1 Tim. 3:15)
73 Calling (2 Tim. 1:9)
74 Bishop (Tit. 1:8)
75 Women (1 Pet. 3:5)
76 Christ (Heb. 7:26)
77 Priesthood 1Pet. 2:5
78 Nation (1 Pet. 2:9)
79 Conversation (2 Pet. 3:11)
80 Faith (Jude 20)

10 Commands to Have Courage (Ps. 27:14)

1 The ten spies (Num. 13:20)
2 Joshua (Josh. 1:6-9, 18)
3 Israel under Joshua (Dt. 31:6-7; Josh. 10:25 23:6)
4 Israel under David (2 Sam. 10:12; 1 Chr. 19:13)
5 Absalom's servants (2 Sam. 13:28)
6 Solomon (1 Chr. 22:13; 28:20)
7 Hezekiah (2 Chr. 32:7)
8 Israel under Ezra (Ezra 10:4)
9 All men (Ps. 27:14; 31:24)
10 Neighbors—one to another (Isa. 41:6)

38 Water Miracles (Ps. 29:3)

1 Creation of waters (Job 38:8-30)
2 Lucifer's flood (Gen.1:2; Ps.104:5-6; 2 Pet. 3:5-7)
3 Division of waters (Gen. 1:6-10; Ps. 104:7-9)
4 Flood of Noah (Gen. 6-8)
5 Divine supply to Hagar (Gen. 21:14-21)
6 Water turned to blood (Ex. 7:17-25)
7 Frogs from waters (Ex. 8:1-5)
8 Frogs in water only (Ex. 8:6-11)
9 Red Sea turned to ice (Ex. 14:21–15:8)
10 Red Sea melted (Ex. 14:26-31)
11 Waters made sweet (Ex. 15:23-26)
12 Water from the rock (Ex. 17:1-6)
13 Again, water from the rock (Num. 20:7-11)
14 Crossing Jordan on dry ground (Josh. 3)
15 Divine supply to Samson (Judg. 15:19)
16 Water licked up (1 Ki. 18:38)
17 Drying of Jordan by Elijah (2 Ki. 2:8)
18 Drying of Jordan by Elisha (2 Ki. 2:14)
19 Healing of waters (2 Ki. 2:19-22)

21 Water as blood to Moabites (2 Ki. 3:21-27)
22 Healing of Namaan (2 Ki. 5:1-19)
23 Iron ax swimming (2 Ki. 6:1-7)
24 Whole herd of swine killed (Mt. 8:32)
25 Walking on water (Mt. 14:22-33)
26 Tribute money from water (Mt. 17:24-27)
27 Stilling the storm (Mk. 4:35-41)
28 Miraculous catch of fish (Lk. 5:1-11)
29 Water to wine (Jn. 2:1-11)
30 Healing waters (Jn. 5:1-4)
31 Ship immediately to land (Jn. 6:21)
32 Another miraculous catch of fish (Jn. 21:3-11)
33 Third of sea to blood (Rev. 8:8-9)
34 Third of rivers bitter (Rev. 8:10-11)
35 All the sea to blood (Rev. 16:3)
36 River to blood (Rev. 16:4-7)
37 River Euphrates dried up (Rev. 16:12)
38 Millennial river created (Ez. 47)

45 Uses of "Voice" in Scripture (Ps. 29:3)

1 Voice of the Lord (referred to 142 times, Gen. 3:8-10; Ps. 29; Rev. 10:3-4). It has been audible many times to man (Gen. 3:8-10; Ex. 19:19; Dt. 4:12; 1 Ki. 19:12-13; Isa. 6:4-8; Ez. 1:24-28; 8:18; 9:1; 10:5; 43:2; Dan. 10:6-9; Mt. 3:17; 17:5; Jn. 12:28; Acts 10:13; Rev. 1:10-18; 10:3-8)
2 Voice of thy wife (Gen. 3:17)
3 Voice of thy brother's blood—voice of crime (Gen. 4:10)
4 Voice of the trumpet (Ex. 19:19)
5 Voice of victory (Ex. 32:18)
6 Voice of being overcome (Ex. 32:18)
7 Voice of swearing (Lev. 5:1)
8 Voice of Israel (Num. 21:3)
9 Voice of father (Dt. 21:18)
10 Voice of mother (Dt. 21:18)
11 Voice of Judah (Dt. 33:7)
12 Voice of man (Josh. 10:14)
13 Voice of the oppressor (Job 3:18)
14 Voice of the lion (Job 4:10)
15 Voice of weepers (Job 30:31)
16 Voice of supplications (Ps. 42:4)
17 Voice of a reproacher (Ps. 44:16)
18 Voice of triumph (Ps. 47:1)
19 Voice of the enemy (Ps. 55:3)
20 Voice of charmers (Ps. 58:5)
21 Voice of prayer (Ps. 66:19)
22 Voice of a psalm (Ps. 98:5)
23 Voice of groaning (Ps. 102:5)
24 Voice of the Word (Ps. 103:20)
25 Voice of thunder (Ps. 104:7)
26 Voice of rejoicing (Ps. 118:15)
27 Voice of teaching (Pr. 5:13)
28 Voice of the bird (Eccl. 12:4)
29 Voice of the turtle (Cant. 2:12)
30 Voice of crying (Isa. 65:19)
31 Voice of a woman in travail (Jer. 4:31)
32 Voice of mirth (Jer. 7:34)
33 Voice of gladness (Jer. 7:34)
34 Voice of the bridegroom (Jer. 7:34)
35 Voice of the bride (Jer. 7:34)
36 Voice of the day of the Lord (Zeph. 1:14)
37 Voice of the prophets (Acts 13:27)
38 Voice of the archangel (1 Th. 4:16)
39 Voice of angels (Rev. 5:11)
40 Voice as the sound of many waters (Rev. 1:15; 14:2; 19:6)
41 The voice of great thunder (Rev. 14:2; 19:6. Cp. 10:3-4)
42 Voice of harpers (Rev. 14:2)
43 Voice of musicians (Rev. 14:2)
44 Voice of much people (Rev. 19:1)
45 Voice of a great multitude (Rev. 19:6)

12 Examples of Hearing God's Voice

1 Adam (Gen. 3:8-10)
2 Abraham (Gen. 18; 22:18; 26:5)
3 Moses (Ex. 3; Acts 7:31)
4 Israel (Ex. 19:19; Dt. 4:12, 33, 36; 5:23-28)
5 Elijah (1 Ki. 19:12-13)
8 Daniel (Dan. 10:6-9)
9 Peter (Acts 10:13; 2 Pet. 1:17-18)
10 James (Mt. 17:5)
11 John (Rev. 1:10-12; 4:1; 10:3-8; 21:3)
12 Paul (Acts 9:3-7)

7 Examples of God Hearing Man

1 Ishmael (a child crying was the first voice on record to be heard by God, Gen. 21:17)
2 Israel (Num. 20:16; 21:3; Dt. 26:7)
3 Joshua (Josh. 10:14)
4 Manoah (Judg. 13:9)
5 Elijah (1 Ki. 17:22)
6 Jonah (Jon. 2:2)
7 Jesus (Jn. 12:28)

38fold Trust of David (Ps. 31:1)

1 In You I put my trust (v 1, 6)
2 You are my Rock (v 3)
3 You are my fortress
4 You are my strength (v 4)
5 Into Your hands I commit my spirit (v 5)
6 You have redeemed me
7 I will be glad and rejoice in Your mercies (v 7)
8 You have considered my troubles
9 You have known me in adversity
10 You have not permitted the enemy to overcome me (v 8)
11 You have enlarged my place
12 I am in trouble (v 9)
13 My eye is consumed with grief
14 I grieve in my innermost being
15 My life is spent with grief (v 10)
16 My strength fails because of grief over my sin
17 I was a reproach to You among my enemies (v 11)
18 I was a fear to my friends
19 Men fled from me for shame
20 Many forget me as a dead man (v 12)
21 I am to men like a broken and useless vessel
22 Many slander me for my sin (v 13)
23 Fears beset me on every side
24 Many have plotted to take my life
25 In spite of all, I trust You (v 14)
26 I maintain that You are my God
27 My life is in Your hand (v 15)
28 I have prayed to You (v 17)
29 Your goodness is great (v 19)
30 You have rich rewards for those who put their trust in You
31 You will protect the righteous (v 20)
32 You will keep them from slander
33 You have shown me marvelous kindness (v 21)
34 I was hasty at first and thought I would be cut off (v 22)
35 You have heard my prayers
36 Saints, you should love God, for He preserves the faithful (v 23)
37 Be of good courage(v 24)
38 God shall strengthen you

8 Things God Has Done (Ps. 31:21)

1 Redeemed me (v 5)
2 Considered my trouble (v 7)
3 Known me in time of adversity
4 Not given me over to enemies (v 8)
5 Set my feet in a large room
6 Laid up goodness for His own (v 19)
7 Prepared goodness for men who trust in Him
8 Showed me His marvelous kindness (v 21)

Imputation (Ps. 32:2)

Imputation—justification from all sin (v 2). Heb. chashab, to be reckoned or put to the account of one; charge with. Gr. logizomai, numbered (Mk. 15:28); accounted (Rom. 8:36; Gal. 3:6); accounting (Heb. 11:19); account of (1 Cor. 4:1); counted (Rom. 2:26; 4:3, 5; 9:8); count (Phil. 3:13); laid to

pute (Rom. 4:6, 8, 11, 22-24; 2 Cor. 5:19; Jas. 2:23).

Imputation is that act of God in salvation whereby He accounts the believer righteous in Christ because Christ bore his sins and because he has properly repented of his sins and met God's terms of reconciliation (Rom. 3:24-31; 4:1-25; 2 Cor. 5:14-21; Gal. 3:6-9, 13-14).

Redemption Fallacies Refuted

1 God cannot and does not impute sins of believers to their account. The fact is that God cannot do otherwise if believers go back into sin again. Sin has to be imputed where there is a law broken (Rom. 5:13; 6:23; 8:12-13).

2 Christ bore the sins of the saved and they cannot be charged to Him more than once. Even in civil courts a crime cannot be charged to a man twice. This is only half-truth, as it deals with sins that have been forgiven. If the same man commits the same sins again any civil court will charge them to the same man again—yes, again and again if he commits them that many times. So it is with the divine court. A man forgiven of past sins must quit sin. If he commits the same sins again after conversion he will be charged with them again. They must be properly confessed and forgiven again or he will pay the death penalty for the new crimes (Ez. 18:4, 20-26; Rom. 6:23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 2 Tim. 2:12).

3 All sins—past, present, and future—are forgiven once and forever. Christ bore the sins of all men, but one cannot receive forgiveness until sin is committed and confessed. Even sin that is committed and not confessed cannot be forgiven (Lk. 13:3, 5; 1 Jn. 1:9). The fact that all sinners are not saved proves this. If men could not be damned for committing unconfessed sins which Christ has borne, then no man would be lost, for He bore the sins of all (Rom. 5:8; Gal. 1:4; 1 Pet. 2:24; 3:18; Heb. 2:9). Redemption cannot become effective with anyone who refuses to repent and conform to the whole truth (Mk. 16:15-16; Lk. 13:3, 5; Acts 2:38; 3:19; 1 Jn. 1:7, 9)

4 God cannot and does not see the sins of believers. In fact, their sins are not real sins. All He sees is the blood of Christ that automatically covers sin. One born again cannot commit sin. These claims are denials of every principle of divine and human governments. No government could possibly be just and righteous that permitted such a program with criminals. In human government no case is known where a criminal was forgiven and told that he could not possibly be held responsible for committing the same crime again; that if he did commit such it was not really a crime in his case; that it would be automatically forgiven; that the law would never again see any crime he committed; that all it would see would be the pardon he had received; and that stipulated in the pardon was absolute freedom from any future punishment even for the worst of crimes. Every sane, just, and righteous being would rise up to overthrow such a government if one existed. And yet, this is the kind of government many in the church teach and believe in as divine government. God has repeatedly stated that He will punish every sin, even to every idle word (Mt. 12:37-39; Rom. 2:12-16; 2 Cor. 5:10; Rev. 20:11-15). See ***210 Plain Laws and Warnings***, p. 497 of N.T.

5 It dishonors the blood of Christ to teach that it covers only past sins or the sins of the faithful only. A believer does not have to continue to be faithful to be saved. Sin can never reign over a saved man again, regardless of what he does. He is saved even though he serves sin and Satan. Not one child of God can return to his former state of sin and be condemned. He cannot choose to be saved or lost. God chooses men to be saved and all such are secure in His choice. If a man could choose to be saved or lost then he would be more powerful than men sin every day. The only difference between the saved and unsaved is that one has accepted Christ and the other has not. Sin is inseparable from one in this life. In the believer sin is unchanged and unchangeable. Even the unsaved are not condemned for their sins, how much less is this true of the saved. God is able to keep one saved who may be sinning every day. If man's choice governs his destiny, then the sovereign grace of God is subject to the will of man and God Himself ceases to be sovereign.

There is not one Scripture to support these false claims. God does not lose sovereignty through His plan of redemption requiring men to meet His terms or be lost. Obedience to God according to the gospel is the basis of all justification and imputation of righteousness to man. God requires confession of sins (Lk. 13:3, 5; 1 Jn. 1:9), faith (Jn. 3:16; Eph. 2:8-9), and choice on man's part in conformity to the plan of redemption before He justifies a man (Mk. 16:16; Rom. 1:5, 16; 3:24-31; 5:1-11; Rev. 22:17). From God's standpoint, redemption is provided for all men and it is His will that all accept Christ and be saved (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17), but no man will be forgiven who personally refuses to believe and conform to the gospel. When one does obey the gospel, then and then alone sins are forgiven and not imputed to him, and this is all imputation means in Ps. 32:2; Rom. 4:3-13, 22-25; 2 Cor. 5:19. No believer has to sin, but if he does it will be charged to him and he will pay the death penalty if he dies in sin (Ex. 32:32; Ez. 18:4, 20-26; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; 2 Tim. 2:12; Jas. 5:19-20). See ***210 Plain Laws and Warnings***, p. 497 of N.T.

Freedom From Sin (Ps. 32:2)

Freedom from sin is truly possible in the body (Rom. 6:6-7, 16-23; 8:1-4, 12-13; 12:1-2; 1 Cor. 3:16-17; 6:19-20; 7:34; 9:27; 2 Cor. 4:10; 7:1; Eph. 1:4; 4:24; 5:25-27; Col. 1:20-23; 2:11-13; 3:5-12; 1 Th. 4:3-7; Tit. 2:11-13; Heb. 12:10-14; 1 Jn. 1:7-9; 2:1-2, 29; 3:5-10; 5:1-4, 18) as well as in the soul and spirit (2 Cor. 7:1).

35 Broken Things in Scripture (Ps. 34:18)

Heb. shabar, to burst; break to pieces; crush; be shivered or shattered (v 18; 51:17; Isa. 61:1; cp. Lk. 4:18).

1 Heart (v 18)
2 Fountains (Gen. 7:11)
3 Stones (Lev. 21:20)
4 Commandment (Num. 15:31)
5 Ships (1 Ki. 22:48)
6 House of God (2 Chr. 24:7)
7 Bodies (2 Chr. 25:12)
8 Altar (2 Chr. 34:7)
9 Walls (Neh. 1:3)
10 Teeth (Job 4:10)
11 Skin (Job 7:5)
12 Purposes (Job 17:11)
13 Wickedness (Job 24:20)
14 Arms (Job 31:22)
15 Bows (Ps. 18:34)
16 Spirit (Ps. 51:17; Pr. 15:13; 17:22)
17 Covenants (Ps. 55:20)
18 Earth (Ps. 60:2)
19 Hedges (Ps. 80:12)
20 Gates (Ps. 107:16)
21 Depths (Pr. 3:20)
22 Shoe latchet (Isa. 5:27)
23 Cisterns (Jer. 2:13)
24 Cities (Jer. 4:26)
25 Images (Jer. 50:2)
26 Kingdoms (Dan. 2: 35, 42; 11:4)
27 Barns (Joel 1:17)
28 Meat (Mt. 15:37)
29 Fetters (Mk. 5:4)
30 Bread (Acts 20:11; 1 Cor. 11:24)
31 Sabbath (Jn. 5:18)
32 Law (Jn. 7:23)
33 Legs (Jn. 19:31)
34 Branches (Rom. 11:17-19)
35 Middle wall of partition (Eph. 2:14)

Affliction (Ps. 34:19)

Heb. ra, bad; evil; adversity; affliction; calamity; grief; sorrow; wretchedness (v 19; 107:39; Jer. 48:16; Obad. 13; Zech. 1:15). It is never trans. sin. The idea is that God made sorrow, misery, wretchedness, etc. as the sure fruit of sin. He made the law of sowing and reaping (Gal. 6:7-8). Out of 179 times where the word afflict with its various endings is found, it refers to physical disease only 5 or 6 times.

1 God regulates it according to the law of sowing and reaping (Lev. 26; Ps. 80:5; Isa. 9:1)
2 He determines the length (Gen. 15:13-14; Num. 14:33; Isa. 10:25; Jer. 29:10)
3 Not sent willingly (Lam. 3:33)
4 Men born in affliction (Job 5:6-7)
5 Saints appointed to it (Jn. 16:33; Acts 14:22 1 Th. 3:3; 1 Pet. 5:9)
6 Often severe (Dt. 28; Rev. 7:14)
7 Light, compared to future glory (Acts 20:23-24; Rom. 8:18; 2 Cor. 4:17)
8 Only temporary (Ps. 30:5; 103:9)
9 Hardens some (Ex. 4-12; Neh. 9:28-29)
10 Blesses self (Ps. 119:71; Jas. 1:12)
11 Often misinterpreted (see ***2 Great Mistakes of Job***, p. 897)
12 Prayers in (Gen. 32:11; 2 Chr. 33:12-13; Ps. 6:1-4; 31:1-17; 38:1-10; 51:1-17; Isa. 38:2-19; Acts 4:29-30)

12 Causes of Affliction

1 Sin (Gen. 3:16; Ps. 25:18; 89:32)
2 Backsliding (Ps. 119:67)
3 Misuse of tongue (Pr. 26:28)
4 Resentment (Gen. 16:4-11)
5 Pride (Job 33:14-29)
6 Impenitence (Pr. 1:30-31; Rev. 2:21)
7 Born in it (Job 5:6)
8 Mistreatment of others (Gen. 27 with 32:11; Gen. 37 with 42:21)
9 Hardness of heart (Ex. 4-12)
10 Idolatry (Judg. 10:6-10; 2 Ki. 17)
11 Forgetting God (1 Sam. 12:9-10)
12 Hypocrisy (Mt. 23)

12 Purposes of Affliction

1 To work good in one (Ps. 119:71)
2 Hide pride from man (Job 33:14-29)
3 Demonstrate God's faithfulness (Ps. 119:75)
4 To test sincerity (Mk. 4:17; Job 1-2; Jas. 5:10-11)
5 To refine, purify, and increase fruitfulness (Isa. 48:10; Jn. 15:2; Heb. 12:10-11)
6 To increase power and graces (Rom. 5:1-8; Jas. 1:2-4; 4:7; 1 Pet. 5:9)
7 To bring back to God (Hos. 5:15; Job 33:14-29)
8 To humble and correct (2 Sam. 12:14; Ps. 89:30-32; Heb. 12:5-6, notes)
9 To make examples (1 Cor. 10:5, 11)
10 To manifest love (Pr. 3:11-12; Heb. 12:5-10; Rev. 3:19)
11 To give reward (Rom. 8:17; 2 Cor. 4:17; Jas. 1:12; 1 Pet. 1:7; 4:14)
12 To learn obedience and truth (Ps. 119:71; Heb. 5:8; 12:5-10)

12 Promises in Affliction: God will

1 Hear the afflicted (Job 34:28)
2 Save them (Ps. 18:27)
3 Have mercy on them (Isa. 49:13)
4 Deliver them from fear (Ps. 23:4)
5 Deliver them out of all their troubles (Ps. 34:19; 50:15)
6 Uphold them (Ps. 37:23-33; 55:22)
7 Reward them (Mt. 5:10-12)
8 Be a refuge for them (Ps. 9:9-10)
9 Remember their weakness (Ps. 103:13)
10 Hide them (Ps. 27:5)
11 Consider them (Ps. 31:7)
12 Give them sufficient grace (2 Cor. 12:9)

12 Ways Men Can Be Afflicted

1 Slavery and oppression (Gen. 15:13; 31:50; Ex. 1:11-12; Heb. 11:25)
2 Hardships of various kinds (Ex. 22:22-23; Jas. 1:27; note l, Heb. 12:6)
3 Family troubles (Gen. 16:1-11)
4 Barrenness (1 Sam. 1:11)
5 Cursing (2 Sam. 16:12)
7 Tribulation and persecution (Mk. 13:19; 2 Cor. 2:4; 4:17; 8:2)
8 Crucifixion (Isa. 53:4-7)
9 Fasting to afflict the soul (Lev. 16:29-31; Num. 29:7; 30:13; Isa. 58:3)
10 Conquests—being defeated in war (Num. 24:24; 2 Ki. 17:20; Neh. 1:3)
11 Physical sufferings for sport (Judg. 16:5, 6, 19, 21-31)
12 Poverty and hunger (Ruth 1:21; 1 Ki. 22:27; Ps. 107:38-41; Isa. 58:7-10)

12 Kinds of Affliction

1 Men afflicting men (Gen. 15:13; 31:42)
2 Men oppressing widows (Ex. 22:22-23)
3 Husbands mistreating wives (Gen. 29:32; 31:50)
4 Masters oppressing slaves (Ex. 1:11-12; 3:7, 17; 4:31; Dt. 26:6-7)
5 Conquerors afflicting the conquered (Num. 24:24; Judg. 16:5-31; Isa. 9:1)
6 Self-affliction of the soul by fasting (Lev. 16:29-31; Isa. 58:5; Jas. 4:9)
7 Wicked men afflicting neighbors in various ways (Ps. 89:22)
8 Wicked persecuting the godly (Ps. 94:5; 143:12; Amos 5:12)
9 Gentiles oppressing Jews (Isa. 51:23; Amos 6:14; Mt. 24:9)
10 Heavy responsibility (Num. 11:11)
11 Sufferings of Christ (Isa. 53:4)
12 Various agents of God causing many kinds of suffering according to God's law of sowing and reaping (Job 37:23; 1 Ki. 11:39; 2 Ki. 17:20; 2 Chr. 6:26; Jer. 31:28; Nah. 1:12)

12 Examples of Suffering Affliction

1 God (Isa. 63:9)
2 Christ (Isa. 53:7; Col. 1:24). The fact that both God and Christ have suffered affliction proves that it should not be understood as sickness or disease as is taught by many. They have never been sick, but they have been afflicted. Substitute disease with the many passages above and see how senseless the idea is in nearly every passage.
3 Israel (Gen. 15:13)
4 Hagar (Gen. 16:11)
5 Jacob (Gen. 31:42; 41:52)
6 Joseph (Acts 7:10)
7 Job (Job 10:15; 30:16, 27; Jas. 5:10)
8 David (Ps. 132:1)
9 Manasseh (2 Chr. 33:12)
10 The prodigal son (Lk. 15:1-32)
11 Paul (2 Cor. 1:6; 2 Tim. 3:11)
12 Saints (Col. 1:24; Heb. 11:37; 1 Pet. 5:9)

The Righteous (Ps. 34:19)

Heb. tsaddiq, just; lawful; righteous.

21 Evidences of Righteousness

1 Dead to sin (Rom. 6:2-7)
2 Freed from sin (Rom. 6:7, 18, 22)
3 New creature (2 Cor. 5:17-18)
4 Flesh crucified (Gal. 5:24)
5 Imitate Christ (Phil. 2:5; 1 Jn. 2:6)
6 Servants of Christ (Eph. 6:6)
7 Servants of righteousness (Rom. 6:19)
8 Holy and without blame (Eph. 1:4)
9 Kind and tenderhearted (Eph. 4:32)
10 Patient and longsuffering (Col. 1:11)
11 Prayerful (1 Tim. 2:1-4)
12 Forgiving and merciful (Eph. 4:32; Ps. 37:21)
13 Hate lying (Pr. 13:5)
14 Abhor wickedness (Ps. 101:3-4)
15 Quit evil (Isa. 1:16-17)
16 Sow righteousness (Hos. 10:12; Gal. 6:8)
17 Seek righteousness (Mt. 6:33)
18 Hunger for righteousness (Mt. 5:6)
19 Follow righteousness (Heb. 12:14)

21 Add Christian graces (2 Pet. 1:5-9)

17 Things Righteousness Compared To

1 The sun (Judg. 5:31; Mt. 13:43)
2 The stars (Dan. 12:3)
3 Lights (Mt. 5:14; Phil. 2:15)
4 Mount Zion (Ps. 125:1-2)
5 Lively stones (1 Pet. 2:5)
6 Trees (Ps. 1:3; 52:8; 92:12; Jer. 17:8; Hos. 14:6)
7 City on a hill (Mt. 5:14)
8 Wheat (Mt. 3:12; 13:39)
9 Salt (Mt. 5:13)
10 Sheep (Ps. 95:7; Mt. 10:16; Jn. 10)
11 Soldiers (2 Tim. 2:3-4)
12 Runners in a race (1 Cor. 9:24)
13 Wrestlers (Eph. 6:12; 2 Tim. 2:5)
14 Members of a body (1 Cor. 12:20, 27)
15 Jewels (Mal. 3:17)
16 Gold (Job 23:10)
17 Obedient children (1 Pet. 1:14)

20 General Facts About Righteousness

1 Have power with God (Gen. 18:23-33)
2 Championed by God (Pr. 2:7-8)
3 God's secret with them (Pr. 3:32)
4 Memory to be blessed (Pr. 10:7)
5 Led by God (Ps. 23:3)
6 Clothed in garments of salvation (Isa. 61:10)
7 The Lord's eyes are upon them (Ps. 34:15; 1 Pet. 2:12)
8 Their prayers are heard (Ps. 34:15)
9 Go into life eternal (Mt. 25:46)
10 Are delivered out of trouble (Ps. 34:17)
11 Helped in temptation (1 Cor. 10:13)
12 Given crown of righteousness (2 Tim. 4:8)
13 Known by God (Ps. 1:6)
14 Blessed by God (Ps. 5:12)
15 Tried by God (Ps. 11:5)
16 Upheld by God (Ps. 37:17)
17 Not moved by enemies (Ps. 55:22)
18 Tears wiped away (Isa. 25:8; Rev. 21:4)
19 Shall be rewarded (Ps. 58:11)
20 Inherit the land (Ps. 37:29)

10 Things About God in Ps. 34: He (Ps. 34:19)

1 Sees (v 15)
2 Hears (v 15, 17)
3 Opposes evil (v 16)
4 Judges evil
5 Delivers (v 17, 19)
6 Is near (v 18)
7 Saves
8 Keeps (v 20)
9 Redeems (v 22)
10 Blesses

37 Requests—The Beggar Psalm (Ps. 35:1)

1 Plead my cause, O Lord (v 1)
2 Fight for me
3 Take up Your weapons (v 2)
4 Stand up as my Champion
5 Draw out also the spear (v 3)
6 Stand in the gap for me
7 Say to me, I am thy salvation
8 Let my enemies be confounded (v 4)
9 Let them be put to shame
10 Let them be defeated
11 Let them be confused
12 Let them be carried away with the wind (v 5)
13 Let them be chased by the angel
14 Let their way be dark and slippery (v 6)
15 Let the angel persecute them
16 Let them be destroyed (v 8)
17 Let them be caught in own net
18 Let them be destroyed by the method they sought to destroy me
19 Deliver me soon (v 17)
20 Rescue my soul from them
21 Rescue my darling from lions
22 Let not them rejoice over me wrongfully (v 19)
23 Let them not wink with the eye
24 Keep not silence, O Lord (v 22)
25 Be not far from me
27 Awake to my rescue
28 Awake to my cause
29 Judge me, O Lord (v 24)
30 Judge me in righteousness
31 Let them not rejoice over me
32 Let them not be satisfied with my destruction as they planned (v 25)
33 Let them not boast of my fall
34 Let them be ashamed (v 26)
35 Let them be confused together that rejoice over my hurt
36 Let them be clothed with shame
37 Let them be clothed with dishonor that magnify themselves against me

15 Ways None Like God (Ps. 35:10)

1 Deliverance (v 10)
2 Power (Ex. 9:14; Ps. 89:8)
3 Comparison to other gods (Ex. 15:11)
4 Holiness (Ex. 15:11; 1 Sam. 2:2)
5 Majesty (Dt. 33:26)
6 Stability and strength (1 Sam. 2:2)
7 Greatness (2 Sam. 7:22)
8 Keeping covenant and mercy (1 Ki. 8:23)
9 Righteousness (Ps. 71:19)
10 Works (Ps. 86:8)
11 Faithfulness (Ps. 89:8)
12 Authority in heaven (Ps. 113:4-5)
13 Planning all things (Isa. 46:5-10)
14 Authority over nations (Jer. 10:6-7)
15 Forgiveness (Mic. 7:18)

10 Attributes of God (Ps. 36:5)

1 Mercy—high as the heavens (v 5)
2 Faithfulness—far-reaching as the cloud
3 Righteousness—high as mountains (v 6)
4 Justice—deep as the abyss
5 Preservation—universal as existence
6 Kindness—excellent (v 7)
7 Providence—complete (v 8)
8 Satisfaction—rivers of pleasure
9 Life—the fountain of life (v 9)
10 Light—source of truth

28 Kinds of Days in Scripture (Ps. 37:13)

1 Day of wrath (Job 20:28; Rom. 2:5)
2 Day of temptation (Ps. 95:8)
3 Day of trouble (Ps. 20:1; 102:2)
4 Day of power (Ps. 110:3)
5 Day of adversity (Pr. 24:10)
6 Day of prosperity (Eccl. 7:14)
7 Day of death (Eccl. 8:8)
8 Day of gladness (Cant. 3:11)
9 Day of His fierce anger (Isa. 13:13)
10 Day of grief (Isa. 17:11)
11 Day of vengeance (Isa. 61:2)
12 Day of affliction (Jer. 16:19)
13 Day of evil (Jer. 17:17)
14 Day of calamity (Jer. 18:17)
15 Day of His indignation (Ez. 22:24)
16 Day of darkness (Joel 2:2)
17 Day of distress (Obadiah 14)
18 Day of His coming (Mal. 3:2)
19 Day of the Son's revelation (Lk. 17:30)
20 Day of salvation (2 Cor. 6:2)
21 Day of redemption (Eph. 4:30)
22 Day of Christ (Phil. 2:16)
23 Day of the Lord (1 Th. 5:2; Zeph. 1:14-18)
24 Day of visitation (1 Pet. 2:12)
25 Day of His wrath (Rev. 6:17)
26 Day of God Almighty (Rev. 16:14)
27 Day of judgment (2 Pet. 2:9)
28 Day of God (2 Pet. 3:12)

Perish (Ps. 37:20)

Heb. abad, to be lost. It never means annihilation, but a cutting off from realizing the good or which the person, beast, or thing was created.

✡ ✡ ✡

1 Men die in dispersion (Lev. 26:38), judgment (Num. 16:33), and war (Num. 21:30)
2 Day perishes by being forgotten (Job 3:3)
3 Animals die of old age (Job 4:11)
4 Hope perishes (Job 8:13)
5 Rememberance is blotted out (Job 18:17)
6 Way of ungodly perishes (Ps. 1:6)
7 Expectation (Ps. 9:18)
8 The wicked (Ps. 49:10; 68:2; 73:27)
9 Name (Ps. 41:5)
10 Creation waxes old (Ps. 102:26)
11 Desire perishes (Ps. 112:10)
12 Riches (Eccl. 5:14; Jer. 48:36)
13 Wisdom (Jer. 49:7)
14 Righteous is destroyed (Isa. 57:1)
15 Truth (Jer. 7:28)
16 Land (Jer. 9:12)
17 Law (Jer. 18:18)
18 Crops perish (Joel 1:11)
19 Good men (Mic. 7:2)
20 Memory perishes (Isa. 26:14)

Saints (Ps. 37:28)

Heb. chasid, kind; pious; holy; favored or gracious ones (v 28; 30:4; 31:23; 50:5; 52:9; 79:2; 85:8; 97:10; 116:15; 132:9, 16; 145:10; 148:14; 149:1, 5, 9; 1 Sam. 2:9; 2 Chr. 6:41; Pr. 2:8). Saints are made by God and are such in this life. None are canonized after death. The word is used 39 times in the O.T. and 62 times in the N.T. See note h, Acts 9:13. The word is never used of angels, only of redeemed men.

24 Things That Constitute a Saint

1 Control of own spirit (v 1, 7, 8)
2 Freedom from jealousy and envy (v 1)
3 Absolute trust in God (v 3, 5, 40)
4 Consecration to do good (v 3)
5 Constant delight in God (v 4)
6 Keeping life committed to God (v 5)
7 Simple and unwavering faith in God
8 Absolute dependence upon God (v 7, 9, 39)
9 Freedom from anger and wrath (v 8)
10 Meekness and humility (v 11)
11 Abundance of peace
12 Complete satisfaction with lot in life (v 16-19)
13 Boldness in evil times (v 19)
14 Mercy, compassion, and benevolence (v 21, 26)
15 Obedience to God's leading (v 23)
16 Freedom from discouragement in adversity v24
17 Household under control (v 26)
18 Righteousness (v 21, 29, 30)
19 Wisdom and justice (v 30)
20 True to God's law (v 31, 34)
21 Propagating truth among men (v 30)
22 Living perfect and upright (v 37)
23 Possessing full salvation (v 39-40)
24 Standing firm in time of trouble (v 39)

Where Saints Spend Eternity (Ps. 37:29)

The modern church theory that saints are to spend eternity in heaven is nowhere taught in Scripture. All saints will be translated and will stay in heaven until they come back with Christ at His 2nd advent (Zech. 14:5; Jude 14). Then they will reign on earth with Christ (Rev. 20:4-10) but continue to live in the New Jerusalem in heaven until it is moved from heaven to the new earth (Rev. 21:2, 9-10). Saints will go back and forth from heaven and earth during the 1,000 years, then live eternally with God in the new earth (Rev. 21-22). The natural people who will go from the tribulation into the Millennium will continue to live in the new earth as subjects of Christ and resurrected saints forever, if they do not rebel with Satan at the end of the Millennium (Rev. 20:7-10). They will live forever by virtue of the tree of life (Rev. 22:2) and not by change of body from mortality to immortality as the resurrected saints (1 Cor. 15:35-54; Phil. 3:21). Both classes of hu-

34; Gen. 8:22; 9:12; 17:8; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Mt. 5:5; Lk. 1:32-33; Rev. 11:15; 22:4-5).

8 Good Results of Chastening (Ps. 38:5)

1 Makes one pray (v 1, 16, 21, 22)
2 Awakens to the foolishness of sin (v 3, 5)
3 Makes one desire God (v 9)
4 Enables him to know his true friends (v 11)
5 Makes one compassionate and merciful to others (v 12-14)
6 Makes him penitent (v 6, 8, 17, 18)
7 Produces hope and faith (v 15)
8 Encourages a life of following that which is good (v 20)

7 Blessings of Waiting on God (Ps. 40:1)

1 He turned toward me (v 1)
2 He did hear me
3 He brought me up out of the pit (v 2)
4 Out of the miry clay
5 He set my feet upon a rock
6 He established my ways
7 He put a new song in my mouth (v 3)

10 Personal References in Ps. 42 (Ps. 42:3)

1 My soul (v 2)
2 My tears (v 3)
3 My meat
4 My God (v 6)
5 My prayer (v 8)
6 My life
7 My rock (v 9)
8 My bones (v 10)
9 My enemies
10 My countenance (v11) Cp. 43:5; 44:3; 89:15; 90:8

There are 43 personal pronouns in Ps. 42 and 9 questions.

8 Works of God Under Joshua (Ps. 44:1)

He:
1 Drove out the heathen (v 2)
2 Planted Israel
3 Punished the heathen
4 Cast out the heathen
5 Gave Israel their possessions (v 3)
6 Saved Israel by His power
7 Saved Israel by His own right hand
8 Saved Israel by His countenance

8fold Confidence in God (Ps. 44:4)

1 You are my King (v 4)
2 You will command deliverances
3 You will push down our enemies (v 5)
4 You will help us against all who rise up against us
5 I will trust You, not my bow or sword (v 6)
6 You have already saved us from our enemies v7
7 You have already put to shame all that hated us
8 In You we will boast all day and praise You forever (v 8)

16fold Judgment (Ps. 44:9)

Here we have a 16fold judgment on Israel and the psalmist given after two and before two others of the four 8fold subjects, as seen in the outline of Ps. 44:

1 8fold deliverance by God (v 1-3)
2 8fold confidence in God (v 4-8)
3 16fold judgment on Israel (v 9-16)
4 8fold accusation of God (v 17-22)
5 8fold prayer for deliverance (v 23-26)

16fold Judgment on Israel and Psalmist

1 Thou hast cast us off (v 9)
2 Put us to shame (v 9)
3 Did not go forth with our armies
4 Made us to turn from enemies (v 10)
5 We are spoiled by our enemies
6 Thou hast given us over to die (v 11)
7 Scattered us among the heathen

10 Made us a reproach to others (v 13)
11 Made us an object of scorn
12 Made us a byword to heathen (v 14)
13 Made us rejected by others
14 Made me confused (v 15)
15 Made me ashamed
16 Made me an object of ridicule and blasphemy (v 16)

In reality God was not to blame, for Israel's own sins had caused them to reap (Gal. 6:7-8). God had told them of such curses if they sinned (Dt. 28; Lev. 26), and He was obligated to keep His word.

Examples of Despondency (Ps. 42:6)

1 Cain (Gen. 4:13-14)
2 Hagar (Gen. 21:15-16)
3 Israel (Num. 17:12-13; Dt. 28:65-67)
4 Job (Job 3:1-24; 17:13-15)
5 David (v 5-6, 11; 43:2)
6 Asaph (Ps. 77:7-9)
7 Elijah (1 Ki. 19:4)
8 Jonah (Jonah 4:3-8)

10 Things of Man God Knows (Ps. 44:21)

1 His imaginations (Dt. 31:21; 1 Chr. 28:9; Pr. 6:18; Rom. 1:21; 2 Cor. 10:5)
2 The hearts of all (1 Sam. 16:7; 1 Ki. 8:39; Lk. 16:15; Acts 1:24; 15:8)
3 All the ways of man (Job 31:4; Ps. 1:6; Pr. 5:21; Mk. 7:19-21; Heb. 4:12)
4 The secrets of the heart (Ps. 44:21)
5 The thoughts of men (Ps. 94:11)
6 The thoughts afar off (Ps. 139:2)
7 Every word in the tongue (Ps. 139:4)
8 Works and thoughts (Isa. 66:18)
9 The thoughts and intents of the heart (Heb. 4:12)
10 The deceitfulness of the heart (Jer. 17:9). See notes g and p, Pr. 23:26, 33

21 Reasons the Queen of Ps. 45 Is Not the Bride of Christ or the Church (Ps. 45:9)

1 The details of the psalm clearly picture an earthly wedding of the king of Israel (v 1-5, 8-16).

2 There is no proof that this wedding is in any way symbolic, typical, or figurative of the marriage supper of the Lamb in Rev. 19:1-10. Where there is no plain teaching of any application of Scripture we are not free to force such meanings into the Bible.

3 The marriage in this psalm is the uniting of a single man with a woman, while the marriage of Rev. 19:1-10 is to be that of millions of redeemed men and women with Christ (v 1, 9-14).

4 If the woman in the psalm typified the bride of Christ, which is a city, there would be a reference to it elsewhere as with other true types.

5 The woman here could not be symbolic of the N.T. church because the church is compared to a man, being the body of Christ who is a man (Eph. 2:14-15; 4;13).

6 No feminine pronoun is ever used of the church (see subpoints under ***The "He" of 2 Thess. 2:7***, p. 405 of N.T.).

7 The church is never called a queen, as this Gentile bride of Solomon (v 9).

8 The church is never called a daughter, much less a king's daughter, as here (v 10, 15).

9 Neither the church nor other redeemed ones will be clothed in garments of wrought gold and needlework as this queen (v 9, 13-14). They are to wear clean and white linen symbolizing their righteousness (Rev. 19:8).

10 There will not be redeemed ones of the church, some who are not a part of the bride of Christ, acting as companions of this queen (v 9, 12-14). All the redeemed without exception will be a part of the bride of Christ, the Holy City or New Jerusalem (Heb. 11:1-16; 13:14; Rev. 21:2, 9-

Christ, as this queen does on the right of Solomon (v 9). Some of the redeemed will be on the right hand and others on the left hand of Christ (Mt. 20:20-22).

12 No part of the church or the bride of Christ will be given gifts by companions as in the case of this queen (v 12). All redeemed will be equal as a part of the Holy City, the bride (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21:2, 9-10).

13 There will be no rich people among the redeemed who will not be a part of the church or the bride of Christ, as in this case (v 12). Every poor man and every rich one will be equally part of the bride of Christ—the Holy City (Heb. 11:10-16; 13:14; Rev. 21:2, 9-10).

14 There will be no man, rich or poor, who will entreat the favor of the people making up the bride of Christ, as here (v 12). Regarding equality of the redeemed, see Jn. 14:1-3; 1 Cor. 2:9; Heb. 11:10-16; 13:14; Rev. 21:2, 9-10.

15 No part of the redeemed will be more glorious than others regarding a place to live, as here (v 13-15). All will have the same kind of mansions (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21:2, 9-10).

16 There will be no difference in the clothing of the redeemed (Rev. 19:8), as is here (v 9, 13-14).

17 There will be no respect of persons manifest by Christ among the redeemed, as here (v 9, 11-15). This king loved and respected his queen more than all others present, but Christ will love and respect all alike who are present at His wedding (Rev. 19:1-10).

18 The church or the redeemed will not be brought to Christ by someone else at the time of the marriage of the Lamb, as here (v 14-15). Christ will come personally for the church and all redeemed to present them to Himself (Jn. 14:1-3; Eph. 5:27; 1 Th. 4:16).

19 There will be no virgins following the bride of Christ, as here (v 14). Any who accept the invitation of the saints to be saved become as much a part of the bride as those who have already been redeemed (Rev. 22:17). When the redeemed enter the palace of God all will be a part of the bride (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21:2, 9-10).

20 There will be no presenting of companions when the redeemed enter heaven, as here (v 14-15). Christ will come for all and all will be His bride, not some followers of the bride (Jn. 14:1-3; 1 Cor. 15:23, 51-54; Eph. 5:27; Phil. 3:21; Col. 3:4; Heb. 11:10-16; 13:14; Rev. 19:1-10; 21:2, 9-10).

21 There will be no anticipation of offspring to be made princes in all the earth, as here (v 16). The marriage of the Lamb will not be a physical one, but a spiritual union forever (Rev. 19:1-10). There will be no children brought forth to become rulers in the earth. All redeemed saints will be kings and priests over all nations forever (Lk. 22:30; 2 Tim. 2:12; Rev. 1:6; 3:21; 5:10; 20:4-6; 22:4-5).

Holiness (Ps. 48:1)

This word is found 30 times in the O.T. and 13 times in the N.T.

14 Ways "Holiness" Used of God

1 He is glorious in holiness (Ex. 15:11). This refers to His nature
2 Sits on throne of His holiness (Ps. 47:8)
3 Lives in the mountain of His holiness (Ps. 48:1; Jer. 31:23)
4 Speaks in holiness (Ps. 60:6; 108:7)
5 Swears by His holiness (Ps. 89:35)
6 Holiness becomes His house (Ps. 93:5)
7 Holiness is associated with His power as producing obedience (Ps. 110:3)
8 The highway going up to His capital building on earth will be called the highway of holiness (Isa. 35:8)
9 His house is called courts of holiness (Isa. 62:9)

11 His chosen are called the people of His holiness (Isa. 63:18)
12 His words are of holiness (Jer. 23:9)
13 His Spirit is called the Spirit of holiness (Rom. 1:4)
14 He is to be worshipped in the beauty of holiness (1 Chr. 16:29)

10 Things "Holiness" Unto God

1 Priests (Ex. 28:36; 39:30)
2 Israel (2 Chr. 31:18; Isa. 63:18; Jer. 2:3)
3 God's house (Ps. 93:5)
4 Commerce (Isa. 23:18)
5 Highway to God's house (Isa. 35:8)
6 Courts of God (Isa. 62:9)
7 God's habitation (Isa. 63:15)
8 Mt. Zion (Obadiah 17)
9 Horses (Zech. 14:20)
10 Pots (Zech. 14:21)

10 Facts: Christians and Holiness

1 Christians are created in righteousness and true holiness (Eph. 4:24)
2 They are commanded to live in holiness before God all their days (Lk. 1:75; Rom. 6:19 Heb. 12:14)
3 They must bring forth fruit unto holiness (Rom. 6:22)
4 They must perfect holiness in the fear of God (2 Cor. 7:1)
5 Must have hearts unblameable in holiness before God (1 Th. 3:13)
6 They are called to holiness (1 Th. 4:7)
7 They must continue in holiness to be blessed (1 Tim. 2:15)
8 They must govern lives according to holiness (Tit. 2:3)
9 They must be partakers of holiness (Heb. 12:10)
10 They must follow holiness, without which no man shall see God (Heb. 12:14)

10 Reasons Ps. 50 Refers to the Judgment of the Nations (Ps. 50:1)

1 The call is to the earth (v 1; Mt. 25:31-32), meaning the inhabitants of the earth, not the inhabitants of sheol or hades, as at the great white throne judgment in Rev. 20:11-15.

2 The statement from the rising of the sun to its going down proves the scene is on earth and for those who are alive on earth at this time (v 1; 113:3; Mt. 25:31-46), while the judgment of Rev. 20:11-15 is not on earth.

3 The phrase out of Zion, is used always of earthly Zion except in Rom. 11:26; Heb. 12:22-23; Rev. 14:1.

4 The fact that God shall come proves an earthly scene, and that He comes from heaven, His dwelling place, to the earth where the nations are (Dan. 7:9-14, 22; Mt. 25:31-46). The only time God the Father will come to earth to judge will be at the 2nd advent of Christ (Dan. 7:9-14, 22; Zech. 14:5; Tit. 2:13).

5 The fact that when He comes to fulfill this prophecy He will not keep silence, indicates vengeance on inhabitants of earth (Isa. 61:2; 63:1-4; Dan. 7:9-14, 22; Zech. 14:1-5), not men in hell, as in Rev. 20:11-15

6 A fire devouring before Him (v 3) is definitely an event connected with the 2nd advent of Christ and the 1st advent of God the Father to the earth (Ez. 38:17-21; 2 Th. 1:7-10), and not an event at the great white throne judgment of Rev. 20:11-15.

7 The fact that the heavens are above this scene proves it to be an event on earth (v 4; Dan. 7:9-14, 22; Mt. 25:31-46) and not in heaven, as will be the event of Rev. 20:11-15.

8 The phrase to the earth to judge the people proves it to be the judgment of the nations (v 4; Dan. 7:9-14, 22; Mt. 25:31-46), not the judgment in heaven of Rev. 20:11-15.

9 The command to gather together His saints, (the Jewish people), proves the scene to be on earth and at the 2nd advent of Christ when Israel will be gathered to Palestine (v 5; Isa. 11:10-12; Ez. 37; Mt. 24:29-31; 25:31-46; Rom. 11:25-29). At the great white throne judgment Israel will not be gathered. Only the dead will be judged then (Rev. 20:11-15).

10 The fact that God the Father is Judge indicates the same as the judgment of the nations in Dan. 7:9-14, 22. Christ will also be Judge (Mt. 25:31-46).

Thus v 1-6 refer to the judgment of the nations, as in Mt. 25:31-46, and not the great white throne judgment of Rev. 20.

Spirit (Ps. 51:10)

Heb. ruach, occurs 378 times and is rendered spirit 232 times. In the remaining 146 times it is rendered 16 different ways. The Greek word for spirit in the N.T. is pneuma. It occurs 385 times and corresponds to ruach above. The primary meaning of both words is invisible force. The spirit of man is the intellect, will, mind, conscience, and other invisible faculties that make him a free moral agent and a rational being. Both the soul and spirit of man are immortal (see ***25 Proofs of Immortality of the Soul***, p. 472 of N.T.). They are so closely related that it is hard to distinguish the finest details of difference between them, but there is a difference. This is clear from 1 Th. 5:23; Heb. 4:12. In general we can say that the spirit is that which knows (1 Cor. 2:11), and the soul is that which feels. See note a, Job 14:22. Both make the inner man which leaves the body at death (Jas. 2:26).

The Word "Spirit" Is Used of

1 God's personal spirit (Ps. 139:7; 143:10; Isa. 30:1; 40:13)
2 The Holy Spirit (Gen. 1:2; Isa. 48:16; 61:1; Zech. 12:10)
3 Angels (Ps. 104:4)
4 Cherubim (Ez. 1:12-21; 10:17)
5 Demons (Lev. 19:31; 20:6)
6 Other spirit beings (Zech. 6:5)
7 New nature of the child of God (1 Cor. 6:17)
8 Man's personal spirit (Num. 16:22; 27:16; Pr. 18:14; 20:27; 25:28; Eccl. 3:21)
9 Judgment of God: translated
  (1) Blast (Ex. 15:8; 2 Ki. 19:7; Isa. 37:7)
  (2) Breath (Gen. 6:17; 7:15, 22; 2 Sam. 22:16; Ps. 18:15)
  (3) Spirit (Isa. 4:4; 28:6; 34:16)
10 Spiritual gifts or invisible enduements of power (Gen. 41:38; Ex. 28:3; 31:3; 35:31; Num. 11:17, 25-29; 24:2; 27:18; Dt. 34:9; Isa. 11:2; 32:15; 42:1; 61:1; Ez. 2:2; 3:24)
11 The resurrected body (1 Cor. 15:45)
12 Wind (Ez. 37:9)
13 Mind (Gen. 26:35; Pr. 29:11; Ez. 11:5; 20:32; Dan. 5:20)
14 Courage (Josh. 2:11)
15 Anger (Judg. 8:3)
16 The whole person (Ps. 77:3, 6; 106:33; Ez. 21:7; Dan. 2:1, 3; Mal. 2:15, 16)
17 Temperature (Gen. 3:8)
18 Whirlwind (Ez. 1:4)
19 Windy (Ps. 55:8)
20 Air (Job 41:16)
21 Tempest (Ps. 11:6)
22 Quarters (winds, 1 Chr. 9:24)

The Spirit of Man Can Be

1 Troubled (Gen. 41:8)
2 Revived (Gen. 45:27)
3 In anguish (Ex. 6:9)
4 Made willing (Ex. 35:21)
5 Jealous (Num. 5:14, 30)
6 Hardened (Dt. 2:30)
7 Sorrowful (1 Sam. 1:15)
8 Stirred up (2 Chr. 36:22)
10 Guileless (Ps. 32:2)
11 Contrite (Ps. 34:18)
12 Broken (Ps. 51:17)
13 Overwhelmed (Ps. 77:3)
14 Steadfast (Ps. 78:8)
15 Provoked (Ps. 106:33)
16 Hasty (Pr. 14:29)
17 Haughty (Pr. 16:18)
18 Humble (Pr. 16:19)
19 Ruled (Pr. 16:32)
20 Wounded or hurt (Pr. 18:14)
21 Vexed (Eccl. 1:14)
22 Patient (Eccl. 7:8)
23 Constrained (Job 32:18)
24 Searched (Ps. 77:6)
25 Made to keep secrets (Pr. 11:13)
26 In error (Isa. 29:24)
27 Proud (Eccl. 7:8)
28 Heavy (Isa. 61:3)
29 Made to learn (Job 20:3; 32:8)
30 Increased in knowledge (1 Cor. 2:11)

30 Reasons for His 21 Requests in Ps. 51 (Ps. 51:1)

1 Because of Your lovingkindness (v 1)
2 Because of Your tender mercies
3 For I acknowledge my transgressions (v 3)
4 My sin is ever before me
5 Against You have I sinned (v 4)
6 I have done evil in Your sight
7 That You may be justified in condemnation of sin
8 That You may be clear when You judge sin
9 I was shapen in iniquity (v 5)
10 My mother conceived me in sin
11 You desire truth in inward parts (v 6)
12 Your wisdom in the inner man convicts me of sin
13 So that I shall be clean and whiter than snow v7
14 That I may rejoice (v 8)
15 So that I shall be free from sin and iniquity (v 9)
16 That I may have a clean heart (v 10)
17 That I may have a right spirit within me
18 That I may remain in God's presence (v 11)
19 And retain the Holy Spirit
20 That the joy of Thy salvation may be restored to me (v 12)
21 That I may be upheld by Your free Spirit
22 That transgressors may be taught (v 13)
23 That sinners may be converted
24 That I may have salvation (v 14)
25 That I may sing of righteousness
26 That I may show forth praise (v 15)
27 That I may offer the right kind of sacrifice (v 16)
28 That I may have a broken spirit (v 17)
29 That Your good pleasure may be realized in Zion and Jerusalem (v 18)
30 So that true worship will be given You in spirit, in truth, and in ritual (v 19)

10 Facts About Atheism (Ps. 53:1)

Atheism is proved to be absurd:
1 By the existence of the universe
2 By the constitution of the body, soul, and spirit of man
3 By the innumerable living creatures in existence, each one so perfect and intricate as to make all chance of its automatically coming into existence an impossibility
4 By the character of God's works
5 By the preservation and government of all creations. To think that all things came into existence and are being governed by themselves is folly
6 By its ungodly mockery
7 By its powerlessness to help a man to better himself and others
8 By its degrading and immoral influence
9 By the vastness of its unproved claims
10 By the renouncing of it by its followers in times

Ethan Allen, Thomas Hobbes, and many others pleaded for mercy from God and regretted their atheism in their dying hour

5 Sins of the Wicked That Will Damn the Soul (Ps. 55:20)

1 He refuses to live at peace with his neighborsv20
2 He does not keep his word (v 20. Cp. 15:4; 2 Tim. 3:3)
3 He is a liar (v 21. Cp. Rev. 21:8)
4 He plots the destruction of those who would live at peace (v 21)
5 He is a deceiver and a destroyer with his tongue (v 21. Cp. Jas. 3)

7 Things Not to Fear (Ps. 56:4)

1 Flesh (v 4)
2 People (Num. 14:9)
3 Idols (Judg. 6:10; 2 Ki. 17:35-39)
4 Evil (Ps. 23:4)
5 War (Ps. 27:3)
6 Man (Mt. 10:28; Lk. 12:5)
7 Sufferings (Rev. 2:10)

5 Things to Fear

1 God (Dt. 6:13, 24; Mt. 10:28). Over 40 times in Scripture men are commanded to fear God. Many are the benefits promised to those who do fear Him
2 Parents (Lev. 19:3)
3 Kings (Pr. 24:21)
4 Civil rulers (Rom. 13:1-8)
5 Masters (1 Pet. 2:18)

8 Requests of David (Ps. 68:1)

1 Let God arise (v 1). This was the Divine formula at the setting forth of the ark (Num. 10:35-36). The whole psalm seems to be one that was sung when the ark was in procession. This is clear from v 1 which was always said when they started with the ark from one place to another, and from v 25 which shows that singers and musicians marched before it.
2 Let His enemies be scattered (v 1)
3 Let them that hate Him flee before Him
4 Drive them away as smoke (v 2)
5 Let the wicked perish as wax is melted before the fire
6 Let the righteous be glad (v 3)
7 Let them rejoice before God
8 Let them rejoice exceedingly

18 Facts About Bible Mountains (‘Ps. 68:15)

1 Lucifer’s capital on earth (when he ruled before Adam) was located on a mountain (Ez. 28:13-16)
2 God chose a mountain as the place where He gave His law (Ex. 3:1; 4:27; 18:5; 19:16-25; 24:9-18; Num. 10:33; 1 Ki. 19:8)
3 God chose a mountain as the site for the earthly temple (Gen. 22:14; 2 Chr. 3:1)
4 God chose mountains as monuments of cursing and blessing (Dt. 11:29; 27:4-13)
5 Moses and Aaron were commanded to die on mountains (Dt. 32:49-51)
6 Mountains have always been the favorite places of refuge (Gen. 14:10; 19:17, 30; Mt. 24:16; Heb. 11:38)
7 A mountain was the capital of Israel (1 Ki. 8:1; 2 Chr. 5:2)
8 The greatest temptations were overcome on a mountain (Mt. 4:8)
9 The greatest of sermons was preached on a mountain (Mt. 5-7)
10 The greatest prayers were prayed on mountains (Mt. 14:23; Mk. 6:46; 9:2)
11 The greatest prophecies were given on a mountain (Mt. 24-25)

13 Christ was transfigured on a mountain (Mt. 17; 2 Pet. 1:18)
14 The crucifixion of Christ took place on a mountain (Lk. 23:33; Jn. 19:17)
15 Christ ascended from a mountain (Mt. 28:16; Acts 1:11-12)
16 Christ will make His future landing on earth on a mountain (Zech. 14:1-5)
17 A mountain will be the site of the eternal earthly capital of Christ (Isa. 2:2-4; 11:9; 25:6-7; Ez. 43:7; Mic. 4:1-7; Joel 3:17; Zech. 8:3)
18 Many other events have taken place on mountains as is clear from the 577 times they are referred to in Scripture

31 Requests of David (Ps. 69:1)

1 Save me (v 1)
2 Let not them that wait on You be ashamed (v6)
3 Let not those that seek You be confounded
4 Hear me (v 13)
5 Deliver me out of the mire (v 14)
6 Let me not sink
7 Let me be delivered from them that hate me
8 Let me be delivered out of the deep waters
9 Let not the waterflood overflow me (v 15)
10 Let not the deep swallow me
11 Let not the pit shut her mouth upon me
12 Hear me (v 16)
13 Turn unto me
14 Hide not Your face from me (v 17)
15 Hear me speedily
16 Draw nigh unto my soul (v 18)
17 Redeem my soul
18 Deliver me from my enemies
19 Let their table become a snare before them v22
20 Let it become a trap
21 Let their eyes be darkened that they see not (v 23)
22 Make their loins shake continually
23 Pour out Your indignation upon them (v 24)
24 Let Your wrathful anger take hold upon them
25 Let their habitation be desolate (v 25)
26 Let none dwell in their tents
27 Add iniquity unto their iniquity (v 27)
28 Let them not come into Your righteousness
29 Let them be blotted out of the book of life (v28)
30 Let them not be written with the righteous
31 Let Your salvation set me up on high (v 29)

The many requests of David reveal the true nature of his problems that he had in the various stages of his life—from the time he met Saul to the time of his death. His problems were varied. He always took them to God, setting an example for the godly of all ages.

18 Things Restored by Messiah (Ps. 69:4)

1 Fullness of grace (Jn. 1:16-17)
2 Union with God (Eph. 1:10)
3 Eternal life (Jn. 3:16; 1 Jn. 5:11)
4 Healing and health (Mt. 8:17; 1 Pet. 2:24; Rev. 22:1-2)
5 Freedom from captivity (Isa. 61:1; Eph. 4:8-10)
6 Freedom from bondage (Isa. 61:1; Rom. 8:19-24)
7 Freedom from brokenheartedness (Isa. 61:1)
8 Comfort instead of mourning (Isa. 61:2-3 Mt. 5:4)
9 Beauty for ashes (Isa. 61:3)
10 Joy for heaviness (Isa. 61:3)
11 Praises instead of discouragement (Isa. 61:3)
12 Rest for weariness (Isa. 28:11; Mt. 11:28-30)
13 Peace instead of trouble and war (Isa. 2:2-4; 9:6-7; Phil. 4:7)
14 Righteousness instead of sin (Rom. 3:24-31; 2 Cor. 5:14-21)
15 Power over satanic forces (Mk. 16:17-18; Jn. 14:12; Acts 1:8)
16 Freedom from fear, death, and all suffering (Rev. 21:3-7)
17 Man’s dominion (Ps. 8:3-7; Acts 3:21; Heb. 2:9)
18 God all and all (1 Cor. 15:24-28; Rev. 21-22)

ting rid of sin are met these blessings can be experienced.

Fasting and Prayer—The Cure for Unbelief (Ps. 69:10)

The disciples asked the Lord why they could not heal a lunatic boy. Jesus said, “Because of your unbelief . . . Howbeit this kind goeth not out but by prayer and fasting” (Mt. 17:14-21). Faith needs prayer for its development and full growth, and prayer needs fasting for the same reason. Fasting has done wonders when used in combination with prayer and faith. This is a biblical doctrine. To fast means to abstain from food—that which caused the fall of man. Fasting humbles the soul before God (Ps. 35:13); chastens the soul (Ps. 69:10); and crucifies the appetites and denies them so as to give the entire time to prayer (2 Sam. 12:16-23; Mt. 4:1-11). It manifests earnestness before God to the exclusion of all else (1 Cor. 7:5); shows obedience; gives the digestive system a rest (Mt. 6:16-18; 9:15; Lk. 5:33); demonstrates the mastery of man over appetites; aids in victory over temptation; helps to attain power over demons; develops faith; crucifies unbelief; and aids in prayer (Mt. 4:1-11; 17:14-21).

All believers are supposed to fast, but no regulations or set rules are given as to how long or how often. That is determined by individual desire and needs (Mt. 9:14-15; 1 Cor. 7:5; Acts 13:1-5). Men should fast when under chastening (2 Sam. 12:16-23); under judgment (1 Kings 21:27); in need (Ezra 8:21); in danger (Esther 4); when worried (Dan. 6:18); in trouble (Acts 27:9, 33) in spiritual conflict (Mt. 4:1-11); and when desperate in prayer Acts 9.

35 Bible Fasts

	Who Fasted	Length	
1	Ahab	?	(1 Ki. 21:27-29)
2	Judah	?	(2 Chr. 20:1-25)
3	Judah	?	(Ezra 8:21-23)
4	Ezra	?	(Ezra 10:6-17)
5	Nineveh	?	(Jonah 3)
6	Nehemiah	?	(Neh. 1:4–2:10)
7	Jews	?	(Est. 4:1-3; 9:1-3)
8	David	?	(Ps. 35:13; 69:10; 109:24)
9	John the Baptist's disciples	?	(Mt. 9:14-15)
10	Anna	?	(Lk. 2:37)
11	Church at Antioch	?	(Acts 13:1-5)
12	Paul	?	(Acts 27:9-11)
13	Cornelius	?	(Acts 10)
14	Many churches	?	(Acts 14:23)
15	Paul	?	(2 Cor. 6:5; 11:27)
16	David	1 day	(2 Sam. 3:35)
17	Judah	1 day	(Neh. 9:1-4)
18	Judah	1 day	(Jer. 36:6)
19	Daniel	1 day	(Dan. 9:3, 20-27)
20	Pharisee	1 day	(Lk. 18:9-14)
21	Israel	1 day	(Judg. 20:26-35)
22	Israel	1 day	(1 Sam. 7:6-14)
23	David	1 day	(2 Sam. 1:12)
24	Darius	1 night	(Dan. 6:18-24)
25	Esther and Mordecai	3 days	(Est. 4:13–9:3)
26	Many people	3 days	(Mt. 15:32-39)
27	Paul	3 days	(Acts 9:9, 17)
28	David	7 days	(2 Sam.12:16-23)
29	Israel	7 days	(1 Sam. 31:13)
30	Paul and 276 men	14 days	(Acts 27:33-34)
31	Daniel	21 days	(Dan. 10:3-13)
32	Moses	40 days	(Dt. 9:9–10:10)
33	Joshua	40 days	(Ex. 24:13-18; 32:15-17)
34	Elijah	40 days	(1 Ki. 19:7-18)
35	Jesus	40 days	(Mt. 4:1-11)

Since fasting and prayer are so prominent in the Bible, modern Christians should do more of this until they receive power with God over all the powers of the devil. Many things about fasting and its through the ages who have been men of great prayer have also fasted much.

15 Things to Be Added (Ps. 69:27)

1 A 5th part to holy things when used in ignorance and repaid (Lev. 5:15-16)
2 A 5th part to ill-gotten goods when repaid (Lev. 6:4-5)
3 A 5th part to entrusted goods when used and repaid (Lev. 6:4)
4 A 5th part to lost and found goods when used and repaid (Lev. 6:4)
5 A 5th part of goods stolen or taken by violence when repaid (Lev. 6:4-5)
6 A 5th part to dedicated property when used and repaid (Lev. 27:13-29)
7 Supply for God's house (1 Chr. 22:14)
8 A 5th part to tithe when used and repaid (Lev. 27:27-31)
9 Virtue to faith (2 Pet. 1:5)
10 Knowledge to virtue (2 Pet. 1:5)
11 Temperance to knowledge (2 Pet. 1:6)
12 Patience to temperance (2 Pet. 1:6)
13 Godliness to patience (2 Pet. 1:6)
14 Brotherly kindness to godliness (2 Pet. 1:7)
15 Charity to brotherly kindness (2 Pet. 1:7)

4 Things Not to Add

1 Drunkenness to thirst (Dt. 29:19)
2 Sin to trespasses (2 Chr. 28:13)
3 Iniquity to iniquity (Ps. 69:27; Rom. 6:16-23)
4 Man's word to God's Word (Dt. 4:2; 12:32; 30:6; Rev. 22:18)

The Poor—A Special Subject of Providence (Ps. 72:12)

Along with the needy (note a, v 12), the poor have also been a special subject of providence. The word poor is used 205 times in Scripture and generally in a favorable light.

Facts in Scripture About the Poor

1 God provided in the law:
  (1) No interest to be charged them (Ex. 22:25)
  (2) No special favors to be shown them in law suits (Ex. 23:3)
  (3) Justice to be shown (Ex. 23:6)
  (4) Offerings to be according to prosperity (Ex. 30:15; Lev. 14:21)
  (5) Gleanings of the harvest each year to be for the poor (Lev. 19:10; 23:22)
  (6) Increase of fields every 7th year to be for the poor (Ex. 23:11)
  (7) They are not to be oppressed (Dt. 24:12-15)
2 Blessings promised those who consider the poor (Ps. 41:1; 112:9)
3 God's goodness promised them (Ps. 68:10)
4 God promised to:
  (1) Hear their prayer (Ps. 69:33)
  (2) Help the poor (Ps. 72:12)
  (3) Shelter them (Ps. 72:13)
  (4) Satisfy them with bread (Ps. 132:15)
  (5) Give them water (Isa. 41:17)

16fold Greatness of God (Ps. 77:14)

1 Greater than all gods (v 13)
2 Does wonders (v 14)
3 Manifests strength among His people
4 Redeems His people (v 15)
5 Controls the waters (v 16)
6 Makes the depths afraid
7 Sends rain on earth (v 17)
8 Makes thunder in the heavens
9 Causes lightnings to flash
10 Makes His voice heard in heaven (v 18)
11 Lightens the world with lightnings (v 18)
12 Causes earthquakes
13 Manifests Himself in the sea (v 19)
15 Travels and yet His footsteps are not known
16 Leads His people like a flock (v 20)

Use of the Word "Horn" (Ps. 75:4)

1 Of literal animal horns (Gen. 22:13; Ex. 21:29)
2 Of horns on the altar (Ex. 27:2)
3 Of the Messiah (1 Sam. 2:1, 10; 2 Sam. 22:3; Ps. 18:2; 132:17)
4 Of power (Ps. 75:4, 5, 10; 89:17; Lam. 2:17; Rev. 5:6)
5 Of kings (Dan. 7:7-8, 11, 20-24; 8:3-9, 20-21; Zech. 1:21; Rev. 12:3; 13:1, 11; 17:3, 7, 12, 16)

30 Sins and Rebellions of Israel (Ps. 78:9)

1 Turned back in day of battle (v 9)
2 Broke the covenant of God (v 10)
3 Refused to walk in His law
4 Forgot His works (v 11)
5 Forgot wonders He had shown them
6 Went deeper into sin (v 17)
7 Tempted God by asking meat (v 18)
8 Spoke against God (v 19)
9 Refused to believe in God (v 22)
10 Rejected His salvation
11 Continued to lust (v 30)
12 Persisted in sin (v 32)
13 Persisted in unbelief
14 Flattered God (v 36)
15 Lied to God
16 Lived in rebellion (v 37)
17 Refused to be faithful
18 Provoked God often (v 40)
19 Grieved God for 40 years (v 40; Heb. 3:16-18)
20 Tempted God by turning back (v 41; Num. 14:22)
21 Limited God
22 Remembered not His deliverances (v 42)
23 Remembered not His signs and wonders in Egypt (v 43)
24 Tempted and provoked God (v 56)
25 Kept not His testimonies
26 Backslid (v 57)
27 Dealt unfaithfully with God
28 Lived in deceit and hypocrisy
29 Committed idolatry (v 58)
30 Moved God to jealousy with graven images

The Plagues and Wars of Israel (Ps. 78:62)

	Millions of Jews Killed:	Number:
1	Killing of male children (Ex. 1)	?
2	By sword of Levites (Ex. 32:28)	3,000
3	By plague (Ex. 32:35)	?
4	Fire from God (Lev. 10:2)	2
5	By stones (Lev. 24:23)	1
6	Fire from God (Num. 11:1-3)	?
7	By a plague (Num. 11:33-35)	?
8	The old generation (600,000 men of war, 600,000 wives, and others, Num. 11:21; 14:29-33)	over 1,800,000
9	By a plague (Num. 14:37)	10
10	War (Num. 14:40-45)	?
11	Earth opening (Num. 16:27-33)	12?
12	Fire from God (Num. 16:35)	250
13	A plague (Num. 16:44-50)	14,700
14	Serpents (Num. 21:7)	?
15	Sword of judges (Num. 25:5; 1 Cor. 10:8)	23,000
16	A plague (Num. 25:9)	24,000
17	The javelin (Num. 25:8)	2
18	The sword (Josh. 7:5)	36
19	Stoning (Josh. 7:24)	at least 8
20	Wars, conquest of Canaan, 31 kings defeated (Josh. 6-12)	?
21	Wars–incomplete victories of the various tribes (Judg. 1)	?
22	War, Israel defeated (Judg. 3:8)	?
23	War, victory (Judg. 3:10)	?
24	War, defeat (Judge. 3:12-18)	?
25	War, victory (Judg. 3:29)	?
27	War, defeat (Judg. 4:1-3)	?
28	War, victory (Judg. 4:4–5:31)	?
29	War, defeat (Judg. 6:1-10)	?
30	War, victory (Judg. 7:17-25)	?
31	The sword (Judg. 9:5)	70
32	Civil war (Judg. 9:44-46)	?
33	War, defeat (Judg. 10:6-18)	?
34	War, victory (Judg. 11:32-33)	?
35	Civil war (Judg. 12:6)	42,000
36	War, victory (Judg. 14:19; 15:15; 16:23-31)	?
37	Civil war (Judg. 20)	91,000
38	War, defeat (1 Sam. 4:10)	30,000
39	By a plague (1 Sam. 6:19)	50,070
40	War, victory (1 Sam. 11)	?
41	Wars, victories (1 Sam. 14-17)	?
42	War, victory (1 Sam. 30:17-19)	?
43	War, defeat (1 Sam. 31)	?
44	Civil war (2 Sam. 2:12-32)	380
45	Civil war (2 Sam. 3:1)	?
46	War, victory (2 Sam. 5:6-12)	?
47	War, victory (2 Sam. 5:17-25)	?
48	Wars, victories (2 Sam. 8)	?
49	Wars, victories (2 Sam. 10)	?
50	War, victory (2 Sam. 12:26-31)	?
51	Civil war (2 Sam. 15-18)	?
52	Civil war (2 Sam. 20)	?
53	War, victory (2 Sam. 21:15-22)	?
54	Pestilence (2 Sam. 24:13-15)	70,000
55	War, defeat (1 Ki. 14:25-30)	?
56	Civil war (1 Ki. 14:30; 15:6)	?
57	Civil war (1 Ki. 15:7)	?
58	Civil war (1 Ki. 15:16)	?
59	War, defeat (1 Ki. 15:20)	?
60	Civil war (1 Ki. 15:25-31)	?
61	Civil war (1 Ki. 15:32)	?
62	Civil war (1 Ki. 16:8-10)	?
63	Civil war (1 Ki. 16:15-20)	?
64	Civil war (1 Ki. 16:21-22)	?
65	War, victory (1 Ki. 20:1-22)	?
66	War, victory (1 Ki. 20:23-43)	?
67	War, defeat (1 Ki 22:29-39)	?
68	War, victory (2 Ki. 2:1; 3:4-27)	?
69	War, victory (2 Ki. 6:8-23)	?
70	War, victory (2 Ki. 6:24–7:20)	?
71	War, victory (2 Ki. 8:20-23)	?
72	War, defeat (2 Ki. 8:25-28)	?
73	The sword (2 Ki. 9:24-37; 10:7-25)	115?
74	War, defeat (2 Ki. 10:32-33)	?
75	The sword (2 Ki. 11:1-5, 16)	?
76	War, defeat (2 Ki. 12:17-21)	?
77	The sword (2 Ki. 12:19-21)	1
78	Civil war (2 Ki. 13:12)	?
79	War, defeat (2 Ki. 13:22)	?
80	War, victory (2 Ki. 13:25)	?
81	The sword (2 Ki. 12:21; 14:5)	2
82	War, victory (2 Ki. 14:7)	?
83	Civil war (2 Ki. 14:8-14)	?
84	The sword (2 Ki. 14:19)	1
85	War, victory (2 Ki. 14:28)	?
86	The sword (2 Ki. 15:10)	1
87	The sword (2 Ki. 15:14)	1
88	Civil war (2 Ki. 15:16-18)	?
89	War, defeat (2 Ki. 15:19-20)	?
90	The sword (2 Ki. 15:25)	1
91	War, defeat (2 Ki. 15:29)	?
92	The sword (2 Ki. 15:30)	1
93	Civil war (2 Ki. 15:37; 16:5)	?
94	War, defeat (2 Ki. 16:6)	?
95	War, defeat (2 Ki. 17:3-23)	?
96	War, victory (2 Ki. 18:7)	?
97	War, victory (2 Ki. 18:8-12)	?
98	War, victory (2 Ki. 18:13–19:37)	?
99	The sword (2 Ki. 21:23)	1
100	The sword (2 Ki. 21:24)	?
101	War, defeat (2 Ki. 23:33-37)	?
102	War, defeat (2 Ki. 24:1)	?
103	War, defeat (2 Ki. 24:2-5)	?
104	War, defeat (2 Ki. 24:11-16)	?
105	War, defeat (2 Ki. 24:20–25:30)	?
106	War, victory (1 Chr. 4:10)	?

109	War, defeat (1 Chr. 5:26)	?
110	War, victory (2 Chr. 14:9-15)	?
111	War, victory (2 Chr. 20:1-25)	?
112	War, defeat (2 Chr. 21:16-17)	?
113	War, victory (2 Chr. 26:6-15)	?
114	War, defeat (2 Chr. 28:16-25)	?
115	War, defeat (2 Chr. 33:11-13)	?
116	War, victory (Esther 8-9)	?
117	Wars from time of the end of O.T. to time of Christ	?
118	War, defeat (Lk. 21:20-24)	1,447,490
119	War, A.D. 135	580,000
120	Wars, persecutions, and many other forms of death since A.D. 70 and 135 when Israel ceased to be a nation	?

Besides the above, wars of the future will take the lives of many (Jer. 30; Dan. 8:8-14, 24-25; 9:27; 11:40-45; Zech. 13:9; 14:14; Mt. 24:15-22; Rev. 12:6, 13-17). All these and other calamities have come upon Israel because they broke the laws of God and persisted in sin and rebellion (Lev. 26; Dt. 28). Over 4,186,053 Jews have died throughout the centuries whose deaths have been recorded, and many millions more have died whose deaths have not been recorded. If the exact numbers were known in all the above wars, they would run into a great many millions.

It is possible that millions of Jews will be killed in the very last days in fulfillment of prophecy. The Bible is clear that over $^{2}/_{3}$ of the nation of Israel will be killed in the future tribulation, besides many in other parts of the world who will not be a part of the nation in particular (Zech. 13:8-9). See also Isa. 1:25-31; 3:25-26; Ez. 38-39; Dan. 8:24; Joel 3; Zech. 14:1-5; Rev. 11:1-2; 12:14). Thus the psalmist is to be taken literally when he says that God gave His people to the sword (78:62).

The Word "High" Used of God (Ps. 78:35)

1 The Most high God (Gen. 14:18-22; Ps. 78:56; Dan. 3:26; 5:18, 21; Mk. 5:7; Acts 7:48; Heb. 7:1)
2 The Most High (Num. 24:16; Dt. 32:8; 2 Sam. 22:14; Ps. 9:2; 21:7; 46:4; 50:14; 56:2; 57:2; 73:11; 77:10; 78:17; 82:6; 83:18; 91:1, 9; 92:8; 107:11; Isa. 14:14; Lam. 3:25; Dan. 4:4, 17, 24, 32, 34; 7:18, 22, 25, 27; Hos. 7:16; 11:7)
3 The high God (Ps. 78:35; Dan. 4:2; Mic. 6:6)
4 The high and lofty One (Isa. 57:15)

The terms refer to the only true and living God; the Highest Sovereign; the Almighty; the All Powerful One.

18 Facts About Blessed Men (Ps. 84:9)

1 They love God's tabernacles (v 1)
2 They have a right to the altars as birds do homes (v 2-3)
3 They have the living God as King
4 They dwell in God's house (v 4)
5 They constantly praise God
6 They have strength in Him (v 5)
7 God's ways are in their hearts
8 They weep and are refreshed (v 6)
9 They have renewed strength (v 7)
10 Their God is the God of Jacob (v 8)
11 They enjoy a day in God's house more than 1,000 days otherwise (v 10)
12 They prefer being a doorkeeper in God's house to living in sin
13 God is to them what the sun is to the earth and all living things (v 11)
14 God is their shield (v 9, 11)
15 They receive grace and glory from God
16 They receive answers to prayer
17 They walk uprightly before God
18 They trust (rely or put confidence) in God (v 12)

10fold Prophecy of the Millennium (Ps. 85:9)

1 God's salvation will be near them that fear Him

60:1-2, 19; 62:2). No glory as yet fills Palestine
3 Mercy and truth will meet together (v 10)
4 Righteousness and peace will kiss each other (v 10; Isa. 2:2-4; 11:4-9)
5 Truth will spring out of the earth (v 11; Isa. 2:3; 11:9; 52:7; Zech. 8:23)
6 Righteousness will look down from heaven (v 11; Isa. 11:4-9)
7 The Lord will give that which is good (v 12; Isa. 35; 65:20-25; Mic. 4)
8 Palestine will yield her increase (v 12; Isa. 35; 65:20-25)
9 Righteousness will go before Him (v 13; Isa. 11:4-9; Mic. 4)
10 He shall set us in the way of His steps (v 13; Isa. 2:2-4)

Facts About Truth (Ps. 85:10)

16 Associates of Truth

1 Mercy and truth (2 Sam. 15:20; Ps. 25:10; 57:3; 61:7; 85:10; 86:15; 89:14; 98:3; 115:1; Pr. 3:3; 16:6; 20:28; Hos. 4:1)
2 Kindness and truth (2 Sam. 2:6)
3 Sincerity and truth (Josh. 24:14; 1 Cor. 5:8)
4 Righteousness and truth (2 Chr. 31:20; Zech. 8:8; Eph. 5:9)
5 Peace and truth (2 Ki. 20:19; Est. 9:30; Isa. 38:3; Jer. 33:6; Zech. 8:19)
6 Meekness and truth (Ps. 45:4)
7 Love and truth (Zech. 8:19; 2 Jn. 3)
8 Light and truth (Ps. 43:3)
9 Goodness and truth (Ex. 34:6; Eph. 5:9)
10 Uprightness and truth (Ps. 111:8)
11 Faithfulness and truth (Isa. 25:1)
12 Judgment or justice and truth (Zech. 8:16)
13 Soberness and truth (Acts 26:25)
14 Grace and truth (Jn. 1:14-17)
15 Life and truth (Jn. 14:6)
16 Spirit and truth (Jn. 4:23-24)

10 Things That Are Truth

1 God (Dt. 32:4; Isa. 65:16)
2 Christ (Jn. 14:6)
3 The Holy Spirit (1 Jn. 5:6)
4 The Scriptures (Dan. 10:21)
5 God's Word (Jn. 17:17; 1 Th. 2:13)
6 The Gospel (Gal. 2:5, 14)
7 God's law (Ps. 119:142)
8 The commandments (Ps. 119:151)
9 God's covenant (Mic. 7:20)
10 The church (1 Tim. 3:15)

10 Blessings of Truth

1 Shield and buckler (Ps. 91:4)
2 Freedom from sin (Jn. 8:32-36)
3 Sanctification (Jn. 17:17, 19)
4 Salvation (Eph. 1:13; 2 Th. 2:13)
5 Strength and stability (Eph. 6:14)
6 The new birth (Jas. 1:18; 1 Pet. 1:23)
7 Soul purification (1 Pet. 1:22)
8 Preservation (Ps. 40:11; Pr. 20:28)
9 Growth (Eph. 4:15)
10 Knowledge (1 Tim. 2:4; 2 Tim. 3:7; Heb. 10:26)

14 Requests of David in Ps. 86 (Ps. 86:1)

1 Bow down Your ear, O Lord (v 1)
2 Hear me
3 Preserve my soul (v 2)
4 Save Your servant
5 Be merciful unto me (v 3)
6 Rejoice my soul (v 4)
7 Give ear unto my prayer (v 6)
8 Attend to my supplications
9 Teach me Your way (v 11)
10 Turn unto me (v 16)
11 Have mercy upon me
12 Give Your strength to me

34 Reasons God Should Answer (Ps. 86:1)

1 I am poor and needy (v 1)
2 I am holy (v 2)
3 I trust in You
4 I cry unto You daily (v 3)
5 I lift up my soul to You (v 4)
6 You are good (v 5)
7 You are ready to forgive
8 You are full of mercy toward all who call upon You
9 I am in trouble so I will pray to you (v 7)
10 You will answer me
11 There is none like You of all gods (v 8)
12 No works are like Yours
13 All nations will finally worship You (v 9)
14 All nations will finally glorify Your name
15 You are great (v 10)
16 You do wonderful things
17 You alone are God
18 I will walk in Your truth (v 11)
19 My heart will fear Your name
20 I will praise You wholeheartedly (v 12)
21 I will glorify You forever
22 Great is Your mercy to me (v 13)
23 You have delivered me from the lowest hell (see ***Hell***, p. 1030)
24 The proud are risen up against me (v 14)
25 Assemblies of wicked men have sought to destroy my soul
26 The wicked have not considered You
27 You are full of compassion (v 15)
28 You are gracious
29 You are longsuffering
30 You are full of mercy
31 You are full of truth
32 So that they which hate me may see the answer to prayer and be ashamed (v 17)
33 You have helped me
34 You have comforted me

10 So-Called Acts of God (Ps. 88:7)

1 You remember not the dead bodies of men that go back to dust (v 5)
2 You have cut men off in death
3 You have laid me in the pit (v 6)
4 You have laid wrath hard upon me (v 7, 16)
5 You have afflicted me
6 You have made me estranged from my friends (v 8, 18)
7 You have made me to be hated
8 You have cast me off (v 14)
9 You have hid Your face from me
10 You have cut me off (v 16)

How many of these acts were really God's is a question, since He is not the one responsible for continued suffering and death among men. See ***Affliction***, p. 1039.

38 Facts About God (Ps. 89:9)

1 He made a covenant with David (v 3)
2 He chose David
3 He has sworn to David (v 3-4, 22-37)
4 He does great wonders (v 5)
5 He is worshipped in heaven
6 He is faithful to saints (v 5, 8)
7 He is incomparable in His Being (v 6)
8 He is to be greatly feared (v 7)
9 He is to be held in reverence
10 He is incomparable in strength (v 8)
11 He rules the raging seas (v 9)
12 He stills the sea waves
13 He broke Rahab (Egypt, note h, 87:4) in pieces (v 10)
14 He scatters His enemies with a strong hand
15 He owns the heavens and earth (v 11)
16 He has founded the world and all in it
17 He created the north and south (v 12)

19 He has a mighty arm (v 13)
20 He has a strong hand
21 He has a high hand (power)
22 Judgment and justice are the habitation of His throne (v 14)
23 Mercy and truth go before Him
24 He blesses His people (v 15)
25 He enlightens men
26 His name is a source of joy to saints (v 16)
27 He exalts His people in righteousness
28 He is their strength (v 17)
29 His favor exalts their king
30 He is their defense (v 18)
31 He is their King
32 He speaks in vision to His holy One—the Messiah (v 19)
33 He helps the mighty Messiah
34 He exalts the Messiah
35 He discovered David His servant (v 20)
36 He anointed David with holy oil
37 He has a firstborn—the Messiah (v 27)
38 He will exalt His firstborn above all kings of the earth (v 27; Dan. 7:13-14)

16fold Complaint Against God (Ps. 89:38)

1 Cast off and abhorred His people (v 38)
2 Been wroth with His anointed
3 Made void the covenant (v 39)
4 Profaned his crown
5 Broken down all his hedges (v 40)
6 Brought his strongholds to ruin
7 Permitted all men to spoil him (v 41)
8 Made him a reproach to others
9 Made his enemies victorious (v 42)
10 Made his enemies rejoice
11 Made his weapons powerless (v 43)
12 Made him become a coward
13 Made his glory depart (v 44)
14 Cast down his throne
15 Shortened his youth (v 45)
16 Brought him to shame

This again reflects the universal habit of man to blame God for every curse that comes to him through sin. If men had not broken God's covenant, it would have been fulfilled with them. All of God's covenants and promises are based upon conditions of obedience. See Heb. 6:1-12, notes. Should God thus be blamed by man who is solely responsible for causing Him to curse man according to the very contracts He has made with man? Shall God fulfill only the benefits of the contracts and not the punishment terms of the contracts? Since He said that He would punish men who broke the contracts, as in v 30-32, would He be truthful if He did not do so?

7 Men Called "The Man of God" (Ps. 90, Title)

1 Moses (Dt. 33:1)
2 Samuel (1 Sam. 9:6-10)
3 David (Neh. 12:24)
4 Elijah (1 Ki. 17:18)
5 Elisha (2 Ki. 4:7)
6 Shemaiah (2 Chr. 11:2)
7 Igdaliah (Jer. 35:4)

See also 4 unnamed men of God (1 Sam. 2:27; 1 Ki. 13:1; 20:28; 2 Chr. 25:7).

10 Requests of Moses (Ps. 90:12)

1 Teach us to number our days (v 12)
2 Return, O Lord, how long? (v 13)
3 Repent of the curses concerning Your servants
4 Satisfy us early with Your mercy (v 14)
5 Make us glad according to the days You have afflicted us (v 15)
6 Make us glad according to the years we have seen evil
7 Let Your work appear unto us (v 16)
8 Let Your glory appear unto our children
9 Let Your beauty be upon us (v 17)
10 Establish the work of our hands

1 That we may apply our hearts unto wisdom v12
2 We have suffered enough (v 13, 15)
3 That we may rejoice and be glad all our days (v 14)
4 So that our work may be established and not wasted (v 17)

Threescore Years and Ten (Ps. 90:10)

Ps. 90 deals with the old generation of Israel, numbered, and sentenced to death. All under that sentence were 20 years old and upward (Num. 14:29). It is of these that Ps. 90:9-10 speaks:

1 A man who was 20 at the beginning of the 40-year curse was to die when he was threescore, or 60 years old
2 One who was 30 would die when he was threescore and ten, or 70 years old
3 One who was 40 would die when he was fourscore, or 80 years old

Each one was cut off regardless of the individual's strength (90:9-10). The average age of those who died in the wilderness was around 30 when the 40 years began, hence the 70 years of v 10.

15 Conditions of Blessings of Ps. 91 (Ps. 91:9)

1 Dwell in the secret place of the Most High—under His shadow (v 1)
2 Affirm that God is your refuge (v 2)
3 Affirm that God is your fortress
4 Affirm that God is your God
5 Affirm that God is your trust (v 2, 4)
6 Have confidence in God as deliverer from every snare and pestilence (v 3)
7 Have confidence in His protection (v 4)
8 Make His truth your shield and buckler
9 Be not afraid of any terrors, dangers, pestilences, or destructions (v 5-6)
10 Have confidence that the plagues slaying thousands all around you will not come near you (v 7-8)
11 Make God your refuge (v 9)
12 Make God your habitation
13 Set your love upon God (v 14)
14 Know the name (authority) of God
15 Call upon God in prayer (v 15)

23 Promises of Ps. 91 (Ps. 91:9)

1 You shall abide under the shadow of the Almighty (v 1)
2 Surely He shall deliver you from the snare of the fowler (v 3)
3 Surely He shall deliver you from the noisome pestilence
4 He shall cover you with His feathers (v 4)
5 His truth shall be your shield and buckler
6 You shall not be afraid of the terror by night (v 5)
7 You shall not be afraid of the arrow that flieth by day
8 You shall not be afraid of the pestilence that walks in darkness (v 6)
9 You shall not be afraid of that which destroys at noonday
10 Though 1,000 fall at your left and 10,000 at your right, it shall not come near you (v 7)
11 Only with your eyes will you see the reward of the wicked (v 8)
12 There shall no evil befall you (v 10)
13 There shall no plague come near your dwelling
14 God shall give His angels charge over you, to keep you in all your ways (v 11)
15 They shall bear you up in their hands, lest you dash your foot against a stone (v 12)
16 You shall tread upon the lion, adder, young lion, and dragon (v 13)
17 God will deliver him (v 14, 15)
18 Will set him on high
19 Will answer him (v 15)

21 Will honor him
22 Will satisfy him with long life (v 16)
23 Will show him His salvation

Many are the promises of God. They cover every known need of life, here and hereafter, and reveal to what extent God has made provision to help man in his struggle to overcome sin, sickness, and Satan, and regain the full dominion that he lost in Adam when he fell. The ultimate purpose of God in all His present dealings with man is to bring him back to the place where he was before the fall and purge him of all possibility of failing in the future.

5 Blessings of Righteous in Ps. 92 (Ps. 92:12)

1 They shall flourish like a palm tree (v 12). In barren soil it is watered deep at the roots. The fruit of the palm provides a great part of the diet of the East. The stones are ground down for the camels; the leaves are made into baskets; the hard boughs or the strong leaves, 6 to 8 ft. in length, are used to make fences; the juice makes arrack, a very strong Oriental liquor; the threads of the leaves make ropes; and the wood makes building material or firewood.
2 They shall grow like the cedars of Lebanon, which are extremely long-lived. Some are supposed to be as old as 1,000 years. They grow 80 to 100 ft. tall and 40 ft. around the trunk. They express the ideas of majesty, durability, incorruptibility, and stability.
3 They shall flourish in the courts of God (v 13).
4 They will still bring forth fruit in old age (v 14).
5 They shall be fat and flourishing.

21 Admonitions in Ps. 96 (Ps. 96:1)

1 Sing unto the Lord a new song (v 1)
2 Sing unto the Lord, all the earth
3 Sing unto the Lord (v 2)
4 Bless His name
5 Show forth His salvation daily
6 Declare His glory among nations (v 3)
7 Declare His wonders among all people
8 Give unto the Lord glory and strength (v 7)
9 Give unto Him the glory due His name (v 8)
10 Bring an offering
11 Come into His courts
12 Worship Him in the beauty of holiness (v 9)
13 Fear before Him, all the earth
14 Say among the nations that the Lord reigneth (v 10)
15 Say among the nations, the world (the social system) is eternal
16 Say among the nations, He shall judge the people righteously
17 Let the heavens rejoice (v 11)
18 Let the earth be glad
19 Let the sea roar
20 Let the field be joyful (v 12)
21 Let all be joyful

14 Characteristics of the Millennium (Ps. 97:1)

1 All nations giving God glory and strength (Ps. 96:7-8)
2 All nations going up to the temple at Jerusalem to worship God (Ps. 96:8-9; Isa. 2:1-4; Zech. 14:16-21)
3 All the earth fearing God (Ps. 96:9; Isa. 2:1-4; 52:7; 66:19-21; Zech. 8:23; 14:16-21; Mt. 24:31; 25:31:46)
4 Messengers among the nations declaring that God now reigns in Zion (Ps. 96:10; Isa. 2:2-4; 52:7; Zech. 8:23)
5 The world of men established and unmoved by wars, dangers, and fears of any kind (Ps. 96:10; Isa. 2:2-4; 11:3-9; 35:1-10; Zech. 14)
6 Men ruled in righteousness (Ps. 96:10, 13; Isa. 2:2-4; 11:3-9; Zech. 14)
7 Heavens rejoicing because the will of God is being done on earth as it is in heaven (Ps. 96:11;

8 Earth gladdened because of the glorious blessings of Messiah's reign (Ps. 96:11-12; 97:1; Isa. 2:2-4; 11:3-9; 35:1-10; 65:20-25)
9 Righteousness and truth filling the earth (Ps. 96:13; 97:2; Isa. 2:2-4; 11:3-9; 35:1-10)
10 Enemies destroyed (Ps. 97:3; Ez. 38:17-21; Mal. 4:1-12; 1 Cor. 15:24-28; 2 Th.1:7-10; Rev. 20:7-10)
11 Great physical changes in the surface of the earth (Ps. 97:4-5; Isa. 35; Zech. 14:4; Mt. 24:29-31; Rev. 16:17-21)
12 Universal worship of God (Ps. 97:7; Isa. 2:2-4; 35:8-10; Zech. 14:16-21; Mal. 1:11)
13 Israel restored, delivered from the Gentiles, and converted (Ps. 97:8; Isa. 11:10-12; 59:20; 66:7-8; Ez. 37; Mt. 24:29-31; Rom. 1:25-29)
14 God exalted above all gods (Ps. 97:9; Isa. 2:2-4; 52:7; Mal. 1:11)

12 Admonitions of Ps. 98 (Ps. 98:1)

1 Sing unto the Lord a new song (v 1)
2 Make a joyful noise unto God (v 4)
3 Make a loud noise
4 Rejoice and sing praise
5 Sing unto the Lord with the harp (v 5)
6 Sing unto the Lord with the voice of a psalm
7 Make a joyful noise with trumpets (v 6)
8 Make a joyful noise with cornets
9 Let the sea roar in all its fullness (v 7)
10 Let the world roar and all that dwell therein
11 Let the floods clap their hands (v 8)
12 Let the hills be joyful together

8 Reasons for Admonitions of Ps. 98 (Ps. 98:1)

1 God has done marvelous things (v 1)
2 He has won the victory
3 He has made known His salvation (v 2)
4 His righteousness has been revealed openly to the heathen (Gentiles)
5 He has remembered His mercy and His truth toward Israel (v 3)
6 His salvation has been manifest to all people on earth
7 He will come to judge the earth (v 9)
8 He will judge in righteousness and equity

7 Admonitions of Ps. 99 (Ps. 99:1)

1 Let the people tremble (v 1)
2 Let the earth be moved
3 Let them praise God's name (v 2)
4 Exalt the Lord (v 5)
5 Worship at His footstool
6 Exalt the Lord (v 9)
7 Worship at His holy hill

14 Reasons for Admonitions of Ps. 99 (Ps. 99:1)

1 The Lord reigneth (v 1)
2 He sits between the cherubim
3 He is great in Zion (v 2)
4 He is high above all people
5 His name is holy (v 3)
6 He loves judgment (v 4)
7 He establishes justice
8 He executes judgment and righteousness in Jacob
9 He is holy (v 5, 9)
10 He answers prayer (v 6, 8)
11 He spoke out of the cloudy pillar (v 7)
12 He gave testimonies and ordinances
13 He forgave the people (v 8)
14 He took knowledge of their inventions

Musical Instruments Are Not Sinful (Ps. 98:5)

To sing with music is a command of the Word of God. The following facts from both testaments prove it to be scriptural to use musical instruments in worship to God.

1 They were used by prophets when prophesying by the Holy Spirit (1 Sam. 10:5; 1 Chr. 25:1-7)
2 David used them to cause a demon to leave Saul (1 Sam. 16:16-23)
3 Job the prophet used them (Job 30:31)
4 The righteous are commanded to use them in worship to God (Ps. 33:1-5; 81:1-5; 98:4-9; 147:7; 149:1-4; 150:1-6)
5 Vows to use them were made by godly men (Ps. 43:4; 47:5-9; 71:22; 108:1-6)
6 It was a law of God to use them (Ps. 81:1-4; 2 Chr. 29:25)
7 The use of musical instruments was declared to be a good thing (Ps. 92:1-5)
8 All Israel used musical instruments and were blessed by God (2 Sam. 6:1-16; 1 Chr. 13:1-14; 15:14-29; 16:1-6; 2 Chr. 20:26-29; 30:21; Neh. 12:27)
9 When dedicated to God they were called holy (Num. 31:6)
10 They are called instruments of God (1 Chr. 16:42) and of the Lord (2 Chr. 7:6)
11 God's glory came down when they were used with singing (2 Chr. 5:11-14)
12 They are predicted as being used in the reign of the Messiah (Ps. 87:7)
13 55 psalms were dedicated to the chief musician to be used in worship
14 It was only when Israel misused them to commit sin that any rebuke of their use was made (Amos 6:5)
15 24 elders and 4 angelic beings play harps in heaven (Rev. 5:8)
16 The 144,000 Jews will play harps in heaven (Rev. 14:1-5)
17 All tribulation saints will play harps in heaven (Rev. 15:2)
18 The N.T. commands their use in the church. In Eph. 5:19; Col. 3:16 saints are commanded to use psalms, hymns, and spiritual songs, and to make melody in their hearts. The Gr. word for psalms in these passage is psalmos, a set piece of music; a sacred song to be accompanied with harp, or other instruments. The Gr. word for psalms in Jas. 5:13 is psallo, to twitch or twang; play on a stringed instrument; celebrate the divine worship with music and singing. This is also the meaning of the Heb. for psalms in 1 Chr. 16:9; Ps. 95:2; 105:2. We have Scripture for musical instruments in worship and none for the other equipment used—church buildings with windows, doors, pews, plumbing, pulpits, carpets, floors, stairs, furniture, song books, baptistries, heating and cooling systems, drinking fountains, and kitchens. If we approve these as acceptable in worship without Scriptural backing, is it not reasonable then to approve musical instruments with Scriptural backing?

30 Good Things (Ps. 100:5)

Heb. tob, to be basically good; in the widest sense, goodness and righteousness. 20 times God is called good (1 Chr. 16:34; 2 Chr. 5:13; 7:3; 30:18; Ezra 3:11; Ps. 25:8; 34:8; 73:1; 86:5; 100:5; 106:1; 107:1; 118:1, 29; 119:68; 135:3; 136:1; 145:9; Nah. 1:7; Mt. 19:17).

1 Creation (Gen. 1:4, 10, 12, 18-31)
2 Health (Gen. 43:28)
3 Success (Josh. 1:8)
4 Courage (Ps. 27:14; 31:24)
5 Lovingkindness (Ps. 69:16)
6 Drawing near to God (Ps. 73:28)
7 Thankfulness (Ps. 92:1)
8 Mercy (Ps. 109:21)
9 Judgments of God (Ps. 119:39)
10 Trouble and chastening (Ps. 119:71)
11 Unity of the brethren (Ps. 133:1)
12 Singing of praises to God (Ps. 147:1)
13 Doctrine (Pr. 4:2; 1 Tim. 4:6)
15 A merry heart (Pr. 17:22)
16 A good, normal wife (Pr. 18:22)
17 News from home (Pr. 25:25)
18 Name (Eccl. 7:1)
19 Tidings of truth (Isa. 40:9; 52:7; 61:1)
20 Comfortable words (Zech. 1:13)
21 Works (Mt. 5:16; Eph. 2:10; Tit. 2:14)
22 Conscience (Acts 23:1; 1 Tim. 1:5, 19)
23 The law (Rom. 7:12, 16; 1 Tim. 1:8)
24 Strange happenings (Rom. 8:28)
25 Zeal for God (Gal. 4:18; Tit. 2:14)
26 Hope (2 Th. 2:16)
27 Animals for food (1 Tim. 4:4)
28 The Word of God (Heb. 6:5)
29 Things to come (Heb. 9:11; 10:1)
30 Conversation (1 Pet. 3:16)

7 Good Persons and Classes

1 God (see scriptures above)
2 Christ (Jn. 10:11, 14)
3 The Holy Spirit (Neh. 9:20; Ps. 143:10)
4 Men (Ps. 37:23; Pr. 2:20; 12:2; 13:22; 14:14; Acts 11:24; Tit. 1:8)
5 Ministers (1 Tim. 4:6)
6 Stewards (1 Pet. 4:10)
7 Faithful servants (Mt. 25:21-23)

Slander (Ps. 101:5)

Heb. lashan, to use the tongue to defame abuse, scandalize, belittle, or blacken the character of another.

Commands Against Slander

Ex. 23:1; Dt. 22:13-18; Jas. 4:11; 1 Pet. 2:1.

3 Causes of Slander

1 Evil heart (Lk. 6:45)
2 Hatred (Ps. 109:3)
3 Idleness (1 Tim. 5:13)

7 Classes Who Slander

1 The wicked (Ps. 50:16-20)
2 Hypocrites (Pr. 11:9)
3 Satanic Powers (Rev. 12:10)
4 Deceivers (Ps. 52:4)
5 Fools (Pr. 10:18)
6 Backsliders (Rom. 1:29-32)
7 Homosexuals (2 Pet. 2:10)

6 Results of Slander

1 Friends separated (Pr. 16:28; 17:9)
2 Deadly wounds caused (Pr. 18:8; 26:22)
3 Strife (Pr. 26:20)
4 Discord among brethren (Pr. 6:19)
5 Anger (Pr. 25:23)
6 Murder (Ps. 31:13; Ez. 22:9)

6 Examples of Slander

1 Potiphar's wife (Gen. 39:14-18)
2 Ziba (2 Sam. 16:3; 19:24-30)
3 David's enemies (Ps. 31:13; 35:21)
4 Jezebel (1 Ki. 21:9-14)
5 Jeremiah's enemies (Jer. 18:18)
6 Jesus' enemies (Mt. 11:19)

Punishment of Slander

Ps. 101:5; Rom. 1:29-32; Rev. 21:8.

6 Requests of Ps. 102 (Ps. 102:1)

1 Hear my prayer (v 1)
2 Let my cry come unto You
3 Hide not Your face from me in the day of trouble (v 2)
4 Incline Your ear unto me

6 Take me not away in the midst of my days (v 24)

20 Reasons for an Answer (Ps. 102:3)

1 My days are consumed like smoke (v 3)
2 My bones are burned like coals on a hearth
3 My heart is smitten (v 4)
4 My heart is withered like grass (cp. his whole being withered, v 11)
5 I forget to eat bread—my appetite is gone because of my trouble
6 My bones cleave to my skin—I am thin because of my sorrow (v 5)
7 I am like a pelican of the wilderness (v 6)
8 I am like an owl of the desert
9 I watch for a way of escape (v 7)
10 I am like a lone sparrow upon the housetop
11 My enemies reproach me all day (v 8)
12 They are united against me
13 I have eaten ashes like bread—my meat is fasting and prayer (v 9)
14 I weep until my tears mingle with my drink
15 I suffer because of Your wrath (v 10)
16 You have cast me down
17 My days are like a shadow that fades away in the darkness (v 11)
18 I am like withered grass (cp. his withered heart, v 4)
19 My strength is weakened by You (v 23)
20 My days are shortened

Meaning of the Word "Old" (Ps. 102:26)

Heb. balah, to fail; decay; become old; waste away (v 26; 32:3; Dt. 8:4; 29:5; Josh. 9:13; Isa. 50:9; 51:6). The meaning of balah is never annihilation, but gradual change because of wear and tear. The heavens and earth are made of materials that wax old and decay. The idea here is that they are becoming affected by sin and the bondage of corruption. They will be renewed and liberated from this corrupt state to a new and eternal state, and be kept eternally new when all sin is put down (1 Cor. 15:24-28) and everything is restored as before the curse. There will be no more curse or bondage of corruption after this (Rom. 8:21-24; Heb. 1:10-12; 12:25-28; Rev. 21:1; 22:3).

10 Admonitions in Ps. 103 (Ps. 103:1)

1 Bless the Lord, O my soul (v 1)
2 Bless the Lord, all that is within me
3 Bless His holy name
4 Bless the Lord, O my soul (v 2)
5 Forget not all His benefits
6 Bless the Lord, you angels (v 20)
7 Bless the Lord, you hosts of His (v 21)
8 Bless the Lord, you ministers of His
9 Bless the Lord, all His works (v 22)
10 Bless the Lord, O my soul

3fold Cure for a 3fold Curse (Ps. 103:3)

1 Forgiveness of sins (v 3; 25:18; 32:1; 86:5; 130:4; Ex. 34:7; Num. 14:18; Lk. 13:1-5; 1 Jn. 1:7)

2 Healing of all diseases (v 3; 30:2; note g, 41:4; 91:1-12; 107:20; Ex. 15:26; Dt. 32:39; Isa. 53:4-5; Mt. 8:17; Jn. 10:10; Acts 10:38; 1 Pet. 2:24; Jas. 5:14-16, notes)

3 Redemption from eternal destruction (v 4; 34:22; 49:8; 130:7; Rom. 3:24-31; 1 Cor. 1:30; Eph. 1:7; Heb. 9:12-15; Rev. 5:8-10)

30 Benefits From God (Ps. 103:2)

1 Forgiveness of all sins (v 3)
2 Healing of all diseases
3 Redemption from all destruction (v 4)
4 Crowning with lovingkindness
5 Crowning with tender mercies
6 Satisfaction with good things (v 5)
7 Renewal of youth like eagles
8 Justice for all oppression (v 6)
9 Knowledge of God's ways (v 7)
11 Mercy and grace (v 8)
12 Patience of God—slow to anger
13 Plenty of mercy
14 Temporary reproof, not continual (v 9)
15 Passing of God's anger
16 Merciful dealings with our sins (v 10)
17 Patient tolerance of our sins
18 Infinite mercy to fearful ones (v 11)
19 Removal of sins far away (v 12)
20 Fatherly pity to His children (v 13)
21 God's knowledge of our frame and His love regardless of this (v 14; Rom. 5:8)
22 God's memory of our frailty
23 Man's brevity of life, that he might not live long under the curse (v 15-16)
24 Eternal mercy (v 17)
25 Mercy, especially to those who fear God
26 Eternal righteousness
27 Righteousness to covenant-keepers (v 18)
28 Righteousness to the obedient
29 A dependable throne of grace (v 19)
30 Membership in God's kingdom

37 Bible Diseases and Infirmities (Ps. 103:3)

1 Barrenness (Gen. 16:1; 20:1-7)
2 Blindness (Gen. 27:1-2; 48:10; Lev. 21:18; Dt. 28:28)
3 Boils (Ex. 9:10; Dt. 28:27)
4 Leprosy (Lev. 14-15; Mt. 8:1-4)
5 Lameness (Lev. 21:18)
6 Blemishes (Lev. 21:18)
7 Flat nose (Lev. 21:18)
8 Broken bones (Lev. 21:19)
9 Crooked back (Lev. 21:20)
10 Dwarfed (Lev. 21:20)
11 Eczema (Lev. 21:20; Dt. 28:27)
12 Broken stones (Lev. 21:20)
13 Scurvy (Lev. 21:21; Dt. 28:27)
14 Consumption (Lev. 26:16; Dt. 28:22-35)
15 Fever (Dt. 28:22-27; Mt. 8:14)
16 Inflammation (Dt. 28:22)
17 Burning ague (Lev. 26:16; Dt. 28:22)
18 Itch (Dt. 28:27)
19 Madness (Dt. 28:28; 1 Sam. 21:15)
20 Botch (Dt. 28:27, 35)
21 Emerods (Dt. 28:27; 1 Sam. 5:6)
22 Sunstroke (2 Ki. 4:19-20)
23 Dysentery (2 Chr. 21:12-19)
24 Atrophy (wasting away of the body, Job 33:19-25; Ps. 102:5; Zech. 14:12)
25 Sores and bruises (Ps. 38:5; Isa. 1:6)
26 Venereal disease (Ps. 38)
27 Palsy (Mt. 4:24; 8:6; 9:1-6)
28 Epilepsy (Mt. 4:24; 17:15)
29 Demon possession (Mt. 4:24; 10:1-8)
30 Running issue (Mt. 9:20)
31 Dumbness (Mt. 9:32)
32 Deafness (Mt. 11:5)
33 Dropsy (Lk. 14:2)
34 Impediment of speech (Mk. 7:32)
35 Ulcers (Lk. 16:20)
36 Infirmity (Jn. 5:5)
37 Worms (Acts 12:23)

These and many other unidentified sicknesses and infirmities have been healed by God, as recorded in both testaments. Full provision has been made by Christ to heal all physical ailments (Mt. 8:17; Jn. 10:10; Jas. 5:14-16, notes; 1 Pet. 2:24).

The Spirit World (Ps. 104:4)

The words spirit and spirits are found 551 times in Scripture. From these references, the 297 times angel and angels are found, and from over 20,000 others about God who is a spirit being, we learn all there is to know about the spirit world. By the spirit world we mean all the various kinds of spirit beings that inhabit the unseen material worlds in space and under the earth (Phil. 2:10; Rev. 5:3, 13).

✡ ✡ ✡

1 Seraphim (Isa. 6:1-7)
2 Cherubim (Gen. 3:24; Ez. 1:5-28; 8:1-4; 10:1-22)
3 Zoa, or Living Creatures (Rev. 4:6–5:14; 6:1-8; 7:11; 14:3, 9-11; 15:7; 19:4)
4 Spirit animals shaped like the fleshly ones we have on earth (2 Ki. 2:11-12; 6:13-17; Zech. 1:8-11; 6:1-8; Rom.1:20; 2 Cor. 12:1-4; Rev.19:11-21)
5 Archangels, or chief angels who rule kingdoms and planets (Col. 1:15-18; 1 Th. 4:16; Jude 9)
    (1) Michael, one of the chief princes, the prince of Israel (Dan. 10:13, 21; 11:1; 12:1; 1 Th. 4:16; Jude 9; Rev. 12:7-9)
    (2) Gabriel, who stands before God (Dan. 8:16-19; 9:20-23; 10:8–11:1; Lk. 1:19, 26)
    (3) Lucifer, the original ruler of the planet earth and present pseudo-ruler of man's dominion on earth (Isa. 14:12-14; Ez. 28:11-17; Mt. 4:1-11; Lk. 10:18; Eph. 2:2; Rev. 12:7-9). See The ***Doctrine of Satan***, p. 1050
    (4) Unnamed princes of Persia and Grecia (Dan. 10:13-11:1; Rev. 11:7; 17:8)
6 Common angels (see notes below)
7 Demons (see note j, 106:37)
8 Demon locusts (Rev. 9:1-11)
9 Demon horsemen (Rev. 9:12-21)
10 The inner man, or soul and spirit of human beings (see Spirit and Soul in Index)

Definition and Usage of "Angel"

The word literally means messenger and is used of Christ, angels, and men.

1 Christ, the second Person of the Trinity appeared to men as the messenger of God (1 Cor. 10:4, 9; 11:3). He is called:
    (1) The angel of God (Gen. 21:17; 31:11; Ex. 14:19; Judg. 6:20; 13:6, 9; Acts 27:23)
    (2) The angel of the Lord (Gen. 16:7-11; 22:11, 15; Ex. 3:2; Num. 22:22-35; Judg. 2:1, 4; 6:11-12, 21-22; 13:3, 13-21; 2 Ki. 1:3, 15; 19:35; 1 Chr. 21:12-30; Ps. 34:7; 35:5-6; Isa. 37:36; Zech. 1:9-19; 3:1-6; 12:8; Acts 7:30-38). In all other places where the angel of the Lord is found, the term refers to ordinary angels, as in Mt. 1:20, 24; 2:13, 19; 28:2-5; Lk. 1:11-38; 2:9-21; Acts 5:19; 8:26; 10:3; 12:7-23.
    (3) His angel (Gen. 24:7, 40; Ex. 23:20; 33:2; Num. 20:16; 2 Chr. 32:21; Dan. 3:28; 6:22)
    (4) The angel (Gen. 48:16; Eccl. 5:6; Hos. 12:4)
    (5) Mine angel (Ex. 23:23; 32:34)
    (6) Angel of His presence (Isa. 63:9)
    (7) Angel (Rev. 8:3-5; 10:1–11:3)
2 The word angel is used of common angels in Ps. 104:4.
3 It is used of men in Rev. 1:1, 20; 2:1, 8, 12, 18; 3:1, 7, 14; 19:9, 10; 22:6-8, 16. In other places it is nearly always clear that common angels who are spirit beings and heavenly creatures are referred to.

Common Angels

1 The nature of angels. They are heavenly spirit beings with:
    (1) Personal spirit bodies with bodily parts, as hands, feet, eyes, heads, voices, mouths, hair, faces, and other parts which men have (Gen. 18:2, 4, 8; 19:1-22; Judg. 13:6). See 104 Appearances of Angels to Men (note n, Heb. 13:2)
    (2) Personal souls with emotions (Lk. 15:1-10), passions (Gen. 6:1-4, notes; Jude 6-7); appetites (Gen. 18:8; 19:3); anger (Rev. 12:12); enmity (Gen. 3:15); lusts (Jn. 8:44); vengeance (1 Pet. 5:8); desires (1 Pet. 1:12); pride (Ez. 28:17; 1 Tim. 3:6); and other soul passions, feelings, and desires
    (3) Personal spirits with intelligence and wisdom (2 Sam. 14:20; 19:27; Mt. 24:36; Eph. 3:10); patience (Num. 22:22-35); meekness (2 Pet. 2:11; Jude 9); modesty (1 Cor. 11:10); holi-

6:10); knowledge (Mk. 13:32; 1 Pet. 1:12); willpower (Isa. 14:12-14); ability to speak languages (1 Cor. 13:1); and other spirit faculties

2 General facts about angels. They are glorious (Lk. 9:26); immortal (Lk. 20:36); powerful and mighty in body (Isa. 37:36; 2 Th. 1:7-10; Rev. 18:1); heavenly spirit beings (Ps. 104:4; Mt. 18:10; 22:30; 24:36; Heb. 1:14); not demons (Acts 23:8-9); limited in knowledge (Mk. 13:32); and higher than man (Ps. 8:5).

They need no rest (Rev. 4:8); can eat food (Gen. 18:8; 19:3; Ps. 78:25); appear visible and invisible (Num. 22:22-35; Jn. 20:12; Heb. 13:2); operate in the material realms (Gen. 18-19; 22:11; 2 Sam. 24; 2 Ki. 19:35; Acts 1; 12); travel at inconceivable speed (Ez. 1; Rev. 8:13; 9:1) ascend and descend (Gen. 28:12; Jn. 1:51); speak languages (1 Cor. 13:1); and can do anything man can do, including sin.

They were created by Christ before the earth (Job 38:4-7; Ps. 148:2-5; Col. 1:16); are not to be worshipped (Col. 2:18); are organized into principalities and powers with thrones (Col. 1:16; 2:18; Rom. 8:38; Eph. 6:10-18; 1 Pet. 3:22); are innumerable (Lk. 2:13; Heb. 12:22); to be judged or ruled by saints (1 Cor. 6:3); are subject to God (Mt. 22:30); interested in earthly affairs (Lk. 9:26; 15:7-10; 1 Tim. 5:21; 1 Pet. 1:12); and are being taught wisdom by the church (1 Cor. 4:9; Eph. 3:10). They desire to look into the things of salvation (1 Pet. 1:10-12); observe us (1 Cor. 4:9); can cook (1 Ki. 19:5-7); wear garments (Jn. 20:12); appear unawares (Heb. 13:2); have been tested (Job 4:18; 1 Tim. 5:21); dwell in heaven (Rev. 12:12; 13:6); stand before God (2 Chr. 18:18). Christ is better than angels (Heb. 1:5–2:16).

3 The work of angels. They carry on work daily and meet responsibilities that only beings with personal bodies, souls, and spirits are capable of.

(1) They drive spirit horses (2 Ki. 2:12; 6:13-17; Zech. 1:7-11; 6:1-6)
(2) Guard gates (Rev. 21:12)
(3) Wage war in actual bodily combat (2 Th. 1:7-10; Rev. 12:7-9)
(4) Execute judgments (Gen. 19; 2 Sam. 24; 2 Ki. 19:35; 2 Chr. 32:21; Ps. 78:49; Mt. 13:41-42; Acts 12:23; Rev. 8:1–9:21; 15:1–16:2)
(5) Minister to saints (1 Ki. 19:5-7; Dan. 6:22; Mt. 4:11; Acts 10; Heb. 1:14)
(6) Rule nations (Dan. 10:13-21; 12:1)
(7) Help each individual (Mt. 18:10)
(8) Sing, praise, and worship God (Ps. 103:20; 148:2; Lk. 2:13; Rev. 5:11)
(9) Strengthen in trial (Mt. 4:11; Lk. 22:43)
(10) Lead sinners to gospel workers (Acts 10:3)
(11) Direct preachers (Acts 8:26; 27:23)
(12) Appear in dreams (Mt. 1:20-24; 2:13-19)
(13) Minister before God (Rev. 8:2; 14:15-19)
(14) Bind Satan (Rev. 20)
(15) Guard the abyss (Rev. 9:1; 20:1-3)
(16) Regather Israel (Mt. 24:31)
(17) Protect saints (Ps. 34:7; 91:11; Acts 12:7-10)
(18) Separate the good and bad (Mt. 13:39-41)
(19) Accompany Christ to earth (Mt. 16:27; 25:31; 2 Th. 1:7-10)
(20) Witness confessions (Lk. 15:8-9)
(21) Receive departed spirits (Lk. 16:22)
(22) Give laws (Acts 7:53; Heb. 2:2)
(23) Guard the tree of life (Gen. 3:24)
(24) Give revelations (2 Ki. 1:15; Dan. 8:19; 9:21-23; 10:10-20)
(25) Impart God's will (Acts 5:19-20; 10:1-6)
(26) Bring answers to prayers (Dan. 9:21-23; 10:12-13; Acts 10)

4 Angels are called:

(1) Watchers (Dan. 4:13-23)
(2) Sons of the mighty (Ps. 89:6)
(3) Sons of God (Gen. 6:1-4; Job 1:6; 2:1; 38:7)
(4) Congregation of the mighty (Ps. 82:1)
(5) Saints (Ps. 89:7)
(6) Hosts (Ps. 33:6; 103:21; Lk. 2:13)
(7) Spirits (Heb. 1:14)

5 Satan's angels. They are made subject to Christ (1 Pet. 3:22); are sinful and rebellious (Job 4:18; 2 Pet. 2:4; Jude 6-7; Rev. 12:7-9); evil (Ps. 78:49); to be punished (Isa. 24:21-23; 25:7; Mt. 24:41; Jude 6-7); to be cast out of heaven (Rev. 12:7-9); will fight against Christ at Armageddon (Isa. 24:21-23; 25:7; Rev. 12:7-9; 19:11-21); are organized into principalities and powers (Eph. 1:21; 3:10; 6:10-17; Col. 2:10, 15; Rev. 12:7-12). They deceive men (2 Cor. 11:14); oppose saints (Rom. 8:38; Eph. 6:10-18); fell originally with Lucifer (Isa. 14:12-14; Ez. 28:11-17; Mt. 24:41; Rev. 12:7-12); hell is prepared for them (Mt. 24:41).

6 There are two classes of fallen angels: those bound (2 Pet. 2:4; Jude 6-7; Rev. 9:11, 14; 11:7; 17:8) and those who are still loose with Satan and who will be cast down to the earth in the middle of Daniel's 70th Week in the future tribulation (Rev. 12:7-12; Eph. 6:10-17). See the reason some of Satan's angels are now bound (Gen. 6:1-4; 2 Pet. 2:4; Jude 6-7).

7 Appearances of angels to men (see 104 Appearances of Angels to Men, note n, Heb. 13:2).

Demons or Unclean Spirits (Ps. 106:37)

1 Definition and usage of the terms devil and demons. The word demon is not found in Scripture, but it means evil spirit or devil. The word devil is used of Satan, the prince of demons (Mt. 9:34; 12:24). He is the chief devil and the original source of evil in the universe. The Gr. word for devil used in connection with Satan is diabolos, meaning adversary, false accuser, slanderer, devil. It is used of men and translated false accuser and slanderer in 1 Tim. 3:11; 2 Tim. 3:3; Tit. 2:3. It is translated devil once as applying to Judas when he became an adversary of Christ (Jn. 6:70). In 34 other places it is translated devil and used of Satan as the chief adversary of God.

In the other 77 places where the words devil and devils are found, they refer to evil spirits or demons and are derived from the Gr. words daimonion and daimon, meaning evil spirits or devils, and daimonizomai, to have or be possessed by a devil. There is only one prince of devils but many demons. He has an angelic body and cannot enter bodily into anyone (see note n, Lk. 22:3); but demons are disembodied spirits and do not seem to be able to operate in the material world except through possession of the bodies of men or beasts.

2 The nature of demons. They are evil (Judg. 9:23; 1 Sam. 18:9-10); intelligent and wise (1 Ki. 22:22-24; Acts 16:16); powerful (Mk. 5:1-18); disembodied spirits (Rev. 16:13-16); not angels (Acts 23:8-9); not human, for they possess men and can be cast out (Mt. 10:8; Mk. 16:17); and are individuals (Mk. 16:9). They have knowledge (Mt. 8:29; Lk. 4:41; Acts 19:15); faith (Jas. 2:19); feelings (Mt. 8:29; Mk. 5:7); fellowship (1 Cor. 10:20-21); doctrines (1 Tim. 4:1); wills (Mt. 12:43-45); miraculous powers (Rev. 16:13-16); emotions (Acts 8:7); desires (Mt. 8:28-31); and other soul and spirit faculties.

3 The work of demons. They possess people and cause: dumbness and deafness (Mt. 9:32-33; Mk. 9:25); blindness (Mt. 12:22); grievous vexation (Mt. 15:22); lunacy and mania (Mt. 4:23-24; 17:14-21; Mk. 5:1-18); uncleanness (called unclean spirits 20 times; Lk. 4:36); supernatural strength (Mk. 5:1-18); suicide (Mt. 17:16; Jn. 10:10); convulsions (Mk. 9:20); lusts (Jn. 8:44; Eph. 2:1-3; 1 Jn. 2:15-17); counterfeit worship (Lev. 17:7; Dt. 32:17; 2 Chr. 11:15; Ps. 106:37; 1 Cor. 10:20; Rev. 9:20); error (1 Jn. 4:1-6; 1 Tim. 4:1); sicknesses and diseases (Mt. 4:23-24; Acts 10:38); torments (Mt. 4:23-24; 15:22); deceptions (1 Tim. 4:1-2; 1 Jn. 4:1-6); lying (1 Ki. 22:21-24); enchantments and witchcraft (2 Chr. 33:6); heresies (1 Tim. 4:1); wickedness (Lk. 11:26); fear (2 Tim. 1:7); love of world (1 Jn. 2:15-17; 1 Cor.

24; Mt. 13:36-43); violence (Mt. 17:15); betrayals (Jn. 13:2; 1 Ki. 22:21-23); oppression (Acts 10:38); sin (Jn. 8:44; 1 Jn. 3:8); persecution (1 Pet. 5:8; Rev. 2:10); jealousy (1 Sam. 16:14; 18:8-10); false prophecy (1 Sam. 18:8-10; 1 Ki. 22:21-24); and every other evil they possibly can, to work against man and God.

4 They can teach (1 Tim. 4:1); steal (Mt. 13:19; Lk. 8:12); fight (Eph. 4:27; 6:10-18; 1 Pet. 5:8); become fierce and wrathful (Mt. 8:28; Rev. 12:12); tell fortunes (Lev. 20:27; Acts 16:16); be friendly (called familiar spirits 16 times; Lev. 20:6, 27); go out and come back into men as they will, unless cast out and rejected (Mt. 12:43-45); travel (1 Ki. 22:21-24; Mk. 5:7, 12); speak (Mk. 1:34; 5:12; Acts 8:7); imitate departed dead (1 Sam. 28:3-9; 1 Chr. 10:13; Isa. 8:19; Dt. 18:11); and do many other things when in possession of bodies they are permitted to operate through

5 They are called devils (Mk. 16:17); familiar spirits (Lev. 20:6); unclean spirits (Mk. 1:27); evil spirits (Lk. 7:21); and seducing spirits (1 Tim. 4:1).

6 General facts about demons. They are subject to Christ and made subject to believers by the atonement, the name of Jesus, and the Holy Spirit (Mt. 8:16-17; 12:28; Mk. 16:17; Lk. 10:17; Acts 19:15). Thousands of them can enter into and take possession of one man at the same time (Mk. 5:9). They must be discerned, tested, resisted, and rejected by believers (1 Jn. 4:1-6; 1 Cor. 12:10; Eph. 4:27; 6:10-18; 1 Pet. 5:8-9). They have more than ordinary intelligence (Mt. 8:29). Their rightful place is in the abyss (Lk. 8:31; Rev. 9:1-21). They have personality (Lk. 8:26-33); are disembodied (Mt. 12:43-45); are Satan's emissaries (Mt. 12:26-29); and are numerous (Mk. 5:9). They can enter into and control both men and beasts (Mk. 5:1-18) and seek embodiment (Mt. 12:43-45; Lk. 8:32). Demon possession and demon influence are different (Mt. 4:23-24 with 16:21-23). Demons know their fate (Mt. 8:31-32) and recognize those who have power over them (Acts 19:13-17). They fear God (Jas. 2:19); inflict physical maladies (Mt. 12:22; 17:15-18); wage war on saints (Eph. 6:10-18); and influence men (1 Tim. 4:1-5; 2 Pet. 2:10-12). All unbelievers are more or less in league with them (Eph. 2:1-3). The only resources against them are prayer, bodily control, and the whole armor of God (Mt. 17:21; Eph. 6:10-18).

There are demon spirits for every sickness, unholy trait, and doctrinal error known among men. They must be cast out or resisted in order to experience relief from them. Disease germs, which are closely allied with unclean spirits, are really living forms of corruption which come into the bodies of men bringing them to death. Just as refuse breeds maggots, so man in his fallen state of corruption breeds germs through unclean living and contact with corruption in the fallen world. They are agents of Satan, corrupting the bodies of his victims.

7 Traffic with demon spirits is forbidden in both testaments (Lev. 19:31; 20:6; Dt. 18:10; 1 Chr. 10:13-14; Isa. 8:19; Lk. 4:41; Acts 16:16; 1 Tim. 4:1-5; 2 Pet. 2:1-3; 1 Jn. 4:1-6).

30 Reasons to Bless and Fear God (Ps. 104:1)

1 He is very great (v 1)
2 He is clothed with honor and majesty
3 He covers Himself with light as with a garment (v 2; 1 Tim. 6:16)
4 He stretched out the heavens like a curtain (v 2; Isa. 40:22)
5 He laid the beams of His chambers (Heb. aliyyah, upper room; loft) in the waters (v 3). This refers to the clouds that were created to retain water and send rain upon the earth (v3,13)
6 He makes the clouds His chariot
7 He walks on wings of the wind
8 He makes His angels spirits (v 4)
9 He makes ministers flames of fire
10 He laid the foundations of the earth to be eter-

11 He covered the earth with a flood as with a garment and the waters stood above the mountains (v 6; 2 Pet. 3:5-7; see ***Lucifer's Flood***, p. 76)
12 He rebuked the flood and commanded the waters to return to the places He originally made for them (low places on the earth, bowels of the earth, and clouds, v 7-8; Gen. 1:6-13; 7:11)
13 He set bounds for the waters that they should be contained and not cover the whole earth (v 9; Gen. 1:6-13)
14 He sends springs into the valleys to run among the hills (v 10)
15 He gives water for all His creatures to drink (v 10-12)
16 He waters the hills from His chambers so the earth is satisfied (v 13)
17 He causes grass to grow and sustain the life of beasts (v 14)
18 He causes herbs, vegetables, and fruit to grow and sustain the life of man (v 14-15; Gen. 1:29; 2:16)
19 He planted the cedars and other trees for the home of birds (v 16-17)
20 He made the hills and rocks for the home of various animals (v 18)
21 He appointed sun and moon to regulate seasons
22 He made the darkness wherein the wild beasts creep forth to seek their food (v 20-21)
23 He made the sun as a signal for the wild beasts to hide away in their dens and for man to go about his daily work (v 22-23)
24 He made all living creatures (v 24)
25 He made the earth to be full of riches to sustain life forever
26 He made the oceans wherein there are innumerable living creatures, small and great, and where great ships go from land to land (v 25-26)
27 He made every living creature dependent upon Himself for life and sustenance (v 27-29)
28 He renews and sustains the earth and all living creatures for His glory and pleasure (v 30-31; Rev. 4:11)
29 He causes earthquakes (v 32)
30 He causes lightnings to strike the earth and set it on fire

Ministers a Flame of Fire (Ps. 104:4)

Heb. lahat, to lick; to blaze; set on fire; a flash of fire. The word is used here and of the flaming sword of the cherubim who guarded the way of the tree of life (Gen. 3:24); of Israel destroying her foes (Num. 22:4); of the enemies of the Messiah being completely defeated and licking the dust (Ps. 72:9; Isa. 49:23; Mic. 7:17); of fire from heaven licking up all the water poured upon the sacrifice offered by Elijah (1 Ki. 18:38); of the wicked being burned up at Armageddon (Mal. 4:1); of fire burning the wicked rebels in Israel (Num. 16:35; Ps. 106:18); of a flame burning up trees (Ps. 83:14; Joel 1:19); of hell fire punishing the wicked (Dt. 32:22); of bitter anger speaking forth (Ps. 57:4); of bitter anger in battle (Isa. 42:25); and of the fury of Satan (Job 41:21, 34). It can be seen from these uses that God's ministers being a flame of fire means that they are to be so full of zeal and the anointing of the Spirit that nothing can stand before them. Gospel ministers are to have absolute authority and power over all the works of the devil (Mt. 18:18; Mk. 16:17-18; Lk. 10:19; 24:49; Jn. 14:12-15; Acts 1:4-8; 1 Cor. 4:20; 12:4-8) and represent God among men, as exemplified by Christ, the apostles and early believers. The word for fire in the N.T. is used of Christ's zeal eating Him up (Jn. 2:17).

The Doctrine of Providence (Ps. 107:14)

The word providence means foresight and forethought; the care of God over His creatures; divine superintendence or direction for and over His creation. Foresight and forethought on the part of anybody implies a future end, a goal, and a definite

All Creatures Exercise Providence

All rational beings act with forethought and foresight. These are attributes they have by nature. Even animals exercise care and make provision for their own offspring. How much more is it true of the infinite God to make provision for and exercise infinite care over all His creation?

The Providence of God

Although all rational beings exercise providence according to their powers, the word reaches its full significance only when it is applied to the infinite God. The providence of God is the care, preservation and government He exercises over all things He has created, in order that they may accomplish the ends for which they were created. It is the infinite care God takes of His universe, from the numbering of each hair of each head and the falling of each sparrow to the unfailing upholding of all the vast universes by His own power. It is that eternal power which is at work precluding all fortune, luck, and chance.

3fold Scope of Providence

1 Universal in reference to all things
2 Special in reference to moral beings
3 Particular in reference to converted beings

5fold Sphere of Divine Providence

1 The material universe (Job 37-38; Ps. 19:1-6; 68:9-13; 103:19; 104:10-30; 107:1-43; 135:6-7; 136:4-9; Acts 14:17)
2 The plant world (Gen. 1:29; 2:16-17; Lev. 26:4-10; Ps. 65:9-13; 104:10-30)
3 The animal world (Job 38:41; Ps. 104:10-30; 136:25; 145:15-17; Mt. 6:26-30)
4 The rational world of spirit beings. See ***The Spirit World***, p. 1048
5 The rational world of flesh beings (Dan. 2:21-30; 4:17, 25-35). See ***The Doctrine of Man***, p. 1028

Promises for the Needs of Man

All the promises of God reveal that He has provided for man here and now despite the curse. Everyone can enjoy to the full all the benefits of these promises if he will surrender his life to God, experience the genuine new birth and live a godly life in this present world according to the gospel of Christ. Many of these benefits are even for the unsaved so as to prove to them that God provides for all creation in spite of their rebellion. The purpose of such goodness to the unsaved is to lead to repentance (Rom. 2:4). See NEW TESTAMENT PROMISES, p. 548.

The following scriptures teach that it is God's will for man to be blessed:

1 Prosperity (Josh. 1:5-9; 1 Sam. 2:7-8; 1 Ki. 2:3-4; 1 Chr. 29:12; Ezra 8:22; Job 36:11; Ps. 1:1-3; Mt. 6:31-33; 7:7-11; Mk. 11:22-24; Jn. 15:7, 16; 2 Cor. 9:6-8; Phil. 4:19; 3 Jn. 2)

2 Healing and health (Ex. 15:26; Ps. 91; 103:3-5; Isa. 53:4-5; 58:8; Mt. 8:16-17; Jas. 5:14-16; 1 Pet. 2:24; 3 Jn. 2). Christ came to "destroy the works of the devil" (1 Jn. 3:8), and to deliver "all that were oppressed by the devil" (Acts 10:38). He came to do this not only for 3 years during His ministry, but forever. He commissioned the disciples to carry on the work that He began both to do and to teach (Mt. 28:19-20; Mk. 16:15-20; Jn. 14:12-15; Acts 1:1-2, 8). Early believers did carry on this work until they lost the faith (Acts 3; 5:16; Jas. 5:14-16; etc.). Present Christians are to contend for the faith once delivered to the saints (Jude 3; 2 Cor. 10:4-6; Eph. 6:10-18).

3 Wants and needs (Ps. 23:1-6; 34:9-10; 37:3-6; 84:11; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16;

Proof of Divine Providence

1 The scriptures prove that Divine providence has been working in all ages in all the affairs of men. It was providence that originally brought all things into existence (Isa. 45:18; Col. 1:15-19), that provided redemption for the fall (Gen. 3:15; Eph. 1:1-11), that preserved the race at the flood (Gen. 6:8–8:22), and that dealt with men in each dispensation giving them a chance to make good in every age.

2 The continued preservation of all things from the creation of man proves that God's providence is working out all things after the counsel of His own will.

3 God's love in creating and redeeming all things proves His desire to preserve creation and finally reconcile it to Himself.

4 The prevalence of order in all things proves the divine providence. One can see fixed and eternal laws governing everything in creation, evidencing an all-wise Ruler and Preserver of all things.

5 History records and abounds with unlimited proof of the providence of God in all things. What has happened is not the result of living in a chance world. There always has been and always will be a supernatural power guiding the affairs of all creation according to a fixed plan.

6 Religion proves a divine providence, for men in all ages have found God through the exercise of religious faculties according to the revealed will of God in the Bible.

7 Common intelligence in all rational beings proves there is a divine providence. It cannot be denied by sane men, for they experience it in many ways.

Ultimate Purpose of Providence

God's purpose has been to create a race of beings who would find their highest degree of happiness in the highest degree of holiness and who would, in proportion to their highest holiness and happiness, glorify their Creator (Gen. 1:26-28; Isa. 43:7; 45:18; Eph. 1:12; Col. 1:15-22; Rev. 4:9-11; 5:11-14; 7:10-12).

Interpreting Divine Providence

Experience and observation warn us against haste and overconfidence in our interpretations of happenings in life. If certain ills come to bad men people are quick to assert it is the judgment of God. If the same things happen to good men they are quick to lay all blame on the devil. Human interpretations fail so often it is wise not to interpret events in the lives of others.

The Doctrine of Satan (Ps. 109:6)

What He Is Not

Satan is not evil principle, an error of the mortal mind, a disease germ, an abstract power, or a being with hoofs, horns, tail, and Persian shoes, holding a pitchfork and presiding over a lake of fire and the realm of the dead.

What He Is

1 Satan is a real person (1 Chr. 21:1; Job 1:6-12; 2:1-7; Ps. 109:6; Zech. 3:1-2; 1 Pet. 5:8-9; Rev. 12:7-12)
2 Jesus Christ dealt with him as with a person (Mt. 4:1-11; Lk. 4:1-13)
3 Jesus Christ waged war on Satan as on a person (Lk. 13:16; Acts 10:38; 1 Jn. 3:8)
4 Christ taught that Satan was a real person (Lk. 10:18; Rev. 12:7-12; 13:1-4; 20:1-10)
5 The apostles fought with Satan as with a real person (Eph. 6:10-18; 1 Th. 2:18; 1 Pet. 5:8-9)
6 The apostles warned men against a personal

7 Personal singular pronouns are used of Satan (Mt. 4:7-11; 12:26; Lk. 11:18)
8 Personal statements are made to him (Job 1:6-12; 2:1-7; Isa. 14:12-14; Ez. 28:11-17; Zech. 3:1-2; Mt. 4:1-10; Jude 9)
9 Personal conversation is carried on with him (Job 1:6-12; 2:1-7; Isa.14:12-14; Mt.4:1-10; Jude 9)
10 Personal descriptions are given of him (Isa. 14:12-14; Ez. 28:11-17)
11 Personal names and titles are given to him:
  (1) Lucifer (Isa. 14:12-14)
  (2) Devil and Satan (Rev. 12:9)
  (3) Beelzebub (Mt. 10:25; 12:24)
  (4) Belial (2 Cor. 6:15)
  (5) Adversary (1 Pet. 5:8-9)
  (6) Dragon (Rev. 12:3-12; 13:1-4; 20:1-3)
  (7) Serpent (2 Cor. 11:3; Rev. 12:9)
  (8) God of this world (2 Cor. 4:4)
  (9) The prince of this world (Jn. 12:31)
  (10) Prince of the power of the air (Eph. 2:1-3)
  (11) Accuser of our brethren (Rev. 12:10)
  (12) Enemy (Mt. 13:39)
  (13) Tempter (Mt. 4:3)
  (14) The wicked one (Mt. 13:19, 38)
  (15) That wicked one (1 Jn. 5:18)
12 Personal acts and attributes are ascribed to him (see The Work of Satan, below)
13 He is an angel with a body, soul, and spirit like all other angels (Ez. 28:11-17; Rev. 12:7-12)
14 He is described as a most beautiful creature who fell through personal pride over his own beauty (Ez. 28:11-17; 1 Tim. 3:6)
15 He has been seen with a body (1 Chr. 21:1; Job 1:6-12; 2:1-7; Ps. 109:6; Zech. 3:1-2; Mt. 4:1-11; Rev. 20:1-3)
16 He will be bound bodily with a chain and cast into a prison (Rev. 20:1-3)
17 He has a heart (Isa. 14:12-14); pride (Ez. 28:17; 1 Tim. 3:6); speech (Job 1:6-12; 2:1-7; Mt. 4:1-11); knowledge (Job 1:6-12; 2:1-7; Mt. 4:1-11; Rev. 12:12); power (Job 1:6-22; 2: 1-7; Acts 10:38; 26:18; 2 Th. 2:8-12; Rev. 13:1-4); desires (Lk. 22:31); lusts (Jn. 8:44; Eph. 2:1-3); and many other bodily parts, soul passions, and spirit faculties
18 He goes from place to place in a body like anyone else (Job 1:6-12; 2:1-7; Mt. 4:10-11; Mk. 4:15)
19 He has a kingdom (Mk. 3:22-26)
20 He has access to heaven (Job 1:6-12; 2:1-6; Rev. 12:9-12)
21 He is a great celestial and terrestrial ruler (Jn. 12:31; 2 Cor. 4:4; Eph. 2:2; 6:10-18)
22 He rules the business, social, political, and religious activities of the majority of mankind
23 His realm is divided into organized principalities and powers in the heavenlies (Dan. 10:12–11:1; Mt. 12:24-30; Eph. 6:10-12)
24 His subjects are fallen angels, fallen men, and demons of various kinds (Mt. 25:41; Jn. 8:44; Jas. 2:19; 1 Jn. 3:8-10; Rev. 12:7-12)
25 He is head of some religions and is a leader in religious affairs (2 Cor. 11:14; 2:9; 3:9)

The Origin of Satan

Satan was created by Christ along with other beings, principalities and powers in heaven and earth (Job 38:4-7; Ez. 28:11-17; Col. 1:15-18).

Satan First Ruler of Earth

According to Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Lk. 10:18; 2 Pet. 3:4-8 and other passages, Satan, known as Lucifer, had a kingdom on earth long before the 6 days of Gen. 1:3–2:25 and the creation of Adam. These passages reveal that he fell, led an invasion into heaven and was defeated. At that time the earth was cursed and all life destroyed by the first flood, as in Gen. 1:2. Satan regained rulership over the earth in Adam's day, usurping man's dominion by causing his fall. His relationship to man through the ages has been that of a usurper; and will he remain subject to Satan. Each man can now, by the power of the gospel, defeat Satan and rid himself of all demon relationship. This is what God demands, and He has provided means whereby it can be attained (Mk. 16:17-18; Lk. 10:19; 24:49; Acts 1:8; Eph. 6:10-18; Jas. 4:7; 1 Pet. 5:8-9). Satan's present position as ruler of this world's system and as the prince of this world will be ended forever when Christ comes (Rev. 19-20), and man will again inherit the earth and live in it forever.

The Fall of Satan

We have several plain scriptures describing this. He fell through pride over his own beauty (Ez. 28:11-17; 1 Tim. 3:6), and trying to exalt himself above God (Isa. 14:12-14).

The Work of Satan

In general, his work is to oppose God whenever possible. For this reason his work varies in some respects with the purposes of God in different ages and dispensations. In O.T. times Satan's great work was to cause the fall of man, usurp his dominion, and try to prevent the coming of the Messiah into the world in order to avert his own defeat and pending doom. See notes, Gen. 6:1-4. Note the following regarding Satan and his activities:

26 Branches of Satan's Work

1 He is the deceiver of all men (2 Cor. 11:14; Rev. 12:9; 20:1-10)
2 He exercised the power of death until Christ conquered death, hell, and the grave (Heb. 2: 14; Rev. 1:18)
3 He is the leader of all sinners and backsliders of the human race (1 Jn. 3:8-10; 1 Tim. 5:15), and all spirit rebels (Mt. 9:34; Eph. 6:10-18)
4 He causes all sickness, disease, and physical and mental maladies in the human race (Lk. 13:16; Acts 10:38)
5 Takes advantage of all adversities of men to further their rebellion and hold them captive (2 Cor. 2:11; 1 Tim. 1:20; 5:11-15)
6 Tempts men (Mk. 1:13; 1 Cor. 7:5)
7 Provokes to sin (1 Chr. 21:1)
8 Causes offense (Mt. 16:23)
9 Transforms himself into an angel of light (2 Cor. 11:14)
10 Resists others (Zech. 3:1-2)
11 Enters into union with others against God (Lk. 22:3; Jn. 13:2)
12 Sends messengers to defeat saints (2 Cor. 12:7)
13 Hinders the gospel (Acts 13:10; 1 Th. 2:18)
14 Steals the Word of God from men lest they should believe it (Mt. 13:19; Lk. 8:12)
15 Works miracles (2 Th. 2:9)
16 Contends with messengers of God, endeavoring to hold them captive (Dan. 10:12-21; Jude 9)
17 Hinders answers to prayer (Dan. 10:12-21)
18 Sets snares for men to fall into sin (1 Tim. 3:7; 2 Tim. 2:26)
19 Causes diversion and blinds men to the gospel (2 Cor. 4:4)
20 Causes double-mindedness (Jas. 1:5-9)
21 Causes doubt and unbelief (Gen. 3:4-5; Rom. 14:23)
22 Causes darkness and oppression (2 Cor. 4:4; 2 Pet. 1:4-9)
23 Causes deadness and weakness (Heb. 6:1; 9: 14)
24 Causes delay and compromise (Acts 24:25; 26:28)
25 Causes divisions and strife (1 Cor. 3:1-3; 1 Pet. 5:8)
26 Makes war on the saints (Eph. 6:10-18)

War on the Saints

The greatest and most important work of Satan among men now is to counterfeit the doctrines and experiences of God as revealed in Scripture, in or 1 Tim. 4:1-7; Rev. 12:9-12). Men are commanded to prove and test all doctrines and experiences in the supernatural realm to see if they are of God or of Satan (1 Cor. 2:12-16; Phil. 1:9-10; 1 Th. 5:21-22; 1 Jn. 4:1-6). It is certain that every religion, doctrine, and experience among men cannot be of God. We must, therefore, judge them by the plain written Word of God. The knowledge of truth is the first essential in warfare against demons and error. Great is the danger when believers accept anything and everything in the realm of the supernatural as being from the Lord. The fact that the believer is a child of God does not stop the devil from trying in every conceivable way to imitate God to him. Believers are the ones Satan concentrates on and wars against.

There are definite ways outlined in Scripture whereby one can detect what kind of spirit is seeking to control him. But if one neglects to study the Word he may fall prey to one of Satan's demons through ignorance. It must be realized that ignorance is no guarantee against workings of evil spirits. In fact, one of the chief means by which Satan and his forces try to control men is through ignorance. It accounts for their widespread success in getting men to accept their suggestions, doctrines, ideas, leadings, and guidance. Among the guiding principles useful in detecting good and evil spirits, and their operations and doctrines, the outstanding ones are these:

1 Any doctrine that denies or causes doubt and unbelief concerning anything taught in Scripture is from Satan and his demons (1 Tim. 4:1-8). Any religion denying the inspiration of the Bible; the reality of God as a person; the virgin birth and divinity of Christ; His miraculous power and supernatural ministry; the death, burial, bodily resurrection, and bodily manifestation of Christ after His resurrection; the bodily ascension to heaven and coming again of Jesus Christ to set up a kingdom in the world forever; the necessity of the new birth, cleansing from sin and living free from sin; and the numerous other experiences of the Bible—any religion denying these fundamental truths is yielding to "the spirit of error" and not "the spirit of truth" (1 Jn. 4:1-6).

2 Any power, influence, or doctrine that causes one to become passive, inactive, submissive, and unresisting to the workings of supernatural spirits seeking to control his life contrary to the teachings of Scripture, is not of God. The Bible says, "Resist the devil" (Jas. 4:7; 1 Pet. 5:8-9). An inclination to approve sin and ignore the necessity of repentance and holy living, and a tendency to remove the penalty for sin or doubt that hell is literal and eternal, is promoted by Satan, not God. Just as God requires truth in the mind for the true working of the Holy Spirit in a life, so the devil requires the believing of lies in the minds of men to hold them in bondage. See 1 Cor. 6:9-11; 10:12-13; 2 Cor. 11:3-15; Gal. 5:19-21; 6:7-8; Eph. 6:10-18; 1 Tim. 4:1-9; Jas. 1:22; 2:10.

3 The Holy Spirit can be recognized by the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance (Gal. 5:22-23).

6 Earmarks of Holy Spirit Manifestation

(1) A Christ-like spirit of love, patience, and faith in God
(2) Soberness and keenness of spirit vision
(3) Deep humility of heart and meekness of spirit, with a lion-like courage against sin, sickness, poverty, disease, discouragement, failure, and everything else causing defeat in the Christian life
(4) Absolute clearness of the mental faculties and intelligent action in carrying out Bible instructions concerning known duty and personal life as a Christian
(5) Freedom from faultfinding, surmising, whispering, and slander; and freedom from all the

(6) Freedom from any ignorance concerning the divine will. When one is moved upon to act quickly and urgently without knowing whether the act will glorify God or not, it is better to wait and pray until it is clear beyond all doubt that God approves such action. Always remember that 1 Jn. 4:1 commands, "try the spirits whether they are of God."

The Character of Satan

The names and various descriptions of Satan reveal his true character as follows:

1 He is the enemy of all good and the accuser of God and man (Ez. 28:11-17; Mt. 13:28; Rev. 12:9-12)
2 The father of lies (Jn. 8:44)
3 A murderer (Jn. 8:44)
4 A sower of discord (Mt. 13:39)
5 An adversary (1 Pet. 5:8-9)
6 The first sinner, the first rebel, and the first to consecrate himself to self-gratification and to wage war against all society (Isa. 14:12-14; Ez. 28:11-17; Rev. 12:9; 20:7-10)
7 He is cunning (2 Cor. 2:11; 11:14; Eph. 6:11-12)
8 Wicked (Mt. 13:18, 38; Jn. 8:44; 1 Jn. 3:8; 5:18)
9 Malignant (Lk. 8:12; 2 Cor. 4:4; 1 Pet. 5:8-9)
10 Cowardly (Jas. 4:7)
11 Tempter (Mt. 4:1-11)
12 Thief (Jn. 10:10)
13 Without principle in taking advantage of men in their weak moments (Mt. 4:1-11; Lk. 22:40; 2 Cor. 2:11; 11:3); in tempting men after great success (Jn. 6:15); in suggesting the use of right things in a wrong way and at a wrong time (Mt. 4:1-11); in slandering God to man and man to God (Gen. 3:1-10; Job 1:6-12; 2:1-7); in appearing as an angel of light to deceive (2 Cor. 11:14); and in deluding his followers as to their eternal end (2 Th. 2:8-12; Rev. 12:9; 20:7-10)
14 Presumptuous (Job 1:6-12; 2:1-7)
15 Proud (Ez. 28:17; 1 Tim. 3:6)
16 Deceitful (2 Cor. 11:14; Rev. 12:9; 20:10)
17 Fierce and cruel (Lk. 8:29; 9:39; 1 Pet. 5:8-9)
18 Aggressive (Eph. 4:27; 6:10-18; 1 Pet. 5:8-9)

Satan has never been known to be merciful, good, loving, kind, gentle, pitiful, patient, or to have any of the graces of God since he became the enemy of God and man. In Scripture he is compared to a fowler (Ps. 91:3); fowls (Mt. 13:4, 19); a wolf (Jn. 10:12); a destroyer (Jn. 10:10); a roaring lion (1 Pet. 5:8-9); a serpent (Rev. 12:9; 20:3); and a dragon (Rev. 12:3-12).

Methods of Satan

1 He uses every conceivable means to hold men in subjection to himself and keep them from turning to God. If he fails in this, he tries to kill the believer's testimony and ruin his influence for God.

2 If one falls he tries to make him stay fallen or commit suicide. He endeavors to cause men to end their lives by insisting it is the best way out; but he hides the true fact that this will be only the beginning of real torment in eternal hell.

3 Satan tries to get others in a lukewarm condition and, if he succeeds, urges them to stay in that condition so that God will cut them off in the end.

4 He dares men to do many things which they would not do under ordinary circumstances; and men are foolish enough to think they are not brave if they do not accept his dares.

5 Makes people think they are missing everything in life if they do not go into all kinds of sins which, in the end, will damn their souls.

6 Emphasizes sin and sinful pleasures as innocent enjoyment.

7 Stirs unholy passions in men and women, causing them to throw away all restraint and live a life of revelry.

8 Tries to make people think there is no joy in serving the Lord. This is one of his greatest errors.

affords the greatest pleasures known.

9 Preaches to the diligent in business that he needs to take all his time for getting rich before serving the Lord; while the fact is that if one will truly serve the Lord, he can be abundantly prosperous with God's help.

10 Urges churches and their leaders to make religion a paying proposition by appealing to the rich and influential through lowering the standards of holy living, making salvation easy for all, and compromising essentials of the faith; and by feeding the sheep messages on current events and book reviews instead of the infallible Word of God.

God's Purpose in Allowing Satan to Continue

1 To develop character and faith in the believer (Jas. 1:12; 1 Pet. 1:7-13; 5:8-9; 2 Pet. 1:4-9; Jude 20-24)
2 To keep the believer humble (2 Cor. 12:7)
3 To provide a conflict for saints that they may be rewarded through overcoming (1 Jn. 2:13; 4:1-6; Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21)
4 To demonstrate the power of God over the power of Satan (Mk. 16:17-20; 1 Cor. 4:9; Eph. 2:7; 3:10)
5 To use him in afflicting people to bring them to repentance (1 Cor. 5:1-6; 2 Cor. 2: 5-11; Job 33:14-30)
6 To purge man of all possibility of falling in the eternal future (Rev. 21)

The Doom of Satan

1 Predicted in Gen. 3:15
2 Accomplished:
  (1) At the 1st advent (Jn. 19:30; Col. 2:14-17)
  (2) At the 2nd advent (Rev. 20:1-3)
  (3) At the battle of Gog and Magog Rev. 20:7-10

The purpose of the thousand-year reign of Christ after the 2nd advent will be to suppress all rebellion (1 Cor. 15:24-28); and the final defeat of Satan and his hosts at the end of that period (the Millennium) must be accomplished before the earth is entirely rid of rebels. They must be confined to the lake of fire forever before rebellion is finally and eternally overcome. The earth will be purified by fire and made perfect the 3rd time; and the kingdom of God will be universal over all free moral agents, as it was before rebellion was started by Satan and Adam in their respective kingdoms.

Duty of Saints Regarding Satan

When one is born again he enters the realm of the supernatural and spiritual; he should begin a study of the Bible to see what it teaches regarding how he should walk and conduct himself in spiritual warfare with Satan and demons. Saints are to:

1 Put on the whole armor of God (Eph. 6:11-18)
2 Know Satan's devices (2 Cor. 2:11)
3 Give him no place (Eph. 4:27)
4 Resist him (Jas. 4:7; 1 Pet. 5:8-9)
5 Be sober and vigilant lest he devour them (1 Pet. 5:8-9)
6 Overcome him by the Word (Mt. 4:1-11; 1 Jn. 2:14)
7 Overcome him by the blood of Christ and testimony (Rev. 12:11)
8 Overcome him by Christ and His name (Eph. 1:19-22; 2:6; 2 Cor. 2:15)
9 Overcome him by birth of the Spirit and faith (1 Jn. 2:29; 3:9; 5:1-4, 18)
10 Overcome him by the Holy Spirit (Rom. 8:1-13; Gal. 5:15-26)

35 Acts of God in Ps. 105 (Ps. 105:7)

1 He gave judgments in all the earth (v 7)
2 Made an eternal covenant with Abraham (v 8-11; Gen. 12, 15, 17)
3 Remembered His eternal covenant (v 8)

5 Confirmed the Abrahamic Covenant to Isaac (v 9; Gen. 26:1-5, 24)
6 Confirmed the Abrahamic Covenant to Jacob (v 10; Gen. 28:13-15; 35:11-12; 48:1-4)
7 Confirmed the Abrahamic Covenant to Israel (v 10-13; Dt. 6:10; 7:12-24)
8 He protected Abraham, Isaac, Jacob, and all Israel from wrong during their 430 year sojourn (v 12-15; Gen. 13, 20, 26, 31, 32, 34, 46-50; Ex. 1-12)
9 He rebuked kings for their sakes (v 14-15; Gen. 13, 20, 26; Ex. 1-12)
10 Permitted famines to test them (v 16; Gen. 13, 26, 39-45)
11 Raised up Joseph to preserve Israel from famine (v 17-22; Gen. 37-50)
12 Tested Jospeh (v 19; Gen. 37-45)
13 Increased Israel abundantly as He had promised (v 24; Gen. 13:16; 15:5; Ex. 1:7)
14 Made Israel stronger than the Egyptians (v 24; Ex. 1:7-10)
15 Permitted Egyptians to hate Israel and deceive them (v 25; Ex. 1:10)
16 Sent Moses and Aaron to lead Israel out of Egypt (v 26; Ex. 3-12)
17 Endued Moses and Aaron with power to work miracles in Egypt (v 27; Ex. 4-15)
18 Sent darkness in Egypt (v 28; Ex. 10:21-23)
19 Turned waters to blood and slew their fish (v 29; Ex. 7:14-25)
20 He sent frogs (v 30; Ex. 8:1-15)
21 Sent flies (v 31; Ex. 8:20-32)
22 Sent lice (v 31; Ex. 8:16-19)
23 Sent hail and fire (v 32-33; Ex. 9:23-35)
24 Sent locusts (v 34-35; Ex. 10:1-20)
25 Smote the firstborn (v 36; Ex. 12)
26 Brought Israel out of Egpyt with riches (v 37; Ex. 12:35-36)
27 Healed all Israel, even the feebleness of old people (v 37-38; 107:20; Ex. 15:26; 23:25)
28 He spread a cloud of covering over Israel by day and a pillar of fire by night to lead them (v 39; Ex. 13:21-22)
29 Sent quails for meat (v 40; Ex. 16:1-13; Num. 11:4-35)
30 Sent bread from heaven (v 40; Ex. 16:14-22; Jn. 6:23-59)
31 Made waters come out of rock like a river (v 41; Ex. 17:5-7; Num. 20:8)
32 Remembered Abraham and the covenant made with him (v 42; Gen. 12)
33 Brought Israel out of Egypt with joy (v 43; Ex. 14-15)
34 Gave Israel the promised land (v 44; Josh. 13-21)
35 Gave them the labor of the nations—cities already built, vineyards and orchards already planted, and wells already dug (v 44; Dt. 6:10-11)

Victories, Civil Wars, and Defeats of Israel (Ps. 106:43)

Many times God gave Israel victory over their enemies when they would cry for help and turn back to Him in repentance. Israel never would have been defeated if they had obeyed God. This was a definite promise from Him (Lev. 26:3-13; Dt. 28:1-14). On the other hand, God promised military defeat, captivity, dispersion, sicknesses, and many curses if they disobeyed His laws and broke His covenant (Lev. 26:16-45; Dt. 28:15-68). Israel suffered 34 recorded defeats and 13 civil wars when they sinned, and enjoyed 78 victories and deliverances from enemies when they obeyed.

***78 Victories**: Delivered From*

1 Babylonians (Gen. 11:31-32; 12:1-6)
2 Egyptians (Gen. 12:10-20)
3 Babylonians (Gen. 14:1-16)

6 Syrians (Gen. 31)
7 Edomites (Gen. 33:1-17)
8 Canaanites (Gen. 35:5)
9 Egyptians (Ex. 4:1–14:31)
10 Amalekites (Ex. 17:8-16)
11 Canaanites (Num. 21:1-4)
12 Amorites (Num. 21:21-32; Dt. 2:26-37)
13 Bashanites (Num. 21:33-35; Dt. 3)
14 Midianites (Num. 31)
15 Jericho (Josh. 6)
16 Ai (Josh. 8)
17 Gibeon's enemies (Josh. 10:1-27)
18 31 kings of Canaan and allies (Josh. 10:28-39; 11:1–12:24)
19 Jebusites (Judg. 1:8)
20 Canaanites (Judg. 1:9-20)
21 Bethel (Judg. 1:22-25)
22 Canaanites (Judg. 1:28)
23 Mesopotamia (Judg. 3:9-11)
24 Moabites (Judg. 3:15-30)
25 Philistines (Judg. 3:31)
26 Canaanites (Judg. 4:4–5:31)
27 Midianites and Amalekites (Judg. 6:11–7:25)
28 Midianites (Judg. 8:1-32)
29 Zidonians (Judg. 10:12)
30 Maonites (Judg. 10:12)
31 Ammonites (Judg. 11)
32 Philistines (Judg. 14:19; 15:14-20; 16:30-31)
33 Philistines (1 Sam. 7:9-14)
34 Ammonites (1 Sam. 11)
35 Philistines (1 Sam. 14:1-46)
36 Moabites (1 Sam. 14:47)
37 Edomites (1 Sam. 14:47)
38 Zobah (1 Sam. 14:47)
39 Amalekites (1 Sam. 14:48; 15:19)
40 Philistines (1 Sam. 17)
41 Philistines (1 Sam. 18:27)
42 Philistines (1 Sam. 23:1-5)
43 Geshurites (1 Sam. 27:8)
44 Gezerites (1 Sam. 27:8)
45 Amalekites (1 Sam. 27:8)
46 Amalekites (1 Sam. 30:1-25)
47 Jebusites (2 Sam. 5:6-8)
48 Philistines (2 Sam. 5:17-21)
49 Philistines (2 Sam. 5:22-25)
50 Philistines (2 Sam. 8:1)
51 Moabites (2 Sam. 8:2)
52 Zobah (2 Sam. 8:3)
53 Syrians (2 Sam. 8:5)
54 Ammonites (2 Sam. 8:12)
55 Amalekites (2 Sam. 8:12)
56 Syrians (2 Sam. 8:13)
57 Edomites (2 Sam. 8:14)
58 Ammonites-Syrians (2 Sam. 10)
59 Ammonites (2 Sam. 12:26-31)
60 Syrians (1 Ki. 20:1-21)
61 Syrians (1 Ki. 20:22-42)
62 Moabites (2 Ki. 3:21-27)
63 Syrians (2 Ki. 6:16-23)
64 Syrians (2 Ki. 6:24–7:20)
65 Syrians (2 Ki. 13:19)
66 Syrians (2 Ki. 14:28)
67 Syrians (2 Ki. 16:5-6)
68 Philistines (2 Ki. 18:8-12)
69 Assyrians (2 Ki. 18:13–19:35)
70 Amalekites (1 Chr. 4:43)
71 Hagarites (1 Chr. 5:10, 20-22)
72 Ethiopians (2 Chr. 14:9-15)
73 Moabites (2 Chr. 20:1-15)
74 Edomites (2 Chr. 25:1-16)
75 Philistines (2 Chr. 26:6)
76 Arabians (2 Chr. 26:7)
77 Ammonites (2 Chr. 26:8)
78 Jabesh-Gilead (Judg. 21:10-12)

13 Civil Wars of Israel

1 Gileadites and Ephraimites (Judg. 12)
2 11 tribes against Benjamin (Judg. 20)
3 11 tribes against Judah: 1st division of the kingdom (2 Sam. 2:1-11)
5 Absalom's rebellion (2 Sam. 15-18)
6 Sheba's rebellion (2 Sam. 20)
7 Rehoboam and Jeroboam: 2nd division of the kingdom (1 Ki. 12; 14:30)
8 Abijam and Jeroboam (1 Ki. 15:7)
9 Asa and Baasha (1 Ki. 15:16-22, 32)
10 Zimri and Omri (1 Ki. 16:8-20)
11 Tibni and Omri (1 Ki. 16:21-22)
12 Rebellion of Jehu (2 Ki. 9:14–10:31)
13 Amaziah and Jehoash (2 Ki. 14:8-14)

34 Defeats of Israel: Defeated By

1 Amalekites and Canaanites (Num. 14:45)
2 Jebusites (Judg. 1:21)
3 Canaanites (Judg. 1:27-35)
4 Mesopotamia (Judg. 3:8)
5 Moabites (Judg. 3:12-14)
6 Canaanites (Judg. 4:1-3)
7 Midianites (Judg. 6:1-10)
8 Philistines and Ammonites (Judg. 10:6-8)
9 Ammonites (Judg. 10:9-17)
10 Philistines (Judg. 13:1)
11 Philistines (1 Sam. 4)
12 Philistines (1 Sam. 31)
13 Egyptians (1 Ki. 14:25-30)
14 Syrians (1 Ki. 15:20)
15 Syrians (1 Ki. 22:29-39)
16 Edomites (2 Ki. 8:20-21)
17 Libnah (2 Ki. 8:22-23)
18 Syrians (2 Ki. 10:32-33)
19 Syrians (2 Ki. 12:17-18)
20 Assyrians (2 Ki. 15:19-20)
21 Assyrians (2 Ki. 15:27-31)
22 Assyrians (2 Ki. 17:3)
23 Assyrians (2 Ki. 17:4-23)
24 Babylonians (2 Ki. 24:1)
25 Allied nations (2 Ki. 24:2-5)
26 Babylonians (2 Ki. 24:11-16)
27 Babylonians (2 Ki. 25:1-21)
28 Assyrians (1 Chr. 5:25-26)
29 Philistines and Ethiopians (2 Chr. 21:16-17)
30 Syrians (2 Chr. 24:23-24)
31 Edomites (2 Chr. 28:17)
32 Philistines (2 Chr. 28:18)
33 Assyrians (2 Chr. 33:11-13)
34 Egyptians (2 Chr. 36:1-5)

Perfectly Healthy Nation (Ps. 105:37)

The reason there was not one feeble person in all their tribes was because God healed them at Marah (Ex. 15:26; Ps. 107:20). Such is the will of God for men under the new covenant, which is based upon better promises (Heb. 8:6) and is more glorious in power and provision than the old Mosaic covenant (2 Cor. 3:6-15). It is to the shame of the church to fall so far behind Israel in receiving promised benefits (Mt. 7:7-11; 17:20; 18:18; 21:22; Mk. 9:23; 11:22-24; 16:17-18; Lk. 11:1-13; 18:1-8; 24:49; Jn. 7:37-39; 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 26:18; Rom. 12:3-8; 15:29; 1 Cor. 1:7; 4:20; 12:4-8; Jas. 5:14-16; 1 Jn. 3:21-22; 5:13-14). Is it not logical that new covenant ministers and saints should meet the physical and spiritual qualifications of the old covenant (Lev. 21:16-24; Dt. 28)? Is the old covenant the better of the two? Are its provisions and promises better? If so, then we should go back under the old covenant. What then is wrong with the church that it does not get the superior blessings of the new covenant? Could it not be:
1 Because of unbelief (Mt. 17:20; Heb. 11:6; Jas. 1:5-8)?
2 Because of the widespread rebellion against such teaching (1 Tim. 4:1-8; 2 Tim. 3:5; 4:1-4)?
Surely, it is not because God has lost His power or does not care to live up to His obligations made in the new covenant.

✡ ✡ ✡

1 Give thanks unto the Lord (v 1)
2 Let the redeemed of the Lord say so (v 2)
3 Praise the Lord for His goodness
4 Praise the Lord for His wonderful works to the children of men (v 8)
5 Praise the Lord for His goodness
6 Praise the Lord for His wonderful works to the children of men (v 15)
7 Praise the Lord for His goodness
8 Praise the Lord for His wonderful works to the children of men (v 21)
9 Let them sacrifice the sacrifices of thanksgiving (v22)
10 Let them declare His works with joy (v 22)
11 Praise the Lord for His goodness
12 Praise the Lord for His wonderful works to the children of men (v 31)
13 Let them exalt Him in the congregation of the people (v 32)
14 Praise Him in the assembly of elders (v 32)

15 Reasons to Praise God (Ps. 107:1)

1 He is good (v 1)
2 His mercy endures forever (v 1)
3 His redemption from the enemy (v 2)
4 His gathering of the people (v 3)
5 His deliverance from distresses (v 6, 19)
6 His leading to a city (v 7)
7 His goodness and wonderful works (v8,15,21,31)
8 His soul-satisfying powers (v 9)
9 Salvation from distresses (v 13, 28)
10 Deliverance from darkness and the shadow of death (v 14)
11 Liberation from bondage (v 14, 16)
12 Bodily healing (v 20; 91:1-12; 103:3; Ex. 15:26; Isa. 53:4-5; Mt. 8:17; Jn. 10:10; Jas. 5:14-16; 1 Pet. 2:24)
13 Deliverance from destructions (v 20)
14 Deliverance from storms (v 29-30)
15 Material prosperity (v 33-38)

44 Providential Acts of God (Ps. 107:14)

1 He redeemed from the enemy (v 2)
2 Gathered the redeemed (v 3)
3 Delivered them from distresses (v 6)
4 Led by the right way (v 7)
5 Led to an habitation
6 Satisfied their souls (v 9)
7 Filled them with goodness
8 Brought down rebels with labor (v 12)
9 Brought them to helplessness
10 Saved them from distresses (v 13)
11 Brought them out of darkness (v 14)
12 Brought out of the shadow of death
13 Broke their bands asunder
14 Broke the gates of brass (v 16)
15 Cut the bars of iron
16 Saved fools out of distresses (v 19)
17 Sent His word and healed them (v 20)
18 Delivered them from destructions
19 He does wonders in the great waters (v 24)
20 Commands and raises the stormy wind (v 25)
21 Lifts up the great waves
22 Brings sailors out of their distresses (v 28)
23 Makes the storm calm (v 29)
24 Makes the waves still
25 Brings them to their desired haven (v 30)
26 Turns rivers into a wilderness (v 33)
27 Turns watersprings dry
28 Turns fruitful land into barrenness (v 34)
29 He does this because of the wickedness of the people
30 He turns the wilderness into standing water (v35)
31 Turns dry ground into watersprings
32 Makes the hungry to dwell (v 36)
33 Makes a city site for them
34 Makes fields for them to sow (v 37)
35 Makes places for vineyards
36 Makes fruit to increase
37 Blesses men with children (v 38)

39 He again causes them and they are brought low through oppression, affliction, and sorrows because of sin (v 39)
40 He pours contempt upon princes (v 40)
41 Causes them to wander in the wilderness
42 Sets the poor on high from affliction (v 41)
43 Increases them like a flock
44 He does all these things for the sake of teaching men not to sin (v 42)

By His power He upholds all things and provides for all creation (Heb. 1:1-3). He created all things for His glory and has consecrated Himself to their best good (Rev. 4:11). The many providential acts of God in Ps. 107 alone are enough to prove the doctrine of divine providence over all creation.

God Repenting (Ps. 106:45)

Heb. nacham, to be sorry in a favorable sense; to pity; console; repent. The word is used of God in:
1 Repenting that He had made man (Gen. 6:6, 7)
2 Repenting of His determination to destroy Israel (Ex. 32:12-14)
3 Repenting of evil decreed upon Israel when they cried for mercy (Judg. 2:18; 2 Sam. 24:16; 1 Chr. 21:15; Ps. 106:45; 135:14; Jer. 18:8; 26:3, 13; Amos 7:3, 6; Joel 2:14)
4 Repenting of making Saul king (1 Sam.15:11,35)
5 Repenting of His decision to destroy Nineveh when she repented (Jonah 3:9-10)

30 Requests Against Judas (Ps. 109:1)

1 Hold not Your peace, O God (v 1)
2 Set a wicked man over him (v 6)
3 Let Satan stand at his right hand
4 Let him be condemned (v 7)
5 Let his prayer become sin
6 Let his days be few (v 8)
7 Let another take his office
8 Let his children be fatherless (v 9)
9 Let his wife be a widow
10 Let his children be vagabonds continually (v 10)
11 Let his children beg
12 Let them seek their bread in desolate places
13 Let the extortioner catch all that he has (v 11)
14 Let strangers spoil his labor
15 Let none extend him mercy (v 12)
16 Let none favor his children
17 Let his posterity be cut off (v 13)
18 Let their name be blotted out
19 Let iniquity of his fathers be remembered with the Lord (v 14)
20 Let not the sin of his mother be blotted out
21 Let them before the Lord continually (v 15)
22 Let the memory of them be cut off from the earth
23 Let cursing come to him (v 17)
24 Let blessing be far from him
25 Let cursing come unto him like water (v 18)
26 Let it come to him like oil into his bones
27 Let it be unto him as his garment (v 19)
28 Let it be like his girdle
29 Let this be the reward of my adversaries from the Lord (v 20)
30 Let this be the reward of them that speak evil of my soul

30 Facts About Judas (Ps. 109:8)

If this one statement refers to Judas, then all the others of v 6-20 refer to him, for one man is the subject of the whole passage. This is clear from the singular personal pronouns him, his, and he used 25 times in this passage of the same man.
1 A wicked man (the high priest) influenced him (v 6)
2 Satan was his right hand helper
3 He will be condemned in judgment
4 His prayer became a sin (v 7)
5 His days were few (v 8)
6 He was a genuine apostle (v 8; Mt. 10:1-8, 16-20; Mk. 6:7-13; Lk. 9:1-2, 10)
7 Another took his apostleship (v 8; Mt. 10:1-3; Acts
8 He had a wife and children (v 9)
9 His children became vagabonds and begged all their days (v 10)
10 They sought bread in desolate places
11 An extortioner got all that he owned, so his covetous gains were of no value to him or his family (v 11)
12 What his labors had accomplished strangers destroyed
13 No mercy was shown him (v 12)
14 No mercy was shown his fatherless children
15 His posterity was cut off (v 13)
16 His family name was cut off in the loss of all his children
17 The iniquity of his fathers (ancestors) was remembered by the Lord (v 14)
18 His mother's sin was not blotted out
19 The sins of his parents were before God continually until their memory was cut off from the earth (v 15)
20 He showed no mercy on Christ (v 16)
21 He persecuted the poor and needy man (Christ, as agree most commentators)
22 He was the cause of the slaying of the broken in heart (Christ)
23 He loved cursing, so he reaped it (v 17)
24 He despised his blessing of being saved and chosen to be an apostle, so it departed far from him (v 17; Mt. 10:1-8, 16-20; Mk. 6:7-13; Acts 1:20, 25)
25 He clothed himself with cursing like a garment (v 18)
26 He reaped the curse in his own bowels that he poured out like water when he committed suicide (v 18; Acts 1:18)
27 The curse caused his bones to be broken in pieces as if oil had melted them (v 18; Acts 1:18)
28 The curse covered him like a garment (v 19)
29 The curse held him like a girdle in its grip
30 All this was his reward (v 20)

The adversaries refer to Satan and his hosts and to the Jews who cooperated with Judas in this dastardly deed of destroying the Holy One of God. The meaning of v 20 is, Let these curses not only be upon Judas, but upon all who partake with him of this crime.

21 Facts About the Righteous in Ps. 112 (Ps. 112:2)

1 His children shall be mighty on earth (v 2)
2 They shall be blessed
3 They shall be wealthy (v 3)
4 They shall be eternally righteous (v 3, 9)
5 He shall have light in darkness (v 4)
6 He is gracious
7 He is full of compassion
8 He is righteous
9 He shows favor (v 5)
10 He guides his own affairs with discretion
11 He shall not be moved eternally (v 6)
12 He shall be remembered forever
13 He shall not fear evil news (v 7)
14 His heart is fixed on God
15 He trusts in God
16 His heart is established (v 8)
17 He shall not fear evil
18 He shall see his enemies defeated
19 He is generous (v 9)
20 He is merciful and good
21 His horn shall be exalted

10fold Description of Idols in Ps. 115 (Ps. 115:4)

1 Are silver and gold (v 4)
2 Are the work of men's hands
3 Have mouths, but speak not (v 5)
4 Eyes, but see not
5 Ears, but hear not (v 6)
6 Noses, but smell not
7 Hands, but handle not (v 7)
8 Feet, but walk not
10 Are helpless like their makers and those who trust them (v 8)

7 Vows of David in Ps. 116 (Ps. 116:1)

1 I will love the Lord (v 1)
2 I will call upon Him as long as I live (v 2)
3 I will walk before the Lord in the land of the living (v 9)
4 I will take the cup of salvation and call upon the name of the Lord (v 13)
5 I will pay my vows to the Lord in public (v 14, 18)
6 I will offer to the Lord the sacrifice of thanksgiving (v 17)
7 I will call upon the name of the Lord

17 Reasons for Making Such Vows (Ps. 116:1)

1 He has heard my voice (v 1)
2 Has heard my supplications
3 Has inclined His ear to me (v 2)
4 The sorrows of death compassed me (v 3)
5 The pains of hell got hold of me
6 I found trouble and sorrow
7 Gracious is the Lord (v 5)
8 Righteous is the Lord
9 Merciful is the Lord
10 The Lord preserveth the simple (v 6)
11 He helped me
12 He has dealt bountifully with me (v 7)
13 Has delivered my soul from death (v 8)
14 Has delivered my eyes from tears
15 Has delivered my feet from falling
16 Has given me many benefits (v 12)
17 Has loosed my bonds (v 16)

David's Example of Humility (Ps. 116:16)

David is an example of deep humility. He does not claim to be a great singer, musician, military commander, warrior, king, hymn writer, prophet, or a great man otherwise, although he was all these. He simply refers to himself as a servant of the lowest class of men and son of a woman who was only a handmaid of God (v 16). What a contrast to the claims of many so-called servants of God today who boast of many titles, degrees, gifts, and anointings to attract attention to themselves. If one is not forced to boast of his gifts as Paul was forced to do (2 Cor. 11:16-28) then it is best for him to take a lowly place before men and glorify Jesus as does the Holy Spirit Himself (Jn. 16:13-15).

7 Better Things in Psalms (Ps. 118:8)

1 A little with righteousness better than the riches of many wicked (Ps. 37:16)
2 God's lovingkindness better than life itself (Ps. 63:3)
3 Praise better than sacrifices (Ps. 69:31)
4 One day in God's house better than 1,000 other days (Ps. 84:10)
5 Trust in God better than confidence in man (Ps. 118:8)
6 Trust in God better than confidence in princes (Ps. 118:9)
7 Truth better than gold and silver (Ps. 119:72)

6 Things Jehovah Was to David in Ps. 118 (Ps. 118:14)

1 Answerer of prayer (v 5, 21)
2 Helper (v 6-7, 13)
3 A trust (v 8-9)
4 Strength (v 14)
5 Salvation (v 14, 21)
6 God (v 28)

10 Words Expressing God's Revelation (Ps. 119:1)

1 The way. Heb. derek, to proceed, walk with the feet (v 1, 3, 5, 14, 26, 27, 29, 30, 32, 33, 37, 59, 168—13 times. Cp. Jn. 14:6; Rom. 3:12). It is the way of God; the way in which God instructs man to

of the way that God would act or do among men
It is called:
(1) Thy way (v 37; 86:11)
(2) His way (Ps. 18:30; 25:9; 37:23, 34)
(3) The way of Thy testimonies (v 14)
(4) The way of Thy precepts (v 27)
(5) The way of truth (v 30; 2 Pet. 2:2)
(6) The way of Thy commandments (v 32)
(7) The way of Thy statutes (v 33)
(8) The way of the righteous (Ps. 1:6)
(9) The way everlasting (Ps. 139:24)
(10) The way of His saints (Pr. 2:8)
(11) The way of good men (Pr. 2:20)
(12) The way of wisdom (Pr. 4:11)
(13) The way of life (Pr. 6:23; 10:17; Jer. 21:8)
(14) The way of righteousness(Pr. 8:20; 2 Pet. 2:21)
(15) The way of understanding (Pr. 9:6)
(16) The way of the Lord (Pr. 10:29; Jer. 5:4-5; Ez. 18:25, 29; 33:17, 20; Acts 18:25)
(17) The way of the just (Isa. 26:7)
(18) The way of Thy judgments (Isa. 28:7)
(19) The way of peace (Isa. 59:8; Rom. 3:17)
(20) The good way (Jer. 6:16)
(21) The way of God (Mt. 22:16; Acts 18:26)
(22) This way (Acts 22:4)
(23) That way (Acts 22:4; 24:22)
(24) The way of salvation (Acts 16:17)
(25) The way which they call heresy (Acts 24:14)
(26) The right way (2 Pet. 2:15)

2 The law. Heb. torah (from yarah), to direct; guide; teach; make straight or even; point forward; that which guides, directs, and instructs in the way of righteousness; that which gives the knowledge of sin (Rom. 3:20; 1 Jn. 3:4). Found 25 times in this psalm (v1, 18, 29, 34, 44, 51, 53, 55, 61, 70, 72,77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174)
It is called:
(1) The law of the Lord (v 1; 1:2; 19:7; 1 Chr. 16:40; 22:12; 2 Chr. 17:9; 31:3-4; 35:26; Isa. 5:24; 30:9; Jer. 8:8; Amos 2:4; Lk. 2:23, 24, 39)
(2) Thy law (v 18, 29, 34, 51, 53, 55, 61, 70, 77, 85, 92, 97, 109, 113, 126, 136, 142, 150, 153, 163, 165, 174)
(3) The law of Thy mouth (v 72)
(4) The law of God (Josh. 24:26; Neh. 8:8, 18; 10:28; Rom. 7:22, 25)
(5) God's law (Neh. 10:29)
(6) The law of the Lord God (2 Ki. 10:31)
(7) The law of the God of heaven (Ezra 7:12, 21)
(8) My (God's) law (78:1; Jer. 9:13; 16:11; 44:10; Hos. 8:12)
(9) The law of truth (Mal. 2:6)
(10) The law of the Jews (Acts 25:8)
(11) Moses' law (Heb. 10:28)
(12) His law (1:2; Jer. 44:23)
(13) The law of Moses (Josh. 8:31-32; 23:6; 1 Ki. 2:3; 2 Ki. 23:25; 2 Chr. 23:18; 30:16; Ezra 3:2; 7:6; Neh. 8:1; Lk. 2:22; 24:4; Jn. 7:23; Acts 13:39; 28:23).

It is called the law of Moses because it was given to him (Jn. 1:17). Hence, to teach that the law of God and the law of Moses are 2 different laws—that God gave the moral law and Moses gave the ceremonial law—is fallacy.

3 Testimony or testimonies. Heb. edah and eduth, to turn back again; to go over again; to testify. Found 23 times (v2,14, 22, 24, 31, 36, 46, 59,79, 88,95,99,111,119,125,129,138,144,146,152,157,167,168)
They are called:
(1) His testimonies (10 times; v 2)
(2) Thy testimonies (24 times; v 14)
(3) My testimony (Ps. 132:12)
(4) The testimony of Thy mouth (Ps. 119:88)
(5) The testimony of the Lord (Ps. 19:7)
(6) The testimony of Israel (Ps. 122:4)
(7) The testimony of God (1 Cor. 2:1)
(8) The testimony of Christ (1 Cor. 1:6; Rev. 1:2, 9; 12:17; 19:10)
(9) The testimony of our Lord (2 Tim. 1:8)
(10) The testimony of our conscience (2 Cor. 1:12)

oversight or charge; superintend; hence, mandates enjoined on others in all duties of life and conduct. Found 21 times and only in this psalm. It is always Thy precepts (v 4, 15, 27, 40, 45, 56, 63, 69, 78, 93, 94, 100, 104, 110, 128, 134, 141, 159, 168, 173). Different Heb. words are used in the 6 other places in the O.T. where precept is found (Neh. 9:14; Isa. 28:10, 13; 29:13; Jer. 35:18; Dan. 9:5).

5 Statute or statutes. Heb. choq, to mark, hew, cut, engrave, or inscribe; to decree or ordain. They prescribe what life and conduct we are to pursue. Found 22 times in this psalm and always called Thy statutes (v 5, 8, 12, 16, 23, 26, 33, 48, 54, 64, 68, 71, 80, 83, 112, 117, 118, 124, 135, 145, 155, 171).
They are called:
(1) His statutes (25 times; Ex. 15:26)
(2) Thy statutes (23 times; v 5, etc.
(3) My statutes (42 times; Gen. 26:5)
(4) The statutes of God (Ex. 18:16)
(5) The statutes of the Lord (Ps. 19:8)
(6) The statutes of David (1 Ki. 3:3)
(7) The statutes of Israel (2 Ki. 17:19)

They are called the statutes of David and Israel because they regulated their way of life.

6 Commandment or commandments. Heb. mitsvah, a command, whether human (2 Chr. 8:14), or divine (2 Chr. 29:25); law; ordinance; precept. Found 22 times in this psalm (v 6, 10, 19, 21, 32, 35, 47, 48, 60, 66, 73, 86, 96, 98, 115, 127, 131, 143, 151, 166, 172, 176).
They are called:
(1) The commandments of the Lord, 18 times (Lev. 4:2, 13, 27; etc.)
(2) The commandments of God (1 Cor. 7:19; Rev. 12:17; 14:12)
(3) The law of commandments (Eph. 2:15)
(4) My commandments (27 times; Gen. 26:5; Ex. 16:28; etc.)
(5) His commandments (42 times; Ex. 15:26; Dt. 7:9; etc.)
(6) Thy commandments (27 times; 20 times in this psalm; v 6, 10, etc.)

7 Judgment or judgments. Heb. mishpat, judgment; regulation; order; sentence; verdict. Found 18 times in this psalm (v 7, 13, 20, 30, 39, 43, 52, 62, 75, 102, 106, 108, 120, 137, 156, 160, 164, 175).
They are called:
(1) The judgments of the Lord (19:9)
(2) The judgments of His mouth (1 Chr. 16:12; Ps. 105:5)
(3) Thy righteous judgments (v 7, 62, 106, 160, 164)
(4) My judgments (28 times; Lev. 18:4-5, 26; 19:37; 20:22; etc.)
(5) His judgments (15 times; Dt. 8:11; 33:21 Rom. 11:33; etc.)
(6) Thy judgments (25 times; 14 times in this psalm; Dt. 33:10; etc.)

8 Word or words. Heb. dabar, a spoken word; discourse; communication; revelation. Found 23 times in this psalm (v 9, 16, 17, 25, 28, 42, 43, 49, 65, 74, 81, 89, 101, 105, 107, 114, 147, 160, 161, 169). Also, Heb. imrah, speech; word. Found 19 times in this psalm (v 11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172).
They are called:
(1) The word of the Lord (240 times in the O.T. and 13 times in the N.T.; Gen. 15:1, 4; Ex. 9:20; etc.)
(2) The words of the Lord (15 times; Ex. 4:28; 24:3, 4; Ps. 12:6; etc.)
(3) The Word of God (41 times; 1 Sam. 9:27; Mk. 7:13; Rom. 10:17; 2 Cor. 4:2; Eph. 6:17; Heb. 4:12; 1 Pet. 1:23)
(4) The words of God (Num. 24:4, 16; 1 Chr. 25:5; Ezra 9:4; Ps. 107:11)
(5) The words of the living God (Ps. 107:11; Jer. 23:36)
(6) God's words (Jn. 8:47)
(7) The word of righteousness (v 123; Heb. 5:13)
(8) The word of the Holy One of Israel (Isa. 5:24)
(9) The word of the Lord of hosts (Isa. 39:5)

(11) The word of My mouth (Ez. 33:7)
(12) The word of His grace (Acts 20:32)
(13) The word of promise (Rom. 9:9)
(14) The word of faith (Rom. 10:8)
(15) The word of truth (2 Cor. 6:7; Eph. 1:13; 2 Tim. 2:15; Jas. 1:18)
(16) The word of life (Phil. 2:16)
(17) The word of the truth (Col. 1:5)
(18) The word of Christ (Col. 3:16)
(19) The good Word of God (Heb. 6:5)
(20) The word of the oath (Heb. 7:28)
(21) The word of exhoration (Heb. 13:22)
(22) The engrafted Word (Jas. 1:21)
(23) The word by the gospel (1 Pet. 1:25)
(24) The word of my patience (Rev. 3:10)
(25) The words which the Lord commanded (Ex. 19:7; Dt. 6:6; 12:28; 28:14)
(26) The words of the covenant (Ex. 34:28; Dt. 29:1; 2 Ki. 23:3; 2 Chr. 34:31)
(27) The words the Lords spake (Dt. 5:22)
(28) The words of this law (Dt. 17:19; 27:3, 8; 28:58; 29:29; 31:1, 24)
(29) The words of this curse (Dt. 29:19)
(30) The words of this song (Dt. 31:30; 32:44)
(31) The words of the prophets (1 Ki. 22:13; 2 Chr. 18:12; Jer. 23:16; 27:14-16; Zech. 8:9; Acts 15:15)
(32) The words of the book (2 Ki. 22:11, 13, 16, 18)
(33) The words of the book of the covenant (2 Ki. 23:2-3; 2 Chr. 34:30-31)
(34) The words of the law (2 Ki. 23:24; 2 Chr. 34:19)
(35) The words of the seers (2 Chr. 33:18)
(36) The words of the commandments (Ezra 7:11)
(37) The words of understanding (Pr. 1:2)
(38) The words of the wise (Pr. 1:6)
(39) The words of truth (Pr. 22:21; Acts 26:25)
(40) The words of knowledge (Pr. 23:12)
(41) The words of My servants (Jer. 26:5)
(42) The book of the words of the Lord (Jer. 36:8, 11)
(43) Good and comfortable words (Zech. 1:13)
(44) The words of eternal life (Jn. 6:68)
(45) The words of this life (Acts 5:20)
(46) The words of our Lord Jesus Christ (Acts 20:35; 1 Tim. 6:3)
(47) The words of this prophecy Rev.1:3; 22:18-19
(48) My Word and words (45 times; Isa. 55:11; 66:2; Jn. 5:24, 47; etc.)
(49) His Word and words (35 times; 1 Ki. 8:20; Ps. 107:20; Jn. 5:38; etc.)
(50) Thy Word and words (60 times; 40 times in this psalm; 1 Ki. 8:26; Jn. 17:6, 14, 17; etc.)

9 Truth. From 2 Heb. words, emunah, firmness; security; fidelity; stability; truth (v 30); and emeth, stability; certainty; truth (v 43, 142, 151). Altogether 4 times in this psalm. It is called:
(1) The word of the Lord (1 Ki. 17:24)
(2) Thy law is the truth (Ps. 119:142)
(3) Thy commandments are truth (Ps. 119:151)
(4) The paths of the Lord (Ps. 25:10)
(5) The word of truth (Ps. 119:43)
(6) The words of truth (Pr. 22:21)
(7) The Scripture of truth (Dan. 10:21)
(8) The law of truth (Mal. 2:6)
(9) The way of God in truth (Mt. 22:16; 2 Pet. 2:2)
(10) The way of truth (2 Pet. 2:2)
(11) His truth (Ps. 91:4; 96:13; 98:3)
(12) Thy truth (16 times, Ps. 25:5; 86:11; 108:4)
(13) The truth (80 times; Pr. 23:23; Jn. 8:32; 14:6)
(14) Thy word is truth (Jn. 17:17)
(15) The truth of the gospel (Gal. 2:5, 14; Col. 1:5)

10 Righteousness. From 2 Heb. words, tsedeq and tsedaqah, rightness; justice; virtue; to give God and man their dues in that which is right. Found 6 times in this psalm (v 40, 123, 142, 144, 172). It is called:
(1) The paths of righteousness (Ps. 23:3)
(2) An everlasting righteousness (Ps. 119:142)
(3) The righteousness of the Lord (Mic. 6:5)
(4) The way of righteousness (Mt. 21:32; 2 Pet. 2:21)
(5) The righteousness of God (Rom. 1:17; 3:5, 21-

(6) The righteousness of the law (Rom. 2:26; 8:4)
(7) The righteousness of faith (Rom. 4:11, 13)
(8) The law of righteousness (Rom. 9:31)
(9) God's righteousness (Rom. 10:3)
(10) The word of righteousness (Heb. 5:13)
(11) My righteousness (Isa. 51:5-8)
(12) His righteousness (12 times; Ps. 50:6; 97:6; 98:2; 103:17; 111:3; etc.)
(13) Thy righteousness (29 times; Ps. 5:8; 71:19, 24; 119:123; etc.)

12 Facts About God and His Righteousness

1 He will reward every man according to his righteousness 1 Sam. 26:23; Job 33:26; Ps.18:20, 24
2 He will judge the world in righteousness (Ps. 9:8; 72:2; 96:13; 98:9; Acts 17:31)
3 He loves righteousness (Ps. 11:7; 33:5; 45:7)
4 He leads in paths of righteousness (Ps. 23:3)
5 Righteousness and judgment are the habitation of His throne (Ps. 97:2)
6 He executes righteousness and judgment in the earth (Ps. 99:4; 103:6)
7 His righteousness is eternal (Ps. 119:142)
8 His testimonies are righteous (Ps. 119:44)
9 His commandments are righteous (Ps. 119:172)
10 He is our righteousness (Jer. 23:6; 33:16)
11 He will bring in everlasting righteousness (Dan. 9:24)
12 He demands all men to live in righteousness and holiness (Lk. 1:75)

10 Blessings of Righteousness

1 It covers and protects as a garment (Job 29:14; Isa. 61:10)
2 It delivers from death (Pr. 10:2)
3 It guides the perfect (Pr. 11:5)
4 It delivers from troubles (Pr. 11:6)
5 It gives life (Pr. 11:19; 12:28)
6 It keeps the upright (Pr. 13:6)
7 It exalts any nation (Pr. 14:34)
8 It makes stable government (Pr. 16:12)
9 It gives peace and quietness (Isa. 32:17)
10 It gives healing (Mal. 4:2)

45 Ways to Walk (Ps. 119:1)

1 Before Me, and be perfect (Gen. 17:1)
2 In all My ways (Dt. 5:33; 26:17)
3 In all His ways (Dt. 10:12; Ps. 119:3)
4 After the Lord (Dt. 13:4; Hos. 11:10)
5 Before Me forever (1 Sam. 2:30)
6 Before Me in truth (1 Ki. 2:4)
7 In My statutes (1 Ki. 6:12)
8 In My commandments (1 Ki. 6:12)
9 In the good way (1 Ki. 8:36; Jer. 6:16)
10 After the Lord (2 Chr. 34:31)
11 In the fear of God (Neh. 5:9)
12 In integrity (Ps. 26:11)
13 Before God in the light (Ps. 56:13; 89:15; 1 Jn. 1:7)
14 Uprightly (Ps. 15:2; 84:11; Pr. 2:7)
15 In the truth (Ps. 86:11)
16 In the land of the living (Ps. 116:9)
17 In the law of the Lord (Ps. 119:1)
18 In liberty (Ps. 119:45)
19 In the way of good (Pr. 2:20)
20 In the name of the Lord (Mic. 4:5)
21 Humbly with God (Mic. 6:8)
22 In the day (Jn. 11:9)
23 In the steps of faith of Abraham (Rom. 4:12)
24 In newness of life (Rom. 6:4)
25 Not after the flesh, but after the Spirit(Rom. 8:1,4)
26 Honestly, as in the day (Rom. 13:13)
27 Not in craftiness (2 Cor. 4:2)
28 By faith, not by sight (2 Cor. 5:7)
29 In the Spirit (Gal. 5:16, 25)
30 In good works (Eph. 2:10)
31 Worthy of our calling (Eph. 4:1)
32 Not as the Gentiles (Eph. 4:17)
33 In love (Eph. 5:2)
34 In the Lord, as children of light (Eph. 5:8)
35 Circumspectly (Eph. 5:15)
37 Worthy of the Lord (Col. 1:10)
38 In Him as received Him (Col. 2:6)
39 In wisdom to outsiders (Col. 4:5)
40 Worthy of God (1 Th. 2:12)
41 To please God (1 Th. 4:1)
42 Honestly toward outsiders (1 Th. 4:12)
43 As He walked (1 Jn. 2:6)
44 After His commandments (2 Jn. 6)
45 In truth (3 Jn. 4)

21 Characteristics of Blessed Men (Ps. 119:2)

1 They live undefiled lives (v 1)
2 Walk in God's ways (v 1, 3)
3 Keep God's Word (v 2, 4, 8, 17, 34, 57, 60, 63, 69, 88, 101, 106, 115)
4 Seek God with the whole heart (v 2, 10)
5 Do not commit iniquity (v 3)
6 Praise God continually (v 7, 164, 171)
7 Enjoy God's Word (v 14, 16, 111)
8 Trust God's Word (v 42)
9 Refrain from every evil way (v 101)
10 Incline the heart to obey God (v 112)
11 Hate vain thoughts (v 113)
12 Hate every false way (v 128)
13 Hate and abhor lying (v 163)
14 Are zealous for God (v 113, 140)
15 Love the Word of God (v 139)
16 Have great peace (v 165)
17 Permit nothing to offend them (v 165)
18 Preach God's Word (v 46, 172)
19 Hope in God and His Word (v 81, 114)
20 Meditate in God's Word (v 15, 23, 48, 78, 148)
21 Fear God (v 38, 63, 74, 120)

If one will walk in all these ways the promise is, he shall "walk with Me in white" (Rev. 3:4).

15 Things God Has Done (Ps. 119:4)

1 Commanded men to keep His precepts (v 4)
2 Rebuked the proud (v 21)
3 Heard prayer (v 26)
4 Caused men to hope (v 49)
5 Quickened men (v 50, 93)
6 Dealt well with men (v 65, 68)
7 Created and made man (v 73)
8 Made the law of sowing and reaping and permitted affliction as fruit of sin (v 75; cp. v 67; see ***Affliction***, p. 1039)
9 Established the earth as eternal (v 90)
10 Made Messiah wiser than enemies (v 90)
11 Taught Messiah (v 102)
12 Punished backsliders (v 118)
13 Shown mercy to all that love His name (v 132)
14 Commanded testimonies to men (v 138)
15 Given His word to be eternal (v 89, 152)

30 Vows of the Psalmist (Ps. 119:7)

1 Praise God with upright heart (v 7)
2 Keep His statutes (v 8, 145)
3 Meditate in His precepts (v 15, 78)
4 Have respect for His ways (v 15)
5 Delight in His statutes (v 16)
6 Not forget His word (v 16)
7 Talk of His wondrous works (v 27)
8 Run the way of His commandments (v 32)
9 Keep the statutes to the end (v 33)
10 Keep His law (v 34)
11 Observe the law wholeheartedly (v 34)
12 Keep the law eternally (v 44)
13 Walk at liberty (v 45)
14 Speak of His testimonies before kings (v 46)
15 Not be ashamed of them (v 46)
16 Delight in His commandments (v 47)
17 Surrender to obey commandments (v 48)
18 Meditate in His statutes (v 48)
19 Keep His words (v 57)
20 Give thanks to God because of His righteous judgments (v 62)
21 Keep His precepts wholeheartedly (v 69, 134)
22 Never forget His precepts (v 93)
24 Keep my vows (v 106)
25 Keep His righteous judgments (v 106)
26 Keep the commandments (v 115)
27 Respect His statutes continually (v 117)
28 Keep His testimonies (v 146)
29 Use my lips in praise (v 171)
30 Use my tongue to speak His word (v 172)

69 Requests in Ps. 119 (Ps. 119:8)

1 O forsake me not utterly (v 8)
2 O let me not wander from Your commandments (v 10)
3 Teach me Your statutes (v 12, 26, 64, 68, 124, 135)
4 Deal bountifully with me (v 17)
5 Open my eyes (v 18)
6 Hide not Your commandments from me (v 19)
7 Remove reproach from me (v 22)
8 Remove contempt from me (v 22)
9 Quicken me according to Your Word (v 25, 107, 154)
10 Make me to understand the way of Your precepts (v 27)
11 Strengthen me according to Your Word (v 28)
12 Remove the way of lying from me (v 29)
13 Grant me Your law graciously (v 29)
14 Put me not to shame (v 31)
15 Teach me the way of Your statutes (v 33)
16 Give me understanding (v 34, 73, 125, 144)
17 Make me to go in the path of Your commandments (v 35)
18 Incline my heart to Your testimonies (v 36)
19 Incline me not to covetousness (v 36)
20 Turn my eyes away from vanity (v 37)
21 Quicken me in Your way (v 37)
22 Stablish Your Word to me (v 38)
23 Turn away my reproach (v 39)
24 Quicken me in righteousness (v 40)
25 Let Your mercies of salvation come to me according to Your Word (v 41)
26 Take not the Word of truth utterly from my mouth (v43)
27 Remember Your Word unto me (v 49)
28 Be merciful to me according to Your Word (v 58, 132)
29 Teach me good judgment (v 66)
30 Teach me knowledge (v 66)
31 Let Your merciful kindness be my comfort according to Your Word (v 76)
32 Let Your tender mercies come to me (v 77)
33 Let the proud be ashamed (v 78)
34 Let those that fear You turn to me (v 79)
35 Let those that have known Your testimonies turn to me (v 79)
36 Let my heart be sound in Your statutes (v (80)
37 Tell me the number of my days (v 84)
38 Tell me when You will avenge me (v 84)
39 Help me (v 86)
40 Quicken me after Your lovingkindness (v 88, 159)
41 Save me (v 94, 146)
42 Accept the praise of my mouth (v 108)
43 Teach me Your judgments (v 108)
44 Depart from me, you evildoers (v 115)
45 Uphold me according to Your Word (v 116)
46 Let me not be ashamed of my hope (v 116)
47 Hold me up (v 117)
48 Leave me not to my enemies (v 121)
49 Be a surety for me for good (v 122)
50 Let not the proud oppress me (v 122)
51 Deal with me according to mercy (v 124)
52 Look upon me (v 132)
53 Order my steps in Your Word (v 133)
54 Let not sin have dominion over me (v 133)
55 Deliver me from oppression (v 134)
56 Make Your face shine upon me (v 135)
57 Hear me (v 145)
58 Hear me according to Your lovingkindness (v 149)
59 Quicken me according to Your judgment (v 149, 156)
60 Consider my affliction (v 153)
61 Deliver me (v 153, 154, 170)
62 Plead my cause (v 154)
63 Consider how I love Your precepts (v 159)
64 Let my cry come near to You (v 169)

66 Let my supplication come before You (v 170)
67 Let Your hand help me (v 173)
68 Let my soul live (v 175)
69 Let Your judgments help me (v 175)

59fold Testimony of the Psalmist (Ps. 119:11)

1 I have sought You with a whole heart (v 10)
2 Hid Your Word in my heart (v 11)
3 Preached all Your judgments (v 13)
4 Rejoiced in the way of Your testimonies as much as in all riches (v 14)
5 Had respect unto Your ways (v 15)
6 Kept Your testimonies (v 22, 167-168)
7 Had princes speak against me (v 23)
8 Meditated in Your statutes (v 23)
9 Declared my ways (v 26)
10 Chosen the way of truth (v 30)
11 Laid Your judgments before me (v 30)
12 Stuck to Your testimonies (v 31)
13 Longed for Your precepts (v 40)
14 Hoped in Your judgments (v 43)
15 Loved Your commandments (v 47-48)
16 Not declined from Your law (v 51)
17 Remembered Your judgments of old (v 52)
18 Comforted myself (v 52)
19 Been in horror because the wicked have forsaken Your law (v 53)
20 Sung Your statutes (v 54)
21 Remembered Your name (v 55)
22 Kept Your law (v 55)
23 Kept Your precepts (v 56, 168)
24 Vowed to keep Your words (v 57)
25 Intreated Your favor (v 58)
26 Thought on my ways (v 59)
27 Turned my feet unto Your testimonies (v 59)
28 Made haste to keep Your commandments (v 60)
29 Been robbed by the wicked (v 61)
30 Not forgotten Your law (v 61, 109)
31 Believed Your commandments (v 66)
32 Kept Your Word (v 67)
33 Been lied about (v 69)
34 Been afflicted (v 71)
35 Been made by Your hands (v 73)
36 Hoped in Your Word (v 74, 81)
37 Knowledge that Your judgments are right (v 75)
38 Knowledge that You were faithful in afflicting me (v 75)
39 Delight in Your law (v 77)
40 Had pits dug for me by the proud (v 85)
41 Not forsaken Your precepts (v 87)
42 Sought Your precepts (v 94)
43 Seen the end of all perfection (v 96)
44 Sworn to keep Your righteous judgments (v 106)
45 Had snares laid for me by the wicked (v 110)
46 Not erred from Your precepts (v 110)
47 Taken Your testimonies as a heritage forever (v 111)
48 Inclined my heart to perform Your statutes always (v 112)
49 Done judgment and justice (v 121)
50 Been consumed by my zeal (v 139)
51 Had trouble and anguish take hold on me (v 143)
52 Known of old that You have founded Your testimonies forever (v 152)
53 Been persecuted by princes (v 161)
54 Great peace because I love Your law (v 165)
55 Hope for Your salvation (v 166)
56 Done Your commandments (v 166)
57 Chosen Your precepts (v 173)
58 Longed for Your salvation (v 174)
59 Gone astray like a lost sheep (v 176)

30 Reasons for Vows and Requests (Ps. 119:11)

1 That I might not sin (v 11)
2 That I may live (v 17, 77, 116)
3 That I may keep Your Word (v 17)
4 That I may see wonderful truths (v 18)
5 I have kept Your testimonies (v 22)
7 So that I shall keep Your Word to the end (v 33-34)
8 I delight in Your commandments (v 35)
9 Your judgments are good (v 39)
10 I trust in Your Word (v 42)
11 I hope in Your judgments (v 43)
12 So that I shall keep Your law (v 44)
13 I seek Your precepts (v 45)
14 Because of Your righteous judgments (v 62, 164)
15 I believe Your commandments (v 66)
16 That I might learn Your statutes and commandments (v 71, 73)
17 Your law is my delight (v 77)
18 That I may not be ashamed (v 80)
19 So that I shall keep Your testimony (v 88)
20 I have sought Your precepts (v 94)
21 So that I will keep Your commandments (v 115)
22 So that I shall be safe (v 117)
23 So that I will have respect to Your statutes continually (v 117)
24 That I may know Your testimonies (v 125)
25 So that I will keep Your precepts (v 134)
26 So that I shall live (v 144)
27 I do not forget Your law (v 153)
28 I have chosen Your precepts (v 173)
29 So that my soul shall praise You (v 175)
30 I do not forget Your commandments (v 176)

How to Make God Happy (Ps. 119:12)

This psalm is divided into 22 sections of 8 verses each. In them we not only have the blessed man; we also have the blessed God. Man is blessed by God when he does the 6 things of note b, v 1. God is blessed when man meets His terms of reconciliation and walks as one so blessed. God is happy when fallen man comes to his senses and consecrates to the same end in life as God Himself, which is to the highest good of being and of the universe.

22 Reasons God Is Happy

A study of the 22 divisions of this psalm shows 22 reasons why God can be termed as blessed (happy). They are revealed in the first statements of each division and the general themes of each section, as follows:

God Is Happy When

1 Man has attained to the heights of character and godliness after His own pattern as outlined in this section (Division 1, v 1-8)

2 Man is enquiring as to how to rid himself of sin and is working diligently to live for God (Division 2, v 9-16)

3 Man is earnestly seeking enlightenment from God and His Word so as to follow the whole will of God (Division 3, v 17-24)

4 Man humbles himself to walk in the light of His Word, propagates truth, removes lying and deceit, chooses the way of truth, and sticks to God's way of life (Division 4, v 25-32)

5 Man wholeheartedly prays for fulfillment of the blessings of His Word through obedience to known light (Division 5, v 33-40)

6 Man seeks for salvation by the Word and consecrates himself to a life of faith in God, obedience to His Word, and faithful service in evangelizing the world (Division 6, 41-48)

7 Man finds his comfort and hope only in God and His Word in times of trouble or blessing, and abhors sin and backsliding all his days (Division 7, v 49-56)

8 Man is fully satisfied with God and His Word as his portion in life, and ever goes deeper in grace and the spiritual life (Division 8, v 57-64)

9 Man learns well the lesson of the chastening power of the Word, and conforms to God's corrections (Division 9, v 65-72)

10 Man learns the true righteousness of God and

11 Man longs for His salvation, hopes in His Word, and becomes stable in the faith (Division 11, v 81-88)

12 Man recognizes that His Word is eternal; that His faithfulness to all generations, His plan for the heavens, the earth and the societies therein have no end; and that the entire curse will be removed and creation made perfect forever (Division 12, v 89-96)

13 Man, following the example of the Messiah, learns that the true source of wisdom and knowledge is God and His Word (Division 13, v 97-104)

14 Man acknowledges His Word to be his guide and light in life, and refuses to err from its truths eternally (Division 14, v 105-112)

15 Man rests in the security of God's Word, and lives in fear of transgression of truth (Division 15, v 113-120)

16 Man does judgment and justice according to His Word, and has confidence in the results of blessing and cursing as being in God's hands (Division 16, v 121-128)

17 Man has faith in His Word as the source of light, and prays for guidance to walk therein (Division 17, v 129-136)

18 Man realizes the true character of God's Word as being altogether pure and righteous and conforms his life accordingly (Division 18, v 137-144)

19 Man depends upon His Word as the source of strength in life and conduct (Division 19, v 145-152)

20 Man looks to God and His Word as the source of salvation and deliverance from sin, sickness, and trouble (Division 20, v 153-160)

21 Man marvels at His Word, and has peace in the midst of turmoil (Division 21, v 161-168)

22 Man prays wholeheartedly in harmony with His Word and rests content in its salvation and blessings (Division 22, v 169-176)

These are the things which make God happy. There is even rejoicing over one sinner that repents; how much more rejoicing must there be when men make God blessed by the above acts (Lk. 15:7, 10).

62 Facts—The Psalmist and the Word (Ps. 119:16)

1 Walked in harmony with it (v 1, 3)
2 Kept its commands (v 22, 55, 56, 60, 67, 158, 166, 167, 168)
3 Longed to obey it (v 5, 20, 123, 131, 157)
4 Had respect for it (v 6, 15)
5 Learned its contents (v 7)
6 Prayed to be true to it (v 10, 133)
7 Hid it in his heart (v 11)
8 Preached it (v 13, 26, 46, 172)
9 Rejoiced in it (v 14, 16, 24, 47, 70, 77, 92, 111, 143, 163, 174)
10 Meditated upon it (v 15, 23, 48, 78, 148)
11 Remembered it (v 16, 52, 61, 83, 109, 141, 153, 176)
12 Prayed for more light from it (v 18, 27, 73, 108, 124, 125, 135, 169)
13 Made it his chief counsel (v 24)
14 Prayed for its strength (v 28)
15 Chose it (v 30, 173)
16 Stuck to it (v 31, 51, 87, 93, 110, 157)
17 Consecrated to obey it (v 32-36, 59, 69, 106, 112, 115, 117, 134, 145, 146)
18 Prayed for its quickening power (v 37, 40, 50, 107, 149, 154, 156, 159)
19 Prayed for its fulfillment (v 38, 175)
20 Prayed for its salvation (v 41, 170)
21 Trusted in it (v 42)
22 Hoped in it (v 43, 49, 74, 81, 114, 147)
23 Sought its laws (v 45, 94)
24 Loved it (v 47-48, 113, 119, 127, 140, 159, 163, 167)
25 Abhorred men forsaking it (v 53)
26 Made it the theme of his songs (v 54)
27 Prayed for its mercy (v 58)
28 Gave thanks for its blessings (v 62)
29 Became a companion of others who kept it (v 63)

31 Believed it (v 66)
32 Suffered to learn its lessons (v 71)
33 Valued it more than riches (v 14, 72, 127)
34 Acknowledged its judgments to be right (v 75, 128)
35 Recognized it as the source of mercy and comfort (v 76)
36 Prayed for stability in it (v 80)
37 Longed for it (v 82, 123, 131)
38 Esteemed it to be faithful (v 86, 138)
39 Declared it to be eternal (89, 160)
40 Was quickened by it (v 93)
41 Considered it (v 95)
42 Made it a lamp and a light (v 105, 130)
43 Made it part of his heritage (v 111)
44 Prayed for its sustaining power (v 116-117)
45 Recognized God punishes all who err from it (v 118, 126)
46 Was afraid of it (v 120)
47 Testified it was wonderful (v 129)
48 Had faith in it as the source of understanding for the simple (v 130)
49 Was burdened for those who did not obey it (v 136, 158)
50 Believed it was upright (v 137)
51 Believed it to be eternally righteous (v 138, 144, 172)
52 Believed it to be true from the beginning (v 160)
53 Was zealous because others had forgotten it (v 139)
54 Believed in its purity (v 140)
55 Believed it to be truth (v 142, 151)
56 Believed sinners to be far from it (v 150, 155)
57 Knew it to be of old (v 152)
58 Was awed by it (v 161)
59 Praised God because of it (v 164, 171)
60 Had peace because of it (v 165)
61 Longed for its salvation (v 174)
62 Sought its help (v 175)

10fold Description of the Wicked in Ps. 119 (Ps. 119:51)

1 They are proud (v 21, 69, 78, 85)
2 Their heart is as fat as grease (v 70)
3 They are deceitful (v 118)
4 They are oppressive (v 121-122)
5 They are lawless (v 126)
6 They have short memories when it comes to God's Word (v 139)
7 They follow mischief (v 150)
8 They are far from God's law (v 150)
9 They are far from salvation (v 155)
10 They are enemies of the righteous (v 157, 158, 161)

8 Reasons David Wrote Ps. 119 (Ps. 119:54)

1 The description of the blessed man (v 1-3) is similar to David's picture of a righteous man in Ps. 15.

2 The term *Thy servant* is used 13 times in this psalm (v 17, 23, 38, 49, 65, 76, 84, 122, 124, 125, 135, 140, 176). The term is used of David 34 times in Scripture and not once of Hezekiah, Ethan, Nathan, Ezra, and others to whom some ascribe the authorship. It is used only 15 times in Psalms other than in Ps. 119, and in every such case it refers to David. Hence, its use in Ps. 119 no doubt pertains to him. David is also called *My servant* by God 22 times; *His servant* 4 times; and *the servant of the Lord* (Ps. 18 and 36, title).

3 The term whole heart (used 6 times in Ps. 119) is used only by David in other psalms (9:1; 111:1).

4 The ***30 Vows of the Psalmist*** (p. 1056) are purely Davidic as can be seen by comparing them with vows of other psalms of David.

5 The ***69 Requests in Ps. 119*** (p. 1056) are purely Davidic, as can be seen by comparing them with other requests of David.

6 Many points of the 59fold Testimony of the Psalmist (col. 1) could not be applied to any other

7 Many of the 22 Experiences of the Psalmist With Others (note n, v23) are true of David only, as is clear by comparing them with the record of David.

8 The 25 Statements of Distress (note h, v 39) are purely Davidic, as is clear by comparison with similar statements of David elsewhere.

The psalmist speaking of God's Word to kings (v 46); making it the subject of his songs (v 54); being afflicted while going astray (v 67 with Ps. 38); being persecuted by princes (v 161); his pilgrimage (sojourn; v 54 with 1 Sam. 19-30); bands of robbers surrounding him (v 61 with 1 Sam. 22-24, 26-30); the proud dealing perversely with him (v 78 with 2 Sam. 15-18); the soul fainting and panting for God (v 81, 131 with Ps. 38:10; 42:1); his going astray like a lost sheep (v 176); and many other details of Ps. 119 remind us of David and fit his life more than any other person in Scripture.

30 Limitations of God (Ps. 119:89)

He Cannot:
1 Break His own laws (v 89)
2 Lie (Heb. 6:17-19)
3 Deny Himself (2 Tim. 2:13)
4 Have respect of persons (Rom. 2:11; Jas. 2:9-10)
5 Save one soul apart from grace and faith in Christ (Rom. 3:26; Jn. 3:16)
6 Be unrighteous (Rom. 9:14)
7 Bless men apart from faith (Heb.11:6; Jas.1:5-8)
8 Curse men when they meet His terms (1 Jn.1:9)
9 Do away with or change His own eternal plan (Acts 15:18; Eph. 2:7; 3:11)
10 Save rebels who persist in rebellion, refusing to meet His terms (Pr. 1:22-33; 29:1; Mt. 18:3; Jn. 3:3, 5)
11 Be tempted with evil (Jas. 1:13-15)
12 Tolerate hypocrisy (Isa. 1:13)
13 Spare Himself or Christ in the redemption of the human race from eternal hell (Mt. 27:42)
14 Turn down one soul that comes to Him according to His terms (Jn. 6:37)
15 Judge the righteous with the wicked (Gen. 19:22; Rev. 20:5-6, 11-15)
16 Fail to answer prayer when unwavering faith is exercised (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8)
17 Forgive one unconfessed sin (Lk. 13:1-5; 1 Jn. 1:9)
18 Keep one saved who lives in sin (Rom. 8:12-13; Gal. 5:19-21; 6:7-8)
19 Automatically cancel the death penalty when men sin and incur that penalty (Ez. 18:4; Rom. 6:23; 8:1-13)
20 Do away with free moral agency and moral responsibility (Rom. 6:16-23; 8:1-13; Gal. 5:19-21; 1 Jn. 1:7)
21 Make one a slave to Himself so that he can never go back into sin if he chooses (Rom. 6:16-23; 8:1-13; Heb. 6:4-9; 10:26-29; 1 Jn. 1:7)
22 Guarantee that every saved man will continue in Christ (Jn. 15:1-8; Rom. 6:16-23; 8:12-13; 1 Cor. 3:16-17; 6:19-20; 9:27; Gal. 1:6-8; 5:4; Ex. 32:32-33; Ez. 33:12-20)
23 Make any man a son of God in the same sense Jesus is (Jn. 1:18; 3:16; Rom. 8:14-16)
24 Look upon the sins of the saved as being unreal, or deal with them on a different basis from those of the unsaved (Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8)
25 Cancel any reaping for what is sown (Rom. 8:12-13; Gal. 6:7-8)
26 Force a man to serve Him against his own will (Jn. 3:16; 7:17; 8:34; 1 Tim. 2:4; 2 Pet. 3:9; 1 Jn. 1:7; Rev. 22:17)
27 Recognize any man as His child or His servant who serves sin and the devil (Mt. 6:24; Rom. 6:16-23; 8:1-13; 1 Cor. 3:16-17; Gal. 5:19-21; 1 Jn. 3:8-10)
28 Keep the saved from sin if he chooses to go back into sin (Rom. 6:16-23; 8:1-13; 1 Cor. 3:16-
29 Keep one from incurring the death penalty should he go back into sin (Ex. 32:32-33; Ez. 18:4; 33:12-20; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-10; Gal. 5:19-21; 6:7-8; Heb. 6:4-9; 10:26-29; Jas. 5:19-20)
30 Be lenient with any who sin or encourage anarchy in moral government (Gen. 2:17; Ez. 18:4; 33:12-20; Rom. 1:18-31; 5:12-21; 6:16-23; 8:1-13; Gal. 5:19-21; 6:7-8; Jas. 5:19-20)

16 Things to Love (Ps. 119:113)

1 God (Dt. 6:5; 10:12; 11:1; Mt. 22:37)
2 Neighbors (Lev. 19:18; Mt. 22:39)
3 Strangers (Dt. 10:19)
4 Salvation (Ps. 40:16; 70:4)
5 God’s name (Ps. 69:36; 119:132)
6 God’s Word (Ps. 119:113, 119, 127)
7 Wisdom (Pr. 4:6)
8 Good (Amos 5:15)
9 Mercy (Micah 6:8)
10 Truth (Zech. 8:19; 2 Th. 2:10)
11 Peace (Zech. 8:19)
12 Enemies (Mt. 5:44; Lk. 6:27, 35)
13 One another—saints, brethren (Jn. 13:34-35; Eph. 1:15; 1 Pet. 3:8)
14 Husbands (Tit. 2:4)
15 Wives (Eph. 5:25; Col. 3:19)
16 Children (Tit. 2:4)

How and How Much to Love

1 With all the heart, soul, mind, and strength (Mt. 22:37; Lk. 10:27)
2 As one loves himself (Mt. 22:39)
3 Exceedingly (Ps. 119:167)
4 As Christ loves us (Jn. 15:12)
5 Enough to lay down life for others (Jn. 15:13)
6 Without hypocrisy (Rom. 12:9)
7 By the Holy Ghost (2 Cor. 6:6)
8 In sincerity (2 Cor. 8:8)
9 By service to one another (Gal. 5:13)
10 Forbearing one another (Eph. 4:2)
11 With a pure heart fervently (1 Pet. 1:22)
12 As brethren (Rom. 12:9; 1 Pet. 3:8)
13 Not in word but in deed (1 Jn. 3:18)
14 Without fear (1 Jn. 4:18)

10 Different Interpretations of the 15 Songs of Degrees (Ps. 120, Title)

1 The 15 songs were sung, one on each of the 15 steps of the temple
2 Songs of the higher choir
3 Songs sung on the stairs of some high place
4 Songs progressing into higher keys
5 Songs of the going up of the ark to Zion
6 Songs sung when all the tribes of Israel went up to the feasts
7 Songs of the going up from Babylon
8 Songs of the future regathering of Israel from among the nations
9 Songs of the experiences of the church in all ages
10 Songs corresponding to the 15 years added to the life of Hezekiah, 10 of them composed by Hezekiah to correspond with the 10 degrees the sun went backward on the dial of Ahaz.

There is no proof for any of these interpretations. As to theories 5, 7, 8 and 9, they are contradicted by Scripture. Some of these 15 songs were not even composed by the time David brought the ark to Zion, for Solomon was not yet born. Neither were some composed in connection with the Babylonian captivity, for all were written and sung from 100 to 500 years before such captivity. As to being songs about the regathering of Israel or spiritual experiences of the church, this is out of the question, for they tell of experiences now in the past. They were composed and sung hundreds, even thousands of years before the present church and the future regathering of Israel.

songs because of his statement in Isa. 38:20 would be accepting shallow proof of authorship indeed. There is no proof that he even arranged these songs in their present form. It is clear from 132:1, 6, 10, 11, 17 that David wrote Ps. 132 of these 10.

Regardless of the true meaning, the 15 psalms form a special section of the book. For what purpose Israel used this section is not known and there is nothing in any scripture where the word degree is found to throw light on the subject, as can be seen in the passages where it is found (2 Ki. 20:9-11; 1 Chr. 15:18; 17:17; Ps. 62:9; Isa. 38:8; Lk. 1:52; 1 Tim. 3:13; Jas. 1:9).

7 Examples of Trust in God (Ps. 125:1)

1 Noah (Gen. 6:14-22; Heb. 11:7)
2 Abraham (Gen. 12:1-4; Heb. 11:8-19)
3 David (Ps. 11:1; 31:1-15)
4 Hezekiah (2 Ki. 18:5)
5 3 Hebrew children (Dan. 3:16-17, 28)
6 Daniel (Dan. 6)
7 Christ (Heb. 2:13)

Eternal Generations (Ps. 127:3)

Eternal coming generations of natural people on earth will be the reward God is looking for, to repay Him for all the work and trouble He has been through and will yet go through to carry out His original plan for man. God created the earth and other planets to be inhabited and He will yet see that this purpose is fulfilled (Isa. 45:18). He will also see to it that those who live eternally in control of His creations are righteous and free from all possibility of rebellion (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7; 22:3). This verse refers to the original and eternal law of reproduction of man (v 3; Gen. 1:26-28; 8:22;9:12; Isa. 9:6-7; 59:21; Dan. 2:44-45; 7:13-14, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5). According to these and many other scriptures children will be the heritage of God eternally and the fruit of the womb will be His eternal reward. God's original plan is not to be defeated by the fall of man. It is merely being postponed until all sin and rebellion are put down and all things are restored as before the fall. In the new earth people will carry on the original program of God as if man had never fallen. Man will have been purged of all possibility of sin and will multiply, replenish the earth and rule over the sun, moon, and stars as God ordained before the fall (Ps. 8; Isa. 66:22-24; Rev. 21-22).

10 Requests of the Psalmist in Ps. 132 (Ps. 132:1)

1 Remember David (v 1)
2 Remember all David's afflictions
3 Remember how he sware to God (v 2)
4 Remember how he vowed to God
5 Remember what he vowed (v 3-7)
6 Arise, O Lord, into Your rest (v 8)
7 Arise, You, and the ark of Your strength
8 Let Your priests be clothed with righteousness (v 9)
9 Let Your saints shout for joy
10 Turn not away the face of Your anointed (v 10)

8 Proofs of Davidic Authorship of Ps. 132 (Ps. 132:1)

1 The claims of authorship of Solomon, Hezekiah, or someone after the captivities have never been proved.

2 David's name is mentioned 4 times in this psalm (v 1, 10, 11, 17).

3 The wording, as if the psalmist were another person praying about David, does not disprove a Davidic authorship any more than Paul speaking of himself as another person proves that he was not talking of himself (2 Cor. 12:1-10).

4 The fact that the psalmist does not once refer to himself as being someone other than David, but David himself wrote the psalm.

5 Who but David would know all the details of his own vows and his own afflictions as referred to in v 1-5?

6 The fact the author was brought up in Bethlehem Ephratah, the home of David, identifies the author as David (v 6; Mic. 5:2).

7 The fact the author addresses God as Thy servant David and Thine anointed proves David is the author (v 10).

8 Since the whole psalm concerns David—his afflictions (v 1), his vows to bring back the ark (v 1-5), his birthplace (v 6), his worship (v 7), his bringing back the ark (v 8-10), and his covenant (v 11-18)— it is only proper to ascribe the authorship to him.

15 Blessings of the Davidic Covenant in Ps. 132 (Ps. 132:11)

1 The Messiah to be of David's flesh and blood (v 11)
2 The Messiah to sit on David's throne
3 David's descendants to sit upon his throne forever on condition of eternal obedience (v 12). If David's sons had obeyed God, his throne and kingdom would have continued to this day. They will be reestablished and continue eternally when Messiah comes, who will render eternal obedience to God (Isa. 9:6-7; Amos 9:11; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10; 22:4-5)
4 God has chosen Zion (v 13)
5 He has desired it for His capital (v 13-14)
6 It will be His eternal capital (v 14; Ez. 43:7; 48:35; Zech. 14)
7 Here He will dwell forever (v 14; Ez. 43:7; 48:35; Zech. 14)
8 God will bless Zion materially (v 15)
9 Her poor will be blessed materially forever (v 15; Mic. 4)
10 Her priests will be clothed with salvation (v 16)
11 Her saints will shout for joy
12 The horn (Messiah, King) of the house of David will bud (v 17)
13 The Messiah shall be a light to the house of David forever
14 The enemies of David will be clothed with shame (v 18)
15 David's crown will flourish forever, that is, David will also reign as king eternally under the Messiah (v 18; Jer. 30:9; Ez. 37:24; Hos. 3:5)

15 Uses of the Word "Lamp" in Scripture (Ps. 132:17)

1 Literal lamps for light (Judg. 7:16, 20; Mt. 25:1-13)
2 Literal lamps as typical of truth (Ex. 27:20; Lev. 24:2 with Heb. 10:1)
3 A supernatural manifestation (Gen. 15:17; Ez. 1:13; Dan. 10:6)
4 A symbol of God (2 Sam. 22:29)
5 A symbol of remembrance (1 Ki. 15:4)
6 A symbol of indifference (Job 12:5)
7 A symbol of the Word of God (Ps. 119:105; Pr. 6:23)
8 A symbol of life (Pr. 13:9; 20:20)
9 A symbol of salvation (Isa. 62:1)
10 Used to describe a symbol of Satan (Job 41:19,34)
11 Used to describe cherubim (Ez. 1:13)
12 Used to describe God's eyes (Dan. 10:6)
13 A symbol of the Holy Spirit (Rev. 4:5)
14 A symbol of the Messiah who was to be the light of David (Ps. 132:17)
15 Symbol of judgment (Rev. 8:10)

Unity (Ps. 133:1)

5 Examples of People in Unity

1 Abraham and Lot (Gen. 12:5; 13:1-8)
2 Ruth and Naomi (Ruth 1:16-17)
4 Rechabites (Jer. 35:2-5, 18)
5 The early church (Acts 2:44-45)

5 Examples of Disunity

1 Joseph and brothers (Gen. 37; 42:21-22)
2 Schechemites (Judg. 9:1-6, 22-52)
3 Esau and Jacob (Gen. 25 and 28)
4 Jehu and others (2 Ki. 9)
5 Corinthians (1 Cor. 6:1-8)

Anointing (Ps. 133:2)

3 Kinds of Anointing

1 Oil (Gen. 28:18; 35:14; Mk. 6:7-13; Jas. 5:14-16)
2 Compound of spices (Ex. 30:22-25)
3 Holy Spirit (Ps. 45:7; Isa. 61:1; Lk. 4:18-21; Acts 10:38; Heb. 1:9)

12 Persons and Things Anointed

1 A stone (Gen. 28:18; 35:14)
2 Tabernacle and furniture (Ex. 30:26-27; 40:9; Lev. 8:10-11; Num. 7:1)
3 The body (Dt. 28:40; Ruth 3:3; Esther 2:12; Ps. 92:10; 105:15; Mt. 6:17)
4 Prophets (1 Ki. 19:16; Ps. 105:15)
5 Priests (Ex. 29:7, 29; 40:13; Ps. 133:2)
6 Kings (1 Sam. 16:3, 13; 2 Sam. 2:4; 1 Ki. 19:15; 1 Chr. 29:22)
7 Guests (Lk. 7:46)
8 Captives (2 Chr. 28:15)
9 The sick (Mk. 6:13; Jas. 5:14-15)
10 The dead (Mt. 26:12; Mk. 14:8; 16:1)
11 The Messiah (Ps. 45:7; Isa. 61:1; Dan. 9:24; Lk. 4:18-21; Acts 10:38)
12 Saints (2 Cor. 1:21; 1 Jn. 2:20, 27)

28 Facts About God (Ps. 136:1)

1 Is Lord (Heb. Jehovah, v 1)
2 Is good (v 1)
3 Has eternal mercy (stated 26 times; v 1)
4 Is God of gods (v 2)
5 Is Lord of lords (v 3)
6 Does great wonders (v 4)
7 Made the heavens by His wisdom (v 5)
8 Stretched out the earth above the waters (v 6)
9 Made the great lights (v 7)
10 Made the sun to rule the day (v 8)
11 Made the moon and stars to rule the night (v 9; Gen. 1:14-18)
12 Smote the firstborn of Egypt (v 10)
13 Brought Israel out of slavery (v 11)
14 Led them out with a strong hand and an outstretched arm (v 12)
15 Divided the Red Sea (v 13)
16 Made Israel to pass through the sea as on dry ground (v 14)
17 Overthrew Pharaoh and his host in the Red Sea (v 15)
18 Led Israel through the wilderness (v 16)
19 Smote great kings (v 17)
20 Slew famous kings (v 18)
21 Slew Sihon, king of the Amorites (v 19)
22 Slew Og, king of Bashan (v 20)
23 Gave their lands for an heritage (v 21)
24 Gave their lands to Israel (v 22)
25 Remembered Israel's low estate (v 23)
26 Redeemed Israel from enemies (v 24)
27 Gives food to all flesh (v 25)
28 Is the God of heaven (v 26)

8 Acts of Babylonian Captives (Ps. 137:1)

1 We sat down (v 1)
2 We wept
3 We remembered Zion
4 We hung our harps upon willows (v 2)
5 We refused to sing a song of the Lord while in captivity (v 3-4)
6 We vowed not to forget Jerusalem (v 5-6)

joiced at our fall (v 7)
8 We predicted the fall of Babylon (v 8-9)

16 Things God Has Done in Ps. 139 (Ps. 139:1)

1 Searched me (v 1)
2 Known me
3 Known my downsitting (v 2)
4 Known my uprising
5 Understood my thought afar off
6 Compassed my path (v 3)
7 Compassed my lying down (v 3)
8 Become acquainted with all my ways
9 Known every word in my tongue
10 Beset me behind (v 5)
11 Beset me before
12 Laid His hand upon me
13 Possessed my reins (v 13)
14 Covered me in my mother's womb
15 Seen my substance when I was forming in my mother's womb (v 15-16)
16 Written all my members in a book (v 16)

These facts declare God's perfect knowledge of man's formation and of all his thoughts and acts in the various stages of life, as well as the purpose of such knowledge and His providence over man. Nothing is said of God's omniscience regarding all men before coming into existence. The extreme concepts of God knowing the minutest details of future persons from all eternity past, of His knowing the entire future of coming generations in detail, and of His knowing the free acts of free moral agents from eternity to eternity are not even hinted at in Scripture.

The Searching God (Ps. 139:1)

What is the object of searching man to know him if this is already an automatic knowledge of God from eternity past, even billions of years before man came into existence?

6 Facts About God Searching

1 God went before Israel to search out a resting place for them, in the same manner the spies searched out Canaan (Num. 10:33; Dt. 1:33 with Num. 13:2, 32; 14:7, 36-38)
2 God searches the ways of man (Ps. 44:20-21)
3 He is asked to search the heart and try it to see if there is any wicked thing in it (Ps. 139:23-24)
4 God Himself claims that He searches the heart and tries it to give every man justice according to what He finds (Jer. 17:10)
5 God searches all hearts (1 Chr. 28:9; Rom. 8:27; Rev. 2:23)
6 The Holy Spirit searches all things (1 Cor. 2:10)

These passages would be meaningless and such acts needless if God already knew from eternity past what He gets to know by searching when persons actually come into existence.

God's Book (Ps. 139:16)

7 Things God's Book Is Called

1 Thy book (Ex. 32:32; Ps. 56:8; 139:16)
2 My book (Ex. 32:33)
3 The book (Dan. 12:1)
4 The book of the living (Ps. 69:28)
5 The book of remembrance (Mal. 3:16)
6 The book of life (Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:11-15; 22:19)
7 The Lamb's book of life (Rev. 21:27)

7 Important Facts About God's Book

1 All members of the body, soul, and spirit of every man are written in it (Ps. 139:16)

2 These members are written in it before birth (Ps. 139:16)

3 Names of the saved are written in it (Ex. 32:32-33; Ps. 69:28; Dan. 12:1; Lk. 10:20; Phil. 4:3; Rev.

4 A book of remembrance (Mal. 3:16)

5 Tears of the saints are recorded in it (56:8)

6 It was prepared to be a record of the redeemed even before the disruption of the pre-Adamite world (Rev. 13:8; 17:8), not that the names were put in it that far back, but that the plan to have such a book was made then

7 Names of men can and will be blotted out of it when sin is committed, or else God is not truthful. He said that this would happen and He must be relied upon as telling the truth (Ex. 32:32-33; Ps. 69:28; Rev. 3:5; 22:19).

It appears from the above facts that the book of God is a registration of all who are born in the human race—a record of their tears, experiences, and deeds done in the body so that He will be able to judge all men justly (Mt. 16:27; Rom. 14:10-12; 2 Cor. 5:10; Rev. 20:11-15).

It may be that God has different books—one for the names of every man born, one for the deeds of every man, another for the names of the redeemed, etc.—for it is clear that at the judgment books will be opened as well as the book of life (Rev. 20:11-15). Or, these books may refer to the various books of the Bible as well as books of records for all men.

4 Ways the Wicked Seek to Ensnare (Ps. 140:5)

1 By snares. Heb. pach, a spring net (Josh. 23:13; Job 22:10; Ps. 11:6; 69:22; 91:3; 119:110; 124:7; 140:5; 141:9; 142:3; Pr. 7:23; 22:5; Eccl. 9:12; Isa. 24:17-18; Jer. 18:22; 48:43-44; Hos. 5:1; 9:8; Amos 3:5).

2 By cords. Heb. chebel, rope; noose (v 5; Josh. 2:15; Esther 1:6; Job 36:8; 41:1; Pr. 5:22; Eccl. 12:6; Isa. 5:18; Jer. 38:6-13; Ez. 27:24; Hos. 11:4; Mic. 2:5).

3 By nets. Heb. resheth, a net for catching animals (v 5; 9:15; 10:9; 25:15; 31:4; 35:7-8; 57:6; Job 18:8; Pr. 1:17; 29:5; Lam. 1:13; Ez. 12:13; 17:20; 19:8; 32:3; Hos. 5:1; 7:12).

4 By gins. Heb. moqesh, snare; a noose for catching animals; trap (v 5; 141:9; Amos 3:5; note b, Ps. 18:5).

The 4 things—snares, cords, nets, and gins—refer to any means whereby the wicked seek to take advantage of the righteous and destroy them.

15 Requests of David in Ps. 141 (Ps. 141:1)

1 Make haste unto me (v 1)
2 Give ear unto my voice
3 Let my prayer be continually before You as incense (v 2)
4 Let the lifting up of my hands be as regular and as acceptable as the evening sacrifice
5 Set a watch before my mouth (v 3)
6 Keep the door of my lips
7 Incline not my heart to any evil thing (v 4)
8 Incline not my heart to practice wicked works with wicked men
9 Let me not eat their dainties
10 Let the righteous smite me, and not the wicked (v5)
11 Let him reprove instead of ungodly
12 Leave not my soul destitute (v 8)
13 Keep me from the snares of the wicked (v 9)
14 Keep me from the gins (traps) of the workers of iniquity
15 Let the wicked fall into their own nets while I escape (v 10)

16 Requests of David in Ps. 143 (Ps. 143:1)

1 Hear my prayer (v 1)
2 Give ear to my supplications
3 Answer me in Your faithfulness
4 Answer me in Your righteousness
5 Enter not into judgment with me (v 2)
6 Hear me speedily (v 7)
7 Hide not Your face from me
8 Cause me to hear Your lovingkindness when I awake (v 8)

walk
10 Deliver me from my enemies (v 9)
11 Teach me to do Your will (v 10)
12 Lead me into the land of uprightness
13 Quicken me (v 11)
14 Bring my soul out of trouble
15 Cut off Your mercy from my enemies (v 12)
16 Destroy them that afflict me

20 Reasons for David's Requests in Ps. 143 (Ps. 143:2)

1 For in Your sight no man living shall be justified (v 2)
2 The enemy has persecuted me (v 3)
3 He has smitten my life
4 He has made me dwell in darkness
5 My spirit is overwhelmed (v 4)
6 My heart in me is desolate
7 I remember the days of old (v 5)
8 I meditate on all Your works
9 I muse on the works of Your hands
10 I stretch my hands to You (v 6)
11 My soul thirsts for You
12 Lest I go down to the pit (v 7)
13 In You do I trust (v 8)
14 I lift up my soul to You
15 I flee to You to hide me (v 9)
16 You are my God (v 10)
17 Your Spirit is good
18 For Your name's sake (v 11)
19 For Your righteousness' sake
20 I am Your servant (v 12)

14 Things That Constitute Happiness (Ps. 146:5)

1 God as a helper in all problems (v 5)
2 Hope in God
3 The backing of the power that created all things (v6)
4 God to be faithful to truth
5 God to execute justice for the oppressed (v 7)
6 The continued providence of God
7 God to liberate from prison
8 God to heal blind eyes (v 8)
9 God to raise up when one is bowed down and defeated
10 God's unfailing love
11 God's preservation (v 9)
12 God's relief of suffering for the fatherless and widow
13 God's vengeance on the wicked
14 God as the eternal Ruler of man (v 10)

18 Things About God in Ps. 146 (Ps. 146:5)

1 Man's help in all problems (v 5)
2 Man's hope of the future life
3 Creator of heaven (v 6)
4 Creator of earth
5 Creator of the great oceans
6 Creator of all living creatures
7 Keeps truth forever
8 Executes judgment for the oppressed (v 7)
9 Gives food to the hungry
10 Looses prisoners
11 Opens blind eyes (v 8)
12 Raises up those bowed down
13 Loves the righteous
14 Preserves strangers (v 9)
15 Relieves the fatherless and widows
16 Destroys the way of the wicked
17 Reigns forever over man (v 10)
18 Reigns in Zion over eternal generations of natural people

10 Reasons to Praise God in Ps. 147 (Ps. 147:1)

1 For it is good (v 1)
2 It is pleasant
3 Praise is comely
4 Because of His great works (v 2-3, 6, 16-17)
5 Because of His infinite knowledge and great

6 Because of His providence (v 8-9)
7 Because of His sense of values (v 10-11)
8 For He has blessed Israel (v 12-14)
9 Because of His Word (v 15, 18-19)
10 Because He has chosen Israel (v 20)

34 Facts About God in Ps. 147: He (Ps. 147:2)

1 Builds up Jerusalem (v 2)
2 Gathers the outcasts of Israel (v 2; cp. Isa. 11:10-12; Ez. 37; Mt. 24:31)
3 Heals the brokenhearted (v 3; cp. Isa. 61:1-2; Lk. 4:18-21)
4 Binds up wounds
5 Tells the number of stars (v 4)
6 Calls the stars by names
7 Lifts up the meek (v 6)
8 Casts down the wicked
9 Covers the heaven with clouds (v 8)
10 Prepares rain for the earth
11 Makes grass grow
12 Gives animals their food (v 9)
13 Gives birds their food
14 Delights not in strength of horses (v 10)
15 Takes no pleasure in strength of the legs of man
16 Takes pleasure in them that fear Him (v 11)
17 Takes pleasure in them that hope in Him
18 Strengthens the bars of the gates of Jerusalem and Zion (v 12-13)
19 Blesses the children of Israel (v 13)
20 Makes peace in Israel (v 14)
21 Fills men with the finest of wheat
22 Sends commandments on earth (v 15)
23 Sends His Word swiftly
24 Gives snow like wool (v 16)
25 Scatters frost like ashes
26 Casts forth ice like morsels (v 17)
27 Sends bitter cold
28 Sends His Word and melts the ice (v 18)
29 Causes the winds to blow
30 Causes the waters to flow
31 Shows His Word to Jacob (v 19)
32 Shows His statutes to Israel
33 Deals with Israel in particular (v 20)
34 Sends forth His judgments

The many acts of God in Psalms alone prove Him to be a Person with personal interest in all things He has created. He is more than an abstract quality or power. He is a Person (Heb. 1:1-3).

Name and Number of Stars (Ps. 147:4)

Astronomers claim there are over 40,000,000,000,000,000,000,000 (40 sextillion) stars which are suns to other planets. God knows the exact number of them for He made them (v 4; Isa. 45:18). There are over 500,000 words in *Webster's Unabridged Dictionary*. If God has every star named, then there are enough such names to fill around 80,000,000,000,000,000 (80 quadrillion) books that size. It would be hard to estimate how many more it would take to record all the other words God uses concerning the whole of His vast universe. No wonder the psalmist says in the next verse, "Great is our Lord, and of great power: His understanding is infinite."

Some stars are named in Scripture: Orion (Job 9:9; 38:31; Amos 5:8), Arcturus (Job 9:9; 38:32), Pleiades (Job 9:9; 38:31), and Mazzaroth (Job 38:32).

7 Official Duties of Resurrected Saints (Ps. 149:7)

1 To sing and be joyful before God (v 5; Rev. 5:8-10; 14:1-5; 15:2-4)
2 Praise and worship God (v 6; Rev. 5:8-14; 19:1-10)
3 Execute vengeance upon nations (v 7; Dan. 2:44-45; 7:18, 27; Zech. 14; Jude 14-15; Rev. 1:5; 2:27; 5:10; 20:4-6)
4 Execute punishments upon men (v 7; Isa. 1:26; 1 Cor. 6:1-2; Rev. 5:10; 11:15; 20:4-6; 22:4-5)
5 Bind the kings of the earth with chains (v 8; Isa.
6 Bind their nobles with fetters of iron (v 8; Rev. 2:27; 12:5; 20:4-6)
7 Execute judgment upon men (v 9; 1 Cor. 6:2; Rev. 2:27; 12:5; 20:4-6)

16 Personal Acts of God (Ps. 2:4)

1 Sits in the heavens
2 Laughs at the vain plans of man
3 Has men in derision (v 4)
4 Speaks to men
5 Becomes angry with men
6 Vexes men because of their sins
7 Is sore displeased with men (v 5)
8 Sets the Messiah King in Zion (v 6)
9 Speaks to the Messiah
10 Begets a Son (v 7)
11 Gives Messiah nations to inherit
12 Gives Messiah earth to possess (v 8)
13 Crushes His enemies on earth (v 9)
14 Gives advice to kings (v 10-12)
15 Gives instruction to judges (v 10)
16 Blesses those who trust Him (v 12)

40fold Complaint in Chastening (Ps. 38:2)

1 I am rebuked by God's wrath (v 1)
2 I am corrected by His hot displeasure
3 Your pains (arrows) pierce me (v 2)
4 Your hand presses me sore
5 My flesh is diseased (v 3)
6 My bones are restless and tired
7 My sins overwhelm me (v 4)
8 They are too heavy for me
9 My sores stink and run (v 5)
10 I am troubled (v 6)
11 I am greatly bowed down
12 I mourn all day long
13 My loins are filled with a loathsome disease (v7)
14 My whole body is affected by disease
15 I am weak and broken in body (v 8)
16 I am in misery
17 I long for Your favor (v 9)
18 I continually groan before You
19 My heart flutters (v 10)
20 My strength fails
21 I am almost blind
22 My friends have forsaken me (v 11)
23 The stench of my sores drives them away from me
24 My enemies plot to finish me (v 12)
25 They speak slander against me
26 They imagine deceits all day
27 I ignore their slander (v 13-14)
28 I act dumb as if I had not heard them (v 14)
29 I do not retaliate
30 They magnify themselves against me (v 16)
31 My foot is slipping
32 I am ready to give up (v 17)
33 I sorrow continually
34 I confess my iniquity (v 18)
35 I am sorry for my sin
36 My enemies are lively (v 19)
37 They are strong
38 They wrongfully hate me
39 They are multiplied against me
40 They render evil for good (v 20)

Sela or Petra (Ps. 60:9)

Sela or Petra, the rock-hewn stronghold capital of Edom (2 Ki. 14:7; Isa. 16:1). It is mentioned several times as the rock (Judg. 1:36; Isa. 42:11; Jer. 48:21; 49:16; Oba. 3). It is also called Bozrah (Isa. 34:5-6; 63:1-5; Jer. 48:24; 49:13, 22; Amos 1:12). The ancients called it Bozrah of the rock.

Today it is referred to as the silent city of the forgotten past, and the rose-red city, half as old as time. It lies halfway between the Dead Sea and the Gulf of Aqaba. It gives a feeling of awe to the minds of men who know it. It has only one approach through a deep rock cleft 6,000 ft. long. Its caves, numbering nearly 1,000, cut into the rock of places, courts, libation basins, and altars where the ancients worshipped; and its amazing color of all shades of red are exceedingly interesting. It has places of defense where one man could hold against an army. It has over 1,000 monuments showing the influence of several races; an open theater seating 6,000; many runlets, aqueducts, basins, reservoirs, and cisterns where water has been stored in time of siege; and several springs supplying water for the city. The Mountain of Aaron has a mosque built on it in whose "Holy of Holies" Aaron is supposed to be buried.

For centuries Petra was a rich caravan city where merchandise of many nations was brought in and taken out by caravans to all parts of the earth. Goods were brought for storage in Petra and re-routed to Arabia, Africa, India, and other lands. The city was so important that the Romans made 2 roads to tap its wealth. When Rome fell, its doom was sealed and Petra was abandoned save for a few desert tribesmen. It passed unnoticed by the civilized world for more than 1,000 years. In 1812, John Lewis Burckhardt, disguised as a Bedouin sheik, reached it and returned to tell of its mysteries. It had then become sacred to the Arabs and danger menaced any infidel who approached. The country was opened to travel by the British after World War I. The Bedouins fought British plans to make a road to Petra, complaining that the road would deprive them of income from renting saddle animals to Petra visitors. Britain agreed that no road should be built beyond Elji and that animals would be hired for the last part of the trip to Petra. Thus, the Bedouins have kept modern transportation from the city, which remains as preserved as in ancient times.

This is the central place to be reserved for the Israelites when they flee from Judea and when Antichrist breaks his covenant with them taking over Palestine during the last 3½ years of this age. See point 10, ***The Sun-Clothed Woman***, p. 533 of N.T.

15 Requests (Ps. 71:1)

1 Let me never be confused (v 1)
2 Deliver me in righteousness (v 2)
3 Cause me to escape
4 Incline Your ear to me
5 Save me
6 Be my strong habitation (v 3)
7 Deliver me from the wicked (v 4)
8 Let my mouth be filled with praise and honor to You all day (v 8)
9 Cast me not off in my old age (v 9)
10 Forsake me not when I have no strength left
11 Be not far from me (v 12)
12 Make haste to help me
13 Let my adversaries that seek to kill me be confounded and consumed (v 13)
14 Let my adversaries suffer the reproach and dishonor they seek for me
15 Forsake me not (v 18)

30 Acts of God in Ps. 106 (Ps. 106:9)

1 He saved them (v 8; Ex. 12)
2 Rebuked the Red Sea (v 9; Ex. 14)
3 Made the Red Sea dry land (v 9
4 Led them through the depths of the sea (v 9; Ex. 14:19-31; 15:8-11)
5 Saved them from their hated enemy (v 10; Ex. 14:23-31; 15:19)
6 Redeemed them from bondage (v 10; Ex. 1)
7 Destroyed their enemies in the Red Sea (v 11; Ex. 14-15)
8 Gave them flesh to eat (v 15; Ex. 16:1-25; Num. 11:4-35)
9 Sent leanness of soul (v 15; Ex. 16:1-25; Num. 11:4-35)
10 Destroyed Dathan and Abiram in sheol (v 17; Num. 16:29-33)
11 Burned up the 250 prince rebels (v 18; Num. 16:35)

13 Did terrible things at the Red Sea (v 22; Ex. 14-15)
14 Said He would destroy the rebellious people (v 23; Ex. 32:7-14)
15 Changed His mind because of the pleading of Moses (v 23; Ex. 32:11-14)
16 Lifted up His hand against them to destroy them in the wilderness (v 26; Num. 14:23-35)
17 Gave them over to the will of their enemies to scatter them (v 27; 2 Ki. 17:7-34; 25:1-30)
18 Sent a plague among them v29-30; Num. 25:8-9
19 Made a covenant with Phinehas (v 31; Num. 25:10-15)
20 Punished Moses (v 32; Num. 20)
21 Commanded to destroy the nations (v 34; Ex. 23:20-33; Dt. 20:17)
22 Became angry (v 40; Num. 11:1; 12:9)
23 Abhorred His people (v 40; Ex. 32)
24 Gave them into the hands of Gentiles (v 41-42; Judg. 1-16)
25 Delivered them many times (v 43; Judg. 1-16)
26 Brought them low because of sin (v 43; Judg. 1-16; 1 Sam. 1–2 Sam. 5)
27 Regarded their affliction when they cried to Him (v 44; Judg. 2:16-19)
28 Remembered His covenant with them (v 45; Judg. 2:16-19; Ps. 105:8)
29 Judg. 2:16-19)
30 Made them also to be pitied and to receive the favor of their captors in preference to others (v 46; Dan. 1:19-21; 2:19, 49; 3:12; 6:2; etc.)

32 Sins of Israel in Ps. 106 (Ps. 106:13)

1 Committed iniquity, and lived wicked lives along with their fathers (v 6)
2 Ignored God's wonders in Egypt (v 7)
3 Forgot His many mercies
4 Provoked Him at the Red Sea (v 7; Ex. 14:10-15)
5 Forgot His mighty works (v 13; Ex. 15:24)
6 Did not wait for His counsel (v 13)
7 Lusted exceedingly for flesh (v 14; Ex. 16:3; Num. 11:4-6)
8 Tempted God in the desert (v 14; 78:18, 41, 56; 98:9; Ex. 17:7; Num. 14:22; Dt. 6:16)
9 Envied Moses (v 16; Num. 12 and 16)
10 Envied Aaron (v 16; Num. 17)
11 Made a golden calf (v 19; Ex. 32)
12 Worshipped the golden calf (v 19)
13 Changed their God whom they gloried in to the likeness of an ox (v 20; Ex. 32; cp. Rom. 1:23)
14 Forgot God their Savior (v 21)
15 Despised the promised land (v 24; Num. 14:1-
16 Believed not His word (v 24; Num. 14)
17 Murmured in their tents (v 25; Dt. 1)
18 Hearkened not to God (v 25; Num. 14)
19 Joined themselves to Baal-peor (v 28; Num. 25:1-9)
20 Ate sacrifices offered to the dead (v 28; Dt. 18:11; Isa. 8:19)
21 Provoked God to anger by their many inventions to sin (v 29; Num. 11-25)
22 Angered God at the waters of strife (v 32; Num. 20:1-13)
23 Provoked the spirit of Moses (v 33; Num. 20)
24 Caused Moses to sin with his lips (v 33; Num. 20:10-12)
25 Did not destroy the nations as God commanded (v 34; Judg. 1-2)
26 Mingled with the heathen (v 35)
27 Learned their works
28 Served their idols (v 36; Judg. 2)
29 Sacrificed their sons and daughters to idols and devils (v 37-38; 2 Ki. 17:17, 31; 21:6; 23:10; 2 Chr. 33:6)
30 Defiled their own works (v 39; Judg. 2; 2 Ki. 17)
31 Went whoring with their own new ways of fornication and idolatry (v 39; Judg. 2; 2 Ki. 17)
32 Provoked God with their counsel (v 43; Judg. 1-2; 2 Ki. 17; Acts 7:51)

* * *

30 Perfect Things of Psalm 23

1 The Lord—perfect God (v 1)
2 My Shepherd—perfect Keeper
3 Not want—perfect satisfaction
4 Maketh me—perfect Director (v 2)
5 Lie down—perfect rest
6 Green pastures—perfect supply
7 Leadeth me—perfect guidance (v2-3)
8 Still waters—perfect peace
9 Restoreth—perfect restoration (v 3)
10 My soul—perfect self
11 Paths of righteousness—perfect holiness (v 3; Heb. 12:14)
12 Name's sake—perfect object
13 Though I walk through the valley of the shadow of death—perfect trust (v 4)
14 Fear no evil—perfect protection
15 With me—perfect companionship
16 Thy rod—perfect defense
17 Thy staff—perfect help
18 Comfort me—perfect solace
19 Preparest—perfect provision (v 5)
20 Table—perfect food
21 Before me—perfect presence
22 In presence of enemies—perfect safety
23 Anointest my head with oil—perfect anointing
24 Cup runneth over—perfect joy
25 Surely—perfect assurance (v 6)
26 Goodness—perfect benevolence
27 Mercy—perfect compassion
28 Follow all my days—perfect life
29 Dwell—perfect home
30 In the house of the Lord forever—perfect destiny

629

CHAPTER 1

I. The introduction (Pr. 1:1-7)
1. Subject of the book

1 The [a]proverbs of [b]Solomon the son of David, king of Israel;

2. Tenfold purpose of wisdom

2 [c]To know [d]wisdom and [e]instruction; to perceive the words of [f]understanding;

3 To receive the instruction of [g]wisdom, [h]justice, and [i]judgment, and [j]equity;

4 To give [k]subtilty to the [l]simple, to the young man knowledge and discretion.

5 [m]A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb, and the [n]interpretation; the words of the wise, and [o]their dark sayings.

3. The beginning, not the end of all wisdom (Pr. 1:29; 2:5; 8:13; 9:10; 10:27; 14:26-27; 15:16, 33; 16:6; 19:23; 22:4; 23:17)

7 ¶ The [p]fear of the LORD is the [q]beginning of knowledge: *but* [r]fools [s]despise wisdom and instruction.

II. Instruction and admonition to sons (Pr. 1:8–7:27)
1. MY SON: obey your parents—reason (Eph. 6:1-3; Col. 3:20)

● 8 My son, [t]hear the instruction of thy father, and forsake not the law of thy mother:

▲ 9 For they *shall be* an ornament of grace unto thy head, and [u]chains about thy neck.

2. MY SON: consent not to the enticement of sinners

● 10 ¶ My son, if [v]sinners entice thee, [w]consent thou not.

11 [x]If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the [y]grave; and whole, as those that go down into the [z]pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

3. MY SON: (1) Walk not with sinners—seven reasons

● 15 My son, [*a]walk not thou in the way with them; refrain thy foot from their path:

16 For [*b]their feet run to evil, and make haste to shed blood.

17 [*c]Surely in vain the net is spread in the sight of any bird.

18 And they lay wait for their [*d]*own* blood; they lurk privily for their *own* lives.

19 So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

(2) Call of wisdom: twenty-sevenfold indictment of rebels; one command; two conditional promises; ten refusals and ten judgements (cp. Pr. 8:1–9:18)

---

a Heb. mashal, from a related word meaning to rule, in the sense of mental superiority. It is not a collection of human wisdom, but of divine rules to govern the whole of man's conduct—his civil, religious, and business life.
Mashal is used of:
1 An allegory (Ez. 17:2)
2 A discourse (Num. 23:7-8)
3 A taunt or triumph song (Isa. 14:4)
4 An argument (Job 29:1)
5 A byword (Ps. 44:14)
6 A lament (Mic. 2:4)
7 A proverb (v 1; 1 Ki. 4:32; 2 Chr. 7:20; Ps. 69:11; Jer. 24:9)
8 A parable (Ez. 20:49)
9 A type (Heb. 9:9)
10 A figure (Heb. 11:19)
The book is quoted 8 times in the N.T.: 1:16 in Rom. 3:15; 3:11-12 in Heb. 12:5-6 and Rev. 3:19; 3:34 in Jas. 4:6 and 1 Pet. 5:5; 11:31 in 1 Pet. 4:18; 25:21-22 in Rom. 12:20; and 26:11 in 2 Pet. 2:22.

b Solomon is the first sacred writer whose name is at the head of his work. The Proverbs of Solomon is the entire title (1:1; 10:1; 25:1. Cp. 30:1; 31:1).

c See ***15fold Purpose of Proverbs***, p. 1111.

d See ***6 Heb. Words Trans. "Wisdom"***, p. 1111.

e Heb. musar, to understand; comprehend; chasten; discipline.

f Heb. binah, pt. 2, note d, above.

g Heb. sakal, pt. 5, note d, above.

h Heb. tsedeq, righteousness, justice (1:3; 2:9; 8:15; Job 8:3; Ps. 89:14; etc.).

i Heb. mishpat, verdict; sentence; decree. Trans. judgment 296 times (Ex. 21:31; 23:2, 6; etc.).

j Heb. mesharim, evenness. Trans. equity (1:3; 2:9; Ps. 98:9; 99:4) and equal (Ps. 17:2).

k Prudence (Gen. 3:1; Mt. 10:16).

l Heb. pethi, inconsiderate; unwary; artless, guileless, and unsuspecting; those who, through want of knowledge and experience, act rashly and unwisely. Cp. v 22, 32; 7:7; 8:5; 9:4, 16; 14:15, 18; 19:25; 21:11; 22:3; 27:12.

m 5 Examples Proving Wise Men Will Hear:
1 The Eunuch (Acts 8:27, 39)
2 Sergius Paulus (Acts 13:7)
3 The Bereans (Acts 17:11-12)
4 Apollos (Acts 18:24-28)
5 Jesus Christ (Isa. 50:4-6)

n The point of what is said.

o The orientals abounded in riddles, enigmas, and parables.

p See ***Religious Reverence***, p. 1111.

q Heb. reshith, the first principle. Religious reverence is the beginning, not the end of knowledge. True wisdom is to justify God and condemn self.

r See ***3 Heb. Words Trans. "Fool"***, p. 1111.

s 5 Examples of Despising Wisdom:
1 Cain (Gen. 4:6-8)
2 Hophni and Phinehas (1 Sam. 2:12, 25)
3 Nabal (1 Sam. 25:25)
4 Rehoboam (1 Ki. 12:13)
5 Athenians (Acts 17:18, 32)

t 5 Examples of Hearing Instruction:
1 The Rechabites (Jer. 35:18-19)
2 Samuel (1 Sam. 1:28; 2:18; 3:19-21)
3 Jesus Christ (Lk. 2:51)
4 Paul (Acts 9; 26:19)
5 Timothy (2 Tim. 1:5; 3:15; Acts 16:1)

u Chains of gold about the neck indicated political dignity (Gen. 41:42; Dan. 5:7, 16, 29), so here obedience to parents is the surest way of becoming eminent among men (v 8-9).

v Heb. chatta (note c, pt. 2, Ps. 1:1).

w 5 Examples of Consenting Not to Sin:
1 Joseph (Gen. 39:9-10)
2 The unknown prophet (1 Ki. 13:8-9)
3 Jehoshaphat (1 Ki. 22:49)
4 Joash (2 Chr. 24:2)
5 Jesus Christ (Heb. 4:14-16)

x Note the 7fold enticement of sinners to young men, showing how robber bands are formed to this day (v 10-14).

y Heb. sheol (see ***Hell***, p. 1030).

z Heb. bor, a hole bored or dug, referring to a grave. In this verse we have the contrast between sheol, hell—the place of the soul (where it is swallowed up alive)—and bor, the place of the body (v 12).

*a Contrast the 7 recruiting arguments of v 10-14, with the 7 reasons why a young man should not join robbers (v 15-19).

*b Quoted in Rom. 3:15.

*c The idea here is that one cannot ensnare those whose eyes are open.

*d The word own used twice in this verse is not in the original and it is really misleading, for it is not the robbers lurking to kill themselves, but to kill the innocent (v 11, 18-19).

* * *

her voice in the streets:

21 She crieth in the chief place of [c]concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

★ 22 [d]How long, [e]ye [f]simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

▲●23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ¶ [g]Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 [h]I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the LORD:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall [i]they eat of the fruit of their own way, and be filled with their own devices.

32 [j]For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

[l]dwell safely, and shall be quiet from fear of evil.

630

CHAPTER 2

4. MY SON:
(1) Eight commands

1 My son, [m]if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;

4 If thou seekest her as silver, and searchest for her as *for* hid treasures;

(2) THEN: eight blessings

▲ 5 [n]Then shalt thou understand the fear of the LORD, and find the knowledge of God.

▲ 6 For the LORD [o]giveth wisdom: out of his mouth *cometh* knowledge and understanding.

▲ 7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.

▲ 8 He keepeth the paths of judgment, and [*a]preserveth the way of his saints.

(3) THEN: eight blessings

▲ 9 [*b]Then shalt thou understand [*c]righteousness, and [*d]judgment, and [*e]equity; *yea*, every good path.

“Wisdom”, p. 1111.

b 5 Places Wisdom Preaches:
- 1 In open places (v 20)
- 2 In streets
- 3 In mobs (v 21)
- 4 In gates
- 5 In cities

c Heb. hamah, to be in great commotion or tumult; mob; uproar (v 21).

d 1st prophecy in Pr. (1:22-33, unfulfilled except in part). Next, 2:21. Questions 1-2. Next, 5:20.

e 3 Classes Wisdom Preaches To:
- 1 Simple ones (note l, v 4)
- 2 Scorners (note c, pt. 3, Ps. 1:1)
- 3 Fools (see note b, p. 1081, and ***3 Heb. Words Trans. “Fool”***, p. 1111)

Simple ones love simplicity (Heb. pethi, silly, deceptive, flattering, and enticing talk and conduct); scorners delight in scorning wisdom and fools despise knowledge (v 22).

f 6fold Message of Wisdom:
- 1 How long will you simple ones love deception and flattery (v 22)?
- 2 How long will you scorners continue to scorn wisdom?
- 3 How long will you fools hate knowledge?
- 4 Turn you. Heb. shub, be converted (note r, Ps. 6:9)
- 5 I will pour out my spirit unto you (v 23)
- 6 I will make known my words to you

g 12 Reasons for Being Damned:
- 1 Refusal of wisdom’s call (v 24)
- 2 Disregard of her invitation
- 3 Setting at naught her counsel (v 25)
- 4 Rejection of her reproof
- 5 Hatred of her knowledge (v 29)
- 6 Refusal of fear of the Lord
- 7 Rejection of wisdom’s counsel (v 30)
- 8 Despising her reproof
- 9 Reaping fruit of own way (v 31)
- 10 Being filled with own schemes
- 11 Turning away or backsliding (v 32)
- 12 Being satisfied with prosperity

Wisdom is here personified indicating that every man is endowed with natural faculties to know right from wrong and to make godly decisions (Jn. 1:9; Rom. 2:12-16). It is man’s own God-given wisdom which will laugh and mock at the calamity he brings upon himself through folly and rejection of her pleading. Cp. Ps. 1.

h 10fold End of the Wicked:
- 1 His calamity laughed at (v 26)
- 2 His terror mocked
- 3 Fear and desolation a reality (v 27)
- 4 Destruction like a whirlwind
- 5 Distress coming upon him
- 6 Anguish seizing him
- 7 Not being heard when praying to God in punishment (v 28)
- 8 Seeking God when it will be too late to find Him
- 9 Reaping what has been sown (v 31)
- 10 Being required to be satisfied with own plans

i 5 Examples of Sowing and Reaping:
- 1 Cain (Gen. 4:3-15)
- 2 Israel (Num. 11:4-6; Ps. 106:13-14)
- 3 Saul (1 Sam. 15; 1 Chr. 10:13)
- 4 Haman (Esther 5:1–7:10)
- 5 Judas (Mt. 26:24; Acts 1:20-25)

j 5 Examples of Destruction:
- 1 Israel (Dt. 32:15-25; Hos. 13:6-8)
- 2 Babylon (Isa. 47:7-9)
- 3 Moab (Jer. 48:11-15)
- 4 Sodom (Gen. 19; Ez. 16:49)
- 5 Tyre (Ez. 28:2-7)

k 2fold End of the Righteous (v 33):
- 1 He shall dwell safely
- 2 He shall be quiet from fear of evil

l 5 Examples of Dwelling Safely:
- 1 Noah and family (Gen. 6-8)
- 2 3 Hebrew children (Dan. 3)
- 3 Daniel (Dan. 6)
- 4 Christ’s sheep (Jn. 10:28-29)
- 5 David (Ps. 23)

m 8 great if’s of blessing (v 1-4).

n 8 blessings for those who obey (v 4-8).

o 5 Examples of Getting Wisdom:
- 1 Joseph (Gen. 41:38-39)
- 2 Moses (Ex. 4:12)
- 3 Solomon (1 Ki. 3:12; 4:29)
- 4 Daniel (Dan. 1:17; 2:23)
- 5 Stephen (Acts 6:5, 10)

*a 5 Examples of Preserving Saints:
- 1 Noah (Gen. 6-8)
- 2 Lot (Gen. 19)
- 3 Joseph (Gen. 37-41)
- 4 David (1 Sam. 18:8–26:25)
- 5 Peter (Acts 12)

*b THEN—a second conclusion (v 9. Cp. first conclusion, v 5):
- 1 If and when you receive My words (v1)
- 2 Hide (as a treasure) My commandments
- 3 Incline your ear to wisdom (v 2)
- 4 Apply your heart to understanding
- 5 Cry after knowledge (v 3)
- 6 Lift up your voice for understanding
- 7 Seek knowledge as for silver (v 4)
- 8 Search knowledge as for hid treasure
- 9 WHEN wisdom enters heart (v 10)
- 10 WHEN knowledge is pleasant

See ***10 Rewards for Doing the Above***, p. 1111.

*c Heb. tsedeq (note h, 1:3).

*d Heb. mishpat (note i, 1:3).

*e Heb. mesharim (note j, 1:3).

heart, and knowledge is pleasant unto thy soul;
▲ 11 Discretion shall preserve thee, understanding shall keep thee:

(4) TO DELIVER THEE from the wicked man: his seven sins

▲ 12 To [*g]deliver thee from the way of the evil *man*, from the man that speaketh [*h]froward things;
13 Who leave the paths of uprightness, to walk in the ways of darkness;
14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;
15 Whose ways *are* crooked, and *they* froward in their paths:

(5) TO DELIVER THEE from the harlot: her seven sins (cp. Gen. 5:3-6; 6:24-29; 7:5-27; 9:13-18; 23:27)

▲ 16 To [*i]deliver thee from the [*j]strange woman, *even* from [*k]the stranger *which* flattereth with her words;
17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
18 For her house inclineth unto death, and her paths unto the [l]dead.
19 [m]None that go unto her return again, neither take they hold of the paths of life.

(6) THAT: six blessings

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.
★▲21 [n]For the upright shall dwell in the land, and the perfect shall remain in it.
▲ 22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

CHAPTER 3

(1) Two commands; three blessings

● 1 My son, forget not my law; but let thine heart [o]keep my commandments:
▲ 2 [p]For length of days, and long life, and peace, shall [q]they add to thee.

(2) Three commands: two blessings

● 3 Let not [r]mercy and truth forsake thee: [s]bind them about thy neck; [t]write them upon the table of thine heart:
▲ 4 [u]So shalt thou find favour and good understanding in the sight of God and man.

(3) Three commands: one blessings

● 5 ¶ [v]Trust in the LORD [w]with all thine heart; and lean not unto thine own [x]understanding.
▲● 6 [a]In all thy ways acknowledge him, and he shall [b]direct thy paths.

(4) Three commands: two blessings

● 7 ¶ [c]Be not wise in thine own eyes: [d]fear the LORD, and [e]depart from evil.
▲ 8 It shall be [f]health to thy navel, and [g]marrow to thy bones.

(5) Two commands: two blessings

● 9 [h]Honour the LORD with thy substance, and with the firstfruits of all thine increase:
▲ 10 [i]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

6. MY SON:
(1) Two commands; one blessing
(Job 5:17; Heb. 12:5-15)

● 11 ¶ My son, [j]despise not the [k]chastening of the LORD; neither be weary of his correction:

---

*f The Secret of Deliverance From:
  1 The way of the evil man (v 12-15)
  2 The strange woman (v 16-19)
  3 Every evil way (v 20-22)

*g To pluck or rescue from the evil man.
7 Sins of the Evil Man:
  1 Speaks perverse things, civil or religious (v 12)
  2 Leaves path of righteousness (v 13)
  3 Walks in ways of darkness
  4 Rejoices to do evil (v 14)
  5 Delights in sins of others
  6 Walks in crooked ways (v 15)
  7 Walks in perverse paths

*h Perverse: 9 times (v 12, 14; 6:14; 8:13; 10:31-32; 16:28, 30; 21:8).

*i To pluck or rescue from the whore.
7 Sins of the Prostitute:
  1 Flatters with her lips (v 16)
  2 Forsakes parental guidance (v 17)
  3 Forgets God's covenant—renounces true religion or marriage vows
  4 Shortens her life (v 18)
  5 Leads others to hell
  6 Destroys men utterly (v 19)
  7 Leads to permanent ruin

*j Heb. zur, apostate to a foreign religion of which prostitution was a part to make converts. Such religions were always a snare to Israel (Num. 25).

*k Heb. nokri, foreign woman. Not of Abraham's seed (Gen. 17:12).

l Heb. Rephaim, the giants who have no resurrection. See ***Giants***, p. 1249.

m Any such person can easily be saved by God if she will follow the gospel program which gives hope for all (Mt. 12:31-32; Heb. 7:25; 1 Jn. 1:9).

n 2nd prophecy in Pr. (2:21-22, unfulfilled). Next, 3:35. These blessings (v 20-22) are

o Heb. natsar, to watch or guard (note f, 4:23).

p 3fold Blessing to Those Who Remember and Keep the Commandments (v 1-2):
  1 Length of days (v 2, 16; 4:10; 9:11)
  2 Long life (v 2; 1 Pet. 3:10-11)
  3 Peace (v 2; Isa. 26:3)

q The law and commandments add these.

r Lovingkindness or grace.

s Like the phylacteries (6:21; 7:3).

t This is done by the Spirit of the living God (2 Cor. 3:3).

u The 3 acts of v 3 are the secrets of favor with God and man.

v Heb. batach, to confide in, so as to be secure and without fear. Rendered trust 107 times.

w 7 Examples of Heart Trust:
  1 Abraham (Gen. 24:1-8)
  2 Eleazar (Gen. 24:12-27)
  3 Jephthah (Judg. 11:11)
  4 David (1 Sam. 30:6-8)
  5 Asa (2 Chr. 14:9-15)
  6 Hezekiah (2 Ki. 18:4-7; 19:14-37)
  7 Nehemiah (Neh. 1:4-11; 2:4-8)

x Heb. binah (see ***6 Heb. Words Trans. "Wisdom"***, p. 1111).

a Begin, continue, and end every work, purpose, and plan with God. Self-sufficiency and self-confidence have been the ruin of mankind ever since the fall. Man's sin has been to live independently and without God in the world. True religion consists of full acknowledgment of God in all human affairs (v 5).

b Heb. yashar, rightly divide. It is the same idea as rightly dividing the word of truth (2 Tim. 2:15).

c 4 Illustrations of Being Self-Wise:
  1 Ahab (1 Ki. 22:30-35)
  2 Jeroboam (1 Ki. 12:26-33; 13:33)
  3 Asa (1 Ki. 15:19)
  4 Ben-hadad (1 Ki. 20:10-11)
Quoted in Rom. 11:25; 12:16.

d Heb. yare, to revere (24:21; Eccl. 3:14; 5:7; 12:13).

e Shun, avoid, abstain from (1 Th. 5:22).

f Just like the navel is the means by which the child receives life and nourishment from the mother while it is in the womb, so fearing God and departing from evil give life to a child of God (v 7-8).

g By marrow the bones are kept moistened, nourished, and not so brittle, and are less likely to break.

h See ***The Doctrine of Tithing***, p. 61 of N.T.

i This expresses material prosperity.

j Shrink not from. Quoted from Job 5:17 and in Heb. 12:5-6. Cp. Job 34:31-32; Ps. 94:12. See note k, Heb. 12:6.

k 3 Illustrations of Chastening:
  1 David (2 Sam. 15-16; 23:5)
  2 Hezekiah (Isa. 39:5-8)
  3 Israel (Dt. 11:2; 2 Chr. 6:24)

✡ ✡ ✡

recteth; even as a father the son in *whom* he delighteth.

(2) Seek true happiness (Pr. 1:7, refs.): its tenfold value

13 ¶ [l]Happy is the man *that* findeth [m]wisdom, and the man *that* getteth [n]understanding.

14 For the [o]merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than [p]rubies: and all the things thou canst desire are not to be compared unto her.

16 [q]Length of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* a [r]tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.

(3) Works of wisdom-knowledge

19 [s]The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

7. MY SON:
(1) Two commands; six blessings of security

● 21 ¶ My son, let not [t]them depart from thine eyes: keep sound wisdom and discretion:

▲ 22 So shall they be [u]life unto thy soul, and [v]grace to thy neck.

▲ 23 [w]Then shalt thou walk in thy way safely,

▲ 24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

(2) Two commands; two blessings

● 25 [x]Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

▲ 26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

(3) Six commands; four blessings

● 27 ¶ [a]Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*.

● 28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

● 29 [b]Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

● 30 ¶ [c]Strive not with a man without cause, if he have done thee no harm.

● 31 ¶ [d]Envy thou not the oppressor, and choose none of his ways.

▲ 32 For the froward *is* [e]abomination to the LORD: but [f]his secret *is* with the righteous.

▲ 33 ¶ The [g]curse of the LORD *is* in the house of the wicked: but he [h]blesseth the habitation of the just.

▲ 34 Surely he [i]scorneth the scorners: but he giveth grace unto the lowly.

★▲35 [j]The wise shall inherit glory: but shame shall be the promotion of [k]fools.

632 CHAPTER 4

8. YE CHILDREN: fourteen commands;

14:21; 16:20; 20:7; 28:14; 29:18).

m Heb. chokmah (see ***6 Heb. Words Trans. Wisdom"***, p. 1111).

n Heb. binah (see ***6 Heb. Words Trans. "Wisdom"***, p. 1111).

o Wisdom and Understanding Better Than:
  1 Silver (v 14)
  2 Fine gold
  3 Rubies (v 15)
  4 Other things

p Pearls, or precious stones in general.

q 6 Blessings of Wisdom-Knowledge:
  1 Length of days (v 16)
  2 Riches and honor
  3 Pleasantness (v 17)
  4 Peace
  5 Tree of life (v 18)
  6 Happiness

r Cp. Gen. 2:9; 3:22-24; Rev. 2:7; 22:2, 14. By obeying wisdom and knowledge one can live long and even enter into eternal life.

s Here wisdom is taken for the infinite knowledge and skill of God whereby everything in creation has been made and maintained. The composition and structure of the earth and the heavens and all material creations, and their order and perpetual positions, have not been changed. They continue essentially the same in all ages (v 19-20).

t Perhaps refers to mercy and truth (v 3), or to wisdom and understanding (v 13).

u 8 Things That Will Bring Life:
  1 Law and commandments (v 1-2)
  2 Mercy and truth (v 3-4)
  3 Trust in God (v 5)
  4 Acknowledgment of God (v 6)
  5 Reverence for God (v 7-8)
  6 Departure from evil (v 7-8)
  7 Wisdom and understanding (v 13-18)
  8 Wisdom and discretion (v 21-24)

v Another reference to ornaments around the neck (v 22; note u, 1:9).

w Here is another conclusion (2:5, 9; 3:23). THEN—when all the conditions of v 1-22 shall have been met—one will not stumble. One can then live in confidence, security, and safety, and sleep will be sweet (v 23-24).

x 4 Illustrations of Not Being Afraid:
  1 Moses (Ex. 14:13-14)
  2 Rahab (Josh. 6:24-25)
  3 Elisha (2 Ki. 6:16-17)
  4 Ebed-melech (Jer. 39:15-18)

a 4 Examples of Withholding Good:
  1 Jacob (Gen. 25:29-33)
  2 The Ammonites (Dt. 23:3-4)
  3 Nabal (1 Sam. 25:10-11)
  4 The priests and Levite (Lk. 10:30-35)

  3 Examples of Not Withholding Good:
  1 Abraham (Gen. 13:9; 14:23)
  2 The widow (1 Ki. 17:9-16)
  3 The good Samaritan (Lk. 10:30-37)

b 3 Examples of Plotting Evil:
  1 Rebekah and Jacob (Gen. 27)
  2 Joseph's brethren (Gen. 37:18-23)
  3 Daniel's enemies (Dan. 6)

c 3 Examples of Strife Without Cause:
  1 Saul (1 Sam. 18:8-9)
  2 The Ammonites (2 Sam. 10)
  3 Ahab (1 Ki. 21)

d 2 Examples of Envying Not Oppressors:
  1 Moses (Heb. 11:25-26)
  2 Elijah (1 Ki. 21:17-24)

e 20 Things an Abomination to God:
  1 The froward man. Heb. luz, perverse; one who turns aside (3:32; 11:20)
  2 A proud look (6:16-17)
  3 A lying tongue (6:17; 12:22)
  4 Hands that shed innocent blood (6:17)
  5 A wicked scheming heart (6:18)
  6 Feet quick to sin (6:18)
  7 A false witness that speaks lies (6:19)
  8 A sower of discord (6:19)
  9 Wickedness (8:7)
  10 A false balance (11:1)
  11 Sacrifice of the wicked (15:8; 21:27)
  12 The way of the wicked (15:9)
  13 The thoughts of the wicked (15:26)
  14 The proud of heart (16:5)
  15 Justifying the wicked (17:15)
  16 Condemning the just (17:15)
  17 Divers weights (20:10, 23)
  18 Divers measures (20:10)
  19 Refusing to hear the law (28:9)
  20 Prayer of the rebel (28:9)

f Secret counsel is for the righteous.

g 3 Examples of Curse on Wicked:
  1 Baasha (1 Ki. 16:1-13)
  2 Jehoiakim (Jer. 22:13-19)
  3 Coniah (Jechoniah, Jer. 22:24-28)

h 3 Examples of Blessing on the Just:
  1 Abraham (Heb. 11:12)
  2 Jacob (Gen. 30:27)
  3 Joseph (Gen. 39:2, 21)

i Quoted in Jas. 4:6; 1 Pet. 5:5.

j 3rd prophecy in Pr. (3:35, unfulfilled). Next, 4:18. "Fools pile up disgrace" is the meaning of the last part of v 35.

k Heb. kesil (see ***3 Heb. Words Trans. "Fool"***, p. 1111).

● 1 Hear, ye children, the instruction of a father, and attend to know understanding.

▲● 2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only *beloved* in the sight of my mother.

▲● 4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and [*l]live.

● 5 Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

▲● 6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

● 7 Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding.

▲● 8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

▲ 9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

9. MY SON:
(1) Two commands; five blessings

▲●10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

▲ 12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

(2) Nine commands; nine blessings

● 13 Take fast hold of instruction; let *her* not go: keep her; for she *is* thy [a]life.

● 14 [b]Enter not into the path of the wicked, and go not in the way of evil *men*.

● 15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

★▲18 [c]But [d]the [e]path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 [f]The way of the wicked *is* as darkness: they know not at what they stumble.

10. MY SON:
(1) Four commands; four blessings

● 20 ¶ My son, attend to my words; incline thine ear unto my sayings.

● 21 Let them not depart from thine eyes; keep them in the midst of thine heart.

▲ 22 [g]For they *are* life unto those that find them, and [h]health to all their flesh.

(2) Ten commands; ten blessings

● 23 ¶ [i]Keep thy heart with all diligence; for out of it *are* the issues of life.

● 24 Put away from thee a [j]froward mouth, and perverse lips put far from thee.

● 25 Let thine [k]eyes look right on, and let thine eyelids look straight before thee.

● 26 [l]Ponder the path of thy feet, and let all thy ways be established.

● 27 Turn not to the right hand nor to the left: [m]remove thy foot from evil.

633 CHAPTER 5

11. MY SON:
(1) Two commands; two blessings

● 1 My son, attend unto my wisdom, *and* bow thine ear to my understanding:

2 That thou mayest regard [n]discretion, and *that* thy lips may keep knowledge.

3 ¶ For the lips of a [o]strange woman drop *as* an honeycomb, and her mouth *is* smoother than oil:

4 But her end is bitter as wormwood,

---

*l In resurrection: have eternal life.

a Eternal life. Cp. 1 Cor. 1:30.

b 3 Examples of Avoiding Wicked Paths:
  1 Rechabites (Jer. 35)
  2 Joseph (Gen. 39:7-23)
  3 Jesus (Heb. 4:14-16)
3 Examples of Entering Wicked Paths:
  1 Lot (Gen. 13:10-13)
  2 Solomon (1 Ki. 11:1-8)
  3 Jehoshaphat (2 Chr. 18:1; 21:6)

c 4th prophecy in Pr. (4:18, being fulfilled). Next, 5:22. The paths of the just and unjust are here contrasted.

d In v 14-17, 19 we have the gloomy, dark, and violent path of the unjust. In v 18 we have the bright and luminous path of the just. V 18 is proof that at death the righteous one does not go into a dormant, unconscious state until the resurrection, but his path gets brighter and brighter until he emerges into the full blaze of endless glory (Col. 3:4). Even the wicked continue in consciousness after death (Lk. 16:19-31; Isa. 14:9). See ***Hell***, p. 1030.

e 5 Examples of Increasing Light to Men:
  1 Jacob (Gen. 32:24-32; 49:10, 18)
  2 Nathaniel (Jn. 1:46-51)
  3 Eunuch (Acts 8:27-39)
  4 Cornelius (Acts 10)
  5 All Christians (Acts 26:18)

Wicked:
  1 Korah (Num. 16:16-19)
  2 Ahab (1 Ki. 16:31)
  3 Babylon (Isa. 47:11)
  4 Jews (Jer. 5:19, 25; 44:15-23)
  5 Gentile world (Rom. 1:21-32)

g 4 Secrets of Health and Eternal Life:
  1 Attend to my words (v 20)
  2 Incline your ears to my sayings (v 20)
  3 Constantly look into God's Word (Ps. 1:2-3; Jas. 1:21-27; 2 Tim. 3:16)
  4 Keep the Word in the heart (v 21; Rom. 1:16; 10:17)
These secrets are life and health to ALL who find and obey them (v 22; Ps. 91; 107:20; Jn. 15:7; Rom. 1:16).

h See ***"Marpe—Health" Defined***, p. 1109.

i Above all keeping, guard the heart from going astray, for out of it are the issues of life. The reference is not only to the arteries which carry the blood to all parts of the body, but also to the evil and good deeds that come from the heart or center of man. (Mk. 7:19-21). When one keeps the heart from evil it is an easy matter to obey the other commands of this passage (v 23-27).

j A froward or perverse mouth is referred to in a 3fold way:
  1 Froward speaking (2:12)
  2 Froward mouth (4:24; 6:12)
  3 Perverse lips (4:24)
This covers the whole of the speaking faculties and their sinful exercise. Every idle word will be judged (Mt. 12:36-37).

k Here we have commands for the eyes and eyelids. They must be kept from sin (1 Jn. 2:15-17).

l 7 Examples of Pondering Right Path:
  1 Abraham (Gen. 24:1-9)
  2 Eleazar (Gen. 24:5)
  3 Joshua (Josh. 24:15)
  4 Ruth (Ruth 1:16-18)
  5 David (Ps. 39:1)
  6 The good wife (Pr. 31:27)
  7 Daniel (Dan. 1:8; 6:3-4)

m The feet are another part of the body that must be kept from sin (v 26-27).
6 Bodily Parts to Be Controlled:
  1 Keep heart with all diligence (v 23)
  2 Put away the froward mouth (v 24)
  3 Put away perverse lips
  4 Look straight with the eyes (v 25)
  5 Look straight with the eyelids
  6 Guide feet in righteousness (v 26-27)

n Heb. mezimmah, used in a good sense of judgment and discretion (Pr. 1:4; 2:11; 3:21; 5:2). Trans. intents of the heart (Jer. 30:24) and wicked devices (Job 21:27; Ps. 10:2; 37:7; Pr. 12:2; 14:17; Jer. 51:11).

o Two words are used of strange and stranger: one zur, an apostate Israelite woman gone over to the idolatrous impurities of heathen religion; the other nokri, a purely foreign woman of a similar character (notes i-k, 2:16).

5 Her feet go down to [p]death; her steps take hold on [q]hell.

6 Lest thou shouldest [r]ponder the path of life, her ways are moveable, *that* thou canst not know *them*.

12. YE CHILDREN:
(1) Four commands; ten evil effects of life given to harlots

● 7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

● 8 [a]Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, [b]and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours *be* in the house of a [c]stranger;

11 [d]And thou [e]mourn at the last, when thy flesh and thy [f]body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 [g]I was almost in all evil in the midst of the congregation and assembly.

(2) Ten commands and blessing of a moral life

● 15 ¶ [h]Drink waters out of thine own cistern, and running waters out of thine own well.

● 16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

● 17 Let them be only thine own, and not strangers' with thee.

● 18 [i]Let thy fountain be blessed: and rejoice with the wife of thy youth.

● 19 *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

13. MY SON: be not ravished with a harlot—six reasons (cp. Pr. 3-14; Pr. 2:16-22)

20 [j]And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the [k]ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

★ 22 ¶ [l]His own [m]iniquities shall take the wicked himself, and he shall be [n]holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

634

CHAPTER 6

14. MY SON: if you are snared

1 My son, if thou be [o]surety for thy friend, *if* thou [*p]hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

15. MY SON:
(1) Do this to deliver yourself: four commands

● 3 [*q]Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

● 4 Give not sleep to thine eyes, nor slumber to thine eyelids.

● 5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

(2) The ant and the sluggard: three commands

---

separation of the soul from the body (Jas. 2:26).

q Heb. sheol, the place of the soul, not of the body (see ***Hell***, p. 1030).

r To prevent you from reflecting on your present conduct and its end, for she constantly changes her allurements to trap you. You cannot conceive of all her tricks and wiles (v 6).

a 15 Reasons to Be Removed From a Whore:
  1 She is an apostate (v 3)
  2 She is deceptive
  3 She is a flatterer
  4 Her end is like wormwood (v 4)
  5 Her end is destructive
  6 Her feet go down to death (v 5)
  7 Her steps lay hold of hell
  8 Her ways are unpredictable (v 6)
  9 She will ruin your reputation (v 9)
  10 She will cause years of trouble
  11 She will bring material ruin (v 10)
  12 She will ruin your health (v 11)
  13 She will bring remorse (v 12-13)
  14 She will reduce to wickedness (v 14)
  15 She will cause eternal ruin (v 23)
  See other reasons 2:16, notes.

b Thy years end in sufferings.

c Heb. nokri, a non-Israelite prostitute for idol gods (notes j-k, 2:16). Such will be filled with your wealth and with what you have labored for (v 10).

d You will be brought down in remorse and bodily suffering by her (v 11). In this remorse you will become awakened to the sense of your foolishness (v 12-13).

e Heb. naham, the most excessive kind of mourning because of sufferings of body.

f Heb. sheer, the remains of anything. Here it applies to what is left of the diseased body of a man brought down to death by a life of debauchery.

g Literally, I soon became an evil man.

h The truth expressed here is that one must be satisfied with his own companion and his children must be the offspring of a legitimate union—not bastards (v 15-18).

i Let your own wife be blessed; and be satisfied with her at all times (v 19).

j Question 3. Next, 6:9.

k The ways of man are before God and He records every word and deed. By what means a record of deeds is made is not known, but every idle word and every cup of cold water given or refused will be brought up before man in the day of judgment (Mt. 10:42; 12:37-38).
  10 Examples of Man's Ways Before God:
  1 Cain (Gen. 4:5-6)
  2 Babel's builders (Gen. 11:1-11)
  3 Sodom and Gomorrah (Gen. 18:21)
  4 Uzzah (2 Sam. 6:6-7; 1 Chr. 13:10)
  5 David (2 Sam. 12)
  6 Baasha (1 Ki. 15:29)
  7 Ahab (1 Ki. 21:19)
  8 Belshazzar (Dan. 5:22-28)
  9 Nathanael (Jn. 1:48)
  10 The 7 churches (Rev. 2:2, 9, 13, 19; 3:1, 8, 15)

l 5th prophecy in Pr. (5:22-23, being fulfilled in the end of the wicked). Next, 10:30.

m Sins shall trap the wicked and hold him in cords that only God can break.

n 4 Examples of Men Held by Sin:
  1 Saul (1 Sam. 18:8-9; 28:5-20)
  2 Ahithophel (2 Sam. 17:23)
  3 Judas (Mt. 26:47-49; Jn. 12:6)
  4 Paul (Rom. 7:7-25)

o Being surety or pledging to stand good for anyone tends to relieve him of the responsibility he should feel and seldom leaves a co-signer as much respected by the one he helps as before.
  5 Facts of Surety:
  1 Command against surety (Pr. 22:26)
  2 Command to get out of surety as quickly as possible (Pr. 6:1-5)
  3 Surety is a sign of lack of understanding (Pr. 17:18)
  4 Suffering and disappointment are what is promised in surety (Pr. 11:15)
  5 To refrain from surety is the only safe way (Pr. 11:15)

*p Shaking hands when the mouth made a promise was considered the ratification of the contract or promise, and thus a man became ensnared with the words of his mouth (v 1-2). Cp. Job 17:3.

*q Do this—continue to press the one you are surety for to pay his debt, or you will be left to pay it. If you are ensnared and obligated, make every effort, as the antelope taken in a net or a bird in a snare, to free yourself from captivity (v 3-5).

✡ ✡ ✡

her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [b]How long wilt thou sleep, O [c]sluggard? when wilt thou arise out of thy sleep?

10 [d]*Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

11 [e]So shall thy [f]poverty come [g]as one that travelleth, and thy want [h]as an armed man.

(3) Seven sins of the wicked: his end
(cp. v 16-19; 2:12-15)

12 ¶ A [i]naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, he deviseth mischief continually; he soweth discord.

15 [j]Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

(4) Seven things God hates (cp. v 12-15; 2:12-15)

16 ¶ These six *things* doth the LORD hate: yea, seven *are* [k]an abomination unto him:

17 A proud look, a lying tongue, and hands

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness *that* speaketh lies, and he that soweth discord among brethren.

16. MY SON:
(1) Four commands; six blessings (cp. Pr. 1:8)

● 20 ¶ My son, [l]keep thy father's commandment, and forsake not the law of thy mother:

● 21 [m]Bind them continually upon thine heart, *and* tie them about thy neck.

▲ 22 When thou goest, [n]it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 [o]For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* [p]the way of life:

(2) TO DELIVER THEE from the harlot: two commands; six characteristics of a harlot
(cp. Pr. 2:16, refs.)

▲ 24 [q]To keep thee from the evil woman, from the flattery of the tongue of a [r]strange woman.

● 25 Lust not after her beauty in thine heart; neither let her take thee with her [s]eyelids.

26 For by means of a whorish woman *a*

---

a The ant is a remarkable creature—an emblem of industry among Orientals.
15 Ways of Ants (6:6-8; 30:25):
  1 Most laborious insects in existence
  2 Most highly industrialized
  3 Collect food in proper seasons
  4 Fondly attached to the young
  5 Have keen foresight for others
  6 Work quietly without show
  7 Work unweariedly until work is done
  8 Work together in astonishing systems of organization to the best good of the whole community
  9 Are ingenious carpenters and masons, building their own system of homes and underground tunnels
  10 Keep their homes scrupulously clean
  11 No one among them exists without a definite job in life to help meet the needs of the community
  12 Fight to death to protect their own homes and young from enemies
  13 Their social life compares with that of human beings in many respects
  14 They are intelligent and wise (v 6)
  15 They carry out life's work without being forced to do so by a guide, overseer, or ruler (v 7)

b Questions 4-5. Next, v 27.

c Heb. atsel, slothful; sluggard. See 18 Facts About the Slothful (note a, 19:24).

d This is the feeling and practice of a sluggard as well as his language.

e This is the result of slothfulness.

f 8 Heb. Words Translated "Poor; Poverty":
  1 Resh, lack, need, want. Trans. poverty (6:11; 10:15; 13:18; 24:34; 28:19; 30:8; 31:7)
  2 Rush, in want of necessities of life. Trans. poor (10:4; 13:7, 8, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 28:3, 6, 27; 29:13)
  3 Dal, impoverished; reduced to poverty. Trans. poor (10:15; 14:31; 19:4, 17; 21:13; 22:9, 16, 22; 28:3, 8, 11, 15; 29:7, 14)
  4 Machsor, to be in want. Trans. poor (21:17); and poverty (11:24)
  5 Ani, wretched. Trans. poor (14:21; 30:14; 31:9, 20)
  6 Ebyon, destitute; helpless (14:31)
  7 Yarash, dispossessed. Trans. poor (30:9); and poverty (20:13; 23:21)
  8 Cheser, trans. poverty (28:22)

g Slow as the steps of a traveler, or as sure as a traveler will soon spend his money and be in need.

h Poverty will come with irresistible fury and you will not be prepared to cope with it. The Vulgate, Septuagint, and Arabic add the following verse, "But if thou wilt be diligent, thy harvest shall be as a foun-

thee.

i Heb. adam beliyaal, one good for nothing, or man worthless; a man of Belial.
His 7 Sins (v 12-15):
  1 Froward (perverse) speech (cp. v 17)
  2 Winketh with his eyes (cp. v 17)
  3 Speaketh with his feet (cp. v 18)
  4 Teacheth with his fingers (cp. v 17)
  5 Frowardness (deceitfulness) of heart (cp. v 18)
  6 Continual plots, schemes, and plans of sin (cp. v 18)
  7 Soweth discord in families, churches, communities, or nations (cp. v 19)
Pts. 2-4 refer to sign language used to convey evil intentions and sinful practices of partners in sin.

j Judgment will suddenly overtake the one who commits the 7 sins of v 12-14 and the 7 sins of v 16-19.

k See 20 Things an Abomination, note e, 3:32.

l Cp. father and mother, 1:8; Dt. 6:6-8.

m 3 Places to Bind Truth:
  1 Upon the heart (v 21)
  2 Around the neck (v 21; 3:3)
  3 Upon the fingers (7:3)

n Here truth is personified as a guide, guardian teacher, and companion (v 22-23).

o 3 Things Truth Is:
  1 A lamp (v 23; Ps. 119:105)
  2 A light (v 23; Ps. 119:105, 130)
  3 Reproofs of instruction (v 23; 2 Tim. 3:16-17; Heb. 4:12)

p The way of eternal life (Jn. 6:63, 68).

q 7 Things to Be Kept From:
  1 The evil woman (v 24)
  2 Her flattery
  3 Lust after her beauty (v 25)
  4 Captivity by her eyelids
  5 Poverty through her (v 26)
  6 Death by sin with her
  7 Sin with her (v 27-29)

r Heb. nokri (notes j-k, 2:16). Solomon had suffered sorely by sinning with foreign women, so could give warnings from experience (1 Ki. 11:1-13).

s Modern rouge or lipstick was unknown in the East, but the style was to paint the eyelids. There was a method of treating the eyes with a preparation of antimony, so that they appeared with indescribable luster, charming men like the black snake does a bird which it draws to itself to devour.

✡ ✡ ✡

adulteress will hunt for the precious life.

(3) Evil effects of adultery (cp. Pr. 32)

27 [b]Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 [c]So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

(4) Command concerning a thief

● 30 *Men* do not [d]despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore sevenfold; he shall give all the substance of his house.

(5) Evil effects of adultery (v 27)

32 [e]*But* whoso committeth adultery with a woman lacketh understanding: [f]he *that* doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy *is* the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

635

CHAPTER 7

17. MY SON: (1) eight commands

● 1 My son, [g]keep my words, and lay up my commandments with thee.

my law as the apple of thine eye.

● 3 Bind them upon thy fingers, write them upon the table of thine heart.

● 4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

(2) REASON: to deliver thee from the harlot: fortyfold description of her traffic (cp. Pr. 2:16)

▲ 5 [h]That they may keep thee from the [i]strange woman, from the stranger *which* [j]flattereth with her words.

6 ¶ For at the window of my house I looked through [k]my casement,

7 [l]And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near [m]her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman *with* [n]the attire of an harlot, and [o]subtil of heart.

11 (She *is* loud and stubborn; her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So [*a]she caught him, [*b]and kissed him, *and* with an [*c]impudent face said unto him,

14 [*d]*I have* peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my [*e]bed with coverings of tapestry, with carved *works*, with fine linen

---

erty by a whore, but in the Septuagint, Vulgate, Syriac, and Arabic versions it reads, "For the value of a harlot is as much as of one loaf." There were so many whores in the land that they hired themselves out for a bare living.

b Questions 6-7. Next, 8:1.

c Just as a man cannot take fire into his bosom or walk on hot coals without being burned, so he that seduces his neighbor's wife shall not go unpunished (v 27-29).

d Heb. buz, to disrespect; utterly despise; count it a light matter. The idea is, "Men will not think it a trifle for a thief that he should steal to satisfy his soul when he is hungry." If he be found he shall restore sevenfold, even to being sold into slavery (v 30-31; Ex. 22:1-4; Lev. 25:39). The law does not clear a thief regardless of how desperately in need he is.

e Solomon again comes back to his oft repeated warning against adultery and giving one's self to a whore or a strange woman (2:16-19; 5:3-6, 8-11, 15-23; 6:24-29, 32-35; 7:5-23, 25-27; 9:13-18).

f 6 Evil Effects of Adultery:
  1 Spiritual death (v 32; Rom. 8:12-13)
  2 Physical death (v 32; Lev. 20:10; Dt. 22:22)
  3 Eternal death (v 32; 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 21:8; 22:15)
  4 A wound and dishonor. Among the Romans one caught in the act was delivered to the injured husband to be punished with infamy, disgrace, and even death if he willed (v 33-35)
  5 Lasting reproach (v 33)
  6 Blinding rage of the husband (v 34-35)

g See ***8 Commands to Sons***, p. 1109.

h The purpose of obeying the 8 commands of v 1-4 is to keep one from the strange woman and from the stranger who entices to sin (v 5)

i Heb. zur (notes j-k, 2:16).

j Makes smooth speech. Note her smooth speech in v 13-21.

k The lattice work to the window arranged for circulation of air (Judg. 5:28). They had no glass windows in the East.

l 8 Facts: A Foolish Young Man I saw
  1 I saw among the simple, the young man (v 7; note l, 1:4)
  2 He was void of understanding. He did not have wisdom to discern the evil intended by the whore, nor did he have the character and courage to resist her flatteries (v 7)
  3 He walked along the street near her corner where she waited for victims (v 8)
  4 He went the way to her house (which was not necessarily on the corner–v 8, 12)
  5 In the night he passed by where she waited on the corner (v 9)
  6 He was met by the harlot (v 10)
  7 He was persuaded by her to spend the night with her (v 11-21)
  8 He went to his doom as an ox to the slaughter, as a fool to his punishment, and as a bird to the snare (v 22-23)

m This does not say that her house was on the corner where she met the young man. It only implies that she was in the habit of waiting on every corner for her victims (v 12). It could not mean that she had a house on every corner where she waited for men.

n Harlots have had their mark of identification in every age and in every land. A description is given of Judah's time in Gen. 38:14-19. In Solomon's time as in Judah's, they seemed to be known by their attire.

o Heb. natsar, hidden. Same word as in Isa. 48:6

*a 10 Points About Harlots:
  1 Their attire or marks that advertise them for hire (v 10; Gen. 38)
  2 Their subtlety of heart (v 10)
  3 Their boisterous and loud disposition (v 11)
  4 Their gadabout disposition (v 11-12)
  5 Their stubbornness and persistence in pursuing innocent victims (v 11). They have no respect for the good of men, married or unmarried, innocent or guilty of immoral crimes. They gloat over causing young men to fall into sin and husbands to go astray
  6 They are bold, unashamed, impudent and unlawfully familiar (v 13)
  7 They are flatterers (v 5, 14-21)
  8 They are deceitful of heart (v 13-21)
  9 They are liars (v 14-21)
  10 They are temptresses and seducers (v 13-21)

*b She laid hold of him and kissed him to make known to him her intentions (v 12-13)

*c She made her face look as friendly, confident, and sincere as she could (v 13).

*d See ***7 Appeals of the Harlot***, p. 1111.

*e Heb. eres, couch or sofa, the place to recline at meals, and not mishkab, a bed to sleep on, as in v 17. Thus she used every means to incite the passions and appetites

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us [f]take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with him, *and* will come home at the day appointed.

21 [g]With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, [h]as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

18. YE CHILDREN: four commands; evil effects of adultery

• ¶ 24 [i]Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

• 25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, [j]many strong *men* have been slain by her.

27 Her house *is* the way to [k]hell, going down to the chambers of death.

636 CHAPTER 8

III. Discourse on wisdom (Pr. 8:1–9:18)

1. Her universal call (cp. v 32; 1:20-32)

1 [l]Doth not [m]wisdom cry? and understanding put forth her voice?

2 She standeth in the [n]top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice *is* to the [o]sons of man.

5 O ye [p]simple, understand wisdom: and, ye fools, be ye of an understanding [q]heart.

3. Her eightfold character

• 6 Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things.

7 For [a]my mouth shall speak truth; and [b]wickedness *is* an abomination to my lips.

8 All the words of my mouth *are* in [c]righteousness; *there is* nothing [d]froward or perverse in them.

9 [e]They *are* all plain to him that understandeth, and right to them that find knowledge.

4. Two commands; sixfold self-commendation

• 10 [*f]Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* [*g]better than rubies; and all the things that may be desired are not to be compared to it.

12 I wisdom dwell with [*h]prudence, and find out knowledge of witty inventions.

5. Her ten characteristics

13 The [*i]fear of the LORD *is* to [*j]hate evil: pride, and arrogancy, and the evil way, and the [*k]froward mouth, do I hate.

14 Counsel *is* mine, and [*l]sound wisdom: I *am* understanding; I have strength.

6. Her companions and lovers

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

7. When she may be found

---

of the young man, including worship, food, and the prospect of sexual urge fully satisfied (v 14-21).

f Come in! Let us riot with loves (v 18). See Rom. 13:13; 1 Pet. 4:3-4; 2 Pet. 2:13-14.

g With her much fair speech and lascivious talk, she constrained him to yield and overcome his scruples (v 21).

h 3 Comparisons of His Folly (v 22-23):
  1 As an ox going to slaughter
  2 As a fool to the stocks
  3 As a bird to the snare
All picture his stupidity and folly.

i Again Solomon appeals to the simple and inexperienced to follow his advice; again he warns against the harlot and the end of those who sin with her (v 24-27).

j 4 Great Men Who Fell by Women:
  1 Samson (Judg. 16:4-21)
  2 David (2 Sam. 11-12)
  3 Solomon (1 Ki. 11; Neh. 13:26)
  4 Herod (Mt. 14)

k Heb. sheol (notes, Ps. 9:16; Lk. 16:19-31).

l Questions 8-9. Next, 14:22. In chs. 8–9 wisdom is personified, as noted in the headings.

m Heb. chokmah (***6 Heb. Words Trans. "Wisdom"***, p. 1111).

n Note the 5 places wisdom cries: high places, crossroads, gates, broad roads, and at the doors. Wherever men are, there she

o The call is to all the sons of Adam—to the simple, to the fools (8:4-5).

p See note l, 1:4.

q See note g, 23:26.

a Wisdom Personified: 20 Personal Acts:
  1 Cries (8:1-3)
  2 Stands (8:2)
  3 Calls (8:4)
  4 Speaks (8:4–9:18)
  5 Reproves (8:5)
  6 Abhors sin (8:7)
  7 Admonishes (8:10)
  8 Searches (8:12)
  9 Hates (8:13)
  10 Counsels (8:14)
  11 Advises (8:15)
  12 Loves (8:17)
  13 Leads (8:20)
  14 Blesses (8:21)
  15 Rejoices (8:30)
  16 Delights (8:31)
  17 Builds (9:1)
  18 Cooks (9:2)
  19 Plans (9:3)
  20 Invites (9:5)
This is the third great personification of wisdom (8:1–9:18. Cp. 1:20-32; 3:13-18). She lifts up her voice in the most public places and warns the young to avoid the ways of seduction and sin (8:1-14). She promises riches, honor, wisdom, knowledge, and success in every field of endeavor to those who love her (8:15-21). She speaks of her eternity with God and advises men to obey her because of her ancient experiences (8:22–9:18).

b Heb. resha, lawlessness (Isa. 57:20-21).

c All my sayings are righteous, declaring what man owes to God, his neighbor, and to himself, so that each can receive his due.

d Crooked or crafty, perverse, unrighteous, or difficult.

e My words are straight and plain to him that understands, and righteous to the one who has knowledge. This is in contrast to the crooked, crafty, and unrighteous ones of v 8, note d, above. The man of understanding and wisdom is one who does not despise truth.

*f Here we have wisdom advising to choose instruction in preference to silver, and knowledge in preference to gold (v 10). Wisdom is even better than rubies and all other things one can desire (v 11. Cp. 3:15)

*g ***17 "Better" Things in Proverbs***, p. 1109.

*h Prudence is here defined as practical wisdom, or wisdom in action, choosing the best means to an end. Hence, witty (shrewd, practical) inventions (v 12).

*i 4 Things the Fear of God Is the Hatred Of
  1 Evil (v 13)
  2 The evil way
  3 Arrogancy
  4 Pride

*j A man may depart from evil as a matter of policy yet love it in his heart, but to hate it he must have divine wisdom. By nature men love evil (Jer. 17:9; Mt. 7:17; 15:19; Jn. 3:19; Rom. 3:10-18; 8:7-8; 1 Cor. 2:14; Eph. 2:2-12; 4:17-22).

*k See note j, 4:24.

*l Heb. tushiyah, stability; essence; substance; reality (Job 5:12; 6:13; 11:6; 12:16; 26:3; 28:18; Pr. 2:7; 3:21; 8:14; 18:1; Isa. 28:29; Mic. 6:9). From it come all inventions and knowledge of all sciences known to man.

that seek me early shall find me.

8. Her ten blessings

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

▲ 21 That I may cause those that love me to inherit substance; and I will fill their treasures.

9. Twenty-fivefold personification of wisdom (Pr. 3:15-20; 4:7-9; 9:1-5, 11-12)

22 [o]The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up [p]from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, [q]I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the [r]highest part of the dust of the world.

27 [s]When he prepared the heavens, I *was* there: when he set a [t]compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the [a]fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: [b]when he appointed the foundations of the earth:

with him: and I was daily *his* delight, rejoicing always before him;

31 [d]Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

10. Call of wisdom: four commands of wisdom and contrasted results of hearing her (cp. Pr. 8:1; 1:20-33)

● 32 Now therefore hearken unto me, O ye children: [e]for blessed *are they that* keep my ways.

● 33 Hear instruction, and be wise, and refuse it not.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

▲ 35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: [f]all they that hate me love death.

637

CHAPTER 9

11. Her sevenfold industry

1 [g]Wisdom hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath [h]sent forth her maidens: she crieth upon the highest places of the city,

12. Her sixfold invitation

4 [i]Whoso *is* [j]simple, let him turn in hither: *as for* him that wanteth [k]understanding, she

---

1 Joseph (Gen. 37:2-17; 39:3-9; 41:38)
2 Samuel (1 Sam. 2:26; 7:3-17)
3 David (1 Sam. 17:37-46)
4 Solomon (1 Ki. 3)
5 Daniel (Dan. 1; 5; etc.)

n In youth is the time to seek wisdom and knowledge and take advantage of every improvement in life.

o Wisdom is not acquired by God, but by men, angels, and other created beings. Wisdom Existed Before:
1 God's creations of old (v 22)
2 The creation of the earth (v 23)
3 The depths and fountains of waters (v 24)
4 The mountains and hills (v 25)
5 The earth, fields, and dust of the world (v 26)
6 The heavens and the clouds (v 28)
7 The laws governing creation (v 29)

p From the beginning of the ages.

q I was produced or manifested in the plan of God as well as in the creation of all things. By me (wisdom) God made all things (Ps. 104:24; 136:5).

r Before He made the first particle of matter—the primitive atom.

s This was before the creation of the earth (Gen. 1:1; Job 38:4-7).

t A circle or vault.

a Gen. 7:11; 8:2; Rev. 16:4.

b All this refers to the original creation of the heavens and earth long before the 6 days of Gen. 1:3–2:25. Between this creation and Adam's day the earth was inhabited by pre-Adamite beings who were ruled by Lucifer for an indefinite period in sinlessness, followed by a long period of rebellion before his defeat and that of the pre-Adamite beings, and the angels and demons who took part in his invasion of heaven in the attempt to dethrone God (notes, Gen. 1; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Mt. 13:35; Lk. 10:18; 2 Pet. 3:5-7).

c THEN I, wisdom, was by Him (God), as one brought up with Him, or as one constantly with Him and under His constant care. Now wisdom is pictured as a child ever near its parent and watching him in his work. There is no proof here of the deity and eternity of Jesus Christ. It is not needed to teach these doctrines, for they are plainly expressed in many other scriptures directly on the subject (Isa. 9:6-7; Mic. 5:2; Jn. 1:1-2; Col. 1:15-18; Heb. 1:1-8; Rev. 1:8; etc.). Wisdom is simply personified in this passage (8:1–9:18) and it has no clear reference to Christ.

d In the habitable part of the earth wisdom is especially displayed in the works of God in the affairs of men. God's providence is over all and all are subjects of His eternal care (v 31).

e Happy are they who keep my ways, and whoever finds wisdom obtains favor or grace from the Lord (v 32-35). The one who rejects wisdom and sins against her does so to the damnation of his own soul (v 36). It is therefore not so much sin and Satan, but the man himself that is responsible for his rejection or reception of wisdom which leads to eternal life. If he receives the teaching of God, sin will not have dominion over him, and if he resists Satan, the devil will flee from him (Jas. 4:7; Rom. 6:14-23; 8:12-13).

f They that hate wisdom love sin which leads to death, so they can be justly accused of loving death, the penalty for sin (Jn. 3:19).

g The same wisdom that spoke in chapter 8 speaks in this chapter. There she was represented as manifest in all the works of God in the material worlds. Here she is represented as the ruler of what she has built (9:1-12). In v 1-3 she is seen building a house, making a banquet, and sending out her maids to invite guests to partake of her bounties. She is pictured here as a builder, sculptress, butcher, and gracious hostess.

h An Eastern custom. In the N.T. men are referred to as being sent forth with the invitations to banquets (Mt. 22:3; Lk. 14:17). The full picture of the custom is that invitations were sent out to guests by a company of females, preceded by eunuchs. They went from door to door of the invited, delivering their message.

i Here we have the invitation and message of wisdom sent by the maidens. They go to the simple and those who lack understanding. Their message is to forsake the foolish things of life and live by going in the way of understanding (v 4-6).

j See note l, 1:4.

k See point 2 col. 1, 8 facts: p. 1070.

✡ ✡ ✡

● 5 [l]Come, eat of my bread, and drink of the [m]wine *which* I have mingled.

● 6 [n]Forsake the foolish, and live; and go in the way of understanding.

13. Her twelvefold instruction

7 He that reproveth a [o]scorner getteth to himself shame: and he that rebuketh a [p]wicked *man getteth* himself a blot.

● 8 [q]Reprove not a scorner, lest he hate thee: [r]rebuke a wise man, and he will love thee.

9 [s]Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 [t]The fear of the LORD *is* the beginning of wisdom: and the knowledge of the holy *is* understanding.

11 [u]For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 [v]If thou be wise, thou shalt be wise for thyself: [w]but *if* thou scornest, thou alone shalt bear *it*.

14. The harlot: a foolish woman (cp. Pr. 2:16)

13 ¶ A [a]foolish woman *is* clamorous: *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 [b]Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 [c]Stolen waters are sweet, and bread *eaten* in secret is pleasant.

18 But he knoweth not that the [d]dead *are* there; *and that* her guests *are* in the depths [e]of hell.

638 CHAPTER 10

IV. 288 proverbs (Pr. 10:1–19:19)
1. Contrasted persons, things (Pr. 10:1-32)
(1) Two kinds of sons

1 The [f]proverbs of Solomon. A [g]wise son maketh a glad father: but a [h]foolish son *is* the heaviness of his mother.

(2) Divine providence

▲ 2 Treasures of [i]wickedness [j]profit nothing: but [k]righteousness delivereth from death.

(3) Diligent and lazy

▲ 3 The LORD [l]will not suffer the soul of the righteous to famish: but he [m]casteth away the substance of the wicked.

▲ 4 He becometh [n]poor that dealeth *with* a [o]slack hand: but the hand of the diligent maketh rich.

5 He that [p]gathereth in summer *is* a wise son: [q]*but* he that sleepeth in harvest *is* a son that causeth shame.

(4) The just and unjust

▲ 6 [r]Blessings *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The [s]memory of the just *is* blessed: but the name of the wicked shall rot.

(5) Two attitudes

8 The wise in heart [t]will receive commandments: *[u]but a prating fool shall fall.

---

[l] The invitation of wisdom to eat her bread and drink her wine is a symbol of life through proper wisdom and understanding. In the N.T. bread and wine symbolize the broken body and shed blood of Jesus Christ, which give life to all who appropriate their benefits by faith (Mt. 26:26-30; 1 Cor. 10:16-17; 11:23-30).

[m] Among Jews, Greeks, and Romans, wine was rarely used without mixing with water. Some mixed 3 parts and others 5 parts of water with one of wine. The common mixture was 3 parts water and 2 parts wine.

[n] 4 Examples of Forsaking Things to Live:
  1 Moses (Heb. 11:24-27)
  2 Rahab (Josh. 2:9-13; 6:25; Heb. 11:31)
  3 Ruth (Ruth 1:16; 2:11-12)
  4 Disciples (Mt. 4:18-22; 9:9; etc.)

[o] See note c, Ps. 1:1.

[p] Heb. rasha, lawlessness (Isa. 57:20-21).

[q] 3 Examples of Rebuking and Being Hated:
  1 Joseph (Gen. 37:2, 18-28)
  2 The prophet (2 Chr. 25:16)
  3 John the Baptist (Mt. 14:1-10)

[r] 3 Examples of Rebuking and Being Loved:
  1 Nathan (2 Sam. 12)
  2 Two disciples (Lk. 24:25-29)
  3 Peter (Jn. 21:17; Gal. 2:11-14)

[s] Give a hint to the wise; teach a just man and both will profit.

[t] See ***Religious Reverence***, p. 1111.

[u] Vice shortens life; righteousness has the promise of long life (Ps. 91).

[v] Job 22:2-3; 35:6-9; Rom. 11:35.

[w] Num. 9:13; Job 34:31; Jer. 7:19.

[a] ***5 Facts About a Foolish Woman***, p. 1109.

[b] One who goes in to a harlot lacks understanding (v 13, 16).

[c] The foolish woman (v 13) preaches that unlawful pleasures are sweeter than lawful ones. Upon this is built all the adulterous behavior in the land (v 17).

[d] Heb. Rephaim, a proper name of one of the giant races (Gen. 14:5). It is used of the wickedness of the giants as sex sins (v 18). See notes on Gen. 6:1-4.

[e] Heb. sheol, the place of the conscious immortal soul and spirit (see ***Hell***, p. 1030; notes, Lk. 12:5; 16:19-31).

[f] The first 9 chapters are so-called (1:1). Here we have 288 individually contrasted persons and things (10:1–19:19). These sayings were all composed by Solomon who spoke 3,000 proverbs and wrote 1,005 songs (1 Ki. 4:32). All the proverbs in this section are composed of 2 statements, except 19:7. They are miscellaneous and generally not connected in thought. For some that are thought connected see v 2-7, 8-10, 11-14, 15-21, 22-25, 27-30; etc.

[g] Example: Joseph (Gen. 47:12. Cp. 48:2).

[h] Example: Esau (Gen. 26:34-35; 27:45-46).

[i] Heb. resha, lawlessness (Isa. 57:20-21).

[j] 3 Examples of No Profit to Such Gain:
  1 Rehoboam (2 Chr. 12:1-4, 9)
  2 Gehazi (2 Ki. 5:20-27; Pr. 21:6)
  3 The rich fool (Lk. 12:20; Pr. 11:28)

[k] 3 Examples of Righteousness Delivering:
  1 Noah (Gen. 7:1; Heb. 11:7)
  2 Daniel (Dan. 6)
  3 Three Hebrew children (Dan. 3)

[l] Examples: Elijah (1 Ki. 17); David (2 Sam. 17).

[m] 4 Examples of Destroying Goods of Wicked:
  1 Israel (Judg. 6:1-4)
  2 Samaria (1 Ki. 18:2; 2 Ki. 6:25)
  3 Jerusalem (Lam. 5:10; Zeph. 1:18)
  4 Chaldeans (Hab. 2:8)

[n] Heb. rush (note f, 6:11).

[o] Deceitful hand, as in 12:24; Ps. 52:2; 120:2; Hos. 7:16; Mic. 6:12.

[p] 2 Examples of Gathering in Summer:
  1 Isaac (Gen. 26:12)
  2 Joseph (Gen. 41)

[q] God has ordered in the course of providence that he who will not work shall not eat and He always blesses the man who is not lazy. See 6:6-11; 24:30-34; 30:25.

[r] What is remembered about a righteous man is a blessing.
6 Examples of Good Remembrance:
  1 Elisha (2 Ki. 13:21)
  2 Jehoiada (2 Chr. 24:15-16)
  3 Woman who anointed Jesus (Mk. 14:9)
  4 Mary, mother of Jesus (Lk. 1:28, 48)
  5 Dorcas (Acts 9:36-39. Cp. Pr. 22:1)
  6 Antipas (Rev. 2:13)

[s] The name of the wicked is putrid.
4 Examples of Bitter Remembrance:
  1 Balaam (2 Pet. 2:15; Jude 11; Rev. 2:14)
  2 Ahaz (2 Chr. 28:22)
  3 Athaliah (2 Chr. 24:7)
  4 Herod (Acts 12:22-23. Cp. Ps. 9:16)

[t] 4 Examples of Receiving Commandments:
  1 Abraham (Gen. 22; Heb. 11:8, 17)
  2 David (2 Sam. 7)
  3 The widow (1 Ki. 17:10-16)
  4 Rechabites (Jer. 35:6-10)

*[u] This is repeated in v 10.

▲ 9 He that [v]walketh uprightly walketh surely: [w]but he that perverteth his ways shall be known.

(7) Contrasted use of the tongue

10 He that winketh with the eye causeth sorrow: but a prating fool shall fall.
11 The mouth of a righteous *man is* a well of life: [x]but violence covereth the mouth of the wicked.
12 [y]Hatred [z]stirreth up strifes: but [*a]love covereth all sins.
13 In the lips of him that hath understanding wisdom is found: [*b]but a rod *is* for the back of him that is void of understanding.
14 [*c]Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

(8) The rich and the poor

15 The rich man's [a]wealth *is* his strong city: [b]the destruction of the [c]poor *is* their [d]poverty.

(9) Causes of life and death

16 [e]The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.
17 [f]He *is in* the way of life that keepeth instruction: but he that refuseth reproof erreth.

(10) Contrasted use of the tongue

18 [g]He that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.
19 [h]In the multitude of words there [i]wanteth not sin: but he that [j]refraineth his lips *is*
20 [k]The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.
21 The lips of the righteous [l]feed many: but [m]fools die for want of wisdom.

(11) God's blessing

▲ 22 The [n]blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

(12) Two kinds of sport

23 [o]*It is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

(13) Results of fear and faith

24 [p]The fear of the wicked, it shall come upon him: [q]but the desire of the righteous shall be granted.

(14) Two unfailing comparisons

25 [r]As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.
26 [s]As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

(15) Four contrasted destinies

27 [t]The fear of the LORD prolongeth days: but the years of the wicked shall be shortened.
28 [u]The hope of the righteous *shall be* [*v]gladness: but the expectation of the wicked [*w]shall perish.
29 [*x]The way of the LORD *is* strength to the upright: [*y]but destruction *shall be* to the

he never acts in deceit.
w 2 Examples of Being Discovered:
  1 Korah and company (Num. 16)
  2 Diotrephes (3 Jn. 9-10)
x The second time this is used in this chapter (v 6, 11).
y Hatred seeks an occasion to provoke enmity and delights in brawls, but love is conciliatory and removes all occasion for trouble.
z 3 Examples of Stirring up Strife:
  1 Ishmael (Gen. 21:9-14)
  2 Esau (Gen. 27:41-42)
  3 The Jews (Acts 13:50; 14:2-4; 17:5-13)
*a 4 Examples of Love Covering Sins:
  1 Joseph (Gen. 40:15; 45:5-8)
  2 David (2 Sam. 1)
  3 Jesus Christ (Lk. 23:34; Jn. 20-21)
  4 Paul (Philemon 9-21)
*b The rod is an instrument of knowledge if properly applied (v 13).
*c A wise man will keep secret things he hears on others, but a fool will repeat them everywhere and cause strife.
a Lit., wealth is the city of his strength.
b A poor man lives in destruction (v 15).
c Heb. dal, weak (note f, 6:11).
d Heb. resh (note f, 6:11).
e The righteous labor to support life and then have to divide with the poor, but the wicked live to produce sin. They live to eat and drink, and to satisfy their appetites (v 16).
f The righteous man accumulates knowledge so that he can better serve God, but the wicked refuses correction and instruction (v 17).
g A fool hides resentment, plots, and even murder in his heart by lies and pretensions of holding no ill feelings over injuries received. He that utters slander is also a fool (v 18).
h It is unusual for one to be a constant talker without committing sin and defaming the character of someone. The control of the tongue is a show of wisdom (v 19).
i 3 Examples of Sinning by Much Talk:
  1 Job (Job 32:2; 34:5, 12; 35:16; 42:3)
  2 Job's comforters (Job 32:3; 42:7-8)
  3 Idle widows (1 Tim. 5:13)
j 3 Examples of Wisdom in Speaking:
  1 Eleazar (Gen. 24:21. Cp. Pr. 15:28)
  2 Aaron (Lev. 10:3)
  3 Saul (1 Sam. 10:27. Cp. Pr. 11:12)
k What a just man speaks is like silver, but what comes out of the heart of a wicked man is like dross and worthless (v 20).
l They shepherd or instruct many.
  6 Examples of Godly Instruction:
  1 Job (Job 4:3-4; 29:21-22)
  2 David (Ps. 78:70-72)
  3 Peter (Acts 4:1-4)
  4 Philip (Acts 8:5-8)
  5 Paul and Barnabas (Acts 15:32-35)
  6 Judas and Silas (Acts 15:32-33)
m 3 Examples of Fools Dying:
  1 Korah and company (Num. 16)
  2 Judas Iscariot (Acts 1:20-25)
  3 The rich fool (Lk. 12:16-26)
n 5 Examples of the Lord Making Rich:
  1 Abraham (Gen. 24:1)
  2 Isaac (Gen. 25:11; 26:12)
  3 Jacob (Gen. 28:4; 30:27)
  4 Solomon (1 Ki. 3:13)
  5 Job (Job 42:10)
o Iniquity is as sport to a fool, but a man of understanding hates sin (v 23).
p The wicked will reap what he has feared (Pr. 11:27; Isa. 66:4; Gal. 6:7-8).
q 4 Examples of Righteous Desire Granted:
  1 Hannah (1 Sam. 1:20)
  2 Esther (Estther 4:16; 8:15-17)
  3 Daniel (Dan. 2:18-23; 9:1-23; 10:1-21)
  4 Simeon (Lk. 2:25-30)
r As a tornado sweeps away everything in its path, so the wrath of God will destroy the wicked before it. The righteous will never be moved by the wrath of God (v 25; Ps. 125:1).
s As vinegar sets the teeth on edge and as smoke irritates the eyes, so the sluggard smarts and grieves those who send him (v 26).
t The fear of God promotes righteousness and long life, but wickedness shortens life (v 27. Cp. 11:19).
u The hope of the righteous will be realized, but that of the wicked will not (v 28).
*v 4 Examples of Joy in Hope:
  1 Abraham (Rom. 4:18-20)
  2 Joseph (Ps. 105:17-21)
  3 Hezekiah (Ps. 126)
  4 Daniel (Dan. 6:10)
*w 4 Examples of Perishing Expectation:
  1 Goliath (1 Sam. 17:44-51)
  2 Athaliah (2 Ki. 11:1-16)
  3 Sennacherib (2 Ki. 19:23, 37)
  4 Herod (Mt. 2:16)
*x The righteous are constantly renewed in strength (2 Cor. 4:16), but sudden destruction will come to the wicked (v 29; 29:1).
*y 4 Examples of Sudden Destruction:
  1 Sodom and Gomorrah (Gen. 19)
  2 Pharoah and army (Ex. 14:19-31)
  3 Saul (1 Chr. 10:13-14)
  4 Jeroboam (1 Ki. 14:7-11)

★▲30 [z]The righteous shall never be removed: but the wicked shall not inhabit the earth.

(16) Contrasted use of the tongue

31 [*a]The mouth of the just bringeth forth wisdom: but the [*b]froward tongue shall be cut out.

32 [*c]The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

639

CHAPTER 11

2. Proverbs concerning neighbors (Pr. 11:1-31)

(1) False weights

1 A [a]false balance *is* [b]abomination to the LORD: but a just [c]weight *is* his delight.

(2) Results of pride and humility

2 *When* [d]pride cometh, then cometh shame: but [e]with the lowly *is* wisdom.

(3) Two ways of life

3 The [f]integrity of the upright shall guide them: [g]but the perverseness [h]of transgressors shall destroy them.

(4) True profit not in riches

▲ 4 [i]Riches profit not in the day of wrath: but righteousness delivereth from death.

(5) True source of guidance

▲ 5 The [j]righteousness of the perfect shall direct his way: but the wicked shall fall by

(6) True source of deliverance

▲ 6 [k]The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* [l]naughtiness.

(7) The end of the wicked

7 When a wicked man dieth, *his* [m]expectation shall perish: and the [n]hope of unjust *men* perisheth.

(8) Two deliverances of the righteous

8 The righteous is [o]delivered out of trouble, and the wicked cometh in his stead.

▲ 9 An [p]hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

(9) Two blessings of a city

10 [q]When it goeth [r]well with the righteous, the city rejoiceth: and [s]when the wicked perish, *there is* shouting.

11 [t]By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

(10) Two kinds of neighbors

12 He that is void of wisdom [u]despiseth his neighbour: but a man of understanding holdeth his peace.

13 A [v]talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

(11) True source of safety

---

z 6th prophecy in Pr. (10:30, unfulfilled). Next, 12:19. Redeemed men will inhabit the earth eternally (v 30; Gen. 9:12).

*a The mouth of the just speaks wisdom, but the tongue of the perverse will be cut out (v 31). It was an ancient custom in some nations to cut out the tongue for blasphemy, lying, treasonable speeches, and other vocal crimes.

*b See note h, 2:12.

*c The righteous know what is acceptable and profitable to speak, but the wicked know what is perverse (v 32).

a One faulty in construction.

b See point e, 3:32.

c Heb. shalem eben, perfect stone, because first weights were made of stone (Dt. 25:13-15). This proverb is repeated 3 times (16:11; 20:10, 23). Cp. Lev. 19:36; Dt. 25:13-15; Mic. 6:11. There was a royal standard of weights (2 Sam. 14:26).

d 6 Examples of Shame Through Pride:
  1 Lucifer (Isa. 14:12-14; Ez. 28:11-17)
  2 Miriam (Num. 12:10)
  3 Uzziah (2 Chr. 26:16-21)
  4 Nebuchadnezzar (Dan. 4:30)
  5 Moab (Zeph. 2:8-10)
  6 Nineveh (Zeph. 2:15)

e 4 Examples of Wisdom to the Lowly:
  1 Joseph (Gen. 41:16, 38-39)
  2 Solomon (1 Ki. 3:5-13)
  3 Daniel (Dan. 2:20-21)
  4 Jesus Christ (Lk. 2:40, 52; Isa. 11:1)

f 3 Examples of Guiding Integrity:
  1 Joseph (Gen. 39:4, 22-23; 50:25)
  2 Jesus Christ (Lk. 2:40, 52; 1 Pet. 2:21)
  3 Paul (Gal. 2:20)

g 7 Examples of Perverseness:
  1 Israel (Dt. 1:43-44)
  2 Balaam (Num. 22:32; 31:8)
  3 Hophni and Phinehas (1 Sam. 2:25; 4:11)
  4 Saul (1 Sam. 15:23)
  5 Absalom (2 Sam. 15:3-6)
  6 Ahithophel (2 Sam. 17:1-23)
  7 Ahab (1 Ki. 21:25-26; 22:34-37)

h Heb. bagad, traitors; faithless to covenant. Trans. transgressors (2:22; 11:3, 6; 13:2, (Isa. 21:2; 24:16; Jer. 3:8, 11; 9:2); treacherously (Judg. 9:23; Isa. 21:2; 24:16; 33:1; 48:8; Jer. 3:20; 5:11; 12:1, 6; Lam. 1:2; Hos. 5:7; 6:7; Hab. 1:13; Mal. 2:10-16); and unfaithful (Ps. 78:57; Pr. 25:19).

i Among men they can do wonders, but with God they purchase nothing. No sin profits in the day of wrath, but righteousness rescues from hell (v 4).

j The righteousness of the blameless man will enable his path to be always light so that he may see his way, but the lawlessness of the wicked will be full of stumblingblocks (v 5).

k The righteousness of the upright man shall deliver him from condemnation and eternal judgment, but sins of the wicked will bring them to judgment (v 6).

l See note i, 6:12.

m 3 Examples of Perishing Hope:
  1 Balaam's (Num. 23:10; 31:8)
  2 Absalom's (2 Sam. 18)
  3 The rich fool's (Lk. 12:16-21)

n The wicked hope to be saved and have many things the righteous enjoy, but their hope will perish because they refuse to turn to God.

o 3 Examples of the Righteous Delivered and the Wicked Perishing in Their Place:
  1 Mordecai and Haman (Esther 7:9-10)
  2 Daniel and accusers (Dan. 6)
  3 Israel and Egyptians (Ex. 14)

p Heb. chaneph, infidel, not hypocrite.

q The righteous are respected and honored for their examples, prayers, and great blessings to a city that rejoices in their prosperity, but when the wicked perish who have been a curse to a community there is no regret (v 10).

r 3 Examples of Joy in the Righteous:
  1 Hezekiah (2 Chr. 29:3-36; 30:26)
  2 Nehemiah (Neh. 2; 6:15; 8:17)
  3 Mordecai (Esther 8:15-16)

s 3 Examples of the Wicked Perishing:
  1 Pharaoh (Ex. 15)
  2 Sisera (Judg. 5)
  3 Athaliah (2 Ki. 11:20)

t A city rejoices in the blessing of the righteous because it is exalted and honored by their good deeds, but the wicked help destroy it (v 11).

u He reproaches his neighbor, but a man of understanding holds his peace and keeps his mouth (v 12).

v Heb. halak rakil, a walking busybody; a peddler in scandal. Cp. Lev. 19:16; Jas. 1:26. He reveals whatever is confided to him. He will even reveal his own secrets rather than have nothing to say (v 13). Doeg is a good example of talebearing (1 Sam. 21:7; 22:9-10; Ps. 52:2)

✡ ✡ ✡

[x]but in the multitude of counsellors *there is* safety.

(12) How to be safe

15 He that is [y]surety for a stranger shall smart *for it*: and he that hateth suretiship is sure.

(13) Six common classes

16 A [a]gracious woman retaineth honour: and [b]strong *men* retain riches.

17 [c]The merciful man [d]doeth good to his own soul: but *he that is* cruel [e]troubleth his own flesh.

18 [f]The wicked worketh a [g]deceitful work: but to him [h]that soweth righteousness *shall be* a sure reward.

(14) The two destinies

19 [i]As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.

(15) Four classes God hates and loves

20 They that are of a [j]froward heart *are* [k]abomination to the LORD: but *such as are* upright in *their* way *are* [l]his delight.

▲ 21 [m]*Though* hand *join* in hand, the wicked shall not be [n]unpunished: but [o]the seed of the righteous shall be delivered.

(16) A modern picture

22 [p]As a jewel of gold in a swine's snout, *so is* a fair woman which is without discretion.

(17) Contrasted desires

good: *but* the expectation of the wicked *is* wrath.

(18) Six unfailing laws

▲ 24 [r]There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

▲ 25 [s]The liberal soul [t]shall be made fat: and he that watereth shall be watered also himself.

26 [u]He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it*.

(19) The law of sowing and reaping

27 [v]He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 [w]He that trusteth in his riches shall fall: [x]but the righteous shall flourish as a branch.

29 [y]He that troubleth his own house shall inherit the wind: and [z]the fool *shall be* servant to the wise of heart.

30 [*a]The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

▲ 31 [*b]Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

640 CHAPTER 12

3. Proverbs of domestic and public relations
(Pr. 12:1-28)
(1) Eight common classes

1 Whoso loveth instruction loveth knowledge: [*c]but he that hateth reproof *is* brutish.

---

sel. Trans. counsel (v 14; 24:6); counsels (1:5; 12:5; Job 37:12); and advice (Pr. 20:18).

x Safety, providing they are really counselors. Cp. 15:22; 24:6.

y See note o, 6:1.

a Heb. chen, grace; favor (v 16; Eccl. 10:12). Trans. grace 37 times (Gen. 6:8; 19:19; 32:5; Ps. 84:11; etc.).

b The diligent, as in Sept. and Syriac.

c The man who shows mercy edifies his own soul, but the unmerciful, peevish, fretful, and vengeful destroys his own flesh and is sickly in body (v 17).

d 6 Examples of Blessing by Kindness:
  1 The Kenites (1 Sam. 15:6)
  2 David (1 Sam. 30:11-20)
  3 Jonathan (2 Sam. 9:7; 21:7)
  4 Job (Job 42:10)
  5 Cornelius (Acts 10:4)
  6 The Maltese (Acts 28:1-10)

e 6 Examples of Troubling Self:
  1 Cain (Gen. 4:10-12)
  2 Joseph's brethren (Gen. 37; 42:21)
  3 Adoni-bezek (Judg. 1:6-7)
  4 Agag (1 Sam. 15:33)
  5 Haman (Esther 9:25)
  6 Jonah (Jonah 4:1-3)

f 4 Examples of Deceitful Workers:
  1 Pharaoh (Ex. 1:20)
  2 The Gibeonites (Josh. 9:4-21)
  3 Absalom (2 Sam. 15)
  4 Caiaphas (Jn. 11:49-50)

g Heb. sheqer, falsehood; lie (v 18; 20:17; 31:30).

h 5 Examples of Reward by Right Sowing:
  1 Noah (Gen. 6:22; 7:1; Heb. 11:7)
  2 Abraham (Heb. 6:15)
  3 Joseph (Gen. 37-41)
  4 Simeon (Lk. 2:25-32)
  5 Paul (1 Cor. 9:1; 2 Tim. 4:7-8)

i Righteousness promotes health and long life (v 19; Ps. 91; 1 Pet. 3:10-11), but wickedness shortens life (v 19).

j See note h, 2:12.

k See note e, 3:32.

l 6 Examples of Being God's Delight:
  1 Enoch (Heb. 11:5)
  2 Noah (Gen. 6:8)
  3 Israel (Dt. 10:15)
  4 The upright (Pr. 11:20)
  5 Saints and the excellent (Ps. 16:3)
  6 Jesus Christ (Isa. 42:1)

m An expression referring to striking hands in becoming a surety or in closing contracts. Such procedure was a pledge or guarantee of doing what was promised. Here, though the wicked pledge support to each other in sin, they will not go unpunished. Only the righteous will be delivered (v 21).

n 5 Examples of Judging Wicked Rebels:
  1 The Babel builders (Gen. 11:1-9)
  2 Sodom and Gomorrah (Gen. 19)
  3 Korah and company (Num. 16)
  4 Canaanite kings (Josh. 9-10)
  5 The ten kings (Rev. 17-19)

o 4 Examples of Seed of Righteous Delivered:
  1 Noah and family (Gen. 6-8)
  2 Lot and family (Gen. 19:17-29)
  3 The Jews (Esther 7-9)
  4 The Hebrew children (Dan. 3)

p In Asiatic countries a nose jewel is very common (Gen. 24:47; Isa. 3:21). A jewel in the swine's snout is as becoming as a beautiful woman that is destitute of good breeding and modest carriage and who has lost all moral sense and purity (v 22).

q They are consecrated to goodness, but the wicked are consecrated to things that will produce the wrath of God (v 23).

r What you give you gain; what you keep you lose (v 24; Lk. 6:38; 2 Cor. 8:15; 9:6; Gal. 6:7-8).

s God blesses the bountiful soul and repays what is cheerfully given (v 25).

t 3 Examples of Liberality Blessed:
  1 Widow (1 Ki. 17:10)
  2 The Shunammite (2 Ki. 4:8, 37)
  3 Publius (Acts 28:7-8)

u The man who takes advantage of scarcity to make himself rich will be cursed, but blessing will be upon the one who helps men in adversity (v 26).

v He that seeks the good of others gains their favor, but he that seeks their harm shall reap it himself (v 27).

w A failing trust (v 28; Mk. 10:24).

x See Ps. 1; 92:12-13.

y He that dissipates his property by riotous living shall inherit emptiness in the end (v 29).

z See evil, ***3 Heb. Words Trans. "Fool"***, p. 1111

*a The righteous produce eternal life for men by winning them to God (v 30).

*b Both the righteous and the wicked will reap what they sow (v 31; Gal. 6:7-8).

*c He is as stupid as a beast. Cp. 30:2; Ps. 49:10; 73:22; 92:6.

LORD: but a man of wicked devices will he condemn.

3 [a]A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A [b]virtuous woman *is* a [c]crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The [d]thoughts of the righteous *are* right: *but* the [e]counsels of the wicked *are* [f]deceit.

(2) Ways and words of neighbors

6 The [g]words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

(3) Six common classes

7 [h]The wicked are overthrown, and *are* not: [i]but the house of the righteous shall stand.

8 [j]A man shall be commended according to his wisdom: [k]but he that is of a perverse heart shall be despised.

9 [l]*He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

(4) Contrasted dispositions

10 [m]A righteous *man* regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

(5) Contrasted prosperity

11 [n]He that tilleth his land shall be satisfied with bread: but [o]he that followeth vain *persons is* void of understanding.

(6) Righteous and wicked neighbors

12 [p]The wicked desireth the net of evil *men*: but the root of the righteous yieldeth *fruit*.

13 [q]The wicked is snared by the transgression of *his* lips: but [r]the just shall come out of trouble.

14 [s]A man shall be satisfied with good by the fruit of *his* mouth: and the recompence of a man's hands shall be rendered unto him.

(7) Fools and wise men

15 [t]The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 [u]A fool's wrath is [v]presently known: but [w]a prudent *man* covereth shame.

(8) Contrasted use of the tongue

17 *He that* [x]speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

★▲19 [y]The lip of truth shall be established for ever: [z]but a lying tongue *is* but for a moment.

(9) Contrasted hearts

20 [+a]Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

(10) Twelve common classes

▲21 There shall no [*a]evil happen to the just: but the wicked shall be filled with mischief.

---

*d God gives grace to the righteous, but condemns the wicked (v 2; Jas. 4:5-11).

a Lawlessness will not establish a man, but righteousness will (v 3).

b Heb. chayil, strength of mind or body (Ruth 3:11; Pr. 12:4; 31:10, 29). A morally strong woman is a crown to her husband, but the weakling contracts and communicates such diseases as bring rottenness to the bones (v 4).

c Heb. atarah, crown. Used here as an emblem of honor. Cp. Esther 8:15; Job 19:9; Pr. 4:9; 14:24; 16:31; 17:6; Isa. 28:1-5; 62:3. See ***10 Crowns in Scripture***, p. 1109

d Heb. machashebeth, devices, plans (v 5; 15:26; 16:3; 21:5; Gen. 6:5; Ps. 33:11; 40:5; 56:5; 94:11; Isa. 55:7-8).

e 6 Examples of Wicked Counselors:
  1 Korah and company (Num. 16)
  2 Jeroboam (1 Ki. 12:28)
  3 Sanballat (Neh. 6:2)
  4 Haman (Esther 3:5-8)
  5 Herod (Mt. 2:8, 16)
  6 Judas (Jn. 12:4-6)

f Heb. mirmah, cheating, deception (v 5, 17, 20; 14:8, 25; 26:24).

g Heb. dabar, speech. The speech or talk of the wicked concerns murder, but the words of the innocent deliver them from the plans of the wicked (v 6).

h 3 Examples of Wicked Being Overthrown:
  1 Pre-Adamites (Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; 2 Pet. 3:5-7)
  2 Ante-diluvians (Gen. 6-8)
  3 Sodom and Gomorrah (Gen. 19)

i 3 Examples of Righteous Houses Standing:
  1 Abraham (Gen. 17:19; Lk. 1:70-73)
  2 David (2 Sam. 7; Ps. 89:3-4)
  3 Jacob (Lk. 1:32-33)

j 4 Examples of Commending Wisdom:
  1 Joseph (Gen. 41:39)
  2 David (2 Sam. 14:17-20)
  3 Daniel (Dan. 5:16)
  4 Paul (2 Pet. 3:15-16)

k 3 Examples of Being Despised:
  1 Hophni and Phinehas (1 Sam.1:3–2:30)
  2 Nabal (1 Sam. 25:2, 17)
  3 Judas (Mt. 26:14-16; 27:3-5)

l The poor man who provides for himself is better than the proud who lacks bread (v9)

m The righteous are merciful, but the wicked are not (v 10).

n 2 Examples of Tilling:
  1 Isaac (Gen. 26:12)
  2 Jacob (Gen. 30:14. Cp. Pr. 28:19)

o 2 Examples of Following Vain Persons:
  1 Abimelech (Judg. 9. Cp. Pr. 24:21)
  2 Theudas (Acts 5:36-37)

p The wicked desire the prey taken in the net of other evil men, but the root of the righteous is made sure (v 12).

q 5 Examples of Being Snared by Own Lips:
  1 Korah (Num. 16:1-3, 31-35; Ps. 64:8)
  2 The Amalekite (2 Sam. 1:2-16)
  3 Adonijah (1 Ki. 2:23)
  4 Daniel's accusers (Dan. 6:24)
  5 Jews (Mt. 27:25)

r 3 Examples of Deliverance:
  1 Joshua and Caleb (Num. 14:10, 24, 30)
  2 Esther and her people (Esther 7:3–9:25)
  3 Peter (Acts 11:2-18; 12:3-18)

s A good man shall be satisfied with the fruit of his lips, and he will reap the good that he sows (v 14; Gal. 6:7-8).

t A fool will not listen to wise counsel as will the wise (v 15).

u A fool will make his wrath known at once when he is offended, but a wise man will hold his peace (v 16).

v 4 Examples of a Fool's Wrath:
  1 Jehoram (2 Ki. 6:31)
  2 Jezebel (1 Ki. 19:1-2)
  3 Nebuchadnezzar (Dan. 3:19)
  4 Jews at Nazareth (Lk. 4:28)

w 4 Examples of Prudence:
  1 Gideon (Judg. 8:2-3)
  2 Saul (1 Sam. 10:27)
  3 David (1 Sam. 17:29-30)
  4 Hezekiah (Isa. 36:21)

x 4 Uses of the Tongue:
  1 Speaking truth (v 17; Jn. 14:6)
  2 Speaking lies (v 17; 1 Tim. 4:1-2)
  3 Speaking cutting things (v 18; Jas. 3)
  4 Speaking blessing (v 19; Mt. 8:8)

y 7th prophecy in Pr. (12:19, unfulfilled). Next, 13:9. 2 kinds of tongues and destinies (v 19; Jas. 3; 1 Pet. 3:10-11).

z 4 Examples of Lying Tongues Judged:
  1 Ahab (1 Ki. 22:30, 37)
  2 Hananiah (Jer. 28:2, 11)
  3 Gehazi (2 Ki. 5:22-27)
  4 Ananias and Sapphira (Acts 5:1-10)

+a Deceit is in the heart of them who devise evil, but joy is in the heart of them who give counsel of peace (v 20).

*a Heb. aven, iniquity, especially connected with idols. Hence, it means vanity or a vain thing because idols are nothing (Job 15:35; Ps. 10:7; Pr. 22:8). Here it means that no vain thing will happen to the just, for all things work together for their good (Rom. 8:28). God turns to the advantage of the righteous or just any intended evil that happens.

c 7 Things God Delights In:
  1 Men that deal truthfully (v 22)
  2 Just weights (Pr. 11:1)
  3 Men upright in their ways (Pr. 11:20)
  4 Prayers of the upright (Pr. 15:8)
  5 Lovingkindness, judgment, and righteousness in the earth (Jer. 9:24)
  6 The Messiah (Isa. 42:1)
  7 Israel (Isa. 62:4)

d A wise man never brags on his education, knowledge, and experience, but a fool is intent on informing everybody how wise he is (v 23).

e 3 Examples of the Diligent Bearing Rule:
  1 Eleazar (Gen. 24:2, 10)
  2 Joseph (Gen. 39:4, 22)
  3 Jeroboam (1 Ki. 11:28)

f Anxiety, sorrow, and rebuke prostrate a man, but one statement of good news makes the heart light (v 25).

g 4 Examples of Sorrow Prostrating Men:
  1 Ezra (Ezra 9:3–10:3)
  2 Nehemiah (Neh. 1:4)
  3 David (Ps. 40:12; 2 Sam. 18:33)
  4 Jeremiah (Jer. 8:18; 9:1)

h 3 Examples of Good News Making Glad:
  1 Jacob (Gen. 45:27)
  2 Darius (Dan. 6:18-23)
  3 Disciples (Mt. 28:5-8; Lk. 24:32)

i The just man guides his friend in righteousness, but a wicked neighbor leads him astray (v 26).

j The slothful man is too lazy to roast what he has, but the precious treasure of the diligent man is utilized for the good of all (v27)

k 2 Things in the Path of the Righteous:
  1 Eternal life (v 28; Mt. 7:14)
  2 Immortality (v 28; note m, 1 Pet. 3:4)

l A wise son will be corrected by his father's rebuke, but a scorner will not profit by it (v 1).

m The mouth of a righteous man produces blessing and life, but that of sinners cursing and destruction (v 2-3; 1 Pet. 3:10-11; Jas. 3). The government of the tongue is commanded by God (Jas. 1:26; 3:1-18). We have two eyes and two ears to see and hear more than we are to speak with the one tongue fenced with teeth.

n The sluggard's desires are not satisfied, but those of the righteous are (v 4).

o 5 Examples of Hating Lying:
  1 Joseph (Gen. 46:31-34)
  2 Samuel (1 Sam. 3:18)
  3 Micaiah (1 Ki. 22:13-14; Pr. 14:5)
  4 Jeremiah (Jer. 26:1-15)
  5 John the Baptist (Mt. 14:4)

p 5 Examples of the Wicked Coming to Shame:
  1 Jehoram (2 Chr. 21:18-19)
  2 Gehazi (2 Ki. 5:27)
  3 Jezebel (2 Ki. 9:35)
  4 Manasseh (2 Ki. 21:7-13)
  5 Herod (Acts 12:21-23)

q Righteousness protects the upright, but sin destroys the sinner (v 6).

LORD: but they that deal truly *are* his [c]delight.

23 [d]A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 [e]The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 [f]Heaviness in the heart of man maketh it [g]stoop: but [h]a good word maketh it glad.

26 [i]The righteous *is* more excellent than his neighbour: but the way of the wicked seduceth them.

27 [j]The slothful *man* roasteth not that which he took in hunting: but the substance of a diligent man *is* precious.

▲ 28 [k]In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

641 CHAPTER 13

4. Proverbs of temporal and eternal good
(Pr. 13:1-25)

(1) Two kinds of sons

1 [l]A wise son *heareth* his father's instruction: but a scorner heareth not rebuke.

(2) The secret of life

2 [m]A man shall eat good by the fruit of *his* mouth: but the soul of the transgressors *shall* eat violence.

▲ 3 He that keepeth his mouth keepeth his life: *but he that* openeth wide his lips shall have destruction.

(3) Six common classes

▲ 4 [n]The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall

5 [o]A righteous *man* hateth lying: [p]but a wicked *man* is loathsome, and cometh to shame.

6 [q]Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.

(4) The law of true prosperity

7 [r]There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

(5) What riches can do

8 [s]The ransom of a man's life *are* his riches: but the poor heareth not rebuke.

(6) Destiny of the wicked

★▲ 9 [t]The light of the righteous rejoiceth: but the lamp of the wicked shall be put out.

(7) Source of contention

10 [u]Only by pride cometh [v]contention: but with the well advised *is* wisdom.

(8) Two unfailing laws

11 [w]Wealth *gotten* by vanity shall be diminished: but he that gathereth by labour shall increase.

(9) Two effects of hope

12 Hope [a]deferred maketh [*b]the heart sick: but *when* the desire cometh, *it is* a tree of life.

★▲13 [*c]Whoso despiseth the word shall be destroyed: [*d]but he that feareth the command-

r This Proverb Could Have Two Meanings:
  1 The rich poor man that hoards all riches for himself, not giving to others so he can receive true riches; and the poor rich man that gives his all for others and is rich toward God (Lk. 6:38; 12:21; 2 Cor. 9:6)
  2 A man who pretends himself to be rich and is not, and another who pretends to be poor and is rich

s A rich man may be able to ransom his life by giving riches, but all threatening of a poor man will not force him to pay anything (v 8).

t 8th prophecy in Pr. (13:9, unfulfilled). Next, v 13. All the wicked will be turned into hell (see ***Hell***, p. 1030).

u By pride comes contention and strife between men and nations, but those who hear counsel will act wisely and suppress it (v 10).

v 4 Examples of Pride Causing Contention:
  1 Korah (Num. 16)
  2 Men of Ephraim (Judg. 12:1-6)
  3 Rehoboam (1 Ki. 12)
  4 The apostles (Lk. 22:24)

w Ill-gotten wealth shall not be permanent, but that received by honest labor will continue to be blessed (v 11).

a Hope, when delayed in its realization, prostrates or sickens the heart, but when it is realized it comforts and invigorates body and soul (v 12).

*b 3 Examples of Heartsickness:
  1 Abraham (Gen. 15:2-3)
  2 David (Ps. 42:1-3)
  3 The disciples (Lk. 24:17, 21)

*c 9th prophecy in Pr. (13:13, being fulfilled). Next, 14:11.
  4 Examples of Destruction:
  1 World (Gen. 6; 1 Pet. 3:20)
  2 Israel (Dt. 28:15-68)
  3 Jehoiakim (Jer. 26:20-24)
  4 Amaziah (2 Chr. 25:16-27)

*d 4 Examples of Being Rewarded:
  1 Pharoah's servants (Ex. 9:20-25)
  2 Amaziah (2 Chr. 25:6-11)
  3 Ebed-melech (Jer. 39:15-18)
  4 Josiah (2 Chr. 34:27-30)

(10) The fountain of life

14 [e]The law of the wise *is* a fountain of life, to depart from the snares of death.

(11) Seven contrasted effects

15 [f]Good understanding giveth favour: but the way of transgressors *is* [g]hard.

16 [h]Every prudent *man* dealeth with knowledge: [i]but a fool layeth open *his* folly.

17 [j]A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 [k]Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 [l]The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 [m]He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed.

21 [n]Evil pursueth sinners: but to the righteous good shall be repayed.

(12) Concerning inheritances

22 [o]A good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

(13) Blessing of the poor

23 [p]Much food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.

24 [q]He that [r]spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

(15) The righteous and wicked

25 [s]The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

642 CHAPTER 14

5. Proverbs of various classes (Pr. 14:1-35)
(1) Six contrasted classes

1 [t]Every [u]wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 [v]He that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

3 [w]In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

(2) Blessings of an ox

4 Where no [x]oxen *are*, the crib *is* clean: but much [a]increase *is* by the strength of the ox.

(3) Four contrasted classes

5 A [b]faithful witness will not lie: but a [c]false witness will utter lies.

6 A [d]scorner seeketh wisdom, and

---

e The law is a fountain of life to the wise, for by obedience he escapes the penalty of breaking it (v 14).

f 7 Examples of Obtaining Favor:
- 1 Abraham (Gen. 23:10-11)
- 2 Joseph (Gen. 39:2)
- 3 Joshua (Josh. 6:27)
- 4 David (1 Sam. 18:14)
- 5 Abigail (1 Sam. 25:3, 18-34)
- 6 Daniel (Dan. 1:8-9; 6:3)
- 7 Samuel (1 Sam. 2:26)

g Heb. ethan, strong, rough. Sinners have more pain, suffering, and hardships in damning their souls than the righteous have, with all their cross-bearings, to save their souls. The way of the transgressor is hard, desolate, and fruitless.

h The wise man does all things with understanding, but a fool lays himself open to folly (v 16).

i 3 Examples of Laying Self Open to Folly:
- 1 Balaam (Num. 22:29-30)
- 2 Ahasuerus (Esther 3:10-15)
- 3 Herod (Mt. 14:7; Mk. 6:23)

j A wicked messenger fails to carry out his duty, but a righteous one brings honor and safety to his king (v 17).

k Poverty and shame come to him that rejects correction, but honor to him that profits by his mistakes (v 18).

l A completed desire for good is sweet to the soul, but evil desires never satisfy(v19)

m One who walks with a wise man will imitate him in wisdom, but one who follows a fool will become base and vile (v 20).

n Sinners will reap the evil of their doings, and the righteous their good (v 21).

o A good man leaves an inheritance of prayers, a godly life, a good name, a wonderful example, and many cherished memories, and in some cases, houses, lands, and wealth for his children; but the wealth of the sinner is laid up for the just (v 22). The inheritance left by a righteous man does not always consist of material wealth, hence it could not be said to be that alone.

p Much food is in the tillage of the poor, but lack of management brings poverty and keeps them wanting (v 23). They have very little foresight. When they get something they quickly spend it or have a big

q He that withholds chastening from his son hateth him, but he who corrects and trains his child has his future at heart (v 24).

r 4 Examples of Failure to Correct Sons:
- 1 Jacob (Gen. 37)
- 2 Eli (1 Sam. 3:13; 4:11)
- 3 David (2 Sam. 13:39; 14:25)
- 4 Samuel (1 Sam. 8:1-9)

s The righteous are content with moderate desires and pleased with their lot in life, but the wicked are never satisfied (v 25).

t 6 Contrasted Classes:
- 1 The wise woman (v 1)
- 2 The foolish woman
- 3 The righteous (v 2)
- 4 The wicked and perverse
- 5 The foolish man (v 3)
- 6 The wise man

u The wise woman through proper management increases the property, furniture, food, and raiment of the household, but the thriftless woman causes these blessings to depart (v 1).

v The upright fear the Lord, but the perverse man despises Him (v 2).

w The words of the foolish man are a source of pride causing his fall, but those of the wise man keep him from falling (v 3).

x Heb. shor, bull. Found 59 times. The ox was the most profitable farm animal. It excels the horse in every respect except speed. It is superior to the horse in 12 ways:
- 1 It lives longer
- 2 Not as likely to be diseased
- 3 A more steady worker
- 4 Fattens and maintains its strength on what a horse will not eat
- 5 It costs less to feed
- 6 Its manure is more profitable
- 7 When worn out its flesh is still good for food
- 8 Its horns are useful
- 9 Its hide more valuable
- 10 It is less expensive to shoe
- 11 Its harness is cheaper and simpler
- 12 It is more patient, easier to handle, and less dangerous

a Increase in material prosperity comes by utilizing the oxen for labor. See note x, v4

b 5 Examples of Faithful Witnesses:
- 1 Joseph (Gen. 37:2)
- 2 John the Baptist (Mt. 3; Jn. 1:7-28)
- 3 Jesus Christ (Rev. 1:5)
- 4 The apostles (Acts 5:32)
- 5 Paul (Acts 20:21-27; 22:15)

c 4 Examples of False Witnesses:
- 1 10 spies (Num. 13:32)
- 2 False prophets (1 Ki. 22:6-27)
- 3 Jewish men (Mt. 26:60-61)
- 4 Tertullus (Acts 24:1-9)

d The infidel and rebel against God seek wisdom and do not find it because they reject God, the source of wisdom (Pr. 1:7; 9:10).

✡ ✡ ✡

1 Jews in Christ's ministry (Mt. 13:15)
2 Jews in Paul's ministry (Acts 13:41)
3 Athenians (1 Cor. 1:23; 2:8)

f Knowledge is hard for him that rebels and will not believe truth when he hears it; but it is easy for him to understand who is open to truth and will believe what he hears (v 6; Mt. 13:10-17, notes).

g Never associate with vain, empty, ignorant men who can neither convey nor receive truth (v 7; Mt. 7:6).

h kesil, ***3 Heb. Words Trans. "Fool"***, p. 1111

i The wisdom of the prudent is to direct his way rightly, but the folly of fools is to live deceitful lives (v 8).

j Fools make sport of sin and live in disfavor with all who are good, but the righteous find favor (v 9).

k The heart knoweth its own bitterness, and let no man hinder its joy (v 10).

l 10th prophecy in Pr. (14:11, being fulfilled). Next, 16:5. The godly will live on earth forever (v 11; Gen. 9:12).

m A man may persuade himself that his easily besetting sin, evil dealings, false religion, and selfish way are right, but whatever is not God's way will end in death and hell (v 12).

n 4 Examples of Following False Ways:
1 Jeroboam (1 Ki. 12:27-33; 14:7-11)
2 Josiah (2 Chr. 35:20-24)
3 Paul (Phil. 3:4-7; 1 Tim. 1:13)
4 Jews (Jn. 16:2; Acts 13:50)

o 5 Examples of End of Wrong Way:
1 Nabal (1 Sam. 25:36-37)
2 Solomon (1 Ki. 11:1-8; Eccl. 2:2)
3 Belshazzar (Dan. 5)
4 Israelites (Amos 6:3-7)
5 Judas (Acts 1:25)

p The heart may be sorrowful in forced smiles and laughter, but at last the true state of heaviness is revealed (v 13).

q The backslider in heart will be satisfied with his ways, but a good man will be satisfied when he is free from his own ways (v 14; 2 Cor. 5:17-18).

r Heb. sug, to flinch; to go back; to apostatize. Backslider is used only once, but backsliding is found 16 times. See ***99 Ways of Backsliders***, p. 1109.

s The simple believes in every way of man, but the wise discerns between the ways of good and evil (v 15).

t A wise man fears God and never trusts in himself in departing from evil, but the fool boasts in self-confidence (v 16).

u A quickly angered man acts foolishly and a man of wicked schemes is hated (v 17).

v The simple are born with a disposition to folly, but the wise embrace knowledge (v18)

w The wicked will be brought down to respect the righteous (v 19).

x Riches make many fair-weather friends (v 20)

y Happy is the man who has no respect of persons (v 21; Jas. 2:9-10).

him that understandeth.

(4) Sound adivse

7 [g]Go from the presence of [h]a foolish man, when thou perceivest not *in him* the lips of knowledge.

(5) Four contrasted classes

8 [i]The wisdom of the prudent is to understand his way: but the folly of fools *is* deceit.

9 [j]Fools make a mock at sin: but among the righteous *there is* favour.

(6) Two things to let alone

10 [k]The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

(7) Contrasted houses

★▲11 [l]The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

(8) End of the wrong road

12 [m]There is a way which [n]seemeth right unto a man, but [o]the end thereof *are* the ways of death.

(9) End of laughter and mirth

13 [p]Even in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

(10) Sixteen contrasted classes

14 [q]The [r]backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 [s]The simple believeth every word: but the prudent *man* looketh well to his going.

16 [t]A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident.

and a man of wicked devices is hated.

18 [v]The simple inherit folly: but the prudent are crowned with knowledge.

19 [w]The evil bow before the good; and the wicked at the gates of the righteous.

20 [x]The poor is hated even of his own neighbour: but the rich *hath* many friends.

21 [y]He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

(11) Two kinds of planning

22 [z]Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

(12) Law of poverty

23 In all labour there is profit: but the talk of the lips *tendeth* only to [a]penury.

(13) Four contrasted classes

24 [b]The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 [c]A true witness delivereth souls: but a deceitful *witness* speaketh lies.

(14) Four blessings of fear

26 [d]In the fear of the LORD *is* strong [*e]confidence: and his children shall have a place of refuge.

27 [*f]The fear of the LORD *is* a fountain of life, to depart from the snares of death.

(15) Cause of anarchy

28 [*g]In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

(16) Patience and hot-headedness

29 [*h]*He that is* slow to wrath *is* of great understanding: [*i]but *he that is* hasty of spirit

---

z Question 10. Next, 15:11.

a All labor profits, but all talk and no work brings poverty (v 23). A man of words is not always a man of deeds.

b The crown of the wise is their riches, but the fool produces folly by his acts of foolishness (v 24).

c A true witness delivereth the innocent, but a liar slanders him (v 25).

d 4 Blessings of the Fear of God:
1 Strong confidence (v 26)
2 A place of refuge—security
3 Eternal life (v 27)
4 Holiness of life and conduct

*e 7 Examples of Strong Confidence:
1 Abraham (Gen. 22:3-10; Heb. 11:19)
2 David (1 Sam. 30:6)
3 Hezekiah (2 Chr. 32:7-8, 22)
4 3 Hebrew children (Dan. 3:17-27)
5 Habakkuk (Hab. 3:17-19)
6 Peter (Acts 12:6)
7 Paul (2 Tim. 4:6-8)

*f To depart from evil through the fear of God is to obtain eternal life (v 27).

*g The popularity of a king is his security, but the rebellion of the people is his downfall (v 28).

*h A wise man is slow to wrath, but a fool is hasty of spirit and magnifies folly (v 29).

*i 4 Examples of a Hasty Spirit:
1 Rehoboam (1 Ki. 12)
2 Jehoram (2 Ki. 5:7)
3 Jonah (Jonah 4:8-9)
4 Martha (Lk. 10:40)

(17) Secret of health

30 [j]A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

(18) Three well-known facts

31 [k]He that oppresseth the poor reproacheth his [l]Maker: but he that honoureth him hath mercy on the poor.

32 [m]The wicked is [n]driven away in his wickedness: but [o]the righteous hath hope in his death.

33 [p]Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

(19) Effects of sin and holiness

34 [q]Righteousness exalteth a nation: [r]but sin *is* a reproach to any people.

(20) Advice to servants

35 [s]The king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

643 CHAPTER 15

6. Proverbs on sociology and religion

(1) How to pacify wrath

1 [t]A [u]soft answer turneth away wrath: [v]but grievous words stir up anger.

2 [w]The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

(2) Omnipresence of God

3 [x]The eyes of the LORD *are in every place*, beholding the evil and the good.

(3) Another tree of life

4 [y]A wholesome tongue *is* a tree of [a]life: but perverseness therein *is* a breach in the spirit.

(4) Two kinds of sons

5 A [b]fool despiseth his father's instruction: but he that regardeth reproof is prudent.

(5) Four contrasted classes

6 In the house of the righteous *is* much treasure: but in [c]the revenues of the wicked is trouble.

7 [d]The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 [e]The sacrifice of the wicked *is* an

---

j A strong heart insures good blood circulation producing health and longevity, but envy, jealousy, and passionate hatred produce corruption (v 30).

k He that oppresses the poor insults God who made them, but he who blesses the poor honors God (v 31).

l An ancient title of God found here; 17:5; Job 35:10; Isa. 17:7; 51:13; 54:5. It refers to God as Creator of the weak as well as the strong.

m The wicked have no hope in the harvest of their life of wickedness, but the righteous have hope in death of reaping life eternal (v 32; Gal. 6:7-8).

n 7 Examples of Destruction Through Sin:
  1 Dathan (Num. 16:33)
  2 Israel (Ex. 32:28; 1 Cor. 10:1-11)
  3 Balaam (Num. 31:8-10; Rev. 2:14)
  4 Canaanites (Dt. 9:5; Josh. 2:9; 5:1)
  5 Hophni and Phinehas (1 Sam. 4:11)
  6 Baal's prophets (1 Ki. 18:40)
  7 Belshazzar (Dan. 5:2-6, 30)

o 6 Examples of Righteous Hoping in Death:
  1 Jacob (Gen. 49:18)
  2 Joseph (Gen. 50:24-25; Heb. 11:22)
  3 David (2 Sam. 23:5; Ps. 17:15)
  4 Stephen (Acts 7:55-60)
  5 Paul (2 Tim. 4:6-8)
  6 Peter (2 Pet. 1:14-16; 3:13)

p A wise man does not display his wisdom, but a fool parades all he knows (v 33).

q This has been true of Israel at different times (Dt. 4:6; Josh. 1:8; 10:42; 23:14).

r 7 Examples of Sin Being a Reproach:
  1 Sodom and Gomorrah (Gen. 19)
  2 Canaanites (Lev. 18:24-30)
  3 Egypt (Ex. 12:12; Ez. 29:1-15)
  4 Amalekites (Ex. 17:16; 1 Sam. 15)
  5 Babylon (Isa. 14:4-23; 47:6-15)
  6 Tyre (Isa. 23:1-9; Ez. 28:2-8)
  7 Nineveh (Zeph. 2:13-15)

s A wise servant will gain the favor of the king, but a foolish servant will incur his wrath (v 25).

t Gentleness will disarm the most furious, but angry words spoken will beget wrath (v 1).

u 5 Examples of Turning Away Wrath:
  1 Aaron (Lev. 10:16-20)
  2 Reubenites (Josh. 22:15-34)
  3 Gideon (Judg. 8:1-3; Pr. 15:18)
  4 Hannah (1 Sam. 1:15-17)
  5 Abigail (1 Sam. 25:23)

v 5 Examples of Grievous Words:
  1 The Ephraimites (Judg. 12:1-4)
  2 Men of Israel and Judah (2 Sam. 19:41)
  3 Saul and Jonathan (1 Sam. 20:30-34)
  4 Rehoboam (2 Chr. 10:13-16)
  5 Eliphaz (Job 22:5)

w A wise man uses knowledge rightly, but a fool has no true sense of its proper use (v2)

x 3 Examples of God Seeing Evil:
  1 Adam and Eve (Gen. 3)
  2 Achan and his sin (Josh. 7)
  3 Belshazzar (Dan. 5)

  1 Abraham (Gen. 22)
  2 Joseph (Gen. 39)
  3 Jesus Christ (Acts 10:38)

y A gentle tongue speaks truth and life, but a piercing tongue kills the soul (v 4).

a See ***The Tree of Lives***, p. 1110.

b Heb. evil (Ecc.4:5; 10:12) ***3 Heb. Words*** p. 1111
46 Ways of a Fool: He:
  1 Is jealous and envious (1 Sam. 26:21)
  2 Insensible to danger (2 Sam. 3:33)
  3 Denies God (Ps. 14:1; 53:1)
  4 Is ignorant of the future (Ps. 49:10)
  5 Is ignorant of God (Ps. 92:6)
  6 Is a whoremonger (Pr. 7:22)
  7 Rejects God's commandments (10:8)
  8 Chatters empty talk (10:8, 10)
  9 Utters slander (10:18)
  10 Is a mischief maker (10:23)
  11 Is conceited (12:15)
  12 Proclaims foolishness (12:23)
  13 Parades his own folly (13:16)
  14 Quick tempered (14:17)
  15 Rages and lives in sin (14:16)
  16 Pours out foolishness (15:2)
  17 Despises parents (15:5)
  18 Is incapable of decent speech (17:7)
  19 Does not profit by reproof (17:10)
  20 Is insensible (17:12)
  21 Is not interested in wisdom (17:16)
  22 Is a shame to parents (17:21)
  23 Is always dissatisfied (17:24)
  24 Is contentious (18:6)
  25 Has no delight in knowledge (18:2)
  26 Is perverse in speech (19:1)
  27 Cannot appreciate luxury and honor (19:10; 26:1, 8)
  28 Is a meddler (20:3)
  29 Despises wisdom (23:9)
  30 Is incapable of wisdom (24:7)
  31 Gives foolish answers (26:4-5)
  32 Is not dependable (26:6)
  33 Is hopeless (26:12)
  34 Is inseparable from folly (26:11; 27:22)
  35 Trusts in himself (28:26)
  36 Utters all he knows (29:11)
  37 Is unbearable (30:21-22)
  38 Walks in darkness (Eccl. 2:14)
  39 Destroys self (Eccl. 4:5; 10:12)
  40 Is light and frivolous (Eccl. 7:6)
  41 Acknowledges he is a fool (Eccl. 10:3)
  42 Is full of empty words (Eccl. 10:14)
  43 Has no foresight (Mt. 7:26; 25:2-8)
  44 Is covetous (Lk. 12:20-21)
  45 Constantly debates non-essentials (2 Tim. 2:23)
  46 Is ignorant (1 Pet. 2:15)

c Heb. tebuah, increase (v 6; 8:19; 16:8; Isa. 23:3; Jer. 12:13). The gain of the wicked is through crime and trouble.

d It is in the heart of the wise to spread knowledge, but not so with fools (v 7).

e 3 Examples of Wicked Sacrificing:
  1 Cain (Gen. 4:5)
  2 Saul (1 Sam. 15)
  3 Jews (Isa. 1:11-15; 66:3)

the upright *is* his delight.

(6) Four contrasted things of God and man

9 [g]The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.
10 [h]Correction *is* grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

(7) Four well-known facts of God and man

11 [i]Hell and destruction *are* before the LORD: [j]how much more then the hearts of the children of men?
12 [k]A scorner loveth not one that reproveth him: neither will he go unto the wise.

(8) Good and evil hearts

13 [l]A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
14 [m]The heart of him that hath understanding [n]seeketh knowledge: but the mouth of fools feedeth on foolishness.
15 [o]All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.

(9) Some better things

16 [p]Better *is* little with the fear of the LORD than great treasure and trouble therewith.
17 [q]Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.

(10) Eight contrasted classes

18 [r]A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.
19 [s]The way of the slothful *man is* as an hedge of thorns: but the way of the righteous *is* made plain.
20 [t]A wise son maketh a glad father: but a foolish man despiseth his mother.

wisdom: but a man of understanding walketh uprightly.

(11) How to be successful

22 [v]Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

(12) When words are sweet

23 [a]A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it*!

(13) The way of life

▲ 24 [b]The way of life *is* above to the wise, that he may depart from [c]hell beneath.

(14) Two common works of God

▲ 25 [d]The LORD will destroy the house of the proud: but he will establish the border of the widow.

(15) Six contrasted classes

26 The [e]thoughts of the wicked *are* an [*f]abomination to the LORD: but *the words* of the pure *are* pleasant words.
27 [*g]He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
28 [*h]The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

(16) Nine warnings and assurances

▲ 29 [*i]The LORD *is* far from the wicked: but he heareth the prayer of the righteous.
30 [*j]The [*k]light of the eyes rejoiceth the heart: *and* a good report maketh the bones fat.
31 [*l]The ear that heareth the reproof of life abideth among the wise.
32 [*m]He that refuseth instruction [*n]despiseth his own soul: but he that [*o]heareth reproof getteth understanding.

---

g God hates the way of the wicked, but He loves that of the godly (v 9).

h Correction is grievous to the backslider, and he that hateth reproof shall die (v 10).

i Heb. sheol, the unseen world, the place of departed spirits; not the seen world, the grave, the place of bodies. See ***Hell***, p. 1030; note m, Lk. 12:5; 16:19-31.

j Question 11. Next, 17:16.

k 3 Examples of Hating Reproof:
  1 Ahab (2 Chr. 18:7; Pr. 17:4)
  2 The Jews (Amos 5:10)
  3 The Pharisees (Lk. 7:30)

l A happy disposition shows in the countenance, but a gloomy one keeps the spirit broken (v 13).

m A wise man seeks knowledge, but a fool feeds on foolishness (v 14).

n 4 Examples of Seeking Knowledge:
  1 Solomon (1 Ki. 3:5-10; Pr. 19:8)
  2 Queen of Sheba (1 Ki. 10; Mt. 12:42)
  3 The Ethiopian eunuch (Acts 8:28)
  4 The Bereans (Acts 17:11)

o The afflicted are always sad, but the merry are always happy (v 15).

p Better is poverty with the fear of the Lord, than riches with troubles (v 16).

q Better is a poor man's dinner where love is than a rich man's feast where hatred and strife are (v 17).

r A fiery-tempered man causes trouble, but a slow-angered man promotes peace (v18).

s A lazy man imagines many obstructions in the way, but the righteous see none (v19)

t A wise son honors his parents, but a foolish one despises them (v 20).

u Folly is joy to fools, but wise men walk sensibly (v 21).

v Plans fail when there is no counsel, but succeed where many wise men counsel (v 22).

a A wise man has joy in his answers of wisdom, and a word spoken in season is healthful and refreshing (v 23).

b 4 Contrasted Ways (v 24):
  1 The way of the wise—the way of fools
  2 The way of life—the way of death
  3 The way above—the way beneath
  4 The way to heaven—the way to hell

c Heb. sheol, the unseen world, the place of departed spirits; not the grave or place of bodies. See ***Hell***, p. 1030; note m, Lk. 12:5; 16:19-31.

d The Lord will judge the proud but preserve the humble (v 25).

e Heb. machashebeth, devices. Those of the wicked God hates, but He loves the plans and words of the pure (v 26).

*f See note e, 3:32.

*g The greedy man is a torment to his own family and a curse to those with whom he deals, but the contented and righteous man, one who hates bribery, shall live (v 27).

*h The righteous man ponders the thoughts and words of his answer, but the wicked spues out the thoughtless abominations of his heart (v 28).

*i The Lord has no fellowship with the wicked, but He draws near and hears the prayers of the righteous (v 29; Jas. 4:8).

*j Righteousness rejoices the heart, and good news is healthful (v 30).

*k See note m, Lk. 11:34.

*l He who heeds advice shall be a companion of the wise (v 31).

*m He who rejects advice hates his own soul, but the one who profits by it gets wisdom and understanding (v 32).

*n 6 Examples of Hating Own Soul:
  1 Dathan (Num. 16:12-14, 31-33)
  2 Zedekiah (2 Chr. 36:12; Jer. 39:1-7)
  3 Nebuchadnezzar (Dan. 4:27-33)
  4 Belshazzar (Dan. 5:22-30)
  5 The Jews (Mt. 23:34-38)
  6 The Gadarenes (Lk. 8:37)

*o 4 Examples of Getting Knowledge:
  1 Job's friends (Job 42:7-9)
  2 The Samaritan woman (Jn. 4:17)
  3 Two disciples (Lk. 23:26-32)
  4 Paul (Acts 9:6-22)

✡ ✡ ✡

tion of wisdom; [q]and before honour *is* humility.

644 CHAPTER 16

7. Proverbs of confidence (16:1-33)
(1) Tenfold confidence in God's dealings

1 [r]The preparations of the heart in man, and the answer of the tongue, *is* from the LORD.

2 [s]All the ways of a man *are* clean in his [t]own eyes; but the LORD weigheth the spirits.

▲● 3 [u]Commit thy works unto the LORD, and thy thoughts shall be [v]established.

4 [w]The LORD hath made all *things* for himself: yea, [x]even the wicked for the day of evil.

★ 5 [y]Every one *that is* proud in heart *is* an [z]abomination to the LORD: *though* [a]hand *join* in hand, he shall not be unpunished.

6 [b]By mercy and truth iniquity is purged: and by the fear of the LORD *men* depart from evil.

▲ 7 [c]When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

(2) Another better thing

8 [d]Better *is* a little with righteousness than great revenues without right.

(3) Fivefold confidence in God

the LORD [*b]directeth his steps.

10 [*c]A divine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.

11 [*d]A just weight and balance *are* the LORD'S: [e]all the weights of the bag *are* his work.

(4) Sevenfold confidence in kings

12 *It is* an [f]abomination [g]to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death: but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

(5) Another better thing

16 [h]How much better *is it* to get wisdom than gold! and to get understanding rather to be chosen than silver!

(6) How to keep the soul

▲ 17 [i]The highway of the upright *is* to depart from evil: he that keepeth his way preserveth his soul.

(7) Effect of pride and haughtiness

18 [j]Pride *goeth* before destruction, and an haughty spirit before a fall.

(8) Another better thing

---

p 12 Blessings of Fear of the Lord: It
  1 Is the beginning of wisdom (1:7; 9:10)
  2 Determines destiny (1:29)
  3 Helps depart from evil (3:7; 16:6)
  4 Is to hate evil (8:13)
  5 Prolongs days (10:27)
  6 Gives strong confidence (14:26)
  7 Is a fountain of life (14:27)
  8 Produces satisfaction (15:16)
  9 Is the instruction of wisdom (15:33)
  10 Tends to life (19:23)
  11 Gives riches, honor, and life (22:4)
  12 Brings blessing (Eccl. 8:12)

q 5 Examples of Humility Before Honor:
  1 Joseph (Gen. 39:1–41:57)
  2 Gideon (Judg. 6:15)
  3 Daniel (Dan. 2:30-48)
  4 Hananiah (Neh. 7:2)
  5 Jesus Christ (Phil. 2:5-11)

r God prepares the plans in the heart of a righteous man and inspires the answer of his tongue (v 1).

s The ways of a self-righteous man are clean to himself, but the Lord ponders and judges the true motives of the spirit (v 2).

t 3 Examples of Being Clean in Own Eyes:
  1 Jehu (2 Kings 10:16, 31)
  2 The Pharisee (Lk. 18:11-14)
  3 Paul (Acts 26:9. Cp. 9:4)

u Take God into partnership and your plans will succeed (v 3).

v 5 Examples of Plans Being Established:
  1 Jacob (Gen. 32:24-30; 46:1-6)
  2 David (1 Sam. 17:45; 30:8-19)
  3 Ezra (Ezra 8:21-32)
  4 Esther (Esther 4:14-17; 8:15-17)
  5 Daniel (Dan. 6:10)

w Col. 1:15-18; Rev. 4:11.

x He has reserved the wicked for the day when he shall receive his well-deserved punishment (v 4; Rom. 1:18; 2:5; 2 Pet. 1:9).

y 11th prophecy in Pr. (16:5-7, being fulfilled in hell and on earth continually). Cp. note m, 11:21. Next, 21:16.

z See note e, 3:32.

a See note m, 11:21.

b By the mercy and truth of God atonement for sin is made and iniquity is purged; through fear of Him men depart from sin (v 6; Jn. 16:6; Tit. 3:5).

c God raises up friends for those who serve Him and do His will (v 7).

to be rich and wicked (v 8). See ***17 "Better" Things in Proverbs***, p. 1109.

*a A righteous man's heart has many plans, but the Lord directs his steps (v 9).

*b 8 Examples of Being Directed by God:
  1 Joseph's brethren (Gen. 37:18-28; 45:5)
  2 Pharaoh's daughter (Ex. 2:5)
  3 Saul (1 Sam. 9:3-16; 23:26-28)
  4 Jesse (1 Sam. 16:8-11; 17:23, 53)
  5 Syrians (2 Ki. 5:2)
  6 Zacchaeus (Lk. 19:1-10)
  7 The Samaritan woman (Jn. 4:7)
  8 Saul (Acts 9:1-18)

*c The law of God or the divine oracle is for the king to use in judgment. He must not be unfaithful in executing it (v 10).

*d Just scales and balances are an ordinance of God (v 11; 11:1; Lev. 19:36).

e This refers to the weights in the bag in the sanctuary to which all weights in the land were to be referred in order to ascertain whether they were just. It perhaps also refers to the weights carried about by merchants in their girdles by which they weighed the money taken in exchange for their merchandise (v 11).

f See note e, 3:32.

g In all proverbs the monarchical form of government rightly administered is referred to; the proverbs on this subject are very plain, as here (v 12-15).
15 Facts About Kings:
  1 They are to rule in justice (16:10; 29:14; 31:5, 8-9)
  2 To be righteous (16:12)
  3 Stand for righteousness (16:12; 25:5)
  4 Delight in truth (16:13)
  5 Love the righteous (16:13; 20:26)
  6 Have power of death (16:14)
  7 Can be pacified (16:14)
  8 Their favor is a blessing (16:15)
  9 Must not be provoked (20:2)
  10 Are to be feared by the wicked (20:8)
  11 Are preserved by mercy and truth (20:28)
  12 To be respected (24:21)
  13 Are a stabilizing influence to a people (29:4)
  14 Are to be virtuous and sober (31:1-4)
  15 Are to obey the law (31:5)

h Few men believe this, according to their search for wisdom and gold (v 16).

i The righteous man is ever departing from evil to preserve his soul (v 17).

j 7 Examples of Pride Before Destruction:
  1 Asahel (2 Sam. 2:18-23)
  2 Ben-hadad (1 Ki. 20:3, 11, 32)
  3 Babylon (Isa. 47:10-11)
  4 Azariah (Jer. 43:2-11)
  5 Nebuchadnezzar (Dan. 4:30-31)
  6 Edom (Obadiah 3-4)
  7 Herod Agrippa (Acts 12:21-23)
Most Hebrew Bibles say that this verse is the middle of the book and the first clause is the middle of the words in Proverbs.

with the lowly, than to divide the spoil with the proud.

(9) Tenfold confidence in right principles

▲ 20 [*l]He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he.
21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
22 Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly.
23 The [*m]heart of the wise teacheth his mouth, and addeth learning to his lips.
▲ 24 [*n]Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

(10) End of a wrong road

25 [*o]There is a way that seemeth right unto a man, but the end thereof *are* the ways of death.

(11) Six common classes

26 He that [*p]laboureth laboureth [q]for himself; [r]for his mouth craveth it of him.
27 [s]An ungodly man diggeth up evil: and in his lips *there is* as a burning fire.
28 [a]A froward man [b]soweth strife: and a whisperer separateth chief friends.
29 [c]A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.
30 [d]He shutteth his eyes to devise froward things: moving his lips he bringeth evil to
31 [e]The hoary head [f]*is* a crown of glory, *if* it be found in the way of righteousness.

(12) Another better thing

32 [g]*He that is* [h]slow to [i]anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city.

(13) Confidence in God

33 [j]The lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

645

CHAPTER 17

8. Proverbs of personal contentment and peace (Pr. 17:1-28)

(1) Another better thing

1 [k]Better *is* [l]a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife.

(2) Advice to servants

2 [m]A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

(3) Two refining processes

3 [n]The fining pot *is* for silver, and the furnace for gold: [o]but the LORD trieth the hearts.

(4) Four great sins

4 [p]A wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

---

the lowly than to make friends with the proud (v 19).

*l 8 Fundamental Principles of Life:
  1 Handle matters wisely (v 20)
  2 Trust in the Lord
  3 Be wise and prudent (v 21)
  4 Increase knowledge
  5 Be sympathetic and understanding (v 22)
  6 Reject folly and be open to instruction and education
  7 Speak always in wisdom (v 23)
  8 Be pleasant and kind (v 24)

*m 5 Examples of Wise Hearts:
  1 Eleazar (Gen. 24:34-49)
  2 Jacob (Gen. 47:9)
  3 Jesus Christ (Mt. 22:46; Lk. 2:40-52)
  4 Peter (Acts 3:12)
  5 Paul (Acts 13:16-21; 14:17; 17:28; 24:25; 26:2-27; 1 Tim. 1:12-16)

*n As honey that is fresh and sweet makes the bones healthy, which is necessary for health to the whole body, so pleasant words refresh the soul (v 24).

*o This is the same as in 14:12. See note m, there.

*p 6 Common Classes:
  1 The laboring man (v 26)
  2 The ungodly man (v 27)
  3 The perverse man (v 28)
  4 The whisperer (v 28)
  5 The violent man (v 29)
  6 The older men (v 31)

q Very little labor is for anyone but self. There are cases of devoted parents or children who labor for their loved ones, but in general every man lives for himself.

r This gives the main reason for labor—to satisfy some appetite or meet some need in life (v 26).

s The ungodly man works as hard to dig up evil and set men against each other as a laboring man does to make a living (v 27).

a A perverse man spreads abroad strife; a backbiter separates friends (v 28).

b 4 Examples of Sowing Strife:
  1 Princes of Ammon (2 Sam. 10:3)
  2 Ziba (2 Sam. 16:3)
  3 The Chaldeans (Dan. 3:8-13)
  4 Herodias (Mk. 6:19-20)

c A violent man leads his neighbor away from ways of righteousness (v 29).

d He (violent man of v 29) meditates deeply on how to commit sin (v 30).

e Hoary heads are not crowns of glory unless they be found righteous (v 31). Many sinners have hoary heads but they are not crowns of glory.

f 5 Examples of Righteous Hoary Heads:
  1 Jacob (Gen. 47:9; 48:1)
  2 Samuel (1 Sam. 12:2-4; 25:1)
  3 Barzillai (2 Sam. 19:32-37)
  4 Elisha (2 Ki. 13:14)
  5 Jehoida (2 Chr. 24:15-16)

g Conquest and self-control within are better than conquest of enemies without (v 32). Many conquerors have subdued nations and yet have been slaves to their own passions. Alexander conquered the world, but was a slave to intemperate anger. In a fit of anger he slew Clytus, his best and most loved friend, and regretted it afterwards.

h 5 Examples of Slow to Anger:
  1 Isaac (Gen. 26:13-35)
  2 Joseph (Gen. 37:23-36; 39:7-23)
  3 Samson (Judg. 16)
  4 David (1 Sam. 17:22-51; 19:1–24:22)
  5 Paul (2 Cor. 6:4; Tit. 1:7)

i 7 Examples of Being Soon Angry:
  1 Cain (Gen. 4)
  2 Esau (Gen. 27:41-46)
  3 Simeon and Levi (Gen. 49:5-7)
  4 Moses (Ex. 32:19)
  5 Balaam (Num. 22:22, 27)
  6 Saul (1 Sam. 20:30, 34)
  7 Jonah (Jonah 4)

j The lot is cast into the bosom (17:23; 21:14). The reference is to the bag of the ephod, in which were put two precious stones, called the Urim and Thummim. These were used in casting lots. The stone drawn out after prayer and meditation would be God's decision, yes or no (***Urim and Thummim***, p. 185).

k ***17 "Better" Things in Proverbs***, p. 1109.

l Poverty with peace and contentment is better than plenty with strife (v 1).

m Wisdom in servants is better than folly in sons (v 2).

n Just as silver and gold are purified by fire, so the Lord purifies the hearts of men by fiery trials (v 3; Jas. 1:2, 12; 1 Pet. 1:7; 4:12; Rev. 3:18).

o 6 Examples of Being Tested:
  1 Abraham (Gen. 22)
  2 Israel (Dt. 8:2)
  3 Hezekiah (2 Chr. 32:31)
  4 Mary and Martha (Jn. 11:5-6)
  5 Rich young ruler (Mt. 19:16-22)
  6 The Syrophenician woman (Mt. 15:23-28)

p 4 Great Sins:
  1 Lying (v 4)
  2 Deceit
  3 Mockery (v 5)
  4 Gloating

* * *

his [r]Maker: [s]*and* he that is glad at calamities shall not be [t]unpunished.

(5) Two kinds of crowns

6 [u]Children's children *are* the crown of old men; and the glory of children *are* their fathers.

(6) Two unbecoming things

7 [v]Excellent speech becometh not a fool: much less do lying lips a prince.

(7) The power of gifts

8 [w]A gift *is as* a precious stone in the eyes of him that hath it: whithersoever it turneth, [x]it prospereth.

(8) How to win friends and make enemies

9 [y]He that covereth a transgression seeketh love; but he that repeateth a matter separateth *very* friends.

(9) How to classify certain men

10 [z]A reproof entereth more into a wise man than an hundred stripes into a fool.

11 [a]An evil *man* seeketh only rebellion: therefore a cruel messenger shall be sent against him.

(10) Good advice for all

12 [b]Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 [c]Whoso rewardeth evil for good, evil shall not depart from his house.

14 [d]The [e]beginning of strife *is as* when [f]one letteth out water: therefore leave off

(11) Two abominations to God

15 [g]He that justifieth the wicked, and he that condemneth the just, even they both *are* [h]abomination to the LORD.

(12) Why some remain fools

16 [i]Wherefore *is there* a price in the hand of a [j]fool to get wisdom, seeing *he hath* no heart *to it*?

(13) How to know true friends

17 [k]A friend loveth at all times, and [l]a brother is born for adversity.

(14) Seven things that cause sorrow

18 [m]A man void of understanding striketh hands, *and* becometh surety in the presence of his friend.

19 [n]He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction.

20 [o]He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.

21 [p]He that begetteth a [*q]fool *doeth it* to his sorrow: and the father of a fool hath no joy.

(15) A good medicine

22 [*r]A merry heart doeth good *like* a medicine: but a broken spirit drieth the bones.

(16) How to pervert justice

23 [*s]A wicked *man* taketh a gift out of the [*t]bosom to pervert the ways of judgment.

---

q 2 Examples of Mocking the Poor:
  1 Princes of Judah (Isa. 3:14-15; 10:2)
  2 The rich (Jas. 5:4)

r See note l, 14:31.

s 2 Examples of Being Punished:
  1 The Tyrians (Ez. 26:2-6)
  2 The Edomites (Obadiah 10-15)

t Shall not be guiltless.

u Grandchildren are the rejoicing of old men, and parents are the glory of children (v 6).

v Refinement and eloquent speech are as unbecoming to a vulgar churl as lying is to princes (v 7). See col. 3, p. 1081-b, and ***3 Heb. Words Trans. "Fool"***, p. 1111.

w A gift is like a precious stone that sparkles wherever it turns (v 8). The receiver of a gift loves to look at it and keep it for show.

x It sparkles or is shown to others.

y He that covers up and seeks to hide from others the faults and sins of a friend seeks his peace and love, but he that seeks to expose brings bitterness, hatred, and enmity between the best of friends (v 9).

z A rebuke does more good to a wise man than a hundred stripes to a dense or stupid man (v 10). See col. 3, p. 1081-b, and ***3 Heb. Words Trans. "Fool"***, p. 1111.

a A wicked man stirs up rebellion, so he must be executed to keep peace (v 11).

b A bear robbed of her cubs is exceedingly fierce, but she is less dangerous than a fool in his folly (v 12).

c The man who pays evil for good, unkindness for kindness, and lives in ingratitude shall reap what he sows all the days of his life (v 13).

d As water presses toward the smallest break in a dam until it becomes too great to hold, so it is hard to hold back contention and strife when they begin (v 14).

e 4 Examples of Beginning Strife:
  1 The Ephraimites (Judg. 12:1-6)
  2 Abner (2 Sam. 2:14-17)
  3 Rehoboam (2 Chr. 10:1-16)

f When one makes a break in a dam.

g 4 Examples of Condemning the Just:
  1 The counselors (Ezra 4:1-16)
  2 Ahab and Jezebel (1 Ki. 21:5-24)
  3 The Jews (Mt. 27:11-50)
  4 Tertullus (Acts 24:1-9)

h See note e, 3:32.

i Question 12. Next, 18:14. Why give a fool money to get wisdom when he has no sense (v 16)?

j 7 Examples of Lack of Wisdom:
  1 Israel (2 Chr. 30:10)
  2 The Jews (Lk. 4:28)
  3 Herod Antipas (Lk. 23:11)
  4 The Jews (John 5:40; 8:45)
  5 Athenians (Acts 17:32-33)
  6 Felix (Acts 24:25-27)
  7 Herod Agrippa (Acts 26:28)

k 10 Examples of Lasting Friendship:
  1 Abraham (Gen. 14:14)
  2 Joseph (Gen. 45:5; 50:2)
  3 Moses (Ex. 32:11-13; Dt. 9:18-29)
  4 Jonathan (1 Sam. 20:33)
  5 Barzillai (2 Sam. 19:32)
  6 Ahikam (Jer. 26:24)
  7 Ebed-melech (Jer. 38:7)
  8 Paul (Philemon 12, 20)
  9 Barnabas (Acts 9:27)
  10 Epaphroditus (Phil. 2:26)

l A friend loves in adversity or prosperity, and a brother is born to support and comfort a brother in distress (v 17).

m A man who quickly concludes a contract and becomes surety in the presence of a friend proves he is void of understanding (v 18).

n He that loves sin loves strife, and he that builds high his gate to show his wealth invites destruction (v 19). Such gates were markers for robbers and invaders. Cp. 2 Ki. 25:9. In some parts of Palestine the gates were made about 3 ft. high. These gave no pretense to wealth and yet kept the Arabs, who scarcely ever left horseback to plunder, from riding into the courts and houses, spoiling goods.

o He that has a stubborn heart finds no good, and he that has a deceitful and unmanageable tongue falls into evil (v 20).

p The father of a vulgar churl has many sorrows and no joy because he is ashamed of his son (v 21).

*q See nabal, ***3 Heb. Words Trans. "Fool"***, p. 1111.

*r A merry heart is healthful, but one completely broken in spirit and dejected will develop many bodily illnesses (v 22). Nothing ruins health more than grief, continual worry, anxiety, fretfulness, bad tempers, hatred, and malice. The end of these things is death. We should rid ourselves of such health-destroying agencies.

*s A wicked man will accept a bribe and pervert judgment (v 23).

*t Easterners carry their purses in their bosoms above the girdles.

24 [*u]Wisdom *is* before him that hath understanding; but the eyes of a fool *are* in the ends of the earth.

25 [v]A foolish son *is* a grief to his father, and bitterness to her that bare him.

(18) Two things that are not good

26 [w]Also to punish the just *is* not good, *nor* to strike princes for equity.

(19) Two good practices

27 [x]He that hath knowledge [y]spareth his words: *and* a man of understanding is of an excellent spirit.

28 [z]Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

646 CHAPTER 18

9. Proberbs of personal virtues in social life
(Pr. 18:1-24)

(1) Concerning fools and the wicked

1 Through [a]desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom.

2 [b]A fool hath no delight in understanding, but that his heart may discover itself.

3 [c]When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 [d]The words of a man's mouth *are as* deep waters, *and* the wellspring of wisdom *as* a flowing brook.

5 [e]*It is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 [f]A fool's lips enter into contention, and his mouth calleth for strokes.

7 [g]A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

(2) Talebearers and the lazy

8 [h]The words of a talebearer *are as* wounds, and they go down into the innermost parts of the belly.

9 [i]He also that is slothful in his work is brother to him that is a great waster.

(3) True and false refuge

▲ 10 [j]The name of the LORD *is* a strong tower: the [k]righteous runneth into it, and is safe.

(4) Two indisputable facts

11 [l]The rich man's wealth *is* his strong city, and as an high wall in his own conceit.

12 [m]Before [n]destruction the heart of man is haughty, [o]and before honour *is* humility.

(5) A common error

13 [p]He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

(6) Value of a strong spirit

14 [q]The spirit of a man [r]will sustain his infirmity; [s]but a wounded spirit [t]who can bear?

(7) How to get knowledge

15 [u]The heart of the prudent getteth

---

looks for it, but the fool never sees it because of his aiming at impossible things that are out of his reach (v 24).

v A fool who has no sense of responsibility is a shame to parents (v 25).

w Injustice and anarchy are never good; they never promote public prosperity and the common good (v 26).

x A man of true knowledge is not a vain, empty talker; and a man of quiet temper demonstrates that he is a man of wisdom (v 27).

y 4 Examples of Sparing Words:
  1 Aaron (Lev. 10:3)
  2 Moses (Num. 16:4; 20:6)
  3 Samuel (1 Sam. 8:6-8)
  4 Christ (1 Pet. 2:23)

z Even a fool is considered a wise one if he knows when and where to speak; and a so-called wise man is considered a fool if he does not know when to hold his tongue (v 28).

a A man seeking wisdom and knowledge will separate himself from all other pursuits, so he can devote himself to his scientific investigations (v 1). He becomes a voluntary recluse for the sake of his desires.

b A dense, stupid, and impious man has no delight in knowledge though he should discover it (v 2; kesil, ***3 Heb. Words Trans. "Fool"***, p. 1111). His sole desire is to show his own stupidity and emptiness. The wise man will consider himself well-paid if he finds the knowledge he seeks for, even though he pays a great price; but the fool does not appreciate it though it comes to him without toil or expense.

c Even the wicked have contempt for their own kind; much more do the righteous despise them, and with disgrace come shame and reproach (v 3).

d The sayings of a wise man are like deep waters and his wellspring of wisdom is like a gushing torrent that never runs dry (v 4).

e It is not good to permit the riches, influence, friends, or offices of a wicked man to pervert the justice of the poor and the righteous man in judgment (v 5).

f A fool will quickly enter into a brawl that will call for punishment (v 6).

g A fool's tongue will bring him destruction and snare his soul (v 7).

h The words of a slanderer are like poison in dainty morsels that are quickly swallowed but cause destruction to the eater (v 8; 26:22)

i A lazy man neglects his work and the materials go to ruin. He is brother to the waster who destroys the materials. Both are great wasters.

j The name of the Lord is a place of complete safety to all who trust in Him (v 10). See note on Ps. 20:1.

k 5 Examples of Trust in God's Name:
  1 Job (Job 19:25-26)
  2 Habakkuk (Hab. 3:17-19)
  3 Asa (2 Chr. 14:11)
  4 Hezekiah (2 Ki. 19:14-35; Isa. 38)
  5 The early church (Acts 4:24-33)

l The possessions of the rich are their trust and as a high wall of protection to them in their own imagination (v 11).

m A man's haughty spirit brings him destruction and a humble spirit brings honor (v 12).

n 5 Examples of Destruction Through Pride:
  1 Lucifer (Ez. 28:11-17; 1 Tim. 3:6)
  2 Jezebel (2 Ki. 9:30-33)
  3 Goliath (1 Sam. 17:8-47)
  4 Nebuchadnezzar (Dan. 4)
  5 Belshazzar (Dan. 5)

o 5 Examples of Humility Before Honor:
  1 Joseph (Gen. 37–44)
  2 Gideon (Judg. 6)
  3 David (1 Sam. 17–18)
  4 Solomon (1 Ki. 3)
  5 Jesus Christ (Phil. 2:5-11)

p 4 Examples of Answering Before Hearing:
  1 David (2 Sam. 16:4; 19:24-30)
  2 Ahasuerus (Esther 3:10)
  3 Darius (Dan. 6:9)
  4 Magistrates (Acts 16:37-39)

q Man's spirit will sustain him in his infirmities if it is not cast down and defeated by constant trials (v 14).

r 2 Examples of Being Sustained in Trials:
  1 Job (Job 1:20-21; 2:8-10)
  2 Paul (2 Cor. 11:23-33)

s Question 13. Next, 19:7.

t 7 Examples of Remorse Hard to Bear:
  1 Cain (Gen. 4:13-14)
  2 Eli's daughter-in-law (1 Sam. 4:19-22)
  3 Saul (1 Sam. 28:20; 2 Sam. 1:9)
  4 Ahithophel (2 Sam. 17:23)
  5 Zimri (1 Ki. 16:18)
  6 Pashur (Jer. 20:4)
  7 Judas (Mt. 27:5)

u The prudent hunger for knowledge, and the wise are open to it at all times (v 15).

✡ ✡ ✡

knowledge.

(8) How to climb socially

16 [v]A man's gift maketh room for him, and bringeth him before great men.

(9) How to fall socially

17 [w]*He that is* first in his own cause [x]*seemeth* just; but his neighbour cometh and searcheth him.

(10) Casting lots

18 [y]The lot causeth contentions to cease, and [a]parteth between the mighty.

(11) A hard job

19 [b]A brother offended *is harder to be won* than a strong city: and *their* contentions *are* like the bars of a castle.

(12) A must for all men

20 [c]A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

(13) Source of death and life

21 [d]Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

(14) A twofold blessing

22 [e]*Whoso* findeth a wife findeth a good *thing*, and [f]obtaineth favour of the LORD.

(15) The power of money

23 [g]The poor useth intreaties; but the rich answereth roughly.

(16) How to win friends

himself friendly: and there is a friend *that* sticketh closer than a brother.

647 CHAPTER 19

10. Proverbs of personal character (Pr. 19:1-19)
(1) Three more better things (Pr. 16:8)

1 [i]Better *is* the [j]poor that walketh in his integrity, than *he that is* perverse in his lips, and is a [k]fool.

(2) Two dangerous practices

2 Also, [l]*that* the soul *be* without knowledge, *it is* not good; and [m]he that hasteth with *his* feet sinneth.

3 [n]The foolishness of man perverteth his way: [o]and his heart fretteth against the LORD.

(3) The power of wealth

4 [p]Wealth maketh many friends; but the poor is separated from his neighbour.

(4) Punishment of liars (Pr. 19:9)

5 [q]A false witness shall not be unpunished, and *he that* speaketh lies shall not escape.

(5) True human nature

6 [r]Many will intreat the favour of the prince: and every man *is* a friend to him that giveth gifts.

7 [s]All the brethren of the poor do hate him: [t]how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*.

(6) Knowledge and wisdom

8 [u]He that getteth wisdom loveth his own

---

v In the East it has ever been the practice to bring gifts into the presence of great men (v 16). Without this there is no audience, no favor, and no justice. This sprang from the practice of bringing offerings to God when approaching Him. Rulers and great men, wishing to be considered as petty gods, demanded similar homage. A valuable gift would bring one into favor with potentates.

w He that is first in his answer in a disputed matter may appear to be altogether right, but his opponent comes to cross-examine him and brings the real truth to light (v17)

x 3 Examples of Answering First:
  1 Saul (1 Sam. 15:13, 26)
  2 Ziba (2 Sam. 16:1-3)
  3 Tertullus (Acts 24:5, 16)

y This shows that casting of lots always settled matters between two parties.

a Heb. parad, to separate; to part. The idea is that matters are settled between the two parties involved and this keeps them from having further war or enmity. It separates them from joining battle.

b A brother offended by wrong dealing is harder to be reconciled than taking a strong city, but brothers who stand united are stronger than a castle (v 19).

c A man is inwardly satisfied by his wise answers and his fortune is largely determined by them (v 20).

d Death and life are much determined by the power of the tongue, and he that uses this power rightly shall live because of it (v 21; 1 Pet. 3:10-11).
  5 Examples of Death by the Tongue:
  1 The ten spies (Num. 14:36-37)
  3 Sennacherib (2 Ki.18:28-35; 19:22-35)
  4 The Ammonites (Ez. 25:3-7)
  5 Annanias and Sapphira (Acts 5:5-10)
  3 Examples of Life by the Tongue:
  1 Esther (Esther 7-8)
  2 Paul (Acts 16:28-34)
  3 Believers (Rom. 10:9-10; 1 Pet. 3:10)

e Many versions read, "He that findeth a good wife findeth a good thing". Celibacy is not required and marriage is honorable in all (Heb. 13:4). God originally stated that it is not good for man to be alone and this will always be truth (Gen. 2:18).

f God's favor is upon all who carry out His original creative purpose to multiply and replenish the earth (v 22; Gen. 1:26-28; Isa. 45:18).

g The poor or needy ones cry to the rich for the necessities of life, but they are answered roughly (v 23).

h A man who has friends must maintain their friendship through feasts and entertainment but there is a friend that will stand by in adversity (v 24).

i Better is a godly poor man, than an ungodly rich fool (v 1).

j See rush, note f, 6:11.

k kesil, ***3 Heb. Words Trans. "Fool"***, p.1111

l 8 Examples Acting Without Knowledge:
  1 Syrians (1 Ki. 20:28)
  2 Jews (Isa. 5:12-13)
  3 People and priests (Hos. 4:6; 6:6)
  4 Job (Job 42:3-6)
  5 Hezekiah (2 Chr. 32:31)
  6 Pharisees (Mt. 12:7)
  7 Peter (Mt. 16:22; Lk. 22:33-34)
  8 Paul (1 Tim. 1:13; Acts 26:11)

m 5 Examples of Hasty Action:
  1 Joshua (Josh. 9:15)
  2 Saul (1 Sam. 13:9-14; 14:24-45)
  3 David (2 Sam. 16:4)
  4 The prophet (1 Ki. 13:18-19)
  5 Peter (Jn. 18:10)

n The fool perverts his own ways and is angry against God for it (v 3).

o 5 Examples of Fretting Against God:
  1 Adam (Gen. 3:12)
  2 Cain (Gen. 4:13-14)
  3 Jehoram (2 Ki. 3:10-13; 6:33)
  4 Jonah (Jonah 4:1-9)
  5 Israel (Num. 14:2-3; 20:2-5; 21:4-6)

p The rich have many friends, but the poor one loses his (v 4).

q A liar will reap what he sows and be punished in due time (v 5; Rev. 21:8; 22:15).

r Men in general show friendship when it is to their advantage, and court favors from princes and the generous rich (v 6).

s The poor one is disregarded by brethren and friends. All his efforts to be friendly and his entreaties to them are rejected (v7)

t Question 14. Next, 20:6.

u He that gets wisdom loves his own soul; and the greatest good will come through guarding and obeying wisdom and understanding (v 8).

good.

(7) Punishment of liars

9 [v]A false witness shall not be unpunished, [a]and *he that* speaketh lies shall perish.

(8) Two uncommon practices

10 [b]Delight is not seemly for a fool; much less for a servant to have rule over princes.

(9) Two good qualities

11 [c]The discretion of a man [d]deferreth his anger; [e]and *it is* his glory to pass over a transgression.

(10) Two contrasting effects

12 [f]The king's wrath *is* [g]as the roaring of a lion; but his favour *is* as dew upon the grass.

(11) Two unbearable things

13 [h]A foolish son *is* the calamity of his father: and the contentions of a wife *are* a continual dropping.

(12) Two blessings of man

14 [i]House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD.

(13) Two effects of laziness

15 [j]Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

(14) The ways of life and death

keepeth his own soul; *but he that* despiseth his ways shall die.

(15) How to lend to God

▲ 17 [l]He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

(16) An ancient practice

● 18 [m]Chasten thy son while there is hope, and let not thy soul spare for his crying.

(17) A fool's program

19 [n]A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must do it again.

V. Instructions and admonitions to sons
(Pr. 19:20–24:34)
1. MY SON: Hear counsel—six proverbs
(Pr. 19:20-26)
(1) The chief end of instruction

● 20 [o]Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

(2) The human heart (Jer. 17)

21 [p]*There are* many devices in a man's heart; [q]nevertheless the counsel of the LORD, that shall stand.

(3) Better than a liar

22 [r]The desire of a man *is* his kindness: and a poor man [s]*is* better than a [t]liar.

(4) Three blessings of fear

---

in truth.

a All liars shall have their part in the eternal lake of fire (Rev. 21:8; 22:15).

b 2 Uncommon Practices (v 10):
  1 For a fool to enjoy luxury, rank, and honor though he is of royal birth (cp. 17:7; 26:1)
  2 For a servant to rule princes. Generally when this happens he is cruel and tyrannical

c 2 Good Qualities (v 11):
  1 A sensible man will prolong his patience and not his anger
  2 He will pass over transgressions and not expose men to others (1 Cor. 13)

d 4 Examples of Deferring Anger:
  1 Joseph (Gen. 40:15)
  2 Moses (Num. 12)
  3 David (1 Sam. 24; 26:5)
  4 A prophet (1 Ki. 13:6)

e 4 Examples of Passing Over Sin:
  1 Isaac (Gen. 26:13-30)
  2 David (1 Sam. 18:9–24:22)
  3 Jesus Christ (Lk. 23:34)
  4 Stephen (Acts 7:60)

f 2 Contrasted Effects (v 12):
  1 A king's wrath
  2 A king's favor

g A lion's roar is the most terrible and dreadful sound in the forest. At it other animals tremble, flee away, or hide. Cp. 16:14; 20:2; 28:15. Dew is one of the most refreshing experiences to grass. Cp. 16:15; Ps. 72:6.

h 2 Unbearable Things (v 13):
  1 A foolish son who brings troubles, calamities and ruin to parents
  2 The contentious wife. One cannot sit, stand, work, or sleep without her continual and perpetual nagging. Cp. 27:15

i 2 Great Blessings of Man (v 14):
  1 Inheritance of riches
  2 A prudent wife from the Lord. She is the utter contrast to the one in v 13. She may have many causes for complaint, but she avoids them all

j 2 Effects of Laziness (v 15):
  1 Deep sleep. Heb. tardemah, unconsciousness, the kind that fell upon Adam (Gen. 2:21) and Abraham and others (Gen. 15:12; 1 Sam. 26:12; Job 4:13; 33:15; Pr. 19:15; Isa. 29:10). Here the idea is that the slothful man becomes unconscious to all interests and responsibilities in life.
  2 Hunger and want

k In the keeping of the commandments there is life; in the rejecting of them there is death (v 16).

l To have the opportunity of lending to the Lord is a great privilege in life and yet few take advantage of it. The poor we have always and in all places so the opportunity is everywhere and at all times present. Think of it! God Himself becomes debtor for everything given to the poor! How much will you advance God on this basis? God will pay it again, for in no case has He ever failed to do so (Gal. 6:7-8; Lk. 6:38; Mt. 10:42; 16:27).

m Discipline your son before his habits are formed and sealed for life (v 18). This is not advice for cruel punishment, but against cruel kindness that destroys the child in ruin and death. It is better for him to cry now from strict punishment than for you to cry later.

n A man who has an irritable, fiery disposition never learns the lesson of staying out of trouble. If you pay his fine once you will be called upon to do so many times (v 19).

o 2 Ways of Getting Wisdom (v 20):
  1 Hear counsel and profit by it
  2 Receive instruction (discipline) and live by it

Proverbs from 19:20–24:34 are addressed to MY SON (19:20, 27; 23:15, 19, 26; 24:13, 21), using the Second Person: thou (19:20; 22:24-27; 23:1, 5-6, 13-14, 19, 31, 34; 24:1, 10-12); thee (22:19-21, 27; 23:7); thy (22:18; 23:16, 22, 25; 24:10, 27, 34); thine (23:12, 15, 17-19, 33); and thyself (24:27).

p The heart of the natural man has many schemes, but only those plans that are worked in harmony with the will of God will stand (v 21). Cp. notes 16:1-2.

q 8 Examples of Plans That Did Not Work:
  1 Lucifer (Isa. 14:12-14; Ez. 28:17)
  2 Adam and Eve (Gen. 3:3-8)
  3 Joseph's brethren (Gen. 37:19)
  4 Pharaoh (Ex. 1:10)
  5 Rulers of Israel (Mt. 27:63-66)
  6 Saul (Acts 9:1-9)
  7 Herod (Acts 12:1-3)
  8 The 40 Jews (Acts 23:12-15)

r Man's love for others is measured by his longing, desire, and delight to be kind to others (v 22).

s ***17 "Better" Things in Proverbs***, p. 1109.

t See note a, v 9.

✡ ✡ ✡

and *he that* *hath it* shall abide satisfied; he shall not be visited with evil.

(5) Three common classes

24 A [*a]slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a [*b]scorner, and the simple will beware: [c]and reprove one that hath understanding, *and* he will understand knowledge.

(6) A worthless son

26 [d]He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

2. MY SON: 79 proverbs (Pr. 19:27–22:16)
(1) Cease to hear wrong instruction

● 27 [e]Cease, [f]my son, to hear the instruction *that causeth* to err from the words of knowledge.

(2) How to detect the wicked

28 [g]An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

(3) Two prepared things

29 [h]Judgments are prepared for scorners, and stripes for the back of fools.

648 CHAPTER 20

(4) Three great facts

1 [i]Wine *is* a mocker, [j]strong drink *is* raging: [k]and whosoever is deceived thereby is

(5) Two things to fear

2 [l]The fear of a king *is* as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

(6) True honor and dishonor

3 [m]*It is* an honour for a man to cease [n]from strife: but [o]every fool will be [p]meddling.

(7) Why some men beg

4 [q]The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and *have* nothing.

(8) Contrasted wells

5 [r]Counsel in the heart of man *is like* deep water; but a man of understanding will draw it out.

(9) Something scarce

6 [s]Most men will proclaim every one his own goodness: but a faithful man [t]who can find?

(10) A profitable walk

7 [u]The just *man* walketh in his integrity: his children *are* blessed after him.

(11) A minister for good

8 [v]A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

(12) A big question

9 [a]Who can say, [b]I have made my heart

---

*u 3 Blessings of Godly Fear (v 23):
  1 Aids in obtaining eternal life
  2 Gives personal satisfaction
  3 Protects from sin and danger
*a 18 Facts About the Slothful and Sluggards:
  1 They are unteachable, careless, and indifferent (6:6-9)
  2 Love excessive sleep (6:9; 19:15; 24: 33)
  3 Irritating to others (10:26)
  4 Servants to others (12:24)
  5 Too lazy to cook food (12:27)
  6 Wishful thinkers (13:4; 24:34)
  7 Life full of troubles (15:19)
  8 Great wasters (18:9)
  9 Are lazy (19:24; 24:30-34; 26:14-15)
  10 Refuse to work (20:4; 21:25)
  11 Make the most senseless excuses for their laziness (22:13; 26:13)
  12 Are void of understanding (24:30)
  13 Permit property to ruin (24:31-34; Eccl. 10:18)
  14 Too lazy to move themselves (26:14)
  15 Are conceited (26:16)
  16 Unfaithful to trust (Mt. 25:26)
  17 Are unbelievers (Heb. 6:12)
  18 Lack business ability (Rom. 12:11)
*b See ***10 Facts About Scorners***, p. 1110.
c 4 Examples of Reproof Making Wise:
  1 Israel (Ex. 14:31)
  2 The stubborn (Dt. 21:21)
  3 The Gibeonites (Josh. 9:3)
  4 Sergius Paulus (Acts 13:6-12)
d A son who wastes his father's goods by riotous living and expels his aged mother from her home is a most shameful man and incurs reproach (v 26).
e Hear nothing that is not truth.
f All proverbs spoken to my son are from the Lord to Solomon.
g An ungodly witness mocks at judgment and his mouth swallows iniquity as it would a choice morsel (v 28).
h Mockers and fools incur penalties due them for drinking up iniquity (v 28-29).

makes them wild and boisterous. Whosoever submits to its sense-destroying powers is senseless (v 1).
j Strong drink was then made of grapes, dates, barley, and honey.
k 8 Examples of Intoxication:
  1 Noah (Gen. 9:20-21)
  2 Lot (Gen. 19:30-38)
  3 Nabal (1 Sam. 25:36)
  4 Elah (1 Ki. 16:8-10)
  5 Ben-hadad (1 Ki. 20:16-21)
  6 Ephraim (Isa. 28:7)
  7 Belshazzar (Dan. 5)
  8 Nineveh (Nah. 1:10)
l The wrath of a king is to be feared like the roaring of a lion, and whoever provokes him does it to his own hurt (v 2). See note g, 19:12.
m A man of honor will cease from strife, but a fool will gladly begin it (v 3).
n 3 Examples of Ceasing From Strife:
  1 Abraham (Gen. 13:7-9)
  2 Isaac (Gen. 26:12-30)
  3 David (1 Sam. 25:32-34)
o Every fool of the type in notes, ***3 Heb. Words Trans. "Fool"***, p. 1111. Cp. 19:11.
p Heb. gala, breaking forth. See notes on 17:14; 18:1.
q The slothful man, under the pretense of unfavorable weather, neglects cultivating his land till the proper time has past, so he has to beg in time of harvest (v 4).
r The purpose of a man formed in the heart may be difficult to understand, but a wise man will draw it out of the innermost soul like drawing water from a deep well (v 5).
s 5 Examples Proclaiming Own Goodness:
  1 Absalom (2 Sam. 15:4)
  2 Jehu (2 Ki. 10:16, 31)
  3 The scribes (Mt. 6:2; 23:5)
  4 The rich young ruler (Mt. 19:20-22)
  5 The Pharisee (Lk. 18:9-14)
t Question 15. Next, v 9.
u A righteous man will be rewarded by having his children blessed by his integrity after his death (v 7).
v A king who sits to judge men and execute the laws of God will strike terror to the hearts of evil men who know that they will receive justice for the deeds they have done (v 8)
a Question 16. Next, v 24.
b No man can ever say that he has made his own heart clean or that he has purified himself of his sins. No man can say that he is pure unless he is cleansed by the blood of Christ. After that he can say that his heart is clean and that he is purified from sin (Mt. 5:8; Jn. 15:3; Rom. 6:1-23; 8:1-13; 2 Cor. 5:17-18; Gal. 5:16-26; Eph. 4:24; Tit. 2:11-14; Heb. 1:3; 9:9-28; 10:1-18; 12:14; 1 Pet. 1:18-23; 2 Pet. 1:1-10; 1 Jn.1:7, 9; 2:29; 3:5-10; 5:1-4, 18; Rev.1:5)

Even O.T. saints were cleansed, purified from sin, and fully redeemed from sin by faith in the coming Redeemer (Ps. 32:1-5; 51:1-12;☐Isa. 1:18; 6:7; Rom. 4).

(13) Two abominable things

10 [c]Divers weights, *and* divers measures, both of them *are* alike [d]abomination [e]to the LORD.

(14) Common knowledge

11 [f]Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

(15) Two created things

12 [g]The hearing ear, and the seeing eye, the LORD hath made even both of them.

(16) How to escape poverty

● 13 [h]Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

(17) A universal practice

14 [i]*It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

(18) Better than riches

15 [j]There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

(19) Double security

16 [k]Take his garment that is surety *for* a stranger: and take a pledge of him for a [l]strange woman.

(20) Sowing and reaping

17 [m]Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

(21) Sound advice

18 [n]*Every* purpose is established by coun-

19 [o]He that goeth about *as* a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

(22) Three unfailing laws

20 [p]Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.

● 22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

(23) Two abominable things

23 [q]Divers weights *are* [r]an abomination unto the LORD; and a false balance *is* not good.

(24) God's providence

24 [s]Man's goings *are* of the LORD; [t]how can a man then understand his own way?

(25) Two evils in religion

25 [a]*It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make enquiry.

(26) A minister for good

26 [b]A wise king scattereth the wicked, and bringeth the wheel over them.

(27) The light of man

27 [*c]The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.

(28) An antidote for anarchy

28 [*d]Mercy and truth preserve the king: and his throne is upholden by mercy.

(29) Contrasted glory

---

ephah and an ephah. One was the standard weight and measure, and the other below it; one to buy with and the other to sell by. These are an abomination to God. He wants standard weights and measures for all transactions (v 10, 23; 11:1; 16:11; Dt. 25:13).

d See note e, 3:32.

e Things highly esteemed by men are an abomination to God (Lk. 16:15).

f The deeds of a child make known what he is and what he will always be if he is not properly trained and transformed by God's power to be what he should be (v 11).

g God has made all things for Himself and they should be used for His glory and be dedicated to the end for which they were made (Col. 1:15-18; Rev. 4:11).

h Love not sleep more than is good for you, lest you become lazy and come to poverty. Be alert and diligent in business and you will be prospered (v 13).

i Men seek to belittle something they want to buy, but brag on it as a bargain after it is bought (v 14).

j Knowledge is more valuable than gold and rubies (v 15; 3:14-15; 8:11).

k Take sufficient security from strangers to insure the meeting of their obligations, and take a pledge of him who has become security for a foreign woman (v 16; 27:13).

l Heb. nokri, foreign woman. See notes j and k, 2:16; note o, 5:3.

m Employments, pleasures, and possessions secured by means of deceit may be sweet at the time, but afterward they become bitter disappointments (v 17).

n Every plan should be made by counsel with competent men, and no war made without sound advice (v 18). This last statement is heeded less than any other. Most wars have been started through malice or for personal gain on the part of leaders not having good counsel. Many could have been avoided for the best good of all. A few only have served the purpose of God and His plan.

o Have no fellowship or company with the talebearer—one revealing secrets and flattering with his lips (v 19).

p 3 Unfailing Laws:

1 He that curses father and mother shall be put to death and leave no posterity (v 20; Ex. 21:17; Lev. 20:9)

2 Inheritances hastily gotten generally lead to idleness, pride, and sin (v 21)

3 To recompense evil for evil will not be blessed by the Lord; but those who trust God to reward evil in His own time shall be saved (v 22)

q See note c, above.

r See note e, 3:32.

s God's providence is over all His creation, and it governs all the creatures whom He is leading to a desired end. Man carries out His plans without knowing why. How then can he know his own way (v 24)?

t Question 17. Next, 21:27.

a It becomes a snare for a man to take that which belongs to God and use it for self, or to make rash vows without knowing whether they are right or wrong (v 25).

b A wise king sifts the wicked by threshing them as one would grain on the threshing-floor to bring out that which is good in them (v 26). In Palestine grain was threshed by the oxen walking among the sheaves and bringing a rough-shod wheel over them. The chaff was scattered by the winds and the wheat brought into the garner. This passage refers to the king scattering the wicked and separating them from the good so that this kingdom can continue in righteousness.

*c God uses the spirit of man as a light to search out the inward parts and determine what is good or bad (v 27). The spirit is that which knows: the mind, the seat of the will, and the conscience. It is by searching man that God brings to light what is in him (Ps. 139:23; Jer. 17:10; Rom. 8:27; 1 Cor. 2:10; Rev. 2:23).

*d When a king is merciful and truthful his subjects have confidence in him and they uphold him as their leader (v 28).

* * *

strength: and the beauty of old men *is* the grey head.

(30) Two kinds of healing

30 [f]The blueness of a wound cleanseth away evil: so *do* stripes the inward parts of the belly.

649 CHAPTER 21

(31) The true ruler of man

1 [g]The king's heart *is* in the hand of the LORD, *as* [h]the rivers of water: [i]he turneth it whithersoever he will.

(32) Something to consider

2 [j]Every way of a man *is* right in his own eyes: but the LORD [k]pondereth the hearts.

(33) Better than sacrifices

3 [l]To do justice and judgment *is* [m]more acceptable to the LORD than sacrifice.

(34) Three common sins

4 [n]An high look, and a proud heart, *and* the plowing of the wicked, *is* [o]sin.

(35) Seven ways of man

5 [p]The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 [q]The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 [r]The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 [s]The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

(36) Another better thing

9 *It is* [t]better to dwell in [u]a corner of the housetop, than with a brawling woman in a wide house.

(37) Six common classes

10 [v]The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 [w]When the scorner is punished, the simple is made wise: and [x]when the wise is instructed, he receiveth knowledge.

12 [a]The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

(38) Sowing and reaping

▲ 13 [b]Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

(39) How to appease anger

14 [c]A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

(40) Two kinds of pleasure

15 [d]*It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

(41) How to remain dead

---

e The glory of young men is their strength, hence they delight in showing their physical exploits in public games and exercises (v 29). Very few seek to excel in knowledge and wisdom. The beauty of old men is the grey head (v 29). They no longer make public show of strength, but excel in wisdom and counsel.

f As the lips of a wound when brought together produce healing, and the dead flesh and germs are purged, so stripes cleanse the inward moral evil and vice from the heart of a child (v 30). When children are thus chastened and corrected their conscience and life are purged of further disobedience.

g A good king's heart is as pliable in the hands of God and as easy to persuade to do right as the small irrigation channels are controlled in gardens by the gardener (v 1).

h See note f, Ps. 1:3.

i 7 Examples of Kings Obeying God:
  1 David (1 Sam. 13:14)
  2 Solomon (1 Ki. 3:9-12)
  3 Ahasuerus (Esther 6; Neh. 2)
  4 Nebuchadnezzar (Ez. 29:18; Dan. 4)
  5 Cyrus (Ezra 1:1; Isa. 44:28; 45:1)
  6 Darius (Ezra 6:22)
  7 Augustus (Lk. 2:1-7)

j Every man has a good opinion of himself and his own ways, but he should consider and keep uppermost in his mind that God weighs and tests the hearts (v 2).

k Heb. takan, to poise. Trans. weighed (1 Sam. 2:3); told (2 Ki. 12:11); weigheth (Job 28:25); bear up (Ps. 75:3); pondereth (Pr. 21:2; 24:12); meted (Isa. 40:12); and directed (Isa. 40:13).

l Justice and righteous judgment are better than sacrifice (v 3).

m 4 Examples of Being More Acceptable:
  1 Saul (1 Sam. 13:10-13; 15:22)
  2 Israel (Jer. 7:22-23; Amos 5:21-24)
  3 Judah (Isa. 1:11-17)
  4 Pharisees (Mt. 9:13)

  1 A high look. Cp. 6:17; Ps. 101:5
  2 A proud heart. Cp. Ps. 101:5
  3 Tilling (works) of the wicked

o Heb. chattath, sin offering. One rendering is, "A lofty look and a proud heart, which is the tillage of the lawless, is more acceptable to them than a sin offering."

p The counsels, reckonings, and calculatings of the diligent increase his abundance; but he who is hasty, impatient, and restless in his pursuit of gain will not succeed (v 5).

q He who gets rich by a lying tongue reaps vanity and is ensnared by death (v 6).

r Because the wicked refuse righteousness they will be destroyed by their own methods used to destroy others (v 7).

s The way of the wicked is froward and strange, but the work of the righteous is right (v 8).

t ***17 "Better" Things in Proverbs***, p. 1109.

u It is better to dwell in a shed on the flat roof, than in a large apartment with a brawling woman (v 9; 25:24). Cp. 19:13; 27:15.

v Because of the violent wickedness of the wicked, his neighbor receives no sympathy from him (v 10).

w When the mocker is punished, the simple are made wise, and are no longer in danger of being led astray by the acts and doctrines of the wicked (v 11).

x When the righteous wise man prospers he will gain knowledge (v 11).

a The righteous have sympathy for the wicked, but God must judge them for their wickedness (v 12). This attitude of the righteous is the opposite of that of the wicked in v 10.

b The man who shuts up his bowels of compassion on the poor will reap what he sows (v 13; Gal. 6:7-8; Mt. 25:41; Lk. 11:13).

c Gifts and bribes pacify anger and strong wrath in man (v 14). Cp. 17:23.

d It is joy to the righteous to do justice, but the wicked consider acts of justice their destruction for they know they deserve such (v 15).

✡ ✡ ✡

of understanding shall remain in the congregation of the dead.

(42) How to remain poor

17 [f]He that loveth pleasure *shall be* a poor man: he that loveth wine and [g]oil shall not be rich.

(43) Secret of preservation of man

18 [h]The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

(44) Another better thing

19 [i]*It is* better to dwell in the wilderness, than with a contentious and an angry woman.

(45) How to maintain treasures

20 [j]*There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

(46) Three blessings of right living

21 [k]He that followeth after righteousness and mercy findeth life, righteousness, and honour.

(47) Wisdom greater than power

mighty, [m]and casteth down the strength of the confidence thereof.

(48) Secret of security

23 [n]Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

(49) Six common classes

24 [o]Proud *and* haughty scorner *is* his name, who dealeth in proud wrath.
25 The desire of the slothful killeth him; for his hands refuse to labour.
26 He coveteth greedily all the day long: but the righteous giveth and spareth not.
27 The sacrifice of the wicked *is* [a]abomination: [b]how much more, *when* he bringeth it with a wicked mind?
28 [c]A false witness [d]shall perish: but the man that heareth speaketh constantly.
29 [*e]A wicked man hardeneth his face: but as for the upright, he directeth his way.

(50) God is immune to evil

30 [*f]*There is* no wisdom nor understanding nor counsel against the LORD.

(51) True safety

31 [*g]The horse *is* prepared against the day

---

man once enlightened and in the way of righteousness who goes astray will incur the death penalty (the second death) and then remain with the congregation of the Rephaim (v 16). The Heb. for dead in this verse is Rephaim, one of the names of the giant races who are never to be resurrected (see ***Giants***, p. 1249). These giants will never be restored to divine favor. The backslider who dies in his sins will also remain in disfavor with God and be among the Rephaim. One must meet certain conditions and remain in the way of righteousness to be saved (Ex. 32:32-33; Lev. 26; Dt. 28; 1 Ki. 2:3-4; Ez. 3:18-21; 18:4-34; 33:11-20; Mt. 6:24; Jn. 8:32-36; 15:1-8; Rom. 1:18-32; 6:16-23; 8:1-13; 11:14-32; 1 Cor. 3:16-17; 6:9-11; 9:27; 2 Cor. 11:3-4; Gal. 1:6-9; 5:4, 16-26; 6:7-8; Col. 1:23; 2:6-7; 1 Th. 3:8; 1 Tim. 1:19; 4:1-8; 5:11-15; 6:19-21; 2 Tim. 2:12-18; 4:10; Heb. 3:6, 11-14; 4:1-11; 6:4-12; 10:26-38; 12:14-15; Jas. 5:19-20; 1 Pet. 1:5, 9, 13; 2 Pet. 1:3-10; 3:17-18; 1 Jn. 2:24; 2 Jn. 9-10; Rev. 3:5; 22:18-19). This is the meaning of this verse. It also teaches that the Rephaim are in a state of conscious existence. Some old versions read, "The man that errs from the way of doctrine, in fellowship of giants shall remain."

f The man who loves pleasure and drunkenness, following them when he should be providing for himself, shall be a poor man (v 17).

g This refers to perfumes. Pleasure, wine, and perfumes are listed here as symbols of social festivity (v 17). Cp. 27:9; Ps. 104:15; Amos 6:6.

h The wicked shall be cut off by God's judgments in order to preserve the righteous (v 18). Cp. Gen. 6-8; Ex. 7-12; Isa. 43:3.

i It is better to be alone in the world than to dwell with a contentious and angry woman (v 19). Cp. v 9; 19:13; 25:24.

j The wise one has precious treasures and oil in his dwelling, but the fool spends everything he gets (v 20).

k 3 Blessings of Righteousness and Mercy:
  1 Eternal life (v 21; Rom. 2:7-8)
  2 Righteousness (v 21; Rom. 3:24–4:25)
  3 Honor (v 21; Jn. 12:26)

l Wisdom is better than might in war or peace. Wisdom wins the battle in taking a city or in defending it (v 22; 24:5; Eccl. 9:15).

m 2 Examples of Casting Down Confidence:
  1 Joshua (Josh. 6:3-21; 8:4-8)
  2 A wise woman (2 Sam. 20:16-22)

n Guarding the tongue is the secret of peace and contentment (v 23). Cp. 13:3; 1 Pet. 3:10-11. See ***12 Things About the Tongue***, p. 462 of N.T.

o 6 Common Classes:
  1 The infidel or scoffer (v 24). He is arrogant, proud, haughty, and conceited.
  2 The slothful (v 25). See note a, 19:24. He desires to eat, drink, and be clothed, but he refuses to work. He covets greedily all day long. Hence, he lives and dies with his desires unsatisfied, envying those who possess plenty through hard labor.
  3 The righteous (v 26). He gives and does not hold back from doing good.
  4 The wicked (v 27, 29). His sacrifice is an abomination to God; how much more is it abominable for him to offer to God with evil intent. Cp. Ps. 26:10; 119:150.
  5 The liar (v 28)
  6 The upright (v 28-29)

a See note e, 3:32.

b Question 18. Next, 22:20-21. If the bringing of sacrifices which God requires is an abomination when offered by the wicked, how much more abominable are the sacrifices he offers with evil intent or those he gets through sin. Any sacrifice stolen or obtained through sin or breaking the commandments is not acceptable with God. Sacrifices offered to God must be the proper kind, obtained through lawful means, and offered with the right motives by the right persons and for the right reason.

c A false witness shall soon be discovered as a perjurer and will be punished and forced to quit testifying; but a reliable man will always speak truth that will live forever (v 28).

d 5 Examples False Witnesses Perishing:
  1 Pashur (Jer. 20:4-6)
  2 Hananiah (Jer. 28:1-17)
  3 False prophets (Jer. 29:21)
  4 Shemaiah (Jer. 29:31-32)
  5 Amaziah (Amos 7:10-17)

*e A wicked man makes bold his face to hide the guilt of his crimes; but an upright man directs his way in righteousness (v 29).

*f No human wisdom, understanding, or coun-sel can stand in opposition to God (v 30)
  5 Examples of This:
  1 Pharaoh (Ex. 1:10; 7:1–12:51)
  2 Balak (Num. 24:10)
  3 Ahaziah (2 Ki. 1:9-17)
  4 Sennacherib (2 Chr. 32:21; Isa. 30:31)
  5 Haman (Esther 5:11-13; 7:10)

*g A horse is a vain thing for safety compared to the Lord (v 31; Ps. 33:17). Horses were not used among the Jews until Solomon (1 Ki. 10:29). There was a command against them, lest Israel trust in them for safety (Dt. 17:16). Asiatics first used the horse for war (Ex. 14:9-28; 1 Sam. 13:5; Jer. 8:6); oxen for plowing and for the cart (Num. 7:3-88; 1 Sam. 11:7; 14:14); the ass and camel for loads (Gen. 24:10-63; 44:13; 1 Chr. 12:40); and mules and horses for riding (Ex. 15:1; Esther 8:10, 14; Ez. 27:14). Later, camels, asses, mules, and horses were used interchangeably for riding and for loads.

(52) Two good choices

1 [h]A good name *is* rather to be chosen than great riches, *and* loving favour rather than silver and gold.

(53) The creator of all

2 [i]The rich and poor meet together: the LORD *is* the maker of them all.

(54) Blessing of foresight

3 [j]A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

(55) Two sources of blessings

4 [k]By humility *and* the fear of the LORD *are* riches, and honour, and life.

(56) How to escape snares

5 [l]Thorns *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

(57) An unfailing law

▲● 6 [m]Train up a child [n]in the way he should go: and when he is [o]old, he will not depart from it.

(58) Two kinds of rulers

7 [p]The rich ruleth over the poor, and the borrower *is* servant to the lender.

(59) Two unfailing laws

8 [q]He that soweth iniquity shall reap vanity: [r]and the rod of his anger shall fail.

blessed; for he giveth of his bread to the poor.

(60) How to make peace

● 10 [t]Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

(61) How to win friends

11 [u]He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend.

(62) Two works of God

12 [v]The eyes of the LORD preserve knowledge, [w]and he overthroweth the words of [a]the transgressor.

(63) The lazy man

13 The [b]slothful *man* [c]saith, *There is* a lion without, I shall be slain in the streets.

(64) The pit for fools

14 [d]The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

(65) A remedy for foolishness

15 [e]Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.

(66) Two causes for want

16 [f]He that oppresseth the poor to increase his *riches*, *and* he that giveth to the rich, *shall* surely *come* to want.

3. MY SON (19:27): 25 commands (22:17–23:14)
(1) Three commands: two reasons

---

h Value of a good name and honor (v 1).

i God created all things (v 2). He did not make some to be poor and others to be rich, but He made all men regardless of their standing in life.

j The prudent man forsees danger and escapes it; but the inexperienced and young do not, so they suffer for it (v 3; 27:12). See note l, 1:4

k Riches, honor, and life depend upon humility and fear of the Lord (v 4).

l The froward face various difficulties, but the wise keep their souls and escape them (v 5).

m Train up (or hedge in) a child in the way he should go, and when his responsibility to stay in it comes, he will do so (v 6).

n Heb. at the mouth of his path or way. The idea seems to be that when he comes to this opening of the way, give him a complete series of instructions on every step he is to take. Drill him thoroughly on how to perform his duties, how to escape danger, and how to appropriate the blessings of the way. Stamp these lessons deep on his soul and lead him to practice them until they are part of his life and nature. Bathe him in prayer and instill the fear of God into him and he shall not depart from it (v 6).

o Heb. zaqen, to become aged (v 6; Gen. 18:12; Ps. 37:25; Pr. 23:22).

p Two kinds of rulers and servants (v 7).

q The law of sowing and reaping (v 8; Gal. 6:7-8; Lk. 6:38).

r 5 Examples of Rod of Anger Failing:
  2 Solomon (1 Ki. 11:14, 23, 31, 40)
  3 Ahaziah (2 Ki. 1:9-17)
  4 Sennacherib (2 Chr. 32:21; Isa. 30:31)
  5 Haman (Esther 5:11-13; 7:10)

s The bountiful heart shall be blessed (v 9; 2 Cor. 8:15; 9:6; Lk. 6:38).

t Get rid of the mocker and contention, strife, and reproach will cease (v 10).

u Reward for heart purity (v 11).

v God guards the one who has knowledge, and He judges the traitor (v 12).

w 4 Examples of Overthrowing Traitors:
  1 Ahithophel (2 Sam. 17:14)
  2 Noadiah (Neh. 6:14-16)
  3 Ezra's opponents (Ezra 3:3, 13)
  4 The Sanhedrin (Acts 5:34)

a Heb. bagad, traitor; one who deals treacherously; a deceiver (v 12; 2:22; 11:3, 6; 13:2, 15; 21:18; 23:28; Ps. 59:5; 119:158).

b See 18 Facts About the Slothful, note a, 19:24

c The lazy person makes the most senseless excuses for laziness. Here he says that a lion has taken over the city and he must stay inside or be killed (v 13; 26:13).

d The seductive language of a whore or an apostate woman is as a deep pit which men fall into (v 14). In 23:27 it is like a deep ditch and a narrow pit. Cp. 2:16; 5:3; 6:24; 7:5; 23:27. See note j, 2:16.

e Heb. ivveleth, evil, silliness; perverseness; careless of body and soul. See note b, p. 1081, and ***3 Heb. Words Trans. "Fool"***, p. 1111. Silliness and perverseness are born in every child, but the rod of correction is the remedy (v 15). It is necessary to drive such from a child; hence, he that spareth the rod hateth his son (13:24; 19:18; 23:13-14).

f 2 Great Evils That Affect Life:
  1 Oppression of the poor to increase personal riches (v 16; Jas. 2:6; 5:1-6)
  2 Giving to the rich great gifts to obtain personal favors (v 16; note v, 18:16). Both classes guilty of these evils will come to want because the poor are robbed in either case. In the first, the poor are oppressed; in the second, the gifts given to the rich to secure favor should be given to the poor that they might be supplied.

✡ ✡ ✡

words of the [n]wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing [i]if thou keep them within thee; they shall withal be [j]fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

(2) I have written: two reasons

20 [k]Have not I written to thee [l]excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

(3) Two commands: two reasons

● 22 [m]Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate:

23 [n]For the LORD will plead their cause, and spoil the soul of those that spoiled them.

(4) Two commands: two reasons

● 24 [o]Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

● 26 [p]Be not thou *one* of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, [q]why should he take away thy bed from under thee?

(6) One command

● 28 [r]Remove not the ancient landmark, which thy fathers have set.

(7) Two blessings of diligence

29 [a]Seest thou a man diligent in his business? [b]he shall stand before kings; he shall not stand before [c]mean *men*.

651

CHAPTER 23

(8) Five commands: four reasons

● 1 [d]When [e]thou sittest to eat with a ruler, [f]consider diligently what *is* before thee:

● 2 And put a knife to thy throat, if thou *be* a man [*g]given to appetite.

● 3 Be not desirous of his dainties: for they *are* deceitful meat.

● 4 [*h]Labour not to be rich: cease from thine own wisdom.

5 [*i]Wilt thou set thine eyes upon that which is not? for *riches* certainly make

---

following is contained: directions on how to profit by that which wisdom has already delivered; the purpose for such instructions; and the nature of the message.

1 3fold Command—How to Profit:
  (1) Bow down your ears (v 17)
  (2) Hear the words of the wise
  (3) Apply your heart to knowledge
2 4fold Purpose of These Commands:
  (1) That one may receive personal pleasure and profit to the soul (v 18)
  (2) That one may get experiential knowledge and be equipped to speak of wisdom to others (v18, 21)
  (3) That one may learn to trust in the Lord (v 19)
  (4) That one may know the absolute certainty of truth (v 21)
3 5fold Nature of the Message:
  (1) The words of the wise (v 17)
  (2) Knowledge (v 17, 20)
  (3) Pleasant things (v 18)
  (4) Excellent things in counsels and knowledge (v 20)
  (5) The words of truth (v 21)

h Solomon was wiser than Ethan, Heman, Chalcol, Darda, and others (1 Ki. 4:31).

i This is the secret and condition of blessing (v 18; Jn. 15:7).

j One will be qualified to speak of the words of wisdom to others (v 18, 21).

k Question 19. Next, v 27.

l Heb. shalish, threefold or three, and could refer to the three writings of Solomon—Canticles (Song of Solomon), Ecclesiastes, and Proverbs. Whatever the 3fold writing was it consisted of counsels and knowledge and the words of truth (v 20-21). The certainty of the words of truth is one of the most proved things (2 Tim. 3:16; Jn. 5:39).

m Do not opress the poor because they are poor, but let them have a just hearing in judgment held in the gates (v 22). Eastern courts were often held in the gates of the cities (Job 5:4; 31:21; Ps. 127:5; Jer. 38:7).

n The Lord will deal with all who oppress the poor (v 23).

o Do not fellowship with a man of anger and fury, lest you learn his ways and be snared in your own soul (v 24-25). From those we are intimately associated with we acquire habits and imbibe their spirit; we unconsciously imitate them in various ways, so we cannot be too careful of the company we keep if we want to go in the way of right.

p Do not be quick to strike hands (make contracts and give promises) or to be surety for the debts of others. If you have nothing to pay why lose the necessities of life by pledging them as security? (v 26-27;11:15; 17:18; 20:16).

q Question 20. Next, v 29.

r Hold the proper landmarks as sacred and do not seek to enlarge your own property by moving them further into your neighbor's field (v 28). The law forbade moving boundaries (Dt. 19:14; 27:17. Cp. Job 24:2; Pr. 23:10-11; Hos. 5:10).

a Question 21. Next, 23:5.

b A man diligent in business shall be honored by kings and respected by his subjects (v 29). Speedy execution of a king's command is a virtue that he appreciates. Kings search for the most diligent and capable businessmen of their realm to place over certain affairs of the kingdom.

c Heb. chashok, men of no repute. Obscure persons of the kingdom will respect the men who stand before the king.

d When you are invited to eat with the upper class, eat moderately, not appearing to have been starved at home (v 1-3).

e All of v 1-24 is written in the second person.

f 5 Commands to Sons:
  1 Consider who is before you and act accordingly. When it is the ruler, your blessing is that of honor instead of feasting (v 1)
  2 Put a knife to your throat—do not be a glutton; subdue your own appetite and thus make a favorable impression (v2)
  3 Do not lust after the king's delicacies or appear as if you are not accustomed to such food (v 3)
  4 Labor not to be rich, for riches take wings and fly away (v 4-5). Concentrate on eternal things
  5 Cease from your own wisdom; that is, the kind which makes riches the chief end in life (v 4-5)

*g 5 Examples of Men Given to Appetites:
  1 Esau (Gen. 25:30)
  2 Isaac (Gen. 25:28; 27:4)
  3 Nabal (1 Sam. 25:36)
  4 Belshazzar (Dan. 5)
  5 False teachers (Phil. 3:18-19)

*h 3 Examples of Laboring for Riches:
  1 Lot (Gen. 13:10)
  2 The rich fool (Lk. 12:16-20)
  3 Rich men (1 Tim. 6:9-10; Jas. 5:1-6)
2 Things Not to Labor For:
  1 To be rich only (v 4)
  2 To have temporal food only (Jn. 6:27)
8 Things to Labor For:
  1 Eternal food (Jn. 6:27)
  2 To help the poor (Eph. 4:28)
  3 To win lost souls (Phil. 2:16)
  4 To support the weak (Acts 20:35)
  5 To perfect the saints (Col. 4:12; Eph. 4:11-14; Gal. 4:11; 1 Th. 5:12)
  6 Not to burden others (1 Th. 2:9)
  7 To enter eternal rest (Heb. 4:1)
  8 To be accepted of God (2 Cor. 5:9)

*i Question 22. Next, v 29. Do not make anything temporary an objective of life.

✡ ✡ ✡

toward heaven.

(9) Two commands: four reasons

• 6 [j]Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:

7 [k]For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 [l]The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

(10) Six commands: six reasons

• 9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.

• 10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their [m]redeemer [n]*is* mighty; he shall plead their cause with thee.

• 12 [o]Apply thine heart unto instruction, and thine ears to the words of knowledge.

• 13 Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from [p]hell.

4. MY SON: (1) How to make parents happy

15 My son, [q]if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my [r]reins shall rejoice, when thy lips speak right things.

• 17 [s]Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 [t]For surely there is an end; and thine expectation shall not be cut off.

5. MY SON: (1) Four commands: four reasons

• 19 [u]Hear thou, my son, and be wise, and guide thine heart in the way.

• 20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

(2) Four commands

• 22 [a]Hearken unto thy father that begat thee, and [b]despise not thy mother when she is old.

• 23 [c]Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

(3) How to make parents happy

24 The father of the righteous shall greatly rejoice: and [d]he that begetteth a [e]wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

6. MY SON: (1) Two commands: reason

• 26 My son, [f]give me [g]thine heart, and let thine eyes observe my ways.

---

j Do not accept invitations to eat with a stingy man, for if he entertains you at his own expense he will begrudge every morsel you eat (v 6-8).

k The stingy man says to eat and drink, but he does not mean it from the heart (v 7). On reflection you will see that you were not welcome and you will regret your acceptance of his invitation (v 8).

l 6 Commands to Sons:
  1 Do not carry on a conversation with a fool who will despise your words (v 9)
  2 Remove not the old landmarks (v 10; note r, 22:28)
  3 Enter not into the fields of orphans to rob them (v 10-11)
  4 Apply your heart to wisdom (v 12)
  5 Give ear to knowledge (v 12)
  6 Do not hesitate to correct a child, even if you have to use a rod. You will not kill him, but you will save his soul from hell (v 13-14)

m This refers to kinsman redemption, not to God as the Redeemer of the soul (Lev. 25:25-54; Num. 27:1-11; 36:1-13; Ruth 3:9–4:13; Jer. 32:1-25).

n The kinsman redeemer had power to avenge the fatherless and marry the widow to preserve the family (Dt. 25:5-10).

o See note g, v 26.

p Heb. sheol, the unseen world of departed spirits, not the grave. See ***Hell***, p. 1030; notes, Lk. 12:5; 16:19-31.

q A wise son is a pleasure to parents (v 15-16; 3:12; 10:1; 15:20; 23:24-25; 29:3). Cp. 17:21, 25; 19:13, 26; 20:20; 28:7, 24; 30:11, 17, referring to fools making parents unhappy.

r The same as the heart or innermost soul of v 12, 15, 17, 19, 26, 33.

s Do not envy sinners in your heart, but fear the Lord all day long (v 17-18).

t There is another life, and your expectation of immortality shall not be cut off (note m, 1 Pet. 3:4).

u See ***4 Commands to Sons***, p. 1110.

a 4 Commands to Sons:
  1 Hearken—see ***4 Commands to Sons***, p. 1110
  2 Despise not your parents (v 22)
  3 Buy the truth, wisdom, instruction, and understanding (v 23)
  4 Sell not the truth, wisdom, instruction, or understanding (v 23)

b This is the 5th commandment in another

12 Things Not to Despise:
  1 Old mother (Pr. 23:22)
  2 Chastening of the Lord (Pr. 3:11; Job 5:17; Heb. 12:5)
  3 A hungry thief (Pr. 6:30; Dt. 23:24-25)
  4 The Word (Pr. 13:13)
  5 Neighbors (Pr. 14:21)
  6 Parental instruction (Pr. 15:32; 30:17)
  7 Children and believers (Mt. 18:10)
  8 Weak Christians (Rom. 14:3)
  9 Prophecies (1 Th. 5:20)
  10 Youth (1 Tim. 4:12)
  11 Masters (1 Tim. 6:2)
  12 Ministers (Tit. 2:15)

c This means to acquire the truth by all rightful means, and then cleave to it, guard it, and defend it even to the risk of your life (v 23). Cp. 4:5, 7; 16:16.

d See note q, v 15.

e 23 Characteristics of a Wise Son:
  1 Hears and obeys parents (1:5; 23:24)
  2 Increases knowledge (1:5; 12:15)
  3 Profits by examples (6:6)
  4 Profits by rebukes (9:8; 15:31)
  5 Increases wisdom (9:9)
  6 Is diligent in business (10:5)
  7 Welcomes commandments (10:8)
  8 Lays up knowledge (10:14)
  9 Controls lips, tongue (10:10; 17:28)
  10 Rules well (11:29)
  11 Is a success in soul-winning (11:30)
  12 Loves company of wise men (13:20)
  13 Builds for the future (14:1)
  14 Departs from evil (14:16)
  15 Utters knowledge rightly (15:2, 7)
  16 Makes parents happy (note q, v 15)
  17 Seeks knowledge (18:15)
  18 Lives in soberness (20:1)
  19 Solves problems of men (21:22)
  20 Increases strength (24:5)
  21 Keeps the law (28:7)
  22 Turns away from contention (29:8)
  23 Controls self in strife (29:11)

f This is wisdom personified again, as in note g, 1:24. She wants the whole heart and the eyes wholly on her ways (v 26).

g 18 Commands Concerning the Heart:
  1 Apply the heart to understanding (2:2; 22:17; 23:12)
  2 Open the heart to wisdom (2:10)
  3 Keep the commandments (3:1; 4:4, 21)
  4 Write commandments on it (3:3; 7:3)
  5 Trust in the Lord with it (3:5)
  6 Keep it with all diligence (4:23)
  7 Bind commandments upon it (6:21)
  8 Do not lust in it (6:25)
  9 Do not be inclined to sin (7:25)
  10 Have an understanding heart (8:5)
  11 Be wise in it (11:29; 16:21; 12:23)
  12 Retain wisdom in it (14:33)
  13 Be merry in heart (15:13, 15)
  14 Study answers with it (15:28)
  15 Increase its knowledge (18:15)
  16 Apply it to instruction (23:12)
  17 Do not use it to envy sinners (23:17)
  18 Give heart to wisdom (23:26)

[i]strange woman *is* a narrow pit.

28 She also lieth in wait as *for* a prey, and increaseth the transgressors among men.

(2) Seven great questions: answers

29 [j]Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the [k]wine; they that go to seek [l]mixed wine.

(3) Command against wine: tenfold reason

● 31 [m]Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright.

32 [n]At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold [o]strange women, [p]and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 [q]They have stricken me, *shalt thou say*, *and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

652

CHAPTER 24

(4) Two commands: two reasons

● 1 [r]Be not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

(5) Eightfold blessing of wisdom and knowledge

and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 [a]A wise man *is* strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

(6) Fivefold description of a fool

7 [b]Wisdom *is* too high for a fool: he openeth not his mouth in the gate.

8 [c]He that deviseth to do evil shall be called a mischievous person.

9 [d]The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

(7) Three things sons must not do

10 [e]If thou faint in the day of adversity, thy strength *is* small.

11 [f]If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; [g]doth not [*h]he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man according to his works?

7. MY SON: (1) Two commands: two reasons

● 13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:

14 [*i]So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and [*j]thy expectation shall not be cut off.

(2) Two commands: two reasons

---

sons why sons should be devoted to wisdom and not to whores.

i Heb. nokri, foreign woman, not of Abraham's seed (Gen. 17:12). She is like a deep ditch and a narrow pit that destroys the souls of men (v 27-28). Cp. note d, 22:14. Women and strong drink (v 29-30) cause millions to be destroyed.

j Questions 23-28. Next, v 35.
6 Curses of Drunkards (v 29):
  1 Woes
  2 Sorrows
  3 Contentions
  4 Babblings
  5 Wounds
  6 Redness of eyes

k Heb. yayin, what is pressed out; the juice of grapes, mulberries, dates, figs, etc. Used 142 times of every kind of wine, both fermented and unfermented; usually of fermented wines (Gen. 9:21; 1 Sam. 25:36-37; Isa. 28:1; Jer. 23:9). Used of mixed wine (v 30). Cp. 9:2, 5; 20:1; 23:30-31; 31:4, 6.

l Heb. mimsak, mixed or spiced wine (v 30; Isa. 65:11).

m Implying that yayin (note k, above) was not always intoxicating. It is forbidden here when it turns red, bubbles, and when it intoxicates (v 31-35).

n ***7 Characteristics of Drunkards***, p. 1110.

o Heb. zur, apostate (note j, 2:16). Not the same word as in 23:27.

p 16 Characteristics of a Wicked Heart:
  1 It despises reproof (5:12)
  2 Is perverse, devises continual mischief, and sows discord (6:14)
  3 Devises wicked imaginations (6:18)
  4 Lusts after beautiful women (6:25)
  5 Is full of subtlety (7:10)
  6 Full of deceit (12:20)
  7 Proclaims foolishness (12:23)
  8 Is proud and abominable (16:5; 21:4; 28:25)
  9 Haughty (18:12)
  10 Faultfinding with God (19:3)
  11 Perverse in talk (23:33)
  12 Studies how to destroy others (24:2)
  13 Is glad when others stumble (24:17)
  14 Full of abominations (26:25)
  15 Has increased hardening against God (28:14)
  16 Trusts in self (28:26)

q Question 29. Next, 24:12.

r Have no companionship with evil men and do not envy them (v 1-2).

s A household can only be built and maintained through wisdom, knowledge, and mutual understanding (v 3-4).

a Wisdom is stronger than physical strength (v 5-6), for with it a man can invent labor-saving devices that will do the work of thousands.

b A fool will never attain to wisdom, so he will never be chosen as a judge to sit in the gate where court is held (v 7).

c He that plans evil will be called a genius of plots (v 8).

d The plan or device of the fool or evil man is sin; and the scoffer is an abomination to men (v 9). The Heb. word for foolishness is ivveleth, to be perverse; silliness; folly (v 9; 12:23; 14:24; 15:2, 14; 19:3; 22:15; 24:9; 27:22; Ps. 38:5; 69:5). This kind of foolishness makes one corrupt (Ps. 38:5) and perverse (Pr. 19:3), so it is not the playfulness and humor associated with clean fun and pleasure that is referred to. Many live self-condemned over legitimate playfulness that has nothing to do with the sin in question.

e If we fail in time of discouragement and trial, it is proof of our weakness (v 10).
4 Examples of Failure in Adversity:
  1 Jacob (Gen. 42:36)
  2 David (1 Sam. 27)
  3 Elijah (1 Ki. 19:3-4)
  4 Jonah (Jonah 4)

f If you fail to deliver the innocent from punishment and death you are guilty of blood (v 11). If you pretend not to know about the innocent being destroyed you will be judged (v 12).

g Questions 30-32. Next, v 22.

*h 3 Works of God (v 12):
  1 Searches the heart—considers all of its thoughts and intents (Ps. 7:9; Jer. 11:20; 17:10; Rev. 2:23)
  2 Keeps the soul (Ps. 23:1-6; 91:1-12; 121:3-5; 1 Pet. 1:5; 4:19)
  3 Judges works of man (Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:10; Mt. 16:27)

*i Knowledge and wisdom to the soul are like honey and the honeycomb to the mouth (v 13-14).

*j The reward and hope of eternal life will not be cut off (v 14; note t, 23:18).

the dwelling of the righteous; spoil not his resting place:

16 For [*l]a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

(3) Two commands: two reasons

● 17 [*m]Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 [*n]Lest the LORD see *it*, and it displease him, and he turn away his wrath from him.

(4) Two commands: two reasons

● 19 [o]Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; [p]the candle of the wicked shall be put out.

8. MY SON: (1) Two commands: two reasons

● 21 My son, [a]fear thou the LORD and the king: *and* meddle not with them that are given to change:

22 [b]For their calamity shall rise suddenly; and [c]who knoweth the ruin of them both?

(2) Fivefold advice

23 [d]These *things* also *belong* to the wise. [e]*It is* [f]not good to have respect of persons in judgment.

24 [g]He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 [h]But to them that rebuke *him* shall be them.

26 [i]*Every man* shall kiss *his* lips that giveth a right answer.

(3) Six commands

● 27 [j]Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

● 28 [k]Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

● 29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

(4) The lazy man

30 [l]I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as an armed man.

653 CHAPTER 25

VI. Fifty-one proverbs (Pr. 25:1–26:28)
1. The author

1 [m]These *are* also proverbs of Solomon, which the [n]men of Hezekiah king of Judah

---

*k Do not seek to overthrow the righteous for God will enable him to stand. You will fall into your own trap (v 15-16; Rom. 14:4).

*l Not one word is said of sin, hence this is no excuse for a man to backslide repeatedly. That is forbidden (Rom. 6:1-23; 8:12-13; Gal. 5:16-26; Col. 3:5-10; 2 Pet. 1:4-10).

*m Do not rejoice when your enemy falls, lest the Lord permit the same calamity to befall you (v 17-18).

*n 3 Examples of Rejoicing Over Others:
  1 Tyre (Ez. 26:2-6)
  2 Ammon (Ez. 25:6)
  3 Edom (Obadiah 11-14)
2 Examples of Mourning:
  1 David (2 Sam. 1:11-12; Ps. 35:13-14)
  2 Jeremiah (Jer. 9:1)

o Do not fret because of wicked men, neither envy them in their prosperity, for it is only temporary and their punishment will be eternal (v 19-20; Ps. 9:17; 37:1-2; 73:3-12; Rev. 20:10-15).

p This is an idiom referring to having no posterity to carry on the family name.

a Give to God divine honor and worship, and to the king civil respect and political obedience. Have nothing to do with anarchists who are always given to change in government and religion (v 21). Anarchy is the most dangerous spirit that can get hold of men (Pr. 17:11; 2 Pet. 2:10).

b Calamity will come both to those who rebel against the king and those who rebel against God (v 22).

c Question 33. Next, 25:16.

d This section (v 23-34) appears to be from another collection of sayings from Solomon and completes the whole section of 10:1–24:34. A new section begins in 25:1.

e 10 Other Things for the Wise:
  1 Have no respect of persons (v 23)
  2 Do not call the wicked righteous (v 24)
  3 Rebuke the wicked (v 25)
  4 Give right answers (v 26)
  5 Make plans for your work (v 27)
  7 Do not witness against a neighbor without a cause (v 28)
  8 Do not deceive with the lips (v 28)
  9 Do not repay evil for evil (v 29)
  10 Profit by observing lazy men (v 30-34)

f See ***8 Reasons Respect of Persons Not Good***, p. 1110.

g He that justifies the wicked and condemns the just will be cursed by the people (v24)

h He that metes out justice to the wicked shall be blessed by men instead of being cursed (v 25. Cp. v 24).

i This is an idiom which means doing homage to the man that is wise enough to give right answers (v 26).

j Prepare or plan the outside work. Make or repair your tools in winter so as to be ready to work in the fields in the spring. After this, continue to build and establish your house (v 27).

k Do not take up any cause against your neighbor unless it is necessary. Never do it through prejudice or revenge (v 28-29).

l The Lazy Man (v 30-34):
  1 His personal description (v 30). He is slothful and ignorant, and without courage or mental powers to make proper decisions about work and to carry them out
  2 His circumstances (v 30-31). He has a vineyard and a farm capable of producing his own food and prospering him.
  3 The condition of his farm (v 31). It is grown over with thorns and nettles and the fences are broken down. The whole place is in a ruined state through long neglect.
  4 The cause (v 30, 33). He is too lazy to prune the vineyard; clean up, plow, and plant his field; or to repair the fences and the residence. He spends his time in sleep and neglect of essential duties (v 33).
  5 The result (v 34). Absolute poverty as one who travels and has spent his last money, and as one who becomes impoverished through warfare (v 34).
  6 The lesson learned (v 32, 34). To follow the example of the slothful is to come to the same end. See note a, 19:24.

m Here we have another section of proverbs by Solomon copied by men under King Hezekiah (25:1–29:27). The word also here makes it clear that the preceding proverbs are Solomon's.

n The men of Hezekiah were perhaps Isaiah, Shebna, and others (Isa. 1:1; 22:15; 36:3; 37:2; 2 Ki. 18:18; 19:2). These were no doubt employed by Hezekiah in the work of editing the O.T. books, about 275 years after Solomon. There is some evidence that Isaiah was the editor-in-chief of this work. See note k, 2 Chr. 32:32. At the end of the books are Heb. letters: Cheth—H, Zayin—Z, and Koph—K, which are the consonants of Hezekiah, and the sign used to identify work done under his supervision. These letters are found in all MSS and printed editions, from Job to 2 Kings.

2. God and kings contrasted

2 [*o]*It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3. Three unsearchable things

3 [*p]The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable.

4. A good comparison

4 [*q]Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

5. Law of humility

● 6 [a]Put not forth thyself in the presence of the king, and stand not in the place of great *men*:

7 [b]For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

6. Good advice to neighbors

● 8 [c]Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

● 9 [d]Debate thy cause with thy neighbour *himself*; and discover not a secret to another:

10 [e]Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

7. A beautiful picture

11 [f]A word [g]fitly spoken *is* [h]*like* apples of gold in [i]pictures of silver.

12 *As* an [j]earring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

9. Effect of good news

13 As the [k]cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

10. A big disappointment

14 [l]Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

11. Two acts of wisdom

15 By long forbearing is [m]a prince persuaded, and a [n]soft tongue breaketh the bone.

12. Sound advice

● 16 [o]Hast thou found honey? [p]eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

13. How to retain friends

● 17 [q]Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and *so* hate thee.

14. Three symbols of a liar

18 [r]A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

15. Misplaced confidence

19 [s]Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

16. Wrong way to comfort

---

man, but kings get glory from exposing them (v 2). This verse has no reference to God making His revelation a mystery, for then it would not be a revelation. There are no mysteries in Scripture. The secret things of Dt. 29:29 are those which God has not revealed; but those things which are revealed belong to man and he should know them. God, to be just, cannot judge man for not knowing something that He Himself has hidden from him.

*p The average subjects of a king can no more understand all the workings of the heart of their king than they can understand the height of heaven and the depth of the earth (v 3).

*q Men cannot have pure metal until the dross is taken out; and no nation can have a king that is blameless until the wicked counselors are banished from the court and the throne is established in righteousness (v 4-5).

a Do not be haughty or too bold in the presence of kings and their nobles (v 6-7. See Lk. 18:9-14). It is better that great men exalt you, instead of humbling you. Cp. Lk. 14:7-14.

b ***See 17 "Better" Things in Proverbs***, p. 1109.

c 6 Examples of Going Forth to Strive:
1 Gaal (Judg. 9:26-40)
2 The ten tribes (Josh. 22:12-34)
3 Abner (2 Sam. 2:14-17)
4 Asahel (2 Sam. 2:18-23)
5 Amaziah (2 Ki. 14:8-14)
6 Josiah (2 Chr. 35:20-24)

d Settle your differences with your neighbor out of court, if at all possible; and do not betray to another his secrets that may have been earlier entrusted to you. The one who hears you betray your neighbor will rebuke and put you to shame. You will always have a reputation of being a man not to be trusted (v 9-10).

e Lest you lose your case and men upbraid you (v 10). Even just causes are many times lost due to prejudices and wrong influences upon the judge and jury, or to some minor technicality of law.
6 Things Necessary to Win a Case:
1 A good cause
2 A good purse
3 Good evidence
4 A skillful attorney
5 An upright judge
6 An intelligent jury

f See ***5 Kinds of Words***, p. 1110.

g Timely or appropriately spoken.

h Heb. tappuach, a fruit of the pome order, as the apple, pear, quince, orange, pomegranate, etc. (v 11; Cant. 2:3, 5; 7:8; 8:5; Joel 1:12). All these varieties were grown in Palestine and any one of them on a background of carved silver work or in a filigree basket of silver would be beautiful.

i Heb. maskith, used 5 times. Trans. pictures (v 11; Num. 33:52); could wish (Ps. 73:7); conceit (Pr. 18:11); and imagery (Ez. 8:12).

j Heb. nezem, a ring for the ear or nose (v 12; Gen. 24:22, 30, 47; 35:4; Ex. 32:2-3; 35:22; Judg. 8:24-26; Job 42:11; Hos. 2:13).

k Snow was frequent in Judea, and in places snow houses were dug in the ground to lay up snow for summer use.

l Here we have a boaster bragging on his liberality or pretended gift which he never gives. He promises much and gives nothing (v 14. Cp. 2 Pet. 2:17; Jude 12).

m Heb. qatsin, a decider, judge, magistrate; one who decides matters (v 15; Dan. 11:18; Mic. 3:1, 9). Not the word for prince in 14:28; 17:7; 19:6; 25:7.

n A soft tongue subdues the most obstinate resistance, or turns away wrath (v 15; 15:1).

o Question 34. Next, 26:12.

p This teaches moderation in all things of life—in food, work, enjoyments, etc.

q Too much familiarity breeds contempt.

r A liar is like a maul (large wooden hammer or war-club, Jer. 51:20; Ez. 9:2; Nah. 2:2), a sword, and a sharp arrow—all weapons of destruction (v 18). See other comparisons of a sharp tongue (Ps. 52:4; 57:4; 64:3; 120:4). See also other rebukes of false testimony (Pr. 6:19; 12:17; 19:5, 9; 21:28).

s A treacherous man is like a broken tooth and a foot out of joint (v 19).

✡ ✡ ✡

cold weather, *and* as vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

17. Law of retaliation

● 21 [u]If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
▲ 22 For thou shalt [a]heap coals of fire upon his head, [b]and the LORD shall reward thee.

18. How to deal with backbiting

23 [c]The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

19. Another better thing

24 [d]*It is* [e]better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

20. Effect of good news

25 [f]As cold waters to a thirsty soul, so *is* [g]good news from a far country.

21. A corrupt practice

26 [h]A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

22. Two things not good

27 [i]*It is* not good to eat much honey: so *for men* to search their own glory *is not* glory.

23. Two kinds of ruins

28 [j]He that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

654

CHAPTER 26

24. Three uncommon things

1 [k]As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

25. Unfounded curses are harmless

2 [l]As the bird by wandering, as the swallow by flying, [m]so the curse causeless shall not come.

26. Three suitable things

3 [n]A whip for the horse, a bridle for the ass, and a rod for the fool's back.

27. How to answer fools

● 4 [o]Answer not a fool according to his

---

t As he that lays aside warm clothing in cold weather, caring more for appearance than health; and as vinegar poured upon carbonate of soda produces immediate strong fermentation, so singing to a heavy heart is senseless (v 20). Carbonate of soda was known to the ancients as nitre.

u Quoted in Rom. 12:20.
2 Examples of Good for Evil:
  1 Azariah (2 Chr. 28:12-15)
  2 Elisha (2 Ki. 6:19-23)

a This means to pile up or do one good deed after another for an enemy so as to give him a burning sense of shame for rewarding you evil for good, and to make him feel deep pangs of repentance so that he will make peace and be kind himself (Rom. 12:19-21). A deep, true shame is among the first elements of true repentance (2 Cor. 2:7; 7:8-12).

b If one will return good for evil, the Lord will reward (v 2; Mt. 10:42).

c The Arabic version reads, south wind. This harmonizes with Jesus in Lk. 12:55. Regardless of which wind referred to, it scatters the clouds and drives away rain. So doth a show of an angry countenance cause the backbiting tongue to cease (v 23)

d It is better to dwell in a shed on the flat roof, than with a wrangling woman in a spacious apartment (v 24; 21:9). Cp. 19:13; 27:15.

e ***See 17 "Better" Things in Proverbs***, p. 1109.

f Good news from home when one is away is as refreshing as cool water to a thirsty soul (v 25).

g 3 Examples of Good News From Afar:
  1 Jacob (Gen. 45:25-28)
  2 Jesus Christ (Mt. 3:16-17; 17:5)
  3 Paul (Col. 1:3-4; Eph. 1:15; Phil. 1)

h A righteous man falling down before the wicked is like a corrupt and poisonous spring of water (v 26).

i Like eating too much honey is not good, so is the seeking of one's own glory not good (v 27. Cp. 27:2).

j He that cannot bridle his passions and emotions is like a ruined city without walls (v 28).

k Snow in summer and rain in harvest are as rare as honor to a fool (v 1). According to Jerome rain is an unheard of thing during harvest time in Palestine. See 1 Sam. 12:17 where a thunderstorm appears as a miracle from God. In ordinary years no rain falls at all from the end of the spring showers to October or November.

l As the sparrow flies around the house, and the swallow migrates to strange countries, so an undeserved curse being pronounced may flutter about the neighborhood for a season and then disappear (v 2). The curse uttered against an innocent person will not come upon him, but will return upon him who uttered it.

m 3 Examples of Failing Curses:
  1 Balaam's on Israel (Neh. 13:2)
  2 Goliath's on David (1 Sam. 17:43)
  3 Shimei's on David (2 Sam. 16:5, 12)

n 10 Proverbs About Fools (v 3-12):
  1 A rod on the back of fools is as suitable as a whip for a horse or a bridle for an ass (v 3).
  2 Do not answer a fool like a fool, lest you be considered one (v 4).
  3 Answer a fool wisely to confute his folly and expose his senselessness, lest he be wise in his own eyes (v 5).
  4 He that chooses a fool to be his messenger or to transact his business has to suffer the consequences of the fool's misconduct (v 6). He experiences in a large measure self-devised injury and deprives himself of attaining his end. Cp. 10:26; 25:18.
  5 V 7 is rendered several ways: as the legs of the lame are not equal, so fools are not capable of uttering parables; as the legs of the lame are useless, so are parables in the mouths of fools; as a lame man exposes his lameness, so fools expose their folly in expounding parables.
  6 As it is folly to bind a stone to the sling if one wants to throw the stone, so it is folly to give honor to a fool (v 8).
  7 As a drunkard is insensible to the prick of a thorn, so are fools in uttering parables (v 9).
  8 The word for God in v 10 is rab and may mean either the great God or a great man. If it refers to God it means that He has created all things and will equally reward fools and transgressors according to their works. If it refers to a great man it can be rendered, "A master (workman) forms all things aright; but he that hires a fool hires a transgressor who will spoil the work."
  9 Fools repeat their own folly like a dog returning to his own vomit (v 11; 2 Pet. 2:20-22). Here it is not that fools merely make the same foolish assertions, but that they fall into the same course of action after brief endeavors or beginnings at improvement of their own lives, as in 2 Pet. 2:20-22.
  10 There is more hope for a fool than for men who are wise in their own eyes (v 12).

o The point in v 4-5 is that you cannot reason with a fool, because you would have to reason with him on his own level and this would make it manifest that you are a fool yourself. If you answer not according to his folly, he thinks he is as wise as you are. If you do answer according to his own folly, he thinks you are a fool as he is, so your reasoning is defeated. The only hope in such a case is the rod of v 3.

✡ ✡ ✡

● 5 Answer a fool according to his folly, lest he be wise in his own conceit.

28. A foolish practice

6 He that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh damage.

29. Fools and parables

7 The legs of the lame are not equal: so *is* a parable in the mouth of fools.

30. Honor useless to fools

8 As he that bindeth a stone in a sling, so *is* he that giveth honour to a fool.

31. Fools and parables

9 *As* a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.

32. God rewards fools and sinners

10 The great *God* that formed all *things* both rewardeth the fool, and rewardeth transgressors.

33. Two similar practices

11 As a dog [a]returneth to his vomit, *so* a fool returneth to his folly.

34. Wise men and fools

12 [b]Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

35. Four traits of lazy men

13 [c]The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.
14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.
15 The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth.
16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 [d]He that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

37. Two kinds of mad men

18 [e]As a mad *man* who casteth firebrands, arrows, and death,
19 So *is* the man *that* deceiveth his neighbour, and saith, [f]Am not I in sport?

38. Two kinds of fire

20 [g]Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth.
21 [h]*As* coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

39. Effect of talebearing

22 [i]The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

40. A picture of hypocrisy

23 [j]Burning lips and a wicked heart *are like* a potsherd covered with silver dross.

41. Five sins of a hater

24 [k]He that hateth dissembleth with his lips, and layeth up deceit within him;
25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart.
26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

42. Law of retribution

27 [l]Whoso diggeth a pit shall fall therein: and he that rolleth a stone, [*a]it will return upon him.

43. How to measure hatred

---

it refers to backsliders going back into sin.
12 Examples of Returning to Sin:
1 Aaron and Israel (Dt. 32:16-18; Ex. 32:32-33; 1 Cor. 10:1-11; Jude 5)
2 Nadab and Abihu (Lev. 10:1-20)
3 Korah and company (Num. 16)
4 King Saul (1 Sam. 10:13-24; 16:12-23; 1 Chr. 10:13-14)
5 Many disciples of Jesus (Jn. 6:66)
6 David (2 Sam. 11-12; Ps. 51)
7 Judas (Ps. 41:9; 55:12-14; 69:25-28; 109:8; Mt. 26:24; Jn. 13:18; Acts 1)
8 Ananias and Sapphira (Acts 5:1-14)
9 Many Galatians (Gal.1:6-9; 5:4; 6:7-8)
10 Many early Christians (1 Tim. 1:19-20; 5:8-20; 6:1-21; 2 Tim. 2:18-21)
11 Demas (2 Tim. 4:10)
12 Whole churches (Rev. 2-3)

b Question 35. Next, v 19. This is a lesson on self-conceit, self-importance, and self-exaltation. Man should never overestimate himself for it closes the gate to real wisdom which gives a true evaluation of self. Cp. 19:20.

c 4 Proverbs Against Laziness (v 13-16):
1 V 13 is almost identical with 22:13. The lazy man uses this as an excuse for his laziness, that there is a lion in the street so he must stay inside or be killed.
2 As the door stays on its hinges and never goes any place, so the lazy man never moves from his bed to fill a useful place in life (v 14. Cp. 6:10; 24:33).
3 The lazy man puts his hand in his bosom, or in the dish, and he is too lazy to lift it to his mouth to eat (v 15; 19:24). In both these proverbs the idea is eating from a dish, not the bosom. Cp. 12:27; 19:24.
4 A lazy man is more self-conceited and wise in his own eyes than 7 reputable wise men who can truly solve problems (v 16).

d A stranger who delights in strife and willful provocation and who enters into strife that does not concern him is like one who takes a dog by the ears (v 17). He gets into trouble with all men through his meddling.

e The man who deceives his neighbor, slandering him and pretending to be in sport, is like an insane man casting fiery darts, arrows, and death (v 18-19).

f Question 36. Next, 27:4.

g It is as impossible for strife to begin and continue where there is no talebearer as it is for a fire to be kindled and kept going where there is no fuel (v 20). The talebearer and the tale-receiver are the agents of strife. If no man receives a slander it will automatically die. Hence, the receiver is as guilty as the talebearer.

h It is as impossible for contention to start where there is no contentious person as it is for fire to start and continue without coals of fire and fuel (v 21).

i The words of a slanderer are like poison to dainty morsels which are quickly swallowed but cause destruction to the eater (v 22; 18:8)

j Great professions of friendship and warm kisses with a wicked heart are like a piece of broken pottery covered over with the dross of silver (v 23). As such they demonstrate hypocrisy and are without moral worth, but with a pure heart they demonstrate true love.

k The man who hates pretends no harm with his lips, but plots deceitful and destructive acts in his heart. He will be exposed before all men (v 24-26).

l 5 Examples of Falling Into Own Pit:
1 Jacob (Gen. 27:14 with 37:31-32)
2 Saul (1 Sam. 18:11–26:2 with 1 Sam. 31)
3 David (2 Sam. 11:14-15 with 12:10)
4 Haman (Esther 7:10)
5 Accusers of Daniel (Dan. 6:4-24)

*a Ps. 7:15; 9:16; Eccl. 10:8.

✡ ✡ ✡

afflicted by it; and a flattering mouth worketh ruin.

655

CHAPTER 27

VII. Instruction and admonition for sons
(Pr. 27:1-27)
1. MY SON: (1) Three commands: reason

● 1 [c]Boast not thyself of to morrow; [d]for thou knowest not what a day may bring forth.
● 2 [e]Let another man praise thee, and not thine own mouth; [f]a stranger, and not thine own lips.

(2) Three heavy things

3 [g]A stone *is* heavy, and the sand weighty; but a fool's wrath *is* heavier than them both.

(3) Three cruel things

4 [h]Wrath *is* cruel, and anger *is* outrageous; [i]but who *is* able to stand before envy?

(4) Better than secret love

5 [j]Open rebuke *is* better than secret love.

(5) Wounds better than kisses

6 [k]Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful.

(6) Contrasted appetites

7 [l]The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

(7) Two wandering creatures

so *is* a man that wandereth from his place.

(8) Advice on friendships

9 [n]Ointment and perfume rejoice the heart: so *doth* the sweetness of a man's friend by hearty counsel.
● 10 [o]Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: *for* better *is* a neighbour *that is* near than a brother far off.

2. MY SON: (1) Two commands: reason

● 11 [p]My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

(2) Blessing of foresight

12 [q]A prudent *man* foreseeth the evil, *and* hideth himself; *but* the simple pass on, *and* are punished.

(3) Double security

13 [r]Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

(4) Cause for suspicion

14 [a]He that blesseth his friend with a loud voice, [*b]rising early in the morning, [*c]it shall be counted a curse to him.

(5) Two things alike

---

b A lying tongue hates those who are afflicted by it (v 28). He that injures another hates him in proportion to the injury he has done him. The one who does the wrong seldom if ever feels kindly toward those he has hurt. The debtor cannot bear the sight of a creditor, nor a robber those whom he has robbed. Only in Christ is this law broken.

c Do not plan or boast of what you are going to do tomorrow, for no man knows what the day may bring forth (v 1). This not only applies to one day ahead, but to all planning and boasting of the future. If one cannot know what will happen one day ahead how can he know what will happen beyond that?

d 8 Examples of Not Knowing Tomorrow:
  1 Jonathan (1 Sam. 23:17)
  2 Abner (2 Sam. 3:9-10)
  3 Ben-hadad (1 Ki. 20:3-31)
  4 Ahab (1 Ki. 22:26-37)
  5 Haman (Esther 5:12; 7:1-10)
  6 Nebuchadnezzar (Dan. 4:30-33)
  7 Belshazzar (Dan. 5:24-31)
  8 The rich fool (Lk. 12:20)

e 5 Examples of Praise From Others:
  1 Saul and Jonathan (2 Sam. 1:17-27)
  2 The centurion (Mt. 8:10)
  3 John (Mt. 11:11; Jn. 5:35)
  4 Luke (Col. 4:14; 2 Tim. 4:11)
  5 Epaphroditus (Phil. 2:25)

f Do things that will cause others to praise you but do not expect praise even then (v 2). Self-praise is not commendation, but a show of pride.

g A fool's wrath is heavier than sand and stone (v 3). Such an ill temper is injurious but a fool does not have sense enough to know it so he suffers from it.

h Envy and jealousy are like a cyclone sweeping things before it (v 4).

i Question 37. Next, v 23.

j An open rebuke demonstrates more love to a friend than a secret love which withholds rebuke when it should be given (v5)

k Wounds from a friend are cutting and sharp, but they will do more good than the enemy (v 6).
5 Examples of Such Faithfulness:
  1 Nehemiah (Neh. 5:7-13)
  2 Jehu (2 Chr. 19:2-11)
  3 Jesus Christ (Mt. 23)
  4 Stephen (Acts 7)
  5 Paul (Acts 22:1–24:27)

l Only the hungry are satisfied with what they have to eat (v 7). To the full nothing tastes good.

m A restless and wandering man is no better than a wandering bird (v 8). The bird leaving her own brood, places of retreat, and breeding ground behind, and going into strange places, exposes herself to many dangers. So the man who leaves his own home, family, and relatives to become a vagabond or to seek fortunes in strange lands will many times find misery and hardships.

n Anointing of the head and certain parts of the body with aromatic oil was frequent in the East, and scenting the beards of guests at the end of an entertainment was almost universal. All this seemed to refresh and rejoice the heart of vain men. So also do the pleasant, kind, and assuring words of friendship or counsel from a true friend (v 9). Hearty counsel means the sincere counsel of the soul.

o Do not forsake the long-tried and invaluable friends of your family. Never forget or neglect them for they are rare indeed who will stick by you in adversity as well as in prosperity. In time of adversity do not go to a relative living far off whose heart is far from your interests. It is better to go to a near friend and neighbor.

p MY SON: Live as such an example of your righteous teaching that it will be a rebuke to those who reproach me. You will make me happy when I can point to you as such an example (v 11).

q A prudent man foresees danger and escapes it; but the inexperienced and the young do not, so suffer for it (v 12; 22:3). See note l, 1:4.

r Take sufficient security from strangers to insure their meeting their obligation and not running away; and take a pledge of him who has become security for a strange woman (v 13; 20:16).

a Be suspicious and wary of the man who always flatters you with a loud voice and goes out of the way to do so. It will turn out to be a curse instead of a blessing (v14)

*b An idiom meaning excessive flattery. Extravagant public praise to or concerning a friend should always be held under suspicion. It is not to be regarded as genuine and sincere.

*c Seldom does it fail that men who pretend to be great friends and boast of your friendship are sooner or later to be a curse and a disappointment (v 14).

✡ ✡ ✡

day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.

(6) Two sharp things

17 [e]Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

(7) Reward of service

18 Whoso keepeth the fig tree shall eat the fruit thereof: [f]so he that waiteth on his master shall be honoured.

(8) Two kinds of mirrors

19 [g]As in water face *answereth* to face, so the heart of man to man.

(9) Three things never satisfied

20 [h]Hell and destruction are never full; [i]so the eyes of man are never satisfied.

(10) Three refined things

21 [j]As the fining pot for silver, and the furnace for gold; so *is* a man to his praise.

(11) An impossible job

22 [k]Though thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will

(12) Two commands: tenfold reason

● 23 [l]Be thou diligent to know the state of thy flocks, *and* look well to thy herds.

24 For riches *are* not for ever: and [m]doth the crown *endure* to every generation?

25 [n]The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

656 CHAPTER 28

VIII. Fifty-five proverbs (Pr. 28:1–29:27)
1. Eight contrasted classes

1 [o]The wicked flee when no man pursueth: but [p]the righteous are bold as a lion.

2 [q]For the transgression of a land many *are* the princes thereof: but by a man of understanding *and* knowledge [r]the state *thereof* shall be prolonged.

3 A [a]poor man that oppresseth the [b]poor is like a sweeping rain which leaveth no food.

4 [c]They that forsake the law [*d]praise the wicked: but such as keep the law [*e]contend with them.

1 She is like perpetual cloudbursts that are overwhelming and cannot be contained (v 15; 19:13). Her contentions engulf the soul and leave one in despair. See note h, 19:13. The Arabic denotes a rain poured out of buckets.
2 She is like the wind and storm that cannot be stopped or confined by a dam (v16)
3 She is like the smell of aromatic oil which your hands have been anointed with. It is impossible to hide. The oil betrays itself (v 16). Both these statements in v 16 show that a man attempts to do what is impossible to be done.

e As hard iron or steel will sharpen a knife, so a man may sharpen the intellect and the moral and spiritual life of another (v 17).

f 6 Examples of Honoring Servants:
1 Deborah (Gen. 35:8)
2 Joseph (Gen. 39:2-23)
3 Elisha (2 Ki. 3:11)
4 Centurion's servant (Lk. 7:8)
5 Disciples (Lk. 12:37)
6 The soldier of Cornelius (Acts 10:7)

g As in water the face is reflected, so the human heart reflects the disposition to be discerned by others (v 19).

h Heb. sheol, the place of souls and departed spirits, not the grave which is the place for the body only. See ***Hell***, p. 1030; notes, Lk. 12:5; 16:19-31.

i As hell and destruction are never full, so restless, lustful, and covetous eyes are never satisfied (v 20).

j As the refining pot and furnace test the gold and silver, so praise of a man tests his real character by the effect it has upon him (v 21). His humility or self-exaltation is soon discovered and his true worth is thus known.

k Though one pounds, pulverizes, and mixes the fool in a mortar (a vessel in which substances are crushed or pounded) among wheat with a pestle (an instrument for crushing and mixing of substances), yet it will be impossible to eradicate his foolishness from him (v 22).

l Do not trust your flocks to the shepherd only, but number them yourself and see that they are well-tended and fed. Flocks will multiply generation after generation, but other riches and even the crowns of kings are temporary and will soon pass away (v 23-24).

m Question 38. Next, 29:20.

n 5 Admonitions to Farmers:
1 Make hay to feed the stock for the winter (v 25)
2 Feed the flock on the new pasture in the spring (v 25)
3 Sell the lambs to buy clothes (v 26)
4 Sell the goats to pay for the farm or pay the rent (v 26)
5 Use the goats' milk for the whole household and to maintain the servants (v 27).
Milk is here put for all the products necessary for the home

o The wicked may appear to be bold and unafraid, but they are full of fear for the time to face God, because of their wrongdoings (v 1).

p 11 Examples of Righteous Boldness:
1 Moses (Ex. 32:20)
2 The prophet (1 Ki. 13:1-10)
3 Elijah (1 Ki. 18:15-18; 2 Ki. 1)
4 Azariah (2 Chr. 26:17-18)
5 Nehemiah (Neh. 6:11)
6 Three Hebrew children (Dan. 3)
7 Daniel (Dan. 6)
8 Jesus Christ (Mt. 27)
9 Stephen (Acts 7:51-60)
10 Paul (Acts 20:22-24)
11 Peter and John (Acts 4:18-20; 5:41-42)

q Sin produces many rulers because of the wars and murders (v 2).

r 5 Examples of Good Statecraft:
1 Joseph (Gen. 47:15-26)
2 Samuel (1 Sam. 11:12-15)
3 Nathan (1 Ki. 1:11-14)
4 Jeroboam (1 Ki. 12:26-33)
5 Daniel (Dan. 1:3-5; 6:1-4)

a Heb. rush, one in want of the necessities of life (note f, 6:11). Such a man is so greedy that he leaves nothing to others when he gets the chance to oppress, rob, and carry away. He is like a sweeping rain that takes all things away (v 3, 6, 19, 27). Jesus illustrates this proverb in the parable of the 2 debtors (Mt. 18:21-35). Sweeping rains are frequent in the East and sometimes carry flocks, crops, and even houses away with them.

b Heb. dal, an impoverished man; one in poverty. One poor man oppresses another (v 3, 8, 11, 15; note f, 6:11).

c Here we have war between lawbreakers and lawkeepers. Lawbreakers are praised by the wicked for their success in breaking the law and because they claim they have a right to do so. This calls for contention with the wicked by the righteous (v 4).

*d 5 Examples of Praising the Wicked:
1 Saul (1 Sam. 23:21)
2 Absalom (2 Sam. 15:6)
3 Nobles of Judah (Neh. 6:19)
4 False prophets (Jer. 5:30-31)
5 Jews (Acts 12:21-23)

*e 5 Examples of Contending With the Wicked:
1 Nehemiah (Neh. 5:7-11; 13:11)
2 John (Mt. 14:4)
3 Jesus Christ (Mt. 22-23)
4 Stephen (Acts 7)
5 Paul (Acts 22-24)

[g]but they that seek the LORD understand all *things*.

2. Another better thing

6 [h]Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

3. Two kinds of sons

7 [i]Whoso keepeth the law *is* a wise son: but he that is a companion of riotous *men* shameth his father.

4. Riches only temporary

8 [j]He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

5. Why some prayers are unanswered

9 [k]He that turneth away his ear from hearing the law, even his prayer *shall be* [l]abomination.

6. Law of retribution

10 [m]Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

7. Four contrasted classes

11 [n]The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

12 [o]When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man

8. Secret of prosperity

▲ 13 [p]He that [q]covereth his sins shall not prosper: [r]but whoso confesseth and forsaketh *them* shall have mercy.

14 [s]Happy *is* the man that feareth alway: [t]but he that hardeneth his heart shall fall into mischief.

9. Three unmerciful things

15 [u]*As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

10. Ten common classes

16 [v]The prince that wanteth understanding *is* also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.

● 17 A man that doeth violence to the blood of *any* person shall flee to the pit; [w]let no man stay him.

▲ 18 [x]Whoso walketh uprightly shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

▲ 20 A faithful man [a]shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

11. Two uses of the tongue

---

f 4 Examples of Ignorance of Judgment:
  1 Israel (Num. 16:21)
  2 Ahab (1 Ki. 18:17)
  3 The Lord's enemies (Mk. 4:11-12)
  4 Pharisees (Lk. 11:42; 18:9-14)

g ***See 7 Reasons Why They Understand***, p. 1110

h It is better to be poor and righteous than to be rich and wicked (v 6). See ***17 "Better" Things in Proverbs***, p. 1109.

i A wise son who keeps the law blesses his father, but he who associates with riotous wasters shames him (v 7). Cp. 10:1; 13:20; 23:21; 29:3.

j A man who increases his riches by unlawful and unjust interest on loans, lending to men in great distress, only gathers it for his heirs who will show themselves compassionate toward the poor (v 8. Cp. 13:22; Job 27:16-17).

k The man who turns away from truth lest he should get to know it will not receive answers to prayer (v 9).

18 Reasons for Unanswered Prayer:
  1 Refusing to hear truth (v 9)
  2 Refusing to humble self (2 Chr. 7:14)
  3 Forsaking God (2 Chr. 15:2)
  4 Provoking God (Dt. 3:26)
  5 Hardheartedness (Zech. 7:12-13)
  6 Lack of charity (Pr. 21:13)
  7 Regarding iniquity in heart (Ps. 66:18)
  8 Wrong motives (Jas. 4:3)
  9 Dishonor of companion (1 Pet. 3:7)
  10 Unbelief (Mt. 17:20-21; 21:22)
  11 Sin (Jas. 4:1-5; Jn. 9:31; Isa. 59:2)
  12 Parading prayer life (Mt. 6:5)
  13 Vain repetitions (Mt. 6:7)
  14 Unforgiveness (Mt. 6:14-15; Mk. 11:25-26)
  15 Hypocrisy (Lk. 18:9-14)
  16 Being discouraged (Lk. 18:1-8)
  17 Worry and anxiety (Phil. 4:6)
  18 Doubting—double-mindedness (Jas. 1:5-8)

l See 20 Things an Abomination, note e, 3:32.

go astray shall fall into his own pit of destruction; and the upright shall continue to be helped and blessed of God (v 10. Cp. 11:6, 8; 26:27).

n The unwise rich man is wise in his own eyes; but the wise poor man, knowing his weaknesses, outstrips him in the struggle for true riches of eternal things (v 11).

o When the righteous rule there is great glory and rejoicing, but when the wicked are in power good men are obliged to retire and remain quiet (v 12).

p The man who will not acknowledge his sins and who seeks to hide them and excuse himself will never be converted; but the man who confesses and forsakes them will be (v 13. Cp. Jn. 3:16-20; 1 Jn. 1:9).

q 3 Examples of Covering Sin:
  1 Adam (Gen. 3:12; Job 31:33)
  2 Cain (Gen. 4:9)
  3 Saul (1 Sam. 15:19-21)

r 4 Examples of Confessing Sin:
  1 David (2 Sam. 12:13; Ps. 51)
  2 Manasseh (2 Chr. 33:12-13)
  3 Nineveh (Jer. 18:7-8; Jon. 3:5-10)
  4 The lost son (Lk. 15:18-24)

s 3 Examples of Fearing Always:
  1 Joseph (Gen. 39:9; 42:18)
  2 Nehemiah (Neh. 5:15)
  3 Job (Job 1:5)

t 4 Examples of Hardening the Heart:
  1 Pharaoh (Ex. 5:1–12:51)
  2 The Jews (Jer. 8:12; Acts 7:51)
  3 The Gentiles (Rom. 2:3-5)
  4 Herod (Mt. 14:1-10)

u A wicked ruler is as unmerciful as a hungry lion or a bear (v 15).

v 10 Common Classes:
  1 The oppressors (v 16)
  2 The covetous
  3 The violent (v 17)
  4 The upright (v 18)
  5 The perverse
  6 The farmers (v 19)
  7 The lazy and vain
  8 The faithful (v 20)
  9 The greedy (v 20-22)
  10 The respecter of persons (v 21)

w He will be his own tormentor, his own executioner, and will deliver himself up to justice (v 17).

x The secrets of being saved or backsliding (v 18).

a 10 Characteristics of 10 Classes:
  1 The oppressor is ignorant (v 16)
  2 The covetous is short-lived
  3 The violent man condemns self (v 17)
  4 The upright enjoys salvation (v 18)
  5 The perverse is unstable
  6 The farmer has plenty food (v 19)
  7 The lazy has poverty
  8 The faithful man has blessings (v 20)
  9 The greedy has guilt, an evil eye, and eventual poverty (v 20, 22)
  10 The respecter of persons bribes for any small gain or advantage (v 21)

shall find more favour than he that flattereth with the tongue.

12. Result of wrong training

24 [*c]Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.

13. Eight contrasted classes

25 He that is of a proud heart stirreth up strife: [*d]but he that putteth his [*e]trust in the LORD [*f]shall be made fat.

26 [*g]He that trusteth in his own heart is a fool: [*h]but whoso walketh wisely, he shall be delivered.

27 [*i]He that giveth unto the poor shall not lack: [j]but he that hideth his eyes shall have many a curse.

28 [k]When the wicked rise, men hide themselves: but when they perish, the righteous increase.

657 CHAPTER 29

14. Sudden end of rebels

▲ 1 [l]He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

15. Two kinds of government

2 [m]When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

16. Two kinds of sons

3 [n]Whoso loveth wisdom rejoiceth his father: [o]but he that keepeth company with harlots spendeth *his* substance.

17. Causes of stable and unstable governments

4 [p]The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

18. Cause of suspicion

5 [q]A man that flattereth his neighbour spreadeth a net for his feet.

19. Ten common classes

6 [r]In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.

7 [s]The righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 [a]Scornful men [b]bring a city into a snare: but [c]wise *men* turn away wrath.

9 [d]*If* a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 [e]The bloodthirsty [f]hate the upright: but the just [g]seek his soul.

11 A [h]fool uttereth all his mind: but a [i]wise

---

tually gain more favor than the one who flatters (v 23).

*c The man who robs his parents is worse than a common thief and a murderer, for he adds to that sin ingratitude and cruelty, besides disobedience to God (v 24).

*d 4 Contrasts of 8 Classes:
  1 The proud and the humble (v 25)
  2 The fool and the wise (v 26)
  3 The liberal and the miser (v 27)
  4 The wicked and the righteous (v 28)

8 Characteristics of These:
  1 The proud stirs up strife (v 25)
  2 The humble trusts in God
  3 The fool trusts his own heart (v 26)
  4 The wise stays out of trouble
  5 The liberal is blessed (v 27)
  6 The miser is cursed
  7 The wicked cause fear (v 28)
  8 The righteous increase

*e Puts confidence in the Lord.

*f An idiom for prosperity.

*g The reason he is a fool is that he does not know his own heart (Jer. 17:9).

5 Examples of Trusting Own Heart:
  1 Hazael (2 Ki. 8:13)
  2 Johanan (Jer. 42:7-22; 43:1-7)
  3 David (2 Sam. 24:2)
  4 Absalom (2 Sam. 15:4)
  5 Peter (Mt. 26:33, 74)

*h See ***32 Facts About a Wise Man***, p. 1110.

*i A sure guarantee of no lack (v 27; 11:24; Lk. 6:38; 2 Cor. 9:6, 9-10).

j He that shuts up his bowels of compassion on the poor shall be cursed (v 27; 1 Jn. 3:17).

k When the wicked are in power the righteous retire; when the righteous rule godliness is revived (v 28).

l 4 Examples of Being Reproved Often:
  1 The Antediluvians (Gen. 6; 1 Pet. 3:20; 2 Pet. 2:5; Lk. 17:26-27)
  2 Pharaoh (Ex. 7:13; 8:15; 10:1-27)
  3 Israel (Ex. 32:9; 33:3-5; 34:9; Dt. 9:6; 31:27; Jer. 17:23; Acts 7:51)
  4 Ahab (1 Ki. 17:1; 18:18; 20:42; 21:20)

m Same truth as in point k, above.

n Same truth in 10:1 and 15:20.

o Keeping company with harlots will bring a man to poverty (v 3).

p A just king establishes the kingdom, but he that accepts bribes overthrows it through injustice (v 4).

q Beware of any man who flatters, for he does it only to deceive you and profit himself (v 5).

Two Examples of This:
  1 The woman of Tekoah (2 Sam.14:3-29)
  2 The spies (Lk. 20:21)

r The wicked man ensnares himself by his own sins, but the righteous are always free to rejoice and sing (v 6).

s The righteous know and consider the poor, but the wicked make no attempt to know their needs (v 7).

a Scoffers ensnare a city, but wise men deliver it from the mob spirit (v 8).

b 3 Examples of Ensnaring a City:
  1 The Sodomites (Gen. 19)
  2 Judah (2 Chr. 36:16-21)
  3 Rulers (Isa. 28:14-22; Mt. 27:39-43)

c 3 Examples of Turning Away Wrath:
  1 Moses (Ex. 32:10-14)
  2 Aaron (Num. 16:48)
  3 Elijah (Jas. 5:18)

d If a righteous man contends with a fool he has no rest because of the fool's raging and laughter (v 9).

e The bloodthirsty hate the upright, but they in turn seek to convert the murderer and preserve him (v 10).

f 4 Examples of Hating the Upright:
  1 Cain (Gen. 4:8)
  2 Ahab (2 Chr. 18:7)
  3 Jezebel (1 Ki. 18:4; 19:2)
  4 The Jews (Acts 23:12)

g 4 Examples of Seeking to Preserve Life:
  1 Jonathan (1 Sam. 19:2)
  2 Obadiah (1 Ki. 18:4)
  3 Believers (Acts 12:5)
  4 Priscilla and Aquila (Rom. 16:4)

h Heb. kesil, not evil, trans. foolish in v 9. See ***3 Heb. Words Trans. "Fool"***, p. 1111.

i Last of 10 Common Classes in v 6-11:
  1 The evil (v 6)
  2 The righteous
  3 The poor or weak ones (v 7)
  4 The wicked
  5 The scornful or scoffers (v 8)
  6 The wise
  7 The foolish or careless (v 9)
  8 The bloodthirsty (v 10)
  9 The upright or just
  10 The fool or stupid (v 11)

✡ ✡ ✡

20. How to increase sin

12 [l]If a ruler hearken to lies, all his servants *are* wicked.

21. The poor and the creditor

13 The poor and the [m]deceitful man meet together: the LORD lighteneth both their eyes.

22. How to decrease sin

14 [n]The king that faithfully judgeth the poor, his throne shall be established for ever.

23. How to spoil the child

15 [o]The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

24. How society is preserved

16 [p]When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

25. Rewards of correction

● 17 [q]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

26. Importance of vision

18 Where *there is* [r]no vision, the people perish: [s]but he that keepeth the law, happy *is* he.

27. An unfaithful servant

19 [t]A servant will not be corrected by words: for though he understand he will not answer.

28. Hot-headedness and fools

words? *there is* more hope of a fool than of him.

29. Reward of faithfulness

21 [v]He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

30. Two of the same kind

22 [w]An angry man stirreth up strife, and a furious man aboundeth in transgression.

31. Results of pride and humility

23 [x]A man's pride shall bring him low: [y]but honour shall uphold the humble in spirit.

32. Partners in crime

24 [z]Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

33. Results of fear and trust

▲ 25 [a]The fear of man [b]bringeth [c]a snare: but whoso putteth his trust in the LORD shall be safe.

34. Two kinds of judgment

26 [d]Many seek the ruler's favour; but *every* man's judgment *cometh* from the LORD.

35. Four contrasted classes

27 [e]An unjust man *is* an abomination to the just: and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER 30

IX. The words of Agur (Pr. 30:1-33)
1. His confession to men

j 10 Characteristics of 10 Classes:
  1 The evil man ensnares himself (v 6)
  2 The righteous sing, rejoice, and help the poor (v 6-7)
  3 The poor are needy (v 7)
  4 The wicked are merciless
  5 The scoffer stirs up strife and a mob spirit in the city (v 8)
  6 The wise man settles the mob by turning away their wrath (v 8, 11)
  7 The foolish man laughs the wise to scorn and rages at him (v 9)
  8 The bloodthirsty hates (v 10)
  9 The upright or just man loves
  10 The fool utters all his mind (v 11). He gives vent to wrath and says all that a fool can say, but a wise man continues to answer and presents stronger arguments as he goes along. The fool uttering all must repeat his words which weakens the arguments he gives.

k 5 Examples of Wise Answers:
  1 Abraham (Gen. 18 and 22)
  2 Joseph (Gen. 42:7; 44:18-34)
  3 Moses (Ex. 3:10)
  4 Nathan (2 Sam. 12:1-13)
  5 Jesus Christ (Mt. 22)

l Like king, like people (v 12).

m Heb. tekakim, fraudulent, oppressive. It may refer to the rich, the lender, or the creditor. It may be the same as in 22:2—the poor and the rich meet together and the Lord gives life to both of them.

n The king who metes out true justice will be established forever (v 14. Cp. 20:28; 25:5).

o A spoiled child will bring shame to his parents (v 15).

sinfulness is increased in a nation. Their rule will be only temporary for they will be overthrown and the righteous shall live to see it (v 16).

q 2 Blessings of Correction (v 17):
  1 Gives parents rest
  2 Gives them joy in seeing obedience

r Where there is no vision or consciousness of responsibility regarding keeping the law, the people perish for its lack of enforcement; but the one who keeps the law in such times is blessed and happy (v 18. Cp. Judg. 2:7-19; 17:6; 18:1; 19:1; 21:25; 1 Sam. 2:12-17; 1 Ki. 12:28-32; 14:14-16).

s 2 Examples of Keeping the Law:
  1 Hezekiah (2 Chr. 29)
  2 Josiah (2 Chr. 34:33; 35:18)

t A stubborn and disobedient servant will not reform through mere words. He needs a more harsh method of correction (v 19).

u Question 39. Next, 30:4. A fool has more hope than a fiery-tempered man (v 20).

v He that brings up a servant from a child shall at last adopt him (v 21).

w An angry man begets strife, and a furious man (Heb. lord of wrath) abounds in sin (v 22).

x 5 Examples of Being Brought Low:
  1 Lucifer (Isa. 14:12-14; Ez. 28:11-17; Mt. 25:41; Eph. 2; Rev. 20:10)
  2 Angels (2 Pet. 2:4; Jude 6-7)
  3 Adam and Eve (Gen. 3:5-6)
  4 Nebuchadnezzar (Dan. 4)
  5 Belshazzar (Dan. 5)

y 4 Examples of Honor Upholding the Humble:
  1 Solomon (1 Ki. 3:7-14)
  2 John (Jn. 1:26-27; 3:29-31)
  3 Mary (Lk. 1:38)
  4 Angels (Isa. 6:2)

z A partner of a thief brings judgment upon his own soul because he hears the plot and conceals it to his own destruction (v 24).

a This refers to timidity, the inferiority complex, and to trembling before men.

b See ***2 Great Snares of Humanity***, p. 1111.

c 6 Examples of Being Snared by Fear of Man:
  1 Parents of the blind man (Jn. 9:22)
  2 Secret disciples (Jn. 12:42)
  3 Joseph (Jn. 19:38)
  4 David (1 Sam. 16:12-13; 27:1)
  5 Elijah (1 Ki. 19:3)
  6 Peter (Mt. 26:69-74)

d Many seek the favor and pardon of rulers, but they will yet have to face God in judgment (v 26).

e 5 Abominations to Man:
  1 The wicked are an abomination to the just (v 27)
  2 The just are an abomination to the wicked (v 27)
  3 Shepherds to Egyptians (Gen. 43:34)
  4 Unclean animals to Israel (Lev. 11:10)
  5 Israel to others (1 Sam. 13:4)

✡ ✡ ✡

even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 [g]Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

2. His confession of God

4 [h]Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

● 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

3. His prayer to God

7 [i]Two *things* have I required of thee; deny me *them* not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food [j]convenient for me:

9 Lest I be full, and deny *thee*, and say, [k]Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*.

4. His admonition to men

● 10 [l]Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

5. Two fourfold enumerations:

11 [m]*There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

(2) Two beggars and four insatiable things

15 The [a]horseleach hath two daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, [b]four *things* say not, *It is* enough:

16 [c]The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

6. Mocking of parents cursed

17 [d]The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, [e]the ravens of the valley shall pick it out, and the young [*f]eagles shall eat it.

7. Four fourfold enumerations:
(1) four inscrutable things

18 There be three *things which* are too wonderful for me, yea, [*g]four which I know not:

19 The way of an eagle in the air; the way

---

known. The Talmud says, "Solomon was called by six names: Solomon, Jedidiah (2 Sam. 12:25), Koheleth, Son of Jakeh, Agur, and Lemuel." This much is certain. Agur was the son of Jakeh and he uttered a prophecy to Ithiel and Ucal (v 1). We can accept these facts as literal as much as we accept the Minor Prophets, some of whom are as little known as these men.

g These two verses seem to indicate that the speaker was not the wise man, Solomon, unless the utterances were made before he received his divine gifts of wisdom and knowledge.

h Questions 40-44. Next, v 9.

10 Facts About God:

1 He can ascend to heaven (v 4; Gen. 18:33. Cp. Gen. 28:12; Jn. 3:13; Dt. 30:11-12; Rom. 10:6-7)
2 He can descend from heaven (v 4; Zech. 14:5; Tit. 2:13; Jude 14; Rev. 21:2, 10)
3 He controls the wind (v 4; Eccl. 1:6; Mt. 8:27; Ps. 19:1-6)
4 He controls the waters (v 4; Job 26:8; Ps. 104:6-9; Pr. 8:28)
5 He established the land out of the waters (v 4; Gen. 1:9-10; Jer. 5:22; Job 38:4-11; Ps. 102:25)
6 He has a name (v 4; Gen. 1:1; Ex. 3:13-15; 6:3; 34:14; Ps. 68:4; Isa. 57:15)
7 He has a Son (Ps. 2:7; Isa. 9:6-7; Mt. 1:21; Jn. 3:16; etc.)
8 His every word is pure (v 5; Ps. 19:7; 2 Tim. 3:16-17)
9 He is a protector of all who put their trust in Him (v 5; Ps. 91)
10 He will not tolerate additions to His Word (v 6; Dt. 4:2; 12:32; Rev. 22:18)

i 6 Requests in 2 Petitions (v 7-8):

1 Deny not my petitions before I die
2 Remove vanity far from me
3 Remove lies far from me
4 Give me not poverty
5 Give me not riches
6 Feed me only my necessary food

6 Reasons for His Requests (v 9):

1 Lest I be full, and
2 Deny the Lord
3 Lest I say, Who is the Lord?
4 Lest I be poor, and
5 Steal, and
6 Take the name of God in vain

j Allowance of food.

k Question 45. Next, 31:2.

l Do not falsely accuse a servant, lest you be found guilty and he curse thee for slander (v 10).

m 4 Classes of People:

1 Those who do not honor parents (v 11; 20:20; Ex. 21:17; Mk. 7:10-13)
2 Those who are self-righteous (v 12; Isa. 64:4; Lk. 18:9-14; Mt. 23)
3 Those who are full of vanity, pride and insolence (v 13; Ps. 10:4; 73:6; Pr. 8:13; 16:18; Dan. 4:37; 1 Jn. 2:16)
4 Those who are cruel, greedy, and oppressive to the poor (v 14; 14:31; 22:16; 28:3; Jas. 2:6)

a Heb. aluqah, horseleech or bloodsucker. This is evidently figurative of people who are never satisfied and who will take advantage to gain the last portion of good from their victims (v 15).

b 6 Quartets (v 11-31):

1 4 classes of men (v 11-14)
2 4 insatiable things (v 15-16)
3 4 inscrutable things (v 18-20)
4 4 disquieting things (v 21-23)
5 4 little wise things (v 24-28)
6 4 graceful things (v 29-31)

c 4 Insatiable Things (v 15-16):

1 Hell. Heb. sheol, not the grave, but the place of departed spirits (see ***Hell***, p. 1030). Hell is never full, but constantly opening its mouth to swallow men.
2 The barren womb. It always craves a child (Gen. 16:2; 29:31; 30:1-2; 1 Sam. 1:6-20).
3 The dry earth. It longs for water to quench its parched surface (Dt. 28:23-24; 1 Ki. 18:1-6; Jas. 5:18).
4 The fire. It is greedy for everything that burns (Mt. 3:12; Mk. 9:43-49; Jas. 3:5; Jude 7).

d Irreverence to parents is cursed by God (v 17; 20:20; Ex. 21:17).

e The ravens begin with the eyes of a carcass (v 17).

*f Eagles feed on carrion (Job 39:27-30; Ez. 39:17; Mt. 24:28; Lk. 17:37).

*g 4 Inscrutable Things (v 18-19):

1 The way of an eagle in the air
2 The way of a serpent upon a rock
3 The way of a ship in the sea
4 The way of a man with a maid

How a large and heavy bird can soar through the heavens, a serpent can glide over a slippery rock, a ship can plow through the seas without leaving a trace of its path, and how the man has power over the woman—these are incomprehensible. Such is the power of an adulterous woman over her victims. She destroys them and disclaims any wrongdoing (v 20) the midst of the sea; and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

(2) Four disquieting things

21 For three *things* the earth is disquieted, and for [h]four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an [i]odious *woman* when she is married; and an handmaid that is heir to her mistress.

(3) Four little wise things

24 There be [j]four *things which are* little upon the earth, but they *are* exceeding wise:

25 The ants *are* a people not strong, yet they prepare their meat in the summer;

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

(4) Four graceful things

29 There be three *things* which go well, yea, [k]four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any;

31 A greyhound; an he goat also; and a king, against whom *there is* no rising up.

8. His admonitions to men

32 [l]If thou hast done foolishly in lifting up hand upon thy mouth.

33 [m]Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

659 CHAPTER 31

X. The words of King Lemuel (Pr. 31:1-31)
1. Warnings: wine and women

1 [a]The words of king Lemuel, the prophecy that his mother taught him.

2 [b]What, my son? and what, the son of my womb? and what, the son of my vows?

● 3 [c]Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink:

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

2. Admonitions to justice

● 8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

● 9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

3. THE MODEL WOMAN:
thirty-fivefold description:
(1) Her personal character and value

10 ¶ [d]Who can find a [e]virtuous woman? for

---

h 4 Disquieting Things (v 21-23):
  1 An insolent slave when made king
  2 An ill-mannered overfed fool
  3 An ill-tempered woman
  4 A servant maid married to her master becomes dominating and haughty

i Heb. *sane*, to hate. Trans. odious only here, but hate 65 times; hated 35 times; hateth 20 times; hatest 5 times; hateful 1 time; and haters 1 time (1:22; 6:16; 8:13, 36; 9:8; 19:7; 25:17; 29:10; etc.).

j 4 Little Wise Things (v 24-28):
  1 The ants. They are diligent in preparing for the future. They have houses, towns, public roads, etc. They have some amazing habits. See note a, 6:6.
  2 The conies. They are shrewd in protecting themselves from larger animals. Those referred to here were brown and larger than the ordinary rabbit, and lived in holes and clefts of the rocks (v 26; Ps. 104:18). They were unclean for food (Lev. 11:5; Dt. 14:7). Their feet had sharp hoofs which enabled them to leap from rock to rock with great rapidity like a squirrel. They were so wary they were seldom caught by the hunter and it was almost impossible to trap one.
  3 The locusts. They are harmonious creatures, having no king yet they band together as one and are very destructive (v 27; Judg. 6:5; 1 Ki. 8:37; Joel 1:4; 2:25). They always travel with the wind (Ex. 10:12-13, 18-19).
  4 The spider. They are noted for their great flexibility and are curious creatures in the matter of building their houses and taking their prey. Some spiders spin webs; some dig holes in the ground, making trap doors to them; while others, having no webs, chase their prey upon the ground. The Bible deals only with those that spin

k 4 Graceful Things (v 29-31):
  1 The lion who is more majestic than any other beast
  2 The greyhound who is exceedingly graceful and fleet
  3 The he goat who is both fierce and majestic as the head of the sheep
  4 A king who walks boldly and gracefully among his loyal subjects and against whom there is no hope of rebellion

l If you have acted stupidly in thinking or planning evil, keep it to yourself and confess it to God who forgives, not to man who will ever condemn you (v 32).

m The forcing of wrath brings strife, as surely as the churning of milk brings butter and the wringing of the nose brings blood (v 33).

a What is said of the unknown men in note f, 30:1, applies here. Who Lemuel and his mother were is not known. The prophecy is a second supplement to the book of Proverbs. It is certain that ch. 30 was uttered by a man (30:1), and ch. 31 by a woman (31:1-2).

b Questions 46-48. Next, v 10.

c 6 Commands to King Lemuel:
  1 Do not be a whoremonger (v 3)
  2 Do not be a drunkard (v 3). 4 reasons given for this:
    (1) It is not becoming to kings (v 4)
    (2) It is not becoming to princes
    (3) Lest they forget God's law (v 5)
    (4) Lest they pervert justice
  3 Give strong drink to the criminal ready to be executed or to one in suffering to relieve him and make him insensible to his pain (v 6). This is what was offered the Lord, but He refused it (Ps. 69:21; Mt. 27:34). It was a custom to give strong drink to condemned men to relieve their suffering in dying. Cp. Job 29:13. It was also used in surgery before modern anesthetics.
  4 Help such as are unable to plead their own cause in court (v8. Cp.Job 29:15-16)
  5 Judge righteous judgment (v 9)
  6 Plead the cause of the poor (v 9)

d Question 49. The last question in Proverbs. The verses 10-31 make an acrostic; that is, each begins with a letter of the Hebrew alphabet. The same is true of Ps. 9, 10, 25, 34, 119, and Lam. 1:4.

e Heb. *chayil*, strong in all moral and mental qualities (v 10; 12:4; Ruth 3:11). Ruth is the only woman so-called.

✡ ✡ ✡

(2) Her husband's confidence

11 [g]The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

(3) Her ceaseless labors

13 [h]She seeketh wool, and flax, and worketh [i]willingly with her hands.

14 She is like the merchants' ships; [j]she bringeth her food from afar.

15 [k]She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 [l]She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 [m]She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that [n]her merchandise *is* good: her candle goeth not out by night.

19 She layeth her hands to the [o]spindle, and her hands hold the distaff.

(4) Her good works of charity

20 [p]She stretcheth out her hand to the poor;

(5) Her household

21 She is not afraid of the snow for her household: for all her [a]household *are* clothed with scarlet.

(6) Her personal appearance

22 [b]She maketh herself coverings of tapestry; [c]her clothing *is* silk and purple.

(7) Her husband's respect

23 [d]Her husband is known in the gates, when he sitteth among the elders of the land.

(8) Her industry

24 [e]She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant.

(9) Her character

25 [*f]Strength and honour *are* her clothing; and she shall rejoice in time to come.

26 [*a]She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

(10) Her diligence and labor

27 [*b]She looketh well to the ways of her household, and eateth [*c]not the bread of

---

1 Morally perfect (v 10)
2 Invaluable (v 10)
3 Trustworthy (v 11)
4 Inherently good and true (v 12)
5 Ingenious—proficient (v 13)
6 Thrifty—laborious (v 14)
7 Dutiful—considerate (v 15)
8 Versatile—judicious (v 16)
9 Tireless—healthy (v 17)
10 Joyful—efficient (v 18)
11 Watchful—cautious (v 18)
12 Thrifty—skillful (v 19)
13 Charitable—benevolent (v 20)
14 Generous—merciful (v 20)
15 Fearless—provident (v 21)
16 Clever at decorating—furnishing (v 22)
17 Refined in taste (v 22)
18 Respected—popular (v 23)
19 Industrious—prosperous (v 24)
20 Dependable—honest (v 25)
21 Confident—hopeful (v 25)
22 Wise—discreet (v 26)
23 Kind—understanding (v 26)
24 Prudent—practical (v 27)
25 Energetic—ever active (v 27)
26 An ideal wife and mother (v 28)
27 Honored by her family (v 27-28)
28 Excels in virtue (v 28)
29 God-fearing—humble (v 30)
30 Deserving—successful (v 31)
31 Honored by the public (v 31)

g 5 Things Said of her Husband:
  1 He has absolute confidence in her faithfulness (v 11)
  2 He knows she will not be a waster, so has no need for spoil of his neighbor to supply his house (v 11)
  3 He is blessed by her tireless industry all the days of his life (v 12)
  4 He is exalted as a ruler with the elders at the gate (v 23)
  5 He praises her virtues and blessings to others (v 28)

h She does not buy ready woven cloth, but spins her own raw materials from her own flocks (v 13).

i She works for others willingly and cheerfully from the heart (v 13).

j She imports and exports. If she buys anything she sells a sufficient amount from her own manufacture to pay for it (v 14, 16, 18, 24).

k She is loving and considerate of all her household (v 15).

l She is not afraid to venture into new business to provide for her growing family (v 16, 28).

m She keeps herself and family in perfect health with proper food and clothing (v 17, 19, 21).

n She is honest and upright in all her business dealings and not doubtful regarding the sale of her merchandise (v 18-19, 24).

o The distaff on which the wool or flax was rolled and the spindle that twisted the wool into thread were ancient parts of the spinning wheel.

p She respects and loves both God and the poor, and is good to all in need (v 20, 30).

a She is not anxious about the health and comfort of her family in the winter season for she has fully provided all that is necessary for their protection. They are sensible enough to protect themselves with what she has provided (v 21).

b She has coverings, carpetings, and furnishings fit for her station in life (v 22).

c Her clothing shows marks of refinement and luxury (v 22).

d Her husband is known and respected in public and has a place of authority among the elders of the land (v 25). He is respected not only for his position, but because he is the husband of a woman justly held in universal esteem.

e She manufactures articles in demand (v 24). Perhaps they included the beautiful oriental dresses, girdles, turbans, towels, linens, and other fine articles of clothing.

*f All the articles of manufacture are perfect, strong, elegant, and satisfactory to the merchants and the trade. She has no occasion to blush over anything she has made. She has no fear that any article will be returned as inferior to accepted standards of trade (v 25).

*a She opens her mouth and speaks wisdom. Kindness is the grace of her lips. She is wise and intelligent and highly cultured in mind and manners. She is graceful and even-tempered in all her ways (v 26). There are few managing women who are not lords over their husbands, tyrants over their servants, and haughty toward their neighbors. She is an excellent example of a meek and quiet spirit (1 Pet. 3:1-8).

*b She manages her household with economy and discretion. Her children behave well and none keep company with persons of unclean and immoral habits. She instructs her house in practical religion and industry and sets them an example of godliness, diligence in business, and untiring improvement of mind, soul, and body (v 27).

*c Knowing that idleness leads to vice, she sees that everyone has his own work to perform, and his proper share in food, raiment, and other necessities befitting such a household in society (v 27).

✡ ✡ ✡

(11) Her praise and godliness

28 [d]Her children arise up, and call her blessed; her husband *also*, and he praiseth her.
29 [e]Many daughters have done virtuously,

30 [f]Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.
● 31 [g]Give her of the fruit of her hands; and let her own works praise her in the gates.

d She sees to it that a good education comes next to divine experiences and leads her household to God and His ways. Her children are well-trained and rise up to call

e She excells all other women in wifehood, motherhood, religion, and industry (v 29-30).

f Grace of manner is deceitful and beauty of form and features will fade, but the woman who fears the Lord shall be praised (v 30).

g Give such a woman praise and acclaim in the public and render her the fruit of her hands (v 31).

Summary of Proverbs

Date and place: With the exception of chapters 30-31, the proverbs were spoken by Solomon about 1,000 B.C. Chapters 1-24 were perhaps written by him in a book. Chapters 25-29 were Solomon's proverbs added to the first part of the book by Hezekiah about 730 B.C. The last 2 chapters were added at an unknown time.

Author: Solomon wrote the first 29 chapters. They are the only proverbs in existence of 3,000 uttered by him (1 Ki. 4:32). He could not have borrowed much if any from men before him, as all uninspired ethical writers lived after his day. The last 2 chapters were spoken by an unknown man and woman, and who added them to the proverbs of Solomon is not known unless it was Hezekiah (Pr. 25:1).

Theme: Practical moral and spiritual truth in proverbial form for people of God (2 Tim. 3:15-17).

Statistics: 20th book of the Bible; 31 chapters; 915 verses; 15,043 words; 49 questions; 27 verses of unfulfilled prophecy; 67 sins; 66 things about fools; 28 things about sluggards; 22 things about kings; 25 abominations; 215 commands; 120 promises; 27 blessings; 24 secrets of life; 17 "better" things; 560 proverbs.

Proverbs in Proverbs

560 proverbs in all	288 proverbs in 10:1–19:19	51 proverbs in 25:1–26:28
	141 proverbs in 19:20–24:34	80 proverbs in 27:1–29:27

PROVERBS NOTES CONTINUED

"Marpe—Health" Defined (4:22)

Heb. marpe. Trans. health (v 22; 12:18; 13:17; 16:24; Jer. 8:15); healing (Jer. 14:19; Mal. 4:2); cure (Jer. 33:6); remedy (2 Chr. 36:16; Pr. 6:15; 29:1); sound in health (Pr. 14:30); and wholesome (Pr. 15:4). That bodily health and healing are referred to is clear in all these passages. Here, it states health to all their flesh, not spirit (v 22). When Christians awake to their full rights in the gospel they can have health of body as well as soul (3 Jn. 2; 1 Pet. 2:24; Mt. 8:16-17; Jas. 5:14-16, notes).

8 Commands to Sons (7:1)

1 Keep my words—guard against breaking God's commandments (v 1)
2 Lay up my commandments—take them into your bosom and into your heart
3 Keep my commandments, and live (v 2)
4 Keep my law as you would the pupil of the eye (v 2. Cp. Dt. 32:10; Ps. 17:8; Zech. 2:8)
5 Bind them upon your fingers (v 3)
6 Write them upon the table of your heart
7 Make wisdom your sister (v 4)
8 Make understanding your kinswoman.

These last two expressions indicate acquaintance with wisdom and knowledge. The word kinswomen is used only here and in Ruth 2:1.

These commands are warnings preparatory to the longer admonition against adultery, which was an often referred-to subject with Solomon due to his many bitter experiences with strange women (note e, 6:32). He generally gave such commands before dealing with the subject (2:1-10 with 2:12, 16; 5:1-2 with 5:3-6; 5:7 with 5:8-14; 5:15-19 with 5:20-23; 6:20-23 with 6:24-35; 7:1-4 with 7:5-23; 7:24 with 7:25-27; 9:1-6 with 9:13-18).

17 "Better" Things in Proverbs (8:11)

1 Wisdom better than gold (3:14; 8:19)
2 Wisdom better than silver (3:14; 8:19)
3 Wisdom better than rubies (3:15; 8:11)
4 A despised man better than one who honors himself (12:9)
5 A little with the fear of God is better than treasures with trouble (15:16)
6 A dinner of herbs with love is better than a feast where hatred is (15:17)
7 A man slow to anger is better than a hot tempered mighty man (16:32)
8 A man who rules his spirit is better than an intemperate hero (16:32)
9 A morsel of bread with quietness is better than a feast with strife (17:1)
10 An honest poor man is better than a fool with perverse lips (19:1)
11 A poor man is better than a liar (19:22)
12 It is better to dwell alone in a small place than in a large one with a brawling woman (21:9; 25:24)
13 It is better to dwell in the wilderness than with an angry and contentious woman (21:19)
14 It is better to be exalted than to be abased before men (25:7)
15 An open rebuke is better than secret love (27:5)
16 A near neighbor is better than a far-off brother (27:10)
17 A righteous poor man is better than a wicked rich man (28:6)

5 Facts About a Foolish Woman (9:13)

1 She is clamorous—in continual uproar; noisy; boisterous (v 13; 7:11)
2 Simple—silly; easily seduced (v 13. Cp. 2 Tim. 3:6). The opposite of wisdom in v 1
3 Knoweth nothing—knows no shame; utterly ignorant and depraved (v 13)
4 She watches for victims of sin (v 14; Gen. 38:14; Jer. 3:2)
5 She is impudent or bold to call to any stranger and tempt the innocent to sin (v 15-17)

10 Crowns in Scripture (12:4)

1 Crown of honor (v 4; 17:6; Esther 8:15; Job 19:9)
2 Crown of kings (2 Sam. 12:30; Esther 1:11; 2:17; Rev. 19:12-16)
3 High Priest's crown (Ex. 29:6)
4 Crown of pride (Isa. 28:1-5)
5 Crown of thorns (Mt. 27:29; Mk.15:17; Jn.19:2-5)
6 Crown of glory (1 Pet. 5:4; Pr. 4:9; 16:31; Isa. 62:3)
7 Crown of righteousness (2 Tim. 4:8)
8 Crown of life (Jas. 1:12; Rev. 2:10)
9 Corruptible crown (1 Cor. 9:25)
10 Soul winner's crown (1 Th. 2:19)

99 Ways of Backsliders (14:14): They

1 Will not hearken to God (Lev. 26:14)
2 Will not obey commands (Lev. 26:14)
3 Despise God's statutes (Lev. 26:15)
4 Abhor God's judgments (Lev. 26:15)
5 Break God's covenant (Lev. 26:15)
6 Forget God (Dt. 8:11)
7 Forsake God (Dt. 32:15; 2 Chr. 15:2)
8 Provoke God (Dt. 32:16)
9 Turn again to folly (Ps. 85:8)
10 Turn aside to sin (Ps. 125:5)
11 Turn from righteousness (Ez. 3:20; 18:16-24; 33:12-18)
12 Cast God back of them (Ez. 23:35)
13 Trust own righteousness (Ez. 33:13)
14 Are bent on backsliding (Hos. 11:7)
15 Lose savor (Mt. 5:13)
16 Grow cold in love (Mt. 24:12)
17 Become offended (Mk. 4:17)
18 Fall away by temptation (Lk. 8:13)
19 Permit cares of world, deceitfulness of riches, and lusts of other things to choke the Word (Mk. 4:18-19)
20 Become ashamed of Christ (Mk. 8:38)
21 Look back to old life (Lk. 9:62)

23 Are overcome by sin (2 Pet. 2:20)
24 Lust after evil things (1 Cor. 10:6)
25 Are idolatrous (1 Cor. 10:7)
26 Commit fornication (1 Cor. 10:8)
27 Tempt Christ (1 Cor. 10:9)
28 Murmur (1 Cor. 10:10)
29 Become filled with debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults (2 Cor. 12:20-21)
30 Remove from Christ (Gal. 1:6-8)
31 Disobey truth (Gal. 3:1)
32 Fall from grace (Gal. 5:4)
33 Turn again to the old bondage of sin (Gal. 4:9; 5:1; 6:1)
34 Put away faith (1 Tim. 1:9)
35 Turn aside after Satan (1 Tim. 5:15)
36 Love money (1 Tim. 6:10-21)
37 Err from the faith (1 Tim. 6:10-21)
38 Depart from the faith (1 Tim. 4:1-8)
39 Deny Christ (2 Tim. 2:12)
40 Love the present world (2 Tim. 4:10)
41 Depart from God (Heb. 3:12)
42 Harden hearts by sin (Heb. 3:12-13)
43 Fall in unbelief (Heb. 4:11)
44 Fall away (Heb. 6:4-9; 10:26-29)
45 Fail God's grace (Heb. 12:15)
46 Permit roots of bitterness to defile them (Heb. 12:15)
47 Become blind (2 Pet. 1:9)
48 Become barren and unfruitful (2 Pet. 1:8)
49 Forget purging from sin (2 Pet. 1:9)
50 Do not make their calling and election sure (2 Pet. 1:10)
51 Turn away from the holy commandment (2 Pet. 2:20)
52 Abide not in the doctrine of Christ and of God (2 Jn. 9)
53 Abide not in Christ (Jn. 15:1-8)
54 Leave first love (Rev. 2:4-5)
55 Permit heart to depart from God (Jer. 17:9; Heb. 3:12)
56 Give heed to seducing spirits and doctrines of demons (1 Tim. 4:1-8)
57 Turn away from truth (2 Tim. 4:1-4)
58 Fall from their own steadfastness in Christ (2 Pet. 3:17)
59 Err from the truth (Jas. 5:19-20)
60 Become cut off (Rom. 11:22)
61 Become broken off (Rom. 11:17-24)
62 Shipwreck faith (1 Tim. 1:19)
63 Neglect salvation (Heb. 2:1-4)
64 Become castaways (1 Cor. 9:27)
65 Become corrupted from the simplicity in Christ (2 Cor. 11:3)
66 Fail to continue in faith (Col. 1:23)
67 Fail to continue seeking life and immortality (Rom. 2:7-8)
68 Go back and walk no more with Christ (Jn. 6:66-68)
69 Fail to take heed lest they fall (1 Cor. 10:12-14)
70 Sin against God (Ex. 32:32-33)
71 Cast off their first faith (1 Tim. 5:12)
72 Defile the body (1 Cor. 3:16-17)
73 Draw back into perdition (Heb. 10:39)
74 Do not endure (Mt. 10:22)
75 Move away from the hope (Col. 1:23)
76 Fail to walk in the Spirit (Rom. 8:1-13; Gal. 5:16-26)
77 Fail to stand fast (1 Th. 3:8)
78 Hate the brethren (1 Jn. 3:15)
79 Serve sin (Jn. 8:32-36; Mt. 6:24)
80 Yield to sin (Rom. 6:14-23)
81 Sow to the flesh (Gal. 6:7-8)
82 Fail to hold fast to the end (Heb. 3:6, 12-14; 4:1-11; 6:19)
83 Come short of the goal (Heb. 4:1)
84 Fail to labor to enter life (Heb. 4:11; note d, Jn. 6:27)
85 Fail to put to death the deeds of the body (Rom. 8:12-13; 1 Cor. 6:9-11; Col. 3:5-10)
86 Refuse to walk in Christ as they received Him (Col. 2:6-7)
(Rom. 6)
88 Turn heart back (Ps. 44:18)
89 Decline to walk with God (Ps. 44:18)
90 Turn way back (Isa. 50:5; Jer. 38:22)
91 Are rebellious (Isa. 50:5)
92 Cast law behind backs (Neh. 9:26)
93 Turn their back on God (Jer. 2:27)
94 Turn back from the Lord (Zeph. 1:6)
95 Slide back from God (Jer. 8:5)
96 Refuse to return to God (Jer. 8:5)
97 Backslide many times (Jer. 14:7)
98 Backslide like a heifer (Hos. 4:16)
99 Go backward, not forward (Jer. 7:24)

All this indicates a man who once walked in the way of God but has now turned against Him; a man who fought the world, the flesh, and the devil and has retreated from battle and joined the enemy; a man who once belonged with saints, but is now removed from them and a man who has been overcome by sin and Satan and is filled with his own ways (see ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.).

The Tree of Lives (15:4)

Heb. ets chaiyim, tree of lives, because it produces constant and eternal life (v 4; 3:18; 11:30; 13:12; Gen. 2:9; 3:24; Rev. 2:7; 22:2, 14). In these passages a literal tree of life is meant.

16 Sources of Life:
1 The tree of life (see above)
2 The path of life (Ps. 16:11; Pr. 5:6)
3 The fountain of life (Ps. 36:9; Pr. 13:14; 14:27; Rev. 7:17)
4 The well of life (Pr. 10:11; Jn. 4:14)
5 The way of life (Pr. 10:17; 15:24)
6 The wellspring of life (Pr. 16:22)
7 The bread of life (Jn. 6:35)
8 The ways of life (Acts 2:28)
9 The Prince of Life (Acts 3:15)
10 The Spirit of life (Rom. 8:2; Rev. 11)
11 The savor of life (2 Cor. 2:16)
12 The Word of life (Phil. 2:16; 1 Jn. 1)
13 The promise of life (2 Tim. 1:1)
14 The hope of life (Tit. 3:7)
15 The grace of life (1 Pet. 3:7)
16 The water of life (Rev. 22:1; 22:17)

4 Figurative Trees of Life:
1 Wisdom and understanding (Pr. 3:18)
2 Fruit of the righteous (Pr. 11:30)
3 Hope and desire fulfilled (Pr. 13:12)
4 A wholesome tongue (Pr. 15:4)

10 Facts About Scorners (19:25)

1 They delight in mocking (Pr. 1:22)
2 They hate reproof (Pr. 9:7-8; 13:1; 15:12)
3 Reject knowledge and wisdom (Pr. 14:6)
4 Set wrong examples (Pr. 19:25; 21:11)
5 Judgment prepared for them (Pr. 19:29)
6 Are proud and haughty (Pr. 21:24)
7 Cause contention and strife (Pr. 22:10)
8 Are an abomination to God (Pr. 24:9)
9 Seek to intimidate others (2 Ki. 19:21; Neh. 2:19; Job 12:4; Mt. 9:24)
10 Deny Christ's coming (2 Pet. 3:3)

4 Commands to Sons (23:19)

1 Hear—13 such commands in Proverbs (1:8; 4:1, 10; 5:7; 7:24; 8:6, 32-33; 19:20, 27; 22:17; 23:19, 22)
2 Be wise—commanded 4 times (6:6; 8:33; 23:19; 27:11)
3 Guide the heart in the right way (v 19. Cp. 2:17; 11:3)
4 Be not a companion of drunkards and gluttons (v 20-21. Cp. 26:9; Dt. 21:20)

7 Characteristics of Drunkards (23:32)

1 Intemperance (v 30-31)
2 Delirium tremens (v 32)
4 Babblings and indecent talk (v 33)
5 Reeling and falling (v 34)
6 Insensibility (v 35)
7 Bondage to drink (v 35)

8 Reasons Respect of Persons Not Good (24:23)

1 It breaks God's law (Dt. 1:17; 16:19)
2 Unlike God (2 Sam. 14:14; Rom. 2:11)
3 Sinful (Jas. 2:9-10)
4 Unjust to subjects of government and creates anarchy (Rom. 13:1-8)
5 Breaks down respect for law and order and creates hatred (Pr. 24:23-24)
6 Demonstrates judges are not qualified to sit in judgment (Pr. 28:21)
7 Encourages and condones sin (Pr. 24:24; 25:5; 1 Ki. 21; Mic. 3:1-11)
8 Contrary to the gospel (Jas. 2)

7 Reasons Why They Understand (28:5)

1 Fear the Lord (Pr. 1:7)
2 Give heed to and obey truth (Pr. 2:1–3:5)
3 Seek the Lord (Mt. 6:33; 1 Cor. 1:30)
4 Are open to truth (Mt. 13:11-17)
5 Have the Holy Spirit (1 Jn. 2:20)
6 Are freed from darkness (Acts 26:18)
7 Seek understanding (Pr. 2:4-9; 4:7-9)

5 Kinds of Words (25:11-15)

1 Appropriate words: words that come naturally, that run smoothly upon wheels, that are not forced, and that are without design to hurt are like apples of gold upon carvings of silver (v 11)
2 Reproving words: words of a wise reprover to an obedient ear are like the most beautiful and cherished ornaments of fine gold to a refined and beautiful woman (v 12)
3 Refreshing words: words of a faithful messenger are as refreshing and satisfying as a drink cooled by the snow in the heat of the harvest labor (v 13)
4 Vain words: words of the boaster are as disappointing as clouds without rain (v 14)
5 Kind words: by words of kindness, understanding, and longsuffering a judge is persuaded—as easily as a soft answer overcomes obstinacy in others (v 15)

32 Facts About a Wise Man (28:26): He

1 Hears and increases learning (Pr. 1:5)
2 Attains to wise counsels (Pr. 1:5)
3 Speaks dark sayings (Pr. 1:6)
4 Inherits glory (Pr. 3:35)
5 Appreciates correction (Pr. 9:8; 17:10)
6 Receives instruction (Pr. 9:9; 21:11)
7 Makes parents happy (Pr. 10:1; 15:20)
8 Provides for the future (Pr. 10:5; 21:20)
9 Welcomes commandments (Pr. 10:8)
10 Lays up knowledge (Pr. 10:14)
11 Controls his tongue (Pr. 10:19; 29:11)
12 Rules others (Pr. 11:29; 17:2)
13 Wins souls (Pr. 11:30)
14 Listens to counsel (Pr. 12:15)
15 Speaks health (Pr. 12:18)
16 Obeys parents (Pr. 13:1)
17 Walks with wise men (Pr. 13:20)
18 Stays out of trouble (Pr. 14:3)
19 Departs from evil (Pr. 14:16)
20 Appreciates and rightly uses riches (Pr. 14:24)
21 Receives favor (Pr. 14:35)
22 Uses knowledge rightly (Pr. 15:2, 7)
23 Seeks eternal life (Pr. 15:24)
24 Pacifies anger of others (Pr. 16:14; 29:8)
25 Learns many valuable lessons (Pr. 16:23)
26 Holds his peace in strife (Pr. 17:28)
27 Seeks knowledge (Pr. 18:15)
28 Rejects intoxicants (Pr. 20:1)
29 Puts down crime (Pr. 20:26)

32 Obeys the law (Pr. 28:7)

2 Great Snares of Humanity (29:25)

1 The fear of man (v 25; Mt. 10:28)
2 The praise of man (Lk. 6:26; Jn. 5:44; 12:43; Rom. 2:29)

5 Things Not to Fear

1 Man (Mt. 10:26-31; Ez. 3:9)
2 False gods (Judg. 6:10; 1 Sam. 17:36)
3 Reproach of men (Isa. 51:7)
4 Sudden fear (Pr. 3:25)
5 Persecutions (Rev. 2:10)

5 Things to Fear

1 God (Lev. 19:14; Mt. 10:28; Lk. 12:5)
2 God's name (Ps. 86:11; 102:15)
3 Parents (Lev. 19:3)
4 Hell (Pr. 1:26-29)
5 Evil (Pr. 1:33)

12 Benefits of the Fear of God

1 Beginning of wisdom (Pr. 1:7)
2 Departure from evil (Pr. 3:7; 16:6)
3 Hatred of evil (Pr. 8:13)
4 Prolonging of life (Pr. 10:27)
5 Strength of confidence (Pr. 14:26)
6 Fountain of life (Pr. 14:27)
7 Instruction of wisdom (Pr. 15:33)
8 That which tends to life (Pr. 19:23)
9 Riches, honor, and life (Pr. 22:4)
10 Freedom from envy (Pr. 23:17)
11 Prosperity (Eccl. 8:12; Isa. 33:6)
12 Humility (Isa. 2:10-21)

Fear of man

Fear of man is a great snare and it traps millions daily, but love for the praise of men is equally dangerous and is perhaps more subtle and deceiving. The Pharisees of the N.T. were the kind that loved the praise of men more than the praise of God (Jn. 12:43). It caused them to be bitterly opposed to Christ and the spirit of utter unselfishness that He manifested in all things. When one does anything to be seen of men or to receive the praise of men he has a full reward and will have none in the next life (Mt. 6:1-8, 16-21).

15fold Purpose of Proverbs (1:2)

3 To perceive understanding (point 2, below)
4 To receive instruction in wisdom (v 3)
5 To receive instruction in justice
6 To receive instruction in judgment (note i, 1:3)
7 To receive instruction in equity (note j, 1:3)
8 To give subtlety to simple (v 4)
9 To give young men knowledge
10 To give young men discretion
11 To attract the wise man (v 5)
12 To increase learning
13 To help attain to wise counsels
14 To make known the words of the wise in proverbial form (v 6)
15 To express dark sayings

6 Heb. Words Trans. "Wisdom" (1:2)

1 Chokmah: 39 times in singular (v 2-3, 7; etc.) and 3 times in the plural (1:20; 9:1; 24:7)
2 Binah, discernment and discrimination. Once trans. wisdom (23:4); once knowledge (2:3); and 12 times understanding (1:5; 3:5; 4:1-7; 7:4; 8:14; 9:6, 10; 16:16; 23:23; 30:2)
3 Leb, heart. Trans. wisdom 4 times (10:21; 11:12; 15:21; 19:8)
4 Ormah, shrewdness. Trans. wisdom (8:5); subtlety (1:4); and prudence (8:12)
5 Sakal, prudence, good sense. Trans. wisdom (1:3)
6 Sekel, insight. Trans. wisdom (12:8; 23:9); understanding (3:4; 13:15; 16:22); and discretion (19:11)

Religious Reverence (1:7)

Heb. yirah, religious reverence: 14 times in Proverbs (v 7, 29; 2:5; 8:13; 9:10; 10:27; 14:26-27; 15:16, 33; 16:6; 19:23; 22:4; 23:17). In v 2-6 Solomon shows the advantage of acting according to the dictates of wisdom; in v 7-33 he shows the danger of acting contrary to them

3 Heb. Words Trans. "Fool" (1:7)

1 Evil, lax or careless habit of mind and body; to be perverse, silly, and a fool. Used 20 times (v 7; 7:22; 10:8, 10, 14, 21; 11:29; 12:15-16; 14:3, 9; 15:5; 16:22; 17:28; 20:3; 22:15; 24:7; 27:3, 22; 29:9).
2 Kesil, fat, and then dense or stupid, manifesting itself in impiety. Used 49 times (v 22, 32; 3:35; 8:5; 10:1, 18, 23; 12:23; 13:16, 19-20; 14:7-8, 16, 24, 33; 15:2, 7, 14, 20; 17:10, 12, 16, 21, 24-25; 18:2, 6-7; 19:1, 10, 13, 29; 21:20; 23:9; 26:1,

Used 3 times (17:7, 21; 30:22). Cp. Ps. 14:1; 53:1.

10 Rewards for Doing the Above (2:9)

1 Understanding the fear of God (v 5)
2 Finding the knowledge of God
3 Receiving wisdom of God (v 6-7)
4 Receiving knowledge of God (v 6)
5 Receiving protection from God (v 7)
6 Having security in God (v 8)
7 Having preservation in life
8 Receiving true understanding in righteousness, judgment, equity, and every good path (v 9)
9 Receiving discretion that preserves (v 11)
10 And understanding that keeps

7 Appeals of the Harlot (7:14)

1 I have peace offerings with me (v 14). When the blood of the offerings was shed and the fat burned, the breast and shoulder were the priest's portion, but the rest of the carcass belonged to the sacrificer, who might carry it home and make a feast for friends (Lev. 3:1-17; 7:31-34). This shows how much worship was carried on in connection with idolatry and harlotry. The gods of many pagan nations were worshipped in the brothels, and fragments of the offerings were divided among the prostitutes consecrated to these false gods. Every heathen temple, high place of sacrifice, and place of worship had its consecrated prostitutes to attract men to such worship.

2 This day I have payed my vows (v 14). She seemed to insinuate that she had made a vow for the health and safety of the young man; that she had made her peace with God; that she had come forth especially to meet him; that by partaking with her in her worship no sin would be committed; and that she was forced to avail herself of the nighttime and the absence of her husband to complete her vows and worship.

3 I have come forth to meet you and to seek you above all others (v 15). But if this young man had not come along, another would have been the same to her.

4 The goodman of the house is gone (v 19). Thus she made one think she was married and only fulfilling religious vows and worship.

5 My husband is gone on a long journey, so there is no danger of his return (v 19).

6 He has taken a bag of money with him (v 20).

7 He will return at the day appointed, so we can be together safely (v 20).

✡ ✡ ✡

CHAPTER 1

I. Introduction and theme (1:1-2)

1 The [a]words of the [b]Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; [c]all *is* vanity.

II. VANITY: man's works (1:3-11)

1. Man's works unprofitable

3 [d]What [e]profit hath a man of all his labour which he taketh under the sun?

2. Man's works transitory: four eternal transients

4 [f]*One* generation passeth away, and [g]*another* generation cometh: but [h]the earth abideth [i]for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* [j]not full; unto the place from whence the rivers come, thither they return again.

3. Man's works never satisfies

8 [k]All things *are* full of labour; man cannot utter *it:* the eye is not satisfied with seeing, nor the ear filled with hearing.

4. Man's works repetitious

9 [l]The thing that hath been, it *is that* which shall be; and that which is done *is* that which shall be done: and *there is* no new *thing* under the sun.

10 [m]Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

5. Man's works soon forgotten

11 [n]*There is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

III. VANITIES: personal search of a backslidden preacher

(81 personal pronouns, 1:12–2:26)

1. VANITY: all man's works

12 ¶ I the Preacher [o]was king over Israel in Jerusalem.

13 And I [p]gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: this [q]sore travail hath [*a]God given to the sons of man to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

2. VANITY: wisdom, knowledge,

---

a See ***The Words of the Preacher***, p. 1124.

b Heb. qoheleth, convener; to collect together; assemble, meaning one who assembles a congregation. The idea is that of being a public speaker in an assembly, hence the word preacher (v 1-2, 12; 7:27; 12:8-10). Found these 7 times in this one book and 4 times in the N.T. (Rom. 10:14; 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5). The word preach is used 3 times in the O.T. (Neh. 6:7; Isa. 61:1; Jonah 3:2), and 48 times in the N.T. of the words of gospel speakers (Mt. 4:17; 10:7, 27; 11:1; etc.). The word preached is found only once in the O.T. (Ps. 40:9), but 60 times in the N.T. Preaching is found once in the O.T. (Jonah 3:2) and 26 times in the N.T.

c See ***30 Things Considered Vanity***, p. 1125.

d Question 1. Next, v 10.

e Life in the present society is based upon profit and loss. For the most part the profit (according to Solomon in this book) is nothing but to eat, drink, be merry, and fulfill the lusts of the heart (2:1-3; 2:24-25; 3:22; 10:19; 11:9). The true program of righteousness is that a man should work to support his own house (1 Tim. 5:8), help others (Lk. 6:38; Col. 1:10; 1 Th. 4:11; 2 Th. 3:10-12; 2 Tim. 2:21; Tit. 3:1; Heb. 6:10), and share in the spreading of the gospel of Christ to the ends of the earth (Mt. 28:19-20; Mk. 16:15-20; Lk. 24:47-51; Acts 1:4-8).

f 4 Eternal Transients:
  1 Eternal generations (v 4)
  2 Eternal circuits of the sun (v 5)
  3 Eternal circuits of the winds (v 6)
  4 Eternal circuits of the rivers (v 7)

g There will be eternal generations of natural people on the earth—people will be born throughout all eternity as originally planned by God when He created Adam and Eve. Human beings were to multiply their kind eternally. See ***Generations*** in Index.

h The earth is eternal, and so are the sun, moon, stars, winds, rivers, and all other parts of the material creations. God laid the foundation of the earth that it should not be removed forever (Ps. 104:5). See ***Eternal*** in Index.

i Heb. olam, time without mind; without any definite limits; eternal; everlasting; perpetual; eternity; forever and ever. The word is used 7 times in this book (1:4, 10; 2:16; 3:11, 14; 9:6; 12:5).

j The reason they are not full is that the waters come from them and return to them in constant outflow and inflow. The sun causes vapor to arise and fill the clouds, then they are sent down to the earth again to run in the rivers to the seas (v 7).

k It is impossible to comprehend all the labor that is required to carry on human society; the eyes and ears are never satisfied with the few things of such activity which they come in contact with; they want to see and hear more and more (v 8).

l If this is understood as the repetition of the works of man—the activities necessary to carry on human life—then the passage is clear; but if we include everything else in the passage, then we distort the true meaning. Modern inventions (the radio, television, atomic bomb, etc.) should be left out of the meaning altogether. The idea here is that Solomon, in all his searching, found no human activity in his day that had not existed before, and so he concluded that such activity would always be, in order to keep the human race going (v 9-10).

m Question 2. Next, 2:2.

n This simply expresses the idea that the general activities of men in the past are not kept fresh in mind, and that this will always be the case (v 11). It does not mean that there are no records of the past whereby we may know what has been before our time.

o The tense here is not meant to imply that Solomon had ceased being king in Jerusalem when this book was written, for he was kin until his death (1 Ki. 11:41-43).

p See 8 Sins of Solomon, note a, 2:10 for several such expressions in this book—of giving his heart to accomplish certain things.

q ***21 Uses of "Sore" in Scripture***, p. 1125.

*a Solomon, the preacher, did not once use the word Jehovah (the covenant name of the God of Israel) in the book of Ecclesiastes, though he used the name God 40 times. This also indicates his backslidden state, for before this he repeatedly used the name Jehovah and God and other names, as can be seen in 1 Ki. 1-11; 2 Chr. 1-9 where the name of God other than Elohim occurs 197 times—Jehovah 169 times compared to Elohim 75 times. This is no mere accident, for Solomon did not consider himself in covenant relationship with Elohim. This is more the name of God as Creator and Worker in relationship with His creatures. See ***20 Facts About God***, p. 1125.

15 [b]*That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and [c]to know [d]madness and [e]folly: I perceived that this also is vexation of spirit.

18 For [f]in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

661 CHAPTER 2

3. VANITY: personal pleasures

1 I said [g]in mine heart, Go to now, I will prove thee [h]with mirth, therefore enjoy [i]pleasure: and, behold, this also *is* vanity.

2 I said of laughter, [j]*It is* mad: and of mirth, [k]What doeth it?

3 I sought [l]in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life.

4. VANITY: great works

houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

5. VANITY: riches and glory

7 [n]I got *me* servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: [o]also my wisdom remained with me.

6. VANITY: unbridled lusts

10 And [a]whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, [*b]all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

7. VANITY: wisdom and folly

---

b Man finds it difficult to make his crooked ways of behavior straight without the help of God; but with His help it can and must be done in order to stand in the day of judgment (Isa. 40:4; 42:16; 45:2; 59:8; Lk. 3:5).

c None but a sinner will give his heart to know madness and folly, so this is proof that Solomon was a backslider at this time (v 17).

d Heb. holelah, from halal, to shine; to make a show; to boast; to be clamorously foolish; to rave; to celebrate; to show or display loss of self-control; to rave with self-conceit. Trans. madness (v 17; 2:12; 7:25; 9:3; 10:13).

e Heb. sikluth, silliness. Trans. folly (v 17; 2:3, 12-13; 10:1) and foolishness (7:25; 10:13).

f This is true only when one gives himself over to madness and folly; his very foolishness, vain show, bragging, and self-display will bring him to grief and mortification of his pride. Men will reject and disdain him until he comes back to his senses (v 18).

g No godly man will say such things in his heart; and so we have further proof here that the heart of Solomon was not right at this time (v 1).

h Heb. simchah, glee; joy; mirth; pleasure (v 1-2; 7:4; 8:15; Gen. 31:27; Neh. 8:12; Ps. 137:3; Pr. 14:13). It refers to any festivity or pleasure that satisfies the lusts and passions of flesh momentarily.

i Heb. tob. Trans. pleasure (v 1; Job 21:25) and merry (9:7; Judg. 16:25; 1 Sam. 25:36; 2 Sam. 13:28; 2 Chr. 7:10; Esther 1:10; Pr. 15:15).

j It is madness (as in 1:17).

k Question 3. Next, v 12.

l One whose heart is right with God will not give himself to wine in abandonment and to lay hold on folly, as Solomon did (v 3). No godly man will even do it for an experiment, knowing it is contrary to God and His will. It seems that Solomon wanted to see if his wisdom would remain in the heart during a period of giving it over to sin. He found that it did remain, and such was the case for this reason: wisdom and knowledge become a part of the human mentality whether acquired by study experience, divine revelation, or impartation by the Holy Spirit (v 9).

m 6 Great Public and Private Works:
  2 Vineyards (v 4)
  3 Gardens (v 5)
  4 Orchards. Lit. paradises, parks, pleasure grounds
  5 All kinds of fruit trees
  6 Many pools of water (v 6)

n 9fold Evidence of Riches and Glory:
  1 Many men servants (v 7)
  2 Many maid servants
  3 Many children of servants
  4 Great possessions of large and small cattle—herds and flocks
  5 Silver and gold (v 8)
  6 Peculiar treasures of kings and the provinces
  7 Many men singers
  8 Many women singers
  9 Musical instruments of all kinds

o Solomon did not lose his wisdom and knowledge which had been imparted to him as gifts through the Holy Spirit, because they became a part of his mental faculties as much as an other wisdom and knowledge acquired by learning or experience. Cp. 1 Cor. 13; 14:3, 12, 26, 32-28.

a This is further proof of the backsliding of Solomon. He fulfilled every lust and satisfied every passion that his heart craved—whatever his eyes desired (v 10). Various passages make it clear that his life of abandonment to pleasure involved more than secular work as dealt with here (v 10-11).
8 Sins of Solomon:
  1 Gave his heart to know madness and folly (notes d-e, 1:17)
  2 Gave his heart to mirth and pleasure (notes h-i, 1:17–2:1)
  3 Gave his heart to wine and drunkenness (2:3)
  4 Gave his heart to lay hold on folly (2:3)
  5 Set his heart on riches, treasures, singing, music, and all that is connected with such a life (2:8)
  6 Gave himself over to unbridled lusts and passions (2:10)
  7 Applied his heart to know the wickedness of folly and the foolishness of madness (7:25)
  8 Had bitter experiences with women (7:28)
Besides the facts in this book, we have other information in 1 Ki. 11:1-10 showing that he went into idolatry and turned away from Jehovah altogether; and this led to many sins.

*b All unbridled lusts proved to be nothing but vanity when they were fulfilled (v 10-11). There was nothing that Solomon desired which he could not have, and there was nothing that he could have that he did not experience or possess; yet nothing satisfied him. Everything left him empty and feeling that all was vain. Thus it will always be with the man who turns from God after knowing Him and being fully satisfied with His blessing (2 Pet. 2:20-22).

dom, and madness, and folly: [a]for what *can* the man *do* that cometh after the king? *even* that which hath been already done.

13 [e]Then I saw [f]that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; [g]and why was I then more wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man?* as the fool.

17 Therefore [h]I hated life; because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

8. VANITY: insecurity of works

18 ¶ Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 [i]And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

9. VANITY: unworthy inheritors

20 Therefore I went about to cause my heart to [j]despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it *for* his portion. This also *is* vanity and a great evil.

10. VANITY: no personal profit from own labors

and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

11. VANITY: a sinner's life of hard labor ends only in judgment for his rebellion; his works are left to the righteous

24 ¶ *There is* [a]nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 [b]For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* [*c]giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: [*d]but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

662 CHAPTER 3

IV. Man's span of life (3:1-22)
1. Twenty-eightfold weary round of human life

1 To every *thing there is* a [*e]season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a

---

examined everything known by science, I have experienced all the maddening pleasures of unbridled lusts; and I have fully enjoyed all mirth of folly. I have experienced these things to the utmost, more than any man before me; and no man after me will be able to exceed me in means and power of self-gratification (v 12).

d Question 4. Next, v 15.

e Then—after all the experiences of note c, above, Solomon came to certain conclusions (v 13-17).

f 3 Discoveries of Solomon:
  1 That there is no supreme good or lasting happiness in all the pursuits of science, no genuine satisfaction in unbridled lusts, no true joy to folly; and that wisdom excels folly as much as light excels darkness (v 13)
  2 That the wise man's eyes are in his head and he weighs carefully the consequences of all he does; whereas the fool has no guide to his reason and no check on his passions as he blindly walks, groping in unbridled lusts (v 14)
  3 That both the wise man and the fool die, and that there is no more remembrance of a wise man than a fool forever (v 15-16)

g Questions 5-6. Next, v 19.

h 2 Things Solomon Hated:
  1 His life because all was vanity (v 17)
  2 All his labor because he would have to leave it to others, not knowing whether they would be wise men or fools (v 18-19)

i Question 7. Next, v 22.

j Not only did Solomon come to hate life and all his labor which he knew would be taken over by others (either wise men or fools), but he continued thinking on these things until he began to despair of laboring merely to leave great works and riches to unworthy ones (v 20-21).

k Question 8. Next, v 25.

l See ***5 Things of Personal Vanity***, p. 1125.

a In a sense this is true—a man should live and be content with his own labor, do good to others, and support the work of God (v 24). If by drink Solomon meant to use intoxicating beverages, then we cannot approve his advice.

b Question 9. Next, 3:9.

*c 3 Gifts of God to the Righteous:
  1 Wisdom (v 26)
  2 Knowledge
  3 Joy

*d It was Solomon's opinion that the sinner had travail only to heap up wealth which would be given to the righteous at his death; but this is not an unfailing rule. Many times a sinner leaves his goods to other sinners, and sometimes a righteous man leaves his to other righteous persons (v 26).

*e 28 Seasons of Life: A Time or Season To:
  1 Be born (v 2; Gen. 18:14; 21:2)
  2 Die (v 2; Heb. 9:27)
  3 Plant (v 2; Gen. 8:22; Mt. 15:13)
  4 Pluck up
  5 Kill (v 3; Gen. 2:17)
  6 Heal (v 3; Mk. 11:22-24; Jn. 10:10; 14:12-13; 15:7; Jas. 5:14-16)
  7 Break down
  8 Build up
  9 Weep (v 4; Jas. 4:7-10)
  10 Laugh (v 4; Ps. 2:4)
  11 Mourn (v 4; Mt. 5:4; 9:15)
  12 Dance (v 4; Ps. 149:3; 150:4)
  13 Cast away stones (v 5)
  14 Gather stones
  15 Embrace
  16 Refrain from embracing
  17 Get, buy or acquire (v 6)
  18 Lose, or take a loss
  19 Keep things (v 6; Lk. 8:15; 2 Tim. 1:14)
  20 Cast away things (v 6; 11:1)
  21 Rend, or tear (v 7)
  22 Sew, or join together
  23 Keep silence
  24 Speak your mind
  25 Love (v 8; 1 Cor. 13; 2 Pet. 1)
  26 Hate, or make preference
  27 Make war (v 8; 2 Cor. 10:4-5; Eph. 6:10-18)
  28 Make peace (v 8; Rom. 5:1; Eph. 4:1-3)

2. The great question to the laboring man
(cp. 1:3-11)

9 [f]What [g]profit hath he that worketh in that wherein he laboureth?

3. Sixfold personal observation of life and death
(1) Man's labor and ignorance

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 [h]He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

(2) Blessings and opportunities

12 I know that *there is* no good in [a]them, but for *a man* to rejoice, and to do good in his life.

13 And also that every man should [b]eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

(3) Man's chief end in life

shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God [d]requireth that which is past.

(4) Man's wickedness and judgment

16 ¶ And moreover I [e]saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, God shall judge [*f]the righteous and the wicked: for *there is* a time there for every purpose and for every work.

(5) Man dies like the beasts, but
their spirits go to different places

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves [*g]are beasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth

---

f Question 10. Next, v 21.

g Profit and loss are familiar terms in human society, our whole economy being based upon such a system. This seems to be a great Bible subject also.

14 Such Questions in Scripture:
1 What profit shall this birthright do to me? (Gen. 25:32)
2 What profit is it if we slay our brother? (Gen. 37:26)
3 What profit should we have if we pray unto Him? (Job 21:15)
4 What profit shall I have if I be cleansed from my sin? (Job 35:3)
5 What profit is there in my blood when I go down to the pit? (Ps. 30:9)
6 What profit hath a man of all his labor? (1:3)
7 What profit hath he that worketh in that wherein he laboreth? (3:9)
8 What profit hath he that hath labored for the wind? (5:16)
9 What profit is it that we have kept His ordinances, and that we have walked mournfully before the Lord of hosts? (Mal. 3:14)
10 For what shall it profit a man, if he gain the whole world and lose his own soul? (Mk. 8:36)
11 What profit is there of circumcision? (Rom. 3:1)
12 What shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? (1 Cor. 14:6)
13 What doth it profit brethren, though a man say he hath faith, and have not works? (Jas. 2:14)
14 What doth it profit if you do not give the poor what is needful? (Jas. 2:16)

9 Things That Cannot Profit:
1 Vain things (idols, 1 Sam. 12:21)
2 Wickedness (Ps. 10:2)
3 Riches in the day of wrath (Pr. 11:4)
4 Self-righteousness and works (Isa. 57:12)
5 Lying words (Jer. 7:8)
6 Lies and vanity (Jer. 16:19)
7 Christ, if you are under law (Gal. 5:2)
8 Vain religious arguments (2 Tim. 2:14)
9 The gospel without faith (Heb. 4:2)

9 Things That Profit:
1 Righteousness (Job 35:8)
2 All labor (Pr. 14:23)
3 God's teaching (Isa. 48:17)
4 Gospel preaching (1 Cor. 10:33)
5 Spiritual gifts (1 Cor. 12:1-7)
6 Godliness (1 Tim. 4:8)
7 The Word of God (2 Tim. 3:16-17)
8 Chastening (Heb. 12:10)
9 Grace (Heb. 13:9)

h God created all things perfect, even Lucifer (v 11; Ez. 28:11-17).

a Them—God's works of v 11. Man should rejoice in the works of God and use them to do good all the days of his life (v 12).

b Eat and drink within the bounds of the law, not breaking the law of God thereby. Even overeating (surfeiting) is sin (Lk. 21:34), as well as drinking intoxicants. Drunkards shall not inherit the kingdom of God (1 Cor. 6:9-10; Gal. 5:21).

mankind is concerned (v 14; Acts 15:18), but regarding free and intelligent acts of individuals, He changes according to their conformity or nonconformity to His eternal plan. The whole gospel program is based upon voluntary obedience to the Word of God. This brings salvation and blessings; but if disobedience is rendered, eternal damnation will be the result (Mk. 16:15-16; Jn. 3:16; 1 Tim. 2:4-5; 2 Pet. 3:9; Rev. 22:17). God is always adding blessings and rewards to those who obey, but taking away from those who disobey (Mt. 13:12; 2 Pet. 1:4-9).

d Mt. 16:27; 2 Cor. 5:9-10; Rev. 20:11-15.

e Solomon saw injustices in the place of judgment and had to acknowledge that sin was there. He concluded that it would take God, the righteous Judge, to give absolute justice (v 16-17; Mt. 16:27; Acts 17:31; 2 Cor. 5:9-10; Rev. 20:11-15).

*f This judgment of both the righteous and the wicked is most fair and just. Why should the righteous not be judged? How could God give them reward or loss of reward if they were never judged for the good and bad things done in life? The popular theory that God will judge the righteous for their good deeds only, for the purpose of giving them reward, is false. Both saints and sinners are to be judged for the bad deeds committed in the body during a lifetime, as well as for the good things (Mt. 10:40-42; 16:27; Rom. 14:10; 2 Cor. 5:9-10). See ***Judgment*** in Index.

*g Are like beasts as far as having bodies that die and go back to dust is concerned (v 18). This is what Solomon referred to, as is clear in v 19-20; but it is also true that men can become bestial in lusts and conduct.

* * *

over the beasts as far as physical death is concerned, for he is under the penalty for sin; this is eternal death which naturally brings physical death. Man is appointed once to die and after this the judgment (Heb. 9:27). Beasts are not under the death penalty for sin; nevertheless they die and always will, for they were made subject to death like the flowers, trees, and vegetation. Even in the New Earth they will die as sacrifices (Isa. 66:22-24; Ez. 40-48, notes). They were created to be eaten and they will serve this purpose throughout eternity (1 Tim. 4:1-8). Man alone was created to live eternally in a natural body; but sin deprives him of that until death is destroyed and all sin brought to an end (1 Cor. 15:24-28). In the Millennium natural man will not die unless one personally commits a death-penalty sin; then he will be executed (Isa. 65:20-25). But in the New Earth none will ever die or commit a sin (Rev. 21:3-7; 22:3). Man will then fulfill the original purpose of multiplying and replenishing the earth under ideal conditions as would have been the case if man had not sinned. The fall of man did not do away with God's original plan; it only postponed it until the final restitution of all things. After that everything will continue on earth among men and animals as though the curse had never been. Natural man, not resurrected man, will go from the tribulation into the Millennium and from the Millennium into the New Earth period to carry out God's program, as if man had never fallen. God did not create man to die, and if the human race had never sinned there would have been no death; all would have lived eternally as they will do after the curse is fully removed. Why should God want to destroy all natural life on the earth after being so patient to rid the earth of all rebellion during the Millennium (1 Cor. 15:24-28; Eph. 1:10), and after purging man of all possibility of falling in the eternal future? Only resurrected human beings will be changed from natural body to a spiritual body (1 Cor. 15:34-54; Phil. 3:20-21 with Lk. 24:39). Natural men who will be alive when Christ comes to reign will continue to live in their natural bodies and become the subjects over whom the resurrected saints will reign (Rev. 5:10; 20:4-6). Only those who commit death-penalty sins in the Millennium (Isa. 65:20) and those who rebel with Satan at the end of the Millennium will be destroyed by fire (Rev. 20:7-10). Thus, the time will come when natural man will carry out God's original plan, a time when people will not be subject to death; but for the present, human beings have no preeminence over the animals in the matter of physical death and going back to dust (v 19-20; Gen. 3:19).

they have all one breath; so that a [h]man hath no preeminence above a beast: for all *is* vanity.

20 [i]All go unto one place; all are of the dust, and all turn to dust again.

21 [j]Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

(6) A backslider's conclusion. Cp. 5:18-20; 7:1-29, notes; 9:2-6; 11:9-10; 12:13-14

22 [k]Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

663

CHAPTER 4

V. Vanities alternated with advice and instruction (4:1–5:20)

1. VANITY: oppressions by others and labors for others

1 [l]So I returned, and considered all the oppressions that are done under the sun: and [a]behold the tears of *such as were* oppressed, and *they had* no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better *is he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

2. ADVICE: live in peace

5 The fool foldeth his hands together, and [b]eateth his own flesh.

6 [c]Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

3. VANITY: a miser's life

7 ¶ Then I returned, and I saw vanity under the sun.

8 [d]There is one *alone*, and *there is* not a

i All men and beasts go into one place. This one place is explained here as all turning to dust again (v 20). It has no reference to the spiritual part of man or beasts which does not return to dust, not having been made of dust to begin with (Gen. 2:7, 19; 3:19). "All are of the dust" then, refers to the body only. It is stated that the spirit of the beast goes downward to the earth, and the spirit of man goes upward (v 21). What the Bible says in this passage is as much as we know concerning the destiny of animals; but we have an abundance of plain statements concerning men—where they go at death, how long the righteous and the wicked remain in their respective places, when and why they come out to enter their resurrected bodies, and where they will go to spend eternity after the resurrection. See ***Hell***, p. 1030.

j Questions 11-12. Next, 4:8.

k This is a natural man's conclusion, and in Solomon's case, a backslider's conclusion. He had drifted so far from Jehovah that he had become dark in his thinking regarding this matter (v 22). If he had only reflected on some of the things he knew about God—even things said about Him as recorded in this book, he surely would not have left the idea that no man knows what shall be after him (v 15-17). Solomon knew full well that God would bring every work of man into judgment and give justice to every person (12:14).

l Solomon concluded, as in 3:22, that there is some happiness in life if a man will rejoice in his own works; then immediately he showed how this happiness could be cut off by oppressions (4:1-4), loneliness and miserly habits (4:7-8), injustices and poverty (4:13-16), and other vanities (5:10, 13-15; 6:1-12).

a 5 Things Solomon Saw:
  1 Tears of the oppressed (v 1)
  2 The oppressors had power
  3 The oppressed had no comforter
  4 All travail of the sons of men (v 4)
  5 Every right work for which a man is envied of his neighbor

Because of such oppressions, travail of the oppressed, and envy of neighbors, Solomon concluded that the dead are better off than the living, and not to have been born would be even better than being dead (v 2-3).

b The envious man of v 4 is a fool, as in v 5, destroying himself by his envy.

c See ***20 "Better" Things in Ecclesiastes***, p. 1125.

d The miser's life is one of extreme loneliness and dissatisfaction in the midst of plenty. Solomon spoke of one having no child, being too miserly to support a family, and having no brother. Even if he had a brother he would be too miserly to recognize him. Thus, there was not a second; he was alone, and that because of his own choosing. Not being satisfied with accumulated riches and wanting more than he had made him vain and miserable (v 7-8).

* * *

yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, [*e]For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail.

4. ADVICE: two are better than one; reasons

9 ¶ [*f]Two *are* better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

5. VANITY: no justice or pleasure in life

13 ¶ [*g]Better *is* a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

664 CHAPTER 5

6. ADVICE: fourteenfold advice on wisdom works, vows and justice

● 1 [a]Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

● 2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

● 4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

● 5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

● 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it *was* an error: [b]wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For [c]in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

● 8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 ¶ [d]Moreover the profit of the earth is for all: the king *himself* is served by the field.

7. VANITY: love and money (1 Tim. 6:10)

10 [e]He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity.

8. ADVICE: be satisfied with the fruit of your own labor

11 When goods increase, they are increased that eat them: and [f]what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 [g]The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

9. VANITY: riches saved by others are profitless

13 There is a sore evil *which* I have seen under the sun, *namely*, [h]riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [*a]what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and *he hath* much sorrow and wrath [*b]with his sickness.

10. ADVICE: enjoy your own labor

a 10 Commands of Solomon:
  1 Keep your feet from sinning when you go to the house of God (v 1)
  2 Be more ready to hear in God's house than to offer sacrifices of fools
  3 Be not rash with your mouth (v 2)
  4 Let your heart not be hasty to utter vows before God
  5 Let your words be few and only necessary ones when speaking to God
  6 When you make a vow to God be sure that you pay it (v 4-5)
  7 Suffer not your mouth to cause your flesh to sin (v 6)
  8 Do not say to the recording angel that your sin was only an error
  9 Do not marvel at seeing the oppression of the poor (v 8)
  10 Do not marvel at the perversion of justice and judgment in a province

b Questions 15. Next, v 11.

c Compare this statement with the one about dreams and a multitude of words in v 3.

d This is literally true, and if all things produced by the earth were distributed to all men there would be plenty for all. It will not be until Christ comes that a true and unselfish economy will be established—one that is free from excessive profit to the comparatively few. The whole earth will then produce abundantly, more than now, and every man will have his own home and a sufficient income to take care of his needs (Isa. 2:2-4; 65:20-25; Mic. 4; Zech. 3:10).

e 2 More Vanities (v 10):
  1 Love of silver and gold
  2 Love of abundant increase

f Question 16. Next, v 16.

g Here we have a contrast between the peace and contentment of the laboring man and the unrest of the rich man whose lust for an abundance robs him of sleep (v 12).

h These verses picture the kind of rich man who, through oppression and wrong dealings, provokes his neighbors, enemies and others to hatred and vengeance until he loses his wealth, causing his son to be in want (v 13-14). He himself will soon leave the world as naked as he came into it (v 15). What profit will he then have for his labor, toil, wrongdoing and oppression of others? It will be like laboring for the wind that soon passes (v 16). In all his days he eats and lives in darkness, then ends life in sorrow, wrath, and sickness (v 17).

*a Question 17. Next, 6:6.

*b The wicked oppressor generally comes to his end in much sorrow, reaping, and sickness, as pictured here (v 17).

✡ ✡ ✡

---

*e Questions 13-14. Next, 5:6.

*f 4 Reasons Why Two Are Better Than One:
  1 Because they have more reward for their labor (v 9)
  2 One can lift the other one up if he falls (v 10)
  3 Both can keep warm (v 11)
  4 They can prevail against another (v 12)

*g These verses picture the vanity of a king who abuses his rights and authority in op-

18 ¶ Behold *that* which I have seen: [c]*it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

665 CHAPTER 6

VI. Vanities and evils (6:1-12)

1. VANITY: no power to enjoy the many blessings of life

1 [d]There is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

2. VANITY: raise a large family and then die a pauper

3 ¶ [e]If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have [f]no burial; I say, *that* an untimely birth *is* better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 ¶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: [g]do not all go to one place?

3. VANITY: desires and appetites are never satisfied

7 [h]All the labour of man *is* for his mouth, and yet the appetite is not filled.

8 For what hath the wise more than the before the living?

9 ¶ Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit.

4. VANITY: continual questionings concerning the good life

10 That which hath been is named already, and it is known that it *is* [a]man: neither may he contend with him that is mightier than he.

11 ¶ [b]Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

666 CHAPTER 7

VII. Advice and the better things of life (7:1-29)

1. Eight better things of life

1 A good name *is* [*c]better than precious ointment; and the day of death than the day of one's birth.

2 ¶ *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.

5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns [*d]under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 ¶ Surely oppression maketh a [*e]wise man mad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

2. Sixfold advice: reasons

● 9 Be not hasty in thy spirit to be angry: [*f]for anger resteth in the bosom of fools.

● 10 Say not thou, [*g]What is *the cause* that [*h]the former days were better than these? for

* * *

drinking are of the proper things and kept within the bounds of God's law and the best for one's health. Anything beyond this becomes sinful and destructive to the body and soul; and if any man defiles even the body he will be destroyed by God (1 Cor. 3:16-17; 6:19-20; 2 Cor. 7:1; Gal. 5:19-22; Col. 3:5-10). A man who will be temperate in enjoying the fruit of his labor and keep within proper bounds will have a pleasant life and experience the blessings and favor of God (v 19-20).

d If a rich man had no power to enjoy his blessings and they were enjoyed by others in his place, the preacher considered this a curse, a vanity, and an evil disease (v 1-2).

e The conclusion of the preacher was that if a man lives to beget 100 children, continues in a long life, is not filled with good things, and has no burial in the end, an untimely birth would be better than that (v 3). He comes in with vanity and departs in darkness, so that even if he lives 2,000 years he has seen no good; he goes to the same place as others (as far as the body is concerned, (v 6; 3:19-21).

f Having no burial was a great curse and dishonor (v 3).

g Questions 18-20. Next, v 11.

h All labor is done for profit, the appetites and passions being the chief reasons for such toil; yet man is never satisfied. What advantage has the wise man or the poor man over the fool? (v 7-8)

a Heb. adam. The verse then refers to Adam as being named already and one who could not contend with God in the fall, for He was mightier than man (v 10).

b Questions 21-23. Next, 7:10.

*c See ***20 "Better" Things in Ecc.***, p. 1125.

*d Sticks of all kinds were used as fuel for the fire. The crackling of thorns and other small sticks is here compared to the laughter of fools. As sticks are quickly burned up so the fool's laughter, being light and vain, is soon forgotten (v 6).

*e A wise man in a high position who exercises oppression or receives a bribe is a fool; he is soon destroyed by his illegal acts (v 7).

*f Only a fool will entertain anger and keep it alive in his bosom until it incites him to take revenge; a wise man will cast anger out of his bosom as quickly as he would coals of fire (v 9).

*g Questions 24-25. Next, v 16.

*h This is almost a universal question in every generation. Men are always seeking to excuse their own crimes and failures by using the present times as a scapegoat to lay the blame on. In former days the times were as trying, men were equally as wicked, and religion was as much spurned as now. God has been the same in all ages, so the present is really the best time for us to live and make things better (v 10).

* * *

11 ¶ [*i]Wisdom *is* good with an inheritance: and *by it there is* profit to them that see the sun.

12 For wisdom *is* a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

● 13 Consider the work of God: for who can make *that* straight, which he hath made crooked?

● 14 [*j]In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

3. Be not over righteous: reason

15 All *things* have I seen in the days of my vanity: [*a]there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that prolongeth *his life* in his wickedness.

● 16 [*b]Be not righteous over much; neither make thyself over wise: [c]why shouldest thou destroy thyself?

4. Be not over wicked: reason

● 17 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

5. Do not trust in might: reason

19 [d]Wisdom strengtheneth the wise more than ten mighty *men* which are in the city.

20 For *there is* not a [e]just man upon earth, that doeth good, and sinneth not.

21 Also [f]take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

7. Seven discoveries of a backslider

23 ¶ All this have I proved by wisdom: [g]I said, I will be wise; but it *was* far from me.

24 That which is far off, and exceeding deep, [h]who can find it out?

25 [i]I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And I find more bitter than death the woman, whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, *counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many [j]inventions.

667 CHAPTER 8

VIII. Vanities alternated with advice and instruction (8:1–9;10)

1. ADVICE: wisdom in conduct before God and the king. Cp. 10:1-20; Pr. 1:7, 20-33

1 [a]Who *is* as the wise *man?* and who knoweth the interpretation of a thing? [b]a man's

---

*i 12 Blessings of Wisdom:
1 It excells folly (2:13)
2 Does not allow one to be discouraged through questions regarding better former days (v 10)
3 It is good with an inheritance, for it helps one to know how to use what he has received to the best advantage for the future (v 11)
4 It enables man to make profit
5 Is a defense (v 12)
6 Gives life
7 Is better than strength (v 19; 9:16)
8 It proves all things (7:23)
9 Gives joy and boldness (8:1)
10 Delivers in war (9:15)
11 It is better than weapons of war (9:18)
12 Is profitable to direct (10:10)

*j This 2fold advice is good; if heeded, it could serve to balance one between the extremes of adversity and prosperity in life. In prosperity one's joy should be self-controlled; in adversity one's behavior should be that of thoughtfulness, reflection, and consideration (v 13-14).

*a 2 Things Seen by Solomon (v 15):
1 A just man perishing in his righteousness
2 A wicked man prolonging his life in wickedness
These facts would have been helpful to Job's 3 friends who constantly argued that the wicked pay for their sins in this life and a just man never reaps judgment as in the case of a wicked person.

*b 3fold Advice of Solomon:
1 Be not righteous over much; that is, do not be self-righteous over much, lest you depend upon your goodness to save you and you become robbed of absolute dependence upon the grace of God (v 16).

teousness which is by grace through faith (Tit. 2:11-13; Heb. 12:14-15).
2 Be not wise over much; that is, do not be self-conceited or wise in your own conceit, lest God bring you to an untimely death (v 16).
3 Be not over wicked; that is, do not be foolish and aggravate your sinfulness, lest God destroy you before your time (v 17). This does not advocate that anyone can be a little wicked, but that one must not add more sin to his life of ungodliness which is already condemned, for doing so could bring judgment before it would come otherwise—in due time.

c Questions 26-27. Next, v 24.

d Being wise is more powerful than 10 mighty men defending a city (v 19). This is illustrated in 9:13-18.

e See ***Just*** and ***Justification*** in Index.

f This means not to be over sensitive and over curious concerning what others are talking about, lest you hear something that will greatly affect you. Having said many things yourself that would hurt others, be patient and charitable toward everyone and you will avoid many hurtful things (v 21)

g 7 Discoveries of a Backslider:
1 I said, I will be wise; but it was far from me (v 23)
2 That which is far off and exceeding deep is hard to find out (v 24)
3 I find this more bitter than death: the woman whose heart is snares and nets and her hands as bands (v 26)
4 The one who pleases God will escape her
5 The sinner shall be taken by her
6 I have not found a woman, and only one man among 1,000 who is true and upright (v 28)
7 I have found that God made all men upright, but they have gone astray and sought out many inventions of wrong-doing (v 29)

h Question 28. Next, 8:1.

i This is another proof of the backsliding of Solomon. No man who is godly and consecrated to God will apply his heart to know the wickedness of folly, foolishness, and madness (v 25).

j Devices, or ways of sinning (v 25-29).

a Questions 29-32. Next, 10:14.

b By this time in his search through his wisdom into all things done under the sun, Solomon seemed a little bewildered himself; yet he regarded wisdom as the thing which would come the nearest to bringing good to man. Here he made it clear that part of that wisdom is a spirit of obedience to God and man assuring men that if they are thus obedient they will feel no evil thing (v 1-5). He declared that for every purpose on earth there is a time; that judgment will follow; and that man's misery is great upon him because of such justice, and because the events of life and the time of their happening are kept from him (v 6-7).

1 No man has power over his spirit to retain it in the body
2 No man has power in the day of death to conquer it
3 There is no exception and no respect of persons in the war of dying
4 Wickedness will not deliver those who are given to it

d There is no profit to being oppressive to others. Rulers that oppress do so to their own hurt (v 9). The wicked come and go, but wickedness is not a paying proposition. Sinful men are soon cut down and forgotten (v 10).

e Here Solomon gave the principal reason for men continuing in open sin and rebellion against God and civil government (v 11). If the penalty for law breaking would be executed quickly and completely upon sinners, there would not be so much crime; but since sentence for evil is not carried out immediately, and there are many ways of escaping the penalty, the hearts of men become fully set on running the risk of doing evil.

f The preacher concluded that although it is easy to sin and men do escape with much sinfulness in this life, their days even being prolonged, yet it remains a fact that it will always go well with those that fear God and serve Him (v 12).

g In the end it shall not be well with the wicked, and his prolonged days will come to an end because he does not fear God and serve Him (13).

h 2 Seemingly Unjust Things (v 14):
1 A just man suffering in the way the wicked should suffer
2 A wicked man enjoying the blessings that a just one should enjoy

This is man's viewpoint, and even the righteous are tempted to look at things this way; but eventually all will see them from God' viewpoint. The wicked will reap in all eternity, though some may not reap until eternity; but the righteous will be blessed and will enjoy the riches of grace. Thus, regardless of what a just man suffers here, he is on the profitable side and should see everything from this standpoint.

i This was an unwise conclusion of the preacher. To see the wicked enjoying life and the righteous suffering should not cause even a fool to conclude that mirth, eating, and drinking are the better things of life (v 15). All these are allowed within the bounds of the law of God. One can eat and drink the proper things and enjoy life under the blessing of God; but to abandon the better things of life and give one's self over to pleasure, eating, and drinking as the ungodly do is far from right, and the advice to do so is not good.

a In his search for something to satisfy, Solomon considered the business that is done under the sun, and he learned that some men were so busy they had no time to sleep day or night. He concluded that all such ceaseless work merely for all that a man could use and enjoy in this life was vanity (v 16). He could find out about the work of man, but to search out the work of God that is done under the sun was not possible (v 17). Thus, man should rest content in the fact that God knows more than he does and that He is sovereign over all things both under and above the sun. All things concerning both the righteous and the wicked are in His hands (9:1).

b This could refer to the prosperity and adversity that God allows to come to all men alike. Nobody knows what is to befall him in life, unless of course he is completely committed to God and follows His will in all things. Then he can know by the Scriptures the ways of God, can appropriate the benefits of the promises, and know the outcome of all the various wars and struggles of the human and spiritual realm.

c In general this is true, but the one who becomes a special subject of God's providence is subject to His special graces and dealings. Many things will not come to such a person that befall the sinner in life

boldness of his face shall be changed.

2 I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.

● 3 Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 ¶ Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 [c]*There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

2. VANITY: oppression and sins

9 All this have I seen, and applied my heart unto every work that is done under the sun: [d]*there is* a time wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this *is* also vanity.

3. ADVICE: sin will not pay in the final end

11 [e]Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ [f]Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 [g]But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

4. VANITY: unequal rewards

14 There is a vanity which is done upon the earth; [h]that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also *is* vanity.

5. ADVICE: enjoy own labor

15 [i]Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

6. VANITY: man's ceaseless work

16 ¶ When I applied mine heart to know wisdom, and to see the [a]business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea further; though a wise *man* think to know *it*, yet shall he not be able to find *it*.

668 CHAPTER 9

7. ADVICE: be content to know that God knows more than man and that God is sovereign

1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either [b]love or hatred *by* all *that is* before them.

8. VANITY: all things come alike to all and sin is inherent in man all the days of his life

2 [c]All *things come* alike to all: *there is* one event to the righteous, and to the wicked;

clean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* [d]one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a [e]living dog is better than a dead lion.

5 For the living know that they shall die: but [f]the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, [g]is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

9. ADVICE: enjoy the many blessings God has bestowed

● 7 ¶ [h]Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

● 8 [i]Let thy garments be always white; and let thy head lack no ointment.

● 9 [j]Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

it with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, [b]in the [c]grave, whither thou goest.

IX. Wisdom and folly (9:11–10:20)

1. Wisdom unequally rewarded

11 ¶ I returned, and [*d]saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

2. Wisdom better than strength

13 ¶ This wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom *is* better than weapons of war:

(Ps. 34:9-10; 37:1-8; 84:11; 91:1-12; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-8; Jn. 14:12-14; 15:7, 16; 16:23-26). Leaving God out of life, as Solomon was doing at this time, one may conclude that all things come alike to all, that they are full of evil, and that madness is in people's heart until they die (v 2-3).

d The one event that happens to all is death, as is clear here and in v 5, as well as in 3:19-21.

e A dog was one of the most unclean and despicable creatures to the Jews; but even this kind of animal was better than a dead lion (v 4).

f This is true as far as the dead bodies are concerned. They do not know anything and they are not conscious in the least, for they came from dust and return to dust; but the souls and spirits of all men are immortal and continue in a full state of consciousness between death and the resurrection of their bodies The bodies do not have reward at death and will not have until the resurrection; then rewards will be meted out to all—to the righteous before the Millennium (Rev. 20:4-6), and to the wicked after the Millennium (Rev. 20:11-15). The souls and spirits have some reward at death, being admitted to heaven if they are righteous, and to hell if they are wicked. See **WHERE ARE THE DEAD?**, p. 1029 and ***Hell***, p. 1030.

g It is true that all earthly love, hatred, and envy as known in the body, will perish when the body dies. The soul is the seat of the feelings, emotions, appetites, and passions; and the spirit is the seat of the intellect and will. So, when the soul and spirit leave the body at physical death, as seen in Jas. 2:26, these passions of the soul perish as far as the body is concerned. Neither do they have any more portion of things done under the sun (v 6). In the resurrection the bodies will again experience love, hatred, and other feelings and passions, for the souls and spirits will to abide eternally either in heaven or hell. For ***Soul*** and ***Spirit*** definitions, see Index

h Solomon's advice here was given in view of all men being sinners and given over to evil and madness of heart, and all dying the same as in v 2-3. The godly preacher will agree with the backslidden preacher in this matter only to the extent of lawful eating and drinking. The gospel condemns becoming drunk (1 Cor. 6:9-11; Gal. 5:19-21). Emphasizing earthly things bordering on and entering into the sinful ways of life is not good. The N.T. requires setting the affections on thing above and not on things of the earth, for the true Christian is said to be dead and his life is hid with Christ in God (Col. 3:1-3). The grace of God teaches all men to deny ungodliness and worldly lusts and to live soberly righteously, and godly in this present world (Tit. 2:11-13; Heb. 12:14). Emphasis should never be placed on eating, drinking, etc. as advised by Solomon here (v 7; 2:24; 3:13; 5:18; 8:15).

i In the East white garments are worn more than with us. The allusion to white garments is a beautiful figurative exhortation to perpetual purity of character and conduct (Rev. 7:13; 19:14).

j This advice is also sanctioned in the N.T. (1 Cor. 7:1-5).

a This is always good advice—men should do their best at any task whether for God or man (v 10).

b There really is no work as we know it on earth, and no need of earthly devices, wisdom and knowledge to make plans, etc., in sheol, or hell. This does not say, nor does it mean that the souls and spirits of men in sheol are unconscious. All it could mean is that no activity necessary to human life on earth is carried on in hell. See ***Hell*** in Index.

c Heb. sheol, the place of departed spirits where they are fully conscious; not qeber, the grave or tomb (v 10). See ***Hell***, p. 1030

*d 12 Other Discoveries of the Preacher:

1 The race is not to the swift (v 11)
2 The battle is not to the strong
3 Bread is not only for the wise
4 Riches are not only to men of understanding
5 Labor is not only for men of skill
6 Man does not know the time of his death (v 12)
7 Wisdom is better than strength(v13-16)
8 Poor people are not appreciated for great public deeds (v 15)
9 The wisdom and words of the poor are despised—not appreciated (v 16)
10 A wise man's words are rejected by fools (v 17)
11 Wisdom is better than weapons of war (v 18)
12 One sinner unbridled destroys much good

669 CHAPTER 10

3. Folly in high places

1 [*e]Dead flies cause the ointment of the [*f]apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.

4. Wisdom known by conduct

2 [*g]A wise man's heart *is* at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, [*h]his wisdom faileth *him*, and he saith to every one *that* he *is* a fool.

5. Wisdom better than power

4 [*i]If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

6. Folly in high places

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 [*a]Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

7. Wisdom better than labor

8 [*b]He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 [*c]If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom *is* profitable to direct.

8. Wise men and fools

11 [d]Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth *are* gracious; but the lips of a [e]fool will swallow

13 The beginning of the words of his mouth *is* foolishness: and the end of his talk *is* mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and [f]what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

9. Folly in high places

16 ¶ [g]Woe to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 [h]Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ [i]By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A feast is made for laughter, and wine maketh merry: but money answereth all *things*.

20 ¶ [j]Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

670 CHAPTER 11

X. Good advice (11:1–12:14)
1. To all men

▲ 1 [k]Cast thy bread upon the waters: for thou shalt find it after many days.

● 2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 [a]If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

2. Advice to farmers

4 [b]He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 [c]As thou knowest not what *is* the way

produce□death.The swarms of flies in the East could soon corrupt and destroy any ointment or food left uncovered. So a little folly can soon corrupt the reputation of a man known for wisdom and honor (v 1).

*f Apothecary—a dealer in spices and perfumes (v 1; Ex. 30:25, 35; 37:29; 2 Chr. 16:14; Neh. 3:8).

*g A wise man's sense of understanding is always in its place, ready to aid him when needed; but that of a fool is missing when it is needed (v 2-3).

*h The fool exposes his folly to everyone he meets (v 3).

*i If a ruler becomes angry with you, do not leave your post; submit to him and pacify him to secure yourself (v 4).

*a 4 Mistakes of Despotic Rulers:
  1 Exalting some unworthy favorite of low origin to great dignity (v 6)
  2 Degrading and demoting a noble and worthy person because of dislike
  3 Causing servants to become exalted, riding upon horses (v 7)
  4 Causing princes to walk like servants among the people

*b 4 Causes for Accidents:
  1 Digging a pit (v 8)
  2 Breaking an hedge
  3 Removing stones (v 9)
  4 Cutting wood

*c It is wise to keep tools in good shape if one wants to conserve strength and accomplish the task at hand (v 10).

d 3 Contrasting Statements:
  1 A serpent and a babbler (v 11)
  2 Words of the wise and fools (v 12)
  3 Beginning and end of words of foolishness (v 13)

e 2 Characteristics of Fools:
  1 Full of words (v 14)
  2 Inability and ignorance in business (v 15)

f Question 33. Last one in Ecclesiastes.

g 2fold Woe Upon a Land (v 16):
  1 When the king is a child
  2 When princes eat in the morning (which was a sign of intemperance)

h 2fold Blessing Upon a Land (v 17):
  1 When the king is the son of a noble
  2 When princes eat in due season for strength and not for drunkenness

i 5 Things Observed by Solomon:
  1 A building decays through slothfulness (v 18)
  2 The roof falls in through idleness
  3 A feast is for laughter (v 19)
  4 Wine makes one merry
  5 Money is the answer for all things

j 2 Things Not to Do (v 20):
  1 Curse not a king in thought
  2 Curse not a rich man in privacy

k This is universally taken as an expression meaning blessings will be returned to one who is generous and hospitable (v 1). In v 2 one is advised to give a portion of his bread to 7 or 8 (which is figurative of several or many), for no one knows when he will need bread from another for himself.

a The purpose of this verse is perhaps to illustrate the certainty of blessing, for just a surely as nature is unfailing, so the man who casts his bread upon the waters will be blessed in due season (v 3).

b Unforeseen events come from God, and the man who is always governed by the uncertain future will not start or finish his crop (v 4).

c Here again Solomon reminded us that one cannot know all the infinite works of nature, much less the works of God (v 5).

✡ ✡ ✡

the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 [d]In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

3. Advice to the youth
(1) Profit by experiences of others

7 ¶ [e]Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity.

(2) Live in view of coming judgment

9 ¶ [f]Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment.

● 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth *are* vanity.

671 CHAPTER 12

(3) Remember God: reasons

● 1 Remember now thy Creator in the days of thy youth, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

(4) Remember death is certain: eighteenfold description of man's body and death

3 [a]In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low;

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to [b]his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth [c]as it was: and the spirit shall [d]return unto God who gave it.

(5) Take heed to the words of the wise

8 ¶ [e]Vanity of vanities, saith the preacher;

---

d The preacher returned to the idea of working and having something to give to them that are in need. If one does not sow seed in the proper time he cannot tell whether he will prosper or not; if he follows the laws of nature he can be blessed with prosperity under normal conditions; and this can be depended on (v 6).

e In these two verses the advice concerns keeping an appreciation in the heart, even in old age, for the things which God has sent to make men happy in life (v 7-8). Rejoice while there is life, for there will be many days of darkness when one might not be able to rejoice.

f The warning given to young men here was that if one lives carefree, and walks after all the lusts of the heart and the sight of the eyes, he will have to give an account of this, for one is to be judged for everything done in life, whether it be good or bad. In view of this the youth were advised to remove the things that will cause eventual sorrow of heart, and to put away evil from the flesh so that there will be no pain and remorse in the time to come (v 9-10). In other words, Solomon's advice was: Do not give your life over to childhood and youth sins for they are all vanity; remember your Creator in the days of youth instead of living in sins that will damn the soul; use youth wisely before the evil days of old age come and the years in which you will have no pleasures in living (12:1).

g The evil days and years are the times of old age, affliction, and death—the days described in the following verses (v 1-7). They are called evil because of being the last days of testing on earth—a time in which inventory must be taken, life's values reconsidered, and final preparations made for eternity to come. This period is also called years in which man will find no pleasure. How many days or years they are in particular is not known in any case. The wise man will live with eternity's values in view and keep himself prepared in all that he says and does. Eternity is a long time and if one does not prepare himself to spend it with God and the redeemed in heaven, he will spend it with Satan and

judged for all things done in the body, whether good or bad (2 Cor. 5:9-10; Rev. 20:11-15). The gospel makes it plain that one must be born again, or converted, to enter the kingdom of God (Mt. 18:3; Jn. 3:3-5); he must become a new creature and live that way until death to be saved (2 Cor. 5:17-18; Tit. 2:11-13; Heb. 12:14). The gospel was known to Abraham (Gal. 3:8), and to all Israel (Heb. 4:2). Even before Abraham and back to the time of Adam, men knew the faith life (Heb. 11), so no man in any age could be excused for not living right and not walking in all the light he had (Rom. 2:12-16; 1 Jn. 1:7). Even the one who has not received the full light has received the light of right and wrong according to the conscience, and he will be judged accordingly.

a 18fold Description of Old Age and Death:
1 When the keepers of the house (the arms of the body) shall tremble (v 3)
2 The house (the human body)
3 The strong men (the legs) shall bow themselves—be unable to hold the weight of the body
4 The grinders (the teeth) cease, because they are few
5 Those that look out of the windows (the eyes) be darkened—become blind
6 The doors (the mouth and ears) shall be shut—unable to speak and hear (v4)
7 The sound of the grinding (the gums) is low—low sound of gums instead of teeth, in mastication
8 He shall rise up (awake up from sleep) at the sound of the bird, and when music is played
9 They shall be afraid of that which is high—fear to meet God (v 5)
10 Fears shall be in the way—being fearful of the journey through the valley of the shadow of death
11 The almond tree shall flourish—the gray hairs flourish and then fall out like almonds from the tree
12 The grasshopper shall be a burden—that is, the least weight a burden to carry
13 The desire shall fail—the appetites and passions will subside, it being the time to die and for mourners to go about the streets
14 The silver cord (the spinal cord) be loosed (v 6)
15 The golden bowl (the head or skull) be broken
16 The pitcher (the heart) be broken at the fountain or the wheel (the heart as pump) be broken at the cistern—the heart ceasing to pump the blood through the body to keep it alive
17 Then shall the dust (the body) return to the earth (it shall die) as it was (v 7; Gen. 3:19)
18 The spirit shall return to God who gave it (v 7; Gen. 2:7; Heb. 12:9)

9 And moreover, because the preacher was wise, [f]he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs.

10 The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads, and as [g]nails fastened *by* the masters of assemblies, *which* are given from [h]one shepherd.

monished: [j]of making many books *there is* no end; and much study *is* a weariness of the flesh.

(6) Conclusion of the whole matter

● 13 ¶ [k]Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

in heaven or hell, or on earth with the other redeemed after God moves His headquarters from heaven to earth (Rev. 21-22). See ***Heaven*** and ***Hell*** in Index.

c This refers to the creation of Adam—when the first man was made out of dust (Gen. 2:7).

d All souls and spirits are in the keeping of God. Those who have already left their bodies (Jas. 2:26) are either in hell awaiting the time of their resurrection (Isa. 14:9; Lk. 16:19-31), or in heaven awaiting the resurrection (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). God will have the final say as to their destiny (2 Cor. 5:9-10; Rev. 20:11-15).

e The preacher began the writing of his book with a similar statement—Vanity of vanities . . . all is vanity (v 8 with 1:2).

f 4fold Work of the Preacher:
  1 Taught the people knowledge (v 9)
  2 Gave good heed
  3 Sought out and set many proverbs in order
  4 Sought to find acceptable words (v 10)

g Nails were built into the walls which were of such soft material that they could not be driven in (v 11).

h The one Shepherd here is God—the one who inspired the words of truth (v 10-11; 2 Tim. 3:16-17).

i By these—the words of truth (v 10).

j 2 Great Facts in All Generations:
  1 Of the making of books there is no end
  2 Much study is weariness of the flesh

k 3 Important Truths of Scripture:
  1 The whole duty of man is to fear God (v 13)
  2 To keep His commandments
  3 To prepare for eternity, in view of the fact that every work of man will be brought into judgment, even every secret thing, whether it be good or bad (v 14 Mt. 16:27; 2 Cor. 5:9-10; Rev. 20:11-15)

✡ ✡ ✡

Summary of Ecclesiastes

Date and place: The book was written in Palestine about 1,000 B.C.

Author: Solomon (1:1, 12; 2:7-9; 12:9-10). His authorship was never questioned by Jews or Christians from earliest times, until recent years; proofs to the contrary are totally lacking in authority. See ***Solomon*** in Index.

Theme: The book records Solomon's reasonings under the sun while he was in a backslidden condition. See notes e, 1:3; a-l, 2:10-22; g-k, 3:18-22; and g, 7:23. The word Ecclesiastes means The Preacher (1:1). It is taken from the Septuagint where the meaning is one who convenes or addresses an assembly.

Purpose: To show the utter fallacy that earthly sins, pleasures, and pursuits are the chief end in life and the source of happiness; and to show the final conclusion of the whole of life—to fear God and keep His commandments if one would live forever with Him. That is, true religion is the chief thing in life and the only eternally rewarding thing of all.

Statistics: 21st book of the Bible; 12 chapters; 222 verses; 5,584 words; 33 questions; 34 commands; no prophecy; 1 promise; and no message from God.

ECCLESIASTES NOTES CONTINUED

The Words of the Preacher (1:1)

The words of the preacher, not the words of God; and this is the way it should be understood, except that we must recognize that Solomon was a backslidden preacher at the time of the writing of this book. These words are the reasonings, searchings, and findings of natural man under the sun seeking to satisfy his soul.

10 Evidences of Backsliding:

1 His attitude toward creation and human life, everything on earth being considered vain, empty, and extremely vexing.
  (1) The term vanity of vanities is used 3 times (1:2; 12:8)
  (2) Vanity and vexation of the spirit is used 7 times (1:14; 2:11, 17, 26; 4:4, 16; 6:9)
  (3) All is vanity is used 6 times (1:2, 14; 2:11, 17; 3:19; 12:8)
  (4) Divers vanities is used once (5:7)
  (5) This is also vanity is used 12 times (2:1, 15, 19, 21, 23; 4:8; 5:10; 6:2; 7:6; 8:10, 14)
  (6) Vanity is used 8 times in various ways (4:7; 6:4, 11; 7:15; 9:9; 11:8, 10). Life itself was considered vanity
  (7) The words vanity and vanities are used 37 times throughout this short book, compared to 55 times in all the other books of the Bible. See ***30 Things Considered Vanity***, p. 1125.

2 His reasonings "under the sun" prove he was not speaking as an inspired preacher in harmony with God. The expression under the sun is used 31 times. No inspired preacher or prophet of God in any other book so reasons about things under the sun as Solomon. This must have been the period of his life after his wives had turned his heart away from Jehovah (1 Ki. 11:1-10). He had 1,000 in all—700 wives and 300 concubines. His reference to them in 7:26-28 seems to indicate this as the time of his backsliding. He declared he had considered one by one and had not found a true woman—one who was pure and free from seductive traits, whereas, he had found one man among all his trusted servants. Compare this natural reasoning under the sun with the true teachings of a preacher who was not backslidden in heart (Mt. 6:25-34; Col. 3:1-4).

3 His general dissatisfaction with life (1:8; 4:8) indicates a backslidden heart. A true man of God will be satisfied and contented (Ps. 22:26; 36:8; Phil. 4:11; Heb. 13:5).

4 What he gave his heart over to during this time proves it was not right:
  (1) He gave his heart to seek and search things done under the sun instead of devoting himself to the conversion of men to things above the sun (1:13)
  (2) He gave his heart over to know madness and folly, something no true sincere preacher would do (1:17)
  (3) He gave his heart over to wine, folly, mirth and pleasure without restraint (2:1-3)
  (4) He fulfilled all the lusts and passions, not withholding his heart from any kind of joy and pleasure (2:10)
  (5) He deliberately caused his heart to despair (2:20)
  (6) He gave his heart over to know the wickedness of folly, and the foolishness of madness (7:25)

5 His self-exaltation proves that his heart was not right (1:16; 2:4-9). Solomon constantly referred to himself, using "I" 87 times, "me" 17 times, "my" and "myself" 25 times, and "mine" 9 times in 222 verses, as compared to the writing of John, the beloved preacher of the N.T., who used none of these personal pronouns in his entire Gospel of 879 verses.

6 Being surprised that his wisdom still remained in him while his heart was in this condition indicates that he was not right (2:9)

7 His hatred of life shows that he had no peace with God (2:17). He actually praised the dead as being better off than the living (4:2-3).

8 His selfishness—worrying about leaving his works to others after his death proves he was not right in heart and had no love for others (2:18-19).

and principles of living, which no preacher in harmony with God will do.

4 Wrong Principles He Advocated:

(1) Enjoy mirth, pleasure and wine-drinking and drunkenness (2:1-3; 9:7)
(2) Nothing better in life than to eat, drink, be merry (2:24-25; 8:15)
(3) Nothing better for a man than to rejoice in his own works (3:22)
(4) Money answers all things (10:19)

10 He taught several false doctrines which he no doubt would not have taught had he been normal in his spiritual life:

(1) All things in life are vanity and vexation of spirit
(2) No new thing under the sun (1:9-10; 3:15). Because Solomon said this, some think that nothing whatsoever can be invented which did not exist in the past; but Daniel predicted an increase of knowledge and this would indicate many new things (Dan. 12:4).
(3) No former things remembered (1:11). All things, good and bad, will be remembered and everyone will be judged for them (2 Cor. 5:9-10; Rev. 20:11-15).
(4) Crooked things cannot be made straight (1:15; 7:13). Not only is it possible to make things straight, but this has been done in all ages, both regarding material things and crooked ways of life. See Isa. 40:4; 42:16; 45:2; Lk. 3:5.
(5) Increasing knowledge increases sorrow (1:18). This is true when knowledge is used in a wrong way as Solomon used his at various times in this book. When he used it in the right way it increased joy and brought rewards; even Solomon himself recognized this (Pr. 1:5; 9:9). The N.T. encourages an increase in knowledge (2 Pet. 1:1-10; 3:18).
(6) No remembrance of the wise more than of the fool, and the past will be forgotten (1:11; 2:16). See statements to the contrary (Ps. 112:6; Mal. 3:16; 2 Cor. 5:9-10; Rev. 20:11-15).
(7) The day of death is better than the day of birth (7:1). This is not true of the wicked (Mt. 26:24; Lk. 16:19-31; Isa. 14:9).
(8) No just man upon the earth—one that does good and does not sin (7:20). This is contradicted by Rom. 5:1-11; 6:14-23; 8:1-13; 2 Cor. 5:17-21;10:4-5; Tit. 2:11-13; 1 Pet. 2:21-22; 1 Jn. 1:7-9; 2:29; 3:5-10; 4:1-4, 18.

Besides the above wrong principles and false doctrines, Solomon advocated many right things, for his wisdom remained with him during the period of backsliding, and when he respected what such wisdom revealed he gave good advice and uttered true facts.

18 Truths That Solomon Stated:

(1) Eternal generations (1:4)
(2) Earth eternal (1:4)
(3) Sun circuits (1:6)
(4) Wind circuits (1:6)
(5) Water circuits (1:7)
(6) Wisdom excels folly (2:13)
(7) Seasons and times for all things (3:1-8)
(8) Creation made perfect (3:11)
(9) God is judge of man and will render to all their just dues (3:17; 5:7-8; 11:9; 12:14)
(10) Both men and beasts die physically and go back to dust (3:19; 6:6; 12:7; Gen. 2:7,19; 3:19)
(11) Spirits of both men and beasts are not made of dust; and these go into the keeping of God at death (3:21; 12:7)
(12) Two are better than one (4:9-12)
(13) Better is a poor and wise child that will take correction than an old and foolish king that will not be admonished (4:13)
(14) The profit from the earth is for all men (5:9)
(15) Riches are only temporary (5:12-15)
(16) A good name is better than precious ointments (7:1)
(17) Dead bodies know nothing (9:5)
(18) There is no human activity, such as work, in hell (9:10)

(1) Keep your foot from sin when you go to the house of God (5:1)
(2) Be more ready to hear than to give the sacrifice of fools (5:1)
(3) Do not make quick vows to God (5:2)
(4) Let your words be few before God (5:2)
(5) Be sure to pay vows to God (5:4)
(6) Better not to vow than to vow and refuse to pay it (5:5)
(7) Say not to the recording angel that your sin was only an error (5:6)
(8) Suffer not your mouth to cause your flesh to sin (5:6)
(9) Fear God (5:6; 8:12)
(10) Accept no bribe, for it destroys the heart (7:7)
(11) Be not hasty in your spirit to be angry like a fool (7:9)
(12) Be joyful in the day of prosperity, and in the day of adversity consider (7:14)
(13) Do not depend upon human merit or doing good as a basis of dealing with God (7:16)
(14) Do not pretend to be wise, for you will make yourself lonely (7:16)
(15) Be not wicked and foolish, for you will reap what you sow (7:17)
(16) Do not take to heart all the words that you hear; that is, do not be anxious to hear everything spoken, lest you hear something that will hurt you (7:21)
(17) Keep the king's commandment, as the oath of God (8:2)
(18) Do not be hasty in going from the presence of a king, lest you become an object of suspicion (8:3)
(19) Do not stand for any evil thing (8:3)
(20) Whatever your hand finds to do, do it with all your might (9:10)
(21) In time of trouble, yield in order to pacify offense (10:4)
(22) Do not curse a king or a rich man, not even in your thought, for he will know of it (10:20)
(23) Cast your bread upon the water, for it will return after many days (11:1)
(24) Remove sorrow from your heart (11:10)
(25) Put away evil from your flesh (11:10)
(26) Fear God and keep His commandments, for this is the whole duty of man (12:13-14)

30 Things Considered Vanity (1:2)

1 All things (v 2, 14; 2:11, 17; 3:19)
2 Man's labor under the sun (1:3)
3 Monotony of all things (1:8-11; 3:15)
4 All things done under heaven (1:13-14)
5 Wisdom and knowledge (1:15-18)
6 Personal pleasures (2:1-3)
7 Great public and private works (2:4-6)
8 Riches and glory (2:7-9)
9 Unbridled lusts and passions (2:10-11)
10 Wisdom, madness, and folly (2:12-17)
11 Insecurity of works (2:18-19)
12 Unworthy inheritors (2:20-21)
13 No personal profit from labors (2:22-23)
14 Hard life ending only in judgment (2:24-26)
15 Weary round of life (3:1-22)
16 Oppression of poor (4:1-4)
17 Miser's life (4:7-8)
18 No justice or lasting pleasure (4:13-16)
19 Love of money (5:10)
20 Riches saved by others (5:13-17)
21 No power to enjoy blessings of life (6:1-2)
22 Bringing up a large family and dying a pauper (6:3-6)
23 Desires and appetites never satisfied (6:7-9)
24 Continual questions about life (6:10-12)
25 Oppression and sin (8:9-10)
26 Unequal rewards (8:14)
27 Man's ceaseless work (8:16-17)
28 Sameness of life (9:2-6)
29 Life itself (11:8)
30 Childhood and youth (11:9-10)

20 Facts About God (1:13)

1 Gives men sore travail (1:13; 2:10). See Gen. 3:17-19.
2 Gives food and drink (2:24; 5:18-20; 8:15)
4 Gives travail to sinners (2:26)
5 Gives good appetite (3:13)
6 Gives riches (5:19; 6:2)
7 Creates all things (3:11; 7:13, 29; 8:17; 11:5)
8 His works are eternal (3:14)
9 Purpose of His works is that men should serve Him (3:14)
10 He is judge of all (3:15, 17; 5:6; 11:9; 12:14)
11 Convicts men (3:18)
12 Has a house (5:1)
13 Takes vows seriously (5:2-4)
14 To be feared (5:7; 7:18; 8:12-13; 12:13)
15 Sets a balance (7:14)
16 Those that please Him escape sin (7:18, 26)
17 To be obeyed (8:2)
18 Man's works are in His hand (9:1, 7)
19 Spirit returns to Him (12:7)
20 Fearing and obeying Him is the whole duty of man (12:13-14)

5 Things of Personal Vanity (2:22)

1 The laboring man spending a lifetime in hard labor (v 22)
2 Vexation of heart all his days under the sun
3 All his days being full of sorrows (v 23)
4 His travail being for nothing but grief
5 Spending his nights in restlessness

21 Uses of "Sore" in Scripture (1:13)

1 Sore travail (Eccl. 1:13; 4:8)
2 Sore evil (Eccl. 5:13, 16)
3 Sore botch (Dt. 28:35)
4 Sore sicknesses (Dt. 28:59)
5 Sore distress (Judg. 10:9; 1 Sam. 28:15)
6 Sore troubled (1 Sam. 28:21)
7 Sore wounded (1 Sam. 31:3)
8 Sore battle (2 Sam. 2:17)
9 Sore famine (1 Ki. 18:2)
10 Sore boils (Job 2:7)
11 Sore displeasure (Ps. 2:5)
12 Sore vexed (Ps. 6:3, 10)
13 Sore broken (Ps. 38:8)
14 Sore pained (Ps. 55:4)
15 Sore afraid (13 times, Gen. 20:8; Ex. 14:10, etc.)
16 Sore thirst (Judg. 15:18)
17 Sore weeping (Judg. 21:2; Jer. 13:17)
18 Sore war (1 Sam. 14:52)
19 Sore slaughter (Ez. 21:10)
20 Sore destruction (Mic. 2:10)
21 Sore amazed (Mk. 6:51; 14:33)

20 "Better" Things in Ecclesiastes (4:6)

1 Enjoyment of own labor better than vexation over it (2:22-24; 5:15)
2 Enjoyment in own works better than to worry over the future (3:22)
3 Dead better than the living (4:1-2)
4 To be unborn better than the sufferings of life(4:3)
5 A handful with quietness better than both hands full with travail and vexation of the spirit (4:6)
6 Two are better than one (4:9-12)
7 A poor and wise child is better than an old and foolish king (4:13)
8 It is better not to vow than to vow and not fulfill it (5:5)
9 An untimely birth is better than an old man who has had 100 children, whose soul is not filled with good, and who has no burial (6:3)
10 Better is the sight of the eyes than the wandering of the desire (6:9)
11 A good name better than precious ointment (7:1)
12 Better is the day of death than the day of one's birth (7:1)
13 It is better to go to the house of mourning than to the house of feasting (7:2)
14 Sorrow is better than laughter (7:3)
15 It is better to hear the rebuke of the wise than for a man to hear the song of fools (7:5)
16 Better is the end of a thing than the beginning (7:8)
17 Patient in spirit better than the proud in spirit (7:8)
18 A living dog is better than a dead lion (9:4-5)
19 Wisdom is better than strength (9:16)
20 Wisdom is better than weapons of war (9:18)

CHAPTER 1

I. The Shulamite separated from her lover by Solomon and taken into the royal tents (1:1-11)
1. She soliloquizes about her beloved shepherd lover

1 The [a]song of songs, which *is* Solomon's.

2 [b]Let [c]him kiss me with the kisses of his mouth: for thy love *is* better than wine.

3 Because of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 [d]Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

2. The Shulamite answers the court-ladies who disdain her

5 [e]I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I *am* black, because the sun hath looked upon me: [f]my mother's children were angry with me; they made me the keeper of the vineyards; [g]*but* mine own vineyard have I not kept.

3. She soliloquizes about her shepherd lover

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at [h]noon: [i]for why should I be as one that turneth aside by the flocks of thy companions?

4. The court-laidies answer

8 ¶ [j]If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

5. Solomon's admiration of her

9 [k]I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains of *gold*.

11 We will make thee borders of gold with studs of silver.

II. The Shulamite and her shepherd lover together (1:12–2:6)
1. The Shulamite speaks

12 ¶ [l]While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh *is* my wellbeloved unto me; he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of camphire in the vineyards of Engedi.

2. The shepherd speaks

15 [*a]Behold, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes.

3. The Shulamite speaks

16 [*b]Behold, thou *art* fair, my beloved, yea,

---

[a] See ***Song of Songs***, p. 1133.

[b] The Song is introduced by the Shulamite who was brought into Solomon's tents, and who soliloquized about her shepherd lover (v 2-3). She implored him to come rescue her from Solomon (v 4), repelled the scorn of the court ladies (v 6), then implored him to tell her where she might find him (v 7). The court ladies gave ironic reply (v 8), and in the meantime Solomon came in, expressing his admiration of her (v 9-11).

[c] Him—shepherd lover of the Shulamite. All the pronouns in 2-3 refer to him except one, me, which refers to the Shulamite.

[d] Draw me—the Shulamite who was still addressing the shepherd, imploring him to come for her and take her away from Solomon who had brought her into his tent compartments (v 4).

[e] I—the Shulamite who was still speaking but now addressing the daughters of Jerusalem. She told them that she was black (dark) because the sun had shined upon her. She had a deep shade of sun tan (v 5-6).

[f] The Shulamite told the daughters of Jerusalem about her mother and brothers who lived in Shunem and who supported themselves by farming and pasturing (v 6, 8). The brothers were evidently fond of her and took her under their special care, promising that her prudence and virtue would be greatly rewarded by them (8:8-14). Concerning her interest in the shepherd to whom she was later espoused, it seems her brothers had become angry at her for talking with him in the field. Being anxious to protect her name they had removed her from the flock and sent her into the vineyards to work (v 6; 2:15).

[g] She said this to show her feeling of disappointment at having to obey her brothers (v 6)

[h] During the heat of the day the shepherds would lead their flocks to a cool, shady place, then recline and rest until the shadows lengthened. The sheep would sleep or chew the cud while the shepherds passed the time away with story telling and some light employment such as plaiting mats.

[i] Question 1. Next, 3:3.

[j] The ironic answer of the court ladies was that if the Shulamite did not know where her shepherd lover was, she should take her flock to the place where the shepherds' tents were (v 8).

[k] Solomon spoke and expressed his admiration for her by comparing her to the beautiful decorated horses of Pharoah's chariots, saying her cheeks were lovely with rows of jewels and her neck with chains of gold, and promising to make her bead-rows of gold and points of silver (v 11). Eastern women wore a cord of gold around the head sometimes, a cord at the forehead with strings of precious stones of various kinds hanging down over the cheeks (v 10). Neck chains were made of gold or other metal with strings of pearls, corals, and precious stones. Some had gold half-moons attached (Isa. 3:18). Solomon's promise was to make ornaments of gold, silver, and jewels for the Shulamite which would take the place of the strung beads of her rustic attire.

[l] The Shulamite spoke to her shepherd lover while Solomon was at his table. It seems the shepherd had come to see her at this time.

4 Things She Said to Her Lover:

1 My spikenard sends forth a sweet smell (v 12)
2 A bundle of myrrh is my wellbeloved (v 13)
3 He shall lie all night between my breasts
4 He is as a cluster of camphire in the vineyards of En-gedi (v 14)

[*a] 3fold Answer of Shepherd to Shulamite:

1 You are fair (beautiful, v 15)
2 You are my love
3 You have eyes like a dove—innocent, meek, and loving. She called him a dove (2:14), and Solomon called her one (6:9)

[*b] 8fold Answer of Shulamite to Shepherd:

1 You are fair (beautiful, v 16)
2 You are my beloved
3 You are pleasant (sweet and delightful)
4 Our bed is green (we recline on the grass in the open)
5 The beams over our heads are cedar (v17)
6 Our rafters are the limbs of the fir tree
7 I am the rose of Sharon (2:1)
8 I am the lily of the valleys

✡ ✡ ✡

17 The beams of our house *are* cedar, *and* our rafters of fir.

673 CHAPTER 2

1 I [c]*am* the rose of Sharon, *and* the lily of the valleys.

4. The shepherd speaks

2 [d]As the lily among thorns, so *is* my love among the daughters.

5. The Sulamite speaks

3 [e]As the [f]apple tree among [g]the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste.

4 He brought me to the banqueting house, and his banner over me *was* love.

5 Stay me with [h]flagons, comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head, and his right hand doth embrace me.

III. Separated from her shepherd lover and back in the royal tents she tells the court-ladies of her love (2:7–3:5)

1. She charges them not to excite her love for Solomon until she herself desires it

● 7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake [i]*my* love, till he please.

2. She tells them of her first invitation to go out with her shepherd lover

8 ¶ [j]The [k]voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, [l]Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the [m]rain is over *and* gone;

12 The flowers appear on the earth; the time of the singing *of birds* is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. [a]Arise, my love, my fair one, and come away.

14 ¶ O [b]my dove, *that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

3. Hindered by her brothers who give her work in the vineyards

15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

4. She tells how she waited for her lover to come back again in the evening

16 ¶ [*c]My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

674 CHAPTER 3

5. She tells of her search for her lover and how she inquired for him of the watchmen

1 [*d]By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said*, [*e]Saw ye him whom my soul loveth?

6. She relates how she found him soon afterwards

4 *It was* but a little that I passed from them, [*f]but I found him whom my soul loveth:

---

c The Shulamite claimed to be a wild flower of the field—a flower growing in great profusion—thus disclaiming the shepherd's compliment (v 1).

d The shepherd answered the Shulamite by referring to the comparison she made of herself and declared that the lily excels the thorns among which it grows. In his thoughts she likewise excelled her companions (v 2).

e 10fold Answer of Shulamite to Shepherd:
1 He is like an apple tree among other trees of the wood (v 3)
2 I sat down under his shadow with delight
3 His fruit was sweet to my taste
4 He brought me to the banquet (v 4)
5 His banner over me was love
6 Stay me with flagons (raisin cakes, v5)
7 Comfort me with apples
8 I am lovesick
9 His left hand is under my head (v 6)

f Apple tree occurs 6 times in Scripture: 4 times in this book (v 3, 5; 7:8; 8:5); once in Proverbs (25:11); and once in Joel (1:12).

g These were the wild trees.

h Heb. ashishah, something pressed together; cake of raisins or figs (v 5; 2 Sam. 6:19; 1 Chr. 16:3; Hos. 3:1).

i This should read "nor awake love," for the word my is in italics, having been added by the translators. The Shulamite warned the court ladies here not to wake up or try to stir up a love in her heart for Solomon that did not come of its own accord (v 7).

j Here the Shulamite told the court ladies of her first meeting with the shepherd and what he had said to her (8-14).

k 8fold Description of the Shepherd:
1 I heard his voice as he came leaping upon the mountains (v 8)
2 He is like a roe or a young hart (v 9)
3 He stood behind our wall looking forth at the windows
4 He showed himself through the lattice
5 He spoke to me (v 10-13)
6 My dove is in the cleft of the rock, in the secret place of the stairs
7 He has a sweet voice (v 14)
8 His countenance is comely (pleasing)

l 8fold Call of the Shepherd to Shulamite:
1 Rise up, my love, my fair one, and come away (v 10)
2 The winter is past (v 11)
3 The rain is over and gone
4 The flowers appear on earth (v 12)
5 The time is come for the singing of birds
6 The voice of the turtle dove is heard in the land
7 The fig tree puts forth her green figs (v 13)
8 The vines with the tender grapes give forth a good smell
Note in the above, 6 signs of spring in Palestine are referred to (points 3-8)

m The first or early rains come about the end of October or beginning of November, and the latter rains come in March or the beginning of April.

a 2nd time said with very little variation (v 10, 13)

b ***30 Things Said of Shepherd Lover***, p. 1133

*c In her absence from the shepherd the Shulamite consoled herself with the fact that they belonged to each other, and this her brothers could not control (v 16-17).

*d The Shulamite requested the shepherd to meet her in the evening; when he did not come (3:1) she feared something had befallen him on the way, so she went in search of him (3:2) and found him (3:3-4)

*e Question 2. Next, v 6.

*f 3 Things the Shulamite Did (v 4):
1 Found the shepherd lover
2 Held him—would not let him go
3 Brought him into the chamber of her mother's house

had brought him into my mother's house, and into the chamber of her that conceived me.

7. She again charges the court-ladies not to awake her love for Solomon till she please (cp. 2:7 and 8:4)

● 5 [g]I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

IV. The Shulamite and her beloved shepherd lover together again (3:6–5:1). (Procession of Solomon's court back to Jerusalem).
1. The inhabitants of Jerusalem see the procession approaching:their remarks of the procession

6 ¶ [h]Who *is* this [i]that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold [a]his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

of the wood of Lebanon.

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

● 11 [c]Go forth, O ye [d]daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

675 CHAPTER 4

2. The beloved shepherd who has followed the court, comes to Jerusalem to rescue the Shulamite. He obtains an interview, and again expresses his delight in her. (Contrast his modesty with Solomon's flatteries of 6:4-10 and 7:1-9)

1 [e]Behold,[f]thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

---

h Question 3. Next, 5:3.

i The question here concerns the procession of Solomon's summer court in the return from Shunem back to the city. Those in the procession, dressed in their white robes which flowed in the breeze, looked like pillars of smoke in the distance; and the scent in the wind was like myrrh and frankincense and various powders from the merchant (v 6). Preceding the time of this procession from Shunem, Solomon had met the Shulamite (6:6-12). Impressed with the beauty of the damsel, he conducted her into his royal tent (1:2-4). There, assisted by the court ladies (1:5-8), he endeavored with alluring flatteries to win her affections, but failed (1:6-11). Released from the king's presence while still in Shunem, the damsel sought an interview with her shepherd lover (1:12–2:6). Then the king took her to the capital with him in great pomp, hoping to impress her with his dazzling glory amid surroundings of splendor (3:1-11). In this the king failed also, for while she was there the Shulamite told the shepherd—who had followed her to the capital (4:1-5) and obtained an interview with her—that she was anxious to leave the gaudy scene of Solomon's court for her own humble home (4:6). Upon hearing this the shepherd praised her faithfulness to him (4:7-16). Several of the court ladies were moved by their mutual love, as evidenced in 6:1. Then Solomon, still determined to win her affections (if possible), watched for another favorable opportunity. With flatteries and allurements surpassing all that he had used before, he tried to persuade her (6:4–7:9). He promised to elevate her to the highest rank (above his queens and others) if she would comply with his wishes but the Shulamite refused his offers on the grounds of being pledged to another (7:10–8:4). The king, convinced at last that he could not prevail, was obliged to dismiss her. So, with the shepherd, she returned to her own home (8:5-14). On the way they visited the tree under which they had first met, and there renewed their vows to each other (8:5-7). On her arrival home the brothers of the Shulamite, according to their promise, rewarded her richly for her virtuous conduct (8:8-9).

6 Lessons From This History:

The above facts should be recognized as the true history of the love triangle in the Song whether we see anything else in the book or not. After that, various lessons may be gained from the story as follows:

1 Not all young women can be won by flattery, outward show, and the opportunity to obtain riches and glory.
2 Some value their virtue more than life itself and will not compromise for any worldly future.
3 Some love truly from the heart and consecrate to make their companion and his children happy and contented in life.
4 Some maintain a natural and unspoiled disposition regardless of their beauty and charm.
5 Some never take advantage of their natural beauty to further sinful careers.
6 Some live pure and upright in the face of all sweeping temptations and the severest of trials.

a The litter or sedan by which the king was carried in the procession back to his capital city. 60 of the most valiant men of all Israel surrounded him as his bodyguard (v 7-8).

b This was the bed of v 7 which was really a litter or palanquin in which he sat or reclined; it was carried by 4 men or more in travel (Isa. 66:20). Some conveyances of this kind were carried by horses, mules, or camels. Ancient litters were magnificent, especially those belonging to royalty. Many were of richly carved woodwork, ornamented with gold, silver, and precious stones; with canopy of silk, satin, or brocade, ornamented with jewels.

c The daughters of Zion were here commanded to go forth to meet and welcome their king back to the city (v 11).

d The expression daughters of Zion is found in only 3 other places (Isa. 3:16-17; 4:4), and always in connection with reproof. Could it be that even here it suggests that the daughters were jealous of the Shulamite, a total stranger who was being brought back by the king? See 8:6.

e Here we have the words of the shepherd as he approached the Shulamite (v 1-5).

f 34 Things Said by Him of the Shulamite:

1 You are fair (beautiful, 1:15; 4:1)
2 You are my beloved (1:16)
3 You are pleasant (Heb. naim, delightful, sweet)
4 You have the eyes of a dove—innocent, meek, loving, 1:15)
5 As the lily among thorns, so are you among the daughters (2:2)
6 My love (2:2; 4:1)
7 Rise up, my love, my fair (beautiful) one, and come away (2:10, 13)
8 You have doves' eyes within your locks (4:1)
9 Your hair is as a flock of goats, that appear on Mount Gilead
10 Your teeth are like a flock of sheep that are shorn and washed (4:2)
11 None of them are missing; they are like sheep that always bear
12 Your lips are like a thread of scarlet (4:3)
13 Your speech is comely
14 Your temples are like a piece of a pomegranate within your locks
15 Your neck is like the tower of David, built for the armory, whereon hang a thousand bucklers, all shields of mighty men (4:4)
16 Your breasts are like two young roes that are twins which feed among the lilies (4:5)

thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

3. The Shulamite proposes to return, referring to 2:17

6 [g]Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

4. The beloved shepherd immediately offers assistance, emboldened by her beauty (vss. 7-11) and by her faithfulness (vss. 12-16)

7 [h]Thou *art* all fair, my love; *there is* no spot in thee.

● 8 ¶ Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 [a]Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 [b]A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants *are* an [c]orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 [d]A fountain of gardens, a well of living waters, and streams from Lebanon.

5. The Shulamite declares that all she has is for his pleasure

16 ¶ [e]Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out.[f]Let my beloved come into his garden, and eat his pleasant fruits.

676 CHAPTER 5

6. The beloved shepherd responds "I am coming"

● 1 [*g]I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: [*h]eat, O friends; drink, yea, drink abundantly, O beloved.

V. The Shulamite and her beloved apart (5:2–8:4)
1. Her colloquies with the court-ladies (5:2–6:3)
(1) The Shulamite tells the court-ladies a dream she once had about her beloved

c A paradise, as in Eccl. 2:5.

d Note the 34 things the shepherd said of the Shulamite as he tried to express his abundant and overflowing love (note f,4:1)

e Here the Shulamite made it known to the shepherd that she welcomed all he had said like the north and south winds blowing in her garden (v 16).

f 14 Things Shulamite Said of Herself:
1 I am black, but comely, as the tents of Kedar and the curtains of Solomon (1:5)
2 I am black because the sun has shined upon me (1:6)
3 My brothers made me keeper of the vineyards
4 My own vineyard have they not kept
5 I am the rose of Sharon (2:1)
6 I am the lily of the valleys
7 I will get me up to the mountain of myrrh, and to the hill of frankincense (4:6)
8 Blow upon my garden, that the spices may flow out (4:16)
9 Let my beloved come into his garden and eat his pleasant fruits
10 Tell him I am lovesick (5:8)
11 I am my beloved's (6:3; 7:10)
12 I am a wall; that is, I have kept my virtue (8:10)
13 My breasts are like towers
14 I found favor in his eyes

*g This verse shows the shepherd's response to Shulamite. He expressed himself as coming into his garden (into her life) and gathering the sweetness of it to the full (5:1).

*h The friends here could refer to the court ladies (v 1).

* * *

17 You are fair (beautiful), my love; there is no spot in you (4:7)
18 Come with me, my spouse (4:8)
19 You have ravished my heart, my sister, my spouse (4:9)
20 You have ravished my heart with one of your eyes, with one chain of your neck
21 How fair is your love, my sister, my spouse (4:10)
22 How much better is your love than wine
23 The smell of your ointments is more than all spices
24 Your lips, my spouse, drop as the honeycomb (4:11)
25 Honey and milk are under your tongue
26 The smell of your garments is like the smell of Lebanon
27 A garden disclosed is my sister, my spouse (4:12)
28 You are a spring shut up, a fountain sealed
29 Your plants are an orchard of pomegranates with pleasant fruits of camphire, spikenard, saffron, calamus, cinnamon, trees of frankincense, myrrh and aloes, and all chief spices (4:13-14)
30 You are a fountain of gardens, a well of living waters, and streams from Lebanon (4:15)
31 I am come into my garden, my sister, my spouse (5:1)
32 I have gathered my myrrh with my spice
33 I have eaten my honeycomb with my honey
34 I have drunk my honey with my milk

g The Shulamite agreed to return to her own country with the shepherd (4:6).

h The shepherd lover accepted the offer of the Shulamite to return, promising her all the assistance he could give in freeing her from Solomon and taking her back home (v 7-15).

a You have put a new heart into me (v 9).

b The shepherd spoke of the Shulamite as a garden shut up with bolts and bars, and a spring or a fountain locked up from all but voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I have put off my coat; [j]how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

● 8 [a]I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

(2) The court-ladies, astonished at her love, ask, "What is there in thy beloved more than another beloved?"

9 ¶ [b]What *is* thy beloved [c]more than *another* beloved, O [d]thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

(3) She describes him to them— "Such is my beloved"

10 [e]My beloved *is* white and ruddy, the

11 His head *is as* the most fine gold, his locks *are* bushy, *and* black as a raven.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set.

13 His cheeks *are* as a bed of spices, *as* sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are as* gold rings set with the beryl: his belly *is as* bright ivory overlaid *with* sapphires.

15 His legs *are as* pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

677 CHAPTER 6

(4) The court-ladies wish to see such a man; and ask, "Where is he, that we may seek him?"

1 [f]Whither [g]is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

(5) The Shulamite evades their question suspecting their motives

2 [h]My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

2. Her colloquies with Solomon (6:4–8:4)
(1) Solomon comes forward with flatteries.
Cp. Ps. 12:3; 36:2; 55:21; 78:36; Pr. 5:3

4 ¶ [*a]Thou *art* beautiful, O my love, as

---

were apart, she had a dream of him in which the following took place:

1 He knocked at her door saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks drop of the dampness of night (v 2)
2 I have put off my coat and do not want to put it on again (meaning, I want to come in to you, v 3)
3 I have washed my feet, and I do not want to defile them again (meaning, I want to be welcomed by you)
4 He put his hand by the hole of the door to open it and my bowels yearned for him (v 4)
5 I rose up to open the door for my beloved and my hands dropped sweet smelling myrrh upon the handles of the lock (v 5)
6 I opened to my beloved, but he had withdrawn his hand and was gone (v6)
7 I fainted when he spoke
8 I sought him, but could not find him
9 I called him, but he gave me no answer
10 I wandered in the city after him and the watchmen found me and wounded me (v 7)
11 The keepers of the wall took away my veil and I was exposed to shame

j Questions 4-5. Next, v 9.

a After telling her dream to the court ladies the Shulamite charged them that if they should see her shepherd lover they should tell him she was lovesick (v 8).

b Questions 6-7. Next, 6:1.

c The court ladies, being deeply impressed by the love she claimed to have for the shepherd, asked the Shulamite why she had charged them thus. Was her beloved any more than any other (v 9)?

d 3 times the court ladies called the Shulamite the fairest (most beautiful and charming) among women (1:8; 5:9; 6:1).

e The Shulamite again described the shepherd, stating why he was more wonderful than any other (v 10-16). See points 15-29, ***30 Things Said of Shepherd Lover***, p. 1133.

f Her description of him was so vivid and extraordinary that she stirred a great desire among the court ladies (called daughters of Jerusalem) to see him for themselves. They asked where he had gone so that they might seek him also (5:8-16; 6:1).

g Questions 8-9. Next, v 10.

h The Shulamite answered the court ladies in an evasive manner, and then reaffirmed her love for the shepherd (v 2-3).

*a 35 Things Solomon Said of the Shulamite:
1 I have compared you, O my love, to a company of horses in Pharaoh's chariots (1:9)
2 Your cheeks are comely with rows of jewels (1:10)
3 Your neck is comely with chains of gold
4 You are beautiful, O my love, as Tirzah (6:4)
5 You are comely as Jerusalem
6 You are awe inspiring as an army with banners (6:4, 10)
7 Turn your eyes away, for they have overcome me (6:5)
8 Your hair is as a flock of goats that appear from Gilead
9 Your teeth are as a flock of sheep which go up from the washing (6:6)
10 Not one of your teeth is missing as there is not one barren sheep
11 Your cheeks are like a piece of pomegranate within your locks (6:7)
12 You are more beautiful than the 60 queens, the 80 concubines, and virgins without number (6:8)
13 My dove, my undefiled is the choice one (6:9)
14 The daughters, queens, and concubines saw her and praised her
15 You are bright as the morning (6:10)
16 You are as fair as the moon
17 You are as clear as the sun
18 Return, return, O Shulamite, that we may look upon your beauty (6:13)
19 You are as awe inspiring as 2 armies
20 Your feet are beautiful, O prince's daughter (7:1)
21 The joints of your thighs are like jewels, the work of the hands of a cunning workman
22 Your navel is like a round goblet, which does not want liquor (7:2)
23 Your belly is like an heap of wheat set about with lilies
24 Your breasts are like 2 young roes that are twins (7:3)
25 Your neck is as a tower of ivory (7:4)

army with banners.

● 5 Turn away thine eyes from me, for they have [c]overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples [d]within thy locks.

8 There are [e]threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* [f]one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. [g]The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ [h]Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, [i]*and* terrible as *an army* with banners?

(2) The Shulamite explains that her meeting with him was not intentional

11 [j]I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or ever I was aware, my soul made me *like* the chariots of Amminadib.

(3) Solomon: "Return, return," as she seeks to go away. The Shulamite: "What is there to look at in me?" Solomon renews his flatteries to the Shulamite

● 13 [k]Return, return, O [l]Shulamite; return, return, that we may look upon thee. [m]What will ye see in the Shulamite? As it were the company of [n]two armies.

678 CHAPTER 7

1 How beautiful are thy feet with shoes, O [o]prince's daughter! the [p]joints of thy thighs *are* like jewels, the work of the hands of a

2 Thy navel *is like* a round goblet, *which* wanteth not liquor: thy belly *is like* an heap of wheat set about with lilies.

3 Thy two breasts *are* like two young roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bathrabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like [a]purple; the king *is* held in the [*b]galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy [*c]stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, [*d]I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth *down* sweetly, causing the [*e]lips of those that are asleep to speak.

(4) The Shulamite rejects Solomon; asks lover to take her home; adjures ladies not to excite her feelings, as in 2:7

10 ¶ [*f]I *am* my beloved's, and his desire *is* toward me.

● 11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my [*g]loves.

13 The [*h]mandrakes give a smell, and at our gates *are* all manner of pleasant *fruits*, new and old, *which* I have [*i]laid up for thee, O my beloved.

679 CHAPTER 8

1 O that thou *wert* [*j]as my brother, that

---

26 Your eyes are like fishpools in Heshbon
27 Your nose is as the tower of Lebanon
28 Your head upon you is like Carmel (7:5)
29 The hair of your head is like purple
30 The ringlets of your hair captivate me
31 You are fair (beautiful), pleasant (sweet, delightful, 7:6)
32 Your stature is like a palm tree (7:7)
33 Your breasts are like clusters of grapes (7:7-8)
34 The smell of your nose is like apples (7:8)
35 The roof of your mouth is like the best wine that is easy to swallow (7:9)

b Majestic, awe inspiring, as bannered armies (v 4).

c Completely taken me (v 5).

d Behind the veil (v 7. Cp. 4:1-3).

e This indicates the time when Solomon had this experience—when he had only 60 of his 700 wives, and 80 of his 300 concubines (v 8-9; 1 Ki. 11:3).

f Such flattery from a king would have been enough to turn the heart of most women, but not the Shulamite (v 9).

g The women of Jerusalem, the 60 queens and 80 concubines, all saw her and had to

beautiful among women (v 9. Cp. 1:8, 5:9, 6:1).

h Question 10. Next, v 13.

i See note b, column two..

j After Solomon had flattered her excessively, as in v 4-10, she merely replied that their meeting was simply by chance and not intentional on her part. She had gone down to the nut garden quite innocently, and with no design to meet him. She had come upon his chariots before she realized it or they would never have met (v 11-12).

k Solomon continued with his excessive flatteries even after the Shulamite explained that their meeting was by chance, with no plans on her part (6:13–7:9). Here he begged her to return so that he and his servants could look upon her beauty (v 13).

l In this verse she is identified as a Shulamite, an inhabitant of Shunem. The changing of names thus is common in the Bible. Shulamite is found only here, twice; but Shunammite is found more often. Abishag, who became David's last wife, was called the Shunammite(1 Ki. 1:3, 15; 2:17, 21-22); and the benefactor of Elisha was called a Shunammite from Shunem (2 Ki. 4:8, 12, 25, 36). Shunem was a town in Issachar (Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8-37).

m Question 11. Next, 8:5.

n Previously Solomon spoke of her charm and beauty as being as majestic and awe inspiring as a bannered army (v 4, 10); now he compared her to 2 armies (v 13).

o Actually she was not a princess, but Solomon was willing to accept her as royalty if she would agree to become his queen of queens (v 1).

p See ***Solomon's Flattery***, p. 1133.

a Jet black or deep violet-black hair.

*b Heb. rahat, to hollow out; a gutter; channel; trough; by resemblance ringlets of hair in parallel lines. The idea is that the king was captivated by her violet-black hair arranged in ringlets (v 6).

*c Upright and slender (v 7).

*d Solomon's way of expressing a desire to embrace her (v 8).

*e This indicates that Solomon dreamed about her after meeting her (v 9).

*f Here the Shulamite interrupted the extravagant flattery of Solomon to declare that she belonged to the shepherd, and that his desire was toward her so that she could not give her affections to another (v 10).

*g Loves, words of endearment (v 12. Cp. 1:2, 4; 4:10).

*h Mandrakes—love apples (v 13; note j, Gen. 30:14).

*i The Shulamite had laid up or reserved all her affection for the shepherd (v 13).

*j By this she let Solomon know that her love for him as her king was like the feeling for a brother—simple and pure love (v 1).

should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand *should be* under my head, and his right hand should embrace me.

● 4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

VI. The conclusion: the Shulamite restored. She returns home from Solomon with her lover, and is seen by her brothers approaching (8:5-14)
1. The companions of the shepherd see them approaching

5 [l]Who *is* this that cometh up from the wilderness, leaning upon her beloved? [m]I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

2. The Shulamite and the shepherd visit the spot where they first plighted their troth; and renew their vows

6 ¶ [n]Set me as a seal upon thine heart, as a seal upon thine arm: for [o]love *is* strong as death; [p]jealousy *is* cruel as the [q]grave: [r]the coals thereof *are* coals of fire, [a]*which hath* a most vehement flame.

ther can the floods drown it: [c]if a man would give all the substance of his house for love, it would utterly be contemned.

3. The brothers confer as to their sister's dowry. "What shall we do with her? If she be a wall (i.e. virtuous) we will adorn her. If she be a door (accessible to any) we will shut her up."

8 ¶ [d]We have a little sister, and she hath no breasts: [e]what shall we do for our sister in the day when she shall be spoken for?

9 [f]If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar.

4. The Shulamite: "I am a wall" (not a door). Solomon has many vineyards; I will keep my own

10 [g]I *am* a wall, and my breasts like towers: then was I in [a]his eyes as one that found favour.

11 [*b]Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a [*c]thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof [*d]two hundred.

5. The beloved shepherd asks her to tell them the story

brother she would then embrace and kiss him, as a sister (v 2). Furthermore, she would lead him to her mother's house where he could drink wine and the juice of the pomegranate. Turning to the court ladies she charged them for the last time not to help Solomon in stirring up any love in her heart for him, until she desired it herself (v 4).

l Question 12. Next, v 8. The companions of the shepherd were the speakers here. They saw the Shulamite coming from Jerusalem through the wilderness, leaning upon him (v 5)

m In their return from Jerusalem the Shulamite and the shepherd went by the apple (orange, or citron) tree where they had first met and he had won her affections. There they pledged their love again. This was also her birthplace, it seems (v 5). Confinements in the open air are said to have been frequent in ancient times. The tree must have been very near the home of the Shulamite and there again the memories of the past were recalled. The passage does not refer to Christ being born under an apple tree, as some erroneously claim.

n In this way the Shulamite and the shepherd pledged their love to each other again as at the first time (v 6).

o 5 Facts About Love and Jealousy (v 6-7):
  1 Love is as strong as death
  2 Jealousy is as cruel as sheol, wherein there are coals of fire which have a most vehement flame
  3 Many waters cannot quench love
  4 Floods cannot drown it
  5 Love cannot be bought

p See ***Jealousy*** in Index.

q Heb. sheol, the unseen world of departed conscious spirits; not qeber, the grave or place of the dead bodies. See ***Hell***, p. 1030

r Here we have proof that real coals of fire and a most vehement flame are in sheol (v 6). Many other passages speak of fire, torment, consciousness, and other realities in hell. See ***Hell***, p. 1030.

a From v 6 we understand that jealousy is as cruel as sheol, but this does not do away with the fact that there is a literal hell with flames of fire in it. If so, we should have to say that on the same basis there is no death, for the same verse declares that love is as strong as death. If death is real then hell is real, and neither can be denied. The fact remains that all 4 things are real—love, death, jealousy, and hell! The passage simply tells us that love and death are both strong, and jealousy and hell are both cruel. In the zeal and execution of jealousy many cruel things have been done, but in the fire of hell men are punished for the ungodly deeds of cruelty.

b Note the 4 things said about love—it is strong (v 6), quenchless, indestructible, and invaluable (v 7).

c If a man would attempt to buy love he would be condemned by the one from whom he sought to buy it (v 7). This is true, of course, with normal people only. With abnormal and depraved men who will accept money and betray love, it can be bought.

d Here the brothers of 1:6 spoke of their little sister before she grew into womanhood, at which time they had agreed to do everything in their power to keep her virtuous and bring her to maturity with all purity. Thus when she would be spoken for, she could be worthy of becoming the wife of the man who desired her (v 8).

e Question 13. The last question in the Song of Solomon. It concerned what the brothers would do for their little sister in the day that she would be spoken for to become the wife of one of their tribesmen (v 8).

f This means that if she had been a wall—that is, if she had kept her virtue up to the time of her actual marriage—she would be greatly rewarded; but if she had been a door—if she had lost her virtue—she would be punished according to the law which required the death penalty (v 9). Enclosing her with boards and cedars could refer to her coffin in burial.

g The Shulamite declared that she had been a wall and not a door—that is, she had been successful in standing firm against all the evil seductions of Solomon (v 10).

*a In the eyes of her husband she was to be one that had obtained favor, because of having kept her virtue and saving herself for him (10).

*b The Shulamite demanded the reward promised by her brothers, and gave her reasons. Solomon had many vineyards which he let out to keepers who rendered him his portion of the fruit as rental. This amounted to 1,000 pieces of silver for him and 200 for the keepers. In the Shulamite's case, she had kept her own vineyard and no part of her had been rendered as the property of any man (v 11-12).

*c 1,000 pieces of silver, perhaps shekels which at 64¢ each would be $640.

*d 200 pieces of silver at 64¢ each would be $128. This was the portion for the keepers of Solomon's vineyards out of every 1200 pieces of silver made from the fruit.

✡ ✡ ✡

companions hearken to thy voice: cause me to hear *it*.

6. The Shulamite owns him as her beloved. He is to hasten to her now and ever. No longer over the mountains which separated place to the mountains of delight

● 14 ¶[f]Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

✡ ✡ ✡

e The shepherd lover asked the Shulamite to tell the whole story of her adventure with Solomon and her time at court to her brothers and his companions so that he also

it before, but wanted to listen with pride while she told of the outcome to others.

f The Shulamite, acknowledging that she belonged to the shepherd, asked him to make haste and take her to himself. In this matter she wanted no delay, so asked that he be "like to a roe or to a young hart upon the mountains of spices" (v 14).

✡ ✡ ✡

Summary of Song of Solomon

Date and place: The book was written in Palestine about 1,000 B.C.

Author: Solomon, as claimed by the book itself (1:1, 5; 3:9-11; 8:11-12).

Theme: The literal story of the song concerns Solomon while he was visiting in the northern part of his kingdom. At Shunem he found a shepherdess with whose beauty and charm he was so captivated that he took her to Jerusalem, hoping to win her for his queen of queens. Having already been promised to a shepherd of her own community, she proved herself faithful to his love; she was finally married to him with the sanction of the king and her own family, as can be seen from the headings of the text.

Purpose: Not to show an inter-relationship between Christ and the church by a writing of mystical meanings, but to teach certain lessons which inspire virtue, as in note i, 3:6.

Statistics: 22nd book of the Bible; 8 chapters; 117 verses; 2,661 words; 13 questions; 14 commands; no prophecy; no promise; no distinct message from God.

SONG OF SOLOMON NOTES CONTINUED

Song of Songs (1:1)

Heb. Shir Hashshirim, Song of Songs, or the most excellent of songs (v 1). The Song was read annually at the passover, as Ruth was read at Pentecost, Lamentations on the 9th of Ab (August), Ecclesiastes at the feast of tabernacles, and Esther at the feast of Purim. From the earliest times the Song of Solomon formed a part of the Hebrew Canon of Scriptures. It is a poem giving the story of Solomon and a Shulamite—a young woman whom he wanted to make his queen of queens, but who was already pledged to a shepherd of Shunem. Many interpretations of the book have been given—the literal, allegorical, spiritual, and typical. The literal has been followed in the headings of the text in this work. The allegorical embraces the idea that this story refers to Jehovah and Israel (the Jewish view), to the Virgin Mary (the Roman Catholic view), and to Christ and the church (the Protestant view) The typical regards it as a type of Solomon's nuptials, or as a type of Christ and the Gentiles or the church. Such interpretations actually bring Jehovah and Christ to the level of a seducer and put words of coarse, unrefined flattery on their lips. Furthermore, the number of speakers in the book forbids any interpretation giving only two the preeminence. There are 7 speakers in all:

1 The Shulamite shepherdess (v 2-7)
2 The daughters of Jerusalem (v 5)
3 Brothers of the Shulamite (v 6)
4 Companions of the shepherd lover (v 7)
5 Solomon (v 9-11)
6 Shepherd lover of the Shulamite (v 15)
7 Inhabitants of Jerusalem (3:6-11)

If Christ or the apostles had given us any leads to a spiritual, typical, or allegorical meaning to the book we could consider such interpretations; but the Song is not referred to in any sense in the N.T. For these reasons, and the fact that God is not introduced by some of His names or referred to by any of His attributes and powers in the Song of Solomon, we can depend on it that the language of the poem is to be taken literally.

30 Things Said of Shepherd Lover (2:13)

1 My spikenard (1:12)
2 A bundle of myrrh (1:13)
3 My wellbeloved
4 My beloved is as a cluster of campfire (1:14)
5 You are fair (beautiful, 1:16)
6 Pleasant (sweet and delightful)
7 As the apple tree among the wild trees, so is my beloved among men (2:3)
8 My beloved is like a roe and a young hart upon the mountains (2:9, 17)
9 My dove (2:14)
10 He has a sweet voice
11 His countenance is comely
12 He feeds among the lilies (2:16)
13 Him whom my soul loves (3:3-4)
14 My beloved is white and ruddy (5:10)
15 Chiefest among 10,000
16 His head is as the most fine gold (5:11)
17 His locks are bushy
18 His hair is black as a raven
19 His eyes are as the eyes of doves, fitly set (5:12)
20 His cheeks are as beds of spices (5:13)
21 They are as sweet flowers
22 His lips are like lilies, dropping sweet smelling myrrh
23 His hands are as gold rings set with beryl (5:14)
24 His belly is as bright ivory overlaid with sapphires
25 His legs are as pillars of marble set in sockets of fine gold (5:15)
26 His countenance is as Lebanon, excellent as cedars
27 His mouth is most sweet (v 5:16)
28 He is altogether lovely
29 This is my beloved, and this is my friend
30 My beloved is mine and I am his (2:16; 6:3)

Solomon's Flattery (7:1)

In these last words of flattery Solomon waxed bold and intimate in speaking of her:

1 Feet (v 1)
2 Joints of the thighs
3 Her navel, as being like a round goblet (v 2)
4 Her belly, as being like a heap of wheat set about with lilies
5 Her breasts like twin young roes (v 3)
6 Her neck like a tower of ivory (v 4)
7 Her eyes like fishpools of Heshbon (v 5)
8 Her nose as the tower of Lebanon
9 Head like Carmel
10 Hair like purple, in ringlets
11 Her complexion as fair (beautiful, v 6)
12 Stature like a palm tree (v 7)
13 Breasts like clusters of grapes
14 Perfume like apples (v 8)
15 The roof of the mouth like wine (v 9)

✡ ✡ ✡

CHAPTER 1

I. Sermons—Prophecies (Isa. 1:1–5:30).
During the reign of Uzziah (2 Ki. 15:1-31)
1. Title, author, subject and historical background (2 Ki. 15-20; 2 Chr. 26-32)

1 [b]The [c]vision of [d]Isaiah the son of Amoz, which [e]he saw [f]concerning Judah and Jerusalem [g]in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2. God's case against Judah
(Isa. 1:2-23; cp. 41:12; 42:1; 48:1;
Jer. 2:1; Hos. 4:1; 6:4; Amos 3:1; Mic. 6:1)
(1) Judah's rebellion (cp. Isa. 30:1; 31:1; Jer. 25;
Hos. 11; Mal. 3; Rom. 10-11)

■ 2 [h]Hear, O heavens, and give ear, O earth: [i]for the LORD hath spoken, [j]I have [k]nourished and brought up children, and [l]they have [m]rebelled against me.

(2) Judah's ignorance (cp. Rom. 10:1)

3 [n]The ox knoweth his owner, and the ass his master's crib: *but* [o]Israel doth not know, my people doth not consider.

(3) Judah's seven sins

4 Ah [p]sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the [q]Holy One of Israel unto anger, they are [r]gone away backward.

(4) Threefold moral state
(cp. Hos. 4:6; 9:8; Zeph. 3:1; Rom. 1:21-32)

★ 5 ¶ [s]Why should ye be stricken any more? [t]ye will revolt more and more: [u]the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

(5) Judah's ruin and weakness
(cp. Lam. 1:12; 2:9; 5:1; Acts 15:16)

7 Your [v]country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

8 And the daughter of Zion is left [w]as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

(6) A remnant saved
(Jer. 15:11; 23:3; Ez. 6:8; 14:22; Rom. 11:5)

9 [x]Except the LORD of hosts had left unto us a very [*a]small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

(7) Twelvefold hypocrisy
(cp. Isa. 48:1; 58:3; Amos 5:21; Matt. 6;
15:7; 16:3; 22:18; 23:1-33; Lk. 12:1)

10 ¶ [*b]Hear the word of the LORD, ye [*c]rulers of Sodom; give ear unto [*d]the law of our God, ye people of Gomorrah.

11 [*e]To [*f]what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the

---

a See **INTRODUCTION TO PROPHECY**, p. 1221.
b The divine title—The Vision of Isaiah (v 1). Man's title is: The Book of the Prophet Isaiah.
c Heb. chazon, to see mentally; dream; see a vision; have a revelation; receive an oracle (v 1; 29:7; 1 Sam. 3:1; 1 Chr. 17:15; 2 Chr. 32:32; Ps. 89:19; Pr. 29:18; Jer. 14:14; 23:16; Lam. 2:9; Ez. 7:13, 26; 12:22-27; 13:16; Dan. 1:17; 8:1- 2, 13-17, 26; 9:21, 24; 10:14; 11:14; Hos. 12:10; Oba. 1; Mic. 3:6; Nah. 1:1; Hab. 2:2-3).
d Isaiah, salvation of Jehovah. See ***Isaiah*** in Index.
e He saw—by vision or mentally received a revelation from God (v 1).
f The subject of Isaiah—not concerning the present church, Christians, the world, or the Gentiles, but Judah and Jerusalem which are repeatedly spoken of together in the book (1:1; 2:1; 3:1, 8; 5:4; 56:7). The church was not in existence at that time, so we must understand every message as primarily related to Judah and Jerusalem, or the Jews and their holy city. If we try to interpret the book in connection with anything else besides Judah and Jerusalem the result is confusion.
g See ***Time of Isaiah's Prophecy***, p. 1222.
h Isaiah begins like the Song of Moses (Dt. 32:1) and is a fitting sequel and commentary on this prophetic song.
i Heaven and earth are commanded to hear, for Jehovah, not Isaiah, has spoken. All celestial and terrestrial beings are called upon to witness to the Divine plea and sanction the justice of God in His case against Judah and Jerusalem (v 2-23). Cp. Dt. 30:19; Ps. 50:3-6; Mic. 6:1-2.
j See ***10fold Case Against Judah***, p. 1243.
k 2 Things God has done (v 2):
  1 Nourished children; trained them as son from infancy. Cp. Ez. 16
  2 Brought up children. Men were born again in O.T. times (Dt. 14:1; 32:6, 18; Gal. 3:6-9; 4:29)
l Here we see the total lack of appreciation of blessings by Israel (v 2).
m Heb. pasha, revolt; rebellion; sin against lawful authority (v 2).
n See ***2 Natural Things***, p. 1243.
o See ***2 Unnatural Things***, p.1243.
p See ***7fold Sinfulness of Israel***, p. 1243.
q Occurs 25 times in Isaiah and only 7 times elsewhere (2 Ki. 19:22; Ps. 71:22; 78:41; 89:18; Jer. 50:29; 51:5; Ez. 39:7).
r See ***3 Acts of Apostasy***, p. 1243.
s Question 1. Next, v 11. A question that has been a puzzler for ages. Why do men willfully destroy themselves and endure the effects of sin when they could have the riches of God's grace in peace, material prosperity, physical health, and spiritual power? (v 18; 41:17-20; 55:1-13; 58:1-14; Jn. 3:16; 7:37-39; 10:10; 14:12-15; Acts 1:4-8)
t 1st prophecy in Isa. (1:5-9, fulfilled). Next, v 24. See p. 1223.
u Verses 5-6 could be trans., "Upon what part of the body do you want to be smitten, for your constant rebellion has caused you already to be smitten upon every member of the body? The whole head is sick, the whole heart is diseased. From the soles of the feet to the top of the head there is not a sound part; but bruises, gashes, and raw, bleeding, dripping, rotten, foul, and gangrenous sores: they have not been cleaned, bandaged, or softened with oil." What a picture of the moral corruption of Judah!
v This was literally fulfilled about 175-180 years after this stern prediction. Many times hereafter the word desolate is used of the coming destruction of Judah and Jerusalem (v 7; 6:11; 62:4; Jer. 4:27; 6:8; 7:24; 9:11; 10:22; 12:11; 18:16; 19:8; 25:38; 26:9; 32:43; 33:10-12; 44:6; 46:9; 49:20; Ez. 6:14; 15:8; 25:3). Babylon fulfilled this (Jer. 25), for the land was not made desolate until that kingdom defeated God's people.
w See ***3 Comparisons of Zion***, p. 1243.
x Quoted in Rom. 9:29.
*a See ***Doctrine of the Remnant***, p. 1243.
*b 2nd of 23 commands in Isaiah to "hear" (v 2, 10; 6:9; 7:13; 18:3; 28:14, 23; 32:9; 33:13; 34:1; 39:5; 42:18; 43:9; 44:1; 47:8; 48:1, 14, 16; 51:21; 55:3; 66:5).
*c See ***Sinful State of Judah***, p. 1243.
*d The law—12 times in Isaiah (v 10; 2:2; 5:24; 8:16, 20; 24:5; 30:9; 42:4, 21, 24; 51:4, 7).
*e Questions 2-3. Next, 2:22.
*f See ***12fold Emptiness of Rituals***, p. 1244.

of bullocks, or of lambs, or of he goats.

12 When ye come to [g]appear before me, who hath required this at your hand, to tread my courts?

● 13 Bring no more vain [h]oblations; incense is an abomination unto me; the new moons and [i]sabbaths, the calling [j]of assemblies, I [k]cannot away with; *it is* [l]iniquity, even the solemn meeting.

14 Your [m]new moons and your appointed feasts [n]my soul hateth: they are a trouble unto me; I am [o]weary to bear *them*.

▲ 15 And when ye spread forth your [p]hands, I will hide mine eyes from you: yea, when ye make [q]many prayers, I will not hear: your hands are full of blood.

(8) God's ten demands (cp. Dt. 10:12; 11:18)

● 16 ¶ [r]Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

● 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

▲●18 Come now, and [s]let us reason together, saith the LORD: though your [t]sins be as [u]scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

(9) Conditional blessings (cp. Lev. 26:40; Dt. 7:12; 28:1; 30:1; Jer. 17:24; 1 Jn. 1:7)

▲ 19 [v]If ye be willing and obedient, ye shall eat the good of the land:

devoured with the sword: for the mouth of the LORD hath spoken *it*.

(10) Tenfold state and cause (cp. Isa. 3:8; 42:23; 43:27; 59:9; Lam. 1:8; 4:13; Rom. 11)

21 ¶ How is the [x]faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

3. Judah's tenfold restoration (cp. Isa. 29:15 and 29:22, refs.)

★ 24 [a]Therefore saith the LORD, the LORD of hosts, [b]the mighty One of Israel, [c]Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 ¶ And I will [d]turn my hand upon thee, and [e]purely purge away thy dross, and take away all thy tin:

26 And I will restore [f]thy judges as at the first, and thy counsellors as at the beginning: [*g]afterward thou shalt be called, [*h]The city of righteousness, [*i]the faithful city.

27 Zion shall be [*j]redeemed with judgment, and her [*k]converts with righteousness.

4. Judah's tenfold judgment (cp. Jer. 10:17; 11:11; 20:14; Ez. 6)

---

g All males were to appear before God and bring sacrifices 3 times a year (Ex. 23:15-17; 34:20-25).

h Heb. minchah, gift offering to secure favor, and could be either a blood (Gen. 4:3-5) or bloodless gift (Gen. 32:13-21).

i See ***Sabbath***, p. 1244.

j Heb. miqra, convocations. Trans. assemblies only in v 13; 4:5, but convocation (Ex. 12:16; Lev. 23:3-36; Num. 28:18-26; 29:1-12); convocations (Lev. 23:2, 4, 37); and assembly (Num. 10:2).

k ***14 Things God Not Able to Endure***, p. 1244.

l Heb. aven, vanity. Not avon as in note p, v 4. Convocations, sabbaths, incense burning, and sacrifices are not sinful in themselves, but are vain and powerless to save the soul; they do not please God apart from a person's godly living (v 13).

m Monthly feasts and new moon and other rituals became hated by God, so He vowed to do away with them (v 13-14; Hos. 2:11). Christians are not under bondage to the sabbath and other things of the law, because the law of Moses was abolished (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). See ***Law*** in Index.

n My soul—God has a personal soul, as well as a personal body and spirit; and He is capable of feelings, emotions, desires, and soul passions as other beings (v 14; 42:1; Lev. 26:11, 30; Heb. 10:38; note r, Jn. 4:24; see ***Anthropomorphism***, p. 896).

o God becomes weary of trouble and other things in the same sense as we do (v 14; 7:13). The Heb. laah here means to tire; be disgusted; grieve; loathe; be weary. Not the same as yaga in 40:28, which means that God tires or becomes fatigued or exhausted by labor and toil.

p These hands were full of blood, so God could not regard them as being holy hands lifted up in prayer to Him (v 15; 1 Tim. 2:8).

q Though men should continue praying until they have an answer (Lk. 18:1-8), they are not heard for their many prayers or much praying (v 15; Mt. 6:5-8).

r ***10 Demands of Sinners by God***, p. 1244.

s Let us settle the differences or put the matter right that is between us (v 18). Such reasoning as this, where both parties state their own case, will put an end to all other see his need and give himself to God, then God will be just in cleansing him from all sin and making Him His son.

t Heb. chet, to sin; miss the mark.

u The word scarlet here refers to a deep dye obtained from a small worm found on the leaves of an oak in Mediterranean countries. The Heb. shanah, from which shani (scarlet) is derived, means double or duplicate; and the idea is that if one's sins have been double-dipped in the deep dye of scarlet color of the coccus worm, they have a fixed permanency; but if one will confess his sins (which is presupposed here), they will become as white as snow. Though sins have become deep-dyed as the stain of a permanent color in wool, yet they will be removed as such coloring from the wool when it is restored to its original whiteness (v 18).

v 2 Conditions of Blessing (v 19):
  1 If you be willing
  2 If you be obedient

w 2 Conditions of Cursing (v 20):
  1 But if you refuse
  2 But if you rebel you shall be devoured by the sword of your enemies

x See ***10fold State of Jerusalem***, p. 1244.

a 2nd prophecy in Isa. (1:24-31, unfulfilled; will be fulfilled in the Millennium). Next, 2:2. See ***2nd Prophecy in Isaiah***, p. 1223.

b The mighty God of Israel is found only in Isaiah (v 24; 30:29). Contrast this with the mighty God of Jacob found also only in Isaiah (49:26; 60:16).

c Ah, an exclamation expressing satisfaction and determination regarding what God intends to do.

d Turn My hand upon Jerusalem and Judah means to send judgment to bring them back to God (v 21, 26-27).

e Purify and purge away all dross and all alloy in the furnace of judgment (v 25).

f See how it was at the first (Ex. 18:16-26; Num. 25:5; Dt. 1:16; 16:18; 19:17-19; 21:2).

*g Afterward, after the complete purging of Judah and Jerusalem at the 2nd advent of Christ (v 25-27; 9:6-7; 59:20-21; Zech. 12:10–13:1; Rom. 11:25-29).

*h See ***14 Future Names of Jerusalem***, p. 1244.

*i In v 21 Jerusalem is spoken of as the faithful city becoming unfaithful like a wife, but here she has been redeemed and is called the faithful city again (v 26).

*j Jerusalem and Zion are the names of the only city God promises to redeem and make His eternal earthly capital (v 27; 52:9). This will take place at the 2nd advent of Christ (v 27; 59:20-21; Zech. 12:10–13:1; Rom. 11:25-29). See ***14 Future Names of Jerusalem***, p. 1244

*k For 10fold restoration of Judah and Jerusalem, see points 1-10, ***2nd Prophecy in Isaiah***, p. 1223.

sors and of the sinners *shall be* together, and they that [m]forsake the LORD shall be consumed.

29 For they shall be ashamed of the [n]oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be [o]as tow, and the [p]maker of it as a spark, and they shall both burn together, and none shall quench *them*.

681

CHAPTER 2

5. Prophecies of the last days (Isa. 2:1-4:6; cp. Gen. 49:1; Num. 24:14; Dt. 4:30; Jer. 23:20; 30:24; 48:47; 49:39; Dan. 2:28; 10:14; Hos. 3:5; Mic. 4:1; Acts 2:17; 1 Tim. 4; 2 Tim. 3; Jas. 5:3; 2 Pet. 3:3)
(1) Millennium (cp. Isa. 4; 11; 14; 32; 35; 65; Ez. 40-48; Mic. 4; Zech. 14; Rev. 20)

■ 1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

★ 2 [q]And it shall come to pass in the [r]last days, *that* the [s]mountain of the LORD'S [t]house shall be established in [u]the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us [v]go up to the mountain of the LORD, to the house of the God of Jacob; walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their [a]swords into plowshares, and their spears into pruninghooks: [b]nation shall not lift up sword against nation, neither shall they learn war any more.

(2) Chastisement before blessing (Isa. 2:5-4:1; cp. Lev. 26; Dt. 4:26; 27:1–30:20; Rom. 11)
A. Chance to avoid chastening (cp. Jer. 18:11; Hos. 10:12; Amos 5:4)

● 5 O [c]house of Jacob, [d]come ye, and let us walk in the light of the LORD.

B. Refusal: eight national sins (cp. Jer. 11:8; 23:9; Hos. 4:1; Mic. 3:9)

★ 6 ¶ [e]Therefore thou [f]hast forsaken thy people the house of Jacob, [g]because they be [h]replenished from the east, and *are* soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they

---

1 The destruction of sinners (v 28)
2 Destruction of backsliders
3 Judgment on idols (v 29)
4 Judgment on gardens where idolatry has been practiced
5 Destroyed as a dead oak (v 30)
6 Destroyed as a waste garden
7 The strong shall be consumed like tow (v 31)
8 Makers of idols to be the spark to this destruction
9 Idols and their makers to be destroyed by fire together
10 None shall quench the fire of judgment

m Heb. azab, to loosen; relinquish; fail; forsake; leave; refuse. No man could do this who had not known God at one time and who did not have Him to forsake; so this clearly refers to backsliders who reject Him to the point of being destroyed (v 28). Men are warned not to forsake God (Dt. 12:19; 14:27). The Lord predicted that His people would forsake Him and warned of the damnation that would follow if they did so (v 28; Dt. 31:16-17; 1 Chr. 28:9; 2 Chr. 15:2).

n The trees resorted to in idolatrous worship (v 29-31; 57:5; 65:3; 66:17; 2 Ki. 16:4; 17:10; Ez. 6:13). Note the alteration of oaks and gardens (v 29) to oak and garden (v 30). Many trees were cut off at the tops and left as totem poles, having idols carved on them. See ***Asherah***, p. 194.

o Tow, fiber of flax, or hemp.

p Referring to the makers of pillars or asherahs as idols. See ***Asherah***, p. 194.

q 3rd prophecy in Isa. (2:2-4, unfulfilled; will be fulfilled in the Millennium). Next, v 6. See ***3rd Prophecy in Isaiah***, p. 1223.

r ***14 End-Time Expressions***, p. 415 of N.T.

s This refers to the establishment of the literal, earthly, visible, and civil kingdom of heaven on earth. See ***Kingdom of Heaven*** in Index. Jerusalem is called the throne of the Lord and the mountain of the Lord of hosts (***14 Future Names of Jerusalem***, p. 1244).

t His temple or capital building, which is the Millennial temple described in Ez. 40:4–47:12. See Ez. 43:7.

u God always has been a "Mountaineer, " dwelling on a mountain. The Holy City, the New Jerusalem itself, is a mountain city (note e, Rev. 21:10). The Lord's house of v 2 is called the mountain of the Lord and the house of the God of Jacob, also Zion and Jerusalem (v 3). Cp. Ps. 24:3. See ***18 Facts About Bible Mountains***, p. 1043.

v The highway of holiness of 11:16; 19:23; 35:8 refers to a literal one to be built from Egypt through Palestine and into Assyria, on which all nations will go up to the temple where Christ will be reigning over all kingdoms of the earth (9:6-7; Ez. 43:7; Zech. 14:1-5, 9, 16-21; Rev. 5:10; 11:15; 22:4-5).

a This is a picture of universal peace, a contrast of universal war as in Joel 3:9-16, which will be fulfilled at the battle of Armageddon (Zech. 14; Rev. 16:13-16; 19:11-21).

b This will be eternally true, for in the last rebellion of Satan and man against God and Christ, at the end of the Millennium, there will not be the manufacture of weapons or any learning of the art of war. The rebels will be deceived by Satan to think that they can overthrow the government in one sudden surprising attack with whatever weapons they may have to fight with; but fire will come down from God and destroy every rebel—that will officially end all rebellion on earth (Rev. 20:7-10).

c House of Jacob is found 9 times in Isaiah (v 5-6; 8:17; 10:20; 14:1; 29:22; 46:3; 48:1; 58:1).

d Here Judah and Jerusalem were commanded again to come and walk in the light of the Lord to avoid chastening and destruction (v 5). God always makes such offers to those whom He warns of impending judgment; then if they persist in rebellion He has to fulfill His word and judge them. Cp. 1:16-18.

e 4th prophecy in Isa. (2:6-21; v 6-9 fulfilled, v 10-21 unfulfilled). Next, 3:1. See ***4th Prophecy in Isaiah***, p. 1223.

f God swore that if Israel forsook Him, He would forsake them; so here was the final act of God in keeping His word (v 6; Dt. 31:17; 1 Chr. 28:9; 2 Chr. 15:2. Cp. 2 Tim. 2:12).

g 7 National Sins of Judah:
1 Being influenced by others from the East, they have joined them in alliances (v 6). These are soothsayers like the Philistines (v 6; note b, Lk. 12:29)
2 They have intermarried with other nations and produce many strange children (v 6. Cp. Neh. 13:23-24). The Sept. reads: "many strange children were born to them"
3 They have multiplied riches and live to increase their treasures (v 7; 1 Ki. 10:26-29; 2 Chr. 1:15)
4 They have multiplied horses and chariots for war (v 7; Dt. 17:16-17; 2 Chr. 1:16-17)
5 Their land is full of idols and false gods (v 8; 1 Ki. 21:26; 2 Ki. 17:12; 21:11, 21; 23:24)
6 They worship the work of their own hands instead of Jehovah (v 8)
7 The common man and the great man alike bow down to these idols (v 9)

h Replenished or made full of influences, habits, and ways of life from the East and traffic with familiar spirits (v 6; note b, Lk. 12:29).

which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

C. The day of the LORD (Isa. 2:17-21; cp. 34:8; Jer. 46:10; Ez. 13:5; 30:3; Joel 1:15–3:14; Amos 5:18; Oba. 15; Zeph. 1:7, 8, 18; 2:2-3; Zech. 14; Mal. 4:5; 1 Th. 5:2; 2 Th. 2:1-12)

(a) Compulsive humbling

★●10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be [i]humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted [j]in that day.

12 For [k]the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And [l]upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all [m]the ships of Tarshish, and [n]upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: [o]and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And [a]they shall go into the holes of the rocks, and into the caves of the earth, [b]for fear of the LORD, and for the glory of his majesty, when he ariseth [c]to shake terribly the earth.

20 [d]In that day [e]a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the [f]moles and to the [g]bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

D. Chance to avoid chastening

● 22 [h]Cease ye from man, whose breath *is* in his nostrils: [*i]for wherein is he to be accounted of?

682

CHAPTER 3

E. Immediate judgment: twentyfold ruin by Babylon

★ 1 [*j]For, behold, the LORD, the LORD of hosts, doth take away from Jerusalem and from Judah the [*k]stay and the staff, the whole stay of bread, and the whole stay of water,

2 The [*l]mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable

---

i These verses (10-21) picture compulsive humbling before God, while v 6-9 picture voluntary humbling before idols of all kinds. The time of such compulsive humbling is in the future day of the Lord (v 12), while the voluntary humbling has been in all generations past.

j Generally in the prophets, and always in scriptures mentioning the day of the Lord, such expressions as in that day and at that day refer to the time in which prophecies of this kind will be fulfilled (v 11, 12, 17, 20). In that day is used 50 times by Isaiah, compared to only 35 times by all the other 15 writing prophets.

k The day of the Lord is the day in which Christ will come to set up His kingdom in the world—the Millennium, when it will be the Lord's day to reign on earth and not man's day any longer (see ***The Day of the Lord***, p. 398 of N.T.).

l To make the cedars, oaks, high mountains, hills, high towers, fenced walls, and ships of Tarshish figurative is without foundation. Such things will be destroyed several times in the tribulation, the last 7 years of this age that usher in the day of the Lord (Rev. 6:12-17; 8:7-11; 16:3, 8, 12, 17-21).

m Ships of Tarshish (Spain) were ocean-going vessels (v 16; 23:1-14; 60:9; 66:19; 2 Chr. 9:21; 20:36-37; Ps. 48:7; 72:10; Jer. 10:9; Ez. 26:12, 25; 38:13; Jonah 1:3).

n This could refer to the art treasures of earth; it means desirable pictures or objects (v 16).

o This is repeated for emphasis (v 11, 17).

a If men will do this under the 6th seal nearly 7 years before the 2nd advent of Christ (Rev. 6:12-17), they will surely do it at the 2nd advent itself, for at that time there will be the greatest earthquake ever: the cities of the nations will fall, Babylon will be destroyed, Jerusalem will be divided into 3 parts, and the Mount of Olives will be completely removed in a moment (v 19; Zech. 14:1-5; Rev. 11:13; 16:17-21; 18:1-24).

b 2 Reasons Men Will Hide:

1 For fear of the Lord—what He will do to them when He comes. (Repeated for emphasis, v 10, 19)

2 For the glory of His majesty which will shake the whole earth terribly. (Also repeated for emphasis, v 10, 19)

literal visible coming of Christ and God, the Father in glory with all the holy angels and the armies of heaven on white horses (Zech. 14:1-5; Mk. 16:27; 24:29-31; 25:31-46; 26:64; 2 Th. 1:7-10; Jude 14-15; Rev. 1:7; 11:15; 19:11-21).

c At the 2nd advent of Christ He will literally shake the earth. Repeated here for emphasis (v 19, 21). Pictures of this scene come to mind easily from the plain detailed descriptions of the event in many scriptures (v 19-21; 24:18-20; Ez. 38:17-23; Zech. 14:1-5; Lk. 21:25-28; Rev. 16:17-21). Compare this shaking of the earth with that of both the earth and the heavens 1,000 years later when they will be renovated by fire (Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13).

d In that day—the day of the Lord (v 20 with v 11, 12, 17).

e Men will be so panic-stricken that their idols of silver and gold and all other valuables will be thrown away, and they themselves will seek any kind of hiding place in order to get away, if possible, from the presence of God (v 20-21; Rev. 16:17-21).

f Moles—small animals that burrow in the ground, live in the dark, and subsist on roots (v 20; Lev. 11:30).

g Bats—winged creatures that live in old ruins and caves, flying only at night (v 20; Lev. 11:19; Dt. 14:18). The idea here is that the most prized things will be thrown into obscure and despised places as worthless in the day when God will come with Christ to punish the world.

h Here we have another command to avoid chastening before God sends judgment (v 22). The last such command was also contained in one small verse offering Israel escape from judgment by walking in the light (v 5), after which we have the long prophecy of immediate judgment (v 6-9), and future judgment in the day of the Lord (v 10-21). After this 2nd command there is a longer prophecy of immediate judgment (3:6-9) and future judgment in the day of the Lord (3:16–4:6). See note d, 2:5. All God asked here was that Judah cease from trusting in man (v 22); and because they would not do this they had to be judged (3:1-15).

*i Question 4. Next, v 15.

*j 5th prophecy in Isa. (3:1–4:6; 3:1-15 is fulfilled; 3:16–4:6 unfulfilled). Next, 5:1. See ***5th Prophecy in Isaiah***, p. 1223.

*k Every stay and support, great or small, of all kinds of food and water (v 1).

*l See ***14 Classes Judged in Judah***, p. 1244.

✡ ✡ ✡

tificer, and the eloquent orator.

4 And I will give children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 [m]In that day shall he swear, saying, I will not be an [n]healer; for in my house is neither bread nor clothing: [o]make me not a ruler of the people.

F. Fourfold cause of ruin (cp. Isa. 1:21, refs.)

8 For Jerusalem [p]is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves.

G. Six classes in Judah (Isa. 3:10-26)
(a) Righteous: blessing

10 Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

(b) Wicked: cursing

11 [q]Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be given him.

(c) People: oppressed

12 ¶ *As for* my people, [a]children *are* their oppressors, and women rule over them. O my people, [b]they which lead *thee* cause thee to err, and destroy the way of thy paths.

standeth to judge the people.

(d) Rulers: oppressors

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses.

15 [c]What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

(e) Daughters: judged

★ 16 ¶ Moreover the LORD saith, Because the daughters of Zion are [d]haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 [e]Therefore the LORD will smite with a [f]scab the crown of the head of the daughters of Zion, and the LORD will [g]discover their secret parts.

18 [h]In that day the LORD will take away the [i]bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon,

19 [j]The chains, and the bracelets, and the mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be [k]stink; and instead of a girdle a [l]rent; and instead of well set hair [*m]baldness; and instead of a stomacher a girding of sackcloth; *and* [*n]burning instead of beauty.

(f) Sons: slain in war

---

by Babylon, so not the same day as in 2:11, 17, 20.

n Physician or leader. Judah was in such a state during this judgment that it was beyond repair, so no man would dare say he was capable of restoring it (v 7).

o 10fold Ruin of Judah by Babylon:
  1 All food gone (v 1)
  2 All water gone
  3 All classes of note l, above, judged (v 2-5)
  4 Nation ruled by babes and children
  5 The people oppressing one another
  6 Lack of respect for elders (v 5)
  7 No respect for honorable men
  8 Men refusing to accept responsibility for the ruin of Judah (v 6)
  9 Nation too far gone to be saved (v 7)
  10 Men too poor to help others

p 4fold Cause of Judah's Ruin:
  1 Misuse of the tongue (v 8)
  2 Sins against the Lord
  3 Conscience seared to open sin and publicly declaring it to all (v 9)
  4 Rewarding evil unto themselves

q See ***19 Woes in Isaiah***, p. 1244.

a This shows the extreme weakness and ruin of Judah in their sinful days. To say that women and children ruled is to express the idea of weak and inexperienced rulers. This could also refer to the influence of the harem and the females at court, or to the kings and princes of Judah being effeminate and destitute of vigor and manliness in ruling the people (v 12).

b This perhaps refers to the prophets and teachers of Judah who themselves were leading sinful lives, flattering the people and promising them safety in their sins (v 12; 9:15; 28:7; Jer. 6:10; 8:10; 14:18; 23:11). For this erring from the right way the Lord promised to judge His people (v 13-15).

c Question 5. Next, 5:4.

d See ***5 Things God Hates in Women***, p. 1244.

e See ***8 Judgments Upon Women***, p. 1244.

f Meaning to make bald by some scalp disease, doing away with the hair—a great source of pride to women. Nothing could be more humiliating than to become bald (v 17). This could also refer to shaving the head by victors in war, as done many times to slaves. This would be in harmony with v 25-26 where it is predicted that the men would be slain in war. To take the hair by any means is to deprive the women of the glory given her for a covering (1 Cor. 11:15).

g This could refer to the scarcity of clothing or being literally stripped of all clothes and suffering the shame and indignities that women slaves had to endure many times at the hands of their captors (v 17). Zechariah speaks of the women being ravished in the battle of Armageddon, and this could be the direct reference (Zech. 14:1-5).

h In that day here refers to the day of the Lord when this will be fulfilled, for in that day continues with a picture of the Millennium (4:1-6).

i Literally, finery of ornaments (v 18).

j See ***22 Kinds of Ornaments Taken Away***, p. 1245.

k Instead of the sweet perfumes everybody considered necessary when going out in public, there would be rottenness, a stench and an offensive smell such as attends the decomposition of a diseased body (v 24).

l Instead of a beautiful girdle a rope, suggesting extreme poverty. The poor had nothing else to use in girding up their clothes (v 24).

*m Instead of hair—the pride of women when curiously braided and adorned—there was to be no hair because of the scalp disease upon them (v 24).

*n Heb. kiy, a brand or scar (v 24). This perhaps refers to the scars from longsuffering they would have to endure if ravished in the war of Zech. 14:1-5, the beauty of women being marred by mistreatment from the soldiers under Antichrist.

thy mighty in the war.

26 And her gates shall lament and mourn; and she *being* desolate shall [p]sit upon the ground.

683 CHAPTER 4

(3) The Millennium (cp. Isa. 2:1, refs.)
A. Men few: daughters humbled

1 [q]And in that day [r]seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

B. Messiah reigning (cp. Isa. 2:1; 9:6-7; Zech. 14; Lk.1:33; 1 Cor. 15:24-28; Rev. 5:10; 11:15; 20:1-10)

2 [a]In that day shall the [b]branch of the LORD be beautiful and glorious, and the [c]fruit of the earth *shall be* excellent and comely for them that are [d]escaped of Israel.

C. People holy (Zech. 14:16-21)

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [e]shall be called holy, *even* every one that is written among the living in Jerusalem:

4 [f]When the LORD [g]shall have washed away the [h]filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof [i]by the spirit of judgment, and by the spirit of burning.

D. God's glory restored (cp. Ex. 40:34; 2 Chr. 7:1; Ez. 10:18; 43:1-7)

5 And the LORD will [j]create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

684 CHAPTER 5

6. Song of God's vineyard (Isa. 5:1-7; cp. 27:2-11; Ps. 80:8-16; Jer. 2:21; Ez. 15:1-8)
(1) Sevenfold care (Isa. 27:2-6)

★■ 1 [k]Now [l]will I sing to my wellbeloved a [m]song of my beloved [n]touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

(2) Inquiry of God (Isa. 27:7)

3 And now, O inhabitants of Jerusalem, and [*o]men of Judah, judge, I pray you, betwixt me and my vineyard.

4 [*p]What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

(3) Answer: ninefold judgment (cp. Isa. 27:8; Jer. 4:8; 5:13; 8:10; Mt. 21:43-46)

5 And now go to; [*q]I will tell you what I

---

o This refers to the slaying of the many men in Judah in the war when Jerusalem will be surrounded and half taken by Antichrist before Christ comes to deliver them (v 25-26; Zech. 14:1-5, 14; Rev. 19:11-21).

p Sitting upon the ground was a posture denoting great distress (v 26; Job 2:13; Ps. 137:1; Jer. 6:26; Lam. 2:10; 3:28; Mic. 1:10).

q And in that day—the day of the Lord, the 2nd advent of Christ and the Millennium when these things will be fulfilled (v1-6).

r This expresses the scarcity of men after the tribulation and the battle of Armageddon (3:25-26; Zech. 13:8–14:5). There will not be enough men for all women to have husbands. Nevertheless, there is no indication in Scripture that God will allow any to have many wives when Christ comes to reign.

a In that day—the Millennium (v 1-6).

b Christ is the Branch of the Lord that shall be beautiful and glorious in the earth in the Millennium and New Earth periods forever (v 2; 9:6-7; 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12; 14:1-9; Rev. 11:15).

c The earth will be restored to normal fertility and productivity when Christ comes (v 2; 35:1-7; 58:11-12; Joel 2:21-27).

d A remnant of Israel shall escape the future tribulation and battle of Armageddon (v 2-3; Zech. 13:8–14:14; Mt. 24:31; 25:31-46). The Israel here is none other than Judah and all the people of the 13 tribes in this kingdom, as is clear from 1:2; 2:1; 3:1, 8; 5:3, 7; etc.

e All the Jews left in Jerusalem after Armageddon will be converted, and they will be holy when Christ comes (v 3; 59:20-21; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29).

f When—after the Lord has saved all the Jews in Jerusalem (v 3-4) and purged the city from all crime, the Lord will then create upon every dwelling in it a pillar of fire by night and a pillar of cloud by day, and do the other things predicted in (v 5-6)

g 2 Things God Will Do (v 4):

of Zion
  2 Purge the blood of Jerusalem

h The filth of the daughters of Zion is listed in 3:16-24 as being the pride, haughtiness, lasciviousness, and vulgar show of dress.

i 2 Means God Uses to Purge Sin (v 4):
  1 The spirit of judgment. This is what brings men low enough to turn to Him for mercy. It destroys the ungodly and refines the godly.
  2 The spirit of burning. This could only refer to God's wrath when He comes to punish the wicked at the 2nd advent of Christ (v 4; 1:25-31; 2:10-21; Zech. 12:10–13:1; Mal. 2:2-3; Mt. 3:11-12; 25:31-46).

j See ***3 Things God Will Create***, p. 1245.

k 6th prophecy in Isa. (5:1-30, fulfilled). Next, 6:9. See ***6th Prophecy in Isaiah***, p. 1223.

l In ch. 5 we have a complete prophecy not connected with the chapters before or after it, except in message. It is like ch. 1 in that it gives a detailed reproof of the Jews for their sins, and adds curse upon curse predicted to come upon them through the Babylonian invasion of Judah which was fulfilled about 150 years afterward. It is a more forceful, severe, and varied prophecy than the one of ch. 1. Here Isaiah sings a song to Jehovah whom he calls "my wellbeloved, " calling it "a song of my beloved" concerning His vineyard which He has in a very fruitful place (v 1).

m See ***Song*** and ***Songs*** in Index.

n 8fold Description of God's Vineyard:
  1 Jehovah has a vineyard in a very fruitful hill (v 1)
  2 He fenced it (v 2)
  3 Gathered out the stones from it
  4 Planted it with the choicest vine
  5 Built a tower in the midst of it
  6 Made a winepress in it
  7 Expected it to bring forth good grapes
  8 It brought forth wild grapes

*o 3 Things God Asked Judah to Do:
  1 Judge between Him and His vineyard and decide certain matters (v 3)
  2 Tell Jehovah what He should have done that He had not done to make His vineyard produce good grapes (v 4)
  3 Tell Him why it brought forth wild grapes when He had planted the choicest vine

*p Questions 6-7. Next, 6:8.

*q 8fold Judgment on Jehovah's Vineyard:
  1 I will take away the hedge from it (v5)
  2 The vineyard shall be eaten up
  3 I will break down the wall from round about it
  4 The vineyard shall be trodden down
  5 I will lay it waste (v 6)
  6 I will not prune it or cultivate it
  7 There shall come up briers and thorns
  8 I will command the clouds that they do not rain upon it

hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

(4) Application: sins of Judah (cp. Isa. 28; Jer. 2; Ez. 16)

7 [a]For the vineyard of the LORD of hosts *is* [b]the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

7. Six woes on Judah (Isa. 5:8-23; cp. 28:1, 7; 29:1, 15; 30:1; 31:1; 33:1; Amos 5:18; 6:1; Hab. 2:9; Mt. 23:13-36; Lk. 11:39-54)

(1) Woe for covetousness

8 ¶ [c]Woe unto them that join house to house, [d]*that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears *said* the LORD of hosts, [e]Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield [f]one bath, and the seed of an [g]homer shall yield an ephah.

(2) Woe for drunkenness

11 ¶ Woe unto them [h]that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine

12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

13 ¶ [i]Therefore my people are gone into captivity, [j]because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

14 [k]Therefore [l]hell hath enlarged herself, and opened her mouth without measure: [m]and their glory, and their multitude, and their pomp, and he that rejoiceth, shall [n]descend into it.

15 And the [o]mean man shall be brought down, and the [p]mighty man shall be humbled, and the eyes of the [q]lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17 Then shall the [r]lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

(3) Woe for iniquities

18 Woe unto them that [s]draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, [*a]that we may know *it*!

(4) Woe for apostasy

20 ¶ Woe unto them [*b]that call evil good,

---

stating that His vineyard was the house of Israel and His pleasant plant the men of Judah, and that He expected to harvest good grapes of justice and righteousness; but instead the vine produced oppression and injustice until there was a great cry for mercy coming up to Him (v 7).

b Here again we have the terms the house of Israel and the men of Judah used of the same people, Judah and Jerusalem, to whom Isaiah was sent to prophesy (1:1; 2:1; 3:1, 8, 16, 17; 4:3-5; 5:7). As seen in pt. 53, p. 611, multitudes of the 10 tribes were so completely destroyed in Isaiah's time (2 Ki. 17) that Judah was the only kingdom of Israel left. The Israel he mentions is the same people as Judah and has the same destiny in that all the 13 tribes will be gathered to become one nation again in Palestine under the Messiah at the 2nd advent (11:10-16; 66:19-21).

c 6 Woe's in Chapter 5:
1 Woe to the covetous (v 8)
2 Woe to the drunkards (v 11)
3 Woe to those that multiply sin (v 18-19)
4 Woe to those that have no sense of right and wrong because of depravity (v 20)
5 Woe to those who are proud and wise in their own eyes (v 21)
6 Woe to drunkards who justify the wicked and condemn the righteous (v 22-23)

d An expression of covetousness. Coveting more fields until they would own them all so as to be great in the earth (v 8).

e 2 Judgments in v 9-10:
1 Many houses, even the great and most beautiful ones, shall be desolate. Even though you multiply many houses and farms (as in v 8), they shall become desolate.
2 There will be little yield to crops. 10 acres of vineyard will yield only 8 gallons and 3 pints. Seed sown will produce only 10 percent of what was sown (v 10)

f A bath was the same as an ephah—1 bushel and 3 pints (or 8 gallons and 3 pints). See Ez. 45:10-11.

g A homer was 10 baths or 10 ephahs—about 10½ bushels.

h 4 sins of Judah:
1 Continually drinking wine and becoming inflamed thereby (v 11)
2 Reveling with music, wine and food—following the pattern of eat, drink, and be merry (v 12; Eccl. 8:15; Lk. 12:19)
3 Disregarding the work of Jehovah(v12)
4 Having no consideration for His salvation and blessings (v 12. Cp. Col. 2:11)

i Because of these sins judgment will come to Judah and Jerusalem, and they will go into captivity. See other judgments predicted here (***6th Prophecy in Isaiah***, p. 1223).

j This was another great cause for judgment—no knowledge (v 13).

k In view of so many going to hell that should go to heaven, the place was to be enlarged (v 14)—not enlarged as to actual dimensions but made bigger because of more people going there. Hell is already measureless; it simply opens its mouth to the extra multitudes who normally should be saved and would be saved from such a place if they would obey God (v 14).

l Heb. sheol. See ***Hell*** in Index.

m 4 Things That Inherit Hell:
1 The glory of sinful men (v 8-10)
2 Great numbers of sinful men (v 13-14)
3 The pomp of sinful men (v 11-12)
4 All who rejoice in sin

n Hell is beneath the earth, so men who are wicked descend into it (v 14; Num. 16:30-33; Ps. 63:9; 68:18; Ez. 31:14-18; 32:24-27; Mt. 12:40; Eph. 4:8-10).

o The common man.

p The peer, the great man of earth. See notes on 2:10-17.

q The proud of the earth.

r Meaning that human habitations would become pastures for animals (v 17).

s Who sin by the cartload. The cart rope implies cartload. Sin and iniquity abounded and multiplied until the whole became enormous. It was like a rope maker increasing the length of his rope so that there was no end to the increase of sins.

*a Note the boldness of sinners—inviting God to make speed and hasten His threatened judgment that they might see it, and to let His counsel come quickly that they might know it! This is the spirit of men who are totally abandoned to evil. Their conscience is seared as with a hot iron, and they are hardened through the deceitfulness of sin to the point of no concern whatsoever (1 Tim. 4:1-2; Heb. 3:8, 12-14).

*b The same class of hardened rebels as in note a, above, who have no sense or consciousness of right and wrong. Everything they feel like doing is right in their own eyes; they call evil just as good as good itself; darkness to them is as light itself;

light for darkness; that put bitter for sweet, and sweet for bitter!

(5) Woe for pride

21 Woe unto [c]*them that are* wise in their own eyes, and prudent in their own sight!

(6) Woe for injustice and drinking

22 Woe unto [d]*them that are* mighty to drink wine, and men of strength to mingle strong drink:
23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

8. Judah abandoned to judgment (cp. Isa. 28:1, 14; 29:1; Jer. 5:9, 29; Hos. 13:3; Mic. 2:3)

24 Therefore [e]as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: [f]because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.
25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and [g]hath smitten them: and the hills did tremble, and [h]their carcases *were* torn in the midst of the streets. [i]For all this his anger is not turned away, but his hand *is* stretched out still.

9. Immediate judgment: twentyfold ruin by Babylon (cp. Isa. 3:1-7)

26 ¶ And [j]he will [k]lift up an ensign to the nations from far, and will [l]hiss unto them from come with speed swiftly:
27 None shall be weary nor stumble among them; none shall [n]slumber nor sleep; neither shall the [o]girdle of their loins be loosed, nor the [p]latchet of their shoes be broken:
28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels [q]like a whirlwind:
29 Their [r]roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.
30 And in that day they shall roar against them like the roaring of the sea: [s]and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof.

685 CHAPTER 6

II. Isaiah's new vision and call (Isa. 6:1-13; cp. Job 42:5; Jer. 1; Ez. 1; Dan. 10; Ex. 32; Rev. 1)

1. The vision (Jotham's reign)

1 [a]In the year that [b]king Uzziah died [*c]I saw also the LORD [*d]sitting upon a [*e]throne, [*f]high and lifted up, and his [*g]train filled [*h]the temple.
2 Above [*i]it stood the [*j]seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3 And one [*k]cried unto another, and said, [*l]Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory.
4 And the [*m]posts of the door moved at the voice of him that cried, and the house was [*n]filled with smoke.

---

bitter is as sweet as sweet itself (v 20). In fact, they love darkness more than light (Jn. 3:18-22).

c Of all the deceived people, those who are wise in their own eyes and think themselves to be something when they are nothing are the worst (v 21; 1 Cor. 8:2; Gal. 6:3).

d This class of drunkards added new sins to their list. Instead of meting out justice to the people, as judges of Judah, they justified the wicked and condemned the righteous for rewards (v 22-23).

e The destruction of Judah was to be like fire burning stubble and chaff, Judah being like rottenness and their blossom like dust to blow away in the day of punishment (v 24).

f See ***16 Reasons for Judah's Destruction***, p. 1245.

g See ***16 Judgments Upon Judah***, p. 1245.

h The bodies of Judah to be left in the streets of their cities and torn by wild beasts (v25).

i Regardless of the terrible sufferings of Judah, God could not turn away His fierce anger unless the people repented and turned back to Him (v 25. Cp. 9:12, 17, 21; 10:4). See God's 5fold Obligation (Lev. 26:14, 18, 21, 24, 28).

j In v 26-30 we have a picture of the invasion of Judah by foreign nations coming from afar. Babylon fulfilled this when Nebuchadnezzar conquered Judah and made the land completely desolate, removing the inhabitants from the land (2 Ki. 25; 2 Chr. 36; Jer. 25; Dan. 1).

k Lift up a banner for the nations to follow from afar (v 26). This means that Jehovah controls all nations and they would do His bidding to punish Judah.

l In Syria and Palestine bee keepers would hiss and draw bees from their hives into the fields and back into the hives again (v 26; 7:18; 1 Ki. 9:8; Job 27:23; Jer. 19:8; 49:17; 50:13; Lam. 2:15-16; Ez. 27:36; Zeph. 2:15; Zech. 10:8).

Invaders, p. 1245.

n They will be alert to duty.

o Tightening the girdle was necessary with loose garments in order to work or fight (v 27).

p The shoes were tied on so there would be no stopping to readjust them, or any risk of losing them while in battle (v 27).

q All this pictures the swiftness of the armies of Babylon in war (v 28).

r The soldiers of Babylon, Assyria, and other nations were taught to enter into battle yelling and fighting like demons. Here their noise is stated to be like many lions roaring upon their prey, and the roaring of the sea (v 29-30).

s A picture of the desolation, sufferings, and hopelessness of Judah after the destruction by Babylon (v 30).

a Uzziah died 38 years before the destruction of the 10-tribe kingdom of Israel (v 1; 2 Ki. 17). Evidently the prophecies of chs. 1-5 were written before this, or during the reign of Uzziah, leaving only ch. 6 to be written during the reign of Jotham, chs. 7-12 during the reign of Ahaz, and chs. 13-66 during the reign of Hezekiah.

b Contrast this corruptible, leprous, dying king (v 1; 2 Ki. 15:5) with the Incorruptible and Eternal King of Glory of v 1-5.

*c I saw. Heb. raah, to see clearly (v 5; 21:6-7). Isaiah was just one of many who actually saw God bodily (***44 Appearances of God***, p. 92).

*d See ***6fold Description of Jehovah***, p. 1245.

*e See ***7 Facts About God's Throne***, p. 1245.

*f High and exalted in the temple (v 1).

*g Heb. shul, robe. Trans. train here; skirts (Neh. 3:5; Jer. 13:22, 26; Lam. 1:9); and hem (Ex. 28:33-34; 39:24-26). Here the long flowing robe seems to have filled the throne room of the temple. Orientals regarded long robes as indicative of grandeur and majesty.

*h What temple is referred to is not stated, but evidently it was Solomon's and the room was the holy of holies, for there is not the slightest reference to Isaiah going to heaven to see God in His own temple there, as John was taken to heaven to see God, as in Rev. 4-5. References to earth (v 3) and people of earth (v 9-12) indicate that the vision was on earth.

*i Above the throne on which God sat.

*j See ***The Spirit World***, p. 1048.

*k This chanting goes on day and night. It seems that seraphims answer one another; then they and the beasts answer one another (v 3; Rev. 4:6-8).

*l Compare this chant with Rev. 4:8.

*m See ***Voice*** in Index.

*n This is the first time the smoke of the glory of God is referred to as filling the temple (v 4). See Rev. 15:8.

✡ ✡ ✡

5 ¶ Then [o]said I, Woe *is* me! for I am [p]undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: [q]for mine eyes have seen the King, the LORD of hosts.

3. The transformation

6 Then flew one of the seraphims unto me, having [r]a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

4. The voice from the temple

8 Also I heard the voice of the LORD, saying, [s]Whom shall I send, and who will go for us? Then [t]said I, Here *am* I; send me.

5. The new commission (cp. Isa. 1:1)

★●■9 ¶ [u]And he said, [v]Go, and tell this people, [w]Hear ye indeed, but understand not; and see ye indeed, but perceive not.

● 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; [x]lest they see with their eyes, and hear with their ears, [y]and understand with their heart, and convert, and be healed.

11 Then said I, LORD, [z]how long? And he answered, [*a]Until the cities be wasted without inhabitant, and the houses without man, and

12 And the LORD have removed men far away, and *there be* a great [*b]forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: *so* the holy seed *shall be* the substance thereof.

686

CHAPTER 7

III. Invasions of Judah: history and prophecy (Isa. 7:1–12:6). Reign of Ahaz (2 Ki. 16; 2 Chr. 28)
1. Invasion by Syria and Israel (Isa. 7:1-16)
(1) Confederacy of Syria and Israel against Judah (2 Ki. 15:37–16:6; 2 Chr. 28)

1 And it came to pass [a]in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and [b]Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, [c]but could not prevail against it.

2 And it was told [d]the house of David, saying, Syria is confederate with [e]Ephraim. And [f]his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

(2) Divine interposition (Isa. 7:3-16)
A. Fourfold exhortation

★● 3 [g]Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [h]Shearjashub thy son, at the end of the [i]conduit

---

p The essence of true conviction is a deep overwhelming concern over what I am, not what I have done or not done. What man is more important than what he has done. Even God is more interested in His servants than what they do for Him. Holiness of life is more important than holiness of doctrine, and right doing is infinitely more important than talk about it.

q Isaiah had the ancient superstitious feeling that if one saw God he would die, but here again we have an example proving that this is not so. Naturally, a man seeing the all-holy God would feel unclean, undone, and corrupt before His presence, but it carries no death sentence. See Gen. 32:30; Judg. 6:22-23; 13:22.

r The live coal did not cleanse the prophet; it was merely a sign to him of assurance that the message he heard about his being cleansed was true. Genuine moral cleansing can only be accomplished by faith in the blood of Christ (Rom. 3:24-25; Heb. 9:22; 1 Pet. 1:18-23; 1 Jn. 1:7-9; Rev. 1:5).

s Question 8. Next, v 11.

t Never did a man (nor could a man) answer the call of God more quickly than Isaiah.

7 Examples of Men Slow to Obey:
1 Moses (Ex. 3-4)
2 Barak (Judg. 4-5)
3 Gideon (Judg. 6)
4 Jeremiah (Jer. 1:4-10)
5 Jonah (Jonah 1:1-17)
6 Balaam (Num. 22)
7 Peter (Jn. 21:15-24; Acts 10:9-22)

u 7th prophecy in Isa. (6:9-13, fulfilled). Next, 7:3. See ***7th Prophecy in Isaiah***, p. 1224.

v This was not Isaiah's original commission, but his special call for this great dispensational prophecy, which is quoted 7 times in the N.T. of Jews in the days of Christ and the apostles (Mt. 13:14-15; Mk. 4:12; Lk. 8:10; Jn. 12:39-40; Acts 28:26-27; Rom. 11:8).

w 3 things Judah did here (v 9-10).

x 3 reasons they did this (v 10).

y 3 Blessings of Right Seeing and Hearing:
1 Understanding with the heart (v 10)
2 Conversion to God and the gospel
3 Healing of the body

That conversion and healing of the body go hand in hand is clear here; and in Mt. 8:16-17; 9:1-8; 13:14-15; Jn. 10:10; Jas. 5:14-16; 1 Pet. 2:24. That such is bodily healing is also clear in these passages. The prophecy was fulfilled with bodily healing. See ***Healing*** in Index.

z Question 9. Next, 7:13.

*a Until 5 Things Be Fulfilled (v 11-12):
1 Cities of Judah without inhabitants
2 Houses of Judah without inhabitants
3 The land (Palestine) utterly desolate of Jews
4 The Lord has removed Judah far away
5 There is a great apostasy in Judah

This had a double fulfillment—in the Babylonian captivity and the Roman (2 Ki. 25; 2 Chr. 36; Jer. 25; Lk. 20:20-24).

*b Forsaking of homes and country by reason of captivity among all nations (Lk. 21:20-24).

a Chs. 7-12 were written during the reign of Ahaz. They contain many references to the 10-tribe kingdom being in league with Syria against Judah, and to the coming Assyrian invasion of both kingdoms of Israel, and end with prophecies of the Millennium. For the historical background of the reign of Ahaz see 2 Ki. 15:37–16:5.

b Pekah's reign was the last prosperous one in the 10-tribe kingdom of Israel. It began 2 years before Uzziah died and continued to the 3rd year of the reign of Ahaz; so these events happened during the first years of the reign of Ahaz.

c See 2 Ki. 16:5-6.

d The house of David, for it was not to Ahaz only but to David in particular that God gave the promise of protection (2 Sam. 7).

e The northern kingdom of the 10 tribes is called Ephraim here because that was the leading tribe (v 2); for the same reason Judah is distinguished among all the other tribes. This is why we have the terms Judah and Israel in some passages.

f His (Ahaz's) heart and that of his people were moved like trees when shaken with the wind (v 2).

g 8th prophecy in Isa. (7:3-9, fulfilled). Next, v 10. See ***8th Prophecy in Isaiah***, p. 1224.

h Shear-jashub, a remnant shall return: son of Isaiah whose name was designed to confirm a prophecy (v 3; 10:21).

i A conduit—a pipe, or other conductor of water. The upper pool or pond is called Gihon. It lies in the basin forming the valley of Hinnom, about 700 yards from the Joppa gate on the west side of the city. The sides of the pool are built of hewn stones laid in cement, with steps at the corners. The bottom is level.

The Dimensions Are:

Length from east to west	316 ft.
Breadth at west end	200 ft.
Breadth at east end	218 ft.
Depth at each end	18 ft.

Lower Pool Dimensions:

Length at middle section	592 ft.
Breadth at north end	245 ft.

field;

● 4 And say unto him, [j]Take heed, and be quiet; fear not, neither be fainthearted [k]for the two tails of these [l]smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, [m]*even* the son of Tabeal:

B. Threefold conditional prophecy (2 Ki. 17:7–17:41)

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; [n]and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established.

C. Unlimited proposal to Ahaz

★ 10 ¶ [o]Moreover the LORD spake again unto Ahaz, saying,

11 [p]Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

D. False piety of Ahaz

will I tempt the LORD.

E. God's prophetic rebuke: sign of the Virgin Birth (Mt. 1:18, refs.)

13 And he said, Hear ye now, O house of David; [q]*Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, [a]a virgin shall conceive, and bear a son, and shall call his name [b]Immanuel.

15 [c]Butter and [d]honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

2. Invasion of Judah by Assyria (Isa. 7:17-25)
(1) Invasion announced

17 ¶ The LORD [e]shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim [f]departed from Judah; *even* the [g]king of Assyria.

(2) Fly/bee: overflowing army

18 And it shall come to pass [h]in that day, *that* the LORD [i]shall hiss for the [*j]fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and

---

Breadth at south end	275 ft.
Depth at north end	35 ft.
Depth at south end	42 ft.

j 4 Commands to Ahaz (v 4):
  1 Take heed
  2 Be quiet
  3 Fear not
  4 Neither be fainthearted

k 3 Things Not to Be Afraid of:
  1 The fierce anger of Rezin, king of Syria (v 4)
  2 The fierce anger of Pekah, king of Israel
  3 The evil counsel of Syria and Ephraim against you in plotting your defeat to set a king in Jerusalem (v 5-6)

l In this figure of speech the kings of Syria and Ephraim are called tails of smoking firebrands, picturing harmlessness from these two. They were not tails set on fire to set everything else on fire which they contacted; they were only smoking tails and the harmless conclusion of what had been formidable enemies in the past (v 4). To predict their destruction by Assyria within 65 years was the purpose of this prophecy (v 7-9).

m That is, Rezin, king of Syria. Ephraim had fallen to a low, depraved state to cooperate with a foreign nation against their own race of the southern kingdom of Israel in an effort to put the king of Syria on Judah's throne.

n The 65 years were made up of: 13 years of the reign of Ahaz (2 Ki. 15:27; 16:3); 29 years of the reign of Hezekiah (2 Ki. 18:1-2); 23 years of the reign of Manasseh (2 Ki. 21:1).

o 9th prophecy in Isa. (7:10-25, fulfilled). Next, 8:1. See ***9th Prophecy in Isaiah***, p. 1224.

p Ahaz was told by God to ask any kind of sign and He would give it to prove that Jehovah would protect him from the kings of Syria and Ephraim (v 11). He was so unbelieving that he said he would not ask a sign (v 12). He really wanted to seek help from Assyria and continue in idolatry (2 Ki. 16:7-8), and this is what God was weary about.

a See ***Virgin Birth***, p. 1245.

b See ***Immanuel***, p. 1246.

c Butter, curdled milk (v 15; Job 20:17). This was the common way to use milk in the East.

d Butter and honey were usual food for children. The infant was first nourished with honey, and then with milk. Hence, the prophecy about the child Isaiah had with him when he gave this message to Ahaz (v 3), that he would not be weaned or old enough to discern between good and evil before the 2 kings would be destroyed (v 15-16).

e Instead of being told to fear the trouble that was to come from Syria and Ephraim, Ahaz was warned of Assyria whom he was trusting in for deliverance (v 17). Rezin and Pekah did defeat Ahaz because of his continued sins. Multitudes of Jews were taken captive to Syria and 200,000 to Ephraim; besides this, 120,000 were killed in one day (2 Chr. 28:1-15). Edomites and Philistines had also invaded his country (2 Chr. 28:16-23). He had appealed for help from Assyria, but instead the king had become his enemy (2 Ki. 16:7-8; 2 Chr. 28:20). Later the Assyrians came against Judah in the days of Hezekiah and conquered the land, except Jerusalem (37:1–39:8; 2 Ki. 18-19). Assyria also took the 10 tribes captive (2 Ki. 17), and thus brought days of trouble such as never before in Israel, upon both Ephraim and Judah (v 17).

f The nation of Israel was divided into 2 kingdoms, 1009 B.C. (1 Ki. 12).

g See 10:5; 36:1–37:38; 2 Ki. 15:19-20; 16:7–17:41; 18:17–19:37.

h In that day—not the Millennium here, but when Assyria and Egypt would invade Judah (v 18).

i See note l, 5:26.

*j The invading Assyrian and Egyptian armies are compared to flies and bees in number, and the trouble and destruction that such creatures cause. The fly referred to here is the dog-fly which is a little larger than the bee. The head is big, the upper jaw is sharp and has a pointed hair about 1/4 in. long attached to it. The lower jaw has two such hairs and when joined together they are as strong as a hog's bristle. Flies of this kind are a deadly plague in certain places and when their buzzing is heard cattle run wildly about, suffering from fatigue, fright, and hunger. Even elephants, camels and other animals cannot withstand the terror of these creatures which puncture the skin with their pointed proboscis, causing the body to swell and break out with sores, and the beast to die. Bees are also troublesome creatures. The land spoken of as being filled with flies and bees illustrates the multitudes of foreigners who would destroy Judah(v18-19).

(3) Razor: clean destruction

20 [*k]In the same day shall the LORD shave with a [*l]razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

(4) A remnant (Isa. 1:9, refs.)

21 And it shall come to pass in that day, [m]*that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.

(5) Complete desolation (cp. Isa. 32:9; Jer. 14:1; 44:1, 20; Ez. 12:19; Hos. 13:15; Mic. 3:12)

23 And it shall come to pass [n]in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the [o]mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

687

CHAPTER 8

3. Invasion of Syria and Israel by Assyria (2 Ki. 16:7–17:41)

★●■1 [a]Moreover the LORD [b]said unto me,

man's pen concerning Mahershalalhashbaz.

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

● 3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name [d]Mahershalalhashbaz.

4 For [e]before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

■ 5 ¶ [f]The LORD spake also unto me [g]again, saying,

★ 6 Forasmuch as [h]this people refuseth the [i]waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

4. Judah also invaded (2 Chr. 28:16)

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his [j]wings shall fill the breadth of thy land, O [k]Immanuel.

5. Divine interposition (Isa. 8:9–9:7)
(1) False dependence (cp. Isa. 8:19, 21; 31:3; Jer. 17:5; Ez. 17:15; Hos. 7:8; 1 Cor. 3:18)

9 ¶ [l]Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come

---

invaded and the land destroyed by the armies of Assyria and Egypt, the destruction would be as clean as a man shaving with a razor (v 20).

*l The Assyrian king is compared to a razor that is hired, referring to Ahaz hiring him to help destroy Syria and Ephraim. After this he turned on Judah and became a bigger scourge than the others would have been (v 20; 2 Ki. 16:7-8; 2 Chr. 28:21).

m In that day—when Assyria destroyed Israel there would be only a remnant left so that a cow and 2 sheep (figuratively speaking) would produce plenty for all the men left (v 21-22).

n In that day—when destruction would come to the land, there would be briers and thorns (because of the desolation in the land) in the place of thousands of vines and silver pieces paid as rent on vineyards (v 23). Hunters would search for the many wild animals which would occupy the former habitations of men (v 24). In all former cultivated and productive lands there was to be nothing left but pasturage for animals.

o This tool was probably like our grub ax, and was used in mountainous places where a plow could not be easily handled for turning the soil.

a 10th prophecy in Isa. (8:1-4, fulfilled). Next, v 5. See ***10th Prophecy in Isaiah***, p. 1224.

b See ***Second Son of Isaiah***, p. 1224.

c Here God spoke to Isaiah that he should prophesy and write it in a scroll that he was to have a son by the prophetess, his wife, and that he should name the child Maher-shalal-hash-baz as a sign to Israel (v 1-4). He did so and had the prophecy properly recorded before faithful witnesses who could affirm that the prophecy was given before he even went in to the prophetess, so that Judah might believe it was of God (v 2).

d The longest name in the Bible text (v 3), but there is another equally as long in the title of Ps. 56.

e This was fulfilled about 21 months from the giving of this prophecy—9 months for the child to be born, and 12 months after its birth; or in the 3rd year of Ahaz (v 4; 2 Ki. 16:7-18).

f 11th prophecy in Isa. (8:5–9:7; v 5–9:6a fulfilled; v 6b-7 unfulfilled). Next, 9:8. See ***11th Prophecy in Isaiah***, p. 1224.

g Again—after the prophecy of 7:10.

h The 10-tribe kingdom of Samaria referred to in v 4. They were confederate with King Rezin of Damascus, Syria (v 4, 6). The 10-tribe kingdom refused to trust in Judah (referred to as the waters of Shiloah that go softly), but rejoiced in Syria. Because of this it was predicted that the Assyrians from beyond the Euphrates would come and overflow their land like a flood (v 6-7). The king of Assyria would also invade the land of Judah (v 8). This was fulfilled the first time (partially) about 3 years later when Assyria destroyed Rezin, king of Syria (2 Ki. 16:5-18; 2 Chr. 28:20-25); then more completely fulfilled with Israel some 18 years afterward when the 10 tribes were taken captive (2 Ki. 17). Some remained and were taken captive with Manasseh at the end of the 65 years of 7:8 (2 Chr. 30:1; 31:1; 33:11).

i The waters beneath Zion running from Gihon to the pool of Siloam. The waters here are figurative of Judah, as the waters of the river of v 7 are figurative of Assyria (v 6).

j Probably referring to the different companies or divisions of the Assyrian army that would overflow the land of both houses of Israel (v 8).

k Here we have the second time Immanuel—God with us—is used in Isaiah (7:14; 8:8). Cp. v 10, where it is trans. God is with us. The prophecy concerns the land of the Messiah, the land where He was to be born and where He will reign over all nations forever (v 8; 9:6-7; Dan. 7:13-14; Zech. 14; Rev. 11:15).

l The Heb. for associate here is raa and is trans. various ways: associate yourselves; make friendships; make confederacies; do your worst; tremble; know this; rage away; and other ways. The sense of the passage is that regardless of how the enemies of Judah shall join together and make alliances, such enemies shall be destroyed; for God is with us and will protect Judah. It could read: Put forth your best effort, you nations; you shall be destroyed. Arm for the struggle; you shall be shattered. Form your plot; it shall not stand. Lay your plans; they shall not prevail; for God is with us (v 9-10).

✡ ✡ ✡

stand: for God *is* with us.

11 ¶ [m]For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

(2) True dependence: twofold (cp. Isa. 8:19; 58:6; Jer. 17:5; Ez. 11:14)

● 13 [n]Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And [o]he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to [p]both the houses of Israel, for a [q]gin and for a snare to the inhabitants of Jerusalem.

15 And [r]many among them shall stumble, and fall, and be broken, and be snared, and be taken.

● 16 [a]Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and [b]I will look for him.

(3) Signs of faithfulness (Zech. 6:14)

18 Behold, [c]I and the children whom the LORD hath given me *are* for [d]signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

(4) False and true dependence

19 ¶ [e]And when they shall say unto you, Seek unto them that have familiar spirits, and

[g]should not a people seek unto their God? for the living to the dead?

20 [h]To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

(5) Effect of false dependence

21 [i]And they shall pass through it, hardly [j]bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

688

CHAPTER 9

(6) Israel's twofold hope (Isa. 9:1-7) A. Redemption at the Messiah's first advent (cp. Isa. 7:14; 40:1; 42:1; 49:1; 52:13; 61:1; Mic. 5:1; Zech. 9:9; Mal. 3:1; Mt. 1; Col. 2:14)

1 [k]Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness [l]have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 [*m]Thou hast multiplied the nation, *and* [*n]not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast broken the yoke of his

---

m The prophet proceeded to explain why Judah should not fear. After saying, For God is with us, he told how the Lord commanded him not to walk in the way of this people, not to call out danger when they cried danger, and not to fear what the people feared; that is, not to be afraid of Syria, Ephraim, or Assyria (v 11-12).

n The prophet continued by telling Israel whom to fear—not Syria, Ephraim, Assyria, or any other nation or combination of nations in a confederacy, but to sanctify (set apart, revere, and honor) the Lord of hosts, and let Him be their fear (v 13). This is referred to in 1 Pet. 3:15.

o See ***4fold Result of Messiah's Ministry***, p. 1224.

p This proves that the Jews to whom Christ ministered were of all the tribes of Israel.

q Gin. Heb. moqesh, a noose for catching animals (v 14; Job 18:9; Ps. 140:5; 141:9; Amos 3:5).

r Many did stumble and fall and were destroyed by rejecting the Messiah (Mt. 21:33-45; 23:37-39; Lk. 21:20-24).

a Bind up (close) the testimony, the record of the prophecy (witnessed by Uriah and Zechariah of v 1-2); seal (secure by keeping safe for time to come) the law among my disciples, for it is yet for an appointed time to be fulfilled.

b The same as: I will put my trust in Him. 5 Quotations in the N.T.:
  1 V 12 partially quoted in 1 Pet. 3:14
  2 V 13 partially quoted in 1 Pet. 3:15
  3 V 14 partially quoted in 1 Pet. 2:8
  4 V 17 partially quoted in Heb. 2:13
  5 V 18 partially quoted in Heb. 2:13

c This has a double fulfillment:
  1 Of Isaiah and his sons (7:3, 15-16; 8:1-4, 18)
  2 Of Messiah and His disciples, the church (v 18; Heb. 2:12-13)

d This also has a double fulfillment:
  1 Isaiah and sons were signs and wonders to Israel(7:3,15-16; 8:1-4,18; 20:1-4)
  be signs and wonders to the world (Mt. 12:39-40; 16:1-4; 24:30; Mk. 16:15-20; Lk. 2:12, 34; Jn. 12:32-33; 14:12-15; 20:30; Acts 2:22, 43; 4:30; 5:12; 8:13; 14:3; Rom. 15:19; 1 Cor. 14:22; 2 Cor. 12:12; Heb. 2:4)

e See ***Familiar Spirits***, p. 1246.

f See ***Chirp and Chatter***, p. 1246.

g Questions 11-12. Next, 10:3. Should not the people seek to God for His revelation instead of seeking through the living to the dead? This makes it clear that so-called communications with the dead are not of God and should not be indulged in (v 19).

h The prophet's great call to all men to try everything by the revealed Word of God (v 20). Anything contrary to the written revelation of God is of demons and satanic spirits, and not of the Holy Spirit. The written Word of God is the true light, and those who want light and truth will follow it and reject all things to the contrary.

i They who live not in the light of God's Word will live and walk in spiritual darkness. They shall wander here and there through it (Immanuel's land, Palestine—the subject of this prophecy, v 8), hungry and oppressed by the judgments of God through other nations, fretting themselves in spite of their trust in demon spirits who promise them help; and they will curse the king and their God for their miseries (v 21). They shall look up to heaven and down to the earth for help and shall find none; they shall have trouble and spiritual darkness and anguish to the point of despair (v 22).

j Hardly bestead. This means that the people who look to evil spirits will be so confused and in such darkness that they will be beset with many troubles and suffer many hardships (v 21).

k Continuing, Isaiah pictures the spiritual darkness of the land when Messiah comes as less than when the land was first permitted of God to be judged by Syria under Benhadad in the reign of Baasha (1 Ki. 15:20), and the more grievous invasion by Hazael in Israel (2 Ki. 10:32-33). When Messiah comes the people who walk in darkness shall see great light (v 1-2).

l Quoted in Mt. 4:14-16. Cp. Lk. 1:79.

*m Thou—Jehovah has increased the nation in numbers and in joy, for deliverance from Assyria has been brought about by divine intervention as in the day of Gideon (v 4-5; 36:1–37:38; 2 Ki. 18:1–19:37).

*n The word not should not be here, for it is out of harmony with the rest of the verse which says that the people do rejoice. The true rendering of the verse is: You have multiplied the people, and increased the joy: they rejoice in the harvest as those who divide the spoils (v 3). The reason for this is the oppressor being defeated and driven out of the land (v 4-5).

of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire.

B. Davidic kingdom restored at Messiah's second advent (Jer. 23; 30; 33; Dan. 2:44; 7:13-14; Zech. 14; Lk. 1:33; Rev. 20)

★ 6 For unto [a]us a [b]child is [c]born, unto us a [d]son is [e]given: and the [f]government shall be [g]upon his shoulder: and [h]his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* [i]no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The [j]zeal of the LORD of hosts will perform this.

6. Four sins and judgment (Isa. 9:8–10:4; cp. Jer. 5:11; 9:8)

(1) Judgment on Israel (Isa. 9:8-17; 2 Ki. 16-17)

A. Sin: self-confidence

★■ 8 ¶ [k]The LORD sent a word into Jacob, and it hath lighted [l]upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 [m]The bricks are fallen down, but we will build with hewn stones: the sycomores are cut down, but we will change *them into* cedars.

B. Judgment (cp. Isa. 5:24, refs.)

adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour [o]Israel with open mouth. [p]For all this his anger is not turned away, but his hand *is* stretched out still.

C. Sin: impenitence

13 ¶ [q]For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [r]the leaders of this people cause *them* to err; and *they that are* led of them *are* destroyed.

D. Judgment (cp. Isa. 5:24, refs.)

17 Therefore the LORD shall have no joy in their [s]young men, neither shall have mercy on their fatherless and widows: for every [t]one *is* an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still.

(2) Judgment on Judah (Isa. 9:18–10:4; 2 Chr. 36)

A. Sin: lawlessness

18 ¶ For [*a]wickedness burneth as the fire:

---

both the houses of Israel the Messiah came (v 6; 8:14). Christ was to come from Abraham, Isaac, and Jacob (Gen. 12:1-3; 17:19; 28:14); Judah (Gen. 49:10; Heb. 7:14; Rev. 5:5); Jesse (11:1); David (2 Sam. 7; Ps. 89:3-4, 35-37; Mt. 1:1-16; Lk. 3:23-38; Rom. 1:3); and from Israel as a nation (Rom. 9:4-13).

b A coming child (Heb. yeled, something born; a lad; an offspring; boy; child; son; young one). The prophet saw in the darkness of Israel the boy being born to them (both houses, for the darkness of 8:21–9:5 was in Zebulun, Naphtali, beyond Jordan, Galilee of the nations, and Judah) and He would be a great light to the people (v 2, 6-7; 11:1-2).

10 Uses of "Child" in Isaiah:
  1 Child contrasted with ancients (3:5)
  2 Isaiah's first child (7:3, 16)
  3 Isaiah's second child (8:1-4)
  4 The Messiah child (9:6-7)
  5 The writing child (10:19)
  6 The Millennial child (11:6)
  7 The Millennial sucking child (11:8)
  8 The Millennial weaned child (11:8)
  9 The Millennial 100-year old child (65:20)
  10 The man-child (66:7)

c Born—quoted in Lk. 2:11, and is the fulfillment of 7:14; 11:1; Gen. 3:15.

d Son, not daughter, for man and not woman was given the responsibility of headship and source of the race, so it took a man to fulfill the responsibility of the redemption of the race—a man born of a woman and called the Seed of the woman (Gen. 3:14). Thus both man and woman played a part in redemption, but the Redeemer Himself had to be a man born of a woman to fulfill prophecy and meet God's demands (v 6; 7:14; Gen. 3:15; Gal. 4:4).

e There is an unmentioned period between this word given and the next prediction—the whole period of grace not seen in particular by the prophets in name, but required to fulfill many of their prophecies.

f Heb. misrah, empire; government. Found only here (v 6-7). It means the authority to rule; the right to be the Sovereign of all the earth.

g Upon His shoulder simply means that the responsibility of rule and judgment and justice is upon Him (v 6; 11:1-5; Dan. 7:13-14; Lk. 1:32-33; 1 Cor. 15:24-28; Rev. 11:15; 20:4-10).

h See ***5 Names of the Messiah***, p. 1224.

i See ***5 Eternal Things***, p. 1224.

j In the event you do not believe the fulfillment of this prophecy literally, the zeal of the Lord of hosts will perform it (v 7).

k 12th prophecy in Isa. (9:8–10:4, fulfilled). Next, 10:5. See ***12th Prophecy in Isaiah***, p. 1225.

l Another example of Jacob and Israel referring to the same people—all Jews. The prophecy is to Judah and even Ephraim (v 8-9, 11-12).

m In this verse we have the defiance of the people against the judgments of God, the people saying that the bricks are thrown down but we will build with stronger material—large hewn stones and cedars that are stronger than sycamores. These grew abundantly in the low lands of Judea but were not considered very good building material compared to cedars (v 10; 1 Ki. 10:27; 2 Chr. 1:15; 9:27).

n Rezin was destroyed by his enemies under the Assyrians (v 11; 2 Ki. 16:5-18).

o The Israel referred to here was Judah, for Syrians and Philistines, as well as Ephraim who was confederate with Syria (7:1-9), invaded Judah (2 Chr. 28:5-8, 16-25).

p 5 times this expression is used in Isaiah to indicate that God's anger was still strong and that His people had not been punished enough to bring them to repentance and holiness, so other judgments would have to come (5:25; 9:12, 17, 21; 10:4). Each time a series of punishments is mentioned, it ends with this statement. See note a, Dt. 26:8.

q 2 Causes for Further Punishment (v 13):
  1 His people do not turn to Him who sends the judgment
  2 They do not seek the Lord. Thus the purpose of chastening has failed

r The leaders of Israel, consisting of the ancients and honorable men and prophets, were to be destroyed in one day, because of leading the people astray (v 14-15). The people themselves who permitted error were likewise to be destroyed (v 16).

s 3 Classes That Will Receive No Mercy:
  1 The young men (v 17)
  2 The orphans
  3 Widows

These classes usually received the protection of God, but now the nation was so far apostate that even they were past mercy.

t 3 Sins for Which No Mercy Shown:
  1 Living hypocritical lives (v 17)
  2 Living as confirmed evildoers
  3 Speaking folly

*a This verse clearly states that sin and wickedness are the cause of the destruction of Israel. Like a fire out of control it devours kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

B. Judgment (cp. Isa. 5:24, refs.)

19 Through [b]the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: [c]no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. [d]For all this his anger is not turned away, but his hand *is* stretched out still.

689 CHAPTER 10

C. Six sins of leaders

1 [e]Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

D. Judgment (cp. Isa. 5:24, refs.)

3 [f]And what will ye do in [g]the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 [h]Without me they shall bow down under the prisoners, and they shall fall under the slain. For [i]all this his anger is not turned away, but his hand *is* stretched out still.

7. Assyria God's rod of chastening on Israel
(Isa. 10:5-34; cp. Hos. 7:12–8:3; Amos 2:6-16; 3:11-15; 6:7-14; Mic. 1:6-7)
(1) Assyrian commission
(cp. 2 Ki. 18:13–19:37; Isa. 36-37)

★■ 5 ¶ [j]O [k]Assyrian, the rod of mine anger, and the staff in their hand is mine

6 I will send him against [l]an hypocritical nation, and against the people of my wrath will I give him a [m]charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

(2) Assyrian overstepping (cp. Isa. 33:7; Nah. 1:9)

7 [n]Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, [o]*Are* not my princes altogether kings?

9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, [a]as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

(3) Assyrian judgment
(cp. Isa. 33:10; 37:36; Nah. 2:3)

12 Wherefore it shall come to pass, *that* *[b]when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he *[c]saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 *[d]Shall the *[e]ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that

---

all things in the brier and thorn patches and in the thickets of the forest. They will send up great columns of smoke when they are burned (v 18).

b The wrath of God is like the fire that burns the thickets of v 18. It shall cause the land to be darkened. The people will be as fuel. No man shall spare his own brother in the terrible famine that shall sweep the land, and men will eat their own flesh, or offspring (v 19-20).

c Manasseh and Ephraim devour each other; that is, brothers of kindred tribes destroy each other; and they both shall invade Judah. This was fulfilled when Pekah, king of Ephraim, defeated Ahaz and slew 120,000 Judahites in one day and carried 200,000 captive (v 21; 2 Chr. 28:6-15).

d For all this, or in spite of all this judgment on Judah and Ephraim, the anger of God is not yet turned away and His hand is stretched out still, for sin continues to abound and chastening has failed to bring the people to repentance (v 21).

e See ***Woe Because of 6 Sins***, p. 1246.

f Questions 13-15. Next, v 8.

coming judgments of God upon both Ephraim and Judah for their sins. Judgment came to Judah by Syria and Ephraim (2 Chr. 28:5-15), by the Edomites and Philistines (2 Chr. 28:16-19), and later by the Assyrians (36:1–38:38; 2 Chr. 28:19-25). Judgment came to Ephraim within a few years, from Assyria (2 Ki. 16:9-18; 17:1-41).

h God will leave them and they shall bow low among the captives, and fall down slain (v 4).

i In face of all this His anger is not turned away, but His hand is stretched out still, because of the continued sins of v 1-2 (v4).

j 13th prophecy in Isa. (10:5-34; v 5-19 fulfilled; v 20-34 unfulfilled). Next, 11:1. See ***13th Prophecy in Isaiah***, p. 1225.

k The Assyrian mentioned here refers to the king of Assyria who was used as a rod of chastening on both houses of Israel in the days of Isaiah (v 5-19; 36:1–37:39; 2 Ki. 15:19-20; 16:7-18; 17:1-41; 18:13–19:27), and to the latter-day Assyrian, the Antichrist, who will lead the nations at Armageddon (v 20-34; 14:25; Mic. 5:3-5; Rev. 19:11-21). It was an Assyrian that conquered Egypt and became the oppressor of Israel in the days of Moses (52:4; Ex. 1:8), and this is the reference in v 24.

l This nation was Ephraim, or the 10-tribe kingdom to be destroyed, for Judah is mentioned in v 11-12 as being invaded but not destroyed by him (v 6; 2 Ki. 17).

m The Assyrian was charged by God to destroy Ephraim (v 6), and this was literally fulfilled in 2 Ki. 17. He was not charged to destroy Judah, though he presumed to do so because of being so successful in defeating many other nations (v 7-11); but God had promised to defend Judah and did so (v 12-19; 37:36-38).

n I gave him a charge (v 6), but he is exalted and means to go beyond what I have charged him to do, so I will destroy him (v 7-19).

o Questions 16-20. Next, v 15.

a It must be kept in mind that this is a prophecy, a prediction uttered concerning things that had not yet happened. Assyria had not yet conquered Damascus and Samaria, and did not do so until about 18 years after this (2 Ki. 17).

*b When—after the king of Assyria has been used to chasten (not destroy) Judah and Jerusalem, the Lord will punish him, for he boasts that by his own power he has conquered many nations, and has not recognized Me (v 12-19).

*c See ***8fold Boast of the King of Assyria,*** p. 1246.

*d Questions 21-22. Next, 14:10.

*e God here pictures the Assyrian king as a mere tool used by Him to chasten Judah. Shall the ax, the saw, or any tool exalt itself above the one who uses it? (v 15) *as if it were* no wood.

16 Therefore [f]shall the LORD, the LORD of hosts, send among his [g]fat ones leanness; and under his [h]glory he shall kindle a burning like the burning of a fire.

17 And the [i]light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall [j]consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth.

19 [k]And the rest of the trees of his forest shall be few, that a child may write them.

(4) The future Assyrian: Antichrist (cp. Isa. 14:25; Joel 1:15–2:11; Mic. 5:4-6; Zech. 11:15; 12:1; 2 Th. 2; Rev. 13)

★ 20 ¶ And it shall come to pass [l]in that day, *that* the remnant of Israel, and such as are escaped of [m]the house of Jacob, shall no more again [n]stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The [o]remnant shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: [p]the consumption decreed shall overflow with righteousness.

a [a]consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that [b]dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a [c]rod, and shall lift up his staff against thee, [d]after the manner of Egypt.

25 For yet a [e]very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a [*f]scourge for him according to the slaughter of Midian at the rock of Oreb: and [*g]*as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass [*h]in that day, *that* his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of [*i]the anointing.

(5) Antichrist destruction (Zech. 14; 2 Th. 1:7-11; 2:8; Rev. 19:11-21)

28 [*j]He is come to Aiath, he is passed to Migron; at Michmash he hath laid up [*k]his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

● 30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor

p. 1246.

g The ones made rich by the conquests and spoils of the king of Assyria (v 16).

h The glory and pride of the king of Assyria shall be destroyed like a great fire consuming the fuel (v 16).

i This should read: He also is the light of Israel, and who, as the Holy One of Israel, shall blaze like a flame and shall devour his thorns and briers in one day (v 17).

j The flame of Jehovah shall consume the glory of the forest (army) of the king of Assyria both soul and body, and they (the mighty men of his army) shall faint as when a standard-bearer faints (v 18).

k The remainder of the army will be so few that a child can count them (v 19). The angel of the Lord smote 185,000 of the Assyrian army in one night and few were left (37:36-38; 2 Ki. 19:35).

l See ***In That Day***, p. 1225.

m The house of Jacob defines the Israel of this passage. It consisted of all the 13 tribes, not 10 tribes only (v 20).

n Will not depend upon the Assyrian anymore, but will depend upon the Lord (v20).

o A term used many times of Judah, Israel, and Jacob to denote all Israel (v 21).

p Heb. killayon, pining; destruction; failing. Trans. consumption here and failing (Dt. 28:65). It is from kalah, to end; to cease; finish; perish; consume; destroy; accomplish; fail. The consumption decreed refers to the end of the age and the finish of all God's dealings with Israel in sin and rebellion, the end of all things that bring to completion the times of the Gentiles and restore Israel in eternal, overflowing righteousness (v 22; Zech. 12:10–13:1; Rom. 1:25-29). Cp. Dan. 9:27 where kalah is trans. consummation of this age. It could be trans. the full end decreed, for kolah is trans. full end (Jer. 4:27; 5:10, 18; 30:11; 46:28; Ez. 11:13) and utter end Nah.1:8-9

a This could be trans. full end, and should be understood in connection with the full end of a number of things at Christ's 2nd advent.

10 Things That End Then:

1 The times of the Gentiles (Lk. 21:24)
2 Israel's unsaved state (v 21-23; Rom. 11:25-29)
3 Wars (Isa. 2:2-4)
4 Man's rule (Dan. 7:13-14; Rev. 11:15)
5 Sickness (Isa. 33:24; 35:5-6)
6 Transgression in Israel (Dan. 9:24)
7 End of sin for Israel (Dan. 9:24)
8 Unrighteousness (Dan. 9:24)
9 Tribulation (Dan. 9:27; Mt. 24:15-22)
10 Predictions of many prophecies (Dan. 9:24)

Numerous things could be listed that end at this point. See ***Millennium*** in Index.

b All prophecies center around the dealings of God with Israel dwelling in Zion. This one is no exception. God's people, Israel, must dwell in Zion before it can be fulfilled; hence, a latter-day fulfillment is required (v 24).

c The word rod is used of chastening and of the tribulation in the future in particular, when Israel will be gathered back to her land and will undergo the greatest trouble the world has ever seen or ever will see (v 24; Ez. 20:37; Dan. 12:1; Mt. 24:15-22; Rev. 6:1–19:21).

d The idea here is to destroy the remnant of Israel completely in the last days as Egypt sought to destroy the nation in the time of Moses (v 24; Zech. 12:1–14:21; Rev. 12:5-6, 14-17).

e When the tribulation does begin it will be but a very short while in duration (v 25; Dan. 12:1, 7; Mt. 24:15-22; Rev. 12:6, 14).

*f The Messiah will be God's scourge to destroy the future Antichrist (2 Th. 2:8; Rev. 19:11-21), as Gideon was God's scourge in the day of Midian (v 26; 9:4; Judg. 7:25). It is plainly stated in v 27 that the yoke would be destroyed because of the anointing (Messiah).

*g As God supernaturally parted the waters of the Red Sea (Ex. 14) to preserve Israel, and destroyed Pharaoh in the midst of the sea, so He will supernaturally destroy the Antichrist and his armies (v 26; Ez. 28:17-21; Zech. 14; Mt. 24:29-31; 2 Th. 1:7-10; 2:8-9; Rev. 19:11-21).

*h In that day—the day of the Lord, the yoke and the burden Antichrist will have put upon Israel will be broken and destroyed because of the anointing (the Messiah, v 27; Judg. 14-15; Ez. 38:17-21; Zech. 14; 2 Th. 1:7-10; 2:8; Rev. 19:11-21).

*i Heb. shemen. Trans. oil 175 times; olive tree 4 times; ointment 13 times; fatness once; anointing (v 27). It is used of anointing 15 times and of things being anointed 16 times. Since the reference here is to the destruction of Antichrist, and the Messiah will destroy him, He must be the anointing spoken of (2 Th. 2:8).

*j He—the Assyrian king of the latter days (v 20-27; Mic. 5:3-5) will pass through all these places and occupy them with his huge armies of the nations which will be under him at Armageddon (v 28-32; Ez. 38-39; Joel 2-3; Zech. 14; Rev. 19:11-21). This passage makes sense only when left where it is in connection with the latter-day Assyrian king of v 20-27. To take it out of its place and force it to follow v 19 is to do injustice to Scripture.

*k An old English word for baggage, and here refers to the war supplies of Antichrist (v 28).

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain [*l]at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the LORD, the LORD of hosts, [*m]shall lop the [*n]bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one.

690 CHAPTER 11

8. Divine interposition: Millennium
(Isa. 11:1–12:6; cp. 2:1, refs.)
(1) Messiah's ancestry (Mt. 1; Lk. 3)

★■ 1 And [*o]there shall come forth a [*p]rod out of the [*q]stem of Jesse, and a [*r]Branch shall grow out of his roots:

(2) Sevenfold anointing of the Messiah (cp. Rev. 1:4; Isa. 61:1; Mt. 3:16; Jn. 3:34; Acts 10:38)

2 And the [s]spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

(3) Ninefold character of His reign (cp. Isa. 32:1; 42:1; 61:3; 65:18; 66:18; Jer. 23:3; Mic. 4; Zech. 14; Rev. 20)

★ 3 [a]And shall make him of quick [b]understanding in the fear of the LORD: and he shall [c]not judge after the sight of his eyes, ● 4 [d]But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and [e]he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

● 5 And [f]righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

(4) Ninefold quality of His reign (cp. Isa. 2:1-4; 4:1-6; 61:3; 65:18; Zech. 14:16-21; Rev. 20)

● 6 [g]The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a [h]little child shall [i]lead them.

7 And the cow and the bear shall feed; their young ones shall [j]lie down together: [k]and the lion shall eat straw like the ox.

8 And the [l]sucking child shall play on the hole of the [m]asp, and the weaned child shall put his hand on the [n]cockatrice' den.

(5) Extent of His reign (cp. Ps. 72:8; Hab. 2:14; Mic. 4:1; Dan. 7:13-14; Zech. 14:9, 16-21; Rev. 11:15; 20:1-10)

9 [o]They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, [p]as the waters cover the sea.

(6) Sevenfold establishment of His reign (Isa. 11:10-16)
A. Peace and religion
(cp. Isa. 2:1-4; 12:1, refs.; Mic. 4:3)

10 ¶ And [q]in that day there shall be a [r]root

---

*l Nob, a city of priests, was a few miles north of Jerusalem. It seems this will be the headquarters of Antichrist while he is seeking to take Jerusalem from the Jews (v 32; Zech. 14:1-5, 14; Lk. 21:20-24; Rev. 11:1-2).

*m In these verses (33-34) the armies of Antichrist are pictured as a thick forest because of there being so many with him from the nations under him (Joel 3:14; Zech. 14:1-5; Rev. 19:19-21).

*n ***5 Classes in Army of Antichrist***, p. 1246.

*o 14th prophecy in Isa. (11:1–12:6; v 1-2 fulfilled; v 3–12:6 unfulfilled). Next, 13:1. See ***14th Prophecy in Isaiah***, p. 1225.

*p Heb. choter, a twig; a tender branch. Only here and in Ps. 14:3. Not the same as shebet in v 4; 9:4; 10:5, 15, 24; 14:29; 28:27; 30:31; Ex. 21:20; Lev. 27:32; 2 Sam. 7:14; Ps. 2:9; 23:4; Pr. 10:13; 13:24; 22:8, 15; 23:13-14; 26:3; 29:15. The former is a mere starting of a branch; a twig; a tender shoot sprouting out of the root of a dead, fallen tree; it would grow and flourish in all the earth. The latter refers to a full grown and strong rod, cut from a tree and capable of beating out grain; correcting children; being used as a shepherd's rod and club, a king's scepter, and a large or strong club for war and protection.

*q Heb. geza—stump or stock of Jesse (v 1; 40:24; Job 14:8).

*r Heb. netzer, a green shoot; a branch (v 1; 14:19; 60:21; Dan. 11:7). The word for branch in 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12 is tsemach, a sprout; it is similar to netzer.

s Heb. ruach, wind; breath; life; anger; spirit; mind; will; it refers to other personal powers also. See ***Spirit*** in Index.
7fold Anointing of Messiah (v 2):
  1 The Spirit of the Lord (61:1; Mt. 3:16; Jn. 3:34; Acts 10:38)
  2 The Spirit of wisdom (1 Cor. 12:8)
  3 The Spirit of understanding
  4 The Spirit of counsel
  5 The Spirit of might
  7 The Spirit of the fear of the Lord

a For 9fold character of His reign, see points 1-9 of 42 Predictions—Unfulfilled, under ***14th Prophecy in Isaiah***, p. 1225.

b The Heb. word trans. understanding here is akin to ruach, wind; breath; to breathe out an odor. It denotes having delight in smelling or taking pleasure in anything (Ex. 30:38; Lev. 26:31; Amos 4:21). The R.V. renders it: His delight shall be in the fear of the Lord; the Sept.: the spirit of the fear of God shall fill Him]; the Peshitta: He shall shine forth in the reverence of the Lord.

c 2 Things the Messiah Will Not Do:
  1 Judge by eyesight (v 3)
  2 Reprove, administer judgment by rumor

d 2 Things the Messiah Will Do:
  1 Judge righteous judgment (v 4)
  2 Administer impartial justice

e 2 Judgments the Messiah Will Perform:
  1 Smite the oppressors of earth with the rod of His mouth (v 4)
  2 Slay the wicked one (Antichrist) with the breath of His lips (v 4; 2 Th. 2:8)

f 2 Great Qualities of the Messiah:
  1 Righteousness (v 5; Heb. 1:9)
  2 Faithfulness (v 5; Heb. 2:17; Rev. 1:5)

g For 9fold quality of His reign, see points 10-18 of 42 Predictions—Unfulfilled, under ***14th Prophecy in Isaiah***, p. 1225.

h 6 Kinds of Animals Tamed by Messiah:

1 Wolves (v 6)	4 Bears (v 7)
2 Leopards	5 Asps (v 8)
3 Lions	6 Cockatrices

i This is often quoted of little children leading grown people to Christ, but it has nothing to do with this subject. It means they will play with and lead former wild animals around which have been tamed by the Messiah through divine power (v 6).

j See ***10 Proofs Wild Animals Will Be Tamed***, p. 1246.

k All animals that now eat meat will be changed to eat vegetation only (v 7; 65:25).

l Here we have sucking and weaned, or different size children, thus proving that children will be born during the reign of Christ forever (v 8; 59:20-21; 65:23; Gen. 9:12; Zech. 8:4-5).

m See note r, Mt. 3:7.

n The cockatrice is a most deadly poisonous serpent whose bite is usually fatal in one hour (v 8; 14:29; 59:5; Jer. 8:17).

o 2 Universal Blessings (v 9):
  1 No accidents and deaths
  2 Knowledge of the Lord

p The Jews will again become the missionaries taking the Word of God from Jerusalem to all nations (v 9; 2:24; 52:7; Hab. 2:14; Zech. 8:23).

q See ***7fold Establishment of Messiah's Reign***, p. 1247.

r See notes p-r, 11:1.

the people; to it shall the [t]Gentiles seek: and his rest shall be glorious.

B. Regathering of Israel (cp. Isa. 14:1; 27:12; 43:5; 60:9; 66:20; Jer. 30:10; 31:8; 32:37; 33:7; 46:27; 50:4; Ez. 16:53; 20:33-40; 34:11; 36:24; 37:11-19; 39:25; Hos. 2:14; 3:5; Amos 9:13; Mic. 4:6; 5:7; 7:11; Zech. 2:6; 8:1-8; 10:6, 9; Mal. 3:18; Mt. 24:31)

11 And it shall come to pass in that day, *that* the LORD shall set his hand [u]again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and [a]shall assemble the [b]outcasts of Israel, and gather together the dispersed of Judah from [c]the four corners of the earth.

C. National union of Judah and Israel (cp. Ez. 37:15, 19; Zech. 10:6)

13 [d]The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

D. Full possession of the promised land (cp. Gen. 15:7, 18; 12:1; 13:14; Num. 34:1-12; Isa. 60:12; Ez. 47:13–48:35)

14 But they shall fly upon the shoulders spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

E. Supernatural regathering of Israel (cp. Mt. 24:31; Isa. 11:11, refs.)

15 And the LORD [e]shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod.

16 [f]And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

691 CHAPTER 12

(7) Fifteenfold Millennial worship (cp. Isa. 14:4; 25:1; 26:1; 27:2; 63:7; Ez. 45:17; Zech. 14:16-21)

1 [g]And in that day thou shalt say, O LORD, [h]I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for the [i]LORD [j]JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy shall ye draw water out of the [k]wells of salvation.

4 And in that day shall ye [l]say, Praise the

ner around which the nations shall rally. The Messiah Himself will be the rallying point of all nations. To Him they will come and in Him they will put their trust (v 10, 12; 30:17; 31:9. Cp. 49:22; 59:19; 62:10).

t See ***World Blessed***, p. 1247.

u In that day—when Christ comes to reign in Jerusalem over all nations, the Lord will undertake again the second time to gather all the tribes of Israel from all parts of the earth (v 11-12). See ***Future Regathering of Israel***, p. 1247.

a Israel and Judah are spoken of here as being gathered together from all nations, and this is what will happen (v 12).

b Israelites are called outcasts. The term is used several times with the word Israel, but not once is it mentioned in particular with Judah. In 56:8; Ps. 147:2 it speaks of the outcasts of Israel being gathered when God builds Jerusalem, proving that they are Jews. In 16:1-5 it is predicted that the outcasts of Israel will be in Palestine and then flee from the Antichrist into Moab for protection for the last $3\frac{1}{2}$ years of this age. All outcasts of Israel will be gathered one by one back to Jerusalem (27:12-13).

c See note m, Rev. 7:1.

d 4 Things That Will Unite All Israel:
  1 Ephraim will be cleansed from envy and hatred of Judah (v 13). Jealousy of rival prowess began between them as in Judg. 8 and 12
  2 Adversaries from Judah that are hostile to Ephraim will be cut off
  3 Judah will not vex Ephraim
  4 They will unite to defeat their ancient enemies, which often defeated them when they were weak through sin and division (v 14). Common enemies often bring about the union of rivals

e 2 Miraculous Works of God:
  1 Making a dry path through the Egyptian sea as when Israel came out of Egypt (v 15; Ex. 14:21)—no doubt the Red Sea (v 16)
  2 Making the river dry to prepare the way for the return of Israel (v 15). This no doubt refers to the drying up of the river Nile which flows into the Mediterranean in 7 streams. In like manner the Euphrates will be dried up preparing the way of the kings of the east in the time of the future tribulation; but that is not the reference here (Rev. 16:12). The subject is Egyptian waters which would be an obstacle in the return of Israel when the Messiah comes. The thought is that Israel will be gathered from all lands regardless of how many miracles it will take to gather them (v 11-16).

f This is to be taken literally. Not only v 16 speaks of a highway from Assyria, but 19:23 and 35:8 speak of one from Assyria through Palestine into Egypt, on which people will go up to Jerusalem.

g And in that day—the Millennium: after Israel is fully restored under their Messiah (11:11-16), the events of ch. 12 will be literally fulfilled.

h 15fold Millennial Worship:
  1 I will praise You (v 1)
  2 Though You are angry with me, Your anger is turned away
  3 You do now comfort me
  4 God is my salvation (v 2)
  5 I will trust, and not be afraid
  6 Jah Jehovah is my strength and song
  7 Therefore with joy shall you draw waters out of the wells of salvation (v 3)
  8 Praise the Lord (v 4)
  9 Call upon His name
  10 Declare His doings among the people
  11 Make mention that His name is exalted
  12 Sing unto the Lord (v 5)
  13 He has done excellent things that are known in all the earth
  14 Cry and shout, you Zionites
  15 Great is the Holy One of Israel in the midst of you (v 6)

i The Heb. for Lord is Yah and trans. JAH (Ps. 68:4) and Lord (v 2; 26:4; 38:11; Ps. 102:18; 104:35; 105:1, 3, 4, 7, 19, 45; 106:1, 48; 111:1; 112:1; 113:1, 5; 115:17-18; 117:2; 118:6, 14, 17-19; 122:4; 135:1, 3-4, 21; 139:1; 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; 150:1, 6). JAH is a contraction of JEHOVAH; it is the Lord most vehement. It is Jehovah in a special sense and relation—as having already become our salvation (v 2).

j This is one of only 4 places where the Heb. Yehovah is retained in the text and spelled Jehovah (v 2; 26:4; Ex. 6:3; Ps. 83:18). It is recognized as the name of the Jewish national God and means the self-Existent or Eternal. It is trans. Lord 6,347 times. See ***16 Jehovah Titles***, p. 77.

k Wells of water was always an expressive figure in a hot country like Palestine or Egypt. The word wells in the plural here simply denotes that every person will have his own well of salvation springing up into everlasting life, as promised in this passage and in Jn. 4:14.

l 6 Things Jews Will Say in That Day:
  1 Praise the Lord (v 4)
  2 Call upon His name
  3 Declare His doings among the people
  4 Make mention that His name is exalted
  5 Sing unto the Lord, for He has done excellent things (v 5)
  6 Cry out and shout, for great is the Holy One of Israel in your midst (v 6)

✡ ✡ ✡

ings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel [*m]in the midst of thee.

692 CHAPTER 13

IV. Twelve burdens alternated with Israel's blessings (Isa. 13-23; cp. Jer. 45-51; Ez. 25:32; Amos 1-2; Zeph. 2; Nah. 1:1-3:19)
1. The burden of Babylon (Isa. 13:1–14:27; 21:1; 47:1; Jer. 25:12; 50:1-51:64)
(1) Immediate judgment by the Medes and Persians (Dan. 5)

★■ 1 [*a]The [*b]burden of [*c]Babylon, which Isaiah the son of Amoz [d]did see.

● 2 [e]Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my [f]sanctified ones, I have also called my [g]mighty ones [h]for mine anger, *even* them [i]that rejoice in my highness.

4 The [j]noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: [k]the LORD of hosts mustereth the host of the battle.

5 They come from a far country, [l]from the end of heaven, *even* [m]the LORD, and [n]the weapons of his indignation, to destroy [o]the whole land.

day of the Lord (cp. Isa. 2:1[illegible], refs.)

● 6 ¶ [p]Howl ye; for [q]the day of the LORD [r]*is* at hand; [s]it shall come [t]as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their [u]faces *shall be as* flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 [v]For the stars of heaven and the [w]constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the [x]arrogancy of the proud to cease, and will lay low the [y]haughtiness of the terrible.

12 I will [z]make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will [a]shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be [b]as the chased roe, and [c]as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

[*m] God will be in the midst of the people in that day (v 6; 52:7; Ez. 43:7; Zech. 14:9).

[*a] See ***Burden of the Lord***, p. 1225.

[*b] Heb. massa, a burden as a material load (Ex. 23:5; Num. 4:15-49; Jer. 17:21-27), and an utterance of doom or responsibility (v 1; 14:28; 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1, 25; 23:1; 30:6; Jer. 23:33-38; Ez. 12:10; Hos. 8:10; Nah. 1:1; Hab. 1:1; Zech. 9:1; Mal. 1:1). It is also trans. prophecy (Pr. 30:1; 31:1).

[*c] See ***Babylon***, p. 1226.

[d] 15th prophecy in Isa. (13:1–14:27; 13:17-18 fulfilled; 13:1-16, 19–14:27 unfulfilled). Next, 14:28. See ***15th Prophecy in Isaiah***, p. 1226.

[e] It was customary for a standard to be lifted up upon a high place so that men could see it and rally around it in mobilizing an army (v 2). The idea expressed here is of God gathering His forces to come to the earth to destroy Antichrist and take over the governments of this world. There could also be a double fulfillment in the calling of earthly nations together to fight at Armageddon (v 2-6).

[f] See ***Sanctified Ones***, p. 1226.

[g] See Joel 2:7-9; 2 Th. 1:7-10.

[h] That execute My anger.

[i] Only redeemed human beings and holy angels rejoice in God's highness, plainly indicating these sanctified and mighty ones to be the saints and angels who accompany Christ to earth (v 3; Zech. 14:5; Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:14).

[j] The same description as Joel 2:1-11.

[k] This reveals that God will be personally leading these heavenly armies at Armageddon in the day of the Lord (v 4-6; Dan. 7:9-22; Joel 2:1-11; Zech.14:1-5; Tit. 2:13)

[l] This could refer to far places of the earth, as in Mt. 24:31, but since other statements could not refer to earth it is better to understand this literally as meaning the army will come from heaven (v 5; Zech. 14:5; Mt. 24:29-30; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

[m] This emphasizes the fact that the Lord is coming from heaven, so the army referred

[n] This refers to the saints and angels that will come with the Lord from heaven with their weapons to destroy the whole land. What kind of weapons they will have is not fully revealed, but it is known that angels do kill with swords (Josh. 5:13; 1 Chr. 21:16). See other ways the armies of Antichrist will be killed (Ez. 38:17-21; Zech. 14:12-14; 2 Th. 2:8; Rev. 11:11-21).

[o] The whole land refers to the destruction of much of the land of Palestine. The term is used of the destruction by Nebuchadnezzar (Jer. 4:20, 27; 12:11; 25:11), and there could be a much greater one in the future battle of Armageddon (v 5).

[p] Heb. yalal, to howl with a wailing tone. Used in this sense 35 times (v 6; 14:31; 15:2-3, 8; 16:7; 23:1, 6, 14; 52:5; 65:14; Jer. 4:8; 25:34, 36; 47:2; 48:20, 31, 39; 49:3; 51:8; Ez. 21:12; 30:2; Hos. 7:14; Joel 1:5, 11, 13; Amos 8:9; Mic. 1:8; Zeph. 1:10-11; Zech. 11:2-3; Jas. 5:1).

[q] The day of the Lord—the day of the 2nd advent and Millennium (see ***The Day of the Lord***, p. 398 of N.T.).

[r] It will only be at hand at the 2nd advent of Christ, proving that this destruction of Babylon as Sodom and Gomorrah were overthrown will be at that time (v 6, 9; Rev. 14:8; 16:17-21; 18:1-24).

[s] See ***10 Things Destroyed in the Day of the Lord***, p. 1226.

[t] See ***28fold Judgment in the Day of the Lord***, p. 1226.

[u] This refers to redness of face because of shame for opposing God and good (v 8).

[v] See 34:4; Ez. 32:7-8; Joel 2:2, 31; 3:15; Amos 8:9; Mt. 24:29-30.

[w] Constellations. Only once in Scripture, but the Heb. kesil is trans. Orion (Job 9:9; 38:31; Amos 5:8).

[x] Arrogancy, 4 times in Scripture (v 11; 1 Sam. 2:3; Pr. 8:13; Jer. 48:29).

[y] Haughtiness, 5 times in Scripture (v 11, 17; 13:11; 16:9; Jer. 48:29).

[z] There will be such scarcity of men after this destruction that one will be more valuable than gold, even wedges of gold; hence, precious because of scarcity (v 12).

[a] Although this particularly refers to the 2nd advent when the day of the Lord begins (v 6, 9, 10, 14), the heavens will be affected at least 5 times during the future tribulation (note c, Rev. 6:12).

[b] The gazelle on the first alarm flees like an arrow, leaving the best mounted hunter and even the dogs far behind. Hunters have to resort to the falcon to help retard its flight so that the dogs can catch up.

[c] This refers to a scattered flock of sheep, one with no shepherd to collect or protect them. As they are very timid and defenseless, so the people of Babylon will become alarmed and scattered and afraid of everything in the day of the Lord (v 13-16).

✡ ✡ ✡

through; and every one that is [*a]joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

(3) Immediate judgment by the Medes and Persians (Dan. 5)

★ 17 Behold, [*b]I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall [*c]dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

(4) Tenfold final desolation (Jer. 51:26; Rev. 14:8; 16:19; 18:2)

★ 19 ¶ And [*d]Babylon, [*e]the glory of kingdoms, the beauty of the Chaldees' excellency, [f]shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But wild beasts of the desert shall lie there; and their houses shall be full of [g]doleful creatures; and [h]owls shall dwell there, and [i]satyrs shall dance there.

22 And the wild beasts [j]of the islands shall cry in their desolate houses, and [k]dragons in *their* pleasant palaces: and her time *is* [l]near to come, and her days shall not be prolonged.

693 CHAPTER 14

(5) Millennium: Israel restored and exalted (cp. Isa. 2:1, refs.)

1 For the LORD [m]will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the [n]strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And [o]the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass [p]in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

(6) Future triumph song of Israel over the Antichrist (Isa. 14:4-23)
A. Babylon destroyed (Isa. 13:19, refs.)

4 ¶ That thou shalt take up this [q]proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

B. Antichrist destroyed (Isa. 30:30; Ez. 38-39; Dan. 7:11, 24-27; 8:25; 9:27; 11:45; 2 Th. 2; Rev. 19)

5 The LORD hath broken the staff of [a]the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

C. Millennial rest (cp. Isa. 2:1, refs.)

7 The [b]whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

D. Sixfold taunt of hell to the Antichrist (Rev. 19:20; 20:10)

9 [c]Hell from [d]beneath is [e]moved for thee to meet *thee* at thy coming: it stirreth up the

---

defense will fall by the sword (v 15).

*b See ***Medo-Persia***, p. 1227.

*c It seems very clear that after predicting children would be dashed to pieces in the day of the Lord (v 16), the prophet then predicted the same thing in the immediate invasion of Babylon by Medes.

*d See ***10fold Final Destruction of Babylon***, p. 1227.

*e 4fold Description of Babylon:
  1 The glory of the kingdoms (v 19)
  2 The beauty of the Chaldees' excellency
  3 The golden city (14:4)
  4 The lady of the kingdoms (47:5, 7)

f See ***Babylon Destroyed***, p. 1227.

g Heb. oach, a howler or lonesome creature. Found only here and refers to the yells of wild animals, not any particular kind (v21)

h The Heb. could mean owls or ostriches. Both give doleful sounds at night; the ostrich gives a hideous noise and even groans as if in great agony (v 21).

i Satyrs were supposed to be half man and half goat with horns on the man's head, the body all hairy, and the feet and tail like those of a goat. Images of such were worshipped by Edomites (v 21; 34:14). The Heb. sair is trans. hairy (Gen. 27:11, 23); devils (note d, Lev. 17:7); goats and kid of the goat 46 times (Lev. 16:5-27; Num. 7:16-82; etc.); and rough goat (Dan. 8:21). The word properly denotes that which is hairy or rough and here perhaps refers to any wild, rough, or shaggy animal that will inhabit this desolate place.

j Wild beasts of the coast lands, referring to the unknown and uninhabited regions in general (v 22).

k See note q, Ex. 7:9.

l Same as day of the Lord is near, as in (v 6, 9).

m 3 Acts of God for Israel (v 1):
  1 He will have mercy on Jacob
  2 He will yet choose Israel
  3 He will set them in their own land

n Many Gentiles will be converted to the God of Israel and will cleave to Israel and serve them (v 1).

o The Gentiles will help bring Israel home to Palestine where they will possess the Gentiles in that land as servants and handmaids. Israelites will take those captive who once took them captive and will rule over their oppressors (v 2; 60:8-12; 66:19-21).

p In the day—the 2nd advent of Christ, the Millennium, and the New Earth forever—that the Lord shall give you (Israel) rest from all your sorrow, fear, and hard bondage you have endured among the Gentiles, then you shall sing a triumph song over the Antichrist, the future king of Babylon (v 3-4).

q Heb. mashal, a taunt or triumph song (note a, Pr. 1:1). The Sept. reads lamentation over the king of Babylon (the Antichrist, v 4). Since a future generation of Israel would not be taking up a triumph song against a king of the past who had not oppressed them, it seems clear that the whole passage pictures something in the future to be fulfilled in the Millennium.

a See ***The Antichrist***, p. 1227.

b This is clearly a millennial passage, for at no time in the past since the fall of Adam has the earth been at rest as described here (v 7-8). Even the fir trees and the cedars of Lebanon join with the oppressed inhabitants of the earth in rejoicing at the fall of Antichrist (v 7-8).

c Heb. sheol, not the grave, but the unseen world of departed spirits. See ***Hell***, p.1030

d Sheol is under the earth—beneath (v 9-16; Pr. 15:24; Ez. 31:14-18; 32:18-31); in the nether parts of the earth (Ez. 31:14-18; 32:24); lower parts of the earth (Ps. 63:9; 68:18; Eph. 4:8-10); heart of the earth (Mt. 12:40); below the depth of the seas and the foundations of the mountains (Jonah 2:2-6); and too deep to dig into (Job 11:8; Amos 9:2).

e There is life and full consciousness in sheol among the departed of earth:
  1 Those in sheol are moved to meet others as they arrive (v 9)
  2 The dead (Heb. Rephaim, giants) are stirred up to meet new comers from the earth
  3 Even all the chief ones of earth are stirred up to meet new comers
  4 Sheol has raised up all the kings of the nations from their thrones and received

earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, [f]Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

E. Ninefold taunt of hell to Lucifer
(Rev. 12:7-12; 20:1-10)

12 [g]How art thou [h]fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, [i]which didst weaken the nations!

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my [j]throne above [k]the stars of God: I will sit also upon the [l]mount of the congregation, [m]in the sides of the north:

14 I will ascend [n]above the heights of the clouds; I will be like the most High.

15 [o]Yet thou shalt be brought down to hell, to the sides of the pit.

F. Taunt of the living nations to the Antichrist
(Isa. 66:24; Rev. 14:9-12)

16 They that see [p]thee shall narrowly look upon thee, *and* consider thee, *saying*, [q]*Is* this the man that made the earth to tremble, that did [r]shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, [s]lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt [a]not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [b]the seed of evildoers shall never be renowned.

G. Tenfold desolation of literal Babylon
(Isa. 13:19, refs.)

● 21 [c]Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the [d]bittern, and pools of water: and I will sweep it with the [e]besom of destruction, saith the LORD of hosts.

(7) God's sixfold oath to destroy the Antichrist

24 ¶ The LORD of hosts [*f]hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and [*g]who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back?

---

them at death
  5 Conversations are carried on in sheol (v 10-11; Lk. 16:19-31)
  6 Sheol makes even the most mighty of earth weak and helpless (v 10)
  7 Pomp, pride, and godless music are brought to nothing in sheol (v 11)
  8 Worms make the bed and cover of those in sheol (v 11). Worms are spoken of in a figurative sense here of the never-dying consciousness of men in hell (note l, Ps. 22:6). See ***Hell*** in Index

[f] Questions 23-24. Next, v 16.

[g] See ***6fold Taunt of Antichrist***, p. 1228.

[h] See ***9 Facts About Lucifer***, p. 1228.

[i] Lucifer had already weakened the nations over whom he ruled before his actual invasion of heaven. The method he used was slander and turning them away from God in the heart; after that it was easy to lead them into open rebellion (v 12; Ez.. 28:11-19, notes).

[j] See proofs of Lucifer's kingdom before Adam, ***The Pre-Adamite World***, p. 79.

[k] The stars of God are no doubt suns to other planets like our sun is to our solar system. See notes on ***The Solar System***, p. 84; 1028.

[l] The mountain where the congregation of heaven gathers for regular worship (v 13; 4:11; 5:8-14; Ps. 82:1; Ez. 28:12-14; Rev. 7:9-16; 14:1-5; 15:2-4; 19:1-10).

[m] The planet heaven is located in the north part of the universe pointing from the earth (v 13; Job 26:7; Ps. 75:6).

[n] Proving that Lucifer's kingdom was located on earth under the clouds, under the stars, and under heaven where God lives (v 13-14).

[o] This will be the lot of all who seek to be like God the wrong way (v 15; Mt. 25:41; Rev. 14:9-11; 20:10-15; 21:8; 22:15).

human king of Babylon who was made the subject of a double reference with Lucifer in v 9-20. A man is the subject of v 9-11, 16-20, but an angel is referred to in v 12-15.

[q] Question 25. Next, v 27.

[r] Antichrist, the future king of Babylon, will shake many kingdoms:
  1 He will get power over one (the Syrian) of the 10 kingdoms to be formed inside the Roman empire territory (Dan. 8:9, 23)
  2 He will use this one kingdom to overthrow 3 others in 3½ years (Dan. 7:8, 23-24)
  3 The other 6 kingdoms of the 10 will submit to him without further war (Rev. 17:12-17)
  4 He will use the 10 kingdoms to war with the countries north and east of the Roman empire region until he conquers them in the last 3½ years of this age (Dan. 11:44-45)
  5 He will then gather the nations in an effort to destroy Israel, but he will be defeated at the 2nd advent of Christ (Ez. 38:39; Zech. 14; Rev. 19:11-21)

[s] Sleep in honor of his own burial house or tomb, but you (Antichrist) are not to be put in a grave (Heb. qeber, tomb).

[a] You (Antichrist) will not be buried and sleep in honor, as the kings (of v 18) because of your sins (v 20). Antichrist will be destroyed by Christ and will be cast into the lake of fire (v 29-30; Dan. 7:11; 2 Th. 2:8; Rev. 19:19-21; 20:10). The whole thought of v 18-20 is that ordinary kings who die in battle, sleep or lie in honor in their own tombs; but Antichrist, who will not be buried in honor, will be cast out like the common dead.
3 Things Antichrist Compared To:
  1 An abominable branch (a scion that is despised, v 19)
  2 Raiment of those that have been thrust through with a sword, and that are defiled and cast away. He shall not have the honor of a common burial
  3 A carcass trodden under feet and not fit for burial because of sin (v 19-20)

[b] The posterity of the wicked will never be celebrated and honored (v 20).

[c] See ***10fold Desolation of the City Babylon***, p. 1229.

[d] Bittern. Heb. qippod, a bird with solitary habits that frequents ruins and other desolate places. It has long legs and neck and stalks among the reeds feeding on fish. It has a deep, hoarse cry (v 22; 34:11; Zeph. 2:8).

[e] Besom. Heb. matate, a broom (v 23). Here it means that God will utterly destroy Babylon like sweeping with a broom.

[*f] See ***6fold Oath of God to Destroy Antichrist*** p. 1228.

[*g] Questions 26-27. Next, v 32.

(Jer. 47:1; Ez. 25:15; Amos 1:6; Zeph. 2:4)

★■28 In [*h]the year that king Ahaz died was this burden.

● 29 ¶ Rejoice not thou, whole Palestina, because the [*i]rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit *shall be* a fiery flying serpent.

30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and [*j]he shall slay thy remnant.

● 31 Howl, O gate; cry, O city; thou, whole [*k]Palestina, *art* dissolved: for there shall come from the north a smoke, and none *shall be* alone in his appointed times.

32 [*l]What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it.

694 CHAPTER 15

3. Burden of Moab (Isa. 15:1–16:14; Jer. 48:1; Ez. 25:8; Amos 2:1; Zeph. 2:8)

(1) Sudden desolation

★■ 1 The [*m]burden of [*n]Moab. Because in the night [o]Ar of Moab is [*p]laid waste, *and* brought to silence; because in the night [a]Kir of Moab is laid waste, *and* brought to silence;

(2) Lamentation for Moab

2 [b]He is gone up to [c]Bajith, and to [d]Dibon, the [e]high places, to weep: Moab shall howl over Nebo, and over [f]Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And [g]Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto [h]Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 [i]My heart shall cry out for Moab; his fugitives *shall flee* unto [j]Zoar, [k]an heifer of three years old: for by the mounting up of [l]Luhith with weeping shall they go it up; for in the [m]way of Horonaim they shall raise up a cry of destruction.

6 For the waters of [n]Nimrim shall be desolate: [o]for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall [p]they carry away to the [q]brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto [r]Eglaim, and the howling thereof unto Beerelim.

9 For the waters of [s]Dimon shall be full of blood: for I will bring more upon Dimon, [t]lions upon him that escapeth of Moab, and upon the remnant of the land.

695 CHAPTER 16

(3) Moab the protector of Israel in the tribulation (Isa. 26:20; 63:1; Ps. 60:6-12; Ez. 20:33; Dan. 11:41; Hos. 2:14; Mt. 24:16; Rev. 12)

★● 1 [u]Send ye the lamb to the ruler of the

Next, 15:1. This is the second prophecy mentioning the death of a king (v 28; 6:1). 32 years had now gone by since the death of Uzziah, as in 6:1, for Jotham and Ahaz reigned 16 years each (2 Ki. 15:32; 16:1-2). This prophecy has no connection with the preceding one and should be separated from it by chapter divisions. It relates solely to Philistia and assures the Jews of nothing to fear from this source. The Philistines had been defeated by Uzziah over 30 years before (2 Ki. 15:1-7; 2 Chr. 26:1-6), so during the time of weakness and defeat of Ahaz by Syria and Ephraim, they made war on Judah and helped bring her low (2 Chr. 28:16-21). See ***16th Prophecy in Isaiah***, p. 1227.

*i The rod that smote Philistia was Uzziah, the grandfather of Ahaz (2 Ki. 15:1-7; 2 Chr. 28:16-21). During the more than 30 years since their defeat Philistia had been seeking vengeance, defeating Judah in particular during the reign of Ahaz. Now they were rejoicing over the death of all these kings of Judah who had caused them trouble. They considered them serpents; but the prophet warned them that out of the serpent's root should come forth a cockatrice that would punish them still further and destroy their nation (v 29; 2 Ki. 18:8-12).

*j He—Hezekiah (2 Ki. 18:8-12).

*k The word Palestine is now applied to the whole land of Canaan. Formerly the name applied to the land of Philistia; it is from this name that we have derived the word Palestine. Originally the land extended all along the Mediterranean, from Gaza on the south to Lydda on the north. The Heb. Pelesheth, trans. Palistia in Ps. 60:8; 87:4; 108:9 is here trans. Palestina (v 29, 31; Ex. 15:14) and Palestine (Joel 3:4). It literally means rolling; migratory; sojourners; strangers; foreigners. It fits in well with the seed of Abraham who were sojourners in a strange land (Gen. 12:10; 23:4; 35:27; Heb. 11:9).

*l Question 28. Next, 19:11.

*m 17th prophecy in Isa. (15:1–16:12; 15:1-9 and 16:6-12 fulfilled; 16:1-5 unfulfilled). Next, 16:13. See ***17th Prophecy in Isaiah***, p. 1227.

*n See ***Moab***, p. 1248.

*o Ar, the chief city of Moab, was located about 15 miles south of the river Arnon, the northern border of Moab (v 1; Num. 21:15, 28; Dt. 2:9, 18, 29).

*p Moab was defeated by the Assyrians about the 4th year of Hezekiah's reign, and the prophecies of 15:1-9; 16:6-14 were then fulfilled.

a Kir was another large city of Moab located about 6 miles south of Ar (v 1; 22:6; 2 Ki. 16:9; Amos 1:5; 9:7).

b He (Moab), that is, those left after the destruction of v 1-9.

c Bajith (v 2). Only here; unidentified.

d See note a, Num. 32:3.

e Places of sacrifice to idols.

f Medeba. A city in the eastern part of Reuben (v 2; Num. 21:30; Josh. 13:9, 16; 1 Chr. 19:7).

g See note a, Num. 32:3.

h Jahaz, a city of Sihon (v 4; Num. 21:23; Dt. 2:32; Judg. 11:20; Jer. 48:34). Called Jahaza (Josh. 13:18); Jahazah (Josh. 21:36; Jer. 48:21); and Jahzah (1 Chr. 6:78).

i My (Isaiah's) heart shall cry for Moab.

j Zoar, a small town at the southern end of the Dead Sea (note g, Gen. 19:16).

k Flee like a 3-year-old heifer (Jer. 48:34).

l Luhith, a height 1 mile west of mount Nebo where sacrifices were offered to idol gods (v 5; Jer. 48:5).

m Horonaim, an unidentified place in Moab (v 5; Jer. 48:3, 5, 34).

n Nimrim, probably the Wady Nimrim at the south end of the Dead Sea (v 6; Jer. 48:34).

o 3 Proofs of Desolation (v 6):
   1 The hay is withered away
   2 The grass faileth
   3 There is no green thing

p The abundance of Moab in storehouses will be carried away to the brook of willows (v 7). The Sept. reads: I will bring the Arabians upon the valley and they shall take it.

q This perhaps refers to the brook Zered, the boundary between Moab and Arabia (Dt. 2:13-14), indicating that Arabs helped destroy Moab.

r Eglaim, a city 8 miles south of Ar (v 8). Cp. Ez. 47:10. Beer-elim, well of the princes. Unknown at the present.

s Perhaps the same as Dimonah (Josh. 15:22) and Dibon (note a, Num. 32:3). They were to be colored with the blood of the slain (v 9).

t Lions and wild animals were to help destroy the remnant of Moab (v 9).

u Isaiah advised Moab to send the tribute lamb to their rulers in Judah unto mount Zion as Mesha had done (v 1; 2 Ki. 3:4). The advice was for Moab to be at peace mount of the daughter of Zion.

2 For it shall be, *that*, [w]as a wandering bird cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.

● 3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; [x]hide the outcasts; bewray not [y]him that wandereth.

● 4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of [z]the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall [a]the throne be established: and [b]he shall sit upon it in truth in [c]the tabernacle of David, [d]judging, and seeking judgment, and hasting righteousness.

(4) Lamentation for Moab (Isa. 15:2)

★ 6 ¶ [e]We have heard of [f]the pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his [*a]lies *shall* not *be* so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations [*b]of Kirhareseth shall ye mourn; surely *they are* stricken.

8 For the fields of [*c]Heshbon languish, *and* the vine of [*d]Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are stretched out, they are gone over the sea.

9 ¶ Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the [*e]vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore [*f]my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.

12 ¶ And it shall come to pass, when it is seen that Moab [g]is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

(5) Immediate destruction by Assyria (Isa. 36:19-20; 2 Ki. 18:33)

★ 13 [h]This *is* the word that the LORD hath spoken concerning Moab [i]since that time.

14 But now the LORD hath spoken, saying, [j]Within three years, as the years of an hireling, and the glory of Moab shall be [k]contemned, with all that great multitude; and the remnant *shall* be very small *and* feeble.

696 CHAPTER 17

4. Burden of Damascus
(Isa. 17:1-14; Jer. 49:23; Amos 1:3)
(1) Ruin

---

with the Jews in the last days and welcome them into their land when they would flee from Antichrist at the breaking of his 7-year covenant with them and his entrance into Palestine to take over Jerusalem as his capital city (v 1; Ps. 60:6-12; Mt. 24:15-24; Rev. 12:6, 14; point 10, col. 1, p. 307 of N.T.).

v See ***Sela*** in Index.

w As a bird cast out of her nest wanders about, so the daughters of Moab are to be disturbed at events when Antichrist suddenly takes over Palestine and the Jews are forced to flee. The Moabites will be much distressed, not knowing whether he will enter their country to take over. Many will leave their homes to welcome the fleeing Israelites and flee with them from a common enemy (v 2). Antichrist would no doubt continue his conquests and take over Moab if war tidings out of the north and east did not hinder him (Dan. 11:44). According to the predictions, Russia, Germany, and other countries north and east of the 10 kingdoms will suddenly declare war on Antichrist, and he will leave the Jews and Moab for the time being to go forth against these new enemies until he conquers them in the last 3$^1/_2$ years of this age. He will then come back into Palestine to do what he formerly planned, only to be defeated. During the last days of this 3$^1/_2$ years the Jews will have regained control of Jerusalem, and Antichrist will come against the city intending to destroy the Jews and Moab; but Christ will come suddenly from heaven with His armies when Jerusalem is only half taken and deliver them(Zech.14:1-15; Rev.19:11-21)

x The outcasts here are the Jews who will flee from Judea into Moab when Antichrist breaks his covenant with them and enters Palestine to make Jerusalem his capital for the last 3^1/2 years of this age (v 3-4; Dan. 9:27; 11:40-45; Mt. 24:13-14; 2 Th. 2:3-4; Rev. 13). The word outcasts is used of Israel in v 3-4; 11:12; 27:13; 56:8; Ps. 147:2.

y See ***Wandering Ones***, p. 1229.

z 3 Titles of Antichrist Here (v 4):
  1 The spoiler of nations (14:5-6)
  2 The extortioner of men (Dan. 11:39)
  3 The oppressor of Israel (14:3-4)

a The throne of David over all Israel (v 5; 18).

b The Messiah, the one typified by the lamb of v 1 (Lk. 1:32-33; Rev. 11:15).

c The tabernacle of David will be set up again after the church age (Acts 15:13-18).

d 3 Offices of Messiah Here (v 5):
  1 Judging—giving justice to all men
  2 Seeking judgment—anxious to do
  3 Hasting righteousness—quick in equity

e The immediate judgment upon Moab is again taken up in v 6-12, after the reference to Moab protecting Israel in the future tribulation period (v 1-5). Cp. the predictions of immediate judgment in 15:1-9.

f 4 Causes of Judgment Upon Moab:
  1 His pride—very proud (v 6)
  2 Haughtiness—disdainful
  3 Wrath—quick tempered when opposed
  4 Lies—vain boastings

*a The boastings of Moab are not true.

*b Kir-hareseth, same as Kir (note a, 15:1) and Kir-haresh (16:11).

*c Capital of Sihon (note a, Num. 19:26).

*d Sibmah, perhaps Sumia, 3 miles west of Heshbon (v 8-9; Josh. 13:19; Jer. 48:32).

*e These verses (8-10) picture the destruction of the vineyards and crops by the invader. In this case it was the Assyrians within 3 years (v 13-14). It was the policy of some nations to destroy the vineyards and crops of countries they conquered. The singing and joy here was according to custom. Hebrews were especially joyful at the grape harvests; and the treading of grapes was usually done while there was music and singing with joyous shouts (v 10; Judg. 9:27; Jer. 25:30; 48:33).

*f The destruction of Moab was to be so severe that the prophet was moved with deep compassion, sorrow (v 11; 15:5), and weeping in such an uncontrollable way that he compared his inward feelings or bowels to the playing of a harp (v 11).

g The saddest picture of all is that of a people weary of life in destruction, praying and seeking help from dead, lifeless, and helpless idols (v 12). And to think that at one time all men knew the living and true God; but they did not appreciate this knowledge, and therefore went into idolatry (Rom. 1:18-32).

h 18th prophecy in Isa. (16:13-14; fulfilled by Assyria, 2 Ki. 17). Next, 17:1. See ***18th Prophecy in Isaiah***, p. 1229.

i Since the prophecy of 15:1–16:12.

j This is an example of a time-element prophecy—one limiting the time of fulfillment. One like this made it easy to determine whether the prophet was true or false. About 3 years after this prophecy the Assyrians took the 10 tribes of Israel captive and defeated the Moabites and other nations, fulfilling 15:1-9; 16:6-14.

k Brought low; made base; despised.

[*m]Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob [*n]shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears [*o]with his arm; and it shall be as he that gathereth ears in [*p]the valley of Rephaim.

(2) A remnant of Syria to be saved

6 ¶ Yet [a]gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

(3) Effect: turning to God

7 [b]At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall [c]not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.

(4) Desolation—famine: reasons

9 ¶ [d]In that day shall [e]his strong cities be as a forsaken bough, and an uppermost

dren of Israel: and there shall be desolation.

10 [f]Because thou hast forgotten the God of thy salvation, and hast not been mindful of the [g]rock of thy strength, therefore [h]shalt thou plant pleasant plants, and shalt set it [i]with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.

(5) Woe on Israel's enemies (Isa. 49:22; 51:21; Jer. 12:14; 25:15-38; Joel 3; Mic. 7:10, 15; Zech. 1; 14)

★ 12 ¶ [j]Woe to the multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a [k]rolling thing before the whirlwind.

14 And behold at eveningtide trouble; *and* before the morning he *is* not. This *is* the portion of them that spoil us, and the lot of them that rob us.

697 CHAPTER 18

5. Burden of Ethiopia (Zeph. 2:12)
(1) Woe announced: reason

★■ 1 [l]Woe to [m]the [n]land shadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, [o]Go, ye swift messengers, to [p]a nation

---

filled by Assyria, 2 Ki. 16:9-18; v 12-14 unfulfilled). Next, 18:1. See ***19th Prophecy in Isaiah***, p. 1229.

*m See ***Defeat of Syria***, p. 1229.

*n 2fold Calamity of Ephraim (or Jacob):
  1 Jacob was to be made thin like a human body wasted away by disease and becoming thin and feeble (v 4)
  2 Like that of a harvest when all the fruits are gathered except a few in the upper branches, or like a few stalks of wheat left standing after the harvest (v 5-6)

*o This refers to the custom of gathering a handful of wheat stalks in one hand and cutting them with a sickle in the other.

*p The valley of giants southwest of Jerusalem (v 5).

a The remnant of Syria and Ephraim was to be small after their destruction by the Assyrians. This is pictured under the figure of a few grapes left, and a few olives in the uppermost branches after the harvest (v 6).

b This shows the desired effect on the remnant of men left after the Assyrian destruction of Syria and Ephraim. It would cause them to recognize that the judgment was just and sent by God. They would look to Him as their source of help instead of idol gods and superstitions (v 7-8).

c 4 Things Men Will Not Look To (v 8):
  1 Their many altars to idols
  2 Any man-made deity or shrine
  3 Groves (see ***Asherah***, p. 194)
  4 Images (Heb. chammanim, sun-pillars or images by which the sun was worshipped (v 8; 21:9; 30:22; 41:29; 42:8, 17)

d In that day. This is one of the few places where this term does not apply to the Millennium. It refers to the day in which the Assyrians were to fulfill this prophecy by destroying Syria and Ephraim (v 9).

e The strong cities of both Syria and Ephraim were destroyed by the Assyrians, mainly because of the sins of Israel (v 9).

f 3 General Sins Causing Judgment:
  1 You have forgotten God (v 10)
  2 Neglected salvation
  3 Not been mindful that true help and protection come from God

g God and Christ were the great Rocks of Israel. See ***Rock*** in Index.

h You will set out plants and hope for a good crop, but you will be disappointed because of the invader taking it; you will have grief and sorrow (v 10-11).

i Strange slips, choice plants from afar.

j These verses (v 12-14) have a latter-day fulfillment because:
  1 The picture is of the gathering of many nations against Israel (v 12-13).
  2 It will be at the time when God will rebuke them and fight for Israel (v 13). This could not be the time spoken of in previous verses when God sends judgment on Israel. This is more the judgment of God upon the many nations gathered against Israel, as pictured in Ez. 38-39; Joel 3; Zech. 14; Rev. 19.
  3 The mighty armies of the nations will flee like chaff and rolling things before a whirlwind, as also predicted in 13:14.
  4 During the battle of Armageddon, on the day when Christ comes to earth, is the only time in the future when, as predicted, the night will be as light as day in order to provide time enough to destroy such great armies that will be gathered against Jerusalem and the Jews. The whole night will be like it was in Joshua's long day (Josh. 10:13-14). Zechariah plainly predicts that at evening time when it should be getting dark as on ordinary days, it will become light (Zech. 14:1-8); and here it reveals how long this light will continue—a full night, for by morning the fleeing armies will be destroyed. Such will be the judgment or "portion of them that spoil us (Israel)" (v 14).

k Heb. galgal, a wheel; a whirlwind; a rolling thing (v 13; note e, Josh. 4:19).

l 20th prophecy in Isa. (18:1-7, unfulfilled). Next, 19:1. See ***20th Prophecy in Isaiah***, p. 1229.

m Woe, not Ho, as some would say. The word is used here of a judgment, not simply calling attention to something. It is one of many woes pronounced upon various nations in this section (13:1–23:18). If we changed woe to ho in 18:1 we could do it in other passages (5:8, 11, 18, 20, 21, 22; 10:1; 17:12; 28:1, 14; 30:1; 31:1; 33:1; 45:9-10), but it would not make sense in all of them, so we must accept woe as interpreted.

n ***7 Proofs This Land Is Ethiopia***, p. 1229.

o Here God commanded these ambassadors to return home to their own people instead of going to another nation.

p None of these details could possibly de-their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

(2) Judgment described

3 [a]All ye inhabitants of the world, and dwellers on the earth, see ye, when [b]he lifteth up an ensign on the mountains; and when [c]he bloweth a trumpet, hear ye.

4 [d]For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For [e]afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he [f]shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 [g]They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

(3) Future restoration

7 ¶ [h]In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

698 CHAPTER 19

6. Burden of Egypt (Isa. 19:1-25; 20:1-6; Jer. 46;

(1) Immediate judgment (Isa. 19:1-15)

A. Eightfold confusion

★■ 1 The [i]burden of [j]Egypt. [k]Behold, the LORD [l]rideth upon a swift cloud, and shall come into Egypt: and the [m]idols of Egypt shall be moved [n]at his presence, and the [o]heart of Egypt shall melt in the midst of it.

2 And [p]I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And [q]the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of [r]a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

B. Tenfold desolation

5 And the [s]waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, [*a]shall wither, be driven away, and be no *more*.

8 [*b]The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

---

scribe the United States, as some would interpret Isa. 18. In fact, not one passage in Scripture mentions the United States in particular. This passage describes Ethiopia, as proved on p. 1229, and to force another meaning into it is unscriptural and unwise.

a 2 Things All Men Commanded to Do:
  1 See when God lifts up the ensign on the mountains (v 3; note s, 11:10)
  2 Hear when He blows a trumpet

b He—Jehovah will lift up an ensign. The only one He predicts to lift up is the Messiah Himself as the ensign or rallying point of all nations, which identifies this passage as yet unfulfilled (v 3; note s, 11:10). Many will not rally to Christ but will first oppose Him, being led by Antichrist (v 3; Zech. 14; Rev. 16:13-16; 19:11-21).

c He—Jehovah will blow a trumpet at the 2nd advent of Christ (v 3; Joel 2:1; Zech. 9:14).

d See ***Future Defeat of Ethiopia***, p. 1229.

e An old English word for before.

f Jehovah will destroy the Ethiopians and other nations under Antichrist, as one would cut off sprigs with the pruning hook and take away the branches before they bear a crop (v 5).

g The nations destroyed at Armageddon will make meat for the fowls and beasts of the field to eat for many months (v 6; Ez. 39:1-24; Lk. 17:31-37; Rev. 19:17, 21).

h In that time—when Antichrist's armies are destroyed and the Millennium begins following Armageddon, the Ethiopians will submit to God and bring a present to the Lord of hosts who will then be in Mount Zion and Jerusalem establishing the kingdom of David over Israel and all other nations (v 7; 9:6-7; Zech. 14; Lk. 1:32-33; Rev. 11-15; 20:1-10).

i 21st prophecy in Isa. (19:1-25, unfulfilled). Next, 20:2. See ***21st Prophecy in Isaiah***, p. 1230.

j See ***Egypt in Scripture***, p. 1229.

Millennial fulfillment, as proved from many predictions that have never been fulfilled and will not be until Christ comes again. See ***21st Prophecy in Isaiah***, p. 1230.

l Dan. 7:12-14, 22; Mt. 24:29-31; 25:31.

m Egypt, once an idolatrous country, will know Jehovah when Christ comes, and worship Him (v 18-25).

n If the presence of God is not visible and real in the earth, then Egypt will never know of it when this prophecy is fulfilled any more than in ordinary times; but if His presence is personal and visible as stated in 63:1-5; Dan. 7:13-14, 22; Zech. 14:1-21; Mt. 24:29-31; Tit. 2:13; Jude 14-15; Rev. 11:14; 19:11-21; 21:3-7, then the prophecy is clear.

o This is just the opposite of what we call a stout heart. It means here that there will be no courage or will to resist further. Jesus described it as men's hearts failing them for fear (Lk. 21:26).

p When this civil war in Egypt will take place in connection with these last-day events is not stated; but it is clear that at Armageddon men will be so confused that they will turn on each other (Zech. 14:13-14). Since Egypt is next to Palestine where the many millions of men under Antichrist will be gathered, the battle could extend into Egypt. To associate this civil war with something in the past is out of harmony with a future fulfillment as is required here.

q They will be exhausted by such internal strife until they will seek counsel and refuge in lifeless idols, and go to those who mutter and make a gentle noise, and to witches and wizards who have familiar spirits (v 3; notes e-h, 8:19-20).

r The cruel lord and fierce king here is none other than Antichrist, who in that day, will take over all Egypt (v 4; Dan. 8:23; 11:40-45).

s 10fold Desolation of Egypt:
  1 Waters shall fail from the sea (v 5)
  2 The Nile will be wasted and dried up
  3 Rivers shall be diverted (v 6)
  4 Irrigation shall end
  5 Reeds and flags shall wither
  6 Papyrus reeds and every other growing thing shall wither (v 7)
  7 Fishing industry shall end (v 8)
  8 Flax works will close (v 9)
  9 Weaving shall cease
  10 Fisheries shall close (v 10)

*a There will be a curse on vegetation during this time but after that the desert shall blossom as a rose and waters shall spring forth in the wilderness (35:1-8).

*b Egyptians consumed much fish which they got from the Nile, canals, and lakes. Angling was a favorite pastime; nets were also used. During this curse on the rivers and canals all fishing, commercial and sporting, will naturally cease (v 5-8).

and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.

C. Eightfold cause

11 ¶ [d]Surely the princes of Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become [e]brutish: [f]how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men*? and let them tell thee now, and [g]let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of [h]Zoan are become fools, the princes of [i]Noph are deceived; they have also seduced Egypt, *even they that are* the stay of the tribes thereof.

14 The LORD hath [j]mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, [k]as a drunken *man* staggereth in his vomit.

15 [l]Neither shall there be *any* work for Egypt, which [m]the head or tail, [n]branch or rush, may do.

(2) In the day of the Lord
(Isa. 19:16-25; Isa. 2:10, refs.)
A. Weakness

16 [o]In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And [p]the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

B. Egypt converted

18 ¶ [q]In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

C. Millennial blessings

19 [r]In that day shall there be an [s]altar to the LORD in the midst of the land of Egypt, and a [t]pillar at the border thereof to the LORD.

20 And it shall be for a [u]sign and for a witness unto the LORD of hosts in the land of Egypt: for [v]they shall cry unto the LORD because of the oppressors, and he shall send them a [w]saviour, and a great one, and he shall deliver them.

21 And the LORD [x]shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, [a]they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD [b]shall smite Egypt: he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

D. Traffic in peace

23 ¶ [*c]In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with

---

still—flax, weaving, and fisheries (v 9-10). This will be for a temporary period only—during the transition when Christ will be taking over the governments of this world to judge the nations and restore the earth to a perfect state for the good of men in the Millennium and forever.

[d] See ***8fold Cause of Confusion***, p. 1230.

[e] Foolish or unreasonable.

[f] Questions 29-31. Next, 20:6.

[g] This is true wisdom and knowledge—to know the plan of God for the earth and for each nation in particular that is dealt with in prophecy (v 12; Acts 15:13-18; 2 Tim. 2:15; 3:16-17). With such a knowledge Egypt could have avoided her calamities, and thus it could be with any nation. Even individuals can avoid personal calamity in many respects by such knowledge.

[h] Zoan, one of the oldest cities in the world, having been built 7 years after Hebron (Num. 13:22). A residence of the rulers of ancient Egypt and where Moses wrought his miracles (Ps. 78:12, 43; 30:4; Ez. 30:14).

[i] Noph, another residence of the rulers of ancient Egypt. It had temples of Vulcan, Venus, and Osiris; and here Apis the sacred ox was worshipped (v 13; Jer. 2:16; 44:1; 46:14, 19; Ez. 30:13, 16). Perhaps the same as Memphis (Hos. 9:6).

[j] God will mix a perverse spirit in the midst of Egypt so that their counsels will be unwise and foolish and thus add to the calamities of Egypt instead of avoiding them (v 14).

[k] The whole nation will be reeling like drunken men—unsettled in their counsels as a drunkard who reels and vomits (v 14).

[l] No man will be able to give Egypt any degree of advice or security, either those in office or out of office, high or low, strong or weak, for all will be confounded (v 15).

[m] The head and tail are explained in 9:14-15 as the ancient and honorable, and the false prophets. This is a proverbial saying expressing the high and the low.

[n] This is another proverbial expression meaning the high and the low. The branch means the bough or top of the palm tree. The palm grew to a great height and was a fit symbol of those high in office and authority. The rush refers to the coarse, long-jointed reed growing in the marshes. It was a fit symbol of the base and low classes of society (v 15; 9:14-15).

[o] In that day—the time of the future tribulation and Millennium, Egypt shall be like weak and fearful women because of the visitation of God (v 16).

[p] The land of Judah, the Israel of the last days who will be gathered back from all nations, will be a terror to Egypt in the latter days when this prophecy is fulfilled. Even every individual will be afraid in himself, because of the plan of God being fulfilled (v 17).

[q] In that day—the Millennium, 5 cities shall speak the language of Canaan, that is, the Hebrew language (v 18). The word five could mean that number or an indefinite number. This indicates that Egyptians will turn to God and be converted and swear by Jehovah. One place will be called The city of destruction; and though it is not named otherwise, the time of fulfillment is clearly at the end of this age when Messiah will come and Egypt and Assyria will be blessed by God along with restored Israel (v 18-25).

[r] See ***Great Pyramid***, p. 1248.

[s] An altar for sacrifices in the Millennium, as proved in v 21.

[t] A monument at the border to commemorate the deliverance of God to the Egyptians as proved in v 20.

[u] A sign and a witness unto Jehovah, not as the Bible in stone unto men (v 20).

[v] This gives the reason for the building of the pillar or monument at the border of Egypt in the Millennium (v 20).

[w] The only Savior and Great One that God will send in the coming deliverance of Egypt to fulfill v 20-25 will be the Lord Jesus Christ who will come with the armies of heaven to destroy Antichrist and set up a kingdom in the world forever (v 20; 63:1-8; Zech. 14:1-9; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

[x] When these things are fulfilled the Lord shall be known to the Egyptians and they shall offer sacrifices and oblations, and pay vows to Him (v 21-25). Since this has never happened in the past, the reference must be to something which is to be fulfilled in the future.

[a] See ***8fold Salvation of Egypt***, p. 1230.

[b] See ***10 Acts of God in Egypt***, p. 1230.

[*c] In that day—the Millennium, a highway will be made from Egypt through Palestine to Assyria and these countries will form an alliance, trade with one another, and serve Jehovah together (v 23-25).

E. Union of ancient enemies

24 [d]In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt [e]my people, and Assyria the work of my hands, and Israel mine inheritance.

699 CHAPTER 20

7. Burden of Egypt and Ethiopia
(1) Sign of Isaiah

1 [f]In the year that [g]Tartan came unto Ashdod, (when [h]Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

★●■2 [i]At the same time spake the LORD by Isaiah the son of Amoz, saying, [j]Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

(2) Prediction by Isaiah

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot [k]three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of [l]this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and [m]how shall we escape?

700 CHAPTER 21

8. Burden of Babylon (Isa. 13:1, refs.)
(1) Spoilers (Isa. 13:1, 17; 45:1)

★■ 1 The [n]burden of [o]the desert of the sea. [p]As whirlwinds in the [q]south pass through; *so* it cometh [r]from the desert, from a terrible land.

2 A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O [s]Elam: [t]besiege, O [u]Media; all the sighing thereof have I made to cease.

(2) Time and effect

3 Therefore are my loins filled with pain: [a]pangs have taken hold upon me, as the pangs of a woman that travaileth: [b]I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*.

4 My heart [c]panted, *[d]fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me.

● 5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, *and* *[e]anoint the shield.

(3) Fall (Jer. 51:11; Dan. 5)

---

[d] In that day—the Millennium, Israel (Judah of v 17, proving no difference in the two terms) shall be a third nation with Egypt and Assyria, even a blessing in the land; and God will bless all three peoples (v 24-25).

[e] All three nations—Egypt, Assyria, and Israel—will be converted to Jehovah. Egypt will be My people. The Assyrians will be the work of My hands (which is the equivalent to saying they will be converted, 2 Cor. 5:17-18; Eph. 2:10), and Israel will be My inheritance (v 25).

[f] The purpose of this chapter is to warn Israel not to depend upon Egypt and Ethiopia for assistance against the king of Assyria, but to trust in God as the only source of help. Assyria had already conquered Syria and Ephraim and had taken Philistia, so was now ready to come against Judah (2 Ki. 16:5–18:37).

[g] Tartan was one of the generals of Assyria (v 1; 2 Ki. 17:17).

[h] Sargon, perhaps Sennacherib (v 1).

[i] 22nd prophecy in Isa. (20:2-6, fulfilled). Next, 21:1. See ***22nd Prophecy in Isaiah***, p. 1230.

[j] See ***Isaiah a Sign***, p. 1230.

[k] The 3 years here must be the same as those mentioned in 16:14. Within 3 years Moab, Egypt, and Ethiopia were to be destroyed (v 3).

[l] The word isle is often used of any coastal or maritime country. Here it is applied to Palestine on the Mediterranean (v 6).

[m] Question 32. Next, 21:11. They learned that their escape was Jehovah; He sent an angel who killed 185,000 Assyrians and caused the others to flee (37:36-38).

[n] 23rd prophecy in Isa. (21:1-10, fulfilled). Next, v 11. See ***23rd Prophecy in Isaiah***, p. 1230.

[o] This refers to Babylon, v 1.

[p] Babylon will be destroyed by a mighty army passing through like a whirlwind that leaves destruction everywhere.

[q] Whirlwinds are spoken of as coming from the south (v 1; Job 37:9; Zech. 9:14), and the north (Ez. 1:4).

[r] The army that destroyed Babylon came out of the Medes and Elamites or Persians (v 1-2).

[s] Elam was the name of the country originally possessed by the Persians—so-called from Elam, son of Shem (Gen. 10:22). It was east of the river Euphrates and the Persian Gulf. It was one of the earliest powers (Gen. 14:1, 9). Shushan was its capital (Neh. 1:1; Esther 1:2- 5; 2:3-8; 3:15; 4:8, 16; 8:14-15; 9:6-18; Dan. 8:2). Elam is mentioned in prophecy (v 2; 11:11; 22:6; Jer. 25:25; 49:34-39; Ez. 32:34; Dan. 8:2).

[t] Besiege Babylon. Fulfilled (Dan. 5).

[u] Media was located north of Persia, east of the Euphrates, and south of the Caspian Sea and Armenia. It derived its name from Madai, son of Japheth (Gen. 10:2). It was long under the Assyrians, until Cyrus the Great (about 556 B.C.) who united Media and Persia, forming the Medo-Persian empire (Esther 1:3, 14, 18; 10:2; Dan. 6:8, 12, 15; 9:1). The Medes are mentioned in prophecy (v 2; 13:17; Jer. 25:25; 51:11, 28; Dan. 5:28-31; 8:20).

[a] ***The Prophet's Travail***, p. 1230.

[b] As the vision of these things passed by, the prophet saw such indescribable and great sufferings in Babylon that he was appalled thereby and pained with sympathetic feelings (v 3).

[c] Heb. taah, to reel or stray; stagger; wander (v 4).

[d] It seems that when the prophet saw in the Spirit the destruction of Babylon, he experienced the deepest of sufferings for the people facing such calamities. Apparently, he put himself in the very place of those who were to suffer and had their feelings. The night of pleasure he referred to here was no doubt the night of the drunken feast of Belshazzar as in Dan. 5. Isaiah called it his pleasure because of representing himself in Babylon when the pleasure ceased and the city was taken; hence, he used the language of those who were actually there. In that night the hearts of the people panted; fearfulness took hold of them; and the night of pleasure was turned into fear after the table was spread and the banquet was set. Watchmen had been placed in the watchtower, and men ate and drank in apparent security; then suddenly they had to fight, for the Medes and Persians had gained entrance to the city. It was time for it to fall as predicted (v 3-5; Dan. 5).

[e] Many shields were made of several thicknesses of leather stretched over a metallic rim, and strengthened and ornamented with pieces of metal. An occasional rubbing with oil was necessary to prevent the leather from becoming dry and cracked, and to keep the metallic parts from being rusted. Such treatment was given in preparation for battle (v 5).

Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the [*g]graven images of her gods he hath broken unto the ground.

10 O my [*h]threshing, and the corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

9. Burden of Dumah
(Edom, Jer. 49:7; Ez. 25:12; Amos 1:11)

★ 11 ¶ [*i]The burden of Dumah. He calleth to me out of Seir, Watchman, [*j]what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: [*k]return, come.

10. Burden of Arabia
(1) Invasion by Assyria (Isa. 36:18-21)

★ 13 ¶ [*l]The burden upon [m]Arabia. In the [n]forest in Arabia shall ye lodge, O ye [o]travelling companies of [p]Dedanim.

14 The inhabitants of the land of [q]Tema brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, [r]Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:

17 And the residue of the number of archers, the mighty men of the children of [s]Kedar, shall be diminished: for the LORD God of Israel hath spoken *it*.

701

CHAPTER 22

11. Burden of Jerusalem
(Isa. 22:1-25; Jer. 25:1-11; Amos 2:4-16)
(1) Fourfold judgment

★■ 1 The [a]burden [b]of [c]the valley of vision. [d]What aileth thee now, that thou art wholly [e]gone up to the housetops?

2 Thou that art full of stirs, a tumultuous city, a [f]joyous city: thy slain *men are* not slain with the sword, [g]nor dead in battle.

3 [h]All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, *which* have fled from far.

(2) Lamentation for Jerusalem (Isa. 24:16; Jer. 7:29; 9:17; Lam.; Ez. 19:1; 26:15; 27:1, 28; 28:11; 32:1; Joel 1:8, 11, 13; Amos 5:1, 16; Mic. 1:8; 2:4)

4 [i]Therefore said I, Look away from me; I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in [j]the valley of vision, breaking down the walls, and of crying to the mountains.

(3) Invaders (Jer. 25:1-14)

6 And [k]Elam bare the quiver with chariots of men and horsemen, and [l]Kir uncovered

self as being in Babylon; that is, he seemed to be there in the vision; and the Lord commanded him to set a watchman in the tower to announce what was to come to pass. The watchman saw chariots (some render it cavalry two abreast) marching to the destruction of Babylon (v 6-7), horsemen and chariots approaching with the rapidity, fierceness, and terror of a lion upon its prey; and a voice cried: Babylon is fallen, is fallen (v 8-9). The repetition of is fallen was for emphasis to denote certainty. See notes on Jer. 50-51.

*g Babylon was noted for its idolatry; it was perhaps the place where the worship of idols began. The principal god was Bel (46:1; Jer. 50:2; 51:44).

*h The destruction of Babylon is compared to threshing wheat by treading it under foot in a threshing floor (v 10; Jer. 51:33).

*i 24th prophecy in Isa. (21:11-12, fulfilled). Next, v 13. See ***24th Prophecy in Isaiah***, p. 1230.

*j Questions 33-34. Next, 22:1.

*k Some understand this to mean conversion to God; but it could only mean that Isaiah invited the inquirers to return if they wanted further information regarding the present night, the new day, and the new night to follow the morning (v 12).

*l 25th prophecy in Isa. (21:13-17, fulfilled). Next, 22:1. See ***25th Prophecy in Isaiah***, p. 1231.

m Arabia, a large country south of Syria and Trans-Jordan, west of Euphrates and the Persian Gulf, north of the Red Sea and east of Palestine (v 13; 1 Ki. 10:15; 2 Chr. 9:14; Jer. 25:24; Ez. 27:21; Gal. 1:17; 4:25).

n It is said there are no great forests of trees in Arabia, but thick underwood making some places very rugged and inaccessible.

o Caravans or roving tribes of Arabs.

p Dedanim, descendants of Dedan, son of Abraham by Keturah (Gen. 25:3; Jer. 25:23; 49:8; Ez. 25:13; 27:15, 20; 38:13).

q Tema, descendants of Abraham through Hagar and Ishmael (v 14; Gen. 25:15; 1 Chr. 1:30; Job 6:19; Jer. 25:23).

r Another time-element prophecy; it could be tested as true or false in one year.

s Another descendant of Abraham through Hagar and Ishmael (v 16-17; 42:11; 60:7; Gen. 25:13; 1 Chr. 1:29; Ps. 120:5; Song 1:5; Jer. 2:10; 49:28; Ez. 27:21).

a 26th prophecy in Isa. (22:1-14, fulfilled). Next, v 15. See ***26th Prophecy in Isaiah***, p. 1231.

b See ***4 Main Parts to the Prophecy***, p. 1231.

c Jerusalem was the valley of vision, so-called because this prophecy and many others came by visions seen in the valley near and inside the city. There is no doubt from v 9-10 but what Jerusalem is meant.

d Question 35. Next, v 16.

e The people were so alarmed about the invading armies outside the city that they fled to the housetops. This gives the true picture of an oriental city in confusion. The flat roofs were used much as living quarters for the households, and especially as gathering places during any excitement, in the same way that we use our streets. From the roofs people could see more clearly what was happening down the roads or in the streets. The prophet represented the entire city as being on the housetops during this commotion (v 1-2).

f This indicates revelry in the city in spite of impending danger and death (v 2 with v 12-14).

g The ones slain were those who fled the city and were captured and killed, for those who remained in the city were saved by God destroying the Assyrian army (v 37:33-38).

h This verse expresses the idea that the people in Jerusalem were benumbed with fear to inactivity, being helpless against the great armies on the outside who demanded surrender (v 3; 36:1-22).

i These 2 verses express the overwhelming grief over the trouble that was to come to Judah (chs. 36-37).

j The second time Jerusalem is called the valley of vision (v1 , 5, 9-10).

k This is Persia, and Kir of this verse is Media, indicating that the armies of the Medes and Persians were with Assyria in these invasions of Palestine and surrounding countries. It was not until nearly 200 years later that the Medes and Persians became independent of Assyria and Babylon, and so, at this time they were serving the Assyrians (v 6-7).

l Kir was a city in Media (v 6; 2 Ki. 16:9; Amos 1:5; 9:7). This was not Kir of Moab (15:1).

✡ ✡ ✡

7 And it shall come to pass, *that* thy choicest valleys shall be [m]full of chariots, and the horsemen shall set themselves in array at the gate.

(4) Vain defense preparations

8 ¶ And [n]he discovered the covering of Judah, and [o]thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

(5) Sin: impenitence (Isa. 9:13-16)

12 And [p]in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: [q]let us eat and drink; for to morrow we shall die.

14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord GOD of hosts.

★●15¶ [a]Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto Shebna, which *is* over the house, *and say*,

16 [b]What hast thou here? and whom hast thou here, that thou hast [c]hewed thee out a sepulchre here, *as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD will carry thee away with a mighty captivity, and will surely [d]cover thee.

18 He will surely violently turn and toss thee *like* a ball into a large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy Lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

(7) Eliakim exalted to office

20 ¶ And it shall come to pass in that day, that [e]I will call my servant [f]Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit [g]thy government into his hand: and he shall be [h]a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And [i]the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him [j]*as* a nail in a sure

---

m This indicates the greatness of the armies that were with the Assyrians and shows why the case of Judah seemed utterly hopeless—and such it was, without God (v 7; 37:36-38).

n He (the invader) discovered the covering of Judah; that is, he subjected Judah to all kinds of insults and reproach (v 8; 36:4-22).

o Thou (king of Judah) didst cast your eyes toward the armor in the house of the forest as the last resort, and as the only means of defense (v 8). You have seen also the breaches of the city of David, have sought to conserve the water supply, have torn down houses to fortify the walls, and have made certain preparations for defense, but you have not yet looked to God and trusted in Him to deliver you from the Assyrians (v 8-11). It was not until after the threats of Rabshakeh and the personal message from Isaiah that Hezekiah sought God and trusted in Him for help (36:4– 37:38).

p In that day—not the Millennium in this instance, but the time the Assyrians laid siege to Jerusalem (v 12; chs. 36-38). God called for repentance, fasting and prayer, but instead the people went into revelry and pleasure even in view of the short time they thought they would have on earth (v 12-14). God assured them that they would continue this way until death (v 14).

q Paul quoted this passage in 1 Cor. 15:32 in connection with the resurrection. These people reasoned that since they were to die soon at the hands of the Assyrians who were besieging their city, they might as well enjoy life while it lasted. This is the attitude of the ungodly who have no hope of a life to come. Among the Egyptians the brevity of life was emphasized by putting the image of Osiris in a coffin. This reminded them that one day they would be thus, and warned them to avoid evils that would shorten life. Here the idea of life being short only made men want to live in sinful pleasure as long as possible (v 12-14).

a 27th prophecy in Isa. (22:15-25, fulfilled). Next, 23:1. See ***27th Prophecy in Isaiah***, p. 1231.

b Questions 36-37. Next, 23:7.

c Many tombs in the East were hewn out of solid rock, sometimes below the ground, but more often in the mountainsides. Some were large chambers with narrow dead, as many as 30 to 60 in some cases. Shebna had hewn a sepulchre for himself on high, that is, high in them mountain; but he was not to be put there. He was to go into captivity and be buried in a strange land (v 16-19).

d Shebna had sought to exalt himself by making a beautiful tomb so that he could be buried with the rich and royal in a prominent place; but God, by sending him into captivity, was to cover him, that is, bring him down to a humble and common place in life so that he would be as much ashamed in the end as he had planned to be proud. He was to have his face covered like those who mourn, or as a man's face is covered for execution (Esther 7:8).

2 Shebna's in Scripture:

1 A treasurer who was succeeded by Eliakim (22:15-25). Shebna means youthfulness

2 A scribe who served along with Eliakim (36:3, 11, 22; 37:2; 2 Ki. 18:18, 26, 37; 19:2)

e 10fold Exaltation of Eliakim:

1 I will call him (v 20)

2 I will clothe him (v 21)

3 I will strengthen him

4 I will commit the government to him

5 He shall be a father to the inhabitants of Jerusalem and to the house of Judah

6 I will give him the key of David (v 22)

7 He shall have authority to open and shut and none shall hinder him

8 I will make him permanent (v 23)

9 He shall be exalted to his father's house

10 He shall have all the glory of his father's house (v 24). Cp. ***27th Prophecy in Isaiah*** for notes on 10fold fall of Shebna, p. 1231

f Eliakim, God Establishes. 4 Eliakim's:

1 Son of Hilkiah (v 20; 36:3, 11, 22; 2 Ki. 18:18, 26, 37; 19:2)

2 A king of Judah (2 Ki. 23:34; 2 Chr. 36:4)

3 A priest after the exile (Neh. 12:41)

4 A Judahite in the line of Christ (Mt. 1:13; Lk. 3:30)

g Rulership of the treasury (v 15, 21).

h A father—counselor, guide, as we would say "father of his country" (v 21).

i Oriental keys were large and often carried on the shoulder. The possession of a key was evidence of property or trust, an emblem of authority. Eastern merchants were often seen carrying keys on the shoulder. Cp. note r, Mt. 16:19; Rev. 1:18; 3:7; 9:1; 20:1.

j It was the custom to build certain pegs into the house to hang things on. Unlike temporary nails in plastered walls which can fall out in time, these were very permanent. On such pegs trophies, shields, swords, gold and silver vessels, changes of raiment, and other valuable things were hung, for show (v 23-24. Cp. Ezra 9:8).

his father's house.

24 And they shall hang upon him all the glory of his father's house, the [k]offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

(8) Shebna's security blasted

25 In that day, saith the LORD of hosts, shall [l]the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

702

CHAPTER 23

12. Burden of Tyre (Isa. 23:1-18; Jer. 47:4; Ez. 27:1-28:24; Amos 1:9)
(1) Howl: total desolation

★■ 1 The burden of Tyre. [m]Howl, ye [n]ships of [o]Tarshish; for it is [p]laid waste, so that there is no house, [q]no entering in: from the land of [r]Chittim it is revealed to them.

● 2 [s]Be still, ye inhabitants of the isle; thou whom [t]the merchants of Zidon, that pass over the sea, have [u]replenished.

3 And by [v]great waters the seed of [w]Sihor, the harvest of the river, *is* her revenue; and she is a mart of nations.

4 [x]Be [y]thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

(2) Howl: the destroyer

● 6 [a]Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 [b]*Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the [c]crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 [d]Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of [e]the Chaldeans; this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* [f]he brought it to ruin.

(3) Howl: time of desolation

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre [g]shall be forgotten [h]seventy years, according to the days of [i]one king: [j]after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass after [*k]the

---

family (v 24).

l This is figurative of the fall of Shebna from his office (v 15-19), as the previous verses (v 20-24) were figurative of the exaltation of Eliakim to take his place.

m 28th prophecy in Isa. (23:1-18; v 1-17 fulfilled; v 18 unfulfilled). Next, 24:1. See ***28th Prophecy in Isaiah***, p. 1231.

n All ocean-going vessels from Tarshish.

o Tarshish refers to Spain (note m, 2:16).

p Completely destroyed. This was true when Nebuchadnezzar destroyed Tyre after 13 years of siege.

q No harbor or port where ships would remain or continue to trade with Tyre. There used to be a better port there than at any other place on the Mediterranean, but no more, due to natural causes and being filled with sand and ruined columns of the city so that large ships could not enter.

r The Isle of Cyprus (note g, Num. 24:24).

s Indicating a destroyed city.

t Tyre was a colony of Zidon (v 2, 4).

u Replenished with merchandise and riches (v 2; Ez. 27:8-23).

v Referring to the overflowing of the Nile. Tyre was the mart to which the productions of Egypt were taken (v 3).

w Sihor is another name for the Nile river of Egypt (v 3; Josh. 13:3; Jer. 3:18).

x Zidon (note v, Josh. 11:8).

y 4 Things Zidon Said (v 4):
  1 I travail not
  2 I do not bring forth children
  3 I do not nourish young men
  4 I do not bring up virgins
Zidon helped in the founding of Tyre and was considered Tyre's mother; but in the destruction of Tyre, Zidon was so weakened that she declared here that she would not found or start any other city.

a This refers to some of the inhabitants of Tyre fleeing in ships upon hearing that Nebuchadnezzar was about to take the city. They took the wealth with them so he found nothing of value in the city when it was taken. This and the 13 years of siege so enraged him that he destroyed the place completely (v 6).

b Questions 38-39. Next, 27:4.

c Tyre had started several colonies—Tarshish in Spain, as well as Citium in Cyprus, Carthage in Africa, and others; so her merchants were true princes and honorable men in the earth (v 8).

d See 21 Predictions—Fulfilled under ***28th Prophecy in Isaiah***, p.1231 for the details.

e This verse states the source of the destruction of Tyre—the Chaldeans or Babylonians (v 13). These were wild and barbarous peoples with no government until they became a part of Assyria. They were under the Assyrians for centuries, then rose to greatness and overthrew the Assyrian empire. The names Babylon and Chaldea are used interchangeably in Scripture (48:14, 20; Jer. 50:1; 51:24; Ez. 12:13)

f The Babylonian or Chaldean brought Tyre to ruin (v 13).

g Shall cease to be a place of importance and commerce, and shall be unheard of in the far distant places where her ships used to be seen (v 15).

h This was the 70 years Judah was to be in captivity (Jer. 25:9-14), the length of the Babylonian monarchy (v 15-17; Dan. 7:17; 8:20; 9:2). Nebuchadnezzar began his siege of Tyre in the first year of his reign and from then to the taking of Babylon by Darius and Cyrus was 70 years. At that time the nations which had been taken captive to Babylon were to be released. Jeremiah spoke of all these nations serving the king of Babylon. Some were conquered sooner than others, but all were to be set free at the end of the 70 years which were to be during the life of "him" (Nebuchadnezzar), and his son (Evil-Merodach), and his son's son (Belshazzar, Jer. 27:7; Dan. 5).

i One dynasty or succession of kings, as the word king means in Dan. 7:17.

j After the 70 years Tyre will be restored and sing as a harlot (v 15-17).

*k The Lord will permit Tyre to be restored after the 70 years and she shall enjoy all her riches and glory as before. She shall be made rich again by her intercourse with all nations. Tyre was rebuilt on the Island and soon rivaled the former Tyre in glory and wealth. The new city was taken by Alexander the Great about 255 years after the former one had been destroyed by Nebuchadnezzar.

Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

★ 18 And [l]her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

703 CHAPTER 24

V. Tribulation and Millennium
(Isa. 24:1–27:13; 2:1; 4:1; 65:18)
1. The tribulation (Isa. 24:1-22)
(1) Land: fourfold desolation

★ 1 Behold, [*a]the LORD maketh the [*b]earth [*c]empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

(2) People: twelvefold judgment

2 And it shall be, [*d]as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

(3) Land: twofold judgment

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

(4) People: threefold judgment

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the haughty people of the earth do languish.

(5) Threefold cause: judgment

5 The [*e]earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

(6) Twentyfold curse

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

(7) Rejoicing: Jewish remnant (cp. Isa. 1:9, refs.)

13 ¶ [f]When thus it shall be in the midst of the land among the people, *there shall be* as the shaking of an olive tree, *and* as the gleaning grapes when the vintage is done.

14 [g]They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 [h]Wherefore glorify ye the LORD in the fires, *even* the name of the LORD God of Israel in the isles of the sea.

(8) Lamentation: the remnant of Israel

16 ¶ From the uttermost part of [a]the earth have we heard songs, *even* [b]glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [c]Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and [d]he that cometh up out of the midst of the pit shall be taken in the snare: [e]for the

---

[l] This verse evidently looks forward to the last days when Tyre will be blessed under the Messiah in the Millennium and New Earth periods. Her commerce shall be holiness to the Lord; and her wealth shall not be treasured or hoarded to make men rich at the expense of the poor, but it will be used for them that dwell before the Lord, so that they can have sufficient food and clothing. This has never yet been fulfilled, so it must refer to the Millennium when there shall be HOLINESS UNTO THE LORD upon the bells of the horses and upon every pot and pan in Jerusalem (Zech. 14:1-5, 9, 16-21).

[*a] 29th prophecy in Isa. (24:1–27:13, all unfulfilled). Next, 28:1. See ***29th Prophecy in Isaiah***, p. 1231.

[*b] The word for earth in v 1, 4-6 is the same one trans. land in v 3, 11, 13, and could be limited in these verses to the land of Judah (26:1).

[*c] ***28 Things to Happen to Judah***, p. 1249.

[*d] 12 Classes to Be Judged (v 2):

1 People 7 Buyer
2 Priest 8 Seller
4 Master 10 Borrower
5 Maid 11 Taker of usury
6 Mistress 12 Giver of usury

[*e] 3 Causes of Judgment on Judah (v 5):

1 They have transgressed the laws
2 Changed the ordinance
3 Broken the everlasting covenant

[f] When all this happens to Judah there will be very few men left (v 6, 14-15); it will be like a few olives and grapes after the harvest (v 13).

[g] This (the remnant left) shall turn to God and sing praise and cry aloud from the sea coasts where they have fled to find refuge (v 14).

[h] Here is a command to the remnant to glorify God in the fires of tribulation, and to all who are in the coastlands to glorify the name of the Lord (v 15).

[a] Here is the first place in this ch. where the word earth seems to have the usual meaning instead of being limited to Palestine, as in v 1-15. The prophet seemed to hear songs of glory to the righteous from far distant lands. He represented himself as with the remnant in Palestine, and upon hearing these songs cried about the leanness of Judah and lamented the treacherous dealers who had spoiled them (v 16). The mention of priest (v 2), Jewish laws and covenants (v 5), the city of Jerusalem (v 10-12), and the remnant (v 13-15) all indicate that the land of Judah is the reference in v 1-15, whereas such statements as those about songs from the uttermost part of the earth (v 16), the foundations of the earth shaking (v 18), and the angelic rulers and kings of the earth (v 21-22) indicate a broader meaning of the word earth in v 16, etc.

[b] Treacherous dealers refers to foreign nations and rulers that break covenants, particularly to the future Antichrist who will break his covenant with the Jews, drive them out of their land, and rule from Jerusalem most of the last $3^{1}/_{2}$ years of this age (Dan. 9:27; Mt. 24:15-22; 2 Th. 2:1-8). The 10 kings of the last two world kingdoms before the 2nd advent of Christ will also deal treacherously with Israel (Dan. 7:23-24; Rev. 12:6-17; 13:1-18; 17:12-17).

[c] This simply expresses the idea that no place will be safe, and if danger is escaped at one place it will be faced in another place. The fear refers to the means of scaring animals into a net, a snare, or a pit prepared for them (v 17-18).

[d] Sometimes particularly powerful beasts would spring out of a pit and have to be caught again by a snare (v 18).

[e] This explains the supernatural source of the calamities coming upon men in the future days of the tribulation. They will come from heaven (Rev. 6:12–18:24; 19:1-10).

[f]foundations of the earth do shake.

(9) Land: eightfold judgment

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and [g]it shall fall, and not rise again.

(10) Armageddon: Satan defeated
(Isa. 27:1; 63:1-5; Joel 3; Zech. 14;
2 Th. 2; Ez. 38-39; Rev. 19-20)

21 And it shall come to pass [h]in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And [i]they shall be gathered together, *as* prisoners are gathered in the [j]pit, and shall be shut up in the [k]prison, and [l]after many days shall they be visited.

2. Millennium (Isa. 24:23–27:13; cp. 20:1, refs.)
(1) Reign of the Messiah

23 [m]Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his [n]ancients gloriously.

704

CHAPTER 25

(2) Twentyfold millennial worship

A. Blessings to God's people

1 O LORD, thou *art* my God; [o]I will exalt thee, I will praise thy name; [p]for thou hast done wonderful *things*; *thy* counsels of old *are* faithfulness *and* truth.

B. Judgment on enemies

2 For thou hast made of a city an heap; *of* a defenced city a ruin: a palace of strangers to be no city; [q]it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

C. Blessings on God's people

4 For thou [a]hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, [b]when the blast of the terrible ones *is* as a storm *against* the wall.

D. Judgment on enemies

5 Thou shalt bring down [c]the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

E. Blessings to God's people

6 ¶ [d]And in this mountain shall the LORD of hosts make [e]unto all people a feast of fat

g Many places on the earth will no doubt be literally thrown down, as the Mount of Olives (Zech. 14:4), the cities of the nations (Rev. 17:16-21), and other places which will never rise again.

h In that day—the day of the battle of Armageddon and Millennium—Satan, fallen angels, and demons that are on high or now rule the air (Eph. 2:2), and the kings of the earth will be defeated (v 21; Zech. 14:1-5; 2 Th. 2:8; Rev. 19:19-21; 20:1-10).

i Satan, fallen angels, and demons will be put into the bottomless pit for 1,000 years (Rev. 20:1-7) and the Antichrist and false prophet will be sent to the lake of fire (Rev. 19:20; 20:10). The kings of the earth will be sent to sheol like prisoners being gathered into a pit (v 22).

j See note j, Ps. 28:1.

k Prison, not the grave. See ***Hell*** in Index.

l After 1,000 years or 365,250 days, Satan and his spirit forces will be liberated from the bottomless pit to deceive the nations during a short season. They will then be cast into the lake of fire prepared for them (Mt. 25:41; Rev. 20:7-10). The beast and false prophet will remain in the lake of fire during the 1,000 years; they will still be there when Satan is put into that eternal hell. The second resurrection will take place at that time and sheol-hades will deliver up the dead who will be judged and cast into the lake of fire (Rev. 20:11-15).

m Then—after the future tribulation, the battle of Armageddon, and the 2nd advent of Christ, the planets will become confounded and ashamed of their limited light in comparison with the glory of God shining over Mount Zion and Jerusalem during the Millennium and New Earth forever when God and Christ will reign (v 23; 4:5-6; 60:19-20). In other parts of the earth, the light of the sun will be increased 7fold and that of the moon will be like the present light of the sun; and yet they will be ashamed (30:26). The glory of God will also shine forth in the New Jerusalem (Rev. 21:23–22:5).

n His ancients will consist of Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, O.T. worthies, the apostles, and others of N.T. times who will reign as kings and priests with Christ (2:2-4; 9:6-7; Jer. 30:9; Ez. 34:24; 37:24-28; Dan. 2:44-45; 7:13-14, 18, 27; Hos. 3:4-5; Zech. 14:9; Mt. 8:11-12; Lk. 1:32-33; 22:29-30; Rev. 5:10; 11:15; 20:4-6; 22:4-5).

o 2 Things the Prophet Vowed to Do (v 1):
1 I will exalt You
2 I will praise Your name

p 20 Reasons for His Vow to Worship:
1 You have done wonderful things (v 1)
2 Your counsels of old are faithfulness and truth
3 You have made of a city a heap (v 2)
4 A defended city a ruin
5 A palace of strangers to be no city
6 You have been a strength to the poor (v 4)
7 A strength to the needy in distress
8 A refuge from the storm
9 A shadow from the heat
10 You shall bring down the noise of strangers (v 5)
11 Make a feast in Mount Zion for all people of all good things (v 6)
12 You will destroy in Mount Zion the face of the covering cast over all people, and the veil of darkness spread over all nations (v 7)
13 Swallow up death in victory (v 8)
14 Wipe away tears from all faces
15 Wipe away the reproach of Your people
16 Save us (v 9)
17 Rest Your hand in Mount Zion (v 10)
18 Tread down Moab
19 Spread forth Your hands and bring down their pride (v 11)
20 Lay fortresses of enemies down low

q 4fold Destruction of Babylon (v 2):
1 You have made of a city a heap
2 A defended city a ruin
3 A palace of strangers to be no city
4 It shall never be built

These statements, especially this last one, identify the ruined city as the future Babylon which will be destroyed under the 7th vial at the end of this age. Babylon is the only city that is definitely pictured in detail as to destruction in that day, and it is stated several times that it will never be built again after this final and complete destruction in the day of the Lord (v 2; 13:1-16, 19-22; 14:1-27; Jer. 50-51; Rev. 14:8; 16:17-21; 18:1-24). Therefore, because of the destruction of such a great and mighty city, strong nations and cities of terrible nations will fear God (v 3).

a 4 Things God Has Been to Men (v 4):
1 Strength to the poor in poverty
2 Strength to the needy in distress
3 A refuge from the storm
4 A shadow from the heat

b God is all these 4 things to men who trust in Him whenever the terrible ones storm into the land like the blast. This kind of statement always refers to the quick invasion of a country (v 4; 37:7; 2 Ki. 19:7).

c See ***The Noise of Strangers***, p. 1249.

d See ***Feasts of Good Things***, p. 1249.

e See ***Salvation of Gentiles***, p. 1249.

✡ ✡ ✡

things full of marrow, of wines on the lees well refined.

F. Judgment on enemies: Satan cast out and the curse removed

7 And he will [h]destroy in [i]this mountain the [j]face of the covering cast over all people, and the vail that is spread over all nations.

8 He will [k]swallow up death in victory; and the Lord GOD will [l]wipe away tears from off all faces; and the [m]rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

G. Blessings to God's people

9 ¶ And it shall be said [n]in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

H. Judgment on enemies

10 For [o]in this mountain shall the [p]hand of the LORD rest, and [q]Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall [r]spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy

to the ground, *even* to the dust.

705

CHAPTER 26

(3) A millennial song (Isa. 12:1, refs.)
A. Salvation of the righteous

1 [s]In that day shall this song be sung in the land of Judah; We have a [t]strong city; salvation will *God* appoint *for* walls and bulwarks.

● 2 [u]Open ye the gates, that [v]the righteous nation which keepeth the truth may enter in.

▲ 3 Thou [w]wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*: because he trusteth in thee.

▲● 4 [x]Trust ye in the LORD for ever: for in the LORD [y]JEHOVAH *is* [a]everlasting strength:

B. Punishment of the wicked

5 ¶ For he [b]bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

C. The way of the righteous

7 The [c]way of the just *is* uprightness: thou, [d]most upright, dost weigh the path of the just.

---

f This refers to wines which are kept a long time, having the dregs mixed with them, making them old and strong. They were refined by being strained through a cloth, separating the wine from the lees or dregs (v 6).

g Fat things full of marrow is an expression denoting sumptuous entertainment and abundant provisions (Ps. 36:8; 63:5).

h Abolish; remove; take away.

i Mount Zion (24:23).

j Covering the face indicated grief, sorrow, and misery. The idea here is the removal of all satanic darkness and power now covering the whole of the nations. The prince of the power of the air that works in all sons of sin will be removed from all hearts and minds; then men will, for the first time since Adam's innocence, be free from all satanic influences and demon powers. Satan is the ruler of the darkness of this world, and he and all his agents will be confined to the abyss during the 1,000 years of Rev. 20 (v 7; 24:21-22; Eph. 6:12; Rev. 12:7-12; 20:3).

k Engulf; remove; abolish; cancel; and cause the ravages and triumph of death to cease (v 8). In the first resurrection, before the Millennium, all the righteous dead of all ages, including the godly from Abel to the end of the future tribulation, will be resurrected; and death will be done away as far as they are concerned, at that time (1 Cor. 15:23, 51-57; Phil. 3:20-21; 1 Th. 4:13-17; Rev. 20:4-6). Death will not be destroyed for sinners though, for they will continue to die during the Millennium. When the second resurrection takes place and all wicked men are given immortality of the body to be tormented day and night eternally, then death will be destroyed (1 Cor. 15:24-28, 35-45; Rev. 20:4-6, 11-15). Christ has already conquered death and He now holds the keys of death and hades (Heb. 2:14-15; Rev. 1:18); but death as an enemy will continue throughout the Millennium and exercise its power over sinners (65:20; 1 Cor. 15:24-28). After that period there will be no more death (Rev. 21:3-7; 22:3).

l Wiping away the tears from the faces of the saints who have part in the first resurrection will take place before the Millennium (1 Th. 4:13-18; Rev. 7:9-17); but regarding the natural people who live through the Millennium as subjects of

not take place until the end of the Millennium (Rev. 21:1-7).

m The reproach, contempt, shame, and defeat will be taken away from His people when Messiah comes to reign (v 8-9; 2:2-4; 35:1-8; 65:20-25).

n In that day—the Millennium—it shall be said, This is our God whom we have waited for and He is here (v 9; 52:7; Ez. 43:7).

o In this mountain—Mount Zion (v 6, 7, 10; 24:23)

p Hand of the Lord denotes His power, deliverance, and protection over His people (Ezra 7:6, 28; 8:18, 22, 31; Neh. 2:8; Acts 4:30; 11:21).

q Moab shall be completely defeated and serve Israel in the Millennium (v 10; 11:14; 16:1-5, notes).

r Jehovah will stretch forth His hands, prostrate His enemies, and bring down their pride, making all under subjection as easily as a swimmer makes his way through the water by stretching out his hands (v 11-12).

s In that day—the Millennium—Judah will sing this song of triumph (v 1-21).

t Jerusalem, which will be rebuilt completely, as described in Ez. 48, notes. It will be made strong by God being the protector and defender through His means of salvation.

u There will be 12 gates in the walls of the rebuilt city of earthly Jerusalem, 3 on each side with the names of the 12 tribes of Israel on them (v 2; Ez. 48:30-35). This will be a miniature of the heavenly city, the New Jerusalem of Rev. 21:9-27.

v Israel will be the righteous nation, having been redeemed to the last man (66:7-8; Jer. 31:34; 41:1, 8; Rom. 11:25-29; Heb. 8:11).

w This is a promise for all men of all ages who meet the condition of keeping the mind stayed on God, and who trust in Him at all times, in all things, and in all places (v 3; Ps. 91). It is just the opposite of 57:20-21.

x Obedience to this command to the letter will produce the wonderful result of perfect peace of v 3.

y One of 4 times the original word is retained—not translated (v 4; 12:2; Ex. 6:3; Ps. 83:18).

a Jehovah is the Rock of Ages; the Undefeatable One; the Eternal Strong One (v 4).

b 4 Acts of Jehovah:
  1 He brings the proud down (v 5)
  2 He lays the lofty city to the ground
  3 He causes the poor and helpless to tread upon the mighty (v 6)
  4 He weighs the path of the just (v 7)

c The way of the just can be described with one word—uprightness (v 7).

d God is more upright than the upright (v 7)

✡ ✡ ✡

LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

D. The way of the wicked

10 [*f]Let favour be shewed to the wicked, *yet* will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* thy hand is lifted up, [*g]they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the [*h]fire of thine enemies shall devour them.

E. Prayer of the righteous

12 ¶ LORD, thou wilt [*i]ordain peace for us: for thou also hast wrought all our works in us.

13 O LORD our God, [*j]*other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name.

14 *They are* [*k]dead, they shall not live; *they are* [*l]deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased [*m]the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, [*n]in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.

17 [o]Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

in pain, [p]we have as it were brought forth wind; we [q]have not wrought any deliverance in the earth; [r]neither have the inhabitants of the world fallen.

F. Resurrection of the just

● 19 [s]Thy dead *men* shall live, *together with* my dead body shall they arise. [a]Awake and sing, ye that dwell in dust: [b]for thy dew *is as* the dew of herbs, and the earth shall [c]cast out the dead.

G. Preservation of the just

● 20 ¶ [d]Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the [e]indignation be overpast.

H. Destruction of the unjust

21 [f]For, behold, the LORD cometh [g]out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose [h]her blood, and shall no more cover her slain.

706 CHAPTER 27

(4) Armageddon: Satan defeated (Isa. 24:21-22; Zech. 14; Joel 3; 2 Th. 2; Rev. 19-20)

1 In [i]that day the LORD with his [j]sore and great and strong sword shall punish [k]leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the [l]dragon that *is* in the sea.

(5) A millennial song (Isa. 12:1, refs.)
A. Sevenfold care (Isa. 5:1-2)

2 [m]In that day sing ye unto her, A vineyard of red wine.

3 [n]I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

---

1 Walking in the way of God's judgments (v 8)
2 Waiting for the Lord to lead
3 Desiring the name of God
4 Remembering the Lord
5 Desiring God with the whole soul (v9)
6 Seeking God early with the spirit
7 Learning righteousness by chastening (v 9; Heb. 12:5-13)

*f 3 Characteristics of the Wicked (v 10):
1 He will not learn righteousness when favor is from him (v 10)
2 He will deal unjustly with neighbors
3 He will refuse to recognize God in all His merciful dealings with him

*g This verse simply explains that although the wicked will not recognize all the goodness of God which is about him, he will yet be made to see and be ashamed that he did not see the hand of God sooner, and that he envied the righteous (v 11).

*h The fire of God's vengeance shall devour His enemies (v 11).

*i Arrange peace for those who keep their minds stayed on Jehovah (v 3, 12).

*j The other lords were the oppressors of the past (v 13).

*k The kings and oppressors of v 13 are dead and will not be permitted to live again to oppress Israel (v 14).

*l See ***Giants***, p. 1249.

*m Increased the nation of Judah and removed it to all the ends of the earth (v 15). This was uttered about 133 years before Judah was scattered by Nebuchadnezzar and 819 years before Rome led the people captive among all nations (Lk. 21:20-24).

*n This predicts that Judah, while scattered among the nations, would seek God travailing like a woman (v 16-18; 66:7-8; Jer. 20:1-9; Dan. 12:1; Rev. 12).

o 5 Facts About Judah's Travail:
1 We have been in pain (v 17-18)
2 We have cried out in travail (v 17)
3 We have brought forth wind (v 18)
4 We have not wrought any deliverance in the earth
5 Gentiles have not been subdued

p We have produced nothing in all our troubles among the nations (v 18).

q We have not converted the Gentiles or made God known to other nations (v 18).

r Neither have the Gentiles been subdued (v 18).

s The dead men of Israel will be resurrected; together with Isaiah they shall rise (v 19).

a Awake, continuing the doctrine of the resurrection of ordinary men and no resurrection for giants or Rephaim (v 14, 19; Dan. 12:2). See ***Giants***, p. 1249.

b Dew is an emblem of that which revives and refreshes. Here it illustrates the reviving of the dead bodies of men (v 19).

c Heb. naphal minney, cast out; cast away; cast from. It means that the earth will cast the Rephaim away from it, or not yield them up in resurrection. The Peshitta reads, "the land of the giants thou shalt overthrow"; Septuagint, "the land of the ungodly shall perish"; Young, "the land of Rephaim thou causest to fall." See ***Giants***, p. 1249.

d This verse refers to the flight of the sun-clothed woman of Rev. 12 (national Israel) from Judah into the wilderness of Edom and Moab for protection from Antichrist until the little moment, or until the indignation (tribulation) be overpast (v 20; see ***The Sun-Clothed Woman***, p. 533 of N.T.).

e Heb. zaam, to froth at the mouth; be furious; angry; indignation (v 20; Dan. 8:19; 11:36; Mt. 24:15-29; Rev. 6-19).

f See ***The Flight of Israel***, p. 1250.

g The Lord's place is heaven. He comes out of heaven to punish the inhabitants of the earth. See note j, Dan. 7:22.

h See ***Blood of the Earth***, p. 1250.

i In that day—the tribulation and Millennium (v 1; 2:2-4; 4:1-6).

j See ***3fold Sword of Destruction***, p. 1250.

k See ***5 Facts About Leviathan***, p. 1250.

l Heb. tannin (note q, Ex. 7:9). Not the Leviathan of this same verse.

m In that day—the Millennium—Judah shall sing a song of God's vineyard (v 2-6). Cp. 5:1-7.

n See ***7fold Care of God's Vineyard***, p. 1250

✡ ✡ ✡

briers *and* thorns against me in battle? I would go through them, I would burn them together.

5 [r]Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 [s]He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

B. Inquiry of God (Isa. 5:3-4)

7 ¶ [t]Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

C. Answer: ninefold judgment (Isa. 5:5)

8 [u]In measure, [v]when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of [w]the east wind.

9 [x]By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

10 Yet the [y]defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

they shall be broken off: the [a]women come, *and* set them on fire: [b]for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

D. Israel regathered (Isa. 11:10-15)

12 ¶ And it shall come to pass [c]in that day, [d]*that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered [e]one by one, O ye [f]children of Israel.

13 And it shall come to pass [g]in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD [h]in the holy mount at Jerusalem.

707 CHAPTER 28

VI. [i]Seven woes: tribulation and Millennium (Isa. 28:1–35:10; cp. 5:8, refs.)

1. Woe to Ephraim

(1) Sins and judgment (cp. 2 Ki. 17; Isa. 5:7, refs.)

★■ 1 [j]Woe to [k]the crown of pride, [l]to the drunkards of Ephraim, whose [m]glorious beauty *is* a fading flower, [n]which *are* on the head of the fat valleys of them that are [*o]overcome with wine!

---

o I am not angry with My vineyard (Judah) anymore (v 4; 5:1-7). The reason for this is that all the Jews will be gathered from all nations to make the 12-tribe kingdom of Israel in the Millennium and they will then be saved and blessed under the Messiah—being no more in rebellion and scattered among the nations (v 4; 2:2-4; 9:6-7; 11:10-12; 66:7-8; Jer. 30:31; Zech. 14; Acts 15:13-18; Rom. 11:25-29).

p Question 40. Next, v 7.

q God challenges His enemies whom He likens to briers and thorns that would burn by the fury of God in battle (v 4).

r Or, if the enemy does not want to be burned like briers and thorns in the fire, let him take hold of My strength and make peace with Me. If he will do this, he will be blessed with Israel (v 5-6).

s God will plant Judah and all Israel again like a vineyard being planted, and they shall blossom and bud again and fulfill their calling of filling the whole world with fruit. All nations will be blessed by them (v 6; 5:1-7).

t Questions 41-42. Next, 28:9. The answer to these questions is that God did not destroy His people as He did their enemies who sought to destroy them. He punished them for their sins but He will redeem and restore them, whereas He destroyed their enemies (v 7; 63:1-5; Zech. 14; Mt. 25:31-46).

u In measure—measure enough to purge Israel. He has judged His people (v 8-9).

v This refers to the stroke of judgment of v 7 which was for correction and not total destruction. God would debate or curb the stroke, knowing how much to give His people; and He will control His judgments on them like He would the rough wind in the day of the tempestuous and violent east wind, so that full damage will not be made on them (v 8).

w The east wind was always violent and rough in Judea (v 8; Job 27:21).

x By this judgment upon His people the iniquity of Jacob will be purged; the proof of such cleansing from sin will be when Israel is caused by God to throw down the stones of the altar and the groves (see ***Asherah***, p. 194), and throw away the images (v 9).

y Babylon shall be destroyed and be a desolate wilderness—the habitation of animals (v 10; 13:19-22).

a It was the custom for women and children to gather fuel, and therefore natural for Isaiah to speak of women in such activity (v 11).

c In that day—the Millennium—Israel will be gathered one by one back to the promised land to make an eternal nation under their Messiah (v 12; 11:10-12; Jer. 31:32; Ez. 37; Mt. 24:31). It must be remembered that all the Jews will not be gathered back to Palestine before the 2nd advent of Christ, but they will be completely gathered back after then (Mt. 24:31).

d This means that every obstruction in the final and complete regathering of Israel at the 2nd advent of Christ will be removed, including the drying up of the Euphrates and the Nile, as in note e, 11:15.

e One by one, every one; not every other one, but every person of all the tribes of Israel will be gathered (v 12; 11:10-12; Ez. 37).

f Children of Israel will be gathered; all these are Jews. See notes on ***Anglo-Saxon Theory***, p. 608.

g In that day—the Millennium—the great trumpet shall be blown, and they (the children of Israel—the Jews) will be gathered from all lands, from Assyria (the world empire of those times), Egypt, and other places (v 13; 11:10-12; Ez. 37). This trumpet is the same as the one referred to in Mt. 24:31.

h Christ will then be reigning on Mount Zion (v 13; 2:2-4; Zech. 14).

i See ***7 Woes of Isa. 28:1–33:1***, p. 1250.

j 30th prophecy in Isa. (28:1-29, fulfilled). Next, 29:1. See ***30th Prophecy in Isaiah***, p. 1232.

k The proud and haughty crown or the capital of Ephraim—Samaria (v 1).

l 2 Things Cursed (v 1):
  1 Woe to the crown of pride—Samaria
  2 Woe to the drunkards of Ephraim—the 10-tribe or northern kingdom of Israel

m Samaria was built on a hill surrounded by a rich valley about 8 miles in diameter. Beyond the valley it was surrounded by higher hills which were cultivated in terraces, sown with grain, and planted with fig and olive trees. The valley, being also thus planted, made Samaria beautiful, as having a crown or wreath of flowers. The beauty of the city was to be destroyed, as a cut flower soon withers and fades away (v 1). This was fulfilled in the defeat and captivity of Ephraim to Assyria (2 Ki. 17).

n This refers to Samaria which rose out of the valley like a head, and on which mountain the drunkards of Ephraim lived in revelry and seeming security (v 1).

*o A man's reason, conscience, moral feelings, and physical strength are all overcome or subdued by strong drink (v 1).

✡ ✡ ✡

strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he eateth it up.

(2) A remnant (Isa. 1:9, refs.)

5 ¶ [*q]In that day shall the LORD of hosts be [*r]for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

2. Woe to Judah
(1) Sins of Judah (cp. Isa. 5:7, refs.)

7 ¶ But [*s]they also have [*t]erred through wine, and through strong drink are out of the way; the [*u]priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 [v]For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ [w]Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* [a]drawn from the breasts.

10 For [b]precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

tongue will he speak to this people.

12 To whom he said, [d]This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: [e]yet they would not hear.

13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that [f]they might go, and [g]fall backward, and be [h]broken, [i]and snared, and taken.

(2) Judgment on Judah

● 14 ¶ [j]Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a [k]covenant with death, and with hell are we at agreement; [l]when the overflowing scourge shall pass through, it shall not come unto us: for we have [m]made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, [n]I lay [o]in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: [p]he that believeth shall not make haste.

17 [q]Judgment also will I lay to the line, and righteousness to the plummet: [r]and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 ¶ And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the [s]overflowing scourge shall pass through, then ye shall be trodden down by it.

19 [t]From the time that it goeth forth it shall [u]take you: for morning by morning shall it

---

to destroy Samaria and take the 10 tribes into captivity (2 Ki. 17). He was to come upon Ephraim and Samaria like a hail storm, a destroying storm (a cyclone), and like a mighty flood, leaving the country barren as a fading flower when it is cut down and like a piece of summer fruit when it is eaten up (v 2-4).

*q See ***In That Day***, p. 1250.

*r 4 Things God Was to Be to Judah:
  1 A crown of glory (v 5)
  2 A diadem of beauty
  3 A spirit of judgment (v 6)
  4 Strength to the army

*s Judah also (like Ephraim, v 1, 3) had given themselves over to strong drink (v 7).

*t See ***7 Sins of Judah Through Drink***, p. 1250.

*u The priests and prophets mentioned here were representative of the higher religious and ruling classes in Judah who had gone into sin. Having erred in truth, in judgment, and in the way of right, they were destined to be punished like Ephraim.

v This verse pictures the whole nation as being sinful and unclean, living in the filthiness of their own vomit of corruption (v 8).

w Questions 43-44. Next, v 24.

a See ***Scoffing***, p. 1250.

b Heb. tsav, injunction; commandment; precept. From tsavah, enjoin; appoint; charge; set in order. Literally, mandate must be upon mandate, mandate upon mandate; line (Heb. qav, a rule; measuring cord) upon line (rule upon rule); here a little and there a little (v 10, 13).

c See ***Tongues***, p. 1250.

d 2 Personal Benefits of Tongues Here:
  1 This is the rest to the weary (v 12)
  2 This is the refreshing to the weary (see note a, 1 Cor. 14:1)

e See ***Tongues Predicted***, p. 1250.

f See ***Stumbling of Judah,*** p. 1250.

g The message was to the drunkards of Judah and Ephraim; and through their rejection of the gospel, as foretold here, they themselves were to fall backward and stumble at the Messiah, the stumbling Stone, and live in darkness and be destroyed (Rom. 9:32-33; Lk. 21:20-24).

h Heb. shabar, to break off; break in pieces; be crushed. Judah and Ephraim were broken off because of unbelief in Christ and the gospel (Rom. 11:7-29). They were not broken by falling upon the Stone; they were crushed by the Stone falling upon them (Mt. 21:42-44; Lk. 20:18).

i Judah was snared and taken into captivity among all the other nations because of rejecting Christ (Mt. 23:37-39; Lk. 21:20-24; Rom. 11:25-29).

j God further rebuked the scornful men of Judah who ruled Jerusalem, warning them that their covenant with death and hell would not make them secure when the overflowing scourge passed through the land (v 14-15).

k The thought here is that Judah felt so secure concerning judgment it was as if they had made a covenant with death not to destroy them and with hell not to swallow or devour them (v 15). See ***Death*** and ***Hell*** in Index.

l The overflowing scourge could refer to the Babylonians (2 Ki. 25; 2 Chr. 36; Jer. 25), or to the Romans in A.D. 70 after the rejection of the Stone of v 16 (Lk. 21:20-24); or, it could refer to both these destructions, for both did completely destroy Jerusalem and make the land empty, as predicted here (v 14-22).

m They trusted in lies and falsehoods and believed the opposite of what the prophets had told them; therefore they thought they were secure (v 15).

n See ***Prophecy of the Messiah***, p. 1232.

o Zion is Jerusalem, never the church or a spiritual kingdom of God on earth (v 16; note q, 2 Sam. 5:7).

p He that confides and trusts in the sure foundation is secure and will not make haste (v 16), or be ashamed (Rom. 9:33; 1 Pet. 2:6).

q I will judge Judah according to the strict rule of law, and require righteousness as straight as a plummet—the piece of metal on a string that makes a straight line of its own weight as it hangs down (v 17).

r Judgment was to come upon Judah like a hail storm and a mighty flood overflowing whatever things were being trusted in.

s See note l, v 15.

t Whenever judgment began it would be continuous until its purpose was accomplished (v 19).

u Take you must refer to being taken captive, as in v 13.

a vexation [v]only *to* understand the report.

20 [w]For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall [x]rise up as [y]in mount Perazim, he shall be wroth [z]as *in* the valley of Gibeon, that he may do his work, [*a]his strange work; and bring to pass his act, his strange act.

22 [*b]Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.

(3) Rebuke to mockers

● 23 ¶ [*c]Give ye ear, and hear my voice; hearken, and hear my speech.

24 [*d]Doth the [*e]plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath [a]made plain the face thereof, doth he not cast abroad the [b]fitches, and scatter the [c]cummin, and cast in the principal [d]wheat and the appointed barley and the rie in their place?

26 For his God doth [e]instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the [f]fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

3. Woe to Jerusalem

(1) Judgment on Judah

★■ 1 [g]Woe to [h]Ariel, to Ariel, the city *where* David dwelt! [i]add ye year to year; let them kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and [j]it shall be unto me as Ariel.

3 [k]And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And [l]thou shalt be brought down, *and* shalt [m]speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* [n]as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be [o]visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

(2) Judgment on her enemies

7 ¶ And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is

---

[v] The judgment will be so terrible that it will be a vexation even to hear the report of what has happened (v 19). This was particularly true in A.D. 70 when so many people were crucified that there was not room for another cross, and bodies were piled up outside the walls of Jerusalem in heaps (see ***Great Distress***, p. 160 of N.T.).

[w] The defense of Jerusalem would be so inadequate it would be like a man trying to war himself in a bed that was too short, with a cover too narrow to wrap himself in (v 20).

[x] This indicates that the Lord will rise up in judgment as one rises to accomplish a particular work (v 21).

[y] See 2 Sam. 5:20-21; 1 Chr. 14:11.

[z] This refers to David's victory over the Philistines (1 Chr. 14:16).

[*a] The judgment upon Judah is called a strange work because of being God's complete destruction of His own people instead of their enemies as had been the case many times before.

[*b] Isaiah warned Judah not to remain as mockers and scornful men (v 14, 22), or make their bands strong, for God had determined a consumption of the whole land (v 22).

[*c] 4fold Command to Mockers:
1 Give your ear 3 Hearken
2 Hear My voice 4 Hear My speech

[*d] Questions 45-47. Next, 29:15.

[*e] God used the illustration of a farmer who performs many acts to secure a harvest, to point out that He had dealt with Judah in many ways hoping to bring the people to righteousness—and without success. He was now going to do this strange work on them, and this would be just as unfailing of nature (v 23-29).

[a] Meaning he has harrowed the ground and broken up the clods, as in v 24.

[b] Fitches were a vegetable something like the common pea. The Heb. word (used only here) denotes the fennel or dill whose seed was mixed with bread to give it flavor (v 25, 27). Not the same word found in Ez. 4:9.

[c] Cummin, a condiment used in sauces and soups for seasoning (v 25, 27; Mt. 23:23).

[d] Wheat, barley, and rye were common grains in Palestine (v 25).

[e] God has been the instructor of man in most activities of life. To what extent He taught man his skill in agriculture is not known, but it is here stated to be a fact (v 26. Cp. Gen. 6:14-16; Ex. 31:2-6).

[f] See ***Threshing Grain***, p. 1251.

[g] 31st prophecy in Isa. (29:1-24; v 9-16 fulfilled; v 1-8 and 17-24 unfulfilled). Next, 30:1. See ***31st Prophecy in Isaiah***, p. 1232

[h] Ariel, the lion of God—another name for Jerusalem where David dwelled (v 1-7).

[i] Let years go by and sacrifices be killed, yet this will not cancel the judgment that is determined upon Jerusalem (v 2).

[j] Jerusalem will yet be unto Me as Ariel, the lion of God (v 2).

[k] This refers to the siege of Jerusalem at the battle of Armageddon when the city shall be taken, the houses rifled, the women ravished, and half the city captured (v 2-4; Zech. 14). That it has a latter-day fulfillment is clear from the fact that the invaders would destroy by thunder, earthquake, great noise, storm, tempest, and devouring fire (v 5-6). This did not happen when Assyria invaded Judah and surrounded Jerusalem. At that time an angel killed 185,000 men with a sword, but not by these other means (36:1–37:38). Neither did these things happen when Babylon (2 Ki. 25) and Rome destroyed the city (Lk. 21:20-24). It is definitely stated in Ez. 38:17-23 that the Lord will destroy Antichrist's armies at Armageddon with a great earthquake, pestilence, blood, overflowing rain, great hailstones, fire, and brimstone. In 2 Th. 1:7-10 flaming fire is mentioned as destroying the wicked at this time; and in Rev. 16:17-21 a great earthquake is referred to as destroying many at the same time. There is no time in history or in prophecy that v 5-6 has been or will be fulfilled other than at Armageddon.

[l] At Armageddon, and even 1,260 days before this, Jerusalem will be taken over by Antichrist, and Israel will be brought low in the dust of defeat as predicted here (Dan. 9:27; Mt. 24:15-22; 2 Th. 2:1-4; Rev. 12:13).

[m] See ***Speaking Out of the Ground***, p. 1251.

[n] See ***5 Similes of Gentile Defeat***, p. 1251.

[o] See ***6 Things Will Destroy Gentiles***, p. 1251.

multitude of all the nations be, that fight against mount Zion.

(3) Stupefaction and reason

★ 9 ¶ [q]Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath [a]poured out upon you the spirit of [b]deep sleep, and hath closed your eyes: the [c]prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD [d]said, Forasmuch as this people [e]draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 [f]Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: [g]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

4. Woe to Lebanon
(1) Judgment

15 [h]Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, [i]Who seeth us?

16 Surely [j]your turning of things upside down shall be esteemed as the potter's clay: for [k]shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

(2) Sixfold material restoration
(Isa. 29:17-19; 30:23; 35:1-8; 51:3; 61:4; Jer. 31:2; Ez. 36:8-15, 30-38; Joel 2:18-27)

17 *Is* it not yet a very little while, and Lebanon [l]shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ [m]And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

(3) Sixfold reason

20 [n]For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That [o]make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

(4) Sixfold spiritual restoration (Isa. 30:18; 32:15; 42:16; 44:3, 22; 52:3; 59:16; 60:1; Jer. 33:6; Ez. 16:60; 34:23; 36:25; Joel 2:28)

22 Therefore thus saith the LORD, who [*a]redeemed Abraham, [*b]concerning the house of Jacob, Jacob [*c]shall not [*d]now be ashamed,

---

Jerusalem will be destroyed when Christ comes to take over the kingdoms of this world, except a sixth part of them (v 8; 63:1-5; Ez. 39:2; Joel 3; Zech. 14; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21).

q ***Causes of Judah's Destruction***, p. 1251.

a ***3 Acts of God Concerning Judah***, p. 1251.

b Heb. tardemah. Trans. deep sleep 7 times (v 10; Gen. 2:21; 15:12; 1 Sam. 26:12; Job 4:13; 33:15; Pr. 19:15).

c At this time Judah was so overcome with lethargy, spiritual sluggishness, inactivity, and stupidity regarding truth, that even their prophets, rulers, and wise men were blind—so blind and lacking in spiritual perception that God's Word was a sealed book to them (v 11). They were as ignorant as the most unlearned (v 12). The cause of their blindness was hypocrisy, lip service, willful sins, and hardness of heart (v 13; 6:9-12; Mt. 13:13-15; Rom. 11:8).

d Quoted in Mt. 15:7-9; Mk. 7:6.

e 4 Causes of Spiritual Blindness (v 13):
  1 Drawing near to God with the mouth alone
  2 Honoring Him with the lips only
  3 Removing the heart far from Him
  4 Fearing Him only after the precept of men

f See ***God's Marvelous Work***, p. 1251.

g Quoted in 1 Cor. 1:19.

h Woe to them that seek to hide their plans from God and carry on wickedness in the dark, thinking that they will not be seen or known (v 15). This defines a hypocrite as one who attempts to deceive God and man. Cp. Mt. 23.

i Questions 48-52. Next, 33:14.

j Your perverting things make it appear that the potter is the clay, or no more qualified than the clay to form anything. You seem to think that God knows nothing of your deceptions, but He does (v 16; Heb. 4:12-13).

k Quoted in Rom. 9:20-21.

l 6 Blessings of the Millennium:
  1 Lebanon (which was then perhaps uncultivated) shall be turned into a fruitful field (v 17; 35:1-2)
  2 The fruitful field (the cultivated field) shall become more fruitful and as a forest (v 17; 35:1-3)
  3 The deaf shall hear the words of the book (v 18; 35:5. Cp. v 10-12)
  4 The blind shall see (v 18; 35:5; 42:16)
  5 The meek shall have their joy increased in Jehovah (v 19; Ps. 37:11; Mt. 5:5)
  6 The poor shall rejoice in the Lord (29:19) and be prosperous (Mic. 4:4)

m And in that day—the Millennium—all will be healed (v 18; 33:24; 35:3-6).

n 3 Classes Judged:
  1 The terrible one (the Antichrist, that wicked one, v 20; 2 Th. 2:8)
  2 The scorner is consumed (v 20)
  3 The wicked are all cut off (v 20; 2 Th. 1:7-10; Jude 14-15)

o 3 Things the Wicked Do to Others:
  1 Make men offend in word, or give false evidence (v 21)
  2 Lay snares for the righteous and pervert judges
  3 Turn the just aside for reward, and defraud men for a thing of nought

*a Abraham was redeemed by faith, the same as all other redeemed ones (v 22; Gen. 15:6; Rom. 4).

*b The prophecy here was from the God of Abraham to Jacob, predicting that in the Millennium he would enjoy the 6 blessings of v 22-24.

*c 6 Blessings of Jacob in Millennium:
  1 He will not be ashamed (v 22)
  2 His face will not wax pale
  3 His descendants will sanctify God and His name, that is, set them apart in reverence (v 23)
  4 They will fear the God of Israel
  5 They will come to understanding (v 24)
  6 The murmurers among them will learn doctrine

This has never been literally fulfilled with Israel as a nation, so it must refer to the time of the Messiah.

*d Here Jacob is referred to as the ancestor of the Jewish people, looking down on all of them and noting their lives. Their conduct was not the kind that would make a father proud or cause him to brag on their righteousness and godliness. The history of his children had been one of shame; now the prediction was that he would be ashamed no more, neither would his face wax pale by seeing calamities upon them for their sins. He would look upon his vast household with pride; he would see the redeeming work of God in their lives; and they, in the Millennium, would sanctify God and His holy name, fear Him, and come to understand sound doctrine (v 22-24; note c, above).

✡ ✡ ✡

23 But when he seeth his children, the work of mine hands, in the midst of him, they [e]shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

709

CHAPTER 30

5. Woe to the Egyptian Party (cp. Isa. 31)
(1) Threefold rebellion (Isa. 31:1)

★■ 1 [f]Woe to the [g]rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may [h]add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

(2) Fourfold disappointment

3 Therefore shall the strength of Pharaoh be your [i]shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to [j]Hanes.

5 [k]They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

(3) Jewish gifts of no avail

6 The [l]burden of the beasts of the [m]south: [n]into the land of trouble and anguish, from whence *come* [o]the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, [r]Their strength *is* to sit still.

(4) Eightfold rebellion

8 ¶ Now [s]go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

9 That [t]this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

● 11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

(5) Sevenfold judgment

12 Wherefore thus saith the Holy One of Israel, [a]Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall [b]not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of

---

[e] Here again we have the true meaning of the word sanctify as set apart, not to remove what is termed "the old man, roots and all, " for there is no such thing as an "old man" in God or His name (v 23).

[f] 32nd prophecy in Isa. (30:1-33; v 1-17 fulfilled; v 18-33 unfulfilled). Next, 31:1. See ***32nd Prophecy in Isaiah***, p. 1232.

[g] 7 Sins of Judah (v 1-2):
  1 They are rebellious
  2 Do not counsel with Jehovah
  3 Seek cover (protection) from man
  4 Add sin to sin
  5 Make alliances with foreigners without inquiring of God
  6 Depend upon Egypt for help
  7 Trust in the power of Egypt

[h] Sins do not stand alone. When one sin is committed it generally requires others to cover the first one and carry it out (v 1).

[i] 6fold Result of False Trust in Man:
  1 Shame (v 3, 5) 4 Reproach
  2 Confusion 5 In vain (v 7)
  3 Unprofitable 6 To no purpose

[j] Hanes (v 4). Called Tahapanes (Jer. 2:16) and Tahpanhes (Jer. 43:7-9; 44:1; 46:14).

[k] When Judah's ambassadors went into Egypt to meet the princes and form an alliance, they found them either unwilling to help or unable to give them aid. The effort proved to be one of shame, confusion, and reproach on them for even seeking such assistance rather than asking for the help of Jehovah (v 5).

[l] The oracle of judgment on the caravan of Judah taking presents into Egypt to seek the help of Egyptians against the Babylonians (v 6).

[m] Egypt (v 5-7; Dan. 11:40-45).

[n] Egypt was a land of trouble and anguish when Nebuchadnezzar came against them, so they were powerless to help Judah (v 6; Jer. 25:9-29; 46:1-2).

[o] This expresses the idea that the messengers of Judah would face the dangers of lions, vipers, and flying serpents trying to take one step toward God to seek His help. They would carry riches to Egypt to pay for help instead of asking God who would give it without price. They would get no profit from Egypt, but God Himself would be their profit if they would only turn to Him (v 6).

[p] The viper was perhaps the well-known species of serpent common among the Arabs, being about 2 ft. long, as thick as the arm, and beautifully spotted with yellow, brown, and black. Such serpents have a wide mouth by which they draw in a large amount of air; and when inflated they eject it with such force that the sound is heard a great distance. They are very poisonous (v 6; 59:5; Job 20:16). Cp. note r, Mt. 3:7.

[q] Fiery flying serpents spring from one tree to another and even dart upon their prey to sting with a deadly blow (v 6; 14:29). Cp. Num. 21:8

[r] This statement could be trans. Rahab, do nothing; or, Dragon, sit still—implying that Egypt would be of no help to Judah.

[s] Isaiah was told to write a permanent record of the stubbornness, rebellion, and sins of Judah (30:8).

[t] 7 Sins of Judah:
  1 They rebel against God (v 9)
  2 They are liars
  3 They refuse to hear the law of God
  4 They say to the seers, See not (v 10)
  5 To the prophets they say, Prophesy not right things to us; speak smooth things to us, prophesying deceits; get out of our way; turn aside out of our path; cause God to cease from among us (v 10-11)
  6 They despise the Word of God (v 12)
  7 They trust in oppression and perverseness, and depend upon it

[a] Because of the sins of v 8-12, especially those having to do with despising the Word of God by the prophet and trusting in oppression and perverseness, their iniquity was to fall upon their own heads and destroy them like crumbling wall breaking suddenly upon them, and like a potter's vessel being completely broken by a great fall (v 12-14).

[b] There would not be one piece of the pottery left, not one large enough to carry coals on or take water from a pit. The ruin was to be complete; thus it would be with Judah when the Babylonians and Romans came to destroy them (v 13-14). This is further proof that the destruction referred to was not to be the Assyrian invasion of 36:1–37:38, but the ruin of Jerusalem by Nebuchadnezzar (2 Ki. 25), and no doubt also the one by the Romans in A.D. 70 (Mt. 24:2; Lk. 21:20-23). No such complete destruction was made by the Assyrians as by both the Babylonians and the Romans.

✡ ✡ ✡

(6) Promise of protection (Isa. 31:4)

15 [c]For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

(7) Refusal: judgment

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

6. Millennium (cp. Isa. 2:1, refs.)
(1) Tenfold spiritual blessing

★ 18 ¶ [d]And therefore [e]will the LORD wait, [f]that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD [g]*is* a God of judgment: blessed *are* all they that wait for him.

19 For [h]the people shall dwell in Zion at Jerusalem: [i]thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; [j]when he shall hear it, he will answer thee.

20 And [k]*though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

(2) Tenfold material blessing

23 [l]Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: [m]in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses [a]that ear the ground shall eat clean provender, which hath been [b]winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, [*c]rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the [*d]light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, [*e]in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

(3) Fivefold method of judgment on Israel's enemies

27 ¶ Behold, [*f]the name of the LORD cometh from far, [*g]burning *with* his anger, and the burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, [*h]to sift the nations with the sieve of vanity:

---

they would only return to Him and rest and be saved; but they would not. They said that instead of trusting in God they would flee, so destruction was determined upon them (v 15-17). At both destructions—the one by Nebuchadnezzar (2 Ki. 25:1-10) and the other by the Romans in A.D. 70—people did flee from Jerusalem and were destroyed (Lk. 21:12-24).

d This section (v 18-33) has a Millennial fulfillment, as seen in 18 Predictions Unfulfilled, under ***32nd Prophecy in Isaiah***, p. 1232, and note below.

e The doctrine of Jehovah waiting on man is prominent throughout Scripture, not always expressed, but plainly implied. Here it is expressed that He waits for man and that He will wait for Judah to come to repentance so He can fulfill with them the everlasting covenants made with their fathers; and then they shall dwell in Zion at Jerusalem and weep no more (v 18-19). God would have fulfilled the covenants made with Abraham, Isaac, Jacob, David and others in the past if Israel had only obeyed and met the terms of the covenant to fulfill righteousness so that He could bless them; but they refused while He waited. He has even waited over 1,928 years since Christ died and He will continue to wait until the 2nd advent of Christ to bless the Jews (v 18-33; 66:19-21; Zech. 12:10–14:21; Mt. 23:37-39; Rom. 11:25-29).

f God waits to be gracious and merciful to all who will turn to Him (v 18). Why can He not be gracious and merciful at any and all times? Because He must wait for man to repent and surrender to Him for His blessing. God will not force His grace and mercy on people, but will give them to anyone who meets His terms of repentance and faith toward Jesus Christ (Jn. 1:11-12; 3:16-18).

g Jehovah is a God of judgment, so He cannot bless men contrary to His Word; but He will bless them to the letter of the Word when they fulfill righteousness (v 18).

h The Jews, the people of Judah, including all the 13 tribes who will make up the Jewish nation under the Messiah. They shall dwell in Zion at Jerusalem (v 19). This is proof again that Zion is a literal place in Jerusalem, and that it is not the church or some spiritual kingdom of God among men today.

i This is another point of identity with the Millennium and the New Earth eternally (v 19; 65:19; Rev. 21:3-7).

j God will always hear when men cry out to Him (v 19; Mt. 7:7-11; 1 Jn. 1:9).

k Though God has cursed, yet He will bless in the end when Messiah comes (v 20). Judah then shall walk in the right way and destroy all her idols (v 20-21).

l 10 Material Blessings in Millennium:
1 Rain (v 23-26)
2 Good sowing
3 Increased bread
4 Fat and plenty
5 Good stock
6 Large pastures
7 Good food for stock
8 Plenty of water
9 Increased moonlight
10 Increased sunlight

m In that day—the Millennium, when all these things will be fulfilled (v 23).

a That plow the ground (v 24).

b To winnow means to thresh the wheat or separate the kernels from the chaff by means of throwing the grains up with a shovel and letting the wind or fan blow the chaff away (v 24).

*c This verse expresses the idea that there will be plenty of water in all places (v 25). Even the desert shall blossom as a rose (35:1-10).

*d This will be literal, not spiritual. The night will be as light as our present day and the light of the day will be increased 7fold or be as the light of 7 days (v 26).

*e In the day that God blesses Israel and sets them free from all curses of the past and the great tribulation calamity of the future Antichrist who will seek to destroy all Jews (v 26; Dan. 9:27; 12:1-7; Ez. 38-39; Zech. 12:10–14:21; Mt. 24:15-31).

*f The name of the Lord is sometimes put for the Lord Himself. Here it speaks of the coming of Jehovah from heaven to destroy Antichrist and the kings of the earth for their tribulation upon His people, Jews and saints (v 27; 63:1-5; Ez. 38-39; Joel 2-3; Zech. 14; Mt. 25:31-46; Jude 14-15; Rev. 19).

*g 5fold Method of Judgment on Enemies:
1 Burning with fierce anger (v 27)
2 Burden heavy (with burning wrath)
3 Lips full of indignation
4 Tongue as a devouring fire
5 Breath like an overflowing flood

*h This could refer to the separation of the nations at the judgment of the nations (v 28; Mt. 25:31-46).

✡ ✡ ✡

people, causing *them* to err.

(4) Twofold effect on Israel

29 [j]Ye shall have a song, as in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

(5) Sevenfold method of judgment on Antichrist (Ez. 38:17-21; 2 Th. 2:8; Rev. 19:19-21)

30 And the LORD [k]shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall [l]the Assyrian be beaten down, *which* smote with a rod.

32 And [m]in every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 [n]For Tophet *is* ordained of old; yea, for [o]the king it is prepared; [p]he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

710 CHAPTER 31

7. Woe to the Egyptian Party (cp. Isa. 30)
(1) Sixfold rebellion (cp. Isa. 1:2, refs.)

★■ 1 [q]Woe to them [r]that go down to Egypt [s]for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but [a]they look not unto the Holy One of Israel, neither seek

(2) Five facts about God

2 Yet [b]he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity.

(3) Trust in Egypt vain

★ 3 Now [c]the Egyptians *are* men, and not God; and their horses flesh, and not spirit. [d]When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

(4) Promise of protection

4 For thus hath the LORD spoken unto me, [e]Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise of them: so shall the LORD of hosts [f]come down to fight for mount Zion, and for the hill thereof.

5 [g]As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; *and* passing over he will preserve *it*.

● 6 ¶ [h]Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ [*i]Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be [*j]discomfited.

---

i Sometimes the captives were led into captivity by bridles, so this could refer to the half of Jerusalem that will go into captivity just before Armageddon (v 28; Zech. 14:1-5).

j Here we have the Millennial song of Israel after the deliverance at Armageddon when the captives will have been freed and all Israel gathered to the Lord at Jerusalem. It will be sung as they go up to Jerusalem to fulfill 2:2-4; 35:8-10 (v 29).

k 7fold Method of Judgment on Enemies:
1. The Lord shall cause His glorious voice to be heard (v 30)
2. He will show the lighting down of His arm
3. Manifest indignation of His anger
4. Show the flame of a devouring fire
5. Make a great scattering
6. Send a tempest
7. Rain great hailstones. See Ez. 38:17-21; 2 Th. 1:7-10; 2:8; Jude 14-15; Rev. 16:17-21; 19:21

l The Assyrian is a title of Antichrist in certain scriptures (v 31; 10:24; 14:25; Mic. 5:5-6). See ***Antichrist*** in Index.

m This means that in every place where the Lord permits the appointed rod and staff of Antichrist to pass, there will be music and rejoicing when He shall fight against the scourge to destroy it completely in battle (v 32).

n See ***Tophet***, p. 1251.

o The Assyrian, the Antichrist of v 31 who is to be destroyed in Tophet (v 33; Zech. 14:1-15; 2 Th. 2:8; Rev. 19:19-21). This king is the only one referred to in this prophecy. To bring Hezekiah or some

ture.

p He—Jehovah, who is the only one referred to in this prophecy as doing all the things predicted in v 30-33. To bring another into the picture would be out of harmony with the passage. The Lord is the one who created this valley and when He did so, He made it deep and large. He alone is the one who will kindle the great fire in Tophet when Antichrist and his army are destroyed.

q 33rd prophecy in Isa. (31:1-9; v 1-3a fulfilled; v 3b-9 unfulfilled). Next, 32:1. See ***33rd Prophecy in Isaiah***, p. 1233.

r A certain group in Judah were always willing to trust in Egypt and run to the Egyptians for help in time of trouble, and Jehovah hated this. It caused the people to trust in and depend upon man instead of God. Here the Lord pronounced woe upon this Egyptian party (v 1).

s 5fold Rebellion of the Egyptian Party:
1. Ignored Jehovah and depended on Egypt for help (v 1)
2. Depended on horses and trusted in their strength
3. Trusted in chariots
4. Trusted in their numbers
5. Trusted in horsemen

a 2 Things Judah Refused to Do (v 1):
1. Look to God for help
2. Seek the Lord

b 5 Facts About God (v 2):
1. He is wise—cannot be deceived
2. He will bring evil—as result of sin
3. He will not lie—call back His words
4. He will rise against the house of evildoers
5. He will rise against all workers of iniquity

c 2 Reasons Trust in Egypt Is Vain:
1. They are men, not God
2. Their horses are flesh, not spirit. The idea is that God is God, and He is Spirit; therefore, He can do infinitely more than men and horses combined

d See ***Fall of Judah and Egypt***, p. 1251.

e Jehovah (not General Allenby, as sometimes taught) will come down to earth and fight like a lion for Jerusalem (v 4).

f Come down Himself, not send an angel to do this (v 4; 63:1-5; Dan. 7:13-14, 22; Zech. 14:1-5; Mt. 24:29-31; 25:31-46; 2 Th.1:7-10; 2:8; Jude 14-15; Rev.19:11-21)

g See ***As Birds Fly***, p. 1251.

h Here we have the invitational command for Judah to turn to God, whom all Israel had deeply revolted against (v 6). This will be obeyed at the very end of the tribulation when God pours out a spirit of grace and supplication upon the Jews at Jerusalem (66:6-7; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29). This will result in the cleansing of Israel from idols (v 7).

*i See ***Fall of the Assyrian***, p. 1252.

*j See note j, 1 Sam. 14:20.

hold for fear, and [l]his princes shall be afraid of [m]the ensign, saith the LORD, [n]whose fire *is* in Zion, and his [o]furnace in Jerusalem.

711 CHAPTER 32

8. Millennium (cp. Isa. 2:1, refs.)
(1) Rulers (Dan. 7:14; Rev. 5:10; 20:4-6; Zech. 14:9)

★■ 1 [p]Behold, a [q]king shall reign in [r]righteousness, [s]and princes shall rule in judgment.

(2) Tenfold blessing

2 And a [t]man [u]shall be as [v]an hiding place from the wind, and a [w]covert from the tempest; [x]as rivers of water in a dry place, as the [y]shadow of a great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the [z]rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The [a]vile person shall be no more called [b]liberal, nor [c]the churl said *to* [d]*be* bountiful.

(3) Classes of v. 5 described

6 For the vile person [e]will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

gry, and he will cause the drink of the thirsty to fail.

7 The [f]instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, [g]even when the needy speaketh right.

8 But the [h]liberal deviseth liberal things; and by liberal things shall he stand.

(4) Desolation of Judah

● 9 ¶ [i]Rise up, ye women [j]that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [*k]Many days and years shall ye be troubled, ye careless women: for the [*l]vintage shall fail, the gathering shall not come.

● 11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall [*m]lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns *and* briers; yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be [*n]for dens for ever, a joy of wild asses, a pasture of flocks;

(5) Until: threefold blessing

15 [*o]Until the spirit be poured upon us

---

uge for fear, but he will not escape because of the brightness of Christ's glory. His flaming fire will reach the Antichrist and slay him (v 8-9; Dan. 7:11; 2 Th. 2:8; Rev. 19:20).

l His princes are the 10 kings that will rule the 10 kingdoms of his empire (v 9; Dan. 7:7-8, 23-24; Rev. 17:8-17).

m The ensign of Christ (v 9; 11:10-12) who will war with the 10 kings and Antichrist (Dan. 7:23-26; 8:25; Rev. 17:14).

n The fire refers to the perpetual flame on the altar of the Millennial temple that Christ will build and use as His capital building (v 9; Ez. 43:7; Zech. 6:12-13).

o The furnace refers to the baking oven (Ex. 7:28; Lev. 2:4; 7:9; 11:35). Here it no doubt refers to the one which the bread of worship will be baked in at the Millennial temple. Both the fire and the furnace picture Jehovah as having a home in Jerusalem, and this prophecy predicts His defense of it in destroying His enemies under Antichrist (v 9).

p 34th prophecy in Isa. (32:1-20, unfulfilled). Next, 33:1. See ***34th Prophecy in Isaiah***, p. 1233.

q This King is the Messiah who will come (at His 2nd advent) to reign in righteousness over Israel and all other nations forever (v 1; 2:1-4; 9:6-7; Ez. 43:7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 19:11–20:10).

r See 11:4-5; Jer. 23:6; 33:15-16; Mal. 4:2.

s Princes ruling in righteousness refers to the resurrected saints of all ages who will be kings and priests in the coming eternal kingdom on earth (v 1; Ps. 149:6-9; Dan. 7:19, 27; Zech. 14:5; 1 Cor. 6:1-3; 2 Tim. 2:12; Jude 14-15; Rev. 5:10; 12:5; 20:1-10; 22:4-5).

t The man referred to as the King of v 1—the Messiah who is yet to fulfill this.

u See ***10 Blessings of the Messiah***, p. 1252.

v A place of refuge from windstorms.

w A shelter from floods and storms.

x Heb. peleg mayim, divisions of waters in the desert, or gushing fountains (note f, Ps. 1:3).

y Nothing is more welcome than a projecting rock in the burning sandy desert to give shade from the sun.

z Heb. mahar, to be easy going.

a Heb. nabal, a pampered stupid fellow; wicked; foolish; impious; vile (v 5-6).

b Heb. nadib, liberal in rule; honorable; openhearted; generous; free; noble; princely (v 5).

c Heb. kelay, churl; miserly; stingy; avaricious (v 5).

d Heb. shoa, noble; wealthy; rich (v 5).

e 8 Evil Practices of the Wicked:
  1 Speaking villany (v 6)
  2 Working iniquity in the heart
  3 Practicing hypocrisy
  4 Uttering error (false doctrines) against the Lord
  5 Making the soul of the hungry empty
  6 Causing drink to be kept from those who are thirsty
  7 Using evil means to take advantage of others (v 7)
  8 Making wicked plans to destroy the poor and needy with lying words

f Heb. keli (note j, 1 Sam. 10:22).

g When the poor man's cause was just, the unprincipled men in power deprived him of his rights and plotted against him to enrich themselves (v 7).

h This evidently refers to the honorable, generous, noble, benevolent, public-spirited men who devote themselves to the welfare of their country and fellowmen. When they rule, the noble things they stand for will be established (v 8).

i 8 Commands to Women at Ease:
  1 Rise up (v 9)
  2 Hear My voice
  3 Give ear to My speech
  4 Tremble (v 11)
  5 Be troubled
  6 Strip yourselves
  7 Make yourselves bare
  8 Gird sackcloth upon your loins

j 2 Characteristics of Women Here:
  1 At ease. Stated 2 times here (v 9, 11)
  2 Careless. Stated 3 times here (v 9-11)

*k For many days and years you will be troubled and the land will be made waste—until the Spirit be poured out from on high. Then the wilderness shall be fruitful and Israel will be restored to their own land to remain forever (v 9-20). It has already been many days and years, so this prophecy and the one in Hos. 3:5-6 are being fulfilled now and will continue in fulfillment until the Messiah comes to complete them.

*l A large part of the wealth and blessing of Israel came from the vintage; so when this was destroyed there would naturally be great distress and poverty (v 10).

*m This means that there will be lamentation for the barrenness of women as well as for the barrenness of the fields (v 12-14).

*n Here is an instance where forever denotes a long time, but not eternity, for it is defined as to limit in v 15—Until this period ends at the outpouring of the Spirit upon Israel and the restoration of their land. When the term is used without any limitation it denotes eternity, without exception.

*o Here the time element of the prophecy ends; the many days and years of v 10, ful field, and the fruitful field be counted for a forest.

(6) Then: eightfold restoration

16 [r]Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

19 [s]When it shall hail, coming down on the forest; and the city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.

712 CHAPTER 33

9. Woe to the Antichrist (Isa. 30:31; 31:8)
(1) Character and judgment

★■ 1 [a]Woe to [b]thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

(2) Prayer of Judah

2 [c]O LORD, be gracious unto us; [d]we have waited for thee: be thou [e]their arm every morning, our salvation also in [f]the time of trouble.

(3) Antichrist successes

3 At the noise of the tumult the people were scattered.

4 And your [h]spoil shall be gathered *like* the gathering of the caterpiller: as the running to and fro of locusts shall he run upon them.

(4) The God of Judah

5 The LORD is exalted; for he dwelleth on high: [i]he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the [j]stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure.

(5) Antichrist overstepping (Isa. 10:7)

7 Behold, [k]their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: [l]he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

(6) Antichrist judged (Isa. 10:12)

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive [m]chaff, ye shall bring forth stubble: your breath, [n]*as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

10. Millennium (cp. Isa. 2:1, refs.)
(1) Messiah reigning (Isa. 4:2, refs.):
character of the righteous

● 13 ¶ [o]Hear, ye *that are* far off, what I have

---

and the forever of v 14 end at this point—when the Spirit is poured out upon Israel and the land of Palestine is made fruitful in the Millennium (v 15-20; 35:1-10). The Spirit will be poured out upon Israel at the very end of the tribulation, that is, at the end of Daniel's 70th week (Dan. 9:27; Zech. 12:10–13:1).

p From on high here refers to the same experience—the Spirit baptism and the enduement of power from on high, as in Lk. 24:49; Acts 1:1-8; Gal. 3:14. Cp. 44:3; 59:21; Zech. 12:10.

q This is purely Millennial (v15; 29:17; 35:1-7).

r Then—when the Spirit is poured out upon Israel from on high, and the land is fully restored to fruitfulness.
8fold Restoration and Blessing:
1 Judgment will dwell in the wilderness
2 Righteousness will remain in the fruitful field (v 16)
3 The work of righteousness will be peace
4 The effect of righteousness will be quietness and assurance forever (v 17)
5 My people will dwell in a peaceable habitation (v 18)
6 In sure dwellings
7 In quiet resting places
8 My people will be blessed with security and prosperity (v 20)

s These last two verses speak of the defeat and overthrow of enemies when Jerusalem is brought low at Armageddon (v 19; Zech. 14); the Jews will be delivered and made secure after this (v 20).

a 35th prophecy in Isa. (33:1-24, unfulfilled). Next, 34:1. See ***35th Prophecy in***

b Commentators usually associate this spoiler with the king of Assyria who was paid to help Judah, and who then turned on the kingdom to destroy the Jews; but the passage more particularly refers to the future Assyrian, the Antichrist (14:25; 30:31; 31:8; Mic. 5:5-6). He will make a 7-year covenant with the Jews, then break it in the middle of the 7 years and become the greatest spoiler of Israel in history or prophecy (Dan. 9:27; Mt. 24:15-22). He will deal treacherously with the Jews, and then, when it is time for him to cease, he will be dealt with likewise, and will be destroyed (v 1).

c This is the prophetic prayer of the Jews, to be said in the tribulation when Antichrist betrays them and determines to exterminate the nation (v 2; Dan. 7:19-25; 8:20-25; 9:27; 11:40-45; 12:7; Rev. 13).

d 25:9; 26:8; 30:18; 42:4; 49:23; 51:5; 64:4.

e Their arm means their strength (v 2).

f The time of trouble here is the time of Jacob's trouble (Jer. 30:7) and the time of trouble such as never has been or ever will be again—the great tribulation (Dan. 12:1; Mt. 24:15-22; Rev. 11:3–19:21).

g See Dan. 7:23-24; 8:20-25; 11:40-45.

h Antichrist's armies will be destroyed and much spoil gathered (v 4; Zech. 14:14).

i The language of this prophecy is partly in the past tense, as if already fulfilled, but in such cases we should understand the statements in view of the time of their literal fulfillment (v 5; Dan. 9:24; Rom. 11:25-29).

j This refers to the time when wisdom and knowledge will actually stabilize the times in the government of the Messiah—when Zion will be filled with judgment and righteousness (v 5-6; 2:2-4; 11:9; 59:21).

k This verse predicts the utter uselessness of trying to make peace with the Antichrist who will be determined to destroy the nation (Dan. 7:19-25; 8:20-25; 9:27; 12:7; Mt. 24:15-22; Rev. 12-13).

l These two verses picture the breaking of the covenant between Antichrist and Israel and the devastation of Palestine when this enemy enters the land to destroy the nation and make Jerusalem his capital (v 8-9; Dan. 7:19-25; 8:20-25; 9:27; 12:1, 7; Mt. 24:13-22; 2 Th. 2:3-4; Rev. 12-13).

m God's enemies are here spoken of as chaff and stubble being devoured by their own breath (v 11).

n 5 Comparisons—God's Enemies:
1 They are like chaff (v 11)
2 Like stubble
3 Their breath like devouring fire
4 They are like the burnings of lime
5 Like thorns cut up to be burned in the fire

o People far and near are commanded to hear and acknowledge God's acts and power (v 13).

might.

14 The [*p]sinners in Zion are afraid; fearfulness hath surprised the hypocrites. [*q]Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that [*r]walketh righteously, and [*a]speaketh uprightly; he that [*b]despiseth the gain of oppressions, that [*c]shaketh his hands from holding of bribes, that [d]stoppeth his ears from hearing of blood, and [e]shutteth his eyes from seeing evil;

16 [f]He shall dwell on high: his place of defence *shall be* the [g]munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 [h]Thine eyes shall see the king in his beauty: [i]they shall behold the land that is very far off.

(2) Enemies not seen

18 [j]Thine heart shall meditate terror. [k]Where *is* the [l]scribe? where *is* the receiver? where *is* he that counted the towers?

19 [m]Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, *that thou canst* not understand.

(3) Israel's material restoration (Isa. 29:17, refs.)

● 20 [n]Look upon Zion, the city of our [o]solemnities: thine eyes shall see Jerusalem a quiet habitation, a [p]tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD [q]*will be* unto us a place of broad rivers *and* streams; wherein shall go [r]no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD *is* [s]our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us.

23 [t]Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a [u]great spoil divided; the [v]lame take the prey.

24 And the [w]inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

713 CHAPTER 34

11. Armageddon
(1) Nations mobilized (Joel 3; Zech. 14; Rev. 19)

★●■1 Come [x]near, ye nations, [y]to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

(2) Nations destroyed (Ez. 39:17; Joel 3; Zech. 14; 2 Th. 1:7; Jude 14; Rev. 14:14-20; 19:11-20:13)

2 For the indignation of the LORD *is* upon [z]all nations, and *his* fury upon all their armies: he hath [a]utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be [b]cast out, and their stink shall come up out of their carcases,

---

1 Sinners of Zion (who are afraid; v 14)
2 Hypocrites—surprised with fear (of everlasting fire)

*q Questions 53-54. Next, v 18. Their concern, Who will be able to escape the wrath of God?

*r Walks in right doing and for the best good of all (v 15).

*a See ***6 Requirements to Escape God's Wrath***, p. 1252.

*b He despises deceit and abhors all ill-gotten gain—that which comes from imposition, false dealing, and false weights and measures. He does not oppress the poor, take advantage of anyone for gain, or cruelly extort payment from anybody (v 15).

*c He does not make any deal or mete out justice with a view to getting reward. This literally means that he does not hold his hand out or shake it as a sign of expecting a bribe (v 15).

d He will not listen to any proposal to shed blood or to any scheme of violence, robbery, murder, or other hurtful thing (v 15).

e He does not desire to look upon any evil, or be found in places where sin is committed. He will not witness or hear any brawl and contention, or take part in them (v 15).

f It is no wonder that such a righteous man—on having the 6 characteristics of v 15—will dwell on high and be protected and blessed by Jehovah! (v 16).

g This could read: The strongholds of the rock shall be his lofty fortress. It no doubt refers to the rock-hewn city of Petra and Sela where Israel will have headquarters during the future tribulation when they flee from Judea for the last 3½ years of this age. See ***The Sun-Clothed Woman***, p. 533 of N.T. and ***Sela*** in Index.

h The eyes of the last generation of this age who will be alive on earth when the Messiah comes will see Him (v 17).

i They shall be permitted to look at any part of their land, even the most remote part, and see that it is freed from their enemies (v 17).

j The heart of the Jews in Judea when the Messiah comes will meditate terror, that is, think over all the terrors of the great tribulation which they have just come through (v 18)

k Questions 55-57. Next, 36:4. The enemies of the Jews will be destroyed so suddenly that others will inquire, Where are they?

l See ***3 Classes of Enemy Officers***, p. 1252.

m After this destruction of the armies of the Antichrist Judah will never again see a foreign army fighting on their soil (v 19). Men will not war in the Millennium and the New Earth (2:2-4; Rev. 21:3-7).

n Judah is invited to look upon Zion and Jerusalem under the Messiah as a place of worship, a quiet and peaceable city, and the tabernacle of God that will never be destroyed again (v 20).

o Solemnities, festival days and rituals of Israel (v 20; Ez. 45:17; 46:11).

p Jerusalem is here pictured as a tabernacle with posts and stakes holding up the tent wall, with not one stake ever being moved or any cord (holding up a wall post) being broken (v 20). This plainly illustrates the eternity of Jerusalem as the capital of the eternal kingdom of Messiah and David (2:2-4; 65:17-25; 1 Chr. 23:25; Zech. 14).

q Jehovah will make broad rivers and streams where no warship will ever come (v 21). This refers to the rivers that will flow out from under the Millennial sanctuary (Ez. 47; Zech. 14:8). The river referred to in Ez. 47 is to be over 3 miles wide, so it can rightly be called broad here.

r No small galley ship or gallant warship will ply the waters of the rivers flowing from the Millennial sanctuary into the Mediterranean and Dead Sea (v 21).

s See ***4 Things God Will Be to Judah***, p. 1252.

t The enemy is pictured here like a helpless warship floundering in the water and becoming an easy prey to others.

u The spoil at Armageddon will be in great abundance (v 23; Zech. 14:14).

v The spoil is to be so abandoned by the armies at Armageddon that even the lame can take what they want of it.

w See ***2 Blessings Upon Judah***, p. 1252.

x 36th prophecy in Isa. (34:1-17, unfulfilled). Next, 35:1. See ***36th Prophecy in Isaiah***, p. 1233.

y 4 Commands of God (v 1):
1 Come near, you nations, to hear
2 Hearken, you people
3 Let the earth hear and all therein
4 Let the world hear and all things in it that come forth from it

z The call is to all nations (v 1): God's wrath will be felt by all of them when their armies will be destroyed by Him (v 2; Joel 3; Zech. 14:1-5; Rev. 16:13-16; 19:11-21).

a All but a sixth part of the vast armies of the nations under Antichrist will be destroyed in one day (v 2; Ez. 39:2; Joel 3; Zech. 14:1-15; Rev. 19:11-21).

b That is, they will be left unburied, for it will take Israel 7 months to bury such a vast multitude (v 3; Ez. 39:11-16).

c See Ez. 38:17-21; 39:17-21; Rev. 14.

blood.

4 And [d]all the host of heaven shall be [a]dissolved, and the heavens shall be rolled together as a [b]scroll: and all their [c]host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon [d]Idumea, and upon the people of my curse, to judgment.

6 The [e]sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the [f]unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* the [g]day of the LORD'S vengeance, *and* the year of recompences for the controversy of Zion.

(3) Land desolate forever (Jer. 49:13; cp. Isa. 13:19-22; 66:24; Jer. 51:26)

9 And the [h]streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ¶ But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 [i]They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for owls.

14 The [j]wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

● 16 ¶ [k]Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and [l]his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation [m]to generation shall they dwell therein.

714

CHAPTER 35

12. Millennium (cp. Isa. 2:1, refs.)
(1) Land restored

★■ 1 The [*a]wilderness and the solitary place shall be glad for them; [*b]and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: [*c]the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

(2) People healed

● 3 ¶ [+d]Strengthen ye the weak hands, and confirm the feeble knees.

● 4 Say to them *that are* of a fearful heart,

---

d This verse refers to the rolling together of the clouds and their moving on as if they had dissolved and passed away, and to the falling of meteors like leaves and figs—something like that under the 6th seal (Rev. 6:12-17, notes). Stars or meteors will fall also at the 2nd advent of Christ (Mt. 24:29-31; Rev. 16:17-21).

a Heb. maqaq, to melt; flow; vanish; dissolve; pine away.

b Parchment books were rolled on two sticks or cylinders—one for each end of the scroll. A scroll containing the Pentateuch (except Leviticus and part of Deuteronomy) in the library at Cambridge, England, is said to be 48 ft. long and 22 in. wide. Originally it must have been 90 ft. long. Consisting of 37 different goat skins dyed red, it contains 117 columns of writing 4 in. wide, each 40-50 lines. The Samaritan Pentateuch, one of the oldest MSS we know of, consists of 21 skins, each having 5-6 columns 13 in. high and 7½ in. wide with 70-72 lines. The entire scroll has 110 columns. Scrolls were generally encased in a protective cover on which the title was written. Such books are often referred to in Scripture by scroll (v 4; Rev. 6:14) or roll (8:1; Ezra 6:1-2; Jer. 36:2-32; Ez. 2:9; 3:1-3; Zech. 5:1-2).

c Stars or meteors (v 4; Mt. 24:29-31; Mk. 13:25; Rev. 6:12-17).

*d Idumea (v 5-6; Ez. 36:5; Mk. 3:8) or Edom (Gen. 36:43). It lay south of the Dead Sea. Bozrah or Bezer was a chief city in the north and Sela-Petra a chief one in the southern part. It seems that Idumea is singled out, like Babylon (13:19-22), to partake of God's wrath at the 2nd advent of Christ (v 5-8). It may be that part of Antichrist in the tribulation. There would be no other reason for such judgment at this time that we know of, aside from their rejoicing over the calamities that had come to Israel (Ez. 35:15; 36:5). This will evidently be one of the places where the armies of the Antichrist will be concentrated at the time of Armageddon (v 6-8). Sela-Petra, south of Bozrah, is where Israel will be protected from Antichrist. See ***The Sun-Clothed Woman***, p. 533 of N.T.

e The sword of the Lord is spoken of as being filled with blood which is figurative of great slaughter. The inhabitants of Idumea, especially Bozrah, are spoken of as being sacrificed like animals of old when God comes with Christ at His 2nd advent to deliver Israel (v 6-8).

f See note c, Num. 24:8.

g The day of the Lord beginning with the 2nd advent of Christ (v 8; 63:4; see ***The Day of the Lord***, p. 398 of the N.T.).

h See ***Streams of Pitch***, p. 1234.

i This verse expresses the idea that Idumea will never have kings, princes, and nobles ruling the land as in ages past, for Israel will possess all the promised land in the days of the Messiah.

j For information on the different creatures mentioned in v 11, 13-15 see notes on 13:19-22.

k If one would do this today he would not find one prediction of God that had failed, among the things that should be already fulfilled. Thousands of verses and multiplied thousands of details have been fulfilled to the letter, which precludes all possibility of guess work on the part of the prophets. This assures us that the innumerable details of predictions to be fulfilled in the future will also come to pass to the letter. God assures us here that not one will fail (v 16).

l God's Spirit will gather these creatures commanded by His word to live around this place of everlasting burnings (v 16).

m Note that God speaks repeatedly of eternal generations of natural men on earth. See ***Generations*** in Index.

*a 37th prophecy in Isa. (35:1-10, unfulfilled). Next, 37:6. See ***37th Prophecy in Isaiah***, p. 1233.

*b See ***12 Proofs These Predictions Literal***, p. 1252.

*c Lebanon was known for its great cedars; Carmel for its beauty; and Sharon for its fertility. They will be more blessed when the glory and the excellency of God are manifest (v 2).

+d These verses (3-6) command strength and courage in view of the coming of God with vengeance and recompense to save (v 4), heal the people (v 5-6), and restore normal conditions to the earth (v 1-2, 6-7).

✡ ✡ ✡

come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

(3) Land restored

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

(4) Highway of holiness (Isa. 2:2-4; 11:16; 19:23)

8 And [f]an highway shall be there, and a way, and it shall be called [g]The way of holiness; the unclean shall not pass over it; but it *shall be* for those: [h]the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ransomed of the LORD shall [i]return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and [j]sorrow and sighing shall flee away.

CHAPTER 36

VII. Historical interlude (Isa. 36:1–39:8; 2 Ki. 18:13–20:19; 2 Chr. 32)

1. Assyrian invasion (Isa. 36:1–37:38)

(1) Judah invaded (2 Ki. 18:13)

year of [m]king Hezekiah, *that* Sennacherib king of Assyria came up against all the [n]defenced cities of Judah, and took them.

2 And the king of Assyria sent [o]Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he [p]stood by the conduit of the upper pool in the highway of the fuller's field.

3 [q]Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.

(2) Judah insulted (2 Ki. 18:17)

A. Message to Hezekiah

4 ¶ And Rabshakeh said unto them, Say ye now to Hezekiah, Thus [a]saith the [b]great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words) *I have* counsel and strength for war: now on whom dost thou trust, that thou [c]rebellest against me?

6 Lo, thou trustest in the [d]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But [*e]if thou say to me, We trust in the LORD our God: [*f]*is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 [*g]Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou [*h]be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of [*i]one captain of the least of my master's

---

of God the Father, at the 2nd advent of Jesus Christ (v 4; Dan. 7:9, 22; Zech. 14:5; Tit. 2:13).

[f] A highway will be built from Egypt through Palestine to Assyria and all people will traffic on it, going up to Jerusalem to worship the Lord and keep the feast of tabernacles (2:2-4; 11:16; 19:23-25; 66:19-21; Zech. 14:16-21).

[g] This term does not prove the highway to be a way of life or an experience of holiness as some would have us believe. It is so-called because of its being used by people going up to Jerusalem to worship God in spirit and in truth, and because of being limited to men who are redeemed (v 8-10).

[h] The wayfaring men (travelers), though fools, will not miss the way (v 8).

[i] This refers to the return of all Israel to their own land, fulfilling 11:10-12; 66:19-21; Ez. 37; Mt. 24:31. Then, the ransomed and redeemed will continually traffic on this highway year after year to worship (2:2-4; Zech. 14:16-21).

[j] Sorrow (grief, regret) and sighing (disappointment) will always flee when one returns to God; then, instead of these there will be singing, joy and gladness (v 10).

[k] This chapter begins the historical interlude between the 2 main sections of prophecies of Isaiah—chs. 1-35 and 40-66. This section (36-39) records the history of the invasion of Judah by Sennacherib, king of Assyria (36:1–37:35), his defeat (37:36-38), the sickness and recovery of Hezekiah (ch. 38), and his folly (ch. 39). Cp. 2 Ki. 18:13–20:19.

[l] This was 8 years after Samaria had been destroyed and the 10 tribes taken into Assyrian captivity (2 Ki. 17; 18:10).

[m] See 2 Ki. 18:1–20:21; 2 Chr. 29:1–32:33.

[n] All cities except Jerusalem, which God delivered supernaturally (37:7, 33-39).

[o] Rabshakeh, head of the cup bearers. He was sent to lead the Assyrian expedition against Jerusalem (v 2-4, 11-22; 37:4-8; 2 Ki. 18:17-37; 19:4-8).

[p] The same place Isaiah stood with Ahaz about 28 years before (v 2; 7:3).

[q] Eliakim and Shebna were sent out of the city to meet with the Assyrians (v 3).

[a] Questions 58-62. Next, v 12.

[b] This was the customary title of the kings of the Assyrians and Persians.

[c] Hezekiah had rebelled against the king of Assyria by refusing to pay the tribute imposed upon Judah in the days of Ahaz (2 Ki. 18:7). He had also trusted in Egypt for help against the Assyrians, but that country could not help him (v 6; 30:1-5; 31:1-3).

[d] Egypt is here compared to a broken reed that can no longer be used as a staff or stave (v 6; Ez. 29:6-7). As a reed would break if a man leaned heavily on it, so Egypt would be of no value if Judah leaned on the country's help.

[*e] 3 Arrogant Boasts of Pagans Here:

1. You have no strength to make war of yourself. If I gave you 2,000 horses you would not be able to put riders on them (v 5, 8)
2. Your trust in Egypt to help you against the Assyrians will be of no value. It will be like a man leaning on a weak reed that will break (v 6)
3. If you trust in the Lord your God, He will not help you, for He is the one who commanded us to come against you (v 7, 10). Is He not the one Hezekiah has rebelled against by taking away His altars? (v 6)

[*f] This shows Rabshakeh's ignorance regarding the true worship of Jehovah and the fact that He was a living God instead of an idol. Hezekiah had removed the high places of idols, had destroyed idolatry in Judah to a great extent, and had reestablished the true worship of Jehovah (2 Ki. 18:4-7; 2 Chr. 29:1–31:21); but the removal of these unlawful idols was taken by this pagan to mean the removal of the altars of Jehovah.

[*g] Renew your vows to the king of Assyria and pay tribute. Submit to him and live in peace until we remove you to another land as good as this one (v 8-12).

[*h] Judah was belittled here and slandered by these pagans thus: If you submit I will give you 2,000 horses if you are able to supply that many riders. Why then do you continue to resist and put your trust in Egypt or in God? (v 8-10).

[*i] Why do you resist such a great king who has great armies? I am only one of his captains (who could give you 2,000 horses if you had enough men to put on them), and I am but the least of the many captains of the king of Assyria. If you cannot

ots and for horsemen?

• 10 And am I now come up without the LORD against this land to destroy it? the [j]LORD said unto me, Go up against this land, and destroy it.

B. Judah's answer (2 Ki. 18:26)

• 11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, [k]Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the [l]Jews' [m]language, in the ears of the people that *are* on the wall.

C. Message to the people

12 ¶ But Rabshakeh [n]said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may [o]eat their own dung, and drink their own piss with you?

13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

• 14 Thus saith the king, [p]Let not Hezekiah deceive you: for he shall not be able to deliver you.

• 15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

• 16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me *by* a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 [a]Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

• 18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered [c]Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, [d]that the LORD should deliver Jerusalem out of my hand?

• 21 But [e]they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

(3) Hezekiah informed

22 ¶ Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* [f]clothes rent, and told him the words of Rabshakeh.

716

CHAPTER 37

(4) Effect on Hezekiah

1 And it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went [g]into the house of the LORD.

2 And he [h]sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [i]This day *is* a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It [*j]may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which

---

oppose me, how do you expect to oppose the whole army of Assyria with many captains and companies like this? The word captain means a prefect, a governor of a province (1 Ki. 10:15; 2 Ki. 18:24; Esther 8:9; 9:3; Jer. 51:23).

j God did put it into the hearts of the Assyrians to overthrow certain countries, especially the 10-tribe kingdom of Israel (2 Ki. 17), and to chasten Judah (10:32-34), but He did not charge them to destroy Judah. Here they were overstepping their commission, and God was ready to defend Judah (37:6-7, 21-38).

k The ambassadors of Hezekiah pleaded with these pagans not to speak in the language of the Jews on the wall, lest they be weakened in their effort to resist Assyria (v 11). This plea was ignored; the pagans deliberately sought to weaken the will of the Jews to resist (v 12-21).

l See ***The Word Jew***, p. 1234.

m The language of the Jews was Hebrew.

n Questions 63-64. Next, v 18.

o Isaiah was not responsible for the language here; he was simply the historian who wrote the truth of what was said by this pagan blasphemer regarding God and Judah. The blame is to be placed on the man who used this language, not on Isaiah who merely recorded it (v 12; 2 Ki. 18:27). The same attitude must be taken toward similar passages in the Bible (1 Sam. 25:22, 34; 1 Ki. 14:10; 16:11; 21:21; 2 Ki. 9:8). The sense of propriety and the mode of expression of the various nations differ; and what may be indelicate in one nation may not be so in another. Instead of wording all such passages more delicately, the translators chose to retain the original expressions used.

p The appeal here was to the people on the walls of Jerusalem, to weaken their will to resist the Assyrians, the plea being that they should not let Hezekiah deceive them into thinking they would be delivered from the Assyrian army (v 14-15). The proposal was: Hear me and make an agreement with me by giving me a present; and you can come out to me and enjoy your own homes (v 16) until I come and take you away (v 16-17). No god of any nation has delivered people out of our hand, so who is Jehovah that He will be able to do so? (v 18-21)

a This plainly states the purpose of the Assyrians to take Judah captive into Assyria as they had already taken Ephraim (v 17; 2 Ki. 17).

b Questions 65-69. Next, 37:11.

c Samaria, capital of the 10 tribes, had already been taken captive (v 19; 2 Ki. 17).

d Here Jehovah was classed with the idol gods of other nations, and slandered, insulted, and estimated to be as powerless as man-made images (v 19-20). This is one of the reasons He took action against the Assyrians (37:6-7, 23-28).

e The Jews on the wall held their peace, being under the command of Hezekiah (v 21).

f It was the custom for clothes to be rent in mourning and sorrow. See ***Rending Clothes***, p. 101.

g There is no better place to go when one is in trouble than to the house of God (v 1).

h Hezekiah first sent ambassadors of peace to the Assyrians, who insulted them; they came back with rent clothes (36:3-4). Here he sent 2 men with the elders of the priests, in sackcloth, to Isaiah the prophet. This he should have done first instead of last (v 2). Too often God is put last, in trouble or blessing. Men generally try everything else before they trust God for help.

i 4fold Day of Distress in Judah (v 3):
1 A day of trouble 3 Blasphemy
2 Of rebuke 4 Weakness

*j This was the kind of faith Hezekiah had. It is the only kind many others have today. Anyone can declare it may be, but normal, divine faith declares it is done, or it will be done. In this case God had already planned to fight for Judah and deliver the city, so the accomplishment did not necessarily depend upon the faith of the people (v 5-6, 23-28).

* * *

up *thy* prayer for the remnant that is left.

(5) God assures victory

5 So the servants of king Hezekiah came to Isaiah.

★●■6 ¶ [l]And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, [m]Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a [n]blast upon him, and he shall [o]hear a rumour, and [p]return to his own land; and [q]I will cause him to fall by the sword in his own land.

(6) Further insults to God and Judah (2 Ki. 18:27)

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And [a]he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

● 10 Thus shall ye speak to Hezekiah king of Judah, saying, [b]Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; [c]and shalt thou be delivered?

12 Have the gods of the nations delivered Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

(7) Hezekiah prays (2 Ki. 19:14)

14 ¶ And Hezekiah received the [d]letter from the hand of the messengers, and read it: and Hezekiah went up [e]unto [f]the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that [g]dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent [h]to reproach the living God.

18 [i]Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth [j]may know that thou *art* the LORD, *even* thou only.

(8) God's answer (2 Ki. 19:20)

for the remnant of Israel (v 4). Whether the prophet made any particular prayer on this occasion is not stated, but he did make a prediction about the destruction of the Assyrian army (v 7).

l 38th prophecy in Isa. (37:6-7, fulfilled, v 36-38). Next, v 21. See ***38th Prophecy in Isaiah***, p. 1234.

m God's message to Hezekiah was definite and to the point. He was assured that he did not need to be afraid of the words of Rabshakeh who had blasphemed God Himself (v 6). He was further assured that the king of Assyria would not take Jerusalem; he would be supernaturally defeated, and would return and die in his own land (v 7, 36-38).

n The blast was the sending of an angel from heaven with a sword—an angel who killed 185,000 men of war in one night, thus causing the king of Assyria to give up plans for a siege of Jerusalem and to return to his own land where he was killed by his own sons (v 36-38).

o Perhaps the rumor he heard was that about King Tirhakah of Ethiopia marching to fight him (v 8-13).

p The return to his own land was after the supernatural destruction of 185,000 of his army (v 36-38).

q God evidently put it into the hearts of two of his own sons and they killed him upon his return to Assyria (v 38).

a He—the king of Assyria, not Rabshakeh. When he heard about the king of Ethiopia coming to fight against him he quickly sent messengers again to Hezekiah, seeking to scare him into an immediate surrender so that he himself could then depart for Assyria to escape war with the Ethiopians (v 9-13).

b This was another insult to Jehovah, accusing Him of deception (v 10). God had declared through Isaiah that Jerusalem would be spared and this had probably been reported to the king of Assyria (v 6-7, 10).

c Questions 70-72. Next, v 23.

d This last message (v 9-13) was written in a letter and sent from the king of Assyria to Hezekiah. He read it, then spread the letter out before the Lord and prayed; God answered through Isaiah (v 15-35).

e 7fold Prayer of Hezekiah:

1 He addressed the Lord of Hosts, the God of Israel, which was customary in those times (v 16). In the N.T. we are commanded to address God in the name of Jesus Christ (Mt. 16:17-18; Jn. 14:12-15; 15:16; 16:23-26)

2 He recognized that God still dwelled between the cherubim (v 16). This was according to the covenant with Moses and all Israel about 940 years before this (Ex. 25:22)

3 He recognized that Jehovah was the only God on earth (v 16)

4 He acknowledged Him as creator of heaven and earth (v 16)

5 He requested God to hear and see what was written in the letter which was spread out before Him, that it reproached the living God (v 17)

6 He acknowledged the fact that many nations and their lands had been laid waste by the king of Assyria who had also destroyed the gods of these nations; now he was threatening Judah (v 18-19)

7 He concluded his prayer by appealing to Jehovah to save Judah from the hand of this mighty king so that all the nations of earth might know that He was the only true and living God (v 20)

f The house of the Lord was Solomon's temple which had been standing about 288 years (v 14).

g This refers to the 2 cherubim made of gold which were on the ends of the lid or covering of the ark of the covenant, between which God was supposed to dwell and commune with the children of Israel (v 16; Ex. 25:22).

h The kings of Assyria were ignorant of the fact that the God of Israel was not an idol like the gods of other nations. Had they known that He was a living God, perhaps they would not have acted in such a haughty manner. Thus God found it necessary to take action on certain occasions to prove to men on earth that He is alive and that He alone is sovereign over all (v 17; see ***The Purpose of Miracles***, p. 445).

i This much of the letter from the king was true (v 18-19), but it was no proof that Assyria could deal thus with Jehovah. It was time now that they and all others should learn the lesson again—that God, the God of Israel, is the only true and living God.

j This should be the chief end of all praying and working for God. He made all things originally for His glory and planned that His goodness, mercy, and grace would be extended to all creations in the eternal supply of all, thus carrying out the creative purpose of everything to the highest good of being and of the universe. Many times God has done things to prove that He is God and that He is consecrated to the best and highest good of all.

★■21 ¶ [k]Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, [l]Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken [m]concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 [a]Whom hast thou [b]reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.

26 [c]Hast thou not [d]heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power, they were dismayed and confounded: they were [e]*as* the grass of the field, and *as* the green herb, *as* the grass on the housetops, and *as corn* blasted before it be grown up.

28 [f]But I know thy abode, and thy going out, and thy coming in, and thy rage

B. Prophecy against Senacherib

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my [g]hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

C. Sign: prophecy to Hezekiah

30 And this *shall be* a sign unto [h]thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake, and for my servant David's sake.

(9) Assyrian destruction

36 Then the angel of the LORD went forth,

---

[k] 39th prophecy in Isa. (37:21-35, fulfilled, v 36-38). Next, 38:1. See ***39th Prophecy in Isaiah***, p. 1234.

[l] It would seem that God revealed to Isaiah that Hezekiah had prayed concerning the threatenings of the king of Assyria; so he was sent to reassure Hezekiah that the former prediction (v 6-7) would come to pass, and to give further details of assurance—that the Assyrian king would never come against the city to besiege it or enter it, and that he would be destroyed (v 29-35).

[m] 10fold Message of God to Sennacherib:

1 Judah has laughed you to scorn, despised you, and shaken the head at you (v 22)
2 You have blasphemed Me, the Holy One of Israel (v 23)
3 You have sent messengers who have reproached Me and boasted of what you are going to do to My people (v 24-25)
4 I was the one who gave you and your fathers commission to destroy certain countries and lay them waste (v 26)
5 Your successes of which you boast were made possible by Me, because I did not protect these countries from you (v 27)
6 You have gone too far and you are now exalted because of your successes; you are not afraid to rage against Me (v 28)
7 Because of your rage against Me and your tumult coming up to Me, I will turn you back to Assyria (v 29)
8 You will not come into this city or even besiege it (v 33)
9 You will retreat and return to Assyria by the way you came (v 34)
10 I will defend this city for My own sake and for the sake of David (v 35)

Verses 30-32 were personal to Hezekiah concerning Jerusalem, but the other verses

Assyria (v 22, 33).

[a] Questions 73-74. Next, v 26.

[b] It is God that you have reproached and blasphemed (v 23).

[c] Question 75. Next, 38:15.

[d] These verses refer to the former prediction that God would use Assyria as a rod of chastening upon certain nations, and therefore make them successful in their conquests (v 26-27).

[e] The nations whom the Assyrians had conquered were victims of circumstances—like grass and green herbs blasted by the elements beyond their control (v 27).

[f] God knew the Assyrian power and had been using it to further His purpose among the nations. Now, seeing their haughtiness and pride, and their ignorance of Him who had made them successful, He determined to reverse His cooperation with them and punish them for overstepping their commission. He had not charged them to destroy Jerusalem, but only to chasten Judah to see if they would come back to Him as a nation. He now revealed His punishment for the pride and overstepping of the Assyrians (v 29-38).

[g] The reference here is to the custom of inserting a ring in the nose of an animal for the purpose of subduing and leading him. Human beings taken captive were also treated thus. A ring was put in the lower lip of prisoners, and it was customary to tie strings into the rings so that the king could hold them in his left hand while he put out the eyes of his captive with a spear in his right hand (v 29; 2 Ki. 19:28; 25:7; Ez. 19:4; 38:4). The idea here is figurative of the king of Assyria who would be forced back into his own country in retreat and shame without besieging Jerusalem as he had boasted he would do (v 29-38).

[h] God now addressed Hezekiah through the prophet, assuring him that:

1 Judah would soon be free from the Assyrians: they would eat from that which grew of itself for the rest of the year, and the next; in the third year they would sow and reap in peace (v 30)
2 The remnant of Judah would again take root downward and bear fruit upward (v 31)
3 There would be a remnant which would escape out of Jerusalem and out of Zion (v 32)
4 The king of Assyria would be completely driven out of the land of Judah without even besieging Jerusalem, and God would defend the city (v 33-35)

✡ ✡ ✡

hundred and fourscore and five thousand: [b]and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria [c]departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of [d]Nisroch his god, that Adrammelech and Sharezer [e]his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

717

CHAPTER 38

2. Hezekiah's sickness and recovery
(Isa. 38:1–39:8; 2 Ki. 20)
(1) Sickness and sentence

★●■1 [f]In those days was Hezekiah [g]sick unto death. [h]And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.

(2) Prayer and repentance

2 [i]Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, [j]Remember now, O LORD, I beseech thee, how I have [k]walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah [l]wept sore.

■ 4 ¶ [m]Then came the word of the LORD to Isaiah, saying,

★● 5 Go, [n]and say to Hezekiah, Thus saith the LORD, [o]the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will [p]add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a [q]sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

(4) Writing and testimony

9 ¶ The [r]writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the [s]grave: [t]I am [u]deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is [v]departed, and is removed from me as a shepherd's tent: I have cut off

---

heaven) and smote 185,000 soldiers (on earth) in one night (v 36; 2 Ki. 19:35; 2 Chr. 32:21). Though it does not say so, a sword was probably used in this case, as in the slaying of 70,000 Israelites by an angel, recorded in 2 Sam. 24 (1 Chr. 21:16, 27). The captain of the Lord's host had a sword (Josh. 5:13-15), so it may be concluded that this angel had one also and used it on this occasion of slaying 185,000.

b The ones left alive arose early in the morning and found the others killed. The slain ones were the mighty men, the captains, and the leaders of the army of Assyria; this made the king return home in shame (2 Chr. 32:21).

c This was after his mighty men, captains, and leaders had been killed by the angel of the Lord (v 36-37).

d Nisroch (meaning great eagle) was an eagle-headed human figure—the same as the god Asshur, the chief Assyrian god (v 38; 2 Ki. 19:37). The corresponding goddess was Asheera or Astarte. The eagle was worshipped by the ancient Persians and Arabs.

e The reason his sons killed him is not known, but they fulfilled prophecy by this act (37:7). They fled to Armenia (v 38), and became the heads of two celebrated families (Josephus, *Antiquities*, Book X, 1:5).

f This implies that the sickness of Hezekiah was during the time of trouble with the Assyrians, when they were seeking his surrender (36:1–37:38). This seems clear also from the fact that he reigned 29 years and this invasion of Judah was in his 14th year (36:1), leaving the added 15 years of his life and reign to take place after this (2 Ki. 18:2).

g The cause of his sickness was a large boil or ulcer (note 1, v 21). The reason for any sickness at all was that his heart became lifted up (2 Chr. 32:24-26).

h 40th prophecy in Isa. (38:1, fulfilled, though postponed 15 years, v 1, 4-8). Next, v 5.

i Then—when he had the sentence of death pronounced upon him he turned his face toward the wall and prayed (v 2), and wept sore (v 3).

j In this prayer he no doubt told the truth about his godliness, for he was one of only a few men among all the kings of Israel, from Saul to the captivity, who were somewhat godly (v 3; note a, 1 Ki. 11:6).

k 3 Claims of Hezekiah (v 3):
  1 I have walked before You in truth
  2 I have walked before You with a perfect heart
  3 I have done that which is good in Your sight

l Heb. bakah, wept a great weeping, or lamented grievously (v 3; 2 Ki. 20:3).

m Then—when Hezekiah had prayed, wept aloud very grievously, humbled himself, and repented of his pride (v 4; 2 Chr. 32:24-26). The Lord sent Isaiah to him again to assure him that his prayer had been heard, that he would have 15 years added to his life, and that he would be delivered from the king of Assyria (v 4-6).

n 41st prophecy in Isa. (38:5-8, fulfilled, v 21-22; 39:1). Next, 39:5. See ***41st Prophecy in Isaiah***, p. 1234.

o God called Himself The God of thy father David:
  1 Because of David's resemblance to him in doing all that was right (in the sight of the Lord; 2 Ki. 18:3-7)
  2 Because David was a special servant of God (2 Sam. 7:5-29)
  3 Because of the Davidic covenant (2 Sam. 7)

p This is the only time God ever told a man how long he would live (v 5). Just why He specified the time and this much time is not known; nevertheless, the prophecy was fulfilled to the letter. Hezekiah died after a reign of 29 years (18:2). This promise of 15 more years was in the 14th year of his reign (36:1).

q 2 Signs Were Given to Hezekiah:
  1 That he would go up to the house of the Lord in 3 days (2 Ki. 20:5)
  2 That the shadow on the sun dial would be brought backward 10 degrees (v 8; 2 Ki. 20:5-11). This is the only timepiece mentioned in Scripture, but there must have been some means of telling the hours, even in the night, for different watches of 3 and 4 hours are referred to. The shadow being moved backward was a divine miracle which was instantaneous and satisfactory to Hezekiah (v 8). See ***Hezekiah's Sun Dial***, p. 708.

r Verses 10-20 constitute a psalm which Hezekiah wrote on the occasion of his healing by God (v 9).

s Heb. sheol, the unseen world; the place of departed spirits, not the grave. See ***Hell*** in Index.

t Like all other men in general, he thought he was entitled to more years than those he had already lived. He had looked forward to a long life and a prosperous reign, and now suddenly his hopes had been dashed to the ground (v 10).

u See ***7 Regrets of a Dying Man***, p. 1252.

v See ***12 Statements About Death***, p. 1252.

✡ ✡ ✡

pining [a]sickness: from day *even* to night wilt thou make an end of me.

13 I [b]reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 [c]Like a [d]crane or a [e]swallow, so did I chatter: I did mourn as a [f]dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake for me.

15 [g]What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.

16 O LORD, [h]by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, [i]for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.

18 For the [j]grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 [k]The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

(5) Hezekiah's fig poultice

● 21 For Isaiah had said, [l]Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had [m]said, What *is* the sign that I shall go up to the house of the LORD?

718 CHAPTER 39

1 [n]At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah [o]was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

(7) Babylonian captivity foretold (Jer. 25:1-17)

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, [p]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, [*a]All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

★●■5 [*b]Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of [+a]thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be [+b]eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [*c]Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

---

a Heb. choli, malady; anxiety; calamity; disease; grief; sickness.

b I am delivered up to death like prey to a lion; my bones will be broken and I will come to an end (v 13).

c I chattered like a crane or a swallow; I mourned like a dove; my eyes failed me when I realized that I must die (v 14).

d The crane—a well-known bird with long legs which goes about the water, and makes a noise that is rather hoarse sounding, melancholy, and expressive of grief (v 14; Jer. 8:7).

e The swallow is well-known for its twittering—a bird of migration (v 14; Ps. 84:3; Pr. 26:2; Jer. 8:7).

f The dove is often mentioned in Scripture as a clean bird. Innocent in disposition and making no resistance to enemies, such birds are much attached to their mates; when one dies or is absent the other laments in loneliness (v 14).

g Question 76. Next, v 22. This question expresses surprise at being healed and having such unexpected deliverance. God has spoken (of adding 15 years to my life) and He has also done it. I will go softly all the years to come, in the bitterness of my the distress and bitter sorrows of my sickness, and my healing; and I will allow the remembrance to make me serious and full of gratitude (v 15).

h By these promises of God and their fulfillment do men live. I am alive by virtue of these things that have been given me (v 16).

i Instead of peace I had bitterness until You loved me and delivered me from death. You have ceased to punish me for my sins; they are now forgiven and put behind Your back (v 17).

j Heb. sheol, the unseen world; the place of departed spirits, not the grave. See ***Hell*** in Index.

k The sense of these verses (v 18-20) is that men who die cannot praise God on earth or hope for further truth; but the living are still on probation: they can praise God, know the truth, and be saved as he was blessed that day.

l This poultice was not for healing, for God had already healed him and added 15 years to his life (v 5). It was merely for cleansing and bringing corruption to the surface (v 21).

m Question 77. Next, 39:3.

n At that time—after the healing of Hezekiah, Merodach-baladan, son of Baladan, king of Babylon, sent letters and a present to Hezekiah. On the surface, the reason for this was that he had been sick and was now recovered; but in reality the purpose was to spy out the land (v 1-8).

o Hezekiah was glad and openly showed the spies all the riches of Judah (v 2). God took a different attitude toward the spies from that of Hezekiah, and sent Isaiah the prophet to inquire of the king what they had seen, and to make a bold prediction of Babylon conquering Judah (v 3-8).

p Questions 78-80. Next, 40:6.

*a Hezekiah played the part of a fool on this occasion by showing the spies from Babylon all the treasures of Judah (v 4).

*b 42nd prophecy in Isa. (39:5-7, fulfilled, 2 Ki. 25; 2 Chr. 36; Dan. 1). Next, 40:1. See ***42nd Prophecy in Isaiah***, p. 1234.

+a At the time of this prophecy Hezekiah had no sons; therefore, David's line and God's prophecy concerning his house were in danger of failing (2 Sam. 7). Manasseh was not born until the 3rd year of the 15 which were added to the king's life (2 Ki. 20:20–21:1); hence, a prophecy regarding sons before he even had one further guaranteed his extension of life (v 7).

+b This was fulfilled as in Dan. 1:3-21.

*c 2 Ki. 20:19. Cp. 1 Sam. 3:18; 1 Ki. 21:29.

✡ ✡ ✡

CHAPTER 40

VIII. Consolation in view of return from captivity (Isa. 40:1–48:22)

1. First and second advents of the Messiah

(1) Comfort: no sins (Jer. 31:31-40; Rom. 11:26)

★●■1 [d]Comfort ye, [e]comfort ye my people, saith your God.

● 2 Speak ye comfortably to Jerusalem, and [f]cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand [g]double for all her sins.

(2) The voice (Mal. 3:1; Mt. 3): first and second advents

★ 3 ¶ The [h]voice of him that crieth in the wilderness, [i]Prepare ye the way of the [j]LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the [k]glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

(3) The voice: God's Word; man's weakness

● 6 The [l]voice said, Cry. And he said, [m]What shall I cry? [n]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

(4) The second advent

● 9 ¶ O [o]Zion, that bringest [p]good tidings, get thee up into the high mountain; O Jerusalem, that bringest [q]good tidings, lift up thy voice with strength; lift *it* up, [r]be not afraid; say unto the [s]cities of Judah, [t]Behold your God!

10 Behold, the Lord GOD [u]will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and [v]his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

2. God's greatness (Isa. 40:12-41:29)

---

c Chs. 1-39 of Isaiah contain many predictions in view of the coming captivities to Babylon, but chs. 40-66 contain predictions which look altogether beyond the captivities. Of course, many prophecies in chs. 1-39 also look beyond the captivities, but no prophecy in chs. 40-66 merely looks forward to them. A few refer to deliverance from Babylon (44:26–45:4, 13; 46:1-2; 48:14-15) and a few, now fulfilled, refer to the 1st advent (40:3; 42:1-3, 6-7; 49:1-5; 50:2-11; 52:14; 53:1-12; 61:1-2), but otherwise every prophecy in this section is unfulfilled and has to do with the regathering of Israel in the last days, with the future tribulation, the 2nd advent, the Millennium, and the New Earth.

d 43rd prophecy in Isa. (40:1-11; v 3-5 fulfilled; v 1-2, 6-11 unfulfilled). Next 41:1. See ***43rd Prophecy in Isaiah***, p. 1234.

e See ***Comfort***, p. 1252.

f 3 Things to Cry to Jerusalem (v 2):

1 Her warfare is accomplished
2 Her iniquity is pardoned
3 She has received of Jehovah double for her sins

These things are spoken of as already accomplished, but all are yet to be fulfilled at the 2nd advent of Christ (63:1-5; Zech. 12:10–14:21; Mt. 23:37-39; Rom. 11:25-29). Furthermore, these are national problems: the warfare, iniquity, and reaping for sins referred to concern Judah as well as Jerusalem. The city will be restored and all the people blessed and pardoned under the Messiah (v 1-2).

g Or in full (v 2; 61:7; Jer. 16:18).

h These verses (3-5) were definitely fulfilled in John the Baptist at the 1st advent of Christ (v 3-5; Mt. 3:3; Mk. 1:3; Lk. 3:4-6; Jn. 1:23). They might also have a further and more complete fulfillment in the ministry of Enoch and Elijah to herald the 2nd advent of Christ, or prepare the hearts of people to receive the Messiah (Mal. 4:5-6; Rev. 11:3-11; Ez. 20:35-36).

i This whole passage (v 3-5), except the last part of v 5, is quoted in Lk. 3:4-6 as being fulfilled with John the Baptist and the 1st advent of the Messiah. The statements about preparing the way of the Lord are used here figuratively, heralding the coming of the Messiah. It was the custom in the East to send a party of men before a king or a prince to prepare the way before him. They cleared the way of thorns, brambles, and bushes; made bridges; found fording places in the streams; and leveled the ground wherever necessary to make it normal for travel. To this the prophet alluded when he spoke of making a way for the Lord (v 3-6). This was never done literally for Christ, but the custom could be applied figuratively of the preparation of the people to receive Him. If it is ever to be fulfilled literally this will be in the Millennium when a literal highway will be made from Egypt to Assyria, through Palestine, as predicted in 11:16; 19:23-25; 35:8-10.

j See ***Jehovah***, p. 1252.

k The glory of the Lord was revealed by Jesus Christ and all flesh did see His mighty power that glorified God (v 5; Lk. 2:9; Jn. 1:14; 2:11; 11:4, 40; 12:41).

l This voice was not the one of v 3, but another which Isaiah heard in the vision—evidently the voice of God (v 6; 6:8-9). Isaiah answered the voice thus: What shall I cry? (v 6)

m Question 81. Next, v 12.

n Quoted in 1 Pet. 1:24-25. This was the message the voice of the vision told him to cry: Men are like grass which withers soon and is gone, but the Word of the Lord shall stand forever (v 6-8; Ps. 119:89-91; Mt. 5:18; 24:35; Mk. 13:31; Jn. 10:35; 12:34; 1 Pet. 1:25).

o The terms Zion, Jerusalem, and Judah in chs. 40-66 prove again that the Jews are the subject of the prophets and that they are the Israel that will fulfill the writings of the prophets (v 2, 9).

p All world-wide missionary activity will proceed from Zion and Jerusalem when Christ comes (v 9; 2:2-4; 52:7; Zech. 8:23). The knowledge of the Lord will then cover the earth as the waters cover the sea (11:9).

q The good tidings will be the good news to Judah that their God is reigning visibly and personally in their midst through the Second Person of the Divine Trinity (v 9; 9:6-7; 52:7; 63:1-5; Zech. 14; Lk. 1:32-33; Jude 14-15; Rev. 1:7; 11:15; 20:1-10). The N.T. word gospel means good news or glad tidings. See ***Gospel*** in Index.

r 4 Commands to Zion and Jerusalem (v 9):

1 Get up into the high mountain
2 Lift up your voice with strength
3 Be not afraid
4 Say to the cities of Judah: Behold your God. Cp. 52:7

s See ***Judah the Ruling Tribe***, p. 1257.

t How could godly missionaries say to the cities of Judah that God was there in their midst and reigning personally, if He was not there among them in visible form? (v 9; 9:6-7; 52:7; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 20:1-10).

u 8 Things God Will Do:

1 Come with power (v 10)
2 Rule with a strong arm
3 Reward men when He comes
4 Do a great work, changing the earth and all things therein
5 Feed His flock like a shepherd (v 11)
6 Gather the lambs with His arm
7 Carry them in His bosom
8 Gently lead those with young

v See 11:4-12; 35:1-10; 65:17-25; Zech. 14.

✡ ✡ ✡

(cp. Mt. 19:26; Rom. 1:20; Rev. 19:6)

12 ¶ [d]Who [e]hath [f]measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

(2) Sevenfold omniscience (cp. Rom. 8:27; 11:33)

13 [g]Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

(3) Fivefold comparison

15 Behold, [h]the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him *are* as nothing; and they are counted to him less than nothing, and [i]vanity.

(4) Challenge: comparison

18 ¶ [j]To whom [k]then will ye liken God? or what likeness will ye compare unto him?

19 The workman [l]melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood [m]from the foundations of the earth?

(6) Sevenfold comparison

22 *It is* [n]he that sitteth upon the [o]circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [p]stretcheth out the heavens as a [q]curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he [a]maketh the judges of the earth as vanity.

24 Yea, [b]they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

(7) Fivefold equality

25 [c]To whom then will ye liken me, [*d]or shall I be equal? saith the Holy One.

● 26 [*e]Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by [*f]names by the greatness of his might, for that *he is* strong in power; [*g]not one faileth.

(8) Challenge: knowledge

27 Why sayest thou, O Jacob, and speakest, O [*h]Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 ¶ Hast thou not known? hast thou not heard, *that* [*i]the everlasting God, the LORD, the Creator of the ends of the earth, fainteth [*j]not, neither is weary? *there is* no searching of his understanding.

(9) Sixfold omnipotence

---

[d] Questions 82-84. Next, v 18.

[e] See ***46 Facts About God***, p. 1252.

[f] This is perhaps hyperbole—a figure of speech wherein more is said than is literally meant. It could however, be literal in the sense of God measuring these things when He originally brought the materials to existence. Whether literal or figurative, this expresses the greatness of God in contrast with the lifelessness of the idols which Israel served at various times (v 12-19; Job 28:25; 30:4).

[g] Quoted by Paul in Rom. 11:34 and referred to in 1 Cor. 2:16.

[h] These verses (15-17) magnify the greatness of God, as v 12 does.

[i] Heb. tohu, emptiness. Trans. without form in Gen. 1:2; Jer. 4:23.

[j] Questions 85-90. Next, v 25.

[k] Since God is so great and powerful, what can He be likened to? What can He be compared to? Certainly not to a lifeless image made by man—an image of gold, silver, or wood, as pictured in v 19-20. Since He is such a Being as pictured in v 12-17, what kind of image could one make of Him that would give the truth?

[l] 2 Kinds of Images Here:
  1 Graven or molten images (v 19)
  2 Carved or wooden images, covered with metal (v 20)

[m] Men have been told and therefore they have heard of God from the very beginning of the creation of the earth (v 21). This is further proof that men and nations lived on the earth under Lucifer and be-

cifer Ruled Men under ***9 Facts About Lucifer***, p. 1228.

[n] See ***Circle of the Earth***, p. 1253.

[o] Heb. chug. Trans. circle (v 22); circuit (Job 22:14); and compass (Pr. 8:27). This word in our Bible revealed that the earth was round, long before men in general believed it was so.

[p] This refers to the firmament above which God stretched out or spread out over our heads. It is like a curtain or a tent wherein men dwell (v 22).

[q] See ***Thin Curtain***, p. 1253.

[a] Princes, judges, and all others who oppose the divine plan, regardless of their wealth and power, are no real hindrance to God. He can and does remove and make them as nothing and as vanity whenever they get in His way (v 23; Job 12:21; Ps. 2:10; 107:40).

[b] Those who oppose God will be cut off; even their posterity will not continue on earth. Their names and families will become extinct and grown no more than a stump left in the earth (v 24; Neh. 1:14).

[c] Questions 91-94. Next, 41:2.

[*d] See note k, v 18.

[*e] God, here and in several other places, appealed to the heavens as proof of His existence and perfection, and as a demonstration of His greatness and power (v 26; 42:5; 44:24; 45:18; 48:13; 51:6-16; Ps. 19:1-6; 97:6; 104:2; Zech. 12:1). This argument is becoming more impressive and stronger as men learn more about the heavens. See ***Solar System*** and ***Heaven*** in Index.

[*f] See ***Name and Number of Stars***, p. 1061. Besides the stars there are many billions of other things in creation which God knows the name and number of (v 26; 45:18).

[*g] No one thing in creation, that is run by natural laws, ever fails regarding its creative purpose, as stated here (v 26).

[*h] Here the names Jacob and Israel are both used of Judah—the subject of this prophecy (v 9, 27; 1:2; 2:1).

[*i] 3 Names and Titles of God (v 28):
  1 The everlasting God (Elohim, Triune God)
  2 The Lord (Jehovah, the Eternal)
  3 The Creator (43:15; Eccl. 12:1; Rom. 1:25; 1 Pet. 4:19)

[*j] 3 Things Man Cannot Do:
  1 Exhaust God's power and cause Him to faint (v 28)
  2 Make Him weary of doing things for His own people who love and submit to Him (v 38). He can only be wearied by sin and rebellion against His Word and will (43:23-24; Mal. 2:17)
  3 Search out God's understanding (v 28; Job 11:7-9)

* * *

them that have no might he increaseth strength.

30 Even the youths [l]shall faint and be weary, and the young men shall utterly fall:

▲ 31 But they that [m]wait upon the LORD shall [n]renew *their* strength; they shall mount up with wings [o]as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

720

CHAPTER 41

(10) Fivefold call to Isles

★●■1 [p]Keep silence before me, [q]O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

(11) Ninefold prophecy of Cyrus (Isa. 41:25; 44:28–45:6, 13; 46:11; Ezra 1)

2 Who raised up the [r]righteous *man* from the east, called him to his foot, gave the nations before him, [s]and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.

(12) God's omniscience

4 Who hath wrought and done *it*, calling forth the generations from the beginning? [s]I the LORD, [t]the first, and with the last; [u]I *am* he.

(13) Union of the Isles against Cyrus

5 [v]The isles saw *it*, and feared; the [a]ends of the earth were afraid, drew near, and came.

● 6 They helped every one his neighbour; and *every one* said to his brother, [b]Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

(14) Sevenfold call to Israel

8 [c]But thou, Israel, [d]*art* my servant, Jacob whom I have chosen, the seed of Abraham my [e]friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

(15) 4 commands–8 promises–20 predictions

★▲●10 ¶ [f]Fear thou not; [g]for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed

---

exercised constantly toward those who are in need (v 29; Jas. 1:17).

l The most vigorous and powerful men may faint under strain and utterly fall, but they that wait on the Lord shall:
  1 Renew their strength (v 31)
  2 Mount up with wings as eagles
  3 Run and not be weary
  4 Walk and not faint

m Heb. qavah, to bind together by twisting; to expect; gather together; look patiently for; wait for or upon (v 21; 49:23; 51:5; 59:9; 60:9; Ps. 25:3, 5, 21; 27:14; 37:9, 34; 40:1; 52:9; 69:6; 130:5; Pr. 20:22; Jer. 14:22; Lam. 3:25; Hos. 12:6). See ***Waiting*** in Index.

n Heb. chalaph, to slide by or hasten away; pass on; spring up; change; alter; go forward; grow up; renew; sprout; strike through (v 31; 41:1).

o They mount up like eagles, not that they become young again. Eagles can mount up without becoming young again and this is all that is stated here.

p 44th prophecy in Isa. (41:1-3, fulfilled). Next, v 10. See ***44th Prophecy in Isaiah***, p. 1234.

q God here spoke to the islands (coastal lands of Palestine, Egypt, Asia Minor, etc.) to be silent and come near to judgment, for Cyrus was coming from the east to overthrow them (v 1).

r The word righteous in connection with Cyrus simply refers to doing right in carrying out the will of God in punishing the enemies of Israel and allowing God's people to return to their own land. Cyrus, who came from the East, is definitely named in 44:28–45:6 and referred to in v 2, 25; 45:31; 46:11; 2 Chr. 36:22-23; Ezra 1:1-8; 3:7; 4:3, 5; 5:13-17; 6:3, 14; Dan. 1:21; 6:28; 10:1.

s Questions 95-96. Next, v 26.

t Jehovah is the Aleph-Tau and the Alpha-Omega of the Bible—the first and the last; from eternity to eternity, the Self-existent, and the Eternal (v 4; 44:6; 48:12; Rev. 1:11, 17; 2:8; 22:13).

u I am He (v 4; 48:12). The pronoun He is used in Scripture of a unit of a number of individuals in the church (2 Th. 2:7, note g, Eph. 2:15; 4:13). The pronouns him (Dt. 32:10; Jer. 31:10; Mic. 3:8), his (Ps. 25:22), and her and she are all used of Israel as a nation or a unit of people (Rev. 12:1-5, 14). If singular pronouns are thus used of the church and Israel, each being made up of many individuals, the same can surely be true of the Divine Trinity of more than one individual or person. See ***The Trinity***, p. 489 of N.T.

v Verses 5-7 picture the various countries fearing Cyrus and uniting against him. The isles (maritime countries) and the far off parts of Egypt, Palestine, and Asia Minor saw this coming struggle and, in fear, they came together in a federation to fight Cyrus.

a See ***The Ends of the Earth***, p. 1257.

b Do not be afraid of the invasion of Cyrus. The encouragement here was to make new images for the temples and thus obtain the favor of the gods whom the people trusted to rescue them from Cyrus; so they fashioned idols and set them in their places that they should not be moved (v 6-7). This is another instance of sinners seeking to avert judgment by becoming religious. Such turning of pagans to idols to avert destruction only shows the futility of such trust.

c After addressing the Gentiles, as in v 5-7, and showing the futility of trusting in idols to defend them from Cyrus, God addressed Israel or Jacob's seed—the Jews—calling attention to their background, their call of God, His choice of them to be His servant, and His many promises of blessing to them (v 8-20).

d 7fold call to Israel—the Jews:
  1 You are My servant (v 8-9)
  2 I have chosen Jacob (v 8)
  3 You are the seed of Abraham, My friend
  4 I have taken you from the ends of the earth (v 9; note a, above)
  5 I have called you from the chief men of the earth
  6 I have declared you to be My servant, My chosen people
  7 I have not cast you away

e Heb. ahab, to have affection for. Trans. friend (v 8; Pr. 18:24; 27:6; Zech. 13:6); love (Lev. 19:18, 34); lover (1 Ki. 5:1; Ps. 88:18); and several other ways. Abraham was known as the friend or lover of God (v 8; 2 Chr. 20:7; Jas. 2:23). What greater honor could be given any man than that of the Almighty calling him His friend? Many times the descendants of God's friends were blessed for the sake of their relationship with such men. Israel is blessed because of Abraham's sake (v 8; Gen. 26:24), and David's sake (37:35; 1 Ki. 11:12-13, 32-34; 15:4; 2 Ki. 8:19; 19:34; 20:6). God has blessed other men for the sake of other friends of His (Gen. 39:5; Ex. 18:8; 2 Sam. 5:12; Mt. 24:22; 2 Cor. 4:5, 11; 12:10; Eph. 4:32).

f 45th prophecy in Isa. (41:10-20, unfulfilled). Next, v 25. See ***45th Prophecy in Isaiah***, p.1234.

g See ***8 Promises and Commands to Israel***, p. 1257.

founded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

▲●13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

▲●14 Fear not, thou [*h]worm Jacob, *and* ye [*i]men of Israel; I will help thee, saith the LORD, and thy [*j]redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

▲ 17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

▲ 18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

▲ 19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

(16) Reasons for blessings

20 [a]That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

(17) Challenge: prediction

21 [b]Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.

(18) Fivefold prophecy of Cyrus (Isa. 41:1, refs.)

★ 25 [d]I have [e]raised up *one* [f]from the north, and he shall come: from the rising of the sun shall he [g]call upon my name: and he shall come upon princes as *upon* morter, and as the potter treadeth clay.

(19) Challenge to prediction

26 [h]Who hath [i]declared from the beginning, [j]that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

★ 27 [k]The first *shall say* to [l]Zion, Behold, [m]behold them: and I will give to Jerusalem [n]one that bringeth good tidings.

28 [o]For I beheld, and *there was* no man; even among them, and *there was* [p]no counsellor, that, when I asked of them, could answer a word.

29 Behold, [q]they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

721 CHAPTER 42

3. Controversy: God and Israel (Isa. 42:1–45:25)
(1) Messiah's first advent: tenfold presentation

★■ 1 Behold [r]my [s]servant, whom I uphold;

[*h] See note l, Ps. 22:6.

[*i] Judah or the many of the 13 tribes in the southern kingdom are here called men of Israel and Jacob. They are also called men of Judah (5:3, 7; Jer. 4:3-4; 11:2, 9; 17:25; 18:11; 32:32; 35:13; 36:31; 43:9; 44:27; Dan. 9:7). Both terms are used of the Jews in the N.T. (Acts 2:2, 5 with 2:14, 22; 3:12; 4:35, and Acts 13:5, 42-50 with 13:16, etc.). Bible writers all contradict the modern theory that all Israelites are not Jews. See ***Anglo-Saxon Theory***, p. 608.

[*j] 8 Things Jehovah Is to Men:
  1 Their God (v 10, 13)
  2 Strength (v 10)
  3 Helper (v 10, 13-14)
  4 Upholder (v 10)
  5 Redeemer (v 14)
  6 The Holy One and Power (v 14-16)
  7 Supplier of needs (v 17)
  8 Gardener (v 19)

[a] See ***Reasons for God's Dealings***, p. 1257.

[b] See ***7fold Challenge of God***, p. 1253.

[c] See **NAMES, TITLES, AND OFFICES OF THE TRINITY**, p. 103.

[d] 46th prophecy in Isa. (41:25, fulfilled in Cyrus, 41:1, refs.). Next, v 27. See ***46th Prophecy in Isaiah***, p. 1234.

[e] Cyrus was the one raised up of God to fulfill His Word concerning the punishment 5, 25; 44:28–45:4, 13; Ezra 1; Jer. 25; Dan. 1:21; 6:28).

[f] From the north seems to contradict from the east (41:2), but there is no discrepancy. Cyrus was from the east of Palestine where Isaiah made the prediction. What this verse says is that he would come upon the princes from the north; this is what he did in conquering Babylon. He first conquered all of Asia Minor and then moved southward against Babylon, as recorded in history. He was born in Persia, east of Palestine, but his conquest of Babylon was from the north.

[g] This no doubt means that Cyrus would acknowledge Jehovah as the true God and the source of his success (Ezra 1:2).

[h] Questions 97-98. Next, 42:19.

[i] Here God claimed the making of a plan from eternity to eternity, and the making of predictions from the beginning, long before they came to pass, revealing to man what was to happen. This is what He challenged idols to do, as in v 21-24, in order to prove their divinity. Everyone knows that only a supernatural Being could do such things, and there are over 6,000 verses of prophecy to confirm this fact.

[j] See ***7 Purposes of Prediction***, p. 1258.

[k] 47th prophecy in Isa. (41:27, fulfilled). Next, 42:1. See ***47th Prophecy in Isaiah***, p. 1234.

[l] Here again we see that Zion and Jerusalem, or the Jews, are the ones dealt with in Isaiah. There is no Israel other than these who will be blessed, for Jews are the whole of all the tribes. See ***Israel*** in Index.

[m] The time for the fulfillment of certain predictions is here (v 27).

[n] The bearer of the good tidings from Jehovah, referring primarily to Isaiah himself, and secondarily to other prophets who brought such tidings (v 27; Acts 3:21; Heb. 1:1-2).

[o] The reasons for God giving predictions are many, but the main one is that He is the only one who can foretell future events. No man or his idol can make such things known or even give counsel concerning such tidings (v 28-29). See ***7 Purposes of Prediction***, p. 1258.

[p] See notes i, and o, above.

[q] 4 Facts About Idols (v 29):
  1 They are all vanity
  2 Their works are nothing
  3 They are wind
  4 They are confusion

[r] 48th prophecy in Isa. (42:1-7; v 2-3, 6-7 fulfilled in the ministry of Jesus Christ; v 4 unfulfilled). Next, v 10. See ***48th Prophecy in Isaiah***, p. 1234.

[s] See ***Servant of Jehovah***, p. 1253.

✡ ✡ ✡

have put my [v]spirit upon [w]him: he shall [x]bring forth judgment to the Gentiles.

2 [y]He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the [z]smoking flax shall he not quench: he shall bring forth judgment unto truth.

4 [*a]He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall [a]wait for his law.

(2) Eightfold address to the Messiah

★■ 5 ¶ Thus saith God the LORD, he that [b]created the [c]heavens, and [d]stretched them out; he that [e]spread forth the earth, and that which cometh out of it; he that giveth [f]breath unto the people upon it, and [g]spirit to them that walk therein:

6 I the LORD have called [h]thee in righteousness, and will [i]hold thine hand, and will keep thee, and [j]give thee for a covenant of the [k]people, for a [l]light of the Gentiles;

7 [m]To open the blind eyes, [n]to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

(3) God's glory for Himself

8 I *am* the [o]LORD: that *is* my name: and my [p]glory will I not give to another, neither

(4) Former things fulfilled

9 Behold, the [q]former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

(5) Give glory to God

★●10 [r]Sing unto the LORD a [s]new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

● 11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

● 12 Let them give glory unto the LORD, and declare his praise in the islands.

(6) Messiah's second advent
A. Twelvefold judgment

13 [*t]The LORD shall go forth as a mighty man, he shall [*u]stir up jealousy like a man of war: he shall [*v]cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills,

---

u God has a soul; this means He has feelings, passions, appetites, emotions, and desires, as all other intelligent beings have. If He has a soul, He also has a spirit, and a body in which His soul and spirit dwell (note r, Jn. 4:24). See ***God*** in Index.

v The word spirit here should be written with a capital letter because it refers to the Holy Spirit, the Third Person of the Divine Trinity, and not to God's personal spirit. That it does refer to the Holy Spirit is clear from the fulfillment of the Spirit descending upon Christ at His baptism (Mt. 3:16-17; Lk. 3:16; Jn. 3:34; Acts 10:38). Not only was 42:1 fulfilled then, but also 11:1-2; 61:1-2.

w Another proof of the Divine Trinity of separate and distinct persons, each with a personal body, soul, and spirit:
  1 My (the Lord God, v 1, 5, 7)
  2 My Spirit (the Holy Spirit, v 1)
  3 Him (the Messiah, v 1-7). See ***The Trinity,*** p. 489 of N.T.

x Heb. yatsa, to go out; bring forth; go abroad; spread; utter. The Heb. for judgment is mishpat, rule of right or of religion; order; plan; sentence; and there are many other applications.

y See notes g-j, Mt. 12:18-21.

z Lamp wicks were made of linen. The allusion is to a wick that is burning with feeble flame from the absence of oil, being ready to expire. The ease with which the light of such a wick can be put out is referred to in 43:17 where tow is the same word rendered flax here (v 3). The Messiah would not quench the flickering, weak light and hope of Israel until He sent forth judgment unto victory (Mt. 12:20).

*a Failure and discouragement were foreign to the Messiah, and always will be. He will set judgment in the earth; Gentiles and Jews will trust in Him (Acts 15:13-18); His plan will be eventually realized; and His servants will reign with Him forever (Dan. 7:18, 26; Rev. 11:15; 20:1-10; 22:4-5).

a All men must wait for His law—until He comes to take over the kingdoms of this world (v 4; Zech. 14; Acts 15:13-18; Rev. 11:15). Then the law (civil law of the kingdom as well as religious law) will go forth from Zion, and the Word of the Lord from Jerusalem (2:2-4).

b 6 Creative Acts of God: He (v 5)
  1 Created the heavens
  2 Stretched them out
  3 Spread forth the earth
  4 Created that which comes out of the earth
  5 Gave breath to all living creatures
  6 Gave spirit to all living creatures

c Cp. 45:18; Gen. 1:1; Rev. 10:6.

d Cp. 45:12; 51:13; Jer. 10:12; 51:15.

e Cp. 40:22; 44:24; Job 9:8.

f Another proof that breath and spirit are not the same (v 5; Job 12:10; 34:14; Acts 17:25). See ***The Doctrine of Man***, p. 1028

g God gave man power to reproduce his own kind—body, soul, and spirit (v 5; Gen. 1:26-28; 5:3).

h All statements in v 6-7 refer to the Messiah, as well as v 1-4. See 14 Predictions under ***48th Prophecy in Isaiah***, p. 1234.

i This signifies that God would guide, lead, and protect the Messiah, as we protect children when we hold them by the hand (v 6).

j God would make the Messiah the mediator of the new covenant, which was to be better than the law of Moses (v 6; 49:8; Heb. 8:6; 9:15).

k Not only of the Jews, but of all people (v 6; Rom. 1:16; 1 Cor. 12:13; Gal. 3:8, 28; Eph. 3:6; Col. 3:11).

l Light is an emblem of knowledge, instruction and truth (v 6; Mt. 4:16; Lk. 2:32; Jn. 1:4, 7, 9; 3:19; 8:12; 9:5; 12:35, 46).

m This was one of the marks of Messiahship (v 7; 61:1-2; Mt. 11:4-6; Lk. 4:16-21).

n This can be taken literally, for Christ descended first into the lower parts of the earth to liberate the righteous souls from paradise where they had been held captive by Satan against their will. Christ led them captive to heaven when He ascended on high (Mt. 12:40; Eph. 4:8-10; Heb. 2:14-15). See note d, 49:9.

o Heb. Yehovah, Jehovah. This is My name (v 8; 12:2; 26:4; Ex. 6:3; Ps. 83:18).

p Heb. kabod, weight; splendor; glory; honor. God will not give the praise and honor that are due Him to angels, demons, men, or idols. Human beings must not take to themselves any glory for ideas, doctrines, works, wisdom, power, or ability that has come from God for His glory. Man is not worthy of such glory; how much less are images worthy of it (v 8).

q The former things which He had foretold and which were already fulfilled, proved that they ought to trust Him and have faith in the new things which He now declared to them (v 9).

r 49th prophecy in Isa. (42:10-17, unfulfilled). Next, 43:1. See ***49th Prophecy in Isaiah***, p. 1235.

s See ***7 Commands to Sing***, p. 1253.

*t See 16 Predictions, under ***49th Prophecy in Isaiah***, p. 1235.

*u He will be aroused to vengeance and indignation as a warrior rushes upon his foes to avenge wrong (v 13).

*v He will give a loud cry, a roar, an outcry as a woman in pain when she travails. Warriors generally rushed into battle with loud shouts to stimulate their own courage and intimidate the enemy.

rivers islands, and I will dry up the pools.

B. Eightfold restoration

16 And I will bring the blind by a way *that* they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

(7) Eightfold ruin and weakness

● 18 [a]Hear, ye deaf; and look, ye blind, that ye may see.

19 [b]Who *is* blind, but [c]my [d]servant? or deaf, as my [e]messenger *that* I sent? who *is* blind [f]as *he that is* perfect, and blind as the LORD'S servant?

20 [g]Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is [h]well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

22 But this *is* a people robbed and spoiled; *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and [i]none delivereth; for a spoil, and none saith, Restore.

(8) Reasons for chastisement

23 [j]Who among you will give ear to this? *who* will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for [k]they would not walk in his ways, neither were they obedient

25 [l]Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

722 CHAPTER 43

(9) Tenfold preservation

★■ 1 But now [m]thus saith the LORD that [n]created thee, O [o]Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou passest through the waters, [p]I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I [q]gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.

(10) Tenfold regathering

5 Fear not: for I *am* with thee: [r]I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one [s]that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

(11) Challenge to prediction

---

a 2 Commands to Judah (v 18):
  1 Hear, you deaf
  2 Look, you blind
b Questions 99-101. Next, v 23.
c Jehovah's servant here is Israel; they are the only servant of God in Isaiah that could be referred to as being:
  1 Deaf—because of refusing to hear God and His Word (v 18-20; Mt. 13:13-16)
  2 Blind—because of not seeing what was plain to see (v 18-20; 43:8; 56:10; Mt. 13:13-16; 15:14; 23:16-26)
  3 Robbed—because of sinning so that God could not protect them (v 22)
  4 Spoiled—because of having no power to resist enemies
  5 Snared in holes—because of living in fear of enemies
  6 Hid in prison—because of being defeated and captured by the enemy
  7 A prey—because of having no champion to defend them
d 3 Things Israel Called to Be (v 19):
  1 God's servant (note s, 42:1)
  2 God's messenger to represent Him among the heathen (Gen. 12:1-3; Gal. 3:8)
  3 Perfect (v 19; Gen. 17:1; Dt. 18:13)
e Heb. malak, to dispatch as a deputy; a messenger; an angel; a prophet, priest or teacher; an ambassador (v 19).
f As he that is supposed to be perfect—the servant of God (v 19; Gen. 17:1).
g See 6:9-12; Mt. 13:13-16.
h Jehovah is well-pleased with the righteousness that He demands by His law, so of the effect it has upon the people who refuse to see, hear, and obey it; but He is not well-pleased with the people with whom the contract was made (v 20-22).
i They have no champion to deliver them from defeat or demand that their enemies restore the spoils they have taken from the people (v 22).
j Questions 102-105. Next, 43:9.
k 2 Reasons Jews Were Destroyed (v 24):
  1 They would not walk in His ways
  2 They were disobedient to His law
l 2 Outstanding Results of Sin (v 25):
  1 Judgment and destruction
  2 Hardness of heart—laid it not to heart
m 50th prophecy in Isa. (43:1-7, unfulfilled). Next, v 14. See ***50th Prophecy in Isaiah***, p. 1235.
n See ***12 Things God Has Done Regarding Israel***, p. 1253.
o The terms Jacob and Israel are used of all the tribes in this chapter (v 1, 3, 14-15, 22, 28). No 2 tribes or 10 tribes can be excluded from these terms.
p See ***12 Things God Will Do for Israel***, p. 1253.
q The word redeem properly means to ransom by means of a price, but here it refers to deliverance from bondage without a ransom price. Deliverance from Egyptian bondage is called redemption (Ex. 6:5; 15:13). Where a specific price is paid, the idea of redemption also includes deliverance from danger, oppression, and captivity. Thus, when God gave Egypt, Ethiopia, and Seba as a ransom for Israel, it meant that His people were delivered from destruction and these other countries were destroyed instead. The idea is that either Israel or these countries would perish; so God chose to save Israel and destroy the others—they stood instead of Israel for a ransom. This applies more particularly to the future when Israel will be preserved from the Antichrist and these countries will be subdued and taken over by him (v 3-4; Ez. 38:5-7; Dan. 11:40-45; Mt. 24:15-22; Rev. 12:6, 14).
r Note the 10fold preservation of Israel in v 1-4 and the 10fold gathering of Israel in v 5-7. God is under oath to preserve and gather all the tribes of Israel back to Palestine (v 5-7, 11:10-12; Jer. 30-31; Ez. 37; Mt. 24:31).
s To be called by the name of anyone means to be regarded as his son. Here it refers to those who were considered children of God (v 7).

* * *

eyes, and the deaf that have ears.

● 9 Let all the nations be gathered together, and let the people be assembled: [b]who among them [c]can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

(12) Israel's mission

10 [d]Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: [e]that ye may know and believe me, and understand [f]that I *am* [g]he: [h]before me there was no God formed, neither shall there be after me.

11 I, *even* I, *am* the LORD; and beside me *there is* no saviour.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

(13) Eighteen declarations of God

(cp. Isa. 40:12–41:29; 44:6-20)

■ 13 Yea, [i]before the day *was* I *am* [j]he; and *there is* none that can deliver out of my hand: [k]I will work, and who shall let it?

★ 14 ¶ [l]Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake [m]I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

● 18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, [n]I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall shew forth my praise.

(14) Eight failures of Israel

22 ¶ [o]But thou hast not called upon me, O [p]Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the [q]small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. [r]I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no [s]sweet cane with money, neither hast thou [t]filled me with the fat of thy sacrifices: [*a]but thou hast made me to serve with thy sins, thou hast [*b]wearied me with thine iniquities.

---

1 Bring forth the blind people that have eyes—referring to Israel (v 8 with 42:18-22)
2 Bring forth the deaf that have ears
3 Let all the nations (Gentiles) be gathered together (v 9)
4 Let the people be assembled

The purpose of these commands for the gathering of both Jews and Gentiles was to assemble all people to hear the challenge of God; to witness His choice of making Israel His special people to fulfill His will in propagating the truth among all nations; and to demonstrate their power or lack of it to prophesy, so they might acknowledge that what God had predicted was the truth (v 8-12).

b Question 106. Next, v 13.

c Who among the whole multitude of both Jews and Gentiles can declare and show things that are to happen? Let them demonstrate their prophetic powers so they can be justified in their claims that Jehovah is not the only one who has this power (v 9).

d The Jews were Jehovah's witnesses and His servants whom He had chosen (v 10; 42:19). They were cut off from being the peculiar people of God when they rejected their Messiah, and now the Gentiles have this place as a people (Mt. 21:33-45; Rom. 11). The Jews will be received again at the 2nd advent of Christ; they will become witnesses of Jehovah again, and will literally evangelize the nations in the Millennium (2:2-4; 11:3-12; 52:7; Zech. 8:23; Rom. 11:25-29).

e 4 Reasons for Choosing Them as Witnesses:
1 That you may know Me (v 10)
2 That you may believe Me
3 That you may understand that I am He
4 That you may witness that I am God (v 12)

f 8 Things They Were to Bear Witness To:
1 That I am He (v 10; note u, 41:4)
2 That before Me there was no God formed
3 That after Me there will be no God formed
4 That I am Jehovah (v 11)
5 That beside Me there is no Savior
6 That I have declared former things which have already come to pass (v 12; 41:21-24, 26; 42:8-9; 43:9)
7 That I have saved you (v 12)
8 That I have showed you things when no strange god among you could reveal them to you

g See note u, 41:4.

h I am the only true and eternal God—the first Being; and I did not derive My existence from anyone else. I have not succeeded another and My kingdom is the original underived and independent one. No one will ever succeed Me on My throne. I am Jehovah and beside Me there is no Savior. I have demonstrated by predictions, salvation, and miracles that I am God; and you are My witnesses (v 10-12).

i See ***18 Declarations of the Existence of God***, p. 1253.

j See note u, 41:4.

k Question 107. Next, v 19.

l 51st prophecy in Isa. (43:14-21, unfulfilled). Next, 44:1. See ***51st Prophecy in Isaiah***, p. 1235.

m See ***Future Destruction of Babylon***, p. 1258.

n Question 108. Next, 44:7.

o 8 Failures of Israel: You Have
1 Not called upon Me (v 22)
2 Been weary of Me
3 Not brought Me burnt offerings (v 33)
4 Not honored Me with sacrifices
5 Not bought Me sweet cane with money (v 24; Jer. 6:20)
6 Not filled Me with the fat of your sacrifices
7 Served Me with your sins
8 Wearied Me with your iniquities

p Again Jacob and Israel are used of the whole 13 tribes, not Judah only (v 22).

q The lambs and kids of the flock for the daily sacrifices (Ex. 29:38).

r I have not been oppressive in asking your worship and seeking your service beyond what is reasonable and what you would give even to idols (v 23-24).

s Sweet cane (v 24), called sweet calamus, was used in the incense that Israel made for worship (Ex. 30:23; Song 4:14; Ez. 27:19). Some was grown in Arabia and India, and an inferior quality in Egypt and Syria. The kind used by Israel was brought from afar (Jer. 6:20).

t Filling God with the fat of sacrifices simply meant to satisfy Him by meeting His requirements according to the law of Moses (v 24).

*a Instead of serving Me in holiness and righteousness, and worshipping Me with sacrifices and offerings to atone for sin, you have served in your sins and burdened Me with your iniquities (v 24).

*b After accusing them of serving Him in sin and wearying Him with their iniquities (v 24), God now assured them He would blot out their transgressions for His own sake and forget their sins (v 25). This presupposes a repentance on the part of the Jews;

▲ 25 I, *even* I, *am* he [c]that blotteth out thy transgressions for mine [d]own sake, and will not remember thy sins.

● 26 [e]Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

(16) Reasons for present curse

27 Thy [f]first father hath sinned, and [g]thy teachers have transgressed against me.

28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

723 CHAPTER 44

(17) Tenfold restoration

★ 1 Yet now [h]hear, O [i]Jacob my [j]servant; and Israel, whom I have chosen:

● 2 Thus saith the LORD [k]that made thee, and formed thee from the womb, *which* will help thee; [l]Fear not, O Jacob, my servant; and thou, [m]Jesurun, whom I have chosen.

▲ 3 For I will [n]pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon [o]thine offspring:

4 And [p]they shall spring up *as* among the grass, as willows by the water courses.

another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

(18) God and idols contrasted
A. Twelve declarations of God
(cp. Isa. 40:12-41; 43:13-21)

■ 6 [r]Thus saith the LORD [s]the King of Israel, and his [t]redeemer the LORD of hosts; [u]I *am* the first, and I *am* the last; and [v]beside me *there is* no God.

7 [w]And who, [x]as I, shall call, and shall declare it, and set it in order for me, since I appointed the [y]ancient people? and the things that are coming, and shall come, let them shew unto them.

● 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; [z]I know not *any*.

B. Stupidity of idolaters

9 ¶ [a]They that make a graven image *are* all of them vanity; and their [b]delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 [*a]Who hath formed a god, or molten a

---

and since that will not be brought about until the 2nd advent of the Messiah this is a prediction to be fulfilled at that time (Zech. 12:10–13:1; Rom. 11:25-29).

c The idea of blotting out sins is taken from the custom of keeping accounts and canceling or blotting out the charge when the debt is paid. Thus God promised to cancel the sins of Israel and blot them all out. When this is done no punishment can be exacted for sins, and the people forgiven must be treated as pardoned friends (v 25).

d Sinners do not deserve forgiveness or any claim to such blessing. They deserve full punishment, but God undertakes by free grace the pardon of all sin (which is repented of), and the cancellation of punishment for rebellion. He can thus declare that "beside Me there is no Savior" (v 11). If it is for God's sake that men are forgiven and they escape hell thereby, they owe their lives to Him to live for His glory, and not to live unto themselves. If men are to be pardoned on these grounds then they must come to God and to Him alone; they must come, not to justify themselves, but to confess their sins so that He can be glorified. Unless they come on His terms they can never be forgiven.

e Here God urged Israel to remember Him as a partner in their longstanding relationship, to reason together with Him, and to produce all the arguments possible in their own defense to justify their own backslidings and continued rebellion. On His part He accused them of sin (v 24, 27), and for this they should be punished (v 28). On their part God urged them to bring up any reason, in self-defense, either to justify themselves in their actions or prove they were unjustly accused (v 26).

f See ***Father Abraham***, p. 1258.

g The teachers here are explained in v 28 to be the priests and Levites of the sanctuary. They were the leaders, together with the king of Jacob and Israel (v 28).

h 52nd prophecy in Isa. (44:1-5, unfulfilled). Next, v 21. See ***52nd Prophecy in Isaiah***, p. 1235.

i Isaiah showed no difference between Jacob, Israel, and Judah (v 1-2, 5, 6, 21, 23, 26).

j See ***Servant of Jehovah***, p. 1253.

k 3 Things God Has Done Regarding Jews:
  1 Made them (v 2)
  2 Formed them from the womb
  3 Chosen them (v 1-2)

l After accusing Israel of sin and revealing they were cursed (43:23-28), God now assured them of mercy and restoration to Yet now hear (v 1-3).

m Jesurun, the upright one (v 2). Called Jeshurun (note n, Dt. 32:15).

n The first half of this verse (v 3) could be literal, referring to the restoration of desert lands and waters springing forth in the wilderness, as predicted in 35:1-6; 41:17-20. The last half is definitely a reference to a spiritual outpouring. In the future tribulation period there will be a great outpouring of the Spirit (Acts 2:16-21; Zech. 12:10–13:1) as well as in the Millennium (v 3; 32:15).

o That children will be born in the Millennium and in all eternity in the New Earth is clearly taught in Scripture (v 3; 9:6-7; 59:20-21; 65:20-26; Ez. 43:7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 8:1-8; 14:16-21; Lk. 1:32-33; Rev. 11:15; 20:4-10; etc.). There is no statement even hinting that children will not be born in all eternity. Everything points to the fact that God's original plan for the human race will continue then, in the restitution of all things, as if men had never fallen. See ***Generations*** in Index.

p Children born in the Millennium and eternity will grow in grace and in health like grass in well-watered fields, and willows by the watercourses (v 4).

q This verse teaches that profession of religion, recognition of Israel as God's way of life for His people, will be common in the days of the Messiah.

r See ***12 Declarations of the Existence of God***, p. 1254.

s Isaiah called God King 4 times: our King (33:22); the King of Jacob (41:21); your King (43:15); and the King of Israel (44:6). Cp. Mt. 2:2; 27:11, 42.

t Of the 18 times the word Redeemer is used in Scripture it is found 13 times in Isaiah (v 6, 24; 41:14; 43:14; 47:4; 48:17; 49:20; 60:16; 63:16). Cp. Job 19:25; Ps. 19:14; 78:35; Pr. 23:11; Jer. 50:34).

u Quoted in Rev. 1:17. See note t, 41:4.

v See ***No God Beside Me***, p. 1254.

w Questions 109-111. Next, v 10.

x Here God claimed the power to call or command events to happen, to declare them before they happen, and to decide their time and order of fulfillment. He also made it clear that He had been revealing things to Israel from the time He chose and appointed them as His witnesses (v 7-8).

y See ***Olam-Everlasting***, p. 1253.

z If God, the all-wise and all-knowing Being of the universe, does not know of any god beside Himself, then there is none (v 8).

a See ***4fold Stupidity of Idolaters***, p. 1254.

b Heb. chamad, delight; beauty; greatly loved; covet; desire; precious.

*a Question 112. Next, v 19.

✡ ✡ ✡

11 Behold, [b]all his fellows shall be ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

C. Twenty proofs of idol vanity

12 The [c]smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the [d]cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a [e]graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

D. Stupidity of idolaters

for he hath [g]shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and [h]shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a [i]lie in my right hand?

(19) Spiritual restoration (Isa. 29:22, refs.)

★●21 ¶ [j]Remember [k]these, O [l]Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick [a]cloud, thy transgressions, and, [*b]as a cloud, thy sins: [*c]return unto me; for I have redeemed thee.

● 23 [*d]Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

(20) Sixteenfold material restoration (Isa. 29:17, refs.)

■ 24 Thus saith the LORD, [*e]thy redeemer, and he [*f]that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 [*g]That [*h]frustrateth the [*i]tokens of the [*j]liars, and maketh diviners mad; that turneth

---

with all their fellows will be ashamed together when they see the utter helplessness of their gods in the day of trouble and judgment (v 9-11).

c 10fold Proof of Idol Vanity:
 1 The smith heats the metal in the fire (v 12)
 2 He fashions it with a hammer
 3 He makes it with the strength of his arms until he is famished
 4 He does not allow himself to eat and drink while he makes his god
 5 The carpenter measures it (v 13)
 6 He draws a sketch of it
 7 He shapes it with planes, chisels, and carving tools
 8 He makes it after the figure and beauty of a man
 9 He hews down cedars, cypresses, oaks, and ash trees which God planted and nourished to be fuel for man (v 14); but he uses only part of the trees to warm himself and cook his food (v 15-16); the rest he uses to make his god (v 17)
 10 He falls down to it, worships it, and prays to it, knowing that it cannot help him in the least (v 7-20)

d Cypress (v 14). Found only here.

e This description is mainly of a graven image covered with metal—not solid metal, for it was carved out of a tree. The word molten (v 10) refers primarily to thin metal plating after the image was carved from wood. It is true that many images were of solid metal and others of hollow metal, but here the reference seems to be to one of wood covered with thin metal plates (v 10-20). Some of the hollow images were filled with clay, as seen in certain lands today.

f ***8 Facts—Stupidity of Idolaters***, p. 1254.

g Heb. tuach, to spread over; daub; besmear; plaster. Here it means something smeared over the eyes to close them; it refers to willful blindness to truth (v 18).

h Questions 113-115. Next, 45:9.

i A lie is the name often given to an idol, because of it being false and deceptive. That which Israel made to rely upon was deceptive and could not save them. Any false religion is a lie, and all that sinners rely upon to save them, apart from God, is a lie (v 20).

j 53rd prophecy in Isa. (44:21-23, unfulfilled). Next, v 26. See ***53rd Prophecy in Isaiah***, p. 1235.

k Remember these things which are said of idols and idolaters (v 21).

l The prophet was holding to his main theme—predicting events that would happen to all the tribes of Jacob and Israel (v 21).

a Sins being blotted out is like the passing of a thick cloud (v 22).

*b ***20 Things About Confessed Sin***, p. 1254.

*c Israel will return to God at the 2nd advent of Christ (10:21-22; 35:10; Hos. 3:5; Mic. 5:3; Zech. 12:10–13:1; Rom. 11:25-29).

*d 4 Realms to Rejoice and Sing:
 1 Sing, you heavens (v 23)
 2 Shout, you lower parts of the earth
 3 Break forth into singing, you mountains
 4 Break forth into singing, you forest and all the trees therein

*e See ***4 Great Names of God***, p. 1254.

*f 4 Great Works of God in the Past (v 24):
 1 Formed Israel from the womb
 2 Made all things
 3 Stretched out the heavens
 4 Spread abroad the earth

*g 6 Present Works of God With Men:
 1 Frustrates the signs of liars (v 25)
 2 Makes diviners mad
 3 Turns the wise men backward
 4 Makes their knowledge foolish
 5 Confirms word of His servants (v 26)
 6 Performs counsel of His messengers

*h Heb. parar, to break up; violate; frustrate; break asunder; cast off; cause to cease; disannul; disappoint; dissolve; divide; make of no effect; fail; bring to nought; make void (v 25). God would do thus to the diviners, necromancers, or false prophets and deceivers in Israel who were trying to lead His people astray.

*i See ***Supernatural Signs***, p. 1254.

*j Deceivers, conjurers, and false prophets of the heathen who used signs and omens to further their cause. They are also called diviners and wise men in this same verse (v 25). They pretended to have insight into the future by divine powers. God promised here to make their signs, tokens, wisdom and predictions to fail so that they would be proved false and foolish.

✡ ✡ ✡

edge foolish;

★ 26 [k]That [l]confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, [m]Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

27 That saith to the deep, [n]Be dry, and I will dry up [o]thy rivers:

(21) Sixteenfold prophecy of Cyrus
(Isa. 21:1, refs.)

28 That saith of [p]Cyrus, [q]*He is* my [r]shepherd, and shall perform [s]all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

724 CHAPTER 45

■ 1 Thus saith the LORD to his [t]anointed, to Cyrus, whose right hand I [u]have holden, to subdue [v]nations before him; and I will [w]loose the loins of kings, to open before him [x]the two leaved gates; and the gates shall not be shut;

2 [y]I will go before thee, and make the crooked places straight: I will break in pieces the [z]gates of brass, and cut in sunder the [a]bars of iron:

3 And I will give thee [b]the treasures of darkness, and hidden [c]riches of secret places, [d]that thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For [e]Jacob my servant's sake, and Israel [f]mine elect, I have even called thee by thy name: [g]I have surnamed thee, though thou hast [h]not known me.

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded thee, though thou hast not known me:

6 [i]That they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

(23) God's twelvefold sovereignty (Rom. 9:14-24)

7 [*a]I form the light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

★● 8 [*b]Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 [*c]Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [*d]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

(24) God's omnipotence

● 11 Thus saith the LORD, the Holy One of Israel, and his Maker, [*e]Ask me of things to

---

k 54th prophecy in Isa. (44:26–45:4, fulfilled). Next, 45:8. See ***54th Prophecy in Isaiah***, p. 1235.

l See ***Confirmed Word***, p. 1254.

m This prophecy was fulfilled about 200 years after it was given—when Cyrus, king of Persia, made a decree that Jews could return to their own land and rebuild their city and temple (2 Chr. 36:22-23). They were not rebuilt by him, but he made the first command for their rebuilding. See notes on 3 decrees to rebuild the city and temple under pt. 6, When Do the 70 Weeks Begin? p. 1480 col. 3.

n This refers to the turning of the river Euphrates out of its regular channel flowing through Babylon, so that Cyrus could get into the city by the river bed and take it by surprise (Dan. 5). Cyrus turned the river into a large lake (40 sq. mi. area) which had already been made to carry off excessive waters of the Euphrates.

o The reference here is to the many canals and artificial streams by which Babylon and the surrounding country were watered from the river Euphrates (v 27).

p The first mention of Cyrus in Scripture, chronologically speaking. He was named by God over 150 years before he was born, or about 200 years before he made the decree to rebuild Jerusalem and the temple (v 28; 45:1; 2 Chr. 36:22-23; Ezra 1:1-8; 3:7; 4:3-5; 5:13-17; 6:3, 14; Dan. 1:21; 6:28; 10:1).

q 5 Things Cyrus Was to Do for Jehovah:
1 Be a shepherd of God's people (44:28)
2 Perform God's pleasure in liberating the Jews (44:28; 45:13)
3 Decree the rebuilding of Jerusalem
4 Decree the rebuilding of the temple of God at Jerusalem (44:28)
5 Subdue nations (45:1)

r Cyrus was to be God's shepherd in permitting the Jews to go back to their own land to restore their nation and rebuild their temple and cities (44:28–45:1, 13).

s See ***5fold Pleasure of Jehovah***, p. 1254.

t See ***Messiah***, p. 1254.

u See ***14 Things About Cyrus***, p. 1254.

v 14 Nations Conquered by Cyrus:
1 Cilicians
2 Syrians
4 Cappadocians
5 Phrygians
6 Lydians
7 Carians
8 Phenicians
9 Arabians
11 Assyrians
12 Bactrians
13 Sacae
14 Maryandines

w See ***Ancient Dress***, p. 1255.

x See ***Swinging Doors***, p. 1255.

y See ***Battles in the Heavenlies***, p. 1255.

z Predicting and mentioning the material which gates would be made of 200 years before the prophecy was fulfilled, only magnifies the infinite power and knowledge of God. Herodotus tells us that the gates of the inner walls of Babylon leading to the river were of brass, and that there were 100 such gates in the outer walls. This would be 25 gates on each side of the city.

a The brass gates of Babylon were locked with bars of iron. Even great iron plates covered them in some places. God's help to Cyrus was recognized by him as well as by all pagans who saw the great success of his arms. Cyrus acknowledged that God had given him all the kingdoms of earth (Ezra 1:2).

b It was the custom for conquerors to hide treasures taken in battle, and not to use them except in cases of necessity. In Babylon there were many spoils of war and great riches laid up by the kings who had plundered many nations—Egypt, Assyria, Judea, and many other countries (v 3; Jer. 50:13).

c The gold and silver Cyrus took in his conquests (not counting the jewels, gold and silver vessels, and other precious things) amounted to $353,427,200, according to Pliny

d Again God called attention to the fact that only a Divine Being could foretell the name of the man who would fulfill this prophecy 200 years after it was predicted (v 3, 4).

e Again, Jacob and Israel are used of Judah as representative of all the 13 tribes. They are all God's elect, not just a part of them.

f See ***4 Elects of God***, p. 161 of N.T. See ***Election***, p. 1259.

g I have surnamed you, that is, by My blessing in making you conquer, you have received the title "Cyrus the Great," though before this you did not know Me (v 4-5).

h After God's call of Cyrus he did know God (44:28; Ezra 1:1-6).

i See ***The Purpose of Miracles***, p. 445.

*a See ***4 Acts of God***, p. 1255.

*b 55th prophecy in Isa. (45:8, unfulfilled). Next, v 13. See ***55th Prophecy in Isaiah***, p. 1235.

*c Woe to the man that rebels against God, or refuses to honor his parents (v 9-10).

*d Questions 116-119. Next, v 21.

*e See ***2 Commands to Israel***, p. 1255.

✡ ✡ ✡

the work of my hands command ye me.

12 [g]I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

(25) Fivefold prophecy of Cyrus (Isa. 41:1, refs.)

★ 13 [h]I have raised [i]him up in righteousness, and I will direct all his ways: he shall build my [j]city, and he shall let go my captives, [k]not for price nor reward, saith the LORD of hosts.

(26) Restoration of Israel

■ 14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, [l]men of stature, [m]shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, [n]Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily thou *art* a God [o]that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded [p]world without end.

(27) God the Creator and Savior

■ 18 For thus saith the LORD that created the heavens; God himself that formed the created it [q]not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me [a]in vain: I the LORD [b]speak righteousness, I declare things that are right.

(28) Nations blessed

● 20 ¶ [c]Assemble yourselves and come; draw near together, [d]ye *that are* escaped of the nations: they have [e]no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

● 21 [*f]Tell ye, and bring *them* near; yea, let them take counsel together: [*g]who hath declared this from [*h]ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* [*i]no God else beside me; [*j]a just God and a [*k]Saviour; *there is* none beside me.

● 22 [*l]Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

(29) Rebels humbled

★ 23 [*m]I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, [*n]That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, in the LORD have I [*o]righteousness and strength: *even* to him shall *men* come; and [*p]all that are incensed against him shall be ashamed.

25 In the LORD shall [*q]all the seed of

---

in the O.T. (v 11; note p, Gal. 4:29).

g See ***10 Acts of God***, p. 1255.

h 56th prophecy in Isa. (45:13-17; v 13 fulfilled; v 14-17 unfulfilled). Next, v 23. See ***56th Prophecy in Isaiah***, p. 1235.

i Cyrus (v 1-4, 13; 41:2-3; 44:28; 46:11).

j My city was Jerusalem and My captives the Jews that were to go into captivity to Babylon and then later be gathered back by Cyrus to make a nation again (v13; Ezra 1).

k Cyrus was to decree a voluntary deliverance of the Jews, not buy them as slaves or free them for a price (v 13; Ezra 1:1-6).

l Sabeans and Ethiopians were men of extra height. Herodotus says that they were the tallest among men. Solinus affirms that they were 12 ft. tall.

m The conversion of Egyptians, Ethiopians, and other nations is foretold in many scriptures (v 14; 2:2-4; 19:19-22; 66:19-21; Ps. 67:4; 68:31; 72:10; Zech. 3:10; 8:23; 14:16-21).

n All men will confess this eventually (v 14, 23; Rom. 14:11; Phil. 2:9-11).

o That hides many of His plans from man, even though He is still their Savior (v 15; Dt. 29:29; Acts 15:18).

p See ***Olam—Everlasting***, p. 1253.

q This states the true purpose of God in creating the earth (v 18). He did not create it in vain (Heb. tohu, empty). If it became tohu (and was in Gen. 1:2; Jer. 4:23) it must have been made with inhabitants in the first place, becoming empty after that. See ***The Pre-Adamite World***, p. 79.

a See ***Tohu—Waste***, p. 1255.

b See ***God Speaks***, p. 1255.

c 7 Commands to the Gentiles:
  1 Assemble yourselves (v 20)
  2 Come
  3 Draw near together
  4 Bring them near (v 21)
  5 Let them take counsel together
  6 Look unto Me (v 22)
  7 Be you saved

d Since the prophecies of this section are mainly future, this statement regarding escape of the nations may also indicate a latter-day reference; it could refer to those who will escape the future tribulation judgments and the terrible destruction of the nations at Armageddon (Zech. 14:16-21).

e 2fold Proof of Gentile Ignorance (v 20):
  1 They set up wood images as gods
  2 They pray to them that cannot save

*f Isaiah was here commanded to make announcement to the Gentiles and to bring them near so they could declare their strongest arguments regarding why they worshipped and trusted in lifeless gods that could not save. What god of theirs had been able to declare the future from ancient times? If none of their gods could do this, and Jehovah, the God of Israel, had done so, then it should be proof that He alone was the true God and Savior(v21)

*g Question 120-122. Next, 46:5.

*h Heb. qedmah, antiquity; anciently; aforetime before; eternal; everlasting; of old. Practically the same in meaning as olam in note ***Olam—Everlasting***, p. 1253 (v 21; 19:11; 23:7; 37:26; 46:10; 51:9; Dt. 33:15; 2 Ki. 19:25).

*i Again God challenged comparison of other gods with Himself, and again He declared Himself the only true and living God (v 21; note e, 40:12; note e, 40:26; note b, 41:21; note i, 43:13; note r, v, 44:6; note c, f, 44:12, 18; note g, 45:12). In all these notes in chs. 40-45 there are 130 or more declarations and proofs of the existence of God.

*j 10 Attributes of God:
  1 Justice (v 21) 6 Holiness (5:16)
  2 Life (37:4, 17) 7 Faithfulness (49:7)
  3 Might (11:2) 8 Glory (33:21)
  4 Anger (5:25) 9 Knowledge (11:2)
  5 Wisdom(11:2) 10 Fear (11:2)

*k 6 Offices of God:
  1 Judge (33:22) 4 Creator (40:28)
  2 Lawgiver(33:22) 5 Redeemer (49:7)
  3 King (33:22) 6 Savior (45:21)

*l See ***God's Challenge***, p. 1255.

*m 57th prophecy in Isa. (45:23-25, unfulfilled). Next, 46:1. See ***57th Prophecy in Isaiah***, p. 1235.

*n Quoted in Rom. 14:11; Phil. 2:10. This is a vow of God; it has already gone out of His mouth, so it cannot be altered in the least (v 23).

*o Righteousness and strength are the sum of true religion and all that man needs. These can be found in God alone, not in idols (v 24).

*p All God's enemies will eventually be ashamed, even if forced to bow the knee and confess that Jesus Christ is Lord, to the glory of the Father (v 22-23; Phil. 2:9-11).

*q All the seed of Israel—the whole 13 tribes will be gathered back to their land and be saved (v 20). See ***Future Regathering of Israel***, p. 1247.

* * *

725 CHAPTER 46

4. God and idols contrasted (Isa. 46:1-13)
(1) Powerlessness of idols

★■ 1 [r]Bel boweth down, [s]Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

(2) Omnipotence of God

★● 3 ¶ [t]Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

▲ 4 And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*.

(3) Challenge to comparison
A. Ten proofs of idol vanity

5 ¶ [u]To [v]whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 [w]They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not

B. Ten proofs of God's claim

● 8 [a]Remember this, and [b]shew yourselves men: bring *it* again to mind, O ye transgressors.

● 9 [c]Remember the [d]former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

★ 10 [e]Declaring [f]the end from the beginning, and from [g]ancient times *the* [h]*things* that are not *yet* done, saying, [i]My counsel shall stand, and I will do all my pleasure:

11 Calling a [j]ravenous bird from the [k]east, [l]the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

(4) Restoration of Israel

★●12 ¶ [m]Hearken unto me, ye stouthearted, that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

726 CHAPTER 47

5. Babylon's doom (Isa. 13:1, refs.)
(1) Fourteenfold judgment

★●■1 [n]Come down, and [o]sit in the dust, O [p]virgin daughter of Babylon, [q]sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt [*r]no more be called tender and delicate.

● 2 [*s]Take the millstones, and grind meal: [*t]uncover thy locks, make [*u]bare the leg,

---

r 58th prophecy in Isa. (46:1-4; v 1-2 fulfilled; v 3-4 unfulfilled). Next, v 10. See ***58th Prophecy in Isaiah***, p. 1235.

s See ***Bel—God of Babylon***, p. 1255.

t See ***Restoration of Israel***, p. 1255.

u Question 123. Next, 48:6.

v God again challenged comparison between Himself and idols (note i, above).

w 10fold Vanity of Idols:
  1 Men take gold out of a bag (v 6)
  2 Weigh silver in a balance
  3 Hire a goldsmith
  4 He makes a metal god
  5 Men fall down and worship it
  6 They bear it upon their shoulders and carry it (v 7)
  7 They set it in its place
  8 From its place it cannot move again of itself
  9 Men cry to it and get no answer
  10 They call upon it for deliverance from trouble but the deliverance never comes.

Idolatry is associated with demons (Lev. 17:7; Dt. 32:17; 2 Chr. 11:15; Ps. 106:37; 1 Cor. 10:20-21). There will be a revival of it at the very end of this age, both in Babylon and Jerusalem (Rev. 9:20-21; 13:11-18; 14:9-11; 16:2, 13, 16).

a 4 Commands to Sinners in Judah:
  1 Remember this (v 8)
  2 Show yourselves to be intelligent men
  3 Bring it again to mind
  4 Remember the former things of old(v9)

b This means: act like men—throw away your childish playing with idols. Act grown up; be normal human beings, not brutes which can neither consider nor understand (v 8). It is the same as quit you like men in 1 Cor. 16:13.

c See ***10 Things to Remember***, p. 1255.

d The former predictions that were made of old and the creation itself, which prove that I am God and there is no other like Me(v9).

e 59th prophecy in Isa. (46:10-13; v 10-11 fulfilled; v 12-13 unfulfilled). Next, 47:1.

f See ***God's Eternal Plan***, p. 1236.

g See h, 45:21.

h Predictions that are yet unfulfilled, but true shall stand (v 10)—those that are spoken and purposed on earth, will be fulfilled in due time (v 11).

i See ***7 Things Absolutely Certain***, p. 1236.

j Cyrus is here called a ravenous bird. This was symbolic of a warlike king—his rapidity of conquest and the devastation he would make among the nations (v 11. Cp. Ez. 39:4). Several times warlike kings are called an eagle (Jer. 49:22; Ez. 17:3).

k Meaning from Persia, a far country (v 11).

l God raised up Cyrus for this purpose—to do His will in fulfilling prophecy (v 11; 41:1-3, 25; 44:28; 45:1-4, 13).

m Here God commanded the stouthearted of Judah to hearken to the message that His righteousness and salvation would be:
  1 Brought near to them (v 13)
  2 They would not be far off—long in coming
  3 They would not tarry long before they would be here
  4 His righteousness and salvation would be placed in Zion for Israel His glory

n 60th prophecy in Isa. (47:1-15, unfulfilled). Next, 48:14. See ***60th Prophecy in Isaiah***, p. 1236.

o Babylon is pictured here as a proud female, accustomed to luxury and ease, suddenly made poor and brought down to the lowest condition, being compelled to be a slave. Come down from the throne or from the seat of lordship over the nations and sit in the dust (an expression of humiliation and mourning; v 1; Josh. 8:6; Job 2:12; 10:9; Ps. 22:15).

p Cities and nations are commonly spoken of under the figure of a woman (v 1; 1:8; 37:22; Jer. 31:21; Ez. 16).

q See ***12 Commands of Babylon***, p. 1236.

*r See ***8 Proofs of Latter-Day Fulfillment***, p. 1236.

*s These verses (2-3) picture the daughter of Babylon humbled from her place as a queen and a lady of luxury to the place of a slave girl grinding at the mill, humiliated in nakedness and shame. Grinding meal was often put upon slaves as punishment.

*t To uncover the locks means to remove the veil, uncover the face and hair, which would be a disgrace (v 2).

*u The idea here is that of lifting up the long train of the robe of the queen or daughter of Babylon in order to pass through the rivers going into slavery and captivity (v 2). Making the legs bare and exposing the thighs to pass through the streams, her nakedness would be uncovered and she would be ashamed (v3); she would be exposed to public view as a common person.

✡ ✡ ✡

Babylon won't be allowed to stop or oppose the divine vengeance (v 3).

w Isaiah acknowledged the true God of Israel right in the midst of the prediction of Babylon's destruction, as if to say: We have a Redeemer, but you have none (v 4)

x Here Babylon is pictured as sitting in the silence of darkness in sorrow and humiliation instead of having the distinction of being The lady of kingdoms (v 5). Sitting in darkness was a sign of mourning.

y 3 Acts of God Humbling Judah (v 6):
1 I was wroth with My people
2 I have polluted Mine inheritance
3 I have given them into the hand of Babylon to punish them

z See ***14 Reasons Babylon Punished***, p. 1256.

a 2 Things to Happen to Babylon (v 9):
1 Loss of children
2 Widowhood
Here Babylon is pictured under the figure of a married woman with children, being deprived of her husband and children, while in v 1 the city is pictured as a virgin (v 8-9).

b The suddenness of the judgment on Babylon indicates a latter-day fulfillment when God Himself will destroy her under the 7th vial at the 2nd advent of Christ. It was to be done in a moment in one day (v 9) and suddenly (v 11). This has never happened in any past capture of Babylon; it took many days in every case to take the city, and even then it was not destroyed as pictured here. In 13:19-22; Jer. 50:40; 51:8; Rev. 14:8; 16:17-21; 18:8, 10, 17 there are many latter-day references to the sudden, complete, total, and eternal destruction of Babylon.

c Not only was Babylon to be destroyed suddenly and in a moment, but the destruction was to be complete, full, perfect and entire (v 9)—something which has never yet come to pass, so it remains to be fulfilled in the future (Rev. 14:8; 16:17-21; 18:1-24).

d The multitude of sorceries and enchantments will be one of the greatest causes of the doom of Babylon in the day of the Lord (v 9, 12-13; Rev. 18:2, 23).

e 6 Things Said in the Heart:
1 Babylon—None like me (v 10)
2 Lucifer—I will exalt myself to heaven and be like the Most High (14:12-14)
3 God—I will not again curse the ground for man's sake, or kill all creatures as I have done (Gen. 8:21)
4 Esau—I will kill my brother (Gen. 27:41)
5 Zion—Who has begotten all these? or, How is it that we are so blessed with children (49:21)?
6 The fool—I have much goods laid up for many years . . . eat, drink, and be merry (Lk. 12:17-19; Ps. 14:1)

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and [v]I will not meet *thee as* a man.

4 [w]*As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

● 5 [x]Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

(2) Fifteen causes of judgment

6 ¶ [y]I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: [z]thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

● 8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these [a]two *things* shall come to thee [b]in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their [c]perfection [d]for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 ¶ For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast [e]said in thine heart, I *am*, and none else beside me.

11 ¶ Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

● 12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; [f]if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the [g]astrologers, the stargazers, the monthly prognosticators, [h]stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

727

CHAPTER 48

6. Controversy: God and Israel (Isa. 48:1-22; Isa. 1:2, refs.)

(1) Israel's hypocrisy (cp. Isa. 1:10, refs.)

●■ 1 [i]Hear ye this, O [j]house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the [k]holy city, and [l]stay themselves upon the God of Israel; The LORD of hosts *is* his name.

(2) God's twelvefold omnipotence: Israel's tenfold rebellion (cp. Isa. 1:2, refs.)

3 [m]I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that [n]thou *art* obstinate,

f This shows the mercy of God and His grace even to the corrupt cities of the heathen, if they will only profit by their mistakes and give heed to God's dealings with them (v 12). Nineveh profited for a long while by heeding the message of God (Jonah 3).

g See ***3 Classes of Babylonian Scientists***, p. 1256.

h The challenge here was for the wise men of Babylon to save it from the judgment that would come upon it (v 12-13). Judgment was to reach the wise men as well as the merchants, and none would be able to save the city; all would go to their own places and forsake Babylon (v 14-15).

i Israel was now accused of hypocrisy and commanded to hear God's case against them (v 1-22).

j See ***4 Outstanding Facts***, p. 1256.

k Jerusalem is called the holy city because of the temple, ark, and worship of the true God being centered there (v 2; 52:1; Neh. 11:1, 18; Dan. 9:94; Mt. 4:5; 27:53; Rev. 11:2). The heavenly Jerusalem is also called the holy city (Rev. 21:2; 22:19).

l Heb. samak, to prop; lean upon; take hold of; bear up; lie hard upon; rest in; stand fast (v 2; 26:3; Song 2:3). Regardless of their backslidings, Israel would come back to God in times of trouble (Judg. 2:16-19).

m See ***12fold Omnipotence and Omniscience of God***, p. 1256.

n See ***9 fold Rebellion of Judah***, p. 1256.

brass;

5 [b]I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and [c]will not ye declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.

(3) God's forbearance

9 ¶ [d]For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 [e]Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it*: for [f]how should *my name* be polluted? and I will not give my glory unto another.

(4) God's appeal to Israel

rael, my called; [i]I *am* he; I *am* the first, I also *am* the last.

13 Mine hand also [j]hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.

★●14 [k]All ye, assemble yourselves, and hear; [l]which among them hath declared these *things*? The LORD hath loved him: he [m]will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.

● 16 ¶ Come ye near unto me, hear ye this; [n]I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me.

■ 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

(5) God's regret: Israel's loss

18 [o]O [p]that thou hadst hearkened to my commandments! then had thy [q]peace been as a river, and thy [r]righteousness as the waves of the sea:

19 Thy [s]seed also had been as the sand, and the offspring of thy bowels like the [t]gravel thereof; [*a]his name should not have been cut

---

a See ***Stubbornness of Israel***, p. 1256.

b Here again God claimed power of prophecy and revelation. He gave prophecies and revealed things to Israel long before they came to pass, so that they could not say such revelations came from their idols (v 5-8).

c Question 124. Next, v 11.

d In v 9-11 we have God's declaration that, in spite of the hypocrisy and sinfulness of Israel, He would yet refine them for His own name's sake and for His praise, and that He would not give His glory to another.

e These verses (10-11) have a different sense as rendered in the various versions. Instead of being a prophecy concerning a future refinement, they seem to teach that God had already tried His people in the furnace of affliction, like silver being refined, but nothing good had come of it as yet. The Septuagint renders v 10 thus: "Behold, I have sold thee, but not for silver; but I have rescued thee from the furnace of affliction." Berkeley: "Look, I have refined you, but without finding silver, and tried you in the furnace of affliction." Moffatt: "I purged you, nothing came of it, testing you in the furnace, all in vain." Peshitta: "Behold, I have refined you, but not with silver; I have purified you in the furnace of affliction." Fenton renders v 10-11 thus: "I refined, —but not for silver, I in suffering's furnace tried, for My sake—My sake I do it, —for is there not a hope? And I give not My heart away."

f Question 125. Next, v 14.

g See ***10 Commands to Judah***, p. 1256.

h It is thought by some that when the term Judah and Israel is used it proves two separate peoples. On this basis, the term Jacob and Israel would also denote two peoples, but this is not the case. In both instances the two names refer to the same people—all of Jacob, named Israel when called of God (v 12; Gen. 32:28).

i See notes t-u, 41:4.

j 3 Great Works of God (v 13):
1 Laid the foundation of the earth
2 Spanned the heavens with His right hand
3 Sustains all things by His Word (Heb. 1:3)

Next, v 20. See ***61st Prophecy in Isaiah***, p. 1236.

l Question 126. Next, 49:15.

m Again, it is noticeable that part of this prophecy is in the future tense and part in the past; but in reality every detail pertained to the future, it being uttered about 200 years before its fulfillment (v 14-15; Ezra 1:1-6). God had already predicted the destruction of Babylon by Cyrus on several occasions before this, but here He spoke as if He had already loved Cyrus, called him, and brought him (v 14-15; 41:1-3, 25; 44:28; 45:1-4, 13; 46:11).

n It seems there was a change in speakers here, and yet the speaker was a Divine person who had openly, and not secretly, spoken of the plan to raise up Cyrus, from the beginning. This appears to have been the Messiah whom God and His Spirit (the Holy Spirit) had sent. Here is a clear reference to the Divine Trinity of separate and distinct persons in the Elohim of Scripture—the Lord God (one person), the Holy Spirit (another person), and the Messiah (still another person) sent by the two—the Lord God and the Holy Spirit (v 16-17).

o See ***5 Lost Blessings of Israel***, p. 1256.

p This expresses the earnest desire of God—He prefers to have men blessed, and not cursed; He does not desire men to sin; He wants them to keep His laws; and He wants them to be saved instead of being punished eternally (v 18; Dt. 22:29; Ps. 81:13-16; Ez. 18:23-32; Mt. 23:37; Lk. 19:12; Jn. 3:16-18; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

q Your peace—the things that bring peace, as wholeness, soundness, health, prosperity, holiness, and other good of every kind—would have been like a river flowing abundantly, even overflowing its banks (v 18).

r Your right-doing in all things would be as boundless and powerful as the waves of the sea constantly rolling to bless men (v 18).

s Your children would have been innumerable like the sand and pebbles of the vast oceans, instead of a small remnant as at the present (v 19; Gen. 22:17; 32:12).

t Heb. me'ah, feminine word meaning intestines; belly; interior; abdomen; stomach; bowels; womb; and seat of generation. The idea no doubt is that the seed of Israel would be multiplied abundantly like the creatures in the seas (v 19). Even if it means pebbles or stones, as some translate it, the meaning is the same—innumerable offspring eternally.

*a Israel's name as a nation and a kingdom would not have been cut off if they had obeyed God (v 18-19). They never were cut off entirely as a race, for a remnant always was and always will be saved (1:9, refs.).

(6) Regathering from Babylon

★●20 ¶ [b]Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

21 [c]And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 [d]*There is* no peace, saith the LORD, unto the wicked.

728 CHAPTER 49

IX. Consolation in view of the Messiah's first advent (Isa. 49:1–57:21)

1. Messiah's call and ministry (Isa. 49:1–50:11)

(1) His call and qualification

★●■1 Listen, [e]O isles, unto [f]me; and [g]hearken, ye people, from far; The LORD hath [h]called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth [i]like a sharp sword; in the shadow of his hand hath he [j]hid me, and made me [k]a polished shaft; in his quiver hath he hid me;

3 And said unto me, [l]Thou *art* my servant, [m]O Israel, [n]in whom I will be glorified.

(2) Messiah's humility

have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God.

(3) His sixfold mission

5 ¶ And now, saith the LORD that [p]formed me from the womb *to* [q]*be* his servant, to bring Jacob [r]again to him, [s]Though Israel be not gathered, [t]yet shall I be [u]glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a [v]light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: [w]I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

(4) His humiliation and exaltation

★■ 7 Thus saith the LORD, the Redeemer of Israel, [x]*and* his Holy One, to him whom [y]man despiseth, to him whom the nation [z]abhorreth, to a [a]servant of rulers, [+b]Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

(5) Messiah's eightfold help

▲■ 8 Thus saith the LORD, [*a]In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a [*b]covenant of

---

Next, 49:1. See ***62nd Prophecy in Isaiah***, p. 1236.

c To encourage Jews of the future in their struggle with Antichrist, the last-day king of Babylon, the prophet cited the miraculous supply of God for Israel in the wilderness days (v 21; Ex. 17:6; Num. 20:11).

d The last section of 27 chs. of Isaiah (40-66) is divided into 3 parts of 9 chs. each. The first 2 parts of 9 chs. each are ended with the same statement of no peace for the wicked (48:22; 57:20-21). The last part is ended with a statement explaining why there will never be any peace to the wicked: they will be punished in eternal hell (66:22-24).

e 63rd prophecy in Isa. (49:1-26; v 1-7a and part of 8-9 fulfilled; v 9-26 and part of 7-8 are unfulfilled). Next, 50:1. See ***63rd Prophecy in Isaiah***, p. 1236.

f See ***Fulfilled by Messiah***, p. 1237.

g See ***6 Commands to the People***, p. 1237.

h Calling and naming the Messiah was fulfilled in Mt. 1:18-25; Lk. 1:28-35; 2:1-19.

i Rev. 1:16; 2:12, 16; 19:15, 21.

j Protected and preserved Me (v 2).

k A pointed arrow hid in the quiver to be brought out for use in the appointed time and place to bring Israel to God—to defend and protect them, and deliver them from their enemies forever (v 2, 6; Mt. 1:21; Zech. 12:1-15; Mt. 25:31-46; Rom. 11:25-29; Rev. 19:11-21).

l The Messiah is called the servant of God in v 3, 5, 6, 7; 42:1; 50:10; 52:13; 53:11.

m The Messiah is not only declared to be the servant of God to fulfill the predictions of v 1-12, but He is called Israel, meaning simply that He will prevail with God and man in an even deeper and more complete sense than Jacob did in Gen. 32:28.

n God was glorified in Christ and will always be thus honored (v 3; 61:3; Mt. 9:8; 15:31; Mk. 2:12; Lk. 5:26; 7:16; 13:13; 17:15; 23:47; Jn. 13:31-32; 14:13; 15:8; 17:4; Acts 4:21; 11:18; 21:20; Gal. 1:24; 1 Pet. 4:11-14).

o See ***Work of the Messiah***, p. 1237.

p 3 Predictions Concerning His birth:
  1 Called Me from the womb (v 1)
  2 Named Me from birth
  3 Formed Me from the womb (v 5)

q See ***12fold Work of the Messiah***, p. 1237.

r How could Jacob be brought again to God if he had never been to Him and if he had never left Him? (v 5). See ***Backsliding*** in Index.

s Though Israel be not yet gathered is the true idea, for there is no doubt about the final gathering (v 5; 11:10-12; Jer. 30-31; Ez. 37; Mt. 24:29-31).

t It did not, nor will it, take the gathering of Jacob for the Messiah to be glorious in the eyes of Jehovah. He is glorious and always will be, regardless of what happens to Israel (v 5). An only beloved Son would naturally be more important than the work He could perform. The same is true of other workers of God. He is more interested in their welfare and future than in any work they do for Him. God knows that if He can get the worker's heart and life the work will be as it should be

u He would be rejected by Israel, but accepted and honored of God, with strength for all He would be called upon to suffer (v 5).

v The Chaldee makes this a question—Is it a small thing? The Sept. reads: "It is a great thing for thee to be called My servant, to re-establish the tribes of Jacob." It could read: I will appoint You the Higher office of bringing salvation to the Gentile world, to be for salvation to the ends of the earth (v 6).

w Quoted in Lk. 2:32; Acts 13:47.

x Another clear reference to two separate, distinct persons who are called God (v 7; Jn. 1:1-2; Heb. 1:8). See ***The Trinity***, p. 489 of N.T.

y 3 predictions of men despising the Messiah (v 7; 53:3; Ps. 22:6).

z Despised of men and abhorred by His own nation—the Jews (v 7). They hated Him without cause (Jn. 15:18-25).

a This means that although He was God, He was also man and submitted to human laws and earthly rulers (v 7; Ps. 2:2; Mt. 27:41).

+b Kings and princes will worship Him, which proves Him to be Divine and not Isaiah or some other ordinary man, and certainly not the church or Israel, as some think (v 7).

*a Quoted in 2 Cor. 6:2. As used here of the Messiah it does not mean personal salvation from sin, for He knew no sin; it refers to hearing and helping Him in the day that God would be gracious and provide salvation for all men. God would not only hear and help Him, but preserve and give Him to be the maker of a new covenant to the people, to establish the earth, and to restore and cause the waste places of earth to be inhabited (v 8).

*b Christ did make a new covenant when He abolished the old Mosaic contract (v 8; 42:6-7; Mt. 26:28; Heb. 8:6; 9:15), but it will not be made with Israel as a nation until the 2nd advent (61:8; Jer. 31:27-39; 32:37-44; Ez. 37:11-28; Rom. 11:25-29; Heb. 10:16).

✡ ✡ ✡

inherit the desolate heritages;

(6) His tenfold ministry

9 [d]That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. [e]They shall feed in the ways, and their pastures *shall be* in [f]all high places.

▲ 10 They shall [g]not hunger nor thirst; neither shall the heat nor sun smite them: for [h]he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And [i]I will make all my mountains a way, and my highways shall be exalted.

12 Behold, [j]these shall come from far: and, lo, these from the north and from the west; and these from the land [k]of Sinim.

(7) Restoration of Israel

● 13 ¶ [l]Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

▲ 15 [m]Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, [n]I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 [o]Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

● 18 ¶ Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now

and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, [p]Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been*?

(8) Israel's enemies destroyed
(Gen. 12:3; Matt. 25:31-46)

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and [a]set up my standard to the people: [b]and they shall bring thy sons in *their* arms, and thy daughters shall be [*c]carried upon *their* shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and [*d]lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ [*e]Shall the prey be taken from the mighty, or the lawful captive delivered?

▲ 25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and [*f]I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

729 CHAPTER 50

(9) Israel divorced by God

---

c To restore the earth and cause desolate places to be inhabited (v 8; 35:1-10).

d The second time the loosing of prisoners is mentioned in Isaiah. It refers to the liberation of the righteous souls from sheol when Christ was resurrected and ascended to heaven (v 9; note n, 42:7). This seems confirmed by the fact that the reference to loosing prisoners is followed by statements referring to life after death, both here and where the passage is quoted (v 9-10 with Rev. 7:15-17).

e These prisoners are spoken of as having the Messiah as their shepherd. He will:
1. Feed them in the ways—along the paths in which He leads them (v 9)
2. Give them pastures in high places
3. Satisfy them so that they will never hunger or thirst (v 10)
4. Protect them from the heat of the sun
5. Lead them all their days
6. Guide them to springs of living water (v 10; Rev. 7:15-17)

f The hills and mountains of Arabian deserts, Horeb, Sinai, and some other places in Palestine are utterly destitute of vegetation; so if the Messiah will lead His people like a shepherd to such places to feed in green pastures, it is proof that this refers to the Millennium when the desolate places will blossom like a rose (35:1-10).

g Quoted in Rev. 7:16, proving a future fulfillment under the Messiah (v 10).

will also shepherd them and guide them to living fountains of water (v 10; Rev. 7:15-17).

i This no doubt also refers to the Millennium when highways will be made from Egypt to Assyria through Palestine, and these countries will be blessed together (v 11; 11:16; 19:23-25).

j This verse pictures the regathering of Israel from all parts of the earth—from far, from north and west, and from Sinim (v 12; 11:10-12; 66:19-21; Jer. 30-31; Ez. 37; Mt. 24:31).

k Sinim cannot be definitely identified, but it seems to be contrasted with the west and may refer to the country of the extreme east, showing that the Jews will be gathered from all directions (v 12; 11:10-12; Mt. 24:31). Many think it refers to China. It is said that the Arabians and other Asiatics called China Sin or Tchin. The Sept. renders it the Persians; Moffatt, Syene; Berkeley, Syrene.

l See ***Heaven and Earth Sing***, p. 1237.

m Question 127. Next, v 21.

n This is a figurative way of saying that God would never forget Zion and that her people would be in everlasting remembrance before Him (v 16). It is said that there was a custom among pilgrims to Jerusalem to have representations of the city or temple tattooed on their hands and arms to remind them of the sacred places. They were called ensigns of Jerusalem.

o See ***Return of Israel***, p. 1256.

p Questions 128-130. Next, v 24.

a See notes s-t, 11:10.

b Gentiles will be in full cooperation and under order from the Messiah to help in the regathering of Israel from all lands to be under Him in the Millennium and ages to come (v 22-23; 11:10-12; 60:8-12; 66:16-21).

*c 5 Ways to Carry Children:
1. In the arms (v 22)
2. Upon the shoulders—astride the neck or one shoulder
3. In the bosom, in the fold of the garment (Num. 11:12)
4. Between the shoulders on the back in a basket (Dt. 33:12)
5. On the hip (60:4)

*d Lick the dust is an expression of complete submission (v 23; Gen. 3:14; Ps. 72:9; Mic. 7:17).

*e Question 131. Next, 50:1.

*f The reference here is to the battle of Armageddon when God will deliver the captives taken by Antichrist (v 25; Zech. 14:1-5) and destroy the oppressors of Israel (v 26). This event is associated with the time when all flesh shall know that God is the mighty Savior and Redeemer of Israel (v 23, 26). As yet, this has not been fulfilled, so it must be future.

✡ ✡ ✡

[i]bill of your mother's divorcement, [j]whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

(10) Messiah's power to redeem

2 Wherefore, when I came, *was there* no man? when I called, *was there* [k]none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

(11) His qualifications

4 The Lord GOD hath given me the tongue of the learned, that [l]I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD [m]hath opened mine ear, and I was not rebellious, neither turned away back.

(12) His suffering and help

6 [n]I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be [o]confounded: therefore have I [a]set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near that [b]justifieth me; [c]who will [d]contend with me? let us stand together: who *is* mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

(13) His reception

● 10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

730 CHAPTER 51

2. [e]Six calls alternated with comfort (Isa. 51:1–52:12; cp. 5:8; 28:1)
(1) Hearken: call to righteous

★●■1 Hearken [f]to me, [*g]ye that follow after righteousness, ye that [*h]seek the LORD: look unto the [*i]rock *whence* ye are hewn, and to [*j]the hole of the pit *whence* ye are digged.

● 2 Look unto Abraham your father, and unto Sarah *that* bare you: for I [*k]called him alone, and blessed him, and increased him.

(2) Comfort: Zion restored

3 For the LORD shall comfort [*l]Zion: he

Next, 51:1. See ***64th Prophecy in Isaiah***, p. 1237.

h Questions 132-137. Next, v 8.

i Legal document recording the divorce.

j Jehovah declared here that He would divorce Judah. This took place when the kingdom was taken into captivity, or shortly before, when God abandoned it to Babylon. The reason for the divorce was the people selling themselves to commit sin (v 1).

k Here God pictured the hopelessness of Judah to be redeemed by man and made it clear that He alone could redeem, confirming it with what He had done by His power in the past (v 2-3).

l In v 4-5 we have a reference to the personal training of the Messiah from childhood, by God through the Holy Spirit. He no doubt was filled with the Holy Spirit from birth, as John the Baptist was. He also had human teachers (Ps. 119:97-104). No less than 7 times the Messiah, while on earth, claimed to speak only what God had given Him to speak. (Jn. 7:16; 8:28, 46, 47; 12:49; 14:10, 24; 17:8).

m God opening the ear is one way of saying that He gave a revelation, as in the case of Samuel and others (22:14; 1 Sam. 9:15; Job 33:16; Ps. 40:6). When God spoke into the ears of the Messiah He was not rebellious; neither did He turn away from God (v 5). He was willing to do the will of God regardless of suffering (Ps. 40:6-8; Heb. 10:4-10).

n In v 6 we have a reference to the sufferings of the Messiah at the time of His arrest and trial (v 6; Mt. 26:67; 27:26-30).

o I shall not be ashamed.

a This means to be courageous, firm, and resolved to accomplish a certain thing in spite of all the scorn and hatred heaped upon Him (v 7. Cp. Ez. 3:8). The Messiah was dedicated to one end in life—He came to die, not live. His death was not just an event that happened; He accomplished it; He steadfastly set His face like a flint to go to His death (Lk. 9:31, 51). He laid down His life (Jn. 10:15-18).

b God—who vindicates My character, approves of what I do, and declares Me innocent—is near Me (v 8).

c Questions 138-141. Next, 51:9.

d These questions may be rendered thus: Who is he that accuses Me? Let him face Me in God's court of justice. Who dares to charge Me with crime? Let Him draw near and do so. Who is he that shall condemn Me? Jehovah is My advocate and will help Me, for My cause is right. My accusers shall wax old like a garment and be consumed by moths (v 8-9). The prophecy ends with an appeal by the Messiah for those who fear God and obey His servant to trust in the name of Jehovah and depend upon Him (v 10), for all enemies that kindle their own fires of accusation and judgment against the Messiah shall reap what they sow to their own sorrow (v11)

e 6 Calls Alternated With Comfort:
  1 Hearken—call to the righteous. Comfort—Zion restored (51:1-3)
  2 Hearken—call to Israel. Comfort—eternal salvation (51:4-6)
  3 Hearken—call to the righteous. Comfort—eternal justice (51:7-8)
  4 Awake—call to God. Comfort—restoration (51:9-16)
  5 Awake—call to Jerusalem. Comfort—enemies judged (51:17-23)
  6 Awake—call to Zion. Comfort—restoration (52:1-12)

f 65th prophecy in Isa. (51:1–52:12, unfulfilled). Next, 52:13. See ***65th Prophecy in Isaiah***, p. 1237.

*g 2 Characteristics of the Righteous:
  1 They follow after righteousness (v 1)
  2 They seek the Lord (v1. Cp. note a, v7)

*h See ***Seek*** and ***Seeking*** in Index.

*i Abraham and Sarah are called the rock from which Israel was hewn (v 1-2).

*j The whole picture here is that of a rock being taken from a quarry. The idea is that the God who had made Israel a great people was able to restore and comfort them, and make of them a great people again. The God who had caused Abraham and Sarah to bring them into existence, through a miracle, could also cause them to flourish again as a great nation (v 1-2).

*k God called him when he was but one—alone; and He increased him to be a great nation (v 2).

*l God promises to bless Zion, or Judah, and says nothing about Samaria and the 10-tribe kingdom; so if Judah is not representative of all Israel then the 10 tribes will have no part with the Israel of Isaiah. But since the godly of all the tribes came back to Judah, and since the 10 tribes went into complete apostasy and were destroyed, we have to accept the truth of the prophets that Zion, Jerusalem, Judah, and all Israel in Judah are the Israel to be blessed according to these prophecies. It is erroneous to hold that the Jews are only from make her wilderness like Eden, and her desert like the [n]garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

(3) Hearken: call to Israel

● 4 ¶ Hearken unto me, [o]my people; and give ear unto me, O [p]my nation: for a [q]law shall proceed from me, and I will make my judgment to rest for a light of the people.

(4) Comfort: eternal salvation

5 My [r]righteousness *is* near; my [s]salvation is gone forth, and mine arms shall judge the people; the [t]isles shall wait upon me, and on mine arm [u]shall they trust.

6 [v]Lift up your eyes to the heavens, and [w]look upon the earth beneath: [x]for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

(5) Hearken: call to righteous (cp. Isa. 51:1-2)

● 7 ¶ Hearken unto me, [a]ye that know righteousness, the people in whose heart *is* my law; [b]fear ye not the reproach of men, neither be ye afraid of their revilings.

(6) Comfort: eternal justice

8 [c]For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

(7) Awake: call to God

● 9 ¶ Awake, awake, [d]put on strength, O [e]arm of the LORD; awake, as in the [f]ancient days, in the generations of old. [g]*Art* thou not it that hath cut [h]Rahab, *and* wounded the [i]dragon?

10 *Art* thou not it which [j]hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

(8) Comfort: restoration

11 Therefore the [k]redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 I, *even* I, *am* he that comforteth you: [l]who *art* thou, [*m]that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

★ 13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

14 The captive [*n]exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

---

one tribe—Judah; that they are cut off and have no part with the Israel of the prophets; that the 10 tribes only are the Israel of the future which will be blessed and that they will never be gathered back to the promised land to fulfill the original contracts with God.

m Not only will Zion, the city of David, and Jerusalem be comforted; all the waste places of all the land ruled by Judah and the Messiah of the house of David, will be comforted and blossom as a rose, like the garden of Eden (v 3). One reading of these simple prophecies will show that such passages have never been fulfilled, and that they remain to be fulfilled in the Millennium under the Messiah (2:2-4; 9:6-7; 35:1-10).

n See Gen. 2:8-17; 13:10.

o My people and My nation could only refer to Judah and all Israel in Judah, for the 10-tribe kingdom was totally destroyed and taken captive at this time (v 4; 52:4). To Judah God promised a law and a judgment that would proceed from Him and be a light for them (v 4)

p ***10 Things That Belong to God***, p. 1256.

q The law of Moses and other laws that God will see fit to add in the Millennium will be the civil and religious code for natural man (v 4; 2:3; 8:16, 20; Ez. 45:17, note).

r God's righteousness is the right-doing that He demands of men in any particular age (v 5). See ***Righteousness*** in Index.

s God's salvation is the universal and complete deliverance from every phase of the curse for all men who will conform to His will (v 5). See ***Salvation*** in Index.

t Maritime countries (v 5; 42:4; 60:9).

u All Gentiles as well as Jews will trust in God eventually (v 5; Mt. 12:21; Acts 15:13-18; Rom. 15:12).

v See 22 Commands in This Prophecy under ***65th Prophecy in Isaiah***, p. 1237.

w 4 Look's in Isa. 51:
  1 Look to the rock whence you are hewn, and to the hole of the pit whence you are digged (v 1)
  2 Look unto Abraham and Sarah (v 2)
  3 Look to the heavens (v 6)
  4 Look to the earth beneath

x See ***3 Great Comparisons***, p. 1256.

a 2 Experiences of the Righteous:
  1 They know righteousness (v 7)
  2 They have God's law in the heart (v 7. Cp. note g, v 1)

b 2 Warnings to the Righteous (v 7):
  1 Not to fear reproach of men
  2 Not to be afraid of their revilings

c 2 Reason Not to Fear Men (v 8):
  1 They are so weak and temporary compared to Jehovah whom men should fear. They soon pass away like garments eaten by worms and moths
  2 Because, in contrast with perishable men, God's salvation and righteousness (right-doing) are eternal and will outlast the generations of men. Cp. Job 4:18-20

d Here the people were calling upon the Lord to awake and put on strength as in ancient days when He supernaturally intervened at the time Israel was in danger of extermination. They were so desperate that they made their request in the form of a command to God, as He had told them to do (45:11). Then they asked questions concerning His identity with the miracles of the past in leading Israel out of Egypt (v 9-10), and concluded that since He was Deliverer in those days He would rescue them again, bring them back to Zion, and restore them as an eternal nation under their Messiah (v 11-16).

e The arm of the Lord is figurative of His power, as in many scriptures (v 5, 9; 40:10; 52:10; 53:1; 59:16; 62:8; 63:5, 12; Ex. 6:6; 15:16). To the people it had seemed to slumber for many years, so they now called upon it to awake.

f See note h, 45:21.

g Questions 142-143. Next, v 12.

h Rahab is the poetic name of Egypt in v 9; Ps. 87:4; 89:10. The word used elsewhere in Scripture refers to Rahab the harlot of Jericho (Josh. 2:1-3; 6:17-25; Heb. 11:21; Jas. 2:25; cp. Mt. 1:5).

i Heb. tannin, crocodile (note q, Ex. 7:9; note c, Ps. 80:13; ***7 Headed, 10 Horned Beast***, p. 537 of N.T.

j Note g, Ex. 13:18; notes d-h, Ex.14:16-22

k ***14 Future Blessings of Judah***, p. 1259.

l Questions 144-145. Next, v 19.

*m A question hard to answer: Why is it so easy for man to trust in man and be afraid of him who is so weak and temporary, instead of trusting and fearing God who is all powerful and eternal? He has commanded man not to fear man or trust in his weakness; and He has promised to protect and bless everyone who will obey and trust Him (v 12-13).

*n 3 Concerns of a Prisoner (v 14):
  1 That he may be liberated
  2 That he die not in prison
  3 That he does not starve while in prison

and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, [p]Thou *art* my people.

(9) Awake: call to Jerusalem

● 17 ¶ Awake, awake, stand up, O Jerusalem, [q]which hast drunk at the hand of the LORD the [r]cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* [s]wrung *them* out.

18 *There is* [t]none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* are come unto thee; [u]who shall be sorry for thee? [v]desolation, and destruction, and the famine, and the sword: [a]by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

(10) Comfort: enemies judged

21 ¶ Therefore hear now this, thou afflicted, and [b]drunken, but not with wine:

■ 22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, [c]that we may go over: and thou hast laid thy body as the ground, and as the

731 CHAPTER 52

(11) Awake: call to Zion

●■ 1 Awake, awake; put on thy strength, O [d]Zion; put on thy beautiful garments, O Jerusalem, [e]the [f]holy city: for henceforth there shall [g]no more come into thee the uncircumcised and the unclean.

● 2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from [h]the bands of thy neck, O captive daughter of Zion.

(12) Comfort: restoration

▲ 3 For thus saith the LORD, Ye have [i]sold yourselves for nought; and ye shall be redeemed without money.

▲ 4 For thus saith the Lord GOD, My people went down [j]aforetime into Egypt to sojourn there; and [k]the Assyrian oppressed them without cause.

▲ 5 Now therefore, [l]what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and [m]my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ [n]How beautiful upon the mountains are the feet of him that [*o]bringeth [*p]good tidings, that publisheth [*q]peace; that bringeth good [*r]tidings of good, that publisheth [*s]salvation; [*t]that saith unto Zion, Thy God reigneth!

8 Thy [*u]watchmen shall lift up the voice;

---

p This is definitely a prediction for the Millennium when Israel will become converted under the Messiah (v 16; 52:7; 59:20-21; 66:7-8; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29).

q Here Israel is pictured as having drunk the cup of the Lord's wrath to the full (v 17-20); but they will no longer drink of it because it will be given into the hands of their enemies that they may partake of it as punishment for overstepping their charge in chastening Israel (v 21-23).

r See 12 Figurative Cups in Scripture (note q, Mt. 20:22).

s Sucked all the liquid from the dregs and imbibed to the full (v 17).

t No son on earth to guide and help Israel, but there is one Son in heaven who was crucified for seeking to help them. He will be the only one in the future who can and will help them—when they repent and accept Him as their Savior and Helper. This will be at the 2nd advent (v 18-20; 63:1-6; 59:29-31; Zech. 14; Mt. 23:37-39; 24:29-31; 25:31-46; Rom. 11:25-29; 2 Th. 1:7-10; Rev. 19:11-21). Israel will then be gathered and blessed under Him eternally (9:6-7; 11:10-12; 66:19-21; Ez. 37; Zech. 14; Mt. 24:29-31; 25:31-45).

u Questions 146-147. Next, 52:5.

v These 4 terms are used repeatedly by God in predicting judgment and captivity upon Israel (v 19; Jer. 11:22; 14:12-18; 15:2; 16:4; 18:21; 21:7-9; 24:10; 27:8-13; 29:17-18; 32:24, 36; Ez. 6:11-12).

a See ***God's Promise of Comfort***, p. 1256.

b See ***Wrath on Judah***, p. 1257.

c This refers to the custom of Eastern conquerors putting their feet on the necks of their captured enemies and treading them in the dust (Josh. 10:24; Ps. 18:40). Some would even use them as stepping stones in victory ceremonies, step on them in mounting chariots and horses, or ride over them while they were prostrate on the ground (v 23).

d Zion and Jerusalem, the holy city, are the subjects here, not Samaria and the destroyed 10 tribes. They are to put off their garments of sackcloth, the ashes, and all signs of slavery and captivity, and put on prosperity (v 1-2).

e 2 Holy Cities in Scripture:
  1 Earthly Jerusalem (v 1; Dan. 9:24; Rev. 11:2)
  2 Heavenly Jerusalem (Heb. 12:22; Rev. 21:2; 22:19)

f Earthly Jerusalem is called holy because of being chosen and set apart as the location of divine worship (Zech. 14:16-21) and the sacred capital of the Messiah for all eternity (2:2-4; 62:7; 1 Chr. 23:25; Ps. 102:21; Jer. 3:17; Ez. 43:7; 48:35).

g This proves a future fulfillment beyond doubt (v 1; 35:8-10; Zech. 14:16-21).

h The bands of the neck could only refer to the chains by which conquered people were led into captivity. They were chained together in long lines until they reached their destination where they were sent into slavery or otherwise disposed of (v 2).

i You became captives without a price being paid for you, so you will be liberated without money being paid for you (v 3. Cp. 1 Pet. 1:18).

j Gen. 46:1-34.

k This is proof that the new king of Egypt who knew not Joseph (Ex. 1:8) was the king of Assyria who had conquered the land (v 4; Acts 7:18).

l Question 148. Next, 53:1.

m Quoted in Rom. 2:24.

n Quoted partially in Rom. 10:15 of ministers of the gospel; but the final and complete fulfillment awaits the Millennium when Jewish missionaries will go from Jerusalem to evangelize the world and tell all men that Christ is reigning in Zion (v 7; 2:2-4; 11:9; 66:19-21; Zech. 8:23; 14:16-21).

*o 4 Duties of Millennial Evangelists:
  1 Bring good tidings (v 7)
  2 Publish peace
  3 Publish salvation
  4 Announce that God reigns in Zion

*p Good tidings—gospel (Rom. 14:15).

*q There will be universal peace when this is fulfilled—the first time since Adam (v 7; 2:2-4).

*r Tidings of good things—meaning all phases of the gospel of the N.T. and the fulfillment of many hundreds of prophecies regarding world changes in the Millennium (see Index).

*s Salvation will be for all who will accept it, as now (v 7, 10; 49:6).

*t See ***God Reigning in Zion***, p. 1257.

*u Watchmen who look for the enemy will rejoice with all Judah, for instead of enemies they will see the remnant of Israel returning to Jerusalem to make the Millennial nation under the Messiah (v 8;

they shall [+v]see eye to eye, when the LORD shall bring again Zion.

● 9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made [+w]bare his holy arm in the eyes of all the nations; and [*x]all the ends of the earth shall [*a]see the salvation of our God.

▲●11 ¶ [*b]Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.

3. Messiah's propitiatory work (Isa. 52:13–53:12)
(1) His threefold presentation

★■13 ¶ [*c]Behold, [*d]my servant shall deal [*e]prudently, he shall be [*f]exalted and [*g]extolled, and be [*h]very high.

(2) His twofold suffering

14 As many were [*i]astonied at thee; his [*j]visage was so [*k]marred more than any man, and his form more than the sons of men:

(3) His twofold exaltation

15 So shall he [*l]sprinkle many nations; the kings shall shut their mouths at him: for [*m]*that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

732 CHAPTER 53

(4) His reception

1 [n]Who [o]hath [p]believed [q]our [r]report? [s]and to whom is the arm of the LORD revealed?

(5) Thirty-sixfold suffering of the Messiah

2 For he shall grow up [t]before him as a tender plant, and as a root out of a dry ground: [u]he hath [v]no form nor [w]comeliness; and [x]when we shall see him, *there is* no beauty that we should desire him.

3 He is [y]despised and rejected of men; [z]a man of [a]sorrows, and acquainted with [b]grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 ¶ Surely he [c]hath [d]borne [e]our griefs, and [f]carried our [g]sorrows: yet [h]we did esteem him [i]stricken, [j]smitten of God, and [k]afflicted.

5 But he *was* [l]wounded for our transgressions, *he was* bruised for our iniquities: the [m]chastisement of our peace *was* upon him; and with his [*n]stripes we are [*o]healed.

6 [*p]All we [*q]like sheep have [*r]gone astray; [*s]we have turned every one to his own way; and the LORD hath [*t]laid on him the iniquity of us all.

7 He was [*u]oppressed, and he was afflicted, yet he [*v]opened not his mouth: [*w]he is

---

11:10-12; 66:19-21; Jer. 30-31; Ez. 37; Mt. 24:29-31).

[+v] They shall see the Lord and all resurrected saints of all ages, as well as all men on earth, face to face in that day (v 8-10). This has nothing to do with agreement of opinion; it refers to personal appearance (2:2-4; Zech. 13:6; 14:9; Mt. 24:29-31; 25:31-46; Rev. 11:15; 20:1-10).

[+w] An expression of manifesting His power to all nations (v 10). To make bare the arm is a term meaning preparation for active work, especially for war. Oriental custom permitted the arm to be made bare in an instant; the sleeve was so free that one hand passing up the arm would lay it bare at once. Cp. v 1; Ez. 4:7.

[*x] Only a small part of mankind has seen the reality of God's salvation. Over a billion men on earth have yet to hear of the gospel, according to missionary reports. In the Millennium the earth, for the first time, will be filled with the knowledge of God as the waters cover the sea (v 10; 11:9).

[*a] See ***Universal Salvation***, p. 1257.

[*b] See ***Babylon in Latter Days***, p. 1257.

[*c] 66th prophecy in Isa. (52:13–53:12; 52:14 and 53:1-12 are fulfilled; 52:13, 15 unfulfilled). Next 54:1. See ***66th Prophecy in Isaiah***, p. 1238.

[*d] See ***Jehovah's Servant***, p. 1238.

[*e] See ***Prudent Defined***, p. 1238.

[*f] See ***Exaltation Planned***, p. 1238.

[*g] Heb. nasa, to lift; be honored; magnify; be respected (v 13). Trans. extolled (v 13); lofty of God (57:15); and lifted up (Chr. 14:2; Jer. 51:9; Zech. 5:7).

[*h] Christ has been exalted higher than all powers (Eph. 1:20-23; Phil. 2:9-11; Col. 1:15-18; Heb. 1:3; 1 Pet. 3:22).

[*i] See ***Messiah Astonied***, p. 1238.

[*j] Heb. mareh, view; appearance; shape; visage (v 14). Generally trans. appearance, referring to His outward form.

[*k] See ***Messiah Disfigured***, p. 1239.

[*l] See ***Sprinkling Many Nations***, p. 1239.

[*m] Quoted in Rom. 15:21.

[n] Questions 149-150. Next, v 8.

[o] Quoted in Jn. 12:38; Rom. 10:16.

[p] Put faith in, or relied upon.

[q] Our report—that of the prophets inspired by Jehovah (v 1).

[r] Heb. shemuah, something heard; an announcement; doctrine; fame; news; report; rumor; tidings.

[s] See ***2 Reasons All Should Believe***, p. 1239

[u] See ***36fold Suffering of Messiah***, p. 1239.

[v] Beautiful form, for sin had marred His perfect form (v 2).

[w] Heb. hadar, magnificence; splendor; glory; honor; excellency; majesty. He had none of this during His sufferings, but now He has it more than anyone else except the Father and the Holy Spirit (Eph. 1:20-23; Phil. 2:9-11; Col. 1:15-18; 1 Pet. 3:22).

[x] See ***Messiah's Lack of Beauty***, p. 1239.

[y] Fulfilled in Jn. 1:10-11; 8:48; 10:20.

[z] See ***Man of Sorrows***, p. 1239.

[a] Heb. makob, grief. Trans. sorrows (v 3-4; Ex. 3:7; Ps. 32:10); sorrow (Eccl. 1:18; Jer. 30:15; 45:3; Lam. 1:12, 18); grief (2 Chr. 6:29; Ps. 69:26); and pain (Job 33:19).

[b] See ***Grief Defined***, p. 1239.

[c] See ***10 Proofs Christ Bore Sin and Sickness***, p. 1239.

[d] See ***Borne Defined***, p. 1240.

[e] Griefs, sicknesses (***Grief Defined***, p. 1239)

[f] See ***Carried Defined***, p. 1240.

[g] See note a, v 3.

[h] See ***Messiah's Reception***, p. 1240.

[i] See ***Messiah Stricken***, p. 1240.

[j] Heb. nakah, to strike; beat; kill; punish; slaughter; slay; smite; wound; stripe (v 4; 10:24; 11:4; 50:6; Zech. 12:4; Mal. 4:6). For the sins of the people He was stricken (v 8).

[k] Heb. anah, browbeat; depress; abase self; afflict (v 4, 7; 58:3, 10; 63:9).

[l] See ***2 Bodily References in Making Atonement***, p. 1240.

[m] See ***Our Correction***, p. 1261.

[*n] See ***Messiah's Stripes***, p. 1261.

[*o] See ***Messiah's Healing Power***, p. 1240.

[*p] This is the anticipated confession of men, and the very cause for which the Messiah suffered (v 6; 1 Pet. 2:25).

[*q] Sheep are the most helpless of all animals when they go astray (note h, Lk. 15:4; note c, Ps. 119:176).

[*r] See ***Sin*** and ***Sins*** in Index.

[*s] This has been the way of man ever since the fall. Each one pursues his own interests, makes his own plans, and seeks to gratify his own selfishness, regardless of the interest and good of the whole (v 6; Judg. 17:6; 21:25).

[*t] Heb. paga, to cause to fall upon, or light upon (v 6; Ex. 5:3; 1 Sam 22:17-18; 1 Ki. 2:29, 31). The idea is that the iniquities of men fell all at once upon Him and He bore them away. Jehovah caused the sins of the whole world to meet upon Him. He suffered the judgment for them all.

[*u] See ***16 Things Done to Messiah***, p. 1261.

[*v] An idiom meaning silence and submission (v 7; 1 Pet. 2:22-23). He did not complain or make any resistance, yet He had power to destroy His enemies with one word (Mt. 26:53). Cp. Jer. 11:19.

[*w] Quoted in Acts 8:32-33.

* * *

sheep before her shearers is dumb, so he openeth not his mouth.

8 He was [*y]taken from prison and from judgment: and [*z]who shall declare his generation? for he was cut off out of the land of the living: [*a]for the transgression of my people was he stricken.

9 And he made his [a]grave with the wicked, and with the rich in his death; [b]because he [c]had done [d]no violence, neither *was any* [e]deceit in his mouth.

10 ¶ Yet it [f]pleased the LORD to [g]bruise him; he hath put *him* to [h]grief: when [i]thou shalt make his [j]soul an [k]offering for sin, he shall [l]see *his* seed, he [m]shall prolong *his* days, and [n]the pleasure of the LORD shall prosper in [o]his hand.

11 He shall see of the [p]travail of his soul, *and* shall be satisfied: [q]by his knowledge shall my [r]righteous servant [s]justify many; for he shall [t]bear their iniquities.

12 Therefore will [u]I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath [v]poured out his soul unto death: and he was [w]numbered with the transgressors; and he [x]bare the sin of many, and [y]made [z]intercession for the transgressors.

733 CHAPTER 54

4. Seven exhortations alternated with reasons (Isa. 54:1–56:8)

(1) Sing: reasons

★●■1 Sing, [*a]O [*b]barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: [*c]for more

dren of the married wife, saith the LORD.

(2) Enlarge: reason

● 2 [*d]Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

(3) Fear not: reason

● 4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker [*e]*is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

▲ 7 For a small moment have I forsaken thee; but with great mercies will I [*f]gather thee.

▲ 8 In a [*g]little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

▲ 9 For this *is* [*h]*as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would [**a]not be wroth with

---

of Him 32 times (note t, Jn. 1:29).

*y See ***Messiah a Prisoner***, p. 1260.

*z Question 151. Next, 55:2.

*a See ***16 Things Done for Men in His Sufferings***, p.1260.

a ***Messiah Buried With Criminals***, p. 1260.

b The true meaning here is that He was rejected, crucified, and buried by men—not for any personal violence or deceit, but because of the wickedness and sins of those who slew Him (v 9).

c Quoted in 1 Pet. 2:22.

d He was no rabble rouser or anarchist, and not injurious to any man (v 9). He sought to give life instead of taking it (Jn. 10:10; Acts 10:38).

e He was accused of being a deceiver and was treated as one, but He was always open and sincere in all of His words and deeds. No deceit was found in His mouth (1 Pet. 2:22). His enemies even acknowledged this (note i, Mt. 22:16).

f See ***Why God Was Pleased With the Death of Christ***, p. 1257.

g See ***2 Bodily References in Making Atonement***, p. 1240.

h See ***Messiah Made Sick***, p.1260.

i ***7 Things Messiah Suffered of God***, p. 1261.

j See ***Complete Sacrifice***, p. 1261.

k Heb. asham, trespass offering; an offering for sin (v 10; Lev. 5:19; 7:5; 12:12, 21; 19:21; 1 Sam. 6:3, 8, 17).

l See ***12 Rewards of the Messiah for Suffering***, p. 1260.

m He shall live again in resurrection, and live eternally, for it was impossible for Him to be held in death (v 11; Jn. 10:18; Acts 2:24-36; 1 Cor. 15).

n The pleasure of the Lord is that of seeing all creation redeemed and restored to Himself as before the rebellions of Lucifer and Adam (v 10; Rom. 8:18-25; 1 Cor. 15:24-28; Eph. 1:10; 3:11; Rev. 11:15).

o In His hand means by His rule and government all things will be restored to God and all enemies put down (v 10; 1 Cor. 15:24-28; Rev. 11:15).

p The travail of His soul was for the restoration of man and his dominion as before the fall (v 11; 1 Cor. 15:24-28).

q It is through knowledge of God's plan that all men are blessed (v 11; Lk. 1:77; 1 Tim. 2:4; Heb. 10:26; 2 Pet. 1:2-8; 2:20; 3:18).

r The Messiah is called righteous, because He did and always will do that which is perfectly right in all things commanded by God. It emphasizes His personal holiness (v 11; 1 Pet. 2:21-22).

s Justify means to declare not guilty. Faith comes by knowledge of the Word of God and such knowledge will justify when obeyed (v 11; Rom. 5:1; 10:17).

t See ***Messiah Bore Iniquities***, p. 1260.

u See ***Reward of the Messiah***, p. 1260.

v This refers to the shedding of His life blood (v 12; Lev. 17:11; Mt. 26:28).

w Quoted in Mk. 15:28; Lk. 22:37.

x See ***Borne Defined***, p. 1240.

y See Lk. 23:34; Heb. 9:24; 1 Jn. 2:1.

z See ***35 Major Doctrines in This Prophecy***, p. 1240.

*a 67th prophecy in Isa. (54:1-17, unfulfilled). Next, 55:3. See ***67th Prophecy in Isaiah***, p. 1241.

*b Quoted in Gal. 4:27.

*c This verse predicts the salvation of the Gentiles during the rejection and dispersion of Israel (v 1). Paul quoted this passage to prove that more men will be saved under the new covenant than under the old one, which is cast out and abolished (Gal. 4:27).

*d See ***Great Increase in Numbers***, p. 1257.

*e See ***Israel the Wife of God***, p. 1258.

*f See 11:10-12; Jer. 31-32; Ez. 37.

*g 2 Little Things Here:

1 A small (little or short) moment, a very short time, which to man is a very long time—already over 2,500 years. From God's viewpoint of inhabiting eternity (57:15) and to whom 1,000 years are as a day (2 Pet. 3:8), this is but a very small period—like 2 or 3 days (v 7).

2 A little wrath, which has already destroyed multiplied millions of men and whole nations, has dispersed His chosen people to the uttermost parts of the earth (v 8). It is little in comparison to the wrath to come in the tribulation and eternal hell yet to be made manifest.

*h Just as God promised that He would never send another flood like the one in Noah's day (Gen. 8:20-22) so, after the future and second restoration of Israel as a nation in Palestine, He will never be angry at her again or rebuke her (v 9).

**a 2 Things God Has Sworn to Israel:

1 Not to be wroth with her (v 9)

2 Not to rebuke her

* * *

10 [+b]For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

(4) Be comforted: reason

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, [+c]I will lay thy stones with fair [+d]colours, and lay thy foundations with [e]sapphires.

12 And I will make thy [f]windows of [g]agates, and thy [h]gates of [i]carbuncles, and [j]all thy borders of pleasant stones.

13 And [k]all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 [l]In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, [m]I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the [n]servants of the LORD, and their righteousness *is* of me, saith the LORD.

(5) Come: reason

▲●■1 [o]Ho, every one that thirsteth, [p]come ye to the [q]waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

▲● 2 [r]Wherefore do ye spend money for [s]*that which is* not bread? and your labour for *that which* satisfieth not? [t]hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

★▲●3 [u]Incline your ear, and come unto me: hear, [v]and your soul shall live; and [w]I will make an everlasting covenant with you, *even* the [x]sure mercies of [y]David.

4 Behold, I have given him *for* a [z]witness to the people, a leader and commander to the people.

5 Behold, [a]thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD [b]thy God, and for the Holy One of Israel; for [c]he hath glorified thee.

(6) Seek: reason

● 6 ¶ [d]Seek ye the LORD [*e]while he may be found, call ye upon him while he is near:

▲● 7 [*a]Let the wicked forsake his way, and the unrighteous man his thoughts: and let him [*b]return unto the LORD, and [*c]he will have mercy upon him; and to our God, for he will [*d]abundantly pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways,

---

+b See ***2nd Advent of Christ***, p.1258.

+c See ***Rebuilding of Jerusalem***, p. 1258.

+d Heb. puk, to paint; dye; especially, stibium or antimony for the eyes. The reference seems to be to material that will be used as cement in laying the building stones. Antimony was a black powder used by oriental ladies to paint their eyelids and eyebrows to give them a more distinctive appearance.

e Sapphires—well-known gems distinguished for beauty and splendor. They are next to the diamond in hardness; the colors are blue, red, violet, green, white, and limpid (v 11).

f Heb. shemesh, to be brilliant; the sun; a notched battlement. Not the ordinary word trans. window or opening for light, but perhaps refers to battlements, pinnacles, or turrets on the walls of the city (v 12).

g Agates—a class of silicious, semi-pellucid gems of many varieties, consisting of quartz crystal, flint, chalcedony, amethyst, jasper, and cornelian, variegated with dots, zones, filaments, and various figures. They are esteemed the least valuable of all the precious stones.

h There will be 3 gates on each side of the city (v 12; Ez. 48:29-35).

i Carbuncles—beautiful gems of a deep red color, with a mixture of scarlet. When held up to the sun the gem loses its deep tint and is more like a burning coal. The word means a flaming, sparkling gem. The Heb. eqdach is found only here in Scripture, but another word, barekath, is trans. carbuncle in Ex. 28:17; 39:10; Ez. 28:13.

j All the walls and foundations will be of precious stones (v 12).

k This is millennial and eternal; it has never been fulfilled to this day. All will know God from the least to the greatest under the Messiah (v 13; 11:9; Jer. 6:13; 8:10; 31:34; 42:1, 8; Heb. 8:11).

l All Israel will be established in righteousness, will be far from Gentile oppression, will never fear, and will be free from terror (v 14). This will be fulfilled after the times of the Gentiles and the battle of Armageddon. The next verse predicts the

not in the will of God this time (v 15).

m See ***Future of Israel***, p.1258.

n This predicts that Israel will become righteous and be the servants of the Lord (v17).

o 2 Classes Invited by Jehovah (v 1):
  1 Ho, every one that is thirsty
  2 He that has no money

p 4 Come's to the Thirsty and Poor:
  1 Come to the waters (v 1)
  2 Come, buy, and eat
  3 Come, buy wine and milk without money and without price
  4 Come unto Me (v 3)

q See ***8 Things Offered by Jehovah***, p. 1262

r Questions 152-153. Next, 57:4.

s See ***What Satisfies Man***, p. 1257.

t See ***10 Commands in Isaiah 55***, p. 1257.

u 68th prophecy in Isa. (55:3-5, unfulfilled). Next, v 10. See ***68th Prophecy in Isaiah***, p. 1241.

v One who refused to accept the invitation of v 1 and obey the 10 commands of v 2-7 (note t, above) will lose his soul and die—not live eternally (v 3).

w God has repeatedly spoken to the Jews about making an everlasting covenant with them (v 3; 42:6; 49:8; Jer. 31:31). This could not be the Mosaic covenant or any of the others already made with them; so it must refer to the new covenant to be made when the Messiah would come (42:6; 49:8; Mt. 26:28; Heb. 8:6).

x See ***Sure Mercies of David***, p. 1257.

y The name David here refers to Israel's famous king, not the Messiah (v 3). When he is resurrected many scriptures will be literally fulfilled concerning David, in the same sense that the 12 apostles will be resurrected and given 12 thrones under the Messiah (Jer. 30:9; Ez. 34:23-24; 37:24-25; Hos. 3:5).

z See ***4 Things Messiah Will Be to Israel***, p. 1258.

a See ***Messiah's Call***, p.1258.

b See ***God of the Messiah***, p. 1258.

c He (Jehovah, one person) has glorified Thee (Messiah, another person, v 5).

d See ***A Modern Fallacy***, p. 1258.

*e See ***When God Cannot Be Found***, p. 1258

*a See ***3 Commands to the Wicked***, p. 1258.

*b See ***Returning to the Lord***, p. 1258.

*c 2 Promises to the Penitent (v 7):
  1 God will have mercy upon him
  2 He will abundantly pardon

*d Heb. rabah, increase; be in abundance; excel; be full of; heap; multiply; have plenty (v 7; 2 Sam. 12:30; 2 Chr. 31:5). The idea here is that God will pardon every kind of transgression, without exception. Cp. Mt. 12:31.

✡ ✡ ✡

1 Heavens higher than earth, so God's ways above our ways and His thoughts above our thoughts (v 9)
2 As rain and snow water the earth, making it fruitful, so God's Word will accomplish its purpose (v 10-11)

f See ***God's Ways and Thoughts***, p. 1263.

g 69th prophecy in Isa. (55:10-13, unfulfilled). Next, 56:1. See ***69th Prophecy in Isaiah***, p. 1241.

h That is, the rain and snow do not return in this form; in other forms the moisture returns and then falls again as rain and snow (Ps. 135:7; Jer. 10:13; 51:16).

i See ***The Word of God***, p. 1257.

j Go out (or forth) from the lands of your wanderings, referring again to the final and complete regathering of Israel from all nations (11:10-12, notes). In their regathering at the 2nd advent of Christ, the mountains, hills, and trees of Palestine are to rejoice at their return (v 12). In that day the curse will be removed from plants and trees, and the state of all things will be as before the fall of Adam (v 13; 35:1-10. Cp. Ps. 98:8).

k 70th prophecy in Isa. (56:1-8, unfulfilled). Next, 57:13. See ***70th Prophecy in Isaiah***, p.1241.

l See ***Commands to Israel***, p. 1258.

m The salvation and righteousness of God will be brought to Israel as a nation at the 2nd advent of Christ (v 1; 66:7-8; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29).

n Happy is the man who keeps the requirements stated here (note l, above).

o Keeping the sabbath was one of the sacred rites of the Jewish religion and commemorated their deliverance from slavery in Egypt (v 2; Dt. 5:15).

p See ***Gentile Proselytes***, p. 1257.

q Sterile (v 3). This means that in the Millennial and eternal kingdom of God on earth they will be healed and become normal. If the deaf, blind, lame, and other infirm ones are to be healed by the Messiah when He comes, as in 33:24; 35:5-6, then sterility will also be cured and all men who live in the coming kingdom will be normal eternally.

r 7 Acts That Constituted Righteousness:
1 Keeping the sabbaths (all sabbaths, not only the weekly one, v 4-6)
2 Choosing the things pleasing to God
3 Taking hold of His covenant
4 Joining to the Lord (v 6)
5 Serving Him
6 Loving the name of the Lord
7 Being His servant

s The church has never been under obligation to keep any sabbath. Christians are free to keep any day (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). The law was only for Israel, not for Gentiles or the church. See ***Law of Moses*** in Index.

9 For [e]as the heavens are higher than the earth, [f]so are my ways higher than your ways, and my thoughts than your thoughts.

★ 10 [g]For as the rain cometh down, and the snow from heaven, and [h]returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

▲ 11 [i]So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall [j]go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

735 CHAPTER 56

(7) Do justice: reason

★●■1 [k]Thus saith the LORD, [l]Keep ye judgment, and do justice: [m]for my salvation *is* near to come, and my righteousness to be revealed.

▲ 2 [n]Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath [o]from polluting it, and keepeth his hand from doing any evil.

● 3 ¶ Neither let the son of the stranger, that hath [p]joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a [q]dry tree.

nuchs [r]that [s]keep my sabbaths, and [t]choose *the things* that please me, and [u]take hold of my covenant;

▲ 5 Even unto them [v]will I give in [w]mine house and within my [x]walls a place and a name better than of sons and of daughters: I will give them [y]an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

▲ 7 [z]Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their [*a]burnt offerings and their sacrifices *shall be* accepted upon mine altar; for [a]mine house shall be called an house of prayer for all people.

8 The Lord GOD which [b]gathereth the outcasts of Israel saith, Yet will I gather *others* to him, beside those that are gathered unto him.

9 ¶ [c]All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

5. Contrasted classes (Isa. 56:10–57:21)
(1) Twelvefold description of wicked

10 His [d]watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine,

---

t This simply means to observe the law.

u To take hold of the covenant means to consecrate to obey it (v 4, 6).

v See ***12 Rewards for Obedience***, p. 1257.

w The eternal temple (v 5, 7; Ez. 43:7; Zech. 6:12-13; Mt. 21:13.

x The walls of Jerusalem (v 5).

y This suggests that each person will be given an eternal name other than this earthly or present one (v 5. Cp. Rev. 2:17; 3:12; 14:1).

z This does not mean that every saved man in all eternity will move to Jerusalem and live in Palestine; that would cause other lands outside the promised land to be uninhabited. It simply means that God will permit men to go up to Jerusalem to worship (v 7; 2:2-4; Zech. 14:16-21).

*a Another proof that animal sacrifices will again be offered in the Millennium and New Earth forever (v 7; Ez. 40-48, notes).

a See Mt. 21:13.

b This verse speaks of the regathering of Israel at the 2nd advent of Christ, and makes it clear that some will have been gathered before this (v 8; 11:10-12, notes).

c This seems to begin a new message of contrasted classes (56:9–57:21).

d 12fold Description of Wicked Watchmen:
1 They are blind (v 10)
2 Ignorant
3 Like dumb dogs
4 They cannot bark
5 Love sleep
6 They are lazy
7 Greedy dogs (v 11)
8 Covetous
9 Ignorant shepherds
10 Selfish
11 Every one is consecrated to gain
12 They live in pleasure, drunkenness, and increased revelings (v 12)

and to morrow shall be as this day, *and* much more abundant.

736 CHAPTER 57

(2) Righteous: four blessings

■ 1 The righteous perisheth, and [*e]no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is [*f]taken away from the evil *to come*.

2 He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.

(3) Wicked: twenty sins

● 3 ¶ But [*g]draw near hither, [*h]ye sons of the [*i]sorceress, the [*j]seed of the adulterer and the whore.

4 [k]Against whom do ye [l]sport yourselves? against whom make ye a [m]wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 [n]Enflaming yourselves with idols [o]under every green tree, slaying the children in the valleys under the clifts of the rocks?

6 Among the [p]smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 [q]Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and made thee *a covenant* with them; thou lovedst their bed where thou [r]sawest *it*.

9 And thou [s]wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto [t]hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 [a]And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not [b]I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

(4) Righteous: ten blessings

★ 13 ¶ [c]When thou criest, [d]let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them*: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

▲ 15 For thus saith [e]the high and lofty One [f]that inhabiteth eternity, whose [g]name *is* Holy; [h]I dwell [i]in the high and holy *place*, with him also *that is* of a contrite and humble spirit, [j]to revive the spirit of the humble, and to revive

---

*e Verses 1-2 speak of the righteous being destroyed and the ungodly not taking it to heart or understanding the blessed end of the godly (v 1).

*f 4 Blessings of the Righteous at Death:
  1 They are taken away from the evil sufferings to come (v 1)
  2 They enter into eternal peace (v 2)
  3 They rest from their sufferings
  4 They continue to walk uprightly even in the life to come

*g The ungodly of Judah were commanded to draw near to hear God's indictment of them (v 3-12).

*h See ***20 Sins of the Wicked***, p. 1262.

*i See note b, Lk. 12:29.

*j Sorcery, adultery, whoredom, and falsehood were so common in Judah that the nation was accused of being the offspring of such parents (v 3-4).

k Questions 154-157. Next, v 11.

l Make light of Jehovah and religion.

m A statement expressing scorn.

n The burning lusts and passions, the adulterous acts with whores consecrated to idols in order to attract more devotees, the murder of children offered to Moloch and other gods, and the practice of every other vice and sin are what the prophet referred to here (v 5-11). See ***Tophet***, p. 1251.

o 4 Chief Places of Idolatry:
  1 Under green trees—in shadowy groves
  2 In the valleys (v 5)
  3 In caves and caverns of the earth
  4 On mountains (v 7)

p Smooth stones taken from streams were used to make pillars and monuments. These were anointed and sacrifices were offered upon them or by them (v 6; Gen. 28:18; Dt. 7:5; 12:3; 32:31, 37; Acts 19:35).

q This reveals the publicity and grossness of such idolatry. There was no effort to conceal the adulterous and idolatrous practices. Not only was this public and shameless (v 7), but also practiced in the homes. Even the furniture was designed and the daily habits revised to reveal the idolatry of the people in general (v 8).

r Where you saw the beckonings of whores to idolatrous centers (v 8).

s This verse refers to alliances made with to conform more completely with the harlotry of idolatry, even to hell (v 9).

t Heb. sheol, the unseen world of departed spirits. See ***Hell*** in Index.

a Questions 158-159. Next, 58:3. You have tried one alliance after another and exhausted all efforts to be happy through wealth, pleasure, and self. These seem to meet your every need. You have been satisfied with your life and not grieved or been brought to a point of hopelessness. You have lied and lived in fear of man; you have forgotten Me; and your efforts will yet be in vain (v 10-12).

b I have held My peace for a long time and this has made you bold to sin and go further from Me, without fear of punishment (v 11). I will now declare your righteousness and works that they will not profit you (v 12). When you cry all your works, alliances, and trusts will fail you and the wind will carry them away (v 13).

c 71st prophecy in Isa. (57:13-19, unfulfilled). Next, 59:16. See ***71st Prophecy in Isaiah***, p. 1241.

d Let the many idols and companies of foreigners you have made alliances with deliver you (v 13).

e See ***14 Facts About Jehovah***, p. 1259.

f This means that He lived in all the eternity past—before the ages of time as we know them now (v 15; 2 Pet. 3).

g Here God's true nature is put for His name (v 15). See **NAMES, TITLES, AND OFFICES OF THE TRINITY**, p. 103.

h 10 Places Where God Dwells:
  1 Now—in heaven (v 15; 1 Ki. 8:30, 39, 43, 49; Mt. 6:9; Jn. 17:1)
  2 In the new earth when His capital city will be moved here—on earth (Rev. 21:3)
  3 In the sanctuary among Israel (Ex. 15:17; 25:8; 29:45-46)
  4 In thick darkness (1 Ki. 8:12; 2 Chr. 6:1)
  5 In great light (1 Tim. 6:16)
  6 In Jerusalem (Ps. 135:21)
  7 In Zion (Joel 3:17)
  8 In Christ (Jn. 14:10)
  9 In men (2 Cor. 6:16)
  10 In believers (v 15; Jn. 14:23)
Some of these statements are to be taken literally, as in points 1-7; others are to be taken figuratively, as in the sense of union with (points 8-10). See note n, Lk. 22:3.

i God dwells in heaven bodily, but dwells with all, in union and presence, who are contrite and humble in spirit (v 15; note n, Lk. 22:3). In the New Earth God will dwell bodily on the earth and among men eternally (Rev. 21:3).

j The purpose of God in dwelling with men in union and presence is 2fold (v 15):
  1 To revive the spirit of the humble
  2 To revive the heart of contrite ones

* * *

16 For [l]I will not contend for ever, neither will I be always wroth: [m]for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

▲ 18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

▲ 19 I create the [n]fruit of the lips; [o]Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and [p]I will heal him.

(5) Wicked: no peace

20 But the wicked *are* [q]like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* no peace, saith my God, to the wicked.

737

CHAPTER 58

X. Consolation in view of Messiah's second advent (Isa. 58:1–66:24)

1. Israel's apostasy (Isa. 58:1–59:15)

(1) Fourfold self-righteousness

●■ 1 Cry [r]aloud, spare not, lift up thy voice like a trumpet, and [s]shew [t]my people their transgression, and the house of Jacob their [u]sins.

2 Yet they seek me daily, and delight to

ness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

(2) Tenfold hypocrisy (cp. Isa. 1:10, refs.)

3 ¶ [a]Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye [b]shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

(3) Twenty-threefold fast: twenty rewards (Mt. 6:16-18)

● 6 *Is* not this the fast that I have chosen? [c]to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

● 7 *Is it* not to [d]deal thy [e]bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou [f]hide not thyself from thine own flesh?

l See Ps. 78:38-39; 103:9-14.

m God explained here that if He would contend with man in anger very long the human frame could not stand up to it—a person's powers would fail and his strength decay, his spirit sinking into destruction (v 16). For this reason God dealt lightly with Israel; He was wroth with him for his covetousness, smote him, and permitted him to go forward in the way of his own heart while He Himself went into retirement (v 17). He now promised to heal Judah, lead him, and restore comforts to him and to those who were godly and mourned for the nation (v 18).

n Words of praise to Jehovah are the fruit of the lips (v 19; Heb. 13:15).

o Here God proclaimed peace to the Gentiles who were far off, and to the Jews that were near (v 19; Acts 2:39; Eph. 2:17).

p The second time here that God promised to heal the righteous of both Jews (those near) and Gentiles (those afar off, v 18-19), but not the wicked who are without any basis of peace and healing (v 20-21). The healing referred to is physical, not spiritual; if it were spiritual, the wicked only could be thus healed. See the word heal as used in Isaiah (6:10 with Mt. 13:13-15; and 19:22; 30:26; 53:6 with Mt. 8:16-17). There are no grounds for making the word healing refer to spiritual healing. The fact is that the word heal is used only one time of soul healing (Ps. 41:4), but many times it is used of physical healing. See ***Healing*** in Index.

q All classes of the wicked are like the troubled sea that cannot be still and constantly stirs up the mire and dirt of sin and corruption. They have no peace (v 20-21), no calmness of soul or spirit; their passions and appetites keep them in continual turmoil seeking something satisfying; the wealth, business, pleasure, pride, pomp, flattery, and unrest of the world only keep them dissatisfied; and strong undercurrents of malice, jealousy, lust, revenge, strife, and ambitions to outdo others keep them at war with God and fellowmen. The guilt of a past life and the burning memories of wrong-doing agitate the sinner day and night to cover up his evil, but he cannot escape the fear of hell and future reaping.

r 4 Commands to Isaiah (v 1):
  1 Cry aloud
  2 Spare not
  3 Lift up your voice like a trumpet
  4 Show My people their sins

s A similar expression in Mic. 3:8.

t My people—all the house of Jacob, including the whole 13 tribes (v 1).

u See ***14 Sins of Hypocrites***, p. 1263.

a Questions 160-169. Next 60:8.

b 10 Things That Do Not Constitute a Fast:
  1 Practices about which we complain (v 3)
  2 Afflicting the soul to attract God (v 3-5)
  3 Doing pleasures (v 3)
  4 Exacting all labors
  5 Contention and debates (v 4)
  6 Smiting with the fist of wickedness
  7 Making voice to be heard in public
  8 Bowing the head like a bulrush to make an impression on others (v 5)
  9 Spreading sackcloth as ashes under us
  10 Having a sad countenance, disfiguring the face, and making a show to be seen of men (in fasting or any other practice, Mt. 6:16-18)

c 23 Things That Constitute a True Fast:
  1 To loose the bands of wickedness (v6)
  2 Undo the heavy burdens
  3 Let the oppressed go free
  4 Break every yoke (v 6, 9)
  5 Deal bread to the hungry (v 7)
  6 Shelter the cast out
  7 Cover the naked
  8 Not covering up your own faults
  9 To call upon and cry to God (v 9)
  10 Cease accusing others
  11 Stop speaking vanity
  12 Having compassion on the hungry (v 10)
  13 To satisfy the afflicted soul
  14 Keep from desecrating sabbaths (v 13)
  15 Abstain from doing own pleasure on sabbaths
  16 Love and delight in sabbaths
  17 Call the sabbaths holy to the Lord
  18 Call the sabbaths honorable
  19 Honor God in all things
  20 Live an unselfish life
  21 Live for God and not for own pleasure
  22 Speak God's word, not your own
  23 Abstain from food. See ***Fasting*** in Index

d Break, divide, and distribute bread to the hungry (v 7).

e Bread stands for all kinds of food (v 7).

f This Could Have a 2fold Meaning:
  1 Do not cover up your own faults and leave a better impression than that which is strictly true (v 7)
  2 Do not shut your eyes from the needs of those who are of your own flesh and blood (v 7)

* * *

the morning, and [i]thine health shall spring forth speedily: [j]and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

▲● 9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am*. If thou [k]take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

▲●10 And *if* thou [l]draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy [m]light rise in obscurity, and thy darkness *be* as the noonday:

▲ 11 And the LORD shall guide thee continually, and [n]satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

▲ 12 And *they that shall be* of thee shall build [o]the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

● 13 ¶ If thou [p]turn away thy foot from the sabbath, *from* doing thy pleasure on [q]my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

▲ 14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of [r]Jacob thy father: for the mouth of the LORD hath spoken *it*.

(4) Twenty five sins (cp. Isa. 1:4, refs.)

■ 1 Behold, the LORD'S [a]hand is not [b]shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities [c]have separated between you and your God, and your sins [d]have hid *his* face from you, that he will not hear.

3 For [e]your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their [f]feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.

8 The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

(5) Thirtyfold state and cause

---

g 20 Blessings From a True Fast:
  1 Then (after doing the 8 things of v 6-7) you shall have light as day (v 8)
  2 Your health will spring forth speedily
  3 Your righteousness will go before you
  4 God's glory will be your rear guard
  5 Then you will call and receive answers to prayer (v 9)
  6 You will cry and God will answer you
  7 Then (after doing the 6 things of v 9-10) your light will rise in obscurity (v 10)
  8 Your darkness will be as the noon day
  9 The Lord will guide you continually
  10 He will satisfy you in drought (v 11)
  11 He will make your bones fat
  12 You will be like a watered garden
  13 You will be like an unfailing spring of water
  14 Your waste places will be built (v 12)
  15 You will raise up the foundations of many generations
  16 You will be called, The repairer of the breach
  17 You will be called, The restorer of paths to dwell in
  18 Then (after doing the 9 things of v 13) you will delight yourself in the Lord (v 14)
  19 I will cause you to ride upon the high places of the earth
  20 I will feed you with the heritage of Jacob your father, for I have spoken it from My mouth

h Your light will break forth like the beams of the sun on a clear morning.

i You will enjoy perfect health immediately.

j Your righteousness will be manifest on every hand and God's glory will be your rear guard (v 8).

k Take away every burden from others, put down all accusing fingers, and quit all boasting (v 9).

l Let your compassion go out to others who are needy, and satisfy the afflicted soul that is in want (v 10).

m Your light will burst out in the midst of calamity, trials, and adversities, like the sun at midnight, and your darkness will be past (v 10).

and national disaster (v 11).

o The waste lands will be restored to a habitable state, and the blessings that should have been enjoyed for many generations will be yours (v 12).

p 5 Requirements Regarding the Sabbath:
  1 Do not violate it (v 13)
  2 Do not do your own pleasure on that day
  3 Call it a delight
  4 Call it the holy day of the Lord
  5 Call it honorable

The sabbath was very important to the Jews, and a great part of their law and religion centered around it; but to the church there are no such commands concerning sabbaths, as in the law of Moses, for reasons God Himself gave. See ***Sabbath*** in Index.

q The Jewish sabbath was God's holy day, but for many reasons He declared He would abolish it along with the law of Moses (1:13; Hos. 2:11). See ***Sabbath*** in Index.

r It must be remembered that Jews are addressed here, not the church or Gentiles (v 1; 1:1; 2:1; etc.).

a The only time this statement is found in Scripture. Since the arm is an emblem of power, shortness of the hand would signify diminished power, and length of the hand or arm great power (v 1). In history, Artaxerxes Longimanus was called long-handed because of this great power—not because of peculiarity in body. In Egyptian sculpture all the rays of the sun have hands at the end, indicating the superpower or the sun. Cp. 50:2; Num. 11:23.

b 2 Things God Cannot Do Because of Sin:
  1 Save when sin separates from Him (v1)
  2 Hear when sin separates from Him. He cannot or will not hear (Ps. 66:18) when sin comes between Him and man; and if He cannot hear, He cannot answer. This is the chief hindrance in the case of the righteous (Mt. 17:20; 21:22; Mk.11:22-24)

c This is the only thing that separates from God and causes Him to turn His face away from men (v 2). Separation from Him is spiritual death in trespasses and sins (Eph. 2:1-15). The idea is that where sin is present a wall has been built between God and man so that there are no means of intercourse between them.

d See 45:15; 54:8; 57:17.

e See ***24 Sins of Israel***, p. 1259.

f Quoted in Rom. 3:15-16.

✡ ✡ ✡

neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 [i]For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment.

2. Restoration of Israel (Isa. 59:16–66:24)
(1) Undertaken by Messiah

★ 16 ¶ [a]And [b]he [c]saw that *there was* [d]no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he [e]put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 According to *their* deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

▲ 19 So shall they fear the name of the LORD [f]from the west, and his glory from the rising of the sun. [*g]When the enemy shall come in [*h]like a flood, the Spirit of the LORD shall lift up a [*i]standard against him.

(2) Messiah's second advent: sixteenth or New Covenant (Jer. 31:31-40; 32:40; 33:19-26; Ez. 36:22-30; 37:15-28; Mt. 26:28; 2 Cor. 3; Heb. 8:1–10:38, 39. See ***Fifteen Great Covenants of Scripture****, p. 83)*

20 ¶ And the Redeemer [j]shall come to Zion, and unto [k]them that [l]turn from transgression in Jacob, saith the LORD.

21 [m]As for me, this *is* [n]my covenant with them, saith the LORD; [o]My spirit that *is* upon thee, and my words which I have put in [p]thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, [q]from henceforth and for ever.

739

CHAPTER 60

(3) Sixty-fourfold restoration (Isa. 60:1-22)
A. Gentile accession

★●■1 Arise, shine; [r]for [s]thy light [t]is come, and the glory of the LORD is risen upon thee.

2 For, behold, the [u]darkness shall cover

---

are subject to oppression by our enemies, and God Himself does not interpose to save us from them (v 9-15).

h 26fold State of Israel:
1 Judgment (righteousness) is far away
2 Justice does not overtake us
3 We wait for light, but we get obscurity
4 We wait for light, but walk in darkness
5 We grope for the wall like the blind (v 10)
6 We grope as if we had no eyes
7 We stumble at noonday as in the night
8 We are in desolate places as dead men
9 We roar like bears (v 11)
10 We mourn like doves
11 We look for judgment, but there is none
12 We look for salvation, but it is far away from us
13 Our transgressions are multiplied (v12)
14 Our sins testify against us
15 Our transgressions are with us
16 We know our iniquities
17 We lie and transgress (v 13)
18 We depart from God
19 Speak oppression and revolt
20 Conceive and utter words of falsehood, from the heart
21 Judgment is turned away backward (v 14)
22 Justice stands afar off
23 Truth is fallen in the street
24 Equity cannot enter
25 Truth fails (v 15)
26 The righteous are a prey

i See ***10fold Cause of Judgment***, p. 1259.

a 72nd prophecy in Isa. (59:16-21, unfulfilled). Next, 60:1. See ***72nd Prophecy in Isaiah***, p. 1241.

b 2 Things God Saw (v 16):
1 That there was no man to redeem Israel
2 That there was no intercessor

c See ***8 Acts of God***, p. 1260.

d See ***God's Governor***, p. 1260.

e Cp. this armor with Eph. 6:10-18.

f It is interesting to note that the nations of the world are at present divided into two camps, referred to as the West and the East.

*g This passage is often quoted by Christians as referring to their struggles with satanic powers, and such is permissible by way of application, but it will have a literal fulfillment in the day that Antichrist and all nations will sweep into Palestine in an effort to destroy the Jews and stop Christ from setting up His kingdom in Jerusalem. This is known as the battle of Armageddon (v 19-21; 63:1-6; Joel 2-3; Zech. 14; Rev. 19:11-21).

*h Half of Jerusalem will be taken by this flood of nations before Christ suddenly makes His appearance from heaven to defeat the Antichrist, becoming the standard that will be raised up against the enemy (Zech. 14:1-5, 14-15). This could also refer to the great victory in the preservation of Israel when the flood of Rev. 12:13-17 will be about to carry the nation away.

*i God's standard and ensign which will save the people in that day is Jesus Christ (note s, 11:10-12). To prove this the next 2 verses picture Christ as Israel's Redeemer coming from heaven to save the nation (v 20-21; Rom. 11:25-27).

j See ***5 Things Christ Will Do at 2nd Advent***, p. 1260.

k See ***Salvation of Israel***, p. 1260.

l No one in Israel or among the Gentiles will be saved and blessed of God in the eternal program until he turns from sin. This is the reason Israel is now scattered among the nations, and why God has not been able to fulfill His everlasting covenants with them. He can never do so until they turn from sin to Him and holy living. Cp. Mt. 18:3; Jn. 3:3-5.

m As for Me—Jehovah speaking, not the prophet (v 20-21).

n 3 Things of Jehovah (v 21):
1 My covenant
2 My Spirit (Holy Spirit upon Isaiah)
3 My words

o Another Proof of 3 Divine Persons:
1 The Lord (Jehovah, one person)
2 The Redeemer (Messiah, another person sent by Jehovah)
3 My Spirit (Holy Spirit, sent by Jehovah), still another person (Jn. 14:16,26)

p Israel's mouth, not the prophet's.

q Found 4 times in Scripture, expressing eternity (v 21; 9:7; Ps. 125:2; 131:3).

r 73rd prophecy in Isa. (60:1-22, unfulfilled). Next, 61:1. See ***73rd Prophecy in Isaiah***, p. 1241.

s The light of Israel in the Millennium and New Earth period will be the glory of God (v 1-3, 19-20). The same will be true for the inhabitants of the New Jerusalem (Rev. 21:23).

t This will be true at the 2nd advent of Christ (v 1; 2:2-4; 4:5-6; Mt. 24:30).

u Darkness will literally cover the earth just before the appearance of the glory of God at the 2nd advent of Christ, making the glory appear more glorious as it expels the darkness which will come by the darkening of the sun, moon, and stars (13:10; Joel 3:15; Mt. 24:29; Acts 2:20). We must not the LORD shall arise upon thee, and his [v]glory shall be seen upon thee.

3 And the Gentiles shall come to thy [w]light, and kings to the brightness of thy rising.

● 4 [x]Lift up thine eyes round about, and see: [y]all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 [z]Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the [*a]abundance of the sea shall be [*b]converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitude of [*c]camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and [a]they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall [b]minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the [c]house of my glory.

B. Gentile ministry

8 [d]Who *are* [e]these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy [f]gates shall be open continually; [g]they shall not be shut day nor night;

the Gentiles, and *that* their kings *may be* brought.

C. Gentile subjection

12 For [h]the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of [i]my sanctuary; and I will make the place of [j]my feet glorious.

D. Gentile homage

14 The sons also of [k]them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, [l]The city of the LORD, The Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an [m]eternal excellency, a joy of [n]many generations.

16 Thou shalt also [o]suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt [p]know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

E. God's blessings

17 [q]For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy [r]officers peace, and thine exactors righteousness.

18 [s]Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

---

understand darkness as spiritual in all places, but literal where it is clear as in these passages.

v This is the light of v 1.

w The glory of God in Israel will attract the Gentiles and their kings (v 3).

x 2 Commands in Isa. 60:1-4:
  1 Arise, shine (v 1)
  2 Lift up your eyes round about, and see (v 4)

y This refers to the rest of Israel still scattered among the nations. They will be gathered and come to Judah at the 2nd advent of Christ (v 4-9; 11:10-12, notes; Mt. 24:29-31).

z See ***4 Blessings at the 2nd Advent***, p. 1260

*a The riches of the oceans, sea-faring people, and the Gentiles will be converted (turned) to Israel for use in the universal government of the Messiah and the universal missionary and restoration programs among all peoples (v 5-7; 2:2-4; 52:7; 66:19-21). These will be freewill offerings to Jehovah (v 6-7).

*b Converted here simply means turned.

*c See ***Camels***, p. 1259.

a All nations that come to worship God in Israel when Messiah reigns (v 6; 2:2-4; Zech. 14:16-21; Mal. 1:11).

b This refers to the ancient sacrifice of animals to the Lord; the same will be observed in the future as a memorial of what Christ did on the cross (v 7; Ez. 40:1–46:26, notes; Zech. 14:16-21).

c This refers to the millennial and eternal temple, the capital building of Messiah (v 7; Ez. 43:7; Zech. 6:12-13).

d Question 170. Next, 63:1.

f Jerusalem will be rebuilt and have a wall around it with 12 gates, 3 on each side of the city (v 11; Ez. 48:30-35, notes).

g The gates of earthly Jerusalem will be kept open day and night, like those of the heavenly Jerusalem when it comes down to earth after the Millennium (v 11; Rev. 21:25). In oriental cities the gates were shut when it became dark to keep out robbers. Travelers arriving late often had to spend the night outside, exposed to storms and violence. A city with gates never closing pictures peace, honesty and security.

h All nations are to recognize Israel as the greatest eternal nation when Messiah comes; and if any should not do so they will be punished with destruction (v 12-13; Zech. 14:16-21).

i This is the millennial temple which will be built when Christ comes (Zech. 6:12-13), and which will be His eternal capital building (Ez. 43:7).

j The feet of Christ will literally walk on earth and in this eternal capital building (v 13; Ez. 43:7; Zech. 14:4).

k The enemies of Israel will become submissive to them in the Millennium and bow down before them and honor Jerusalem as the earth's capital (v 14; 2:2-4).

l See ***18 Names for Jerusalem***, p. 448.

m It is clear that all these predictions of Isa. 60 are future, as none have been literally fulfilled with Israel in the past, and certainly they are not being fulfilled at the present time.

n This is the same as eternal generations of natural people (v 15). See ***Generations*** in Index.

o This simply means that Israel will receive the riches of the Gentiles to help in the restoration of Jerusalem and all of Palestine, and to carry on the universal missionary program of the Millennium (v 5-7, 16; 2:2-4; 52:7; Zech. 8:12).

p 3 Things Israel Will Know (v 16):
  1 That Jehovah is their Savior
  2 That He is their Redeemer
  3 That He is the mighty One of Jacob who wrought mighty miracles for them

q This verse expresses the idea that in the Millennium there will be an abundance of gold, enough to be used where brass is now used. There will be enough silver to use where iron is generally used, enough brass to use where wood is used, and enough iron to use where stones are now used.

r The rulers of Israel will be officers of peace, and the tax collectors will be honest and righteous (v 17).

s There will be no more violence, wasting, or destruction in all the land of Israel; there will be universal prosperity and peace. Even the walls are called Salvation, and the gates Peace because of such perfect conditions (v 18).

* * *

by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy [b]sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine [c]everlasting light, and the [d]days of thy mourning shall be ended.

21 [e]Thy people also *shall be* all righteous: [f]they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 [g]A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

740 CHAPTER 61

(4) Messiah's first advent: fivefold ministry

★ 1 The [h]Spirit [i]of the Lord GOD *is* [j]upon me; because the LORD hath [k]anointed me [l]to preach [m]good tidings unto [n]the meek; he hath sent me to bind up the [o]brokenhearted, to proclaim [p]liberty to the captives, and the opening of the [q]prison to *them that are* bound;

★ 2 To proclaim [r]the acceptable year of the LORD,

(5) Messiah's second advent: sixfold ministry

and [s]the day of vengeance of our God; [t]to comfort all that mourn;

3 To [u]appoint unto them that mourn in Zion, to give unto them [v]beauty for ashes, the [w]oil of joy for mourning, the [x]garment of praise for the spirit of heaviness; that they might be called [y]trees of righteousness, the planting of the LORD, that he might be glorified.

(6) Fifty-fourfold restoration (Isa. 61:4–62:12)
A. Building program

4 ¶ And they shall [z]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

B. Gentile servants

5 And [*a]strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and your vinedressers.

C. Religious leaders

6 But ye shall be [*b]named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall [*c]eat [*d]the riches of the Gentiles, and in their glory shall ye boast yourselves.

D. Exaltation and joy

7 ¶ [*e]For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: [*f]everlasting joy shall be unto them.

8 For [*g]I the LORD love judgment, I hate

---

the glory of God over Israel—it will outshine the light of the sun and moon; and since the light of the sun will be increased 7fold in all the earth, and the light of the moon be made equal to the present light of the sun (30:26), one can have some idea of how bright and light God's glory will be in Israel.

a See ***True Source of Light***, p. 1243.

b The sun and moon will not be noticed as rising and setting in Jerusalem, due to the fact that God's glory will be the light of this city both day and night, and this will be brighter than the light of the sun and moon (v 20; 4:5-6).

c Not only millennial light, but eternal light for Jerusalem (v 20; 4:5-6).

d See ***Millennial Health***, p. 1243.

e This is the reason for no mourning among the Jews during the Millennium (v 20-21).

f See ***God's Program Eternal***, p. 1243.

g The idea here is that of great increase in families and nations when no man will die in the Millennium except rebels who break the law during this period or take part with Satan in the revolt at the close of this age (65:20; Rev. 20:7-10). There will be no death at all in the new and eternal earth (1 Cor. 15:4-28; Rev. 21:3-7).

h 74th prophecy in Isa. (61:1-11; v 1-2a fulfilled; 2b-11 unfulfilled). Next, 62:1. See ***74th Prophecy in Isaiah***, p. 1242.

i Quoted in Lk. 4:18-19 of Messiah.

j The Holy Spirit came down from heaven upon Jesus Christ (Mt. 3:16) and in all fullness—without measure (Jn. 3:34).

k Note x, 1 Sam. 2:10; note i, 1 Sam. 12:5.

l ***10 Reasons Messiah Anointed***, p. 1243.

m Preach the gospel—good news or tidings.

n See ***Meekness***, p. 1261.

o The brokenhearted are those who are deeply distressed and in trouble of any kind (v 1; Ps. 147:3; Lk. 4:18).

p See ***Liberty***, p. 1259.

q No doubt this refers to the liberation of the righteous souls from paradise beneath the earth who were held captive by the devil against their will (Heb. 2:14-15). Christ took them captive to heaven when He ascended on high (Mt. 12:40; Eph. 4:8-10; note d, Isa. 49:9).

r The present time is the age of the acceptable year of the Lord, as proved by the fact that Christ claimed this was fulfilled in Him (Lk. 4:16-19). Now is the accepted time and the day of salvation (2 Cor. 6:2).

s This part was not quoted by Christ in Lk. 4:16-19, showing clearly how He rightly divided the Word of Truth (2 Tim. 2:15). There has been already a period of 1900 years between the beginning of the acceptable year of the Lord and the future day of vengeance of God which will be the tribulation judgments of the seals, trumpets, vials, etc. of God's wrath as in Rev. 6-19. Cp. 59:17; 63:4. This is a clear case of the law of prophetic perspective. See ***Law*** in Index.

t All who mourn will be comforted (v 2-3; Mt. 5:4), not only in Zion, but in any other place where men are burdened for the lost, for world conditions, for the kingdom of God to come on earth to rule as it rules in heaven, and for the deliverance of all creation (Mt. 6:10; Lk. 2:38; Rom. 8:17-25).

u To place, or set, as a permanent thing.

v Heb. peer, embellishment; a fancy headdress; beautiful diadem; tiara; turban; bonnet; ornament. It means that all who mourn will be given a beautiful nuptial tiara instead of the ashes thrown on the head while mourning (v 3). It is trans. beauty (v 3); ornaments (v 10); bonnets (3:20; Ez. 44:18); goodly bonnets (Ex. 39:28); tire of thine head (Ez. 24:17, 23)

w Oil of joy denotes that which expresses joy and happiness. Oil was employed on occasions of festivity and gladness (Ps. 45:7), but was done away in time of public calamity or grief (v 3).

x A garment expressing praise and gratitude instead of mourning and a spirit of heaviness, or a burdened spirit. The original word for spirit of heaviness usually means faint, feeble, weak. It is used of a lamp going out (42:3) and eyes becoming dim (1 Sam. 3:2). Here it refers to one who is depressed and faint (v 3).

y Oaks or cedars by rivers of waters (Ps. 1:3; 92:12-14; Jer. 17:8).

z 4fold Building Program (v 4):
  1 They will build the old wastes
  2 Former desolations
  3 Waste cities
  4 Desolations of many generations

*a 3 Kinds of Work for Gentiles (v 5):
  1 To be shepherds to tend the flocks
  2 Plowmen to plow the fields
  3 Vinedressers to care for vineyards

*b 2 Names for Religious Leaders (v 6):
  1 Priests of the Lord
  2 Ministers of God

*c See notes on 60:5, 11, 16.

*d You will admire the wealth, splendor, works, and talents of Gentiles (v 6).

*e Instead of shame you will receive double of what you formerly possessed, and will rejoice in your blessings.

*f Israel will enter their eternal program as planned by God for them, beginning when the Messiah comes (v 7).

*g 4 Statements of God (v 8):

their work in truth, and I will make an everlasting covenant with them.

9 And [a]their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 [b]I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with [c]ornaments, and as a bride adorneth *herself* with her jewels.

11 For [d]as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

741

CHAPTER 62

E. Prayer incited

★■ 1 For Zion's sake [e]will I not hold my peace, and for [f]Jerusalem's sake [g]I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a [h]new name, which the mouth of the LORD shall name.

3 Thou shalt also [i]be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt [j]no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called [k]Hephzibah, and thy land [l]Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 ¶ For [m]*as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 I have [n]set watchmen upon thy walls, O Jerusalem, *which* shall never [o]hold their peace day nor night: ye that make mention of the LORD, keep not silence,

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

F. Restoration promised

8 The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

● 10 ¶ Go through, go through the gates; [*a]prepare ye the way of the people; cast up, cast up the [*b]highway; gather out the stones; lift up a [*c]standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, [*d]thy salvation cometh; behold, [*e]his reward *is* with him, and his work before him.

12 And they shall [*f]call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

742

CHAPTER 63

---

1 I love justice
2 I hate robbery, even though what is stolen is used for sacrifices
3 I will direct their work in truth—reward them faithfully for suffering
4 I will make an everlasting covenant with them (v 8; 42:6; 49:8; 55:3; 57:8; 59:21; Jer. 31:31; Heb. 10:16)

a When this is fulfilled, Israel's seed will be known among the Gentiles, and all nations will acknowledge that they are the ones whom God has chosen and blessed (as well as cursed, when necessary) from Abraham's day to the Millennium (v 9).

b This and v 1-2a have been fulfilled in the Messiah—about 1900 years ago. That the reference is to the Messiah Himself seems clear from the fact that He addressed Himself in the first person (v 1 with Lk. 4:16-18) as the Father did (in v 8). To make this refer to the prophet is not in harmony with facts. Being clothed with the garments of salvation is no proof that it could not refer to the Messiah; salvation simply means deliverance and this the Messiah had many times throughout His life besides a great deliverance from death, hell, and the grave.

c Heb. peer (note v, v 3). In oriental weddings both the bride and the groom were adorned with jewelry of every kind. When too poor to own jewelry they borrowed from neighbors and friends so that a good showing might be made (Rev. 21:2).

d A prediction that righteousness and praise will spring up among all the Gentiles like plants and buds springing up and growing in gardens and other places of earth (v 11; 11:4-5; 16:5; 32:1, 16-17; 45:8; 48:18; 51:5-8; 54:14; 56:1; 58:8; 59:17; 62:1-2).

time when righteousness will be a common thing in all the earth.

e 75th prophecy in Isa. (62:1-12, unfulfilled). Next, 63:1. See ***75th Prophecy in Isaiah***, p. 1242.

f It will be noted that Zion, Jerusalem, and Judah are the ones around which all prophecy revolves. London, Washington and Anglo-Saxons are not referred to in any prediction, so will not fulfill the many prophecies of the prophets as some think (v 1, 6-7, 11).

g God will never rest or be satisfied until Zion, Jerusalem, and Judah are saved, restored, and fulfilling righteousness. This God has obligated Himself to do (v 1). Such righteousness will be so outstanding that all Gentiles will see it, and all kings will experience the glory of God that is in Israel (v 2).

h The new name God will give Israel will be Hephzibah, meaning delight; and their land will be called Beulah, meaning married (2, 4. Cp. v 11).

i See ***10 Things Judah Will Be***, p. 1243.

j No more—plainly implying that they had been forsaken and made desolate (v 4)—another example of God forsaking and judging men who were one time His people. See ***Backsliding*** in Index.

k Hephzibah, meaning delight, or in whom is My delight. The name of Hezekiah's wife (2 Ki. 21:1) and a symbolic name of Jerusalem (v 4).

l Beulah, meaning married—a symbolic name of Palestine (v 4).

m 2 Comparisons of Judah and Jerusalem v5:
  1 As a young man marries a virgin, so will the sons of Israel come back to and marry (be united with) the rest of Israel and their land Palestine
  2 As a bridegroom rejoices over his bride, so God will rejoice over His eternal people and their land when they are eternally united

n See ***Watchmen Upon Walls***, p. 1259.

o ***8 Commands to God's Watchmen***, p. 1259

*a In 40:3 a reference is made to the way prepared for the coming of the Messiah, while here it is the way prepared for His people (v 10).

*b The highway mentioned here is a literal one referred to several times before this (v 10; 11:16; 19:23; 35:8).

*c See note s-t, 11:10.

*d The salvation of Zion is the Messiah (v 11; Zech. 9:9; Lk. 1:69; 2:30; 3:6).

*e 40:10; Mt. 16:27; Rev. 22:12.

*f The holy people, the redeemed of the Lord will be a wonderful name for Israel in that day, and Sought out, a city not forsaken will be a wonderful one for Jerusalem (v 12). See ***14 Future Names of Jerusalem***, p. 1244.

✡ ✡ ✡

iour.

★■ 1 [g]Who *is* [h]this that [i]cometh from [j]Edom, with [k]dyed garments from [l]Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? [m]I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

3 I have trodden the [n]winepress alone; and [o]of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For [p]the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 [q]And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

(8) Praise for past blessings

7 ¶ [r]I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he [s]bare them, and carried them all the days of old.

10 ¶ But [t]they rebelled, and vexed his [u]holy Spirit: therefore he was turned to be their enemy, *and* [v]he fought against them.

11 [w]Then he remembered the days of old, Moses, *and* his people, *saying*, [x]Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within [a]him?

12 That [b]led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, [c]as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

(9) Fiftyfold prayer for deliverance (Isa. 63:15–64:12; cp. Zech. 12:10)

15 ¶ [d]Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 [e]Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel

h 76th prophecy in Isa. (63:1–64:12, unfulfilled). Next, 65:1. See ***76th Prophecy in Isaiah***, p. 1242.

i In His descent to the earth at the 2nd advent Christ will appear over Edom where Israel is being protected from the Antichrist. He will continue to descend until His feet will touch the Mount of Olives on the east of Jerusalem, in the area where the battle of Armageddon will be fought between Him and Antichrist. The description in v 1-6 is of the battle of Armageddon. See also Joel 2-3; Zech. 14; Rev. 19:11-21. The Israelites will see Him in His descent to Jerusalem and will cry, Blessed is He that cometh in the name of the Lord (Mt. 23:35-39). They will then pray the prayer of 63:15–64:12 by the Holy Spirit upon them (Zech. 12:10–13:1) and will all be converted on that day (66:7-8; Rom. 11:25-29).

j Edom, Moab, and Ammon will escape the Antichrist and be the place reserved by God for the protection of Israel $3^{1}/_{2}$ years (v 1; 16:1-5; Dan. 11:40-45; Mt. 24:15-22; Rev. 12:6, 14, notes).

k The dyed garments are explained in v 2-3 as being colored from the blood of men at Armageddon, which is compared to a great winepress of God's wrath (v 2-3; Joel 3:13; Rev. 14:14-20; 19:15-21).

l Bozrah was one of the great cities of Edom and Moab. See Index.

m This is the answer to the questions of this verse. The Messiah is the coming conqueror to fulfill this passage (v 1-6; Joel 2-3; Zech. 14; Rev. 19:11-21).

n Joel 3:13; Rev. 14:14-20; 19:15.

o No man of the people whom He is coming to save will be with Him as He descends from heaven; only the resurrected saints and the angels will come with Him (v 3; Zech. 14:5; Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

p The day of vengeance here and in 34:8; 35:4; 59:17; 61:2; Jer. 51:6; 2 Th. 1:8 refers to the greatest destruction that earth has ever seen or ever will see. Multitudes will be destroyed in one day at Armageddon (v 1-6; Ez. 38:39; Joel 2-3; Zech. 14; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21). Such will be necessary in order for the year of My redeemed to come, as stated here—the year of the full restoration of Israel to God and their deliverance from their enemies (Rom. 11:25-29).

q This verse expresses the idea that there would be no man to bring deliverance to Judah, so Messiah could do it (v 5-6). See ***God's Governor***, p. 1260.

r In this section (v 7-14) the Messiah is predicted to mention the many past mercies of God to Israel, the people He will come to deliver from their enemies in that day. In v 8-14 there is a brief history of Jehovah's past estimate of the people when He called Abraham (v 8; Gen. 18:19); of Jehovah identifying Himself with them in their afflictions in Egypt (v 9; Ex. 14:19; 23:20-21; 33:14); of Israel's rebellion against Him and vexing the Holy Spirit to the extent that God had to turn against them, be their enemy, and fight them, as recorded in the books of Judges, Samuel, Kings, and Chronicles (v 10); and of God remembering again His past mercies with Israel in the days of Moses when He made Himself a great name in the earth(v11-14)

s Ex. 19:4; Dt. 1:31; 32:11.

t The history of Israel is one of continued rebellion against God, from the time of the exodus to A.D. 70 when they were finally dispersed among the nations, where they are today. See ***Israel*** in Index.

u The Holy Spirit has been in the earth throughout all ages, carrying on His part in the plan of creation and redemption; so He did not come into the world for the first time at Pentecost, as some believe. See ***Holy Spirit*** in Index.

v Every one of the defeats of Israel came about because God would not fight for them, but permitted the enemy to destroy them. See ***Israel*** in Index.

w Then—when they were scattered among the nations and in the last days, God would call to remembrance His covenants and deal with them again (Lev. 26:33-43; Dt. 30:1-10).

x Questions 174-180. Next, 64:12.

a This refers to God putting the Holy Spirit in Moses, and proves the Spirit was in men in all ages before Pentecost (v 11; Num. 11:17; Acts 3:21; 2 Pet. 1:21).

b See ***15 Acts of God***, p. 1263.

c 2 Comparisons Regarding Israel:
  1 They were led of God as sure-footed as a horse (v 13)
  2 As beasts relax and rest, so the Lord made Israel to rest (v 14)

d See ***6 Requests of Israel***, p. 1261.

e This verse expresses faith that God was their Father, regardless of Abraham's and Israel's ignorance of them and lack of acknowledging them (v 16).

✡ ✡ ✡

father, our redeemer; thy name *is* from everlasting.

17 ¶ O LORD, [*f]why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 [*g]The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 [*h]We are *thine*: thou never barest rule over them; they were not called by thy name.

743 CHAPTER 64

■ 1 [*i]Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might [*j]flow down at thy presence,

2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world [*k]*men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 [*l]Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: [*m]in those is continuance, and we shall be saved.

6 But we are all as an [n]unclean *thing*, and all our righteousnesses *are* [o]as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that [a]stirreth up himself to take [b]hold of thee: for thou hast [c]hid thy face from us, and hast consumed us, because of our iniquities.

8 But now, O LORD, [d]thou *art* our father; we *are* the clay, and thou [e]our potter; and we all *are* the work of thy hand.

9 ¶ [f]Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 [g]Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.

12 [h]Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

744 CHAPTER 65

(10) God's prophetic answer (Isa. 65:1–66:24)
A. Twentyfold review of Israel

★■ 1 I [i]am [j]sought of [k]*them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands all the day unto a [l]rebellious people, which walketh in [m]a way *that was* not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that [*n]sacrificeth in gardens, and burneth incense [*o]upon altars of brick;

4 Which remain among [p]the graves, and [q]lodge in the [r]monuments, which [s]eat swine's

---

*f This is all too often a part of prayer—accusing God of wrongdoing and blaming Him for the troubles of man (v 14). God never did cause any man to sin, to err from His ways, or harden his own heart. The true rendering is: Why have You permitted us to wander from Your ways, and our hearts to be hardened so that we do not have fear?

*g This means that Israel had possessed the promised land but a little while, compared to the time it was possessed by their enemies (v 18).

*h See ***9 Things Claimed by Israel***, p. 1261.

*i This part of the prayer beseeches God to rend the heavens miraculously, and come down to destroy His enemies as He did in days of old when He brought Israel out of Egypt and when He caused mount Sinai to be rent (v 1-3; Ex. 19:18).

*j Mountains will be moved at the 2nd advent (Zech. 14:4; Rev. 16:17-20).

*k Quoted in 1 Cor. 2:9.

*l 8fold Confession of Israel:
1 God is just and meets him that rejoices, works righteousness, and remembers the Lord in his ways (v 5)
2 God is wroth because we have sinned and still continue in sin
3 We are all as an unclean thing (v 6)
4 All our righteousnesses are as filthy rags (note n, below)
5 We fade like a leaf, and our iniquities take us away like the wind
6 There is none that calls upon God's name and stirs himself up to take hold of God (v 7)
7 God has hid His face from us and destroyed us because of sin
8 But now we turn to God who is our Father and will mold us like the potter does the clay (v 8)

*m If we continue in the ways of God we shall be saved (v 5). It could not mean that if we continue in sins we shall be saved, for that is contrary to both the law and the gospel (Rom. 8:12-13; Gal. 5:19-21).

n Heb. tame, foul in a religious sense; defiled; infamous; polluted; unclean in a ceremonial and moral sense. It refers to anything regarded as polluted and abominable by the law of Moses (6:5; 35:8; Lev. 5:2; 7:19, 21; 11:4-8, 26, 28-31, 35, 47; 13:15, 45-55; 14:40-45; Dt. 14:7-19). The meaning here is: All of us are ceremonially and morally unclean and abominable before God; and all our righteousnesses (deeds, prayers, sacrifices, alms) are as filthy rags. The Heb. for filthy is ed, to set a period; the menstrual flux; the rags used by women in their monthly periods.

o See ***10fold State of Sinners***, p. 1261.

a ***Most Essential Thing in Prayer***, p. 1262.

b See ***How to Pray***, p. 1262.

c Withdrawn Your favor from us and melted us down because of our sins (v 7).

d The second time stated in two chapters (v 8; 63:13).

e The idea is: We are no more capable of molding ourselves than the clay; we depend upon God as our potter to make us what we ought to be (v 8).

f The appeal here is for God to begin all over again, like the potter with the clay (v 8-9).

g See ***Prophetic Prayer of Israel***, p. 1262.

h Questions 181-182. Next, 66:1.

i 77th and last prophecy in Isa. (65:1–66:24; v 1 fulfilled; 65:6–66:24 unfulfilled). In this prophecy God seeks to assure the Jews, in answer to their prayer of 63:15–64:12, that they are not forgotten and they will be fully restored to favor and eternal blessing under the Messiah. See ***77th Prophecy in Isaiah***, p. 1242.

j Quoted in Rom. 10:20-21.

k This refers to the Gentiles being converted (receiving salvation) in this age during the rejection of Israel as a nation (v 1; Mt. 21:33-43; 23:37-39; Rom. 10:20-21).

l See ***18 Sins of Israel***, p. 1262.

m This refers to the way of the heathen in idolatry in its various forms (v 2).

*n Do not bring their sacrifices to the place commanded by the Lord (1:29; 57:5; Jer. 2:20; Lev. 17:5).

*o Upon altars of brick instead of upon the golden altar (v 3; Ex. 30:1-10).

p See ***The Grave***, p. 1260 and ***Hell***, p. 1030.

q Heb. lun, to lodge or stop over night (v 4; Gen. 24:23-25; Num. 22:8; Josh. 4:3; Judg. 19:9-20; 20:4).

r Heb. natsarim, hidden recesses; dark and obscure retreats. Here it could refer to secret places of heathen temples where oracles were consulted and many rites of idolatry were performed, or to tombs and caves of the dead (v 4).

s This was forbidden by law (Lev. 11:7) and has been held in abomination by Jews, even to this day.

✡ ✡ ✡

their vessels;

5 Which say, Stand by thyself, come not near to me; [u]for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

★ 6 Behold, [v]*it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

B. A seed promised

8 ¶ Thus saith the LORD, [w]As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth [x]a seed out of Jacob, and out of Judah an [y]inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And [z]Sharon shall be a fold of flocks, and the [*a]valley of Achor a place for the herds to lie down in, for my people that have sought me.

C. Rebels purged from Israel

11 ¶ [a]But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by [c]another name:

16 That he [d]who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

D. New Heaven and New Earth
(Isa. 66:22-24; 2 Pet. 3:13; Rev. 21-22)

17 For, behold, [e]I create [f]new heavens and a new earth: and the former [g]shall not be remembered, nor come into mind.

E. Millennium (cp. Isa. 2:1, refs.)

● 18 But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be [h]no more thence an infant of days, nor an old man that hath not filled

---

cooked in their vessels and used in the art of incantation or necromancy (v 4). It was the custom for priests of idols to call young women (consecrated to idolatry) who would come into the presence of the idol to dance with them and sing aloud. Afterward the women would bring in vessels of food which were placed before the idol who was entreated to eat. Broth made of flesh would be poured out before the idol to appease him.

u This is always the attitude of hypocrites, those who worship idols in particular. Such were a smoke in the nose of God and a fire that burned in His wrath all day (v 5). This is why He was determined to stir Himself up to render to the idolaters the fruit of their rebellion (v 6-7. Cp. Dt. 32:22; Ps. 18:8).

v It is written before Me that I will repay man for such deeds—indicating that records are kept of all acts and deeds of men, so that they may be judged accordingly (v 6-7; Rev. 20:11-15).

w Just as the new wine or sweet juice in the cluster is valued and preserved for use, so God will preserve a remnant of Israel to be blessed in the eternal society under the Messiah (v 8-9). The juice of grapes being called wine while still in the cluster shows that all wine referred to was not necessarily fermented or intoxicating.

x This refers to the new eternal Israel which will be left after judgment has come upon the rebels at the 2nd advent of Christ (v 9-10).

y The inheritor of the mountains of God is the Messiah Himself, as well as the new seed of Israel reserved to be blessed under Him eternally (v 9; 2:2-4; 9:6-7; Zech. 14; Lk. 1:32-33; Rom. 11:25-29).

z Sharon was a district south of Mount Carmel, along the Mediterranean Sea, extending from Joppa to Caesarea. In Scripture it is noted for its fertility and beauty (v 10; 33:9; 35:2; 1 Chr. 5:16; 27:29; Song 2:1).

*a This was the place near Jericho where Achan was put to death (v 10; Josh. 7:24; 15:7; Hos. 2:15).

a In this section (v 11-16) God again indicts the rebels in Israel who were consecrated to idols, furnishing them sacrifices and drink offerings (v 11 with v 4-7). They were to be destroyed (v 12); and their cursing was to be the opposite of the blessing of the godly (v 13-16).

b A similar passage is found in Pr. 1:24. Both scriptures give reasons for some being cut off without mercy.

c The old name will be changed (v 15). Which particular name God refers to is not stated here. Some think the term Jew will be forgotten and not used when the Messiah comes, but that is not in harmony with Scripture (Zech. 8:23). This may refer to reputation—the bad name that has followed Israel for ages.

d This verse predicts that men who invoke blessings on themselves and make vows will do so in the name of the God of truth. They will not seek blessings from false gods or idols, and will not make vows by them (v 16).

e Here God declares that He will create or bring into existence renewed heavens and a renewed earth which will be so wonderful that the present ones will be forgotten in the glory and blessing that will then be enjoyed on the earth by the eternal society (v 17).

f This term, new heavens and a new earth, is found only 4 times in Scripture, being used twice by Isaiah (65:17; 66:22-24), once by Peter (2 Pet. 3:10-13), and once by John (in Rev. 21:1–22:5). Making the heavens and earth new will be accomplished at the close of the Millennium after all rebellion is put down on earth, all enemies are destroyed, and God has become all in all again, as before rebellion was started—first by Lucifer and later by Adam (Rom. 8:18-25; 1 Cor. 15:24-28; Eph. 1:10; 2 Pet. 3:10-13; Rev. 21-22).

g See ***Great Millennial and Eternal Changes***, p. 1262.

h This means that human life will be prolonged so that men will live as long as trees (v 22) and for the entire 1,000 years if they do not commit a sin having the death penalty, an act which will require them to be executed (v 20; 11:2-5). Then, if they do not rebel with Satan at the end of the 1,000 years, if they have accepted Jesus Christ as their Savior, and if they are born again and consecrated to eternal righteousness, they will continue to live eternally in the New Earth (Mt. 25:46; 1 Cor. 15:24-28; Eph. 1:10; 2:7; 3:11; Rev. 20:7-10; 22:2). A man in the 1,000 year reign of Christ years old; but the [j]sinner [*k]being an hundred years old shall be accursed.

21 And they shall [*l]build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They [*m]shall not build, and another inhabit; they shall not plant, and another eat: for [*n]as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of the LORD, and their [*o]offspring with them.

▲ 24 And it shall come to pass, that before they call, [a]I will answer; and while they are yet speaking, I will hear.

25 The [b]wolf and the lamb shall feed together, and [c]the lion shall eat straw like the bullock: and [d]dust *shall be* the serpent's meat. [e]They shall not hurt nor destroy in all my [f]holy mountain, saith the LORD.

745 CHAPTER 66

F. The righteous respected

■ 1 Thus saith the LORD, [g]The heaven *is* my throne, and the earth *is* my footstool: where [h]*is* the house that ye build unto me? and where *is* the place of my rest?

▲ 2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, [i]*even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

G. Rebels purged from Israel
(Ez. 20:38; Zech. 13:8-9)

3 [j]He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, [k]they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

● 5 ¶ [l]Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

H. The seed delivered (Isa. 65:8-10)

7 [m]Before she travailed, she brought forth; before her pain came, she was delivered of [n]a man child.

8 [o]Who hath heard such a thing? who hath

---

will be considered an infant of years instead of an infant of days and no one will die unless he is executed for crime; nobody will fail to fill out his days of maturity and long life. Even sinners will live through the entire period if they will obey the civil laws and refrain from sins that carry the death penalty. A man will be considered a mere child at the age of 100 (v 20).

*i See ***Death Will Continue Through the Millennium***, p. 1262.

*j See ***Sinners Enter the Millennium***, p. 1263.

*k Being 100, 200, 500, or 1,000 years of age he will be executed, if he commits a death-penalty sin during the Millennium (v 20; 11:3-5).

*l This proves that ordinary natural life and living conditions on the earth will continue in the Millennium (v 21-25).

*m All men will be prosperous and have their own homes and other property—the day of mortgages, credits, debts, and other bondages of the present economy will be a thing of the past (v 22-24; Mic. 4:4; Zech. 3:10).

*n Just as trees live many hundreds of years, so men in the Millennium will live up to 1,000 years if they obey the laws. After that they can continue to live forever if they do not rebel with Satan at the end of this period (v 22; Mt. 25:46; Rev. 20:7-10). Trees are said to live even thousands of years. One in Mexico, 117 ft. around, is supposed to be over 5,000 years old; the same is true of the Boabab trees of Senegal—it is estimated that they too are more than 5,000 years old.

*o Children will be born forever (v 23). See ***Generations*** in Index.

a This proves that prayer will continue in the Millennium and the New Earth period (v 24; 56:7).

b See notes g-n, 11:6-8.

c The whole nature of the animals will have to be changed in order for this to be fulfilled, inasmuch as lions now are meat eaters (v 25).

d This refers to the perpetual curse upon the serpent (v 25; Gen. 3:14). All snakes will lose their poisonous fangs (11:8).

e See 2:4; 11:9; Mic. 4:3; Eph. 1:10.

f The holy mountain is the place for the headquarters of God's kingdom on earth (v 25; 2:2-4). See ***18 Facts About Bible***

g Quoted in Acts 7:49. Cp. 1 Ki. 8:27; 2 Chr. 6:18

h Questions 183-184. Next, v 8.

i 3 Things God Prefers to Magnificent Temple:
  1 A poor (humble, downtrodden, oppressed, afflicted, subdued, pious, godly) man (v 2)
  2 A contrite man—one with a broken, crushed, contrite spirit
  3 A man who trembles at His Word

j This verse pictures the hatred of God toward the wicked hypocrites in their religious practices:
  1 The wicked man who sacrifices an ox to God is as abominable as a murderer in His sight (v 3)
  2 If he sacrifices a lamb it is as abominable as offering a dog
  3 If he offers an oblation it is as abominable as offering swine's blood
  4 If he burns incense it is as abominable as blessing an idol

k 7 Great Sins of the Wicked:
  1 Live in hypocrisy—act religious while living in sin (v 3)
  2 Choose their own ways
  3 Delight in their abominations
  4 Refuse to answer God's call (v 4)
  5 Refuse to hear God's voice
  6 Do evil in God's sight
  7 Choose things that God hates

l After rebuking the hypocrisy of the wicked God addressed the righteous, promised they would be blessed in the end, and declared that He would recompense His enemies in due time (v 5-6).

m These verses (7-9) predict the travail of Israel in the last days under Antichrist. 2 Future Travails of Israel:
  1 The first travail of Israel will be when she brings forth the man-child—the 144,000 Jews of Rev. 7:1-8; 12:5-6, 14; 14:1-5; Dan. 12:1. See notes on these passages.
  2 The second travail will be for herself to be delivered from the Antichrist and the armies of the nations at the end of the future tribulation (v 7-9; Zech. 14; Rev. 19:11-21). Before this experience she will travail for the man-child and bring him forth (v 7; Dan. 12:1; Rev. 12:5-6, 14; 14:1-5); then about 3$^{1}/_{2}$ years later Israel will travail for herself, be delivered, and be born again in a day (v 8; Zech. 12:10–13:1, 9; 14:1-15; Rev. 19:11-21).

n The man-child here is the same as in Rev. 12:5—the 144,000 saved Jews of the first 3$^{1}/_{2}$ years of Daniel's 70th week. See ***The Man-Child***, p. 534 of N.T.

o Questions 185-190. Last questions in Isaiah.

✡ ✡ ✡

bring forth in one day? *or* shall a nation be born at once? for [q]as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

● 10 [r]Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may [a]suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with [b]the abundance of her glory.

■ 12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and [c]the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

I. Rebels purged from Israel
(Ez. 20:38; Zech. 13:8-9)

15 For, behold, the LORD will come [d]with fire, and with [e]his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

LORD plead with all flesh: and the [g]slain of the LORD shall be many.

17 [h]They that sanctify themselves, and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

J. Millennium (cp. Isa. 2:1, refs.)

18 For I *know* their works and their thoughts: [i]it shall come, that I will gather all nations and tongues; and [j]they shall come, and see my glory.

19 And I will set a [k]sign [l]among them, and I will send those that escape [m]of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, [n]that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And [o]they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests *and* for Levites, saith the LORD.

K. New Heaven and Earth
(Isa. 65:17; 2 Pet. 3:13; Rev. 21-22)

22 For as the [*p]new heavens and the new

---

the nation being born at once refer to the conversion by God of the remnant of Israel, the ones left in Palestine after the tribulation (Zech. 12:10–13:1; Mt. 24:15-22). At this time (the 2nd advent of Christ) 2/3 of Israel will have been destroyed (Zech. 13:8-9; Rom. 11:25-29).

q If Israel can be born in a day when they travail in the future, then they could be born again before that time if they would only travail to be saved (v 8). These birth pangs of Israel are referred to here and in Dan. 12:1; Zech. 12:10–13:1; Mt. 24:8, 15-22; Rev. 12:1-6, 14.

r Here God calls for all who love Jerusalem to rejoice with her because of her deliverance from Antichrist and full restoration under the Messiah (v 10-17; 63:1-5; Joel 2-3; Zech. 14; Rev. 19:11-21).

a See note o, 60:16.

b See ***Millennial Riches***, p. 1261.

c This refers to the battle of Armageddon when God will defend and deliver Jerusalem and destroy Israel's enemies (v 14; 63:1-5; Joel 2-3; Zech. 14; Rev. 19:11-21). This is proved from the fact that it will take place at the 2nd advent of Christ, when He comes with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord will be many (v 15-16; 63:1-5; Joel 2-3; Ez. 38:17-21; Zech. 14; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

d In flaming fire (v 15; Ez. 38:1-21; 24:29-31; 25:31; 2 Th. 1:7-10).

e His chariots will be the same as those which came for Elijah (2 Ki. 2:11) and appeared to protect Elisha (2 Ki. 6:17). Angels will accompany Christ to earth, and while some of the armies of heaven will ride horses (Rev. 19:14) others will use chariots (v 14; Ez. 1; Zech. 6:1-8; Mt. 24:31; 2 Th. 1:7-10).

f Not only by fire, but by the sword will the Lord destroy multitudes at Armageddon (v 16; Joel 3:13; Rev. 19:11-21).

g All the vast armies of the nations under Antichrist at Armageddon, except a sixth part, will be destroyed (Ez. 39:2). They are called many here and multitudes, multitudes in Joel 3:14.

h Returning to the subject of Israel's sins again, God refers in particular to idolatry in the gardens with their asherah or totem-pole type of idol called a tree here (v 17). See ***Asherah***, p. 194. Such centers of idolatry were in the midst of wooden places or sacred groves and high places. The idea here is that in the future fulfillment of this, people will seek to be sanctified and ceremonially purified through swine and mouse sacrifices to idols—things which are both unclean and forbidden to be used as food or sacrifice (Lev. 11:7, 41-42).

i The last part of Isaiah is devoted to the Millennium (v 18-21) and the new heavens and the new earth (v 22-24). First, God speaks of gathering all nations to see His glory (v 18), of setting up a sign among them by sending Jewish missionaries to those who have not heard of His fame or seen His glory (v 19); He speaks of the nations bringing the Israelites back from their midst to Jerusalem (v 20), and of taking these Jews to be priests and Levites to minister in the millennial temple (v 21). Second, God finishes the book by speaking of the new heavens and the new earth which are to be eternal (v 22), of the eternal seed of Israel who will inhabit the new earth, of new moons and sabbaths when all flesh—Jews and Gentiles—will come to worship before Him (v 24), and of the opening (or openings) made on earth so that all men on the new earth will be able to see the result of God's wrath on sin(v24)

j See ***Yearly Pilgrimages***, p. 1261.

k See note s, 11:10.

l The sign or standard will be placed in Israel as a rallying place for all the Gentiles as well as Israelites (v 19; 11:10).

m The Jews that escape the terrible tribulation judgments and the efforts of the Gentiles to exterminate them during the last days will be sent as world missionaries during the Millennium. They will go to all nations and declare the fame and glory of God to them (v 19; 11:9; 52:7; Zech. 13:9).

n This proves that all people on earth will not see the visible coming of Christ to the earth. It will be local—at Jerusalem—and not seen from all parts of the globe. These people who are to be evangelized are men who "have not heard My fame, neither have seen My glory" (v 19). See note r, Rev. 1:7.

o Again, God speaks of the Gentiles helping to gather Israel from all lands back to the promised land where they will become an eternal nation under their Messiah (v 20; 49:22; 60:8-12).

*p See note f, 65:17.

✡ ✡ ✡

fore me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new moon to another, and [a]from one sabbath to another, shall [b]all flesh come to worship

★ 24 And [c]they shall go forth, and look upon the [d]carcases of the [*a]men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

---

q See ***9 Eternal Things,*** p. 1261.

a This suggests worship on sabbaths or rest days in the New Earth. See ***Sabbath*** in Index.

b All nations will continue in the New Earth; the people will have natural bodies and carry on the original program God planned for man— multiplying and replenishing the earth forever

2 Classes of Eternal Men:

1 Natural men—subjects of the kingdom
2 Resurrected men—rulers of the kingdom

The natural men will be people who continue to live from the tribulation time into the Millennium and then into the New Earth period—and their descendants. They will be the saints of Rev. 20:7-10 and they will multiply forever. See ***Generations*** in Index for notes on eternal generations of natural people. The resurrected men will be the ones who have been redeemed from all generations, from Adam to the Millennium, and who will have part in the first resurrection. They will be kings and priests, or rulers of natural men on the earth forever (Dan. 8:18, 22, 27; 1 Cor. 6:2; Rev. 1:5; 5:10; 12:5; 20:4-6; 22:4-5). These will not multiply as will the natural people, but be as the angels who do not need to marry to keep their race alive (Mt. 22:30); they will live in the New Jerusalem forever (Jn. 14:1-3; Heb. 11:10-16; 12:22-23; 13:14; Rev. 21:9-10). The natural people will live on the earth outside this great city but will traffic in it (Rev. 21:24).

c All flesh—natural men on the earth will be permitted to look into eternal hell, at certain openings, and see the punishment of rebels forever as a perpetual warning against sin and transgression (v 24).

d The carcasses here are the bodies of men in eternal hell which will never be destroyed—bodies that will have been resurrected to immortality or deathlessness done in the body before death (v 24). These eternal bodies in hell are considered dead carcasses because of being without the life of God given to the resurrected saints.

*a This refers to all men of all ages who have died in sin and will be sent to eternal hell where their worm will not die and the fire will not be quenched (v 24; Mk. 9:43-49). It is clear here that the carcasses and the worm are in a fire which shall never be quenched. They will be an abhorring to all the flesh living on the New Earth. The purpose of this opening to hell will be to cause coming generations to abhor sin and its consequences. When natural men can actually see into eternal hell it will be a great warning to them to walk in the ways of God. Not only men of the New Earth, but angels and all other beings will be able to look into this place and see how horrible the punishment of sin can be (Rev. 14:9-11). Horrifying as the thought may be, the view may be God's best method of keeping eternal generations in line with His laws and commandments as they progress in the New Earth in the eternity future.

✡ ✡ ✡

Summary of Isaiah

Date and place: Written in Palestine about 792-722 B.C. See ***Time of Isaiah's Prophecy***, p. 1222.

Author: Isaiah (1:1; 2:1; 7:3; 13:1; 20:2-3; 27:3-21; 28:1-21; 38:3-8).

Proof of authorship: It is held by some modern critics that there were two Isaiahs—one who wrote chs. 1–39, and another who wrote chs. 40–66.

10 Proofs of One Isaiah and the Unity of the Book

1 On the assumption that there must have been two authors because the messages of the two sections are different, one could also prove that the book of Ezekiel was written by two persons, chs. 1–39 by one and chs. 40–48 by another. Futhermore, the same could be said of the book of Romans. However, any such difference in subject matter does not prove disunity or more than one author.
2 The undisputed place the unity of the book held for over 2600 years proves there is no ground for a divided authorship.
3 Jewish historians, particularly Josephus, (*Ant*., Bk. XI, 1:1–3) assert that Isaiah wrote both sections of the book. Josephus tells how Cyrus was moved to send the Jews back to rebuild their temple from reading the prophecies of Isaiah regarding himself which had been written over 200 years before. These prophecies are in the last section of the book (41:2,25; 44:28–45:5,13;46:11).
4 Neither the Septuagint nor any other ancient version mentions a dual authorship of the book.
5 No mention is made of a dual authorship in any Hebrew Bible or by any ancient Hebrew scholar.
6 No Christian scholar from the earliest ages until recent years ever mentioned such dual authorship.
7 Traditions from all sources are unanimous in favor of the unity of the book and of one author.
8 The literary style of the book differs widely from that of every other O.T. prophet, and it is the same in the two sections of the book.
9 Over 300 words and expressions used in both portions of Isaiah are not used by other prophets of the post-exilic period. This proves beyond doubt that the book of Isaiah is a unity, written by one author.
10 Christ and the apostles believed and confirmed their faith in one Isaiah and in the unity of the book. In the N.T. there are 22 quotations and allusions to the first section of Isaiah, and 36 such quotations and allusions to the second section.

Remnant (1:9 with Rom. 9:29; and 10:22-23 with Rom. 9:27-28)
His glory (6:1-3 with Jn. 13:41)
Hardening (6:9-10 with Mt. 13:15; Jn. 12:39-44; Acts 28:25-27)
Emmanuel (7:14 with Mt. 1:21-23)
Sanctify (8:12-13 with 1 Pet. 3:15)
Stumbling (8:14 with Rom. 9:32-33)
Children (8:17-18 with Heb. 2:13)
Light (9:1-2 with Mt. 4:14-16)
Rod, mouth (11:4 with 2 Th. 2:8)
Root (11:10 with Rom. 15:12)
Babylon (21:8 with Rev. 14:8; 18:2)
Key (22:22 with Rev. 3:7)
Death (25:8 with 1 Cor. 15:54)
Tongues (28:11-12 with 1 Cor. 14:21)
Corner-stone (28:16 with Rom. 9:33; 1 Pet. 2:4-6)
Slumber (29:10 with Rom. 11:8)
Lip-service (29:13 with Mt. 15:7-9; Mk. 7:6-7)
Wisdom (29:14 with 1 Cor. 1:19)
Creature challenging Creator (29:16; 45:9 with Rom. 9:20)
Judgment (34:4, 10 with Rev. 6:13-14)
Hands, knees (35:3 with Heb. 12:12)

The Second Section:
Voice (40:3-5 with Mt. 3:3; Mk. 3:3)
Cry (40:6-8 with Jas. 1:10-11; 1 Pet. 1:24)
Mind (40:13 with Rom. 11:34; 1 Cor. 2:16)
First, last (41:4 with Rev. 1:8, 11, 17; 2:8; 21:6; 22:18)
Servant (42:1-4 with Mt. 12:17-21)
Knees (45:23 with Rom. 14:11; Phil. 2:20)
Light (49:6 with Lk. 2:32; Acts 13:47)
Acceptable time (49:8 with 2 Cor. 6:2)
Hunger, thirst (49:10 with Rev. 7:16-17)
Feet (52:7 with Rom. 10:15)
Borne sicknesses (53:4 with Mt. 8:17)
Healed by stripes (53:5 with 1 Pet. 2:24)
Gone astray (53:6 with 1 Pet. 2:25)
Lamb slaughter (53:7 with Acts 8:32)
Lamb dumb (53:7 with Acts 8:32)
Opened not (53:7 with Acts 8:32)
Judgment taken (53:8 with Acts 8:33)
Generation (53:8 with Acts 8:33)
Cut off (53:8 with Acts 8:33)
No deceit (53:9 with 1 Pet. 2:22)
Numbered with (53:12 with Mt. 15:28; Lk. 22:37; Heb. 9:28)
Rejoice (54:1 with Gal. 4:27)
Children taught (54:13 with Jn. 6:45)
Mercies (55:3 with Acts 13:34)
Seed to (55:10 with 2 Cor. 9:10
Prayer house (56:7 with Mt. 21:13)
Peace (57:19 with Eph. 2:17)
Breastplate (59:17 with Eph. 6:14-17; 1 Th. 5:8)
Deliver (59:20-21 with Rom. 11:26-27)
Preaching (61:1-2 with Lk. 4:17-19)
Winepress (63:3 with Rev. 19:13-15)
Mysteries (64:4 with 1 Cor. 2:9)
Finding God (65:1-2 with Rom. 10:20-31)
New heavens (65:17; 66:22-24 with 2 Pet. 3:13; Rev. 21:1)
Throne (66:1-2 with Mt. 5:34-45; Acts 7:48-50)
Worm (66:24 with Mk. 9:44-48)

In the N.T. passages of these two lists it is verified 10 times that Isaiah wrote the first section (Mt. 4:14; 13:14; 15:7; Mk. 7:6; Jn. 12:39, 41; Acts 28:25; Rom. 9:27, 29; 15:12), and 11 times that he wrote the second section (Mt. 3:3; 8:17; 12:17; Lk. 3:4; 4:17; Jn. 1:23; 12:38; Acts 8:28, 30; Rom. 10:16, 20). Only 7 books of the N.T. have no quotation or allusion to Isaiah, so the greater part contributes toward establishing the genuineness and authority of the book, and its single authorship.

Theme: Isaiah is a miniature of the Bible, having 66 chapters corresponding with the 66 books: 39 chapters in the first section dealing with law and judgment, corresponding with the message of the 39 books of the O.T.; 27 chapters in the second section, corresponding with the 27 books of the N.T. both in number and message of comfort and salvation through Christ. The theme of the first section is one of coming judgment upon Israel and captivity because of sin and apostasy; judgment on many Gentile nations; and the latter-day restoration of Israel under their Messiah. The theme of the last section is one of mercy, comfort, and eternal restoration under the Messiah.

Purpose: To make God's message clear to Israel; to warn them of judgment for persisting in sin; and to reveal the final dealings of God with them in complete restoration under their Messiah forever (9:6-7; 11:10-12; 66:22-24).

Statistics: 23rd book of the Bible; 66 chapters; 1,292 verses; 37,044 words; 634 verses of unfulfilled prophecy; 395 verses of fulfilled prophecy; 1,313 predictions; 449 fulfilled predictions; 864 unfulfilled predictions; 273 verses of history; 190 questions; 120 promises; 308 commands; and 71 distinct messages from God (1:2; 2:1; 5:1; 6:9; 7:1, 10; 8:1, 5; 9:8; 10:5; 11:1; 13:1; 14:28; 15:1; 17:1; 18:1; 19:1; 20:2; 21:1; 22:1; 23:1; 24:1; 28:1; 29:1; 30:1; 31:1; 32:1; 33:1; 34:1; 35:1; 37:6, 21; 38:1, 4; 39:5; 40:1; 41:1; 42:1, 5; 43:1, 13; 44:6, 24; 45:1, 14, 18; 46:1; 47:1; 48:1, 17; 49:1, 7, 8; 50:1; 51:1, 22; 52:1, 13; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1, 12).

Jews divided the O.T. into 3 parts:

1 The Law (Torah):
  (1) Genesis—beginnings, Israel a family
  (2) Exodus—Israel becoming a nation
  (3) Leviticus—worship of Jehovah
  (4) Numbers—Israel numbered; wanderings
  (5) Deuteronomy—Israel instructed and regarded as in the land
2 The Prophets (Nebiim):
  (1) Joshua—Israel under priests
  (2) Judges—Israel under judges
  (3) Samuel—Israel under kings
  (4) Kings—decline and fall of kings
  (5) Isaiah—predictions and sermons to Israel in view of captivities
  (6) Jeremiah—messages during captivity in view of Israel's restoration
  (7) Ezekiel—Israel forsaken and restored again under their Messiah
  (8) Minor Prophets—Israel's sins, defeats, and final triumph
3 Psalms (Kethubim, writings):
  (1) Psalms—Israel's song book
  (2) Proverbs—Israel's wisdom
  (3) Job—Israel's comfort book
  (4) Canticles—Israel's song of love (Song of Solomon)
  (5) Ruth—Israel's redemption story
  (6) Lamentations—Israel's woes
  (7) Ecclesiastes—Israel's vanity
  (8) Esther—Israel's deliverance
  (9) Daniel—Israel's future
  (10) Ezra-Nehemiah—Israel resettled
  (11) Chronicles—Israel's history

The 39 books of our O.T. were divided into 24 books by the Jews. Samuel, Kings, Chronicles, and Ezra-Nehemiah were one book each; and 12 Minor Prophets made only one book. Christ recognized this Jewish division of Scripture in His day as the Law, the Prophets, and the Psalms (Lk. 24:25, 27, 44). Jews attribute this arrangement of books to Ezra and the Great Synagogue of 120 men, including Daniel, Shadrach, Meshach, Abednego, Haggai, and Zechariah. Ezra could have finished the O.T. canon except Malachi and part of 1 Chr. 3 which deal with things after his day.

The Prophets were divided into 2 groups: the former (point 2, above) and the latter (point 3, above; Zech. 1:4; 7:7, 12). Isaiah has held the first place and rank because of its length, dignity, value, and importance.

The Heb. naba not only signifies to foretell events, but also to pray and make supplication; and nabi, the prophet, was not by office a declarer of future events, but primarily a preacher of righteousness for his day (Neh. 6:7; Hos. 12:10; Acts 3:21; 1 Pet. 1:10-12). He foresaw future events in the light of the righteousness or wickedness of the people to whom God made everlasting covenants. His main work was to urge men to live righteously and godly according to the law of Moses. His other work was to warn of events to come in view of the attitude of the people concerning the will of God, and to pray and make supplication for the people and for God to be merciful. The prophet's predictions of things to come were chiefly conditional and many of their prophecies were stated in conditional terms. The unconditional prophecies were the fixed plans of God concerning necessary events to bring the earth into complete submission to Himself again and do away with sin, rebellion, and enemies so His eternal program could finally be realized (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:22). Other events were flexible and based upon obedience or disobedience to God in the ordinary fulfillment of the general plan.

In ancient times prophets were called seers (1 Sam. 9:9-11). The Heb. ra'ah means a seeing person; one who perceives mentally the purpose of God. He was also sometimes called chozeh, a beholder; one who has visions or supernatural rev-

29:3; 29:29; 2 Chr. 9:29; 12:15; Mic. 3:7). The Heb. charah is also trans. seer, and means to glow warm; blaze up in anger or zeal; burn; wax hot; be incensed; be wroth (2 Chr. 19:2; 29:25, 30; 35:15; Amos 7:12). This word suggests that the prophets saw mentally and in vision things that would make them angry; and in the heat of the Spirit that was upon them, they were borne along and moved to declare to Israel her sins (Mic. 3:8) and make the people obey God if at all possible. The same idea is given of Christ when He said: "The zeal of thine house hath eaten Me up" (Ps. 69:9; Jn. 2:17). A like zeal was upon Jehu who was commanded to fulfill prophecy in executing God's wrath upon the house of Ahab and in destroying Baal worship in Israel (2 Ki. 10:17-31). Isaiah used the term, The zeal of the Lord of hosts (2 Ki. 19:31; Isa. 9:7; 37:32). Cp. Num. 25:13; Ps. 119:139; Isa. 59:17; 63:15; Ez. 5:13; 2 Cor. 9:2; Tit. 2:13. Ezekiel went in the heat of his spirit (Ez. 3:12-14).

A prophet was sometimes called the man of God. It was understood that such men always had an extraordinary commission, receiving their messages by direct inspiration and being moved upon and carried along by the Holy Spirit as a leaf is carried along with a strong wind (Acts 3:21; 2 Tim. 3:16; Heb. 1:1-2; 1 Pet. 1:10-12; 2 Pet. 3:2).

Heathen people copied the prophetic office in Israel and had their prophets, seers, augurs, priests, priestesses, and oracles—all pretending to be divinely inspired and truthful. Also, among Israel there were many who claimed inspiration and gave messages, but they were inspired by Satan when there was a supernatural element present (9:15; 28:7; 6:13; 8:10; 14:18; 23:1-37; 28:1-17; Num. 12:6; Dt. 13:1-5; 1 Ki. 18:19; 22:6-28; 2 Ki. 10:19; 2 Chr. 18:4-10; Lam. 2:20; Mt. 24:24; Acts 13:6; 2 Pet. 2:1; 1 Jn. 4:1; Rev. 16:13-16; 19:20; 20:10).

Over 78 Prophets and Prophetesses

1 Adam (Gen. 2:19, 23-24; 3:20). He is rightfully the head of the prophets as he is of the race: he could not have named the animals and uttered statements he made about his wife except by inspiration (Acts 3:21)
2 Enoch (Gen. 5:21-24; Jude 14-15; Zech. 4:14; Rev. 11:3-11)
3 Noah (Gen. 6:8–9:25; 1 Pet. 3:20-21)
4 Eber (Gen. 10:25). He foresaw the division of the earth into continents and named his own son Peleg in view of this
5 Abraham (Gen. 20:7). His prophecies (Gen. 12:1-3, 7; 13:14-17; 15:18-21; 17:2-8, 15-16, 19-21; 18:18-19; 21:12-13; 22:8, 17-18; 24:7, 40; Ex. 32:13)
6 Isaac (Gen. 26:3-4, 24; 27:28-29, 37, 39-40; Ex. 32:13)
7 Jacob (Gen. 28:3-4, 13-15; 31:3; 32:9, 12; 35:11-12; 48:4, 15-16, 19-22; 49:3-27; Ex. 32:13)
8 Joseph (Gen. 37:7-10; 40:12-13, 18-19; 41:41:26-32; 50:24-25)
9 Moses (Ex. 3:8, 12, 17-22; 4:8-9, 14-17, 21-23; 6:1-8; 7:3-5, 9, 15-19; 8:2-4, 10-11, 16, 20-23; 9:1-5, 8-9, 13-19, 29; 10:2-6, 29; 11:1, 4-9; 12:12-13, 23-27; 13:5, 19; 14:3-4, 13-18, 26; 15:13-18; 16:4-8, 12; 17:6, 14-16; 19:5-6, 9-13; 22:23-24; 23:20-33; 33:1-3, 14; 34:10-11, 24; Lev. 18:24-28; 26:3-45; Num. 10:9; 11:17-20, 23; 14:21-24, 28-35; 16:29-30; 17:5; 20:12, 24-26, 34; 33:55-56; Dt. 1:35-38; 2:24-25, 31; 3:2, 21-22, 27-28; 4:10, 21-22, 25-31; 6:10-12; 7:20-24; 8:3, 10-20; 9:3-6; 11:13-32; 12:1-32; 15:4-6; 17:14-20; 18:15, 18-19; 28:1-68; 29:17-28; 30:1-10, 15-20; 31:1-8, 16-23, 27-29; 32:19-32; 33:6-29; 34:4)
10 Aaron (Ex. 4:15). He was associated with Moses in many of the prophecies of point 9, above
11 Balaam (Num. 23:7-10, 18-24; 24:7-9, 17-24; 2 Pet. 2:16)
12 Joshua (Num. 27:18-23; Dt. 34:9). His prophecies (Josh. 1:2-11; 3:7-13; 6:2-5, 26; 8:1-2, 18; 10:8, 25; 11:6; 13:6; 14:9; 23:5-16)
13 Gideon (Judg. 6:14, 16; 7:7, 9-11; 13:15; 8:7, 9)
14 Jotham (Judg. 9:8-20)

16 Samuel (1 Sam. 3:11-14; 9:15-20; 10:1-8; 12:14-17; 13:13-14). He is called a seer (1 Sam. 9:9-11, 18-19; 1 Chr. 9:22; 26:28; 29:29)
17 Saul (1 Sam. 19:24)
18 David (1 Sam. 23:11-12; 24:4; 26:10; 30:8; 2 Sam. 5:19, 23-24; 1 Ki. 2:4, 32-33, 45). Many of the psalms of David are prophetic. See Psalms
19 Nathan(2 Sam.7:10-16; 12:10-14; 1 Chr.17:9-14)
20 Gad (1 Sam. 22:5). Called David's seer (2 Sam. 24:11; 1 Chr. 21:9; 29:29; 2 Chr. 29:29)
21 Zadok the seer (2 Sam. 15:27)
22 Heman the seer (1 Chr. 25:5; 35:15)
23 Iddo the seer (2 Chr. 9:29; 12:15)
24 Hanani the seer (2 Chr. 16:7-10)
25 Asaph the seer (2 Chr. 29:30)
26 Jeduthun the seer (2 Chr. 35:15)
27 Solomon (1 Ki. 3:5-14; 9:3-8; 11:11-13; 2 Chr. 1:7; 7:12-22)
28 Ahijah (1 Ki. 11:29-39; 14:1-18)
29 Shemaiah (1 Ki. 12:22-24)
30 A man of God (1 Ki. 13:1-10)
31 An old prophet (1 Ki. 13:11-29)
32 Jehu (1 Ki. 16:1-12; 2 Chr. 19:1-3)
33 Elijah (1 Ki. 17:1–2 Ki. 2:11; 2 Chr. 21:12; Zech. 14:14; Mal. 4:5-6; Rev. 11:3-11)
34 Elisha (1 Ki.19:19-21; 2 Ki. 2:11–8:15; 13:14-21)
35 A prophet (1 Ki. 20:13-14, 22)
36 A man of God (1 Ki. 20:28)
37 A certain man (1 Ki. 20:35-43)
38 Micaiah (1 Ki. 22:7-28; 2 Chr. 18:12-27)
39 An unnamed prophet (2 Ki. 9:1-10)
40 Azariah (2 Chr. 15:1)
41 Jahaziel (2 Chr. 20:14-19)
42 Eliezer (2 Chr. 20:37)
43 Oded (2 Chr. 15:8)
44 A man of God (2 Chr. 25:7-9)
45 Igdaliah (Jer. 25:4)
46 Urijah (Jer. 26:20-21)

16 O.T. Writing Prophets:

47 Isaiah (2 Ki. 20:1-14; 2 Chr. 26:22; 32:20, 32; Isa. 1:1–66:24)
48 Jeremiah (2 Chr. 36:12; Jer. 1:1–52:34; Lam. 1:1–5:22)
49 Ezekiel (Ez. 1:1–48:35)
50 Daniel (Dan. 1:1–12:13)
51 Hosea (Hos. 1:1–14:9)
52 Joel (Joel 1:1-3:21)
53 Amos (Amos 1:1–9:15). Called a seer (Amos 7:12)
54 Obadiah (Oba. 1-21)
55 Jonah (2 Ki. 14:25; Jonah 1:1–4:11)
56 Micah (Mic. 1:1–7:20)
57 Nahum (Nah. 1:1–3:19)
58 Habakkuk (Hab. 1:1–3:19)
59 Zephaniah (Zeph. 1:1–3:20)
60 Haggai (Ezra 5:1; 6:14; Hag. 1:1–2:23)
61 Zechariah (Ezra 5:1; 6:14; Zech. 1:1–14:21; Mt. 23:35). There were two other prophets by this name (2 Chr. 24:20-21; 26:5)
62 Malachi (Mal. 1:1–4:6)

5 N.T. Writing Prophets:

63 Peter (Acts 2:16-21; 3:19-21; 1 Pet. 1:4-7, 13, 24-25; 4:5-6, 13; 2 Pet. 1:11, 19; 2:9, 12-13; 3:3-4, 10-13)
64 Paul (Acts 17:31; 27:10, 22-26, 31, 34; Rom. 8:17-25; 11:25-27; 14:10-11; 16:20; 1 Cor. 1:7-8; 3:11-15; 4:5-6; 6:9-10, 13-14; 11:26; 13:8-12; 15:21-28, 35-56; 2 Cor. 3:16-18; 4:14; 5:10; Gal. 5:21; 6:7-9; Eph. 1:10, 14, 21; 2:7; 3:11, 21; 4:12-13; 5:27; Phil. 1:6; 2:9-3:20-21; Col. 3:4, 24-25; 1 Th. 1:10; 2:19; 3:13; 4:13-18; 5:1-10, 23-24; 2 Th. 1:7-10; 2:1-12; 1 Tim. 4:1-5; 6:14-15; 2 Tim. 2:11-13; 3:1-13; 4:1, 3, 8, 18; Tit. 2:13; Heb. 10:26-29; 12:25-29; 13:14)
65 James (Jas. 5:1-8)
66 Jude (Jude 14-15, 18)
67 John (1 Jn. 2:17-18, 28; 3:2; 4:17; Rev. 1:1–22:21)

Many refer to the writing prophets as being the ones from Isaiah to Malachi only, but this is erroneous because these men were not the only prophets who wrote a part of the Bible. Moses, Joshua, Samuel, David, and others were also writing prophets. Actually, Moses and David were among the of prophecy by Isaiah, 845 by Jeremiah, and 886 by Ezekiel. On the other hand, Moses wrote 4,392 more verses than Isaiah did, 4,320 more than Jeremiah, and 4,411 more than Ezekiel. David wrote 57 more verses than Isaiah did, 77 more than Ezekiel, and only 15 less than Jeremiah if we credit him with the psalms that bear his name in addition to Ps. 119 which he wrote. No doubt many of the other psalms were written by him also. These facts indicate that both Moses and David wrote more verses of the Bible than the so-called major prophets. Solomon follows David in number of verses, having written 1,254 if we gave him credit for all of Proverbs, besides the Song of Solomon and Ecclesiastes. Regarding the N.T., John wrote 1,415 verses in his 5 books; Luke wrote 2,158 in his 2 books; and Paul wrote 2,336 in his 14 books. Thus, there were other great writing prophets besides Isaiah, Jeremiah, and Ezekiel.

Other O.T. Prophets and Prophetesses:

68 Zacharias (Lk. 1:67-79)
69 Simeon (Lk. 1:25-35). He and Zacharias were before Christ
70 The 70 elders of Israel (Num. 11:25)
71 Eldad and Medad (Num. 11:26)
72 14 prophetesses (p. 174)
73 100 prophets hid by Obadiah (1 Ki. 18:4)
74 Many companies of prophets mentioned in Scripture (1 Sam. 10:5-12; 19:20; 1 Ki. 18:4; 20:34; 2 Ki. 2:2-15; 4:1, 38; 5:22; 6:1; 9:1)

Other N.T. Prophets:

75 John the Baptist (Mt. 3:11-12; 11:9-11; Mk. 1:7-8; Lk. 3:9, 16; Jn. 1:29-34)
76 Jesus Christ (Mt. 5:3-12, 17-20; 7:21-23; 8:11-12; 10:15, 17-23, 25-26, 41-42; 11:20-24; 12:36-37, 39-42, 45; 13:24-33, 35, 39-50; 15:13; 16:18, 21, 27-28; 17:22-23; 18:7, 35; 19:28-30; 20:18-19, 23; 21:2-3, 31; 22:30; 23:34-39; 24:2, 4–25:46; 26:12-13, 18, 24-32, 34, 45-46, 64; 27:63; Mk. 2:20; 4:3-12, 14-20, 22-32; 6:11; 8:31; 9:1, 9, 31, 43-49; 10:29-31, 33-34, 39-40, 45; 11:2-3, 14; 12:25-27, 36, 40; 13:2, 5-37; 14:8-9, 13-15, 18-31, 41-42, 62; Lk. 5:1-10, 35; 6:20-26; 8:16-18; 9:22-27, 44; 10:12, 15; 11:29-32, 49-51; 12:2-5, 9, 35-53; 13:18-21, 24-30, 32-35; 14:14; 17:22-37; 18:31-33; 19:11-27, 30-31, 41-44; 20:9-18, 35-38, 47; 21:6, 8-36; 22:10-12, 15-22, 29-34, 67-69; 23:19-31, 43; 24:7, 49; Jn. 1:50-51; 2:19; 4:21, 50; 5:20, 28-30, 43; 6:35-40, 44-45, 62; 7:37-39; 8:21; 10:14-18; 12:31-32; 13:21, 26, 28-30; 15:18-21, 26-27; 16:1-16, 19-28, 32-33; 20:17; 21:18; Acts 1:4-8; Rev. 1:1–22:21)
77 Caiaphas (Jn. 11:50, 52)
78 Agabus (Acts 11:28; 21:10-11)
79 Ananias (Acts 9:15-16)

Besides the above there were others in the early church. See Acts 13:1; 1 Cor. 12:4-11; Eph. 4:11.

Laws on Interpretation of Prophecy

Assuming that God is desirous of speaking to man in mysteries, many believe erroneously that prophecy cannot be understood before it is fulfilled; and furthermore, that it is given in such lofty figures of speech with so many allusions to manners, customs, times, and places unknown to the average reader that it cannot be understood without special help. The regrettable thing is that along with this concept of prophecy, some add further complications by overlooking simple facts which, if taken literally as written, would make a clear understanding possible.

10 Rules to Follow

1 Forget the idea that God seeks to bewilder man or hide from him the very revelation He wished to give him; or that He desired to make it mysterious.

2 Give the same meaning to the words of prophecy that you give to the words of history—the same meaning to those in the Bible that you give to words used by men otherwise. The belief that the lan-

sense, is wrong. For example, the word year is taken by some to mean a day and a day taken to mean a year. On this basis the 2,300 days of Dan. 8:14 are taken to be 2,300 years; the 1,260 days of Rev. 11:3; 12:6 to be 1,260 years, etc. But why would an intelligent God say years when He really meant days? We believe that He says only what He means. See ***The Times of the Gentiles***, p. 1474 for other examples.

3 Do not change the literal meaning of prophecy or any other scripture to a spiritual or symbolic meaning, such as making the earthquake of the 6th seal (Rev. 6:12-17) to be the breaking up of society, the darkening of the planets (Rev. 8:12) to be spiritual darkness, or the creatures out of the pit (Rev. 9) to be false religions.

4 Do not seek to find hidden meanings in the words of Scripture, such as making the USA in JerUSAlem represent the United States.

5 Believe that prophecy can be understood as it is without any changes or additions, and recognize it simply as a record beforehand of what is to happen sometime after its utterance. It is history in advance and should be understood as a future historical record.

6 Forget the idea that prophecy must be fulfilled before it can be understood. All true prophecy is as clear before its predictions take place as after their fulfillment.

7 Do not interpret God's own interpretation of any symbol or prophecy, or change His meaning from that which is plainly and obviously clear. For examples of God interpreting His own symbols see Dan. 2:38-44; 7:17, 23-26; 8:20-23; 9:20-27; 11:2-45;12:1-13; Rev. 1:20; 12:9; 13:18; 17:8-18.

8 Give only one meaning to a passage—the plain literal meaning—unless it is made clear that a double meaning should be understood. There are two main laws regarding prophecy: the law of double reference (see ***Law*** in Index), and the law of prophetic perspective. The latter allows the giving of future events as if they were continuous and successive, when there may be thousands of years between them. This must be taken into consideration in such passages as Isa. 61:1-3, quoted in Lk. 4:17-20. Christ repeated only the portion of that prophecy which was fulfilled in His day.

9 Recognize a prophet primarily as a preacher of righteousness, for this is the key to the interpretation of many prophecies. He was not only a foreteller, but a forthteller—a speaker for God to rebuke, instruct, and correct, one speaking to men for edification, exhortation, and comfort, even when there was no predictive element in his sermon (1 Cor. 14:3-4, 22, 23-26, 29-31). He had the powers of insight and foresight; the present was only a moment in the divine plan which was working toward the end of establishing the kingdom of God again on earth and cleansing the earth of all rebellion. The prophet was a teacher as well as a social reformer, statesman, and herald of the future kingdom.

10 One main thing to be aware of in all prophecy is the history of the writer—his times and the circumstances under which he spoke or wrote, the purpose of his predictions, the people to whom he wrote, and the subject of his message. With these in mind and a knowledge of the manners, customs, idioms and expressions of the age and people he was associated with, there should be no misunderstanding about anything a prophet wrote.

Law of Compound Probability

Each detail of a prophecy doubles the chances of the prediction not coming to pass. For instance, a prophecy with one detail has one chance in two of fulfillment—it will either be fulfilled or not fulfilled. A prediction with two details has one chance in four of coming to pass. This shows how impos-

power. The student may use the following table of progression to determine the chances of fulfillment of each prophecy, comparing the number of details with a like number in the first row of figures.

Number of details in prophecy:	Fulfillment—one chance in number stated:
1	2
2	4
3	8
4	16
5	32
6	64
7	128
8	256
9	512
10	1,024
11	2,048
12	4,096
13	8,192
14	16,384
15	32,768
16	65,536
17	131,072
18	262,144
19	524,288
20	1,048,576
21	2,097,152
22	4,194,304
23	8,388,608
24	16,777,216
25	33 554,432
26	67,108,864
27	134,217,728
28	268,435,456
29	536,870,912
30	1,073,741,824
31	2,147,483,648
32	4,294,967,296
33	8,589,934,592
34	17,179,869,184
35	34,359,738,368
36	68,719,476,736
37	137,438,953,472
38	274,877,906,944
39	549,755,813,888
40	1,099,511,627,776
41	2,199,023,255,552
42	4,398,046,511,104
43	8,796,093,022,208
44	17,592,186,044,416
45	35,184,372,088,832
46	70,368,744,177,664
47	140,737,488,355,328
48	281,474,976,710,656
49	562,949,953,421,312
50	1,125,899,906,842,624
51	2,251,799,813,685,248
52	4,503,599,627,370,496
53	9,007,199,254,740,992
54	18,014,398,509,481,984
55	36,028,797 018,963,968

Time of Isaiah's Prophecy (1:1)

In the days of 4 kings—Uzziah, Jotham, Ahaz, Hezekiah (v 1). Many things in the book will automatically clear up if we have an understanding of the historical background of these kings and the times of Isaiah. Their whole reign covered a period of 113 years. It was in the year that Uzziah (the first one) died that Isaiah saw the vision of ch. 6, so we can safely conclude that he was not a prophet very long before this. Estimates of his office run from 48-70 years. The kingdom of Israel had become great during the reigns of David and Solomon, but since then had become divided and weakened through civil wars and conflicts with other nations over a period of 240-250 years before Isaiah began his ministry. In about the 5th captive to Assyria (2 Ki. 17; 1 Chr. 5:26; Amos 1:5). Very few references are made in Isaiah to this kingdom and then only regarding the time when they fought with Judah and Jerusalem, which are the subjects of the book of Isaiah (1:1; 2:1). For a more detailed history of these kings and the times of Isaiah read 2 Ki. 15–20; 2 Chr. 26–32.

1st Prophecy in Isaiah (1:5-9)

6 Predictions—Fulfilled:

1 You will revolt more and more (1:5)
2 Your country is desolate (1:7)
3 Your cities are burned with fire
4 Your land is devoured by strangers in your presence
5 You are left as a cottage in a vineyard, as a lodge in a garden of cucumbers, and as a besieged city (1:8)
6 Only a small remnant is left (1:9)

2nd Prophecy in Isaiah (1:24-31)

16 Predictions—Unfulfilled:

1 I will ease Me of My adversaries (1:24)
2 I will avenge Me of My enemies
3 I will turn My hand upon you (Judah and Jerusalem, 1:25)
4 I will purely purge away your dross
5 I will take away all your tin (that which is not pure metal)
6 I will restore your judges as at the first when you came out of Egypt (1:26)
7 I will restore your counselors as at the beginning (like Moses and Aaron)
8 After that you will be called the city of righteousness, the faithful city
9 Zion (Judah and Jerusalem, 1:1; 2:1) shall be redeemed with judgment (1:27)
10 Zion's converts will be righteous
11 The destruction of transgressors and sinners will be at the same time (1:28)
12 Those that forsake the Lord (all backsliders) shall be consumed
13 They (the transgressors, sinners, and backsliders) shall be ashamed of the oaks (gods made of wood) that they have desired instead of Me (1:29)
14 You (rebels in Judah) shall be confounded because of the gardens where you have worshipped your idols which you have chosen instead of Me
15 Your destruction will be as an oak that has died, fallen down, and been left to decay; and as a garden that has no water and is waste and desolate of life (1:30)
16 The strong among you shall be as tow (fiber of flax) and the maker of it (maker of an idol) as a spark; and both the idol and its maker shall burn together, and none shall quench them (1:31)

3rd Prophecy in Isaiah (2:2-4)

10 Predictions—Unfulfilled:

1 This will happen in the last days—the day of the Messiah, the Millennium, the day of the Lord (2:2; Mic. 4:1)
2 The mountain of the Lord's house shall be exalted above all hills and mountains; that is, exalted as the location of the Messiah's capital building above any other building or city, or any other hill or mountain (2:2)
3 All nations shall go up to honor and worship the Messiah in His temple (2:2; Mic. 4:1; Zech. 14:16-21)
4 Many people shall go and say, Come, let us go to Jerusalem to the temple of Jehovah where His Messiah reigns. He will teach us His ways, and we will walk in His paths (2:3; Mic. 4:2)
5 Out of Zion shall go forth the civil laws for the whole earth (2:3; Mic. 4:2)
6 The Word of God will go forth from Jerusalem; the knowledge of the Lord will cover the earth as the water covers the sea (2:3; 11:9; 52:7; 66:19-21; Mic. 4:3)
7 He (the Messiah) shall judge among the nations (2:4; 11:1-10; Mic. 4:3)
8 He shall rebuke many people (2:4; 11:4-5; Zech. 14:9, 16-21)
9 They (all nations) shall beat their sword into plowshares, and their spears into pruninghooks (2:4; Mic. 4:3)
10 Nation shall not lift up sword against nation, neither shall they learn war any more (2:4; Mic. 4:3)

4th Prophecy in Isaiah (2:6-21)

3 Predictions—Fulfilled:

1 God will forsake His people, the house of Jacob, for their sins (2:6-9)
2 They will be taken captive by people from the east (2:9)
3 Palestine will be replenished with people from the east

12 Predictions—Unfulfilled:

1 Men will enter into caves and dens of the earth for fear of God when Christ comes with power and glory to set up His kingdom (2:10, 19, 21; Mt. 24:29-31). This is not the same as the 6th seal of Rev. 6:12-17, which will be fulfilled several years earlier than the 2nd advent of Christ
2 The pride of man will be humbled (2:11, 17)
3 Jehovah alone will be exalted
4 The day of the Lord will be upon all who are proud and haughty; and they will be brought low (2:12)
5 Judgment will fall upon the cedars of Lebanon and the oaks of Bashan (2:13)
6 Judgment will fall upon the mountains and hills (2:14)
7 High towers and fenced walls will be judged (2:15)
8 Ships of the sea will be destroyed (2:16)
9 Pleasant (desirable) pictures will be destroyed
10 Idols will be utterly destroyed (2:18)
11 The Lord will personally come and shake the whole earth (2:19-21; Rev. 16:17-21; 18:1-24)
12 Men will be so fearful that they will cast away their idols and objects of worship to the moles and bats (2:20-21)

5th Prophecy in Isaiah (3:1–4:6)

10 Predictions—Fulfilled:

1 Famine upon Judah and Jerusalem (3:1)
2 Corrupt and inefficient government because of the captivity of the kings, princes, and capable men of Judah to Babylon (3:2-4, 12; 2 Ki. 24:14). From the death of Josiah to the Babylonian captivity the leaders of Judah were weak and wicked (2 Ki. 23:21–24:18)
3 Oppression of all Judah (3:5, 12)
4 All reverence for the aged and the honorable violated—dignity, age and honor not respected in this time of calamity (3:5)
5 The Jewish state so collapsed and the nation so ruined that no man wanted to be the ruler and take the responsibility for such ruin (3:6-7)
6 Jerusalem ruined and Judah fallen as a nation, because of the open sinfulness of the people (3:8-9; 2 Ki. 21:1–24:20; Jer. 23:10-11; Ez. 16:20-29; 18:1-32)
7 The righteous ones protected and blessed during the fall of Judah and Jerusalem (3:10). Literally fulfilled (1:9; Jer. 29:11-18; Ez. 9:1-6; Dan.1:1-21)
8 Judgment upon the wicked during the fall of Judah and Jerusalem (3:11). Literally fulfilled (2 Ki. 25:7; Jer. 38:2-3; 39:5-8)
9 Judgment on the ancients (3:14)
10 Judgment on the princes

15 Predictions—Unfulfilled:

1 Judgment on the daughters of Judah for their
2 Destruction of the finery of their styles and customs (3:18-23)
3 Styles cursed instead of blessed (3:23)
4 Men slain in war (3:25)
5 Lamentation and mourning for the desolation of war (3:26)
6 Such scarcity of men after the future tribulation when $^2/_3$ of the Jews are destroyed (Zech. 13:8-9) that there will be on the average 7 women to a man and they will plead for husbands to take away their reproach (4:1)
7 The Branch of the Lord (the Messiah) will be honored and glorious (4:2; 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12)
8 The fruit of the earth will be normal and perfect as before the curse (4:2; 35:1-7; 58:11-12; Joel 2:21-27)
9 A remnant of Israel shall escape the future tribulation and battle of Armageddon (4:2-3; Zech. 13:8-9; 14:14; Mt. 24:31; 25:31-46)
10 All the Jews left in Jerusalem after Armageddon will be converted and be holy (4:3; 59:20-21; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29)
11 The filth of the daughters of Judah shall be washed away by the spirit of judgment and the spirit of burning (4:4; Zech. 12:10–13:1, 8-9)
12 The blood of Jerusalem (crimes committed there) will be purged by the spirit of judgment and the spirit of burning (4:4; Jer. 30:6-7; Zech. 13:8-9; Mal. 3:2-3; Rom. 11:25-29)
13 Creation of a pillar of smoke by day and fire by night upon every dwelling in Jerusalem (4:5; Zech. 2:5. Cp. Ex. 13:21; 40:38)
14 Creation of a pillar of smoke by day and fire by night upon all the convocations of Israel at Jerusalem (4:5; Zech. 2:5. Cp. Ex. 13:21; 40:38)
15 A pavilion or covering will be created over all the people to protect them from excessive heat of the sun in the daytime; it will be for a place of refuge and a covering from storms and rain (4:6)

6th Prophecy in Isaiah (5:1)

24 Predictions—Fulfilled:

1 Complete destruction of Judah (5:1-7)
2 Woe to the covetous (5:8)
3 Many houses made completely desolate—without inhabitants (5:9)
4 Very small yield of crops (5:10)
5 Woe to drunkards (5:11-12)
6 Captivity of Judah (5:13. Cp. v 5-7; 2 Ki. 17 and 25)
7 Destruction to the honorable men of Judah (5:13)
8 Famine in Judah
9 The wicked of Judah consigned to hell (5:14)
10 The mean (common) man brought down and humbled (5:15)
11 The mighty man humbled
12 The proud and haughty humbled
13 Jehovah exalted because of His judgment on Judah (5:16)
14 God sanctified in righteousness
15 Human habitations made pastures for animals (5:17)
16 Strangers possessing the ruined places of the rich (5:17)
17 Woe to the Jews multiplying sin by the cart load (5:18-19)
18 Woe to the Jews having no sense of right and wrong because of sin (5:20)
19 Woe to the Jews that are proud and wise in their own eyes (5:21)
20 Woe to the Jews that are drunkards and justify the wicked and condemn the righteous (5:22-23)
21 Complete destruction to Judah because of rebellion against God's word (5:24-25)
22 Judgment upon Judah by the Gentiles from far off lands (5:26)

ing the country

24 Their destruction of the land and making it desolate (5:30)

All of this was fulfilled in the total destruction of Jerusalem and the captivity of Judah to Babylon under Nebuchadnezzar (2 Ki. 25; 2 Chr. 36).

7th Prophecy in Isaiah (6:9-13)

10 Predictions—Fulfilled:

1 Judah would hear, but refuse to understand (6:9; Mt. 13:14-15)

2 Judah would see, but not receive the truth (6:9; Mt. 13:14-15)

3 Judah's faculties would be misused in hearing and receiving the gospel (6:10; Mt. 13:14-15)

4 Judah would deliberately reject the gospel by hardening themselves against its claims in their lives (6:10; Mt. 13:14-15; Acts 7:51)

5 Judah would not be converted and healed because of rejection of Christ and His gospel (6:10; Mk. 6:1-6; Rom. 10:1-4)

6 Judah's rebellion would continue until their nation was destroyed and their country made utterly desolate (6:11). It was to remain desolate until the 2nd advent of Christ when they shall cry, Blessed is He that cometh in the name of the Lord (Mt. 23:37-39; Rom. 11:25-29; Zech. 12:10–14:21)

7 Judah's rebellion was to continue until they would have to be dispersed among the nations (6:12; Mt. 23:37-39; Lk. 21:20-24)

8 Judah's rebellion would end in a great forsaking (apostasy) in the midst of the land (Palestine, 6:12; Mt. 23:37-39)

9 In face of such destruction there would be a remnant which would return to the land. This was fulfilled under Ezra and Nehemiah—spoken of here as a tenth that shall return (6:13)

10 The remnant that would return was to be eaten (6:13). The Heb. ba'ar, trans. eaten here means to be consumed by fire or by eating; to kindle; put away; take away; burn; set on fire; waste. It could not mean that the remnant of the Jews would be eaten by cannibals, but that they would be consumed by the judgment of God as Judah had been, because of their sins. Yet, as a teil tree and an oak, which retain life in the roots when cut down, so the remnant would preserve life; and instead of the race being extinguished it would spring to life again, grow and survive. This has been fulfilled to the letter and the remnant today is coming back to life; it will make the nucleus around which all the tribes of Israel will be gathered to become a great nation under the Messiah in the Millennium and New Earth (6:13; 9:6-7; 59:20-21; Hos. 3:4-5; Amos 9:9-15; Zech. 8:14; Lk. 1:32-33; Rom. 11:15).

8th Prophecy in Isaiah (7:3-9)

3 Predictions—Fulfilled:

1 The confederacy shall not stand, and your defeat (that of Ahaz) will not come to pass by them (7:3-7)
2 Within 65 years Ephraim shall be broken and not be a people (7:8)
3 If you will not believe, you shall not be established (7:9)

9th Prophecy in Isaiah (7:10-25)

12 Predictions—Fulfilled:

1 A virgin shall conceive and bear a son, and His name shall be called Immanuel (7:14)
2 Butter and honey shall He eat that He may know to refuse the evil and choose the good (7:15)
3 Before the child shall know to refuse the evil and choose the good, the land shall be forsaken of both her kings (7:16)
4 The Lord shall bring upon you, your people, and your father's house, days that have not come from the day that Ephraim departed from Judah,
Invasion from both Egypt and Assyria
6 They shall come from Egypt and Assyria like bees and flies and settle in all places of your land (7:19)
7 The Lord will make a clean destruction in all the land (7:20)
8 There will be a remnant of people left in the land after the invasion (7:21-22)
9 Briers and thorns shall grow up where there were great vineyards (7:23)
10 The whole land will become a hunting ground for hunters (7:24)
11 The cultivated places will go out of cultivation and become a wilderness (7:25)
12 They shall be for pastures and wild animals

10th Prophecy in Isaiah (8:1-4)

2 Predictions—Fulfilled:

1 You will have a son by the prophetess whom you shall call Maher-shalal-hash-baz (8:1-3)
2 Before he shall have knowledge to say Father or Mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria (8:4)

Second Son of Isaiah (8:1)

This prophecy is evidently a separate one from that of 7:10-25, but should be understood with it, as it deals with the second son of Isaiah (who was not yet born) being a sign to Israel like the first son as in 7:3, 15-16. The first child, Shear-jashub (meaning a remnant shall return), was a sign to Judah that the nation was not to be totally destroyed, and that he would not be weaned or large enough to know good from evil before both kings of Syria and Ephraim would be killed. The second child that was yet to be born after Isaiah gave the prophecy of 8:1-4, was to be named Maher-shalal-hash-baz, meaning that it would not be able to say Father or Mother before these 2 kings would be killed. The name means haste to the spoil; that is, the spoils of both Syria and Ephraim were to be hastened or come quickly (v 1-4). Thus, both sons of Isaiah were signs and wonders to Israel (v 18).

11th Prophecy in Isaiah (8:5–9:7)

14 Predictions—Fulfilled:

1 Invasion of Judah by Assyria (8:5-8)
2 Judgment upon Judah for alliances with and dependence upon foreign nations (8:9)
3 Alliances with other nations will not stand (8:10-12)
4 The Messiah shall be for a sanctuary for the godly of Judah (8:13-14)
5 The Messiah will be a stone of stumbling and a rock of offense to many of both houses of Israel (8:13-14; Lk. 20:17; Rom. 9:32-33; 11:11; 1 Pet. 2:7-8), and they will be destroyed because of rejecting Him (8:15)
6 Those who have been consulting familiar spirits will wander through the land oppressed and made hungry by the judgments of God upon Judah, in spite of all the soothsayers and necromancers can do; and they will curse God and their king for their miseries (8:21)
7 They shall look up to heaven and down to the earth and find no relief from any source for the trouble and darkness of their live (8:22)
8 Their miseries shall drive them into spiritual darkness and despair (8:22)
9 The gross spiritual darkness of the people of both houses of Israel will not be total or permanent, like the terrible judgments of two other invasions (9:1)
10 The people will see great light in their spiritual darkness when the Messiah comes (9:2; Mt. 4:14-16)
11 The nations of Judah and Israel will be greatly multiplied in number and joy (9:3)
captivity as in the great deliverance in the days of Gideon (9:4-5)
13 Invasion after the return from captivity will not succeed (9:5)
14 The Messiah will be born in Judah

6 Predictions—Unfulfilled:

1 The government of Judah and Israel shall be upon the shoulder of the Messiah (9:6)
2 The coming Messiah shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace (9:6)
3 His government and peace shall increase without end (9:7)
4 He shall rule upon the throne of David and over his kingdom forever
5 He shall order and establish the throne of David and his kingdom with judgment and with justice forever
6 The zeal of the Lord of hosts will perform all this

4fold Result of Messiah's Ministry (8:14)

In this verse we have another direct prophecy of the coming Messiah and His ministry in Palestine (v 14; 20:17; Rom. 9:32-33; 11:11; 1 Pet. 2:7-8).

1 He shall be a sanctuary to the godly (v 14). The Heb. mikdash is trans. sanctuary 64 times; sanctuaries 4 times; holy place 2 times; hallowed parts once; and chapel once. It must mean the same here as in all other passages—a place of refuge and of worship, not a snare or judgment as some believe. Could not the Messiah be a place of comfort, refuge, safety, salvation, and blessing, as described in the 91st Psalm and elsewhere?
2 A stone of stumbling to those who rebel against the Messiah (v 14; Lk. 20:17; Rom. 9:32; 11:11; 1 Pet. 2:8).
3 A rock of offense to those who rebel against the Messiah (v 14; Rom. 9:33; 1 Pet. 2:7-8).
4 A gin and a snare to rebels against the Messiah (v 14). The whole passage expresses the idea that Christ and His doctrines would be a blessing to the godly and an offense to stumble at for the ungodly of both houses of Israel.

5 Names of the Messiah (9:6)

1 Wonderful. Heb. pele, a miracle; a marvelous thing; wonderful. Trans. wonders (Ex. 15:11; Ps. 77:11-15; 88:10-13; 89:5-6; Dan. 12:6); wonder (29:14); wonderful (v 6; 25:1; Ps. 119:129); wonderfully (Lam. 1:9); and marvelous things (Ps. 78:12).
2 Counsellor. Heb. ya'ats, advise; consult; to deliberate; guide. Trans. counsellor 24 times. This name expresses the idea that He is the Supreme Counsellor—the one who is qualified to give counsel and advice to all created beings.
3 The mighty God. Heb. Gibbor, powerful; mighty; strong; champion; chief, and El, Almighty; the Strong One. It literally means the Mighty Almighty, or the conquering God. One of many places where the Messiah is called God (v 6; Jn. 1:1; 20:28; Rom. 9:5; 1 Tim. 3:16; Heb. 1:8; 1 Jn. 5:20).
4 The everlasting Father—the Father of eternity; the Planner of the ages; and Father of all time (Heb. 1:2). It does not mean that Jesus the Messiah is the one known as God, the Father, the first person of the Divine Trinity, for He is another person. See ***The Trinity***, p. 489 of N.T.
5 The Prince of Peace—the Peaceful Prince. He shall promote and increase His government and peace without wars (v 6; 2:2-4).

5 Eternal Things (9:7)

1 The God-man (v 6)
2 His government (v 7)
3 Peace as a result of His reign

11:15)

12th Prophecy in Isaiah (9:8–10:4)

18 Predictions—Fulfilled:

1. All the people of Ephraim shall know this prophecy (9:8-10)
2. The enemies of Rezin, king of Syria, shall be allied against him (9:11)
3. The Syrians and Philistines shall devour Israel (9:12)
4. The Lord will cut off the leaders that cause Israel to sin (9:13-15)
5. The people also that err through their leaders will be destroyed (9:16)
6. Jehovah will cease to rejoice in the young men of Israel (9:17)
7. He shall not have mercy on the fatherless and widows because of sin (9:17)
8. The wickedness of Israel will cause them to be destroyed (9:18)
9. The wrath of Jehovah will cause the land to become darkened (9:19)
10. The people shall be the fuel of the fire of God's wrath
11. No man shall have compassion enough on his brother to spare him
12. There shall be such famine in the land that hunger shall not be satisfied from any source (9:20)
13. They shall eat their own flesh (offspring)
14. There shall be civil war in Israel (9:21)
15. Woe to those that decree unrighteous decrees and prescribe grief to others (10:1)
16. Woe to them that practice injustice and have respect of persons in judgment (10:2)
17. Desolation shall come upon them from afar and there will be no help (10:3)
18. I will forsake them and leave them to their own destruction (10:4)

13th Prophecy in Isaiah (10:5-34)

8 Predictions—Fulfilled:

1. I will send the Assyrian against a hypocritical nation (10:5-6)
2. I will give him charge against the people of My wrath to take spoil and tread them down like mire of the streets (10:6)
3. He has it in his heart to go beyond My charge and will think to destroy Judah and Jerusalem as he has destroyed many other nations10:7-11
4. After I use him to chasten Judah and Jerusalem I will punish him and humble him, for he thinks that it is by his own power that he has defeated so many nations (10:12-15)
5. Because of his pride and self-exaltation will send judgment upon him until he is destroyed like a forest fire destroys the wood (10:16)
6. He shall be destroyed in one day (10:17)
7. His army will also be destroyed 10:18; 37:36-38
8. The remnant of his army will be so small after this destruction that a child can count them (10:19)

15 Predictions—Unfulfilled:

1. The remnant of Israel shall not trust the Assyrian anymore but shall depend upon Jehovah (10:20)
2. The remnant shall be gathered back to Palestine and return to God (10:21)
3. The end for the remnant shall be righteousness—they shall be saved (10:22)
4. There will be complete destruction of all the rest of the people as is determined (10:22-23)
5. The Assyrian shall smite Israel and oppress them as Egypt did (10:24)
6. The future tribulation will last only a short time (10:25)
7. My anger shall cease in the destruction of the Assyrian and his army
8. The Lord will destroy him according to the slaughter of Midian (10:26; Judg. 6-7)

Egypt (10:26)

10. His burden that he has placed upon you will be destroyed because of the anointing (the Messiah, 10:27)
11. He will mobilize his great armies and come into Palestine and cover the land (10:28-31)
12. He shall remain at Nob and shake his hand against Jerusalem (10:32)
13. The Lord shall destroy him and all the exalted ones with him (10:33)
14. His armies shall also be destroyed like the thickets of the forest with iron (10:34)
15. Lebanon shall fall by a mighty one

14th Prophecy in Isaiah (11:1–12:6)

7 Predictions—Fulfilled:

1. There shall come forth a rod out of the stem of Jesse (11:1)
2. A Branch shall grow out of his roots
3. The Spirit of the Lord shall rest upon Him (11:2)
4. The Spirit of wisdom and understanding shall rest upon Him
5. The Spirit of counsel and might
6. The Spirit of knowledge
7. The Spirit of the fear of Jehovah

42 Predictions—Unfulfilled:

1. The Holy Spirit shall make Him of quick understanding in the fear of the Lord (11:3)
2. He shall not judge after the sight of His eyes
3. He shall not reprove after the hearing of His ears
4. He shall judge the poor with the righteousness (11:4)
5. He shall reprove with equity for the meek of the earth
6. He shall smite the earth with the rod of His mouth
7. He shall slay the wicked with the breath of His lips
8. Righteousness shall be the girdle of His loins (11:5)
9. Faithfulness shall be the girdle of His reins
10. The wolf shall dwell with the lamb (11:6)
11. The leopard shall lie down with the kid
12. The calf and young lion and the fatling shall dwell together
13. A little child shall lead them
14. The cow and the bear shall feed together
15. Their young ones shall lie down together (11:7)
16. The lion shall eat straw like the ox
17. The sucking child shall play on the hole of an asp (11:8)
18. The weaned child shall put his hand on the cockatrice's den
19. They shall not hurt nor destroy in all My holy mountain (kingdom, 11:9)
20. The earth shall be full of the knowledge of the Lord, as the waters cover the sea
21. In that day there shall be a root of Jesse, which shall be the standard of the people (11:10)
22. The Gentiles shall seek Him
23. His rest shall be glorious
24. In that day Jehovah shall gather Israel and Judah a second time from all nations (11:11-12)
25. The envy of Ephraim shall depart
26. The adversaries of Judah shall be cut off (11:13)
27. Ephraim shall not envy Judah
28. Judah shall not vex Ephraim
29. They (Ephraim and Judah) shall fly upon the shoulders of the Philistines toward the west (11:14)
30. They shall spoil them of the east
31. They shall rule Edom and Moab
32. The children of Ammon shall obey them
33. The Lord shall utterly destroy the tongue of the Egyptian sea (11:15)
34. With a mighty wind shall He shake His hand over the river
35. He shall smite it in the 7 streams
36. Men shall walk through it dryshod
37. There shall be a highway for the remnant of Is-

38. In that day Israel will praise God for turning away His anger and giving comfort (12:1)
39. Jehovah will become the trust, strength, song, and salvation of Israel (12:3)
40. With joy they shall draw water out of the wells of salvation (12:3)
41. In that day Israel will preach and sing the name and works of Jehovah among men in all the earth (12:4-5)
42. The Holy One of Israel will be great in their midst (12:6)

In That Day (10:20)

In that day—passing now to the time of the final fulfillment of the prophecy, in the day of the Lord, when the latter-day Assyrian king the Antichrist, will seek to destroy all Judah and Jerusalem, but will be defeated and destroyed by Christ and His heavenly armies at His 2nd advent and the battle of Armageddon v20-34; Zech.14:1-15; Rev.19:19-21

8 Proofs of Latter-day Fulfillment:

1 The phrase in that day, as we have seen, generally refers to the day of the Lord (note j, 2:11). It is clear here that it refers to a latter-day fulfillment, for certain predictions of v 20-34 were not fulfilled in Isaiah's time.

2 When this passage (v 20-34) is fulfilled Israel will no more trust in or depend upon the king of Assyria, but will rely wholly upon Jehovah (v 20). Israel will yet trust the future Assyrian king and make a 7-year covenant with him for protection and mutual assistance (Dan. 7:27; Mic. 5:3-6; Jn. 5:43); therefore, the prophecy is yet to be fulfilled.

3 The remnant of Israel was to return to their own land (v 21-23). This has never been completely fulfilled and will not be until the end of this age and at the 2nd advent of Christ (11:10-16; 66:19-21; Jer. 31-32; Ez. 37; Mt. 24:29-31).

4 The remnant of Israel was to be converted by returning to God (v 21). This has never come to pass but it will happen at the 2nd advent of Christ (59:20-21; Ez. 37; Zech. 12:10–13:1; 14:1-21; Rom. 11:25-29).

5 The consumption decreed refers to the destruction in the great tribulation when ⅔ of Israel will be destroyed and the population on earth greatly decreased due to the many plagues of the seals, trumpets, and vials during the last 7 years of this age (v 22-23; Zech. 13:8-9; Mt. 24:15-22).

6 The Assyrian will afflict Judah as the Assyrian king of Egypt who sought to destroy the nation (52:4; Ex. 1); and since no Assyrian king did this while Israel dwelled in Zion before the captivities, then it must refer to the future day when they will again dwell in Zion (v 24).

7 This passage was to be fulfilled after God's indignation would cease and His anger would not destroy Israel again (v 25). Since the greatest tribulation and wrath of God upon Israel is yet future, the prophecy must refer to the future (Jer. 30:7; Dan. 9:27; Zech. 12:10–4:15; Rev. 12:6, 14; 13:1-18; 16:1-21).

8 The anointing (the Messiah) will break the Assyrian's yoke from off Israel; this has never been done as yet (v 27; Zech. 14; 2 Th. 1:6-10; 2:8-12; Rev. 19:11-21).

Burden of the Lord (13:1)

Chs. 13-66 were written during the reign of Hezekiah. Chs. 13-39 look forward to the captivities and chs. 40-66 to the restoration from captivity and to eternal restoration under the Messiah. As chs. 7-12 dealt with judgments upon Israel and Judah by Assyria, so chs. 13-23 deal with judgments upon various nations including Judah and Israel. In the main, this section deals with other nations in relation to their treatment of Israel.

1. The burden of Babylon (13:1–14:27)
2. Of Philistia (14:28-32)

5 Of Ethiopia or Abyssinia and the Egyptian Sudan (18:1-7)
6 Of Egypt (19:1-25)
7 Of Egypt and Ethiopia (20:1-6)
8 Of Babylon—the desert of the sea (21:1-10)
9 Of Dumah (21:11-12)
10 Of Arabia (21:13-17)
11 Of Judah—the valley of vision (22:1-25)
12 Of Phoenicia or Tyre and Zidon (23:1-18)

15th Prophecy in Isaiah (13:1)

5 Predictions—Fulfilled:

1 I will stir up the Medes against them (Babylon, 13:17)
2 They shall not regard silver or delight in gold (13:17)
3 Their bows shall dash the young men to pieces (13:18)
4 They shall not have pity on pregnant women
5 They shall not spare children

40 Predictions-Unfulfilled:

1 The second coming of Christ with the saints and angels to destroy the armies of Antichrist, the future king of Babylon, in the day of the Lord (13:1-6)
2 The day of the Lord shall come as a destruction from God (13:7)
3 All men shall lose courage and be afraid in that day (13:7-8)
4 Pangs and sorrows shall take hold upon them, as a woman in travail (13:8)
5 They shall be amazed, ashamed, and confused (13:8)
6 The day of the Lord will come with a manifestation of the cruel wrath and anger of God to make the land desolate and destroy sinners out of it (13:9)
7 The sun, moon, stars, and constellations shall be darkened (13:10; Mt. 24:29-31)
8 The world will be punished for its evil ways (13:11)
9 The wicked will be punished for their iniquity
10 The arrogancy of the proud shall cease
11 The haughtiness of the terrible man will be brought low
12 A man who is saved from destruction in the day of the Lord shall be more valuable than fine gold (13:12)
13 The heavens shall shake and the earth shall be moved (13:13)
14 The armies of Antichrist shall be so confused that every man will flee for his life (13:14)
15 Those that are overtaken in flight shall be killed (13:15)
16 Their children shall be dashed in pieces before their eyes (13:16)
17 Their wives shall be ravished
18 Babylon shall be destroyed in the final destruction in the day of the Lord and will be no more like Sodom and Gomorrah (13:19)
19 It shall never be inhabited from the final destruction forever (13:20)
20 Arabians and shepherds will never roam there after that
21 Wild beasts of the desert shall lie there (13:21)
22 The houses of Babylon shall be full of wild creatures after that (13:21-22)
23 God will have mercy on Jacob and will yet choose Israel in that day (14:1)
24 God shall gather Israel and set them in their own land
25 Many strangers shall be joined to Israel in the day of their restoration
26 The Gentiles shall bring the Jews to their promised land (11:11-16; 14:2; 66:19:21)
27 Israel shall use the many strangers for servants and handmaids (14:2)
28 Israel shall capture their captors and rule their oppressors
29 The Lord will give Israel rest from her centuries of sorrow, fear, and hard bondage among the Gentiles (14:3)

of Babylon (14:3-23)
31 The Antichrist will be destroyed (11:4; 14:4; Dan. 7:11; 2 Th. 2:8)
32 Babylon will be no more (14:4-6; 19:19-22; Rev. 14:8; 16:17-21; 18:1-24)
33 The whole earth will be blessed with rest, peace, and rejoicing when the Messiah reigns (14:7-8)
34 Hell will be moved to meet the Antichrist at his descent into it (14:9)
35 All the chief wicked dead in hell will taunt the Antichrist for being weak and defeated 14:9-11
36 The chief wicked dead will also taunt Lucifer for his defeat and being cast into hell as they are (14:12-15)
37 The living nations and their rulers shall taunt Antichrist for his defeat and being cast into hell (14:16-20)
38 The children of Antichrist and the inhabitants will be destroyed (14:21-22)
39 Babylon itself shall be eternally destroyed, becoming desolate forever (14:23)
40 God's purpose to destroy Antichrist will be fully realized (14:24-27)

Babylon (13:1)

Babylon, called Sheshach (Jer. 25:25; 51:41) and Shinar (Isa. 11:11; Gen. 11:1-9; 14:1-9; Dan. 1:2; Zech. 5:11), was one of the earliest and most celebrated cities of antiquity. Its hanging gardens were among the wonders of the ancient world. At the time of this prophecy Babylon was of little importance, but about 100 years later it reached its height under Nabopolassar and his son, Nebuchadnezzar, who overthrew the Assyrian Empire which had ruled this part of the world so long. According to Herodotus the city was square in plan and measured 14 miles each side or 56 miles around—an area of 196 sq. miles. It had a broad water-filled moat around the outside and a wall which was over 800 ft. high and 87 ft. thick. According to Ctesias, the city, which was on the Euphrates, was divided into two parts, the eastern and western, and was connected by a bridge 1,080 ft. long and 30 ft. wide. At each end of the bridge was a royal palace defended by 3 walls, the outer one being 7 miles around, the second one 4½ miles around, and the inner wall being 2½ miles around. The height of the middle one was 300 ft. and that of the towers on it 420 ft. The inner wall was higher than this and the outer wall somewhat lower. Streets ran from the outer walls east and west to the edge of the river and each was guarded by brass gates set in walls which lined the river. The houses were 3 and 4 stories high. Babylon was started by Nimrod (Gen. 10:8-10), and as an empire it was the 3rd world power to oppress Israel in the times of the Gentiles (note c, Ps. 80:13; ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.). See ***Babylon*** in Index.

3 Symbols of Babylon

1 A great eagle (Ez. 17)
2 The head of gold (Dan. 2:37-38)
3 A lion (Dan. 7:3-4)

Sanctified Ones (13:3)

It has been held by many that these sanctified ones were the Medes of v 17, and this may be true as an immediate reference; but it would be best to understand this in connection with the saints coming with Christ as part of the armies of heaven to destroy the future king of Babylon, the Antichrist, for the whole two chapters, except v 17-18, have a future fulfillment. Futhermore, this is in perfect harmony with mighty ones of this verse, who could be understood as the angels coming with Christ and the resurrected saints as described in Joel 2:1-

3 Proofs Primary Reference Is 2nd Advent:

1 The whole of these two chs. deals with the final destruction in the day of the Lord (v 6, 9), when Babylon is destroyed as Sodom and Gomorrah (13:19-22), when Israel is given final rest from sorrow and fear (14:1-4), and when Antichrist and Satan are defeated and sent to sheol and the abyss (14:9-27).

2 The only verses that are clear as to having an immediate fulfillment are v 17-18. All the others can be best understood with the latter-day fulfillment of the destruction of Antichrist and his capital city, Babylon.

3 Such statements as sanctified ones, those that rejoice in My highness (v 3), the Lord mustereth the host of the battle (v 4), statements of the sanctified and mighty ones coming from the end of heaven, even the Lord (v 5), and mention of the day of the Lord (v 6, 9), and the heavens being darkened (v 9-11 with Mt. 24:29-31), all confirm the fact of a latter-day fulfillment and indicate that v 2-5 picture the heavenly saints and angels coming with Christ instead of describing the Medes overthrowing Babylon. Some of the above statements at least, could not possibly refer to the Medes and the overthrow of ancient Babylon as predicted in v 17-18; Dan. 5:24-31; 7:4-5; 8:3-4.

10 Things Destroyed in the Day of the Lord (13:6)

1 Much of Palestine (v 5-9)
2 Much of the world (v 11; Rev. 16:17-21)
3 Literal Babylon (v 19-22; Rev. 14:8; 16:17-21; 18:1-24)
4 Antichrist (14:9-11; Dan. 7:11; 8:25; 2 Th. 2:8; Rev. 19:19-21)
5 Antichrist's armies (Ez. 38:21-23; 39:2-24; Zech. 14:12-14; Rev. 19:11-21)
6 The power of Satan and all demons and fallen angels (14:12-17; 24:22; 25:7)
7 All beast-marked men (Rev. 14:9-11)
8 All goat nations (Mt. 25:31-46)
9 Cities of the nations (Rev. 16:17-21)
10 Jerusalem, being divided into 3 parts and 7,000 killed (Rev. 11:13; 16:19)

28fold Judgment in the Day of the Lord (13:6)

1 Howl, for the day of the Lord is at hand (13:6)
2 It shall come as a destruction from the Almighty
3 All hands shall be faint (13:7)
4 All hearts shall melt
5 All men shall be afraid (13:8)
6 Pangs and sorrows shall take hold upon them as a woman in travail
7 They shall be amazed at each other
8 Their faces shall be as flames
9 The day of the Lord cometh, cruel both with wrath and fierce anger (13:9)
10 The land will be made desolate
11 Sinners shall be destroyed out of it
12 The stars and constellations shall not give their light (13:10)
13 The sun shall be darkened
14 The moon shall not shine
15 The world will be punished for their evil and extreme wickedness before God to fulfill the prophecies (13:11; Joel 2:1–3:21; Zech. 14)
16 The wicked punished for their iniquity
17 The arrogancy of the proud will cease
18 The haughtiness of the terrible shall be made low
19 A man that is left shall be more precious than fine gold (13:12)
20 The heavens will shake (13:13)
21 The earth shall remove out of her place in the wrath of the Lord and in this day of His fierce anger
22 The earth shall be as a chased roe, and as a sheep no man takes up (13:14)

flee to his own land
24 Everyone that is found shall be thrust through (13:15)
25 Every group that is joined together shall fall by the sword
26 Their children shall be dashed to pieces before their eyes (13:16)
27 Their houses shall be spoiled
28 Their wives shall be ravished

Medo-Persia (13:17)

These are the only two verses of the passage that have an immediate fulfillment concerning Babylon. Here we have the 5fold description of the Medes who conquered Babylon under Darius and Cyrus (Isa. 21:2; 44:28; 45:1; Jer. 51:11; Dan. 5:25-31). What indicates an immediate fulfillment is that the invaders are named. Otherwise this would normally be understood as referring to the future day of the Lord, as the remaining part of chs. 13-14 does.

Media was a country east of Assyria, whose people came from Madai, son of Japheth (Gen. 10:2). It extended from Armenia on the north by the Caspian Sea and Persia on the south. It was one of the most fertile regions in Asia. Media was early conquered by Assyria who held sway over it for 520 years; but in the time of Tiglath-pileser and Shalmaneser (during the reigns of Ahaz and Hezekiah, kings of Judah), the Medes rebelled; and when the Assyrian army of Sennacherib was destroyed by the angel in the days of Hezekiah (Isa. 37:36-38), they gained complete independence. Thus, at the time of Isaiah's prophecy of Medes overthrowing Babylon (v 17-18; 21:2), such a thing was fantastic and impossible, for Media was simply a province of Assyria, and Babylon under Nebuchadnezzar was yet to attain to its greatness. The Medes, after gaining independence from Assyria, conquered the Persian and all upper Asia, uniting them to their kingdom. By the help of Babylon they finally conquered Nineveh, and Assyria became a province of Media. Later, the Medo-Persian empire became the 4th great power in the times of the Gentiles to oppress Israel, the 2nd empire o the prophecies of Dan. 2:38-44; 7:4-5; 8:20-25; 11:1-5. See ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.

3 Symbols of Medo-Persia

1 Breast and arms of silver (Dan. 2)
2 The bear (Dan. 7:5)
3 The ram (Dan. 8:3-4, 20)

10fold Final Destruction of Babylon (13:19)

1 Babylon will be finally overthrown like Sodom and Gomorrah—totally destroyed by God (v 19)
2 It shall never be inhabited again after the final destruction (v 20)
3 Arabians shall not pitch tent there
4 Shepherds shall not make fold there
5 Wild beasts shall lie there (v 21)
6 The houses of Babylon shall be full of doleful creatures
7 Owls shall dwell there
8 Satyrs shall dance there
9 Wild beasts of the islands shall cry in the deserted houses (v 22)
10 Dragons shall inhabit her good palaces

Babylon Destroyed (13:19)

If Babylon is ever to be destroyed in the way that God destroyed Sodom and Gomorrah (that is, completely), this must be in the future, for such has not happened in the past (v 19; Jer. 50:40). This is one reason for associating the prophecy with the future destruction of Babylon, as described in Rev. 14:8; 16:17-21; 18:1-24. See note r, Rev. 1:19 and ***Babylon*** in Index.

1 Destroyed for the same sins (Gen. 19:5; Lk. 17:28-29; Rev. 18:2-5)
2 Miraculous (v 5-16, 19; Jer. 50:40; 51:42, 64; Rev. 16:17-21; 18:8)
3 By fire (v 19; Gen. 19:24; Rev. 18:8)
4 By earthquake causing both to sink (Jer. 51:64; Rev. 16:17-21). It is said that ruins of Sodom and Gomorrah have now recently been discovered under the Dead Sea
5 All inhabitants destroyed (v 19-22; Gen. 19:24; Jer. 51:37; Lk. 17:29; Rev. 16:17-21; 18:1-24)
6 Destroyed in vengeance (v 5-16, 19-22; Jer. 50:28; Rev. 18:1-24; 19:2)
7 Suddenly (v 19; Gen. 19:24; Jer. 51:8; Rev. 18:8-10, 17, 19)
8 God's people commanded to come out in both instances so they would not be destroyed (Gen. 18:21-33; 19:15-24; Jer. 51:6, 45; Rev. 18:4)
9 Never to be rebuilt—to remain desolate and uninhabited forever (v 19-22; Gen. 19:24; Jer. 50:13, 23, 39-40; 51:26, 62; Rev. 18)

16th Prophecy in Isaiah (14:28-32)

5 Predictions—Fulfilled:

1 Philistia not to rejoice because the rod or king of Judah (Uzziah) who smote them was dead, for out of the serpent's root shall come a cockatrice (referring to Hezekiah) and his fruit shall be a fiery flying serpent. (Uzziah and Judah were considered to be a serpent to Philistia.) The thought is that Hezekiah, the son of Ahaz, the son of Uzziah, would be just as disastrous to them as the other kings of Judah (14:29). This was fulfilled by Hezekiah completely defeating the Philistines (2 Ki. 18:8-12).

2 The firstborn of the poor shall feed, and the needy shall lie down safely. This refers to those parts of Judah, which were always exposed to Philistine invasions, being safe from them because Hezekiah would completely subdue the Philistines and make his country safe (14:30; 2 Ki. 18:8-12).

3 I will fill your root with famine, and he shall slay your remnant. This refers to the complete destruction of the power of Philistia (14:30; 2 Ki.18:8-12).

4 Philistia should howl, for judgment shall come to them from Judah in the north 14:31; 2 Ki.18:8-12

5 It shall be declared (during the war between Philistia and Hezekiah of Judah) that God has founded Zion and Judah, and that He is the protector of the people who trust in Him 14:32).

17th Prophecy in Isaiah (15:1–16:12)

24 Predictions—Fulfilled:

1 Ar (the capital of Moab) will be laid waste in one night and brought to silence (15:1)
2 Kir of Moab is laid waste and brought to silence in one night
3 He (Moab) will go up to the high places to weep (15:2)
4 Moab shall howl and cut off their beards and the hair of their heads in mourning
5 They shall mourn in sackcloth in the streets and on house tops (15:3)
6 Everyone in Moab shall howl and weep abundantly
7 Heshbon and other cities shall also cry and weep (15:4)
8 The soldiers of Moab shall be defeated and cry out, for their lives will be grievous to them because of judgment
9 My (Isaiah's) heart shall cry out for the calamity of Moab (15:5)
10 The fugitives of Moab shall flee to Zoar like a 3-year-old heifer, because of the destruction fallen upon them
11 The waters of Nimrim shall dry up (15:6)
12 Crops shall fail in Moab
13 The surplus of past crops shall be carried away (15:7)
15 The blood of battle will color the waters of Dimon (15:9)
16 Wild animals shall take their toll of the remnant left in Moab (15:9)
17 The pride, haughtiness, wrath, and lies (boastings) of Moab shall be vain and impotent in the day of his destruction
18 One part of Moab shall mourn for another part (16:7)
19 Drought shall come upon the fields and vineyards (16:8)
20 The invaders shall destroy the most fruitful plants—or, become drunken on the fruits of the fertile lands from Moab to Heshbon and Jazer (16:8-9)
21 The joy of harvesters shall cease (16:10)
22 My (Isaiah's) bowels shall be moved with great compassion when I see the complete destruction and the suffering of Moab (16:11)
23 Moab will be weary of climbing to the high places to offer sacrifice and pray to gods that never hear (16:12)
24 Moab shall never prevail through such vain worship and trust

9 Predictions—Unfulfilled:

1 Moab will yet be at the fords of Arnon (the northern border of Moab) to welcome Israel as she flees from Antichrist into the mountains of Edom and Moab—countries that escape him (16:2; pt. 10, ***The Sun-Clothed Woman***, p. 533 of N.T.)

2 Moab will take counsel (or advice) and execute justice in protecting Israel from Antichrist who will be the common foe of both Israel and Moab in the tribulation days (16:3)

3 Moab will protect Israel from Antichrist like hiding something in the darkness of night

4 Moab will not betray the Israelites as they flee from Judea into the mountains (16:3; Mt. 24:15-22; Rev. 12:6, 14)

5 Moab will permit Israel to dwell in her land during the last 3½ years of this age and during the great tribulation—known as the time of Jacob's trouble (16:4; Jer. 30:1-9)

6 Moab will be a covering to Israel from the face of Antichrist the spoiler (16:4; Dan. 11:40-44)

7 Moab will protect Israel until the very end of this age, until the end of Antichrist, until the spoiler ceases to be, until the oppressors of Israel are consumed out of the land, and until the throne of David is established again under the Messiah (16:4-5)

8 The throne of David will be established in mercy again (9:6-7; 16:5; Jer. 30:1-9; Ez. 34:23-24; 37:24-25; Hos. 3:4-5; Acts 15:13-18)

9 The Son of David, the Messiah, shall sit in truth in the tabernacle of David, judging, seeking judgment, and hastening righteousness among men in all the earth (16:5; 9:6-7; Lk.1:32-33; Acts 15:13-18)

The Antichrist (14:5)

The Antichrist is particularly called the wicked (v 5; 11:4) and that wicked (2 Th. 2:8), because he is that man of sin who is to oppose God and all that is called God (2 Th. 2:3-4).
14 Facts About Antichrist:
1 The king of Babylon (v 4)
2 The wicked (v 5; 11:4; 2 Th. 2:8)
3 Supreme power of rulers (v 5)
4 The destroyer of people (v 6)
5 Ruler of nations (v 6; Rev. 17:12-17)
6 Persecutor of saints (v 6; Rev. 13)
7 Oppressor of earth (v 16)
8 Conqueror of nations
9 Scourge of the earth (v 17, 20)
10 Destroyer of cities (v 17)
11 Unmerciful to captives
12 Betrayer and murderer of his own people (v 20)
13 The Assyrian (v 25; Mic. 5:1-8)
14 Oppressor of Israel (v 25)

✡ ✡ ✡

Here we have a 9fold taunt of Lucifer by people in hell (v 12-15), as we have had a 6fold taunt of Antichrist in v 9-11. The original fall of Lucifer (v 12-14), as well as his final casting down to hell itself (v 15), which is the end of all rebels against God, is the subject of this passage.

1 Lucifer is the name of Satan, as is agreed by Bible scholars (v 12). Lucifer (Heb. Heylel), means brightness; morning star. From halal, to shine.

2 Satan is the only one in Scripture referred to as having actually fallen from heaven (v 12; Lk. 10:18), and the only personal ruler that is yet to be cast out of heaven with fallen angels (Rev. 12:7-12). This identifies him as Lucifer of this passage.

3 Satan is the only person other than Christ and angels who is called a morning star (v 12). Angels are so-called in Job 38:7, and Christ is called the bright and morning star in Rev. 22:16; so whoever Lucifer is he could not be a mere man but a heavenly being.

4 Lucifer actually ascended to heaven in an effort to exalt his throne above the stars of God and become like the Most High. This no earthly man could do, for he would have no access to heaven apart from God (v 13-14).

5 This whole passage has no literal meaning if interpreted in connection with a man, but in the light of other plain passages about the fall of Satan it clearly refers to him (v 12-15; Ez. 28:11-17; Mt. 25:41; Lk. 10:18; Eph. 6:10-18; Rev. 12:7-12).

6 This is another example of the law of double reference—two persons, one natural and the other supernatural—being involved in the same passage, as when Christ said to Peter, Get thee behind Me, Satan (Mt. 16:25), and the Lord said, I will put enmity between thee and the woman (Gen. 3:15). In this chapter we have the earthly king of Babylon addressed (v 4-11, 16-20) and the invisible king of Babylon also referred to in v 12-15. See ***Law of Double Reference***, p. 93.

9 Facts About Lucifer (14:12)

1 He was cast out of heaven (v 12; Lk. 10:18). If he fell from heaven, he must have been cast out; and if cast out, he must have ascended to heaven in the first place to be cast out. There was some reason for him going there and not staying there after he got there. It must have been a forced and bodily casting out, a departure because of superior power and forces.

2 He was cut down to the ground (v 12; Lk. 10:18). This was the reason he did not remain in heaven. Heb. gada to fell a tree; destroy anything; cut down; cut off; cut asunder. He was forcibly intercepted in his invasion of heaven, and was defeated and cast down as a tree being felled by the woodsman (9:10; 15:2; 22:25; 45:2). He was cut down to the ground; he found himself back on the earth he ascended from and which he ruled before his fall and invasion of heaven.

3 He had already weakened the nations (v 12; Ez. 28:11-17). This means that before his invasion of heaven he had weakened the nations of earth over whom he had ruled since the creation of the earth and its inhabitants. It was in a period before Adam's time.

7 Proofs Lucifer Ruled Men

(1) They are called nations here. Heb. goy, trans. Gentiles, nation, nations, people, and heathen hundreds of times, and never trans. angels. The nations he ruled over and weakened then, must have been made up of men.

(2) God told Adam to replenish the earth, not replenish heaven or some other planet (Gen. 1:28). He told Noah to do the same thing 1656 years later (Gen. 9:1). According to this, it is as reasonable to believe that the earth was plenished before Adam's time as it is to accept that it was plenished before

indicates the kind of inhabitants which the earth had in the first place. Adam and his race can only reproduce their own kind (Gen. 1:11; 6:20).

(3) Jeremiah confirms the fact that men, not angels, inhabited the earth before Adam, for in his description of the chaotic earth he says there was no man. In the time before Adam and chaos, men lived in cities and in fruitful places on earth like men of today, so they must have eaten food and been mortal as we are today. See notes on Jer. 4:23-26.

(4) Ezekiel also confirms the fact that they were people (goy, as in point 1, above), and were ruled by kings. Both terms are used in Ez. 28:11-19. See notes there.

(5) Peter indicates that the pre-Adamites were mortal beings, for they could be drowned. The world (Gr. kosmos, social order) that then was (before Adam's day), being overflowed with water, perished: but the heavens and the earth which are now (since the 6 days' work of Gen. 1:3–2:25) . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . we look for new heavens and a new earth, wherein dwelleth righteousness (see notes on 2 Pet.3:5-13)

(6) Moses confirms this further by revealing the fact of the flood which caused the pre-Adamites to be drowned (Gen. 1:2, notes).

(7) No statement regarding angels or spirit beings of any kind living on the earth can be found in Scripture. Angels of Satan are spoken of as stars of heaven, indicating that they were originally created to be God's subjects in heaven and not Lucifer's on earth (Rev. 12:1-12).

The only statement in Scripture that causes some to stumble over the idea of pre-Adamites being men is 1 Cor. 15:45 where it speaks of the first man Adam; but this could be understood by realizing that he was created the first of this present race of men. It should never be taken to mean that he was the first being who ever lived on the earth, for others, even nations made up of men—mortal beings capable of being drowned in a flood—operated in a social system before Adam and the flood of Lucifer's time.

4 I will ascend into heaven (v 13). This is one of the things Lucifer said in his heart when planning to overthrow God in heaven. According to Col. 1:15-18, thrones, dominion, principalities, and powers, visible and invisible, were created in heaven and in earth, which shows the establishment of kingdoms in many places in the heavens, on other planets, besides the earth. Lucifer was given dominion of the earth and worked deceitfully to get other angelic rulers to follow him in his war against God. Not only did Lucifer's own earthly, mortal subjects rebel, but over $^{1}/_{3}$ of God's angels, for there are that many still with Satan to be finally cast down to earth in the future tribulation (Rev. 12:1-12). The place of mobilization was the earth. How long they rebelled before the actual break with God is not known.

5 I will exalt my throne above the stars of God (v 13). This statement not only proves that Lucifer's plan was to invade heaven, dethrone God, and become the supreme ruler of all creations, but it shows that he already was a ruler. If he had a throne he had a kingdom and he himself was a king; he had subjects to rule over and there must have been a location for the kingdom. Who were his subjects? The pre-Adamite men of point 3, above; and his kingdom was located on the earth, as seen in point 7, below.

6 I will sit also upon the mount of the congregation, in the sides of the north (v 13). Lucifer was not satisfied to sit on his own throne, but wanted to sit also on God's throne to be worshipped as the Supreme Sovereign of all creations. This gives the location or direction of heaven—north of the earth—and reveals the fact that there is a congre-

coming, not from the east, west, or south, but from the Lord; so according to this also, the Lord and heaven are in the north.

7 I will ascend above the heights of the clouds (v 14). This settles the matter regarding the location of Lucifer's kingdom before Adam's time.

3 Things Locate It:

(1) It had to be under the planet heaven, or Lucifer could not have determined in his heart to ascend into heaven (v 13).

(2) It had to be under the stars of God or he could not have determined to exalt his throne above them (v 13).

(3) It had to be under the clouds that surround the earth or he could not have determined to ascend above them (v 14). Though a kingdom could be located many places under heaven and under the stars, it could not be under the clouds of earth without being on earth. This should convince us that Lucifer had an earthly kingdom, not a heavenly one, and that his subjects were earthly, not heavenly. Furthermore, since angels and other spirit beings are not constituted like the beings created to live on the earth, we must conclude that they were not the earthly subjects of Lucifer's kingdom. The fact that angels of Satan are now confined to the heavenlies surrounding the earth is proof that they no longer are fit to reside in heaven; and the fact that they will be confined eternally in a hell beneath the earth (Mt. 25:41) proves that they sinned in connection with the earth and Lucifer's program of invading heaven from the earth.

8 I will be like the Most High (v 14). This was the central idea around which revolved all the sinful and rebellious activities of Lucifer. It is a noble trait to be desirous of being like God or imitating Him in His consecration to the highest good of all; but to transgress the laws of God and the central aim of such consecration, to become selfish and devoted to a life of self-gratification at the expense of the highest good of being and the universes, is the greatest of all crimes among free moral agents. Lucifer wanted to become like God at the expense of God and all who opposed him; this was extreme sinfulness against God and nature. It was by this appeal to be like God that Eve was deceived (Gen. 3:5). Christ came to imitate God among men, and to set an example of true God-likeness, that of being like God in consecration to the good of all—not for the good of self-gratification. Thus he repeatedly declared the true nature of consecration and godliness. See ***Christ's Union With the Father***, p. 212 of N.T.

9 You shall be brought down to hell. This will be the final doom of Satan and all who follow him (v 15; Mt. 25:21; Rev. 20:10).

6fold Oath of God to Destroy Antichrist (14:24)

1 Surely I have thought it shall come to pass; I will fulfill it (v 24).

2 As I have purposed it shall stand.

3 I will break the Assyrian in My land (Palestine). Antichrist is so-called in v 25; 10:24; 30:31; Mic. 5:1-8, because he will rule the territory of the old Assyrian empire. He is also called the king of Babylon (v 4), the prince that shall come of the Roman empire (Dan. 9:26), that king of the north (Syria), because he will rule all these territories.

4 I will break him upon My mountains and tread him under feet (My feet, v 25; 63:1-6)

5 Then his yoke shall depart from off them (Israel, v 25; 10:27; Jer. 30:8).

6 His burden shall depart from off their (Israel's) shoulders (v 25; 10:27). This is the purpose of God—to rid the whole earth of this oppressor that has stretched forth his hand upon many nations (v 26; Dan. 11:40-45; Rev. 19:11-21). No man can cancel this purpose of God (v 27).

✡ ✡ ✡

1 Prepare slaughter for the children because of the sins of parents (v 21)
2 That they might not rise or live
3 That they might not possess the land
4 That they might not continue to build cities on earth
5 I will rise up against them and cut off from Babylon the name (v 22)
6 I will cut off the remnant
7 I will cut off the son
8 I will cut off the nephew
9 I will also make it a possession for the bittern and pools of water (v 23)
10 I will sweep it with destruction

Wandering Ones (16:3)

The wandering ones are the outcasts of Israel whom Moab is commanded to permit to enter their country to be protected from Antichrist. Moab, Edom, and Ammon are to escape him, according to Dan. 11:40-45; so these countries will be the place for Israelites to flee to for protection during the 1,260 days they are to be out of their land (Mt. 24:15-24; Rev. 12:6, 14). In v 1 it seems that the daughters of Moab will also wander. They will for a short time be disturbed by Antichrist's sudden capture of all Palestine, not knowing whether he will attempt to enter their country also. It will soon be known though that they will escape him because of new wars in the north and east (Dan. 11:44); so they will become settled again and welcome the wandering Jews who are fleeing from Palestine.

18th Prophecy in Isaiah (16:13-14)

4 Predictions—Fulfilled:

1 Within 3 years (16:14)
2 The glory of Moab shall be brought low
3 A great multitude shall be destroyed
4 A remnant shall be left; it will be very small and feeble

19th Prophecy in Isaiah (17:1-14)

15 Predictions—Fulfilled:

1 Damascus will be destroyed (17:1)
2 It shall be a ruinous heap
3 The cities of Aroer will be forsaken (17:2)
4 They shall be shelters for flocks
5 There will not be enough men left to drive them away
6 The fortress of Ephraim shall cease (17:3)
7 The kingdom of Syria shall cease from Damascus
8 The remnant of Syria shall cease
9 They shall depart as the glory did from Israel
10 The glory of Jacob shall be made thin—diminished (17:4)
11 Jacob shall wax lean in body
12 The riches of Damascus will be taken away by the invaders like the harvesters gather the wheat, grapes, olives, and other crops (17:5)
13 Not much will be left—it will be like a few olives left on branches hard to reach (17:6)
14 The few people who are left will recognize that the judgment is from God, and they will look to Him instead of idols (17:7-8)
15 Strong cities shall become desolate because of their alliance with Israel who i the object of God's wrath because of sin (17:9-10)

6 Predictions—Unfulfilled:

1 Many nations shall be mobilized against Israel (17:12-13)
2 God shall rebuke them (17:13)
3 They shall flee afar off
4 They shall be chased as chaff that flies before the wind, and like a rolling thing carried about in a wind
5 They shall not flee and escape in the darkness of the night, for at evening time there shall be see to slay them (17:14; Zech. 14:3-4)
6 The night shall be as light as day and they will be destroyed by the time morning breaks (17:14; Zech. 14:1-7)

Defeat of Syria (17:1)

The defeat of Rezin and the destruction of Damascus were fulfilled by the Assyrians (v 1; 7:1-25; 8:3-4; 2 Ki. 16:5-18).

7 Great Judgments by Assyria

1 Damascus, the capital of Syria, will be destroyed (v 1).

2 The cities of Aroer shall be forsaken (v 2). There were 3 cities named Aroer. It could be that all are involved in this reference; or, it could mean cities around Aroer, in which case the reference would be to the one on the river Arnon which was within ancient Moab and later in Reuben, for the Assyrians did defeat this part of Israel when Moab was destroyed (2 Ki. 15:29–17:41).

3 The fortress of Ephraim shall cease (v 3). This means that the 10-tribe kingdom and Samaria would be destroyed also by Assyria, which was fulfilled 721 B.C. (2 Ki. 17). Ephraim was the usual name used by Isaiah in referring to the 10-tribe part of Israel (v 3; 7:2-9; 9:9; 11:13; 28:1-3).

4 Syria as a kingdom shall fall (v 3).

5 The glory of Jacob and Israel shall depart and there will be few in number left (v 3-11). The word glory here denotes dignity and power on which they relied and of which they boasted

6 The remnant of Syria will also be removed (v3)

7 The glory of Jacob shall be made thin; that is, the power of Israel was to be diminished by the destruction of the northern kingdom, called Ephraim here (v 4).

20th Prophecy in Isaiah (18:1-7)

6 Predictions—Unfulfilled:

1 Woe to the land shadowing with wings, beyond the rivers of Ethiopia (18:1)
2 God will lift up an ensign among the nations and they are commanded to see it (18:3)
3 He will blow a trumpet among the nations and they are commanded to hear it
4 The Lord will take His rest and consider in His dwelling place, and the crops will not be harvested (18:4-5)
5 The crops will be left to the fowls and beasts of the earth to feed upon during the summer and winter (18:6)
6 In that time—the time of the fulfillment of this woe—a present shall be brought from this land to Mount Zion to the Lord of hosts (18:7)

7 Proofs This Land Is Ethiopia (18:1)

1 Shadowing with wings (v 1). Heb. for shadowing is tselatsal, trans. elsewhere the locust (Dt. 28:42); cymbals (2 Sam. 6:5; Ps. 150:5); and fish spears (Job 41:7). The Heb. for wings is kanaph, edge; extremity; wing; flap; pinnacle; overspreading. The term literally means whirring of wings and to what it refers is not clear

2 Which is beyond the rivers of Ethiopia (v 1). To make this chapter a prophecy of the United States on the assumption that the wings refer to the eagle, the country's emblem, is to fall into the error of inventing foolish and fantastic theories to suit the imagination. The land referred to is definitely beyond, over against, or on the other side of the rivers of Ethiopia, which clearly identifies it as Ethiopia and the Egyptian Sudan. Regarding wings, it is known that Ethiopia is one of the homes of the dreaded tsetse fly. As to rivers it is located between the White Nile and the Blue Nile. Cp. Zeph. 3:10.

3 That sendeth ambassadors by the sea, even in vessels of bulrushes (v 2). This further locates sea in Scripture is used of various bodies of water, including the Nile (19:5) and the Euphrates (Jer. 51:36). That the Nile is referred to is clear from the fact that bulrushes or papyrus plants grew only on this river, and it was common for bulrush boats to be seen on it (v 2; Ex. 2:3. Cp. Ez. 30:9). Sometime bundles of the plant were bound together making a raft; sometimes the leaves were plaited basket-fashion and coated with tar (Ex. 2:3).

4 A nation scattered and peeled (v 2, 7). The Heb. for scattered is mashak, to stretch out; to prolong; to develop; to be tall. Peeled is from the Heb. marat, to make smooth or bright (1 Ki. 7:45; Ez. 21:10-11). This could read tall and smooth, or tall and bronzed.

5 A people terrible from their beginning (v 2, 7).

6 A nation meted out and trodden down (under foot)—or, more correctly trans. thus: a nation terrible in all its history as stretching lines over others, marking them out for destruction (v 2, 7). This is the only idea in harmony with the other statements of this nation. The Berkeley reads: "a people dreaded near and far, that conquers and treads down"; Moffatt: "A terror far and near, a sturdy race of conquerors"; Fenton: "a terrible race in its past and its future, a disciplined dominant people"; Young: "Unto a people fearful from its beginning and onwards, a nation meting out by line, and treading down"; Rotherham: "Unto a people terrible from their beginning and onwards, —a nation most mighty and subduing."

7 Whose land the rivers have spoiled (v 2, 7); that is, whose lands the rivers have washed away. This is particularly true of Ethiopia, the Egyptian Sudan and regions above the cataracts of the Nile. Branches of the Nile continually wash away the banks and deposit the dirt on the lands of the lower Egypt.

Future Defeat of Ethiopia (18:4)

Jehovah has made clear His purpose to punish the Ethiopians described in v 1-2, 7. These people will be making plans against God and Israel, and will be mobilized with other nations under Antichrist to fight in the battle of Armageddon. The Ethiopians will be at his steps (Dan. 11:40-45). It is revealed here that they will all be defeated, and the manner in which it will be done is shown. God will sit calmly while these preparations are being made—as the sun shines on the earth while the crops are growing, and the dew gently falls in the heat of harvest (v 4)—but before their plans are completed, He will suddenly interfere and destroy them like one appearing before the harvest is ripe and cutting it down (v 5). God comforts Judah here by showing that when the nations are gathered to destroy them He will undertake for them and destroy their enemies (v 4-5). The bones of these enemies will remain unburied for months, and the fowls of the air and beasts of the field will feed upon them (v 6). All this proves a latter-day fulfillment, for at no time in history has this literally been fulfilled. Such is not only definitely predicted here for the future, but in many other prophecies it states that at Armageddon the Jews will be delivered from the Gentiles, including the Ethiopians, and that the many slain on the battlefield will make meat for the fowls and beasts of the field for 7 months and longer (v 4-6; Ez. 39:1-24; Dan. 11:40-45; Mt. 24:28-31; Lk. 17:31-37; Rev. 19:11-21).

Egypt in Scripture (19:1)

The origin of the name Egypt is not known. Egyptus is said to have been an ancient king of this country in north Africa—a region made up mostly of a great valley through which the river Nile flows, having its source 4,160 miles south of the Mediterranean in the heart of Africa. Egypt proper begins about 600 miles south of the Mediterranean. The Nile divides itself about 50 miles south of the sea

Lower Egypt where the river runs out into the sea. Egypt was the site of the first great civilization, and it was the first of 8 Gentile world powers oppressing Israel in the times of the Gentiles. It is symbolized by a crocodile in Scripture (Isa. 51:9; Ez. 29:3). Together with Assyria, it oppressed Israel before the time of Nebuchadnezzar and Daniel, in the very first of the times of the Gentiles. Some think that these times began with Nebuchadnezzar; but, since both Egypt and Assyria oppressed the Jews before Daniel's time, we must include them also in the full length of such a period. Egypt oppressed Israel now and again for nearly 1,500 years before Daniel prophesied of 6 world powers to oppress them from his day forward. Egypt oppressed Israel during 8 years of the life of Moses, 10 years longer than Nebuchadnezzar did. Assyria oppressed Israel nearly 200 years (before Nebuchadnezzar) and was the kingdom to take the 10 tribes captive 133 years before Babylon took the 2 tribes. Would not these oppressions of Israel be as much a part of the times of the Gentiles as any since Nebuchadnezzar? There is no scripture limiting them to 2,520 years or saying they began with Nebuchadnezzar. Daniel did not see the whole length of the times of the Gentiles, only the period from his day forward. The Assyrians conquered Egypt after the death of Joseph and oppressed Israel (52:4), their king becoming the one that knew not Joseph (Ex. 1). Egypt was conquered by several other foreign powers, including Ethiopia, Babylon, Medo-Persia, Greece and Rome, and helped to oppress Israel as a part of all these empires. See ***The Times of the Gentiles***, p. 1474, and ***8 Mountain Kingdoms and Israel***, p. 539 of N.T., and seven times of Lev. 26:18, note k.

21st Prophecy in Isaiah (19:1-25)

36 Predictions—Unfulfilled:

1 Jehovah shall come into Egypt riding a swift cloud (19:1)
2 The idols of Egypt shall be moved at His presence
3 The heart of Egypt shall melt in the midst of it
4 There shall be civil war in Egypt (19:2)
5 The spirit of Egypt shall fail (19:3)
6 I will destroy the counsel of Egypt
7 They shall seek guidance of idols, charmers, familiar spirits, and wizards
8 I will give them over into the hand of a cruel lord (the Antichrist, 19:4; Dan.8:20-23; 11:40-45)
9 A fierce king shall rule them 19:4; Dan. 8:23-25
10 The Nile river will be dried up from the sea (19:5; note e, 11:15)
11 They shall divert the rivers from their regular channels (19:6)
12 The canals of Egypt shall be dried up
13 The reeds, flags, papyrus reeds, and everything else sown by the canals shall wither, be driven away, and be no more (19:7)
14 All fishermen shall lament (19:8)
15 Flax workers and weavers shall be confounded (19:9)
16 All irrigation shall come to an end (19:10)
17 All fisheries shall close
18 Princes of Zoan shall become fools (19:11, 13)
19 The wise men shall become foolish
20 Not a wise man shall be found (19:12)
21 Princes of Noph will be deceived (19:13)
22 The leaders of Egypt shall seduce the people—lead them astray
23 A mingled and perverse spirit will be sent among the leaders who shall cause errors in all work (19:14-15)
24 Egypt shall live in fear like women because of the hand of the Lord upon them (19:16)
25 Judah shall be a terror to Egypt and every man will be afraid because of the purpose of God (19:17)
26 In that day shall 5 cities of Egypt speak the language of Canaan and swear to the Lord of hosts
27 One city shall be called The city of destruction
28 There shall be an altar to the Lord in the midst of Egypt, and a pillar at the border for a sign and witness to the Lord (19:19-20)
29 They shall call upon the Lord because of their oppressors, and He shall send them a Savior, and a Great One, and He shall deliver them (19:20)
30 Jehovah shall be known to Egypt, and the Egyptians shall sacrifice to Him in that day (19:21)
31 They shall make a vow unto Jehovah in that day and shall perform it
32 The Lord shall smite Egypt and heal it (19:22)
33 They shall return to the Lord and He will hear their prayers, and shall heal them
34 There shall be a highway out of Egypt t Assyria (19:23)
35 There will be an alliance between the nations; both the Egyptians and Assyrians shall serve the Lord with Israel, and al will be a blessing on earth (19:23-24)
36 All these nations will become converted t Jehovah and He will bless them as one people in that day (19:24-25)

8fold Cause of Confusion (19:11)

1 The princes of Zoan are fools (v 11)
2 The counsel of the wise men is turned into foolishness
3 No genuine wise men left (v 11-12)
4 God's purpose is being fulfilled (v 12)
5 The princes are deceived (v 13)
6 They have seduced the people
7 A mingled and perverse spirit among the leaders (v 14)
8 The leaders have caused the people to err in all work, like a drunkard stumbling in his vomit

8fold Salvation of Egypt (19:21)

1 They will become converted (v 18-22)
2 Build an altar (v 19)
3 Set up a pillar to commemorate their deliverance by God (v 19-20)
4 Cry to Jehovah for deliverance from their oppressors (v 20)
5 Offer sacrifices and oblations (v 21)
6 Vow and keep their vows (v 18, 21)
7 Pray and return to God for healing and they shall be healed (v 22)
8 Serve the Lord along with the Assyrians Israelites (v 23-25)

10 Acts of God in Egypt (19:22)

1 He will come into Egypt (v 1)
2 Set Egyptians against one another (v 2)
3 Turn them over to Antichrist (v 4)
4 Send national calamities (v 5-17)
5 Send a mixed spirit into Egypt (v 14)
6 Send a Savior to deliver them (v 20)
7 Smite Egypt (v 22)
8 Heal them
9 Hear their prayers
10 Bless Egypt with Assyria and Israel (v 23-25)

22nd Prophecy in Isaiah (20:2-6)

4 Predictions—Fulfilled:

1 As Isaiah, a sign and wonder, walked naked (without his outer garment) and barefoot for 3 years in Israel, so the Assyrians shall lead both Egyptians and Ethiopians naked and barefoot into captivity (v 3-4)
2 Egypt will be ashamed of being led away captive in such nakedness (v 4)
3 Judah shall be afraid and ashamed of their trust in both Egypt and Ethiopia (v 5)
4 Judah shall say in that day that such is what we get for trusting in them—where shall we flee to for help to be delivered from the Assyrians (v6)?

✡ ✡ ✡

God made Isaiah a sign and a wonder to his people by his walking among them for 3 year naked and barefooted (v 2-3). He was not nude; he simply laid aside his peculiar prophetic garment, his outer robe, as Saul did (1 Sam. 19:24), and David who was naked but still had on a linen ephod (2 Sam. 6:14-21). These kings merely put off their royal robes, just as Peter put off his outer garment so that he could fish (Jn. 21:7). Isaiah's outer robe was evidently sackcloth of coarse goat hair, for the prophets wore rough clothing as their prophetic garments (1 Ki. 1:8; Mt. 3:4). False prophets were forbidden to wear rough garments to deceive (Zech. 13:4).

23rd Prophecy in Isaiah (21:1-10)

7 Predictions—Fulfilled:

1 Destruction of Babylon would come from desert and a terrible land like the whirlwind passing through from the south (21:1).
2 Judgment upon Babylon was to come from the Elamites and the Medes (21:2).
3 The destruction was to be so terrible that the prophet was filled with pains like a woman travailing. He was dismayed and filled with fear at seeing it (21:3-4).
4 The King of Babylon would make a feast setting watchmen in the watchtower to make the people feel secure in their reveling; but while they were eating and drinking the attack would come (21:5). This was fulfilled exactly this way, as stated in Dan. 5.
5 Babylon was to fall by the coming invader (21:6-9).
6 All the graven images of Babylon were to be destroyed (21:9).
7 Babylon was to be trodden down like wheat in a threshing floor (21:10).

We have here a 2nd prophecy of the destruction of Babylon, which was not then a world power but was soon to rise to greatness by overthrowing the Assyrian empire and becoming he next or 3rd world empire to persecute Israel in the times of the Gentiles (see ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.). Here we have the immediate judgment upon Babylon by the Medes and Persians, while in the first prophecy the latter-day destruction of Babylon was the main theme (Isa. 13:1–14:27), the Medes being mentioned in only 2 verses (Isa. 13:17-18).

The Prophet's Travail (21:3)

The prophet was so moved by the coming destruction of Babylon that as he described himself, he had the feelings of a woman in travail.

7fold Description of Self:

1 My loins are filled with pain (v 3)
2 Pangs have taken hold of me, as the pangs of a woman in travail
3 I was bowed down at hearing it
4 I was dismayed at seeing it
5 My heart panted (v 4)
6 Fearfulness affrighted me
7 My pleasure was turned into fear

24th Prophecy in Isaiah (21:11-12)

This prophecy refers to Dumah, a son of Ishmael (v 11; Gen. 25:14; 1 Cor. 1:30). Seir was the name of a mountain range in Edom, so that prophecy concerns Edom. Isaiah was the watchman (v 6, 11), and inquiry was made to him out of Edom about the night, which no doubt refers to calamity that had fallen upon the Jews as well as themselves. The prophet replied that daylight would soon come, and also another night, meaning another calamity. The night probably refers to the invasion of the land of Judah by the great Assyrian people who were then conquering one nation after another, including Syria, Ephraim, Philistia, Moab, Edom and much of Judea. They were about day and then another night, which would be the coming Babylonian invasion of all these same nations, when they would be taken into captivity.

25th Prophecy in Isaiah (21:13-17)

2 Predictions—Fulfilled:

1 The inhabitants of Dedanim were to flee the invading Assyrians and be protected and fed by other Arabian tribes (21:13-15). This was one of the most outstanding of Arabian traits—hospitality

2 Within a year the other parts of Arabia would also suffer from the same invade (21:16-17).

26th Prophecy in Isaiah (22:1-14)

16 Predictions—Fulfilled:

1. The inhabitants of Jerusalem will be alarmed at the approach of an invader—the Assyrians—and flee to the housetops (22:1-2; 36:1–37:38)
2. They will live in revelry in spite of impending destruction (22:1-2)
3. The men who are slain will not die in battle, but will flee the city and be caught by the enemy and killed (22:2)
4. The rulers and military leaders, as well as those who have fled to the city for protection, and all the common people will be bound by the archers to remain therein (22:3)
5. My people will be spoiled until I will weep bitterly for them (22:4)
6. It will be a day of trouble, treading down in humiliation, a day of perplexity, of breaking down walls, and of crying to the mountains for help (22:5)
7. The Persians (Elam) and the Medes (Kir, a city of Media) shall be with the invaders (both Medes and Persians were under Assyria at that time), whose chariots will fill your valleys and set themselves in array against Jerusalem (22:6-7)
8. The invaders will expose Judah to ever kind of reproach (22:8)
9. In that day you will depend upon the armor in the armory made of the cedar of the forest
10. You will seek to repair the many breaches in the city of David (22:9)
11. You will seek to protect the waters of the city from getting into the hands of the invaders
12. You will number the houses of Jerusalem, break down those that are not needed, and use the material to fortify the walls of the city (22:10)
13. You will also make a ditch between the two walls for the water of the old pool, in order to retain as much water as possible in the city (22:11)
14. In all this preparation you will not look to or depend upon Jehovah for help and deliverance
15. In that day Jehovah will look for weeping, mourning, fasting, and prayer; but instead He will find abandonment of many to destruction and the giving of themselves over to pleasure in view of the short time they expect to live (22:13)
16. This iniquity of giving themselves over to pleasure will continue until death (22:14).

We should bear in mind that part of this prophecy is worded as if it had already happened when the prophet spoke it; but such wording must be understood in this way—that at the actual time of fulfillment, the past-tense statements (as in v 8-14) were true.

4 Main Parts to the Prophecy (22:1)

1. Consternation in Jerusalem in view of invasion by the Assyrians (22:1-3)
2. Grief at the true state of things in the city itself (22:4-8)
3. Preparations for the defense of the city 22:9-11
4. Moral state of the inhabitants of the city in view of the vision

10 Predictions—Fulfilled:

1. Say to Shebna, the treasurer of the kingdom of Judah, The Lord will carry you away into captivity, and will cover you (make you ashamed, 22:15-17)
2. He will violently turn and toss you like a ball into a large country where you will die (22:18)
3. You will be brought down in disgrace
4. I will take your office from you and bring you down in shame (22:19)
5. Eliakim shall take your place as treasurer and he will be faithful to Me over the inhabitants of Jerusalem (22:20-21)
6. The authority of the house of David will I lay upon him and it will be recognized (22:22)
7. I will make him secure in his office and will bring honor to his father's house (22:23)
8. They shall give him all the glory of his father's house and entrust him with all treasures of Judah (22:24)
9. Shebna, who now seems secure as a nail fastened in a sure place, will be removed from office (22:23)
10. The responsibility that he has will be removed and given to Eliakim (22:24)

28th Prophecy in Isaiah (23:1-18)

21 Predictions—Fulfilled:

1. Ships of Tarshish shall howl because Tyre will be laid waste (23:1)
2. Tyre's harbor shall be destroyed—no entrance
3. The report of the fall of Tyre will be brought from Chittim
4. Zidon also shall suffer at the fall of Tyre (23:4)
5. The fall of Tyre will be mourned in Egypt (23:4-5)
6. Others will go by ships to Tarshish (23:6)
7. Many will walk by land on their own feet, into captivity (23:7)
8. The pride of Tyre will be brought down (23:9)
9. The honorable men will be brought into contempt
10. Tyre will lose all her power and be made weak to resist (23:10)
11. The strongholds of Tyre will be destroyed (23:11)
12. The joy of Tyre will end (23:12)
13. Tyre will become oppressed
14. Refugees from Tyre will find no rest in Chittim
15. Judgment of Tyre will come from the Chaldeans (23:13)
16. The strength of Tyre will be laid waste (23:14)
17. Tyre shall be forgotten and be waste for 70 years (23:15)
18. At the end of 70 years Tyre will sing as a harlot (23:15)
19. It will be hard to find anyone alive who remembers Tyre in her glory (23:16)
20. Tyre will be restored at the end of 70 years and will again return to her hire (23:17)
21. Tyre will again commit fornication with all nations

2 Predictions—Unfulfilled:

1. Her merchandise and her hire shall be holiness to the Lord (23:18)
2. Her merchandise shall not be hoarded but shall be used for them that dwell before the Lord

29th Prophecy in Isaiah (24:1–27:13)

These 4 chapters (24, 25, 26, and 27) predict events of the future tribulation and Millennium, and have no parallel in the O.T. except Zech. 9:1–14:21. A number of definite statements prove the latter-day fulfillment of the whole section. These will be emphasized as we list the separate predictions. In some parts it is clear that the language is highly figurative; but following the chief and most fundamental principle of interpretation of the Bible, we shall take literally all that can possibly be taken

52 Predictions—Unfulfilled:

1. Jehovah will make the earth (land, the promised land, v 3) empty, waste, upside down; and scatter abroad the inhabitants (24:1, 3)
2. All classes will suffer (24:2)
3. The people of Judah shall be greatly punished (24:4. Cp. 26:1)
4. The land will be defiled because of the sins of Judah (24:5)
5. The curse will devour the land and its inhabitants until few are left (24:6)
6. Crops shall fail (24:7)
7. The happy people will be sad
8. Joyfulness will cease (24:8)
9. There will be such troubles until wine and song will be forgotten (24:9)
10. Strong drink will become hated by those who love it
11. Jerusalem will be broken down and people will be shut up in their homes (24:10)
12. All pleasure will be abandoned (24:11)
13. The city will be desolate (24:12)
14. The gates will be destroyed
15. There will be a small remnant of people left (24:13)
16. The remnant will sing of deliverance and shout from the sea (24:14-15)
17. The remnant shall bewail the calamity befallen them through treachery (24:16-18)
18. There will be many kinds of dangers an men may escape one kind but be destroyed by another (v 17-18)
19. There will be a great earthquake that will shake the whole land (24:18-20)
20. Sin in the land will be exceedingly great in that day (24:20)
21. Satan, the angels, demons, and kings of the earth will be defeated at Armageddon and punished (24:21)
22. Satan, angels, and demons will be gathered and confined to the bottomless pit for 1,000 years (24:22; Rev. 20:1-7)
23. After the 1,000 years they will be visited and loosed to deceive the nations again (24:22; Rev. 20:7-10)
24. In that day the planets will be confounded and ashamed to shine because the glory of the Lord will outshine them on earth, when He reigns in Mount Zion and before His saints gloriously (24:23)
25. After the battle of Armageddon and the defeat of the enemies of Judah the people will praise God and the other nations shall fear Him 25:1-4
26. The enemies of Judah will be brought low (25:5)
27. In Mount Zion the Lord will make a great feast to all nations who are left (25:6; Mt. 25:34)
28. God will destroy the covering in Mount Zion and the veil of darkness spread over all nations (25:7; 24:21-22; Eph. 6:12; Rev. 12:7-12; 20:1-3)
29. He will swallow up death in victory (25:8)
30. He will wipe away all tears
31. He will take away the reproach of and the opposition of His people
32. Judah will rejoice in salvation in the day God comes to fulfill His word with them (25:9)
33. God's hand will rest upon Mount Zion (25:7, 10; 24:23)
34. Moab will be subject to Judah (25:10)
35. God will stretch forth His hands and lay the enemies of Judah prostrate and bring down their pride in everything He lays His hands upon (25:11)
36. God will destroy all fortresses of the enemies of Judah (25:12)
37. In that day Judah will sing this song to Jehovah (26:1-21)
38. The giants will never be resurrected from the dead (26:14)
39. Israel will pray in the dispersion (26:16-18)

with Isaiah in the first resurrection (26:19)
41 The living people of God in Judah will flee into the wilderness for protection from the Antichrist until the tribulation is over (26:20; 16:1-5; Ps. 60:8; Ez. 20:33-44; Dan. 11:40-45; Mt. 24:15-22; Rev. 12:6, 14)
42 Christ will come (at the 2nd advent) to destroy the ungodly (26:21; 63:1-8; Zech. 14:1-5; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)
43 In that day Satan will be defeated (at Armageddon) and punished in the bottomless pit (27:1; 24:21-22; 25:7; Rev. 20:1-10)
44 In that day Judah will sing a song of God's vineyard—how it has been protected by Jehovah (27:2-6. Cp. 5:1-7)
45 Israel, like a vineyard, will take root again and blossom and fill the world with fruit (27:6)
46 God will not punish and destroy Judah as He did their enemies (27:7)
47 By judgment the iniquity of Jacob shall be purged (27:8-9)
48 Babylon, where Judah was taken captive and lived, will be destroyed and left like a wilderness where animals will feed (27:10)
49 The limbs of the trees growing in desolate Babylon will be used as firewood (27:11)
50 God will yet have mercy on Judah and show them favor
51 In that day the river Euphrates and the river Nile shall be dried up (27:12-13; 11:15-16; 19:5-6)
52 Israel will be gathered one by one to worship God in Jerusalem (27:12-13; 11:10-14)

30th Prophecy in Isaiah (28:1-19)

20 Predictions—Fulfilled:
1 Judgment will come to Ephraim and Samaria (28:1)
2 The glory of Ephraim will fade like a flower that is cut down (28:1)
3 God will send a strong conqueror against Ephraim and Samaria who, like a hail storm and a mighty flood of waters, will cast them down to earth (28:2)
4 Ephraim and Samaria will be trodden under foot (28:3)
5 Ephraim and Samaria will be completely destroyed like a fading flower and as a man eats up the first fruit of summer (28:4)
6 God will protect a remnant of Israel in the kingdom of Judah when Ephraim is completely destroyed (28:5)
7 God will be for a spirit of judgment to the judges of Judah, and a strength to them to repel the enemy in the gate (28:6)
8 The judges, prophets, and leaders of Judah are corrupted by strong drink so that they cannot give judgment or prophesy (28:7-8); therefore God will teach knowledge and doctrine to babes (28:9)
9 God will give His Word precept upon precept, line upon line; here a little and there a little; and yet men will stumble, be broken, snared, and taken (28:10-13)
10 With men of stammering lips and another tongue (tongues other than the native language) God will speak to Judah, and regardless of this—the rest and the refreshing to the weary—they will not hear (28:11-12)
11 Ephraim's destruction will be a warning of similar judgment to Judah and Jerusalem 28:14-22
12 God will lay in Zion a foundation stone, a tried stone, a precious corner stone, and a sure foundation; and Judah will not be totally destroyed (28:16)
13 The false security and refuge of Judah shall be swept away, and their covenant with death and hell will be annulled and fail; then the invader shall sweep through the land and tread them under foot (28:17-18)
14 When the judgment begins on Judah it will be continuous, day by day without intermission,
15 The judgment will be so terrible that even a report of it will fill the mind with horror (28:19)
16 The defense of Judah will be insufficient to protect them. Their trust in the promises of false prophets, false gods, or in Egypt will be inadequate, like trying to keep warm in a bed that is too narrow (28:20)
17 Jehovah will accomplish His purpose and His work, and punish Judah; nothing will stop this (28:21-22)
18 Jehovah will make a destruction of all Judah and Jerusalem (28:22)
19 Judgment on Judah will be just as sure as a crop when conditions are met and natural laws are in force (28:23-28)
20 Judgment will come from the Lord like crops come from Him when His laws are followed (28:29)

31st Prophecy in Isaiah (29:1-24)

5 Predictions—Fulfilled:
1 Judah will be full of error and all classes will reel in darkness like a drunk man (29:9)
2 Jehovah will pour out upon Judah the spirit of blindness, stupidity, and ignorance of His revelation (29:10-12)
3 Judah will become a nation of hypocrites, offering God only lip service with the heart far from Him (29:13)
4 I will do a marvelous and wonderful work in Judah that shall defeat the wisdom of the wise and the understanding of the prudent (29:4)
5 Judah shall seek to hide their sinful ways from God by outward profession of righteousness (29:15-16)

12 Predictions—Unfulfilled:
1 Woe will come to Jerusalem regardless of its many sacrifices to God (29:1)
2 I will distress Jerusalem and there shall be heaviness and sorrow in the city where David dwelt (29:1-2)
3 I will camp against the city round about, lay siege against it, and raise up forts against it (29:3)
4 Jerusalem will be brought down so low as to speak out of the dust, and her voice will be as one who has a familiar spirit who peeps and mutters out of the ground (29:4; notes e-h, 8:19-20)
5 The multitude of strangers compassing the city shall be like fine dust and as chaff that passes away (29:5)
6 I will send thunder and devouring fire to destroy the armies surrounding Jerusalem, and they shall pass away like a dream of the night (29:6-8)
7 Lebanon will be turned into a fruitful field, and it will become like a forest (29:17)
8 In that day—when Jerusalem is delivered, Lebanon becomes fruitful, and the Millennium begins—the deaf will hear, the blind will see, and the meek and poor will be blessed of God (29:18-19)
9 The terrible one (the Antichrist, leader of all the armies surrounding Jerusalem) will be brought to nought; the scorner will be consumed, and the wicked will be cut off (29:20)
10 Those that seek to cause men to sin and rebel will be cut off (29:21)
11 Jacob (all Israel) will not then be ashamed or have paleness (29:22)
12 Israel will sanctify My name and fear Me; all that have erred in spirit shall come to understanding; and all that have murmured shall learn doctrine (29:23-24)

Prophecy of the Messiah (28:16)

This prophecy is of the Messiah whom God was to send to them (Mt. 21:42-44).

10 Symbols of the Messiah:
2 A tried stone (Mt. 21:42-44; Acts 4:11)
3 A precious corner stone (1 Pet. 2:4-8)
4 A sure foundation (1 Cor. 3:11) 1 Cor. 10:4)
5 A smitten rock (Ps. 78:16; Num. 20:8-11;
6 Head stone of the corner (Ps. 118:22)
7 Rejected stone (Ps. 118:22; Acts 4:11)
8 Stumbling stone (8:14; Rom. 9:32-33)
9 A living stone (1 Pet. 2:4)
10 A Rock (stone) of offense (8:14; 1 Pet. 2:8)

32nd Prophecy in Isaiah (30:1-33)

7 Predictions—Fulfilled:
1 Woe to Judah because of sins and rebellion and because of trust in Egypt instead of Jehovah (30:1-2)
2 Help from Egypt against Babylon will fail and be a shame to them (30:3-5)
3 The gifts of Judah to Egypt in seeking an alliance with the Egyptians will be spent in vain (30:6-7)
4 Judah will not hearken to God, but will continue in rebellion (30:8-11)
5 Because of such rebellion, Egypt will be no more protection to Judah than an old wall that is ready to fall and whose breaking down will come instantly and completely (30:12-14)
6 God will become their defender if they will only return to Him, rest in Him, and live in quiet confidence (30:15)
7 Judah will reject the offer of God to be their defender and they will flee, being overtaken by the Babylonians (30:16-17). This flight from the city of Jerusalem identifies the prophecy with the Babylonian destruction of the city (2 Ki. 25:1-10), not with the siege of the Assyrians, for at that time the people did not flee (36:1–37:38).

18 Predictions—Unfulfilled:
1 The Lord will wait until He can bless Judah and fulfill His covenants with them (30:18)
2 The Lord will yet be exalted and have mercy on Judah, and on all who will wait upon Him
3 Judah shall yet dwell in Zion at Jerusalem (30:19)
4 The people will weep no more
5 Jehovah will be gracious to Judah and will answer when He hears their cry
6 Though Jehovah has fed them with bread and water of adversity and affliction, yet they shall not be deceived anymore, for their true teachers will return and not hide themselves (30:20)
7 They will walk in the right way and not turn to the right or left (30:21)
8 They will defile the coverings of their graven images and cast them away as a menstrous cloth (30:22)
9 They will be blessed with all material blessings, plenty of rain, crops, food, stock, pastures, rivers, and other good things of life (30:23-25)
10 The light of the moon will be as the present light of the sun, and the light of the sun will be increased 7fold (30:26)
11 The breach made upon God's people and the stroke of their wound will be healed
12 Jehovah will come (from heaven) to destroy the enemies of Judah (30:27-28)
13 Judah will sing, keep holy solemnity, and be glad in heart in the day of deliverance (30:29)
14 Jehovah will destroy the armies of Antichrist with His mighty power, His indignation, and by flaming fire, tempest, and hailstones (30:30; Ez. 38:17-21; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)
15 Through the voice of Jehovah, the Assyrian (the Antichrist, 14:25; 31:8; Mic. 5:5-6) will be destroyed (30:31; 11:4; Dan. 7:11; 2 Th. 2:8; Rev. 19:11-21)
16 Every place where the Assyrian (the Antichrist) plans to pass and destroy, there will be music and singing because Jehovah will fight him and destroy him in battle (30:22)
17 The king will be put in Tophet which is prepared

10 The breath of the Lord will be like a stream of brimstone to kindle it (30:33)

33rd Prophecy in Isaiah (31:1-9)

5 Predictions—Fulfilled:

1 Woe to them that trust in Egypt (31:1)
2 He (God) will bring evil (31:2)
3 He will not call back His words
4 He will rise up against the house of evildoers
5 He will rise up against the help of them that work evil

10 Predictions—Unfulfilled:

1 Both those that help and those that are helped shall fall down together when the Lord stretches out His hand (31:3)
2 Jehovah shall come down (from heaven to earth) to fight for Mount Zion like a lion without fear (31:4)
3 As birds flying the Lord will defend, deliver, and preserve Jerusalem (31:5)
4 In that day every man will cast away his idols of silver and gold (31:7)
5 Then shall the Assyrian (the Antichrist) fall by the sword (31:8)
6 He shall flee from the sword
7 His young men shall be discomfited
8 He shall pass over to his stronghold for fear (31:9)
9 His princes shall be afraid of the ensign of the Lord
10 The fire will then be in Zion, and His furnace in Jerusalem

34th Prophecy in Isaiah (32:1-20)

16 Predictions—Unfulfilled:

1 A king will reign in righteousness
2 Princes will reign in judgment (32:1)
3 A man will be an hiding place from the wind, and a cover from tempest (32:2)
4 A man will be like rivers of water in a dry place, and the shadow of a great rock in a weary land
5 Eyes of men will not be dim (32:3)
6 Ears of men will hearken
7 Hearts of the hasty will understand knowledge and learn how to judge (32:4)
8 Tongues of stammerers will speak plainly
9 The vile (impious) will no more be called honorable (32:5)
10 The churl (miserly) will no longer be a nobleman
11 The vile (impious) will no longer talk impiously, work iniquity, practice hypocrisy, malign Jehovah, be unmerciful to the poor and needy (32:6-8)
12 There will be troubles upon both land and people until the Spirit is poured upon us (the Jews) from on high, the wilderness becomes a fruitful field, and the fruitful field becomes like a forest (32:9-15)
13 Then judgment and justice will dwell in the wilderness and righteousness in the fruitful field—universal justice (32:16)
14 Then the work of righteousness will be peace; and the effect of righteousness, quietness and assurance forever (32:17)
15 Then My people will dwell in a peaceable habitation, in sure dwellings, and in quiet resting places (32:18)
16 Then the enemies of My people will be judged from above, and Jerusalem shall be brought down low (32:19. See notes on 32:19-20)

35th Prophecy in Isaiah (33:1-24)

28 Predictions—Unfulfilled:

1 Woe to the spoiler of My people. You will be spoiled and dealt with treacherously yourself (33:1)
2 Antichrist will defeat Judah (33:3)
3 The spoil shall be gathered like caterpillars (33:4; Zech. 14:1-5)
5 He will fill Zion with judgment and righteousness (33:5)
6 Wisdom and knowledge will be the stability of the times and the strength of salvation (33:6)
7 Peace overtures to Antichrist will fail (33:7)
8 The covenant between the Jews and Antichrist will be broken (33:8; Dan. 9:27)
9 Antichrist will drive Israel from their land and make it desolate (33:8)
10 Traveling will cease in Judea
11 Antichrist will not regard any man
12 Palestine will mourn and languish
13 Lebanon will be defeated (33:9)
14 Sharon will become like a wilderness
15 Bashan and Carmel will become fruitless
16 Jehovah will lift up Himself and punish Antichrist's army (33:10-12)
17 The wrath of God will be so great that it will destroy the sinners in Zion, as it did the enemies of God in v 10-12 (33:14)
18 The righteous Jews will be the only ones to abide the wrath of God and be exalted33:15-16
19 The defense of the righteous will be the munitions of rocks (33:16; 16:1-5; 26:20; Ps. 60:8)
20 The righteous ones will be provided for with bread and water (33:17)
21 They will behold the King in His beauty and see the remote parts of Palestine delivered from the Antichrist
22 The people of Jerusalem will meditate terror (33:18)
23 The enemies of Jerusalem will be destroyed so suddenly that it will be asked: Where are they (33:18-19)?
24 Jerusalem will be a quiet habitation, a tabernacle that will be eternal (33:20)
25 In Jerusalem the glorious Jehovah will be unto us a place of broad rivers and streams where no warship will ever ply the waters (33:21)
26 Jehovah will be our Judge, Lawgiver, and King; and He will save us (33:22)
27 The enemy, like a helpless warship floundering in the sea, will be plundered and leave a great spoil (33:3-4, 23; Zech. 14:14)
28 The inhabitants of Jerusalem will never say again, I am sick: the people therein will be forgiven of their sins and be healed (33:24)

Judah has fulfilled a few details of this prophecy, but the complete fulfillment will take place in the latter days; the main theme concerns Judah and the Antichrist at that time.

12 Proofs of a Future Fulfillment:

1 The expression "we have waited for thee" has a particular end-time fulfillment as proved by similar expressions in Isaiah. Cp. 33:2 with 25:9; 26:8; 30:18; 42:4; 49:23; 51:5; 60:9; 64:4
2 The exaltation of Jehovah (33:5)
3 His filling Zion with judgment and righteousness has never yet come to pass (33:5)
4 Wisdom and knowledge being the stability of the times is something awaiting future fulfillment (33:6)
5 The broken covenant between Judah and the enemy (33:8 with Dan. 9:27) proves a latter-day fulfillment
6 It will be only at the battle of Armageddon that men will be burned up as predicted (26:11; 29:6; 30:27-33; 33:11-12; 47:14; 66:15-16; Ez. 38:17-21; Joel 2:3-5; 2 Th. 1:7-10), and at the end of the Millennium (Rev. 20:7-10)
7 The hiding place of Israel during the tribulation, referred to in v 16, proves a latter day fulfillment (v 16; 16:1-5; 26:20; Ps. 60:8; Rev. 12:6, 14)
8 The eyes of the generation referred to in this prophecy will see the Messiah and behold the land rid of its enemies (v 17)
9 Jerusalem has never yet become a quiet, eternal habitation as predicted in v 20
10 The rivers and streams of v 21 have not yet come to Palestine, as will be the case when the great rivers will flow from under the sanctuary into Ez. 47; Zech. 14:8
11 Jehovah has never become the Judge, Lawgiver, and King of the Jews on earth, fulfilling v 22; but He will be all of this at the 2nd advent of Christ (2:2-4; 9:6-7; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 20:1-10)
12 The inhabitants of Jerusalem have not yet been made free from sickness and all have not become godly, as predicted in v 24

36th Prophecy in Isaiah (34:1-17)

20 Predictions—Unfulfilled:

1 Many nations will be mobilized at Armageddon (34:1; Ez. 38-39; Joel 3; Zech. 14:1-5; Rev. 17:13-16; 19:19-21)
2 The armies of the nations will be destroyed by God's wrath (34:2; Ez. 38-39; Joel 3; Zech. 14:1-15; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)
3 Their slain will be cast out (remain unburied for months) because of the multitude to be buried (34:3). It will take 7 months to bury all the dead (Ez. 39:11-16)
4 The stink from these dead bodies will be terrible (34:3; Joel 2:20)
5 Mountains will be filled with blood (34:3, 7; 49:26; 63:1-5; Ez. 38:22; 39:17-21; Rev. 14:20)
6 The heavens will be changed (34:4; Mt. 24:29-31; Acts 2:16-21; Rev. 16:17-21)
7 Meteors will fall and great hailstones, like leaves from the vine and figs from the tree (34:4; Mt. 24:29-31; Rev. 16:17-21)
8 God's sword from heaven will be bathed in blood and fat in the land of Bozrah and Idumea (34:5-8; Ez. 39:17-21; Rev. 14:13-20; 19:11-21)
9 The day of the Lord's vengeance and the year of recompenses for Zion will come (34:8; Zech. 14)
10 Streams will be turned into pitch, and the dust into brimstone; and the land will become burning pitch (34:9)
11 The fire will not be quenched night or day, and the smoke will go up forever (34:10)
12 No man will go through this part of the land, and it will lie waste forever (34:10)
13 Wild animals will possess it and dwell there (34:11-15, 17)
14 God will judge this land with confusion and stones of emptiness (34:11)
15 There will be no kingdom there forever (34:12)
16 The palaces and fortresses will become depopulated and serve as homes for wild animals (34:13-15)
17 Not one of these predictions will fail (34:16)
18 All animals will have their mates; none will be without one
19 My Spirit will gather them and give them their lot in this desolate land (34:16-17)
20 They will dwell there forever (34:17)

37th Prophecy in Isaiah (35:1-10)

25 Predictions—Unfulfilled:

1 The wilderness and solitary place will be glad for them (the blessings foretold in this prophecy, 35:1)
2 The desert will rejoice and blossom as a rose
3 The desert will blossom abundantly and rejoice with singing (35:2)
4 The glory of Lebanon will be given to the desert; that is, the desert will be as fertile as Lebanon (which produces such great cedars)
5 The desert will also be as beautiful as Carmel and as productive as Sharon
6 Lebanon, Carmel, Sharon, and the desert shall see the glory and excellency of God
7 God will come (not only Christ, but God the Father) with vengeance (35:4)
8 He will come with recompense
9 He will come to save you
10 Then the eyes of the blind will be opened (35:5)
11 The ears of the deaf will be unstopped

13 The tongue of the dumb will sing
14 Waters will break out in the wilderness and streams in the desert
15 The parched ground will become a pool of water (35:7)
16 The thirsty land will become springs of water
17 In the desert habitations of dragons there will be grass with reeds and rushes
18 An highway called The way of holiness will be built to the city of Jerusalem whereon men will go up to worship the Lord (35:8; 2:24; 11:16; 19:23; Zech. 14:16-20)
19 No unclean person will be allowed to walk on it (35:8)
20 Clean men, though fools and foreigners, will walk thereon
21 It will be so plainly marked and traffic so regulated that no man will need to err or miss his way
22 No lion or other ravenous beast will be allowed on it (35:9)
23 The redeemed will walk thereon
24 The ransomed of Israel will return to Zion on this highway, and will sing and have everlasting joy upon their heads (35:10)
25 They will obtain joy and gladness, and sorrow and sighing will flee away

Streams of Pitch (34:9)

Heb. nachal, a winter torrent; a narrow valley; a mine shaft. Just what is referred to is not clear, for the word is used of literal streams, as well as the waters from the rock which Moses smote (Ps. 78:20), and the gushers of water that will spring forth in the desert in the Millennium (Isa. 35:6). If figurative, it merely expresses God's wrath on sin and the armies of Antichrist at Armageddon. The language however, seems too detailed and descriptive to be considered figurative (Isa. 34:9-17). It could therefore be understood as a certain place which will become desolate and burn eternally as described here—a place where wild beasts and birds will dwell on the edges of this desolate monument of wrath to men on earth, as in the case of Babylon (Isa. 13:19-22). In Isa. 66:22-24 it speaks of men in the New Earth looking into eternal hell, seeing those who are in eternal torment, so this place and Babylon could be two such openings on the earth where this will take place.

38th Prophecy in Isaiah (37:6-7)

3 Predictions—Fulfilled:
1 I will send a blast upon him (37:7)
2 He will hear a rumor and return to his own land
3 I will cause him to fall by the sword in his own land

39th Prophecy in Isaiah (37:21-35)

7 Predictions—Fulfilled:
1 I will put My hook in your nose, and My bridle in your lips, and will turn you back by the way which you came (37:29)
2 You (Israel) will eat that which groweth of itself, this year and the next; but in the third year you will sow, reap, plant vineyards, and eat their fruit (37:30)
3 The remnant that has escaped of the house of Judah shall again take root downward and bear fruit upward (37:31)
4 There will be a remnant which will escape out of Jerusalem and out of Mount Zion (37:32)
5 The king of Assyria will not come into this city (Jerusalem), nor shoot an arrow into it, come before it with shields, nor cast a bank against it (37:33)
6 By the way that he came from Assyria he will return and shall not come into this city (37:34)
7 I will defend this city and save it for My own sake, and for My servant David's sake (37:35)

The word Jew began to be used about this time to denote the descendants of Abraham, Isaac, and Jacob through the 12 sons of Jacob. It was never used before Isaiah's time; the first use was in the reign of Ahaz, the father of Hezekiah (2 Ki. 16:6). The next use is here when the request was made for the pagans not to speak in the Jews language (v 11; 2 Ki. 18:26-28; 2 Chr. 32:18). The word was used only one other time in the historical books of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles (2 Ki. 25:25). Thus it was used only 5 times in the first 14 books of the Bible. It is used 8 times in Ezra (4:12, 23; 5:1, 5; 6:7-14); 11 times in Nehemiah (1:2; 2:16; 4:1-2, 12; 5:1, 8, 17; 6:6; 13:23-24); and 53 times in Esther (2:5–10:3). The term is used of Israel by the prophets—2 times in Isaiah (36:11-13); 10 times in Jeremiah (32:12; 34:9; 38:19; 40:11-15; 41:3; 52:28-30); 3 times by Daniel (3:8, 12; 5:13); and 1 time by Zechariah (8:23). In the N.T. the term is used 202 times of Israel, including the whole 13 tribes. See ***Jew*** in Index.

41st Prophecy in Isaiah (38:5-8)

4 Predictions—Fulfilled:
1 I will add to your life 15 years (38:5)
2 I will deliver you and this city out of the hand of Assyria (38:6)
3 I will defend this city
4 This will be a sign to you that this is a true prophecy. I will bring again the shadow of the degrees, which is gone down on the sundial of Ahaz (38:7-8)

42nd Prophecy in Isaiah (39:5)

2 Predictions—Fulfilled:
1 All the treasures of Judah will be carried to Babylon (39:5-6; 2 Ki. 25; 2 Chr. 36; Dan. 5:2-3)
2 Your sons will be taken away and they will become eunuchs in the palace of the king of Babylon (39:7; Dan. 1)

43rd Prophecy in Isaiah (40:1)

3 Predictions—Fulfilled:
1 There will come a voice crying in the wilderness, saying: Prepare the way of the Lord, make a straight highway in the desert for God (fulfilled in the ministry of John the Baptist, 40:3-5; Mt. 3:2-3; Mk. 1:3; Lk. 3:4-5; Jn. 1:23).
2 The glory of the Lord shall be revealed (40:5; Jn. 1:14; 2:11; 11:4, 40; 17:22).
3 All flesh shall see it together (40:5; Lk. 1:69, 77; 2:30; 3:6). This and point 2 above very likely have a future fulfillment also.

16 Predictions—Unfulfilled:
1 Comfort My people; speak comfortably to Jerusalem, and cry to her that her warfare is ended and her iniquity pardoned: for she has received of the Lord double for her sins (40:2)
2 Every valley will be exalted (40:4; Zech. 14:4)
3 Every mountain and hill will be made low
4 The crooked paths shall be made straight
5 The rough places shall be made plain
6 The glory of the Lord will be revealed (40:5; Mt. 16:27; 19:28; 24:30; 25:31)
7 All flesh shall see it together (40:5; Mt. 24:29-31; 25:31; 2 Th. 1:7-10; Rev. 1:7)
8 The Word of God will stand forever (40:8)
9 Zion and Jerusalem will bring good tidings saying to the cities of Judah: Behold your God (40:9)
10 The Lord will come with strong hand
11 His arm will rule for Him
12 His reward is with Him
13 His work is before Him
14 He shall feed His flock like a shepherd (40:11)
15 He shall gather the lambs with His arm, and carry them in His bosom
16 He will gently lead those that are with young

6 Predictions—Fulfilled:
1 God raised up the righteous man from the east (41:2)
2 Called him to his foot to make him march swiftly
3 Made him conquer nations
4 Made him rule over kings
5 Gave nations to his sword
6 Made him pursue his enemies and pass safely even in strange places (41:3)

This prophecy is another one that reads as if fulfilled when the predictions were spoken, as if the prophet lived in the very time of fulfillment. The vision of these things was so clear to him it seemed they were happening or had already happened at the time he prophesied.

45th Prophecy in Isaiah (41:10-20)

24 Predictions—Unfulfilled:
1 I will strengthen you (41:10)
2 I will help you (41:10, 13, 14)
3 I will uphold you with the right hand of My righteousness (41:10)
4 Your enemies shall be ashamed and confounded (41:11)
5 They shall be as nothing (41:11-12)
6 They shall perish
7 You shall seek them and not find them (41:12)
8 They shall be as a thing of nought
9 I will hold your right hand (41:13)
10 I will make you a new sharp threshing instrument with teeth (41:15)
11 You shall thresh the mountains
12 You shall beat them small
13 You shall make the hills as chaff
14 You shall fan them (41:16)
15 The wind shall carry them away
16 The whirlwind shall scatter them
17 You shall rejoice in the Lord
18 You shall glory in the Holy One
19 I will open rivers in high places (41:18)
20 I will open fountains in the valleys
21 I will make the wilderness a pool of water
22 I will make springs in dry places
23 I will plant cedar, shittah, myrtle, and olive trees in the wilderness (41:19)
24 I will set fir, pine, and box trees in the desert

46th Prophecy in Isaiah (41:25)

3 Predictions—Fulfilled:
1 I will raise up one who will come from the north (41:25)
2 From the rising of the sun shall he call upon My name
3 He will come upon princes as upon morter and as a potter treads the clay

47th Prophecy in Isaiah (41:27)

Due to translation this verse is not as clear as it should be, not clear as to who the first refers to. The Septuagint reads, "I will first give notice to Zion"; Moffatt, "'Twas I who first sent word of it to Zion"; the Peshitta, "These things are the chief concern of Zion"; Berkely, "I first said to Zion"; Rotherham, "He who is First can say to Zion"; Young, "First to Zion, Behold, behold them, and to Jerusalem one proclaiming tidings"; Fenton, "I first gave to Zion good news." The idea is that God was the first one to declare these things to Zion and Jerusalem; revelation did not come from idols and their prophets. True prophecy came first and only through Jehovah and no one else.

48th Prophecy in Isaiah (42:1-7)

14 Predictions—Fulfilled:
1 I will uphold My servant (42:1)
2 I will delight in My servant
3 I will put My Spirit upon Him
4 He will bring forth judgment to the Gentiles

5 He will not cry, nor lift up His voice, nor cause it to be heard in the street in clamor, strife, or contention (42:2; Mt. 12:19)
6 A bruised reed He will not break, and the smoking flax He will not quench until He brings forth judgment unto truth and victory (v 3; Mt. 12:20)
7 I will call Him in righteousness (42:6)
8 I will hold His hand
9 I will keep Him
10 I will give Him to be a covenant of the people
11 I will give Him to be a light to the Gentiles (42:6; Lk. 2:32)
12 I will open the eyes of the blind through Him (42:7; Mt. 11:4-6; Lk. 4:18)
13 I will liberate men through Him (42:7; Lk. 4:18)
14 I will bring men out of darkness through Him (42:7; Mt. 4:16; Acts 26:18)

This section could be called the 14fold work of the Messiah (42:1-7).

2 Predictions—Unfulfilled:

1 He shall not fail nor be discouraged till He has set judgment in the earth (42:4; Mt. 25:31-46; Rev. 11:15)
2 The isles (maritime countries) will wait for His law (42:4; 2:2-4; 11:9)

49th Prophecy in Isaiah (42:10-17)

16 Predictions—Unfulfilled:

1 There will be a great rejoicing and singing to God from all lands (42:10-12)
2 The Lord will go forth as a mighty man (42:13; 63:1-6; Joel 2; Zech. 14:1-9; Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21)
3 He will stir up jealousy like a man of war (42:13; 63:1-6; Joel 2; Zech. 14)
4 He will sound the battle cry (42:13; Joel 2:11; Mt. 24:29-31)
5 He will prevail against His enemies (42:13; 63:1-6; Joel 2-3; Zech. 14; Mt. 25:31-46; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21; 20:1-10)
6 He will cry like a travailing woman (42:14; Joel 2:11)
7 I will destroy and devour at once (42:14; 63:1-6; Ez. 38:17-21; Joel 2-3; Zech. 14:1-15; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)
8 I will make mountains and hills waste (42:15; Zech. 14:1-5; Rev. 6:12-17; 16:17-21)
9 I will dry up all their herbs (42:15; Rev. 8:7)
10 I will dry up the rivers (42:15; 11:15; 19:5-6; Rev. 16:12)
11 I will dry up pools (42:15)
12 I will bring the blind by a way that they knew not (42:16)
13 I will lead them in paths that they have not known
14 I will make darkness light before them
15 I will make crooked things straight
16 They shall be turned back and be greatly ashamed who trust in graven images (42:17; 1:29-31; 2:18-21)

50th Prophecy in Isaiah (43:1-7)

6 Predictions—Unfulfilled:

1 I will redeem you (43:1)
2 When you pass through the waters I will be with you (43:2)
3 When you pass through the rivers they will not overflow you
4 When you walk through the fire you will not be burned, neither will the flame kindle upon you (43:4)
5 I will give men for you, and people for your life (43:4)
6 I will bring your seed from the east, west, north, and south—from afar, from the ends of the earth (43:4-7)

51st Prophecy in Isaiah (43:14-21)

6 Predictions—Unfulfilled:

1 the Chaldeans whose cry is in ships (43:14)
2 They will be punished forever (43:17)
3 I will make a new thing—a way in the wilderness and waters in the desert (43:19 35:1-7)
4 The beasts of the field will honor Me because of these waters (43:20)
5 I will give waters in the wilderness and rivers in the desert for My people to drink (43:20; 35:1-7; Ez. 47; Zech. 14:8)
6 This people (the Jews) will show forth My praise (43:21)

52nd Prophecy in Isaiah (44:1-5)

8 Predictions—Unfulfilled:

1 I will pour water upon him that is thirsty (44:3)
2 I will pour water upon the dry ground
3 I will pour My Spirit upon your seed
4 I will pour My blessing upon your offspring
5 You offspring shall spring up like grass and willows by the water courses (44:4)
6 Profession of religion will become common—I am the Lord's (44:5)
7 It will be popular to acknowledge Jacob or the Jews
8 Many will call themselves Israelites and subscribe by hand of Jehovah

53rd Prophecy in Isaiah (44:21-23)

4 Predictions—Unfulfilled:

1 You will be My servant, O Israel, and will not be forgotten by Me (44:21)
2 All your sins and transgressions I will blot out as a thick cloud (44:22)
3 Return to Me, for I will redeem you
4 The Lord will redeem Jacob and glorify Himself in Israel (44:23)

Again the prophet spoke as if these things were already accomplished, but in actual fulfillment they will come to pass at the 2nd advent of Christ. That is the time when all Israel will be saved (Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29).

54th Prophecy in Isaiah (44:26–45:4)

16 Predictions—Fulfilled:

1 Jerusalem will be inhabited (44:26)
2 The cities of Judah will be built
3 I will raise up the decayed places
4 I will dry up your rivers (44:27)
5 Cyrus will be My shepherd (44:28)
6 He will perform all My pleasure
7 He will command Jerusalem to be rebuilt and the temple foundation to be laid (44:28; Ezra 1:1-4)
8 He will be My anointed (45:1)
9 I will hold his right hand
10 He will subdue nations
11 He will loose the loins of kings
12 He will have the two leaved gates open before him
13 I will go before him and make the crooked places straight (45:2)
14 I will break the gates of brass (of Babylon) in pieces, and cut the bars of iron in sunder
15 I will give him the treasures of darkness, and the hidden riches of the secret places (of Babylon) that he may know that I, Jehovah, have called him by name, and that I am the God of Israel (45:3)
16 For the sake of My people I have called him by name to deliver Israel from captivity, though before this he will not know Me (45:4)

55th Prophecy in Isaiah (45:8)

3 Predictions—Unfulfilled:

1 There will come righteousness from heaven like dew and rain from above (45:8; Ps. 85:11-12)
2 Salvation will abound among men as fruit from a fertile earth when dew and rain fall upon it (45:8)
3 the salvation that is so common throughout the earth

56th Prophecy in Isaiah (45:13-17)

5 Predictions—Fulfilled:

1 I will raise up a man in righteousness (Cyrus) (45:1-4, 13; 41:2-3; 44:28; 46:11; Ezra 1:1-6)
2 I will direct all his ways (45:13)
3 He will build Jerusalem
4 He will let the Jews go back from captivity to become a nation again
5 He will let them go back without price or reward—voluntarily

12 Predictions—Unfulfilled:

1 The labor (wealth) of Egypt will be consecrated to the true God and true worship (45:14)
2 The merchandise (wealth) of the Ethiopians and Sabeans will be consecrated to the true God and true religion
3 These people will be converted of God and be united with Israel in true worship
4 They will be thine—united with Israel under the Messiah
5 They will follow you (Israel), in the truth of God
6 They will come over to you (Israel) and fall down before you like captive slaves taken in chains to do service to you and God
7 They will make supplication unto you; that is, become worshippers and suppliants of the Messiah and Jerusalem
8 They will recognize that God is in you and that He is the only true God
9 They makers of idols will be ashamed together when they see the nothingness of their gods (45:16)
10 They will also be confounded and go into confusion
11 Israel will be saved in the Lord with an everlasting salvation (45:17)
12 They will never be ashamed and confounded, world without end

57th Prophecy in Isaiah (45:23-25)

5 Predictions—Unfulfilled:

1 Every knee will bow to God (45:23)
2 Every tongue will confess to God
3 God will be recognized as the source of righteousness and strength (45:24)
4 All that have opposed Him and His program will be ashamed
5 The whole house of Israel will be justified and glory in Jehovah (45:25)

58th Prophecy in Isaiah (46:1-4)

6 Predictions—Fulfilled:

1 Bel (Abbreviation of Baal—Lord) will fall down (46:1. Cp. 1 Sam. 5:2-7)
2 Nebo will be humbled (46:1)
3 Idols (of Babylon) will be laid upon beasts and borne away in triumph
4 The wagons will be full and heavily laden with idols being taken into captivity
5 They will be burdens to weary beasts
6 They will not be able to deliver Babylon, but will be gone into captivity themselves (46:2)

4 Predictions—Unfulfilled:

1 I will be your God even to your old age (46:4)—speaking of the eternal nation of Israel
2 I will carry (protect) you even to your old age
3 I have made you, and will bear you
4 Even I will carry (protect), and deliver you

59th Prophecy in Isaiah (46:10-13)

7 Predictions—Fulfilled:

1 My counsel will stand (46:10)
2 My pleasure will be done
3 I will call a ravenous bird from the east (Cyrus, Isa. 46:11; 41:1-3, 25; 44:28; 45:1-4, 13)
4 He will execute My counsel (46:11)

7 I will do what I have purposed

4 Predictions—Unfulfilled:

1 I will bring My righteousness near (46:13)
2 It will not be far distant
3 My salvation will not tarry
4 I will place salvation in Zion for Israel (46:12; Rom. 11:25-29)

60th Prophecy in Isaiah (47:1-15)

36 Predictions—Unfulfilled

1 The daughters of Babylon will sit in the dust in humiliation and defeat (47:1)
2 There will be no throne in Babylon
3 You will be called tender and delicate no more
4 You will be made naked (47:2-3)
5 Your shame will be seen (47:3)
6 I will take vengeance
7 I will not meet you as a man
8 You will sit in silence and darkness
9 You will be called The lady of kingdoms no more (47:5)
10 I will be wroth with My people (47:6)
11 I will pollute My inheritance
12 I will give them into your hand
13 You will not show mercy
14 You will even be unmerciful to the elders and put them under a heavy yoke
15 You will say, I will be a lady forever (47:7)
16 You will not lay these things to heart and profit by them
17 You will not remember the latter end of your pride and arrogancy
18 You will give yourself over to pleasures (47:8)
19 You will become careless
20 You will say in your heart, I am, and there is none beside me; I will not be a widow or lose children (47:8, 10)
21 In one day you will become a widow and lose your children (47:9)
22 Your judgment will be complete (in perfection) because of the multitude of your sorceries and enchantments
23 You will trust in your own wickedness and say, None seeth me (47:10)
24 Your wisdom and knowledge will pervert you
25 Evil will come upon you (47:11)
26 You will not know from which place your judgment will come
27 Mischief will befall you and you will not be able to put if off
28 Your desolation will come upon you suddenly, which you will not know
29 There will be a possibility of being able to profit by your mistakes of trusting in enchantments and sorceries, but you will not do so because of your pride and arrogancy (47:12)
30 You will be wearied with the multitude of counsels, so let your astrologers, stargazers, and monthly prognosticators save you from destruction that will come upon you (47:13)
31 You will be as stubble burned in the fire (47:14)
32 Even your counselors will burn
33 They shall not be able to deliver themselves, much less you
34 Your destruction will be so complete that there will not be one coal left to warm at, and no fire to sit before
35 This will be the end of those who labor to save you (47:15)
36 Even the merchants with whom you have labored from your youth will flee to their quarters and not be able to save you

7 Things Absolutely Certain (46:10)

1 God's plan is eternal; it has been declared in Scripture from eternity to eternity (46:10)
2 Prophecies that are unfulfilled will be fulfilled in due time
3 God's counsel will stand
5 God always finds a man who will do His will on earth (46:11), even if He has to raise one up (41:2, 25)
6 God's spoken word will not return to Him void (46:11; 55:11)
7 God's eternal purpose will be finally realized on earth (46:11; Eph. 3:9-11)

12 Commands of Babylon (47:1)

1 Come down—get off the throne (47:1)
2 Sit in the dust
3 Sit on the ground
4 Take the millstones (47:2)
5 Grind meal
6 Uncover your locks
7 Make the leg bare
8 Uncover the thigh
9 Pass over the rivers
10 Sit silent (47:5)
11 Hear now (47:8)
12 Stand now with your enchantments (47:12)

8 Proofs of Latter-Day Fulfillment (47:1)

1 Babylon will no more be called tender and delicate after this destruction; that is, be a place of riches and luxury (47:1). Since Babylon will be tender and delicate in the future when Antichrist reigns here (Isa. 13:1–14:27; Zech. 5:6-11, notes; Rev. 18:1-24, notes) then this prophecy must refer to the final time when she can no more be described thus.

2 The same argument applies to the term The lady of kingdoms (47:5). Since she is pictured as a lady dominating the kings of the earth, then her ladyship being no more must refer to her destruction under the 7th vial at the end of this age (Rev. 16:17-21; 18:1-24).

3 Babylon did not become a widow or lose all her children (47:9) when Cyrus took the city; the place continued to exist and be inhabited many centuries after this. But in the future and final destruction all the people will be killed and the whole city demolishedRev.16:17-21; 18:1-24

4 The judgment of Babylon was not perfect or complete when Cyrus overthrew the city (47:9, 14), but it will be in the future destruction(13:19-22; Jer. 50:39-40; Rev. 14:8; 16:17-21; 18:1-24)

5 Judgment upon future Babylon will be so sudden and complete that the people of the city will not know the source of it (47:11); and so, since they did know of the capture by the Medes and Persians, this must refer to the future (Dan. 5:25-28).

6 Judgment of Babylon was to be suddenly (47:11). Since this was not the case when Cyrus took the city, and the same term is used of the future destruction under the 7th vial at the end of this age, the prophecy must refer to the future (Jer. 51:8; Rev. 18:10, 17, 19).

7 Babylon will be burned with fire (47:14). Since this did not happen when Cyrus took the city, and since it will be destroyed this way at the end of this age, the prophecy must refer to the future (Jer. 50:40; Rev. 18:8).

8 Merchants were not mentioned as being destroyed under Cyrus, but they are mentioned in particular as fleeing from future Babylon (47:15; Rev. 18:15-20).

61st Prophecy in Isaiah (48:14-15)

6 Predictions—Fulfilled:

1 Jehovah will love him (Cyrus, 48:14; 41:1-3, 25; 44:28; 45:1-4, 13; 46:11)
2 He will do his pleasure on Babylon (48:14)
3 His arm will be on the Chaldeans
4 I will call him (48:15)
5 I will bring him
6 I will make his way prosperous

* * *

5 Predictions—Unfulfilled:

1 Go forth of Babylon (48:20; Jer. 51:6; Rev. 18:4)
2 Flee from the Chaldeans (48:20; Jer. 51:6)
3 Declare it (redemption from Babylon) with a voice of singing (48:20)
4 Tell it and utter it even to the end of the earth
5 Say you: The Lord has redeemed His servant Jacob

These are prophetic commands in view of a latter-day struggle between Israel and Babylon, as is clear from the fact that when Cyrus took Babylon, Israel did not flee from the Chaldeans; they did not sing of redemption to the end of the earth; and Jacob was not redeemed then as they will be at the 2nd advent of Christ (48:20; Zech. 12:10–13:1, 9; Rom. 11:25-29).

63rd Prophecy in Isaiah (49:1-26)

19 Predictions—Fulfilled:

1 The Lord has called Me from the womb (49:1; 7:14; 9:6-7; Mt. 1:18-25; Lk. 1:35; Jn. 1:14)
2 He has made mention of My name from the bowels of My mother (49:1; Mt. 1:21)
3 He has made My mouth like a sharp sword (49:2; Rev. 1:16, 2:12; 19:15)
4 He has hid Me in the shadow of His hand (49:2; 51:16)
5 He has made Me a sharp, polished shaft (arrow, 49:2)
6 He has hid Me in His quiver
7 He called Me His servant (49:3; 42:1-4, 6-7; 52:13; 53:11; Mt. 12:18)
8 He has called My name Israel (for the same reason it was given to Jacob, 49:3; Gen. 32:28)
9 I will be glorified in Him (49:3; 61:3; Jn. 13:31-32; 14:13; 17:4)
10 It appears that My work has been in vain, but God is judge of this and My work is with Him (49:4)
11 He formed Me from the womb to be His servant to bring Israel back to Him (49:5; 42:1-6; 53:1-12; Zech. 12:10–13:1; Mt. 23:37; Rom. 11:25-29)
12 Even if Israel be not yet gathered, I shall still be glorious in His eyes (49:5)
13 My God shall be My strength
14 I will also make You the light to the Gentiles to be for salvation to the ends of the earth (49:6, 22; 11:10; 42:1, 6; 60:3, 5; 62:2; 66:12, 19; Mt. 21:18-21; Acts 4:27; Rom. 1:16; 15:9-27; Eph. 3:6)
15 Thus saith the Lord to Him whom man despises, whom the nation (Israel) abhors, a servant of rulers, He (God the Father) will choose You (the Messiah, 49:7)
16 I (God the Father) have heard You (the Messiah) in an acceptable time (49:8)
17 I have helped You in the day of salvation
18 That You may loose prisoners (49:9)
19 That those in darkness may come to the light again—show themselves

36 Predictions—Unfulfilled:

1 Kings will see Him and arise (49:7)
2 Princes also will worship Him
3 I will preserve You (49:8)
4 I will give You for a covenant of the people
5 To establish the earth
6 To restore the desolate places of the earth (49:8; 35:1-10)
7 They will feed in the ways and their pastures will be in high places (49:9)
8 They will not hunger or thirst
9 The heat of the sun will not smite them anymore (49:10)
10 He (the Messiah) will lead them by the springs of water (49:10; Rev. 7:17)
11 I (God the Father) will make all My mountains passable (49:11)
12 My highways will be exalted (49:11)
13 I will gather My people Israel from afar from all parts of the earth (49:12; 11:10-12; Jer. 30:31;

14 I will comfort My people and have mercy upon the afflicted (49:13)
15 I will not forget My people (49:14-16)
16 Your children will make haste (49:17)
17 Your destroyers will go forth from you
18 All Israel will gather together and come back to Zion (v 14, 18)
19 They will come back and fit into Zion like a garment and an ornament (49:18)
20 You (Zion, v 14) will bind them (the regathered Israelites) on you as a bride does her garments and ornaments
21 Your waste and desolate places and destroyed lands will be too small for the many inhabitants of Israel that will be gathered (49:19)
22 Your enemies that swallowed you up will be far away
23 Your children will say, The place is too small for us to dwell in (49:20)
24 Then you will say in your heart, Who has begotten all these (49:21)?
25 I (God) will lift up My hand to the Gentiles, and help bring Israel back to Zion (49:22)
26 Kings and queens will be your nursing fathers and mothers (49:23)
27 They will bow down and humble themselves before you
28 You will know that I am Jehovah
29 They will not be ashamed who wait for My coming
30 The captives of the mighty will be delivered (49:24-25)
31 The prey of the terrible will be taken from them
32 I will fight with them that fight with you (49:25)
33 I will save your children
34 I will punish them that oppress you (49:26)
35 They will reap what they have sown
36 All flesh will know that I the Lord am your Savior and Redeemer

Fulfilled by Messiah (49:1)

The Messiah is the only one that could fulfill v 1-12

8 Proofs Messiah Referred To:

1 Of all the theories regarding who this refers to—the church, Israel, Isaiah, or Messiah—the acceptable one pertains to the Messiah, for He is the only one who could fulfill the prediction about being called and named from the womb (49:1; Mt. 1:21; Lk. 1:21).

2 None of the statements in 49:2-4 could be made of the church, Israel as a nation, or of Isaiah; so they must refer to the Messiah.

3 The work of this servant—to bring Jacob to God again, raise up the tribes of Israel, restore the preserved of Israel, be a light to the Gentiles and salvation to the ends of the earth—could never be that of anyone but the Messiah (49:5-6).

4 The statements of God's Holy One, whom men would despise and Israel would abhor, could only refer to the Messiah (49:7).

5 God's choice of the person referred to was to cause kings and princes to worship Him, and this could only be the Messiah.

6 The Messiah was the only person who could be for a covenant of the people, to establish the earth, and cause the waste places of the earth to be restored and inhabited, as in 49:8.

7 The Messiah is the only one from Isaiah's time until now who could loose prisoners and those sitting in darkness so that they would never hunger or thirst again, who could keep them from the elements, and lead them as a shepherd, as predicted in 49:9-12.

8 The Messiah is the one that will regather Israel, as predicted in 49:5-6, 12 (Mt. 24:29-31). Since neither Isaiah nor any other prophet ever did or ever will fulfill all these things, since neither the church nor Israel ever will fulfill them, and since the Messiah will do so, then we must understand Him to be the one predicted in 49:1-12.

✡ ✡ ✡

1 Listen, O isles (maritime countries, v 1)
2 Hearken, you people from afar
3 Sing, O heavens (v 13)
4 Be joyful, O earth
5 Break forth into singing, O mountains
6 Lift up your eyes around about (v 18)

Work of the Messiah (49:4)

I (Messiah) said to Myself (or thought) that My work seemed of little success—being so hated of men and despised by My own people (v 7; 53:1-12; Mt. 21:33-45; 23:34-39; Jn. 1:11; Acts 2:23); yet the results are with God and in His hands (v 4). He had perfect confidence in God as to the final outcome of His work; He never became discouraged or despondent. Committing Himself to God, He did not attempt to avenge wrongs. He left His name, reputation, plans, and work with God. The verse teaches that the most faithful self-denial and holy living may, for a time, seem unfruitful—through no fault of the worker, but because of conditions on earth. Those who labor must learn to do as Christ did—commit themselves and their work to God, and toil on in faith.

12fold Work of the Messiah (49:5)

1 To be the servant of God (v 3, 5)
2 To bring Israel back to God (v 5)
3 Raise up the tribes of Israel (v 6)
4 Restore the preserved of Israel
5 Be for a light to the Gentiles
6 Be salvation to all the earth
7 Be for a covenant of people (v 8)
8 Establish the earth
9 Restore the waste places of the earth and cause their habitation
10 Loose prisoners (v 9)
11 Free men from darkness
12 Guide men (v 10)

Heaven and Earth Sing (49:13)

The heavens, earth, and mountains were commanded to sing and rejoice because the Lord had returned to His people, gathered them, comforted them, and would have mercy on them (v 13). This could not refer to the past, but to the days of the Messiah when Palestine will be blessed with fertility and be overcrowded with generations to come (v 14-26). Zion, not the 10 tribes, complained that God had forsaken and forgotten them, but they were assured by Jehovah that such was as impossible as a normal woman forsaking her sucking child. Even if it were possible, He would not forget Zion (v 14-15), for as He said, "I have graven you upon the palms of My hands: your walls are continually before Me" (v 16). After giving this assurance God predicted final and eternal restoration (v 17-26).

64th Prophecy in Isaiah (50:1-11)

15 Predictions—Fulfilled:

1 Judah will be put away (50:1)
2 No man will be able to help in the day when Judah is being put away (50:2)
3 The Messiah alone has power to redeem and deliver (50:2-3)
4 God has given Me (Messiah) the tongue of the learned that I may know how to help the weary (50:4)
5 He wakens Me morning by morning to hear as the learned
6 He has opened My ear, and I was not rebellious, neither did I turn away (50:5)
7 I gave My back to the smiters, and My cheeks to them that plucked out the hair (50:6)
8 I hid not My face from shame and spitting
9 The Lord will help Me (50:7, 9)
10 I will not be confounded (50:7)

12 I know I will not be ashamed
13 He is near that justifies Me, so who will dare contend with Me? (50:8)
14 Those that condemn Me will be destroyed (50:9)
15 Those who do not fear the Lord or obey His servant, who walk in darkness and in the light of their own fire, will regret it (50:10-11)

Again, the whole prophecy, like many others in Isaiah, is written mainly in the past tense, but it was not fulfilled until many years later. The divorce between God and Judah took place about 133 years after these predictions, whereas the events concerning the Messiah took place over 700 years later.

65th Prophecy in Isaiah (51:1–52:12)

35 Predictions—Unfulfilled:

1 The Lord will comfort Zion (51:3)
2 He will comfort all her waste places
3 He will make her wilderness like Eden, and her desert like the garden of the Lord
4 Joy, gladness, thanksgiving, and the voice of melody will be found therein
5 A law will proceed from Me (51:4)
6 I will make judgment to rest for a light of the people
7 My righteousness is near (51:5)
8 My salvation is gone forth
9 My arms will judge the people
10 The isles will wait upon Me
11 They shall trust on My arm
12 The heavens will vanish like smoke (51:6)
13 The earth will wax old as a garment
14 Men that dwell in it will die in like manner
15 My salvation will be forever
16 My righteousness will not be abolished
17 The wicked will be consumed like a motheaten garment and like wool that is eaten by worms; but My righteousness and salvation will continue in all generations (51:7-8)
18 The Redeemed shall return, and come with singing to Zion (51:11)
19 Everlasting joy will be upon them
20 They will have joy and gladness
21 Sorrow and crying will flee away
22 I will comfort you (51:12)
23 The fury of the oppressor will be no more (51:13)
24 I have put My words in your mouth (51:16; 59:20-21)
25 I have covered you in the shadow of My hand that I may say to Zion: You are My people (51:16)
26 I have taken the cup of trembling out of your hand, even the dregs of the cup of My fury; you will no more drink of it (51:21-22)
27 I will put it into the hands of your enemies, for them to drink of it (51:23)
28 Henceforth the uncircumcised and the unclean will never come into Jerusalem (52:1)
29 The captivity of Israel will be over and the people will return to Jerusalem and Zion (52:2-6)
30 My people will know My name in that day and understand that I have spoken to them (52:6)
31 Missionaries will go upon the mountains bringing good tidings and publishing peace and salvation; and they will say to Zion: Your God reigns! (52:7)
32 Your watchmen will sing together and see eye to eye when the Lord will bring you back to Zion (52:8)
33 The waste places (their inhabitants) will break forth into singing because of the comfort and redemption of Jerusalem (52:9)
34 Jehovah will make bare His holy arm before the eyes of all nations, and all the ends of the earth will see the salvation of God (52:10)
35 You will not go out with haste, for Jehovah will go before you and be your rear guard (52:11-12)

✡ ✡ ✡

1 Hearken to Me (51:1)
2 Look unto the rock
3 Look unto Abraham and Sarah (51:2)
4 Hearken unto Me (51:4)
5 Give ear unto Me
6 Lift up your eyes to heaven (51:6)
7 Look upon the earth beneath
8 Hearken unto Me (51:7)
9 Fear not the reproach of men
10 Neither be afraid of their revilings
11 Awake, awake, put on strength (51:9)
12 Awake, awake, stand up (51:17)
13 Awake, awake, put on strength (52:1)
14 Put on your beautiful garments
15 Shake yourself from the dust (52:2)
16 Arise, and sit down
17 Loose yourself from your bands
18 Break forth into joy and sing (52:9)
19 Depart, go out from thence (52:11)
20 Touch no unclean thing
21 Go out of the midst of her
22 Be clean

✡ ❤ ✝ THE HEART OF THE BIBLE! ✡ ❤ ✝

66th Prophecy in (52:13–53:12)

32 Predictions—Fulfilled:

1 Many were astonished at such horrible sufferings of the Messiah (52:14)
2 His visage was marred more than that of any other man, and His form more than the sons of men
3 In His childhood He grew up as a tender plant, and as a root out of dry ground (53:2)
4 In His sufferings He had no beauty of form and no external glory to attract men to Himself
5 He was despised and rejected of men (53:3)
6 He was a man of sufferings and fully acquainted with sickness and pain
7 Men hid (or turned) their faces from Him in disgust when they saw His agonies
8 He was despised, and we put no value upon His sufferings
9 The sicknesses and pains He bore during His sufferings were our very own; yet in view of this we regarded Him as suffering justly, smitten by divine judgment, and afflicted for His own sins (53:4)
10 He was slain for our transgressions (because we had sinned); He was crushed for our iniquities; the punishment (chastisement) that secured our peace fell upon Him; and with His stripes (blows, wounds, bruises) we are healed (He brought us healing, 53:5)
11 The Lord laid upon Him the iniquity (guilt, sins) of all (53:6)
12 He was maltreated and afflicted, yet He would not open His mouth to complain (53:7)
13 He was as silent and submissive in all His sufferings as a lamb brought to the slaughter, and as a sheep before the shearers
14 He was taken from prison (Heb. otser, oppression, as in Ps. 107:39), and from judgment (justice); and who can describe the wickedness of His generation (53:8)?
15 He was cut off (violently torn away and slain) from the land of the living
16 He was slain for the transgressions that the covenant-people should have been slain for
17 He was buried in a grave with felons and criminals (53:9)
18 He was placed in a rich man's tomb and associated with the rich in death
19 Although He had done no violence, and no deceit was found in His mouth, it pleased Jehovah to bruise Him for the sake of saving others (53:10)
20 He (Jehovah) put Him to grief (Heb. chalah, make sick; diseased; weak; afflicted; painful)
21 Jehovah made His soul an offering for sin
22 of His sufferings
23 He would prolong His days (live eternally even though He died)
24 The pleasure of the Lord would prosper in His hand
25 He would see the results of His sufferings and be satisfied (53:11)
26 By His knowledge God's righteous servant would make many righteous, for He would bear their iniquities (become sin for them that they might be made the righteousness of God in Him, 53:11; 2 Cor. 5:14-21)
27 Jehovah was to divide Him a portion (or class Him) among the great (53:12)
28 Messiah would divide the spoils of the strong
29 He poured out His soul unto death
30 He was numbered with transgressors
31 He bore the sin of many
32 He made intercession for the transgressors

5 Predictions—Unfulfilled:

1 My servant will deal prudently (52:13)
2 He will be exalted and extolled, and be very high
3 He will sprinkle many nations (52:15)
4 Kings will shut their mouths at Him
5 That which had not been told them they will see, and that which they had not heard, they will consider

Prudent Defined (52:13)

Heb. sakal, to be circumspect and intelligent; considerate; expert; prosperous; to deal prudently; be skillful; have good success; have wisdom; behave self; guide wittingly (v 13). It is trans. behaved wisely (1 Sam. 18:5; Ps. 101:2); prosper (Dt. 29:9; Josh. 1:7; 1 Ki. 2:3); good success (Josh. 1:8); deal prudently (Isa. 52:13); and understand (Dan. 9:25).

Exaltation Planned (52:13)

In God's plan, this always follows humiliation, suffering, obedience, and conformity to the chief end in life—the highest good of all (Mt. 23:12; Lk. 14:11; 18:14; Phil. 2:5-11; Heb. 5:8-9). The Heb. rum means to rise to a high place; to be lifted up to a high position.

Messiah Astonied (52:14)

Heb. shamem, to stun; grow numb; stupify; be shocked; make amazed; be astonished; wonder. Trans. astonied (v 14; Ezra 9:3-4; Job 17:8; 18:20; Ez. 4:17); astonishment (2 Chr. 7:21); wondered (Isa. 59:16; 63:5); amazed (Ez. 32:10); and astonished (Lev. 26:32; 1 Ki. 9:8; Job 1:5; Jer. 2:12; 4:9; 18:16; 19:8; 49:17; 50:13; Ez. 3:15; 26:16; 27:35; 28:19; Dan. 8:27).

Jehovah's Servant (52:13)

Jehovah's servant, not the servant of Satan, man, or sin. This servant is not Israel, the church, or the prophet himself, but the Messiah who was predicted in Isa. 7:14; 9:6-7; 42:1; 52:3; 53:11; 65:8. His exaltation is first introduced as this is the eternal aspect of the Messiah (Isa. 52:13, 15); then His humiliation is dealt with in detail as this is the immediate step to His exaltation (Isa. 52:14; 53:1-12). The chapter should have started at 52:13, for it begins the detailed description of the Messiah in suffering and exaltation. This is the most important section of the O.T. and could be called the heart of the O.T. No other portion of the Bible of like size gives the reasons for the sufferings and death of Jesus Christ. No other part of the Bible has created more controversy between the friends and foes of Christianity.

7 Facts About the Prophecy:

1 The literal description of the sufferings of Christ should settle all controversy with Jews; it proves that their ideas about Christ are wrong. It is a matter of history that Jews interpreted the were pressed to apply it to Jesus of Nazareth, then they were compelled to adopt some other interpretation. Many began to hold that there were two Messiahs—one a suffering Messiah, the other a glorious conqueror. It is true that the O.T. pictures the Messiah as God and man, king and subject, prince and commoner, master and servant, priest and sacrifice, rich and poor, exalted and abased, and eternal yet subject to death; but all this refers to one Messiah only—Jesus of Nazareth. Some have maintained that Messiah came in the person of Hezekiah; others in modern days claimed that He has been here a good while, but will not manifest Himself because of the sins of the Jews. Anything seems acceptable with those who wish to do away with the literal fulfillment of the prophecy in Jesus Christ.

2 It was written about 780 years before the sufferings of Jesus Christ; this should settle all controversy with infidels. The description is so particular and minute as to life, work, character, and death of Christ that it could not possibly be guesswork or accidental, but the fulfillment of a divine, prearranged plan. As to the passage being a forgery, Jews never would have forged it because the predictions are strictly contrary to all their prevailing ideas of the Messiah. They were looking for a great and glorious prince, a conqueror; and this was one of their reasons for rejecting Christ. He was of obscure origin and led a despised life. Christians would not have forged such a prophecy, for Jews guarded their own Scriptures and no sect could have corrupted the passage. Furthermore, no Jewish writer has ever pretended that it was not a true prophecy by Isaiah or that it has been changed in any way by Christians to suit their program.

3 The fulfillment could not have been the work of an impostor claiming to fulfill the ancient prophecy to promote his designs, for a large portion of the circumstances did not depend upon the one predicted, but grew out of the feelings and purposes of others seeking to frustrate divine plans. It would be impossible for an impostor to create in his life, in every detail, the exact coincidences regarding his experiences, work, character, and death as put forth in the prophecy.

4 No human being or beings, even those in league with satanic powers, could have shaped the course of events connected with the fulfillment of the prophecy. According to the law of compound probability, the 36 separate details (see ***36fold Suffering of Messiah***, p. 1239) would have only one chance in 68,719,476,736 of fulfillment. See ***Law of Compound Probability***, p. 1222.

5 The passage is quoted in the N.T. several times, as if from a well-known prophecy accepted by all Israel (Mt. 8:17; Jn. 12:38; Acts 8:28-35; Rom. 10:16; 1 Pet. 2:21-25).

6 The prophecy itself proves that it refers to an individual, not a nation or group of people, for singular personal pronouns are used throughout. His visage being marred more than that of other men; His form; His personal work with men; His being called a man; His being rejected, despised, smitten, and wounded; His death; His mouth; His grave; the offering of His soul for sin; and many other details could only refer to an individual—the Messiah.

7 The 3fold Division of the Prophecy:

(1) An epitome of the prophecy (52:13-15). Here Jehovah describes Messiah's humiliation and exaltation, showing that as a result of His humiliation to redeem, the nations of earth and their kings would regard Him with profound reverence.

(2) Reception of the prophecy (53:1)

(3) The 36fold sufferings of the Messiah:
  A His appearance during His sufferings 53:2-3
  B Object of His sufferings (53:4-6)
  C Manner of His sufferings (53:7-8)
  D End of His sufferings (53:9a)
  E Purpose of His sufferings (53:9b-10a)

Messiah Disfigured (52:14)

Heb. mishchath, to disfigure. Trans. marred (v 14); corruption (Lev. 22:25). The idea is that in His sufferings the Messiah was so bruised, beaten, marred, disfigured, striped, mutilated, injured, spit upon, and torn that His outward appearance was awful to behold. He suffered so much that even the most wicked of hardhearted men shuddered with shock at such treatment heaped upon Him by enemies. He became so disfigured and destitute of His natural beauty and handsomeness that men were stricken with amazement, disgust, and heartsickness at what they saw. The more perfect His body, the more marred He seemed in suffering.

Sprinkling Many Nations (52:15)

Heb. nazah, to spurt; sprinkle in expiation. The reference would be to the custom of sprinkling guests at feasts with perfumed water from a silver sprinkler. It has nothing to do with sprinkling of water in baptism, but to the symbolic sprinkling of blood, as in Ex. 29:21; Lev. 4:6, 17; 5:9; 14:7, 16, 27, 51; 16:14-15, 19; etc. It is used only once of the water of purification (Num. 8:7). Many nations will be blessed with salvation and their kings will be dumb with astonishment because of their admiration and veneration of Him (v 15).

2 Reasons All Should Believe (53:1)

1 The report itself. God has spoken by the mouths of the prophets since the world began (Acts 3:21; Heb. 1:1-3; 1 Pet. 1:10-12). God Himself began the long list of prophecies of the coming Redeemer by promising that the Seed of the Woman would crush the serpent's head and restore man's dominion (Gen. 3:15-16). Abraham and Isaac spoke of Him coming through their seed (Gen. 12:1-3; 15:4-6; 17:4-8, 19-21; 21:12; 26:4). Jacob said He would come from Judah (Gen. 49:10). Moses predicted Him as a prophet like himself (Dt. 18:15-19). David referred to Him as coming from his seed (2 Sam. 7). Isaiah said He would be born of a virgin in Judah of the house of David (Isa. 7:14; 9:6-7), and pictured His rejection and sufferings (Isa. 52:13–53:12). Others also made reports of His coming, so Israel had no excuse for their unbelief when He did come.

2 Miracles confirming the report. The report was not only predicted and then literally fulfilled in Jesus of Nazareth, but there were also miracles confirming to Israel the fact that He was the true Messiah sent of God (Isa. 11:1-2; 42:1-6; 61:1-2; Mt. 11:1-6; Lk. 4:16-18; Acts 2:22; 10:38). The arm of the Lord is figurative of His power, which Isaiah predicted would be revealed along with the report (Jn. 5:20, 36; 10:25-38; 12:38-40; 14:10-12; 15:24).

Messiah Growing Up (53:2)

Before Jehovah the Messiah was to grow up like a tender plant (a sprout or tender shoot growing out of a decayed stock or stump of a tree that was apparently dead, v 2). This refers to His infancy (a sucking child) already predicted by the prophet (v 2; 7:14; 9:6-7; 11:1-2). Fulfilled in Mt. 1:18-25; Lk. 2:1-52.

36fold Suffering of Messiah (53:2)

1 Visage marred more than that of any other man (52:14)
2 Form marred more than any other
3 Suffered unbelief of men (53:1)
4 Suffered human limitations (53:2)
5 Had no form (beauty)
6 Had no comeliness (glory)
7 Men had no desire for Him
10 Suffered many sorrows
11 Was acquainted with grief (sickness)
12 Men hid their faces from Him
13 He was not esteemed by men
14 He bore griefs (sicknesses) of others (53:4)
15 He carried sorrows (pains) of men
16 Men counted Him stricken
17 Smitten of God
18 Afflicted by God
19 He was wounded for our sins (53:5)
20 Bruised for our iniquities
21 Chastised for our peace
22 Striped for our healing
23 He suffered over the going astray of His own creation (53:6)
24 Suffered over seeing all men going their own way in selfishness
25 Bore sins of all men (53:6, 10-12)
26 Suffered oppression by men (53:7)
27 He was afflicted by men
28 Arrested by men (53:8)
29 Justice was taken from Him
30 He lived among wicked men
31 Was violently taken away by men
32 Was stricken for sins of men
33 Bruised by men (53:10)
34 He took sicknesses of men
35 Travailed in soul (53:11)
36 Was classed with criminals (53:12)

Messiah's Lack of Beauty (53:2)

This was true when men saw Him in His sufferings, but if they could see Him now in His exalted glory they would desire Him (v 2 with Phil. 2:9-11). Even when they saw Him in His life before His sufferings such could not have been true except in the case of enemies, filled with satanic hatred. Christ was no doubt the most handsome and attractive man who ever lived; but the sufferings described here would cause anyone to think there was no beauty about Him. The following description of Him, supposed to have been written during His life on earth before His sufferings, is probably spurious, but it certainly is a wonderful word picture of a wonderful man: "There lives at his time in Judea a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from the grave and heals all sorts of diseases with a word or touch. He is a tall man, well shaped, and of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling in graceful curls, waving about and very agreeably couching upon his shoulders, parted on the crown of the head, running like a stream to the front after the fashion of the Nazarites; his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard of the color of new wine suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes bright blue, clear, and serene, look innocent, dignified, manly, and mature. In proportion of body most perfect and captivating; his arms and hands delectable to behold. He rebukes with majesty, counsels with mildness; his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest, and wise. A man for his extraordinary beauty and divine perfections, surpassing the children of men in every sense."

Man of Sorrows (53:3)

He was a man of sorrows, because He carried our sorrows (v 3-4). He personally had no sin, sickness, pain, or suffering on account of His own self

He had to become identified with us in our sufferings by taking them upon Himself and bearing them unto death, so that we might be free from them. Therefore, sorrow became a characteristic of His life during His sufferings in particular. He no doubt had sorrows from the time His sensitive, pure, sinless, and untainted life began to contact the sins, depravities, corruptions, sicknesses, diseases, and pains of others.

Grief Defined (53:3)

Heb. choli, malady. Trans. grief (v 3); griefs (v 4); disease (2 Ki. 1:2; 8:28-29; 2 Chr. 16:12; 21:18; Job 30:18; Ps. 38:7; Eccl. 6:2); sick (Isa. 1:5); sickness (Isa. 38:9, 12; Dt. 7:15; 28:61; 1 Ki. 17:17; 2 Ki. 13:14; 2 Chr. 21:15, 19; Ps. 41:3; Eccl. 5:17); sicknesses (Dt. 28:59). The words grief and griefs in v 3-4 should have been trans. sickness as the Heb. word is trans. elsewhere and recognized by many versions, as in point 3 below. Christ was not only acquainted with diseases and sicknesses in the sense of being able to discern and diagnose them, and by being familiar with them in others, but He actually bore them in His own body while hanging on the cross and becoming a substitute for others, as in note on ***10 Proofs***, below.

10 Proofs Christ Bore Sin and Sickness (53:4)

1 It is so stated in v 4-5: Surely (Heb. aken, surely; firmly; certainly) He hath borne our griefs (sicknesses and diseases, as in ***Grief Defined***, above), and carried our sorrows . . .He was wounded (pierced, slain bodily) for our transgressions . . . bruised for our iniquities . . . with His stripes we are healed.

2 The quotation and fulfillment of this prophecy in Mt. 8:16-17 proves that the bearing of sicknesses and infirmities was physical, not spiritual healing. Physical healing is mentioned hundreds of times in covenant, promise, prophecy, and experience in Scripture, whereas healing of the soul is mentioned only one time—in Ps. 41:4. See ***Healing*** in Index.

3 Many versions confirm this plain truth of v 3-5, 10 and state that both sin and sickness were borne by Christ in His sufferings, and that physical healing and forgiveness of sins were both provided for in the atonement of Christ. Berkeley: "acquainted with sickness . . . Surely He has borne our sicknesses . . . pierced for our transgressions . . . bruised for our iniquities . . . with His stripes we are healed"; Septuagint: "He bears our sins . . . by His bruises we were healed"; Peshitta: "He was slain for our sins . . . with His wounds we are healed"; Moffatt: "A man of pain, who knew what sickness was . . . ours was the pain He bore . . . . He was wounded because we had sinned, 'twas our misdeeds that crushed Him . . . the blows that fell to Him have brought us healing"; Fenton: "He was convicted because of our crimes, and punished because of our vices; and by His stripes we were healed . . . yet the Lord pleased to depress Him with pain"; Young: "A man of pains, and acquainted with sickness . . . Surely our sicknesses He hath borne, and our pains—He hath carried them . . . by His bruise there is healing to us . . . He hath made Him sick"; Rotherham: "Man of pains and familiar with sickness . . . surely our sicknesses He carried, and as for our pains He bare the burden of them . . . He was pierced for transgressions that were ours, was crushed for iniquities that were ours, —the chastisement for our well-being was upon Him, and by His stripes there is healing for us . . . He laid on Him sickness."

4 According to the Heb. (as in versions quoted above) v 10 plainly says that He (Jehovah) hath made Him sick, depressed Him with pain, laid on Him sickness—in addition to His soul being made an offering for sin. He was made sick for men as became the sick offering as well as the sin offering for man. Naturally, He never committed personal sin, neither was guile found in His mouth (1 Pet. 2:21-22). He never committed robbery, adultery, blasphemy, or any other sin; yet it is stated in 2 Cor. 5:21 that He was made sin for us that we might be made the righteousness of God in Him. Likewise, He did not personally experience all the sicknesses and diseases, but He became sick in the sense of becoming an offering for sickness. He made atonement for sin and all its effects. Both sin and sickness were a part of the one curse, and both became a part of the one redemption. Christ atoned for and made provision for sickness to be healed, as well as for sin to be forgiven.

5 God does nothing to remove sin, sickness, and every other part of the curse, apart from the redemptive work of Christ. Even the future restoration of the earth, the creatures on earth, and the whole human family, including their bodies, souls, and spirits, will be done through redemption (Rom. 8:18-25). How could redemption be apart from atonement, and how could it be complete without provision for the body as well as the soul? If the whole creaion will be delivered from the bondage of corruption it is bound to be by blood, and will include both body and soul.

6 God has made covenants to heal the body as well as to save the soul (Ex. 15:26; 23:25; Lev. 26; Dt. 28; Mt. 26:28). Promises and prophecies were made also to this end; and God sent Jesus Christ to fulfill these and demonstrate the provisions for man by healing the body and saving the soul (Mt. 8:16-17; 9:5-6; Jn. 10:10; Acts 10:38). Christ sent the early disciples out to carry on such work (Mt. 10; 28:20; Mk. 16:5-20; Lk. 10; 24:49; Acts 1:1-2, 8; 1 Cor. 12:1-11; Heb. 2:3-4).

7 God has declared that healing will accompany conversion if the gospel is taught properly and men receive and act on the truth (Isa. 6:9-13; Job 33:14-29; Ps. 103:3; Mt. 9:5-6; 13:14-17; Acts 28:24-28; Jas. 5:14-16).

8 Peter confirmed the doctrine of Isaiah in stating that Christ bore the sins of all men in His body on the cross, and that by His stripes we are healed (1 Pet. 2:24). See ***Healing*** in Index.

9 In typology, atonement is associated with healing in many scriptures. Whole chapters are devoted to making atonement for sins and sicknesses and even for the minutest touch of uncleanness—that of merely touching dead bodies, graves, issue of blood in childbirth, leprosy, etc. (Lev. 12:7-8; 14:1-57; 15:1-33). Why these detailed instructions in connection with atonement for cleansing from sin and sickness in typology, if there is no connection between atonement and healing of disease in Christ who fulfilled the types?

10 In many cases of healing recorded in both testaments, prayer and atonement were fully recognized as God's method of dealing with sin and sickness. Note the necessity of atonement and proper confession of sin in the various healings (Ex. 32; Num. 11:1-3; 12:1-16; 16:46-50; 21:1-9 with Jn. 3:14; 2 Sam. 24; Mt. 8:1-4, 16-17). Many died of sickness in Corinth because they did not recognize and appropriate healing through the broken body and shed blood of Christ (1 Cor. 11:27-34). Christ Himself recognized atonement in connection with healing (Mt. 8:1-4).

Borne Defined (53:4)

Heb. nasa, to lift; bear; carry away; cast away; ease; erase; take away. The idea is that of one person taking the burden of another and placing it on himself, as carrying an infant; or, as the flood lifted up the ark (v 4; Ps. 103:12; Mt. 8:16-17; 1 Jn. 3:5). If Christ bore our griefs (sicknesses, as in ***Grief Defined***, p. 1239), then they were taken away in the same sense sins are taken away, or borne, as in v 11. This was not only done for people who lived during the few years of Christ's ministry on ages. If sickness was borne only for these few, then sins were likewise borne only for these few, and others are lost, are subject to sickness, and have no remedy for either.

Carried Defined (53:4)

Heb. cabal, to carry; bear. Trans. carried (v 4); bear (v 11; Gen. 49:15; 2 Chr. 2:2); and burden (Eccl. 12:5). The idea in all these passages is that the full load is borne by the one carrying it so that all others might be free of it. The meaning is that Christ bore all our sicknesses and pains so that we do not need to have them; if we do have them it is because we have not unloaded them on Him, by faith. There is no need for us to bear them if He bore them. If God had not intended for His people to be free from such, then He would not have laid them upon Christ to bear for us (v 3-4, 6, 8, 11). One can be rid of his sicknesses as well as his sins upon the same basis of prayer and faith in the atonement. We must believe in the provision to experience the benefits. All the promises of Scripture and all benefits of the gospel are for believers, not unbelievers. The law of God is: he that believeth will be blessed, and he that believeth not will not be blessed (Mk. 1:15; 16:15-20; Jn. 7:37-39; 14:12-15; Heb. 11:6; Jas. 1:5-8). In all things the rule is: According to your faith so be it unto you (Mt. 8:13; 9:29).

Messiah's Reception (53:4)

The idea here is that those who rejected the Messiah sinned the greatest by condemning Him to death, turning their faces from the very sufferings they caused, and supposing that He was suffering on account of His own sins and crimes, and that God was meting out proper justice to Him in striking, smiting, and afflicting Him (v 4). In this they erred, for it was not His own sins, sicknesses, pains, and sorrows that He bore, but ours. It was not for His own crimes that God suffered Him to be stricken, smitten, and afflicted, but for those of all others. Being so judged by God did not prove that He was a sinner and deserved what He suffered, but that we were the greatest of sinners and deserved punishment. It only demonstrated the love of God when He freely gave Christ to be a substitute for such sufferings, and it further proved love on Christ's part when He showed Himself willing to become such a substitute. We deserved what He suffered, but He was the one who bore such penalties for sin.

Messiah Stricken (53:4)

Heb. naga, to touch; lay the hand upon; strike violently; bring down; smite with a plague (v 4; Dt. 21:4). Trans. touch with various endings, 92 times.

2 Bodily References in Making Atonement (53:5)

1 Wound. Heb. chalal, to wound; bore; slay; pierce (v 5; 51:9; Ps. 109:22). This refers to piercing the hands, feet, and side.

2 Bruise. Heb. daka, to crumble; beat to pieces; break; bruise; crush; destroy; smite (v 5, 10; 3:15; Job 19:2; Ps. 72:4; 94:5). This refers to the stripes by scourging, cuts by thorns, and other bodily sufferings, and proves this was part of the work of atonement by which blood was shed. It was by this particular phase of punishment that bodily healing was provided for all alike (v 5; 1 Pet. 2:24).

Messiah's Healing Power (53:5)

Heb. rapha, to mend; cure; heal; repair; make whole (v 5; 6:10). It has no reference to spiritual healing whatsoever. There are at least 14 Heb. and Gr. words found in scores of passages which plainly teach bodily soundness, healing, health, preservation of these words is used in the same passage of both body and soul, thus proving that it is not limited to the spiritual part of man. See ***37 Bible Diseases and Infirmities***, p. 1048; BIBLE PLAGUES, p. 550 of N.T.

14 Heb. and Gr. Words That
Refer to Bodily Healing:

1 The Heb. rapha is trans. cure (Jer. 33:6); make whole (Job 5:18); heal (Isa. 19:22; 57:18-19; Num. 12:13; Dt. 32:39; 2 Ki. 20:5, 8; Ps. 6:2; Jer. 17:14; 30:17; Hos. 6:1; Zech. 11:16); healed (Isa. 6:10; 53:4; Gen. 20:17; Ex. 21:19; Lev. 13:18, 37; 14:3, 48; Dt. 28:27, 35; 1 Sam. 6:3; 2 Ki. 8:29; 9:15; 2 Chr. 22:6; 30:20; Ps. 30:2; 107:20; Jer. 17:14; Ez. 34:4; Hos. 7:1; 11:3); healeth (Isa. 30:26; Ex. 15:26; Ps. 103:3; 147:3); thoroughly healed (Ex. 21:19); and physician (Gen. 50:2; 2 Chr. 16:12; Job 13:4; Jer. 8:22).

2 The Heb. marpe is trans. healing (Jer. 14:19; Mal. 4:2); health (Pr. 4:22; 12:18; 13:17; 16:24; Jer. 8:15); cure (Jer. 33:6); remedy (2 Chr. 36:16; Pr. 6:15; 29:1); sound in health (Pr. 14:30); and wholesome (Pr. 15:4).

3 The Heb. yeshuah is trans. health (Ps. 42:11; 43:5; 67:2); deliverance (Ps. 18:50; 44:4); and salvation (Ps. 91:16). The entire 91st Psalm teaches perfect healing and health physically, so the salvation of v 16 includes the body as well as the soul.

4 The Heb. arukah means restoration to sound health (Isa. 58:8; Jer. 8:22; 30:17; 33:6).

5 The Heb. chabash means healer (Isa. 3:7); and to bind up or heal (Isa. 30:26; 61:1; Job 5:18; Ps. 147:3; Ez. 34:16; Hos. 6:1).

6 The Heb. riphuth means health (Pr. 3:8).

7 The Gr. therapeuo is trans. heal (Mt. 8:7; 10:1, 8; 12:10; Mk. 3:2, 15; Lk. 4:23; 6:7; 10:9; 14:3); healed (Mt. 4:23-24; 8:16, 17; 9:35; 12:15, 22; 14:14; 15:20; 19:2; 21:14; Mk. 1:34; 3:10; 6:5, 13; Lk. 4:40; 5:15; 6:18; 8:43; 9:6-11; 13:14; 14:4; Acts 4:14; 5:16; 8:7; 28:9); cure (Mt. 17:16; Lk. 9:1); and cured (Lk. 7:21; Jn. 5:10).

8 The Gr. iama means healing or repairing (1 Cor. 12:9, 28, 30).

9 The Gr. iaomai is trans. heal (Mt. 13:15; Lk. 4:18; 5:17; 9:2; Jn. 4:47; 12:40); healed (Mt. 8:8, 13; Mk. 5:29; Lk. 6:17, 19; 7:7; 8:2, 47; 17:15; 22:51; Jn. 5:13; Acts 3:11; 28:8; Heb. 12:13; Jas. 5:16; 1 Pet. 2:24); healing (Acts 10:38); whole (Mt. 15:28; Acts 9:24).

10 The Gr. iasis means healing and cure (Lk. 13:32; Acts 4:22, 30; 28:27).

11 The Gr. hugiaino means sound health 3 Jn. 2

12 The Gr. hugies means healthy, sound and whole (Mt. 12:13; 15:31; Mk. 3:5; 5:34; Lk. 5:31).

13 The Gr. sozo means to save, deliver, protect, heal, preserve, and make whole. It is used 86 times in reference to saving the soul, but in the following passages it refers to saving the body and healing it of sickness: Mt. 9:21-22; Mk. 5:29, 34; 6:56; 10:52; Lk. 8:36, 48; 8:50; 17:19; Acts 4:9; 14:9.

14 The Gr. diasozo means to save and to heal thoroughly, make perfectly whole, and is used of the body being healed (Mt. 14:36; Lk. 7:3).

35 Major Doctrines in This Prophecy (53:12)

1 Eternal reign of the Messiah (52:13; 2:1-4; 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Mt. 25:31-46; Lk. 1:32-33; 1 Cor. 15:24-28; Eph. 1:10; 2:7; 3:11; Rev. 11:15; 20:1-10; 22:4-5)
2 Glory after sufferings (52:13-14)
3 Sufferings necessary to redeem men (52:14; 53:2-10, 12)
4 Salvation of all nations (52:15; 53:11-12)
5 Submission of earth rulers to the Messiah (52:15; 53:12)
6 Necessity of faith (52:1; Jn. 3:16)
7 God's arm (power) revealed (52:1)
8 Humanity of the Messiah (53:2-12)
9 Extreme sufferings of Messiah (52:14; 53:2-10)
10 His rejection of men (53:3)
11 Messiah our sickness bearer (53:4-5, 10)
12 Christ our healer

14 Messiah God's sacrifice for man (53:4-8, 10)
15 Substitution (53:4-5, 8, 11-12)
16 Atonement for sin (53:4-6, 8, 11)
17 Death of Messiah necessary to atone for sin (53:4-6, 8, 10-12)
18 Chastening for disobedience (53:4)
19 Peace through chastening
20 Fall of man (53:6; Rom. 5:12-21)
21 Messiah the sin bearer and sin offering (53:5-6, 8, 10-12)
22 Patience and humility in suffering (53:7)
23 Death the sin penalty (53:5, 8, 10)
24 Messiah suffered unjustly (53:8)
25 Wickedness of man
26 Burial of the Messiah (53:9)
27 Sinlessness of Messiah (53:9, 11)
28 God's plan guaranteed of fulfillment by the Messiah (53:10)
29 Messiah made sin and made sick for men (53:4-5, 10)
30 Spiritual posterity of Messiah
31 Resurrection of Messiah
32 Soul travail (53:11; Rom. 8:26)
33 Justification by faith and knowledge of God's Son (53:11; Rom. 5:1-11)
34 Victory over satanic powers (53:12)
35 Ministry of intercession

67th Prophecy in Isaiah (54:1-17)

16 Predictions—Unfulfilled:
1 Gentiles will be saved during Judah's rejection and barrenness (54:1)
2 Israel will eventually inherit the Gentiles and fill their cities with inhabitants (54:2-3)
3 Israel will be restored as God's wife and her past shame and confusion will be forgotten (54:4-6)
4 Israel will be gathered (54:7; 11:10-12, notes)
5 God will yet have mercy on Israel eternally (54:8)
6 God will never again rebuke Israel or be wroth with her (54:9)
7 Mountains and hills will depart and be completely removed (54:10)
8 God's kindness will never depart
9 God's covenant will never be removed
10 Israel and Jerusalem will be built and fully restored to glory (54:11-12)
11 Israel will be taught by Jehovah and have great peace (54:13)
12 Israel will be restored and not oppressed anymore; she will not live in fear and terror (54:14)
13 Nations will be gathered together against Israel, but God will not be with them (54:15)
14 They will be destroyed that gather against Israel
15 No weapon formed against you will prosper (54:17)
16 Every tongue that will rise against you in judgment you will condemn (54:17)

68th Prophecy in Isaiah (55:3-5)

5 Predictions—Unfulfilled:
1 I will make an everlasting covenant with you, even the sure mercies of David (55:3; 42:6; 49:8; Mt. 26:28; Heb. 8:6)
2 I have given Him (the Messiah, the one God used to make the everlasting covenant, Heb. 8:6) as a witness to the people (55:4; Jn. 5:31-37; 8:18; Rev. 1:5)
3 I have given Him to be a leader and commander to the people (55:4)
4 You (the Messiah of v 4) will call a nation (the Gentiles) that You know not (55:5)
5 Nations that knew You not (knew not the Messiah) will run to You because of Your God and because He has glorified You

✡ ✡ ✡

8 Predictions—Unfulfilled:
1 My Word will not return unto Me void; it will accomplish what it is designed to do (55:11)
2 You will go out with joy (55:12)
3 You will be led forth with peace
4 Mountains and hills will break forth into singing before you
5 All the trees of the field will clap their hands
6 Instead of the thorn the fir tree will grow (55:13)
7 Instead of the brier the myrtle tree will come up
8 These will be eternal things, a sign to glorify Jehovah

70th Prophecy in Isaiah (56:1-8)

8 Predictions—Unfulfilled:
1 My salvation is near to come (56:1)
2 My righteousness is soon to be revealed
3 I will give the eunuchs that obey Me a place in My house and a name better than that of having sons and daughters (56:5)
4 I will give them an everlasting name that will not be cut off
5 The sons of strangers that become My servants and obey Me will I also bring to My holy mountain; and I will make them joyful in My house of prayer (56:6-7)
6 Their burnt offerings will be accepted upon My altar (56:7)
7 My house will be called a house of prayer for all people
8 I will gather others besides Israel to Myself (56:8)

71st Prophecy in Isaiah (57:13-19)

5 Predictions—Unfulfilled:
1 The companies of idols and foreigners you have made alliances with will fail to deliver you when you rely upon them (57:13)
2 He that puts his trust in Me will possess the land, and inherit My holy mountain at Jerusalem
3 Stumbling blocks will be removed from My people (57:14)
4 I will not contend with My people forever, or be wroth with them (57:16)
5 I will heal him (the righteous), lead him, and restore comforts unto him and his mourners (57:18-19)

72nd Prophecy in Isaiah (59:16-21)

14 Predictions—Unfulfilled:
1 His own arm brought salvation—referring to Messiah's future redemption of Israel (59:16)
2 His righteousness sustained Him—the Messiah
3 He put on righteousness as a breastplate (59:17)
4 He put a helmet of salvation on His head
5 He put on garments of vengeance for clothing
6 He put on zeal as a cloak
7 He will repay according to the deeds of His enemies (59:18)
8 He will repay fury to His adversaries
9 He will repay recompense to His enemies
10 He will repay recompense to the islands
11 They will fear the name of the Lord from the west, and His glory from the rising of the sun—the east (59:19)
12 The Spirit of the Lord will raise up a standard against the enemy
13 The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob (59:20)
14 My Spirit and My words will not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your seed's seed from henceforth and forever (59:21)

73rd Prophecy in Isaiah (60:1-22)

64 Predictions—Unfulfilled:
2 The glory of the Lord is risen upon you
3 Darkness will cover the earth (60:2)
4 Gross darkness will cover the people
5 The Lord will arise upon you
6 His glory will be seen upon you
7 Gentiles will come to your light
8 Kings will come to the brightness of your rising (60:3)
9 The people of Israel still scattered among the nations will be gathered together (60:4)
10 They will come to you (Judah)
11 Your sons will come from afar
12 Your daughters will be nursed at your side
13 Then you will see and flow together (60:5)
14 Your heart will fear and be enlarged
15 The riches of the seas will be converted (turned) to you
16 The wealth of the nations will come to you
17 Many camels (caravans) will come to you (60:6)
18 They will bring gold and incense
19 The people will praise Jehovah
20 All the flocks of Kedar will be gathered together unto you (60:7)
21 The rams of Nebaioth will minister to you
22 They will be accepted upon My altar
23 I will glorify the house of My glory
24 The isles will wait for Me
25 Ships of Tarshish will bring your sons from far, to Jehovah (60:8-9)
26 Their gold and silver will be brought with them
27 God will glorify you (60:9)
28 Sons of strangers will build your walls (60:10)
29 Their kings will minister to you
30 I will have mercy on you
31 Your gates will be open continually; they will not be shut day or night (60:11)
32 Men will bring you the wealth of the Gentiles
33 The wealth of their kings will be brought to you
34 Every nation and kingdom that will not serve you will perish and be utterly wasted (60:12)
35 The glory of the trees of Lebanon will come to you to beautify the place of My sanctuary (60:13)
36 I will make the place of My feet glorious (60:13; Ez. 43:7)
37 The sons of your enemies will come bowing down before you (60:14)
38 All that have despised you will bow down at your feet
39 They will call you, The city of the Lord, The Zion of the Holy One of Israel (60:14; note h, 1:26)
40 I will make you an eternal excellency (60:15)
41 I will make you a joy of many generations
42 You will suck the milk of the Gentiles (60:16)
43 You will suck the breast of kings
44 You will know that I, the Lord, am your Savior and Redeemer, the Mighty One of Jacob
45 I will give gold for brass, silver for iron, brass for wood, and iron for stones (60:17)
46 I will make your rulers peaceful
47 I will make your tax collectors righteous
48 Violence will be heard no more in your land (60:18)
49 There will be no wasting or destruction within your borders
50 Your walls will be called Salvation
51 Your gates will be called Praise
52 The sun will be your source of light no more (60:19)
53 Neither will the brightness of the moon be your source of light
54 The Lord will be the everlasting source of light to you
55 Your God will be your glory
56 Your sun (God's glory) will go down no more (60:20)
57 Neither will your moon (God's glory) withdraw itself
58 The Lord will be your everlasting light
59 Your days of mourning will be ended
60 All your people will be righteous (60:21)
61 They will inherit the land forever

63 A little one shall become a thousand, and a small one a nation (60:22)
64 The Lord will hasten it in His time

74th Prophecy in Isaiah (61:1-11)

10 Predictions—Fulfilled:

1 The Spirit of the Lord is upon Me (the Messiah, 61:1; Lk. 4:16-19)
2 He has anointed Me to preach good tidings unto the meek (61:1)
3 To bind up the brokenhearted
4 To proclaim liberty to captives
5 To open the prison to them that are bound
6 To proclaim the acceptable year of the Lord (61:2)
7 I will greatly rejoice in the Lord (61:10)
8 My soul will be joyful in God
9 He has clothed Me with the garments of salvation
10 He has covered Me with the robe of righteousness like a bride and groom decking themselves with ornaments and jewels

26 Predictions—Unfulfilled:

1 He has sent Me to proclaim the day of vengeance of our God (61:2)
2 To comfort all that mourn
3 To appoint unto them that mourn in Zion (61:3)
4 To give unto them beauty for ashes
5 Oil of joy for mourning
6 Garments of praise for the spirit of heaviness
7 Men will be called trees of righteousness, the planting of the Lord, that He might be glorified
8 They will build the old wastes (61:4)
9 They will raise up the former desolations (61:4)
10 They will repair the waste cities
11 They will repair the desolations of many generations
12 Strangers will feed your flocks (61:5)
13 Aliens will be your plowmen and your vinedressers
14 You will be Priests of the Lord (61:6)
15 Men will call you Ministers of God
16 You will eat the riches of the Gentiles
17 You will boast yourselves in their glory, power, and riches
18 For your shame you will receive double your former possessions (61:7)
19 Instead of confusion you will rejoice in their portion (the portion of the Gentiles)
20 You will possess double their land
21 You will have everlasting joy
22 I will direct their work (Israel's) in truth (61:8)
23 I will make an everlasting covenant with them (61:8; 42:6; 49:8; 55:3; 57:8; 59:21; Jer. 31:31; Heb. 10:16)
24 Your seed will be known among the Gentiles (61:9)
25 All that see them will acknowledge them to be the seed God has blessed
26 The Lord will cause righteousness and praise to spring forth before all nations (61:11)

75th Prophecy in Isaiah (62:1-12)

22 Predictions—Unfulfilled:

1 For the sake of Zion and Jerusalem I will not hold My peace, and I will not rest until their righteousness and salvation shine forth as a lamp that burns brightly (62:1)
2 The Gentiles will see your righteousness
3 All kings will see your glory (61:2)
4 You will be called by a new name which Jehovah will give you
5 You will be a crown of glory in the hand of the Lord (62:3)
6 You will be a royal diadem in the hand of your God
7 You will no more be termed Forsaken (62:4)
8 Your land will never again be termed Desolate
9 You will be called Hephzibah—delight
12 God will rejoice over you
13 I have set watchmen upon your walls, O Jerusalem, which will never hold their peace day or night (62:6)
14 I will give your corn no more to be meat for your enemies (62:8)
15 Strangers will take your wine for which you have labored, no more
16 Everyone who plants and harvests a crop will use it for himself and praise the Lord (62:9)
17 They will take corn and wine to the courts of My holiness and enjoy it there
18 A highway will be made for people to go up to Jerusalem to worship (62:10; 11:16; 19:23; 35:8)
19 A standard will be raised for My people to rally around (62:10)
20 The Lord will proclaim to the ends of the earth that the salvation of Zion has come, His reward is with Him and His work before Him (62:11)
21 Men will call Israel The holy people, The redeemed of the Lord (62:12)
22 Men will call Jerusalem, Sought out, A city not forsaken (62:12)

76th Prophecy in Isaiah (63:1–64:12)

21 Predictions—Unfulfilled:

1 I will come from Edom and Bozrah with dyed garments (63:1)
2 I will travel in the greatness of My strength
3 My apparel will be red like the garments of one treading grapes (63:2)
4 I will tread the winepress alone; none of the people will be with Me
5 I will tread them in My anger, and trample them in My fury (63:3)
6 Their blood will be sprinkled upon My garments
7 It will stain all My raiment
8 The day of vengeance is in My heart (63:4)
9 The year of My redeemed has come
10 My own arm will bring salvation unto Me (63:5)
11 My fury will uphold Me
12 I will tread down the people in My anger, and make them drunk in My fury
13 I will bring their strength down to the earth (63:6)
14 I will mention the lovingkindnesses of the Lord, according to His goodness to Israel in the past (63:7-14)
15 The remnant of Israel will pray to God at the end of the tribulation for the return of the Messiah (63:15–64:12)
16 Then—in the last days—God will remember the covenants with Israel and turn to them again (v 11; Lev. 26:33-43; Dt. 30:1-10)
17 Your holy cities are a wilderness (64:10)
18 Zion is a wilderness
19 Jerusalem is a desolation
20 The temple is burned with fire (64:11)
21 All our pleasant things are laid waste

These last few statements in the prayer of Israel to be made in the latter day (64:10-11) are prophetic of conditions as they will be when the prayer is said at the 2nd advent of Christ.

77th Prophecy in Isaiah (65:1–66:24)

3 Predictions—Fulfilled:

1 I am sought of them that asked not for Me (65:1)
2 I am found of them that sought Me not
3 I said, Behold Me, to a nation that was not called by My name

69 Predictions—Unfulfilled:

1 I will not keep silence, but will recompense into their bosom (65:6)
2 I will measure their former work into their bosom (65:7)
3 I will not destroy them all (65:8)
4 I will bring forth a seed out of Jacob (65:9)
5 I will bring out of Judah an inheritor of My mountains
8 Sharon shall be a fold of flocks
9 The valley of Achor will be a place for herds to lie down in, a place for My people who have sought Me (65:10)
10 I will number you to the sword and you will bow to the slaughter (65:12)
11 My servants will eat; you will be hungry (65:13)
12 They will drink; you will be thirsty
13 My servants will rejoice, but you will be ashamed
14 My servants will sing for joy, but you will cry for sorrow of heart, and howl for vexation of spirit (65:14)
15 Your name will be left for a curse to My chosen, for God will slay you and call His servants by another name (65:15)
16 He that blesses himself in the earth will bless himself in God (65:16)
17 He that swears in the earth will swear by God
18 Former troubles will be forgotten and hid from My eyes
19 I create new heavens and a new earth (65:17)
20 The former will not be remembered, nor come into mind
21 I will create Jerusalem a rejoicing, and her people a joy (65:18)
22 I will rejoice in Jerusalem, and joy in My people (65:19)
23 The voice of weeping or crying will be heard in Jerusalem no more
24 There will be no more thence an infant of days, nor an old man that hath not filled his days (65:20)
25 A child will die an hundred years old (human life will be so long that a person will be a child at the age of 100)
26 A sinner being an hundred years old will be accursed
27 They will build houses, and inhabit them (65:21)
28 They will plant vineyards, and eat the fruit of them
29 They will not build, and another inhabit (65:22)
30 They will not plant, and another eat
31 As the days of a tree so will the days of My people be
32 My elect will long enjoy the work of their hands
33 They will not labor in vain (65:23)
34 They will not bring forth for trouble
35 They will be the seed of the blessed of the Lord and their children with them
36 Before they call I will answer (65:24)
37 While they are yet speaking I will hear
38 The wolf and the lamb will feed together (65:25)
39 The lion will eat straw like the bullock
40 Dust will be the serpent's meat
41 They shall not hurt nor destroy in all My holy mountain (65:25)
42 The Lord will vindicate His people
43 He will recompense His enemies (66:6)
44 Before she (Israel) travails she will bring forth; before her pain comes she will be delivered of a man-child (66:7)
45 A nation will be born at once when Zion travails (66:8)
46 Jerusalem will be restored and be like a flowing stream
47 I will extend peace to her like a river (66:12)
48 The glory of the Gentiles will be like a flowing stream
49 Israel will be prosperous
50 Israel will be comforted (66:13)
51 Your heart will rejoice when this will be fulfilled (66:14)
52 The hand of the Lord will be known toward His servants
53 His indignation will be known toward His enemies
54 The Lord will come with fire (66:15)
55 He will come like a whirlwind
56 He will render His anger with fury, and His re-

By fire and sword the Lord will plead with all flesh, and the slain of the Lord will be many (66:16)
58 All rebels will be consumed together (66:17; Zech. 13:9)
59 All nations will be gathered to see My glory (66:18)
60 I will set up a sign among them and will send the Jews to them who have not heard My fame or seen My glory, and they will declare My glory to the Gentiles (66:19)
61 Gentiles will bring all your brethren to Jerusalem for an offering to the Lord out of all nations (66:20)
62 I will take of them for priests and Levites to serve Me (66:21)
63 The new heavens and the new earth which I will make shall remain before Me eternally (66:22)
64 Israel will continue eternally
65 From one new moon to another, and one sabbath to another, all flesh (on the earth) will come and worship before Me (66:23)
66 All men (in the new earth) will go and look upon the carcasses of the men who have sinned against Me (66:24)
67 Their worm will never die
68 Their fire will never be quenched
69 They will be an abhorring to all men who will live on the earth forever

True Source of Light (60:19)

The idea here is not that there will not be any sun and moon, but simply that they will not be the source of light for the earthly Jerusalem (v 19-20; 4:5-6). There will be a need for the sun and moon eternally in other parts of the earth (Isa. 30:26). The same idea is true concerning the New Jerusalem when it comes down to the new earth—the inhabitants will have no need of the sun and moon to light that city, for God's glory will be the light of it (Rev. 21:23). The sun and moon will always be needed for the earth, but not in these 2 cities—the earthly and heavenly Jerusalems.

Millennial Health (60:20)

The sins, sicknesses, diseases, calamities, wars, and other aspects of the curse that cause mourning will be past for Israel and all other nations when Christ reigns eternally on earth. For Israel all this will stop in the Millennium because they will all turn to God and be saved, as explained in v 21; but among the Gentiles there could be individual mourning over death to rebels who break the laws during this time (Isa. 65:20). In the new earth, however, all this will be done away for all peoples (Rev. 21:3-7; 22:3).

God's Program Eternal (60:21)

In the Millennium Israel will, for the first time, inherit all the land originally promised them forever (v 21; Gen. 17:8). Such passages as this prove that God's program for man on earth is eternal, not for a period of 7,000 years only. The fall of man did not do away with God's original purpose; it merely postponed that purpose until the final restitution of all things during the Millennium. After that, natural man (ruled by resurrected man) will continue God's original program as if man had never sinned. This is the sum and total of the purpose of God in the dispensational tests of Scripture—to bring man back to the place where he was before the fall, after having purged him of all possibility of future failures, and to set him in the new earth to carry on where the race left off when man fell (1 Cor. 15:24-28; Eph. 1:10; 2:7; 3:11; Rev. 21-22).

10 Reasons Messiah Anointed (61:1)

1 To preach good tidings to the meek
Proclaim liberty to the captives
4 Open the prison to them that are bound
5 Proclaim the acceptable year of the Lord
6 Proclaim the day of vengeance of God
7 Comfort all that mourn
8 Appoint unto them that mourn in Zion, and give beauty for ashes
9 Give oil of joy for mourning
10 Give them a garment of praise for the spirit of heaviness

10 Things Judah Will Be (62:3)

1 Righteous (v 1)
2 Saved
3 Full of glory (v 2)
4 Called by a new name
5 A crown of glory in Jehovah's hand
6 A royal diadem in God's hand
7 Called Hephzibah (v 4)
8 Called Beulah
9 A praise in the earth (v 7)
10 Called The holy people, The redeemed of the Lord, Sought out, A city not forsaken (v 12)

10fold Case Against Judah (1:2)

1 Rebellion (v 2; 30:1; 31:1; Rom. 10-11)
2 Ignorance (v 3; Rom. 10:1)
3 7 Sins (v 4; See ***Israel*** in Index)
4 3fold moral state (v 5-6; Rom. 1)
5 Ruin and weakness (v 7-8; Acts 15:16)
6 A remnant only saved (v 9; Rom. 11:5)
7 12fold hypocrisy (v 10-15; Mt. 23)
8 God's 10 demands (v 16-18)
9 Conditional blessings (v 19-20)
10 10fold state and cause (v 21-23)

2 Natural Things (1:3)

1 The ox knows its owner
2 The ass knows his master's crib
Israel is here compared to the most stupid of beasts who are yet not as insensible as God's own people. Jeremiah and Hosea also made comparisons of Israel to lower animals (Jer. 8:7; Hos. 11:4).

2 Unnatural Things (1:3)

1 Israel does not know
2 My people do not consider
Human beings are worse than dumb animals in comparison. Though animals have very little intelligence they rightly use all of it. Free moral agents have much intelligence but we cannot say the same about them. Ignorance was willful on Israel's part and it became the root of all their troubles (Mt. 13:14-15; 21:42-45; 23:1-33; Rom. 10:2).

7fold Sinfulness of Israel (1:4)

1 Sinful—degenerate; depraved by nature; naturally bent in the wrong direction morally (v 4; see Eph. 2:1-3)
2 Laden with iniquity. Heb. avon, perverseness; wrung out of course; crooked (v 4; see Mt. 23:4)
3 Seed of evil doers—born sinful of sinful parents (v 4; Ps. 51:5; Eph. 2:1-3)
4 Corrupters—going into deeper depravity and corruption (v 4; Dt. 32:5; Ps. 14; Mt. 3:8; Jer. 6:25)
5 Forsake God—backslide; pull back like a backsliding heifer (v 4; Hos. 4:16; 11:7). See ***Backsliding*** in Index.
6 Provoked God to anger; by scorn; and blasphemy (v 4)
7 Gone away backward—becoming apostates; turning their backs on God instead of their faces (v 4; Heb. 4:4-9; 10:26-29)
This is a very vivid picture of the state of Israel at this time of her backslidden and apostate life and conduct. This condition did not improve in spite of the ministry of many prophets and the demonof the nation. It rather grew worse until there was no remedy. God finally had to abandon the nation to total destruction and captivity (2 Ki. 24).

3 Comparisons of Zion (1:8)

1 As a cottage in a vineyard (v 8).
2 As a lodge in a garden of cucumbers. This refers to booths for watchmen in vineyards, cucumber, and melon patches where they dwelled to guard the fruit during the ripening season and harvest (Song 2:15). These were made of poles and leaves; some were even used by armies, poor families, and stock (Gen. 33:17; Lev. 23:42; Neh. 8:14-17; Job 27:18; Jonah 4:5). After the harvest, booths were left to the weather to become desolate and were soon destroyed.
3 As a besieged city, referring to its ruin after a siege and its destruction. Thus Jerusalem and the land of Judah were to be destroyed and laid waste (v 7-8).

3 Acts of Apostasy (1:4)

1 Forsaken—apostasy in disposition
2 Provoked—apostasy in words
3 Gone away backward—apostasy in action
When apostasy comes to this point there is no return, for one has willfully thrown all faith overboard and has done away with the only sacrifice that could renew to repentance (Heb. 4:6-9; 10:26-29). Up to this point there is always forgiveness to the backslider (Mt. 12:31-32; 1 Jn. 1:9; 2:1-2).

Doctrine of the Remnant (1:9)

The doctrine of the remnant of men saved always refers to Judah and the other tribes of Israel, never to Gentiles or the church. It expresses the idea that God is under obligation to all Israel to save a remnant of them, so as to preserve their seed to fulfill with them eventually the covenants made with Abraham, Isaac, Jacob, and David to whom He promised an eternal seed and to the seed an eternal land (Gen. 12:1-3, 7; 13:14-17; 15:18-21; 17:2-8, 19; 21:12; 22:17-18; 26:3-4; 28:3-4, 13-15; 2 Sam. 7). Many times God predicted the deliverance and preservation of a remnant of the 13 tribes and their final and eternal restoration under their Messiah (v 9; 10:20-22; 11:10-12, 16; 37:31-32; 46:3; Jer. 23:3; 31:7; 39:9; 40:11; Ez. 6:8-10; Joel 2:32; Mic. 2:12; 5:3-8; Zeph. 2:7-9; 3:13; Zech. 8:6-12; Rom. 9:27; 11:5; Rev. 12:17). According to v 9 Isaiah predicted that a very small remnant would be saved in the coming destruction of Judah and Jerusalem; otherwise Israel would have been totally destroyed like Sodom and Gomorrah.

Sinful State of Judah (1:10)

The people of Judah were so corrupt and sinful that God called their rulers the rulers of Sodom, and the people themselves the people of Gomorrah (v 10). This is the first reference to Sodom since Moses accused Israel of having the vine of Sodom (Dt. 32:32); and suggests the people were committing the same homosexual sins as practiced in Sodom and Gomorrah. Sodomites are mentioned for the first time in connection with the kingdom of Israel, in the reign of Rehoboam and his successors (1 Ki. 14:24; 15:12; 22:46; 2 Ki. 23:7), indicating that the sin of Sodom was practiced in Israel again after the land was cleansed of it in the days of the judges when Benjamin was almost totally destroyed (Judg. 19:1–21:25). The law commanded that there be no sodomite in Israel (Dt. 23:17). Moral depravity was the condition of Judah and Jerusalem in general in the days of Isaiah (v 5-6, 10; 3:9). It became worse during the next 150 years until God could tolerate it no longer, so He completely destroyed the nation (Jer. 23:14; 49:18; 50:40; Lam. 4:6; Ez. 16:46-56). Jerusalem is called Sodom in Rev. 11:8 suggesting prevalence of the

12fold Emptiness of Rituals (1:11)

1 They are purposeless in themselves; all half-hearted, dead, formal, and hypocritical observance of them is nauseating to God (v 11)
2 I am full of burnt offerings of the fat of fed beasts—I have had enough and am now nauseated with them
3 I delight not in the blood of animals
4 I no longer require the fat and blood of animals when you come before Me (v 12)
5 Bring no more vain oblations (v 13)
6 Incense is an abomination to Me
7 Away with your new moons, sabbaths, and the religious convocations, for they are iniquity, even the solemn meetings
8 I hate your new moons and your regular feasts, for they are ever a source of trouble and hypocrisy to Me (v 14)
9 I am weary of all your rituals, your sacrifices of animals with their fat and blood, the vain oblations, incense burning, new moons, sabbaths, solemn meetings, feasts, spreading of hands to Me, and your many prayers, for your hands are full of blood and your lives are corrupt
10 When you spread your hands toward Me I will hide My eyes from you (v 15)
11 When you make many prayers I will close My ears to you
12 Your hands are full of blood

All this emphasizes the fact that religious rituals and the making of many prayers are worthless unless accompanied by an upright life.

Sabbath (1:13)

Heb. shabbath, intermission. It is the same word used of the weekly sabbaths in 105 places, so modern cults cannot prove that the word sabbaths here does not refer to the weekly sabbaths. If it does here, then it means the same in other scriptures where it is in the plural, as in Ex. 31:13; Lev. 19:3, 30; 23:15, 38; 1 Chr. 23:31; 2 Chr. 31:3; Isa. 56:4; Ez. 20:12-24; 22:8, 26; 23:88; 44:24. Especially where it is used with new moons the word refers to weekly sabbaths (v 13; 2 Chr. 2:4; 8:13; Neh. 10:33; Ez. 45:17; 46:3; Hos. 2:11; Col. 2:14-17). It seems that God planned to do away with all sabbaths as a matter of command. See ***Sabbath*** in Index.

14 Things God Not Able to Endure (1:13)

Heb. yakol, to be able. Here: I am not able to endure. Cp. Hos. 2:11; Amos 5:21-24. The 14 things referred to in Isa. 1 are:

1 Immoralities of Israel (v 10)
2 Multitudes of sacrifices offered in hypocrisy v11
3 The fat of fed beasts
4 The blood of animals
5 Profanity of His courts (Heb. ramas, tread or profane My courts, v 12; Ez. 26:11; 34:18; Dan. 8:7-10)
6 Vain oblations or gift offerings to secure favor with Him (v 13)
7 Incense burning
8 New-moon rituals
9 Sabbaths, weekly and otherwise
10 Calling of assemblies, even the solemn meetings (v 13)
11 Appointed yearly feasts (v 14)
12 Spreading forth the hands toward Him in prayer as if they were clean in His sight, when they are full of blood (v 15)
13 Making of many prayers
14 Hands that are full of blood

Such depraved condition as pictured above caused Jehovah finally to abandon the nation to destruction, to dispersion, from which they have not yet fully recovered. The final purging of Israel awaits the terrible tribulation judgments, during which will face elimination before they will repent (Zech. 12:10–14:21).

10 Demands of Sinners by God (1:16)

1 Wash yourself (v 16)
2 Make yourself clean
3 You put away your own evil doings
4 You cease to do evil
5 You learn to do well (v 17)
6 You seek judgment
7 You relieve the oppressed
8 You judge the fatherless
9 You plead for the widow
10 You come now, let us reason together (v 18)

Note that in each of the requirements man has something to do. There was no difference in the way of O.T. salvation from that of the N.T. These statements simply mean that the individual must clean up his life and be willing to consecrate fully to put away all sin and do the will of God from the heart. When he does this he will meet God's other requirements of salvation—he will repent, confess sins, and believe the gospel in his heart; then God will do His part of forgiving and making him a new creature in Christ (Mk. 1:15; 16:15; Jn. 3:16; Rom. 10:9-10; 2 Cor. 5:17-21; Eph. 2:8-9; 1 Jn. 1:7-9). Man does not nor cannot wash himself in the blood of Christ. This is done by the Spirit of God through faith (1 Cor. 6:11; 8:1-13; Col. 2:11-13; Rev. 1:5; 5:8-10). There is a washing of water by the Word which the sinner must apply to himself, to be born again (Jn. 3:3, 5; 15:3; 17:17; Eph. 5:26; Jas. 1:18; 1 Pet. 1:23). As a person reads and applies the Word of God to his life and conforms to its teaching, he washes himself making himself clean. The washing of this passage (v 16-18) primarily concerns ceremonial washing after one has been cleansed.

10fold State of Jerusalem (1:21)

1 Jerusalem, like an unfaithful wife, has become a harlot (v 21)
2 It has become the den of murderers instead of a center of righteousness and justice
3 Its silver is become dross, having lost its pureness (v 22)
4 Its wine is mixed with water (an idiom meaning adulteration of wines, which to the Hebrews meant the wine was made stronger and more intoxicating by the addition of more powerful ingredients, as spices, myrrh and opiates (5:22; 60:17; Ps. 76:8; Pr. 23:30; Song. 8:2)
5 Her princes are rebellious, are themselves lawless and unruly (v 23)
6 They are companions of thieves and tolerate robber bands for reward or part of the spoil
7 They love gifts, so cater to the rich for material gain
8 They mete out justice by deciding in favor of those who can give them rewards
9 They do not give justice to the orphans and those in need
10 They do not mete out justice to the widows that come before them

14 Future Names of Jerusalem (1:26)

1 The city of righteousness (Isa. 1:26)
2 The faithful city (Isa. 1:26)
3 The city of the Lord (Isa. 60:14)
4 The Zion of the Holy One of Israel (Isa. 60:14)
5 Hephzibah, My delight is in her (Isa. 62:4)
6 Sought out (Isa. 62:12)
7 A city not forsaken (Isa. 62:12)
8 The throne of the Lord (Jer. 3:17)
9 A green olive tree (Jer. 11:16)
10 The Lord our righteousness (Jer. 33:16)
11 The Lord is there (Ez. 48:35)
12 A city of truth (Zech. 8:3)
13 The mountain of the Lord of hosts (Zech. 8:3)
14 The holy mountain (Zech. 8:3)

the past, but when Christ reigns in Jerusalem for ever, all will literally apply.

14 Classes Judged in Judah (3:2)

1 The mighty man
2 The man of war
3 The judge
4 The prophet
5 The prudent
6 The ancient
7 The captain
8 Honorable men
9 The counselor
10 Cunning artificer
11 Eloquent orator
12 Children
13 Babes
14 The people

19 Woes in Isaiah (3:11)

1 To the homosexuals (3:9)
2 The wicked (3:11)
3 The covetous (5:8)
4 The drunkards (5:11)
5 To them that carry heavy loads of sin (5:18)
6 To them that call evil good (5:20)
7 To the self-conceited (5:21)
8 The drunkards that justify the wicked for reward and cause the righteous to stumble (5:22-23)
9 To them that judge unrighteously
10 To the many people who fight against God and His people (17:12-14)
11 The Anglo-Egyptian Sudan (18:1-7)
12 The crown of pride and the drunkards of Ephraim (28:1)
13 To Jerusalem for her sins (29:1)
14 The deceivers (29:15)
15 The rebellious children (30:1)
16 To them that trust in Egypt (31:1)
17 To Assyria (33:1)
18 To them that strive against God (45:9)
19 To them that do not honor parents (45:10)

5 Things God Hates in Women (3:16)

1 Haughtiness and pride (v 16; 10:33; Pr. 6:17; 18:12; Ez. 16:50; Zeph. 3:11).

2 Walking with stretched forth necks (v 16; Neh. 9:16; Pr. 75:5). This means displaying the neck, elevating and extending it as far as possible, thus indicating pride and haughtiness.

3 Walking with wanton eyes (v 16). The Heb. saqar means to lie, deceive, and no doubt here refers to the art of alluring by a wanton and fascinating look of the eyes; making the eyes glance about wantonly (Pr. 6:13; 10:10). The Moffatt and Berkeley versions read, ogling eyes, meaning to look at another with admiration and coarse familiarity. This is the opposite of shamefacedness (note k, 1 Tim. 2:9) which is the godly reserve known to chaste women.

4 Walking and mincing as they go, tripping along with short steps and so moving their bodies to attract the lusts of men (v 16).

5 Making a tinkling with their feet (v 16). In Isaiah's time the women adorned themselves with ankle rings, bells and other kinds of ornaments which they would cause to strike together as they walked, so as to call attention to themselves in trying to charm and attract men. Some joined the ankle rings with short chains which would make a sound as they walked and also compel the wearer to take short steps. Such caused the walking described as mincing as they go, and tinkling with their feet.

Because of these customs the prophet pronounced the judgment of God upon the women, proving that they were lascivious in purpose and practice—a thing which God hates (v 17-24).

8 Judgments Upon Women (3:17)

1 Sending scalp disease upon them (v 16-17)
2 Making them naked (v 17)
3 Taking away their fine clothes, beautiful ornaments, and useful things (v 18-23)
4 Cursing with a stink instead of a sweet smell (v24)
5 Giving a rent (rope) instead of a girdle

7 Girding with sackcloth (girding with a rope instead of silk)
8 Burning (branding) instead of beauty

22 Kinds of Ornaments Taken Away (3:19)

1 Tinkling ornaments about the ankles (v 18). See point 5, ***5 Things God Hates in Women***, p. 1244.

2 Cauls, Heb. shebisim, nets for the hair, or other head coverings of women (v 18). See ***Ancient Headdress***, p. 414 of N.T.

3 Round tires like the moon—crescent-shaped ornaments like the new moon which were worn about the neck. They were even put on the necks of camels (v 18; Judg. 8:21).

4 Chains. Heb. netiphah, from nataph, to drop. These were pendants hanging from the hair, ears, and neck; also used as dress streamers (v 18). Some women even had scent bottles containing drops of perfume hanging on pendants. Strings of pearls and jewels, and even gold chains were very much used by men as well as women (Gen. 41:42; Ex. 28:14-22, 24; 39:17-18; Num. 31:50; Song 1:10; 4:9; Ez. 16:11; Dan. 5:7, 16, 29).

5 Bracelets. Heb. sheroth, arm bands. Made of gold wire, and wreathed or woven (v 19; Gen. 24:22, 30, 47; 38:19, 25; Ex. 35:22; Num. 31:50; Ez. 16:11; 23:42).

6 Mufflers. Heb. raalah—light face veils; so named because of their tremulous or fluttering motion when worn (v 19).

7 Bonnets. Heb. migbaoth—the tiara, headdress, or turban which was worn almost universally in the East (v 20; Ex. 28:40; 29:9; 39:28; Lev. 8:13; Ez. 44:18). The turbans of women were similar to those of the men being less bulky and made of finer material. Gold and silver ornaments were added according to the taste of the wearer.

8 Ornaments of the legs. Heb. tseadoth, stepchains (v 20). Oriental women wore these attached to the ankle ring of each foot, so as to compel them to take short, mincing steps. See point 5, ***5 Things God Hates in Women***, p. 1244.

9 Headbands. Heb. qishshurim, girdles (v 20). These were for the hair.

10 Tablets. Heb. bayith-nephesh, houses of the soul, or of breath (v 20). Scent bottles or boxes of perfume fastened to the girdle or hung around the neck.

11 Earrings. Heb. nezem, a ring for the ear or nose (v 20; Gen. 24:22, 30, 47; 35:4; Ex. 32:2-3; 35:22; Judg. 8:24-26; Job 42:11; Pr. 25:12; Hos. 2:13). Cp. Heb. agil, something round; earring (Num. 31:50; Ez. 16:12).

12 Rings. Heb. tabbaath, a signet ring for making a seal in wax; a ring of any kind worn on the finger (v 21; Ex. 35:22; Num. 31:50).

13 Nose jewels. Heb. nezem, a ring for the ear or nose (v 21). Both women and men wore rings in the nose, generally in the left nostril which had a hole bored low down. Such an ornament generally had 2 pearls and a ruby set between them.

14 Changeable suits of apparel (v 22; Zech. 3:4). These were costly garments used only on festival occasions. Some consider them robes of state, implying these were court ladies and wives of government officials. They no doubt compared with the costly array of 1 Tim. 2:9.

15 Mantles, outer cloaks or tunics reaching down to the feet (v 22).

16 Wimples. Large cloth or veil which could be thrown over the whole body, and in which one usually slept (v 20). Trans. veil (Ruth 3:15).

17 Crisping pins, richly ornamented purses or bags of gold and embroidery work that hung from the girdle (v 22). Trans. bags (2 Ki. 5:23).

18 Glasses, mirrors of polished metal (v 23; Ex. 38:8; Job 37:18). Cp. 1 Cor. 13:12; 2 Cor. 3:18; Jas. 1:23. Eastern women were so fond of their mirrors that they hung them upon their breasts and many would not lay them aside even when at hard

19 Fine linen. Heb. sadin. The most delicate and fine garments were made of linen, even underclothing (v 23; Pr. 31:24). Trans. sheets (Judg. 14:12-13)

20 Hoods. Heb. tsaniph, from tsanaph, to wrap around, and means a special headpiece (v 23). Also trans. diadem (62:3; Job 29:14) and mitre (Zech. 3:5). Both of these terms are used of the official headdress of rulers and priests. This suggests that the daughters of Zion were princesses, court ladies and wives of government men. Some commentators limit them to this class only.

21 Veils. Heb. radid, veils (v 23; Song 5:7). These differed from the mufflers of point 6, above in that they were head veils worn at home, not being designed to cover the features as those worn in public. They were very light and made of a long strip of muslin embroidered with threads of colored silk and gold, making one of the most beautiful articles of female attire in the East.

22 Stomacher—a sash or girdle of beautiful embroidery work in silk and gold (v 24). Girdles were an indispensable part of oriental dress. Garments were long and loose so it was necessary to gird them up when running, dancing, or laboring.

3 Things God Will Create (4:5)

1 A pillar of cloud by day and fire by night upon every dwelling place of Mount Zion—a visible, eternal symbol and manifestation of His presence over every home like that over Israel when He brought them out of Egypt (v 5; Zech. 2:5; cp. Ex. 13:21; 40:38).

2 A pillar of cloud by day and fire by night upon every holy convocation of Israel in Jerusalem throughout all eternity (v 5; Zech. 2:5)

3 A tabernacle or covering over all the people to protect them from the excessive heat of the sun, and as a covering from storm and rain (v 6). It must be remembered that the light of the sun will be increased 7fold, and the light of the moon will be as our present light of the sun in the Millennium and forever (Isa. 30:26). Then there will be a need for such protection from the rays of the sun. This tabernacle will perhaps be like the canopy which is now over the whole earth to diffuse the rays of the sun to keep them from destroying us. It seems that the sun, moon, and stars which regulate day and night, seasons, and climates on earth will be made normal again, as before the curse in the days of Adam (Gen. 1:14-18; 8:22; Ps. 89:35-37; Jer. 31:35-36).

16 Reasons for Judah's Destruction (5:24)

1 Producing wrong kind of fruit (v 4)
2 Unbearable oppression of poor (v 7)
3 Covetousness (v 8)
4 Drunkenness (v 11)
5 Pleasures of sin (v 12)
6 No regard for God's word
7 No consideration of His cause
8 Willful ignorance (v 13)
9 Pride and boastfulness (v 14)
10 Multiplied sins (v 18)
11 Defiance of God (v 19)
12 Deadened and seared conscience (v 20)
13 Pride and self-conceit (v 21)
14 Drunken judges that justified the wicked and condemned the righteous for reward (v 22-23)
15 Casting away the law of God (v 24)
16 Despising the word of God

16 Judgments Upon Judah (5:25)

1 Complete destruction (v 5)
2 Land laid waste (v 6)
3 Thorns and briers
4 No rain
5 Woes upon the people (v 8, 11, 18-23)
6 Many houses destroyed—desolate, without in-
7 Famine and crop failures (v 10)
8 Captivity to Babylon (v 13, 29)
9 Famine and thirst (v 13)
10 Punishment in hell (v 14)
11 Humbling of all classes (v 15-16)
12 Human habitations made pastures for animals (v 17)
13 Conquerors enjoying the wealth of the rich
14 Destruction by fire (v 24)
15 Destruction of the people (v 25)
16 Invasion by foreign nations to make all desolate, dark, and sorrowful (v 26-30)

18fold Description of Babylonian Invaders (5:26)

1 They shall come from afar (v 26)
2 They shall come with great speed
3 None of them shall be weary (v 27)
4 None shall stumble among them
5 None shall slumber nor sleep
6 Their loins shall be tightened
7 Their shoes will be fully laced
8 Their arrows will be sharp (v 28)
9 Their bows will be bent, ready to slay
10 Their horses' hoofs shall be like flint
11 Their wheels like a whirlwind
12 Their battle cry like the roaring of lions upon their prey (v 29)
13 They shall lay hold of their prey like lions
14 They shall carry their prey away to a safe place
15 None shall deliver their captives out of their hands
16 They shall roar against Judah like the roaring of the sea (v 30)
17 There will be darkness and sorrow over all the land
18 Even the heavens will be darkened

6fold Description of Jehovah (6:1)

1 I saw the Lord sitting on a throne, high and lifted up (v 1)
2 His train filled the temple
3 Above the throne stood seraphims calling, Holy, holy, holy, is the Lord of hosts; the whole earth is filled with His glory (v 3)
4 The posts of the door moved at the voice of him that cried (v 4)
5 The house was filled with smoke
6 I heard the voice of Jehovah (v 8-13)

7 Facts About God's Throne (6:1)

1 God is spoken of as sitting on a throne 14 times (v 1; 1 Ki. 22:19; 2 Chr. 18:18; Ps. 9:4; 47:8; Dan. 7:9; Rev. 4:2, 10; 5:1, 7, 13; 6:16; 19:4; 21:5)
2 It is now in heaven (Ps. 11:4)
3 It is called Thy throne (Ps. 89:14; 93:2; 132:12)
4 It is called His throne (Ps. 97:2; 103:19; 132:12; Dan. 7:9; Rev. 1:4; 3:21; 12:5)
5 It is called the throne of God (Mt. 23:22; Heb. 12:2; Rev. 7:9-17; 21:1-3)
6 It is called the throne of grace (Heb. 4:16)
7 It is called the throne of His majesty (Heb. 8:1)

The Heb. Adonai, trans. Lord in v 1, 8, 11, means the Lord in relation to the earth; Ruler; Master. This person is also called Jehovah in v 3, 5, 12. John spoke of Isaiah seeing the Messiah, Jesus Christ on this occasion (Jn. 12:41), proving that the names Adonai and Jehovah also apply to the Second Person of the Divine Trinity as they do to the Father.

Virgin Birth (7:14)

Heb. ha almah, the virgin—the only one that ever was, or ever will be a mother in this way. Almah means a lass; damsel; maid; virgin. Trans. virgin of Rebekah, meaning a pure unmarried young woman (Gen. 24:43); virgins, or unwed young women (Song 1:3; 6:8); maid of the young, unmarried virgin sister of Moses who was about 14 years of age (Ex. 2:8), and of one who goes with man for as here, meaning the mother of the Messiah who was to be born in Israel of one who, as later confirmed, knew no man until after He (Jesus) was born (v 14; Mt. 1:18-25; note d, Lk. 8:19). The argument that almah could mean a young married woman is not supported in any scripture; and in view of the plain record of Mary being a pure virgin who had not known a man and one who conceived by the Holy Spirit, it only shows unbelief and rebellion against God's Word and the perfect plan of redemption through a virgin-born Man—God manifest in the flesh—if we accept anything but what is plainly declared in v 14; 9:6-7; Mt. 1:18-25; Lk. 1:30-38; Jn. 1:1-14; Rom. 8:3; Gal. 4:4; 1 Tim. 3:16; Heb. 1:5-7; and 2:6-18.

The Heb. bethulah, is trans. virgin 24 times (23:12; 37:22; 47:1; 62:5; Gen. 24:16; Lev. 21:3, 14; Dt. 22:19, 23, 28; 32:25; 2 Sam. 13:2; 1 Ki. 1: 2; 2 Ki. 19:21; Jer. 14:17; 18:13; 31:4, 21; 46:11; Lam. 1:15; 2:13; Joel 1:8; Amos 5:2); virgins 14 times (23:4; Ex. 22:17; Judg. 21:12; 2 Sam. 13:18; Esther 2:2-3, 17, 19; Ps. 45:14; Lam. 1:4, 18; 2:10, 21; Amos 8:13); maid 4 times (Ex. 22:15-16; Job 31:1; Jer. 2:32; 51:22); maids 3 times (Lam. 5:11; Ez. 9:6; Zech. 9:17); maiden 2 times (Judg. 19:24; 2 Chr. 36:17); and maidens 3 times (Ps. 78:63; 148:12; Ez. 44:22). Almah denotes an unmarried girl of marriageable age and therefore a true virgin. Bethulah refers to an unmarried girl and expresses virginity of a bride or one betrothed (62:5; Joel 1:8).

The Gr. parthenos in Mt. 1:23 and Lk. 1:27 means a maiden; an unmarried daughter; a virgin. Trans. virgin 14 times and in every case it means an unmarried maiden (Mt. 1:23; 25:1, 7, 11; Lk. 1:27; Acts 21:9; 1 Cor. 7:25, 28, 34, 36, 37; 2 Cor. 11:2; Rev. 14:4). This is the root word of parthenia, meaning maidenhood; virginity (Lk. 2:36).

None of these original words are used in connection with a married woman. Some contend that they simply mean any young woman, but this is not true; they mean only one who is a pure and undefiled virgin—any maid who has never known a man.

Immanuel (7:14)

Immanuel, God with us (v 14; 8:8). Emmanuel in Mt. 1:23. This verse is the only part of the prophecy that is a direct prediction of the virgin birth and the coming Messiah. The other 2 verses refer to Isaiah's son whom the Lord said he should take with him to meet Ahaz (v 3). It seems that on the way, Isaiah began prophesying of the coming Messiah and the virgin birth, as in v 14, then pointed to his own son, saying that he would eat butter and honey up to the time of knowing how to choose between right and wrong and that before this the kings of Syria and Ephraim would be destroyed (v 15-16). This happened about 3 years later when Assyria invaded Syria (2 Ki. 16:9), and Pekah, king of Ephraim, was killed by Hoshea (2 Ki. 15:30), thus fulfilling the prophecy of v 15-16. Isaiah's son was evidently still a baby when he went to meet Ahaz; if one reads the prophecy with this in mind, it should be clear.

7 Facts That Are Clear:

1 That v 14 has nothing to do with an immediate fulfillment of some virgin having a child before Rezin and Pekah would be destroyed. Nothing in the verse speaks of a double fulfillment, a virgin in Isaiah's day and another one later; so this theory need not be considered.

2 That v 14 refers exclusively to only one virgin and one virgin-born child; and this is the way it was fulfilled (v 14 with Mt. 1:18-25; Lk. 1:34-35; Jn. 1:14; 1 Tim. 3:16; Heb. 1:5-7; 2:9-18).

3 The above facts do not do away with the required immediate sign to Ahaz regarding the protection of the house of David by the 2 kings being killed as in v 15-16, for Isaiah's son (a mere infant) was present and served, no doubt, as the immedi-

garding eternal protection from all enemies.

4 Isaiah's sons are definitely stated to be form signs and wonders in Israel (8:18). The first son was a sign in connection with the predictions of 7:15-16, whereas the second was a sign in connection with 8:14.

5 We have in 9:6-7 another definite instance of the projection of the coming Messiah child into these prophecies , it being suddenly inserted into the picture of prophecy, foreign to the idea of the virgin birth as in 7:14. There can be no misunderstanding in either case about the coming virgin-born Son of God being referred to. So if we allow 9:6-7 to refer to the Messiah without forcing the idea of 2 virgins and 2 children, then the same can be true of 7:14, which cannot be applied to Isaiah's sons any more than 9:6-7. Both are Messianic and rise or fall on their own merits. Both refer to one virgin and one virgin-born child.

6 The purpose in 7:14 is to give Ahaz assurance of future and eternal protection to the house of David before showing him that God would also give immediate protection to the house of David as signified by Isaiah's son. The assurance that the Messiah would come would be a double blessing of assurance and the greatest of all to the house of David.

7 It is definite that v 14 applies to the virgin-born Messiah who was yet to come (Mt. 1:18-25; Lk. 1:34-35); and since v 15-16 refer to Isaiah's son as a sign to Ahaz regarding both kings being destroyed in a short time, it is only proper that we make the two prophecies of distinct coming events, one immediate and the other remote.

This is a clear example of the law of prophetic perspective—seeing more than one event at the same time, like one standing on a high mountain would see many peaks in the distance without seeing the valleys between them. If one will recognize this when reading many prophetic passages a more clear understanding of them will be the result. See Law of Double Reference and Law of Prophetic Perspective under ***Law*** in Index.

Familiar Spirits (8:19)

And when they seek familiar spirits through wizards and witches, spirits which peep and mutter (and imitate departed loved ones, thus claiming communication with the dead), should not a people seek the living God instead? Go to the law and to the testimony (the written Word of God) if you want light. They do not speak according to the written Word of God because there is no light in them (v 19-20). At this very time of Isaiah and King Ahaz, both houses of Israel were in the habit of seeking guidance from familiar spirits like the heathen instead of putting trust in God and seeking His will (2 Ki. 16:2-4; 17:3-23; 21:1-9; 2 Chr. 28:1-4; 33:1-10). This was the last sin of Saul (1 Sam. 28:7-25; 1 Chr. 10:13-14). For centuries many nations and kings sought guidance from the oracle of Apollo at Delphi, Greece, and the priestesses there. The Vulgate renders this by Pythons and diviners. A Python among the Greeks and Romans denoted one that had the spirit of prophesying; it was particularly applied to the priestess at Delphi (note s, Acts 16:16). The Sept. renders it ventriloquists, and those speaking from the earth . . . from the belly. Moffatt: mediums and ghosts that cheep and gibber in low murmurs. Peshitta: familiar spirits and of wise men who chirp and mutter. Berkeley: necromancers and fortune tellers. Fenton: raisers of spirits . . . whisperers and the entranced. Rotherham: necromancers . . . wizards. Young: familiar spirits . . . wizards that chatter and mutter. See note b, Lk. 12:29.

Chirp And Chatter (8:19)

Heb. tsaphaph, to coo; chirp (as a bird); chatter;

by the gentle opening of the mouth. By such a method came chirps and whisperings which the ancients ascribed to the departed dead. It was believed that departed spirits did not speak out openly and clearly, but with an indistinct, low, gentle, suppressed voice. Bodily motions of the mediums gave the impression of calling the dead from under the earth.

Woe Because of 6 Sins (10:1)

1. Decreeing unrighteous decrees (v 1)
2. Writing grievousness—making oppressive laws for the people
3. Turning the needy aside from judgment (v 2)
4. Taking away the rights of the poor
5. Preying on widows
6. Robbing the orphans

8fold Boast of the King of Assyria (10:13)

1. By my strength I have done it (v 13)
2. By my wisdom I have been victor, for I am prudent
3. I have removed the boundaries of many people
4. I have robbed their treasuries
5. I have put down the inhabitants of many countries like a valiant man
6. My hand has found, as a nest, the riches of the people (v 14)
7. I have gathered the riches of the earth like one would gather eggs left in the nest
8. No man dared lift up a wing, open his mouth, or peep

6fold Destruction of King of Assyria (10:16)

1. The Lord shall send leanness to those who were made fat by his spoils (v 16)
2. He shall kindle a fire of judgment under his glory
3. His thorns and briers shall be burned in one day (v 17)
4. The glory of his army shall also be destroyed in one day (v 18)
5. His mighty men shall be like a standard-bearer when he faints
6. The rest of the army shall be like the trees left after a forest fire—so few in number that a child may count them (v 19). All this happened as recorded in 37:36-38

5 Classes in Army of Antichrist (10:33)

1. The bough—the Assyrian or Antichrist himself as leader of the army (v 33; Ez. 38:2; Rev. 19:19-21)
2. The high ones (v 33). Used only one other time in Isaiah and then of the angelic forces (24:21). Cp. Rev. 12:7-12
3. The haughty, the exalted leaders of mankind under Antichrist (v 33; Dan. 2:44-45; Rev. 17:12, 14, 16-17)
4. The thickets of the forest, the common soldiers (v 34)
5. Lebanon, meaning the high cedars of Lebanon who shall fall, and refers to the great ones under Antichrist who shall be defeated by a Mighty One. The Berkeley reads: by a Majestic One. Who He is, is not stated, but no doubt the reference is to the Messiah who will come to earth and destroy the armies of Antichrist at Armaggeddon (9:6-7; 63:1-5; Zech. 14; Mt. 24:29-31; 2 Th. 1:7-10; 2:8; Jude 14-15; Rev. 11:15; 19:11-21).

10 Proofs Wild Animals Will Be Tamed (11:7)

1. Wolves and lambs live together
2. Leopards and kids lie down together
3. Calves and lions live together
4. Fatlings and lions live together
5. Little children lead them
6. Cows and bears feed together (v 7)

9 Sucking children play on the holes of asps (v 8)
10 Weaned children put their hands in the dens of cockatrices

7fold Establishment of Messiah's Reign (11:10)

1 In that day the Messiah will be the standard around which all nations will gather (v 10)
2 Universal peace (v 10; 2:2-4)
3 Regathering of both houses of Israel from all nations (v 11-12)
4 Original union of all the tribes of Israel revived (v 13)
5 Full possession of the promised land by the 13 tribes of Israel (v 14)
6 Supernatural, miraculous removal of all obstructions in the return of Israel to their own land to live under the Messiah (v 15)
7 Building of great highways to accommodate traffic from Assyria to Egypt through Palestine (v 16; 19:23-25; 35:8)

World Blessed (11:10)

The Gentiles are all other nations besides Israel, indicating that when the Messiah reigns the heathen world as well as Israel and others will be blessed, and all men will look to Christ for safety and deliverance. There will be only two classes of natural men in that day—Jews and Gentiles—and both will share the eternal blessings of Christ as Ruler of earth. Gentiles will seek Him as well as the Jews and His rest will be glorious.

1 Gentiles shall seek Christ or rally around Him as their banner (Isa. 11:10)
2 They will enjoy His glorious rest (Isa. 11:10; Mt. 12:21)
3 He shall bring forth judgment to the Gentiles (Isa. 42:1; Mt. 12:18)
4 He shall be the light to them (Isa. 42:6; 49:6)
5 They shall help regather Israel among all nations (Isa. 49:22)
6 They shall be humbled under Israel
7 They shall be an inheritance of the Jews under the Messiah (Isa. 54:3)
8 They shall come to the light of Israel in the Millennium (Isa. 60:3)
9 The forces of the Gentiles shall be converted and come to Israel (Isa. 60:5-12)
10 They shall be a blessing to Jews (Isa. 60:16; 61:6)
11 They shall acknowledge Israel as the people of God in that day (Isa. 61:9)
12 They shall see the righteousness of the Messiah and of Israel (Isa. 62:2)
13 Peace and glory will be extended to them by the Messiah (Isa. 66:12)
14 They shall be evangelized by the Jews in the Millennium (Isa. 2:2-4; 52:7; 66:19; Zech. 8:23; 14:16-21)

These prophecies are so clear that there was no excuse for the Jews of Christ's day to misunderstand God's eternal program for Gentiles in connection with Israel; and the apostles had no grounds for refusing to take the gospel to the Gentiles (Acts 10:9-35; 11:1-19; Gal. 2:1-18).

Future Regathering of Israel (11:11)

The prediction here is that the Lord will gather Israel again a second time. This indicates a previous gathering. When? At the time of the gathering of all members of the 13 tribes who wanted to return to their own land after the Babylonian captivity. This was the first gathering of Israel from among the nations as pictured in Ezra, Nehemiah, Haggai, Zechariah, and Malachi. They kept coming back in great numbers until they were a great nation again in the days of Christ. He then predicted their defeat by the Romans and the complete destruction of their city and temple again as in the days of Nebuchadnezzar over 600 years be-

21:20-24), declaring their house would be left desolate until the latter days (Mt. 23:37-39). The statement again the second time could not have been fulfilled until the first gathering from Babylon and other nations had been accomplished and their second dispersion had come to pass, which was in A.D. 70 when the Romans took them captive among all nations, fulfilling Lk. 21:20-24. God has never regathered them since this dispersion; if it is ever to take place it will have to be in the future. According to the prediction by Isaiah, the gathering will take place again the second time and then Messiah will rule over the nation forever (9:6-7; 11:1-12:5; 39:20-21).

35 Proofs Both Houses of Israel Will Be Gathered Again From All Nations

1 The Lord will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (11:11-12).

2 The Lord will yet choose Israel and Jacob, and will set them in their own land (not in a new land never promised, 14:1).

3 The people (Gentiles) shall bring them to their own place, and the house of Israel shall possess their oppressors (14:2).

4 Ye shall be gathered one by one, ye children of Israel . . . and shall worship the Lord in the holy mount at Jerusalem (27:12-13).

5 I will bring thy seed (Israel—Jacob) from the east, west, north, and south . . . from the ends of the earth; even every one that is called by My name (43:5-7).

6 Bring My sons from afar (60:9-22).

7 They shall bring all your brethren . . . to My holy mountain Jerusalem (66:20).

8 At that time they shall call Jerusalem the throne of the Lord . . . In those days the house of Judah shall walk with the house of Israel, and they (both houses of Israel) shall come together out of the land of the north to the land that I have given for an inheritance to your fathers (Jer. 3:17-18).

9 The days come that it shall be said . . . the Lord liveth, that brought the children of Israel . . . from all lands whither He had driven them: and I will bring them again into their own land that I gave to their fathers (Jer. 16:14-16; 23:5-8).

10 I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds . . . and they shall fear no more (Jer. 23:3-8).

11 I will bring them (Judah) again to this land and I will build them (Jer. 24:5-7).

12 I will bring again the captivity of My people Israel and Judah . . . I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . These are the words the Lord spake concerning Israel and Judah: . . . in the latter days you shall consider it . . . At that time I will be the God of all the families of Israel, and they shall be My people . . . I will gather them from the coasts of the earth . . . He that scattered Israel shall gather him . . . they shall come to Zion . . . I will make a new covenant with the house of Israel and the house of Judah . . . they shall be My people (Jer. 30:3–31:40; 32:37-44).

13 I will cause the captivity of Judah and Israel to return, and will build them, as at the first (one nation, no more divided) . . . In those days . . . I will cause the Branch of righteousness to grow up unto David . . . In those days Judah shall be saved, and Jerusalem shall dwell safely . . . David will never want a man to sit upon the throne of the house of Israel (Jer. 33:7-26; 46:27-28).

14 I will bring Israel again to his habitation . . . In those days . . . the iniquity of Israel will be sought for . . . and the sins of Judah, and they shall not be found (Jer. 50:19-20; Zech. 12:10-12; Rom. 11:25-29).

15 I will gather you out of all countries where you have been scattered, and I will give you the land

God (Ez. 11:17-20; 16:60-63).

16 I will bring you out of all countries . . . I will bring you into the bond of the covenant. And I will purge out from among you the rebels . . . For in My holy mountain . . . there shall all the house of Israel, all of them in the land, serve Me . . . I will bring you out of the countries wherein you have been scattered . . . You shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country for which I lifted up My hand to give it to your fathers (Ez. 20:33-44).

17 When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their own land that I have given to Jacob . . . they shall dwell safely . . . with confidence (Ez. 28:25-26).

18 I will search out My sheep . . . As a shepherd seeketh out his flock in the day they are scattered . . . I will bring them out from all countries and bring them into their own land, and feed them upon the mountains of Israel . . . I will set up one shepherd over them . . . even My servant David (Ez. 34:11-31).

19 Concerning the land of Israel . . . I will multiply men upon you, all the house of Israel, even all of it (not leaving Judah out) . . . I will take you from the heathen, and gather you out of all countries, and will bring you into your own land . . . I will give you a new heart . . . you shall dwell in the land that I gave your fathers . . . In the day I shall have cleansed you from all your iniquities . . .This land shall become like the garden of Eden (Ez. 36:6-38)

20 These bones are the whole house of Israel (not Judah only) . . . I will open your graves . . . and bring you into your own land . . . I will take the children of Israel from among the heathen . . . I will make them one nation upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . they shall dwell in the land that I have given to Jacob . . . My servant David will be their prince forever (Ez. 37).

21 In the latter years . . . In the latter days I will bring you (Antichrist) against My land (of Israel) . . . I will set my glory among the heathen . . . So the house of Israel shall know that I am Jehovah from that day and forward (Ez. 38-39).

22 The children of Judah and the children of Israel shall be gathered together, and appoint themselves one head (Hos. 1:10-11).

23 The children of Israel shall abide many days without a king, prince, sacrifice, image, ephod, or teraphim. Afterward shall the children of Israel return (to their land), and seek the Lord, and David their king; and shall fear the Lord and His goodness in the latter days (Hos. 3:4-5).

24 In those days, when I shall bring again the captivity of Judah and Jerusalem . . . the Lord will be the hope of His people, and the strength of the children of Israel . . . Judah shall dwell forever, and Jerusalem from generation to generation . . . for the Lord dwelleth in Zion (Joel 3).

25 I will sift the house of Israel among all nations, like corn is sifted in a sieve . . . In that day I will raise up the tabernacle of David which is fallen . . . I will raise up his ruins, and I will build it as in the days of old . . . And I will bring again the captivity of My people of Israel, and they shall build the waste cities and inhabit them . . . And I will plant them in their own land, and they shall no more be pulled up out of their land which I have given them (Amos 9:9-15).

The apostle James, the half-brother of Jesus Christ, said that this prophecy of Amos would be fulfilled after the church age and said that all the prophets agreed with this (Acts 15:13-18).

26 Upon Mount Zion shall be deliverance, and there shall be holiness: and the house of Jacob ised land) . . . the captivity of this host of the children of Israel shall possess that of the Canannites . . . the captivity of Jerusalem (Judah) shall possess the cities of the south. And saviors shall come up on Mount Zion to judge . . . and the kingdom shall be the Lord's (Oba. 17-21).

Paul, the apostle, said that this deliverance on Mount Zion would be at the return of Christ and when the fullness of the Gentiles comes in, and that at that time all Israel should be saved (Rom. 11:25-29).

27 I will surely gather the remnant of Israel; I will put them together as sheep . . . the Lord at the head of them . . . the Lord shall reign over them in Mount Zion from henceforth, even forever . . . the kingdom shall come to the daughter of Jerusalem (Mic. 2:12-13; 4:1-8).

28 Therefore will He (the Messiah of v 1-2) give them (Israel) up until the time that she which travaileth hath brought forth (the woman has brought forth manchild, Isa. 66:7-8; Dan. 12:1; Rev. 12): then the remnant of His (the Messiah's) brethren shall return unto the children of Israel . . . the remnant of Jacob shall be among the Gentiles in the midst of many people . . . And I will execute vengeance upon the heathen (Mic. 5:3-15).

29 The remnant of the house of Judah shall feed thereupon . . . the Lord their God shall visit them, and turn away their captivity . . . for My determination is to gather all nations, assemble all kingdoms, to pour upon them all My fierce anger . . . the remnant of Israel shall not do iniquity, nor speak lies . . . the King of Israel, even the Lord, is in the midst of you: you shall not see evil any more. In that day it shall be said to Jerusalem, fear not . . . The Lord thy God in the midst of you is mighty . . . At that time I will bring you again, even in the time that I gather you . . . when I turn back your captivity (Zeph. 2:7–3:20).

30 Many nations shall be joined to the Lord in that day . . . the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again (Zech. 2:8-13).

31 I am returned unto Zion, and will dwell in Jerusalem: and Jerusalem shall be called a city of truth and the mountain of the Lord of hosts the holy mountain . . . old men and women and boys and girls shall dwell there . . . I will save My people . . . I will bring them and they shall dwell in Jerusalem: and they shall be My people, and I will be their God, in truth and righteousness (Zech. 8:1-8)

32 I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them (both houses of Israel) again to place them . . . they shall walk in My name (Zech. 10:6-12).

33 In that day the governors of Judah shall be like a hearth among burning wood (remain after the wood is devoured) . . . Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord shall save the tents of Judah first . . . In that day the Lord shall defend the inhabitants of Jerusalem; and he that is feeble among them shall be as David; and the house of David shall be like God . . . in that day I will seek to destroy all nations that come against Jerusalem. I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and supplications . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness . . . one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends (Judah and Israel) . . . two parts shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire (future great tribulation) and will refine them as silver . . . Behold the day of the Lord cometh . . . For I will gather all nations against Jerusalem to battle . . . Then shall the Lord go forth and fight against those nations . . . His feet shall stand in that day upon the Mount of Olives . . . the Thee . . . the Lord shall be king over all the earth in that day . . . Jerusalem shall be safely inhabited . . . Judah also shall fight at Jerusalem . . . everyone that is left of all these nations shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles . . . In that day . . . every pot in Jerusalem and in Judah shall be holiness unto the Lord (Zech. 12:1–14:21).

34 Who may abide the day of His coming? Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old . . . I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse (Mal. 3:2-5; 4:1-6)

35 He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other (Mt. 24:31).

When God gave the law of Moses He saw that Israel would not obey it in the future. He made many predictions then that they would be scattered among the nations and be gathered again in the last days to serve their Messiah in the land. These predictions were made when Israel was one nation, and they must be fulfilled with both houses of Israel, not with Judah only. There is not the slightest reference to Judah being cut off and the 10 tribes being blessed and led to a new promised land, as is sometimes erroneously taught.

10 Predictions in the Law of Moses

1 I will make your cities waste, and bring your sanctuaries unto desolation . . . I will bring your land into desolation: and your enemies that dwell therein shall be astonished at it. And I will scatter you (the whole 13 tribes, not just Judah) among the heathen . . . ye shall perish among the heathen . . . yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them (Lev. 26:16-45).

2 When you shall beget children, and children's children, and shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or likeness of any thing, and shall do evil in the sight of the Lord your God, to provoke Him to anger: I call heaven and earth to witness against you this day, that you shall soon utterly perish from off the land . . . you shall not prolong your days upon it, but shall be utterly destroyed. And the Lord shall scatter you among the nations, and you shall be few in number among the heathen . . . When you are in tribulation, and all these things come upon you, even in the latter days, if you will turn to the Lord, and be obedient unto His voice . . . He will not forsake you, nor forget the covenant of your fathers (Dt. 4:25-31).

3 The Lord shall bring you, and your king which you shall set over you, unto a nation which neither you nor your fathers have known . . . you shall become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead you . . . you shall be left few in number, whereas you were as the stars in number . . . you shall be plucked from off the land . . . the Lord shall scatter you among all people, from one end of the earth even unto the other . . . among these nations . . . you shall have no assurance of life (Dt. 28:36-68).

4 Even all nations shall say, Wherefore hath the Lord done thus to this land (promised land) . . . Then men will say, Because they (all Israel, not Judah only) have forsaken the covenant of the Lord . . . For they went and served other gods, and worshipped them . . . And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book. And the Lord rooted them out of their land in His anger, and in wrath . . . and cast them into another land, as it is this day (Dt. 29:24-28).

you call them to mind among all nations whither the Lord has driven you. And you shall return unto the Lord, and obey His voice . . . that then the Lord will turn your captivity . . . and will return and gather you from all nations, whither the Lord has scattered you . . . from there will the Lord gather you . . . bring you into the land which your fathers possessed, and you shall possess it, and He will do you good, and multiply you above your fathers . . . and the Lord will put all these curses upon your enemies . . . you shall return and obey the Lord . . . if you turn to the Lord with all your heart (Dt. 30:1-10).

6 But if your heart turn away from God to serve other gods . . . you shall surely perish, and you shall not prolong your days upon the land . . . choose life that both you and your seed may live . . . that you may dwell in the land the Lord sware to give your fathers (Dt. 30:17-20).

7 You (Moses) shall sleep with your fathers; and this people shall go a whoring after the gods of strangers . . . and break My covenant. Then My anger shall be kindled against them . . . many evils shall befall them . . . write this song as a witness against them (Dt. 31:16-21).

8 I know that after my (Moses') death you shall utterly corrupt yourselves . . . and evil shall befall you in the latter days (Dt. 31:29)

9 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men . . . the Lord will repent Himself . . . and will be merciful unto His land and to His people (Dt. 32:26-44).

10 He shall thrust out the enemy before you . . .Israel shall then dwell in safety alone: the fountain of Jacob shall be . . . saved by the Lord (Dt. 33:27-29).

Moab (15:1)

Moab, the son of Lot (Gen. 19:31-37), and his descendants settled east of the river Jordan and the Dead Sea—from the south end of this sea to the river Zered and north to about 5 miles above the sea and 30-40 miles east. Edom joined Moab south of the river Zered and Ammon joined these on the north. The land was originally occupied by giants called Emims, who were defeated and expelled by the Moabites (Dt. 2:10). The north part of Moab was conquered by Sihon, giant king of the Amorites, and the river Arnon then became the boundary of Moab. When Israel came out of Egypt, Sihon was defeated by them and all his land (as well as that of Og, king of Bashan, and the land north of Og's kingdom) became the possession of Reuben, Gad, and half the tribe of Manasseh. Moab oppressed Israel for 18 years after the death of Joshua (Judg. 3:14-21). Later peace was restored and Moab became a place of refuge for many Israelites (Ruth 1:1; 1 Sam. 22:3). The record shows that Saul (1 Sam. 14:47), David (2 Sam. 8:1-12), Ahab (2 Ki. 1:1; 3:4-5), and Jehoshaphat (2 Chr. 20:1-30) defeated Moab. The Moabites continued as a nation after their defeat by Assyria about 3 years after this prophecy (15:1-9; 16:6-14). They are mentioned in prophecies of the latter days along with Israel (11:14; 16:1-5; Jer. 48:47; Dan. 11:41).

Great Pyramid (19:19)

In that day—the Millennium—there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border (v 19). The altar and pillar have been wrongly interpreted to mean the great pyramid. Some in modern times have gone so far as to make predictions of latter-day events by measuring the various rooms and the passages of this structure, speculating that each inch stands for a year in connection with prophetical events. By this method they have set dates for almost every event of the past and future. However, no pyraare no biblical grounds for measuring the various rooms and passages in one with a view to forcing the inches to mean years in the fulfillment of prophecy. God has never used such methods to teach His Word. If so, then not only the great pyramid, but all the others, including those in Mexico, should be measured and forced into biblical prophecy. This would lead to endless confusion and strife.

9 Proofs Altar and Pillar Not the Great Pyramid

1 In that day—the Millennium—these are to be a place of sacrifice, a sign and a witness to the Lord, not before then (19:19).

2 The word altar throughout Scripture means a place of sacrifice. This is the only meaning it has in the 429 passages where it occurs. It is never used in the sense of a pillar or a monument of any kind.

3 No altar built to God was to be of hewn stone, and if a tool was used on one it was polluted. This would disqualify any of the pyramids as an altar to God (Ex. 20:24-26).

4 The word pillar is used 135 times in Scripture and never as an altar, so the altar and pillar must be two separate things instead of one as some speculators contend. Pillars were used as monuments—silent witnesses of certain events. Not one time is an altar or a pillar referred to as containing the plan of God in stones.

5 The altar of v 19 was to be in the midst (Heb. tavek, center; middle) of Egypt and the pillar was to be at the border (Heb. gebul, border; boundary; coast; limit) of Egypt, clearly proving two different things, not one. Could there not be an altar to the Lord in the center of Egypt where men could offer sacrifices to God in the Millennium, like the one to be in Jerusalem for the same purpose during the period (Ez. 40:46-47; 41:22; 43:7, 13-27; 45:19; 47:1)? Egyptians and Assyrians are to serve with Israel in that day (v 23-25), so there could also be an altar in Assyria as well as in Jerusalem and Egypt. Thus, the great pyramid could not be the altar and the pillar, not being two things, and not being located at the border.

6 The law of Scripture is that all points of sound doctrine must be proved by two or three scriptures (Dt. 17:6-7; 19:15; Mt. 18:16; 2 Cor. 13:1). To make the altar and the pillar (or either one) the great pyramid, we should have scriptural proof for it, as well as for viewing the structure as prophecy in stone. And where could we find such authority?

7 Even those who hold to the inch-year theory of the great pyramid admit that the inches do not harmonize with the years in connection with God's plan of major events. This should be proof enough that such a theory is pure human guesswork. As one writer confesses, "The interior measurements, while carefully and accurately made, can only be used approximately."

8 It was only the pillar that was to be a sign and a witness as proved by the word it (v 20). The altar was to be used as all others, and the pillar was to be a witness in the same sense as all other pillars—to commemorate some event, not to contain the writing of the plan of God in stone for men to speculate about. What was the pillar to be a sign and a witness of? Literally, that Egypt was under the hand of a cruel lord and a fierce king (v 4), in confusion and calamity (v 6-17); then they cried unto the Lord because of their oppressors, and He sent them a Savior, a Great One, who delivered them (v 20). That is the event for which the pillar will be set up in the Millennium at the border of Egypt, and nothing else. It will be a monument commemorating deliverance.

9 When this is done—the altar is established in the middle of Egypt and the pillar at the border—then the Egyptians shall know the Lord, and shall sacrifice and offer oblation on the altar in her midst; yea, they shall vow a vow, and perform it (v 21-25). It should be remembered that the pillar was 20), and not to men; this was not the purpose of the building of the pyramid. It was built solely as a king's tomb without any thought of Jehovah.

28 Things to Happen to Judah (24:1)

1 The Lord will make the land of Judah empty, or depopulate Judah (v 1, 3); but not completely, for in v 13-15; 26:1, 6, 20-21; 27:12-13 we see that a remnant will be left in the land. The Heb. baqaq, to pour; to depopulate; to spread out. Here it means the majority will be destroyed, fulfilling Zech. 13:8-9. Cp. Jer. 51:2; Nah. 2:2. In this same verse (v 1), it is explained that men are to be scattered on the earth.
2 He will make it waste (v 1). Heb. balaq, to make waste; destroy. Cp. Nah. 2:10. Again we must understand this in a limited sense, for in the same prophecy Isaiah refers to trees and vegetable life as well as to men immediately following this, in the Millennium 35:1-10; 65:20-65
3 He will turn it upside down (v 1). This is the 3rd figurative term and means changing the face of the earth or changing things on the earth. Cp. 29:16; Ps. 146:9; Acts 17:6.
4 He will scatter abroad the inhabitants (v 1). This explains in what sense He will make the earth empty. Many will be killed and others will be scattered abroad (Rev. 12:6, 14), but a few will be left (v 6, 13-14).
5 The land will be utterly empty (v 3). See point 1, above.
6 It will be utterly spoiled (v 3). See point 2, above.
7 The earth will mourn and fade away (v 4).
8 The inhabitants will languish and fade away (v 4). Both of these ideas (in 7 and 8) refer to the land failing in production and the people losing heart because of the calamities coming upon them.
9 The proud people in the land will languish.
10 It will be defiled by the inhabitants (v 5).
11 It will be devoured (v 6).
12 The inhabitants will be desolate.
13 The inhabitants will be burned (lit. destroyed, distressed). If literal, it could only refer to 2 Pet. 3:6-13; Rev. 20:7-10.
14 Few men will be left in it.
15 The new wine will mourn because there will be no people left to drink it (v 7).
16 The vine will languish because there will be no men to cultivate and prune it.
17 The merryhearted will sigh.
18 Mirth of music will cease (v 8).
19 The noise of merrymakers will come to an end.
20 The joy of the harp will come to an end.
21 There will be no more drinking and singing (v9)
22 Even the few that are left to drink strong drink will hate it.
23 Jerusalem will be in confusion and be broken down by the enemy (v 10).
24 All houses will be shut up for fear of the enemy in the streets.
25 There will be crying for wine to give relief in misery (v 11).
26 All joy will be gone.
27 There will be no more merrymaking in the streets or land.
28 Jerusalem will be left desolate and the gates broken down (v 12).

Foundations of the Earth (24:18)

Foundations of the earth is literal, not figurative, as seems clear from many places where the term is found (v 18; 40:21; 51:13-16; Dt. 32:33; 2 Sam. 22:16; Job 38:4-6; Ps. 18:7, 15; 82:5; 104:5; Pr. 8:29; Jer. 31:37; Mic. 6:2). In the future tribulation the great earthquakes will move mountains, islands, continents, and destroy whole cities (Rev. 6:12-17; 11:13; 16:17-21; Zech. 14:4). The result of these, especially the earthquake of Rev. 16:17-21; Zech.

8fold Judgment on the Earth

1 It shall be broken down (v 19)
2 Clean dissolved
3 Moved exceedingly
4 Reel to and fro like a drunkard (v 20)
5 Be moved like a cottage
6 Have heavy transgressions weighing it down
7 It shall fall
8 It shall not rise again

The Noise of Strangers (25:5)

The noise of strangers refers to the tumult of the invading armies entering into battle. This thought is a continuation of the last part of v 4 which speaks in particular of the terrible ones invading Palestine under Antichrist. In this verse the prediction is that the branch (Heb. zamir, a song) of the terrible ones shall be brought low; that is, their song of victory of revelry will be brought to an end. The wrath of the terrible ones will be diminished like the terrible heat of the sun being checked by an intervening cloud over the earth (v 5).

Feasts of Good Things (25:6)

In this mountain—Mount Zion (24:23)—Jehovah shall make a feast of good things for all people. Feasts were times of celebration over great victories and periods of national rejoicing and success. Here we see joy and the abundance of good things combined with the presence of the Messiah when He comes to reign, after gaining the victory over the Antichrist and the terrible ones under him, including the kings of the earth and their mighty armies, and after defeating Satan with his angels and demons (v 5-7; 23:21-22; Rev. 12:7-12; 19:19-21; 20:1-3). This is not to be understood as salvation, but a literal feast of good foods for all people who will be left after the battle of Armageddon and the judgment of the nations (Mt. 25:31-46; Zech. 14:16-21). This will be the time when the Divine Trinity will be among men to fellowship with them in eating and drinking. Cp. Gen. 18; Ex. 24:11; Lk. 22:18, 30; Rev. 19; 21:1-7.

Salvation of Gentiles (25:6)

Unto all people, Isaiah seemed to glory in the fact that the Messiah and His program were to be for all nations, not for the Jews only (v 6; 2:2-4; 11:10; 42:1, 6; 49:6, 22; 54:8; 60:3-5, 11, 16; 61:6, 9; 62:2; 66:12, 19). In this sense we might call Isaiah the prophet to the Gentiles of the O.T., as Paul was the apostle to the Gentiles of the N.T. No other prophet mentioned the salvation and blessing of the Gentiles as often as Isaiah. In fact, only two other prophets mentioned them as being blessed, and they referred to it only one time each (Jer. 16:19; Mal. 1:11). Isaiah emphasized this truth 15 times, using the word Gentiles as many times in his writings as it is used in all the rest of the O.T. His prophecies are the only ones quoted in the Gospels of the salvation of the Gentiles (Mt. 4:15; 12:18, 21; Lk. 2:32). The Heb. goy, trans. Gentiles is also trans. nations many times, 10 times in the book of Isaiah where they are referred to as being blessed by God under the Messiah (2:2-4; 9:1; 11:12; 13:4; 25:7; 52:15; 66:18-20). Micah (4:2-11) and Zechariah (2:11; 8:22-23; 14:16) were the only other prophets using the word nations in connection with their being blessed. There are a few such references in Ps. 57:9; 67:2-4; 72:11, 17; 117:1 and a few in Gen. 17:4; 18:18; 22:18; 26:4, but apart from these, other writers of the O.T. did not mention the blessing of nations or Gentiles

Giants (26:14)

Heb. rapha, trans. dead (v 19; 14:9; Job 26:5; Ps. 88:10-11; Pr. 2:18; 9:18; 21:16); deceased (v 14); giants (Dt. 2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16; 1 Chr. 20:4-8); and Rephaim (17:5;

14:9). In the 8 places where it is trans. dead and deceased it should have been retained as a proper name—Rephaim, as follows:

1 Rephaim under waters (note e, Job 26:5)
2 Shall the Rephaim arise and praise You? (Ps. 88:10-11)
3 Her paths unto the Rephaim (Pr. 2:18)
4 The Rephaim are there (Pr. 9:18)
5 Congregation to the Rephaim (Pr. 21:16)
6 It stirreth up the Rephaim for you (Isa. 14:9)
7 They are Rephaim (Isa. 26:14)
8 The earth shall cast out the Rephaim (Isa. 26:19, notes)

The Rephaim were the other lords of v 13; they shall not rise because God visited and destroyed them (v 14). This plainly teaches that the giants or Rephaim have no resurrection like the dead of Israel referred to in v 19. They were the progeny of fallen angels and not ordinary men who do have a resurrection. See ***Giants and Sons of God***, p. 90.

The Flight of Israel (26:21)

This verse proves that the previous one does refer to the future tribulation and the flight of Israel from Judah, for it predicts the coming of Jehovah to punish the inhabitants of the earth for their iniquity. The only time God will ever do this will be at the 2nd advent of Christ and the coming of the Father to the earth to destroy enemies and set up a literal kingdom over the kingdoms of men (v 21; 4:1-6; 9:6-7; 11:3-16; 63:1-5; Ez. 38-39; Dan. 2:44-45; 7:14-27; Zech. 14; Mt. 24:29-31; 25:31-46; Lk. 1:32, 33; 17:26-31; 2 Th. 1:7-10; Jude 14-15; Rev. 1:7; 11:15; 19:11–20:10).

Blood of the Earth (26:21)

Blood here refers to guilt as in the case of the blood of Abel which was said to be crying from the ground (v 21; Gen. 4:10). The guilt of the earth will be disclosed and it will no longer be able to cover its slain; that is, the earth will not be able to hide crimes so they will not be known. All sin committed in the Millennium will be fully exposed—never kept secret, due to the fact that the resurrected saints will be rulers and judges throughout the earth, and in their glorified, immortal, state of knowing as they were also known, they will be able to read the thoughts of men and thereby know the guilt of any transgressor (1 Cor. 13:12).

3fold Sword of Destruction (27:1)

1 Sore. Heb. qasheh. Trans. sore (v 1; 2 Sam. 2:17); heavy (1 Ki. 14:6); hard (Ex. 1:14; 18:26; 2 Sam. 3:39; Ps. 60:3; Isa. 14:3); and grievous (1 Ki. 12:4; 2 Chr. 10:4; Isa. 21:2).
2 Great. Heb. gadol. Trans. great (v 1, 13; 29:6; 34:6; 36:4, 13; 54:7); long (Dan. 10:1); mighty (Lev. 19:15; Dt. 4:37; 7:21-23; 9:29; Ez. 17:17; Jonah 1:4); and proud (Pr. 12:3).
3 Strong. Heb. chazaq. Trans. strong (v 1; 40:10; Jer. 21:5; 50:34); hottest (2 Sam. 11:15); and loud (Ex. 19:16).

God's sword is strong, unbreakable, grievous, hard, long, mighty, invincible, unmerciful, and far reaching; pictured here as destroying Leviathan (another name of Satan; v 1; Job 41:1, 34)

5 Facts About Leviathan (27:1)

1 The piercing serpent (v 1)
2 The crooked serpent
3 He is a sea serpent (v 1; Ps. 104:26)
4 He has 7 heads Ps.74:14; Rev.12:1-17; 16:13-16
5 He is king over all the children of pride (Job. 41:1, 34). The Heb. livyathan, meaning a wreathed animal, a large sea monster, is trans. Leviathan 5 times (v 1; Job 41:1; Ps. 74:14; 104:26) and mourning (Job 3:8). Such a monster is a fitting symbol of Satan (Rev. 12).

✡ ✡ ✡

1 I the Lord do keep it (v 3)
2 I will water it every moment
3 I will keep it night and day
4 I will go through the enemies of My vineyard(v4)
5 I would burn them together
6 I will force them to make peace with Me because of My strength (v 5)
7 I will cause them to take root, blossom and bud, and fill the face of the world with fruit (v 6)

3 Statements About Babylonians (27:11)

1 They have no understanding of God, His plan, or His ways
2 God will have no mercy upon them
3 He will show them no favor

The reason for no mercy will be their ignorance, rebellion, and persecution of Israel under Antichrist (v 11).

7 Woes of 28:1–33:1 (28:1)

1 Woe to the drunkards of Ephraim (28:1)
2 Woe to the drunkards of Judah (28:7)
3 Woe to Jerusalem (29:1)
4 Woe to deceivers and hypocrites (29:15)
5 Woe to the rebellious children (30:1)
6 Woe to them that trust in Egypt (31:1)
7 Woe to treacherous dealers (33:1)

In That Day (28:2)

In that day—the day Ephraim and Samaria are destroyed by Assyria, which was within a few months after the prophecy was uttered (v 5). Ephraim was to be totally destroyed and go into captivity, but Judah was to become the remnant of Israel and be spared. God was to be for a crown of glory and a diadem of beauty to the rest of Israel who were not defeated and taken captive to Assyria (v 5-6). Thus, v 5 is the beginning of a prophecy to Judah and Jerusalem in particular, while v 1-4 are a prophecy about Ephraim. God was to preserve Judah and be their protector when the Assyrians would come into the land. This was fulfilled as in 36:1–37:38.

7 Sins of Judah Through Drink (28:7)

1 They have erred (v 7)
2 Have gone out of the way
3 Are intoxicated and overcome by wine
4 Stumble in judgment
5 Live in uncleanness (v 8)
6 Stumble at the way God has instructed them by the prophets (v 9-13)
7 Scoff at God's way of revelation, and reject His message to them by the prophets

The prophet admitted here that Judah was also sinful like Ephraim, and was destined to judgment like the 10 tribes if they continued in these sins. The difference between the 2 kingdoms was that Ephraim had gone further into sin and apostasy than Judah, for they did not have one righteous king in all their history of separation from Judah. God delayed judgment in Judah because they had periods of national revival of religion. Several of their kings were godly and led Judah back to God. Godly persons of the 10 tribes continually came back to Judah which became representative of the entire 13 tribes. Furthermore, Judah was chosen by God to rule, and He had made a special covenant with David and his house to be rulers of Israel eternally. All these factors delayed Judah's judgment, but by their continued sin and apostasy it did come about 133 years after the 10 tribes were destroyed (2 Ki. 25).

Scoffing (28:9)

The sense of this passage (v 9-13) is that of contempt, scoffing, and rejection of the way God had ers mentioned in v 14 said of Isaiah, Whom will he instruct? To whom will he impart his doctrines? Will he treat us as mere babes and infants just weaned? He does nothing but stammer about law upon law and line upon line as though we cannot understand anything but the most elementary lessons. Is he going to regard us as children and treat us as senseless babes by giving us endless repetitions (v 9-10)? The prophet answered their mockery by acknowledging their complaint was true and that they (drunkards as they were) should be dealt with by such methods seeing they were not capable of receiving sound doctrine, in their drunken stupor. Even though God would speak to them with stammering lips and in foreign and strange languages which would be rest and refreshing for the weary, yet this people would not hear (v 11-12). In other words, since they considered the prophet's messages unintelligible (like words of stammerers and foreigners whose tongues they would not understand) God would use these very methods to reveal Himself to them and thereby give rest and refreshing; but this would be rejected also as foolish and unintelligible.

Tongues (28:11)

Heb. laeg, a buffoon or clownish jester; foreigner; mocker; stammerer. From laag, to deride; imitate a foreigner; speak unintelligibly; mock; stammer; laugh. The idea here is that since the drunkards of Judah regarded the messages Jehovah had sent them by the prophet as only adaptable for children, He would teach them in a manner they did not like and give them knowledge through the language of foreigners as a sign of their unbelief. Paul used this passage speaking of the gift of tongues in the church as a sign to unbelievers (1 Cor. 14:21-22). The word stammering does not mean that the language would not be real and genuine but that the people hearing it would not understand it (v 11; 33:19). These Heb. words are trans. mockers (Ps. 35:16); mockest (Job 11:3); mocketh (Pr. 17:5; 30:17; Jer. 20:7); mock (Job 21:3); mocked (2 Chr. 30:10; Neh. 4:1); laughed to scorn (2 Ki. 19:21; Neh. 2:19, 21; Job 22:19; Ps. 22:7; Isa. 37:22); laugh (Job 9:23; Ps. 80:6); and have in derision (Ps. 2:4; 59:8). All this points to the experiences of the book of Acts, especially to those of the 120 who were baptized in the Spirit on the day of Pentecost and spoke in other languages as the Spirit gave them utterance (Acts 2:1-21). This was in fulfillment of Isa. 28:11, etc. They became an object of mockery, laughter, scorn, and ridicule, and were accused of being drunk on new wine. See ***Tongues*** in Index.

Tongues Predicted (28:12)

God not only predicted the spiritual exercise of speaking in various languages by the Holy Spirit, as fulfilled in Acts 2, 10, 19; 1 Cor. 12-14, but He also predicted that men in general would not hear or be open to such exercise during the time it was to happen (v 12). That this refers to N.T. spiritual experiences is not only clear from Paul's application of it to the church in 1 Cor. 14:21-22, but also from the fulfillment of v 16 (quoted by Peter and others in the N.T.) in connection with Christ in N.T. times, as the Stone and foundation of the church (Mt. 21:42-44; 1 Cor. 3:11; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8). Thus the speaking with stammering lips and another tongue does not refer to judgment upon Judah by a foreign nation, such as the Assyrians and Babylonians who were to teach them certain lessons, but to spiritual experiences which would be rest and refreshing to all who would hear in the church age.

Stumbling of Judah (28:13)

This refers to the stumbling of Judah over the new religion, doctrines, and spiritual experiences that would bring to men. Judah would not hear but would rather go contrary to these things, as if falling backward like a drunken man, and be broken.

Threshing Grain (28:27)

Here we have mention of several methods of threshing the various crops:

1 Fitches or peas were threshed by beating them with a staff (v 27).

2 Cumin seeds were beaten out with a rod (v 27). Even wheat was threshed this way when there was a small amount (Ruth 1:17) and when it was necessary to hide the wheat from the enemy (Judg. 6:11).

3 Wheat, barley, and rye were threshed by trampling them under feet of oxen (Dt. 25:4); by riding a sled over the sheaves, then using a fork to throw the straw up so the grain would fall to the ground; or by rolling over the sheaves with a cart having 3 or 4 heavy rollers of wood, stone, or iron (v 28; 21:15; 2 Sam. 24:22; 1 Chr. 21:23; Pr. 20:26).

Speaking Out of the Ground (29:4)

Speaking out of the ground and low out of the dust is no prediction of a new Bible, or a new revelation from God as sometimes taught. It is a simple expression of complete defeat to Israel. Many times the term out of the dust is used of utter defeat or humiliation (1 Sam. 2:8; 1 Ki. 16:2; Ps. 13:7). Brought down to the dust is an idiom meaning defeat and complete subjugation to another (Isa. 2:10; 25:12; 26:5; 49:23; 2 Sam. 22:41-43; 2 Ki. 13:7; Job 16:15; Ps. 44:25; 72:9; Nah. 3:18). Here it was Jerusalem and Judah that would be defeated and brought down to lick the dust in humility. In v 5 it was predicted that the multitude of strangers would also be brought down to the dust after Israel's experience in the dust. Judah was to become so low and defeated that the people would be confused and act strangely, like a witch with a familiar spirit (notes e-h, Isa. 8:19-20). In Isa. 52:2 Judah was commanded to "shake thyself" from the dust, which means that the Jews will be exalted after the defeat in the dust.

5 Similes of Gentile Defeat (29:5)

1. Like small dust
2. As chaff that passes away (v 5)
3. As a dream of the night vision (v 7)
4. As when a hungry man dreams that he eats, but when he awakes he is empty (v 8)
5. As when a thirsty man dreams that he drinks, but when he awakes he is still thirsty

6 Things Will Destroy Gentiles (29:6)

1. Thunder (v 6)
2. Earthquake
3. Great noise
4. Storm
5. Tempest
6. Flame of devouring fire

Causes of Judah's Destruction (29:9)

In these verses (9-16) we have the causes for the destruction of Judah and Jerusalem described in v 1-8. The picture here is one of hysteria, bewilderment, and extreme mental distress over the calamity about to fall on them because of their sins and hypocrisies. This portion has to do with the more immediate troubles of Israel through sin that was to lead eventually to final judgment which would bring them to repentance under their Messiah in the last days. Even in Isaiah's day a state of stupefaction was upon the people and they were destined to chastening soon, without destruction, by Assyria (36:1–37:38), and to destruction later by Babylon (2 Ki. 25) and Rome (Lk. 21:20-24).

6fold Effect Upon Judah:

1. They would not hear (v 12)
2. Would go contrary to these things (v 13)
3. Would fall backward like a drunken man in
4. Would be broken
5. Would be snared
6. Would be taken

3 Acts of God Concerning Judah (29:10)

1. He has poured out the spirit of deep sleep upon Judah
2. He has closed their eyes
3. He has covered the rulers and seers of Judah so they cannot see

This could only mean that God allowed the Jews to become blind to spiritual things and hard in heart toward Him, not that an act of God deliberately and willfully made them blind. They closed their own minds and hardened their own hearts without God's interference; and their hearts became gross, their ears dull of hearing, their eyes blind, and their other faculties arrested in development according to their rejection of His program. This is the way Paul interprets this passage in Rom. 11:8. Isaiah himself confirms this conclusion in 6:9-12 as quoted by Christ in Mt. 13:13-16. See notes there.

God's Marvelous Work (29:14)

In view of the fact that men permit themselves to serve and honor Me only with the lips and not from the heart, I will proceed with a marvelous work and a wonder that will wake them up or cause them to perish (v 14). This marvelous work and a wonder was none other than the gospel work of the N.T.—teaching, preaching, and healing all manner of sickness and disease among the people; the creation of new lives; and the full program as demonstrated and recorded of Christ and His followers (v 14; Hab. 1:5; Acts 13:40-41). This work of wonder is referred to many times in the N.T. (Mt. 15:31; Mk. 6:51; Lk. 4:22; 8:25; 9:43; 11:14; Acts 8:13; 13:40-41). Not only did the miracles and signs of the gospel make men wonder, but they caused some to resist to the point of seeming madness and their own destruction; and the new doctrines taught caused the wise of the world to stumble, harden their hearts, and be lost (1 Cor. 1:18-31). Such a program was a savor of life unto life in those who conformed to the gospel, as well as a savor of death unto death in those who rejected it (2 Cor. 2:15-17).

Tophet (30:33)

This verse explains that Tophet is ordained (Heb. arak, set in a row; arrange; put in order) of old (Heb. me-ethmol, therefore; yesterday; of late; times past) for the king (the Assyrian of v 31). It is prepared; He (Jehovah) hath made it deep and large; the pile thereof (of Tophet) is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it (v 33). The verse should be understood in connection with the Assyrian (the Antichrist) and his great army of v 30-32. It no doubt pictures the exact spot where Antichrist will be destroyed at Armageddon. Much of the army with him will be also destroyed and Tophet, at that time, will be a great funeral pyre kindled by the Lord like a stream of brimstone. He will come with great flaming fire which will destroy multitudes in this battle (v 20; Ez. 38:17-21; 2 Th. 1:7-10).

The word Tophet in Heb. denotes that which causes loathing, abhorrence, and vomiting. Just as Tophet was to be a place of great destruction and a burial ground for multitudes in the ruin of Jerusalem by Nebuchadnezzar (Jer. 7:31-32; 19:6-14), so it was appointed by the Lord in this prophecy to be a place of slaughter when Jerusalem will be surrounded by the armies of the Anitchrist. It is a deep valley on the southeast of Jerusalem, celebrated as the place of idolatry and worship of Moloch. Here a large brazen image with hollow trunk and arms was heated, and children were of-
they were being put into this red hot idol, drums were beaten, which were called Toph or Tophim; and so the name Tophet was given to this part of the valley—the valley of the son of Hinnom (2 Ki. 16:3; 21:6; 23:10). Fires were kept going in this place to burn up the refuse of the city and to purify the atmosphere and prevent contagion. Because of this it became a symbol of eternal hell among the Jews. Therefore the name Gehenna was coined to denote the place of eternal torment (note m, Lk. 12:5).

Fall of Judah and Egypt (31:3)

When—at the time this prophecy is fulfilled, both Egypt whose help is sought and Judah who seeks for help will fall and fail together (v 3). Here is the prophecy in this chapter which is yet future. In 31:1-3a the prophet gave Judah warning about trusting in Egypt, making it clear that such help was in vain. Then the Lord inspired him to span the centuries and reveal what will befall Judah and Egypt in the last days prior to the 2nd advent of Christ. That these 2 nations did not fall or fail together when Assyria invaded Judah is clear from 36:1–37:38. Both fell when the Babylonians came against them one at a time, but they did not fall together (2 Ki. 25; Jer. 25). The only time when they will literally fall together will be when the Antichrist of the future enters and conquers Palestine and Egypt (Dan. 11:40-44). Therefore, this last half of v 3 must refer to that time. The rest of the chapter gives at least 8 proofs of future fulfillment.

8 Proofs of Future Fulfillment:

1 Judah and Egypt falling together, as proved above and stated in v 3.

2 The Lord coming down to earth to fight for Mount Zion will be at the 2nd advent (v 4-5; Zech. 14:1-15; Rom. 11:25-29; Rev. 19:11-21). He did not do this when the Assyrians came against Judah (as in 36:1–37:38), when Jerusalem was destroyed by Nebuchadnezzar (2 Ki. 25), or when it was ruined by the Romans (Lk. 21:20-24).

3 The Lord has never come to earth as birds flying yet, but will do so at the 2nd advent when angels and saints will accompany Him, coming through the sky like birds (v 5; Joel 2; Zech. 14:1-5; Mt. 24:31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

4 The Lord has not come down to earth at any time in the past to defend and preserve Jerusalem, but He will come personally to do this at the 2nd advent (v 5; 63:1-5; Joel 2-3; Zech. 9:15; 12:8; 14:1-15; Mt. 24:29-31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21). The nearest He came to defending Jerusalem in any of the invasions of Palestine—the Assyrian, Babylonian, or Roman—was when He sent an angel to destroy the Assyrians (37:36-38). At the 2nd advent, however, the city will be preserved; half of the inhabitants will be taken captive, but the city itself will be preserved (Zech. 14:1-5), not destroyed and made desolate as when Babylon or Rome defeated Judah (2 Ki. 25; Lk. 21:20-24).

5 The future is the only time when every man will cast away all his idols (v7; 2:18-20; Zech. 13:2).

6 The Assyrian (Antichrist) will not be destroyed until Christ comes to earth (v 8; Mic. 5; Zech. 14; 2 Th. 2:8; Rev. 19:11-21).

7 God will not set up an ensign to the nations until He sends Christ who will be the Ensign (v 9; 11:10-12; Zech. 9:16).

8 God's fire and furnace—referring to the millennial altar and temple where sacrifices will be offered and bread baked for God—will not be in Jerusalem until the 2nd advent of Christ (v 9; Ez. 40-48, notes; Zech. 6:12-13).

As Birds Fly (31:5)

In recent years this has often been interpreted to mean General Allenby taking Jerusalem in 1917 ing overhead, but this could not be the reference, for all the other predictions were not fulfilled then—they still remain to be fulfilled in the future (see ***Fall of Judah and Egypt***, p. 1251). This refers to the Lord and the heavenly armies descending at the 2nd advent with literal angels flying to destroy the armies then surrounding Jerusalem (v 5; Joel 2; Zech. 14:1-5; Mt. 24:29-31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

Fall of the Assyrian (31:8)

Then—when Jehovah comes to earth and defends and preserves Jerusalem (v 4-5), when Israel turns to Him as a nation and is converted in a day (note h, v 8), and when all idols have been destroyed in Judah (v 7); then the Assyrian (Antichrist) will be destroyed and his young men discomfited (v 8; Dan. 7:11, 21-22; 8:23-25; Mic. 5; 2 Th. 2:8; Rev. 19:19-21). All this points to an Assyrian in the future, not one in the past. He will be one destroyed as in Mic. 5, when the Messiah comes. The sword he is to be destroyed with is not that of an ordinary man (v 8), but of Christ (Rev. 21:11-21).

10 Blessings of the Messiah (32:2)

1 He shall be as a hiding place from the wind (v2)
2 As a cover from the tempest
3 As rivers in a dry place
4 As the shadow of a great rock in a weary (or hot desert) land
5 He shall heal the eyes of the blind (v 3; 35:5)
6 Open the ears of the deaf
7 Give knowledge to the hasty (v 4)
8 Heal the stammerer
9 Strip the vile (impious) person of his honor and position (v 5)
10 Strip the churl (miserly) of his standing

6 Requirements to Escape God's Wrath (33:15)

1 Walk in righteousness (v 15)
2 Speak uprightly
3 Despise gain of oppression
4 Refuse to be bribed
5 Stop ears from hearing of blood
6 Shut eyes from seeing evil

Cp. these 6 qualifications of a righteous man with those found in Ps. 15. Speaking uprightly means to choose words that are honest, true, and well-ordered—those that are not false, slanderous, or obscene (v 15).

3 Classes of Enemy Officers (33:18)

1 The scribe—the officer that counted, numbered, wrote and mustered the men for war, and listed the spoils
2 The receiver—the one who weighed the spoils of war and the wages for the soldiers
3 He that counted the towers—the one who made an estimate of the strength of cities to be besieged

4 Things God Will Be to Judah (33:22)

1 Their Judge (v 22; 11:4-9; 9:6-7)
2 Lawgiver (v 22; 2:2-4)
3 King (v 22; 2:2-4; 9:7; Zech. 14:9)
4 Savior (v 22; 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8; Hos. 13:4)

2 Blessings Upon Judah (33:24)

1 The inhabitant of Jerusalem will not say, I am sick. There will be universal healing and health (v 24; 35:3-6). This is what should be today through the church appropriating the full benefits of the gospel.

2 The people will be forgiven of their sins (v 24). Both healing and forgiveness go hand in hand (6:9-10; Mt. 9:5; 13:15; Jas. 5:14-5:14-16; 1 Pet. 2:24).

10; 84:11; 90:1-12; 103:3; Pr. 3:7-8; Isa. 53:4-5; 58:8).

This Was Promised N.T. Saints:
(Mt. 7:7-11; 8:17; 13:15; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 10:10; 14:12-15; 15:7, 16; 16:23-26; Rom. 1:16; 8:11; 1 Cor. 12:4-11; Jas. 5:14-16; 3 Jn. 2).

12 Proofs These Predictions Literal (35:1)

1 The names of places—Lebanon, Carmel, Sharon, and Zion—proved them literal (v 2, 10)
2 Words like deserts, dry places, parched ground, and thirsty lands, referring to the earth, prove a literal meaning (v1,7)
3 The wilderness and deserts of the earth being made fruitful with plant life is further proof (v 1-2, 6-7)
4 The glory (great cedars) of Lebanon, the beauty of Carmel, the fertility of Sharon could only be understood in a literal sense (v 2)
5 Commands to strengthen weak hands, feeble knees, and fearful hearts could only be understood in connection with literal persons (v 3-4; Heb. 1:12-15)
6 The coming of God and Christ of v 5 is literal and visible as proved in Ez. 43:7; Dan. 7:13-14; Zech. 14:1-5; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Tit. 2:13; Jude 14-15; Rev. 1:7; 11:15; 19:11-21; 20:1-10; 21:3-7
7 The healing of all the infirm and sick as in v 5-6 could only be literal
8 Waters breaking out in the deserts could also only be literal (v 1-2, 7)
9 The highway of v 8-10 could only be a literal one as proved in 11:16; 19:23
10 Traffic on this highway proves a literal meaning (v 8-10), as well as the restriction of lions, ravenous beasts and unclean men from it
11 The fact that this will be a highway for the Jews to return to Zion on indicates a literal one (v10)
12 The time of the fulfillment will be the Millennium, for none of these things are being accomplished today in some spiritual way of life, and this also indicates a literal meaning of every prediction (v 1-10). It does violence to the true and simple meaning of Scripture to say that such plain, literal statements have a spiritual, symbolic, or metaphysical meaning.

7 Regrets of a Dying Man (38:10)

1 I am deprived of the rest of my years
2 I will not see the Lord in the land of the living
3 I will not behold man with the inhabitants of the world
4 My plans for serving God among men are ended
5 My plans for helping my fellowmen on earth are blasted
6 My age is departed; I am too young to die; my useful years are removed like a shepherd's tent
7 My life is cut off like a weaver taking his work from the loom and departing with it

12 Statements About Death (38:12)

1 The cutting off of days on earth
2 Going to sheol
3 Robbery of the rest of one's years on earth
4 Cutting off one's experiences with the Lord among men (v 11)
5 Being taken away from human society
6 Departure for another place (v 12)
7 Removal of man from earth's scenes
8 Cutting off of life like a weaver cutting his work from the loom
9 Being cut off with sickness
10 The end of man among men
11 The end of praise and celebration to God among men (v 18)
12 The end of seeking and finding truth, or having further hope

None of these ideas imply extinction of being, an-

cate a removal to another realm of activity, or being taken from one place to another, as a tent is moved, or a piece of weaving is cut from the loom.

Comfort (40:1)

The General purpose of chs. 40-66 is to comfort the people of God in view of eternal restoration under the Messiah. The prophecies speak as if Israel were already near the end of the Babylonian captivity (41:1-3, 25; 44:26–45:4, 13), Jerusalem already in ruins (44:26-28), and the people about to be restored to their own land. The Heb. word for comfort is nacham, to sigh; breathe strongly; to be sorrowful in a favorable sense; to pity; console; to avenge; comfort. Only in ch. 40-66 does the prophet predict comfort for Israel.

"Comfort" Used in Isaiah
1 Comfort ye, comfort ye My people (40:1)
2 Speak ye comfortably to Jerusalem, and cry unto her (40:2)
3 The Lord has comforted His people (49:13; 52:19)
4 The Lord will comfort Zion (51:3)
5 He will comfort her waste places
6 I am He that comforteth you (51:12)
7 By whom will I comfort you? (51:12)
8 Restore comforts unto him (57:18)
9 To comfort all that mourn (61:2)
10 So will I comfort you (66:13)
11 You will be comforted in Jerusalem (66:13). Cp. 12:1

Jehovah (40:3)

Heb. Yehovah, Jehovah. Who was this Jehovah John the Baptist was to prepare the way for? It was Jesus Christ, which proves again that He also is Jehovah as well as the Father and the Holy Spirit. See Gen. 19:24 where the record shows one Jehovah on earth raining fire upon Sodom and Gomorrah from another Jehovah in heaven. In Ps. 110:1, 5 we find two Jehovah's or Self-existent Ones. The Holy Spirit is equally Self-existent or Eternal with the Father and the Son, so He could also be called Jehovah. See ***The Trinity***, p. 489 of N.T. We should not say that Jesus Christ of the N.T. is the only Jehovah of the O.T. simply because He is also Jehovah, any more than we should say that He is the only person called God simply because He is God. Christ is God and Jehovah, and so are the other members of the Divine Trinity.

46 Facts About God (40:12)

1 He has measured the waters (40:12)
2 Measured the heavens with the span
3 Measured the dust of the earth
4 Weighed the mountains and hills
5 He does not need to be taught (40:13)
6 Does not need counseling
7 Does not need to be instructed (40:14)
8 Does not need to be taught in judgment
9 Does not need to be taught knowledge
10 He is so great and infinite that the nations are but a drop in the bucket, a small dust on the balance; the islands are but a very small thing (40:15)
11 All the cedars of Lebanon are not sufficient for the burning of beasts as a burnt offering to make atonement before Him for sin (40:16)
12 All nations are as nothing before Him, even less than nothing (40:17)
13 No living person could be like Him in greatness and power (40:18)
14 No lifeless idol could even be compared to Him (40:18-20, 25)
15 He has been revealed and declared to men from the very beginning (40:21)
16 He sits on the circle of the earth, and the inhabitants of earth are as powerless as grasshoppers before Him (40:22)

curtain back and forth
18 He spreads out the heavens as one would pitch a tent for himself
19 He brings the plans and works of princes to nothing (40:23)
20 He makes the judges of the earth and their decisions as vanity
21 He makes man to realize that he is only temporary on earth (40:24)
22 He made the law of death to take man away like grass and stubble
23 He created all things (40:26)
24 He knows the number of all created things
25 He knows them all by name
26 He is strong in power
27 He upholds all things so that nothing fails of its creative purpose
28 Nothing is hid from Him (40:27)
29 He is eternal God, Jehovah, the Creator of the ends of the earth (40:28)
30 He does not faint
31 He does not grow weary
32 He is omniscient
33 He gives power to the faint (40:29)
34 He increases strength to the weak
35 He renews the strength of all who wait upon Him, so that they are not bowed down, weary, or faint (40:30-31)
36 He demands silence, so that people may wait upon Him for strength
37 He invites those who wait upon Him for strength to speak to Him, and come near to receive justice and judgment
38 He raised up Cyrus the Persian to conquer nations and let His people go back to Palestine (41:2-3, 25)
39 He had made a plan and revealed His purpose to men from the very beginning (41:4)
40 He is the first and the last, and the same from eternity to eternity
41 He has a chosen servant—Israel, the seed of Abraham, His friend (41:8-9)
42 He chose Abraham from among the chief men of earth, to be His servant eternally (41:9)
43 He made many promises to Israel (30 listed here) that they might know His works and be redeemed and reconciled to Him forever (41:10-29)
44 He demands of His chosen people that they reason with Him and show cause for serving other gods (41:21)
45 He is the King of Jacob
46 He challenged Israel to prove the worth of their idol gods in prophesying and showing what is to come to pass (41:22-29)

Circle of the Earth (40:22)

Literally, He that sitteth above the circle of the earth; or, Who sits so far above the round earth that its inhabitants seem as mere grasshoppers or locusts (v 22). God looks upon man (from above) as a busy, agitated, moving, impatient, and raging multitude spread over the earth like locusts in bands over the plains of the East. This is a very striking illustration of the insignificance of man as viewed by God in the heavens.

Thin Curtain (40:22)

Heb. doq, something crumbling; fine, as a thin cloth; curtain (v 22). Could this refer to the protective covering of the atmosphere which has just the right density to sustain life on earth? They tell us that the sun throws out various kinds of violet rays—some deadly, some life-giving. We are shielded from at least 8 harmful rays by a layer of ozone about 1/8 in. thick. This seems to be the proper thickness to allow beneficial rays to come through as well as to protect us from destructive ones. If this curtain were removed, life on earth would come to an end, for the harmful rays would prevent the needful rays from coming through, and life would perish. Regarding the atmosphere we are told that at 8 mi. up it is 67°below zero and at 30 mi. it is 170°above. We are shielded from a constant barrage of meteors from outer space, the majority of which burn up before reaching the earth. Billions of meteoric bodies are said to invade the atmosphere each day to be destroyed by friction; and about 100,000 tons of star dust falls to the earth each year. Dust in the atmosphere, along with reflection from the sun, contributes to the making of light, rain, and snow. Otherwise, they say, the heavens would be black; even now they are black 17 mi. up, with a luminous glow below. The protective covering of ozone is about 40 mi. up. We live at the very bottom of an ocean of air which provides us with life-giving oxygen; and the atmosphere is a perfect blanket or curtain of insulation against both heat and cold. It prevents the rapid escape of heat that keeps us from freezing; and it also acts as a great reservoir and distributor of heat and light from the sun. Thus, God has adjusted earth, atmosphere and the heavens to sustain life.

7fold Challenge of God (41:21)

1 Produce your cause—set forth your case so that men may know you are gods and capable of helping them (v 21)
2 Bring forth your strong reasons—prove that you are divine and living, and not lifeless material
3 Let them bring forth their proofs—predict one thing that is yet to come (v 22)
4 Let them show even former things that they have predicted which came to pass, so that men may know they are capable of predicting the future things to the end
5 Show the things that are yet to come, that we may know that you are gods (v 23)
6 Do good or evil—perform any kind of act that we may all be dismayed together
7 If your work is nothing then you are nothing (v24)

This entire passage seems to express the idea that God bases His claim to Divinity upon the fact of His power to foretell, plan, and bring about His plan from the beginning to the end. At this time He gave an example of His power to foretell by stating that He would raise up Cyrus, a man He named over 200 years before He fulfilled the prophecy. Israel had not even been taken to Babylon yet when God predicted Cyrus would free them from captivity and command the rebuilding of Jerusalem and the temple (v 25; 44:28–45:4; Ezra 1).

7 Commands to Sing (42:10)

1 Sing unto Jehovah a new song (v 10)
2 Sing His praise from the end of the earth, you seamen and inhabitants of maritime countries
3 Let the wilderness and the cities thereof lift up their voice (v 11)
4 Let the inhabitants of the rock (Sela-Petra) sing
5 Let them shout from the top of the mountains
6 Let them give glory unto the Lord (v 12)
7 Declare His praise in the islands

Servant of Jehovah (42:1)

The servant of Jehovah here is not Israel as a nation, Cyrus the Persian, or Isaiah the prophet, but the Messiah, as proved by the fact that v 1-3 and part of v 6 are quoted of Christ in Mt. 12:17-21; Lk. 2:32.

5 Servants in Book of Isaiah:
1 Isaiah (20:3)
2 Eliakim (22:20)
3 David (37:35)
4 Israel as a nation (41:8-9; 42:19; 43:10; 44:1-2, 21; 22:1-2; 45:4; 49:20; 49:3)
5 Messiah (42:1; 52:13; 53:11; 65:8)

* * *

1 Created them for His glory (v 1, 7, 15)
2 Formed them for Himself (v 1, 7, 21)
3 Redeemed them (v 1, 14)
4 Called them by His name (v 1, 7)
5 Ransomed them (v 3-4)
6 Loved them (v 4)
7 Made them (v 7)
8 Declared things to come (v 9, 12)
9 Saved them (v 12)
10 Showed them things to come (v 9, 12)
11 Profaned their backslidden priests (v 28)
12 Given them to curses and reproaches

12 Things God Will Do for Israel (43:2)

1 Be with them when they go through the waters (v 2)
2 Keep the waters from overflowing them
3 Keep them from being burned when in the fire. Fire and water are often mentioned in Scripture to denote calamity because one overwhelms and the other consumes (Ps. 66:2; 69:1; 73:10; 124:4-5)
4 Punish others in preference to them (v 4)
5 Gather them from all lands (v 5-7)
6 Protect them and work for them; and no man can hinder Him (v 13)
7 Punish their enemies (v 14-17)
8 Destroy their enemies forever (v 17)
9 Make abundant waters for them to use, even in the desert (v 19-21)
10 Make a way for them in the wilderness (v 19)
11 Blot out their transgressions (v 25)
12 Remember their sins no more

18 Declarations of the Existence of God (43:13)

1 I existed before the day (v 13)
2 I am more powerful than anyone else
3 I work and none can hinder Me
4 I am your Redeemer (v 14)
5 I am the Holy One of Israel
6 I judged Babylon for your sakes
7 I am Jehovah, your Holy One (v 15)
8 I am the Creator of Israel
9 I am your King
10 I make ways in the sea and paths in the mighty waters (v 16)
11 I destroy mighty armies and quench them as tow (v 17)
12 I do new things and tell you about them before they happen so that you may know them (v 19)
13 I make ways in the wilderness
14 I make rivers in the desert
15 I cause the beasts of the field to honor Me by giving them an abundance of water in the desert and wilderness (v 20)
16 I make plenty of water for My people to drink
17 I have formed Israel for Myself (v 21)
18 I predict that they will eventually show forth My praise

Olam—Everlasting (44:7)

Heb. olam, time out of mind; eternity; everlasting; always; perpetual; time without end. It is trans. ancient (v 7; Ps. 77:5; Pr. 22:28; Jer. 5:15; 18:15; Ez. 36:2); for ever 246 times (Gen. 3:22; 13:15; Ex. 3:15 etc.); perpetual (Gen. 9:12; Ex. 29:9; 31:16; Lev. 3:17; 24:9; 25:34; Ps. 78:66; Jer. 18:16; 23:40; 25:9,12; 49:13; 50:5; 51:39, 57; Ez. 35:5, 9; 46:14; Hab. 36; Zeph. 2:9); always (Gen. 6:3; 1 Chr. 16:15; Jer. 20:17); of old (Gen. 6:4; Dt. 32:7; Josh. 24:2; 1 Sam. 27:8; Job 22:15; 30:2; Ps. 25:6; Eccl. 1:10; Isa. 46:9; 51:9; 57:11; 58:12; 61:4; 63:9, 11; Jer. 2:20; 6:16; 28:8; Lam. 3:6; Ez. 25:15; 26: 20; Amos 9:11; Mic. 7:14; Mal. 3:4); everlasting (Gen. 9:16; 17:7-8, 13, 19; 21:33; 48:4; 49:26; Ex. 40:15; Lev. 16:34; 24:8; Num. 25:13; Dt. 24:27; 2 Sam. 23:5; 1 Chr. 16:17; Ps. 24:7, 9; 41:13; 90:2; 93:2; 100:5; 103:17; 105:10; 106:48;

Isa. 24:5; 26:4; 33:14; 35:10; 40:28; 45:17; 51:11; 54:8; 55:3, 13; 56:5; 60:19-20; 61:7-8; 63:12, 16; Jer. 10:10; 20:11; 23:40; 31:3; 32:40; Ez. 16:60; 37:26; Dan. 9:24; 12:2; Mic. 5:2; Hab. 3:6); for ever and ever (Ex. 15:18; 1 Chr. 29:10; Ps. 9:5; 10:16; 21:4; 45:17; 148:6; Dan. 12:3); at any time (Lev. 25:32); lasting (Dt. 33:15); never (2 Sam. 12:10; Ps. 30:6; 31:1); evermore (2 Sam. 22:15; 1 Chr. 17:14; Ps. 18:50; 37:27; 86:12; 89:28, 52; 92:8; 106:31; 133:3); alway (Job 7:16; Ps. 119:112); ever (Ps. 5:11); ever of old (Ps. 25:6); the world (Ps. 73:12; Eccl. 3:11); long (Eccl. 12:5); and eternal (Isa. 60:15). See note g, Ex. 12:14.

11 Everlasting Things in Isaiah:

1 Father (9:6)
2 Strength (26:4)
3 Burnings (33:14)
4 Joy (35:10; 51:11; 61:7)
5 God (40:28)
6 Salvation (45:17)
7 Kindness (54:8)
8 Sign (55:13)
9 Name (56:5; 63:12)
10 Light (60:19-20)
11 Covenant (24:5; 55:3; 61:8)

4fold Stupidity of Idolaters (44:9)

1 The makers of idols as well as the idol themselves are vanity (v 9).
2 Their delectable things (desirable images) shall not profit, and who but a senseless man will thus labor without profit?
3 Idolaters themselves bear witness of the stupidity of their own acts in making and trusting in gods that cannot see or know anything.
4 Those who make idols and those who worship them are alike—stupid to accept such as god when they are ashamed of them, realizing that they know nothing, see nothing, and are absolutely and completely unprofitable (v 9-11).

8 Facts—Stupidity of Idolaters (44:18)

1 They are willingly lacking in knowledge and understanding (v 18)
2 They have shut their own eyes that they cannot see (v 18; Mt. 13:14-15)
3 They have closed their own hearts that they might not understand (v 18; 6:9-11; Mt.13:14-15)
4 They do not consider in their hearts their stupid acts (v 19)
5 They are so senseless they do not recognize that they have burned part of their god in the fire, baked bread upon the coals of it, roasted flesh on it, and then worshipped the residue, making it an abomination
6 The worship of idols feeds their souls no more than feeding on ashes would nourish their bodies (v 20)
7 Their deceived heart has turned them aside from God
8 They live a lie when they think that their idols can cleanse from sin

12 Declarations of the Existence of God (44:6)

1 Thus saith the Lord (v 6). If He can thus speak He is a living God
2 I am the King of Israel
3 I am the Redeemer of Israel
4 I am the Lord of Hosts
5 I am the first and the last
6 Beside Me there is no God
7 He can command future events to happen as He wills them to be (v 7)
8 He can declare them with every degree of certainty
9 He can set them in order—arrange future events as to time and order
10 He can show things that shall come to pass
11 I have done all these things since I appointed Israel; and you are My witnesses to the fact that this is true (v 7-8)
12 There is no God beside Me (v 8)

No God Beside Me (44:6)

The contention that there is no other God beside

7 Uses of "Beside Me" in Isaiah:

1 Beside Me there is no Savior (43:11)
2 Beside Me there is no God (44:6)
3 Is there a God beside Me? yea, there is no God; I know not any (44:8)
4 There is no God beside Me (45:5)
5 There is none beside Me (45:6)
6 There is no God else beside Me (45:21)
7 There is none beside Me (45:21)

4 Similar Expressions Elsewhere:

1 He is God; there is none else beside Him (Dt. 4:35). Cp. Dt. 32:39
2 There is none beside Thee (1 Sam. 2:2)
3 There is none like Thee, neither is there any God but Thee (2 Sam. 7:22; 1 Chr. 17:20)
4 There is no Savior beside Me (Hos. 13:4)

Supernatural Signs (44:25)

Heb. owth, signal; flag; beacon; monument; omen; sign; token; evidence; miracle. The meaning here is signs that the diviners and soothsayers relied upon; the tricks and cunning sleight-of-hand performances which they used to make it appear that there was a supernatural manifestation, or that their demonstrations were under divine influence (v 25; Job 21:29; Ps. 65:8; 135:9). The word trans. sign and signs occurs 61 times, and shows that even pagan religion depended upon (imitation) signs in their deceptions to attract converts. God has used the means of signs, wonders, miracles, and gifts of the Spirit in all ages to attract them to Himself and confirm truth, so it is no marvel that Satan's agents seek to imitate this program.

4 Great Names of God (44:24)

1 Redeemer (v 6, 24; 41:14; 43:14; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16; Job 19:25; Ps. 19:14; 78:35; Pr. 23:11; Jer. 50:34)
2 Creator (v 24; 40:28; 43:15; Eccl. 12:1; Rom. 1:25; 1 Pet. 4:19)
3 Maker (v 24; 17:7; 45:9, 11; 51:13; 54:4; Job 4:17; 32:22; 35:10; 36:3; Ps. 95:6; Pr. 14:31; 17:5; 22:2; Jer. 33:2; Hos. 8:14; Heb. 11:10)
4 Jehovah (v 24-28; 45:1-5)

20 Things About Confessed Sins (44:22)

1 They are blotted out (Isa. 44:22; Acts 3:19)
2 Forgiven (Ex. 34:7; 1 Jn. 1:9; 2:12)
3 Remitted (Mt. 26:28; Mk. 1:4)
4 Made white as snow (Isa. 1:18)
5 Made as wool (Isa. 1:18)
6 Cast behind God's back (Isa. 38:17)
7 Forgotten (Isa. 43:25; Heb. 8:12; 10:17)
8 Purged away (Ps. 79:9; Heb. 1:3)
9 Covered (Ps. 32:1; Rom. 4:7)
10 Put away (2 Sam. 12:13; Heb. 9:22)
11 Removed as far as the east is from the west (Ps. 103:12)
12 Cast into the depths of the sea (Mic. 7:19)
13 Washed away (Rev. 1:15)
14 Taken away (1 Jn. 3:5)
15 Put off (Col. 2:11)
16 One is saved from them (Mt. 1:21)
17 Freed from them (Rom. 6:7, 16-23; 8:2)
18 Cleansed from them (1 Jn. 1:7, 9)
19 One becomes dead to them (Col. 2:13; 1 Pet. 2:24)
20 One is quickened from death in them (Eph. 2:1-10; Col. 2:13)

20 Things Unconfessed Sins Do

1 Cause death (Gen. 2:17; Ez. 33:8-13; Rom. 8:12-13)
2 Hinder prayers (Ps. 66:18)
3 Provoke God to anger (1 Ki. 16:2)
4 Weary God (Isa. 43:24)
5 Separate from God (Isa. 59:2)
6 Testify against us (Isa. 59:12; Jer. 14:7)
7 Cause God to remember them (Ps. 25:7)
9 Cause God to visit (Hos. 8:13; 9:9)
10 Load down (2 Tim. 3:6)
11 Cause to pine away (Ez. 33:10; Lev. 26:39)
12 Cause to be consumed (Isa. 64:7; Ez. 4:17)
13 Take men away (Isa. 64:6)
14 Bring punishment (Amos 3:2)
15 Damn the soul (2 Th. 2:12; Mt. 16:16)
16 Cause one to be of Satan (1 Jn. 3:8)
17 Cause hardening of heart (Heb. 3:13)
18 Make servants of sin (Rom. 6:7-23; Jn. 8:34)
19 Bring reproach (Pr. 14:34)
20 Cause national judgment (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; 3:14)

Confirmed Word (44:26)

God here promised to confirm the word, His servant, Isaiah and the counsel of all His messengers (the prophets) who had made predictions of these things (v 26). The idea is that God always supports the word that He gives to prophets to speak to men, fulfilling the promises and predictions thereof. Repeatedly in O.T. days He performed miracles to confirm the ministries of His servants; this is amply demonstrated in the record of men and women from Abel to Malachi, and summed up in Heb. 11. Abraham, Moses, Samson, Elijah, Elisha, and many others are examples of the working of signs and wonders among the people. In the N.T. the same program is enlarged upon, and such experiences would be normal today if men would believe the gospel and seek God for the enduement of power from on high. This is proved by hundreds of promises and many commands to the disciples (Mt. 28:20; Lk. 24:49; Jn. 7:37-39; Acts 1:4-8; 1 Cor. 12:31; 14:1). A number of simple promises have been made to all believers that certain signs would follow them (Mt. 17:20; 21:22; Mk. 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 2:3-4).

5fold Pleasure of Jehovah (44:28)

1 To raise up a man to be the shepherd of His people (Isa. 41:1-3; 44:28; 45:13)
2 The rebuilding of Jerusalem (Isa. 44:28)
3 The rebuilding of the temple
4 Punishment of the nations that had taken His people captive (Isa. 45:1; Jer. 25:11-12)
5 To prove to Israel and the heathen that He was God (Isa. 45:3-6)

Messiah (45:1)

Heb. mashiach, anointed; a consecrated person; Messiah. The anointed not only refers to the Messiah; in some passages, it is also a title given to kings, priests, and prophets of Israel (1 Sam. 2:10, 35; 12:3-5; 16:6; 24:7, 11; etc.). The title in connection with Cyrus refers to appointment to an office and a setting apart to a definite work, not especially to holiness and character. Cyrus, however, is called a righteous man in the sense of doing right to God's people (Isa. 41:1-3, 25; 44:28; 45:1-4, 13).

14 Things About Cyrus (45:1)

1 Raise him up (Isa. 41:2; 45:13)
2 Call him (Isa. 41:2)
3 Make him ruler over kings
4 Give nations to him to destroy
5 Hold his right hand (Isa. 45:1)
6 Subdue nations before him (Isa. 41:2; 45:1)
7 Loose the loins of kings (Isa. 45:1)
8 Open the two leaved gates before him
9 God before him (Isa. 45:2)
10 Make crooked places straight
11 Break the gates of brass
12 Cut the bars of iron in sunder
13 Give him the treasures and riches of Babylon (Isa. 45:3)
14 Direct all his ways (Isa. 45:13)

✡ ✡ ✡

Ancients dressed in large, loose, flowing robes thrown over an undergarment or tunic, which was shaped to the body. This outer robe was girded with a sash when the people toiled, labored, went to war, or ran. Hence, to gird up the loins meant getting ready for action. To unloose the loins meant rest, cessation from war, or feebleness. Here it meant that God would weaken the resistance of kings before Cyrus so they would be easily overthrown (v 1)

Swinging Doors (45:1)

Heb. deleth, something swinging; door; gate; leaf; lid. The idea here is that the two doors or double gates of the streets running down to the Euphrates were open, so that the Medes an Persians could enter unhindered. Besides the immense brass gates there were walls running along the banks of the river to protect the city from an enemy coming into it by the channel of the river. Had those gates in the walls have closed the enemy would have been bottled up in the channel and easily destroyed. Only God could have foreseen such an event and brought about the fulfillment of His prediction, made 200 years before it happened.

4 Acts of God (45:7)

1 I form light. Heb. or, illumination; luminary; lightning; day; morning; sun. Light is the form of radiant energy that acts on the retina of the eye and renders objects visible. Light is the absence of darkness. As bodies of illumination it means the sun, moon, and stars which were created to rule day and night (Gen. 1:14-18). The sun is the great source of light and heat; without it the world would be in perpetual darkness and eternal frost. Light as mentioned here evidently refers to the radiation that comes from innumerable luminaries making up the infinite universes of inconceivable size, ruled by definite and fixed laws; these demonstrate limitless power and glory as testimony to a Supreme Being of unimaginable power, wisdom, and glory.

2 I create darkness. Darkness is the total absence of light. Our day and night being made by the earth turning on its axis—daylight being made as the earth faces the sun and darkness as it revolves away from the sun—causes midnight as well as noon to be traveling continually around the earth.

3 I make peace. Freedom from war or civil disorder; it is harmony in human and divine relations; quietness; tranquillity. God is the Author of peace and Christ is called The Prince of Peace (Isa. 9:6-7). All real and lasting peace does come from God; it originated with Him.

4 I create evil. The Heb. word for create is bara and here it means to bring about; bring into existence. The Heb. word for evil is ra. It is never rendered sin, but evil (v 7); calamity (Ps. 141:5); adversity (1 Sam. 10:19; Ps. 94:13; Eccl. 7:14); grief (Neh. 2:10); sorrow (Gen. 44:29); trouble (Ps. 27:4; 41:1; 107:26); distress (Neh. 2:17); bad (Gen. 24:50; 31:24; Lev. 27:10-14); affliction (Num. 11:11; Zech. 1:15); misery (Eccl. 8:6); trouble (Ps. 41:1); sore (Dt. 6:22); noisome (Ez. 14:15, 21); hurt (Gen. 26:29); and wretchedness (Num. 11:14). The idea is that God has made the law of sowing and reaping, and evil and bad results will come when men sin. God has decreed that misery, wretchedness, sorrow, trouble, and distress will come as a result of sin (Gal. 6:7-8). Ra is trans. evil 430 times and never with the idea that sin is created by God. If men sin and reap for it, the responsibility for both is theirs. God simply made the law and penalties for breaking the law which will always be in force.

2 Commands to Israel (45:11)

1 Ask Me to show you things to come concerning the work of my hands.
2 Command Me concerning the work of my hands.

This literally means that men have the authority to pray in such faith that they can direct the Almighty to do for them those things which they want and need. God would rather do things for His people than to withhold from them. To command God is an expression of the highest relationship, friendship, and cooperation to the same end in life. It is a rare privilege to command Him, and if exercised properly in fervent respectful petition, there is nothing that will be impossible to the believer (v 11; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16).

7 Examples of Commanding God:

1 Moses commanded frogs to die (Ex. 8:13)
2 He commanded flies to be removed (Ex. 8:31)
3 He caused God to repent (Ex. 32:12-14)
4 Joshua commanded the sun (Josh. 10:12)
5 Elijah commanded fire from heaven (1 Ki. 18:36-38; 2 Ki. 1:10, 12)
6 Jesus Christ commanded the winds and waves to obey, water to turn to wine, etc. (Lk. 4:35; Jn. 2)
7 Apostles and others commanded men to be free from infirmity (Acts 3:6; 5:16; 9:34, 40; 13:11; 14:10; 19:11-12)

Battles in the Heavenlies (45:2)

This verse and others like it teach that God is the one causing the victories and defeats of men on earth; that battles lost or won on earth are the result of those lost or won in the heavenlies between good and bad angels; and that over every kingdom of this world there are good and bad spirits who seek to carry out the will of their master (note h, Dan. 4:13; note p, Dan. 10:13). God promised to remove everything that would hinder the conquest of Cyrus (v 2).

10 Acts of God (45:12)

1 Made the earth (v 12)
2 Created man upon it
3 Stretched out the heavens
4 Commanded all the host of them
5 Raised up Cyrus (v 13)
6 Created the heavens
7 Formed the earth (v 18)
8 Established the earth
9 Created it not in vain (Heb. tohu, empty)
10 Formed it to be inhabited

Tohu—Waste (45:19)

Heb. tohu, waste; desolation; confusion; vain; wilderness. The same word trans. vain in v 18 and without form (Gen. 1:2; Jer. 4:23). Just as God did not create the earth a waste place and empty but beautiful (Eccl. 3:11) and to be inhabited (v 18), so He did not command Israel to seek Him in a waste, trackless, and pathless wilderness where there would be no indications as to how He could be found. They were to seek Him in His Word where He is clearly revealed, not in secret and dark places of the earth (v 19; 8:19-20; 55:8-12). See tohu pt. (3), ***The Pre-Adamite World***, p. 54.

God Speaks (45:19)

God declared that He always speaks in righteousness and utters only those things that are right—things which may be found in His Word—and that unrighteousness and things that are wrong are reserved to be spoken in secret and in the dark places of the earth (v 19). The idea is that God's revelation is for all men, not a privileged few who pass it on in secret to other special ones in the dark places of earth (v 19; Dt. 29:29). He does not give His revelation secretly and privately as the heathen who give their oracles in secret, in darkness, and sometimes in deep caves of the earth, encom-

designed in obscurity to deceive.

God's Challenge (45:22)

After challenging the Gentiles to produce proof of their gods being alive and capable of help, and after declaring that He Himself was the only true God, He invited all men to look to Him and be saved (v 22). This was sufficient to prove that salvation was to come to Gentiles as well as Jews, so there was no foundation for the attitude of Jews in any age, or of the apostles in particular, to think that salvation was only for Jews (Acts 10:7–11:18; Gal. 2).

4 Great Facts:

1 The gospel program is universal (v 22)
2 God is willing to save all, or He would not have invited all (v 22; Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; 1 Jn. 1:9; Rev. 22:17)
3 Provision has been made for all (v 22; Jn. 3:18; Rom. 1:16)
4 All who accept the invitation will be saved (v 22; Jn. 1:12; 3:16; 1 Jn. 1:9)

Bel—God of Babylon (46:1)

Bel was the chief domestic god of Babylon worshipped also by the Phoenicians, Canaanites, Moabites, and surrounding nations. It was supposed to be the god or idol used in worship of the sun, and Astarte or Astareth the one used in the worship of the planet Venus. Nebo was used in worship of Mercury. He was the scribe of the heavens supposedly, and recorded all earthly and heavenly events. He was the same as the Greek Hermes, the Latin Mercury, and the Egyptian Thoth. He was worshipped also by the Babylonians, as well as the Assyrians, and the Sabians in Arabia. The name was supposed to be derived from naba, to prophesy. Nebo's office was to interpret for the other gods. He was the scribe of Bel; his symbol was a wedge or arrowhead. The whole picture here is that of conquest. All the idols were to be thrown down and those made of valuable metals were to be taken captive as spoils of war (v 1-2; cp. Jer. 48:7). It was a common thing to have compound names using the titles of the gods that were worshipped. Bel or Baal was used in such names as Bel-shazzar, Bel-te-shazzar, Baal-Peor, Baal-zebub, Baal-Gad, Baal-Berith, etc. Nebo formed a part of Nebu-chadnezzar, Nebu-zaradan, Nabo-polassar, Nabo-nassar, etc.

Restoration of Israel (46:3)

After predicting the captivity of the gods of Babylon (v 1-2), Jehovah addressed the house of Jacob and all the remnant of the house of Israel (that is, all the Israelites of all 13 tribes), and He predicted that all of them would be protected and delivered from their own land (v 2-4). This prophecy could have a double fulfillment of immediate deliverance from Babylon by Cyrus (v 11; 41:1-3, 25; 44:28; 25:1-6, 13) and the final deliverance from the Antichrist, the future king of Babylon (13:1–14:27; Rev. 14:8; 16:17-21; 18:1-24).

10 Things to Remember (46:9)

1 That I am God (v 9)
2 There is no other God
3 There is none like Me
4 None declaring the end from the beginning v10
5 None declaring predictions from ancient times that are not yet fulfilled
6 I will keep My Word and do all the pleasure of My own will
7 I will call a ravenous bird from the east (v 11)
8 I will call a man from a far country that will execute My will
9 I have spoken and will bring it to pass
10 I have purposed it and will do it

* * *

Again, reference is made to God's eternal plan for man from the beginning to the end (v 10; 40:21; 41:4, 26; 48:3-7, 16; 64:4; Acts 15:18; Eph. 2:7; 3:9-11; Col. 1:15-18; Heb. 1:1-3). The Bible is the revelation of God's plan from eternity past to eternity future, and it cannot be rightly understood without a knowledge of that plan. One must become acquainted with the ages and dispensations, their outstanding features and purposes, and above all, the ultimate purpose of God in having a universal kingdom over which He will preside forever without the threat of new and continued rebellions among free moral agents, as the case has been since the fall of Lucifer, the pre-Adamites, and Adam of the present race on earth. Thousands of predictions accurately tell future events; the plan and purpose of God are unchangeable. If He had no plan He could not predict future events. In this passage God declares that He is powerful enough to bring events to pass as predicted which clearly shows design in His plan.

14 Reasons Babylon Punished (47:6)

1 You did not show mercy (v 6)
2 Upon the elders of Judah you laid the yoke heavily
3 You were proud and arrogant and said, I will be a lady for ever (v 7)
4 You did not lay these things to your heart, and act sincerely
5 You did not remember the latter end of your pride and arrogance
6 You are given to pleasures (v 8)
7 You dwell carelessly
8 You brag and say, I am, and there is none beside me (v 8, 10)
9 You boast that you will never be a widow (v 8)
10 You also boast that you will never lose your children
11 You have trusted in the abundance of your enchantments and sorceries (v 9)
12 You trusted in wickedness (v 1)
13 You commit wickedness and say, None seeth me
14 You have permitted your knowledge to pervert you

3 Classes of Babylonian Scientists (47:13)

1 Astrologers—dividers of the heavens for the purpose of prophecy and divination or to make a horoscope. Astrology professes to discover certain connections between the position and movements of the planets and events which occur on earth. This was practiced early by the Babylonians, Egyptians, Lybians, Ethiopians, Indians, Arabians, and Chinese. From the rising and setting of the planets, their orbits and color, they predicted storms, heat, rain, comets, eclipses, earthquakes and ordinary human affairs affecting both nations and individuals. To assist astrologers in making calculations from the planets, the heavens were divided into 12 equal parts called houses; and the various things affecting man were placed therein—marriage, life, death, religion, etc. From the position of stars in these houses the calculations were made.

2 Star-gazers—those who endeavored to tell the future by the relative position of the stars.

3 Monthly prognosticators—those that gave knowledge of what might occur within the month by the various positions and shapes of the moon.

4 Outstanding Facts (48:1)

1 The house of Jacob is called by the name of Israel (v 1).

2 The Israel of Isaiah's day was made of the Jews from Judah—out of the waters of Judah—meaning that Judah was the fountain of the nation of Israel (v 1). Those of the 10 tribes who went worship were cut off, and Judah and the many thousands who came from the 10 tribes made the nation of Israel that was still true to God and to David (v 1-2). See ***Anglo-Saxon Theory***, p. 608.

3 Judah and all those from the other tribes with them went into sin and hypocrisy like the 10 tribes did, and served God only outwardly (v 1).

4 Judah, regardless of their hypocrisy, continued to call themselves of the holy city, Jerusalem, and stay (depend) upon the God of Israel in times of trouble (v 2). This further indicates that the Judah-kingdom of Israel, with Jerusalem as the capital and Jehovah as their God, was the Israel of Isaiah's time. In fact, when these prophecies were uttered, there was no 10-tribe kingdom, for all had gone into captivity (2 Ki. 17).

12fold Omnipotence and Omniscience of God (48:3)

1 I have declared the former things from the beginning (v 3, 5)
2 They went forth out of My mouth (v 3)
3 I showed them to you
4 I did them suddenly and they came to pass
5 I knew you were obstinate (v 4)
6 I knew your neck was an iron sinew
7 I knew your brow was brass
8 Before it came to pass I showed you (v 5)
9 I have showed you new and hidden things
10 These new things I have created now and not from the beginning (v 7)
11 I knew you would deal very treacherously (v 8)
12 I knew you were a transgressor from the womb

9fold Rebellion of Judah (48:4)

1 You are obstinate (v 4)
2 Stiffnecked
3 Mean and hard as brass
4 Worshippers of idols (v 5)
5 You trust in idols (v 6)
6 You are ignorant (v 6, 8)
7 You would not hear
8 You are very treacherous
9 You are a transgressor from birth

Stubbornness of Israel (48:4)

Iron necks and brass brows are good pictures of stubbornness and rebellion. This is a new expression concerning Jews whose traits are stated in Scripture many times.

15 Traits of Jews in Scripture:

1 Iron necks and brass brows (v 4)
2 Obstinate (v 4; Dt. 2:30)
3 Stiffnecked (Ex. 32:9; 33:3-5; 34:9; Dt. 9:6, 13; 10:16; 2 Chr. 30:8; Acts 7:51)
4 Stiffhearted (Ez. 2:4)
5 Stubborn (Dt. 9:27; Judg. 2:19; Ps. 78:8)
6 Rebellious (Isa. 30:9; 65:2; Jer. 5:23; Ez. 2:3-8; 3:9, 26-27; 12:2-9, 25; 17:12)
7 Perverse and crooked (Dt. 32:5; Phil. 2:15)
8 Faithless (Mt. 17:17; Lk. 9:41)
9 Corrupt (Ps. 14:1; 73:8)
10 Foolish and unwise (Dt. 32:6, 21)
11 Hardhearted (Ez. 3:7)
12 Blind (Mt. 15:14; 23:16-19, 24-26)
13 Self-willed (Gen. 49:6; 2 Pet. 2:10)
14 Haughty (Isa. 3:16; Ez. 16:50)
15 Adamant (Ez. 3:9; Zech. 7:12)

10 Commands to Judah (48:12)

1 Hear this, O house of Jacob (v 1)
2 Hearken unto Me (v 12)
3 All you, assemble yourselves and hear (v 14)
4 Come near unto Me (v 16)
5 Hear this
6 Go forth of Babylon (v 20)
7 Flee from the Chaldeans
8 Declare with the voice of singing
9 Tell this—utter it even to the end of the earth

5 Lost Blessings of Israel (48:18)

1 If you had hearkened to My commandments, then your peace would have been as a river (v 18)
2 Then your righteousness would have been as the waves of the sea
3 Then your seed would have been as the sand of the sea (v 19)
4 Then the offspring of your bowels would have been like gravel in the sea
5 Then your name would not have been cut off or destroyed as a kingdom before Me

Return of Israel (49:17)

The prediction here is that of the children of Zion making haste to come back to their homeland and the enemies who spoiled them, leaving their land (v 17-18). Zion was to be clothed, as it were, with these returning exiles and bind them upon her, as a bride does an ornament. After this return of Israel to their own country the land will be too small for them (v 19-20) and the wonder of Israel will be where so many come from (v 21). God will put it into the hearts of the Gentiles to help regather Israel (v 22), and then they will worship Jehovah who will reign in Israel (v 23).

10 Things That Belong to God (51:4)

1 My people (v 4; 52:4-6)
2 My nation (v 4)
3 My judgment
4 My righteousness (v 5, 6, 8)
5 My salvation
6 My arms (v 5, 9)
7 My words (v 16)
8 My hand
9 My fury (v 22)
10 My name (52:5-6)

3 Great Comparisons (51:6)

1 The heavens shall vanish away like smoke
2 The earth shall wax old like a garment
3 Men on earth shall die in like manner: but My salvation shall be forever, and My righteousness shall not be abolished.

The whole creation, in comparison with the eternity and incorruptibility of the salvation and righteousness of God, will wax old, vanish, and die. The idea is the same as that expressed by Jesus Christ when He said heaven and earth shall pass away (be changed), but "My words shall not pass away." (See ***Pass Away***, p. 60 of N.T.) The atmospheric heavens or the clouds will vanish away like smoke, as clouds come and go; the earth will wax old like a garment; and men will pass from this life to another one, but there will never be the slightest change in salvation and righteousness. Salvation will always be the same and accomplish the same in all ages in all men; and righteousness will always be right (v 6; Heb. 1:10-12, notes). It would be easier for material creations to change than for right to become wrong, and salvation not to bring deliverance.

God's Promise of Comfort (51:19)

God promised to comfort Judah and Jerusalem (Isa. 40:1; 51:3), but by whom was the problem. No ordinary son of Israel had been able to comfort the nation thus far. It was soon to go into Babylonian captivity and all the sons of Israel would be powerless to stop such defeat. They were to faint and be trapped like a wild bull in a net (v 18-20). In themselves Israel was powerless to provide a deliverer; only God could provide a way of comfort and restoration. This He did in sending the Messiah—His only Son and a descendant of Abraham and David, according to the flesh. He them to their own land, an eternal and a righteous people (Isa. 7:14; 9:6, 7; Mic. 5:1, 2; Mt. 1; Jn. 1:14; 3:16; Rom. 1:1-5, 16; Gal. 1:4; 4:4-8; Col. 1:15-18).

Wrath on Judah (51:21)

Judah and Jerusalem are pictured here as staggering, reeling, and falling down like a drunkard, but not with wine. They had drunk the cup of the Lord's wrath and the dregs of the cup trembling (v 17). This wrath had brought desolation, destruction, famine, and sword upon the whole nation (v 19). They had fainted at the head of every street and were like a wild bull caught in a net which it was trying to rend in order to free itself. The entire nation was full of the fury of Jehovah and the rebuke of God (v 20; Lam. 4:4-5). God now assured this afflicted and prostrate nation that He Himself would plead the cause of the people and take out of their hand the cup of trembling and the dregs of His fury; they would not drink it anymore. Instead, He would put the cup into the hands of their enemies, for them to drink (v 21-23). This same idea is found in Jer. 25:15-29; 49:12; 51:7-10; Lam. 4:21; Ez. 23:31-33; Hab. 2:16.

God Reigning in Zion (52:7)

This last part of the verse about God reigning in Zion was not quoted by Paul in Rom. 10:15 for no gospel minister has ever made such an announcement. God has never yet reigned in Zion and will not until He sets up the kingdom and Christ reigns there in person (Isa. 2:2-3; 96-7; 24:23; 32:1; Zech. 14; Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10). When that happens all men will be free to go to Jerusalem to see Christ; and all nations will be required to send representatives from year to year to worship there and keep the feast of tabernacles (Zech. 14:16-21). After the 1,000 year reign of Christ to rid the earth of all rebellion (1 Cor. 15:24-28), both God and Christ will dwell among men on earth (Rev. 21-22).

Universal Salvation (52:10)

All nations will see the salvation of God in that they will see the complete redemption of Israel and multitudes of the Gentiles themselves. Knowledge of salvation will be as universal as the waters covering the sea (Isa. 11:9). The results of salvation will be evidenced by changes in the animal kingdom, all kinds of beasts living together without harm (Isa. 11:6-9; 65:20-25); deserts blossoming as a rose (Isa. 35:1-10); universal health (Isa. 33:24; 35:1-10); and so many other great changes throughout the earth that all nations will recognize that such deliverances are of God (v 10)

Babylon in Latter Days (52:11)

The reference here is no doubt to God's people going out of Babylon, as this subject has been mentioned in several of these last chapters in Isaiah (43:14; 47:1; 48:14, 20). This refers to a latter-day coming out as predicted in Jer. 51:5-8; Rev. 18:4. In their flight they are not to touch unclean things or make haste (v 11-12). These are the only verses here that could have a partial fulfillment in the days of Ezra and Nehemiah when priests took the vessels of the Lord back and did not go out with haste (Ezra 1:1-11); but the final fulfillment remains to happen with the rest of this prophecy of Isa. 51:1–52:12.

Why God Was Pleased With the Death of Christ (53:10)

The only reason it pleased Jehovah to permit Him to be crucified was to bring about the redemption of the whole creation so that His eternal program could be carried out with man on earth (v 10). He could not have been pleased with the mutilation this (Acts 2:22-24; 1 Pt. 2:18). Both the Father and the Son volunteered to suffer such indignities for the salvation of men (Jn. 3:16; 10:18). Such a sacrifice on the part of God showed His divine perfection, justice, mercy, and boundless benevolence. The law was upheld, sin was judged, and a basis of pardon and eternal reconciliation was made possible.

Great Increase in Numbers (54:2)

Israel was advised to get ready for a great increase in numbers, for she would be restored to Palestine, her desolate cities would be inhabited, and she would even inherit the Gentiles and be a blessing to all the earth (v 2-3). Israel's shame, confusion, and widowhood will be a thing of the past and forgotten when this is fulfilled (v 4). God will restore and marry her again, and her troubles which caused God to divorce her will be no more (v 5-10). Go will restore the nation and the city of Jerusalem, building them to be blessed eternally (v 10-14). Gentiles will try to destroy Israel, but they will be destroyed instead (v 15-17).

What Satisfies Man (55:2)

Men are constantly spending money and selling their lives for things that are not necessary or beneficial in daily life—things that do not satisfy. The immortal mind of man can only be satisfied with the immortal God—not with wealth, pleasure, greatness, and honor. No man, having lusted for these things, has ever been satisfied upon receiving them to the full. They have proved to be vanity and vexation of spirit, pacifying for the moment, then leaving the heart with an aching void and a consciousness that man was made for higher and nobler things. Accepting the Spirit's invitation through the prophet will satisfy fully. See ***8 Things Offered by Jehovah***, p. 1262.

10 Commands in Isaiah 55 (55:2)

1 Hearken diligently to Me (v 2)
2 Eat that which is good
3 Let your soul delight in fatness
4 Incline your ear, come to Me (v 3)
5 Hear, and your soul shall live
6 Seek the Lord while He may be found (v 6)
7 Call upon Him while He is near
8 Let the wicked forsake his way (v 7)
9 Let the unrighteous forsake his thoughts
10 Let him return to the Lord

Sure Mercies of David (55:3)

The sure mercies of David (v 3; 2 Chr. 6:42) refer to the gracious promises and lovingkindnesses assured David in the Davidic covenant (2 Sam. 7), and confirmed by an oath of God to him (Ps. 89:3-4, 27, 37; 132:11-18). This was partly fulfilled in the resurrection of Christ (Acts 13:34).

The Word of God (55:11)

The Word of God, like rain and snow that water the earth and cause it to produce fruit, will be sown in the hearts of men and produce fruit in the moral world (v 11; Dt. 32:2). As the rain and snow fall on various kinds of ground, so does the Word of God (Mt. 13:3-8, 20-23). Like rain and snow, it will accomplish its best good in the eternal reign of the Messiah, when the knowledge of the Lord will cover the earth (11:9). Thus, the final fulfillment of this scripture will be in the future; there is only a partial fulfillment at present in the preaching of the gospel.

Gentile Proselytes (56:3)

In all ages it has been common for Gentiles to become proselytes to the Jewish religion. The idea the blessings of Jehovah, everyone can enjoy the rights and privileges of the people of God, even a stranger or eunuch who was formerly excluded from certain rights in the congregation (Dt. 23:1-3). This teaches that in the Millennium such restrictions in the law of Moses will be abolished so that all classes will enjoy the same rights and privileges. Cp. Gal. 3:28; Col. 3:11.

12 Rewards for Obedience (56:5)

1 Salvation (v 1)
2 Righteousness
3 Happiness (note n, v 2)
4 Union with God's people (v 3)
5 Healing (note q, v 3)
6 Access to God's house (v 5)
7 A sure place in God's city
8 A name better than that of having children
9 An everlasting name
10 Access to God's holy mountain (v 7)
11 Joy in the house of prayer
12 Acceptance of sacrifices to God

Judah the Ruling Tribe (40:9)

Judah was the ruling one of the 13 tribes of Israel and it always will be, for the Messiah came through this tribe and He will be the King of all Israel in Palestine (v 9; 9:6-7; 52:7; Gen. 49:10; Lk. 1:32-33; Rev. 11:15). Judah will be one of the names of the kingdom of Israel which will include all the tribes when they are gathered back in the promised land in the future (v 9; 11:10-12; Jer. 30-31; Ez. 36-37).

The Ends of the Earth (41:5)

The ends of the earth is an expression used 28 times (v 5, 9; 26:15; 40:28; 43:6; 45:22; 52:10; Dt. 33:17; 1 Sam. 2:10; Job 28:24; 37:3; 38:13; Ps. 48:10; 59:13; 65:5; 67:7; 72:8; 98:3; 135:7; Pr. 17:24; 30:4; Jer. 10:13; 16:19; 25:31; 51:16; Mic. 5:4; Acts 13:47). The ends of the world is used in Ps. 22:27; Rom. 10:18; 1 Cor. 10:11. The end of the world is used 8 times to mean the inhabited earth (Isa. 62:11; Ps. 19:4), the end of the age (Mt. 13:39-40, 49; 24:3; 28:20), and the end of the ages or junction of the ages (Heb. 9:26). The term end of the earth in the sense of the literal earth coming to an end is not found in Scripture, for the earth is eternal (Ps. 104:5; Eccl. 1:4). As used here in v 5 it simply means the countries threatened by Cyrus and not literally all parts of the earth, for many lands in those days never did hear of Cyrus, just as many today have never heard of Jesus Christ. The same expression in v 9 refers simply to Chaldea.

8 Promises and Commands to Israel (41:10)

1 Fear not, for I am with you (v 18, 13, 14)
2 Be not dismayed, for I am your God
3 I will strengthen you
4 I will help you
5 I will uphold you with the right hand of My righteousness
6 I will hold your right hand (v 13)
7 I will hear them—the poor and needy (v 17)
8 I will not forsake them

Reasons for God's Dealings (41:20)

This verse gives the reasons for the 8 promises and commands, and the 24 predictions of v 10-19:
1 That they might see God's eternal love for them (v 20)
2 That they might know that it is God who provides, protects, and supplies the riches of life here and hereafter
3 That they might consider their ways and be grateful for the providence of God
4 That they might understand as a whole that God has planned and created all things for the highest good of all. Cp. Rev. 4:11

1. That the end might be known from the beginning (v 26; Acts 15:18; Eph. 1:10; 2:7; 3:10-11)
2. That these things might be known beforehand (v 26; 42:8-9)
3. That men might know God is righteous (v 26)
4. That Jehovah might be recognized as the only true and living God—being the only one capable of making the future known
5. That such predictions might be known as coming from God, and not idols or their prophets (v 27)
6. That man might see how absolutely powerless he is to reveal the future (v 28)
7. That idols may be proved less capable of foretelling the future than man (v 29)

Future Destruction of Babylon (43:14)

Isaiah spoke as if God had already done this, but the actual fulfillment will be when Babylon is destroyed under the 7th vial and the shipment will lament the destruction of this great city in one hour (v 14; Rev. 16:19; 18:1-24).

5 Proofs—Future Destruction of Babylon:

1. No cry of men in ships went up when Babylon was taken by Cyrus, but such is predicted to happen sometime (Rev. 18:15-19)
2. God will become the actual King of Israel at the 2nd advent of Christ (v 15; 9:6-7; Dan. 2:44-45; 7:13-14, 27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15)
3. No army was destroyed by God when Cyrus took Babylon, but such is predicted by fire and other means at the battle of Armageddon (v 17; Ez. 38:17-21; 2 Th. 1:7-10; Rev. 19)
4. Verses 19-20 will be literally fulfilled the first time in the Millennium when Christ comes (35:1-7; Ez. 47; Zech. 14:8)
5. Israel has not yet shown forth God's praise as predicted in v 21

Father Abraham (43:27)

This could not refer to Adam who was the father of the whole race, not of the Jews only. It could only refer to Abraham whom the Jews consider the father of their race (Mt. 3:9; Jn. 8:33, 39). It would have been out of order to refer to Adam's sin in this case, for the prediction concerned the destruction of the nation of Israel, their city and temple (v 28). To say that Abraham was always righteous and faithful to God and could not be referred to as a sinner is erroneous.

7 Sins of Abraham in Scripture:

1. Sin in general (Rom. 3:23)
2. Idolatry (Josh. 24:2)
3. Unbelief in leaving the land in time of trial (Gen. 12:10)
4. Unbelief in thinking the Egyptians would kill him when God had sworn that he was to have seed by Sarah. God was obligated to protect him in order to bring this about (Gen. 12:11-13)
5. Deceit (Gen. 12:13, 18-20)
6. Unbelief in seeking to obtain seed through Hagar (Gen. 20:2, 12)
7. Deceit again (Gen. 20:2, 12)

Commands to Israel (56:1)

Reference is here made to certain requirements of Israel—things necessary for them to be saved and have a part in the Messiah's kingdom when He comes. Blessing is pronounced on all who keep these commands.

6 Commands to Israel and Others:

1. Keep judgment (v 1)
2. Do justice
3. Keep from polluting the sabbath (v 2)
4. Keep the hand from doing evil
5. Do not let strangers that are joined to Me slander Me (v 3)
6. Do not let the eunuchs complain of their sterility

Thou—You (the Messiah) will call a nation that You did not know as You knew Israel; and nations will run to You because of Your God and Your glorification. This refers to the calling and salvation of the Gentiles (v 5; Mt. 21:33-45; Jn. 10:16). Some versions read: King and Lawgiver of the nations; Chief and Lawgiver; Ruler and Leader of the nations; etc.

Rebuilding of Jerusalem (54:11)

This evidently refers to the rebuilding of earthly Jerusalem in the Millennium, which city, according to Ez. 48:30-35, will be over $10\frac{1}{2}$ miles square, with a wall containing 3 gates on each side—a miniature of the heavenly city, New Jerusalem, which will be 1,500 miles square (Rev. 21:9-21). The earthly city will be the eternal city and also the eternal capital of the whole earth, which will be ruled by the Messiah and His saints. It will be made of:

1. Building stones of fair colors (v 11)
2. Foundations of sapphires
3. Windows of agates (v 12)
4. Borders of pleasant stones

Returning to the Lord (55:7)

Returning to the Lord implies that all men are backsliders and were one time in harmony with the Lord. When? When the whole race was in grace before Adam fell. Adam and Eve were the whole race and when they sinned it backslid; now it must return to God (as individuals) to be saved. The Heb. word for return is shub, to turn back with the idea to return to the starting point. It is often trans. again, which further confirms the fact of doing something a second time and not the first. Its first use shows that man came from the dust and will return to dust—in death (Gen. 3:19). So here, man came from God and should return to Him in repentance to be reconciled to Him again. Note the use of the word in reference to returning or coming again to a former state (Gen. 16:9; 31:3, 13; Dt. 30:2-3, 8).

Future of Israel (54:17)

Here God speaks of creating the smith who makes weapons of war and also the waster who uses such weapons; but He promises that in the restoration of Israel and Jerusalem under the Messiah no weapon formed to destroy them will prosper. Not even a tongue speaking against them in judgment will prosper, but they shall condemn and subdue all their enemies (v 16-17).

2nd Advent of Christ (54:10)

This will be fulfilled literally, for the Mount of Olives will be split and removed along with other mountains and hills at the 2nd advent of Christ and when God makes an outlet to the Dead Sea (v 10; Ez. 47; Zech. 14:1-5). The idea seemingly expressed here is: Although the mountains and hills be removed from Israel, neither shall the covenant of peace be removed from them (v 10).

Israel the Wife of God (54:5)

Israel is often spoken of as a woman and as the wife of Jehovah (v 4-6). The church is never spoken of as a woman or the bride of Christ. The church is referred to as a man (Eph. 2:14-15; 4:13) and part of the bride of Christ, which is the heavenly city, New Jerusalem (Rev. 21:2, 9, notes). This wife of Jehovah is the woman of Rev. 12. Here God speaks of forsaking her for the moment because of her sins; but He will again bring her back to Himself to remain thus forever (v 4-10). This is a truth that is greatly enlarged upon in Hosea.

* * *

1. Covenant maker (v 3; 42:6; 49:8; Mt. 26:28; Heb. 8:6)
2. Witness (v 4; Jn. 5:31-37; 8:18; Rev. 1:5)
3. Leader (v 4). The Heb. nagid means commander; one who occupies the front; a civil, military, and religious leader; captain; chief; governor; noble; prince; chief ruler
4. Commander (v 4). The Heb. tsavah means to constitute; enjoin; appoint; bid; give charge; command; set in order; send a messenger. Here it refers to the Messiah being the chief governor, the King of kings and Lord of lords, and having complete oversight and responsibility over all things on earth and over all His people.

3 Commands to the Wicked (55:7)

1. Forsake his wicked ways (v 7)
2. Forsake his unrighteous thoughts
3. Return to the Lord

These things constitute genuine repentance, the kind that needs not to be repented of (2 Cor. 7:9-10). As long as one continues in his wicked ways and unrighteous thoughts, he is still in rebellion and sin and is not returning to God with the whole heart. He still commits sins that have the death penalty and therefore continually incurs such penalty of the broken law, living under the death sentence (Mk. 6:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21).

When God Cannot Be Found (55:6)

This suggests a time when men cannot find God. The Bible mentions six of these times:

1. When they turn their hearts away from Him and will not hear (Dt. 30:17-18; 1 Sam. 28:6; 1 Chr. 10:13-14; Ps. 95:7-11; Jer. 11:10-12; Mt. 13:13-15)
2. When they mock God and scorn at His dealings until calamity comes (Pr. 1:23-31)
3. When they become too proud and stubborn to humble themselves before Him (Num. 16)
4. When they neglect to settle all matters with Him until judgment falls (Acts 5:1-11)
5. When they die in sin (Heb. 9:27)
6. When they blaspheme the Holy Spirit (Mt. 12:31-32)

A Modern Fallacy (55:6)

One of the modern fallacies is that men are not required to seek the Lord; that they are not required to repent, pray, call upon God, confess, or do anything else besides believe in order to be saved from sin. The truth is that all these terms are used many times in Scripture to tell men what they must do to find God, as in the following:

1. Seek (v 6; Dt. 4:29; 1 Chr. 16:11; 28:9; 2 Chr. 7:14; 15:2; Amos 5:6; Mt. 6:33; Acts 15:17; 17:27; Heb. 11:6)
2. Repent (Mt. 3:2; 4:17; Mk. 1:15; 6:12; Lk. 13:1-5; Acts 2:38; 3:19; 17:30; 26:20; 2 Cor. 7:8; Rev. 2:5, 16)
3. Call upon God (v 6; Joel 2:32; Zeph. 3:9; Acts 2:21; Rom. 10:9-14)
4. Confess (Pr. 28:13; Mt. 3:6; Mk. 1:5; Rom. 10:9-10; 1 Jn. 1:9)
5. Pray (2 Chr. 7:14; Lk. 18:10-14; Acts 8:22 (see point 3, above)
6. Humble self (2 Chr. 7:14; Mt. 18:3-4; 23:12; Lk. 14:14; Jas. 4:10)
7. Hear (Mt. 10:14; 11:15; 13:13-15; Jn. 12:47; Rom. 10:9-14)
8. Obey (Rom. 2:4-8; Gal. 3:1; 5:7; 2 Th. 1:8; Heb. 5:9; 1 Pet. 4:17)

When one truly believes it means that he does these and all the other things required by the gospel (Rom. 10:9-10).

God of the Messiah (55:5)

Note here that Jehovah is mentioned as the God vah in other places (Gen. 19:24; Ps. 110:1, 5). Jesus called Jehovah My God (Jn. 20:17). Thus repeatedly two and three distinct persons are referred to as God.

14 Facts About Jehovah (57:15)

1 He is longsuffering and patient with those in rebellion (v 11)
2 He is faithful to warn men of evil results of rebellion (v 12)
3 He predicts blessings upon those who trust in Him (v 13-19)
4 He is the High and lofty One (v 15)
5 He inhabits eternity
6 His name is Holy
7 He dwells in a high and holy place
8 He also dwells with the contrite and humble
9 He promises to revive them
10 He will not contend forever (v 16)
11 He is not always angry
12 He retires from wrongdoing
13 He created the souls of men
14 He will heal, revive, restore comforts, and create peace in the righteous, but permit the wicked to suffer loss of these things (v 18-21)

Election (45:4)

In Scripture there is not the slightest reference to an election of God whereby one person is chosen to be saved and another is not. There is no teaching that a man is saved because of God's choice alone; there must also be the choice of the individual to meet God's terms of salvation. It is the plan of God that is elected, chosen, foreknown, and predestined—not the individual or national choice of man to conform to that plan. The plan is the same for all alike; and everyone without exception is invited, chosen, elected, foreknown, and predestined to salvation, on the sole basis of the individual's choice and total conformity to the gospel to the end of life; otherwise, one will be lost, and there can there be no exception to this divine plan. God's part in salvation for all men has been completed, and whoever meets His terms will be saved. The whole program of salvation is simply that of becoming born again—becoming a new creature in Christ (Mt. 18:3; Jn. 3:1-8, 14-18; 2 Cor. 5:17-18)—and of living soberly, righteously, and godly in this present world ever afterward (Gal. 5:18-21, 24; Tit. 2:11-14; 1 Jn. 1:7; 2:29; 3:5-10; 5:1-4, 18). If one commits sin after becoming born again he must repent and turn from sin again or he incurs the death penalty like all other rebels (1 Jn. 1:9; 2:1-2). No man who lives or dies in sin will be saved (Mt. 7:19-21; Rom. 1:29-32; 8:1-13; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10). See ***Backsliding*** in Index.

The word election is used in connection with Israel as a chosen nation with but one exception (1 Th. 1:4). In Rom. 9 it deals with the choice of God in Jacob over Esau; and all such individual choices of God are based upon the disposition and attitude of the individual in conforming to Him and His will. Not even Jacob would have been chosen if he had behaved as Esau toward God. One becomes a special subject of God's dealings when he chooses to be and as long as he chooses to be. As long as one rebels against the choice all must make to be saved, no benefits of the election of God can be made manifest to him.

The word elect also refers to Israel as the chosen nation of God in all scriptures other than Lk. 18:7; Rom. 8:33; Col. 3:10; Tit. 1:1; 2 Jn. 1, 13 where it can be understood as pertaining to all Jews and Gentiles who conform to the predestined plan of God. Thus, Scripture makes it clear that only those who meet the terms of such a plan become the elect of God to share the blessings thereof; and those who choose not to conform to it will receive

destination, foreknowledge and like subjects. Truly God is just and the Justifier of him that believeth, and the Judge of him that believeth not, as stated in Scripture (Mt. 16:15-16; Lk. 13:1-5; Jn. 3:16-18; 1 Tim. 2:4-5; 2 Pet. 3:9; Rev. 22:17; etc.). See ***Election*** and ***Predestination*** in Index.

14 Future Blessings of Judah (51:11)

1 Land restored (v 3; 35:1-10)
2 Law and judgment (v 4; 2:2-4; 11:9)
3 Righteousness and salvation (v 5-8; 61:1-3)
4 Redemption (v 11; 66:7-8; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29)
5 Return to Zion (v 11; 11:10-12; Jer. 30-31; Ez. 37; Mt. 24:31)
6 Return with singing (v 11; 14:7; 35:2; 44:23; 48:20; 49:13; 55:12)
7 Everlasting joy (v 11; 12:3; 35:2, 10; 52:9; 61:7; 65:19)
8 Freedom from sorrow and mourning (v 11; 14:3; 35:10)
9 Comfort (v 3, 12; 61:2; 66:13)
10 God's words (v 16; 59:20-21)
11 Protection (v 16; 61:10)
12 Becoming God's people as before (v 16)
13 Vengeance on enemies (v 21-23)
14 Divine government (52:7)

Camels (60:6)

Camels—unclean animals, the chief means of travel in the East in Isaiah's time. They have feet that do not sink in the sand, and possess many little cells to be filled with water which make them suitable for desert travel. The cells can be filled at one drinking in 15 minutes, and this gives such animals a water supply for 20-30 days. They eat coarse food—leaves, twigs, and thistles. They can carry a burden of 600-800 lbs. and can travel about 30 miles a day, generally speaking. One species can travel 100 miles a day. On short trips they can carry up to 1200 lbs. Camel flesh and milk are used for food and the hair for making garments (Mt. 3:4). The Bactrian camel has two humps on the back, and the dromedary only one. Called land-ships, they live 30-50 years. See v 6; 31:7;30:6; Gen. 12:16; 24:1-68; 30:43; 31:17; 32:7, 15; 37:25; Ex. 9:3; Lev. 11:4; Dt. 14:7; Judg. 6:5; 7:12; 1 Sam. 15:3; 27:9; 30:17; 1 Ki. 10:2; 1 Chr. 5:21; 12:40; 27:30; 2 Chr. 9:1; 14:15; Ezra 2:67; Neh. 7:69; Esther 8:10, 14; Job 1:3, 17; 42:12; Jer. 49:29, 32; Ez. 25:5; Zech. 14:15; Mt. 19:24; 23:24.

24 Sins of Israel (59:3)

1 Hands defiled with blood (v 3)
2 Fingers defiled with iniquity—murders, thefts, and idol making
3 Lips that have spoken lies
4 Tongue that has muttered perverseness—evil, discontent, and malice
5 Injustice in every man—no person daring to seek justice in the courts (v 4)
6 Truth forsaken by all—none pleading for truth, but using cunning falsehood for gain
7 They trust in vanity—evasions of truth instead of justice
8 Speak lies (utter vanities for gain)
9 Conceive mischief—form plans of evil against others and execute them in fraud and deceit
10 Bring forth iniquity when plans have ripened enough to execute them
11 Hatch cockatrice' eggs (note n, Isa. 11:8)
12 Weave spider's web to catch unsuspecting victims to be devoured (v 5)
13 Cause death to all who eat of their eggs—those who partake of their sins
14 They spread sin like hatching vipers
15 Trust in their webs of self-righteousness, reasonings, and traditions (v 6)

18 Violence is in their hands
19 Their feet run to evil (v 7)
20 They are quick to shed innocent blood
21 Their thoughts are those of iniquity
22 Wasting and destruction are in their paths—they leave trails of sin
23 There is no judgment (justice or righteousness) in their goings (daily life, v 8)
24 They make crooked paths

10fold Cause of Judgment (59:12)

1 Multiplied transgressions (v 12)
2 Many sins
3 Knowledge of transgressions without seeking to be rid of them
4 Iniquities known but not repented of and cleaned out of the life
5 Transgressing and lying against God
6 Departure from God (v 13)
7 Speaking oppression
8 Speaking revolt
9 Conceiving falsehood
10 Uttering falsehood from the heart

8 Commands to God's Watchmen (62:6)

1 Keep not silence (v 6)
2 Give the Lord no rest till He makes Jerusalem a praise in the earth (v 7)
3 Go through, go through the gates (v 10)
4 Prepare the way of the people
5 Cast up, cast up the highway
6 Gather out the stones
7 Lift up a standard for the people (v 11)
8 Say to Zion, Behold your salvation cometh; behold His reward is with Him, and His work before Him

Watchmen Upon Walls (62:6)

Setting watchmen on walls was an ancient custom for the purpose of warning of the approach of an enemy. Here the idea is that God's prophets and ministers were like watchmen who could not hold their peace or give Him rest day or night until prophecy was completely fulfilled in the full restoration of Jerusalem and Israel in their land (v 6). Ministers are often called watchmen (21:11-12; Ez. 3:17; 33:7).

Liberty (61:1)

Liberty is the very essence of the gospel. God did not give laws commanding slavery, but He did give a few regulating it as a custom tolerated by Him and practiced universally by men. In other words, if men were determined to have slaves during their ignorance of the gospel and truth, He wanted them to be properly treated as servants and not as abused slaves. He made laws proclaiming liberty to all throughout the land (Lev. 25; Jer. 34:8-17 Ez. 46:17. Cp. Ex. 21:1-11; Lev. 22:10; Dt. 15: 17-18; 24:14). If Christianity would be followed wholly there would be no slaves or oppressed people of earth, for every man would be consecrated to the highest good of all. To enslave men, oppress and keep them in ignorance, force them against their free will, deprive them of their hire, prevent proper home life and training of children, fetter the intellect, make some dependent on others and promote any unequality in rights contrary to the laws of God, is entirely un-Christlike. The word bruised is used in Lk. 4:18 instead of captives as here, and it means those completely crushed and shattered in life, those oppressed and broken in body, soul, and mind so that there is no aim even to live. The idea here seems to be that of captives to Satan, sickness, disease, weakness, failure, and bondage to sin and evil habits that destroy the body, soul, and mind, now and forever (v 1). This could also refer to the captives in paradise, as in Mt. 12:40;

The Grave (65:4)

Heb. qeber, tomb, grave, sepulchre, or burying place; not sheol, the place of departed spirits. They did not remain among hells, but among tombs. They frequented graves to practice necromancy and divination, to seek communication with the dead. The theory of necromancy was that the departed spirits were acquainted with future events, the state of the dead, and the secret invisible world where they live, and that such spirits could impart this knowledge to the living. It was believed that acquaintance with departed spirits could best be brought about by dwelling among the tombs and monuments. Tombs were cut in the sides of the mountains and many were large enough to house several people (Mt. 8:28; Mk. 5:3). Such places made convenient homes for cave-dwellers—those too poor to own property and build more suitable homes. In Palestine in Bible days there were many such habitations, as seen in the above passages in Isaiah and in the Gospels.

8 Acts of God (59:16)

1 He saw no man (v 16)
2 Wondered why there was no intercessor
3 Brought salvation
4 Sustained Himself
5 Put on righteousness as a breastplate (v 17)
6 Put on a helmet of salvation
7 Put on garments of vengeance
8 Clad Himself with zeal (jealousy) as a cloke

God's Governor (59:16)

There was no man qualified to govern, lead, and bring about the necessary reformation that would save the nation, and no man to pray whom God would hear. Therefore, God decided to intervene—to bring the nation to its senses and save those that would submit to His program. To do this He would take the armor of righteousness and salvation, and the garments of zeal and vengeance (v 17). In the fulfillment of this saving of the nation God will have to judge those worthy of judgment and save those worthy of salvation, as well as punish the enemies of Israel according to their deeds (v 18). This will bring about the salvation of Israel, and the fear of and glory to God's name in all parts of the earth (v 19). That this is yet future is clear from the fact that it has not happened and that it was to be accomplished at the 2nd advent of the Messiah (v 20-21).

5 Things Christ Will Do at 2nd Advent (59:20)

1 Come to Zion—Jerusalem (not London, Washington, or any other place on earth, v 20; Zech. 14:4)
2 Come to them that turn from sin in Jacob or Israel (v 20; Zech. 12:10–13:1; 14:1-5, 14; Rom. 11:25-29)
3 Make a new covenant with them in that day (v 21; 42:6; 49:8; 55:3; 57:8; 61:8; Jer. 31:31; Heb. 10:16)
4 Pour out the Holy Spirit upon them (v 21; 32:15; 34:16; 44:3; Joel 2:28-32; Zech. 12:10–13:1)
5 Put the words of God in their mouths and in the mouths of eternal generations to come (v 21)

Salvation of Israel (59:20)

Those that will turn from transgression in Israel in that day, will be the one-third of the nation who will come through the tribulation alive, the two-thirds being killed (Zech. 13:9). They will be the ones to say, Blessed is He that cometh in the name of the Lord (Mt. 23:39)—the ones that will be born again in a day and make the nucleus around which the others from all the tribes will be gathered in Israel of Rom. 11:25-29, and the Judah of Zech. 14:14.

4 Blessings at the 2nd Advent (60:5)

1 Then they will see (v 5)
2 They will flow together; that is, all the tribes will be one nation again, in their own land (v 2; Ez. 37:16-24)
3 They will fear God (v 5)
4 They will be enlarged and blessed with riches of the earth (v 5-7)

No Modern Airplane (60:8)

This is not a prophecy of a modern airplane, a some suppose, but a reference to the ships with their sails coming up over the horizon, as seen in the next verse. The prediction concerns the regathering of Israel and their coming in ships from the far ends of the earth (v 8-9; 11:10-12, notes). Gentiles will help in this regathering and the restoration of Palestine (v 10-11). The reference to clouds and doves to their windows is appropriate in view of the ancient custom in the East of building special cotes for the birds. In Egypt, Persia, Syria, and other lands large, round, tall towers were built for them—hundreds crowned with spires having holes for nests, the purpose being to collect dung for fertilizer and fuel. Pigeons and doves were many in number; whole flights of pigeons would appear as a cloud at a distance, and darken the sun.

Messiah a Prisoner (53:8)

Christ was never kept in prison, nor did He have a fair trial; so the idea here is that He was cut off, justice and judgment being denied Him. Who will be able to declare the wickedness of His generation? He was considered too wicked to be given a fair trial. Though He was declared innocent by His judge and others (note n, Mt. 27:4), He was denied freedom by His enemies. They brought pressure to bear upon His judge who then thought it best to turn Him over to them that he might save himself from being accused of treason to Caesar. See notes on Mt. 26-27.

16 Things Done for Men in His Sufferings (53:8)

1 Endured indignities without complaint (v 7-8; ***16 Things Done to Messiah***, p. 1261)
2 Bore their sicknesses (v 4-5)
3 Suffered being stricken, smitten, and afflicted of God for them (v 4)
4 Was slain for their sins (v 5)
5 Bruised for their iniquities (v 5, 10)
6 Chastised for their peace (v 5)
7 He endured stripes for their healing
8 Bore all their iniquities and sins (v 6, 11-12)
9 Suffered injustice for them (v 8)
10 Was cut off in death for their transgressions (v 8, 12)
11 Was put to grief by God for them (v 10)
12 Offered His soul as a sin offering
13 Travailed in soul for them (v 11)
14 Purchased justification
15 Was numbered with transgressors in their place (v 12)
16 Made intercession for them (v 12)

Messiah Buried With Criminals (53:9)

Jesus Christ was buried along with the criminals who were crucified with Him, but He was put in a rich man's tomb (v 9; Mt. 27:57-60; Mk. 15:43-46; Lk. 23:50-56; Jn. 19:38-42). In Jewish cemeteries, criminals were buried in a separate place from the others. The true meaning of the verse is that the Jews appointed Him a grave with criminals, but at the last moment Joseph, a rich man, begged the as predicted. The words He made in the Heb. mean He was appointed. It was the Jews who appointed Him such a place, but when Joseph begged His body for burial this appointment was changed. Thus, the Jews even wanted to deny Him an honorable burial, but their purpose was defeated.

12 Rewards of the Messiah for Suffering (53:10)

1 He will be exalted above all (52:13; Eph. 1:20-23; Phil. 2:9-11; 1 Pet. 3:22; Rev. 11:15; 20:4-6)
2 Became the Savior of many nations (52:15)
3 Became the wonder of kings
4 Became the healer of all (53:4-5; Mt. 8:16-17; 1 Pet. 2:24)
5 Became an example to all (52:9; 1 Pet. 2:2-22)
6 He will produce a spiritual and an eternal seed (53:10)
7 Prolonged eternal days
8 Prosperity of God's pleasure in seeing all creation redeemed
9 The satisfaction of seeing the travail of His soul in the restoration of all things to God (53:11; 1 Cor. 15:24-28)
10 Justification of many (53:11)
11 Greatness above others (53:12; Eph. 1:20-23; Col. 1:15-18; 1 Pet. 3:22)
12 A portion with the great and conquest of the strong (53:12)

Messiah Bore Iniquities (53:11)

He bore iniquities, not because He became a sinner or that sin was transferred to Him, for that would be impossible. Guilt is a personal quality and cannot be transferred. The consequences of sin may pass from one to another, and sufferings for sin can be assumed by another. This was done by Jesus Christ; He stood between God and man and received the blow of the sinner upon Himself. He took the punishment the sinner should have received, to save the guilty. When a sinner accepts this by faith and surrenders his life in gratitude to God, he becomes justified. There was a transfer of consequences and results of conduct to Christ, and we partake of the consequences and results of His sufferings and death on our behalf.

Reward of the Messiah (53:12)

This verse means that God will account the Messiah among the great, and He (the Messiah) will divide the spoils of the strong (v 12). The Sept. reads, "divide the spoils of the mighty, " referring to His mighty victory over Satan and all supernatural powers against God. If it does refer to dividing the spoils with the strong, then it means that He shares the blessings of victory with His followers who become joint-heirs with Him (Rom. 8:17-18).

Messiah Made Sick (53:10)

Heb. chalah, to be rubbed or worn; weak; sick; afflicted; to grieve; make sick; suffer a stroke; be diseased; have infirmity; put to pain; be wounded. It is trans. sick 34 times (Isa. 33:24; 38:1, 9; 39:1; Gen. 48:1; 1 Sam. 19:14; 30:13; 2 Sam. 13:2-6; 1 Ki. 14:1, 5; 17:17; 2 Ki. 1:2; 8:7, 29; 13:14; 20:1, 12; 2 Chr. 22:6; 32:24; Neh. 2:2; Ps. 35:13; Pr. 13:12; 23:35; Song 2:5; 5:8; Ez. 34:4, 16; Dan. 8:27; Hos. 7:5; Mic. 6:13; Mal. 1:8, 13); diseased (1 Ki. 15:23; 2 Chr. 16:12); infirmity (Ps. 77:10); pain (Jer. 12:13); wounded (1 Ki. 22:34; 2 Chr. 18:33; 35:23); grief (v 10; 17:11); grieved (Amos 6:6); and grievous (Jer. 10:19; 14:17; 30:12; Nah. 3:19). This should literally read: He has made Him sick. This, of course, refers to the time Christ took our infirmities and bore our sicknesses (v 4-5, 10; Mt. 8:16-17; 1 Pet. 2:24). See notes on v 3-5.

10 Statements About the Body

1 That the body of sin might be destroyed, that

is dead to sin is free from sin (Rom. 6:6-7).

2. Who walk not after (according to) the flesh, but after the Spirit (Rom. 8:1-4).
3. If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness (Rom. 8:10).
4. We are debtors not to the flesh, to live after (according to) the flesh. For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live (Rom. 8:12-13).
5. Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1-2).
6. The body is not for fornication, but for the Lord; and the Lord for the body (1 Cor. 6:13).
7. Your body is the temple of the Holy Ghost; therefore glorify God in your body, and in your spirit (1 Cor. 6:19-20).
8. Know you not that you are (your body is) the temple of God, and that the Spirit of God dwells in you? If any man defile the temple of God (the body), him shall God destroy: for the temple of God is holy, which temple you are (1 Cor. 3:16-17).
9. I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (1 Cor. 9:27).
10. You are circumcised . . . without hands, in putting off the body of the sins of the flesh (Col. 2:11).

These and other statements about the body and flesh emphasize the will of God concerning the body. It is clear that God wants the body as well as the soul and spirit of man to be redeemed. Why would He want the body to be sinful, sick, diseased, and infirm if He is to dwell in it? Why would He want it unclean, depraved, and helpless? It cannot be that He would rather dwell in such a body, or prefer it to a clean, healthy, sinless one. This explains the purpose of Christ in bearing our sins, sicknesses, and infirmities, and shows why atonement includes the cleaning up of the body, soul, and spirit from all sin, disease, and corruption. If God provided healing for Israel, made covenants to heal them until there was not one feeble person in all their tribes (Ps. 105:37; 107:20); if He gave promises of physical healing and health (Ps. 91; 103:3; Isa. 53:4-5; 58:1-12); and then made a better covenant by Christ, it should be understood as including all these blessings and more (Heb. 8:6). If, as stated, Jesus Christ is the same yesterday, today, and forever (Heb. 13:8), this alone should be proof of such provision and that He will heal today as He did in the days of His life on earth.

Complete Sacrifice (53:10)

Himself—His entire self, not His personal soul only. It took His body, soul, and spirit to make a complete offering for sin and sickness. He was a complete substitute for man. Since the body, soul, and spirit of man had sinned and were under the sentence of death, it took the whole being of the Messiah to take man's place. The word soul is sometimes used of an individual (Gen. 12:5; 41:26). There is no such thing as sinning with the flesh and not with the soul and spirit, as taught by some. The flesh cannot be filthy and the soul and spirit be holy. The body became sinful, depraved, and diseased by sin in the fall, and the body must be redeemed from these things if redemption is to be complete.

7 Things Messiah Suffered of God (53:10)

1. He was stricken of God (v 4, 8)
2. Smitten of God (v 4)
3. Afflicted of God
4. God laid on Him the iniquity of us all (v 6, 11)
5. Bruised Him (v 10)

7 Made Him an offering for sin and sickness (v 4-5, 10)

Millennial Riches (66:11)

The abundance of the riches of Jerusalem under the Messiah, when all nations will shower gifts upon Israel to honor Him in His building up of the nations, in fulfillment of prophecy. Peace will flow like a river and the glory of the Gentiles like a flowing stream (v 12). Jerusalem will be comforted as by a mother comforting a needy child (v 12-14).

9 Eternal Things (66:22)

1. The new heavens (v 22)
2. The new earth
3. The seed of Israel
4. The name of Israel
5. New moons (v 23)
6. Sabbaths
7. All flesh
8. Eternal hell and punishment (v 24)
9. Men being permitted to look on carcasses of those who have transgressed

Messiah's Stripes (53:5)

Heb. chaburah, a black and blue mark. Trans. stripe (v 5; Ex. 21:25); bruises (Isa. 1:6); hurt (Gen. 4:23); blueness (Pr. 20:30); wounds (Ps. 38:5); and spots (Jer. 13:23). Christ could have received as many as 468 stripes from scourging alone (note t, Mt. 27:26).

Our Correction (53:5)

Heb. musar, correction. He did not sin, so any correction needful was ours. We had sinned and were estranged from God, so God sent Him to be chastised in our stead in order that we might become reconciled and have peace with our Maker again. What was necessary to reconcile God and man was placed upon Christ to make peace again between them (v 5).

16 Things Done to Messiah (53:7)

1. Marred His visage (52:14; 53:2-3)
2. Marred His form (52:14)
3. Disbelieved in Him (52:1)
4. Despised Him (53:3)
5. Rejected Him
6. Hid faces from Him
7. Esteemed Him of no value
8. Esteemed Him as suffering justice for His own crimes (53:4)
9. Went astray from Him (53:6)
10. Ignored Him and went own ways
11. Oppressed Him (53:7)
12. Afflicted Him
13. Slew Him in anger (53:7-8)
14. Took justice from Him (53:8-9)
15. Buried Him with the wicked (53:9)
16. Classed Him as a criminal (53:12)

9 Things Claimed by Israel (63:19)

1. God's mercy was not manifest (v 15)
2. God was their Father and Redeemer (v 16)
3. God had permitted them to err (v 17)
4. God had permitted their hearts to be hardened until they did not fear Him
5. They had possessed their land but a very little while compared to its possession by others v18
6. Their enemies had trodden down the sanctuary of God
7. They belonged to God (v 19)
8. God had never borne rule over their enemies
9. Their enemies had never been called by the

6 Requests of Israel (63:11)

1. Look down from heaven, Your habitation of glory and holiness (63:15)
2. Return for Your servant's sake (63:17)
3. Oh that You would rend the heavens and come down (64:1)
4. Be not wroth very sore (64:9)
5. Do not remember sin forever
6. See, we beseech You, we are Your people

10fold State of Sinners (64:6)

1. We have sinned (v 5)
2. Unclean, ceremonially and morally (v 6)
3. All righteousnesses are as filthy (menstruous) rags
4. Fade as a leaf
5. Taken away by sins like the wind take away chaff
6. None calls upon God's name (v 7)
7. None stirs himself to take hold of God
8. God's face hidden from him
9. Consumed because of sin
10. Under God's wrath (v 5, 9)

Meekness (61:1)

Meekness is necessary in hearing and obeying the gospel (v 1).

8 Blessings to the Meek:

1. They will eat and be satisfied (Ps. 22:26)
2. Be taught the way (Ps. 25:9)
3. Inherit the earth (Ps. 37:11)
4. Be saved (Ps. 76:9)
5. Be lifted up (Ps. 147:6)
6. Be beautified with salvation (Ps. 149:4)
7. Increase their joy in the Lord (Isa. 29:19)
8. Hear good tidings (Isa. 61:1)

8 Facts About Meekness:

1. It must be sought (Zeph. 2:3)
2. Should characterize ministers (1 Cor. 4:21; 2 Cor. 10:1; Gal. 6:1; Eph. 4:2; 2 Tim. 2:25; Tit 3:2; Jas. 3:13)
3. A fruit of the Spirit (Gal. 5:23)
4. Should be put on (Col. 3:12)
5. Should be followed (1 Tim. 6:11)
6. Should be used in dealing with all opposition by others (2 Tim. 2:25)
7. Should be demonstrated (Tit. 3:2; Jas. 3:13; 1 Pet. 3:15)
8. Must be used in receiving truth (Jas. 1:21)

Meekness is the quality of being patient in the reception of injuries; it stands opposed to malice and revenge.

3 Outstanding Examples of Meekness:

1. Moses (Num. 12:3)
2. Christ (Mt. 11:29; 21:5)
3. Paul (2 Cor. 10:1)

Yearly Pilgrimages (66:18)

All nations will be gathered to Jerusalem year by year to worship the Lord and keep the feast of tabernacles (v 18; Zech. 14:16-21). How many other times all flesh will come to worship before Him is not stated, but no doubt one may do so any time he wants to visit Jerusalem where God and Christ will be reigning over earthly Israel and all the Gentile nations. This much we know—that there will be scheduled times at the new moons and on sabbaths when they will do this (v 22-24).

✡ ✡ ✡

In v 10-11 we have a prophetic section of the prayer that will be prayed by the Jews at the end of the tribulation—at the 2nd advent of Christ. The stated conditions will be true at that time. Many cities of Israel will be destroyed; Jerusalem will be made desolate (houses rifled and women ravished, Zech. 14:1-5); the temple will be destroyed and the pleasant things laid waste. Christ will build the millennial and eternal temple after He comes, so the temple where Antichrist is to reign during the tribulation will be destroyed to make way for the future eternal one (v 11; Dan. 7:27; Mt. 24:15; Rev. 11:1-2).

18 Sins of Israel (65:2)

1 Rebellious (v 2)
2 Walk in a way that is not good
3 Walk after their own thoughts
4 Provoke God to anger to His face (v 3)
5 Sacrifice in gardens
6 Burn incense upon altars of brick (v 3, 7)
7 Remain among the graves (v 4)
8 Lodge in the monuments
9 Eat swine's flesh
10 Eat broth of abominable things
11 Brag on personal holiness (v 5)
12 Blaspheme God upon the hills (v 7)
13 Forsake the Lord (v 11)
14 Forget God's holy mountain
15 Prepare tables for idols
16 Furnish drink offering for them
17 Did evil in God's sight (v 12)
18 Did not choose what God delighted in

Most Essential Thing in Prayer (64:7)

Heb. ur, to open the eyes; to awake. This is most essential in the prayer life—one must stir himself up to pray and lay hold of God; the person who does will be blessed of the Lord (v 7). No man rises to God without effort; and if one fails in this he sinks into sin and spiritual deadness which will take him to the lowest hell. The idea here is that of making an effort to rouse one's self when oppressed by a spirit of heavy slumber and extreme drowsiness. By this time the whole nation of Israel had sunk into a spiritual stupor.

Great Millennial and Eternal Changes (65:17)

This could not mean that the former heavens and earth will never be recalled in any way whatsoever; the idea is that, comparatively speaking, the new ones will be so wonderful that people will not meditate on, long for, or regret the passing of the old ones (v 17). Mentioning the new heavens and the new earth here as an introduction to a passage about the Millennium (v 18-25) can be best understood in this light—that God's program concerning the new heavens and the new earth is His ultimate purpose in the work which he begins in the Millennium.

15 Millennial and Eternal Changes:

1 A new earthly and eternal Jerusalem will be created as the earthly and eternal capital of the whole earth (v 18; 2:2-4; Ez. 48:30-35; Joel 3:16-20)
2 Eternal Israel (v 18)
3 Eternal rejoicing of Israel for their eternal city
4 God rejoicing eternally in Jerusalem (v 19)
5 God rejoicing eternally in Israel
6 Eternal removal of all weeping and crying in Israel and Jerusalem
7 Eternal change in length of life—no more an infant of days nor an old man who will not fill his days (v 20). Men will live as long as trees (v 22) and eternally in natural bodies (Mt. 25:46)
8 Change in the appointment of death for the righteous, who will not sin (v 20; Mt. 25:46)
9 Change in the economy—everyone building and possessing his own home, and planting and
10 Removal of the curse of hard labor (v 23)
11 Eternal change in purpose and production of material goods—nothing will be produced for war and trouble (v 23; 2:2-4; Mic. 4)
12 God's eternal blessing upon all labor and business (v 23)
13 Eternal change of results in prayer (v 24)
14 Eternal change of animal natures (v 25; 11:6-9)
15 Eternal change in society—none to hurt or destroy in all God's kingdom (v 25)

20 Sins of the Wicked (57:3)

1 They are addicted to sorcery (v 3)
2 Adultery—disregarding marriage contracts; full of licentiousness
3 Sport selves—live in mockery of God and religion (v 4)
4 Wide mouth—live in contempt of others (v Ps. 22:7, 13)
5 Live in open rebellion (v 4)
6 Unfaithful and false
7 Burning lusts—inflaming selves (v 5)
8 Idolatry
9 Murder of children by sacrificing them to idol gods (v 5; Lev. 20:2-5; 2 Chr. 28:3; 33:6; Jer. 7:31)
10 Worship of stone pillars or monuments made from smooth stones (v 6)
11 Commit fornication upon the mountains in worship of idols (v 7)
12 Erect idols and worship them even in the home (v 8)
13 Consecrate themselves to gods other than Jehovah
14 Increase adulterous practices with idol worshippers
15 Make covenant with idols
16 Provide places for such adulterous worship of idols
17 Make alliances with other nations who are idolaters (v 9-10)
18 Use perfumes to make themselves more agreeable with the harlots who are consecrated to serve idols by giving their own bodies to others (v 9)
19 Degrade themselves to the lowest depths of sin, even to hell
20 Live in fear, lying, and rebellion against Jehovah without serious consideration of the outcome (v 11)

8 Things Offered by Jehovah (55:1)

1 Waters (v 1):
  (1) Of salvation (12:3)
  (2) Of everlasting life (Jn. 4:14; Rev. 7:16; 21:6; 22:1; Jer. 2:13; 17:13)
  (3) Purification by the Word (Eph. 5:26)
  (4) Of satisfaction (32:2; 44:3)
  (5) Of growth, fruitfulness, and success (Ps. 1:3; Jer. 17:5-8)
  (6) Peace (Ps. 23:2)
  (7) Of spiritual power (Jn. 7:37-39)
2 Wine (v 1). Figurative of the blood of Jesus Christ by which we have forgiveness of sins (Mt. 26:26-29; 1 Cor. 10:16-21; 11:25-27)
3 Milk (v 10). Figurative of the simplicity of truth (1 Cor. 3:2; Heb. 5:12-13; 1 Pet. 2:2)
4 Bread (v 2):
  (1) Of life (Jn. 6:35-58)
  (2) Of sincerity and truth (1 Cor. 5:8)
  (3) Of healing (Mt. 15:26)
  (4) Of the broken body of Christ by which we receive healing (Mt. 26:26-29; 1 Cor. 10:16-21; 11:23-30; 1 Pet. 2:24 with Isa. 53:4-5)
5 Things that satisfy (v 2):
  (1) With the fatness of God's house (Ps. 36:8)
  (2) Drinking of the river of God's pleasure (Ps. 36:8)
  (3) God's supply (Ps. 37:19)
  (4) God's goodness (Ps. 65:4; Jer. 31:14)
  (7) Bread (Ps. 132:15)
  (8) Being in His likeness (Ps. 17:15)
6 Good things (v 2):
  (1) Shall not want any good thing (Ps. 34:9-10)
  (2) No good thing will He withhold from them that walk uprightly (Ps. 84:11)
  (3) Satisfies your mouth with good things (Ps. 103:5)
  (4) Good things to them that ask Him(Mt.7:7-11)
  (5) Good things to come (Heb. 9:11)
  (6) Shadow of good things to come (Heb. 10:1)
7 Fatness (v 2):
  (1) Your dwelling shall be the fatness of the earth (Gen. 27:39)
  (2) Your table shall be full of fatness (Job 36:16)
  (3) Satisfied with the fatness of Your house (Ps. 36:8)
  (4) Your paths drop fatness (Ps. 65:11)
  (5) Let your soul delight itself in fatness (Isa. 55:2)
  (6) Partake of the root and fatness of the olive tree (Rom. 11:17)
8 Spiritual life (v 3):
  (1) Shew me paths of life (Ps. 16:11)
  (2) With You is the fountain of life (Ps. 36:9)
  (3) With long life will I satisfy him (Ps. 91:16)
  (4) Redeems your life from destruction (Ps. 103:4)
  (5) Life for evermore (Ps. 133:3)
  (6) They shall be life to your soul (Pr. 3:1-23; 4:20-27)

The waters, wine, milk, bread, and other benefits here must be understood as pertaining to spiritual things instead of natural and material, for they are the only things that can be bought without money. Futhermore, the invitation is from Jehovah who is not in the business of selling material things; but He does have the blessings pictured figuratively by these terms. The cry of verse 1 is a common one in the East where water, wine, and milk are sold.

Death Will Continue Through the Millennium (65:20)

Death will continue through the 1,000-year reign of Christ on earth, but only for those who commit death-penalty sins—acts for which they will be executed. If a man sins thus at any age—100,500, or 1,000—he will be executed, for the law will go forth from Zion and the Word of the Lord from Jerusalem in those days (2:2-4; 11:3-5; Mic. 4). The resurrected saints of all ages or periods who have been made immortal and come back to earth with Christ at His 2nd advent (Zech. 14:5; Jude 14-15; Rev. 19:4) will be kings and priests and the judges to execute judgment and justice throughout the earth. There will be no favoritism shown because of family, church, political, or financial connections. The guilty will be executed according to the law, and perfect righteousness and justice will be meted out to all alike (Ps. 149:6-9; 1 Cor. 6:2; Rev. 5:10; 20:4-6). The last enemy to be destroyed will be death (1 Cor. 15:24-28). All sinners in heart will rebel with Satan at the end of the 1,000 years and be destroyed by fire coming from God out of heaven (Rev. 20:7-10). The saints—those who are in the camp of the saints and in the beloved city, earthly Jerusalem—will continue living in the new earth, and will multiply and replenish the earth as God originally intended when Adam was created (Mt. 25:46; Rev. 21:3-6, 24-27; 22:2-5). See ***Generations*** in Index.

How to Pray (64:7)

Heb. chazaq, to fasten upon; seize; be strong; courageous; obstinate; to bind; restrain; conquer; catch; cleave to; be constant; continue; force; lay hold on; maintain; play the man; wax mighty; prevail; retain; be urgent; wax strong. All these meaning to be denied, and if he would appropriate every benefit of the promises and covenants of God which have been freely and abundantly given to men—all men—then such a person would experience answers to prayer for body, soul, and spirit—for both himself and others.

15 Acts of God (63:12)

1 He said (v 8)
2 Was afflicted with them (v 9)
3 Saved and redeemed them
4 Loved them
5 Pitied them
6 Bore them and carried them
7 Turned against them (v 10)
8 Fought against them
9 Remembered (v 11)
10 Brought them through the sea
11 Put His Holy Spirit in Moses
12 Led them (v 12)
13 Divided the water
14 Led them through the Red Sea (v 13)
15 Gave them rest (v 14)

14 Sins of Hypocrites (58:1)

1 They seek God daily (v 2), their seeking being only an outward show to attract attention to self and deceive others. See ***Hypocrites*** in Index.
2 Delight to know God's ways (v 2). They pretend to delight to know His ways, and do carry out many rituals, but the heart is far from Jehovah (Isa. 29:13).
3 They act as a nation which has done righteousness (v 2), their acts consisting of outward forms and rituals, while they continually break God's laws (1:4-15). Even in the days of Christ the very ones who would not enter a hall lest they be defiled so they could not eat the passover, were crying out, demanding the murder of their Messiah (Jn. 18:28).
4 They act as if they did not want to forsake the ordinances of God (v 2). This refers to ordinances pertaining to the outward rituals and forms of religion. Hypocrites are always careful not to violate any scruple that does not affect morals or restrain them from living in open sin and idolatry (Isa. 1:4-15).
5 They ask of Me ordinances of justice (v 2). Their priests and rulers consult about the law, but at the same time they are filled with oppression, strife, murder, and wickedness (Isa. 1:4-15; 5:8-23; 6:10; Mt. 23).
6 They delight in approaching God (v 2), their delight being in hypocritical practices, for they think that outward religion pleases God (Isa. 1:4-15; Mt. 23).
7 They complain that their fasts and strict observances of rituals and forms are ignored by God (v 3). This fact alone should be enough to prove that they are rebels against God in spite of their outward religion.
8 They complain that God has taken no knowledge of their afflictions of the soul (v 3). By their few acts of self-denial they seek to put God under obligation to do things for them.
9 They make fast days times of pleasure to relieve discomforts of self-denial (v 3).
10 They exact to the letter the demands made upon those who labor for them (v 3), getting all that is due them.
11 They make their fasts periods of contention and strife (v 4).
12 They make their fasts times of religious show to the public by mourning, wailing, and throwing dust and ashes upon themselves (v 4).
13 They make their fasts periods of affliction and pretended sufferings (v 5).
14 They go around appearing unto men that they are fasting, and claim merits from God by such

dependence upon performance of outward show in religion, and claiming protection from God because of such rites.

God's Ways and Thoughts (55:9)

This idea of God's ways and thoughts being higher than man's is connected with the idea of pardon from God (v 6-9).

6 Aspects—His Ways and Thoughts Higher:

1 In pardon. Men never would have planned pardon for enemies, as God did. Men seek revenge on all such and harbor malice and hatred, whereas God planned redemption and untold glories for His enemies (Jn. 3:16; Rom. 5:8).

2 In number of offenses. Under favorable and special circumstances men forgive a few times, but they are prone not to forgive after repeated offenses. God forgives freely many times and as completely and lovingly the last time as the first (Mt. 12:31; 18:21-22; 1 Jn. 1:9).

3 In number of offenders. Men may pardon one person or a few who injure them, but the greater the number the less they are inclined to forgive. God forgives all, regardless of the number of offenders (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

4 In kinds of offenses. Men usually limit themselves as to what kind of offenses they will forgive, but God has no qualifications on this point, except the offense of rejecting the only means of help He can offer (Mt. 12:31-32).

5 In degree of offenses. Men will forgive if an offense is small enough not to be of any great injury to them; but God will forgive the greatest and most aggravated offense against Him (Isa. 53, notes; Jn. 3:16).

6 In mode of pardon. Men may be willing to forgive if it does not cost them much, and they can see that such is to their advantage; but God gave the most precious gift of heaven that He might have a basis of forgiveness for His enemies. God redeems on the basis of personal suffering and having substituted Himself to be punished instead of His enemies. He forgives by the very One whom men sought to destroy, the One made to endure the most horrible sufferings ever laid upon a human being. He blesses by faith in the blood atonement and the death of an innocent Person. Man would have punished the guilty and satisfied justice; but God punished the innocent to justify the guilty. In fact the whole program of reconciling enemies to God is on such a high level that men never could have planned it.

30 Examples of Higher Ways

1 Living and acting on faith regarding what is not seen, even what seems impossible to be true, while man lives by what he sees and understands is possible (Heb. 10:38-39)
2 God plans for eternity; man for time
3 God the spiritual; man the material
4 God consecrates Himself to the highest good of all; man to self-gratification
5 God works in miraculous and mysterious ways; man in ordinary ways
6 God's ways are supernatural; man's natural
7 God's ways are unlimited; man's limited
8 God exalts through humility; man through self-exaltation
9 God's way up is down; man's is to climb up without going down (humbling self) first
10 God controls by love; man by force
11 God gives justice without reward; man gives it for reward and personal gain
12 God wins respect by goodness; man by wealth and power
13 God redeems by death; man by money
14 God's program is carried on without outward show; man's by show and splendor
15 God's way is to take no thought for the mor-

16 God's way is to give alms, pray, and fast in secret—not to be seen of men; man's is by public demonstration
17 God's way is to bring peace on earth by man's personal surrender; man's way is by force of arms and conquest
18 God's healing is through the Savior's sufferings and death; man's by remedies
19 God's way of social life is to make feasts for the poor, lame, maimed, and outcast (Lk. 14:12-15); man's way is to make them for friends who are well-provided for—the rich, and influential
20 God's way is to put away grudges and all bitterness (Heb. 12:15); man's is to hold them and seek revenge
21 God's way is not to take a matter between brethren to law (1 Cor. 6); man's is to do this
22 God's way is to lend, expecting nothing in return (Mt. 5:42; Lk. 6:30-38); man's is not to lend without security and gain
23 God's way is to judge not (Mt. 7:1-5; Lk. 6:37); man's is to judge
24 God's way is to do unto others as one would wish to be done unto (Mt. 7:12); man's is to take advantage of others regardless of the outcome
25 God's way is to rejoice and glory in persecution and trouble (Mt. 5:10-12; Rom. 5:1-5); man's is to fight back, resent, and take revenge
26 God's way is to be kind to enemies, and feed them (Mt. 5:44-46; Rom. 12:20); man's way is to show hatred and repay them for their wrongdoing
27 God's way is to be friendly with the lowest and all other classes (Mt. 9:10-13); man's is to show respect of persons, preferring those who can return them personal again
28 God's way is to forgive 490 times (Mt. 18:21); man's is to forgive a few times, and only when necessary
29 God's way is not to boast or seek His own things (1 Cor. 13); man's is to brag and seek things for self
30 God's way is to labor and give to others (Eph. 4:28); man's to labor for self only, and ignore others. God's ways, thoughts, purposes, and acts are, generally speaking, different from those of man. His plan of creation and redemption are different from what man's would have been, as well as His way of government. Truly, just as the heavens are infinitely higher than the earth, so God's ways and thoughts are above man's. Cp. Ps. 57:10; 89:2; 103:11.

Sinners Enter the Millennium (65:20)

The theory that every person who enters the Millennium will be born again, and that the only sinners on earth during that time will be born in that period is erroneous.

9 Proofs Sinners Enter Millennium:

1 There is no statement in Scripture saying that all men who enter the Millennium will be righteous or born again. We cannot teach this from Mt. 25:34 because the righteousness of that passage consists of doing right by Israel whether one is born again or not. Any man can feed, clothe, visit, and do the other things said regarding the sheep nations of Mt. 25:31-46 who enter the Millennium, without being born again. If these things constituted the new birth then many on earth today who are living in sin would have to be classed with those who are born again; and this, the Scriptures would not agree to. The judgment of the nations in Mt. 25 will be to determine who is worthy of entrance into the kingdom; being born again is not stated as a qualification either here or elsewhere.

2 It has to be admitted that children will be born as sinners in the Millennium; can it not also be admitted that sinners could enter the Millennium? If God would allow people to be born in sin and live during that time, why would He kill every sin-that period. That would be unjust and very much unlike the Lord and His plan as revealed in Scripture. Merely living at one time or another does not justify the death penalty; it is the breaking of death-penalty laws that determines death in any period. That there will be sinners on earth during the Millennium is clear from v 20; 11:3-5; Zech. 14:16-21; Rev. 20:7-10. Thus, in the absence of statements showing that there will be sinners born within that period it seems evident that some will enter it from a previous age.

3 The only statement in Scripture indicating the salvation of men at the 2nd advent of Christ concerns all Israel in Palestine (Isa. 66:7-8; Zech. 12:10–13:1, 9; Rom. 11:25-29). There is no statement even saying that all the Jews still scattered throughout the world will be converted at this time, much less all the Gentiles in all parts of the earth, many of whom will not know anything about the 2nd coming of Christ, Armageddon, the judgment of the nations, or Christ's rule in earth until the missionary and civil rulers go out from Jerusalem to extend this government to all parts of the earth. The idea of a blanket government falling suddenly upon all men in all parts of the earth and automatically taking over all the heathen is unscriptural, as is the idea that every heathen will be suddenly killed by the 2nd advent of Christ, without an opportunity to hear and know the gospel and a privilege to accept or reject it.

4 The truth is that Christ and His armies will land in Jerusalem at His 2nd advent and fight the battle of Armageddon on the first day of His arrival (Zech. 14; Rev. 19:11-21). Then the nations will be gathered for judgment to determine who is worthy of death for mistreatment of Israel—not every person in every nation on earth, but those responsible in various governments who have had dealings with Israel in the last days (Mt. 25:31-46). After that the resurrected saints and earthly missionaries preach the gospel to everyone (including sinners brought into the Millennium from the previous age), and to take over all parts of the earth until the whole is brought under the subjection of Christ (Isa. 2:2-4; 11:9; 52:7; 66:19-21; Zech. 8:23; 14:16-21). How fast and with what immediate success the kingdom of Christ will extend over the entire earth is not known. There may be some local wars with ignorant tribes in the interior of certain continents where they have not heard of Jesus Christ in all their lives. These peoples will be some of the sinners entering the Millennium as such.

5 It is plainly stated in Isa. 2:2-4 that many, when they hear of Christ and His reign in Jerusalem, will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion will go forth the law (civil laws of the government), and the word of the Lord (the gospel) from Jerusalem. And He (the Messiah) shall judge among many nations, and shall rebuke many people." Why would He need to judge and rebuke if all at that time are already born again and love Him enough to surrender to Him? If missionaries are right in telling us that at least a billion people in the world have never heard of the name of Jesus Christ, then it stands to reason that there will be multitudes of sinners from the present age for the millennial missionaries to convert. For this reason the Word of the Lord will go out from Jerusalem (Isa. 2:2-4) and salvation will be offered to all men in that period (Isa. 52:7; 66:19-21). Those who refuse to send representatives to Jerusalem to worship Christ will have no rain (Zech. 14:16-21). This alone implies that all who enter the Millennium will not be born again and obedient to the Lord's government.

6 From Dan. 2:44-45; 7:13-14, 18, 22-27; Rev. 11:15 and other scriptures we learn that all kingdoms of this world will become the kingdoms of kingdoms will be made up entirely of born-again people or that the new birth is the necessary qualification for continuing to live on the earth after God sets up His kingdom among men. What we do read of these kingdoms is that there will be sinners here at that time (Isa. 65:20); men will need to be judged and rebuked (Isa. 2:2-4; 11:3-5; Mic. 4:3); kingdoms that will not submit will be destroyed (Isa. 60:12), men will still need the gospel of salvation (Isa. 11:9; 52:7); they will still disobey (Zech. 14:16-21); there will be enemies here to put down (1 Cor. 15:24-28); and that the final act of putting them down and bringing all things to the complete obedience of God will take place at the end of the 1, 000 years (Rev. 20:7-10).

7 Zech. 8:23 speaks of the heathen submitting because of hearing about God reigning in Zion when Jewish missionaries go out from Zion and Jerusalem to win them (cp. Isa. 52:7). This indicates the entrance of sinners into the Millennium from a previous age.

8 From Zech. 14:16-21 we learn that the people who are left on earth after Armageddon (not those born in the Millennium after this battle) will be required to obey the government and send representatives to Jerusalem year by year—or be punished. If all these were to be born-again people there would be no question of obedience and no threat of punishment.

9 In 1 Cor. 15:24-28; Eph. 1:10; Rev. 20:7-10 it is clear that there will be enemies here throughout the entire 1, 000 years; so we must conclude that those at the very first of the period will be sinners who have entered the Millennium from a former age. The purpose of Christ's reign will be to put these enemies under His feet. The final conquering will take place at the end of the 1, 000 years when Satan leads a final rebellion against God, accompanied by all the sinners who have lived through the Millennium.

CHAPTER 1

I. Jeremiah's commission (Jer. 1:1-19)
1. Title, author, and historical background
(2 Ki. 22-25; 2 Chr. 34-36)

1 The [a]words of [b]Jeremiah the son of [c]Hilkiah, [d]of the priests that *were* in [e]Anathoth in the land of Benjamin:

2 To whom [f]the word of the LORD came [g]in the days of Josiah the son of Amon king of Judah, in the [h]thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive [i]in the fifth month.

2. Jeremiah's first commission

★■ 4 Then [j]the word of the LORD came unto me, saying,

5 Before [k]I formed thee in the belly [l]I knew thee; and [m]before thou camest forth out of the womb I [n]sanctified thee, *and* I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, [o]I cannot speak: for I *am* a [p]child.

● 7 ¶ But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

● 8 [q]Be not afraid of their faces: for I *am* [r]with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and [s]touched my mouth. And the LORD said unto me, Behold, [t]I have put my words in thy mouth.

10 See, I have [u]this day [v]set thee over the nations and over the kingdoms, [w]to root out, and to pull down, and to destroy, and to throw down, [x]to build, and to plant.

3. Sign of the almond rod: signification; speedy fulfillment

■ 11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, [y]what seest thou? And I said, I see a [z]rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

4. Sign of the seething pot: signification; Babylonian invasion

★■13 [+a]And the word of the LORD came unto me the second time, saying, [*b]What seest thou? And I said, [*c]I see a seething pot; and the face thereof *is* toward the north.

14 Then the LORD said unto me, Out of the north an [*d]evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they [*a]shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of

---

[a] Words—prophecies of Jeremiah. Word in the singular and plural is used 181 times in this book compared to 45 times in Isaiah; 79 times in Ezekiel; and 76 times in the 12 minor prophets. It is used 866 times in the rest of the Bible, and nearly always of the Word of God as received by men or declared by them in preaching and teaching.

[b] See ***Jeremiah***, p. 1352.

[c] One of 6 men named Hilkiah; a priest of Anathoth in Benjamin (v 1). He was of the line of Ithamar (1 Chr. 24:1-19) and not the high priest of the line of Eleazar (1 Chr. 6:1-13).

[d] 4 Prophets Were of the Priests:
  1 Jeremiah (v 1)
  2 Nathan (1 Ki. 4:5)
  3 Ezekiel (Ez. 1:3)
  4 Zechariah (Zech. 1:1)

[e] Anathoth, 3 miles northeast of Jerusalem (1:1; 11:21-23; 29:27; 32:7-9; Josh. 21:18; 1 Ki. 2:26; 1 Chr. 6:60; 7:8; Ezra 2:23; Neh. 7:27; 10:19; 11:32).

[f] This expression is found mostly in Jeremiah and Ezekiel. The writers of these books were priests and they used the term about 76 times.

[g] 5 Kings Under Whom Jeremiah Prophesied:
  1 Josiah (31 years, 2 Ki. 22:1)
  2 Jehoahaz (3 months, 2 Ki. 23:31-33)
  3 Jehoiakim (11 years, 2 Ki. 23:36)
  4 Jehoiachin (3 months, 2 Ki. 24:6-16)
  5 Zedekiah (11 years, 2 Ki. 24:18)

[h] From the 13th year of Josiah's reign to the captivity of Zedekiah was 40 years. The prophet lived on during the captivity. He began to prophesy the year after Josiah's reformation (2 Chr. 34:3) and about 66 years after Isaiah.

[i] The month Jerusalem was destroyed (52:12; 2 Ki. 25:3-8). After this Jeremiah continued to prophesy (40:1; 42:7; 43:1–44:30).

[j] 1st prophecy in Jer. (1:4-12, fulfilled). Next, v 13. See ***1st Prophecy in Jeremiah***, p. 1352.

[k] The sense in which God forms men in the womb is by being the author of nature and the creator of the law of reproduction whereby all creatures and things in nature reproduce themselves. In a few special cases it seems that God has exercised a more particular control, as in the birth of Jeremiah, Josiah, and Cyrus (v 5; 1 Ki. 13:2; Isa. 44:28–45:1).

[l] I knew (approved) you and sanctified you (set you apart), and ordained (commissioned) you before you were born (v 5).

[m] 6 Men Set Apart to God From Birth:
  1 Samson (Judg. 13:2-25)
  2 Samuel (1 Sam. 1:17-19, 27-28)
  3 Jeremiah (Jer. 1:5-10)
  4 John the Baptist (Lk. 1:15-17)
  5 Jesus Christ (Mt. 1:18-25)
  6 Paul (Gal. 1:15-16)

[n] To sanctify here, as elsewhere, means to set apart from a profane to a sacred use. It has no reference to cleansing from sin, for Jeremiah did not and could not have experienced salvation from sin at this time (v 5).

[o] Cp. Ex. 4:10; Isa. 6:5.

[p] This means a young man—one of any age ranging from that of a teenager to 25 or 30 years old (v 6).

[q] Ex. 3:12; Dt. 31:6; Ez. 2:6; Acts 26:17.

[r] This was proved to him later (19:14–20:18; 32:1-25; 37:1–38:28).

[s] Cp. Isa. 6:6-7; Ez. 2:8-9; Dan. 10:16.

[t] This is inspiration (v 9; Acts 3:21; 2 Tim. 3:16-17; 2 Pet. 1:21).

[u] See ***14 Things Happened on "This Day"***, p. 1352.

[v] Appointed and installed (v 10).

[w] To declare these things (v 10).

[x] This is mainly future (31:28; 32:41; 42:10; Ez.17:22-24; 34:29; 36:36; Acts 15:13-18

[y] Question 1. Next, v 13.

[z] A staff for striking, made from an almond tree, as in 46:17; Gen. 30:37-41. Like the early morning cocks among birds, an almond tree is one of the earliest to show life in the spring. Here it symbolizes a watchman, a vigilant officer looking for the invasion of Judah by Babylon, as in the next verses (v 13-16). The idea is that God would hasten the invasion (v 12).

[+a] 2nd prophecy in Jer. (1:13-19, fulfilled). Next, 2:1. See ***2nd Prophecy in Jeremiah***, p. 1352.

[*b] Question 2. Next, 2:5.

[*c] Here the invasion of Judah by Babylon is pictured under the symbol of a great seething pot with the face toward the north, implying that the invasion would come from that direction (v 13-14). Babylon was on the east, but the usual route was around the desert and then down from the north into Palestine.

[*d] A calamity or judgment.

[*a] Fulfilled literally as in 39:3.

* * *

16 And I will utter my judgments against them [c]touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

5. Jeremiah's second commission

● 17 ¶ Thou therefore [d]gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For, behold, [e]I have made thee this day a defenced city, and an iron pillar, and brasen walls [f]against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

▲ 19 And they shall fight against thee; [g]but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

747

CHAPTER 2

II. God's case against Judah
(Jer. 2:1–10:25; cp. Isa. 1:2, refs.)
1. First message to Judah (Jer. 2:1–3:5)
(1) Sevenfold virginity

★■ 1 Moreover the word of the LORD came to me, [h]saying,

● 2 [i]Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; [j]I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me

3 Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

(2) Judah's ten sins (Isa. 1:4)

● 4 Hear ye the word of the LORD, O house of Jacob, [k]and all the families of the house of Israel:

5 ¶ Thus [l]saith the LORD, What iniquity have your fathers found in me, [m]that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a [a]land that no man passed through, and where no man dwelt?

7 And I brought you into [*b]a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye [*c]defiled my land, and made mine heritage an abomination.

8 The [*d]priests said not, [*e]Where *is* the LORD? and [*f]they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

(3) God's pleading in view of:
A. Changing her gods

---

ject of the prophecy, not Samaria or the 10 tribes, for they had gone into captivity about 93 years before Jeremiah prophesied (v 15). Jeremiah used the term Judah 188 times, 74 times more than all the other prophets from Isaiah to Malachi. Thus Jews are the main subject of the book. The same Jews are called Israel 129 times. Zion is used 32 times and Jerusalem 115, while Samaria is used only 3 times, which shows that the 10 tribes are not the subject of this writing.

c God always makes the reasons for His judgments clear, in time for men to avoid them if they will listen (v 16).
4 Reasons for Judgment Here:
1 Wickedness
2 Forsaking God
3 Burning incense to other gods
4 Worshipping the works of their own hands

d 5 Commands in Jeremiah's Commission:
1 Say not, I am a child (v 7)
2 Be not afraid of their faces (v 8)
3 Gird up your loins, and arise (v 17)
4 Speak to them all I command you
5 Be not dismayed at their faces

e 3 Symbols of Jeremiah (v 18):
1 A defensed city
2 An iron pillar
3 Brazen walls

f 5fold Subject of Jeremiah's Prophecy:
1 Against the whole land (v 18)
2 Against the kings of Judah
3 Against the princes of Judah
4 Against the priests
5 Against the people of the land

g 3fold Promise to Jeremiah (v 19):
1 They will not prevail against you
2 I am with you
3 I will deliver you

h 3rd prophecy in Jer. (2:1-3, fulfilled). Next, v 9. This begins the first long message of 2:1-35, to Judah.
2 Predictions—Fulfilled:
1 All that devour will offend (2:3)
2 Evil will come upon them

i 5 Commands in Jer. 2:
1 Go and cry in the ears of Jerusalem (2:2)
2 Hear you the word of the Lord (2:4)
3 Be astonished (2:12)
4 Be horribly afraid
5 Be very desolate

j 5 Things God Remembers About Israel:
1 I remember the kindness of your youth (v 2)
2 The love of your espousals
3 When you went after Me in the wilderness, in a land not sown
4 Israel was holiness unto the Lord (v 3)
5 The first fruits of his increase

k All the families of Israel, not 10 tribes only are meant here (v 4). They are also called house of Jacob (v 4) and Judah (v 28). There were many thousands of all the 13 tribes in Judah and this is why they could be referred to as all the families of Israel. The 10-tribe kingdom had been totally destroyed about 93 years before this and was not counted in these prophecies.

l Questions 3-4. Next, v 8.

m 10 Sins of Judah:
1 Gone far from Me (v 5)
2 Walked after vanity
3 Become vain
4 Do not inquire after Me (v 6)
5 Defiled the land (v 7)
6 Made God's heritage an abomination
7 Priests did not inquire after the Lord (v 8)
8 The pastors transgressed
9 The prophets prophesied by Baal
10 Walked after unprofitable things

a Referring to the terrible wilderness through which Israel traveled when coming out of the land of Egypt (v 6; Num. 14:25-35; Dt. 1:19; 2:7).

*b A garden-land in contrast to the wilderness of the previous verse. Palestine was a wonderful land of plenty—the glory of all lands (v 7; Ez. 20:6, 15).

*c Israel made the glory of all lands to be defiled and barren because of sin. This was in fulfillment of prophecy (v 7; Lev. 26; Dt. 28).

*d 3 Classes Responsible for Apostasy (v 8):
1 The priests—the ones responsible for teaching and propagating the law of God and promoting the religious life of Israel
2 The pastors—the civil rulers who were the shepherds of the flock
3 The prophets—the preachers of righteousness who were to rebuke, correct, and instruct the people in times of failure of the priests and civil rulers, and who were the immediate spokesmen for God in giving His revelation and making His will known to the people and their leaders

*e Question 5. Next, v 11.

*f The law was well known and the priests were the custodians of it, to teach it and copy it for coming generations (v 8).

*g 4th prophecy in Jer. (2:9-11, fulfilled). Next, v 14.
2 Predictions—Fulfilled:
1 I will plead with you (v 9)
2 I will plead with your children's children—coming generations

saith the LORD, and with your children's children will I plead.

10 For pass over [h]the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 [i]Hath a nation changed *their* gods, which *are* yet no gods? but my people [j]have changed their glory for *that which* doth not profit.

B. Committing two evils

● 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed [k]two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

C. The coming captivity

★ 14 ¶ [l]*Is* Israel a servant? *is* he a homeborn *slave*? why is he spoiled?

15 [m]The [n]young lions roared upon him, *and* yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the [o]children of Noph and Tahapanes have broken the crown of thy head.

17 [p]Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

D. Her general sins (cp. Isa. 5:7, refs.)

19 Thine own wickedness shall [q]correct thee, and thy backslidings shall reprove thee:

and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

E. His past dealings

20 ¶ For of [r]old time I have broken thy yoke, *and* burst thy bands; and thou saidst, [a]I will not transgress; when [b]upon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had planted thee [c]a noble vine, wholly a right seed: how [d]then art thou turned into the degenerate plant of a strange vine unto me?

F. Her hopelessness

22 For though thou wash thee with nitre, and take thee much soap, [e]*yet* thine iniquity is marked before me, saith the Lord GOD.

23 [f]How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: [g]*thou art* a swift dromedary traversing her ways;

24 A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; [*h]in her month they shall find her.

25 [*i]Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

G. Her idolatry

★ 26 As the thief is ashamed when he is found, so is [*j]the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

---

h Kedar and the isles of Chittim were terms indicating the East and the West. Here God challenged Jews to go to all lands and see for themselves whether it was possible to find any other people who had changed gods as Israel had done (v 10-11).

i Question 6. Next, v 14.

j This was the sin of Rom. 1:21-28.

k 2 Great Evils in Judah (v 13):
  1 Forsaken the fountain of living waters
  2 Made cisterns that can hold no water
The dryness of the summer months in Palestine and the absence of large rivers, together with the scarcity of springs in many places, made it necessary to collect water from the rains into cisterns. It was a custom from the earliest times to store up water during the rainy seasons. The cisterns were either dug in earth or cut out of the soft limestone. Sometimes a shaft was sunk like a well, with the bottom widened in the shape of a jug. Excavations of this sort were combinations of cisterns and wells, retaining the water from rainfalls as well as that which drained through the limestone. Several other kinds of cisterns were made also, some open at the top, and entered by steps. Jerusalem was abundantly supplied with water by means of cisterns, and during the long and terrible sieges did not suffer for a lack of a supply. Water from cisterns is never as fresh and pure as that from a living fountain, and at any time a cistern is likely to break and leak, as referred to here. See 2 Ki. 18:31; Isa. 36:16.

l Questions 7-9. Next, v 17.

m 5th prophecy in Jer. (2:14-19, fulfilled). Next, v 26.
6 Predictions—Fulfilled:
  1 The young lions (Assyria and Babylon) roared upon him, and yelled (2:15-18)
  3 His cities are burned and without inhabitants
  4 The children of Egypt have broken the crown of his head (2:16-18)
  5 Your own wickedness will correct you (2:19)
  6 Your backslidings will reprove you
The prophet spoke of future events in the past and present tenses, but it was nearly 40 years before Assyria and Babylon overthrew Judah and Jerusalem, as predicted here (v 14-19).

n A symbol of Assyria and Babylon (v 15; 50:17-18; Dan. 7:4).

o Egypt fulfilled this verse about 18 years after Jeremiah began his prophesying (v 16; 2 Ki. 23:29-37). Thus, this is proved to be prophetic, as well as v 15 which refers to events brought to pass about 40 years later, and not to the captivity of the 10 tribes of Assyria around 93 years before this.

p Questions 10-12. Next, v 21.

q 4 Facts About Backsliding (v 19):
  1 It brings correction
  2 Brings reproof
  3 Is an evil thing
  4 Is bitter to reap

r It was about 1,034 years from the exodus.

a See 19:8; 24:3, 7.

b Idolatry and adultery were common in such places of pagan worship (v 20).

c God often pictures Israel as a vine or a tree growing in the earth (v 21; Dt. 32:32; Judg. 9:12-13; Ps. 80:8, 14; Isa. 5:1-7; Ez. 15:2-6; 17:6-8; Hos. 10:1; Rom. 11).

d Question 13. Next, v 23.

e No soap or nitre (an alkaline salt used like soap) can wash away sins (v 22); it takes the blood of Jesus Christ (Mt. 26:28; Heb. 9:22; 1 Jn. 1:7; Rev. 1:5).

f Questions 14-15. Next, v 28.

g You are as a swift camel rushing into sin and like a wild ass yielding to your reckless nature (v 23-24).

*h In the mating season.

*i Here God advises Israel not to run barefoot and with a parched throat like a shameless adulteress running after strangers (v 25).

*j The house of Israel is found 20 times in the book of Jeremiah (v 4, 26; 3:18, 20; 5:11, 15; 9:26; 10:1; 11:10, 17; 13:11; 18:6; 23:8; 31:27, 31, 33; 33:14, 17; 48:13). The term the house of Judah is used only 11 times (3:18; 5:11; 11:10, 17; 12:14; 13:11; 27:6; 31:27, 31; 33:14; 36:3), but Judah and men of Judah are use many more times than Israel in the book. Even when the house of Israel and the house of Judah are used together it is generally to express the idea that the whole house of Israel was in Judah, or to speak of both houses being gathered back to Palestine in the latter days as one nation again, as can be seen in the above passages.

and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

28 [m]But where *are* thy gods that thou hast made thee? [n]let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

(4) Israel's question: answer.
Judah's sixteen sins

29 [o]Wherefore will ye plead with me? ye [p]all have transgressed against me, saith the LORD.

30 [q]In vain have I smitten your children; [r]they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O [s]generation, see ye the word of the LORD. [t]Have [u]I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet [v]my people have forgotten me days without number.

33 [w]Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked [a]ones thy ways.

34 Also in thy [b]skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all [c]these.

cent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 [e]Why [f]gaddest thou about so much to change thy way? [g]thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from [h]him, and thine [i]hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

748

CHAPTER 3

● 1 They say, If a man put away his wife, and she go from him, and become another man's, [j]shall he return unto her again? shall not that land be greatly polluted? [*k]but thou hast played the harlot with many lovers; [*l]yet return again to me, saith the LORD.

● 2 Lift up thine eyes unto the high places, and see where thou [*m]hast not been lien with. In the ways hast thou sat for them, as [*n]the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been [*o]withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 [*p]Wilt thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will he reserve *his anger* for ever? will

Next, v 33. Many times after this prophecy they served idols and called upon God to deliver them in time of trouble. Futhermore, they did this many times before that, as recorded in Judges, Kings, and Chronicles.

l The stock and stone here refer to idol gods to whom Israel attributed their blessings and even their origin (v 27; Isa. 44:19). The word stock is used in a different sense in 10:8, and has no reference to an idol, but more to produce or fruit of religion.

m Question 16. Next, v 29.

n Here God tells Judah in no uncertain terms that since they served stocks and stones as gods, they should call upon them in the time of trouble instead of coming back to Him when their gods prove powerless to do anything for them. They had many gods, according to the number of their cities, so this should be sufficient help without Him (v 28).

o Question 17. Next, v 31.

p See ***Sins of Judah***, p. 1354.

q God's method of chastening Israel had proved to be in vain, so He had to take more drastic measures (v 30).

r God rebuked them through the prophets, but they were so apostate as to hate and kill the very men who sought to help them and who were the salt of the nation. Not only were they ruthless in killing the prophets, but like a lion they had no concern over what they killed (v 30).

s You people of this particular generation.

t Questions 18-22. Next, v 36.

u The idea here is, Had God been so repulsive that they could not stand Him? Had He been so terrible in His dealings with them that they were forced to rebel and hate Him, or swear that they would not have any more dealings with Him? (v 31)

v The meaning here is that God should be as wonderful to them as ornaments to a maid and attire to a bride (v 32).

w Why do you use every kind of scheme to gain alliances with idolatrous nations? (v 33)

a They trained wicked men in their own wickedness and thus continued sin and rebellion against God (v 34).

b A term for murder and crimes.

c These refer to the bloody skirts which were figurative of murder of the poor innocents of v 34.

d Not only were they murderers, but liars in claiming they were innocent. They thought thereby to turn the anger of God away, but this very plea of innocence caused Him to deal with them all the more severely (v 35).

e 7th prophecy in Jer. (2:35-37, unfulfilled). Next, 3:14.

5 Predictions—Fulfilled:
1 I will plead with you (2:35)
2 You will be ashamed of Egypt as you were of Assyria (2:36)
3 You will go forth from him (2:37)
4 Your hands will be upon your head
5 You will not prosper in those you have confided in

f Question 23. Next, 3:1.

g This refers to the different political parties in Judah going about from one power to another, seeking security against their enemies. One went to Egypt for help, and yet no help came from Assyria nor would any come in the future from Egypt who would put them to shame (v 36). Egypt defeated Judah, King Josiah was killed, and the people became oppressed (2 Ki. 23:28-37).

h Egypt; that is, you will be disappointed with your trust in Egypt and go from them (v 37).

i Hands upon the head was a sign of mourning and weeping, or an expression of grief. This grief was to be brought about by Egypt rejecting the Jews—they would suffer disappointment in all they trusted in other than Jehovah (v 37; 2 Sam. 13:19; 15:32).

j Questions 24-25. Next, v 4. Such returning to divorced companions was forbidden by the law of Moses (Dt. 24:1-4). In the N.T. we have no such restriction.

*k See ***Sins of Judah***, p. 1354.

*l God is still doing all He can here to get the Jews to return to Him again. This is His whole plea in these early chapters of Jeremiah. Later the plea was turned into judgment with no mercy (25:1-38).

*m In other words, Show Me one place where you have not committed sin; you have sat in the ways waiting for your lovers and those whom you have committed sin with; you have defiled the whole land with your whoredoms (v 2).

*n The Arabian became a proverb in the East, always being eager for plunder as Judah was for idolatry (v 2).

*o Withholding rain has long been a method used by God to punish sin and bring Israel back to Himself (v 3; Dt. 11:17; 28:24; 1 Ki. 8:35; 17:1-14). Even in the Millennium this will be His method of punishment for those who will not come to Jerusalem to keep the feast of tabernacles (Zech. 14:16-21).

*p Questions 26-29. Next, v 19.

✡ ✡ ✡

ken and done evil things as thou couldest.

2. Second message to Judah (Jer. 3:6–6:30)
(1) Threefold failure

■ 6 ¶ The LORD said [r]also unto me [s]in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous [t]sister Judah saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and [u]committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, [v]but feignedly, saith the LORD.

11 And the LORD said unto me, The [a]backsliding Israel hath justified herself more than treacherous Judah.

(2) Call: reason—God's mercy; condition—only repent

▲●12 ¶ [b]Go and proclaim these words toward [c]the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

(3) Call: reason—marriage; fourteen blessings

★ 14 [d]Turn, O backsliding children, saith the LORD; [e]for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you [f]to Zion:

15 And I will give you [g]pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say [h]no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.

17 [i]At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 [j]In those days the house of Judah shall walk with the house of Israel, [k]and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I said, [l]How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I

---

q God explains here why He had refused to protect them as His children, why He was angry, and why He was permitting judgments to come upon them. The reason was that they had done and were still doing all the evil that they would whenever they could (v 5).

r In addition to the previous message of 2:1–3:5, this one was given to warn them of sin and its consequences (3:6–6:30).

s At what time in the reign of Josiah this message was given is not stated, but Jeremiah's prophesying began in the 13th year of his reign (1:2). Jeremiah was asked this question about the past sins of the northern kingdom—sins which caused the kingdom to be destroyed about 93 years before this. God explained how they had sinned in the same way that Judah was now sinning (v 6), how He had invited them to come back to Him after such sinning, and how they had refused to repent, being destroyed as a nation because of their rebellion (v 7-8). Judah had been a witness to all of this but instead of profiting by their destruction, went into the same sins and also refused to repent (v 8-11).

t The two kingdoms of Israel are pictured under the symbol of two sisters. Their characters are plainly described. Samaria was apostate and had forsaken the true worship of Jehovah altogether (1 Ki. 12:25–13:34). Judah maintained the outward form of worship only; in heart, practice, and desire she was set upon all the orgies of the heathen worship (v 6-11). Judah did not profit by the experience of destruction of Samaria, but defiled her own land by her whoredoms with idols (v 8-9).

u The only way Judah could commit adultery with stocks and stones was to partake of sex orgies practiced by the worshippers of such idols. All false gods had their own priests who maintained women consecrated as servants of these idols, tempting men to become converts to idolatry through the sex practices connected with such worship (v 9).

v Pretended to turn to God with the heart,

10-11).

a In comparison Judah was even more sinful than Samaria which had been destroyed because of sin (2 Ki. 17). Jeremiah now warned Judah that she could expect the same punishment if she persisted in the way she was going.

b Here God offered to restore to Zion (not to Samaria as a separate kingdom) all the Israelites who had gone into captivity to Assyria if they would only repent and return to the Lord (v 12-13).

c The north where 10 tribes were settled by Assyria during the captivities (2 Ki. 17). God's anger would not continue forever if they would acknowledge their sin (v 13-15). This would also refer to the northern kingdom of Israel even though it had ceased to exist about 93 years before this time.

d 8th prophecy in Jer. (3:14-25, unfulfilled). Next, 4:1. See ***8th Prophecy in Jeremiah***, p. 1353.

e Here is the nearest statement to this that is the often quoted I am married to the backslider. This confirms that God considered Himself married to His covenant people, Israel, having promised to bring them back to Himself again (v 14-15; 30:1–31:40; Ez. 37; Hos. 1:2; Zech. 12:10–13:1; Acts 15:13-18; Rom. 11:25-29). As to backsliders in the church today, God will forgive and welcome them back to Himself when they repent, as much as He would receive Israel in any age, for He has promised to forgive all sins (Mt. 12:31-32) and will forgive if they are confessed (1 Jn. 1:9). See ***The New Birth***, p. 362 of N.T.

f Zion will be the central place of the gathering of all Israel in the future, not Samaria or some other place (v 14; Isa. 59:20-21; Rom. 11:25-29).

g See ***Shepherds of Israel***, p. 1352.

h The ark will never be a symbol of God's personal presence among Israelites of the future, for He Himself will be among them forever (Ez. 34:24; Zech. 14:9; Rev. 11:15; 21:3-6; 22:4-5).

i At that time Jerusalem will be the capital of the Lord, and all nations will come there to worship Him (v 17; Isa. 2:2-4; Zech. 14:16-21).

j In those days both houses of Israel will be one nation again in Palestine (v 18; 30:1–31:34; Ez. 37; Isa. 11:10-12, notes).

k God's great concern now is bringing Israel back to repentance so He can fulfill the everlasting covenants with them and give them the land as originally promised (v 19). This will be accomplished through the future tribulation; horrible sufferings and near extermination will bring Israel to repentance at last (30:1-9; Zech. 13:9; Rev. 12:6, 14, notes).

l Question 30. Next, 4:14.

✡ ✡ ✡

not turn away from me.

20 ¶ Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

(4) Call: future confession

▲●22 Return, ye backsliding children, *and* I will heal your backslidings. [m]Behold, we come unto thee; for thou *art* the LORD our God.

23 [a]Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 [b]We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

749 CHAPTER 4

(5) Seven conditions of return

★▲●1 If [c]thou wilt return, O [d]Israel, saith the LORD, [e]return unto me: and if thou wilt put [g]shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

● 3 ¶ For thus saith the LORD to the [h]men of Judah and Jerusalem, [i]Break [j]up your fallow ground, and sow not among thorns.

● 4 [k]Circumcise yourselves to the LORD, and take away the foreskins of your heart, [l]ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

(6) Alarm: fourteenfold reason

● 5 Declare ye in *[m]Judah, and publish in Jerusalem; and say, [n]Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

● 6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and [o]the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

(7) Call: reason; nine judgments
(cp. Isa. 5:5, refs.)

---

of Israel to God (v 22; Zech. 12:10–13:1; Rom. 11:25-29).

a Israel was to learn in the future, as they had evidently discovered many times in the past, that salvation or deliverance for the nation does not come by idols and related sex orgies practiced upon the mountains and hills, but from the God of Israel (v 23). These idolatrous practices, referred to as vain in v 23, are spoken of as a shame in v 24-25. The disobedience of all generations in such vain and shameful worship from the earliest times, ruined the nations. The worship of Jehovah by animal sacrifices led to no excess, but the idol worship of the people, involving eating, drinking, and revelling, wasted both health and material substance (v 24). The mention of sons and daughters here suggests human sacrifices to idols, as plainly stated elsewhere (v 21; 32:35; Lev. 18:21; 20:2-5; 2 Ki. 23:10).

b This reveals the utter despair of the people in their helplessness and condemnation because of sins practiced in idol worship. They were ready to throw themselves down upon the ground in shame and confusion for their sins (v 25).

c 9th prophecy in Jer. (4:1-31, fulfilled). Next, 5:6. See ***9th Prophecy in Jeremiah***, p. 1352.

d The word Israel here and in many hundreds of other passages refers to all the tribes and not to 10 tribes only (v 1).

e 7 Commands to Return:
  1 Return again unto Me (3:1)
  2 Return, backsliding Israel (3:2)
  3 Return, backsliding children (3:22)
  4 Return unto Me (4:1)
  5 Return every one from his evil way (18:11)
  6 Return unto Me with your whole heart (24:7)
  7 Return now every one, amend your ways (35:15)

Note the rejection of these commands (5:3; 8:5; 15:7).

f 2 Conditions to Avoid Captivity:
  1 If you will return (v 1)
  2 If you will put away your abominations out of My sight

g 2 Blessings if Israel Would Return:
  1 Then you will not remove (v 1)
  2 Then you will swear that the Lord liveth, in truth, judgment and righteousness; and nations will be blessed in Him and His glory (v 2)

h These men of Judah are referred to as Israel in v 1.

i 10 Commands to Judah:
  1 Break up your fallow ground (v 3)
  2 Sow not among the thorns (v 3)
  3 Circumcise yourselves to the Lord
  4 Take away the foreskins of your heart
  5 Declare in Judah; publish in Jerusalem; and say, Blow the trumpets (v 5)
  6 Cry, gather together, and say, Assemble yourselves
  7 Set up a standard toward Zion (v 6)
  8 Retire to defensed cities, stay not outside
  9 Wash your heart from wickedness(v14)
  10 Make mention to the nations; publish against Jerusalem, that watchers come from a far country, and give their voice against the cities of Judah (v 16)

j This expression, Break up your fallow ground, is found twice (v 3; Hos. 10:12). Fallow ground means idle, uncultivated, unproductive, untilled ground. Not only were the Jews commanded to break up the fallow ground of their hearts, but to take away the thorns growing therein so as to be ready to receive the Word of God and produce righteousness instead of sin. The command was, Do not sow seeds of repentance in unfit soil; prepare the ground properly before sowing them; regard repentance as a serious matter requiring forethought and anxious labor.

k This is the second time God gave the command to circumcise the heart (v 4; Dt. 10:16). It means to remove all stubbornness in the nature against God, stop all opposition to Him, and be not stiffnecked anymore (Dt. 10:16).

l This is the second time the men of Judah and Jerusalem are addressed here, the purpose being to emphasize the Jews as the class dealt with—the ones who would have God's fury come upon them to the full if they did not obey (v 3-4).

*m The continual repetition of Judah and Jerusalem in the books of the prophets is clear proof that the Israel of Isaiah, Jeremiah, Ezekiel and other books did include this tribe—Judah. See ***Anglo-Saxon Theory***, p. 608.

n All this language expresses alarm in view of impending war—Blow the trumpet; cry; gather together; assemble; go into the defensed cities; set up a standard; retire to the cities; stay not outside; the destroyer of the Gentiles is on his way to make the land desolate (v 5-6).

o The destroyer of the Gentiles was Nebuchadnezzar who conquered many nations, took the Jews captive, and founded the Babylonian empire of Dan. 2:37-38; 7:4. See Index.

ment and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass [q]at that day, saith the LORD, *that* the heart of the [r]king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 [s]Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 [a]At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, [b]he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

(8) Call: ten reasons

● 14 O Jerusalem, [c]wash thine heart from wickedness, that thou mayest be saved. [d]How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

● 16 Make ye mention to the nations; behold, publish [e]against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

18 Thy way and thy doings have procured

because it is bitter, because [f]it reacheth unto thine heart.

(9) Alarm: fourteenfold reason

19 ¶ [g]My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 [h]How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* [i]foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.

(10) Eightfold chaos of the original earth (Gen. 1:2; Isa. 14:12-14; 2 Pet. 3:5-8)

23 [j]I beheld the earth, and, lo, it *was* without form, and void; and the heavens, and they *had* no light.

24 [k]I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

(11) Sixfold application of the chaotic earth to Judah's immediate judgment by Babylon

27 For thus hath the LORD said, [*a]The whole land shall be desolate; yet will I not

---

p This fasting and lamenting was because Israel refused to return to God and His anger was continued upon them (v 8; 5:3; 8:5; 15:7; 23:14).

q At that day—when Nebuchadnezzar would conquer Judah these things would be fulfilled (v 9-13; 2 Ki. 25; 2 Chr. 36).

r 5 Classes to Perish in the War:
  1 The king (v 9)
  2 The princes
  3 The priests
  4 The prophets
  5 The people (v 10-11, 22)

s Jeremiah, bursting out in disapproval of Jehovah's intentions on Judah and Jerusalem, accused God of deception (v 10). He, like many today, looked at the promises and not the conditions which had to be met first if the benefits were to be received. God promised peace on the condition that the people would return to Him (v 1, 4).

a At that time—when the invasion of Judah would take place (v 5-7). It is pictured here under the figure of a dry wind, a full wind from the wilderness, not to fan or to cleanse, but to bring judgment and destruction. Thus, immediately after the outburst of opposition to God's message through him (v 10), the prophet returned to the delivery of His message of judgment (v 11-13).

b He (Nebuchadnezzar, the destroyer of the Gentiles of v 7) will come up as storm clouds. His chariots will be like a whirlwind, and his horses swifter than eagles to bring woe upon Judah (v 13).

c This was the second time God commanded Judah to wash themselves of their wickedness. By doing this they could be saved (v 14; Isa. 1:16).

d Question 31. Next, v 21.

e The judgment determined was against

instrument of chastening was to be Babylon coming down from the north (v 1:13-14; 3:12, 18; 4:6-7, 16-18).

f Judah was corrupt and wicked in the heart, and past return to God without special effort on their part (v 17-18).

g Jeremiah burst out this time with great distress and heart pain for the calamity that was to come upon Judah (v 19-22).

h Question 32. Next, v 30.

i 6 Reasons for Judgment Upon Judah (v22)
  1 My people are foolish
  2 They have not known (acknowledged) Me
  3 They are sottish (stupid) children
  4 They have no understanding
  5 They are wise to do evil
  6 They have no knowledge to do good

j 8fold Chaos of the Original Earth:
  1 It was without form and void (desolate and empty; v 23)
  2 The heavens gave no light on it
  3 The mountains trembled (v 24)
  4 The hills moved lightly
  5 There was no man (v 25)
  6 All the birds were fled
  7 The fruitful places were a wilderness
  8 The cities were broken down at the presence of the Lord, and by His fierce anger (v 26)

k See ***5 Proofs This Was the Original Earth***, p. 1353.

*a 6fold Application of Chaotic Earth:

1 The whole land of Palestine will become desolate, yet I will not make a full end as I did of the social system on earth before Adam's time (in the chaos of Gen. 1:2). The comparison here (v 27) is that God would make the land of Judah desolate and empty as He had made the once-inhabited original earth desolate and empty through the chaos of Gen. 1:2, but He would not make a full end of the land as in the curse of the pre-Adamite world.

2 The whole earth will mourn (v 28).

3 The heavens will be black, but there will not be total darkness as in Gen. 1:2 when the sun, moon, and stars withheld their light from the earth. Here they are to be darkened only for the moment, as night. This will happen 5 times in the future (note c, Rev. 6:12).

4 The cities will be made desolate by a flight from an invader (v 29), whereas the cities of the pre-Adamite world were all broken down by God and His fierce anger (v 26).

5 People will merely flee from the cities of Judah (v 29), whereas in the pre-Adamite world all were destroyed (v 25-26).

6 People will be left mourning over the destruction of Judah (v 30-31), whereas there was no man left to mourn in the destruction of the pre-Adamite cities (v 25-26).

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, [b]I have purposed *it*, and will not repent, neither will I turn back from it.

29 [c]The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 [d]And *when* thou *art* spoiled, what wilt thou do? [e]Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

750 CHAPTER 5

(12) Ten sins of Judah (Isa. 1:4)

● 1 [f]Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* [g]that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 [h]O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the [i]great men, and will speak unto them; for they have known their God: but these have altogether broken the yoke, *and* burst the bonds.

(13) Threefold figurative judgment (cp. Isa. 7:18-20)

★ 6 [j]Wherefore a lion out of the forest shall slay them, *and* [k]a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are [a]increased.

(14) Five sins of Judah (Isa. 1:4)

7 ¶ [*b]How shall I pardon thee for this? [*c]thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

(15) Partial judgment: not like the total desolation of the original earth (Jer. 4:27; Gen. 1:2; 2 Pet. 3:5-8)

★ 9 [*d]Shall [*e]I not [*f]visit for these *things*? saith the LORD: and shall not my soul be [*g]avenged on such a nation as this?

● 10 ¶ Go ye up upon her walls, and destroy; but make [*h]not a full end: take away her battlements; for [*i]they *are* not the LORD'S.

(16) Five sins of Judah (Isa. 1:4)

11 For the house of Israel and the house of Judah [*j]have dealt very treacherously against me, saith the LORD.

12 They have [*k]belied the LORD, and said, *It is* not he; neither shall evil come upon us; neither shall we see sword nor famine:

(17) Ninefold partial judgment (Isa. 5:5, refs.)

★ 13 [l]And the prophets shall become wind,

---

spurned offers of repentance. He was now determined and would not repent or turn from it (v 28).

c This was literally fulfilled (v 29; 2 Ki. 25; 2 Chr. 36).

d Question 33. Next, 5:3.

e Israel is here pictured under the figure of a woman trying to make herself beautiful, clothing herself with crimson, decking herself with ornaments of gold, and enlarging the appearance of the eyes (with antimony, 2 Ki. 9:20) to appeal to her lovers—but to no avail. They would despise her and seek her life (v 30), and she would bewail and cry out in pain like a woman in travail with her first baby (v 31).

f Jeremiah was told to run through the whole city of Jerusalem to see if he could find one man who was just and sought the truth; he would be pardoned (v 1).

g See ***10 Sins of Judah***, p. 1354.

h Question 34. Next, v 7.

i Men who read and interpret the Scriptures and learn from them the nature of the judgments of God, although they themselves have also broken the law and burst the bonds (v 5). This leaves the people destitute of help from prophets and priests who should know the law and respect it.

j 10th prophecy in Jer. (5:6, fulfilled). Next, v 9. Here we have a 3fold figurative judgment of a lion, an evening wolf, and a leopard devouring the people because of their weaknesses brought about through sin (v 6). The idea is that the people, instead of being powerful and victorious over their enemies as over wild beasts, would become so helpless that even the beasts of the field would have mastery over them, as well as their enemies pictured thereby. These animals were figurative of the character of the Babylonians who would judge Judah.

k A wolf of the evenings literally means a wolf of the deserts (v 6).

a Not only can one have backslidings, but these can increase until apostasy comes and the person is past faith in God and truth. This is stated in Scripture. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.

*b Question 35. Next, v 9.

*c See ***5 Sins of Judah***, p. 1354.

*d 11th prophecy in Jer. (5:9-10, fulfilled). Next, v 13.

4 Predictions—Fulfilled:
  1 I will visit for these things (5:9)
  2 I will be avenged on this nation
  3 I will send destruction, but will not make a full end (5:10)
  4 Her battlements will be taken away

*e Questions 36-37. Next, v 19. See the same wording in v 29.

*f God would be untrue to His word if He did not visit for these sins, for He said repeatedly that He would do so. The same is clearly stated in the N.T. (Mk. 7:19-22; Rom. 1:18-32; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21).

*g God did take vengeance on Judah for these sins (2 Ki. 25; 2 Chr. 36).

*h The second time God said that He would not make a full end of Judah as He did the pre-Adamite social system (v 10; 4:26-27).

*i God became so weary of admonishing Judah that He finally disowned them, counting them as not being the Lord's (v 10).

*j 4 Sins of Judah and Israel:
  1 They have dealt very treacherously against Me (v 11)
  2 They belied (acted deceitfully against) the Lord (v 12)
  3 They said, It is not He; that is, Jehovah has not spoken by the prophets
  4 They denied His word saying that evil would not come upon them and that they would not see the sword and famine

*k Belie means to give a false representation of something; contradict.

l 12th prophecy in Jer. (5:13-19, fulfilled). Next, v 29.

16 Predictions—Fulfilled:
  1 The false prophets will be discov-

done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, [m]I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a [n]nation upon you from far, O [o]house of Israel, saith the LORD: it *is* a mighty nation, it *is* an [p]ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 [q]Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, [r]I will not make a full end with you.

19 ¶ And it shall come to pass, when ye shall say, [s]Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as [a]ye have forsaken me, and served strange gods in your land, [b]so shall ye serve strangers in a land *that is* not yours.

(18) Twenty sins of Judah (Jer. 5:1)

● 20 [c]Declare this in the house of Jacob, and publish it in Judah, saying,

● 21 Hear now this, O [d]foolish people, and without understanding; [e]which have eyes, and see not; which have ears, and hear not:

● 22 [f]Fear ye not me? saith the LORD: [g]will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof [h]toss themselves, yet [i]can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a [j]revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: [k]he reserveth unto us the [l]appointed weeks of the harvest.

25 ¶ Your iniquities [*m]have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found [*n]wicked *men*: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen [*o]fat, they shine: yea, they [*p]overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

(19) Judgment assured

---

ered—it will be known that their word is not true (5:13)
2 I will make your words fire (5:14)
3 The people will be like wood, and your fire of words will devour them
4 I will bring a nation upon you from afar (5:15)
5 It will be a mighty nation
6 It will be an ancient nation
7 It will be one whose language you do not know; you will not be able to understand what they say
8 Their arrows will devour like an open sepulchre (5:16)
9 They will eat up your harvest and your bread which your sons and daughters should eat (5:17)
10 They will eat up your flocks and herds
11 They will eat up your grapes and figs
12 They will impoverish your fenced cities wherein you trust, with the sword
13 I will not make a full end of you (5:18. Cp. v 10; 4:27)
14 You will inquire of the Lord regarding why He has done all this (5:19)
15 The answer will be, Because you have forsaken Me, and served strange gods in your own land
16 You will serve strangers in a land that is not yours

m This verse must refer to the false prophets being like the wind and having no authority. Some translate this whirlwind with the idea of confusion (v 13). In contrast with these false prophets and their words of confusion, the word of Jeremiah was to be made like fire that would devour the people, who were compared to wood (v 14). See 12 Symbols of the Word of God, note p, Heb. 4:12.

n The Babylonians fulfilled this (2 Ki. 25; 2 Chr. 36).

o This again confirms the fact that Judah was considered the house of Israel after the destruction of the 10-tribe kingdom, for it was against Judah that the Babylonians came. Judah is mentioned in this chapter along with Jerusalem as the subject of the prophecy (v 1, 20).

p Babylon was one of the most ancient nations on earth, having been founded about 100 years after the flood (Gen. 10:9-11).

q Here in v 16-17 is a description of the result of the invasion of Judah by Babylon. The invader would destroy the people, the harvest, bread, flocks, herds, vines, and fig trees, and impoverish the fenced cities of the Jews.

fact that He would not make a full end of Judah (v 10, 18; 4:27).

s Question 38. Next, v 22.

a Being accused of forsaking God indicates that these were once His people but now disowned because of turning away from Him. In this state, anyone—a nation or an individual, Jew or Gentile—forfeits all rights to the benefits promised the obedient. See ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T. and ***Backsliding*** in Index.

b Because they had forsaken God and served idols they were to go into captivity and serve strangers in a strange land (v 19).

c See ***20 Sins of Judah***, p. 1351.

d Heb. cakal, silly; foolish; sottish. Trans. sottish in 4:22.

e See Isa. 6:9-10; Mt. 13:13-16.

f Questions 39-40. Next, v 29.

g 5 things to Tremble At:
1 God's presence(v22; Ps.114:7; Isa. 64:2)
2 The commandments (Ezra 10:3)
3 God's Word (Ezra 9:4; Isa. 66:2-5)
4 God's government (Ps. 99:1)
5 God's existence (Jas. 2:19)

h The sea, in its indomitable energy against all resistance, dashing to pieces the works of man who endeavors to restrain its fury and power, is a true picture of the restlessness of wicked men. As indicated here God has imposed laws upon the sea which it has to obey. He keeps it in its appointed place by a belt of sand instead of iron barriers. It is said that resistance of sand is enormous; a wave which would break a strong ship and rend rocks falls powerless upon the sand (v 22; Isa. 57:20).

i The oceans, the mightiest of God's works, cannot prevail or break God's laws because they are not endowed with a free will. Man, though bodily impotent, can prevail against and break His laws because of free moral agency—being created with powers and attributes to act as he pleases (v 22-23).

j A revolting and rebellious heart is like the sea—restless and dashing, and resisting God's love and power (v23; Isa. 57:20-21)

k 4 Great Works of God:
1 Makes the seas to obey and stay within their own bounds (v 22)
2 Gives rain in due season (v 24)
3 Reserves unto man the appointed weeks of harvest
4 Metes out justice to rebels (v 29)

l Seasons are eternal and unchangeable and made so by God's decree (Gen. 8:22).

*m Sins will always turn away the blessings of God from man (v 25; Gal. 6:7-8).

*n See ***20 Sins of Judah***, p. 1351 for characteristics of wicked men. Israel tolerated such men in their midst, contrary to law.

*o In the East fatness was always taken to be a sign of wealth and prosperity.

*p They go to excess in wickedness.

the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [s]A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and [t]my people love *to have it* so: [u]and what will ye do in the end thereof?

751 CHAPTER 6

(20) Alarm: eightfold reason

★● 1 O [v]ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth [w]out of the north, and great destruction.

2 I have [x]likened the daughter of Zion to a comely and delicate *woman*.

3 The [y]shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

● 4 Prepare ye war against her; arise, and [a]let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

● 5 Arise, and let us go by night, and let us destroy her palaces.

● 6 ¶ For thus hath the LORD of hosts said, [b]Hew ye down trees, and cast a mount against Jerusalem: [c]this *is* the city to be visited; she

7 As a fountain casteth out her waters, so she [d]casteth out her wickedness: violence and spoil is heard in her; before me continually *is* [e]grief and wounds.

● 8 [f]Be thou instructed, O Jerusalem, lest my [g]soul depart from thee; lest I make thee desolate, a land not inhabited.

● 9 ¶ Thus saith the LORD of hosts, [h]They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

(21) [i]Eight sins of Judah (Isa. 1:4)

10 [j]To whom shall I speak, and give warning, that they may hear? behold, their [k]ear *is* uncircumcised, and they [l]cannot hearken: behold, the word of the LORD is unto [m]them a reproach; they have no delight in it.

11 Therefore [n]I am [o]full of the fury of the LORD; I am weary with holding in: I will pour it out upon [p]the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [*q]their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have [*r]healed also the hurt *of the*

Next, 6:1.
2 Predictions—Fulfilled:
1 I will visit for these things (5:29)
2 I will be avenged on this nation

r Questions 41-42. Next, v 31. See the same wording in v 9.

s The terrible and horrible thing was that the prophets raised up to speak for God when the priests failed in their duty were now in accord with the priests, uttering false prophecies, and the priests were ruling by such predictions (v 30-31).

t False teachings always lower the standards of righteous living, lighten the yoke of God's laws, remove fear of the soul, sear the conscience, and take away responsibility to both God and man. At this point a person seems perfectly content with his new religion; but what of the end? (Mt. 24:24; 2 Th. 2:8-12)

u Question 43. Next, 6:10.

v 14th prophecy in Jer. (6:1-30, fulfilled). Next, 7:1. See ***14th Prophecy in Jeremiah***, p. 1352.

w Babylonian armies came into Palestine from the north (v 1, 22; 1:13-15; 3:12, 18; 4:6; 10:22; 13:20; 35:9, 26; 46:6, 10, 20, 24; 47:2; 50:3, 9, 41; 51:48).

x Israel, Jerusalem, Zion, Judah, and Jews are all likened to or symbolized by a woman; but the church is never compared to one, nor are feminine pronouns ever used of the church. See ***The "He" of 2 Thess. 2:7***, p. 405 of N.T. See ***22 Comparisons of Israel***, p. 1351.

y The Babylonians are here pictured as shepherds leading their flocks (armies) round about Jerusalem (v 3-9).

a Let us attack at noon in the heat of the day when men rest (v 4; 15:8; 2 Sam. 4:5; Song 1:7; Isa. 32:2). This move was delayed until the night (v 5).

b In sieges trees and earth were used to make a mound as high as possible so as to scale the wall of a city better. If an army could raise a mound against the wall high enough to attack the inside of a city it was easier to take it (v 6).

c See ***19 Sins—Why Jerusalem Was Destroyed***, p. 1352.

d Wickedness abounded in Israel, coming from within, out of the heart, like a fountain gushing out (v 7; Mk. 7:20-23).

e Heb. choli, malady; calamity; disease; grief; sickness. The same word trans. grief in Isa. 53:3 which reveals the Messiah as bearing our sicknesses and pains. Here the idea is that the city of Jerusalem was full of sickness and wounds (Heb. makkeh, blows of the flail; carnage; pestilence; beatings; slaughter; strokes; stripes; v 7).

f 6 Commands That Would Remove Judgment if Obeyed:
1 Be instructed (conform to Me, v 8)
2 Stand in the ways and see (v 16)
3 Ask for the old paths, the good way, and walk therein
4 Hearken—seek to avert war by obedience to God (v 17, 19)
5 Gird with sackcloth and wallow in ashes (v 26)
6 Make mourning and most bitter lamentation

g Another scripture proving God will depart from men in soul as well as other ways—turn from grace to judgment (v 8). See ***Backsliding*** in Index.

h The Babylonian invaders (of v 3-6) will destroy Judah as clean as one would harvest a vineyard (v 9).

i 8 sins of Judah in v 10-17, and 11 other sins in v 6-7, 19-30 (note c, above).

j Question 44. Next, v 16. God's problem here was to get someone in Judah to listen to Him and thus avert judgment.

k Uncircumcised ears were those which would not hear; this made it impossible to hearken to God (v 10; Mt. 13:13-15).

l They could not because they would not, and they would not because it condemned them in their sins (v 10).

m 7fold Downgrading of God's Word:
1 A reproach (v 10)
2 Despise it
3 Refuse to walk in it (v 16)
4 Refuse to hear it (v 17, 19)
5 Reject it (v 19; 8:9)
6 Scoff at it (17:15)
7 Pervert it (23:36)

n The prophet was full of God's fury by the Holy Spirit and was weary of holding the message of God back, or in his bosom (v 11).

o 3 Facts Here (v 11):
1 I am full of the fury of Jehovah
2 I am weary of holding it in
3 I will pour it out

p 5 Classes Fury to Be Poured Upon (v 11):
1 Children abroad—in the streets
2 The company of youths
3 Husbands
4 Wives
5 The old people that are full of days

*q ***20fold Judgment Upon Judah***, p. 1351.

*r The prophets and priests have tried to heal (or comfort) My people and have done so slightly by promising peace when there will be no peace. This expression, healed the hurt of the daughter of My people, is found 3 times (v 14; 8:11, 21).

peace; when *there is* no peace.

15 [s]Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

▲●16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye [t]shall find rest for your souls. But they said, We will not walk *therein*.

● 17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

(22) Twelvefold judgment

● 18 ¶ [a]Therefore hear, ye nations, and know, O congregation, what *is* among them.

● 19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but [b]rejected it.

20 [c]To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* [d]not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people [e]cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and [f]spear; they *are* [g]cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, daughter of Zion.

24 [h]We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

● 25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

● 26 ¶ O daughter of my people, gird *thee* with sackcloth, [i]and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for [j]the spoiler shall suddenly come upon us.

(23) Jeremiah's third commission
(Jer. 1:4-10, 17-19; 11:1-6)

27 I have [k]set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* brass and iron; they *are* all corrupters.

29 The [l]bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [m]Reprobate silver shall *men* call them, because the LORD hath rejected them.

752

CHAPTER 7

3. Third message to Judah (Jer. 7:1–10:25)
(1) Seven conditions of blessing (Isa. 1:16, refs.)

★■ 1 The [n]word that came to Jeremiah from the LORD, saying,

● 2 [o]Stand in the gate of the LORD'S house, and proclaim there this word, and say, [p]Hear the word of the LORD, all *ye* [q]*of* Judah, that enter in at these gates to worship the LORD.

▲● 3 Thus saith [r]the LORD of hosts, the God of Israel, Amend your ways and your doings,

---

s Question 45. Next, v 20.

t Compare this with Mt. 11:28-30.

a Therefore (in view of the fact that My people have rejected Me and My word, and are perpetual sinners), I call for all nations of the earth to hear and know the evil I will bring upon Judah (v 16-19; see ***19 Sins—Why Jerusalem Was Destroyed***, p. 1352).

b See note m, v 10.

c Question 46. Next, 7:9.

d 4 Things God Rejects (v 20):
  1 Incense from Sheba in south Arabia
  2 Sweet cane from a far country
  3 Burnt offerings of all kinds
  4 Sacrifices—sweet savor offerings
The reason God rejected rituals, sabbaths, new moons, and other forms of outward worship, as here and in Isa. 1:13-14; 58:1-5, was that these were substituted for personal holiness and morality. Cp. 1 Sam. 15:22; Isa. 1:13-20; Mic. 6:6-8. They were such a source of trust for justification that God predicted to do away with all of them (Hos. 2:11), and He did so by making the new covenant. See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

e The Babylonians came around the Syrian desert and into Palestine from the north (note w, v 1). They are called a great nation, cruel, and without mercy (v 22-23).

f A javelin for hurling at the enemy. It was an ordinary weapon for the Babylonians (v 23; 1 Sam. 17:6).

g Meaning ruthless and inhuman. In the Assyrian monuments warriors are pictured as putting the vanquished to death, with rows of impaled victims hanging on the from the vanquished collected in heaps.

h These verses show the effect of Nebuchadnezzar's approach upon Judah. Their hands trembled for fear, and anguish took hold of them. Fear was on every side (v 24-25).

i This verse reveals the violent distress and unbearable grief of Jerusalem during the siege by Nebuchadnezzar. To put on sackcloth, wallow in ashes, and mourn with bitter lamentation was always a sign of great distress (v 26).

j The spoiler was the same as the destroyer of the Gentiles of 4:7—Nebuchadnezzar (v 26). See ***12 Titles and Symbols of Nebuchadnezzar***, p. 1351.

k Jeremiah was set by God to be like a tower and a fortress among the Jews, to know them and try their way (v 27). This refers to the third commission of Jeremiah (Cp. 1:4-10, 17-19; 11:1-6).

l Bellows were used in the East by workers in metal, to fan the fires that did the melting. They consisted of a leather bag in a wooden frame with a mouthpiece of reed tipped with metal. The operator stood with a bellows under each foot and a string in each hand, which was attached to the instrument. When the bag became exhausted of the air by the pressure of the foot he lifted it up by the string so that it could draw in the air again. By the bellows the refiner refined the metal, but Judah was not refined and separated from the wicked that were in her (v 29).

m Refuse-silver men would call Judah because the Lord had rejected them.

n 15th prophecy in Jer. (7:1-7, unfulfilled). Next, v13. Another conditional prophecy. 2 Predictions—Unfulfilled:
  1 Amend your ways and your doings, and I will cause you to dwell in this place (7:3)
  2 If you do this, then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever (7:5-7)

o See ***10 Commands to Jeremiah and Judah***, p. 1353.

p The third long message of Jeremiah to Judah in the first 10 chapters, making up his case against the Jews of all Israel:
  1 First message (2:1–3:5)
  2 Second message (3:6–6:30)
  3 Third message (7:1–10:25)

q These Judahites are called My people Israel and the house of Israel in this same message (v 2; 9:26; 10:1).

r This title occurs 32 times in Jeremiah (7:3, 21; 9:15; 16:9; 19:3, 15; 25:27; 27:4, 21; 28:2, 14; 29:4, 8, 21, 25; 31:23; 32:14-15; 35:13, 18-19; 39:16; 42:15, 18; 43:10; 44:2, 11, 25; 46:25; 48:1; 50:18; 51:33).

✡ ✡ ✡

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

▲ 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, [b]for ever and ever.

(2) Eight sins of Judah (Isa. 1:4)

8 ¶ Behold, [c]ye trust in [d]lying words, that cannot profit.

9 [e]Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and [f]say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

● 12 But [g]go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

(3) Twofold judgment

★ 13 [h]And now, [i]because ye have done all these works, saith the LORD, and [j]I spake unto you, rising [k]up early and speaking, but ye heard not; and I called you, but ye answered not;

which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* [l]the whole seed of Ephraim.

(4) Judah's idolatry

● 16 [m]Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ [n]Seest thou not what they do in the cities of Judah and [o]in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to [p]make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

(5) Fivefold judgment

★ 20 [*a]Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

(6) Tenfold exhortation

● 21 ¶ Thus saith the LORD of hosts, the God of Israel; [*b]Put your burnt offerings unto

---

it will be fulfilled only in the Millennium because that will be the first time they will ever meet the conditions as required.

7 Conditions of Fulfillment:
1 Amend your ways and your doings (v3)
2 Trust not in lying words (v 4)
3 If you thoroughly amend your ways and doings (v 5)
4 If you thoroughly execute judgment
5 If you do not oppress strangers, orphans, and widows (v 6)
6 If you do not shed innocent blood
7 Neither walk after other gods to your hurt (v 7). Then will I give you this land which I gave to your fathers (v3,7)

b The land of Canaan was given to Abraham and his seed as an everlasting possession (v 7; Gen. 17:18). They will inherit it forever when the above conditions are met under the Messiah.

c See ***22 Sins of Judah***, p. 1353.

d The lying words they trusted in were unprofitable; according to v 4 they were claims that by maintaining the temple worship they would be protected from all evil.

e Questions 47-48. Next, v 17.

f Jeremiah accused the Jews of going to the temple to get cleansing from sin, then saying (every time the temple service was over), We are delivered from past sins and are now ready to start sinning all over again (v 10).

g God gave them an example of how He judges for continued and repeated sins. He urged them to go to Shiloh where the tabernacle was at first and see the total destruction of the place because of sin (v 12). This destruction took place in the days of Eli and Samuel (1 Sam. 4:11, 17, 22). Shiloh was to Israel during the judges what Jerusalem was to them during the kings.

h 16th prophecy in Jer. (7:13-15, fulfilled). Next, v 20.
2 Predictions—Fulfilled:
1 I will do to this temple of Solomon, what I have done to Shiloh (v 14; 1 Sam. 4)
2 I will cast you (Judah) out of My sight, as I have done the 10-tribe kingdom of Ephraim (v 15; 2 Ki. 17)

i See ***22 Sins of Judah***, p. 1353, for which God destroyed the temple and permitted Judah to be taken to Babylon (v 13).

j God sent prophets to Israel from the first to give them His message; but they could not hear and obey, so went into apostasy and destruction (v 13-15).

k This and a similar expression are found 11 times in Jeremiah (v 13, 25; 11:7; 25:3-4; 26:5; 29:19; 32:33; 35:14-15; 44:4). It occurs elsewhere only in 2 Chr. 36:15.

l This term is used for the whole 10-tribe kingdom which had been destroyed about 93 years before this.

m Therefore—in view of their abandonment to destruction without any remedy—God commanded Jeremiah not to do 3 things:
1 Not to pray for Judah (v 16)
2 Not to lift up a cry (or prayer) for them
3 Not to make intercession for them.
In 14:7-9 we have an intercessory prayer offered by Jeremiah, but it was not answered.

n Questions 49-51. Next, 8:4.

o Sin and idolatry were committed right in the streets of Jerusalem by all members of a family (v 17-18).

p Cakes were made of honey, fine flour, and other ingredients and shaped like the moon to which they were offered. Phoenicians called the moon Ashtoreth or Astarte, the wife of Baal or Molech, who was called the king of heaven. The male and female pair of deities symbolized the generative powers of nature; hence, the introduction of prostitution in connection with such worship. The Babylonians worshipped the goddess as Mylitta (generative). The moon became the symbol of female productiveness, and all women converts were supposed to submit to immorality in this worship, at least one time.

*a 17th Prophecy in Jer. (7:20, fulfilled). Next, v 27.
2 Predictions—Fulfilled:
1 Therefore (in view of the fact that My people have provoked Me continually by their sins), My anger will be poured out upon this place, upon man, beast, trees, and the fruit of the ground (7:20)
2 I will burn and not be quenched

*b The idea here is that they would increase their sacrifices and add burnt offerings to peace offerings which they ate, but all would be in vain as long as they rejected obedience to God and His law. The offerers ate part of the offerings and part was used in rituals, indicating that both God and man partook of the same sacrifice, thus becoming reconciled and being made friends (v 21).

22 For [c]I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

▲●23 But this thing I commanded them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and [d]went backward, and not forward.

25 [e]Since the day that your fathers came forth out of the land of Egypt unto this day [f]I have even sent unto you all my servants the prophets, daily rising up early and sending *them*:

26 Yet [g]they hearkened not unto me, nor inclined their ear, but hardened their neck: they did [h]worse than their fathers.

★ 27 [i]Therefore thou shalt speak all these words unto them; but [j]they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: [k]truth is perished, and is cut off from their mouth.

(7) Lamentation: reason

● 29 ¶ [l]Cut off thine hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart.

(8) Eighteenfold judgment

★ 32 ¶ Therefore, [m]behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in [a]Tophet, [b]till there be no place.

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the [*c]streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

753

CHAPTER 8

1 [*d]At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have [*e]loved, and whom they have

---

c I did not speak to your fathers first about burnt offerings when I brought them out of Egypt, but I commanded them, Obey My voice and I will be your God, and you shall be My people; walk in all the ways that I have commanded you, and it will be well with you. But they would not listen or obey; they walked in the counsels and imaginations of their evil hearts, going backward instead of forward (v 22-24). This was the case, for we see from Ex. 13-19 that, in all the journey from Egypt to Sinai, nothing was said about burnt offerings, but much was said about obeying God (Ex. 15:26; 16:4; 19:5-8).

d One of the shortest summaries of the history of Israel in Scripture—went backward, not forward. In these 4 words many centuries of human experiences can be found. The general trend was backward instead of forward until the patience of God ran out and the nation was finally abandoned to captivity and dispersion among the nations, where they are today (Lk. 24:20-24). See ***Backsliding*** and ***Israel*** in Index.

e God's accusation was that from the day Israel had come out of Egypt unto this day—the time of Jeremiah—they had gone backward, not forward (v 25).

f The prophets were the means of God in the period of Israel's backslidings to bring them back to Himself if they would obey (v 25). In fact, before this, from the beginning of rebellion in the human race God sent prophets (Acts 3:21). See ***Over 78 Prophets and Prophetesses***, p. 1221. This expression rising up early is found 11 times in Jeremiah (v 13, 25; 11:7; 25:3-4; 26:5; 29:19; 32:33; 35:14-15; 44:4). The term early in the morning is found 35 times in Scripture; and there are other terms using the word early. Bible characters were early risers. See ***Early*** in Index.

g 7fold Effect of God's Dealings:
1 They hearkened not to God (v 26)
2 Did not incline the ear to hear
3 Hardened their neck
5 Refused to answer God's call (v 27)
6 Refused to obey (v 28)
7 Refused even to be corrected

h This implies that each generation became worse than the preceding one, so that God had to take action and judge them often for the purpose of correction and hindering the downward trend, temporarily. They seemed bent on sliding back. Finally, in 616 B.C. God permitted them to go into captivity; then, in A.D. 70, after trying them again as a nation for 500 years, He permitted them to be dispersed throughout the earth, where they have been for about 1900 years.

i 18th prophecy in Jer. (7:27, fulfilled). Next, v 32.
2 Predictions—Fulfilled:
1 They will not hearken to you (7:27)
2 They will not answer you

j God knew that Israel would not hearken to Jeremiah when He sent the prophet; He also knew that they would not answer His call through this servant, but He purposed in His patience to give them every possible opportunity to be saved (v 27).

k Truth is perished and cut off from the mouth of Israel because they will not obey and follow it (v 28). This can only be brought about by personal acts; no man can cut off truth from another who consecrated to obey it.

l Cutting off the hair was a sign of disgrace and ruin (Ezra 9:3; Neh. 13:25; Ez. 5:1; 16:7). Even cutting the beard was a great disgrace to men in Israel (41:5; 2 Sam. 10:4-5).

m 19th prophecy in Jer. (7:32–8:4, fulfilled). Next, 8:10.

a See ***Tophet***, p. 1251 and 1351.

b So many people were to be killed in Tophet that there would be no room left for more bodies (v 32).

*c See ***Oriental Marriages***, p. 1351.

*d At that time, when Nebuchadnezzar destroyed Jerusalem, not only would the living be killed and left in Tophet until there was no more room for bodies (v 32), but the Babylonians would also ransack the graves of the kings, princes, and wealthy people of Judah, leaving their bones out in the open fields to be spread before the sun, moon, and various other planets which they had worshipped (v 2).

*e 5fold Degree of Worship of the Planets:
1 They loved them (v 2)
2 Served them
3 Walked after them
4 Sought after them
5 Worshipped them
Had Israel only loved, served, walked after, sought after, and worshipped Jehovah, they would have been blessed forever. Their failure in this is what the great controversy between Him and His people was about; it was the reason for their destruction and becoming as dung on the face of the earth (v 1-2).

whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And [f]death shall be chosen rather than life by all the residue of them that remain of [g]this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

(9) Twelve sins of Judah (Isa. 1:4)

4 ¶ Moreover thou shalt say unto them, [h]Thus saith the LORD; [i]Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem [j]slidden back by a perpetual backsliding? they hold fast [k]deceit, they [l]refuse to return.

6 I hearkened and heard, *but* they spake not aright: [m]no man repented him of his wickedness, saying, What have I done? every one turned to his course, [n]as the horse rusheth into the battle.

7 Yea, [o]the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 [p]How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the [q]scribes *is* in vain.

dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?

(10) Ninefold judgment (cp. Isa. 5:5, refs.)

★ 10 [a]Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: [b]for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 [c]For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

★ 12 [d]Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: [e]therefore shall they fall among them that fall: [*f]in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

(11) Invasion of Judah by Babylon foretold

14 [*g]Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us

who went into captivity despaired and preferred death to life because of their miseries (v 3).

g The whole Jewish race are here called this evil family, because of their perpetual backslidings (v 3, 5).

h The argument here is that when men fall to the ground they get up again, and when they lose their way they do not persist in getting lost further; they turn around and seek their way back home. Israel would therefore be doing the normal thing if she quit doing what was causing her ruin(v4-9)

i Questions 52-57. Next, v 12.

j The same idea as turn away and return in v 4. The rendering should be turn away with a perpetual turning. The reasons for staying turned away from God are given—they hold fast to deceit and refuse to turn back to Jehovah (v 5).

k Deceit here refers to idolatry; in this men worship that which is false.

l Why do they refuse? Because of a feeling of dislike, because Satan deceives the whole world and they lie in wickedness (1 Jn. 5:19; Rev. 12:9).

m See ***22 Sins of Judah***, p. 1351.

n Not only did they sin, but they rushed into it as a horse going to battle (v 6).

o All nature is conscious of its natural instincts and yields to them, but Israel is senseless to recognize that whatsoever a man sows that shall he also reap. All the birds know the time of their return in the spring, but Israel does not know of the time to return to God to avoid judgment (v 7).

p The Jews prided themselves on being the wisest nation on earth because they had the law, but from God's standpoint this was all vain; and multiplying copies by the pen of the scribe was also vain if they would not obey it or profit by it (v 8).

q This shows that there was a certain class of men called scribes that devoted themselves to the study and transmission of the law of Moses, and proves that the law was in existence then as an authoritative guide. Scribes are mentioned 56 times in the O.T. and 66 times in the N.T. The first mention of one was in the days of David (2 Sam. 8:17; 20:25).

r The reason the wise men were ashamed and dismayed was because of the judgments that were coming upon the very people who had the Word of God which guaranteed them divine protection (v 9). They failed to recognize, like many today, that men can reject the Word of God and be cursed. They failed to see the many conditions related to blessings—conditions they had not met or kept.

a 20th prophecy in Jer. (8:10, fulfilled). Next, v 12.

2 Predictions—Fulfilled:

1 I will give your wives unto others (8:10)

2 I will give your fields to your enemies who shall inherit them

b This again gives the reason for judgment upon Judah—it was because of perpetual sin (see ***22 Sins of Judah***, p. 1351).

c See note r, 6:14.

d Question 58. Next, v 14.

e 21st prophecy in Jer. (8:12-22, fulfilled). Next, 9:7.

18 Predictions—Fulfilled:

1 They shall fall among them that fall (8:12)
2 In the time of their visitation they will be cast down
3 I will surely consume them (8:13)
4 There will be no grapes on the vine, nor figs on the trees, and the leaf will fade
5 The things that I have given them will pass away from them
6 You will flee to the defensed cities in silent waiting for war (8:14)
7 God will put us to silence and give us water of gall to drink
8 We will look for peace and health, but will see trouble (8:15)
9 The invasion will come from Dan on the north (8:16)
10 The whole land will tremble because of them (the invaders)
11 They will devour the whole land
12 They will devour the city and all that dwell therein
13 I will send serpents and cockatrices among you (8:17)
14 They will not be charmed
15 They will bite you
16 People from a far country will make My people cry (8:19)
17 The harvest will be past and yet they will not be saved (8:20)
18 There will be no remedy for the judgment coming upon Judah (8:22)

*f The time of visitation is the same as the harvest and the summer of v 20. This time or year is found 8 times (v 12; 10:15; 11:23; 23:12; 46:21; 48:44; 50:27; 51:18). Such visitation is found elsewhere only in Isa. 10:3; Hos. 9:7; Mic. 7:4; Lk. 19:44; 1 Pet. 2:12. God had given them a definite time in which to repent, and they would not do so; therefore, judgment had to fall. It would be the time when all grapes would be reaped and none left on the vine, when there would be no figs on the trees because of the host of invaders. All that God had given them would be swept away (v 13).

*g Question 59. Next, v 19.

sinned against the LORD.

15 We looked for peace, but no good *came*; *and* for a time of health, and behold trouble!

16 [i]The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, [j]cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the LORD.

(12) Jeremiah's sorrow

18 ¶ *When* I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: [k]*Is* not the LORD in Zion? *is* not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 [l]The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am [m]black; astonishment hath taken hold on me.

22 [n]*Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered?

CHAPTER 9

1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

(13) Reasons for sorrow: fifteen sins of Judah

2 Oh that I had in the wilderness a

leave my people, and go from them! for they [b]*be* all adulterers, an assembly of treacherous men.

3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

● 4 [c]Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly [d]supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

★ 7 [e]Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; [f]for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

(14) Sevenfold judgment

9 ¶ [g]Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

---

[h] This is the cause of all trouble and calamity on earth (v 14-15).

[i] A picture of the invading army of Nebuchadnezzar coming from the north to make the land desolate (v 16-17).

[j] The invaders are pictured here as snakes and cockatrices that will not be charmed but will destroy with poisonous bites (v 17).

[k] Questions 60-64. Next, 9:7.

[l] The opportunity of salvation from Babylon is past, the winter of judgment is here, and we are not delivered (v 20).

[m] This refers to mourning in sackcloth and ashes; it does not mean that Jeremiah was a black man (v 21).

[n] Judah was past mercy; there was no remedy for the apostasy; so judgment had to come, and that without fail (v 22).

[a] A lodge in the wilderness perhaps refers to the temporary lodging places for travelers in the open country, which private charity or municipal law sometimes provided in the East; or, to temporary hospitality extended to strangers as a religious duty. Jeremiah's idea was that such a place was better than the places where his people lived, and that hospitality of strangers was better than the society of the wicked. He expressed a desire to leave his people for a lodging in the wilderness where he could be at peace and where men were not in total rebellion against Jehovah (v 2).

[b] 20 Sins of Judah:

1 They are all adulterous (v 2)
2 The whole assembly is treacherous

tell or shoot out lies (v 3)
4 They are not valiant for truth
5 They commit one evil after another
6 They are ignorant of God
7 Every man is a cheater (v 4)
8 They walk with slanders
9 They all deceive each other (v 5)
10 None will speak the truth
11 They train others to lie
12 They bend every effort to sin
13 They refuse to know God (v 6)
14 They speak deceit (v 8)
15 They plot against each other
16 They have forsaken the law (v 13)
17 They have not obeyed God's voice
18 They have not walked in God's ways
19 They have walked after the imagination of their own heart (v 14)
20 They have walked after Baalim

[c] 15 Commands in Jer. 9:

1 Take heed of your neighbors (v 4)
2 Do not trust in any brother
3 Consider, and call mourning women
4 Send for cunning women to come (v17)
5 Let them make haste (v 18)
6 Take up a wailing for us
7 Hear the word of the Lord you women (v 20)
8 Let your ear receive the word of His mouth
9 Teach your daughters wailing
10 Teach lamentations to neighbors
11 Speak (v 22)
12 Let not the wise man glory in his wisdom (v 23)
13 Let not the mighty man glory in his might
14 Let not the rich man glory in his riches
15 Let him that glorieth glory in this, that he understands and knows Me (v 24)

[d] Literally, every brother is a thorough Jacob—a cheater (v 4; Gen. 25:26, 33; 27:36).

[e] 22nd prophecy in Jer. (9:7-12, fulfilled). Next, v 15.

10 Predictions—Fulfilled:

1 I will melt them, and try them (9:7)
2 I will visit for their sins (9:9)
3 I will be avenged on this nation
4 I will weep and wail for the mountains (9:10)
5 I will take up lamentations for the inhabitants of the wilderness, because they are burned up
6 The cattle, beasts of the field, and fowls will be destroyed
7 I will make Jerusalem heaps, and a den of dragons (9:11)
8 I will make the cities of Judah desolate, without inhabitant
9 The land will perish and be burned up like a wilderness (9:12)
10 None will pass through it

[f] Questions 65-67. Next, v 12.

[g] The third time this is found (v 9; 5:9, 29).

✡ ✡ ✡

derstand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

(15) Five sins of Judah (Isa. 1:4)

13 And the LORD saith, [*i]Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after [*j]Baalim, which their fathers taught them:

(16) Fivefold judgment

★ 15 [a]Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, *even* this people, with [b]wormwood, and give them water [c]of gall to drink.

16 I will [d]scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, [e]till I have consumed them.

(17) Call for lamentation: sevenfold reason

● 17 ¶ Thus saith the LORD of hosts, Consider ye, and [f]call for the mourning women, that they may come; and send for cunning *women*, that they may come:

● 18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

● 20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

● 22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the [g]handful after the harvestman, and none shall gather *them*.

(18) God's delight stated

● 23 ¶ [h]Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

● 24 But let him that glorieth glory in this, that he understandeth and [i]knoweth me, that I *am* the LORD which [j]exercise lovingkindness, judgment, and righteousness, in the earth: for [k]in these *things* I delight, saith the LORD.

(19) Both Israel and Gentiles to be punished alike

25 ¶ Behold, the days come, saith the LORD, that I will punish [l]all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are*

---

*i Again, God gives the reason for the coming judgments. 5 sins listed here (note b, above).

*j Baalim is the plural of Baal, and expresses his supposed manifold powers (v 14; 2:23; Judg. 2:11; 3:7; 8:33; 10:6, 10; 1 Sam. 7:4; 12:10; 1 Ki. 18:18; 2 Chr. 17:3; 24:7; 28:2; 33:3; 34:4; Hos. 2:13, 17; 11:2).

a 23rd prophecy in Jer. (9:15-26, fulfilled). Next, 10:10.
10 Predictions—Fulfilled:
1 I will feed them with wormwood (9:15)
2 I will give them water of gall to drink
3 I will scatter them also among the heathen (9:16)
4 I will send a sword after them, till I have consumed them
5 A voice of wailing will be heard in Zion, because the land is made desolate and we are cast out (9:17-19)
6 Death will come up into our windows and enter our palaces to cut off the people in the streets (9:20-21)
7 The carcasses of men will fall as dung upon the open field (9:22; 8:1-4)
8 No man will gather them for burial
9 I will punish all that are circumcised (the Jews) with the uncircumcised (the Gentiles, 9:25)
10 I will punish Egypt, Edom, Ammon, and Moab (the uncircumcised) that dwell in the utmost corners and the wilderness, with Judah (the Jews, 9:26)

b Wormwood—a plant of which there are several species, all being distinguished for intense bitterness and some being very harmful. The word is used a number of times in the same sense as gall and hemlock—to denote what is offensive and injurious (v 15; 23:15; Dt. 29:18; Pr. 5:4; Lam. 3:15, 19; Amos. 5:7; Rev. 8:11). To be forced to use wormwood as food expresses extreme suffering (v 15; 23:15; Lam. 3:15, 19).

c Gall—an animal fluid of exceedingly bitter taste, secreted by the liver. Allusion is made to it in Job 16:13; 20:14, 25; Lam. 2:11. It is also referred to as the extraction of a very bitter herb (note p, Dt. 29:18).

d Many are the predictions of God which refer to the scattering of Israel among the nations, even before the division of Israel into 2 kingdoms (Lev. 26:23; Dt. 4:27; 28:64; 30:3; 32:26), as well as after this division (v 16; 13:24; 18:17; 23:1; 30:11; 49:32, 36; Ez. 11:16-17; 12:14-15; 20:23, 24, 41; 22:15; 28:25; 29:13; 34:5-12; 36:19; Joel 3:2). We see then that the whole 13 tribes were to be scattered, and not Judah only.

e Judah was to be judged until they were consumed out of the land of their fathers (v 16).

f See ***Call to Mourning***, p. 1351.

g The handful refers to a little bundle of wheat which the reaper gathered with a few strokes of his sickle and laid on the ground. Behind the reaper came one whose duty it was to gather several of these small bundles and bind them into a large one. Death was to strew the ground with corpses as thickly as these handfuls of grain that were reaped and laid on the ground (v 22).

h This lesson which follows the prediction of death reaping the land is of universal application. Death will prove to man how vain he has been in his worldly pursuits.
3 Things Which Men Boast Of (v 23):
1 The wise man glories in his wisdom
2 The mighty man glories in his might
3 The rich man glories in his riches
None in any of these 3 classes should boast and glory in their blessings; all should glory in essential and eternal things.
3 Things Men Should Glory In (v 24):
1 That they understand and know God
2 That God exercises lovingkindness, judgment, and righteousness in earth
3 That these things delight God instead of human wisdom, power, and riches

i Knowing God is the basis of all blessings of life, here and hereafter. It is the condition of trust in God; one who is unknown cannot be trusted at all. Want of this knowledge led to universal corruption of the Gentiles (Rom. 1:28), and to Israel's fall and dispersion (Isa. 1:3; Lk. 19:42-43). The future blessings of men will depend upon knowing God (31:34; Isa. 1:9; 54:13). This is why we are given the written Word of God (2 Tim. 3:15-17).

j 3 Things God Exercises in the Earth:
1 Lovingkindness (v 24; Ex. 34:6)
2 Judgment
3 Righteousness

k God's delight and pleasure in the earth would be for all men to exercise the above 3 things (v 24).

l 5 nations to be judged together (v 25-26):
1 Egypt
2 Judah
3 Edom
4 Ammon
5 Moab

(20) Eightfold vanity of idols

● 1 [a]Hear ye the word which the LORD speaketh unto [b]you, O house of Israel:

● 2 Thus saith the LORD, Learn not the [c]way of the heathen, and be not dismayed at the [d]signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people *are* vain: for *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They [e]deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

(21) Eighteen proofs of God

6 Forasmuch as *there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 [f]Who would not fear thee, [g]O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish: [h]the stock *is* a [i]doctrine of vanities.

9 Silver spread into plates is brought from [j]Tarshish, and gold from [k]Uphaz, the work of blue and purple *is* their clothing: they *are* all the work of cunning *men*.

★ 10 [l]But the LORD [m]*is* the true God, he *is* the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

● 11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

(22) Stupidity of idolaters

14 [n]Every man is [o]brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things*; and Israel *is* the rod of his inheritance: The LORD of hosts *is* his name.

(23) Twelve judgments: reasons
(cp. Isa. 1:28, refs.)

---

a 5 Commands in Jer. 10:
  1 Hear the Word (v 1)
  2 Learn not the way of the heathen
  3 Be not dismayed at the signs of heaven as the heathen are (v 2)
  4 Thus you shall say to them (v 11)
  5 Gather up your wares out of the land (v 17)

b The ones addressed here were of the kingdom of Judah, called house of Israel because of being the whole house of Israel that was left. The 10-tribe kingdom had been destroyed more than 93 years before this; and since the kingdom of Judah was made up of many from all the 13 tribes, it was rightfully called the house of Israel (v 1).

c See ***11 Facts About the Heathen***, p. 1353.

d These signs were extraordinary appearances, such as eclipses or comets, and they were taken by the heathen as indications of calamities on earth (v 2).

e They covered it with plates of silver and gold, and fastened it with nails so that it would not fall over when set up (v 4). This making of an idol is the same as described in Isa. 41:7; 44:13-17 where it is plainly stated that they made gods out of the trunks of trees. No such thing as a modern Christmas tree is here described.

f Question 70. Next, 11:15.

g Jehovah is not only the national God of the Jews, but also the Sovereign of Gentiles (v 7; Ps. 22:28). He is the everlasting King (v 10).

h The tree trunk of v 2-5 made into a pillar was an upright god, an image of a man carved in it and covered with silver and gold plates (v 2-5, 8-9; Isa. 41:7; 44:13-17).

i The teaching was that the idol made of a tree trunk and covered with silver and gold was the true god and the one to protect the nation. It was a doctrine of vanities, for every detail of the teaching about the idol was vain (v 8).

j See 1 Ki. 10:21-23, and ***Riches of Solomon***, p. 663.

as Ophir (Gen. 10:29; 1 Ki. 9:28; 10:11; 22:48; 1 Chr. 1:23; 29:4; 2 Chr. 8:18; 9:10; Job 22:24; 28:16; Ps. 45:9; Isa. 13:12).

l 24th prophecy in Jer. (10:10-11, unfulfilled). Next, v 17.
3 Predictions—Unfulfilled:
  1 His wrath will cause the earth to tremble (10:10)
  2 The nations will not be able to abide His indignation
  3 The false gods will perish from the earth (10:11)

m 15 Facts About God in Jer. 10:
  1 Instructor of Israel (v 1-5)
  2 None like Him (v 6-7)
  3 He is great (v 6)
  4 His name is great in power
  5 King of the nations (v 7)
  6 Cannot be compared to an idol made with hands (v 8-10)
  7 He is the true God (v 10)
  8 He is the living God
  9 He is the everlasting King (v 10, 24)
  10 He is Judge of the nation (v 10)
  11 Creator of heavens and earth (v 11-12)
  12 He has established earth (v 12)
  13 Established the social system
  14 Regulates times and seasons (v 13)
  15 He is the Lord of Hosts (v 16)

n These verses (14-16) show the contrast between idols and their makers (of v 2-5, 8-9), and God and His acts, as in note m, above.
12 Facts About Idols:
  1 The work of the hands of men (v 3)
  2 Tree cut down by an ax
  3 Plated with silver and gold (v 4)
  4 Nailed to prevent falling
  5 Cannot move
  6 Cannot speak (v 5)
  7 Have to be carried by man
  8 Cannot do good or evil
  9 Images—graven and molten (v 14)
  10 Have no breath of life
  11 Are vanity (v 8, 15)
  12 A work of many errors (v 15)

o See note c, this page.

* * *

O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will [c]sling out the inhabitants of the land [d]at this once, and will [e]distress them, that they may find *it so*.

19 ¶ [f]Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle is [g]spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the [h]pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the [i]bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of [j]dragons.

23 ¶ O LORD, I know that the way of man *is* not in himself: [k]*it is* not in man that walketh to direct his steps.

24 O LORD, [l]correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 [m]Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

III. Signs—prophecies (Jer. 11:1–19:15)

1. Jeremiah's fourth commission (Jer. 1:4-10, 17-19; 6:27-30)

■ 1 [n]The word that came to Jeremiah from the LORD, saying,

● 2 [o]Hear ye the words of this covenant, and speak unto the men of Judah, and to [p]the inhabitants of Jerusalem;

● 3 And say thou unto them, Thus saith [q]the LORD God of Israel; [r]Cursed *be* the man that obeyeth not the words [s]of this covenant,

▲● 4 Which I [t]commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the [u]iron furnace, saying, Obey my voice, and do them, according to all which I command you: [v]so shall ye be my people, and I will be your God:

▲ 5 That I may perform the oath which I have sworn unto your fathers, to give them a [w]land flowing with milk and honey, as *it is* this day. Then answered I, and said, [x]So be it, O LORD.

● 6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and [*a]do them.

● 7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

2. Eight sins of Judah (Isa. 1:4)

Next, 11:8.

14 Predictions—Fulfilled:

1 You are to gather up your wares to go out of the land (10:17)
2 I will cast out the inhabitants of the land at once (10:18)
3 I will distress them
4 Woe is me for my hurt (10:19)
5 My wound is grievous
6 My tabernacle is spoiled (10:20)
7 All my cords are broken
8 My children are gone forth from me into captivity
9 There is none left to stretch my tent and set up my curtains
10 The pastors will not prosper (10:21)
11 Their flocks will be scattered
12 The rumor is come (10:22)
13 A great commotion comes from the north□country
14 They (the invaders) will make the cities of Judah desolate and a den of jackals

b This means to gather a few necessary articles to be carried by hand into exile. The inhabitants of the fortress (Jerusalem) were to be taken captive out of the land, and be in great distress (v 17-18).

c A figurative expression denoting violent ejection of the people from the land (v 18; Isa. 22:18).

d At this once, or at this time. Previous invasions had terminated in deliverance or only temporary misfortune, but now God's patience had come to an end, and Judah was to be destroyed, fulfilling the many prophecies that had been given from the days of Moses to Jeremiah's time (note d, 9:16).

e I will distress them with a siege and they will know that I have determined this suffering for their sins (v 18).

f Jeremiah seemed to take up the cry in the spirit of Judah, who was to suffer this great distress, hurt, wound, and grief (10:19).

g See note a, above for extent of judgment upon Judah.

h The shepherds or rulers of Judah (v 21).

i Bruit, rumor (v 22).

j Dragons, jackals (v 22).

k It is not in man to direct his steps, or establish his ways (v 23).

l Correct me with judgment, but not while You are angry, lest You bring me to nothing. The word judgment here means measure, so the plea is, Correct me in measure, but not fully, and not in anger that I might be spared (v 24).

m The request here is for judgment to fall upon the enemies of Judah who would destroy them and make their land desolate (v 25). God promised to do this after He had used them as a means of chastening upon the Jews (25:11-29).

n Jeremiah's 4th commission (11:1-7. Cp. 1:4-10, 17-19; 6:27-30).

o 8 Commands in Jer. 11:

1 Hear the words of the covenant (v 2)
2 Speak to Judah and Jerusalem
3 Say this to them (v 3)
4 Obey My voice (v 4)
5 Do My commandments
6 Proclaim all these words (v 6)
7 Hear the words of the covenant and do them
8 Obey My voice (v 7)

p The men of Judah and Jerusalem were the only Jews or Israelites left in the land; therefore, since Jeremiah was commissioned to prophesy to them, they were the Israel of these prophecies (v 2, 6, 9-10, 12-13, 17).

q This title occurs 14 times in Jer. (11:3; 13:12; 21:4; 23:2; 24:5; 25:15; 30:2; 32:36; 33:4; 34:2, 13; 37:7; 42:9; 45:2). The word Israel is still used of Judah who represents all Israel. See ***Anglo-Saxon Theory***, p. 608.

r 6 Curses in Jeremiah:

1 Cursed is the man that obeys not the words of this covenant (11:3)
2 Cursed is the man that trusteth in man and makes flesh his arm (17:5)
3 Cursed is the day of my birth (20:14)
4 Cursed is the man that brought the tidings of my birth to my father (20:15)
5 Cursed is he that does the work of the Lord deceitfully (48:10)
6 Cursed is he that keeps back the sword from shedding blood (48:10)

s The covenant referred to here is the Mosaic—the covenant made on Sinai (v 3-5). It had been renewed with Judah in the days of Josiah and Jeremiah(2 Ki. 23:1-3)

t See Ex. 20:1–24:8; note g, Ex. 17:14.

u Referring to bondage in Egypt (Dt. 4:20).

v See Lev. 26:1-12; Dt. 7:12-26.

w This term is found 15 times in the Pentateuch (Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9, 15; 27:3; 31:20) and only 5 times elsewhere (v 5; 32:22; Josh. 5:6; Ez. 20:6, 15).

x Trans. Amen (Dt. 27:15-26).

*a Do them is the most important part. Twice here God spoke of His agreement with Israel at Sinai, their responsibility being, Obey My voice (v 4, 7).

✡ ✡ ✡

ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

3. Tenfold judgment on Judah (cp. Isa. 1:28, refs.)

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For [d]*according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their trouble.

15 [e]What hath my [f]beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? [g]when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A [h]green olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

4. First plot against Jeremiah: by his own brethren (cp. Jer. 18:18; 20:1; 26:8; 37:11)

18 ¶ And the LORD [i]hath given me knowledge *of it*, and I know *it*: [a]then thou shewedst me their doings.

19 [*b]But I *was* [*c]like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, [*d]that judgest righteously, that triest the reins and the heart, [*e]let me see thy vengeance on them: for unto thee have I revealed my cause.

5. Judgment on the plotters

★ 21 [*f]Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

757

CHAPTER 12

6. Jeremiah's prayer (Jer. 18:19-23)

---

b 26th prophecy in Jer. (11:8-14, fulfilled). Next, v 21.
6 Predictions—Fulfilled:
  1 I will bring upon them all the words of this covenant (11:8; Lev. 26; Dt. 28)
  2 I will bring evil upon them, which they will not be able to escape (11:11)
  3 I will not hear them when they cry to Me
  4 In their desperation they will cry to their gods for deliverance (11:12)
  5 The gods will not save them in any time of trouble
  6 I will not hear them in the time that they cry to Me in trouble (11:14)

c 16 Sins of Judah:
  1 They obeyed not (v 8)
  2 Inclined not their ear
  3 Walked every one in the imagination of their evil heart
  4 Did not do the words of the covenant
  5 Conspired against God (v 9)
  6 Turned back to the iniquities of their forefathers (v 10)
  7 Went after other gods to serve them
  8 Broke God's covenant (v 10)
  9 Offered incense to other gods (v 12)
  10 Set up gods in every city (v 13)
  11 Altars in every street of Jerusalem to burn incense to Baal
  12 Wrought lewdness with many (v 15)
  13 Rejoiced in iniquity
  14 Provoked God to anger (v 17)
  15 Devised plans against Jeremiah to cut him off in death (v 19-21)
  16 Forbad the bringing of God's message

d Another way of saying that the whole country was given over to idolatry and that in all streets of Jerusalem men worshipped Baal (v 13).

e Question 71. Next, 12:1.

f Here again Judah is referred to as the beloved wife of God, but she had wrought lewdness in the temple with many lovers (other gods, Ez. 16:25) and was not worthy to eat of the holy flesh (v 15).

g You rejoice when you offer sacrifices to idols, but they will not deliver you in the day of your calamity (v 15).

h The olive tree symbolizes Israel in Rom. 11:17; and here the green one symbolizes Judah being broken and judged (v 16-17).

i Here is the record of the revelation of the sins of Judah which was given to Jeremiah, wherein it was made known that the people were in conspiracy against Jehovah and His prophet (v 18-20).

a This was by the Holy Spirit revealing the facts in the same way that other revelations came to prophets. It could have been by vision or by imparting the actual knowledge to his heart and mind (v 18).

*b Instead of being exalted over receiving a revelation of the sins of Judah he, like all other godly men, felt a deep humility and compassion for the people—even his enemies (v 19).

*c Jeremiah was like a tame lamb that is allowed around the household, never suspecting that the time would come when he should be killed. He was brought up at Anathoth as one of the family, and now he learned that they had plotted to kill him (v 19).

*d 2 Works of God in Daily Life (v 20):
  1 Judges righteously
  2 Tries the reins of the heart. Cp. 11:20; 17:10; 20:12; Ps. 7:9; 26:2

*e See ***Prayer Under Law of Moses***, p. 1353.

*f 27th prophecy in Jer. (11:21-23, fulfilled). Next, 12:5.
5 Predictions—Fulfilled:
  1 I will punish them (11:21-22)
  2 The young men will die by the sword (11:22)
  3 The sons and daughters will die by the famine
  4 There will be no remnant of them (11:23)
  5 I will bring evil upon them, even the year of their visitation

✡ ✡ ✡

plead with thee: yet let me talk with thee of *thy* judgments: [h]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

7. God's answer: Jeremiah warned; sevenfold judgment

★ 5 ¶ [i]If thou [j]hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

6 [k]For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken mine house, [a]I have left mine heritage; I have given the dearly beloved of my soul into the hand of her

8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a [b]speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many [c]pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 [d]The spoilers are come upon all high places through the wilderness: for the [e]sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the LORD.

8. Judgment and conditional restoration to Judah's enemies

14 ¶ Thus saith the LORD against all [f]mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

---

righteousness and truth. The prophet, after ascribing righteousness to God, brought up some puzzling questions in view of this:

1 Why do the wicked prosper (v 1)? This is truly a perplexing problem to those who are under the impression that God rules the earth and everything that happens comes from Him. Asaph was puzzled about the same thing in his day (Ps. 73:2-17). The answer is that Satan is the god of this world system, the prince of the power of the air, the spirit that works in the children of disobedience (2 Cor. 4:4; Eph. 2:1-3; Rev. 12:9). Many times he helps the wicked to prosper and hinders the righteous who have not yet learned to seek and get the help of God in business. Thus, if a wicked man prospers the Christian should not stumble over the fact. He himself could prosper more than all the wicked if he would be led by God and appropriate the promises to his own life.

2 Why are those who deal treacherously so happy? The answer is that their enjoyment is in wickedness and material gain which they can get through deceit and ungodly dealings (v 1).

3 Why were the conspirators of Anathoth prospering in the plotting of his life when he had been faithful to prophesy for God? Jeremiah could not seem to reconcile this fact with his faith in the righteousness of God (v 1-2). He did not doubt the ultimate justice and punishment of the wicked, but he wanted immediate action of dealing with his enemies (v 1-3). They were seemingly planted by God and not cursed by Him (v 2), while the prophet seemed to be uprooted and driven out (v 3-13).

4 How long would the land be plundered and robbed by wicked men (v 4)? It seemed that all this could be corrected by a special judgment of God. The Lord rebuked the prophet for this line of reasoning, and showed him by two proverbial sayings that there were still greater trials ahead for him (v 5-13).

h Questions 72-76. Next, 13:12.

i 28th prophecy in Jer. (12:5-17, fulfilled). Next, 13:1.

19 Predictions—Fulfilled:

1 You (Jeremiah) will soon have greater trials and sufferings from men in Jerusalem (12:5). See ***2 Proverbs Rebuking Jeremiah***, p. 1353.
2 I have forsaken My house (12:7)
3 I have left My heritage
4 I have given Judah to her enemies
5 My heritage is to Me like a lion in the forest, crying out against Me (12:8)
6 My heritage is like a speckled bird with the other birds round about being against her (12:9)
7 Beasts of the field will be assembled to devour My people
8 The whole land will be made desolate (12:10-11)
9 Spoilers are come upon the high places through the wilderness (12:12)
10 The sword will devour all over the land
11 No man will have peace
12 They have sown wheat, but will reap thorns (12:13)
13 They have put themselves to pain, but will not profit
14 They will be ashamed of your revenues because of My fierce anger
15 The evil men that touch My inheritance, I will pluck out of their land (12:14)
16 I will pluck out the house of Judah from among them
17 After I have plucked them out I will return, have compassion on them, and bring them again to their heritage (12:15)
18 If those who return will learn My ways, swear by My name, as they taught men to swear by Baal, then will they be built in the midst of My people (12:16)
19 If they will not obey, I will utterly pluck up that nation and destroy it (12:17)

j See ***2 Proverbs Rebuking Jeremiah***, p. 1353.

k Here God explained that the prophet's brethren had dealt treacherously with him, having caused a multitude to turn against him; so he was not to believe them even though they spoke soft words trying to turn him away from prophesying.

a See ***Jehovah the Speaker***, p. 1351.

b Heb. tsabua, dyed in stripes; speckled; divers colors (v 9). Only here.

c Pastors were civil rulers (v 10; 2:8; 3:15; 10:21; 17:16; 22:22; 23:1-2). Used in the N.T. one time (Eph. 4:11).

d The invaders—the Babylonians (v 12; 6:26; 15:8; 48:8, 18, 32; 51:48, 53, 56). The sword of the invader was called the sword of the Lord because He was the one sending them to punish Judah (v 12).

e See ***Sword*** in Index.

f My evil neighbors in this case were the surrounding nations, many of whom were also going into captivity. Judah was to be plucked from among them (v 14).

✡ ✡ ✡

have [g]plucked them out I will return, and have compassion on them, and will bring them [h]again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of [i]my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But [j]if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

758 CHAPTER 13

9. Sign of the linen girdle
(1) The girdle acquired

★●■1 Thus [k]saith the LORD unto me, [l]Go and get thee a linen girdle, and put it upon thy loins, and put it [m]not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

(2) The girdle hidden

■ 3 And the word of the LORD came unto me the [n]second time, saying,

● 4 Take the [a]girdle that thou hast got, which *is* upon thy loins, and arise, [b]go to Euphrates, and hide it there in [c]a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

●■ 6 And it came to pass [d]after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

10. Application to Israel

■ 8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, [e]After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which [f]refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

11. Sign of the bottles

● 12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of

---

g God has plucked men and cast them out many times, and He promises to do it in all instances where they do not obey Him. See notes c-d, Dt. 28:63.

h The first gathering of the Jews from captivity (v 15). The second gathering will be in the last days. See ***Future Regathering of Israel***, p. 1247.

i My people are the Israel and the Judah of v 14 (v 15-16).

j Here is another conditional prophecy; it has been fulfilled, for Judah and others were utterly plucked up and destroyed as nations (v 17; 46:1–51:64).

k 29th prophecy in Jer. (13:1-27, fulfilled). Next, 14:1.

12 Predictions—Fulfilled:

1 The pride of Judah and Jerusalem will be marred like a girdle (13:1-11)
2 I will fill all the inhabitants of this land with drunkenness (13:13-14)
3 I will dash them one against another, even fathers and sons together (13:14)
4 I will not have pity, spare, nor have mercy, but will destroy them
5 If you will not hear, my soul will weep for your pride, and because Judah is carried away captive (13:15-17)
6 Your principalities will come down, even the crown of your glory (13:18)
7 The cities of the south will be shut up, and none will open them (13:19)
8 Judah will be carried away captive, all of it
9 The invaders will come from the north (13:20)
10 Sorrows will take you as a woman in travail (13:21)
11 I will scatter them as stubble that passes away the wind (13:24)
12 I will discover your skirts that your shame may appear (13:26)

l ***12 Commands in Jeremiah 13***, p. 1350.

m Not in water, so that the cause of the marring be not mistaken (v 1).

n The second of four messages concerning the girdle (v 1-2, 3-5, 6-7, 8-11).

a Soft girdles made of linen or silk were worn by the upper classes. Some were embroidered (Dan. 10:5; Rev. 1:13; 15:6).

b On the road to Babylon the Euphrates would be reached first at Carchemish which was then held by the Egyptians (46:2). The reason he was to make the long journey to this river was that it was beyond it that the judgment upon Judah

lem to the Euphrates and back would be about 600-800 miles (v 4-7). It is held that Jeremiah departed from Jerusalem and remained away for 7 years, appearing again in the last days of Jehoiakim (or about 12 years before the final destruction of Jerusalem), wearing his black robe of camel's hair, mildewed and water stained as a symbol of the pitiable state of Judah which had been rejected of God. If true, then his place of refuge could have been near the Euphrates, and he could have remained there while the girdle was becoming marred. The record does not say that he made two full trips from Jerusalem to the river, so v 6-7 could simply mean that he went from his place near the Euphrates to dig up the girdle.

c This would be the best place to hide the girdle so that it would be marred normally by age and not by water or burial in dirt (v 4).

d How long the many days lasted is not known, but it was long enough to mar the girdle so that it was fit for nothing (v 6-7). The term many days as used in Hos. 3:4-5 means a much longer period, for over 2,600 years have already passed.

e This was the lesson to be learned from taking the linen girdle to the Euphrates, hiding it, and going back after it again. Just as the girdle was marred in its long stay in the hole of the rock, so God would mar the pride of Judah and Jerusalem (v 8-9); and as the girdle would cleave to the man who put it on, so God planned to cause the children of Israel to cleave to Him(v11)

f 13 Sins of Judah in Jer. 13:

1 Great pride (v 9)
2 Refusing to hear God's words (v 10)
3 Walking in the imagination of their hearts
4 Walking after other gods to serve and worship them
5 Refusing to be interested in becoming the people of God any longer (v 11)
6 Drunkenness (v 13)
7 Natural and perpetual evil (v 23)
8 Forgetting God (v 25)
9 Trusting in falsehoods (idols)
10 Adulteries (v 27)
11 Covetousness of opposite sex
12 Lewdness of whoredoms
13 Idolatrous abominations upon the hills and in the fields

✡ ✡ ✡

and they shall say unto thee, [h]Do we not certainly know that every bottle shall be filled with wine?

12. Application to Judah

● 13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

13. Warning to the proud

● 15 ¶ [i]Hear ye, and give ear; be not proud: for the LORD hath spoken.

● 16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 [a]But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive.

14. Warning to the rulers

● 18 Say unto the [b]king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: [c]Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that [d]come from the north: [e]where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? [f]*then* may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be*?

759 CHAPTER 14

15. Message on the drought
(1) Tenfold desolation of Judah

★■ 1 The word of the LORD that [*g]came to Jeremiah concerning the [*h]dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their

---

bottle filled with wine (v 12). The application to Judah was that God would permit drunkenness to come upon all the inhabitants of the land, like every bottle being filled with wine—drunkenness even to the kings, priests, and prophets, as well as to other classes of men (v 13-14). This is symbolic drunkenness, the people being compared to bottles and the wine symbolizing the wrath of God against them. It evidently refers to confounding them, filling them with plans of defense, and causing them to war among themselves, reeling about and jostling one another like many drunken men. It could not be that God deliberately made them drunk, for He is not a party to such sin. That it refers to confusion seems very evident, for the passage (v 15-17) speaks of the same proud people as stumbling in darkness.

h Question 77. Next, v 20.

i Here God commanded Israel to hear and give Him glory or certain judgments would come (v 15-17):
  1 God will cause darkness (v 16)
  2 Your feet will stumble upon the dark mountains
  3 While you are looking for light He will turn your darkness into the shadow of death
  4 He will make the darkness gross darkness
  5 You will go into captivity, to another land (v 17)

a God made Himself very clear in dealing with His people, declaring in language they could understand that if they would obey Him they would be blessed and protected, and that if they did not, they would be punished. Whole chapters are devoted to the details of blessings and cursings; there are no excuses for misunderstanding (Lev. 26; Dt. 28). Here it is plainly repeated again: If you will not hear you will go into captivity (v 17-19). Many today, like Judah in Jeremiah's time, are lulled to sleep by the idea that God cannot and will not curse and damn the soul of one who backslides and lives in sin. For proof that this is fallacy in the extreme see ***Backsliding*** in Index.

b This was Jehoiakim and the queen mother who were to sit down and come down, even to the surrender of the crown of their glory (v 18). This language pictures slavery and captivity, and it was fulfilled in them (2 Ki. 24:12-15).

c Judah, the only kingdom of Israel left, would go into captivity; it was fulfilled about 12 years after this (v 19).

d The Babylonians were to come from the north into Palestine (v 20; 1:13-15; 3:12, 18; 4:6; 6:1, 22; 10:22; 13:20; 16:15; 23:8; 25:9, 26; 31:8; 46:6-24; 47:2; 50:3-9, 41; 51:48).

e Questions 78-84. Next, 14:8.

f This expresses the idea that Judah had gone so far into apostasy that it was now impossible for her to give up sin and, therefore, impossible for her to do good—as impossible as it would be for an Ethiopian to change his skin or the leopard to change his spots (v 23). It not being possible for Judah to change or do the right thing because of stubbornness, they must then be scattered among the nations like stubble and chaff passing away in a strong wind (v 24). This was the nation's lot because they forgot God and trusted in falsehood (v 25); they had to be punished for their sins (v 26-27).

*g 30th prophecy in Jer. (14:1-6, fulfilled). Next, v 10.
10 Predictions—Fulfilled:
  1 Judah mourns, men sit in black on the ground, and they cry to God (14:2)
  2 There is no water in the pits, so they return with their vessels empty
  3 They are ashamed and confounded
  4 They cover their heads (14:5)
  5 The ground is dried (14:4)
  6 There is no rain
  7 The plowmen are ashamed
  8 The plowmen cover their heads
  9 Animals leave their young in the fields, because there is no grass (14:5)
  10 The wild asses snuff the air like dragons (jackals) because there is no grass (14:6)

*h Many times drought has been the means of God to bring men to their senses. This one was upon Judah, such being promised many centuries before this IF Israel went into sin (Lev. 26:19; Dt. 28:23). It caused one of 13 famines in Scripture (see note r, Gen. 12:10).

founded, and covered their heads.

4 Because the ground is [*i]chapt, for there was no rain in the earth, the [a]plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

(2) Jeremiah's confession

7 ¶ O LORD, though [b]our iniquities testify against us, do thou *it* for thy name's sake: for our [c]backslidings are many; we have sinned against thee.

8 O [d]the hope of Israel, the saviour thereof in time of trouble, [e]why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonied, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name; leave us not.

(3) God's answer: judgment

★ 10 ¶ [f]Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

● 11 Then said the LORD unto me, [g]Pray not for this people for *their* good.

★ 12 [h]When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

(4) Jeremiah's complaint

13 ¶ Then said I, Ah, Lord GOD! behold, [i]the prophets say unto them, Ye shall not see

will give you assured peace in this place.

(5) God's answer: judgment

14 Then the LORD [j]said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

★ 15 [k]Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; [*a]Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

(6) Jeremiah's confession

19 [*b]Hast thou utterly rejected Judah? hath thy soul [*c]lothed Zion? why hast thou smitten us, and *there is* no healing for us? [*d]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we have sinned against thee.

21 [*e]Do not abhor *us*, for thy name's sake, do not disgrace the throne of thy glory:

[*i] Chapt—cleft; cracked; open in slits (v 4). Only here.

[a] Plowmen, nobles, people in general, grass, and all other living things were affected (v 1-6).

[b] Jeremiah identified himself with his people in confession of sins. He did not pray or intercede for God to save them from destruction, for he had already been commanded not to pray after this manner (v 7-9, 11; 7:16; 11:14).

[c] This is proof, not only of the fact that men can backslide, but that their backslidings can be many (v 7).

[d] Jehovah is the hope of Israel and the Gentiles (the whole world), their Savior in all times of trouble (v 8).

[e] Questions 85-86. Next, v 19.

[f] 31st prophecy in Jer. (14:10, fulfilled). Next, v 12.
3 Predictions—Fulfilled:
1 He will not accept them (14:10)
2 He will now remember their iniquity
3 He will visit their sins

[g] See 7:16; 11:14.

[h] 32nd prophecy in Jer. (14:12, fulfilled). Next, v 15.
3 Predictions—Fulfilled:
1 I will not hear them (14:12)
2 I will not accept them
3 I will consume them by the sword, famine, and pestilence

would not see the sword or famine, but peace in Jerusalem (v 13). This was the direct opposite to what God's true prophet, Jeremiah, was saying, as recorded in v 12 and elsewhere, so the conflict between true and false prophets had begun. This is manifested more and more as the book unfolds (v 13; 20:1-18; 23:1-40; 27:1–28:17).

[j] 8fold Estimate of God Regarding False Prophets:
1 They prophesy lies in My name (v 14)
2 I sent them not (v 14-15)
3 I did not command them to prophesy (v 14)
4 I did not speak to them
5 They prophesy false visions and divinations
6 They prophesy a thing of nought
7 They prophesy deceit of their own heart
8 They contradict Me (v 15 with 13)

[k] 33rd prophecy in Jer. (14:15-18, fulfilled). Next, 15:1.
8 Predictions—Fulfilled:
1 The false prophets will die by the sword and famine which they predict will not come (14:15)
2 The people to whom they prophesy will be cast out into the streets of Jerusalem, because of the famine and sword (14:16)
3 They will have no one to bury them
4 I will pour out their wickedness upon them—they will reap what they have sown
5 My people will be broken with a great and grievous blow (14:17)
6 The slain will be scattered over the open fields (14:18)
7 In the city there will be the sick from the famine
8 All the prophets and priests will go into captivity, into a land that they do not know

[*a] Jeremiah was commanded to give this message to Judah—that tears should be permitted to run from his eyes day and night without ceasing, for the calamity that was to come upon them (v 17). Wherever he would go he was to see the dead in the open fields, and sickness caused by famine in the city (v 18). The prophets and priests would go into captivity, into a land they did not know.

[*b] Questions 87-92. Next, 15:2.

[*c] Thrown away as worthless.

[*d] The second confession of Jeremiah in this chapter—we are not getting what we looked for (v 19); we acknowledge our sins (v 20); grant us Your favor (v 21-22).

[*e] 4 Requests to Jehovah (v 21):
1 Do not abhor us
2 Do not disgrace the throne of Your glory
3 Remember Your covenant
4 Do not break Your covenant with us

22 Are there *any* among [f]the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made [g]all these *things*.

760 CHAPTER 15

(7) God's answer: judgment

★ 1 Then [h]said the LORD unto me, Though [i]Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, [j]Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, [k]because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou [l]hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; [m]I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, [a]*since* they return not from their ways.

8 Their [b]widows are increased to me above the sand of the seas: I have brought men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

(8) Jeremiah's complaint

10 ¶ [c]Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

(9) God's answer: remnant spared; wicked judged (cp. Isa. 1:9, refs.)

11 The LORD said, Verily it shall be well with thy [d]remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 [e]Shall [*f]iron break the northern iron and the steel?

13 Thy [*g]substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

(10) Jeremiah's intercession

15 ¶ [*h]O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

16 [*i]Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for [*j]I am called by

---

g God has made the rain, the heavens, and all things (v 22).

h 34th prophecy in Jer. (15:1-14, fulfilled). Next, v 19.

22 Predictions—Fulfilled:

1 Cast them out of My sight, and let them go forth (15:1)
2 Some will be appointed to death (15:2)
3 Some to the sword
4 Some to the famine
5 Some to captivity
6 I will appoint over them four kinds of destroyers (15:3)
7 The sword to slay
8 The dogs to tear
9 The fowls to devour
10 Beasts to destroy
11 I will cause them to be removed into all kingdoms of the earth (15:4)
12 I will stretch out My hand against you to destroy you (15:6)
13 I will fan them with a fan in the gates of the land (15:7)
14 I will bereave them of children
15 I will destroy My people
16 Their widows will be increased (15:8)
17 I will bring the spoiler against the mothers of young men, at noon
18 He will fall upon you suddenly, and with terrors upon the city
19 She will languish (15:9)
20 She will give up the ghost
21 She will die before dark
22 The rest will I deliver to the sword of their enemies

i This suggests that both Moses and Samuel stopped God from destroying the people. Now, however, His mind was made up—the people were to be cast out, and even Moses and Samuel, if they stood before Him seeking to spare them, would not change His plans (v 1).

j Questions 93-96. Next, v 12.

k This gives the reason again for God's determination to destroy Judah (v 4).

l 3 sins of Judah in Jer. 15:

1 You have forsaken Me (v 6)
2 You have gone backward
3 You return not to Me (v 7)

The many sins of Manasseh are referred to as the cause of coming judgment in 2 Ki. 21:1-16. See 16 Sins of Manasseh, note n, 2 Ki. 21:2.

m I am weary with changing My mind concerning Judah; it is made up, and she must be judged (v 6-9).

a God did not fail to make it clear that judgment was coming because of sin and their refusal to turn from their own ways and become converted (v 7).

b Widows would be increased because of the husbands being killed in the coming war. Mothers were to be judged by losing their sons in the war (v 8). A woman with 7 warrior sons would languish—she would not escape calamity (v 9). Numerous offspring and valiant warriors would not save the nation from judgment; even the remnant of warriors left would be delivered to the sword of their enemies.

c Jeremiah lamented being the center of strife because of his prophecies; he did not deserve the hatred shown him, for there had been no crooked or wicked dealings on his part (v 10).

d The remnant here would not be of the army, but the poor of the land that would be left after the others had been destroyed or taken into captivity (v 11; 39:1-18; 41:1-18; 2 Ki. 25:22-26).

e Question 97. Next, v 18.

*f The iron here is no doubt symbolic of the weakness of Judah in seeking to break the power of Babylon which is compared to steel (v 12).

*g Judah's substance was to be given over to the Babylonians, because of sins in all parts of the land. They were also to be taken captive into the land of their enemies (v 13-14).

*h Jeremiah prayed for God's vengeance upon his persecutors, reminding Jehovah that it was for His sake that he was suffering (v 15).

*i The prophet here revealed his love for the words of God. He ate them, so to speak, like wonderful food, and rejoiced in heart because of them (v 16).

*j This simply means that Jeremiah was consecrated to God's service, being ordained a prophet by the name of Jehovah (v 16).

✡ ✡ ✡

17 I sat not in the assembly of the [k]mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 [l]Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

(11) God's answer: Jeremiah to be preserved in trouble

★ 19 ¶ [m]Therefore thus saith the LORD, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; [a]but return not thou unto them.

20 And I will make thee unto this people a fenced brasen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

751 CHAPTER 16

16. Sign of the unmarried prophet (Jer. 16:1-18)

★■ 1 The word of the LORD came also unto me, [b]saying,

● 2 [c]Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

● 5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: [d]for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: [e]they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

---

[k] Jeremiah's prophecies were given among an assembly of mockers; and when he saw their mocking at what had been revealed to him regarding the sins of his people, he was filled with indignation against them for not heeding the words of God (v 17).

[l] Questions 98-99. Next, 16:10.

[m] 35th prophecy in Jer. (15:19-21, fulfilled). Next, 16:1.

6 Predictions—Fulfilled:

1 If you return to Me I will bring you again, and you will stand before Me (15:19)
2 If you take forth the precious from the vile, you will be as My mouth
3 I will make you unto this people a defensed wall (15:20)
4 They will fight against you but they will not prevail against you
5 I am with you and will save you and deliver you from them
6 I will deliver you out of the hand of the wicked and out of the hand of the terrible (15:21)

These statements were made to Jeremiah, assuring him of protection from his enemies and promising preservation through all that he was to endure for the sake of Jehovah.

[a] God finally advised the prophet to let them come to him if they wanted to hear any more truth, and told him not to return to them or force his message upon them (v 19). The Lord predicted a fight between Jeremiah and the rulers and people in which he would be like a brazen wall which they could not overcome; furthermore, He promised to save His servant from all the wicked and terrible men who were his enemies (v 20-21).

[b] 36th prophecy in Jer. (16:1-21; v 1-13 fulfilled; v 14-21 unfulfilled). Next, 17:1.

14 Predictions—Fulfilled:

1 Fathers, mothers, sons, and daughters will die grievous deaths (16:1-4)
2 They will not be lamented (16:4, 6)
3 They will not be buried, but be as dung upon the face of the earth
4 They will be consumed by the sword and famine (16:4)
5 Their carcasses will be meat for the fowls of heaven and the beasts of earth
6 Both the great and small will die in this land (16:6)
7 Men will not lament their deaths, cut themselves, make themselves bald, or tear themselves for them in mourning (16:6-7)
8 No cup of consolation will be drunk for father or mother (16:7)
9 You will not go into the house of feasting to sit with them and eat and drink (16:8)
10 I will cause to cease out of this place in your eyes, and in your days, all joy and happiness (16:9)

prophecy (16:10)
12 You will then tell them that it was because your fathers forsook Me, walked after other gods, served them, worshipped them, and kept not My law (16:11)
13 Therefore, I will cast them out of the land into another that they know not (16:13)
14 There they will serve other gods day and night, and I will not show them favor (16:13)

8 Predictions—Unfulfilled:

1 The days will come when it will no more be said, The Lord liveth that brought the children out of Egypt, but, The Lord liveth that brought Israel from all lands where they dispersed (16:14-16)
2 I will bring them again into their land that I gave their fathers (16:15)
3 I will send fishers and hunters who will search them out of all places on earth (16:16)
4 First, I will recompense their iniquity and their sin double (16:18)
5 Gentiles will come unto you from the end of the earth (16:19)
6 They will confess that their fathers have inherited lies, vanity, and things of no profit
7 I will cause them to know My hand and My power (16:21)
8 They will know that My name is the Lord

[c] Jeremiah was told not to marry and have children in Jerusalem, for the city would not stand long enough for a family to be brought up in it (v 2-4).

[d] God had already taken away the peace of Jerusalem as well as His lovingkindness and mercies, so destruction would soon come upon all the land by the Babylonians who were to fulfill every detail of this stern prophecy of v 1-13.

[e] 6 Practices at Death of Loved Ones:

1 Lamentation (9:17; see ***Call to Mourning***, p. 1351)
2 Cutting themselves (v 6; Lev. 19:28). It was customary to scratch the arms, hands, and face as a token of mourning for the dead
3 Making themselves bald (v 6; Dt. 14:1). It was also customary to shave the hair off
4 Tearing themselves (v 7), or mutilating their bodies in some way
5 Passing the cup of consolation (v 7). Upon the death of a relative the mourners would fast; then, after awhile the friends and neighbors would come to comfort them and urge them to eat and drink
6 Feasting after a few days of fasting and mourning (v 8)

✡ ✡ ✡

them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

● 8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

(2) Application to Judah:
ten sins; judgment (Isa. 1:4)

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, [*f]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, [*g]Because your fathers have [a]forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and [b]there shall ye serve other gods day and night; where I will not shew you favour.

★ 14 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, [c]that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many [d]fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And [e]first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, [f]my strength, and my fortress, and my refuge in the day of affliction, [g]the Gentiles shall come unto thee from the ends of the earth, and shall say, [h]Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 [i]Shall a man make gods unto himself, and they *are* no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name *is* The LORD.

762

CHAPTER 17

(3) Judah's sin indelible

★ 1 [j]The [k]sin of Judah *is* written with a [l]pen of iron, [m]*and* with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your [n]altars;

2 Whilst their children [o]remember their altars and [p]their groves by the green trees upon the high hills.

3 O [q]my mountain in the field, I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

---

*g Again, God gave the reason for judgment (v 11-12).

a See ***9 Sins of Judah in Jer. 16***, p. 1351.

b Since you have been so determined to serve other gods I will force you into captivity, then into service to such gods day and night, without My favor (v 13). The object of this seems to have been to make them so sick of gods that could not help them that they would be broken of such idolatry. It did work out this way to a great extent, for we do not have idols in Israel mentioned as much after the captivities as before. They were not once mentioned by Christ in His ministry (in the four gospels), or by the apostles in connection with the Jewish people (in Acts and the epistles); the only reference to them has to do with the practice among the Gentiles (Acts 15:29; 17:16; Rom. 2:22; 1 Cor. 5:11; 6:9; 8:1-10; 10:7, 14, 19, 28; 18:2; 1 Th. 1:9).

c This regathering refers to the present and future time when all Israel will be brought back to their own land. It will be accomplished mainly at the 2nd advent of Christ (Mt. 24:31). See Isa. 11:10-12, notes.

d Just as many fishers and hunters soon catch all the fish and slay all the animals in places which are not replenished, so the angels and Gentiles (Mt. 24:31; Isa. 66:19-21) will find all the Jews on earth and send them back to their own land to become an eternal nation under the Messiah (v 16; Isa. 11:10-12, notes).

e God's first work in the restoration of eternal Israel is to punish them double for their sins, making them sick of them, so they will be willing to turn to Him with a whole heart (v 18). This will be fully accomplished in the future tribulation when $^{2}/_{3}$ will be destroyed, leaving the $^{1}/_{3}$ to be willing to accept Christ as the Messiah, repent, and turn to God (Zech. 12:10–13:1, 9; 14:1-15; Rom. 11:25-29).

f 3 Things God Is in the Day of Affliction:
  1 My strength (v 19)
  2 My fortress
  3 My refuge

g It is noticeable that in their books many of the prophets spoke of the Gentiles as being blessed with Israel in the day of their final restoration under the Messiah (v 19; Isa. 11:10; 42:1, 6; 49:6, 22; 54:3; 60:3-5, 11, 16; 61:6-9; 62:2; 66:12, 19; Mal. 1:11).

h Gentiles as well as Israelites will finally have to acknowledge that their fathers led them astray regarding things of no profit and in the serving of idols (v 19; Rom. 1:18-32). They will get to know Jehovah along with Israel (v 21).

i Question 103. Next, 17:9.

j 37th prophecy in Jer. (17:1-12, fulfilled). Next, v 21.
  5 Predictions—Fulfilled:
  1 I will give your substance and all your treasures to the spoil (17:3)
  2 I will give your high places of sin to the spoil throughout all Israel
  3 You will be driven from your heritage that I have given you (17:4)
  4 I will cause you to serve your enemies in the land which you do not know
  5 I will give every man according to the fruit of his doings (17:10)

k Judah's sin was carved and graven, as with a pen of iron and the point of a diamond, upon 2 places:
  1 The table of the heart (v 1)
  2 The horns of the altars

l An iron chisel used in cutting inscriptions upon tables of stone, indicating the stony hearts of the people (v 1).

m This shows that the ancients knew full well the cutting power of the diamond.

n Not the one altar of Jehovah, but the many altars to idols. Josiah had destroyed all these but Jehoiakim permitted them to be built again during the 11 years he reigned (1 Ki. 23:37).

o Perhaps these children remembered the horrible sacrifices of other children in the fire to Molech—something which would be indelibly stamped upon their memory. See ***Molech*** and ***Moloch*** in Index.

p See ***Asherah***, p. 194.

q A reference to Jerusalem. Cp. 21:13, and v 3 with Isa. 39:4-7.

✡ ✡ ✡

tinue from thine heritage that I gave thee; and [a]I will cause thee to serve thine enemies in the land which thou knowest not: for [b]ye have kindled a fire in mine anger, *which* shall burn for ever.

(4) False and true trusts (Isa. 8:9, 13, refs.)

5 ¶ Thus saith the LORD; [c]Cursed *be* the man [d]that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

▲ 6 For [e]he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited.

7 [f]Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is.

▲ 8 For [g]he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 ¶ The heart [h]*is* deceitful above all *things*, and desperately wicked: [i]who can know it?

10 [j]I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 [k]*As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the

(5) Jeremiah's prayer

13 [l]O LORD, the hope of Israel, [m]all that forsake thee shall be ashamed, [n]*and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 [o]Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 ¶ Behold, they say unto me, [p]Where *is* the word of the LORD? let it come now.

16 As for me, I [q]have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou *art* my hope in the day of evil.

18 [r]Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

17. Message on the sabbaths

(1) Five commandments

●■19 ¶ Thus said the LORD unto me; [s]Go and stand in [t]the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in [*a]all the gates of Jerusalem;

● 20 And say unto them, Hear ye the word of the LORD, [*b]ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

---

a Because of sin Israel reverted to the slavery they were delivered from when they came out of Egypt (v 4).

b Note that God accused Israel of kindling the fire of hell which would burn eternally (v 4; Dt. 32:22; Isa. 33:14). All wicked men, Satan, and fallen angels go to the place of their own choosing—hell, which is prepared for rebels (Mt. 25:41). See ***Hell*** in Index.

c See note r, 11:3.

d 3 Characteristics of a Cursed Man:
  1 Trusts in man (v 5)
  2 Makes flesh his arm (power or trust)
  3 His heart departs from God

e 3 Results if One Puts Trust in Man:
  1 He is like the heath in the desert (v 6)
  2 He does not see when good comes
  3 He will inhabit the parched places in the wilderness

f 2 Characteristics of a Blessed Man:
  1 He trusts in the Lord (v 7)
  2 Hopes in the Lord

g 6 Results if One Puts Trust in Jehovah:
  1 Like a tree planted by waters (v 8)
  2 Spreads out roots by the river
  3 Shall not see when heat comes
  4 Leaves will be green
  5 Not careful in the year of drought
  6 Never ceases to bear fruit

h 2 Facts About the Natural Heart:
  1 Deceitful above all things (v 9)
  2 Desperately wicked

i Question 104. Next, v 15.

j This is the answer to the question of v 9. God alone knows the heart because:
  1 He searches it (v 10)
  2 He tries the reins for the purpose of distributing rewards according to the ways and doings of each man

k The partridge builds its nest on the ground where it is exposed to being trampled on and destroyed; thus her eggs are sometimes not hatched. So the man who accumulates riches by dishonest means will leave them in the midst of his days and end life as a fool (v 11).

l The second time God is called the hope of

m 8 Sins of Judah in Jer. 17:
  1 Forsaking God (v 13)
  2 Questioning the Word of God (v 15)
  3 Persecuting God's prophets (v 18)
  4 Bearing burdens on the sabbath (v 21)
  5 Refusing to obey God (v 23)
  6 Not inclining the ear to God
  7 Making the neck stiff
  8 Refusing to hear and receive instruction

n Backsliders are referred to as having their names written in the earth, a contrast to having them written in heaven. Written in the earth means their names will quickly disappear (v 13).

o Twin Blessings of the Gospel (v 14):
  1 Bodily healing—Heal me and I will be healed
  2 Salvation—Save me and I will be saved. Cp. Mt. 13:13-15; Jas. 5:14-16

p Question 105. Next, 18:6.

q 4fold Personal Testimony:
  1 I have not hastened from being a pastor to follow You (v 16)
  2 I have not desired the woeful day of judgment upon Judah
  3 You know what my lips say before You
  4 You are my hope in the day of evil(v17)

r 9 Requests to Jehovah:
  1 Heal me (v 14)
  2 Save me
  3 Be not a terror unto me (v 17)
  4 Let them be confounded that persecute me (v 18)
  5 Let me not be confounded
  6 Let them be dismayed
  7 Let me not be dismayed
  8 Bring upon them the day of evil
  9 Destroy them with double destruction

s 8 Commands in Jer. 17:
  1 Go, stand in the gate and preach (v 19)
  2 Hear the word of the Lord all the kings and people (v 20)
  3 Take heed to yourselves (v 21)
  4 Bear no burden on the sabbath
  5 Do not bring burdens into Jerusalem on the sabbath
  6 Do not bring a burden out of your houses on the sabbath (v 22)
  7 Do not work on the sabbath
  8 Hallow the sabbath day

t This was perhaps the main gate of the city leading up to the temple entrances; or it could have been the principal entrance to the temple court, where there was always much traffic, as in Christ's time (v 19).

*a As to gates, there were 12 to the city after the captivity, and we suppose that it was restored with the same number as before. In that case, Jeremiah's duty was to go to each of the 12 and prophesy, perhaps on different days (v 19). See note f, Neh. 2:13

*b 3 Classes of People Here (v 20):
  1 Kings and rulers
  2 All Judah living outside Jerusalem
  3 Inhabitants of Jerusalem

yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

● 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, [e]as I commanded your fathers.

23 But they [f]obeyed not, neither inclined their ear, but made their [g]neck stiff, that they might not hear, nor receive instruction.

(2) Six conditional blessings (cp. Isa. 1:19, refs.)

24 And it shall come to pass, [h]if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 [i]Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: [j]and this city shall remain for ever.

26 And [k]they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, [l]bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

★ 27 [m]But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

763

CHAPTER 18

18. Sign of the potter's house
(1) The potter's work

★■ 1 The [n]word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's [o]house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the [p]wheels.

4 And the vessel that he made of clay was [q]marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

(2) Application to Judah
A. Sovereignty of God

■ 5 Then the word of the LORD came to me, saying,

6 O house of Israel, [a]cannot I do with you

---

filled; v 21-26 unfulfilled). Next, 18:1.

2 Predictions—Fulfilled:
1 I will kindle a fire in the gates of Jerusalem (17:27)
2 The fire will devour the palaces of the city

4 Predictions—Unfulfilled:
1 There will enter into the gates of Jerusalem kings and princes sitting upon the throne of David (17:25)
2 Traffic will be normal and peace will reign among all the people
3 This city will remain forever
4 They will bring sacrifices from all parts of the nation to worship Me in My temple in Jerusalem (17:26)

This prophecy is another clear conditional one, the blessings being based upon meeting certain conditions (v 24-26), and judgment to fall upon Jerusalem if they would not obey (v 27). This last verse has been fulfilled because of disobedience; v 24-26 will yet be fulfilled when Israel comes to repentance under the Messiah (Isa. 9:6-7; 59:20-31; Zech. 12:10–13:1; 14:1-21; Acts 15:13-18; Rom. 11:25-29; Rev. 11:15; 20:1-10).

d See note s, v 19 for these commands.

e From Ex. 16 and 20 on through the law of Moses Israel was commanded to keep the sabbath, and periodically new references about it had to be made, even by the prophets (v 21-27; Isa. 58:2, 6, 13; Ez. 20:12-24; 22:8, 26; 23:38). Finally, God decided to do away with all sabbaths (Hos. 2:11). That is why there is no passage in the N.T. requiring the keeping of any sabbath day in particular; each person may do as he pleases on this question (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17).

f See note m, v 13 for these sins.

g Stiff neck is found 3 times in connection with Israel (v 23; Dt. 31:27; Ps. 75:5). Stiffened is found once (2 Chr. 36:13), stiffhearted once (Ez. 2:4), and stiffnecked 9 times (Ex. 32:9; 33:3-5; 34:9; Dt. 9:6-13; 10:16; 2 Chr. 30:8; Acts 7:31). This trait of Israel was manifest in the average sinner of all races in all ages.

h 4 Conditions of Blessing (v 24):
1 Diligently hearken to Me (God)
2 Bring no more burdens through the gates of the city on the sabbath
3 Hallow the sabbath day
4 Do not work on the sabbath

i Then, when all conditions have been met and Israel is a righteous nation instead of one of idolaters and rebels against God, there will be eternal kings, princes, peace, prosperity, and normal living (v 25-26; Isa. 2:2-4; 9:6-7; 59:20-21; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5).

j Jerusalem will be an eternal city when it is built at the 2nd advent of Christ as the capital city of all the earth (v 25; Isa. 2:2-4; Ez. 48:30-35).

k See ***6fold Source of Worshippers***, p. 1351.

l Sacrifices and offerings will be brought to God in the Millennium (v 26; Isa. 56:7; Ez. 45:17; Zech. 14:16-21) and even in the New Earth period (Isa. 66:22-24; Ez. 46:14).

m Here are the reasons for cursing Israel instead of blessing them. If they would obey, then they would be blessed (v 24-26); but if they would not obey, then judgment would come (v 27).

n 39th prophecy in Jer. (18:1-11, fulfilled). Next, v 15. The one prediction was, I frame evil against you, and devise a device against you (v 11).

o Potter's workshop. The clay field where potters exercised their craft lay south of Jerusalem beyond the valley of Hinnom (v 2; Zech. 11:13; Mt. 27:10).

p There were 2 wheels used by the potter in making pottery. The lower one was worked by the feet to give motion to the upper one which was a flat disc or plate of wood on which he laid the clay to be molded with his fingers as the wheel revolved rapidly.

q When a vessel was marred it was not thrown away; the clay was crushed together and returned to the wheel, and the work begun again. This continued until the clay took on the shape the potter intended. This is what God declared He had power to do with Israel (v 4-6).

a Question 106. Next, v 14. In the previous prophecy the nation was offered mercy with an opportunity to avert judgment, to have a long line of kings reigning in Jerusalem, and to have the city inhabited forever (17:24-26). This mercy was offered as long as it seemed there was a possibility for the reformation under Josiah to be followed; but when Jehoiakim became king and went into all kinds of sins that had been practiced before him (2 Ki. 23:37), this apparently settled the national fate. The present prophecy (18:1-11) still offered mercy as a final opportunity if it would be accepted on the terms of Jehovah molding the nation again, like a potter molding the vessel broken in his hand; but Israel rejected it. They claimed there was no hope and stated they would walk after their own devices and after the imaginations of their evil hearts (v 12). Thus they made their final choice, and the next prophecy which followed was of the bottle being broken to picture the judgment and destruction of the nation (19:1-15). In this message at the potter's house Jeremiah clay *is* in the potter's hand, so *are* ye in mine hand, O [b]house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*;

8 [c]If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

B. Chance to avert judgment

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, [d]saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

C. Refusal: judgment

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

● 13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 [e]Will *a man* leave the snow of Lebanon *which cometh* from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

★ 15 [f]Because my people [g]hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways way not cast up;

16 To make their land desolate, *and* a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

19. Second plot against Jeremiah: by Judah (cp. Jer. 11:18, refs.)

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. [a]Come, and let us smite him with the tongue, and let us not give heed to any of his words.

20. Jeremiah's prayer (Jer. 12:1-4)

19 *[b]Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 *[c]Shall evil be recompensed for good? for they have digged a pit for my soul. *[d]Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

● 21 Therefore deliver up their children to the famine, and pour out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay *me*: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before

---

was first called to observe the work of the potter as he wrought on the wheels, and see how a vessel was marred and made over again. Then the application was spoken to Judah, assuring them that it was not yet too late to be made over again into a wonderful nation, but they would have to become as clay in Jehovah's hands(v6-11).

b The house of Israel in this case refers to the kingdom of Judah to whom Jeremiah was prophesying. The 10 tribes had been destroyed over 100 years before this and were not a nation anymore. Many from the 13 tribes were in Judah and helped to make up the only kingdom of Israel—the subject of this prophecy. Cp. v 6 with v 11 where the house of Israel is called the men of Judah.

c Here God revealed His mercies and judgments upon all nations, as Sovereign of the entire earth—not upon Israel only (v 7-8).

d The lesson learned in the potter's workshop was now applied to the men of Judah and the inhabitants of Jerusalem. God pronounced evil against them and invited them to return to Him to avert that evil (v 11). But Israel's decision was not to repent and change their ways, so judgment had to fall (v 12; 19:1-13)—a decision unheard of among the heathen. God called the choice a very horrible thing (v 13).

e Questions 107-108. Next, v 20. The idea here is that it would be foolish for a man to leave a land so blessed by the snows and waters of Lebanon for a barren rock; living God for the worship of idols made with hands (v 14-17).

f 40th prophecy in Jer. (18:15-17, fulfilled). Next, 19:1.

4 Predictions—Fulfilled:

1 The land will be a perpetual hissing (18:16)
2 Everyone that will pass by it will be astonished and wag his head
3 I will scatter them before the enemy as before the east wind (18:17)
4 I will show them the back and not the face in the day of calamity

g See ***10 Sins of Judah in Jer. 18***, p. 1351.

a This was the second plot against Jeremiah by his enemies (v 18).

*b Jeremiah took his case to Jehovah and reminded Him that he had only obeyed Him in seeking to turn wrath away from them, and now that he was recompensed evil for good, they should be judged accordingly (v 19-20).

*c Question 109. Next, 20:18.

*d 14 Requests of Jeremiah:

1 Give heed to me (v 19)
2 Hear their threats
3 Remember that I stood before You to speak to them, to turn away Your wrath from them (v 20)
4 Therefore deliver up their children to the famine (v 21)
5 Pour out their blood by the sword
6 Let their wives be bereaved of their children
7 Let their wives be widows
8 Let their men be put to death
9 Let their young men be slain by the sword in battle
10 Let a cry be heard from their houses when You bring a troop suddenly upon them (v 22)
11 Forgive not their iniquity (v 23)
12 Neither blot out their sin from Your sight
13 Let them be overthrown before You
14 Deal thus with them in the times of Your anger

It would seem that Jeremiah was a very hardhearted man to make such a prayer of destruction for his people, but not so; he just knew full well how apostate they were and how impossible it was to save them from the judgment he had been predicting upon them. He had been praying, making intercession in their behalf, suffering heart pains for them to be saved, and weeping much over them (4:10, 19; 9:18, 21; 10:10). Now he simply submitted to the will of Jehovah in bringing judgment on such rebels. The prayer here (v 19-23) is more of a confirmation of what God had inspired him to predict thus far in his many prophecies, instead of a show of personal hatred because of their opposition to him. It was like saying Amen to the divine decisions.

anger.

21. Sign of the potter's bottle
(1) The sign: six sins; tenfold judgment on Judah (cp. Isa. 1:28, refs.)

★●■1 Thus [e]saith the LORD, [f]Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

● 2 And go forth unto the valley of the son of Hinnom, which *is* by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 [g]Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be [h]called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 [a]Then shalt thou break the bottle in the sight of the men that go with thee,

(2) Application to Judah: fivefold judgment; reasons

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

22. Message in the temple court

■ 14 [b]Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy;

Next, 20:3.

14 Predictions—Fulfilled:

1 I will bring evil upon this place which will cause the ears of everyone who hears of it to tingle (19:3)
2 This place will no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter (19:6)
3 I will make void the counsel of Judah and Jerusalem in this place (19:7)
4 I will cause them to fall by the sword before their enemies, and by the hands of those who seek their lives
5 Their carcasses will I give to be meat for the fowls of heaven and the beasts of the earth
6 I will make this city desolate, and a hissing (19:8)
7 Everyone that passes by shall be astonished and hiss because of the plagues thereof
8 I will cause them to eat their own sons and daughters and their best friends, because of the straitness of the siege of Jerusalem (19:9)
9 I will break this people and this city as one breaks a potter's vessel so that it cannot be whole again (19:11)
10 They shall bury them in Tophet till there is no place to bury
11 Thus will I do to this place, to the inhabitants thereof (19:12)
12 I will make this city as Tophet
13 The houses of Jerusalem will be defiled like Tophet (19:13)
14 I will bring upon this city and upon all Israel's towns the evil that I have pronounced (19:15)

f 6 Commands in Jer. 19:

1 Go, get a potter's bottle (v 1)
2 Take the elders and priests into the valley of the son of Hinnom
3 Proclaim there the words that I will tell you (v 2)
4 Say, Hear the word of the Lord (v 3)
5 Then break the bottle in the sight of those who are with you (v 10)
6 Say to them, Even so I will break this people and city (v 11)

g 9 Sins of Judah in Jer. 19:

1 They have forsaken God (v 4)
2 Estranged this place
3 Burned incense in it to other gods
4 Filled this place with blood of innocent children (v 5)
5 Built high places to Baal
6 Burned sons with fire for burnt offerings to Baal
7 Burned incense on top of all houses in Jerusalem to the host of heaven (v 13)
8 Poured out drink offerings to other gods
9 Hardened their necks against the words of God (v 15)

h See note a, 7:32; note c, Isa. 30:33.

a Then—after you have gone into Tophet and the valley of the son of Hinnom, and have prophesied to the elders and priests (v 1-2), you shall break the bottle in their sight and make the application to them and to Judah (v 10-13). This being an earthen bottle that was broken, shows that not all bottles of the East in ancient times were made of skins. Bottles of earthenware were of various sizes and shapes as seen in museums today. The symbolic action of breaking the bottle pictured the utter destruction of Judah as a nation and Jerusalem as a city. In those days it was the custom to break a jar if one wanted to show utmost detestation of another. He came up behind or near the despised person and smashed the vessel to pieces, thus imprecating upon him a like hopeless ruin. The application to Judah is plainly worded in v 11-13. God was to break this people and this city like the earthen bottle broken by Jeremiah. The breaking would be so complete that they could not be made whole again; they would be so utterly destroyed that people would be buried in Tophet until there would be no place to bury anyone else. The city was to become like Tophet with all the houses of the kings and people becoming defiled. The reason given was the burning of incense upon the housetops to the host of heaven and the pouring out of drink offerings to other gods.

b Then—after Jeremiah had taken the elders and priests into Tophet and made the prophecy before them, he left that place and returned to Jerusalem and stood in the court of the Lord's house, making a final prophecy of this series concerning the destruction of Judah and Jerusalem (v 14-15). The reason given for this last prediction was that the people had hardened their necks, and rebelled against keeping the words of God.

house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

765 CHAPTER 20

IV. Prophecies against Israel's leaders
(Jer. 20:1–23:40)
1. Against Pashur (Jer. 20:1-18)
(1) Jeremiah's third persecution:
by Pashur (Jer. 11:18)

■ 1 Now [*c]Pashur the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur [*d]smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

(2) Twentyfold prophecy against
Pashur and Judah

★ 3 [a]And it came to pass [b]on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, [c]but Magormissabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of [d]the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the [e]treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

(3) Jeremiah's tenfold complaint

7 ¶ [f]O LORD, [g]thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For I heard the [h]defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

(4) Jeremiah's ninefold confidence

---

*c Pashur, staying on. 4 Pashur's:
  1 Son of Immer the priest (20:1-6)
  2 Son of Melchiah, prince of Judah (21:1; 38:1)
  3 Son of Malchijah, head of a priestly family (1 Chr. 9:12; Ezra 2:38; 10:22; Neh. 7:41; 11:12)
  4 A priest that sealed the covenant (Neh. 10:3)

Pashur is the first person named in the book of Jeremiah other than King Jehoiakim and the prophet himself. This is not the Pashur of Jer. 21, in the latter part of Zedekiah's reign, which was 19 years after this Pashur who was chief governor under Jehoiakim. This incident took place about the 3rd year of Jehoiakim, just before Nebuchadnezzar came against Jerusalem for the first time (2 Ki. 24:1).

*d This was Jeremiah's third persecution and the first time bodily harm was done to him (v 1-2). The prophecy in Tophet and back in Jerusalem (of Jer. 19) so incensed the rulers that they could not tolerate his predictions any longer. Roused to anger by the sight of listening crowds, Pashur, the deputy high priest, caused Jeremiah to be scourged by the legal 40 stripes save one, and made him pass the night in the stocks, exposed to the jeers of scoffers, at the most public gate of the temple (v 2). Apparently this was Jeremiah's last public prophecy in Jehoiakim's reign; and it was this prediction perhaps which made it unsafe for him to visit the temple anymore (36:5).

a 42nd prophecy in Jer. (20:3-6, fulfilled). Next, 21:3.
10 Predictions—Fulfilled:
  1 I will make you a terror to yourself, and to all your friends (20:4)
  2 Your friends will fall by the sword of their enemies
  3 Your eyes will behold it
  4 I will give Judah into the hand of the king of Babylon
  5 He will carry them captive to Babylon
  6 He will slay them with the sword
  7 I will deliver all the strength of this city, all the labors thereof; and all the treasures of the kings of Judah will I give into the hand of their enemies (20:5)
  8 They will spoil them, and take them, and carry them to Babylon
  9 You (Pashur) and all that dwell in your house will go into captivity (20:6)
  10 You will come to Babylon, die there, and be buried there with all your friends

b This shows that Jeremiah was in stocks all night (v 2-3).

c Magor-missabib, terror-round-about, or fear-on-every-side (v 3).

d The first of 80 times the king of Babylon occurs in Jeremiah.

e First prophecy of this in Isa. 39.

f 10fold Complaint of Jeremiah:
  1 Lord, you have deceived me, and I was deceived (v 7)
  2 You are stronger than I, and You have prevailed
  3 I was in derision daily
  4 Everyone mocks me
  5 Since I spake, I cried out violence and spoil (v 8)
  6 God's word was made a reproach to me, and a derision daily
  7 I determined not to speak the word of the Lord anymore in His name; but it was in my heart as a burning fire shut up in my bones, and I could not keep from speaking out (v 9)
  8 I heard the defaming of many (v 10)
  9 Fear was on every side
  10 All my familiars watched for me to quit speaking, thinking they would prevail against me and get revenge

g Jeremiah, like many other men who have been tested by suffering, failed God and laid blame on the Almighty for his insults and bodily sufferings. He had been scourged with 39 stripes and been in the stocks a night, mocked by the multitude. Not being told this would happen when he was called by the Lord, he therefore accused Jehovah of deceiving him (v 7). The Heb. pathah for deceived here could mean induced, or persuaded in a better sense than deceit. It is trans. persuaded in Pr. 25:15; and allure in Hos. 2:14. It seemed to Jeremiah that he had made an utter failure and his labor was in vain, so he was crushed at spending his life for nothing. He determined to quit speaking the word of the Lord; but it became as a fire shut up in his bones and he was weary of holding it back (v 9).

h Defaming here refers to the whisperings of two's and three's plotting against him. The people were determined to report him to the king and get vengeance on him (v 10).

✡ ✡ ✡

terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

● 13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

(5) Jeremiah's tenfold curse (cp. Isa. 1:28, refs.)

14 ¶ [a]Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man [b]who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 [c]Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

2. Against Zedekiah (Jer. 21:1–22:9)

(1) Inquiry of Zedekiah

■ 1 The [d]word which came unto Jeremiah from the LORD, when king Zedekiah [e]sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Enquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

(2) Threefold answer

A. Sixteenfold judgment

★ 3 ¶ [f]Then said Jeremiah unto them, [g]Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

---

1 The Lord is with me as a mighty terrible One (v 11)
2 My persecutors will stumble
3 They will not prevail
4 They will be greatly ashamed
5 They will not prosper
6 Their everlasting confusion will never be forgotten
7 The Lord tries the righteous and sees the reins and the heart (v 12)
8 Unto You have I opened My cause
9 Sing to the Lord, for He has delivered the soul of the poor from the hand of evildoers (v 13)

a 10fold Curse of Jeremiah:
1 Cursed be my birthday (v 14)
2 Let it not be blessed
3 Cursed is the man who brought my father the announcement of my birth (v15)
4 Let him be as the cities which the Lord overthrew, and repented not (v 16)
5 Let him hear the cry in the morning
6 Let him hear shouting at noon
7 Because he slew me not from the womb
8 Because I died not in my mother's womb (v 17)
9 Why came I from the womb to see labor and sorrow (v 18)?
10 To see days consumed with shame?

b The birth of a son in the East was considered a special cause for congratulation to the father; it made him very glad. In Persia it was associated with particular ceremonies, and the one who bore such an announcement was expected to be the receiver of a special gift from the father.

c Question 110. Next, 21:13.

d With the last verse of Jer. 20 we have the ending of prophecies in the reign of Jehoiakim until ch. 25. What we have in chs. 21-24 was uttered to Zedekiah, the last king of Judah before the captivities, in his 9th year—about 3 years before the final destruction of Jerusalem and Judah by Nebuchadnezzar. The occasion of these prophecies was the ambassadors sent to Jeremiah by Zedekiah to ask his prayers when the Babylonians were coming against Jerusalem. He could not hold out any hope to Zedekiah because of the conduct of the royal house (21:1–22:20) and that of the prophets and priests of Judah (23:1-40), so he spoke of the destruction of the city and nation (24:1-10). In his writing, the prophet then recorded what he had received from God as to the destruction in the days of Jehoiakim (25:1–27:11). The order is: first the reign of Jehoiakim and that of Zedekiah (21:1-14); then the reigns of the 2 previous kings (22:1-20). Next there is a reference to the reign of Jehoiakim (chs. 25-27), and Zedekiah again, and the final end of Jerusalem (ch. 28). The order is logical and more important than chronological, for the severity of ch. 21 is shown to be justified in the chapters that follow.

e Not the Pashur of ch. 20, about 19 years before this, in the 3rd year of Jehoiakim. These messengers came to Jeremiah from Zedekiah asking his prayers for deliverance from Nebuchadnezzar (v 1-2). Zephaniah mentioned here is referred to in 29:25; 37:3; 52:24.

f Then—after the messengers from Zedekiah came to Jeremiah asking for prayer, the prophet gave his reasons showing why he could not pray for victory and why Judah should be destroyed (21:3–23:40).

g 43rd prophecy in Jer. (21:3-14, fulfilled). Next, 22:1.
12 Predictions—Fulfilled:
1 I will turn back the weapons of war that are in your hands, wherewith you fight the king of Babylon (21:4)
2 I will assemble them into the midst of the city
3 I Myself will fight against you with an outstretched arm, even in My anger, fury, and great wrath (21:5)
4 I will smite the inhabitants of this city, both man and beast, and they will die of great pestilence (21:6)
5 After this, I will deliver Zedekiah and his servants and people, and all that are left after the pestilence, sword, and famine, into the hand of Nebuchadnezzar and their enemies (21:7)
6 He will smite them with the edge of the sword
7 He will not spare them, nor have pity or mercy on them
8 I set before you the way of life and death. He that remains in the city will die by the sword, famine, and pestilence, but he that goes out to surrender to the Chaldeans will live (21:8-9)
9 I have set My face against this city for evil. It will be given into the hand of the king of Babylon (21:10)
10 He will burn it with fire
11 I will punish you according to the fruit of your doings (21:14)
12 I will kindle a fire in the forest and it will devour all things

Such a bold prophecy would naturally turn the Jews against Jeremiah; it would be considered traitorous and unpatriotic to say the least, but God had spoken and the divine decree would be carried out.

deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

B. The way of life and death

8 ¶ [a]And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall [b]die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, [c]he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

C. Commands to Zedekiah

11 ¶ And touching the house of [d]the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [e]Execute judgment in the morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, O inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [f]Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: [g]and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

(3) God will yet spare Judah: eight conditions to meet (cp. Isa. 1:19, refs.)

★●■1 Thus [h]saith the LORD; Go down to the house of the king of Judah, and speak there this word,

● 2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

● 3 Thus saith the LORD; [i]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For [j]if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

(4) Otherwise seven judgments

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare [*a]destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall [*b]say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

---

[a] See note g, v 3 for a list of these predictions of v 8-14.

[b] 3 Ways Judah to Be Destroyed (v 9):
  1 By sword
  2 Famine
  3 Pestilence

[c] Here God offered the people the only way of saving their lives—going out to the Chaldeans (v 9-10).

[d] Zedekiah was king of Judah at this time (v 1, 11-14; 2 Ki. 24:17-20).

[e] It seems that at this late day mercy was yet offered if the king and people would turn to righteousness. God commanded them to execute judgment and let the oppressed go free in the morning, but this was never obeyed, so judgment continued (v 12-14).

[f] Questions 111-112. Next, 22:8.

[g] Fulfilled in 52:13.

[h] 44th prophecy in Jer. (22:1-30, fulfilled). Next, 23:1.
21 Predictions—Fulfilled:
1 If you obey, then kings will continue on the throne of David in Jerusalem; but if you will not obey, I swear by Myself that his house (the king's house) will become a desolation (22:1-5). This is another conditional prophecy, and the last part was fulfilled.
2 I will make you a wilderness (22:6)
3 The cities will be made desolate
4 I will prepare destroyers against you every one with his weapons (22:7)
5 They will cut down your choice cedars and burn them with fire
6 Many nations will pass by this city and inquire why Jehovah has done this (22:8)
7 Their answer will be that it is because the Jews have broken their covenant with the Lord, worshipped other gods, and served them (22:9)
8 He that goeth away (King Jehoahaz) will not return anymore, nor see his native country again (22:10-11)
9 He will die in the place where they have led him captive (22:12; 2 Ki. 23:30-34)
10 They will lament for Jehoiakim (22:18)
11 He will be buried with the burial of an ass that is cast forth beyond the gates of Jerusalem (22:19)
12 All your lovers are destroyed (22:20)
13 The wind will eat up all your pastors (22:22)
14 Your lovers will go into captivity
15 Then you will be ashamed and confounded for your wickedness
16 Pain will come upon the inhabitant of Lebanon as a woman in travail (22:23)
17 I will pluck you from here though Coniah (Jeconiah or Jehoiachin, king of Judah) be the signet upon My right hand (22:24)
18 I will give you into the hand of your enemies (22:25)
19 I will cast you and your mother into another country (Babylon) and there you will die (22:26)
20 They (the king and his mother) will not return to their land again (22:27)
21 No man of his seed will prosper, sitting upon the throne of David, and ruling anymore in Judah (22:30)

[i] 5 Commands to Kings of Judah (v 3):
  1 Execute judgment and righteousness
  2 Deliver the spoiled out of the hand of the oppressor
  3 Do no wrong
  4 Do no violence to the stranger, the fatherless, or the widow
  5 Do not shed innocent blood in this place
9 Other Commands in Jer. 22:
  1 Go down to the king's house and speak this word (v 1)
  2 Hear the word of the Lord (v 2)
  3 Weep not for the dead (v 10)
  4 Neither bemoan him
  5 Weep sore for the captives
  6 Go up to Lebanon and cry (v 20)
  7 Lift up your voice in Bashan
  8 Cry from the passages
  9 Write this man childless (v 30)

[j] Obedience would bring continued peace, prosperity, and kingship to Judah, but disobedience would cause the king's house to be made desolate (v 4-5).

[*a] The destroyers were the Chaldeans (21:4).

[*b] Question 113. Next, v 15.

✡ ✡ ✡

have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

3. Against Shallum (Jehoahaz, 2 Ki. 23:30-34; 1 Chr. 3:15)

● 10 ¶ Weep ye not for the dead, neither bemoan him: *but* weep sore for [*d]him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

4. Against Jehoiakim (2 Ki. 23:34–24:5; 2 Chr. 36:5-8)

13 ¶ [*e]Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and *it is* cieled with cedar, and painted with vermilion.

15 [*f]Shalt thou reign, because thou closest *thyself* in cedar? did not [*g]thy father eat and drink, and do judgment and justice, and then *it was* well with him?

16 He judged the cause of the poor and needy; then it *was* well *with him*: *was* not this to know me? saith the LORD.

17 [*h]But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do *it*.

18 [*i]Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of

[j]Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

5. Against Coniah (Jechoniah or Jehoiachin, 2 Ki. 24:6-16; 25:27; 2 Chr. 36:9)

● 20 ¶ [a]Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy [b]lovers are destroyed.

21 I spake unto thee in thy prosperity; *but* thou saidst, [c]I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy [d]pastors, and thy lovers shall go into captivity: surely [e]then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [f]Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 [g]*Is* this man Coniah a despised broken [h]idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O [i]earth, earth, earth, hear the word of

---

1 They have forsaken the covenant of the Lord (v 9)
2 They have worshipped and served other gods

*d Shallum or Jehoahaz (2 Ki. 23:30-34).

*e 6fold Cause of Woe on Jehoiakim(v13-14)
1 Building his house by unrighteousness
2 Building his chambers by wrong
3 Using his neighbor's service without wages
4 Holding back the hire of the laborer
5 Planning in pride for a large house
6 Cutting out windows, ceiling his house with cedar, and painting it with vermillion. This in itself was not wrong; it was the pride in which such a house was planned that was wrong. It was customary to make ceilings with beautiful interlaced patterns often painted in brilliant colors—red, blue, gold and green. Panels and doors were also richly painted.

*f Questions 114-116. Next, v 28.

*g Josiah, a godly king (2 Ki. 22:1–23:34).

*h Note the contrast between father (Josiah) and son (Jehoiakim) in v 15-17:
2 Good Deeds of Josiah the Father:
1 Did judgment and justice (v 15-16)
2 Judged the cause of the poor and needy
4 Sins of Jehoiakim the Son:
1 Eyes and heart full of covetousness
2 Shed innocent blood (v 17)
3 Oppressed the people (v 3, 13, 17)
4 Did violence to his subjects (v 3, 17)

*i Here we have judgment pronounced upon Jehoiakim for the sins of v 3, 13-17. Men would not take up a lamentation for him as they would for a beloved king. His sins were so many that the people would be glad for his death. He would die like an ass thrown in the open field for the wild animals to eat. Nothing is said about the fulfillment of this, but it is significant that he was the only king of Judah whose burial was not recorded (v 18-19; 36:29-30; 2 Ki. 24:6). The prediction was evidently literally fulfilled.

j These words were repeated over and over again in lamentations for a brother, sister, or other relative who had died; but in the case of Jehoiakim not a relative or mourner made such lamentation.

a 3 Places to Go to and Prophesy (v 20):
1 Lebanon in north Palestine
2 Bashan on the east of Jordan
3 The passages—Abarim, the mountain range east of Jordan running down south into Moab (Num. 27:12; 33:37-38; Dt. 32:49)

b The nations in whom they trusted for protection from Babylon instead of God.

c See ***10 Sins of Judah in Jer. 22***, p. 1351.

d Pastors or rulers of all kinds. The wind of judgment was to take them away, and their lovers, or nations in whom they trusted, were to go into captivity.

e Judah was to be ashamed of her wickedness after calamity had come upon her, and Lebanon was to be in travail like a woman with child (v 22).

f Coniah was Jehoiachin (meaning Jehovah establishes); also called Jeconiah (1 Chr. 3:16) and Jechonias (Mt. 1:11-12). He reigned in Judah only 3 months before Nebuchadnezzar came against Jerusalem and took him and the upper classes of the land into captivity (2 Ki. 24:3-16). Zedekiah was then made king by Nebuchadnezzar (2 Ki. 24:17-20). The leaving off of Je (the abbreviation of Jehovah in his name) indicated that God had left Coniah (Jeconiah) and that he would be cut off. Even though he were "the signet of My right hand, " God declared He would pluck him off (v 24). The king and his mother were to be taken captive and die in Babylon (v 25-27).

g Questions 117-119. Next, 23:18.

h Heb. esteb, an earthen vessel. Is he a despised earthen vessel in which the potter has no pleasure, and therefore breaks it? This is a lamentation over Jehoiachin's fate, and that of his seed (v 28).

i The word earth here is repeated 3 times for great emphasis on what was to take place concerning Jehoiachin (v 29).

✡ ✡ ✡

● 30 Thus saith the LORD, [j]Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

768 CHAPTER 23

6. Against the pastors (Ez. 13; 22; 34; Dt. 13)
(1) Woe to faithless pastors: four sins

★■ 1 Woe [k]be unto the [l]pastors that [m]destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

(2) Fourteenfold restoration of remnant under Messiah (cp. Isa. 1:9, refs.)

★ 3 And I will [n]gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up [a]shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous [b]Branch, and a [c]King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be [d]called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

(3) Eight sins of the prophets

9 ¶ [e]Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 [f]For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

---

j The curse upon Jehoiachin or Coniah was that he should be childless as far as having a son to reign on the throne of David was concerned. No man of his seed was ever to reign in Judah anymore. Thus the Davidic line of kings came to an end in him; and yet the Messiah, the eternal king of David's seed and of the royal family, came to be King of the Jews and this He will be at His 2nd advent. How would Christ succeed Jeconiah as King of the royal line if no man of that seed could ever reign anymore in Jerusalem and Judah? The answer is simple: Joseph, the husband of Mary of whom the Christ was born, was of the seed of Coniah or Jehoiachin and the direct heir to the throne of David which a son of his own begetting could not occupy, because of the curse. However, Christ, who was not begotten of Joseph but of God through Mary (who herself was of another line of David—Nathan's line), could rightfully, in the reckoning of both God and man, occupy the throne (Mt. 1:1-18; Lk. 1:23-38). See note k, Mt. 1:6. Coniah had 7 sons and his descendants continued until Joseph, the foster father of Christ, was born, and also thereafter (1 Chr. 3:17-18; Mt. 1:1-18). So childless here could only mean as far as the throne was concerned.

k 45th prophecy in Jer. (23:1-8; v 1-2 fulfilled; v 3-8 unfulfilled). Next, v 12.
1 Prediction—Fulfilled:
1 I will visit upon you the evil of your doings (23:1-2)
14 Predictions—Unfulfilled:
1 I will gather the remnant of My flock out of all countries whither I have driven them (23:3)
2 I will bring them again to their folds
3 They will be fruitful and increase
4 I will set up shepherds over them which will feed them (23:4)
5 They will fear no more
6 They will never be dismayed
7 They will never lack
8 I will raise unto David a righteous Branch (23:5)
9 A King shall reign and prosper
10 He will execute judgment and justice in the earth
11 In His days Judah will be saved, and Israel will dwell safely (23:6)
12 His name will be called, The Lord our righteousness
13 The days will come when they will say, The Lord liveth which brought Israel dispersed, and not, The Lord liveth that brought them out of Egypt (23:8)
14 They (all the 13 tribes of Israel) will dwell in their own land

l The rulers of various kinds.

m 4 Sins of the Rulers or Pastors (v 1-2):
1 Destroy the sheep
2 Scatter them
3 Drive them away
4 Do not visit them

n The regathering of all Israel, not just Judah, is the subject of scores of scriptures. They will be brought out of all countries where they are scattered today. See ***Future Regathering of Israel***, p. 1247.

a The shepherds here are the same as the pastors—the rulers of the people. The coming rulers over all Israel in the Millennium will be:
1 Jesus Christ, King of kings (v 5-8, Ps. 2; Isa. 9:6-7; 32:1-5; 42:1-6; Ez. 43:7; Dan. 2:44-45; 7:13-14; Zech. 6:12-13; 14:9; Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10)
2 David under Christ, over all the tribes (30:9; Ez. 34:24; 37:24-28; Hos. 3:4-5)
3 The 12 apostles over one tribe each (Mt. 19:28; Lk. 22:29-30)
4 Earthly, natural kings will also rule Israel under the resurrected rulers (Ez. 43:7; Rev. 21:24)
5 Resurrected saints will reign over all Gentile nations eternally (Dan. 7:18, 22, 27; Ps. 149:4-9; 1 Cor. 4:8; 6:2; Rom. 8:17; Eph. 2:7; 2 Tim. 2:12; Rev. 1:6; 2:25-27; 5:9-10; 11:18; 12:5; 20:4-6; 22:4-5)
6 Earthly, natural kings will also be over Gentile nations, under the resurrected saints (Rev. 21:24)

b A Branch from the root of David, not from some other branch (v 5; 33:15; Isa. 11:1; 53:2; Zech. 3:8; 6:12).

c David's family was to be dethroned temporarily, and the royal line through Coniah was never again to have a man on the throne from the time of Coniah forward. Christ inherited the throne rights through His foster father, Joseph, but not as the seed of David through Solomon and Coniah; He was begotten of God as the Seed of the woman (Mary, who was of another line of David—Nathan's line). He was therefore rightful heir to the throne of David and He will reign over his kingdom eternally when He comes again—at the 2nd advent (v 5-6; Isa. 9:6-7; 32:1; Ez. 43:7; Dan. 7:13-14; Zech. 6:12-13; 14:9; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10; 22:4-5).

d See ***16 Jehovah Titles***, p. 77.

e This refers to the effect the sin in Judah had upon the sensitive and holy soul of Jeremiah who was filled with the Lord and the words of His holiness (v 9-14).

f See ***18 Sins of Prophets in Jer. 23***, p. 1351 them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

(4) Judgment on the prophets

★ 15 [*h]Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, [*i]Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a [a]vision of their own heart, *and* [b]not out of the mouth of the LORD.

17 [c]They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 [d]For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 [e]Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

★ 20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the [f]latter days ye shall consider it perfectly.

(5) Six sins of the prophets

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 [g]But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 [h]*Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that [i]prophesy lies in my name, saying, [j]I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

(6) Judgment on the prophets

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 [k]*Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

★ 30 Therefore, behold, [l]I *am* against the prophets, [m]saith the LORD, that [n]steal my

---

Next, v 15.
2 Predictions—Fulfilled:
  1 The ways of the false prophets and priests will always be slippery; they will be driven on and fall therein (23:12)
  2 I will bring evil upon them, even the year of their visitation

*h 47th prophecy in Jer. (23:15-22; v 15-19, 21-22 fulfilled; v 20 unfulfilled). Next, v30
2 Predictions—Fulfilled:
  1 I will feed them with wormwood, and make them drink the water of gall (23:15)
  2 The whirlwind of the Lord has gone forth, and it will fall upon the head of the wicked (23:19)
2 Predictions—Unfulfilled:
  1 The anger of Jehovah will not return, until He has executed and performed the thoughts of His heart (23:20)
  2 In the latter days you will consider it perfectly

*i This is the only command in Jer. 23. In previous chapters there have been as many as 8 to 16 commands.

a 3 Sources of Revelation:
  1 The human spirit (v 16-17, 20, 26, 23; Isa. 44:20; Ez. 13:17; Heb. 3:10)
  2 Demon and satanic spirits (1 Sam. 18:8-10; 1 Ki. 22:21-24; Acts 16:16; 1 Tim. 4:1; 1 Jn. 4:1-6)
  3 The Holy Spirit (Acts 3:21; 1 Cor. 12:1-11; 2 Tim. 3:15-17; 2 Pet. 1:21)

b In detecting false spirits from the true, one should realize that any doctrine which denies, or in any way causes doubt and unbelief concerning anything taught in Scripture, is demon inspired. Furthermore, any power, influence, or doctrine which causes one to become passive, inactive, submissive, and unresisting to all supernatural workings seeking to control the life contrary to Scripture, is not of God.

c One of the chief tests by which a false prophet can be detected is to determine whether his predictions violate the laws of morality. Here the prophets were promising peace to the wicked and no evil to come upon those who walked after the imagination of their own hearts (v 17).

d Questions 120-121. Next, v 23.

e Here Jeremiah declared that judgment from Jehovah had already gone forth and that it would fall grievously upon the head of the wicked; thus the promise of peace and prosperity to the wicked was directly contradicted (v 17-20).

f See ***14 End-Time Expressions***, p. 415 of N.T.

g Note the possibility of right teaching. Judgment would have been averted because people would have followed righteousness (v 23).

h Questions 122-128. Next, v 33.

i False prophets prophesied lies in the name of Jehovah by claiming to have received a dream (v 25). God often used dreams, and this being easy to counterfeit, it would be easily used by wicked men seeking the audience of the people in an effort to cause them to forget God. The superstition which attaches importance to all dreams keeps God as much out of the minds of men as idolatry, as illustrated here by the fathers forgetting God and going after Baal (v 26-27). Dreams should be tested to prove whether they are inspired by God as well as prophesyings (see 1 Cor. 14:29; 1 Jn. 4:1).

j A dream may be but a dream and should be told as such, but God's Word is to be spoken of as certain and absolute truth (v 28).

k 2 Symbols of the Word of God (v 29):
  1 Like a fire, a great purifier which destroys all that is false and leaves only the genuine metal
  2 Like a hammer which rouses and strengthens the life and conscience, crushing everything that is evil within the heart. See note p, Heb. 4:12

l 3 Things God Is Against:
  1 I am against the prophets that steal My words from their neighbor (v 30)
  2 I am against the false prophets that use their tongues to claim I have spoken by them (v 31)
  3 I am against the prophets who prophesy false dreams to cause My people to err by their lightness (v 32)

m 48th prophecy in Jer. (23:30-40, fulfilled). Next, 24:1.
7 Predictions—Fulfilled:
  1 I will forsake you (23:33, 39)
  2 I will punish that man and his house

31 Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by [o]their lightness; yet I sent them not, nor commanded them: therefore [*a]they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, [*b]What *is* [c]the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

V. Prophecies of the Babylonian captivity
(Jer. 24:1–29:32)
1. Sign of the figs
(1) Two baskets of figs—good and bad

★■ 1 The [d]LORD shewed me, and, behold, [e]two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had [f]carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, [g]What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

(2) Application of the good figs

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; [a]Like these good figs, so [b]will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

(3) Application of the bad figs

★ 8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the

---

(23:34)
  3 Every man's word will be his own burden (23:36)
  4 I, even I, will utterly forget you (23:39)
  5 I will forsake your city
  6 I will cast you out of My presence
  7 I will bring an everlasting reproach upon you, and a perpetual shame, which will not be forgotten

n 3 Main Characteristics of False Prophets:
  1 Steal from people—rob them of truth by substituting false words as from God (v 30)
  2 Misuse their tongues in slander and false teachings, boasting of divine calling (v 31)
  3 Lightness, vanity, empty and cheap talk, boasting (v 32)

o Heb. pachazuth, frivolity; lightness; reckless boasting (v 32).

*a Anyone not sent by God will not profit, especially if he practices and teaches what these false prophets did (v 32).

*b Questions 129-134. Next, 24:3.

c The word burden was used often by Isaiah, but not by Jeremiah of his prophecies. It means an oracle of judgment, something weighty. The false prophets used it of Jeremiah's prophecies, turning solemn realities into mockery (v 33). For this God promised to punish the prophets, priests, and people (v 34). They were to be judged with heavy punishment until their very words would become a burden to them (v

selves because of perverting the words of God. They would be sent into captivity and perpetual shame and disgrace (v 37-40).

d 49th prophecy in Jer. (24:1-10; v 5-7 unfulfilled; v 8-10 fulfilled). Next, 25:8.
10 Predictions—Unfulfilled:
  1 I will acknowledge them that are carried away captive of Judah (24:5)
  2 I will set My eyes upon them for good (24:6)
  3 I will bring them again to this land
  4 I will build them
  5 I will not pull them down
  6 I will plant them
  7 I will not pluck them up
  8 I will give them a heart to know Me (24:7)
  9 They will be My people and I will be their God
  10 They will return to Me with their whole heart
2 Predictions—Fulfilled:
  1 I will give Zedekiah, his princes, and others of Jerusalem that remain in the land, and those that dwell in Egypt, to be removed into all the kingdoms of the earth to their hurt; to be a reproach, a proverb, a taunt, and a curse, in all places where I will drive them (24:9)
  2 I will send the sword, famine, and pestilence among them till they are consumed off the land that I gave their fathers (24:10)

e After the better inhabitants of the land had gone into captivity, Jeremiah was shown two baskets of fruit. One contained very good figs and the other very bad. The application to Judah was that the good people would eventually be restored and blessed (v 5-7), while the wicked would be destroyed (v 8-10). The prophecy was really the outcome of what had gone on before. When Jeconiah was carried to Babylon, Zedekiah and those left with him congratulated themselves upon being spared such a fate, but in reality it was a testimony that they were not fit to be taken; and they never would have been taken later if they had not rebelled.

f 4 Classes Deported to Babylon (v 1):
  1 The king of Judah
  2 The princes of Judah
  3 The carpenters
  4 The smiths

g Question 135. Next, 25:29.

a As one would recognize and admire very good figs, so Jehovah would finally acknowledge the good people of the captives of Judah, bring them back to their own land, and bless them eternally (v 5-7).

b See ***10 Good Things God Promised Judah***, p. 1354.

* * *

cause of being too rotten and spoiled for an use, so Zedekiah, his princes, other remaining people of Jerusalem, and the Jews that fled to Egypt were to be rejected by the Lord, given into the hand of Nebuchadnezzar, and dispersed among the kingdoms of the earth (v 9).

d This refers to the few Jews that were taken to Egypt with Jehoahaz (2 Ki. 23:31-34). Neither they nor the ones taken to Babylon would share in the blessings of v 5-7 in the latter days.

e 4 Things Israel to Be Among Gentiles:
  1 A reproach (v 9)
  2 A proverb
  3 A taunt
  4 A curse

f 3 Methods of Judgment of Judah:
  1 The sword
  2 The famine
  3 The pestilence

g The 4th year of Jehoiakim was the first year of Nebuchadnezzar (v 1). In Dan. 1:1 it says the 3rd year of Jehoiakim. The discrepancy vanishes when we recognize that Nebuchadnezzar started out from Babylon in the 3rd year of Jehoiakim but did not reach Palestine until the 4th year of his reign. Jeremiah did not prophesy what is recorded in this chapter until the time Nebuchadnezzar reached Palestine. Jehoiakim was defeated and Daniel was taken captive. The king served Babylon for 3 years and then rebelled (2 Ki. 24:1-7). Nebuchadnezzar, being occupied in wars, did not proceed against Jehoiakim until the 11th year of his reign (2 Ki. 23:36–24:7). Judah was again defeated and many more Jews were taken captive to Babylon (24:1). Jehoiachin reigned 3 months, when Zedekiah reigned for 11 years before the final deportation (24:8; 2 Ki. 25; 2 Chr. 36).

h Jeremiah had been a prophet from the 13th year of Josiah (1:2; 25:3) until now, about 23 years (v 3). He declared he had risen up early through the years and yet Judah would not hearken. He reminded Jehoiakim that God had also sent His servants, the prophets, but they and their messages had been rejected. All preached the same message of turning again to God, for by doing so they would remain in the land. Otherwise, they would go into captivity and the nation would be totally destroyed (v 4-11).

i Many times God frankly told them the terms for remaining in the land forever (v 5-11).

j See ***5 Commands in Jer. 25***, p. 1353.

a It is God that punishes (v 6); men do things to their own hurt (v 7; Gal. 6:7-8).

b 3 Sins of Judah in Jer. 25:
  1 Would not hear and obey (v 3-8)
  2 Evil way in general (v 5)
  3 Provoked God to anger (v 7)

Judah, and his princes, and the residue of Jerusalem, that remain in this land, and [d]them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, *to be* a [e]reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, [f]till they be consumed from off the land that I gave unto them and to their fathers.

770 CHAPTER 25

2. Prophecy of the seventy years captivity
(Jer. 29:10; Dan. 9:2; Zech. 1:12; 7:5)
(1) Sevenfold rebellion of Judah (cp. Isa.1:2,refs.)

■ 1 The word that came to Jeremiah concerning all the people of Judah in the [g]fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

● 5 They said, [i]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

● 6 And [j]go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and [a]I will do you no hurt.

7 [b]Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

(2) Twelvefold judgment

★ 8 ¶ [c]Therefore thus saith the LORD of hosts; Because ye have not heard my words,

c 50th prophecy in Jer. (25:8-38; v 8-29, 34-38 fulfilled; v 30-33 unfulfilled). Next, 26:1.

24 Predictions—Fulfilled:
  1 I will send and take all the families of the north, and Nebuchadnezzar the king of Babylon, and will bring them against this land, its inhabitants, and all nations round about, and will utterly destroy them, making them an astonishment, a hissing, and perpetual desolations (25:9)
  2 I will take from them the voice of mirth and gladness, the sound of millstones, and the light of the candle; and this whole land will be a desolation, and an astonishment (25:10-11)
  3 These nations will serve the king of Babylon 70 years (25:11)
  4 At the end of 70 years I will punish the king of Babylon and that nation for their iniquity (25:12)
  5 I will make the land of Chaldea perpetual desolations
  6 I will bring upon that land all My words which I have pronounced against it (25:13)
  7 Many nations and great kings will serve the Babylonians also (25:14)
  8 I will recompense them according to their deeds
  9 All nations to whom I send you will drink of My fury at My hand (25:15)
  10 They will drink, be moved, and be mad because of the sword that I will send among them (25:16)
  11 Jerusalem, the cities of Judah, their kings, etc. (20 or more nations in all), will drink of the cup of My fury (25:18-26)
  12 Jerusalem will be a desolation, an astonishment, a hissing, and a curse (25:18)
  13 The king of Sheshach (Babylon) will drink after the others (25:26)
  14 They will rise no more because of the sword which I will send among them (25:27)
  15 You will certainly drink (25:28)
  16 I begin to bring evil on Jerusalem, so they will not be unpunished (25:29)
  17 I will call for a sword upon all the inhabitants of the earth
  18 The days for your slaughter and dispersions are accomplished (25:34)
  19 You shepherds will fall like a pleasant vessel
  20 The shepherds will have no way to flee, nor the main flock to escape (25:35)
  21 The voice of the cry of the shepherds and the howling of the main flock will be heard (25:36)
  22 The peaceable habitations will be cut down (25:37)
  23 He (the Lord) has forsaken the covert as a lion (25:38)
  24 The land will be desolate because of the fierceness of the oppressor, and because of his fierce anger

12 Predictions—Unfulfilled:
  1 The Lord will roar from on high, and utterHis voice from His holy habitation (25:30)
  2 He will mightily roar upon His habita-

families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [d]my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover [e]I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [f]seventy years.

(3) Judgment on Babylon (Isa. 13:1)

12 ¶ And it shall come to pass, [g]when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make [h]it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

3. Sign of the wine cup of fury
(1) All nations to drink it

● 15 ¶ For thus saith the LORD God of Israel unto me; Take the [i]wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD'S hand, and made all the nations to drink, unto whom the LORD had sent me:

(2) Twenty nations drink God's wrath

18 [j]*To wit*, [k]Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; [a]as *it is* this day;

19 [b]Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of [c]the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the [*d]isles which *are* beyond the sea,

23 [*e]Dedan, and [*f]Tema, [*g]and Buz, and all *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of [*h]Zimri, and all the kings of [*i]Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of [*j]Sheshach shall drink after them.

(3) Judah to drink first

● 27 Therefore thou shalt say unto them,

---

tion
3 He will give a shout, as they that tread the grapes, against all the inhabitants of the earth
4 A noise will come from the ends of the earth; for the Lord has a controversy with the nations (25:31)
5 He will plead with all flesh
6 He will give them that are wicked to the sword
7 Evil will go from nation to nation
8 A great whirlwind will be raised up from the coasts of the earth
9 The slain of the Lord at that day will be from one end of the earth to the other (25:33)
10 They will not be lamented
11 They will not be buried
12 They will be dung upon the ground

d Nebuchadnezzar was God's servant, commissioned to punish Judah and many other nations in the same sense that Cyrus was God's shepherd to punish Babylon and permit Israel to go back to their own land after the 70 years (v 8; Isa. 45:1).

e Quoted in Rev. 18:23. Cp. 7:34; 16:9; 33:11. Therefore, this must have a double fulfillment—once in the nations past and again in the future Babylon.

f This was the whole length of the captivity of Jews to Babylon. After this Babylon was to be overthrown and the Jews were to return to their own land (v 11-12; 29:10; Dan. 9:2; Zech. 7:5). See note h, Isa. 23:15-17.

g See fulfillment in Dan. 5.

h Babylon has been in ruins for a long time, but it will be rebuilt temporarily and destroyed again, then remain desolate eternally (v 12; Isa. 13:19-21, notes). See

i God's judgment on the nations in Jeremiah's time is symbolized by a cup of wine, called the wine cup of fury. All nations were to drink of it and be moved to madness because of the sword coming into their midst (v 15-17).

j See list of 20 or more nations in note b, v 19.

k Jerusalem and the cities of Judah were to be a desolation, an astonishment, a hissing, and a curse first (v 18, 27-29); then the other nations were to be punished also (v 19-26).

a As it is this day proves that Jerusalem had already been destroyed by the time Jeremiah added this statement (v 18).

b 20 or More Nations Drinking God's Wrath:
1 Judah and all her cities (v 18)
2 Pharaoh and Egypt—his servants, princes and people (v 19)
3 All the mingled people of Uz (v 20)
4 The Philistines, including Ashkelon, Azzah, Ekron, and Ashdod
5 Edom (v 21)
6 Moab
7 Ammon
8 The kings of Tyrus (v 22)
9 The kings of Zidon
10 The kings of the isles beyond the sea—Cyprus
11 Dedan (v 23)
12 Tema
13 Buz
14 The kings of Arabia (v 24)
15 All the mingled people of the desert
16 All the kings of Zimri (v 25)
17 All the kings of Elam
18 All the kings of Medes
19 All the kings of the north (v 26)
20 The king of Sheshach (Babylon)

Jeremiah began with Judah, then proceeded with Egypt on the south; Uz on the southeast; Philistia on the southwest; Edom, Moab, Ammon on the east; Tyre and Zidon on the west; the isles of the Mediterranean on the west; the far east in Arabia; Media and Elam; the kings of the far north and east; and finally to Babylon itself which was to be the last to drink of the cup of God's wrath after being used of Him to punish others (v 18-26).

c This was Job's country (v 20; Job 1:1).

*d No doubt Cyprus and other isles of the Mediterranean (v 22).

*e On the border of Edom (49:8; Ez. 25:13).

*f Tema, the country of Eliphaz (Job 2:11).

*g Buz, the place Elihu came from (Job 32:2).

*h The country of Zimran, a son of Abraham by Keturah (Gen. 25:2). Perhaps located between Arabia and Persia.

*i Elam was Persia. Media was north of this.

*j Another name of Babylon (v 26; 51:41).

✡ ✡ ✡

Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city which is [l]called by my name, and [m]should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

(4) All nations after Judah

★ 30 Therefore prophesy thou against them all these words, and say unto them, [n]The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, [o]as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a [p]controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the [q]slain of the LORD shall be at that day from *one* end of [r]the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, [a]nor buried; they shall be dung upon the ground.

(5) Leaders of the nations to drink in particular

● 34 ¶ Howl, ye [b]shepherds, and cry; and wallow yourselves *in the ashes*, ye [c]principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall [d]fall like a pleasant vessel.

35 And the [e]shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD [f]hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, [g]as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

771

CHAPTER 26

4. Message in the temple court
(1) Conditional mercy offered (cp. Isa. 1:19, refs.)

★■ 1 [h]In the [i]beginning of the reign of Jehoiakim the son of Josiah king of Judah [j]came this [*k]word from the LORD, saying,

● 2 Thus saith the LORD; [*l]Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word:

3 [*m]If so be they will hearken, and turn every man from his evil way, [*n]that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; [*o]If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both ris-

---

of the wine cup of His fury. If they refused, it would be forced upon them; for if Judah was to be punished for her sins, then all the nations with whom she had sinned and whose gods had constantly caused her to go away from Jehovah, would also be punished (v 27-29). By causing Judah to sin they were equally guilty and worthy of punishment.

l The city upon which My name is called.

m Question 136. Next, 26:9.

n Jehovah has risen up like a lion out of the den (v 38), and at His roaring the whole world is filled with terror and confusion (v 30-33).

o See Isa. 63:1-6; Rev. 14:14-20; 19:15.

p Isa. 34:8; Joel 3; Zech. 14; Rev. 19.

q Isa. 66:16; Joel 3:14; Zech. 14; Rev. 19.

r The earth is a term sometimes used of Palestine or one part of the earth (v 33; Ezra 1:2). Here it refers to Palestine where Armageddon will be fought.

a At Armageddon bodies will be left all over Palestine, and it will take 7 months to clean up the land (Ez. 39:12-21).

b Rulers of all kinds were to cry and howl and wallow in ashes, for the days of slaughter and dispersion were at hand (v 34). All of the last three rulers of Judah had experienced miserable ends:
  1 Jehoiakim died and had no burial or lamentation made for him (22:18; 36:30; 2 Ki. 23:34–24:6)
  2 Jehoiachin was taken to Babylon a captive (2 Ki. 24:6-16)
  3 Zedekiah had his sons slain before his eyes, then had his eyes put out, and was taken to Babylon (2 Ki. 25:7)

c The strong ones; the noble ones; the substance of the nation (v 34).

d They will be broken in pieces like a vessel of value, and will become as worthless as such when it is destroyed (v 34).

e The rulers and nobles will not escape, but will be caught and taken to Babylon (v 35; 2 Ki. 24-25).

f Has destroyed the city, the prosperity, and the people of Judah (v 36).

g God is pictured here as a lion roaring upon its prey, executing judgment on the wicked an making the land desolate because of His fierce anger (v 38).

h 51st prophecy in Jer. (26:1-6, fulfilled). Next, v 18.
2 Predictions—Fulfilled:
  1 If you will not hearken to Me, to walk in My law . . . to the words of the prophets, then I will make this temple like Shiloh (26:4-6)
  2 I will make this city as a curse to all nations of the earth (26:6)

i This takes us back to 22 years before the Babylonian captivity (v 1; 2 Ki. 23:36; 24:18).

j All prophecy is not necessarily a prediction of future events, for 1 Cor. 14:3 defines prophesying as speaking unto men "to edification, and exhortation, and comfort." Such prophesying may never have the prophetic element of prediction in it in any definite way. Generally, however, the sermons of the prophets had that element in them, revealing to the people the judgments or blessings of God for the future, according to their obedience or disobedience to His will (v 2-4).

*k See ***Word*** and ***Bible*** in Index.

*l 4 Commands in Jer. 26:
  1 Stand in the court of the temple (v 2)
  2 Speak to all the cities of Judah, which come to worship
  3 Amend your ways and your doings (v 13)
  4 Obey the voice of Jehovah

*m God knew they would not hear, but He was desirous of offering mercy as long as He possibly could this side of the deadline for judgment (v 3-6). Men today are offered mercy as long as they are alive. With them the deadline is death, and after this the judgment without any more mercy (Heb. 9:27).

*n This proves that God would turn at the last moment from judgment to mercy if the people would repent and turn to Him (v 3). The only requirement was to repent, quit sin, and obey God (v 3, 13).

*o If you will not, then judgment will come, but if you will, then mercy will be shown (v 3-6, 13). Men in all ages have been blessed or cursed, depending upon their choice in obeying or disobeying God; and so it will always be. See ***210 Plain Laws and Warnings***, p. 497 of N.T.

✡ ✡ ✡

[p]not hearkened;

6 Then will I [q]make this house like Shiloh, and will make this city a curse to all the nations of the earth.

(2) Jeremiah's audience

7 So the [r]priests and the prophets and all the people heard Jeremiah speaking these words in [s]the [t]house of the LORD.

(3) Message rejected: Jeremiah's fourth persecution: by priests and people (cp. Jer. 11:18, refs.)

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, [a]saying, Thou shalt surely die.

9 [b]Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ [c]When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD'S *house*.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man *is* worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

(4) Jeremiah's answer

princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

● 13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 [e]As for me, behold, I *am* in your hand: do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

(5) Contention over Jeremiah

16 ¶ [f]Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 [g]Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

★ 18 [h]Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, [i]Thus saith the LORD of hosts; Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 [j]Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the

---

p 7 Sins of Judah in Jer. 26:
  1 Evil ways (v 3)
  2 Refusal to hear God (v 4)
  3 Refusal to walk in God's law
  4 Rejection of prophets (v 5-8)
  5 Unrighteousness (v 13)
  6 Disobedience to God
  7 Murder of prophets (v 23)

q To make the temple like Shiloh meant that it would be destroyed as the tabernacle of Moses was (in Shiloh) by the invading Philistines. See note g, 7:12.

r 4 Classes That Heard Jeremiah:
  1 Priests (v 7)
  2 Prophets
  3 The people
  4 Princes and rulers (v 10-16)

s The house of the Lord—the temple of Solomon had witnessed many changes in Israel, many prophets speaking in the name of the Lord, many rebellions of the hearts of men, plots against God's servants, apostasies, and many revivals of the ancient faith. It was in this temple that Jeremiah suffered his hardest trials in seeking to be true to God by giving the people the truth. Here the priests, other prophets, and people in general plotted to take his life. However, the princes who received their accusations heard his message and concluded he was not worthy of death (v 8-16), considering the past when some prophets were killed and others were not, for giving messages in the name of the Lord (v 16-24). The more recent attitude was to kill the prophets who made predictions against the temple and beloved city. Jehoiakim had recently put one prophet to death for this reason (v 20-24). The last prophets the Jews sought to destroy in a latter temple on this same spot were Jesus Christ and the 12 apostles.

t The temple was called the house of the Lord and the house of God many more times than it was called the temple, because God was supposed to dwell in the most holy place.

a Jeremiah had been persecuted before by in general rose up against him to put him to death for predictions against the temple and their beloved Jerusalem (v 8). When people reach a place like this it shows the utter corruption of a nation; judgment is bound to come.

b Question 137. Next, v 19.

c There was such a great mob against Jeremiah that the princes had to intervene and hear what the commotion was about. They sat down in the new gate to listen to the charges against the prophet (v 10-11).

d Then—when Jeremiah was accused by the priests, false prophets, and people for predicting judgment against the temple and Jerusalem, he defended himself by stating that the Lord had sent him to prophesy and that he had spoken only what God had inspired him to say against the city and the temple (v 12). To this he added commands to amend their ways and obey the voice of God, for He would yet repent and turn away His judgments pronounced against them (v 13).

e Jeremiah submitted to their judgment to do with him as they saw fit, but they were to know for certain that if they put him to death they would be committing murder and would be going further into the very sins for which judgment was threatened (v 14-15).

f Then—when Jeremiah had finished defending his actions and his statement that God had sent him to make these predictions, the princes declared that he had done nothing worthy of death, for he had spoken to them in the name of the Lord their God (v 16).

g Then—after the acquittal of Jeremiah of any wrongdoing by the princes, certain elders of the land spoke to the mob of Micah's prophecy in the days of Hezekiah, when Israel repented and God turned away His wrath (v 17-19); and also of Urijah's prophecy in their own day when Jehoiakim and Israel refused to repent, and put him to death (v 20-23). After this Jeremiah was rescued through the influence of Ahikam (v 24).

h The prophet whose book is called by his name. He was a contemporary with Hosea and Amos in Israel, and Isaiah in Judah (v 18; Mic. 1:1).

i 52nd prophecy in Jer. (26:18, fulfilled). Next, 27:1.
3 Predictions—Fulfilled:
  1 Zion will be plowed like a field (26:18; Mic. 3:12, note)
  2 Jerusalem will become heaps (26:18)
  3 The mountain of the house of the temple will become as the high places of a forest

j Questions 138-139. Next, 27:13.

* * *

pronounced against them? Thus might [k]we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, [l]Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and [a]went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and [b]cast his dead body into the graves of the common people.

24 Nevertheless the hand [c]of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER 27

5. Sign of the yokes

★■ 1 [d]In the [e]beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

● 2 Thus saith the LORD to me; [f]Make thee bonds and yokes, and put them upon thy neck,

● 3 And [g]send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; [h]Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

● 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

(2) All nations to serve Babylon for three generations (Jer. 25:11; Dan. 5:2, 7, 11, 13, 16, 18, 29)

7 And all nations shall [i]serve him, and his

Jeremiah to death they would procure judgment against themselves (v 20).

l This incident is not recorded elsewhere in Scripture; all we have is what is stated here. Though little is said, it is clear that this prophet was in perfect accord with Jeremiah in that judgment was to come to Judah and Jerusalem (v 20). God always gives His messages through two or three witnesses, so that the prophecies may be established as coming from Him and not from man. The subject of Urijah's prophecy was this city and this land—the same as Jeremiah's. Just when this prophesying took place in the reign of Jehoiakim is not known, except that it was in the beginning of his rule.

a 10 Examples of Going to Egypt:
1 Abraham (Gen. 12:10-20)
2 Joseph (Gen. 37:36–41:45)
3 Joseph's brethren (Gen. 42:1–44:34)
4 Israel as a nation (Ex. 2-12)
5 Hadad (1 Ki. 11:17-40)
6 Jeroboam (1 Ki. 12:2-20)
7 Jehoahaz (2 Ki. 23:34)
8 Jews (Jer. 42:14–43:13)
9 Urijah (Jer. 26:23)
10 Jesus Christ (Mt. 2:13-19)

b He still had a better end in death than Jehoiakim who killed him (22:18; 36:30; 2 Ki. 23:34–24:5). Jehoiakim was subject to Egypt and could easily obtain surrender of Urijah (2 Ki. 23:31-37).

c Ahikam, a confidant of Josiah (2 Ki. 22:12), and father of Gedaliah who was appointed governor by Nebuchadnezzar (40:6). He helped Jeremiah get out of the hands of the mob. How or what was done is not recorded.

d 53rd prophecy in Jer. (27:1-22, fulfilled). Next, 28:12.

12 Predictions—Fulfilled:
1 I have given Edom, Moab, Ammon, Tyrus, and Zidon into the hand of Nebuchadnezzar (27:1-6)
2 The beasts of the field have I given into his hand (27:6)
3 All nations will serve him, and his son, and his son's son, until the day of the deliverance of Palestine (27:7)
4 After this many nations and great kings will make him their servant
5 The nations that will not serve him (Nebuchadnezzar) will I punish (27:8)
6 The nations that submit to him and serve him will remain in their own land (27:11)
7 Bring your (Judah's) necks under the yoke of Babylon and you will live (27:12-15)
8 Your prophets prophesy a lie in My name, that I might drive you out, and that you might perish with the false prophets that prophesy to you (27:14-15)
9 Serve the king of Babylon, and live: wherefore should this city be laid waste? (27:17)
10 The vessels of the temple which the king of Babylon has not yet taken will be carried to Babylon (27:18-22)
11 There will they be until the day that I visit them (27:22)
12 Then will I bring them up, and restore them to this place

e This chapter, like ch. 26, was given to Jeremiah at the beginning of the reign of Jehoiakim, but the prophecy was not made known to Zedekiah until the 9th year of his reign, for it concerned this particular time in its fulfillment, which was about 20 years after it was received by Jeremiah (2 Ki. 23:36; 25:1). The yokes were made and sent to the various nations by messengers from these nations who came to visit Zedekiah in the 9th year of his reign when he rebelled against the king of Babylon (v 2-4). These visitors were perhaps discussing a common defense with Judah against what they all felt would be an invasion from Babylon.

f 10 Commands in Jer. 27:
1 Make you bonds and yokes (v 2)
2 Put them upon your neck
3 Send them to Edom, Moab, Ammon, Tyrus, Zidon, and Judah (v 3)
4 Command them to say to their masters, I have given all these lands to Nebuchadnezzar (v 6)
5 Hearken not to your prophets, diviners, dreamers, enchanters, or sorcerers which predict that the king of Babylon will not conquer you (v 9)
6 Bring your necks under the yoke of Babylon (v 12)
7 Serve him and his people
8 Hearken not to the words of the false prophets saying, You shall not serve Babylon (v 14)
9 Hearken not to the words of your prophets saying that the vessels of the Lord which have been carried to Babylon will shortly come again from Babylon (v 16)
10 Hearken not to them; serve the king of Babylon (v 17)

g 6 Nations Receiving the Yokes (v 3):
1 Edom
2 Moab
3 Ammon
4 Tyrus
5 Zidon
6 Judah

h It would be interesting to know how such a message was received by these pagan kings—one said to be coming from Jehovah. As to the message itself, it was clear enough that their countries would be defeated by Babylon, and if any would not submit to Nebuchadnezzar they would be destroyed (v 4-8).

i 3 Kings of Babylon Here (v 7):
1 Nebuchadnezzar (v 6, 8, 20)
2 Evil-Merodach,son of Nebuchadnezzar
3 Nebonidus, son of Evil-Merodach, in whose 17th year Babylon was taken by Cyrus and Darius (Dan. 5)

his land come: [j]and then many nations and great kings shall serve themselves of him.

(3) Warning to the nations

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, [a]with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

(4) Warning to Judah

● 9 Therefore hearken not ye to your [b]prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For [c]they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

(5) Conditional blessing (cp. Isa. 1:19, refs.)

11 [d]But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

6. Sign of the yokes continued to Zedekiah
(1) Commands

● 12 ¶ I spake also to Zedekiah king of Judah according to all these words, [e]saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [f]Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

● 14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

● 16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, [g]the vessels of the LORD'S house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

● 17 [h]Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

(3) Remaining riches of the temple go to Babylon (Jer. 52:17)

18 But if they *be* prophets, and if the word of the LORD be with them, [i]let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts [*a]concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

773 CHAPTER 28

7. A prophetical contest
(1) False prophecy of Hananiah

■ 1 [*b]And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the

---

[j] This means that after Babylon was used to chasten other nations she would be overthrown by the great kings of Medo-Persia (v 7).

[a] The three methods of punishing the nations were by the sword, by famines, and by pestilences (v 8).

[b] 5 Classes of Deceivers in Judah (v 9):
1 False prophets
2 Diviners
3 Dreamers
4 Enchanters
5 Sorcerers

This shows how far the Jews were from obedience to the law, which made it a death penalty to use the enchantment, sorcery

[c] By listening to lies from false prophets they were helping to destroy the nation, for God had promised that the ones which would not serve Nebuchadnezzar would be destroyed (v 8, 11, 15).

[d] Remaining in the land was the privilege of any nation, providing it would submit to Nebuchadnezzar and not rebel (v 11). Judah rebelled and had to go into captivity (2 Ki. 25:1).

[e] Here we have the sign of the yokes applied to Judah. If they would bring themselves under the yoke of Nebuchadnezzar and serve him they would live; but if they rebelled they would, like other nations, perish by the sword, famine, and pestilence (v 12-13).

[f] Question 140. Next, v 17.

[g] The vessels that were taken away by Nebuchadnezzar in the reigns of Jehoiakim and Jehoiachin (2 Ki. 24:13; 2 Chr. 36:7-10; Dan. 1:1-2). The false prophets were predicting that they would soon be brought back from Babylon, so there was no fear of the rest of Judah being taken into captivity (v 16).

[h] Question 141. Next, 29:27.

[i] God Himself challenged the test of answered prayer to prove whether a man was of God or not (v 18). This is a good test for all generations. If God is with a man he will be blessed and receive answers. Jesus, the apostles, and others confirmed their call and commission by miracles; there were many divine manifestations (Lk. 4:16-21; Jn. 2:11; 3:2; 5:30-47; 14:11; Acts 2:43; 5:12-13; 8:6; 15:4, 12; Rom. 1:11; 15:18-19, 29; Heb. 2:3-4).

[*a] This shows what parts of the temple and vessels were not taken to Babylon. The pillars, the brazen sea, the bases, and other fixtures were left when Jeconiah was taken captive with all the nobles and chief men of Judah (v 19-20). Now the prediction was that all the vessels would be taken to Babylon to remain there until God would visit the Jews and bring them back to Palestine (v 21-22). This was to be at the end of 70 years when Nebuchadnezzar, his son, Evil-Merodach, and his grandson, Nebonidus, would have reigned in Babylon (v 7; 25:11-14).

[*b] This controversy between false and true prophets took place in the 4th year of Zedekiah, the year he rebelled against Nebuchadnezzar, king of Babylon (v 1). This rebellion was caused for 2 main reasons:

1 Judah provoked the anger of the Lord to the point that He had to destroy them (2 Ki. 24:20)

2 The false prophets predicted that there would be no more defeat of Judah and those already taken to Babylon would return within 2 years (28:1-4). This emboldened Zedekiah and Judah to rebel

of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD'S house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

(2) Jeremiah's answer

5 ¶ [*d]Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place.

● 7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

(3) False prophecy of Hananiah

10 ¶ [a]Then Hananiah the prophet [b]took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

(4) True prophecy of Jeremiah

★ 12 ¶ [c]Then [d]the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

● 13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

● 15 ¶ [e]Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

(5) The test of true prophecy

17 [f]So Hananiah the prophet died the same year in the seventh month.

774 CHAPTER 29

8. A letter to the Jews of the first captivity
(1) Settle down: tenfold exhortation

★■ 1 Now [g]these *are* the words of [h]the letter

---

years—that was the time in which it was to be fulfilled (v 2-4). Fulfillment is the test of any prophecy. Not one detail of this prediction was fulfilled—it was bad guesswork in its entirety.

*d Then—when Jeremiah had heard the false prophecy of Hananiah, he made his reply regarding whether he thought it was a true prediction (v 5-9). He was more than willing for it to be fulfilled, if such could be possible; he and all Judah would welcome what had been thus predicted to come to pass (v 6). He referred to the prophets of old who had prophesied against kingdoms, predicting war, evil, and pestilence, and who had been opposed by false prophets foretelling peace; and he reminded the people that if his predictions came to pass it would be known he was sent by God (v 8-9). This did not end the contest however; it merely caused Hananiah to persist in his false prophecy and Jeremiah to give another true one of further success of Babylon and to predict that Hananiah would die that year—and it came to pass (v 10-17).

a Then—when Jeremiah had answered him regarding his prophecy of peace to Judah, Hananiah took the yoke off Jeremiah's neck and broke it, predicting a second time that the yoke of Nebuchadnezzar would be broken from the neck of all nations within 2 full years (v 10-11).

b Evidently Jeremiah had put a yoke upon his own neck when he delivered the prophecy concerning the yokes of Nebuchadnezzar being placed upon all nations (27:1-8).

c Then—when Hananiah had broken the yoke that was upon Jeremiah's neck and made his second prediction that the yoke of Nebuchadnezzar would be broken off the necks of all nations within 2 full years, Jeremiah gave his first and only prophecy in this prophetic contest (v 12-17).

d 54th prophecy in Jer. (28:12-16, fulfilled). Next, 29:1.
4 Predictions—Fulfilled:
1 You have broken the yoke of wood, but yokes of iron will be made in its place, for I will put a yoke of iron upon the neck of all nations that they may serve Nebuchadnezzar, king of Babylon (28:13-14)
2 They will serve him (28:14)
3 I have given him the beasts of the field also
4 I will cast you (Hananiah) from off the face of the earth. This year you will die, because you have taught rebellion against the Lord (28:15-16)

e Then—when Jeremiah had given his prophecy concerning Babylon, he uttered one concerning the death of Hananiah (v 15-16).

f By the death of Hananiah the prophecy of Jeremiah (v 12-16) was confirmed to be true, and the words of Hananiah of v 1-11 were proved to be false (v 17).

g 55th prophecy in Jer. (29:1-14, fulfilled). Next, v 17.
7 Predictions—Fulfilled:
1 Build houses in Babylon and dwell in them; plant gardens and eat of them; take wives and beget sons and daughters; take wives for your sons and give your daughters to husbands; have grandchildren; seek the peace of the land of your captivity; pray for it, for if it has peace you will have peace—you will be 70 years in captivity (29:4-10)
2 After the 70 years of captivity I will visit you, and perform the good word toward you, in causing you to return to your homeland (29:10)
3 Then you will call upon Me, and I will hear your prayers (29:12)
4 You will seek Me, and find Me when you search for Me with all your heart (29:13)
5 I will be found of you (29:14)
6 I will turn away your captivity, and I will gather you from all nations
7 I will bring you again into your land

h Jeremiah wrote a letter to the captives in Babylon advising them what to do in view of the long captivity of 70 years. They were not to live unsettled in Babylon, expecting to go back to Palestine soon, as false prophets of Judah were predicting in Jerusalem. It would not be sensible to remain in uncertainty and live temporary lives in view of 70 years there. They could build houses, plant gardens, bring up their lem [i]unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 [a]By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

● 5 [b]Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

● 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; [c]that ye may be increased there, and not diminished.

● 7 And [d]seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

(2) Trust not in false prophets

● 8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which

9 For they prophesy falsely unto you in my name: [e]I have not sent them, saith the LORD.

(3) Ninefold restoration after seventy years
(Jer. 25:11, refs.)

10 ¶ For thus saith the LORD, That [f]after seventy years be accomplished at Babylon [g]I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

(4) Ninefold judgment of their
brethren in Judah: reasons

15 ¶ [h]Because ye have said, [*i]The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and*

---

own families and those of their children before they would possibly be permitted to return to their homeland (v 4-7). All this Jeremiah wrote to the captives in Babylon, but it was contrary to other letters being sent to them by false prophets; so they were confused as to which course to follow. Hananiah, for instance, had predicted that all captives would return within 2 full years, so many did not have the heart to build up homes and business on a permanent basis (28:1-11). There were some in Babylon who even wanted to cause rebellion there, instead of submitting to foreign rule. Jeremiah sought to impress upon them that this was the wrong policy. He stated that if they would pray and work for peace in Babylon, they would have peace, but if they worked for war that is what they would have (v 7). Jeremiah's advice would eventually be heeded, for in 2 years all could see that the prophecy of Hananiah was false.

i 8 Classes Jeremiah's Letters Sent To:
1 Elders (v 1)
2 Priests
3 Prophets
4 King and Queen
5 Princes
6 Eunuchs
7 Carpenters
8 Smiths

a The letter of Jeremiah was sent by the hand of these 2 ambassadors from Judah to Babylon (v 3). What business they had with Nebuchadnezzar is not known unless it concerned the fact that Zedekiah and Judah did not intend to submit to Babylon any longer. This was in the 4th year of Zedekiah, about 7 years before the destruction of Jerusalem (28:1).

b See ***12 Commands to Captives***, p. 1353.

c God wanted them to multiply while in captivity and not be diminished (v 6). He had further use for the nation, so it must not be exterminated.

d It was God's will for the captives to become a part of the nation where they sojourned, adding to the public welfare by praying and working for peace, for it was only by the nation's peace that they could have peace. This is God's will for any people. Christianity demands that every Christian add to the betterment of the so-

world a better place (v 7; Rom. 13).

e God does not send false prophets, deceivers, and unloyal citizens to any land. He expects His people to be consecrated to the best good of all wherever they are—to be good subjects of government (v 9; Rom. 13).

f After, not before 70 years. This was the allotted time for the Jews to be in Babylon before being restored to their own land again (v 10; 25:11-14).

g 9fold Restoration After the 70 Years:
1 I will visit you (v 10)
2 I will perform My good word to you
3 I will cause you to return to your own land and place
4 I have good thoughts toward you, thoughts of peace and not of evil, to give you an expected end (v 11)
5 You will call upon Me and will pray to Me, and I will hear you (v 12)
6 You will seek Me, and find Me, when you search for Me with all your heart (v13)
7 I will be found of you (v 14)
8 I will turn away your captivity, and will gather you from all nations where I have driven you
9 I will bring you again into the place whence I caused you to be carried away

h 5 "Because's" Alternated With Judgment:
1 Because you have said, The Lord has raised up prophets in Babylon (v15-18)
2 Because they have not hearkened to My words (v 19-22)
3 Because they have committed villany, and adultery, and lied in My name in Israel (v 23)
4 Because you (Shemaiah) have taught rebellion (v 25-32)
5 Because Shemaiah has prophesied unto you, and I sent him not (v 31-32)

*i Judah was being led astray by false prophets in Palestine as well as the exile. They depended more on these than the true prophets because they held out hope of immediate restoration of the captives from Babylon and declared that the rest of Judah would not have to go into captivity. Hananiah was only one of such prophets, but mentioned in particular in ch. 28 because of his bold opposition against Jeremiah, the true prophet in Judah. In Babylon where Ezekiel was prophesying to the captives as a true prophet of God, the false prophets were seeking to counteract what he also was saying. Jeremiah and Ezekiel were in perfect agreement in everything they foretold even though separated—living in distant lands from each other. They prophesied at the same time and of the same things. False prophets are mentioned in Jer. 2:8, 26, 30; 4:9; 5:13, 31; 13:13; 14:13-15; 23:9-21; 26:11, 16; 27:9-18; 29:1, 8; 37:19; and in Ez. 13:2-16; 22:25, 28.

* * *

you into captivity;

★ 17 [a]Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 [b]Because [c]they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

(5) Judgment on the false prophets in Babylon: reason

★●20 ¶ [d]Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, [e]of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 [f]Because they have committed [g]villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

(6) The sin of Shemaiah

● 24 ¶ *Thus* shalt thou also speak to [h]Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and [i]maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore [j]why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, [*a]saying, This *captivity is* long: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read [*b]this letter in the ears of Jeremiah the prophet.

(7) Judgment on Shemaiah

■ 30 ¶ Then came the word of the LORD unto Jeremiah, saying,

● 31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

★ 32 [*c]Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

775 CHAPTER 30

VI. Prophecies of the restoration from captivity (Jer. 30:1–33:26)

1. Regathering of Judah and Israel to Palestine

★■ 1 The [*d]word that came to Jeremiah from the LORD, saying,

● 2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that [*e]I will bring again the captivity of my

---

Next, v 20.
4 Predictions—Fulfilled:
1 I will send upon them the sword, the famine, and the pestilence (29:17)
2 I will make them like vile figs that cannot be eaten
3 I will persecute them with the sword, famine, and pestilence (29:18)
4 I will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach

b Because—giving again reasons for the coming destruction of Judah and Jerusalem (v 19).

c 10 Sins of Judah in Jer. 29:
1 Tolerating false prophets and diviners, contrary to the law (v 8; note b, Lk. 12:29)
2 Prophesying falsely in God's name(v9)
3 Trusting in false prophets as being raised up by God (v 15)
4 Refusing to hear God's words (v 19)
5 Prophesying lies in My name (v 21)
6 Committing villany (v 23)
7 Committing adultery
8 Sending letters containing false statements (v 25)
9 Causing people to trust in lies (v 31)
10 Teaching rebellion (v 32)

d 57th prophecy in Jer. (29:20-22, fulfilled). Next, v 32.
3 Predictions—Fulfilled:
1 I will deliver them (Ahab and Zedekiah, false prophets) into the hand of Nebuchadnezzar (29:21)
2 He will slay them before your eyes
3 They will be a curse by all the captives in Babylon (29:22)

e This was not King Ahab (of many years before Jeremiah's time), but a false prophet who, with another false prophet named Zedekiah (not King Zedekiah), was burned in the fire by Nebuchadnezzar (v 21-22).

f In this verse we have reference to some more sins which caused judgment to be brought upon Judah, called Israel here (v 23).

g Folly, in the sense of lewdness, or vileness in worshipping idols and committing adultery and prophesying lies in the name of God (v 23).

h This man seems to have been the leader of the false prophets. He was punished for his sins and for sending letters from Babylon seeking to have Jeremiah put into prison and in stocks (v 25-27). He is called the Nehelamite, which could mean simply a dreamer (v 24).

i This false prophet claimed Jeremiah was making himself a prophet, and stated that for this he should be put into prison (v 26-27).

j Question 142. Next, 30:6.

*a This was predicted by Jeremiah (v 5).

*b The letter from Shemaiah in Babylon was received and read to Jeremiah by the priest, Zephaniah (v 29). This gave God an occasion to prophesy through Jeremiah of the judgment that would come upon the writer of the letter. He was not to have a man left of all his seed to dwell among the Jews or see the good which God had planned for His people (v 30-32).

*c 58th prophecy in Jer. (29:32, fulfilled). Next, 30:1.
3 Predictions—Fulfilled:
1 I will punish Shemaiah and his seed (29:32)
2 He will not have one male heir
3 He will not live to see the good that I will do for My people

*d 59th prophecy in Jer. (30:1–31:40; v 15 partly fulfilled; the other verses unfulfilled). Next, 32:1. See ***59th Prophecy in Jeremiah***, p. 1353.

*e No less than 16 times in this prophecy God speaks of the final and complete regather-

I will cause them to return to the land that I gave to their fathers, and they shall possess it.

2. The great tribulation (Dan. 9:27; 12:1-7; Mt. 24:15-31; Rev. 12:1–20:6; Ez. 20:33; 22:17; 36-37)

4 ¶ And these *are* the words that the LORD spake [g]concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard [h]a voice of trembling, of fear, and not of peace.

6 [i]Ask ye now, and see whether a [j]man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of [k]Jacob's trouble; but he shall be saved out of it.

3. Fifteenfold regathering of Israel under the Messiah (Isa. 11:11, refs.)

8 For it shall come to pass [l]in that day, yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 [a]But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

● 10 ¶ Therefore fear thou not, O my servant [b]Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed [c]from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: [d]though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: [e]but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

---

ing of all the tribes of Israel from all other lands to their own land where they will become an eternal nation under their Messiah (v 3, 10, 18; 31:4-6, 8-10, 12, 16-17, 23, 28). See ***Future Regathering of Israel***, p. 1247.

f Not only is it clear that Israel will be gathered from all other lands, but that they will be gathered to their own land which God gave to their fathers—Palestine (v 3-5; 32:17, 23; Ez. 37).

g Israel and Judah are two terms used of the two sections of the kingdom while it was divided, and also since the captivities sometimes, to make it clear that the whole house of Israel is referred to and not just a part, as is taught by some who say prophecy is being fulfilled today with England and America. It must be remembered that this prophecy of Jeremiah was given after the 10-tribe kingdom had been destroyed over 100 years (actually 133 years at the time of the final defeat of Judah in Zedekiah's time), and both terms were used to show that all the tribes will be involved in the fulfillment of these prophecies in the last days. Here, Jeremiah predicted things that will happen to all Israel in the future tribulation days; no tribe will be excluded from the one people that will be brought back from all nations in the last days. The two terms are sometimes used together, and sometimes Judah is used separately, but both are used of the same people (31:23-24).

h A voice of war, not peace (v 5).

i Questions 143-144. Next, v 15.

j Men with their hands on their loins as a woman in travail always pictures the most horrible tribulation upon a nation (v 6-7; 4:31; 6:24; 13:21; 22:23; 49:24; 50:43; Mic. 4:9-10; 5:3; Ps. 48:6; Isa. 13:8; 21:3; 42:14; 66:7-8; Rev. 12:2). Most of these passages refer to the travail of Israel in the future tribulation or in some other trouble in the past. The sorrows are the same as the ones referred to in Mt. 24:8. There are to be 2 travails of Israel in the future:

1 When the man-child is born (v 6-7; Isa. 66:7-8; Dan. 12:1; Mic. 5:3; Rev. 12:1-6, 14)

2 When the nation is born in a day at the 2nd advent of Christ, when it is delivered from almost sudden extinction (v 6-7; Isa. 66:7-8; Zech. 12:10–13:1; 14:1-15; Mt. 24:15-22; Rom. 11:25-29)

k The time of Jacob's trouble will be the last 3½ years of this age, the last half of Daniel's 70th week, and the time when Antichrist will enter Palestine and take over the temple as his capital building, to be worshipped there as God (Dan. 7:27; 11:40-45; 12:1-7; Mt. 24:15-31; 2 Th. 2:1-12; Rev. 12:1–20:6).

l In that day, the 2nd advent of Christ, God will break the yoke of Antichrist off the neck of Israel and he will come to an end (v 8).

a 8 Proofs David Will Rule as King:

1 This is what it says in every passage on the subject. Here Jeremiah says, David their king, not Christ their king. Christ has never ruled as king of Israel and never will do so until He comes again to reestablish the throne and kingdom of David, and to rule over him and Israel (Isa. 9:6-7; Lk. 1:32-33; Acts 16:13-18; Rev. 11:15). King David is the only person Jews would

tion here.

2 Jeremiah says that God will raise up David unto them to rule (v 9). If this is ever to be fulfilled it means raise up by resurrection as will be true of all the dead (Dan. 12:2; Jn. 5:28-29).

3 Ez. 34:23 says, I will raise up one shepherd over them, and he shall feed them, even My servant David. God calls David His servant many times, but not once is Christ called My servant David; so it is obvious that King David is the one predicted here to be raised up as the shepherd of Israel under the Messiah, just as the 12 apostles are to be shepherds over the 12 tribes, one apostle for each tribe, under the Messiah (Mt. 19:27; Lk. 22:30).

4 My servant David will be prince among them (Ez. 34:24). Christ will be King of kings and Lord of lords—not under others, or as one among others, but over all others.

5 David My servant shall be king over them; and they shall have one shepherd (Ez. 37:24).

6 My servant David shall be their prince forever (Ez. 37:25).

7 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days (Hos. 3:4-5). To make this and like scriptures apply to Christ is a violation of truth and forced interpretation.

8 Christ is never called David, but always the son of David (Mt. 1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42); David's Lord (Mt. 22:45); the seed of David (Rom. 1:3; 2 Tim. 2:8); the Root of David (Rev. 5:5); and the root and the offspring of David (Rev. 22:16).

b The terms Jacob, Israel, and Judah are used interchangeably throughout this prophecy (v 3-4, 7, 10; 31:2, 7, 10, 21, 23).

c Jews will be gathered from all lands where they have been dispersed; then they will find rest, quietness, safety, restoration and other eternal blessings in their own land (v 10-11).

d God does not say here that He would make a complete end of all nations, but rather that if He had to do it He would not do so to Israel. All nations are eternal and will be ruled by God and Christ throughout eternity (Dan. 2:44-45; 7:13-14, 18, 22, 27; Rev. 11:15; 21:24; 22:4-5).

e God never did intend to make a full end of Israel, but only to correct them sufficiently to bring them to repentance and eternal submission (v 11). The present generation of Jeremiah's day was about past correction and had no healing medicines for their rebellion (v 12-15); but in other generations to come it will be different (v 16-17).

✡ ✡ ✡

seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 [f]Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: [g]*because* thy sins were increased, I have done these things unto thee.

16 Therefore [h]all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will [i]restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

4. Rebuilding of Jerusalem

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and [j]the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

5. Twelve blessings of Israel

19 And out of [k]them shall proceed thanksgiving and the voice of them that make merry: and I will [l]multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and [m]I will punish all that oppress them.

21 And their [n]nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: [o]for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

6. The great tribulation

23 Behold, the [a]whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

776

CHAPTER 31

7. Conversion of Israel
(Rom. 11:26-29; Isa. 66:7-9; 59:20)

1 [b]At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

8. Fourteenfold restoration

2 [c]Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of [d]Samaria: the planters shall plant, and shall eat *them* as common things.

6 For [e]there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise

g Again and again God plainly states His reasons for chastening (v 15).

h Eventually, as in many times during the past, the devourers of Israel will be devoured; their adversaries will be captured; their spoilers will be spoiled; those who prey upon them will become a prey; and Israel herself will be restored to her land, be redeemed, and healed (v 16-17).

i This will be literal (v 17; Isa. 30:26; 33:24; 35:5-6).

j This not only predicted the destruction of Jerusalem but also the rebuilding of the city upon its own heap, or original site—even before the destruction (v 18; 31:38-39). This refers to the rebuilding of the city at the 2nd advent of Christ, as also predicted in Ez. 48:30-35.

k Out of Jerusalem and the fortress of v 18 will come joy and gladness (v 19).

l God will multiply Israel in all coming ages, glorify them as a great nation, and they will not be anymore a small, despised, downtrodden people (v 19). Their children will be blessed as in days of old, and the congregation will be eternally established before God (v 20).

m This is the same as the original Abrahamic covenant (v 20 with Gen. 12:1-3).

n The nobles of the nations, their governor, and other great men will be from among themselves and not from the Gentiles who have lorded it over them for many centuries. The times of the Gentiles will be ended (v 21; Lk. 21:24; Rom. 11:25-29). The Heb. here could be trans., Their Prince shall be one of themselves, their Ruler shall be native born. I will grant him access to My presence, and he shall approach Me; for who else has boldness on his own initiative to approach Me? Then you shall be My people, and I will be your God (v 21-22). This either refers to David of v 9, or to the Messiah who will be over David and all resurrected saints in the coming ages.

o Question 146. Next, 31:20.

a The whirlwind in such passages as this always pictures divine judgment (v 23; 23:19; 25:32; Ps. 58:9; Pr. 1:27; Isa. 66:15; Zech. 7:14; 9:14). Here the judgment upon the wicked relates to the battle of Armageddon at the 2nd advent of Christ (v 23-24; Isa. 63:1-6; Ez. 38-39; Joel 2-3; Zech. 14; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21). It was to come in the latter days when they would consider it (v 24).

b At the same time—the time Israel is regathered (v 3-5), the great tribulation is ended (v 6-7), the yoke of Antichrist has been broken off the neck of Israel (v 8), the time Israel serves God and David is raised up as their king again (v 9), when Israel is saved and blessed (v 10-11), Jerusalem is rebuilt and restored (v 18-20), the nations have a king from their own people (v 21), and Armageddon is over (v 21-22)—I will be a God to the families of Israel and they shall be My people (v 1; 30:22).

c In v 2-3 God calls attention to Israel and how those who did not rebel found grace in His sight and were blessed. He promises (in v 4-9) to rebuild them again when they come to obedience.

d Samaria was the capital of the northern or 10-tribe kingdom; it is here referred to again as part of the kingdom of Israel under the Messiah. This proves again that all the 13 tribes of Israel will be gathered from all nations to become one nation again eternally (v 5). Ephraim is also mentioned here, and this confirms the same fact, for this was the name of the northern kingdom, as found in many scriptures (v 6, 9; 7:15; Isa. 7:8-9, 17; 11:13).

e There Will Be a Day When:

1. Watchmen in Ephraim will cry, Arise, let us go up to Mount Zion (in Judah) to the Lord our God (v 6). This indicates the personal and visible presence of God in their midst (Isa. 2:2-4; 52:7; Ez. 43:7; Zech. 14:16-21)
2. Men will sing with gladness of Jacob (v 7)
3. Men will shout among the nations
4. Praise to God will be published
5. God's people will be saved, even the remnant of Israel
6. The rest of Israel will be gathered from all lands (v 8)
7. They will come with weeping and supplication to Zion (v 9)

* * *

our God.

● 7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, [*g]I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

9. Ten blessings of Israel

● 10 ¶ [*h]Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD [a]hath redeemed Jacob, and ransomed him [b]from the hand of *him that was* stronger than he.

12 [c]Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied

10. Fourfold admonition to cease weeping

15 ¶ Thus saith the LORD; [d]A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they *were* not.

● 16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

11. Repentance of Israel

18 ¶ I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*: turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 [e]*Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

● 21 Set thee up [f]waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ [g]How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a [h]new thing in the earth, A [i]woman shall

---

[*f] This is the proof that all the tribes of Israel will be united as one nation again when God reigns in Zion. When the people of Ephraim (the 10-tribe kingdom) cry out with joy to go to Zion there will be no more division of Israel; all will recognize Jerusalem as the capital of the whole of Israel.

[*g] This pictures all classes of the remnant of Israel returning to Palestine (v 8). They will come weeping and repenting, seeking the Lord their God and David their king (v 9; 30:9; Hos. 3:4-5).

[*h] Here is the call for all the Gentiles to take part in the regathering of Israel (v 10; Isa. 66:19-21).

[a] This refers to the future redemption of Israel when this prophecy will be fulfilled; therefore, it is spoken of as if it had already happened (v 11).

[b] This stronger one than Jacob could refer to two persons who will then be in league with each other to annihilate Jacob:

1 Satan, who will give his power to the Antichrist to help in the effort to destroy completely every Jew on earth (Rev. 13:1-18; Dan. 8:24-25; 11:40-45)

2 Antichrist, who will receive power from Satan, drive Israel out of their land for 3½ years, and surround Jerusalem in battle the day Christ comes to earth to set up His kingdom (Dan. 8:24; 11:37-39; Zech. 14; 2 Th. 2:8-12; Rev. 13:2; 16:13-16; 19:11:21; 20:1-3)

[c] After the Jews are delivered from Satan and Antichrist at Armageddon they will come and sing in Zion, flow together to the goodness of the Lord, and be blessed soul will be like a watered garden never to sorrow again. The old and young will live happily together. The souls of the priests will be made fat, and all the people will be satisfied with the goodness of God (v 12-14).

[d] This verse is quoted in Mt. 2:18 of the lamentation of the parents of the infants who were killed by Herod in seeking the life of the baby Jesus; but it will have another and more complete fulfillment in the future weeping and lamentation of Israel when 2/3 of the nation will be destroyed in the coming tribulation (Isa. 66:7-8; Dan. 12:1; Zech. 12:10–13:1, 9; Rom. 11:25-29). Here Rachel, the mother of 3 tribes—Benjamin, Manasseh, and Ephraim—might be considered the mother of the whole of Israel with Benjamin representing the southern kingdom and Ephraim the northern kingdom. Rachel's work was that of bearing children, and by death she was deprived of the joy for which she labored; but in the resurrection with her children restored to her, she will receive her wages. She had pined for children all her life and died in sorrow when Benjamin was born; so his name was called Benoni, the son of my sorrow (Gen. 35:18-19). She was buried at Ramah (1 Sam. 10:2). Here she is represented as weeping for her children, then being comforted by the promise of restoration of all Israel under the Messiah. Her seed is to come forth from the enemy and all will have hope in the end when Israel returns to her own land (v 15-17). In the next verses Ephraim, who came from Rachel through Joseph and whose name is used of the northern kingdom of 10 tribes, is seen bemoaning himself and praying to God for restoration, being ashamed of the past life of sin (v 18-19). Then in the next 2 verses (20-21) we see the yearning of God for Ephraim as a parent yearning for his child. In all of God's cursing of Ephraim for his sins, He still had fond memories of him, and promised to have mercy upon him again (v 20).

[e] Questions 147-148. Next, v 22.

[f] The waymarks and high heaps are signposts or pillars to point the way of the highway on which men travel (v 21).

[g] Question 149. Next, 32:27.

[h] Any interpretation of this verse must be in harmony with this condition of being a new thing (v 22).

[i] The woman referred to here is the virgin daughter of Israel, as in the previous verse (v 21). Israel is often called a woman (Isa. 54:6; Rev. 12), a virgin (v 21), a daughter (v 22), and referred to as one married to Jehovah (Isa. 54:5), so the identification of this woman is clear.

✡ ✡ ✡

12. Ten blessings of Israel

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, [a]when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, [b]the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

13. Ten blessings of the New Covenant (Isa. 59:20, refs.)

31 ¶ Behold, [c]the days come, saith the LORD, that I will make a [d]new covenant with the house of Israel, and with the house of

32 [e]Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

14. Israel confirmed as eternal as the solar system (Ps. 72:5; 89:29, 36, 37)

35 ¶ Thus saith the LORD, which [f]giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

36 If those ordinances depart from before me, saith the LORD, [*a]*then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; [*b]If heaven above can be measured, and the foundations of the earth [*c]searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

15. Jerusalem confirmed as an eternal city

---

be on every side; beset; cause to come about; circuit; compass about or around; beset round about; enclose; turn back to. It is trans. compass (v 22, 39; 52:21; Josh. 6:3-7; etc.); beset (Judg. 19:22; 20:5; Hos. 7:2); and turn back to (1 Sam. 22:17-18).

k Heb. geber, a valiant man; a warrior; a mighty man. The truth is that a woman (Israel) shall compass (surround; come back to or around; turn to; beset) a man (Jesus Christ, the coming Warrior and mighty Man of God whom He will send to deliver them and reign over them, v 22).

a When Israel will be completely gathered to Palestine, then they will pronounce a blessing on their land and nations—called the habitation of justice and mountain of holiness here (v 23). At this same time husbandmen will lead flocks out of the cities of Judah and there will be rest and happiness to every soul (v 24-25).

b The Days Come That:

1 I will sow the house of Israel and the house of Judah with the seed of man and beast (v 27); that is, men and beasts will be greatly multiplied
2 God will watch over them to build and plant, as He has watched over them to pluck up, break down, throw down, destroy, and afflict because of sin (v 28)
3 They will say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every man will die for his own sin—the man that eats the sour grape, his teeth shall be set on edge (v 29-30).

These days to come are clearly those of the Millennium when God will send Jesus Christ to build up Zion and reign for the purpose of putting all rebellion down (1 Cor. 15:24-28). Sin will continue along with other conditions, but it will be judged and men will pay for their own crimes; their parents or others will not be blamed for them. Death will be the penalty for sin (v 29-30).

c The Days Come That:

1 I will make a new covenant with the house of Israel and with the house of Judah (v 31; Heb. 8:6-13)
2 After those days, I will put my law in their inward parts, and write it in their hearts (v 33)
3 I will be their God, they will be My people
4 They will teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they will all know Me, from the least to the greatest of them; I will forgive their iniquity, and I will remember their sin no more (v 34)

d The new covenant is what we call the New Testament of the Bible, made by Christ to take the place of the law of Moses (Isa. 42:6; 49:8; 55:3; 59:21; 61:8; Heb. 8:6-13; 10:16; 12:24; 13:20).

e The new covenant was not to be the same as the old, but an entirely new contract to take the place of the law of Moses. To say that the new is the same as the old covenant, the only difference being that the one was written on tables of stone while the other was written on tables of the heart, is erroneous to the extreme. An old contract written anew on some other material does not make it a new contract. It is the contents that makes a difference, not the place where it is written. Here it states plainly that the new contract was not to be the same as the old one made by Moses—"Not according to the covenant that I made with their fathers in the day that I took them . . . out of Egypt" (v 32). The two contracts could never be the same because of the differences in their terms, conditions, and blessings. See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

f 7 Great Truths:

1 God gave the ordinance of the sun to give light by day (v 35; Gen. 1:14-19)
2 He gave the ordinances of the moon and stars for light by night (v 35)
3 He divided the sea and gave a decree that it should never cover the earth (v 35; Gen. 1:9-13; Job 38:11)
4 He made the ordinances of the sun, moon, and stars to be eternal (v 36; Ps. 72:5, 17; 89:29, 35-37)
5 The infinity of the heavens (v 37)
6 The unsearchableness of earth
7 The eternity of Israel's union with Jehovah (v 37; Isa. 9:6-7; Lk. 1:32-33)

These truths are repeated time and time again, and should be accepted as common and eternal facts.

*a Then—if and when the planets ever fail to give light and regulate times and seasons, the seed of Israel will cease being a nation before God (v 36). This certainly refers to the eternal nation of the future under the Messiah.

*b See ***Solar System*** in Index.

*c There is no method for searching out the

LORD, that the [e]city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* [f]holy unto the LORD; it shall not be plucked up, [g]nor thrown down any more for ever.

CHAPTER 32

16. Sign of kinsman redemption
(1) Question of Zedekiah

★■ 1 The word that came to Jeremiah [h]from the LORD in the [i]tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and [j]Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, [k]Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And [l]he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

(2) Kinsman redemption fulfilled
(Lev. 25:25-34; Ruth 3-4)

★■ 6 ¶ [m]And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; [a]buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, [b]*even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was [c]sealed *according* to the law and custom, and that which was open:

---

foundations of the earth or measuring the vast heavens; even so there is no way for God to cast off Israel for their sins, for in those days there will be no sin in them (v 37; Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29; Heb. 10:17).

d The Days Come That:
1 The city of Jerusalem will be built to the Lord from Hananeel (the northeast corner) to the gate of the corner (the northwest corner), then upon the hill of Gareb; and it will compass about to Goath (toward the southwest, called the hill of the lepers). It will take in the whole valley of dead bodies and all the fields to the brook Kidron and to the corner of the horse gate toward the east. All this will be holy to God (v 38-40).
2 It will never be plucked up again or destroyed and thrown down anymore forever (v 40).

e This definitely refers to the rebuilding of the city of Jerusalem at the 2nd advent of Christ (v 38-40). The measurements of the city are given in Ez. 48:30-35. When Christ sets His feet on the Mount of Olives and it is divided, half going to the east and the other half to the west, there will be a very great valley (Zech. 14:1-5) At the same time the earthquake will kill 7,000 men in Jerusalem alone (Rev. 11:13). Jerusalem will be divided into three parts and much of it will be destroyed (Rev. 16:19). Thus it will need to be completely rebuilt to become the capital of the Messiah's kingdom over all nations forever. The name of the city from that day and forward will be The Lord will be there (Ez. 48:35).

f Not only will the city itself be holy to God, but on every pot and pan in Jerusalem, and even on the bells of the horses will be Holiness unto the Lord (Zech. 14:10-21).

g Many scriptures speak of Jerusalem being an eternal city (v 40). See ***Jerusalem*** in Index.

h 60th prophecy in Jer. (32:1-5, fulfilled). Next, v 6.
7 Predictions—Fulfilled:
1 I will give this city into the hand of the king of Babylon and he will take it (32:3)
2 Zedekiah the king will not escape out of the hand of the Chaldeans (32:4)
3 He will surely be delivered into the hand of the king of Babylon
4 He will speak with him mouth to mouth, and his eyes will behold his eyes
5 He will lead Zedekiah to Babylon
6 There he will be until I visit him (32:5)
7 Though you fight against the Chaldeans, you will not prosper

i This was about 1 year before the fall of Jerusalem and the final captivity of Jews to Babylon (v 1; 2 Ki. 25:1-2).

j How long Jeremiah had been in prison is not known; he was being detained because of his prophecies (v 1, 3, 8, 12; 33:1).

k This prophecy had been given on several occasions (v 3-5; 21:3-7; 24:8-10; 25:8-29). This was literally fulfilled as in 2 Ki. 25; 2 Chr. 36.

l Here Jeremiah predicted that Zedekiah would be taken to Babylon (v 5). Ezekiel predicted that he would not see Babylon, though he would die there (Ez. 12:13). All statements are true, for he was taken to Babylon and died there, but he did not see it because his eyes were put out (2 Ki. 25:6-7).

m 61st prophecy in Jer. (32:6-7, fulfilled). Next, v 13. It was here predicted that Hanameel his cousin would come to Jeremiah wanting him to buy his field that was in Anathoth, for it was his by right of redemption. He soon came to the prophet in the court of the prison, as God had foretold (v 8). Hanameel had evidently mortgaged this field and could not buy it back again, so according to the law, the nearest of kin had the right to redeem it and use it until the year of release when it would revert to its original heirs. This incident became another occasion for a prophecy from God through Jeremiah to Judah (v 8-15).

a Jeremiah was asked by his cousin to buy the field for himself, which was what God had predicted he would do (v 7). Then Jeremiah knew that the prophecy was of God, because it was confirmed by fulfillment. He bought the field from Hanameel for 17 shekels of silver ($10.88), completing the transaction before proper witnesses, sealing it, and paying the money in cash (v 9-11).

b 17 shekels at 64¢ each = $10.88.

c It is supposed that one of these documents was a duplicate of the other. It may have been customary to seal one copy carefully and deposit it in a safe place, perhaps in a jar buried on the property described in the document, and to leave the other one unsealed in some public place, where all interested persons could have access to it whenever they desired. Inasmuch as the city was to be destroyed, the prophet was directed to have both copies put in an earthen vessel for preservation (v 12-14).

✡ ✡ ✡

chase unto [e]Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

★ 13 ¶ [f]And I charged Baruch before them, saying,

● 14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue [g]many days.

(3) Application to Judah

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

17. Prayer of Jeremiah: sixteenfold greatness of God

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou [h]hast made the heaven and the earth by thy great power and stretched out arm, *and* there is [i]nothing too hard for thee:

18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set [j]signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: [a]therefore thou hast caused all this evil to come upon them:

24 Behold [b]the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, [c]because of the sword, and of the famine, and of the pestilence: and what thou [*d]hast spoken is come to pass; and, behold, thou seest *it*.

● 25 And [*e]thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

18. Answer of God
(1) Ninefold judgment: tenfold reason
(cp. Isa. 5:5, refs.)

★■26 ¶ [*f]Then came the word of the LORD unto Jeremiah, saying,

---

chase to Baruch in the sight of Hanameel, in the presence of the witnesses who subscribed the book of the purchase, and before all the Jews who sat in the court of the prison. He charged Baruch to say to Israel that these documents will continue in the earthen vessel many days as a sign that after many days (the 70 years of 25:9-14) the Jews will return to Palestine and its fields and vineyards again (v 12-15).

e Baruch, blessed. See Index.

f 62nd prophecy in Jer. (32:13-15, fulfilled). Next, v 26. The prediction here is that after many days the Jews would return to their land and possess houses, fields, and vineyards as before.

g The many days here refers to the rest of the 70 years of captivity of 25:9-14.

h 16fold Greatness of God:

1 You have made heaven and earth by Your great power, and Your stretched out arm (v 17)
2 There is nothing too hard for You
3 You show lovingkindness to thousands (v 18)
4 You recompense the iniquity of the fathers into the bosom of their children after them
5 God is Great
6 He is a Mighty God
7 The Lord of hosts is His name
8 Great in counsel (v 19)
9 Mighty in work
10 Your eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings
11 He has set signs and wonders in the land of Egypt, and in Israel, and among other men, as it is this day (v 20)
12 He has made a name for Himself, as it is at this day
13 He has brought forth His people out of the land of Egypt with signs and wonders, with a strong hand, with an outstretched arm, and with great terror (v21)
14 He has given them this land, which He swore to their fathers to give them(v22)
15 He has caused all this evil to come upon them for disobedience (v 23)
16 He has caused the invaders to fight against Jerusalem which is given into their hands, to fulfill what He has spoken (v 24-25)

i If men could only believe this and trust God for His many blessings there would be untold benefits coming to them which they now go without because of unbelief and ignorance of His will. If nothing is too hard for Him, and He has promised men all their needs and lawful wants in life, here and hereafter, then there is no excuse for lack of supply. Cp. v 27; Gen. 18:14.

j These signs and wonders are not the great pyramids in Egypt, as sometimes taught, but the many miracles He wrought in Egypt (the 10 plagues of Ex. 3-12), those He wrought in Israel (see ***Miracles*** in Index), and those among other men in all ages (v 20). That those in Egypt were performed to deliver them from Egypt is stated in v 21.

a 3 Reasons for Israel's Destruction:

1 They obeyed not Your voice (v 23)
2 They did not walk in Your law
3 They have done nothing of all that You commanded them to do

b This refers to the heaping up of earth by the enemy to overtop the walls and get into the city (v 24; 6:6; 33:4).

c 3 Things That Caused the City to Fall:

1 The sword (v 24)
2 The famine
3 The pestilence

*d God's prophecies have always come to pass, and they always will, for He is able to cause nothing to fail which He has predicted. There is no guesswork in true prophecy. The greatest power of the universe is back of His own spoken word, and He will see to it that it will always be fulfilled.

*e It was puzzling to Jeremiah that he should be told to buy the field since the city was to be taken by the Babylonians, but he obeyed even though the only benefit might be using the experience in his prophecy to signify that houses, fields, and vineyards would be possessed by the Jews again after many days—70 years (v 25 with v 15, 43-44).

*f 63rd prophecy in Jer. (32:26-44; v 26-36 fulfilled; v 37-44 unfulfilled). Next, 33:1.
3 Prediction—Fulfilled:

1 I will give this city into the hand of the Chaldeans and Nebuchadnezzar, and he will take it (32:28)
2 They will come and set the city on fire, and burn the houses upon whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger (32:29)
3 It will be delivered to the king of

flesh: [g]is there any thing [h]too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only [i]done evil before me from their youth: for [j]the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto [a]Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword,

(2) Fifteenfold regathering of Israel
(Isa. 11:11, refs.)

★ 37 [b]Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an [c]everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

778

CHAPTER 33

19. Davidic kingdom to be restored
(1) Desolation first

Babylon by the sword, the famine, and the pestilence (32:36)

12 Predictions—Unfulfilled:
1 I will gather them out of all countries whither I have driven them in My anger, My fury, and My great wrath (32:37)
2 I will bring them again to this place
3 I will cause them to dwell safely
4 They will be My people, and I will be their God (32:38)
5 I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them (32:39)
6 I will make an everlasting covenant with them, that I will not turn away from doing them good (32:40)
7 I will put My fear in their hearts, so that they will not depart from Me
8 I will rejoice over them to do them good (32:41)
9 I will plant them in this land assuredly with My whole heart and My whole soul
10 As I have brought all this great evil upon them, so will I bring upon them all this good that I have promised them (32:42)
11 Fields will be bought in this land, into the hands of the Chaldeans (32:43)
12 Men will buy fields for money, and subscribe evidences, seal them, and take witnesses in the land of Benjamin, in all places about Jerusalem, in all the cities of Judah, in all the cities of the mountains, in all the cities of the valley, and in all the cities of the south: for I will cause their captivity to return (32:44)

[g] Question 150. Next, 33:24.

[h] See v 17, 27; Gen. 18:14.

[i] 7 Sins of Israel:
1 They have done evil from their youth (v 30)
2 Provoked Me to anger with the work of their hands (idols)
3 Turned their back to Me (v 33)
4 Not listened to instruction
5 Set their abominations in My house to defile it (v 34)
6 Built high places to Baal (v 35)
7 Caused their sons and daughters to pass through the fire to Molech in the valley of the son of Hinnom

[j] All Israel, not just a few of the tribes, had constantly provoked God to anger by their sins, so the blame could not be laid upon Judah only. All classes had sinned—kings, princes, priests, prophets, and other men of Israel (v 30, 32).

[a] See ***Molech*** in Index.

[b] See 12 Predictions—Unfulfilled, note f, v 26.

[c] See note d, 31:31.

✡ ✡ ✡

unto Jeremiah the [e]second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD *is* his name;

▲ 3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, [a]concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the [b]mounts, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to [c]fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

(2) Sixteenfold restoration

★ 6 Behold, [d]I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and [e]will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, have transgressed against me.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the [f]cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south,

---

filled; v 6-18 unfulfilled). Next, v 19.

3 Predictions—Fulfilled:

1 The house of the city and those of the kings of Judah will be thrown down by the mounts and the sword (33:4)
2 The dead bodies of those who fight the Chaldeans will fill the houses of this city (33:5)
3 I will cause them to be slain in My anger and My fury, because of the wickedness of the city

21 Predictions—Unfulfilled:

1 I will bring health and cure to the city of Jerusalem (33:6)
2 I will cure them
3 I will reveal unto them the abundance of peace and truth
4 I will cause the captivity of Judah and Israel to return (33:7)
5 I will build them as at the first
6 I will cleanse them from all their iniquity and sins (33:8)
7 I will pardon their iniquities whereby they have sinned
8 It will be to Me a name of joy, a praise and an honor before all nations of the earth (33:9)
9 They will fear and tremble for all the goodness and prosperity that I procure unto it
10 Again the voice of joy and happiness will be heard in this place (33:10-11)
11 They will say, Praise the Lord of hosts: for the Lord is good; for His mercy endures forever (33:11)
12 I will cause the captivity of the land to return, as at the first
13 Again in this place, which is desolate, without man and beast, and in all cities thereof, will be a habitation of shepherds causing their flocks to lie down (33:12)
14 In all the cities of Judah flocks will pass again under the hand of him that tells them (33:13)
15 The days come that I will perform that good thing which I have promised the whole house of Israel (33:14)
16 In those days, and at that time, I will cause the Branch of righteousness to grow up unto David (33:15)
17 He will execute judgment and righteousness in the land
18 In those days the house of Judah will be saved, and Jerusalem will dwell safely (33:16)
19 She will be called, The Lord our righteousness
20 David will never want a man to sit upon the throne of the house of Israel (33:17)
21 Neither will the priests and Levites want a man before Me to offer burnt offerings, and meat offerings, and to do sacrifice continually (33:18)

e In this second message (given while the prophet was shut up in prison), the former predictions about the destruction of the city of Jerusalem by the Chaldeans are confirmed again. The future restoration of Israel to her own land, the blessing of all Israel under their Messiah, and the eternal restoration of the Davidic throne and kingdom as well as the priesthood and sacrifices are also confirmed as seen by the above unfulfilled predictions. These many prophecies reflect what is in the heart of God—He longs to see His people Israel blessed and restored to the full, as a great nation, the head of all other nations under the Messiah. He longs to see the whole world at peace, with men praising Him and living happy lives in prosperity. He is determined to save Israel as an eternal nation, restore the kingdom of David, and place eternal kings over His eternal program that should have been carried out from the time of creation until now. He plans that the priests and Levites will continue eternally offering the various sacrifices before Him as a memorial of the sacrifice of Christ, so that all coming generations might have an outward program demonstrating the price of redemption through Him (v 18). See notes on Ez. 40-48.

a The prophecies of v 4-5 are fulfilled, having been fulfilled about 616 B.C. when Nebuchadnezzar, king of Babylon, destroyed Judah and Jerusalem and took the kingdom of Israel into captivity. The following verses (6-18) speak of restoration of Israel from all nations in the latter days and the establishment of the eternal kingdom of the Messiah—all yet to be fulfilled.

b The mounts were made of earth, rocks, and trees and were used to help men get into a walled city to attack it. If these could be built to the top of the wall there was no way to keep an invader out except to defeat him on the wall (v 4).

c This refers to the many dead bodies of men slain in all the houses of the city. The prophecy given stated that all who would flee from the city would be spared, but those remaining in it to fight would be killed (21:9). The reason for such slaughter was the sins of the people (v 5).

d For a list of these predictions, see note d, v 1.

e God will build them as at the first, that is, restore them to a full possession of the land again (v 7, 11). Isaiah speaks of the restoration of their judges as at the first (Isa. 1:26).

f All the cities of Judah were to be desolate of man and beast as pictured here. This was literally fulfilled two times: first, following the destruction of Jerusalem, 616 B.C.; and again, following the destruction of Jerusalem, A.D. 70. In the future restoration the land will be filled with men and flocks (v 12-13).

about Jerusalem, and in the cities of Judah, shall the [*g]flocks pass again under the hands of him that telleth *them*, saith the LORD.

(3) Reign of Messiah: Davidic and Levitic covenants confirmed

14 Behold, the days come, saith the LORD, that I will perform that [*h]good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ [a]In those days, and at that time, will I cause [b]the Branch of righteousness to grow up unto David; and [c]he shall execute judgment and righteousness in the land.

16 [d]In those days shall [e]Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, [f]The LORD our righteousness.

17 ¶ For thus saith the LORD; David [g]shall never want a man to sit upon the throne of the house of Israel;

18 Neither [h]shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

(4) Davidic covenant confirmed as eternal as the solaric covenant (Jer. 31:35-40; Gen. 1:14-19)

★■19 ¶ [i]And the word of the LORD came

20 Thus saith the LORD; [j]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

(5) Israel confirmed as eternal as the solaric covenant

★ 23 [k]Moreover the word of the LORD came to Jeremiah, saying,

24 [l]Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause

---

*g 22 Blessings in the Restoration:
1 Health and cure (v 6)
2 Abundance of peace and truth
3 Rebuilding of the nation (v 7)
4 Cleansing from iniquity (v 8)
5 Full pardon of all sins
6 Joy, praise, and honor before all nations of the earth (v 9)
7 Abundance of goodness
8 Prosperity for all
9 Joy and gladness of all classes (v 11)
10 Worship of God in the temple
11 Return from captivity (v 7, 11)
12 Flocks in all places (v 12-13)
13 Personal reign of the Messiah (v 15)
14 Judgment and righteousness
15 Salvation of Judah and Jerusalem
16 Dwelling in safety (v 16)
17 David's throne and eternal kingship over his kingdom (v 17-21)
18 Eternal priesthood and sacrifices (v 18-21)
19 Eternal covenant with David (v 20-21)
20 Eternal day and night (v 20)
21 Eternal generations of natural people (v 21)
22 Eternal nation of Israel (v 24-26)

*h That good thing was the coming Messiah and full redemption and restoration under Him (v 14-18, 20-21, 24-26).

a For a list of these prophecies see note d, v 1.

b The Branch of righteousness is none other than Jesus Christ who will come from heaven to fulfill the many prophecies uttered by the prophets since the world began. He is referred to as the Branch in v 15; 23:5; Isa. 4:2; 11:1; Zech. 3:8; 6:12.

c The prediction here of a king reigning in righteousness and executing judgment and justice in the earth is the same as in Isa. 32:1.

d In Those Days:
1 Judah will be saved (v 16)
2 Jerusalem will dwell safely

e Note that Judah and Jerusalem are still dealt with, not Israel and Samaria, proving that Judah was representative of all Israel. Sometimes if two different terms are used it is to make clear beyond a doubt that all Israel will share in the restoration of the whole nation to their own land in the latter days (Ez. 37).

f This will be but one name of the city of Jerusalem (v 16). See ***14 Future Names of Jerusalem***, p. 1244.

g Jesus Christ will be the eternal King of the house of David (Isa. 9:6-7; Lk. 1:32-33). David will also be an eternal king of Israel under the Messiah (note a, 30:9).

h There will be eternal priests and Levites offering up sacrifices and offerings eternally (v 18, 21). See notes on Ez. 40-48.

i 65th prophecy in Jer. (33:19-22, unfulfilled). Next, 33:23.
3 Predictions—Unfulfilled:
1 My covenant with David will never be broken—that he should have a son to reign upon his throne eternally. If My covenant with day and night and with the seasons can be broken, then My covenant with David can also be broken (33:19-21)
2 There will be eternal priests and Levites as My ministers (33:21)
3 I will multiply the seed of David, and the Levites that minister to Me until they cannot be numbered any more than the host of heaven and the sand of the sea (33:22)

Thus a second time in this chapter and many times throughout the Bible, God promises an eternal kingdom, throne, seed, priests, Levites, sacrifices, and generations of natural people (v 15-18, 20-21, 24-26). See ***Eternal*** in Index.

j If God's covenant with the sun, moon, and stars that regulate day and night and eternal seasons can be broken so that there will never be any more day and night or seasons on earth, then God's covenant with David can also be broken. Since one is eternal, the other is also eternal. If one can fail, the other can fail. God promised that the Solaric covenant would be eternal. Seedtime and harvest, summer and winter, cold and heat, and day and night will not cease as long as the earth exists (Gen. 4:14-19; 8:22). Here it is taken for granted that they are eternal, and so the fact that David will have an eternal throne in God's kingdom and a Son sitting on it is an eternal doctrine of prophecy (v 20-21, 25-26). David has no throne now, but after the church is raptured God will rebuild the tabernacle of David which is fallen down, and will set it up eternally (Acts 15:13-18). Then Christ will reign over the kingdom of David and establish it forever (Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5).

k 66th prophecy in Jer. (33:23-26, unfulfilled). Next, 34:1.
3 Predictions—Unfulfilled:
1 If My covenant ceases to exist with day and night and the appointed ordinances of heaven and earth, then will I cast off the seed of Jacob, and David My servant, and I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob. In other words: My covenant with David and his seed will be eternal (33:23-26)
2 I will cause their captivity to return (33:26)
3 I will have mercy on them

This is the third time in this chapter that the eternal seasons, throne of David, kingdom and kingship of David's seed, and other eternal things are mentioned (notes i and j, above).

l Question 151. Next, 35:13.

them.

779 CHAPTER 34

VII. Prophecies of the Babylonian captivity
(Jer. 34:1–39:18)
1. Zedekiah's twelvefold overthrow and captivity

★■ 1 The [m]word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, [*a]saying,

● 2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn [*b]*odours* for thee; and they will lament thee, *saying*, [c]Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against [d]Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

(1) Intellectual

★■ 8 ¶ [e]*This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had [f]made a covenant with all the people which *were* at Jerusalem, to proclaim liberty unto them;

9 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

(2) God's commendation

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; [g]I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 [a]At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And [b]ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a

---

*a 67th prophecy in Jer. (34:1-5, fulfilled). Next, v 8.
10 Predictions—Fulfilled:
1 I will give this city into the hand of the king of Babylon (34:2)
2 He will burn it with fire
3 You will not escape out of his hand, but will surely be taken, and delivered into his hand (34:3)
4 Your eyes will see the eyes of the king of Babylon
5 He will speak to you mouth to mouth
6 You will go to Babylon
7 You will not die by the sword (34:4)
8 You will die in peace (34:5)
9 They will burn incense for you at your death as they have done for your fathers, the former kings
10 They will lament you saying, Ah lord

*b The burning was perhaps of spices or incenses added to wood as a special honor (v 5).

c It was the custom in wailing for the dead to repeat over and over again something to call attention to the deceased one. Here it was Ah lord! because he was a lord. If a relative died the lament would be the appropriate one—Ah sister! Ah brother! Ah mother! or Ah father! for instance (v 5; 22:18).

d Lachish and Azekah were fortified cities in the plain toward Egypt, so had to be taken before Jerusalem, lest the Egyptians join Judah and fight against the Babylonians—something which Zedekiah and Judah hoped would take place. Just before Nebuchadnezzar's time Egypt had ruled all the country up to the river Euphrates. Nebuchadnezzar had defeated the Egyptians at the battle of Carchemish on the Euphrates when he came to the throne, so it was entirely possible that they would help Judah against him.

e 68th prophecy in Jer. (34:8-22, fulfilled). Next, 35:16.
9 Predictions—Fulfilled:
1 I proclaim a liberty for you—to the sword, the pestilence, and the famine (34:17)
2 I will make you to be removed into all the kingdoms of the earth (34:18)
3 I will give the men that have transgressed My covenant into the hand of their enemies and those who seek their life (34:18-20)
4 Their dead bodies will be for meat unto the fowls of the heaven and the beasts of the earth (34:20)
5 Zedekiah, king of Judah, and his princes will I give into the hand of their enemies, and those who seek their life, and into the hand of Babylon's army (34:21)
6 I will command them to return to this city (34:22)
7 They will fight against it and take the city
8 They will burn it with fire
9 I will make the cities of Judah a desolation without an inhabitant

f Zedekiah did not have to make such a covenant, for he was already under covenant obligation to God to do this (Lev. 25:10, 39-46; Dt. 15:12). The covenant was made and obeyed and broken again, and this is what caused the prophecy of this chapter regarding judgment from God (v10-11,17)

g Here God called attention to the covenant He had made with Israel when He brought them out of Egypt. Israel did not keep it; this was why they were in their present trouble, and going into captivity (v 12-22).

a See Lev. 25:10, 39-46; Dt. 15:12.

b The covenant was entered into for their own advantage, and when it proved to be against them, they broke it. Nebuchadnezzar's siege against Jerusalem was in the 9th year of the reign of Zedekiah who made the covenant with the people to let the slaves go free. When the army came through the country the wealthier people fled to Jerusalem with their households, and the presence of these families with slaves may have given offense to the stricter classes in the city where the Mosaic law was probably observed more than elsewhere. Futhermore, it was hoped that the slaves, being freed, would help more heartily in resisting the enemy; so the agreement was made to avert coming judgment. In the summer of the same year—when the siege was made—the Egyptians advanced to the rescue of Jerusalem; so called by my name:

(3) God's condemnation: fourteenfold judgment

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, [*c]I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they [*d]cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

780 CHAPTER 35

3. Sign of the Rechabites
(1) Obedience of the Rechabites

■ 1 The word which came unto Jeremiah from the LORD in the [*e]days of Jehoiakim the son of Josiah king of Judah, saying,

● 2 [a]Go unto the house of [b]the Rechabites, and speak unto them, and bring them into the house of the LORD, into [c]one of the chambers, and give them wine to drink.

3 [d]Then I took [e]Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, [f]a man of God, which *was* by the chamber of the princes, which *was* above the [g]chamber of [h]Maaseiah the son of Shallum, the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups,

---

Nebuchadnezzar withdrew to meet their attack (v 21). The Jews at once forced the slaves back into service when the Chaldeans had left the city. Then God sent Jeremiah with His message of rebuke and prediction that the Chaldean army would return to complete the destruction of Jerusalem.

*c This was a harsh prophecy, but this one act of Israel in breaking God's law regarding slaves was not the only cause of a curse. They had been breaking God's commandments—every one of them—from the day they left Egypt until now, and for all these sins they were to be punished and removed into all the kingdoms of the earth (v 17).

*d This was a very ancient method of making a covenant. The two contracting parties slaughtered an animal, cut the body into two parts, and passed between them. The idea was that if one of the parties broke the covenant the same fate awaited him, that of being cut into two pieces like the calf (v 18). In this instance at least, the ones who had passed between the pieces were to be delivered into the hand of the Babylonians and their dead bodies would be eaten by the fowls and beasts (v 19). The city was to be completely destroyed (v 21-22).

*e This chapter takes us back at least 10-20 years, to the days of Jehoiakim who reigned 11 years before Zedekiah (v 35; 2 Ki. 23:34-37).

a See ***4 Commands to Jeremiah***, p. 1352.

b The Rechabites were descendants of Hobab, the brother-in-law of Moses, a Kenite tribe who migrated with Israel to Canaan. See Num. 10:29 with Judg. 1:16; 4:11-17; 5:24; 1 Sam. 15:6. They were proselytes to Israel's God and religion and had settled in the wilderness south of Judah (1 Sam. 27:10; 30:29). They persisted in leading the free desert life and in their determination they were finally confirmed by the influence and authority of Jonadab, who lived in Jehu's reign. He was a zealous adherent of Jehovah (2 Ki. 10:15-17), and evidently also a reformer. It is plain that the tribe continued their allegiance to Jehovah, for here God paid them the highest compliment and used them for a lesson to Judah (v 16-19). The object of Jonadab is endeavoring to preserve the nomad habits of his race was probably
  1 He wished to maintain among them the purer morality and higher standard of desert life as contrasted with that of the city
  2 He wanted to maintain their ancient freedom and complete obedience to tribal authority (v 14)

c There were many large rooms in the temple for various purposes (v 3-4; 46:10; 1 Ki. 6:5; 1 Chr. 9:27).

d Then—after Jeremiah had received the commands from God to carry out this program of teaching to Judah, he took Jaazaniah, the son of Jeremiah (another Jeremiah, one of the Rechabite rulers), all his sons, his brethren, and all the house of Rechab and brought them into the room in the temple, and set pots of wine before them, telling them to drink (v 3-5). They refused to drink and told the prophet why (v 6-11). The prophet then applied this information to Judah (v 12-19).

e Jaazaniah, Jehovah does hearken. 4 Men:
  1 A chief Rechabite who brought the Recabites to Jerusalem for fear of the Babylonian armies (v 11)
  2 Son of Maachathite, a Jewish captain who swore allegiance to Gedaliah (2 Ki. 25:23). See Jezaniah (40:8)
  3 Son of Shaphan (Ez. 8:11)
  4 Son of Azur (Ez. 8:11)

f See ***Man of God***, p. 555.

g From this we gather that there were rooms in the temple for various ones of the ruling classes, those who needed to maintain offices there. There are 3 such rooms mentioned in this verse (v 4), one being a chamber of the sons of Hanan, identified as Hanani (2 Chr. 16:7). The sons of Hanan could have been his disciples. If so, we can suppose that there was a religious school being held in one of the rooms of the temple. The Hananites were friendly with Jeremiah, and lent him the hall for the purpose of testing the Rechabites (v 4-11). The chamber of princes was perhaps a council room in which civil rulers met to transact business.

h Maaseiah was deputy to the high priest at that time (v 4; 21:1; 29:25; 37:3; 52:24; 2 Ki. 25:18). There were really 3 doorkeepers for the outer and inner courts, and the entrance to the temple itself. They were officers of high rank in Israel.

✡ ✡ ✡

6 But they said, [i]We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

(2) Application to Judah: sins (cp. Isa. 5:7, refs.)

■ 12 ¶ [j]Then came the word of the LORD unto Jeremiah, saying,

● 13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, [k]Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rehab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

▲ 15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, [a]Return ye now every man [b]from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: [c]but ye have not inclined your ear, nor hearkened unto me.

(3) Judgment on Judah

★ 16 [d]Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: [e]because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

(4) The Rechabic covenant

■ 18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; [f]Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

781 CHAPTER 36

4. Jeremiah's scroll to Jehoiakim
(cp. Jer. 29:1; 30:2)
(1) The book of judgments written

■ 1 And [g]it came to pass in the [h]fourth year

1 We will not drink wine (v 6)
2 We are under commandment never to drink wine
3 Neither shall we build houses (v 7)
4 Nor sow seed
5 Nor plant vineyards
6 Nor own any vineyards
7 But dwell in tents all our days
8 We have obeyed the voice of our father not to drink wine all our days, and not to build houses, plant vineyards, or sow seeds, but to dwell in tents all our days (v 8-9)
9 We have not stayed in our land because of the armies of the Chaldeans and the Syrians; we have come to Jerusalem to live for a time (v 11)

j Then—after the 9fold answer of the Rechabites regarding strict obedience to their fathers and the tribal customs, Jeremiah gave this message to Judah (v 13): The Rechabites have obeyed the commandments of their father, and even in temptation they would not yield to take wine, but you have not obeyed My voice through My servants the prophets, when I sent them to you to turn you from your sins so as to avoid judgment (v 14-15).

k Question 152. Next, 36:17.

a God here invited and commanded Judah to return to Him so as to avert the coming judgment, the destruction of their nation (v 15). This shows that up to the last minute He would have delivered them from their enemies if He could see genuine repentance on their part.

b 3 Requirements to Avert Judgment (v 15):
1 Turn from your evil way
2 Amend your doings
3 Go not after other gods to serve them

c 2 Things Judah Would Not Do:
1 Incline the ear (v 15, 17)
2 Hearken to God

d 69th Prophecy in Jer. (35:16-19, fulfilled). Next, 36:27.
2 Predictions—Fulfilled:
1 I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them (35:17)
2 Rechab will not want a man to stand before Me forever (35:19)

e This is a repetition of v 15, showing 2 things Judah would not do to avert judgment. They would not hear or obey (note c, above).

f Because of obedience God promised the Rechabites an eternal house (v 18-19). Where they are today is not known, but we can depend on it that they are still here under the providence of God, if they did not become sinful and corrupt since then, like Judah. In that case God would not be under further obligation to them, for His promises and covenants, without exception, have always been and always will be based upon meeting the conditions of righteousness. This Judah and the Rechabites knew full well, and they would naturally accept fulfillment only upon their meeting the terms of obedience (v 18-19). If the Rechabites did continue in obedience then we can expect them to be made known in the days of the Messiah when Israel will come to full obedience and blessing. Travelers bear witness to the existence of a large tribe who claim to be descendants of the Rechabites. In 1913, 25,000 families were found in Bassurah who made this claim.

g Chs. 36-44 contain mostly historical events connected with a few predictions of Jeremiah. The section gives the history of the prophet before and after the fall of Jerusalem.

h The 4th year of Jehoiakim takes us back to about 18 years before the destruction of Jerusalem. The date of chs. 32-34 was the 10th year of Zedekiah, about 1 year before the fall of the city (32:1). The message of ch. 35 was also in the days of Jehoiakim, and may have been in the same year of this message in ch. 36, which no doubt was given at the end of the year. The capture of Jerusalem took place early in the 4th year before the writing of Jehoiakim's roll. The humiliation of the king seems to have sunk deep into his heart, and when Jeremiah prophesied extended dominion for Babylon (v 29), his anger knew no bounds. Jeremiah collected his predictions into one volume and sent it to the king in an effort to persuade him to be a true subject of Babylon; but he rejected it and burned it, so another scroll *that* this word came unto Jeremiah from the LORD, saying,

● 2 Take thee a [i]roll of a book, and write therein [j]all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, [k]from the days of Josiah, even unto this day.

3 [l]It may be that the house of Judah will hear all the evil which I purpose to do unto them; [m]that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and [n]Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

(2) The book of judgments read to Judah

5 And Jeremiah commanded Baruch, saying, I *am* shut up; [a]I cannot go into the house of the LORD:

● 6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 [b]It may be they will present their supplication before the LORD, and will return every one from his evil way: for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And [c]Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD'S house, in the ears of all the people.

(3) Effect upon Michaiah

11 ¶ [f]When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

(4) Effect on the princes

● 14 [g]Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

● 15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, [*a]How didst thou write all these words at his mouth?

18 Then Baruch answered them, [*b]He pronounced all these words unto me with his mouth, and I wrote *them* with [*c]ink in the book.

● 19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

(5) Effect on Jehoiakim: the book destroyed

---

larger than the first book was written (v 4, 10-32).

i A parchment roll, consisting of several skins sewed together and cut in one breadth, with a piece of wood at each end on which to roll it up (v 2).

j That is, all the prophecies that concerned the king and his kingdom in connection with Babylon.

k From the 13th year of Josiah to the 4th of Jehoiakim, about 22 years of predictions (v 1; 1:1).

l It may be that Judah will now listen and obey—but she did not, for the scroll was burned in the fire (v 20-26). There was nothing else to do but send judgment.

m Forgiveness here is shown to be based upon asking God for it and turning from evil (v 4). This is genuine repentance (2 Cor. 10:7; 1 Jn. 1:9).

n Baruch was Jeremiah's scribe or secretary who wrote at his direction (v 4).

a Jeremiah was shut up in the court of the prison (33:1) and could not go into the house of the Lord (v 5), so he sent Baruch, his secretary, to take the newly written fast day (v 6). There would be a great crowd gathered to worship on a day like that and he could get the message to many.

b Note the hope of Jeremiah—It may be that the people in the temple will hear the prophecies, present their supplication before Jehovah, and return every one from his evil way, for great is His anger which He has pronounced against this people (v7)

c Baruch obeyed Jeremiah and read all the newly written scroll of prophecies in the Lord's house. This was done in the 5th year and in the 9th month when the people had come out of all the cities of Judah to worship (v 8-10). This was about a year after the scroll was begun; perhaps it took this long to get all the prophecies collected together and in one scroll (v 1, 9). The 9th month would be our December. Jerusalem had been taken by Nebuchadnezzar about a year before and Jehoiakim was subject to Babylon.

d He was brother of Ahikam (26:24), and not the Gemariah of 29:3 who was Hilkiah's son.

e Shaphan was the scribe in Josiah's day (2 Ki. 22:3-12). At this time Elishama was scribe (v 12, 20-21) unless there was more than one scribe at a time.

f Michaiah, the son of Gemariah, heard all the words and saw the effect upon the people. He went down to the king's house where the princes were gathered and told them all the words of the prophecies (v 11-13).

g The princes sent a messenger to Baruch requesting him to bring the scroll and read it to them; and this he did (v 12-15). When they heard the prophecies they inquired as to how he got them; and he explained that he had written them as Jeremiah gave them. The princes then advised him and Jeremiah to hide and let no man know of their hiding place (v 14-19); but (it may be added), how could Jeremiah hide when he was shut up in the court of the prison?

*a Question 153. Next, v 29.

*b Here is an example of the prophet speaking and the scribe writing as he heard it direct from the prophet's mouth. These words were a repetition in part of what had been uttered before this for 22 years (v 2), as well as many new prophecies.

*c The ink of the ancients was made of lampblack or soot, and pulverized charcoal, prepared in gum and water. It was sold in small particles or grains. When needed as ink some of the grains were put into the inkhorn and mixed with water until the substance became like our modern writing fluid. It retained glossy black color for ages, but could be easily obliterated with sponge and water (v 18).

✡ ✡ ✡

court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 [e]Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

(6) The book rewritten with added judgments: Jehoiakim sentenced

★■27 ¶ [f]Then [g]the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

● 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, [h]Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ [a]Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

782 CHAPTER 37

5. Reign of Zedekiah (Jer. 37:1–39:18)
(1) Accession and character

1 [b]And king Zedekiah the son of Josiah reigned instead of [c]Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 [*d]But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

(2) Zedekiah requests prayer

3 And [*e]Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

(3) Chaldeans depart Jerusalem

5 [*f]Then Pharaoh's army was come forth

Jehoiakim and told him all the words of the book, but left the scroll itself with the scribe (v 20). Jehoiakim then sent a messenger for the scroll and had him read it in his hearing and before the princes with him (v 21). The king sat in his winter house with a fire burning in the fireplace before him; and so, after 3 or 4 leaves were read he took a penknife and cut them in pieces and threw them into the fire. He continued thus until the whole was consumed (v 22-23). This shows the stubborn rebellion of the king and his princes. They paid no more attention to the words of God than they would to the words of a slave.

[e] Three men interceded with the king not to burn the scroll, but to no avail (v 25). He was so incensed against the writer and scribe who gave and wrote these prophecies on the scroll that he sent three men to arrest them; but the Lord hid them (v 26).

[f] Then—after the king had cut up the prophecies with a penknife and burned them in the fire, the word of God came to Jeremiah to rewrite the scroll and add judgment after judgment (v 27-32).

[g] 70th prophecy in Jer. (36:27-31, fulfilled). Next, 37:6.

5 Predictions—Fulfilled:

1. As written in the roll you have burned, the king of Babylon will come and destroy this land and cause both man and beast to cease from it (36:29)
2. You will have none to sit upon the throne of David (36:30)
3. Your dead body will be cast out in the heat of the day and the frost of the night—left unburied in the open field (36:30; note i, 22:18)
4. I will punish him and his servants for their iniquity (36:31)
5. I will bring upon him and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them

[h] Question 154. Next, 37:17.

[a] Then—after he was commanded to write another scroll to replace the writing Jehoakim burned in the fire, Jeremiah made one and gave it to Baruch, the scribe, who wrote in it from the mouth of the prophet, all the words of the first one besides many other curses (v 32).

[b] Chs. 37-39 cover the whole length of the reign of Zedekiah, 11 years. This king was favorable toward Jeremiah but he feared the princes who wanted to kill him. He did, however, manage to protect the prophet. Chs. 37-38 deal mainly with the time during the siege of Jerusalem, and ch. 39 with the overthrow of the city. Chs. 40-45 deal with events after the destruction of the city.

[c] Coniah, Jeconiah or Jehoiachin, son of Jehoiakim, reigned only 3 months in Jerusalem before he was taken captive to Babylon; then Zedekiah reigned for 11 years before the final captivity (v 1; 2 Ki. 24:6-20). Coniah is so-called in v 1; 22:24, 28.

[*d] The reign of Coniah was one of wickedness, as was that of his father, Jehoiakim. Neither listened to the word of the Lord through Jeremiah (v 2).

[*e] Zedekiah took a different attitude toward Jeremiah from that of the two preceding kings. He sent messengers to the prophet asking for his prayers. This was at a time before Jeremiah was shut up in prison (v 3-4). The king expected Jeremiah to pray for the city to be spared as Isaiah had done (Isa. 37:6), but this was not the will of God.

[*f] This verse reveals the only ray of hope for Judah during Zedekiah's reign. Pharaoh Hophra came to help Zedekiah during the siege of Jerusalem (Ez. 17:15-17), and Nebuchadnezzar withdrew from the city to fight with the Egyptians. Then Israel had a temporary relief, but miserably abused it (v 5; 34:11). Pharaoh was defeated by Nebuchadnezzar and Egypt was subdued. Then Nebuchadnezzar came back against Jerusalem in the 9th year of Zedekiah, as warned and predicted by Jeremiah (v 5-14).

* * *

besieged Jerusalem heard tidings of them, they departed from Jerusalem.

(4) Prophecy of their return

★■ 6 ¶ [g]Then [h]came the word of the LORD unto the prophet Jeremiah, saying,

● 7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

● 9 Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

(5) Jeremiah's fifth persecution (cp. Jer. 11:18)
A. Falsely accused and arrested

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 [a]Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

B. Cast into a dungeon

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah

C. Jeremiah released

★ 17 [b]Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, [c]Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, [d]thou shalt be delivered into the hand of the king of Babylon.

D. Jeremiah pleads for mercy

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: [e]let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

E. Confined to the prison court

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

783

CHAPTER 38

F. Jeremiah accused by the princes:
death penalty demanded

1 *[a]Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

★ 2 *[b]Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

---

g Then—when the Babylonians had lifted the siege of Jerusalem and the city had experienced temporary relief, Jeremiah uttered this prophecy (v 6-10).

h 71st prophecy in Jer. (37:6-10, fulfilled). Next, v 17.
5 Predictions—Fulfilled:
1 Pharaoh's army which is come out of Egypt to help you will return to their own land (37:7)
2 The Chaldeans will come again, and fight against this city and take it
3 They will burn it with fire (37:8)
4 The Chaldeans will not depart from

stroyed (37:9)
5 Even though Pharaoh had smitten the whole army of Chaldeans fighting with you, and there remained but the wounded, yet they would rise up against you, destroy you, and burn this city with fire (37:10)

a Then—when the Chaldeans had lifted the siege of Jerusalem for fear of the army of Egypt, Jeremiah went out of the city hoping to go into the land of Benjamin to get away from the people who had been persecuting him (v 11-12). A certain captain seeing him accused him of going out to the Chaldeans (v 13). Though Jeremiah denied it he was taken before the princes who smote him and put him in prison in the house of Jonathan, the scribe, where he remained many days (v 14-16).

b Then—when Zedekiah knew of the imprisonment of Jeremiah, he took him out of the prison and brought him secretly to his palace, and inquired of him the word of the Lord (v 17).

c Questions 155-157. Next, 38:15.

d 72nd prophecy in Jer. (37:17, fulfilled). Next, 38:2. The one prediction was that Zedekiah would be delivered to the king of Babylon, and it was truly fulfilled (2 Ki. 25:4-10).

e Jeremiah plead for his life (v 18-20), and was granted the privilege of being transferred from the prison in the house of Jonathan to the court of the prison (v 21).
Jeremiah's Prison Experiences:
1 Put in prison on false charges (37:11-15)
2 Released, but confined to the court of the prison (37:21)
3 Imprisoned again in a miry dungeon (38:1-6)
4 Released again as before (38:13-28)
5 Carried away in chains by Nebuchadnezzar (40:1)
6 Released from chains in Ramah (40:1-4)

*a Then—when Jeremiah had made another prophecy and the princes had heard it, they demanded his life (v 1-4).

*b 73rd prophecy in Jer. (38:2-3, fulfilled). Next, v 17.
1 He that remains in the city will die by the sword, famine, and pestilence (38:2)
2 He that goes forth to the Chaldeans will live
3 This city will surely be given to the army of the king of Babylon (38:3)

✡ ✡ ✡

king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

G. Delivered to the princes: is cast into a second dungeon

5 [d]Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 [e]Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the [f]dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

H. Rescued by an Ethiopian: kept in the prison court

7 ¶ Now when [g]Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebedmelech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

● 10 Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 [a]So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebedmelech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

I. Private conference with Zedekiah: pleads for mercy

14 ¶ [b]Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 [*c]Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, [*d]wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

J. Prophecy of conditional mercy (cp. Isa. 1:19, refs.)

★■17 [*e]Then said Jeremiah unto Zedekiah, [*f]Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly go forth

---

Jeremiah's predictions of the city being taken by Nebuchadnezzar only weakened the resistance of the defenders, and they were right; but this was the divine will, because of their many sins. They looked on Jeremiah as being unpatriotic and demanded the death penalty; but this even being granted could not stay the doom of Judah. Putting the prophet to death would only hasten the doom and make it more bitter for those who were reaping what they had sown. Jeremiah loved his people as much as anyone else; he had wept over them and poured out his very soul in seeking to avert judgment; but the people, not Jeremiah, were the ones to avert it by turning to God. If this price was too high, then judgment had to come—and it did. God could no longer tolerate them and their rebellion and multiplied sins.

d Then—upon the demand of the princes to kill Jeremiah, the king submitted and turned him over to them, pleading, like many other weak rulers that the king is not one "that can do anything against you" (v5)

e Then—when Jeremiah was turned over to them to die, they cast him into the miry dungeon of Malchaiah which was in the court of the prison. They let him down with ropes and left him to sink into the mire (v 6). From Jeremiah's standpoint it was better to sink into this kind of mire than into the mire of sin that the princes were sunk in.

f The dungeon was no doubt a large cistern such as dug in connection with every house. Jerusalem was well supplied with such places so that water was never a problem in any siege. They were so large that when empty they could be used as prisons (Zech. 9:11). Jeremiah was put into the nearest cistern to die of starvation.

g Ebed-melech, the king's slave, an Ethiopian, heard of Jeremiah's plight and plead with the king to rescue him. Being moved to act in spite of his past weakness he gave the slave 30 men to get Jeremiah out of the cistern. Perhaps he expected opposition, and this was the reason for so many (v 7-13).

a The method of rescue here was the same as would be used today under like circumstances. Old clothes were put for padding under his arms so the rope lifting him out would not hurt him unduly. He remained in the court of the prison where he had been before (v 11-13)

b Then—when Jeremiah had been rescued by the Ethiopian and had been cleaned up, the king sent for him to come into the third entry in the house of the Lord. He asked the prophet to tell him the truth and all the truth (v 14). This was exactly what he had been doing all the time, so it was an easy task.

*c Then—upon the request of Zedekiah, Jeremiah told the facts and made him swear not to kill him for telling the truth. To this Zedekiah agreed (v 15-16).

*d Questions 158-159. Next, 40:14.

*e Then—when Zedekiah had vowed to spare his life if he told the truth, Jeremiah told Zedekiah the word of God and gave him the only advice that would have saved the king and many people from the deaths and suffering they had to endure later for not following the instructions (v 17-23).

*f 74th prophecy in Jer. (38:17-23, fulfilled). Next, 39:15.

8 Predictions—Fulfilled:

1. If you will not go forth to the king of Babylon's princes, then this city shall be given into their hands (38:17-18)
2. They will burn it with fire (38:18)
3. You will not escape
4. All the women that are left in your house will be brought forth to the princes of the king of Babylon (38:22)
5. The women will say, Your friends have set you on, and have prevailed against you; your feet are sunk in the mire, and they are turned away back
6. They will bring out all your wives and your children to the Chaldeans (38:23)
7. You will not escape out of their hand, but will be taken by the king of Babylon
8. You will cause this city to be burned with fire

There were some other predictions here that would have been fulfilled if Zedekiah had obeyed the word of the Lord, but since he did not, only those above are fulfilled. Had he gone out to the king of Babylon he would have avoided blindness, the city would not have been burned with fire, his sons would not have been killed, he and all his house would have lived (v 17), the Jews that had already surrendered to Babylon would not have delivered him up, and it would have been well with him (v 20). Surely surrender would have been the wise choice. Instead his resistance was so stubborn that it enraged the Babylonians soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

●■20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

23 [a]So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

K. Zedekiah fears the princes

● 24 ¶ [b]Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

● 25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt [c]say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

until the captivity

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

784 CHAPTER 39

(6) The final captivity of Judah
(Jer. 52:4-17; 2 Ki. 25:1-7; 2 Chr. 36:17-21)
A. Jerusalem taken

1 [d]In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, [e]*even* Nergalsharezer, Samgarnebo, Sarsechim, Rabsaris, Nergalsharezer, Rabmag, [f]with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

B. Judgment on Zedekiah

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, [*a]they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 [*b]Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to [*c]carry him to Babylon.

C. Jerusalem destroyed

8 ¶ And the [*d]Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

---

and made them determine to take vengeance on the king and his household and to burn the city.

[a] This was to be fulfilled on condition that he would not go out to the Chaldeans. Should he go out before they became incensed by the stubborn resistance of the city their lives would be spared and the city not burned (v 17-23).

[b] Then—after Jeremiah had told the king the truth about what was to happen and how he could avoid much of the trouble coming upon his people and the city of Jerusalem, Zedekiah appealed to the prophet to would be spared. He told Jeremiah what to say to the princes should they ask what the two had talked about (v 24-26); and so, when they came asking about the matter, the king's advice was followed and it was not known (v 27).

[c] This measure of truth Jeremiah told the princes, and no lie was told (v 26-27). They seemed satisfied with the answer, so instead of demanding his life they were content to allow him to be shut up in the court of the prison, thus sparing him from being put back into the cistern to die (v 28).

[d] In the 10th month of the 9th year of the reign of Zedekiah, Nebuchadnezzar came against Jerusalem to besiege it. This was after he had left the city temporarily because of the Egyptian army coming to oppose him. He had now conquered Egypt and come back to complete the conquest of Judah, Moab, Ammon, Edom and other countries. In the 4th month of the 11th year of Zedekiah the city was taken. The last siege lasted 16 months (v 1-2). A more complete date is given in 52:4-6—the 10th day of the 9th year; and the 9th day of the 4th month of the 11th year the city was broken up.

[e] 4 Princes of Babylon Named (v 3):
1 Nergal-sharezer
2 Samgar-nebo
3 Sar-sechim, Rab-saris (the last word meaning Chief of the Chamberlains)
4 Nergal-sharezer, Rabmag (the last word meaning Chief of the Physicians or Chief of the Magi)

[f] How many other princes there were is not stated, but all came into the city and sat in the middle gate (v 3). When Zedekiah saw them and all the men of war from Babylon inside Jerusalem, he and his men fled by night by the way of the king's garden and went toward the plains (v 4). The Chaldean army pursued them, and being on swift horses overtook them in the plains of Jericho (v 5).

[*a] A fulfillment of seeing the king of Babylon eye to eye and speaking to him mouth to mouth, as predicted in 32:4; 34:3.

[*b] This slaying of his sons and the nobles of Judah would not have taken place if Zedekiah had obeyed the word of the Lord through Jeremiah which predicted that if he would surrender, all would be spared. Had he cooperated thus, the city would not have been burned and he would not have been made blind (38:17-23).

[*c] It had been predicted that he would be taken to Babylon, but he would not see Babylon (34:3; Ez. 12:13).

[*d] All this destruction came about because of one man's stubborness and rebellion against the word of the Lord (v 8 with 38:17, 23).

✡ ✡ ✡

9 [e]Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

E. A remnant left (cp. Isa. 1:9, refs.)

10 But Nebuzaradan the captain of the guard left of [f]the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

F. Jeremiah spared (Jer. 15:11)

11 ¶ Now Nebuchadrezzar king of Babylon gave [g]charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,

● 12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So [h]Nebuzaradan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

G. Message to the Ethiopian

★■15 ¶ [i]Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

● 16 Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall

put thy trust in me, saith the LORD.

785 CHAPTER 40

VIII. Prophecies to the remnant
(Jer. 40:1–45:5; 2 Ki. 25:22-26; Isa. 1:9, refs.)
1. Jeremiah liberated

■ 1 [b]The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, [c]when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, [d]The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

2. Regathering of the Jews

7 ¶ [*e]Now when all the captains of the forces which *were* in the fields, *even* they and

---

to die with the sword, the famine, and the pestilence were taken captive to Babylon to fulfill the many predictions of the prophets (v 9).

f The extremely poor, those not considered fit to be taken captive, or those who owned nothing at all in Judah, were left in the land and given vineyards and fields to support them (v 10).

g Jeremiah received special treatment from his captors. Nebuchadnezzar charged the captain of the guard to take him, do no harm to him, look well to him, and do all that he requested (v 11-12).

h Here we have another list of the princes of Babylon (v 13. Cp. with v 3). These took Jeremiah out of the court of the prison and committed him to Gedaliah to take him home and to be permitted to live among the people left in the land (v 14).

i 75th prophecy in Jer. (39:15-18, fulfilled). Next, 42:9.
6 Predictions—Fulfilled:
  1 I will bring upon this city all the evil that I have pronounced (39:16)
  2 My words shall be accomplished in that day before you
  3 I will deliver you (Ebed-melech the Ethiopian) in that day (39:17)
  4 You will not be given into the hand of the men of whom you are afraid
  5 I will surely deliver you (38:18)
  6 You will not fall by the sword, but your life will be a prey to you

a This shows how God rewards those who put their trust in Him, and repays for showing kindness to His prophets, as did this Ethiopian (v 18; 38:13).

b The word of God to men is more than predictions of things to come, as clearly demonstrated here. Even prophecy, as explained in 1 Cor. 14:3, is speaking to men to edification, exhortation, and comfort. These chapters (40-44) contain messages to the remnant left in the land and have very few predictions in them, but what is written is as much the word of the Lord as the predictions. The Jews regarded history as the word of the Lord also, when written by an inspired prophet; so their historical books are called the early prophets. Actually, inspiration guarantees the genuineness and authenticity of the history of the Bible as well as prophecy, and all should be considered the Word of God.

c According to this, Jeremiah was led away captive along with all other prisoners in chains to Ramah where the captives were collected and examined (v 1). He was singled out and separated from all the others because of his predictions against Judah and Jerusalem which were favorable to the king of Babylon in this war (v 2).

d Note this speech of Nebuzaradan, captain of the guard. He spoke of the predictions which God had given and how they had been fulfilled to the letter because of sin (v 2-3). He took the chains off Jeremiah and invited him to go to Babylon with him and assured him he would be well treated there, if he saw fit to do so; otherwise he made the prophet free to go to Gedaliah and remain with the remnant in the land, or go elsewhere if he wished. After giving Jeremiah food and reward, he let him go (v 4-5), and he chose to remain among the remnant in the land (v 6).

*e Evidently several captains in the army of Zedekiah had escaped the Chaldeans and now they were coming to Gedaliah, the new governor of the land. Five captains are named and there were others unnamed. They and their men were welcomed by Gedaliah and encouraged to settle in the land and be subject to Babylon (v 7-10). One of them—Ishmael—proved to be a betrayer and a murderer of the governor, fulfilling a plot of Baalis, king of Ammon (v 14; 14:1-2).

✡ ✡ ✡

made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And [a]Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, [b]gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 [c]Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

3. Plot against Gedeliah

13 ¶ [d]Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, [e]Dost thou certainly know that [f]Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews

tered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

786 CHAPTER 41

4. Plot successful

1 Now it came to pass in the [g]seventh month, *that* Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even [h]ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 [*a]Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto [*b]Ishmael, Slay us not: for we

---

a Gedaliah, the son of Ahikam, had evidently opposed the war and rebellion of Zedekiah against Nebuchadnezzar. For this he was rewarded by being trusted as governor of the land, after Babylon had fully destroyed Jerusalem and broken the power of Judah. He advised these captains and all the other Jews to remain in the land and serve Nebuchadnezzar that it might be well with them (v 9). He made his headquarters at Mizpah located north of Jerusalem near Anathoth (v 10; 41:5-9; Josh. 18:26; 1 Sam. 7:16; 10:17; 1 Ki. 15:22). This place was the scene of many events in Israel. Asa's fortress was here (41:9-10); and it was here where Sennacherib, king of Assyria, Nebuchadnezzar, king of Babylon, and Titus, the Roman conqueror of Jerusalem, got their first view of the city.

b The few Jews left in the land had the best of the vineyards and fields and other things

fruits, and oil in abundance (v 10).

c The Jews also that had fled to Moab, Ammon, and Edom, came back to Judah and helped make up the remnant which had the entire land to themselves. According to prophecy given by God through Jeremiah, they would be blessed abundantly, delivered out of the hand of the king of Babylon, and made the nucleus around which the Jews would gather at the end of the captivity, if they would remain in the land and be satisfied to serve Babylon for the 70 years Judah was to be under the Chaldeans before being permitted to return to the homeland (41:9-22).

d The captains who came to Gedaliah, as in v 7-9 (except Ishmael), came to him at Mizpah and warned him of the plot against his life, but he didn't believe them. One even volunteered to kill Ishmael, but was forbidden to do so, for the governor trusted him completely (v 13-16).

e Questions 160-161. Next, 44:7.

f Baalis, king of Ammon, was behind the plot to kill Gedaliah (v 14). What he hoped to gain by this is not stated. As an ally of Zedekiah, he may have had spite against the family of Ahikam for opposing alliance of Zedekiah with Ammon (27:3). Ishmael's motive may have been envy and spite at seeing a Jew who had always opposed the war with Babylon now vested with power in place of the royal family. Being of the family of David, perhaps he thought he himself should rule (41:1).

g Gedaliah's governorship lasted only about 3 months, for he was killed in the 7th month. Jerusalem was destroyed in the 4th month (52:4-6; 2 Ki. 25:25).

h Gedaliah should have been somewhat suspicious at least, when he saw Ishmael coming to him with 10 men fully armed; but evidently trust blinded his eyes, for he made no preparation to preserve his life, and dined with his murderers until it was time for the crime to be committed (v1-2)

*a 7 Wicked Deeds of Ishmael:
1 Killed Gedaliah, the governor (v 2)
2 Slew all Jews with him (v 3)
3 Slew the Chaldeans
4 Slew the men of war in Mizpah
5 Slew 70 worshippers of Jehovah(v5-8)
6 Deceived men by weeping (v 6-7)
7 Carried the rest of the people and the king's daughters captive (v 10)

*b Ishmael, God hears. 6 Ishmael's:
1 Son of Abraham (20 times, Gen. 16:11-16; 17:18-26; 25:9-17; 28:9)
2 Ancestor of Zebadiah (2 Chr. 19:11)
3 Son of Azer (1 Chr. 8:38; 9:44)
4 Son of Jehohanan (2 Chr. 23:1)
5 Son of Pashur (Ezra 10:22)
6 Son of Nethaniah (v 8-16; 21:1-18).
This Ishmael was a treacherous man; for his awful deeds the fast of the 7th month was instituted (Zech. 7:5; 8:9).

barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

5. Johanan becomes leader

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they [a]departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

787 CHAPTER 42

6. The Jews inquire of Jeremiah

1 [b]Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

7. Jeremiah inquires of God

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

8. The Jews promise obedience

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

9. God's message to the remnant
(cp. Isa. 1:9, refs.)
(1) Blessing: condition

7 ¶ And it came to pass [*a]after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

★■ 9 [*b]And said unto them, Thus saith the

of the East to store grain in large pits or cisterns dug out of the ground for this purpose. In Syria these were sealed at the top with plaster, and covered with a deep bed of dirt to keep out vermin. They were cool and tight and dry. Among the Moors the custom was to have a thick layer of straw on the bottom and a lining of straw on the sides. They covered the mouth with a stone and sometimes built a small pyramid of earth to shed the rain. Some coverings were made so skillfully with sod that none but the informed could tell where a pit was. One writer speaks of 200-300 pits together in a place, the least one holding 400 bushels. Among some people it is said that the practice was to make a pit at the birth of each child and open it only when he became an adult or was married. Such storage places are no doubt what is referred to here as treasures in the field (v 8). In like manner containers of oil were buried in the ground as well as jars of honey. Cp. Mt. 13:44.

a The remnant of Judah were afraid of the Chaldeans—afraid of being destroyed for the slaying of Gedaliah and the Chaldeans at Mizpah. They intended to go into Egypt (v 16-18).

b The remnant had a general conference with all the people to decide what to do (v 1). The appeal to Jeremiah was that he would make supplication to God for them, that He might show them what to do (v 2-3). The prophet agreed to pray for them and faithfully give the message he would receive from Jehovah (v 4); and they all promised obedience to the will of God that would be revealed through Jeremiah, whether it seemed good or bad to them (v 5-6).

*a After 10 days of prayer and waiting on God for a message to the remnant of the Jews left in the land, the word of the Lord came to Jeremiah (v 7). He called for Johanan, the present leader, and for all the other captains and the people (v 8), then gave them the message of Jehovah (v 9-22).

*b 76th prophecy in Jer. (42:9-22, fulfilled). Next, 43:8.

8 Predictions—Fulfilled:

1 If you will stay in this land, then I will not pull you down or pluck you up, but build you, deliver you from the king of Babylon, and show you mercies; but if you refuse to dwell in this land, and go down to Egypt to sojourn there, then the sword and famine will overtake you there and you will die (42:13-16)

2 This will be the end of all the men that set their faces to go down into Egypt to sojourn there (42:17)

3 They will die by the sword, famine, and pestilence

4 None of them shall remain or escape from the evil that I will bring upon them

5 As My anger has been poured out upon the inhabitants of Jerusalem, so My fury will be poured out upon you, when you enter Egypt (42:18)

6 You will be an abomination, an astonishment, a curse, and a reproach

7 You will see this land no more

8 Because you have not obeyed My command not to go into Egypt, know certainly that you will die by the sword, famine, and pestilence, in the place where you desire to sojourn (42:20-22)

✡ ✡ ✡

me to present your supplication before him;

10 [c]If ye will still abide in this land, then will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

(2) Cursing: condition

13 ¶ [d]But if ye say, [e]We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, [f]where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 [g]Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with [h]all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; [i]As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

● 19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

20 [k]For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

21 And *now* I have this day declared *it* to you; [a]but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

788

CHAPTER 43

10. Rebellion of the remnant (cp. Isa. 1:2, refs.)

1 And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

● 2 [b]Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

11. Their flight to Egypt

5 [*c]But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children,

---

c God first gave a prophecy of blessing if they would continue to live in Judah and not go down into Egypt.
10fold Promise Upon Obedience:
1 I will build you (v 10)
2 I will not pull you down
3 I will plant you
4 I will not pluck you up
5 I will repent of the evil that I have done to you
6 I will save you from the king of Babylon (v 11)
7 I will deliver you out of his hand
8 I will show you mercies (v 12)
9 He (the king of Babylon) will have mercy upon you
10 He will cause you to return to your own land

d After making promises for obedience, He then promised many curses upon them if they disobeyed. See 10fold Promise Upon Obedience, c and d, 31:23, and notes b, above.

e This kind of rebellion God was accustomed to by now, for He had often seen Israel do this very thing.
5fold Rebellion of Israel:
1 We will not (v 13)
2 Neither will we obey the voice of the Lord
3 No! (v 14)
4 We will go into Egypt
5 There we will dwell

f 3 Things Expected in Egypt:
1 No war (v 14)
2 No sound of a trumpet
3 No hunger for bread

g Then—when you wholly rebel and set your faces to go to Egypt, these curses will come upon you (v 16-22).

h All the men that set their faces to go into Egypt to sojourn there, will die in Egypt (v 16-17). Whether this applied to Jeremiah, Baruch, and others who were forced to go into Egypt with the remnant is not stated. Although a small number were to leave Egypt and live in Judah again, we have no authority to say that Jeremiah or any of Zedekiah's daughters left Egypt (44:28).

i God compared the fury of His wrath which would come upon the Jews going into Egypt to that manifested upon Judah and Jerusalem in the final overthrow. The majority would never see the land of Judah again (v 18).

j God became very plain with the remnant and commanded them not to go into Egypt, but to remain in the land if they wanted His blessings (v 19).

k Only God could know that the remnant rejected Him and rebelled against Him in their hearts. It had not yet come to light by the time Jeremiah uttered this, but God made it plain what their choice would be (v 20).

a God knew when they declared their obedience to Him that they would not obey. He predicted that they would not (v 20).

b Then—when Jeremiah had ended his prophecy and the Jews saw that it was not what they wanted, the proud men immediately accused him of making a false prophecy. They even accused Baruch of urging Jeremiah to prophesy against going into Egypt (v 1-3). They flatly rebelled against doing what they promised, thus manifesting the same spirit as those who would not listen to Jeremiah before Judah and Jerusalem were completely destroyed.

*c Here we have the record of the final action. All the remnant were taken into Egypt contrary to their promise and the will of God (v 5).

✡ ✡ ✡

that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

12. First prophecy in Egypt
(1) Sign of the hidden stones

★■ 8 ¶ [*e]Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

● 9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

(2) Application of the prophecy
to kingdom of Judah

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; [a]Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall

13 He shall break also [b]the images of [c]Bethshemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

789 CHAPTER 44

13. Second prophecy in Egypt
(1) Desolation of Judah: cause

■ 1 [d]The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [e]Migdol, and at [f]Tahpanhes, and [g]at Noph, and in the country [h]of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a desolation, and no man dwelleth therein,

3 [i]Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

here so we do not know which king is referred to. If they were the daughters of Zedekiah, as some teach, they had no throne rights through David, for such rights for any of the royal line ended in Coniah (22:24-30, notes). Hence, the theory that the kings and queens of England are heirs to the throne of David, and that David's line has been ruling for centuries is merely speculation contrary to Scripture. Many passages, as Hos. 3:4-5; Amos 9:11-12; Acts 15:13-18 and others, would be untrue if the rulers of England were David's seed fulfilling the Scriptures regarding the continuation of David's kingdom in this age. Never since the overthrow of Judah by Babylon has there been a king or queen from David's line on the throne and over his kingdom, and there never will be until the Messiah comes—at the 2nd advent (Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10). Futhermore, genealogies are never passed down through daughters; and Zedekiah was not in the kingly line, as proved in Mt. 1:1-18. Therefore, if these daughters were Zedekiah's, it would mean nothing as far as the throne and kingdom of David are concerned. There is no biblical proof or even historical proof that Jeremiah and Zedekiah's daughter or daughters came out of Egypt, one of them a queen to carry on the Davidic line of kings. Even if it could be proved that the queen of England is a descendant of Zedekiah, this could not relate to the fulfillment of prophecy, for it was predicted that there would be a destruction of David's throne and kingdom until Christ comes to build and set it up again (22:24-30).

*e 77th prophecy in Jer. (43:8-13, fulfilled). Next, 44:7.
10 Predictions—Fulfilled:
1 I will send and take Nebuchadnezzar, the king of Babylon, My servant, and will set his throne upon these stones that I have hid (43:10)
2 He will spread his royal pavilion over them
3 When he comes he will smite the land of Egypt, and put some to the sword and lead others captive (43:11)
4 I will kindle a fire in the house of the gods of Egypt (43:12)
5 He will burn their houses
6 He will take their gods captive
7 He will array himself with the land of Egypt like a shepherd putting on his garment
8 He will go forth from thence in peace
9 He will break the images of Bethshemesh that is in Egypt (43:13)
10 He will burn the houses of the gods of Egypt with fire
This predicts a third defeat of Egypt by Nebuchadnezzar, the 3 defeats being:
1 When Egypt was defeated on the river Euphrates at Carchemish during the reign of Jehoiakim (46:2)
2 When the Egyptian army approached to help Jerusalem, when the Chaldeans laid siege to the city during the reign of Zedekiah (37:5-10)
3 After the fall of Jerusalem when Nebuchadnezzar entered Egypt and conquered the whole land (43:8-13; 46:13-26)
Thus, prophecies uttered by the prophets long before their fulfillment, predictions that have since been fulfilled, confirm the fact that the Bible is the revelation of God to man.

a See note *e, v 8 for these predictions.

b The standing images or obelisks, probably the ***Asherah*** (see p. 194).

c Heb. the temple of the sun. About 10 miles northeast of Cairo. Called Heliopolis by the Greeks.

d Here Jeremiah addressed the Jews in Egypt, boldly rebuking Israel for the idolatry that seems to have grown all the stronger during their tribulations. The address was perhaps at some festival. The Jews lived in the hope of being able to return to Judah soon, yet they were spread over the whole of Egypt, and came to hear Jeremiah as representatives of the communities of Migdol, Tahpanhes, Noph, and Pathros (v 1).

e See ***Migdol*** in Index.

f Tahpanhes, an Egyptian fortress on the eastern frontier of Lower Egypt where Pharaoh had his palace (v 1; 2:16; 45:7-9; 46:14).

g Noph was afterward called Memphis (v 1; 2:16; 46:14-19; Isa. 19:13; Ez. 30:13-16).

h Pathros, a part of Upper Egypt south of Memphis (v 1, 15; Isa. 11:11; Ez. 29:14; 30:14).

i 5 Sins of Judah:
1 Provoking God to anger by sin (v 3)
2 Burning incense to other gods (v 3, 5)
3 Serving other gods (v 3)
4 Not hearkening to God (v 5)
5 Refusing to turn from wickedness

✡ ✡ ✡

★ 7 [j]Therefore now thus saith the LORD, the God of hosts, the God of Israel; [k]Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 [a]Have ye forgotten the [b]wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed [c]in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled [d]*even* unto this day, [e]neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

(3) Twelvefold judgment

★ 11 ¶ [f]Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

(4) Renewed rebellion (cp. Isa. 1:2, refs.)

15 ¶ [g]Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, [h]a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and [*a]saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And [*b]when we burned incense to the queen of heaven, and poured out drink offerings unto her, [*c]did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

14. Third prophecy in Egypt
(1) Desolation of Judah: cause

20 ¶ [*d]Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye,

---

j 78th prophecy in Jer. (44:7-10, fulfilled). Next, v 11.
2 Predictions—Fulfilled:
  1 This great evil will cut you all off and not leave any alive (44:7)
  2 Idolatry will not only cut you off, but it will make you a curse and a reproach among all nations of the earth (44:8)

k Question 162. Next, v 9. There are 81 words in the question—one of the longest in Scripture.

a Question 163. Next, v 19.

b 5 Classes That Committed Wickedness:
  1 Your fathers (v 9)
  2 The kings of Judah
  3 The wives of fathers and kings
  4 The present generation
  5 Wives of the present generation

c 2 Places Wickedness Committed:
  1 In the whole land of Judah (v 9)
  2 In the streets of Jerusalem

d Time of this wickedness: from the time of the fathers unto this day (v 10).

e 3 Causes of Wickedness:
  1 No fear of God (v 10)
  2 Refusal to walk in God's law
  3 Refusal to walk in My statutes

f 79th prophecy in Jer. (44:11-14, fulfilled). Next, v 26.
7 Predictions—Fulfilled:
  and to cut off Judah (44:11)
  2 I will take the remnant of Judah that have set their faces to go into the land of Egypt, and there they will be consumed and fall by the sword and famine (44:12)
  3 They will die, from the least to the greatest of them, by the sword and famine
  4 They will be an abomination, an astonishment, a curse, and a reproach
  5 I will punish them that dwell in the land of Egypt, as I punished Jerusalem, by the sword, famine, and pestilence (44:13)
  6 None of the remnant of Judah, which came into the land of Egypt to sojourn there, will escape or remain, that they should return to Judah (44:14)
  7 Only a few will escape

g Then—when the great religious gathering had taken place among the Jews of the land of Egypt, and after Jeremiah had given the message of God condemning all classes, the men of Israel decided to reject the words of the prophet (v 15-19).

h This appeal of the prophet was made at some religious festival at which time all classes, men and women, were present. They had gathered to worship the moon goddess, the queen of heaven, and pay vows to her (v 17). Here we have the formal committal of Israel in Egypt to the moon goddess instead of Jehovah. They told God's prophet in plain terms that they would not hearken to the message from God, but would certainly pay their vows to the queen of heaven, burn incense to her, pour out drink offerings to her, as their fathers, kings, princes, and they themselves had done in the cities of Judah. Their excuse was: Then we had plenty of food, good health, and saw no evil; but since we have ceased to burn incense to the queen of heaven and pour out drink offerings to her, we have wanted for all things, and have been consumed by the sword and famine (v 16-19).

*a These backslidden people were either so ignorant or so rebellious that they accepted the idea that all their calamities had come upon them because they had left off worship to the queen of heaven—the moon goddess (v 17-18).

*b The women answered the accusation of the prophet by telling him that they had the backing of their men in the worship of the queen of heaven (v 19). It would be necessary for Jeremiah to discuss the matter with their husbands.

*c Question 164. Next, v 21.

*d Then—when the prophet was answered by the congregation of Jews worshipping the queen of heaven, and told that they would continue such worship, he replied that the cause of their calamities was not leaving off worship of the queen of heaven, but their sins and idolatry—their disobedience to Jehovah (v 20-23).

and the people of the land, did not the LORD remember them, and [*e]came it *not* into his mind?

22 [*f]So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

(2) Sixfold judgment

●■24 Moreover Jeremiah said unto all the people, and [g]to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

★●26 [h]Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, [i]The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a [j]small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 ¶ And [a]this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

790 CHAPTER 45

Parenthesis: prophecy to Baruch:
belongs with Jer. 36:1-32

■ 1 The [b]word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

★ 2 [c]Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And [d]seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

791 CHAPTER 46

IX. Prophecies [e]against twelve Gentile powers
(46-51; Isa. 13-23; Ez. 25-32; Amos 1-2; Zeph. 2)
1. Against Eypt (46:1-28; Isa. 19)
(1) Call to battle

★■ 1 [f]The word of the LORD which came to

---

*f This was the reason calamities had come to them, not the discontinuance of their worship of the queen of heaven. Jehovah could no longer bear their sins and rebellion (v 22-23).

g It is a rare instance in Scripture to address women in particular, but these had been accused of being the leaders in the worship of the queen of heaven, and they had claimed the backing of their husbands in such worship (v 15, 19). Therefore, the prophet answered them in particular (v 24-25).

h 80th prophecy in Jer. (44:26-30, fulfilled). Next, 45:2.
7 Predictions—Fulfilled:
1 I have sworn by My name, that My name will be named no more in the mouth of any man of Judah in Egypt saying, The Lord liveth (44:26)
2 I will watch over them for evil, and not for good (44:27)
3 All the men of Judah in Egypt will be consumed by the sword and famine, until there be an end of them
4 Yet a small number that escape the sword will return out of Egypt into the land of Judah (44:28)
5 All the remnant of Judah that have gone into Egypt to sojourn will know whose words will stand, Mine or theirs
6 This will be a sign to you that My words will surely stand against you for evil (44:29)
7 I will give Pharaoh-hophra into the hands of his enemies and those that seek his life, as I gave Zedekiah into their hand (44:30)

i Men of Judah in Egypt would never say this or honor the name of God, but they could blaspheme His name (v 26).

j A small number were to be spared and return to Judah, but whether Jeremiah did so, or any daughters of Zedekiah, is a matter of guesswork and nothing else.

a The sign indicating that the Jews in Egypt would be destroyed was that Pharaoh-hophra would be delivered into the hands of the king of Babylon (v 29-30). When this happened they were to know that their judgment was also at hand.

b This prophecy is not in order chronologically, belonging to a time about 18 years before the destruction of Jerusalem by Nebuchadnezzar (v 1; 2 Ki. 23:36; 24:18).

c 81st prophecy in Jer. (45:2-5, fulfilled). Next, 46:1. This was Jeremiah's last prophecy to Israel in particular; the remaining predictions of his book concern Gentile nations primarily.
2 Predictions—Fulfilled:
1 That which I have built will I break down, and that which I have planted I will pluck up, even the whole land (45:4)
2 I will bring evil upon all flesh, but your life will I give for a prey in all places where you go (45:5)
This is the second man God gave the personal promise of protection to, in this manner (v 5 with 39:18).

d Question 166. Next, 46:5.

e 12 Gentile Powers in Prophecy:
1 Egypt, south (46:1-28)
2 Philistia, west (47:1-7)
3 Tyre, northwest (47:4)
4 Zidon, northwest (47:4)
5 Moab, southeast (48:1-47)
6 Ammon, east (49:1-6)
7 Edom, southeast (49:7-22)
8 Syria, north (49:23-27)
9 Kedar, north (49:28-33)
10 Hazor, north (49:28-33)
11 Elam, northeast (49:34-39)
12 Babylon, northeast (50:1–51:64)

f 82nd prophecy in Jer. (46:1-28; v 1-26a fulfilled; v 26b-28 unfulfilled). Next, 47:1.
34 Predictions—Fulfilled:
1 Egypt will be defeated by the river Euphrates at Carchemish (46:1-2)
2 The battle will be ordered between the two opposing armies (46:3-4)
3 Egypt will be dismayed and turn back (46:5)
4 Their mighty ones are beaten down and

● 2 [g]Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [h]Order ye the buckler and shield, and draw near to battle.

● 4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

(2) Dismay of Egypt

5 [a]Wherefore have [b]I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for* fear *was* round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

(3) Boast of Egypt

7 [c]Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I destroy the city and the inhabitants thereof.

(4) Call to battle: future

● 9 [d]Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For [e]this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

(5) The fall of Egypt

● 11 [f]Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

(6) Judgment from Babylon

are fled apace
5 Fear will be round about
6 They will fall by Euphrates (46:6)
7 Egypt will make a great boast of overflowing the country like a flood, confident of victory (46:7-8)
8 The Lord will be avenged upon the mercenaries of Ethiopia, Libya, and Lydia (46:9-10)
9 The sword will devour and be made drunk with blood (46:10)
10 Egypt will be defeated and have no healing medicines to cure her (46:11)
11 Nations will hear of her defeat and shame, and her cry that will fill the land, for the mighty will fall in battle (46:12)
12 Babylon will come and smite the land of Egypt (46:13)
13 Tidings of war will be published in all large cities of Egypt (46:14)
14 The sword will devour round about you and the valiant men will be swept away
15 They will not stand because the Lord is not with them (46:15)
16 Babylon will make many fall upon one another (46:16)
17 The mercenaries will flee to the land of their nativity from the oppressing sword of Babylon
18 Pharaoh will be called only a noise because he did not use the appointed time (46:17)
19 He is as sure to come as Tabor is in the mountains and Carmel by the sea (46:18)
20 Egypt will go into captivity (46:19)
21 Noph will be waste, without an inhabitant
22 Destruction will come upon Egypt from the north (46:20)
23 Her hired mercenaries will live off the fat of Egypt, but will turn back in time of battle (46:21)
24 All will flee away together
25 They will not stand, because it is the time of their visitation
26 The voice of Egypt will go away like a serpent before the ax of the woodsman (46:22)
27 The Chaldeans will come against her with battle axes, as hewers of wood
28 They will cut down the Egyptians as woodsmen cut a forest (46:23)
29 The invaders will be numberless like grasshoppers covering the land
30 Egypt will be confounded (46:24)
31 She will be delivered into the hands of the people of the north
32 I will punish the multitude of No (46:25)
33 I will punish all who trust in Pharaoh
34 I will deliver them into the hands of their enemies that seek their lives (46:26)

8 Predictions—Unfulfilled:

1 Egypt will again be inhabited as in the days of old (46:26)

and your seed from the lands of their captivity (46:27)
3 Jacob will return
4 He will be in rest and at ease
5 None will make him afraid
6 I will make a full end of all nations whither I have driven you, but I will not make a full end of you
7 I will correct you in a measure
8 I will not leave you wholly unpunished (46:28)

g The first prophecy against the Gentiles is against Egypt, perhaps because the Egyptians sought to hinder God's chastening upon Judah by sending an army to fight Nebuchadnezzar who was forced to lift the siege of Jerusalem (v 2; 37:6-17). This prophecy was given before Pharaoh-necho was defeated at Charchemish by Nebuchadnezzar.

h These verses (3-4) predict the call to battle of the opposing armies.

a Question 167. Next, v 7.

b Jeremiah, by the spirit of prophecy, saw the dismay of Egypt over their defeat at the hands of Nebuchadnezzar (v 5-6). It was an unexpected blow in view of their preparations and boastfulness, as described in v 7-8.

c Question 168. Next, v 15.

d Here we have the second call to battle—the Egyptians, Ethiopians, and Libyans against the Chaldeans (v 9).

e This sounds like the great day of the Lord, but it is not. It is simply the day of the Lord's vengeance on Egypt for interfering with His program to punish Israel (v 10). It has nothing to do with the battle of Armageddon, for that is to be in Palestine, surrounding Jerusalem (Zech.14), whereas the battle referred to here was on the Euphrates. Futhermore, the one here was God's vengeance on the Egyptians, and the other will be His vengeance on Anitchrist and his vast armies of many nations (Rev. 19:11-21; Joel 2-3; Zech. 14)

f In these verses (11-12) we have the record of the fall of Egypt in the battle of Carchemish on the Euphrates.

✡ ✡ ✡

Jeremiah the prophet, [g]how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 [h]Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 [i]Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they said, [j]Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is* [k]*but* a noise; he hath passed the time appointed.

(7) Captivity and desolation

18 [*a]*As* I live, saith the King, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 [b]O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also [c]her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

★ 26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and [d]afterward it shall be inhabited, as in the days of old, saith the LORD.

(8) Israel to be restored

● 27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

792 CHAPTER 47

2. Against Philistia, Tyre, Zidon, and Caphtor
(Crete, Jer. 47:1-7; Isa. 14:28-32; 23:1-18; Ez. 25:15–28:26; Amos 1:6-10)
(1) Invasion by Babylon

★■ 1 The [e]word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD; [a]Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all

of Egypt by Nebuchadnezzar. Here he was called to smite the land of Egypt, and this he did sometime after his conquest of Judah and the destruction of Jerusalem. He fought the battle of Carchemish with Egypt in the 4th year of Jehoiakim and in his own first year as king of Babylon (25:1). This was 18 years before the destruction of Jerusalem. About 2 or 3 years before its destruction, or about 15 or 16 years after the battle of Carchemish, the king of Egypt came against Nebuchadnezzar with a great army, during his siege of Jerusalem; so he left the city temporarily to fight the Egyptians. Being victor he soon came back against Jerusalem (37:1-10). After taking the city he returned to Babylon for awhile, then fulfilled this prophecy by making war on Egypt. He conquered the whole of it in this war, which gave him the greatest of world Empires up to this time (Dan. 2:37-42; 7:4)

h The prophet here declared the coming defeat of Egypt—the fact to be published in all the great cities of that country (v 14).

i Question 169. Next, 47:5.

j The Egyptian army was composed mainly of mercenaries from Ethiopia, Libya, and Lydia, so after losing the battle they proposed to return to their homes in their native lands (v 16).

k They called the king of Egypt but a noise, because of his having passed the appointed time of prosperity at the beginning of his reign and having misused those years (v 17). Nothing was left for him now but ruin.

*a God vowed that Nebuchadnezzar would come and conquer Egypt, declaring that just as surely as Tabor is among the mountains and Carmel by the sea, he will come (v 18).

b Here Egypt is pictured as a woman going into captivity, Noph becoming a waste and being desolate, without an inhabitant (v 19). The nation is also compared to a fair heifer that is helpless to stop a storm from the north (v 20).

c This refers to the mercenaries of Ethiopia, Libya, and Lydia (v 9). They received wages and food, and waxed fat like bullocks, but fled away together at the approach of Nebuchadnezzar with his mighty army of Chaldeans and other nations with him. They did not stand in the day of battle, because it was their day of calamity and the time of their visitation from God (v 21). The prophecy was: the voice of Egypt shall go like a serpent fleeing from the wood cutters; they (the Chaldeans) will march with an army, and come against Egypt with axes like hewers of wood (v 22); they will cut down the Egyptians as men cut down a forest; they are many as the grasshoppers (v 23); Egypt will be confounded; she will be delivered to the people of the north (v 24); the multitude of No will be punished with the rest of Egypt and their gods (v 25); they will be delivered into the hands of Nebuchadnezzar and his servants.

d Beginning here and through v 28 we have unfulfilled predictions of Egypt being inhabited in the latter days as of old (v 26), of the regathering of Israel to peace and security (v 27), and of punishing Israel, but not making a full end of her, as with other nations—if necessary (v 28).

e 83rd prophecy in Jer. (47:1-7, fulfilled). Next, 48:1.
6 Predictions—Fulfilled:

1 Waters will rise out of the north and be an overflowing flood over the land of Philistia (47:2)
2 It will overflow the city and all that dwell therein
3 Then men will cry and all the inhabitants of the land will howl
4 At the noise of the army the fathers will look back to their children in feebleness of hands (47:3)
5 The Philistines and all in Tyrus and Zidon will be cut off (47:4-5)
6 The Lord will spoil them (47:4)

a For a list of these predictions see note e, v 1).

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with* the remnant of their valley: how [b]long wilt thou cut thyself?

(2) Purposed of God

6 O thou [c]sword of the LORD, how long *will it be* ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

793

CHAPTER 48

3. Against Moab (Jer. 48:1-47; Isa. 15:1; Ez. 25:8; Amos 2:1; Zeph. 2:8)
(1) Invasion by Babylon

★■ 1 [d]Against [e]Moab thus saith the LORD

for it is spoiled: Kiriathaim is confounded *and* taken: Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: [f]in Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

(2) Flight of Moab

● 6 Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and [g]Chemosh shall go forth into captivity *with* his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

---

[b] Questions 170-172. Next, 48:14.

[c] The sword of Babylon is called the sword of the Lord here, because He commanded it to cut off the inhabitants of the countries that were ripe for His judgment (v 6)

[d] 84th prophecy in Jer. (48:1-47; v 1-46 fulfilled; v 47 unfulfilled). Next, 49:1.
44 Predictions—Fulfilled:
1 Woe is Nebo, for it will be spoiled (48:1)
2 Kiria-thaim will be confounded and taken
3 Misgab will be confounded and dismayed
4 There will be no more praise of Moab (48:2)
5 In Heshbon they will plot the destruction of Moab as a nation
6 The sword will pursue the inhabitants of Madmen
7 There will be a great crying from Horonaim, spoiling, and great destruction (48:3, 5)
8 Moab will be destroyed (48:4)
9 Her little ones will cause a cry to be heard
10 There will be continual weeping going up to Luhith (48:5)
11 Moab will be taken (48:7)
12 Chemosh will go into captivity with his priests and princes
13 The spoiler will come upon every city, and none will escape (48:8)
14 The valley and plain will also perish and be destroyed
15 Moab will flee and the cities will all be desolate (48:9)
16 The deceitful worker will be cursed (48:10)
17 The coward will be cursed
18 I will send upon Moab wanderers that will cause him to wander and empty his vessels and break their bottles (48:12)
19 Moab will be ashamed of Chemosh (the national idol of protection), as Israel was ashamed of the golden calf at Bethel (48:13)
20 Moab will be spoiled and gone from their cities (48:15)
21 The chosen young men will be killed
22 The calamity of Moab is near, and his affliction comes fast (48:16)
23 The inhabitants of Dibon and their glory will be humbled
24 The spoiler of Moab will come upon Dibon and destroy her strong holds (48:18)
25 Refugees from Moab will pass by Aroer and inquire of the battle (48:19)
26 Moab will be confounded and broken down (48:20)

country, Holon, Jahazah, Mephaath, Dibon, Nebo, Beth-diblathaim, Kiriathaim, Beth-gamul, Beth-meon, Kerioth, Bozrah, and upon all the cities of Moab, far and near (48:21-24)
28 The horn of Moab will be cut off, and his arm broken (48:25)
29 Moab will wallow in his vomit, and be in derision (48:26)
30 I will howl, mourn, and weep for Moab with the weeping of Jazer (48:31-32)
31 The spoiler will fall upon your summer fruits and vintage (48:32)
32 Joy and gladness will be taken from the plentiful field, and the land of Moab (48:33)
33 I will cause her wine to fail from the winepresses and none will tread them shouting
34 The idolatry of Moab will be destroyed (48:34-35)
35 My heart will sound like pipes because all the riches of Moab are perished (48:36)
36 Moab will go into mourning in the streets and on the housetops (48:37-39)
37 Moab will be a derision and a dismaying to all about him (48:39)
38 The invader will fly as an eagle, and spread out his wings over Moab (48:40)
39 Moab will be taken and the hearts of the mighty men will be made weak as the heart of a woman (48:40-41)
40 Moab will be destroyed from being a people (48:42)
41 Fear, the pit, and the snare will be upon Moab (48:43)
42 He that flees from the fear will fall into the pit, and he that gets out of the pit will be taken in the snare, for I will bring upon Moab the year of their visitation from the Lord (48:44)
43 A fire will come out of Heshbon and devour the corner of Moab, and the crown of the head of the tumultuous ones (48:45)
44 Woe to Moab! The people of Chemosh will perish, for their sons and daughters will be taken captive (48:46)
1 Prediction—Unfulfilled:
1 I will bring again the captivity of Moab in the latter days (48:47). Many other predictions regarding Moab are recorded in Isa. 15-16

[e] Moab was always hostile to Israel, and for this reason, as well as others, she had to be judged (Gen. 12:1-3). See Judg. 3:12, 28; 1 Sam. 14:47; 2 Sam. 8:2; 2 Ki. 1:1; 3:4-27; 13:20. The Moabites joined the Chaldeans in the time of Jehoiakim and yet this was the same power that was to destroy them.

[f] The Chaldeans were encamped in Heshbon and used it as headquarters in attacking Moab (v 3, 45).

[g] Chemosh was the national god of Moab (v 7, 13, 46; Num. 21:29; Judg. 11:24; 1 Ki. 11:7, 33; 2 Ki. 23:13).

the LORD deceitfully, and cursed *be* he that keepeth back his sword from blood.

(3) Desolation of Moab

11 ¶ [b]Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been [c]emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him [d]wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was [e]ashamed of Beth–el their confidence.

14 ¶ [f]How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and his chosen young men are gone down to the slaughter, saith the [g]King, whose name *is* the LORD of hosts.

16 The calamity of Moab [h]*is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, [i]What is done?

20 Moab is [j]confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Bethdiblathaim,

23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab,

25 The [k]horn of Moab is cut off, and his arm is broken, saith the LORD.

(4) Ten reasons for judgment

● 26 ¶ Make ye him [l]drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 [*a]For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, [*b]thou skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the [*c]pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be so*; his lies shall not so effect *it*.

(5) Lamentation for Moab

31 Therefore [*d]will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kirheres.

32 O vine of Sibmah, I will weep for thee with the [*e]weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And [*f]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him [*g]that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for

---

to be God's instrument of chastening upon Moab were to be blessed in their work if they did it honestly and boldly; but if they did it half-heartedly and cowardly they would be cursed (v 10).

b From the time they took the land from the giant Emims (Dt. 2:9-10), Moab had retained it and prospered; but they had not learned to trust in Jehovah or order their lives in righteousness (v 11).

c It was customary to pour wine from one vessel into another to improve the quality and separate the liquid from the dregs. The implication here is that Moab had been at ease so long that she had become stale. She had not learned the many lessons she would have learned if she had been invaded and humbled more often (v 11).

d Tilters who will tilt him; and they will empty his vessels and break his pitchers in pieces (v 12).

e Jeroboam made a golden calf in Bethel and one in Dan, declaring that these were the gods of Israel. Such idolatry and other sins led the 10 tribes into an apostasy which made it necessary for them to be destroyed as a nation. Their calves did not deliver them from the Assyrians who took them captive in 749 B.C. (2 Ki. 17); and now, the gods of Moab would be just as helpless (v 13).

f Question 173. Next, v 19.

g See **Names, Titles, and Offices of the Trinity**, p. 103.

h Near to come. It is supposed that this prophecy was uttered about the time of the 4th year of Jehoiakim; the captivity of Judah and the defeat of Moab took place around 18 years after that.

i Question 174. Next, v 27.

j Used 3 Times Here:
  1 Kiria-thaim confounded (v 1)
  2 Misgab confounded
  3 Moab confounded (v 20)

k The king of Moab—his power is broken.

l 10 Reasons for Judgment:
  1 Drunkenness (v 26)
  2 Magnifying self against Jehovah
  3 Enmity against Israel (v 27)
  4 Robbery
  5 Slandering Israel
  6 Rejoicing over Israel's fall
  7 Pride and arrogancy (v 29)
  8 Haughtiness of heart
  9 Wrath against Israel (v 30)
  10 Lying

*a Questions 175-176. Next, 49:1.

*b Or, wagged the head in contempt and joy over the fall of an enemy (v 27).

*c 4fold Expression of Pride (v 29):
  1 The pride of Moab—he is exceeding proud
  2 His loftiness
  3 His arrogance
  4 The haughtiness of his heart

*d 6fold Mourning for Moab:
  1 I will howl (v 31)
  2 I will cry out for all Moab
  3 My heart will mourn for the men of Kirheres
  4 I will weep for you (v 32)
  5 My heart will sound like pipes for Moab
  6 My heart will sound like pipes for the men of Kirheres (v 36)

*e There is no explanation regarding what the weeping of Jazer was about. Evidently there was a great slaughter there, perhaps when Moab was defeated by Sihon. A reference to such weeping is made in both Isaiah and Jeremiah (v 32; Isa. 16:8-9). See Jazer in Num. 32:1-3; Josh. 13:25; 21:39; 2 Sam. 24:5; 1 Chr. 6:81; 26:31.

*f The shoutings of the winepresses and vineyards are gone, because the vineyards are gone—being destroyed by the invader (v 33)

*g All idolaters will be destroyed out of the land (v 35).

like pipes for the men of Kirheres: because the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all [i]the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

(6) Babylonian invasion: reason

40 For thus saith the LORD; Behold, [j]he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab [a]shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

(7) Flight of Moab

44 [b]He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall [c]come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

(8) Restoration of Moab

of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

794 CHAPTER 49

4. Against Ammon (Jer. 49:1-6; Ez. 21:28; 25:1; Amos 1:13; Zeph. 2:8-11)

(1) Invasion by Babylon

★■ 1 [e]Concerning the Ammonites, thus [f]saith the LORD; Hath Israel no sons? hath he no heir? why [g]*then* doth their king inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause [*h]an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

(2) Mourning for Ammon

● 3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, *and* his priests and his princes together.

(3) Judgment: reason

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

(4) Restoration of Ammon

6 And afterward [*a]I will bring again the captivity of the children of Ammon, saith the LORD.

5. Against Edom (Jer. 49:7-22; Ez. 25:12-14; 32:29; 35:1-15; Amos 1:11-12; Isa. 34; Lam. 4:21; Mal. 1:1; Oba. 1-18; Num. 20:14)

(1) Immediate desolation

---

[h] Pipes were used in mourning at funerals (v 36; Mt. 9:23).

[i] The housetops were used many times for idolatrous worship and prayer to other gods. Instead there will be lamentation because of the powerlessness of their god who had suffered this ruin (v 38-39).

[j] The rapid and irresistible attack of Nebuchadnezzar is here compared to the swiftness of an eagle—speed surprising the men of war and causing faintness of heart in resisting (v 40-41).

[a] Moab shall be destroyed from being a people (v 42). This has been literally fulfilled from that time until now. The Moabites were taken captive by the Babylonians, and perhaps only a few came back, not enough to establish the nation again. Their captivity is spoken of as being brought again in the latter days (v 47). Just how and to what extent this will be done remains to be seen.

[b] This verse simply teaches that Moab would be destroyed in various ways—by a snare.

[c] This verse refers to the fact that the headquarters of Nebuchadnezzar was at Heshbon; from there the invaders scattered out destroying the whole of Moab (v 45. Cp. v 2).

[d] In the whole of 47 verses concerning Moab, this is the only prediction regarding the future from our time. It foretells the regathering of Moab in the latter days, which suggests that the children of Lot—Moab and Ammon—will be blessed together under the Messiah (v 47; 49:6).

[e] 85th prophecy in Jer. (49:1-6; v 1-5 fulfilled; v 6 unfulfilled). Next, v 7.

10 Predictions—Fulfilled:

1 I will cause an alarm of war to be heard in Rabbah of the Ammonites (49:2)
2 It shall be a desolate heap
3 Her daughters will be burned with fire
4 Then will Israel be heir unto them that were his heirs
5 There will be weeping for Ammon (49:3)
6 Their king will go into captivity, with the priests and princes
7 I will bring a fear to you from all those that be about you (49:5)
8 Every man will be driven out
9 None will gather the wandering remnant
10 Afterward I will bring again the captivity of Ammon (no doubt in the latter days, v 6. Cp. v 39; 48:47)

[f] Questions 177-181. Next, v 7.

[g] The idea here is: Why do the Ammonites occupy the land of Gad if there are any sons and heirs in Israel? Ammon had wanted this land as far back as the days of Jephthah (Judg. 11). The gradual pushing back of the Gadites had to be during the periods of the kings after David and Solomon. It no doubt happened when the Assyrians carried away the Gileadites (2 Ki. 15:27-31; 17:1-41).

[*h] This prophecy, except v 6, was fulfilled when Nebuchadnezzar conquered Palestine and Egypt, after the fall of Judah (37:1-10).

[*a] Both Moab and Ammon will be restored in the latter days (v 6; 48:47).

✡ ✡ ✡

LORD of hosts; [d]*Is* wisdom no more in [e]Teman? is counsel perished from the prudent? is their wisdom vanished?

● 8 Flee ye, turn back, dwell deep, O inhabitants of [f]Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 [g]If grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered [h]his secret places, and he shall not be able to hide himself: [i]his seed is spoiled, and his brethren, and his [j]neighbours, and he *is* not.

11 Leave thy [k]fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

(2) Future desolation (Isa. 34)

13 For I have sworn by myself, saith the LORD, that [l]Bozrah shall become a desolation, a reproach, a waste, and a curse; and all

(3) Invasion by Babylon

● 14 [m]I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

(4) Reason for judgment

16 Thy [n]terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in [o]the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

(5) Future desolation (Isa. 34)

17 Also Edom shall be [p]a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 [a]As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

(6) Invasion by Babylon

19 Behold, [b]he shall come up like [c]a lion from the swelling of Jordan against the habitation of the strong: [d]but I will suddenly make

---

Next, v 23.

22 Predictions—Fulfilled:

1 I will bring calamity upon Esau (49:8)
2 I will make Esau bare (49:10)
3 He will not be able to hide himself
4 His seed will be spoiled
5 His brethren and neighbors will be destroyed
6 I will preserve the orphans (49:11)
7 Edom will surely drink of the cup of punishment (49:12)
8 Bozrah will become a desolation, a reproach, a waste, and a curse (49:13)
9 All cities of Bozrah will become perpetual wastes
10 The heathen will come against her and rise up in battle (49:14)
11 I will make Edom small among the heathen, and despised among men (49:15)
12 I will bring you down even though you dwell in the heights like an eagle (49:16)
13 Edom will be a desolation (49:17)
14 All who pass by Edom will be astonished and hiss at her plagues
15 As God overthrew Sodom and Gomorrah and the neighboring cities, so no man will abide in you (49:18)
16 He (Nebuchadnezzar) will come up like a lion from the swelling of Jordan against the habitation of the strong (49:19)
17 He will make such a swift conquest of Edom he will suddenly go away to other conquests
18 He will make their habitations desolate (49:20)
19 The earth will be moved at the noise of their fall (49:21)
20 The noise will even be heard in the Red Sea
21 He will come up as an eagle and spread his wings over Bozrah (49:22)
22 In that day the hearts of the mighty men of Edom will be as the heart of a woman in travail

*c Edom was stretched out along the south of Judah from the border of Moab on the Dead Sea to the Mediterranean and the Arabian desert; and it held the same relation to Judah as Moab and Ammon did to the northern kingdom. Being long bitter enemies of Israel, they rejoiced over the destruction of Jerusalem by the Chaldeans, and showed great cruelty to Jews who fled to them for refuge.

*d Questions 182-186. Next, v 19.

e Teman—a part of the land of Edom on the northeast. Its inhabitants were famous for their wisdom, their skill in proverbs and dark sayings (v 7, 20).

f The Dedanites were descendants of Abraham through Keturah (Gen. 25:1-3). Here they were warned of the coming judgment on Edom and told to leave the country and turn back from the invaders (v 8).

g 2 things referred to here as not destroying everything in their incursions (v 9):
1 Grapegatherers leave a gleaning
2 Thieves will only take what they want, and leave the rest
The Chaldeans however, would make the land of Edom bare of man and valuable things (v 10).

h His secret places were in the mountains of Seir—Petra and other mountain strongholds (v 10).

i His seed refers to the many nations joined to Edom (v 10). Cp. Gen. 36.

j His neighbors—Dedan, Tema, Buz and others in the great Arabian desert.

k God promised especially to protect the orphans and widows, but the mighty men of war would be killed (v 11-12).

l Bozrah was to become an eternal desolation (v 13). See notes on Isa. 34. It may be that this will be one of the places where hell is to open to the view of earth's inhabitants, in the New Earth (Isa. 66:22-24; Rev. 14:9-11). How many such places there will be is not known, but it would seem appropriate to have one or more in the vicinity of God's eternal headquarters of His kingdom on earth, to show the contrast between the doom of the ungodly and the glorious state of the righteous living in everlasting joy and happiness.

m Here we have the call to battle for the Chaldeans (v 14). Edom was to be small among the heathen and despised among men after this destruction (v 15).

n This refers to the Edomite Asherah, to a monstrous idol god, or it could possibly refer to the terror such gods inspire in others (v 16).

o Petra was a secure place for Edom for many centuries; now it has been desolate for many centuries. It will become a hiding place for the Jews in the days of Antichrist. See ***Sela*** in Index.

p This predicts the utter destruction and desolation of Edom (v 17-18).

a The Lord compared the overthrow of Edom to that of Sodom and Gomorrah. Certain places in Edom will be eternal desolations, such as Bozrah (v 13). Babylon will also become desolate in the day of the Lord (Isa. 13:19).

b Nebuchadnezzar (37:1-10; 48:40).

c Edom will be attacked by Nebuchadnezzar like a lion being driven out of its lair by the flood of Jordan to the higher ground (v 19).

d The sense here seems to be that the conquering of Edom would be accomplished very quickly, and the Chaldeans would pass on to other conquests (v 19).

man, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely [f]he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

6. Against Damascus
(Jer. 49:23-27; Isa. 17:1-14; Amos 1:3-5)
(1) Dismay and weakness

★■23 ¶ [g]Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they are fainthearted; *there is* sorrow on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

(2) Invasion by Babylon

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces [h]of Benhadad.

7. Against Kedar and Hazor (Jer. 49:28-33)
(1) Command to invade

★■28 ¶ [i]Concerning Kedar, and concerning rezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

(2) Command to flee

● 30 ¶ Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

(3) Command to invade

● 31 Arise, get you up unto [a]the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

(4) Desolation of Hazor

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

8. Against Elam
(1) Destruction and dispersion by Babylon

★■34 ¶ [b]The word of the LORD that came to Jeremiah the prophet against [c]Elam [d]in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break [*e]the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four

---

e Questions 187-190. Next, 50:44.

f Nebuchadnezzar will make the country desolate of flocks and men, and their cry will be heard in the Red Sea (v 20-21). He is symbolized by a lion (v 19; Dan. 7:2), and an eagle (v 22; 48:20; Ez. 17:3, 7). The mighty men of Edom will become faint and like a woman in travail (v 22).

g 87th prophecy in Jer. (49:23-27, fulfilled). Next, v 28.
10 Predictions—Fulfilled:
1 Hamath and Arpad will be confounded because of the evil tidings (49:23)
2 They will be fainthearted
3 The hearts of men will be greatly agitated, and incapable of being quiet
4 Damascus will wax feeble and turn herself to flee (49:24)
5 Fear will take hold of her
6 Anguish and sorrow will take hold of her as a woman in travail
7 Her young men will fall in the streets (49:26)
8 All the men of war will be cut off in that day
9 I will kindle a fire in Damascus (49:27)
10 It will consume the palaces of Benhadad

h This was the official title of the kings of Syria (v 27; 1 Ki. 15:18; 2 Ki. 13:3, 25).

Next, v 34.
12 Predictions—Fulfilled:
1 Nebuchadnezzar will smite Kedar and the kingdoms of Hazor (49:28)
2 They (the Chaldeans) will take away their flocks and tents (49:29)
3 They will take to themselves their curtains, all the vessels, and their camels
4 They will cry unto them
5 Fear will be on every side
6 Nebuchadnezzar will take counsel against you; he has conceived a purpose against you (49:30)
7 Your camels will be a booty (49:32)
8 Your cattle will be a spoil
9 I will scatter into all winds them that are in the utmost corners
10 I will bring their calamity from all sides thereof
11 Hazor will be a dwelling for dragons and a desolation forever (49:33)
12 No man will dwell there

a Kedar and the kingdom of Hazor were very wealthy and lived without defenses, trusting that their peaceful ways would be respected by others (v 31). Kedar was the name of the Bedouin living east of Palestine. They dwelled in tents so would be an easy prey to an army like that of the Chaldeans. Hazor was located near the Euphrates and the Persian Gulf.

b 89th prophecy in Jer. (49:34-39; v 34-38 fulfilled; v 39 unfulfilled). Next, 50:1.
8 Predictions—Fulfilled:
1 I will break the bow of Elam, the chief of their might (49:35)
2 I will bring upon Elam the four winds from the four quarters of heaven, and I will scatter them toward all those winds (49:36)
3 Elam will be scattered among all nations
4 I will cause Elam to be dismayed before their enemies and them that seek their life (49:37)
5 I will bring evil upon them, even My fierce anger
6 I will send the sword after them till I have consumed them
7 I will set My throne in Elam (49:38)
8 I will destroy from thence the king and the princes
1 Prediction—Unfulfilled:
1 I will bring again the captivity of Elam in the latter days (49:39)

c Elam was a country east of the Tigris river. It was subjected by Nebuchadnezzar as well as all other countries round about Babylon (v 34-39; 25:25; Dan. 2:37-38).

d This prophecy was given 11 years before Jerusalem was destroyed; the conquest of Elam could have been after Judah fell (v 34; 2 Ki. 24:18; 25:2-3).

*e Evidently the Elamites depended mainly upon their skill with the bow to protect themselves (v 35).

will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

(2) Dismay: judgment

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring [*g]evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set [*h]my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

(3) Restoration of Elam

★ 39 ¶ But it shall come to pass in [*i]the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

795 CHAPTER 50

9. Against Babylon (Jer. 50:1–51:64; 25:11-14; Isa. 13:1–14:27; 21:1-10; 47:1-15; Dan. 5:1-31)

(1) Invasion by Medo-Persia

★■ 1 The [a]word that the LORD spake against Babylon *and* against the land of the Chaldeans by Jeremiah the prophet.

● 2 Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, Babylon is taken, [b]Bel is confounded, [c]Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For [d]out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

(2) Regathering of Israel

4 ¶ [e]In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 [f]My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.

7 All that found them have devoured them: and their adversaries said, [g]We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

(3) Invasion

● 8 [h]Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon [i]an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

10 And [j]Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 [k]Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

★ 13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon [l]shall be astonished, and hiss at all her plagues.

● 14 [m]Put yourselves in array against

---

in a symbolic sense to represent the four directions (v 36; Dan. 7:2; Mt. 24:31).

*g The word evil is often used in the sense of judgment or punishment for sin. What sins Elam had been guilty of is not stated but we can suppose that they were the same as those which caused other nations of their time to be punished (v 37).

*h The throne of Nebuchadnezzar is spoken of here as God's throne because it was God who was giving the greatness of the Babylonian kingdom to Nebuchadnezzar (v 38; Dan. 2:37-38; 4:17).

*i Elam is another of several nations God has promised to restore in the latter days:
1 Elam (v 39)
2 Moab (48:47)
3 Ammon (48:6)
4 Israel (23:20; 30:24; Dt. 4:30; Hos. 3:5; Acts 15:13-19)

a 90th and last prophecy in Jer. (50:1–51:64. 50:1-12, 14-18, 21-38, 41-46; 51:1-4, 9-25, 27-35, 38-61 fulfilled; 50:13, 19-20, 39-40; 51:5-8, 26, 36-37, 62-64 unfulfilled). See ***90th Prophecy in Jeremiah***, p. 1349.

b The word Bel is a contraction of the Aramaic form—Baal. This was the name of the national god of Babylon (v 2; 51:44; Isa. 46:1).

c Merodach—another national god of Babylon. These idols—Bel and Merodach—were to be broken together (v 2).

d The Medes and Persians made war on Babylon from the north, after having conquered other nations north of Babylon (v 3). Media was northeast of Babylon.

e In those days—when Babylon is taken by the Medes and Persians, the children of Israel and Judah (both kingdoms of Israel) will return together from Babylon and make a nation in their (one) land again (v 4-7). This does not predict that Judah only would return to make a nation again in the promised land before the first coming of the Messiah; the 10 tribes were to come with the 2 tribes and the Levites, and all were to make one nation again in that land. This very clearly refutes the Anglo-Saxon theory of only Judah returning and the 10 tribes wandering north and west of Palestine to find a new promised land in England and America. No passage in the Bible hints of a new homeland for any of the tribes. See ***Anglo-Saxon Theory***, p. 608; note a, Acts 13:16.

f Both Judah and Israel of v 4 are called My people, so one has not been cast off any more than the other. None of the tribes are fulfilling the covenants made with their fathers at this time; all are on the same footing and totally scattered among the nations alike (v 6).

g The heathen who were used as instruments of chastening of Israel actually were commissioned by God to punish them; and they thought that they did not offend Jehovah in doing so. Sometimes though they went too far—overstepped their commission and thus incurred the judgment of God (25:9-26; Isa. 10:4-12; 37:36-38; 41:25; 44:28; 45:1-4, 13; Ezra 1:1-3; etc.).

h God wanted His people to leave Babylon before it was totally destroyed, so commanded them, as here, to leave (v 8).

i The Medes and Persians and other nations were leagued together against Babylon, and did come down from the north country against her (v 9).

j The spoil of Chaldea was enough to satisfy the greed of the invaders—all that spoiled Babylon were fully satisfied (v 10).

k 2 Reasons God Was to Punish Chaldeans:
1 Because they were glad when Israel was destroyed (v 11)
2 Because they waxed fat, lazy and proud like heifers made fat on good pasture and bulls becoming mean and fat

l Babylon was to be so utterly destroyed and become so desolate that all men would hiss at her plagues in many generations (v 13).

m Here the invading armies of the Medes and Persians were commanded to form for battle against Babylon, for her time of judgment had come (v 14-16).

✡ ✡ ✡

shoot at her, spare no arrows: for she hath sinned against the LORD.

● 15 [a]Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

● 16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

(4) Babylon punished: Israel restored to Palestine

17 ¶ [b]Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

★ 18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

★ 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 [c]In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

(5) Command to destroy Babylon

★●21 ¶ Go up against the land [d]of Merathaim, Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How is the [e]hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

● 26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

● 27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and [*a]escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: [*b]recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 [*c]Therefore shall her young men fall in

---

a 51 Commands in Jer. 50-51:
1 Declare you among the nations (50:2)
2 Publish and conceal not
3 Set up a standard
4 Remove out of the midst of Babylon (50:8)
5 Go forth out of Chaldea
6 Put yourselves in array against Babylon round about (50:14)
7 Shoot at her, spare no arrows
8 Shout against her round about (50:15)
9 Cut off the sower and reaper (50:16)
10 Go up against the land (50:21)
11 Waste and utterly destroy after them
12 Come against her (50:26)
13 Open her storehouses
14 Cast her up as heaps
15 Destroy her utterly
16 Let nothing be left
17 Slay all her bullocks (50:27)
18 Let them go down to the slaughter
19 Call together the archers (50:29)
20 Camp against it round about
21 Let none thereof escape
22 Recompense her according to her work
23 According to all that she has done, do unto her
24 Hear the counsel of the Lord (50:45)
25 Spare not her young men (51:3)
26 Destroy utterly her host
27 Flee out of the midst of Babylon (51:6)
28 Deliver every man his soul
29 Be not cut off in her iniquity
30 Howl for her (51:8)
31 Take balm for her pain
32 Forsake her, and let every man go to his own country (51:9)
33 Make bright the arrows (51:11)
34 Gather the shields
35 Set up the standard upon the walls of Babylon (51:12)
36 Make the watch strong
37 Set up the watchman
38 Prepare the ambushes
39 Set up a standard in the land (51:27)
40 Blow the trumpet among the nations
41 Prepare the nations against her
42 Call together against her the kingdoms
43 Appoint a captain against her
44 Cause the horses to come up
kings, captains, and rulers of the Medes (51:28)
46 Go out of the midst of her (51:45)
47 Deliver every man his soul from the fierce anger of the Lord
48 Go away, stand not still (51:50)
49 Remember the Lord afar off
50 Let Jerusalem come into your mind
51 Bind a stone to it, and cast it into the midst of the Euphrates

b Israel—all Israel, not 10 tribes or 2 tribes only, are as a scattered sheep (v 17). All were scattered alike and all were gathered alike under Ezra, Nehemiah and others at the end of the Babylonian captivity (v 4-5). That all Israel is referred to here is clear from the fact that the kings of Assyria and of Babylon are both spoken of as scattering them. Assyria took the 10-tribe kingdom captive (2 Ki. 17), and Babylon took the 2-tribe kingdom (2 Ki. 23-25). The kings of both were to be punished (v 18), and the same peoples scattered by both were to be gathered again to their habitation in Palestine (v 19). Israel and Judah are thus included in the Israel of this passage, and they were to be redeemed from all iniquity (v 20).

c In those days—when both Israel and Judah will be gathered in final restoration they will be fully cleansed from all sin (v 20; Zech. 12:1–13:1; Rom. 11:25-29). This passage (v 19-20) refers to the final restoration in the last days, as proved by the fact that they will not have any sins at that time; but the gathering of v 4-5 refers to the one after the Babylonian captivity.

d 3 Symbolic Names of Babylon:
1 Merathaim, double rebellion. So-called because the empire was founded in a double rebellion (v 21).
2 Pekod, visitation. So-called because Babylon was to be visited with judgment (v 21; Ez. 23:23).
3 Sheshach. This name was used twice by Jeremiah (25:26; 51:41). The meaning is not clear.

e Nebuchadnezzar is here symbolized as a hammer breaking the many nations before him (v 23). The hammer itself was to be broken and totally destroyed in due time (v 21-32). This is yet to be completely fulfilled. See ***Babylon*** in Index.

*a A remnant of Jews were to be saved from the destruction of Babylon and declare in Zion that the great city had fallen (v 28).

*b Babylon was to reap what she had sown. She had destroyed Jerusalem and Judah and now she was to be destroyed—the empire would pass into history (v 29).

*c In these verses (30-32) we have the utter destruction of Babylon foretold. The young men, the men of war, all the proud, and all the cities of Babylon were to be destroyed.

✡ ✡ ✡

off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

(6) Israel and Judah oppressed together by Babylon

33 ¶ Thus saith the LORD of hosts; [d]The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer *is* strong; the LORD of hosts *is* his name: he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

(7) Immediate judgment

35 ¶ A [e]sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the liars; and they shall dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword *is* upon her treasures; and they shall be robbed.

38 A [f]drought *is* upon her waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

(8) Future judgment (Isa. 13:19-22; 14:4-23; Rev. 14:8; 18:1-23)

★ 39 [g]Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 [h]As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

(9) The immediate invader: Medo-Persia (Isa. 13:17; 44:28; Dan. 5)

★ 41 [a]Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands [b]waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, [c]he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: [*d]and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

● 45 Therefore hear ye [*e]the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 [*f]At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

796

CHAPTER 51

★ 1 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, [*g]a destroying wind;

2 And will send unto Babylon [*h]fanners,

---

proofs that both houses of Israel were to be made captives in the same lands, be oppressed together by the same people, and then be redeemed together from captivity (v 33-34). The way they were oppressed together in the same land by the same people began with the 10 tribes being taken into captivity by Assyria and then the 2 tribes by Babylon. In the period of 133 years between the two captivities, the Babylonian empire arose and overthrew the Assyrian. This made the 10 tribes already captive to Babylon at the time the 2 tribes were carried away by the empire. When Medo-Persia overthrew Babylon this made all the tribes in the same empire again. Then when Cyrus permitted any and all who wanted to return to their homeland to go back from all the tribes of Israel, many from the entire 12 (and the Levites) did go back and form the nation in Palestine to fulfill Scripture in connection with the first advent of the Messiah. All Israel then witnessed the ministry of the Messiah when He came, and had the same responsibility in receiving or rejecting Him as their Savior—and all tribes shared alike in the last dispersion in A.D. 70. It should be noted that the terms Jews, Israel, house of Israel, the house of Jacob, and the house of Judah are used interchangeably of the same people in the N.T. (Mt. 2:2; 10:6; Lk. 1:33; Jn. 20:19; Acts 2:5, 10, 36; Heb. 8:8-10). See note a, Acts 13:16.

[e] The swords of the Medes and Persians were to destroy the Chaldeans, the inhabitants of Babylon, the princes, the wise men, the liars, the mighty men, the horses, the mingled people, and all classes (v 35-37).

[f] This perhaps refers to the turning of the waters of the Euphrates from the regular channel—from going under the great gates of the city to a large lake bed and lowlands outside the city, so that the invaders could get into the city by the river channel (v 38).

[g] These two verses predict the final, complete, and eternal destruction of Babylon in the day of the Lord and under the 7th vial (v 39-40; Isa. 13:6, 9, 19-22; Rev. 16:17-21; 18:1-24). When it is destroyed in the final day it will never be inhabited again; so since Babylon will be a great city again in the future this prophecy must refer to the future.

[h] Babylon has never yet been destroyed like Sodom and Gomorrah and will not be until its sudden and complete destruction by God in one hour by the earthquake of Rev. 16:17-21; 18:1-24.

[a] The people from the north were the Medes and Persians (v 21; 25:25; 51:11, 28; Isa. 13:17; Dan. 5:28).

[b] This was literally fulfilled (Dan. 5).

[c] The second time this expression is used. In 49:19 it referred to Nebuchadnezzar; here it refers to Medio-Persia, or their leader, Cyrus (v 44). Just as the flooding of Jordan drives a lion out of his lair to the more inhabited high places, so Cyrus was to come upon Babylon.

[*d] Questions 191-194. Last questions in Jeremiah.

[*e] The counsel of God is settled and Babylon must be destroyed and made waste (v 45).

[*f] Babylon was so strong and impossible to conquer that the announcement of her fall was one of the outstanding things which had taken place among the nations for many years. It is no wonder then that Cyrus was hailed as a great conqueror by all nations in that day (v 46).

[*g] 7 Symbols of the Medes and Persians:
1 A lion (50:44)
2 A destroying wind (51:1)
3 Fanners or winnowers (51:2)
4 Caterpillers (51:14, 27)
5 Spoilers (51:53-56)
6 Battle axe (51:20)
7 Weapons of war (51:20)

[*h] Fanners—winnowers; fan—winnow (v 2).

✡ ✡ ✡

for in the day of trouble they shall be against her round about.

● 3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

(10) Judah and Israel still God's chosen people

★ 5 [i]For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

(11) Future destruction (Rev. 14:8; 16:17-21; 18:1-24)

● 6 [a]Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD'S vengeance; he will render unto her a recompence.

7 Babylon *hath been* [b]a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

● 8 Babylon is [c]suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

(12) Immediate destruction

★● 9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

● 11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, the vengeance of his temple.

● 12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, *saying*, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee.

15 [d]He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, [e]the work of errors: in the time of their visitation they shall perish.

(13) Jacob's portion

19 [f]The portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name.

(14) Cyrus God's rod of chastening on Babylon

20 [*a]Thou *art* my battle axe *and* weapons of war: for with thee will I [*b]break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And [*c]I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O [*d]destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

(15) Babylon to be desolate forever (Isa. 13:19-22; Rev. 18)

covenants and promises with them (v 5). The way He plans to do this is by permitting the future king of Babylon, the Antichrist, to break his 7-year covenant with them, take over their land, and later seek to exterminate them as a people. They will be forced to turn to God in the time known as Jacob's trouble, and they will then be converted so that He can justly fulfill His obligations with them (Zech. 12:10–13:1, 9; Rom. 11:25-29). See notes on Dan. 9:24-27; Mt. 24:15-22.

a This refers to the same thing that Rev. 18:4 does (v 6).

b See Rev. 17:4, notes.

c See Rev. 16:17-21;18:8, 17, 19.

d 7fold Greatness of God (v 15-16):
  1 He has made the earth by His power
  2 He has established the world by His wisdom
  3 He has stretched out the heavens by His understanding
  4 There is a multitude of waters from the heavens when He utters His voice
  5 He causes the vapors to ascend from the ends of the earth
  6 He makes lightnings with rain
  7 He brings forth the wind out of His treasures

e The idols were the vanities of man and the work of errors, as here (v 17-18).

f The God who is the portion of Jacob is not like the idols made with the hands of men (v 19).

*a Here again God referred to Cyrus, His battle axe and weapons of war whom He would use in punishing Babylon and releasing His people to return to their own land (v 20; Isa. 44:28; 45:1-4). Battle axes were of different types. That of the Egyptians was 2-3 ft. long with a single blade of bronze or steel. The Persian battle ax had a short handle and a large head. Some others had two heads.

*b 10 Things Cyrus Was to Break for God:
  1 The nations (v 20)
  2 Kingdoms
  3 The horse and his rider (v 21)
  4 The chariot and his rider
  5 Man and woman (v 22)
  6 The old and the young
  7 The young man and the maid
  8 The shepherd and the flock (v 23)
  9 The husbandman and his oxen
  10 The captains and rulers

c* God is spoken of as rendering on Babylon all that they had done to Zion. He did give the commandment to Cyrus, though He was a direct or personal agent who fulfilled this (v 24; Isa. 44:28; 45:1-4).

*d Nebuchadnezzar is spoken of as a destroying mountain destroying others; now he was to be destroyed and become a burnt mountain (v 25).

* * *

---

i These verses (5-8) have a future fulfillment, when Babylon will be suddenly destroyed. God assured Israel and Judah that they had not been forsaken; they were still for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

(16) Immediate judgment

★●27 [f]Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.

● 28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 [g]The mighty men of Babylon have forborn to fight, they have [h]remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 [i]One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end,

32 And that [j]the passages are stopped, and the [k]reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; [a]The daughter of Babylon *is* like a threshingfloor, *it is* time to thresh her: yet a little while, and the time of her harvest shall come.

(17) Israel's complaint

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed [b]me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh *be* upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

(18) God avenges Israel

★ 36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.

★ 38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is [c]Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

(19) Command to leave Babylon

● 45 [d]My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the [*e]rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

(20) Reason: judgment

47 Therefore, behold, [*a]the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

(21) Command to return to Zion

● 50 [*b]Ye that have escaped the sword, go

---

will be in the destruction under the 7th vial (v 26; Rev. 14:8; 16:17-21; 18:1-24). Many stones in the past have been taken from the site of ancient Babylon and used in other buildings nearby, but when it is destroyed like Sodom (50:40) not one will be taken from the place where Babylon was located.

[f] These verses (27-33) are another call for the immediate destruction of Babylon by the Medes and Persians.

[g] This shows the weakness of the mighty men of Babylon—as if paralyzed by fear (v 30-32). This would have to be brought about by the supernatural.

[h] Herodotus says that the Babylonians retired to the city and remained in their holds, as predicted here (v 30). The warriors of Cyrus, having turned the waters of the Euphrates out of their channel, entered at both ends of the city by the river bed, and took it.

[i] The palace was a strong fortification in the heart of the city, so the messengers thus met one another (v 31).

[j] The ferries were seized or occupied. Historians say that when Cyrus captured the city his troops moved down the river bed and occupied all these ferries, finding the gates left open at each one of them. There was a wall on each side of the river with gates facing it, and these should have been closed to keep invaders out of the city—then they could have been easily defeated—but through negligence they were left open.

[k] The marshes around the city formed an important part of the defenses of Babylon. They were dried up by the invaders and the reeds burned so that they could have good access to the city from all directions (v 32).

[a] Babylon is compared to a threshing floor and her judgment to a harvest being threshed on the floor (v 33).

[b] Israel complained that Nebuchadnezzar had crushed them (me, here and in v 35, reads us in the Heb. text); that he had made them like an empty vessel, swallowed them up like a dragon (crocodile), filled himself with their treasures, and had cast them out (v 34-35). For this mistreatment of Israel God promised to punish Babylon (v 36-44).

[c] A symbolic name for Babylon (note d, 50:21).

[d] The 4th command for God's people to leave Babylon so that they would not partake of her judgment (v 45-46). Cp. v 6, 9, 45, 50; 50:8.

[*e] Before the fall of Babylon there were many rumors, internal strifes, and much unrest as indicated here (v 46).

[*a] The days come in which Babylon will fall and suffer the same kind of fall and destruction which Jerusalem experienced at her hands (v 47-49).

[*b] A renewed entreaty for the Jews of all the tribes of Israel to flee from Babylon just as soon as Cyrus would give them permission (v 6, 9, 45, 50; 50:8; Ezra 1:1-2).

* * *

off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD'S house.

(22) Reason: judgment on Babylon; her captivity ended (Jer. 25:11-14)

52 Wherefore, behold, [c]the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.

57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; [d]The broad walls of Babylon shall be utterly broken, and her [e]high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

(23) Sign of the book

59 ¶ The word which Jeremiah the prophet commanded [f]Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the [a]fourth year of his reign. And *this* Seraiah *was* a quiet prince.

evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

★ 62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

(24) Signification: fall of Babylon

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

797

CHAPTER 52

X. Captivity of Judah (Jer. 52:1-34; 39:1-18; 2 Ki. 25; 2 Chr. 36)

1. Rebellion of Judah

1 [*c]Zedekiah *was* [*d]one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And [*e]he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

2. Fall of Jerusalem

4 ¶ And it came to pass in [*f]the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

---

c The days come in which judgment will come upon Babylon for her mistreatment of Israel as in v 34-35, 50-51 (v 52-58).

d Herodotus says that the walls of Babylon were 50 cubits thick and 200 cubits high. This would be 104 ft. 2 in. thick and 416 ft. 8 in. high, counting each cubit as 25 in.

e Each side of Babylon had 25 great brazen gates (v 58).

f Seraiah was the brother of Baruch, the secretary of Jeremiah. He evidently accompanied Zedekiah to Babylon to renew his vows of allegiance to Nebuchadnezzar. Cp. 27:1; 28:1.

a This was the year that Seraiah and Zedekiah went to renew vows of allegiance to Babylon. Soon after returning home though, Zedekiah broke his vows and rebelled against the king of Babylon (v 59; 2 Ki. 24:17-20).

b Jeremiah wrote all the prophecies against Babylon in a book and sent it to that city by the hand of Seraiah, with instructions to read the predictions to the Jews already

he was to say a prayer confirming the prophecies which declared that none would inhabit Babylon again, neither man nor beast, and that it would remain desolate forever (v 62). Then he was to bind the book to a stone and cast it into the river Euphrates, signifying that Babylon would sink and never rise again (v 63-64).

*c In ch. 52 we have a historical appendix to the book of Jeremiah, giving details of the capture of Babylon which are additional to those contained in ch. 39. The last words of ch. 51 might be taken to affirm that Jeremiah was not the author of this last chapter, which is like 2 Ki. 24:17–25:30. If so, the one who added this no doubt had other valuable documents, for he made several modifications, the principal one being the account of those led away captive by Nebuchadnezzar (v 28-30).

*d Zedekiah was 21 years old when he began to reign. He ruled 11 years in Jerusalem and was the last king of Judah to reign (v 1). The predictions of Hosea, uttered over 135 years before, have been literally fulfilled—For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim (Hos. 3:4). The next King will be the Messiah or Christ at His 2nd advent. From the time of Zedekiah until Christ Himself comes to reign, Israel has not been ruled nor will she be ruled by a law—heir to the throne. Even from Coniah's day there has been no king of the royal line, nor was there to be one until the coming of Christ who became the legal heir to the throne of David by being the foster son of Joseph and the firstborn of the virgin Mary, who became the wife of Joseph. The throne rights belonged to Joseph and he passed them on to Jesus Christ who, when He comes again, will take the throne of David and establish David's kingdom eternally (Isa. 9:6-7; Lk. 1:32-33; Acts 15:13-18; Rev. 11:15; 20:1-10).

*e This was the usual pattern for the kings of Judah, and the pattern for the kings of the 10 tribes without exception (v 2-3). It was the reason Judah and Ephraim went into captivity—their rulers and the people themselves did that which was evil in the sight of the Lord.

*f In this year Judah rebelled against Babylon, in the 10th day of the 10th month. The city was taken and the rebellion was crushed in the 11th year, the 4th month, and the 9th day (v 4-6). The city finally surrendered because of the sore famine which prevailed. The men of war were followed by the soldiers of Nebuchadnezzar, and all were taken except a very few (v 7-11; 2 Ki. 25).

1 Slew his sons before his eyes (v 10)
2 Slew the princes of Judah
3 Put his eyes out (v 11)
4 Bound him with chains
5 Carried him to Babylon captive
6 Put him in prison until death
7 Burned the temple (v 13)
8 Burned the king’s house
9 Burned all the houses in Jerusalem
10 Burned all the houses of the great men of the city
11 Broke down the walls of Jerusalem (v 14)
12 Carried the people away captive except a very few for vinedressers and husbandmen to care for the land (v 16)
13 Broke all the brass pillars and vessels, and carried them to Babylon (v 17-18)
14 Took all the gold and silver vessels to Babylon (v 19)

a That is, there was too much of it to weigh (v 20).
b 18 cubits at 25 in. each = 37 ft. 6 in. high.
c 12 cubits = 25 ft. around.
d 4 fingers = 3-4 in.
e 5 cubits at 25 in. = 10 ft. 5 in. high.
f See 2 Chr. 3:16; 4:13 with 1 Ki. 7:20.
g All the priests and important people left inside the city were executed, fulfilling 38:2-3, 17-23 (v 24-27).

* * *

enth year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king’s garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

3. Judgment on Zedekiah (Jer. 39:4-7; 2 Ki. 24:5-7)

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 [*][a]And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

4. Jerusalem destroyed

12 ¶ Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, *which* served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king’s house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

5. Final captivity of Judah

15 Then Nebuzaradan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

6. A remnant left (Isa. 1:9, refs.)

16 But Nebuzaradan the captain of the guard left *certain* of the poor of the land for

7. Temple riches taken (Jer. 27:18-22)

17 Also the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels [a]was without weight.

21 And *concerning* the pillars, the height of one pillar [b]*was* eighteen cubits; and a fillet of [c]twelve cubits did compass it; and the thickness thereof *was* [d]four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* [e]five cubits, with network and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an [f]hundred round about.

8. Execution of priests and princes

24 ¶ And the captain of the guard [g]took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king’s person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar [h]carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:

30 In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

10. Latter days of Jehoiachin (2 Ki. 25:27-30)

31 ¶ And it came to pass in the seven and king of Judah, in the twelfth month, in the [b]five and twentieth *day* of the month, [c]*that* Evilmerodach king of Babylon in the *first* year of his reign [d]lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of [*a]the kings that *were* with him in Babylon,

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

---

chin, king of Judah, he was freed from prison by Evil-merodach, king of Babylon, who spoke kindly to him, and set him on a throne above other kings who were in Babylon (v 31-32). Jehoiachin was also called Jechoniah (24:1; 29:2), and Coniah (22:24, 28). His freedom came in the first year of the reign of Evil-merodach.

[b] Five and twentieth, but not carried out until the seven and twentieth (2 Ki. 25:27).

[c] The son of Nebuchadnezzar.

[d] Lifting up his head—an idiom meaning to relieve him from prison (v 31).

[*a] These were perhaps captive kings—men who had been taken in the many campaigns of Nebuchadnezzar (v 32). Zedekiah was kept in prison until his death (v 11). Just why Jehoiachin gained favor with the king of Babylon is not revealed. He was well treated and blessed all the rest of his life (v 33-34).

* * *

[h] 3 Deportations to Babylon:
1 In the 7th year of Nebuchadnezzar 3,023
2 In the 18th year of his reign . . 832
3 In the 23rd year of his reign . . 745
Total in 3 deportations 4,600

Summary of Jeremiah

Date and place: Written in Palestine about 685-616 B.C.

Author: Jeremiah (1:1, 11; 7:1; 11:1; 14:1; 18:1; 19:14; 20:1-3; 21:1-3; 25:1-2, 13; 26:7-12, 20-24; 27:1; 28:5-15; 29:1, 27-30; 30:1; 32:1-6, 26; 33:1, 19-23; 34:1-12; 35:1-18; 36:1-32; 37:2-21; 38:1-28; 39:11-15; 40:1-6; 42:2-7; 43:1-8; 44:1, 15-24; 45:1; 46:1, 13; 47:1; 49:23; 50:1; 51:59-64; 52:1).

Proof of authorship: The above scriptures throughout the book of Jeremiah prove that he was the author. This is the first book in the Bible which critics have not attacked regarding authorship.

Theme: The prophecy of Jeremiah might be considered the great book on backsliding and the dangers of apostasy. Apart from this only one other book even mentions the word backsliding (Hos. 4:16; 11:7; 14:4). Jeremiah uses it 13 times (2:19; 3:6-22; 5:6; 8:5; 14:7; 31:22; 49:4). He was the first prophet having continuous open warfare with his people. His theme seems to be that of judgment without mercy for those who become apostates and defy God. His messages repeatedly refer to the immediate Babylonian captivity, the return of Israel after 70 years, another worldwide dispersion, a final regathering of Israel at the end of this age, and the reign of Messiah over Israel forever (3:14-25; 7:1-7; 16:14-21; 17:21-26; 23:3-8; 30:1–31:40; 32:37–33:26).

Purpose: To make clear to Israel the consequences of sin and apostasy; to reveal to them their own future in the plan of God for man; and to emphasize the fact that the destiny of every man is determined by his conformity or lack of conformity to God and His plan.

Statistics: 24th book of the Bible; 52 chapters; 1,364 verses; 42,659 words; 680 verses of history; 1,002 predictions; 666 verses of fulfilled prophecy; 180 verses of unfulfilled prophecy; 779 fulfilled predictions; 223 unfulfilled predictions; 194 questions; 303 commands; 16 promises; 62 messages from God (1:4, 11, 13; 2:1; 3:6; 7:1; 11:1; 13:1, 3, 6, 8; 14:1; 16:1; 17:19; 18:1, 5; 19:1, 14; 20:1; 21:1; 22:1; 23:1; 24:1; 25:1; 26:1; 27:1; 28:1; 29:1, 30; 30:1; 32:1, 6, 26; 33:1, 19; 34:1, 8; 35:1, 12, 18; 36:1, 27; 37:6; 38:17, 20; 39:15; 40:1; 42:9; 43:8; 44:1, 24; 45:1; 46:1, 13; 47:1; 48:1; 49:1, 7, 23, 28, 34; 50:1).

JEREMIAH NOTES CONTINUED

90th Prophecy in Jeremiah (50:1–51:64)

130 Predictions—Fulfilled:

1 Babylon will be taken (50:2)
2 Bel will be confounded
3 Merodach will be broken in pieces
4 The idols of Babylon will be broken
5 Out of the north will come a nation against her (50:3)
6 They will make her land desolate, and none will dwell therein
7 Both man and beast will depart
8 In those days the children of Israel will return to their land together with the children of Judah (50:4)
9 They will go weeping back to their own land, seeking the Lord
10 They will ask the way to Zion with their faces thitherward (50:5)
11 They (both houses of Israel) will say, Come, let us join ourselves to the Lord in a perpetual covenant that will not be forgotten
12 I will raise up against Babylon an assembly of great nations from the north country and they will set themselves in array against her (50:9)
13 From thence she will be taken
14 Their arrows will be as of a mighty expert man
15 None will return in vain—they will hit the mark
16 Chaldea will be a spoil (50:10)
17 All that spoil her will be satisfied
18 You will be punished because you rejoiced over the fall of Israel, and because you have become lazy and careless (50:11)
19 Your mother will be sore confounded (50:12)
20 She that bore you will be ashamed
21 The hindermost of the nations will be a wilderness and a desert
22 Her enemies will surround Babylon, shout against her, and shoot at her (50:14-15)
23 Her foundations will fall (50:15)
24 Her walls will be thrown down
25 The farmers will be cut off from Babylon (50:16)
26 They will flee every one to his own land because of the invaders
27 I will punish the king of Babylon and his land, as I have punished Assyria and her land (50:18)
28 The inhabitants of Merathaim and Pekod will be destroyed (50:21)
29 The invaders will do as I commanded
30 The sound of battle and great destruction will be heard in the land (50:22)
31 The hammer of the whole earth (Babylon) will be broken (50:23)
32 Babylon will become a desolation among the nations

34 You will not be aware of the time you will be taken (50:24; Dan. 5)
35 You will be found and caught, because you have striven with Jehovah (50:24)
36 The Lord will open His armory and bring forth the weapons of His indignation in the land of the Chaldeans
37 They will come against her from the utmost borders (50:26)
38 They will open her storehouses
39 They will cast her up as heaps
40 They will destroy her utterly and leave nothing of her
41 Her bullocks will be slain (50:27)
42 Her day of visitation will come
43 Men will escape from Babylon and declare in Zion the vengeance of God upon her (50:28)
44 Archers will camp against Babylon round about, so that none will escape
45 She will reap what she has sown, for she has been proud against God (50:29)
46 Her young men will fall in the streets (50:30)
47 Her men of war will be cut off in that day
48 The day will come when I will visit you for your pride
49 The most proud will stumble and fall (50:32)
50 None will raise him up
51 I will kindle a fire in his cities and it will devour all round about him
52 The Redeemer (of both houses of Israel) is strong and will plead their own land again, and disquiet the inhabitants of Babylon (50:34)
53 A sword will be upon the Chaldeans, upon the inhabitants, the princes, wise men, liars, mighty men, horses, chariots, the mingled people, the women, and the treasures of Babylon (50:35-37)
54 The people will be dismayed (50:36)
55 The treasures of Babylon will be robbed (50:37)
56 There will be a drought in Babylon, for the waters will be dried up (50:38)
57 A people will come upon Babylon from the north, a great nation, and many kings will be raised up from the coasts of the earth (50:41)
58 They will hold the bow and lance (50:42)
59 They will be cruel and without mercy
60 Their voice will be like the roar of the sea
61 They will ride upon horses, every one in array, to battle you
62 The king of Babylon will hear of the report of them, and his hand will wax feeble (50:43; Dan. 5)
63 Anguish will take hold of him as a woman in travail (50:43)
64 He will come up like a lion from the swelling of Jordan (50:44)
65 The conquest will be quickly over and the invader will suddenly pass on
66 He will make their habitation desolate (50:45)
67 The earth will be moved at the taking of Babylon (50:46)
68 The cry will be heard among the nations
69 I will raise up a destroying wind against Babylon and those against Me (51:1)
70 Fanners will come and fan her and make her land empty (51:2)
71 In the day of trouble they will be against her round about
72 Her host will be destroyed (51:3)
73 The slain will fall in the land of the Chaldeans, and they that are thrust through in her streets (51:4)
74 Babylon will be forsaken and everyone will flee to his own country (51:9)
75 The Lord will bring forth our righteousness (51:10)
76 The Lord will raise up the spirit of the Medes to destroy Babylon and avenge His temple (51:11-12)
77 The end of Babylon will come (51:13)
79 The graven images will perish (51:18)
80 I will break the nations in pieces with you (Cyrus) and will destroy kingdoms (51:20)
81 With you will I break in pieces the horse and his rider, and the chariot and its rider (51:21)
82 I will break in pieces man and woman, old and young, servants and maids, captains and rulers (51:21-23)
83 I will render unto Babylon and all the inhabitants of Chaldea their evil that they have done to Zion (51:24)
84 I will stretch out My hand upon you, roll you from the rocks, and make you like a burnt mountain (51:25)
85 A standard will be set in the land and a trumpet will be blown among the nations to appoint a captain against Babylon (51:27)
86 The horses will come up against her as the rough caterpillars
87 The nations will be prepared against her with kings of the Medes and their captains and rulers (51:28)
88 The land will tremble with sorrow, for Babylon will become a desolation without an inhabitant (51:29)
89 The mighty men of Babylon will forbear to fight (51:30)
90 They will remain in their holds
91 Their might will fail
92 They will become weak as women
93 They will burn her dwelling places
94 They will break her bars
95 One messenger will run to meet others to show the king of Babylon that his city is taken at one end, that the passages are stopped, the reeds burned with fire, and the men of war afraid (51:32)
96 In a little while the time of the harvest of Babylon will come (51:33)
97 Israel will complain: Nebuchadnezzar has crushed me and made me like an empty vessel; he has swallowed me like a dragon and filled his belly with my delicacies; and he has cast me out (51:34)
98 Babylon will be repaid for what she has done to me (51:35)
99 They will roar together like lions, and yell like lion's whelps (51:38)
100 In their heat I will make their feasts
101 I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not wake (51:39). Cp. v 57
102 I will bring them down like lambs to the slaughter (51:40)
103 Babylon will be taken and the whole earth will be surprised (51:41)
104 Babylon will become an astonishment among all nations
105 The sea (the flooded Euphrates) will come upon Babylon (51:42)
106 Her cities will become desolate, a dry land, and a wilderness where no man will dwell (51:43)
107 I will punish Bel (51:44)
108 I will bring forth out of the mouth that which he has swallowed up
109 Nations will flow to him no more
110 The wall of Babylon will fall
111 My people will go from Babylon and not partake of her judgment (51:45)
112 A rumor will be heard one year after another and violence (civil war) in the land (51:46)
113 The days come that I will bring judgment upon the graven images of Babylon (51:47)
114 Her whole land will be confounded
115 All her slain will fall in the midst of her
116 Then the heaven and earth will sing for Babylon (51:48)
117 Spoilers will come unto her from the north
118 Babylon will cause the slain of Israel to fall, so
119 Strangers will come into the Lord's house (51:51)
120 The days come that I will do judgment upon her graven images (51:52)
121 Through all the land the wounded will groan
122 Though Babylon should exalt herself to heaven, yet from Me will come spoilers to bring her down (51:53)
123 A great sound of a cry will come from Babylon and great destruction from the land of the Chaldeans (51:54-55)
124 The spoiler will come upon her, and her mighty men will be taken (51:56)
125 All the bows of Babylon will be broken
126 I will make her princes, wise men, captains, rulers, and mighty men drunk; and they will sleep perpetual sleep, and not wake (51:57). Cp. v 39
127 The broad walls of Babylon will be utterly broken (51:58)
128 Her gates will be burned with fire
129 The people will labor in vain and the folk in the fire
130 The invaders will be weary with so much work in the destruction

21 Predictions—Unfulfilled:

1 Because of the wrath of the Lord Babylon will be wholly desolate (50:13)
2 Everyone going by Babylon will hiss at her plagues
3 I will bring Israel again to her habitation (50:19)
4 He will feed on Carmel and Bashan
5 His soul will be satisfied upon Mount Ephraim and Gilead
6 In those days and in that time, the iniquity of Israel and the sins of Judah will be sought for and will not be found
7 The wild beasts will dwell there
8 Owls will dwell there
9 Babylon will be inhabited no more forever and will not be dwelt in from generation to generation
10 As God overthrew Sodom and Gomorrah and the neighboring cities, so will no man abide there, nor any son of man dwell therein (50:40)
11 My people will flee out of Babylon and deliver every man his soul (51:6)
12 The time for the Lord's vengeance will come when He will render to her a recompense
13 Babylon will be a cup in the Lord's hand, making all nations drink until they are mad (51:7)
14 Babylon will become suddenly fallen and destroyed (51:8)
15 They will not take a stone from the ruins of Babylon to use for a corner stone or for foundation stones (51:26)
16 Babylon will be desolate forever
17 I will take vengeance and dry up all her sea and make her springs dry (51:36)
18 Babylon will become a dwelling place for dragons, an astonishment, and a hissing without an inhabitant (51:37)
19 The Lord has spoken against this place to cut it off, both man and beast, and it will be desolate forever (51:62)
20 Babylon will sink, and rise no more from the evil that I will bring upon her (51:64)
21 They will be weary

12 Commands in Jeremiah 13 (13:1)

1 Go, and get a linen girdle (v 1)
2 Put it upon your loins
3 Put it not in water
4 Take the girdle, arise, and go to the Euphrates (v 4)
5 Hide it there in a hole of the rock
6 Arise, go to Euphrates (v 6)
7 Take the girdle you hid there
8 You shall say to them this word (v 12-13)
9 Hear, give ear, and be not proud (v 15)

11 Say unto the king and queen (v 18)
12 Humble yourselves, sit down

22 Comparisons of Israel (6:2)

1 A harlot (Jer. 3:1; Isa. 1:21)
2 The daughter of Zion (Jer. 6:2; Isa. 16:1)
3 The wife of Jehovah (Isa. 54:5; Hos. 2:16)
4 A woman forsaken (Isa. 54:6)
5 Sister harlots (Jer. 3:6-10; Ez. 16)
6 A comely, delicate woman (Jer. 4:30-31; 31:22)
7 The daughter of My people (Jer. 8:11)
8 Backsliding daughter (Jer. 31:22)
9 A widow (Lam. 1:1)
10 A princess (Lam. 1:1)
11 Two women (Ez. 23)
12 The sun-clothed woman (Rev. 12)
13 A travailing woman (Jer. 4:31; 6:24)
14 A menstrous woman (Lam. 1:17)
15 An imperious whorish woman (Ez. 16:30)
16 The lewd woman (Ez. 16:44)
17 The woman removed (Ez. 36:17)
18 A wife of whoredoms (Hos. 1:2; 2:1-23)
19 The married wife (Isa. 54:1)
20 A treacherous wife (Jer. 3:20)
21 An adulterous wife (Ez. 16:32)
22 The virgin of Israel (Jer. 18:13)

20 Sins of Judah (5:19)

1 Stupidity and silliness (v 21)
2 Without understanding—ignorance
3 Blindness—willful turning from truth
4 Deafness—willful refusal to hear truth
5 No fear of God (v 22)
6 Revolting and rebellious heart (v 23)
7 Rebellion and backsliding
8 No desire to fear God (v 24)
9 Many iniquities and sins (v 25)
10 Tolerate wicked men among them
11 Lay wait to cause men to sin
12 Set traps to catch men in sin
13 Fullness of deceit (v 27)
14 Commit sin for personal gain
15 Grow fat and glory in sin (v 28)
16 Pass over the deeds of the wicked
17 Do not judge the cause of orphans
18 Do not judge the cause of the poor
19 Prophets prophesy falsely (v 31)
20 Priests bear rule by the false prophecies of the false prophets

Tophet (7:32)

Tophet, called the valley of slaughter here and in 19:6, because it was in this valley of the son of Hinnom, and at Tophet in particular, where many of Israel would be killed and left in the open fields for the birds and beasts to eat (v 32-34), where the bones of kings and others would be spread before the planets they had worshipped (8:1-4), and where the counsel of Judah would be made void (19:4-13). Jeremiah even went to Tophet to deliver one message on this subject (19:14-15). See ***Tophet***, p. 1251.

Oriental Marriages (7:34)

Marriages in the East were celebrated by processions of friends thronging the streets and giving demonstrations of their joy. Singers and musicians accompanied them, and the shouts and music could be heard afar off. It was predicted that all such sounds of joy would be stopped in the streets of Judah's cities because they would go into captivity for their sins and the land would become desolate (v 29-34).

20fold Judgment Upon Judah (6:12)

1 Evil destruction from the north (v 1)
2 Hew down trees, cast up a mount (v 6)
3 Departure of God from her (v 8)
5 Complete captivity (v 9)
6 Fury of God poured out upon all classes (v 11)
7 The houses, fields, and wives given to the invaders (v 12)
8 Many will fall in death (v 15)
9 They will be cast down
10 Evil destruction upon the people (v 19)
11 Stumblingblocks before them (v 21)
12 Both fathers and sons will fall upon stumblingblocks together
13 Neighbors and friends will perish
14 People killed without mercy (v 23)
15 All men will wax feeble (v 24)
16 Anguish will take hold upon them, and pain, as a woman in travail
17 The enemy will be on every side (v 25)
18 Judgment will come suddenly (v 26)
19 Your ways will be tried (v 27)
20 Rejection by God (v 30)

22 Sins of Judah (7:8)

1 Trust in lying words (v 8)
2 Steal (v 9)
3 Murder
4 Commit adultery
5 Swear falsely
6 Burn incense to Baal
7 Walk after other gods
8 Claim obligation to sin (v 10)
9 Refuse to answer God (v 13, 27)
10 Make cakes to the queen of heaven
11 Pour out drink offerings of other gods to provoke Jehovah to anger
12 Refuse to hear God (v 24, 26, 27)
13 Walked after the counsels and imaginations of their evil hearts (v 25)
14 Went backward, not forward
15 Hardened their neck (v 26)
16 Obey not God's voice (v 28)
17 Will not receive correction
18 Rejected truth
19 Have done evil in the sight of God (v 30)
20 Set abominations in God's house
21 Built high places of Tophet (v 31)
22 Burn sons and daughters in the fire

12 Titles and Symbols of Nebuchadnezzar (6:26)

1 The destroyer of the Gentiles (4:7)
2 The spoiler (6:26)
3 The king of Babylon (so-called 80 times in Jeremiah alone, 21:4, 7)
4 My servant (27:6)
5 A king of kings (Dan. 2:37)
6 The head of gold (Dan. 2:38)
7 Lion (49:19)
8 Eagle (49:22)
9 Hammer (50:23)
10 Destroying mountain (51:25)
11 Burnt mountain (51:25)
12 Dragon (51:34)

Jehovah the Speaker (12:7)

The speaker here was Jehovah, not Jeremiah, as proved by God's answer (v 5-17). Note the following statements:
1 My house (v 7)
2 My heritage (v 7-9)
3 Dearly beloved of My soul (v 7)
4 My vineyard (v 10)
5 My portion
6 My pleasant portion
7 My evil neighbors (v 14)
8 My people Israel (v 14, 16)
9 My name (v 16)

9 Sins of Judah in Jer. 16 (16:11)

1 They have forsaken Me (v 11)
2 Walked after other gods
4 Worshipped them
5 Have not kept My law
6 Have done worse than their fathers (v 12)
7 Walked after the imaginations of their evil hearts so as not to listen to Me
8 Defiled My land (v 18)
9 Filled My inheritance with carcasses of detestable and abominable things

6fold Source of Worshippers (17:26)

1 From the cities of Judah (v 26)
2 The places around Jerusalem
3 The land of Benjamin
4 The plain—Philistia, between Jerusalem and the Mediterranean
5 The mountains
6 The south
To this could be added the Gentiles from all parts of the earth (16:19; Isa. 2:2-4; 11:10; 60:3-16; 66:12-21; Zech. 14:16-21).

10 Sins of Judah in Jer. 18 (18:15)

1 Unbelief—there is no hope (v 12)
2 We will walk after our own devices
3 We will walk every one to do the imagination of his evil heart
4 A very horrible thing—choosing evil instead of good (v 13-15)
5 Forgot God (v 15)
6 Burned incense to idols
7 Caused men to stumble from God's ways
8 Devised devices against God's man (v 18)
9 Slandering God's messenger
10 Refusing to give heed to God's Word

10 Sins of Judah in Jer. 22 (22:21)

1 Injustice and unrighteousness (v 3, 13)
2 Oppression (v 3, 13, 17)
3 General wrong-doing (v 3, 13)
4 Violence to lower classes (v 3, 17)
5 Murders
6 Robbery of servants (v 13)
7 Pride (v 14-15)
8 Covetousness (v 17)
9 Refusal to hear God (v 21)
10 Disobedience to God and His law

18 Sins of Prophets in Jer. 23 (23:10)

1 Adultery (v 10, 14)
2 Swearing (v 10)
3 Wickedness (v 11)
4 Folly (v 13)
5 False prophecies
6 Cause people to err (v 13, 32)
7 Walk in lies (v 14)
8 Strengthen hands of sinners
9 Make the people vain (v 16)
10 Speak visions of their own hearts
11 Encourage despisers of God (v 17)
12 Encourage those who walk after the imaginations of their hearts
13 Prophesy lies in God's name (v 25)
14 Live in deceptions (v 26)
15 Cause people to forget God (v 27)
16 Forget God's name for Baal
17 Steal God's words from others (v 30)
18 Prophesy false dreams (v 32)

Call to Mourning (9:17)

Here God called for mourning throughout the land in view of coming destruction. The reference is to paid mourners—persons hired to attend funerals. These skilled mourners were called cunning because of their training to do this kind of work (v 17-18). They would dishevel the hair, tear their clothes, daub paint and dirt on their faces and mingle their singing with shrill screams and loud wailing, distorting the limbs frightfully, swaying the body to and of tambourines. At funerals they spoke of the virtues of the dead, calling them by affectionate names and asking why the deceased had left his family and friends. Some mourning continued for 7 days with rows of mourners backed up against opposite walls, facing each other. They would clap hands and strike their breasts in monotonous melody while the bereaved ones would kneel and sway back and forth joining in the wild cries. Exhausted mourners would fall to the floor and be replaced by others (2 Chr. 35:25; Eccl. 12:5; Amos 5:16; Mt. 9:23; Mk. 5:38). In the case of the women referred to here they were to mourn because the people were to be spoiled, confounded, and cast out (v 19). God even asked the mourning women to train their daughters in the wailing art, and to teach all the people how to lament, emphasizing the fact that death would enter the land and cut off men and children whose carcasses would be left in the open fields unburied (v 20-22).

4 Commands to Jeremiah (35:2)

1 Go to the house of the Rechabites
2 Speak to them
3 Bring them into one of the rooms of the temple
4 Give them wine to drink

On the surface it would seem that God and Jeremiah were enticing men to do wrong by tempting them to drink wine, but in the light of the whole story this is not so. The purpose was merely to teach Judah certain lessons. God knew that the Rechabites would not drink and thereby break their vows and manner of life for generations; and He also knew that Judah had done this very thing for generations. He wanted to point out to Judah the steadfastness of these nomad people, and show the great contrast between Judah and the Rechabites who had strictly obeyed their earthly father whereas Judah had not obeyed their God, who has been so good and merciful to them regardless of their sinfulness (v 12-19).

Jeremiah (1:1)

Jeremiah—Jehovah is high, Jehovah raises up or launches out. 6 Jeremiah's:
1 The prophet (name used 131 times in this book compared to 16 times Isaiah is used in his book)
2 A man of Libnah (2 Ki. 23:31; 24:18; Jer. 52:1)
3 A Rechabite (Jer. 35:3)
4 A man of Manasseh (1 Chr. 4:24)
5 A Benjamite (1 Chr. 12:4)
6 A man of Gad (1 Chr. 12:10)

1st Prophecy in Jeremiah (1:4-12)

5 Predictions—Fulfilled:
1 You will go to all that I will send you to (1:7)
2 Whatsoever I command you will speak
3 I will deliver you (1:8)
4 I have put My words in your mouth (1:9)
5 I have this day set you over the nations and over kingdoms, to root out, pull down, destroy, throw down, build, and plant (1:10)

2nd Prophecy in Jeremiah (1:13-19)

7 Predictions—Fulfilled:

1 Out of the north an evil will come that will break forth upon the inhabitants of the land of Judah (1:14)

2 I will call all the kingdoms of the north and they will come and set their thrones in the gates of Jerusalem and against the cities of Judah (1:15)

3 I will utter My judgments against them because of all their wickedness, and because they have forsaken Me, have burned incense to other gods, and worshipped the works of their own hands (1:16)

4 I have made you like a defensed city, an iron pillar, and brazen walls against the whole land—against the kings, princes, and people of the land (1:18)

6 They will not prevail over you
7 I will deliver you

14 Things Happened on "This Day" (1:10)

1 Cain driven out (Gen. 4:14)
2 Prayer answered (Gen. 24:12, 15)
3 Buying a birthright (Gen. 25:31)
4 Making vows (Gen. 25:33)
5 Remembering faults (Gen. 41:9)
6 A memorial (Ex. 12:14, 17)
7 Remembering certain events (Ex. 13:3)
8 Putting fear upon enemies (Dt. 2:25)
9 God talked with man (Dt. 5:24)
10 Victory gained (1 Sam. 14:45)
11 Jeremiah appointed (Jer. 1:10)
12 Scripture fulfilled (Lk. 4:16-21)
13 Salvation (Lk. 19:9)
14 Birth of Christ (Lk. 2:11)

9th Prophecy in Jeremiah (4:1-31)

22 Predictions—Fulfilled:
1 If you will return to Me, and if you will put away your abominations out of My sight, then you will not remove—go into captivity (4:1)
2 Then you will swear that the Lord liveth, and the nations will bless themselves in Him, and in His glory (4:2). Note: all prophecies like this and the prediction above could be classed as conditional prophecies because of their fulfillment depending upon certain conditions
3 I will bring evil out of the north, and a great destruction (4:6)
4 The land will be invaded; the destroyer of the Gentiles will come and make the land desolate and the cities waste—without inhabitant 4:5-7
5 In that day the heart of the king and princes shall perish (4:9)
6 The priests will be astonished
7 The prophets will wonder
8 At that time a full wind will come from the high places of the wilderness, and he (the destroyer of v 7) will come up as clouds, and his chariots will be as a whirlwind with horses swifter than eagles to spoil us (4:11-13)
9 Watchers will come from a far country and give their voice against the cities of Judah (4:16)
10 They will compass her about as keepers of the field (4:17)
11 Destruction upon destruction is cried, for the whole land is spoiled
12 Suddenly are the tents spoiled, and the curtains in a moment
13 The whole land will be desolate; yet I will not make a full end (as in the case of the original earth of v 23-26; 4:27)
14 The earth will mourn (4:28)
15 The heavens above will be black
16 I will not repent or turn back from My purpose in this
17 The whole city will flee for the noise of the horsemen and bowmen (4:29)
18 They will go into thickets and climb upon the rocks
19 Every city will be forsaken; no man will dwell therein
20 Your lovers will despise you (4:30)
21 They will seek your life
22 Zion will be in travail as a woman bringing forth her first child (4:31)

19 Sins—Why Jerusalem Was Destroyed (6:6)

1 Wholly given to oppression of the poor and helpless (v 6)
2 Casts out (or spues out) wickedness like a fountain casting out water (v 7)
3 Full of violence and spoil
4 The Word of God a reproach to the people (v 10)
5 They have no delight in it
7 Prophets and priests deal falsely
8 They lead the people to rely upon religious reforms (2 Ki. 23) and not on change of heart (v14)
9 Hardened and unashamed to commit sin (v 15)
10 Rebelled against walking after God (v 16)
11 Refused to hear—change lives in view of judgment (v 17)
12 Rejected God's law (v 19)
13 Hypocrisy (v 20)
14 Stubborn and grievous rebellion (v 28)
15 Walking in slanders
16 Hardheartedness
17 Corrupters of others
18 Wicked not separated from the good (v 29)
19 Reprobates (v 30)

14th Prophecy in Jeremiah (6:1-30)

24 Prophecies—Fulfilled:
1 Evil will come from the north, and a great destruction (6:1)
2 Shepherds (kings) with the flocks (armies) will come to Jerusalem and pitch their tents round about her (6:3)
3 They will feed every man in his place
4 They will make war against her (6:4)
5 They will plan to attack at noon
6 The plan will be changed to night instead of noon (6:5)
7 They will hew down trees and cast a mount against Jerusalem (6:6)
8 They will take away the remnant of Israel as one takes the last grapes from the vine (6:9)
9 They will return and take the remaining few, as one would go over the vines again in gathering grapes
10 I will pour out My fury upon people of all classes (6:11)
11 Their houses, fields, and wives will I give to others (6:12)
12 I will bring evil upon this people (6:19)
13 I will lay stumblingblocks before them (6:21)
14 The fathers and sons will fall upon them
15 Neighbors and friends will perish
16 A great nation will come from the north country (6:22)
17 They will lay hold on bow and spear (6:23)
18 They will have no mercy
19 Their voice will roar like the sea
20 They will ride upon horses set in array as men of war against Jerusalem
21 Israel will wax feeble and be in pain and anguish as a woman in travail because of fear of them (6:24)
22 People will be locked up in the city for fear on every side (6:25)
23 Bitter lamentation because the spoiler will suddenly come upon us (6:26)
24 I will send them to know and to try My people (6:27)

Shepherds of Israel (3:15)

Literally, shepherds, although used in Jeremiah of kings, priests, and prophets who were guides of the people (v 15; 2:8; 10:21; 12:10; 23:1-4; 25:24-38).
24 Qualifications of Pastors:
1 To be men after God's own heart (v 15)
2 Feed the flock with knowledge and understanding (v 15; 23:4)
3 Know God and teach His law (2:8)
4 Live free from sin
5 Walk after things that profit
6 Be sensitive and reasonable (10:21)
7 Seekers of God (10:21)
8 Shepherd the flock
9 Protect and nourish the vineyard (12:10)
10 Protect and gather the sheep (23:1)
11 Visit the sheep (23:2)
12 Comfort them in fear (23:4)
13 Supply their needs
14 Be morally clean (23:14)

16 Discourage evildoers (23:14)
17 Turn from wickedness
18 Speak for God (not self; 23:16)
19 Stand in God's counsel (23:22)
20 Give God's words to the people
21 Turn men from evil ways
22 Be free from deceit (23:26)
23 Cause people to remember God (23:27)
24 Speak God's Word faithfully (23:28)

8th Prophecy in Jeremiah (3:14-25)

12 Predictions—Unfulfilled:

1 I will take you—one of a city, and two of a family—and bring you to Zion (not Samaria; 3:14)
2 I will give you pastors according to My heart (3:15)
3 They will feed you with knowledge and understanding
4 You will not talk about, think of, remember, or visit the ark of the covenant of the Lord any more (3:16)
5 At that time Jerusalem will be called the throne of the Lord in reality (and there will be no need for an ark as a symbol of His presence; 3:17)
6 All nations will be gathered to Jerusalem to the name of the Lord (3:17; Isa. 2:2-4; Zech. 14:16-21)
7 No more will they walk after the imagination of their evil hearts (3:17)
8 In those days the house of Judah will walk with the house of Israel, and they will come together to the land of their fathers (3:18)
9 I will give you a pleasant land, a goodly heritage among the nations (3:19)
10 You will call Me, My father
11 You will not turn away from Me
12 I will heal your backslidings when you return to Me (3:22)

12 Commands to Captives (29:5)

1 Build houses, and dwell in them (v 5)
2 Plant gardens, and eat of them
3 Take wives and beget children (v 6)
4 Take wives for your sons
5 Give your daughters to husbands
6 Seek the peace of Babylon (v 7)
7 Pray to Jehovah for peace
8 Let not your prophets and diviners deceive you (v 8)
9 Do not hearken to their dreams
10 Hear the word of the Lord (v 20-23)
11 Speak to Shemaiah (v 24)
12 Send to all them of the captivity (v 31)

5 Commands in Jer. 25 (25:6)

1 Go not after other gods to serve and worship them (v 6)
2 Provoke Me not to anger with the work of your hands
3 Drink you, and be drunken; spue, fall, and rise no more because of the sword I will send among you (v 27)
4 Howl, you shepherds, and cry (v 34)
5 Wallow yourselves in the ashes

11 Facts About the Heathen (10:2)

1 They are dismayed at the signs of heaven (v 2)
2 They cut down a tree of the forest with an ax (v3)
3 They deck it with silver and gold (v 4)
4 They stand it upright and fasten it with nails, so that it cannot fall over (v 4-5)
5 They pray to it but it cannot answer them (v 5). If they want it moved they must move it themselves, for it cannot go
6 They fear the tree trunk they form into a god which cannot do evil or good (v 5)
7 They are brutish and foolish (v 8, 14)
8 They teach a doctrine of vanities
9 They are ignorant (v 14)
10 They are false and erroneous (v 14-15)

This passage is sometimes taken to mean the modern Christmas tree, but the truth is that the tree referred to had no branches left on it at all. This refers to a tree trunk being made into an idol—something carved out of the wood then covered with silver and gold and set upright like other pillars or idols. See ***Asherah***, p. 194.

2 Proverbs Rebuking Jeremiah (12:5)

1 If you have run with footmen who wearied you, then how can you contend with horses? That is, if you are overcome and make bitter complaints about your own countrymen showing minor opposition to you, what will you do when the king, princes, priests, and prophets in Jerusalem inflict sufferings upon you?

2 If, in the land of peace where you have been secure and trust to have peace, men have wearied you, then how will you get along in the swelling of the Jordan? That is, if in times of peace you have no peace, what will be your peace and security when war comes and the enemy sweeps over the whole land?

22 Sins of Judah (8:6)

1 Loved the planets as gods (v 2)
2 Served the host of heaven
3 Walked after their gods
4 Sought after idolatry
5 Worshipped creation instead of the Creator
6 Fell morally and refused to rise (v 4)
7 Turned away from God
8 Refused to turn back to God (v 4-5)
9 Perpetual backsliding (v 5)
10 Holding fast to deceit (idolatry)
11 Spoke falsehood (v 6)
12 Impenitence
13 Went their own ways in sin
14 Ignored judgment of God (v 7)
15 Claimed wisdom because of possessing the law (v 8)
16 The scribes made it vain
17 Rejected the Word of God (v 9)
18 All given to covetousness (v 10)
19 All dealing falsely
20 Prophesied peace when there was none
21 Committed abominations without shame
22 Provoked God to anger through graven images and strange vanities (v 19)

5 Proofs This Was the Original Earth (4:24)

1 The only time the earth has ever been without form and void was before the 6 days of Gen. 1:3–2:25 when it was made chaos through the fall of Lucifer and the pre-Adamites—when God brought the first great universal flood upon the earth to destroy all life (Gen. 1:2; 2 Pet. 3:5-7). The statement without form and void means desolate and empty. See Gen. 1:2, notes; ***The Pre-Adamite World***, p. 79.

2 The only time when the sun, moon, and stars of heaven were forbidden to give light on the earth was in the period before the 6 days of re-creation, as in Gen. 1:2. There had been light on the earth when it was first created—in the beginning (Gen. 1:1), and there has been light ever since the first day of Gen. 1:3-31; so the period of such darkness took place on the earth sometime after the beginning and before the restoration to a second habitable state in the 6 days of Gen. 1:3–2:25. Permanent and eternal laws were given to the sun, moon, and stars at this time, as proved in Jer. 31:35-36; Gen. 1:14-19; Ps. 72:5, 17; 89:35-37.

3 The mountains and hills have been moved and will yet be moved by earthquakes, but there never has been a time since Adam to this day, nor will there ever be a time from our day into all eternity that the earth has been or will be without a light and fixed mountains and hills, except in the time of Gen. 1:2, and referred to in v 25. Therefore, we are required by facts to associate Jer. 4:23-26 with the same time as that of Gen. 1:2; and we are made to realize that there were men, birds, and fruitful places on the earth before Adam's time that were destroyed by the flood of Gen. 1:2; 2 Pet. 3:5-7.

4 The earth was created to be inhabited (Isa. 45:18); and it was inhabited from the beginning by man who lived in cities (v 25-26), by nations (Isa. 14:12-14), and a social system, the members of which were mortal and therefore capable of being drowned (2 Pet. 3:5-7); they were beings Adam could replace, for he was commanded to replenish the earth (Gen. 1:27-28). It is clear that the earth, became desolate and empty after its original habitation of Gen. 1:1; that is, was cursed as in Gen. 1:2, and later restored to a second habitable state and replenished as in Gen. 1:3–2:25; and so, it is only logical to associate Jer. 4:23-26 of this book with Gen. 1:2 and agree that it was the original earth referred to in both passages.

5 One thing is certain—Jer. 4:23-26 could not apply to the time of Noah, for at that time the heavens had lights, and there were men, birds, and fruitful places left on the earth after the flood; whereas, in the case of the curse brought upon the original earth, none of these things remained.

Therefore, if we rightly divide the Word of Truth we should associate Jer. 4:23-26 with Gen. 1:2 and 2 Pet. 3:5-6, recognizing that there had been light, fixed mountains and hills, men, birds, fruitful places, and cities on the earth before this curse, and before Adam and the 6-day work of restoration to a second habitable state as in Gen. 1:3–2:25.

The purpose of God in showing Jeremiah the total destruction of life on the earth in Jer. 4:23-26 was to reveal how the land of Judah would be destroyed, and to make a comparison between the two times. In the original judgment on the whole earth all life had been destroyed, but in Judah God was to make an exception; He declared He would not make a full end as on the original earth (v 27).

Prayer Under Law of Moses (11:20)

This kind of prayer, made under the law of Moses, can also be prayed by a Christian in this age. The truth is that every time one prays for the will of God to be done in earth as it is in heaven, he is actually praying that God and Christ will come with the armies of heaven to defeat the armies of earth and take over the rule of the nations—an operation which will take millions of lives, as revealed in Scripture (Isa. 63:1-6; Joel 2-3; Zech. 14; Mt. 25:31-46; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21).

10 Commands to Jeremiah and Judah (7:2)

1 Stand in the gate of the Lord's house, and proclaim this word (v 2)
2 Say: Amend your ways and your doings (v 3)
3 Trust not in lying words (v 4)
4 Pray not for this people, neither make intercession to Me for them (v 16)
5 Put your burnt offerings unto your sacrifices, and eat flesh (v 21)
6 Speak all these words unto them (v 27)
7 Call also unto them
8 Cut off your hair (v 29)
9 Cast it away
10 Take up a lamentation on high places

59th Prophecy in Jeremiah (30:1–31:40)

86 Predictions—Unfulfilled:

1 The days will come that I will bring again the captivity of My people Israel and Judah (30:3)
2 I will cause them to return to the land which I gave to their fathers
3 They will possess it
4 We have heard the voice of war, and not of peace (30:5)

woman in travail, and all faces are turned to paleness (30:6)
6 That day is great, so that none is like it: it is even the time of Jacob's trouble (30:7)
7 He will be saved out of it
8 In that day I will break his (Antichrist's) yoke from off your neck (30:8)
9 I will burst your bonds
10 Strangers will no more serve themselves of him (the Antichrist)
11 They will serve the Lord their God
12 They will serve David their king, whom I will raise up unto them (30:9)
13 I will save you from afar, and your seed from the land of their captivity (30:10)
14 Jacob will return and be quiet and at rest. This is one of the many instances where the word Jacob refers to all Israel who will be gathered back to their own land. Anglo-Saxons will not fulfill this.
15 None will make him afraid
16 Though I make a full end of all nation among whom you have been scattered, yet will not make a full end of you (30:11)
17 I will correct you in measure, and will not leave you altogether unpunished
18 All that devour you will be devoured (30:16)
19 Your adversaries will go into captivity
20 All that spoil you will become a spoil
21 All that prey upon you will become a prey
22 I will restore health unto you (30:17)
23 I will heal your wounds
24 I will bring again the captivity of Jacob's tents (30:18)
25 I will have mercy on his dwelling places
26 The city will be built upon her own heap
27 The palace will remain after the manner thereof
28 From you will proceed thanksgiving an happiness (30:19)
29 I will multiply them
30 There will be many of them
31 I will glorify them and they will not be a small nation
32 Their children will be as they used to be (30:20)
33 Their congregation will be established before Me
34 I will punish all that oppress them
35 Their nobles shall be of themselves and not of the Gentiles (30:21)
36 Their governor will be from their midst and not a foreigner
37 I will cause him to draw near, and he will approach Me
38 You will be My people and I will be your God (30:22)
39 The whirlwind of the Lord goes forth with fury, a continuing whirlwind (30:23)
40 It will fall with pain upon the head of the wicked
41 The fierce anger of the Lord will return, until He has done it, and until He has performed the intents of the heart (30:24)
42 In the latter days you will consider it
43 At the same time I will be the God of all the families of Israel, and they will be My people (31:1)
44 Again I will build you, and you will be built (31:4)
45 You will again be adorned with your tabrets, and will dance and be merry
46 You will plant vines upon the mountains of Samaria (31:5)
47 The planters will plant and eat them as common things
48 There will be a day when watchmen on mount

the Lord our God (31:6)
49 I will bring you from the north country and from all parts of the earth, the infirm and the healthy; a great company will return (31:8)
50 They will come with weeping (31:9)
51 I will lead them with supplications (31:9; Zech. 12:10–13:1)
52 I will cause them to walk by the rivers of waters in the straight way, in which they will not stumble (31:9)
53 He that scattered Israel will gather him, and keep him, as a shepherd does a flock (31:10)
54 Jehovah has redeemed Jacob from one stronger than he (31:11)
55 They will come and sing in the height of Zion (31:12)
56 They will flow together to the goodness of the Lord, for many material blessings
57 Their soul will be like a watered garden
58 They will not sorrow anymore at all
59 Then the young and old will rejoice and dance together (31:13)
60 I will turn their mourning into joy, and will comfort them
61 I will satiate the soul of the priests with fatness (31:14)
62 My people will be satisfied with My goodness
63 A voice of lamentation . . . Refrain from weeping, for your work will be rewarded (31:15-16)
64 They will come again from the land of the enemy (31:16)
65 There is hope in your end, that your children will come again to their own border (land, 31:17)
66 Ephraim will bemoan himself and pray to Me and promise to return (31:18-20)
67 I will surely have mercy upon him
68 A woman will compass a man (31:21-22)
69 They will yet use this speech in the land of Judah and in her cities when I bring her captivity again (31:23)
70 Husbandmen will dwell again in Judah and her cities, and they that go forth with flocks (31:24)
71 I have satiated the weary soul, and replenished the sorrowful soul (31:25)
72 The days come that I will sow the house of Israel and the house of Judah with the seed of man and beast (31:27)
73 As I have watched over them, to pluck up, break down, destroy, and afflict, so will I watch over them to build, and to plant (31:28)
74 In those days they will no longer say, The fathers have eaten sour grapes, and the children's teeth are set on edge (31:29)
75 Everyone will die for his own sin
76 The days come that I will make a new covenant with both houses of Israel (31:31-32)
77 This is the covenant that I will make with them. After those days I will put My law in their inward parts and write it in their hearts (31:33)
78 I will be their God and they will be My people
79 They will no more teach each other, for all will know Me, from the least to the greatest of them (31:34)
80 I will forgive their iniquity
81 I will remember their sin no more
82 The house of Israel will never cease being a nation before Me forever (31:35-36)
83 It will be as impossible for Me to cast off Israel as it would be to measure the heavens, and search out the foundations of the earth (31:37)

the Lord from the tower of Hananeel to the gate of the corner, and the measuring line will go forth to Gareb, and compass about to Goath (31:38-39)
85 The whole valley of dead bodies will be holy to Jehovah (31:40)
86 The city will never be plucked up again, nor thrown down anymore forever

10 Good Things God Promised Judah (24:5)

1 To acknowledge them (v 5)
2 Set His eyes upon them for good (v 6)
3 Bring them again to their own land
4 Build them a great nation
5 Not pull them down
6 Plant them permanently
7 Not pluck them up again
8 Give them a heart to know Him (v 7)
9 Make them His people
10 Cause them to return to Him with the whole heart. This is the kind of return to God that He always demands of any who seek Him (Dt. 4:29)

10 Sins of Judah (5:1)

1 No justice in judgment (v 1)
2 Rejection of the truth
3 Hypocrisy (v 2)
4 Impenitence of heart (v 3)
5 Stubbornness to receive correction
6 Hardness of heart and countenance
7 Refusal to return to God
8 Being foolish and ignorant of God's way (v 4)
9 Breaking the yoke, the Mosaic law (v 5)
10 Bursting the bonds—abandoning all restraint to do right according to the law

5 Sins of Judah (5:7)

1 Your children have forsaken Me (v 7)
2 They have sworn by idols
3 They committed adultery
4 They assembled in troops in the houses of harlots
5 They were as fed horses, everyone neighing after his neighbor's wife

Sins of Judah (2:29)

Accusing Judah of universal transgression against Him, God mentions the many sins the people were guilty of here.

16 sins of Judah:
1 Too stubborn to take correction (v 30)
2 Killed the prophets
3 Refused to come to God (v 31)
4 Forgot God (v 32)
5 Seek to love the idolatry of foreign nations (v33)
6 Taught the wicked their ways
7 Killed the innocent (v 34)
8 Claimed innocence after crimes (v 35)
9 Claimed freedom from sin when many sins were being committed
10 Gadded about to change their way from Jehovah to idolatry (v 36)
11 Returned to former wives (3:1)
12 Played the harlot
13 Committed sin in high places of idolatry (3:2)
14 Polluted the land with whoredoms
15 Refused to be ashamed (3:3)
16 Spoke and did evil things as often as opportunity presented itself (3:5)

CHAPTER 1

I. The first lamentation
1. Thirty-twofold judgment on Judah and Jerusalem

1 [a]How [b]doth the city [c]sit [d]solitary, *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her [e]lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her [f]enemies.

3 [g]Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her [h]persecutors overtook her between [i]the straits.

4 The [j]ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in [k]bitterness.

5 Her adversaries are [l]the chief, her enemies prosper; for the LORD hath afflicted her [m]for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion [n]all her beauty is departed: [o]her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.

2. Six reasons for judgment

8 [p]Jerusalem hath grievously sinned; [q]therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* [r]in her skirts; she remembereth not her last end; therefore [s]she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon [t]all her pleasant things: for she hath seen *that* the heathen [u]entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they [v]have given their pleasant things for meat to relieve the soul: [w]see, O LORD, and consider; for I am become vile.

3. Call to passers-by to see her sorrow: twelve judgments

12 ¶ [*a]*Is it* nothing to you, [*b]all ye that pass by? behold, and see [*c]if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: [*d]he hath spread a net for my feet, he hath turned me back: he hath made me desolate *and* faint all

---

a How or Alas! An exclamation of pain and grief; a wailing cry like the howl of a jackal or a wolf.
Used by 3 Prophets:
  1 Moses because of the heavy burden placed upon him—having to bear the complaints of so many people (Dt. 1:12)
  2 Isaiah because of the dissipation and depravity of Judah and Jerusalem (Isa. 1:21)
  3 Jeremiah because of the total desolation and destruction of Judah and Jerusalem (v 1)

b The poem of ch. 1 is divided into two main parts: v 1-11 describe the misery which had befallen the Jews; v 12-22 show Jerusalem lamenting over her sufferings.

c In v 1-2 we have a picture like the image appearing on the well-known medal to Titus, struck to celebrate his triumph over Jerusalem in A.D. 70. A woman sits weeping beneath a palm tree, and below it is the legend, Judea capta.

d See ***32fold Lament for Jerusalem***, p. 1362

e Lovers—her allies whom she preferred to Jehovah (Jer. 2:17, 27, 36-37; 4:30; 22:22; Ez. 23; 29:6-7, 16).

f Especially the Edomites, Ammonites, Moabites, and Philistines (v 2).

g Again, Judah is the main subject of this book as in both Isaiah and Jeremiah (v 3, 15; 2:2, 5; 5:11).

h Persecutors—pursuers or enemies.

i She is driven like an animal into a place where there is no escape (v 3. Cp. Ps 116:3; 118:5).

j The people in the roads leading to Zion mourn because her solemn feasts are forsaken. There are no gatherings in her gates. The priests sigh and the virgins that used to enjoy the great national gatherings of Israel are afflicted, and Zion herself is in bitterness (v 4).

k Bitterness instead of festal joy (Jer. 7:34; 16:9; 25:10; 31:13; 33:11).

l Judah is so crushed that her invading enemies need not take precautions against any resistance on her part (v 5).

m Her many rebellions are the reason for her total destruction (v 5).

n Instead of her natural beauty she is now desolate and despised (v 6).

o The princes of Judah have been caught by the pursuer and are executed like harts that are caught and without pasture (v 6).

p The pleasant things that were so greatly desired in the days of old are now gone. The days of misery and want are upon her. She has found herself without lovers to fight for her; and her enemies mock at her sabbaths which she herself profaned (v 7; Jer. 17:21-23; Ez. 22:8, 26; 23:38).

q 6 Reasons Jerusalem Judged:
  1 She has grievously sinned (v 8)
  2 Her nakedness
  3 Her shame from which she now sighs
  4 Her many backslidings
  5 Her filthiness (v 9)
  6 Her unconcern for sin that would lead her to ruin and a bitter end

r Her defilement is no longer hidden underneath her skirts (Jer. 13:22).

s Jerusalem, once enthroned as a princess (v 1), is now dethroned and sits as a despised slave on the ground (v 9).

t Mainly treasures and sacred vessels of the temple (2 Chr. 36:10).

u Enemies who were not allowed in the congregation are now entered into the temple; and they have robbed it of all that is sacred and valuable (v 10).

v They have become willing to give their most valuable possessions for only a common meal (v 11).

w This is the kind of prayer Judah and Jerusalem never would have prayed before their pride was crushed and trampled in the dirt. Now they could say the humble prayer of a sinner. Note the brevity of this petition; it is almost as short as the publican's prayer. Cp. Lk. 18:13.

*a Question 1. Next, 2:12.

*b See ***20fold Lament Because of Judgment***, p. 1362.

*c This is the normal opinion of anyone in trouble—there is no trouble like mine (v 12).

*d Judah, like a hunted animal, endeavors to escape, but finds every path blocked by nets and snares, so recoils from them in terror with a sense of hopelessness and despair (v 13).

✡ ✡ ✡

14 [e]The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, [f]the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The [g]LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a winepress.

16 For these *things* [h]I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 [i]Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning [j]Jacob, *that* his adversaries *should be* round about him: [k]Jerusalem is as a menstruous woman among them.

18 ¶ The [l]LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my [m]lovers, *but* they deceived me: [n]my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

4. Jeremiah's tenfold distress

20 Behold, O LORD; [o]for I *am* in distress: my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast called, and they shall be like unto me.

22 [p]Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

799

CHAPTER 2

II. The second lamentation
1. Thirty-twofold judgment

1 [a]How [b]hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth [c]the beauty of Israel, and remembered not his [d]footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of [*e]Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the [*f]horn of Israel: he hath drawn back [*g]his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as [*h]an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath [*i]violently taken away his tabernacle, as *if it were of* a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn [*j]feasts and sabbaths to be forgotten in Zion, and hath

---

neck of the oxen, but God compels Judah to bear the punishment of her sins like wearing a yoke or wreath around the neck (v 14). Judah's sins were like cords by which the yoke was fastened to the neck so that it would not fall off or be shaken off. A yoke bound thus would cause strength to diminish; one might waver and fall beneath the load (v 14; Jer. 27:2).

f Heb. Adonai, Head, Lord, or Ruler of the earth. Used 14 times (v 14-15; 2:1-5, 7, 18-20; 3:31-37, 58). In their punishment the people felt the lordship more and His covenant love less.

g Adonai has destroyed the mighty men, crushed the young men, and trodden down the virgin of Judah as one treads the winepress (v 15).

h The prophet wept—water ran down from his eyes—because of the destruction of his people and the beloved city (v 16).

i Zion is here pictured as a woman holding out her hands in prayer; but her prayers are in vain (v 17). She had sinned until she was past help, so had to reap and be brought to her senses. Praying when judgment is over is not the time to call upon God to avert such punishment. One can stop trouble, but to avert that which has already happened is impossible.

j Here Jacob is used as synonymous with Judah and Zion (v 3, 6, 15, 17). The term Israel is used of the same people (2:1,3,5).

k Jerusalem, the pride of all nations to come, is here pictured as despised and untouchable as a menstruous woman (v 17). It was necessary for her to go through her period of uncleanness and judgment and become purified before she would be acceptable again.

l Jerusalem finally confessed that the Lord was righteous in His dealings with her, for she had rebelled against Him.

m See note e, v 2.

n In pouring out His judgment God did not show any respect of persons.

o 10fold Distress of Jeremiah:
  1 I am in distress (v 20)
  2 My bowels are troubled
  3 My heart is turned within me
  4 Abroad there is death
  5 At home my people die
  6 I suffer public shame (v 21)
  7 There is no one to comfort me
  8 My enemies are glad that I am in distress
  9 My sighs are many (v 22)
  10 My heart is faint

p The second prayer in ch. 1 (v 11, 22).

a This 2nd poem is also divided into two sections: v 1-10 describe the punishment which had fallen upon Zion; v 11-22 are a lamentation and a prayer.

b See ***32fold Judgment on Judah***, p. 1362.

c The beauty of Israel is Jerusalem, as stated in v 15.

d The earth is God's footstool (Isa. 66:1).

*e Here again the terms Jacob, Judah, Israel, and Zion are used of the same people—the Jews (v 1-5).

*f The horn of Israel refers to the king of Israel. See ***Horn*** in Index.

*g His right hand is a symbol of His great power. Here He is pictured as drawing it back to permit the enemy to destroy His people (v 3). In v 4 He is seen using their power on His people to destroy them and their city and temple.

*h He turned to be their enemy when they continually provoked Him to anger through their idols and sins of all kinds (v 5; Isa. 63:10).

*i He has violently destroyed His temple, as one would destroy a booth in a garden when its usefulness is past (v 6).

*j All feasts and sabbaths were destroyed, as well as other rituals and parts of the Mosaic worship (v 6; Isa. 1:13). God promised to do away with all sabbaths along with other parts of the Jewish program of worship (Hos. 2:11); He did this completely when Christ was on the cross (Col. 2:14-17). Now no Christian is under obligation to keep any particular sabbath as a matter of commandment (Rom. 14:5-6; Col. 4:9-10). The 4th commandment was left out of the new covenant entirely. See ***Sabbath*** in Index.

✡ ✡ ✡

king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; [k]they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

2. Twelvefold humiliation

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: [l]her king and her princes *are* among the Gentiles: [m]the law *is* no *more*; her prophets also find no vision from the LORD.

10 [n]The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, [a]Where *is* corn and wine? [b]when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers'

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy [c]breach *is* great like the sea: who can heal thee?

14 Thy [d]prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, [e]to turn away thy captivity; but have seen for thee [f]false burdens and causes of banishment.

3. Sixfold taunt to Jerusalem

15 All that pass by [g]clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

4. Sixfold judgment on Judah

17 [h]The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded [i]in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the [j]horn of thine adversaries.

5. Jeremiah's seven admonitions for Judah to pray

---

k The heathen soldiers went into the holy place and most holy place where only the priests were allowed to go, and no judgment came to them, because they were under orders from Jehovah to destroy the whole temple and city (v 7-9).

l After describing the destruction of the city and temple, the prophet turned to the subject of the people, beginning with the king and princes, then proceeding to the prophets and elders (v 9-10).

m The law came to an end when it no longer had any local habitation. Its enactments were essentially those of a local and national people; they were not universal—for all peoples. The restoration of the temple and the nation made the law effective again. A material temple was indispensable to its continued existence and enforcement. That is why, as far as Jews are concerned, it is not in force today or since A.D. 70 when the nation and temple were destroyed. For Israel it will take on some authority again when they build another temple, and also when the millennial temple is built. See notes on Ez. 40-48.

n The elders of Judah are pictured as sitting upon the ground, casting dust on their heads, and being clothed in sackcloth, as a sign of mourning and fasting. Even the virgins of Judah have their heads down to the ground in national mourning over the fall of Jerusalem (v 10). The prophet's own eyes were continually wet with tears, his bowels of compassion moved with trouble, and his liver seemingly poured out upon the earth because of the destruction of Israel and the fainting of children and babies in the streets (v 11). The Jews regarded the heart as the seat of the intellect and the liver as the seat of the emotions. By the pouring out of his liver upon the ground the prophet meant that his feelings had entirely given way under the strain of sorrow and he could no longer control them.

a Questions 2-7. Next, v 20.

b This would be hard for any parent to go through—seeing his own sons and daughters dying in a famine and swooning in the streets for lack of food. Yet Israel was brought to this—some to the point of be- sons and daughters on several occasions—because of their sinfulness against Jehovah (v 12-13; 4:10; 2 Ki. 6:28-32). This was predicted by Moses (Lev. 26:29; Dt. 28:53).

c 12fold Humiliation of Jerusalem:
  1 Her gates are sunk into the ground (v9)
  2 The bars are broken and destroyed
  3 Her kings and princes are captives among the Gentiles
  4 The law is no more
  5 Her prophets have no vision from the Lord
  6 The elders sit on the ground (v 10)
  7 They are speechless
  8 They cast dust upon their heads
  9 They are clothed in sackcloth
  10 The virgins bend low to the ground in humiliation and despair
  11 The people are destroyed (v 11)
  12 The children and babes die of hunger

d The false prophets had visions prompted by their own imagination, and were led into vain theories of deception (v 12; Dt. 13; Jer. 23; Ez. 12:24; 13:1-16, 23; 21:29; 22:28; 34).

e According to this, the prophets warning the people of sin and the people obeying God would have averted captivity (v 14).

f The word burden here is used in the same way as in Isa. 13-23, in the sense of prediction. The false burdens were part of the causes for the dispersion of Israel among the nations (v 14).

g 6fold Taunt of Jerusalem:
  1 All that pass by clap their hands at her destruction (v 15)
  2 They hiss and wag their heads at her
  3 They say, Is this the city that men called The perfection of beauty, The joy of the whole earth?
  4 All your enemies have opened their mouth against you (v 16)
  5 They hiss and gnash the teeth
  6 They say, We have swallowed her up: this is the day that we looked for; we have found and seen it

h 6fold Judgment on Judah (v 17):
  1 The Lord has done that which He devised
  2 He has fulfilled His word that He commanded in days of old
  3 He has thrown down
  4 He has not pitied
  5 He has caused the enemy to rejoice over you
  6 He has set up the horn of your adversaries

i Moses warned of these days a number of times (Dt. 4:25-31; 30:1-10; 31:29). Zion's ruin was the fulfillment of God's determination to punish for the abundance of sin committed.

j Horn refers to kingship and power of any people. See ***Horn*** in Index.

* * *

of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

6. Jeremiah's prayer for God to consider the ruin of Judah

● 20 ¶ [l]Behold, O LORD, and consider to whom thou hast done this. [m]Shall [n]the women eat their fruit, *and* children of a span long? shall [o]the priest and the prophet be slain in the sanctuary of the LORD?

21 [p]The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; [a]thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my [b]terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

800

CHAPTER 3

III. The third lamentation

1. Thirty-twofold suffering

1 [c]I [d]*am* the man [e]*that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed *me* with gall and travail.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people; *and* their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat prosperity.

---

are called the wall of the daughter of Zion. The prophet admonished the wall, as representative of the people, to shed floods of tears day and night on behalf of the city. Broken up by the enemy it could no longer be a protection to them, but by its ruins the wall could still cry out to God on behalf of the people (v 18). Constant crying at the beginning of the watches means that all through the night the people were to weep and pour out their hearts like water before God, lifting up hands toward Him for the lives of the many dying children who were fainting from hunger (v 19).

l The third prayer in this book (v 20-22; 1:11, 22).

m Questions 8-9. Next, 3:37.

n Lev. 26:29; Dt. 28:53; 2 Ki. 6:28-32.

o Perhaps the priests and prophets fled to the temple, thinking that God would surely not permit the enemies to kill them in the place which He Himself commanded to be holy—a place for the special ministers of the temple only. They failed to recognize that this was the hour of judgment though, not ordinary times (v 20).

p All classes—priests, prophets, virgins, young men, and others—fell by the sword of God's anger for sin (v 20-22). Sin is no respecter of persons, and neither is judgment when justice is administered. God promised to curse for disobedience as well as to bless for obedience, and here was an example of the fulfillment of His Word regarding this.

a Many times God is spoken of as doing certain things, when in reality He only allows or decrees them to be done. Proper agents always carry out the divine will. Then again, others do things without God being responsible in will or decree, and yet He gets the blame. One should be very careful about charging God with performing various acts, making certain decrees or causing things to be done simply because He did not supernaturally stop the procedure. It should be realized that God allows sin, rebellion, sickness and the like on earth—things that He does not will or decree. If God had His way all these would be removed at once; but since Satan, fallen angels, demons, and unconverted men also have wills, they do certain things of themselves which are not in harmony with Him. The purpose of the coming Millennial reign will be to make an end of all such rebellion and enemies of God. Regarding the statement here—"thou hast killed, and not pitied"—it was time for Jehovah to punish for the longtime disobedience of His people and so He decreed their destruction. The invaders—ungodly men—carried out the actual destruction. God only predicted it, allowed it, and gave permission for the laws of sowing and reaping to be normally applied (Gal. 6:7-8).

b Cp. Jer. 6:25; 20:3, 10; 46:5; 49:29.

c This 3rd poem or lament contains 66 verses, 3 times as many as the other two. It is the most elaborate in form and most sublime in ideas of all the five poems which compose the book. It represents the deepest sufferings, contains a confession of sin, an acknowledgment of God's justice, and a prayer of faith for forgiveness. It proposes to show how the Jews should behave in their sufferings by showing how the prophet behaved in his tribulations; hence, the change from singular to plural pronouns in v 22, 40-47. Each stanza in the Heb. consists of 3 lines, each line beginning with the same letter of the alphabet. Beginning with the first letter in the first 3 lines, the stanzas continue thus until all 22 letters of the alphabet have been used. This literary form of the Heb. is obscured by the Eng. translation. It is an acrostic dirge, the lines arranged in triplets.

d The prophet, being representative of the nation, spoke in the name of the whole (v 1-21). The pronouns change from the singular to the plural in v 22-23, back to the singular in v 24-39, again to the plural in v 40-47, then once more back to the singular in v 48-66.

e 32fold Suffering of Jeremiah:
1 I have seen affliction by the rod of His wrath (v 1)
2 He has led me into darkness, but not into light (v 2)
3 Against me is He turned (v 3)
4 He turns against me all day
5 He has made my flesh and skin old
6 He has broken my bones (v 4)
7 He has builded against me (v 5)
8 He has compassed me with gall and travail
9 He has set me in dark places, as they that are dead of old (v 6)
10 He has hedged me about (v7)
11 I cannot get out
12 He has made my chain heavy
13 He shuts out my prayer (v 8)
14 He has enclosed my ways with hewn stone (v 9)
15 He has made my paths crooked
16 He was like a bear lying in wait, and as a lion in secret places (v 10)

is perished from the LORD:

19 Remembering mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is humbled in me.

2. Eightfold character of Jehovah

21 This I recall to my mind, therefore have I hope.

22 ¶ *It is of* the [*f]LORD'S mercies that [*g]we are not consumed, because his compassions fail not.

23 *They are* new every morning: great *is* thy faithfulness.

24 The LORD *is* my portion, saith my soul; therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 [a]*It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He putteth his mouth in the dust; if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For the [b]Lord will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the most High,

36 To subvert a man in his cause, the Lord approveth not.

37 ¶ [c]Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out of the mouth of the most High proceedeth not evil and good?

3. Jeremiah's confession and repentance for Zion

39 [d]Wherefore doth a living man complain, a man for the punishment of his sins?

40 [e]Let us search and try our ways, and turn again to the LORD.

41 Let us lift up our heart with *our* hands unto God in the heavens.

42 [f]We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 [g]Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye [h]affecteth mine heart because of all the daughters of my city.

4. Jeremiah's prayer for vengeance

17 He has turned aside my ways (v 11)
18 He has pulled me in pieces
19 He has made me desolate
20 He has bent His bow, and set me up as a target to shoot at (v 12)
21 He has caused His arrows to enter my reins (v 13)
22 I was in derision to all my people (v 14)
23 I was their song all day
24 He has filled me with bitterness (v 15)
25 He has made me drunk with wormwood
26 He has broken my teeth with gravel stones (v 16)
27 He has covered me with ashes
28 He has removed my soul far from peace (v 17)
29 I forgot prosperity
30 My strength and my hope perished from the Lord (v 18)
31 I remember my affliction, misery, wormwood, and gall (v 19)
32 My soul is humbled and I have hope in rememberance (v 20-21)

*f 8fold Character of Jehovah:
1 Merciful (v 22, 32)
2 Compassionate
3 Faithful (v 23)
4 Good (v 25)
5 Deliverer (v 26)
6 Just and righteous (v 31)
7 Longsuffering (v 33)
8 Kind

*g Here the prophet spoke as the representative of all the suffering Israelites, pointing them to the character and good dealings of Jehovah (v 21-38).

a 10 Things Good for Man:
1 Remembering sufferings of life (v 19)
2 Letting them make him humble instead of bitter (v 20)
3 Hoping in God (v 21, 24-26)
4 Waiting for God's salvation (v 25-26)
5 Seeking God (v 25)
6 Bearing the yoke in youth (v 27)
7 Silently submitting to the yoke (v 28)
8 Lying prostrate before Jehovah (v 29)
9 Refusing to retaliate (v 30)
10 Lifting heart and hands to God in surrender and worship (v 41)

b 8 Things God Will Not Do:
1 Cast off forever, if men repent (v 31)
2 Refuse to have compassion on those whom He chastens, if they turn to Him (v 32)
3 Afflict and grieve men willingly (v 33)
4 Mistreat prisoners of war (v 34)
5 Deny men their rights (v 35)
6 Approve injustice in any case (v 36)
7 Make false predictions (v 37)
8 Render both good and evil to any man (v 38)

c Questions 10-12. Next, 5:20.

d No man has a right to murmur and complain because of punishment for his sins. As long as God spares his life, why should he murmur? The chastisement is really for his good. Let him profit by it and he will be thankful in the end (v 39).

e In view of our sins, the prophet's exhortation is for men to search out their own faults and amend their ways (v 40-42).

f 9fold Judgment Upon Impenitent Judah:
1 He has not pardoned (v 42)
2 He has covered them with anger (v 43)
3 Persecuted them
4 Assigned them to death without pity
5 Refused to hear their prayers (v 44)
6 Made them the offscouring and refuse in the midst of the people (v 45)
7 Permitted their enemies to slander them (v 46)
8 Permitted fear and a snare to overtake them (v 47)
9 Sent desolation and destruction

g Here the prophet again referred to his weeping spirit over Israel's sins and judgments. He spoke of his eyes running down with rivers of tears, not even stopping for an intermission (v 48-49). He expected to continue weeping until God did look down from heaven and answer him (v 50).

h My eye causes pain to my soul; that is, my weeping causes me great heartache (v 51).

* * *

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over mine head; *then* I said, I am cut off.

55 ¶ [a]I called upon thy name, O LORD, out of the low dungeon.

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.

58 O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 [b]O LORD, [c]thou hast seen my wrong: [d]judge thou my cause.

60 Thou hast seen all their vengeance *and* all their imaginations against me.

61 [e]Thou hast heard their reproach, O LORD, *and* [f]all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I *am* their musick.

64 ¶ Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

801 CHAPTER 4

IV. The fourth lamentation
1. Twenty-twofold judgment

the most fine gold changed! [i]the stones of the sanctuary are poured out in the top of every street.

2 [j]The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the [k]sea monsters draw out the breast, [l]they give suck to their young ones: the daughter of my people *is* [m]*become* cruel, like [n]the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is [o]greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

7 [p]Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful women have

---

trials, Jeremiah revealed how his enemies had chased him sore, like a bird, without cause. They put him in a dungeon with a stone upon the mouth so he would die (v 52-53; Jer. 37:15; 38:6-13). Waters flowed over his head and he concluded that his end had come (v 54). He called upon the name of the Lord out of the low dungeon and He heard him, delivering him in the day that he called. God told him not to fear (v 55-57), and redeemed his life from the dungeon (v 58). This was a practical example of experiencing an answer from God in keeping with one of the most wonderful promises in the book of Jeremiah (33:3): Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not. Thus Jeremiah not only recorded promises, but also received the benefits.

a See note i, v 52 for notes on v 52-58.

b The 4th prayer in this book (v 59-66; 1:11, 22; 2:20-22).

c 3 Things God Had Seen (v 59-60):
  1 The injustice and wrongs against Jeremiah
  2 Their seeking vengeance on him
  3 All their imaginations

d 7 Requests of Jeremiah:
  1 Judge my cause (v 59)
  2 Behold their sitting down and rising up (v 63)
  3 Render to them recompense (v 64)
  4 Render to them according to the work of their hands
  5 Give them sorrow of heart (v 65)
  6 Give them your curse
  7 Persecute and destroy them in anger from under the heavens (v 66)

e 4 Things God Had Heard (v 61-62):
  1 Their reproach
  2 All their imaginations against Jeremiah
  3 The lips of those that rose up against him
  4 Their device against him all day

f All the imaginations, devices, and vows to take vengeance on the men of Anathoth who sought Jeremiah's life, were seen and heard by God; and He did answer the prayers of Jeremiah and judge these men in particular. They had plotted long and hard against the prophet, made speeches against him, and even composed songs with him as the subject (v 59-63). All the sorrows of Jeremiah only qualified him though as a better prophet to his people. In this long poem of suffering he sought to comfort them and lead them back to God. In his haste he had said, My hope from the Lord is perished (v 18), but he was brought to a better judgment by calling to mind the never failing mercies of God (v 21-22). There is no better remedy for despondency than to remember the gracious character of Jehovah and that His faithfulness is ever great (v 22-23). The prophet was brought to the conclusion that the Lord was his portion and hope (v 24), that He is always good to them that wait for His salvation (v 25-26), and that all grief and suffering are just for a time (v 32).

g This 4th poem, like the first two and the 5th, is composed of 22 verses, each beginning with a letter of the Heb. alphabet. The 3rd one, as we have seen, has 3 times as many verses (ch. 3), each triplet beginning with a new letter of the alphabet. Each poem, like the 119th Psalm, is an acrostic. The poem here is divided into 3 parts: the miseries that have befallen Judah (v 1-11); causes for the judgment of Judah (v 12-20); a prophecy of the punishment of Edom and the final restoration of Israel, to go into captivity no more (v21-22)

h See ***22fold Judgment on Judah and Jerusalem***, p. 1363.

i This means that the temple was completely torn down by the Chaldeans (v 1).

j Human life became so cheap that it was no more valuable than an earthen pitcher which is easily broken and thrown away (v 2).

k Heb. tannin, serpent, dragon, whale, crocodile, monster (note q, Ex. 7:9).

l Whatever creature is referred to here, it gave suck to its young. The Heb. for young ones means whelps, a term applied only to dogs, lions, and the like. It could apply to whales.

m Most people would become cruel under the circumstances of such a siege as Jerusalem went through (v 3, 4, 10).

n For her carelessness about her eggs, and her lack of attention to her young, the ostrich is proverbial (v 3).

o The destruction of Sodom was short, but the dying of men, women, and children in Jerusalem was long and tormenting (v 6).

p Note the contrast of the well, healthy, perfect Nazarites of v 7 with the same persons as in v 8-9.

q Boiled. The famine was so severe and the people so depraved some even ate the flesh of their own children (v 10). This is understandable only when we realize that the meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

2. Reasons for the judgment

13 ¶ [a]For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments.

3. Judah's treatment by the nations during her dispersion

15 They cried unto them, Depart ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, [b]they said among the heathen, They shall no more sojourn *there*.

16 The anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

4. Judah's vain hope for any earthly help

17 As for us, [c]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live

5. Judgment on Edom

★ 21 ¶ [d]Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

6. Final restoration of Judah

22 ¶ The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.

802 CHAPTER 5

V. The fifth lamentation

1. Prayer: twenty-eightfold ruin (cp. Isa. 1:7, refs.)

1 [e]Remember, O LORD, what is come upon us: consider, and behold [*a]our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood is sold unto us.

5 Our necks *are* under persecution: we labour, *and* have no rest.

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 Servants have ruled *over* us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their musick.

---

nation had gone into great depths of idolatry, even to them offering of sons and daughters in the fire to Molech (2 Ki. 22:6; 23:10).

[a] 7 Reasons for Judgment:
1 The sins of the prophets (v 13)
2 The iniquities of the priests
3 The shedding of innocent blood
4 Spiritual blindness and darkness (v 14)
5 Defiling themselves with blood
6 Their uncleanness (v 14-15)
7 Trusting in the heathen instead of God for help (v 17-20)

[b] The heathen among whom the Jews were scattered mistreated them, driving them from one place to another (v 14). They did not regard them, respect their religion and their priests, or favor the elders of Israel (v 16).

[c] We long looked for help from our allies, but none came. Our look was in vain; they could not have saved us, for the invaders were swifter than eagles; they pursued us in the mountains and in the wilderness and

[d] 1st and only prophecy in Lamentations (4:21-22). V 21 was fulfilled when Nebuchadnezzar conquered and destroyed Edom, as also predicted in Jer. 49:7-22. Part of v 22 was also fulfilled then but the other part, concerning the final restoration of Israel when she will never again be taken captive, remains to be fulfilled in the future. A section of Israel will go into captivity at the battle of Jerusalem just prior to the 2nd advent of Christ, so this part of the prophecy cannot be fulfilled until after that (v 22; Zech. 14:2).

[e] The 5th lamentation or poem also contains 22 verses like those of chs. 1, 2, and 4, being 1/3 as many as in the poem of ch. 5, and furthermore, being the same number as the letters in the Heb. alphabet. The poem here is divided into two parts: v 1-16 speak again of the ruin of Judah and Jerusalem; v 17-22 are Jeremiah's plea for mercy. V 1-16 are a prayer requesting the Lord to remember, consider, and see the ruin of Judah and Jerusalem; and v 17-22 continue the prayer for His mercy on them. This is the 5th prayer in the book (v 1-22; 1:11, 22; 2:20-22; 3:59-66).

[*a] 28fold Ruin of Judah and Jerusalem:
1 See our reproach (v 1)
2 Our inheritance is turned over to strangers (v 2)
3 Our houses are turned over to aliens
4 We are orphans (v 3)
5 Our mothers are widows
6 Our own water is sold to us (v 4)
7 Our own wood is sold to us
8 Our necks are under persecution (v 5)
9 We labor and have no rest
10 We have given the hand to the Egyptians (v 6)
11 We have also given our hand to the Assyrians, to be satisfied with bread
12 Our fathers have sinned and have been destroyed for it (v 7)
13 We bear our iniquities
14 Servants have ruled over us (v 8)
15 There is no deliverer
16 We got our bread with peril of our own lives (v 9)
17 Our skin was black like an oven because of the famine (v 10)
18 They ravished the women of Zion (v11)
19 They ravished the maids in all the cities of Judah
20 Princes of Judah were hanged by their hands (v 12)
21 The faces of the elders were not honored
22 They took the young men to grind(v13)
23 They took the children to cut wood
24 Elders ceased to sit in the gate (v 14)
25 The young men ceased playing music
26 Joy has gone from the heart (v 15)
27 The dance is turned into mourning
28 The crown is fallen from our head (v 16)

of Jerusalem and the people, Jeremiah concluded his lamentations with a plea for God's mercy, a plea for Him to turn back to them and restore them again (v 17-22). The prophet's own heart was faint, his eye dim, because of the desolation of Zion.

b Question 13. Last one in Lamentations.

c Jeremiah did not know for how many centuries after his day his people would be forsaken by God. They had been forsaken by Him because they had forsaken God; and they could find Him any time they would seek Him with the whole heart. This was His promise to them. In this age, because of rejecting the Messiah they have been out of harmony with Him for about 1900 years (Lk. 21:20-24). They will be converted or changed at the 2nd advent of Christ (Zech. 12:10–13:1; Rom. 11:25-29).

is turned into mourning.

16 The crown is fallen *from* our head: woe unto us, that we have sinned!

2. Jeremiah's plea for mercy

17 [a]For this our heart is faint; for these *things* our eyes are dim.

is desolate, the foxes walk upon it.

19 Thou, O LORD, remainest for ever; thy throne from generation to generation.

20 [b]Wherefore dost thou forget us for ever, *and* [c]forsake us so long time?

21 [d]Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

d This request to turn Israel back to God will produce miracles when it can be done; that is, when they will allow Him to do so—when they become willing to fulfill the requirements of being blessed. This is the only way He can fulfill the everlasting covenants made with their fathers. God cannot bless any person or nation who continues in rebellion and sin. His grace is granted only on the condition of meeting His righteous requirements in repentance, faith, and obedience to the gospel. When Israel does turn back to Him, God will renew them as in days of old, as predicted by all the prophets (Isa. 11:10-12, notes).

Summary of Lamentations

Date and place: Written in Palestine just after the destruction of Jerusalem, about 616 B.C.

Author: Jeremiah the weeping prophet.

Proof of authorship: There is no author named in the text, but uniform ancient tradition ascribes the book to Jeremiah. The Septuagint reads, "And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem and said . . . ." The Vulgate ascribes it to Jeremiah.

Theme: The book is made up of 5 poems of lamentation expressing the deep suffering of Jeremiah because Israel and Jerusalem were destroyed.

Purpose: To express in poetry the ever increasing sufferings of the people of Jerusalem during the siege, their horrors of bitterness, and captivity to a pagan people incensed at the stubbornness of resistance.

Statistics: 25th book of the Bible; 5 chapters; 154 verses; 3,415 words; 2 verses of prophecy (4:21-22, fulfilled except part of v 22); 13 questions; 3 commands; no promises; 2 predictions; no distinct messages from God.

LAMENTATIONS NOTES CONTINUED

32fold Lament for Jerusalem (1:1)

1 The city sits solitary that used to be full of people (v 1)
2 She is become a widow
3 She used to be great among the nations
4 Princess among the provinces
5 She has now become tributary
6 She weeps sore in the night (v 2)
7 Her tears are on her cheeks
8 There are no lovers to comfort her
9 She has no friends, for all of them have dealt treacherously with her
10 They have become her enemies
11 She is gone into captivity (v 3)
12 She is greatly afflicted
13 She has great servitude to others
14 She dwells among the heathen
15 She has no rest in her captivity
16 She has many persecutors
17 Her solemn feasts are forsaken (v 4)
18 Her gates are desolate
19 Her priests sigh
20 Her virgins are afflicted
21 She sits in bitterness
22 Her adversaries rule (v 5)
23 Her enemies prosper
24 She is afflicted by God
25 Her children are taken into captivity
26 Her beauty is departed (v 6)
27 Her princes are like harts without pasture
28 Their strength is gone and they cannot escape the huntsmen
29 She remembered her pleasant things while in her miseries (v 7)
30 She remembered her fall into the hands of the enemy
31 She had no one to help her
32 The adversaries saw her and mocked at her sabbaths

32fold Judgment on Judah (2:1)

1 Adonai has covered the daughter of Zion with a cloud in His anger (v 1)
2 He has cast down from heaven to earth the beauty of Israel
3 He has not remembered His footstool (the earth, Isa. 66:1) in the day of His fierce anger
4 He has swallowed up all the habitations of Jacob (v 2)
5 He has not pitied him
6 He has thrown down all the strongholds of the daughter of Judah in His wrath
7 He has brought them down to the ground
8 He has polluted the kingdom and the princes thereof
9 He has cut off all the horn of Israel in His fierce anger (v 3)
10 He has drawn back His right hand from before the enemy
11 He has burned against Jacob like a flaming fire, which devours round about
12 He has bent His bow like an enemy (v 4)
13 He stood with His right hand as an adversary
14 She slew all that were pleasant to the eye, in the tabernacle of the daughter of Zion
15 He poured out His fury like fire
16 The Lord was as an enemy (v 5)
17 He has swallowed up Israel
18 He has swallowed up all her palaces
19 He has destroyed the strongholds
20 He has increased mourning and lamentation in the daughter of Judah
21 He has violently taken away His tabernacle (v6)
22 He has destroyed His places of the assembly of His people
23 He has caused the solemn feasts and sabbaths to be forgotten in Zion
24 He has despised the king and priest in His indignation and anger
25 He has cast off His altar (v 7)
26 He has abhorred His sanctuary
27 He has given the walls of her palaces into the hand of the enemy
28 They have desecrated the temple
29 He has purposed to destroy the wall of the daughter of Zion (v 8)
30 He has stretched out a line upon it
31 He has not withdrawn His hand from destroying it
32 He has made the rampart and the wall to lament, so that they languish together

20fold Lament Because of Judgment (1:12)

1 There is no sorrow like mine (v 12)
2 The lord has afflicted me in the day of His fierce anger
3 He has sent fire into my bones, and it has prevailed against them (v 13)
4 He has spread a net for my feet
5 He has turned me back
6 He has made me desolate and faint all the day

hand, and placed as a wreath around my neck (v 14)
8 He has made my strength to fall
9 He has delivered me helpless into the hands of my enemies
10 He has trodden under foot all the mighty men that protected me (v 15)
11 He has called an assembly against me to crush my young men
12 He has trodden the virgin daughter of Judah, as one treads a winepress
13 The comforter that should relieve my soul is far from me (v 16)
14 My children are desolate because the enemy has prevailed
15 There is none to comfort Zion (v 17)
16 He has sent the adversaries of Jacob around him
17 Jerusalem is as a menstruous woman among them
18 My virgins and young men are gone into captivity (v 18)
19 I have been deceived by my lovers
20 My priests and elders died in the city longing for meat to satisfy their souls (v 19)

1 The gold is become dim (v 1)
2 The fine gold is changed
3 The stones of the sanctuary are torn down and scattered everywhere
4 The precious sons of Zion, comparable to gold, are esteemed of no more value than earthen pitchers made by man (v2)
5 Even sea monsters give suck to their young, but the young of My people have no food (v 3-4)
6 The daughter of my people has become cruel (v 3)
7 They neglect their children like ostriches in the wilderness
8 The tongue of the sucking child cleaves to the roof of its mouth for thirst
9 The young children ask for bread, and no man brings it to them (v 4)
10 They that had plenty of good are now desolate in the streets (v 5)
11 They that are brought up in scarlet now embrace the dunghills
12 The punishment of the iniquity of My people is

13 Here Nazarites that were so pure, white, and more ruddy in body than rubies, are now blacker than coal v7-8
14 They are not known in the streets
15 Their skin cleaves to their bones (because they are so thin for want of food)
16 It (the skin) is withered and is become like a stick
17 The slain with the sword are better off than those slain with hunger (v 9)
18 The hands of the pitiful women have boiled their own children (v 10)
19 Their children were their meat in the siege of Jerusalem
20 The Lord has accomplished His fury and poured out His fierce anger (v 11)
21 He has kindled a fire in Zion that has devoured the foundations
22 The kings of the earth, of all the inhabited world, would not have believed that the enemies of Israel should have entered the gates of Jerusalem (v 12)

✡ ✡ ✡

CHAPTER 1

I. Vision and commission (Ez. 1:1–3:23; cp. Isa. 6; Jer. 1; Dan. 10; Rev. 1:4)

1. Title, author, subject, and historical background (2 Ki. 23:34–25:30; 2 Chr. 36)

1 Now it came to pass in the [a]thirtieth year, in the fourth *month*, in the [b]fifth *day* of the month, as I *was* among [c]the captives by the river of [d]Chebar, *that* [e]the heavens were opened, and I saw [f]visions of God.

■ 2 In the fifth *day* of the month, which *was* the [g]fifth year of king Jehoiachin's captivity,

3 The word of the LORD [h]came expressly unto Ezekiel [i]the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and [j]the hand of the LORD was there upon him.

2. First vision of God's glory (Ez. 1:4-28; cp. 3:12, 23; 8:2; 9:3; 10:4; 11:22; 43:2; 44:4)

(1) Fivefold vision of the cloud (Ex. 40:34)

4 ¶ [k]And I looked, and, behold, a [l]whirlwind came [m]out of the north, a great cloud, and a [n]fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

(2) Forty-twofold description of the cherubim (Ez. 10:8-22)

5 [o]Also out of the midst thereof *came* the likeness of [p]four living creatures. And this *was* their appearance; they had the [q]likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, [r]they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their [*a]rings, they were [*b]so high that they were dreadful; and their rings *were* full of eyes round about them four.

---

a This perhaps refers to the 30th year of Ezekiel's age (v 1). It was the same age as that of John the Baptist and Christ when they began their ministries (Lk. 1:26, 36; 3:23).

b All the days referred to in the book of Ezekiel are the days of the month, not days of the week (v 1; 8:1; 20:1; 24:1; 26:1; 29:1; 30:20; 31:1; 32:1; 40:1).

c The Jewish captives that had already been taken from Judah to Babylon. Ezekiel himself was taken when Jehoiachin was (v 2; 2 Ki. 24:6-17).

d Chebar, now Khabour, which flows into the Euphrates about 200 miles north of Babylon (v 1, 2; 3:15, 23; 10:15-22; 43:3).

e In vision he saw the heavens opened and a chariot drawn by cherubim coming out of them to the place where he was dwelling in a Jewish settlement on the river Chebar (v 1).

f Visions of God literally means that God gave him visions from heaven (v 1). Cp. Ex. 24:10; Isa. 6; Dan. 7:9; Rev. 4:2.

g This identifies the 30th year of v 1 with the 5th year of Jehoiachin's captivity to Babylon. If this refers to Ezekiel's age, then he was taken captive when he was 25 years of age; but if the 30th year refers to another date, then it could only be the 30th year after the covenant Josiah made in the 18th year of his reign (2 Ki. 22:3). Josiah reigned 31 years, or 13 years after the making of this covenant. Jehoiakim reigned 11 years, and Jehoiachin 3 months; then he was taken captive (2 Ki. 24:6-17). The 5th year of his captivity would make 30 years, taking into account the month of the 18th year of Josiah.

h In very deed, or in reality to Ezekiel.

i Both Ezekiel and Jeremiah were priests called to the prophetic office.

j An expression in prophecy used to denote the power or constraining influence of the Holy Spirit operating through men as they yielded to God's will (v 3).

k 5fold Vision of the Cloud (v 4):
1 A whirlwind came from the north
2 A great cloud
3 A fire infolding
4 Brightness was about the cloud
5 Out of the cloud and out of the fire came a color of amber

l 4 Whirlwinds of Scripture:
1 Elijah taken to heaven in one (2 Ki. 2:1, 11)
2 The Lord answered Job out of one (Job 38:1; 40:6)
3 Ezekiel saw one (v 4)
4 The Lord will come to the earth in one (Isa. 66:15; Zech. 9:14)

m This is the direction that judgment upon Judah and Jerusalem was coming from (v 4; 26:7; Jer. 1:13-15; 3:12, 18; 4:6; 6:1, 22; 10:22; 13:20).

n Fire infolding itself means that it was traveling in a circle, flames following one another in rapid succession as the framework of the vision (v 4).

o See ***42fold Description of the Cherubim***, p. 1441.

p These living creatures are called cherubims in 10:1, 3, 5-9. See all 4 descriptions of God's glory (1:4-28; 3:12-13; 8:2-4; 10:1-22).

q Their bodily frame was like a man, and they had one face like a man and 3 additional faces on the head (v 5-11). The hands were like those of a man, and there were 4 hands instead of 2 (v 8). The feet were different from a man's—like a calf's feet (v 7). Their 4 wings were where the 4 hands were—one on each side. When the creatures went forward their wings were stretched forth; when they stood still they were lowered (v 9, 25).

r Much symbolism is made out of this plain, literal description of these angelic beings called cherubims, but such has no foundation in Scripture or any value in teaching the gospel or biblical doctrine. They do not represent the 4 gospels, different parts of creation, or the nature of man any more than other creatures described in Scripture.

*a The rims of the wheels (v 18).

*b This should read: They were high and dreadful; and the four rims were full of eyes round about (v 18). The rim of a wheel having many eyes all moving and wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

(3) The firmament

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

(4) Fourfold description of the cherubim (Ez. 10:8-22)

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was [*c]a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

(Isa. 6; Dan. 7:9-15; 10:5-10; Rev. 4:3)

26 And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a [a]sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of [b]a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of [c]the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [d]This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

804 CHAPTER 2

3. Ezekiel's commission
(1) Ezekiel prostrate: raised by the Spirit

●■ 1 And he said unto me, [e]Son of man, [f]stand upon thy feet, and I will speak unto thee.

(2) Filled with the Spirit

2 And the [g]spirit entered [h]into me when he spake unto me, and [i]set me upon my feet, that I heard him that spake unto me.

(3) First commission: fivefold character of the people

■ 3 And he said unto me, Son of man, [j]I send thee to the children of Israel, [k]to a rebellious

---

looking in one or more directions would seem dreadful to a man who had never seen such things before.

[*c] This was the voice of God Himself. This was God's throne which was set above the firmament over the heads of the cherubim (v 26-28).

[a] A sapphire—clear heavenly blue.

[b] God's body is like that of a man, for man was created in His likeness and His image bodily (Gen. 1:26, notes; also note r, Jn. 4:24). Here He is described as being like a man from His loins downward (v 26-27; 8:2). In 8:3 He (the person on the throne) is referred to as putting forth a hand like that of a man, taking the prophet by the hair of the head, lifting him up between heaven and earth, and bringing him to Jerusalem. In 10:20 the person sitting in the throne is called the God of Israel. This entire description is one of the literal chariots of God on which He rides from place to place when He chooses. That He does ride upon the cherub is stated in 2 Sam. 22:11; Ps. 18:10. God also has many other means of travel and goes from one place to another bodily as all other beings in existence. He is omnipresent, but not omnibody. See ***God*** in Index.

[c] This is a literal bow and not a symbol (v 28; Gen. 9:12-17; Rev. 4:3; 10:1).

[d] As stated this was the appearance of the likeness of the glory of the Lord, and not merely a symbolism for us to differ over (v 28).

[e] Son of man. Heb. ben adam, son of Adam. This term is used of Ezekiel 93 times, always without the definite article. In the N.T. it is used of Christ, by Himself 86 times, and by John 2 times (Jn. 12:34), making 88 times in all, and always with the definite article. Without it the term denotes a human being, a natural descendant of Adam; with it, it means the second Man, the last Adam, taking the place of the first Adam dispensationally in the plan of God (the place he forfeited by sin), and succeeding to the universal dominion over (Gen. 1:26; Ps. 8:4-8).

[f] 20 Commands Commissioning Ezekiel:
1 Stand upon your feet (2:1)
2 You shall say to them, Thus saith the Lord God (2:4)
3 Be not afraid of them (2:6)
4 Be not afraid of their words
5 Be not dismayed at their looks
6 You shall speak My words to them (2:7)
7 Hear what I say to you (2:8)
8 Be not rebellious like them
9 Open your mouth and eat what I give you
10 Eat what you find; eat this roll, and go to the house of Israel (3:1)
11 Cause your body to eat, and fill your bowels with this roll (3:3)
12 Go, get you to the house of Israel
13 Speak My words to them (3:4)
14 Go, get you to them of the captivity, to the children of your people (3:11)
15 Speak to them and tell them
16 Hear the word at My mouth, and give them warning from Me (3:17)
17 Arise, go forth into the plain (3:22)
18 Go, shut yourself in your house (3:24)
19 You shall not go out among them (3:25)
20 You shall say to them (3:27)

[g] The Holy Spirit entered into Ezekiel in the same sense He comes into men in N.T. times, so the theory that O.T. saints did not have the Spirit in them—only upon them temporarily—is erroneous. See ***O.T. Spiritual Experiences***, p. 274 of N.T.

[h] Note the position of the prophet in receiving the message from God. He was commanded to stand upon his feet—not kneel down or fall prostrate (v 1); he was already prostrate when God spoke to him (1:28).

[i] 8 Things Happened to Ezekiel:
1 Saw the vision of glory (1:4-28)
2 Fell prostrate before God (1:28)
3 Was commanded to stand up (2:1)
4 The Spirit entered into him (2:2)
5 The Spirit spoke to him
6 The Spirit set him upon his feet
7 He heard the Spirit speak
8 He was commissioned (2:3–3:27)

[j] 4 Commissions to Ezekiel:
1 First commission (2:3–3:3)
2 Second commission (3:10-16)
3 Third commission (3:10-16)
4 Fourth commission (3:17-27)

[k] 8fold Description of Israel:
1 A rebellious house (2:3, 8; 3:9, 26-27)
2 A sinful house (2:3)
3 Impudent children (2:4; 3:7)
4 Stiffhearted (2:4)
5 Briers and thorns (2:6)
6 Scorpions (2:6)
7 Most rebellious (2:7)
8 Hardhearted (3:7)

✡ ✡ ✡

their fathers have transgressed against me, *even* unto this very day.

● 4 For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

(4) Ezekiel encouraged

● 6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

● 7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

(5) The book: reception of his prophecies (Jer. 15:16; Rev. 10:8)

●■ 8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and [*l]eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* sent unto me; and, lo, a [*a]roll of a book *was* therein;

10 And he spread it before me; and it *was* [b]written within and without: and *there was* written therein lamentations, and mourning, and woe.

805 CHAPTER 3

●■ 1 Moreover he said unto me, Son of man, [c]eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 [d]So I opened my mouth, and he caused me to eat that roll.

●■ 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth [e]as honey for sweetness.

character of the people

●■ 4 ¶ And he said unto me, Son of man, [f]go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* [g]not sent to a people of a strange speech and of an hard language, *but* to the house of Israel;

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

★ 7 [h]But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

(7) Ezekiel encouraged

8 Behold, [i]I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

(8) Third commission: the people

10 Moreover he said unto me, Son of man, [j]all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

● 11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; [k]whether they will hear, or whether they will forbear.

(9) Second vision of glory (Ez. 1:4): obedience; transportation

12 [l]Then the spirit took me up, and I heard behind me a voice of a [m]great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit [a]lifted me up, and took me

---

which were written within and without lamentations, mourning, and woe (v 8-10). This was similar to what John did as in Rev. 10, and with the same effect.

*a The book was the ancient kind—written on skins sewed together to make a long piece which was rolled up from each end. The writing was usually on one side, but in this case it was on both sides—within and without, as if running over—to express the abundance of the lamentations, mourning, and woes with which the roll or scroll was filled (v 9-10).

b Cp. with Rev. 5:1; 10:2-10.

c To eat the book signifies he was to be thoroughly acquainted with its contents so as to give out what was written in it (v 1).

d In vision Ezekiel ate the roll, took it into his belly, and filled his bowels with it. He did not literally eat all the skins on which the book was written, but through the Spirit he digested its contents—they became written on the fleshly tables of his heart and filled his mind to overflowing (v 2-3).

e The book, after this symbolic action, became sweet to his taste, indicating that the reception of God's revelation is always sweet. The contents becoming bitter after being digested, as in John's case (Rev. 10:9), only indicates something hard to give out to the people, like lamentations, reasons for mourning, and woes upon them.

f Note that this commission is repeated several times in various ways (2:4, 7; 3:1, 4, 11, 17, 22, 27).

g You are not sent to a strange and barbarous people, but to your own beloved people who have become apostate and rebellious. Others would have heard you had I sent you to them, but not this people (v 5-7).

h 1st Prophecy in Ez. (3:7-9, fulfilled). Next, v 25.
3 Predictions—Fulfilled:
  1 The house of Israel will not hearken unto Me (3:7)
  2 I have made (will make) your face strong against their faces, and your forehead against their foreheads (3:8)
  3 I will make your forehead as an adamant (diamond, 3:9)

i God equipped Ezekiel for the hard work before him. He would have to be bold, hard, stubborn, and unyielding to be able to cope with these hard and stiffhearted people. God compared the prophet to adamant harder than flint (v 8-9). The adamant was a diamond—the hardest of stones (Jer. 17:1). He should be able to cut the hard hearts to the core.

j In the experience of every true prophet the words of God must be received into one's own heart in order to give them out effectively to others. If the word of the preacher comes only from the intellect it will only appeal to the intellect and fall short of reaching the hearts (v 10).

k This expression occurs 3 times in these commission chapters for the sake of emphasis and to express God's knowledge of their reception of His message (v 11; 2:5,7)

l Then—after he had been commissioned 3 times to go to Israel, the Spirit took him up and away to the captives that dwelled in a settlement on the river Chebar (v 12-16).

m 4 Great Noises Heard in His Flight:
  1 A great voice of a great rushing, saying, Blessed be the glory of the Lord from this place (v 12)
  2 The noise of the wings of the living creatures that touched one another (v13)
  3 The noise of the wheels that were over against them
  4 The noise of a great rushing of the cherubim

a This can be taken literally, as the experiences recorded in Acts 8:39-40; 2 Cor.

my spirit; but [c]the hand of the LORD was strong upon me.

(10) Arrival: seven days' astonishment (cp. Job 2:11-13)

15 ¶ Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and [d]I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

(11) Fourth commission: made a watchman to Israel (Ez. 18:1; 33:1; Isa. 21:6-7)

●■17 Son of man, [e]I have made thee a [f]watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

▲ 18 When I say unto the wicked, [g]Thou shalt surely die; and thou givest him [h]not warning, nor speakest to warn the wicked from his wicked way, [i]to save his life; the same wicked *man* shall die in his iniquity; but his blood [j]will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous *man* doth turn from his [k]righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, [l]he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

▲ 21 Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

(12) Third vision of glory (Ez. 1:4): obedience; journey

●■22 ¶ And [m]the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, [n]the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and [o]I fell on my face.

II. Signs—prophecies of Babylonian captivity (Ez. 3:24–7:27)

1. Ezekiel again filled with the Spirit (cp. Ez. 2:2)

●■24 Then the spirit [p]entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

2. Sign of dumbness: do not reprove until God speaks

12:4; Rev. 1:10; 4:1.

b The prophet was angry at seeing the condition of his people and their attitude against Jehovah and His message. He was filled with righteous indignation which God inspired against the sins he was called to denounce (v 14).

c This means that he was strengthened by divine power for his mission, which at the easiest point would be difficult and hard on him (v 14, 22; 1:3; 8:1; 33:22; 37:1; 40:1).

d He sat down among the captives astonished for 7 days, at the end of which the word of the Lord came to him (v 16. Cp. Job 2:13). The Lord guarded both Ezekiel and his countrymen from dwelling exclusively on the national character of his mission. In the midst of general judgments each person was to stand alone before his God and give account of himself according to his own works (v 17-27; 18:1-23; 33:1-20).

e See ***4 Things God Made Ezekiel***, p. 1439.

f Watchman—one who looks out or sees from a height, with the view to warning of impending danger or to give any information, good or bad (v 17; 33:2-7; 1 Sam. 14:16; 2 Sam. 18:24-27; 2 Ki. 9:17-20; 17:9; 18:8; Song 3:3; 5:7; Ps. 127:1; Isa. 21:6-12; 52:8; 56:10; 62:6; Jer. 6:17; 31:6; 51:12; Hos. 9:8; Mic. 7:4). Priests and prophets of the Lord were often called watchmen. Ezekiel was especially distinguished with this title (v 17; 33:7). The duties of a watchman were 3fold:

1 To wait and watch for what God would command and give in warning (v 17-21)

2 To watch over and superintend the people (v 17-21; Isa. 56:10)

3 To warn the people for God (v 17-21)

g Referring to the death penalty for sin. No sinner escapes this penalty unless he repents and is forgiven of God (Mk. 16:15; 1 Jn. 1:9). Death was the penalty for original sin (Gen. 2:17), and it is the present penalty for sin under grace as it always was under the law (Rom. 1:29-32; 8:12-13; Gal. 4:19-21). When one sins he immediately incurs the penalty of the broken law, and sincere repentance and forgiveness are necessary to avoid the penalty. There is no automatic work of grace offering forgiveness without repentance and putting the sin away by faith in the blood of Christ. Any other way would be a mock of sin and give one a license to continue in it if he wanted to do so. Every time one commits a death-penalty sin it will have the same effect on him. This is why Ezekiel was told to warn the wicked would be lost (v 17-21; 18:1-32; 33:1-20).

h 12 Great Truths Here:

1 Death is the penalty for sin, all sin, every sin, regardless of who the person is or what connection with God he used to have (v 18. Cp. Gen. 2:17; Rom. 1:29-32; 6:14-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21).

2 If the prophet does not warn the wicked man and he dies in his sin, his blood will be required of the prophet (v 18).

3 If the wicked man is warned and he repents and turns from sin, his life will be saved (v 18).

4 If the prophet warns the wicked man and he does not turn from sin, then the prophet is clear from his blood and all responsibility (v 19).

5 If a wicked man who is warned or not warned does not turn from his sin, he will die in sin—be lost (v 19).

6 If a righteous man turns from his righteousness, commits sin again, and God lays a stumblingblock before him and he dies in his sin, all his righteousness which he has done will not be remembered (v 20; 18:24-26; 33:12-13; Rom. 8:12-13).

7 If the prophet has warned the righteous man and he remains in righteousness, both he and the prophet will be saved (v 20-21)

8 If the prophet has not warned the righteous man and he turns from his righteousness to live in sin again, the prophet will be held responsible for his being lost (v20)

9 If the righteous man turns from his righteousness to live in sin again, he will be lost if he dies in his sin whether he has been warned or not (v 20-21; 18:24-26; 33:12-13; Rom. 8:12-13; Gal. 5:19-21).

10 The righteous man can and will die in his sins if he goes back into them again and does not repent again (v 20-21; 18:24-26; 33:12-13; Rom. 8:12-13).

11 The righteous man who does die in his sins will be as much lost as he would have been had he never turned from them (v 20-21; Rom. 6:14-23; 8:12-13; Gal. 5:19-21).

12 The only way a righteous man can be saved is by continuing in his righteousness instead of sin (v 20-21).

i To save his life the wicked man must turn from his sins and ask forgiveness (v18-19)

j To save himself from responsibility of having the blood of a lost man on his hands, the prophet must warn the wicked (v 18).

k See ***Righteousness Defined***, p. 1439.

l To continue to live the righteous man must not return to sin or die in sin (v 20-21).

m See note c, v 14, above.

n The third vision of the glory of God (1:4; 3:12-13, 22-23).

o He fell on his face 6 times (v 23; 1:28; 9:8; 11:13; 43:3; 44:4).

p The Spirit entered into him again (v 24; 2:2).

shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 [b]And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

806 CHAPTER 4

3. Sign of the tile: siege of Jerusalem portrayed

★●■1 [c]Thou also, son of man, take thee a [d]tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem:

2 [e]And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about.

4. Sign of the iron pan: siege of Jerusalem intensified regardless of difficulties

●■ 3 Moreover take thou unto thee an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt [f]lay siege against it. This *shall be* a sign to the house of Israel.

5. Sign of lying 390 days on left side to bear the punishment of Israel

●■ 4 [g]Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the [h]years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear [i]the iniquity of the house of Israel.

6. Sign of lying on right side 40 days to bear the punishment of Judah

● 6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah [j]forty days: I have appointed thee each day for a year.

7. Sign: arm bare and bound signifying that Jerusalem will be helpless to avert her doom

● 7 Therefore thou shalt set thy face toward the siege of Jerusalem, and [k]thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.

8. Sign: eating unclean food indicating Israel will eat defiled bread in captivity

● 9 ¶ [*a]Take thou also unto thee wheat, and barley, and beans, and [*b]lentiles, and [*c]millet, [*d]and fitches, and put them in one vessel, and [*e]make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

● 10 And thy meat which thou shalt eat *shall be* by [*f]weight, twenty shekels a day: from time to time shalt thou eat it.

● 11 Thou shalt drink also water by measure, the [*g]sixth part of an hin: from time to time shalt thou drink.

● 12 And thou shalt eat it *as* barley cakes, and thou shalt bake it [*h]with dung that cometh out of man, in their sight.

13 And the LORD said, [*i]Even thus shall

Next, 4:1.

3 Predictions—Fulfilled:

1 They (your own people) will put bands upon you, and will bind you with them (3:25)

2 I will make your tongue cleave to the roof of your mouth so that you will be dumb and not a reprover of them (3:26)

3 When I speak with you I will open your mouth, and you will then speak My words to them (3:27)

b See ***25 Pantomimes of Ezekiel***, p. 1440.

c 3rd prophecy in Ez. (4:1-17, fulfilled). Next, 5:1.

7 Predictions—Fulfilled:

1 The children of Israel will eat defiled bread among the Gentiles where I have driven them (4:13)

2 I will break the staff of bread in Jerusalem (4:16)

3 They will eat bread by weight and with care

4 They will drink water by measure and with astonishment

5 They will want bread and water (4:17)

6 They will be astonied one with another

7 They will consume away in their iniquity

Much of this prophecy was in pantomime portraying the siege of Jerusalem by Nebuchadnezzar which was soon to take place, as recorded in 2 Ki. 25. See ***16 Things in Pantomime***, p. 1439.

d See ***Ancient Records***, p. 1439.

e The prophet was to set the tile a distance from himself and go through the stages of a siege against a real city, all around the tile (v 2). Then he was to set up an iron pan to represent a wall between himself and the city thus portrayed, set his face against it, and throw rocks and other things at the tile back of the iron pan until it was destroyed. This pantomime symbolized the coming siege of Jerusalem and the complete destruction of Judah and the city (v 2-3, 7-8, 16-17).

f See ***5 Acts in Besieging a City***, p. 1439.

g See ***390 Days***, p. 1439.

h The 390 years were from the division of the kingdom under Jeroboam and Rehoboam to the 11th year of Zedekiah, when Jerusalem fell. See lengths of the reigns of the kings of Judah, p. 88.

i See ***40 Years Iniquity of Israel***, p. 1439.

j See ***40 Years***, p. 1439.

k The arm of Ezekiel was to be bare in his siege of the tile representing Jerusalem (v 1-3, 7). Bands were to be laid upon him; that is, he would be restrained by the Spirit until he carried out the siege and proclaimed it to Israel (v 8).

*a In this pantomime Ezekiel made bread of wheat, barley, beans, lentils, millet, and fitches. He lay upon his side 390 days, then 40 days, eating this bread by weight and drinking water by measure. All his working was over a fire made of dung. This would make the food unclean, the purpose being to teach Israel that they would eat defiled bread among the Gentiles (v 9-13).

*b Lentils—a species of pulse, something like peas in appearance. Still a common food in Egypt, they are cooked into a pottage like beans, or stewed with garlic and oil for seasoning (v 9; Gen. 25:34; 2 Sam. 17:28; 23:11).

*c Millet—a plant resembling wheat and rye, the stalk of which grows about 3 ft. tall and bears a great number of grains. It is chiefly used as animal food (v 9). The word occurs only here in Scripture.

*d Fitches—a vegetable resembling common peas (v 9; Isa. 28:25-27). The word trans. fitches here is trans. rye in Ex. 9:32.

*e Making bread of a mixture of all these indicated there would be a scarcity of food, and the weighing of food daily emphasized this. People had to live on what they could possibly get together from all sources during the famine. Wheat and barley were commonly used in the making of bread but not beans, lentils, millet, and fitches.

*f 20 shekels weight of bread daily would be about 10 ounces (v 10).

*g One-sixth of a hin would be 1 quart.

*h Bake it upon dung. The custom was to use cow dung burned to ashes without an oven. The prophet objected to human dung, so God permitted him to substitute cow dung (v 12, 14-15).

*i This was the lesson taught by the eating of the kind of bread described and cooked with dung. The Jews were to eat defiled among the Gentiles, whither I will drive them.

9. Sign: eating unclean food by measure indicating famine for Jerusalem

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, [j]I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

807 CHAPTER 5

10. Sign: barber's razor
(1) Destruction of Judah

★● 1 [k]And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

● 2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

● 3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

● 4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into [a]all the house of Israel.

(2) Reason for judgment: sins

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

into wickedness more than the nations, and my statutes more than the countries that *are* round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

(3) Extreme punishments just

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and [c]will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee*; neither shall mine eye spare, neither will I have any pity.

(4) Three methods of destruction: fire, sword, and captivity

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

(5) Complete destruction determined

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a

---

bread among the Gentiles where they would be driven by God (v 13).

[j] The prediction here was that God would cut off the supply of food in Jerusalem during the siege, and all the Jews in the city would eat bread by weight and drink water by measure and with astonishment, until they were consumed by their sins (v 16-17). During the siege the famine was so severe that some even killed and cooked their children to keep alive (5:10; note b, Lam. 2:12).

[k] 4th prophecy in Ez. (5:1-17, fulfilled). Next, 6:1. Part of the prophecy was by pantomime.
21 Predictions—Fulfilled:
1 A fire will come forth into all Israel (5:4)
2 I will execute judgments in the midst of you in the sight of the nations (5:8)
3 I will do in you that which I have not done, and something that I will never do again, because of your abominations
4 Fathers will eat sons in your midst, and sons will eat fathers (5:10)
5 I will execute judgments in your midst
6 The whole remnant of you will I scatter into all the winds
7 I will also diminish you (5:11)
8 My eye will not spare you
9 I will not have pity on you
10 A third part of you will die with the pestilence (5:12)
11 A third part will fall by the sword round about
12 A third will I scatter and draw out a sword after them
13 I will cause My fury to rest upon you, and I will be comforted (5:13)
14 They will know I have spoken it in My zeal when My fury is ended
15 I will make you waste, and a reproach among the nations that are round about, and in the sight of all who pass by (5:14-15)
16 I will execute judgments upon you in anger and fury (5:15)
17 I will send upon them My evil arrows of famine which will be for their destruction (5:16)
18 I will increase the famine upon you, and will break your staff of bread
19 I will send famine and evil beasts and they will bereave you (5:17)
20 I will send pestilence and blood through your land
21 I will bring the sword upon you
7 Things Ezekiel to Do in Pantomime:
1 Take a barber's razor and shave your head and beard (v 1)
2 Take balances and weigh and divide the hair (v 2)
3 Burn a third in the fire in the midst of the city when the siege is completed
4 Cut a third part with a knife
5 Scatter a third part in the wind, and I will draw a sword after them
6 Take a few in number and bind them in your skirts (v 3)
7 Then take the few again and cast them into the midst of the fire and burn them (v 4)

[a] Note here, as in many other places, the term all the house of Israel is now limited to Judah, which included some of all the tribes. Judah was truly representative of all Israel after the destruction of the 10-tribe kingdom (v 4).

[b] 4 Sins of Jerusalem (v 6):
1 The people have changed My judgments into wickedness more than other nations
2 They have changed My statutes more than the countries round about
3 They have refused My judgments and statutes
4 They have not walked in them

[c] See the list of these details under note k, v1.

about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

808 CHAPTER 6

11. Sign
(1) Prophecy to the mountains of Israel: tenfold judgment (cp. Isa. 1:28)

★ 1 [a]And the word of the LORD came unto me, saying,

● 2 Son of man, [*b]set thy face toward the mountains of Israel, and prophesy against them,

● 3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

12. Sign: smiting hands and stamping feet to call attention to Judah of certain judgment

★●■11¶ [*a]Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

809 CHAPTER 7

13. Prophecy to the land of Israel
(1) Fivefold judgment twice repeated (cp. Gen. 41:32)

★■ 1 [b]Moreover the word of the LORD came

Next, v 11.

20 Predictions—Fulfilled:

1 I will bring a sword upon the mountains, hills, rivers, and valleys (6:3)
2 I will destroy your high places
3 Your altars will be desolate (6:4)
4 Your images will be broken
5 I will cast down your slain men before your idols
6 I will lay the dead carcasses of the children of Israel before their idols (6:5)
7 I will scatter your bones round about your altars
8 In all your dwelling places the cities will be laid waste (6:6)
9 The high places will be laid waste and made desolate
10 Your altars will be laid waste and made desolate
11 Your idols will be broken and cease to be worshipped
12 Your images will be cut down
13 Your works will be abolished
14 The slain will fall in your midst (6:7)
15 You will know that I am Jehovah
16 Yet I will leave a remnant that you may have some that will escape the sword and be scattered among the nations (6:8)
17 They that escape will remember Me among the nations where you will be carried away captive, because I am broken with their whorish heart, which has departed from Me (6:9)
18 They shall loathe themselves for the evils which they have committed in all their abominations
19 They will know that I am Jehovah
20 They will know that I have not said in vain those things which I said would come upon them (6:10)

*b Ezekiel was commanded to set his face toward the mountains of Israel and prophesy against them, as he would speak to living things (v 2). The main burden was against the seats of idolatrous worship which God had so hated in Israel for centuries, and which He was determined to stamp out before blessing them in the eternal program He had in mind for them (v 1-7).

*a 6th prophecy in Ez. (6:11-14, fulfilled). Next, 7:1.

8 Predictions—Fulfilled:

1 Smite the hands and stamp the feet, and say, Alas for all the vile abominations of the house of Israel! They will fall by the sword, by the famine, and by the pestilence (6:11)
2 He that is far off will die of the pestilence (6:12)
3 He that is near will fall by the sword
4 He that remains in the city of Jerusalem will be besieged and die of famine
5 I will accomplish My fury among them
6 Then will they know that I am Jehovah, when their slain men will be among their idols round about their altars, upon every high hill, in the tops of the mountains, and under every green tree, and under every thick oak, and in all places where they did offer sweet savor to all their idols (6:13)
7 So will I stretch out My hand upon them, and make their land more desolate than the wilderness toward Diblath in all their habitations (6:14)
8 They will know that I am Jehovah

b 7th prophecy in Ez. (7:1-22, fulfilled). Next, v 23.

60 Predictions—Fulfilled:

1 An end, the end is come upon the four corners of the land (7:2)
2 Now is the end come upon you (7:3)
3 I will send My anger upon you
4 I will judge you according to your ways

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

■ 5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations *that* are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

(2) Three methods of judgment: sword, pestilence, and famine

10 [a]Behold the day, behold, it is come: the morning is gone forth; the [b]rod hath blos-

11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their multitude, nor of any of theirs: neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The [c]sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

(3) A remnant to be saved (Isa. 1:9, refs.)

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak *as* water.

18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and [d]baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver

5 I will recompense upon you all your abominations
6 My eye will not spare you (7:4)
7 Neither will I have pity
8 I will recompense your ways upon you
9 Your abominations will be in the midst of you
10 You will know that I am Jehovah
11 An evil, an only evil is come (7:5)
12 An end is come, the end is come: it watches for you; it is come (7:6)
13 The mourning is come unto you (7:7)
14 The day of trouble is near, and the sound of it is not the sound of the mountains
15 I will shortly pour out My fury upon you□(7:8)
16 I will accomplish My anger upon you
17 I will judge you according to your ways
18 I will recompense you for all your abominations
19 My eye will not spare (7:9)
20 I will not pity
21 I will recompense you according to your ways and your abominations that are done in your midst
22 You will know that I am Jehovah that smites you
23 Behold the day, it is come (7:10)
24 The morning is gone
25 The rod has blossomed
26 Pride has budded
27 Violence is risen up into a rod of wickedness (7:11)
28 None of them will remain from the whole multitude
29 Nothing will remain of theirs
30 There will be no wailing for them
31 The time is come, the day draws near (7:12)
32 Wrath is come upon the multitude
33 The seller will not return to that which is sold (7:13)
34 None of the multitude will return
35 None will strengthen himself in the iniquity of his life
36 They have blown the trumpet, to make all ready for battle, but none will go, for My wrath is upon the multitude (7:14)
38 The pestilence and the famine are within
39 He that is in the field will die by the sword
40 He that is in the city will die of famine and pestilence
41 They that escape of them will escape, and be on the mountains like doves of the valleys (7:16)
42 All will be mourning for his iniquity
43 All hands will be feeble (7:17)
44 All knees will be weak as water
45 They will gird themselves with sackcloth (7:18)
46 Horror will cover them
47 Shame will be upon all faces
48 Baldness will be upon all heads
49 They will cast their silver in the streets (7:19)
50 Their gold will be removed
51 Their silver and gold shall not be able to deliver them in the day of the wrath of the Lord
52 They will not satisfy their souls
53 Neither will they fill their bowels, because of the stumblingblock of their iniquity
54 I will set their images far from them (7:20)
55 I will give them into the hands of strangers for a prey (7:21)
56 They will pollute them
57 I will also turn My face from them
58 They will pollute My secret place
59 Robbers will enter into it (7:22)
60 They will defile it

a For a list of all these predictions see note b, v 1.

b The word rod here is used of Judah; it had blossomed into proud luxuriance. The rod of v 11 is one of punishment for wickedness. God found it necessary to raise up a rod of an oppressor to punish the people for pride and rebellion. The furious Chaldeans became the instrument of His wrath, and the destruction was so complete that few were left to make lamentation over the destroyed ones (v 10-11).

c The sword, pestilence, and famine are the three methods mentioned in many of these prophecies which would destroy Judah and Jerusalem (v 15). They did destroy until very few were left (v 16; 2 Ki. 24-25; 2 Chr. 36) Those who escaped were to be like lonely doves mourning over the past and the great destruction upon their people and country (v 17-19). They would have plenty of silver and gold but lack food; and they would have no help from God in the day of His wrath (v 19).

d Causing baldness in mourning was forbidden the Israelites, but it seems that in later years they took up some of the habits and customs of the heathen regarding this and other things (v 18. Cp. Isa. 22:12).

* * *

in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because it is the *[e]stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it, and defile it.

14. Sign of a chain signifying captivity: fifteenfold judgment

★●23 ¶ [a]Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the [b]law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they

III. Visions—prophecy of restoration (Ez. 8:1–11:25)

1. Fourth vision of glory (Ez. 1:4). Transported in vision to Jerusalem to see the sins of Judah

1 And it came to pass in the [c]sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the [d]elders of Judah sat before me, that [e]the hand of the Lord GOD fell there upon me.

2 Then [f]I beheld, and lo [g]a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

2. Profanations of the temple (Ez. 8:5-17)
(1) Image of jealousy

●■ 5 ¶ [h]Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this [i]image of jealousy in the entry.

---

making of idols (v 19. Cp. 3:20).

a 8th Prophecy in Ez. (7:23-27, fulfilled). Next, 8:18.

15 Predictions—Fulfilled:

1 Make a chain (7:23). This was prophetic of going into captivity
2 I will bring the worst of the heathen and they will possess their houses (7:24)
3 I will also make the pomp of the strong to cease
4 Their holy places will be defiled
5 Destruction will come (7:25)
6 They shall seek peace, and there will be none
7 Mischief will come upon mischief, and rumor upon rumor (7:26)
8 Then they will seek a vision of the prophet
9 The law will perish from the priest
10 Counsel will perish from the ancients
11 The king will mourn (7:27)
12 The prince will be clothed with desolation
13 The hands of the people of the land will be troubled
14 I will do to them after their way, and according to their deserts will I judge them
15 They will know that I am Jehovah

b The law was the special realm of the priest (Dt. 17:8-13; 33:10), the vision was that of the prophet, and the counsel of wisdom that of the elders (v 26. Cp. Jer. 18:18).

c Time of the Prophecies of Ezekiel:

Those Before Fall of Jerusalem:

1 5th year of captivity:
  (1) 4th month—Tammaz (July 5, 1:1–3:9)
  (2) 4th month—Tammaz (July 12, 3:10–7:27). 7 days later than them above (v 15-17)
2 6th year of captivity: 6th month—Elul (Sept. 5, 8:1–19:14)
3 7th year of captivity: 5th month—Ab (Aug. 10, 20:1–23:29)
4 9th year of captivity: 10th month—Tebeth (Jan. 10, 24:1– 28:26, except ch. 26)
5 10th year of captivity: 10th month—Tebeth (Jan. 12, 29:1-16)
6 11th year of captivity:
  (1) 1st month—Abib or Nisan (Apr. 1, 26:1-21. Cp. 30:20)
  (2) 1st month—Abib or Nisan (Apr. 7, 30:1-26. See v 20)
  (3) 3rd month—Sivan (June 1, 31:1-18)

Those After Fall of Jerusalem:

1 12th year—Tebeth (Jan. 10, 33:21–39:29)
2 12th year—Adar (Mar. 12, 32:1-20)
3 25th year—Abib or Nisan (Apr. 10, 40:1–48:35)
4 27th year—Abib or Nisan (Apr. 1, 29:17-21)

Because of a Jewish month being different from ours—taking in sections of two of our calendar months—the particular days of months, as given above, are approximate dates. Furthermore, some of Ezekiel's prophecies are undated, but they are listed above—the undated ones between dated ones in proper order so that we can have some idea concerning the time they were given.

d The elders of Judah (v 1) are called the elders of Israel in 14:1; 20:1, 3. They were the elders of the Jewish community at Tel-abib (3:15).

e This means that the power of God fell upon him again. Ten times the hand of the Lord was upon him, or fell upon him (1:3; 3:14; 8:1; 14:9; 16:27; 25:7, 16; 37:1; 40:1).

f The 4th time he saw the vision of the glory of God (1:4-28; 3:12-14, 22-23; 8:1-4).

g 4fold Description of God's Glory:

1 A likeness as the appearance of fire(v2)
2 The appearance of God from His loins downward was like fire
3 The appearance from His loins upward was brightness, the color of amber
4 The glory of the God of Israel according to the vision I saw in the plain (v 4). See ch. 1

h Then—after I had been brought to Jerusalem, I lifted up my eyes toward the north and saw the image of jealousy at the gate of the altar of the temple (v 5).

i This image of jealousy was an image of Tammuz (v 14) set up in the temple, which caused Jehovah to be jealous (v 2, 5). It was set up in the door of the inner gate (v 3). This was the gate to the inner court or holy place. It led from the outer court of the temple to the inner one, the court of the priests or gate of the altar (v 5). It was from this side that the priests approached the brazen altar. The glory of God was not in the holy of holies as usual; it had left that place and was resting over the place where this image of jealousy was—to bring judgment before the glory left the temple completely (v 4).

✡ ✡ ✡

■ 6 He said furthermore unto me, Son of man, [*j]seest thou what they do? *even* the [*a]great abominations that [b]the house of Israel committeth here, [c]that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt [d]see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

(3) Chamber of imagery

●■ 8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold [e]every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

(4) Announcement: greater sins

■ 12 Then said he unto me, Son of man, [f]hast thou seen what the ancients of the house of Israel [g]do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

●■13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

(5) Women weeping for Tammuz

14 [h]Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

(6) Announcement: greater sins

●■15 ¶ [i]Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see [j]greater abominations than these.

(7) Sun worshipers

16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

(8) The greatest sin of all: the branch (Heb., Asherah, idol before which sex orgies were held)

■ 17 ¶ Then he [k]said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they [a]put the branch to their nose.

3. Judgments for these sins (Ez. 8:18–9:11)
(1) Announced

---

*j Questions 1-2. Next, v 12.

*a The abominations of Israel were great, so much so that they caused the complete destruction of Jerusalem and the cities of Judah, and almost the total destruction of all Jews in the kingdom of Israel. These sins are listed many times in the books of Isaiah, Jeremiah, and other prophets. God promised to show Ezekiel even greater abominations than what he had heard about or seen in Israel (v 6). Such was the purpose of this trip to Jerusalem where he was shown many secret sins of the leaders of the leaders of Israel (v 6-18).

b Here again God, as many times before in the prophets, used the term the house of Israel when speaking of the Jews in the kingdom of Judah at Jerusalem. This was about 133 years after the 10 tribes had been destroyed and taken captive, so there could be no reference here to them at all. This applies exclusively to what was going on in Jerusalem at that time and not to the destroyed 10 tribes (v 6).

c This gives the reason for God going far off from the temple—even abandoning it to destruction (v 6). After these visions of chs. 8-11 the glory of God did depart from the temple, not to return until the millennial temple is built. Cp. 11:22-25 with 43:1-6, referring to a time after the building of the future and eternal temple, as described in 40:1–42:20.

d 4 Greater Sins of Israel:
1 Worship in chambers of images and all kinds of clean and unclean beasts (v 8-11)
2 Women weeping for Tammuz (v 14)
3 Sun worshippers in the temple (v 16)
4 Sex orgies to the Asherah (v 17)

e The rooms with painted walls picturing every kind of creeping thing, abominable beasts, and images of idol gods were called chambers of imagery (v 10, 12). The tombs in Egypt were painted thus, as well as ancient temples of the heathen. The apostate Jews painted the abominable things on the walls of the temple of Solomon and offered incense to them. Here 70 elders of Israel offered incense to

f Question 3. Next, v 13.

g 4 Sins and Mistakes of Israel:
1 Offering incense before images and pictures painted on walls (v 10-12)
2 Honoring and worshipping unclean animals as gods
3 Saying, The Lord does not see, because of worshipping in the darkness (v 12)
4 Saying that Jehovah has forsaken the earth

h Then—after he had seen the chambers of imagery, he was shown a still greater sin—women weeping for Tammuz (v 14). Tammuz was a Phoenician deity, the Adonis of the Greeks. Originally he was a Sumerian or Babylonian sun-god called Dumuzu, the husband of Ishtar who corresponded with Aphrodite of the Greeks. The worship of these gods was introduced into Syria in very early times under the designation of Tammuz and Ashtarte. They appear in the myths of the Greeks as Adoni and Aphrodite, and as Osiris and Isis of the Egyptians. The Babylonian Dumuzu or Tammuz was represented as a beautiful shepherd slain by a wild boar, the symbol of winter. Ishtarm long mourned for him and descended into the underworld to deliver him from the embrace of death. This mourning for Tammuz was celebrated in Babylon by women on the 2nd day of the month which thus acquired the name of Tammuz. In the Jewish calendar it was the 4th month, about the same as our July. The center of this worship was Gebal, Syria, and in the famous temple of Venus or Aphrodite in south Phoenicia. There arose in connection with this worship the immoral rites which rendered it so infamous that it was suppressed by Constantine the Great. The death of Tammuz was supposed to typify the long, dry summer of Syria and Palestine, when vegetation perished; and his return to life symbolized the rainy season when the dry land revived. His death also symbolized the cold, winter season, and his return to life the beautiful and fruitful spring. The greater sin above that of offering incense as in v 10-12 was the disgraceful and immoral rites practiced in the temple of Solomon by the women (v 14).

i Question 4. Next, v 17.

j The greater abomination than the women weeping for Tammuz was the worship of the sun by men who turned their backs on the holy of holies and the ark and faced the east like the fire-worshippers. The image representing the sun was set up and worshipped by the elders of Israel (v 16. Cp. Job 31:26-27; Dt. 17:3; 2 Ki. 23:11-12).

k Questions 5-6. Next, 9:8.

a This is supposed to mean the Asherah. See ***Asherah***, p. 194.

✡ ✡ ✡

eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

811 CHAPTER 9

(2) Judgment commanded: righteous marked for deliverance (cp. Rev. 7:1-8; 9:4; 14:1)

★●■1 [c]He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them *was* clothed with linen, with a [d]writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 [e]And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

●■ 4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [f]set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

●■ 5 ¶ And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

● 6 Slay utterly old *and* young, both maids,

near any man upon whom *is* the mark; [g]and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

(3) Judgment executed: Babylon to have angelic help in overthrowing Judah (Dan. 10:13–11:1, notes)

●■ 7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! [h]wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

●■ 9 Then said he unto me, The iniquity of the [i]house of Israel and Judah [a]*is* exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, [*b]mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

812 CHAPTER 10

(4) Fifth vision of glory: Altar fire on Jerusalem

1 Then I looked, and, [*c]behold, in the firmament that was above the head of the

---

9:1

4 Predictions—Fulfilled:
1 I will deal in My fury (8:18)
2 My eye will not spare
3 Neither will I have pity
4 Though they cry in My ears with a loud voice, yet I will not hear them

c 10th prophecy in Ez. (9:1-11, fulfilled). Next, 11:4.

10 Predictions—Fulfilled:
1 Six men came and stood from the outer gate with swords (9:2)
2 One man among them was clothed with linen and had a writer's inkhorn by his side
3 They went in and stood beside the brazen altar (9:3)
4 God called to the man clothed in linen which had the writer's inkhorn, and said, Go through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and cry for all the abominations that are done in the city (9:4)
5 He said to the others, Go after him and smite all without pity or mercy, young and old, women and children, all who do not have the mark on their foreheads (9:5-6)
6 They began with the ancient men that were idolaters before the temple (9:6)
7 Defile the house and fill the courts with the slain (9:7)
8 My eye will not spare (9:7-10)
9 Neither will I have pity (9:10)
10 I will recompense their way upon their head

d It was customary in the East to put into the girdle the case containing writing implements. The inkhorn consisted of two parts: a receptacle for the pens, and a box for the ink. It was made out of ebony, hardwood, brass, copper or silver, and of beautiful workmanship. It was about 10 in. long, 1½ or 2 in. wide, and ½ in. deep. The hollow shaft contained pens of reed and a penknife and had a lid (v 2).

e The 5th time the glory was seen (1:4-28; 3:12-14, 22-23; 8:1-4; 9:3).

f This mark was to be put on the faithful ones for their protection when the faithless were to be destroyed. It showed that they belonged to God. It was an ancient custom in Egypt that a runaway slave was freed from his master if he went to the temple and gave himself up to the god of that place, receiving certain marks upon his person to denote his consecration to the deity he worshipped. Romans marked their soldiers in the hand and their slaves in the foreheads. It is clear from Rev. 7:3; 9:4; 14:1 that in the future, 144,000 Jews from all tribes of Israel, except Dan, will have a mark in their foreheads as a sign for protection. It will be the name of God (Rev. 14:1). All the redeemed will be so marked in the next life (Rev. 3:12; 22:4). The followers of the beast will also be marked in the foreheads or hands (Rev. 13:16-17; 14:9; 20:4).

g This illustrates 1 Pet. 4:17-18.

h Question 7. Next, 11:13.

i Here the term the house of Israel and Judah is used, so it is clear that Judah was, after the destruction of the 10-tribe kingdom, representative of all Israel whose capital was Jerusalem (v 9).

a 5 Reasons Jerusalem to be Destroyed:
1 Judah's sin is exceeding great (v 9)
2 The land is full of blood
3 The city is full of perverseness
4 They say, The Lord has forsaken the earth
5 They say, The Lord does not see our sins

*b 6 times a similar expression is used (5:11; 7:4, 9; 8:18; 9:10; 24:14).

*c 37fold Description of the Cherubim:
1 Above the heads of the cherubim was a firmament (10:1)
2 A throne colored like a sapphire stone was above the firmament
3 The wheels were under the cherubim (10:2)
4 They stood on the right side of the temple facing it (10:3)
5 The cloud filled the inner court
6 The glory of God went up from the cherubim and stood over the threshold
7 The cloud filled the house (10:4)
8 Brightness filled the court
9 The sound of the cherubim's wings was heard even to the outer court, as the voice of Almighty God (10:5)
10 There was fire between the wheels and between the cherubim (10:6)
11 One cherub stretched forth his hand between the cherubim into the fire and took thereof, and put it into the hands of a man (10:7)
12 They had the hands of a man under their wings (10:8)
13 Each one had a wheel by him, making 4 wheels in all (10:9)
14 The wheels appeared like the color of a beryl stone
15 All 4 cherubim had one likeness, as if a wheel had been within a wheel

a sapphire stone, as the appearance of the likeness of a throne.

●■ 2 And he spake unto the man clothed with linen, and [d]said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then [e]the glory of the LORD went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD'S glory.

■ 5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

● 6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, [f]Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and [g]took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

5. Thirtyfold description of the cherubim
(Ez. 1:5-22, 23-25)

8 ¶ And there appeared in the cherubims the [h]form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [i]beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 [a]And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* they four had.

13 As for [b]the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. [c]This *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit of the living creature *was* in them.

18 [*d]Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

813 CHAPTER 11

6. Prophecy against the princes
(1) Twenty-five wicked counselors: false security

1 Moreover the spirit lifted [*e]me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate [*f]five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the

---

(10:10)
16 When they went, they went upon their 4 sides (10:11)
17 They turned not as they went
18 Which way the head looked they went
19 Their whole bodies, backs, hands, wings, and wheels were full of eyes round about (10:12)
20 A voice cried to the wheels (10:13)
21 Each of the cherubim had 4 faces: the face of a cherub (ox, 1:10), of a man, a lion, and an eagle (10:14)
22 They were lifted up (10:15)
23 When they went the wheels went with them (10:16)
24 When they lifted up their wings to mount up from the earth the wheels turned not from beside them
26 When they were lifted up the wheels were also lifted up (10:17)
27 The spirit of the living creatures was in the wheels
28 The glory of the Lord departed from off the threshold of the house and stood over the cherubim (10:18)
29 They lifted up their wings and mounted up from the earth (10:19)
30 When they went out, the wheels also were beside them
31 Every one stood at the door of the east gate of the temple
32 The glory of God was over them above
33 Every one had 4 faces (10:21)
34 Every one had 4 wings
35 They had the hands of a man under their wings
36 The faces on them were alike (10:22)
37 They went straight forward

d 3 Commands From the Throne of God:
1 He (God who sat on the throne) spoke to the man clothed with linen saying, Go in between the wheels under the cherub (10:2, 6)
2 Fill your hand with the coals of fire from between the cherubim
3 Scatter them over the city (v 2)

e The 6th vision of the glory of God (1:4-28; 3:12-14, 22-23; 8:1-4; 9:3; 10:1-22).

f The coals of fire were scattered over Jerusalem (v 2, 6). This indicated judgment on the city. Cp. Rev. 8:5.

g Fire evidently has no power over this kind of being. Nothing is said about tongs as in Isa. 6, so it would be as stated here—taking up coals with his bare hands (v 7).

h They are like men in general bodily form, the only difference being in the feet, wings, number of hands, number and kind of faces, eyes, and a few other details. Cp. the 42fold description of note o, 1:5, with the description here.

i The beryl is blue-green (v 9) and the sapphire is a transparent deep blue (v 1). See these words in Index.

a To us these creatures with their whole body, backs, hands, wings, and wheels full of eyes would appear as very peculiar. In ch. 1 the rims of the wheels were referred to as full of eyes, but here other parts of their bodies are so described (v 12).

b The wheels either had the ability to hear, or they have been personified thus (v 14).

c The prophet assured us that they were the same living creatures whom he saw before, as in ch. 1 (v 15, 20, 22).

*d See note e, v 4.

*e 3 times the Spirit lifted the prophet up (3:14; 8:3; 11:1); once carried him (37:1); and 4 times took him up (3:12; 8:3; 11:24; 43:5).

*f These could have been the same 25 men mentioned in 8:16 (v 1). They were the leaders of the people in wickedness (v 2).

✡ ✡ ✡

■ 2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:

3 Which say, [*g]*It is* not near; let us build houses: this *city is* the caldron, and we *be* the flesh.

(2) Fivefold judgment announced

★●■4 ¶ [*a]Therefore prophesy against them, prophesy, O son of man.

●■ 5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of* them.

6 Ye [*b]have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

■ 7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with

thou make a full end of the remnant of Israel?

(3) True security in despersion

★■14 [*d]Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

■ 16 Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a [*e]little sanctuary in the countries where they shall come.

(4) A remnant restored (Isa. 1:9)

★■17 Therefore say, Thus saith the Lord GOD; I will [*f]even gather you from the people, and assemble you out of the countries where ye have been scattered, and [*a]I will give you the land of Israel.

18 [b]And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And [c]I will [d]give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 [e]That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their [f]detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

(5) Departure of the glory from Jerusalem until the Millennium (Ez.43:2-5; Isa.4:5; cp.1 Ki. 8:5-11)

22 ¶ [g]Then did the cherubims lift up their

---

of Judah being predicted by Jeremiah in the city and Ezekiel in Babylon (v 3).

*a 11th prophecy in Ez. (11:4-13, fulfilled). Next, v 14.

9 Predictions—Fulfilled:
1 I will bring you forth out of the midst of the city (11:7)
2 I will bring a sword upon you (11:8)
3 I will bring you out of the midst of the city and deliver you into the hands of strangers (11:9)
4 They will execute judgments among you
5 You will fall by the sword (11:10)
6 I will judge you in the border of Israel (11:10, 11)
7 You will know that I am Jehovah (11:10, 12)
8 This city will not be your caldron
9 You will not be the flesh in the midst of it (11:11)

*b 5 Sins of Judah:
1 You have multiplied your slain
2 You have filled the streets with the slain (v 6)
3 You have not walked in My statutes (v 12)
4 You have not executed My judgments
5 You have done after the manners of the heathen round about you

*c Question 8. Next, 12:9.

*d 12th prophecy in Ez. (11:14-21; v 14-16 fulfilled; v 17-21 unfulfilled). Next, 12:1.

1 Prediction—Fulfilled:
Although I have cast them off among the heathen, and scattered them among the countries, yet will I be to them a little sanctuary in the countries where they will come (11:16).

8 Predictions—Unfulfilled:
1 I will even gather you from the people, and assemble you out of the countries where you have been scattered (11:17)
2 I will give you the land of Israel
3 They will be gathered to their own country and will take away from it the detestable things and all the abominations (11:18)
4 I will give them one heart (11:19)
5 I will put a new spirit within you
6 I will take the stony heart out of their flesh, and give them a heart of flesh
7 They will be My people, and I will be their God (11:20)
8 I will recompense the way of the wicked upon his own head (11:21)

*e God was to serve as their sanctuary while they were scattered among the nations, which indicated that they would abide many days without a sacrifice or temple, as predicted in Hos. 3:4-5.

*f See Isa. 11:10-12, notes.

*a This certainly speaks of a future time when Israel is fully restored to her own land—the land of Israel, not England and America, as some suppose (v 17). Such prophecies are beginning to be fulfilled now and will continue so until the final fulfillment in the Millennium under the Messiah. The term the land of Israel is found 15 times in the book of Ezekiel (11:17; 12:19, 22; 13:9; 18:2; 20:38, 42; 21:3; 25:3, 6; 33:24; 36:6; 37:12; 38:18, 19). Cp. unto the land (7:2; 21:3).

b The gathering of Israel in fulfillment of this prophecy has not progressed this far yet—to the place where all the detestable things and the abominations have been removed from the land of Israel (v 18). This will not be completed until after the 2nd advent of Christ to the earth—when all Israel will be saved (Zech. 12:10–13:1; 14:1-21; Rom. 11:25-29).

c See 36:25-27; Jer. 32:39.

d 6 Things Jehovah Will Do for Israel:
1 Gather them from all countries where they are scattered (v 17)
2 Give them the land of Israel
3 Give them one heart (v 19)
4 Put a new spirit within them
5 Take the stony heart out of their flesh
6 Give them a heart of flesh

e 4 Blessings of Conversion (v 20):
1 Walk in My statutes
2 Keep and do My ordinances
3 They will be My people
4 I will be their God

f The detestable things and the abominations are partially listed in 8:5-17.

g Then—after Ezekiel had been shown all

glory of the God of Israel *was* over them above.

23 And the glory of the LORD [i]went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit took me up, and [j]brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

814

CHAPTER 12

IV. Signs—prophecies of Babylonian captivity (Ez. 12:1–17:24)

1. Sign

(1) Moving

★■ 1 [k]The word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

● 3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.

● 4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

●■ 5 Dig thou through the wall in their sight, and carry out thereby.

● 6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought *it* forth in the

sight.

(2) Signification: captivity

★■ 8 ¶ [a]And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, [b]What doest thou?

● 10 Say thou unto them, Thus saith the Lord GOD; This burden *concerneth* the [c]prince in Jerusalem, and all the house of Israel that *are* among them.

● 11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall [d]cover his face, that he see not the ground with *his* eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will [e]scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, [f]when I shall scatter them among the nations, and disperse them in the countries.

(3) A remnant saved (cp. Isa. 1:9, refs.)

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

2. Sign

(1) Eating and drinking

★■17 ¶ [g]Moreover the word of the LORD came to me, saying,

---

the sins committed in the temple (8:4-17), after judgment upon the people of Judah and the total destruction of the city of Jerusalem and the temple had been predicted (8:18–9:11; 11:4-13), and after a latter-day restoration of Israel had been revealed (11:17-21), the glory departed from the doomed city and temple, not to return until the millennial temple is built at the time of the 2nd advent of Christ (v 22-25 with 43:1-7).

[h] 7th vision of the glory of God (1:4-28; 3:12-14, 22-23; 8:1-4; 9:3; 10:1-22; 11:22-25).

[i] This and many other passages make it clear that God goes from place to place like other beings, as far as His body is concerned. No scripture teaches the omnibody of God, but many passages teach His omnipresence (v 23; Gen. 3:8; 17:22; 18:2, 33; etc.).

[j] This completed his round trip from Babylon to Judea and back again (8:3 with 11:24); it was accomplished in vision, which he made known to his people (v 24-25).

[k] 13th prophecy of Ez. (12:1-6, fulfilled). Next, v 8. This was a pantomime but the acts were prophetic, so they are listed as predictions in the following:

1 Prepare your stuff for moving (12:3)
2 Remove by day in their sight
3 Remove from your place to another in their sight
4 Bring forth your stuff by day in their sight, as stuff for removing (12:4)
5 Go forth at even in their sight, as they that go into captivity
6 Dig through the wall in their sight, and carry your stuff out thereby (12:5)
7 You shall bear it upon your shoulders in their sight (12:6)
8 Carry it forth in the twilight
9 You will cover your face and not see the ground, for all these actions are prophetic of the captivity of Israel

[a] 14th prophecy in Ez. (12:8-16, fulfilled). Next, v 17. This burden concerned the prince in Jerusalem, and all the house of Israel (v 10).

11 Predictions—Fulfilled:

1 Like as I have done, so shall it be done to them (12:10-11)
2 They will go into captivity
3 The prince that is among them will bear upon his shoulder in the twilight and go forth (12:12)
4 They will dig through the wall to carry out thereby
5 He will cover his face, that he will not see the ground
6 My net also will I spread upon him, and he will be taken in a snare (12:13)
7 I will bring him to Babylon, yet he will not see it, though he will die there
8 I will scatter all that are with him to the four winds (12:14)
9 They will know that I am Jehovah when I scatter them among the nations and disperse them into the countries (12:15)
10 I will leave a few from the sword, famine, and pestilence, that they may declare all their abominations among the heathen where they go (12:16)
11 They will know that I am Jehovah

[b] Question 9. Next, v 22.

[c] Zedekiah, king of Judah (2 Ki. 24:17).

[d] This refers to Zedekiah being made blind and carried to Babylon to die there without seeing the place of his captivity with his eyes (v 12-13; 2 Ki. 25:7).

[e] The army of Zedekiah was scattered and destroyed, all but a very few (v 14-16; 2 Ki. 25:4-7).

[f] The regrettable thing is that they would no recognize Jehovah before the nation was totally destroyed and gone into captivity (v 15-16).

[g] 15th prophecy in Ez. (12:17-20, fulfilled). Next, v 21. This was another prophetic pantomime, one wherein Ezekiel was to eat his bread with quaking, and drink his water with trembling and carefulness (12:17). See ***3 Predictions—Fulfilled***, p. 1442.

✡ ✡ ✡

ing, and drink thy water with trembling and with carefulness;

(2) Signification: desolation

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

3. The proverb: speedy fulfillment of judgment

★■21 ¶ [a]And the word of the LORD came unto me, saying,

22 Son of man, [b]what *is* that proverb *that* ye have in the land of Israel, saying, [c]The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, will perform it, saith the Lord GOD.

4. The saying: immediate fulfillment of prophecy

★■26 ¶ [d]Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

815 CHAPTER 13

5. Prophecy against the prophets and prophetesses (Jer. 23; Ez. 22 and 34)

(1) Ten sins of prophets

★■ 1 [e]And the word of the LORD came unto me, saying,

● 2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them [f]that prophesy out of their own hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Woe unto the [g]foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets [h]are like the foxes in the deserts.

■ 5 Ye have not gone up into the [i]gaps, neither made up [j]the hedge for the house of

---

Next, v 26.

6 Predictions—Fulfilled:
1 What is that proverb in the land of Israel, saying, The days are prolonged, and every vision fails? Tell them therefore, I will make this proverb to cease, and they will no more use it as a proverb in Israel (12:22-23)
2 The days are at hand and the effect of the vision (12:23)
3 No more will there be any vain vision of flattering divination within the house of Israel (12:24)
4 I will speak, and the word that I shall speak shall come to pass (12:25)
5 It will be no more prolonged
6 In your days will I say the word, and will perform it

b Question 10. Next, 13:7.

c This statement was made so often in Israel and was so firmly believed that it did become a proverb or common saying; yet it was the direct opposite to what Jeremiah and other prophets had spoken concerning the destruction of Judah and Jerusalem (v 22). God assured them that they would no longer be able to use it in Israel, for judgment was soon to come and the prophets He had sent would be vindicated in this generation (v 22-25).

d 17th prophecy in Ez. (12:26-28, fulfilled). Next, 13:1. The vision concerned many days to come; and the prophecies were of the times far off (12:27).

2 Predictions—Fulfilled:
1 There will none of My words be prolonged anymore (12:28)
2 The word which I have spoken will be done

e 18th prophecy in Ez. (13:1-23, fulfilled). Next, 14:2.

22 Predictions—Fulfilled:
1 Woe to the foolish shepherds that follow their own spirit and have seen nothing (13:3)
2 My hand will be upon the prophets that see vanity and that divine lies (13:9)
3 They will not be in the assembly of My people
4 They will not be written in the writing of the house of Israel
5 They will not enter into the land of Israel
6 You will know that I am Jehovah God (13:9, 14, 21, 23)
7 An overflowing rain, great hailstones, and a stormy wind will rend your wall of untempered morter (13:11)
8 When it is fallen men will say, Where is the daubing wherewith you have daubed it? (13:12)
9 I will even rend it with a stormy wind in My fury (13:13)
10 There will be an overflowing rain in My anger
11 Great hailstones in My fury will consume it
12 I will break down the wall and bring it to the ground (13:14)
13 The foundation will be discovered and it will fall
14 You will be consumed in the midst thereof
15 I will accomplish My wrath upon the wall and upon them that daubed it with untempered morter, and they will be no more (13:15)
16 Woe to the women that prophesy, that sew pillows to all armholes and make kerchiefs upon the head of every stature to hunt souls (13:18)
17 I am against your pillows, and I will tear them from your arms, and will let the souls go that you hunt to bring to your groves (13:20)
18 Your kerchiefs also will I tear, and deliver My people out of your hand (13:21)
19 They will no more be in your hand to be hunted
20 You will see no more vanity (13:23)
21 You will see no more divination
22 I will deliver My people out of your hand

f See ***11 Sins of False Prophets***, p. 1440.

g 6 Characteristics of False Prophets:
1 Deception (v 2-3, 8, 16)
2 Foolishness (v 3)
3 Slyness (v 4)
4 Irresponsibility (v 5)
5 Lying (v 6-9)
6 Seduction (v 10)

h Not only were the false prophets as sly as foxes, but like the foxes who find homes among the ruins of cities, so these prophets found profit in the ruin of their country (v 4).

i Breaches in the walls or defenses. The idea is that in the time of siege when gaps were made in the walls, it was the duty of the leaders to go up and defend their country, by filling in the gaps to stop the inroad of the enemy. Instead of encouraging the people to repent and turn to God in the time when He was making a breach in Israel, the false prophets would not stand in the gap thus and seek to cause the people to hope in things which would bring the judgment of God and the ruin of the nation (v 5).

j By sin the people had stripped themselves of the protection of God, and they lay exposed to the foe. The false prophets were

LORD.

6 They have [k]seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 [l]Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?

(2) Their sixfold judgment

■ 8 Therefore thus saith the Lord GOD; [m]Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be [a]in the assembly of my people, neither shall they be [b]written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord GOD.

(3) Their symbolic wall: weak and ready to fall

10 ¶ Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and [c]one built up a wall, and, lo, others daubed it with untempered *morter*:

●■11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be [d]said unto you, Where *is* the daubing wherewith ye have daubed *it*?

■ 13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

(4) Ten sins of prophetesses

●■17 ¶ [e]Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Woe to the *women* that [f]sew pillows to all armholes, and [g]make kerchiefs upon [h]the head of every stature [i]to hunt souls! [j]Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will [*k]ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

(5) Their fivefold judgment

20 Wherefore thus saith the Lord GOD; Behold, [*l]I *am* against your pillows, wherewith ye there hunt the souls to make *them* [*a]fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to

---

responsible for the nation being encouraged in rebellion against God and their enemies whom He had sent to chasten them (v 5).

k They have seen vanity. This means they believed their own lies and tried to confirm their own predictions (v 6).

l Question 11. Next, v 12.

m 6fold Judgment on False Prophets:
  1 I am against you (v 8)
  2 My hand will be upon the prophets that see vanity and divine lies (v 9)
  3 They will not be in the assembly of My people
  4 They will not be written in the writing of the house of Israel
  5 They will not enter into the land of Israel
  6 They will know that I am Jehovah God

a They will not be among the counselors, the ruling body or elders of My people, or be honored with the leading men of Israel (v 9).

b This Could Have a 2fold Meaning (v 9):
  1 Be written in the register kept of all citizens of Israel
  2 Be written as true prophets in the inspired writings of Israel

c This perhaps refers to the walls which were made of beaten earth rammed into molds or boxes to give it shape and consistence, then emptied from the molds on to the wall, layer by layer, so that it could dry as the work went on. Such walls could not stand the effects of weather, and houses built of this material soon crumbled and decayed. To protect them morter was made to plaster the walls with so that wa-

If the morter was mixed with lime it answered a good purpose; if the lime was left out it was called untempered morter, and this kind was no protection from the elements (v 10-12).

d Question 12. Next, v 18.

e See details of this prophecy, note e, v 1. The prophetesses were as guilty of fallacy and sin as the prophets, so this special section concerns them (v 17-23). On certain occasions God did pour out His Spirit upon women and they prophesied like the men who were anointed of Him. See ***Prophetesses***, p. 174.

f Some think these were pillows sewed for the divans—something to lean upon and make their consulters comfortable while the prophetesses pretended to give them revelations and guidance. Others think this refers to magic charms upon all wrists, for it is so trans. in some versions (v 18).

g False prophetesses put magic kerchiefs or veils over the heads of those who consulted them, as if preparing them to receive the answer or revelation they sought (v 18). The verse could read, Sew pillows for every elbow to rest upon and make coverings for the head of every age, to lead them astray.

h The head of men of every age, old and young, great and small, if only they had the price to pay them (v 18).

i To hunt the souls of men who will consult them about their problems. Will you promise your victims life? (v 18)

j Questions 13-14. Next, 14:3.

*k You will pollute Me among My people for small amounts of barley and a few pieces of bread, thus killing the ones that should not die, because of your lies you tell to your victims (v 19).

*l 6fold Judgment of False Prophetesses:
  1 I am against your pillows wherewith you entice men into your gardens or groves where you practice magical arts on them (v 20)
  2 I will tear them from your arms, and liberate your victims
  3 I will also tear your kerchiefs and deliver My people from you (v 21)
  4 They will no more be in your hands to deceive and enrich yourselves
  5 You will see no more vanity or divinations, for I will deliver My people from you (v 23)
  6 You will know that I am Jehovah

*a Heb. parach, to break forth as a bud; to bloom; to spread; to fly by extending the wings; to flourish. Here the idea seems to be that of ensnaring men like birds to get them in their hands and hold them captive to their spells of magic and divination (v 20). Or, it could possibly mean to hunt souls to promise them prosperity and blessing through their pretended revelations.

from truth; and by promising life for a price you have made the wicked to feel secure without turning from their wicked ways (v 22).

c 19th prophecy in Ez. 14:2-11, fulfilled). Next, v 12.
9 Predictions—Fulfilled:
1 Every man of Israel that sets up his idols in his heart, puts a stumbling block of iniquity before his face, and comes to the prophet, I will answer him according to his idols (14:4)
2 Every one in Israel who separates from Me, setting up his idols in his heart, puts a stumblingblock of iniquity before his face, and comes to the prophet to inquire of him concerning Me, I will answer him by Myself (14:7)
3 I will set My face against that man (14:8)
4 I will make him a sign and a proverb
5 I will cut him off from the midst of My people
6 They will know that I am Jehovah
7 I will stretch forth My hand upon the deceived prophet to destroy him from Israel (14:9)
8 They will bear their punishment for their iniquity (14:10)
9 The punishment of the prophet will be as the punishment of those who seek after them

d Here is another example of God revealing to a prophet the sinful condition of the man who came to him (v 1, 3).

e Question 15. Next, v 21.

f God never misses an occasion to warn men to repent and turn away from sin in order to avert judgment (v 6-7).

a The method God uses to deceive a false prophet is to permit an evil spirit to take hold of him (1 Ki. 22:19-23), or let the prophet be lifted up in his pride and see visions of his own exalted heart (13:2-3, 17; Jer. 23:16, 25, 31-39). A man or woman who yields to either one of these has rejected God and His way of life, and lived in sin and rebellion to the point of becoming the victim of a wrong spirit. The same principle is stated in Mt. 13:14-15; 2 Th. 2:8-12. God never deliberately deceives anyone, but when men will not listen to Him He withdraws and permits them to be deceived by demons (Rom. 1:18-32).

*b The reason God can justly destroy such a man is that he is stubborn and rebellious, having refused to listen to Him or go His way to escape judgment. His destruction is because of his sins and becoming a tool of Satan, which things cause rebellion against God and His will (v 9; Rom. 1:18-32; 2 Th. 2:8-12). God's dealings with Israel in the days of Jeremiah and Ezekiel only prove His longsuffering in tolerating the rebellion until there could be no other remedy but judgment.

■ 21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because [b]with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I *am* the LORD.

816

CHAPTER 14

6. Prophecy to the elders (Ez. 20)
(1) Their inquiry of God

1 Then came certain of the elders of Israel unto me, and sat before me.

★■ 2 [c]And the word of the LORD came unto me, saying,

3 Son of man, [d]these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: [e]should I be enquired of at all by them?

(2) God's answer (Ez. 14:4-11)
A. Their idolatry exposed

●■ 4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

●■ 6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; [f]Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:

B. Judgment on the idolaters

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

C. Judgment on the prophets

9 And if the prophet be deceived [a]when he hath spoken a thing, I the LORD have deceived that prophet, and [*b]I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

11 [*c]That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

7. Four judgments (Ez. 14:12-20)
(1) Famine: cause; no mercy

★■12 ¶ [*d]The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send

---

*c This is the ultimate purpose of God in dealing with men—not only Jews but Gentiles also—in every age. He wants to bring all men to full and eternal reconciliation and righteousness where they will go astray no more, and where they can be His people and He can be their God (v 11). This will be eventually realized in the New Earth (Rev. 21:3-7; 22:3).

*d 20th prophecy in Ez. (14:12-23, fulfilled). Next, 15:1.
10 Predictions—Fulfilled:
1 When the land sins against Me by trespassing grievously, then I will stretch out My hand upon it, and will break the staff of bread thereof, and send famine upon it. Though Noah, Daniel, and Job were in it, they could not deliver it (14:13-14)
2 I will cut off man and beast from it
3 If I cause noisome beasts to pass through the land and they spoil it so that it be desolate, that no man may pass because of the beasts: though these three men were in it, they could not deliver it (14:15-16)
4 If I bring a sword through the land so that I cut off man and beast from it: though these three men were in it, they could not deliver it (14:17-18)
5 If I send pestilence into the land and pour out My fury upon it in blood, to cut off both man and beast: though these three men were in it, they could not deliver it by their own righteousness (14:19-20)
6 If they could not deliver it from only one of these judgments, how much less could they do so when I send all four judg-

from it:

14 Though these [e]three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

(2) Beasts: no mercy

15 ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

(3) Sword: no mercy

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

(4) Pestilence: no mercy

19 ¶ Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

(5) If no mercy in one plague,
how much less in all four?

■ 21 For thus saith the Lord GOD; [f]How much more when I send [g]my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

(6) A remnant saved (cp. Isa. 1:9, refs.)

22 ¶ Yet, behold, therein shall be left [a]a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord GOD.

817 CHAPTER 15

8. Sign
(1) The vine tree consumed (Isa. 5:1-7)

★■ 1 [b]And the word of the LORD came unto me, saying,

2 Son of man, [c]What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [d]it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work?

5 Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

(2) Signification: judgment

6 ¶ Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord GOD.

818 CHAPTER 16

9. Sign of the child
(1) Birth

■ 1 Again the word of the LORD came unto me, saying,

● 2 Son of man, cause [*e]Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity, in the [*f]day thou wast born thy navel was not cut, neither wast

---

ments to cut off man and beast from the land (14:21)
7 I will leave a remnant that will be brought forth, both sons and daughters (14:22)
8 They will come forth to you, and you will see their way and doings
9 You will be comforted concerning the evil that I have brought upon Jerusalem
10 They will comfort you when you see their ways and doings, and you will know that I have done it (14:23)

these three—Noah, Daniel, and Job. This testimony confirms their final salvation (v 14, 16, 18, 20). All three prevailed in saving others:
1 Noah (Gen. 6:8–9:29; 1 Pet. 3:20)
2 Daniel (Dan. 2:5, 48-49. Cp. Ez. 28:3). He was the only one of these men alive when Ezekiel wrote
3 Job (Job 42:8-10). Cp. Moses and Samuel as intercessors (Jer. 15:1)

f Question 16. Next, 15:1.

g 4 Judgments Upon Jerusalem (v 21):
1 The sword
2 The famine
3 The noisome beast
4 The pestilence

a God has always saved a remnant to preserve the nation of Israel, so that He can carry out His covenants with them in the eternal future (v 22; Isa. 1:9). See ***Remnant*** in Index.

b 21st prophecy in Ez. (15:1-8, fulfilled). Next, 16:35.
5 Predictions—Fulfilled:
1 As the vine tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem (15:6)
2 I will set My face against them (15:7)
3 They will go out from one fire, and another will devour them
4 You will know that I am Jehovah, when I set My face against them
5 I will make the land desolate, because they have committed trespass (15:8)

c Questions 17-21. Next, 16:21.

d Here it is shown how useless wood of any tree can become if burned in the fire—not fit for work, to use as pegs, or anything else; so Judah and Jerusalem were to become useless (v 2-8).

*e Jerusalem is the subject of the chapter, wherein God exposes her sins and abominations (v 1-2). Her birth or nativity was in Canaan; her father was an Amorite and her mother a Hittite (v 3). This refers to the founders of Jerusalem, not to Abraham and his seed. Jebus was a Canaanite city. Satan occupied it and the promised land in advance of Abraham for the purpose of thwarting God's purpose with the chosen race.

*f 7fold State at Birth:
1 Your navel was not cut (v 4)
2 You were not washed in water to supple (cleanse) you
3 You were not salted (rubbed or washed with salt—the custom in Palestine)
4 You were not swaddled (wrapped) at all
5 No one pitied you to do any of these things to you (v 5)
6 No one had compassion on you
7 You were cast out into an open field, to the loathing of your person, in the day that you were born

not [g]salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 ¶ And when [a]I passed by thee, and saw thee [b]polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, [c]I said unto thee *when thou wast* in thy blood, Live.

(2) Development into womanhood

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

(3) Courtship and marriage

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and [d]I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and [e]entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

(4) Wealth, beauty and fame

9 Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a [f]jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was* of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou [*g]didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

(5) Twenty-five sins of Judah

15 ¶ But thou [h]didst trust in thine own beauty, and [i]playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a [*a]sweet

---

rubbed with salt in order to harden their skin; this operation was supposed to make it dry, tight, and firm. It may have also been applied as an emblem of purity and incorruption (v 4).

a Jehovah reveals His part in the continuation of Jerusalem, pictured here as a castoff newborn babe and left to die by itself. He passed by and saw it polluted in its own blood and said to it, Live (v 6). This makes it clear that from the beginning God had planned to have this place as the capital of His kingdom on earth, as well as the capital of His chosen people through whom the Messiah and the written Word of God would come.

b Canaanite cities were founded in blood by the offering of human sacrifices, so this could be the reference here (v 6).

c 20 Things God Did for Jerusalem:

  1 Found her like a castoff babe and said, Live (v 6)
  2 Caused her to grow up to be a well developed young woman (v 7)
  3 Courted and married her and she became His wife by covenant relationship (v 8)
  4 Washed away her blood and anointed her with perfumes and oil (v 9)
  5 Clothed her with broidered work (v 10)
  6 Gave her beautiful badger skin shoes
  7 Girded her with fine linen
  8 Covered her with silk
  9 Decked her with ornaments (v 11)
  10 Put bracelets on her hands
  11 Put a chain on her neck
  12 Put a jewel on her forehead (v 12)
  13 Put earrings in her ears
  14 Put a beautiful crown on her head and made her His queen
  15 Decked her with gold and silver (v 13)
  16 Clothed her with the finest of clothes
  17 Fed her with the best of food
  18 Made her exceedingly beautiful
  19 Made her a prosperous kingdom
  20 Made her famous and perfect in beauty among all the nations (v 14)

d This was a symbolic act signifying that one was taking another under his own protection. It was a common symbol in the East for marriage (v 8).

e This is the only way God married Israel, and it is the only way the church is now married to Christ and God (v 8; Rom. 7:4).

f In the nose.

*g This refers to the great kingdom of David and Solomon when Israel was respected among the nations (v 13-14; 2 Sam. 5-8; 1 Ki. 1-11).

h 25 Sins of Israel:

  1 Trusted in her own beauty (v 15)
  2 Played the harlot because of her fame
  3 Poured out fornications on everyone that passed by—a lover to all
  4 Decked high places of idol worship with different colors (v 16)
  5 Played the harlot upon high places by all kinds of immoralities in worship to idols
  6 Made images of her riches that God had blessed her with (v 17)
  7 Committed whoredom with them, or in worship of them
  8 Covered the idols with broidered garments (v 18)
  9 Set God's holy oil and incense before their idols
  10 Set before their idols, in sweet savor offerings, the best of food which God had blessed them with (v 19)
  11 Sacrificed their sons and daughters in fire to their idols (v 20)
  12 Considered their whoredoms a small matter and not sinful
  13 Committed murders on God's children (v 21)
  14 Forgot the days when she was naked, bare, and polluted in her own blood and did not remember how God rescued her and made her what she was (v 22)
  15 Built a brothel or an idol temple (v 24)
  16 Made high places in every street
  17 Built high places in every road (v 25)
  18 Made her beauty to be abhorred
  19 Opened her feet to all who passed by, and multiplied her whoredoms
  20 Committed fornication with the Egyptians and other nations (v 26)
  21 Increased whoredoms to provoke God to anger
  22 Played the whore with the Assyrians because of unsatisfied lusts (v 28)
  23 Multiplied fornication from Canaan to Chaldea, and was yet unsatisfied (v 29)
  24 Lived untrue to her husband (v 32)
  25 Hired lovers to be with her (v 31-34)

i All the expressions that follow are to be interpreted of idolatry and immoral practices in such worship.

*a A term used of Mosaic sacrifices. It is not found outside the Pentateuch except in Ezekiel (6:13; 16:19; 20:28, 41). See notes on Lev. 1-3.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is* [b]*this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore [c]I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast [d]unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How [e]weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an [f]imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* a [g]wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores; [h]but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore [a]thou art contrary.

(6) Twenty-fourfold judgment

★■35 ¶ [*b]Wherefore, O harlot, hear the word of the LORD:

36 Thus saith the Lord GOD; [*c]Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast [*d]fretted me in all these *things*; behold, therefore I also will recompense thy way upon *thine* head, saith the Lord GOD: and [*e]thou shalt not commit this lewdness above all thine abominations.

(7) The proverb: sinfulness of Judah

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As

---

b Question 22. Next, 17:9.

c This was God's punishment of Israel and Jerusalem for their many sins—the only reference to punishment in this description and accusation down to v 35 (v 27).

d Unsatisfied (v 28).

e Israel is here compared to an extremely weak-willed woman who has given her-

ting sin with her (v 30).

f Domineering, arrogant, exacting.

g God considered Israel as His covenant wife (v 8, 32; Isa. 54:5).

h This shows how contrary to nature and custom Israel was in all her sins (v 33-34).

a You are contrary to custom (v 33-34).

*b 22nd prophecy in Ez. (16:35-44, fulfilled). Next, v 53.

24 Predictions—Fulfilled:
1 I will gather your lovers, all that you have loved, with all that you have hated (16:37)
2 I will gather them around about against you
3 I will discover your nakedness unto them, that they may see your nakedness
4 I will judge you, as women that break wedlock and shed blood are judged (16:38)
5 I will give you blood in fury and jealousy
6 I will also give you into their hand (16:39)
7 They will throw down your eminent place
8 They will break down your high places
9 They will strip you also of your clothes
10 They will take away your fair jewels
11 They will leave you naked and bare
12 They will also bring up a company against you (16:40)
13 They will stone you with stones
14 They will thrust you through with swords
15 They will burn your houses with fire (16:41)
16 They will execute judgments upon you in the sight of many women
17 I will cause you to cease from playing the harlot
18 You will give no hire anymore
19 So will I make My fury toward you to rest (16:42)
20 My jealousy will depart from you
21 I will be quiet, and will be no more angry
22 I will recompense your way upon your head (16:43)
23 You will not commit this lewdness above all your abominations
24 Everyone that uses proverbs will use this against you, saying, As is the mother, so is her daughter (16:44)

*c 5 Basic Sins Bringing Judgment:
1 Filthiness of fornication (v 36)
2 Abandonment to whoredoms with many men
3 Abominations of idolatry
4 Sacrificing children to idols
5 Not remembering the early days of God's dealings, but fretting Him in all things (v 43)

*d Chafed at Me, because of My laws.

*e I will not allow this greatest evil by suffering it to go unpunished, and thus cause your daughter to sin (v 43-44; Lev. 19:29).

Samaria and Sodom and their daughters, charging Judah with even greater sinfulness. Since God did not spare those mothers and daughters, He could not spare Jerusalem and her daughters from punishment (v 46).

a 10fold Sinfulness of Israel:
1 Corrupt in all your ways more than Sodom (v 47-48)
2 Pride more than Sodom (v 49)
3 Fullness of bread and abundance of idleness more than Sodom (v 49)
4 No pity on the poor and needy
5 Haughtiness more than Sodom (v 50)
6 Committed abomination before God
7 More wicked than Samaria (v 51)
8 Multiplied abominations
9 Justified Sodom and Samaria and their daughters in sinning more than they did
10 Sins more abominable than Sodom and Samaria (v 52)

b Judah and Jerusalem had committed greater sins than Sodom and Samaria, so much so that these wicked cities which had already been destroyed could be considered righteous and justified in comparison (v 48-52).

c 23rd prophecy in Ez. (16:53-63; v 59 fulfilled; v 53-55, 60-63 unfulfilled). Next, 17:1.
1 Prediction—Fulfilled:
I will even deal with you as you have done, which have despised the oath in breaking the covenant (16:59).
8 Predictions—Unfulfilled:
1 When I bring again the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then I will bring again the captivity of your captives in the midst of them (16:53)
2 When your sisters—Sodom and her daughters, and Samaria and her daughters—return to their former estate, then you and your daughters will return to your former estate (16:55)
3 Nevertheless I will remember My covenant with you in the days of your youth (16:60)
4 I will establish unto you an everlasting covenant
5 Then you will remember your ways, and be ashamed, when you will receive your elder and younger sisters (16:61)
6 I will give them to you for daughters, but not by the covenant
7 I will establish My covenant with you (16:62)
8 You will know that I am Jehovah

d This could not mean that there were survivors in Sodom, Gomorrah, and other cities destroyed by fire as in Gen. 19:24, so the reference is to the Millennium when the Dead Sea will be healed and men will live in the vicinity again, even on the same sites of these destroyed cities (v 53; Ez. 47).

45 Thou *art* thy mother's daughter, that lotheth her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And [f]thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

(8) Tenfold sinfulness of Judah (cp. Isa. 5:7, refs.)

47 Yet hast thou not walked after their ways, nor done after their abominations: but, [a]as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, [b]as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

(9) Regathering of Israel (Isa. 11:11, refs.)

★ 53 [c]When I shall bring again their captivity, [d]the captivity of Sodom and her daughters,

ters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to [e]their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

(10) Sins of Judah

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of *thy* reproach of the daughters of Syria, and all *that are* round about her, the daughters of the Philistines, which despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

★■59 For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant.

(11) Restoration of Israel: the New Covenant made (Isa. 59:20, refs.)

★ 60 ¶ Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee [*a]an everlasting covenant.

61 [*b]Then thou shalt remember thy ways, and be ashamed, when thou shalt receive [*c]thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 [*d]That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when [*e]I am pacified toward thee for all that thou hast done, saith the Lord GOD.

---

e This again predicts the restoration of the places where the cities of the plain were located. They will again be inhabited under the Messiah, as explained in note d, above.

*a See ***Covenant*** in Index.

*b Then—after God has made an everlasting covenant with them, Israel will be ashamed of her past sins and rebellion (v 61; 34:25; 37:26; Jer. 31:31-34).

*c Sodom, Samaria, and Jerusalem are compared to sisters in v 44-52. Here the idea is continued, Samaria being the elder sister of Jerusalem, and Sodom the younger (v 46, 61). These sisters of Jerusalem were to become her daughters in the Millennium, but not by the covenant between God and Jerusalem (v 61).

*d God's purpose in blessing Israel in the future, regardless of her past, is that she might remember, be confounded, and never again open her mouth because of being ashamed of her past (v 63). Such unheard-of mercy and eternal love and patience with such a sinful nation will produce a genuine gratitude and respect for God, so much so that she will never again murmur and complain, or utter words of rebellion against Jehovah.

*e I have accepted a propitiatory covering for

10. Parable of two great eagles
(1) First eagle: Nebuchadnezzar

★■ 1 [f]And the word of the LORD came unto me, saying,

● 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

● 3 And say, Thus saith the Lord GOD; [g]A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and planted it in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

(2) Second eagle: Pharoah

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good soil by great waters, that it might bring forth branches, and

vine.

(3) Shall it prosper? Zedekiah's rebellion
(cp. 2 Ki. 24:17-20; 25:1-10)

●■ 9 Say thou, Thus saith the Lord GOD; [h]Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

(4) Signification
A. Jehoiachin's captivity (2 Ki. 24:6-19)

★■11 ¶ [a]Moreover the word of the LORD came unto me, saying,

● 12 Say now to the rebellious house, [b]Know ye not what these *things mean*? tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken the [c]king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of [d]the king's seed, and [e]made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.

B. Zedekiah's rebellion: puts
his trust in Egypt (2 Ki. 25)

---

all that she has done (v 63).

f 24th prophecy in Ez. (17:1-10, fulfilled). Next, v 11.

8 Predictions—Fulfilled:

1 A great eagle (Nebuchadnezzar) with great wings (longwinged, full of feathers which had divers colors) came to Lebanon and took the highest branch of the cedar (Jehoiachin, 17:3; 2 Ki. 24:6-16). He cropped off the top of his young twigs (princes and best of the people, 2 Ki. 24:11-16), and carried them into the land of traffic (Babylon, 17:4, 12; 2 Ki. 24:15-16); and he set them down in the city of merchants (Babylon, 17:4; 2 Ki. 24:15-16). He also took the seed of the land (Zedekiah and Judah) and planted it in a fruitful field (17:5, 12; 2 Ki. 24:17-19). He placed it by great waters and set it as a willow tree (17:5). It grew and became a vine of low stature whose branches turned toward him (Nebuchadnezzar), and the roots were under him (life was sustained through him) so that it brought forth branches, and shot forth sprigs (17:6, 14).

2 There was also another great eagle (Pharaoh) with great wings and many feathers. This vine (Zedekiah and Judah) did bend toward him (Pharaoh), and shot out branches toward him (trusted in Egypt for help against Babylon, Jer. 37:6-11) that he might water it by the furrows (irrigation ditches) of her plantation (17:7,15-21)

3 It was planted in a good soil by great waters (the Euphrates) that it might bring forth branches, bear fruit, and be a goodly vine (17:8).

4 It will not prosper in turning its roots and branches toward him (Pharaoh). He (Nebuchadnezzar) will pull up the roots thereof, and cut off the fruit thereof that it may wither (17:9, 15-21).

5 It will wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof (17:9, 15-21).

6 It will not prosper in looking toward Egypt (v 10, 15-21).

7 It will utterly wither when the east wind (Babylon) touches it (17:10).

8 It will wither in the furrows where it grew (17:10, 15-21).

parable see v 11-21; 2 Ki. 24:6–25:7.

h Questions 23-26. Next, v 12.

a 25th prophecy in Ez. (17:11-24; v 11-21 fulfilled; v 22-24 unfulfilled). Next, 20:33.

10 Predictions—Fulfilled:

1 The king of Babylon has come to Jerusalem and taken Jehoiachin and the princes to Babylon (17:21). He has taken the king's seed (Zedekiah) and made a covenant with him, and taken an oath of him; he has also taken the mighty of the land to Babylon, so that the kingdom might be base and not rebel, but keep the covenant (17:13-14). But he (Zedekiah) rebelled against Nebuchadnezzar in sending ambassadors to Egypt to secure their help against Babylon. This alliance will not stand, because he has not kept his covenant with Nebuchadnezzar (17:15-16).

2 Zedekiah will die in Babylon, in the land of the king whose oath he despised, and whose covenant he broke (17:16).

3 Pharaoh and his great army will not save him from Babylon (17:17).

4 He will not escape Babylon, because he has despised the oath by breaking the covenant with Nebuchadnezzar (17:18).

5 The oath and the covenant that he has despised will be recompensed upon him (17:9).

6 I will spread my net upon him, and he will be taken in a snare (17:20).

7 I will bring him to Babylon and plead with him there for his sin.

8 All his fugitives with all his hands will fall by the sword (17:21).

9 They that remain shall be scattered toward all winds.

10 You will know that I the Lord have spoken it.

6 Predictions—Unfulfilled:

1 I will take the highest branch of the high cedar, and will set it (17:22).
2 I will crop off from the top of his young twigs a tender One, and will plant it upon a high and eminent mountain.
3 In the mountain of the height of Israel will I plant it (17:23).
4 It will bring forth boughs, bear fruit, and be a goodly cedar.
5 Under it will dwell all fowl of every kind.

6 All the trees of the field will know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to☐flourish (17:24).

b Question 27. Next, v 15.

c Jehoiachin (2 Ki. 24:6-16).

d Zedekiah (2 Ki. 24:17–25:7).

e Zedekiah freely agreed by covenant to rule Judah under Nebuchadnezzar. He took an oath to obey him, but rebelled after serving for several years (v 13-14). He turned to Egypt for help and for this God cursed him (v 15-21).

his ambassadors into Egypt, that they might give him horses and much people. [f]Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, [g]surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken *it*.

C. Restoration of the Davidic kingdom
under Messiah (Isa. 9:6, refs.)

★■22 ¶ Thus saith the Lord GOD; I will also take of the [h]highest branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs [i]a tender one, and will plant *it* upon an [j]high mountain and eminent:

23 [k]In the mountain of the height of Israel will I plant it: and [l]it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And [a]all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

820 CHAPTER 18

V. Sermons—prophecy of restoration
(Ez. 18:1–20:44)
1. Sermon on individual responsibility
(Ez. 18:1-32; 3:17; 33:1)
(1) Text: proverb in Israel

■ 1 The word of the LORD came unto me again, saying,

2 [b]What mean ye, that ye use this proverb concerning the land of Israel, saying, [c]The fathers have eaten sour grapes, and the children's teeth are set on edge?

(2) All men are equal

■ 3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

▲ 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: [d]the soul that sinneth, it shall die.

(3) Righteous father: sixteenfold righteousness of a just man; he shall live

5 ¶ [e]But if a man be just, and do that which is lawful and right,

6 *And* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

---

g God considered the oath made to Nebuchadnezzar as one made to Him; it was no doubt made in the name of Jehovah and He expected Zedekiah to keep it as one made with Him (v 19). God was lowered in the eyes of Nebuchadnezzar when the oath made in His name was broken. Man is expected to keep his oaths even to his own hurt (Ps. 15:4).

h The highest branch stands for the restoration of the kingdom of Israel and of David in the Messiah who will come again to rebuild the tabernacle of David which is fallen down, to set it up and rule over the kingdom of David and the house of Jacob forever (Isa. 9:6-7; Jer. 30:9; Hos. 3:4-5; Lk. 1:32-33; Acts 14:13-18; Rev. 11:15; 20:1-10). Christ is called the Branch of the Lord (Isa. 4:2; 11:1; Jer. 23:5-6; 33:15; Zech. 3:8; 6:12).

i Christ is the tender One, the offshoot from the root of Jesse (Isa. 11:1; 53:1-2), and not Zedekiah's daughter as some think. It is the Messiah's kingdom which will be in the height of Israel. See ***Anglo-Saxon Theory***, p. 608.

j This refers to the mountain of the house of the Lord into which all nations will flow during the Millennium (v 22; Isa. 2:1-4; 54:1-17; Mic. 4).

k In the highest mountain of Israel this kingdom will be placed. This does not mean that it will be some present high mountain in Israel; it refers to the highest one in Israel at the 2nd advent of Christ. The Mount of Olives will be removed and great changes in the physical surface of Palestine will be made (Zech. 14:1-5). Even the Dead Sea will be raised, and it will become fresh water for fish (Ez. 47). The deserts will blossom as a rose and many other changes will take place at that time (Isa. 35).

l This tender Branch will grow to become a great tree, bear fruit, and be a goodly cedar. Under it will be sheltered all the birds and other creatures of earth (v 23-24). Thus the eternal kingdom of the Messiah is likened to a great tree. Nebuchadnezzar's kingdom is also spoken of as a tree sheltering all creatures (Dan. 2:37-38; 4:1-37).

a If the one tree is symbolic of the kingdom of Messiah, then all the other trees refer to the other kingdoms of the world (v 24). They shall know 4 works of Jehovah:
1. Jehovah has brought down the high tree (v 24; Dan. 4; Lk. 1:52)
2. Exalted the low tree (v 24). This no doubt refers to the tree of v 23
3. Dried up the green tree (the present kingdom of Babylon (v 24)
4. Made the dry tree to flourish (again referring to the kingdom of the Messiah of v 23-24)

b Question 31. Next, v 13.

c This proverb expresses the idea that the fathers are responsible for the sins of the children, but God proceeds to show that all men are equal, that no one man is responsible for the sins of another, that the soul who sins will die for his own sin, and that the soul who quits sin will live for his own righteousness, which naturally includes the will of God in salvation (v 3-32).

d This is the original death penalty expressed in other words (v 4; Gen. 2:17; Rom. 1:29-32; 5:12-21; 6:14-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21).

e 16fold Righteousness of a Holy Man:
1. He is just (v 5, 9)
2. Does that which is lawful and right
3. Has not eaten upon the mountains (in idolatrous worship, v 6)
4. Has not lifted up his eyes to idols
5. Has not defiled his neighbor's wife
6. Has not come near a menstruous woman
7. Has not oppressed any man (v 7)
8. Has restored the pledge to the debtor
9. Has spoiled no man by violence
10. Has given his bread to the hungry
11. Has covered the naked with garments
12. Has not lent money on interest (v8; Ex. 22:25; Lev. 25:36-37; Dt. 23:19-20)
13. Has not taken any increase
14. Has withdrawn his hand from iniquity
15. Has executed true judgment between man and man
16. Has walked in God's statutes, to deal truly in all things

restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

▲ 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; [*f]he is just, he shall surely live, saith the Lord GOD.

(4) A wicked son of a righteous father: his twelve sins; he shall die

10 ¶ [*g]If he beget a son *that is* a robber, a shedder of blood, and *that* doeth the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

▲ 13 Hath given forth upon usury, and hath taken increase: shall [a]he then live? [b]he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

(5) A righteous son of a wicked father: his twelvefold righteousness; he shall live

14 ¶ Now, lo, [c]*if* he beget a son, that seeth all his father's sins which he hath done, and

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; [d]he shall not die for the iniquity of his father, he shall surely live.

(6) His wicked father: he shall die for his own sins

▲ 18 [e]*As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, [f]even he shall die in his iniquity.

(7) Individual responsibility in repentance and backsliding

▲ 19 ¶ [g]Yet say ye, [h]Why? doth not the son bear the iniquity of the father? [i]When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

▲ 20 [j]The soul that sinneth, it shall die. [k]The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

[*f] The man who practices all the above things is just, and he shall surely live (v 9); but this would be difficult for a man in himself, having no help from the Lord. One who accepts Christ and His salvation, becoming a new creature, does that which is lawful and right; and through grace and faith he conforms to the gospel readily. That men had the gospel in O.T. days is clear from Rom. 4; Gal. 3:8; Heb. 4:2.

[*g] 12 Sins of the Wicked:
1 Robbery (v 10)
2 Shedding of blood
3 Refusing to do his duty (v 11)
4 Eating upon the mountain in idolatrous worship
5 Defiling a neighbor's wife
6 Oppressing the poor and needy (v 12)
7 Spoiling by violence
8 Not restoring the pledge to a debtor
9 Lifting up eyes to idols
10 Committing abomination
11 Lending money for interest (to a brother). See v 13; Ex. 22:25; Lev. 25:36-37; Dt. 23:19-20
12 Taking increase from a neighbor

[a] Question 32. Next, v 19.

[b] He shall not live . . . he shall surely die; his blood will be upon him (v 13). These three statements, made by God and not by man, truly mean that regardless of what is sometimes taught, the man who does these things, whether he has ever had an experience of salvation or not, will surely die and not live. No condition is laid down here other than if a man does these things he will die, and if he does not do them he will live (v 5, 9, 10, 13).

[c] 12 Conditions of Life:
1 If he has not eaten upon the mountains in idolatrous worship (v 15)
2 If he has not lifted up his eyes to idols of the house of Israel
3 If he has not defiled his neighbor's wife
4 If he has not oppressed any (v 16)
5 If he has not withheld the pledge from the debtor
6 If he has not spoiled anyone by violence
7 If he has given his bread to the hungry
ment
9 If he has taken off his hand from the poor to relieve him (v 17)
10 If he has not received usury nor increase (from a brother. Cp. Ex. 22:25; Lev. 25:36-37; Dt. 23:19-20)
11 If he has executed My judgments
12 If he has walked in My statutes

[d] He will not die . . . he will surely live (v 14, 17). The passage means what it says—that if one commits these sins he will die, and if he refused to commit them he will live. See note b, above.

[e] Every Man—Father or Son—to Die:
1 If and because he cruelly oppressed (v 18)
2 If and because he spoiled his brother by violence
3 If and because he did that which was not good among his people

[f] Even he will die in his iniquity—not live if guilty of the wickedness stated here and he does not repent and turn from his evil ways (v 18).

[g] Israel found it difficult to reconcile this revelation with the law of Moses which said that God would visit the iniquities of the fathers upon the children to the third and fourth generation (Ex. 20:5; Dt. 5:9). They failed to get the message of the entire truth which said, of them that hate Me. If the children hated God as their father did, then sins would be passed upon children, not because of their being children of a wicked father, but because of their own personal sins and walking in the sins of the father. That is all God emphasized here. A righteous father will live by his own righteousness (v 5-9); a wicked father will die for his own sins (v 18); a righteous son will live for his own righteousness (v 14-17); and a wicked son will die for his own sins (v 10-13).

[h] Questions 33-34. Next, v 23.

[i] Again God emphasizes the perfectly just fact that when the son has done that which is lawful and right—has kept all My statutes, and has done them—he shall surely live and not die (v 19). God would be unjust if He destroyed a son who had met all these conditions, if He judged and sent him to eternal hell only because he had a wicked father; yet this is what Israel was questioning, as in v 19.

[j] Still again God emphasizes the fact that the soul that sinneth it shall die and not live (v 4, 20).

[k] As also expressed in other statements of the passage the conditions of life and death are made clear—who will die and who will live (v 20).

✡ ✡ ✡

sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

▲ 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 [m]Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

▲ 24 ¶ [n]But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

(8) All men are equal

● 25 ¶ [a]Yet ye say, The way of the Lord is not equal. [b]Hear now, O house of Israel; [c]Is not my way equal? are not your ways unequal?

▲ 26 When a righteous *man* turneth away from his righteousness, and committeth that he hath done shall he die.

▲ 27 Again, [f]when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, [g]he shall save his soul alive.

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not [h]die.

(9) Judgment announced

29 Yet saith the house of Israel, The way of the Lord is not equal. [i]O house of Israel, are not my ways equal? are not your ways unequal?

● 30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD.

(10) Conclusion: invitation

[j]Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for [*j]why

---

die, the Lord promptly makes it clear that the sinner does not need to remain dead in trespasses and sins. He can live if he wants to mend his ways. If and when the wicked will turn from his sins that he has committed, keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All the transgressions he has committed will be blotted out; they shall not be mentioned to him. In his righteousness which he has done since turning from sin he shall live (v 21-22). God has no pleasure that the wicked should die, but that he should turn from his wicked ways and live (v 23).

m Questions 35-37. Next, v 25.

n After showing how the wicked can live and not die, God shows how a righteous man could die and not live.

a Israel complained that the way of the Lord was not equal and just, for how could a righteous man who had lived in righteousness many years become a sinner again and die because of sin? Why should he not continue to live if he had lived more in righteousness than in sin? Why would he not be rewarded for his many righteous deeds? Why should he die for committing only one sin? God took issue with this kind of reasoning and plainly revealed the fact that sin is sin wherever it is found and in whomsoever it is found. It is a deadly thing that will damn the soul. One sin is sufficient to kill; he who sins incurs the death penalty regardless of all else in his life; and one sin will damn a righteous man as quickly as a wicked man. Every soul that sins will die; but no one needs to die through sin, for all are privileged to be made alive again upon meeting certain conditions of getting rid of sin. The sole responsibility of death or life is with the individual, not with God; He only blesses or curses all alike upon meeting the conditions of life or death. Here God maintained His ways are equal because He deals with all alike, without respect of persons. The ways of man are unequal because of expecting justice when injustice has been done, expecting righteousness when sin has been committed, and expecting life when one kills himself by sin.

b See ***20 Eternal Principles of Righteousness***, p. 1440.

c Questions 38-39. Next, v 29.

d Again it is plainly stated that if a righteous man turns to sin he dies the same as others (v 26). There is no exception; God is no respecter of persons.

e For his iniquity he dies, and not for any other reason (v 26). If Adam had not sinned he would not have died, and so it is with all other men (v 4, 20). Death passes upon all men, for all have sinned (Rom. 5:12-21). Death is the penalty for sin; and because God is just every sinner must pay the penalty (v 4, 20; Gen. 2:17; Rom. 1:29-32; 6:14-23; 8:12-13; Gal. 5:19-21).

f Just as surely and as often as a righteous man commits sin he incurs the death penalty; and when the wicked man ceases to sin and does righteousness he is rewarded with life. There is no exception. It is like breaking civil laws—when one is guilty of breaking the law the penalty has to be paid (v 21-32). The only way of escape is through genuine repentance and turning from sin.

g The wicked man saves his soul when he does that which is lawful and right, which is the same as obeying the gospel (v 27-28). The righteous man loses his soul when he sins, which is also according to the gospel (Rom. 1:29-32; 6:14-23; 8:13-14; Gal. 5:19-21).

h To say that the death referred to in this chapter is physical death is completely unscriptural.

7 Proofs This Death Not Physical:

1 Physical death was not the penalty for sin, but a result of it. See ***Penalty for Sin***, p. 1030.

2 It is stated here that only the soul that sins dies (v 4, 20); therefore, since the righteous die physically as well as sinners, physical death could not be the penalty referred to.

3 All men have physical life regardless of sin committed or righteousness done; so physical death could not be the reference in this chapter (v 15-18).

4 The fact that a wicked man can turn from sin and death to live by righteousness proves that physical death is not the penalty for sin. One is just as much alive physically before he turns from sin as when he ceases to sin and receives life (v 21-32).

5 Righteous men do not die physically if they turn from righteousness to commit sin; they continue to live physically (v 24-28).

6 If physical death were the penalty for sin, then every wicked man upon dying physically would pay his penalty and therefore be saved as much as the righteous man. God could not condemn him further or send him to hell, for the penalty would thus be paid; but it is declared here that the only way to live is by turning from sin to righteousness, not by dying a physical death (v 5, 9, 21-32).

7 If physical death were the penalty for sin, then one would need to repent, turn from sin, cast away sins, and get a new heart and spirit in order to live physically (v 20-32).

i Questions 40-41. Next, 18:31.

j The conditions of salvation given here are the same as in the N.T. (v 30-32 with Mt. 1:15; 16:15; Acts 2:38; 3:19; 26:18; Rom. 10:9-10 2 Cor. 5:17-21; Gal. 5:19-21; 1 Jn. 1:7-9).

*j Question 42. Next 19:2.

● 32 For I have no pleasure in the death [k]of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

821 CHAPTER 19

2. Lamentation for the princes of Israel (2 Ki. 23:31–25:7)

(1) The mother (2 Ki. 23:21-33; 24:17)

■ 1 Moreover [l]take thou up a lamentation for the princes of Israel,

2 And say, [m]What *is* [n]thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

(2) Jehoahaz (2 Ki. 23:31-33)

● 3 And she brought up [o]one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in [p]their pit, and they brought him with chains unto the land of Egypt.

(3) Jehoakim (2 Chr. 36:5-7)

● 5 Now when she saw that she had waited, *and* her hope was lost, then she took [q]another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And [a]they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

(4) Mother and "rods" taken into captivity (2 Chr. 36:1-7)

10 [b]Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

(5) Zedekiah (Ez. 17:15; 2 Ki. 25)

13 And [c]now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

822 CHAPTER 20

3. Prophecy to the elders (ch. 14)

(1) Their inquiry (Ez. 14:1-3)

1 And it came to pass in the [d]seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of [e]the elders of Israel came to enquire of the LORD, and sat before me.

(2) God's answer: failures of Israel

A. God's blessings: rebellion in Egypt

■ 2 [f]Then came the word of the LORD unto me, saying,

● 3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; [g]Are ye come to enquire of me? *As* I live, saith the Lord GOD, [h]I will not be enquired of by you.

● 4 Wilt thou judge them, son of man, wilt thou judge *them*? [i]cause them to know the abominations of their fathers:

■ 5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house

---

k Of him that dies, righteous or wicked.

l In this chapter we have a lamentation concerning the princes of Israel, or Judah, whose princes alone were heirs of the Davidic and Messianic kingdom. Those of the 10 tribes were usurpers, being out of the Davidic line altogether. The lamentation warned Zedekiah that his fate would be the same as that of the captives who had already gone to Babylon (v 1-14).

m Question 43. Next, 20:3.

n The mother of Zedekiah and Jehoahaz, wife of Josiah (2 Ki. 23:31; 24:18). The other son of Josiah, Jehoiakim, had a different mother (2 Ki. 23:36).

o Jehoahaz who reigned only 3 months and was taken captive to Egypt (v 3-4; 2 Ki. 23:31-33). Jeremiah also lamented his fate (Jer. 22:10-12).

p The reference here is the making of a pit to catch a lion or other wild beast. A hole was dug in the ground and the opening covered over with branches and sod. The animal treading on such a covering would fall into the pit and be taken (v 4; Ps. 7:15;

q Jehoiakim, who fits the description here more than Jehoiachin who only reigned 3 months (v 5-9; 2 Ki. 23:36; Jer. 22:11-19).

a Babylonians (2 Chr. 36:5-7).

b Still talking to Zedekiah, as in v 2. His mother, Hamutal, is compared to a vine planted by waters that is fruitful and full of branches. She had strong rods (Jehoahaz and Zedekiah) that bore her stature which was exalted among the thick branches; and she appeared in her height with her many other branches. She was plucked up in fury and cast down to the ground to be destroyed (v 10-12). This refers to her prosperity before she was taken into captivity with Zedekiah, and then to her hopes being dashed to the ground and destroyed.

c Now refers to the days of this prophecy when she was taken captive. She is compared then to a vine planted in a desolate wilderness, a fire having gone out of her branches devouring her fruit and leaving her barren. This refers to Zedekiah who caused her hopes to be destroyed by his rebellion against Nebuchadnezzar. After this the kingdom of Judah ceased to be and she had a son no more to rule in Judah (v 13-14).

d 7th year of the captivity of Jehoiachin (note c, 8:1).

e These elders were of Judah, hence further proof that Judah was representative of all Israel at this time (v 1).

f Then—when the elders of Israel came to Ezekiel to inquire of the Lord (v 1-2). They were perhaps inquiring about the captivity and its length. God used the occasion to accuse them again of a long history of sinning and final apostasy (v 2-32). He then gave them a message of final restoration—not one about immediate return from captivity (v 33-44).

g Questions 44-45. Next, v 29.

h I will not answer your inquiry. This He did not do, but predicted restoration from final dispersion among the nations (v 33-44).

i See list of their abominations (note d, v 8)

* * *

in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, [b]flowing with milk and honey, which *is* [c]the glory of all lands:

● 7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they [d]rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, [e]I will pour out my fury upon them, to accomplish my anger against them in the midst of [f]the land of Egypt.

B. God's blessing: rebellion in the wilderness

9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and

do, he shall even live in them.

12 Moreover also I gave them my sabbaths, [g]to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of [h]Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

C. God's blessings: rebellion of the new generation

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

● 18 But I said unto [*a]their children in the

---

1 Chose them (v 5)
2 Lifted up His hand to them
3 Made Himself known to them
4 Introduced Himself as Jehovah
5 Agreed to bring them out of Egypt (v6)
6 Espied the good land for them
7 Commanded them to cast away all idols and all abominations (v 7)
8 Punished them in Egypt (v 8)
9 Worked to spare them and save His own name from being polluted before the heathen in Egypt (v 9)
10 Made Himself known to them in bringing them out of Egypt
11 Caused them to go forth from Egypt (v 10)
12 Brought them into the wilderness
13 Gave them statutes (v 11)
14 Showed them His judgments
15 Gave them sabbaths to be a sign between Him and them, so that they might know Him (v 12)
16 Punished them in the wilderness (v 13)
17 Worked to spare His name from being polluted before the heathen in the wilderness (v 14)
18 Lifted up His hand to them in the wilderness to bring them into the land of Canaan (v 15)
19 Spared them again from being destroyed in the wilderness (v 17)
20 Spoke to their children in the wilderness telling them to walk in His ways (v 18-20)
21 Punished them again, but withdrew His hand of judgment again, to spare them (v 21-22)
22 Vowed to scatter them among the heathen when they went into sin (v 23-24)
23 Permitted captors to give them laws that were not good (v 25-26)
24 Gave them the land of Canaan (v 28)
25 Rebuked them for their idolatry (v 29)
26 Refused to be inquired of by the captives to Babylon (v 31)
27 Made predictions of the last days (v 33-44)

b See Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9, 15; 27:3; 31:20.

c God, who sees the whole earth from heaven and knows all lands and their possibilities saw fit to choose Palestine and call it the glory of all lands (v 6, 15). It has been in ruins for many centuries because of His curse upon it, but it will again be one of the most fruitful of all places under the Messiah.

d 22 Abominations and Sins of Israel:
1 Rebelled against God in Egypt (v 8)
2 Would not listen to God
3 Refused to cast away the abominations of their eyes
4 Refused to forsake the idols of Egypt
5 Rebelled against God in the wilderness (v 13)
6 Walked not in His statutes
7 Despised His judgments
8 Polluted His sabbaths
9 Their hearts went after their idols (v16)
10 Their children rebelled against God
11 Walked not in His statutes (v 21)
12 Did not keep His judgments
13 Polluted His sabbaths
14 Did not execute His judgments (v 24)
15 Despised His statutes
16 Eyes followed the idols of their fathers
17 Offered their firstborn children in fire to idols (v 26)
18 Blasphemed God (v 27)
19 Committed a trespass against God
20 Established places of idol worship on every green hill and in the groves (v 28-32)
21 Offered sacrifices to their idols to provoke God
22 Committed whoredom in idolatrous worship (v 30-32)

e 3 Times God Determined to Punish Israel:
1 When they were so rebellious in Egypt—but He spared them (v 8)
2 When they were so rebellious in the wilderness—but He spared them (v 13)
3 When they were so rebellious in the early days of Canaan—but He spared them again (v 21-22). This rebellion continued until God finally had to destroy them (v 23-32)

f Ezekiel mentions Israel in Egypt more than any other prophet. The word is used 8 times in this one chapter (v 5-10, 36).

g The sabbaths are again stated to be for a sign between God and Israel—a sign of the covenant between them (v 12, 20. Cp. Ex. 31:12-18). Sabbaths of Israel were never a sign between God and the Gentiles, or God and the church; this must be recognized if the whole□truth is to be known. See ***Sabbath*** in Index.

h 5 Periods of Israel's Rebellion:
1 In Egypt (v 2-8)
2 In the wilderness (v 9-13)
3 In Canaan from Joshua and Hezekiah (v 14-26)
4 Hezekiah to Josiah (v 27-29)
5 Ezekiel's generation (v 30-32)

*a The new generation of Israel, after the one that was cursed to die in the wilderness. God appealed to them not to rebel as the old generation did, the one that came out of Egypt, but He got no response from them to obey. On the contrary, they rebelled as their fathers had done, and every following generation did likewise up to the very time of the last generation before that of Ezekiel (v 21-26). This took your fathers, neither observe their judgments, nor defile yourselves with their idols:

● 19 I *am* the LORD your God; walk in my statutes, and keep my judgments, and do them;

● 20 And [d]hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 [e]I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore [f]I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

D. God's blessings: rebellion of their fathers in Canaan (cp. Isa. 1:2, refs.)

●■27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 *For* when I had brought them into the land, *for the which* I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.

29 Then I said unto them, [g]What *is* the high place whereunto ye go? And the name thereof is called [h]Bamah unto this day.

E. Their own rebellion

■ 30 Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: [a]and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

F. Future regathering and judgment (Mt. 24:15-31; Isa. 11:11, refs.)

★■33 ¶ [*b]*As* I live, [*c]saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you [*d]into the wilderness of the people, and [*e]there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

---

in all the period of the judges and the kings up to at least the reign of Hezekiah, when the old and new generations of Ezekiel's time came into being. See note h, v 13.

b 14 Commands of God in Ez. 20:

1 Speak to the elders of Israel and say, Thus saith the Lord God (v 3)
2 Cause them to know the abominations of their fathers (v 4)
3 Cast away every man the abominations of his eyes (v 7)
4 Defile not yourselves with the idols of Egypt
5 Walk not in the statutes of your fathers (v 18)
6 Do not observe their judgments
7 Do not defile yourselves with their idols
8 Walk in My statutes (v 19)
9 Keep My judgments and do them
10 Hallow My sabbaths (v 20)
11 Speak unto the house of Israel and say, Thus saith the Lord God (v 27)
12 Set your face toward the south, and drop your word toward it (v 46)
13 Prophesy against the forest of the south field
14 Say to the forest of the south, Hear the word of the Lord (v 47)

c This proves that the Jews made laws instead of the law of Moses on this point. These were the laws they were commanded not to observe instead of the laws of Jehovah (v 18-19).

d See note g, v 12.

e This expression is used 7 times in this chapter (v 5-6, 15, 23, 28, 42). It was a custom to raise the hand in making a vow or an oath.

f The idea here is that God suffered their captors to make laws which were not good for them, and judgments for them to live by, not that His laws were not good for them (v 25).

g Questions 46-48. Next, v 31.

h Bamah, meaning high place. God commanded only one place of sacrifice, but Israel set up places of worship on every high hill, and in groves where immoralities could be carried on in some privacy. The word Bamah became a byword expressing the displeasure of Jehovah upon such places—a memorial of the guilt of the people.

a Question 49. Next, v 49.

*b This expression, As I live is used 16 times by Ezekiel (5:11; 14:16-20; 16:48; 17:16, 19; 18:3; 20:3, 31, 33; 33:11, 27; 34:8; 35:6, 11), and only 4 times by all the other prophets (Isa. 49:18; Jer. 22:24; 46:18; Zeph. 2:9). It is not found in any other section of the Bible; but As truly as I live occurs in Num. 14:21, 28. The purpose of the expression was to emphasize the absolute truth of what was being spoken by God.

*c 26th prophecy in Ez. (20:33-44, unfulfilled). Next, v 45. See ***20 Predictions—Unfulfilled***, p. 1442.

*d This is one of a number of simply stated scriptures on the flight of the sun-clothed woman of Rev. 12 into the wilderness where she will have a place reserved of God to protect her for 3½ years from the Antichrist. Israel is spoken of as going into the wilderness several times, but never the Gentiles, the church, or Christendom (v 33-44; Isa. 16:1-5; 42:11-13; Hos. 2:14-23; Rev. 12:6, 13-16). See ***The Sun-Clothed Woman***, p. 533 of N.T.

*e In this wilderness God will plead with Israel face to face as He did in the wilderness coming out of the land of Egypt (v 35-36). God sent Moses and Aaron to plead with them in those days, and in the future He will send the two witnesses, Enoch and Elijah, to plead with them in the coming tribulation (Rev. 11:3-11). He will bring Israel under the rod and into the bond of the covenant (v 37). At that time all rebels will be purged from them (v 38). In fact, Zech. 13:8-9 predicts that two-thirds of Israel will be destroyed, leaving only a third to accept Jesus Christ at His 2nd advent (Zech. 12:10–13:1; Rom. 11:25-29).

rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

G. Incrimination

■ 39 [g]As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

H. Future restoration

40 For [h]in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your [i]offerings, and the firstfruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and [j]gather you out of the countries wherein ye have been scattered; and I will be [k]sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, [l]into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And [a]there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

VI. Signs—prophecies of Babylonian captivity (Ez. 20:45–24:27)

1. Sign of fire in the forest of the south field: judgment

★●45 ¶ [b]Moreover the word of the LORD came unto me, saying,

● 46 Son of man, set thy face toward the south, and drop *thy word* toward the south, [c]and prophesy against the forest of the south field;

● 47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, [d]Doth he not speak parables?

823 CHAPTER 21

2. Sign of the drawn sword: complete destruction

★■ 1 [e]And the word of the LORD came unto me, saying,

● 2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall

---

who are not rebels will be counted in the flock, in that day. This was the manner of counting sheep—they were numbered as they passed under the shepherd's club (v 37; Jer. 33:13; Mic. 7:14).

g Here we have divine irony—Go serve your idols now and hereafter if you do not want to hearken to Me, but do not pollute My holy name anymore with your gifts and idols (v 39).

h This refers to the mountain of the Lord's house that will be built when the Messiah comes. Israel will flow into it with all nations and be blessed in all eternity (v 40; Isa. 2:1-4; 54:1-7; 62:1-9; 63:17-25; 66:20-24; Mic. 4).

i Here is another reference to sacrifices and offerings being made again, in the Millennium and the New Earth period eternally—not to take away sins, for they did not actually do this in the past, but to serve as a memorial and a schooling for the coming generations, teaching them the wonderful work of Christ on the cross (v 40-42). See notes on 40:5–48:34.

j Again and again God predicts the regathering of Israel from all nations to fulfill the many prophecies of the eternal earthly kingdom of David and the Messiah (v 34-38, 41; Isa. 10:10-12, notes).

k Again, the meaning of sanctification is made clear. It simply refers to setting anything apart for holy and sacred use, or to be revered in the hearts of men, as in this case. It has no reference to cleansing from sin or dealing with a fallen nature (v 41). See ***Sanctification*** in Index.

l Here again the often repeated fact is affirmed—that all the 13 tribes of Israel will be gathered back from the nations to occupy the original promised land of Palestine in all eternity (v 42; 37:11-14, 21-28; 49:1-35).

a There—in the land of Israel, the country I lifted up (sware) to give to your fathers—you will remember your ways and all your doings wherein you have been defiled. There you will loathe yourselves in your own sight for all the evils you have committed; there you will know that I am Jehovah (v 43-44).

b 27th prophecy in Ez. (20:45-49, fulfilled). Next, 21:1.
6 Predictions—Fulfilled:
1 Set your face and drop your word toward the south, and prophesy against the forest of the south field . . . I will kindle a fire in you (20:46-47)
2 It will devour every green and dry tree in you (20:47)
3 The flaming flame will not be quenched
4 All faces from the south to the north will be burned therein
5 All flesh will see that I the Lord have kindled it (20:48)
6 It will not be quenched until it has burned out

c This prophecy of the south field being devoured by fire symbolizes the complete destruction of Judah and Jerusalem. The whole land was to be destroyed like a fire devouring the whole of the forest, leaving nothing but roots, stumps, and logs lying around. Judah would be destroyed, Jerusalem and other cities would be burned to the ground, dead bodies would be strewn all over the open fields, and all flesh would see and know that it was a supernatural power which caused Nebuchadnezzar to destroy such a strong country, formerly protected of God (v 45-49; 7:15; Jer. 9:22; 26:18).

d Question 50. Next, 21:7.

e 28th prophecy in Ez. (21:1-7, fulfilled). Next, v 8.
8 Predictions—Fulfilled:
1 Set your face and drop your word toward Jerusalem and the holy places in the land of Israel . . . I am against you, and will draw forth My sword out of his sheath, and cut off from you the righteous and the wicked (21:2-3)
2 My sword will go forth out of his sheath against all flesh from the south to the north (21:4)
3 It will not return anymore until it has accomplished its mission (21:5)
4 It comes (the tidings of invasion) and every heart will melt (21:7)
5 All hands will be feeble
6 Every spirit will faint
7 All knees will be weak as water
8 It will come and will be brought to pass

all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

3. Sign of convulsive sighing: sufferings

● 6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, [*f]Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

4. Sign of the sharp sword: clean destruction

★■ 8 ¶ [a]Again the word of the LORD came unto me, saying,

● 9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also [b]furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: [c]should we then make mirth? it contemneth the [d]rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of [e]the slayer.

5. Sign of howling and smiting: rulers destroyed

● 12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: terrors by reason of the sword upon my people: [f]smite therefore upon *thy* thigh.

13 Because [g]*it is* a trial, [h]and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

6. Sign of smiting hands: great gulf

● 14 Thou therefore, son of man, prophesy, and smite *thine* hands together, and let the sword be [i]doubled the third time, the sword of the slain: it *is* the sword of the great *men that* are slain, which entereth into their privy chambers.

15 I have set the point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* wrapped up for the slaughter.

● 16 Go [j]thee one way or other, *either* on the right hand, *or* on the left, whithersoever thy face *is* set.

17 I [k]will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

7. Babylon God's sword of judgment upon Judah
(1) The sword at the crossroads

★■18 ¶ [l]The word of the LORD came unto me again, saying,

● 19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

[*f] Question 51. Next, v 10.

[a] 29th prophecy in Ez. (21:8-17, fulfilled). Next, v 18.
10 Predictions—Fulfilled:
  1 A sword is sharpened and furbished to make a slaughter and to glitter (21:9-10)
  2 It contemns the rod (scepter) of Judah, as it does every tree (21:10)
  3 It is given into the hand of the slayer (Nebuchadnezzar, 21:11)
  4 Cry and howl, for it will be upon My people (21:12)
  5 It will be upon all the princes of Israel
  6 Terrors by reason of the sword will be upon My people Israel
  7 It will enter into the private chambers of the great men and slay them (21:14)
  8 It will be pointed toward all gates that their hearts may faint (21:15)
  9 The ruins will be multiplied
  10 It will strike on the right hand and on the left (21:16)

[b] Furbish—polish and brighten (v 9-10).

[c] Question 52. Next, v 13.

[d] The scepter of Judah, My son (v 10).

[e] Nebuchadnezzar, king of Babylon.

[f] Smiting the thigh was a symbol of grief for men, as beating the breast was for women (v 12).

[g] It (Jehovah's sword) is tried, or proved, and what if it contemns (despises or scorns) the rod (scepter) of Judah? It (the scepter) will be no more until the Messiah comes whose right it is to rule (v 13). The Sept. reads, "Therefore clap thine hands, for sentence has been passed: and what if even the tribe (of Judah) be rejected? That shall not be, saith the Lord God." The idea here is that though God's sword destroyed even the scepter the tribe of Judah would not be completely cut off.

[h] Question 53. Next, v 30.

[i] Doubled three times expresses the violence and force of the sword (v 14).

[j] That is, the sword—cut to the right and turned (v 16).

[k] A symbol of the judgment of God resting after it has been completed (v 17); or, it could be as the Sept. reads, "And I also will clap My hands and let loose My fury." Sometimes smiting hands was a sign of contempt (Job 27:23; Lam. 2:15); anger (22:13; Num. 24:10); sorrow (6:11); triumph (25:6); or of a pledge or an oath (Gen. 14:22; Pr. 11:21). It was the same as our shaking hands to confirm an agreement.

[l] 30th prophecy in Ez. (21:18-32, fulfilled, except v 27). Next, 22:2.
16 Predictions—Fulfilled:
  1 Appoint two ways that the sword of Babylon may come. The two ways will come forth out of one land. Set us a signpost at the head of the ways. One road will lead to Ammon and the other to Judah in Jerusalem. The king of Babylon will stand at the parting of the ways and use divination (21:19-21).
  2 At his right hand will be the divination of Jerusalem to make war on Judah and Jerusalem (21:22).
  3 The divination will be to them (Zedekiah and the rulers of Jerusalem) a false divination (21:23).
  4 Because you (Zedekiah and rulers of Jerusalem) have made your iniquity to be remembered, in that your transgressions are discovered, you will be taken with the hand (21:24).
  5 Your (Zedekiah's) day is come when your iniquity will have an end (21:25).
  6 Remove the diadem, and take the crown, for glory will be removed from both priest and king (21:26).
  7 I will overturn the kingdom of Judah and it will be no more until He comes whose right it is to rule, and I will give it to Him (21:27). This first part has been and is still being fulfilled, but the last part will be fulfilled at the 2nd advent of Christ.
  8 Ammon also will be destroyed (21:28).
  9 The diviners of Ammon will divine and lie (predicting escape from the invasion by Babylon), but they will be destroyed and cast out with those that are slain, whose day is come and whose iniquity is at an end (21:29).
  10 I will cause the sword to be put in its sheath when its work is over—destroying Judah and Ammon (21:30).
  11 I will pour out My indignation upon you (21:31).
  12 I will blow against you in the fire of My wrath.
  13 I will deliver you into the hand of brutish men who are skillful to destroy.
  14 You will be fuel to the fire (21:32).
  15 Your blood will be in the midst of the land.
  16 You will be remembered.

parting of the way, at the head of the two ways, to use divination: he [a]made *his* arrows bright, he consulted with images, he looked in the liver.

22 [b]At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, [c]to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

(2) Judgment on Judah: no king until Messiah (Acts 15:14-17; Hos. 3:4-5; Isa. 9:6, refs.)

■ 24 Therefore thus saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ [d]And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

●■26 Thus saith the Lord GOD; Remove the [e]diadem, and take off the crown: this *shall* not *be* the same: [f]exalt *him that is* low, and abase *him that is* high.

27 [g]I will overturn, overturn, overturn, it: and it shall be no *more*, until he come whose right it is; and I will give it *him*.

(3) Judgment on Ammon next

say, Thus saith the Lord GOD [h]concerning the Ammonites, and [i]concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 [j]Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 [k]Shall I cause *it* [l]to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

824

CHAPTER 22

8. Prophecy against Israel

(1) Her twenty sins

★■ 1 Moreover the word of the LORD came unto me, [*m]saying,

2 [*a]Now, thou son of man, [*b]wilt thou judge, wilt thou judge [*c]the bloody city? yea, thou shalt shew her [*d]all her abominations.

●■ 3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that

---

ing at the entrance of the holy land, at the fork of two roads—one to the right leading to Judah, and the other to the left leading to Ammon—using divination to determine which road to take first. Judah was chosen first (v 22-27) before Ammon (v 28-32).

[a] See ***3 Ways of Divining***, p.1440.

[b] Jerusalem was on the right hand road; this was the place chosen by divination to be attacked before Ammon was (v 22). Zedekiah and the rulers of Israel considered this choice to be false divination (v 23).

[c] This refers to the oaths and the covenant which Zedekiah and the elders of Israel had made with Nebuchadnezzar to rule Judah under him, and not rebel (v 23). Zedekiah broke this covenant and for that God determined to destroy him and Judah (v 23; 17:11-21; 2 Ki. 24:20).

[d] Zedekiah was here personally addressed by the prophet and judgment was pronounced upon him and his kingdom (v 24-27).

[e] This was the mitre of the high priest, and the crown here refers to the headpiece of the king (v 26). Both the high priest and the king were to be removed and judged by Nebuchadnezzar; this was literally fulfilled (2 Ki. 25:5-7, 18-21).

[f] Debase Zedekiah and the high priest and exalt Gedaliah over Judah (v 26; 2 Ki. 25:7, 18-24).

[g] The kingdom of Judah was to be overthrown and exist no more until the Messiah would come whose right it is; and it would be given to Him (v 27; Gen. 49:10; Isa. 9:6-7; 42:1; Jer. 23:5; 33:17; Hos. 3:4-6; Zech. 6:12-13; 14:9; Lk. 1:32-33; Acts 14:13-18; Rev. 11:15; 20:1-10).

[h] After Jerusalem, Ammon was also to be destroyed by Nebuchadnezzar (v 28).

[i] See Jer. 49:1; Zeph. 2:8.

[j] The Ammonites also divined and pronounced the divination of Nebuchadnezzar a lie; but theirs was a lie, for their necks were brought down with the other slain of the nations whose end had come(v 29-32).

[k] Question 54. Next, 22:2.

[l] The sword was not to return to his sheath until it had fully accomplished its mission in destroying Judah, Ammon, and other nations round about. Ammon was to be destroyed in her native land (v 30). God's indignation was to be upon her, as well as on Judah. The fire of His wrath was to come upon the Ammonites and they were to be turned over into the hands of men who were brutish and skillful to destroy (v 31); they were to be fuel in the fire of God's wrath, and their blood was to be shed in the midst of the land. They were not to be remembered anymore (v 32).

[*m] For a list of these predictions, see note a, v 2.

[*a] 31st prophecy in Ez. (22:1-16, fulfilled). Next, v 17.
7 Predictions—Fulfilled:
1 I have made you a reproach to the heathen, and a mocking to all countries (soon to be fulfilled, 22:4)
2 Those that be near, and those that be far from you, will mock you (22:5)
3 I will deal with you (22:14)
4 I will scatter you among the heathen and disperse you in the countries (22:15)
5 I will consume your filthiness out of you
6 You will take your inheritance (or forfeit your inheritance) in the sight of the heathen (22:16)
7 You will know that I am Jehovah

[*b] Question 55. Next, v 14.

[*c] Jerusalem is called the bloody city, because of the many murders committed there, especially of the saints and prophets by the wicked rulers (v 2-4, 6, 12, 27).

[*d] 20 Sins of Judah and Jerusalem:
1 Murders—bloody city (v 2-4, 6, 12, 27)
2 Making idols (v 3)
3 Worship of idols (v 3-4)
4 Set light by (oppressed) father and mother (v 7)
5 Oppressed the strangers
6 Vexed orphans and widows
7 Despised My holy things (v 8)
8 Profaned My sabbaths
9 Slander—carry tales (v 9)
10 Eat upon mountains in idolatrous worship
11 Committed lewdness
12 Committed adultery with father's wife (v 10)
13 Humbled her that was set apart for pollution (or uncleanness)
14 Committed adultery with neighbor's wife (v 11)
15 Committed adultery with daughter-in-law
16 Committed adultery with sister, the father's daughter
17 Took bribe to murder (v 12)
18 Took interest for money lent
19 Extorted from neighbor
20 Forgot God

✡ ✡ ✡

herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

(2) Fivefold judgment

13 ¶ Behold, therefore [e]I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 [f]Can thine heart endure, or can thine hands be strong, in the days that [g]I shall deal with thee? I the LORD have spoken *it*, and will *do it*.

then, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

9. Sign of dross: punishment for sin

★■17 [h]And the word of the LORD came unto me, saying,

18 Son of man, [i]the house of Israel is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you [a]into the midst of Jerusalem.

20 *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

10. Prophecy against Israel
(1) Twenty sins of four classes

■ 23 ¶ And the word of the LORD came unto me, saying,

● 24 Son of man, say unto her, Thou *art* the land that is [b]not cleansed, nor rained upon in the day of indignation.

25 *There is* a [c]conspiracy [d]of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane,

---

e Smiting the hands here was a sign of anger and contempt (v 13). See note k, 21:17.

f Question 56. Next, 23:36.

g 5fold Judgment on Israel:
1 I will deal with you (v 14)
2 I will scatter you among the heathen (v 15)
3 I will disperse you in the countries
4 I will consume your filthiness out of you
5 You will take your inheritance (more literally trans., You will forfeit your inheritance) in the sight of the heathen (22:16)

h 32nd prophecy in Ez. (22:17-22, fulfilled). Next, v 31.
5 Predictions—Fulfilled:
1 I will gather you into the midst of Jerusalem, as they gather metals and put them in the midst of the furnace to blow fire upon them to melt them (22:18-20)
2 I will gather you in My anger and in you (22:20)
3 I will gather you and blow upon you in the fire of My wrath (22:21)
4 You will be melted, as metals are melted in the midst of a furnace (22:21-22)
5 You will know that I the Lord have poured out My fury upon you (22:22)

i Ezekiel used the term the house of Israel repeatedly in addressing the Jews at Jerusalem and those in captivity, so the Jews of the world today, as then, are the house of Israel (v 18; 19:1; 20:1; etc.). It was in the midst of Jerusalem, the capital of Judah, that this house of Israel was living and where it was to be punished (v 19). The people were compared to dross in the midst of a furnace. Lead put into a crucible with gold and silver causes the baser metals to retire, or form dross at the sides of the crucible, leaving the pure gold or silver in the middle. But here the silver itself became dross (v 19).

a The house of Israel of Ezekiel was in Jerusalem. It was therefore the same as the Jews, and that Judah was the true kingdom of Israel and representative of all the tribes (v 19).

b Not only was Jerusalem a bloody city, but the whole land of Israel was unclean through sin, for which God had withheld rain upon it (v 24). This was in fulfillment of promises made to Israel in the days of Moses (Lev. 26:19-20, 26, 33; Dt. 28:23-24).

c 4 Classes to be Judged:
1 The prophets (v 25)
2 The priests (v 26)
3 The princes (including the king, v 27)
4 The people (v 29)

d 20 Sins of Judah:
1 Uncleanness (v 24)
2 Conspiracy against God (v 25)
3 Preying on innocent people
4 Robbery
5 Murders
6 Transgression of the law (v 26)
7 Profaned the holy things
8 Put no difference between the holy and the profane
9 Made no difference between the clean and the unclean
10 Polluted the sabbaths
11 Profaned Jehovah among the people
12 Rulers oppressed and murdered the people (v 27)
13 Covetousness
14 Gave people false hope (v 28; 13:11-17, notes)
15 Lived in vanity (v 28)
16 Divined lies
17 The people used oppressions (v 29)
18 Men in general were robbers
19 Vexed the poor and needy
20 Oppressed the stranger

✡ ✡ ✡

the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *morter*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

(2) No intercessor: judgment

30 And [e]I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

★ 31 [f]Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

825

CHAPTER 23

11. Parable of Aholah (Samaria) and Aholibah (Jerusalem, Ez. 23:1-49; cp. Ez. 16:1-63; Dt. 32:10-44)

(1) Harlotry of both in Egypt

■ 1 The word of the LORD came again unto me, saying,

2 Son of man, there were [a]two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus Jerusalem Aholibah.

(2) Harlotry of Samaria with Assyria: captivity (2 Ki. 15, 17)

5 [c]And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

(3) Harlotry of Judah with Assyria (2 Ki. 16:7-18)

11 And when her [d]sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers [*e]clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

(4) Harlotry of Judah with Assyria and Babylon (2 Ki. 16, 20)

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men [*f]pourtrayed upon the

---

one man to stand in the gap and build a hedge to turn away His wrath from men—and has been disappointed in many generations and with many nations. Here He could not find a man with influence enough to turn the hearts of the people away from sin and back to Him, so judgment had to fall (v 30). Cp. 13:5; Jer. 5:1.

f 33rd prophecy in Ez. (22:31, fulfilled). Next, 23:22.
3 Predictions—Fulfilled:
1 I have poured out My indignation upon them (22:31)
2 I have consumed them in the fire of My wrath
3 Their own way have I recompensed upon their heads
All these statements are in the past tense, but in reality they predicted things just about to happen to Jerusalem. From God's standpoint they had already taken place, because His word had gone forth declaring a speedy fulfillment.

a The two sisters are symbolic of Samaria and Jerusalem (v 4). Both kingdoms of Israel were branches of the same stock (v 2), and both committed whoredom with Egypt, indicating the idolatry of Israel while in that land (v 3). They also committed whoredoms in their youth, indicating their idolatry before God made the Mosaic covenant with them and caused them to become His wife by covenant relationship (v 3; Isa. 54:5). While they belonged to God they were fruitful and bore children, sons and daughters (v 4), but when they left Him they became unfruitful (v 5-21).

b Their names (v 4):
1 Aholah, or Samaria, was the elder sister. The Heb. means her own tent or tabernacle. So-named because the 10 tribes under Jeroboam set up their own worship to rival that in Jerusalem and to be distinct from Jehovah's worship (v 4; 1 Ki. 12:25-33).
2 Aholibah, or Jerusalem, was the younger sister. The Heb. means My tent is in her. So-named because God's temple and true worship were in Judah and Jerusalem, not in the 10-tribe kingdom and Samaria (v 4).

c Aholah, or Samaria, is first dealt with as playing the harlot when she belonged to God. She doted on her lovers, the Assyrians (v 5). They are described and her whoredom with them in v 6-7. Her whoredom with Egypt is next stated (v 8). God delivered her from Egypt and she began to commit whoredom with the Assyrians (v 9). They discovered her nakedness and took her sons and daughters into captivity, slaying many with the sword (v 10; 2 Ki. 17).

d Aholibah, or Judah, is next dealt with as seeing the whoredoms of Samaria, and becoming more corrupt than she ever was (v 11). Judah also doted on the Assyrians, her neighbors, who are again described (v 12). God saw that she was defiled by the Assyrians (v 13), and that she increased her whoredom by falling in love also with Babylonians, who are described in v 14-15. She sent messengers to Chaldea to make a covenant with them (v 16), and the Babylonians came to her in a bed of love, defiling her with their whoredom. Thus Judah was polluted with them, and her mind was alienated (v 17); and she continued to multiply her whoredoms by calling to remembrance such sins of her youth with Egypt whom she began to long for again (v 18-21).

*e The Assyrians were famous for their rich and costly apparel. The expression Assyrian garments became a term for all kinds of fine clothing. Different from the Egyptian and Persian clothes, they consisted of tunics or robes varying in length, of mantles of different shapes, of long-fringed scarfs, and embroidered girdles. Ornaments in profusion were put on the dresses, some of which appear to have been emblematic of certain dignities and employments.

*f Pictures of gods were painted on the walls in bright colors (v 14).

✡ ✡ ✡

with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

(5) Thirty-twofold judgment

★■22 ¶ [a]Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy [b]lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, shall take away thy [c]nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

■ 28 For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her [*a]cup into thine hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the [*b]sherds thereof, [*c]and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

■ 35 Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

(6) Eight sins of Aholah (Samaria) and Aholibah (Jerusalem)

●■36 ¶ The LORD said moreover unto me; Son of man, [d]wilt thou judge Aholah and Aholibah? yea, declare unto them [e]their abominations;

---

a 34th prophecy in Ez. (23:22-35, fulfilled). Next, v 45.
32 Predictions—Fulfilled:
1 I will raise up your lovers against you (23:22)
2 I will bring them against you on every side
3 The Babylonians, Chaldeans, Pekod, Shoa, Koa, and all the Assyrians with them will I bring against you (23:23)
4 All will be riding horses—desirable young men, captains, rulers, great lords
5 They shall come against you with chariots, wagons, and a great assembly of people, which will set against you the buckler, shield, and helmet round about (23:24)
6 I will set judgment before them
7 They will judge you according to their own judgment
8 I will set My jealousy against you (23: 25)
9 They will deal furiously with you
10 They will take away your nose and ears
11 Your remnant will fall by the sword
ters captive
13 The rest will be destroyed by fire
14 They will strip you of your clothes (23:26)
15 They will take your fair jewels
16 I will make your lewdness to cease from you, and your whoredom which you brought from Egypt (23:27)
17 You will not lift your eyes to them
18 You will not remember Egypt anymore
19 I will deliver you into the hand of them whom you hate, and them from whom your mind is alienated (23:28)
20 They will deal with you hatefully (23:29)
21 They will take away all your labor
22 They will leave you naked
23 The nakedness of your whoredoms will be discovered
24 Both your lewdness and your whoredoms will be discovered
25 I will do these things to you (23:30)
26 I will give the cup of your sister (Samaria) into your hand (23:31)
27 You will drink of your sister's cup deep and large (23:32)
28 You will be laughed to scorn and be had in derision
29 You will be filled with drunkenness and sorrow, with the cup of astonishment and desolation, and the cup of your sister, Samaria (23:33)
30 You will even drink and suck it out (23: 34)
31 You will break the sherds thereof
32 You will pluck off your own breasts

b The lovers of these two symbolic women were the nations whom they trusted in instead of Jehovah—the Egyptians, Assyrians, Babylonians, and others (v 5, 8, 14-15, 17, 21, 23).

c These mutilations were common among the Chaldeans, Assyrians, and Persians. Among the Chaldeans, adulteresses were punished in this manner, which fact is perhaps the basis of this text.

*a Her cup, the cup of Samaria, was total destruction as a nation and captivity for the remnant left alive (v 31; 2 Ki. 17).

*b This word is a variation of shard, a fragment of brittle substance, as an earthen vessel (v 34).

*c This simply means to destroy the occasions of their idolatry; or, more literally, it refers to the tearing at the breasts.

d Question 57. Next, v 43.

e 8 Sins of Samaria and Jerusalem:
1 Adultery (v 37)
2 Murders
3 Idolatry
4 Sacrificed children in the fire (v37-39)
5 Defiled My sanctuary (v 38-39)
6 Profaned My sabbaths
7 Made alliances with other nations (v40- 42)
8 Committed idolatry and adultery in worship to idols with other nations (v 40-44)

blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, [*f]to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, [*g]Will they now commit whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

(7) Tenfold judgment on both

★ 45 ¶ [a]And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

■ 47 And the company shall stone them with stones, and dispatch them with their swords; and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

826 CHAPTER 24

12. Prophecy against Judah
(1) Parable of the boiling pot

★■ 1 [b]Again [c]in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

● 2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

● 3 And utter [d]a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

● 4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

● 5 Take the choice of the flock, and burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

(2) Signification: judgment

6 ¶ Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! [e]bring it out piece by piece; [f]let no lot fall upon it.

7 [g]For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; Woe to the bloody city! [h]I will even make the pile

---

*g Question 38. Next, 24:19.

a 35th prophecy in Ez. (23:45-49, fulfilled). Next, 24:1.

10 Predictions—Fulfilled:

1 The righteous men will judge them after the manner of adulteresses and murderers, because they are adulteresses and murderers (23:45)
2 I will bring up a company upon them (23:46)
3 I will give them to be removed from their land and spoiled
4 Their enemies will stone them and kill them with their swords (23:47)
5 They will slay their sons and daughters
6 They will burn their houses with fire
7 I will cause their lewdness to cease out of the land, that all women may be taught not to do after their lewdness (23:48)
8 They will recompense your lewdness upon you (23:49)
9 You will bear the sins of your idols
10 You will know that I am Jehovah God

b 36th prophecy in Ez. (24:1-14, fulfilled). Next, v 15. Another pantomime prophecy.

10 Predictions—Fulfilled:

1 Set on a pot and pour water into it
2 Gather the pieces of the sacrifice into it, even every choice piece, the thigh, the shoulder, and the choice bones (24:4)
3 Take the choice of the flock, and burn also the bones under the pot, and make it boil full well; let them seethe the bones of it therein (24:5)
4 Woe to the bloody city, the pot whose scum is therein and not gone out of it (24:6)
5 Bring out piece by piece from the pot; let no lot be cast upon it
6 Her blood will be shed in the midst of her and will not be covered with dust (24:7-8)
7 Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, spice it well, and let the bones be burned. Then set the empty pot upon the coal that the brass may be hot and burn, and that the filthiness may be molted in it, that the scum of it be consumed (24:9-11)
8 Her scum will be in the fire (24:12)
9 You will not be purged from your filthiness anymore, till I have caused My fury to rest upon you (24:13)
10 I will do it and will not go back, or spare, or repent. According to your ways and your doings, they will judge you (24:14)

c This was the very day Nebuchadnezzar came against Jerusalem to destroy it completely (v 1-2). The siege began on this day and was finished in the 11th year, the 4th month, and the 9th day of the month (2 Ki. 25:2-4).

d The parable is given in v 3-5, the application in v 6-14. Jerusalem here is compared to a great caldron, the fire around the pot and under it representing the great army of Babylon besieging the city, and the bones in the pot symbolizing the inhabitants of the city shut up within the walls. The choice pieces in the pot refer to the choice members of the community.

e Bring forth the inhabitants one by one.

f This signifies that the city was to be destroyed, not divided by lot between conquerors (v 6). In the previous sieges under Jehoiakim and Jehoiachin, some were taken and others left; now all the people were to be removed.

g The blood of Jerusalem was to be left in the open, not covered by dust (v 7-8).

h The destruction of the city was to be great like a great fire burning under a pot until nothing was left but the bones and dry burned flesh, with even the pot burned and melted (v 9-11).

✡ ✡ ✡

● 10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

● 11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, [a]till I have caused my fury to rest upon thee.

14 I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

13. Sign
(1) No mourning

★■15 ¶ [b]Also the word of the LORD came unto me, saying,

● 16 Son of man, behold, I take away from thee [c]the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.

● 17 Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, [d]Wilt thou not tell us what these *things are* to us, that thou doest *so*?

20 Then I answered them, The word of the LORD came unto me, saying,

●■21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane my sanctuary, the excellency of your strength, [e]the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.

22 And [f]ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.

24 ¶ Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, [g]*shall it* not *be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth [h]in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be [*a]no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

827

CHAPTER 25

*VII. Prophecies against [*b]seven Gentile powers*
(Ez. 25:1–32:32; Isa. 13:23; Jer. 45:51; Amos 1-2; Jer. 49:1, refs.)
1. Against Ammon

---

a The filthiness of Jerusalem will not be purged until God has completed His fury upon it, which suggests how He will bring Israel to repentance and complete surrender in the last days. The future tribulation will purge Israel of all rebels and bring the nation to repentance (Zech. 12:10–13:1, 8-9; Rom. 11:25-29). Here, in the Babylonian captivity days, God was to complete His punishment of them before He would restore them again to their own land (v 13-14). They were to reap what they had sown (v 14), and so will it always be with all men (Gal. 6:7-8).

b 37th prophecy in Ez. (24:15-27, fulfilled). Next, 25:1.
8 Predictions—Fulfilled:
1 I will take from you the desire of your eyes with a stroke (24:16)
2 I will profane My sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pities (24:21)
3 Your sons and daughters whom you have left will fall by the sword
4 According to all that Ezekiel has done you will do (24:21, 24)
5 When this comes you will know that I am the Lord God (24:24)
6 In the day that I take away their strength, the joy of their glory, and the desire of their eyes upon which they have set their minds, their sons and daughters, it shall be that he who escapes will come to you and tell you about it (24:25-26)
7 In that day your mouth will be opened to him that has escaped the destruction of Jerusalem, and you will speak and be dumb no more (24:27)
will know that I am the Lord

c The desire of his eyes was his wife (v 16, 18). She died of a stroke, and he was commanded not to weep or show any other sign of mourning, so as to teach Israel the lesson that in the coming destruction of Jerusalem and the nation they would be too stunned to mourn (v 16-17, 21-23). His wife was a symbol of the temple, the desire of the eyes of Israel (v 21).

d Question 59. Next, v 25-26.

e The desire of the eyes of Israel—the temple—was to be destroyed like the desire of Ezekiel—his wife, whose death was a sign to the people (v 16-17, 21). Israel's sons and daughters were also to be destroyed, and yet they were not to mourn because of the calamities befallen them (v 21-23).

f You (Jews) will do as I (Ezekiel) have done—not cry, mourn, cover the lips, eat food (v 22). Furthermore, you will tire your head (see note i, 2 Ki. 9:30), put shoes on your feet to go into captivity, pine away in your iniquities, then mourn one toward another (v 23).

g Question 60. Next, 26:15.

h In that day when all this will happen, you (Ezekiel) will receive the full report from those who escape the destruction; and I will open your mouth and you will not be dumb anymore as a sign to the house of Israel (v 26-27).

*a The reference here is no doubt to his being made dumb, and having his mouth opened only when God would speak through him to the house of Israel (v 24-27). We are to understand then that the dumbness continued until Jerusalem was completely destroyed; after that he was not to be such a sign to the house of Israel anymore (v 27).

*b 7 Gentile Powers to Be Judged:
1 Ammon (25:1-7)
2 Moab (25:8-11)
3 Edom (25:12-14)
4 Philistia (25:15-17)
5 Tyre (26:1–28:19)
6 Zidon (28:20-26)
7 Egypt (29:1–32:32)

✡ ✡ ✡

unto me, saying,

● 2 Son of man, set thy face against the Ammonites, and prophesy against them;

● 3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couchingplace for flocks: and ye shall know that I *am* the LORD.

■ 6 For thus saith the Lord GOD; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

2. Against Moab (Isa. 15:1, refs.)

★ 8 ¶ [d]Thus saith the Lord GOD; Because that Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I [e]will open the side of Moab from the cities, from his cities *which are* on his frontiers,[f]the glory of the country, Bethjeshimoth, Baalmeon, and Kiriathaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

3. Against Edom (Jer. 49:7, refs.)

★■12 ¶ [g]Thus saith the Lord GOD; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

4. Against Philistia (Isa. 14:28, refs.)

★■15 ¶ [a]Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the [b]Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

828 CHAPTER 26

5. Against Tyre (Ez. 26:1–28:19; Isa. 23:1-18; Jer. 47:1-7; Amos 1:9-10)
(1) Destruction of Tyre
A. The cause of judgment

★■ 1 [*c]And it came to pass in [*d]the eleventh year, in the first *day* of the month, *that* the word

---

Next, v 8.

12 Predictions—Fulfilled:

1 Because you said, Aha against My sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; therefore, I will deliver you to the men of the east for a possession (25:3-4)
2 They will set their palaces in you (25:4)
3 They will make their dwellings in you
4 They will eat your fruit
5 They will drink your milk
6 I will make Rabbah a stable for camels (25:5)
7 I will make the land of the Ammonites a couching place for flocks
8 Because you have greatly rejoiced in your heart with despite against the land of Israel; therefore, I will stretch out My hand upon you and give you for a spoil to the heathen (25:6-7)
9 I will cut you off from the people
10 I will cause you to perish out of the countries (25:7)
11 I will destroy you
12 You will know that I am Jehovah (25:5, 7)

[d] 39th prophecy in Ez. (25:8-11, fulfilled). Next, v 12.

4 Predictions—Fulfilled:

1 Because Moab and Seir say that the house of Judah is like the heathen; therefore, I will open the side of Moab from the cities on his frontiers, the glory of the country, unto the men of the east with the Ammonites (25:8-10)
2 I will give them in possession that the Ammonites may not be remembered among the nations (25:10)
3 I will execute My judgments upon Moab (25:11)
4 They will know that I am Jehovah

[e] I will lay the land of Moab open to attack from every quarter (v 9). Josephus tells us that Nebuchadnezzar conquered Ammon in the 5th year after the destruction of Jerusalem, and it was at this same time that Moab, Edom, and other countries fell.

[f] This refers to the wonderful pasture lands that belong to Reuben, lands north of the river Arnon, which the Moabites had conquered in the latter days of the existence of Judah (v 9)

[g] 40th prophecy in Ez. (25:12-14, fulfilled). Next, v 15.

6 Predictions—Fulfilled:

1 Because Edom has dealt against the house of Judah by taking vengeance, and has greatly offended, and revenged himself on them; wherefore, I will stretch out My hand upon Edom, and will cut off man and beast from it (25:12-13)
2 I will make it desolate from Teman (25:13)
3 They of Dedan will fall by the sword
4 I will take vengeance upon Edom by the hand of My people Israel (25:14)
5 They will do in Edom according to My fury
6 They will know My vengeance

[a] 41st prophecy in Ez. (25:15-17, fulfilled). Next, 26:1.

5 Predictions—Fulfilled:

1 Because the Philistines have dealt by revenge, and have taken vengeance with a spiteful heart, to destroy Judah for old hatred; therefore, I will stretch out My hand upon them (25:15-16)
2 I will destroy the Cherethims (25:16)
3 I will destroy the remnant of the sea coast
4 I will execute great vengeance upon them with furious rebukes (25:17)
5 They will know that I am Jehovah when I lay My vengeance upon them

[b] Only found here, but Cherithites are mentioned several times as chief of the warriors of David (2 Sam. 8:18; 15:18; 20:7, 23; 1 Ki. 1:38, 44; 1 Chr. 18:17). See also 1 Sam. 30:14; Zeph. 2:5.

[*c] 42nd prophecy in Ez. (26:1-14, fulfilled). Next, v 15. See ***30 Predictions—Fulfilled***, p. 1442.

[*d] The 11th year after Jehoiachin's captivity (note c, 8:1). The month that Jerusalem fell in the 11th year was the 4th—about the same as our July (2 Ki. 25:3, 8). This prophecy began to be fulfilled then, but it took Nebuchadnezzar 13 years to overthrow the city of Tyre (Tyrus), according

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

B. Destruction by Nebuchadnezzar

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will cause [e]many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets [f]in the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, [g]I will bring upon Tyrus Nebuchadrezzar king of Babylon, [h]a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

C. Destruction by Alexander

12 And [a]they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

D. Nations lament Tyre's fall

★■15 ¶ [b]Thus saith the Lord GOD to Tyrus; [c]Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

■ 19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory [*a]in the land of the living;

21 I will make thee a terror, and thou *shalt be* no *more*: though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

829 CHAPTER 27

(2) Lamentation for Tyre
A. The pride and location of Tyre

★■ 1 [*b]The word of the LORD came again unto me, saying,

● 2 Now, thou son of man, take up a lamentation for Tyrus;

● 3 And say unto Tyrus, O thou that art situate at the [*c]entry of the sea, *which art* a

---

to Josephus. While besieging Jerusalem Nebuchadnezzar had driven Pharaoh back to Egypt. Tyre rejoiced over this and the fall of Judah; then, as in these prophecies, her own downfall was predicted.

e Nations under Nebuchadnezzar (v 3, 7).

f Tyre was located on a promontory—a place extending out into the sea (v 5). The city because of its position. The island rock section became the heart of Tyre, the part on the continent being the old town. It was rich and great under Persian, Greek, Roman, and Mohammedan rulers before its final ruin in A.D. 1291 by the sultan of Egypt.

g Here God mentioned the first destroyer of Tyre. The name of this city is spelled Tyrus 14 times in this book (v 7; 29:18-19; 30:10, etc.).

h He was a king of kings, for many other kings submitted to him; but Christ will be The King of kings (1 Tim. 6:15; Rev. 17:14; 19:15-16).

a The change from the singular to the plural here (he to they) could imply that what Nebuchadnezzar did was not all that happened to Tyre. V 12-14 were literally fulfilled by Alexander the Great who did make a causeway from the old town of the mainland. He took the city this way, in about 7 months.

b 43rd prophecy in Ez. (26:15-21, fulfilled). Next, 27:1.

20 Predictions—Fulfilled:

1 The isles will shake at the sound of your fall (26:15)
2 Men will be wounded and slaughtered in your midst
3 Then all the princes of the sea will come down from their thrones (26:16)
4 They will lay away their robes
5 They will clothe themselves with trembling
6 They will sit upon the ground
7 They will tremble every moment
8 They will be astonished at you
9 They will take up a lamentation for you (26:17)
10 The isles will tremble in the day of your fall (26:18)
11 They will be troubled at your departure
12 I will make you a desolate city, like cities that are not inhabited (26:19)
13 I will bring up the water upon you
14 I will bring you down with them that descend into the pit, with the people of old time (26:20)
15 I will set you in the lower parts of the earth
16 You will not be inhabited
17 I will set glory in the land of the living
18 I will make you a terror (26:21)
19 You will be no more
20 You will never be found again

c Question 61. Next, 27:32.

*a This phrase in contrast with the state of the dead occurs 14 times (v 20; 32:23-32; Ps. 52:5; Isa. 38:11; 53:8; Jer. 11:19).

*b 44th prophecy in Ez. (27:1-36, fulfilled). Next, 28:1. See ***20 Predictions—Fulfilled***, p. 1442.

*c Tyre had two ports—the Sidonian to the north, and the Egyptian to the south (v 3).

saith the Lord GOD; O Tyrus, thou hast said, I *am* of perfect beauty.

4 Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty.

B. The navy of Tyre

5 They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of [d]Chittim.

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and [e]purple from the [f]isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

C. The army of Tyre

10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy [g]beauty perfect.

D. The merchants of Tyre

12 Tarshish *was* thy [h]merchant by reason of the multitude of all *kind* of riches; with silver, iron, tin, and lead, they traded in thy [i]fairs.

13 Javan, [j]Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of [k]Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of [a]Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: and ebony.

16 [b]Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

17 [c]Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of [*d]Minnith, and Pannag, and honey, and oil, and balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of [*e]Helbon, and white wool.

19 Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of [*f]Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of [*g]Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [*h]Haran, and [*i]Canneh, [*j]and Eden, the merchants of Sheba, [*k]Asshur, *and* [l]Chilmad, *were* thy merchants.

24 These *were* thy merchants in all sorts *of things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

E. The ruin of Tyre

26 ¶ [m]Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

Greeks in the Mediterranean (v 6).

e The purple of Tyre, made from mollusks gathered from the Greek islands, was very famous (v 7).

f This no doubt refers to the Greek islands on the western coast of Asia Minor (v 7).

g Several times Tyre is spoken of as having perfect beauty (v 3-4, 11). Lucifer is also referred to in this book, as being perfect in beauty (28:12, 15).

h 34 Nations or Places Mentioned With Tyre

1 Senir (v 5)
2 Lebanon
3 Bashan (v 6)
4 Ashurites
5 Chittim
6 Egypt (v 7)
7 Elishah
8 Zidon (v 8)
9 Arvad
10 Gebal (v 9)
11 Persia (v 10)
12 Lud
13 Phut
14 Gammadims
15 Tarshish (Spain, v 12)
16 Javan (Greece)
17 Tubal (v 13)
18 Meshech
19 Togarmah (Armenia, v 14)
20 Dedan (v 15)
21 Syria (v 16)
22 Judah (v 17)
23 Damascus (v 18)
24 Helbon
25 Dan (v 19)
26 Arabia (v 21)
27 Kedar
28 Sheba (v 22)
29 Raamah
30 Haran (v 23)
31 Canneh
32 Eden
33 Asshur
34 Chilmad

i The fairs were held for the purpose of buying and selling merchandise from all nations (v 12, 14, 16, 19, 22, 27).

35 Kinds of Merchandise:

1 Silver (v 12)
2 Iron
3 Tin
4 Lead
5 Slaves (v 13)
6 Vessels of Brass
7 Horses (v 14)
8 Horsemen
9 Mules
10 Ivory (v 15)
11 Ebony
12 Emeralds (v16)
13 Purple
14 Broidered work
15 Fine linen
16 Coral
17 Agate
18 Wheat (v 17)
19 Honey
20 Oil
21 Balm
22 Wine (v 18)
23 White wool
24 Bright iron (v19)
25 Cassia
26 Calamus (v 20)
27 Precious clothes
28 Lambs (v 21)
29 Rams
30 Goats
31 Spices (v 22)
32 Precious stones
33 Gold
34 Blue clothes (v24)
35 Rich apparel

j Tubal and Meshech were the Tabareni and the Machi, whose lands were on the Caucasian highlands between Euxine and the Caspian seas (v 13).

k Armenia.

a Dedan. Two places so-called: the Hamite or Ethiopian Dedan, and the Shemite or Arabian Dedan (v 15, 20; Gen. 10:7).

b Syria here refers to Aram and Babylonia. Babylon was famous for precious stones (v 16). Syria itself is referred to in v 18 under the word Damascus—the name of its capital.

c This term, Judah, and the land of Israel, refers to all Israelites of all the tribes in Judah and Ephraim (v 17).

*d A city in Ammon which was famous for wheat (v 17). The grain was carried through the land of Israel to Tyre.

*e Helbon was near Damascus (v 18).

*f Kedar was representative of the pastoral tribe of northern Arabia (v 21).

*g Sheba and Raamah were other parts of Arabia in the south near the Persian Gulf (v22)

*h Haran was in Mesopotamia (v 23).

*i Canneh, probably Calneh on the Tigris river (v 23; Gen. 10:10).

*j Eden, on the Euphrates (v 23).

*k Asshur—Assyria between the Tigris and Euphrates (v 23).

l Chilmad, perhaps Kalwada near Baghdad.

m For a list of these predictions see note b, v1

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves [a]utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, [b]What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee; thou *shalt be* a terror, and never shalt be any more.

830 CHAPTER 28

(3) Judgment on the earthly prince of Tyre: Ithobalas II
A. His pride

★■ 1 [c]The word of the LORD came again unto me, saying,

● 2 Son of man, say unto [d]the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, [e]thou *art* wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

B. His judgment by Babylon

7 Behold, therefore [f]I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 [g]Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

(4) Lamentation for the angelic king of Tyre: Satan

★■11 ¶ [*a]Moreover the word of the LORD came unto me, saying,

● 12 Son of man, take up a lamentation upon [*b]the [*c]king of Tyrus, and say unto him, Thus saith the Lord GOD; [*d]Thou sealest up the [*e]sum, [*f]full of wisdom, and [*g]perfect in beauty.

13 Thou [h]hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the

---

a Some nations had a custom of making part of the head bald in mourning. The idea here is that total baldness would be made, expressing the fact of total mourning and extreme bitterness over the destruction of Tyre (v 31).

b Question 62. Next, 28:9.

c 45th prophecy in Ez. (28:1-10, fulfilled). Next, v 11.
6 Predictions—Fulfilled:
1 Because your heart is lifted up, and you have said, I am a God, I sit in the seat of God, in the midst of the seas; yet you are a man, and not God, though you set your heart as the heart of God; therefore, I will bring strangers upon you, the terrible of the nations; and they will draw their swords against the beauty of your wisdom (28:2-7)
2 They will defile your brightness (28:7)
3 They will bring you down to the pit (28:8)
4 You will die the deaths of them that are slain in the midst of the seas
5 You will be a man and not God in the hands of him that slays you (28:9)
6 You will die the deaths of the uncircumcised by the hand of strangers

d According to Josephus, he was Ithobalus II. He had such pride that he even claimed to be God and exalted his heart as the heart of God (v 2, 6, 9), making a suitable picture of the coming Antichrist who will likewise exalt himself and claim to be God (2 Th. 2:4). Satan ruled the king of Tyre, as proved by the association of Lucifer with him in v 11-19. Satan will also rule through Antichrist (2 Th. 2:8-12; Rev. 13:1-8).

e This does not mean that he was wiser than Daniel in reality—only wiser in his own eyes; and he thought that nothing could be hid from him (v 3). He did have wisdom and understanding enough to rule Tyre and oversee the affairs in that city for the purpose of making riches (v 4-5). His heart was lifted up because of his prosperity (v 5), as Lucifer's was lifted up in pride over his beauty and authority as sole ruler of the earth before the days of Adam (v 11-17).

f For a list of these predictions, see note c, above.

g Question 63. Next, 31:2.

*a 46th prophecy in Ez. (28:11-19, fulfilled). Next, v 20.
10 Predictions—Fulfilled:
1 I will cast you as profane out of the mountain of God (28:16)
2 I will destroy you, O covering cherub, from the midst of the stones of fire
3 I will cast you to the ground (28:17)
4 I will lay you before kings, that they may behold you
5 I will bring forth a fire from the midst of you (28:18)
6 It will devour you
7 I will bring you to ashes upon the earth in the sight of them that behold you
8 All they that know you among the people will be astonished at you (28:19)
9 You will be a terror
10 You will never be anymore

*b See ***The King of Tyre***, p.1440.

*c The earthly king of Tyre was Ithobalus II (note d, v 2). The supernatural king of Tyre was Lucifer, who is mostly referred to in this prophecy (v 11-19), as proved by many statements that could not possibly apply to an earthly man.

*d See ***21 References to Lucifer***, p. 1441.

*e Heb. toknith, pattern. Only here and in 43:10 where it refers to the pattern of the millennial temple (v 12).

*f This was and still is true of Lucifer in a special sense which could not be true of any earthly king of Tyre (v 12).

*g Lucifer was perfect in beauty, which could never be said of any fallen man. It was the cause of his pride and fall (v 17; 1 Tim. 3:6).

h See ***Pre-Adamite Eden***, p. 1440; and pt. 11, ***The Pre-Adamite World***, p. 79.

was prepared in thee in the day that thou [i]wast created.

14 Thou *art* the [j]anointed cherub that covereth; and [k]I have set thee *so*: [l]thou wast upon the holy mountain of God; [m]thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* [n]perfect in thy ways from the day that thou wast created, [o]till iniquity was found in thee.

16 By the multitude of [p]thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will [q]cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, [r]from the midst of the stones of fire.

17 [s]Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: [t]I will cast thee to the ground, [u]I will lay thee before kings, that they may behold thee.

18 Thou hast defiled [v]thy sanctuaries by the multitude of thine iniquities, by the [w]iniquity of thy traffick; therefore [x]will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee [y]to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou [z]shalt be a terror, and never *shalt* thou *be* any more.

6. Against Zidon (Jer. 47:1-7)
(1) Judgment and cause

★■20 ¶ [*a]Again the word of the LORD came unto me, saying,

● 21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall

executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

★ 24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

(2) Restoration of Israel

■ 25 Thus saith the Lord GOD; When [a]I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their God.

831 CHAPTER 29

7. Against Egypt (Ez. 29:1–32:32; Isa. 19:1–20:6; 30:1-7; 31:1-3; Jer. 46)
(1) Immediate judgment

★■ 1 [b]In the [c]tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

● 2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

● 3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, [d]Pharaoh king of

---

1:15-18.

j Only Lucifer or some other angel could be an anointed cherub. No man could be one (v 14).

k God set this cherub over the earth to protect it, overshadow it, and rule it (v 14). He did not set the king of Tyre on his throne, for he merely succeeded his earthly father.

l This cherub was upon the holy mountain of God; this could not be said of any earthly king of Tyre (v 14). The mountain of God was the place where Lucifer had his kingdom and throne before Adam's time (Isa. 14:12-14). This was on earth as proved from the fact that it was even before the fall of this created angel (v 13-17).

m The walking up and down in the midst of the stones of fire was certainly before he sinned and before Adam's time (v 14).

n Being perfect in his ways (the laws God gave him to live by) was before his fall, for he was perfect in them and sinless up to the time of his iniquity or sin (v 15).

o See ***Time of Lucifer's Fall***, p. 1440.

p See ***Lucifer's Slander***, p.1440.

q See ***Mountain of God***, p. 1440.

r At this time he was cast out of the mountain of God and destroyed from the midst of the stones of fire (v 16).

s This gives the cause of the fall of Satan. His heart was lifted up because of his beauty, the brightness (splendor) of his kingdom, and his authority (v 17; 1 Tim. 3:6).

t See ***Lucifer Cast out of Heaven***, p.1441.

u See ***Lucifer Humbled***, p.1441.

v These sanctuaries were the ones he had in the pre-Adamite world where he and his subjects worshipped God. Here he put forth his greatest efforts to cause his subjects and those of Jehovah to rebel against Him (v 18).

w The iniquity of his traffic was that of slandering God to his subjects and gradually leading them and some of the angels to rebel openly against Him (v 18).

x This fire coming forth will bring Lucifer down to eternal torment (v 18; Mt. 25:41; Rev. 20:10).

y See ***Brought Down Like Ashes***, p. 1441.

z He was to be a terror to those who would behold him, and he would never be loose on earth again among men to carry out his evil designs (v 19). Being a terror simply means that men who see him in hell will have a horror of such an end (Isa. 66:22-24; Rev. 11:9-11).

*a 47th prophecy in Ez. (28:20-26; v 20-23 fulfilled; v 24-26 unfulfilled). Next, 29:1.
6 Predictions—Fulfilled:
1 I am against you, O Zidon. I will be glorified in the midst of you (28:22)
2 They will know that I am Jehovah, when I shall have executed my judgments in her, and shall be sanctified in her
3 I will send into her pestilence (28:23)
4 I will send blood in her streets
5 The wounded will be judged in the midst of her by the sword upon her every side
6 They will know that I am Jehovah
11 Predictions—Unfulfilled:
1 There will be no more a pricking unto the house of Israel from Zidon (28:24)
2 No other nation round about Israel will be a grievous thorn in her sides
3 I will gather the house of Israel from the people among whom they are scattered (28:25)
4 I will be sanctified in them in the sight of the heathen
5 They will dwell in their land that I have given My servant Jacob
6 They will dwell safely therein (28:26)
7 They will build houses
8 They will plant vineyards
9 They will dwell in confidence
10 I will execute judgments upon all those that despise them round about
11 They will know that I am the Lord their God

a See list of these predictions, note a, v 20. See also ***Anglo-Saxon Theory***, p. 608.

b 48th prophecy in Ez. (29:1-16, fulfilled). Next, v 17. See ***26 Predictions—Fulfilled***, p. 1442.

c This prophecy was given in the 10th year of the captivity (v 1; note c, 8:1), about 6 months before Jerusalem fell.

d His name was Pharaoh Hophra; called Apries by the Greeks. He besieged Gaza of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

(2) Cause of judgment

6 And all the inhabitants of Egypt shall know that I *am* the LORD, [*f]because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

■ 8 ¶ Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

(3) Desolation for forty years

10 Behold, therefore I *am* against thee, and against thy rivers, and I [a]will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* will scatter the Egyptians among the nations, and will disperse them through the countries.

(4) Restoration after forty years: never to be a world power again or the confidence of Israel

■ 13 ¶ Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 [c]It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 [d]And it shall be no more the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

(5) Egypt to be given to Nebuchadnezzar for his wages

★ 17 ¶ [e]And it came to pass in the [f]seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

■ 19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ [g]In that day [h]will I cause the horn of

(Jer. 47:1), attacked Zidon, and encountered the prince of Tyre on the sea. This was the man Zedekiah relied upon for deliverance from Nebuchadnezzar, but he failed to help him.

[*e] Heb. tannin, sea serpent, crocodile (note q, Ex. 7:9). The crocodile was the proper symbol of Egypt, as found on coins.

[*f] 6 Causes for the Destruction of Egypt:
1 Because they have been a staff or reed to the house of Israel; that is, because Judah trusted in them instead of Jehovah (v 6, 16)
2 Because of betraying Judah when they did trust in Egypt (v 7)
3 Because Pharaoh said, The river is mine, and I have made it (v 9)
4 To be a spoil for Nebuchadnezzar, for his service for God in punishing Tyre, Judah and others (v 19-20)
5 Because of pride (30:6; 31:10)
6 Because of idolatry (30:13)

[a] See list of these predictions, note b, v 1.

[b] These 40 years are to be understood literally (v 11-14). They were to be a part of the 70-year period when Israel would be in Babylonian captivity. Nebuchadnezzar did not conquer the Egyptians until a number of years after the fall of Jerusalem; so from the end of the war with them and the made in Egypt, to the completion of the 70 years of Israel's captivity, was about 40 years. The invasion of Egypt of v 17 began about 16 years after the fall of Jerusalem or 27 years after the first captivity of Judah (note c, 8:1). No doubt Cyrus gave the Egyptians permission to return to their own land when he allowed Israel to go back to the promised land (Ezra 1:1-4).

[c] The prediction here is that after the restoration of Egypt as a kingdom it would remain forever as the basest of kingdoms, never to have domination over nations as in times past. In the fulfillment of this it has been under Babylon, Persia, Greece, Rome, and other conquerors; only recently has it gained independence from Britain. Egypt will become only one of 10 kingdoms yet to be formed inside the old Roman Empire territory (Dan. 7:23-24). Syria will conquer Egypt after that and it will then be subject to Antichrist (from Syria) for the last $3^1/2$ years of this age. At the 2nd advent it will be a kingdom along with Israel and other nations under the rule of Jesus Christ (Isa. 19:19-23, notes).

[d] Not only has Egypt become a base kingdom as predicted, but Israel has never again trusted in Egypt, the friendship even turning into bitter enmity.

[e] 49th prophecy in Ez. (29:17-21, fulfilled). Next, 30:1.
8 Predictions—Fulfilled:
1 I will give the land of Egypt to Nebuchadnezzar, king of Babylon (29:19)
2 He will take her multitude
3 He will take her spoil
4 He will take her prey
5 It will be for wages for his army, for he worked for Me (29:19-20)
6 In that day I will cause the horn of the house of Israel to bud forth (29:21)
7 I will give you the opening of the mouth in the midst of them
8 They will know that I am Jehovah

[f] The 27th year of the captivity of Judah, about 3 years before the 40 years of v 11-14 began. It no doubt took Nebuchadnezzar at least this long to conquer and ravage all the land of Egypt (v 17).

[g] In that day—the day of the taking of Egypt, or the beginning of the war on Egypt by Nebuchadnezzar (v 17).

[h] This is not explained, but it could refer to some special favor being granted a leader of Israel in Babylon, or a favor being shown all the Jews in Babylon. It could not refer to King Jehoiachin being released from prison, which was 10 years later (Jer. 51:31); neither could it refer to some special favor shown Daniel, as far as we know.

✡ ✡ ✡

thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

832

CHAPTER 30

(6) In the day of the Lord
(Isa. 2:10, refs.; Ez. 19:16)

★■ 1 [a]The word of the LORD came again unto me, saying,

● 2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Woe worth the day!

3 For the day *is* near, even the [b]day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon [c]Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 [d]Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

■ 6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

■ 10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

★ 11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken *it*.

■ 13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven and of Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

(8) God against Egypt in her war with Babylon

★■20 ¶ [*a]And it came to pass in the

---

fulfilled; v 10-19 fulfilled). Next, v 20.

28 Predictions—Fulfilled:

1 I will make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon (30:10)
2 He and his people with him will be brought to destroy the land (30:11)
3 They will draw their swords against Egypt and fill the land with the slain
4 I will make the river dry (30:12)
5 I will sell the land into the hand of the wicked
6 I will make the land waste, and all that is therein, by the hand of strangers
7 I will destroy the idols (30:13)
8 I will cause their images to cease out of Noph
9 There will be no more a prince of the land of Egypt
10 I will put fear in the land of Egypt
11 I will make Pathros desolate (30:14)
12 I will set fire to Zoan
13 I will execute judgments in No
14 I will pour My fury upon Sin (30:15)
15 I will cut off the multitude of No
16 I will set fire to Egypt (30:16)
17 Sin will have great pain
18 No will be rent asunder
19 Noph will have distresses daily
20 The young men of Aven and Pi-beseth will fall by the sword (30:17)
21 The cities will go into captivity
22 At Te-haphne-hes the day will be darkened (30:18)
23 I will break the yokes of Egypt
24 The pomp of her strength will cease
25 A cloud will cover her
26 Her daughters will go into captivity
27 I will execute judgments in Egypt (30:19)
28 They will know that I am Jehovah

20 Predictions—Unfulfilled:

1 Howl you, Woe worth the day! For the day of the Lord is near (30:2-3)
2 It will be a cloudy day (30:3)
3 It will be the time of the heathen
4 The sword will come upon Egypt
5 Great pain will be in Ethiopia
6 The slain will fall in Egypt (30:4)
7 They will take away the multitude
8 Her foundations will be broken
9 Ethiopia, Libya, Lydia, all the mingled people, Chub, and the men of the land that are in league with them will fall by the sword (30:5)
10 They that uphold Egypt will fall (30:6)
11 The pride of her power will come down
12 From the tower of Syrene they will fall by the sword
13 They will be desolate in the midst of the countries that are desolate (30:7)
14 Her cities along with others will be wasted
15 I will set a fire in Egypt (30:8)
16 Her helpers will be destroyed
17 In that day (the day of the Lord of v 3) messengers will go forth from Me in ships to make the careless Ethiopians afraid (30:9)
18 Great pain will come upon them, as in the day of Egypt
19 They will know that I am Jehovah
20 It will come

b The day of the Lord will begin at the 2nd advent of Christ and continue through the Millennium. See ***Day*** in Index.

c Egypt will be overthrown by the Antichrist during the conquest of the 10 kingdoms inside the old Roman Empire territory, in the first 3½ years of Daniel's 70th week; and it will be under him the last 3½ years of that 7-year period (Dan. 7:23-24; 8:23; 11:40-45).

d Ethiopia and the Libyans will be at the footsteps of the Antichrist (Dan.11:40-45), as well as the other countries listed here (v 4-5).

*a 51st prophecy in Ez. (30:20-26, fulfilled). Next, 31:18.

6 Predictions—Fulfilled:

1 I have broken the arm of Pharaoh, king of Egypt, and it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword (30:21)
2 I will scatter the Egyptians among the nations, and will disperse them among the countries (30:23)
3 I will strengthen the arms of the king of Babylon, and put a sword in his hand (30:24-25)
4 I will break Pharaoh's arm (30:24)
5 He will groan with the groanings of a deadly wounded man
6 They will know that I am Jehovah when I have done this (30:25-26)

enth *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

■ 22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

833 CHAPTER 31

(9) Prophecy against Pharaoh
A. Question—likeness

■ 1 [c]And it came to pass in the [d]eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

● 2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; [e]Whom art thou like in thy greatness?

B. Assyrian exaltation

3 ¶ Behold, [f]the Assyrian *was* a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

C. Assyrian humiliation—ruin

■ 10 ¶ [a]Therefore thus saith the Lord GOD; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 [*b]And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

■ 13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 [*c]To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

D. Mourning for the Assyrian

■ 15 [*d]Thus saith the Lord GOD; In the day when he went down to the [*e]grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to [*f]hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in [g]the nether parts of the earth.

months before the destruction of Jerusalem (v 21; 2 Ki. 25:2-3). This was about 16 years before Nebuchadnezzar invaded Egypt (29:17).

c See v 18 for the prophecy of this chapter.

d 11th year of the captivity, about 3 months before the fall of Jerusalem by Nebuchadnezzar (v 1; 2 Ki. 25:2-3).

e Question 64. Next, v 18.

f This chapter is a long historical record of God's dealings with the Assyrians (v 3-17), with a final prophecy revealing that Pharaoh and all his multitude would perish like the Assyrian king and his army (v 18). The Assyrian is compared to a great cedar of Lebanon, one growing taller than any other because of being planted by many waters. The waters made him great, and he became a dwelling place for fowls of the heavens and beasts of the fields. He even overshadowed great nations (v 3-6); he became greater than the cedars of the garden of God; and no tree was like him in beauty, so that all the trees of Eden envied him (v 7-9).

a After picturing the Assyrian empire of the past as a tree more beautiful and great than any other on earth (v 3-9), God revealed the reason for its destruction (v 10-14). Because you have lifted up yourself in height, and your heart is exalted very high, I have delivered you into the hand of the mighty one of the heathen (v 10-11). Assyria, the great power of Asia for 4 centuries, was destroyed by the Babylonians and Medes before the Egyptians were defeated by Nebuchadnezzar at the battle of Carchemish on the river Euphrates (Jer. 46:2). This reference to the defeat of the mighty Assyrian empire was a warning to Egypt that her day of defeat was also coming, when her land would be invaded and made waste (v 18).

*b Here we have a picture of the result of the defeat of Assyria: the beautiful and proud cedar cut down, his branches cut off and strewn all over the mountains and valleys, the people of the earth who once trusted in him having fled from him, and only the birds and beasts remaining among the ruins (v 12-13).

*c The purpose of the destruction of Assyria was to warn all the other great trees not to be lifted up in pride, lest they also be destroyed (v 14).

*d V 15-17 picture the mourning over the destruction of Assyria.

*e Heb. sheol, the unseen world of departed spirits, where there is full consciousness of the souls and spirits of men after death (v 15). It is not the grave, the place of the body. See ***Hell*** in Index.

*f Same Heb. sheol as in note e, above.

g Hell is in the nether (lower) parts of the earth (v 14, 16; Mt. 12:20; Eph. 4:8-10). See ***Hell*** in Index.

unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

E. Question—judgment like the Assyrian humiliation and ruin

★ 18 ¶ [b]To [c]whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. [d]This is Pharaoh and all his multitude, saith the Lord GOD.

834 CHAPTER 32

(10) Lamentation for Pharaoh
A. Likeness to a beast

■ 1 And it came to pass in the [e]twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

★● 2 [f]Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a [g]whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

B. The net—judgment by Babylon

■ 3 Thus saith the Lord GOD; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

■ 11 ¶ For thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 [*a]I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

(11) Lamentation for Egypt
A. Egypt to descend into hell

★■17 ¶ [*b]It came to pass also [*c]in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

---

b Question 65. Next, 32:19.

c 52nd prophecy in Ez. (31:18, fulfilled). Next, 32:2.
2 Predictions—Fulfilled:
1 You will be brought down with the trees of Eden into the nether parts of the earth (31:18)
2 You will lie in the midst of the uncircumcised with them that are slain with the sword

d This is the point of all the chapter showing the rise, greatness, and fall of the Assyrian empire of v 3-17. It was to make it known that Pharaoh and Egypt were to have a like fate (v 18).

e This was over a year after the fall of Jerusalem, and the 12th year of the captivity of Jehoiachin and the first Israelites who were taken to Babylon (v 1).

f 53rd prophecy in Ez. (32:2-16, fulfilled). Next, v 17.
30 Predictions—Fulfilled:
1 I will spread My net over you with a company of many people (32:3)
2 They will bring you up in My net
3 Then I will leave you upon the land
4 I will cast you forth upon the open field (32:4)
5 I will cause the fowls of the heaven to remain upon you
6 I will fill the beasts of the field with you
7 I will lay your flesh upon the mountains (32:5)
8 I will fill the valleys with your height (dead bodies)
9 I will also water the ground with your blood (32:6)
10 The rivers will be full of you (32:7)
11 I will cover the heathen and make the stars dark
12 I will cover the sun with a cloud
13 The moon will not give her light
14 All the bright lights of heaven will be dark over you (32:8)
15 I will set darkness upon your land
16 I will vex the hearts of many people when I bring destruction among the nations, into countries you have not known (32:9)
17 I will make many people amazed at you (32:10)
18 Their kings will be horribly afraid for you when I brandish My sword before them
19 They will tremble at every moment, every man for his own life, in the day of his fall
20 The sword of the king of Babylon will come upon you (32:11)
21 By the swords of the mighty I will cause your multitude to fall (32:12)
22 They will spoil the pomp of Egypt, and all the multitude thereof will be destroyed
23 I will destroy also all the beasts from beside the great waters (32:13)
24 Neither will the foot of man trouble them anymore, nor the hoofs of beasts trouble them
25 Then will I make their waters deep, and cause their rivers to run like oil (32:14)
26 I will make the land of Egypt desolate (32:15)
27 I will smite all them that dwell therein
28 Then will they know that I am Jehovah
29 This lamentation will be their lament for her (32:16)
30 The daughters of the nations will lament for her and her multitude

g Heb. tan, a monster; sea serpent; dragon; whale (v 2).

*a For a list of these predictions, see note f, v2.

*b 54th prophecy in Ez. (32:17-32, fulfilled). Next, 33:23. See ***9 Predictions—Fulfilled***, p, 1443.

*c 12th year of the captivity, the 12th month (v 1), or about a year and 8 months after the fall of Jerusalem (v 17).

Egypt, and cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 [d]Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of [e]hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

B. Assyrians are in hell

22 Asshur *is* there and all her company: his [f]graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living.

C. Elamites are in hell

24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into [g]the nether parts of the earth, which caused their terror [h]in the land of the living; yet have they borne their shame with them that go down to the [i]pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused [a]in the land of the living, yet have they borne their shame with them that [b]go down to the pit: he is put in the midst of *them that* be slain.

D. Meshech and Tubal are in hell

26 There *is* Meshech, Tubal, and all her multitude: [c]her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

F. Zidonians are in hell

30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

G. Pharaoh and Egypt shall
also go to hell with the rest

31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

835

CHAPTER 33

VIII. Sermons—prophecies of the restoration
(Ez. 33:1–37:28)
1. Sermon on the watchman (Ez. 33:1-20)
(1) The watchman chosen (Ez. 3:17)

■ 1 Again the word of the LORD came unto me, saying,

● 2 Son of man, [*d]speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for [*e]their watchman:

(2) His responsibility

3 [*f]If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

▲ 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away

e Heb. sheol, the unseen world, not the grave; the place of the soul, not the body; the place of departed spirits (v 21). It is contrasted with qeber in these verses, as seen in note f, below.

f Heb. qeber, tomb, grave, sepulchre; the place of the body—never the place of the soul (v 22-26). See ***Hell*** in Index.

g Hell, not the grave, is located in the nether parts of the earth. This is where all the souls of the righteous and wicked went before the resurrection of Christ. Now only the wicked souls go there, to remain until the 2nd resurrection and the great white throne judgment (31:14, 16, 18; 32:18, 24). See ***Hell*** in Index.

h The land of the living is mentioned here as before, in contrast with the land of the dead (v 24; note a, 26:20).

i Heb. bor. See note j, Ps. 28:1. Here and 26:20; 28:8; 31:14, 16; 32:18, 23, 25, and 30 it simply means the state of death.

a See note a, 26:20.

b See note i, v 24.

c See note f, v 22.

*d 5 Commands of God in Ch. 33:
1 Speak to the children of your people, the children of Israel (v 2)
2 Hear the word at My mouth and warn them from Me (v 7)
3 Speak unto the house of Israel (v 10)
4 Turn you, turn you from your evil ways (v 11)
5 Say unto them (v 27)

*e See note f, 3:17.

*f Note the responsibility of the people and of the watchman (v 3-6).

* * *

the watchman's hand.

(3) Ezekiel God's watchman

●■ 7 ¶ So thou, O son of man, [a]I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

(4) His responsibility

▲ 8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

▲ 9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

(5) Application to Israel

●■10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, [b]If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

●■11 Say unto them, *As* I live, saith the Lord GOD, [c]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

▲●■12 Therefore, thou son of man, say unto the children of thy people, [d]The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

▲ 13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

▲ 15 *If the wicked* restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

▲ 16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

(6) The way of the Lord

17 ¶ Yet the children of thy people say, [*a]The way of the Lord is [*b]not equal: but as for them, their way is not equal.

▲ 18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

▲ 19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

▲ 20 ¶ Yet ye say, The way of the Lord is not

---

watchman to the house of Israel, or the captive Jews in Babylon (v 7; 3:17). His responsibility (to God and wicked men) corresponded with the duty of a watchman in any city (v 3-6 with 7-9).

b Questions 67-68. Next, v 25.

c This expression is the same in message as the N.T. statements that God is not willing that any should perish, but that all should come to repentance (2 Pet. 3:9) and, Who will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. 2:4).

d What a rebuke to those who think that a man once born again will be saved regardless of what he does (see ***Righteousness Defined***, p.1439). It is plainly written here that The righteousness of the righteous shall not deliver him in the day of his transgression. There can be no misunderstanding of such a simple statement. It is clear that a righteous man cannot continue to be righteous when he sins; and his past experience in God, grace, the new birth, and obedience cannot and will not save his soul if or when he sins (v 12). The fact is emphasized by being stated another way—neither shall the righteous be able to live for his righteousness in the day that he sinneth. Again, the truth is declared that if righteous man trusts in his righteousness to save him, should he go back into sin, the fact is that all his righteousnesses shall not be remembered; but for his iniquity that he committed, he shall die for it (v 13). Still again, in v 18 it is stated that When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. Thus 4 times here God plainly says that a backslider will not continue to be saved when he goes back into sin again, all statements being uttered by Him to the prophet in answer to the question, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? (v 10)

14fold Answer to This Question:

1 God has no pleasure in the death of the wicked—either a wicked man who has not repented or one who has repented, lived for Him for a time, and then gone back into sin (v 11-19).

2 The wicked must turn from his wickedness to live (v 11).

3 The wicked man is invited and commanded to turn from his wickedness or he will die in his sins and be lost.

4 The righteousness of the righteous shall not even deliver such a man if he returns to sin (v 12).

5 In the day that a righteous man goes back into sin he will incur the penalty of the broken law, and be separated from God as all other sinners are (v12-13).

6 Past righteousness will not save a righteous man when he transgresses and becomes a sinner again (v 12-19).

7 The wickedness of the wicked will not damn his soul if and when he repents and turns from his wickedness to serve God and live in righteousness (v 13-19)

8 God is no respecter of persons. He will not save the wicked until he repents and turns from sin to live right; and He will not continue to save the righteous man if he turns from his righteousness and lives in sin (v 12-19).

9 All the righteousness of the righteous will not be remembered to cause God to excuse him in the day that he sins; for his iniquity that he commits he will die (v 13).

10 When God says to the righteous that he will surely live if he continues in righteousness or die if he goes back into sin, that is what is meant.

11 When God says to the wicked that he will die, and he turns from his sins to do that which is lawful and right, then he will live and that is what is meant (v 14-15).

12 All the sins of the wicked will not be remembered and mentioned to him to damn his soul when he turns from them to do that which is lawful and right; he will surely live (v 16).

13 When the righteous turns from his righteousness and commits sin, he will even die thereby (v 18).

14 When the wicked turns from his wickedness to do that which is lawful and right, he will live thereby (v 19).

*a See ***20 Eternal Principles of Righteousness***, p. 1440.

*b What could be unequal about God being just to both the wicked and the righteous? About the wicked being permitted to live the day he turns from sin to serve God, and the righteous man dying spiritually if he turns from God to serve sin again? If the wicked man is not forced to live and die in sin, it is a matter of choice; and if the righteous is not forced to remain righteous, it is a matter of choice. God has made a way whereby both the wicked and the righteous can be saved, neither being compelled to sin and be lost. Both can be saved if they wish to be, or lost if they choose to be.

✡ ✡ ✡

every one after his ways.

2. Capture of Jerusalem (2 Ki. 25)

■ 21 And it came to pass in [*d]the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the [*e]hand of the LORD was upon me in the evening, afore he that was escaped came; and had [*f]opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

3. Prophecy to the remnant
(1) Their six sins

★■23 [*g]Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we *are* many; the land *is* given us for inheritance.

● 25 Wherefore say unto them, Thus saith the Lord GOD; [h]Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: [i]and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

(2) Their sixfold judgment

● 27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their [a]abominations which they have committed.

4. Ezekiel made sport of by backslidden Judah

30 ¶ Also, thou son of man, the children of thy people still are [b]talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

★ 33 [c]And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

836 CHAPTER 34

5. Prophecy against the pastors
(Jer. 23; Ez. 13 and 22)
(1) Their sixteen sins

★■ 1 [d]And the word of the LORD came unto me, saying,

● 2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel [e]that do feed themselves! [f]should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The [g]diseased have ye not strengthened,

[*c] One thing is certain, God is the judge of all and will mete out true justice to every man according to his works and ways. No man can escape His judgment—saint or sinner; and we can be assured that the judgment of God will be right. It will be according to the true nature and disposition of every man as he has chosen to walk in the light as he has received it from God's own revelation. See ***God*** and ***Judgment*** in Index.

[*d] This was about 18 months after the destruction of Jerusalem (v21; 2 Ki. 25:2-3)

[*e] This expression is found 7 times and means that the prophet received strength and power from God (1:3; 3:14, 22; 8:1; 33:22; 37:1; 40:1).

[*f] Evidently the prophet had been dumb, speaking only when God opened his mouth to make predictions, as he was instructed in 3:26-27; 24:27 (v 22).

[*g] 55th prophecy in Ez. (33:23-29, fulfilled). Next, v 33.
8 Predictions—Fulfilled:
1 As I live, surely they that are in the wastes shall fall by the sword (33:27)
2 They that are in the open field will I give to the beasts of the field to be devoured
3 They that are in the forts and caves shall die of the pestilence
4 I will lay the land desolate (33:28)
5 The pomp of her strength will cease
6 The mountains of Israel will be desolate
7 None will pass through the land
8 When they will know that I am Jehovah

[h] 6 Sins of Israel:
1 You eat blood (v 26; Lev. 3:17; 7:26-27; 17:10-14; Acts 15:20, 29)
2 Lift up your eyes to your idols (v 25)
3 Shed blood—commit murder
4 Trust in swords instead of Jehovah
5 Work abominations (v 26)
6 Defile everyone his neighbor's wife

[i] Questions 69-70. Next, 34:2.

[a] See ***Abomination*** in Index.

[b] 6 Common Sins of Men:
1 Talk against the prophet or preacher of righteousness
2 Make light of the Word of God
3 Go to hear preaching through curiosity only, and sit before the preacher with no intention of obeying (v 31)
4 Refuse to obey the words of God
5 Show love to God with the mouth when their heart is far from Him, and go after covetousness
6 Make the prophet or preacher and his words the subject of songs and music without being obedient (v 32)

[c] 56th prophecy in Ez. (33:33, fulfilled). Next, 34:1.
2 Predictions—Fulfilled:
1 This prophecy (v 23-29) will come to pass (33:33)
2 Then they will know that a prophet has been among them

[d] 57th prophecy in Ez. (34:1-2, fulfilled). Next, v 7.
1 Prediction—Fulfilled:
Woe to the shepherds of Israel that feed themselves (34:2).

[e] 14 Sins of the Shepherds of Israel:
1 Feed themselves without feeding the flocks of Israel (v 2)
2 Eat the fat and clothe themselves with wool, but do not feed the flock (v 3)
3 Kill them that are fed
4 Have not strengthened the diseased (v4)
5 Have not healed the sick
6 Have not bound up the broken
7 Have not brought again that which was driven away
8 Have not sought the lost (v 4, 6)
9 Oppressed their subjects (v 4)
10 Scattered the flock (v 5)
11 Have not been true shepherds
12 Caused flock to be destroyed
13 Have not protected the flock
14 Ignored the true condition of the flock (v 6)

[f] Question 71. Next, v 18.

[g] Healing of the body has long been the concern of God. In every age men have been promised physical healing upon meeting certain conditions. See ***Healing*** in Index.

✡ ✡ ✡

neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

(2) Their sixfold judgment

★●■7 ¶ [h]Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely [i]because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

● 9 Therefore, O ye shepherds, hear the word of the LORD;

★ 10 Thus saith the Lord GOD; Behold, I *am* [a]against the shepherds; and I will [b]require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

(3) Twentyfold restoration of the flock

★ 11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, [d]will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them [e]to their own land, and feed them upon [f]the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek that [g]which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will

---

filled; v 11-30 unfulfilled). Next, 35:1.

4 Predictions—Fulfilled:

1 I am against the shepherds and will require my flock at their hand (34:10)
2 I will cause them to cease from feeding the flock
3 They will no longer feed themselves
4 I will deliver My flock from their mouth, that they may not be meat for them

41 Predictions—Unfulfilled:

1 I will search for and seek out My sheep (34:11-12)
2 I will deliver them out of all places where they have been scattered in the cloudy and dark day (34:12)
3 I will bring them out from the people, gather them from the countries, and bring them to their own land (34:13)
4 I will feed them upon the mountains of Israel by the rivers, and in all the inhabited places
5 I will feed them in a good pasture (34:14)
6 Upon the high mountains of Israel shall their fold be
7 There they will lie in a good fold, and in a fat pasture will they feed upon the mountains of Israel
8 I will feed My flock (34:15)
9 I will cause them to lie down
10 I will seek that which was lost, and bring again that which was driven away (34:16)
11 I will bind up that which was broken
12 I will strengthen that which was sick
13 I will destroy the fat and the strong
14 I will feed them with judgment
15 I will judge between cattle and cattle, between rams and he-goats
16 I will judge between the fat cattle and the lean (34:20)
17 I will save My flock (34:22)
18 They will be a prey no more
19 I will set up one shepherd over them
20 He will feed them (34:23)
21 My servant David will be their shepherd
22 I will be their God (34:24)
23 My servant David will be a prince among them
24 I will make a covenant of peace with them (34:25)
25 I will cause the evil beasts to cease out of the land
26 My flock will dwell safely in the wilderness, and sleep in the woods
27 I will make them and the places round about My hill a blessing (34:26)
28 I will cause the shower to come down in his season
29 There will be showers of blessing
30 The tree of the field will yield her fruit (34:27)
31 The earth will yield her increase
32 My flock will be safe in the land
33 They will know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that oppressed them
34 They will be a prey to the heathen no more (34:28)
35 The beast of the field will devour them no more; they will dwell safely
36 None will make them afraid
37 I will raise up a plant of renown for them (34:29)
38 They will be consumed with hunger in the land no more
39 They will never bear the shame of the heathen anymore
40 They will know that I, the Lord their God, am with them (34:30)
41 They will know that the house of Israel are My people

i 6 Reasons for Judgment Upon Shepherds:

1 The 14 sins of note e, above
2 Because My flock became a prey (v 8)
3 Because My flock became meat for the beasts of the field
4 Because there was no (good) shepherd
5 Because the shepherds (false ones) did not seek out the flock
6 Because the shepherds fed themselves, and not the flock

a When God is against any one person or group He has a just cause, and it is always the same—sin. Though sin may vary in kind it does not vary in essence. Many centuries had come and gone by this time, and God had longed to favor the people many times with His richest blessings, but they would not permit Him to do so. They sinned and rebelled until He had to destroy them, as seen in 2 Ki. 17 and 25.

b This is the law of reaping (Gal. 6:7-8).

c The shepherds in this passage are the rulers of Israel (v 2, 7, 9, 10).

d See list of predictions (note h, v 7).

e Their own land is the country promised to Abraham, Isaac, and Jacob; this is to be theirs forever.

f The mountains of Israel is an expression peculiar to Ezekiel, being used 17 times in his book (6:2-3; 19:9; 33:28; 34:13-14; 35:12; 36:1, 4, 8; 37:22; 38:8; 39:2, 4, 17). It is found only once elsewhere in Scripture (Josh. 11:21). Cp. the mountains of Judah (Josh. 11:21; 2 Chr. 21:11; 27:4) and the mountains of Samaria (Jer. 31:5; Amos 3:9).

g 14fold Condition of the Flock:

1 Robbed (v 3)
2 Murdered
3 Sick and diseased (v 4, 16)
4 Broken
5 Driven away
6 Lost

them with judgment.

(4) False pastors separated from the flock

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 [j]*Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

■ 20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will [k]I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

(5) Twentyfold restoration: Davidic kingdom set up (Isa. 9:6, refs.)

23 And I will set up [a]one shepherd over them, and he shall feed them, [b]*even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

25 And I will make with them a [c]covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and [d]sleep in the woods.

26 And I will make them and the places round about [e]my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [g]plant of renown, and they shall be [*h]no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

837 CHAPTER 35

6. Prophecy against Edom (Jer. 49:7)
(1) Her fivefold judgment

★■ 1 [*i]Moreover the word of the LORD came unto me, saying,

● 2 Son of man, set thy face against mount Seir, and prophesy against it,

● 3 And say unto it, Thus saith the Lord GOD; Behold, [*j]O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

(2) Cause of judgment

---

7 Oppressed (v 4)
8 Scattered (v 5, 6, 12, 21)
9 Destroyed and eaten up (v 5)
10 Wandering (v 6)
11 A prey to others (v 8)
12 Shepherdless
13 Eating and drinking garbage (v 19)
14 Pushed with horns (v 21)

h 5fold Condition of Shepherds:
  1 Feed themselves, not the flock (v 2)
  2 Eat the best of food (v 3, 18)
  3 Wear the best of clothes (v 3)
  4 Wax fat and strong (v 16)
  5 Drink the best water (v 18)

i 8fold Judgment of God Upon Shepherds:
  1 Woe to them (v 2)
  2 I am against them (v 10)
  3 I will require My flock of them
  4 Their dominion will be taken away
  5 They will not feed themselves again
  6 I will deliver My flock from them
  7 I will destroy them (v 16)
  8 I will feed them with judgment

j Questions 72-73. Next, 37:3.

k See note h, v 7, for promises and predictions to the flock.

a David will be the chief under-shepherd of Israel—all Israel, the whole 13 tribes—under the Messiah (v 23-24; 37:24-25; Hos. 3:5; Amos 9:11). Christ will be the Chief Shepherd (Heb. 13:20; 1 Pet. 2:25; 5:4). The 12 apostles will reign over one tribe each under David and the Messiah (Mt. 19:28; Lk. 22:30).

b We are to take this literally and not as a symbolic name of Christ, for we do not refers to Him (v 23-24).

c The Messiah will make the covenant of peace with Israel when He comes at His 2nd advent (v 25; 16:60-62; 20:37; 34:25; 37:26; Isa. 42:6; 49:8; 55:3; 57:8; 59:21; 61:8; Jer. 31:31; Heb. 10:16).

d This is expressive of perfect safety and peace. No more wild animals to attack and no enemies to cause fear (v 25).

e The mount of the house of the God of Jacob in Jerusalem, from which blessings will flow to the whole earth during the eternal reign of the Messiah (v 26-28; Isa. 2:2-4; Mic. 4; Zech. 14:15-21).

f The whole earth will be fertile; it will produce abundantly in its seasons as God originally intended when He created it. The desert will even blossom as a rose, waters will spring forth in the wilderness, and there will be showers of blessing for all men (v 26-27; Isa. 35:1-2, 6-7; 65:20-25; Joel 2).

g This refers to the Branch of the Lord, which Isaiah (Isa. 4:2; 11:9), Jeremiah (Jer. 23:4; 33:15), and Zechariah (Zech. 3:8; 6:12) all said would come (v 29).

*h No more famine will ever be in the land, for all will be obedient to God eternally (v 29; Jer. 31:34).

*i 59th prophecy in Ez. (35:1-15; v 1-8, 10-15 fulfilled; v 9 unfulfilled). Next, 36:1.
16 Predictions—Fulfilled:
  1 I am against you, O Mt. Seir, and I will stretch out My hand against you (35:3)
  2 I will make you desolate
  3 I will lay your cities waste, and you will be desolate (35:4)
  4 You will know that I am Jehovah
  5 As I live, I will prepare you unto blood (35:6)
  6 Blood will pursue you
  7 Thus I will make Mt. Seir most desolate (35:7)
  8 I will cut off from it all that go and come
  9 I will fill his mountains, hills, valleys, and rivers with the slain (35:8)
  10 As I live, I will even do according to your anger and your envy against Israel (35:11)
  11 I will make Myself known among them, when I have judged you
  12 You will know that I am Jehovah
  13 You will know that I have heard all your blasphemies against Israel (35:12)
  14 When the whole earth rejoices I will make you desolate (35:14)
  15 As you rejoiced at the desolation of Israel, so will I do to you (35:15)
  16 Mt. Seir and all Idumea will know that I am Jehovah
2 Predictions—Unfulfilled:
  1 I will make you perpetual desolations (35:9)
  2 Your cities will not return

*j Mt. Seir is Edom (v 3. Cp. 25:12-14).

tred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

(3) Her tenfold judgment (cp. Isa. 1:28, refs.)

■ 6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: [*a]sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I *am* the LORD.

(4) Cause of judgment

★ 10 Because thou hast said, These two nations and [*b]these two countries shall be mine, and we will possess it; whereas the LORD was there:

(5) Her fivefold judgment

■ 11 Therefore, *as* I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast [*c]spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

13 Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

838 CHAPTER 36

7. Prophecy to the mountains of Israel
(1) Taunt of the enemy

★●■1 [d]Also, thou son of man, prophesy unto the mountains of Israel, and say, [e]Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; [f]Because the enemy hath said against you, [g]Aha, even the ancient high places are ours in possession:

● 3 Therefore prophesy and say, Thus saith the Lord GOD; Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of [h]talkers, and *are* an infamy of the people:

(2) God's answer: twentyfold restoration of the land

● 4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [a]to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that *are* round about;

■ 5 Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

●■ 6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

■ 7 Therefore thus saith the Lord GOD; I have [b]lifted up mine hand, Surely the heathen that *are* about you, [c]they shall bear their shame.

---

1 Because of perpetual hatred of Israel
2 Shedding blood of Israel in the time of her defeat (v 5)
3 Loved to see the blood of Israel shed (v 6)
4 Because you have coveted the land of both kingdoms of Israel (v 10; 36:2, 5)
5 Anger, envy, and hatred of Israel (v 11)
6 Blasphemies against Israel (v 12)
7 Boasting against God (v 13)
8 Rejoicing at the fall of Israel (v 15; 36:2, 5)
9 Helping to make Israel desolate (36:3)
10 Mocking Israel (36:3-4, 6)

[*a] Sith—an old Eng. word meaning since; afterwards; seeing that.

[*b] Two countries, Ephraim and Judah, during the time of their division (1 Ki. 12).

[*c] Here God considered slander, boastfulness, and blasphemy against Israel as being against Himself (v 12-13).

[d] 60th prophecy in Ez. (36:1-15, unfulfilled). Next, v 16.
23 Predictions—Unfulfilled:
1 Hear the word of the Lord, you mountains of Israel—the heathen all about you will bear their shame (36:7)
2 You will shoot forth your branches (36:8)
3 You will yield your fruit to My people of Israel
4 They will soon be coming back to their land
5 I am with you, and I will turn unto you (36:9)
6 You will be tilled and sown
7 I will multiply men upon you, all the house of Israel (the entire 13 tribes), even all of it (36:10)
8 The cities will be inhabited
9 The wastes will be built
10 I will multiply upon you man and beast (36:11)
11 They will increase and bring forth fruit
12 I will settle you after your old estates
13 I will do better unto you than at your beginnings
14 You will know that I am Jehovah
15 I will cause men to walk upon you, even My people Israel (36:12)
16 They will possess you
17 You will be their inheritance
18 You will no more bereave them of men
19 You will devour men no more (36:14)
20 You will bereave nations no more
21 I will never cause men to hear in you the shame of the heathen (36:15)
22 You will never again hear the reproach of the people
23 You will never cause your nations to fall again

[e] The mountains of Israel are personified and what is spoken to them should be understood as happening to and upon them in connection with God's plan for Israel (v 1-15).

[f] See 10 Reasons for Judgment on Edom, note k, 35:5.

[g] Edom was greatly rejoicing in the fall of Israel. In their own plans they had already divided Israel's land; but Jehovah pronounced judgment upon them so they could not take advantage over Israel as intended (v 2, 5; note k, 35:5).

[h] Heb. lashon, a fork of flame; babbler; evil speaker; accuser, slanderer; calumniate; wag the tongue (v 3). Cp. Tit. 1:10, the only other place where the word talkers is found.

[a] 6 Subjects of God's Prophecy:
1 To the mountains (v 4, 6)
2 To the hills
3 To the rivers
4 To the valleys
5 To the wastes (v 4)
6 To the cities that are forsaken

[b] This was a sign of swearing, or making an oath or solemn vow (v 7).

[c] See list of these predictions, note d, v 1.

✡ ✡ ✡

shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better *unto you* than at your beginnings: and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

(3) Taunt of the enemy

■ 13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

(4) God's answer: fivefold restoration of the land

14 Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

8. Prophecy to Israel
(1) Her past sins and judgments

came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [a]they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But [b]I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

(2) Fourfold regathering (Isa. 11:11, refs.)

●■22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when [c]I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and [*d]gather you out of all countries, and

d 61st prophecy in Ez. (36:16-38, unfulfilled). Next, 37:1.
30 Predictions—Unfulfilled:
1 I will sanctify My great name (36:23)
2 The heathen will know that I am Jehovah when I do this
3 I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land (36:24)
4 Then I will sprinkle clean water upon you, and you will be clean (36:25)
5 I will cleanse you from your filthiness and from your idols
6 A new heart also I will give you
7 A new spirit will I put within you
8 I will take away the stony heart out of your flesh, and I will give you a heart of flesh (36:26)
9 I will put My Spirit within you (36:27)
10 I will cause you to walk in My statutes and keep My judgments, and do them
11 You will dwell in the land that I gave your fathers (36:28)
12 You will be My people
13 I will be your God
14 I will also save you from all your uncleanness (36:29)
15 I will increase your wheat
16 I will never send another famine upon you
17 I will multiply the fruit of the tree (36:30)
18 I will increase the fruit of the field
19 You will never again be reproached
20 Then you will remember your ways, and your goings that were bad (36:31)
21 You will loathe yourselves in your own sight for your sins
22 In the day that I have cleansed you from all iniquities I will also cause you to dwell in your cities and waste places that you have built up (36:33)
23 The desolate land will be tilled
that was desolate is become like the garden of Eden, and the desolate and ruined cities are become fenced and inhabited (36:34-35)
25 Then the heathen left round about you will know that I am Jehovah, and that I have built again the ruined places, and planted that which was desolate (36:36)
26 I the Lord have spoken, and I will do it
27 I will yet for this be inquired of by the house of Israel, to do it for them (36:37)
28 I will increase them with men like a flock
29 As the holy flock fills Jerusalem in her solemn feasts, so will the waste cities be filled with flocks of men (36:38)
30 They will know that I am Jehovah

a In v 17-21 we have the cause of God in scattering Israel among the heathen, and a preview of their lives while among them. In a technical sense this section is prophecy, the purpose of the message being to show latter-day dealings with Israel; but the events are recorded as having already been fulfilled. They will have taken place by the time of the fulfillment of v 22-38, but in Ezekiel's day they were only partially fulfilled, for the rest of Israel was yet to be scattered among the nations.

b This is a peculiar expression, indicating that God was zealous to protect His holy name from being profaned by Israel among the heathen (v 21). Cp. with the idea of God working to clear His name from being polluted among pagans (v 20; 20:9, 14, 22). The thought here seems to be that Israel caused the name of Jehovah to be blasphemed and dishonored among the nations where they were scattered. The pagans would say with scorn, These are the people of Jehovah. They saw the miserable state of Israel and concluded that Jehovah was no more than a national god, powerless to protect his subjects. God then predicted that He would not deliver Israel for their own sake, but for His holy name's sake, which they had profaned among the nations (v 22); that He would sanctify His name among the heathen; and that they would then know that He was Jehovah and more than an idol god (v 23). Sanctifying His name is the opposite of profaning it as in v 20-22.

c 2 Things Sanctified (v 23):
1 I will sanctify My great name
2 I will be sanctified in you
God's name and His person were to be sanctified, though neither was involved with any sin. See ***Sanctification*** in the Index.

*d God has said repeatedly that He will gather all Israel, not only Judah, but all the tribes from among the nations and bring them back to their own land to live forever under the Messiah (v 24). See ***Future Regathering of Israel***, p. 1247.

(3) Fourteenfold conversion

25 ¶ [e]Then [f]will I [g]sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

(4) Sixfold restoration of the land of Israel

29 [h]I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

(5) Remorse of Israel

31 [i]Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 [a]Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

■ 33 Thus saith the Lord GOD; [b]In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay [c]desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.

(7) Increase of Israel

■ 37 Thus saith the Lord GOD; [d]I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem [*e]in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

839 CHAPTER 37

9. The valley of dry bones
(1) The vision

★ 1 [*f]The [*g]hand of the LORD was upon me, and carried me out [*h]in the spirit of the LORD, and set me down in the midst of the [*i]valley which *was* full of bones,

---

rael from among the nations, God will fully redeem them and make them His eternal people (v 25-30).

f 13fold Conversion of Israel:
1 I (Jehovah) will sprinkle clean water upon you (v 25)
2 You will be clean
3 I will cleanse you from your filthiness
4 I will cleanse you from your idols
5 I will give you a new heart (v 26)
6 I will put a new spirit within you
7 I will take away the stony heart out of your flesh
8 I will give you a heart of flesh
9 I will put My Spirit (the Holy Spirit) within you (v 27)
10 I will cause you to walk in My statutes
11 You will keep My judgments and do them
12 You will be My people (v 28)
13 I will be your God

g Heb. zaraq, to sprinkle fluid or solid particles; scatter; strew.
7 Things Used in Sprinkling:
1 Ashes (Ex. 9:8-10; Heb. 9:13)
2 Blood (Ex. 24:6-8; 29:16, 20; Lev. 1:5, 11; 3:2, 8, 13; 4:6, 17; 5:9; 6:27; 7:2; 8:11, 19, 24, 30; 9:12, 18; Heb. 9:19-21)
3 Water and blood (Lev. 14:4-7, 51)
4 Water and ashes (Num. 19:9, 17-21)
5 Oil (Lev. 14:16, 27)
6 Water (Ez. 36:25)
7 Dust (Job 2:12)
15 Sprinklings of Scripture:
1 Of ashes into the air (Ex. 9:8-10)
2 Blood on altars (Ex. 29:16, 20)
3 Blood on priests (Ex. 29:21)
4 Blood on book (Ex. 24:6)
5 Blood on people (Ex. 24:8)
6 Blood on ground (Lev. 4:6, 17)
7 Blood in the holy place (Lev. 6:27)
8 Blood on tabernacle (Heb. 9:21)
9 Hearts (Heb. 10:22; 12:24; 1 Pet. 1:2)
10 Blood on mercy seat (Lev. 16:14-19)
11 Water and ashes on unclean persons, tent, and vessels (Num. 8:7; 19:13-20)
12 Nations (Isa. 52:15)
13 Clean water upon Israel (Ez. 36:25)
14 Blood upon garments (Isa. 63:3)
15 Blood of Christ sprinkled (Heb. 10:22; 12:24; 1 Pet. 1:2)

h Not only will Israel be saved from all sin, but her land will be saved from all the curse (v 29-30).

i Then—when Israel and her land are fully redeemed from all the curse, they will remember their own sins and evil doings, and loathe themselves for their own abominations (v 31-32).

a Again God emphasized the fact that such corrupt, stiffnecked people as Israel were not saved for any worthiness of their own, but rather for His sake, that He might complete His program of man's restoration from the curse in order that things might continue eternally as before the fall (v 32).

b Another assurance of the full conversion of Israel and restoration of the land of promise from the curse, as stated in v 29-30.

c See ***God's Choice of Jerusalem***, p. 1441.

d Israel will yet pray for full restoration before God brings it to pass. The great tribulation of the future will bring them to full repentance and dependence upon God (v 37; Isa. 64; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29).

*e All nations will be required to go to Jerusalem to worship in the days of the Messiah (v 38; Isa. 2:1-4; Zech. 14:16-21); and this will continue in the New Earth (Isa. 66:22-24).

*f 62nd prophecy in Ez. (37:1-14, unfulfilled). Next, v 15.
14 Predictions—Unfulfilled:
1 I will cause breath to enter into you, and you will live (37:5)
2 I will lay sinews upon you (37:6)
3 I will bring flesh upon you
4 I will cover you with skin
5 I will put breath in you
6 You will live (37:6, 14)
7 You will know that I am Jehovah
8 Prophesy to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live (37:9)
9 I will open your graves (37:12)
10 I will cause you to come out of your graves
11 I will bring you into the land of Israel
12 You will know that I am Jehovah, when I have opened your graves, and brought you out of them (37:13)
13 I will put My Spirit in you (37:14)
14 I will place you in your own land: then you will know that I Jehovah have spoken it, and performed it

*g See note c, 3:14.

*h By the Spirit (v 1; 1:1, 3; 8:3; 11:24-25; 40:2-3. Cp. Rev. 1:10).

*i Plain, as in 3:22-23; 8:4.

✡ ✡ ✡

about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

(2) The question: answer

■ 3 And he said unto me, Son of man, [*k]can these bones live? And I answered, O Lord GOD, thou knowest.

(3) Command: eightfold prophecy

●■ 4 Again he said unto me, Prophesy upon these bones, and say unto them, O [*l]ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

6 [*m]And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.

(4) Obedience: sixfold result

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

(5) Command: fourfold prophecy

●■ 9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon [*a]these slain, that they may live.

(6) Obedience: fourfold result

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding

(7) Signification: whole house of Israel to be regathered (Isa. 11:11, refs.)

■ 11 ¶ [b]Then he said unto me, Son of man, [c]these bones are the whole house of Israel: behold, [d]they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

● 12 Therefore prophesy and say unto [e]them, Thus saith the Lord GOD; Behold, O [f]my people, I will open your graves, and cause you to come up out of your [g]graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in [h]your own land: [i]then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

10. Sign

(1) Two sticks made one

★■15 ¶ [j]The word of the LORD came again unto me, saying,

● 16 Moreover, thou son of man, take thee [k]one stick, and write upon it, For Judah, and for the children of [l]Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, [m]Wilt thou not shew us what thou *meanest* by these?

(2) Signification

A. Twenty-fourfold restoration of Israel, Judah under Messiah and David (Isa. 9:6, refs.)

■ 19 Say unto them, Thus saith the Lord GOD; [a]Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him,

---

[*j] On every side—this side and that side.

[*k] Question 74. Next, v 18.

[*l] Israel is here symbolized under the figure of a valley of dry bones being brought back to life in the bodies of a great army of men. It pictures scattered Israel being brought back from the nations and living again as a nation themselves, in their own land, as explained in v 11-28.

[*m] Note the Order of Making a Body Here:
1 The bones or frame (v 5-6)
2 The sinews
3 The flesh upon the bones and sinews
4 The skin or outer covering of flesh
5 The breath of life
This may give us the secret of how God made man originally, as in Gen. 2:7.

[*a] These slain—suggesting violent deaths of people who had once lived. Now they were being made to live again. Of course, the whole picture is symbolic of the nations of Israel who, once alive and in the grace and favor of God, had become dead because of sin, and now were being brought back into proper relationship with God to live again (v 11-14).

[b] Then—when the vision is completed, the interpretation was given so that there would be no misunderstanding of the true meaning.

[c] The vision concerns Israel, not dead churches or Gentiles, as often taught.

not dried up churches (v 11).

[d] 3 Things Israel Said:
1 Our bones are dried
2 Our hope is lost
3 We are cut off

[e] The whole house of Israel, not a part of it; hence, there will be no division of the kingdom when this is fulfilled (v 11).

[f] The whole house of Israel are My people, and I will open their graves and cause them to come out of them, and I will bring them into the land of Israel again (v 12). See ***Future Regathering of Israel***, p. 1247.

[g] The nations where the Jews are scattered are the symbolic graves of Israel (v 12-14). It is from these that all the tribes of Jacob will be gathered. At that time God will save them and put the Holy Spirit in them, and they will live in His presence eternally (v 14).

[h] Your own land—the promised land of Palestine (v 14). See ***Anglo-Saxon Theory***, p. 608.

[i] Then—when all this is fulfilled you (all Israel) will know that I the Lord have spoken it, and performed it (v 14). All this remains to be completely fulfilled. Of course it is now beginning to be fulfilled and a sufficient number of Jews have already gone back to their land to make a nation; they have had a nation since A.D. 1948. The prophecy will continue in fulfillment until the whole house of Israel is gathered back at the 2nd advent of Christ to the earth. It is said that about 10,000 Jews or Israelites a month are returning to their own land. Israel is becoming a greater nation every year, but the complete fulfillment of these predictions will not be until the Millennium. The predictions of 34:11-31; 36:1-38; 37:1-28 and many other chapters remain to be fulfilled in the future.

[j] 63rd prophecy in Ez. (37:15-28, unfulfilled). Next, 38:1. See ***25 Predictions—Unfulfilled***, p. 1443.

[k] The symbolism here is that of taking two sticks, writing on them the names of the two divisions of the kingdom of Israel, and joining them together in his hand as one stick (v 16-18). The application or truth symbolized is that both divisions of the kingdom will become one nation again upon the mountains of Israel as before the division in the days of Rehoboam and Jeroboam (1 Ki. 12). They will be one nation forever under the Messiah (v 19-28).

[l] Note that both Judah and Ephraim, or both divisions of Israel, were called Israel, and that their companions were Israelites. The two divisions were called Judah and Ephraim (v 16).

[m] Question 75. Next, 38:13.

[a] For list of these predictions see note j, v 15.

one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest shall be in thine hand before their eyes.

●■21 And say unto them, Thus saith the Lord GOD; [b]Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them [c]one nation in the land [d]upon the mountains of Israel; and [e]one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so [f]shall they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, [g]*even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever.

promise (Isa. 59:20, refs.)

26 Moreover [h]I will make a covenant of peace with them; it shall be [i]an everlasting covenant with them: and I will place them, and multiply them, and will [j]set my sanctuary in the midst of them for evermore.

27 [k]My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do [l]sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

840 CHAPTER 38

IX. Prophecy against Gentile powers at Armageddon (Ez. 38:1–39:29)
1. Gog to be repulsed

★■ 1 And the word of the LORD came unto me, saying,

● 2 [m]Son of man, set thy face against [n]Gog, the land [o]of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

● 3 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the [a]chief prince of Meshech and Tubal:

4 And [*b]I will [*c]turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all [*d]thine army, horses and horsemen, all of them clothed with all sorts of armour, *even*

---

this verse were chosen to be put on the Zionist medal commemorating the National Federation in A.D. 1896—a landmark in the history of the Jewish nation.

c All the tribes of Israel will become one nation again. This means that all the Jews of the world, all from the tribes of Israel everywhere, will be gathered back to their own land to live forever under their Messiah (v 22-28). The Anglo-Saxons were Gentiles, descendants of Japheth, and they will continue to live in England, America, and other Gentile lands—separate from the Jews.

d This again states plainly that all the tribes of Israel will live eternally upon the mountains of Israel—in their own land, Palestine. This is clearly emphasized in v 25—in the land that I have given unto Jacob My servant, wherein your fathers have dwelt.

e The one king predicted here will be David, who will be over all the tribes of Israel in their national restoration under the Messiah. This is clear from v 24-25; 34:23-24; Jer. 30:9; Hos. 3:5. Christ will be King of kings and Lord of lords over David and all other earthly kings in eternity, and even over all the resurrected kings and priests (Rev. 19:16).

f This truth is expressed in this chapter two times (v 23, 27).

g This statement, even they and their children and their children's children is another way of stating eternal generations of eternal people on earth (v 25. Cp. Isa. 59:21). See ***Generations*** in Index.

h This will be done by Christ at His 2nd advent (v 26; 16:60-62; 20:37; 34:25; Isa. 42:6; 49:8; 55:3; 57:8; 59:21; 61:8; Jer. 31:31-33; Heb. 10:16).

i There are several everlasting covenants in Scripture. See ***Covenants*** in Index.

j This refers to the millennial and eternal temple, which is described in detail in 40:5–47:12, and which is stated to be the eternal capital building of the Messiah in 43:7. It will be built by Christ at His 2nd advent (Zech. 6:12-13).

k This is different from the temple, and refers to the canopy over all dwellings in the Millennium when the light of the sun will be increased 7fold and the light of the moon will be as the present light of the sun (see ***3 Things God Will Create***, p. 1245). It no doubt also refers to the eternal city of God in the New Earth, the New Jerusalem, the capital city of God, when He personally will move with the city from the planet heaven to the earth after the Millennium, to dwell among men eternally (Rev. 21:3-5).

l Israel will then be set apart for holy uses and will be considered sanctified under the Messiah as He reigns over them and uses them as His missionaries to evangelize the world (v 28; Isa. 2:2-4; 11:9; 52:7; 66:19-21; Zech. 8:23; 14:16-21).

m 64th prophecy in Ez. (38:1–39:29, unfulfilled). Next, 40:5. See ***64th Prophecy in Ezekiel***, p. 1437.

n See ***Gog***, p. 1439.

o Magog, Mechech, and Tubal were sons of Japheth from whom came the Scythians, Russians, Muscovites, Tibareni, Cappadocians, and other people who predominate in modern northern Europe and Asia. See ***Sons of Japheth***, p. 95. The Septuagint adds Rosh to this list, which is followed by Young, Rotherham, Moffatt and some others who claim that Russia is referred to thus. Be that as it may, even if Russia is mentioned in particular along with these other people who will be under Gog, it does not prove that Russia will be the predominating power in the last days, that Antichrist or Gog will come from Russia, or that Russia will fulfill the many prophecies of the last days, as some teach. All it could prove is that Russia is merely one of many nations which will be conquered by Gog and be under him at the battle of Armageddon. Dan. 11:44 plainly predicts the defeat of Russia and other northern and eastern nations outside the Roman Empire, and it can be only then that Russia will have a part under the Antichrist to fulfill Ez. 38–39.

a ***2 Modern Fallacies About Russia***, p. 1438

*b ***2 Invasions of Palestine by Gog***, p. 1438.

*c This very first statement of God dealing with Gog proves that when these chapters (38–39) are fulfilled he will be turned back from taking Jerusalem and be destroyed. In this first invasion of Palestine some $3\frac{1}{2}$ years before this he will take the whole city of Jerusalem and make it his capital city and the temple his capital building, placing the abomination of desolation in the temple to remain for about $3\frac{1}{2}$ years (Dan. 9:27; 11:40-45; 2 Th. 2:3-4; Rev. 11:1-2). At the second and last invasion of Pales tine, after he has conquered Russia and her allies north and east of his 10 kingdoms, he will surround Jerusalem to take it again but will not succeed; he will be turned back (v 4), being able to take only half of the city before Christ suddenly comes with the armies of heaven to stop him from taking the rest of it (Zech. 14:1-15; Rev. 19:11-21).

*d Here the army of Gog or Antichrist is predicted as consisting of a great company of horses and horsemen with all sorts of weapons and armor (v 4). Ancient weapons are mentioned as they were the only kind known and understood at that time. It is to be expected that the future Antiall of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, *and* all his bands: and many people with thee.

● 7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

2. Gog to invade restored Palestine in the last days

8 ¶ [f]After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

3. Gog's purpose (Rev. 17:14; 19:19)

■ 10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an [g]evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that* gotten cattle and goods, that dwell in the midst of the land.

● 13 [h]Sheba, and Dedan, and the merchants of Tarshish, with all the [i]young lions thereof, shall say unto thee, [j]Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

4. God's purpose in the invasion

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*?

15 And thou shalt come from thy place out of the [k]north parts, thou, and [l]many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in [a]the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

5. Fulfillment of many prophecies (Isa. 10:20-27; 11:4; 14:4-27; 34:1-17; 63:1-6; Jer. 30:1-11; Joel 3; Mic. 5:3-15)

■ 17 Thus saith the Lord GOD; [b]*Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

6. Twenty-twofold destruction of Gog at Armageddon (Ez. 39:17-21; Zech. 14; 2 Th. 2:8-12; Rev. 19)

18 And it shall come to pass [c]at the same

---

christ will equip his men with all kinds of modern weapons—all sorts as stated here.

e 16 Statements—Gog's Army:
1 Rosh (Septuagint in v 2; 39:1)
2 Meshech (see ***Sons of Japheth***, p. 95)
3 Tubal (see ***Sons of Japheth***, p. 95)
4 Persia (v 5; 27:10; 2 Chr. 36:20-23; Ezra 1:1-8; Esther 1:3, 14, 18; 10:2; Dan. 10:13)
5 Ethiopia (v 5; 29:10; 30:4-5; Dan.11:43)
6 Libya (v 5; 30:5; Dan. 11:43)
7 Gomer (see ***Sons of Japheth***, p. 95)
8 Togarmah (see ***Sons of Japheth***, p. 95)
9 Many people (v 6, 9)
10 10 kingdoms of the Revised Roman Empire (Dan. 7:23-24; Rev. 17:12-17)
11 Many countries (Dan. 11:41)
12 Countries east and north of the 10 kingdoms (Dan. 11:44)
13 All the heathen . . . Multitudes, multitudes (Joel 3:11-14)
14 All nations (Zech. 14:1-5)
15 The kings of the earth and their armies (Rev. 16:13-16; 19:19-21)
16 The whole world (Rev. 16:13-16)

f Pointing to a future time when Israel will have been partially gathered, but not fully restored. It is called the latter years here and the latter days when the gathered Jews will dwell safely (v 8, 16).

g The evil thought of Gog will be that of going up against the Jews who dwell safely and are at rest in their own land, to take a spoil (v 11-13).

h Sheba, Dedan, and Tarshish were all traders among the nations on land and sea. Here they merely anticipated and expressed the true motive of Gog to fall upon Israel, and that is all that is meant by the verse. Nothing is said here to give us the idea of two sets of nations opposing each other—one helping Israel and the other Such questions could be asked by anyone, without even partaking in the war referred to.

i The young lions referred to were the rulers of these trading nations (v 13).

j Questions 76-79. Next, v 17.

k Gog or Antichrist will come from Syria, and by this time will have conquered the countries north and east of this 10-kingdom empire, and will lead them all against Israel at Armageddon (v 14-15; Dan. 11:44; Rev. 16:13-16; 19:19).

l By the time this is fulfilled Antichrist will have become ruler of one of the 10 kingdoms inside the Roman Empire; will have conquered 3 others of the 10 kingdoms (Dan. 7:8-9, 21-25); will have got control of the other 6 of the 10 kingdoms without war (Rev. 17:9-17); will have conquered Russia and the countries north and east of the 10 kingdoms (Dan. 11:44); and will have gathered many other nations through the ministry of the 3 unclean spirits of Rev. 16:13-16. All these nations will make the many people be under him at the Battle of Armageddon when Christ comes (v 15; Zech. 14:1-5; Rev. 19:11-21).

a See ***Last Days*** in Index.

b Question 80. Next, 47:6.

c At the same time, when Gog comes into the land of Israel at the battle of Armageddon, after he has already conquered the countries north and east of his 10 kingdoms which are inside the old Roman Empire territory, and not in some previous war in Palestine (v 18). This is the only time that God will supernaturally destroy the armies of Gog and the many nations with him. This fact is confirmed by the phrase in that day, in v 19.

* * *

Israel, saith the Lord GOD, *that* [a]my fury shall come up in my face.

19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 [e]Thus [f]will I magnify myself, and [g]sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

841

CHAPTER 39

against Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [h]I will turn thee back, and leave but the [i]sixth part of thee, and will cause thee to come up [j]from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt [k]fall upon the mountains of Israel, thou, and all thy [a]bands, and the people that *is* with thee: I will give thee unto [b]the ravenous birds of every sort, and *to* the beasts of the field to be devoured.

5 Thou shalt fall [c]upon the open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire [*d]on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

7 So [*e]will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

7. Spoil: seven years' fuel

8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* [*f]the day whereof I have

---

1 My fury will come up in My face (v 18)
2 In that day there will be a great shaking in the land of Israel (v 19)
3 The fish of the sea will shake at My presence (v 20)
4 The fowls of the heaven will shake at My presence
5 The beasts of the field will also shake at My presence
6 And so will all creeping things upon the earth
7 Men upon earth will shake at My presence like all other creatures
8 The mountains will be thrown down
9 The steep places will fall
10 Every wall will fall to the ground
11 I will call for a sword against him throughout all My mountains (v 21)
12 Every man's sword will be against his brother (v 21; Zech. 14:12-13)
13 I will plead against him with pestilence (v 22)
14 I will plead against him with blood
15 I will rain upon him
16 Upon his bands
17 Upon the many people with him, an overflowing rain
18 And great hailstones (cp. Josh 10:11)
19 And fire
20 And brimstone

All this goes far to prove that these two chapters (38–39) refer to Armageddon, not to some battle between Russia and the Jews before the 2nd advent of Christ. Such means of destruction as an overflowing rain, blood, fire, brimstone, hailstones, etc. will be used at Armageddon only, as proved here (v 18-22) and in 39:2-7, 17-20; Isa. 63:1-8; Joel 2-3; Zech. 14:1-15; Mt. 24:27-31; 2 Th. 1:7-10; 2:8-12; Jude 14-15; Rev. 16:17-21; 10:11-21. These statements are not figurative but literal, and can only be understood this way.

e By the supernatural destruction of Gog and his mighty armies at Armageddon God will be glorified (v 23).

f 3 Results at Armageddon (v 23):
1 God will be magnified (glorified)
2 God will be sanctified (set apart)
3 God will be made known in the eyes of many nations as Jehovah

g Here again, sanctify means solely to set apart, not to cleanse from sin (v 23).

h When Gog comes into Palestine this time he will be turned back and completely destroyed. The result will not be thus when he invades Palestine $3^1/_2$ years earlier (in the middle of Daniel's 70th week) to take over Jerusalem and the Jewish temple as his capital (Dan. 9:27; Mt. 24:51; 2 Th. 2:3-4; Rev. 11:1-2; 13:1-18). God will permit him to drive the Jews out of Palestine and occupy their country for about $3^1/_2$ years in the last part of the 7-year tribulation period. Then, during this time He will raise up new enemies north and east of Gog's 10 kingdoms to keep him occupied in war so that he cannot concentrate on the total destruction of Israel. At the end of these $3^1/_2$ years, after conquering these enemies, he will lead the nations against Israel and Jerusalem to do what he intended at the beginning; but before he can take all of Jerusalem he will be defeated by the 2nd coming of Christ (Zech. 14:1-15; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21). This is the time he is to be turned back from his purpose and his armies are to be destroyed—all but a sixth part (v 2).

i A sixth part of men under Antichrist being spared would mean about 166,667 escaping destruction and 833,333 being destroyed out of every million. We have no way of telling how many millions of men will be in the vast armies of the nations, but there will be many to fulfill 38:22; Rev. 14:20.

j Antichrist's army will come down from the north into Palestine, as the Assyrians, Babylonians, Grecians, and others did in the past. Syria is north of Palestine, and an army from Babylon would come west through that country and then south into Palestine to avoid the desert.

k Gog and his mighty armies will be destroyed at this time, a fact which proves the whole two chapters (38–39) refer to Armageddon and the 2nd advent of Christ.

a See note e, 38:4.

b The same prediction as in v 17-20; Mt. 24:27-28; Lk. 17:34-37; Rev. 19:17-21. The fowls and beasts of the earth will literally eat the flesh and drink the blood of the millions slain at Armageddon.

c The open field refers to all the land of Palestine and surrounding countries where the hosts of the armies of all nations under Antichrist will be mobilized, but mainly to the mountains of Israel (v 17).

*d It seems that Magog will be the chief hater of the Jews; it is thus singled out along with the maritime countries as the object of God's wrath. This is perhaps why both Gog, the prince, and the land of Magog are mentioned in particular in Rev. 20:7-10 in connection with the last rebellion against God on earth, which will take place 1,000 years later.

*e 3 Results of Armageddon (v 7):
1 I will make My holy name known in the midst of My people Israel
2 I will not permit them to pollute My holy name anymore
3 The heathen will know that I am the Holy One in Israel

*f The day. This should be taken literally instead of being counted as a period (a number of days), for in Zech. 14:7 it is

9 And [g]they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

8. Seven months to bury the dead after Armageddon

11 ¶ And it shall come to pass in [h]that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [i]Hamongog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

16 And also the name of the city *shall be* [j]Hamonah. Thus shall they cleanse the land.

9. Supper of the great God (Mt. 24:28; Lk. 17:37; Rev. 14:14-20; 19:15-21; Isa. 63:1-6; Joel 3)

Lord GOD; [k]Speak unto every [a]feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 [b]Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

10. The purpose of God

21 And [c]I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

11. Israel to be regathered and converted (Isa. 11:11, refs.)

■ 25 Therefore thus saith the Lord GOD; [d]Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

---

definitely stated as one day, meaning the battle of Armageddon will last only that long (v 8).

g After the one-day battle of Armageddon Israel will begin the work of burying the millions of men slain on the battlefield (v 9-16). The prediction is that no wood will be needed from the forests to be used as fuel for 7 years, because there will be enough material collected from the battlefield to provide fires that long (v 9-10). In modern life most of those in the cities will no doubt burn the natural gas and electricity, but there will still be many others depending on wood and other materials for warmth and cooking.

h In that day—after Armageddon, Gog and his armies (that is, five-sixths of his armies) will be buried. It will take 7 months to bury such a vast multitude of bodies and dispose of every bone in all the land (v 12-14). Before the most of them are buried men will stop their noses as they pass through the land because of such a stench coming from the decaying bodies (v 11).

i Hamon-gog, the multitude of Gog (v 11, 15).

j Hamonah, to the multitude (v 15).

k This is exactly the same command and concerns the same thing as in Rev. 19:17-18, 20). It refers to the calling of all the birds and beasts of the field to eat of the dead bodies of men and animals killed in the battle of Armageddon. Both passages speak of the supper, the great sacrifices, mountains of Israel where the birds and beasts may come to eat until they are full and drink until they are drunken. Jesus referred to this same thing when He said, "wheresoever the carcase is, there will the eagles be gathered together" (Mt. 24:27-31), and "Wheresoever the body is, thither will the eagles be gathered together" (Lk. 17:34-37, notes; see also notes on Mt. 24:40-42; Rev. 19:17-21). This could not possibly refer to any war before Armageddon between Russia and Israel; it refers only to the time of the battle of Armageddon when Christ comes literally to the planet earth with His angels and resurrected saints to take over the governments of this world and reign over them eternally, as described in many scriptures (Joel 2-3; Zech. 14:1-15; Mt. 24:29-31; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21).

a This should settle the matter beyond all question as to what is referred to. Some hold the idea that Mt. 24:27-28 and Lk. 17:34-37 refer to the rapture of saints to meet Christ in the air; but this is impractical, for no amount of explaining could make the feathered fowl and beast of the field mean saints. How literally simple and clear the verses become though when we take them literally—the birds and beasts eating the dead bodies of those slain at Armageddon (v 17; Rev. 19:17).

b 8fold Menu of Birds and Beasts:
1 Flesh of the mighty (v 18, 20)
2 Blood of the princes of the earth
3 Flesh and blood of rams
4 Of lambs
5 Of goats
6 Of bullocks
7 Of horses (v 20)
8 All men of war

c 4fold Purpose of God in Armageddon:
1 I will set My glory among the heathen
2 All the heathen will see My judgment that I have executed upon them (v 21)
3 The house of Israel will know that I am Jehovah their God from that day and forward (v 22)
4 The heathen will know that the house of Israel was defeated and went into captivity for their sins, and that I dealt with them accordingly (v 23-24)

d Now (after Armageddon and at the 2nd advent of Christ) will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, that is, those of all the 13 tribes that have not yet been gathered from all nations (v 25-29; 37:1-28; Isa. 11:10-12; Mt. 24:31).

✡ ✡ ✡

shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them [*f]again from the people, and gathered them out of their enemies' lands, and [*g]am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

842 CHAPTER 40

X. The millennial sanctuary and oblation
(Ez. 40:1–48:35; cp. Isa. 2:1, refs.)
1. Transported in vision to Palestine to see restoration

1 [a]In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the [b]hand of the LORD was upon me, and brought me thither.

2. Vision of future Jerusalem

into the land of Israel, and set me upon [d]a very high mountain, by which *was* as the [e]frame of a city on the south.

3. Vision of the man with the measuring reed 12 1/2 ft. long

3 And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

●■ 4 And the man said unto me, Son of man, [f]behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: [g]declare all that thou seest to the house of Israel.

4. The outer wall of the house: 12 1/2 ft. tall, 12 1/2 ft. broad

★ 5 [h]And behold [i]a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

5. East outer gate

6 ¶ [j]Then came he unto the gate which looketh toward the east, and went up the stairs

---

rael has borne her shame and her people have reaped for all their sins, when they dwell safely in their own land, when none will make them afraid, and when I have brought them again from all the people among whom they have been scattered (v 26-27), then shall they know that I am the Lord their God, which caused them to be led away captive among the heathen, and gathered them again to their own land, leaving none of them among the heathen. Neither will I hide My face from them anymore, for I have redeemed them and poured out My Spirit upon them (v 28-29).

[*f] The word again proves that this is the second gathering of Israel and that they were gathered once before this. The first gathering was after the Babylonian captivity; the second is now taking place and it will continue until all the Israelites are finally and completely gathered or regathered at the 2nd advent of Christ (v 27-29; Isa. 11:10-12, notes).

[*g] Here again God speaks of Himself as being sanctified in Israel, meaning that He is revered by them and they have set Him apart as their only true and living God—not that He has been cleansed from sin, for He has no sin (v 27).

[a] This was about 12 years before the release of Jehoiachin (v 1; Jer. 52:31).

[b] See note c, 3:14.

[c] The visions of chs. 40–48 concern things in the Millennium immediately following the regathering of Israel (ch. 37), and the battle of Armageddon (chs. 38–39). These millennial conditions will continue in the New Earth period and throughout all eternity.

7 Visions of Eternal Things:
1 The future and eternal capital of all the earth—Jerusalem (40:2; 48:30-35)
2 Rebuilt eternal temple (40:5–43:12):
    (1) The outer and inner courts and the gates (40:5-43)
    (2) The priests' rooms (40:44-46; 42:1-14)
    (3) The altar court (40:47)
    (4) The temple itself (40:48–41:26)
    (5) The outer wall—4 sides (42:15-20)
    (6) The returning glory and restored monarchy (43:1-12)
    (7) The sacrificial altar (43:13-17)
    (8) Ordinances of the altar—reorganized services (43:18–44:8)
    (9) The restored priesthood (44:9-21)
3 The holy oblation and new division of the land (45:1-8)
4 The new civil and religious laws (45:9–46:24)
5 The millennial river (47:1-12)
6 New division of the land (47:13–48:7, 23-29)
7 The holy oblation—including the temple and city sites (48:8-21, 30-35)

[d] See ***Visions of Ezekiel and John***, p. 1441.

[e] This city was the earthly Jerusalem that will be built by Christ at His 2nd advent (v 2; 45:6-7; 48:15-35).

[f] 4 Commands to Ezekiel (v 4):
1 Behold with your eyes
2 Hear with your ears
3 Set your heart upon all that I will show you
4 Declare all that you see to Israel

[g] For dimensions of what he saw—the sanctuary, etc.—see following notes.

[h] 65th prophecy in Ezekiel (40:5–48:35, unfulfilled). Last prophecy in Ezekiel.
26 Predictions—Unfulfilled:
1 The building of the millennial and eternal sanctuary (40:5–42:20)—many details in this prediction
2 The return to the temple of the glory of God which departed at the time of the Babylonian captivity (43:1-5 with 10:4)
3 The establishment of the eternal kingdom and throne of Messiah (43:6-7)
4 Eternal blessing on Israel (43:7)
5 God dwelling in the midst of Israel forever (43:7, 9)
6 New laws of the temple given (43:10-12)
7 Restoration of the great altar of sacrifice (43:13-17)
8 New ordinances of the altar (43:18-22)
9 New priesthood and worship
10 Dedication of the altar (43:23-24)
11 Consecration of priests (43:24-26)
12 New service of the priests (43:27)
13 Shutting of the east gate (44:1-2)
14 Instructions to the prince (44:3)
15 New laws of the temple (44:5)
16 New laws to Israel (44:6-9)
17 Rebellious Levites to continue in punishment for their rebellion (44:10)
18 New services of rebellious Levites (44:11-14)
19 Faithful priests blessed (44:15-16)
20 New laws to priests (44:16-31)
21 Setting apart the holy oblation (45:1-7; 48:8-22)
22 New division of land to the 12 tribes (45:9; 47:13–48:7, 23-29)
23 New laws for all Israel (45:9-12)
24 New worship in Israel (45:13–46:24)
25 New and eternal river (47:1-12)
26 New and eternal Jerusalem (48:30-35)

[i] The outer wall of the house, which was the outer wall of the outer court surrounding the temple. The wall was 1 reed high and 1 reed thick, or 12 1/2 ft. high and 12 1/2 ft. thick (v 5).

[j] Then—after measuring the wall around the temple as to height and thickness, he was brought to the east gate. Here there were stairs from the outer threshold through the

which was one reed broad; and the other threshold *of the gate*, *which was* one reed broad.

7 And *every* [k]little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, [l]eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the [m]posts had one measure on this side and on that side.

11 And he measured [*n]the breadth of the entry of the gate, ten cubits; *and* [*o]the length of the gate, thirteen cubits.

12 The [*a]space also before the little chambers *was* [*b]one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* [*c]six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* [*d]five and twenty cubits, door against door.

14 He made also posts of threescore [e]cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* [f]fifty cubits.

16 And *there were* narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows *were* round about inward: [g]and upon *each* post *were* palm trees.

6. Outer court

17 Then brought he me into the outward court, and, lo, *there were* chambers, and a pavement made for the court round about: [h]thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* [i]the lower pavement.

19 Then he measured the breadth from the of the inner court without, an hundred cubits eastward and northward.

7. North outer gate

20 ¶ And the [j]gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof *was* [k]fifty cubits, and the breadth [l]five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

8. North and east inner gates

23 And the gate of the [m]inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an [n]hundred cubits.

9. South outer gate

24 ¶ After that he brought me toward the south, and behold a gate toward [o]the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* [p]fifty cubits, and the breadth [q]five and twenty cubits.

26 And *there were* [a]seven steps to go up to it, and the arches thereof *were* before them: and it had [b]palm trees, one on this side, and another on that side, upon the posts thereof.

10. South inner gate

27 And *there was* a gate in the inner court toward the south: and he measured from [c]gate to gate toward the south an hundred cubits.

11. South inner gate court

28 And he brought me to [d]the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, accord-

---

12½ ft. thick wall to the inner threshold (v 6, 22, 26).

k There were 6 little chambers, 3 on each side of the walk from the inside of the wall to the inside gate which was also 12½ ft. wide, each being a reed (12½ ft.) square, with 5 cubits (10 ft. 5 in.) between the chambers (v 7-10).

l 8 cubits would be 16 ft. 8 in., counting a cubit as 25 in.

m Each of the posts of the gate, on each side of the entrance through the 12½ ft. wall

the inside of the wall to the porch of the gate measured 2 cubits—4 ft. 2 in. (v 9-10).

*n The breadth of the gate entry was 10 cubits—20 ft. 10 in., counting a cubit as 25 in. (v 11).

*o The length of the gate was 13 cubits—27 ft. 1 in. (v 11).

*a The barrier, border, or parapet (v 12).

*b 1 cubit—25 in. (v 12).

*c 6 cubits—12 ft. 6 in. (v 12).

*d 25 cubits—52 ft. 1 in. This refers to the distance from the chambers of the outer court wall to those of the inner court wall (v 13).

e 60 cubits—125 ft. (v 14).

f 50 cubits—104 ft. 2 in. (v 15).

g The palm trees were evidently artificial (v 16).

h The size of a chamber, according to v 7, was a reed long and a reed broad, or 12½ ft. square.

i The lower pavement was the one in the outer court which filled the whole space between the outer wall and the inner wall, a pavement 500 cubits across and 100 cubits deep on each of the 4 sides, which would be equal to 1,041 ft. 8 in. across and 208 ft. 4 in. deep. It was several steps higher than the ground level outside the outer court wall, and several steps lower than that of the inner court (v 18-19).

j The entrance, chambers, and other parts of□the north gate were exactly like those of the east gate of v 6-16 (v 20-22).

k 50 cubits—104 ft. 2 in. (v 20).

l 25 cubits—52 ft. 1 in. (v 21).

m This refers to the 2 gates facing each other, the outer and inner court gates which had 100 cubits between them, that is, between the 2□walls (v 23).

n 100 cubits—208 ft. 4 in. (v 23).

o The south gate of the outer court wall was the same measurement and had the same kind of chambers, arches, posts, and steps as the east and north gates of v 6-16, 20-22 (v 24-26).

p 50 cubits—104 ft. 2 in. (v 25).

q 25 cubits—52 ft. 1 in. (v 25).

a There were 7 steps leading up from the outside of the outer wall, which was 12½ ft. thick, to the pavement inside the wall. The same was true of all 3 gates—the east, north, and south gates (v 6, 22, 26).

b The palm trees and posts were the same for all 3 gates (v 16, 22, 26).

c The gate of the inner court wall facing the south outer court gate was the same as the other gates of the inner wall which faced the gates in the outer wall (v 27).

d The inner court was the upper pavement inside the inner wall. The gates to the inner wall facing the outer wall gates, and chambers, posts, arches, and other parts of the gates were the same throughout (v 28-43).

in it and in the arches thereof round about: *it was* [e]fifty cubits long, and [f]five and twenty cubits broad.

30 And the [g]arches round about *were* five and twenty cubits long, and five cubits broad.

31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof: and the going up to it *had* [h]eight steps.

12. East inner gate and court

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* [i]fifty cubits long, and [j]five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

13. North inner gate and court

35 ¶ And he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* [k]fifty cubits, and the breadth [l]five and twenty cubits.

37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the [m]chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.

40 And at the side without, as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt offering, of a [a]cubit and an half cubit high: whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *were* [b]hooks, an hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

14. Chambers of the singers

44 ¶ And without the inner gate *were* the [c]chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

15. Chambers of house priests

45 And he said unto me, [d]This chamber, whose prospect is toward the south, *is* for the priests, the keepers of the charge of the house.

16. Chambers of altar priests

46 And the [*e]chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

17. Altar court: 175 ft. square

47 So he measured [*f]the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before [*g]the house.

18. Porch of the house

48 ¶ And he brought me to [*h]the porch of the house, and measured *each* post of the porch, [*i]five cubits on this side, and five cubits on that side: and the breadth of the gate *was* [*j]three cubits on this side, and three cubits on that side.

49 The [*k]length of the porch *was* [*l]twenty cubits, and the breadth [*m]eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* [n]pillars by the posts, one on this side, and another on that side.

843 CHAPTER 41

19. The temple rooms and corridors: 175 ft. square

1 Afterward he brought me to [o]the temple,

---

f 25 cubits—52 ft. 1 in. (v 29).

g The arches were 25 cubits long by 5 cubits broad, or 52 ft. 1 in. by 10 ft. 5 in. (v 30).

h There were 8 steps from the lower pavement of the outer court to the upper pavement of the inner court (v 31, 34, 37).

i 50 cubits—104 ft. 2 in. (v 33).

j 25 cubits—52 ft. 1 in. (v 33).

k See note i, above.

l See note j, above.

m These chambers were inside the inner wall and on both sides of the north gate; and there were 4 tables on each side where sacrifices were slain, and 2 tables of hewn stone on each side where the instruments were laid (v 39-43).

a Each of the 4 stone tables for instruments was a cubit and a half square, or 3 ft. 1½ in. square—counting 25 in. for a cubit (v 42).

b The hooks were to hang the animals on while killing and preparing them for sacrifice rituals (v 43).

c The rooms for the singers were at the side of the north gate facing the great altar of sacrifice toward the south.

d This was for the house priests.

*e This chamber for the altar priests was on the opposite side of the great altar and at the south gate, facing the altar and the north (v 46).

*f This altar court was the most inner court and the fourth perfect square of the sanctuary. It was 100 cubits or 208 ft. 4 in. square. The third square was 300 cubits or 625 ft. square. The second was 500 cubits or 1,041 ft. 8 in. square—about ⅕ mile. The first one was 6,250 ft. square. The great altar was 25 ft. square with a base of 29 ft. 2 in. square situated in the very center of the four squares (v 47; 43:13-17). See drawing in the map section.

*g The house refers to the temple proper whose front faced the great altar of sacrifice, its porch beginning with the west side of the center square (40:47–41:26). The house or temple was located in another perfect square of 100 cubits each side (208 ft. 4 in.), which joined the 100-cubit square where the altar was located; it is called the separate place (41:12-15; 42:1, 10, 13).

*h The porch of the house, or the vestibule, consisted of a central opening with 2 columns on either side. These columns with the space between them were called the posts of the gate. The bases of the columns were a cubit or 25 in. square. The breadth of the gate was 3 cubits—6 ft. 3 in. on each of the two sides, making 12½ ft. altogether (v 48).

*i 5 cubits—10 ft. 5 in. (v 48).

*j 3 cubits—6 ft. 3 in. (v 48).

*k The porch was 20 cubits or 41 ft. 8 in. in length and 11 cubits or 22 ft. 11 in. in breadth (v 49).

*l 20 cubits—41 ft. 8 in. (v 49).

*m 11 cubits—22 ft. 11 in. (v 49).

n These were the bases and the posts or pillars in the design of palm trees (v 16, 49).

o It is inaccurate to speak of all these courts, porches, and buildings as the temple. The proper term is the sanctuary, the temple being only a small part of it. The temple itself occupied only the 100-cubit square the one side, and six cubits broad on the other side, [r]*which was* the breadth of the tabernacle.

2 And the breadth of the door *was* [a]ten cubits; and the sides of the door *were* [b]five cubits on the one side, and five cubits on the other side: and he measured the [c]length thereof, [d]forty cubits: and the breadth, [e]twenty cubits.

3 Then went he inward, and measured the post of the door, two [f]cubits; and the door, [g]six cubits; and the breadth of the door, [h]seven cubits.

4 So he measured the [i]length thereof, [j]twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured [k]the wall of the house, [l]six cubits; and the breadth of *every* side chamber, [m]four cubits, [n]round about the house on every side.

6 And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had [o]not hold in the wall of the house.

7 And *there was* [*p]an enlarging, and a winding about still upward to the side cham-

still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: [*q]the foundations of the side chambers *were* a full reed of [*r]six great cubits.

9 The thickness of the wall, which *was* for the side chamber without, *was* [s]five cubits: [t]and *that* which *was* left *was* the place of the side chambers that *were* within.

10 And between the chambers was the [u]wideness of [v]twenty cubits round about the house on every side.

11 And the [w]doors of the side chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* [x]five cubits round about.

12 Now [y]the building that *was* before the separate place at the end toward the west [z]*was* seventy cubits broad; and the wall of the building *was* [*a]five cubits thick round about, and the length thereof [*b]ninety cubits.

13 So he measured [*c]the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

---

facing another 100-cubit square situated in the very center of the whole sanctuary (45:1-4).

p The outer wall of the temple was 6 cubits or 12½ ft. thick (40:5; 41:1). The eastern posts of this wall forming the front of the temple were ornamented with pillars, 6 cubits or 1½ ft., on each side.

q 6 cubits—12½ ft. (v 1).

r The words which was in italics (supplied by translators) should be omitted, for the building was wider than 6 cubits.

a 10 cubits—20 ft. 10 in. (v 2).

b 5 cubits—10 ft. 5 in. (v 2).

c This refers to the holy place, corresponding with the holy place of the tabernacle of Moses and that of Solomon's temple (v 2). It was 20 by 40 cubits, or 41 ft. 8 in. by 83 ft. 4 in. (v 2)

d 40 cubits—83 ft. 4 in. (v 2).

e 20 cubits—41 ft. 8 in. (v 2).

f 2 cubits—4 ft. 2 in. (v 3).

g 6 cubits—12½ ft. (v 3).

h 14 ft. 7 in., counting 25 in. to a cubit (v 3).

i This refers to the most holy place, corresponding with the holy of holies of the tabernacle of Moses and that of Solomon's temple. It was 20 sq. cubits, or 41 ft. 8 in. sq. (v 4).

j 20 cubits—41 ft. 8 in. (v 4).

k The walls of the house or temple building were 6 cubits, or 12½ ft. thick (v 5).

l 6 cubits—12½ ft. (v 5).

m 4 cubits—8 ft. 4 in. (v 5).

n The rooms round about the temple on the outside walls were 3 stories high and numbered 30 in each row (v 5-6). These were perhaps planned for use as storehouses for the tithes and offerings, for furniture, and whatever would be used in the eternal sacrifices. They were connected to walls other than the walls of the temple itself, but were considered part of the temple. The openings of the rooms faced the temple walls and the space between them and the walls was a passage or corridor around the temple on the two sides and the west end. There was a winding stairway leading from the first to the second and third stories of the rooms (v 7).

o It seems that the rooms were not built against the temple walls but against other walls facing them (v 6).

*p The wall for the side chambers or rooms had the full thickness of 5 cubits (10 ft. 4 in.) for the ground story; but this was diminished 1 cubit (25 in.) to form a ledge to rest the beams of the second story on; and then further diminished a cubit for the floor of the third story. Thus there was an enlarging of the second story of the chambers by 1 cubit, and an enlarging of the third story by 2 cubits beyond the breadth of the ground floor. This made more room for the galleries on the upper floors (v 15-16; 42:3-5).

chamber wall was 6 cubits or 12½ ft., and the thickness was 5 cubits or 10 ft. 5 in. (v 8-9). This would make the ceilings 12½ ft. high.

*r 6 cubits—12½ ft. (v 8).

s 5 cubits—10 ft. 5 in. (v 9).

t That which was left refers to the space or walkway between the rooms and the garden space of 20 cubits before the temple wall all around (v 10). It was a 5-cubit space in front of the chambers, perhaps a special walkway serving all the rooms (v 9, 11).

u The 20-cubit (41 ft. 8 in.) space between this and the temple walls round about must have been a garden space which completed the whole 100-cubit (208 ft. 4 in.) square of the temple site (v 10).

100-Cubit (208 ft. 4 in.) Width:

	cubits	ft.	in.
Temple inside (v 2-4)	20	41	8
North side wall (v 5)	6	12	6
South side wall (v 5)	6	12	6
North rooms (v 5-6)	4	8	4
South rooms (v 5-6)	4	8	4
North outside wall (v 9)	5	10	5
South outside wall (v 9)	5	10	5
North walkway (v 11)	5	10	5
South walkway (v 11)	5	10	5
North garden, between walkway and temple	20	41	8
South garden, between walkway and temple	20	41	8
(*Same as 208 ft. 4 in.)	100	*203	*64

100-Cubit (208 ft. 4 in.) Length:

	cubits	ft.	in.
Holy place (v 2)	40	83	4
Most holy place (v 4)	20	41	8
West wall of temple (v 5)	6	12	6
West rooms (v 5)	4	8	4
East wall to west rooms (v 5)	5	10	5
West walkway (v 11)	5	10	5
West garden, between walkway and temple (v 10)	20	41	8
(*Same as 208 ft. 4 in.)	100	*205	*40

v 20 cubits—41 ft. 8 in. (v 10).

w The doors of the rooms on the south side of the 100-cubit square opened toward the north on the walkway; those of the rooms on the north opened toward the south on the walkway; and those of the rooms on the west opened toward the east on the walkway (v 11). There were no rooms on the east wall, for this was the porch and front part of the temple.

x 5 cubits—10 ft. 5 in. (v 11).

y See ***The Separate Place***, p. 1441.

z 70 cubits—145 ft. 10 in. (v 12).

*a 5 cubits—10 ft. 5 in. (v 12).

*b 90 cubits—187 ft. 6 in. (v 12).

*c The house of the temple was 100 cubits (208 ft. 4 in.) long; the house of the separate place measured the same (v 13-15).

✡ ✡ ✡

fronts of the temple and the other building in the separate place; these were ceiled with wood (v 15-16).

a This refers to the 3 stories of the rooms on the outer wall of the temple area; there were 30 such rooms or chambers with 3 stories each, making 90 in all. Both the windows and galleries were ceiled with wood, the windows having wood shutters (v 16).

b These cherubim with 2 faces and palm trees between were carved on wood or sculptured on the walls throughout the temple from the floor to above the doors (v 18-20).

c These were not columns of the porch but pilasters; they were all alike and formed part of the inner walls of the temple (v 21).

d This altar was different from the large altar of sacrifice in the center of the 100-cubit square and in front of the temple. This was the altar of incense, 6 ft. 3 in. high and 4 ft. 2 in. square, all of wood instead of being covered with gold like the one Moses made for the tabernacle. Here it is called a table that is before the Lord (v 22).

e 3 cubits—6 ft. 3 in. (v 22).

f 2 cubits—4 ft. 2 in. (v 22).

g This must refer to the doors of the holy place and the most holy place (v 23-25).

h Narrow windows with palm trees between them were in many parts of all these buildings (v 26).

i Then—after the general specifications of the sanctuary were given, the prophet was taken into the outward court or the 500-cubit square—toward the north to view the rooms in the outer court (v 1-8).

j 100 cubits—208 ft. 4 in. (v 2).

k 50 cubits—104 ft. 2 in. (v 2).

l 20 cubits—41 ft. 8 in. (v 3).

m The rooms in the outer court were also 3 stories high with a walkway of 10 cubits breadth inward, and a way of 1 cubit; the doors opened toward the north (v 3-4). This makes it clear that the rooms were on the outer wall of the 300-cubit square.

n 10 cubits—20 ft. 10 in. (v 4).

o 1 cubit—25 inches or 2 ft. 1 in. (v 4).

*a The third stories or top chambers were shorter than the first and second story rooms (v 5-8). They were holy rooms for the priests (v 13-14).

*b 50 cubits—104 ft. 2 in. (v 7).

*c 100 cubits—208 ft. 4 in. (v 8).

*d The chambers or rooms at all the entrances were the same as those already described in ch. 41 (v 9-12).

*e Here we have the use of these particular rooms explained. They were dressing and eating rooms for the priests (v 13-14).

* * *

and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and [+d]the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

20. The temple entrances

16 The door posts, and the narrow windows, and the galleries round about on their three [a]stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by measure.

18 And *it was* [b]made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The [c]posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The [d]altar of wood *was* [e]three cubits high, and the length thereof [f]two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the [g]temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* [h]narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks.

CHAPTER 42

21. North outer court

court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred [j]cubits *was* the north door, and the breadth *was* [k]fifty cubits.

3 Over against the [l]twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in [m]three stories.

4 And before the chambers *was* a walk of [n]ten cubits breadth inward, a way of [o]one cubit; and their doors toward the north.

5 Now the [*a]upper chambers *were* shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forepart of the chambers, the length thereof *was* [*b]fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* [*c]an hundred cubits.

22. Outer court: east entrance

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* [*d]like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

23. Chambers of the priests

■ 13 ¶Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, [*e]where the priests that approach unto the LORD shall eat the most holy things: there meat offering, and the sin offering, and the trespass offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy *place* into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

24. Outer court: over 1 mile square

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the [g]measuring reed, [h]five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, [a]to make a separation between the sanctuary and the profane place.

25. East outer gate: entrance of the Messiah into the house: sixth vision of glory

1 Afterward he brought me [b]to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice *was* like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

26. The place of the throne of the eternal kingdom

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

■ 7 ¶ And he said unto me, Son of man, [c]the place of my throne, and the place of the [d]soles of my feet, [e]where I will [*f]dwell in the midst of the children of Israel for ever, and my [*g]holy

---

f The most holy things were the showbread, the portions of the animals sacrificed, and the oil and wine offered with the sacrifices. The mention of meat offerings, sin offerings, and trespass offerings is the first proof in these chapters of their eternal observance in the eternal kingdom of the Messiah on earth (v 13). The priests are to be the ministers of such a sacrificial program (v 14).

g A measure of $12^{1}/2$ ft. or 6 cubits (v 16).

h The Sept. reads: "five hundred cubits with the measuring reed" instead of five hundred reeds. The Moffatt, Berkeley, and a few other versions and most commentators agree with this rendering; but here and in versions of Fenton, Young, and Rotherham it says reeds or rods. 500 reeds would be 6,250 ft., a little more than a mile square. If reeds instead of cubits is the true measurement in this passage, then we can make a new figure of a larger plot of ground around the 500 cubits mentioned in the measurements of these chapters. The wall around it might enclose landscaping, gardens, flowers and shrubs—nothing is said about what occupies such a space. The only reference is to a difference between a profane place and the sanctuary which is definitely the 500-cubit square of these many measurements (v 20)

a If the measurement is 500 reeds instead of 500 cubits as it seems to be here, then the reference is to a place separate from the 500-cubit square and wall of chs. 40-41. The purpose of such a large square of 6,250 ft. besides the one of 1,041 ft. 8 in. would be to have a profane place which could be used by the people coming to the sanctuary itself—the 500-cubit enclosure (v 20). It is called profane, meaning for common uses of man instead of sacred or divine uses altogether. If this is the case, then there were 4 main squares in the whole picture here:

1 The 500-reed (6,250 ft.) square and the wall around it (v 14-20)
2 The 500-cubit (1,041 ft. 8 in.) square, or the sanctuary area and its wall (40:19, 23, 27)
3 The 300-cubit square and its wall (40:27). See drawing in map section
4 The 100-cubit square and its wall—the place containing the altar in the very center of all the 4 squares (40:47)

On the west side of 2 of these squares were built the temple (note u, 41:10) and the other building for general use (see ***The Separate Place***, p. 1441).

b The prophet was now brought to the east

turn to the temple, having left Solomon's temple at the time of the captivity (v 1-5 with 10:4). After God enters through this gate it will be closed to the public except for sabbath days and the day of the new moon, and be used only by the prince (44:1-3).

c After describing the temple to the prophet, the Messiah declared it would be His eternal capital building among Israel and all nations of the earth (v 7. Cp. Zech. 6:12-13).

d 4 Things Not to Be Defiled by Israel:
1 The place of My throne (v 7)
2 The place of the soles of My feet
3 Where I will dwell in the midst of the children of Israel forever
4 My holy name

e What could prove more than this that Christ will actually land on the planet earth and be visible among men again forever? He will set His feet on the Mount of Olives first (Zech. 14:4); then when this millennial and eternal sanctuary is completed He will walk into it—it will be the place of the soles of His feet, His capital building, His dwelling, His headquarters, His throne-room, and His office from where He will rule over all nations forever (v 7; Isa. 9:6-7; Dan. 7:13-14; Zech 6:12-13; 14:4-5, 9; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5).

*f This will be His dwelling as well as His office place among men. He will also eat in this building. During the Millennium He will have this as His earthly headquarters and the New Jerusalem in heaven as His heavenly home. Then at the end of the Millennium, the Holy City will come down with God, Christ, the Holy Spirit, angels, redeemed ones, and all other beings who live in the capital city of the universes of God (Jn. 14:1-3; Heb. 11:10-16; 12:23; 13:14; Rev. 3:12; 21:1-27; 22:1-5). The dwelling of God among men in those days will not be by some invisible presence, as in the most holy place between the cherubim, or manifest by a pillar of fire by night and a cloud by day. Christ will be in visible presence among men, and so will God and the Holy Spirit be in the New Earth (Rev. 21:1-6; 22:4-5). No mention is ever made of the ark and other pieces of furniture being in the future temple, as were in the tabernacle and temples of old. The personal presence of the Lord will make such symbols of His presence unnecessary.

*g God's holy name was defiled by Israel and their kings through whoredoms, murders, and idolatries of all kinds (2 Ki. 16:11; 21:4, 18, 26). The temple of Solomon was made a place of the kings of Israel; and it was actually defiled by assassinations and murders of kings and prophets (v 6; Mt. 23:35).

idolatrous worship along with that of Jehovah, with merely a wall between; so God destroyed them (v 8). They were here commanded to put away such whoredom, and the carcasses of their kings from the sacred places; then God would dwell in their midst forever (v 9). The prophet had the responsibility of making it clear to Israel that they had to put sin away and be ashamed of their iniquities if they were to be restored to God's favor and be shown the future plans of God's wonderful program for all eternity (v 10-12).

i 7 Things Ezekiel Was to Show Israel:
1 The pattern of the house (v 10-11)
2 The form (model) of it (v 11)
3 The fashion (structure) of it
4 The goings out of it
5 The comings in of it
6 All the ordinances of it
7 All the laws of it

a The great sacrificial altar, corresponding with the brazen altar of the tabernacle and temples of Israel, will be placed in the very center of the whole sanctuary (when it is built in the future), and all the walls of the 4 great squares of note a, 42:20. Sacrifices will be offered on it eternally as a memorial of what was typified before the first coming of Christ. Such sacrifices were never to take away sins and they will never do so in the future; but it is interesting to note that such a program will be carried on in the presence of all coming generations throughout eternity, to demonstrate to them what Christ had to go through for them (v 18-27; 45:13-25; 46:11-15).

b The bottom part or the foundation of the altar. This was to be a cubit (25 in.) high, and a cubit broad (v 13). The altar was to be in 2 stages upon this bottom or foundation—the upper and lower settle or ledge. The lower was to be 2 cubits (4 ft. 2 in.) and the breadth 1 cubit (25 in.); and the lesser was to be 4 cubits (8 ft. 4 in.) and the breadth 1 cubit. The altar was to be 4 cubits and have 4 horns, one on each corner (v 14-15). The whole altar was to be 12 cubits (25 ft.) square (v 16), the lower settle being 14 cubits (29 ft. 2 in.) square with a border of 1/2 cubit (12 1/2 in.) and the bottom thereof the same (v 17). Stairs, which were not allowed under the law, will be permitted in the future.

c These verses (18-22) give the rituals in the ceremonial cleansing of the altar. Blood of a bullock is to be used on the 4 horns, 4 corners of the settle, and the border around it (v 20). The bullock is to be burned in the appointed place without the sanctuary and thus the altar will be clean and ready for use (v 21). On the second day the same will take place, except that the blood of a kid of the goats will be used (v 22).

neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

27. Exhortation to Israel

8 In their [h]setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

● 9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever.

● 10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

● 11 And if they be ashamed of all that they have done, [i]shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

28. The altar: 29 ft. 2 in. square

■ 13 ¶ And these *are* the measures of [a]the altar after the cubits: The cubit *is* a cubit and an hand breadth; even the [b]bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the altar *shall be* four cubits; and from the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long,

twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

29. Ordinances of the altar
(1) Sin-offering (Lev. 4:1-31)

■ 18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; [c]These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

● 19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.

● 20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

● 21 Thou shalt take the bullock also of the sin offering, and he shall burn it in the appointed place of the house, without the sanctuary.

● 22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

(2) Burnt offerings (Lev. 1:1-17)

● 23 When thou hast made an end of cleansing *it*, thou shalt offer a [*a]young bullock without blemish, and a ram out of the flock without blemish.

● 24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt offering unto the LORD.

(3) Cleansing the altar and consecrating the priests (Ex. 28-29; Lev. 8; cp. Num. 7)

● 25 [*b]Seven days shalt thou prepare every

---

*a Estimated Cost of These Offerings:

2 bullocks ($325 each)	$ 650.00
2 ephahs (2 bu. 3 qts.) flour	13.60
2 hins (3 gal.) oil, $1.40 a qt.	16.80
2 hins (3 gal.) wine, $1.60 a qt.	19.20
1 kid of the goats	20.00
1/10 deal (1/2 gal.) flour	.40
1/4 hin (1 1/2 qts.) oil	2.10
1/4 hin (1 1/2 qts.) wine	2.40
1 ram	20.00
1 ephah (1 bu. 3 pts.) flour	6.65
1 hin (6 qts.) oil	8.40
1 hin (6 qts.) wine	9.60
Total	$ 769.15

The flour, oil, and wine are not mentioned here; but information concerning amounts is given elsewhere (see 46:11-15; Num. 15:4-15).

*b For 7 days offerings like the above will be made to consecrate the future millennial altar in the eternal temple. The estimated cost (7 times $769.15) for the complete dedication of the altar—$5,384.05 (v 25-26).

prepare a young bullock, and a ram out of the flock, without blemish.

● 26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

(4) Continual offerings (Ex. 29:36-46)

● 27 And [*c]when these days are expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the Lord GOD.

846 CHAPTER 44

30. Closed outer east gate

1 [*d]Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut.

●■ 2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

● 3 *It is* for [*e]the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

31. Ezekiel enters the north gate: seventh vision of glory

4 ¶ [*f]Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

32. Ordinances of the house
(1) "Mark well"

●■ 5 And the LORD said unto me, Son of man, [g]mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

(2) Last rebuke to Israel

● 6 And thou [h]shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations,

7 In that [a]ye have brought *into my sanctuary* strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of mine [b]holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

(3) Levites: descendants of the rebels—prohibitions; reasons

●■ 9 ¶ Thus saith the Lord GOD; No [c]stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

● 10 And [d]the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

● 11 Yet they shall be [e]ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister unto them.

● 12 Because they ministered unto them before their idols, and caused the house of Israel to fall into iniquity; therefore have [f]I lifted up mained true to the house of David when the kingdom was divided shall have charge of the most holy services in the millennial temple (v 15-16). As a body the Levites remained true to God in the division of the kingdom (2 Chr. 11:13), but there were a few who went with Jeroboam and his rival worship; these will never be restored to their former services (v 9-14).

[*c] When the 7 days of consecration for the altar and priests are finished, the priest will offer sacrifices to God—on the 8th day and every day after that (v 27).

[*d] Then—after being informed about the dedication of the altar, the prophet was brought back to the east gate. He found it shut, not to be opened anymore to the general public, except on sabbaths and new moons (46:1-3), because of God entering through it in His return to earth and the new millennial temple (v 1-2). It was to be for the private use of the prince though, that he might go in and out while living in the chamber of the east gate (v 3).

[*e] The prince will be the earthly ruler of Israel under the Messiah—not the Messiah Himself or David. His portion will be in the holy oblation on both sides of the city (45:7). He will offer sacrifices of animals (45:17), and receive gifts of flour, oil, animals, and other things from all Israel for his support (45:13-16). He will have sons and servants (46:16-17), and will live and worship with the people (45:22–46:18), and be considered an earthly mortal among his people. Such will not be the case with Christ, David, or any other resurrected man over these natural people. Israel will have earthly kings and princes under the Messiah and David (43:7; 45:8-9). The prince could even be the high priest, as he has so much to do with the sacrifices and worship in the sanctuary.

[*f] Then—after his visit to the east gate the prophet was brought to the north gate to witness the glory of God filling the house or temple. Upon seeing this he again fell 9:8; 11:13; 43:3). This was the 6th time he fell upon his face before Jehovah, overcome by the Divine Presence, prostrating himself before the glory of God.

[g] Twice here God told Ezekiel to mark well, and see with his eyes and hear with his ears all the ordinances and laws of the temple, and the entering in and going out of both the temple and the sanctuary (v 5). The term mark well simply means to set the heart upon learning all these things.

[h] See ***116 Commands of Chs. 40–48***, p. 1443.

[a] 4 Sins of Israel (v 7-8):
1. Brought strangers, unsaved and uncircumcised men, into the sanctuary to pollute it
2. Broke God's covenant
3. Have not kept the charge of His holy things
4. Have set keepers of the sanctuary for themselves and not for Jehovah

[b] The holy things were the altar, sacrifices, the sacred vessels, the devoted things, and all portions of the priests (v 8).

[c] Again God forbade any stranger, any unconverted man (one uncircumcised in heart), or one uncircumcised in the flesh to enter the sanctuary (v 9). Violating this has been mentioned many times as one of the sins committed by the priests of Israel.

[d] Here is another example of the sins of previous generations. The sin referred to was that of rebelling against the house of David in the division of the kingdom under Rehoboam and Jeroboam (1 Ki. 12). The Levites that went with Jeroboam who made golden calves to worship and turned the hearts of the northern tribes against Jehovah and His worship, are not to take part in the most sacred ministry of the millennial temple. They are not to be cast off entirely, but be used only as gate keepers, butchers of the sacrifices, and in other lower type services; they will not be priests who come near God and minister the holy things in the most holy place (v 10-14). They will be an example of punishment for sin—an object lesson among coming generations.

[e] According to the new system, the Levites as a body were to receive part of the holy oblation (45:5). The only way these rebellious ones could have any part in the future program would be as a part of the whole body, to which they were reunited in service, but in the lowest grade.

[f] This no doubt refers to the time of the division when God saw a number of them follow Jeroboam. He then lifted up His hand (which is figurative of making an oath) that they should never be fully restored to their former position and place in the priesthood. In view of this past oath God was to reduce them to a lower service in the future program (v 9-14).

h In this section (v 17-31) we have information concerning the garments, laws, and regulations related to the priesthood repeated from the law of Moses, with but little change. Priests will be required to wear linen clothes at all times while ministering in the temple. No wool or anything that generates heat excessively will be permitted; and the reason is given—because of producing sweat (v 17-18).

a The priests and Levites who ministered to the people were to put off their linen or ministerial garments when they went to the outer court. They were to change clothes in the holy rooms provided for this purpose before going out among the people (v 19).

b Up to this point in chs. 40–48 we have had no less than 43 commands recorded. See ***116 Commands***, note h, 44:6. In this section (v 20-31) we have 17 commands to priests concerning their outward appearance and personal conduct. They were to be a very special class, wearing special garments when they ministered to the Lord in the temple services. Among the people they were to be normally dressed—like the people to whom they ministered. In their rooms that were sanctified and called holy, they were to change clothes before carrying on other duties; and they were to keep their hair cut—not wear long locks as the Nazarites (v 20). They were not to have any special mark of identification while in normal life among men; all distinction as to dress and outward appearance was to be only while in the actual temple service. The priests were the teachers and judges in Israel (v 23-24), and were limited as to whom they could marry (v 22). As to dead bodies they were allowed to touch only those of very close relatives (v 25), after which they were to go through 7 days of ceremonial cleansing in order to become fit to minister again in the temple, such a ceremony being concluded with a sin offering for the uncleanness (v 26-27). The priests were also limited as to inheritances and earthly possessions; and they were the only group in Israel to receive and use certain parts of the sacrifices and offerings, the devoted things, the firstfruits of all things, and oblations (v 28-31). And finally, they were not to eat any meat of any animal that had died of itself, or that had been torn by any wild beast or by an accident of any kind (v 31).

and they shall bear their iniquity.

● 13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place*: but they shall bear their shame, and their abominations which they have committed.

● 14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

(4) Priests: descendants of the faithful
A. Ministry (Ex. 28-29)

● 15 ¶ [g]But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:

● 16 They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

B. Their garments (Ex. 28-29)

● 17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, [h]they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

● 18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.

● 19 And [a]when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

C. Prohibitions and duties
(Lev. 10:8-15; 21:1-15; Dt. 17:8-11)

● 20 [b]Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

● 21 Neither shall any priest drink wine, when they enter into the inner court.

widow, nor her that is put away: but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.

● 23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

● 24 And in controversy they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

● 25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

● 26 And after he is cleansed, they shall reckon unto him seven days.

● 27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord GOD.

D. Their inheritance (Ex. 29:26;
Lev. 27:9-34; Num. 3:5; 18:1-8)

● 28 And it shall be unto them for an inheritance: I *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

● 29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

● 30 And the first of all the firstfruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

● 31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

847 CHAPTER 45

33. The holy oblation: 25,000 x 25,000
reeds or 60 mi. square
(1) 25,000 x 10,000—24 x 60 mi.
for the priests and sanctuary

●■ 1 Moreover, *[a]when ye shall divide by lot lation unto the LORD, an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

---

*a In the future division of the promised land to the 13 tribes, the tribe of Levi will have a special portion set apart or sanctified for them. It will be called the holy oblation, and be a square of about 60 by 60 mi. between the tribe of Judah on the north and Benjamin on the south. The city of Jerusalem and the temple site will be located in this square, besides all the homes of the king's of Israel, the inhabitants of Jerusalem, and the priests and Levites. Formerly the city and temple were in the Judah and Benjamin portions; now they will be in the Levi portion. Formerly the Levites had different places in various tribes of Israel; now they will have a separate and most

● 2 [*b]Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs thereof.

● 3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary *and* the most holy *place*.

● 4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

(2) 25,000 x 10,000—24 x 60 mi. for the Levites

● 5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

(3) 25,000 x 5,000—12 x 60 mi.
for the city and suburbs

● 6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, [*c]over against the oblation of the holy *portion*: [*d]it shall be for the whole house of Israel.

(4) East and west corners of 5,000 x 5,000
each will be for the prince (Ez. 48:15-22)

● 7 ¶ And *a* [*e]*portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

the twelve tribes (Ez. 47:13-48:35)

● 8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and [*f]*the rest of* the land shall they give to the house of Israel according to their tribes.

34. Mosaic laws to be observed
(1) Rulers to be just

●■ 9 ¶ Thus saith the Lord GOD; Let it suffice you, O princes of Israel: [a]remove violence and spoil, and execute judgment and justice, take away [b]your exactions from my people, saith the Lord GOD.

(2) Just weights (Dt. 25:13-16)

● 10 Ye [c]shall have just balances, and a just ephah, and a just bath.

● 11 The ephah and the [d]bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

● 12 And the [e]shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be [f]your maneh.

(3) Offerings (Lev. 1:1-7:38)

● 13 This *is* the oblation that ye shall offer; [g]the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

● 14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the [h]tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

● 15 And [i]one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD.

(4) Summary of millennial and
eternal worship (Isa. 66:22-24)

● 16 [j]All the people of the land shall give this

---

holy place all to themselves (v 1-7).

*b In this section measuring 25,000 by 25,000 reeds (about 60 sq. mi.) there will be a portion, the north part, measuring 10,000 by 25,000 reeds (about 24 by 60 mi.) where the Levites will build houses and live (v 5; 48:13-14). Next to this and to the south there will be another like section (about 24 by 60 mi.) where the priests will build houses and live (v 2-4; 38:10-12). In this part, in the very center measuring east to west and north to south, the sanctuary will be located (48:10). The rest of the holy oblation, 5,000 by 25,000 reeds (about 12 by 60 mi.) located south of the priest's portion, will be the place where the future eternal earthly city of Jerusalem will be built. It will be in the center from east to west, but take up all the land north to south in this portion. This will be for the whole house of Israel (v 6; 48:15-22, 30-35).

**c There will be about 11 miles between the sanctuary and the suburbs of Jerusalem (v

*d Jerusalem will be the capital city of all Israel and the whole world. Its measurement will be 12 mi. square or 144 square mi.; and it will be a city appropriate for a world capital (v 6; 48:15-20, 30-35).

*e A portion on the east and west sides of the city will be for the prince of Israel, or for the earthly kings and princes (v 7-8; 48:21-22).

*f The rest of the land outside the holy oblation of about 60 by 60 sq. mi. (v 8; 47:13–48:7, 23-29).

a The fact that the princes of Israel are here commanded to remove violence and spoil, execute judgment and justice, and do right by their subjects indicates that earthly and mortal rulers are referred to, not David, Christ, the 12 apostles, or any of the resurrected saints, all of whom will then be in their glorified state. This verifies the fact that there will be earthly rulers of the human race as well as the resurrected and immortal kings and priests. See ***Millennium*** in Index.

b Heb. gerushah, dispossession (v 9). The idea is that they were not to take land or other property from their subjects as Ahab did (1 Ki. 21:19).

c Here we have a repetition of different laws from the law of Moses—honesty in weights and measures (v 10-12), and various civil and religious laws (45:13–46:24). See 116 Commands, note h, 44:6.

d A bath was the same as an ephah—1 bu. 3 pts., which was the tenth part of a homer (about $10\frac{1}{2}$ bu.).

e A common shekel was worth 64¢ of our money.

f It seems from this verse that there were 3 manehs—one of 15 shekels, one of 20 shekels, and another of 25 shekels (v 12).

g A definite amount as an oblation for everyone in Israel is an addition to what was commanded by Moses, who left the matter up to the people on a voluntary basis. Here a sixth part of an ephah (about $5\frac{1}{2}$ qts.) was a requirement for one to give to the prince (v 13-17). This would be about 171,875 bu. of wheat and the same amount of barley from each million persons. What was done with so much grain is not stated, but we know that some was used in the worship of the people (v 16-17); it could be that the rest was used to support the rulers of Israel, and for the poor.

h A tenth part of a bath would be $3\frac{1}{3}$ qts. of oil—833,333 gal. of oil for each million persons (v 14).

i One lamb out of every 200 lambs in Israel was to be given to the prince as an oblation (v 15).

j This may mean only the families or heads of families in Israel; or it could actually mean every individual. It is not so stated one way or the other (v 16).

* * *

● 17 And it shall be the [k]prince's part *to give* burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

(5) The offerings and the time of offering them (Lev. 1:1–7:38; 16:1–17:16; Ex. 29:39-46)

●■18 Thus saith the Lord GOD; In [l]the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:

● 19 And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

● 20 And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

● 21 In the first *month*, in the fourteenth day of the month, ye shall have the [a]passover, a feast of seven days; unleavened bread shall be eaten.

● 22 And upon that day shall the prince prepare [b]for himself and for all the people of the land a bullock *for* a sin offering.

● 23 And [c]seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily a sin offering.

● 24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

● 25 In the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

848

CHAPTER 46

(6) Worship of prince and people: sabbaths and new moons

●■ 1 Thus saith the Lord GOD; [d]The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

● 2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

● 3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.

● 4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day *shall be* [e]six lambs without blemish, and a ram without blemish.

---

people, the prince was to give:

1 Burnt offerings (v 17)
2 Meat offerings
3 Drink offerings
4 In all feasts
5 In all new moons
6 In all sabbaths
7 In all solemnities of Israel

It would take many animals, many bushels of flour, and many measures of wine and oil to carry on such a program for all the people—to reconcile them, as required by such worship (v 17). It would seem that the prince was more of an agent between God and the people, receiving their offerings and using much of them to promote the program of worship for all the Israelites.

1 Sacrifices—Millennium and New Earth:

1 1st day of the 1st month (v 18-19): a bullock with its flour, oil, and wine will be offered to cleanse the sanctuary. In the coming ages there will be a change in the amount of flour, oil, and wine offered. Instead of Num. 15 being obeyed to the letter, a new law taking the place of the old Mosaic law is to be followed, as stated in 46:7. Wine is not mentioned as being offered with any of these sacrifices, but drink offerings are referred to, and this would require wine (v 17).

2 7th day of the 1st month (v 20): a bullock will be offered as on the 1st day previous to this.

3 14th day of the 1st month (v 21-22): on this day many thousands of lambs will be killed in readiness for the passover as in the days of old. Jesus taught that even He would partake of the passover, the wine, and the unleavened bread with His disciples in the coming kingdom (Lk. 22:15-18, 30). The prince of Israel, on the passover day, will offer a bullock for himself and the people, as a sin offering (v 22). Then, on each of the next 7 days of the feast of unleavened bread, burnt offerings of bullocks, rams, and kids of the goats will be sacrificed as sin offerings (v 23). With every bullock and ram an ephah (1 bu. 3 pts.) of flour, a hin (6 qts.) of oil, and the same amount of wine will be offered (v 24; 46:5, 7). See note a, 43:23.

4 15th day of the 7th month (v 25): the same sin offerings with their flour, oil, and wine, as in point 3 above, will be offered.

5 In all the other of the 7 great feasts of Jehovah during the year, sacrifices will be offered (v 17; 46:11). See ***Feasts*** in Index.

6 Daily sacrifices (46:13-15): a lamb for a daily morning sacrifice will be offered with its flour, oil, and wine. This will be a perpetual ordinance unto the Lord (v 14). Two daily sacrifices were required under the law of Moses: one in the evening and one in the morning; so here is another change in the law concerning sacrifices of the future.

7 Sabbath sacrifices (46:1, 3-4): a ram and 6 lambs will be offered every sabbath by the prince of Israel for the people, with the proper amounts of flour, oil, and wine (46:5-7). This will take place on every one of the 52 weekly sabbaths and on every special sabbath. See ***Sabbath*** in Index.

8 In the day of the new moon (46:1, 3, 6-7): a bullock, a ram, and 6 lambs will be offered, with their flour, oil, and wine. See note a, 43:23.

Besides the above there will be many freewill offerings and sacrifices, as men of all nations come to Jerusalem and the sanctuary to worship from year to year (Isa. 2:1-4; Zech. 14:16-21).

a The feasts of the passover, firstfruits, and unleavened bread were held from the 14th to the 21st of the 1st month, which period corresponded with our April (v 21-24; Lev. 23:5-8).

b This is further proof that the prince of all these chapters will not be the Messiah, David, or another resurrected person, but an earthly, mortal man who will be capable of sin; and whether he sins or not he will offer sacrifices for himself as well as the people. This work sounds exactly like that of the high priest himself (v 22. Cp. Heb. 5:1-4).

c The total cost of the animals alone during these 8 days, not including the daily sacrifices and the thousands of passover lambs with their flour, oil, and wine, would be an estimated $2,880.

d The east gate is to be shut at all times to the public except on sabbath days and the day of the new moon. Then the people will be permitted to worship here (v 1-3). It will be opened for the prince whenever he offers a voluntary burnt or peace offering (v 12).

e The estimated cost of the 6 lambs and the ram for each sabbath day would be $140, to which should be added the cost of flour, oil, and wine as used with each sacrifice (v 4-5). The same would be the cost for the sacrifices in the day of the new moon, with the additional cost of a bullock for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

● 6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

● 7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

(7) Entrances for the prince and people in the feasts

● 8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

● 9 ¶ But when the people of the land shall come before the LORD [*f]in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

● 10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

(8) Laws of various offerings

11 And in the feasts and in the solemnities [a]the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

● 12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then [b]open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

● 13 Thou shalt [c]daily prepare a burnt offering unto the LORD *of* a [d]lamb of the first year without blemish: thou shalt prepare it every morning.

● 14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.

● 15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning *for* a continual burnt offering.

(9) Concerning inheritances

●■16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of [f]his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

● 17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

●■18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

(10) Place for preparation of the offerings of the priests

● 19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

●■20 Then said he unto me, This *is* the place where [g]the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.

(11) Four corner chambers in the outer wall of the sanctuary for boiling the sacrifices of the people

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

22 In the [*a]four corners of the court *there were* courts joined of forty *cubits* long and thirty broad: these four corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places under the rows

---

($325), and the flour, oil, and wine thereof (v 6-7). The estimated cost of the lambs and rams for the 52 regular sabbaths of a year would be $7,280.

*f On the sabbaths the people will worship at the east gate (v 1-3); but in the solemn feasts during the year they will enter through the north gate, worship, and then go out through the south gate. Or, if any enter through the south gate, they will depart through the north gate. No exception will be made regarding this law. People will not be permitted to go in and out through the same gate (v 9-10). Just why Perhaps it will be to encourage reverence and discourage constant running in and out of the gates during the solemn feast days. At the least, it indicates order of traffic on such great festival days, all of which had typical meaning in their divine worship and service.

a This is the new law regarding meat offerings for the various animals sacrificed, the amount of flour, oil, and wine being increased here over that specified by the law of Moses in Num. 15:1-9 (v 11-15).

b 4 Times East Gate to Be Opened:
  1 Anytime for the prince to go in and out (44:1-3)
  2 On sabbaths (46:1-3)
  3 On new moons
  4 When the prince offers voluntary burnt offerings and peace offerings (46:12)

c The daily burnt offering of a lamb will be every morning, not every morning and evening as required by the law of Moses (v 13-15).

d Estimated Cost of Daily Sacrifice for a Year:

365 lambs @ $20 each	$ 7,300
5½ qts. flour daily, about 63 bu. a yr. @ $6 each	378
2 qts. oil daily, 730 qts. a yr. @ $1.40 each	1,022
2 qts. wine daily, 730 qts. a yr. @ $1.60 each	1,168
Total est. cost, 1 year	$ 9,868

On the basis of the above the total cost for the daily sacrifices during the Millennium (1,000 years) would be $9,868,000—and the same amount for every 1,000-year period throughout eternity.

e It is noticeable that there is no mention of wine in connection with the sacrifices to be offered during the Millennium and the New Earth, as so strictly required under the law of Moses. We have listed wine in the estimated costs however, because of there being no reference to a new law changing this requirement. Cp. Num. 15:1-9.

f Another proof that this prince is not a resurrected man—he will have sons. Here is the law of inheritance for the prince and his sons and servants. The sons shall keep the possession in their father's house without it being returned to the father in the year of jubilee; but in the case of servants receiving any part of the inheritance of the prince, it shall return to him in the year of jubilee (v 16-17). The prince shall rule with justice and not oppress the people (v 18).

g The priests are here instructed to boil sacrifices at the appointed places on the two sides westward (v 19-20).

*a The boiling places for the people, each 30 cubits by 40 cubits (62½ ft. by 83 ft. 4 in.), will be located in the 4 corners of the outer court (v 21-24).

●■24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

849

CHAPTER 47

35. River of the sanctuary
(Zech. 14:8-9; cp. Rev. 22:1-2)

1 [b]Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he [c]measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, [d]hast thou seen *this*? Then he brought me, and

■ 7 Now when I had returned, behold, [e]at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These [f]waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, [g]the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the [a]rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from [*b]Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the [*c]miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And [*d]by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

36. Borders of the land (Gen. 15:18-21)

●■13 ¶ Thus saith the Lord GOD; This *shall be* [*e]the border, whereby ye shall inherit the land according to the twelve tribes of Israel:

---

and specifications of the sanctuary and the giving of new eternal laws, the Lord showed the prophet the final thing about the sanctuary recorded in his book: the measurement of a river flowing from under the threshold of the temple eastward, from the front of the temple, the right side of the house, and the south side of the altar of sacrifice. It was flowing from the right side of the east gate (v 1-2).

c Measurements of the Millennial River:
1st 1,000 cubits - 2,083 ft. 4 in. (v 3)
2nd 1,000 cubits - 2,083 ft. 4 in. (v 4)
3rd 1,000 cubits - 2,083 ft. 4 in. (v 4)
4th 1,000 cubits - 2,083 ft. 4 in. (v 5)
Total ..... 8,332 ft. 16 in.
This would indicate it was about 1½ mi. from the edge of the river in to a point where it could not be waded—to the deep waters to swim in. It being the same distance from the opposite side of the river to the deep waters would make a width of 3 mi., exclusive of the width of the waters to swim in which is not specifically stated.

d Question 81. Last one in Ezekiel.

e Something similar to the heavenly city, the New Jerusalem, which has trees of life on the banks of the rivers of water of life flowing down the middle of the streets and out through the pearly gates into the new earth (Rev. 22:1-3). Here the trees were seen on both sides of the river (v 8).

f The waters will go toward the east and into the desert, on to the Dead Sea, and heal the waters of that sea (v 8). Every place where the waters will go the land and other waters will be healed (v 9). The Dead Sea, which is also called the Salt Sea (note k, Num. 34:12), has an estimated mineral wealth of about $1.19 trillion—nearly three times the total wealth of the U.S.A. It is said to have a content of potash amounting to 1.3 billion tons valued at $68,040,000,000; bromide, 835 million tons valued at $252,720,000,000; salt, 11.9 billion tons valued at $46,170,000,000; gypsum, 81 million tons valued at $116,640,000; and magnesium chloride, 22 billion tons valued at $797,040,000,000. The sea is 340 sq. miles in area, and the surface is 1,292 ft. below the Mediterranean sea level.

g One of the purposes of the river will be to heal the waters of the Dead Sea so that it will be full of fish. The different depths of the river as given in the passage have no spiritual significance any more than the dry bones of Ez. 37, which are sometimes taken to symbolize spiritual drought among the churches. There is no point to be gained and no benefit to be derived from making the river symbolic or figurative in any sense. The best policy here, as always in dealing with Scripture, is to take a statement literally where it can at all be understood this way; and even when the language is figurative, accept the literal truths expressed thereby.

a This river from the sanctuary will divide at some point south of Jerusalem and become 2 great rivers. One half or one river will flow into the Dead Sea and the other will flow into the Mediterranean. Fish from the Mediterranean will go through these waters into the Dead Sea (v 9-10; Zech. 14:8). Fishermen will cast nets into it and dry their gear on the shore as if there had always been fish in that sea (v 10).

*b En-gedi was located at about the middle section of the Dead Sea, on the western bank (v 10; 1 Sam. 23:29).

*c The miry and marsh places will be left to produce salt for man. The Sept. says that when the waters overflow their banks into these places they will turn into salt. Thus there will be a perpetual source of it in this area (v 11).

*d In this verse we have a more detailed picture of the trees which will grow on both sides of the river.
5fold Description of the Trees:
1 They shall be for meat.
2 The leaves will never fade. This means they will be evergreen fruit trees.
3 The fruit will never be fully used up for the trees will produce abundantly.
4 New fruit will be produced monthly instead of annually.
5 The leaves will be for medicine. There will be healing and preservation of life qualities about the very leaves which will cause human bodies to live on and on, without sickness and disease. The properties in the leaves will no doubt renew the cells of the body and cause longevity. The bodies of men will be perfectly healthy because of perfect nutrition—partaking of all the necessary minerals and vitamins.

*e The promised land will be divided into 13 parts for the 13 tribes. A partial and general description of the borders is here given

● 14 And ye shall inherit it, one as well as another: *concerning* the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance.

● 15 And this *shall be* the [f]border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

● 16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazarhatticon, which *is* by the coast of Hauran.

● 17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

● 18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

● 19 And the south side southward, from Tamar *even* to the waters of strife *in* Kadesh, the river to the great sea. And *this is* the south side southward.

● 20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

● 21 So shall ye divide this land unto you according to the tribes of Israel.

● 22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

● 23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

850 CHAPTER 48

37. Division of the land
(1) Seven portions for seven tribes north of the holy oblation

●■ 1 Now these *are* the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast west; [a]a *portion for* Dan.

● 2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

● 3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

● 4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

● 5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

● 6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

● 7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

38. The portion for priests and the sanctuary (Ez. 45:1-4)

● 8 ¶ And [b]by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

● 9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

●■10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

● 11 *It shall be* for the priests that are sanctified of the sons of Zadok; [c]which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

● 12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

39. Portion for Levites (Ez. 45:5)

● 13 And over against the border of the

(v 13). The east border is not fully given, and what is stated here about it is not the same as promised in Gen. 15:18-21. There will be two portions for Joseph-Manasseh and Ephraim. The land will be divided by lot and some will fall to the strangers living in Israel (v 13-14, 21-23).

f 4 Borders of the Land:

1 The north border from the great sea (the Mediterranean) to Hethlon to Hamath, Berothah, and Sibraim between Hamath and Damascus (v 15-17)
2 The east side, from Hauran and Damascus through Gilead and from the Jordan to the east sea (v 18)
3 The south side, from Tamar to the wa-

19). This does not include the whole south of the promised land, which will take in all the Arabian peninsula, when Gen. 15:18-21; Isa. 11:13-16; 19:17-25 are fulfilled.
4 The west border—the Mediterranean Sea (v 20)

a Millennial division of the land. Besides the holy oblation between the Judah and Benjamin portions, the land will be divided into strips running east and west:

1 Dan on the extreme north (v 1)
2 Asher south of Dan (v 2)
3 Naphtali south of Asher (v 3)
4 Manasseh south of Naphtali (v 4)
5 Ephraim south of Manasseh (v 5)
6 Reuben south of Ephraim (v 6)
7 Judah south of Reuben (v 7)
8 The section measuring 10,000 by 25,000 reeds (about 24 by 60 mi.) for the Levites (v 13-14)
9 The section measuring 10,000 by 25,000 reeds for the priests and the sanctuary (v 8-12)
10 The section measuring 5,000 by 25,000 reeds (about 12 by 60 mi.) for the city of Jerusalem, its suburbs, and the prince's portion (v 15-22)
11 Benjamin south of the holy oblation of points 1-10, above (v 23)
12 Simeon south of Benjamin (v 24)
13 Issachar south of Simeon (v 25)
14 Zebulun south of Issachar (v 26)
15 Gad south of Zebulun (v 27-29)

b Between the south border of Judah and the north border of Benjamin the holy oblation will be set apart or sanctified to God. This square of about 60 by 60 mi. will run past Jordan on the east, and from Jerusalem north to about the sea of Galilee.This seems out of proportion compared to the allotment of land to the other tribes, but it must be recognized that from Hamath on the north to Kadesh on the south is only a part of the land of promise, which runs east to the Euphrates and the Persian Gulf, and south to the Red Sea and Egypt, taking in all the Arabian peninsula. The borders given here are perhaps the temporary borders of the tribes when they will be small, at the beginning of the Millennium; or it could be they mark off representative portions, meaning that all members of the tribes will not be limited to these small sections but rather be permitted to settle elsewhere in all the great promised land. The main sanctified section will be the holy oblation—the center of the government of all the tribes, where the tribe of Levi will carry on the ministerial work.

c Which remained true to the house of David in the division of the kingdom (1 Ki. 12). Their land will be the most holy in all Israel, for inside their 24 by 60 mi. portion the sanctuary will be located (v 8, 12).

✡ ✡ ✡

mi. (v 13).

b The priests and Levites will not be able to sell any part of their portions of the holy oblation to any one of the other tribes, or to Gentiles (v 14).

c 5,000 by 25,000 reeds—about 12 by 60 mi. (v 15). It will be a profane place for all Israel, the place for the city of Jerusalem which, with its suburbs, will be 5,000 sq. reeds, or about 12 sq. mi. in measurement. Houses will be built here for anyone desiring to live in Jerusalem (v 15).

d The city will be in the middle of the 12 by 60 mi. section measuring from east to west; but it will take up the entire 12 mi. north and south (v 15).

e The city itself, inside the walls, will be 4,500 sq. reeds (about $10^{3}/_{5}$ sq. mi.). This, with the 250-reeds space (3,125 ft.) for the suburbs on the north, south, east and west sides will make the walled city and suburbs about 12 mi. square (v 16-17). The remaining portion on each side of the city, which will be farm land to serve the city, will measure 5,000 by 10,000 reeds, or about 12 by 24 mi. for each side (v18-19).

f 25,000 sq. reeds or about 60 sq. mi. (v 20).

g The land east and west of the holy oblation will be for the prince of Israel (v 21-22).

*a See note g, v 21.

*b See note a, 48:1 for the division of the land to the tribes.

*c The city of earthly Jerusalem will be foursquare with a wall and 3 gates on each side, and the names of the 12 tribes of Israel on the gates, as in the new heavenly Jerusalem (v 20, 30-34 with Rev. 21:12-16). The great difference will be in the size of the two cities. The earthly one will be about $10^{3}/_{4}$ mi. square while the heavenly one will be 1,500 mi. square, and the same measurement high.

*d 4,500 sq. reeds—about $10^{3}/_{5}$ sq. mi. (v 20, 32, 33, 34).

*e 18,000 reeds—about 43 mi. (v 35).

*f This is one of a number of new names for the eternal earthly Jerusalem, Adonai-shammah, or Jehovah-shammah—The Lord is there, meaning literally what it says, for the Messiah will be there reigning visibly and eternally in Israel (Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:4-10). See ***14 Future Names of Jerusalem***, p. 1244.

✡ ✡ ✡

thousand in length, [a]and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

● 14 And [b]they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

40. Portion for the city (Ez. 45:6)

● 15 ¶ And the [c]five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the city, for dwelling, and for suburbs: and [d]the city shall be in the midst thereof.

● 16 And these *shall* be [e]the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

● 17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

● 18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

● 19 And they that serve the city shall serve it out of all the tribes of Israel.

41. All the oblation

● 20 All the oblation *shall be* five and twenty thousand [f]by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

42. Portion for the prince (Ez. 45:7)

●■21 ¶ And the [g]residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

●■22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the [*a]prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

43. Five portions for five tribes south of the holy oblation

●■23 As for the rest of the tribes, from the east side unto the west side, [*b]Benjamin *shall have* a *portion*.

● 24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion*.

● 25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion*.

● 26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion*.

● 27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion*.

● 28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the waters of strife *in* Kadesh, *and* to the river toward the great sea.

● 29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

44. The miniature foursquare earthly Jerusalem patterned after the heavenly Jerusalem (cp. Rev. 21)

●■30 ¶ [*c]And these *are* the goings out of the city on the north side, [*d]four thousand and five hundred measures.

● 31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

● 32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

● 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

● 34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

● 35 *It was* round about [*e]eighteen thousand *measures*: and the name of the city from *that* day *shall be*, [*f]The LORD *is* there.

Date and place: Written in Babylon about 622-600 B.C.

Author: Ezekiel the prophet. See ***Ezekiel*** in Index.

Proof of authorship: The book itself testifies that Ezekiel wrote it (1:3; 24:24). His authorship has been little questioned by modern critics, although many attacks have been made upon the book itself.

Theme: Ezekiel was commissioned by God to rebuke Israel in captivity for her many sins, for constant and ever deepening hardness against Him, and for rebellion against His word. He was inspired by the Holy Spirit (who gave him messages by direct revelation) to give many of his prophecies in pantomime (see ***25 Pantomimes of Ezekiel***, p. 1440). His prophecies are of 4 general kinds. First, those concerning the immediate captivity of Israel and the complete destruction of Jerusalem, and the reasons for such judgment. These are found mainly in the first 24 chapters, with a few latter-day predictions. Second, prophecies of judgments upon other nations for their part in the sins and rebellions of Israel (chs. 25-32). Third, prophecies concerning Israel in the last days just before and up to the coming of the Messiah and Armageddon, with a few predictions of immediate judgment of Babylon (chs. 33-39). Fourth, prophecies exclusively of the millennial temple and the eternal reign of the Messiah over Israel (chs. 40-48). There is not a prediction in this section regarding anything before the Millennium. The prophecies of the third and fourth points are simple and mainly concern 8 great truths:

1 The second and final regathering of Israel as a nation in Palestine to fulfill their part in the plan of God concerning their redemption and their restoration as a nation to await their Messiah from heaven (34:11-31; 36:1-15, 23-38; 37:1-28)
2 The battle of Armageddon at the return of Christ (38:1–39:20)
3 Rebuilding the temple by the Messiah for millennial and eternal worship, and as a capital building for Christ and His visible reign on earth eternally (40:5–43:12)
4 The sacrifices, offerings, feasts, and other solemnities of Israel under earthly priests and Levites (43:13–44:31; 45:9-25; 46:1-24)
5 The holy oblation, or the Lord's portion of the land (45:1-8)
6 The millennial and eternal river from the temple (47:1-12)
7 The millennial and eternal division of land for the tribes (47:13–48:29)
8 The new millennial and eternal earthly Jerusalem (48:30-35)

Purpose: To bring the ungodly Jews of Ezekiel's day to repentance that they might avert further judgment of God; to encourage the godly ones to continue being true; to reveal punishment of other nations for their part in the rebellions of Israel; to reveal a future restoration of the nation and the eternal reign of their Messiah on earth.

Statistics: 26th book of the Bible; 48 chapters; 1,273 verses; 39,407 words; 310 verses of history; 530 verses of fulfilled prophecy; 433 verses of unfulfilled prophecy; 953 predictions; 659 predictions fulfilled; 294 predictions unfulfilled; 345 commands; 25 promises; 80 questions; and 179 messages from God (1:2; 2:1, 3, 8; 3:1, 3, 4, 17, 22, 24; 4:1, 3, 4; 7:1, 5; 8:5, 6, 8, 12, 13, 15, 17; 9:1, 4, 5, 7, 9; 10:2, 5; 11:2, 4, 5, 7, 14, 16, 17; 12:1, 5, 8, 17, 21, 26; 13:1, 8, 11, 13, 17; 14:2, 4, 6, 12, 21; 15:1; 16:1, 35, 59; 17:1, 9, 11, 19, 22; 18:1, 3; 19:1; 20:2, 5, 27, 30, 33, 39, 45; 21:1, 8, 18, 24, 26, 28; 22:1, 3, 17, 23; 23:1, 22, 28, 35, 36, 47; 24:1, 15, 21; 25:1, 6, 8, 12, 15; 26:1, 15, 19; 27:1; 28:1, 11, 20, 25; 29:1, 8, 13, 19; 30:1, 6, 10, 13, 20, 22; 31:1, 10, 15; 32:1, 3, 11, 17; 33:1, 7, 10, 11, 12, 21, 23; 34:1, 7, 11, 20; 35:1, 6, 11; 36:1, 3, 5, 6, 7, 13, 16, 22, 33, 37; 37:3, 4, 9, 11, 15, 19, 21; 38:1, 10, 17; 39:1, 17, 25; 40:4; 42:13; 43:7, 13, 18; 44:2, 5, 9; 45:1, 9, 18; 46:1, 16, 18, 20, 24; 47:8, 13; 48:1, 10, 21, 22, 23, 30).

EZEKIEL NOTES CONTINUED

64th Prophecy in Ezekiel (38:1)

80 Predictions—Unfulfilled:

1 I am against you, O Gog, the chief prince of Meshech and Tubal (38:3)
2 I will turn you back (38:4)
3 I will put hooks in your jaws
4 I will bring you forth, and all your army, a great company
5 Your army will consist of horses, and horsemen clothed with all sorts of weapons
6 Persia, Ethiopia, Libya, Gomer and all his bands, the house of Togarmah and all his bands, and many people will be in the army (38:6)
7 After many days you will be visited (38:8)
8 In the latter years you will come into the land of Israel that is brought back from the sword, and gathered out of many people
9 You will come against the mountains of Israel, a people brought forth out of the nation and that dwell safely in their own land
10 You will ascend and come like a storm, and like a cloud to cover the whole land—you and all your bands, and many people with you (38:9)
11 At that time things will come into your mind, and you will think an evil thought (38:10)
12 You will say, I will go up to the land of unwalled villages that are at rest and that dwell safely, to take a spoil and a prey from the Jews that are gathered and are prosperous in their land (38:12)
13 Sheba, Dedan, the merchants of Tarshish, with all the young lions thereof will say to you, Are you come with a great company to take a spoil? to take a prey? to carry away silver, gold, cattle, goods, and a great spoil (38:13)?
14 In that day when My people of Israel dwell safely, you will come from your place in the north parts with many people riding horses, a mighty army (38:14-15)
15 You will come up against My people Israel, as a cloud to cover the land (38:16)
16 It will be in the latter days
17 I will bring you against My land, that the heathen may know Me, when I will be sanctified in you, O Gog, before their eyes
18 At the same time when Gog comes against Israel, My fury will come up in My face (38:18)
19 In that day there will be a great shaking in the land of Israel (38:19)
20 All men and beasts in the land will shake at My presence (38:20)
21 The mountains will be thrown down
22 The steep places will fall
23 Every wall will fall to the ground
24 I will call for a sword against him (Gog) throughout all My mountains (38:21)
25 Every man's sword will be against his brother
26 I will plead against him with pestilence and with blood (38:22)
27 I will rain upon him, and the many band with him, an overflowing rain
28 I will rain on him great hailstones
29 I will rain on him fire and brimstone
30 I will magnify Myself (38:23)
31 I will sanctify Myself
32 I will be known in the eyes of many nations, and they will know that I am Jehovah
33 I am against you, O Gog, and I will turn you back (39:1-2)
34 I will leave but a sixth part of you
35 I will cause you to come up from the north parts
36 I will bring you against the mountains of Israel
37 I will smite your bow out of your left hand (39:3)
38 I will smite your arrows out of your right hand
39 You will fall upon the mountains of Israel, you and all your bands (39:4)
40 I will give you unto the ravenous birds of every sort
41 I will give you to the beasts of the field to be devoured
42 You will fall upon the open field (39:5)
43 I will send a fire on Magog (39:6)
44 I will send a fire among them that dwell care-

45 They will know that I am Jehovah
46 I will make My holy name known in the midst of My people Israel (39:7)
47 I will not let them pollute My holy name anymore
48 The heathen will know that I am Jehovah, the Holy One in Israel
49 The judgment will be completed on Gog and his allies (39:8)
50 They that dwell in the cities of Israel will go forth and gather the weapons of war for firewood (39:9)
51 They will have enough fuel, so that they will take no wood from the field for 7 years (39:9-10)
52 They will spoil those that spoiled them
53 They will rob those that robbed them
54 In that day I will give Gog a place of graves in Israel, the valley of passengers on the east of the sea (39:11)
55 It will stop the noses of passengers
56 There they will bury Gog and all his multitude
57 They will call it The Valley of Hamon-gog
58 For 7 months the house of Israel will be burying them, that they may cleanse the land (39:12)
59 All the people of the land will bury (39:13)
60 It will be to them a day of renown, the day that I shall be glorified
61 They will give men continual employment to pass through the land to bury those that remain upon the face of the earth to cleanse it (39:14)
62 At the end of 7 months the burial program will be ended
63 During the 7 months, if travelers see a bone they will set up a sign by it, till the buriers have buried it in the valley of Hamon-gog (39:15)
64 The name of the city will be Hamonah. Thus they shall cleanse the land (39:16)
65 Speak to every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifices that I make for you upon the mountains of Israel, that you may eat flesh, and drink blood. You will eat the flesh of the mighty (39:17-18)
66 You will eat the flesh of the mighty and drink the blood of the princes of the earth (39:18)
67 You will eat the flesh and drink the blood of rams, lambs, goats, and bullocks, all of them fatlings of Bashan
68 You will eat fat till you be full (39:19)
69 You will drink blood till you be drunken
70 You will be filled at My table with horses, mighty men, and all men of war (39:20)
71 I will set My glory among the heathen (39:21)
72 All the heathen will see My judgment that I have executed upon Gog and all his mighty armies, and My hand that is laid upon them
73 The house of Israel will know that I am Jehovah their God from that day and forward (39:22)
74 The heathen will know that the house of Israel went into captivity for their sins against Me, and that I hid My face from them, and gave them into the hand of their enemies to fall by the sword (39:23)
75 The heathen will know that I judged Israel according to their sins (39:24)
76 Now (after this battle of Armageddon is over and the judgment upon Gog and his armies is complete) I will bring again the captivity of Jacob (39:25)
77 I will have mercy on the whole house of Israel
78 I will be jealous for My holy name
79 After they have borne their shame and all their trespasses, when they dwell safely in their land with none making them afraid, when I have gathered them from all nations and have sanctified them in the sight of many nations, then will they know that I am the Lord their God, which caused them to be led away into captivity among the heathen: but have gathered every one of them again from the nations to their
80 I will never hide My face from them again, for I will pour out My Spirit upon the house of Israel (39:29)

2 Modern Fallacies About Russia (38:3)

1 That Gog will come from Russia. This is certainly not stated here in Ez. 38–39; even if Gog has been plainly declared as the leader of Russia, it would not necessarily mean that he would come from there.

3 Proofs Gog Not From Russia:

(1) If Gog is the same as the future Antichrist (and he is, as proved below), he cannot possibly come from Russia, for Scripture reveals that he will come from inside the old Roman Empire territory. Dan. 7:8, 19-25 plainly shows that he will come from among 10 kingdoms inside that territory; and since Russia was never a part of the Roman Empire and will not be one of these from which Antichrist must come, then it is definite that he will not come from Russia. In fact, Dan. 7:8, 23-24 not only proves that he will come from inside the Roman Empire territory, but that Russia must be defeated in order that the 10 kingdoms may be formed. At the present time (1962) Russia controls Hungary, Bulgaria, Romania, and other parts of the old Roman Empire territory; and these must be liberated from her for the 10 kingdoms to be formed.

(2) In Dan. 8:9, 20-25 we have proof that Gog, or the future Antichrist, will come from one of the 4 original divisions of the old Grecian Empire which itself became a part of the Roman Empire; that is, from Greece, Turkey, Syria, or Egypt (see ***The Little Horn***, p. 1475; and ***The Angelic Interpretation***, p. 1479). Since Russia never was a part of the old Grecian Empire we see again that the Antichrist or Gog could not come from that country.

(3) Dan. 11:35-45 reveals that Gog, or the future Antichrist, will come from the Syrian division of the 4 sections of the former Grecian Empire. See notes on Dan. 7, 8, and 11. This also proves that he cannot come from Russia.

2 That Russia will invade Palestine before Armageddon. There is not the slightest proof of this in Ez. 38–39, which passages deal exclusively with Gog leading many nations, including Russia, down from the north into Palestine at the battle of Armageddon. Antichrist and not Russia will make an invasion before this. If Russia ever does invade Palestine before Armageddon, it will not be in fulfillment of any particular prophecy, especially not these two chapters—Ez. 38–39.

14 Proofs Armageddon Referred to Here:

(1) Not one statement in these two chapters mention a war in Palestine before Armageddon.

(2) The battle of Armageddon is the only one predicted by the prophets of old time that could possibly be referred to in these chapters (v 17). Armageddon is mentioned many times by Isaiah, Jeremiah, Micah, and other prophets before the days of Ezekiel (Isa. 1:25-31; 3:25-26; 13:1-16; 24:21; 63:1-6; Jer. 25:30-33; 30:11, 20-24; Joel 2-3; Oba. 15-21; Mic. 1:3-4; 2:12-13; 5:5-15; etc.).

(3) The destruction of Gog and his armies (v 18-23; 39:1-6, 17-20) compares with similar statements about Armageddon in Joel 3; Zech. 14; Rev. 19:11-21.

(4) Gog will not fall upon the open field until Armageddon (Ez. 39:3-5; Rev. 19:11-21).

(5) The great supper for the fowls and beasts will be at Armageddon only (Ez. 39:4, 17-20 with Mt. 24:27-28; Rev. 19:17-21).

(6) The presence of God (as pictured in v 18-21; 39:1-6, 17-24) will not be until Armageddon (Isa. 63:1-6; Zech. 14:1-5; Rev. 19:11-21).

(7) The supernatural destruction of Gog and until Armageddon (Isa. 63:1-6; Joel 2-3; Zech. 14; Rev. 19:11-21).

(8) God will not magnify and sanctify Himself and set His glory among the heathen (as stated in v 23; 39:21-24) until He comes at the 2nd advent of Christ—at Armageddon (Zech. 14:1-21; Mt. 24:29-31; Rev. 19:11-21).

(9) Gog will not bring the many armies of the nations into Palestine to be destroyed until the time of the 2nd advent of Christ, at Armageddon, as referred to in v 18-23; 39:1-7 and proved in Zech. 14:1-5; Rev. 16:13-16; 19:11-21.

(10) The great earthquake of v 20 will not take place until the 7th vial and the 2nd advent (Zech. 14:1-5; Rev. 16:17-21; 19:11-21).

(11) God's presence will not destroy Gog and his army until the 2nd advent, at Armageddon (v 20; 39:2-7 with Zech. 14:1-5; Rev. 19:11-21).

(12) Gog and his army cannot be destroyed in a war in Palestine before the 2nd advent, at Armageddon, to fulfill v 18-23; 39:1-7, 17-20, and then be destroyed again at Armageddon to fulfill Isa. 63; Joel 2-3; Zech. 14. We must therefore recognize all these passages as referring to the same destruction—at Armageddon (Rev. 19:11-21).

(13) The burial of Gog and all his armies destroyed in the fulfillment of Ez. 38–39 will be at the 2nd advent of Christ (Ez. 39:11-16 with Dan. 7:11; 2 Th. 2:8-12; Rev. 19:11-21).

(14) It is at the 2nd advent of Christ that God's glory will be set among the heathen and Israel will be completely gathered and blessed (Ez. 39:21-29; Zech. 14; Mt. 24:29-31; Rom. 11:24-29; Rev. 19:11-21).

2 Invasions of Palestine by Gog (38:4)

1 The first will be in the middle of the tribulation of Daniel's 70th week, and only 10 kingdoms of the Revised Roman Empire will be with him (Dan. 11:35-45; Rev. 11:1-2). Between this war and the fulfillment of Ez. 38–39 the combined nations of the north and east of the 10 kingdoms will make war on Gog and these kingdoms. He will leave Palestine and his capital (Jerusalem at this time), to go forth against these new enemies until they are defeated in the last 3½ years of Daniel's 70th week (Dan. 11:44).

2 The second invasion of Palestine by Gog will be at the end of the last 3½ years of Daniel's 70th week, after he has conquered the countries north and east of his 10 kingdoms inside the old Roman Empire boundary lines. By then he will have conquered Russia, and the many countries with her, becoming their ruler as well as being the ruler of the 10 kingdoms and the countries of the north and east. Gog will then lead all these to battle, and many other nations whom he has not yet conquered, but who will cooperate with him through the ministry of the 3 unclean spirits of Rev. 16:13-16. These vast armies being mobilized will converge on Palestine in an effort to destroy Israel completely (Zech. 14:1-15) and stop Christ from setting up His kingdom on earth (Rev. 19:11-21). At this time all of Ez. 38–39 will be fulfilled. Then after this battle of Armageddon Christ will set up His kingdom on earth as predicted here and in Isa. 2:2-4; 9:6-7; 11:1–12:6; 63:1-6; Jer. 30-31; Dan. 7:13-14; Mic. 4; Joel 2-3; Zech. 14; Lk. 1:32-33; Rev. 11:15; 19:11–20:10.

The only time Russia will invade Palestine in fulfillment of Scripture will be as one of many conquered nations under Gog or Antichrist, when he and his armies will fight against Israel and Christ at Armageddon—at the time of the 2nd advent. Russia will not be under Antichrist at the time of his first invasion of Palestine when he takes over Jerusalem and the Jewish temple as his capital; but she will be with him in the second conquest. The second will be necessary because of the Jews is away fighting against Russia and her allies in the north and east of the 10 kingdoms. Thus, after conquering these nations Gog will come back down into Palestine, surround the city, take half of it, and then be suddenly defeated in one day's battle (Armageddon) by Christ and the heavenly armies (Zech. 14:1-15).

Gog (38:2)

Gog, roof or mountain. It is found 11 times: once of a Reubenite (1 Chr. 5:4); once in Rev. 20:8 with Magog which is representative of the nations from the four quarters of the earth that will rebel against Christ at the end of the Millennium; and 9 times of the chief prince of Mechech and Tubal (v 2-3, 14-16; 39:1, 11).

14 Proofs Gog Here Is a Person:

1 He is a chief prince of Mechech and Tubal (v 2-3; 39:1)
2 Personal pronouns are used of him (v 2-4; 6:11, 13-17, 21-22; 39:1-7)
3 He is leader of the great army that will fight at Armageddon (v 4-9, 11-23; 39:1-7)
4 He has a mind and thinks thoughts and makes decisions (v 10-12)
5 He goes from place to place like other persons (v 8-9, 11, 15-16, 18–39:7)
6 He has power of speech (v 11-12)
7 Others recognize him as a person (v 13)
8 Prophets predicted many things of him (v 17)
9 He is covetous as others (v 12-13)
10 He uses ordinary weapons (39:3)
11 He will fall in battle like others (39:4-5)
12 He is a local prince (v 2-3; 39:1)
13 He is spoken of as being clothed, having weapons, riding a horse, and doing many other things common to a person (v4,10-13,15; 39:3-7,11-12)
14 He will be buried like others (39:11)

Gog is the same as the little horn of Dan. 7 and 8; the prince that shall come of Dan. 9; the king of the north of Dan. 11; the man of sin, the son of perdition, and that wicked of 2 Th. 2; the king of Babylon of Isa. 13–14; the Assyrian of Mic. 5; the Antichrist of 1 Jn. 2; and the beast of Rev. 13. This is clear from a comparison of these passages with Ez. 38–39. All these scriptures speak of a man who will come in the last days.

4 Things God Made Ezekiel (3:17)

1 I have made your face strong against their faces (3:8)
2 Your forehead strong against their foreheads
3 As an adamant harder than flint have I made your forehead (3:9)
4 I have made you a watchman (3:17)

40 Years (4:6)

The 40 years were to be a part of the 390 years and both periods were to end with the fall of Judah and Jerusalem. The 40 years would take us back to the 13th year of the reign of Josiah, the year that Jeremiah began making the predictions in Palestine regarding the coming judgment on Judah and Jerusalem (Jer. 1:1). Subtracting the 13 years from Josiah's 31-year reign would leave 18 years of his rule extending into the 40-year period. Excluding the 3-month reign each of Jehoahaz and Jehoiachin, the 40 years would be made up as in the following, ending with the destruction of the city of Jerusalem, as predicted in v 1-3, 7-8, 16-17.

40 Years Made up Of:

1	Josiah's reign (Jer. 1:2; 2 Ki. 22:1)	18
2	Jehoiakim's reign (2 Ki. 23:36)	11
3	Zedekiah's reign (2 Ki. 24:18)	11
	Total years	40

40 Years Iniquity of Israel (4:5)

The iniquity of the house of Israel must refer to all Israel and not to any one portion only, whereas 40 years (in v 6) must refer to all of Israel represented by the kingdom of Judah after the 10 tribes had been destroyed. The two terms the house of Israel and the house of Judah are used interchangeably throughout of the one people. While the 2 kingdoms existed they were recognized as all of Israel, but after the captivity of the 10 tribes, Judah, including people from all the 12 tribes and Levi who became a part of Judah, were considered representative of all Israel. In prophesying to the captives of Judah, Ezekiel used the term Israel of these Jews 186 times; and Jeremiah, who prophesied at the same time, used it 126 times, referring to them. Jeremiah used the term Judah 183 times of the same Jews, but Ezekiel only used it 15 times. There were 2 houses of Israel during most of the 390 years of v 5; and even after the 10 tribes were taken captive they continued to bear their iniquity to the time the other house (Judah) also bore the same iniquity at the same time. Judah is singled out as bearing a special 40 years of iniquity because of committing greater sins than the 10 tribes during this additional 40 years; for this they were also finally taken captive.

16 Things in Pantomime (4:1)

1 Take a tile and lay it before you. Portray Jerusalem on it and lay siege against it (v 1-2)
2 Build a fort against it (v 2)
3 Cast a mount against it
4 Set a camp against it
5 Set battering rams against it
6 Take an iron pan and set it up for a wall between you and the city (v 3)
7 Set your face against it
8 Besiege it
9 Lie upon your left side and bear the iniquity of Israel 390 days (v 4-5)
10 Lie upon your right side and bear the iniquity of Judah 40 days (v 6)
11 Uncover your arm and prophesy against Jerusalem (v 7)
12 Do not turn from side to side until you have ended the siege (v 8)
13 Take wheat, barley, beans, lentils, millet, and fitches, and put them in a vessel; make bread for 390 days and eat thereof (v 9)
14 Make your meat by weight of 20 shekels a day (v 10)
15 Drink also water by measure, a quart a day for 390 days (v 11)
16 Eat it (the food) as barley cakes and bake it with man's dung (v 12)

Righteousness Defined (3:20)

Some argue that this righteousness is not personal holiness of obedience to the gospel, but mere legal righteousness—the righteousness of the law—and that it does not prove a man to be saved from sin, or born again. However, this is but human theory. If it was the righteousness of the law, that is what must be fulfilled in born-again ones (Rom. 8:1-4). Whatever the kind of righteousness it was something that:

1 One could turn away from (v 20)
2 If he did turn from it he committed iniquity or sin
3 He died if he left it and went into sin (v 20; 18:24-26; 33:13, 18)
4 It would not be remembered if he did turn from it to commit sin (v 20)
5 It gave him life as long as he kept it and did not turn from it to commit sin (v 21; 18:24)
6 He had it until he did sin (v 21)
7 It would not deliver him from death if he left it; but if he kept it he lived (33:12)

We have to conclude that if it had the power of life and death in it, depending on whether one kept it or not, then the kind of righteousness here is that which God demands of born-again ones in the N.T. Pet. 2:24). We have no authority to make this righteousness different from what God has always demanded, in both testaments. God requires us to fulfill the righteousness that the law demanded (Rom. 8:4), so if a person was righteousness under the law for keeping it and one is righteous under grace for keeping it, then what is the difference? If all have been required to live by it, in either testament, then all must have it, or be lost (v 20; 18:24-26; 33:12-13; Jer. 22:3; 33:15; Hos. 10:12).

Ancient Records (4:1)

Assyrian and Babylonian records were kept on sculptured slabs of stone and on pottery. There were also cylinders, some barrel-shaped, and some hexagonal or octagonal. These were hollow, made of fine, thin, strong terra cotta, from 1 1/2 to 3 ft. high. They were covered with close writing which was often in such small letters that it required a magnifying glass to read it. They were placed at corners of the temples, which is where many have been discovered; and the writing, which was done in columns, contained histories of the kings who reigned when the temples were built. In addition to these, clay tablets of various sizes were made and covered entirely with writing and pictorial representations. This no doubt was the kind of tile Ezekiel used, as here (v 1). The characters were likely marked on the clay in its moist state and while still in the frame, with a sharp edged bronze stylus about a foot long, and then the clay was baked. Such was the perfection of manufacture of this kind that many of them have been preserved for us to this day without decay, some being 3,000-4,000 years old. They vary in color either because of varying lengths of time they were in the kiln, or perhaps because colors were mixed with the clay. Some are bright brown, others pale yellow, pink, red, or a very dark tint—nearly black. Some are unglazed, others coated with a hard white enamel.

390 Days (4:4)

Ezekiel was to lie upon his left side daily for 390 days and bear the iniquity of the house of Israel (v 4). How long during each day he did this is not stated, but no doubt at least long enough and in the same place so that the captives among whom he lived could see his daily acting. The 390 days represented 390 years, as explained in v 5. This does not give prophetical scholars the authority to make every day equal to a year, or every year equal to a day in all places in prophecy where the words days and years are found. Unless we have divine authority in any one passage, then we are to take days to mean days and years to mean years. In the pantomime here God simply wanted to express, by the prophet's symbolic action, that Israel was to bear their iniquity for 390 years. He was to lie down part of a day for 390 days and then teach God's purpose to Israel. See ***The Year-Day Theory Foolish***, col. 3, p. 1477.

5 Acts in Besieging a City (4:3)

1 Building a fort against the city (v 2). These were really watchtowers, and many were built before a besieged city for the purpose of watching and harassing the inhabitants (17:17; 21:22; 26:8; 2 Ki. 15:1; Jer. 52:4).

2 Casting up a mount against the city (v 2). The mount was an inclined road built up to a castle or a wall so the attackers could bring their engines of war closer, work to greater advantage, and possibly get to the top of the wall and enter the city. Every available material was used for this—earth, trees, stones, etc. Mounts are often called banks in Scripture (2 Sam. 20:15; Isa. 37:33), and bulwarks (Dt. 20:20; 2 Chr. 26:15; Eccl. 9:14; Isa. 26:1).

3 Setting up camp against the city (v 2); that is,

4 Setting battering rams against the city (v 2). These were engines of war with beams of wood suspended on chains and generally in moveable towers that could be placed against a wall to batter it until it weakened or until a hole was made through it (21:22; 26:9; 2 Sam. 20:15; 2 Chr. 26:15).

5 Setting up a wall of iron or a shield of protection as close to the city as possible so that archers could be protected while shooting at the city or the people on the walls (v 3).

25 Pantomimes of Ezekiel (3:26)

1 Sign of dumbness (3:26)
2 Of the tile (4:1-2)
3 Of the iron pan (4:3)
4 Of lying on left side (4:4-5)
5 Of lying on right side (4:6)
6 Of the bare arm (4:7)
7 Of being bound (4:8. Cp. 3:25)
8 Of eating unclean bread and water by measure 390 days (4:9-13)
9 Of eating unclean food by measure 40 days (4:4-17)
10 Of the barber's razor and weighing hair (5:1-17)
11 Of prophesying to the mountains of Israel (6:1-10)
12 Of smiting hands and stamping with the feet (6:11-14)
13 Of making a chain (7:23-27)
14 Of moving and digging through the wall (12:1-16)
15 Of eating and drinking while shaking and trembling (12:17-18)
16 Of the fire in the forest (20:45-49)
17 Of the drawn sword (21:1-5)
18 Of sighing (21:6-7)
19 Of crying and howling (21:12-13)
20 Of smiting the hands (21:14-23)
21 Of the boiling pot (24:1-14)
22 Of wife dying (24:15-27)
23 Of wailing (32:17-21)
24 Of prophesying to bones (37:1-14)
25 Of the two sticks (37:15-25)

15 Other Pantomimes of Scripture

1 Sign of tearing Jeroboam's garment into 12 pieces (1 Ki. 11:30-40)
2 Of the bow and arrows (2 Ki. 13:15-19)
3 Of Isaiah walking naked and barefoot for 3 years (Isa. 20:1-6)
4 Of the linen girdle (Jer. 13:1-14)
5 Of the potter's house (Jer. 18)
6 Of the broken pottery (Jer. 19)
7 Of the wine cup (Jer. 25:15-38)
8 Of the yokes (Jer. 27-28)
9 Of the hidden stones (Jer. 43:8-13)
10 Of casting a stone and a book into the river Euphrates (Jer. 51:62-64)
11 Of the prophet marrying a whore (Hos. 1:2-11)
12 Of pleading children (Hos. 2)
13 Of renewed love (Hos. 3)
14 Of binding Paul with his own girdle (Acts 21:10-13)
15 Of the great millstone being cast into sea (Rev. 18:21)

11 Sins of False Prophets (13:1)

1 Prophesy out of their own hearts (v 2)
2 Pretend that God is speaking His word through them
3 Follow their own spirit (v 3)
4 Have not gone up in the gaps to help Israel (v5)
5 Have not made up the hedge to protect Israel and help her to stand against her enemies
6 Have seen vanity and lying divinations and claimed the Lord has spoken to them (v 6-7)
7 Made others to have hope that they would confirm their predictions (v 6)
9 Seen lies and uttered them
10 Seduced God's people, predicting peace when there is no peace (v 10, 16)
11 Built up a wall of hope of untempered morter (13:10)

3 Ways of Divining (21:21)

1 Making the arrows bright, that is, shaking the arrows—a mode of divination used by the Arabians, but forbidden by the Koran. According to Jerome, in cases such as the one here, each arrow bore the name of some town to be attacked. After the arrows were shaken up in the quiver, they were drawn out one by one. The places were to be attacked in the order their names on the arrows were drawn out. As Jerusalem was the first in this instance, Nebuchadnezzar proceeded to make the siege on it. Another writer says that the arrows were thrown up to see which way they would fall, and in this manner the place to be taken was indicated. The Arabs generally used only three arrows. On one was written, My God hath bidden me; on the second, My God hath forbidden me; and the third was blank. If the blank was drawn the arrows were shaken up again and drawn until the arrow bearing the decided answer came forth. If it was the one forbidding the inquirer he waited a whole year before consulting the arrows again on the question.

2 Consulting the teraphim, or the household gods worshipped as a family talisman to obtain directions concerning the future. Nothing is known regarding how the teraphim were consulted. The first mention of them in Scripture is the occasion of Rachel stealing them from her father in Haran (Gen. 31:19, 34). They were put away by Jacob (Gen. 35:4), set up by Micah as his gods (Judg. 17:4), and considered as idolatry (1 Sam. 15:23).

3 Looking at the liver. People judged what step to take by examining the liver of an animal that was sacrificed, to see whether it was good or bad. If the liver was healthy and the lobes inclined inward, the omen was favorable; but if diseased, dry, spotted, or without the band between the parts, the omen was unfavorable. This method of divination was used by many nations.

20 Eternal Principles of Righteousness (18:25)

1 All souls will give account to God on the same basis (v 4)
2 The soul that sins will die, whether he is a righteous or a wicked man (v 4, 20)
3 If a man is just and does that which is lawful and right, he will live (v 5-9)
4 If a righteous father has a wicked son the righteousness of the father will not save the son from death (v 10-13)
5 The wicked son will die for his own sin and be responsible for it (v 13)
6 A righteous son of a wicked father will live for his own righteousness (v 14-17)
7 The wickedness of a father will not be passed upon a righteous son because of human relationship. He will not die for the sins of his father
8 The wicked father will die for his own sins only (v 18)
9 The only time a son of a wicked man will bear the iniquity of his father is when he commits the same sins his father did (v 19)
10 The son will not bear the iniquity of the father, nor the father bear the iniquity of the son except they commit the same sins (v 20)
11 The righteousness of the righteous will be upon him, and the wickedness of the wicked will be upon him
12 The wicked will live by having the death penalty canceled in the day that he ceases to sin and turns to God with a whole heart(v21,27-28)
13 The sins of the wicked will not be mentioned against him or damn his soul in the day that he quits sin and commits righteousness(v22)
14 God has no pleasure in the death of the wicked that he should die (v 23)
15 A righteous man who becomes a wicked man again dies by incurring the death penalty of the broken law in the day that he turns from his own righteousness to live in sin (v 24-28)
16 All the righteousness of the righteous will not deliver him from death in the day that he goes back into sin
17 All his righteousness that he has done will not be mentioned, for it cannot deliver him from death when he sins
18 The ways of God are always equal and just (v 25, 29-30)
19 All men will be judged according to their own ways as to whether they have or have not conformed to the ways of God (v 30)
20 God Invites and Commands All Men:
    (1) To repent (v 30)
    (2) Turn from their transgressions so that sin will not damn them
    (3) Cast away all their sins, whereby they have sinned (v 31)
    (4) Make themselves a new heart and a new spirit by meeting God's terms of salvation and becoming new creatures in Christ
    (5) Turn yourselves, and live (v 32)

Time of Lucifer's Fall (28:15)

The time of his iniquity was when he rebelled against God to exalt his throne and kingdom from earth to heaven (Isa. 14:12-14, notes). The time of his corruption and sin was surely before the days of Adam, for Lucifer was already a fallen creature at the time he came to Adam's Eden (Gen. 2; 2 Cor. 11:3). See ***The Pre-Adamite World***, p. 79.

The King of Tyre (28:12)

All that is said of the king of Tyre here must be understood as having a double reference—to the earthly king of Tyre, a man; and to the supernatural king, Satan or Lucifer, who ruled Tyre through the earthly monarch. Both the earthly and supernatural kings are referred to and addressed in this prophecy. Statements that could refer to the human being must be understood as concerning him; and those that could not be spoken of a man must be recognized as referring to the supernatural being. Then the passage will be clear. See ***Law of Double Reference***, p. 93.

Lucifer's Slander (28:16)

Heb. rekullah, traffic. It refers to Lucifer's walking up and down slandering God to his own subjects on earth, and to God's subjects among the angels, until he had all his earthly subjects rebelling against the Creator, as well as over one-third of the angels (Isa. 14:12-14; 2 Pet. 3:4-6; Rev. 12:4). Whatever it was, it is clear here that the behavior resulted in violence; and Lucifer sinned and broke with God. This could not refer to an earthly king, as the ruler of Tyre, carrying on ordinary trade with the nations. It definitely concerns the traffic of a cherub, not a man. All the trade between nations in the entire world could not cause an angel to sin, as here v16

Pre-Adamite Eden (28:13)

No earthly king of Tyre was ever in Eden, as was this angel, nor does this Eden refer to Adam's Eden although Lucifer was in it also (Gen. 3; 2 Cor. 11:3). The Eden here was a garden in the earth when he ruled in perfection and sinlessness before he fell (v 13).

Mountain of God (28:16)

No angel was in any holy mountain of God when the eternal past which the cherub himself had a literal throne on earth on the holy mountain of God. Here we have an insight into the position of Lucifer before his fall, and a revelation regarding the cause of his fall (v 13-17). The term mount(ain) of God occurs 7 times (v 14, 16; Ex. 3:1; 4:27; 18:5; 24:13; 1 Ki. 19:8). The mount(ain) of the Lord occurs 6 times (Gen. 22:14; Num. 10:33; Isa. 2:3; 30:29; Mic. 4:2; Zech. 8:3). All these scriptures do not refer to the same mountain in the same place, as can be seen from the various passages.

Lucifer Humbled (28:17)

He has already been humbled before kings, for he was cast down to the ground before all the nations over whom he ruled previous to the time of Adam (Isa. 14:12-14). He will again be brought down in the deepest humiliation before the kings of the earth whom he will lead with Antichrist in the battle of Armageddon (Rev. 12:7-12; 16:13-16; 19:11-21; 30:1-3). Then again at the end of the Millennium he will be brought down to hell before all kings and others who will spend eternity with him in the lake of fire (Mt. 25:41; Rev. 20:10).

Brought Down Like Ashes (28:18)

He will be brought down like ashes to the ground. Ashes speak of the deepest humility and like them he will literally be brought down to the ground, and even down to hell where men will behold him (v 17-18). This has no reference to his body being burned to ashes at all; if he were but ashes then these men could not see him or know that it was Satan. Therefore, it is not to be taken that he has a mortal body which can be burned to ashes. People will be astonished at him, not at his ashes v18-19

21 References to Lucifer (28:12)

1 You seal up the sum (pattern as in 43:10); that is, You are the finished pattern (v 12)
2 You are full of wisdom and perfect in beauty (v 12, 17)
3 You have been in Eden the garden of God
4 Every precious stone was your covering when you were in Eden
5 You were created (not born)
6 You are the anointed cherub (angel) that covers (protects or overshadows, v 14)
7 I have set you so
8 You were upon the holy mountain of God
9 You have walked up and down in the midst of the stones of fire
10 You were perfect in your ways (the laws I required you to walk in) from the day that you were created, till iniquity was found in you (v15)
11 You have sinned by the multitude of your merchandise (traffic). I will cast you out of the mountain of God
12 I will destroy you, O covering cherub (angel), from the midst of the stones of fire
13 Your heart was lifted up because of your beauty (v 17)
14 You have corrupted your wisdom by reason of your brightness (splendor, beauty)
15 I will cast you to the ground (v 17; Lk. 10:18; Isa. 14:12-14)
16 I will lay you before kings (v 17; Mt. 25:41; Rev. 20:10)
17 You have defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your traffic (v 18)
18 I will bring a fire from the midst of you that will devour you (v 18; Mt. 25:41; Rev. 20:10)
19 I will bring you down like ashes (v 18)
20 All among the people that know you will be astonished (v 19)
21 You will be a terror and never be loosed anymore to be among men to exalt yourself and oppose God

refer to the earthly king of Tyre, but most of them (points 3-12, for instance) could never apply to a human being. Recognizing that the law of double reference applies to this passage, we can say that Lucifer is the only person in Scripture who could possibly fulfill all the statements here; so he must be the person referred to and fitting the supernatural elements. In view of this we can then say that we have here another of many scriptures revealing the origin of Satan, his position before his fall as ruler of the pre-Adamite world, the cause of his fall, and other interesting facts about him and the past, before Adam. See p. 79, ***Pre-Adamite World.***

Lucifer Cast out of Heaven (28:17)

He was cast from heaven back to the ground at the time of his invasion of heaven (v 17; Isa. 14:12-14; Lk. 10:18), and he will be cast down to the ground again in the middle of Daniel's 70th week (Rev. 12:7-12). Then he will be put into the bottomless pit for the 1,000 years, to be loosed a short season again at the end of that time. After that he will be cast into the lake of fire to be tormented forever (Rev. 20:1-10).

God's Choice of Jerusalem (36:34)

For centuries, even to this day, men have wondered what God saw in Jerusalem and the promised land which caused Him to choose this above all other places for His eternal capital on earth. The land has been desolate for many years in fulfillment of prophecy and it is but now beginning to be restored in a measure to its original fertility and blessing. It should not be forgotten that the land was once a place flowing with milk and honey, the glory of all lands; but God said He would make it totally desolate if Israel transgressed His commandments and rebelled against Him. Thus, when they persisted in disobedience He destroyed the nation and scattered the people among all others on the earth (Ez. 6:14; 15:8; 19:7; 25:3; 33:28-29; 34:3-15; 36:1-36; Ex. 23:29; Lev. 26:22-43; 2 Chr. 36:21; Isa. 1:7; 6:11; Jer. 4:7, 27; 6:8; 7:34; 9:11; 10:22; 22:11; 18:16; 19:8; 25:38; 26:9; 32:43; 33:10-12; Mic. 6:13; 7:13; Zech. 7:14). The land will again blossom as a rose and waters will spring forth in the desert v35-36; Isa. 35

The Separate Place (41:12)

This could not be the temple itself, but another building beyond the west wall of the temple, in the first square of 500 cubits—a place which, like the one back of Solomon's temple, could be used for refuse, sweepings, all kinds of rubbish and anything rejected in the service of the temple. It is called the separate place in v 12-15; 42:1, 10-13. This was a third 100-cubit (208 ft. 4 in.) space; all three were in line with one another—the first being where the altar was located, the second being the temple site, and the third (back of the temple) being the separate place. This building measured 70 cubits (145 ft. 10 in.) by 90 cubits (187 ft. 6 in.) with a wall all the way around which made it 80 by 100 cubits (166 ft. 8 in. by 208 ft. 4 in.; v 12-15). The 100 cubits ran east to west and the 80 cubits north to south. The walls were 5 cubits (10 ft. 5 in.) thick, the same as the thickness of the room walls of the temple area (v 9, 12). This left a space of 20 cubits in this third 100-cubit square, which would make 10 cubits (20 ft. 10 in.) on each side of the building running east and west. The total for the 3 squares was 100 by 300 cubits (208 ft. 4 in. by 625 ft.) for the altar, temple, and this extra building or the separate place (v 12-15; 41:47).

Visions of Ezekiel and John (40:2)

Here Ezekiel saw the future and eternal promised land, earthly Jerusalem, the temple, and the eternal worship (40:5–48:35). He saw this from a very high mountain. Cp. the vision of John on a great new heaven, the New Jerusalem, and other eternal things (Rev. 21:10). Ezekiel saw things as they will be from the beginning of the Millennium into eternity; John saw things beginning with the new earth into eternity. Ezekiel saw the eternal heavenly Jerusalem. Ezekiel saw Christ and His eternal reign (43:7); John saw God and Christ and their eternal joint reigns after the putting down of all rebellion on earth by Christ (1 Cor. 15:24-28; Rev. 11:15; 20:4-10; 21:3-7; 22:5).

36 Quotations NOT in the Bible

1 The time will come when you cannot tell summer from winter, but by the falling of the leaves
2 Woe to the dog seller and buyer
3 If any man says he is free from sin he is a liar and the truth is not in him
4 Death-bed repentance will not save the soul in the day of judgment
5 It is a shame for a woman to worship with her head bare
6 Once in grace always in grace
7 Once a son always a son
8 It is a sin for a woman to preach in church
9 It is a sin to plait the hair
10 A woman is not responsible for her sins
11 There is neither male nor female in heaven
12 Money is the root of all evil
13 A bastard shall not enter the kingdom of heaven
14 Woe to them that use instruments of music like David's in the church
15 In the last days men will become weaker and wiser
16 There is a sickness unto death
17 God works and none can hinder
18 Charity begins at home
19 Mourn at the birth and rejoice at the death of a child
20 The things I once hated I now love, and the things I loved I now hate
21 Once a man and twice a child
22 The time will come when the door of mercy will be closed to Gentiles
23 It is not all life to live or all of death to die
24 Don't take what you cannot give
25 Cleanliness is next to godliness
26 It is better to cast your seed in the belly of a whore than to spill it on the ground
27 God moves in mysterious ways His wonders to perform
28 Spare the rod and spoil the child
29 God has chosen the old people because they know the way, and the young because they are strong
30 I have found a thousand men to one woman who can be trusted
31 God helps those who help themselves
32 The husband is the savior of the wife
33 The woman must not seek to rule the man or dominate the earth
34 In the midst of life we are in death
35 God tempers the wind for the shorn lamb
36 The world will be ruled by a people from the east in the last days

Bibliomancy

Bibliomancy—forecasting future events by the Bible. The plan was to open the sacred volume at random, and lay a finger on a passage without looking at it. The text pointed to was supposed to be applicable to the person pointing to it.

42fold Description of the Cherubim (1:5)

1 The likeness of 4 living creatures (v 5)
2 The likeness of a man
3 Each had 4 faces (v 6)
4 Each had 4 wings, one on each side (v 6, 8)
5 They had straight feet (v 7)
6 The soles of the feet were like the feet of calves

8 They had hands of a man under their wings on their 4 sides (4 hands, v 8)
9 Their wings were joined one to another
10 They turned not when they went, but went straight forward (v 9, 12)
11 One face was like that of a man in front (v 10)
12 One was like the face of a lion on the right side
13 One was like the face of an ox on the left side
14 One was like the face of an eagle in the back
15 Their wings were stretched forward
16 Two wings of each were joined to another (v11)
17 Two covered each body
18 Their appearance was like burning coals of fire, and like lamps (v 13)
19 The fire went up and down among them
20 The fire was bright
21 Out of the fire went forth lightning
22 They ran forward and returned as the appearance of a flash of lightning (v 14)
23 One wheel was upon the earth by each side of the living creatures (v 15)
24 The appearance of the wheels and their work was also like the color of beryl
25 The 4 wheels had one likeness (v 16)
26 Their appearance and their work was also like a wheel in the middle of a wheel
27 When they went they traveled upon all 4 sides (v 17)
28 The outer rims of the wheels were high and dreadful (v 18)
29 The rims of the 4 wheels were full of eyes all around
30 When the living creatures went, the wheels were close by them (v 19)
31 When the living creatures were lifted up from the earth, the 4 wheels were also lifted up
32 Where the spirit went the wheels went, for the spirit of the living creatures was in the wheels (v 20-21)
33 There was a likeness of a firmament stretched over the heads of the living creatures, the color of transparent crystal (v 22)
34 Two wings of the living creatures under the firmament were straight, one toward another, and 2 other wings covered their bodies (v 23)
35 When they went I heard the noise of the wings, like the noise of the Almighty, and the voice of the host
36 When they stood still they let down their wings
37 There was a voice from the firmament that was over their heads (v 25)
38 Upon the firmament over the heads of the living creatures was a likeness of a throne, like the appearance of a sapphire stone (v 26)
39 Upon the throne was the likeness of a man upon it
40 There was the color of amber, as the appearance of fire and brightness round about and within it, from the loins downward
41 The brightness round about the throne was like a rainbow (v 28)
42 This was the appearance of the glory of the Lord. When I saw it, I fell upon my face, and I heard a voice of one that spoke with me

3 Predictions—Fulfilled (12:17)

1 The inhabitants of Jerusalem and the land of Israel shall eat bread with carefulness, and drink water with astonishment, that their land may be desolate from all that is therein, because of the violence of all them that dwell therein (12:19)
2 All the cities that are inhabited will be laid waste, and the land made desolate (12:20)
3 They will know that I am Jehovah

20 Predictions—Unfulfilled (20:33)

1 Surely with an outstretched arm, and a mighty hand, and with fury poured out, will I rule over you (20:33)
you out of the countries wherein you are scattered, with a mighty hand, and with an outstretched arm, and with fury poured out (20:34)
3 I will bring you into the wilderness of the people (20:35)
4 There will I plead with you face to face
5 As I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you (20:36)
6 I will cause you to pass under the rod (20:37)
7 I will bring you into the bond of the covenant
8 I will purge out from among you the rebels, and them that transgress against Me (20:38)
9 I will bring them forth out of the country where they sojourn
10 They will not enter the land of Israel
11 You will know that I am Jehovah
12 In My holy mountain all the house of Israel will serve Me (20:40)
13 There will I accept them
14 There will I require your offerings, the first fruits of your oblations, with all the holy things
15 I will accept you with your sweet savor, when I bring you out from the countries wherein you have been scattered (20:41)
16 I will be sanctified in you before the heathen
17 You will know that I am Jehovah, when I bring you into the land of Israel, into the country which I lifted up My hand to give to your fathers
18 There you will remember your ways, and all your doings, wherein you have been defiled (20:43)
19 You will loathe yourselves in your own sight for all the evils that you have committed
20 You will know that I am Jehovah, when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings (20:44)

30 Predictions—Fulfilled (26:1)

1 Because Tyrus said Aha against Jerusalem, she that was the gates of the people is broken; she is turned unto me; I will be replenished; and now she is laid waste. I (Jehovah) am against you (Tyrus) and will bring many nations to come up against you, as the sea causes his waves to come up (26:2-4)
2 They will destroy the walls of Tyrus (26:4)
3 They will break down her towers
4 I will also scrape her dust from her, and make her like the top of the rock
5 It will be a place for the spreading of nets in the midst of the sea (26:5)
6 It will become a spoil to the nations
7 Her daughters which are in the field will be slain by the sword (26:6)
8 They will know that I am Jehovah
9 I will bring upon Tyrus Nebuchad-nezzar, king of Babylon, a king of kings from the north, with horses and chariots, with horsemen, companies, and much people (26:7)
10 He will slay your daughters in the field with the sword (26:8)
11 He will make a fort against you
12 He will cast up a mount against you
13 He will lift up the buckler against you
14 He will set engines of war against your walls (20:9)
15 He will break down your towers with axes
16 By reason of the abundance of horses their dust will cover you (26:10)
17 Your walls will shake at the noise of the horsemen, the wheels, and the chariots when he will enter your gates
18 They will tread down all your streets with their horses (26:11)
19 He will slay your people by the sword
20 Your garrisons will be destroyed
21 They will make spoil of your riches
22 They will make prey of your merchandise (26:12)
24 They will destroy the pleasant houses
25 They will lay your stones, timber, and dust in the water
26 I will cause the noise of your songs to cease (26:13)
27 I will cause your harps to be heard no more
28 I will make you like the top of a rock (26:14)
29 You will be a place to spread nets upon
30 You will be built no more

20 Predictions—Fulfilled (27:1)

1 Your workers, riches, and inhabitants will fall in the midst of the seas in the day of your ruin (27:26-27)
2 The suburbs will shake at the sound of the cry of your pilots (27:28)
3 All that handle the oar, the mariners and all the pilots of the sea, will come down from their ships and stand on the land (27:29)
4 Their voice will be heard against you (27:30)
5 They will cry bitterly
6 They will cast up dust upon their heads
7 They will wallow themselves in ashes
8 They will make themselves utterly bald for you (27:31)
9 They will gird with sackcloth
10 They will weep for you with bitterness
11 They will weep with bitter wailing
12 In their wailing they will take up a lamentation for you (27:32)
13 They will lament over you
14 In the time when you will be broken by the seas in the depths of the waters, your merchandise and all your company in the midst of you will fall (27:34)
15 All the inhabitants of the isles will be astonished at you (26:35)
16 Their kings will be sore afraid
17 They will be troubled in their countenance
18 The merchants among the people will hiss at you
19 You will be a terror
20 You will never be anymore (27:36)

26 Predictions—Fulfilled (29:1)

1 I am against you, Pharaoh king of Egypt, the great dragon (crocodile) that lies in the midst of his waters, which has said, My river is mine, and I have made it myself. I will put hooks in your jaws (29:3-4)
2 I will cause fish to stick to your scales (29:4)
3 I will bring you up out of the midst of the rivers
4 All the fish of your rivers will stick to your scales
5 I will leave you thrown into the wilderness with all the fish with you
6 You will fall upon the open fields
7 You will not be brought together, nor gathered (29:5)
8 I have given you for meat to the beast of the field and to the fowls of heaven
9 All the inhabitants of Egypt will know that I am Jehovah (29:6, 9, 16)
10 I will bring a sword upon you, and cut off man and beast (29:8)
11 The land of Egypt will be desolate and waste (29:9)
12 I am against you, and your rivers, and will make the land of Egypt utterly waste and desolate, from the tower of Syrene even to the border of Ethiopia (29:10)
13 No foot of man or beast will pass through it for 40 years (29:11)
14 It will not be inhabited for 40 years
15 I will make the land of Egypt desolate in the midst of the countries that are desolate (29:12)
16 Her cities will be laid waste for 40 years
17 I will scatter the Egyptians among the nations, and disperse them among the countries
18 At the end of 40 years I will gather the Egyptians from the people where they are scattered

20 I will cause them to return to the land of Pathros, into the land of their habitation
21 They will be there a base kingdom
22 It will remain there the basest of kingdoms (29:15)
23 It will never exalt itself above the nations
24 I will diminish them
25 They will rule no more over the nations
26 It will be no more the confidence of the house of Israel

9 Predictions—Fulfilled (32:17)

1 Wail for Egypt and cast them down, even her and the famous nations, unto the nether parts of the earth, with them that go down to the pit (32:18)
2 They will fall in the midst of them that are slain by the sword (32:20)
3 She will be delivered to the sword
4 The strong among the mighty will speak to him out of the midst of hell with them that help him (32:31)
5 They are gone down, they lie uncircumcised, slain by the sword
6 The Assyrians (v 22-23), Elamites (v 24-25), Meshech and Tubal (v 26-28), Edomites (v 29), and the Zidonians (v 30) are all in hell. Pharaoh will see them (32:31)
7 He will be comforted over all his multitude being slain
8 I have caused My terror in the land of the living (32:32)
9 He will be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude

25 Predictions—Unfulfilled (37:15)

1 I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they will be one in My hand (37:19)
2 I will take the children of Israel from among the heathen, whither they are gone, and I will gather them on every side, and bring them into their own land (37:21)
3 I will make them one nation in the land upon the mountains of Israel (37:22)
4 One king will be king to them all
5 They will be two nations no more
6 They will not be divided into two kingdoms at all
7 They will not defile themselves anymore with their idols (37:23)
8 They will not defile themselves with their detestable things
9 They will not sin anymore
10 I will save them out of all their dwelling places where they have sinned
11 I will cleanse them
12 They will be My people (37:23, 27)
13 I will be their God
14 David My servant will be king over them (37:24-25; 34:23-24; Jer. 30:9; Hos. 3:5)
15 They will have one shepherd
16 They will walk in My judgments
17 They will observe My statutes, and do them
18 They will dwell in the land that I have given Jacob My servant, wherein their fathers have dwelled (37:25)
19 They, their children, and their children's children will dwell there forever
20 My servant David will be their prince forever
21 I will make a covenant of peace with them (37:26)
22 It will be an everlasting covenant
23 I will place them, multiply them, and set My sanctuary in the midst of them forever
24 My tabernacle also will be with them (37:27)

midst of them forever (37:28)

116 Commands of Chs. 40–48 (44:6)

1 Behold with your eyes (40:4)
2 Hear with your ears
3 Set your heart upon all that I will show you
4 Declare all that you see to the house of Israel
5 Let them put away their whoredom (43:9)
6 Let them put away the carcasses of their kings far from me
7 Show the house of Israel their iniquities (43:10)
8 Let them measure the pattern
9 Show them the form of the house
10 Show them the fashion of it (43:11)
11 Show them the goings out and the comings in of it
12 Show them all the ordinances
13 Show them all the laws thereof
14 Write it in their sight that they may keep the whole form thereof, and the ordinances, and do them
15 Give a young bullock for a sin offering to the priests and Levites
16 Take the blood and put it on the horns corners, and borders of the altar (43:20)
17 Take a bullock for the sin offering and burn it in the appointed place of the house without the sanctuary (43:21)
18 Offer a kid for a sin offering the next day to cleanse the altar (43:22)
19 Offer a bullock and a ram after you have cleansed the altar (43:23)
20 The priests shall offer them as burnt offerings before the Lord by putting salt upon them (43:24)
21 For 7 days you shall offer a bullock, a goat, and a ram to cleanse the altar (43:25-26)
22 The priests shall consecrate themselves (43:26)
23 Every day after the altar is cleansed, the continual offerings must be offered to be accepted (43:27)
24 The east gate must be kept closed; and no man shall enter in by it except the prince of Israel (44:2)
25 In the east gate the prince shall sit and eat bread before the Lord, and shall go in and out (44:3)
26 Mark well—set your heart upon all that I say (44:5)
27 Behold with your eyes
28 Hear with your ears all that I say to you concerning the ordinances and laws of the temple
29 Mark well the entering in the temple and sanctuary
30 Say to the rebellious house of Israel, O house of Israel, let it suffice you of all your abominations (44:6-8)
31 No stranger that is not circumcised in heart and in the flesh shall enter into My sanctuary (44:9)
32 The Levites that rebelled shall continue to bear their iniquity (44:10-14)
33 Yet they will be ministers of the gates and slay the sacrifices offered in the temple (44:11-14)
34 They shall not come near Me to be priests or come near the holy things in the most holy place (44:13)
35 The sons of Zadok that did not rebel will be My priests and minister unto Me in the sanctuary (44:15-16)
36 They shall stand before Me to offer the fat and the blood (44:15)
37 They will come near My table to minister to Me and keep My charge (44:16)
38 They shall be clothed in linen when they minister (44:17)
39 No wool shall come upon them as they minister
40 They shall wear linen bonnets on their heads, and linen breeches upon their loins (44:18)
41 They shall not wear anything that causes them to sweat

(44:19)
43 They shall not sanctify (or touch) the people with ministerial garments on
44 They shall not shave their heads, or suffer their locks to grow long; they shall poll their heads (44:20)
45 They shall not drink wine when they enter into the inner court (44:21)
46 They shall not take widows or divorcees for their wives, but maids of the house of Israel only (44:22)
47 They shall teach My people the difference between the holy and the profane, and cause them to discern between the clean and the unclean (44:23)
48 They shall act as judges in controversy (44:4)
49 They shall judge righteously
50 They shall keep My laws and My statutes in all My assemblies
51 They shall hallow My sabbaths
52 They shall not touch any dead body to defile themselves, except for that of a close relative (44:25)
53 In case of defilement one shall go through cleansing for 7 days (44:26)
54 He shall offer his sin offering when he goes into the sanctuary to minister to Me (44:27)
55 They (the priests) shall not receive an inheritance or possession in Israel (44:28)
56 Every dedicated thing in Israel shall be theirs, as well as the meat and trespass offerings (44:29)
57 The first of all the firstfruits of all things shall be theirs (44:30)
58 Every oblation shall be theirs
59 The first of your dough will be theirs
60 They shall not eat anything that dies of itself, or is torn (44:31)
61 When you divide the land you shall offer an oblation to Jehovah (45:1-7)
62 The holy oblation for the priests shall be 25,000 reeds (nearly 60 mi.) in length and 10,000 reeds (nearly 24 mi.) in breadth (45:1, 3-4; 48:8-12, 20)
63 The sanctuary of 500 cubits (1,041 ft. 8 in.) square shall be in this portion (45:2). If the reference is 500 reeds here then the command concerns the sanctuary with its additional profane place, the outer square measuring 500 reeds across, or 6,250 ft.—more than a mile (42:20)
64 There shall be 50 cubits (104 ft. 2 in.) for the suburbs around this (45:2)
65 Another like portion of 10,000 by 25,000 reeds (nearly 24 by 60 mi.) shall be for the homes of the Levites (45:5; 48:13-14)
66 Another portion, 5,000 by 25,000 reed (approximately 12 by 60 mi.) shall be for the city of Jerusalem, suburbs, and the whole house of Israel (45:6; 48:15-20)
67 Part of this on both sides of the city shall be for the prince (45:7; 48:21-22)
68 The rest of the land shall be divided to the 12 tribes (45:8)
69 Remove violence and spoil (45:9)
70 Execute judgment and justice
71 Take away your exactions from My people
72 You shall have just balances and measure (45:10)
73 The ephah and the bath shall be the same measure, a tenth part of an homer (45:11)
74 The shekel shall be 20 gerahs (45:12)
75 Your maneh shall be 15, 20, and 25 shekels
76 Your oblations for the prince from all Israel shall be a sixth part of an ephah of wheat, a sixth part of an ephah of barley, a tenth part of a bath of oil, and one lamb out of 200 (45:14-16)
77 The prince shall make burnt offerings, meat offerings, and drink offerings, and feasts, new moons, and all solemnities of the house of Israel (45:17)

ings, burnt offerings, and peace offerings, to reconcile Israel
79 The first day of the first month you shall offer a bullock to cleanse the sanctuary (45:18)
80 The 7th day of the first month the priest shall take of the blood of the sin offering and put it on the posts of the temple, on the corners of the settle of the altar, and upon the posts of the gate of the inner court (v 19-20)
81 The 14th day of the first month you shall have the passover, and the feast of unleavened bread, for 7 days (45:21)
82 Unleavened bread shall be eaten
83 On the day of the passover the prince shall prepare for himself and the people of the land a bullock for a sin offering (45:22)
84 On each of the 7 days of the feast of unleavened bread he shall prepare 7 bullocks, 7 rams, and a kid for a sin offering (45:23)
85 He shall prepare the meat offering of an ephah of flour for a bullock, and an ephah for a ram, and a hin of oil for an ephah (45:24)
86 On the 15th day of the 7th month the prince shall make offerings as in the feast of the 7 days (45:25)
87 The east gate of the inner court shall be shut for 6 working days, but opened on the sabbath (46:1)
88 It shall also be opened in the day of the new moon
89 The prince shall enter by the way of the porch
90 He shall stand by the post of the gate while the priests prepare his burnt offering and peace offerings
91 He shall worship at the threshold of the gate, and then go forth out of the gate
92 The gate shall not be shut until the evening
93 The people also shall worship at the door of this gate in the sabbaths and in the new moons (46:3)
94 The burnt offerings which the prince shall offer on each sabbath shall be 6 lambs and a ram (46:4)
95 The meat offering for the ram shall be an ephah of flour, and the meat offering for the lambs as much as he is able to give, and a hin of oil to each ephah (46:5)
96 Each new moon he shall offer a bullock, 6 lambs, and a ram (46:6)
97 He shall prepare a meat offering of an ephah of flour and a hin of oil for the bullock and the ram, and for each lamb as he shall have (46:7)
98 The prince shall go in and out by the east gate (46:8)
99 When the people come for the solemn feasts they shall enter by the north gate to worship and go out through the south gate (46:9)
100 He that comes through the south gate shall go out through the north gate
101 He shall not return by the way he came in
102 The prince and the people shall go in and out at the same time (46:10)
offerings and peace offerings, the east gate shall be opened and he shall prepare them as he does on the sabbath days, (46:12)
104 After his worship he shall go out to the east gate
105 After he goes out, the gate shall be shut
106 You shall prepare a daily morning burnt offering of a lamb of the first year to the Lord (46:13)
107 The meat offering for the lamb every morning shall be a sixth part of an ephah, and a third part of a hin of oil (46:14-15)
108 If the prince gives land to his sons it shall remain theirs (46:16)
109 If he gives it to his servants it shall return to him in the year of jubilee (46:16-17)
110 The prince shall not take land from the people or oppress them (46:18)
111 The priests shall boil their own trespass offerings and the sin offerings, and bake the meat offerings in the west corners of the inner court (46:19-20)
112 The sacrifices of the people shall be boiled in the 4 corners of the outer court (46:21-24)
113 You shall divide the land according to the tribes of Israel (47:21)
114 You shall divide the land by lot to yourselves and the strangers among you (47:22)
115 Strangers among you shall be as one born in the country among you
116 They shall have inheritance among the children of Israel (47:22-23)

CHAPTER 1

I. Personal history of Daniel
1. The time: first deportation
(2 Chr. 36:5-8; Jer. 25; 52:28-30)

1 In the [a]third year of the reign of Jehoiakim king of Judah [b]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord [c]gave Jehoiakim king of Judah into his hand, with [d]part of the vessels of the house of God: which he carried into [e]the land of Shinar to the house of his god; and he brought the vessels into the treasure [f]house of his god.

2. Daniel and his companions chosen
(Isa. 39:7 fulfilled)

3 ¶ And the [g]king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and [h]of the king's seed, and of the [i]princes;

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding [j]science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the [k]learning and the [l]tongue of the [m]Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the [n]wine which he drank: so nourishing them [o]three years, that at the end thereof they might stand before the king.

6 Now among [p]these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

3. Change of their names

7 Unto whom the prince of the eunuchs [q]gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

4. Daniel's purpose

8 ¶ But [r]Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs [s]that he might not defile himself.

9 [t]Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: [u]for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

5. The ten-day test

12 [*a]Prove thy servants, I beseech thee, ten

---

a See ***Jehoiakim***, p. 1487.

b Heb. bo, to go in the sense of set out. When he was not yet king, Nebuchadnezzar set out toward Jerusalem with his father's army, in the 3rd year of Jehoiakim, but he was delayed in the war with Egypt until the 4th year of Jehoiakim, the time when he was made king (Jer. 46:1-3; 2 Ki. 24:1; 2 Chr. 36:6-7). By the time Daniel wrote of this invasion Nebuchadnezzar had become king (v 1). Nabopolassar, the father of Nebuchadnezzar and the king of Babylon, died while Nebuchadnezzar was besieging Jerusalem. He had to return quickly to Babylon, leaving his generals to conduct the Jewish captives to Babylon, among whom were Daniel and his companions (v 1-2; 2 Ki. 24:1-16).

c Isa. 39:6-7; Jer. 25; Ez. 21:26-27.

d The rest of the vessels were taken to Babylon later (2 Ki. 24:13; 2 Chr. 36:10).

e See Gen. 10:10; 11:2; 14:1, 9.

f This was the great temple of Bel, the chief god of the Babylonians.

g This was after Nebuchadnezzar was back in Babylon and made king in the room of his father Nabopolassar.

h Daniel and his companions were chosen to fulfill Isa. 39:1-8 (v 3-6).

i 8 Qualifications Demanded by the King:
  1 They must be princes (v 3)
  2 They must be youths (children, v 4)
  3 Without blemish physically (v 4)
  4 Handsome; good in appearance (v 4)
  5 Well educated—skillful in wisdom
  6 Skillful in knowledge (v 4)
  7 Proficient in sciences (v 4)
  8 Refined and polished so as to be able to stand before kings (v 4)

j History records 2 main periods of science: the Greek period from 600 B.C. to A.D. 200, and the modern period from A.D. 1450 to our day. Science began in Egypt and Babylon with the birth of mathematics, metallurgy, anatomy, and astronomy. To the Babylonians we owe the exact measurements of the lunar and solar cycles, the tracing of the paths of the planets, the division of the circle into 360 degrees, and the designation of constellations, notably those of the zodiac. Daniel was no doubt trained in all these sciences (v 4). The inscriptions show that there was a special palace school with elaborate arrangements for special education.

k Heb. sepher, book; literature (v 4, 17). History records the existence of huge libraries in Babylon with books classified on all subjects which could be secured from the librarian as in our day.

l This was a special department in the palace school for courtiers.

m They were a distinct class from Babylonians and other learned classes and belonged to South Babylonia (2:2, 4, 5, 10; 3:8; 4:7; 5:7, 11; Ez. 23:23). In a wider sense the word is used of a nationality (5:30; Gen. 11:28-31; 15:7; 2 Ki. 24:2; 25:4-26; Job 1:17; Hab. 1:6).

n Heb. yayin, to ferment. Used of every sort of wine (Gen. 9:21; 14:18; 1 Sam. 25:36-37; Isa. 28:1; Jer. 23:9).

o This was the length of the special training course for courtiers.

p See ***Names Defined***, p. 1487.

q Giving names to captives or foreign slaves was a sign of their being put under subjection (Gen. 41:45; 2 Ki. 23:34; 24:17).

r It seems that Daniel was the spokesman for the others (v 8, 11-17).

s Evidently there were certain things of the king's table that had been forbidden by the law of Moses, hence he did not want to break the law and be defiled. It could be that the meat was not butchered properly (Lev. 3:17; 7: 26; 17:10-14; 19:26) and that it was offered to idols (Ex. 34:15; 1 Cor. 10:20).

t Daniel's Case Is Similar to That of Joseph in Some Respects:
  1 In being a captive from his own people (Gen. 37)
  2 In receiving favor from his captors (Gen. 39:21 with Dan. 1:9)
  3 In interpreting dreams (v 17 with Gen. 37:5-11; 41:1-45)
  4 In being exalted by rulers (2:46-49; 5:29; 6:26 with Gen. 41)
  5 In holy living (v 8 with Gen. 39:12)

u Question 1. Next, 2:15.

*a This test was a challenge to Daniel's faith in God. There must have been an element of the miraculous in the result, for 10 days is not long to be able to tell a difference because of☐the eating of certain foods (v15)

✡ ✡ ✡

water to drink.

13 [*c]Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

6. The result: their provision

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

7. God's blessings (cp. Dan. 1:20)

17 ¶ As for these four children, [*d]God gave them knowledge and skill in all learning and wisdom: and [*e]Daniel had understanding in all [f]visions and [g]dreams.

8. Their superiority to others

18 [h]Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king [i]communed with them; and among [j]them all was found none like Daniel, Hananiah, Mishael, and Azariah:

20 And in all matters of wisdom *and* understanding, that the king enquired of them, he found them [l]ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel [m]continued *even* unto the first year of king Cyrus.

852

CHAPTER 2

II. Nebuchadnezzar's dream
1. Chaldeans brought in

1 And in the [n]second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the [o]magicians, and the astrologers, and the sorcerers, and the [p]Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have [q]dreamed a dream, and [a]my spirit was troubled to know the dream.

2. Nebuchadnezzar's demand

4 [b]Then spake the Chaldeans to the king in [c]Syriack, [d]O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: [e]if ye

---

It consisted of vegetables and grains—wheat, barley, rye, peas, beans, lentils (v 12, 16; 2 Sam. 17:28). This does not mean that Jews were strict vegetarians, but that they could not legally eat of meats not properly killed and dedicated (note s, v 8).

*c Daniel knew that even without the special blessing of God they would not look any worse with legal and proper food than others who did not observe the strict dietary and health laws of Moses.

*d This confirms the supernatural element in the training of these 4 youths. God blessed them physically when they took a stand for a proper diet (v 8-16). He also blessed them mentally and spiritually for their stand regarding His law (v 17).

*e Daniel had a special gift of God in understanding all visions and dreams—the gift of interpretation (similar in operation to the gift of interpretation of tongues of 1 Cor. 12:10, 30; 14:26-28). It was simply divine skill and understanding imparted by the Holy Spirit. Any gift of the Spirit is divine ability imparted by the Spirit of God dwelling in the one so blessed (1 Cor. 12:4-11). Daniel was to use his gift many times for God's glory, as seen in chs. 2, 4, 5, 7, 8, 9, 10-12.

f 4 Heb. Words Trans. "Vision" in Daniel:
1 Heb. chazon, mental sight; dream; revelation; oracle (v 17; 8:1, 2, 13, 15, 17, 26; 9:21, 24; 10:14; 11:14). This could come in the form of divine utterance of words (9:24; 1 Sam. 3:1; Jer. 14:14; 23:16), a dream (Isa. 29:7), a writing (Isa. 1:1; Nah. 1:1; Hab. 2:2-3), or a mental picture while one is awake (8:1, 2, 13-17, 26; 9:21-24. Cp. Num. 24:4, 16)
2 Heb. chezev, sight; vision (2:19, 28; 4:5, 9, 10, 13; 7:1, 2, 7, 13, 15). This word is used of visions while asleep, known as dreams, as seen in these passages
3 Heb. marah, a vision as seeing something in a mirror; appearance (10:7, 8, 16; Gen. 46:2; Num. 12:6; 1 Sam. 3:15; Ez. 1:1; 8:3; 40:2; 43:3)
4 Heb. mareh, sight; appearance (8:16, 26, 27; 9:23; 10:1; Ez. 8:4; 11:24; 43:3)

g The 3 Heb. words trans. dream in Daniel—chalom (2:1-3), chelem (2:4-9, 26-28, 36, 45;4:5-9, 18-19; 5:12; 7:1), and chalam (2:2, 3)—all have the meaning of something seen while asleep. There are 14 dreamers and 34 recorded dreams in Scripture: 22 in the O.T. and 12 in the N.T. See note c, Gen. 20:3; and note m, Dan. 4:5.

h At the end of the 3 years (v 5).

i Questioned them (v 20).

j All the captives from all nations.

k All 4 Jews stood before the king to advise on state and other matters.

l An idiom meaning many times better.

m He continued in office the rest of the 70 years captivity to the time of Cyrus (v 21; 9:2). It does not say that he did not continue longer, but this is when he wrote this book.

n About a year after Daniel was taken captive (see ***Jehoiakim***, p. 1487). This proves that Daniel was used even before his 3 years' training was up (1:5 with 2:1; Jer. 25:1). This was a year after Jehoiakim rejected God and burned the scroll (Jer. 36)

o See the study of magicians, astrologers, sorcerers, etc. in note b, Lk. 12:29.

p This indicates that they were a special class from all others in Babylon.

q Daniel 2 is a vision of the great metallic image. In it we have the prophetic future of the world from Daniel's day into the eternal future when God will reign forever. It concerns the latter days in particular (2:28, 44-45).
4 Parts to Dan. 2:
1 Details leading up to dream (v 1-18)
2 The dream revealed (v 19-35)
3 The dream interpreted (v 36-45)
4 The effects of the dream (v 46-49)

a All the king could tell the wise men of his dream was that he had one and that it greatly disturbed his spirit (v 1-3). His wise men had made claims of power to reveal secrets and future events, except Daniel and his companions. Now, when the king needed them they could not live up to the claims of their supernatural powers. All branches of fortune telling and insight into the future by demons or by stars are limited. When God is involved in a case, as here, such other powers are absolutely helpless to operate even though under normal circumstances there may be a limited operation of those powers.

b The Chaldeans, a group of learned Babylonians who taught all the arts and sciences of that day, became the spokesmen for all the others (v 4).

c Heb. aramith, Aramaic, the language of Aram or Syria. The insertion of this word here is to call attention to the fact that what follows is not in Hebrew, but in Aramaic, which is true as far as the end of ch. 7. The Syriac and Chaldee are properly the Western and Eastern Aramaic. Other Aramaic portions are Ezra 4:8–6:18; 7:12-26; Jer. 10:11.

d This is a common form of addressing a king in the East.

e This was arbitrary and tyrannical in the extreme, but God overruled it for His glory (v 10-28).

the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that [f]ye would gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

3. Inability of the wise men

10 ¶ The Chaldeans answered before the king, and said, [g]There is not a man upon the earth that can shew the king's matter: therefore *there is* [h]no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, [i]except the gods, whose dwelling is not with flesh.

4. Nebuchadnezzar's resentment

12 [j]For this cause the king was angry and very furious, and commanded to destroy [k]all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ [l]Then Daniel answered with counsel and wisdom [m]to Arioch the captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, [n]Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 [o]Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 [a]Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

6. The dream revealed to Daniel

19 ¶ [b]Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: [c]for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what *is* in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

7. Daniel brought in

---

f Perhaps they were stalling for time in hopes that the king would remember his dream. They knew by his troubled spirit and extreme demands that he would seek to recall it so he could get the interpretation of it (v 8-9).

g They told the truth, thus making it all the more clear that Daniel got his dream and interpretation from God (v 16-28).

h They knew that no such thing had ever before been decreed by any king and that it was impossible for any man to know the answer of himself; so, when Daniel gave the dream and the interpretation they knew that it had to be by the Spirit of the holy Gods, as they ever afterward acknowledged (4:8-9, 18; 5:11).

i They held that there were gods who dwelled in men. Here is one of 213 times in Scripture that the word Elohim (Gods), plural of Eloah is found. Its first use is in connection with the Gods of heaven—the Father, the Son, and the Holy Ghost (Gen. 3:5). Here it is clear as elsewhere that there is a plurality of persons in the Godhead, for "man is become as one of us" (Gen. 3:22). See also Ex. 22:28; 1 Sam. 4:8; Dan. 2:11; 4:8-9, 18; 5:11, 14; Mt. 3:16-17; 28:19; 2 Cor. 13:14; Eph. 4:1-7; 1 Jn. 5:7, note.

j For the cause that the wise men were stalling for time and could not manifest their claimed supernatural powers. The king, seeing that he and his people were victims of deception, determined to rid his kingdom of them all, including Daniel and his companions (v 12-13). In a sense, the king was more honorable and just than the brag-
Chaldeans. They claimed powers to reveal secrets and make known divine revelations, but in a crisis they could not produce.

k All included Daniel and his 3 Jewish companions (v 13).

l Here we have Daniel's wisdom again exercised. He sought for time only once. How much time is not stated, but there was one night at least before the execution (v 19). The mission to slay was already being carried out (v 14). He did get a certain stay of execution from the king himself (v 16).

m Arioch, an ancient Babylonian name first used as the name of a king from Assyria (Gen. 14:1, 9). It is found elsewhere only in Dan. 2:4-15, 24-25.

n Question 2. Next, v 26.

o This verse not only shows that Daniel went to the king personally, but that he had absolute faith in God as to the revelation and interpretation of the dream. He promised the king both if he would only grant him time to pray to his God in the heavens—the One ruling all things (v 16).

a When Daniel got a stay of execution to fulfill his promise of getting the dream and the interpretation for the king, he went to his own house and laid the proposition before his 3 brethren (v 17). The 4 of them united in prayer for a definite answer to be given within the specified time. The situation was acute—their lives were at stake! It was an answer or death by execution (v 18). Which would it be? Would God fail them after they had taken their stand for Him? Would not the God of the Hebrews show Himself strong in behalf of those who were depending upon Him for an immediate answer? The record is clear.

b THEN: when they prayed—that very night God gave the same dream to Daniel that He had given to Nebuchadnezzar. Then Daniel blessed the God of heaven for the answer and made ready to go before the king (v 19-26).

c 15 Reasons for Praising God:
1 Wisdom belongs to Him (v 20)
2 Power belongs to Him (v 20)
3 He changes the times (v 21)
4 He changes the seasons (v 21)
5 He removes kings (v 21)
6 He sets up kings (v 21)
7 He gives wisdom to the wise (v 21)
8 He gives knowledge to men who have understanding (v 21)
9 He reveals deep things (v 21)
10 He reveals secret things (v 21)
11 He knows what is in darkness (v 22)
12 He dwells in light (v 22; 1 Tim. 6:16)
13 He has given me wisdom (v 23)
14 He has given me power (v 23)
15 He has answered prayer by revealing to us the king's matter (v 23)

och, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: [e]bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king [f]in haste, and said thus unto him, I have found a man [g]of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, [h]Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

8. Object and subjects of the dream: testimony of God

27 [i]Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar [j]what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, [k]thy thoughts came *into thy mind* upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 [a]But as for me, this secret is not *revealed to me* for *any* wisdom that I have more than any living, [b]but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

9. The great image: five parts (cp. Dan. 7:1-14)

★■31 ¶ Thou, O king, [c]sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

10. The interpretation
(1) Head of gold: third world empire to persecute Israel—Babylon (Dan. 7:4; Isa. 13:1, refs.)

■ 36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings: *[d]for

---

the lives of the other wise men, then announced that he had the answer to the king's problem (v 24).

e Note Daniel's absolute confidence that he had the dream and the interpretation (v 24).

f Note the executioner's confidence in Daniel (v 25).

g Many times in history it has been a despised Jew who has solved the problems of men. This has been true of Abraham's seed, beginning with Abraham himself (Gen. 14). Joseph (Gen. 37-50), Mordecai (Esther 1-10), Jonah (1-4), Daniel (2-12), Jesus Christ (Jn. 3:16), and many others are among those who have saved great portions of humanity.

h Question 3. Next, 3:14.

i Daniel's first answer was to give glory to God, proving that He is the only true God and greater than all the wise men of earth (v 27-28).

j The primary object of the dream was to show Nebuchadnezzar what would befall his kingdom after his death, and to reveal all world empires from then into all eternity. The main part of the vision centers around what shall be in the latter days (v 28-45).

k Daniel revealed the very thoughts of Nebuchadnezzar the night he had the dream (v 29).

a Daniel took no credit to himself for the dream or the interpretation, nor did he claim any superiority over the other wise men, although Nebuchadnezzar himself had found the 4 Jews 10 times greater in wisdom than all others (1:20).

b 12 Reasons Why an Answer Was Given:

1 To save the lives of Daniel and his companions (v 18, 30)
2 To magnify God to be greater than all the wise men of Babylon (v 27-28)
3 To demonstrate that God answers prayer for those who depend upon Him (v 18-23)
4 To reveal that He is sovereign over all nations (v 19-23, 39-45)
5 To demonstrate the fact that God is still guiding human affairs (v 19-23)
6 To prove that God is infinite in knowledge and wisdom (v 21-23; Rom. 11:33)
7 To make it clear that God is the Author of prophecies (v 23-45)
8 To prove that God is the only true God (v 20-30)
9 To testify that the true God is the God of Israel (v 23)
10 To prove that one receiving a revelation may or may not be a true child of God (v 29-30, 45)
11 To reveal the thoughts of men (v 30)
12 To make known the plan of God from Daniel's day into all eternity (v 29-45)

c 1st prophecy in Dan. (2:31-35; v 31-33a are fulfilled; v 33b-35 are unfulfilled). Next, v 38.

The Dream of Nebuchadnezzar:

1 The great image
2 Its brightness was excellent
3 It stood before the king
4 The form was terrible (v 31)
5 Head of image was of fine gold
6 Its breast and arms were of silver
7 Its belly and thighs of brass (v 32)
8 Its legs of iron
9 Its feet of iron and clay (v 33)
10 A stone cut out without hands smote the image on the feet breaking them to pieces (v 34)
11 The iron, the clay, the brass, the silver, and the gold were broken to pieces together, becoming like chaff of a threshing floor; and the wind carried them away and they were found no more (v 35). Together indicates all of them being united under the beast of Rev. 13, 17 in the last days
12 The stone that smote the image became a great mountain and filled the whole earth (v 35)

*d This confirms the statement of Daniel in v 21, "He removeth kings, and setteth up kings." God is still sovereign and can do as He wills among men. There is no power but of God (Rom. 13:1-8). He gives power to all created beings, but He is not responsible for how they use that power. He gave power to Satan and has not taken it away. He will judge him for the misuse of that power (Mt. 25:41). God has predicted the rise and fall of certain kingdoms, and if any overstep His will in the exercise of their authority they will be judged by Him. At times God has to use unsaved men as rulers to carry out certain of His necessary purposes on earth. He raised up Pharaoh who would resist His will so that He could make His power known (Ex. 4-15; Rom. 9:17-24). The Assyrians were raised up to punish the 10 tribes (2 Ki. 17). Nebuchadnezzar was raised up to punish Judah for her sins and to fulfill prophecy (2 Ki. 24; Jer. 25). Thus God has worked and is still working among nations to bring about His eternal purpose of testing man and bringing him back to the place he was before the fall, so His original program can be carried out in the new earth as if man had never fallen (Acts 3:21; Eph. 1:10; 3:10-11; 2 Pet. 3:13; Rev. 21-22). Satan power, and strength, and glory.

★ 38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and [*e]hath made thee ruler over them all. [*f]Thou *art* this head of gold.

(2) Breast and arms of silver: fourth world empire—Medo-Persia (Dan. 5:25-31; 7:5; 8:20; 11:1-2; Isa. 13:17; 21:2; 45:1; Jer. 51:11)

39 And after thee shall arise another kingdom inferior to thee,

(3) Belly and thighs of brass: fifth world empire—Grecia (Dan. 7:6; 8:21; 11:1-4; Joel 3:6; Zech. 9:13; Rev. 13:1-2; 17:3, 16-17)

and another third kingdom of brass, which shall bear rule over all the earth.

(4) Legs of iron: sixth world empire—Rome (Dan. 7:7, 17-24; 9:26; Lk. 2:1; Jn. 11:48)

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

(5) Feet of iron and clay: seventh world empire—Revised Rome (Dan. 7:8, 20-24; Rev. 13:1-18; 17:12-17)

41 And whereas thou sawest the [a]feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with [b]miry clay.

42 And *as* the toes of the feet *were* [c]part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly [d]broken.

43 And whereas thou sawest iron mixed with miry clay, [e]they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

(6) The stone: ninth and last world empire—the kingdom of heaven on earth under Messiah (Isa. 9:7, refs.)

44 And [f]in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that [g]the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king [h]what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.

11. God exalted: Daniel promoted

46 ¶ [i]Then the king Nebuchadnezzar fell upon his face, and [j]worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and

---

and his agents seek to thwart God's purposes in the earth (1 Chr. 21:1; Job 1:6; 2:1; Ps. 109:6; Dan. 10:12-21, notes). Satan will be completely defeated at the 2nd advent of Christ and God's kingdom will then be set up on the earth forever (Rev. 11; 12; 16; 19; 20). See ***The Times of the Gentiles***, p. 1474.

[*e] It will be noted that some of these kingdoms of Dan. 2 and 7 are spoken of as ruling over all the earth (2:38-39; 7:23). See ***Extent of Antichrist's Reign***, p. 535 of N.T.

[*f] 2nd prophecy in Dan. (2:38b-45; v 38b-40 are fulfilled; v 41-45 are unfulfilled.) Next, 3:17. See ***The Image Interpreted***, p. 1473.

[a] The feet and toes are to be the last form of the Roman Empire in the days of the 2nd advent of the Messiah. The feet represent the same as the two legs, the Eastern and Western divisions of the Roman Empire, the 4th kingdom of Daniel and the 6th kingdom of Rev. 17:9-11. The toes represent the final division of the Roman Empire into 10 kingdoms, ruled by 10 kings from 10 separate capitals. The last form of this empire was to be partly strong and partly broken, that is, partly weak (v 41-42). The weakness is symbolized by the clay which is easily broken, the strength by iron which breaks all other materials to pieces (v 40).

[b] Chaldee, tin, mud. The same as the Heb. tit, mire (2 Sam. 22:43; Job 41:30; Ps. 69:14; Jer. 38:6; Mic. 7:10; Zech. 9:3; 10:5). Mud, not being very strong, represents the forms of government by popular majority which are weak in many respects compared to the rule of absolute monarchy, as symbolized by iron (Rev. 2:27; 12:5; 19:15).

[c] Chaldee, min, a portion; or some of them, indicating that some of the 10 kingdoms would be strong as iron (the kings being absolute in power), while part of them would be weak (the kings being swayed by the popular will of their subjects). This not last even as mud cannot mix with iron (v 42-43).

[d] Chaldee, tebar, fragile; easily broken.

[e] The kings represented by the 10 toes will seek to mingle themselves with the seed of men; that is, they will seek to be popular with their subjects and rule more or less by their wishes. The result will be that the clay will be broken up, the iron becoming predominant. Absolute monarchs will finally emerge from this mixture and they will be true kings in deed and not in word, having power to act as individuals. They will give their power to the beast after 3 of them are defeated (7:23-24; Rev. 17:12-17).

[f] In the days of the 10 kings symbolized by the 10 toes on the image (v 41-45) and the 10 horns on the beasts of Dan. 7:7-8, 23-24; Rev. 13; 17:12-17, the God of heaven will set up a kingdom on earth that shall never be destroyed. It will break in pieces and consume or take over all the 10 kingdoms and shall stand forever (v 44; Zech. 14; Rev. 19:11-21; 20:1-10). This proves that the 10 kings are yet future and could not have been 10 barbarous tribes which overran the old Roman Empire in the 4th and 5th centuries after Christ. For proof 10 kings are yet future, see ***10 Kings, Not Barbarous Tribes***, p. 1475.

It will be noticed in the headings of the text in 2:41 and 2:44, one kingdom is the 7th and the kingdom of God is the 9th. There is no 8th kingdom mentioned in Dan. 2, but there is in Dan. 7:23-24; Rev. 17:9-11. Daniel does not see a little toe coming out of the 10 toes, plucking out 3 of the others by the roots; but in 7:7-8, 19-24 there is a little horn coming out of the 10 horns, and after them. He gets power over them by conquering 3 of them and by the others of the 10 kings then submitting to him without further war. This is the same as Rev. 17:9-17. The 10 kings give their power to the beast whose kingdom becomes the 8th kingdom. The 7th kingdom is that of the 10 kingdoms being independent as separate kingdoms; the 8th is made up of the same 10 kingdoms, only they are no longer independent. They continue under the beast for 42 months as subject kingdoms (Rev. 13:1-8; 17:9-17).

[g] The stone is a symbol of the kingdom of the God of heaven headed by Christ at His 2nd advent (v 45; 7:9-14, 18, 27; Isa. 9:6-7; Zech. 14; Lk. 1:31-33; Rev. 11:15; 19:11-21; 20:1-10).

[h] These are the events that shall come to pass from Nebuchadnezzar's day into eternity when the God of heaven reigns on earth (v 38-45; Isa. 66:22-24; 1 Cor. 15:24-28; Rev. 21-22).

[i] See ***7fold Result of the Revelation***, p. 1487

[j] There is no indication that Daniel accepted this worship. Cp. Rev. 19:10; 22:8-9.

of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel [*l]*sat* in the gate of the king.

853 CHAPTER 3

III. Daniel's brethren tested: the fiery furnace (Heb. 11:34)

1. Image made and set up

1 Nebuchadnezzar the king made [*m]an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of [*a]Dura, in the province of Babylon.

2. The dedication services

2 [*b]Then Nebuchadnezzar the king sent to gather together the [*c]princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

3. Command to worship

4 [d]Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the [e]cornet, [f]flute, [g]harp, [h]sackbut, [i]psaltery, [j]dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning [k]fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and [l]accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; [m]these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

5. Command to worship the image

13 ¶ [n]Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, [a]*Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

15 [b]Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; [c]and who *is* that God that shall deliver you out of my hands?

6. Refusal of the three Jews

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, [*d]we *are* not careful to answer thee in this matter.

★ 17 [*e]If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

7. The harmless furnace

---

only here; 3:2, 3, 27; 6:7.

*l Daniel became chief officer of the palace and the greatest counselor of the king (v 49).

*m The image was 12½ x 125 ft.

*a Unknown, but perhaps at Babylon.

*b When this was done is not known and all speculation is valueless.

*c 8 Main Classes Gathered to Dedication:

  1 Princes: satraps or privy counselors who had access to the king at all times (3:2-3, 27; 6:1-7)
  2 Governors: lieutenants, viceroys, nobles of the various provinces (2:48; 3:2-3, 27; 6:7)
  3 Captains: pashas; deputy rulers of outlying provinces (3:2-3, 27; 6:7) or leaders of armies (1 Ki. 20:24; Jer. 51:23, 28, 57; Ez. 23:6, 12, 23)
  4 Judges: assistants to the king in making laws (3:2)
  5 Treasurers: those in charge of the treasure houses (3:2-3)
  6 Counselors: lawyers; judges (3:2-3)
  7 Sheriffs: supreme masters; civil magistrates (3:2-3)
  8 Rulers of provinces: state and civil officers and various wise men (3:2-3)

d Heralds were employed by kings to announce decrees (v 4), and to proclaim their coming (Mal. 3:1; Isa. 40:3). Otherwise they were used to proclaim the opening of games, the name and country of the contestants, and the rules of the contest.

e A horn with a deep hollow sound, as well as one with a shrill and piercing tone.

f A wind instrument with a strong and shrill sound.

g A stringed instrument.

h Another type of harp.

i Another stringed instrument.

j Perhaps a tambourine or tom-tom drum.

k Tradition says that Abraham was cast into such a furnace by this idolatrous people because he would not worship their idols.

l Shadrach, Meshach, and Abed-nego (v 12). For some unknown reason Daniel and other Jews were left unnoticed or they were not present at this dedication.

m 3 Charges Against the Jews:

  1 They have not regarded you (v 12)
  2 They serve not your gods (v 12)
  3 They do not worship the golden image you have set up (v 12)

n Nebuchadnezzar (v 13) and Jonah (Jonah 4:1-9) are outstanding examples of being hasty and angry. Such is forbidden in Scripture (Eccl. 7:9; Tit. 1:7. Cp. Pr. 14:17; 22:24; 29:22; Mt. 5:22; Eph. 4:26).

a Question 4. Next, v 15.

b The king in spite of his rage gave them an opportunity to meet his terms and thus escape death by fire (v 15).

c Question 5. Next, v 24. This question was a challenge to God and also to the Jews, to prove that their God was able to deliver from fire.

*d Note how carefully they answered the king and how confident they were that their God was able to deliver them from the king. Whether He would or would not though, one thing was made clear: they would not serve idols or bow down in worship to the image (v 16-18).

*e 3rd prophecy in Dan. (v 17, fulfilled, v 26). Next, 4:10.

fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [g]coats, [h]their hosen, and their [i]hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

8. The king amazed

24 Then Nebuchadnezzar the king was [j]astonied, and rose up in haste, *and* spake, and said unto his counsellors, [k]Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like [l]the Son of God.

9. The king convinced

26 ¶ Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye [a]servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

tains, and the king's counsellors, being gathered together, [b]saw these men, [c]upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [d]Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath [e]sent his [*f]angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

10. Nebuchadnezzar's decree

29 Therefore I make a [*g]decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, [*h]shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king [*i]promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

854

CHAPTER 4

IV. Nebuchadnezzar's deposition
1. The king's proclamation

1 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in [*j]all the earth; Peace be multiplied unto you.

2 [*k]I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! [*l]his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

2. The dream

---

f When the king, full of rage, commanded the furnace to be heated 7 times hotter than usual, he only magnified God all the more (v 19, 25-28). In The Song of the Three Holy Children of the Apocrypha it is stated that the servants of Nebuchadnezzar kept throwing "rosin, pitch, tow, and small wood; so that the flame streamed forth above the furnace forty-nine cubits." This was about 102 ft. The fire was so hot that it killed those putting the men in the furnace (v 22).

g Cloaks or mantles.

h Chaldee, petesh, fine outer garment. Hosen is obsolete.

i The turban. The only place the word is used in Scripture. Herodotus who lived 100 years after Daniel said that the dress of the Babylonians consisted of a tunic of linen reaching down to the feet over which was a woolen tunic and over all a white short cloak or mantle. On their heads they wore turbans. One trans. reads, "in their cloaks, their turbans, and their upper (woolen) tunics, and their under (linen) tunics." All this should have caught fire quickly but instead there was not even the smell of smoke on them when they came out (v 27).

j Astonished or amazed.

k Question 6. Next, 4:30.

l There is no definite article in the original language, so it reads, "a son of God," that is, an angel or a superhuman being. Nebu-

revelation of the Son of God who was born of God and Mary (Mt. 1:18-23; Lk. 1:35; Heb. 1:5-7, notes). He himself acknowledged the being was an angel in v 28.

a The 3 Jews had claimed to serve the true and living God (v 17), so now the king recognized them as true servants of the Most High God (v 26).

b They were examined carefully by all the great men of Babylon who were witnesses of this great miracle (v 27).

c 4 Miraculous Things (v 27):
  1 Bodies were immune to fire
  2 No hair of the head was singed
  3 Garments were not burned
  4 No smell of smoke was upon them

d Nebuchadnezzar was at least a man to recognize superiority. He always acknowledged God when His power was manifested (2:47; 3:28; 4:34).

e This explains the son of God idea expressed by the king who believed in many gods and many offspring of gods. To him any kind of supernatural being would be the offspring of a god.

*f 5 Things Nebuchadnezzar Confessed (v 28):
  1 God has sent His angel
  2 God delivers those who trust in Him
  3 God made him change his word
  4 The Jews offered to give up their lives in order to be true to their God
  5 There is no other God that can deliver after this sort (v 29)

*g A decree against any word of slander against God is a rare one.

*h This was one mode of death in both Babylon and Medo-Persia (2:5; 3:29; Ezra 6:11).

*i This was the 2nd promotion for the 3 Hebrew companions of Daniel (2:49; 3:30).

*j All the earth under Nebuchadnezzar—not all the earth outside his kingdom, which included only the modern states of Palestine, Trans-Jordan, Syria, Egypt, Lebanon, Iraq, and Iran. The phrase all the earth must be understood in a limited sense, as explained of the limitations of the Antichrist's kingdom (see ***Extent of Antichrist's Reign***, p. 535 of N.T.).

*k This was the 2nd proclamation or decree exalting God (3:29-30; 4:1-3; Cp. 2:47).

*l Nebuchadnezzar, a heathen king, expressed two great doctrines of Scripture that very few Bible scholars understand or acknowledge today:
  1 That God's kingdom is to be an everlasting one (v 3; 2:44-45; 7:13-14, 18, 27; Isa. 9:6-7; Zech. 14; Lk. 1:31-33; Rev. 11:15; 22:4-5)
  2 That eternal generations of natural people will be on the earth (v 3; 2:44-45; 7:13-14, 18, 27; Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Zech. 14; Lk. 1:31-33; Rev. 5:10; 11:15; 22:4-5)

✡ ✡ ✡

house, and flourishing in my palace:

5 I saw a [m]dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

3. Interpretation desired

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but [a]they did not make known unto me the interpretation thereof.

4. The dream recited

8 ¶ But [b]at the last Daniel came in before me, whose name *was* Belteshazzar, according to the name of my god, and [c]in whom *is* the spirit of the holy [d]gods: and before him I told the dream, *saying*,

9 O Belteshazzar, [e]master of the magicians, because [f]I know that the spirit of the holy gods *is* in thee, and no secret troubleth thee, I tell me the visions of my dream that I have seen, and the interpretation thereof.

★■10 [g]Thus *were* the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a [h]watcher and an holy one came down from heaven;

14 He cried aloud, and said thus, Hew down the [i]tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts [j]get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of

---

events. Both times he was troubled and demanded his wise men to reveal the interpretation (2:2-16; 4:5-7). Both times all failed but Daniel.

34 Dreams of Scripture:

1 Abimelech, of Sarah (Gen. 20:3)
2 Jacob, of a ladder (Gen. 28:12)
3 Jacob, of ring-straked cattle (Gen. 31:10-13)
4 Jacob, of Egypt (Gen. 46:2)
5 Laban, of Jacob (Gen. 31:24)
6 Joseph, of brethren (Gen. 37:5)
7 Joseph, of brethren (Gen. 37:9)
8 Chief butler, of himself (Gen. 40:9)
9 Chief baker, of himself (Gen. 40:16)
10 Pharaoh, of famine (Gen. 41:1-4)
11 Pharaoh, of famine (Gen. 41:5-8)
12 A Midianite, of Gideon (Judg. 7:13)
13 Solomon, of wisdom (1 Ki. 3:3-15)
14 Eliphaz, of a spirit (Job 4:12-21)
15 Job, of terror (Job 7:14)
16 Nebuchadnezzar, of kingdoms (Dan. 2)
17 Nebuchadnezzar, of himself (Dan. 4)
18 Daniel, of kingdoms (Dan. 7)
19 Daniel, of kingdoms (Dan. 8)
20 Daniel, of God (Dan. 10:5-9)
21 False prophets, of lies (Jer. 23:27-32; 29:8)
22 Diviners, of false things (Zech. 10:2)
23 Joseph, of Mary (Mt. 1:20)
24 Joseph, of flight to Egypt (Mt. 2:13)
25 Joseph, of returning home (Mt. 2:19)
26 Joseph, of Herod (Mt. 2:22)
27 The wise men, of warning (Mt. 2:12)
28 Pilate's wife, of Jesus (Mt. 27:19)
29 Cornelius, of an angel (Acts 10:3-6)
30 Peter, of animals (Acts 10:10-16)
31 Paul, of a man (Acts 16:9)
32 Paul, of going to Rome (Acts 23:11)
33 Paul, of safety (Acts 28:23-24)
34 John, of Christ (Rev. 1:12-18)

[a] In the first dream these same wise men promised to give the interpretation if he would only tell them the dream. Here he told the dream and they still failed (v 7).

[b] When all the magicians, astrologers, soothsayers, and Chaldeans had proved their powerlessness to interpret the dream, Daniel made known the true interpretation in one hour (v 6, 19).

[c] The Holy Spirit was in Daniel and this is the way the heathen king expressed the fact (v 8, 9, 18; 5:11, 14).

[d] Chaldee, Elahin, Gods. A plural noun equal to Heb. Elohim used 2,347 times in the Bible of the true God, indicating plurality this many times even though often trans. in the singular. Elohim is trans. gods 217 times but should have been trans. Gods all 2,347 times when used of the true God (see ***Trinity*** in Index).

[e] Master of magicians. Daniel was recognized as being greater than all the learned men and religious devotees of his day. There is no indication that he belonged to this class or any other mentioned here. These were no doubt followers of Zoroaster, founder of the ancient Persian religion and the wisdom of the Magi. They were originally a Median tribe and were invested early with priestly rites. They guarded the sacred fire, recited hymns at dawn, and offered sacrifices. They had a reputation for magic arts, studied astrology and astronomy, and claimed to be able to do many things beyond human power. For a more complete study of magical terms used in Scripture see note b, Lk. 12:29.

[f] He had definite proof of this in Daniel's manifestation of the gifts of wisdom, knowledge, and interpretation referred to in Dan. 2.

[g] 4th prophecy in Dan. (4:10-16, fulfilled). Next, v 20.

The Prophetic Tree Vision:

1 I saw a tree in the midst of the earth
2 The height was great (v 10)
3 The tree grew
4 And was strong
5 The height reached heaven
6 All the earth could see it (v 11)
7 The leaves were fair (beautiful)
8 The fruit very much
9 It provided meat for all creatures
10 It provided shadow for all
11 It provided homes for all (v 12)
12 A watcher, a holy one (an angel) came down from heaven (v 13)
13 He Cried Aloud:
    (1) Hew down the tree
    (2) Cut off his branches
    (3) Shake off his leaves
    (4) Scatter his fruit
    (5) Let the beasts get away from under it, and the fowls from its branches (v 14)
    (6) Leave the stump of his roots in the earth
    (7) Let it be wet with the dew of heaven
    (8) Let his portion be with the beasts in the grass of the earth (v 15)
    (9) Let his heart be changed from that of a man to a beast
    (10) Let seven times pass over him (v16)
    (11) This decree is by the watchers
    (12) The demand by the holy ones
    (13) To the intent that the living may know that the Most High ruleth in the kingdom of men
    (14) And giveth it to whomsoever He will
    (15) And setteth up over it the basest of men (v 17)

[h] A holy angel from heaven at the command of watchers and holy ones (angels) carrying out the will of the Most High (v 13, 17). These watchers oversee the affairs of men to enable them to bring about the will of God in the earth (v 17; 10:10-21; 11:1; 12:1; Mt. 18:10; Heb. 1:14).

[i] Great men are often compared to trees (Ps. 1:3; 37:35; Ez. 17:5-6; 31:3; Jer. 22:15; Cp. Mt. 7:17-19).

[j] His courtiers, officers, etc. all abandoned him as soon as his insanity appeared. He was driven from them to eat with beasts for 7 years (v 25).

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the [k]basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

5. The dream interpreted

19 ¶ Then Daniel, whose name *was* Belteshazzar, [l]was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, [a]the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

★■20 [b]The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till [c]seven times pass over him;

■ 24 This *is* the interpretation, O king, and this *is* the decree of the most High, which is come upon my lord the king:

★ 25 [d]That [e]they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

6. Advice given to the king

27 Wherefore, O king, [f]let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.

7. Advice rejected by the king

28 ¶ [g]All this came upon the king Nebuchadnezzar.

29 At the end of [h]twelve months he walked in the palace of the kingdom of Babylon.

30 The king spake, and said, [i]Is not this great Babylon, that I have built for the house of the kingdom [j]by the might of my power, and for the honour of my majesty?

8. Dream fulfilled

---

k Referring perhaps to the enemies of the king (v 19).

l Astonished, not because of the difficulties of understanding it, but he felt for the king, the nation, and for the welfare of his own people.

a The dream concerns your enemies and the interpretation benefits them (v 19).

b 5th prophecy in Dan. (4:20-23, fulfilled). Next, v 25.
Interpretation of the Tree Vision:
1 Nebuchadnezzar, you are the tree (v 20-22; Cp. 2:38)
2 The watcher, a holy one sent down from heaven, is an angel announcing the decree of the Most High (v 23-24)
3 The decree is: You will become mentally deranged and men will drive you from your kingdom. You will imagine yourself one of the beasts of the field, eating and sleeping with them for 7 years, until you learn that the Most High rules in the kingdom of men, and gives it to whomsoever He will (v 25)
4 The stump left in the ground with the roots held firm by a band of iron and brass means that your kingdom shall be sure unto you when your lesson is learned (v 26)

c If some Bible scholars interpreted the Bible consistently they would explain the seven times during which Nebuchadnezzar was insane to be 2,520 years, for this is how they interpret the seven times of Lev. 26:18. They would also have Naaman dipping in Jordan 2,520 years (2 Ki. 5:10), and many other unbelievable interpretations of other events. One can see that this could not be the intended thought in any passage where the term seven times is used. Here it denotes 7 literal years. In Lev. 26:18 it expresses severity of punishment. In 2 Ki. 5:10 it means literally 7 times of dipping in Jordan. See ***The Times of the Gentiles***, p. 1474.

d 6th prophecy in Dan. (4:25-26, fulfilled). Next, v 31.

e Who actually did this is not stated. It was not his enemies, for they would have killed him. The vision concerned his enemies (v 19) in the sense that his absence from the throne would be good news to them. He could not carry on any more invasions in such condition. His friends no doubt fulfilled this and protected him in his sojourn among the beasts. No new king was chosen in his stead. His kingdom was secure and waiting for him when he should become normal. His own son was regent during his father's insanity and he no doubt helped preserve the kingdom for him, which made possible the fulfilling of v 26.

f Daniel's 3fold Advice to Nebuchadnezzar:
1 Be open to my counsel
2 Break off your sins by doing right
3 Quit your iniquities by showing mercy to the poor (v 27)

g Here the change is to the historical narration (v 24-27).

h God was gracious and gave him 12 full months to check himself from going insane (see v 27).

i Question 7. Next, v 35. It was a great city. The walls of the square city were 14 miles long on each side, making 56 miles around an area of 196 sq. miles. Around the city was a deep and broad moat full of water, and beyond that the wall about 108 $^1/_2$ ft. thick and about 417 ft. high. There were 100 brazen gates. The houses were 3 and 4 stories high. Roads crisscrossed the city as in modern times.

The city was built on both sides of the Euphrates, the sections being known as the East and West districts. They were joined by a bridge 3,240 ft. long. At each end was a royal palace, the eastern one being defended by 3 walls, the outermost being 7 miles in circuit, the 2nd one 4$^1/_2$ miles, and the 3rd 2$^1/_2$ miles. There was also a tunnel under the river.

The hanging gardens were 400 ft. sq. rising in terraces planted with trees of various kinds. The temple of Bel and other large buildings made Babylon the greatest city in the world.

j Claiming all glory to himself and not giving any glory to God was the downfall of Nebuchadnezzar (v 30). It was God who had chosen him and given him his great kingdom (2:19, 38). It was God who had warned him 12 months before (4:17,26-27) mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know [*a]that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 [*b]The same hour was the thing fulfilled upon Nebuchadnezzar: and [c]he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

9. The king's praise to God

34 [d]And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, [e]whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 [f]And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the [g]army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, [h]What doest thou?

36 [i]At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and

37 [j]Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.

855 CHAPTER 5

V. Fall of Babylon (Isa. 13:1; 41:2)
1. Belshazzar's feast

1 [k]Belshazzar the king made a [l]great feast to a thousand of his [m]lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the [n]golden and silver vessels which [o]his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 [p]Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

2. The writing on the wall

5 ¶ In [q]the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king [a]saw the part of the hand that wrote.

3. Its effect on Belshazzar

6 [b]Then the king's countenance was

Next, 5:23. At the height of his glorifying himself his mind snapped and he remained insane for 7 years.

*a All men will eventually know from experience that God is the Most High and sovereign in the earth and the heavens (1 Cor. 15:24-28; Eph. 1:10; Phil. 2:8-11; Rev. 11:15; 22:4-5). This truth is emphasized here 5 times (2:21-22; 4: 3, 25, 32, 34-35).

*b The hour he became so exalted over his great work and kingdom (v 28-30, 33).

c The mental disease of Nebuchadnezzar is rare. It is called Lycanthropy (from the Greek word lukos, wolf, and anthropos, man) because the person imagines himself to be a wolf, a bear, or some other animal.

d When the 7 years were up he was suddenly restored to sanity and began blessing the God of heaven for His mercy (v 34).

e See note l, v 3.

f In comparison this is true (v 35; Isa. 40:12-29; 66:1-2; Rom. 11:33).

g This confirms the fact of a real social order on the planet heaven (v 35; Job 1:6; 2:1; Col. 1:15-18; Rev. 12:12). See ***Heaven***, p. 1034.

h Question 8. Next, 5:13.

i See ***7 Restored Blessings of Nebuchadnezzar***, p. 1482.

j 20 Things Nebuchadnezzar Learned:
  1 That he should honor God
  2 God was the King of heaven
  3 All God's works are truth
  4 God's ways are just
  5 God is able to abase the proud (v 37)
  6 God is Lord of kings (2:47)
  7 God is a revealer of secrets (2:47)
  8 God sends angels to protect those who put their trust in Him (3:28)
  9 God can change man's word (3:28)
  10 True servants of God will not worship any other god (3:16-18, 28)
  11 There is no other god who can deliver people like the true God (3:29)
  12 No other god can do miracles like the true God (3:25-29; 4:3)
  13 God's kingdom is everlasting (4:3, 34)
  14 There will be eternal generations of men on earth (note l, 4:3)
  15 The Spirit of God can dwell in man (4:8, 9, 18)
  16 God is supreme in earth (4:17, 34)
  17 God gives rule to whomsoever He will (4:17, 32)
  18 The wise men of earth are incapable of solving human problems (2:2-13; 4:4-8)
  19 Sin does not pay (4:27-33)
  20 Pride is the cause of downfalls (4:28-37)

k Belshazzar was the son of Nabonidus and grandson of Nebuchadnezzar. The inscriptions show that he was co-regent while his father went to meet Cyrus in battle. This chapter follows chs. 7-8 in chronology, for the vision of ch. 7 was seen in the 1st year and that of ch. 8 in the 3rd year of Belshazzar. The author no doubt put the message of this chapter here in order to keep the prophetical sections of 7:1–12:13 together.

l The hall in which this feast was held has been recently excavated. It was 60 X 172 ft. The walls were beautifully decorated with painted stucco designs.

m Chaldee, rabreban, great ones (4:36; 5:1, 9, 10, 23; 6:17).

n 1:2; 2 Ki. 25:15; Jer. 52:19.

o His grandfather. There is no word in Chaldee for grandfather. The word father is used of ancestors many times (1 Ki. 15:11-13; 2 Ki. 14:3; 2 Chr. 34:1-2; Rom. 9:10). Jeremiah settles the controversy of this statement by saying, "all nations shall serve him (Nebuchadnezzar), and his son (Nabonidus), and his son's son (Belshazzar), until the very time of his land come" (Jer. 27:7).

p It was sinful enough for such drinking to be going on, but to use the sanctified vessels□from the house of God in Jerusalem in such a drunken brawl was going too far (v 23). God remembered the times when they were used only for His service. He had been waiting for time to bring about the fulfillment of His word before taking vengeance for such desecration of holy things. The time had now come so He began writing on the wall (v 5).

q The hour at the height of the revelry at the feast when idols were praised and the sacred vessels of the true God were desecrated (v 2-4). It was the hour to end the 70 years' captivity and for God to deliver His chosen people so that their nation might be restored (9:24-27; Jer. 25).

a Men saw the hand of God with their own eyes (v 5). Thousands saw the handwriting on the wall as visible as any other writing (v 7-9, 16, 24-25).

b 5fold Description of Fear and Terror:
  1 The face grows pale

that the joints of his loins were loosed, and his knees smote one against another.

4. The wise men: their inability

7 [c]The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, [d]Whosoever [e]shall read this writing, and shew me the interpretation thereof, shall be [f]clothed with scarlet, and *have* a [g]chain of gold about his neck, and shall be the [h]third ruler in the kingdom.

8 Then came in all the king's wise *men*: [i]but they could not read the writing, nor make known to the king the interpretation thereof.

9 [j]Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

5. The queen's advice

10 ¶ [k]*Now* the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 [l]There is a man in thy kingdom, [m]in whom *is* the spirit of the holy gods; and in the days of [n]thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, [o]made master of the magicians, astrologers, ...

12 [p]Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: [q]now let Daniel be called, and he will shew the interpretation.

6. Advice heeded: Daniel called

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, [r]*Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even [s]heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but [a]they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, [b]thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

7. Belshazzar rebuked

---

  2 The mind becomes greatly agitated
  3 There is weakness in the whole frame
  4 The whole body trembles and shakes
  5 A cry of distress is given (v 6-7. Cp. Job 4:12-21)

c Belshazzar followed the pattern of his grandfather, Nebuchadnezzar, in calling for the so-called wise men of Babylon (v 7. Cp. 2:2-19; 4:6-9).

d 3fold Promise of Reward: He Shall:
  1 Be clothed in scarlet (v 7)
  2 Have a chain of gold on his neck
  3 Be 3rd ruler in the kingdom

e This proves that the writing was not in the ordinary language of the lords from the empire. Had it been in Hebrew, Chaldee, or some common language of the empire many could have read and interpreted it. The original may have been a heavenly language of angels or one of any number of earthly languages not known to men in the Babylonian Empire. Whatever it was it took a man gifted by the Holy Spirit, one possessing the gift of interpretation, to read and interpret it. Cp. 1 Cor. 12:10-11, 30; 13:1; 14:5, 12-14, 26-28. There is no indication here that Daniel could read this because he was acquainted with a particular language. This would be doing away with the supernatural element in the interpretation. It was done by the Holy Spirit as much as the previous interpretations were (2:19, 22-23, 28-30, 47; 4:8-9, 19).

f This refers to being clothed in royal robes of purple (Chaldee, argevan, purple, v 7, 29).

g The working of metals into various ornaments, household articles, and even deities is as old as Tubal-Cain (Gen. 4:22). Chains of gold around the neck indicated political dignity (v 7, 15, 29; Gen. 41:42).

h Rule as one of three, that is, be the third. Nabonidus, the king, was the first ruler. Belshazzar, as co-regent, was the second ruler. This would make Daniel the third ruler of Babylon; but he did not get to exercise this power due to the overthrow of Babylon that very night (v 29-31).

i As usual the wise men failed the king while Daniel became of service (v 8-9; 2:2-19; 4:7-9).

  1 It produced great agitation in the king (v 6, 9)
  2 It changed the merrymaking, happy, and jovial mood of the king to one of fear and terror (v 6, 9)
  3 The lords were dumfounded (v 9)

k The merrymaking ceased, the revelry stopped, and a death-like silence came over the banquet hall because of the handwriting. The queen broke the silence by informing the king of Daniel (v 10-12).

l It is always good to have a man of this type in any kingdom. It is even good to have such men in the church. They were plentiful in early times (1 Cor. 1:7; 12:4-11).

m The queen (v 10-12), Nebuchadnezzar (4:8-9, 18), and others (5:14-16) recognized that the Holy Spirit was in Daniel.

n See note o, v 2.

o This was done by Nebuchadnezzar (2:48).

p 7fold Testimony of Daniel:
  1 He had the Holy Spirit in him (v 11)
  2 He had an excellent Spirit (v 12)
  3 He was full of knowledge
  4 He had great understanding
  5 He had the gift of interpreting dreams
  6 He could solve hard sentences
  7 He could dissolve all doubts

q The queen had absolute faith in Daniel for he had never failed (2:19-49; 4:8-30).

r Question 9. Next, 6:12.

s This was a true report (v 14-16).

a They could not is a familiar phrase in connection with man apart from God.
  21 Things Men Could Not Do:
  1 Dwell together because of the abundance of their stock (Gen. 13:6)
  2 Speak peaceably unto Joseph (Gen. 37:4)
  3 Produce lice (magicians, Ex. 8:18)
  4 Stand before Moses (magicians, Ex. 9)
  5 Drink of waters of Marah (Ex. 15:23)
  6 Stand before their enemies (Josh. 7:12; Judg. 2:14)
  7 Drive them out (Josh. 15:63; 17:12)
  8 Follow David to battle (1 Sam. 30:21)
  9 Recover themselves in defeat before Israel (2 Chr. 14:13)
  10 Cause Israel to cease work on the temple (Ezra 5:5)
  11 Drink of the bloody waters (Ps. 78:44)
  12 Spread the sail (Isa. 33:23)
  13 Read the writing (Dan. 5:8)
  14 Show the interpretation (Dan. 5:15)
  15 Bring boat to land (Jonah 1:13)
  16 Cure someone (Mt. 17:16; Mk. 9:18; Lk. 9:40)
  17 Answer Him again (Lk. 14:6)
  18 Take hold of His words (Lk. 20:26)
  19 Believe, because they hardened their own hearts and refused to (Jn. 12:39)
  20 Enter into rest because of their unbelief (Heb. 3:19)
  21 Endure the voice of God (Heb. 12:20)

b See notes on v 7.

fore the king, [c]Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God [d]gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: [e]whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But [f]when his heart was lifted up, and his mind hardened in pride, [g]he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: [h]they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou [i]his son, [j]O Belshazzar, [k]hast not humbled thine heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [l]which see not, nor hear, nor know: [m]and the God in whose hand thy breath *is*, and [n]whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent [o]from him; and this writing was written.

★ 25 ¶ [p]And this *is* [q]the writing that was written, [r]MENE, MENE, [s]TEKEL, [t]UPHARSIN.

8. The writing interpreted

■ 26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the Medes and Persians.

29 Then [u]commanded Belshazzar, and they clothed Daniel with [a]scarlet, and [b]*put* a chain of gold about his neck, and made a proclamation concerning him, [*c]that he should be the third ruler in the kingdom.

9. The writing fulfilled

30 ¶ In [*d]that night was Belshazzar the [*e]king of the Chaldeans slain.

31 And [*f]Darius the Median took the kingdom, *being* about threescore and two years old.

856 CHAPTER 6

VI. Daniel tested: the lions' den (Heb. 11:33)
1. His prosperity in Medo-Persia

1 It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above

---

ders service to his fellowmen.

[d] See 2:37-38; 4:17, 25-26, 32-36; 5:21.

[e] This interprets the head of gold form of kingdom—an absolute monarchy (2:38).

[f] Pride always goes before destruction and a haughty spirit before a fall (Job 33:14-29; Pr. 16:18).

[g] See 4:19-37 for this story.

[h] This suggests that men protected and cared for Nebuchadnezzar more or less during his insanity. Although he did live with the animals he had some human care until he became sane again.

[i] Literally, his grandson (note k, 5:1).

[j] Daniel preached to Belshazzar giving him the exact cause of his ruin. His sin was the same as that of Nebuchadnezzar (Cp. 4:25-36 with 5:22-30).

[k] 6 Sins of Belshazzar:
1 Did not humble himself in his heart
2 Did not profit by the dealings of God with his grandfather (v 22)
3 Exalted himself against God (v 23)
4 Desecrated the sanctified vessels of the house of God (v 23)
5 Praised idol gods (v 23)
6 Refused to glorify the true God who gives life to all (v 23)

[l] Cp. Ps. 115:4-8; 135:15-17; Isa. 37:19; 46:6-7; Hab. 2:18-19; 1 Cor. 8:4.

[m] Cp. Gen. 2:7; Job 12:10; 34:14-15; Ps. 104:29; 146:4; Isa. 42:5; Acts 17:25-29.

[n] Cp. Job 31:4; Ps. 139:3; Pr. 20:24; Jer. 10:23; Heb. 4:13.

[o] It appears from this that the hand still appeared on the wall up to this point. If so, then it was there for some time, until the wise men failed to make the mystery known and Daniel was called, as in v 13-24.

[p] 8th prophecy in Dan. (5:25-28, fulfilled). Next, 6:16.

[q] The writing could not be understood until interpreted by Daniel. To teach that the original writing was in Chaldee, Hebrew, Samaritan, or any known language of the Babylonian Empire is to propagate fallacy, for if this had been the case some of the lords from all over the empire could have interpreted it without the divine help through Daniel. There is no indication that he could read it by his own natural ability. As to the words being in Chaldee they are translations of the original words in some unknown language.

[r] MENE, MENE, meaning numbered, numbered. Repeated for the sake of emphasis. God has numbered your kingdom, and it is finished (v 25-26).

[s] TEKEL, meaning weighed. You are weighed in the balances, and are found wanting (v 25, 27).

[t] UPHARSIN or PHARSIN is the plural of PERES meaning division. Thy kingdom is split up and given to the Medes and Persians (v 25, 28).

[u] Belshazzar rewarded him according to his word, but Daniel did not exercise third rulership over Babylon due to the fact that the Medes and Persians took over the kingdom□that very night (v 30). Thus ended the kingdom of Babylon after holding Israel in captivity for 70 years (Jer. 25; Dan. 9:2).

[a] Purple (note f, v 7).

[b] Put the chain of political dignity upon his neck (note g, v 7).

[*c] See note k, 5:1.

[*d] The night of the drunken feast and the handwriting on the wall (v 1, 30).

[*e] Xenophon says he was slain by 2 lords, Gadatas and Gobrias, who joined Cyrus to avenge themselves of certain wrongs which Belshazzar had done them.

[*f] Darius the Mede (5:31; 6:1-27; 9:1). Many have denied the existence of this king due to the fact that the word Darius was merely an appellative denoting the Maintainer, and was used as such by Xerxes and others. This Darius is not listed in secular history by the name of Darius the Mede. He is supposed to be Astyages. He reigned over Babylon before Darius I, II, and III of profane history. He is not mentioned elsewhere in Scripture outside of Daniel. Josephus speaks of him as being the son of Astyages and kinsman of Cyrus, saying that he took Daniel into Media and exalted him as his chief ruler over the princes of the provinces, trusting him with everything of importance in his realm (Josephus, *Antiquities,* Bk. X, ch.11:1–3). Daniel speaks nothing of the war that raged between the Babylonians and the Medes, but the other prophets do (Isa.13, 14, 45, 46,47; Jer.1, 51). The Medes and Persians were confederates in this war; the former under Darius and the latter under Cyrus. Both princes were supposed to have been present at the taking of Babylon.

cellent spirit *was* in him; and the king thought to set him over the whole realm.

2. Ancient politics

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; [h]but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

3. The decree obtained

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, [i]that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

4. Steadfastness of Daniel

10 ¶ Now when Daniel [j]knew that the writing was signed, he went into his house; and his windows being open in his chamber [k]toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, [a]as he did aforetime.

5. Daniel accused: a lawbreaker

11 Then these men [b]assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; [c]Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to [d]the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

6. The king's efforts

14 Then the king, when he heard *these* words, was [e]sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

7. Cast into the lions' den

★ 16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, [f]Thy God whom thou servest [*g]continually, he will deliver thee.

17 And a [*h]stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

8. Daniel delivered by God

18 ¶ Then [*i]the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.

19 Then the king arose very early in the

---

g This gives the reason for the exaltation of Daniel over all the others which caused the jealousy of v 4-5.

h When enemies cannot find fault at all in a man he must be perfect. They turned next to find some fault with his religion. There was none here so they made a scheme to entrap Daniel into disfavor with the king, appealing to Darius to make a law that would exalt himself and involve Daniel in lawbreaking (v 6-9).

i They knew Daniel prayed 3 times daily, so guessed rightly that any law to stop his praying for 30 days would get him involved with breaking the command (v 10).

j This shows the boldness and faith of Daniel. It was not unwise from any standpoint, for his religion and his God were involved in a challenge (v 5, 10).

k He did not look toward the sun, as the fire-worshippers did, but toward Jerusalem, where the temple of Jehovah had stood and where the sacred presence had been in the Oracle. This seems to have been the custom among the Jews when away from the Holy City (1 Ki. 8:44, 48; 2 Chr. 6:34; Ps. 5:7; 28:2; 138:2; Jonah 2:4). Daniel's evening prayer was seemingly at the time of the evening sacrifice, and his morning prayer perhaps was at the time of the morning sacrifice. Then halfway between was the one at noon. David speaks of prayer as being in the morning, noon, and night (Ps. 55:17). Precise hours of prayer are mentioned in Acts 2:15; 3:1; 10:9.

a No new law could make Daniel quit praying to the God he had served so faithfully 80 to 90 years—the one who had spared his life by revelations being granted (2:18), and who had answered him on other occasions of crisis (4:8-9; 5:13).

b Just as his enemies expected, Daniel was found true to his God and times of prayer, so they reported to Darius, who was very sorry he had made a law that would involve Daniel (v 11-22).

c Question 10. Next, v 20.

d It was customary among Medes and Persians when a law was duly passed and sealed by the king's seal that even he himself would not change it (v 15). In the case of Ahasuerus making a decree for the slaughter of the Jews (Esther 3:13), he would not reverse it, even at the request of his queen (Esther 8:5), but he issued another edict which neutralized the first one (Esther 8:11). Thus one irreversible edict was completely neutralized by another just as irreversible; and the king continued to act his part of being infallible and free from the weakness of repentance.

e Note the contrast between this king and Nebuchadnezzar when his law was disobeyed (3:13, 19). This one was displeased with himself because he had been tricked into making such a law. He sought to deliver Daniel, laboring to do so all day, but the enemies of Daniel held the king to his law as one which could not be altered (v 14-15).

f 9th prophecy in Dan. (6:16, fulfilled). Next, 7:2.

*g Daniel had literally served God continually for 80 to 90 years and had experienced many demonstrations of his union with God. The king had absolute faith in the ability of God and in Daniel's power with God to deliver him from the lions. Daniel now had the same opportunity of showing his faith in God as did the Jews of ch. 3. The lions were no less terrible than the fiery furnace. God had power over both and His own chosen ones were delivered (3:27; 6:22).

*h All this precaution served to prove to Darius and his lords that it was the power of God which delivered Daniel. There could be no trick played that would deliver Daniel from such a place. The same precaution was used in the case of Christ in the tomb, but this only served to prove the certainty of the resurrection (Mt. 27:63-66; 28:12-15).

*i This shows the affection Darius had for Daniel. Cp. v 19, 23-27.

lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God,[j]is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his [k]angel, and hath [l]shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

9. His enemies destroyed

23 [a]Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [b]because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they [c]cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or [d]ever they came at the bottom of the den.

10. Darius' decree: seven reasons

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he *is* the living *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 [e]So this Daniel prospered in the reign of Darius, and in the [f]reign of Cyrus the Persian.

857 CHAPTER 7

VII. Daniel's first vision: the four beasts (cp. Dan. 2:31-35)

1. The vision (Dan. 7:1-14)

(1) Four winds and the four beasts (Dan. 7:17; cp. Dan. 2:31-35)

1 [g]In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the matters.

★■ 2 Daniel spake and said, [h]I saw in my vision by night, and, behold, the [i]four [*j]winds of the heaven strove upon the [*k]great sea.

3 And four great [*l]beasts came up from the sea, diverse one from another.

(2) First beast: a lion; third world empire to persecute Israel—Babylon (Dan. 2:36, refs.)

4 [m]The [n]first *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

(3) Second beast: a bear; fourth world empire—Medo-Persia (Dan. 2:39a)

5 And behold another beast, a second, [o]like to a bear, and it raised up itself on [*a]one

---

k Sent an angel, as in 3:28.

l This is referred to by Paul as being a result of faith (Heb. 11:33).

a The king had power to save Daniel from being put in the den of lions and to change his law, but how could he save face by doing so? Now that Daniel was delivered by such a miracle, he could act boldly and decisively to free him and punish Daniel's enemies without being accused of changing his law through personal weakness and fallibility (v 23).

b This is referred to in Heb. 11:33.

c Such quick destruction of others put into the den only proved more fully that Daniel was miraculously delivered, and illustrated the power of faith in God (Heb. 11:33).

d See ***7fold Decree of Darius***, p. 1487.

e The second time the length of Daniel's prosperity in Babylon and Medo-Persia is mentioned (v 28; 1:21).

f Two different reigns are referred to here, proving that this Cyrus was not the same as Darius of Dan. 5:31; 6:1; 9:1, the Artaxerxes of Neh. 2:1, or the Ahasuerus of Esther 1, as some scholars claim.

g Two visions of Daniel were seen in the reign of Belshazzar (chs. 7 and 8). Two dreams were seen by Nebuchadnezzar (chs. 2 and 4). This vision was seen about 3 years before events of ch. 6. Cp. 6:1 with 8:1. This chapter, which was in Chaldee, completes the whole Chaldee section of Daniel (2:4–7:28). Because of the difference in the Chaldee and Hebrew sections of the book, some have sought to make one section concern Israel and the other Gentiles. There is no ground for such theory. The whole of the visions of Daniel concerns both Jews and Gentiles in the latter days, as we have seen in ch. 2, and will yet see in the following studies.

h 10th prophecy in Dan. (7:2-14; v 2-7, 12 are fulfilled; v 8-11, 13-14 are unfulfilled). Next, v 17.

i Here we have the beginning of the vision in symbols. The interpretation is given in v 17-27. The vision concerns the same kingdoms as symbolized by the great image in Dan. 2, with some additional facts. In Dan. 2 Nebuchadnezzar is shown the Gentile world kingdoms from his day to the 2nd advent of Christ. They are pictured there, from man's standpoint, as a great and beautiful metallic image. In Dan. 7 God shows Daniel the same kingdoms from God's standpoint as ferocious wild beasts (7:17).

*j Winds in symbolic passages denote wars, strife, and judgments from God (v 1-3; 8:7-13 with Jer. 25:32-33; Rev. 7:1-3).

*k Seas in symbolic passages represent peoples (v 17; Rev. 13:1; 17:1, 15).

*l Beasts in symbolic passages represent kingdoms (v 17, 23-24; 8:20-23; Rev. 17:8-11) and their rulers (Rev. 11:7; 13:18; 17:8).

m See ***35fold Vision—4 Great Beasts***, p. 1487.

n The theory that Babylon is not symbolized by the lion because Daniel saw the 4 beasts rise out of the sea, showing they were all future kingdoms after his day, is not proved by the mere fact that Daniel saw them rise out of the sea. The image of Dan. 2 was also seen during the time after Babylon had already risen, yet Daniel said to Nebuchadnezzar, "Thou art this head of gold. And after thee shall arise another kingdom", etc. (2:38-39). If Babylon could be symbolized by a head of gold after it had already risen, then the same kingdom could be symbolized by a lion after it had risen. The king of Babylon is compared to a lion (Isa. 5:29; Jer. 4:7; 50:17, 44-46). The eagle's wings identify Babylon, for the kingdom is compared to an eagle (Jer. 48:40; Ez. 17; Hab. 1:6-8). The wings denote the swiftness of the conquests of Nebuchadnezzar. In just a few years he made a vast empire. The wings being plucked and the lion standing upon its feet as a man with a man's heart being given to it symbolize the conquests of Nebuchadnezzar coming to an abrupt end by his insanity and his becoming sane again—as a man (4:33, 36).

o This is a fitting symbol of Medo-Persia because of their cruelty, thirst after blood, robberies, and love of spoil (Isa. 13:16-18; Jer. 51:48-56). The largest species of bear are found in the mountains of Media.

*a This symbolizes the strength of the Persians compared to the Medes. It is the same thought as the higher horn of the ram in 8:3—Cyrus the Persian who was greater than Darius the Mede (5:31) and who came up last (2 Chr. 36:20-23; Ezra 1:1-8; 3:7; 4:5; Isa. 44:28; 45:1). This kingdom is mentioned in 5:24-31; 6:1-28; 7:5, 17; 8:1-

between the teeth of it: and they said thus unto it, Arise, devour much flesh.

(4) Third beast: a leopard; fifth world empire—Grecia (Dan. 2:39b; Rev. 13:1-18; 17:3, 8-17)

6 After this I beheld, and lo another, [c]like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

(5) Fourth beast: non-descript; sixth world empire—Rome (Dan. 2:40, refs.)

7 [d]After this I saw in the night visions, and behold a [e]fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

(6) Ten horns and the "little horn": Revised Rome and Revived Grecia (see notes Dan. 7:24 and Rev. 13 and 17)

8 [f]I considered the horns, and, behold, [g]there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, [h]in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

(7) The judgment
A. The judge

down, and the [k]Ancient of days [l]did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

B. The judgment administered

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

C. The "little horn" destroyed (Dan. 8:25; 9:27; 11:45; 2 Th. 2:8; Isa. 11:4; Rev. 19:19-21; 20:10)

11 [m]I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

D. The beasts preceding the reign of the "little horn"

12 As concerning the [n]rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

(8) Second coming of the Messiah (Isa. 9:1, refs.; Mt. 24:29; 25:31; notes, 2 Th. 1:7)

13 I saw in the night visions, and, behold, [a]*one* like the Son of man came with the clouds of heaven, and [*b]came to the Ancient of days, and they brought him near before him.

4, 20; 10:1-20; 11:1-2; Isa. 13:17-22; 21:2; 2 Ki. 17:6; 18:11; Esther 1:1–9:3.

b This symbolizes the conquest of Babylon, Lydia, and Egypt by the Medes and Persians. The bear devoured much flesh (v5)

c A leopard is a fit symbol of the Grecian Empire founded by Alexander the Great. The leopard is known for its swiftness. This, together with the 4 wings of a fowl, symbolizes the swiftness of Alexander's conquests. Previously, the 2 wings of the lion symbolized swiftness, but here the 4 wings symbolize double swiftness of Alexander over Nebuchadnezzar's conquests. None of the conquests of other beasts equaled those of Alexander. The 4 heads symbolize the 4 divisions of the Grecian Empire after the death of Alexander, as do the 4 horns of 8:8, 22-23 (see notes). Heads always symbolize kingdoms (v 6; 8:20-23; Rev. 17:9-11). This kingdom is mentioned in 2:32, 35, 39, 45; 7:6, 17; 8:5-25; 10:20; 11:3-45; Zech. 8:13.

d The phrase after this indicates that the 4th kingdom would follow the preceding one—Greece (v 6, 7).

e The 4th beast is a symbol of the old Roman Empire, the 4th of 4 kingdoms in succession. It is mentioned by name only in the N.T. (Jn. 11:48; Acts 2:10; 16:21; etc.). This is a nondescript beast for there is nothing on earth to compare it with. It is a dreadful, terrible, □strong beast with great iron teeth symbolizing the same as the iron on the image of 2:40-43. In fulfillment it devoured the other beasts and stamped upon them with its feet, meaning it conquered all the territories of the first beasts—Babylon, Medo-Persia, and Greece. It was different from all beasts before it, not only in a republican form of government, but also in power, greatness, extent of dominion, and length of duration. The 10 horns symbolize 10 kingdoms in the latter days, the last form of the old Roman Empire (v 7-8, 23-24; Rev. 13; 17:8-17). Horns always symbolize kings (v 7-8, 23-24; 8:8-9, 20-23; Rev. 17:8-17).

f The horns were the last parts of the beast seen by Daniel, and are therefore considered last here (v 8, 23-24; Rev. 17:12-17).

g The little horn came up last after the 10 horns were fully grown. It plucked up 3 of the 10 by the roots, symbolizing the Antichrist coming in the days of the former ones. He will overthrow 3 of them and the others will submit to him without further war (v 8, 23-24; Rev. 17:11-17).

h This little horn is a man who speaks blasphemies against God (v 8, 25; 11:36; Rev. 13:1, 5; 17:3).

i From the time of Babylon until the judgment of v 9-10, the defeat of Antichrist and the 2nd advent of Christ of v 11-14.

j Thrones of judgment were set or placed. This refers to the judgment of the nations (v 26; Mt. 25:31-46).

k This is God the Father, not Christ who is seen as a separate Person from the Ancient of days in v 13-14. Both are seen as separate Persons by the same prophet and at the same place, so there must be at least 2 Persons in the Godhead. The fact is, there are 3. See ***The Trinity***, p. 489 of N.T.

l ***15 Facts About God and Judgment***, p. 1487.

m ***4 Things Concerning Antichrist***, p. 1487.

n The beasts or kingdoms preceding the little horn will each reign for a season and a time, then pass away, allowing a succeeding one to come, until the little horn comes whose kingdom is the 8th and last kingdom before the 2nd advent of Christ and the establishment of the kingdom of heaven on earth forever (v 12-14, 18, 27; 8:20-25; 9:27; 11:35-45; 12; Zech. 14; Mt. 24:15-31; 25:31-46; 2 Th. 1:7-10; 2:8-12; Jude 14; Rev. 13; 17:8-17; 19:11-21).

a ONE, the Son of Man, the Lord Jesus Christ, not the Ancient of days of v 9-10, but ANOTHER ONE separate and distinct from Him came with the clouds of heaven (v 13). This is definitely the 2nd coming of Christ pictured here (Isa. 63:1-6; Zech. 14:1-5; Mt. 24:29-31; 25:31-46; 26:64; 2 Th. 1:7-10; 2:8; Jude 14; Rev. 1:7; 11:15; 19:11-21. See ***The Trinity***, p. 489 of N.T.).

*b If He comes to the Ancient of days, then He is not the Ancient of days. If they bring Him (the Son of man) near before Him (the Ancient of days), then it is confirmed twice in one scripture that these are two separate Persons, each having His own personal body, soul, and spirit (***The Trinity,*** p. 489 of N.T.).

* * *

and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

2. The interpretation (Dan. 7:15-28)
(1) The angelic interpreter

15 ¶ I Daniel was grieved in my [d]spirit in the midst of *my* body, and the visions of my head troubled me.

■ 16 I came near unto [e]one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

(2) The four beasts: four kings or kingdoms (Dan. 7:19, 23; 8:21; 2:31-45)

★ 17 [f]These great beasts, which are four, [g]*are* four kings, *which* shall arise out of the earth.

(3) Ninth and last world empire (Dan. 2:44-45; Isa. 9:6, refs.)

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

(4) Daniel's inquiry

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, [h]whose teeth *were of* iron, and [i]his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

(5) Daniel's further vision of the "little horn" who makes war with the saints "until" three things happen

21 I beheld, and the same horn made war with the saints, and prevailed against them;
22 Until the [j]Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

(6) Fourth beast: fourth kingdom of Daniel and the sixth of Rev. 17:8-17—Rome (Dan. 2:40, refs.)

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, [k]which shall be diverse from all kingdoms, and shall devour the [l]whole earth, and shall tread it down, and break it in pieces.

(7) Ten horns: ten kings of the ten kingdoms making the fifth world empire of Daniel and the seventh of Rev. 17:8-17—Revised Rome (Dan. 2:41, refs.)

24 And the [a]ten horns [b]out of this kingdom *are* ten kings *that* shall arise:

(8) "Another...after" the ten horns: the little horn, the Antichrist, the king of the sixth kingdom in Daniel and the eighth of Rev. 17:8-11—Revived Grecia (Dan. 2:39b and 7:11, refs.)

---

and a kingdom composed of natural peoples of all races that they may be His subjects eternally. His kingdom is an everlasting dominion which shall not pass away, and His kingdom shall not be destroyed.

3 Great Bible Truths:

1 Christ will receive a kingdom at His 2nd advent (v 13-14; Zech. 14; Mt. 24:29-31; 25:31-46; Jude 14; Rev. 11:15; 19:11–20:10)

2 His kingdom will be an eternal one (v 13-14, 18, 27; 2:35, 44-45; 4:3; 6:26; Ps. 45:6; 145:13; 146:10; Isa. 9:6-7; Oba. 21; Mic. 4:7; Mt. 25:31-46; Lk. 1:32-33; Heb. 1:8; Rev. 11:15; 22:4-5)

3 His eternal subjects will be the coming eternal generations of natural people who will continue the same program that Adam and his race would have carried out if man had not fallen (v 13-14, 18, 27; 2:44-45; Gen. 8:22; 9:12; Isa. 9:6-7; 59:21; Rev. 11:15; point 8, p. 542, col. 1).

[d] This is another proof that the spirit of man and his body are two distinct things (Mt. 10:28); that the spirit exists separate from the body (Lk. 16:19-31; 2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Jas. 2:26; Rev. 6:9-11), and that the spirit is immortal (note m, 1 Pet. 3:4).

[e] I went up to one (of the many thousands) standing before the judgment thrones (v 10) and he made known to me the interpretation (v 16-27). This was perhaps Gabriel, Daniel's helper in other visions (8:16; 9:21).

[f] 11th prophecy in Dan. (7:17-27; v 17, 19, 23 are fulfilled; v 18, 20-22, 24-27 are unfulfilled). Next, 8:3.

[g] See ***15fold Interpretation***, p. 1476.

[h] The teeth of iron picture the Roman Empire element as revealed in the legs of iron and the feet, part of clay and iron, of 2:40-43.

[i] This is something added by the one giving the interpretation, and not mentioned in the description of the beast in v 7-8. They symbolize the Grecian Empire element of the image of 2:39, 45. There would no doubt be 10 claws corresponding to the 10 toes of 2:40-43 and the 10 horns of 7:7-8, 23-24; Rev. 17:8-17.

[j] The 1st and 2nd comings of God the Father to the earth. The Bible not only teaches the 1st and 2nd comings of Jesus Christ to the earth, but also two comings of the Father:

1 The 1st coming of God the Father will be at the 2nd coming of Jesus Christ to the earth (v 9, 13-14, 22; Zech. 14:5; Tit. 2:13). At this time God will come to help Christ defeat and destroy the Antichrist kingdom (v 21-22). He will then give the kingdom over to the Son (v 13-14) and the saints (v 18, 27). Christ will then be King over all the earth (v 13-14, 27; Zech. 14:9; Mt. 25:31-46; Rev. 11:15; 20:1-10; 22:4-5). The Father will go back to heaven to remain for the first 1,000 years of the eternal reign of Christ and until He has rid the earth of all rebellion (1 Cor. 15:24-28; Eph. 1:10).

2 The 2nd coming of God the Father to the earth will be at the end of the Millennium when Christ has rid the earth of all rebels. God will then become all in all on earth as before rebellion was started by Lucifer and later by Adam (1 Cor. 15:24-28; Eph. 1:10). He will then move His capital city from the planet heaven to the planet earth to be among men forever (Rev. 21:1-7, 9-10; 22:1-5).

[k] See note e, v 7.

[l] The whole earth here means the Roman Empire, the civilized world at that time. See ***Extent of Antichrist's Reign***, p. 535 of N.T.

[a] The 10 horns symbolize 10 kings who will rule 10 kingdoms that are yet to be formed inside the old Roman Empire (v 24). See ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.

[b] No Revived Roman Empire Taught: If, as many Bible students teach, there will be a revived Roman Empire, we are to expect only one king over one kingdom formed inside the old Roman Empire territory. This is not what is stated here though. It is not one horn on the beast symbolizing one king reigning from Rome over one kingdom, as was true of the old Roman Empire, but 10 kings out of this kingdom. This means that there will be a revised Roman Empire, not a revived empire. This further means that there must be another great European, Asiatic, and African war to form 10 future kingdoms out of the 24 present states of the old Roman Empire territory (v 23-24). That these 10 kingdoms are yet future and will exist and reign together inside the old Roman Empire territory is clear from 10 proofs given in ***8 Mountain Kingdoms and Israel***, p. 539 of N.T. They will not include all the world—only the then Roman Empire, only a part of southern Europe, western Asia, and northern Africa. See ***10 Kings, Not Barbarous Tribes***, p. 1475.

shall be diverse [e]from the first, and [f]he shall subdue three kings.

(9) His war with the saints and the time and length of his reign (Dan. 8:23-25; 9:27; 11:35-45; 12:1, 7; Mt. 24:15-31; 2 Th. 2:1-12; Rev. 13:1-18; 14:9-11; 15:2; 19:11-21)

25 And [g]he shall speak *great* words against the most High, and shall [h]wear out the saints of the most High, and [i]think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

(10) The judgment of the nations ending the reign of the "little horn" or Antichrist and all earthly kingdoms and the establishment of the eternal kingdom of Messiah (Dan. 2:44-45; 7:9-14, 18; 8:25; Mt. 24:29-31; 25:31-36; Isa. 9:6, refs.; Lk. 1:32-33; Rev. 11:15; 22:5)

26 But the judgment shall sit, and [j]they shall take away his dominion, to consume and to destroy *it* [k]unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under [l]the whole heaven, shall be given [m]to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and [n]all dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, [o]my cogitations much [p]troubled me, and my countenance changed in me: but I kept the matter in my heart.

VIII. Daniel's second vision: the ram and the he-goat

1. The vision (Dan. 8:1-14)

(1) The time

1 In the [q]third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of [a]Elam; and I saw in a vision, and I was by the [b]river of Ulai.

(2) Ram: Medo-Persia (Dan. 8:20)

★■ 3 [*c]Then I lifted up mine eyes, and [*d]saw, and, behold, there stood before the river a ram which had [*e]*two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher [*f]came up last.

4 I saw the ram pushing [*g]westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

(3) He-goat: Grecia (Dan. 8:21)

5 And as I was considering, behold, an

---

c Another refers to an 11th horn, the little horn, symbolizing an 11th king who will come out of one of the 10 kingdoms and use it to overthrow 3 others (v 7-8, 20, 23-24; 8:20-25; 11:35-45). The other 6 of the 10 will then submit to him, the Antichrist, without further war. God at that time will put it into the hearts of all the 10 to agree and give their power to the beast to fulfill prophecy (Rev. 17:8-17). See ***The Little Horn***, p. 1475.

d After them, after the 10 kingdoms are formed inside the old Roman Empire territory, the little horn or Antichrist shall arise, and not before them. See ***16 Antichrist Fallacies***, p. 1476.

e Different from the 10 kings.

f If he subdues 3 kingdoms, then he does not come in peace to obtain a kingdom, as some teach.

g See v 8, 20; 11:36; Rev. 13:5.

h Chaldee, bela, wear out or down, afflict.

i Chaldee, sebar, purpose, hope. He will change times and laws and they will be given into his hands for 3½ years (v 25; 12:7; Rev. 13:5).

j Like all other ambitious world conquerors he will come short of conquest of the whole world (v 26; 8:24-25; 11:40-45; Rev. 19:11-21).

k To reveal the events that will end this age of grace is the primary purpose of this vision (v 26-27; 8:24-26; 9:27; 11:40-45; Rev. 4:1–19:21).

l This is to be taken literally, not figuratively, as in the references to the extent of the world empires of 2:38, 39, 40; 7:23; Rev. 13:8, 16. There is no limitation to the extent of the coming kingdom of God, as with the human kingdoms in the times of the Gentiles. See ***Extent of Antichrist's Reign***, p. 535 of N.T.

m 3 times in this chapter it is stated that the saints of God will take over the kingdoms of the world following the kingdom of Antichrist (v 18, 22, 27). Also, 3 times it is stated that the kingdom will be eternal (v 13-14, 18, 27).

n All earthly kingdoms will eventually be under God as before rebellion started by Lucifer and later by Adam (v 27; 1 Cor. 15:24-28; Eph. 1:10; Rev. 21-22).

o Chaldee, rayon, thought, mental conception.

p Baffled me, indicating that Daniel did not fully comprehend the extent of his vision.

q This vision came 2 years later than the one in ch. 7, giving additional information on some questions. Each vision was complete in itself, but both helpful to an understand-

vision was originally recorded in Hebrew, the Chaldee section (2:4–7:28) having been completed. The time of the vision was at the end of the reign of Belshazzar which corresponds to the time of the handwriting on the wall of ch. 5, for he only reigned a little more than 2 years. If Babylon had not fallen yet, then it must be understood that Daniel was on official business in Persia (v 2). Shushan was the chief city of Persia.

a The Hebrew name of a region lying east of Babylonia and extending to the mountains of Media to the northeast, and along the Persian Gulf to the borders of ancient Persis in the south. Its 2 divisions were Elam proper in the north and Anshan in the south, the latter being an independent kingdom until it was annexed by Persia about 600 B.C. Cyrus the Great was hereditary "Prince of Anshan." The capital of Elam was Susa or Shushan. The Elamites were from Shem (Gen. 10:22). Elam was a rival of Babylonia. They were allies for a long period due to a common enemy, the Assyrians, who under Assurbanipal conquered Elam and Babylonia about 645 B.C. Susa was taken and many Elamites and others were deported to Samaria (Ezra 4:9; 2 Ki. 17:24). Upon the breaking up of the Assyrian Empire by Nebuchadnezzar and the Medes about 616 B.C., the Assyrian Empire was divided among the Medes, Lydians, and Babylonians. About 553 B.C. Cyrus the Great, king of the Persians and a subject of the Median king, revolted and captured the Median king. The Persians conquered Lydia, Babylon, and Egypt and held sway over them until Alexander the Great, about 336 B.C.

b The Euleus canal which divided Shushan from Elymais; now called the Karun river.

*c 12th prophecy in Dan. (8:3-14; v 3-8 are fulfilled; v 9-14 are unfulfilled). Next, v 17.

*d See ***36fold Vision of the Ram and the He Goat***, p. 1477.

*e The kings of Media and Persia, Darius (5:31) and Cyrus (2 Chr. 36:22-23).

*f Referring to Cyrus the Persian who was king of the Medes and Persians after Darius the Mede. Under him and his successors Persia attained to a greater power than ever under the Medes.

*g The Medes and Persians conquered Lydia to the north, Babylon and other countries to the west, and Egypt to the south. Subduing all, they did according to their own will and became great (v 4).

✡ ✡ ✡

[i]the whole earth, and [j]touched not the ground: and the goat *had* a notable [k]horn between his eyes.

(4) War: Medo-Persia, Grecia

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with [l]choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

(5) The four horns (see Dan. 8:22)

8 Therefore the he goat waxed very great: and when he was strong, the [m]great horn was broken; and [n]for it came up four notable ones toward the four winds of heaven.

(6) "Little horn": Antichrist

9 And [o]out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the [p]pleasant *land*.

10 And it waxed great, *even* to the [q]host of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to [r]the prince of the host, and [s]by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 [t]And an host was given *him* against the daily *sacrifice* by reason of transgression, [u]and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, [v]How long *shall be* the vision [w]*concerning* the [x]daily *sacrifice*, and [y]the transgression of desolation, to give both the [z]sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; [a]then shall the sanctuary be cleansed.

2. The interpretation (Dan. 8:15-27)

(1) The angelic interpreters (Dan. 7:15-16)

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [b]sought for the meaning, then, behold, there stood before me [c]as the appearance of a man.

16 And I heard a [d]man's voice between *the banks of* Ulai, which called, and said, [e]Gabriel, [f]make this *man* to understand the vision.

Caranus, the first king going with many Greeks to seek a new habitation in Macedonia, was advised by an oracle to take goats for guides. Seeing a herd fleeing from a storm, he followed them to Edessa and there built the seat of his empire. He called the place Aegea, the goats' town and the people Aegeadae, the goats' people, names derived from aigos, goat. He chose a goat as the emblem on his standards. Aegea was the burying place of Macedonian kings. Alexander called his son by Roxana, Alexander Aegus—Alexander the goat.

i Again we have a whole put for a part of the earth, as is the case so often when Gentile world powers are referred to (2:38-40; 4:11-12, 20-22; 7:19, 23). The Antichrist kingdom is as limited as the others (see ***Extent of Antichrist's Reign***, p. 535 of N.T.).

j Symbolizing the swiftness of Alexander's conquests (v 5-6). In 13 years he conquered the whole known world.

k First king, Alexander the Great (v 21).

l Heb. marar, to become bitter (v 7; 11:11). This shows the hatred of Medo-Persia by the Greeks who had been invaded by Xerxes 144 years before and the growing enmity between the two powers.

m Alexander the Great died at age 33.

n 4 kingdoms were formed out of his empire. They would be known today as Greece, Turkey, Syria, and Egypt.

o Out of one of these 4 divisions of the old Grecian Empire will come the little horn or future Antichrist who will become great in Egypt, Iraq, Iran, and Palestine (v 9; 11:40-45).

p Palestine (v 9; 11:16, 41; Ez. 20:6, 15; Ps. 106:24; Jer. 3:19; Zech. 7:14).

q Heb. tsaba, a mass of persons or things, especially organized for war. The words host and hosts are used 491 times of various armies of earth and of heaven, as well as the mass of stars, etc. The term host of heaven is used of the sun, moon, and stars (Dt. 4:19; 17:3; 2 Ki. 17:16; 21:3-5; 23:4-5; 2 Chr. 33:3-5); of the angels (1 Ki. 22:19; 2 Chr. 18:18; Neh. 9:6); and here of the high priest, the priests and the Levites (v 24-25; 12:7). It is a technical term for the ministers of the temple (Num. 4:23-43; 8:24-25). The host may also include the worshippers (Rev. 11:1-2). They are pictured under the figure of stars of heaven (v 10). The fact that the host will be trodden under the foot of man proves it refers to the Jewish people on earth, and not literal stars of heaven (v 10, 13).

r This refers to the high priest himself.

s The daily sacrifice will be taken away by the little horn or Antichrist (9:27; 12:11; Mt. 24:15; Rev. 13) and the place of his sanctuary will be cast down (v 11; 2 Th. 2:4; Rev. 11:1-2). The place where the sacrifices were offered (the altar) will be destroyed and taken away, and the image of the beast will be set up to be worshipped (Rev. 13:11-18; 14:9; 15:2; 16:2; 20:4).

t A great many people against the daily sacrifice will be given to him because of abounding sin (v 12).

u The little horn will cast down the truth to the ground and prosper in all his plans for a time (v 12).

v Question 12. Next, 10:17. See ***2,300 Days Not 2,300 Years***, p. 1477.

w See ***4 Main Subjects of the Vision***, p. 1478

x This refers to the daily offerings and animal sacrifices of the Jewish temple (11:31; 12:11; Num. 4:16; 28:24; 29:6; Ezra 3:4; Ez. 45:23). The passage cannot be fulfilled until the Jews have a temple in Jerusalem and begin to offer such sacrifices again. It could not refer to the past, for it has a latter-day fulfillment (v 19, 23-25; 9:27; 11:40-45; 12; Mt. 24:15-31; 2 Th. 2:1-12; Rev. 13 and 17).

y This is the same as the abomination of desolation of 9:27; 12:11; Mt. 24:15; 2 Th. 2:4; Rev. 11:1-3; 13:11-18.

z See ***The Sanctuary***, p. 1478.

a See ***Time Passages of Daniel***, p. 1478.

b Daniel, as usual, sought for the true meaning of his vision so as to pass on to us a picture of world events at the end time. Gabriel was sent to give him the interpretation, and no man has a right to interpret the interpretation. He has only the right to comment upon it and relate facts to counteract the many false interpretations about it.

c All angels have the appearance of a man (v 15; note n, Heb. 13:2). God also has the same kind of appearance (Ez. 1:26-27), for man was made bodily in the image and likeness of God (Gen. 1:26-28; 9:6; Jas. 3:9. See note r, Jn. 4:24).

d This is a peculiar place to have a voice speak. Whoever it was it sounded exactly like a man and could have been, for there were at least 2 men in heaven—Enoch and Elijah—whom God could have used; or it could have been God or an ordinary angel. God used redeemed men to impart the Revelation to John (Rev. 19:10; 22:8-9), and the same could have been true of part of Daniel.

e One of God's chief angelic princes (v 16; 9:21; Lk. 1:19, 26).

f If Gabriel had the ability to make the vision clear to Daniel, who had the ability to write it clearly, then we should have the ability to understand the vision without change or interpretation of it.

★■17 So he came near where I stood: and when he came, [g]I was afraid, and fell upon my face: but he [h]said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a [i]deep sleep on my face toward the ground: but he touched me, and set me upright.

★■▲19 And he said, [j]Behold, I will make thee know what shall be in [k]the last end of the indignation: [l]for at the time appointed the end *shall be*.

(3) The ram: Medo-Persia
(Dan. 2:39a and 7:5, refs.)

20 [m]The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

(4) The he-goat: Grecia
(Dan. 2:39b; 7:6, 24b and 7:25, refs.)

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

(5) The four horns: Greece, Turkey, Syria, Egypt

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

(6) The "little horn"
(Dan. 7:11, 21-22, 24b and 7:25, refs.)

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

(7) His power and war on the saints
(Dan. 7:25, refs.)

by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

(8) His exaltation (Dan. 7:25; 2 Th. 2:4;
Rev. 13:1-7, 12, 15-18; 17:8-17)

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many:

(9) His war with Messiah (Dan. 2:44-45; 7:26-27;
2 Th. 2:8; Rev. 17:14; 19:11-21; Zech. 14)

he shall also stand up against the [a]Prince of princes; but he shall be broken without hand.

(10) The time of the vision

● 26 And the [b]vision of the evening and the morning which was told *is* true: wherefore [c]shut thou up the vision; for it *shall be* for many days.

27 And I Daniel [d]fainted, and was sick *certain* days; afterward I rose up, and did [e]the king's business; and I was astonished at the vision, [f]but none understood *it*.

859 CHAPTER 9

IX. Daniel's third vision:
the seventy weeks of years
1. Time and occasion

1 In the *[g]first year of *[h]Darius the son of Ahasuerus, of the seed of the *[i]Medes, *[j]which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel

---

g Note the effects of angelic and the Divine Presence (v 17-18; 10:5-11; Gen. 15:12; Ez. 1:28; Mt. 17:6; Rev. 1:17).

h 13th prophecy in Dan. (8:17, unfulfilled). Next, v 19. This proves that the main object of the vision is to predict events at the end of this age in which we live, or just before the 2nd advent of Christ and His eternal reign (Cp. v 19, 23-26; 2:40-45; 7:23-27; 9:27; 11:36-45; 12:7-13; Rev. 4:1–19:21).

i See ***6 Examples of Deep Sleep***, p. 1480.

j 14th prophecy in Dan. (8:19-26; v 20-22 are fulfilled; v 19, 23-27 are unfulfilled). Next, 9:24.

k See ***The Last End of God's Wrath***, p. 1479

l At the end of this age and at the 2nd advent, the time for the fulfillment of the vision is appointed (v 19, 23-25; 2:44-45; 7:23-27; 9:27; 11:36-45; Zech. 14; 2 Th. 2:8-12; Rev. 19:11-21). The time of the end is stated in v 25 as being when the little horn stands up against Christ.

m See ***The Angelic Interpretation***, p. 1479.

a Christ is this and more (v 25; Rev. 1:5).

b This is the central truth of the vision—the cutting off of 2,300 daily evening and morning sacrifices by the future Antichrist (v 9-14, notes).

c This is the peculiar way of saying that the prophecy will not be fulfilled for a long time. In fact, it has been over 2,600 years since the prophecy was given and yet the main part of it remains to be fulfilled in the future great tribulation (v 9-14, 20-25; Mt. 24:15-22; Rev. 13).

d No doubt Daniel had fasted long to get this answer, like he did on some other occasions (9:3; 10:2-3). Otherwise, seeing a vision in itself would not make one sick.

e It would appear that Daniel was in Shushan on business for Belshazzar or 1:21; 5:29-31; 6:28).

f Naturally, none would be able to understand the vision of empires and future events, apart from the interpretation given. This does not mean that the language was difficult to understand, but that comprehension of events in such distant future was difficult. Now, in the light of the history of many of these things, we can easily understand the last end of them if we will (v 9-14, 23-25).

Continued ignorance of the plain facts comes from men changing what is written to what is not written in order to harmonize with past interpreters who understood little about these matters and who sought for a spiritual and mystical meaning instead of the literal. For example, some have claimed that the he-goat which touched not the ground as he went refers to the modern airplane. How ridiculous in view of v 21 which says the he-goat is the kingdom Greece.

*g The vision was seen about a year after the one in Dan. 8. Cp. 5:30-31 with 8:1.

*h This was no doubt Astyages or Xerxes, the son of Ahasuerus or Cyaxares. Ahasuerus is an appellative and used of 4 kings of Medo-Persia. The Gr. form is Xerxes. Both Cyaxares and Astyages were called Ahasuerus, the appellative meaning the Mighty. See note f, 5:31.

*i The Medes were Japhethites (Gen. 10:2; 2 Ki. 17:6; 18:11; 1 Chr. 1:5; Ezra 6:2; Esther 1:3-19; 10:2; Isa. 13:17; 21:2; Jer. 25:25; 51:11, 28; Dan. 5:28-31; 6:1-16; 8:20; 9:1; 11:1; Acts 2:9). They were remarkable as the first leaders of the Aryan race in its struggle with the Semites for freedom and supremacy.

*j See note f, 5:31.

✡ ✡ ✡

whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

2. Daniel's prayer and confession for himself and Israel: twelve sins of Israel

3 ¶ And [l]I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, [m]and made my confession, and said, O Lord, [n]the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have [o]sinned, and have committed iniquity, and have done wickedly, and have [p]rebelled, even by departing from thy precepts and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which [q]spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness *belongeth* unto thee, but unto us [r]confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto [s]all Israel, *that are* near, and *that are* far off, through [t]all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his [a]servants the prophets.

11 Yea, [b]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore [c]the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And [d]he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: [e]for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: [f]yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought [g]thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, [h]let thine anger and thy

---

well as Jer. 29:1, 10; 2 Chr. 36:21).

3 Periods of 70 Years:

1 The servitude began in the 4th year of Jehoiakim, and the 1st year of Nebuchadnezzar, when the Judean kingdom passed under the Chaldean rule for 70 years (Jer. 25:1; 2 Ki. 24:1-7). This period closed with the fall of Babylon through Darius the Mede (Astyages, 5:31).

2 The captivity began with the carrying away to Babylon of Jechoniah in the 8th year of Nebuchadnezzar (7 years after the servitude of point 1, above, 2 Ki. 24:8-16) and 11 years before Jerusalem was destroyed (Ez. 40:1).

3 The desolations of Jerusalem is a term referring to the complete destruction of Jerusalem and captivity of Judah by Nebuchadnezzar in the 11th year of Zedekiah (2 Ki. 24:17–25:2; Lev. 26:32-35). The desolations of Jerusalem began about 19 years after the first siege of Jerusalem by Nebuchadnezzar (2 Ki. 24:1-5), about 11 years after the second siege (2 Ki. 24:8-16), and at the time of the third and final siege (2 Ki. 24:17–25:4).

By the time of Daniel's prayer and vision of , ch. 9 the servitude had ended and the captivity and the desolations of Judah and Jerusalem were soon to end.

l This was the usual procedure of Daniel when he wanted a definite answer (v 3; 2:18; 6:10; 8:15, 27; 10:2-3).

m Daniel here confesses for the sinful people with whom he identifies himself by "we" and "us" (v 5-19). Cp. Ezra 9:5-15; Neh. 1; 9:33-38.

n 7 Truths About God:
1 He is a great God (v 4)
2 A dreadful God (v 4). Heb. yare, to be feared or reverenced
3 He keeps covenant and mercy to them that love Him (v 4), and
4 To them that keep His commandments (v 4)
5 A righteous God (v 7, 14, 16)
6 A God of judgment (v 7, 13-14, 16)
7 A God of mercy (v 9)

o 12 Sins of Israel:
1 Sinned (v 5, 11, 15, 16)
2 Committed iniquity (v 5)
3 Have done wickedly (v 5)
4 Departed from God's precepts (v 5)
5 Departed from God's judgments (v 5)
6 Have not listened to God's servants, the prophets (v 6)
7 Trespassed against God (v 7)
8 Rebelled against God (v 9)
9 Have not obeyed God's voice (v 10)
10 Have not walked in His laws (v 10)
11 Have transgressed God's law (v 11)
12 Disobeyed God's voice (v 11, 14)

p Used of revolt against God or royalty.

q See Jn. 5:43; Heb. 1:1-2.

r Heb. bosheth, shame, paleness (v 7-8; 1 Sam. 20:30; Ezra 9:7; Ps. 109:29; Jer. 7:19).

s He prays for Judah and all Israel, far and near. The 10 tribes had been taken into Assyrian captivity 133 years before Judah (2 Ki. 17).

t All Israel and Judah were scattered in all provinces of the empires of Assyria, Babylon, and Medo-Persia, and no doubt in other countries (v 7; Esther 8:9-17; 9:1-2).

a The despised prophets were recognized by Israel after they had suffered and many of their predictions had been fulfilled. Cp. 2 Ki. 17:13; Isa. 44:26; Lam. 2:17; Zech. 1:16; Heb. 1:1-2.

b The term all Israel here and in the majority of places refers to all the tribes of Israel, not excluding Judah, as some teach today (see note a, Acts 13:16).

c The curse God promised that would come upon them if they rebelled (Lev. 26:14-17, 29-39; Dt. 27:15-26; 28:15-62; 29:20; 31:17).

d God will always confirm His Word and curse those who sin and bless those who obey (v 12; Gal. 6:7-8; see ***21 Examples of Beings Fallen From Grace***, p. 496 of N.T.).

e This is one of the greatest proofs of God confirming a curse as well as a blessing, according to His Word. God cannot lie, so what He orders as the penalty for sin will be meted out as surely as reward for obedience.

f 3fold Guarantee of Blessing From God:
1 Prayer and confession of sin (v 3, 4-6, 17, 20)
2 Turning from iniquity (v 13; Isa. 55:7)
3 Understanding and obeying truth (v 4-10, 13; Jn. 8:32-36; Rom. 1:16)

g Israelites, even in apostasy and dispersion, are considered the chosen people of God. He is going to bring them to repentance and eternal obedience and fulfill the covenants made with them (Isa. 11:10-12; 59:20-21; 66:7-8; Ez. 37; Zech. 12:10–13:1; Lk. 1:32-33; Rom. 11:25-29).

h 10 Requests of Daniel:
1 Let Your anger and fury be turned away from Jerusalem and Mt. Zion (v 16)
2 Hear my prayer (v 17, 18, 19)
3 Hear my supplications (v 17)

lem, [j]thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a [*k]reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are [l]called by thy name.

3. The angelic interpreter (Dan. 8:15; 10:12)

20 ¶ And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me [a]about the time of the evening oblation.

▲ 22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to [b]give thee skill and understanding.

■ 23 At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

4. Seventy weeks of years upon Israel and Jerusalem to accomplish six things

★ 24 [c]Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

5. Beginning of the first period of 7 weeks to rebuild Jerusalem after the captivity, following which was the second period of 62 weeks from the rebuilding of Jerusalem to the Crucifixion of the Messiah, a period of 483 years (Neh. 2; Jn. 19:30-31)

25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the [d]street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

6. The third period of one week in which Antichrist will make and break a covenant with Israel ending with the second coming of the Messiah (Rev. 4:1–19:21; Mt. 24:15-31)

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [e]*it* desolate, even [f]until the consummation, and that [g]determined shall be poured [h]upon the desolate.

860 CHAPTER 10

X. Daniel's fourth vision: Israel in the last days under the Antichrist
1. Time, place, and occasion

1 In the [i]third year of [j]Cyrus king of Persia a [k]thing was [*a]revealed unto Daniel, whose name was called Belteshazzar; and the thing

---

4 Cause Your face to shine upon Your sanctuary (v 17)
5 Incline Your ear to hear (v 18)
6 Open Your eyes (v 18)
7 See our desolations (v 18)
8 Forgive our sins (v 19)
9 Hearken and do (v 19)
10 Defer not my answer (v 19)

[*i] Jerusalem has been chosen by God to be the capital of His eternal kingdom on earth (Ps. 2:6; 48:2; 87:2; 102:16; 132:13; Isa. 2:2-4; Ez. 48; Zech. 14).

[*j] Mt. Zion (Ps. 2:6; 48:2; 87:2).

[*k] This is what men fear (Jer. 24:9; 29:18; 42:18; 44:8, 12; Ez. 5:14-51; 22:4).

[l] Upon which Your name has been called.

[a] Cp. similar important events at this time (2 Sam. 24:15; 1 Ki. 18:29; Ezra 9:5; Jn. 19:30).

[b] To give wisdom and understanding concerning the future of Israel and last day events. This time Gabriel did not interpret a vision that had been seen, but gave a simple direct prophecy of events concerning Israel and Jerusalem from Daniel's day to the end of all Gentile oppression of Jews. No interpretation is needed. All that is required is to read and believe what is written for our learning. If Daniel was commanded to understand the vision and

[c] 15th prophecy in Dan. (9:24-27; v 25-26 are fulfilled; v 24 and 27 are unfulfilled). Next, 10:14. See ***The 70 Weeks***, p. 1480.

[d] Streets and wall, expressing the completeness of the restoration of the city, including the places of resort and the thoroughfares leading to them.

[e] The temple (8:9-14; 11:45; Mt. 24:15; 2 Th. 2:4; Rev. 13).

[f] Until the end of the 70th week (see point 14, of ***The 70 Weeks***, p. 1480).

[g] Heb. charats, to point sharply; to decide; to decree (v 26-27; Job 14:5; Isa. 10:23; 28:22). Destruction is decreed for Antichrist (7:11, 25, 26; 8:25; 11:45; Isa. 11:4; Ez. 38:17-21; 2 Th. 2:8; Rev. 19:20; 20:10).

[h] Not upon the desolate place, but upon the one making the temple desolate.

[i] This was 5 years after the vision of the 70 weeks of Dan. 9 (Cp. v 1 with 9:1).

[j] This was not Darius the Mede of 5:31; 6:1; 9:1. He was a Persian prince and became king of the Medo-Persian Empire after Darius had reigned 2 years. There are no less than 4 traditions about the birth of Cyrus. Herodotus says that he was the son of Mandane, daughter of Astyages who sought to kill the child because of dreams he had of his own defeat at his hands. Xenophon says he was the son of Cambyses, king of Persia, that he was educated in Persia and was later sent for by Astyages who made him commander-in-chief of his armies. Nicolaus says that Cyrus was the son of Atradates, a Mardian bandit, and that he became the adopted son of Artembares, cup-bearer to Astyages, later becoming prominent in the service of Astyages. The truth of the matter seems to be that Cyrus was the son of Astyages and Queen Esther of the book of Esther; and this is also clear from the notes on p. 816. This being true, then many prophecies of Isaiah take on new interest and meaning. Cyrus was the subject of a number of prophecies of Isaiah concerning the restoration of Israel from Babylon and the rebuilding of Jerusalem and the Jewish temple after the captivities. See notes on Isa. 44:28–45:1. See ***Kings of Persia***, p. 816.

In the Bible his name was predicted 175 years before he was born, the prediction even foretelling his decree to liberate the Jews and rebuild Jerusalem (2 Chr. 36:22-23; Ezra 1:1-8; 3:7; 4:3-5; 5:13-17; 6:3, 14; Isa. 44:28; 45:1).

[k] A term used 25 times in Daniel and 45 times in Revelation, emphasizing the subject matter of both books.

[*a] Note the price Daniel paid for this revelation and the method whereby he received it (10:2–12:13). Divine revelations have always had an impressive effect upon their receivers (Dan. 2, 4, 5, 7-12; Isa. 6; Rev. 1; Gen. 15).

and he [c]understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning [d]three full weeks.

3 I ate [e]no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the [f]four and twentieth day of the first month, as I was by the side of the great river, which *is* [g]Hiddekel;

2. Vision of Messiah (Rev. 1:13)

5 Then I lifted up mine eyes, and looked, and behold a [h]certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

3. The effect (Isa. 6; Ez. 1; Rev. 1)

7 And I Daniel [i]alone saw the vision: for the men that were with me saw not the vision; but a [j]great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained [k]no strength into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

● 11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: [l]for unto thee am [m]I now sent. And when he had spoken this word unto me, I stood trembling.

4. Angelic interpreter (Dan. 8:15; 9:20-23)

● 12 Then said he unto me, Fear not, Daniel: for [n]from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come [o]for thy words.

5. Gabriel detained by the angelic forces of Satan over Persia

13 But [p]the [q]prince of the kingdom of Persia withstood me one and twenty days: but, lo, [r]Michael, [s]one of the chief princes, came to help me; and I remained there with the [t]kings of Persia.

6. Object and subject of the vision (Dan. 8:17-19, refs.)

★■14 [a]Now I am come to make thee under-

---

tant future (v 14, 11:35). Even yet (A.D. 1959) it has not been completed. At least all of 11:35–12:13 is yet to be fulfilled. The Heb. vetsaba gadol, means long warfare. The true idea is that there will be many wars before all these things are fulfilled. See ***The Vision of Wars***, p. 1482.

c If Daniel understood the vision before the now historical section (11:2-34) was fulfilled, we today can surely understand the vision after the fulfillment of this section. The whole vision is very plain, as we shall see.

d This is a long time for a man to be in fasting, prayer, and constant emotional strain.

e This is the same as saying that he was on a total fast, not on a diet as some today call a Daniel's fast.

f The 24th day of our April.

g Only found twice in Scripture (v 4; Gen. 2:14). It is better known as the Tigris, a more modern name not found in Scripture. Euphrates is mentioned 21 times, for along its winding course many biblical events took place.

h See ***8fold Description of Messiah***, p. 1482

i This proves that one person can see a vision while others cannot even though they are present. Cp. Acts 9:7; 22:9.

j 2fold Effect Upon Daniel's Comparisons:
  1 A great quaking fell upon them
  2 They fled to hide themselves (v 7)

k See ***10fold Effect Upon Daniel***, p. 1482.

l It appears that the person described in v 5-6 is Gabriel, but no angel is thus described in Scripture unless this is an exception. The vision is in almost every detail like that of the Son of man in Rev. 1:12-17. The two visions seem to refer to the same person. In 8:13-19 Gabriel is instructed by another person to make the vision known to Daniel. The same is no doubt true here. The person described in v 5-6 directs Gabriel to make this revelation known to Daniel. The fact is clear in 10:11-12 that someone sent him.

m Note the divine and angelic appearances in the book (3:25; 4:13, 17, 23; 6:22; 7:16; 8:13, 14, 16-26; 9:21; 10:4-12, 16, 18, 20; 12:1, 5-6).

n Here is an example of prayer being delayed (v 12-13). Such delays should never hinder faith or cause one to give up seeking an answer that is promised by God. They should only urge one to renew his efforts and to hold on in prayer and faith until the answer is realized (Lk. 18:1-8).

o I am come to answer the prayer that you have prayed. This shows exactly what Daniel prayed for and demonstrates that the very words said in prayer are heard and can be answered (Mt. 7:7-11). Too many times religious teachers today argue that what we ask may not be granted, but that God will give to us what we need and what is best for us. In other words, God will substitute something in the place of whatever we have asked for. There is not a word in Scripture which teaches such a doctrine. God has promised to give all men what they ask for in prayer, believing—even the exact things that they say in words (Mt. 7:7-11; 17:20; 21:21-22; Mk. 11:22-24; Jn. 15:7).

p This is the satanic prince or ruler of the kingdom of Persia, one ruling the kingdom of Persia for Satan who is recognized in Scripture as being the god and ruler of this world, having usurped man's dominion (Mt. 4:8-9; 12:24-30; Jn. 8:44; 12:31; 2 Cor. 4:4; Eph. 2:2; 6:10-18; 1 Jn. 3:8; Rev. 12:7-12; 16:13-16; 20:1-10).

Over all the governments of this world Satan has his trusted angels who are responsible to him for carrying out his will in those governments. He seeks to hinder God's plan in the fulfillment of prophecy regarding world kingdoms. God also has trusted angels and they carry out His will concerning what He has predicted to take place in the kingdoms of this world (v 11-21; 11:1; 12:1). Hence, the wars between these two groups of angels in the heavenlies (v 13, 20-21; 11:1; 12:1; Jude 9; Rev. 12:7-12). All wars lost or won on earth are results of wars lost or won by these heavenly armies.

Not only over every government of this world are there good and evil spirit beings seeking to influence and carry out the will of their masters, but over every individual life the same is true (Mt. 18:10; 2 Cor. 10:4-6; Eph. 2:2; 6:10-18; Heb. 1:14; Jude 9). Satan himself is active along the line of seeking to defeat God's purpose in the lives of His children (1 Chr. 21:1; Job 1:6; 2:1; Zech. 3:1; Mt. 4:1-11; 2 Cor. 4:4; Eph. 2:2; 6:10-18; 1 Jn. 3:8; Rev. 12:12). Michael is the prince of Israel (11:21; 12:1). The prince of Grecia is referred to in v 20.

q The words prince and princes are from the Heb. sar, which means a chief ruler. It is generally rendered prince in this book (1:7-11, 18; 8:11, 25; 9:6, 8; 10:13, 20, 21; 11:5; 12:1).

r See ***4 Angels Named in Scripture***, p. 1482.

s This proves there are ranks among angels (v 13; 1 Th. 4:16; Jude 9).

t This refers to the satanic princes of the kingdom of the Medes and Persians.

a 16th prophecy in Dan. (10:14, unfulfilled). Next, 11:2.

✡ ✡ ✡

ter days: for yet the vision [a]is for *many* days.

7. Further effect on Daniel

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* [e]like the [f]similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 [g]For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 [h]Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

● 19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

8. The Prince of Grecia

20 Then said he, [i]Knowest thou wherefore I come unto thee? and [j]now will I return to fight with the prince of Persia: [k]and when I am gone forth, lo, the prince of Grecia shall come.

9. Michael and Gabriel

▲ 21 But I will shew thee that which is [l]noted in the scripture of truth: [m]and *there is* none that holdeth with me in these things, but [n]Michael your prince.

861 CHAPTER 11

(Dan. 11:1-34)

(1) Five years before Gabriel had helped Michael overthrow the satanic forces over Babylon so that the Prince of Persia might come

1 Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

(2) Four more kings over Persia before Alexander the Great

★▲■2 And now will I shew thee the truth. [o]Behold, there shall stand up yet [p]three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

(3) A mighty King: Alexander the Great (Dan. 8:21)

3 And a [a]mighty king shall stand up, that shall rule with great dominion, and do according to his will.

(4) Division of Greece into four kingdoms (Dan. 8:22)

4 And when he shall stand up, his [*b]kingdom shall be broken, and shall be divided toward the four winds of heaven; and [*c]not to his posterity, nor according to his dominion which he ruled: for [*d]his kingdom shall be plucked up, even for others beside those.

(5) King of the south: Ptolemy Lagidae, one of Alexander's generals who seized Egypt on the death of Alexander. King of the north: Seleucus I, one of Alexander's princes and a general who seized Syria, Babylon, and Media and became greater than Ptolemy of Egypt

5 ¶ And [*e]the king of the [*f]south shall be

---

b Daniel's people, the Jews (v14; 9:24; 12:1)

c The days just preceding the coming of the Messiah. See ***14 End-Time Expressions***, p. 415 of N.T.

d The main object of the vision is to show what shall befall Israel at the end time of their oppression by the Gentiles.

e This is perhaps the same person who was sent to give Daniel this revelation(v11-12).

f Heb. demuth, likeness, referring to outward bodily form, for that is all he saw. Daniel could not see the moral and spiritual likeness of this person. It is the same word translated likeness in connection with God (Gen. 1:26) and with Adam (Gen. 5:1). See note r, Jn. 4:24.

g Question 13. Next, v 20.

h This is the 3rd touch (v 10, 16, 18).

i Question 14. Next, 12:6.

j When I leave you I will have another fight with the prince of Persia (the satanic ruler of Persia). This is simply the continuation of the war of v 13-14.

k The prince of Grecia is the satanic ruler prince of the Grecian Empire that caused Alexander the Great to be so successful in 13 years as to destroy the Medo-Persian Empire completely. This prince of Grecia is the spirit now confined to the abyss who will come out in the last days and cause the human Antichrist to revive the old Grecian Empire, so that they all can oppose Jesus Christ at Armageddon. See notes on the Beast out of the Abyss and The Prince of Persia under ***7 Headed 10 Horned Beast***, p. 537 of N.T.

l This refers to the revelation of the war between Medo-Persia and Greece already recorded in Scripture (2:39; 7:5-6; 8:3-8, 20-25)

one who is standing by me in my war on the prince of Persia, that he might be overcome and the prince of Grecia be permitted to come (v 20-21).

n See ***Michael and Gabriel***, p. 1482.

o 17th and last prophecy in Dan. (11:2–12:13; v 2-34 have been fulfilled; v 35–12:13 are yet to be fulfilled).

p See ***4 Persian Kings***, p. 1482.

a This is Alexander the Great who carried out the plans of his father, Philip of Macedon, to invade the Persian Empire. The war began in 336 B.C. when Alexander came to the throne of Greece and Macedon. He had only 35,000 soldiers and $75,000 to start the war with, while the Persian king had a yearly revenue of $11,000,000, many millions in the treasury, and hundreds of thousands of soldiers, besides a great navy. He had fully 50,000 Greek soldiers hired with Greek generals. But in 13 years Alexander conquered the whole Persian Empire and beyond. He literally did according to his will, fulfilling v 3.

*b This refers to the breaking up of the Grecian Empire into 4 divisions after the death of Alexander the Great. The period from Alexander to the conquest of these 4 kingdoms by the Romans (336-100 B.C.) is called the Hellenistic or Alexandrian Age. For a time the generals of the army agreed to rule the various parts of the empire until Alexander's son by Roxane became of age to take the throne, but they all really desired to become king of the province held. In 311 B.C. the child and his mother were murdered. Then the struggle for power became an open contest. Antigonus, one of the most able generals of Alexander, used Syria as a base to conquer the whole empire for himself. In 301 B.C. he was defeated by 4 other generals and slain. The 4 great generals then divided the empire. See ***The Angelic Interpretation***, pt. 7, p. 1479.

*c This simply means that Alexander's kingdom was to be divided among others who were not of his posterity nor according to the dominion by which he ruled. In 15 years not one of Alexander's family, including 3 wives, 2 sons, his brother and wife, and mother, was left alive.

*d His kingdom was to be plucked up, even for others besides the 4 generals that would seize the greatest part of his empire. Minor parts of the empire did go to others from which they were taken.

*e Ptolemy I, king of the south, the founder of the Egyptian division of the Grecian Empire, which continued 323-30 B.C. when Rome took over Egypt. See ***Ptolemy I***, p. 1482.

*f South with reference to Judea.

✡ ✡ ✡

be strong above him, and have dominion; his dominion *shall be* a great dominion.

(6) League between Egypt (south) and Syria (north) through the marriage of Berenice, daughter of Ptolemy Philadelphus, to Antiochus Theos, the third king of Syria

6 And [i]in the end of years [j]they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: [k]but she shall not retain the power of the arm; [l]neither shall he stand, nor his arm: [m]but she shall be given up, and [n]they that brought her, and [o]he that begat her, and [p]he that strengthened her in *these* times.

(7) Branch of her roots: a brother of Berenice, Ptolemy Euergetes, who invaded Syria (north) to avenge the murder of Berenice by Laodice who was divorced by Antiochus so he could marry Berenice

7 But [q]out of a branch of her roots shall *one* stand up in [r]his estate, which shall come with an army, and shall enter into the fortress of the [s]king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into [u]*his* kingdom, and shall return into his own land.

(8) Defeat of Antiochus the Great by Ptolomy III of Egypt (south)

10 But [a]his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And [b]the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

(9) Antiochus the Great (Syria, north) renews the war after fourteen years and defeats Ptolemy V (Egypt, south)

13 For [c]the king of the north shall return, and shall set forth a multitude greater than

---

Phoenicia, Caria, Corinth, etc. to his kingdom of Egypt.

[h] This was Seleucus I, called Nicator, the Conqueror, founder of the Seleucid Empire, 312-280 B.C. He lost out to Antigonus who conquered Babylonia in 316 B.C. Seleucus fled to Egypt and distinguished himself as one of the commanders of Ptolemy I, hence he is called a prince of Ptolemy (v 5). In the victory won by Ptolemy at Gaza, 312 B.C., the way was opened for Seleucus to return to Babylonia. In 9 years he won the whole of the eastern part of Alexander's empire. In 301 B.C. he added Syria and part of Asia Minor to his empire. The Seleucid era was from 312-65 B.C. when the kingdom of Syria was reduced by Pompey to a Roman province.

[i] Lit., after some years; about 65 years. Thus a number of historical events are passed over at this point. Cp. 2 Chr. 18:2.

[j] They: the kings of the north (Syria) and of the south (Egypt) shall make a league together. Having been in a bloody war for several years, they agreed to terminate it in 250 B.C. by the marriage of Berenice, daughter of Ptolemy II Philadelphus, king of Egypt, 285-247 B.C., to Antiochus II Theos, the king of Syria, 262-246 B.C. The marriage was on condition that Antiochus would put away his wife, Laodice, and her children, and this he did. Since Berenice brought an immense fortune to her husband, it seemed that all would go well. But after a while Antiochus recalled his former wife, Laodice, and her children; and she, fearing that he might later recall Berenice, caused him to be poisoned and Berenice to be murdered with her son. She then set her own son Callinicus (Seleucus II) upon the throne. He was called Antiochus II. Antiochus I reigned 280-262 B.C.

[k] Berenice shall not retain the power of the Syrian throne (her posterity shall not reign over Syria). This was fulfilled, for Antiochus II left her and her infant son in Antioch and returned to live with his divorced wife, Laodice, who was responsible for all three being killed (note j, above).

[l] This predicts the death of Antiochus II by Laodice who poisoned him and put her own son on the throne (note j, above).

[m] Berenice was divorced (note j, above).

[n] The Egyptian women who accompanied Berenice from Egypt strove to defend her when she was murdered and many were killed.

[o] Lit., "he whom she brought forth, " referring to the son of Berenice who was killed with her (note j, above).

[p] This refers to her own father who gave her to Antiochus for a wife (note j, above).

[q] A branch of the same roots from which Berenice sprang. Her brother, Ptolemy III, who had just succeeded to the Egyptian throne, at once invaded the Seleucid realm to avenge his sister who was murdered at Antioch. He annexed the eastern provinces to Egypt and ravaged the coasts of Asia Minor with his navy, 246 B.C. (v 7-9).

[r] His: Ptolemy, the father of Berenice who is referred to in v 6, as he that strengthened her.

[s] This was Seleucus II, son of Laodice who suffered defeat by Ptolemy III. He not only entered into the fortress of the king of the north, but plundered Seleucia, Susa, and Babylonia, even penetrating to the borders of India. Ptolemy III could not enjoy the fruit of his great victories due to trouble in his own country (v 9). He did take many captives back to Egypt and the Egyptian gods which Cambyses, king of Persia, took from Egypt 300 years before (v 8). Hence, he was called by the Egyptians Euergetes, benefactor.

[t] The death of Seleucus II was due to a fall from a horse. Ptolemy III survived him 4 or 5 years.

[u] Come into the kingdom of Seleucus II. This refers to a second invasion of Syria, but having heard of rebellion in Egypt, Ptolemy III returned there to suppress it. Otherwise he would have wholly destroyed the kingdom of Syria.

[a] The sons of Seleucus II, Seleucus III, (Ceraunus, or Thunderbolt) and Antiochus III, called the Great. Seleucus II did assemble a great multitude of forces to recover his father's dominions, but was poisoned by two of his own generals after a reign of 2 years. His brother, Antiochus III, was then proclaimed king, so that only one of the sons actually started a war against Egypt. He retook Seleucia and regained Syria. He seemed disposed to invade Egypt, as he came to his fortress, even to the borders of Egypt (v 10).

[b] Ptolemy Philopater, "Lover of Father" or Tryphon, son of Euergetes, reigned 221-204 B.C. Antiochus the Great of Syria declared war on him about 219 B.C. Philopater defeated Antiochus in the battle of Raphia near Gaza, 217 B.C. (v 11). He became greatly exalted destroying and oppressing many in his own land especially the Jews (v 12). He was not to be strengthened by his victories due to the constant decline of his kingdom brought about by permitting favorites to rule or ruin (v 12).

[c] Antiochus III, called the Great, who ruled 223-187 B.C. 14 years after his defeat at Raphia, he returned to fight the Egyptians with a greater army than before and with many riches from his campaign in restoring the eastern parts of his empire (v 13).

✡ ✡ ✡

tain years with a great army and with much riches.

14 And in those times [d]there shall many stand up against [e]the king of the south: [f]also the robbers of thy people shall exalt themselves [g]to establish the vision; but they shall fall.

15 So [h]the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

16 [i]But he that cometh against him shall do according to his own will, and none shall stand before him: [j]and he shall stand in the glorious land, [k]which by his hand shall be consumed.

(10) Antiochus the Great and Ptolemy V come to terms: Antiochus gives Ptolemy his daughter who later helps her husband defeat the plans of Antiochus

17 [l]He shall also set his face to enter with the strength of his whole kingdom, and [m]upright ones with him; thus shall he do: and he shall give him [n]the daughter of women, [o]corrupting her: but she shall not stand *on his side*, neither be for him.

(11) Antiochus next makes war on Greece but is turned back by the Roman prince Scipio who defeats him at Magnesia near Smyrna

the isles, and shall take many: [q]but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 [a]Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

(12) Seleucus, the son of Antiochus the Great sends Heliodorus to plunder the temple at Jerusalem and exact money from Israel (2 Macc. 3:4). This king is soon poisoned and is succeeded by Antiochus Epiphanes

20 [b]Then shall stand up in his estate a [c]raiser of taxes *in* the glory of the kingdom: [*d]but within few days [*e]he shall be destroyed, neither in anger, nor in battle.

(13) Antiochus Epiphanes and his dealings with Israel are pictured in Dan. 11:21-34

A. He obtains his rule by flattery

21 And [*f]in his estate shall stand up a vile person, [*g]to whom they shall not give the honour of the kingdom: [*h]but he shall come in peaceably, and obtain the kingdom by flatteries.

B. He makes a league with the high priest; deals deceitfully and becomes strong

22 And [*i]with the arms of a flood shall they be overflown from before him, and shall be broken; yea, [*j]also the prince of the covenant.

---

d Antiochus the Great and Philip of Macedonia united in conquering Egypt. In 198 B.C. Egypt was defeated and Palestine was again under the Seleucid's.

e This was Ptolemy V, called Epiphanes, the Illustrious. He was only 5 years old at this time, when Philopater died. Rome for the first time interfered to make Antiochus surrender his conquests. Not daring to disobey Rome, Antiochus made peace with Ptolemy and betrothed to him his daughter Cleopatra, 193 B.C.

f The Jews who rejected their religion and joined Ptolemy under Scopas, the Egyptian general defeated by Antiochus the Great in 198 B.C.

g To take the side of Syria to help fulfill the prophecy of liberating Judea. In doing so they fell under the wrath of the Egyptians, for Scopas came with a large army, while Antiochus was engaged in other parts, and subdued Palestine taking much spoil into Egypt.

h This refers to Antiochus the Great coming to recover Judea. He defeated Scopas, taking several fenced cities; none of the Egyptian generals were able to oppose him (v 15-16).

i This refers to Antiochus the Great coming against Ptolemy and doing as he pleased in his conquests (v 16).

j Antiochus the Great was helped by the Jews who supplied him with provisions and assisted him in reducing the garrison of Scopas in the citadel at Jerusalem. Antiochus showed the Jews great favor at this time, bringing back the dispersed and freeing the priests from all tribute.

k Palestine was greatly reduced to poverty through the long wars.

l Antiochus the Great had purposed to march into Egypt, but chose instead to make a covenant of peace with Ptolemy, giving him his own daughter, Cleopatra (v 17).

m Antiochus the Great acted as if being influenced by nothing but upright views in his covenant with Ptolemy (v 17).

n This term denotes the beauty of Cleopatra.

o Antiochus planned to corrupt Cleopatra causing her to be a snare to Ptolemy, but instead she helped her husband and put him on guard against her father (v 17).

p After making peace with Egypt, Antiochus the Great fitted out a great fleet of ships, subdued most of the maritime places on the coast of the Mediterranean and took many islands, including Rhodes, Samos,

q This refers to the Roman consul who defeated Antiochus, causing him to withdraw from Greece to Asia. The Romans then defeated him in Asia Minor, compelling him to abandon all the country north of the Taurus. Thus the reproach Antiochus planned to cause Rome to suffer was turned upon himself (v 18).

a This refers to Antiochus the Great turning back to his own fort in Antioch. He was obliged to raise 15,000 talents for Rome, to pay for the war. He marched into his eastern provinces to exact the unpaid taxes and perished in a war in Luristan, 187 B.C. (v 19).

b The tax raiser who succeeded Antiochus the Great was his son, Seleucus IV, called Philopater, who reigned 187-176 B.C. His kingdom then consisted of Syria, Cilicia, Palestine, Mesopotamia, Babylonia, Media, and Persia.

c Seleucus IV was called a raiser of taxes because he was compelled to pay a yearly war indemnity exacted by Rome. He raised money from many new sources, even sending his minister, Heliodorus, to Jerusalem to plunder the temple. Seleucus IV was assassinated by Heliodorus who sought to be king.

*d What is meant by the few days is not stated. It could not be that he ruled only a few days, for he reigned 11 years. This perhaps refers to his quick death from the time he sought to plunder the Jewish temple at Jerusalem to get the money deposited there, which is here called the glory of the kingdom (v 20).

*e This refers to the manner of death of Seleucus IV—not in anger and not in battle fighting with the enemy, but basely and treacherously assassinated by one in whom he trusted. He died of poison.

*f This refers to Antiochus IV, called Epiphanes, the Illustrious, who reigned 175-163 B.C. All of v 21-34 refers to him. Several details are given concerning things which the last Syrian king, the Antichrist, will also do, and that more completely. See ***10 Proofs Antiochus Epiphanes Not Antichrist***, p. 1473.

*g The true heir, Demetrius, another son of Seleucus IV, was being held in Rome as a hostage. This gave Antiochus Epiphanes the opportunity of seizing the throne.

*h See ***How Antiochus Epiphanes Became King***, p. 1473.

*i With the help of the arms of his supporters, his competitors for the throne were overthrown and broken.

*j Not only were his competitors overthrown but the high priest, Onias, was deposed and Jason, who had given him a great sum of money, was installed in his place (2 Macc. 4:4-10).

* * *

he shall work deceitfully: [l]for he shall come up, and shall become strong with a small people.

24 [m]He shall enter peaceably even upon the fattest places of the province; [n]and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and [o]he shall forecast his devices against the strong holds, even for a time.

C. Makes war against Ptolemy of Egypt who is betrayed and killed and his army defeated

25 And [p]he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: [q]for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And [r]both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed.

D. Antiochus returns in glory and victory and sets his heart to break his Jewish covenant and plunder Palestine

28 [a]Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

E. He leads a second expedition into Egypt but is turned back by a mandate from Rome in league with Cyprus. He then turns against the Jews and many apostate Jews help him to pollute the temple and place the abomination of desolation: a sow on the temple altar and doing away with Jewish sacrifices

29 [b]At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For [c]the ships of Chittim shall come against him: therefore he shall be grieved, and [d]return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take [e]away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

F. He is resisted by the Maccabees who do exploits but are oppressed by him many days

32 And such as do wickedly against the covenant shall he corrupt by flatteries: [f]but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: [g]yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 [h]Now when they shall fall, they shall

Epiphanes and Jason was broken and Antiochus put wicked Menelaus in the position of high priest because he offered him more money than Jason did. Thus he acted deceitfully in his agreement with Jason (v 22).

l This refers to his coming back from Rome where he had been a hostage for the payment of the tax laid on his father. On his return Antiochus found but few to espouse his cause of becoming king, for the people were divided among many claimants to the throne. Being supported by the king of Pergamos and his brother, his few followers increased until he became strong enough to get the throne (v 23).

m After becoming king, Antiochus Epiphanes laid claim on Coelesyria, Palestine, and Phoenicia, so war broke out between Syria and Egypt (v 23).

n This refers to the policy of Antiochus in dividing the spoils of war among his friends and subjects, as well as his own revenues. He spent much in public show and in many ways manifested his liberality more than all other kings before him. He would even go out in the street and throw handfuls of money to any who would get it (v 24).

o Antiochus planned in various ways to prevent an invasion of his kingdom by Egypt, and strengthened the strongholds of defense on his borders while making preparation for a war on Egypt. This he did for a time (v 24).

p After much preparation Antiochus Epiphanes finally made war on Egypt and was victorious. Ptolemy was taken prisoner. Antiochus then had himself crowned king of Egypt (171-167 B.C.).

q This refers to using means of corruption to turn away from Ptolemy certain key men who helped defeat Egypt (v 25). They that were fed by Ptolemy were corrupted by Antiochus and caused the fall of Egypt (v 26).

r See ***Deceitfulness of Antiochus Epiphanes and Ptolemy Philometor***, p. 1479.

a Antiochus, after conquering Egypt, returned to Antioch with the spoils of Egypt (1 Macc. 1:19-20). Hearing that there had been great rejoicing in Jerusalem because they heard a report of his death, he turned against the Jews (v 28).

b Antiochus Epiphanes made a 2nd invasion of Egypt, but it was not as successful as the first when Egypt was conquered and plundered. The former refers to his victory over the Egyptian army at Pelusium, and the latter to his subjugation of all Egypt, except Alexandria (v 29).

c The reason given here for Antiochus not continuing his war on Egypt is the ships of Chittim coming against him (v 30). This refers to the Romans who ordered him to cease his war on his two nephews. Antiochus said he would consult with his friends, but the Roman legate drew a circle around him demanding that he give his answer before stepping out of the circle. Antiochus yielded to the Roman demand and left the country after being within 7 miles of Alexandria. This is what grieved him (v 30).

d While in Egypt he heard that Jason, who had been deceived by him and deposed of the high priesthood, had gathered an army and marched against Jerusalem to take it from the wicked Menelaus who was besieged in the castle (see notes j and k, v 22-23). Antiochus then came against Jerusalem and took it by storm; slew 40,000 Jews; sold many as slaves; boiled swine's flesh and sprinkled the broth in the temple and on the altar; broke into the holy of holies; took away the golden vessels and other sacred treasures; restored Menelaus to office; and made Philip, a Phrygian, governor of Judea (1 Macc. 1:24; 2 Macc. 5:21). He also prohibited Jewish worship and consecrated the Jewish temple to Jupiter Olympius. After taking away the Jewish sacrifices in the Jewish temple, Antiochus offered a swine upon the altar and made the temple desolate of divine worship (v 30-31; 1 Macc. 1:44-50). All this brought about the rebellion of the Jews under the Maccabees (v 32-34). This war with Antiochus lasted about 4 years after which he died in a war in Persia.

This ends the historical section of this vision (v 2-34), which was all prophecy when Daniel received the revelation of these events. Other kings continued in Syria and Egypt until these countries were taken over by the Romans about 30 B.C.

e This is not the same as cutting off the daily sacrifices and setting up the abomination of desolation by the future Antichrist (8:9-14, notes; 9:27; 12:7; Mt. 24:15; Rev. 13). There have already been over 2,100 years since Antiochus caused this abomination of desolation (1 Macc. 1:44-50).

f A reference to the exploits of the Jews under the Maccabees (v 32-33; 1 and 2 Macc.).

g See note d, above.

h The Jews received little help in all their struggles with Antiochus Epiphanes.

* * *

cleave to them with flatteries.

11. Wars between Syria and Egypt in the last days: a prophetic description of the last king of the north, Antichrist, and his conquests of the nations and his dealings with Israel

(1) The time of the vision

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, [i]*even* to the time of the end: because *it is* yet for a time appointed.

(2) The character of "the king" of the north (Dan. 7:25 and 8:25a, refs.)

36 [j]And [k]the king shall do [l]according to his will; [m]and he shall exalt himself, and magnify himself above every god, and [n]shall speak marvellous things against the God of gods, [a]and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 [b]Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But [c]in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause [d]them to rule over many, and [e]shall

(3) War between Syria (north) and Egypt (south) at the end time: Antichrist (Syria, north) is victorious over Egypt (south) and many countries up to the middle of Daniel's seventieth week when the "eighth" or Revived Grecian Empire is formed (Dan. 7:24; 8:23-25; Rev. 11:7; 13:1-18; 16:10; 17:3, 8-14, 16-17; 19:19-21)

40 And [f]at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into [g]the countries, and shall overflow and pass over.

41 [h]He shall enter also into the glorious land, and many *countries* shall be overthrown: [*i]but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 [*j]He shall stretch forth his hand also upon the countries: and [*k]the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the [*l]Libyans and the Ethiopians *shall be* at his steps.

(4) New adversaries in the north and east in the middle of the week after he has conquered and gotten control of the ten kingdoms of Revised Rome. He conquers these in the last three and a half years and then brings them into Palestine to destroy Israel as he intended to do in the middle of the week when he broke his covenant with them and planted his tabernacle in the glorious holy mountain (Dan. 11:45; 2 Th. 2:3-4; Mt. 24:15)

---

[i] This verse emphasizes the fact that the main purpose of the vision was to show what would befall Israel in the last days (v 35; 10:14).

[j] From here to the end of the book the future Antichrist and events connected with the last Syrian king before the 2nd advent of Christ are predicted. See ***10fold Purpose of Daniel 10-12***, p. 1482.

[k] The last Syrian king of the last days, the Antichrist. See ***Antichrist, the King of the North***, p. 1483.

[l] Antichrist will do according to his will until the 2nd advent, then he will do what he will not want to do (7:11; 8:25; 9:27; 11:45; 2 Th. 2:8; Rev. 19:20; 20:10).

[m] Cp. 7:25; 8:25; 1 Th. 2:4; Rev. 13.

[n] Cp. 7:8, 11, 20, 25; 2 Th. 2:4; Rev. 13.

[a] He will prosper until the indignation (Heb. zaam, froth at the mouth; rage; fury, especially, God's displeasure at sin) is accomplished, for it shall be finished in due time (v 36). This refers to the tribulation wrath of God in the seals, trumpets, vials, and woes that will come upon men for their sins during Daniel's 70th week (Rev. 6:17; 15:1). It no doubt also refers to the end of sins for Israel and all men in general when Christ comes to rid the earth of all rebellion and sin (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7). This is proof that this king is yet future and that he will be the last one before God puts down sin on the earth. He could be none other than the beast of 2 Th. 2:8; Rev. 13:18; 17:12-17; 19:11-21; Dan. 7:25-27; 8:25; 9:27; 11:36-45. Cp. Jehovah's indignation (8:19; 9:16; Isa. 10:23, 25).

[b] ***7 Facts: Antichrist and Deities***, p. 1484.

[c] In place of the God of his fathers he will honor the god of forces by dedicating gold, silver, precious stones, and pleasant things to it in all strongholds (v 38-39).

[d] Referring to the god of forces and the strange god whom he will honor (v 38).

[e] He will be liberal, sharing the spoils and riches taken from many sources, and in this he will be similar to Antiochus Epiphanes (v 24).

[f] This definitely identifies the time of fulfillment of the main purpose of the vision (v 40; 8:19; 9:27; 11:35, 45; 12:1, 7-13). The vision concerns the very end of the Gentile world powers symbolized by the

and 8; Rev. 13; 17:8-17. At the time of the end of this age in which we live, "shall the king of the south (Egypt) push at him (that is, the king of the north); and the king of the north (Syria) shall come against him (that is, the king of the south) like a whirlwind" with his armies and navies and conquer many countries (v 40).

Revival of the Grecian Empire:

The above quotation refers to the little horn or Antichrist coming out of the 10 horns of Revised Rome, and after them to get power over them in the first half (3½ years) of Daniel's 70th week. He subdues 3 of them (7:23:24). The others submit to him without further struggle (Rev. 17:12-17). He comes from Syria, one of the 4 divisions of the Grecian Empire (8:9, 23; 11:36-45) and overthrows the other 3 divisions—Greece, Turkey, and Egypt. He thus revives the old Grecian Empire, which is symbolized by a leopard (7:6; Rev. 13:1-2). The other 6 kingdoms of the old Roman Empire submit to him, making him their leader in a war with the north and east (v 44; Rev. 17:12-17).

[g] The countries here are the ones of the old Grecian Empire divisions, as dealt with in this chapter, as well as 8:8-9, 20-23.

[h] After Antichrist from Syria has conquered Greece, Turkey, and Egypt and the countries making up these last day divisions of the Grecian Empire, he then breaks his covenant with the Jews (9:27), entering into Palestine as well as taking over the many countries of the other 6 kingdoms of Revised Rome (v 41).

[*i] Antichrist kingdom limited. Here, 3 countries escape out of his hand even though they border on his empire (v 41). See ***Extent of Antichrist's Reign***, p. 535 of N.T.

[*j] The countries referred to here must be the 3 kingdoms he will subdue (7:24), besides the rest of the 10 kingdoms of Revised Rome that will submit to him (Rev. 17:12-17), plus Libya and Ethiopia (11:43).

[*k] If the wars of v 5-34 are only between Syria and Egypt, and if the last day war of v 40-43 is between Syria and Egypt, ending with the overthrow of Egypt (the king of the south) by Syria (the king of the north), then it settles the question as to where Antichrist comes from. He arises from Syria and will fulfill 7:8, 19-27; 8:9-14, 22-25; 9:27; 11:40-45; 12:1-7; Rev. 6:1-8; 13:1-18; 16:13-16; 17:8-17; 19:19-21.

[*l] See ***Prophetic Sensationalism***, p. 1483.

✡ ✡ ✡

the north [n]shall trouble him: therefore he shall go forth with great [o]fury to destroy, and [p]utterly to make away many.

(5) Sets his throne in the Jewish temple at Jerusalem (2 Th. 2:4; 7:25 and 8:25a, refs.)

45 And [a]he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to [b]his end, and [c]none shall help him.

862 CHAPTER 12

(6) The great tribulation of the last $3^{1}/_{2}$ years of the 70th week. The translation of the 144,000 of Rev. 7:1-8; 12:5; 14:1-5

1 And [d]at that time shall Michael stand up, [e]the great prince which standeth for the children of thy people: and there shall be [f]a time of trouble, such [g]as never was since there was a nation *even* to that same time: and [h]at that time thy people shall be delivered, every one that shall be found written in the book.

12. The resurrections (Jn. 5:28-29; Rev. 20:4-6; 1 Cor. 15)

▲ 2 [i]And many of them that sleep in the [j]dust of the earth shall awake, [k]some to everlasting life, and some to shame *and* everlasting contempt.

13. Rewards for the righteous

3 And [l]they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

14. The book sealed to the end

● 4 But thou, O Daniel, [*m]shut up the words, and seal the book, *even* to the time of the end: many shall [*n]run to and fro, and knowledge shall be increased.

15. Question of the angel

5 ¶ Then I Daniel looked, and, behold, [*o]there stood other two, the one on this side of the bank of the [*a]river, and the other on that side of the bank of the river.

6 And *one* said to [*b]the man clothed in linen, which *was* upon the waters of the river, [*c]How long *shall it be to* the end of these wonders?

16. Answer: $3^{1}/_{2}$ years tribulation (Mt. 24:15-21; Rev. 13)

7 And I heard the man clothed in linen, which *was* upon the waters of the river, [*d]when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* [*e]for a time, times, and an half; and [*f]when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

17. Daniel's question

8 And I heard, but I understood not: then said I, O my Lord, [*g]what *shall be* the end of

---

war of the future (see ***3 Great Future Tri-Continental Wars***, p. 1483). It literally predicts that plans of war against him and his 10 kingdoms inside the old Roman Empire will become known to Antichrist and he will lead his armies to victory against the combined nations, east and north of his 10 kingdoms. See ***Russia Not King of the North***, p. 1483.

[n] Heb. bahel, to tremble inwardly; palpitate; be alarmed; agitated; to hasten (v 44; Gen. 45:3; 1 Sam. 28:21; 2 Sam. 4:1; 2 Chr. 32:18; Job 4:5; 23:15; Ps. 30:7; 48:5; 83:17; 90:7; 104:29).

[o] Heb. chema, heat; fury.

[p] Heb. kalil, complete; wholly consume.

[a] The Antichrist, or king of the north (Syria), will make his capital the Jewish temple in Jerusalem between the Dead Sea and the Mediterranean Sea in the glorious holy mountain, Mount Moriah; yet he shall come to an end at Armageddon (v 45; 7:11, 26-27; 8:25; 9:27; 2 Th. 2:8; Rev. 19:19-21).

[b] His end will be the lake of fire (7:11; Isa. 11:4; Rev. 19:20; 20:10).

[c] His army will be destroyed except a 6th part (Ez. 39:2). His supernatural backers (Satan, angels, and demons) will be cast into the bottomless pit (Rev. 20:1-3; Isa. 24:21-22), and he will be left alone to die as all men must do (v 45; Rev. 19:20).

[d] At That Time: 4 Great Events Take Place:
1 At that time the Antichrist plants the tabernacle of his palace in the temple of Israel on Mount Moriah (11:45; 2 Th. 2:4; Rev. 13).
2 At that time Michael stands up and casts Satan and his angels to the earth to be among men (12:1; Rev. 12:7-12).
3 At that time the great tribulation begin in the middle of Daniel's 70th week; $3^{1}/_{2}$ years before the 2nd advent (12:1; 8:24-25; 9:27; Jer. 30:6-7; Mt. 24:15-22; Rev. 10:1–19:21).
4 At that time Daniel's people are delivered (translated), every one (144,000) that shall be found written in the book of life (12:1; Isa. 66:7-8; Rev. 7:1-8; 14:1-5, notes). See ***The Book of Life***, p. 187 (12:1; Ex. 32:32-33; Ps. 56:8; 69:28; Lk. 10:20; Rev. 3:5; 13:8; 20:12, 15; 22:18-19)

[e] Michael is the special prince of Israel (12:1; 10:21; Rev. 12:7-12).

[f] See ***The Tribulation***, p. 1484.

[g] The same time of trouble as Mt. 24:21.

[h] This is a very clear proof that the 144,000 Jews will be translated as the man-child of Rev. 12:5. After this they are seen in heaven. See ***The Man-Child***, p. 534 of N.T.

[i] This v clearly states the doctrine of the 1st and 2nd resurrections, but without the time element of 1,000 years between the 2 resurrections. See ***The Resurrections***, p. 1484.

[j] Only the body sleeps in the dust of the earth, for only the body was made out of dust (Gen. 2:7; 3:19; Eccl. 3:19-21). See ***No Soul-Sleep Taught in Scripture***, p. 1485.

[k] The contempt and punishment of the wicked are equal to the bliss of righteousness in length and consciousness. See Mt. 25:46; Jn. 5:28-29, notes.

[l] Lit., it refers to those who make others wise, and those who win souls and turn many to righteousness (v 3; 2 Tim. 3:15-17).

[*m] Close up the words; seal the book, for the main purpose of the book concerns things at the time of the end (v 4; 2:28-29, 43-45; 7:17-27; 8:17, 19, 23; 9:27; 10:14; 11:35, 45).

[*n] A prediction of increased travel and knowledge. See KNOWLEDGE SHALL BE INCREASED, p. 1488.

[*o] Here is another divine visitation to Daniel. See note m, 10:11.

[*a] The Hiddekel (Tigris, note g, 10:4).

[*b] No doubt the same divine person as described in 10:5-6.

[*c] Question 15. Next, v 8.

[*d] This is the same action as that of the angel (Christ) in Rev. 10:1-6, and concerns the last $3^{1}/_{2}$ years of Daniel's 70th week (v 7; 7:25; Rev. 11:1-3; 12:6, 14; 13:5). During this time the vision will be completed and the end of the age will come.

[*e] See ***3 Time Periods of Dan. 12***, p. 1486.

[*f] Antichrist will not destroy the Jewish nation. He will only scatter them and their power; and then all things will be finished concerning their eternal restoration (v 7; 9:24; Ez. 37; Rom. 11:25).

[*g] Question 16. The last question in Dan. What will follow these events of the $3^{1}/_{2}$ years during which time Antichrist will scatter the Jewish nation?
The 10fold Answer to Daniel:
1 Go thy way, Daniel. Cp. v 13
2 The vision is sealed until the time of the end (note m, v 4)
3 Many shall be purified
4 Many shall be made white
5 Many will be tried
6 The wicked will increase wickedness
7 The wicked will not understand the vision, but the righteous will (v 10)
8 From the time the daily sacrifice will

18. The answer: two additional periods following the $3^1/_2$ years

●■ 9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

▲ 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 [h]Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

▲●13 But go thou thy way till the end *be*: for thou shalt rest, and stand [i]in thy lot at the end of the days.

be taken away (v 11; 8:9-14; 9:27), and from the setting up of the abomination of desolation there will be 3 periods:

(1) 1,260 days (v 7)

(3) 1,335 days (v 12). See note e, above

9 Blessed is the man that waits and lives up to the end of the 1,335 days (v 12)

10 You will have a part in these events of the days following the 1,335 days (v13)

h See note e, above.

i This assures Daniel a part in these things after his resurrection (v 13). It teaches saints shall judge the world and rule forever under the Messiah (v 13; 2:44-45; 7:13-14, 18, 27; Lk. 22:30; 1 Cor. 6:2-4; 2 Tim. 2:12; Rev. 2:27; 5:10; 12:5; 20:4-6; 22:4-5).

✡ ✡ ✡

Summary of Daniel

Date and place: Written from Babylon and Shushan about 606 or 616 to 536 B.C.

Author: Daniel, a captive prince from Judah (1:3-6), an interpreter of dreams and visions (1:17; 2:12-49; 4:8-27; 5:10-31), prime minister under several kings (2:46-49; 5:29; 6:1-3), and prophet of God (7:28; 8:1; 9:21-23; 10:1-12; 12:4-13). See notes on Dan. 1.

Theme: Prophecies of the Gentile world kingdoms from Daniel's day to the Millennium and eternal kingdom of God on earth (2:38-45; 7:17-27; 8:20-25; 9:24-27; 11:40–12:13). Daniel also records the history of Babylon and Medo-Persia under Nebuchadnezzar (2:1–4:37), Belshazzar (5:1-31; 7:1; 8:1), Darius the Mede (6:1-28; 9:1), and Cyrus the Persian (10:1–11:1). The universal theory that the book of Daniel covers the whole length of the times of the Gentiles is false. Daniel saw these times as happening from his day on, but that does not prove their entire length was predicted by him. He only saw the world kingdoms that were to oppress Israel from his day to the setting up of God's kingdom on earth. He could not predict the history of the oppression of Israel by the Egyptians and Assyrians before his day. There are 8 world empires in the times of the Gentiles. See ***The Times of the Gentiles***, p. 1474.

Statistics: 27th book of the Bible; 12 chapters; 357 verses; 11,606 words; 16 questions; 218 verses of history; 79 verses of fulfilled and 60 verses of unfulfilled prophecy; 7 commands; 4 promises; and 16 messages from God.

DANIEL NOTES CONTINUED

10 Proofs Antiochus Epiphanes Not Antichrist (11:21)

1 The expression in his estate is used in v 7, 20, 21, 38 of immediate succession, or taking the place of without a time break of over 2,000 years as would be the case if Antichrist had been referred to in v 21-34.

2 There is no break mentioned in v 21 as would be the case if there was to be a long period between Seleucus IV of v 20 and the future Antichrist of v 35-45. There is such a break at the end of the reign of Antiochus Epiphanes, v 34, and the beginning of the prophecy of the future Antichrist in v 35 where it is clear that the reference is to the end time.

3 The kingdom was not given to Antiochus Epiphanes (v 21), but in the case of Antichrist, he is given a crown (Rev. 6:1-2) and power to rule (Rev. 13:1-5).

4 Antiochus Epiphanes was forced to go back into his own land by the Romans (v 28-30), but Antichrist is not to be so forced by the Romans or anyone else until Christ comes. He will do according to his own will (v 36).

5 Antiochus Epiphanes made 2 invasions of Egypt (v 25-31), while Antichrist will make only one (v 40-45).

6 In the 2nd invasion of Egypt Rome forced Antiochus Epiphanes to return to Syria (v 29-30), but when Antichrist takes Egypt (v 40-45) the Romans will surrender to him (Dan. 7:23-24; Rev. 17:12-17, notes).

7 Antiochus Epiphanes was deeply grieved at the Roman opposition but finally yielded to their demand to liberate Egypt (v 30-31), while Antichrist will have no such opposition nor will he yield to Rome or any other power desiring to liberate Egypt (v 40-45; Rev. 17:12-17, notes).

8 The exploits of the Maccabees are definitely referred to in v 32-33, as proved in the books of 1 and 2 Maccabees of the Apocrypha (1 Macc. 1:10-24, 54; 2 Macc. 4:4-22; 5:11-21; 6:2).

9 The spoiling of Israel many days by the sword, flame, and captivity could not apply to Israel in the days of Antichrist, for the woman representing Israel at that time reaches the wilderness safely, without destruction or captivity (Rev. 12:6, 14-17).

10 The whole passage (v 21-34) was too literally fulfilled concerning Antiochus Epiphanes, not to refer to him as we shall see in the comments on this passage. It seems very clear that prophecy of the future Antichrist begins in v 35.

How Antiochus Epiphanes Became King (11:21)

Antiochus Epiphanes was on his way from Rome when his father, Seleucus IV, died. Heliodorus who poisoned the king had already declared himself king, as had several others, but Antiochus came home peaceably (not in war) and using flattery obtained the kingdom. He flattered Eumenes, king of Pergamos, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favor, paying them tribute which was in arrears. He flattered the Syrians, gained their favor, and took the throne with their backing. Here Antiochus Epiphanes is called a vile person because he was every man's companion. He resorted to the common shops and taverns, drank with the lowest characters, and sang debauched songs with them. For this he was called by some Epimanes, the Madman.

✡ ✡ ✡

The Image Interpreted (2:38)

The great image of the dream of 5 different materials represents 5 great world empires: Babylon, Medo-Persia, Greece, Rome, and Revised Rome made up of 10 kingdoms in the last days (Dan. 2:44-45; 7:23-24; Rev. 17:12-17).

1 The Head of Gold (v 32, 35, 38). The head of gold portion of the great image represents the 1st of 5 kingdoms in the vision—Babylon, Nebuchadnezzar's own kingdom (v 37-38; Jer. 15:4; 24:9; 25:1-12; 29:18). The 5 kingdoms succeeded each other as the time came for them to fulfill God's plan in punishing Israel. They all existed before they were used to punish Israel in the times of the Gentiles, and each in turn, after fulfilling her mission with Israel, was absorbed in the succeeding kingdom. Babylon conquered Israel in the first year of Nebuchadnezzar, about 616 B.C., and continued in power for 70 years (Dan. 9:2; Jer. 25).

Nebuchadnezzar reigned 43 years and was succeeded by Evil-Merodach (2 Ki. 25:27; Jer. 52:31), and Nabonidus and Belshazzar who reigned jointly until Babylon was overthrown (Dan. 5). This empire oppressed Israel for 70 years, 616 B.C. to 546 B.C. (Jer. 25).

2 The Breast and Arms of Silver (v 32, 35, 39). This part of the image symbolizes the Medo-Persian kingdom which succeeded Babylon at the end of the 70 years' captivity of the Jews It was the 2nd kingdom of the dream to oppress Israel in the times of the Gentiles (Dan. 2:39; 5:1-31; 8:20; 9:1; 10:1; 11:1-3; 2 Chr. 36:22; Ezra 1:1-3). The two arms symbolize the two nations making the dual kingdom, the Medes and the Persians. This kingdom was inferior to the Babylonian Empire as silver is to gold. It was not inferior in power (for it overthrew Babylon), but in form of government, wealth, was the absolute power (Dan. 5:19), but in Medo-Persia law was superior to the king who could not alter a law even for the best good of his subjects (Dan. 6:1, 14). Similarly, in the 3rd and 4th kingdoms, the forms of government were inferior as well as their wealth and glory. Babylon took Israel captive (Jer. 25) and Medo-Persia liberated them (Isa. 44:28; 45:1-5; Ezra 1:1-4; 6:1-14). Medo-Persia continued until Alexander the Great who founded the old Grecian Empire, 334 B.C.

3 The Belly and the Thighs of Brass (v 32, 35, 39). This part of the great image symbolized the 3rd or Grecian Empire under Alexander the Great which also dominated Israel in the times of the Gentiles (Dan. 2:39; 8:20-21; 11:1-34). This 3rd empire became the greatest in territory of the first three kingdoms. Alexander started from Greece and Macedon and conquered all the territories of the other two kingdoms and even part of India. The Grecian Empire began to decay with the death of Alexander. His vast territory was divided into four parts, as we shall see when we study Dan. 8.

4 The Legs of Iron (v 33-35, 40). This part of the great image symbolizes the old Roman Empire which followed Greece in the domination of Israel. It was the 4th kingdom of the dream to oppress Israel in the times of the Gentiles (Dan. 2:40; 7:23-24; 9:26; Lk. 2:1; 20:20-24; Jn. 11:48; Mt. 24:1-2; Acts 16:21; 22:25-29). This kingdom was to be stronger than all the preceding kingdoms as iron is stronger than gold, silver, and brass. Though called the 4th this is not the last of the Gentile world kingdoms to persecute Israel in the times of the Gentiles. There will yet be two kingdoms which will reign over Israel before the coming of their Messiah to deliver them and set up the kingdom of God in the earth forever. The two legs of iron represent the eastern and western divisions of the old Roman Empire.

5 The Feet and Toes of Iron and Clay (v 33-35, 44). This part of the image represents the future revised Roman Empire, the 5th kingdom in the image to oppress Israel in the times of the Gentiles (Dan. 2:31-43; 7:23-25; Rev. 17:12-17). This, the last part of the image, was to be destroyed by the stone from heaven. Revised Rome was to be a divided kingdom, partly strong and partly weak, as symbolized by the two materials of the feet and toes. The clay represents the rule by the masses and the iron the rule by kings. These two forms of government will not mix even as iron and clay will not mix. The final outcome will be that the iron will again become predominant. Kings will again rule inside the Roman Empire territory. The 10 kingdoms will be formed therein and be ruled by 10 kings (v 44-45; 7:7-8, 23-24). These 10 kingdoms represented by the 10 toes will exist in the last days before the coming of Christ and will be destroyed at His coming (Rev. 17:8-17; 19:11-21). They will be ruled by 10 kings during the first 3½ years of the 70th week, then by the Antichrist the last 3 ½ years (Dan. 2:44, 45; 7:7-14; 7:17-25; Rev. 13:1-18; 17:8-17; 2 Th. 2:1-12). The 10 kingdoms will form what is known to Bible students as the Revised Roman Empire, dealt with in Dan. 7 and Rev. 17:12-17, notes.

The Stone That Smote the Image

This symbolizes the kingdom of heaven headed by the Lord Jesus Christ who will, at His 2nd coming, destroy the kingdoms of this world (v 34-35, 44, 45; 7:13-27; Mt. 24:29-31; 25:31-46; Zech. 14:1-21; 2 Th. 1:7-11; 2:4-8; Jude 14; Rev. 11:15; 19:11–20:7). Christ Himself is called a "stone" (Ps. 118:22; Mt. 21:44; Eph. 2:19-22; 1 Pet. 2:6-8). The phrase "without hands" is an expression emphasizing the absence of all human instrumentality and the act of God alone (Dan. 2:45; 8:25; Job 34:20; Lam. 4:6).

It will be noted in the outline of the text that Babylon is called the 3rd, Medo-Persia the 4th, Greece the 5th, Rome the 6th, and Revised Rome are the 3rd to the 7th of the 8 world empires to oppress Israel in the times of the Gentiles. Two empires oppressed Israel before Babylon—Egypt and Assyria, the 1st and the 2nd. The 8th will be the kingdom of Antichrist (Rev. 17:9-11, notes). These 5 kingdoms are the 1st, 2nd, 3rd, 4th, and 5th of the book of Daniel, but the 3rd, 4th, 5th, 6th and 7th of the book of Rev. 17:8-11. See ***The Times of the Gentiles***, below.

The Times of the Gentiles
(2:38-45; Lk. 21:24)

By the term the times of the Gentiles we mean the administration of the Gentiles, as the rod of chastening upon Israel, to further God's purpose concerning them. It began with Israel's first oppression by the Gentiles in Egypt, and will continue with the history of Israel through this dispensation of Grace. It will end at the return of the Messiah in glory when he will deliver Israel from the Gentiles and exalt them as the head of all nations in the Millennium and forever (Lk. 21:24; Rom. 11:25; Rev. 19:11–20:10).

Door of Mercy Open to Gentiles

This dispensation of the Gentiles is mentioned only in Lk. 21:24 and referred to in Rom. 11:25 as the fullness of the Gentiles. The term in Romans is often taken to mean that a time will come when God will no longer save Gentiles, but will give salvation only to the Jews. Such a doctrine is not once mentioned in the Bible. During the future tribulation both Jews and Gentiles can and will be saved (Acts 2:16-21; Rom. 1:16; 10:11-13; Rev. 7:9-17).

The term the fullness of the Gentiles could not mean that God will some day cut off Gentiles from salvation and become a cruel tyrant, damning the souls of men in eternity regardless of what those men may desire to do about their own destiny. This term means the same as the times of the Gentiles and has nothing to do with the salvation of the Gentiles. It refers to political domination over the Jews by the Gentiles, off and on, from the Egyptian bondage to the 2nd coming of Christ.

Regarding the whole length of the times of the Gentiles it has already been over 3,700 years and will continue until the 2nd advent of Christ, who will deliver the Jews from the Gentiles under Antichrist and set up an earthly kingdom over them forever (Zech. 14; Lk. 1:32-33; Rev. 11:15; 19:11-21; 20:1-10; Dan. 2:44; 7:13-14, 18, 27; Isa. 9:6-7).

It is generally taught that the times of the Gentiles are 2,520 years, based upon a human theory about the seven times of Lev. 26, where God predicted that when Israel sinned He would punish them seven times for their sins. It is believed that a prophetic year is 360 days long and that one can make a day mean a year when he so pleases. Thus, a year of 360 days is made a period of 360 years. Seven times 360 years makes 2,520 years. Many teach that these 2,520 years began with the fall of Jerusalem under Nebuchadnezzar about 606 B.C. Others teach they began at certain other dates in the past. This is why we have many endings for the times of the Gentiles. The following are some of the dates given in modern books of prophetic students for the ending of the times of the Gentiles: 1914, 1917, 1918, 1925, 1927, 1932, 1935, 1937, 1938, 1942, 1945, 1948, 1954, 1958. It stands to reason that all these dates cannot be right. Futhermore, it is clear that there is no definite date stated in the Bible for the ending of the times of the Gentiles, or someone would have found it by now. That the Bible does not teach such a false theory of 2,520 years as the whole length of the times of the Gentiles is clear from the following points:

1 The expression seven times is used 31 times in the O.T. The Hebrew word for times is paam, meaning a stroke. In no place does it mean a set used in Dan. 2:21; 4:16, 23, 25; 7:25; 12:7.

2 If the word time means a period of 360 days it cannot also mean 360 years. No one has been given authority to change a day to a year in any passage he pleases. If God, who knows the difference between the words day and year, said days in a certain scripture He meant days, and if He said years He meant years. Just because He commanded Israel to wander in the wilderness 40 years according to the number of days the spies were in Canaan (Num. 14:33-34) and appointed years according to the same number of days in the case of Ezekiel (Ez. 4:5-6), we need not conclude that in every place in prophecy the word days means years and years means days. Even in these passages days meant days and years meant years, for the spies were in Canaan 40 actual days, not 40 years. If it is biblical to make days and times mean years whenever we please to prove a human theory, then let us be consistent and do this with all passages where these words are found.

If seven times means 2,520 years in one passage, it surely means it in all passages unless otherwise stated. According to this we would then have Jacob bowing down to Esau 2,520 years (Gen. 33:3), the Jews sprinkling blood of their sacrifices 2,520 years during each day (Lev. 4:6, 17; 8:11), the cleansing of each leper for 2,520 years (Lev. 14:7, 16, 27, 51), Israel marching around Jericho 2,520 years on the seventh day (Josh. 6:4, 15), Elijah's servant looking for rain for 2,520 years (1 Kings 18:43), and the resurrected child sneezing 2,520 years (2 Kings 4:35).

An objection may be that these are historical facts and we are not to give seven times a meaning of 2,520 years except in prophetic passages. But we answer that this is just as ridiculous, for we would have Naaman dipping himself in Jordan 2,520 years, for the prophecy was that if he should do this seven times he would be clean (2 Kings 5:10-14). Nebuchadnezzar would have been a maniac for 2,520 years, for the prophecy was that he would be one for seven times (Dan. 4:16, 23, 25).

3 The expression seven times is used 4 times in Lev. 26, and if 1 seven times means 2,520 years, then the other 3 also mean the same. Then, 4 times seven times would mean 10,080 years during which Israel was to be punished. Futhermore, according to Lev. 26:14-17, if Israel broke His covenant, God predicted He would send 8 different plagues upon them. These, He predicted before mentioning the 1st seven times. This explains why He said, "If ye will not YET for all this (the former 8 plagues) hearken unto Me, THEN (after the period taken up by the 8 plagues) I will punish you seven times MORE for your sins, " etc.

It is clear from Lev. 26:27-39 that all 4 seven times of punishment was to be before Israel was scattered among the nations, and anyone knows that 10,080 years did not take place before this. Thus it is clear that the 2,520 year theory of the whole length of the times of the Gentiles, based upon one of the 4 seven times of Lev. 26, is false and proves nothing as to its length.

The phrase seven times means severity of punishment instead of 2,520 years. When a parent says "I will whip you seven times harder than I did yesterday, " we certainly do not believe he means to beat a child 2,520 years. Such is merely a figure of speech expressing severity of punishment, and that is all God intended to express in Lev. 26. He wanted Israel to know that if one punishment would not correct them and bring them to repentance, He would bring more severe punishments upon them and finally abandon them to captivity among the nations.

Because there have been about 2,500 to 2,600 years from Daniel's day to ours is no proof that the times of the Gentiles are 2,520 years long. Neither does the fact that Daniel pictured Gentile oppres-

Christ prove that he saw the full length of the times of the Gentiles, nor does it prove that these times started in his day. Daniel merely predicted the oppressions of the Gentiles from his day on, not the beginning of them back in Egypt or the whole length of them. He could not have foretold what was already history concerning Gentile oppression of Israel.

John, in Rev. 17:8-18, predicts events concerning the beast, the 8th and last kingdom that will oppress Israel, in the times of the Gentiles. He explains that the 7 heads on the beast are 7 kingdoms that precede the 8th and last kingdom which will fight against Christ at His 2nd advent. He says that 5 of these have already passed away before his day; that 1 is in his day (the 6th, or old Roman Empire); that the 7th is yet to come between the 6th and the 8th (the Revised Roman Empire made up of 10 kingdoms, as foretold by the 10 toes on the image of Dan. 2:40-44, and the 10 horns of Dan. 7:7-8, 23-24; Rev. 13:1-8; 17:8-17); and that the 8th will be the last kingdom on earth before Christ comes to earth. The 5 that have passed away before John's day are Egypt, Assyria, Babylon, Medo-Persia, and Greece. They are the only empires oppressing Israel before John's day that could be referred to. See notes on Rev. 17:8-17; note c, Ps. 80:13; and ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.

4 We know that the Gentiles in Egypt oppressed Israel for a much longer period than Nebuchadnezzar and Babylon did, for when Moses was born Israel was already being oppressed, as proved by the law to kill all male children. He was 80 years old when he led Israel out of Egyptian bondage. Israel was in Babylon only 70 years (Jer. 25:11). What would this oppression of Israel be called if not the times of the Gentiles? Then, after this kingdom oppressed Israel off and on for hundreds of years, the Assyrian Empire oppressed them and took the 10 tribes captive. What was this but the times of the Gentiles? It is but a human theory that the times of the Gentiles began with Nebuchadnezzar. The fact is, they had already been going on for about 1,200 years by the time of Nebuchadnezzar. See ***8 Mountain Kingdoms and Israel***, p. 539 N.T.

5 If the whole length of the times of the Gentiles was to be 2,520 years, then they have already ended, for 2,520 years of 360 days each (as a year is supposed to be by this theory) make 907,200 days. But from 606 B.C. (when Judah was taken to Babylon, at which time, according to most prophetic scholars, the times of the Gentiles began) to A.D. 1958 there have already been 2,564 years of $365\frac{1}{4}$ days or a total of 936,501 days. This makes a difference of 29,301 days between the two periods or approximately 80 years. According to this the times of the Gentiles ended around 1878 and that is long before any modern prophetic student has placed a date for their ending.

Thus it is clear that the times of the Gentiles began with the first oppression of Israel by the Gentiles and that they have continued as the Gentiles have oppressed the Jews off and on for over 3,711 years up to A.D. 1959. The Jews are still being oppressed by the Gentiles, and Jerusalem is still being trodden down by them and will be until the 2nd coming of Christ, except for a short period when Israel will again have control of the city before Antichrist breaks his 7-year covenant with them in the future (Dan. 9:27; Rev. 11:1-2). The Scriptures show clearly that Christ will deliver the Jews from the Gentiles at His 2nd advent (Zech. 14:1-21; Lk. 21:24; Rom. 11:25; Dan. 2:44-45; 7:13-14, 18, 27; 8:20-25; Rev. 11:1-2, 15; 19:11-21). Because Jerusalem will be trodden down by the Gentiles during the last 42 months of this age, it is certain that the times of the Gentiles will continue until then (Rev. 11:1-2; Dan. 9:27; 11:45–12:7). How many more years there will be before Daniel's 70th 7-year covenant with the Jews is not stated in Scripture, and all speculation is valueless. The times of the Gentiles have already continued through 6 world empires the Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, and Roman—and they will continue through 2 more in the near future—the Revised Roman made up of 10 kingdoms, and the Revived Grecian made up of the same 10 but headed by the Antichrist who will be defeated by Christ at His 2nd advent (Dan. 7:23-24; Rev. 13:1-8; 17:8-17).

10 Kings, Not Barbarous Tribes (7:24)

Some teach that the 10 toes and 10 horns of Dan. 2 and 7 are 10 barbarous tribes which overran the old Roman Empire between A.D. 351-474. They interpret the little horn of Dan. 7 and 8 and the beast of Rev. 13-20 to be the papacy, but the following points disprove this:

1 The 10 toes and 10 horns are explained by God to be "ten kings, which have received no kingdom as yet; but receive power as KINGS one hour with the beast. These shall make war on the Lamb . . . these shall hate the whore, and shall make her desolate . . . For God hath put in THEIR HEARTS to fulfill His will, and to agree, and give THEIR KINGDOM unto the beast, UNTIL the words of God shall be fulfilled" (Dan. 2:44; 7:24; Rev. 17:8-17). They are 10 persons who will rule 10 kingdoms for "forty and two months" or the last 1260 literal days at the end of this age, and who will help the beast fight against Christ at Armageddon—not 10 tribes of the 4th and 5th centuries A.D. (Dan. 7:24-27; 8:25; Rev. 13:5; 17:14-17; 19:19-21).

2 The 10 kings will reign over 10 kingdoms that will yet be formed inside the old Roman Empire—not 10 tribes of the past (Dan. 2:44; 7:23-24; Rev. 17:12-17; 19:19-21).

3 The God of heaven is to set up a kingdom on earth "in the days of these kings" (2:44-45; Rev. 19:11–20:7). He did not set up such a kingdom in A.D. 351-474 and has not yet done so. See proofs ***When Will the Kingdom Be Set Up?***, p. 1476.

4 The 10 kings will all be in existence at the same time and place, do the same things and continue the same length of time (Dan. 2:44; 7:7-8, 19-27; Rev. 13:1-3; 17:12-17). They will be in existence and be reigning over the 10 kingdoms before the beast comes (Dan. 7:7-8, 19-27). They will make the 7th of the 7 kingdoms that precede the beast who forms the 8th kingdom (Rev. 17:8-11). All this is yet future, so could not be 10 tribes of the past (Rev. 17:12-17; 19:19-21).

5 The little horn of Dan. 7 and 8 is the same as the beast of Rev. 13-20 as can be seen by a comparison of them in these scriptures. See ***The Little Horn***, col. 3. Since the little horn of Daniel and the beast of Revelation are the same and are yet future, as proved by their war on Christ at His 2nd advent (Rev. 17:12-17; 19:19-21), and since they both will have the 10 kings under them at that time, the 10 kings could not be 10 tribes of the past.

6 Not one detail of Daniel or Revelation has ever been fulfilled with the papacy or barbarous tribes outside the empire that overran the Roman Empire centuries ago. Tribes could never be 10 personal kings as is required of the prophecies of these books. No 10 tribes ever did exist at the same time and place, making agreement to give the papacy power to rule for $3\frac{1}{2}$ years. God did not set up His kingdom in A.D. 351-474.

7 There were 21 tribes or more which overran the Roman Empire and not 10, according to the Encyclopedia Britannica under the subjects "Lombards" and "Suevi." Any group of 10 of these could not exist together to fight against Christ at Armageddon, as required in Rev. 17:14; 19:19-21.

8 The papacy did not overthrow 3 of these tribes and force the others to submit, as predicted of the little horn and the beast (Dan. 7:8, 19-24; Rev. 17:12-

9 No 10 kings have ever come from inside the Roman Empire to fulfill the prophecies, as required in Dan. 7:24. "Out of this kingdom" means from within. The tribes that overran the Roman Empire were from outside that empire.

10 No 10 tribes have ever been of one mind to give their power to the papacy, as foretold in Rev. 17:12-17 of the beast.

11 No papacy has ever come from one of the four divisions of the old Grecian Empire as will be true of the little horn of the future, as seen in Dan. 8:9-14, 23.

12 No papacy has made constant war on saints as the little horn will do when he comes "UNTIL" Christ comes (Dan. 7:19-22; Rev. 13:1-7, 16-18).

We can, therefore, say without reservation that the theory that the 10 kings are 10 tribes that overran the Roman Empire A.D. 351-474 is unbiblical and unhistorical. The scores of pages in some books devoted to the history of the papacy do not prove anything as far as the fulfillment of Daniel and Revelation are concerned, for these events will be fulfilled "AFTER THE CHURCHES" as proved in Rev. 4:1, note.

Russia Will Be Defeated

Russia must be defeated before the 10 kingdoms can be formed, for she controls Albania, Romania, Bulgaria, and Hungary, which are countries of the old Roman Empire territory. Russia will not give up these states without war.

The Little Horn (7:24)

Dan. 7:24 states that, "The ten horns out of this kingdom (the 4th, Rome) are ten kings that shall arise: and ANOTHER shall arise AFTER them; and he shall be diverse from the first (the 10), and he shall subdue three kings (of the 10)." This will give him 4 of the 10 kings. The other 6 of the 10 will agree to give their power to this little horn and he will form the 8th kingdom of Rev. 17:8-17.

It is clear that the little horn arises AFTER the 10 horns and not BEFORE them and that he does not have a thing to do with causing the rise of the 10. He does not revise the Roman Empire and is not on the scene of action until after the 10 kingdoms are fully formed. These facts exclude the possibility of some ruler, the pope, or any man now prominent in world affairs as being the Antichrist of the future.

Sensational writings declaring that some present or historical man will be the future Antichrist are unscriptural, and cause much confusion. The 10 horns are the last form of the old Roman Empire and are within the same territory. They were first seen on the beast before Daniel saw the little horn come up out of the 10 horns. Daniel said, "I considered the horns, and, behold, there came up among them another little horn" (Dan. 7:8). This "little horn" is yet in the future, and is the same as the "beast" in Rev. 13 as proved by the following:

1 Both are conquerors (7:8, 20-24; Rev. 6:1-2)
2 Both speak blasphemies (7:8, 20-26; Rev. 13:5)
3 Both prevail against saints (7:21-25; Rev. 13:7)
4 Both control the 10 horns (7:20-25; Rev. 13:1; 17:12-14)
5 Both change the times and laws (7:11, 21-27; Rev. 13:1-7)
6 Both are slain and are given to the burning flame by the same person and at the same time (2:44-45; 7:9-11, 18, 25-27; Rev. 19:11-21)
7 Both were to reign over the 10 horns "until the Ancient of Days came . . . and the saints possessed the kingdom" (2:44-45; 7:8-11, 18, 21-22, 25-27; Rev. 17:12-14; 19:11-21)
8 Both are destroyed at the 2nd coming of Christ (2:44-45; 7:9-14; Rev. 19:11-21)
9 Both continue for the same length of time (7:25; Rev. 11:2-3; 12:6, 14; 13:5; 19:11-21)

35; Isa. 9:6-7; Rev. 19:11-21; 20:1-6)

11 Both come out of the 10 kingdoms and subdue 3 others (7:7-8, 23-24; 8:8-9, 20-24; Rev. 6:1-2; 13:1-5; 17:12-17)

12 Both rise "after" the 10 horns (7:7-8, 23-24; 8:23; Rev. 13:1-7; 17:12-17)

13 Both are kings of fierce countenance (7:8-25; 8:23; Rev. 13:1-18; 17:12-17; 2 Th. 2:8-12)

14 Both cause craft to prosper (7:8, 20-26; 8:25; 2 Th. 2:4-12; Rev. 13:1-18)

15 Both exalt themselves (7:8, 20-26; 8:25; 2 Th. 2:4-12; Rev. 13:1-18)

16 Both fight against Christ at His coming (7:20-25; 8:25; Rev. 17:12-17; 19:11-21; 2 Th. 2:8-12)

17 Both shall be destroyed "without hand" (2:44, 45; 7:9-11, 22-27; 8:25; Rev. 19:11-21; 2 Th. 2:8-12)

18 Both do according to their own will for the same length of time (7:25; 8:24; 11:36; 2 Th. 2:8-12; Rev. 13:5-7)

19 Both will be alive at the 2nd coming o Christ (7:11; 8:22-25; 9:27; 11:40-45; 2 Th. 2:8-12; Rev. 19:19-21)

20 Both will cause the great tribulation (7:21-27; 8:23-25; 9:27; 11:40-45; 12:1, 7; Mt. 24:15-31; 2 Th. 2:1-12; Rev. 7:14; 13:1-18; 14:9-11; 15:2-4; 20:4-6)

21 Both will do away with the Jewish sacrifices in Jerusalem (7:25; 8:24; 9:27; 11:35-45; 12:7; Mt. 24:15)

22 Both will reign from the Jewish temple in Jerusalem (8:9-14; 9:27; 11:45; 12:7; 2 Th. 2:4; Rev. 11:1-2; 13:1-18)

23 Both will disregard the God of their fathers (7:11, 19-25; 8:22-25; 9:27; 11:37-39; Jn. 5:43)

24 Both will honor Satan and get their power from him (8:24; 11:35-45; 2 Th. 2:8-12; Rev. 13:1-4)

16 Antichrist Fallacies (7:24)

1 That Antichrist will revive the Roman Empire and reign from Rome is false. The Roman Empire will never be revived, nor will Antichrist have a part in the formation o the 10 kingdoms inside the Roman Empire territory. He is to come after them, and not before them (v 23-24).

2 That Antichrist will come from Rome and Italy is false. He will come from Babylon and future enlarged Syria. See notes, Dan. 8:9-10, 20-23; 11:35-45.

3 That Antichrist will be Nimrod, Antiochus Epiphanes, or any Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, or Roman king of the ancient past is false. He is not to be any resurrected man of the past, for he will be slain by Christ at Armageddon which means he will be a mortal man. See ***4 Things Concerning Antichrist***, p. 1487.

4 That Antichrist will be Mussolini, Hitler, Stalin, the pope of Rome, or some other man who has recently lived is false. None of these men have come from Syria and some are not from the Roman Empire territory at all as is true of Antichrist (Dan. 7:7-8, 23-24; 8:9, 20-23; 11:36-45). That one of these recent men will be resurrected as the Antichrist is as false as the theory in pt. 3, above, which see.

5 That Antichrist will be Judas Iscariot because both are called son of perdition is false. See note d, Jn. 17:12; See ***4 Things Concerning Antichrist***, p. 1487.

6 That Antichrist will be a present magician in Syria is false. Antichrist will not be revealed or come into prominence in any sense until after the 10 kingdoms are formed and until after the rapture of the church. See notes on p. 405 and p. 532-533 of N.T.).

7 That Antichrist will be any man now prominent in world affairs is false, for the reason given in point 6, above.

8 That Antichrist will be a child of the devil, a direct offspring of Satan, imitating the incarnation

in Scripture.

9 That Antichrist will be an incarnation of Satan is false. Satan is symbolized by the dragon (Rev. 12:9) who will give his power to the beast or Antichrist (Dan. 8:24; 11:36-39; 2 Th. 2:8-12; Rev. 13:1-5; 16:13-16; 19:20; 20:10).

10 That Antichrist will be the opposite of Jesus Christ in birth, sonship, ministry, death, burial, resurrection, and power is false. No statement is found in Scripture to prove one of these claims. The word Antichrist simply means against Christ. See ***21 Facts About the Antichrist,*** p. 404 N.T.

11 That Antichrist will rule America and be a worldwide dictator is false. See ***Extent of Antichrist's Reign***, p. 535 of N.T.

12 That Antichrist will kill every person in the world who does not take his mark and worship him is false. See ***Extent of Antichrist's Reign***, p. 535 of N.T.

13 That Antichrist will come up from the bottomless pit is false. See ***7 Headed 10 Horned Beast***, p. 537 of N.T.

14 That Antichrist will come from Russia or Germany is false. These countries were never inside the old Roman Empire out of which Antichrist must come (v 7-8, 23-24).

15 That Antichrist will bring universal peace and prosperity is false. He will not see peace from the time he comes until he is slain by Christ at Armageddon. In his rise he will overthrow 3 kingdoms (v 7-8, 20, 23-24), then make war on Palestine and overthrow many countries (Dan. 11:40-43). In the last 3^{1}/2 years of this age he will use the 10 kingdoms to fight against the countries north and east of his Roman Empire territory kingdom (Dan. 11:44). After conquering Russia and other northern and eastern countries he will lead them against Christ to destroy the Jews, and be defeated by Christ at Armageddon (Ez. 38-39; Zech. 14; Rev. 16:13-16; 19:11-21). No statement is made showing that he will bring universal prosperity. The statement by peace destroy many (8:25) refers to his covenant of peace to Israel (9:27). Among the nations he is to go forth conquering and to conquer (v 7-8, 23-24; 11:36-45; Rev. 6:1-2).

16 That the head wounded to death (Rev. 13:3, 12) refers to the assassination of Antichrist and his resurrection from the dead is false. This refers to a kingdom being destroyed and revived as the 8th and last kingdom, not to a man being killed and resurrected. See ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.

15fold Interpretation (7:17-27)

1 The 4 beasts are 4 kings or kingdoms in succession (v 17, 23-24; 2:39-43; 8:20-23; Rev. 17:9-11).

2 The God of heaven will set up a kingdom in the days of the 10 kingdoms and the little horn (v 18, 27; 2:44-45; Rev. 17:8-17).

3 The kingdom of heaven and of God will be given to the saints to rule over (v 13-14, 18, 27; Mt. 13:41-50; 25:31-46; Rom. 8:17-18; 1 Cor. 6:2; 2 Tim. 2:12; Rev. 1:6; 5:10; 11:15; 20:4-6; 22:4-5).

4 The reign of Christ and His saints will be eternal (note c, v 14).

5 The subjects of the eternal kingdom will be the coming eternal generations of natural people of all races (note c, v 14).

6 The 4th beast is the 4th kingdom, the old Roman Empire which shall devour the territories of the first 3 beasts (v 7-8, 19, 23).

7 The 10 horns are 10 kingdoms out of the 4th kingdom, the old Roman Empire territory. They are yet to be formed (v 7-8, 20, 23-24; Rev. 17:9-17)

8 The little horn is the Antichrist who will come up among the 10 kingdoms and after they are formed (v 7-8, 20, 23-24; Rev. 17:8-17).

9 The little horn shall be different in power from the 10 kingdoms (v 7-8, 20, 23-24; 8:20-23; 11:35-45; Rev. 13:1-18; 17:8-17).

24; 8:20-23; 11:35-45; Rev. 13:1-18; 17:8-17).

11 The little horn shall speak great things (see ***4 Things Concerning Antichrist***, p. 1487).

12 The little horn shall make war on the saints (v 21, 25; 8:23-25; 9:27; 11:35-45; 12:7; Rev. 11:7; 13:7; 14:9-11; 15:2-4; 20:4-6). He shall prevail against them,

Until 3 things happen

(1) Until the Ancient of Days comes to the earth with Christ at the 2nd advent to defeat and destroy the little horn (v 21-22, 26-27; 8:23-25; 9:27; 11:40-45; 12:7; Rev. 17:8-17; 19:11-21).

(2) Until judgment is given to the saints (v 22; 1 Cor. 6:2).

(3) Until the time for the saints to possess the kingdom (v 18, 22, 27; Mt. 25:31-46; Lk. 22:30; Rom. 8:17-18; 2 Tim. 2:12; Rev. 1:6; 5:10; 11:15; 20:4-6; 22:4-5).

13 The little horn shall change times and laws for 3^{1}/2 years (v 25; 12:7; Rev. 13:5).

14 The little horn shall come to an end when the Ancient of Days comes and the judgment is held (v 26; 8:25; 9:27; 11:40-45; 12:7; Rev. 19:11-21).

15 The kingdom of the little horn, and all other world kingdoms shall be given to God, Christ and the saints of the Most High to become the kingdom of God on earth forever (v 13-14, 18, 27; 2:44-45; Rev. 19:11-21; 20:1-10; Zech. 14).

When Will the Kingdom Be Set Up?

1 At the return of the King from glory (Mt. 25:31-46; Isa. 9:6-7; Dan. 2:44-45; 7:13-14; 8:18-22; Zech. 14; 2 Th. 1:7; Jude 14; Rev. 17:14; 19:11–20:7).

2 When Jerusalem is surrounded by armies (Zech. 14).

3 After the church is raptured (1 Cor. 15:51-58; 1 Th. 4:13-17), for the church comes back to earth with Christ to help Him set up the kingdom and reign over the nations (Zech. 14:1-5; Jude 14; Rev. 1:4-5; 5:10; 17:14; 19:11-21). It is not until after the days of the church that Christ comes to build again the house of David (Acts 15:13-18; Isa. 9:6-7; 11:11; Hos. 3:4-5; Lk. 1:32-35). The church is raptured before the coming of the Antichrist (2 Th. 2:7-8) and Antichrist makes his appearance before Christ comes (2 Th. 2:1-6), so Christ's kingdom cannot be set up until these events take place.

4 After the future tribulation, for Christ does not come to the earth with the saints until then (Mt. 24:15-31; Zech. 14:1-21; Dan. 12:1-13; Rev. 19:11-21).

5 After the great apostasy and the revelation of the Antichrist, for Antichrist is destroyed at Christ's 2nd coming to earth, so he must be here when Christ comes (2 Th. 2:1-12; Rev. 19:11-21; Dan. 7:18-27; 8:16-27; 9:27; 11:36–12:13).

6 At the time the Antichrist is destroyed and Satan is bound for 1,000 years (Rev. 5:10; 20:1-7). During the Church Age and the future tribulation period Satan is loose (1 Pet. 5:8; Rev. 12:12-17; 13:1-8; 20:1-7). The devil is still loose, so we are still in the Church Age and will be until Christ comes to bind the devil.

7 After the first resurrection, for the saints reign with Christ on earth for 1,000 years (Rev. 5:9-10; 20:1-6). Therefore, the saints must first be resurrected. This is the period of suffering for Christ, not the period of reigning with Him (Rom. 8:18; 1 Cor. 15:20-58; 2 Cor. 5:6; Phil. 1:23; 3:20-21; Col. 1:24; 2 Tim. 2:12; 3:12). The 1,000 years are between the resurrection of the righteous and that of the wicked (Rev. 20:4-6, 11-15).

8 At the time Ezekiel's temple is built (Ez. 40:1–43:7). The reign of Christ will be set up in Jerusalem in Ezekiel's temple (Ez. 43:7); therefore, the kingdom cannot be set up until then. Christ will build this temple when He comes, but the king-temple until it is built (Isa. 9:6-7; 32:1-8; 62:6-12; Ez. 36:24-36; 41:1; 43:7; Zech. 6:12-13; 14:1-21; Lk. 1:32-35; Acts 15:13-18).

9 After Israel is gathered back from all countries (Ez. 20:33-36; 36:17-38; 37:1-28; Hos. 3:4-5; Dan. 9:27).

10 When Israel is repentant (Zech. 12:10-14; 13:1-9; 14:1-21; Mt. 23:37-39; 24:15-31; 25:31-46; Rom. 11:25-29).

11 When the Jews are delivered from the armies of the nations and become a blessing to all the families of the earth (Gen. 12:1-3; Ps. 2:6-8; Isa. 9:6-7; 25:6-9; Zech. 9:9-11; 14:1-21; Acts 15:13-18; Lk. 1:32-35).

12 In the days of the 10 kings of Revised Rome and Revived Grecia (Dan. 2:40-45; 7:18-28; Rev. 17:8-18).

13 At the end of the times of the Gentiles (Lk. 21:20-24; Rom. 11:25-29; Acts 15:13-17).

14 When it is God's time to put down rebellion on earth (Acts 1:7-11; 3:19-21; 1 Cor. 15:24-29).

15 At the destruction of the earthly kingdoms of Daniel and Revelation (Dan. 2:44-45; 7:13-14; Zech. 14).

16 After all of Rev. 4-19 is fulfilled, for Christ comes in Rev. 19-20 to set up the kingdom.

According to these facts mentioned above the kingdom is yet in the future and will follow all these events. Christ Himself taught in the following passages that the kingdom would follow His 2nd advent (Mt. 16:21-27; 19:28; 20:20-23; 23:37-39; 24:3-31; 25:31-46; 26:29, 64; Acts 1:6-7; 3:19-21; Jn. 14:3; Lk. 9:26; 19:11-27; Rev. 5:9-10; 11:15; 20:1-7).

The apostles also taught that the kingdom was to be in the future following the 2nd coming of Christ (Acts 1:7-11; 1 Pet. 1:7; 5:4; 2 Pet. 1:16; 3:3-4; Jas. 5:7; 1 Jn. 2:28; Jude 14; 1 Tim. 6:14-15).

10 Proofs Earth Not Desolate During the Millennium

1 The Gr. word for bottomless pit is abussos and means an unmeasured abyss. It is translated bottomless pit (Rev. 9:11; 11:7; 17:8; 20:1-3) and deep (Lk. 8:31; Rom. 10:7). It is insensible to teach the abyss beneath is the surface of the earth, as can be seen by these passages. It is in the lower parts of the earth. Satan is already on the earth when he is cast into the pit (Rev. 20:1-3). In Rev. 12:7-14 it states that he will be cast out to earth and will be here during the last 3 1/2 years of this age, until Armageddon (Rev. 19:11–20:7).

2 The prophets foretold a literal earthly kingdom to be set up at the 2nd advent, not after the Millennium (Dan. 2:44-45; 7:9-14, 18-27; Isa. 32:1; 35:1-10; Jer. 31:27-40; 32:37-44; Ez. 37:1-28; Joel 3; Zech. 14; Lk. 1:32; Mt. 24:29-31; 25:31-46; Acts 15:13-18; Jude 14; Rev. 11:15; 19:11-21; 20:1-15). If there is to be an earthly kingdom, then there will be subjects for Christ to reign over during this time.

3 The kingdom will be on earth and saints will reign on earth, not in heaven: "the kingdom UNDER THE WHOLE HEAVEN shall be given to the saints . . . The Lord shall be king OVER ALL THE EARTH . . . we shall reign ON THE EARTH" (Dan. 2:35, 44-45; 7:13-14, 18, 26-27; Zech. 14:1-21; Mt. 25:31-46; Isa. 9:6-7; Lk. 1:32-33; Rev. 1:6; 5:10; 11:15; 20:1-10).

4 The disciples understood it to be a literal earthly kingdom (Lk. 19:11; 22:29-30; Acts 1:7; Mt. 25:31-46; Rev. 1:5; 2:26-27; 3:21; 5:10; 11:15; 1 Cor. 6:2-3; 2 Tim. 2:12).

5 At the end of the Millennium Satan will be loosed out of the abyss "to deceive the nations WHICH ARE IN THE FOUR QUARTERS OF THE EARTH" where they have been the whole 1,000 years (Rev. 20:7-10; Zech. 14:16-21; Isa. 2:2-4; Dan. 7:14).

6 Jesus taught that saints would not judge and separate the righteous from the wicked (Mt. 13:49-50; 24:31; 25:31-46). It is, therefore, folly to talk about the examination of sins of men by the saints

7 Christ reigns on earth for the purpose of ridding the earth of rebellion so there must be people here to reign over (1 Cor. 15:24-28).

8 God promised that He would never make the earth desolate again (Gen. 8:22; 9:12, 16; 17:7, 19; 2 Sam. 7; Ps. 89:3-4, 35-37; Isa. 9:6-7; Ez. 43:7; Lk. 1:32-33; 1 Chr. 17:7-15, 22-27; 22:10).

9 All the 50 points about the Millennium (p. 311 of N.T.) prove the earth to be inhabited during that time.

10 The many promises of eternal generations of natural people from Noah's time into eternity prove there will not be a period of 1,000 years desolation on the earth. See point 8, ***21 Other "New" Things in Rev. 21-22***, p. 542 of N.T.

36fold Vision of the Ram and the He Goat (8:3)

1 A ram stood by the river Ulai
2 He had 2 horns
3 The horns were high
4 One horn was higher than the other
5 The higher horn came up last (v 3)
6 The ram pushed westward, northward, and southward
7 No beast could stand before him
8 No beast could deliver from him
9 He did according to his will
10 He became great (v 4)
11 A he goat came from the west, covering the face of the whole earth (v 5)
12 He was going so fast he touched not the ground as he went
13 He had a notable horn between his eyes
14 He came to the two-horned ram
15 He ran into him in the fury of his power (v 6)
16 He was moved with anger against him
17 He smote the ram and broke his horns
18 There was no power in the ram to stand against the he goat
19 He cast the ram down to the ground and stamped upon him
20 None could deliver the ram out of the hands of the he goat (v 7)
21 The he goat became very great
22 When he was strong the great horn between his eyes was broken
23 In its place came up 4 notable horns toward the 4 winds of heaven (v 8)
24 Out of one of them came forth a little horn
25 The little horn became exceeding great toward the south, east, and the pleasant land (v 9)
26 The little horn became great even to the host of heaven
27 It cast down some of the host of heaven to the ground
28 It stamped upon them (v 10)
29 The little horn magnified himself even to the prince of the host
30 By him the daily sacrifice was taken away
31 The place of his sanctuary was cast down (v 11)
32 A host was given him against the daily sacrifice because of sin abounding on every hand
33 The little horn cast down the truth to the ground
34 He practiced and prospered (v 12)
35 One saint speaking to another asked, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden down (v 13)?
36 The answer was, Unto 2,300 days (evening morning sacrifices); then shall the sanctuary be cleansed (v 14)

2,300 Days Not 2,300 Years (8:13)

The question of Dan. 8:13 is: How long will the daily sacrifice be cut off and the transgression continue that makes the temple desolate of divine worship? The answer, Unto 2,300 days (literally, 1,150 years, 2 months, and 10 days. Then shall the sanctuary be cleansed of the abomination of desolation (v 14). This is 110 days short of the full 1,260 days that the 2 witnesses will be here and Jerusalem will be trodden under foot by the Gentiles (Rev. 11:1-3); that Israel will flee into the wilderness (Rev. 12:6, 14); and Antichrist will be given power over nations (Rev. 13:5; Dan. 7:25; 9:27). This explains Mt. 24:22, "but for the elect's sake those days shall be shortened." These 110 days could be the last 110 days of the 1,260 day period during which time the Jews somehow will get control of the temple again by the help of the two witnesses and other means. Scripture teaches that the Jews will have control of Jerusalem again at the end of this time when Antichrist comes from the northern war to fight Armageddon (Zech. 14:1-5).

The theory that the 2,300 days are to be 2,300 years from 457 B.C. to A.D. 1844 is false. No man has any authority to make a day a year and a year a day, nor is there any example of this in Scripture. Just because God cursed Israel to wander in the wilderness for 40 years according to the number of days the spies were in Canaan (Num. 14:34), and because Judah was to be punished 40 years according to the number of days Ezekiel lay upon his side (Ez. 4:6), is no proof that a day means a year and a year means a day in prophecy. Even in these passages a day was a day and a year was a year. Many fallacies are based upon the year-day theory:

1 The fallacy of the whole length of the times of the Gentiles being 2,520 years. See ***The Times of the Gentiles***, p. 1474.

2 The 2,300 days being 2,300 years which are fulfilled in connection with the papacy.

3 The 1,260 days of Rev. 11:1-3; 12:6, 14; 13:5 being 1,260 years—from A.D. 538-1798 when the papacy was given power over the saints. See ***3 Time Periods of Dan. 12***, p. 1486. All date-setting for the end of the times of the Gentiles and the 2nd advent of Christ is based upon juggling these Bible periods to suit the whim of the individual Bible speculator.

The Year-Day Theory Foolish

If it were a law in Scripture that a day meant a year and a year meant a day we would have to believe that:

1 Abraham's seed was to be afflicted by the Gentiles for only 400 days (Gen. 15:13).

2 Joseph saved the corn of 7 days instead of 7 years and there was a famine in Egypt 7 days instead of 7 years (Gen. 41:26-54).

3 The spies were in Canaan 40 years, not 40 days and Israel wandered in the wilderness 40 days instead of 40 years (Num. 14:33-34)

4 Within 65 days Israel would not be a people yet it was literally 65 years (Isa. 7:8).

5 Moab would be destroyed in 3 days instead of 3 years (Isa. 16:14).

6 Isaiah walked barefoot 3 days instead of 3 years (Isa. 20:3).

7 Tyre was to be forgotten 70 days instead of 70 years (Isa. 23:15-17).

8 Hezekiah had 15 days added to his life instead of 15 years (Isa. 38:5).

9 A child shall die being 100 days old instead of 100 years in the Millennium, and a sinner being 100 days old shall be accursed (Isa. 65:20). This would make the time of accountability for children under 100 days.

10 Israel was in captivity to Babylon for 70 days and not 70 years (Jer. 25).

11 Nineveh was to be destroyed in 40 years instead of 40 days (Jonah 3:4).

12 Jonah sat under a booth outside Nineveh for 40 years to see if the city would be destroyed (Jonah 3:4; 4:5).

13 Adam was given 120 more days to live instead of 120 years (Gen. 6:3).

instead of 7 days before the rains came (Gen. 7:4-10).

15 It rained upon the earth 40 years instead of 40 days (Gen. 7:12).

16 The flood of Noah prevailed upon the earth 150 years instead of 150 days before it began to recede. Then it receded another 150 years (Gen. 7:24; 8:3). At the end of another 40 years he sent forth a raven. Then 7 years later he sent forth a dove that returned. In still another 7 years he sent forth another dove that never did return (Gen. 8:6-12). It would be too old to return after all the years of flood and receding waters—over 354 years.

17 Ezekiel lay upon his left side 390 years and upon his right side 40 years instead of that many days (Ez. 4:4-9).

18 Jonah was 3 years in the whale's belly and Christ was 3 years in the tomb instead of 3 days (Mt. 12:40).

How ridiculous to change the literal meaning of God's Word! Not only is it clear from the above that 2,300 days refers to 2,300 evenings and mornings (v 26), but that it concerns the daily sacrifices (v 11-13) which were offered every morning and evening (Num. 28:3-4; 1 Chr. 16:40). Hence, the 3 years, 2 months, and 10 days are the whole and actual length of the doing-away with daily sacrifices in the temple before they are offered again by the Jews when the sanctuary is cleansed of the abomination of desolation. Literally, 2,300 sacrifices will be cut off from the temple during this period. The question could be, How many daily sacrifices will be cut off (v 13)? The answer is 2,300.

The Papacy and the 2,300 Days

To teach the papacy is the little horn ruling from A.D. 476-1844, and the 2,300 days are years, from 457 B.C. to A.D. 1844, is unscriptural because:

1 The little horn will come from Greece, Turkey, Syria, or Egypt (v 9, 20-23). The papacy did not. It arose in Rome, Italy.

2 The little horn will do away with the daily sacrifice in Israel for the 2,300 days (v 9-14). The papacy did not come into existence until several centuries after the Jews had ceased having sacrifices in A.D. 70. They will again have sacrifices when they build a temple in Jerusalem (v 9-14; 9:27; Rev. 11:1-2). No papacy will fulfill 2,300 years after this is done.

3 All this prophecy (v 3-25) will be fulfilled in connection with the old Medo-Persian and Grecian empires (v 20-25), not Italy where the papacy is located.

4 The little horn is a man (v 9, 20-23; 7:7-8, 20, 23-24; Rev. 13:18); the papacy is a religious system

5 The little horn will fight against Christ at His 2nd advent (v 20-25; 7:23-27; Rev. 17:12-17; 19:19-21); the papacy will not.

6 The little horn will rule the 10 kings (v 20-25; 7:23-24; Rev. 17:12-17); the papacy will not.

7 The little horn is yet to come (v 20-23; 7:23-24; Rev. 13; 17:8-17); the papacy has already come.

8 The little horn will come after the 10 kings (Dan. 7:23-24; Rev. 7:12-17); the papacy has already been in existence some 13 centuries.

9 To teach that the little horn is the papacy which began in A.D. 476 and to teach also that the 2,300 days began 457 B.C. is to contradict our self as well as the Bible, which requires us to believe that the little horn is the one who cuts off the daily sacrifices for the whole 2,300 days (v 9-14). The Grecian Empire was not formed until 121 years after 457 B.C. when some say the 2,300 days began. Greece was not divided until 323-301 B.C. The little horn is yet to come in the last days out of one of these divisions. Therefore the papacy could not be the little horn existing many centuries before the little horn is to come into existence.

10 Not one detail of this prophecy (v 3-25) or the ones in Dan. 7:3-27; 9:24-27; 11:3-45; 12:1-13; Rev. 4:1–22:5 has ever been fulfilled in connection with … and is not once mentioned in Scripture.

11 The papacy never has become great in the south (Egypt), the east (Syria, Iraq, Iran), or in Palestine. The little horn will become great in those directions (v 9, 20-25; 9:27; 11:36-45).

12 The papacy has never fulfilled v 10. The little horn will fulfill it (v 9-10, 20-25; 9:27; 11:36-45; 12:7-13).

13 The papacy has never exalted itself against the high priest of Israel, cast down the sanctuary, or cut off daily sacrifices, for there has not been such a high priest, temple, or sacrifice since the existence of the papacy. The little horn will accomplish these things (v 11-14, 20-25; 9:27; 11:36-45; 2 Th. 2:4; Rev. 13 and 17).

14 The papacy has never desecrated a temple of God at Jerusalem, as predicted in v 11-14 and never will do so. The little horn will (2 Th. 2:4).

15 There never has been a period of either 2,300 days or 2,300 years of abomination of desolation in a Jewish temple at Jerusalem by the papacy, nor will there ever be such a period of temple desecration. For about 1,900 years there has been no temple at Jerusalem; and there will not be one for some time yet. No 2,300 years could possibly be fulfilled with the future temple, for it will be given to the Gentiles for about $3^1/_2$ years, according to the true meaning of 2,300 days—3 years, 2 months, and 10 days (v 11-14; 9:27; 11:40-45; Rev. 13 and 17). The little horn only rules for $3^1/_2$ years (7:25; 8:14; 9:27; 12:7-13; Rev. 11:1-3; 12:6, 14; 13:5). Then he is destroyed by Christ at His 2nd advent (Dan. 7:23-27; 8:20-25; 9:27; 11:36-45; Rev. 19:11-21).

16 Regardless of who fulfills v 9-14, the passage concerns the daily sacrifice being cut off and the abomination of desolation being set up instead (v 11-14; 9:27; 11:45; 12:7-11; Mt. 24:15; Rev. 13). Since the papacy has never had such relationship with a Jewish temple or daily sacrifices for any part of 2,300 years it could not be the reference here. The whole vision of Dan. 8 primarily concerns the daily sacrifice and the transgression of desolation and it will be fulfilled in this connection (v 11, 13, 14, 26)

4 Main Subjects of the Vision (8:13)

1 The daily sacrifice cut off (v 11-14)
2 The transgression of desolation (v 13; 9:27; 11:45; Mt. 24:15; 2 Th. 2:4; Rev. 13)
3 The sanctuary to be trodden under foot (v 13; 9:27; 11:45; 2 Th. 2:4; Rev. 11:1-3)
4 The host to be trodden under foot (v 13; note q, 8:10)

The Sanctuary (8:13)

Heb. qodesh, a sacred place or thing. Trans. sanctuary 68 times and nearly every time of the earthly tabernacle and temple of worship. Not the same word as miqdash, (v 11), a consecrated place or thing; trans. sanctuary 64 times.

Some teach that this sanctuary is the heavenly one and that Christ entered into it in 1844 and began examining the sins of the people to determine who shall have part in the 1st resurrection; that this work will end in A.D. 2,000 and then God's people will be forever free from their sins; that during this judgment both righteous and the wicked remain in the graves; and that the wicked will be judged during the Millennium.

There is no truth in these claims. God is just and will not judge any person who is not resurrected and present at the judgment to give an account of himself. Saved men are to be judged after their resurrection and they will be present when judged (Rom. 14:10; 2 Cor. 5:10). Sins of saints are cleansed in this life, not at some imaginative investigative judgment (Mt. 1:21; 1 Jn. 1:7-9; 3:5-10; Rev. 1:5). No judgment of God goes on during the Millennium. The wicked will be resurrected at the end of the Millennium and will stand personally

This One Not the Heavenly Sanctuary:

1 Daniel is speaking of the Jewish temple on earth (v 9-14; 9:27; 12:11. Cp. Mt. 24:15; 2 Th. 2:4; Rev. 11:1-2)
2 The whole prophecy concerns earthly events (v 3-25)
3 The sanctuary is to be in the kingdom of the little horn (v 9-14)
4 He is the one who desecrates it, so it has to be on earth (v 9-14)
5 No daily sacrifice is ever mentioned as being in heaven (v 11-14)
6 No heavenly sanctuary could be made desolate by a man (v 13)
7 Out of 136 times the word sanctuary is found it is used only 2 times of the heavenly one (Ps. 102:19; Heb. 8:2)
8 Elsewhere in Daniel only the earthly one is mentioned (9:17, 26; 11:31)
9 In no prophecy is the heavenly one referred to
10 Only the earthly one is referred to as being cast down (v 11-14)
11 No heavenly sanctuary could be cast down and trodden under foot (v 11-14)
12 Only an earthly sanctuary would need cleansing from an abomination (v 14)
13 No cutting off of a daily sacrifice in a heavenly one could be possible by any man on earth (v 11-14)
14 No man could cast down and tread under foot ministers of a heavenly sanctuary (v 1-14)

Time Passages of Daniel (8:14)

At the end of the 2,300 evenings and mornings (3 years, 2 months, and 10 days; v 11-13, 26) the sanctuary shall be cleansed of the abomination of desolation (v 13-14; 9:27; 11:45; 12:11; Mt. 24:15; 2 Th. 2:4; Rev. 13:11-18). No scripture says that the abomination of desolation will actually be in the temple 1,260 days. So if v 14 says the daily sacrifices will be taken away after 2,300 evenings and mornings this settles the question, and we have to guess about the additional 110 days making up the 1,260 days of the whole period.

Note All the Time Passages:

1 War on the saints and having power to change the times and laws will last exactly $3^1/_2$ years (Dan. 7:25).

2 The daily sacrifices (evening and morning, v 26) being cut off and the transgression of desolation will last 2,300 evenings and mornings (1,150 days) or 3 years, 2 months, and 10 days (Dan. 8:14).

3 In the midst of the week (7 years) Antichrist shall cause the sacrifice and the oblation to cease (Dan. 9:27). It seems that the sacrifices will cease by the middle of Daniel's 70th week or at the beginning of the 1,260 days.

4 He shall make it desolate, even until the consummation (Dan. 9:27). This indicates until the age ends or until the full end of that which is determined to be poured out upon the one making the temple desolate; but it does not necessarily refer to the last day of the period. The end of cutting off the daily sacrifices could be 110 days before the actual judgment upon the Antichrist who is making the temple desolate.

5 All things shall be finished at the end of $3^1/_2$ years or the 1,260 days (Dan. 12:7), but the cleansing of the temple of the abomination could be 110 days before this (Dan. 8:14).

6 From the time the daily sacrifice shall be taken away shall be 1,290 days (Dan. 12:11) and 1,335 days (Dan. 12:12). This is an additional 30 and 75 days to the 1,260 (see notes, 12:7-13). It is again emphasized that the daily sacrifices will be taken away at the beginning of the 1,260 and 1,290 day periods.

lation spoken of by Daniel (Mt. 24:15; Dan. 8:11, 9:27; 12:7-11), THEN let the Jews flee into the mountains (Mt. 24:16-21). They will flee for the whole 1,260 days (Rev. 12:6, 14). Again it is clear that the daily sacrifices will be taken away at the beginning of the 1,260 days, so the 110 days before the end of this period for the cleansing of the sanctuary must be at the end of the 1,150 days (Dan. 8:14).

8 The temple will be given to the Gentiles, and the holy city they shall tread under foot 42 months (Rev. 11:1-2). It does not say here how long the temple will be desolate during these 42 months, so we have to rely again upon the 2,300 evenings and mornings of Dan. 8:13-14 for this information. The city being trodden under foot 42 months could simply mean that the city will not be completely rid of Gentile dominion until the 42 months are up. It does not say that the Jews could not, by the help of the 2 witnesses of Rev. 11 and by other means, get control of the city the last 110 days before it is finally delivered from the Gentiles. It is clear from Zech. 14:1-5, 14 that the Jews do get back into the city at the end of these 42 months. It must be remembered that Antichrist by this time will have been in war with Russia, Germany, and other northern nations for nearly 42 months (Dan. 11:44). It may be that he will need all the available manpower of his armies to conquer these countries and will take most of the army from Jerusalem and Palestine. This would so weaken him in Palestine that the Jews could gain control of the city again. It is certain that they will be in the city by the time the Antichrist conquers the enemies of the north and east, for he will then gather his vast armies against Jerusalem to battle to retake the city and exterminate the Jews. Half of Jerusalem will be taken again by him before Christ suddenly appears in the heavens with all the saints to deliver Jerusalem and the Jews from the Gentile armies at Armageddon (Zech. 14:1-5, 14; Joel 3; Rev. 19:11-21). This could explain the 110 days short of the 1,260 days of the whole period (Dan. 8:13-14).

9 The two witnesses will prophesy and do miracles to protect Israel and win her to God again for 1,260 days (Rev. 11:3-11). With their help, it can be seen how the Jews could get control of Jerusalem again for the last 110 days of this period. They will be the leaders of Israel during this time like Moses and Aaron were when Israel came out of Egypt (Ez. 20:33-38; Mal. 4:5-6; Rev. 11).

10 Israel will flee into the wilderness for 1,260 days (Rev. 12:6). This will exclude the remnant of the woman who remain in the land (Rev. 12:17) and many of the Jews who will return to get control of the city the last 110 days while Antichrist is in a death struggle with his enemies in the north and east (Dan. 11:44).

11 The time Israel flees from Judea into the mountains is stated as being a time (1 year), times (2 years), and half a time (½ year). She is helped by the Arabs during this time (Rev. 12:14). One thing is certain: Judah will have an army fighting at Jerusalem when Antichrist comes down from the north (Ez. 38-39) to retake Jerusalem (Zech. 14:14).

12 Antichrist will be given power over the nations for 42 months (Rev. 13:5). The 12 scriptures of this study are all that mention a definite time element in Daniel and Revelation. All refer to the 3½ years, 1,260 days, or 42 months except Dan. 8:13-14, which gives 3 years, 2 months, and 10 days, or 110 days short of the 1,260-day period of the other passages. With these facts in mind we can see how the sanctuary could be cleansed 110 days earlier than the complete liberation of Jerusalem at the end of the 1,260 days. At least, nothing is said in any one of these 12 passages to indicate that the daily sacrifice will be cut off and the abomination of desolation placed in the sanctuary for the full 1,260 days.

mean 3 years, 2 months and 10 days that Antiochus Epiphanes made the temple desolate, 165 B.C., and that this is a type of the future Syrian king making the temple desolate. But since there are no grounds for inserting him into this plain revelation of events in connection with the little horn or future Antichrist, we must dismiss this theory. Only one man is involved in the language of Dan. 8:9-14, 23-25, so it is unscriptural to insert Antiochus Epiphanes or any second man into the picture.

Since this is true, and since it is unscriptural to make the 2,300 days mean years, we conclude that they will be literally fulfilled with the cutting off of 2,300 evening and morning sacrifices in the future Jewish temple by the coming Antichrist.

Deceitfulness of Antiochus Epiphanes and Ptolemy Philometer (11:27)

The hearts of these kings, Antiochus Epiphanes of Syria and Ptolemy Philometer of Egypt (whom Antiochus took prisoner), were equally deceitful. Antiochus, the uncle of Ptolemy, pretended to have the interest of Ptolemy at heart, since the Alexandrians had rebelled and made Ptolemy's brother their king. When Antiochus came to Memphis, he and Ptolemy had frequent conferences at the same table. They both professed love for each other, yet both were planning how to ruin the other. Neither one prospered with his lies (v 27). The reason Antiochus did not prosper was because the Romans demanded that he surrender Egypt. In this he yielded but retained Coelesyria, Palestine, and Phoenicia. Ptolemy did not prosper because of this settlement demanded by the Romans. The reason is given in v 27: "for yet the end shall be at the time appointed." That is, the end of the appointed time was not yet come.

The Last End of God's Wrath (8:19)

The last end of the wrath of God upon the one (the little horn) that will cause the wrath of God to be poured out.

1. Antichrist's wars (v 9; 7:23-24; 9:24; 11:36-45; Rev. 19)
2. His martyrdom of saints (v 10-14, 24; 7:21; 9:27; 11:36-45; Rev. 13:11-18)
3. His taking away the daily sacrifices in the future Jewish temple (v 11-14; 9:27; 12:7-11; Mt. 24:15; Rev. 13)
4. His placing the abomination of desolation in the temple (v 11-14; 9:27; 11:45; 2 Th. 2:4; Rev. 11:1-2; 13)
5. His casting down the sanctuary or sacred place of sacrifice (v 11-13)
6. His causing many to rebel against God (v 12; Rev. 13:11-18; 16:2, 10-11)
7. His increasing sins among men (v 12, 23; 2 Th. 2:8-12; Rev. 13; 16:10-11)
8. His casting down the truth to the ground (v 12; 7:25; 2 Th. 2:4, 8-12)
9. His trampling the host under his feet (v 13, 24-25; 7:21; 9:27; 11:40-45; Rev. 13)
10. His fierceness against God and man v23; Rev.13
11. His yieldedness to the devil (v 24; 11:36-39; 2 Th. 2:8-12; Rev. 13)
12. His ruthless destruction of life and property (v 24; 11:36-46; Rev. 13)
13. His deceptions (craftiness, v 25; 2 Th. 2:8-12; Rev. 13; 19:20)
14. His self-exaltation (v 25; 7:25; 11:36-45; 2 Th. 2:4; Rev. 13)
15. His stubborn stand against Christ (v 25; 2 Th. 2:8; Rev. 19:19-21). See other facts about him under ***Antichrist***, in the Index

The Angelic Interpretation (8:20)

This vision deals with only 2 of the kingdoms represented by the metals of the image of Dan. 2, and 2 of the 4 beasts of Dan. 7—the Medo-Persian and

narrow down geographically the coming of the little horn or future Antichrist, from 10 to 4 of the 10 kingdoms, and to reveal that his kingdom will be the Revived Grecian Empire instead of the Revised Roman Empire.

Since Antichrist is seen coming out of the 4 divisions of the old Grecian Empire, we can eliminate entirely the other 6 kingdoms of the Revised Roman Empire as being the area from which he will come. In Dan. 7 he is seen coming out of one of the 10 kingdoms of the Revised Roman Empire. He uses the one kingdom he comes from to overthrow 3 others of the 10 which are the 3 other divisions of Greece. (The 4 kingdoms of the Grecian Empire of ch. 8 make 4 of the 10 kingdoms of Revised Rome of ch. 7.) Thus Antichrist revives the Grecian Empire by coming out of one of the 4 divisions of Greece and overthrowing the others. The 6 other kingdoms of Revised Rome, which were never a part of the Grecian Empire, will submit to him without further war, and his kingdom will then become the 8th of Rev. 17:8-17, which immediately succeeds the 7th or Revised Rome.

The Antichrist arises at the beginning of the 70th week of Daniel (Dan. 9:27), and in 3½ years conquers the whole 10 kingdoms which he will rule for the last 3½ years of this week (Dan. 7:23-25; 11:36-46; Rev. 13:5; 17:8-17). Before he gets power over the 10 kings they reign as independent sovereigns and form the 7th, or Revised Roman Empire (Dan. 2:40-43; 7:7-8, 23-24). After he gets control of them they continue as subordinate kings for the last 3½ years of the week, making the 8th and last of the successive kingdoms in the times of the Gentiles (Rev. 17:8-17).

18 Parts to the Interpretation:

1 The ram represents the old Medo-Persian Empire, the same as the silver on the image of Dan. 2:32, 39 and the bear of 7:5. It is the 2nd of the 4 beasts of ch. 7, and the 4th of the 8 kingdoms of Rev. 17:8-11 that make up the whole length of the times of the Gentiles (v 20; notes on v 3 and 11:1-2).

2 The 2 horns on the ram represent the 2 kings of Media and Persia (v 20; notes e and f, v 3), the same as the 2 arms of silver of Dan. 2:32, 39 and the 2 sides of the bear of 7:5 (see note f, 2:38). They symbolize Darius the Mede (Dan. 5:31; 6:1; 9:1; 11:1) and Cyrus the Persian (Dan. 1:21; 6:28; 11:1-2; 2 Chr. 36:22-23; Ezra 1:1-4).

3 The rough he goat is the old Grecian Empire (v 21; notes h, i and j, v 5; 11:3-4), the same as the belly and thighs of brass in the image of Dan. 2:32, 39, and the leopard of Dan. 7:6. (See note f, 2:38).

4 The great and notable horn between the eyes of the he goat represents the first king, Alexander the Great, who founded the old Grecian Empire in 13 years (v 21; note k, v 5; 11:3).

5 The great horn being broken represents the death of Alexander the Great (v 22; note m, v 8; 11:4).

6 4 horns growing out of the head of the he goat in the place of the great horn represent 4 kingdoms being formed out of the old Grecian Empire after the death of Alexander the Great (v 22; note n, v 8; 11:4).

7 The 4 kingdoms arising not in Alexander's power represent the 4 generals of Alexander carving out 4 kingdoms of their own in their own rights (v 22; note n, v 8; 11:4). Daniel predicted the old Grecian Empire would be divided into 4 parts or kingdoms (v 22), in the same sense he predicted the old Roman Empire would be divided into 10 parts or kingdoms (Dan. 2:40-43; 7:23-24). Alexander died at the height of his conquests, when about 33 years of age. His brother, Philip Aridaeus, and his 2 sons, Alexander Aegus and Hercules, kept up the show and name of the Macedonian kingdom for a time, but they were all murdered within 15 years. Thus the great horn and provinces usurped the title of king. Antigonus, one of 5 generals, was slain in the battle of Ipsus, which reduced the number to 4 who seized upon the old Grecian Empire and divided it into 4 kingdoms.

4 Divisions of the Grecian Empire

(1) Cassander took Greece, Macedon and the western parts of the empire
(2) Lysimachus took Asia Minor, or present Turkey and Thrace, the northern part of the empire
(3) Seleucus took all the eastern parts of the empire, including Syria and Babylon, or the modern states of Syria, Lebanon, Iraq, and Iran
(4) Ptolemy took the kingdom of Egypt, the southern part of the empire. Thus Alexander's empire was literally divided toward the four winds of heaven (v 8)

All these divisions (except the extreme eastern part of the kingdom of Seleucus) were conquered by the Romans and made a part of the old Roman Empire out of which will be formed the 10 kingdoms of the last days. These 4 divisions of Greece will become 4 of the 10 kingdoms. They would be known today as Greece, Turkey, Syria, and Egypt.

8 In the latter time of their kingdom reveals the time of the coming of Antichrist and the complete fulfillment of the prophecy. These kingdoms will not cease to exist before the little horn or the Antichrist comes from one of them (v 23; note o, v 9; note d, 7:24; 9:26-27; 11:36-45). Since they are all still in existence, and since the Antichrist has not yet come, his coming from one of them must be future.

9 When transgressors are come to the full is the 2nd statement here revealing the time of the coming of the Antichrist. He will come in the last days when sin and iniquity shall abound and the time has come for transgressors on earth to be dealt with and put down (v 23; 7:21-22; 9:27; 11:36-45; Mt. 24:4-26; 2 Th. 2:3-12; 1 Tim. 4:1-8; 2 Tim. 3:1-13; 4:1-4; Rev. 13:1-18; 16:1-17; 18:2-3, 24). This will be after the 10 kingdoms are formed (Dan. 7:23-24), after the rapture of the church (2 Thess. 2:7, notes), during the fulfillment of all the events of Rev. 4:1–19:21, and just before Christ comes to put down all sin and transgressors (1 Cor. 15:24-28; Eph. 1:10; Rev. 19:11-21; 20:1-10).

10 A king of fierce countenance, and understanding dark sentences, shall stand up. This reveals the character of the Antichrist, showing the type of person the little horn will be when he comes out of Greece, Turkey, Syria, or Egypt in the latter time of their existence (v 23; 7:20-25; 9:27; 11:36-45; 2 Th. 2:3-12; Rev. 13:1-18; 14:9-11; 15:2-4; 16:13-16; 19:20; 20:4-6).

11 His power shall be mighty, but not by his own power. This reveals that he will come after the working of Satan and have all the power Satan can endue a man with (v 24; 7:25; 11:36-39; 2 Th. 2:8-12; Rev. 13:1-5, 12-18; 16:13-16; 19:20).

12 He shall destroy wonderfully. This means he shall be distinguished as a destroyer of men (v 24-25; 7:21, 25; 9:27; 11:36-45; 12:7; Mt. 25:15-22; 2 Th. 2:8-12; Rev. 13:12-18; 14:9-11; 15:2-4; 19:19-21; 20:4-6).

13 He shall prosper and practice. This literally means prosper and push forward or cross over. The idea is that of a blitzkrieg, extremely rapid and violent in warfare (v 24-25; 7:21, 25; 9:27; 11:36-45; 12:7; Rev. 6:1-2; 13:1-18; 16:13-16; 19:19-21).

14 He shall destroy the mighty and the holy people. This refers primarily to the destruction of the new and then powerful Jewish nation in Palestine (v 24-25; 7:21, 25; 9:27; 11:36-45; 12:7; Mt. 24:15-22; Rev. 13:1-18). Israel will be invincible until Antichrist is given power over them by God who will allow them to be defeated and almost exterminated to bring them to complete and eternal repentance so He can fulfill the everlasting covenants made with their fathers (Ps. 60:8-12; Isa. 16:1-5; Jer. 30:3-9; Ez. 20:33-44; Zech. 8:3-8, 20-23). 13:8-9; 14:1-13), as well as multitudes of Christians (Rev. 7:9-21; 15:2-4; 20:4-6).

15 He shall cause craft (Heb. mirmah, deceit) to prosper in his hand. This refers to his coming with all deceitfulness of unrighteousness to further his cause (v 25; 2 Th. 2:8-12; Rev. 13:14; 19:20).

16 He shall magnify himself in his heart (v 25). This refers to exalting himself even above God (Dan. 11:36-39; 2 Th. 2:3-4; Rev. 13).

17 He shall destroy many by peace (v 25). This refers to his covenant of peace with Israel and his sudden breaking of it to destroy them (v 25; 7:21; 9:27; 11:36-45; Rev. 12:13-17; 13:12-18).

18 He shall stand up against the Prince of princes, but he shall be killed without hand (v 25). This will be the battle of Armageddon (Dan. 11:45; Joel 3; Zech. 14; Rev. 16:13-16; 19:11-21).

6 Examples of Deep Sleep (8:18)

1 Adam (Gen. 2:21)
2 Abraham (Gen. 15:12)
3 Saul and his army (1 Sam. 26:12)
4 Israel (Isa. 29:10)
5 Daniel (twice, Dan. 8:18; 10:9)
6 Eutychus (Acts 20:9)
Cp. Job 4:13; 33:14-16; Pr. 19:15

The 70 Weeks (9:24)

There are 14 main parts to this prophecy. Without a clear under-standing of them many other prophecies cannot be fully understood.

1 Meaning of the 70 weeks. The phrase 70 weeks literally means 70 sevens (Heb. for week is shabua, seven).

70 Sevens of Years Because:
(1) Daniel's prayer, to which this vision was an answer, did not concern days, but years (9:2)
(2) The last seven is one and is divided into 2 parts, the last half explained to be $3^1/_2$ years, as proved in the following notes.
(3) If the last half of the 70th week is $3^1/_2$ years, then the first half is also $3^1/_2$ years, making the one seven of v 27 to be 7 years.
(4) If the last or one seven is a period of 7 years, the other sevens are also 7 years each. The whole period, therefore, is 70 x 7 or 490 years.

2 Division of the 70 weeks or 70 sevens. They are divided into 3 main periods:
(1) The 1st division—7 sevens, 49 years for the rebuilding of Jerusalem (v 25)
(2) The 2nd division—62 sevens, 434 years from the completion of the city at the end of the 49 years to the time Messiah is cut off or crucified for men (v 25-26)
(3) The 3rd division—one seven, 7 years, the last 7 years of this age, ending with the 2nd advent of Christ to fulfill the 6 events of v 24.

3 Whom do the 70 weeks concern? The whole 490 years are determined (Heb. chathak, cut off; marked off; decreed) to be fulfilled concerning thy people (Daniel's people) and thy holy city (Daniel's native city, Jerusalem) to fulfill the 6 events of v 24. They do not concern the church in any sense. In fact, the church was not begun until after the 69th week, and it will be raptured before the 70th week begins (notes, 2 Th. 2:7-8; Rev. 4:1).

4 When do they concern Israel and Jerusalem? Not during any time that she has been scattered among the nations. The 70 weeks concern Israel as a nation at Jerusalem. Since Israel was scattered and her city and temple destroyed in A.D. 70, since the 6 events of v 24 have not yet been fulfilled, and since the 69th week ended at the crucifixion of Christ, the 70th week is the only part left to be fulfilled. During this time the 6 events of v 24 will be fulfilled. Still in the future, it will be fulfilled when Israel as a nation gets control of Jerusalem again.

(v 24).
(1) To finish (put an end to) transgression. The Heb. word pesha means revolt; rebel; sin against lawful authority. It is often trans transgression (Ps. 51:1; Isa. 43:25; etc.). This transgression has reference to the sins of Israel at Jerusalem, the culmination of their sins when they will be saved from all sin at the return of their Messiah who will turn ungodliness from Jacob and convert the nation in a day (Rom. 11:25-29; Isa. 66:7-10; Ez. 36:24-30).
(2) To make an end of sins concerning Israel and Jerusalem. This has never been done, but will be accomplished at the 2nd advent of Christ (Ez. 36:24-30; 37:24-27; 43:7; Zech. 14). The Spirit of repentance will be poured out upon Israel just before the 2nd advent, and a fountain for sin and uncleanness will be opened to the whole nation at that time (Zech. 12:10–13:1; Rom. 11:25-29).
(3) To make reconciliation (atonement) for iniquity. The Heb. kaphar, to cover; make atonement. This was done for Israel and all others on the cross (Isa. 53; Col. 1:20; 2:14-17; 1 Pet. 2:24), but Israel as a nation has not yet experienced this covering for sin. They will be fully reconciled to God at the 2nd advent of Christ (Isa. 1:18-20; 66:7-8; Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29).
(4) To bring in everlasting righteousness. When transgression comes to an end, when an end of sins is made, and when full atonement for all sin is experienced by Israel, then everlasting righteousness concerning Israel and Jerusalem will be ushered in (Isa. 9:6-7; 12:1-6; Dan. 2:44-45; 7:13-14, 18, 27; Ez. 43:7; Zech. 14; Lk. 1:32-33; Rom. 11:25-29; Rev. 11:15; 19:11–20:10; 21:1–22:5).
(5) To seal up the vision and prophecy. The prophecies concerning Israel and Jerusalem and their eternal restoration under their Messiah will be fulfilled. The word for prophecy here should have been trans. prophet. It could also mean that there will be no more need for inspired men to rebuke Israel at Jerusalem in the attempt to lead them to God and righteousness when the Messiah comes, "for all shall know the Lord from the least unto the greatest of them" (Isa. 11:9; 66:7-10; Jer. 31:31-40; Rom. 11:25-29).
(6) To anoint the most holy. This refers to the cleansing of the holy of holies, the temple, and the city of Jerusalem from the abomination of desolation, the sacrilege of Gentiles; and to the anointing of the Millennial temple of Ez. 40-43; Zech. 6:12-13. The most holy is never used of a person, nor would the Jews ever associate this term with their Messiah who is always distinguished by the simple title, Messiah. Therefore, to teach that this refers to man crowning Christ is out of harmony with Scripture. Man is not to anoint and crown Christ. This has already been done by God the Father (Lk. 22:29; Acts 1:7; 2:36; Phil. 2:9-11; Heb. 1:1-3; Rev. 11:15; 19:11-21; Dan. 7:13-14).

6 When do the 70 weeks begin? With the commandment to restore and build Jerusalem unto the Messiah the Prince (v 25). There were 3 decrees for the restoration of Jerusalem:
(1) The first decree was given during the 1st year of the reign of Cyrus, king of Persia (Ezra 1:1-4; 3:8; Isa. 44:28; 45:1-4; 46:11). Cyrus reigned 9 years; then Cambyses II, his son, reigned 7 years. In the son's reign the work on the temple ceased (Ezra 4:1-24).
(2) Darius I of profane history reigned 35 years. In the 2nd year of his reign he confirmed

The temple was finished in the 6th year of his reign, but the city was not restored. Xerxes reigned 21 years (Dan. 11:1-3) during which time the city was not yet completed.

(3) Artaxerxes reigned 41 years. In the 20th year of his reign (452 B.C.) he gave Nehemiah the 3rd decree "to restore and to build Jerusalem unto the Messiah the Prince" (v 25-26; Neh. 2:1–6:19). From this point the 70 sevens or 490 years are counted. At this point the first division of the 490 years (the 7 sevens or 49 years for the restoration of Jerusalem with streets and the wall) began (v 25). Nehemiah restored the walls in 52 days after he reached Jerusalem, but this was by no means the full restoration. That took place during the next 49 years. Thus the 3rd decree to restore Jerusalem was 84 years after the first one by Cyrus.

7 Crucifixion of the Messiah. This was to be after the 62 sevens or 434 years, and was to follow the 7 sevens or 49 years of the restoration of Jerusalem (v 25-26). Christ was crucified at the end of the 69th week, not in the middle of the 70th week. The 70th week did not end when Stephen was stoned, for the 6 events of point 5, above, were not fulfilled then, nor have they been fulfilled since then. They cannot be fulfilled with Israel and Jerusalem until the rapture of the church and the revelation of the future Antichrist (notes, 2 Th. 2:7-8; Rev. 4:1).

8 The people of the prince that shall come (v 26). This refers to the Romans who fulfilled this prophecy of the destruction of the city and temple and brought the desolations of v 26. This was fulfilled in A.D. 70 (see notes, Lk. 19:41-44; 21:20).

9 The prince that shall come (v 26). This refers to Antichrist who will come from the Roman Empire territory, that is, the Grecian portion, and from the people who destroyed the city and temple of Israel in A.D. 70 (v 26; Lk. 21:20-24). He will come from among the 10 kingdoms yet to be formed inside the old Roman Empire territory (Dan. 7:23-24).

10 The church age—the great interval between the 69th and 70th weeks (v 26-27). This period was not seen by the prophets, but it is clear here that certain things were to happen between the crucifixion of the Messiah and the Antichrist who makes the 7-year covenant with Israel in the latter days (v 26-27).

11 12 Great Events Between the 69th and 70th Weeks:

(1) Christ was to be crucified at the end of the 69th week (v 26).

(2) The Romans were to destroy Jerusalem and the temple between the crucifixion at the end of the 69th week and the 70th week (v 26-27).

(3) There was to be a war between the Romans and Israel between the 69th and 70th weeks (v 26-27).

(4) Israel was to be defeated by the Romans between the 69th and 70th weeks, or their city and temple could not be destroyed (v 26-27).

(5) Israel was to be scattered among the nations by the Romans between the 69th and 70th weeks, or the end of this war would not be as a flood to carry them away (v 26-27; Lk. 21:20-24).

(6) Desolations of Israel and their city and temple were to follow the end of the war between Israel and the Romans (v 26; Lk. 21:20-24). When Christ comes to defend Israel from Antichrist, Jerusalem and the temple will be rebuilt, not destroyed (Zech. 6:12-13; 14:1-21; Mt. 25:31-46; Rev. 11:15; 19:11-21).

Historically, all the above events were Christ about A.D. 31 and destroyed Jerusalem about A.D. 70. These events did not happen in either the 69th or the 70th week. Jerusalem was destroyed about 39 years after the crucifixion of Christ which ended the 69th week.

(7) The prince that shall come was to come after the destruction and desolations of Jerusalem (v 26-27). Since the Jews were led away captive among all nations in A.D. 70 the prince that shall come could not confirm a covenant with Jews to fulfill v 27. This remains to be done in the future.

(8) Jerusalem must be restored as the capital of Israel and a temple rebuilt before Antichrist can come and confirm the 7-year covenant with many Jews to fulfill (v 27).

(9) The city and sanctuary were to be destroyed by the Romans, as in v 26. They must be restored before the 7-year covenant of v 27 can be made, for the temple is to be made desolate again in the midst of the 7 years. If it was destroyed in A.D. 70 then it could not possibly be made desolate again until its restoration first. Since it has never been restored from A.D. 70 until now, the fulfillment of v 27 must be future.

(10) Israel, being broken off because of unbelief at the crucifixion of Christ, must be restored again to their own land and get control of Jerusalem before the 6 events of point 5, above, can be fulfilled. Just before the crucifixion Jesus wept over Jerusalem saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate . . . . ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Mt. 21:43; 23:37-39; 24:2; Lk. 21:20-24). This is the official rejection of Israel as a nation until the 2nd advent of Christ. God could not have fulfilled the 70th week with them immediately following the crucifixion because of cutting them off at this time. The 70th week remains to be fulfilled when God deals with them as a nation again (Ez. 37). He cannot do this until the new nation of Israel gets control of Jerusalem again, for the whole 70 weeks concern Israel and Jerusalem (v 24). Neither can the 70th week be fulfilled until the temple is built again in Jerusalem (v 26-27).

(11) The prince that shall come from the Roman Empire territory is the one referred to in v 27 that shall confirm the covenant with many Jews for 7 years. He does not come until after the future 10 kingdoms are formed inside the old Roman Empire territory (Dan. 7:23-24), and until after the rapture of the church (2 Thess. 2:7, note; Rev. 4:1, note). Therefore, the 70th week is after these 2 events.

The 70th week will be the last 7 years of this age, between the rapture and the 2nd advent (v 27). It will be the future tribulation period ending with the 2nd advent. All of Mt. 24-25; Rev. 4-19; 21; Dan. 7:19-27; 8:9-14, 22-25; 9:27; 11:36-45; 12:1-17, and many other passages will be fulfilled during these 7 years. The great tribulation will be during the last $3\frac{1}{2}$ years (Jer. 30:4-9; Dan. 12:1; Mt. 24:15-24; Rev. 11:1–19:21). The first $3\frac{1}{2}$ years will be a lesser tribulation due to the fact that Antichrist will be only rising to power (Dan. 7:23-24; Mt. 24:4-14; Rev. 6:1–9:21). See ***68 Post-Rapture Events***, 62 of which will be fulfilled in the 70th week, p. 533 of N.T.

(12) The present church age rightfully comes in which time Israel is rejected by God and scattered among the nations. There is a postponement of the fulfillment of the 70th week immediately following the end of the 69th week due to Israel's rejection and her house being left desolate until God restores it again in the days of the coming of Christ. "When the Lord shall build up Zion, He shall appear in His glory" (Ps. 102:16).

12 The covenant between Antichrist and Israel (v 27). The terms of this covenant are not listed, but it is clear it will be a non-aggression pact, perhaps even a military alliance that will enable the Antichrist to gain power over the 10 kingdoms during the first $3\frac{1}{2}$ years of the 70th week (Dan. 7:23-24; 8:23-25; Rev. 17:8-17). It will include the protection of Israel in their national establishment and restoration and assure them at least temporary peace (Dan. 8:25; 9:27; 11:36-45). The length of the covenant is to be 7 years (v 27).

13 The middle of the week (v 27). The Antichrist in $3\frac{1}{2}$ years gets power over the 10 kingdoms (Dan. 7:23-24; Rev. 17:8-17). He then breaks his covenant with Israel, enters and takes over Palestine, and makes the Jewish temple his capital building (Dan. 7:21-25; 8:9-14, 22-25; 9:27; 11:36-45; Mt. 24:15-24; 2 Th. 2:3-4; Rev. 13:1-18; 17:8-17). He will then do away with all Jewish sacrifices in the temple and set himself and his image in the temple to be worshipped as God. This will continue 2,300 evenings and mornings, or 3 years, 2 months, and 10 days of the 1,260 days of the last $3\frac{1}{2}$ years of the 70th week (Dan. 8:9-14; p. 1474; 9:27;11:45; Mt. 24:15-22; 2 Th. 2:3-4; Rev. 13:1-18).

14 The end of the 70th week (v 27). The beast worship and the abomination will continue from the middle of the 70th week through the judgments that will be poured out upon the one making the temple desolate (v 27). These judgments will consist of the plagues caused by the 2 witnesses (Rev. 11:3-11), the vial judgments (Rev. 15-16), ending with Antichrist's defeat and destruction at Armageddon (Rev. 16:13-16; 19:11-21; Zech. 14)

10 Things That End This Age

1 The 7th vial (Rev. 16:17-21)
2 Destruction of Babylon (Rev. 16:19; 18:1-24)
3 The 2nd advent of Christ (Rev. 19:11-21)
4 The battle of Armageddon (Rev. 19:11-21)
5 Judgment of nations (Mt. 25:31-46)
6 Separation of tares from wheat (Mt. 13)
7 Regathering of Israel (Mt. 24:29-31; Isa. 11:10-12; Ez. 37)
8 Conversion of Israel (Rom. 11:25-29)
9 Liberation of Jerusalem (Zech. 14)
10 Fulfillment of the 6 things of point 5, above

25 Things End Here

1 Daniel's 70th week (Dan. 9:27)
2 Dispensation of Grace (Mt. 3, refs.)
3 The tribulation (Dan. 9:27; 12:1; Mt. 24:15-22; Rev. 6:1–19:21)
4 Satan's activities on earth for a 1,000 year period (Rev. 20:1-10)
5 The times of the Gentiles. See p. 1474.
6 The wrath of God (Rev. 6:17; 15:1–16:21)
7 Rebellion of Israel (Zech. 12:10–13:1; Mt. 23:37-39; Rom. 11:25-29)
8 Desolations of Jerusalem (Zech. 14:1-21; Lk. 21:20-24)
9 Gentile world kingdoms (Dan. 2:44-45; 7:13-14, 23-27; Rev. 17:8-17; 19:11-21)
10 Persecution of Christians (Zech. 14:9; Mt. 13:40-43; 25:31-46; Rev. 20)
11 Reign of Antichrist (Rev. 19:19-21)
12 Beast worship (Rev. 13:1-18; 14:9-11; 15:2-4; 20:4-6)
13 Revived Grecian Empire (Dan. 8:22-25; 11:36-45; Rev. 13:5; 19:19-21)
14 Freedom of demons and fallen angels (Isa. 24:21-22; Rev. 12:7-12; 20:1-3)
15 Satanic miracles (2 Th. 2:8-12; Rev. 13:1-5, 12-

1st Resurrection, p. 334 of N.T.)
17 Dispersion of Israel (Mt. 24:29-31; Isa. 11:10-12; Ez. 37)
18 Ministry of the 2 witnesses (Rev. 11:7-12)
19 Man's independent rule on earth (Zech. 14:9; Rev. 5:10; 11:15; 20:1-10; 22:4-5)
20 Blindness of Israel (Rom. 11:25-29)
21 Satan's dominion of the earth (Rev. 12:7-12; 20:1-10)
22 The 70 weeks or 490 years (Dan. 9:24)
23 The time, times, and half a time (Dan. 7:25; 12:7; Rev. 12:14)
24 The 42 months (Rev. 11:2; 13:5)
25 The 1,260 days (Rev. 11:3; 12:6)

The Vision of Wars (10:1)

1 The war between Gabriel and the satanic princes of Persia who captured him and sought to keep him from giving this vision of wars to Daniel (10:12-13, 20)
2 That between the Persians and Greeks (10:20-21, 11:2-3; 8:20-21)
3 War of the Medes and Persians with the Babylonians (11:1; 5:25-31)
4 That of the generals of Alexander the Great seizing control of his empire and dividing it into 4 parts (11:4; 8:8, 22; p. 1479, point 7.
5 The 1st war between Syria and Egypt, 2 of the 4 divisions of Alexander's empire (11:5)
6 The 2nd war between Syria and Egypt (11:7-9)
7 The 3rd war between Syria and Egypt (11:10-12)
8 The 4th war between Syria and Egypt (11:13-16)
9 The 5th war between Syria and Egypt (11:17)
10 The war between Syria and Greece and Rome (11:18-19)
11 The 1st war between Syria and Israel (11:20)
12 The 2nd war between Syria and Israel (11:21-24)
13 The 6th war between Syria and Egypt (11:25-27)
14 The 3rd war between Syria and Israel (11:28)
15 The 7th war between Syria and Egypt (11:29-31)
16 The 4th war between Syria and Israel (11:32-34)
17 War between Syria and God (11:36-39)
18 The 8th and last war between Syria and Egypt (11:40-42)
19 The 5th war between Syria and Israel (11:41)
20 War between Syria and other nations (11:41)
21 Syrian war with the Libyans and Ethiopians (11:43)
22 War between Syria and the 10 kingdoms under her and Russia and the nations north and east of the old Roman Empire territory (11:44)
23 The 6th and last war between Syria and Israel (11:45; Zech. 14:1-5, 14)
24 War between Syria and Christ at His 2nd advent (11:45; 7:21-22, 25-27; 8:23-25; 9:27)
25 War in heaven between Michael and his angels and Satan and his angels (12:1; Rev. 12:7-12)

8fold Description of Messiah (10:5)

1 His clothing was fine linen (v 5; 12:6-7. Cp. Rev. 1:13; 19:8; Ex. 28:4-12)
2 His loins were girded with a golden girdle (v 5. Cp. Rev. 1:13)
3 His body was like a beryl (v 6. Cp. Rev. 4:3). The beryl is a gem of blue-green or other color combinations
4 His face was as the appearance of lightning (v 6. Cp. Rev. 1:16; 10:1)
5 His eyes were as lamps of fire (v 6. Cp. Rev. 1:15; 19:12)
6 His arms like polished brass (v 6. Cp. Rev. 1:15; 10:1)
7 His feet like polished brass (v 6. Cp. Rev. 1:15; 10:1)
8 His voice was like a multitude (v 6. Cp. Rev. 1:15; 8:5; 10:2-4; 11:15; 14:2; 16:17-18; 19:6; Ps. 29, notes)

10fold Effect Upon Daniel (10:8)

1 Strength went from me (v 8)

marred; made ugly, v 8)
3 I fell into a deep sleep, face down (v 9)
4 A hand touched me and set me upon my knees and hands (v 10)
5 I then stood upright trembling (v 11)
6 I had great fear (v 12)
7 I fell again, face down (v 15)
8 I became dumb (speechless, v 15)
9 My lips were touched by the angel and I was able to speak again so I complained of being strengthless and unable to breathe properly (v 16-17)
10 I was again strengthened and made capable of receiving the revelation (v 18–12:13)

4 Angels Named in Scripture (10:13)

1 Lucifer (Isa. 14:12; Ez. 28:11-17)
2 Michael (v 13, 21; 12:1; Jude 9; Rev. 12:7)
3 Gabriel (Dan. 8:16; 9:21; Lk. 1:19, 26)
4 Abaddon or Apollyon (Rev. 9:11)

This proves there are ranks among angels (v 13; 1 Th. 4:16; Jude 9)

4 Persian Kings (11:2)

1 Cyrus II reigned 2 years after Astyages or Darius the Mede had taken Babylon in 538 B.C. and reigned 9 years (note j, 10:1, See also ***Kings of Persia***, p. 816).
2 Cambyses II, the son of Cyrus, reigned 7 years over Persia, 527-520 B.C. (pt. 6, 1480)
3 Darius I reigned 35 years, 520-485 B.C. (pt. 6, p. 1480). He was the first king of Persia to invade Greece, but was defeated at the battle of Marathon 490 B.C.
4 Xerxes reigned 21 years, 485-464 B.C. (pt. 6, p. 1480). He was the Persian king that stirred up all against the realm of Grecia, fulfilling Dan. 11:2. He also was defeated by the Greeks in 480-479 B.C.

Darius had conquered Thrace as far west as the Strymon river and added it to the Persian Empire. This brought the Greeks and Persians face to face in a death struggle, and a crises in history. Persia had completely adopted oriental culture. She represented the fullest possible growth of the ancient civilization of Egypt and Babylon. She was rooted deeply in the traditions of the past and was unable to produce a better civilization.

The Greeks, on the other hand, were a fresh and youthful people. They were giving the world new ideas of literature, art, and individual rights in self-government. If the Persians had conquered, the progress of the world would have been set back many centuries. When the two powers started to fight it was a war which could only end in the destruction of one type of civilization or the other, the Western or Eastern. The struggle was not continuous, but broke out again and again over a period of 150 years. During this time the Greeks were developing in unity and culture. By 337 B.C. they were united in one nation under Philip of Macedon. In 336 B.C. Alexander the Great came to the throne. His northern Greek subjects rebelled. He soon crushed the rebels and was recognized as head of all Greek forces for a war against Persia which Philip had been making preparation for. In 13 years Alexander the Great had conquered the whole Persian Empire and the Greeks had become the masters of the known world.

Kings of Persia After Xerxes:

1 Artaxerxes I, surnamed "The long-armed" reigned 41 years, 464-424 B.C.
2 Xerxes II reigned only 1 year, 423 B.C.
3 Darius II reigned 19 years, 423-404 B.C.
4 Artaxerxes II reigned 46 years, 404-358 B.C.
5 Artaxerxes III reigned 20 years, 358-338 B.C.
6 Darius III reigned 8 years 338-330 B.C.

This is the king that was defeated by Alexander the Great whose empire succeeded the Medo-Persian Empire as the 5th world empire oppressing

Michael and Gabriel (11:1)

Here Gabriel explains to Daniel that 2 years previous to this revelation he had stood with Michael to confirm and to strengthen him when it was his responsibility to overthrow the prince of Babylon so that the prince of Persia might come (Dan. 11:1). Now, Michael was standing by Gabriel to help him overthrow the prince of Persia so that the prince of Grecia might come (Dan. 10:20-21). God has to defeat the satanic rulers of certain kingdoms before the succeeding one can come to fulfill His prophetic Word. He has already predicted the rise and fall of world empires in the times of the Gentiles, so to fulfill His Word He must wage war against satanic forces who constantly seek to hinder such fulfillment (Dan. 2:38-45; 7:3-12, 19-27; 8:20-25). See ***8 Mountain Kingdoms and Israel***, p. 539 of N.T.

Ptolemy I (11:5)

He was the son of Lagus, Macedonian nobleman of Eordaea, one of Alexander's trusted general's and among his 7 bodyguards. Ptolemy I played a principal part in Alexander's campaigns in Afghanistan and India. His first occupation of Palestine was in 318 B.C. He left there in 315 B.C. due to a war with Antigonus. In 312 B.C. he and Seleucus, the fugitive satrap of Babylonia, invaded Palestine and defeated Antigonus at Gaza. Again Ptolemy I occupied Palestine and again a few months later he had to leave because his general lost another battle and Antigonus then entered Syria in force. He also lost Cyprus at this time. In 306-305 B.C. Antigonus invaded Egypt but was defeated. In 302 B.C. Ptolemy I joined in a coalition in a war against Antigonus. He invaded Palestine a 3rd time. On the report that Antigonus had won a great victory against Lysimachus in Asia Minor he left Palestine again. But when he learned Antigonus was defeated in 301 B.C. by Lysimachus and Seleucus, he entered Palestine the 4th time. The other members of the coalition had decided to give Palestine to Seleucus because they considered Ptolemy had deserted the coalition; and so, for the next 150 years the Seleucid and Ptolemaic dynasties fought over Palestine. Ptolemy I died in 283 B.C. leaving a strong realm after 50 years of wars.

7 Restored Blessings of Nebuchadnezzar (4:36)

1 His understanding returned (v 34)
2 His reason returned (v 36)
3 The glory of his kingdom was restored
4 His honor and brightness returned
5 His counselors and lords sought after him again (v 36)
6 He was reestablished in his kingdom
7 Excellent majesty was added to him

10fold Purpose of Daniel 10-12 (11:36)

To:
1 Give further information of what will befall Israel in the last days (10:14)
2 Complete the revelation as to where the Antichrist comes from (11:2-45)
3 Complete the revelation of the book of Daniel of Gentile world powers that will oppress Israel before the 2nd advent of Christ (2:37-45; 7:17-27; 8:20-25)
4 Give further information of the little horn or Antichrist (11:36–12:7)
5 Identify Antichrist as the king of the north (11:36-45, notes)
6 Complete the revelation of the Revised Roman and Revived Grecian empires (2:40-43; 7:23-24)
7 Narrow down the coming of the Antichrist geographically, from the 10 kingdoms of Dan. 2 and

8 Explain more fully when, why, and how the Antichrist will come (7:23-24; 8:9-14, 20-25; 9:27; 11:36-45)
9 Complete the revelation of the last day wars (2:40-45; 7:23-24; 8:9-14, 20-25; 11:40-45)
10 Show the operation of satanic powers over the kingdoms of this world (10:12-21; 11:1; 12:1)

Antichrist, the King of the North (11:36)

Dan. 11:36–12:13 definitely identifies the Antichrist as the king of the north (Syria) at the time of the end. The whole purpose of this vision was to show "what shall befall thy people (Israel) in the latter days" (Dan. 10:14) under the last Syrian king who is foreshadowed by Antiochus Epiphanes (Dan. 11:21-34), and to narrow down the coming of Antichrist geographically, from the 4 divisions of Grecia to one—the Syrian division.

The visions of Dan. 2 and 7 were given to show the formation of 10 kingdoms inside the old Roman Empire and reveal that the Antichrist would come out of one of these 10 kingdoms and lead these nations against Christ at His 2nd advent. The purpose of Dan. 8 was to give additional information to that of Dan. 2 and 7—to narrow down the coming of Antichrist geographically, from the 10 kingdoms to the 4 divisions of the Grecian Empire which will make up 4 of the 10 kingdoms of the Revised Roman Empire before Antichrist comes. The purpose of the last vision (Dan. 10:1–12:13) was to narrow down the coming of Antichrist geographically, from the 4 divisions of the Grecian Empire to one of these divisions, the Syrian, and complete the visions of Daniel concerning the last days and the reign of the Messiah. Dan. 11:35–12:13 gives the third and last description of the Antichrist in Daniel.

The Little Horn, King of the North, the Man of Sin, and the Beast of Revelation Are the Same—The Future Antichrist

1 All do according to their will (Dan. 11:36 with Dan. 7:25; 8:24; 2 Th. 2:10-12; Rev. 13:5-7)
2 All exalt themselves, above every god (Dan. 11:36, 37 with Dan. 7:25; 8:25; 2 Th. 2:4; Rev.13)
3 All speak marvelous things against the God of gods (Dan. 11:36 with Dan. 7:8, 11, 20, 25; Rev. 13:1-7; 2 Th. 2:4)
4 All prosper UNTIL indignation (tribulation, Dan. 8:19; Rev. 6-19) is accomplished (Dan. 11:36 with Dan. 8:9-11, 21, 22, 25-27; 2 Th. 2:8; Rev. 19:11-21)
5 All refuse to regard the God of their fathers (Dan. 11:37 with Dan. 7:25; 8:25; Rev. 13:1-7; 2 Th. 2:4; Jn. 5:43)
6 All honor a god whom their fathers knew not (Dan. 11:38-39 with Dan. 8:24; 2 Th. 2:8; Rev. 13:1-4)
7 All exist at the time of the end and will be successful in conquests in the same territories (Dan. 11:40-42 with Dan. 7:8, 11-12, 20-26; 23-25; 2 Th. 2:8; Rev. 13:1-10; 17:8-17)
8 All reign from Jerusalem "in the glorious holy mountain" and have their thrones in the temple (Dan. 11:45 with Dan. 9:27; 2 Th. 2:4; Rev. 11:1-2; 12:1-17; 13:1-18)
9 All cause the greatest time of trouble ever on the earth (Dan. 12:1 with Dan. 7:21-27; 8:19, 24-25; 9:27; Mt. 24:15-23; 2 Th. 2:8-12; Rev. 13:1-18; 15:2-4; 20:1-6)
10 All war on Israel during the same time and length (Dan. 12:7 with Dan. 7:21-22, 25-26; 8:24; Rev. 13; Mt. 24:15-23)
11 All take away the daily sacrifices and cause the abomination of desolation (Dan. 12:11 with Dan. 7:25; 8:24-25; Mt. 24:15; 2 Th. 2:4; Rev. 13)
12 All come to an end (Dan. 11:45 with Dan. 7:8-11, 21-22, 25-27; 8:25; 2 Th. 2:8; Rev. 19:11-21; 20:10)

Daniel saw the little horn coming out of one of the 4 divisions of the Grecian Empire (Dan. 8:8-9, 21-23). This was to be "in the latter time of their kingdom" and so it must yet be in the future, for these kingdoms still exist (Dan. 8:23). These 4 divisions are known today as Greece, Turkey, Syria, and Egypt. In Dan. 7 we have the Antichrist coming from 10 kingdoms inside the Roman Empire and if we did not have the vision of Dan. 8 we could believe that he could come from England, Holland, Belgium, France, Switzerland, Spain, Portugal, Italy, Austria, Hungary, Yugoslavia, Albania, or some other part of the old Roman Empire territory outside the 4 divisions of the Grecian Empire. But since we have in Dan. 8 the narrowing down of Antichrist's coming, from 10 kingdoms to 4 of the 10 and definitely limiting his coming as from Greece, Turkey, Syria, or Egypt, then we must limit his coming to one of these 4 countries.

If the Antichrist is coming from Greece Turkey, Syria, or Egypt, then it is certain that he cannot come from Italy, the Vatican, England, America, Germany, Russia, or any country of the world other than one of these 4. See notes, p. 1479 for proof that Antichrist will come from Syria.

3 Great Future Tri-Continental Wars

1 The 1st tri-continental war will be for the purpose of forming the 10 kingdoms inside the old Roman Empire territory, fulfilling Dan. 7:23-24. The 24 states now inside this territory will be reduced to 10 kingdoms. This will require a war in Europe, Asia, and Africa, and the defeat of Russia who now controls part of the territory. These 10 kingdoms will be the Revised Roman Empire symbolized by the 10 toes on the image of Dan. 2, and the 10 horns of the beasts of Dan. 7, Rev. 12, 13, and 17.

2 The 2nd tri-continental war will take place after the 10 kingdoms are formed and the Revised Roman Empire continues a short space (Rev. 17:10). The little horn or_ future Antichrist will come from one of these 10 kingdoms and from among them to form the 8th kingdom of Rev. 17:8-17. In this 2nd war he will overthrow 3 of the 10 kingdoms before the others submit to him (Dan. 7:23-24; Rev. 17:12-17).

3 The 3rd tri-continental war will be after Antichrist gets power over the 10 kingdoms, in the middle of Daniel's 70th week, or 3^1/2 years before the 2nd advent of Christ (Rev. 13:5). The 10 kingdoms under Antichrist will fight this 3rd war with the countries of the north and east of the old Roman Empire territory (Dan. 11:44). When Antichrist conquers these new enemies he will lead the nations down to Jerusalem to battle and then Christ will come to defeat them at Armageddon (Ez. 38-39; Zech. 14; Rev. 19:11-21).

Prophetic Sensationalism (11:43)

When Mussolini took Libya and Ethiopia in 1935 thousands of Bible students hailed him as the Antichrist, claiming Dan. 11:43 was being fulfilled. This, plus the fact of his dream of the revival of the Roman Empire, caused many to teach that he was truly the Antichrist, but how far wrong they have been. This and all other foolish speculations of the past about Hitler, Stalin, the pope of Rome, and others should cure students of further guessing concerning the fulfillment of prophecy, but this seems impossible. Speculation still goes rampant through the land without check. Some have gone so far as to find the U.S.A. in the name of Jer-USA-lem. Others see the U.S.A. in Isa. 18, in the white horse rider of Rev. 6, and the two-horned lamb of Rev. 13. Innumerable speculations have been advanced concerning the name of the Antichrist, the mark of the beast, and a host of other things of Scripture. Some even find flying saucers in Scripture, as well as the atom bomb, H-bomb, airplane, is mentioned apart from the general statement that "knowledge shall be increased" (Dan. 12:4). See the notes given with the various passages used to prove modern inventions, for the true meaning of such passages (22 modern inventions, p. 1488).

Libya and Ethiopia could be conquered by any number of men, if the Lord tarries, without fulfilling Dan. 11:43. Unless one conquers after the 10 kingdoms are formed (Dan. 7:24), after the rapture of the church (see ***Rapture Before Antichrist***, p. 405 of N.T.), and comes from Syria and makes a 7-year covenant with Israel (Dan. 8:9-14; 9:27), he cannot fulfill this prophecy. There would be no sensational speculation about prophecy if men would watch the time element and other facts that identify a true fulfillment.

Russia Not King of the North (11:44)

Many teach that Russia is the king of the north of Dan. 11, but this is impossible for the following reasons:

1 Russia never was a part of the old Roman Empire out of which 10 kingdoms must be formed in the last days and out of which Antichrist must come (Dan. 7:8, 23-24).

2 Russia never was a part of the old Grecian Empire, or the 4 divisions of that empire after the death of Alexander the Great, out of which Antichrist must come (Dan. 8:9-14, 20-23).

3 Russia is not once referred to in the wars of Dan. 11:4-34. These were eventually fought between Syria and Egypt in a period of about 150 years, ending with the reign of Antiochus Epiphanes, as seen in the notes on that section of Scripture. Therefore, to insert Russia into the future war between the future king of the north (Syria) and the king of the south (Egypt) is adding to God's Word. One might as well identify the U.S.A., Britain, or any other country we want to as the king of the north as to do so with Russia.

4 If Russia is the king of the north of Dan. 11:4-45, then what countries are north of Russia that will make war on Russia, fulfilling the war tidings from the north and east of this king of the north of v 44? There are no countries north of Russia that could make war on her, fulfilling this verse. Hence, Russia is entirely out of the picture in Dan. 11.

5 In the past Russia bordered the Syrian division of the 4 divisions of the old Grecian Empire, so in the formation of the 10 kingdoms this will perhaps be true of the border between future Syria and Russia. Hence, Russia could be the only country to fulfill making war on Syria at that time, for Turkey will have already been conquered by him and made a part of the 10 kingdoms of Revised Rome, under the king of the north (7:23-24; Rev. 17:8-17).

Another Fallacy About Russia

The only other major fallacy about Russia is that she will invade Palestine, fulfilling Ez. 38-39. Many are the speculations regarding Russia being the country from which Antichrist comes, of her fulfilling Dan. 11:40-45; Ez. 38-39, and of her invading Palestine before the battle of Armageddon. Not one of these theories is true. Even if Russia did invade Palestine before Armageddon, no particular prophecy would be involved. Ez. 38-39 could not be fulfilled by any such war, for these two chapters are to be fulfilled at Armageddon only, and not in some war before then. See notes, Ez. 38-39.

If Bible scholars will recognize one thing, not only will Ez. 38-39 be clear for them, but also Dan. 11:44. That one thing is, Antichrist from Syria will get power over the 10 kingdoms of Revised Rome in the first 3^1/$_2$ years of Daniel's 70th week, and then the war between him and his 10 kingdoms and the countries east and north of the old Roman Empire territory will be fought. Antichrist will conquer the eastern and northern countries and being a native of Russia and coming from her (v 44). At that time he will become the Gog, the chief prince of Meshech and Tubal of Ez. 38-39—at the end of this war or near the end of the last 3½ years of Daniel's 70th week. Then, and then only, will Ez. 38-39 be fulfilled. The Antichrist will lead the newly conquered countries, together with the 10 kingdoms and other nations that will cooperate with him, through the ministry of the 3 unclean spirits (Rev. 16:13-16), to their end at Armageddon (Ez. 38-39; Joel 3; Zech. 14; Rev. 19:11-21).

Thus the king of the north (Syria), will war on the countries north and east of Syria, and they will be defeated, for Antichrist will go forth with great fury to destroy, and utterly make away many (v 44). Many, if not all the nations north and east of the old Roman Empire territory, will unite to put down this new conqueror who, in 3½ short years, will have gained complete mastery of all the 10 kingdoms of the Roman Empire territory. Realizing he is set upon complete world conquest they will know that they must defeat him or be defeated eventually by him. So, before he recovers from his bloody wars inside the Roman Empire, they will unite to put an end to his conquests. Antichrist could perhaps conquer more of the world if it were not for Christ's coming to earth to save Israel when half of Jerusalem is taken (Zech. 14). Thus, Antichrist's dream of being a total worldwide dictator will come far short of his goal. Christ will be the one and only worldwide ruler other than Adam and Noah of the human race and Lucifer of the angelic race.

7 Facts: Antichrist and Deities (11:37)

1 He will disregard the God of his fathers, the true God (v 37; Jn. 5:43)
2 Reject the gods that women desire
3 Reject every idol god (v 37)
4 Exalt himself above every idol god, and even the true God (v 36-37, 2 Th. 2:4; Rev. 13)
5 He will honor the god of forces (v 38)
6 Honor a god whom his fathers knew not (v 38)
7 Honor a strange god (v 38-39). See 2 Th. 2:4; Rev. 13:1-18.

The Tribulation (Dan. 12:1; Rev. 6–19)

The Time and Length of the Tribulation

The tribulation will begin to affect Israel before the 70th week begins; how long before is not certain, but when Antichrist rises at the beginning of the week, Israel will be undergoing persecution from the 10 kings of Revised Rome dominated by Mystery Babylon. When Antichrist comes he will make a 7-year covenant with Israel assuring them of protection in their continued establishment as a nation (Dan. 9:27). Because the Jews will not submit to Mystery Babylon, there will be a widespread persecution and "they shall be hated of all nations" during the time of the beginning of sorrows when Antichrist will be endeavoring to conquer all these nations (Mt. 24:4-12). Antichrist will need Jewish moral and financial support in his rise over these nations, so he will make an alliance with them for 7 years. Therefore, the time of the tribulation will be during the whole of Daniel's 70th week (Dan. 9:27). It will end at the 2nd advent (Mt. 24:29-31; Rev. 19:11-21).

The Divisions of the Tribulation

1 The first division takes in the first 3½ years of the 70th week and is termed the lesser tribulation. It is not to be as great in severity as the last 3½ years because of the protection of Israel by the Antichrist during that time. Israel's persecution then will be from a source entirely different from that of the last division. In these first 3½ years she will be persecuted by Mystery Babylon and the 10

6:1–9:21. The judgments of the 6th seal and first 6 trumpets come in this period, thus proving tribulation during this time.

2 The last division takes in the last 3½ years of the week and is termed the great tribulation because it will be more severe in persecution upon Israel than the first 3½ years. Antichrist, who will protect Israel the first 3½ years, will break his covenant with her in the middle of the week and become her most bitter enemy. He will then try to destroy her, which act will call for the judgments of the 7 vials of the last 3½ years. This part of the tribulation includes the fulfillment of Rev. 10:1–19:21. Jesus, Daniel, Jeremiah, and many others speak of this time of Israel's trouble as being worse than any other time that has ever been on earth or ever will be (Dan. 12:1; Jer. 30:4-11; Mt. 24:21, 22; Rev. 11:1, 2; 12:14-17; 13:5-7).

The Purpose of the Tribulation

1 To purify Israel and bring them back to a place where God can fulfill the everlasting covenants made with their fathers (Isa. 2:5-22; 16:1-5; 24:1–25:12; 26:20, 21; Ez. 20:33, 34; 22:17-22; Rom. 11:25-29).
2 To purify Israel of all rebels (Ez. 20:33, 4; 22:17:22; Zech. 13:8, 9; Mal. 3:3, 4).
3 To plead with and bring Israel into the bond of the new covenant (Ez. 20:33, 34; 36:24-28; Jer. 30:3-11; Zech. 12:10–13:9; Mal. 4:3, 4).
4 To judge Israel and punish them for their rejection of the Messiah and make them willing to accept Him when He comes the 2nd time (Ez. 20:33,34; Zech.12:10–13:9; 14:1-15; Mt. 24:15-31)
5 To judge the nations for their persecution of Israel (Isa. 63:1-6; Joel 3; Rev. 6:1–19:21).
6 To bring Israel to complete repentance (Zech. 12:10–13:9; Rom. 11:26-29; Mt. 23:39).
7 To fulfill the prophecies of Dan. 9:24-27; Rev. 6:1–19:21; Mt. 24:15, 29.
8 To cause Israel to flee into the wilderness of Edom and Moab to be so persecuted by the nations that they will have to turn to God for help (Isa. 16:1-5; Ez. 20:33-35; Dan. 11:40–12:7; Hos. 2:14-17; Mt. 24:15-31; Rev. 12).

The Character of the Tribulation

God's wrath will be poured out upon mankind for their wickedness and corruption which will exceed the days of Noah and Lot (Gen. 6; Mt. 24:37-39; Lk. 17:22-37; 2 Tim. 3:1-12). Words cannot describe the utter rebellion and wickedness of men during this period of final struggle between God and the devil over possession of the earth (Rev. 11:15; 12:7-12; 19:11-21; 20:1-3). Men will reject the truth until God turns them ever to the "strong delusion" of the Antichrist who will cause them to believe a lie and be damned (2 Th. 2:8-12; 2 Pet. 3:1-9). Even after God pours out His judgments upon men, they will still defy Him (Rev. 9:20, 21; 6:2-11; 17:1-18; 18:1-24).

Will the Tribulation Be Worldwide?

The old theory that the tribulation will be world wide is not stated even in one scripture. On the contrary, the Bible is clear that the Antichrist will not reign over the whole world, but only over the 10 kingdoms formed inside the old Roman Empire. See ***Extent of Antichrist's Reign***, p. 535 of N.T. Most of the judgments of the trumpets and vials are stated as being only upon a 3rd or 4th part of the earth (Rev. 8:7-12; 9:12-21), and upon "the men which had the mark of the beast" and "upon the seat (throne) of the beast; and his kingdom" (Rev. 16:2, 10, 12). However, nothing is said as to the limitation of the demon-locusts or of the extent of the devil's wrath when he is cast out (Rev. 9:1-11; 12:7-12).

When we speak of the tribulation we mean

large, especially the Jewish people, as Daniel's 70th week concerns only Israel and their city, Jerusalem. The last half of the week will be "the time of Jacob's trouble" and these troubles will primarily concern Israel (***The 70 Weeks***, p. 1480). The tribulation will not be worldwide, even if it covers all lands that Christians live in after the rapture. Unknown tribes of people in the interior of heathen lands will not know of the tribulation caused by the Antichrist, as is clear on p. 535 of N.T.

The Resurrections (12:2)

There are two main kinds of resurrection: spiritual and material. Spiritual resurrection is that of the spirit being quickened from death in trespasses and sins. Such a resurrection causes one to be renewed in the glorious likeness of God (1 Cor. 11:7; Eph. 4:21-24; Col. 3:10; 1 Jn. 3:9). It is taught in Eph. 2:1-6; 5:14; Rom. 6:11 and takes place only in this life. When physical death comes all possibility of such spiritual resurrection has passed (Eccl. 11:1; Heb. 9:27; Rev. 22:11). Material resurrection is that of the body to which we shall confine the rest of our study.

Kinds of Material Resurrection

There are two kinds of material or physical resurrection: the righteous to life before the Millennium; and the wicked to damnation after the Millennium (12:3; Jn. 5:28-29; Rev. 10:4-6, 11-15). There will be 1,000 years between the two resurrections (Rev. 20:4-6).

1 The fact of a resurrection. The following Bible characters taught it: Job (19:25-27), Isaiah (26:14-19), Daniel (12:2), David (Ps. 16:10; 17:15; Acts 2:31), O.T. saints (Heb. 11:35), N.T. saints (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; Acts 2; 4; etc.), Jesus (Mt. 16:21; 22: 23-31; Lk. 14:14; 20:27-36; 24:13-45), Matthew (28:1-20), Mark (16:1-18), Luke (24:1-49), John (19-21; Rev. 20:4-6), Mary (Jn. 11:24), Herod (Mt. 14:2), Peter (1 Pet. 1:3; 3:21), and Paul (Acts 17:18, 32; 23:6; 24:15, 21; Rom. 1:4; 6:5; 8:34; 1 Cor. 15; Phil. 3:10-11; Heb. 6:2; 11:35).

2 The resurrections foretold (Isa. 26:14-19; Dan. 12:2; Ps. 16:10; Mt. 12:41-42; 20:19; 27:63; 1 Th. 4:14-17; 1 Cor. 15; Rev. 20:4-6; Jn. 5:28-29).

3 Examples of resurrection—temporary and permanent:
(1) Temporary (See note s, Mt. 9:25).
(2) Permanent—raised to immortality to live forever in their bodies. Christ "the firstfruits" was the first of all permanent resurrections (1 Cor. 15:1-23). Then there were many O.T. saints resurrected after His resurrection (Mt. 27:53).

4 The order of the resurrection (1 Cor. 15:20-34). See ***5 Raptures in the 1st Resurrection***, p. 334 of N.T.

5 Qualifications for the 1st resurrection (see ***10 Qualifications for the Rapture***, p. 399 of N.T.)

6 The method of the resurrection (1 Cor. 15:35-50). Paul illustrates the method of the resurrection by the death and resurrection of a grain of wheat or some other grain. See ***The Resurrection***, p. 332 of N.T.

The 1st Resurrection (Rev. 20:4-6; Dan. 12:2; Jn. 5:28-29)

This is the resurrection of all the just, blessed and holy, from Adam to the Millennium. It covers the period of time from Christ's resurrection to the resurrection of the tribulation saints and the two witnesses and includes the various companies of redeemed. There are ***5 Raptures in the 1st Resurrection*** (p. 334 of N.T.). All who have part in this resurrection will have a part in ruling with Christ. He will not rule with just a select few, as taught by some (Rev. 20:4-6). This resurrection may be called the out resurrection; that is, a resurrection

11:35; Rev. 20:4-6). Just as Christ came out from among the dead as the firstfruits of the dead, so at the rapture the dead in Christ will come forth from among the wicked dead according to the above passages. Even the tribulation saints will come out from the wicked dead (Rev. 20:4-6). The wicked dead will not live again until the thousand years are finished (Rev. 20:4-6).

The Greek expression ek nekron, out of the dead, is used 48 times and teaches a select resurrection from the dead—the righteous selected from among the wicked—but it does not teach a select resurrection of some righteous from among the remaining righteous (Mt. 17:9; Mk. 9:10; Lk. 24:46; Acts 3:15; 4:10; 10:41; 13:30; 17:31; Rom. 1:4; 4:24; 6:4-9; 8:11; 1 Cor. 15:12, 20-23; etc.). The theory that a few of the righteous will be selected from among the righteous is a mere human invention based upon a few historical stories of the O.T. which were never intended as types. There is a lack of even one plain scripture on the subject. All the dead and living in Christ will be in the 1st resurrection—not just a few of those in Christ. All who are out of Christ will be raised together after the Millennium to be judged and cast into the lake of fire (Rev. 20:4-6, 11-15).

The Resurrection of the Righteous

1. The first resurrection (Rev. 20:4-6)
2. The resurrection of the just (Lk. 14:14)
3. A resurrection of life (Jn. 5:29)
4. A better resurrection (Heb. 11:35)
5. The resurrection of (from among) the dead (Phil. 3:10-15)

The 2nd Resurrection (Dan. 12:3; Jn. 5:28-29; Rev. 20:4-6)

This is the resurrection of all the wicked from Adam to the end of the Millennium. It will take place after the Millennium and will also include those wicked who die during the Millennium (Rev. 20:4-6, 11-15). They will be raised with immortal bodies to be tormented in hell forever (Mt. 10:28; Jn. 5:28-29; 12:24; Dan. 12:2; Acts 24:15; 1 Cor. 15:21, 34-50; Rev. 14:9-12; 19:20; 20:4-6, 11-15). The theory that only the righteous will be raised to immortality is false, not being founded on one scripture. The method of the resurrection of the just and unjust is plainly taught and illustrated by a grain of wheat or any other grain. See p. 332 of N.T. So what makes the difference between the two resurrections? Does not a bad or poisonous seed reproduce in the same way that a good seed does? Do not both go through the same process? The resurrection of men follows this same process, the only difference being in the glory of one over another. Both the saved and unsaved will be immortal as is plainly taught in all Scripture. The wicked bodies will exist in conscious torment forever (notes, Lk. 12:5). See ***14 Proofs Future Immortality of Body***, p. 1485.

No Soul-Sleep Taught in Scripture (12:2)

All scriptures used to teach soul-sleep clearly refer to the body which does sleep in the dust of the earth until the resurrection of the body (Dan. 12:2; Jn. 5:28-29). The body is the only part of man that dies at physical death (Jas. 2:26). The reason it dies is because the inner man, the life of the body, leaves the body. It then goes back to dust and is spoken of as being asleep (Gen. 3:19; Eccl. 3:19-21; Mt. 9:24; Jn. 11:11; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Th. 4:13-17).

Soul-Sleep Scriptures Examined

Every scripture used by those who teach soul-sleep refers to the body and not to the soul and spirit, as

1 Sleep in the dust (Job 7:21; Ps. 22:15; 146:4; Eccl. 3:19-20; Dan. 12:2). Only the body was made of dust and that is what will return to dust again (Gen. 2:7; 3:19; Eccl. 3:20). The soul and spirit are not made of material substances as the body so they will not return to dust. See pt. (14), ***The Doctrine of Man***, p. 1028, for the difference between the material and spiritual natures of man.

2 Death—a falling asleep (Acts 7:60; 13:36; 1 Cor. 15:6, 18, 20, 51; 1 Th. 4:13-17; 5:10; 2 Pet. 3:4). This is true as far as the body is concerned, for the body is the only part men can see as falling asleep. No man could see the soul and spirit, or the invisible part of man, whether it fell asleep or not. In Acts 13:36 that which fell asleep was laid in a tomb and saw corruption. That seeing corruption definitely refers to the flesh is clear from Ps. 16:10; Acts 2:23-32. In these passages it was the flesh that saw no corruption while the soul went to hell. In David's case his flesh saw corruption (Acts 13:36). In all the other passages above the thing that fell asleep was the flesh or body (1 Cor. 15:35). Naturally, the body falls asleep when the spirit leaves it Jas. 2:26).

3 Death is spoken of as sleep (Dt. 31:16; 2 Sam. 7:12; 1 Ki. 2:10; 11:21, 43). This refers to the body falling asleep, as in points 1 and 2, above.

4 No difference between man and beast in death (Eccl. 3:19-20). This is used as conclusive proof by false cults that both man and beast become extinct at death, but an honest acknowledgment of facts here will show that it refers to the body, not the soul. It says, All go to one place; all are of the dust, and all turn to dust again. There can be no argument against this, for both men and beasts were made of dust as far as the body is concerned (Gen. 2:7, 19). All bodies do return to dust again, but nothing is said here or in any other place that the souls and spirits (or the invisible and intangible parts) of men and beasts were made of dust. On the contrary, this same passage proves there is a distinction between man and beast as far as their spirits are concerned, for the spirit of man goeth upward, and the spirit of beast goeth downward to the earth.

5 No consciousness in death (Ps. 6:5). This verse must be understood with other facts. In physical death there is no remembrance, because the body dies and has no soul or spirit in it that could cause the body to continue having memory and consciousness. The body without the spirit is dead (Jas. 2:26). It is not the chemical makeup of the body that has consciousness or it would continue after the spirit leaves the body. The soul and spirit make the body conscious so long as they are in the body, but when they leave the body it is dead and therefore cannot be conscious.

The statement in this verse about the grave (Heb. sheol, the unseen world of departed spirits, see ***Hell***, p. 1030) not containing anyone who praises God is no doubt literally true, for hell is a place of torment in fire and who would praise God in such circumstances? That there is consciousness in sheol is clear from many scriptures (see ***Hell***, p. 1030). It does not say here or elsewhere that people in sheol are extinct and unconscious, and could not praise God. It is clear that in hell men do cry and desire to get out of hell, as in Lk. 16:19-31; Isa. 14:9-11; etc.

6 The dead praise not the Lord (Ps. 115:17). This is true as far as the body is concerned, for it is lifeless, unconscious, and goes into dust again when the soul and spirit leave it (Jas. 2:26). The souls of the righteous continue to praise God in full consciousness after leaving their bodies (Heb. 12:22-23; Rev. 6:9-11), but the wicked who go to hell will have no praise for God. Their sole interest will be to escape such a literal burning hell and that will be impossible (Lk. 16:19-31).

7 In the day of death his thoughts perish (Ps. 146:4). This also is true as far as the body is con-

ing the body souls and spirits continue to have thoughts in heaven (Heb. 12:22-23; Rev. 6:9-11) and in hell (Isa. 14:9-11; Lk. 16:19-31; See p. 1030-1033).

8 The dead know not anything (Job 14:21; Eccl. 9:5-6). Again, we repeat these facts are true regarding the body, but not the soul and spirit. How could a dead body of dust be conscious, have memory, love, hatred, and envy with the soul and spirit gone from it? Dust cannot have these experiences whether it is shaped into bodily form or otherwise. The soul and spirit continue to know and they have emotions and desires after leaving the body, as proved in many scriptures on ***Hell***, p. 1030-1033.

9 The dead come out of the graves (Mt. 27:52; Jn. 5:28-29). As to the bodies which die at physical death, they are put into graves; but the souls and spirits never go to graves, as proved in many scriptures on p. 1030-1033. If one knew that a body was still alive because the spirit was still in it, he would not put that body in the grave. It could not see corruption with life in it. Furthermore, it would be breaking the law to bury a live body; this would be murder and incur the death penalty.

10 David is not yet ascended into heaven (Acts 2:34). This is true as to his body, but not true as to his soul and spirit, for all souls who died before Christ's resurrection were taken to heaven as captives (Ps. 68:18; Eph. 4:8-10). Every just man's spirit is in heaven (Heb. 12:22-23). Every righteous person who dies goes to heaven as an inner man (2 Cor. 5:8; Phil. 1:21-24; Rev. 6:9-11) and the body is buried in the grave to await its resurrection (Jn. 5:28-29; Dan. 12:2). One does not die spiritually at physical death, for he is either dead or alive spiritually in his lifetime. If he is spiritually dead in sins (Eph. 2:1-9; 1 Tim. 5:6), at physical death his soul will go to hell and his body in the grave to await their reunion in the 2nd resurrection (Rev. 20:6, 11-15). If he is alive spiritually at physical death, his soul will go immediately to heaven and his body to the grave until their re-union in the first resurrection (Rev. 20:4-6; 1 Th. 4:13-17). To prove that David's body is what is referred to as the part which has not yet ascended, see Acts 13:36 where it plainly reveals what it was that saw corruption.

Thus it is clear that soul-sleep is a fallacy, but body-sleep is a reality.

14 Proofs of Future Immortality of Body

1 The Bible promises immortality for the body in the resurrection. See Rom. 2:7; 1 Cor. 15:42-54; Phil. 3:21; 1 Tim. 6:16; 2 Tim. 1:10. The body is the subject of these passages and therefore will be resurrected immortal to house the immortal soul and spirit. See ***25 Proofs of Immortality of the Soul***, p. 472 of N.T.

The Scriptures throughout teach even present immortality of the soul and spirit (note m, 1 Pet. 3:4). Bible writers made many references to a future resurrection judgment, and life beyond the grave for both the righteous and the wicked in body, soul and spirit (Job 19:25-27; Ps. 16:9-11; Isa. 26:14-19; Dan. 12:2, 3, 13; Mt. 6:20; 10:28; 12:32; 13:50; 18:8-9; 19:27-30; 22:23-33; 23:15; 25:31-46; Mk. 9:43-48; Lk. 16:19-31; 23:43; Jn. 11:24-26; 12:24, 48; Acts 1:3; 2:25-36; 3:26; 4:2, 10, 33; 5:31; 7:59; 10:40-42; 13:34-37; 17:31, 32; 23:8; 24:15, 21; 26:8; 1 Cor. 15; 1 Th. 4:13-17; Phil. 3:20-21; Col. 3:4; Heb. 11:8-19, 35-40; 12:23; Rev. 20:4-15; 21:8; 22:15).

These are just a few of many scriptures teaching a life after death—the wicked in eternal hell (notes, Ps. 9:17; Lk. 12:5), and the righteous with eternal life (Dan. 12:2; Mt. 25:41, 46; Jn. 5:28-29; 1 Cor. 15:21-54; Rev. 20:11-15). Jesus and Paul illustrated the resurrection by seed (Jn. 12:24; 1 Cor. 15:35-54). Just as every seed can live again when it dies, so every man will live again in the resurrection, and bodily like the seeds.

The greatest proof of the immortality of the

His resurrection is the guarantee of that of all men (1 Cor. 15; 2 Cor. 5:1-8; Phil. 1:21-24; 3:20-21).

2 The difference between the material and spiritual natures of man proves the immortality of the soul and spirit and the future immortality of the body. See A-U, ***The Doctrine of Man***, p. 1028.

3 The doctrine of the future immortality of the body has never been disproved. We have more proof for this doctrine in Scripture than we do for what life is. We have no scripture explaining what odor is, what electricity is, and what atoms are, yet we believe in them. It is a law of logic that a faith not discredited has a right to exist. Faith in God and immortality is native to the soul. It has a right to be just as much as nature has a right to exist. Both were created to exist and both do exist as proved by actual demonstrations, illustrations and continued reproductions in nature.

4 Natural laws demand immortality of the body. Hundreds of thousands of creations prophesy and proclaim the resurrection of the body to a future existence either in heaven or hell. The invisible things are clearly seen by the visible (Rom. 1:20). Innumerable seeds and plant life rise again to live and reproduce their own kind eternally. Each seed and each plant verifies the doctrine of immortality and a future life. Paul used seeds to illustrate the future and eternal life of the body (1 Cor. 15:35-54). Bad and poisonous seeds also reproduce the same as good ones do. So also is the resurrection of the dead (Jn. 5:28-29; Dan. 12:2). Man was created to live forever in body, soul, and spirit, and he would have done so from Adam's time on, if he had not sinned. Resurrection is necessary to bring the body back from dust to be punished for sin or rewarded for righteousness (Jn. 5:28-29; Rev. 20:4-6, 11-15; Dan. 12:2).

5 Spiritual laws prove immortality of the body. The soul and spirit are the immaterial parts of man which know, reason, and make one conscious of things about him. By these faculties man knows there is immortality. He is fearful of the reality of immortality of the body if he sins, and is happy about it if he lives right, proving that the laws of consciousness and of being know and recognize a future life of rewards and punishment.

The wicked have described in horror the damnation of the damned in hell and proclaimed in the dying hour their eternal destiny to be one of torment and remorse. Newport, Voltaire, Paine, Hume, Altamont, Allen, Hobbes, Mason, and others have all testified at death about their wrathful destiny in the hands of an insulted God. Numerous are the dying testimonies of saved men regarding the glory and wonders of the beautiful world they were going into eternally. Not only men named in Scripture but men in all generations have died in the peace and glory of heaven. Man is the only earth creature that has faculties to make him capable of self-consciousness and God-consciousness. This is the line of demarcation between man and beast.

6 Death is a blunder and an abortion if there is no resurrection of the body to immortality. Death is real (Heb. 9:27). It is an enemy (1 Cor. 15:24-28). The vindication of God as a perfect Worker and a just Judge requires life after death. The present is too brief to receive justice and meet opportunities that come. Men merely begin a work and leave it undone. Thousands die in infancy. What incompleteness and waste of life if death ends all. Life becomes a hopeless mockery and an infinite series of abortions under these circumstances. But with immortality, all who desire life and continuation of their greatest plans, find life takes on a new meaning (1 Cor. 15:19).

7 Justice demands that all men live again eternally that they might receive of the things done in the body whether they be good or bad (Mt. 10:41-42; 16:27; 19:28-30; Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:9-10; Heb. 9:27; Rev. 20:11-15). Mere extinc-

penalty. It would be a guarantee of freedom from punishment and would encourage sin and rebellion. Such would never permit the degrees of punishment corresponding to degrees of guilt (Mt. 10:15; 11:22; 12:41; 16:27; 23:14; Mk. 6:11; 12:40; Lk. 10:14; 11:31-32; 20:47; Rev. 20:11-15). Extinction of being for each rebel would make lies of all these scriptures. Degrees of guilt demand immortality of the body as well as the soul of the wicked, just as obedience to God demands life for the saints to enjoy the fruit of their works. If death ends all, the conscience and the Bible tell many lies and they are a cheat and a farce. Here some sinners prosper through sin and cheating and many saints live in poverty because they do not seek gain unjustly as sinners do.

The ungodly steal, cheat, get gain by every conceivable means and live off the labor and ignorance of the poor. The brewer lives off the society which he damns by his product. Thousands of the poor are robbed and forced to support him. The arrogant mistress lives in pleasure and sin while the virtuous girl toils in the sweatshop denying herself pleasure of sin because she has a hope of the future. Life is so inequitable and changeable. The wicked take advantage of the righteous and thousands cry for help, refusing to break God's laws to get revenge. Where is justice going to be meted out if not in a life to come?

8 The purpose of existence teaches immortality. If the universe exists only for itself, it is abnormal and a deviation from the common rule of all creation as demonstrated in nature. If it exists for anything less than itself, it is waste. If it exists for something greater than itself, what is that something? The answer is that it exists for God, to glorify Him and carry out the purpose for which He created it (Rev. 4:11). Man was given dominion on earth to rule it forever (Gen. 1:26-28; Ps. 8). He was created an eternal creature in order to rule it forever. Man's fall and continued sin do not do away with God's eternal plan. They only postpone it until the final restitution of all things (Acts 3:21; 1 Cor. 15:24-28; Eph. 1:10). Then man will become eternal in body as he is in soul and spirit now. This will be necessary for him to rule forever (Dan. 7:18, 27; Rev. 5:10; 22:4-5), for that requires immortality of body, soul, and spirit.

9 The brevity of life demands immortality of the body. Man never ceases to live in soul and spirit (note m, 1 Pet. 3:4), so brevity of life could only refer to the body that is soon cut down and goes to dust again. The works of man outlive him, so if he should never live again, then his works are better and greater than he is, and this is unreasonable to believe. Everything in nature and creation operates contrary to this belief. Does the life of flowers cease to exist in the future because they have died in the winter? Does the falling of the leaves in autumn prove the tree is forever dead and lifeless? Shall the seeds be powerless to produce if the tree falls in death? No, indeed. Over 80,000 seeds testify constantly of an eternal existence. They are a lower form of life than man and yet when they die they live again, for this is the creative purpose and natural law for each one of them. Are they greater than man, the highest of creation? Shall the works of man's hands be more eternal than he is? Shall his plans end because he is temporarily cut off due to Adam's sin? This would be a creative blunder, for the brevity of life demands life again for all men to correspond with their own creative makeup.

10 Man's greatness demands immortality of the body. Elephants live hundreds of years; trees thousands of years; and other parts of creation lower than man exists eternally. Shall we accuse God of creating and running a world out of balance? Shall we accuse Him of making the lower creations to outlive the higher? Shall moral and spiritual creations live less than the brute and material cre-

sult creation as represented by man, the lord over creation on earth. There must be another life for all men for these inequalities to be adjusted. Man could have lived forever had he not sinned. He will live again and forever in the final restitution of all things—some to everlasting shame and contempt (Dan. 12:2; Jn. 5:28-29).

11 The universal human desire demands immortality of the body. This desire is in every man, even the lowest rebels against God. God has made hungers in the human breast, each of which has a corresponding satisfaction or answer as water for thirst; food for hunger; friends for the social nature; home for homesickness; God for spiritual hunger; and immortality for the desire of a future life. We accept justice and believe in it because of universal conscience. Why not accept belief in immortality because of the universal hunger for it? If you should find a dog yearning for eternal life, thinking about it, and reasoning how to get it, you would say that the animal had a high nature and spiritual faculty you never dreamed of. Take away that power in man and he will be like a dog and will die like one. No man of sound mind will agree that man does not have a higher nature than a dog, or that, like a dog, man is incapable of higher and spiritual things. This proves he knows he has natural and higher faculties than an animal. Such power not only teaches immortality to him and demands it for him, but guarantees it to him.

12 Moral nature in man demands immortality of the body. No man can explain the origin of moral nature and moral obligation apart from the truth of immortality. Moral nature demands a set of laws based upon rewards and punishments for obedience and sin. Nations who have conformed to moral law have advanced to the highest culture and those who have denied it have sunk into depravity (Rom. 1:17-32). Nations that endure must not only have mentality but morality. Our moral nature affirms in many ways that there is a future life and that we must prepare to get the good out of it or we will suffer the consequences of sin forever (Ps. 9:17; Rev. 14:9-14; 20:11-15).

13 Universal instinct to worship God and meet certain standards that will better the future and eternal existence proves immortality of the body. Nature causes the birds to go north and south and to know when to mate. The ants, bees, and all other creatures know by instinct how to carry on their own peculiar life for the future. Everything in creation obeys its natural instincts except unregenerated man. He is capable of choosing to better himself or to degenerate to unnatural living, now and forever. He has outstanding instincts to worship and prepare for eternal life. Is man the only creature that nature lies to and fools? Why do not animals have the same natural craving for immortality? This proves man capable of worship and preparing for eternity to better himself (1 Jn. 3:1-3; 2 Cor. 7:1; Heb. 12:14-15; Gal. 5:24; 2 Cor 5:17-21).

14 Man's constitution demands immortality of the body. He was created to live forever physically, as well as in soul and spirit. Sin cut him off from this and hindered the original plan. Jesus came to restore all to man. Being constituted to live bodily forever proves the possibility of immortality. Man's creation in God's own image and likeness demands it; the eternal purpose of God demands it; and the eternal plan of God provides for it; but sinners forfeit their part in the glorious plan by sin (Pr. 1:22-33; Mt. 25:31-46; Rom. 6:16-23; 8:12-13). Even they will exist bodily forever as an eternal monument of God's justice to all coming generations throughout all eternity (Isa. 66:22-24; Rev. 14:9-11; 20:10-15; 21:8; 22:15).

3 Time Periods of Dan. 12 (12:7)

1 The "time, times and an half, " or the 3½ years (Dan. 12:7), are the 42 months of Antichrist's war

38; Zech. 13:9; Mal. 3:3). Antichrist could easily destroy Israel in a short time after he breaks his covenant with them, if God were not to interfere. But God will supernaturally cause the ground to open up and swallow the armies of the dragon and Antichrist as they flee after Israel when she goes into the wilderness of Moab and Edom to escape from the hands of Antichrist (Dan. 11:41; Isa. 16:1-5; Mt. 24:16; Rev. 12:14-17); and He will protect the remnant of the woman which does not flee into the wilderness, through stirring up the countries of the north and east against the Antichrist. He will then leave the remnant during the last 3$\frac{1}{2}$ years, going forth to conquer these nations. They will keep him occupied during this time. Then after conquering these countries, he will lead them and many other nations against Jerusalem to destroy it, but God will come and put an end to the Gentile dominion and deliver Israel (Zech. 14; Rev. 19). This war between Antichrist and countries of the north and east will cause the persecution of Israel to be shortened as in Mt. 24:22.

2 The next period is an addition of 30 days to the 1,260 days of the above mentioned period (v11)

3 The last period is 1,335 days, an addition of 45 days to the second period. The extra 75 days (the 30 days and 45 days) added to the 1,260 days will complete the 1,335 days of Dan. 12:7-13, the last day of which will be the actual day of the proclamation of the kingdom, when men who have lived through the tribulation will be blessed. It is the actual time when Christ will say to the sheep nations: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Mt. 25:34). These extra 75 days will be taken up by certain events necessary to the actual proclamation of the kingdom.

18 Events of the 75 Days:

1 The battle of Armageddon (Joel 3; Zech. 14; Rev. 19:11-21)
2 Burial of the dead begun (Ez. 39:8-22)
3 Great earthquake and splitting of the Mt. of Olives (Zech. 14:1-5)
4 Rounding up of the prisoners of the armies of Antichrist and disposition of them (Ez. 39:2)
5 Rounding up and casting of Satan and every demon and fallen angel into the abyss (Isa. 24:21-22; Rev. 20:1-3)
6 Gathering of Israel by the angels (Isa. 11:10-12; Mt. 24:31)
7 Gathering of the nations to judgment (Mt. 25:31-46)
8 Separation of the tares and wheat (Mt.13:39-50)
9 Cleansing Jerusalem and beginning its rebuilding for the eternal kingdom (Ez. 48)
10 Rounding up of all beast worshipers and all who have the mark of the beast to be sent to hell (Rev. 14:9-11)
11 Erection of the Millennial temple (Ez. 40-46; Zech. 6:12-13)
12 Sending out the resurrected saints as the new earth rulers to take over every inhabited part of the earth (Dan. 7:18, 27; 1 Cor. 6:2; Rev. 5:10; 11:15; 22:4-5)
13 Sending out missionaries from Jerusalem to evangelize the nations (Isa. 2:2-4; 11:9; 52:7; Zech. 8:23)
14 Establishing government offices in every part of the earth and publishing the new laws of the kingdom of heaven on earth (Isa. 2:2-4)
15 Division of the promised land in 12 strips and the settlement of the 12 tribes in their portions (Ez. 48)
16 Settling of the nations in their own portions of the earth (Dt. 32:8; Acts 17:26)
17 Opening of the earth and starting of the Millennial river (Ez. 47)
18 All necessary work in making the deserts blossom as a rose, waters to spring forth in the

other events that will continue throughout the Millennium and new earth forever, as listed on p. 540 of N.T.

Jehoiakim (1:1)

Jehoiakim was raised to the throne of Judah in the place of his brother Jehoahaz by Pharaoh-necho, king of Egypt (2 Ki. 23:34-36; 2 Chr. 36:1-4). He continued tributary to Egypt for 3 years. In the 4th year, which was the 1st year of the reign of Nebuchadnezzar (Jer. 25:1-3), who defeated Egypt at Carchemish on the River Euphrates, Judah, Syria and other countries were made subject to Babylon (Jer. 46:1-2). The 70 years captivity to Babylon began here (Jer. 25:1-11). Daniel was taken captive at this time. Jehoiakim served Babylon 3 years and then rebelled (2 Ki. 24:1-7). Nebuchadnezzar, being occupied in wars, did not proceed against Judah for about 3 or 4 years. Then in the 11th year of Jehoiakim Babylon again conquered Judah (2 Ki. 23:36–24:7). Jehoiachin was made king but reigned only 3 months, for Nebuchadnezzar then carried him captive to Babylon and made Zedekiah king over Judah. He reigned 11 years and then rebelled. Babylon again came against Judah and destroyed the nation and the city Jerusalem, taking most all the Jews captive (2 Chr. 36:11-21).

Names Defined (1:7)

Among the courtiers being trained were the 4 Jewish youths just brought from conquered Judah (v 6; 2 Ki. 24:1-16):

1 Daniel, meaning God is judge, renamed Belteshazzar, preserve thou (O Bel) his life, or prince of Bel—the chief deity of Babylon (6-7; Isa. 46:1; Jer. 50:2; 51:44). It is explained 6 times in 12 chapters that Daniel's name was changed (v 7; 2:26; 4:8-9, 18-19; 5:12; 10:1). This indicates that Daniel did not like his new name. He uses his own name 75 times in his book. It is used 5 other times in Scripture (Ez. 14:14, 20; 28:3; Mt. 24:15; Mk. 13:14).

2 Hananiah, meaning gift of the Lord, renamed Shadrach, command of Aku, the moon god

3 Mishael, meaning who is what God is, renamed Meshach, who is as Aku (v 6-7)

4 Azariah, meaning whom Jehovah helps, renamed Abed-nego, servant of Nego, or Nebo, the god of science and literature (v 6-7; Isa. 46:1)

7fold Result of the Revelation (2:46)

1 Had an overwhelming effect upon the king (v46)
2 Brought glory to God (v 47)
3 Made Daniel a great man (v 48)
4 Brought him many gifts (v 48)
5 Made him ruler over all the province of Babylon (v 48)
6 Made him chief of the wise men (v 48)
7 Exalted Daniel's 3 brethren (v 49)

15 Facts About God and Judgment (7:9)

1 Judgment thrones are set (v 9).
2 God is seen with the natural eyes.
3 God is seen sitting on a throne, which means that He has a body the same as other persons who sit (v 9).
4 God wears clothing like others (v 9).
5 His clothing here is white (v 9).
6 He has a head like others (v 9).
7 He has hair on His head (v 9).
8 The color of His hair is white like pure wool (v 9). If He has a head and hair and wears clothing, then He must have a body (note r, Jn. 4:24; notes on ***God*** in Index).
9 His throne is like a fiery flame.
10 The wheels of His chariot-throne are like burning fire (v 9; Ez. 1:15-20, 25-28; 10:9-13).
11 A stream of fire issues from before Him (v 10).
12 Innumerable servants minister before Him (v10)

15 The books are opened (v 10).

4 Things Concerning Antichrist (7:11)

1 He will speak great words (v 8, 11, 20, 25; 8:23-25; 11:36; Rev. 13:5).

2 He will be slain (v 11; 8:25; 11:45; Isa. 11:4; 2 Th. 2:8; Rev. 19:20). To be slain at the 2nd advent, he will need to be a mortal man of the last days—one who will die for the first and last time his own appointed death (Heb. 9:27). He therefore will not be some historical man who has died and been resurrected as an immortal man and an incarnation of Satan, as some believe.

3 His body will be destroyed (killed, v 11. Cp. Mt. 10:28; Lk. 12:5).

4 His body will be cast into hell (v 11; Rev. 19:20; 20:10).

7fold Decree of Darius (6:25)

1 All men must tremble before the God of Daniel and fear Him (v 26)
2 He is the living God (v 26)
3 He is steadfast forever (v 26)
4 His kingdom is eternal (v 26; 2:44-45; 7:13-14, 18, 27; Rev. 11:15; 22:4-5)
5 He delivers from danger (v 27)
6 He works signs and wonders (v 27)
7 He has delivered Daniel from lions (v 27; Heb. 11:33)

35fold Vision—4 Great Beasts (7:4)

1 The 4 winds strove upon the great sea, the Mediterranean (v 2)
2 4 great beasts came up out of the sea, diverse from one another (v 3)
3 The 1st beast was like a lion (v 4)
4 The 2nd beast like a bear (v 5)
5 The 3rd beast like a leopard with 4 wings and 4 heads (v 6)
6 The 4th beast was non-descript, dreadful and terrible, and exceedingly strong (v 7)
7 It broke in pieces and stamped the rest of the beasts with its feet
8 It was different from all others that were before it
9 It had 10 horns
10 Another little horn grew on its head among the 10 horns (v 8)
11 In its growth it plucked up 3 of the 10 horns by the roots
12 In it came eyes like a man's and a mouth speaking great things
13 Thrones were set and the Ancient of days did sit (v 9)
14 His garment was white as snow
15 His hair was like pure wool
16 His throne like a fiery flame
17 His wheels as burning fire
18 A fiery stream shot out from before Him (v 10)
19 Innumerable persons helped Him judge and innumerable others stood before Him to be judged
20 The judgment was set
21 The books were opened
22 The little horn spoke great words
23 The beast was finally slain (v 11)
24 His body was destroyed and given to the burning flame
25 The rest of the beasts had their dominion tak en away (v 12)
26 Before they were destroyed they continued a short time
27 The Son of man came with the clouds of heaven (v 13)
28 He came to the Ancient of days
29 He was brought before Him
30 The Son of man was given dominion,
31 And glory,
32 And a kingdom
33 That all nations should serve Him
34 His dominion is eternal
35 And His kingdom shall never be destroyed (v14)

Modern inventions are being referred to almost universally as fulfillment of prophecy. The only sense in which this is true is by fulfillment of Dan. 12:4—knowledge shall be increased. One can list all present or future inventions and all increase of knowledge under this heading in a general way; but when it comes to finding every new invention in particular in Scripture, we immediately enter the realm of speculation and sensationalism and become unscriptural. It will be seen that such interpretations are fully out of harmony with the Bible.

22 Modern Inventions:

1 Automobiles (Nah. 2:3-4). The chariots here were horse-drawn in battle between Nebuchadnezzar and the king of Nineveh, about 616 B.C., as proved in Nah. 1:1; 2:13; 3:1-3. If students reading on the chariots that "shall justle one against another in the broad ways" (Nah. 2:4) would proceed to the next chapter (Nah. 3:2) and read about the "noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots, " they would see the prophet Nahum had rattling chariots, drawn by horses spurred on by the whip, in mind. The fact that the "horseman lifteth up both the bright sword and the glittering spear" (3:3) as well as "the shield" (2:3) in the sunlight to cause the chariots to seem like torches (2:4) flashing in the battle described, should make it understandable that the chariots that "shall rage in the streets" and "run like the lightnings" are definitely not automobiles with their headlights. The sun shining on the polished metal causing it to flash like a mirror is the idea.

2 The airplane. 7 scriptures are said to predict this invention as follows:

(1) As birds flying (Isa. 31:5). Instead of the airplane this refers to the 2nd advent of Christ, when the Lord (not Gen. Allenby in 1917) will come to flight and deliver Jerusalem from the Antichrist, as is clear from a reading of the whole chapter. Not one detail of v 4-9; 31:1-20 was fulfilled in 1917.

(2) Ride upon the high places of the earth (Isa. 58:14). This is a figure of blessing in material things and not a reference to riding in airplanes. If planes are meant, then Israel had them when they came out of Egypt, for the same figure is used in Dt. 32:13; 33:29.

(3) These that fly as a cloud, and as doves to their windows (Isa. 60:8). The reference here is to the return of Israel in ships on oceans to Palestine in the Millennium. V 9-22 are proof of this.

(4) He shall fly as an eagle (Jer. 48:40; 49:22). This refers to Nebuchadnezzar conquering like an eagle pouncing on its prey (Jer. 46:13, 26; 49:30). Babylon is symbolized by a lion with an eagle's wings (Dan. 7:4). The idea is conquest as swift as an eagle (Dt. 28:49). When God bare Israel on eagles' wings out of Egypt did He use airplanes (Ex. 19:4)?

(5) The wings straight (Ez. 1:23-24). These are the wings of cherubim, not airplanes (Ez. 1:4-28; 10:1-22).

(6) The goat that touched not the ground (Dan. 8:5). This is plainly a symbol of Greece, not an airplane (Dan. 8:21).

(7) The Chaldeans that fly as an eagle (Hab. 1:8). The reference here is to the swiftness of conquest on horses, as is clear in the verse itself. See point (4) above.

3 Smoke screens (Amos 8:9). The darkness of□this verse is no more a smoke screen from planes than the darkness in Egypt (Ex. 10:22) or darkness during the crucifixion at midday (Mt. 27:45).

4 Atom bombs (Gen. 19:24-28; Mic. 1:4; Isa. 24:20; 34:4). In the 1st scripture it is stated that God rained fire from heaven upon Sodom (Gen. 19:24). The 2nd and 4th refer to the 2nd advent of Christ, when He will come with flaming fire (Mic. 1:3-4; Isa. 34:4; 2 Th. 1:7-10). The 3rd refers to the great earthquake of the 7th vial (Isa. 24:20; Rev. 16:17-21).

5 Automobile tires (Isa. 3:18). This refers to the round or crescent shaped headbands worn by the daughters of Zion, and not to rubber tires on automobiles.

6 Automobile mufflers (Isa. 3:19). This again refers to the styles of the daughters of Zion, and means light face-veils, not parts of automobiles.

7 Satellites (Lk. 21:25). The signs referred to in this passage are to be IN the sun, moon, and stars—not in man-made rockets. They are the same as the sun and moon being darkened, and the stars falling from heaven of Mt. 24:29-31; Acts 2:16-21; Rev. 16:17-21; 19:17-21; Isa. 13:9-11; Joel 2:10-11; 3:15-17. Luke adds, THEN (at that time) shall they see the Son of Man coming in a cloud with power and great glory (Lk. 21:25-27). Did men see the Son of Man coming when satellites were shot into the sky?

8 Deep-sea divers (Job 38:16)

9 Electricity (Job 38:19-20)

10 Telephones (Job 38:25)

11 T.N.T. (Job 38:22-23). These last 4 scriptures (of points 8-11) are simply some of the questions God asked Job, about 4,000 years ago. They make no reference to modern inventions.

12 Flying saucers (Ez. 1). This chapter with Ez. 10 describes cherubim, angelic creatures that move God's throne from place to place, as stated. To make them flying saucers or anything else is entirely out of harmony with Scripture.

13 Flame throwers (Rev. 9:17). This verse refers to demons out of the abyss, not to modern weapons of war.

14 War tanks (Joel 2:3-10). This passage is part of a description of the heavenly saints and angels accompanying Christ to the earth at Armageddon (v 11; Zech. 14:5; 2 Th. 1:7-10; Jude 14; Rev. 19:14).

15 Locomotives (Job 41)

16 Steamships (Job 41). Instead of referring to locomotives and steamships, Job 41 deals with Satan, as is clear from the last verse which says plainly that "he is a king over all the children of pride." See Rev. 12.

17 Submarines (Isa. 27:1; 43:16; Hab. 1:14). The 1st passage refers to Leviathan or Satan (called Leviathan by Isaiah), who is symbolized by a serpent (Isa. 27:1; Rev. 12). The 2nd passage simply speaks of God's power as capable of making a way through the sea. The 3rd refers to the destruction of Israel's rulers so that the nation would be like the fish—without leaders.

18 Steam shovels (Isa. 41:15-16). This passage predicts that God will use Israel like a threshing machine, to punish their enemies. Steam shovels are not the reference here at all.

19 Telegraph (Isa. 5:26; Zech. 10:8). The 1st passage predicts judgment upon Judah by Assyria. The 2nd refers to God regathering Israel. The hissing in both cases refers to His speaking and bringing about these events through proper agencies. Who has ever heard of a telegram doing what is stated in these verses?

20 Robot (Hab. 2:19). This verse refers to dead idols, as do many other scriptures, and not a robot.

21 –22 Radio and television (Isa. 58:4). The mention of fasting in the verse has been taken by some to mean diet, whereas, "to make your voice to be heard on high" has been thought to be the voice of radio and TV, particularly the programs of dieticians. But this speaks of fasting, not dieting, and prayer to God, not speaking over the radio or television.

The above Scripture references will not allow such extravagant speculations. Is not Dan. 12:4 sufficient in its teaching that we are to have increase of knowledge in the last days?

CHAPTER 1

I. Symbolic visions (Hos. 1:1–3:5)
1. Title, author, and historical background
(2 Ki. 15-20; 2 Chr. 26-32)

1 The [a]word of the LORD that came unto [b]Hosea, the son of [c]Beeri, [d]in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2. Marriage: birth of Jezreel: meaning

●■ 2 The beginning of the word of the LORD by Hosea. And the LORD [e]said to Hosea, [f]Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed [g]great whoredom, *departing* from the LORD.

3 [h]So he went and took [i]Gomer the daughter of Diblaim; which conceived, and bare him a son.

★●■4 [j]And the LORD said unto him, Call his name [k]Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of [l]Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

3. Birth of Lo-ruhamah: meaning

★●■6 ¶ [m]And she conceived again, and bare a daughter. And *God* said unto him, Call her [n]name Loruhamah: for I will [o]no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

4. Birth of Lo-ammi: meaning

8 ¶ Now when she had weaned Loruhamah, she conceived, and bare a son.

★●■9 [p]Then said *God*, Call his name [q]Loammi: for ye *are* not my people, and I will not be your *God*.

5. Future regathering of Israel

★ 10 ¶ [r]Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 [s]Then shall the children of Judah and the children of Israel be [t]gathered together, and

a This term—the word of the Lord—is used 3 times (1:1, 2; 4:1).

b Hosea, salvation. The only man whose name is spelled this way (v 1-2). He is called Osee in Rom. 9:25.

c Jewish tradition identifies Beeri with Beerah of Reuben (1 Chr. 5:6). Christian tradition makes Hosea of Issachar.

d See ***Hosea the Prophet***, p. 1501.

e Hosea claimed that God spoke by him (v2)

f See ***26 Commands in Hosea***, p. 1501.

g Whoredom referred to here not only meant backsliding from Jehovah, but included literal sex orgies and perversions in connection with idols, as we have seen through the historical books of the O.T.

h 3 Things the Prophet Did:
1 He went—he did not argue with God as Moses did (Ex. 4:13)
2 He took Gomer for his wife (v 3)
3 He became a father, Gomer having borne him a son

i Gomer, completion; that is, filling up the measure of idolatry (v 3).

j 1st prophecy in Hosea (1:4, fulfilled). Next, v 6.
3 Predictions—Fulfilled:
1 In a little while I will avenge the blood of Jezreel (1:4; 2 Ki. 9:16, 25, 33; 10: 11, 14-30)
2 I will cause the kingdom of Israel to cease (the 10 tribes, 1:4; 2 Ki. 17)
3 I will break the bow of Israel in the valley of Jezreel (1:5; 2 Ki. 18:11)

k Jezreel, God will scatter or sow. The name of Hosea's first son. The meaning was that God would scatter Israel and sow them in all lands; and when His purpose for this was complete He would again sow them in their own land (2:22-23).

l Jehu had carried out God's judgment on the house of Ahab; then he went into the same sins for which he had judged Ahab (2 Ki. 10:31-36). This total destruction of the house of Ahab is called the day of Jezreel. It was an appropriate picture of the terrible destruction in the day of the Lord and Armageddon (v 11).

m 2nd prophecy in Hosea (1:6-7, fulfilled). Next, v 9.
5 Predictions—Fulfilled:
1 I will have mercy on the house of Israel no more (1:6)
2 I will utterly take them away (1:6; 2 Ki.17)
3 I will have mercy on the house of Judah (1:7)
4 I will save the house of Judah
5 I will not save them by carnal means

n Lo-ruhamah, I will have mercy no more, or I will not have compassion (v 6. Cp. Rom. 9:25; 1 Pet. 2:10).

o This was literally fulfilled. The 10-tribe kingdom was never restored and never will be, as such, again. God did utterly take them away and only those who clung to Judah and all the kingdom of David were restored with them as a nation; the rest were completely destroyed. God did have mercy on the house of Judah and they were restored (v7). See books of Ezra and Nehemiah.

p 3rd prophecy in Hosea (1:9-11; v 9 fulfilled; v 10-11 unfulfilled). Next, 2:1.
1 Prediction—Unfulfilled:
You are not My people, and I will not be your God (1:9).
5 Predictions—Unfulfilled:
1 The number of the children of Israel will yet be as the sand, which cannot be numbered (1:10)
2 In the place where it was said, You are not My people, there it shall be said unto them, You are the sons of the living God
3 Then will the children of Judah and the children of Israel be gathered together (1:11)
4 They will appoint themselves one head
5 They will come out of the land

q Lo-ammi, not My people. This meant that God would cut them off officially as a people, and during that time would refuse to be their God (v 9).

r Regardless of being cut off they would eventually multiply to be great in Christ when all Israel will be saved (v 10; Zech. 12:1–13:1; Rom. 11:25-29) and be gathered (v 11; Isa. 11:10; Ez. 37) and would again be called the children of God (v 10). That time is yet future; the prediction will be fully fulfilled at the 2nd advent of Christ (Mt. 24:31).

s Then—when Judah and Israel will become sons of the living God, they will be completely gathered (v 10-11).

t The fact that both kingdoms of Israel were to be gathered proves that both were to be scattered. At this time neither kingdom had been defeated or scattered. About 72-90 years after this the 10 tribes were scattered (2 Ki. 17), and 133 years later Judah was scattered (2 Ki. 23-25). Both were gathered after the 70 years of Judah in Babylon (that is, Judah was gathered and those of the 10 tribes who desired to return with her) and both made a nation in the land in the days of Christ. Then in A.D. 70 they were scattered again (Lk. 21:20-24). Now they are both being gathered in part and will continue in national restoration as a nation until the 2nd advent of Christ who will gather them fully from all parts of the earth (Isa. 11:10-12, notes; Ez. 37; Mt. 24:31).

come up out of the land: for great *shall be* the day of Jezreel.

864

CHAPTER 2

6. Chastening of Gomer: meaning the chastening on Israel

★●■1 Say [a]ye unto your brethren, Ammi; and to your [b]sisters, Ruhamah.

● 2 Plead with your [c]mother, plead: for [d]she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For [e]their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, [f]that give *me* my bread and my water, my wool and my flax, mine oil and my drink.

6 ¶ Therefore, behold, [g]I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 [h]For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 [i]Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 Lest I strip her naked, and set her as in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her [j]sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will [k]visit upon her the days of Baalim, wherein she burned incense to them, and she [l]decked herself with her earrings and her jewels, and she went after [m]her lovers, and forgat me, saith the LORD.

7. Wooing of Gomer: meaning the regathering of Israel

★ 14 ¶ [n]Therefore, behold, I will allure her, and [o]bring her into the wilderness, and [*a]speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [*b]Ishi; and shalt call me no more [*c]Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant [*d]for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [*e]I will break the bow and the sword and the battle out of the earth, and [*f]will make them to lie down safely.

19 And [*g]I will betroth thee unto me for ever; yea, I will betroth thee unto me in

---

of Israel again as one nation ruled by one king (v 11; Ez. 37).

[a] 4th prophecy in Hosea (2:1-23; v 1-13 fulfilled; v 14-23 unfulfilled). Next, 3:1. See ***4th Prophecy in Hosea***, p. 1502.

[b] Only one daughter and two sons (v 3-4, 6, 8-9).

[c] Gomer of v 3.

[d] Just as Gomer had left Hosea so Israel had left God, for whoredoms. In both cases the marriage was dissolved for a time.

[e] Gomer had gone back to her former lovers to live as a harlot. This was used to illustrate how Israel had backslidden and gone from Jehovah to serve idol gods (v 5-23).

[f] 7 Things Gomer Had in Harlotry (v 5):

1 Lovers	5 Flax
2 Bread	6 Oil
3 Water	7 Drink
4 Wool	

[g] The prediction is that she would not be happy and successful in her life of harlotry—she would long for her husband again and return to him (v 6-8).

[h] She did not know that her husband had provided her all the things which her lovers had provided, and more (v 8). She was to be punished and taught a lesson not to play the harlot again (v 9-10).

[i] Beginning here the judgment of God is applied to Israel (v 11-13). The restoration of Israel is predicted in v 14-23.

[j] It is clear here that the sabbaths of Israel were to be done away with as much as her mirth, feasts, new moons, and other rituals. This is what happened when God made the new covenant: not a single commandment was given regarding the keeping of any particular day as the sabbath. It is plainly set forth in the N.T. that every man may do as he pleases regarding a sabbath day (Rom. 14:5-6), and that no man is to judge another on this question (Col. 2:14-17), for Christianity is not a religion of days, weeks, years, and rituals (Gal. 4:9-10). See ***Sabbath*** in Index.

[k] I will punish them for serving Baal (v 11-13).

[l] See Ez. 16:11-14; 23:40-42.

[m] The lovers of Israel were the many nations round about, whom they made alliances with and trusted in instead of Jehovah (v 13).

[n] See ***Law of Prophetic Perspective***, p. 1501

[o] This refers to the flight of the woman of Rev. 12 into the wilderness. See ***The Sun-Clothed Woman***, p. 533 of N.T. Many other examples could be given, illustrating how important the study of Dispensational truth really is. See ***Dispensation*** in Index.

[*a] 20 Things God Will Do for Israel in the Wilderness (v 14-23; Rev. 12:6, 14)

1 Speak comfortably to her (v 14)
2 Give her back her vineyards (v 15)
3 Give her the valley of Achor for a door of hope
4 Bring her back to a spirit of singing
5 Marry her again (v 16)
6 Bring her into a closer relationship with Himself than merely saying My Lord
7 Take the names of Baalim out of her mouth (v 17)
8 Blot out all remembrance of the name of Baalim from her mind
9 Make a covenant for them with the beasts of the earth (v 18)
10 Bring peace to them
11 Make them safe
12 Betroth her unto Himself forever (v 19)
13 Betroth her in righteousness
14 In faithfulness (v 20)
15 Cause her to know Him
16 Make them prosperous (v 21-22)
17 Make her a plant of His own (v 23)
18 Have mercy upon her
19 Call them His people
20 Become their God

[*b] Ishi—my husband (v 16).

[*c] Baali—my Lord (v 16).

[*d] God will make this covenant of peace between Israel and earth creatures, giving man his original dominion (v 18; Gen. 1:26-31). This is not the new covenant so often mentioned in the prophets. See ***Covenants*** in Index.

[*e] This is abolishing war (v 18; Isa. 2:4).

[*f] This expresses universal safety of man and all creatures on earth (v 18).

[*g] Just as Hosea married Gomer the second time, after she learned her lesson regarding being true to her husband, so the same would happen to Israel regarding her re-

ingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: [h]and thou shalt know the LORD.

21 And it shall come to pass [i]in that day, [j]I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will [k]sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which* [l]*were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

865 CHAPTER 3

8. Hosea's divine love for Gomer: buys her for "many days" for himself alone: meaning

★●■1 Then [m]said the LORD unto me, [n]Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I [o]bought her to me for fifteen [p]*pieces*

half homer of barley:

3 And [q]I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: *so will* I also *be* for thee.

4 For [r]the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

9. Afterward: Israel to be restored under the Messiah (Acts 15:13)

5 [s]Afterward shall the children of Israel return, and seek the LORD their God, and [a]David their king; and shall fear the LORD and his goodness in [b]the latter days.

866 CHAPTER 4

II. God's case against Israel (Hos. 4:1–5:15; cp. Isa. 1:2, refs.)

1. Eight sins of Israel

★●■1 Hear [c]the word of the LORD, ye children of Israel: for the LORD hath a [d]controversy with the inhabitants of the land,

---

lationship with Jehovah, according to the prediction here. God will marry Israel again and betroth her to Himself forever in righteousness and faithfulness (v 19-20).

h This is very characteristic of Ezekiel who uses such an idea about 75 times to this once in Hosea (v 20).

i In that day and at that day are characteristic of Isaiah in whose book they are found 53 times compared to 4 in Hosea (1:5; 2:16, 18, 21).

j These statements express prosperity (v 21-22).

k This pictures the sowing of Israel as a plant of His own in the earth (v 23), indicating their restoration (1:10-11). This is why the word Jezreel, the seed of God, which He will sow is used in v 22.

l Quoted in Rom. 9:25, not of the Gentiles only, but as an illustration of what may be true in their case as well as in Israel's. Cp. 1 Pet. 2:10.

m 5th prophecy in Hosea (3:1-5; v 4 fulfilled; v 5 unfulfilled). Next, 4:1.

6 Predictions—Fulfilled:

1 The children of Israel will abide many days without a king (3:4)
2 Without a prince
3 Without a sacrifice
4 Without an image
5 Without an ephod
6 Without teraphim

4 Predictions—Unfulfilled:

1 Afterward (after the many days and the fulfillment of v 4) the children of Israel will return to Palestine (v 5)
2 They will seek the Lord their God
3 They will seek David their king
4 They will fear the Lord and His goodness in the latter days

n Hosea was told to go again and love Gomer his wife who had forsaken him for her old lovers. He was to love her as God loves Israel who left Him to go after other gods, and who loved wine (v 1). He took another bag of money and other things with which to buy her back again (v 2); and made a contract with her to abide with him many days and not to play the harlot or be for another man (v 3). This also was applied to Israel (v 4-5).

o Price of Hosea's Wife:

15 shekels of silver @ 64¢ each	$ 9.60
$1^{1}/_{2}$ homers of barley–$15^{3}/_{4}$ bu. ($10^{1}/_{2}$ bu. to a homer) @ $4.00 each bu.	$ 63.00
Total	$ 72.60

The amount of 15 shekels was the redemption price of a slave. The barley (not made into□flour) was the most valuable part of the price.

p Shekels. One was worth 64¢.

q Hosea must have been a wonderful man to obey the order to obtain a wife of whoredoms in the first place, and to show no resentment at being asked to buy her back again, after she had returned to her old lovers. He seemed to recognize the experience as part of God's eternal mes-

vant he did not question the wisdom of God. He simply made a cold contract with his wife to keep herself only to him for the price of $72.60 (note o, above). She was not to go with any other man, and was to keep herself for Hosea for many days (v 3). The many days were applied to Israel being in dispersion and without being a nation (v 3-4). Afterward they were to return to God and become His wife again as Gomer had become the wife of Hosea a second time after being away from him for a time (v 5).

r All this has been literally true for many centuries. From 616 B.C. until today they have not had a king or a prince. They did return from Babylon and renew the sacrifices, but since A.D. 70 they have not even had this. They have been without images and teraphim all these years so the prophecy has been literally fulfilled (v 4).

s This part remains to be completely fulfilled. It is now in process of fulfillment—the returning part; but seeking the Lord and David their king, and fearing God in the latter days remain to be fulfilled at the 2nd advent of Christ (v 5, Zech. 12:10–13:1; 14:1-21; Mal. 4:5-6; Rom. 11:25-29; Rev. 11:1-2, 15; 20:4-10).

a David will be king over all Israel under the Messiah, but over the 12 apostles (v 5; Jer. 30:9; Ez. 34:23-24; 37:24).

b ***14 End-Time Expressions***, p. 415 of N.T.

c 6th prophecy in Hosea (4:1-19, fulfilled). Next, 5:1.

20 Predictions—Fulfilled:

1 The land will mourn (4:3)
2 Every man will languish with the beasts and fowls
3 Fish will be taken away
4 You will fall in the day (4:5)
5 The prophet will fall with you in the night
6 I will destroy your mother
7 I will reject you (4:6)
8 You will not be a priest to Me
9 I will also forget your children
10 I will change their glory to shame (4:7)
11 I will punish them for their ways (4:9)
12 I will reward their doings
13 They will eat and not have enough
14 They will commit whoredom and not increase (4:10)
15 Your daughters will commit whoredom (4:13)
16 Your spouses will commit adultery
17 I will not punish them (4:14)
18 The people that do not understand will fall
19 The Lord will feed them as a lamb in a large place (4:16)
20 They will be ashamed because of their sacrifices (4:19)

d A judicial inquiry and cause. Cp. 4:13-14; 12:2; Isa. 1:18; 34:8; Jer. 25:31; Mic. 6:2.

knowledge of God in the land.

2 By [f]swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

2. Eightfold judgment of Israel

3 [g]Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy [h]thy mother.

3. Eightfold moral and spiritual state: eightfold judgment (cp. Isa. 1:5, refs.)

6 ¶ My people are destroyed for lack of [i]knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.

8 They eat up the [j]sin of my people, and they set their heart on their iniquity.

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

4. Sevenfold idolatry of Israel: fourfold judgment

12 My people ask counsel at their [k]stocks, and their [l]staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have [m]gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore your daughters shall commit whoredom, and your [a]spouses shall commit adultery.

14 [b]I will not punish [c]your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall fall.

5. Warning to Judah

● 15 ¶ Though thou, Israel, play the harlot, *yet* [d]let not Judah offend; and come not ye unto Gilgal, neither go ye up to Bethaven, nor swear, The LORD liveth.

16 For Israel [*e]slideth back as a backsliding heifer: now the LORD [*f]will feed them as a lamb in a large place.

● 17 Ephraim *is* [*g]joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: [*h]her rulers *with* shame do love, Give ye.

19 The [*i]wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

867 CHAPTER 5

6. Call to Israel

★●■1 Hear ye this, O priests; and [*j]hearken, [*k]ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you,

---

1 There is no truth in the land (v 1)
2 There is no mercy in Israel
3 There is no knowledge of God
4 Sins of Israel (v 2; note f, below)

f See ***55 Sins of Israel in Hosea***, p. 1501.

g Because of these sins the land will mourn, every man will languish, and the beasts will be destroyed (v 3).

h The whole nation is referred to (v 5).

i Knowledge of God and His ways (v 6).

j The sin offering of My people (v 8). Such was supposed to be a burnt offering, but the people ate the sin offerings instead (Lev. 6:26, 30).

k Idols made of wood (v 12).

l Referring to divination by rods (v 12).

m Gone into idolatry (v 12). Cp. Ez. 23:5.

a Spouse—one's husband or wife.

b This means that God will leave such sinners to follow their own corruption until the time when He will judge them in the next life. I will not punish your daughters (that is, punish them in particular more than you), for you all commit adultery; and the men are separated with whores. All of you may live as you want to in this life, but there is a judgment day coming for everyone (v 14).

c Your daughters who become temple women (those consecrated to the unclean worship of heathen idols, by which the most foul corruptions in sex were considered holy duty). Your women commit whoredom and your men are separated with whores and sacrifice to idols with harlots; therefore, the whole nation will fall (v 14).

d Israel of the northern kingdom was past turning back to God, so He advised Judah to take a lesson from this and not offend Him or go past repentance and the place of surrender to Him (v 15). History records that Judah did not learn her lesson though; 133 years after the fall of Samaria she also was destroyed (2 Ki. 17-25). Judah was commanded not to go up to Gilgal where Jeroboam had erected an idolatrous temple, and where they had rejected Jehovah as King many years before. The idea was that they must not go after idols and reject Him. Judah was also told not to go up to Beth-aven. This word, meaning house of naught, was substituted for Bethel, house of God, in the place where Jeroboam set up the worship of a golden calf (1 Ki. 12:28-33; 13:1; Amos 3:14).

*e Has been stubborn, restive, or rebellious like a heifer unbroken to be led by a rope, and who pulls back, refusing to go along (v 16).

*f The Lord will permit them to go into dispersion among the heathen (v 16).

*g Mated or united to his idols and will not get a divorce from them (v 17).

*h Her rulers love to give sacrifices to the idols, but have contempt for the sacrifices of Jehovah (v 18).

*i The spirit of whoredoms has bound her up in her wings (skirts), which has hindered her race; so they will be ashamed of the idol worship (v 19).

*j 7th prophecy in Hosea (5:1-15, fulfilled). Next, 6:1.
14 Predictions—Fulfilled:
1 Israel and Ephraim will fall for their iniquity (5:5)
2 Judah also will fall with them
3 They will go with their flocks to seek the Lord, but will not find Him (5:6)
4 A month will devour them with their portions; that is, this will happen in a month (5:7)
5 Ephraim will be desolate in the day of rebuke (5:9)
6 I will pour out My wrath upon them like water (5:10)
7 I will be unto Ephraim as a moth (5:12)
8 I will be to the house of Judah as rottenness
9 I will be unto Ephraim as a lion (5:14)
10 I will be like a young lion to Judah
11 I will tear them and go away
12 None will rescue them
13 I will go and return to My place, till they acknowledge their offense, and seek My face (5:15)
14 In their affliction they will seek Me early

*k Both the nation and the king are mentioned here as committing the same sins (v 1-2). The book of Hosea could be called the Record of the Sins of Israel. See ***55 Sins of Israel in Hosea***, p. 1501.

a net spread upon [l]Tabor.

2 And the revolters are [m]profound to make slaughter, though I *have been* a rebuker of them all.

7. Sins of Israel and Judah

3 I know [n]Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall [o]a month devour them with their portions.

● 8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* [p]Bethaven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 [q]The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after [a]the commandment.

12 Therefore *will* I *be* unto Ephraim [b]as a moth, and to the house of Judah as [c]rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king [d]Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, [e]till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

868

CHAPTER 6

III. Prophetic repentance of Israel in the last days (Zech. 12:10-14; Rom. 11:25-29)

★▲●1 Come, [f]and [g]let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 [h]After two days will he revive us: in the third day he will raise us up, and we shall [i]live [j]in his sight.

▲ 3 [k]Then shall we know, *if* we follow on to know the LORD: [*l]his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [*m]*and* former rain unto the earth.

IV. God's case against Israel (Hos. 6:4–13:8; 4:1; cp. Isa. 1:2)

1. Divine forbearance

4 ¶ O Ephraim, [*n]what shall I do unto thee? O Judah, what shall I do unto thee? for [*o]your goodness *is* as a morning cloud, and as the early dew it goeth away.

2. Threefold judgment of Israel

---

[l] Tabor was not in Ephraim. The name means mound, and the idolatrous altar on this mound may have been called Mizpah, the place which became a snare to Israel (v 1).

[m] Have deeply designed a slaughter, and I will chastise them all (v 2).

[n] Ephraim was the largest tribe, and the name became that of the northern kingdom, just as Judah became the name of the southern kingdom because of it being the ruling tribe (v 3, 5, 9-15).

[o] These things will be fulfilled in a month (v 7).

[p] Beth-aven, house of naught—referring to Bethel where Jeroboam set up one of the golden calves to worship (v 8; 1 Ki. 12:28-33; 13:1).

[q] The princes of Judah, according to the statement here, were like the apostates in Ephraim. For this cause both nations would fall (v 10).

[a] The commandment of Jeroboam to worship the golden calves and go into idolatry (1 Ki. 12:28; 2 Ki. 10:29-31).

[b] See ***10 Things God Compared To***, p. 1501.

[c] Moths in a garment and termites, which produce rottenness in wood, prey upon the substance in which they lie hidden; and they slowly but effectively do a work of destruction. This pictures God bringing judgment upon both Ephraim and Judah. The decay caused by moths and that by termites are both slow, yet one (that of the termites) is slower than the other. The reference is to Judah being destroyed more slowly than Ephraim (v 12). The idea is that when men sin God withdraws from them and as they continue in rebellion they become dead to spiritual things.

[d] Another name for Tiglath-pileser who punished both Ephraim and Judah (v 13; 2 Ki.

termites had wrought their work on both nations of Israel, then God became a lion to Ephraim and destroyed the nation (2 Ki. 17); later He became a young lion to Judah and destroyed her (2 Ki. 24-25).

[e] God said He would return to His place till both houses of Israel would acknowledge their sins and seek Him (v 15; Zech. 12:10–13:1; Rom. 11:25-29).

[f] 8th prophecy in Hosea (6:1-3, unfulfilled). Next, 7:12.
7 Predictions—Unfulfilled:
1 He will heal us (6:1)
2 He will bind us up
3 After two days will He revive us (6:2)
4 In the third day He will raise us up
5 We will live in His sight
6 Then shall we know, if we follow on to know the Lord (6:3)
7 He will come unto us as the rain, as the latter and former rain unto the earth

[g] These are to be the words of Israel in the last days, as already symbolized by Gomer (3:2-3) and foretold in 3:5. Cp. Zech. 12:10–13:1;☐Rom. 1:25-29.

[h] This should be taken literally. It gives the time that the mourning of Zech. 12:10–13:1 will take place. On the third day after two full days of mourning God will open to the house of David and the inhabitants of Jerusalem a fountain for sin and uncleanness—so all Israel will be saved (Rom. 11:25-29).

[i] Live again in eternal life and resurrection from death in trespasses and sins (v 2; Eph. 2:1-10).

[j] We will live righteously in His sight (v 2), as we lived before in sins in His sight (7:2).

[k] Then (after the three days of national mourning and repentance, and after being raised up to live in His sight) we will know (continue to know), if we follow on to know (if we walk in the light, v 2).

[*l] This refers to the definite preparation and time of the 2nd advent of Christ in the plan of God. His coming is fixed as surely as the morning is eternally fixed to come at a certain time daily (v 2; Gen. 1:14-19; 8:22). His coming to save and bless Israel will be like refreshing rains after a long dry season—even as the latter and former rain upon the earth (v 3).

[*m] The former rain fell in October at the seed time; the latter or spring rain fell in March and April to cause the grain to mature and ripen. One came at the beginning and the other at the end (or harvest time) of good things; so in the spiritual realm, God would come down upon Israel to make a complete harvest of the nation (Zech. 10:1; 12:10–13:1; Rom. 1:25-29).

[*n] Questions 1-2. Next, 8:5.

[*o] Your goodness flees away as a morning cloud, and as the early dew which quickly goes away when the sun comes up; it is short-lived and transient (v 4).

prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth.

3. Religious sins of Israel

6 For [p]I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

7 But [q]they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way by consent: for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an [a]harvest for thee, when I returned the captivity of my people.

869 CHAPTER 7

4. Sins and civil strifes

1 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of [b]Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth without.

2 And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, [c]as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners.

6 For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; [d]all their kings are fallen: *there is* none among them that calleth unto me.

5. Trust in the nations

8 Ephraim, he hath mixed himself among the people; Ephraim is a [e]cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, [f]nor seek him for all this.

11 Ephraim also is like [g]a silly dove without heart: they call to Egypt, they go to Assyria.

6. Captivity to Assyria (2 Ki. 17)

★ 12 [h]When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 Woe unto them! for they have fled from me: destruction unto them! [i]because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me [j]with their heart, when they [k]howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 [*a]They return, *but* not to the most High: they are like [*b]a deceitful bow: their princes shall fall by the sword [*c]for the rage of their tongue: [*d]this *shall be* their derision in the land of Egypt.

---

q The prophets and priests of v 5, 9.

a A reaping time of judgment.

b Samaria was the capital of Ephraim. Many sins of the people and their rulers are listed in these few verses. See ***55 Sins of Israel in Hosea***, p. 1501.

c The wicked are compared 3 times to an oven becoming hot and getting out of control (v 4, 6, 7).

d See 14 Assassinations—Kings and Queens, note l, 1 Ki. 15:28.

e A thin pancake burned on one side and uncooked on the other—therefore, not fit to eat (v 8). See ***30 Similitudes of Israel***, p. 1501.

f 7 Reasons It Is Time to Seek God:
  1 God remembers and keeps a record of all sins committed (v 2)
  2 The ungodliness and depravity of sinners (v 1-7)
  3 Sin, if left unchecked, will get out of hand like an unwatched fire (v 6)
  4 Man corrupted by sin is like a cake unturned—unfit to use (v 8)
  5 Gray hair—old age is coming on (v 9)
  6 Unconsciousness as to the time left in which to find God
  7 The pride of Israel—God testifies to the sinner of his end (v 10. Cp. 5:5)

g There is nothing more simple than a dove. Ephraim ignored God's calls, was unmoved by calamity and sufferings, and would not seek the Lord in all her trouble.

h 9th prophecy in Hosea (7:12-16, fulfilled). Next, 8:1.
  7 Predictions—Fulfilled:
  1 I will spread My net upon them (7:12)
  2 I will bring them down
  3 I will chastise them, as I have told their congregation
  4 Woe to them! They have fled from Me
  5 Destruction is before them (7:13)
  6 Their princes will fall by the sword for the rage of their tongue (7:16)
  7 This will be their derision in the land of Egypt

i This is the reason for all destruction from God (v 13); it has always been the cause and it always will be.

j Prayer, repentance, and service to God must be with the heart or they are fruitless (Isa. 29:13; Mt. 14:8; Rom. 10:9-10; Heb. 13:15).

k See ***9 Characteristics of Rebels***, p. 1501.

*a They return to their own idols and false gods and not to the living God.

*b They are like a deceitful bow that disappoints the user, and cannot be depended upon. See note d, Ps. 78:57.

*c The Heb. word for rage here is used often of the wrath of God, but in this passage it is used of the rage and foaming anger of man against God (v 16). According to Jeremiah, the nearer their destruction came the more madly the leaders and false prophets of Judah whipped up contradictions against what God had said, securing the people under their lies until their utter destruction. The princes of Judah were singled out for the wrath of Nebuchadnezzar because of this stubborn resistance (Jer. 52:10). This same thing took place in Ephraim perhaps, for here it is revealed that they also had been singled out for destruction (v 16). A like situation prevailed at the destruction of Jerusalem in A.D. 70 when the leaders and defenders of the city, maddened by their own curse, poured out the rage of their tongue against the Redeemer whose blood they chose to be upon them and their children (Mt. 27:25).

*d Their boasting of help from Egypt and their failure to get such help in the time of need against the Assyrians became their derision, mockery, laughter, or cause of ridicule (v 16). In Egypt they trusted, and by Egypt they were ridiculed because of their fall. It was like the man who lives in a society which mocks at those who once trusted in it, courted its favors, and served and preferred it to God. Such are the wages of sin, as so ably expressed by Isaiah when he spoke of the strength of Pharaoh being the shame of Judah, and the trust in Egypt being their confusion (Isa. 33:3-5).

★● 1 [e]*Set* the [f]trumpet to thy mouth. [g]*He shall come* as an eagle against the [h]house of the LORD, [i]because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

7. Idolatry of Israel

4 They have set up kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: [j]how long *will it be* ere they [k]attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the [l]calf of Samaria shall be broken in pieces.

8. Dispersion of Israel

7 For they have [m]sown the wind, and they shall reap the whirlwind: [n]it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is [o]swallowed up: now shall they no pleasure.

9. Harlotry and idolatry

9 [p]For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 [q]I have written to him the great things of my law, *but* they were counted as a strange thing.

13 [r]They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*; *but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: [s]they shall return to Egypt.

★ 14 [t]For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

871 CHAPTER 9

★● 1 [a]Rejoice not, O Israel, for joy, as *other*

---

e 10th prophecy in Hosea (8:1-14, fulfilled). Next, 9:1.
12 Predictions—Fulfilled:
1 He will come as an eagle against the house of the Lord (8:1)
2 Israel will cry to Me, My God, we know you
3 The enemy will pursue him (8:3)
4 They have sown the wind, and will reap the whirlwind (8:7)
5 What is sown will not yield, but if it does strangers will get it
6 Israel will be dispersed among the Gentiles as a forsaken vessel (8:8)
7 Though they have been slaves among the nations, I will gather them (8:10)
8 They will sorrow a little for the burden of the king of princes
9 Their altars will be sin to them (8:13)
10 God will remember their iniquity, and visit their sins (8:13)
11 They will return to Egypt
12 I will send a fire upon his cities, and it will devour the palaces thereof (9:14)

f The trumpet of war (v 1; 5:8; Isa. 58:1).

g The enemy will come as a swift eagle against the house of the Lord (v 1).

h The word house here is used in the sense of being the household or people of God, as in Eph. 2:19-22; 1 Pet. 2:5; Heb. 3:6.

i See ***Destruction of Ephraim***, p. 1501.

j Question 3. Next, 9:5.

k 10 Wonderful Things to "Attain" To:
1 Old age (Gen. 47:9)
2 A great name and fame (2 Sam. 23:19, 23; 1 Chr. 11:21, 25)
3 Knowledge (Ps. 139:6)
4 Wise counsels (Pr. 1:5)
5 Innocency (Hos. 8:5)
6 Righteousness by faith (Rom. 9:30)
7 Law of righteousness (Rom. 9:31)
8 Faith and sound doctrine (1 Tim. 4:6)
9 The mark of the high calling in Christ Jesus (Phil. 3:16)
10 The resurrection from out among the dead (Phil. 3:11-12)

l This was one of the golden calves which Jeroboam made to be placed in Bethel and Dan as gods of Israel, or another one like them, made later (v 6; 2 Ki. 12:26-33).

m Sowing the wind is associated with the making of idols and worshipping them (v 6-7). The whirlwind refers to the terrible increase in what they would reap, which would be to the full. Such idolatry did cause the nation to be destroyed (v 6, 9-14; 2 Ki. 17).

n This refers to the utter fruitlessness of their design to be like other nations. It had no stalk, or wheat on it; and even if it did develop to this point strangers would take the fruit and use it for themselves (v 7).

o For her sins Israel was to be destroyed and dispersed among the Gentiles (v 8).

other nations and committing other sins, for which she was finally destroyed; later she was to be gathered again to her own land (v 9-14).

q Here Jehovah claimed to have written great things, which proves that what Moses and others wrote to Israel was through inspiration from God. Men were the mere instruments (2 Tim. 3:15-17). It was God who spoke by the prophets in all ages (Heb. 1:1); and in this age He has spoken by His Son (Jn. 7:16; 8:28, 46-47; 12:49; 14:10, 24; 17:8) and by the Holy Spirit (Jn. 16:13; Heb. 2:4).

r The sacrifices offered by them were eaten contrary to the law (v 13).

s Return in the sense of making alliances with, trusting in, and submitting to the Egyptians. They never did go back to Egypt as a nation; only a very small group went back after the fall of Jerusalem, and these were cursed for so doing (Jer.43–44)

t Israel multiplied temples and Judah increased fortified cities, all of which were to be destroyed because of sin (v 14).

a 11th prophecy in Hosea (9:1-17, fulfilled). Next, 10:1.
21 Predictions—Fulfilled:
1 Your crops will fail (9:2)
2 Ephraim will trust in Egypt for help, but it will not save her; she will be defeated and taken captive to Assyria (9:3)
3 They will not offer wine offerings to the Lord (9:4)
4 They will not be pleasing to the Lord
5 Their sacrifices will be to them as bread for mourners who refuse to eat
6 They will be destroyed (9:6)
7 Egypt will gather them up and bury them
8 Nettles will be in their treasure houses, and thorns in their homes
9 Israel will know the time of her visitation and the days of her recompense (9:7)
10 God will remember and visit the iniquity of the prophets (9:8-9)
11 The glory of Ephraim will fly away like a bird (9:11)
12 Israel will be cut off in conception, in the womb, and in birth
13 I will destroy their children (9:12)
14 There will not be a man left
15 I will depart from Israel
16 Ephraim will bring forth children to be murdered (9:13)
17 I will drive them out of My house because of their sins (9:15)
18 I will love them no more (meaning that generation, and others should they continue in the same sins)
19 They will bear no fruit, yet if they do have children I will slay them (9:16)
20 God will cast them away (9:17)
21 They will be wanderers among the nations

thy God, thou hast loved a reward upon every cornfloor.

10. Captivity to Egypt and Assyria (2 Ki. 17; 2 Chr. 36:1-4)

2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD'S land; but Ephraim shall [c]return to Egypt, and they shall [d]eat unclean *things* in Assyria.

4 They shall not offer wine *offerings* to the LORD, neither shall they be pleasing unto him: their sacrifices *shall be* unto them as [e]the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 [f]What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of destruction: [g]Egypt shall gather them up, Memphis shall bury them: [h]the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation [i]are come, the days of recompence are come; Israel shall know *it*: the [j]prophet *is* a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

11. Utter corruption of Israel (cp. Isa. 1:5, refs.)

8 The watchman of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred in the house of his God.

9 They have deeply corrupted *themselves*, [k]as in the days of Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel [l]like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: *but* they went to shame; and *their* abominations were according as they loved.

12. Complete dispersion

11 [n]*As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them when I depart from them!

13 Ephraim, [o]as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: [p]what wilt thou give? [q]give them a miscarrying womb and dry breasts.

15 All their wickedness *is* [r]in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them [a]no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit* of their womb.

17 My God will [*b]cast them away, because they did not hearken unto him: and [*c]they shall be wanderers among the nations.

872 CHAPTER 10

13. Israel's idolatry

★ 1 [*d]Israel *is* an [*e]empty vine, he [*f]bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

14. Complete overthrow (2 Ki. 17)

1 Had gone a whoring from God which would cause them to commit other sins
2 Loved reward (took bribes)

c Return in trust, not literally that the whole nation went down into Egypt (v 2. Cp. 8:13; 11:5; Ez. 4:13).

d This implies captivity to Assyria (v 3; 2 Ki. 17; Ez. 4:13).

e The bread of mourners was unclean. In fact, everything where the dead were, was unclean (Num. 19:11-14; Dt. 16:14).

f Question 4. Next, v 14.

g Many fled to Egypt for protection, but there they died (v 6; Ez. 29:5).

h Nettles and thorns would grow up in the sure places and homes of Israel, for the destruction was to be complete (v 6).

i False prophets had continually predicted that the days of visitation would never come, or that they were in the distant future and there was therefore nothing to worry about. God simply told them that the time was near, it would come, and Israel would be the one to know it (v 7).

j 5 Facts About a False Prophet:
1 He is a fool (v 7)
2 He is mad
3 He is a snare and a fowler in all his ways (v 8)
4 He is the cause of hatred in the house of God
5 He is deeply corrupted by sex perversion (v 9)

k This means that they were sodomites and protectors of them, as Benjamin in Judg. 19-20.

l 2 Comparisons of Israel (v 10):
1 God found Israel and was blessed in His plans for her, like a man being blessed who finds grapes in the wilderness
2 God saw them as a first-ripe fig, which would also be very refreshing; but Israel went into sin and shame

m This was the name of the most filthy and foul god of the heathen, from the standpoint of immoral practices which accompanied the□worship (Num. 25). Thus we have another of many references in this book concerning the immorality of Israel.

n These verses picture the complete destruction of Ephraim and their dispersion among the nations (v 11-17).

o Here is another comparison—the place of Tyrus compared with the inheritance of Ephraim (v 13).

p Question 5. Next, 10:3.

q This is the prayerful answer to the question here: a miscarrying womb and dry breasts (v 14).

r Gilgal was the place where Jehovah was rejected and man's king set up; where Saul received his message of rejection (1 Sam. 13:4-15; 15:12-33); and where God hated them for their wickedness (v 15. Cp. 4:15; 12:11).

a No more until they come to repentance and quit the sins for which they were driven away and rejected by God (v 15; 5:15).

*b Cast them away (v 17). This is something that God said He would do because of the sins of Ephraim, even though they were one time in grace (Ex. 33:17; Jer. 31:2; Gal. 3:8; Heb. 4:2; Jude 4-5). See 8:3; 9:17; 2 Ki. 23:27; 24:20; 1 Chr. 28:9; 2 Chr. 7:20; Jer. 7:15; 15:1; 23:39; 31:37; Mt. 5:13. There is no excusing of sin or passing over it by God; even angels who were one time sinless and in His grace, and who later sinned, will be damned (Mt. 25:41; 2 Pet. 2:4; Jude 6-7). All God can and will do is to forgive when sin is duly confessed and repented of (1 Jn. 1:9).

*c Of whom was the prophet speaking here? Ephraim, the 10-tribe kingdom, as proved in other passages of this book where the name is used no less than 37 times. They were to be wanderers among the nations; so the theory that they would be given a new promised land in England or America and that Judah or the southern kingdom of David would be the only ones dispersed among the nations is false (v□17). See ***Future Regathering of Israel***, p. 1247.

*d 12th prophecy in Hosea (10:1-15, fulfilled). Next, 11:1. See ***20 Predictions—Fulfilled***, p. 1502.

*e Ephraim was compared to an empty vine because of bringing forth fruit only for himself, and his fruit being sinful (v 1).

*f See ***10 Reasons for Destruction of Ephraim***, p. 1501.

be found faulty: he shall break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; [i]what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as [j]hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of [k]Bethaven: for the people thereof shall mourn over it, and the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for* a present to [l]king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, [m]Cover us; and to the hills, Fall on us.

15. Charge of sinfulness since the days of Gibeah (Judg. 19-20)

9 O Israel, thou hast sinned from the [n]days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when they shall [o]bind themselves in their two furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn*; but I passed over upon her fair neck: I will make

shall break his clods.

16. Chance to avert judgment

▲ 12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to [a]seek the LORD, [b]till he come and rain righteousness upon you.

17. Refusal: judgment inevitable

13 Ye have [c]plowed wickedness, ye have [d]reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as [e]Shalman spoiled [f]Betharbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

873

CHAPTER 11

18. Persistent rebellion (cp. Isa.1:2, refs.)

★ 1 [*g]When Israel *was* a child, then I loved him, [*h]and called my son out of Egypt.

2 [*i]*As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

★ 5 ¶ [*j]He shall not return into the land of

---

g See ***10 Judgments on Ephraim***, p. 1501.

h Divided hearts (v 2; 1 Ki. 18:21; 2 Ki. 17:32-33, 41).

i Question 6. Next, 11:8.

j Hemlock—poppy (v 4).

k Beth-aven—house of naught (v 5).

l See note d, 5:13.

m An expression of extreme fear (v 8. Cp. Rev. 6:16).

n See Judg. 19-20.

o The Sept. reads, “chastened for their two sins”; Berkeley, “punish them for their double guilt.” This refers to the two golden calves that turned the whole nation from God (1 Ki. 12:26-33).

p The idea is that God would bring Ephraim into subjection, as a rider would tame a horse or an ox by riding him (v 11).

q Judah must plow and Jacob must harrow—referring to their final submission to God (v 11).

a 3 Things to Do in Seeking God (v 12):

1 Sow to yourselves in righteousness. This means to stop sinning and start doing what is right in all things—to consecrate to do that which is good and right. Sowing and reaping always stand out against each other, as labor and reward (2 Cor. 9:6; Gal. 6:7-9).

2 Reap in mercy. This means to accept and appropriate the mercy of God extended to us. If we do not accept mercy from God it will not be ours, for both sowing in righteousness and reaping in mercy are our responsibility. Righteousness is here to do, and mercy is here to receive, but neither will be a man’s experience until he does what is right and accepts the mercy provided. See Mt. 5:7; Mk. 11:25-26.

3 Break up your fallow ground. This also is the work of man. Each must break up the ground of his own life. Fallow ground sown; ground not in use; idle ground crusted over and hardened until it needs to be broken up again to receive the seed. Our hearts and wills must be broken and yielded to God. We must make ourselves willing to receive the Word of God and to obey it or seeking Him will not avail us anything. See Mt. 13:3-12, 18-23; Jas. 1:18, 21; 1 Pet. 1:23.

b This gives the answer to the question of how long one would seek the Lord—till He comes and rains righteousness upon the seeker (v 12).

7 Ways to Seek the Lord:

1 With all the heart (Dt. 4:29)
2 Continually (1 Chr. 16:11)
3 By humbling self (2 Chr. 7:14)
4 By prayer
5 By turning from sin
6 By preparing the heart (2 Chr. 19:3)
7 Diligently (Heb. 11:6)

10 Blessings of Seeking the Lord:

1 He will be found (1 Chr. 28:9)
2 He will hear and answer (2 Chr. 7:14)
3 They will not want any good thing (Ps. 34:9-10)
4 Life (Ps. 69:22; Amos 5:4-6)
5 Righteousness (10:12)
6 Glory (Rom. 2:7)
7 Honor
8 Immortality
9 Eternal life
10 Rewards (Heb. 11:6)

c Sown wickedness and reaped iniquity.

d 4 Things That Will Bring a Curse (v 13):

1 Sowing wickedness
2 Eating the fruit of lies
3 Trusting in own way
4 Trusting in men—even a multitude of mighty men

e Some unidentified king, but well known in that day (v 14). Some think it was Salamanu, king of Moab, a tributary to Tiglath-pileser III, and a contemporary of Hosea. Others think he was Shalmaneser, king of Assyria who came against Hoshea (2 Ki. 17:3).

f Perhaps Arbela on the east of Jordan.

*g 13th prophecy in Hosea (11:1, fulfilled). Next, v 5. The prediction concerned the Christ-child and bringing Him up out of Egypt after Joseph had been warned to take Him there to save His life (Mt. 2:13-15).

*h Quoted of Christ in the N.T. in Mt. 2:15. Cp. Ex. 4:23.

*i Again we have some reasons for the judgment upon Ephraim—idolatry (v 2) and failure to appreciate and serve God (v3-4)

*j 14th prophecy in Hosea (11:5-6, fulfilled). Next, v 9.

3 Predictions—Fulfilled:

1 He will not return to the land of Egypt (11:5)
2 The Assyrian will be his king
3 The sword will abide on his cities, and consume his branches (11:6)

into captivity (2 Ki. 17).

l The idea is that they were bound to wrong and they hung on to it, unmoved by all the appeals of God, conscience, or anything else (v 7. Cp. 4:16).

m Questions 7-10. Next, 12:11.

n These two cities were some that had been destroyed with Sodom and Gomorrah (Gen. 14:2, 8). Here God's compassion went out to Ephraim; He did not want to destroy him also—like the cities.

o God's heart was so moved within Him with repentings (compassions) for Ephraim that He was torn between two decisions: to destroy or not destroy. Ephraim was so sinful there was nothing left to do but destroy; hence the pleadings of God for the nation to seek Him and do that which was right so that He would not need to bring judgment. Jehovah was under obligation to destroy if sin continued, as is always the case regarding any man or nation whether under law or grace (v8).

p 15th prophecy in Hosea (11:9-11, unfulfilled). Next, 12:2.

8 Predictions—Unfulfilled:

1. I will not execute the fierceness of My anger (11:9)
2. I will not return to destroy Ephraim
3. I will not enter the city
4. They will walk before the Lord (11:10)
5. He will roar like a lion
6. The children will tremble from the west when He shall roar
7. They will tremble like a bird out of Egypt, and as a dove out of Assyria (11:11)
8. I will place them in their houses

These predictions are yet future, for God destroyed them soon after this. It is at the 2nd advent of Christ when God will not execute His fierce anger anymore, when He will return but not to destroy Ephraim, and when He will be in the midst of Israel (v 9). At this time God will not enter the city to destroy it; instead He will spare it and place the people in their own houses (v 10-11).

a That is, I will leave Judah to rule a little while after the destruction of Ephraim (v 12). The purpose of this was to give Judah more time to repent and learn the lessons which the destruction of apostate Ephraim could teach her. However, in the period that followed God had to warn Judah many times and plead with her not to follow the way of Ephraim who had been destroyed; and instead of improving, she became more and more corrupt until He had to destroy her also. This was 133 years after the destruction of Ephraim (2 Ki. 17 with 24-25).

b The alliances of Ephraim with other nations were as wind that is soon passed and gone. The nation's sins increased daily, including lies and deceit (v 1; 11:12).

cause they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people are [l]bent to backsliding from me: though they called them to the most High, none at all would exalt *him*.

19. God's forbearance

8 [m]How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee [n]as Admah? *how* shall I set thee as Zeboim? mine heart is [o]turned within me, my repentings are kindled together.

★ 9 [p]I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

20. Sins of Israel

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah [a]yet ruleth with God, and is faithful with the saints.

874 CHAPTER 12

1 Ephraim feedeth [b]on wind, and followeth after [c]the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and [d]oil is carried into Egypt.

★ 2 [e]The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ [f]He took his brother by the heel in the womb, and [g]by his strength he had power with God:

4 Yea, he had power over [h]the angel, and prevailed: he wept, and made supplication unto him: [i]he found him *in* Bethel, and there he spake with us;

5 Even the LORD God of hosts; the LORD *is* his memorial.

22. Application to Israel

6 Therefore [j]turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

23. Characteristics of Israel

7 ¶ [*k]*He is* a merchant, the balances of deceit *are* in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin.

24. Israel yet to be converted

★ 9 [*l]And I *that am* the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken [*m]by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

25. Idolatry of Israel

11 [*n]*Is there* iniquity *in* Gilead? surely they

---

c The east wind was symbolic of the eastern alliances—agreements with the Assyrians (v 1).

d Oil was carried into Egypt to seek their favor and help against the Assyrians (v 1).

e 16th prophecy in Hosea (12:2), fulfilled. Next, v 9.

f See Gen. 25:26.

g See Gen. 32:24-32.

h The Angel who wrestled with Jacob was God, as proved in v 5—Even the Lord God of Hosts. See notes on Gen. 32:24-32.

i God found him (Jacob) in Bethel (Gen. 28:17-19). In the time of Hosea, Bethel was the seat of idolatry (1 Ki. 12:28-33).

j 4 Secrets of Perfect Union With God:

1. Turn to Him (v 6)
2. Keep mercy—live in grace
3. Keep judgment with God and man
4. Wait on God continually

*k 5 Characteristics of Ephraim (v 7-8):

1. He is a merchant—good businessman
2. He is deceitful in dealings
3. He loves to oppress and defraud
4. He loves to boast of prosperity
5. He is hypocritical—claims innocence when guilty of many sins

*l 17th prophecy in Hosea (12:9, unfulfilled). Next, v 14. Ephraim is yet to be converted and dwell in tabernacles, as in the days of the solemn feast (v 9). All Israel will be converted at the 2nd advent of Christ (Zech. 12:10–13:1; Rom. 11:26; Isa. 66:8).

*m 3 Ways God Has Spoken:

1. By the prophets (v 10; Heb. 1:1)
2. By visions (v 10; Gen. 46:2; Ez. 1)
3. By similitudes (v 10)

*n Question 11. Next, 13:10.

yea, their altars *are* as heaps in the furrows of the fields.

26. God's mercies to Jacob and Israel in their sojourn

12 And [p]Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And [q]by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

27. Israel now unappreciative

★ 14 [*a]Ephraim provoked *him* to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

875 CHAPTER 13

1 [*b]When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

28. Judgment of Israel

★ 3 [*c]Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

5 ¶ [*d]I did know thee in the wilderness, in the land of great drought.

6 [e]According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

★ 7 [f]Therefore I will be unto them as a lion: as a leopard by the way will I observe *them*:

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

V. Final restoration of Israel (Hos. 13:9–14:9, refs.)

1. Cause of present judgments

9 ¶ O Israel, thou [g]hast destroyed thyself; but in me *is* thine help.

★■10 [h]I will be thy king: [i]where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, [j]Give me a king and princes?

11 [k]I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an [l]unwise son; for he should not stay long in *the place of* the breaking forth of children.

2. Redemption promised

★▲14 [a]I will ransom them from the [b]power of the [c]grave; I will redeem them from [d]death: O

---

o Many times idols are referred to as vanity, as here. Their altars were so many as to be compared in number to furrows in a plowed field (v 11).

p See Gen. 28-30.

q See Ex. 1-12; Dt. 18:18.

*a 18th prophecy in Hosea (12:14, fulfilled). Next, 13:3. Ephraim will be punished according to what he has sown.

*b The idea here is that at one time, when Ephraim spoke he carried weight and was greatly respected; but when he exalted himself and served Baal he lost this respect and was cut off (v 1; Josh. 24:14). The people now sinned more and more by making and worshipping golden calves and gold and silver images of many kinds (v 2).

*c 19th prophecy in Hosea (13:3-4, fulfilled). Next, v 7.
2 Predictions—Fulfilled:
1 Ephraim will soon pass away like a morning cloud, the early dew when the sun comes up, chaff driven with a whirlwind, and smoke disappearing after coming from the chimney (13:3).
2 Ephraim will know no god but Me (13:4).

*d Not only did God know Ephraim in the wilderness—He knew all the other tribes as well. They also knew Him, as is clear from the many records of their salvation and blessing from Him (v 5).

e The thought here is that the more God blessed them, the more they rebelled against Him; as they experienced the goodness of God and their bodies were supplied their hearts became exalted and they forgot Him (v 6).

f 20th prophecy in Hosea (13:7-8, fulfilled). Next, v 10.
6 Predictions—Fulfilled:
1 I will be unto them as a lion (13:7).
2 I will observe them as a leopard in the way.
3 I will meet them as a bear bereaved of her whelps.
4 I will rend the caul of their heart.
5 I will devour them like a lion.
6 The wild beasts will tear them (13:9).

g They destroyed themselves because they would not follow God or obey Him. In God was their help and preservation from destruction if they had only realized it (v9)

h 21st prophecy in Hosea (13:10, unfulfilled). Next, v 14. Here God predicted that He would eventually be their King and save them in all their cities.

i Questions 12-13. Next, 14:8.

j This refers to their original rejection of God as King and the choosing of an earthly king and princes, thus becoming like the nations who would fight their battles (v 10; 1 Sam. 8-10). Such kings and princes did not prove themselves capable of protecting Israel from their enemies, or they would not have been in their present condition of servitude, weakness, and facing destruction. God here simply told them that they would never be delivered from their enemies or have a true champion until He Himself came to be their King and fight their battles (v 10).

k This refers to Saul who was given to them to be their first king (1 Sam. 8-10), and who was taken away in God's wrath (1 Sam. 15:22-28; 16:13-14; 31:1-13; 1 Chr. 10:13-14).

l He will be destroyed as an unwise son, and will suffer the pangs of a travailing woman (v 13).

a 22nd prophecy in Hosea (13:14-16; v 14 unfulfilled; v 15-16 fulfilled). Next, 14:3.
5 Predictions—Unfulfilled:
1 I will ransom them from the power of sheol (13:14)
2 I will redeem them from death
3 I will be their plagues
4 I will be the destruction of sheol
5 Repentance (change of mind in these matters) will be hid from My eyes
6 Predictions—Fulfilled:
1 An east wind will come, the wind of the Lord from the wilderness, and dry up his water supply (13:15)
2 He will spoil the treasures of the pleasant vessels
3 Samaria will become desolate (13:16)
4 They will fall by the sword
5 Their infants will be dashed in pieces
6 Women with child will be ripped up

b The authority and bondage of sheol.

c Heb. sheol, the unseen world of departed spirits, not the grave where the body goes (v 14). See ***Hell*** in Index.

d Heb. maveth, death; pestilence; ruin. It is the power of being ruined that God will deliver from. Satan had this power until Christ conquered him (Heb. 2:14-15). God will destroy death (v 14; 1 Cor. 15:24-28). This passage is quoted in 1 Cor. 15:54-55.

✡ ✡ ✡

be thy destruction: repentance shall be hid from mine eyes.

3. Complete desolation first

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

876 CHAPTER 14

4. Invitation to return to God

● 1 O Israel, [f]return unto the LORD thy God; for thou hast fallen by thine iniquity.

5. Future confession of Israel

● 2 Take with you words, and turn to the LORD: [g]say unto him, Take away all iniquity, and receive *us* graciously: [h]so will we render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

6. Fourteenfold restoration

▲ 4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

▲ 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, [j]What have I to do any more with idols? [k]I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things*? prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

God will also destroy the power of hell so that it will not touch His people whom He will redeem. Death and hell will only cause those who reject His redemption to be marred, ruined, and punished. Repentance by God or the changing of His mind and plans concerning death and hell will never be; such hope for the rebellious is vain and hid from the very eyes of God eternally (v 14).

f This was the last appeal made by God through the prophet urging them to return to Him and be cleansed of the sins causing them to fall and be destroyed. God even told them what to say in their repentance and turning to Him: Take away all iniquity, and receive us graciously: so will we render the calves of our lips (v 1-2).

g See the confession of the publican and compare it with this (v 2; Lk. 18:13). In both testaments one can see the utter simplicity of what a person has to do in faith to obtain forgiveness from God. See Rom. 10:9-10; 1 Jn. 1:9.

h Quoted in Heb. 13:15. The word calves indicates sacrifice; so in reality this means: We will offer a sacrifice of praise to God as the fruit of our lips (v 2).

i 23rd and last prophecy in Hosea (14:3-9, unfulfilled).

16 Predictions—Unfulfilled:
1 Asshur will not save us (14:3)
2 We will not trust in horses
3 We will not say anymore to the work of our hands, You are our gods
4 I will heal their backsliding (14:4)
5 I will love them freely
6 I will be as dew to Israel (14:5)
7 He will grow as the lily
8 He will cast his roots as Lebanon
9 His branches will spread (14:6)
10 His beauty will be as the olive tree
11 His smell will be as Lebanon
12 They that dwell under his shadow will return (14:7)
13 They will revive as corn
14 They will grow as the vine
15 The scent thereof will be as the wine of Lebanon
16 Ephraim will say, What have I to do anymore with idols? (14:8)

j Questions 14-16. The last in Hosea.

k 3 Things God Will Be to Israel (v 8):
1 An observer—manifesting providence
2 A green fir tree—giving protection
3 A fruit tree—providing all things

✡ ✡ ✡

Summary of Hosea

Date and place: Written in Palestine 781-711 B.C.

Author: Hosea the prophet (1:1-2). See 1:10; 2:23 with Rom. 9:25-26.

Theme: The book is one on repentance, backsliders being invited to return to God or suffer the consequences of being cut off. The Lord speaks to Israel through the domestic troubles of the prophet. Hosea was commanded to take a wife of whoredoms to picture the condition of Israel when God called and married her, bringing her into covenant relationship as His people. After having children by him, Hosea's wife, Gomer, left him to go after old lovers. He was then commanded to buy her back as his wife again, and to make a contract that she would never again go after former lovers. The experience was used to teach Israel that she must now return to God, after forsaking His covenant and going after other gods; and He would marry her again and enter into an eternal covenant relationship with her. The theme of Hosea could be summed up by two words: Lo-ammi, meaning "not My people, " and Ammi, meaning "My people" (1:9; 2:1). The message in 2:14-23 concerns the restoration of Israel to God after the many days of 3:4-5, at which time they will be His eternal people. The message in 6:1-3 concerns the return of Israel to God by repentance, and that in 13:14; 14:3-9, God redeeming them eternally.

Purpose: To record and predict Israel's backslidings from God for many days, during which time they were to be scattered among the nations, and be without a king, prince, sacrifice, image, ephod, and teraphim (1:9; 3:4-5); to reveal the final and eternal restoration of Israel; and to assure them of God's forgiveness and eternal blessing (6:1-3; 14:3-9).

Statistics: 28th book of the Bible; 14 chapters; 197 verses; 5,175 words; 16 questions; 26 commands; 10 promises; 298 predictions; 152 verses of prophecy; 17 verses of unfulfilled prophecy; 134 verses of fulfilled prophecy; and 10 distinct messages from God (1:2, 4, 6, 9; 2:1; 3:1; 4:1; 5:1; 13:9)

1 Bringing forth fruit to himself (v 1)
2 Making many altars
3 Making many images
4 A divided heart (v 2)
5 No fear of God (v 3)
6 Swearing falsely (v 4)
7 Sodomy (v 9)
8 Idolatry his worship (v 10)
9 Wickedness (v 13, 15)
10 Trusting in his own way and in the multitude of mighty men (v 13)

10 Judgments on Ephraim (10:2)

1 Altars broken down (v 2)
2 Images destroyed (v 2, 5)
3 Kingdom destroyed (v 3, 7, 15)
4 Shame and disgrace (v 6)
5 Destruction of high places of sin (v 8)
6 Thorns and thistles on altars
7 Misery until they plead to die
8 War and defeat (v 10, 14-15)
9 Reaping iniquity (v 13)
10 Destruction of fortresses (v 14-15)

9 Characteristics of Rebels (7:14)

1 Secret sins (v 1)
2 Falsehood and lying (v 1, 13)
3 Obstinate hearts (v 2)
4 Glory in sins (v 3)
5 Love of wine and women (v 4-5, 14)
6 Extreme passions (v 6)
7 Prayerlessness (v 7, 10)
8 Ignorance (v 9, 11)
9 Wicked imaginations (v 15)

10 Things God Compared To (5:12)

1 A moth (5:12)
2 Rottenness, or a worm (5:12)
3 An old lion (5:14; 11:10)
4 A young lion (5:14)
5 The rain (6:3)
6 The latter and former rain (6:3)
7 A ploughman (11:4)
8 A leopard (13:7)
9 A bear bereaved of her whelps (13:8)
10 The dew (14:5)

55 Sins of Israel in Hosea (4:2)

1 Whoredom, including all forms of sex perversions before idols (Hos. 1:2; 2:2-4; 4:10-18; 5:3-4; 6:10)
2 Adultery (Hos. 2:2; 3:1; 4:2; 7:4)
3 Unfaithfulness (Hos. 2:3, 13; 6:7; 8:11)
4 Willful ignorance (Hos. 2:8; 4:1; 5:4; 6:6; 11:3)
5 Idolatry (Hos. 2:8-13; 4:12-17; 5:11; 6:8; 8:4-11; 9:1; 10:1-9; 11:2; 13:1-2)
6 Hypocrisy (Hos. 2:11; 4:8; 6:6; 8:13-14; 9:4)
7 Forgetting God (Hos. 2:13; 8:14; 13:6)
8 Lustfulness (Hos. 2:5; 9:1)
9 Unthankfulness (Hos. 2:8; 11:3-4)
10 Swearing (Hos. 4:2)
11 Lying (Hos. 4:2; 7:1, 3, 13; 10:13; 11:12)
12 Murder (Hos. 4:2; 6:9)
13 Stealing (Hos. 4:2)
14 Forgetting God's law (Hos. 4:6)
15 Rebellion (Hos. 4:6; 7:13; 8:3; 13:16)
16 Backsliding and apostasy (Hos. 4:7-8, 16; 5:2; 7:10; 9:1, 15; 11:7)
17 Unmerciful (Hos. 4:1; 6:6)
18 Eating the sin offering (Hos. 4:8)
19 Setting the heart on sin (Hos. 4:8)
20 Inquiring of idols (Hos. 4:12)
21 Divining with rods (Hos. 4:12)
22 Treachery (Hos. 5:7; 6:7)
23 Pride (Hos. 5:5; 7:10; 10:13; 13:6)
24 Lewdness (Hos. 6:9-10)
25 Injustice (Hos. 7:7)
26 Prayerlessness (Hos. 7:7, 10, 14)
28 Scorning (Hos. 7:5)
29 Drunkenness (Hos. 7:5)
30 Indifference (Hos. 7:2; 10:12)
31 Hating God (Hos. 7:13, 15; 9:7-9)
32 Plunder (Hos. 7:1)
33 Surmising (Hos. 7:15)
34 Deceit (Hos. 7:16; 11:12)
35 Having an unruly tongue (Hos. 7:16)
36 Being past feeling (Hos. 7:11)
37 Being obstinate (Hos. 7:10, 14; 11:5)
38 Unbelief (Hos. 8:14)
39 Irreverence (Hos. 8:12; 10:3)
40 Making altars to sin (Hos. 8:11)
41 Being self-willed (Hos. 8:4; 10:13)
42 Bribery (Hos. 9:1)
43 Eating unclean things (Hos. 9:3)
44 Sodomy (Hos. 9:9)
45 Allowing themselves to be misled (Hos. 9:7-9)
46 Selfishness (Hos. 10:1, 13)
47 Fruitlessness (Hos. 10:1)
48 Double-mindedness (Hos. 10:2)
49 Perjury (Hos. 10:4)
50 Ignoring God (Hos. 11:7)
51 Making unholy alliances (Hos. 12:1)
52 Provoking God (Hos. 12:4)
53 Covetousness (Hos. 12:8)
54 Self-defense (Hos. 13:9)
55 Acting unwisely (Hos. 13:13)

Hosea the Prophet (1:1)

Hosea was a prophet to the 10-tribe kingdom, but he had warnings for Judah also. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, king of Israel. The period must have been at least 72 years, for if he prophesied during the last 2 years of Jeroboam, there would be 38 years in the rest of the time of Uzziah's reign to be counted, besides 16 years of Jotham's reign and 16 years of Ahaz's reign (making a total of 72 years); this would not include any time of his prophesying in the reign of Hezekiah (v 1). The book of Hosea points to the soon destruction of the 10 tribes and the fall of Samaria (predicted in 13:16), which took place in the 6th year of Hezekiah. The book is quoted in the N.T. in Mt. 2:15; 9:13; 12:7; Rom. 9:25-26; 1 Cor. 15:55; 1 Pet. 2:5, 10.

26 Commands in Hosea (1:2)

1 Go, take a wife of whoredoms (Hos. 1:2)
2 Call his name Jezreel (Hos. 1:4)
3 Call her name Lo-ruhamah (Hos. 1:6)
4 Call his name Lo-ammi (Hos. 1:9)
5 Say to your brethren, Ammi; and to your sisters, Ru-hamah (Hos. 2:1)
6 Plead with your mother (Hos. 2:2)
7 Let her put away her whoredoms
8 Go yet, love a woman beloved by her friend, yet an adulteress, according to the love of God for Israel (Hos. 3:1)
9 Hear the word of the Lord (Hos. 4:1)
10 Let not Judah offend (Hos. 4:15)
11 Come not to Gilgal
12 Do not go up to Beth-aven
13 Do not swear, the Lord liveth
14 Let him alone (Hos. 4:17)
15 Hear this, O priests (Hos. 5:1)
16 Hearken, you house of Israel
17 Give ear, O house of the King
18 Blow the trumpet in Gibeah (Hos. 5:8)
19 Blow the trumpet in Ramah
20 Cry aloud at Beth-aven
21 Let us return to the Lord (Hos. 6:1)
22 Set the trumpet to the mouth (Hos. 8:1)
23 Rejoice not, O Israel (Hos. 9:1)
24 Sow to yourselves in righteousness
25 Return to the Lord, O Israel (Hos. 14:1)
26 Take with you words and turn to the Lord: say to Him, Take away all iniquity (Hos. 14:2)

The prophet's wife was a woman of the northern

idolatress, being the child of people in a nation which had gone deep into idolatry. She became unfaithful to her husband, Hosea, as she was unfaithful to Jehovah (Hos. 2:1-13).

30 Similitudes of Israel (7:8)

1 Whore (Hos. 1:2)
2 Divorcee (Hos. 2:1-13)
3 A divorcee remarried (Hos. 2:14-23; 3:1-5)
4 A backsliding heifer (Hos. 4:16)
5 Troops of robbers (Hos. 6:9)
6 Heated oven (Hos. 7:4-7)
7 An unturned cake (Hos. 7:8)
8 A silly dove (Hos. 7:11)
9 A deceitful bow (Hos. 7:16)
10 A dishonored vessel (Hos. 8:8)
11 A wild ass (Hos. 8:9)
12 Wild grapes (Hos. 9:10)
13 A first-ripe fig
14 An empty vine (Hos. 10:1)
15 A working heifer (Hos. 10:11)
16 Fallow ground (Hos. 10:12)
17 A bird out of Egypt (Hos. 11:11)
18 A dove out of Assyria
19 A morning cloud (Hos. 13:3)
20 Early dew
21 Chaff
22 Smoke
23 A lily (Hos. 14:5)
24 Lebanon (Hos. 14:5-6)
25 An olive tree (Hos. 14:6)
26 Corn (Hos. 14:7)
27 Wine
28 Wind
29 A vine
30 A green fir tree (Hos. 14:8)

Destruction of Ephraim (8:1)

Again, the reason is clearly given for the destruction of Ephraim.

12 Reasons Stated Here:

1 They have transgressed My covenant
2 Transgressed My law
3 Cast off the thing that is good (v 3)
4 Set up kings without God (v 4)
5 Made princes without God
6 Made idols of gold and silver
7 Hired lovers (heathen) to help them instead of trusting Jehovah (v 9)
8 Made many altars of sin (v 11)
9 Counted God's word as a strange thing (v 12)
10 Have eaten the sacrifices
11 Forgotten their Maker (v 14)
12 Built temples to idols

10 Curses for These Sins:

1 War (v 1)
2 Defeat and pursuit by enemies (v 3)
3 They will be cast away (v 5)
4 Their idols will be broken (v 6)
5 They will reap the whirlwind (v 7)
6 Strangers will reap their crops
7 They will be swallowed up (v 8)
8 Dispersed among the Gentiles
9 God will punish them (v 13)
10 Their cities will be devoured by fire (v 14)

Law of Prophetic Perspective (2:14)

The present dispensation of grace comes in between what was predicted to happen, as in v 13, and that predicted in v 14—between the judgment of God upon Israel which is referred to in v 11-13 and the future full restoration of Israel to eternal blessing referred to in v 14-23. There are many such examples in Scripture where a long time exists between the events mentioned in two statements. They come under what we call the law of prophetic perspective. See ***Law*** in Index.

26 Such Examples in Scripture:

1 The whole pre-Adamite world and the reign of

2 The present dispensation comes in, in the middle of Ps. 118:22
3 And in the middle of Isa. 9:6
4 The middle of Isa. 53:10
5 The middle of Isa. 61:2
6 The middle of Lam. 4:22
7 Between Dan. 9:26 and 27
8 Between Dan. 11:34 and 35
9 Between Hos. 2:13 and 14
10 Between Amos 9:11 and 12
11 Between Micah 5:2 and 3
12 Between Hab. 2:13 and 14
13 Between Zeph. 3:7 and 8
14 Between Zech. 9:9 and 10
15 In the middle of Mal. 3:1
16 In the middle of Mt. 10:23
17 In the middle of Mt. 12:20
18 Between Lk. 1:31 and 32
19 In the middle of Lk. 21:24
20 Between Acts 15:14 and 15-16
21 In the middle of 1 Cor. 15:23
22 In the middle of 1 Pet. 1:11
23 In the middle of Rev. 1:19

Sometimes two whole dispensations come in between verses or parts thereof. Points 24, 25 and 26 are 3 such examples:

24 Between Acts 17:30 and 31
25 Between the first part of 1 Cor. 15:23 and 24
26 Between Eph. 1:9 and 10

4th Prophecy in Hosea (2:1)

18 Predictions—Fulfilled:

1 I will not have mercy upon her children (2:4)
2 I will hedge up your way with thorns, and make a wall, that she will not find her paths (2:6)
3 She will follow after her lovers, but she will not overtake them (2:7)
4 She will seek them, but shall not find them
5 Then she will say, I will go and return to my first husband; for then it was better with me than now
6 I will return, and take away My corn in the time thereof (2:9)
7 I will take away My wine
8 I will recover My wool and My flax that I gave to

lovers (2:10)
10 None will deliver her out of My hand
11 I will cause all her mirth to cease
12 I will cause her feast days to cease
13 I will cause her new moons to cease
14 I will cause her sabbaths to cease
15 I will cause her solemn feasts to cease (2:11)
16 I will destroy her vines and her fig trees, and make them a forest (2:12)
17 The beasts of the field will eat them
18 I will visit upon her the days of Baalim (2:13)

24 Predictions—Unfulfilled:

1 I will allure her (2:14)
2 I will bring her into the wilderness
3 I will speak comfortably unto her
4 I will give her vineyards from thence
5 I will give her the valley of Achor for a door of hope (2:15)
6 She will sing there, as in the days of her youth, and as the day when she came out of the land of Egypt
7 In that day you will call Me Ishi; you will call Me Baali no more (2:16)
8 I will take away the names of Baalim out of her mouth (2:17)
9 They will be remembered by their name no more
10 In that day I will make a covenant for them with the beasts of the field, the fowls of heaven, and the creeping things of the ground (2:18)
11 I will break the bow and sword and the battle out of the earth
12 I will make them lie down safely
13 I will betroth you unto Me forever (2:19)
14 I will betroth you in righteousness, judgment, lovingkindness, and mercies
15 I will even betroth you unto Me in faithfulness (2:20)
16 You will know the Lord
17 In that day I will hear the heavens
18 The heavens will hear the earth
19 The earth will hear the corn, wine, and oil (2:21-22)
20 They will hear Jezreel (2:22)
21 I will sow her unto Me in the earth
22 I will have mercy upon her that had not ob-

are My people
24 They will say, You are my God

The above predictions of Israel being redeemed again and becoming the wife of Jehovah a second time will be fulfilled in the last 3½ years of this age. The prophecy should be studied in connection with Rev. 12—a passage with similar predictions of Israel going into the wilderness where God will plead with them like He did through Moses and Aaron in coming out of Egypt. See ***The Sun-Clothed Woman***, p. 533 of the N.T.

20 Predictions—Fulfilled (10:1)

1 He will break down their altars (10:2).
2 He will spoil their images.
3 They will say, We have no king, because we feared not the Lord (10:3).
4 Judgment will spring up as hemlock in the furrows of the field (10:4).
5 The inhabitants of Samaria will fear because of the calves of Beth-aven (10:5).
6 It will be removed from them.
7 It will be carried into Assyria for a present to King Jareb (10:6).
8 Ephraim will receive shame.
9 Israel will be ashamed of his own counsel.
10 The king of Samaria will be cut off as the foam upon the water (10:7).
11 The high places of sin in Israel will be destroyed (10:8).
12 Thorns and thistles will come up on their altars.
13 They will say to the mountains, Cover us; and to the hills, Fall on us.
14 I will make Ephraim to ride (10:11).
15 Judah will plow.
16 Jacob will break clods.
17 A tumult will arise among the people.
18 All the fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle (10:14).
19 So will Bethel do unto you, because of your great wickedness (10:15).
20 In the morning the king will be utterly cut off.

This was literally fulfilled when the 10 tribes were taken into Assyrian captivity (2 Ki. 17).

CHAPTER 1

I. Immediate desolation of Judah by Babylon (Joel 1:1-14)

1. Title, author and a call to hear

1 The [*a]word of the LORD that came to [*b]Joel the son of Pethuel.

● 2 Hear this, [c]ye old men, and give ear, [d]all ye inhabitants of the land. [e]Hath this been in your days, or even in the days of your fathers?

● 3 [f]Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

2. The destroyers: symbolic

★ 4 [g]That which [h]the palmerworm hath [i]left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpiller eaten.

3. Call to awake: Babylonian invasion of Judah

● 5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For [j]a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

4. Lament: reason

● 8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

5. Howl: reason

● 11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

● 12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

6. Howl and lament: reason

● 13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

● 14 ¶ [a]Sanctify ye a fast, call [b]a solemn

---

*a This is the only introduction given by the prophet of himself and his calling to the prophetic office. He was a prophet to Judah, and claimed that the word of the Lord came to him. It seems that the entire book of Joel is one prophecy instead of a series as in previous prophetic writings. However, various sections of the prophecy are listed separately for a better understanding of the book as a whole. Joel, like Hosea, mentioned the name of his father, and that is the only personal reference to his family background, the time he lived and prophesied, or the tribe he came from. It seems he wanted to be known only as the instrument of God. Passages in the book which are similar to statements of Isaiah and Amos do not prove that the prophets quoted from one another, for the same Spirit who spoke through one could also speak through another without any copying being involved. Cp. Joel 3:16 with Amos 1:2 and Joel 1:15 with Isa. 13:6.

*b Joel, the Lord is God. 14 men so-called. See ***Joel***, p. 555.

c The reason he addressed the old men was that they had heard and known much of the past, and what he had to say would make their ears tingle. Among the people of the East reports concerning events of the past were handed down generation after generation for long periods of time. The prophet wanted them to get his message from God clearly, so that they might pass it on to coming generations (v 2-3).

d All inhabitants of the land were also commanded to give ear or listen to the word of the Lord. They would hear of strange things to come, much that would concern them and their descendants—things not even heard of by their fathers.

e Question 1. Next, v 16.

f See ***50 Commands in Joel***, p. 1507.

g 1st Section of the prophecy of Joel (1:4-14, fulfilled). Next, v 15.

22 Predictions—Fulfilled:

1 The palmerworm will eat your crops (1:4)
2 Locusts will eat what the palmerworm leaves
3 Cankerworms will eat what the locusts leave
4 Caterpillars will eat what the cankerworms leave
5 The new wine will be cut off (1:5)
6 A nation will come up upon My land, strong, and without number, whose teeth are as the teeth of a lion, and his jaws like those of a great lion (1:6)
7 He will lay waste My vine (1:7)
8 He will mark My tree
9 He will make them clean bare
10 He will cast it away
11 The branches will be made white
12 The meat and drink offerings will be cut off from the temple (1:9, 13)
13 Priests will mourn (1:9)
14 The fields will be wasted (1:10)
15 The land will mourn
16 The corn is wasted
17 The new wine is dried up
18 The oil languishes
19 The wheat and barley will perish (1:12)
20 The vine will be dried up
21 The fig tree will languish
22 The pomegranate, palm, apple, and other trees of the field will wither

h See ***4 Stages of the Locust***, p. 1507.

i These 4 words express the completeness of the destroying agencies. The Heb. reads: "Gnawer's remnant, Swarmer eats; Swarmer's remnant, Devourer eats; Devourer's remnant, Consumer eats." Thus 12 Heb. words condense the whole thought, which is the complete and immediate destruction of Judah and Jerusalem by Nebuchadnezzar, king of Babylon (v 4-14)—a foretaste of the latter-day destruction of Palestine in the day of the Lord (1:15–3:21).

j The only nation that will come against Judah in the day of the Lord will be that of the future Antichrist from Syria and Babylon (v 6; Ez. 38-39; Dan. 11:41-45; 2 Th. 2:3-4; Rev. 16:13-16; 19:11-21). His army of that day is called the northern army (2:20).

a Sanctify—used 3 times in Joel:

1 Sanctify a fast (1:14)
2 Sanctify a fast (2:15)
3 Sanctify the congregation (2:16)

The use of the word here, as in all other places in Scripture, indicates that to sanctify means to set something apart for a sacred use. Removing what is sometimes called "the old man" is not the idea, as can be seen, for fasts and many other things mentioned in the Bible as being sanctified do not have such to be "taken out." See ***Sanctification*** in Index.

b A solemn assembly was a day of restraint, a religious and political gathering of a serious nature (v 14; 2:15; 2 Ki. 10:20; 2 Chr. 7:9; Neh. 8:18; Isa. 1:13). Here it was a call to cry to God for mercy and deliverance.

2:11, unfulfilled; will be fulfilled in the day of the Lord, the battle of Armageddon, and the 2nd advent of Christ). Next, 2:12.

44 Predictions—Unfulfilled:

1 The day of the Lord is at hand (1:15)
2 It will be a day of destruction from the Almighty
3 All worship and rejoicing will be cut off from the temple (1:16)
4 There will be a crop failure (1:17)
5 The garners will be desolate
6 The barns will be broken down
7 There will be a great drought (1:18)
8 The pastures and trees will be destroyed (1:19)
9 The beasts of the field will cry to God because the waters are dried up (1:20)
10 Fire will devour the pastures of the wilderness
11 The day of the Lord is near (2:1)
12 A day of darkness and gloominess
13 A day of clouds and thick darkness
14 There will come a great and strong people upon the land (2:2)
15 There never has been nor ever will be again, even for many generations, a people coming into the land like this
16 A fire will devour before them (2:3)
17 Behind them a flame will burn
18 The land before them will be like the garden of Eden; and what they have gone over will be like a wilderness
19 Nothing will escape them
20 Their appearance is like horses and horsemen; so shall they run (2:4)
21 Their noise will be like chariots on the tops of the mountains (2:5)
22 It will be like the flame of fire that devours stubble
23 They will be as a strong people in battle array
24 Before their face the people will be much pained (2:6)
25 All faces will gather darkness
26 They will run like mighty men (2:7)
27 They will climb the wall like men of war
28 They will march every one on his ways
29 They will not break their ranks
30 They will not thrust one another (2:8)
31 They will walk every one in his path
32 When they fall upon the sword they will not be wounded
33 They will run to and fro in the city (2:9)
34 They will run upon the wall
35 They will climb upon the houses
36 They will enter the windows
37 The earth will shake before them
38 The heavens will tremble (2:10)
39 The sun and moon will be dark
40 The stars will withdraw their shining
41 The Lord will be their commander and utter His voice before His army (2:11)
42 His camp will be very great
43 He is strong that will execute His word
44 The day of the Lord will be great and very terrible

itants of the land *into* the house of the LORD your God, and cry unto the LORD,

II. The day of the Lord (Isa. 2:10, refs.)
1. Destruction in the day of the Lord

★ 15 [*c]Alas for the day! for [*d]the day of the LORD *is* at hand, and as [e]a destruction from the Almighty shall it come.

16 [f]Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 [g]The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

878 CHAPTER 2

2. Call to alarm

● 1 [h]Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

3. Supernatural armies of God at Armageddon described (2 Th. 1:7-10; Rev. 19:11-21; Jude 14; Zech. 14:5)

■ 2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a [i]great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 [a]They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; [b]and who can abide it?

III. Future restoration of Israel (Joel 2:12–3:1)
1. Call to repentance (Zech. 12:10)

★●12 ¶ [c]Therefore [d]also now, saith the LORD, with fasting, and with weeping, and with mourning:

[*d] The day of the Lord is mentioned 5 times in this prophecy, plainly proving all of it future in that day (1:15; 2:1, 11, 31; 3:14).

[e] See ***15 Curses of the Day of the Lord***, p. 1507.

[f] Question 2. Next, 2:11.

[g] Here we have the desolation of Palestine in the day of the Lord pictured (v 17-20. Cp. v 7-13).

[h] Blowing the trumpet was a call to war (v 1; 2:15; 3:1-16).

[i] See ***7 Proofs These People Are Supernatural***, p. 1508.

[a] For details regarding these creatures see note c, 1:15 and note i, 2:2.

[b] Question 3. Next, v 14.

[c] 3rd section of the prophecy of Joel (2:12-32, unfulfilled; will be fulfilled in the restoration). Next, 3:1. See ***32 Predictions—Unfulfilled***, p. 1507.

[d] Therefore also now. In the day when He will come with His army to take over the kingdoms of the world, turn to Him with all your heart, and rend your heart with fasting, weeping, and mourning, for He is gracious and merciful, slow to anger, and of great kindness; and He repents (changes His mind) regarding the evil He has done to you (v 12-14). In view of this the elders, priests, ministers, children, and entire congregation were called to fast and pray for mercy (v 15-17).

✡ ✡ ✡

● 13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and [*e]repenteth him of the evil.

14 [*f]Who knoweth *if* he will return and repent, and [*g]leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

● 15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

● 16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

● 17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, [*h]Where *is* their God?

2. THEN: sixfold restoration

18 ¶ [*i]Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

3. THEN: destruction of enemies

20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the [a]east sea, and his hinder part toward [b]the utmost sea, and his [c]stink shall come up, and his ill savour shall come up, because he hath done great things.

4. THEN: fourteenfold restoration of land and people

▲●21 ¶ [d]Fear not, O land; be glad and rejoice: for the LORD will do great things.

● 22 Be not afraid, ye beasts of the field: [e]for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

● 23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

▲ 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

▲ 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpiller, and the palmerworm, [f]my great army which I sent among you.

▲ 26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

▲ 27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

5. AFTERWARD: fivefold spiritual restoration of all peoples

▲ 28 ¶ And it shall come to pass [g]afterward, *that* I will [h]pour out my spirit upon all flesh; and your sons and your [i]daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

▲ 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

6. Signs preceding the second advent of Messiah and the day of the Lord

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, [j]before the great and the terrible day of the LORD come.

★ 32 And it shall come to pass, *that* [k]whosoever shall call on the name of the LORD shall be delivered: for [l]in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

879

CHAPTER 3

IV. Battle of Armageddon
1. Judah and Jerusalem restored

[*e] Changes His mind because of Israel coming back to Him (v 13).

[*f] Question 4. Next, v 17.

[*g] The blessing taken away in the judgment of Judah was to be restored when they would repent and turn back to God (v 14 with 1:9).

[*h] Question 5. Next, 3:4.

[*i] Then (when Israel has fully repented as in v 12-17) the Lord will restore them (v 18-19), and remove the northern army (v 20).

[a] The east sea could be the Dead Sea or the

[b] The utmost sea is the Mediterranean (v 20).

[c] See Ez. 39:11-16.

[d] See ***50 Commands in Joel***, p. 1507.

[e] See details, note c, v 12.

[f] The plague of locusts of 1:4, which was symbolic of the armies of the nations that will make Palestine desolate in the day of the Lord.

[g] Afterward—after the restoration of Israel, as in v 18-27 (v 28).

[h] 3 Great Outpourings of the Holy Spirit:

1 On the day of Pentecost and many years following this day (v 28; Acts 2:1–28:31)
2 During the future tribulation (v 28-32; Acts 2:16-21)
3 During the Millennium (v 28; Isa. 32:15; 44:3; Ez. 36:26-27; 39:29; Zech. 12:10)

The Spirit was also poured out upon Christ in fullness (Isa. 11:1-2; 42:1; 61:1; Mt. 3:16; 12:18; Jn. 3:34; Acts 10:38). Believers may have the fullness of the Spirit at any time during this present age (Mt. 3:11; Lk. 24:29; Jn. 7:37-39; Acts 1:4-8; 2:33, 38-39; Gal. 3:13-14; 1 Cor. 12; Eph. 1:17-19; 3:16-21).

[i] Women are not excluded from spiritual gifts and powers (v 28; Acts 2:16-21; 1:14; 2:1-21; 21:9; 1 Cor. 11-14). See note e, Acts 21:9.

[j] These verses (30-32) prove that the Holy Spirit will be poured out upon all flesh, and men will continue to be saved during the future tribulation period, for these signs will take place only during that time and before the great and terrible day of the Lord (v 31; Acts 2:16-21).

[k] This has always been the case and always will be. When men call upon the Lord for mercy He always gives it; there is no such thing as the door of mercy being closed either to the Jews or Gentiles during any period of this age or any other (v 32; Jn. 3:16; Rom. 10:9-14; 1 Jn. 1:9).

[l] The Jews will be saved as a nation during this time (v 32; Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29).

✡ ✡ ✡

time, when I shall bring [c]again the captivity of [d]Judah and Jerusalem,

2. Mobilization of the nations
(Zech. 14:1-3; Rev. 16:13-16; 19:19)

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3. Reasons for judgment on the nations

3 And [e]they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 [f]Yea, and what have ye to do with me, O Tyre, and Zidon, and all the [g]coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto [h]the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

for mobilization and war

● 9 ¶ [i]Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

● 10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong.

● 11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for [*a]there will I sit to judge all the heathen round about.

5. Tenfold destruction of the armies
of Antichrist (Ez. 38-39; Zech. 14;
Rev. 14:14-20; 19:11-21; Isa. 34)

● 13 [*b]Put ye in the [*c]sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

15 [*d]The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The [*e]LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.

V. Future restoration of Israel after
the Battle of Armageddon
1. Lord reigning in Zion

★▲17 [*f]So shall ye know that I *am* the LORD

16, unfulfilled; will be fulfilled at the battle of Armageddon and the day of the Lord). Next, v 17.

14 Predictions—Unfulfilled:

1 In those days and at that time, when I bring again the captivity of Judah and Jerusalem. I will also gather all nations (3:1-2)
2 I will bring them down into the valley of Jehoshaphat (3:2)
3 I will plead with them there for My people and for My heritage whom I scattered among the nations, parting My land among the Gentiles
4 I will raise them out of the place where you have sold them (3:7)
5 I will recompense upon your own head
6 I will sell your sons and daughters into the hands of Judah (3:8)
7 They will sell them to the Sabeans and to a people far off
8 Prepare war, wake up the mighty men, let all the men of war draw near and let them come up (3:9-12 Cp. Jer. 6:4)
9 I will judge them in the valley of Jehoshaphat (3:12-14)
10 The sun and moon will be darkened
11 The stars will withdraw their shining (3:15)
12 The Lord will roar out of Zion, and utter His voice from Jerusalem (3:16)
13 The heavens and earth will shake
14 The Lord will be the hope of His people and the strength of the children of Israel

b In those days and in that time—when I bring the Jews back from all lands and they have a new nation in Palestine with Jerusalem as the capital, I will gather all nations against them (v 1-2; Zech. 14:1-5; Rev. 16:13-16; 19:11-21).

c Again indicates that it was done before this, which was true when they returned from Babylon under Ezra and Nehemiah. The next time will be the second time, fulfilling Isa. 11:10-12 (see notes there). The second time is now in process of fulfillment and it will be completed at the 2nd advent of the Messiah (Mt. 24:31).

d References to Judah, Jerusalem, and Zion in the prophecy indicate that Joel prophesied to Judah. In fact, the 10 tribes had been taken into captivity and the northern kingdom completely destroyed before Joel prophesied, as we gather from internal evidence in the prophecy. There is not the slightest mention of the 10 tribes so it must be that they were not in existence as a kingdom at that time.

e 7 Reasons for Judgments on Gentiles:

1 They have cast lots for My people (v3)
2 Given boys to be harlots
3 Sold daughters for wine
4 Lived in drunkenness
5 Taken My silver and gold (v 5)
6 Taken My pleasant things into idol temples
7 Sold My people as slaves (v 6)

f Questions 6-7. Last ones in Joel.

g This refers to Philistia.

h The sons of Greece (v 6).

i In v 9-12 we have reference to the preparation for war in fulfillment of v 2; Zech. 14:2; Rev. 19:19.

*a This not only refers to Armageddon, but to the judgment of the nations (v 12; Mt. 25:31-46).

*b In these verses (13-16) we have a reference to the battle of Armageddon and the destruction of the many armies of the nations of the Antichrist, by the Lord, in fulfillment of Isa. 63:1-5; Ez. 38-39; Zech. 14; Rev. 19:11-21.

*c See Rev. 14:14-20; 19:15.

*d This will be a literal happening at the 2nd advent of Christ (v 15; 2:30-32; Mt. 24:29-31).

*e God will personally lead His armies of heaven against those of the Antichrist (v 16; 2:11; Isa. 63:1-5; Zech. 14:1-5; Mt. 24:29-31; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21).

*f 5th and last section of the prophecy of Joel (3:17-21, unfulfilled; will be fulfilled at the 2nd advent of Christ and the day of the Lord, which lasts throughout the Millennium).

12 Predictions—Unfulfilled:

1 You will know that I am the Lord your God dwelling in Zion, My holy mountain (3:17; Ez. 48:30-35)
2 Then (when the Lord personally and visibly dwells in Zion among men) Jerusalem will be holy (3:17; Zech. 14:16-21)
3 There shall no strangers pass through her anymore (3:17)
4 In that day the mountains will drop

tain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

2. Material blessings of Israel

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and [g]a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

4. Judah an eternal people

20 But [h]Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: for [i]the LORD dwelleth in Zion.

down new wine (3:18)
5 The hills will flow with milk
6 All the rivers of Judah will flow with waters
7 A fountain will come forth of the house of the Lord, and shall water the valley of Shittim (3:18; Ez. 47:1-12; Zech. 14:8)
9 Edom will be a desolate wilderness
10 Judah will dwell forever, and Jerusalem from generation to generation (3:20)
11 I will cleanse their blood that I have not cleansed (3:21)
12 The Lord will dwell in Zion

g This refers to the source of the great river of Ez. 47:1-12.

h Judah will include all the children of Israel□from all the tribes in that day for all will be□there (v 20; Ez. 37; 48:1-29); and Jerusalem□will be their eternal city (Ez. 48:30-35).

i The prophecy ends like that of Ezekiel, with the fact of God living visibly on earth with men. Cp. Ez. 48:30-35.

Summary of Joel

Date and place: Written in Palestine about 795-755 B.C.

Author: Joel the prophet (1:1). See 2:28-32 with Acts 2:11-21.

Theme: The immediate and latter-day destruction of Israel by Babylon, and the future Antichrist; the battle of Armageddon; and the restoration of Israel in the day of the Lord. Joel, Isaiah, Ezekiel, and Zechariah all speak of the future outpouring of the Holy Spirit upon all flesh (2:28-32; Isa. 32:15; 44:3; Ez. 36:26-27; 37:14; 39:29; Zech. 12:10–13:1).

Purpose: To make clear the sufferings of Israel because of her backslidings; to assure her of God's blessings when she comes to repentance and obedience to His will; and to state again the blessings of future and eternal restoration under the Messiah. See headings of the text.

Statistics: 29th book of the Bible; 3 chapters; 73 verses; 2,034 words; 7 questions; 50 commands; 10 promises; 69 verses of prophecy; 11 verses of fulfilled prophecy; 59 verses of unfulfilled prophecy; and only 1 distinct message from God (1:2–3:21).

JOEL NOTES CONTINUED

50 Commands in Joel (1:3)

1 Hear this, you old men (1:2)
2 Give ear, all you inhabitants
3 Tell your children (1:3)
4 Let your children tell their children
5 Awake, you drunkards (1:5)
6 Weep and howl, you drinkers of wine
7 Lament like a virgin in sackcloth for the husband of her youth (1:8)
8 Be ashamed, you husbandmen (1:11)
9 Howl, you vinedressers
10 Gird yourselves and lament, you priests (1:12)
11 Howl, you ministers of the altar
12 Come, lie all night in sackcloth, you ministers of God (1:13)
13 Sanctify a fast (1:14)
14 Call a solemn assembly
15 Gather the elders and all inhabitants to the house of the Lord
16 Cry unto the Lord
17 Blow you the trumpet in Zion (2:1)
18 Sound an alarm in My holy mountain
19 Let the inhabitants of the land tremble
20 Turn you to Me with all your heart, with fasting, weeping, and mourning (2:12)
21 Rend your heart, and not your garments (2:13)
22 Turn unto the Lord your God
23 Blow the trumpet in Zion (2:15)
24 Sanctify a fast
25 Call a solemn assembly
26 Gather the people (2:16)
27 Sanctify the congregation
28 Assemble the elders
29 Gather the children and babies
30 Let the bridegroom go forth of his chamber, and the bride out of her closet
31 Let the priests, the ministers of the Lord, weep between the porch and the altar (2:17)
32 Let them say, Spare Your people, O Lord, and give not Your inheritance to reproach
33 Fear not, O land (2:21)
34 Be glad and rejoice
35 Be not afraid, you beasts of the field (2:22)
36 Be glad, you children of Zion (2:23)
37 Rejoice in the Lord your God
38 Proclaim this among the Gentiles
39 Prepare war (3:9)
40 Wake up the mighty men
41 Let all the men of war draw near
42 Let them come up
43 Beat your plowshares into swords, and your pruninghooks into spears (3:10)
44 Let the weak say, I am strong
45 Assemble yourselves and come, all you heathen (3:11)
46 Gather yourselves together round about
47 Cause your mighty ones to come
48 Let the heathen be wakened, and come to the valley of Jehoshaphat (3:12)
49 Put you in the sickle (3:13)
50 Come, get you down

4 Stages of the Locust (1:4)

1 Palmerworm. Heb. gazam, the gnawer. This is the worm stage—just from the egg and without wings.

2 Locust. Heb. arbeh, the swarmer. It is still in the first skin. The word is used of little ones without legs or wings.

3 Cankerworm. Heb. yeleq, the devourer. The third stage when it casts off its first skin and develops little wings so it can leap a little, but not fly.

4 Caterpillar. Heb. chasil, the consumer. The locust fully matured, with long wings and legs, and able to devour all before it.

15 Curses of the Day of the Lord (1:15)

1 A day of destruction from God (1:15)
2 A day of darkness and gloominess (2:2)
3 A day of clouds and thick darkness
4 A day of invasion of earth by the armies of the Lord coming from heaven (2:2-11)
5 A day of devouring fire destroying all before it (2:3)
6 A day when men will be much pained and discouraged (2:6)
7 A day when supernatural beings and all heavenly armies will appear on earth to destroy multitudes (2:4-11; 3:14)
8 A great and terrible day with only a few living through it (2:11, 31)
9 A day preceded by a great outpouring of the Holy Spirit (2:28-32)
10 A day when all nations gathered against Jerusalem will be destroyed (3:2-16; Zech. 14:1-5, 14-15; 2 Th. 1:7-10; Rev. 19:11-21)
11 A day of war and destruction (2:1; 3:9-16)
12 A day of judgment for the nations (3:11-12; Mt. 25:31-46)
13 A day of decision—one to decide the rulership of the earth forever (3:14-16; Rev. 11:15; 19:11-21; 20:1-10)
14 A day of darkness of the sun, moon, and stars (3:15; Mt. 24:29-31)
15 A day of great earthquakes (v 16; Zech. 14:4-5; Rev. 16:17-21)

32 Predictions—Unfulfilled (1:12)

1 Then (when Israel repents as commanded in v 12-17) the Lord will be jealous for His land, and

2 The Lord will answer and say unto His people, Behold, I will send you corn, wine, and oil (2:19)
3 You will be satisfied with it
4 I will make you a reproach among the heathen no more
5 I will remove the northern army far off from you (2:20)
6 I will drive him into a land barren and desolate, with his face to the east sea, and hinder part toward the utmost (Mediterranean) sea
7 His stink and ill savor will come up (2:20; Ez. 39:11-16)
8 The land will be glad and rejoice, for the Lord will do great things (2:21)
9 The pastures of the wilderness do spring up (2:22)
10 The trees will bear their fruit
11 He will give you the former rain moderately (2:23)
12 He will cause the rain, the former rain and the latter rain, to come down for you in the first month
13 The floors will be full of wheat
14 The fats (vats) will overflow with wine and oil (2:24)
15 I will restore the years that the locust, the cankerworm, the caterpillar, and the palmerworm
16 You will eat in plenty (2:26)
17 You will be satisfied
18 You will praise the name of the Lord your God
19 My people will never be ashamed (2:26-27)
20 You will know that I am in the midst of Israel (2:27)
21 You will know that I am the Lord your God, and none else
22 It will come to pass afterward (after the restoration of Israel) that I will pour out My Spirit upon all flesh (2:28)
23 Your sons and your daughters will prophesy
24 Your old men will dream dreams
25 Your young men will see visions
26 Upon the servants and handmaids I will pour out My Spirit (2:29)
27 I will show wonders in the heavens and in the earth, blood, fire, and pillars of smoke (2:30)
28 The sun will be turned into darkness
29 The moon will be turned red like blood, before the great and terrible day of the Lord (2:31)
30 It will come to pass that whosoever will call on the name of the Lord will be delivered (2:32)
31 In Mount Zion and in Jerusalem shall be deliverance, as God has said
32 There will be deliverance in the remnant of Israel whom the Lord will call

1 There have never before been any like them appearing on earth before (v 2).
2 Nor will there be any like them again for many generations—until the end of the Millennium when Satan and his angels and demons will appear on earth in an effort to take it over, at which time God will send this army of heaven against them (v 2; Isa. 24:22; Rev. 20:7-10).
3 A fire will devour before them (v 3; Ez. 38:17-21; 2 Th. 1:7-10).
4 They will be riding horses or be in chariots (v 4). This is pictured several times of God's army (2 Ki. 2:11-12; 6:16-19; Zech. 1:7-11; 6:1-8; Rev. 19:11, 14, 21).
5 They will not be hurt even if they fall upon a sword (v 8).
6 Different from men, they are able to climb walls; they will climb upon the houses and enter into the windows like a thief (v 9).
7 They are the Lord's army and He will be leading them personally (v 11). His army is definitely spoken of as being all the holy angels and the resurrected saints from heaven (Zech. 14:4-5; Mt. 16:27; 24:31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

* * *

CHAPTER 1

I. Prophecies against six Gentile powers (Amos 1:1–2:3; cp. Isa. 13-23; Jer. 45-51; Ez. 25-32; Zeph. 2)

1. Title, author, and historical background (2 Ki. 14:23–15:7; 2 Chr. 26)

1 The [a]words of Amos, who was among the [b]herdmen of Tekoa, which he [c]saw [d]concerning Israel [e]in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, [f]two years before the earthquake.

2. Announcement of judgment

★■ 2 [g]And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3. Against Damascus (Isa. 17:1)

■ 3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; [h]because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of [i]Hazael, which shall devour the [j]palaces of Benhadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the [k]house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

4. Against Philistia (Isa. 14:28)

■ 6 ¶ Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord GOD.

5. Against Tyre (Ez. 26:1, refs.)

■ 9 ¶ Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the [l]brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

a Note the contrast in the introduction of this book with Hos. 1:1 and Joel 1:1 where it says the word of the Lord; here it says the words of Amos. This does not mean that he spoke of himself, for in v 3 it says Thus saith the Lord. The words of Amos then were the words of the Lord. Cp. 3:1; 7:16.

b Shepherds. Of all the writing prophets Amos is the only one mentioned as having a secular background. He was a shepherd and a gatherer of sycamore fruit (1:1; 7:14). Jeremiah and Ezekiel were priests (Jer. 1:1; Ez. 1:3).

c Saw, implying by visions (v 1).

d Amos prophesied concerning the 10 tribes of Ephraim, called Israel here (v 1).

e His ministry covered part of the reigns of Uzziah of Judah and Jeroboam of the 10 tribes (v 1).

f Before a well-known earthquake of that day (v 1; Zech. 14:5).

g 1st prophecy of Amos (1:2–2:16. 1:2 unfulfilled; 1:3–2:16 fulfilled). Next, 3:1.

32 Predictions—Fulfilled:

1 I will punish Damascus (1:3)
2 I will send a fire into the house of Hazael, which will devour the palaces of Ben-hadad (1:4)
3 I will break also the bar of Damascus (1:5)
4 I will cut off the inhabitant from the plain of Aven
5 I will cut off the one that holds the scepter from the house of Eden
6 The people of Syria will go into captivity unto Kir
7 I will punish Gaza (1:6)
8 I will send a fire on the wall of Gaza, which will devour the palaces (1:7)
9 I will cut off the inhabitant from Ashdod (1:8)
10 I will cut off the one who holds the scepter from Ashkelon
11 I will turn My hand against Ekron
12 The remnant of the Philistines will perish
13 I will punish Tyrus (1:9)
14 I will send a fire on the wall of Tyrus, which will devour the palaces thereof (1:10)
15 I will punish Edom (1:11)
16 I will send a fire upon Teman, which will devour the palaces of Bozrah (1:12)
17 I will punish Ammon (1:13)
18 I will kindle a fire in the wall of Rabbah, and it will devour the palaces thereof (1:14)
19 The king of Ammon will also go into captivity, he and his princes together (1:15)
20 I will punish Moab (2:1)
21 I will send a fire upon Moab, and it will devour the palaces of Kirioth (2:2)
22 Moab will die with tumult, with shouting and with the sound of the trumpet
23 I will cut off the judge from the midst thereof (2:3)
24 I will slay all the princes thereof with him
25 I will punish Judah (2:4)
26 I will send a fire on Judah, and it will devour the palaces of Jerusalem
27 I will punish Israel (2:6)
28 The flight will perish from the swift, and strength from the strong (2:14)
29 The mighty will not deliver himself
30 Neither will he stand that handles the☐bow (2:15)
31 He that is swift of foot will not deliver himself; neither will the horseman deliver himself
32 He that is courageous among the mighty will flee away naked in that day (2:16)

4 Predictions—Unfulfilled:

1 The Lord will roar from Zion (1:2)
2 He will utter His voice from Jerusalem
3 The habitations of shepherds will mourn
4 The top of Carmel will wither

h Reasons for Judgment on Nations:

1 Syria: because they have threshed Gilead with threshing instruments (1:3)
2 Philistia: because they carried away captives to deliver them to Edom (1:6)
3 Tyre: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant (1:9)
4 Edom: because he pursued his brother with the sword, cast off all pity, and kept his anger and wrath perpetually
5 Ammon: because they ripped up the woman with child, of Gilead, that they might enlarge their border (1:13)
6 Moab: because he burned the bones of the king of Edom in lime (2:1)
7 Judah: because they have despised the law of the Lord, have not kept His commandments, and, like their fathers before them, have permitted lies to cause them to err (2:4)
8 Israel: see note h, 2:6.

i 2 Ki. 8:12; 10:32-33; 13:3.

j This word, palaces (Heb. armon, fortresses), is used 12 times in Amos (1:4, 7, 10, 12, 14; 2:2, 5; 3:9, 10, 11; 6:8).

k Beth-eden, house of pleasure. Located in Assyria (2 Ki. 19:12).

l See 2 Sam. 5:11; 1 Ki. 5:1; 9:11-14.

✡ ✡ ✡

b His brother Jacob (Gen. 25:24-26).
c Job 2:11; Jer. 49:7; Oba. 9; Hab. 3:3.
d Foretold in Hos. 13:16; 2 Ki. 8:12; 15:16.
e The capitol of Ammon, about 25 miles northeast of the Dead Sea (v 14; 2 Sam. 11:1; 12:25-27; Jer. 49:2).
f The deed committed is not recorded elsewhere—mentioned only here (v 1). It shows the awful hatred that existed in the heart of the king of Moab against the king of Edom. This was perhaps occasioned by the war of 2 Ki. 3:26-27. The time of victory over Edom and the putting of the bones of the king in lime had to be after this and before the prophecy of Amos.
g The scepter-holder, the king (v 3).
h 14 Sins of Judah and Israel:
  1 Despised the law of the Lord (v 4)
  2 Had not kept the commandments
  3 Erred through lies
  4 Walked in the sins of fathers
  5 Sold the righteous for silver (v 6)
  6 Sold the poor for a pair of shoes
  7 Coveted even the dust of the earth thrown on the head of the poor (v 7)
  8 Turned aside the way of the meek
  9 Father and son going in unto the same maid
  10 Using tokens of pledges made to them
  11 Drinking wine of the condemned in the house of their god (v 8)
  12 Gave Nazarites wine to drink (v 12)
  13 Forbade the prophets to prophesy
  14 Provoked God to anger (v 13)
i This perhaps refers to taking the property of the poor who were forced to give their shoes to the oppressor in the gate of the city as a sign of possession—that they were giving their property over to him (v 6). It was the custom in Israel that when one sold his property to another he would take off his shoes and give them to a new owner to signify giving up all rights to the land he had walked upon, as the owner. See note o, Ps. 60:8.
*a The sin here was breaking the law on pledges, which said the pledged garments should be returned to their owners by sundown so that they would have covering for the night (Ex. 22:26; Dt. 24:13-17). Furthermore, the law specified one altar and one place of sacrifices, and this was broken many times by multiplied altars for many gods (v 8).
*b 3 former blessings cited to magnify the crime of their continued rebellion:
  1 I destroyed the Amorite (giants) whose height was like cedars, and whose strength was like the oaks (v 9; Josh. 17:15-18).
  2 I also brought you up from the land of Egypt and led you 40 years through the wilderness, to possess the land of the Amorites (v 10; Ex. 12-19; Dt. 29:4).
  3 I raised up your sons for prophets, and your young men for Nazarites (v 11).

■ 11 ¶ Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did [a]pursue [b]his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire [c]upon Teman, which shall devour the palaces of Bozrah.

7. Against Ammon (Jer. 49:1, refs.)

■ 13 ¶ Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have [d]ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of [e]Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

881 CHAPTER 2

8. Against Moab (Isa. 15:1, refs.)

■ 1 Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he [f]burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the [g]judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

II. Prophecies against Judah and Israel
(Amos 2:4-16)
1. Against Judah by Babylon (Isa. 13-14)

■ 4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it

2. Against Israel by Assyria (2 Ki. 17)

■ 6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [h]they sold the righteous for silver, and the poor [i]for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge [*a]by every altar, and they drink the wine of the condemned *in* the house of their god.

9 ¶ [*b]Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. [*c]*Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, [*d]I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself*: neither shall he that rideth the horse deliver himself.

16 And *he that is* courageous among the mighty shall flee away naked in that day, saith the LORD.

882 CHAPTER 3

III. Controversy: God and "the whole house of Israel" (Amos 3:1–4:13)
1. Call to hear and answer

★●■ 1 [*e]Hear this word that the LORD hath

---

*c Question 1. Next, 3:3.
*d God bore them and the weight of their sins and rebellions for many centuries. They were now becoming such a load that He could not bear them much longer; so He determined to be relieved by letting the nations destroy them and disperse them in order to break their rebellious spirit if at all possible.
*e 2nd prophecy in Amos (3:1-15, fulfilled). Next, 4:1.
10 Predictions—Fulfilled:
  1 I will punish you for all your iniquities (3:2)

against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 [g]Can two walk together, [h]except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*?

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

2. Call to see Israel's sins

● 9 ¶ [a]Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

3. Captivity to Assyria

■ 11 Therefore thus saith the Lord GOD; An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

■ 12 Thus saith the LORD; [b]As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a couch.

●■13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall visit the transgressions of Israel upon him [c]I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

883

CHAPTER 4

4. Sins and judgment of Israel

★●■1 [d]Hear this word, ye [e]kine of Bashan, that *are* in the mountain of Samaria, [*f]which oppress the poor, which crush the needy, which say to their masters, Bring, and let us

---

2 Publish in the palaces of Ashdod, and in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the tumults and the oppressed in the midst thereof (3:9)
3 An adversary will be round about the land (3:11)
4 He will bring down the strength from you
5 Your palaces will be spoiled
6 As the shepherd takes out of the mouth of a lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch (3:12)
7 In the day that I will visit the transgressions of Israel upon him, I will also visit the altars of Bethel (3:14)
8 The horns of the altar will be cut off, and fall to the ground
9 I will smite the winter house with the summer house (3:15)
10 The houses of ivory shall perish, and the great houses shall have an end

f Against you—the children of Israel, the whole family (all the tribes) which I brought out of Egypt. This shows that God deals with all Israel in His various prophecies concerning the nation. We are not to divide the children of Israel into two sections, supposing that one will fulfill certain parts of the plan of God and the other will fulfill certain other parts. God's plan for Israel in the future is for all the tribes, the whole house of Israel, and not for Judah or Ephraim only. The whole 13 tribes are the ones He made contracts with, gave promises to, and made predictions to concerning the Messiah coming into the world through them. In view of this special calling, God had a right to punish them and otherwise deal with them on a different basis from the way He dealt with any other nation on earth (v 2).

g Question 2-10. Next, 5:18.

h Cp. 2 Cor. 6:14-18.

a 28 Commands in Amos:
1 Hear this word the Lord has spoken (3:1)
2 Publish in the palaces of Ashdod, and in the palaces of Egypt (3:9)
3 Assemble yourselves upon the mountains of Samaria
4 See the great tumults, and the oppressed in the midst thereof
5 Hear and testify in the house of Jacob (3:13)
6 Hear this word, you kine of Bashan, which oppress the poor (4:1)
7 Come to Bethel, and transgress (4:4)
8 Multiply transgression at Gilgal
9 Bring your sacrifices every morning
10 Bring your tithes after 3 years
11 Prepare to meet your God (4:12)
12 Hear you this word which I take up against you (5:1)
13 Seek not Bethel (5:5)
14 Do not enter Gilgal
15 Pass not to Beer-sheba
16 Seek the Lord and you will live (5:6)
17 Seek Him that makes the 7 stars and Orion (5:8)
18 Seek good, and not evil (5:14)
19 Hate the evil (5:15)
20 Love the good
21 Establish judgment in the gate
22 Take away from Me the noise of songs (5:23)
23 Let judgment run down as waters (5:24)
24 Let righteousness run down as a mighty stream
25 Pass unto Calneh and see (6:2)
26 From there go to Hamath the great
27 Then go down to Gath
28 Hear this, you that swallow up the needy (8:4)

b This expresses the fact that a very small remnant of Israel and Syria would be saved in the destruction of the northern kingdom of Samaria (v 12).

c 4 Great Judgments Upon Israel:
1 The idol altars at Bethel will be destroyed (v 14)
2 The winter and summer houses will be destroyed (v 15)
3 The houses of ivory will perish
4 The great houses will come to an end

d 3rd Prophecy in Amos (4:1-13, fulfilled). Next, 5:1.
4 Predictions—Fulfilled:
1 The days will come upon you that He will take you away with hooks, and your posterity with fishhooks (4:2)
2 You will go out at the breaches in the wall, every woman through the breach that is before her (4:3)
3 You will be cast into the palace (fortress)
4 You will have to meet your God, O Israel M(4:12)

e Here Israel is referred to as cows of Bashan on the mountains of Samaria (v 1). Hence, in v 3 the translators used the word cow of the people escaping through the breaches in the wall of Samaria, made by the enemy.

*f 3 Sins of Israel:
1 They oppress the poor (v 1)
2 Crush the needy
3 Drunkenness

✡ ✡ ✡

2 The Lord GOD hath sworn by his holiness, that, lo, [*g]the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks.

3 And ye shall go out at [*h]the breaches, every *cow at that which is* before her; and ye shall cast *them* into the palace, saith the LORD.

5. Israel's hypocrisy at Bethel

● 4 ¶ [*i]Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years:

5 And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

6. God's five judgments have not broken Israel, but hardened her

6 ¶ [*j]And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And [a]also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

7. Meeting with God inevitable

● 12 Therefore thus will I do unto thee, O Israel: *and* because [b]I will do this unto thee, [c]prepare to meet thy God, O Israel.

13 For, lo, [d]he that formeth the mountains, and [e]createth the wind, and [f]declareth unto man what *is* his thought, that [g]maketh the morning darkness, [h]and treadeth upon the high places of the earth, The LORD, The God of hosts, [i]*is* his name.

884 CHAPTER 5

IV. Lamentations, judgments, and admonitions (Amos 5:1–6:4)
1. Lamentation: Israel's destruction to be 90 per cent

★●■1 [j]Hear ye this word which I take up [k]against you, *even* a lamentation, O house of Israel.

2 The [l]virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out by a thousand shall leave [m]an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

2. Threefold admonition to avert judgment

■ 4 ¶ For thus saith the LORD unto the house of Israel, [n]Seek ye me, and ye shall live:

---

go into captivity, led away with fishhooks (v 2). Certain pagan nations led their captives by fishhooks or iron rings in their lips; others led their prisoners by a hook in the nose (v 2; Isa. 37:29).

*h These breaches were to be made in the city walls by the enemy, and through these the people were to go out, single file, like cows (v 3).

*i Here we have divine irony, the Lord speaking as if He meant for them to continue in wickedness, filling up the cup of their iniquity before the judgment fell because of their sins (v 4-5. Cp. Mt. 23:32).

*j See 5 Judgments That Did Not Break Israel—judgments that only hardened her (note a, v 7)

a 5 Judgments That Did Not Break Israel:
 1 I have sent famine and you have not returned to Me (v 6).
 2 I have withheld rain from you, when there were three months to the harvest. I caused it to rain upon one city, and not upon another; one piece was rained upon and not another. Several cities wandered into one city to drink water; but they were not satisfied: yet you have not returned to Me (v 7-8).
 3 I have smitten you with blasting and mildew; when your gardens and your vineyards your fig trees and your olive trees were increased, the palmerworm devoured them: yet you have not returned to Me (v9)
 4 I have sent pestilence among you after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps come up into your nostrils: yet you have not returned unto Me (v 10).
 5 I have overthrown some of you, as I overthrew Sodom and Gomorrah, and you were as a firebrand plucked out of the burning: yet you have not returned to Me (v 11).

b From the fact that all these judgments did not cause Israel to turn back to Him, God concluded that there was only one thing to do immediately—destroy them as a nation and scatter them among the Gentiles. In view of this He commanded them to prepare to meet their God (v 12).

c 8 Things to "Prepare":
 1 Yourselves to meet God (v 12)
 2 A way for yourselves (Dt. 19:3)
 3 Your hearts (1 Sam. 7:3; 1 Chr. 29:18)
 4 Themselves without fault (Ps. 59:4)
 5 Mercy and truth (Ps. 61:7)
 6 Work (Pr. 24:27)
 7 The way of the Lord (Isa. 40:3; Mt. 3:3)
 8 The ways of the people (Isa. 62:10)

d 5 Great Works of God (v 13):
 1 Forms the mountains
 2 Creates the wind
 3 Declares to men what their thoughts are
 4 Makes the morning darkness
 5 Treads upon high places of earth

e Heb. bara, to bring into existence something new.

f Ps. 139:2; Dan. 2:28.

g See 5:8; 8:9; Joel 2:30-32.

h Dt. 32:13; 33:29; Mic. 1:3.

i See His many names and titles, p. 103.

j 4th prophecy in Amos (5:1-5, fulfilled). Next, v 11.
 7 Predictions—Fulfilled:
 1 The virgin of Israel is fallen (5:2)
 2 She will rise no more
 3 She is forsaken upon her land with none to raise her up
 4 The city that went out by a thousand will leave a hundred (5:3)
 5 The city that went forth by a hundred will leave ten
 6 Gilgal will go into captivity (5:5)
 7 Bethel will come to nought

k The message of Amos was still against the northern kingdom, predicting her fall and destruction (v 1-3).

l Israel is here pictured as a virgin who has fallen so low that she will never rise again.

m This verse predicted that only ten percent of Israel would be left in the land after the greater number were destroyed or taken into captivity.

n 3fold Admonition to Seek God:
 1 Seek you Me, and you will live (v 4). It will not pay you to seek the gods of Bethel, Gilgal, or Beer-sheba, for they will all go into captivity (v 5). I will always

Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to nought.

▲● 6 Seek the LORD, [a]and ye shall live; [b]lest he break out like fire in the [c]house of Joseph, and devour *it*, and *there be* none to quench *it* in Bethel.

7 Ye who [d]turn judgment to wormwood, and leave off righteousness in the earth,

● 8 *Seek him* that maketh [e]the seven stars and [f]Orion, and turneth the [g]shadow of death into the morning, and maketh the day dark with night: [h]that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 [i]That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

3. Tenfold sins and judgment

10 [j]They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

★ 11 [k]Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate *from their right*.

13 Therefore the prudent shall keep silence in that time; for it *is* an evil time.

▲●14 [l]Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

● 15 Hate the evil, and love the good, and establish judgment in the gate: [m]it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

5. Fivefold lamentation: reason

★■16 [n]Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

6. Woe to those who desire the day of the Lord: reason

18 Woe unto you that desire the day of the LORD! [*o]to what end *is* it for you? the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

7. Sevenfold hypocrisy

---

be alive and present; no one will ever take Me into captivity, so it would be wise of you to seek Me. This is the only way that you will live.

2 Seek the Lord, and you will live (v 6). If you do not, then you will receive the judgment that is soon to come upon all the other gods in whom you trust. Then you will have no god (v 6-7).

3 Seek Him that:
- (1) Makes the seven stars and Orion (v8)
- (2) Turns the shadow of death into morning
- (3) Makes the day dark with night
- (4) Calls for the waters of the sea, and pours them upon the face of the earth
- (5) Strengthens the spoiled against the strong, so that the spoiled will come against the fortress (5:9)

o These places were headquarters or seats of worship for Israel's idolatry (4:4; 8:14; Hos. 4:15; 10:8).

a The second time in this chapter that men are promised life if they will seek Jehovah, who is referred to as the Great God, the Creator, the Omniscient One, the Master of All (v 6, 8; 4:13).

b In other words: If you do not seek Me, then I will break forth like fire and devour the house of Joseph (the 10-tribe kingdom) and there will be none to quench it in Bethel (v 8).

c This term the house of Joseph confirms it beyond doubt that the prophet was speaking of the 10-tribe kingdom of Samaria, and not of Judah in Jerusalem (v 8. Cp. v 15).

d 2 Things People of This Class Do (v 7):

1 Turn judgment to wormwood. This means they do not appreciate the sweetness of justice; and through stubbornness they choose the gall and wormwood of judgment rather than give up sin. Cp. Dt. 29:18-20.

2 Leave off righteousness in the earth. They work against truth and righteousness, and encourage evil (Dan. 8:12; Rom. 1:18).

e The name of 7 stars—Pleiades (Job 9:9).

f See notes on Job 9:9; 38:21.

g Heb. tsalmaveth, the shade of death; the nearness of death; death coming over one. 20 times in Scripture (Job 3:5; 10:21-22; 12:22; 16:16; 24:17; 28:3; 34:22; 38:17; Ps. 23:4; 44:19; 107:10, 14; Isa. 9:2; Jer. 2:6; 13:16; Amos 5:8; Mt. 4:16; Lk. 1:79).

h 9:6; Job 38:34; Isa. 48:13.

i That makes destruction come upon the strong, so that the fortress will be taken (v 9).

j 8 Sins of Israel:
- 1 Hatred of reprovers of wrong (v 10)
- 2 Abhor the righteous
- 3 Oppression of the poor (v 11)
- 4 Rob the poor—take advantage of others who are more needy
- 5 Live in pride over fine houses and farms
- 6 Afflict the just (v 12)
- 7 Take bribes
- 8 Turn aside the poor in the gate, that is, pervert justice to the poor. Cp. v 15

k 5th prophecy in Amos (5:11-13, fulfilled). Next, v 16.

3 Predictions—Fulfilled:
- 1 You have built houses of hewn stone, but you will not live in them (5:11)
- 2 You have planted pleasant vineyards, but you will not drink of the wine from them
- 3 The prudent will keep silence in that time; for it is an evil time (5:13)

l 4 Commands—the Secret of Life:
- 1 Seek good, and not evil, that you may live; and God shall be with you (v 14)
- 2 Hate the evil (v 15)
- 3 Love the good
- 4 Establish judgment in the gate

m It may be. This calls attention to the uncertainty on Israel's part to do good, hate evil, love the good, and establish judgment—not to any uncertainty on Jehovah's part to bless them should they comply with the conditions of blessing (v 15. Cp. Ex. 32:30; 2 Ki. 19:4; Joel 2:14).

n 6th prophecy in Amos (5:16-20, unfulfilled). Next, v 27.

8 Predictions—Unfulfilled:
- 1 Wailing will be in the streets (5:16)
- 2 They will say in all highways, Alas! Alas!
- 3 They will call the husbandman to mourning
- 4 They will call the skillful of lamentation to wailing
- 5 In all vineyards there will be wailing: for I will pass through you (5:17)
- 6 Woe unto you that desire the day of the Lord! (5:18)
- 7 It will be a day of darkness, and not light (5:18, 20)
- 8 It will be a day of surprise and confusion (5:19)

*o Questions 11-13. Next, v 25.

✡ ✡ ✡

I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts.

● 23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

● 24 [c]But let judgment run down as waters, and righteousness as a [d]mighty stream.

8. Idolatry and judgment

25 [e]Have [f]ye offered [g]unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 [h]But ye have borne the [i]tabernacle of your [j]Moloch and Chiun your images, [k]the star of your god, which ye made to yourselves.

★ 27 [l]Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

885

CHAPTER 6

9. Woe to those that are at ease in Zion and trust in men

■ 1 [m]Woe to them *that are* at ease [n]in Zion, *and* trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came!

● 2 Pass ye unto [o]Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: [p]*be they* better than these kingdoms? or their border greater than your border?

3 [q]Ye that put far away the evil day, and cause the seat of violence to come near;

4 That lie upon [r]beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and* [s]invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of [t]Joseph.

10. Captivity to Assyria

7 ¶ Therefore now shall they go captive with the [u]first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath sworn by himself, saith the LORD the God of hosts, [v]I abhor the

---

1 I hate
2 I despise
3 I smell
4 I will not accept
5 I will not regard
6 I will not hear

b 7 Things God Hated and Despised:
1 Their feast days (v 21)
2 Their solemn assemblies
3 their burnt offerings (v 22)
4 their meat offerings
5 Peace offerings of their fat beasts
6 Noise of their songs (v 23)
7 Melody of their viols

c God always puts emphasis on just judgment and righteousness. Here the command is to let them run down as waters of a mighty stream or waterfall (v 24). Men need a flood of these blessings to do away with injustice and unrighteousness in the earth.

d An inexhaustible flow of water.

e Question 14. Next, 6:2.

f The answer to this question is No. See Dt. 32:17; Josh. 5:5-7; Jer. 7:22-23; Ez. 20:8, 16, 24.

g God did not question here the fact that they did offer sacrifices in the wilderness; His objection was that the sacrifices were not always to Him. The unto Me is emphatic. If God is not served alone and with the whole heart, He is not served at all. He regards no offering, but the offerer himself. Moses said that Israel sacrificed to devils and not to God during part of this time (Dt. 32:17). Ezekiel declared that they went after their idols (Ez. 20:16).

h Here God accused Israel of bearing the tabernacle of their Moloch and the images of Chiun, which they made themselves, and for which they would go into captivity to Assyria beyond Damascus (v 26-27).

i Heb. sikkuth, booth. This was perhaps a small portable shrine, such as those made by Demetrius in the days of Paul (Acts 19:24). The images were also perhaps small ones that could be carried around as charms.

j See notes i and j, Acts 7:43; and ***Bible Facts About False Gods***, p. 182.

k The worship of these idols was evidently some form of star worship, as suggested by the words the star of your god (v 26). Moses made no mention of this special worship of Israel in his writings, so we have to depend upon the reference here for our information.

l 7th prophecy in Amos (5:27–6:14, fulfilled). Next, 7:1.
10 Predictions—Fulfilled:
1 I will cause you to go into captivity beyond Damascus (5:27)
2 Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations, to whom the house of Israel came! (6:1)
3 Therefore now shall they go captive with the first that go captive (6:7)
4 The banquet of them that stretched themselves will be removed
5 I will deliver up the city with all that is therein (6:8)
6 It will come to pass, if there remain ten men in one house, that they shall die (6:9)
7 A man's uncle will take him up, and he that burns him, to bring out the bones out of the house, and will say to him that is by the sides of the house, Is there any with you? and he will say, No. Then shall he say, Hold your tongue: for we may not make mention of the name of the Lord (6:10)
8 The Lord commands, and He will smite the great house with breaches, and the little house with clefts (6:11)
9 I will raise up against you a nation, O house of Israel (6:14)
10 They will afflict you from the entering of Hemath to the river (6:14)

m See ***Woe*** in the Index.

n The nobles of Judah are here compared with those of Samaria (v 1).

o Built by Nimrod on the Tigris (Gen. 10:10). Called Calno (Isa. 10:9) and Cannah (Ez. 27:23).

p Questions 15-16. Next, v 10.

q 8 Sins of Israel:
1 Put, thrust away the day of calamity, or resist judgment (v 3)
2 Cause the throne of violence to come near
3 Live in luxury while committing sin (v4)
4 Make merry with a defiled conscience
5 Invent instruments of music like David's to soothe the guilty conscience (v 5)
6 Live in drunkenness (v 6)
7 Take pride in anointing themselves with chief ointments, but are not willing to fast and pray because of the judgments coming upon Joseph
8 Rejoice in a thing of nought—their idol (v 13; 5:26)

r The frames of the beds were inlaid and ornamented with ivory. The houses of ivory, as in 3:5, were thus decorated also, not made entirely of ivory.

s There was no sin in inventing instruments like those of David, but the use they were making of them was sinful. The passage makes no reference whatsoever to musical instruments or singing in the church (v 5). Music is commanded in the church (note l, Eph. 5:19); and God Himself allows it in heaven.

t Again Joseph is put for the 10-tribe kingdom (v 6; 5:5, 15).

u This teaches that Ephraim also went into captivity in different groups, as did Judah later (v 7; 2 Ki. 15:19-20, 27-31; 16:9–17:23).

v The reason God abhorred the very people He had loved was because of their sins and stubborn rebellions (v 8).

therefore will I deliver up the city with all that is therein.

9 And it shall come to pass, if there [w]remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, [x]and he that burneth him, to bring out the [y]bones out of the house, and shall say unto him that *is* by the sides of the house, [a]*Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold thy tongue: [b]for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 ¶ [c]Shall horses [d]run upon the rock? will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in [e]of Hemath unto the river of the wilderness.

886

CHAPTER 7

V. Signs—prophecies (Amos 7:1–9:15)
1. Grasshoppers: destruction

★■ 1 [f]Thus hath the Lord GOD shewed unto me; and, behold, [g]he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [h]by whom shall Jacob arise? for he *is* small.

■ 3 The LORD [i]repented for this: It shall not be, saith the LORD.

2. Fire: destruction

■ 4 ¶ Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

■ 6 The LORD repented for this: This also shall not be, saith the Lord GOD.

3. Plumbline: no more mercy

7 ¶ Thus he shewed me: and, behold, the Lord stood upon a wall *made* by a plumbline, with a plumbline in his hand.

■ 8 And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the [j]high places of Isaac shall be desolate, and the [k]sanctuaries of Israel shall be laid waste; and [l]I will rise against the house of Jeroboam with the sword.

4. Amaziah charges Amos before the king and orders him away

10 ¶ [*a]Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: [*b]the land is not able to bear all his words.

★ 11 [*c]For thus Amos saith, [*d]Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah [*e]said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Bethel: for it *is* the king's [*f]chapel, and it *is* the king's court.

---

[w] Any remaining after the siege would die of pestilence, and their bodies would be burned (v 9-10).

[x] Here and in 1 Sam. 31:12 are the only two references to the burning of corpses in Israel. Both were exceptional cases in Israel; but such was practiced by the Horites.

[y] Bodies that had been burned and reduced to bones (v 10).

[a] Question 17. Next, v 12.

[b] That is, we are not supposed to call upon the name of Jehovah or worship Him in our uncleanness of touching dead bodies—not until we are ceremonially clean again (v10)

[c] Question 18-20. Next, 7:2.

[d] Shoeing horses was unknown to Hebrews and other oriental people, so their horses could not run upon rocks. Shoes of leather and iron mentioned by Greek and Roman writers enclosed the whole hoof and were bound or tied on. Even such shoes as these were exceptional cases. Cp. Isa. 5:28.

[e] Hemath—the same as Hamath (v 2, 14).

[f] 8th prophecy in Amos (7:1-9, fulfilled). Next, v 11.
5 Predictions—Fulfilled:
1 I will set a plumbline in the midst of My people Israel (7:8)
2 I will not pass by them anymore
3 The high places of Isaac will be desolate (7:9)
4 The sanctuaries of Israel will be laid
5 I will rise against the house of Jeroboam with the sword

[g] 3 Visions of Amos:
1 Grasshoppers destroying the land. This was changed in answer to prayer for mercy by Amos (v 1-3)
2 Fire destroying the land. This was also changed by the prayer of Amos (v 4-6)
3 A plumbline. Amos did not pray about this (v 7-9)

[h] Questions 21-23. Next, 8:2.

[i] Changed His mind (v 3, 6). God has done this many times in answer to the prayers of His people. He has also changed His mind when it became necessary in the fulfillment of His own plan; that is, when it became necessary to curse and not bless He did not hesitate to do what was needed, always working toward the ultimate goal of ridding the earth of all rebellion (1 Cor. 15:24-28). See ***Repented*** in Index.

[j] Referring to idolatrous altars.

[k] The sanctuaries of Ephraim were destroyed when Samaria, Bethel, Gilgal, and other centers of idolatry were destroyed (2 Ki. 17). The temple of Solomon was destroyed when Judah was destroyed (2 Ki. 23-25).

[l] This was fulfilled as in 2 Ki. 15:10.

[*a] Then—when Amos had predicted judgment upon the sanctuaries of Israel and the sword upon the house of Jeroboam (v 9), Amaziah, the priest of the idolatrous worship in Bethel, sent to tell Jeroboam of the prediction against him, accusing the prophet of conspiracy (v 10-13).

[*b] This reveals the effect the prophecies of Amos had on Israel. The land was not able to bear his words (v 10). When a prophet is able to get his message across to any people to this extent, it often causes the same effect on men living in rebellion. Revival or riot is usually the result when God is represented by His ministers in times of apostasy and backsliding.

[*c] 9th prophecy in Amos (7:11, fulfilled). Next, v 16.
2 Predictions—Fulfilled:
1 I will rise against the house of Jeroboam with the sword (7:9, 11)
2 Israel will surely be led away captive out of their own land (7:11)

[*d] Fulfilled in that a sword was raised up against his house (v 9, 11. Cp. 2 Ki. 15:10). Jeroboam did not take note of the statements of Amaziah, as far as we know.

[*e] Amaziah then dealt with Amos, telling him to flee into the land of Judah and prophesy there—not in Bethel again, for it was the king's chapel and court (v 12-13).

[*f] Sanctuary—one of several of Israel which were to be destroyed (v 9). The sanctuary of God could never be called the sanctuary of man, and no high priest in Jerusalem would say this of the temple there.

✡ ✡ ✡

14 ¶ [g]Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycomore fruit:

■ 15 And the LORD took me [h]as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

★ 16 ¶ [i]Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac.

■ 17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and [j]thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: [k]and Israel shall surely go into captivity forth of his land.

887

CHAPTER 8

6. Basket of summer fruit: Israel soon to perish

★ 1 [l]Thus hath the Lord GOD shewed unto me: [m]and behold a basket of summer fruit.

■ 2 And he said, Amos, [n]what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place; they shall cast *them* forth with silence.

7. Ten sins of Israel

●■ 4 ¶ Hear this, O ye [o]that swallow up the needy, even to make the poor of the land to fail,

5 Saying, [p]When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

8. Judgment and wanderings

★■ 7 [q]The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 [a]Shall not the land tremble for this, and every one mourn that dwelleth therein? and [b]it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

■ 9 And it shall come to pass in that day, saith the Lord GOD, that [c]I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And [d]I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day.

■ 11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin of [e]Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even [f]they shall fall, and never rise up again.

888

CHAPTER 9

9. Striking the lintel: complete destruction

Amaziah and commanded to go to Judah to prophesy, he answered: I was no prophet or a prophet's son: I was a herdsman and a gatherer of sycamore fruit when the Lord said, Go, prophesy unto My people Israel. He then made a direct prediction against Amaziah (v 16-17).

h See ***Busy Men Called***, p. 1518.

i 10th prophecy in Amos (7:16-17, fulfilled). Next, 8:1.
5 Predictions—Fulfilled:
1 Your wife will be a harlot in the city of Samaria (7:17)
2 Your sons and daughters will fall by the sword
3 Your land will be divided by line
4 You will die in a polluted land
5 Israel will surely be taken into captivity out of his land

j His sons and daughters were to fall by the sword—the very way he reported Jeroboam would die, according to the prophesying of Amos (v 9, 11, 17).

k Israel will go into captivity. This is repeated 7 times (5:5, 27; 6:7; 7:11, 17; 9:4).

l 11th prophecy in Amos (8:1-3, fulfilled). Next, v 7.
5 Predictions—Fulfilled:
1 The end is come upon My people Israel (8:2)
2 I will not again pass by them anymore
3 The songs of the temple will be howlings in that day (8:3)
4 There will be many dead bodies in every place
5 They will cast them forth with silence

m A basket of summer fruit that is soon spoiled was referred to here to indicate that Israel would soon be destroyed and taken captive to Assyria (v 1-3).

n Question 24. Next, v 5.

o See ***10 Sins of Israel***, p. 1518.

p Questions 25-27. Next, v 8.

q 12th prophecy in Amos (8:7-14, fulfilled). Next, 9:1.
14 Predictions—Fulfilled:
1 The land will tremble for this, and everyone who dwells in it will mourn (8:8)
2 It (the destruction) will swell like flood, and it will subside like the flood (the Nile) of Egypt
3 In that day I will cause the sun to go down at noon (8:9)
4 I will darken the earth in the clear day
5 I will turn your feasts into mournings (8:10)
6 I will turn your songs into lamentation
7 I will bring up sackcloth upon all loins
8 Baldness will be upon every head
9 I will make it as the mourning of an only son
10 The end will be as a bitter day
11 The days will come that I will send a famine in the land, not a famine of bread, nor of thirst for water, but of hearing the words of the Lord (8:11)
12 They will wander from sea to sea, and from the north to the east to seek the word of the Lord, and they will not find it (8:12)
13 In that day the fair virgins and the young men will faint for thirst (8:13)
14 All the idolaters of Samaria, Dan, and Beer-sheba will fall and never rise again (8:14)

a Question 28. Next, 9:7.

b It—the destruction that will come—will rise up like a flood and subside like the flood of Egypt—the Nile (v 8).

c This can be taken literally, as such a thing has happened a number of times in the past and will happen at least 5 times in the future tribulation period (note c, Rev. 6:12). See records of darkness in the past (Ex. 10:15-22; 14:20; 20:21; Dt. 4:11; 5:22-23; Josh. 24:7; Ps. 105:28).

d For all the details of these predictions see note q, v 7.

e Samaria, Dan, Bethel, Gilgal, and Beer-sheba were centers of idolatry in Israel (v 14; 4:4; 5:5; Hos. 4:15; 9:15; 12:11; 1 Ki. 12:26-30).

f The golden calves that they swear by will fall (v 14; 1 Ki. 12:26-30).

✡ ✡ ✡

[i]altar: and he said, Smite the lintel of the door, that the posts may shake: and [j]cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 [k]Though they dig into [l]hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

10. Final prophecy of dispersion

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be

6 *It is* he that buildeth [m]his stories in the heaven, and hath founded his [a]troop in the earth; he [b]that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name.

■ 7 [c]*Are* ye not as children of the Ethiopians [d]unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from [e]Caphtor, and the Syrians from [f]Kir?

★ 8 [*g]Behold, the eyes of the Lord GOD *are* upon the [*h]sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

★ 9 For, lo, I will command, and I will [*i]sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor [*j]prevent us.

11. Restoration of David's kingdom under Messiah (Acts 15:13-17; Isa. 9:6, refs.)

---

g 13th prophecy in Amos (9:1-5, fulfilled). Next, v 8.
10 Predictions—Fulfilled:
1 I will slay the last of them with the sword (9:1)
2 He that flees of them will not escape or be delivered
3 Though they dig into hell, there My hand will take them (9:2)
4 Though they climb up into heaven, from there will I bring them down
5 Though they hide in the top of Carmel, I will search and take them out from there (9:3)
6 Though they hide from Me in the bottom of the sea, there will I command the serpent, and he will bite them
7 Though they go into captivity before their enemies, there will I command the sword and it will slay them (9:4)
8 I will set My eyes upon them for evil, and not for good
9 All that dwell in the land will mourn (9:5)
10 It (the destruction) will swell like a flood, and subside like the flood (the Nile) of Egypt

h This is one of many times God has been seen by natural man. Amos saw Him standing upon the altar (v 1), and He caused the lintel and posts to shake. Cp. Isa. 6:1-4. See ***44 Appearances of God***, p. 92.

i Perhaps this was the same altar where Jeroboam once stood (1 Ki. 13:1).

j Cut the capital of the posts—cut the pillars at the head (9:1).

k The idea in these verses (2-4) is that God is everywhere and no man can escape His presence or power when He wishes to find him and punish him. His power extends to heaven and hell, the highest mountain and the deepest sea, so He can find anyone in the uttermost parts of the earth and slay him or spare him as the case may be (v 3, 4).

l Heb. sheol, the unseen world of departed spirits; the place of the soul, not the place of the body. See ***Hell*** in Index.

m Heb. maalah, elevation; climactic progression; degrees; going up to heaven; spheres; ascensions. It is trans. stories (v 6); stairs (2 Ki. 9:13; Neh. 3:15; 12:37; Ez. 40:6; 43:7); steps (Ex. 20:26; 1 Ki. 10:19-20; 2 Chr. 9:18-19); degrees (2 Ki. 20:9-11; 1 Chr. 17:17; titles to Ps. 120-134; Isa. 38:8); and group (Ezra 7:9). The stories of heaven here refer to the spheres one would have to go through or the ascensions he would have to make to reach the planet heaven itself.

a Heb. aguddah, to bind; a band; bundle; knot; arch; troop. The idea seems to be that of making the arch of the heavens about the earth; that is, the immediate heavens surrounding the earth, the expanse, clouds, atmosphere (v 6).

b 3 Great Works of God (v 6):
1 Built spheres of heaven
2 Founded His troop in the earth
3 Calls for the waters of the sea and pours them back upon the earth

d You are just like the Ethiopians or any other people who are not under My covenant. You do not need to pride yourself as being past judgment merely because you are the descendants of Abraham, Isaac, and Jacob, for I will judge you as quickly for sin as I would anyone else (v 7).

e The island of Crete.

f Supposed to be lower Mesopotamia.

*g 14th and last prophecy in Amos (9:8-15; v 8 is fulfilled; v 9-15 unfulfilled).
2 Predictions—Fulfilled:
1 I will destroy the sinful kingdom of Israel from off the face of the earth (9:8)
2 I will leave a remnant and not utterly destroy the house of Jacob
21 Predictions—Unfulfilled:
1 I will command and sift the house of Israel among all nations, like corn (wheat) being sifted in a sieve (9:9)
2 No worthy one will fall to the earth
3 All the sinners of My people who feel secure and say that judgment will not come upon them will die by the sword (9:10)
4 In that day when Israel will be sifted, I will raise up the tabernacle of David that is fallen (9:11)
5 I will close up the breaches made in it
6 I will raise up the ruins
7 I will build it as in the days of old
8 They will possess the remnant of Edom, and all the heathen (9:12)
9 The days come that the plowman will overtake the reaper (9:13)
10 The treader of grapes will overtake the sower of seed
11 The mountains will drop sweet wine
12 All the hills will melt
13 I will bring again the captivity of My people Israel (9:14)
14 They will build the waste cities
15 They will inhabit them
16 They will plant vineyards
17 They will drink the wine of it
18 They will make gardens
19 They will eat the fruit of them
20 They will plant them upon their land
21 They will no more be pulled out of their land which I have given them (9:15)

*h This could be none other than the 10-tribe kingdom of Israel (v 8). Here God promised to destroy it from the face of the earth. Only a remnant from all the tribes was to be left so that the house of Jacob would not be utterly destroyed (v 8).

*i The house of Israel was to be sifted like wheat in a sieve, yet no one worth saving would fall to the earth. All the sinners who felt secure in sin and said that evil could not overtake them would die by the sword (v 10).

*j Prevent or precede.

✡ ✡ ✡

nacle of David that is [c]fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it [d]as in the days of old:

12 [e]That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

12. Future restoration of Israel

13 [f]Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that sweet wine, and all the hills shall melt.

14 And I will bring [g]again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

■ 15 And I will plant them [h]upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Messiah comes to restore the kingdom and throne of David, and to reign over the house of Jacob forever (v 11; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10). The expression in that day is particularly used in Isaiah, where it is found 44 times as compared to only 5 in the book of Amos (2:16; 8:3, 9, 13; 9:11).

b This passage is quoted in Acts 15:14-18 where it is clear that it was to be fulfilled after the church age. It reads, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this (after taking a people from the Gentiles for the church) I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." The prophets agree that the tabernacle of David will be set up again; and in Acts 15 it is clear that it will not be until after the rapture of the church—after the taking out of the Gentiles a people for His name. It is also clear that this has never been fulfilled as yet, for Simeon made these statements about the time of the destruction of Jerusalem and the dispersion of Israel among the nations (Lk. 21:20-24). Since A.D. 70 the Jews have not had a kingdom with a king ruling in Jerusalem on the throne of David, so the reference must be to the future when Messiah will set up this kingdom and establish the throne of David again (v 11; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10).

c David's tabernacle refers to his throne and kingdom, which are now fallen. They were overthrown in 616 B.C. and have been fallen down ever since; they will not be raised up again until after the church age—at the 2nd advent of Christ.

d As in the days of old—when David was king. David will become the future king of Israel under the Messiah (Isa. 9:6-7; 16:5; Jer. 30:9; Ez. 34:23-24; 37:24-25; Hos. 3:4-5).

e Cp. v 12 with Acts 15:17. Here it is stated that Israel will possess the remnant of Edom and all the heathen, while in Acts 15:17 the purpose given is, that all men might seek the Lord. Both will be literally true. Israel will possess their enemies and when David's kingdom is set up again and He and Messiah reign, men will seek the Lord in a greater way than ever before. Cp. Isa. 11:9.

f These verses (13-15) go into some detail about the restoration of Israel, at the time the throne of David and his kingdom will be set up again under the Messiah.

g Again—proving it is not the first time that captives of Israel have been brought from among the heathen (v 14). This refers to the 10 tribes as well as the others, so they have been gathered before as well as Judah. In fact, all the tribes were gathered after the Babylonian captivity, as seen in Ezra and Nehemiah. Cp. Isa. 11:10-12.

h Here the 10 tribes, to whom Amos was a prophet, are promised their own land—the land of Palestine, not a new promised land in another part of the world—and it will never be taken from them again.

* * *

Summary of Amos

Date and place: Written in Palestine about 824-810 B.C.

Author: Amos the prophet (1:1; 7:8; 8:1-2).

Theme: God's message of judgment upon various nations, Gentiles and Jews, because of their sins and rebellion against Him; the controversy between God and Israel; how Israel could avert judgment; and the final restoration of the nation under their Messiah.

Purpose: The prophet's main purpose is to show how God deals with sin, sending judgment upon all men who sin, whether Jews or Gentiles. He is careful to explain why judgment would come upon each nation. In particular He makes it clear to Israel that even though they are chosen and blessed as God's people, they would not escape His judgment. The prophet points out the backslidings of the nation and states in detail God's case against them. The whole house of Israel, not 10 tribes or 2 tribes only, were at that time facing complete destruction if they did not amend their ways (2:4–9:10). Regardless of these plain warnings of immediate judgment, Israel continued in sin and rebellion until it was necessary for God to keep His word concerning the destruction of the nation. Amos finishes his book with a note of encouragement: Israel was to be completely regathered and restored; and the nation was to be blessed under the Messiah (9:11-15).

Statistics: 30th book of the Bible; 9 chapters; 146 verses; 4,217 words; 28 commands; 31 questions; 2 promises; 117 predictions; 121 verses of prophecy; 8 unfulfilled verses of prophecy; 113 verses of fulfilled prophecy; and 35 distinct messages from God (1:2, 3, 6, 9, 11, 13; 2:1, 4, 6; 3:1, 11, 12, 13; 4:1; 5:1, 4, 16; 6:1; 7:1, 3, 4, 6, 8, 15, 17; 8:2, 4, 7, 9, 11; 9:1, 7, 13, 15).

AMOS NOTES CONTINUED

Busy Men Called (7:15)

It is noticeable that God chooses men who are busy-men occupied with some kind of calling in life

1 Amos from the flock (v 14-15)
2 Moses from the flock (Ex. 3)
3 Gideon from threshing wheat (Judg. 6:11)
4 Samuel from ministering to Eli (1 Sam. 2:18-36)
5 Saul while hunting his father's mules 1 Sam. 9)
6 David from the flock (1 Sam. 16)
7 Jeroboam from rulership over the house of Joseph (1 Ki. 11:28-40)
8 Elisha from plowing (1 Ki. 19:19)
9 Nehemiah while serving his king as a cupbearer (Neh. 1:11–2:10)
10 Daniel while serving as a eunuch in the palace of Nebuchadnezzar (Dan. 1:19)
11 Peter and Andrew from fishing (Mt. 4:18-20)
12 John and James from fishing (Mt. 4:21-22)
13 Matthew from the tax office (Mt. 9:9)
14 Paul from persecuting and killing saints (Acts 9:1-25)

10 Sins of Israel (8:4)

1 Swallowing up the needy (v 4)
2 Causing the poor to fail
3 So covetous and greedy as to begrudge the keeping of religious holy days of the new moons (v 5)
4 Longing for the weekly and other sabbaths to be over in order to sin (v 5-6)
5 Cheating by making the ephah smaller
6 Cheating by making the shekel heavier
7 Falsifying the balances by deceit
8 Taking advantage of the poor (v 6)
9 Taking over property of the poor by accepting their shoes as a sign of possession
10 Selling bad wheat for good wheat

I. Destruction of Edom (Jer. 49:7)

● 1 The vision of [a]Obadiah. Thus saith the Lord GOD [b]concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, [c]Arise ye, and let us rise up against her in battle.

2 Behold, [d]I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, [e]Who shall bring me down to the ground?

★ 4 [f]Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) [g]would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?

6 How are *the things* of Esau searched out! *how* are his hidden things sought up!

★■ 7 [h]All the men of thy confederacy have brought thee *even* to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; *they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 [i]Shall I not [j]in that day, saith the LORD, even destroy the [k]wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

II. Edom's unpardonable sin

10 ¶ [l]For *thy* violence against thy brother Jacob shame shall cover thee, and thou [m]shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

■ 13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

III. Edom in the day of the Lord

★■15 [*a]For the day of the LORD *is* near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

IV. Extermination of Edom

17 ¶ But [*b]upon mount Zion shall be deliverance, and there shall be [*c]holiness; and the house of Jacob shall [*d]possess their possessions.

18 And the house of Jacob shall be a fire,

---

a Obadiah, servant of Jehovah. 13 so-named:
  1 The prophet to Judah (v 1)
  2 A Judahite (1 Chr. 3:21)
  3 A man of Issachar (1 Chr. 7:3)
  4 A Benjamite (1 Chr. 8:38; 9:44)
  5 A Levite (1 Chr. 9:16)
  6 A Gadite (1 Chr. 12:9)
  7 A Zebulunite (1 Chr. 27:19)
  8 A prince of Judah (2 Chr. 17:7)
  9 A Levite (2 Chr. 34:12)
  10 A returning exile (Ezra 8:9)
  11 A priest (Neh. 10:3)
  12 A Levite of the exile (Neh. 12:24)
  13 Governor of Ahab's house (1 Ki.18:3-16)

b Concerning Edom, the enemy of this prophecy, as well as that of Joel 3:19. Cp. other prophecies against Edom (Isa. 34:5-17; Jer. 49:17-22; Ez. 25:12-14; 35:1-15).

c These are the words of the ambassador among the heathen—a call to war against Edom (v 1).

d 5 Facts About Edom:
  1 God had made her small among the heathen (v 2)
  2 She was greatly despised by others
  3 She was proud in heart (v 3)
  4 She thought herself secure in her rock stronghold—Sela or Petra
  5 She exalted herself as an eagle (v 4)

e Question 1. Next, v 5.

f 1st prophecy in Oba. (v 4, fulfilled). Next, v 7. This prediction concerns the defeat and destruction of Edom. Today Sela or Petra is a deserted place, and such it has been for many centuries. See ***Sela*** in Index.

g Questions 2-3. Next, v 8.

h 2nd prophecy in Oba. (v 7-10, fulfilled). Next, v 15.
  8 Predictions—Fulfilled:
  1 All the men of your confederacy have brought you to the border (v 7)
  2 The men that were at peace with you have deceived you, and prevailed against you
  3 They that eat your bread have wounded you
  4 The wise men of Edom will be destroyed (v 8)
  5 The mighty men will be dismayed (v 9)
  6 Every one will be cut off by slaughter
  7 Shame will cover you (v 10)
  8 You will be cut off forever

i Question 4. Last one in Obadiah.

j In that day—the day when these things will be fulfilled (v 8).

k Edom was long known for wisdom and its wise men (Jer. 19:7). Eliphaz of Job 4:1 was an example of such human wisdom. See the record of his discourses in the book of Job. Edomites were no doubt included in the reference to "the wisdom of all the children of the east country, " as a counterpart to the wisdom of Egypt (1 Ki. 4:30).

l 10 Reasons for Edom's Destruction:
  1 Violence against Jacob his brother (v 10)
  2 Was an enemy of Judah at the time of their destruction (v 11)
  3 Gave assent to the judgment on Judah (v 12)
  4 Rejoiced at Judah's downfall
  5 Spoke proudly in the day of distress of Judah
  6 Entered fallen Jerusalem as an enemy to take a spoil (v 13)
  7 Looked on the affliction of Judah in the day of calamity (disdainfully)
  8 Laid hands on the substance of Judah when they were defeated
  9 Stood at the crossways to kill those of Judah that would escape (v 14)
  10 Delivered up captives of Judah to be destroyed

m As a kingdom the Edomites were to be destroyed forever (v 10).

*a 3rd and last prophecy in Oba. (v 15-21), unfulfilled). See ***21 Predictions—Unfulfilled***, p. 1520.

*b Isa. 66:7-8; Zech. 12:10; Rom. 11:25-32.

*c See Zech. 14:20-21.

*d Joel 3:19-21; Amos 9:11-15.

* * *

f This must refer to Judah who possessed the south country (v 19).

g Saviors—deliverers, referring to the Messiah and His resurrected saints and the angels who will make up the armies of heaven at the battle of Armageddon, and who will deliver Israel (v 21; Isa. 63:1-6; Zech. 14:1-5, 14; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

h Christ will set up His kingdom over the house of Jacob and all nations forever (v 21; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 22, 27; Lk. 1:32-33; Rev. 11:15; 20:1-10).

of Esau for stubble, and they shall kindle in them, and devour them; and there [e]shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

V. Restoration of Israel

19 And [f]*they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of

* * *

jamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

21 And [g]saviours shall come up on mount Zion to judge the mount of Esau; and [h]the kingdom shall be the LORD'S.

* * *

Summary of Obadiah

Date and place: Written in Palestine about 899-795 B.C.

Author: Obadiah the prophet (v 1).

Theme: A vision concerning Edom being punished in the immediate future and also in the future day of the Lord, for her sin of mistreating Israel. Edom had ever been bitter against God's people; so He predicted the destruction of that nation in this prophecy and the eternal possession of their land by Israel.

Purpose: To demonstrate and predict once more the blessings and curses of the Abrahamic covenant—the promise to bless them that bless, and curse them that curse the descendants of Abraham (v 10-21 with Gen. 12:1-3).

Statistics: 31st book of the Bible; 1 chapter; 21 verses; 670 words; 1 command; 4 questions; no promises; 30 predictions; 12 verses of prophecy; 5 verses of fulfilled prophecy; 7 verses of unfulfilled prophecy; and 3 distinct messages from God (v 1, 7, 15).

OBADIAH NOTES CONTINUED

21 Predictions—Unfulfilled (Oba. 15)

1 The day of the Lord is near upon all the heathen (v 15)
2 As you have done to Judah so will it be done to you (v 15. Cp. v 10-14)
3 Your reward will return upon your own head
4 As you have drunk upon My holy mountain, so the heathen shall drink continually, and swallow down; and they shall be as though they had never been (v 16)
5 Upon Mount Zion will be deliverance (v 17)
6 There will be holiness
7 The house of Jacob will possess their possessions
8 The house of Jacob will be a fire (v 18)
9 The house of Joseph will be a flame
10 The house of Esau will be stubble, and they will kindle in them
11 They (the house of Israel) will devour them
12 None of the house of Esau will be left alive
13 They of the south (Judah) will possess the land of Esau (v 19)
14 They of the plain of Philistia will also be possessed by them
15 They will possess the fields of Ephraim
16 They will also possess the fields of Samaria
17 Benjamin will possess Gilead
18 The captivity of the hose of the children of Israel will possess the land of the Canaanites, even to Zarephath (v 20)
19 The captivity of Jerusalem, which is in Sepharad, will possess the cities of the south
20 Saviors will come up on Mount Zion to judge the mount of Esau (v 21)
21 The kingdom will be the Lord's

CHAPTER 1

I. Jonah's first commission (Jonah 1:1-2)

1 Now the [a]word of the LORD came unto [b]Jonah the son of Amittai, saying,

●■ 2 [c]Arise, go to [d]Nineveh, that great city, and [e]cry against it; for their wickedness is come up before me.

II. Jonah's disobedience and judgment
(Jonah 1:3-17; Mt. 12:38-42)
1. Disobedience: twofold going "down" from God

3 But Jonah rose up [f]to flee unto [g]Tarshish [h]from the presence of the LORD, and went down to [i]Joppa; and he found a ship going to Tarshish: [j]so [k]he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

2. The Lord's storm

★ 4 ¶ But [l]the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

3. The mariner's prayers (Ps. 107)

5 Then the [m]mariners were afraid, and cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

4. Jonah requested to pray

● 6 So the shipmaster came to him, and said unto him, [n]What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

5. Casting lots: Jonah chosen

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and [o]the lot fell upon Jonah.

6. Jonah's confession

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And [p]he said unto them, I *am* an Hebrew; and I [q]fear the LORD, the God of

---

a The word of Jehovah came to Jonah, the contents of which are stated in v 2 (v 1). The same message was repeated with little variation when the prophet was finally ready to obey (2:2). This or a like expression is found 7 times in the book (1:1; 2:10; 3:1, 3; 4:4, 9, 10).

b Jonah was a historical character (v 1; 2 Ki. 14:25)—the only man so-named in the O.T.—which adds to the fact that he was a type of Christ. The name is spelled Jonas in the N.T. (Mt. 12:39-41; 16:4; Lk. 11:29-32). Peter's father was named Jona or Jonas (Jn. 1:42; 21:15-17). Both Peter and Jonah (2 Ki. 14:25) came from Galilee, so the statement of the Pharisees in Jn. 7:52 is not true.

c 8 Commands in the Book of Jonah:
1. Arise, go to Nineveh (1:2)
2. Cry against it
3. Arise, call upon your God (1:6)
4. Take me up and cast me forth into the sea (1:12)
5. Arise, go to Nineveh (3:2)
6. Preach unto it the preaching that I bid you
7. Let man and beast be covered with sackcloth and cry mightily to God (3:8)
8. Let them turn every one from His evil way, and from the violence that is in their hands

d Nineveh was built by Asshur in the days following the flood of Noah (Gen. 10:11-12). It was the capital of Assyria, situated on the river Tigris, and was first called Nina, from the patron goddess of the city. Nineveh is the subject of both the books of Jonah and Nahum (1:2; 3:2-7; 4:11; Nah. 1:1; 2:8; 3:7). Zephaniah also makes predictions concerning the place (Zeph. 2:13). See 2 Ki. 19:36; Isa. 37:37; Mt. 12:41; Lk. 11:30-32.

e This illustrates the mercy of God. The God of Israel warns all men of their sinful ways, seeking to turn them from destruction. Jonah knew that his God was merciful and that is why he was fleeing; he did not want Him to show mercy to the enemies of his people. He wanted them destroyed (4:2), but it would be unlike God to fail or refuse to warn man of coming destruction and give him an opportunity to avoid it (v 2; Gen. 19:20-22).

f He arose to flee from God's presence and the place where He told him to go, thinking no doubt that if he did not warn Nineveh, God would destroy the inhabitants—the enemies of his people (v 3; 4:2).

g See 1 Ki. 10:22.

h Being in the presence of God is wonderful to one who loves Him, but a terrible thing if he is an enemy. Multitudes have longed for the presence of God, wanting to live in it all their days; but Jonah was willing to sacrifice this coveted place, and even give his life to save his people from Nineveh and the Assyrians. The fact is he did sacrifice his life trying to save them when he was thrown into the sea (v 12-15)—and right there he became a type of Christ. From the presence is found 3 times here (v 3, 10).

i Joppa, on the Mediterranean coast in north Philistia (v 3; Josh. 19:46; 2 Chr. 2:16; Ezra 3:7; Acts 9:36-42; 10:5-8, 23, 32; 11:5, 13).

j He paid the fare to get away from the presence of the Lord, but it was to cost him more than that before the journey was over. He was to pay with his life; and the cargo of the ship would be lost besides (1:5).

k See ***23 Acts of Jonah***, p. 1524.

l 15 Acts of God:
1. Commanded Jonah to go preach to Nineveh (1:2)
2. Sent out a great wind into the sea (1:4)
3. Prepared a great fish to swallow Jonah (1:16)
4. Spoke to the fish (2:10)
5. Commanded Jonah a second time (3:2)
6. Saw their works (3:10)
7. Repented of the evil
8. Refused to destroy Nineveh
9. Questioned Jonah (4:4)
10. Prepared a gourd (4:6)
11. Made it come up in a night, over Jonah (4:6, 10)
12. Prepared a worm to smite the gourd (4:7)
13. Prepared a vehement east wind (4:8)
14. Questioned Jonah (4:9)
15. Applied the lesson to Jonah (4:10-11)

m 10 Acts of the Seamen:
1. The mariners became afraid, so each one cried to his god (1:5)
2. They cast forth their wares into the sea to lighten the ship
3. Questioned Jonah (1:6)
4. Decided to cast lots (1:7)
5. Questioned Jonah (1:8)
6. Being exceedingly afraid, questioned Jonah again (1:10-11)
7. Rowed hard to save Jonah (1:13)
8. Prayed to Jehovah (1:14)
9. Cast Jonah into the sea (1:15)
10. Feared the Lord and made vows (1:16)

n Questions 1-7. Next, 3:9.

o The lot told them of the person, but not the case, so they appealed to Jonah again (1:7-8).

p He said, but he did not tell them the whole story (v 9 with 4:1-3).

q Had he truly feared Jehovah he would have obeyed Him (v 9).

✡ ✡ ✡

land.

7. The solution for the storm

10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What [r]shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

● 12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

8. Efforts to save Jonah: failure

13 Nevertheless the men rowed [a]hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

9. Jonah cast overboard: result

15 So [b]they [c]took up Jonah, and cast him forth into the sea: and the sea [d]ceased from her raging.

10. Blessing from Jonah's sin

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

11. God's prepared submarine

17 ¶ Now the LORD had prepared a great fish to [e]swallow up Jonah. And Jonah was in the belly of the fish [f]three days and three nights.

891 CHAPTER 2

1. Jonah's prayer

1 [g]Then Jonah prayed unto the LORD his God [h]out of the fish's belly,

2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; [i]out of the belly of [j]hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

5 The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life [k]from corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.

2. Sacrifice and vows

8 They that observe lying vanities [*a]forsake their own mercy.

9 [*b]But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

3. Ejection of Jonah

■ 10 ¶ [*c]And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

892 CHAPTER 3

IV. Jonah's second commission
1. Jonah's obedience

1 And the word of the LORD [*d]came unto Jonah the second time, saying,

●■ 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now

---

ent to God (v 11-12).

a They not only rowed hard, but they prayed fervently, hoping to save Jonah (v 13-14). It was impossible to win their battle though, because they were dealing with a stubborn backslider in the hands of God (v 4, 14-17).

b As a last resort they gave Jonah to the sea. They had done everything else they could but this; and since Jonah himself had told them this was the only way to escape, they finally agreed to do it. Then the raging sea became a great calm (v 15).

c Took up with reverence and care, as in Gen. 47:30; Ex. 28:12, 29.

d 10 Miracles in the Book of Jonah:
1 A great wind and tempest (1:4)
2 The lot falling on Jonah (1:7)
3 The great calm in the sea (1:15)
4 Jonah in the belly of the fish 3 days and 3 nights, and coming out alive (1:17)
5 The fish vomiting out Jonah
6 Jonah's resurrection from the dead (2:10; Mt. 12:40, notes)
7 A miracle of grace (3:5-10; 4:11)
8 Preparation of the gourd—making it a great vine to cover a man in one night (4:6, 10)
9 Preparation of the worm (4:7)
10 The vehement east wind (4:8)

e Jonah was not miraculously kept alive; he died when thus swallowed up. He became a true type of the death, burial, and resurrection of Jesus Christ. The as and so of Mt. 12:40 require the death and resurrection of Jonah in the type.

f The Heb. idiom three days can be used for any part of 3 days, but when the word nights is used with it the term can only mean 3 literal days and nights (v 17; Mt. 12:40).

g Then—when he found himself in the body of the whale and his soul in sheol (v 1).

h 16 Unusual Places to Pray:
1 At altars of animal sacrifices (Gen. 12:7-8; 13:4)
2 Walking in the open field (Gen. 18:23-33)
3 At a well (Gen. 24:12-14)
4 At a wrestling (Gen. 32:24-29)
5 On a talking ass (Num. 22:34)
6 In chains bound to a mill (Judg. 16:28-31)
7 On an ash pile (Job 2:8, 13; 3:1-26)
8 In the belly of a fish (Jonah 2:1)
9 In hell (Jonah 2:2; Lk. 16:19-31)
10 Standing in a river (Lk. 3:21-22)
11 In a wilderness (Lk. 5:15-16)
12 At a grave (Jn. 11:41-42)
13 On a cross (Lk. 23:34-46)
14 In a dungeon (Acts 27:23-35)
15 In a shipwreck (Acts 27:23-35)
16 Under an altar (Rev. 6:9-11)

i Jonah prayed from both places—the belly of the fish, and hell; for he was in both places, his soul being in hell between the time of his death and resurrection (v 1-2).

j Heb. sheol, the unseen world, the place of departed souls; not the grave where the body goes at death (v 2). See ***Hell*** in Index.

k This should be enough proof that Jonah was dead while in the fish's belly (v 6-7; Mt. 12:40, notes).

*a This means that those who worship idols forsake the mercy of God by their sin. Before mercy is shown sin must be confessed and put away (v 8; Pr. 28:13; 1 Jn. 1:9).

*b Jonah came back to consecration and obedience, and the Lord spoke to the fish to vomit him out (v 9-10).

*c Later Jonah's rapid thoughts and words while dying and coming back to life again, after 3 days and 3 nights, were written down by him, through inspiration (v 1-10).

*d The second time he was commissioned and sent to Nineveh (v 1; 1:2).

✡ ✡ ✡

days' journey.
★ 4 [f]And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

2. Repentance of Nineveh: mercy

5 ¶ [g]So the people of Nineveh believed God, [h]and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

● 8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 [i]Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ [j]And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

893 CHAPTER 4

V. Jonah's correction
1. Jonah's anger

1 But [k]it displeased Jonah exceedingly,

2. Jonah's complaint: answer

2 And [a]he prayed unto the LORD, and said, I pray thee, O LORD, [b]*was* not this my saying, when I was [c]yet in my country? Therefore I [d]fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, [*e]O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

■ 4 ¶ Then said the LORD, [*f]Doest thou well to be angry?

3. Jonah's home-made booth

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, [*g]till he might see what would become of the city.

4. God's goard: Jonah's gladness

6 And the LORD God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

5. God's worm: Jonah's sorrow

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind;

---

e A city of 3 days' journey, or 64 miles around (v 3-4). It was about 18 mi. long and 14 mi. wide—much larger than Babylon. It had walls about 100 ft. high and broad enough to allow 3 chariots abreast on it; and there were 1, 500 towers with fertile ground between them.

f 1st and only prophecy in Jonah (3:4); besides this there is the prophetic type of the death and resurrection of Jesus Christ (Mt. 12:40, notes). The prophecy here was conditional, to□be fulfilled if the people did not repent. Had it been unconditional no mercy would have been shown; and perhaps God would have even overthrown the city without notice or warning. Had no mercy been intended should the people repent, then no preaching would have been necessary. Nineveh could not have believed God with no word of God to believe, for faith comes by hearing and hearing by the word of God (Rom. 10:17).

g This was just what Jonah feared would take place—that God would be merciful and spare the city (v 5; 4:1-3). Christ Himself referred to the right attitude of the people of Nineveh (Mt. 12:41; Lk. 11:30-32).

h 6 Things Nineveh Did to Obtain Mercy:
1 Believed God (v 5)
2 Proclaimed a fast
3 Put on sackcloth, from the least to the greatest
4 The king laid aside his robe, covered himself, and sat in ashes (v 6)
5 A decree was made by the nobles that no man or beast should eat food or drink water, that all should be covered with sackcloth, and that everyone should cry mightily to God (v 7-8)
6 It was also decreed that all men should turn from their evil way and violence (v 8)

i Question 8. Next, 4:2.

j As usual God saw the works of repentance and turning from sin on the part of the (changed His mind) about destroying the city. He spared it (v 10; 4:11).

k It displeased Jonah exceedingly when Nineveh repented and God spared its 120, 000 inhabitants (v 1). In fact, he became angry instead of appreciating the fruitful ministry the Lord had given him.

a What good was his prayer? A man who is angry at the mercy and pleasure of God does not need to expect his prayers to be answered. Think of it! A man who had caused 120, 000 people to become converted to God and His will became angry because his ministry was fruitful! This shows only one thing—that Jonah was deeply patriotic and put this above the souls of men and the will of God.

b Question 9. Next, v 4.

c This shows that he had settled it in his mind not to go to Nineveh when God called him in his own country (v 2).

d 4 Reasons Jonah Fled Toward Tarshish:
1 God is a gracious God (v 2)
2 He is merciful
3 He is slow to anger
4 He repents or changes His mind not to destroy men when they turn from sin to righteousness. Applying this to Nineveh Jonah concluded that it would not benefit Israel for the Ninevehites to repent and turn to God, for God was going to use□them to punish Israel.

*e Think of a man becoming so angry at saving 120, 000 people from death and destruction—his own converts—and so angry at the goodness of God that he would pray to die!

*f Question 10. Next, v 9.

*g He was still hoping that God would destroy the city and his 120,000 converts. He could only wait and see what God would do. In the meantime his anger continued unabated; the story ends with him still being angry (v 6-11). The only bright spot in Jonah's upset world was the gourd vine to give him shade (v 6). Then God sent a worm to remove it in a night so it withered (v 7). Afterward the east wind blowing vehemently and the sun beating down upon the prophet's head became a trial to him. He fainted and again wished to die (v 8). God came to him while in his fainting state and asked him again if he thought he was justified in being angry for the gourd. Jonah answered that it was well for him to be angry, even to death (v 9). Then Jehovah drove the point home to him, reasoning that if he had been merciful and pitied the gourd for which he had not labored, neither made it to grow—something which came up in one night and perished in another—that he should at least be satisfied with God having compassion and mercy on a great city to spare the many inhabitants and their stock (v 10-11).

✡ ✡ ✡

he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

6. Jonah's lesson

■ 9 And God said to Jonah, [h]Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death.

pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

i The final end of the story is not recorded. It is not known how long he remained angry, whether he ever overcame this feeling, or how long Nineveh remained in a state of faith to God. The answer to these and other questions wait for eternity to make clear. Many good lessons are possible by a careful application of the facts of this book to our lives. We can all profit by the mistakes of Jonah and learn to be patient and merciful to our fellowmen, to do God's work without being forced to do it, and to appreciate life and all it holds without living in anger until death, as Jonah contended was well to do in his case (v 9-11). (Sixscore thousnd=120,000).

Summary of Jonah

Date and place: Written in Palestine about 853-824 B.C.

Author: Jonah (1:1; 2:1; 4:1; 2 Ki. 14:23-27; Mt. 12:39-41; 16:4; Lk. 11:29-30).

Theme: The book is a story of a bigoted Jew who, after being chastened by the Lord for disobedience, preached to and converted the whole city of Nineveh.

Purpose: To show why the destruction of Nineveh and the Assyrian empire was delayed by God for almost a century; to illustrate the fact that God's mercy and salvation are for both Jews and Gentiles who will repent and turn to Him; and to typify and illustrate the death, burial, and resurrection of Jesus Christ, as seen in notes q-s, Mt. 12:40.

Statistics: 32nd book of the Bible; 4 chapters; 48 verses; 1, 321 words; 8 commands; 12 questions; no promises; 1 verse of fulfilled prophecy; and 6 distinct messages from God (1:2; 2:10; 3:2; 4:4, 9, 10).

JONAH NOTES CONTINUED

23 Acts of Jonah (1:3)

1 He paid the fare (1:3)
2 Went down into the ship from the presence of the Lord
3 Lay down (1:5)
4 Went to sleep
5 Made confession (1:8-9)
6 Made his choice to die instead of obeying God (1:12)
7 Prayed out of the fish's belly (2:1-9)
8 Fainted and died (2:7; Mt. 12:40, notes)
9 Remembered the Lord (2:7)
10 Renewed his consecration after being resurrected (2:7-9; Mt. 12:40, notes)
11 Arose, and went to Nineveh (3:3)
12 Began to enter the city (3:4)
13 Cried and said, Yet forty days and Nineveh will be overthrown
14 Was displeased and angry at God's mercy (4:1)
15 Prayed and begged to die (4:2)
16 Went out of the city (4:5)
17 Sat on the east side of the city
18 Made a booth
19 Sat under it in the shadow
20 Became exceedingly glad for the gourd (4:6)
21 Fainted (4:8)
22 Wished himself to die
23 Justified himself (4:9)

* * *

CHAPTER 1

I. God's case against Judah and Israel (Mic. 1:1–2:13)

1. Title, author, subject and historical background (2 Ki. 15-20; 2 Chr. 26-32)

● 1 The [a]word of the LORD that came to [b]Micah the Morasthite [c]in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw [d]concerning Samaria and Jerusalem.

2. Second coming of Messiah

★■ 2 [e]Hear, all ye people; [f]hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.

3. Sins of Judah and Israel

5 For the transgression of Jacob *is* all this, and for the [g]sins of the house of Israel. [h]What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

4. Captivity of Israel to Assyria (2 Ki. 17)

★ 6 [i]Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the [j]hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

5. Lamentation for Israel

8 Therefore [k]I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her [l]wound *is* incurable; for it is come unto Judah; [m]he is come unto the gate of my people, *even* to Jerusalem.

● 10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

● 11 [n]Pass ye away, thou inhabitant of Saphir, [o]having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Bethezel; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good: but evil came down [*a]from

---

[a] Micah also claimed that the word of the Lord came to him, thus following the prophetic formula of the minor prophets with but few exceptions (v 1. Cp. Hos. 1:1; Joel 1:1; Amos 1:1-3; Jonah 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1). Several spoke of the burden or vision (Oba. 1; Nah. 1:1; Hab. 1:1; Mal. 1:1).

[b] Micah, who is like Jehovah. See 7 Men Called "Micah" in Scripture, note f, Judg. 17:1.

[c] Micah was a contemporary of Isaiah in Judah, and of Amos and Hosea in Ephraim in the days of Jotham, Ahaz, and Hezekiah (1:1; Isa. 1:1; Hos. 1:1; Amos 1:1).

[d] Micah was a prophet of Judah to both Ephraim and Judah—Samaria and Jerusalem (v 1). He was from Mareshah or Moresheth-gath (v 1, 15), between Judah and Philistia.

[e] 1st prophecy in Mic. (1:2-4, unfulfilled). Next, v 6.

3 Predictions—Unfulfilled:

1 The Lord will come forth out of His place (1:3)
2 He will come down and tread upon the high places of the earth
3 The mountains will melt under Him, and the valleys shall be cleft as wax before a fire, and as waters that are poured down a steep place (1:4; Zech. 14:4)

[f] 20 Commands in the Book of Micah:

1 Hear, all you people (1:2)
2 Hearken, O earth, and all therein
3 Declare it not in Gath (1:10)
4 Weep not at all
5 Roll yourself in the dust in the house of Aphrah
6 Pass away, inhabitant of Saphir (1:11)
7 Bind the chariot to the swift beast, inhabitant of Lachish (1:13)
8 Make yourself bald (1:16)
9 Poll for your delicate children
10 Enlarge your baldness as the eagle
11 Arise and depart (2:10)
12 Hear, O heads of Jacob (3:1, 9)
13 Arise and thresh, O daughter of Zion (4:13)
14 Gather yourself in troops, O daughter of troops (5:1)
15 Hear now what the Lord says (6:1)
16 Arise, contend before the mountains
17 Let the hills hear your voice
18 Hear, O mountains, the Lord's controversy with Israel (6:2)
19 Rejoice not against me, my enemy (7:8)
20 Feed Your people with Your rod (7:14)

[g] The general sins of both houses of Israel concerned the idolatrous places and worship in Samaria and Jerusalem (v 3).

[h] Questions 1-4. Next, 2:7.

[i] 2nd prophecy in Mic. (1:6-16, fulfilled). Next, 2:3.

17 Predictions—Fulfilled:

1 I will make Samaria a heap (1:6)
2 I will pour down the stones thereof into the valley
3 I will discover the foundations thereof
4 All the graven images will be beaten to pieces (1:7)
5 All the hires (harlots) thereof will be burned with fire
6 All the idols will I lay desolate
7 They will return to the hire of a harlot
8 I will wail and howl (1:8)
9 I will go stripped and naked
10 I will make a wailing like the dragons, and the mourning as the owls
11 He (the Assyrian invader) is come to the gate of Jerusalem (1:9)
12 He will receive of you his standing (1:11)
13 You will give presents to Moresheth-gath (1:14)
14 The houses of Achzib will be a lie to the kings of Israel
15 I will bring an heir to you, O inhabitant of Mareshah (1:15)
16 He will come unto Adullam the glory of Israel
17 You will go into captivity (1:16)

[j] A term for the hire of a harlot. Much wealth was made in idolatry through harlotry in connection with the worship of idols, many women being consecrated to give themselves for this kind of hire (v 7).

[k] The prophet took up wailing because of the invader and the destruction of Judah and Jerusalem (v 8-16).

[l] This expresses the fact that nothing could prevent her utter ruin, inasmuch as the nation had utterly filled up her measure of iniquity (v 9).

[m] Referring to the Assyrian invader who destroyed the 10-tribe kingdom and then came against Jerusalem, but was destroyed by an angel without taking the city (2 Ki. 17-19; Isa. 36-38).

[n] That is, go into exile (v 11).

[o] These statements (v 11-16) picture the Assyrians terrorizing, destroying, and taking into captivity many of the places outside Jerusalem and in Philistia.

[*a] It was from the Lord in the sense that He had decreed the punishment of these places for rebellion against Him and His people in Jerusalem. God spoke of the Assyrian as being the rod of His chastening of certain nations whom He desired to punish (Isa. 10:5-19; 36-37)

● 13 O thou inhabitant of Lachish, bind the chariot to the swift beast: [c]she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moreshethgath: the houses of Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring [d]an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

● 16 [e]Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

895

CHAPTER 2

6. Seven sins of all Israel

■ 1 Woe to them that [f]devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress a man and his house, even a man and his heritage.

7. Judgment on all Israel

★ 3 [g]Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time *is* evil.

8. Lamentation for Israel

4 ¶ In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath he removed *it* from me! turning away he hath divided our fields.

■ 5 Therefore thou shalt have none that shall [h]cast a cord by lot in the congregation of the LORD.

9. Sins and judgment on Jacob

6 [i]Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named the house of Jacob, [j]is the spirit of the LORD straitened? *are* these his doings? [k]do not my words do good to him that [l]walketh uprightly?

8 [m]Even of late my people [n]is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

■ 9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

★●10 [a]Arise ye, and depart; for this *is* not *your* rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man walking [*b]in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

10. Second coming of Messiah

12 ¶ [*c]I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 [*d]The breaker is come up before them: [*e]they have broken up, and have passed

---

and walls of Jerusalem and then he was stopped by a supernatural intervention of God (Isa. 36-37).

c Lachish was one of the best fortified cities of Judah, and one of the last to fall to the Assyrians who took all the defensed cities before going against Jerusalem. It is spoken of here as the beginning of the sin of the daughter of Zion. In what way is not stated. Lachish was even a source of the sins of the 10 tribes, and their transgressions were found in her (v 13).

d This was Sennacherib, whom God appointed as heir to the inhabitant of Mareshah (v 15).

e Making the head bald in mourning was forbidden under the law (Dt. 14:1), but since Judah had become like the heathen, she might as well mourn like them (v 15).

f See ***7 Sins of Israel***, p. 1532.

g 3rd prophecy in Mic. (2:3-6, fulfilled). Next, v 10.

10 Predictions—Fulfilled:
1 Against this family (of Israel) do I devise an evil, from which you will not remove your necks (2:3)
2 Neither will you go haughtily to escape this calamity
3 In that day one will take up a parable against you (2:4)
4 You will lament with a doleful lamentation
5 You will say, We are utterly spoiled
6 He has changed the portion of my people
7 How has he removed it from me
8 Turning away he has divided our fields
9 You will have none that will cast a cord by lot in the congregation (2:5)
10 They will not prophesy to them (2:6)

h This refers to a custom by which the land around a village was divided by lot to the various families each year. The word cord refers to the portion of land marked out by it (v 5).

i The people and false prophets had forbidden Micah to prophesy. Referring to this prohibition God forewarned them of the consequences (v 6).

j Questions 5-7. Next, 3:1.

k It is always true that God's words are acceptable with and do good to those who walk uprightly; but to those who sin they are words of condemnation and even eternal punishment.

l 7 Blessings to Those Who Walk Uprightly:
1 Salvation (Ps. 7:10; Pr. 28:18)
2 Live in God's presence (Ps. 11:7)
3 Abide in God's tabernacle (Ps. 15:2)
4 All good things (Ps. 84:11)
5 A buckler (Pr. 2:7)
6 A sure walk (Pr. 10:9)
7 Good (2:7)

m Israel had sinned against God from the days of the 12 sons of Jacob until this time, more or less; so here they were accused again of being the enemy of Jehovah and not His friend. Their continual sins were sufficient proof of their hatred of right, and of being His enemy (v 8).

n See ***5 Sins of Israel,*** p. 1532.

a 4th prophecy in Mic. (2:10-13; v 10 fulfilled; v 12-13 unfulfilled). Next, 3:6.

1 Prediction—Fulfilled:
I will surely destroy, even with a great destruction (2:10)

7 Predictions—Unfulfilled:
1 I will surely assemble all of Jacob (2:12)
2 I will surely gather the remnant of Israel
3 I will put them together as the sheep of Bozrah, as the flock in the midst of their fold
4 They will make great noise by reason of the multitude of men
5 The breaker is come up before them (2:13)
6 They have broken up, and have passed through the gates
7 Their king will pass before them, and the Lord ahead of them

*b See ***Lying Spirit of Falsehood***, p. 1532.

*c Here we have another prophet predicting the gathering of Israel from among the nations in the days of the 2nd coming of the Messiah (v 12). The prophecy concerns all of thee, meaning all of the tribes of Israel, all of Jacob, and not only a few of Judah. All were to be brought back to their own land, into one fold. See ***Future Regathering of Israel***, p. 1247.

*d See ***The Breaker***, p. 1532.

*e After the breaker comes up before them to destroy them, after Jerusalem is taken and half the city has gone into captivity, their king shall pass before them, and the LORD on the head of them.

896 CHAPTER 3

II. Prophecy to rulers of Israel
1. Their eight sins

● 1 And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [*f]*Is it* not for you to know judgment?

2 [*g]Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

2. Abandoned by God

▲ 4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

3. Judgment on the prophets

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that [*h]bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

★ 6 [*i]Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God.

4. Micah contrasted with the
false prophets of Mic. 3:5-7

8 ¶ [*j]But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

5. Eight sins of the leaders

house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The [b]heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, [c]*Is* not the LORD among us? none evil can come upon us.

6. Complete destruction of
Jerusalem and the temple

★ 12 [d]Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

897 CHAPTER 4

III. Millennial restoration (cp. Isa. 2:1, refs.)
1. Extent and supremacy of Messiah's kingdom

★■ 1 [e]But in the [f]last days it shall come to pass, *that* [g]the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and [h]people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for [i]the law shall go forth of Zion, and the word of the LORD from Jerusalem.

2. Universal peace (Isa. 2:1-4)

3 ¶ And he shall [j]judge among many people, and rebuke strong nations afar off; and they shall beat their swords into [k]plowshares, and their spears into pruninghooks: [l]nation shall not lift up a sword against nation, neither shall they learn war any more.

3. Universal prosperity (Zech. 3:10)

4 [m]But they shall sit every man under his

---

their own King, the Messiah, will come suddenly and lead them to victory over the breaker—the Antichrist. The Messiah will then reign over the house of Jacob, and of His kingdom there will be no end (Zech. 14:1-5, 14; Lk. 1:32-33; 2 Th. 1:7-10; 2:8-12; Jude 14-15; Rev. 11:15; 19:11-21; 20:1-10).

[*f] Question 8. Next, v 11.

[*g] See ***21 Sins of Israel***, p. 1532.

[*h] Alluding to idolatrous practices of the heathen around the altars of Baal—biting an olive in their mouths and crying peace, of which the olive was a symbol (v 5).

[*i] 5th prophecy in Mic. (3:6-7, fulfilled). Next, v 12.
5 Predictions—Fulfilled:
1 You will have such darkness that you will not be able to divine (3:6)
2 The sun will go down upon your prophets, and the day will be dark over them
3 Then the seers will be ashamed (3:7)
5 There will be no message from God through any of them

[*j] Contrasting the utter darkness and lack of messages from God on the part of the false prophets, Micah declared that he was full of power by the Holy Spirit, and of judgment and might, to declare the sins of his people (v 8).

[a] The heads of the house of Jacob is a term found 2 times in this book—both in this chapter (3:1, 9. Cp. v 11).

[b] 3 Sins of the Ruling Classes (v 11):
1 Judges judge for reward
2 Priests teach only for hire
3 Prophets divine only for money
All three classes were to be supported, but they were to judge for the sake of justice, teach without a fee for everything taught, and prophesy without charging for every prediction or counsel offered anyone from God.

[c] Question 9. Next, 4:9.

[d] 6th prophecy in Mic. (3:12, fulfilled). Next, 4:1.
3 Predictions—Fulfilled:
1 Zion will be plowed as a field (3:12)
2 Jerusalem will become heaps
3 The mountain of the Lord's house will be as the high places of the forest
This was also predicted by Jeremiah. Cp. Jer. 26:18.

[e] 7th prophecy in Mic. (4:1-13; v 9-10 fulfilled; v 1-8, 11-13 unfulfilled). Next, 5:1.
6 Predictions—Fulfilled:
1 Judah will cry aloud because she has no king, or counselor (4:9)
2 She will be like a woman in travail (4:9-10)
3 You will be driven out into the open field (4:10; 2 Ki. 25:4-5)
4 You will be carried to Babylon (4:10)
5 You will be delivered from Babylon (4:10; Ezra and Nehemiah)
6 There the Lord will redeem you from the hand of your enemies (4:10; Ezra 1)
See ***23 Predictions—Unfulfilled***, p. 1533.

[f] See ***Last*** in Index.

[g] God has always been a mountaineer. Both His capitals will be mountain cities—the heavenly city and the earthly Jerusalem (v 1; Isa. 1:2-4; Rev. 21:9-27). See ***Mountains*** in Index.

[h] Isa. 2:2-4; Zech. 8:23; 14:16-21.

[i] The civil and religious laws (v 2; Isa. 2:2-4; Zech. 14:16-21).

[j] Rule and pass judgment (v 3; Ps. 2:5, 9; 72:8, 11; 82:8; 96:13; 110:5-6; Isa. 11:3-5; 51:5; Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10).

[k] Isa. 2:4; Joel 3:10.

[l] Universal peace and prosperity (v 3; Isa. 2:2-4; Zech. 14:16-21).

[m] See 1 Ki. 4:25; Zech. 3:10. This expression is an old Heb. idiom for prosperity.

✡ ✡ ✡

make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

4. Universal religion (Mal. 1:11)

5 For all people will walk every one in the name of his god, and [n]we will walk in the name of the LORD our God for ever and ever.

5. Restoration of Israel to an eternal nation under the Messiah (2 Sam. 7)

■ 6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And [a]I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

6. Babylonian captivity first

9 [b]Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? [c]for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

(Joel 3, Zech. 14, Rev. 19-20)

11 ¶ Now [d]also many nations are gathered against [e]thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But [f]they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

● 13 [g]Arise and thresh, O daughter of Zion: for [h]I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

898 CHAPTER 5

8. First advent of Messiah and his redemptive work first necessary as a guarantee for eternal restoration

★● 1 [i]Now gather thyself in troops, O [j]daughter of troops: he hath laid siege against us: [k]they shall smite the [l]judge of Israel with a rod upon the cheek.

2 But thou, [m]Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* [*n]out of thee shall he come forth unto me *that is* to be [o]ruler in Israel; [p]whose goings forth *have been* from of old, from everlasting.

9. Israel to be given up until her national repentance

3 [q]Therefore will he give them up, until the time *that* [r]she which travaileth hath brought forth: then the remnant of his brethren shall

---

peoples and worship the same God forever; so the idea of all nations walking after their own gods is simply emphasizing the consecration of Israel to Jehovah eternally. Israel who has been prone to walk after every other god but Jehovah, will then be steadfast in Him alone (v 3).

a 4 Great Events of v 6-8:
  1 Regathering of Israel from all nations to their own land (v 6)
  2 Making a great nation of the regathered Jews (v 7)
  3 Christ reigning over Israel eternally (v 7; Isa. 9:6-7; Ez. 43:7; Dan. 2:44-45; 7:13-14; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 20:1-10)
  4 The capital of the eternal kingdom in Zion and Jerusalem (v 8; 4:1-5; Isa. 2:2-4; Jer. 3:17; Ez. 47; Zech.14:9,16-21)
The Babylonian captivity was to come before all this (v 9-10).

b Questions 10-12. Next, 6:3.

c The reason for these birth pangs was her utter defeat and destruction by Babylon. This was fulfilled to the letter in the taking of Jerusalem by Nebuchadnezzar in 616 B.C.

d See ***Battle of Armageddon***, p. 1533.

e Emphasizing the fact of Israel being the only nation that will be cooperating with Christ in the battle of Armageddon. These nations will be gathered against thee (the Jews) and against Jerusalem (Zech. 14:3, 14-15).

f See ***Mobilization in Ignorance***, p. 1533.

g Earthly Israel is here commanded to arise and thresh, meaning to arise and conquer the mighty nations under the Antichrist. This again confirms the fact that only Israel will be on Christ's side in the battle of Armageddon (v 13; Zech. 14:14).

h See ***5 Great Latter-Day Truths***, p. 1533.

i 8th prophecy in Mic. (5:1-15; v 1-2 fulfilled; v 3-15 unfulfilled). Next, 6:13. See ***8th Prophecy in Micah***, p. 1532.

j Judah is here called daughter of troops because of her bands of men employed in highway robbery and bloodshed (v 1; 2:8; 3:2). The word troops is almost always used of such bands. Now they are called to resist the inroads of the invader entering Palestine and making war. The invader referred to was the Roman general who destroyed Jerusalem in A.D. 70 (v 1; Lk. 21:20-24). This was the only power that laid siege to Jerusalem in the days of the first advent of the Messiah, when He was smitten on the cheek (v 1; Mt. 27:30).

k They—the mockers and persecutors of the Messiah, both Jews and Romans (v 1; Mt. 26:67; 27:30).

l Christ will not only be the Judge of Israel, but of all men (v 1; Mt. 25:31-46; Acts 17:31).

m Bethlehem was to be the birthplace of the Messiah (v 2); this was literally fulfilled (Mt. 2:1).

*n The Messiah was to come from Judah (v 2; Gen. 49:10); this was also literally fulfilled (Mt. 1:1-18; Lk. 3:23-38; Heb. 7:14; Rev. 5:5).

o Christ will be the eternal Ruler of Israel and all other nations (v 2; Isa. 9:6-7; Ez. 43:7; Dan. 7:13-14; Zech. 14:1-5, 9, 16-21; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5). Already there has been a period of nearly 2,000 years between His coming from Judah as man, and His coming from heaven to be the Ruler of Israel and others. There are many scriptures that plainly teach the two comings of the Messiah—once to be born and to die for the redemption of men, and again as the King to rule (v 2; Isa. 9:6-7; 52:13-15; 61:1-2; Zech. 9:9-10).

p The person who was to be born in Bethlehem of the tribe of Judah of the nation of Israel was to be God—an eternal Being whose going forth have been from of old, from everlasting (5:2; Isa. 9:6-7; Jn. 1:1-3, 14; Heb. 1:8; Rev. 1:8; 2:8; 22:13). As man He had a beginning, was begotten, and was brought into being; but as God He had no beginning, was not begotten, and did not come into being (note f, Acts 13:33).

q Therefore, in view of the rejection of the Judge of Israel at His first advent, as in v 1-2, He will give them up (reject and disperse them as a nation; Lk. 21:20-24) until the time that she which travails (when Israel travails for herself and is born again in a day at the 2nd advent of Christ; Isa. 66:7-8; Zech. 10:12–13:1; Rom. 11:25-29) has brought forth: then the remnant (who have not yet been gathered from all nations) of His (the Messiah's) brethren shall return (be gathered; Isa. 11:10-12) unto the children of Israel who have already been gathered and converted (v 3).

r See ***Travail of Israel***, p. 1533.

✡ ✡ ✡

10. Israel to be delivered from the Antichrist by the Messiah at His second coming (Isa. 14:3-23; 63:1-5; Joel 2:1–3:17; Zech. 14:1-15; Mt. 25:31-46; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)

4 ¶ And [a]he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and [b]they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the peace, when [c]the Assyrian shall come into our land: and when he shall [d]tread in our palaces, [e]then shall we raise against him seven shepherds, and eight principal men.

6 And [f]they shall waste the land of Assyria with the sword, and [g]the land of Nimrod in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

11. Israel to be restored at the return of the Messiah (Mt. 24:31; Isa. 11:11, refs.)

7 And the [h]remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

saith the LORD, that I will [j]cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

899

CHAPTER 6

IV. Jehovah's past and present controversy with Israel (Mic. 6:1–7:6)
1. Call to the mountains, hills, and people (cp. Ez. 6:2-3; 35:12; 36:1-8; 38:8)

●■ 1 Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

● 2 Hear ye, O mountains, the LORD'S controversy, and ye strong foundations of the earth: for the LORD hath a controversy with [*a]his people, and he will plead with Israel.

2. Controversy with the people: sins and judgment

3 O my people, [*b]what have I done unto thee? and wherein have I wearied thee? testify against me.

---

a He—the Messiah, shall stand and feed . . . and be great unto the ends of the earth (v 4). This man shall be the peace (the preserver of Israel) when the Assyrian (the Antichrist) comes into our land and treads in our palaces (v 5).

b They—Israel, His flock.

c Antichrist is called the Assyrian, for he will come from the territory Assyria ruled over in ancient times (v 5). For this same reason he can be called the king of Babylon (Isa. 14), the Syrian (Dan. 11:35-45), the Roman prince that shall come (Dan. 9:26-27), and the Grecian (Zech. 9:13). He will come from the territory ruled by Assyria, Babylon, Greece, Syria, and Rome. In the days of Micah and Isaiah the Assyrians had the great empire of Bible lands, so the future Antichrist could rightly be termed the Assyrian. The fact of a latter-day fulfillment of v 3-15 confirms that whoever the Assyrian will be, he will fulfill these scriptures in the day that:

1 She which travails has brought forth the man-child and herself (v 2)
2 The remnant of Israel will be gathered to those that have already been gathered from the nations
3 The Messiah will become great to the ends of the earth (v 4)
4 The Messiah will be the peace of Israel and preserve her (v 5)
5 Israel will be victorious over all her enemies (v 5-6)
6 The Messiah will deliver Israel from the Assyrian when he comes into their land (v 6)
7 The remnant of Jacob will be in the midst of many nations, like an all-powerful lion among sheep (v 7-8)
8 The enemies of Israel will be cut off (v9)
9 The horses, chariots, and strongholds will be destroyed (v 10-11)
10 Witchcraft and image worship will be

vengeance will be executed upon the heathen (v 11-15)

d The Assyrians in the days of Micah, Isaiah, and Hezekiah did not tread in the palaces of Judah, so this treading refers to that of the future Antichrist when he will take over all of Palestine, Jerusalem, and even the future Jewish temple at Jerusalem (v 5; Dan. 9:27; 11:40-45; Mt. 24:15; 2 Th. 2:3-4; Rev. 11:1-2).

e Then, when Antichrist enters Palestine, shall we (Israel) raise against him seven shepherds and eight principal men (v 5). Just who these shepherds and principal men will be is not revealed, but in that day the prediction will be literally fulfilled.

f Whoever they are they will be leaders taking the army of Israel to victory over the Antichrist. Furthermore, they will be under the Messiah who will deliver Israel from the Assyrian when he comes into the land of Palestine (v 6).

g Both Assyria and the land of Nimrod (Babylon) will be defeated in that day by the Messiah and His 15 leaders—He, the Messiah, will deliver us (v 6).

h The remnant of Jacob will be feared among the Gentiles when the world will know the result of Armageddon and realize that Christ is with Israel, restoring them as a nation and taking over the kingdoms of this world (Rev. 11:15). The remnant will be like a lion in a flock of sheep—a beast that could devour if he so desired; otherwise, they will be like dew and showers of rain to the Gentiles (v 7-8). The enemies of Israel will be cut off in those days, as well as all idols and pagan worship (v 9-15).

i In that day—of the battle of Armageddon and the establishment of the kingdom of David by the Messiah (v 10; 4:1-5).

j This refers to war horses and weapons (v 10), all idolatrous cities (v 11), witchcraft and soothsayers (v 12), graven images and their worship (v 13-15). It was provided in the law of Moses that all cities of idolatry should be destroyed (Dt. 13).

*a His people—Israel. God entered into a controversy with the whole nation, not with Judah only, or with the 10 tribes only (v 1-2); and He mentioned their sins as well as the judgments which were yet to come, because of continued iniquities (6:3–7:6).

*b Questions 13-14. Next, v 6.

✡ ✡ ✡

of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and [d]Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what [e]Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ [f]Wherewith [g]shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

3. Controversy with the city: sins and judgment

9 The LORD'S voice crieth unto the city, and *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ [h]Are there yet the treasures of wickedness in the house of the wicked, and the scant measure *that is* abominable?

11 Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

★ 13 [i]Therefore also [j]will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the [k]statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

900

CHAPTER 7

4. Israel completely desolate of righteousness

1 [a]Woe is me! for I am as when they have gathered the summer fruits, as the grapegleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit.

2 The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.

---

so constantly opposed to Him and His way of life, which was really to their best good—God gave His side of the story:
1 I brought you up out of Egypt (v 4)
2 I redeemed you from the house of slavery and hard bondage
3 I sent Moses, Aaron, and Miriam before you to bring you into this wonderful land (v 5)
4 I protected you from the curses of Balaam and suffered him not to harm you
5 I gave you a true revelation of Myself and My way of life. I made it clear that I do not require costly sacrifices to atone for sin (v 6-7)
6 I did not require your firstborn for forgiveness of your sins, nor any fruit of your body for the sin of your soul
7 I showed you the righteous principles of life—what is good; and all I require is for you to do justly, love mercy, and walk humbly before Me
8 I revealed My laws and penalties so that you could know them and the One who has meted out punishment
9 I cannot but demand just weights and measures, and hold every man accountable for his sins, punishing you with sickness, desolation, war, and calamity because of them (v 10-15)
10 You keep the statutes of Omri and the works of Ahab, and walk in their wicked counsels instead of obeying Me and My laws (v 16)

d It is noticeable that God Himself classed Miriam as one of the 3 great leaders of Israel when he brought them out of Egypt (v 4. Cp. Ex. 15:20-21; Num. 12:4, 10, 15; 20:1; 26:59; 1 Chr. 6:3).

e See ***Balaam*** in Index.

f Questions 15-21. Next, 7:10.

g 6 things God does not require in coming before Him and being accepted by Him:
1 Bowing self before Him (v 6)
2 Coming with burnt offerings
3 Bringing thousands of animals to Him
4 Offering Him 10,000 rivers of oil (v7)
5 Giving the firstborn for transgression
6 Giving the fruit of the body for the sin of the soul

3 Things God Does Require:
1 Every man to do justly (v 8)
2 To love mercy
3 To walk humbly before Him

h 10 Sins of Israel:
1 Storing up treasures of wickedness (v9)
2 Scant measures (v 10)
3 Wicked balances (v 11)
4 Deceitful weights
5 Violence (v 12)
6 Lies
7 Deceits
8 Keeping statutes of Omri (v 16)
9 Keeping works of Ahab
10 Walking in their counsels

i 9th prophecy in Mic. (6:13-16, fulfilled). Next, 7:7.

7 Predictions—Fulfilled:
1 I will make you sick in smiting you and making you desolate for your sins (6:13)
2 You will not be satisfied, but will live in unrest (6:14)
3 You will live in downheartedness
4 You will have business failure
5 You will be put to the sword
6 You will have crop failure (6:15)
7 You will bear the reproach of My people (6:16)

j 8 Judgments for Sin:
1 Sickness (v13)
2 Desolation
3 Unrest (v 14)
4 War
5 Downheartedness
6 Business failure
7 Crop failure (v 15)
8 Reproach (v 16)

k See 1 Ki. 16:25-34; 21:25-26.

a 16fold Moral State of Israel:
1 Woe is me! I am as when they have gathered summer fruits (ready to perish quickly, v 1)
2 I am as the grape-gleanings of the vintage (only a few left, and those not fit to eat)
3 The good man is perished (v 2)
4 There is no man upright among men
5 All men lie in wait for blood
6 They hunt every man his brother with a net
7 They earnestly do evil with both hands (v 3)
8 The princes and judges ask bribes
9 The great men receive rewards
10 The best are as briers (v 4)
11 The most upright is sharper than a thorn hedge
12 There is no mutual trust between husband and wife (v 5)
13 The son dishonors the father (v 6)
14 The daughter rises up against her mother
15 The daughter-in-law rises up against the mother-in-law
16 A man's foes are they of his own house

✡ ✡ ✡

upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.

V. Restoration of Israel (Mic. 7:7-20)
1. Repentance of Israel in the last days (Zech. 12:10)

★ 7 [b]Therefore [c]I will look unto the LORD; I will [d]wait for the God of my salvation: my God will hear me.

● 8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, *and* I shall behold his righteousness.

2. Israel's enemies humbled

10 [e]Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, [f]Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 [g]*In* the day that thy walls are to be built, *in* that day shall the [h]decree be far removed.

12 *In* that day *also* he shall come even to thee *from* Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding [i]the land shall be desolate because of them that dwell therein, [a]for the fruit of their doings.

4. Prayer to God

● 14 ¶ [*b]Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

5. Judgment on her enemies

15 [*c]According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

★ 17 They shall lick the dust like a serpent, they shall move out of their [*a]holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

6. Israel's confidence in God

---

b 10th and last prophecy in Mic. (7:7-20, unfulfilled).
18 Predictions—Unfulfilled:
1 He will bring me forth to the light (7:9)
2 I will behold His righteousness
3 Then my enemy will see it and be ashamed (7:10)
4 My eyes will see her trodden down in the street
5 In the day your walls shall be built, the decree of your captivity will be far removed (7:11)
6 In that day he (the individual Jew) will come to you even from Assyria, from fortified cities, from sea to sea, and from mountain to mountain (7:12)
7 Notwithstanding the restoration of the remnant of Israel, the land shall be desolate because of them that dwell therein (7:13)
8 According to the days of your coming out of Egypt I will show him (the returning Jew) marvelous things (7:15)
9 The nations will see and be confounded at their might (7:16)
10 They will lay their hand upon their mouth, and their ears will be deaf (that is, they will be dumbfounded at the return and blessing of Israel)
11 They shall lick the dust like a serpent (that is, be greatly humiliated in defeat; 7:17)
12 They shall move out of their holes like worms of the earth
13 They shall be afraid of the Lord our God, and of you
14 He will turn again to us (7:19)
15 He will have compassion on us
16 He will subdue our iniquities
17 He will cast all our sins into the depths of the sea
18 He will perform the truth of Jacob, and mercy to Abraham, which He has sworn to our fathers in the days of old (7:20)

c 10fold Repentance of Israel in Last Days:
1 I will look unto the Lord (v 7)
2 I will wait for the God of my salvation
3 My God will hear me
4 Rejoice not against me, O my enemy
5 When I fall, I will arise
6 When I sit in darkness, the Lord shall be a light unto me
7 I will bear the indignation of the Lord, because I have sinned against Him (v9)
8 Until He pleads my cause and executes judgment for me
9 He will bring me forth to the light
10 I will behold His righteousness

d See ***Wait*** in Index.

e Then—after the repentance and restoration of Israel—the enemies of the nation will be put to shame and be humbled in the streets (v 10).

f Question 22. Next, v 18.

g In these verses (11-13) we have a reference to the regathering of Israel, one by one, from all lands to their own land where they will be blessed under their Messiah eternally (Isa. 11:10-12, notes).

h The decree of her captivity.

i The land will be desolate at the very first while it is being cleared of the millions of bodies of the multitudes killed at Armageddon. It will require 7 months to bury the dead (Ez. 39:8-16).

a The Bible refers to the sins or good deeds of the inhabitants of a country as making the land either fertile or desolate and the people either prosperous or cursed with poverty. This is an unfailing law plainly stated in Lev. 26 and Dt. 28. Here it is clear that for the fruit of their doings the land was desolate. This means that because of the sins of the inhabitants God's curse was upon the land itself, so that it could not produce (v 13).

*b This was a prayer of Micah for Israel, asking God to be their Shepherd and rule them, as in the days of old (v 14).

*c Here (v 15-17) we have Jehovah's answer to the prayer of Micah in v 14. He promised to answer the petition by doing marvelous things for His people as He had done when He brought them out of Egypt. He declared further that the nations will see His mighty power and be absolutely confounded; they will lay their hands upon their mouths and stop their ears in confusion, at seeing the marvels of God performed for Israel. They will lick dust like a serpent—a figure of complete defeat (v 17; Ps. 72:9; Isa. 49:23). Like worms, they will move out of their holes where they have been driven by fear at the judgments of God as well as fear of what Israel might do to them in her exaltation (v 16-17).

*a Isaiah predicted that men would go into holes and caves for fear of the Lord in the day of the Lord, at which time He would come to judge the inhabitants of the earth for their sins and their persecution of Israel (Isa. 2:12-21). In Rev. 6:12-17 we read of men crying for the rocks and mountains to fall on them and hide them from the presence of God. Of course, this is several years before the day of the Lord, but it will be in the future tribulation of the 70th week of Daniel, at which time all of Rev. 6:1–19:21 will be fulfilled. This passage refers to the actual day of the Lord, as does Isa. 2:12-21.

pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy.

▲ 19 He will turn again, he will have com-

ties; and thou wilt [d]cast all their sins into the depths of the sea.

★ 20 [e]Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou [f]hast sworn unto our fathers from the days of old.

c Here we have evidence of Israel's renewed faith and trust in Jehovah. At this time they recognize Him as being what He really is.

10 Facts About Jehovah:

1 No god like Him (v 18)
2 He pardons iniquity
3 He passes by the transgression of His people (when they come to repentance)
4 He does not retain anger forever
5 He delights in mercy
6 He will turn again to those who obey and turn to Him (v 19)
7 He will have compassion on penitents
8 He will subdue and forgive sins
9 He will cast all confessed sins into the depths of the sea
10 He will perform the truth and mercy that He swore to Abraham, Isaac, and Jacob (v 20)

d This is the nearest to the often quoted statement about casting sins into "the sea of forgetfulness" to be remembered no more (v19)

e Quoted in Lk. 1:72-73.

f See Gen. 12:1-3; 26:24; 28:13-15.

Summary of Micah

Date and place: Written in Palestine about 772-722 B.C.

Author: Micah the prophet (1:1).

Theme: Though Micah was a prophet in Judah, his book deals also with Samaria and Gentile nations, reproving all for their sins, and warning of impending judgment and captivity of Israel. He also sees their future restoration in the kingdom of the Messiah and great events of the latter days. God had warned Israel many times (both kingdoms) regarding what would befall them if they continued in sin and rebellion; but they were becoming more openly rebellious and backslidden in heart and life. God was becoming less tolerant of their mock worship, ritualism, and sins; and finding it necessary to invoke the judgment terms of the Mosaic covenant, He had to formulate a plan of action that would eventually bring them back to repentance so that He could fulfill with the everlasting covenants, and yet do so on the grounds of fulfilling righteousness. In the first 3 chapters we have God's case against Israel with predictions of judgment and captivity, and a promise of blessing to the remnant. Chapters 4-5 deal mainly with the Millennium, with a reference to the Babylonian captivity and the first advent of the Messiah (4:9-10; 5:1-2), followed by references to God having to give up Israel to dispersion among the nations until the 2nd advent of the Messiah (5:3), and His war with Antichrist at the time He comes to restore Israel (5:4-15). In 6:1–7:6 God takes up His case against Israel again, and finally the book ends with latter-day events when God's covenant with Abraham will be performed (7:7-20).

Purpose: The book is one of many expressing the ultimate purpose of God in all His dealings—to bring Israel and all mankind back to the place of conformity to His eternal will and plan, so that the blessings He originally promised man may be finally and completely fulfilled.

Statistics: 33rd book of the Bible; 7 chapters; 105 verses; 3, 153 words; 20 commands; 23 questions; 2 promises; 123 predictions; 32 verses of unfulfilled prophecy; 91 verses of fulfilled prophecy; and 7 distinct messages from God (1:2; 2:1, 5, 9; 4:1, 6; 6:1).

MICAH NOTES CONTINUED

7 Sins of Israel (2:1)

1 Devise iniquity (v 1)
2 Plan evil upon their beds
3 Carry out their evil plans in the day
4 Covet fields (v 2)
5 Take them by violence
6 Covet and take away houses by force
7 Oppress a man and his house

5 Sins of Israel (2:8)

1 They have risen up against God (v 8)
2 Have robbed people even of their clothes
3 Have cast the women out from their pleasant houses (v 9)
4 Have robbed their children of My glory forever
5 Have prophesied falsely and lied (v 11)

Lying Spirit of Falsehood (2:11)

A spirit of falsehood and deceit, not the Holy Spirit (v 11). Other prophets have spoken of false prophets. In Ezekiel: Woe unto the foolish prophets that walk after their own spirit and have seen nothing (Ez. 13:3). In Jeremiah: The prophets prophesy lies . . . I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart (Jer. 14:14-15). These walked in the spirit, but not the Holy Spirit as the true prophets did. They constantly conversed with their own spirit and that of demons, predicting lies and falsehoods. Here they prophesied of wine and strong drink, because that was the chief thing on their minds and what they continually gave themselves to. They desired to please the rich men, to embolden them in their lives of self-indulgence, and to tell them that they would not be punished. They doubtless did say some good things when quoting God's promises to His people, but would not speak of the curses of God upon sin. This is the secret of success for false prophets even today. The natural man wants a god, and anything which has a mere resemblance of the spiritual will satisfy, for a time at least, even though it is deception.

The Breaker (2:13)

The breaker—the one making a breach—is none other than the future Antichrist who will seek to destroy all the nations of Israel in the day of the fulfillment of these things. He will conquer Palestine, take over Jerusalem, make the future Jewish temple his capital building, and reign for 42 months; then he will be defeated by Christ at His 2nd advent (Isa. 63:1-6; Dan. 9:27; 11:40-45; Zech. 14:1-5; Mt. 24:15; 2 Th. 2:3-4, 8-12; Jude 14-15; Rev. 11:15; 19:11-21).

21 Sins of Israel (3:2)

1 Hate the good (v 2)
2 Love the evil
3 The leaders pluck off the skin from My people
4 Pull the flesh from their bones
5 Eat the flesh of My people (v 3)
6 Flay the skin from off them
7 Break their bones
8 Chop them in pieces as for the pot
9 Have behaved themselves ill in their doings v4)
10 Prophets make My people err (v 5)
11 Bite with their teeth
12 Cry Peace, but make war on all who do not confirm their whims
13 The leaders abhor judgment (v 9)
14 Pervert all equity
15 Murder (v 10)
16 Commit iniquity
17 Take bribes (v 11)
18 Priests teach for hire
19 Prophets divine for money
20 Lie about God's presence
21 Claim immunity from doing evil

8th Prophecy in Micah (5:1-15)

3 Predictions—Fulfilled:

1 Gather yourself in troops, O daughter of troops; he (the king of Babylon of 4:10) has laid siege against us (5:1)
2 They (the crucifiers of Jesus Christ) shall smite the Judge of Israel (Jesus Christ) with a rod upon the cheek
3 But you, Bethlehem Ephratah, though you are little among the thousands of Judah, yet out of you shall He (the Messiah) come forth unto Me

20 Predictions—Unfulfilled:

1 I will give them (Israel) up, until the time that she (Israel) which travails has brought forth (until Israel repents and turns to God; 5:3)
2 Then (when Israel turns to God and is born again in a day; Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29) the remnant of His (the Messiah's) brethren shall return unto the children of Israel
3 He (the Messiah at His 2nd advent) shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord His God (5:4)
4 They (Israel) shall abide
5 He (the Messiah) shall be great unto the ends of the earth
6 This man (the Messiah) shall be the peace, when the Assyrian (the future Antichrist from Assyria) shall come into our (Israel's) land, and when he shall tread in our palaces (5:5)
7 Then—when Antichrist treads in our palaces—shall we raise up against him seven shepherds and eight principal men
8 They shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof (5:6)
9 Thus shall He (the Messiah) deliver us from the Assyrian (the Antichrist), when he comes into our (Israel's) land, and when he treads within our borders
10 The remnant of Jacob (those who have not yet been gathered from all nations) shall be in the midst of many people as a dew and showers upon the grass from the Lord (5:7)
11 The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest and as a young lion among the sheep, with none to deliver them if he tears them to pieces (5:8)
12 Your hand will be lifted up upon your adversaries, and all your enemies will be cut off (5:9)
13 In that day—at the 2nd advent of the Messiah—I will cut off the horses out of your midst and will destroy the chariots (5:10)
14 I will cut off the cities of your land and throw down the strongholds (5:11)
15 I will cut off witchcraft out of your hand; and you will not have any more soothsayers (5:12)
16 Your graven images I will also cut off, and your standing images out of your midst (5:13)
17 You will no more worship the work of your hands
18 I will pluck up your groves out of your midst (5:14)
19 I will destroy your cities that are consecrated to such worship
20 I will execute vengeance in anger and fury upon the heathen, such as they have not heard (5:15)

Battle of Armageddon (4:11)

Many nations were also to be gathered against Jerusalem besides those in the days of Nebuchadnezzar. Already there have been over 2, 600 years between the two events. This gathering of the nations (v 11) will be in the day of the Lord. At the 2nd advent of Christ He will find the

21). Though they will seek to destroy the Jews, their primary purpose will be to prevent Him from setting up His kingdom in the world. The devil, knowing that he has but a short time (Rev. 12:12), will gather the nations at this time; they will be trained and transported to Palestine to be there at the very day Christ comes from heaven with His armies, which will include all the holy angels (Mt. 16:27; 24:29-31; 25:31-46; 2 Th. 1:7-10) and resurrected saints of all ages (Dan. 7:18, 22, 27; Zech. 14:1-5; Rev. 17:14; 19:11-21). Israel will be the only earthly nation that will cooperate with Christ in this war (Zech. 14:14-15). He will be victorious in the one-day battle; these mighty earthly armies will be completely destroyed, except for a sixth part (Ez. 39:2). So, instead of defiling Israel as planned, the nations themselves will be defiled.

Mobilization in Ignorance (4:12)

The rank and file of the vast armies of the nations will be in ignorance of the real purpose of their mobilization and gathering to Palestine. This says, "they know not the thoughts of the Lord, neither understand they His counsel: for He shall gather them as the sheaves into the floor" (v 12). The devil, the Antichrist, the false prophet and perhaps some of the other leaders will know, but the ordinary soldier will no doubt be ignorant of the reason for such a vast multitude gathered together. Certainly it would not require so many to fight against a few Jews in Palestine.

23 Predictions—Unfulfilled (4:1)

1 This shall come to pass in the last days—the days of the Messiah, the Millennium, the day of the Lord (4:1; Isa. 2:2)
2 The mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills
3 People shall flow into it (4:1; Isa. 2:3)
4 Many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob (4:2; Isa. 2:3; Zech. 14:16-21)
5 He will teach us His ways, and we will walk in His paths (4:2; Isa. 2:3)
6 The law shall go forth from Zion for the whole earth
7 The word of the Lord will go forth from Jerusalem (that is, the missionary program) until the knowledge of the Lord will cover the earth as the water covers the sea (4:2; Isa. 2:3; 11:9; 52:7; 66:19-21; Zech. 8:23)
8 He (the Messiah) shall judge among many people (4:3; Isa. 2:4; 11:1-10)
9 He shall rebuke strong nations afar off (4:3; Isa. 2:4-5; Zech. 14:9, 16-21)
10 They shall beat their swords into plowshares, and their spears into pruning hooks (4:3; Isa. 2:4)
11 Nation shall not lift up sword against nation, neither shall they learn war anymore
12 They shall sit every man under his own vine and fig tree (4:4; Zech. 3:10)
13 None shall make them afraid (4:4)

have afflicted (4:6; Isa. 11:10-12, notes)
15 I will make her that halts a remnant, and her that is cast off a strong nation (4:7)
16 The Lord shall reign over them in Mount Zion from henceforth, even forever (4:7; Isa. 9:6-7; Ez. 43:7; Dan. 2:44-45; 7:13-14, 18, 27; Zech. 14:9; Lk. 1:32-33; Rev. 11:15; 22:1-10; 22:4-5)
17 The kingdom will come to Mount Zion and to Jerusalem (4:8; Zech. 14:1-5, 9, 16-21)
18 Many nations will be gathered against you, that will say, Let her be defiled, and let our eye look upon Zion (4:11-13)
19 He will gather them as sheaves into the floor (4:12)
20 Arise and thresh, O daughter of Zion: for I will make your horn iron (4:13)
21 I will make your hoofs brass
22 You shall beat in pieces many people
23 I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth

Travail of Israel (5:3)

Israel is often pictured as a woman in travail (v 3; 4:9-10; Isa. 66:7-8; Jer. 30:6-9; Mt. 24:8; Rev. 12). They are the only people spoken of in Scripture as going through travail in the last days.

2 Future Travails of Israel:
1 When she brings forth the man-child of Rev. 12:1-6 (v 3; Jer. 30:6-9)
2 When she travails for herself to be born again in a day at the 2nd advent of Christ (v 3; Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29)

The travail of v 3 can apply to both future experiences of Israel—when she brings forth the man-child, and when she herself is delivered. The first travail is to take place before her travail for herself, for according to Isa. 66:7-8, before her travail when she was to be delivered, she brought forth a man-child. In the fulfillment, after this travail she will flee into the wilderness of Edom and Moab where she will be for 3½ years; then she will travail for herself and be delivered or born again in a day at the 2nd advent of Christ (Isa. 66:7-8; Zech. 12:10–13:1; Rom. 11:25-29).

5 Great Latter-Day Truths (4:13)

1 Only Israel will fight with Christ against the Antichrist and his armies (v 13; Zech. 14:14).

2 God will make their horn iron (v 13).

3 He will make their hoofs brass (v 14). Both these expressions—this one and the one about making their horn iron—are symbolic of the strength of oxen treading on the threshing floor, to which Armageddon is compared; they refer to the completeness of the destruction of the opposing armies under Antichrist (Isa. 41:15; Jer. 51:33). God has promised that every soldier in Israel's army will be like an hearth in the fire among the wood, like a torch among the sheaves, and like David—devouring their enemies (Zech. 12:5-9).

4 They will beat in pieces the many nations gathered against them (v 13; Zech. 12:1-9; 14:14-15).

5 The wealth of the nations will be consecrated to God (v 13; Zech. 14:14).

CHAPTER 1

I. Seven attributes of God
1. Title and author

1 The [a]burden of Nineveh. The book of the vision [b]of Nahum the [c]Elkoshite.

2. Vengeance of God

★■ 2 [d]God *is* [e]jealous, and the LORD revengeth; the LORD revengeth, and *is* [f]furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3. Longsuffering and justice

3 The LORD *is* [g]slow to anger, and [h]great in power, and will not at all acquit *the wicked*: [i]the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4. Omnipotence of God

4 [j]He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and [k]all that dwell therein.

5. Holiness of God

6 [l]Who can stand before his indignation? and who can abide in the fierceness of his anger? [m]his fury is poured out like fire, and the rocks are thrown down by him.

6. Goodness and omniscience

7 [n]The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him.

● 8 [o]But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

II. Nineveh's overstepping
(Isa. 10:7-11; 36:4-22; 37:3-29)

9 [p]What do ye imagine against the LORD? he will make an utter end: [q]affliction shall not rise up the second time.

★ 10 For while [r]*they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is [s]*one* come out of thee, that [t]imagineth evil against the LORD, a wicked counsellor.

III. Judah
1. Her deliverance

12 Thus saith the LORD; Though *they be* quiet, and likewise many, yet thus shall they be cut down, when [u]he shall pass through. [v]Though I have afflicted thee, I will afflict thee

---

a The first of three of the minor prophets who speak of the burden of their message (1:1; Hab. 1:1; Mal. 1:1). This is the burden of Nineveh, meaning the oracle of judgment concerning Nineveh. The book is also called the vision of Nahum (v 1). See ***Burden*** in Index.

b Nahum, compassionate, or full of comfort. He is mentioned only once (v 1).

c A village called Elkoshi was located about 24 mi. north of Nineveh. The city of Nineveh itself is mentioned 3 times in this book (1:1; 2:8; 3:7), and is referred to in 3:1, 18. Jonah preached to Nineveh about 87 years before this (Jonah 1:2; 3:2-7; 4:11). Cp. Zeph. 2:13.

d 1st prophecy in Nah. (1:2-15; v 7-14 fulfilled; v 2-6, 15 unfulfilled. Next, 2:1. See ***1st Prophecy in Nahum***, p. 1537.

e See ***7 Attributes of God***, p. 1537.

f The Lord is possessor of wrath; literally, the Lord of wrath (v 2).

g If God were as quick tempered as man, many things would be completely destroyed in His anger; it is to our advantage that He weighs all matters and makes a merciful and just decision before He acts. It is stated 6 times that He is slow to anger (v 3; Neh. 9:17; Ps. 103:8; 145:8; Joel 2:13; Jonah 4:2). Man is advised to be slow to wrath (Jas. 1:19). Anyone slow to anger is of great understanding (Pr. 14:29), appeaseth wrath (Pr. 15:18), and is better than the mighty (Pr. 16:32).

h God is great in power (omnipotent), absolutely just, and therefore the only Being capable of being Sovereign over all (v 3).

i 20 Facts About God:
1 He manifests jealousy (v 2)
2 Demonstrates anger (v 2-3)
3 Takes vengeance on enemies (v 2)
4 Reserves wrath for enemies
5 Is slow to anger (v 3)
6 Has great power
7 Will not acquit the wicked
8 Has His way in the whirlwind
9 Has His way in the storm
10 Stands on the clouds
11 Rebukes the sea (v 4)
12 Makes the sea dry
13 Dries up rivers
14 Causes earthquakes (v 5-6)
15 Will renovate the earth (v 5)
16 None can stand before His wrath (v 6)
17 He is good (v 7)
18 He is a stronghold in the day of trouble
19 He knows them that trust Him
20 He brings judgment when needed (v 8-14)

j Here we have statements expressing the omnipotence of God. He is capable of doing all these things, and has done them in the past when bringing certain judgments. He will also do them in bringing future judgments. God has already rebuked the sea (Ps. 104:7), made it dry (Ex. 14:12), dried up rivers (Josh. 3:17; 2 Ki. 2:8, 14), sent famine to Bashan, Carmel, and Lebanon (2 Sam. 21:1; 2 Ki. 6:25). The mountains have quaked (Ex. 19:18; 1 Sam. 14:15; 1 Ki. 19:11), the earth has been burned by the fire and men have been destroyed (Gen. 19: 24; 1 Ki. 19:12); and this will happen again in the future (Heb. 12:18-28; 2 Pet. 3:10-13; Rev. 6:12-17; 8:1-12; 9:1-21; 11:13; 16:17-21; 18:1-24).

k See ***Extent of Antichrist's Reign***, p. 535 of N.T., for notes on all.

l Question 1-2. Next, v 9.

m These statements with those of v 4-5 could easily refer to the future renovation of the heavens and earth by fire, as in Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13; Rev. 20:7-10)

n 3 Facts to Comfort When in Trouble:
1 The Lord is good (v 7)
2 He is a stronghold
3 He knows them that trust Him

o Here the burden of Nineveh begins. The Ninevehites were asked what they imagined against the Lord; then a prediction of utter destruction of the city was made (v 8-9).

p Question 3. Next, 2:11.

q Nineveh's destruction was to be complete and final the first time; there would be no need for a second destruction (v 9).

r The people of Nineveh would be destroyed as fully dried stubble (v 10).

s This was Sennacherib who invaded Judah in the days of Hezekiah (2 Ki. 18:13–19:37; Isa. 36:1–37:38).

t This is as far as he got, except to take the defended cities of Judah. He thought he could take Jerusalem easily, but God stopped him by slaying 185, 000 of his army, and he had to return to Assyria (Isa. 37:36-38).

u Sennacherib's army was to be cut down when he passed through Judah (v 12; Isa. 37:26-38).

v Though I have afflicted you (Judah), I will not afflict you anymore by the Assyrian; for I will break his yoke off of you and break your bonds in pieces.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, [a]*that* no more of thy name be sown: [b]out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

2. Her missionary program in the Millennium (Isa. 52:7; 61:6; 66:19; Zech. 8:23)

★ 15 Behold upon the mountains the [c]feet of him that bringeth good tidings, that publisheth peace! O [d]Judah, keep thy solemn feasts, perform thy vows: for the [e]wicked shall no more pass through thee; he is utterly cut off.

902

CHAPTER 2

3. Judah encouraged against the Assyrian invader (Isa. 36-37)

★■ 1 [f]He that [g]dasheth in pieces is come up before thy face: [h]keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

IV. Judgment of Nineveh (Nahum 2:3-13)

1. Battle in her streets

3 The [i]shield of his mighty men is made red, the valiant men *are* in scarlet: the chariots *shall be* with flaming torches in the [j]day of his preparation, and the fir trees shall be terribly shaken.

4 The [k]chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 [l]He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 [m]The gates of the rivers shall be opened, and the palace shall be dissolved.

2. Nineveh's captivity

7 And [n]Huzzab shall be led away captive, she shall be brought up, and *her* maids shall lead her as with the voice of doves, tabering upon their breasts.

8 [o]But Nineveh *is* of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall look back.

3. Nineveh spoiled

9 [p]Take ye the spoil of silver, take the spoil of gold: for *there is* none end of the store *and* glory out of all the pleasant furniture.

4. Her utter ruin

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 [*a]Where *is* the dwelling [*b]of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

5. God the destroyer

13 Behold, I *am* against [*c]thee, saith the

---

a This means the dynasty of Nineveh to which Sennacherib belonged would come to an end (v 14).

b The house of your gods will be destroyed and the gods cut off; and you will be brought down to your grave (v 14). He was killed in the house of his gods by his own sons (Isa. 37:37-38).

c Isaiah predicted the same things and called attention to the beautiful feet of such ministers in the Millennium (v 15; Isa. 52:7).

d Judah was the only kingdom of Israel then in existence, the northern kingdom having been destroyed by the time of the fulfillment of this prophecy concerning Nineveh (v 15).

e The wicked man will no more pass through you; he will be utterly cut off (v 15). This refers to the last-day Assyrian, the Antichrist (2 Th. 2:8).

f 2nd and last prophecy in Nah. (2:1-3:19, fulfilled). See ***2nd Prophecy in Nahum***, p. 1537.

g The destroyers of Nineveh were Cyaxares of Media, and Nabopolassar, the father of Nebuchadnezzar, king of Babylon.

h This was a call to prepare for the siege, for the Lord was about to restore the excellency of Jacob and Israel who had been destroyed by enemies (v 2).

i The shields of the Medo-Babylonian army were dyed red; the soldiers themselves were in scarlet military tunics. The chariots of burnished steel flashing in the sun, with their wheels striking sparks from the stones as they rolled along, gave the appearance of torches and flashes of lightning on the battlefield (v 3-4).

j The day of this preparation—that of the commander of the Medo-Babylonian army—to take Nineveh (v 3).

k The highly polished steel chariots were to streets of Nineveh; and flashing in the sun they would have the appearance of torches and flashes of lightning (v 4).

l He (the king of Assyria, 3:18), preparing the defense, shall recount his worthies: they (defenders of Nineveh) shall stumble in their walk; they shall make haste to the wall thereof (wall of Nineveh), and the defense shall be prepared (2:6).

m This explains the overflowing flood of 1:8 that made the fall of the city possible. Tradition says there was a prophecy handed down from their forefathers declaring that Nineveh should not be taken until the river became an enemy of the city first. It happened in the third year of the siege that the river Khusur and the canal to the Tigris running through the city became so swollen by constant rains that the overflow even washed away a portion of the walls; through this part the invaders entered to take over. The king of Nineveh, imagining that the prophecy was being fulfilled, cast aside all hope of escape, built a large funeral pyre in the palace, and burned his concubines, his eunuchs, and himself. This could explain the burning of the palace (v 8) and the fire of 3:13, 15.

n This was the queen who escaped the burning mentioned by Diodorus and referred to above. There was no account of her being burned with the king. The Berkeley says queen in v 7, and so do other versions.

o This verse pictures the multitude of defenders of Nineveh fleeing away.

p The great spoil of Nineveh is here pictured and her utter ruin described.

*a Question 4. Next, 3:7.

*b Nineveh is here pictured as a lion's den where the lion family has been secure and well fed (v 11-12). God promises to destroy the den and all the young in it (v 13).

*c Nineveh. I will burn all her chariots in the fire (v 13). The modern theory that the chariots of 2:3-4, 13; 3:2 picture the automobile is disproved by these very statements. This is no prediction of our modern vehicles as can be seen from the context and all that is said about the chariots.

* * *

in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

903 CHAPTER 3

V. Causes of Nineveh's doom
1. A city of crimes and wars

1 Woe to [e]the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 [f]The noise of a whip, and the noise of the rattling of the wheels, and of the pransing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

2. Judgment from God

5 Behold, I *am* against thee, saith the LORD of hosts; and I will [g]discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, [h]Nineveh is laid waste: [i]who will bemoan her? whence shall I seek comforters for thee?

3. Example of judgment on No

8 [a]Art thou better than populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* [b]infinite; Put and Lubim were thy helpers.

captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

4. Application to Nineveh

11 [c]Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.

5. Nineveh asked to prepare

● 14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the morter, make strong the brickkiln.

6. Nineveh to be desolate

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

7. Universal wickedness

18 Thy shepherds slumber, O king of Assyria: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

19 [*d]*There is* no healing of thy bruise; thy wound is grievous: all that hear the [*e]bruit of thee shall clap the hands over thee: for [*f]upon whom hath not thy wickedness passed continually?

---

1 The prophecy is one of the destruction of ancient Nineveh—not modern automobiles (1:1; 2:8, 13; 3:1, 18).

2 The chariots of Nineveh referred to in these verses were horse-drawn vehicles as proved by such statements as "the noise of a whip" and "the pransing of horses" (3:2).

3 The chariots were to be burned in the fire back in ancient times—when Nineveh was destroyed (2:13); they had no automobiles in those days to burn.

4 The riders of these vehicles were horsemen who fought in a battle with bright, glittering swords and spears (3:3).

5 The "torches" and "lightnings" of 2:4 are easily understood when one thinks of the polished steel chariots and the bright swords and spears flashing in the sunlight on the battlefield. See KNOWLEDGE SHALL BE INCREASED, p. 1488.

6 The prophecy was fulfilled in the battle between the Assyrians and the Medo-Babylonians at least 650 years before Christ (1:11; 2:1-8, 13; 3:18-19).

e 8 Reasons for Nineveh's Destruction:
1 A bloody city—murders (v 1)
2 Full of lies and deceit
3 Robberies
4 Wars to plunder others
5 Multitude of whoredoms (v 4)
6 Many witchcrafts
7 Drunkenness (v 11)
8 Oppression of others (v 19)

f Here we have a record of the actual battle scene between the Assyrians and the Medo-Babylonians (v2-3), as we also have in v 13, 15; 2:1-7. The whip, the pransing horses, and the horsemen all identify the vehicles of this war as horse-drawn chariots, and not automobiles (v 2-4).

g This carries out the symbol of whoredoms for idolatry—the worship the city was given over to. Her nakedness was to be uncovered before all nations (v 5-7).

h This was the purpose of the whole prophecy—to show the complete destruction of Nineveh a century after the city had been spared in the days of Jonah(v7,13,15; 2:13)

i Questions 5-7. Next, v 19.

a This refers to the conquest of Egypt by the Assyrians some 60 years before. God asked Nineveh if she considered herself better than No of Egypt whom the Assyrians had taken, and whose people they had carried into captivity. If No fell, then Nineveh would also fall, for she was no better morally than No when it fell (v 8). It is revealed here that Assyria had conquered both Egypt and Ethiopia, taking many into captivity (v 9-10).

b 3 Infinite Things in Scripture:
1 The strength and power of Egypt and Ethiopia (v 9)
2 Job's sins or iniquities (Job 22:5)
3 God's understanding (Ps. 147:5)

c God applied the lesson of v 8-10 to Nineveh which was to be destroyed, with many people being taken into captivity (v 11-19). The men of Nineveh who were the defenders would become as weak as women (v 13); and the city would be destroyed regardless of the great amount of preparation for war (v 14-19). Fire was to devour it, and the sword was to destroy the defenders (v 15). The merchants, rulers, and great men would flee like grasshoppers from the hedges on a cold day whenever the sun came up and gave a little warmth (v 17-18). The people were to be scattered all over the mountains (v 18).

*d There would be no remedy for the coming destruction. All who would hear of Nineveh's utter desolation would be glad, for she had oppressed many continually (v19).

*e Bruit, report, tidings.

*f Question 8. Last one in the book of Nahum.

Date and place: Written in Palestine about 786-757 B.C.

Author: Nahum the prophet (1:1).

Theme: The destruction of Nineveh about 100 years after Jonah. The prophecy is a complement and counterpart of the book of Jonah; the city was literally destroyed as predicted by both prophets—by the Medes and Babylonians under Nabopolassar, father of Nebuchadnezzar.

Purpose: To make clear that, although God had spared the city of Nineveh because of repentance in Jonah's day, her destruction was now coming because of the inhabitants going back into sin and rebellion against God.

Statistics: 34th book of the Bible; 3 chapters; 47 verses; 1, 285 words; 8 questions; 5 commands; no promises; 72 predictions; 46 verses of prophecy; 6 verses of unfulfilled prophecy; 40 verses of fulfilled prophecy; and 2 distinct messages from God (1:2; 2:1).

NAHUM NOTES CONTINUED

2nd Prophecy in Nahum (2:1–3:19)

47 Predictions—Fulfilled:

1 He that dashes in pieces is come up before your face (2:1)
2 The Lord has turned away the excellency of Jacob, as the excellency of Israel (2:2)
3 The emptiers have emptied them out, and marred the vine branches
4 The shield of his mighty men is made red (2:3)
5 The valiant men are in scarlet
6 The chariots shall be with flaming torches in the day of his preparation
7 The chariots shall rage in the streets and justle against one another in the broadways (2:4)
8 They shall seem like torches
9 They shall run like the lightnings
10 He shall recount his worthies (2:5)
11 They shall stumble in their walk
12 They shall make haste to the wall
13 The defense shall be prepared
14 The gates of the river shall be opened, and the palace dissolved (2:6)
15 Huzzab shall be led away captive
16 Her maids shall lead her as with the voice of doves (2:7)
17 Nineveh is like a pool of water: yet they shall flee away (2:8)
18 They shall cry, Stand still, but none will look back
19 Take the spoil of silver and gold, for there is no end of her treasures (2:9)
20 She is empty, void, and waste (2:10)
21 The heart will melt, the knees smite together, and there will be much pain in the loins
22 Their faces will gather blackness
23 I will burn her chariots with fire in the smoke (2:13)
24 The sword will devour the young lions
25 I will cut off your prey from the earth
26 The voice of messengers shall be heard no more
27 There will be a multitude slain, and a great number of carcasses (3:3)
28 They will stumble upon their corpses
29 I will discover your skirts upon your face and show the nations your nakedness, and the kingdoms your shame (3:5)
30 I will cast abominable filth upon you and make you vile (3:6)
31 I will set you as a gazingstock
32 All that look upon you shall flee from you (3:7)
33 Nineveh shall be laid waste
34 You shall be drunken and seek to hide and find strength because of your enemies (3:11)
35 All your strongholds shall be like fig trees with first-ripe figs: if shaken they will easily fall (3:12)
36 Your men will become as weak as women (3:13)
37 The gates will be opened to your enemies
38 Fire shall devour your bars
39 Fire shall devour you (3:15)
40 The sword shall cut you off
41 Your leaders will flee away (3:16)
42 Your nobles will dwell in the dust
43 Your people will be scattered upon the mountains (3:18)
44 No man will gather them
45 There will be no healing for your bruise (3:19)
46 Your wound will be grievous
47 All that hear the report of you shall clap the hands over your fall, for you have oppressed them continually

7 Attributes of God (1:2)

1 Jealousy (v 2)
2 Longsuffering (v 3)
3 Justice
4 Omnipotence (v 4-5)
5 Holiness (v 6)
6 Goodness (v 7)
7 Omniscience

1st Prophecy in Nahum (1:2-15)

10 Predictions—Fulfilled:

1 With an overrunning flood He will make an utter end of Nineveh (1:8-9)
2 Darkness will pursue His enemies (1:8)
3 Affliction will not rise up a second time (1:9)
4 They shall be devoured as stubble fully dry (1:10)
5 There is one come out of you that imagines evil against the Lord, a wicked counselor (1:11)
6 Though they be quiet, and likewise many, yet they shall be cut down (1:12)
7 Though I have afflicted you, I will afflict you no more
8 For now I will break his yoke off of you, and break your bonds in sunder (1:13)
9 I will cut off the graven image and the molten image out of the house of your gods (1:14)
10 I will make your grave, for you are vile

15 Predictions—Unfulfilled:

1 The Lord will revenge Israel (1:2)
2 He will take vengeance on His adversaries
3 He will reserve His wrath for His enemies
4 He will not acquit the wicked (1:3)
5 He will rebuke the sea and make it dry (1:4)
6 He will dry up all the rivers
7 Bashan, Carmel, and Lebanon will languish
8 The mountains will quake at Him (1:5)
9 The hills will melt
10 The earth will be burned at His presence, and all that dwell therein
11 No man will be able to stand before His indignation, or the fierceness of His anger (1:6)
12 His fury will be poured out like fire
13 The rocks will be thrown down by Him
14 Behold upon the mountains the feet of him that brings good tidings, that publishes peace (1:15)
15 The wicked man will not pass through anymore, but will be utterly cut off

* * *

CHAPTER 1

I. Prayer against Israel (Hab. 1:1-4)

1 The [a]burden which Habakkuk [b]the prophet did see.

2 O LORD, [c]how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 [d]Why dost thou shew me iniquity, and cause *me* to behold grievance? for [e]spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

II. Prophecy of dispersion (Hab. 1:5-11)

1. God's work among the nations (Acts 13:37-41)

★■ 5 ¶ [f]Behold ye among the heathen, and regard, and [g]wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*.

2. Babylonian captivity

6 For, lo, [h]I raise up the Chaldeans, *that* [i]bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces *that are* not theirs.

7 They *are* terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall [j]heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, [k]*imputing* this his power unto his god.

III. Testimony: God's character

12 ¶ [l]*Art* thou not [m]from everlasting, O LORD my God, mine Holy One? [n]we shall not die. O LORD, thou hast ordained them for judgment; and, O [o]mighty God, thou hast established them for correction.

---

a The burden: the oracle of judgment upon Judah, who was to be destroyed and taken captive by the Chaldeans (1:5-11).

b Only 4 of the writing prophets claimed personally that they were prophets. Isaiah called himself a prophet only 3 times (37:2; 38:1; 39:3). Jeremiah is called a prophet in his book 31 times (20:2; 25:2; 28:6, 10-15; 29:1, 29; 32:2; 34:6; 36:8, 26; 37:2-13; 38:9-14; 42:2-4; 43:6; 45:1; 46:1, 13; 47:1; 49:34; 50:1; 51:59). Habakkuk called himself a prophet 2 times (1:1; 3:1). Haggai called himself a prophet 5 times (1:1-3, 12; 2:1, 10). All the others are called prophets by virtue of their writings in which their predictions are found.

c The prophet evidently had been in intercessory prayer for Judah for some time, and it seemed he would never be heard by God. He longed for an answer, like the psalmist who was in deep distress (v 2; Ps. 18:6, 41; 22:24).

d Question 1. Next, v 12.

e 7 Sins of Judah (v 3-4):
1 Spoiling
2 Violence
3 Strife
4 Contentions
5 Violating the law
6 Injustice
7 The wicked oppressing the righteous

f 1st prophecy in Hab. (1:5-11, fulfilled). Next, 2:2.
16 Predictions—Fulfilled:
1 Behold among the heathen, and regard, and wonder marvelously: for I will work a work in your days which you will not believe, though it be told you (1:5; Acts 13:41)
2 I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land (1:6)
3 They will not possess dwelling places that are not theirs
4 Their judgment and dignity will proceed of themselves (1:7)
5 Their horses will be swifter than leopards, and more fierce than the evening wolves (1:8)
6 Their horsemen will spread themselves
7 They will come from far
8 They will come as an eagle
9 They will come for violence (1:9)
10 They will sup up as the east wind
11 They will gather captives like sand
12 They shall scoff at kings (1:10)
13 They shall scorn princes
14 They shall deride every stronghold
15 They shall heap up dust and take it
16 Then, after he is victorious, his mind shall change, and he shall pass over and offend, imputing this power to his god (1:11)

g Quoted in Acts 13:41 of the spiritual wonders by the power of the Holy Spirit in the lives of Christians—wonders which are rejected by the Jews at that time. The first application of this work of wonders was no doubt to the terrible destruction of Judah by the Chaldeans, a destruction which the Jews of that period did not believe could possibly happen. Evidently God supernaturally aided Nebuchadnezzar and his army, and they did wonders by such help from heaven. Thus, the work of wonders could refer to this supernatural aid. In a similar way Paul applied it to the work of wonders and miracles in his day, that is, the work being accomplished in the name of Jesus Christ of Nazareth.

h God is spoken of here as the Agent raising up the Chaldeans. This emphasizes again the sovereignty of God over all creation. He has the power to raise up kingdoms and cast them down, and He does whatever is needed to fulfill His own word and bring about events He has predicted to carry out His plan for man. He has foretold all major world powers from the earliest times until the 2nd advent of Christ; that is, powers which have to do with the fulfillment of His plan for Israel, and eventually for all men. He is under obligation to see that this plan is carried out and that certain kingdoms fall and others rise to fulfill it (note p, Dan. 10:13).

i 14fold Description of Chaldeans:
1 Bitter (v 6)
2 Hasty
3 Terrible (v 7)
4 Dreadful
5 Men of decision
6 Dignified
7 Swift (v 8)
8 fierce (v 8)
9 Violent (v 9)
10 Merciless
11 Scoffers (v 10)
12 Scorners
13 Mockers
14 Idolaters (v 11)

j This refers to the making of ramps up to the top of the wall of a city and taking it thereby (v 10).

k All heathen nations, more or less, attributed their success to their idol gods. Nebuchadnezzar had several experiences demonstrating the foolishness of this program. He was brought down to know that Jehovah, the God of Israel, was the only true and living God (Dan. 2:46-48; 3:26-30; 4:32-37).

l Questions 2-3. Next, v 14.

m This is a declared truth of the Bible (v 12; Ps. 41:13; 90:2; 93:2; 103:17; 106:48; Mic. 5:2).

n Here the prophet expressed the often repeated doctrine of immortality of the soul and spirit—the inner man. See ***Immortality*** in Index.

o 6 Facts About God:
1 He is an eternal Being (v 12)
2 A holy Being

evil, and [p]canst not look on iniquity: [q]wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 [a]And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?

15 [b]They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 [c]Shall they therefore empty their net, and not spare continually to slay the nations?

905 CHAPTER 2

1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

IV. God's answer to Habakkuk
1. Write the vision: reason

★●■2 [d]And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because [e]it will surely come, it will not tarry.

2. Contrasted characters

4 Behold, his soul *which* is lifted up is not upright in him: but [f]the just shall live by his faith.

3. The greedy: their reward

5 ¶ Yea also, because he transgresseth by wine, [g]*he is* a proud man, neither keepeth at home, who enlargeth his desire as [h]hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 [i]Shall not all these take up a parable against him, and a taunting proverb against him, and say, [j]Woe to him that increaseth *that which is* not his! how long? and to him that [k]ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall [l]bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

★ 8 [m]Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and *for* the violence of the land, of the city, and of all that dwell therein.

4. Woe to the covetous

9 ¶ Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by [*a]cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, [*b]*is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

5. Reason: God's ultimate purpose
in the earth (Isa. 11:9)

★ 14 [*c]For the earth [*d]shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

6. Woe to drunkards: reason

15 ¶ Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, and let thy foreskin [*e]be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the [*f]violence of Lebanon shall

---

3 A just Being
4 A mighty Being
5 A pure Being (v 13)
6 A creative Being (v 14)

[p] God has to see sin and iniquity, but He does not and cannot approve of such. He keeps an accurate record of all evil and will judge every man according to what he has done—good or bad (Mt. 16:27; Acts 17:31; Rom. 2:12-16; 14:10; 2 Cor. 5:10; Rev. 20:11-15).

[q] God is not responsible for sin, even though He looks on it and does not stop it—though He permits free moral agents to commit it. He simply makes a record of every man's sins, warning all that He will bring them to judgment for wrongdoing.

[a] Question 4. Next, v 17.

[b] A reference to the ancient method of catching fish, which is not unlike some of the present day methods. The reference here was calling attention to the pagan worship of idols for success in fishing (v 16).

[c] Question 5. Next, 2:6.

[d] 2nd prophecy in Hab. (2:2-3, unfulfilled). Next, v 8.

2 Predictions—Unfulfilled:
1 The vision (of the 2nd coming of Christ, as proved in Heb. 10:37) is yet for an appointed time, but at the end it shall speak and not lie (2:3)
2 Though it tarry, wait for it (the 2nd advent of Christ); it will not tarry

[e] Quoted in Heb. 10:37 where the 2nd advent of Christ is put for the vision.

[f] Quoted in Rom. 1:17; Gal. 3:11; Heb. 10:38.

[g] 12 Facts About the Self-Exalted Man:
1 He is not upright (v 4)
2 He does not live by faith
3 He is a wine drinker (v 5)
4 He is proud
5 He roams idly from home
6 He enlarges his desire as hell
7 He is like death that cannot be satisfied
8 He is greedy (v 6)
9 He is covetous (v 9)
10 He is murderous and unmerciful (v 12)
11 He takes advantage of others (v 15)
12 He is violent and lustful

[h] Heb. sheol, the unseen world of departed spirits, not the grave, the place of the body (v 5). See ***Hell*** in Index.

[i] Questions 6-7. Next, v 13.

[j] 5 Woes Upon Judah:
1 Woe to them that get wealth by fraud and oppression (v 6)
2 Woe to the covetous (v 9)
3 Woe to them that build with murder and sin (v 12)
4 Woe to those who take advantage of neighbors (v 15)
5 Woe to idolaters (v 19)

[k] Make strong, deep pledges.

[l] Exact the promises made and you will be plunder for them (v 7).

[m] 3rd prophecy in Hab. (2:8, fulfilled in Nebuchadnezzar, king of Babylon of v 6, who spoiled many nations and who was to be spoiled himself). Next, v 14.

[*a] Being rebellious, covetous and promoting continual civil strife caused the destruction of□many and these things were sin against the soul (v 10).

[*b] Question 8. Next, v 18.

[*c] 4th prophecy in Hab. (2:14, unfulfilled; will be fulfilled in the Millennium and the New Earth). Next, v 20.

[*d] Found 5 times (v 14; Num. 14:21; Ps. 72:19; Isa. 6:3; 11:9).

[*e] This means to be as one who is uncircumcised□and without the covenant (v 16).

[*f] As violence done to Lebanon by cutting down□the great cedars, so violence would be done to anyone taking advantage of his neighbor (v 15-17).

them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

7. Woe to idolaters: reason

18 ¶ [g]What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

⋆ 20 [h]But the LORD [i]*is* in his holy temple: let all the earth keep silence before him.

906 CHAPTER 3

V. Prayer of Habakkuk (Hab. 3:1-19)
1. For national revival

1 A prayer of Habakkuk the prophet upon [j]Shigionoth.

2 O LORD, I have heard thy speech, *and* was afraid: O LORD, [k]revive thy work in the midst of the [l]years, in the midst of the years make known; in wrath remember mercy.

2. God's thirtyfold greatness

3 God [m]came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had [n]horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning coals went forth at his feet.

6 [a]He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw the tents of Cushan in affliction: *and* the curtains of the land of Midian did tremble.

8 [b]Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon [c]thine horses *and* thy [d]chariots of salvation?

9 Thy [e]bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

3. Effect on Habakkuk

16 [f]When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

4. Sixfold consecration

17 ¶ *[g]Although the fig tree shall not

---

h 5th and last prophecy in Hab. (2:20; unfulfilled; will be fulfilled in the Millennium and□the New Earth, when the Lord will literally be□in His holy temple).

i This will be literal in the eternal reign of the Messiah on earth (v 20; Isa. 9:6-7; Ez. 43:7; 48:34; Zech. 6:12-13; 14:5, 9; Rev. 11:15; 20:1-10).

j Shigionoth. The plural of Shiggaion, a crying aloud.

k Renew, in the sense of repeating: doing it over again.

l These years refer to years of wrath in which□God is requested to show mercy (v 2).

m This refers to God leading the children of Israel out of Egypt through Teman and Mount Paran (v 3). Teman and Paran took in the□whole of the south of Judah, including Sinai.

n Horns here are figurative of power. The idea is of beaming rays of His glory coming from His hands (v 4).

a 27fold Greatness of God:
  1 God came from Teman and Mount Paran in glory and power to lead Israel through the wilderness (v 3)
  2 His glory covered the heavens
  3 The earth was full of His praise
  4 His brightness was as the light (v 4)
  5 He had horns (rays of glory) coming out of His hand
  6 There was the hiding of His power
  7 Before Him went the pestilence (v 5)
  8 Burning coals went forth at His feet
  9 He stood and measured the earth (v 6)
  10 He beheld and drove asunder the nations
  11 The everlasting mountains were scattered
  12 The perpetual hills did bow
  13 His ways are everlasting
  14 He rode upon His horses and chariots of salvation (v 8)
  15 His bow was made quite naked, according to the oaths of the tribes, even His word (v 9)
  16 He clave the earth with rivers
  17 The mountains saw Him and trembled (v 10)
  18 The waters overflowed and passed by
  19 The deep uttered his voice, and lifted up his hands on high
  20 The sun and moon stood still in their habitation (v 11)
  21 At the light of His arrows they went, and at the singing of His glittering spear
  22 He marched through the land in indignation (v 12)
  23 He threshed the heathen in anger
  24 He went forth for the salvation of His people, even for the salvation of His anointed (v 13)
  25 He wounded the head out of the house of the wicked, by discovering the foundation unto the neck
  26 He struck through with His staves the head of the villages (v 14)
  27 He walked through the sea with His horses, through the heap of deep water (v 15)

b Questions 10-12. Last ones in Hab.

c His horses are mentioned twice in this prayer (v 8, 15); they can be understood literally (2 Ki. 2:11; 6:14-17; Joel 2:4; Zech. 1:8; 6:1-6; Rev. 19:11, 14, 21).

d The chariots also can be taken literally (v 8;□2 Ki. 2:1-12; 6:14-17; Ps. 68:17; Joel 2:5; Zech. 6:1).

e The bow here is figurative of His Word.

f When I Heard the Vision:
  1 My belly trembled (v 16)
  2 My lips quivered at the voice
  3 My bones became rotten
  4 I trembled in myself

*g 6fold Consecration of Habakkuk (v 17-18)
  1 I will rejoice in the Lord and joy in the God of my salvation, even if the fig tree does not blossom
  2 If the vines do not bear fruit
  3 If the olive crop fails
  4 If the crops in the fields fail
  5 If the flock be cut off from the fold

the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will

19 [h]The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

h The prophet gave the secrets of how he could make such a Consecration:

1 The Lord God was his strength (v 19)
2 He would make him as sure-footed as hinds
3 Make him to walk upon high places

Summary of Habakkuk

Date and place: Written in Palestine about 679-648 B.C.

Author: Habakkuk the prophet (1:1).

Proof of authorship: We have the testimony of the book itself that it was written by Habakkuk (1:1; 3:1).

Theme: The vindication of the holiness and justice of God. Habakkuk alone, of all the prophets, seemed more concerned about the character of God being vindicated than about Israel escaping punishment. The whole prophecy is a conversation between the prophet and God, opening with an appeal to Him to end injustice in the earth. God answers declaring that a terrible day of retribution is coming upon Judah from Babylon (1:1-11). Habakkuk makes another appeal to God (1:12-17), which is answered in the 2nd chapter. It concerns more judgments to come. Chapter 3 is the prophet's prayer for Israel to be revived.

Purpose: To answer the prophet's questions and make it clear that unless Judah would conform to God's will they could only expect punishment and destruction as a nation.

Statistics: 35th book of the Bible; 3 chapters; 56 verses; 1, 476 words; 12 questions; 1 command; no promises; 20 predictions; 11 verses of prophecy; 2 distinct messages from God (1:5; 2:2).

CHAPTER 1

I. Immediate judgment on Judah
1. Title, author, and historical background
(2 Ki. 22:1–23:30; 2 Chr. 34-35)

1 The word of the LORD which [a]came unto [b]Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of [c]Hizkiah, [d]in the days of Josiah the son of Amon, king of Judah.

2. Fourteenfold judgment: Babylonian captivity

★■ 2 [e]I will utterly [f]consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the [g]stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon [h]Judah, and upon all the inhabitants of Jerusalem; and I will [i]cut off the remnant of Baal from this place, *and* the name of the [j]Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and [k]them that worship *and* that swear by the LORD, and that swear by [l]Malcham;

6 And [m]them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

II. The day of the Lord
1. Nearness: seven classes punished

● 7 Hold thy peace at the presence of the Lord GOD: for [n]the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will [o]punish the princes, and the king's children, and all such [p]as are clothed with strange apparel.

9 In the same day also will I punish all those that [q]leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the [r]fish gate, and an howling

a Was communicated unto by the Holy Spirit (v 1; 2 Tim. 3:15-17; 2 Pet. 1:21).

b See ***Zephaniah***, p.1546.

c Hezekiah.

d See ***Josiah's Reign***, p. 1546.

e 1st prophecy in Zeph. (1:2-18; v 2-6 fulfilled; v 7-18 unfulfilled). Next, 2:1.

12 Predictions—Fulfilled:
1 I will utterly consume all things from off the land (1:2)
2 I will consume man and beast (1:3)
3 I will consume the fowls of the heaven, the fish of the sea, and the stumblingblocks with the wicked
4 I will cut off man from the land
5 I will also stretch out My hand upon Judah, and all the inhabitants of Jerusalem (1:4)
6 I will cut off the remnant of Baal from this place
7 I will cut off the name of Chemarims with the priests
8 I will cut off them that worship the host of heaven upon the housetops
9 I will cut off them that swear by the Lord
10 I will cut off them that swear by Malcham (1:5)
11 I will cut off them that turned back from the Lord (1:6)
12 I will cut off them that have not sought or inquired of the Lord

22 Predictions—Unfulfilled:
1 The day of the Lord is at hand (1:7)
2 The Lord has prepared a sacrifice
3 He has bidden His guests
4 In the day of the Lord's sacrifice I will punish the princes, the king's children, and all that are clothed in strange apparel (1:8)
5 In that day also I will punish all those that leap on the threshold, which fill their masters' houses with violence and deceit (1:9)
6 In that day there will be the noise of a cry from the fish gate, and a howling from the second, and a great crashing from the hills (1:10)
7 All the merchant people of Maktesh will be cut down (1:11)
8 All that bear silver will be cut off
9 At that time I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their hearts, The Lord will not do good, neither will He do evil (1:12)
10 Their goods will become booty (1:13)
11 Their houses will become a desolation
12 They will build houses and not inhabit them
13 They will plant vineyards and not drink the wine thereof
14 The great day of the Lord is near
15 It hastens greatly, even the voice of the day of the Lord
16 The mighty man shall cry there bitterly
17 That day will be a day of wrath, trouble, distress, wasteness, desolation, darkness, gloominess, clouds, and thick darkness; a day of the trumpet and alarm against the fenced cities and high towers (1:15-16)
18 I will bring distress upon men (1:17)
19 They shall walk like blind men
20 Their blood shall be poured out like dust, and their flesh as dung
21 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath (1:18)
22 The whole land shall be devoured by the fire of His jealousy, for He will make a speedy riddance of all them that dwell in the land

f See ***Consume***, p. 1546.

g Stumblingblocks—referring to the idols and the ruin of the nation brought about by them. It literally means ruin brought on by the stumblingblocks or idols of the people. The Heb. makshelah, trans. stumblingblocks here, is trans. ruin in Isa. 3:6.

h Judah and Jerusalem are the subject of this prophecy, not Ephraim and Samaria, for the northern kingdom had been out of existence for 80 years already and therefore could not be included in these predictions (v 4).

i See ***7 Classes to Be Cut Off***, p. 1546.

j Heb. kamar, ascetic, idolatrous priests. Trans. Chemarims only here, but idolatrous priests in 2 Ki. 23:5 and priests in Hos. 10:5. These were different from the priests of Baal and those of the host of heaven; they were distinctly priests of the high places, and perhaps black-robed, for the Heb. word also means to be black.

k Them that swear by Jehovah to worship Him, but worship and serve Malcham instead (v 5).

l Malcham—the king-god, or king-idol. See ***Malcham*** in Index.

m Here we have a clear statement about backsliders—them that turn back from Jehovah: He will cut them off (v 4-6). Since God cannot lie He is then under obligation to do this to backsliders as much as any of the other classes mentioned. See ***Backsliding*** in Index.

n See ***The Day of the Lord***, p. 1546.

o See ***7 Classes to Be Punished***, p. 1546.

p This means clothing like that of the heathen—without the distinctive band of blue ribbon on the fringe of the 4 corners of the garments, and other marks characteristic of Jewish apparel (v 8).

q This means to leap over the threshold instead of stepping on it, referring to the superstitious practice of the Philistines regarding the threshold of the temple of Dagon (1 Sam. 5:4-5; Ez. 9:3; 10:4, 18; 46:2; 47:1).

r The fish gate was in the north wall of the city, from which direction the future Antichrist will come (v 10; Ez. 38:15).

the hills.

● 11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that [s]bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are [t]settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

2. Nearness: sevenfold character of that day; reason

14 [a]The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

908 CHAPTER 2

III. Judgments on Gentiles by Babylon (Isa. 13-23; Jer. 45-49; Ez. 25-32; Amos 1:1–2:3)

1. Fivefold admonition to Judah

★●■1 [b]Gather yourselves together, yea, [c]gather together, O nation not desired;

2 [d]Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

● 3 Seek ye the LORD, all ye meek of the

righteousness, seek meekness: it may be ye shall be [e]hid in the day of the LORD'S anger.

2. Against Philistia (Isa. 14:27)

4 ¶ For [f]Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

3. Against Moab and Ammon (Isa. 15:1 and Jer. 49:1, refs.)

★ 8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, [*a]Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will [*b]famish all the gods of the earth; and *men* shall worship [*c]him, every one from his place, *even* all the isles of the heathen.

4. Against Ethiopia (Isa. 18:1)

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

5. Against Assyria (Isa. 10:28, refs.)

13 And he will stretch out his hand [*d]against the north, and destroy Assyria; and

---

[s] Silver obtained through plunder.

[t] The figure here is of wine which becomes strong if allowed to remain on the lees or dregs. Men would become bitter and critical, as pictured here (v 12; cp. Jer. 48:11; Ps. 55:19).

[a] See ***The Day of the Lord***, p. 1546.

[b] 2nd prophecy in Zeph. (2:1-15, unfulfilled). Next, 3:8.
26 Predictions—Unfulfilled:
1 Gaza shall be forsaken (2:4)
2 Ashkelon shall be a desolation
3 They will drive out Ashdod at noon
4 Ekron shall be rooted up
the Mediterranean (2:5)
6 I will destroy the Philistines so that there will be none left
7 The sea coast will be for dwellings of shepherds and folds for sheep (2:6)
8 The coast shall be for the remnant of the house of Judah (2:7)
9 Judah will feed thereupon
10 They will lie down in the houses of Ashkelon in the evening
11 The Lord their God shall visit them, and turn their captivity
12 Moab shall be as Sodom (2:9)
13 The children of Ammon shall be as Gomorrah, even the breeding of nettles, saltpits, and a perpetual desolation
14 The residue of My people shall spoil them, and the remnant of My people shall possess them
15 The Lord will be terrible unto them, for all the gods of the earth shall waste away (2:11)
16 Men shall worship Jehovah, every one from his place, even all the isles of the heathen
17 The Ethiopians shall be slain by the sword (2:12)
18 He will stretch His hand toward the north and destroy Assyria, and will make Nineveh a desolation and dry like the wilderness (2:13)
19 Flocks shall lie down in the midst of her (2:14)
20 All the beasts of the nations will lie down in her
21 The cormorant and the bittern shall lodge in the upper lintels of it
22 Their voice shall sing in the windows
23 Desolation shall be in the threshold
24 He shall uncover the cedar work
25 This is the proud city that shall become desolate, a place for beasts to lie down in (2:15)
26 Everyone passing by her shall hiss and wag his hand

[c] See ***5fold Admonition of Judah***, p. 1546.

[d] Note the 4 before's in this verse.

[e] Israel will be hid from the Antichrist and protected through the great tribulation (v 3; 16:1-5; 26:20-21; Ps. 60:8; Mt. 24:15-22; Rev. 12:6, 14).

[f] For the details of this section see note b, above.

[*a] Moab and Ammon were to perish like Sodom and Gomorrah, and be a perpetual desolation. Israel would possess their land and spoil them because of their sins (v8-11)

[*b] Famish, waste away; be no more.

[*c] All men on earth will eventually worship Jehovah (v 11; Mal. 1:11).

[*d] Assyria was to be destroyed when God judged the nations of the north who came against Judah; and the place where Nineveh used to be would be a desolation, like a dry wilderness, with flocks, animals, and birds occupying the place (v 13-14).

a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

15 This *is* [*e]the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

909

CHAPTER 3

IV. Fourteenfold moral state of Judah
(Isa. 1:5, refs.)

■ 1 [f]Woe to her that [g]is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The [h]just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [a]Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, [b]howsoever I punished them: but they rose early, *and* corrupted all their doings.

V. The last days (Isa. 2:1, refs.)
1. Armageddon (Joel 3; Zech. 14)

★●■8 ¶ [c]Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my [d]determination *is* [e]to gather the nations,

---

self as the only worthwhile city on earth. She was to be so utterly destroyed that everyone passing by would hiss at her and wag the hand in derision (v 15).

f After pronouncing judgment upon Philistia (v 4-7), Moab and Ammon (v 8-11), Ethiopia (v 12), and Assyria (v 13-15), the prophet predicted woe upon Judah and Jerusalem (3:1-7).

g 14fold Moral State of Jerusalem:
1 She is filthy and polluted (v 1)
2 She is full of oppression
3 Given over to disobedience (v 2)
4 She is rebellious
5 Full of unbelief
6 She has forsaken God
7 Her princes are as roaring lions (v 3)
8 Her judges are as evening wolves
9 They commit crimes in the night
10 Her prophets are light (v 4)
11 They are treacherous
12 Her priests have polluted the sanctuary
13 They do violence to the law
14 They have corrupted all their doings (v 7)

h See ***8 Facts About Jehovah***, p. 1546.

a Seeing the faithfulness of Abraham and knowing his traits (Gen. 18:19) caused God to have confidence in Israel that they would fear Him and receive instruction so that He would not have to deal with them as rebels and cut them off as apostate backsliders; but they disappointed Him and destroyed His confidence in them. Stubbornly they arose to corrupt themselves in all their doings (v 7). God still knows though, that eventually He will be able to bring them to repentance and conformity to His will. To this end He is working. He has made numerous predictions concerning this and has revealed that it will be accomplished in the future tribulation (Zech. 12:10–13:1, 8-9; Rom. 11:25-29).

b God is as faithful to punish when men sin as He is to bless when they obey (v 7; Zech. 13:8-9).

c 3rd and last prophecy in Zech. (3:8-20, unfulfilled).
28 Predictions—Unfulfilled:
1 Wait upon Me until the day that I rise up to the prey, for My determination is to gather the nations and assemble the kingdoms to pour out My indignation upon them, even My fierce anger (3:8)
2 All the earth will be devoured with the fire of My jealousy
3 Then will I give to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent (3:9)
4 From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring My offering (3:10)
5 In that day you will be ashamed of all your doings, wherein you have transgressed against Me (3:11)
6 Then I will take away out of your midst them that rejoice in pride
7 You will no more be haughty because of My holy mountain
8 I will also leave in the midst of you an afflicted (not with sickness, for there will be no more disease in that day) and poor people; and they shall trust in the name of the Lord (3:12)
9 The remnant of Israel shall not do iniquity (3:13)
10 They will not speak lies
11 Neither shall a deceitful tongue be found in their mouth
12 They shall feed and lie down, and no man will make them afraid
13 The Lord will take away your judgments (3:15)
14 He will cast out your enemy
15 The King of Israel, even the Lord, will be in the midst of you
16 You will not see evil anymore
17 In that day it will be said to Jerusalem, Fear not; and to Zion, Let not your hands be slack (3:16)
18 The Lord your God in the midst of you is mighty and He will save you (3:17)
19 He will rejoice over you with joy
20 He will joy over you with singing
21 I will gather them that are sorrowful for the solemn assembly (3:18)
22 At that time I will undo all that afflict you (3:19)
23 I will save her that halts
24 I will gather her that is driven out
25 I will get them praise and fame in every land where they have been put to shame
26 At that time I will bring you again and gather you to your own land (3:20)
27 I will make you a name and a praise among all people of the earth
28 I will turn back your captivity before your eyes

d The only time this word is found in Scripture (v 8). It is used of God planning to punish all nations at Armageddon. Determinate is used once of the counsel and knowledge of God concerning Christ (Acts 2:23). The word determined is used 10 times of God's plan (2 Chr. 25:16; Isa. 10:23; 19:17; 28:22; Dan. 9:24-27; 11:36; Acts 4:28; 17:26).

e 8 Great Future Gatherings by God:
1 Of Israel from all the lands (Dt. 30:3-4; Isa. 11:10-12, notes; 43:5; 54:7; Jer. 29:14; 31:8-10; 32:37; Ez. 11:17; 20:34, 41; 34:13; 36:24; 37:21; 38:8-13; 39:27-28; Hos. 1:11; Mic. 3:12; 4:6; Zeph. 3:19-20; Zech. 10:8-10; Mt. 24:31; Mk. 13:27)
2 Of all nations to Armageddon (Joel 3:2; Zeph. 3:8; Zech. 14:2; Rev. 16:13-16; 19:19-21)
3 Of all nations to judgment (Mt. 13:20, 41; 25:31-32)
4 Of all nations to see His glory (Isa. 66:18)
5 Of all birds and beasts to eat the bodies of men slain at Armageddon (Ez. 39:17-21; Mt. 24:27-28; Lk. 17:34-37; Rev. 19:17-21)

upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

2. Conversion of all nations

9 For then will I turn to the people a [f]pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the [g]daughter of my dispersed, shall bring mine offering.

3. Rebels purged from Judah

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away [h]out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave [i]in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The [j]remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

4. Messiah reigning in Zion (Isa. 4:2-4; 9:6-7;

• 14 ¶ [k]Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath [l]taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

• 16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.

▲ 17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

5. Restoration of Israel

18 [a]I will [b]gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that [c]afflict thee: and I will save her that [d]halteth, and gather her that [e]was driven out; and I will [*a]get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your [*b]captivity before your eyes, saith the LORD.

---

6 Of all hosts and Satan to be cast into the bottomless pit (Isa. 24:22; Rev. 20:3)
7 Of all saints to meet the Lord in the air (Jn. 14:1-3; 1 Th. 4:13-17; 2 Th. 2:1, 7, notes)
8 Of all things both in heaven and in earth (Eph. 1:10)

f Heb. barar saphah, cleansed or purged lips (or speech) in contrast with unclean lips (Isa. 6:5). God will make all men fit to serve Him and worship Him.

g My dispersed people, Israel.

h See Zech. 13:8-9.

i A better translation is: "in the midst of you a humble and poor people" (Berkeley); or "meek and lowly people" (Sept.). The idea is not that of physical sickness and disease, for there will not be any of this in the Millennium and New Earth (Isa. 33:24; 35:5-6; Rev. 21:3-7).

j All Israel to be saved and be holy (v 13; Rom. 11:25-29).

k 4 Commands to Future Eternal Israel:
1 Sing (v 14)
2 Shout
3 Be glad
4 Rejoice with all the heart

l 20 Reasons for Israel to Be Happy:
1 They will be ashamed of their past sins and rebellions (v 11)
2 All rebels will be purged from the midst of them
3 They will be haughty no more
4 They will become meek and lowly
5 They shall trust the name of the Lord
7 They will be eternally secure
8 Their judgment will be over (v 15)
9 Their enemy will be cast out
10 The King of Israel, the Messiah, will be in their midst
11 They will never see evil again
12 They will never fear (v 16)
13 They will have material prosperity
14 God in their midst will be mighty (v 17)
15 God will save them
16 He will rejoice over them to do them good
17 He will undo all that afflict them (v 19)
18 He will completely gather them
19 He will get them praise and fame in every land where they had shame
20 He will make them a name and a praise among all people of earth (v 20)

a For details of these predictions, see note c, v 8.

b It is noticeable that the prophets repeatedly spoke of the regathering of Israel from all nations—all the 13 tribes and not Judah only (v 18-20; Isa. 12:10-12, notes).

c The word afflict must be understood as referring to various kinds of sufferings other than physical sickness and disease, which are mentioned only once or twice with the word throughout Scripture. There are many kinds of afflictions other than sickness and disease. See ***Affliction*** in Index.

d See Mic. 4:6-7.

e They were driven out because of sin, and they will be gathered to be converted (Rom. 11:25-29. Cp. Zech. 12:10–13:1, 8-9).

*a 3 Things God Will Do for Israel:
1 Get them praise in every land where they have been put to shame (v 19)
2 Get them fame among all nations
3 Make them a name among all people of the earth (v 20)

Of all the promises God has made to Israel, these are some of the most wonderful. Throughout the whole earth they have been a byword and a proverb for many centuries; they have been considered the scum of all things. So if He is to make them a praise, a fame, and a name in all the earth, there must be a radical and a miraculous change ahead for them.

*b Captivity and dispersion (Lk. 21:20-24).

Summary of Zephaniah

Date and place: Written in Palestine about 679-648 B.C.

Author: Zephaniah the prophet.

Proof of authorship: We have the testimony of the book itself that Zephaniah wrote it (1:1).

Theme: Judgment of God upon both Jews and Gentiles for their many sins; and His goodness to the godly of both classes. The book opens with a message regarding immediate judgment upon Judah by Babylon, then depicts their judgment in the future day of the Lord (1:1-18). Chapter 2 is devoted to immediate judgments of God upon Gentiles by Babylon-Philistia, Moab, Ammon, Ethiopia, and Assyria. The prophet then returns to the immediate judgment upon Judah by Babylon, and also makes predictions regarding Israel in the future day of the

Purpose: To make it clear to Judah that unless they would consecrate to do the will of God judgment would surely come; and to encourage the godly of the nation regarding the fact that final and complete restoration under the Messiah would come.

Statistics: 36th book of the bible; 3 chapters; 53 verses; 1, 617 words; no questions; 14 commands; 4 promises; 86 predictions; 45 verses of prophecy; 5 verses of fulfilled prophecy; 40 verses of unfulfilled prophecy; and 4 distinct messages from God (1:2; 2:1; 3:1, 8).

ZEPHANIAH NOTES CONTINUED

Zephaniah (1:1)

Zephaniah, hidden by Jehovah. 4 so-called:

1 The prophet (Zeph. 1:1)
2 A Levite (1 Chr. 6:36-38)
3 A priest (2 Ki. 25:18-30; Jer. 21:1; 29:25-29; 37:3; 52:24-29)
4 A returning exile (Zech. 6:10-14)

Josiah's Reign (1:1)

Josiah began to reign about 53 years before the fall of Judah and the destruction of Jerusalem by Nebuchadnezzar, king of Babylon, and 80 years after the captivity of the 10 tribes by Assyria. Zephaniah began to prophesy before the reformation of Josiah was completed, for the remnant of Baal was not yet destroyed (v 1, 4. Cp. 2 Ki. 23). The prophecy therefore must have been given between the 12th and 18th year of Josiah. This indicates that Zephaniah was a contemporary of Jeremiah, Ezekiel, and Daniel.

Consume (1:3)

Take away, make an end of. Repeated 3 times here for emphasis (v 2-3). He will utterly consume.

5 Things God Will Consume:

1 Man
2 Beasts
3 Fowls
4 Fish
5 Stumblingblocks

7 Classes to Be Cut Off (1:4)

1 Man from off the land (v 3)
2 The remnant of Baal (v 4)
3 The name of the Chemarims with the priests
4 Them that worship the host of heaven upon the housetops (v 5)
5 Them that swear by Jehovah but serve Malcham
6 Them that turned back from the Lord
7 Them that have not sought Jehovah, nor inquired of Him (v 6)

The Day of The Lord (1:7)

The mention of the day of the Lord in v 17-18 indicates that this section of the prophecy is to be fulfilled in the future, at the 2nd advent of Christ.

14 Facts About the Day of the Lord:

1 It is the day of the Lord's sacrifice. This definitely refers to the destruction of the multitudes at the battle of Armageddon (v 7-8; Isa. 34:6; Jer. 46:10; Ez. 39:17-21; Rev. 19:11-21).
2 His bidden guests in that day are to be the beasts and fowls who will eat the dead bodies—those slain at Armageddon (Ez. 39:17-21; Mt. 24:27-28; Lk. 17:34-37; Rev. 19:17-21).
3 Princes, king's children, robbers, merchants and all other classes will be destroyed in that day (v 8-18).
4 It will be a day of desolation and destruction of houses and vineyards, and especially of men who should have enjoyed their homes and crops (v 13).
5 It is a great day of the Lord (v 14)
6 A day of wrath (v 15)
7 A day of trouble and distress
8 A day of waste and desolation
9 A day of darkness and gloominess
10 A day of clouds and thick darkness
11 A day of trumpet and alarm (v 16)
12 A day of distress upon men so that they will walk like blind men (v 17)
13 A day of bloodshed
14 A day of the Lord's wrath which men will not escape (v 18)

7 Classes to Be Punished (1:8)

1 Princes—king's children (v 8)
2 All such as are clothed in strange apparel
3 Those that leap on the threshold (v 9)
4 Those that fill their master's houses with violence and deceit
5 Merchant people (v 11)
6 Those that bear silver
7 Those settled on their lees (v 12)

5fold Admonition of Judah (2:1)

1 Gather yourselves together (v 1)
2 Gather together, O nation not desired; before the Lord's anger comes upon you (v 1-2)
3 Seek the Lord (v 3)
4 Seek righteousness
5 Seek meekness: it may be that you shall be hidden in the day of the Lord's anger

8 Facts About Jehovah (3:5)

1 He is just (v 5)
2 He is in the midst of His people
3 He will not commit sin
4 He brings judgment to light
5 He does not fail man
6 He punishes the nations (v 6)
7 He makes their streets waste and their cities desolate
8 He punishes His own people (v 7)

CHAPTER 1

I. Occasion and theme

■ 1 In the [a]second year of Darius the king, in the [b]sixth month, in the [c]first day of the month, came the word of the LORD by [d]Haggai [e]the prophet unto [f]Zerubbabel the son of [g]Shealtiel, governor of Judah, and to [h]Joshua the son of [i]Josedech, the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people [j]say, The time is not come, the time that the LORD'S house should be built.

II. Prophecy to restored Judah

1. Ninefold judgment: reason (cp. Isa. 5:5, refs.)

3 Then came the word of the LORD by Haggai the prophet, saying,

4 [k]*Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

●■ 5 Now therefore thus saith the Lord of hosts; [l]Consider your [m]ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

●■ 7 ¶ Thus saith the LORD of hosts; [n]Consider your ways.

▲● 8 Go up to the mountain, and bring wood, and [o]build the house; [p]and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. [q]Why? saith the LORD of hosts. [r]Because of mine house that *is* waste, and ye run every man unto his own house.

10 [s]Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

2. The work encouraged (Ezra-Nehemiah)

■ 12 ¶ [t]Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

▲ 13 [u]Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD [v]stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of

a This message is dated the 2nd year of Darius the king, who was Darius I of profane history, or Hystaspis. This was 16 years after the decree by Cyrus (Ezra 1:1-4).

5 Distinct Messages of Haggai:

1 The 1st day of the 6th month of the 2nd year of Darius I (1:1-11)
2 The 24th day of the 6th month of the 2nd year of Darius I (1:12-15)
3 The 21st day of the 7th month of the 6th year of Darius I (2:1-9)
4 The 24th day of the 9th month of the 2nd year of Darius I (2:10-19)
5 The 24th day of the 9th month of the 2nd year of Darius I (2:20-23)

b This would be our August—September.

c The 1st day would be the time of the feast-day or sabbath of the full moon.

d Haggai, festival. The first prophet after the captivities to Babylon (v 1, 3, 12; 2:1, 13-14, 20; Ezra 5:1; 6:14).

e See note b, Hab. 1:1.

f Zerubbabel, sown in Babylon. Of the royal line of Judah through David; governor of Judah as a Persian province (v 1, 12-14; 2:2-4, 21-24; 1 Chr. 3:19; Ezra 2:2; 3:2, 8; 4:2-3; 5:2; Neh. 7:7; 12:1, 47; Zech. 4:6-10). Called Zorobabel (Mt. 1:12-13; Lk. 3:27).

g Shealtiel, I have asked of God. Son of Jechoniah or Jehoiachin, king of Judah, who was taken captive to Babylon (v 1, 12, 14; 2:2, 23; Ezra 3:2, 8; 5:2). Called Salathiel (1 Chr. 3:17; Mt. 1:12; Lk. 3:27).

h Joshua, Jehovah is salvation. First high priest after the captivities to Babylon (v 1, 12-14; 2:2-4; Zech. 3:1-9; 6:11). See ***Joshua*** in Index.

i Josedech, Jehovah is righteous (v 1, 12-14; 2:2-4; Zech. 6:11).

j This proves that the building of the temple after the captivities had not yet begun (v 2).

k Question 1. Next, v 9.

l 9 Commands in the Book of Haggai:

1 Consider your ways (1:5, 7)
2 Go up to the mountain, and bring wood (1:8)
3 Build the house
4 Speak now to Zerubbabel (2:2)
5 Be strong (2:4)
6 Fear not (2:5)
7 Ask now the priests (2:11)
8 Consider now from this day and upward, consider it (2:18)
9 Speak to Zerubbabel (2:21)

m 5 Experiences of Returned Exiles:

1 Sow much, bring in little (v 6)
2 Eat, but do not have enough
3 Drink, but not filled
4 Clothed, but with not enough to keep warm
5 Earn wages which do not meet needs

n Consider occurs 4 times (v 5, 7; 2:15, 18).

o The returning exiles were commanded to gather material and build the temple, with□the view of starting the ancient Mosaic worship again (v 8).

p 2 Promises to Israel Concerning the Temple:

1 I will take pleasure in it (v 8)
2 I will be glorified

q Question 2. Next, 2:3.

r 2 Reasons Jews Did Not Prosper:

1 Because God's house was waste and no effort was made to rebuild it (v 9)
2 Because every man was selfish and all provided themselves with houses and enjoyed them; there was no concern for the house of God

s 3 Curses for Neglecting God's House:

1 No dew from heaven (v 10)
2 No crops
3 Drought upon the land, mountains, corn, new wine, oil, crops, men, cattle, and labor of man (v 11)

t Then—when Haggai gave God's message commanding the rebuilding of the temple, the people obeyed the voice of the Lord and the words of the prophet; and they feared the Lord (v 12).

u Then—when the people obeyed the word of the Lord, agreeing to rebuild the temple, Haggai□gave his second message to them, saying, I am with you, saith the Lord (v 13).

v The secret of accomplishing any work for God—if men will obey as directed (v 14). It is remarkable that all the rulers and people were stirred to obey—far different from what it had been about 70 years before and during this time, when not a leader and but few of the people listened to Jeremiah, Ezekiel, Daniel and others who proclaimed God's message to them. If they had listened to these others they would not have gone into captivity; but they would not hear. Now, after the complete destruction of their society and worship which had continued over 1, 000 years, they were ready to listen with fear (v 12-15).

✡ ✡ ✡

the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 [a]In the four and twentieth day of the sixth month, in the second year of Darius the king.

911

CHAPTER 2

III. Message on the temples
1. Concerning Solomon's temple

■ 1 [b]In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

● 2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 [c]Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

▲●■4 [d]Yet now [e]be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

● 5 [f]*According to* the word that I covenanted with you when ye came out of Egypt, so [g]my spirit remaineth among you: fear ye not.

2. Renovation of the heaven and the earth (Heb. 1:10; 12:25-29; 2 Pet. 3:6-13; Rom. 8:19-23)

★■ 6 [h]For thus saith the LORD of hosts; [i]Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

3. Messiah's second coming and

7 [j]And I will shake all nations, and [k]the desire of all nations shall come: and [l]I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

IV. Message to the priests
1. Questions: right answers

10 ¶ [m]In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

● 11 Thus saith the LORD of hosts; [n]Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, [*a]and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 [*b]Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

2. Application to Judah

■ 14 [*c]Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, [*d]there were

---

ond message of Haggai of v 13 was uttered on this date, but there is nothing to the contrary. At least, it is a distinct message from that of v 3-11.

b About one month and 3 days after the work on the temple was encouraged (1:12-15), Haggai gave another message to Judah—the third one (v 1-9). The actual work on the temple was not begun until the 24th day of the 9th month (v 18).

c Questions 3-5. Next, v 11.

d After asking questions regarding who had seen the first temple and how they saw it now (in desolation) compared to Solomon's temple, God then encouraged the people to be strong and work, for He was with them (v 4-5).

e Used 3 times for emphasis (v 4).

f Here God renewed His original covenant with them, as made when He brought them forth from the land of Egypt. From His standpoint it had never been changed; it had been broken only by Israel, and this was the reason for all the judgments which had come upon them. Now that they were ready to obey and carry out the terms of the contract He was ready to bless them again and fulfill to the letter all that He had promised (v 5). It is the same regarding the new covenant. If men will obey, He will bless; but if they disobey He will curse, regardless of how much fellowship and consecration have been previously experienced. One thing, and one thing alone, will cut men off from God, in any age and under any contract—sin. This is even true of angels and other beings. Sin is sin in the eyes of God; and He makes no pets of any, whether of the human race or otherwise. The penalty has to be executed according to the sin committed.

g My Spirit remains among you (v 5). This could only refer to the Holy Spirit speaking by the prophets, and to His anointing and blessing upon all who, under the old covenant, believed and obeyed (Neh. 9:20; Isa. 63:10-14).

h 1st prophecy in Hag. (2:6-9, unfulfilled). Next, v 18.
6 Predictions—Unfulfilled:
1 Yet once, it is a little while, and I will shake the heavens, the earth, the sea, and the dry land (2:6)
2 I will shake all nations (2:7)
3 The desire of all nations shall come
4 I will fill this house with glory
5 The glory of this latter house shall be greater than the former (2:9)
6 In this place I will give peace

i See ***Future Renovation of Earth***, p. 1550.

j Not only will God shake the heavens and the earth in the renovation at the end of the Millennium (v 6), but He will also shake all nations at the beginning of the Millennium (v 7). That this refers to a time at the beginning is clear from the fact that it will take place when the desire of all nations shall come, and when God fills the temple with His glory. God's glory never did fill the temples of Zerubbabel and Herod, and it will not fill the future tribulation temple; but it will fill the millennial house, as described in Ez. 43:7; 44:4.

k See ***The Desire of All Nations***, p. 1550.

l See ***Future Glory***, p. 1550.

m The fourth message of Haggai (note a, 1:1).

n Questions 6-7. Next, v 19.

*a To this the priests agreed—that if any did carry meat in their garments and touched other things with their skirts—bread, pottage, wine, or oil—they would be unclean (v 12). This would necessitate ceremonial cleansing before the priestly work could be carried on again.

*b Then—after the prophet received a clear answer to the first question he asked another: If one who is unclean by a dead body touches bread, pottage, wine, oil or something else would it be unclean? The priests agreed that it would be (v 13).

*c Then—after receiving a definite answer to both his questions, the prophet made an application to Israel. Just as these things would be unclean if touched by an unclean person or thing, so the people of Israel were unclean as well as the work of their hands and the things they offered (v 14). Now however—from this day and upward—they were to be blessed (v 15-19).

*d This verse pictures the curse that was upon Israel up to the obedience of the people in draw out fifty *vessels* out of the press, there were *but* twenty.

■ 17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

★●18 [*e]Consider now from this day and upward, from the [a]four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD'S temple was laid, consider *it*.

▲ 19 [b]Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: [c]from this day will I bless *you.*

V. Messiah's second coming to overthrow Gentile nations

came unto Haggai in the four and twentieth *day* of the month, saying,

★●21 [e]Speak to Zerubbabel, governor of Judah, saying, I will [f]shake the heavens and the earth;

22 And I will [g]overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, [h]every one by the sword of his brother.

■ 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have [i]chosen thee, saith the LORD of hosts.

✡ ✡ ✡

building the temple. Having been cursed with blasting and mildew and hail, their crops were not as in normal times. Instead of 20 measures to a heap they harvested only 10; and their vineyards produced only 20 vessels of wine instead of the usual 50 (v 16-17). This is what Moses said God would bring to pass if Israel failed to obey (Dt. 28:22).

*e 2nd prophecy in Hag. (2:18-19, fulfilled). Next, v 21. The prediction was that from that day and forward—from the laying of the temple foundation—God would bless them with crops and in every other way, as He had promised for obedience in Lev. 26 and Dt. 28.

a This was the actual day of the laying of the temple foundation—the 24th day of the 9th month (v 19).

b Question 8. Last one in book of Haggai.

c From this day I will bless you (v 19). Many times in the lives of individuals God has started His blessings on a certain day (Josh. 3:7); the same is true regarding a nation (Ex. 12:14; Dt. 2:25).

d The fifth and last message of Haggai to Israel (note a, 1:1). This one was delivered the same day the temple foundation was laid (v 18, 20).

e 3rd and last proplecy in Hag. (2:21-23, unfulfilled).

7 Predictions—Unfulfilled:

1 I will shake the heavens and the earth (2:21)
2 I will overthrow the throne of the kingdoms (2:22)
3 I will destroy the strength of the kingdoms of the heathen
4 I will overthrow the chariots and those that ride in them
5 I will overthrow the horses and their riders

sword of his brother
7 In that day I will take you, O Zerubbabel, My servant, and will make you as a signet: for I have chosen you (2:23)

f This shaking of the heavens and the earth will take place first at the 2nd advent of Christ and the day of the Lord, and even during the tribulation preceding this (v 21; Rev. 6:12-17; 16:17-21). It will happen again in a more complete sense at the renovation of the heavens and the earth by fire (v 21; 2:6; Heb. 1:10-12; 12:26-27; 2 Pet. 3:10-13, notes).

g The overthrow of thrones and the destruction of the power of the kingdoms of the heathen will be at the 2nd advent of Christ when He takes over all the kingdoms of this world (v 22; Isa. 63:1-5; Ez. 38-39; Zech. 14; Lk. 1:32-33; 2 Th. 1:7-10; 2:8-12; Jude 14-15; Rev. 11:15; 19:11-21).

h Figurative of many being killed this way (v 21; Zech. 14:12-13). The same meaning should be given here as to the word all in ***Extent of Antichrist's Reign***, p. 535 of N.T.

i God revealed His choice of Zerubbabel as governor of Judah; he was to be the Lord's signet or seal (v 23). It is clear that no king was chosen for Israel after the captivities. Zerubbabel was called governor (1:1, 14; 2:2, 21; Zech. 9:7; 12:5-6). God had sworn that no man of Jehoiachin or Jeconiah (also called Coniah) would ever rule as king in Israel again, and this has been literally true (Jer. 22:30, note). Israel was to abide many days without a king, prince, sacrifice, ephod, or teraphim before being restored as a kingdom under the Messiah and David (Hos. 3:4-5; Acts 15:13-18).

✡ ✡ ✡

Summary of Haggai

Date and place: Written in Palestine about 557-525 B.C.

Author: Haggai (1:1-3, 13; 2:1, 10, 13, 20).

Theme: The unfinished temple being built to restore the worship of God at Jerusalem, after the Babylonian captivities. Haggai was specifically raised up by God to encourage the exiles returned from Babylon that they might take fresh hope and build. In his book he rebukes the people for living in ceiled houses and at ease while the house of God lies waste (1:2-15). He gives a message to the leaders of the new nation of Israel, urging them to be strong because of God being with them to help them in all their problems. He points to the day of future glory for the new temple, and also speaks of the future and eternal glory of the Messiah (2:1-9). Twice he refers to the future renovation of the heavens and earth by fire at the end of the Millennium (2:6, 20-23). See Heb. 12:24-28, notes; 2 Pet. 3:5-13, notes. The prophet refers to the Messiah as ***The Desire of All Nations*** (2:7; see col. 1, p. 1550).

Statistics: 37th book of the Bible; 2 chapters; 38 verses; 1, 131 words; 8 questions; 9 commands; 3 promises; 14 predictions; 9 verses of prophecy; 6 verses of fulfilled prophecy; 3 verses of unfulfilled prophecy; and 5 distinct messages from God (1:1, 12; 2:1, 10, 20). See note a, 1:1. These 5 messages could be broken down to no less than 23 distinct parts, for in them the prophet makes 23 claims that God spoke by him (1:1-3, 5, 7, 12-13; 2:1, 4, 6-11, 14, 17, 20, 23).

The word desire is put here for the object of the desire, which does not consist of things; it must refer then to Him alone, who can and will satisfy the desire of all nations. Cp. 1 Sam. 9:20; 2 Chr. 21:20. In the day of fulfillment there will be a universal longing for deliverance, peace, and safety which only God can bring. First, the world will be deceived into thinking that Antichrist can meet that universal desire, since he will claim to be God and Christ combined; but sudden destruction will come upon them (1 Th. 5:1-3; 2 Th. 2:3-4). Then the desire which they thought would be realized in Antichrist will be fulfilled in Jesus Christ, at His 2nd advent. The longing really centers around that which the person will bring to the nations—not silver and gold, but light and truth to disperse darkness and ignorance, liberty to do away with slavery, moral restoration to dispel depravity, salvation to dispel ruin, and peace and prosperity to do away with wars and insecurity. Since the passage has a latter-day fulfillment it should be understood in light of the 2nd advent of Christ who will accomplish all this—not a universal desire of nations at His first advent. In His day all nations will be blessed in Him (Isa. 2:2-4; Mic. 4:1-6; Zech. 14:9, 16-21).

Future Glory (2:7)

This also has a latter-day application, for every other statement is definitely to be fulfilled in the

seems from the statements this house and this latter house that the reference is primarily to Zerubbabel's temple, but it could be understood of the new temple which will be built in the day of the fulfillment of the entire prophecy—in the day of the Lord and the 2nd advent of Christ. Not only do we have the time element to consider here, but the statement of the house being greater in glory than Solomon's temple (v 9), which could never apply to the temple of Zerubbabel, that of Herod, or even the one in the tribulation period. It could only apply to the millennial temple which Christ will build when He comes (Ez. 43:1-7; 44:4; Zech. 6:12-13). All 6 predictions of this prophecy await fulfillment at the 2nd advent of Christ.

Future Renovation of Earth (2:6)

Quoted in Heb. 12:26-27 of the future renovation of the heavens and the earth by fire, when certain things will be removed and others will remain. One which will remain will be the kingdom (as stated by Paul), which proves it will be eternal. We know that the earth and the heavens are also eternal, for that is so stated many times in Scripture (Ps. 72:17; 89:29-37; 104:5; Eccl. 1:4). See notes on 2 Pet. 3:10-13.

3 Perfect Earths; 3 Sinless Careers and 2 Sinful Careers of the Earth

2 First sinless career of the earth: when Lucifer and the pre-Adamites lived without sin (Gen. 1:1; Ez. 28:11-17)
3 First sinful career of the earth: when Lucifer, the pre-Adamites, and over 1/3 of God's angels rebelled (Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17). See ***The Pre-Adamite World***, p. 79.
4 First imperfect earth: when cursed and flooded at the fall of Lucifer and the pre-Adamites (Gen. 1:2; 2 Pet. 3:5-6)
5 Second perfect earth: when God restored it to a second habitable state (Gen. 1:3–2:25; Ex. 20:9-11)
6 Second sinless career of the earth: when Adam and Eve lived without sin (Gen. 2:7-25)
7 Second sinful career of the earth: from the time when Adam and Eve sinned until now (Gen. 3; Rom. 5:12-21). This sinful career will continue until the end of the Millennium (1 Cor. 15:24-28; Eph. 1:10; Rev. 20:1-10)
8 Second imperfect earth: when cursed at the fall of Adam and Eve (Gen. 5)
9 Third perfect earth: when it will be renewed and made perfect again at the end of the Millennium (Isa. 65:17; 66:22-24; 2 Pet. 3:5-13; Rev. 21-22)
10 Third and eternal sinless career of the earth: when man will continue eternally without sin (1 Cor. 15:24-28; Eph. 1:10; Rev. 21-22)

* * *

CHAPTER 1

I. Message to restored Judah
1. Title, author, and historical background
(Ezra 6:1, 12, 15)

■ 1 In the [a]eighth month, in the second year of Darius, came the word of the LORD [b]unto Zechariah, the son of [c]Berechiah, the son of [d]Iddo the prophet, saying,

2. Admonition to return to God

2 The LORD hath been sore displeased with your fathers.

▲●■3 Therefore say thou unto them, Thus saith the LORD of hosts; [e]Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

●■ 4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 [f]Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

II. Ten visions (Zech. 1:7–6:8)
1. First vision
(1) Spirit horses (Zech. 6:1-8; 2 Ki. 6:17; Rev. 19:14)

■ 7 ¶ [g]Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 [h]I saw by night, and behold [i]a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, [j]speckled, and white.

(2) Invisible agencies of God

■ 9 Then said I, [k]O my lord, what *are* these? And [l]the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, [m]These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

(3) Judgment on Judah's enemies

■ 12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, [*a]how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these [*b]threescore and ten years?

■ 13 And the [*c]LORD answered the angel that talked with me *with* good words *and* comfortable words.

■ 14 So the angel that [*d]communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; [*e]I am jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

(4) Judah yet to be restored

---

[a] The 8th month of the 2nd year of Darius I was 2 months after Haggai began to prophesy (v 1 with Hag. 1:1), or about one month after the temple foundation was laid in Jerusalem (v 1 with Hag. 2:18).

[b] See ***Zechariah***, p. 1566.

[c] See ***Berechiah***, p. 1566.

[d] See ***Iddo***, p. 1566.

[e] See ***35 Commands in Zechariah***, p. 1566.

[f] Questions 1-3. Next, v 9.

[g] This second message was given 3 months after the one of v 1-6—on the 24th day of the 11th month (February) in the 2nd year of Darius I (v 7).

[h] See ***10 Visions of Zechariah***, p. 1567.

[i] The riders of the horses—red, speckled, and white—are invisible agencies of God sent forth into the earth to accomplish various missions. They are God's scouts that report conditions to Him. These reported that all the earth was still and at peace (v 8-11). The horses are not symbolic at all, but real and literal creatures, actual spirit horses created to live on the planet heaven and used by those going back and forth between earth and heaven for the purpose seen here, and perhaps in many other capacities. That spirit horses do exist is clear from v 8-11; 6:1-8; 2 Ki. 2:11; 6:14-17; Rev. 19:11-21.

[j] Heb. saruq, bright red; bay. The Heb. for red here is adom, rosy, or ruddy. One was bright red and the other a lighter color, a rosy red (v 8; 6:1-8).

[k] Question 4. Next, v 12.

[l] This Angel was the same as the man among the myrtle trees, of v 8-10. The other riders were angels. The passage affirms this fact, that both God and angels can and do ride spirit horses.

7 Proofs This Angel Was God:

1. Zechariah addressed Him as Lord (1:9, 13, 20)
2. He spoke as God (1:14-17)
3. Others reported to Him (1:11)
4. He called Himself Lord (2:3, 5)
5. As Lord He rebuked Satan (3:1-2)
6. He gave commands to others as God, using such terms as My ways, My charge, My house, My courts, My servant the Branch (3:3-8)
7. He called Himself the Lord of hosts (3:9; (4:6)

[m] The riders on the other horses are explained to be persons whom the Lord had sent forth to walk to and fro through the whole earth as scouts, to report conditions in the various nations (v 10-11). This is evidently one of the ways God receives information concerning many things. See Gen. 11:5-8; 18:20-22; 22:12.

[*a] Question 5. Next, v 19.

[*b] This was to be the whole time of the Babylonian captivity (v 12; Jer. 25:11-12; Dan. 9:2). At this point both Daniel and the Angel were concerned about the fulfillment of the predictions of Jer. 24. Since this Angel was one of the Divine Persons of the Trinity, it demonstrates that God was as interested in the return of Israel after the 70 years as Daniel. God does not forget His predictions.

[*c] The Lord God now spoke to the Angel who talked with the prophet, and His words, which He passed on to Zechariah, were good and comfortable (v 13-19).

[*d] Angels can commune with men (v 14; Heb. 1:14; note n, Heb. 13:1).

[*e] 3fold Displeasure of God:

1. I am jealous for Zion and Jerusalem with great jealousy (v 14)
2. I am very sore displeased with the heathen that are at ease (v 15)
3. I was but a little displeased with them until they helped forward the affliction of My people

✡ ✡ ✡

Next, v 18.

6 Predictions—Fulfilled:
1 I have returned to Jerusalem with mercies (1:16)
2 My house shall be built in it
3 A line shall be stretched forth upon Jerusalem (she shall be enlarged)
4 My cities through prosperity shall yet be spread abroad (1:17)
5 The Lord will yet comfort Zion
6 The Lord will yet choose Jerusalem

g The measuring line for rebuilding the city (v 16-17; 2:1-9).

h 2nd prophecy in Zech. (1:18-19, partly fulfilled). Next, v 20. This prophecy of the scattering of Judah, Israel, and Jerusalem was fulfilled in 749 B.C. by Assyria (2 Ki. 17), 616 B.C. by Babylon (2 Ki. 24-25), and A.D. 70 by Rome; and the Jews will be driven out of Palestine once more in the future days of Antichrist (Dan. 11:41-45; Rev. 12:6, 14).

i 4 horns. Horns are symbolic of kings and kingdoms (v 18-19; Dan. 7:8, 23-24; Rev. 17:12-17). This refers to 4 kings or Gentile powers that would be permitted to scatter Judah, Israel, and Jerusalem (v 17). Since v 16-17 predict a future restoration under the Messiah, it is only logical to think that the 4 horns which did this before Zechariah's day are not the only powers referred to; others must be included who would scatter them after the prophet's day up to the time of the future fulfillment of the regathering under Christ. This line of thought better fits the exact facts of history and prophecy. Of the 8 great world powers who oppressed Israel in the whole length of the times of the Gentiles, only 4 empires have scattered and will yet scatter Israel, Judah, and Jerusalem. See ***The Times of the Gentiles***, p. 1474.

4 Gentile Powers Scattering:
1 Assyria (2 Ki. 15:29; 17:1-41)
2 Babylon (2 Ki. 24:1–25:30)
3 Rome (Dan. 9:26; Lk. 21:20-24)
4 Future Revived Greece (Rev. 12:6, 14)

4 Gentile Powers Not Scattering:
1 Egypt (2 Ki. 23:33-37)
2 Medo-Persia (Ezra 1:1-4; Neh. 2)
3 Greece (Dan. 8:21)
4 Revised Rome (Dan. 7:23-24)

j Question 6. Next, v 21.

k Note here that not only Judah and Jerusalem were scattered, but also the rest of Israel (v 19); so the conclusion of note h, above can be right.

l 3rd prophecy in Zech. (1:20-21, unfulfilled). Next, 2:1. This prophecy predicts the future restoration of all Israel and Jerusalem under the Messiah, as in note o, below.

m See ***4 Carpenters***, p. 1566.

n Question 7. Next, 2:2.

o 4th prophecy in Zech. (2:1-13, unfulfilled). Next, 3:8.

returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a [g]line shall be stretched forth upon Jerusalem.

●■17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

2. Second vision: four horns

★ 18 ¶ [h]Then lifted I up mine eyes, and saw, and behold [i]four horns.

■ 19 And I said unto the angel that talked with me, [j]What *be* these? And he answered me, These *are* the horns which have [k]scattered Judah, Israel, and Jerusalem.

3. Third vision: four carpenters

★ 20 [l]And the LORD shewed me four [m]carpenters.

■ 21 Then said I, [n]What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

4. Fourth vision

(1) Man with the measuring line

★ 1 [o]I lifted up mine eyes again, and looked, and behold a man with a [p]measuring line in his hand.

■ 2 Then said I, [q]Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out [a]to meet him,

(2) Jerusalem under Messiah

●■ 4 And said unto him, Run, speak to this [b]young man, saying, [c]Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

■ 5 For I, saith the LORD, will be unto her a [d]wall of fire round about, and will be the glory in the [e]midst of her.

(3) Israel regathered

6 ¶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for [*f]I have spread you abroad as the four winds of the heaven, saith the LORD.

● 7 [*g]Deliver thyself, O Zion, that dwellest

8 Predictions—Unfulfilled:
1 Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein (2:4)
2 I will be unto her a wall of fire round about, and will be the glory in the midst of her (2:5)
3 You will be gathered from the land of the north and from the 4 winds where I have scattered you (2:6)
4 I will come and dwell in the midst of you (2:10)
5 Many nations shall be joined to the Lord in that day, and shall be My people (2:11)
6 I will dwell in the midst of you, and you shall know that the Lord has sent Me unto you
7 The Lord shall inherit Judah His portion in the holy land (2:12)
8 I will choose Jerusalem again

p Measuring in this passage refers to the restoration and enlargement of Jerusalem under the Messiah, who is spoken of here as being sent by God to be in the midst of Israel (v 1-3, 9-12).

q Question 8. Next, 3:2.

a This and many hundreds of other facts in Scripture about angels and other spirit beings verify the fact that they are persons with personal bodies which are limited to one place at a time, that they go from place to place like human beings, and that they can contact each other and even men (v 3; note n, Heb. 13:2). See ***Spirit World*** in Index.

b Heb. naar, a boy from infancy to adolescence; child; young man. According to this, Zechariah was not an old man but a very young one when he began his ministry (v 4).

c Jerusalem is the subject of this prophecy, not Samaria, the capital of the 10 tribes. The capital of Judah, which means all Israel in the restoration, will be greatly enlarged and inhabited with an overflowing population. God will be like a wall of fire to her, round about, and will be the glory in the midst of her (v 5).

d The idea of the wall of fire is perhaps taken from the watch fires around armies or the unwalled camps of nomad people (v 5; cp. Isa. 26:1; 33:21; 60:18).

e Christ will be in the very midst of Israel, ruling personally and visibly on earth in those days (v 5; Isa. 9:6-7; 52:7; Ez. 43:7; 48:35; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10).

*f See ***Dispersion of Israel***, p. 1567.

*g This immediate gathering of Israel from Babylon is the reference here and not the present and future restoration. Zechariah

■ 8 For thus saith the LORD of hosts; [h]After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

(4) Messiah reigning in Zion

▲●10 ¶ [i]Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

(5) Conversion of all nations

★ 11 And [j]many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt [k]know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah [l]his portion in the holy land, and shall choose Jerusalem again.

● 13 Be silent, O all flesh, before the LORD: for he is raised up out of his [m]holy habitation.

914

CHAPTER 3

5. Fifth vision
(1) Joshua the high priest and Satan

1 And he shewed me [n]Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

■ 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: [o]*is* not this a brand plucked out of the fire?

(2) Priesthood restored (Ex. 28)

3 Now Joshua was clothed with [p]filthy garments, and [q]stood before the angel.

●■ 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

● 5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

(3) Charge to Joshua

6 And the angel of the LORD protested unto Joshua, saying,

■ 7 Thus saith the LORD of hosts; [a]If thou wilt walk in my ways, and if thou wilt keep my charge, [b]then thou shalt also judge my house, and shalt also keep my courts, and [c]I will give thee places to walk among these that stand by.

6. Sixth vision
(1) God's servant, the Branch

★●■8 [d]Hear now, O Joshua the high priest, thou, and [e]thy fellows that sit before thee: for they *are* men wondered at: for, behold, [f]I will bring forth my servant [g]the BRANCH.

(2) His anointing (Mt. 3:16, refs.)

---

lived and prophesied at the very time of the going back of the Jews from Babylon to make a nation in their own land for the first coming of Christ (v 7).

h See ***For His Own Glory***, p. 1567.

i See ***Judah Rejoicing***, p. 1567.

j Many nations (Gentiles) shall be joined to the Lord and be the people of the Messiah when He dwells in the midst of men on earth (v 11; Dan. 7:13-14, 18, 22, 27; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10).

k When all the predictions of note o, 2:1 are fulfilled, Israel and the other nations will know fully that God has sent the Messiah (v 11). At that time the Lord shall inherit Judah as His portion in the holy land; He will choose Jerusalem again as His capital city (v 12), and be living in His holy habitation (v 13).

l If Judah here refers only to the actual tribe of Judah, or even included Benjamin, then the others of the 13 tribes will have no part in this program and will never be restored to their own land as predicted by scores of prophecies. A normal and simple understanding of the prophecies will not allow exclusion of the 10 tribes though, so we must recognize the truth that Judah includes all the 13 tribes in the gathering of the final restoration. Only then will all prophecies regarding the gathering of both houses of Israel be fulfilled.

m His holy habitation on earth will be the rebuilt earthly Jerusalem and the holy oblation and its temple (6:12-13; Ez. 40-48); His heavenly habitation will be the New Jerusalem in particular during the Millennium (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 3:12, 21-22).

n This was not Joshua, the leader of Israel in the conquest of Canaan, but a high priest after the Babylonian captivity. Zechariah saw him standing before (in the presence of) the angel of the Lord, and Satan standing by to resist him. The Lord rebuked Satan and refused to permit him to stop the restoration of Judah and Jerusalem. Twice Satan was rebuked (v 1-2).

p Joshua was evidently ministering in garments that were not holy or proper for high priests. His filthy garments were taken away, his iniquity was cleansed, and he was clothed with the appropriate attire. The high priest's mitre was also placed upon his head (v 3-5). Then the angel that stood by gave him a charge concerning conditions he should meet to be the high priest and be blessed (v 6-7). After that he was given a prophecy regarding the coming of the Messiah and the salvation of Israel (v 8-10).

q This is one of many personal and visible appearances of God and angels to men. See ***44 Appearances of God***, p. 92; note n, Heb. 13:2.

a 2 Conditions of Blessing (v 7):
1 If you will walk in My ways
2 If you will keep My charge

b 3 Blessings of Obedience (v 7):
1 Then you shall also judge My house
2 You shall keep My courts
3 I will give you places to walk among those that stand by

c This verse could be classed as conditional prophecy—the high priest receiving certain blessings IF he met certain conditions. The places to walk are ways among the angels that stand by in the presence of God. That it could refer only to angels is clear from the fact that they are all he saw in the vision thus far (v 1-6). Cp. Ps. 102:21; 2 Tim. 5:21; Heb. 1:14.

d 5th prophecy in Zech. (3:8-10, unfulfilled). Next, 4:7.
5 Predictions—Unfulfilled:
1 I will bring forth My servant the Branch (3:8)
2 Upon the stone that is laid before Joshua shall be 7 eyes (3:9)
3 I will engrave the engraving thereof
4 I will remove the iniquity of the land in one day
5 In that day you shall call every man from under his own vine and fig tree (3:10)

e Joshua, his fellow priests, and the Levites with him were to be something special—men to be wondered at—because of this holy life, walk, and work (v 8).

f It was to Joshua that the angel made the prediction concerning God's servant, the Branch, being sent from Jehovah as a Prince and a Savior (v 8).

g The Branch was now made a proper name by Zechariah, through inspiration. He is the man whose name is called the Branch (v 8; 6:12). Previously, prophets had predicted Him to be the branch of the Lord (Isa. 4:2), and the branch of David (Isa. 11:1; Jer. 23:5; 33:15).

✡ ✡ ✡

before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in [i]one day.

(3) Universal prosperity (Mic. 4)

10 In that day, saith the LORD of hosts, [j]shall ye call every man his neighbour under the vine and under the fig tree.

915 CHAPTER 4

7. Seventh vision
(1) The golden candlestick and the two olive trees (Rev. 11:3-4)

1 And [k]the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

■ 2 And said unto me, [l]What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

3 And [m]two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

(2) Anointing of Zerubbabel with the Spirit and power

■ 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

▲■ 6 Then he answered and spake unto me, saying, [n]This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of

★ 7 [a]Who [b]*art* thou, O [c]great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the [d]headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

(3) Zerubbabel to finish the restoration temple

■ 8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 [e]For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* [f]those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

(4) The olive trees explained (Rev. 11:3-4)

11 ¶ [g]Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

■ 12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

916 CHAPTER 5

8. Eighth vision
(1) Flying roll, 20 ft., 10 in. X 41 ft., 8 in.

1 [*h]Then I turned, and lifted up mine eyes, and looked, and behold a [*i]flying roll.

---

called the Branch (Isa. 28:16; Ps. 118:22; Mt. 21:42; Acts 4:11; Eph. 2:20-21; 1 Pet. 2:4-7). What is engraved upon the stone is not stated, but we do know that in that day the sins of Israel will be removed and there will be universal peace and prosperity (v 9-10). The 7 eyes no doubt refer to the same thing symbolized in 4:10 and Rev. 5:6, note d.

i The one day will be the day of Christ's visible return to earth when all Israel shall be saved and ungodliness turned from Jacob (Zech. 12:10–13:1; Rom. 11:25-29). Israel will mourn and repent for 3 days; on the 3rd day they will live (Hos. 6:2).

j This expression of sitting under the vines and fig trees is one of universal peace and prosperity (1 Ki. 4:25; Mic. 4:4). People calling their neighbors to eat with them in peace and prosperity is the idea here.

k The angel showing the prophet these visions came again and waked him, showing him a golden candlestick with a bowl on top of it, having 7 lamps thereon, and 7 pipes to the lamps. He also showed the prophet 2 olive trees, one on the right and the other on the left side of the candlestick and its bowl. They poured oil into the bowl which fed the 7 lamps. The olive trees are explained to be the two anointed ones that stand before the Lord of the whole earth (v 11-14; Rev. 11:4).

l Questions 10-12. Next, v 7.

m These symbolize the two witnesses of Rev. 11:3-11, the two anointed men who have been translated without death, to stand before the God of the whole earth (v 11-14; Rev. 11:4).

n The purpose of this vision was to encourage Joshua and Zerubabbel in their work of restoring the temple and the nation of Judah after the Babylonian captivity. First they were shown that the true source of power was not by might, nor by human power, but by the Holy Spirit anointing (v 5-7); and Israel was assured that despite the hinderance of the work on the temple, Zerubbabel would finish it (v 8-10). Then, the angel explained what the 2 olive trees symbolized, further assuring Zerubbabel that God would be with him in his work as He was with the two anointed men now standing before Him (v 11-14).

a 6th prophecy in Zech. (4:7-10, fulfilled). Next, 5:3.

5 Predictions—Fulfilled:

1 Who are you, O great mountain? You will become a plain before Zerubbabel (4:7)
2 He shall bring forth the headstone thereof with shoutings of Grace, grace
3 The hands of Zerubbabel have laid the foundation of the house, and his hands will finish it (4:9)
4 You will know that the Lord of hosts has sent me to you
5 They shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven, which are the eyes of the Lord running to and fro through the whole earth (4:10)

b Question 13. Next, v 10.

c The great mountain was symbolic of a great man, Darius I, who made a decree that the work on the temple should cease (Ezra 4). His opposition was to cease like a mountain being removed or becoming a plain (v 7; Ezra 5-6).

d The headstone refers to the chief top-stone or crowning stone of the building. It was customary for the chief magistrate to lay the foundation and also the chief top-stone of the wall (Ezra 3:10). This was to be laid with shoutings of Grace, grace unto it (v 7).

e Questions 14-18. Next, 5:6.

f Those 7 eyes in the stone of 3:9, which served as a plummet in the hands of Zerubbabel.

g Then, after applying the message to Zerubbabel, the angel explained the full meaning of the olive trees. They represented the two anointed ones (men) who, having been translated without seeing death, stand before the God of all the earth until the time they are to appear on earth again as the two witnesses of Rev. 11:3-11 (v 14).

*h Then, after the first 7 visions had been received, fully explained, and recorded, the angel showed him a flying scroll on which were written curses upon those who commit sin (v 1-4).

*i Flying scroll.

And I answered, I see a flying roll; the [j]length thereof *is* twenty cubits, and the breadth thereof ten cubits.

(2) This is the curse

★ 3 [k]Then said he unto me, [l]This *is* [m]the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall [n]consume it with the timber thereof and the stones thereof.

9. Ninth vision
(1) The Ephah

★●■5 ¶ [o]Then [p]the angel that [q]talked with me went forth, and said unto me, [a]Lift up now thine eyes, and see what *is* this that goeth forth.

■ 6 And I said, [b]What *is* it? And he said, This *is* an [c]ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a [d]talent of lead: and this *is* a [e]woman that sitteth in the midst of the ephah.

(2) This is wickedness

■ 8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

(3) Ephah taken to Shinar:
literal Babylon rebuilt (Rev. 18)

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, [f]Whither do these bear the ephah?

■ 11 And he said unto me, [g]To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

917 CHAPTER 6

10. Tenth vision
(1) Four chariots and spirit horses
(Zech. 1:7, refs.)

1 And I turned, and lifted up mine eyes,

---

j The size of the scroll unrolled was 10 by 20 cubits—20 ft. 10 in. by 41 ft. 8 in., counting 25 in. to the cubit.

k Then, after seeing the scroll and learning of its size, the prophet received an explanation of what it contained (v 3-4).

l 7th prophecy in Zech. (5:3-4, fulfilled). Next, v 5.
6 Predictions—Fulfilled:
1 This is the curse that goes forth over all the earth, for everyone that steals will be cut off (5:3)
2 Everyone that swears shall be cut off
3 I will bring it forth (5:4)
4 It shall enter into the house of the thief
5 It shall enter into the house of him that swears falsely by My name
6 It shall remain in the midst of the house, and shall consume it with the timber and the stones thereof

m It seems the curse was limited to those who steal and lie, but perhaps many other sins were also listed on such a large scroll. We have a complete list in both the law and the gospels, as well as in the prophets and psalms.

n The judgment against these evils was to be so fierce as to consume all the timbers and stones of the buildings of thieves and liars (v 4).

o Then, after showing the prophet the scroll vision, the angel showed him an ephah with a woman in it; this was symbolic of the next truth to Israel (v 5).

p 8th prophecy in Zech. (5:5-11, unfulfilled). Next, 6:12.
2 Predictions—Unfulfilled:
1 They will bear the ephah of wickedness to the land of Shinar to build a house (5:8-11)
2 It shall be established there upon her own base (5:11)

q When it is said that God or angels have talked with men we are to understand it in the literal sense. Heavenly beings have a language all their own (1 Cor. 13:1), yet they also know the languages of man. Even an ass has used man's language (Num. 22:28-30). Men can use angelic languages by the Spirit (1 Cor. 13:1).

a The last two visions were of things flying in the air—a scroll and an ephah. Upon seeing the ephah the prophet inquired as to what it was and was told of the woman in the middle of the measure having a talent of lead for the lid on it. Two other women with wings like those of a stork lifted the ephah up between heaven and earth, then bore it to the land of Shinar and set it upon her base (v 6-11).

b Question 19. Next, v 10.

c An ephah was a measure of about 1 bushel and 3 pints.

d When the lid, made of a talent of lead, was lifted, the prophet saw a woman sitting in the middle of the ephah (v 7). A talent of lead weighed over 122 lbs., which was an extreme weight for a lid to an ephah; and yet it did not hold the woman (or wickedness) down. This illustrates the power of wickedness.

e The angel explained that this woman represented wickedness (v 8). The two women carrying the ephah seemed to be borne forward by the wind. What they symbolized, if anything, is not stated, nor are the wind and stork wings referred to in particular. The main theme of the vision was wickedness—building a house for it and establishing it upon its base. An ephah was a measure of commerce, and where it was to be established is clear—in the land of Shinar or Babylon (v 9-11). One thing is certain: Babylon will be the center of activities in the East during the last days—in commerce, religion, and politics. It will be rebuilt and become the capital of the Antichrist. He will come from Syria which will take in Babylon in those days, for the Syrian division of the old Grecian empire included all the countries of Syria and Iraq. The coming of Antichrist from Syria and Babylon will be in perfect harmony with all scriptures. We see from Isa. 13-14; Jer. 50-51; Rev. 14:8; 16:17-21; 17:1-18; 18:1-24 that Babylon will play a great part in latter-day events, not only as the political capital of the kingdom of the Antichrist but as the headquarters for a religious system called Mystery Babylon. It will be a great commercial center of earth as pictured in Rev. 18. Antichrist will reign from Babylon during his rise to power over the 10 kingdoms of Dan. 7:23-24; Rev. 17:12-17, as taught in Isa. 14. Then he will leave Babylon to make his capital in Jerusalem the last $3\frac{1}{2}$ years of Daniel's 70th week, and will reign there during the 42 months of his power over all nations (Dan. 9:27; 11:40-45; Rev. 13:5; 17:12-17). This passage (v 5-11) pictures the restoration of Babylon as the seat of wickedness in the last days.

f Question 20. Next, 6:4.

g To build wickedness a house in the land of Shinar—Babylon. It shall be built there and established there upon her base (v 11).

✡ ✡ ✡

chariots out from between two mountains; and the mountains *were* [i]mountains of brass.

2 In the first chariot *were* red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

(2) Invisible agencies: God's judgment from the north quieted (Jer. 1:13-16; 4:6; 13:20; 25:9; Ez. 26:7)

4 Then I answered and said unto the angel that talked with me, [j]What *are* these, my lord?

■ 5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The [k]black horses which *are* therein go forth into the north country; and the white go forth after them; and [l]the grisled go forth toward the south country.

●■ 7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

■ 8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have [a]quieted my spirit in the north country.

III. Prophecies—sermons to encourage restored Judah (Zech. 6:9–8:23)

1. A sign (1) Joshua crowned

■ 9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

● 11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

(2) Messiah to build the millennial temple and be a priest-king in it (Ez. 40:1–43:7) of which Joshua and the restoration temple were only types

★●■12 [c]And [d]speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [e]the man whose name *is* The BRANCH; and he [f]shall grow up out of his place, and [g]he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and [*h]he shall bear the glory, and shall sit and rule upon his throne; and he shall be a [*i]priest upon his throne: and the counsel of peace shall be between [*j]them both.

(3) Crowns a memorial of the faithfulness of God to Judah

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for [*k]a memorial in the temple of the LORD.

(4) Many captives will come and help Zerubbabel build

★ 15 [*l]And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

---

and saw a vision (v 1; see ***10 Visions of Zechariah***, p. 1567). This time 4 chariots came out from between mountains of brass, red horses being harnessed to the first, black horses to the 2nd, white horses to the 3rd, and grisled and bay horses to the 4th. These were explained to be the 4 spirits of the heavens which go from standing before the Lord of the whole earth. The black horses go to the north country, and the white after them; the grisled and bay horses go toward the south, and walk to and fro through the whole earth. A voice reported that those going north "have quieted My Spirit in the north country" (v 4-8). This must be taken literally of real heavenly beings who are no doubt spirit creatures. That there are such horses and other creatures on the planet heaven (and no doubt on other planets) is clear from the fact that the visible things on earth clearly show the invisible things in heaven (Rom. 1:20; 2 Ki. 2:11; 6:14-17; Rev. 19:11-21).

[i] See ***Mountains of Brass***, p. 1567.

[j] Question 21. Next, 7:3.

[k] The colors are not symbolic any more than the various colors of creatures on earth. They merely show that there are many varieties of created things in heaven, as we have on earth.

[l] Grisled—speckled or dappled, and of an iron gray color.

[a] This literally means they had appeased God's wrath being poured out upon the north country (v 8). By this time God had been angry with Israel for many years; but now His wrath was turned on the enemies of Israel, because they had overstepped their commission and had also fulfilled their time for punishment.

[b] Zechariah was here commanded to take certain men of the Jews who had come back from Babylon—metal smiths, to make crowns for Joshua, the high priest (v 9-11). They were to be a memorial to them in the temple of the Lord (v 14).

[c] 9th prophecy in Zech. (6:12-13, unfulfilled). Next, v 15.
5 Predictions—Unfulfilled:
1 Behold, the Man whose name is the Branch; and He shall grow up out of His place, and build the temple of the Lord (6:12); even He shall build the temple of the Lord (6:13)
2 He shall bear the glory (6:13)
3 He shall sit and rule upon His throne
4 He shall be a priest upon His throne
5 The counsel of peace shall be between them both

[d] Speak to Joshua the high priest.

[e] Christ is called the Man in both testaments (v 12; 1 Tim. 2:5). He is also called the Branch (v 12; 3:8; Isa. 4:2; 11:1; Jer. 23:5; 33:15).

[f] Technically, this one statement of this prophecy has already been fulfilled in the birth and first coming of Jesus Christ (v 12; Isa. 11:1; 53:2; Jer. 33:15). We have here one of many passages referring to the two advents of the Messiah in one verse, as if they were the same; but we know now from the fulfillment of this first statement and the lack of fulfillment of the second that two distinct comings are referred to. Already there have been nearly 2, 000 years between them.

[g] See ***Rebuilding of the Temple***, p. 1567.

[*h] Not only will He build the temple of the Lord at His 2nd advent, but Christ will also bear the glory, and rule upon His eternal throne as a King-Priest (v 13). This will be the throne of David and the kingdom will be that of David restored to eternal glory and power (v 13; Isa. 9:6-7; Hos. 3:4-5; Amos 9:11-15; Lk. 1:32-33; Acts 15:13-18).

[*i] This confirms the priesthood of Christ, as well as His kingship. He will be a priest forever after the order of Melchizedek (Ps. 110:4; Heb. 5:6, 10; 6:20; 7:1-21). Thus the 3fold office of Christ is Prophet (Dt. 18:15-18), Priest (Ps. 110:4), and King (Ps. 2:6; Isa. 9:6-7; Mic. 5:2; Mt. 2:2; 21:5; 25:31, 34, 40; Lk. 1:32-33; Rev. 11:15; 20:1-10).

[*j] This refers to both offices being combined in one person, the Lord Jesus Christ, with neither being exalted higher than the other. The kingship and priesthood of Israel will be combined in Christ, and there will be no enmity between the two offices as when two men filled them.

[*k] The memorial of crowns in the temple spoke of God's faithfulness in restoring the kingdom and priesthood to Israel through their Messiah (v 14).

[*l] 10th prophecy in Zech. (6:15, fulfilled). Next, 8:3.
3 Predictions—Fulfilled:
1 They that are afar off shall come and build in the temple of the Lord (6:15)

2. Inquiry of the fasts (Isa. 58)

■ 1 And it came to pass [*m]in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in [*n]Chisleu;

2 When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the LORD,

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, [*o]saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

3. God's answer
(1) Their fasts a mere form; they should have heeded the prophets

■ 4 ¶ [a]Then came the word of the LORD of hosts unto me, saying,

● 5 Speak unto all the people of the land, [b]and to the priests, saying, [c]When ye fasted and mourned in the [d]fifth [e]and seventh *month*, even [f]those seventy years, did ye at all fast unto me, [g]*even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat [h]*for yourselves*, and drink *for yourselves*?

7 *Should ye* not *hear* the words which the LORD hath cried by the [i]former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

(2) Why their prayers were not heard and judgments had come

unto Zechariah, saying,

● 9 Thus speaketh the LORD of hosts, saying, [k]Execute true judgment, and shew mercy and compassions every man to his brother:

● 10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they [l]refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: [m]therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

919

CHAPTER 8

(3) God's purpose still unchanged: Israel to be blessed

■ 1 [n]Again the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

★■ 3 [o]Thus saith the LORD; [p]I am returned unto Zion, and will dwell in the midst of

---

2 You shall know that the Lord of hosts has sent me unto you
3 This shall come to pass if you will diligently obey the voice of the Lord your God

[*m] In the 4th year, the 4th day of the 9th month of the reign of Darius I, which was about 2 years after he began his ministry, certain men of the returned captives inquired of him concerning fasts (v 1-3). This means that Zechariah had received the 10 visions of 1:1–6:8 during these 2 years.

[*n] Chisleu, December (v 1).

[*o] Question 22. Next, v 5.

[a] Then, when the Jews inquired about the fasts they had been observing for many years, the word of the Lord came to Zechariah rebuking them for their hypocrisy and revealing why their prayers had not been heard (7:5-14). There is no prediction in this section. The word of the Lord was not all prediction, but primarily instruction regarding how to live, showing what God's will is in daily life. Cp. 1 Cor. 14:3.

[b] Not only the people in general, but also the priests were living in hypocrisy. God accused them of not fasting once in the way that they should have, in all the 70 years of the captivity (v 5). What they did was from a selfish motive (v 6).

[c] Questions 23-25. Next, 8:6.

[d] The month Ab, August. This was a fast to commemorate the destruction of Jerusalem. It was held on the 10th day of the month (Jer. 52:12-13).

[e] The 7th month, Tisri, October. On the 3rd day a fast was held to commemorate the murder of Gedaliah by Ishmael (Jer. 40:8; 41:1-3, 15-18).

[f] The 70 years of captivity (Jer. 25:11-14; Dan. 9:2).

[g] It is noticeable that not one of the feasts or fasts that God had commanded is even mentioned here. Every observance was something new which they had started and kept during the 70 years only; and each one had to do with calamity upon Jerusa-

destroyed.

[h] Not for God's glory, but for themselves, was the accusation of God here (v 6).

[i] The former prophets—the ones who were sent by God before the captivities and who had promised blessing and victory if they would obey, as they seemingly were willing to do now (v 7).

[j] The second message of God to the nation in this chapter, without the predictive element (see note a, above).

[k] 7 Commands to the Former Generation:
1 Execute true judgment (v 9)
2 Show mercy and compassions
3 Oppress not the widow (v 10)
4 Oppress not the fatherless
5 Oppress not the stranger
6 Oppress not the poor
7 Let none of you imagine evil in his heart against a brother.

[l] 4fold Rebellion of Former Generation:
1 They refused to hearken (v 11)
2 They pulled away the shoulder
3 They stopped the ears that they could not hear the law
4 They made their hearts as adamant stone against the law and words of Jehovah (v 12)

[m] 4fold Judgment on Former Generation:
1 God's wrath came upon them (v 12)
2 When they were in distress and cried to God He would not hear (v 13)
3 I scattered them like a whirlwind among the nations whom they did not know (v 14)
4 I made their land desolate

[n] This was the 4th time the word of the Lord came to him after his 10 visions of 1:1–6:8 (6:9; 7:4, 8; 8:1).

[o] 11th Prophecy in Zech. (8:3-8, unfulfilled). Next, v 11.
8 Predictions—Unfulfilled:
1 I am returned to Zion, and will dwell in the midst of Jerusalem (8:3)
2 Jerusalem shall be called a city of truth
3 It shall be called the mountain of the Lord of hosts, the holy mountain
4 There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand because of age (8:4)
5 The streets of the city shall be full of boys and girls playing (8:6)
6 It will be marvelous in the eyes of the remnant and in My eyes (8:6)
7 I will save My people from the east country, and the west country; and will bring them, and they shall dwell in the midst of Jerusalem (8:8)
8 They shall be My people, and I will be their God, in truth and in righteousness

[p] This refers to the 2nd advent of Christ—His return to Zion to dwell in Jerusalem as King of Israel (v 3; 14:1-21; Isa. 9:6-7; Ez. 43:7; 48:35; Lk. 1:32-33; Rom. 11:25-29; Rev. 11:15; 20:1-10).

of truth; and the mountain of the LORD of hosts the holy mountain.

■ 4 Thus saith the LORD of hosts; [q]There shall yet old men and old women dwell in the streets of Jerusalem, [a]and every man with his staff in his hand for very age.

5 And [b]the streets of the city shall be full of boys and girls playing in the streets thereof.

■ 6 Thus saith the LORD of hosts; [c]If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

■ 7 Thus saith the LORD of hosts; Behold, [d]I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

(4) Conditional blessings to restored Judah (cp. Isa. 1:19, refs.)

●■ 9 ¶ Thus saith the LORD of hosts; [e]Let your hands be strong, ye that hear in these days these words by the mouth of [f]the prophets, which *were* [g]in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was [h]no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

★■11 [i]But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, [k]O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

■ 14 For thus saith the LORD of hosts; As [l]I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

● 16 ¶ [m]These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

●■17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

(5) Answer to 7:1-3

■ 18 ¶ And [n]the word of the LORD of hosts came unto me, saying,

★ 19 [o]Thus saith the LORD of hosts; The fast of the fourth *month*, [*a]and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the [*b]house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

(6) Jerusalem to be the religious

---

of Jerusalem, the longevity of men in the Millennium, the peace and security of all Israel under the Messiah, and the great increase of children (v 4-5).

a See ***Old Age***, p. 1567.

b This is one of a number of plain scriptures stating that men will marry and have children in the Millennium, and even in the New Earth period forever (v 5; Isa. 65:20-25; Mt. 25:46). This is what God commanded man to do before the fall (Gen. 1:26-29); and the fall did not do away with His original plan—it merely postponed some phases of it until the final restoration in the New Earth period.

c Question 26. Next, 13:6.

d Again we have a prediction of the regathering of Israel from all parts of the earth—from east to west—to be placed again in their own land for eternity (v 7-8; Isa. 11:10-12, notes). In that day they will be the people of God in truth and righteousness (v 8).

e God now urged the present generation to be strong and to obey the present prophets who were there to encourage the building of the temple (v 9-17).

f The prophets of the restoration were Haggai, Zechariah, and Malachi.

g See Hag. 1:6-11; 2:10-19.

h 3 General Conditions Before This:
  1 No hire for man (v 10)
  2 No hire for beast
  3 No peace for anyone, for all men were set against one another

i 12th prophecy in Zech. (8:11-13, fulfilled). Next, v 19.
  8 Predictions—Fulfilled:
  1 I will not be to the remnant of you as I was in days past (8:11)
  2 Your seed shall be prosperous (8:12)
  3 The vine shall yield her fruit
  4 The ground shall give her increase
  5 The heavens shall give their dew
  6 The remnant shall possess these things
  7 You shall be a blessing instead of a curse among the Gentiles (8:13)
  8 I will save you from the heathen, and you shall be a blessing

j 7 Blessings Promised by God:
  1 Prosperity (v 12)
  2 Vines will yield their fruit
  3 The ground will give her increase
  4 The heavens will give their dew
  5 The remnant of Israel shall possess and enjoy all these things
  6 Salvation from among the Gentiles (v 13)
  7 The Jews a blessing among men

k Note here that God called the returning exiles from Babylon both the house of Judah and the house of Israel. This proves that some from each of the 13 tribes came back from Babylon to become one and the same people again. They were repeatedly called Jews in the days of Christ, the apostles, and the early church, as can be seen from the N.T. record (v 13. See note a, Acts 13:16).

l God was under obligation to curse previous generations in Israel as He had promised. He could do nothing else but mete out such punishment. Now He promised the new and obedient generation that He would do well by them and Jerusalem (v 14-15).

m 6 Things Commanded of New Generation:
  1 Speak every man the truth with his neighbor (v 16)
  2 Execute judgment of truth
  3 Have peace in your gates
  4 Let none imagine evil in his heart against his neighbor (v 17)
  5 Do not love a false oath
  6 Love the truth and peace (v 19)

n The 5th time the word of the Lord came to Zechariah since his 10 visions of 1:1–6:8 (note n, v 1).

o 13th prophecy in Zech. (8:19-23; v 19 fulfilled; v 20-23 unfulfilled). Next, 9:1.
  2 Predictions—Fulfilled:
  1 The fast of the 4th, 5th, 7th, and 10th month shall be joy to the house of Judah (8:19)
  2 All her feasts will be cheerful
  3 Predictions—Unfulfilled:
  1 It shall yet come to pass that there shall come people and inhabitants of many cities to seek the Lord at Jerusalem (8:20)
  2 Many strong nations shall come and seek the Lord of hosts in Jerusalem, and pray before Him (8:22)
  3 In those days it shall come to pass that 10 men of the Gentiles shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you (8:23)

*a See ***4 Fasts of Israel***, p. 1567.

*b The house of Judah will include the other tribes of Israel, for they will all be gathered together and made one nation in that day when Christ comes to reign (v 19; Isa. 11:10-12, notes).

■ 20 Thus saith the LORD of hosts; *It shall* [c]yet *come to pass*, that there [d]shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go speedily [e]to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

(7) Jews yet to evangelize the nations as purposed in Abraham (Nah. 1:15, refs.)

■ 23 Thus saith the LORD of hosts; [f]In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

920 CHAPTER 9

IV. First burden for Israel (Zech. 9:1–11:17; cp. Isa. 13:1; Nah. 1:1)
1. Deliverance from enemies

★■ 1 The [g]burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood [h]out of his mouth, and [i]his abominations from between his teeth: but [j]he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of [k]him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

2. Messiah's first coming (Mt. 21:1-11, refs.)

● 9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, [a]thy King cometh unto thee: he [b]*is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

3. Messiah's second coming (Mt. 24, notes)

10 [*c]And I will [*d]cut off the chariot from

---

c This suggests that God found it difficult to bring Judah and Jerusalem to the place of blessing. He is yet to make them be blessed and to fulfill their original calling. Judah will be the ruling tribe over all the others (Gen. 49:10), and Jerusalem will be the religious, political, commercial, and cultural center of the world, under the Messiah—the very capital of the Messiah, where He will reign over all nations eternally, not only for 1, 000 years (v 20-22; 14:16-21; Isa. 2:2-4). See ***Jerusalem*** in Index.

d This refers to the people going up to Jerusalem year after year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (v 20-22; 14:16-21; Isa. 2:2-4).

e See ***2 Things All Nations Can Do***, p. 1567.

f See ***In Those Days***, p. 1567.

g 14th prophecy in Zech. (9:1-17; v 9 fulfilled; v 1-8, 10-17 unfulfilled). Next, 10:1.
1 Prediction—Fulfilled:
Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes to you: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt—the foal of an ass (9:9).
30 Predictions—Unfulfilled:
1 The burden of Hadrach and Damascus shall be the rest thereof: when the eyes of all Jews and Gentiles shall be toward the Lord (9:1)
2 The Lord will cast out Tyrus and smite her power in the sea (9:4)
3 She shall be devoured by fire
4 Ashkelon shall see it, and fear (9:5)
5 Gaza shall see it, and be very sorrowful
6 Ekron shall be ashamed of her expectation
7 The king shall perish from Gaza
8 Ashkelon shall not be inhabited
9 A bastard shall dwell in Ashdod (9:6)
10 I will cut off the Philistine pride
11 I will take away his blood out of his mouth, and his abominations from between his teeth (9:7)
12 The one that remains shall be for our God
13 He shall be as governor in Judah
14 Ekron shall be as the Jebusite
15 I will encamp about My house because of the army, because of Him that passes by, and because of him that returns
16 No oppressor shall pass through them anymore
17 I will cut off the chariot from Ephraim, and the horse from Jerusalem (9:10)
18 The battle bow shall be cut off
19 He shall speak peace unto the heathen
20 His dominion shall be from sea to sea, and from the river even to the ends of the earth
21 I will render double unto you (9:12)
22 I will raise up your sons, O Zion, against your sons, O Greece, and make you as the sword of a mighty man (9:13)
23 The Lord shall be seen over them, and His arrow shall go forth as the lightning (9:14)
24 God shall blow the trumpet, and go with whirlwinds of the south
25 The Lord shall defend them (9:15)
26 They shall devour and subdue with sling stones
27 They shall drink, and make a noise through wine
28 They shall be filled like bowls, and as corners of the altar
29 God shall save them in that day as the flock of His people (9:16)
30 The young men and women shall be happy (9:17)

h The blood sacrifices offered to idols, which he was eating of (v 7).

i The idolatrous sacrifices being eaten (v 7).

j The remnant that remains shall be for God, as the governor of Judah in honor and blessing, and as the Jebusite in service (v 7; 2 Ki. 9:20-21).

k The Antichrist invading Palestine.

a Quoted in Mt. 21:4. This was a definite prediction that the Messiah would be the King of the Jews, or Israel (v 9).

b 4 Facts About Israel's King:
1 He is just, righteous (v 9)
2 He has salvation (v 9; Mt. 1:21)
3 He is lowly (v 9; Mt. 11:29)
4 He will appear to Israel riding on an ass (v 9; Mt. 21:1-11; Mk. 11:8-10; Lk. 19:36-40; Jn. 12:12-19)

*c Here we have another example of the 1st and 2nd comings of the Messiah being referred to in the same passage—v 9 referring to the 1st advent, and v 10 to the 2nd. The present dispensation of nearly 2, 000 years takes place between the predicted happening of v 9 and that of v 10.

*d This refers to the battle of Armageddon when the Antichrist and his hosts will be destroyed (v 10; 14:1-15; Isa. 63:1-6; Joel 2-3; Rev. 19:11-21), after which the Messiah will have dominion over all the earth, and speak peace to all the nations (14:16-21; Isa. 2:2-4; 11:4-12; 35:1-8; 65:20-25; Lk. 1:32-33; Rev. 20:1-10).

✡ ✡ ✡

the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* [e]from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for [f]thee also, [g]by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

4. God Judah's defense against Antichrist and the Revived Grecian Empire at Armageddon

● 12 ¶ [h]Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent [i]Judah for me, filled the bow with Ephraim, and [j]raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and [k]they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be* as the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

921 CHAPTER 10

(Hos. 6:3; Joel 2:23-32; Jas. 5:7)

★▲●1 [l]Ask ye of the LORD [m]rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For [n]the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

6. Judah made strong to fight at Armageddon (Zech. 14:14; 12:4-9)

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock [a]the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, [b]out of him the battle bow, out of him every oppressor together.

5 ¶ And [c]they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

7. Judah and Joseph regathered

6 And I will strengthen [d]the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And [*e]*they of* Ephraim shall be like a

---

universal dominion (v 9; 14:9; Ps. 72:8; Dan. 2:44-45; 7:13-14).

f Zion of v 9, 13.

g The covenant by which the prisoners of Zion escaped, or will yet escape, is the new covenant (v 11; Mt. 26:28; Heb. 8:6; 9:15). Just what prisoners are definitely referred to here is not stated, but it is likely to the persons who will be held as prisoners literally in the day of the coming of the Messiah. They are called prisoners of hope in v 12, and it is clear that they will be alive at the time of this fulfillment, when Israel will be delivered from Antichrist and saved by the Lord at His 2nd advent (v 12-17).

h Here the remnant of Israel is commanded to turn (return) to the stronghold, which evidently refers to the Lord Himself who is declared to be the stronghold of His people in the day of trouble (v 12; Joel 3:16; Nah. 1:7).

i Both Judah and Ephraim are spoken of as being a bow in the hands of God, and as a sword in the hands of a mighty man to help God in the battle of Armageddon against Antichrist who, with his armies surrounding Jerusalem, will have taken the city at the very moment Christ comes to earth to deliver Israel (v 13; 14:1-5, 14-15). If both Judah and Ephraim will be used by God in that day, then both will be gathered back to Palestine by this time to fulfill this passage; therefore, not only Judah, but also Ephraim will be gathered from all nations in sufficient numbers to fight in this battle for their own existence.

j This is one of a number of scriptures predicting the revival of the Grecian Empire under Antichrist to fight against Israel in the last days. See pages 537 and 539 of N.T. When we read here of the sons of Zion being raised up against the sons of Greece we are to understand it as a reference to the battle of Armageddon when warriors of the Revived Grecian Empire of Dan. 8 and 11 will be fighting against the sons of Zion (Israelites) at the 2nd advent of Christ (v 13). In this battle the Lord will literally be seen over the sons of Zion (v 14; 14:1-5; Isa. 63:1-6; Joel 2:11; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 19:11-21). The arrow of the Lord that will go forth as lightning must refer to the flaming fire with which Christ and His angels will come. The blowing of a trumpet by God will be literally true in that day (Isa. 27:13; Joel 2:1, 15; Mt. 24:31). The Lord of Hosts will defend His people (v 15) and save them (v 16).

k They shall devour and subdue their enemies (v 15). Judah or Israel will be the only earthly people fighting against the Antichrist, along with Christ and His armies in the battle of Armageddon (14:14).

l 15th prophecy in Zech. (10:1-12, unfulfilled). Next, 11:1. See ***15th Prophecy in Zechariah***, p. 1568.

m An unheard of thing—asking for rain in the time of rain. The idea is that of asking for copious rains in the time of rain (v 1). God's promises of bright clouds and showers to each blade of grass in the field can be understood of both the natural and spiritual rain, as in Hos. 6:3; Jas. 5:7.

n 4 Sins of Idol Spokesmen (v 2):
  1 They have spoken vanity
  2 Divined lies
  3 Told false dreams
  4 Given vain comfort

a The houses of Judah and Ephraim are again mentioned, indicating, as in other scriptures, that all the tribes will be gathered together to their own land where they will fulfill these prophecies. The reason Judah is mentioned more often is that this was the ruling tribe of all Israel (Gen. 49:10). In fact, out of him came forth the corner stone, the nail, the battle bow, and the one who will expel every oppressor (v 4).

b The Sept. reads, "from him every expeller of oppression." The thought is not that every oppressor comes from Judah, but the one that will expel every oppressor (v 4).

c Judah or Israel in that day will be supernaturally aided in their part of the fighting in the battle of Armageddon (12:8). They will fight because the Lord will be with them in person, visibly; and such supernatural Presence will confound the horses and their riders (v 5; 9:14; 14:1-5; Isa. 63:1-6; Joel 2:11; Mt. 24:29-31; 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

d The terms house of Judah, house of Joseph, and Ephraim are used in this passage of the same people—the Jews who will be gathered back from all nations in that day (v 6-7).

*e Here we have the Jews of the northern kingdom mentioned in particular, as Judah is referred to in v 5 (v 7).

through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will [*f]hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

8. Dispersion and regathering of Israel in one view

9 And [*g]I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

922 CHAPTER 11

9. First advent and rejection of Messiah, and the result
(1) The wrath (Mt. 24:2; Lk. 21:20-24)

★● 1 [*h]Open thy doors, O Lebanon, that the fire may devour thy cedars.

● 2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye

is come down.

3 ¶ *There is* a voice of the howling of the [a]shepherds; for their glory is spoiled: a voice of the roaring of [b]young lions; for the [c]pride of Jordan is spoiled.

●■ 4 Thus saith the LORD my God; [d]Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and [e]their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand [f]I will not deliver *them*.

(2) Cause of the wrath
A. Symbol of beauty (graciousness) and bands (union)

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took [g]unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 [h]Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 [i]Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the [j]rest eat every one the flesh of another.

B. Beauty (graciousness) cut off: no more mercy on Israel until Messiah's second coming (Mt. 23:39; Rom. 11:25-27)

10 ¶ [k]And I took my staff, *even* Beauty, and

[*f] Heb. sharaq, to be shrill; to whistle; or hiss.

[*g] See ***2 Dispersions of Israel***, p. 1568.

[*h] 16th prophecy in Zech. (11:1-17; v 1-14 fulfilled; v 15-17 unfulfilled). Next, 12:1.

16 Predictions—Fulfilled:

1 Fire will devour the cedars of Lebanon (11:1)
2 The mighty will be spoiled (11:2)
3 The oaks of Bashan will come down
4 The shepherds shall howl, for their glory is spoiled (11:3)
5 The pride of Jordan will be spoiled (11:4)
6 I will no more pity the inhabitants of the land (11:6)
7 I will deliver the men every one into his neighbor's hand, and into the hand of his king
8 They shall smite the land
9 I will not deliver them out of their hand
10 I will feed the flock of the slaughter, even you, O poor of the flock (11:7)
11 I will cut off three shepherds in one month (11:8)
12 I will cut asunder My staff called Beauty, that I might break My covenant which I made with the people (11:10)
13 It will be broken in one day (11:11)
14 They will sell Me (the Messiah) for thirty pieces of silver (11:12)
15 The thirty pieces of silver will be cast unto the potter in the house of the Lord (11:13)
16 I will then cut asunder My other staff called Bands, and will break the brotherhood between Judah and Israel (11:14)

10 Predictions—Unfulfilled:

1 I will raise up a shepherd in the land, which shall not visit those that be cut off (11:16)
2 He will not seek the young
3 He will not heal that which is broken
4 He will not feed that which stands still
5 He shall eat the flesh of the fat
6 He will tear their claws in pieces

the flock (11:17)
8 The sword shall be upon his arm and upon his right eye
9 His arm shall be clean dried up
10 His right eye shall be utterly darkened

[a] Shepherds is a term often used in Scripture when the reference is to rulers (v 3-8; 10:3; Isa. 44:28; Ez. 34).

[b] The young rulers or princes.

[c] The pride of Jordan was the great oaks which grew on the banks, even hiding the river in places until one came to its edge; these were lurking places for wild animals (v 3).

[d] God commanded the Gentile oppressors to feed the flock of Israel whom they had:
1 Slain (v 5)
2 Sold into slavery
3 Not pitied at all—even becoming rich through selling them, and yet not considering they had done any wrong

[e] The rulers of Israel do not have any more pity on the flock than the Gentile overlords who oppress them (v 5).

[f] Very seldom has the Lord used this kind of statement—I will not deliver them. He has often said, I will deliver them. This verse is evidently referring again to coming captivities of Israel—this time by the Romans. This seems clear from the fact that it is in a passage which speaks of the first advent of the Messiah. Thus, even before the full restoration of the nation in the days of the return from Babylon, God predicted a second dispersion (v 1-6).

[g] Two staves—the shepherd's crook or staff, and his club. One I called Beauty (graciousness) and the other Bands (union). I took them with Me when I led the flock to feed them in the fields (v 7).

[h] The 3 shepherds of Israel who were cut off in a single month are not named, but the reference could be to the 3 leaders of the Jews in their war with the Romans. There were 3 last princes of the Asmonean line—John, Simeon, and Eleazar—who died in a brief period during the war (v 8).

[i] Then said I (the Messiah), I will not feed you, but will abandon you to be cut off (v 6, 9).

[j] The remnant left in the city of Jerusalem in the siege were to lack food and be so starved that some would eat others (v 9; Lk. 21:20-24, notes).

[k] The Messiah is pictured here as taking His staff, even Beauty, and breaking it, signifying the breaking or abolishment of the old covenant made with Moses and all the people (v 10). Nothing is more clear in Scripture than the fact of the complete abrogation of the law of Moses so that the new covenant could be made by Christ. See ***Law of Moses*** in Index.

✡ ✡ ✡

which I had made with all the people.

11 And [l]it was broken in that day: and [m]so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

C. Messiah sold by the flock

12 [n]And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

●■13 [o]And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. [p]And I took the thirty *pieces* of silver, and cast them to the [q]potter in the house of the LORD.

D. THEN: bands (union) was cut off: Israel again dispersed (Lk. 21:20-24; Ez. 37:1-25)

14 [r]Then I cut asunder mine other staff, *even* [s]Bands, that I might break the brotherhood between Judah and Israel.

10. Antichrist to come to Israel to teach them how to appreciate a good shepherd (Jn. 5:43)

●■15 ¶ And the LORD said unto me, Take unto thee [t]yet the instruments of a [a]foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, [b]*which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the [c]idol shepherd that leaveth

and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

923 CHAPTER 12

V. Second burden for Israel (Zech. 12:1–14:21; cp. 9:1; Isa. 13:1)

1. Siege of Jerusalem by Antichrist (Zech. 14:1-5; Ez. 38-39; Rev. 19)

★■ 1 [e]The [f]burden of the word of the LORD for Israel, saith the LORD, [g]which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a [h]cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone for all people: [i]all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

2. Messiah's second coming: Judah's part at Armageddon (Zech. 14:14)

■ 4 [j]In that day, saith the LORD, I will smite [k]every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And [*l]the governors of Judah shall say in their heart, The inhabitants of Jerusalem

---

came to an end with Christ on the cross (2 Cor. 3:6-15; Gal. 3:13-25; Col. 2:14-17); it literally came to an end in one day, as predicted here. The 10 commandments and other parts of that law were absolutely abolished; now only the commandments of the new covenant are in force. See ***Law*** in Index.

m The humble and lowly who waited upon Him recognized the truth—that the covenant of Moses had been broken, completely annulled, and replaced by the new covenant. See ***85 Old and New Covenant Contrasts***, p. 351 of N.T.

n God predicted the sale of the Messiah by apostate Israel for 30 pieces of silver—$19.20, counting each piece to be worth 64¢ (v 12). This was fulfilled by Judas and the leaders of Israel (Mt. 25:14-16; 27:3).

o This predicted the use of the 30 pieces of silver to buy a place in the potter's field to bury Judas in (v 13; Mt. 27:3-10).

p Quoted in Mt. 27:9.

q See Mt. 27:5-10; Acts 1:18-20.

r Then, after the rejection of the Messiah, the abolishment of the old covenant, and the fulfillment of v 1-13, He cut asunder the staff called Bands (union). The meaning of this was that the united nation of Judah and Ephraim would be dispersed again (v 14). It came to pass in A.D. 70 when the 13 tribes were again scattered among the nations (Lk. 21:20-24).

s The fact that Judah and Israel were together again as one nation after the captivities to Babylon and Assyria, and that this brotherhood was to be broken again in the second dispersion, proves that the identities of the 10 tribes were not lost as some claim. God fully recognized the entire nation as being in the land in one brotherhood after the captivities, and predicted He would be forced to scatter them again for the sin of selling and crucifying His son (v 12-14).

t Yet. The prophet had predicted the betrayal of Jesus and the destiny of the betrayer; and now he had something to predict that was yet to come—the last-day imitator of the true Shepherd, the Antichrist (v 15-17).

a Worthless shepherd. Judah and Israel had rejected the proper use of their rulership and all had gone into apostasy—the people as well as the leaders; therefore, God would allow the chief false shepherd to deceive and rule them so that they might learn to appreciate the Good Shepherd (v 15-17).

b 7 Sins of the False Shepherd (v 16-17):
  1 Refusing to visit the sheep that are cut off or are perishing
  2 Not seeking the straying young ones
  3 Not healing the broken or wounded
  4 Not feeding the ones too weak to stray
  5 Eating all the flesh of the fat
  6 Tearing their claws in pieces
  7 Leaving, or forsaking the flock

c Not only will Antichrist set himself up to be worshipped as God, but an image will be made of him to be set up as an idol to worship (v 17; 2 Th. 2:3-4; Rev. 13:16-18).

d The sword will make his right arm and right eye useless. His arm shall be totally dried up and his eye made blind (v 17). Some have tried to force the meaning of this before the proper time of fulfillment and have therefore interpreted the prophecy as referring to the late Kaiser of Germany; but the prediction concerns no man except the future Antichrist, and in him it will have a literal fulfillment when the time comes.

e See ***17th and Last Prophecy in Zechariah***, p. 1568.

f The second burden mentioned by the prophet (9:1; 12:1).

g 3 Great Creative Works of God (v 1):
  1 Stretching out the heavens (Isa. 42:5; 44:24; 45:12, 18; 48:13)
  2 Laying the foundation of the earth (Ps. 24:2; 102:25; 104:2-5)
  3 Forming the spirit in man (Gen. 2:7; Num. 16:22)

h God's supernatural defense of Jerusalem will be so terrible that all nations fighting against the Jews will tremble and shake for fear of the Lord who will be visible over Israel (v 2; 9:14; 14:5; Isa. 63:1-6; Joel 2:11; Mt. 24:29-31; 2 Th. 1:7-10; Jude 14-15; Rev. 1:7; 19:11-21).

i All that seek to destroy the Jews and Jerusalem will be cut off (v 3; 14:1-5; Rev. 19:11-19).

j In that day is a term used 16 times in this one prophecy—a term used so often by Isaiah when referring to the Millennium.

k Every horse and rider in the armies of the Antichrist (v 4).

*l 4 Facts About the Governors of Judah:
  1 They will have faith in God and in the inhabitants of Jerusalem (v 5)
  2 They will be like a hearth of fire among the wood (v 6)
  3 They shall be like a torch of fire in a sheaf of wheat
  4 They shall devour all the people round about, on the right and left

their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah [*m]first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day [*n]shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as [o]the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* [p]I will seek to destroy all the nations that come against Jerusalem.

3. Conversion of Israel
(1) The outpoured Spirit: the crucified Messiah revealed

10 And [a]I will pour [b]upon the house of David, and upon the inhabitants of Jerusalem, [c]the spirit of grace and of supplications: and they shall look upon me whom [d]they have [e]pierced, and they shall mourn [f]for him, as one mourneth for *his* only *son*, and shall be in [g]bitterness for him, as one that is in bitterness for *his* firstborn.

(2) Repentance of Israel (Isa. 64)

11 In that day shall there be a great mourning in Jerusalem, as the [h]mourning of Hadad-

12 And the land shall mourn, every family apart; the family of the [i]house of David apart, and [j]their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

924

CHAPTER 13

(3) Israel accepts the cross

1 In that day there shall be [k]a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

(4) Idolatry and spiritualism destroyed

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [l]cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

(5) False prophets executed

3 And it shall come to pass, *that* when any shall [m]yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the [n]prophets shall be ashamed every one

---

[*m] Some versions render it, as at the first.

[*n] The Lord will personally defend the inhabitants of Jerusalem when they are about to be destroyed (v 8; 14:1-5). He will help earthly Israel by protecting them and making them mighty and powerful in battle, and by giving them the assistance of the heavenly armies of angels and saints. These will be led by Jesus Christ (v 8; Isa. 63:1-6; Joel 2:11; 2 Th. 1:7-10; Jude 14-15; Rev. 11:19-21).

[o] The Angel of the Lord before them no doubt refers to Christ Himself as the leader of all Israel and the heavenly armies, as in passages in note n, above.

[p] Only a sixth part of the vast armies of the nations at Armageddon will be left after the battle (v 9; Ez. 39:2).

[a] This will be the time of Israel's conversion, at the 2nd advent of Christ (12:10–13:1); it will also be the fulfillment of Joel's prophecy (Joel 2:28; Acts 2:16-21), the time when the nation will be born again in a day (Isa. 66:7-8). Of course, the Spirit of grace and supplications must come first. The mourning and repentance will last 2 days and continue into the 3rd day when God will raise them up to live in His sight (Hos. 6:1-3). Then they will say, "Blessed is He that cometh in the name of the Lord" (Mt. 23:37-39). All Israel will be saved at this time and the Redeemer will come from the heavenly Mount Zion to the earthly one (Rom. 11:25-29). Thus the national conversion of Israel, the end of the times of the Gentiles, the end of the fullness of the Gentiles, the end of Israel's rebellion, the battle of Armageddon, a great outpouring of the Holy Spirit, the end of the age of grace, and other wonderful events will take place at this time—the 2nd advent of Christ.

[b] 2fold Outpouring of the Spirit (v 10):
  1 Upon the house of David—Judah
  2 Upon the inhabitants of Jerusalem

[c] 7fold Nature of the Outpoured Spirit:
  1 Spirit of grace
  2 Spirit of supplications—pleading
  3 Spirit of recognition—they shall look upon Me whom they have pierced (v 10; Rev. 1:7)
  4 Spirit of mourning for the Messiah
  5 Spirit of bitterness and remorse for Him
  6 Spirit of privacy and personal concern (v 11-14)
  7 Spirit of forgiveness and cleansing (13:1)

[d] This identifies the Jews as the ones responsible for the sufferings and death of the Messiah (v 10). Peter confirmed this (Acts 2:23).

[e] Heb. daqar, thrust through; pierce (v 10). Cp. Jn. 19:34, 37; Rev. 1:7.

[f] Having been the ones who pierced Him, or had Him pierced, the Jews will then, in that future day, lament and mourn in bitterness over their deed, upon seeing Him and the marks of His wounds. They will at last make supplication to Him for mercy and forgiveness (v 10-14).

[g] 4fold Kind of Mourning:
  1 Bitter mourning (v 10)
  2 Great—universal or national (v 11)
  3 Long—3 days (Hos. 6:1-3)
  4 Privately—all apart (v 11-14)

[h] This was where Josiah, king of Judah, was slain and great mourning was made for him (2 Chr. 35:22-25).

[i] 4 Houses Named Here (v 12-13):
  1 The house of David (2 Sam. 7)
  2 House of Nathan (Lk. 3:31)
  3 House of Levi (Num. 3:17)
  4 House of Shimei (Num. 3:18)
Two of these belong to the house of David—the kingly line (Mt. 1), and the common line of Nathan (Lk. 3); two belong to Levi—the whole priestly line, and the Gershon line of Levi.

[j] It was the Jewish custom for the men to live in one apartment and the women in another; they also worshipped separately. Here the ancient custom is referred to as mourning apart (v 11-14).

[k] The fountain being opened to them refers to the Jews finally accepting the cross of Christ as the only way of salvation and deliverance from sin and uncleanness, and their only hope for national preservation (v 1; cp. Isa. 53; Mt. 26:28; Col. 1:20; 2:14-17; 1 Pet. 2:24; Rev. 1:5; 5:8-10).

[l] This means that none of the names of idols so often mentioned in the Bible will ever be named anymore or worshipped as before. The fountain will cleanse away all sin, uncleanness, false prophecy, and unclean spirits from the people (v 1-5).

[m] When any man will yet prophesy by an unclean spirit, as in v 2, his father and mother will be the first to accuse their own son and execute him without mercy (v 3-5). This will be in harmony with Dt. 13:6-11; 18:20.

[n] The false prophets, not the true ones.

ther shall they [*o]wear a rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

(6) Crucified Messiah revealed

6 [p]And *one* shall say unto him, [q]What *are* these wounds in thine hands? Then he shall answer, *Those* with which I [r]was wounded *in* the house of [s]my [a]friends.

(7) How Israel's redemption was purchased (Mt. 26:31)

★● 7 ¶ [b]Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

4. Purpose of the tribulation: rebels purged from Judah

■ 8 And it shall come to pass, *that* in all the land, saith the LORD, [c]two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

925 CHAPTER 14

5. The day of the Lord (Isa. 2:10, refs.)
(1) Begins at Armageddon

1 Behold, [d]the day of the LORD cometh, [e]and thy spoil shall be divided in the midst of thee.

2 For [f]I will gather all nations against Jerusalem to battle; and [g]the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 [h]Then shall the LORD go forth, and fight against those nations, [i]as when he fought in the day of battle.

(2) Messiah's second coming: physical changes in Palestine

4 ¶ And [j]his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [k]earthquake in the days of Uzziah king of Judah: and the [l]LORD my God shall come, *and* all the saints with thee.

6 [m]And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

7 But it shall be [n]one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

(3) River of the sanctuary (Ez. 47:1-12; cp. Rev. 22:1-2)

8 And it shall be [o]in that day, *that* [*a]living

---

for garments, as did Elijah (2 Ki. 1:8) and John the Baptist (Mt. 3:4).

p The Messiah is here spoken of in contrast with the false prophets of v 1-5. This will yet be literally fulfilled when He will refer such people to the time of His sufferings and death, the time when these wounds were received (v 6; Jn. 20:25; Col. 2:14).

q Question 27. Last one in Zechariah.

r Several scriptures speak of the wounding of the Messiah (v 6; Isa. 53:5; Col. 2:14-17; 1 Pet 2:24).

s What friends!

a 2 Kinds of Friends:
  1 Real and actual friends who follow and obey (Jn. 15:13-15)
  2 Potential friends—those who can become actual friends through the wounds given Him (v 6). Christ accepted these wounds and the sufferings of the cross to make it possible for them to become actual friends.

b See ***Fellow of Jehovah***, p. 1569.

c Two parts of Israel will be destroyed in the future great tribulation, leaving only one part to be preserved alive to fight against Antichrist and make up the nation that will be born again in a day at the 2nd advent of Christ (v 8-9; 14:14; Rom. 11:25-29).

d The day of the Lord begins with the 2nd advent of Christ and lasts to the end of the Millennium, at which time the day of God begins and continues through eternity (v 1; 1 Cor. 15: 24-28; Eph. 1:10; 2 Pet. 3:10-13).

e This refers to the spoil of the vast armies of Antichrist that will be gathered in abundance (v 1, 14).

f This refers to the mobilization of the nations to Armageddon (v 2; Ez. 38-39; Joel 3; Rev. 16:13-16; 19:11-21).

g The city will be taken the second time by Antichrist at the very end of the tribulation period and just before the 2nd advent of Christ. The houses will be rifled, the women will be ravished, and half the city will go into captivity. Then, suddenly, Christ will make His appearance with His armies and defeat Antichrist in a one-day battle; at this time He will take over the kingdoms of this world to reign forever on earth (v 2-9; Isa. 63:1-6; Ez. 38-39; Joel 2-3; Rev. 19:11-21; 20:1-10).

h Then—when Jerusalem is half taken and when it seems that all Israel will be totally destroyed, the Lord will come to fight the nations under Antichrist, and set up His kingdom on earth to remain eternally (v 3; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

i This perhaps refers to the fighting against the Egyptians as in Ex. 14:14; 15:3.

j The literal feet of Christ, which have the nail prints in them, will actually stand on the Mount of Olives; and the mountain, being split at that time, will go east and west to make a very great valley (v 4). Israel will flee as they fled before the earthquake in the days of Uzziah, king of Judah. The Lord God and Christ will come with all the resurrected saints and angels of heaven (v 5; Mt. 25:31; 2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21).

k See Amos 1:1.

l This is none other than God the Father, who will come to the earth visibly with Jesus Christ and the saints (v 5; Dan. 7:22; Tit. 2:13; Jude 14-15; Rev. 19:11-21). The Bible teaches the 1st and 2nd advents of God the Father, as well as Jesus Christ (note j, Dan. 7:22).

m On the very day Christ appears on earth and the battle of Armageddon is fought, the light will neither be clear nor dark; but at evening time it will become light. This perhaps refers to the change in the light of day and night in the Millennium. The light of the day will be 7fold brighter, and the light of the night will be as that of the present day (v 7; Isa. 30:26).

n The battle will last only one day; by evening it will be over and the new light increase will take effect (v 7; Isa. 30:26).

o In that day—the day of Christ's 2nd advent, the living waters shall go forth from Jerusalem, half toward the Mediterranean and half toward the Dead Sea, as explained in Ez. 47:1-12, notes.

*a The new river emerging from under the sanctuary, located just north of Jerusalem, will flow south through the city and then divide into two parts. Half will flow into the Mediterranean and half into the Dead Sea. In both summer and winter it will flow and create life wherever it goes (v 8; Ez. 47:1-12, notes).

them toward the [b]former sea, and half of them toward the [c]hinder sea: in [d]summer and in winter shall it be.

(4) Extent of Messiah's reign

9 And the [e]LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

(5) Physical changes in Palestine (Isa. 35)

10 [f]All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

(6) Jerusalem restored (Ez. 48)

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

(7) How the armies at Armageddon will be destroyed (Ez. 38:17–39:7; 2 Th. 1:7-10; Rev. 19)

12 ¶ [g]And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Armageddon (Zech. 10:5; 12:4-5)

14 And Judah also shall fight at Jerusalem; and [a]the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

(9) Plague on the animals (Zech. 12)

15 And so shall be [*b]the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

(10) Mosaic feasts established

16 ¶ [*c]And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

(11) Judgment on disobedient nations in the Millennium

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

(12) Character of the kingdom

20 ¶ [*d]In that day shall there be upon the

in v 12-13. In this verse we have only the explanation that it will affect both men and beasts of the armies of the Antichrist in the same way (v 14).

*c In these last verses (16-19) we have the explanation of what will happen to those who are left of all the nations who will fight against Jerusalem under the Antichrist. If they have not taken the mark of the beast (Rev. 14:9-11), and if they have not persecuted Christ's brethren, the Jews (Mt. 25:31-46), and if they are otherwise worthy of entrance into the kingdom, they will be left here to live as natural men on earth—to multiply and replenish the earth, as God originally commanded (Gen. 1:26-31). They will be permitted to establish themselves in the earth and live through the entire 1,000 years, if they remain obedient, not committing any sin worthy of death (Isa. 65:20-25). They will be required to go up (at least representatives) to Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles yearly (v 16); and if they do not go up as required, there will be no rain upon their land (v 17-19). If any rebel with Satan at the end of the 1,000 years, then fire will come down from God out of heaven and devour them (Rev. 20:7-10).

*d The last two verses (20-21) simply explain the absolute holiness of the kingdom. The word holiness itself will be on the bells of the horses and on every pot in Jerusalem. Sacrifices will be continued as a memorial to the work of Christ on the cross, as explained in Ez. 40-46; and there will never be a Canaanite in the eternal temple—the Lord's eternal capital (Ez. 43:7).

✡ ✡ ✡

---

b The former sea is the Dead Sea to the east.

c The hinder sea is the Mediterranean to the west (v 8).

d Summer and winter are both eternal (v 8; Gen. 8:22). The commonly quoted statement—the time will come when one cannot tell the summer from the winter except by the falling of the leaves—is false and not in the Bible. All seasons are eternal according to Scripture.

e This refers to Jesus Christ who is also Jehovah as much as the Father and the Holy Spirit. It is the Lord Jesus Christ that will reign over all the earth during the Millennium (v 9; Isa. 9:6-7; Dan. 7:13-14; Mt. 25:31-46; Lk. 1:32-33; 1 Cor. 15:24-28; 2 Th. 1:7-10; Jude 14-15; Rev. 11:15; 20:1-10). God the Father will not come down to live and reign on earth until after the Millennium (Rev. 21:1–22:5).

f This explains certain changes on the surface of the earth at the beginning of the Millennium (v 10; cp. v 5; Isa. 35). A great plain will be made and the site of Jerusalem will be raised and inhabited in her place (v 10-11; Ez. 48:30-35).

g 3 Ways Antichrist's Armies Destroyed:
  1 By a plague causing the flesh to consume away while they stand upon their feet. The eyes will consume away in their holes, and their tongues will consume away in their mouths (v 12). This will happen to both men and beasts (v 15).
  2 A great tumult from the Lord will be among them and they will destroy one another (v 13).
  3 Judah will fight and destroy many (v 14).

a The wealth of the nations will be gathered from the battlefield and divided in the midst of Judah (v 1, 14).

LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

✡ ✡ ✡

in heaven, and that all things in the future will be spiritual only, is contradicted throughout Scripture. It is clear that God made all material creations and the living creatures in them to continue forever, as they were created. Here we have many natural and earthly things mentioned as continuing—bells, horses, men, bowls, houses, pots, animal sacrifices, and other things which must be understood literally in connection with the Millennium and the New Earth period, as we understand them now. God made a contract with Noah stating that all animals and men would continue forever, as well as all seasons on the earth (Gen. 8:22; 9:1-16). Hundreds of plain, simple statements in Scripture confirm the fact that God's plan for natural man is eternal. Had there been no fall, as by Adam and Eve, there would have been no sin, or death for sin, and therefore no resurrection for people who had died before all things became restored. Furthermore, there would be no resurrected saints reigning over eternal coming generations. As it is now, the plan will be carried out with resurrected saints ruling as kings and priests under God and Christ; from the planet earth they will help the Godhead to administer the affairs of all creations in space.

✡ ✡ ✡

Summary of Zechariah

Date and place: Written in Palestine about 557-525 B.C.

Author: Zechariah the prophet—one of 3 prophets after the exile, the others being Haggai and Malachi (1:1, 7; 4:8; 6:9; 7:8).

Theme: The immediate and future restoration of Israel as a nation again in Palestine, particularly their eternal restoration under the Messiah. The book is primarily Messianic in message and concerning this, the prophet's vision and clearness of thought are almost without parallel. The book opens with 10 visions (1:7–6:8); then we have prophecies and sermons to encourage restored Judah as a nation (6:9–8:23). In chs. 9-11 we have messages concerning the deliverance of Judah from enemies, the 1st and 2nd advent of the Messiah, the Grecian Empire under Antichrist, material and spiritual rain, the battle of Armageddon at the 2nd advent of the Messiah, the rejection of the Messiah at His 1st advent, the dispersion, and the regathering of Israel in the last days. Chs. 12-14 picture the siege of Jerusalem by Antichrist, the Messiah's 2nd advent, Judah's part in the battle of Armageddon, the repentance and conversion of Israel, and the millennial and eternal reign of the Messiah over all nations. See headings of the text.

Purpose: To encourage and inspire Judah in their national restoration after the Babylonian captivities; and to assure them of God's present and future blessings in fulfillment of the covenants made with their fathers.

Statistics: 38th book of the Bible; 14 chapters; 211 verses; 6,444 words; 27 questions; 35 commands; 4 promises; 226 predictions; 122 verses of prophecy; 31 verses of fulfilled prophecy; 91 verses of unfulfilled prophecy; and 59 distinct messages from God (1:1, 3, 4, 7, 9, 12, 13, 14, 16, 17, 19, 21; 2:2, 4, 5, 8; 3:2, 4, 7, 8; 4:2, 5, 6, 8, 12; 5:2, 3, 4, 5, 6, 8, 11; 6:5, 7, 8, 9, 12; 7:1, 4, 8; 8:1, 3, 4, 6, 7, 9, 11, 14, 17, 18, 20, 23; 9:1; 11:4, 13, 15; 12:1, 4; 13:8)

ZECHARIAH NOTES CONTINUED

Zechariah (1:1)

Zechariah, Jehovah remembers. 27 so-called:

1 The prophet (v 1, 7; 7:1, 8; Ezra 5:1; 6:14; Neh. 12:16)
2 A Reubenite (1 Chr. 5:7)
3 A Levite gatekeeper (1 Chr. 9:21; 26:2, 14)
4 An uncle of Saul (1 Chr. 9:37)
5 A Levite musician (1 Chr. 15:18, 20; 16:5)
6 A priest (1 Chr. 15:24)
7 A Kohathite (1 Chr. 24:25)
8 Another gatekeeper (1 Chr. 26:11)
9 A Manassehite (1 Chr. 27:21)
10 A prince of Judah (2 Chr. 17:7)
11 Father of Jahaziel (2 Chr. 20:14)
12 Son of Jehoshaphat (2 Chr. 21:2)
13 Son of Jehoiada—another prophet (2 Chr. 24:20-21)
14 A man of visions (2 Chr. 26:5)
15 Son of Asaph (2 Chr. 29:13)
16 Another Kohathite (2 Chr. 34:12)
17 Another prince (2 Chr. 35:8)
18 A returning exile (Ezra (8:3)
19 Son of Bebai, an exile (Ezra 8:11-16)
20 Another returned exile (Ezra 10:26)
21 Another prince of Judah (Ezra 8:4)
22 Son of Amariah (Neh. 11:4)
23 A Shilonite (Neh. 11:5)
24 Son of Pashur (Neh. 11:12)
25 A priest (Neh. 12:16)
26 An Asaphite (Neh. 12:35, 41)
27 Friend of Isaiah (2 Chr. 26:5; Isa. 8:2)

Berechiah (1:1)

Berechiah, blessed of Jehovah. 7 so-called:

1 Father of Zechariah (v 1, 7). Called Barachias (Mt. 23:35)
2 Father of Asaph (1 Chr. 6:39; 15:17)
3 Son of Zerubbabel (1 Chr. 3:20)
4 Son of Asa (1 Chr. 9:16)
5 A Levite doorkeeper (1 Chr. 15:23)
6 An Ephraimite (2 Chr. 28:12)
7 A returned exile (Neh. 3:4, 30; 6:18)

Iddo (1:1)

Iddo, affectionate. 8 so-called:

1 Grandfather of Zechariah (v 1; Ezra 5:1; 6:14)
2 Father of Ahinadab (1 Ki. 4:14)
3 A Gershonite (1 Chr. 6:21)
4 Chief in Manasseh (1 Chr. 27:21)
5 A seer (2 Chr. 9:29; 12:15; 13:22)
6 A priest (Neh. 12:4, 16)
7 A Nethinim or temple porter (Ezra 8:17)
8 An exile (Ezra 10:43)

4 Carpenters (1:20)

4 carpenters. Heb. charash, metal smiths; fabricators; artificers; carpenters; craftsmen; engravers; masons; workers; builders. The idea here is that in the restoration of Judah, Israel, and Jerusalem, under the Messiah, the powers that scattered them will be defeated by the carpenters, and full restoration will be accomplished. They are to undo all that the 4 horns of the Gentiles have done. These, the carpenters, smiths, or whatever they are, will fray (Heb. charad, terrify; cause to fear; make afraid; discomfit; drive away) the horns of the Gentiles (the 4 Gentile world powers who scattered all Israel). This could only refer to:

1 Christ (Mt. 24:29-31; Rev. 19:11-21)
2 The heavenly angels (Mt. 24:31; 2 Th. 1:7-10)
3 Resurrected saints (Zech. 14:5; Jude 14-15; Rev. 19:14)
4 Revived earthly Israel (Zech. 14:14)

35 Commands in Zechariah (1:3)

1 Turn unto Me (Zech. 1:3)
2 Be not as your fathers (Zech. 1:4)
3 Cry yet saying (Zech. 1:17)
4 Run, speak to this young man (Zech. 2:4)
5 Deliver yourself, O Zion (Zech. 2:7)
6 Sing and rejoice, O daughter of Zion (Zech. 2:10)
7 Be silent, O all flesh, before the Lord (Zech. 2:13)
8 Take away the filthy garments from him (Zech. 3:4)
9 Let them set a fair mitre upon his head (Zech. 3:5)
10 Hear now, O Joshua the high priest, you and your fellows (Zech. 3:8)
11 Lift up your eyes now, and see what is this that goes forth (Zech. 5:5)
12 Get hence, walk to and fro through the earth (Zech. 6:7)

from Babylon, and come the same day, and go into the house of Josiah (Zech. 6:10)
14 Take silver and gold and make crowns, and set them on the head of Joshua the high priest (Zech. 6:11)
15 Speak unto him saying (Zech. 6:12)
16 Speak unto all the people of the land, and to the priests (Zech. 7:5)
17 Execute true judgment (Zech. 7:9)
18 Show mercy and compassions every man to his brother
19 Oppress not the widow, the fatherless, the stranger, nor the poor (Zech. 7:10)
20 Let none of you imagine evil against his brother in his heart
21 Let your hands be strong, you that hear My prophets these days (Zech. 8:9)
22 Speak every man truth to his neighbor (Zech. 8:16)
23 Execute judgment of truth and peace in your gates
24 Let none of you imagine evil in your hearts against his neighbor (Zech. 8:17)
25 Love no false oath
26 Rejoice greatly, O daughter of Zion (Zech. 9:9)
27 Shout, O daughter of Jerusalem
28 Turn to the stronghold, you prisoners of hope (Zech. 9:12)
29 Ask rain of the Lord in the time of the latter rain (Zech. 10:1)
30 Open your doors, O Lebanon (Zech. 11:1)
31 Howl, fir tree (Zech. 11:2)
32 Feed the flock of the slaughter (Zech. 11:4)
33 Cast it unto the potter (Zech. 11:13)
34 Take yet the instruments of a foolish shepherd (Zech. 11:15)
35 Awake, sword, against My shepherd, and against the man that is My fellow (Zech. 13:7)

10 Visions of Zechariah (1:8)

1 Spirit horses and riders—invisible agencies of God (Zech. 1:7-17)
2 The 4 horns—Gentile powers, or kings that have scattered Judah, Israel, and Jerusalem (Zech. 1:18-19)
3 The 4 carpenters—Gentile powers or kings that have scattered Judah (Zech. 1:20-21)
4 Man with a measuring line—restoration of Judah, Israel, and Jerusalem under the Messiah (Zech. 2:1-13)
5 Joshua the high priest and Satan—the priesthood restored to Israel and Satan defeated (Zech. 3:1-7)
6 Joshua, his fellows, and God's servant, the Branch, and the Stone—coming of Messiah and His reign (Zech. 3:8-10)
7 The 2 golden candlesticks and 2 olive trees—2 anointed men standing before God in heaven, the 2 witnesses (Zech. 4:1-14; Rev. 11:3-11)
8 The flying scroll—judgment on the wicked for sins (Zech. 5:1-4)
9 Women in an ephah—rebuilding and restoration of Babylon (Zech. 5:5-11)
10 The 4 chariots and spirit horses—invisible agencies of God (Zech. 6:1-8)

Dispersion of Israel (2:6)

I have scattered you in all lands and among all peoples as the four winds blow in all parts of the earth (v 6). This was in fulfillment of Dt. 4:27; 28:64 and other earlier scriptures of the O.T. as well as some in the N.T. (Lk. 21:20-24). Since this prophecy the Jews have been established; but they went into sin again, crucified their Messiah, and had to be scattered another time. It is from this second scattering that they are now being gathered. They will continue to be gathered until the 2nd advent of Christ; then the final ones will be brought back to their own land to live forever under the reign of Christ (Isa. 11:10-12, notes; Mt. 24:31).

This could read, For His own glory, or as the Sept. reads, "He behind glory sent Me" against the nations that plundered you. The Messiah is the one speaking here for the Lord of Hosts, and the one referred to as I, and Me. He tells Israel that the Lord of Hosts hath sent Me unto (against) the nations (Gentiles) which spoiled you: for he that toucheth you toucheth the apple of His (the Lord of Host's) eye . . . I (Messiah) will shake My hand upon them, and they shall be a spoil to their servants: and you shall know that the Lord of Hosts hath sent Me (v 8-11).

Judah Rejoicing (2:10)

Judah and Zion, meaning all the tribes of Israel in the future restoration, are commanded to sing and rejoice, for the Messiah has come to dwell in the midst of them. It is Christ, not God the Father, who will dwell in the midst of Israel, in Jerusalem, and in the holy temple of the Millennium (Ez. 43:7; 48:35; Dan. 7:13-14; Zech. 14; Lk. 1:32-33; Rev. 11:15; 20:1-10). God the Father will not come to live in the midst of men on earth until He moves His capital city, the New Jerusalem, from the planet heaven to the planet earth after the Millennium (Rev. 21:1–22:6). Then all three members of the Divine Trinity will live on earth among men eternally.

Mountains of Brass (6:1)

These mountains were evidently some on the planet heaven, there being none like them on earth. Inasmuch as there are streets of gold, gates of pearl, and foundations garnished with all manner of precious stones in heaven, it may reasonably be assumed that there are also some mountains of brass, as well as silver and gold (Rev. 21:9-21). There is no reason for making these mountains, horses, and chariots symbolic; if they were representative of something the symbolism would be explained as in the other visions. It is evident that here we have a revelation of such literal creatures being in existence—spirit beings who go to and fro through the whole earth as God's scouts. It seems they travel from heaven to earth and back again whenever occasion requires it, as in the case of the chariot, horses, and horsemen which took Elijah to heaven (2 Ki. 2:11), and those which protected Elisha (2 Ki. 6:14-17).

Rebuilding of the Temple (6:12)

Ezekiel devoted 9 full chapters to the subject of the rebuilding of the millennial temple, the sanctuary, the holy oblation, and Jerusalem, as they will be when Messiah reigns (Ez. 40:5–48:35); but he did not reveal who the chief builder would be. Zechariah is very plain here, showing that Christ will be the one to build the future eternal temple (v 12). This will not be the future Jewish temple in Jerusalem in the days of Antichrist, who will take over Palestine for 3½ years, for that house will be destroyed when the city is divided by the great earthquake under the 7th vial (Rev. 11:13; 16:17-21), and when the Mount of Olives is completely removed (Zech. 14:1-5). The one referred to here will not be built until the 2nd advent of Christ to take over the kingdoms of this world (v 12-13; Rev. 11:15).

Old Age (8:4)

This must be understood in a figurative sense as referring to long life, and not taken to mean that men and women will be so feeble that they will need to walk with canes. The fact is that there will be no sickness when this is fulfilled—the lame will leap like a hart, and men who do not sin and rebel will live eternally (v 4-5; Isa. 33:24; 35:5-7; 65:20-25; Mt. 25:34, 46). For those who do not rebel, new earth after the Millennium, there will be no more death, tears, pain, suffering, or any other part of the curse which causes men to grow old and feeble (Rev. 21:2-7; 22:1-5).

4 Fasts of Israel (8:19)

1 Fast of the 9th day of the 4th month (Tammuz, July). On that day the city of Jerusalem was broken up by Nebuchadnezzar (Jer. 52:6-7).
2 Fast of the 10th day of the 5th month (Ab, August). On that day the temple and houses of Jerusalem were burned (Jer. 52:12-13).
3 Fast of the 3rd day of the 7th month (Tisri, or Ethanim, October), the day Gedaliah was slain (Jer. 40:8; 41:1-3, 15-18).
4 Fast of the 10th day of the 10th month (Tebeth, January), the day the king of Babylon set his face against Jerusalem (Ez. 24:1-2).

Note that all of these facts had to do with calamity upon Judah and Jerusalem—not one was in honor of God, to serve Him. For this reason He told them that they did not fast unto Him, but for themselves (Zech. 7:5-6). Regardless of this however, the Lord predicted here that even these fasts would be blessed and filled with joy and gladness when He fully restored Jerusalem and the nation. Such fasts commemorating their calamities would then be a joyful time because of the wonderful blessings upon them in the days of their Messiah.

2 Things All Nations Can Do (8:21)

1 Pray to the Lord in Jerusalem (v 21-22; 14:16-21; Isa. 2:2-4)
2 Seek the Lord (v 21-22)

These are the two main things which God has sought to bring to pass on earth from the earliest times of man's rebellion. It will have taken Him over 6, 000 years to accomplish His plan regarding this matter by the time these predictions are fulfilled. There will be some rebels in the Millennium who will not choose to serve God, so Satan will be loosed at the end of that period to give them the opportunity they desire; he will lead them in an attempt to overthrow the government and take over the earth again. But theirs will be a vain hope, for they will be defeated and destroyed (Rev. 20:7-10). In the new earth, those from the millennial period who continue to live in all eternity to come will be willing subjects of God and will honor and worship Him, as man would have done if sin had not caused his original fall (Isa. 66:22-24; 1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7; 22:1-5).

In Those Days (8:23)

In those days—when the Messiah is reigning and it will become known in all parts of the world, even in the remote places outside civilization, that He is taking over all the earth—this will be literally fulfilled in many nations. There is no special significance to the word ten. The number could have been five, twenty, or any other, and it would have conveyed the same idea—that of people in all nations inquiring whether God really reigns in Jerusalem (v 23; 14:16-21; Isa. 2:2-4; Mic. 4). It will take some time for the facts to be known everywhere—that a change in world governments is taking place, and that Christ, David, the apostles, and resurrected saints are taking them over (Zech. 14:1-21; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10). It will require months and maybe years to establish this universal reign fully, bring all men into submission to it, have the laws published and taught to the people of the whole earth, and to bring about universal peace and prosperity. The purpose of the 1, 000-year reign of Christ will be to put all enemies down and to rid the entire earth of its last rebels. This much we can rely upon, that the change will be made as quickly as possible, that wars and battles will be avoided wherever they can be, that ers being demonstrated in the healing of the heathen and otherwise winning them over by the gospel program, and that Christ's rule will be one of patience and as much peace as possible until the plan of God is fully realized and all rebels are destroyed (Isa. 65:20; 1 Cor. 15:24-28; Eph. 1:10; Rev. 11:15; 20:1-10).

2 Dispersions of Israel (10:9)

This has been done twice in the past—once when they were taken to Babylon (2 Ki. 25), and another time when Rome led them away captive among all nations (Lk. 21:20-24). It was predicted here that they would finally remember God in all countries where they lived with their children, and when they would return to their own land (v 9). They were to be brought again to Palestine—gathered from all parts of the earth. In the complete fulfillment of this there would be so many returning that there would be no room to receive them (v 10). This certainly suggests a great boom in Palestine and the East when the Messiah reigns. In that time there will be a spiritual revival and men will walk up and down in the name of the Lord, giving glory to Him (v 12).

15th Prophecy in Zechariah (10:1-12)

27 Predictions—Unfulfilled:

1 The Lord will make bright clouds, and give rain to every blade of grass in the field (Zech. 10:1)
2 My anger was kindled against the shepherds (Zech. 10:3)
3 I punished the goats
4 The Lord has made Judah as a goodly horse in the battle
5 They shall be as mighty men (Zech. 10:5)
6 They shall fight because the Lord is with them
7 The riders on horses shall be confounded
8 I will strengthen the house of Judah (Zech. 10:6)
9 I will save the house of Joseph
10 I will bring them again to place them
11 I will have mercy upon them
12 They shall be as though I had not cast them off
13 I will hear them
14 They of Ephraim shall be like mighty men (Zech. 10:7)
15 Their heart shall rejoice as through wine
16 Their children shall see it and be glad
17 Their heart shall be glad in the Lord
18 I will hiss for them and gather them
19 They shall increase as they have increased (Zech. 10:8)
20 They shall remember Me in far countries and shall live with their children and turn again (Zech. 10:9)
21 I will bring them again out of many countries, and place shall not be found for them (Zech. 10:10)
22 He shall pass through the sea with affliction, and smite the waves of the sea (Zech. 10:11)
23 All the deeps of the river shall dry up
24 The pride of Assyria shall be brought down
25 The scepter of Egypt shall depart
26 I will strengthen them in the Lord
27 They shall walk up and down in His name (Zech. 10:12)

17th and Last Prophecy in Zechariah (12:1–14:21)

4 Predictions—Fulfilled:

1 The sword will be against My shepherd and My fellow (Zech. 13:7)
2 He shall be smitten
3 The sheep shall be scattered
4 I will care for the little ones

75 Predictions—Unfulfilled:

1 I will make Jerusalem a cup of trembling unto all people round about, when they shall be in the siege both against Judah and Jerusalem
2 In that day I will make Jerusalem a burdensome stone for all people (Zech. 12:3)
3 All that burden themselves with it shall be cut in pieces, though all people of the earth be gathered against it
4 In that day I will smite every horse with astonishment (Zech. 12:4)
5 I will smite his rider with madness
6 I will open My eyes upon the house of Judah
7 I will smite every horse of the people (the invaders) with blindness
8 The governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord (Zech. 12:5)
9 In that day I will make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf (Zech. 12:6)
10 They shall devour all the people round about
11 Jerusalem shall be inhabited again in her own place
12 The Lord shall save the tents of Judah first (Zech. 12:7)
13 In that day the Lord shall defend the inhabitants of Jerusalem (Zech. 12:8)
14 He that is feeble among them at that day shall be as David
15 The house of David will be as God, and as the angel of the Lord before them
16 In that day I will seek to destroy all nations that come against Jerusalem (Zech. 12:9)
17 I will pour out upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplications (Zech. 12:10)
18 They shall look upon Me whom they have pierced
19 They shall mourn for Him, as one that mourns for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn
20 In that day there shall be great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon (Zech. 12:11)
21 The land shall mourn, every family apart, and their wives apart (Zech. 12:12-14)
22 In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness (Zech. 13:1)
23 In that day I will cut off the name of idols out of the land (Zech. 13:2)
24 They shall no more be remembered
25 I will also cause the prophets and the unclean spirit to pass out of the land
26 When any man shall yet prophesy, then his father and mother shall say to him, You shall not live; for you speak lies in the name of the Lord (Zech. 13:3)
27 In that day the prophets shall be ashamed every one of his vision (Zech. 13:4)
28 The prophets will no longer wear rough garments to deceive, but will seek to avoid prophecy (Zech. 13:4-5)
29 One shall say to Him, What are these wounds in Your hands?
30 Then He shall say, Those with which I was wounded in the house of My friends (Zech. 13:6)
31 In all the land, two parts therein shall be cut off and die; but the third part shall be left therein (Zech. 13:8)
32 I will bring the third part through the fire, and will refine them as silver is refined (Zech. 13:9)
33 I will try them as gold is tried
34 They shall call on My name, and I will hear them
35 I will say, It is My people
36 They shall say, The Lord is my God
37 The day of the Lord comes, and your spoil shall be divided in the midst of you (Zech. 14:1)
38 I will gather all nations against Jerusalem to battle (Zech. 14:2)
39 The city shall be taken
40 The houses shall be rifled
41 The women shall be ravished
42 Half the city shall go forth into captivity
the city
44 Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle (Zech. 14:3)
45 His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east (Zech. 14:4)
46 The Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley
47 Half the mountain shall remove toward the north, and half toward the south
48 You shall flee to the valley of the mountains as you fled from the earthquake in the days of Uzziah, king of Judah (Zech. 14:5)
49 The Lord My God shall come, and all the saints with You
50 In that day the light shall not be clear, nor dark (Zech. 14:6)
51 It shall be one day which shall be known to the Lord, not day, nor night; but at evening time there shall be light (Zech. 14:7)
52 In that day living waters will go out from Jerusalem; half toward the former sea, and half toward the hinder sea (Zech. 14:8)
53 This will be in summer and in winter
54 The Lord shall be King over all the earth (Zech. 14:9)
55 In that day there shall be one Lord, and His name one
56 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem (Zech. 14:10)
57 It shall be lifted up and inhabited in her place, from Benjamin's gate to the place of the first gate, unto the corner gate, and from the tower of Hananeel to the king's winepresses (Zech. 14:10)
58 Men shall dwell in it (Zech. 14:11)
59 There shall be no more utter destruction
60 Jerusalem shall be safely inhabited
61 This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue will consume away in their mouth (Zech. 14:12)
62 In that day a great tumult from the Lord shall be among them (Zech. 14:13)
63 They shall lay hold every one on the hand of his neighbor
64 Judah also shall fight at Jerusalem (Zech. 14:14)
65 The wealth of the heathen shall be gathered round about—gold, silver, and apparel, in great abundance
66 The plague will also be upon all the animals that shall be in the army of the Antichrist (Zech. 14:15)
67 Every one that is left of all the nations that come against Jerusalem shall go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles (Zech. 14:16)
68 Whoever will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them there shall be no rain (Zech. 14:17)
69 If the family of Egypt go not up, and come not, they will have no rain (Zech. 14:18)
70 This will be the plague the Lord will smite the heathen and other nations with that come not up to keep the feast of tabernacles (Zech. 14:18-19)
71 In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD (Zech. 14:20)
72 The pots in the Lord's house shall be like the bowls before the altar
73 Every pot in Jerusalem shall be HOLINESS UNTO THE LORD OF HOSTS (Zech. 14:21)
74 All that sacrifice shall come and take them and boil their sacrifices in them

in the house of the Lord of Hosts

Fellow of Jehovah (13:7)

This verse stands wholly unconnected, unless we see it in the light of looking back from future glory to the time of His rejection and sufferings, when Isa. 53 was fulfilled. The sword was to touch the life of One who was a Man and a Fellow of Jehovah (v 7). The Heb. for fellow is awmeeth, from a

lowship, comrade, kindred man, another fellow of the same kind and nature. It proves that there is more than one person in the Godhead. This Shepherd is a fellow-God, another-God, a comrade-God, an associate-God, a kindred-God. Only here is the word trans. fellow; elsewhere it is trans. another (Lev. 19:11; 25:17); and neighbour (Lev. 6:2; 18:20; 19:11, 15, 17; 24:19; 25:14, 15); but even these renderings uphold the idea that the reference is to another person of the same kind and nature. In

14:9). In v 6-7 Jehovah speaks of what Israel will say concerning the Messiah; in v 7 Jehovah calls the Messiah My Shepherd, the Man that is My Fellow, and says: smite the Shepherd (My shepherd, not Me) and the sheep shall be scattered: and I (the Lord of Hosts) will turn Mine hand upon the little ones. If the Lord calls another person My Shepherd and My Fellow, then there must be two persons referred to.

* * *

CHAPTER 1

I. God's love for Jacob and hatred for Esau (Jer. 49:7, refs.)

1 The [a]burden of the word of the LORD to [b]Israel [c]by Malachi.

■ 2 [d]I have loved you, saith the LORD. Yet ye say, [e]Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet [f]I loved Jacob,

3 And I [g]hated Esau, and laid his mountains and his heritage waste for the [h]dragons of the wilderness.

★ 4 [i]Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

II. Sins of Israel (Mal. 1:6–2:17)

1. Sins of the priests (Mal. 1:6–2:9)

(1) Despising the name of God

■ 6 ¶ A son [j]honoureth *his* father, and a servant his master: if then I *be* a father, [k]where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

(2) Their sinful offerings

■ 7 Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.

■ 8 And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

■ 9 And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

■ 10 Who *is there* even among you that would shut the doors *for nought*? neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

(3) God's millennial purpose: a universal pure religion

★■11 [l]For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* [*a]great among the heathen, saith [*b]the LORD of hosts.

(4) Their hypocrisy and corrupt offerings to God (cp. Isa. 1:10, refs.)

■ 12 ¶ But ye have profaned it, in that ye say, The [*c]table of the LORD *is* polluted; and the

---

a The last of 3 minor prophets who begin their books as a burden of the word of the Lord (v 1; Nah. 1:1; Hab. 1:1).

b Malachi uses the term Israel of the returned captives of Judah and Israel (v 1, 5; 2:11, 16; 4:4). The same people are called Judah 3 times (2:11; 3:4). Zechariah uses both Judah and Israel of the same people—the Jews who were returning from captivity (Zech. 1:19; 8:13; 11:14); he uses Judah alone 22 times (Zech. 1:12, 19, 21; 2:12; 8:13-19; 9:7, 13; 10:3, 6; 11:14; 12:2-7; 14:5, 14, 21).

c Malachi, My messenger. Found only here in Scripture (v 1).

d 14 Statements of God to Israel and 10 Rebellious Answers of Israel to God:

1 I have loved you, saith the Lord. Yet you say, Wherein have You loved us? (1:2)

2 The priests despise My name. And you say, Wherein have we despised Your name? (1:6)

3 You offer polluted bread upon My altar. And you say, Wherein have we polluted You? (1:7)

4 You have profaned My table. You say, The table of the Lord is polluted . . . His meat is contemptible (1:12)

5 You said also, what weariness is it! and you have snuffed at it (1:13)

6 You brought that which was torn, and the lame, and the sick for offerings. Should I accept such offerings?

7 Judah has dealt treacherously (2:11)

8 Judah has profaned the holiness of the Lord which He loved

9 You have practiced hypocrisy—weeping and crying in insincerity so that He will not regard your offerings. Yet you say, Wherefore? (2:13)

10 You have wearied the Lord with your words. Yet you say, wherein have we wearied Him? (2:17)

11 Even from the days of your fathers you have gone away from My ordinances, and have not kept them. Return unto Me and I will return unto you. But you said, Wherein shall we return? (3:7)

12 Will a man rob God? Yet you have robbed Me. But you say, Wherein have we robbed You? In tithes and offerings (3:8)

13 Your words have been stout against Me. Yet you say, What have we spoken so much against You? (3:13)

14 You have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? (3:14)

e Questions 1-2. Next, v 6.

f Quoted in Rom. 9:13.

g Hate as used here is an idiom of preference, as in Lk. 14:25-27, not a term expressing personal malice or jealousy in the sense that we now use it (v 1). This is the 6th of 12 cases in Scripture where God made the choice of the younger over the older brother. Here it was because of the disposition and attitude toward Him. Esau was a fornicator and destitute of hunger for God in his life (Heb. 12:16-17), while Jacob was the type that loved the Lord and hungered to do his will. See ***30 Lessons From Jacob and Esau***, p. 99.

h Jackals. Cp. Isa. 13:22; 34:13; Jer. 9:11; 10:22; 49:33; 51:37.

i 1st prophecy in Mal. (1:4-5, fulfilled). Next, v 11.

3 Predictions—Fulfilled:

1 They shall build, but I will throw down (1:4)

2 They shall call them, The border of wickedness, and the people against whom the Lord has indignation forever

3 Your eyes shall see, and you shall say, The Lord will be magnified from the border of Israel (1:5)

j See ***32 Sins in Malachi***, p. 1575.

k Questions 3-11. Next, v 13.

l 2nd prophecy in Mal. (1:11, unfulfilled). Next, 2:2.

3 Predictions—Unfulfilled:

1 From the rising of the sun to the going down of the same the name of the Lord shall be great among the Gentiles (1:11)

2 In every place incense shall be offered unto My name

3 A pure offering will be offered in My name

*a This verse will be literally fulfilled in the Millennium under Christ (v 11). It teaches a universal pure religion among all nations.

*b This expression is found 24 times in this short prophecy.

*c One would think that the priests would have acceptable tables with clean, good clothes on them, but they became careless and acted as if any kind of service was good enough for God; thus the tables and the fruit and meat thereof became contemptible (v 12).

■ 13 Ye said also, Behold, what a [*d]weariness *is it*! and ye have snuffed at it, saith the LORD of hosts; and [*e]ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [*f]should I accept this of your hand? saith the LORD.

■ 14 But cursed *be* [*g]the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for [*h]I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

927 CHAPTER 2

(5) Commandment to the priests

■ 1 And now, O ye priests, this commandment [*i]*is* for you.

★ 2 [*j]If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

(6) Judgment on the priests

3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

■ 4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

(7) Tenth or Levitic Covenant
(Num. 25:10-13; Gen. 1:14, note)

5 [k]My covenant was with him of life and peace; and I [l]gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep [n]knowledge, and they should seek the law at his mouth: [o]for he *is* the messenger of the LORD of hosts.

(8) Disobedience and judgment

■ 8 [p]But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 [q]Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have [a]been partial in the law.

2. Sins of the people (Mal. 2:10-17)
(1) Judah's treachery to God and man

10 [b]Have we not [c]all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the [d]covenant of our fathers?

■ 11 ¶ [e]Judah hath [f]dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath [g]married the daughter of a strange god.

(2) Judgment for treachery

12 The LORD [h]will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that [i]offereth an offering unto the LORD of hosts.

(3) Judah's hypocrisy

13 And this have ye [j]done again, covering the altar of the LORD with tears, with

priests did not obey, every detail was fulfilled upon them and the people they corrupted (v 2; Lk. 21:20-24).

k Num. 25:10-13; Dt. 33:8-10.

l I gave them the life and peace, because he feared and revered Me (v 5). This seems to be a reference to Levi (Ex. 32:26-29), and to Phinehas (Num. 25:10-13).

m The law was in his mouth for teaching others, and iniquity was not found in his lips. He walked with Me in peace and equity, and turned many from their sins (v 6).

n Knowledge, especially of the law. They (the people) should seek such knowledge at the mouths of the priests and pass it on to their children (v 7; Dt. 17:9-11).

o 5 Messengers in the Book of Malachi:
  1 Malachi—My messenger (1:1)
  2 The true priest (2:7)
  3 John the Baptist (3:1)
  4 The Messiah (3:1-3)
  5 Elijah (4:4-5)

p 5 Sins of the Priests (v 8):
  1 Departed out of the way
  2 Caused many to stumble at the law
  3 Corrupted the covenant of Levi
  4 Did not keep God's ways (v 9)
  5 Were partial in the law, that is, had respect of persons in administering the law (v 9)

q The priests were to receive a special judgment (v 9).

a Had respect of persons in administering the law (v 9).

b Questions 13-15. Next, v 14.

c See ***One Father***, p. 1575.

d The Mosaic covenant.

e The Israel of 1:1 is called Judah here and in 3:4. Judah is also called Israel in this same verse (v 11).

f 4 Sins of Judah (v 11):
  1 Dealt treacherously
  2 Committed an abomination
  3 Profaned the holiness of Jehovah
  4 Married the daughter of a strange god

g The men of Judah had lived in sin with the women who were temple prostitutes to a strange or foreign god (v 11). This was a common practice in the worship of many idols, not only in Judah and Israel, but in all pagan lands round about.

h The Lord promised to cut off those who committed the sins of v 11, whether masters or scholars, priests or prophets, rulers or the people. They would be cut off from the tabernacles of Jacob (v 12).

i The one who makes an offering to an idol as if offering it to the Lord of hosts (v 12).

j Done again, proving that they had lived in hypocrisy before. They were acting like hypocrites, covering the altar of the Lord with tears, weeping and crying out. They had done this so often that the Lord would not regard their offerings anymore, or receive them with good will at their hand (v13) he regardeth not the offering any more, or receiveth *it* with good will at your hand.

[*d] The service and worship of God were a drudgery to them, so naturally things in God's house were neglected. They snuffed—complained by snivelling (v 13).

[*e] This was contrary to the law, which demanded the best and most perfect animals for sacrifice (Lev. 1:3, 10; 3:1, 6; 4:3, 23, 28, 32; 5:15, 18; 6:6; 9:2-3).

[*f] Question 12. Next, 2:10.

[*g] The deceiver in this case was a man who had perfect animals, but offered the imperfect to God, making it appear that this was the best sacrifice he possessed (v 14).

[*h] Here God claimed to be a great King with a name that was dreadful among the heathen. He had been making appeals to Israel (v 6-14) for proper respect and reverence—that which was due Him and the kind worthy of His greatness and position as Lord and Sovereign of all creation.

[*i] It seems that the priests were the ones more responsible for the backsliding and apostasy in Israel than any other group. Now God gave them a special commandment upon which their future blessings were based (v 1-2).

[*j] 3rd prophecy in Mal. (2:2-4, fulfilled). Next, 3:1.
6 Predictions—Fulfilled:
  1 I will send a curse upon you (2:2)
  2 I will curse your blessings
  3 I will corrupt your seed (2:3)
  4 I will spread the dung of your solemn feasts upon your faces
  5 One shall take you away with it
  6 You shall know that I have sent this commandment to you (2:4) God declared: If you will not hear, and if you will not lay it to heart to give glory to My name, all these things will come upon you. This is

(4) Treachery to wives: warning

14 ¶ Yet ye say, [k]Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

● 15 And [l]did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

■ 16 For the LORD, the God of Israel, saith that he hateth putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

(5) God accused of injustice

■ 17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied *him*? When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

928 CHAPTER 3

III. First and second advents of the Messiah (Mal. 3:1-6)
1. Messiah's first advent
(Mt. 3:1; 11:10; Mk. 1:2; Lk. 1:76; 7:27)

★■ 1 Behold, [m]I will send [n]my [o]messenger, and he shall [p]prepare the way before me: and [q]the LORD, whom ye seek, shall suddenly come to [r]his temple, even [a]the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2. Messiah's second advent: rebels purged from Israel (Joel 2:11)

2 [b]But who may abide [c]the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

3. THEN: Israel restored

4 [d]Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

4. Full justice will be meted out to all: eight sins of Judah

■ 5 And I will come [e]near to you to judgment; and I will be a swift witness [f]against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress [g]the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

▲ 6 [h]For I *am* the LORD, [i]I change not; therefore ye sons of Jacob are not consumed.

---

why does he not accept our offerings? The reason given was that of men dealing treacherously with the wives of their youth, their companions by covenant (v14)

l God made two persons out of one in the beginning—the man and his wife; and had He wanted more than one wife for man He would have created more at that time. The passage here expresses God's hatred of divorce—putting away (v 16). The Berkeley reads: "Any one with any intelligence does not act that way; for what did that one do, who was seeking offspring from God? So watch out for your feelings lest you be unfaithful to the wife of your youth. For I hate divorce" (v 15-16)

m 4th prophecy in Mal. (3:1-5; v 1 fulfilled; v 2-5 unfulfilled). Next, v 17.
3 Predictions—Fulfilled:
1 I will send My messenger, and he shall prepare the way before Me (3:1)
2 The Lord, whom you seek, shall suddenly come to His temple, even the messenger of the covenant, whom you delight in
3 He shall come, saith the Lord
5 Predictions—Unfulfilled:
1 He shall sit as a refiner of silver (3:3)
2 He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness
3 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years (3:4)
4 I will come near to you for judgment (3:5)
5 I will be a swift witness against the sorcerers, the adulterers, the swearers, and those that oppress the hireling in his wages, and who oppress the widow and the fatherless; and a witness against those that turn aside the stranger from his right, and do not fear Me

n Quoted in Mt. 11:10; Mk. 1:2; Lk. 1:76; 7:27. This then refers to the generation in the Lord's day, and not to the time of Malachi. It is the answer to the question of 2:17, Where is the God of judgment?

o John the Baptist (Mt. 3:3; 11:10; Mk. 1:2-3; Lk. 1:76; 3:4; 7:26-27; Jn. 1:23). Cp. Mt. 22:2-3; Isa. 40:3-5.

p Prepare—by moving obstacles out of the way (Isa. 40:3; 62:10).

q The Lord, referring to the Messiah who suddenly made His appearance in Jerusalem by a triumphant entry (Mt. 21:1-16; Mk. 11:1-11).

r His temple. This suggests that the temple of Zerubbabel was built for Him; the temple that He did come to was called My Father's house (Jn. 2:16).

a Christ is this messenger of the covenant who was predicted to make a new covenant between God and man (v 1; Isa. 42:6; 49:8; 55:3; 56:6; 59:21; 61:8; Jer. 31:31; Heb. 8:6; 12:24; 13:20).

b Questions 21-22. Next, v 7.

c Another instance of the 1st and 2nd advents referred to in the same passage. The present dispensation comes in between the events of v 1 and those of v 2. V 1 refers exclusively to the 1st advent of Christ to the Jews and to His temple in the days of John the Baptist, while v 2-3 refer to His 2nd advent in judgment. He shall come then like a refiner's fire, a refiner of silver and gold, and fuller's soap; and He will purify the sons of Levi, and purge them as gold and silver that they might offer the offerings of righteousness to the Lord. This is proved by the following verses which predict the restoration of Israel (v 4), judgment upon all classes of sinners (v 5), the making up of His jewels (v 17), the regathering of Israel (v 18), the day of the Lord (4:1-3), and the return of Elijah to convert Israel at the time of the coming of that day (4:5-6).

d Then—at the 2nd advent of Christ to judge and purify men, the offering of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old—in the former years (v 4).

e He will come personally and visibly to the earth to judge men at the judgment of the nations, and to destroy many for various sins (v 5; Mt. 24:31-46).

f 5 Classes in Judah:
1 Sorcerers (v 5)
2 Adulterers
3 False swearers
4 Oppressors
5 The fearless

g 4 Classes Oppressed by Rulers:
1 The hireling, of his wages (v 8)
2 The widow
3 The fatherless—orphans
4 The stranger, of his rights

h This was God's reason for not wholly consuming Israel in her sins (v 6).

i See ***I Change Not***, p. 1575.

* * *

1. Judah's backslidings

▲●■7 ¶ Even from the days of your fathers ye are [j]gone away from mine ordinances, and have not kept *them*. [k]Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, [l]Wherein shall we return?

2. Robbery of God: curse

■ 8 ¶ Will a man [m]rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? [n]In tithes and offerings.

9 [o]Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

3. Command and challenge

▲●■10 Bring ye all the [p]tithes into the [q]storehouse,

4. Sevenfold blessing

[r]that there may be meat in mine house, and [s]prove me now herewith, saith the LORD of hosts, if I will not [t]open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*.

▲■11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

▲■12 And all nations shall call you blessed: for ye [a]shall be a delightsome land, saith the LORD of hosts.

5. Murmuring, insincerity, and continued rebellion against God (cp. Isa. 1:2, refs.)

■ 13 ¶ [b]Your words have been stout against me, saith the LORD. Yet ye say, [c]What have we spoken *so much* against thee?

14 Ye have said, It is vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

6. The wicked are exalted and delivered from judgment and justice

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

V. The day of the Lord (Mal. 3:16–4:6)
1. Preparation for the day of the Lord: the faithful remnant (cp. Isa. 1:9, refs.)

16 ¶ [d]Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

2. Messiah's second advent to make up His jewels

★■17 [e]And they shall be mine, saith the LORD of hosts, [f]in that day when I make up my [g]jewels; and I will spare them, as a man spareth his own son that serveth him.

3. Regathering of Israel (Isa. 11:11, refs.)

18 [h]Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

929 CHAPTER 4

4. Destruction of the ungodly (2 Th. 1:7-10; Jude 14)

■ 1 For, behold, [*a]the day cometh, that shall

---

[j] This expresses the fact that many generations have gone away from God. From the days of your fathers takes us back to the days of coming out of Egypt, and even before then (v 7).

[k] After many generations of asking Israel to return to Him, God was still commanding their return. He promised here to return to them if they would turn to Him; but Israel could not see that they had left Him, so how could they see that they needed to return? (v 7)

[l] Questions 23-25. Next, v 13.

[m] Defraud. Used here and in Pr. 22:22.

[n] The tithes and offerings belong to God by virtue of covenant agreements with man; to use them for personal gain is robbery of what rightly belongs to Him (v 8-9).

[o] Robbing God of tithes and offerings brings a curse; and this applies not only to Israel but to other nations, for He is no respecter of persons. Paying tithes was practiced before the law (Gen. 14:20; 28:22), and commanded under grace in the N.T. (Mt. 23:23; Rom. 2:21; 1 Cor. 9:7-14; 16:2; Gal. 6:6; Heb. 7:1-10).

[p] See ***Tithing*** in Index.

[q] The storehouse in Israel was the temple and cities of the Levites; but in the church it would be considered the place where one receives his spiritual help, where his gospel needs are supplied and where he meets his responsibility in the work of God—in evangelizing the world and supporting the ministry.

[r] The purpose of tithes and offerings was to support the priesthood and the work of God in general (v 10; 1 Cor. 9:7-14).

[s] Here God challenges men to prove Him regarding the rewards of tithing (v 10).

[t] 4 Rewards of Tithing (v 10-12):
1 Meat in God's house—no lack of
2 Opening of the windows of heaven to pour out a blessing so great that there will not be room enough to receive it
3 Rebuke of the devourer so that he will not destroy the crops
4 Recognition of God's blessings by all men

[a] The blessing of God will make any land a delightsome one, as proved by the fact that the deserts will blossom as a rose and waters will spring forth therein when the Messiah reigns (Isa. 35).

[b] This certainly was true, for Israel had been in constant rebellion for generations except during a few periods of revival. Even as seen in this small prophecy, Israel was so backslidden as to answer back 10 times out of 14, when God spoke to her (note d, 1:2).

[c] Questions 26-27. Last ones in Malachi.

[d] Then—when men begin to fear the Lord. At that time God hearkens; He hears their conversation of reverence; and a book of remembrance is written for them (v 16).

[e] 5th and last prophecy in Mal. (3:17–4:6, unfulfilled).
10 Predictions—Unfulfilled:
1 I will come to make up My jewels (3:17)
2 I will spare them, as a man spares his own son
3 Then you will be able to judge (discern) between the righteous and the wicked, between one who serves and one who does not (3:18)
4 The day comes that shall burn as an oven (4:1)
5 All the proud and wicked shall be burned up like stubble
6 To you that fear My name shall the Sun of righteousness arise with healing in His wings (4:2)
7 You shall grow up like calves in the stall
8 You shall tread down the wicked; they shall be ashes under the soles of your feet in that day (4:3)
9 I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord (4:5)
10 He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (4:6)

[f] In that day—the day God makes up His jewels—He will spare them, as a man sparing his own son that serves him (v 17).

[g] See ***36 Similitudes of Believers***, p. 1575.

[h] Then—at the 2nd advent of Christ, Israel will return to their own land; and they will be able to discern between the righteous and the wicked (v 18; Mt. 24:29-31; Rom. 11:25-29).

[*a] The day of the Lord, the 2nd advent of Christ (v 1), called the great and dreadful day of the Lord (v 5).

all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

5. Salvation to the righteous

2 ¶ But unto you that [c]fear my name shall [d]the Sun of righteousness arise with healing in his [e]wings; and ye shall go forth, and grow up as calves of the stall.

6. Wicked to be trodden under the feet of the righteous at Armageddon (Ez. 38:22; 39:6-16)

3 [f]And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

● 4 ¶ [g]Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

8. Last prophecy to Judah before Messiah's first advent: Elijah in person to return to minister to Judah just before Messiah's second advent (Rev. 11)

5 ¶ Behold, [h]I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

(THE END OF THE OLD TESTAMENT)

---

the wicked like stubble, leaving nothing of their bodies, will be the fire and brimstone spoken of in Ez. 38:17-23, and the flaming fire that will go out before Christ and His angels and saints (2 Th. 1:7-10). This does not refer to hellfire, as some teach, but to the battle of Armageddon on the day of Christ's 2nd advent. It has no more reference to hell than the fire which destroyed Sodom and Gomorrah (Gen. 19:24), or that which consumed many in Israel (Num. 11:1). The wicked will not be cast into hell, all on a certain day, as they will be burned at this time; they go to hell one by one, and not bodily at all, until the 2nd resurrection. Then, they will be cast into the lake of fire, not to be burned up, but to be tormented day and night forever in their indestructible body (Isa. 66:22-24; Mt. 25:41, 46; Mk. 9:41-49; Rev. 14:9-11; 20:11-15). The burning up of this passage is simply that of the physical body to cause death. Only the soul and spirit of such persons will go to hell to be in a conscious state of torment until the 2nd resurrection and judgment (Lk. 16:19-21). See ***Hell*** in Index.

[c] Revere My name.

[d] This no doubt refers to the 2nd advent of Christ, the Sun of righteousness, who will bring healing to every person on earth; none will be sick when He reigns (Isa. 33:24; 35:5-7; Ez. 47:12).

[e] Heb. kanaph, an edge or extremity; wing; something overspreading. Here it refers to the healing rays or beams that will extend from Christ to heal all men on earth (v 2).

[f] This refers to earthly Israel and others at the battle of Armageddon who will literally tread on the ashes of those burned up by the fire and brimstone falling from heaven (v 3; Ez. 38:17-22; 2 Th. 1:7-10).

[g] This is the last command in the O.T.—a command to remember the law of Moses which at that time had about 500 more years to be in force before being abolished and annulled on the cross of Christ (2 Cor. 3; Gal. 3:19-25; 4:21-31; Col. 2:14-17; Heb. 7:10). No such command was ever given in the new covenant, so we are to consider this a particular requirement for the period before Christ.

[h] This is part of the last prophecy in the O.T. It concerns the return of Elijah the prophet (not John the Baptist or some other man) to the earth, from heaven, shortly before the coming of the great and dreadful day of the Lord (v 5-6). At that time there will be one of the greatest spiritual awakenings in the history of mankind. The hearts of fathers and sons, all children and parents, will be turned toward one another; families will be united in Christ; the Holy Spirit will be outpoured upon all flesh and even all of Israel will be saved as a result of the ministry of Elijah and Enoch as in v 5-6; and Rev. 11:3-10; Acts 2:16-21; Rom. 11:25-29; Isa. 66:7-8 and other scriptures will be literally fulfilled. All this will come to pass instead of a curse upon the earth!

✡ ✡ ✡

Summary of Malachi

Date and place: Written in Palestine about 557-525 B.C.

Author: Malachi the prophet—one of 3 prophets after the exile, the others being Haggai and Zechariah.

Proof of authorship: We have the testimony of the book itself that Malachi wrote it (1:1).

Theme: Accusations from God and denials from Israel that He is rightfully accusing them of evil. There are 14 accusations from God and 10 rebellious answers from Israel (note d, 1:2). One of the greatest evidences of backsliding is a person's hypercritical spirit, his readiness to question everything—even God's own statements—and his willingness to find fault with everybody—even the Lord. The book of Malachi is a rebuke against the many sins of Israel, 32 of which are listed (see ***32 Sins of Malachi***, col. 1, p. 1575). The prophet pronounces the moral judgment of God upon the exiles returning from Babylon more than Haggai and Zechariah do. Furthermore, his book contains some of the most wonderful prophecies we have of the 1st and 2nd advent (3:1-5), and of the ministry of Elijah and Enoch preceding the 2nd advent (3:17–4:6).

Purpose: To rebuke the returning exiles for their many sins; to point out to them, at the very outset of their return and restoration as a nation, that God would not tolerate their sins anymore than He did the sins of their fathers (for which they went into ruin, destruction as a nation, and captivity); to warn them of coming judgment if they would continue in sin; and to reveal to them certain events of the future in connection with the Messiah at His 1st and 2nd advents.

Statistics: 39th book of the Bible; 4 chapters; 55 verses; 1,783 words; 27 questions; 32 sins of Israel; 5 commands; 5 promises; 30 predictions; 19 verses of prophecy; 6 verses of fulfilled prophecy; 13 verses of unfulfilled prophecy; and 28 distinct messages from God (1:2, 6, 7, 8, 9, 10, 11, 12, 13, 14; 2:1, 4, 8, 11, 16, 17; 3:1, 5, 7, 8, 10, 11, 12, 13, 14, 17; 4:1).

1. Dishonoring God (1:6)
2. Irreverence
3. Despising the name of God
4. Offering polluted bread to God (1:7)
5. Contempt for God's table (1:7, 12)
6. Offering the lame and sick animals to God in sacrifice (1:8, 13)
7. Profaning God's table (1:12)
8. Insincerity (1:13)
9. Deception (1:14)
10. Refusal to glorify God (2:2)
11. Backsliding (2:8)
12. Causing others to stumble
13. Rebellion (2:8-9)
14. Violating the law (2:9)
15. Profaning the covenant (2:10)
16. Treachery (2:11)
17. Profaning God's holiness
18. Marriage with heathen
19. Hypocrisy (2:13; 3:14)
20. Unfaithfulness (2:14-16)
21. Covering up sin (2:16)
22. Wearying God with words (2:17)
23. Excusing sin
24. Sorcery (3:5)
25. Adultery
26. False swearing
27. Oppressing the poor
28. Breaking God's ordinances (3:7)
29. Robbing God of tithes and offerings (3:8-9)
30. Stubbornly resisting God (3:13)
31. Working wickedness (3:15)
32. Tempting God

One Father (2:10)

All men have one father in the original created parent; God is not the creator of each person after created one man and one woman, all others are reproductions of the original pair. God gave man and all other creatures power in themselves to reproduce themselves. To be a child of God and have the authority to call Him Father, one should be born again of the Holy Spirit and be adopted into His family (Jn. 3:3-5; Rom. 8:14-16). Sinners are not children of God. The doctrine of the universal brotherhood of men and the universal Fatherhood of God is foreign to Scripture. Men are either children of the devil by choice and nature or children of God by choice and nature. Cp. Jn. 8:44; Eph. 2:1-3; 1 Jn. 3:8. This principle not only holds true in sonship and fatherhood, but also in creation. One has to be created anew in Christ to be considered created of God as an individual; otherwise he is a creation of God only through the creation of the first parents (2 Cor. 5:17-18; Eph. 2:10; 4:24). The sinner, being a child of the devil and destined to wrath (Eph. 2:1-3; 1 Jn. 3:8-10), becomes the creation of God only through choice and consecration to the same end to which God is consecrated.

I Change Not (3:6)

I change not. This could only refer to basic character and to keeping covenant, not to acts of judgment or mercy when needed. God has repented or changed His mind when it became necessary because of free moral agents rebelling to the point of judgment, and this was in keeping with His character. He is absolute in holiness and justice, and is morally and divinely obligated for the good of all to judge the few or all if need be—or to show mercy to one and all should they meet the conditions of mercy. God does not and cannot change His original and eternal plan and purpose, but He can and does change some ways and means of fulfilling

36 Similitudes of Believers (3:17)

1. Jewels (Mal. 3:17)
2. Calves in the stall (Mal. 4:2)
3. Sun (Judg. 5:31)
4. Gold (Job 23:10)
5. Fruitful trees (Ps. 1)
6. Panting deer (Ps. 42:1)
7. Green olive trees (Ps. 52:8)
8. Palm trees (Ps. 92:12)
9. Cedar trees (Ps. 92:12)
10. Stars (Dan. 12:3)
11. Eagles (Isa. 40:31; Ps. 103:5)
12. Mt. Zion (Ps. 125)
13. Salt (Mt. 5:13)
14. Light (Mt. 5:14)
15. City (Mt. 5:14)
16. Candle (Mt. 5:14)
17. Wheat (Mt. 3:12-13)
18. Babes (Mt. 11:25)
19. Fish (Mt. 13:48)
20. Servants (Mt. 25:21)
21. Sheep (Jn. 10; Ps. 23)
22. Branches (Jn. 15)
23. Lambs (Jn. 21)
24. Building (1 Cor. 3:9)
25. Runners (1 Cor. 9:24)
26. Members of a body (1 Cor. 12)
27. Epistles (2 Cor. 3:1-3)
28. Ambassadors (2 Cor. 5:20)
29. Pillars (Gal. 2:9; Rev. 3:12)
30. Soldiers (2 Tim. 2:3)
31. Athletes (2 Tim. 2:5)
32. Vessels (2 Tim. 2:20)
33. Living stones (1 Pet. 2:5)
34. A spiritual house (1 Pet. 2:5)
35. Strangers and pilgrims (1 Pet. 2:11)
36. Little children (1 Jn. 2:1, 12)

The Minor Prophets

The 12 prophets (Hosea through Malachi) are called the lesser or minor prophets, not because they are less important or less inspired, but only because the prophecies are considered shorter. This is not technically true altogether, for the book of Zechariah, having only 211 verses compared to Daniel's 357, has 6, 444 words compared to Daniel's 5, 175. Regarding the major prophets there are others not so recognized which could have been classed as such if we regarded the number of predictions made. Moses and David made many more predictions than Daniel, for instance. In the Hebrew Bible the O.T. prophets were divided into two groups:

1. The former prophets (Joshua to 2 Kings; see Zech. 1:4; 7:7, 12)
2. The latter prophets (Isaiah to Malachi, with the exception of Daniel)

The book of Daniel was placed with the Hagiographa, Sacred Writers in the Hebrew Bible, which included Psalms, Proverbs, Job, Ruth, Lamentations, Ecclesiastes, Esther, Ezra, Nehemiah, 1 and 2 Chronicles. Besides this division and the above two the only other one was the Law, or the 5 books of Moses. The 12 minor prophets were considered one book. Of the 12 books, 6 are dated, and they may be divided thus: 9 before the captivity, and 3 after it.

Between the testaments. Israel continued in her struggles for existence and restoration during the period between Malachi and the events of the N.T. Ezra and Nehemiah left a settled form of government in Palestine, ruled by a council of elders and priests who formed an ecclesiastical court, and who interpreted the law and enforced obedience. They were the Great Synagogue of 120 members which ruled for 150 years, until Simon the Just, about 292 B.C.

They held that the law was given in a 2fold form: the written law consisting of brief official enactments, and the oral law of more copious details passed down from Moses to Joshua and the elders that outlived him, and on to the prophets, being conveyed by Jeremiah to Ezra who gave it to the Great Synagogue, to whom Nehemiah gave a complete library of the sacred books (2 Mac. 2:13). To the Great Synagogue (of which Ezra was the founder and president) the Jews owe acknowledgment for the 613 Precepts and the oral tradition which may be considered the groundwork of the Talmud—referred to by Christ (Mt. 5:21, 27, 31, 33, 38, 43; 15:2-6; Mk. 3-13) and the apostles (Gal. 1:14; Col. 2:8; 1 Pet. 1:18) as the tradition of the elders and doctrines and commandments of men.

Ezra and Nehemiah set up synagogues in many towns for worship, schools of instruction, and local courts where men were tried for crimes against the state and society. Attached to each synagogue was a body of rulers—civil magistrates and ecclesiastical presbyters. During this time Palestine was ruled by Persia and formed only a part of a province under the Satrap of Syria.

In 331 B.C., after the victories of Alexander the Great of Greece over Persia, he took possession of Syria, allowing the Jews to retain self-government and their own religion. When he built Alexandria in Egypt, he invited many Jews to settle there, giving them equal rights with his other subjects. It was here that the famous Septuagint translation of the O.T. into Greek was made, about 294-289 B.C., by the Jews of this city.

When Alexander died his kingdom was divided among his 4 generals: Cassander took Greece and Macedonia; Lysimachus took Asia Minor; Seleucus took Syria, Babylon, Persia, Media, and other eastern parts; and Ptoloemy took Egypt. Most of the 3rd century B.C. was taken up with wars between these rival kings. During this time the Roman power began to be felt and after a series of struggles the Romans conquered Greece and Macedonia, about 200 B.C. Rome fought Macedonia and Syria again in a war, 200-207 B.C. and won. Again, in 168 B.C., the Macedonian kingdom fought Rome, lost in the conflict, and came to an end. Both Greece and Macedonia became a part of the Roman empire.

In all this time (331-165 B.C.) the Syrian and Egyptian divisions of Alexander’s empire fought with each other, off and on, over the possession of Palestine. It was during this time that Dan. 11:1-34 was fulfilled, ending with the reign of Antiochus Epiphanes who took Jerusalem about 170 B.C. and polluted the temple, compelling the Jews to sacrifice to idols. He erected the statue of Jupiter on the altar of burnt offerings, sacrificed swine, burned the Scriptures, and prohibited the worship of Jehovah. At this time the Maccabees arose—the Hasmonean family. Under them the Jews became victorious. Jerusalem was liberated and true worship of God was reestablished in December, 165 B.C. It was then the Feast of Dedication was instituted, and it continued until the time of Christ. The Maccabeans were able to hold the main sway in Judea, but were forced to make some terms with the Romans under whose protection they retained considerable freedom.

In 47 B.C. Julius Caesar gave Hyrcanus and his heirs all rights of the high priesthood, and the right of appeal to Caesar for all Jews. Exemption from all tribute every 7th year was also granted to the Jews because they neither sowed nor reaped in that year. Furthermore, they received freedom from military service, and were given the right to meet and assemble together according to their own customs and laws. All this was ratified by the Roman senate in 44 B.C. For maintenance of order and general political government a Roman official presided over all Syria.

In 37 B.C. Herod the Great, by the aid of Roman troops, deposed the last Hasmonean prince, Antigonus, and became the nominal sovereign of the Jews, subject to Rome. He betrayed his people to the Romans, fostered immorality, cultivated alien customs, encouraged mistrust, corrupted the priesthood, and massacred many nobles. He built the temple on a magnificent scale. This loss of temporal power drove the Jews to a state of pride over the past and made them rebellious in heart against the Romans. Pharisees, scribes, and lawyers became more esteemed than priests and Levites. From the much confusion and controversy among the Jews over interpretations of the law and prophecy came the two great sects—the Pharisees and Sadducees. When the nation rebelled against the Romans in A.D. 70, they were defeated and scattered among the Gentile nations.

ing they are listed under the book wherein they are found.

149 Questions in **Genesis**

1 Yea, hath God said, Ye shall not eat of every tree of the garden? (Gen. 3:1)
2 Where art thou? (Gen. 3:9)
3 Who told thee that thou wast naked? (Gen. 3:11)
4 Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? (Gen. 3:11)
5 What is this that thou has done? (Gen. 3:13)
6 Why art thou wroth? (Gen. 4:6)
7 Why is thy countenance fallen? (Gen. 4:6)
8 If thou doest well, shalt thou not be accepted? (Gen. 4:7)
9 Where is Abel thy brother? (Gen. 4:9)
10 Am I my brother's keeper (Gen. 4:9)
11 What hast thou done? (Gen. 4:10)
12 What is this that thou hast done unto me? (Gen. 12:18)
13 Why didst thou not tell me that she was thy wife? (Gen. 12:18)
14 Why saidst thou, She is my sister? (Gen. 12:19)
15 Is not the whole land before thee? (Gen. 13:9)
16 What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? (Gen. 15:2)
17 Whereby shall I know that I shall inherit it? (Gen. 15:8)
18 Whence camest thou? (Gen. 16:8)
19 Whither wilt thou go? (Gen. 16:8)
20 Have I also here looked after him that seeth me? (Gen. 16:13)
21 Shall a child be born unto him that is an hundred years old? (Gen. 17:17)
22 Shall Sarah, that is ninety years old, bear? (Gen. 17:17)
23 Where is Sarah thy wife? (Gen. 18:9)
24 After I am waxed old shall I have pleasure, my lord being old also? (Gen. 18:12)
25 Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? (Gen. 18:13)
26 Is any thing too hard for the Lord? (Gen. 18:14)
27 Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Gen. 18:17-18)
28 Wilt Thou also destroy the righteous with the wicked? (Gen. 18:23)
29 Wilt Thou also destroy and not spare the place for the fifty righteous that are therein? (Gen. 18:24)
30 Shall not the Judge of all the earth do right? (Gen. 18:25)
31 Wilt Thou destroy all the city for lack of five? (Gen. 18:28)
32 Where are the men which came in to thee this night? (Gen. 19:5)
33 Hast thou here any besides? (Gen. 19:12)
34 Is it not a little one? (Gen. 19:20)
35 Lord, wilt Thou slay also a righteous nation? (Gen. 20:4)
36 Said he not unto me, She is my sister? (Gen. 20:5)
37 What hast thou done unto us? (Gen. 20:9)
38 What have I offended thee, that thou hast brought on me and on my kingdom a great sin? (Gen. 20:9)
39 What sawest thou, that thou hast done this thing? (Gen. 20:10)
40 Who would have said unto Abraham, that Sarah should have given children suck? (Gen. 21:7)
41 What aileth thee, Hagar? (Gen. 21:17)
42 What mean these seven ewe lambs which thou hast set by themselves? (Gen. 21:29)
43 Where is the lamb for a burnt offering? (Gen.
44 What is that betwixt me and thee? (Gen. 23:15)
45 Must I needs bring thy son again unto the land from whence thou camest? (Gen. 24:5)
46 Whose daughter art thou? (Gen. 24:23)
47 Is there room in thy father's house for us to lodge in? (Gen. 24:23)
48 Wherefore standest thou without? (Gen. 24:31)
49 Whose daughter art thou? (Gen. 24:47)
50 Wilt thou go with this man? (Gen. 24:58)
51 What man is this that walketh in the field to meet us? (Gen. 24:65)
52 If it be so, why am I thus? (Gen. 25:22)
53 What profit shall this birthright do to me? (Gen. 25:32)
54 How saidst thou, She is my sister? (Gen. 26:9)
55 What is this thou hast done unto us? (Gen. 26:10)
56 Wherefore come ye to me, seeing ye hate me, and have sent me away from you? (Gen. 26:27)
57 Who art thou, my son? (Gen. 27:18)
58 How is it that thou hast found it so quickly, my son? (Gen. 27:20)
59 Art thou my very son Esau? (Gen. 27:24)
60 Who art thou? (Gen. 27:32)
61 Who? (Gen. 27:32)
62 Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? (Gen. 27:33)
63 Is not he rightly named Jacob? (Gen. 27:36)
64 Hast thou not reserved a blessing for me? (Gen. 27:36)
65 What shall I do now unto thee, my son? (Gen. 27:37)
66 Hast thou but one blessing, my father? (Gen. 27:38)
67 Why should I be deprived also of you both in one day? (Gen. 27:45)
68 If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? (Gen. 27:46)
69 My brethren, whence be ye? (Gen. 29:4)
70 Know ye Laban the son of Nahor? (Gen. 29:5)
71 Is he well? (Gen. 29:6)
72 Because thou art my brother, shouldest thou therefore serve me for nought? (Gen. 29:15)
73 What shall thy wages be? (Gen. 29:15)
74 What is this thou hast done unto me? (Gen. 29:25)
75 Did I not serve with thee for Rachel? (Gen. 29:25)
76 Wherefore then hast thou beguiled me? (Gen. 29:25)
77 Am I in God's stead, who hath withheld from thee the fruit of the womb? (Gen. 30:2)
78 Is it a small matter that thou hast taken my husband? (Gen. 30:15)
79 Wouldest thou take away my son's mandrakes also? (Gen. 30:15)
80 When shall I provide for mine own house also? (Gen. 30:30)
81 What shall I give thee? (Gen. 30:31)
82 Is there yet any portion or inheritance for us in our father's house? (Gen. 31:14)
83 Are we not counted of him strangers? (Gen. 31:15)
84 What hast thou done that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? (Gen. 31:26)
85 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? (Gen. 31:27)
86 And hast not suffered me to kiss my sons and my daughters? (Gen. 31:28)
31:30)
88 What is my trespass? (Gen. 31:36)
89 What is my sin, that thou hast so hotly pursued after me? (Gen. 31:36)
90 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? (Gen. 31:37)
91 What can I do this day unto these my daughters, or unto their children which they have born? (Gen. 31:43)
92 When Esau my brother . . . asketh thee, saying, Whose are thou? (Gen. 32:17)
93 And whither goest thou? (Gen. 32:17)
94 And whose are these before thee? (Gen. 32:17)
95 What is thy name? (Gen. 32:27)
96 Wherefore is it that thou dost ask after my name? (Gen. 32:29)
97 Who are those with thee? (Gen. 33:5)
98 What meanest thou by all this drove which I met? (Gen. 33:8)
99 What needeth it? (Gen. 33:15)
100 Shall not their cattle and their substance and every beast of theirs be ours? (Gen. 34:23)
101 Should he deal with our sister as with an harlot? (Gen. 34:31)
102 Shalt thou indeed reign over us? (Gen. 37:8)
103 Shalt thou indeed have dominion over us? (Gen. 37:8)
104 What is this dream that thou hast dreamed? (Gen. 37:10)
105 Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? (Gen. 37:10)
106 Do not thy brethren feed the flock in Shechem? (Gen. 37:13)
107 What seekest thou? (Gen. 37:15)
108 What profit is it if we slay our brother, and conceal his blood? (Gen. 37:26)
109 Whither shall I go? (Gen. 37:30)
110 What wilt thou give me, that thou mayest come in unto me? (Gen. 38:16)
111 Wilt thou give me a pledge, till thou send it? (Gen. 38:17)
112 What pledge shall I give thee? (Gen. 38:18)
113 Where is the harlot, that was openly by the way side? (Gen. 38:21)
114 How hast thou broken forth? (Gen. 38:29)
115 How then can I do this great wickedness, and sin against God? (Gen. 39:9)
116 Wherefore look ye so sadly today? (Gen. 40:7)
117 Do not interpretations belong to God? (Gen. 40:8)
118 Can we find such a one as this is, a man in whom the Spirit of God is? (Gen. 41:38)
119 Why do ye look upon one another? (Gen. 42:1)
120 Whence come ye? (Gen. 42:7)
121 Spake I not unto you, saying, Do not sin against the child; and ye would not hear? (Gen. 42:22)
122 What is this that God hath done unto us? (Gen. 42:28)
123 Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? (Gen. 43:6)
124 Is your father yet alive? (Gen. 43:7)
125 Have ye another brother? (Gen. 43:7)
126 Could we certainly know that he would say, Bring your brother down? (Gen. 43:7)
127 Is your father well, the old man of whom ye spake? (Gen. 43:27)
128 Is he yet alive? (Gen. 43:27)
129 Is this your younger brother, of whom you spake unto me? (Gen. 43:29)
130 Wherefore have ye rewarded evil for good? (Gen. 44:4)
131 Is not this it in which my lord drinketh, and whereby indeed he divineth (Gen. 44:5)
132 Wherefore saith my lord these words? (Gen.

133 How then should we steal out of thy lord's house silver or gold? (Gen. 44:8)
134 What deed is this that ye have done? (Gen. 44:15)
135 Wot ye not that such a man as I can certainly divine? (Gen. 44:15)
136 What shall we say unto my lord? (Gen. 44:16)
137 What shall we speak? (Gen. 44:16)
138 How shall we clear ourselves? (Gen. 44:16)
139 Have ye a father, or a brother? (Gen. 44:19)
140 For how shall I go up to my father, and the lad be not with me? (Gen. 44:34)
141 Doth my father yet live? (Gen. 45:3)
142 What is your occupation? (Gen. 46:33)
143 What is your occupation? (Gen. 47:3)
144 How old art thou? (Gen. 47:8)
145 Why should we die in thy presence? (Gen. 47:15)
146 Wherefore shall we die before thine eyes, both we and our land? (Gen. 47:19)
147 Who are these? (Gen. 48:8)
148 Who shall rouse him up? (Gen. 49:9)
149 Am I in the place of God? (Gen. 50:19)

58 Questions in **Exodus**

150 Why have ye done this thing, and have saved the men children alive? (Ex. 1:18)
151 Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child? (Ex. 2:7)
152 Wherefore smitest thou thy fellow? (Ex. 2:13)
153 Who made thee a prince and a judge over us? (Ex. 2:14)
154 Intendest thou to kill me, as thou killedest the Egyptian? (Ex. 2:14)
155 How is it that ye are come so soon today? (Ex. 2:18)
156 And where is he? (Ex. 2:20)
157 Why is it that ye have left the man? (Ex. 2:20)
158 Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (Ex. 3:11)
159 What is his name? (Ex. 3:13)
160 What shall I say unto them? (Ex. 3:13)
161 What is that in thine hand? (Ex. 4:2)
162 Who hath made man's mouth? (Ex. 4:11)
163 Who maketh the dumb, or deaf, or the seeing, or the blind? (Ex. 4:11)
164 Have not I the Lord? (Ex. 4:11)
165 Is not Aaron the Levite thy brother? (Ex. 4:14)
166 Who is the Lord that I should obey his voice to let Israel go? (Ex. 5:2)
167 Wherefore do ye, Moses and Aaron, let the people from their works? (Ex. 5:4)
168 Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore? (Ex. 5:14)
169 Wherefore dealest thou thus with thy servants? (Ex. 5:15)
170 Lord, wherefore hast Thou so evil entreated this people? (Ex. 5:22)
171 Why is it that Thou hast sent me? (Ex. 5:22)
172 How then shall Pharaoh hear me, who am of uncircumcised lips? (Ex. 6:12)
173 How shall Pharaoh hearken unto me? (Ex. 6:30)
174 When shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? (Ex. 8:9)
175 Shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? (Ex. 8:26)
176 As yet exaltest thou thyself against my people, that thou wilt not let them go? (Ex. 9:17)
177 How long wilt thou refuse to humble thyself before me? (Ex. 10:3)
178 How long shall this man be a snare unto us? (Ex. 10:7)
179 Knowest thou not yet that Egypt is destroyed? (Ex. 10:7)
180 Who are they that shall go? (Ex. 10:8)
182 What is this? (Ex. 13:14)
183 Why have we done this, that we have let Israel go from serving us? (Ex. 14:5)
184 Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? (Ex. 14:11)
185 Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? (Ex. 14:11)
186 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? (Ex. 14:12)
187 Wherefore criest thou unto me? (Ex. 14:15)
188 Who is like unto thee, O Lord, among the gods? (Ex. 15:11)
189 Who is like thee, glorious in holiness, fearful in praises, doing wonders? (Ex. 15:11)
190 What shall we drink? (Ex. 15:24)
191 What are we, that ye murmur against us? (Ex. 16:7)
192 What are we? (Ex. 16:8)
193 How long refuse ye to keep My commandments and My laws? (Ex. 16:28)
194 Why chide ye with me? (Ex. 17:2)
195 Wherefore do ye tempt the Lord? (Ex. 17:2)
196 Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? (Ex. 17:3)
197 What shall I do unto this people? (Ex. 17:4)
198 Is the Lord among us, or not? (Ex. 17:7)
199 What is this thing that thou doest to the people? (Ex. 18:14)
200 Why sittest thou thyself alone, and all the people stand by thee from morning unto even? (Ex. 18:14)
201 Wherein shall he sleep? (Ex. 22:27)
202 Lord, why doth Thy wrath wax hot against Thy people, which Thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? (Ex. 32:11)
203 Wherefore should the Egyptians speak and say, For mischief did He bring them out, to slay them in the mountains, and to consume them from the face of the earth? (Ex. 32:12)
204 What did this people unto thee, that thou hast brought so great a sin upon them? (Ex. 32:21)
205 Who is on the Lord's side? (Ex. 32:26)
206 Wherein shall it be known here that I and Thy people have found grace in thy sight? (Ex. 33:16)
207 Is it not in that Thou goest with us? (Ex. 33:16)

3 Questions in **Leviticus**

208 Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? (Lev. 10:17)
209 If I had eaten the sin offering to day, should it have been accepted in the sight of the Lord? (Lev. 10:19)
210 What shall we eat the seventh year? (Lev. 25:20)

59 Questions in **Numbers**

211 Wherefore are we kept back, that we may not offer an offering of the Lord in His appointed season among the children of Israel? (Num. 9:7)
212 Who shall give us flesh to eat? (Num. 11:4)
213 Wherefore hast thou afflicted thy servant? (Num. 11:11)
214 Wherefore have I not found favor in thy sight, that Thou layest the burden of all this people upon Me? (Num. 11:11)
215 Have I conceived all this people? (Num. 11:12)
216 Have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? (Num. 11:12)
217 Whence shall I have flesh to give unto all this people? (Num. 11:13)
219 Why came we forth out of Egypt? (Num. 11:20)
220 Shall the flocks and the herds be slain for them, to suffice them? (Num. 11:22)
221 Shall all the flesh of the sea be gathered for them, to suffice them? (Num. 11:22)
222 Is the Lord's hand waxed short? (Num. 11:23)
223 Enviest thou for my sake? (Num. 11:29)
224 Hath the Lord indeed spoken only by Moses? (Num. 12:2)
225 Hath He not spoken also by us? (Num. 12:2)
226 Wherefore then were ye not afraid to speak against My servant Moses? (Num. 12:8)
227 If her father had but spit in her face, should she not be ashamed seven days? (Num. 12:14)
228 Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? (Num. 14:3)
229 Were it not better for us to return into Egypt? (Num. 14:3)
230 How long will this people provoke Me? (Num. 14:11)
231 How long will it be ere they believe Me, for all the signs which I have shewed among them? (Num. 14:11)
232 How long shall I bear with this evil congregation, which murmur against Me? (Num. 14:27)
233 Wherefore now do ye transgress the commandment of the Lord? (Num. 14:41)
234 Wherefore then lift ye up yourselves above the congregation of the Lord? (Num. 16:3)
235 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? (Num. 16:9)
236 Seek ye the priesthood also? (Num. 16:10)
237 What is Aaron, that ye murmur against him? (Num. 16:11)
238 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? (Num. 16:13)
239 Wilt thou put out the eyes of these men? (Num. 16:14)
240 O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? (Num. 16:22)
241 Shall we be consumed with dying? (Num. 17:13)
242 And why have ye brought up the congregation of the Lord unto this wilderness, that we and our cattle should die there? (Num. 20:4)
243 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? (Num. 20:5)
244 Must we fetch you water out of this rock? (Num. 20:10)
245 Wherefore have ye brought us up out of Egypt to die in the wilderness? (Num. 21:5)
246 What men are these with thee? (Num. 22:9)
247 What have I done unto thee, that thou hast smitten me these three times? (Num. 22:28)
248 Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? (Num. 22:30)
249 Was I ever wont to do so unto thee? (Num. 22:30)
250 Wherefore hast thou smitten thine ass these three times? (Num. 22:32)
251 Did I not earnestly send unto thee to call thee? (Num. 22:37)
252 Wherefore camest thou not unto me? (Num. 22:37)
253 Am I not able indeed to promote thee to honor? (Num. 22:37)
254 Have I now any power at all to say any thing?

255 How shall I curse, whom God hath not cursed? (Num. 23:8)
256 How shall I defy, whom the Lord hath not defied? (Num. 23:8)
257 Who can count the dust of Jacob, and the number of the fourth part of Israel? (Num. 23:10)
258 What hast thou done unto me? (Num. 23:11)
259 Must I not take heed to speak that which the Lord hath put in my mouth? (Num. 23:12)
260 What hath the Lord spoken? (Num. 23:17)
261 Hath He said, and shall He not do it? (Num. 23:19)
262 Hath He spoken, and shall He not make it good? (Num. 23:19)
263 Told I not thee, saying, All that the Lord speaketh, that I must do? (Num. 23:26)
264 Who shall stir him up? (Num. 24:9)
265 Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? (Num. 24:12-13)
266 Why should the name of our father be done away from among his family, because he hath no son? (Num. 27:4)
267 Have ye saved all the women alive? (Num. 31:15)
268 Shall your brethren go to war, and shall ye sit here? (Num. 32:6)
269 Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? (Num. 32:7)

33 Questions in **Deuteronomy**

270 How can I myself alone bear your cumbrance, and your burden, and your strife? (Dt. 1:12)
271 Whither shall we go up? (Dt. 1:28)
272 Is it not in Rabbath of the children of Ammon? (Dt. 3:11)
273 For what God is there in heaven or in earth, that can do according to Thy works, and according to Thy might? (Dt. 3:24)
274 For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? (Dt. 4:7)
275 What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Dt. 4:8)
276 Ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? (Dt. 4:32)
277 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? (Dt. 4:33)
278 Hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? (Dt. 4:34)
279 Now therefore why should we die? (Dt. 5:25)
280 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? (Dt. 5:26)
281 What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? (Dt. 6:20)
282 How can I dispossess them? (Dt. 7:13)
283 What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, To keep the commandments of the thee this day for thy good? (Dt. 10:12-13)
284 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? (Dt. 11:30)
285 How did these nations serve their gods? (Dt. 12:30)
286 How shall we know the word which the Lord hath not spoken? (Dt. 18:21)
287 What man is there that hath built a new house, and hath not dedicated it? (Dt. 20:5)
288 What man is he that hath planted a vineyard, and hath not yet eaten of it? (Dt. 20:6)
289 What man is there that hath betrothed a wife, and hath not taken her? (Dt. 20:7)
290 What man is there that is fearful and fainthearted? (Dt. 20:8)
291 Wherefore hath the Lord done thus unto this land? (Dt. 29:24)
292 What meaneth the heat of this great anger? (Dt. 29:24)
293 Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? (Dt. 30:12)
294 Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? (Dt. 30:13)
295 Are not these evils come upon us, because our God is not among us? (Dt. 31:17)
296 How much more after my death? (Dt. 31:27)
297 Do ye thus requite the Lord, O foolish people and unwise? (Dt. 32:6)
298 Is not He thy Father that hath bought thee? (Dt. 32:6)
299 Hath He not made thee, and established thee? (Dt. 32:6)
300 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? (Dt. 32:30)
301 Is not this laid up in store with Me, and sealed up among My treasures? (Dt. 32:34)
302 Where are their gods, their rock in whom they trusted, Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? (Dt. 32:37-38)

21 Questions in **Joshua**

303 Have not I commanded thee? (Josh. 1:9)
304 What mean ye by these stones? (Josh. 4:6)
305 What mean these stones? (Josh. 4:21)
306 Art Thou for us, or for our adversaries? (Josh. 5:13)
307 What saith my Lord unto His servant? (Josh. 5:14)
308 O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? (Josh. 7:7)
309 What wilt Thou do unto Thy great name? (Josh. 7:9)
310 Wherefore liest thou thus upon thy face? (Josh. 7:10)
311 Why hast thou troubled us? (Josh. 7:25)
312 How shall we make a league with you? (Josh. 9:7)
313 Who are ye? (Josh. 9:8)
314 From whence came ye? (Josh. 9:8)
315 Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? (Josh. 9:22)
316 Is not this written in the book of Jasher? (Josh. 10:13)
317 What wouldest thou? (Josh. 15:18)
318 Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto? (Josh. 17:14)
319 How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? (Josh. 18:3)

ed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord? (Josh. 22:16)
321 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord, but that ye must turn away this day from following the Lord? (Josh. 22:17-18)
322 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? (Josh. 22:20)
323 What have ye to do with the Lord God of Israel? (Josh. 22:24)

92 Questions in **Judges**

324 Who shall go up for us against the Canaanites first, to fight against them? (Judg. 1:1)
325 What wilt thou? (Judg. 1:14)
326 Why have ye done this? (Judg. 2:2)
327 Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? (Judg. 4:6)
328 Is not the Lord gone out before thee? (Judg. 4:14)
329 Is there any man here? (Judg. 4:20)
330 Was there a shield or spear seen among forty thousand in Israel? (Judg. 5:8)
331 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? (Judg. 5:16)
332 Why did Dan remain in ships? (Judg. 5:17)
333 Why is his chariot so long in coming? (Judg. 5:28)
334 Why tarry the wheels of his chariots? (Judg. 5:28)
335 Have they not sped? (Judg. 5:30)
336 Have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil? (Judg. 5:30)
337 Why then is all this befallen us? (Judg. 6:13)
338 Where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? (Judg. 6:13)
339 Have not I sent thee? (Judg. 6:14)
340 Oh my Lord, wherewith shall I save Israel? (Judg. 6:15)
341 Who hath done this thing? (Judg. 6:29)
342 Will ye plead for Baal? (Judg. 6:31)
343 Will ye save him? (Judg. 6:31)
344 Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? (Judg. 8:1)
345 What have I done now in comparison of you? (Judg. 8:2)
346 Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? (Judg. 8:2)
347 What was I able to do in comparison of you? (Judg. 8:3)
348 Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? (Judg. 8:6)
349 Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary? (Judg. 8:15)
350 What manner of men were they whom ye slew at Tabor? (Judg. 8:18)
351 Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? (Judg. 9:2)
352 Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? (Judg. 9:9)
353 Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? (Judg. 9:11)
354 Should I leave my wine, which cheereth God

355 Who is Abimelech, and who is Shechem, that we should serve him? (Judg. 9:28)
356 Is not he the son of Jerubbaal? (Judg. 9:28)
357 And Zebul his officer? (Judg. 9:38)
358 Why should we serve him? (Judg. 9:28)
359 Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? (Judg. 9:38)
360 Is not this the people that thou hast despised? (Judg. 9:38)
361 Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? (Judg. 10:11)
362 What man is he that will begin to fight against the children of Ammon? (Judg. 10:18)
363 Did not ye hate me, and expel me out of my father's house? (Judg. 11:7)
364 Why are ye come unto me now when ye are in distress? (Judg. 11:7)
365 Shall I be your head? (Judg. 11:9)
366 What hast thou to do with me, that thou art come against me to fight in my land? (Judg. 11:12)
367 Shouldest thou possess it? (Judg. 11:23)
368 Wilt not thou possess that which Chemosh thy god giveth thee to possess? (Judg. 11:24)
369 Art thou anything better than Balak the son of Zippor, king of Moab? (Judg. 11:25)
370 Did he ever strive against Israel, or did he ever fight against them, while Israel dwelt in Heshbon and her towns, and in all the cities that be along by the coasts of Amon, three hundred years? (Judg. 11:25-26)
371 Why therefore did ye not recover them within that time? (Judg. 11:26)
372 Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? (Judg. 12:1)
373 Wherefore then are ye come up unto me this day, to fight against me? (Judg. 12:3)
374 Art thou an Ephramite? (Judg. 12:5)
375 Art thou the man that spakest unto the woman? (Judg. 13:11)
376 How shall we order the child, and how shall we do unto them? (Judg. 13:12)
377 What is Thy name, that when Thy sayings come to pass we may do Thee honour? (Judg. 13:17)
378 Why askest thou thus after My name, seeing it is secret? (Judg. 13:18)
379 Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? (Judg. 14:3)
380 Have ye called us to take that we have? (Judg. 14:15)
381 Is it not so? (Judg. 14:15)
382 Shall I tell it thee? (Judg. 14:16)
383 What is sweeter than honey? (Judg. 14:18)
384 What is stronger than a lion? (Judg. 14:18)
385 Is not her younger sister fairer than she? (Judg. 15:2)
386 Who hath done this? (Judg. 15:6)
387 Why are ye come up against us? (Judg. 15:10)
388 Knowest thou not that the Philistines are rulers over us? (Judg. 15:11)
389 What is this that thou hast done unto us? (Judg. 15:11)
390 Shall I die for thirst, and fall into the hand of the uncircumcised? (Judg. 15:18)
391 How canst thou say, I love thee, when thine heart is not with me? (Judg. 16:15)
392 Whence comest thou? (Judg. 17:9)
393 Who brought thee hither? (Judg. 18:3)
394 What makest thou in this place? (Judg. 18:3)
395 What hast thou here? (Judg. 18:3)
396 What say ye? (Judg. 18:8)
397 Are ye still? (Judg. 18:9)
398 Do ye know that there is in these houses an
399 What do ye? (Judg. 18:18)
400 It is better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? (Judg. 18:19)
401 What aileth thee, that thou comest with such a company? (Judg. 18:23)
402 What have I more? (Judg. 18:24)
403 What is this that ye say unto me, What aileth thee? (Judg. 18:24)
404 Whither goest thou? (Judg. 19:17)
405 Whence comest thou? (Judg. 19:17)
406 How was this wickedness? (Judg. 20:3)
407 What wickedness is this that is done among you? (Judg. 20:12)
408 Which of us shall go up first to the battle against the children of Benjamin? (Judg. 20:18)
409 Shall I go up again to battle against the children of Benjamin my brother? (Judg. 20:23)
410 Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? (Judg. 20:28)
411 O Lord God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel? (Judg. 21:3)
412 Who is there among all the tribes of Israel that came not up with the congregation unto the Lord? (Judg. 21:5)
413 How shall we do for wives for them that remain, seeing we have sworn by the Lord that we will not give them of our daughters to wives? (Judg. 21:7)
414 What one is there of the tribes of Israel that came not up to Mizpeh to the Lord? (Judg. 21:8)
415 How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? (Judg. 21:16)

16 Questions in **Ruth**

416 Why will ye go with me? (Ruth 1:11)
417 Are there yet any more sons in my womb, that they may be your husbands? (Ruth 1:11)
418 Would ye tarry for them till they were grown? (Ruth 1:13)
419 Would ye stay for them from having husbands? (Ruth 1:13)
420 Is this Naomi? (Ruth 1:19)
421 Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? (Ruth 1:21)
422 Whose damsel is this? (Ruth 2:5)
423 Hearest thou not, my daughter? (Ruth 2:8)
424 Have not I charged the young men that they shall not touch thee? (Ruth 2:9)
425 Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? (Ruth 2:10)
426 Where hast thou gleaned to day? (Ruth 2:19)
427 Where wroughtest thou? (Ruth 2:19)
428 Shall I not seek rest for thee, that it may be well with thee? (Ruth 3:1)
429 And now is not Boaz of our kindred, with whose maidens thou wast? (Ruth 3:2)
430 Who art thou? (Ruth 3:9)
431 Who art thou, my daughter? (Ruth 3:16)

157 Questions in **1 Samuel**

432 Why weepest thou? (1 Sam. 1:8)
433 Why eatest thou not? (1 Sam. 1:8)
434 Why is thy heart grieved? (1 Sam. 1:8)
435 Am not I better to thee than ten sons? (1 Sam. 1:8)
436 How long wilt thou be drunken? (1 Sam. 1:14)
437 Why do ye such things? (1 Sam. 2:23)
438 If a man sin against the Lord, who shall intreat for him? (1 Sam. 2:25)
439 Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? (1 Sam. 2:27)
440 Did I choose him out of all the tribes of Israel
(1 Sam. 2:28)
441 Did I give unto the house of thy father all the offerings made by fire of the children of Israel? (1 Sam. 2:28)
442 Wherefore kick ye at My sacrifice and at Mine offering, which I have commanded in My habitation; and honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israel My people? (1 Sam. 2:29)
443 What is the thing that the Lord hath said unto thee? (1 Sam. 3:17)
444 Wherefore hath the Lord smitten us to day before the Philistines? (1 Sam. 4:3)
445 What meaneth the noise of this great shout in the camp of the Hebrews? (1 Sam. 4:6)
446 Who shall deliver us out of the hand of these mighty Gods? (1 Sam. 4:8)
447 What meaneth the noise of this tumult? (1 Sam. 4:14)
448 What is there done, my son? (1 Sam. 4:16)
449 What shall we do with the ark of the God of Israel? (1 Sam. 5:8)
450 What shall we do to the ark of the Lord? (1 Sam. 6:2)
451 What shall be the trespass offering which we shall return to Him? (1 Sam. 6:4)
452 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? (1 Sam. 6:6)
453 Did they not let the people go, and they departed? (1 Sam. 6:6)
454 Who is able to stand before this holy Lord God? (1 Sam. 6:20)
455 To whom shall he go up from us? (1 Sam. 6:20)
456 What shall we bring the man? (1 Sam. 9:7)
457 What have we? (1 Sam. 9:7)
458 Is the seer here? (1 Sam. 9:11)
459 On whom is all the desire of Israel? (1 Sam. 9:20)
460 Is it not on thee, and on all thy father's house? (1 Sam. 9:20)
461 Am not I a Benjamite, of the smallest of the tribes of Israel? (1 Sam. 9:21)
462 And my family the least of all the families of the tribe of Benjamin? (1 Sam. 9:21)
463 Wherefore then speakest thou so to me? (1 Sam. 9:21)
464 Is it not because the Lord hath anointed thee to be captain over His inheritance? (1 Sam. 10:1)
465 What shall I do for my son? (1 Sam. 10:2)
466 What is this that is come unto the son of Kish? (1 Sam. 10:11)
467 Is Saul also among the prophets? (1 Sam. 10:11)
468 But who is their father? (1 Sam. 10:12)
469 Is Saul also among the prophets? (1 Sam. 10:12)
470 Whither went ye? (1 Sam. 10:14)
471 See ye him whom the Lord hath chosen, that there is none like him among all the people? (1 Sam. 10:24)
472 How shall this man save us? (1 Sam. 10:27)
473 What aileth the people that they weep? (1 Sam. 11:5)
474 Who is he that said, Shall Saul reign over us? (1 Sam. 11:12)
475 Whose ox have I taken? (1 Sam. 12:3)
476 Whose ass have I taken? (1 Sam. 12:3)
477 Whom have I defrauded? (1 Sam. 12:3)
478 Whom have I oppressed? (1 Sam. 12:3)
479 Of whose hand have I received any bribe to blind mine eyes therewith? (1 Sam. 12:3)
480 Is it not wheat harvest to day? (1 Sam. 12:17)
481 What hast thou done? (1 Sam. 13:11)
482 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? (1 Sam. 14:30)

slaughter among the Philistines? (1 Sam. 14:30)
484 Shall I go down after the Philistines? (1 Sam. 14:37)
485 Wilt Thou deliver them into the hand of Israel? (1 Sam. 14:37)
486 Shall Jonathan die, who hath wrought this great salvation in Israel? (1 Sam. 14:45)
487 What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? (1 Sam. 15:14)
488 When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? (1 Sam. 15:17)
489 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? (1 Sam. 15:19)
490 Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? (1 Sam. 15:22)
491 How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? (1 Sam. 16:1)
492 How can I go? (1 Sam. 16:2)
493 Comest thou peaceably? (1 Sam. 16:4)
494 Are here all thy children? (1 Sam. 16:11)
495 Why are ye come out to set your battle in array? (1 Sam. 17:8)
496 Am not I a Philistine and ye servants to Saul? (1 Sam. 17:8)
497 Have ye seen this man that is come up? (1 Sam. 17:25)
498 What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? (1 Sam. 17:26)
499 Who is this uncircumcised Philistine, that he should defy the armies of the living God? (1 Sam. 17:26)
500 Why camest thou down hither? (1 Sam. 17:28)
501 With whom hast thou left those few sheep in the wilderness? (1 Sam. 17:28)
502 What have I now done? (1 Sam. 17:29)
503 Is there not a cause? (1 Sam. 17:29)
504 Am I a dog, that thou comest to me with staves? (1 Sam. 17:43)
505 Whose son is this youth? (1 Sam. 17:55)
506 Whose son art thou, thou young man? (1 Sam. 17:58)
507 What can he have more but the kingdom? (1 Sam. 18:8)
508 Who am I? (1 Sam. 18:18)
509 What is my life, or my father's family in Israel, that I should be son in law to the king? (1 Sam. 18:18)
510 Seemeth it to you a light thing to be a king's son in law, seeing that I am a poor man, and lightly esteemed? (1 Sam. 18:23)
511 Wherefore then wilt thou sin against innocent blood, to slay David without a cause? (1 Sam. 19:5)
512 Why hast thou deceived me so, and sent away mine enemy, that he is escaped? (1 Sam. 19:17)
513 Why should I kill thee? (1 Sam. 19:17)
514 Where are Samuel and David? (1 Sam. 19:22)
515 Is Saul also among the prophets? (1 Sam. 19:24)
516 What have I done? (1 Sam. 20:1)
517 What is mine iniquity? (1 Sam. 20:1)
518 What is my sin before thy father, that he seeketh my life? (1 Sam. 20:1)
519 Why should my father hide this thing from me? (1 Sam. 20:2)
520 Why shouldest thou bring me to thy father? (1 Sam. 20:8)
521 If I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? (1 Sam. 20:9)
523 What if thy father answer thee roughly? (1 Sam. 20:10)
524 Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? (1 Sam. 20:27)
525 Do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? (1 Sam. 20:30)
526 Wherefore shall he be slain? (1 Sam. 20:32)
527 What hath he done? (1 Sam. 20:32)
528 Is not the arrow beyond thee? (1 Sam. 20:37)
529 Why art thou alone, and no man with thee? (1 Sam. 21:1)
530 Now therefore what is under thine hand? (1 Sam. 21:3)
531 Is there not here under thine hand spear or sword? (1 Sam. 21:8)
532 Is not this David the king of the land? (1 Sam. 21:11)
533 Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? (1 Sam. 21:11)
534 Wherefore then have ye brought him to me? (1 Sam. 21:14)
535 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? (1 Sam. 21:15)
536 Shall this fellow come into my house? (1 Sam. 21:15)
537 Will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day? (1 Sam. 22:13)
538 Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day? (1 Sam. 22:13)
539 And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? (1 Sam. 22:14)
540 Did I then begin to enquire of God for him? (1 Sam. 22:15)
541 Shall I go and smite these Philistines? (1 Sam. 23:2)
542 How much more then if we come to Keilah against the armies of the Philistines? (1 Sam. 23:3)
543 Will the men of Keilah deliver me up into his hand? (1 Sam. 23:11)
544 Will Saul come down, as thy servant hath heard? (1 Sam. 23:11)
545 Will the man of Keilah deliver me and my men into the hand of Saul? (1 Sam. 23:12)
546 Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon? (1 Sam. 23:19)
547 Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt? (1 Sam. 24:9)
548 After whom is the king of Israel come out? (1 Sam. 24:14)
549 After whom dost thou pursue? (1 Sam. 24:14)
550 Is this thy voice, my son David? (1 Sam. 24:16)
551 If a man find his enemy, will he let him go well away? (1 Sam. 24:19)
552 Who is David? (1 Sam. 25:10)
553 Who is the son of Jesse? (1 Sam. 25:10)
554 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? (1 Sam. 25:11)
Hachilah, which is before Jeshimon? (1 Sam. 26:1)
556 Who will go down with me to Saul to the camp? (1 Sam. 26:6)
557 Who can stretch forth his hand against the Lord's anointed, and be guiltless? (1 Sam. 26:9)
558 Answerest thou not, Abner? (1 Sam. 26:14)
559 Who art thou that criest to the king? (1 Sam. 26:14)
560 Art not thou a valiant man? (1 Sam. 26:15)
561 Who is like to thee in Israel? (1 Sam. 26:15)
562 Wherefore then hast thou not kept thy lord the king? (1 Sam. 26:15)
563 Is this thy voice, my son David? (1 Sam. 26:17)
564 Wherefore doth my lord thus pursue after his servant? (1 Sam. 26:18)
565 What have I done? (1 Sam. 26:18)
566 What evil is in mine hand? (1 Sam. 26:18)
567 Why should thy servant dwell in the royal city with thee? (1 Sam. 27:5)
568 Whiter have ye made a road to day? (1 Sam. 27:10)
569 Wherefore then layest thou a snare for my life, to cause me to die? (1 Sam. 28:9)
570 Whom shall I bring up unto thee? (1 Sam. 28:11)
571 Why hast thou deceived me? (1 Sam. 28:12)
572 What sawest thou? (1 Sam. 28:13)
573 What form is he of? (1 Sam. 28:14)
574 Why hast thou disquieted me, to bring me up? (1 Sam. 28:15)
575 Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? (1 Sam. 28:16)
576 What do these Hebrews here? (1 Sam. 29:3)
577 Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? (1 Sam. 29:3)
578 Wherewith should he reconcile himself unto his master? (1 Sam. 29:4)
579 Should it not be with the heads of these men? (1 Sam. 29:4)
580 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands? (1 Sam. 29:5)
581 What have I done? (1 Sam. 29:8)
582 What hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king? (1 Sam. 29:8)
583 Shall I pursue after this troop? (1 Sam. 30:8)
584 Shall I overtake them? (1 Sam. 30:8)
585 To whom belongest thou? (1 Sam. 30:13)
586 Whence art thou? (1 Sam. 30:13)
587 Canst thou bring me down to this company? (1 Sam. 30:15)
588 Who will hearken unto you in this matter? (1 Sam. 30:24)

125 Questions in **2 Samuel**

589 From whence comest thou? (2 Sam. 1:3)
590 How went the matter? (2 Sam. 1:4)
591 How knowest thou that Saul and Jonathan his son be dead? (2 Sam. 1:5)
592 Who art thou? (2 Sam. 1:8)
593 Whence art thou? (2 Sam. 1:13)
594 How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? (2 Sam. 1:14)
595 Shall I go up into any of the cities of Judah? (2 Sam. 2:1)
596 Whither shall I go up? (2 Sam. 2:1)
597 Art thou Asahel? (2 Sam. 2:20)
598 Wherefore should I smite thee to the ground? (2 Sam. 2:22)
599 How then should I hold up my face to Joab thy brother? (2 Sam. 2:22)
600 Shall the sword devour forever? (2 Sam. 2:26)

the latter end? (2 Sam. 2:26)
602 How long shall it be then, ere thou bid the people return from following their brethren? (2 Sam. 2:26)
603 Wherefore hast thou gone in unto my father's concubine? (2 Sam. 3:7)
604 Am I a dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman? (2 Sam. 3:8)
605 Whose is the land? (2 Sam. 3:12)
606 What hast thou done? (2 Sam. 3:24)
607 Why is it that thou hast sent him away, and he is quite gone? (2 Sam. 3:24)
608 Died Abner as a fool dieth? (2 Sam. 3:33)
609 Know ye not that there is a prince and a great man fallen this day in Israel? (2 Sam. 3:38)
610 How much more, when wicked men have slain a righteous person in his own house upon his bed? (2 Sam. 4:11)
611 Shall I not therefore now require his blood of your hand, and take you away from the earth? (2 Sam. 4:11)
612 Shall I go up to the Philistines? (2 Sam. 5:19)
613 Wilt Thou deliver them into mine hand? (2 Sam. 5:19)
614 How shall the ark of the Lord come to me? (2 Sam. 6:9)
615 Shalt thou build Me an house for Me to dwell in? (2 Sam. 7:5)
616 Why build ye not Me an house of cedar? (2 Sam. 7:7)
617 Who am I, O Lord God? (2 Sam. 7:18)
618 What is my house that Thou hast brought me hitherto? (2 Sam. 7:18)
619 Is this the manner of man, O Lord God? (2 Sam. 7:19)
620 What can David say more unto Thee? (2 Sam. 7:20)
621 What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for You great things and terrible, for Thy land, before Thy people, which Thou hast redeemedst to Thee from Egypt, from the nations and their gods? (2 Sam. 7:23)
622 Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake? (2 Sam. 9:1)
623 Art thou Ziba? (2 Sam. 9:2)
624 Is there not yet any of the house of Saul, that I may show the kindness of God unto him? (2 Sam. 9:3)
625 Where is he? (2 Sam. 9:4)
626 What is thy servant, that thou shouldest look upon such a dead dog as I am? (2 Sam. 9:8)
627 Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? (2 Sam. 10:3)
628 Hath not David rather sent his servants unto thee, to search the city, and to spy it out, and to overthrow it? (2 Sam. 10:3)
629 Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? (2 Sam. 11:3)
630 Camest thou not from thy journey? (2 Sam. 11:10)
631 Why then didst thou not go down unto thine house? (2 Sam. 11:10)
632 Shall I then go into mine house, to eat and to drink, and to lie with my wife? (2 Sam. 11:11)
633 Wherefore approached ye so nigh unto the city when ye did fight? (2 Sam. 11:20)
634 Knew ye not that they would shoot from the wall? (2 Sam. 11:20)
635 Who smote Abimelech the son of Jerubbesheth? (2 Sam. 11:21)
636 Did not a woman cast a piece of millstone

Thebez? (2 Sam. 11:21)
637 Why went ye nigh the wall? (2 Sam. 11:21)
638 Wherefore hast thou despised the commandment of the Lord, to do evil in His sight? (2 Sam. 12:9)
639 How will he then vex himself, if we tell him that the child is dead? (2 Sam. 12:18)
640 Is the child dead? (2 Sam. 12:19)
641 What thing is this that thou hast done? (2 Sam. 12:21)
642 Who can tell whether God will be gracious to me, that the child may live? (2 Sam. 12:22)
643 Wherefore should I fast? (2 Sam. 12:23)
644 Can I bring him back again? (2 Sam. 12:23)
645 Why art thou, being the king's son, lean from day to day? (2 Sam. 13:4)
646 Wilt thou not tell me? (2 Sam. 13:4)
647 Whither shall I cause my shame to go? (2 Sam. 13:13)
648 Hath Amnon thy brother been with thee? (2 Sam. 13:20)
649 Why should he go with thee? (2 Sam. 13:26)
650 Have not I commanded you? (2 Sam. 13:28)
651 What aileth thee? (2 Sam. 14:5)
652 Wherefore then hast thou thought such a thing against the people of God? (2 Sam. 14:13)
653 Is not the hand of Joab with thee in all this? (2 Sam. 14:19)
654 Wherefore have thy servants set my field on fire? (2 Sam. 14:31)
655 Wherefore am I come from Geshur? (2 Sam. 14:32)
656 Of what city art thou? (2 Sam. 15:2)
657 Wherefore goest thou also with us? (2 Sam. 15:19)
658 Should I this day make thee go up and down with us? (2 Sam. 15:20)
659 Art not thou a seer? (2 Sam. 15:27)
660 Hast thou not there with thee Zadok and Abiathar the priests? (2 Sam. 15:35)
661 What meanest thou by these? (2 Sam. 16:2)
662 Where is thy master's son (2 Sam. 16:3)
663 Why should this dead dog curse my lord the king? (2 Sam. 16:9)
664 What have I to do with you, ye sons of Zeruiah? (2 Sam. 16:10)
665 Who shall then say, Wherefore hast thou done so? (2 Sam. 16:10)
666 How much more now may this Benjamite do it? (2 Sam. 16:11)
667 Is this thy kindness to thy friend? (2 Sam. 16:17)
668 Why wentest thou not with thy friend? (2 Sam. 16:17)
669 Whom should I serve? (2 Sam. 16:19)
670 Should I not serve in the presence of his son? (2 Sam. 16:19)
671 Shall we do after his saying? (2 Sam. 17:6)
672 Where is Ahimaaz and Jonathan? (2 Sam. 17:20)
673 Why didst thou not smite him there to the ground? (2 Sam. 18:11)
674 Wherefore wilt thou run, my son, seeing that thou hast no tidings ready? (2 Sam. 18:22)
675 Is the young man Absalom safe? (2 Sam. 18:29)
676 Is the young man Absalom safe? (2 Sam. 18:32)
677 Now therefore why speak ye not a word of bringing the king back? (2 Sam. 19:10)
678 Why are ye the last to bring the king back to this house? (2 Sam. 19:11)
679 Wherefore then are ye the last to bring back the king? (2 Sam. 19:12)
680 Art thou not of my bone, and of my flesh? (2 Sam. 19:13)
681 Shall not Shimei be put to death for this, because he has cursed the Lord's anointed? (2 Sam. 19:21)
682 What have I to do with you, ye sons of

unto me? (2 Sam. 19:22)
683 Shall there any man be put to death this day in Israel? (2 Sam. 19:22)
684 Do I not know that I am this day king over Israel? (2 Sam. 19:22)
685 Wherefore wentest not thou with me, Mephibosheth? (2 Sam. 19:25)
686 What right therefore have I yet to cry any more unto the king? (2 Sam. 19:28)
687 Why speakest thou any more of thy matters? (2 Sam. 19:29)
688 How long have I to live, that I should go up with the king unto Jerusalem? (2 Sam. 19:34)
689 Can I discern between good and evil? (2 Sam. 19:35)
690 Can thy servant taste what I eat or what I drink? (2 Sam. 19:35)
691 Can I hear any more the voice of singing men and singing women? (2 Sam. 19:35)
692 Wherefore then should thy servant be yet a burden unto my lord the king? (2 Sam. 19:35)
693 Why should the king recompense it me with such a reward? (2 Sam. 19:36)
694 Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? (2 Sam. 19:41)
695 Wherefore then be ye angry for this matter? (2 Sam. 19:42)
696 Have we eaten at all of the king's cost? (2 Sam. 19:42)
697 Hath he given us any gift? (2 Sam. 19:42)
698 Why then did ye despise us, that our advice should not be first had in bringing back our king? (2 Sam. 19:43)
699 Art thou in health, my brother? (2 Sam. 20:9)
700 Art thou Joab? (2 Sam. 20:17)
701 Why wilt thou swallow up the inheritance of the Lord? (2 Sam. 20:19)
702 What shall I do for you? (2 Sam. 21:3)
703 Wherewith shall I make the atonement, that ye may bless the inheritance of the Lord? (2 Sam. 21:3)
704 Who is God, save the Lord? (2 Sam. 22:32)
705 Who is a rock, save our God? (2 Sam. 22:32)
706 Is not this the blood of the men that went in jeopardy of their lives? (2 Sam. 23:17)
707 Was he not most honorable of three? (2 Sam. 23:19)
708 Why doth my lord the king delight in this thing? (2 Sam. 24:3)
709 Shall seven years of famine come unto thee in thy land? (2 Sam. 24:13)
710 Wilt thou flee three months before thine enemies, while they pursue thee? (2 Sam. 24:13)
711 Or that there be three day's pestilence in the land? (2 Sam. 24:13)
712 What have they done? (2 Sam. 24:17)
713 Wherefore is my lord the king come to his servant? (2 Sam. 24:21)

66 Questions in **1 Kings**

714 Why hast thou done so? (1 Ki. 1:6)
715 Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? (1 Ki. 1:11)
716 Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? (1 Ki. 1:13)
717 Why then doth Adonijah reign? (1 Ki. 1:13)
718 What wouldst thou? (1 Ki. 1:16)
719 Hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? (1 Ki. 1:24)
720 Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him? (1 Ki. 1:27)
721 Wherefore is this noise of the city being in an uproar? (1 Ki. 1:41)
722 Comest thou peaceably? (1 Ki. 2:13)

724 Did I not make thee to swear by the Lord, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? (1 Ki. 2:42)
725 Why then hast thou not kept the oath of the Lord, and the commandment that I have charged thee with? (1 Ki. 2:43)
726 Who is able to judge this Thy so great a people? (1 Ki. 3:9)
727 Will God indeed dwell on the earth? (1 Ki. 8:27)
728 The heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded? (1 Ki. 8:27)
729 Why hath the Lord done thus unto this land, and to this house? (1 Ki. 9:8)
730 What cities are these which thou hast given me, my brother? (1 Ki. 9:13)
731 What hast thou lacked with me, that, behold, thou seekest to go to thine own country? (1 Ki. 11:22)
732 Are they not written in the book of the Acts of Solomon? (1 Ki. 11:42)
733 How do ye advise that I may answer this people? (1 Ki. 12:6)
734 What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? (1 Ki. 12:9)
735 What portion have we in David? (1 Ki. 12:16)
736 What way went he? (1 Ki. 13:12)
737 Art thou the man of God that camest from Judah? (1 Ki. 13:14)
738 Why feignest thou thyself to be another? (1 Ki. 14:6)
739 Who shall cut off the house of Jeroboam that day: but what? (1 Ki. 14:14)
740 Are they not written in the book of the chronicles of the kings of Judah? (1 Ki. 14:29)
741 Are they not written in the book of the chronicles of the kings of Judah? (1 Ki. 15:7)
742 Are they not written in the book of the chronicles of the kings of Judah? (1 Ki. 15:23)
743 Are they not written in the book of the chronicles of the kings of Israel? (1 Ki. 15:31)
744 Are they not written in the book of the chronicles of the kings of Israel? (1 Ki. 16:5)
745 Are they not written in the book of the chronicles of the kings of Israel? (1 Ki. 16:14)
746 Are they not written in the book of the chronicles of the kings of Israel? (1 Ki. 16:20)
747 Are they not written in the book of the chronicles of the kings of Israel? (1 Ki. 16:27)
748 What have I to do with thee, O thou man of God? (1 Ki. 17:18)
749 Art thou come unto me to call my sin to remembrance, and to slay my son? (1 Ki. 17:18)
750 O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? (1 Ki. 17:20)
751 Art thou that my lord Elijah? (1 Ki. 18:7)
752 What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? (1 Ki. 18:9)
753 Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? (1 Ki. 18:13)
754 Art thou he that troubleth Israel? (1 Ki. 18:17)
755 How long halt ye between two opinions? (1 Ki. 18:21)
756 What doest thou here Elijah? (1 Ki. 19:9)
757 What doest thou here Elijah? (1 Ki. 19:13)
758 Go back again: for what have I done to thee? (1 Ki. 19:20)
759 Hast thou seen all this great multitude? (1 Ki. 20:13)
760 By whom? (1 Ki. 20:14)
763 Why is thy spirit so sad, that thou eatest no bread? (1 Ki. 21:7)
764 Dost thou not govern the kingdom of Israel? (1 Ki. 21:7)
765 Hast thou killed, and also taken possession? (1 Ki. 21:19)
766 Hast thou found me, O mine enemy? (1 Ki. 21:20)
767 Seest thou how Ahab humbleth himself before me? (1 Ki. 21:29)
768 Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? (1 Ki. 22:3)
769 Wilt thou go with me to battle to Ramoth-gilead? (1 Ki. 22:4)
770 Shall I go against Ramoth-gilead to battle, or shall I forbear? (1 Ki. 22:6)
771 Is there not here a prophet of the Lord besides, that we might enquire of him? (1 Ki. 22:7)
772 Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? (1 Ki. 22:15)
773 How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? (1 Ki. 22:16)
774 Did not I tell thee that he would prophesy no good concerning me, but evil? (1 Ki. 22:18)
775 Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? (1 Ki. 22:20)
776 Wherewith? (1 Ki. 22:22)
777 Which way went the Spirit of the Lord from me to speak unto thee? (1 Ki. 22:24)
778 Are they not written in the book of the chronicles of the kings of Israel? (1 Ki. 22:39)
779 Are they not written in the book of the chronicles of the kings of Judah? (1 Ki. 22:45)

118 Questions in **2 Kings**

780 Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? (2 Ki. 1:3)
781 Why are ye now turned back? (2 Ki. 1:5)
782 Is it not because there is not a God in Israel, that thou sendest to enquire of Baal-zebub the god of Ekron? (2 Ki. 1:6)
783 What manner of man was he which came up to meet you, and told you these words? (2 Ki. 1:7)
784 Is it not because there is no God in Israel to enquire of His word? (2 Ki. 1:16)
785 Are they not written in the book of the chronicles of the kings of Israel? (2 Ki. 1:18)
786 Knowest thou that the Lord will take away thy master from thy head to day? (2 Ki. 2:3)
787 Knowest thou that the Lord will take away thy master from thy head to day? (2 Ki. 2:5)
788 Where is the Lord God of Elijah? (2 Ki. 2:14)
789 Did I not say unto you, Go not? (2 Ki. 2:18)
790 Wilt thou go with me against Moab to battle? (2 Ki. 3:7)
791 Which way shall we go up? (2 Ki. 3:8)
792 Is there not here a prophet of the Lord, that we may inquire of the Lord by him? (2 Ki. 3:11)
793 What have I to do with thee? (2 Ki. 3:13)
794 What shall I do for thee? (2 Ki. 4:2)
795 What hast thou in the house? (2 Ki. 4:2)
796 What is to be done for thee? (2 Ki. 4:2)
797 Wouldest thou be spoken for to the king, or to the captain of the host? (2 Ki. 4:13)
798 What then is to be done for her? (2 Ki. 4:14)
799 Wherefore wilt thou go to him today? (2 Ki. 4:23)
800 Is it well with thee? (2 Ki. 4:26)
801 Is it well with thy husband? (2 Ki. 4:26)
802 Is it well with the child? (2 Ki. 4:26)
803 Did I desire a son of my lord? (2 Ki. 4:28)
804 Did I not say, Do not deceive me? (2 Ki. 4:28)
805 What should I set before an hundred men? (2 Ki. 4:43)
806 Am I God, to kill and to make alive, that this
807 Wherefore hast thou rent thy clothes? (2 Ki. 5:8)
808 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? (2 Ki. 5:12)
809 May I not wash in them, and be clean? (2 Ki. 5:12)
810 If the prophet had bid thee do some great thing, wouldest thou not have done it? (2 Ki. 5:13)
811 How much rather then, when he saith to thee, Wash and be clean? (2 Ki. 5:13)
812 Shall there not then, I pray thee be given to thy servant two mules' burden of earth? (2 Ki. 5:17)
813 Is all well? (2 Ki. 5:21)
814 Whence comest thou, Gehazi? (2 Ki. 5:25)
815 Went not mine heart with thee, when the man turned again from his chariot to meet thee? (2 Ki. 5:26)
816 Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? (2 Ki. 5:26)
817 Where fell it? (2 Ki. 6:6)
818 Will ye not show me which of us is for the king of Israel? (2 Ki. 6:11)
819 How shall we do? (2 Ki. 6:15)
820 Shall I smite them? (2 Ki. 6:21)
821 Shall I smite them? (2 Ki. 6:21)
822 Wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? (2 Ki. 6:22)
823 If the Lord do not help thee, whence shall I help thee? (2 Ki. 6:27)
824 Out of the barnfloor, or out of the winepress? (2 Ki. 6:27)
825 What aileth thee? (2 Ki. 6:28)
826 See ye how this son of a murderer hath sent to take away mine head? (2 Ki. 6:32)
827 Is not the sound of his master's feet behind him? (2 Ki. 6:32)
828 What should I wait for the Lord any longer? (2 Ki. 6:33)
829 If the Lord would make windows in heaven, might this thing be? (2 Ki. 7:2)
830 Why sit we here until we die? (2 Ki. 7:3)
831 If the Lord should make windows in heaven, might such a thing be? (2 Ki. 7:19)
832 Shall I recover of this disease? (2 Ki. 8:8)
833 Shall I recover of this disease? (2 Ki. 8:9)
834 Why weepeth my lord? (2 Ki. 8:12)
835 What, is thy servant a dog, that he should do this great thing? (2 Ki. 8:13)
836 What said Elisha to thee? (2 Ki. 8:14)
837 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 8:23)
838 Unto which of all of us? (2 Ki. 9:5)
839 Is all well? (2 Ki. 9:11)
840 Wherefore came this mad fellow to thee? (2 Ki. 9:11)
841 Is it peace? (2 Ki. 9:17)
842 Is it peace? (2 Ki. 9:18)
843 What hast thou to do with peace? (2 Ki. 9:18)
844 Is it peace? (2 Ki. 9:19)
845 What hast thou to do with peace? (2 Ki. 9:19)
846 Is it peace, Jehu? (2 Ki. 9:22)
847 What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? (2 Ki. 9:22)
848 Had Zimri peace, who slew his master? (2 Ki. 9:31)
849 Who is on my side? (2 Ki. 9:32)
850 Who? (2 Ki. 9:32)
851 Two kings stood not before him: how then shall we stand? (2 Ki. 10:4)
852 Who slew all these? (2 Ki. 10:9)
853 Who are ye? (2 Ki. 10:13)
854 Is thine heart right, as my heart is with thy heart? (2 Ki. 10:15)

chronicles of the kings of Israel? (2 Ki. 10:34)
856 Why repair ye not the breaches of the house? (2 Ki. 12:7)
857 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 12:19)
858 Are they not written in the book of the chronicles of the kings of Israel? (2 Ki. 13:8)
859 Are they not written in the book of the chronicles of the kings of Israel? (2 Ki. 13:12)
860 Why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee? (2 Ki. 14:10)
861 Are they not written in the book of the chronicles of the kings of Israel? (2 Ki. 14:15)
862 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 14:18)
863 Are they not written in the book of the chronicles of the kings of Israel? (2 Ki. 14:28)
864 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 15:6)
865 Are they not written in the book of the chronicles of the kings of Israel? (2 Ki. 15:21)
866 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 15:36)
867 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 16:19)
868 What confidence is this wherein thou trustest? (2 Ki. 18:19)
869 Now on whom dost thou trust, that thou rebellest against me? (2 Ki. 18:20)
870 Is not this he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? (2 Ki. 18:22)
871 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? (2 Ki. 18:24)
872 Am I now come up without the Lord against this place to destroy it? (2 Ki. 18:25)
873 Hath my master sent me to thy master, and to thee, to speak these words? (2 Ki. 18:27)
874 Hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? (2 Ki. 18:27)
875 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? (2 Ki. 18:33)
876 Where are the gods of Hamath, and of Arpad? (2 Ki. 18:34)
877 Where are the gods of Sepharvaim, Hena, and Ivah? (2 Ki. 18:34)
878 Have they delivered Samaria out of mine hand? (2 Ki. 18:34)
879 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand? (2 Ki. 18:35)
880 Thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? (2 Ki. 19:11)
881 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? (2 Ki. 19:12)
882 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena and Ivah? (2 Ki. 19:13)
883 Whom hast thou reproached and blasphemed? (2 Ki. 19:22)
884 Against whom hast thou exalted thy voice, and lifted up thine eyes on high? (2 Ki. 19:22)
885 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? (2 Ki. 19:25)
886 What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? (2 Ki. 20:8)

go back ten degrees? (2 Ki. 20:9)
888 What said these men? (2 Ki. 20:14)
889 From whence came they unto thee? (2 Ki. 20:14)
890 What have they seen in thine house? (2 Ki. 20:15)
891 Is it not good, if peace and truth be in my days? (2 Ki. 20:19)
892 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 20:20)
893 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 21:17)
894 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 21:25)
895 What title is that that I see? (2 Ki. 23:17)
896 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 23:28)
897 Are they not written in the book of the chronicles of the kings of Judah? (2 Ki. 24:5)

19 Questions in **1 Chronicles**

898 Shall I drink the blood of these men that have put their lives in jeopardy? (1 Chr. 11:19)
899 How shall I bring the ark of God home to me? (1 Chr. 13:12)
900 Shall I go up against the Philistines? (1 Chr. 14:10)
901 Wilt Thou deliver them into mine hand? (1 Chr. 14:10)
902 Why have ye not built Me a house of cedars? (1 Chr. 17:6)
903 Who am I, Lord God, and what is mine house that Thou hast brought me hitherto? (1 Chr. 17:16)
904 What can David speak more to Thee for the honour of thy servant? (1 Chr. 17:18)
905 What one nation in the earth is like Thy people Israel, whom God . . . hast redeemed out of Egypt? (1 Chr. 17:21)
906 Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? (1 Chr. 19:3)
907 Are not his servants come unto thee for to search, and to overthrow, and to spy out the land? (1 Chr. 19:3)
908 Are they not all my lord's servants? (1 Chr. 21:3)
909 Why then doth my lord require this thing? (1 Chr. 21:3)
910 Why will he be a cause of trespass to Israel? (1 Chr. 21:3)
911 Is it not I that commanded the people to be numbered? (1 Chr. 21:17)
912 Even I have sinned and done this evil indeed; but as for these sheep, what have they done? (1 Chr. 21:17)
913 Is not the Lord your God with you? (1 Chr. 22:18)
914 Hath He not given you rest on every side? (1 Chr. 22:18)
915 Who then is willing to consecrate his service this day unto the Lord? (1 Chr. 29:5)
916 Who am I, and what is my people, that we should be able to offer so willingly after this sort? (1 Chr. 29:14)

47 Questions in **2 Chronicles**

917 Who can judge this Thy people, that is so great? (2 Chr. 1:10)
918 Who is able to build Him an house, seeing the heaven and heaven of heavens cannot contain Him? (2 Chr. 2:6)
919 Who am I then, that I should build Him an house, save only to burn sacrifice before Him? (2 Chr. 2:6)
920 Will God in very deed dwell with men on the earth? (2 Chr. 6:18)
921 Why hath the Lord done thus unto this land, and to this house? (2 Chr. 7:21)
922 Are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat? (2

What counsel give ye me to return answer to this people? (2 Chr. 10:6)
924 What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? (2 Chr. 10:9)
925 What portion have we in David? (2 Chr. 10:16)
926 Are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? (2 Chr. 12:15)
927 Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? (2 Chr. 13:5)
928 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? (2 Chr. 13:9)
929 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? (2 Chr. 16:8)
930 Wilt thou go with me to Ramoth-gilead? (2 Chr. 18:3)
931 Shall we go to Ramoth-gilead to battle, or shall I forbear? (2 Chr. 18:5)
932 Is there not here a prophet of the Lord besides, that we might inquire of him? (2 Chr. 18:6)
933 Shall we go to Ramoth-gilead to battle, or shall I forbear? (2 Chr. 18:14)
934 How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord? (2 Chr. 18:15)
935 Did I not tell thee that he would not prophesy good unto me, but evil? (2 Chr. 18:17)
936 Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? (2 Chr. 18:19)
937 Wherewith? (2 Chr. 18:20)
938 Which way went the Spirit of the Lord from me to speak unto thee? (2 Chr. 18:23)
939 Shouldest thou help the ungodly, and love them that hate the Lord? (2 Chr. 19:2)
940 Art not Thou God in heaven? (2 Chr. 20:6)
941 Rulest not Thou over all the kingdoms of the heathen? (2 Chr. 20:6)
942 In Thine hand is there not power and might, so that none is able to withstand Thee? (2 Chr. 20:6)
943 Art not Thou our God, who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? (2 Chr. 20:7)
944 Wilt not Thou judge them? (2 Chr. 20:12)
945 Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness? (2 Chr. 24:6)
946 Why transgress ye the commandments of the Lord that ye cannot prosper? (2 Chr. 24:20)
947 What shall we do for the hundred talents which I have given to the army of Israel? (2 Chr. 25:9)
948 Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand? (2 Chr. 25:15)
949 Art thou made of the king's counsel? (2 Chr. 25:16)
950 Why shouldest thou be smitten? (2 Chr. 25:16)
951 Why shouldest thou meddle to thine own hurt, that thou shouldest fall, even thou, and Judah with thee? (2 Chr. 25:19)
952 Are they not written in the book of the kings of Judah and Israel? (2 Chr. 25:26)
953 Are there not with you, even with you, sins against the Lord your God? (2 Chr. 28:10)
954 Why should the kings of Assyria come, and find much water? (2 Chr. 32:4)

siege of Jerusalem? (2 Chr. 32:10)

956 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? (2 Chr. 32:11)

957 Hath not the same Hezekiah taken away His high places and His altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? (2 Chr. 32:12)

958 Know ye not what I and my fathers have done unto all the people of other lands? (2 Chr. 32:13)

959 Were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? (2 Chr. 32:13)

960 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that you God should be able to deliver you out of mine hand? (2 Chr. 32:14)

961 No god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? (2 Chr. 32:15)

962 What have I to do with thee, thou king of Judah? (2 Chr. 35:21)

963 Who is there among you of all his people? (2 Chr. 36:23)

9 Questions in **Ezra**

964 Who is there among you of all His people? (Ezra 1:3)

965 Why should damage grow to the hurt of the kings? (Ezra 4:22)

966 Who hath commanded you to build this house, and to make up this wall? (Ezra 5:3)

967 What are the names of the men that make this building? (Ezra 5:4)

968 Who commanded you to build this house, and to make up these walls? (Ezra 5:9)

969 Why should there be wrath against the realm of the king and his sons? (Ezra 7:23)

970 What shall we say after this? (Ezra 9:10)

971 Should we again break Thy commandments, and join in affinity with the people of these abominations? (Ezra 9:14)

972 Wouldest not Thou be angry with us, till Thou hadst consumed us, so that there should be no remnant nor escaping? (Ezra 9:14)

24 Questions in **Nehemiah**

973 Why is thy countenance sad, seeing thou art not sick? (Neh. 2:2)

974 Why should not my countenance be sad, when the city, the place of fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? (Neh. 2:3)

975 For what dost thou make request? (Neh. 2:4)

976 For how long shall thy journey be? (Neh. 2:6)

977 When wilt thou return? (Neh. 2:6)

978 What is this thing that ye do? (Neh. 2:19)

979 Will ye rebel against the king? (Neh. 2:19)

980 What do these feeble Jews? (Neh. 4:2)

981 Will they fortify themselves? (Neh. 4:2)

982 Will they sacrifice? (Neh. 4:2)

983 Will they make an end in a day? (Neh. 4:2)

984 Will they revive the stones out of the heaps of the rubbish which are burned? (Neh. 4:2)

985 Will ye even sell your brethren? (Neh. 5:8)

986 Or shall they be sold unto us? (Neh. 5:8)

987 Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? (Neh. 5:9)

988 Why should the work cease, whilst I leave it, and come down to you? (Neh. 6:3)

989 Should such a man as I flee? (Neh. 6:11)

990 Who is there, that, being as I am, would go into the temple to save his life? (Neh. 6:11)

991 Why is the house of God forsaken? (Neh. 13:11)

992 What evil thing is this that ye do, and pro-

993 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? (Neh. 13:18)

994 Why lodge ye about the wall? (Neh. 13:21)

995 Did not Solomon king of Israel sin by these things? (Neh. 13:26)

996 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? (Neh. 13:27)

21 Questions in **Esther**

997 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains? (Esther 1:15)

998 Why transgressest thou the king's commandment? (Esther 3:3)

999 Who knoweth whether thou art come to the kingdom for such a time as this? (Esther 4:14)

1000 What wilt thou, queen Esther? (Esther 5:3)

1001 What is thy request? (Esther 5:3)

1002 What is thy petition? (Esther 5:6)

1003 What is thy request? (Esther 5:6)

1004 What honour and dignity hath been done to Mordecai for this? (Esther 6:3)

1005 Who is in the court? (Esther 6:4)

1006 What shall be done unto the man whom the king delighteth to honour? (Esther 6:6)

1007 To whom would the king delight to do honor more than to myself? (Esther 6:6)

1008 What is thy petition, queen Esther? (Esther 7:2)

1009 What is thy request? (Esther 7:2)

1010 Who is he, and where is he, that durst presume in his heart to do so? (Esther 7:5)

1011 Will he force the queen also before me in the house? (Esther 7:8)

1012 How can I endure to see the evil that shall come unto my people? (Esther 8:6)

1013 How can I endure to see the destruction of my kindred? (Esther 8:6)

1014 What have they done in the rest of the king's provinces? (Esther 9:12)

1015 Now what is thy petition? (Esther 9:12)

1016 What is thy request further? (Esther 9:12)

1017 Are they not written in the book of the chronicles of the kings of Media and Persia? (Esther 10:2)

329 Questions in **Job**

1018 Whence comest thou? (Job 1:7)

1019 Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? (Job 1:8)

1020 Doth Job fear God for nought? (Job 1:9)

1021 Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? (Job 1:10)

1022 From whence comest thou? (Job 2:2)

1023 Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? (Job 2:3)

1024 Dost thou still retain thine integrity? (Job 2:9)

1025 What? (Job 2:10)

1026 Shall we receive good at the hand of God, and shall we not receive evil? (Job 2:10)

1027 Why died I not from the womb? (Job 2:11)

1028 Why did I not give up the ghost when I came out of the belly? (Job 3:11)

1029 Why did the knees prevent me? (Job 3:12)

1030 Or why the breasts that I should suck? (Job 3:12)

1031 Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death, but it cometh not; and dig for it more than for hid treasures; which rejoice exceedingly, and are glad, when they can find the grave? (Job 3:20-22)

1032 Why is light given to a man whose way is hid, and whom God hath hedged in? (Job 3:23)

so grieved? (Job 4:2)

1034 But who can withhold himself from speaking? (Job 4:2)

1035 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? (Job 4:6)

1036 Remember, I pray thee, who ever perished, being innocent? (Job 4:7)

1037 Or where were the righteous cut off? (Job 4:7)

1038 Shall mortal man be more just than God? (Job 4:17)

1039 Shall a man be more pure than his maker? (Job 4:17)

1040 He put no trust in His servants; and His angels He charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? (Job 4:18-19)

1041 Doth not their excellency which is in them go away? (Job 4:21)

1042 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? (Job 5:1)

1043 Doth the wild ass bray when he hath grass? (Job 6:5)

1044 Or loweth the ox over his fodder? (Job 6:5)

1045 Can that which is unsavoury be eaten without salt? (Job 6:6)

1046 Or is there any taste in the white of an egg? (Job 6:6)

1047 What is my strength, that I should hope? (Job 6:11)

1048 What is mine end, that I should prolong my life? (Job 5:11)

1049 Is my strength the strength of stones? (Job 6:12)

1050 Or is my flesh of brass? (Job 6:12)

1051 Is not my help in me? (Job 6:13)

1052 Is wisdom driven quite from me? (Job 6:13)

1053 Did I say, Bring unto me? (Job 6:22)

1054 Or, Give a reward for me of your substance? (Job 6:22)

1055 Or, Deliver me from the enemy's hand? (Job 6:23)

1056 Or, Redeem me from the hand of the mighty? (Job 6:23)

1057 How forcible are right words! but what doth your arguing reprove? (Job 6:25)

1058 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind? (Job 6:26)

1059 Is there iniquity in my tongue? (Job 6:30)

1060 Cannot my taste discern perverse things? (Job 6:30)

1061 Is there not an appointed time to man upon earth? (Job 7:1)

1062 Are not his days also like the days of an hireling? (Job 7:1)

1063 When shall I arise, and the night be gone? (Job 7:4)

1064 Am I a sea, or a whale, that Thou settest a watch over me? (Job 7:12)

1065 What is man, that Thou shouldest magnify him? (Job 7:17)

1066 And that Thou shouldest set Thine heart upon him? (Job 7:17)

1067 And that Thou shouldest visit him every morning, and try him every moment? (Job 7:18)

1068 How long wilt Thou not depart from me, nor let me alone till I swallow down my spittle? (Job 7:19)

1069 I have sinned; what shall I do unto Thee, O Thou preserver of men? (Job 7:20)

1070 Why hast Thou set me as a mark against Thee, so that I am a burden to myself? (Job 7:20)

1071 Why dost Thou not pardon my transgression, and take away mine iniquitey? (Job 7:21)

1072 How long wilt thou speak these things? (Job 8:2)

like a strong wind? (Job 8:2)
1074 Doth God pervert judgment? (Job 8:3)
1075 Doth the Almighty pervert justice? (Job 8:3)
1076 Shall not they teach thee, and tell thee, and utter words out of their heart? (Job 8:10)
1077 Can the rush grow up without mire? (Job 8:11)
1078 Can the flag grow without water? (Job 8:11)
1079 How should man be just with God? (Job 9:2)
1080 Who hath hardened himself against Him and prospered? (Job 9:4)
1081 He taketh away, who can hinder Him? (Job 9:12)
1082 Who will say unto Him, What doest Thou? (Job 9:12)
1083 If God will not withdraw His anger, the proud helpers do stoop under Him. How much less shall I answer Him, and choose out my words to reason with Him? (Job 9:13-14)
1084 If I speak of strength, lo, He is strong: and if of judgment, who shall set me a time to plead? (Job 9:19)
1085 He covereth the faces of the judges; if not, where, and who is He? (Job 9:24)
1086 If I be wicked, why then labour I in vain? (Job 9:29)
1087 Is it good unto Thee that Thou shouldest oppress, that Thou shoudest despise the work of Thine hands, and shine upon the counsel of the wicked? (Job 10:3)
1088 Hast Thou eyes of flesh? (Job 10:4)
1089 Seest Thou as man seeth? (Job 10:4)
1090 Are Thy days as the days of man? (Job 10:5)
1091 Are Thy years as man's days, that Thou enquirest after mine iniquity, and searchest after my sin? (Job 10:5-6)
1092 Wilt Thou bring me into dust again? (Job 10:9)
1093 Hast Thou not poured me out as milk, and curdled me like cheese? (Job 10:10)
1094 Wherefore then hast Thou brought me forth out of the womb? (Job 10:18)
1095 Are not my days few? (Job 10:20)
1096 Should not the multitude of words be answered? (Job 11:2)
1097 Should a man full of talk be justified? (Job 11:2)
1098 Should thy lies make men hold their peace? (Job 11:3)
1099 When thou mockest, shall no man make thee ashamed? (Job 11:3)
1100 Canst thou by searching find out God? (Job 11:7)
1101 Canst thou find out the Almighty unto perfection? (Job 11:7)
1102 It is as high as heaven; what canst thou do? (Job 11:8)
1103 Deeper than hell; what canst thou know? (Job 11:8)
1104 If He cut off, and shut up, or gather together, then who can hinder Him? (Job 11:10)
1105 He seeth wickedness also; will He not then consider it? (Job 11:11)
1106 Who knoweth not such things as these? (Job 12:3)
1107 Who knoweth not in all these that the hand of the Lord hath wrought this? (Job 12:9)
1108 Doth not the ear try words? (Job 12:11)
1109 And the mouth taste his meat? (Job 12:11)
1110 Will ye speak wickedly for God? (Job 13:7)
1111 And talk deceitfully for Him? (Job 13:7)
1112 Will ye accept His person? (Job 13:8)
1113 Will ye contend for God? (Job 13:8)
1114 Is it good that He should search you out? (Job 13:9)
1115 Or as one man mocketh another, do ye so mock Him? (Job 13:9)
1116 Shall not His excellency make you afraid? (Job 13:11)
1117 And His dread fall upon you? (Job 13:11)
1118 Wherefore do I take my flesh in my teeth,
1119 Who is he that will plead with me? (Job 13:19)
1120 How many are mine iniquities and sins? (Job 13:23)
1121 Wherefore hidest Thou Thy face, and holdest me for Thine enemy? (Job 13:24)
1122 Wilt Thou break a leaf driven to and fro? (Job 13:25)
1123 Wilt Thou pursue the dry stubble? (Job 13:25)
1124 Dost Thou open Thine eyes upon such an one, and bringest me into judgment with Thee? (Job 14:3)
1125 Who can bring a clean thing out of an unclean? (Job 14:4)
1126 Where is he? (Job 14:10)
1127 If a man die, shall he live again? (Job 14:14)
1128 Dost Thou not watch over my sin? (Job 14:16)
1129 Should a wise man utter vain knowledge, and fill his belly with the east wind? (Job 15:2)
1130 Should he reason with unprofitable talk? (Job 15:3)
1131 Or with speeches wherewith he can do no good? (Job 15:3)
1132 Art thou the first man that was born? (Job 15:7)
1133 Wast thou made before the hills? (Job 15:7)
1134 Hast thou heard the secret of God? (Job 15:8)
1135 Dost thou restrain wisdom to thyself? (Job 15:8)
1136 What knoest thou that we know not? (Job 15:9)
1137 What understandest thou, which is not in us? (Job 15:9)
1138 Are the consolations of God small with thee? (Job 15:11)
1139 Is there any secret thing with thee? (Job 15:11)
1140 Why dost thine heart carry thee away? (Job 15:12)
1141 What do thy eyes wink at that thou turnest thy spirit against God, and lettest such words go out of thy mouth? (Job 15:12-13)
1142 What is man, that he should be clean? (Job 15:14)
1143 And he that is born of a woman, that he should be righteous? (Job 15:14)
1144 He putteth no trust in His saints; yea, the heavens are not clean in His sight. How much more abominable and filthy is man, which drinketh iniquity like water? (Job 15:15-16)
1145 Where is it? (Job 15:23)
1146 Shall vain words have and end? (Job 16:3)
1147 What emboldeneth thee that thou answerest? (Job 16:3)
1148 Though I speak, my grief is not asswaged: and though I forbear, what am I eased? (Job 16:6)
1149 Are there not mockers with me? (Job 17:2)
1150 Doth not mine eye continue in their provocation? (Job 17:2)
1151 Who is he that will strike hands with me? (Job 17:3)
1152 Where is now my hope? (Job 17:15)
1153 As for my hope, who shall see it? (Job 17:15)
1154 How long will it be ere ye make an end of words? (Job 18:2)
1155 Wherefore are we counted as beasts, and reputed vile in your sight? (Job 18:3)
1156 Shall the earth be forsaken for thee? (Job 18:4)
1157 Shall the rock be removed out of his place? (Job 18:4)
1158 How long will ye vex my soul, and break me in pieces with words? (Job 19:2)
1159 Why do ye persecute me as God, and are not satisfied with my flesh? (Job 19:22)
1160 Why persecute we him, seeing the root of the matter is found in me? (Job 19:28)
1161 Knowest thou not this of old, since man was placed upon the earth, that the triumphing
crite but for a moment? (Job 20:5)
1162 Where is he? (Job 20:7)
1163 As for me, is my complaint to man? (Job 21:4)
1164 Why should not my spirit be troubled? (Job 21:4)
1165 Wherefore do the wicked live, become old, yea, are mighty in power? (Job 21:7)
1166 What is the Almighty that we should serve Him? (Job 21:15)
1167 What profit should we have, if we pray unto Him? (Job 21:15)
1168 What pleasure hath he in his house after him, when the number of his months is cut off in the midst? (Job 21:21)
1169 Shall any teach God knowledge? (Job 21:22)
1170 Where is the house of the prince? (Job 21:28)
1171 Where are the dwelling places of the wicked? (Job 21:28)
1172 Have ye not asked them that go by the way? (Job 21:29)
1173 Do ye not know their tokens, that the wicked is reserved to the day of destruction? (Job 21:30)
1174 Who will declare his way to his face? (Job 21:31)
1175 Who shall repay him for what he hath done? (Job 21:31)
1176 How then comfort ye me in vain seeing in your answers there remaineth falsehood? (Job 21:34)
1177 Can a man be profitable unto God, as he that is wise may be profitable unto himself? (Job 22:2)
1178 Is it any pleasure to the Almighty, that thou art righteous? (Job 22:3)
1179 Is it gain to Him, that thou makest thy ways perfect? (Job 22:3)
1180 Will He reprove thee for fear of thee? (Job 22:4)
1181 Will He enter with thee into judgment? (Job 22:4)
1182 Is not thy wickedness great? (Job 22:5)
1183 And thine iniquities infinite? (Job 22:5)
1184 Is not God in the height of heaven? (Job 22:12)
1185 Thou sayest, How doth God know? (Job 22:13)
1186 Can He judge through the dark cloud? (Job 22:13)
1187 Hast thou marked the old way which wicked men have trodden? (Job 22:15)
1188 What can the Almighty do for them? (Job 22:17)
1189 Will He plead against me with His great power? (Job 23:13)
1190 He is in one mind, and who can turn Him? (Job 23:13)
1191 Why, seeing times are not hidden from the Almighty, do they that know Him not see His days? (Job 24:1)
1192 And if it be not so now, who will make me a liar, and make my speech nothing worth? (Job 24:25)
1193 Is there any number of His armies? (Job 25:3)
1194 Upon whom doth not His light arise? (Job 25:3)
1195 How then can man be justified with God? (Job 25:4)
1196 How can he be clean that is born of a woman? (Job 25:4)
1197 The stars are not pure in His sight. How much less man, that is a worm? (Job 25:6)
1198 And the son of man, which is a worm? (Job 25:6)
1199 How hast thou helped him that is without power? (Job 26:2)
1200 How savest thou the arm that hath no strength?(Job 26:2)
1201 How hast thou counselled him that hath no wisdom? (Job 26:3)
1202 How hast thou plentifully declared the thing

1204 And whose spirit came from thee? (Job 26:4)
1205 These are parts of His ways: but how little a portion is heard of Him? (Job 26:14)
1206 But the thunder of His power who can understand? (Job 26:14)
1207 What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? (Job 27:8)
1208 Will God hear his cry when trouble cometh upon him? (Job 27:9)
1209 Will he delight himself in the Almighty? (Job 27:10)
1210 Will he always call upon God? (Job 27:10)
1211 All ye yourselves have seen it; why then are ye thus altogether vain? (Job 27:12)
1212 Where shall wisdom be found? (Job 28:12)
1213 Where is the place of understanding? (Job 28:12)
1214 Whence then cometh wisdom? (Job 28:20)
1215 Where is the place of understanding? (Job 28:20)
1216 Whereto might the strength of their hands profit me, in whom old age was perished? (Job 30:2)
1217 Did not I weep for him that was in trouble? (Job 30:25)
1218 Was not my soul grieved for the poor? (Job 30:25)
1219 I made a covenant with mine eyes; why then should I think upon a maid? (Job 31:1)
1220 What portion of God is there from above? (Job 31:2)
1221 And what inheritance of the Almighty from on high? (Job 31:2)
1222 Is not destruction to the wicked? (Job 31:3)
1223 And a strange punishment to the workers of iniquity? (Job 31:3)
1224 Doth not He see my ways, count and all my steps? (Job 31:4)
1225 What then shall I do when God riseth up? (Job 31:14)
1226 And when He visiteth, what shall I answer Him? (Job 31:14)
1227 Did not He that made me in the womb make him? (Job 31:15)
1228 And did not one fashion us in the womb? (Job 31:15)
1229 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door? (Job 31:34)
1230 Why dost thou strive against Him? (Job 33:13)
1231 Should I lie against my right? (Job 34:6)
1232 What man is like Job, who drinketh up scorning like water? (Job 34:7)
1233 Who hath given Him a charge over the earth? (Job 34:13)
1234 Or who hath disposed the whole world? (Job 34:13)
1235 Shall even he that hateth right govern? (Job 34:17)
1236 Wilt thou condemn him that is most just? (Job 34:17)
1237 Is it fit to say to a king, Thou are wicked? (Job 34:18)
1238 And to princes, Ye are ungodly? (Job 34:18)
1239 How much less to Him that accepteth not the persons of princes, nor regardeth the rich more than the poor? (Job 34:19)
1240 When He giveth quietness, who then can make trouble? (Job 34:29)
1241 And when He hideth His face, who then can behold Him? (Job 34:29)
1242 Should it be according to Thy mind? (Job 34:33)
1243 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? (Job 35:2)
1244 For thou saidst, What advantage will it be unto thee? (Job 35:3)
1246 If thou sinnest, what doest thou against Him? (Job 35:6)
1247 Or if thy transgressions be multiplied, what doest thou unto Him? (Job 35:6)
1248 If thou be righteous, what givest thou Him? (Job 35:7)
1249 Or what receiveth He of thine hand? (Job 35:7)
1250 Where is God my maker, who giveth songs in the night, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? (Job 35:10-11)
1251 Will He esteem thy riches? (Job 36:19)
1252 God exalteth by His power: who teacheth like Him? (Job 36:22)
1253 Who hath enjoined Him His way? (Job 36:23)
1254 Or who can say, Thou hast wrought iniquity? (Job 36:23)
1255 Can any understand the spreadings of the clouds, or the noise of His tabernacle? (Job 36:29)
1256 Dost thou know when God disposed them, and caused the light of His cloud to shine? (Job 37:15)
1257 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge? (Job 37:16)
1258 How thy garments are warm, when He quieteth the earth by the south wind? (Job 37:17)
1259 Hast thou with Him spread out the sky, which is strong, and as a molten looking glass? (Job 37:18)
1260 Shall it be told Him that I speak? (Job 37:20)
1261 Who is this that darkeneth counsel by words without knowledge? (Job 38:2)
1262 Where wast thou when I laid the foundations of the earth? (Job 38:4)
1263 Who hath laid the measures thereof, if thou knowest? (Job 38:5)
1264 Or who hath stretched the line upon it? (Job 38:6)
1265 Whereupon are the foundations thereof fastened? (Job 38:6)
1266 Or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? (Job 38:6-7)
1267 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? (Job 38:8)
1268 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it My decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? (Job 38:9-11)
1269 Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it? (Job 38:12-13)
1270 Hast thou entered into the springs of the sea? (Job 38:16)
1271 Or hast thou walked in the search of the depth? (Job 38:16)
1272 Have the gates of death been opened unto thee? (Job 38:17)
1273 Or hast thou seen the doors of the shadow of death? (Job 38:17)
1274 Hast thou perceived the breadth of the earth? (Job 38:18)
1275 Where is the way where light dwelleth? (Job 38:19)
1276 And as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? (Job 38:19-20)
1277 Knowest thou it, because thou wast then born? (Job 38:21)
1279 Hast thou entered into the treasures of the snow? (Job 38:22)
1280 Or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? (Job 38:22-23)
1281 By what way is the light parted, which scattereth the east wind upon the earth? (Job 38:24)
1282 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning or thunder; to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? (Job 38:25-27)
1283 Hath the rain a father? (Job 38:28)
1284 Or who hath begotten the drops of dew? (Job 38:28)
1285 Out of whose womb came the ice? (Job 38:29)
1286 And the hoary frost of heaven, who hath gendered it? (Job 38:29)
1287 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? (Job 38:31)
1288 Canst thou bring forth Mazzaroth in his season? (Job 38:32)
1289 Or canst thou guide Arcturus with his sons? (Job 38:33)
1290 Knowest thou the ordinances of heaven? (Job 38:33)
1291 Canst thou set the dominion thereof in the earth? (Job 38:33)
1292 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? (Job 38:34)
1293 Canst thou send lightnings, that they may go, and say unto thee, Here we are? (Job 38:35)
1294 Who hath put wisdom in the inward parts? (Job 38:36)
1295 Or who hath given understanding to the heart? (Job 38:36)
1296 Who can number the clouds in wisdom? (Job 38:37)
1297 Or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together? (Job 38:38)
1298 Wilt thou hunt the prey for the lion? (Job 38:39)
1299 Or fill the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? (Job 38:39-40)
1300 Who provideth for the raven his food? (Job 38:41)
1301 Knowest thou the time when the wild goats of the rock bring forth? (Job 39:1)
1302 Or canst thou mark when the hinds do calve? (Job 39:2)
1303 Canst thou number the months that they fulfil? (Job 39:2)
1304 Or knowest the time when they bring forth? (Job 39:2)
1305 Who hath sent out the wild ass free? (Job 39:5)
1306 Or who hath loosed the bands of the wild ass? (Job 39:5)
1307 Will the unicorn be willing to serve thee, or abide by thy crib? (Job 39:9)
1308 Canst thou bind the unicorn with his band in the furrow? (Job 39:10)
1309 Or will he harrow the valleys after thee? (Job 39:10)
1310 Wilt thou trust him, because his strength is great? (Job 39:11)
1311 Or wilt thou leave thy labour to him? (Job 39:11)
1312 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn? (Job

1313 Gavest thou the goodly wings unto the peacocks? (Job 39:13)
1314 Or wings and feathers unto the ostrich? (Job 39:13)
1315 Hast thou given the horse strength? (Job 39:19)
1316 Hast thou clothed his neck with thunder? (Job 39:19)
1317 Canst thou make him afraid as a grasshopper? (Job 39:20)
1318 Doth the hawk fly by thy wisdom and stretch her wings toward the south? (Job 39:26)
1319 Doth the eagle mount up at thy command, and make her nest on high? (Job 39:27)
1320 Shall he that contendeth with the Almighty instruct Him? (Job 40:2)
1321 I am vile, what shall I answer Thee? (Job 40:4)
1322 Wilt thou also disannul My judgment? (Job 40:8)
1323 Wilt thou condemn Me, that thou mayest be righteous? (Job 40:8)
1324 Hast thou an arm like God? (Job 40:9)
1325 Or canst thou thunder with a voice like Him? (Job 40:9)
1326 Canst thou draw out leviathan with an hook? (Job 41:1)
1327 Or his tongue with a cord which thou lettest down? (Job 41:1)
1328 Canst thou put an hook into his nose? (Job 41:2)
1329 Or bore his jaw through with a thorn? (Job 41:2)
1330 Will he make many supplications unto thee? (Job 41:3)
1331 Will he speak soft words unto thee? (Job 41:3)
1332 Will he make a covenant with thee? (Job 41:4)
1333 Wilt thou take him for a servant for ever? (Job 41:4)
1334 Wilt thou play with him as with a bird? (Job 41:5)
1335 Or wilt thou bind him for thy maidens? (Job 41:5)
1336 Shall the companions make a banquet of him? (Job 41:6)
1337 Shall they part him among the merchants? (Job 41:6)
1338 Canst thou fill his skin with barbed irons? (Job 41:7)
1339 Or his head with fish spears? (Job 41:7)
1340 Shall not one be cast down even at the sight of him? (Job 41:9)
1341 None is so fierce that dare stir him up: who then is able to stand before Me? (Job 41:10)
1342 Who hath prevented Me, that I should not repay him? (Job 41:11)
1343 Who can discover the face of his garment? (Job 41:13)
1344 Or who can come to him with his double bridle? (Job 41:13)
1345 Who can open the doors of his face? (Job 41:14)
1346 Who is he that hideth counsel without knowledge? (Job 42:3)

164 Questions in **Psalms**

1347 Why do the heathen rage, and the people imagine a vain thing? (Ps. 2:1)
1348 How long will ye turn My glory into shame? (Ps. 4:2)
1349 How long will ye love vanity, and seek after leasing? (Ps. 4:2)
1350 Who will show us any good? (Ps. 4:6)
1351 O Lord, how long? (Ps. 6:3)
1352 In the grave who shall give Thee thanks? (Ps. 6:5)
1353 What is man that Thou art mindful of him? (Ps. 8:4)
1354 And the son of man, that Thou visitest him? (Ps. 8:4)
1355 Why standest Thou afar off, O Lord? (Ps. 10:1)
(Ps. 10:4)
1357 Wherefore doth the wicked contemn God? (Ps. 10:13)
1358 How say ye to my soul, Flee as a bird to your mountain? (Ps. 11:1)
1359 If the foundations be destroyed, what can the righteous do? (Ps. 11:3)
1360 Who is lord over us? (Ps. 12:4)
1361 How long wilt Thou forget me, O Lord? (Ps. 13:1)
1362 For ever? (Ps. 13:1)
1363 How long wilt Thou hide Thy face from me? (Ps. 13:1)
1364 How long shall I take counsel in my soul, having sorrow in my heart daily (Ps. 13:2)
1365 How long shall mine enemy be exalted over me? (Ps. 13:2)
1366 Have all the workers of iniquity no knowledge? (Ps. 14:4)
1367 Lord, who shall abide in Thy tabernacle? (Ps. 15:1)
1368 Who shall dwell in Thy holy hill? (Ps. 15:1)
1369 Who is God save the Lord? (Ps. 18:31)
1370 Who is a rock save our God? (Ps. 18:31)
1371 Who can understand his errors? (Ps. 19:12)
1372 My God, My God, why hast Thou forsaken Me? (Ps. 22:1)
1373 Why art Thou so far from helping Me, and from the words of My roaring? (Ps. 22:1)
1374 Who shall ascend into the hill of the Lord? (Ps. 24:3)
1375 Who shall stand in His holy place? (Ps. 24:3)
1376 Who is this King of glory? (Ps. 24:8)
1377 Who is this King of glory? (Ps. 24:10)
1378 What man is he that feareth the Lord? (Ps. 25:12)
1379 Whom shall I fear? (Ps. 27:1)
1380 Of whom shall I be afraid? (Ps. 27:1)
1381 What profit is there in my blood, when I go down to the pit? (Ps. 30:9)
1382 Shall the dust praise Thee? (Ps. 30:9)
1383 Shall it declare Thy truth? (Ps. 30:9)
1384 What man is he that desireth life, and loveth many days, that he may see good? (Ps. 34:12)
1385 Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him? (Ps. 35:10)
1386 Lord, how long wilt Thou look on? (Ps. 35:17)
1387 And now, Lord, what wait I for? (Ps. 39:7)
1388 When shall he die, and his name perish? (Ps. 41:5)
1389 When shall I come and appear before God? (Ps. 42:2)
1390 Where is thy God? (Ps. 42:3)
1391 Why art thou cast down, O my soul? (Ps. 42:5)
1392 Why art thou disquieted in me? (Ps. 42:5)
1393 Why hast Thou forgotten me? (Ps. 42:9)
1394 Why go I mourning because of the oppression of the enemy? (Ps. 42:9)
1395 Where is thy God? (Ps. 42:10)
1396 Why art thou cast down, O my soul? (Ps. 42:11)
1397 Why art thou disquieted within me? (Ps. 42:11)
1398 Thou art the God of my strength: why dost Thou cast me off? (Ps. 43:2)
1399 Why go I mourning because of the oppression of the enemy? (Ps. 43:2)
1400 Why art thou cast down, O my soul? (Ps. 43:5)
1401 And why art thou disquieted within me? (Ps. 43:5)
1402 Shall not God search this out? (Ps. 44:21)
1403 Awake, why sleepest Thou, O Lord? (Ps. 44:23)
1404 Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression? (Ps. 44:24)
1405 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about? (Ps. 49:5)
of goats? (Ps. 50:13)
1407 What hast thou to do to declare My statues, or that thou shouldest take My covenant in thy mouth? (Ps. 50:16)
1408 Why boastest thou thyself in mischief, O mighty man? (Ps. 52:1)
1409 Have the workers of iniquity no knowledge? (Ps. 53:4)
1410 Doth not David hide himself with us? (Ps. 54, title
1411 Shall they escape by iniquity? (Ps. 56:7)
1412 Put Thou my tears into Thy bottle: are they not in Thy book? (Ps. 56:8)
1413 Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living? (Ps. 56:13)
1414 Do ye indeed speak righteousness, O congregation? (Ps. 58:1)
1415 Do ye judge uprightly, O ye sons of men? (Ps. 58:1)
1416 Who, say they, doth hear? (Ps. 59:7)
1417 Who will bring me into the strong city? (Ps. 60:9)
1418 Who will lead me into Edom? (Ps. 60:9)
1419 Wilt not Thou, O God, which hadst cast us off? (Ps. 60:10)
1420 And Thou, O God, which didst not go out with our armies? (Ps. 60:10)
1421 How long will ye imagine mischief against a man? (Ps. 62:3)
1422 They say, who shall see them? (Ps. 64:5)
1423 Why leap ye, ye high hills? (Ps. 68:16)
1424 They say, How doth God know? (Ps. 73:11)
1425 And is there knowledge in the Most High? (Ps. 73:11)
1426 Whom have I in heaven but Thee? (Ps. 73:25)
1427 O God, why hast Thou cast us off for ever? (Ps. 74:1)
1428 Why doth Thine anger smoke against the sheep of Thy pasture? (Ps. 74:1)
1429 O God how long shall the adversary reproach? (Ps. 74:10)
1430 Shall the enemy blaspheme Thy name for ever? (Ps. 74:10)
1431 Why withdrawest Thou Thy hand, even Thy right hand? (Ps. 74:11)
1432 Who may stand in Thy sight when once Thou art angry? (Ps. 76:7)
1433 Will the Lord cast off for ever? (Ps. 77:7)
1434 Will He be favourable no more? (Ps. 77:7)
1435 Is His mercy clean gone for ever? (Ps. 77:8)
1436 Doth His promise fail for ever more? (Ps. 77:8)
1437 Hath God forgotten to be gracious (Ps. 77:9)
1438 Hath He in anger shut up His tender mercies? (Ps. 77:9)
1439 Who is so great a God as our God? (Ps. 77:13)
1440 They said, can God furnish a table in the wilderness? (Ps. 78:19)
1441 Can He give bread also? (Ps. 78:20)
1442 Can He provide flesh for His people (Ps. 78:20)
1443 How long, Lord? (Ps. 79:5)
1444 Wilt Thou be angry for ever? (Ps. 79:5)
1445 Shall Thy jealousy burn like fire? (Ps. 79:5)
1446 Wherefore should the heathen say, Where is their God? (Ps. 79:10)
1447 How long wilt Thou be angry against the prayer of Thy people? (Ps. 80:4)
1448 Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her? (Ps. 80:12)
1449 How long will ye judge unjustly, and accept the persons of the wicked? (Ps. 82:2)
1450 Wilt Thou be angry with us for ever? (Ps. 85:5)
1451 Wilt Thou draw out thine anger to all generations? (Ps. 85:5)
1452 Wilt Thou not revive us again: that Thy people may rejoice in Thee? (Ps. 85:6)
1453 Wilt Thou show wonders to the dead? (Ps. 88:10)

1455 Shall Thy lovingkindness be declared in the grave? (Ps. 88:11)
1456 Or Thy faithfulness in destruction? (Ps. 88:11)
1457 Shall Thy wonders be known in the dark? (Ps. 88:12)
1458 And Thy righteousness in the land of forgetfulness? (Ps. 88:12)
1459 Lord, why castest Thou off my soul? (Ps. 88:14)
1460 Why hidest Thou Thy face from me? (Ps. 88:14)
1461 Who in heaven can be compared unto the Lord? (Ps. 89:6)
1462 Who among the sons of the mighty can be likened unto the Lord? (Ps. 89:6)
1463 Who is a strong Lord like unto Thee? (Ps. 89:8)
1464 Or to Thy faithfulness round about Thee? (Ps. 89:8)
1465 How long, Lord? (Ps. 89:46)
1466 Wilt Thou hide Thyself for ever? (Ps. 89:46)
1467 Shall Thy wrath burn like fire? (Ps. 89:46)
1468 Wherefore hast Thou made all men in vain? (Ps. 89:47)
1469 What man is he that liveth, and shall not see death? (Ps. 89:48)
1470 Shall he deliver his soul from the hand of the grave? (Ps. 89:48)
1471 Where are Thy former lovingkindnesses, which Thou swarest unto David in Thy truth? (Ps. 89:49)
1472 Who knoweth the power of Thine anger? (Ps. 90:11)
1473 Return, O Lord, how long? (Ps. 90:13)
1474 How long shall the wicked, how long shall the wicked triumph? (Ps. 94:3)
1475 How long shall they utter and speak hard things? (Ps. 94:4)
1476 And all the workers of iniquity boast themselves? (Ps. 94:4)
1477 Ye fools, when will ye be wise? (Ps. 94:8)
1478 He that planted the ear, shall He not hear? (Ps. 94:9)
1479 He that formed the eye, shall He not see? (Ps. 94:9)
1480 He that chastiseth the heathen, shall He not correct? (Ps. 94:10)
1481 He that teacheth man knowledge, shall not He know? (Ps. 94:10)
1482 Who will rise up for me against the evildoers? (Ps. 94:16)
1483 Or who will stand up for me against the workers of iniquity? (Ps. 94:16)
1484 Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law? (Ps. 94:20)
1485 O when wilt Thou come unto me? (Ps. 101:2)
1486 Who can utter the mighty acts of the Lord? (Ps. 106:2)
1487 Who can show forth all His praise? (Ps. 106:2)
1488 Who will bring me into the strong city? (Ps. 108:10)
1489 Who will lead me into Edom? (Ps. 108:10)
1490 Wilt not Thou, O God, who hast cast us off? (Ps. 108:11)
1491 Wilt not Thou, O God, go forth with our hosts? (Ps. 108:11)
1492 What aileth thee, O thou sea, that thou fleddest? (Ps. 114:5)
1493 Thou Jordan, that thou wast driven back? (Ps. 114:5)
1494 Ye mountains, that ye skipped like rams; and ye little hills, like lambs? (Ps. 114:6)
1495 Wherefore should the heathen say, Where is now their God? (Ps. 115:2)
1496 What shall I render unto the Lord for all his benefits toward me? (Ps. 116:12)
1497 What can man do unto me? (Ps. 118:6)
1498 Wherewithal shall a young man cleanse his way? (Ps. 119:9)

119:84)
1501 When wilt Thou execute judgment on them that persecute me? (Ps. 119:84)
1502 What shall be given unto thee? (Ps. 120:3)
1503 Or what shall be done unto thee, thou false tongue? (Ps. 120:3)
1504 If Thou, Lord, shouldest mark iniquities, who shall stand? (Ps. 130:3)
1505 How long shall we sing the Lord's song in a strange land? (Ps. 137:4)
1506 Whither shall I go from Thy Spirit? (Ps. 139:7)
1507 Or whither shall I flee from Thy presence? (Ps. 139:7)
1508 Do not I hate them, O Lord, that hate Thee? (Ps. 139:21)
1509 Am not I grieved with those that rise up against Thee? (Ps. 139:21)
1510 Who can stand before His cold? (Ps. 147:17)

49 Questions in **Proverbs**

1511 How long ye simple ones, will ye love simplicity? (Pr. 1:22)
1512 And the scornful delight in their scorning, and fools hate knowledge? (Pr. 1:22)
1513 Why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? (Pr. 5:20)
1514 How long wilt thou sleep, O sluggard? (Pr. 6:9)
1515 When wilt thou arise out of thy sleep? (Pr. 6:9)
1516 Can a man take fire in his bosom, and his clothes not be burned? (Pr. 6:27)
1517 Can one go upon hot coals, and his feet not be burned? (Pr. 6:28)
1518 Doth not wisdom cry? (Pr. 8:1)
1519 And understanding put forth her voice? (Pr. 8:1)
1520 Do they not err that devise evil? (Pr. 14:22)
1521 Hell and destruction are before the Lord: how much more then the hearts of the children of men? (Pr. 15:11)
1522 Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? (Pr. 17:16)
1523 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear? (Pr. 18:14)
1524 All the brethren of the poor do hate him: how much more do his friends go far from him? (Pr. 19:7)
1525 Most men proclaim every one his own goodness: but a faithful man who can find? (Pr. 20:6)
1526 Who can say, I have made my heart clean, I am pure from my sin? (Pr. 20:9)
1527 Man's goings are of the Lord; how can a man then understand his own way? (Pr. 20:24)
1528 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? (Pr. 21:27)
1529 Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? (Pr. 22:20-21)
1530 If thou hast nothing to pay, why should he take away thy bed from under thee? (Pr. 22:27)
1531 Seest thou a man diligent in his business? (Pr. 22:29)
1532 Wilt thou set thine eyes upon that which is not? (Pr. 23:5)
1533 Who hath woe? (Pr. 23:29)
1534 Who hath sorrow? (Pr. 23:29)
1535 Who hath contentions? (Pr. 23:29)
1536 Who hath babbling? (Pr. 23:29)
1537 Who hath wounds without cause? (Pr. 23:29)
1538 Who hath redness of eyes? (Pr. 23:29)
1539 When shall I awake? (Pr. 23:35)
1540 If thou sayest, Behold, we knew it not; doth

1541 And He that keepeth thy soul, doth not He know it? (Pr. 24:12)
1542 And shall not He render to every man according to his works? (Pr. 24:12)
1543 For their calamity shall rise suddenly; and who knoweth the ruin of them both? (Pr. 24:22)
1544 Hast thou found honey? (Pr. 25:15)
1545 Seest thou a man wise in his own conceit? (Pr. 26:12)
1546 Am I not in sport? (Pr. 26:19)
1547 Who is able to stand before envy? (Pr. 27:4)
1548 Doth the crown endure to every generation? (Pr. 27:23-24)
1549 Seest thou a man that is hasty in his words? (Pr. 29:20)
1550 Who hath ascended up into heaven, or descended? (Pr. 30:4)
1551 Who hath gathered the wind in his fists? (Pr. 30:4)
1552 Who hath bound the waters in a garment? (Pr. 30:4)
1553 Who hath established all the ends of the earth? (Pr. 30:4)
1554 What is His name, and what is His Son's name, if thou canst tell? (Pr. 30:5)
1555 Lest I be full, and deny Thee, and say, Who is the Lord? (Pr. 30:9)
1556 What, my son? (Pr. 31:2)
1557 And what, the son of my womb? (Pr. 31:2)
1558 And what, the son of my vows? (Pr. 31:2)
1559 Who can find a virtuous woman? (Pr. 31:10)

33 Questions in **Ecclesiastes**

1560 What profit hath a man of all his labour which he taketh under the sun? (Eccl. 1:3)
1561 Is there any thing whereof it may be said, See, this is new? (Eccl. 1:10)
1562 I said of laughter, It is mad: and of mirth, What doeth it? (Eccl. 2:2)
1563 What can the man do that cometh after the king? (Eccl. 2:12)
1564 As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? (Eccl. 2:15)
1565 And how dieth the wise man? (Eccl. 2:16)
1566 Who knoweth whether he shall be a wise man or a fool? (Eccl. 2:19)
1567 What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? (Eccl. 2:22)
1568 Who can eat, or who else can hasten hereunto, more than I? (Eccl. 2:25)
1569 What profit hath he that worketh in that wherein he laboureth? (Eccl. 3:9)
1570 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? (Eccl. 3:21)
1571 There is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him? (Eccl. 3:22)
1572 For whom do I labour and bereave my soul of good? (Eccl. 4:8)
1573 How can one be warm alone? (Eccl. 4:11)
1574 Wherefore should God be angry at thy voice, and destroy the work of thine hands? (Eccl. 5:6)
1575 When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? (Eccl. 5:11)
1576 What profit hath he that hath laboured for the wind? (Eccl. 5:16)
1577 Do not all go to one place? (Eccl. 6:6)
1578 What hath the wise more that the fool? (Eccl. 6:8)
1579 What hath the poor, that knoweth to walk before the living? (Eccl. 6:8)
1580 What is man the better? (Eccl. 6:11)
1581 Who knoweth what is good for man in this

spendeth as a shadow? (Eccl. 6:12)
1582 Who can tell a man what shall be after him under the sun? (Eccl. 6:12)
1583 Say not thou, What is the cause that the former days were better than these? (Eccl. 7:10)
1584 Who can make that straight, which He hath made crooked? (Eccl. 7:13)
1585 Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself? (Eccl. 7:16)
1586 Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time? (Eccl. 7:17)
1587 That which is far off, and exceeding deep, who can find it out? (Eccl. 7:24)
1588 Who is the wise man? (Eccl. 8:1)
1589 Who knoweth the interpretation of a thing? (Eccl. 8:1)
1590 Who can say unto him, What doest thou? (Eccl. 8:4)
1591 Who can tell him when it shall be? (Eccl. 8:7)
1592 A man cannot tell what shall be; and what shall be after him, who can tell him? (Eccl. 10:14)

13 Questions in **Song of Solomon**

1593 Why should I be as one that turneth aside by the flocks of thy companions? (Song 1:7)
1594 Saw ye him whom my soul loveth? (Song 3:3)
1595 Who is this that cometh out of the wilderness like the pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? (Song 3:6)
1596 I have put off my coat; how shall I put it on? (Song 5:3)
1597 I have washed my feet; how shall I defile them? (Song 5:3)
1598 What is thy beloved more than another beloved, O thou fairest among woman? (Song 5:9)
1599 What is thy beloved more than another beloved, that thou dost so charge us? (Song 5:9)
1600 Whither is thy beloved gone, O thou fairest among women? (Song 6:1)
1601 Whither is thy beloved turned aside? (Song 6:1)
1602 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? (Song 6:10)
1603 What will ye see in the Shulamite? (Song 6:13)
1604 Who is this that cometh up from the wilderness, leaning upon her beloved? (Song 8:5)
1605 What shall we do for our sister in the day when she shall be spoken for? (Song 8:8)

190 Questions in **Isaiah**

1606 Why should ye be stricken any more? (Isa. 1:5)
1607 To what purpose is the multitude of your sacrifices unto Me? (Isa. 1:11)
1608 When ye come to appear before Me, who hath required this at your hand, to tread My courts? (Isa. 1:12)
1609 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? (Isa. 2:22)
1610 What mean ye that ye beat My people to pieces, and grind the faces of the poor (Isa. 3:15)
1611 What could have been done more to My vineyard, that I have not done in it? (Isa. 5:4)
1612 Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? (Isa. 5:4)
1613 Whom shall I send and who will go for Us? (Isa. 6:8)
1614 Lord, How long? (Isa. 6:11)
1615 Is it a small thing for you to weary men, but will ye weary my God also? (Isa. 7:13)
1616 Should not a people seek unto their God? (Isa. 8:19)
1618 What will ye do in the day of visitation, and in the desolation which shall come from far? (Isa. 10:3)
1619 To whom will Ye flee for help? (Isa. 10:3)
1620 Where will ye leave your glory? (Isa. 10:3)
1621 Are not my princes altogether kings? (Isa. 10:8)
1622 Is not Calno as Carchemish? (Isa. 10:9)
1623 Is not Hamath as Arpad? (Isa. 10:9)
1624 Is not Samaria as Damascus? (Isa. 10:9)
1625 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols? (Isa. 10:11)
1626 Shall the ax boast itself against him that heweth therewith? (Isa. 10:15)
1627 Shall the saw magnify itself against him that shaketh it? (Isa. 10:15)
1628 Art thou also become weak as we? (Isa. 14:10)
1629 Art thou become like unto us? (Isa. 14:10)
1630 Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? (Isa. 14:16-17)
1631 The Lord of Hosts hath purposed, and who shall disannul it? (Isa. 14:27)
1632 His hand is stretched out, and who shall turn it back? (Isa. 14:27)
1633 What shall one then answer the messengers of the nation? (Isa. 14:32)
1634 How say ye into Pharaoh, I am the son of the wise, the son of the ancient kings? (Isa. 19:11)
1635 Where are they? (Isa. 19:12)
1636 Where are the wise men? (Isa. 19:12)
1637 How shall we escape? (Isa. 20:6)
1638 Watchman, what of the night? (Isa. 21:11)
1639 Watchman, what of the night? (Isa. 21:11)
1640 What aileth thee now, that thou art wholly gone up to the housetops? (Isa. 22:1)
1641 What hast thou here? (Isa. 22:16)
1642 Whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock? (Isa. 22:16)
1643 Is this your joyous city, whose antiquity is of ancient days? (Isa. 23:7)
1644 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are to the honourable of the earth? (Isa. 23:8)
1645 Who would set the briars and thorns against me in battle? (Isa. 27:4)
1646 Hath he smitten him, as he smote those that smote him? (Isa. 27:7)
1647 Is he slain according to the slaughter of them that are slain by him? (Isa. 27:7)
1648 Whom shall he teach knowledge? (Isa. 28:9)
1649 Whom shall he make to understand doctrine? (Isa. 28:9)
1650 Doth the plowman plow all day to sow? (Isa. 28:24)
1651 Doth he open and break the clods of his ground? (Isa. 28:24)
1652 Doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? (Isa. 28:25)
1653 Who seeth us? (Isa. 29:15)
1654 Who knoweth us? (Isa. 29:15)
1655 Shall the work say of him that made it, He made me not? (Isa. 29:16)
1656 Shall the thing framed to say to him that framed it, He had no understanding? (Isa. 29:16)
1657 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? (Isa. 29:17)
1658 Who among us shall dwell with the devour-
1659 Who among us shall dwell with everlasting burnings? (Isa. 33:14)
1660 Where is the scribe? (Isa. 33:18)
1661 Where is the receiver? (Isa. 33:18)
1662 Where is he that counted the towers? (Isa. 33:18)
1663 What confidence is this wherein thou trustest? (Isa. 36:4)
1664 Now on whom dost thou trust, that thou rebellest against me? (Isa. 36:5)
1665 Is it not He, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar? (Isa. 36:7)
1666 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? (Isa. 36:9)
1667 Am I now come up without the Lord against this land to destroy it? (Isa. 36:10)
1668 Hath my master sent me to thy master and to thee to speak these words? (Isa. 36:12)
1669 Hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you? (Isa. 36:12)
1670 Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? (Isa. 36:18)
1671 Where are the gods of Hamath and Arphad? (Isa. 36:19)
1672 Where are the gods of Sepharvaim? (Isa. 36:19)
1673 Have they delivered Samaria out of my hand? (Isa. 36:19)
1674 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand? (Isa. 36:20)
1675 Shalt thou be delivered? (Isa. 37:11)
1676 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? (Isa. 37:12)
1677 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? (Isa. 37:13)
1678 Whom hast thou reproached and blasphemed? (Isa. 37:23)
1679 Against whom hast thou exalted thy voice, and lifted up thine eyes on high? (Isa. 37:23)
1680 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? (Isa. 37:26)
1681 What shall I say? (Isa. 38:15)
1682 What is the sign that I shall go up to the house of the Lord? (Isa. 38:22)
1683 What said these men? (Isa. 39:3)
1684 From whence came they unto thee? (Isa. 39:3)
1685 What have they seen in thine house? (Isa. 39:4)
1686 What shall I cry? (Isa. 40:6)
1687 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? (Is. 40:12)
1688 Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him? (Isa. 40:13)
1689 With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? (Isa. 40:14)
1690 To whom then will ye liken God? (Isa. 40:18)
1691 What likeness will ye compare unto him? (Isa. 40:18)
1692 Have ye not known? (Isa. 40:21)
1693 Have ye not heard? (Isa. 40:21)
1694 Hath it not been told you from the beginning?

1695 Have ye not understood from the foundations of the earth? (Isa. 40:21)
1696 To whom then will ye liken Me, or shall I be equal? (Isa. 40:25)
1697 Why sayest thou, O Jacob, and speakest, O Israel, My way is his from the Lord, and my judgment is passed over from my God? (Isa. 40:27)
1698 Hast thou not known? (Isa. 40:28)
1699 Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? (Isa. 40:28)
1700 Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? (Isa. 41:2)
1701 Who hath wrought and done it, calling the generations from the beginning? (Isa. 41:4)
1702 Who hath declared from the beginning, that we may know? (Isa. 41:26)
1703 And beforetime, that we may say, He is righteous? (Isa. 41:26)
1704 Who is blind, but My servant? (Isa. 42:19)
1705 Or deaf, as My messenger that I sent? (Isa. 42:19)
1706 Who is blind as he that is perfect, and blind as the Lord's servant? (Isa. 42:19)
1707 Who among you will give ear to this? (Isa. 42:23)
1708 Who will hearken and hear for the time to come? (Isa. 42:23)
1709 Who gave Jacob for a spoil, and Israel to the robbers? (Isa. 42:24)
1710 Did not the Lord, He against whom we have sinned? (Isa. 42:24)
1711 Who among them can declare this and show us former things? (Isa. 43:9)
1712 I will work, and who shall let it? (Isa. 43:13)
1713 Shall ye not know it? (Isa. 43:19)
1714 And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? (Isa. 44:7)
1715 Have not I told thee from that time, and have declared it? (Isa. 44:8)
1716 Is there a God beside Me? (Isa. 44:8)
1717 Who hath formed a god, or molten a graven image that is profitable for nothing? (Isa. 44:10)
1718 Shall I make the residue thereof an abomination? (Isa. 44:19)
1719 Shall I fall down to the stock of a tree? (Isa. 44:19)
1720 Is there not a lie in my right hand? (Isa. 44:20)
1721 Shall the clay say to him that fashioneth it, What makest thou? (Isa. 45:9)
1722 Or thy work, He hath no hands? (Isa. 45:9)
1723 What begettest thou? (Isa. 45:10)
1724 What hast thou brought forth? (Isa. 45:10)
1725 Who hath declared this from ancient time? (Isa. 45:21)
1726 Who hath told it from that time? (Isa. 45:21)
1727 Have not I the Lord? (Isa. 45:21)
1728 To whom will ye liken Me, and make Me equal, and compare Me, that we may be like? (Isa. 46:5)
1729 Will not ye declare it? (Isa. 48:6)
1730 How should My name be polluted? (Isa. 48:11)
1731 Which among them hath declared these things? (Isa. 48:14)
1732 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? (Isa. 49:15)
1733 Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? (Isa. 49:21)
1734 Who hath brought up these? (Isa. 49:21)
1735 These, where had they been? (Isa. 49:21)
1736 Shall the prey be taken from the mighty, or the lawful captive delivered? (Isa. 49:24)
1737 Where is the bill of your mother's divorcement, or which of My creditors is it to whom I have sold you? (Isa. 50:1)
1739 When I came, was there no man? (Isa. 50:12)
1740 When I called, was there none to answer? (Isa. 50:2)
1741 Is my hand shortened at all, that it cannot redeem? (Isa. 50:2)
1742 Have I no power to deliver? (Isa. 50:2)
1743 Who will contend with me? (Isa. 50:8)
1744 Who is mine adversary? (Isa. 50:8)
1745 Who is he that shall condemn me? (Isa. 50:9)
1746 Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? (Isa. 50:10)
1747 Art thou not it that hath cut Rahab, and wounded the dragon? (Isa. 51:9)
1748 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? (Isa. 51:10)
1749 Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? (Isa. 51:12-13)
1750 Where is the fury of the oppressor? (Isa. 51:13)
1751 Who shall be sorry for thee? (Isa. 51:19)
1752 By whom shall I comfort thee? (Isa. 51:19)
1753 What have I here, saith the Lord, that My people is taken away for nought? (Isa. 52:5)
1754 Who hath believed our report? (Isa. 53:1)
1755 To whom is the arm of the Lord revealed? (Isa. 53:1)
1756 Who shall declare His generation? (Isa. 53:8)
1757 Wherefore do ye spend money for that which is not bread? (Isa. 55:2)
1758 And your labour for that which satisfieth not? (Isa. 55:2)
1759 Against whom do ye sport yourselves? (Isa. 57:4)
1760 Against whom make ye a wide mouth, and draw out the tongue? (Isa. 57:4)
1761 Are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clifts of the rocks? (Isa. 57:4-5)
1762 Should I receive comfort in these? (Isa. 57:6)
1763 Of whom hast thou been afraid or feared, that thou hast not remembered Me, nor laid it to thy heart? (Isa. 57:11)
1764 Have not I held My peace even of old, and thou fearest Me not? (Isa. 57:11)
1765 Wherefore have we fasted, say they, and Thou seest not? (Isa. 58:3)
1766 Wherefore have we afflicted our soul, and Thou takest no knowledge? (Isa. 58:3)
1767 Is it such a fast that I have chosen? (Isa. 58:5)
1768 A day for a man to afflict his soul? (Isa. 58:5)
1769 Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? (Isa. 58:5)
1770 Wilt thou call this a fast, and an acceptable day to the Lord? (Isa. 58:5)
1771 Is not this the fast that I have chosen? (Isa. 58:6)
1772 To lose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? (Isa. 58:6)
1773 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? (Isa. 58:7)
1774 When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? (Isa. 58:7)
1775 Who are these that fly as a cloud, and as the doves to their windows? (Isa. 60:8)
dyed garments from Bozrah? (Isa. 63:1)
1777 This that is glorious in His apparel, travelling in the greatness of His strength? (Isa. 63:1)
1778 Wherefore art Thou red in Thine apparel, and Thy garments like him that treadest in the winefat? (Isa. 63:2)
1779 Where is He that brought them up out of the sea with the shepherd of His flock? (Isa. 63:11)
1780 Where is He that put His Holy Spirit within him? (Isa. 63:11)
1781 That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name? (Isa. 63:12)
1782 That led them through the deep, as an horse in the wilderness, that they should not stumble? (Isa. 63:13)
1783 Where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? (Isa. 63:15)
1784 Are they restrained? (Isa. 63:15)
1785 O Lord why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? (Isa. 63:17)
1786 Wilt Thou refrain Thyself for these things, O Lord? (Isa. 64:12)
1787 Wilt Thou hold Thy peace, and afflict us very sore? (Isa. 64:12)
1788 Where is the house that ye build unto Me? (Isa. 66:1)
1789 Where is the place of My rest? (Isa. 66:1)
1790 Who hath heard such a thing? (Isa. 66:8)
1791 Who hath seen such things? (Isa. 66:8)
1792 Shall the earth be made to bring forth in one day? (Isa. 66:8)
1793 Or shall a nation be born at once? (Isa. 66:8)
1794 Shall I bring to the birth, and not cause to bring forth? (Isa. 66:9)
1795 Shall I cause to bring forth, and shut the womb? (Isa. 66:9)

194 Questions in **Jeremiah**

1796 What seest thou? (Jer. 1:11)
1797 What seest thou? (Jer. 1:13)
1798 What iniquity have your fathers found in Me, that they are gone far from Me, and have walked after vanity, and are become vain? (Jer. 2:5)
1799 Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? (Jer. 2:6)
1800 Where is the Lord? (Jer. 2:8)
1801 Hath a nation changed their gods, which are yet no gods? (Jer. 2:11)
1802 Is Israel a servant? (Jer. 2:14)
1803 Is he a homeborn slave? (Jer. 2:14)
1804 Why is he spoiled? (Jer. 2:14)
1805 Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when He led thee by the way? (Jer. 2:17)
1806 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? (Jer. 2:18)
1807 Or what hast thou to do in the way of Assyria, to drink the waters of the river? (Jer. 2:18)
1808 How then art thou turned into the degenerate plant of a strange vine unto Me? (Jer. 2:21)
1809 How canst thou say, I am not polluted, I have not gone after Baalim? (Jer. 2:23)
1810 Who can turn her away? (Jer. 2:24)
1811 Where are thy gods that thou hast made thee? (Jer. 2:28)
1812 Wherefore will ye plead with Me? (Jer. 2:29)
1813 Have I been a wilderness unto Israel? (Jer. 2:31)
1814 A land of darkness? (Jer. 2:31)
1815 Wherefore say My people, We are lords; we will come no more unto Thee? (Jer. 2:31)
1816 Can a maid forget her ornaments, or a bride

1817 Why trimmest thou thy way to seek love? (Jer. 2:33)
1818 Why gaddest thou about so much to change thy way? (Jer. 2:36)
1819 If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? (Jer. 3:1)
1820 Shall not that land be greatly polluted? (Jer. 3:1)
1821 Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth? (Jer. 3:4)
1822 Will He reserve His anger for ever? (Jer. 3:5)
1823 Will He keep it to the end? (Jer. 3:5)
1824 Hast thou seen that which backsliding Israel hath done? (Jer. 3:6)
1825 How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? (Jer. 3:19)
1826 How long shall thy vain thoughts lodge within thee? (Jer. 4:14)
1827 How long shall I see the standard, and hear the sound of the trumpet? (Jer. 4:21)
1828 When thou art spoiled, what wilt thou do? (Jer. 4:30)
1829 O Lord, are not Thine eyes upon the truth? (Jer. 5:3)
1830 How shall I pardon thee for this? (Jer. 5:7)
1831 Shall I not visit for these things? (Jer. 5:9)
1832 Shall not My soul be avenged on such a nation as this? (Jer. 5:9)
1833 Wherefore doeth the Lord our God all these things unto us? (Jer. 5:19)
1834 Fear ye not Me? (Jer. 5:22)
1835 Will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? (Jer. 5:22)
1836 Shall I not visit for these things? (Jer. 5:29)
1837 Shall not My soul be avenged on such a nation as this? (Jer. 5:29)
1838 What will ye do in the end thereof? (Jer. 5:31)
1839 To whom shall I speak, and give warning, that they may hear? (Jer. 6:10)
1840 Were they ashamed when they had committed abomination? (Jer. 6:15)
1841 To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? (Jer. 6:20)
1842 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations? (Jer. 7:9-10)
1843 Is this house, which is called by My name, become a den of robbers in your eyes? (Jer. 7:11)
1844 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? (Jer. 7:17)
1845 Do they provoke Me to anger? (Jer. 7:19)
1846 Do they not provoke themselves to the confusion of their own faces? (Jer. 7:19)
1847 Shall they fall, and not arise? (Jer. 8:4)
1848 Shall he turn away, and not return? (Jer. 8:4)
1849 Why then is this people of Jerusalem slidden back by a perpetual backsliding? (Jer. 8:5)
1850 No man repented him of his wickedness, saying, What have I done? (Jer. 8:6)
1851 How do ye say, We are wise, and the law of the Lord is with us? (Jer. 8:8)
1852 They have rejected the word of the Lord; and what wisdom is in them? (Jer. 8:9)
1853 Were they ashamed when they had committed abomination? (Jer. 8:12)
1854 Why do we sit still? (Jer. 8:14)
1855 Is not the Lord in Zion? (Jer. 8:19)
1857 Why have they provoked Me to anger with their graven images, and with strange vanities? (Jer. 8:19)
1858 Is there no balm in Gilead; is there no physician there? (Jer. 8:22)
1859 Why then is not the health of the daughter of My people recovered? (Jer. 8:22)
1860 I will melt them, and try them; for how shall I do for the daughter of My people? (Jer. 9:7)
1861 Shall I not visit them for these things? (Jer. 9:9)
1862 Shall not My soul be avenged on such a nation as this? (Jer. 9:9)
1863 Who is the wise man, that may understand this? (Jer. 9:12)
1864 Who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through? (Jer. 9:12)
1865 Who would not fear Thee, O King of nations? (Jer. 10:7)
1866 What hath My beloved to do in Mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? (Jer. 11:15)
1867 Wherefore doth the way of the wicked prosper? (Jer. 12:1)
1868 Wherefore are all they happy that deal very treacherously? (Jer. 12:1)
1869 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? (Jer. 12:4)
1870 If thou hast run with the footmen, and they wearied thee, then how canst thou contend with horses? (Jer. 12:5)
1871 If in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan? (Jer. 12:5)
1872 Do we not certainly know that every bottle shall be filled with wine? (Jer. 13:12)
1873 Where is the flock that was given thee, thy beautiful flock? (Jer. 13:20)
1874 What wilt thou say when he shall punish thee? (Jer. 13:21)
1875 Shall not sorrows take thee, as a woman in travail? (Jer. 13:21)
1876 Wherefore come these things upon me? (Jer. 13:22)
1877 Can the Ethiopian change his skin, or the leopard his spots? (Jer. 13:23)
1878 Wilt thou not be made clean? (Jer. 13:27)
1879 When shall it once be? (Jer. 13:27)
1880 Why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? (Jer. 14:8)
1881 Why shouldest thou be as a man astonied, as a mighty man that cannot save? (Jer. 14:9)
1882 Hast Thou utterly rejected Judah? (Jer. 14:19)
1883 Hath Thy soul lothed Zion? (Jer. 14:19)
1884 Why hast Thou smitten us, and there is no healing for us? (Jer. 14:19)
1885 Are there any among the vanities of the Gentiles that can cause rain? (Jer. 14:22)
1886 Or can the heavens give showers? (Jer. 14:22)
1887 Art not Thou He, O Lord our God? (Jer. 14:22)
1888 Whither shall we go forth? (Jer. 15:2)
1889 Who shall have pity upon thee, O Jerusalem? (Jer. 15:5)
1890 Or who shall bemoan thee? (Jer. 15:5)
1891 Or who shall go aside to ask how thou doest? (Jer. 15:5)
1892 Shall iron break the northern iron and the steel? (Jer. 15:12)
1893 Why is my pain perpetual, and my wound incurable, which refuseth to be healed? (Jer. 15:18)
1894 Wilt thou be altogether unto me as a liar, and as waters that fail? (Jer. 15:18)
1895 Wherefore hath the Lord pronounced all this great evil against us? (Jer. 16:10)
1897 Or what is our sin that we have committed against the Lord our God? (Jer. 16:10)
1898 Shall a man make gods unto himself, and they are no gods? (Jer. 16:20)
1899 The heart is deceitful above all things, and desperately wicked: who can know it? (Jer. 17:9)
1900 Where is the word of the Lord? (Jer. 17:15)
1901 Cannot I do with you as this potter? (Jer. 18:6)
1902 Will a man leave the snow of Lebanon which cometh from the rock of the field? (Jer. 18:14)
1903 Or shall the cold flowing waters that come from another place be forsaken? (Jer. 18:14)
1904 Shall evil be recompensed for good? (Jer. 18:20)
1905 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? (Jer. 20:18)
1906 Who shall come down against us? (Jer. 21:13)
1907 Or who shall enter into our habitations? (Jer. 21:13)
1908 Wherefore hath the Lord done thus unto this great city? (Jer. 22:8)
1909 Shalt thou reign, because thou closest thyself in cedar? (Jer. 22:15)
1910 Did not thy father eat and drink, and do judgment and justice, and then it was well with him? (Jer. 22:15)
1911 He judged the cause of the poor and needy; then it was well with him: was not this to know Me? (Jer. 22:16)
1912 Is this man Coniah a despised broken idol? (Jer. 22:28)
1913 Is he a vessel wherein is no pleasure? (Jer. 22:28)
1914 Wherefore are they cast out, he and his seed, and are cast into a land which they know not? (Jer. 22:28)
1915 Who hath stood in the counsel of the Lord, and hath perceived and heard His word? (Jer. 23:18)
1916 Who hath marked His word, and heard it? (Jer. 23:18)
1917 Am I a God at hand, saith the Lord, and not a God afar off? (Jer. 23:23)
1918 Can any hide himself in secret places that I shall not see him? (Jer. 23:24)
1919 Do not I fill heaven and earth? (Jer. 23:24)
1920 How long shall this be in the heart of the prophets that prophesy lies? (Jer. 23:26)
1921 What is the chaff to the wheat? (Jer. 23:28)
1922 Is not My word like as a fire? (Jer. 23:29)
1923 And like a hammer that breaketh the rock in pieces? (Jer. 23:29)
1924 What is the burden of the Lord? (Jer. 23:33)
1925 What burden? (Jer. 23:33)
1926 What hath the Lord answered? (Jer. 23:35)
1927 What hath the Lord spoken? (Jer. 23:35)
1928 What hath the Lord answered thee? (Jer. 23:37)
1929 What hath the Lord spoken? (Jer. 23:37)
1930 What seest thou, Jeremiah? (Jer. 24:3)
1931 Should ye be utterly unpunished? (Jer. 25:29)
1932 Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? (Jer. 26:9)
1933 Did Hezekiah king of Judah and all Judah put him at all to death? (Jer. 26:19)
1934 Did he not fear the Lord, and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them? (Jer. 26:19)
1935 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? (Jer. 27:13)
1936 Wherefore should this city be laid waste? (Jer. 27:17)
1937 Why hast thou not reproved Jeremiah of

to you? (Jer. 29:27)
1938 Ask ye now, and see whether a man doth travail with child? (Jer. 30:6)
1939 Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces turned into paleness? (Jer. 30:6)
1940 Why criest thou for thine affliction? (Jer. 30:15)
1941 Who is this that engaged his heart to approach unto Me? (Jer. 30:21)
1942 Is Ephraim My dear son? (Jer. 31:20)
1943 Is he a pleasant child? (Jer. 31:20)
1944 How long wilt thou go about, O thou backsliding daughter? (Jer. 31:22)
1945 Is there any thing too hard for Me? (Jer. 32:27)
1946 Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? (Jer. 33:24)
1947 Will ye not receive instruction to hearken to My words? (Jer. 35:13)
1948 How didst thou write all these words at his mouth? (Jer. 36:17)
1949 Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? (Jer. 36:29)
1950 Is there any word from the Lord? (Jer. 37:17)
1951 What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison? (Jer. 37:18)
1952 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land? (Jer. 37:19)
1953 If I declare it unto thee, wilt thou not surely put me to death? (Jer. 38:15)
1954 If I give thee counsel, wilt thou not hearken unto me? (Jer. 38:15)
1955 Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? (Jer. 40:14)
1956 Wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish? (Jer. 40:15)
1957 Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; in that ye provoke Me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth? (Jer. 44:7-8)
1958 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? (Jer. 44:9)
1959 When we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men? (Jer. 44:19)
1960 Did not the Lord remember them, and came it not into His mind? (Jer. 44:21)
1961 Seekest thou great things for thyself? (Jer. 45:5)
1962 Wherefore have I seen them dismayed and turned away back? (Jer. 46:5)
1963 Who is this that cometh up as a flood, whose waters are moved as the rivers? (Jer. 46:7)
1964 Why are thy valiant men swept away? (Jer. 46:15)
1965 How long wilt thou cut thyself? (Jer. 47:5)
1966 O thou sword of the Lord, how long will it be ere thou be quiet? (Jer. 47:6)
given it a charge against Ashkelon, and against the sea shore? (Jer. 47:7)
1968 How say ye, We are mighty and strong men for the war? (Jer. 48:14)
1969 What is done? (Jer. 48:19)
1970 Was not Israel a derision unto thee? (Jer. 48:27)
1971 Was he found among thieves? (Jer. 48:27)
1972 Hath Israel no sons? (Jer. 49:1)
1973 Hath he no heir? (Jer. 49:1)
1974 Why then doth their king inherit Gad, and his people dwell in his cities? (Jer. 49:1)
1975 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? (Jer. 49:4)
1976 Who shall come unto me? (Jer. 49:4)
1977 Is wisdom no more in Teman? (Jer. 49:7)
1978 Is counsel perished from the prudent? (Jer. 49:7)
1979 Is their wisdom vanished? (Jer. 49:7)
1980 If grapegatherers come to thee, would they not leave some gleaning grapes? (Jer. 49:9)
1981 Art thou he that shall altogether go unpunished? (Jer. 49:12)
1982 Who is a chosen man, that I may appoint over her? (Jer. 49:19)
1983 Who is like Me? (Jer. 49:19)
1984 Who will appoint Me the time? (Jer. 49:19)
1985 Who is that shepherd that will stand before Me? (Jer. 49:19)
1986 Who is a chosen man, that I may appoint over her? (Jer. 50:44)
1987 Who is like Me? (Jer. 50:44)
1988 Who will appoint Me the time? (Jer. 50:44)
1989 Who is that shepherd that will stand before Me? (Jer. 50:44)

13 Questions in **Lamentations**

1990 Is it nothing to you, all ye that pass by? (Lam. 1:12)
1991 Where is corn and wine? (Lam. 2:12)
1992 What thing shall I take to witness for thee (Lam. 2:13)
1993 What thing shall I liken to thee, O daughter of Jerusalem? (Lam. 2:13)
1994 What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? (Lam. 2:13)
1995 Who can heal thee? (Lam. 2:13)
1996 Is this the city that men call The perfection of beauty, The joy of the whole earth? (Lam. 2:15)
1997 Shall the woman eat their fruit, and children of a span long? (Lam. 2:20)
1998 Shall the priest and the prophet be slain in the sanctuary of the Lord? (Lam. 2:20)
1999 Who is he that saith, and it cometh to pass, when the Lord commandeth it not? (Lam. 3:37)
2000 Out of the mouth of the Most High proceedededeth not evil and good? (Lam. 3:38)
2001 Wherefore doth a living man complain, a man for the punishment of his sins? (Lam. 3:39)
2002 Wherefore dost Thou forget us forever, and forsake us so long time? (Lam. 5:20)

81 Questions in **Ezekiel**

2003 Seest thou what they do? (Ez. 8:6)
2004 Even the great abominations that the house of Israel committeth here, that I should go far off from My sanctuary? (Ez. 8:6)
2005 Hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? (Ez. 8:12)
2006 Hast thou seen this, O son of man? (Ez. 8:15)
2007 Hast thou seen this, O son of man? (Ez. 8:17)
2008 Is it a light thing to the house of Judah that they commit the abominations which they commit here? (Ez. 8:17)
2009 Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out Thy fury upon Jerusalem? (Ez. 9:8)
the remnant of Israel? (Ez. 11:13)
2011 Hath not the house of Israel, the rebellious house, said unto thee, What doest thou? (Ez. 12:9)
2012 What is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? (Ez. 12:22)
2013 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? (Ez. 13:7)
2014 When the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? (Ez. 13:12)
2015 Will ye hunt the souls of My people, and will ye save the souls alive that come unto you? (Ez. 13:18)
2016 Will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My people that hear your lies? (Ez. 13:19)
2017 These men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? (Ez. 14:3)
2018 How much more when I send My four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? (Ez. 14:21)
2019 What is the vine tree more than any tree, or than a branch which is among the trees of the forest? (Ez. 15:2)
2020 Shall wood be taken thereof to do any work? (Ez. (15:3)
2021 Will men take a pin of it to hang any vessel thereon? (Ez. 15:3)
2022 Is it meet for any work? (Ez. 15:4)
2023 When it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? (Ez. 15:5)
2024 Is this of thy whoredoms a small matter, that thou hast slain My children, and delivered them to cause them to pass through the fire for them? (Ez. 16:20-21)
2025 Shall it prosper? (Ez. 17:9)
2026 Shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? (Ez. 17:9)
2027 Shall it prosper? (Ez. 17:10)
2028 Shall it not utterly wither, when the east wind toucheth it? (Ez. 17:10)
2029 Know ye not what these things mean? (Ez. 17:12)
2030 Shall he prosper? (Ez. 17:15)
2031 Shall he escape that doeth such things? (Ez. 17:15)
2032 Shall he break the covenant, and be delivered? (Ez. 17:15)
2033 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? (Ez. 18:2)
2034 Shall he then live? (Ez. 18:13)
2035 Why? (Ez. 18:19)
2036 Doth not the son bear the iniquity of the father? (Ez. 18:19)
2037 Have I any pleasure at all that the wicked should die? (Ez. 18:23)
2038 And not that he should return from his ways, and live? (Ez. 18:23)
2039 Shall he live? (Ez. 18:24)
2040 Is not My way equal? (Ez. 18:25)
2041 Are not your ways unequal? (Ez. 18:29)
2042 Are not My ways equal? (Ez. 18:29)
2043 Are not your ways unequal? (Ez. 18:29)
2044 Why will ye die, O house of Israel? (Ez. 18:31)
2045 What is thy mother? (Ez. 19:2)

2047 Wilt thou judge them? (Ez. 20:4)
2048 What is the high place whereunto ye go (Ez. 20:29)
2049 Are ye polluted after the manner of your fathers? (Ez. 20:30)
2050 And commit ye whoredom after their abominations? (Ez. 20:30)
2051 Shall I be inquired of by you, O house of Israel? (Ez. 20:31)
2052 Ah Lord God! they say of me, Doth he not speak parables? (Ez. 20:49)
2053 Wherefore sighest thou? (Ez. 21:7)
2054 Should we then make mirth? (Ez. 21:10)
2055 What if the sword contemn even the rod? (Ez. 21:13)
2056 Shall I cause it to return into his sheath? (Ez. 21:30)
2057 Wilt thou judge the bloody city? (Ez. 22:2)
2058 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? (Ez. 22:14)
2059 Wilt thou judge Aholah and Aholibah? (Ez. 23:36)
2060 Will they now commit whoredoms with her, and she with them? (Ez. 23:43)
2061 Wilt thou not tell us what these things are to us, that thou doest so? (Ez. 24:19)
2062 Shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, that he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? (Ez. 24:25-26)
2063 Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? (Ez. 26:15)
2064 What city is like Tyrus, like the destroyed in the midst of the sea? (Ez. 27:32)
2065 Wilt thou yet say before him that slayeth thee, I am God? (Ez. 28:9)
2066 Whom art thou like in thy greatness? (Ez. 31:2)
2067 To whom art thou thus like in glory and in greatness among the trees of Eden? (Ez. 31:18)
2068 Whom dost thou pass in beauty? (Ez. 32:19)
2069 If our transgressions and our sins be upon us, and we pine away in them, how should we then live? (Ez. 33:10)
2070 Why will ye die, O house of Israel? (Ez. 33:11)
2071 Shall ye possess the land? (Ez. 33:25)
2072 Shall ye possess the land? (Ez. 33:26)
2073 Should not the shepherds feed the flocks? (Ez. 34:2)
2074 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? (Ez. 34:18)
2075 And to have drunk of the deep waters, but ye must foul the residue with your feet? (Ez. 34:18)
2076 Can these bones live? (Ez. 37:3)
2077 Wilt thou not show us what thou meanest by these? (Ez. 37:18)
2078 Art thou come to take a spoil? (Ez. 38:13)
2079 Hast thou gathered thy company to take a prey? (Ez. 38:13)
2080 To carry away silver and gold, to take away cattle and goods, to take a great spoil? (Ez. 38:13)
2081 Shalt thou not know it? (Ez. 38:14)
2082 Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? (Ez. 38:17)
2083 Hast thou seen this? (Ez. 47:6)

16 Questions in **Daniel**

2084 Why should he see your faces worse liking than the children which are of your sort?
2085 Why is the decree so hasty from the king? (Dan. 2:15)
2086 Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? (Dan. 2:26)
2087 Is it true . . . do not ye serve my gods, nor worship the golden image which I have set up? (Dan. 3:14)
2088 Who is that God that shall deliver you out of my hands? (Dan. 3:15)
2089 Did not we cast three men bound into the midst of the fire? (Dan. 3:24)
2090 Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (Dan. 4:30)
2091 What doest Thou? (Dan. 4:35)
2092 Art thou Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? (Dan. 5:13)
2093 Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? (Dan. 6:12)
2094 Is thy God, whom thou servest continually, able to deliver thee from the lions? (Dan. 6:20)
2095 How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? (Dan. 8:13)
2096 How can the servant of this my lord talk with this my lord? (Dan. 10:17)
2097 Knowest thou wherefore I come unto thee? (Dan. 10:20)
2098 How long shall it be to the end of these wonders? (Dan. 12:6)
2099 What shall be the end of these things? (Dan. 12:8)

16 Questions in **Hosea**

2100 What shall I do unto thee? (Hos. 6:4)
2101 What shall I do unto thee? (Hos. 6:4)
2102 How long will it be ere they attain to innocency? (Hos. 8:5)
2103 What will ye do in the solemn day, and in the day of the feast of the Lord? (Hos. 9:5)
2104 Give them, O Lord: what wilt Thou give? (Hos. 9:14)
2105 What then should a king do to us? (Hos. 10:3)
2106 How shall I give thee up, Ephraim? (Hos. 11:8)
2107 How shall I deliver thee, Israel? (Hos. 11:8)
2108 How shall I make thee as Admah? (Hos. 11:8)
2109 How shall I set thee as Zeboim? (Hos. 11:8)
2110 Is there iniquity in Gilead? (Hos. 12:11)
2111 Where is any other that may save thee in all thy cities? (Hos. 13:10)
2112 And thy judges of whom thou saidst, Give me a king and princes? (Hos. 13:10)
2113 What have I to do any more with idols? (Hos. 14:8)
2114 Who is wise, and he shall understand these things? (Hos. 14:9)
2115 Prudent, and he shall know them? (Hos. 14:9)

7 Questions in **Joel**

2116 Hath this been in your days, or even in the days of your fathers? (Joel 1:2)
2117 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? (Joel 1:16)
2118 Who can abide it? (Joel 2:11)
2119 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? (Joel 2:14)
2120 Where is their God? (Joel 2:17)
2121 What have ye to do with Me, O Tyre, and Zidon, and all the coasts of Palestine? (Joel 3:4)
2122 Will ye render Me a recompence? (Joel 3:4)
2123 Is it not even thus, O ye children of Israel? (Amos 2:11)
2124 Can two walk together, except they be agreed? (Amos 3:3)
2125 Will a lion roar in the forest, when he hath no prey? (Amos 3:4)
2126 Will a young lion cry out of his den, if he have taken nothing? (Amos 3:4)
2127 Can a bird fall in a snare upon the earth, and have taken nothing at all? (Amos 3:5)
2128 Shall one take up a snare from the earth, and have taken nothing at all? (Amos 3:5)
2129 Shall a trumpet be blown in the city, and the people not be afraid? (Amos 3:6)
2130 Shall there be evil in a city, and the Lord hath not done it? (Amos 3:6)
2131 The lion hath roared, who will not fear? (Amos 3:8)
2132 The Lord God hath spoken, who can but prophesy? (Amos 3:8)
2133 Woe unto you that desire the day of the Lord! to what end is it for you? (Amos 5:18)
2134 Shall not the day of the Lord be darkness, and not light? (Amos 5:20)
2135 Even very dark, and no brightness in it? (Amos 5:20)
2136 Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O house of Israel? (Amos 5:25)
2137 Be they better than these kingdoms? (Amos 6:2)
2138 Or their border greater than your border? (Amos 6:2)
2139 Is there yet any with thee? (Amos 6:10)
2140 Shall horses run upon the rock? (Amos 6:12)
2141 Will one plow there with oxen? (Amos 6:12)
2142 Have we not taken to us horns by our own strength? (Amos 6:13)
2143 By whom shall Jacob arise? (Amos 7:2)
2144 By whom shall Jacob arise? (Amos 7:5)
2145 Amos, what seest thou? (Amos 7:8)
2146 Amos, what seest thou? (Amos 8:2)
2147 When will the new moon be gone, that we may sell corn? (Amos 8:5)
2148 And the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? (Amos 8:5)
2149 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? (Amos 8:6)
2150 Shall not the land tremble for this, and every one mourn that dwelleth therein? (Amos 8:8)
2151 Are ye not as children of the Ethiopians unto Me, O children of Israel? (Amos 9:7)
2152 Have not I brought up Israel out of the land of Egypt? (Amos 9:7)
2153 And the Philistines from Caphtor, and the Syrians from Kir? (Amos 9:7)

4 Questions in **Obadiah**

2154 Who shall bring me down to the ground? (Oba. 3)
2155 Would they not have stolen till they had enough? (Oba. 5)
2156 Would they not leave some grapes? (Oba. 5)
2157 Shall I not in that day . . . even destroy the wise men out of Edom, and understanding out of the mount of Esau? (Oba. 8)

12 Questions in **Jonah**

2158 What meanest thou, O sleeper? (Jon. 1:6)
2159 What is thine occupation? (Jon. 1:8)
2160 Whence comest thou? (Jon. 1:8)
2161 What is thy country? (Jon. 1:8)
2162 Of what people art thou? (Jon. 1:8)
2163 Why hast thou done this? (Jon. 1:10)
2164 What shall we do unto thee, that the sea may be calm unto us? (Jon. 1:11)
2165 Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? (Jon. 3:9)

country? (Jon. 4:2)
2167 Doest thou well to be angry? (Jon. 4:4)
2168 Doest thou well to be angry with the gourd? (Jon. 4:9)
2169 Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle? (Jon. 4:11)

23 Questions in **Micah**

2170 What is the transgression of Jacob? (Mic. 1:5)
2171 Is it not Samaria? (Mic. 1:5)
2172 What are the high places of Judah? (Mic. 1:5)
2173 Are they not Jerusalem? (Mic. 1:5)
2174 Is the Spirit of the Lord straitened? (Mic. 2:7)
2175 Are these His doings? (Mic. 2:7)
2176 Do not My words do good to him that walketh uprightly? (Mic. 2:7)
2177 Is it not for you to know judgment? (Mic. 3:1)
2178 Is not the Lord among us? (Mic. 3:11)
2179 Now why dost thou cry out aloud? (Mic. 4:9)
2180 Is there no king in thee? (Mic. 4:9)
2181 Is thy counsellor perished? (Mic. 4:9)
2182 What have I done unto thee? (Mic. 6:3)
2183 Wherein have I wearied thee? (Mic. 6:3)
2184 Wherewith shall I come before the Lord, and bow myself before the high God? (Mic. 6:6)
2185 Shall I come before Him with burnt offerings, with calves of a year old? (Mic. 6:6)
2186 Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? (Mic. 6:7)
2187 Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? (Mic. 6:7)
2188 What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6:8)
2189 Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? (Mic. 6:10)
2190 Shall I count them pure with the wicked balances, and with the bag of deceitful weights? (Mic. 6:11)
2191 Where is the Lord thy God? (Mic. 7:10)
2192 Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? (Mic. 7:18)

8 Questions in **Nahum**

2193 Who can stand before His indignation? (Nah. 1:6)
2194 Who can abide in the fierceness of His anger? (Nah. 1:6)
2195 What do ye imagine against the Lord? (Nah. 1:9)
2196 Where is the dwelling of the lions, and the feedingplace of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? (Nah. 2:11)
2197 Who will bemoan her? (Nah. 3:7)
2198 Whence shall I seek comforters for thee? (Nah. 3:7)
2199 Art thou better than populous No, that was situate among the rivers round about it, whose rampart was the sea, and her wall was from the sea? (Nah. 3:8)
2200 Upon whom hath not thy wickedness passed continually? (Nah. 3:19)

12 Questions in **Habakkuk**

2201 Why dost Thou show me iniquity, and cause me to behold grievance? (Hab. 1:3)
2202 Art Thou not from everlasting, O Lord my God, mine Holy One? (Hab. 1:12)
2203 Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he? (Hab. 1:13)
2204 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them? (Hab. 1:14)
spare continually to slay the nations? (Hab. 1:17)
2206 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? (Hab. 2:6)
2207 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? (Hab. 2:7)
2208 Is it not of the Lord of Hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? (Hab. 2:13)
2209 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? (Hab. 2:18)
2210 Was the Lord displeased against the rivers? (Hab. 3:8)
2211 Was Thine anger against the rivers? (Hab. 3:8)
2212 Was Thy wrath against the sea, that Thou didst ride upon thine horses and Thy chariots of salvation? (Hab. 3:8)

No question in **Zephaniah**

8 Questions in **Haggai**

2213 Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? (Hag. 1:4)
2214 Why? (Hag. 1:9)
2215 Who is left among you that saw this house in her first glory? (Hag. 2:3)
2216 How do ye see it now? (Hag. 2:3)
2217 Is it not in your eyes in comparison of it as nothing? (Hag. 2:3)
2218 Shall it be holy? (Hag. 2:12)
2219 Shall it be unclean? (Hag. 2:13)
2220 Is the seed yet in the barn? (Hag. 2:19)

27 Questions in **Zechariah**

2221 Your fathers, where are they? (Zech. 1:5)
2222 And the prophets, do they live for ever? (Zech. 1:5)
2223 But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? (Zech. 1:6)
2224 What are these? (Zech. 1:9)
2225 How long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? (Zech. 1:12)
2226 What be these? (Zech. 1:19)
2227 What come these to do? (Zech. 1:21)
2228 Whither goest thou? (Zech. 2:2)
2229 Is not this a brand plucked out of the fire? (Zech. 3:2)
2230 What seest thou? (Zech. 4:2)
2231 What are these, my Lord? (Zech. 4:4)
2232 Knowest thou not what these be? (Zech. 4:5)
2233 Who art thou, O great mountain? (Zech. 4:7)
2234 Who hath despised the day of small things? (Zech. 4:10)
2235 What are these two olive trees upon the right side of the candlestick and upon the left side thereof? (Zech. 4:11)
2236 What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? (Zech. 4:12)
2237 Knowest thou not what these be? (Zech. 4:13)
2238 What seest thou? (Zech. 5:2)
2239 What is it? (Zech. 5:6)
2240 Whither do these bear the ephah? (Zech. 5:10)
2241 What are these, my Lord? (Zech. 6:4)
2242 Should I weep in the fifth month, separating myself, as I have done these so many years? (Zech. 7:3)
2243 Did ye at all fast unto Me, even to Me? (Zech. 7:5)
2244 Did not ye eat for yourselves, and drink for yourselves? (Zech. 7:6)
hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain? (Zech. 7:7)
2246 If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? (Zech. 8:6)
2247 What are these wounds in Thine hands? (Zech. 13:6)

27 Questions in **Malachi**

2248 Wherein hast Thou loved us? (Mal. 1:2)
2249 Was not Esau Jacob's brother? (Mal. 1:2)
2250 If then I be a father, where is Mine honour? (Mal. 1:6)
2251 If I be a master, where is My fear? (Mal. 1:6)
2252 Wherein have we despised Thy name? (Mal. 1:6)
2253 Wherein have we polluted Thee? (Mal. 1:7)
2254 If ye offer the blind for sacrifice, is it not evil? (Mal. 1:8)
2255 If ye offer the lame and sick, is it not evil? (Mal. 1:8)
2256 Offer it now unto thy governor; will he be pleased with thee, or accept thy person? (Mal. 1:8)
2257 Will he regard your persons? (Mal. 1:9)
2258 Who is there even among you that would shut the doors for naught? (Mal. 1:10)
2259 Should I accept this of your hand? (Mal. 1:13)
2260 Have we not all one father? (Mal. 2:10)
2261 Hath not one God created us? (Mal. 2:10)
2262 Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? (Mal. 2:10)
2263 Wherefore? (Mal. 2:14)
2264 Did not He make one? (Mal. 2:15)
2265 Wherefore one? (Mal. 2:15)
2266 Wherein have we wearied Him? (Mal. 2:17)
2267 Where is the God of judgment? (Mal. 2:17)
2268 Who may abide the day of His coming? (Mal. 3:2)
2269 Who shall stand when He appeareth? (Mal. 3:2)
2270 Wherein shall we return? (Mal. 3:7)
2271 Will a man rob God? (Mal. 3:8)
2272 Wherein have we robbed Thee? (Mal. 3:8)
2273 What have we spoken so much against Thee? (Mal. 3:13)
2274 What profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts? (Mal. 3:14)

There are more than twice as many questions in the Old Testament as in the New Testament, that is, 2,274 in the one and 1, 022 in the other. These 3,296 questions of the Bible cover almost every phase of human life both here and hereafter. Furthermore, they reveal many things about God and His wonderful works and dealings with man and all other creations. Merely reading them should prove a blessing to the seeker of truth. Lessons can be learned from them and light received on a great number of subjects.

✡ ✡ ✡

1 Basis for Christian Work (Mt. 28:19-20; 13:19-23; Mk. 16:15-20; Lk. 24:46-53; Acts 1:8; 8:4; Rom. 12:1-8; Eph. 4:1-13; 2 Tim. 2:15; 4:2; Heb. 4:12; 1 Pet. 3:15; Ps. 126:5-6; Pr. 11:30; Isa. 55:10-11; Dan. 12:3)

2 Examples, Importance of Christian Work:
- (1) Personal work (Jn. 1:36-51; 3:1-13; 4:10-30; Acts 8:26-40; 9:17; 13:6-13)
- (2) Cottage meeting work (Mt. 8:14-18; Mk. 2:1-12; Acts 2:42-47; 5:42; 10:23-48)
- (3) Prayer meeting work (Acts 3:1; 4:23-31; 12:5-19; 20:20; 28:30)
- (4) Jail work (Acts 16:25-35)
- (5) Bible school work (Acts 19:9-10; 2 Ki. 6)
- (6) Teaching, preaching, healing work (Mt. 4:23-25; 10:1-20; Lk. 10:1-17; Acts 2:16-47; 3:1-11; 5:12-16; 6:8; 8:5-9; 9:32; 10:1–21:17)
- (7) Street work (Mt. 5:1; 24:3; Acts 16:12-13; 17:22)
- (8) Pastoral, missionary, evangelistic work (Mt. 16:15-20; Acts 13:1-5; 15:12; Eph. 4:11-16; 1 Tim. 3:5; 4:16)

Note: personal work should be done daily. It reaches all classes: a brother (Jn. 1:4-45); rulers (Jn. 3:2; Acts 13:6-12; 24:24-26; 26:27); outcasts (Lk. 7:28); Christians (Acts 18:24-26); business men (Mt. 4:18-22; Mk. 2:14); travelers (Lk. 20:30-37; Acts 8:26-30); sinners (Lk. 23:43; Jn. 4:6-30); all men (Acts 17:17).

3 50 “Do Not’s” for Christian Workers:
- (1) Do not wait for impressions (2 Tim. 4:2)
- (2) Do not argue (Mt. 7:6)
- (3) Do not always attempt to prove truth or spiritual things (Isa. 55:10-11)
- (4) Do not always try to explain spiritual things (1 Cor. 2:14)
- (5) Do not be in the habit of telling own experience—point the seeker to God’s Word (2 Tim. 2:15; 4:2)
- (6) Do not exalt self above the sinner (1 Cor. 9:19-23)
- (7) Do not overwork the personal pronoun “I”—exalt Christ (Jn. 16:13-16)
- (8) Do not give Scriptures from hearsay; have the Bible ready to give (Rom. 3:4)
- (9) Do not hurry over any Scripture; emphasize what is needful (2 Cor. 13:1)
- (10) Do not raise unnecessary objections; sinners will do this (2 Tim. 2:15)
- (11) Do not condemn sinners who stand already condemned (Jn. 3:16-21)
- (12) Do not insist on going to an altar or any special place of prayer; insist on an immediate surrender (2 Cor. 6:2)
- (13) Do not dwell on the sins and habits of a seeker (2 Cor. 5:17)
- (14) Do not give too many points (Mt. 10:16)
- (15) Do not permit one to lead you from one subject to another for the sake of argument (2 Tim. 2:25)
- (16) Do not state your idea or belief; give what the Word says (Jn. 16:7-11)
- (17) Do not act victorious or proud when you score a point (Gal. 2:13)
- (18) Do not be led to side issues (Jn. 3:3-5)
- (19) Do not tell sad stories; point the sinner to Christ (Jn. 3:16)
- (20) Do not talk all the time; answer the inquirer wisely (1 Pet. 3:15)
- (21) Do not cross a seeker in nonessential things; if you do not agree with him say nothing (Pr. 11:30)
- (22) Do not leave one case for another unless you are through dealing with the present one (Mt. 1:16-20)
- (23) Do not talk too loud or get excited; be calm and prayerful (Jn. 3:1-13)
- (24) Do not be overly zealous or force anyone to follow Christ (Mt. 7:6; 10:16)
- (25) Do not be indifferent to those seeking God;
- (26) Do not intrude—this may confuse the seeker and the worker (1 Cor. 14:33)
- (27) Do not interrupt any worker; conversation can wait (Rom. 13:10)
- (28) Do not crowd around a seeker—this may embarrass or confuse (1 Cor. 14:40)
- (29) Do not tell seekers to think it over; bring to a decision at once if possible (Mt. 13:19; 2 Cor. 6:2)
- (30) Do not have bad breath or noticeable body odor (1 Cor. 6:19-20)
- (31) Do not be a hypocrite (Rom. 2:21-24)
- (32) Do not hurry the seeker if he wants to pray (Lk. 13:1-5; 18:13-14)
- (33) Do not tell persons they are saved—the Spirit will bear witness (Rom. 8:16; 1 Jn. 1:9)
- (34) Do not insist on keeping sinners on their knees (Lk. 18:9-14)
- (35) Do not let a sinner go away unsatisfied or doubtful if you can persuade him to have faith in God’s Word (Eph. 2:8-9; 1 Jn. 1:9)
- (36) Do not insist that a sinner get saved the same way you did; circumstances and dispositions are different (Jn. 3:16)
- (37) Do not emphasize emotions: faith first; feelings next (Eph. 2:8-9)
- (38) Do not lean on sinners—their sins are heavy enough (Jn. 16:8)
- (39) Do not pray long prayers; pray briefly along the line of thought you have been directing the sinner (Dan. 9:20)
- (40) Do not be discouraged—be faithful and leave results with God (1 Pet. 5:8-9)
- (41) Do not look upon any case as being hard (1 Tim. 1:15)
- (42) Do not discuss church conditions or Christian failures with sinners; they know these things (1 Pet. 2:21)
- (43) Do not act familiar with the opposite sex; in general, men should work with men and women with women (1 Th. 5:22)
- (44) Do not act indifferent to any human need (Rom. 12:11)
- (45) Do not be discourteous or make the sinner think he is untouchable (Mt. 11:19)
- (46) Do not try to force anyone to accept the Bible as God’s Word (Mt. 7:6)
- (47) Do not lose patience with weak people (Gal. 5:22-23)
- (48) Do not be careless or half-hearted in dealing with men—eternal souls are at stake (Lk. 19:10)
- (49) Do not lose sight of the value of a soul; Jesus died that each man might live (Mt. 8:32; Jn. 3:16; 1 Cor. 6:20)
- (50) Do not fail to instruct new converts regarding how to live a Christian life (see point 4, below)

4 Qualifications for Christian Workers
- (1) Workers must be Christians: unless one is soundly converted, and understands Christian experiences and doctrines, he will be powerless to help others.

How to Become a Christian:

- A Recognize that you are a sinner and hopelessly lost without God (Rom. 3:12, 23).
- B Believe the good news that God sent Jesus Christ to take your place, die in your stead, and pay the full penalty for sin (Rom. 5:8); that He not only died, but was buried, was resurrected, and is alive forever to be your advocate before God (1 Cor. 15:1-5; 1 Jn. 2:1-2); and that “He is able to save them to the uttermost that come unto God by Him” (Heb. 7:25).
- C Confess that you are a sinner, guilty before God and hopelessly lost. As you pray realize that “If thou shalt CONFESS WITH

from the dead, thou shalt be saved. For WITH THE HEART man believeth unto righteousness; and WITH THE MOUTH confession is made unto salvation . . . . For WHOSOEVER SHALL CALL upon the name of the Lord shall be saved” (Rom. 10:9-10; 1 Jn. 1:9).
- D Rely on God’s promises, not upon your own feelings or theories (Rom. 1:16).
- E Declare and realize that you are saved by faith in the blood of Jesus Christ and the gospel, and that you are forgiven by God and cleansed from all sin because you have met the terms of God—proper faith and confession of sins (Jn. 3:16; Rom. 3:25; Eph. 2:8-9; 1 Jn. 1:9).

- (2) Christian workers must live right: how to get converted is the first part, but how to live a Christian life is the last part—the important part

How to Live a Christian Life:

- A Believe the gospel and the entire Word of God at all times, and walk in the light as you receive it (1 Jn. 1:7).
- B Walk by faith in newness of life, not by sight or by feelings, for “the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him” (Heb. 10:23-39; Rom. 6:1-23; 8:1-13; Gal. 5:16-26).
- C Read the Bible daily. Search it. Meditate on it day and night to feed and nurture the spiritual life (Ps. 1:1-3; 119:105; 2 Cor. 10:4-7; Eph. 6:10-18; 1 Pet. 2:2).
- D Pray to God daily as your heavenly Father in the name of Jesus Christ, “casting all your care upon Him; for He careth for you” (Jn. 16:23-26; Phil. 4:5-6; 1 Pet. 5:7).
- E Claim all the benefits of the promises of God and appropriate by faith all that He has promised (2 Cor. 1:20; 2 Pet. 1:1-4).
- F Keep your mind stayed upon God (Isa. 26:3) and grow in grace, in all the virtues of grace and of God (Phil. 4:8; 1 Pet. 2:4-10; 2 Pet. 1:4-11; Jude 20-24).
- G Recognize at all times your own weaknesses as well as God’s strength and keeping power (1 Cor. 10:12-13; 1 Pet. 1:5). Faith is the victory that overcomes the world (1 Jn. 5:1-4).
- H Confess the Lord Jesus Christ frequently and daily as your personal Savior (Mt. 10:32-33). Be busy at soul-winning and keep occupied in all phases of Christian work possible (Pr. 11:30; Dan. 12:3).
- I Avoid temptations and shun evil companions (Ps. 1; Pr. 1:10-16; 1 Tim. 4:6-16). Resist sin and Satan (Jas. 4:7; 1 Pet. 5:8-9), make friends with God’s people, and strive to be a blessing to them and all others (Rom. 12; 1 Cor. 13; Col. 3:5-10).
- J Attend church regularly (Heb. 10:25), cooperating with the pastor in all of his many labors (Mt. 28:19-20; Acts 1:8; 2 Cor. 6:1; 2 Tim. 2:15; 3:15-17).
- K Seek God constantly for the full anointing of the Holy Spirit, the fruit and gifts of the Spirit, and yield to and obey the Holy Spirit in all things (Lk. 11:13; 24:49; Jn. 7:37-39; 14:12-17; 15:26; 16:7-13; Acts 1:8; 2:38-39; 5:32; Rom. 12; 1 Cor. 12; Gal. 5:16-26; Eph. 5:18; 6:10-18; 1 Th. 5:19),

- (3) Workers must know the Bible (see ***Bible*** in the Index)
- (4) Christian workers must work in love: God desires work from a loving and willing heart (Jn. 3:16; 1 Cor. 13; 2 Cor. 5:17-21; 1 Jn. 3:1–4:21)

Jn. 10:10; 15:7, 16; 16:23-26; Heb. 11:6; 1 Jn. 3:21-22; 5:14-15)

(6) Christian workers must use wisdom (Mt. 10:16; Jas. 1:5-8; 3:15-18)

10 True Elements of Soul-Winning:

A Tact—ability to do and say the right thing at the right time and place (Jn. 4:7-34; 8:1-11; Acts 8:28-39)
B Contact—proper approach (Jn. 4:7-34; Acts 8:30)
C Knowledge—clear understanding of the Word of God and how to use it (2 Tim. 2:15; 3:15-17)
D Faith—absolute conviction regarding God, His word, and gospel results (Isa. 55:10-11; Mt. 13:3-23; Heb. 11:6)
E Love and compassion—devotion to and mercy on lost souls (Mt. 9:36; Lk. 19:10)
F Zeal—eagerness to win souls (Ps. 69:9; Jn. 2:17; Rom. 9:1-2; 1 Cor. 9:19-27)
G Patience—self-control, calmness, endurance, perseverance, forbearance (Gal. 5:22-23)
H Faithfulness—true to duty, calling, vows, and obligations (Lk. 16:10-12; 1 Cor. 4:1-2; Rom. 12:1-2; 1 Pet. 3:10-11)
I Appreciation—keenly aware and sensitive of the value of lost souls (Mk. 8:32-38; Jn. 3:16; Rom. 9:1-2)
J Responsibility—morally and legally obligated and responsible for the salvation of lost souls (Mk. 16:15; Lk. 24:47; Acts 1:8; Phil. 2:12-16)

(7) 15 reasons why all should work:
A God has commanded it (Mt. 28:19-20; Mk. 16:15-20; Lk. 24:47-50; Acts 1:8)
B To show the genuineness of their faith and love (Jn. 15:10-14; Jas. 1:22-27; 2:14-26; 1 Jn. 3:14-22)
C God chose and regenerated them for that purpose (Jn. 15:16; Eph. 2:10)
D Christ died that they might work (2 Cor. 5:15-21; Tit. 2:14)
E Scriptures were given to qualify them for work (2 Tim. 3:16-17)
F Sufficient help is offered to enable them to work (2 Cor. 9:8; 10:3-6; Eph. 6:11-18)
G That they may be blessed and rewarded (Rom. 14:10; 1 Cor. 3:13-15; 2 Cor. 5:10)
H That God might be glorified (Mt. 5:16; Jn. 15:8; Tit. 3:8)
I That they might be patterns to others (Tit. 2:7; 1 Tim. 1:16; 1 Pet. 2:21)
J They have a stewardship committed to them (Lk. 19:11-27; 1 Cor. 4:1-2)
K It is their privilege (1 Cor. 1:26-31; Eph. 3:8; 1 Tim. 1:11-12)
L It is the greatest work (Jas. 5:19-20)
M It pays well in joy and happiness (Mal. 3:17; Mt. 19:29)
N Success is assured beforehand (Isa. 55:10-11; 1 Tim. 4:16; Jas. 1:25)
O The world is lost (Jn. 3:16-21; 2 Cor. 4:4; 1 Jn. 5:19)

(8) Where a Christian should work: in all the world—the uttermost parts of the earth (Mt. 13:38; 28:19-20; Mk. 16:15-20; Acts 1:8).

(9) When a Christian should work: now, not tomorrow (Jn. 4:35-36; 2 Cor. 6:1-2; Eph. 5:14-17). One does not have to wait for an opportunity. He can start now—next door—with the first person he meets. God will hold all responsible for what is done in this matter (Ez. 3:18; 1 Cor. 3:11-15).

(10) How to do Christian work: by personal evangelism with all one contacts and has the opportunity to speak to; by giving out tracts; by witnessing publicly; by house to house

available means.

A GUIDE TO PERSONAL WORK

PART TWO—Quick Answers to Excuses:

In doing personal work 3 things must be done by way of preparation:
1 Learn to give at least 2 Scriptures to answer each excuse given by the one dealt with
2 Memorize the verses that best answer the various excuses
3 Learn the meaning of the verses and be able to answer excuses intelligently

Excuses of the Weak and Fearful:

The following is a list of the most commonly used excuses and scriptures that will answer them:
1 I am too weak to live a Christian life (Mt. 1:21; Isa. 26:3; 2 Cor. 9:8; 1 Pet. 1:5; 1 Jn. 4:4; 5:4; Jude 24)
2 The Christian life is too hard to live (Pr. 13:15; Mt. 11:28-30; Rom. 6:23; 1 Cor. 10:13; Gal. 6:7-8; Jas. 4:7; 1 Jn. 1:9)
3 I will have to give up too much (Mt. 6:33; Mk. 8:34-38; 10:29-31; Rom. 8:32; 1 Cor. 2:9; Ps. 34:9-10; 84:11)
4 My friends and relatives would make fun of me (Mt. 5:10-12; 10:36-37; Jn. 15:18-20; Rom. 8:18; 2 Cor. 6:14-18; 1 Pet. 4:14)
5 I am afraid I cannot hold out (Rom. 14:4; 1 Cor. 10:13; Phil. 1:6; 2 Tim. 1:12; Heb. 7:25; 1 Pet. 1:5; 2 Pet. 2:9)
6 I am afraid I cannot forgive my enemies (Mt. 6:14-15; 18:27-35; Lk. 17:1-5; Eph. 4:32; Phil. 4:13; Col. 3:8)
7 There are some things I cannot give up (Rom. 6:11-23; 8:1-5, 12-13; 2 Cor. 5:17-21; Col. 3:2; Tit. 2:11-12; 1 Jn. 1:9)
8 I do not have enough feeling or conviction (Mk. 16:16; Jn. 1:12; 3:16-21; 16:8-11; Rom. 1:16; Eph. 2:8-9; 1 Jn. 1:9)
9 It is too hard to get saved (Jn. 1:12; 3:15-22; Acts. 2:38-39; 3:19; Rom. 1:16)

Excuses of the Deceived:

1 I believe all will be saved (Mt. 7:13-14; Mk. 16:16; Jn. 3:18; 1 Cor. 6:9-10; Gal. 5:19-21; Rev. 21:8; Ps. 9:17)
2 I will have another chance after death (Ps. 9:17; Pr. 29:1; 1 Cor. 6:9-11; Gal. 5:19-21; Rev. 20:11-15; 21:8; 22:14-15)
3 I must become better before I become a Christian (Isa. 1:18; 55:7; 64:6; Jer. 13:23; Eph. 2:8-9; Tit. 3:5; 1 Jn. 1:9)
4 There is no harm in living like the world (Jn. 15:18-19; 17:16; Rom. 12:1-2; 2 Cor. 6:14-18; 1 Jn. 2:15-17; Jas. 4:4)
5 Salvation is not for everybody (Jn. 3:16; 6:37; Rom. 1:16; 10:9-13; Tit. 2:11-12; Rev. 22:17)
6 No one can really know that he is saved (Jn. 3:36; 5:24; Rom. 8:14-16; 2 Cor. 5:17-18; 1 Jn. 1:9; 2:3; 3:15; 5:13)
7 I am satisfied with my religion (Mt. 18:3; 14:6; 1 Cor. 6:9-11; Gal. 5:19-21; Rev. 21:8, 27; 22:14-15)
8 If I live right it matters not what I believe (Mt. 1:16; 16:16; Jn. 3:14-22; 8:24; 14:6; Acts 2:38-39; 3:19)
9 I keep the law, so I will be all right (Rom. 3:10-23; Gal. 2:16; 3:6-29; Eph. 2:8-9; Jas. 2:10)
10 All men are children of God (Mt. 13:39; Jn. 8:44; Acts 13:10; Rom. 8:9-16; 2 Tim. 2:19; 1 Jn. 3:8-10; 4:1-5)
11 I lead a good moral life and do the best I can (Isa. 64:6; Lk. 16:15; 18:9-14; Rom. 3:10-23; Jas. 2:10; 1 Jn. 3:8-10)
12 God will save me when He wants to (Mt. 18:3; Mk. 1:15; 16:16; Lk. 13:1-5; 1 Tim. 2:4; 2 Pet. 3:9;

21; Mk. 1:15; 16:16; Lk. 13:1-5; Jn. 3:16-18; 5:40; Pr. 1:24-33)
14 There are too many things I cannot understand (way of salvation simple, Jn. 1:12; 3:16; Rom. 10:9-10; 1 Jn. 1:9)

Excuses of Open Rebels:

1 I do not believe in God (Ps. 14:1; Mk. 16:16; Jn. 3:16-18; Rom. 1:20; 3:1-20; Rev. 21:8; 22:15)
2 I do not believe the Bible to be the Word of God (see ***Bible*** in Index)
3 I do not believe in hell (Ps. 9:17; Isa. 66:22-24; Mt. 10:28; 13:38-50; 25:41, 46; Mk. 9:43-49; Lk. 16:19-31; Rev. 14:9-11; 19:20; 20:11-15; 21:8; 22:15)
4 I do not believe in the atonement (Lev. 17:11; Mt. 26:28; Rom. 5:8; 6:21; Eph. 1:7; Col. 1:20; Heb. 9:22; 1 Pet. 1:18-23)
5 I do not believe in any church (Mk. 1:15; 16:16; Jn. 3:16; Rom. 1:16; Gal. 1:4; Eph. 2:8-9; 1 Jn. 1:7, 9)
6 I cannot believe what I do not understand (point out many things one does not understand; 1 Cor. 2:14; 2 Cor. 4:3-4)
7 I do not believe in the virgin birth (Isa. 7:14; 9:6-7; Mt. 1:18-25; Lk. 1:31-35; Rom. 8:3; 1 Tim. 3:16; Heb. 2:9-18)
8 I do not believe in a hereafter or immortality (Mt. 17:3; Lk. 16:19-31; 23:43; Rev. 6:9-11; see ***Immortality*** in Index)
9 I do not believe in the deity of Jesus Christ (Isa. 9:6-7; Mic. 5:1-2; Mt. 1:18-25; Jn. 1:1; 5:19-23; Phil. 2:5-11; Col. 1:15-18; 2:9; Heb. 1:1-8; 1 Jn. 5:7-8)
10 I do not believe in the bodily resurrection of Jesus Christ (Lk. 24:39; Jn. 20:20-29; 1 Cor. 15; Zech. 13:6)

Excuses of Backsliders:

1 God will not take me back (2 Chr. 7:14; Ps. 51; Mt. 18:21-35; Gal. 4:19; 6:1; 1 Jn. 1:9; 2:1-2; Jas. 5:19-20; Rev. 2:5)
2 I have committed the unpardonable sin (notes on Mt. 12:31-32; Heb. 6:4-6; 10:26-29)
3 I cannot be lost regardless of what I do (Rom. 6:16-23; 8:12-13; 1 Cor. 3:17; 6:9-11; 9:27; Gal. 5:19-21; 1 Th. 3:8; 2 Tim. 2:12; Heb. 3:6, 11-12; 6:4-6; 10:26-29; Jas. 5:19-20; 1 Pet. 2:20-22; Rev. 3:5; Ex. 32:32-33 (see ***Backsliding*** in Index)

Excuses of Procrastinators:

1 Some other day; I have plenty of time (Pr. 27:1; 29:1; Isa. 55:6; Lk. 12:20; 2 Cor. 6:2; Heb. 2:3; 3:15)
2 I am too young to be a Christian (Eccl. 12:1, 13-14; Isa. 55:6; Pr. 8:17; Mt. 18:3; 2 Cor. 6:2)

✝ ✝ ✝

1 Gen. 1-2
2 Gen. 3-5
3 Gen. 6-9
4 Gen. 10-11
5 Gen. 12-15
6 Gen. 16-19
7 Gen. 20-22
8 Gen. 23-26
9 Gen. 27-29
10 Gen. 30-32
11 Gen. 33-36
12 Gen. 37-39
13 Gen. 40-42
14 Gen. 43-46
15 Gen. 47-50
16 Ex. 1-4
17 Ex. 5-7
18 Ex. 8-10
19 Ex. 11-13
20 Ex. 14-17
21 Ex. 18-20
22 Ex. 21-24
23 Ex. 25-27
24 Ex. 28-31
25 Ex. 32-34
26 Ex. 35-37
27 Ex. 38-40
28 Lev. 1-4
29 Lev. 5-7
30 Lev. 8-10
31 Lev. 11-13

February

1 Lev. 14-16
2 Lev. 17-19
3 Lev. 20-23
4 Lev. 24-27
5 Num. 1-3
6 Num. 4-6
7 Num. 7-10
8 Num. 11-14
9 Num. 15-17
10 Num. 18-20
11 Num. 21-24
12 Num. 25-27
13 Num. 28-30
14 Num. 31-33
15 Num. 34-36
16 Dt. 1-3
17 Dt. 4-6
18 Dt. 7-9
19 Dt. 10-12
20 Dt. 13-16
21 Dt. 17-19
22 Dt. 20-22
23 Dt. 23-25
24 Dt. 26-28
25 Dt. 29-31
26 Dt. 32-34
27 Josh. 1-3
28 Josh. 4-6

1 Josh. 7-9
2 Josh. 10-12
3 Josh. 13-15
4 Josh. 16-18
5 Josh. 19-21
6 Josh. 22-24
7 Judg. 1-4
8 Judg. 5-8
9 Judg. 9-12
10 Judg. 13-15
11 Judg. 16-18
12 Judg. 19-21
13 Ruth 1-4
14 1 Sam. 1-3
15 1 Sam. 4-7
16 1 Sam. 8-10
17 1 Sam. 11-13
18 1 Sam. 14-16
19 1 Sam. 17-20
20 1 Sam. 21-24
21 1 Sam. 25-28
22 1 Sam. 29-31
23 2 Sam. 1-4
24 2 Sam. 5-8
25 2 Sam. 9-12
26 2 Sam. 13-15
27 2 Sam. 16-18
28 2 Sam. 19-21
29 2 Sam. 22-24
30 1 Ki. 1-4
31 1 Ki. 5-7

April

1 1 Ki. 8-10
2 1 Ki. 11-13
3 1 Ki. 14-16
4 1 Ki. 17-19
5 1 Ki. 20-22
6 2 Ki. 1-3
7 2 Ki. 4-6
8 2 Ki. 7-10
9 2 Ki. 11-14
10 2 Ki. 15-17
11 2 Ki. 18-19
12 2 Ki. 20-21
13 2 Ki. 22-25
14 1 Chr. 1-3
15 1 Chr. 4-6
16 1 Chr. 7-9
17 1 Chr. 10-13
18 1 Chr. 14-16
19 1 Chr. 17-19
20 1 Chr. 20-23
21 1 Chr. 24-26
22 1 Chr. 27-29
23 2 Chr. 1-3
24 2 Chr. 4-6
25 2 Chr. 7-9
26 2 Chr. 10-13
27 2 Chr. 14-16
28 2 Chr. 17-19
29 2 Chr. 20-22
30 2 Chr. 23-25

1 2 Chr. 26-29
2 2 Chr. 30-32
3 2 Chr. 33-36
4 Ezra 1-4
5 Ezra 5-7
6 Ezra 8-10
7 Neh. 1-3
8 Neh. 4-6
9 Neh. 7-9
10 Neh. 10-13
11 Esther 1-4
12 Esther 5-7
13 Esther 8-10
14 Job 1-4
15 Job 5-7
16 Job 8-10
17 Job 11-13
18 Job 14-17
19 Job 18-20
20 Job 21-24
21 Job 25-27
22 Job 28-31
23 Job 32-34
24 Job 35-37
25 Job 38-42
26 Ps. 1-3
27 Ps. 4-6
28 Ps. 7-9
29 Ps. 10-12
30 Ps. 13-15
31 Ps. 16-18

June

1 Ps. 19-21
2 Ps. 22-24
3 Ps. 25-27
4 Ps. 28-30
5 Ps. 31-33
6 Ps. 34-36
7 Ps. 37-39
8 Ps. 40-42
9 Ps. 43-45
10 Ps. 46-48
11 Ps. 49-51
12 Ps. 52-54
13 Ps. 55-57
14 Ps. 58-60
15 Ps. 61-63
16 Ps. 64-66
17 Ps. 67-69
18 Ps. 70-72
19 Ps. 73-75
20 Ps. 76-78
21 Ps. 79-81
22 Ps. 82-84
23 Ps. 85-87
24 Ps. 88-90
25 Ps. 91-93
26 Ps. 94-96
27 Ps. 97-99
28 Ps. 100-102
29 Ps. 103-105
30 Ps. 106-108

1 Ps. 109-111
2 Ps. 112-114
3 Ps. 115-118
4 Ps. 119
5 Ps. 120-123
6 Ps. 124-126
7 Ps. 127-129
8 Ps. 130-132
9 Ps. 133-135
10 Ps. 136-138
11 Ps. 139-141
12 Ps. 142-144
13 Ps. 145-147
14 Ps. 148-150
15 Pr. 1-3
16 Pr. 4-7
17 Pr. 8-11
18 Pr. 12-14
19 Pr. 15-18
20 Pr. 19-21
21 Pr. 22-24
22 Pr. 25-28
23 Pr. 29-31
24 Eccl. 1-3
25 Eccl. 4-6
26 Eccl. 7-9
27 Eccl. 10-12
28 Song 1-4
29 Song 5-8
30 Isa. 1-3
31 Isa. 4-6

August

1 Isa. 7-9
2 Isa. 10-12
3 Isa. 13-15
4 Isa. 16-18
5 Isa. 19-21
6 Isa. 22-24
7 Isa. 25-27
8 Isa. 28-30
9 Isa. 31-33
10 Isa. 34-36
11 Isa. 37-39
12 Isa. 40-42
13 Isa. 43-45
14 Isa. 46-48
15 Isa. 49-51
16 Isa. 52-54
17 Isa. 55-57
18 Isa. 58-60
19 Isa. 61-63
20 Isa. 64-66
21 Jer. 1-3
22 Jer. 4-7
23 Jer. 8-11
24 Jer. 12-16
25 Jer. 17-19
26 Jer. 20-22
27 Jer. 23-25
28 Jer. 26-29
29 Jer. 30-32
30 Jer. 33-36
31 Jer. 37-39

1 Jer. 40-42
2 Jer. 43-46
3 Jer. 47-49
4 Jer. 50-52
5 Lam. 1-5
6 Ez. 1-3
7 Ez. 4-7
8 Ez. 8-11
9 Ez. 12-14
10 Ez. 15-18
11 Ez. 19-21
12 Ez. 22-24
13 Ez. 25-27
14 Ez. 28-30
15 Ez. 31-33
16 Ez. 34-36
17 Ez. 37-39
18 Ez. 40-42
19 Ez. 43-45
20 Ez. 46-48
21 Dan. 1-3
22 Dan. 4-6
23 Dan. 7-9
24 Dan. 10-12
25 Hos. 1-4
26 Hos. 5-7
27 Hos. 8-10
28 Hos. 11-14
29 Joel 1-3
30 Amos 1-3

October

1 Amos 4-6
2 Amos 7-9
3 Oba.–Jonah
4 Mic. 1-4
5 Mic. 5-7
6 Nah. 1-3
7 Hab. 1-3
8 Zeph. 1-3
9 Hag. 1-2
10 Zech. 1-5
11 Zech. 6-10
12 Zech. 11-14
13 Mal. 1-4

14 Mt. 1-4
15 Mt. 5-7
16 Mt. 8-11
17 Mt. 12-15
18 Mt. 16-19
19 Mt. 20-22
20 Mt. 23-25
21 Mt. 26-28
22 Mk. 1-3
23 Mk. 4-6
24 Mk. 7-10
25 Mk. 11-13
26 Mk. 14-16
27 Lk. 1-3
28 Lk. 4-6
29 Lk. 7-9
30 Lk. 10-13
31 Lk. 14-17

1 Lk. 18-21
2 Lk. 22-24
3 Jn. 1-3
4 Jn. 4-6
5 Jn. 7-10
6 Jn. 11-13
7 Jn. 14-17
8 Jn. 18-21
9 Acts 1-2
10 Acts 3-5
11 Acts 6-9
12 Acts 10-12
13 Acts 13-14
14 Acts 15-18
15 Acts 19-20
16 Acts 21-22
17 Acts 23-25
18 Acts 26-28
19 Rom. 1-4
20 Rom. 5-8
21 Rom. 9-11
22 Rom. 12-16
23 1 Cor. 1-4
24 1 Cor. 5-8
25 1 Cor. 9-12
26 1 Cor. 13-16
27 2 Cor. 1-3
28 2 Cor. 4-6
29 2 Cor. 7-9
30 2 Cor. 10-13

December

1 Gal. 1-3
2 Gal. 4-6
3 Eph. 1-3
4 Eph. 4-6
5 Phil. 1-4
6 Col. 1-4
7 1 Th. 1-5
8 2 Th. 1-3
9 1 Tim. 1-3
10 1 Tim. 4-6
11 2 Tim. 1-4
12 Tit.–Ph'm.
13 Heb. 1-4
14 Heb. 5-7
15 Heb. 8-10
16 Heb. 11-13
17 Jas. 1-2
18 Jas. 3-5
19 1 Pet. 1-2
20 1 Pet. 3-5
21 2 Pet. 1-3
22 1 Jn. 1-2
23 1 Jn. 3-5
24 2 Jn., 3 Jn., Jude
25 Rev. 1-3
26 Rev. 4-5
27 Rev. 6-9
28 Rev. 10-13
29 Rev. 14-16
30 Rev. 17-18
31 Rev. 19-22

1

CHAPTER 1

I. Pre-ministerial Events (Mk. 1:1; Jn 1:1)
1. Concerning Jesus Christ

1 The book of the generation of Jesus [a]Christ, the [b]son of David, the son of Abraham.

2. Concerning ancestors
(Lk. 3:23-38; 1Chr. 1:1–4:23)
(1) 14 lay generations

2 [c]Abraham begat Isaac; and [d]Isaac begat [e]Jacob; and Jacob begat [f]Judas and his brethren;

3 And Judas begat [g]Phares and Zara of [h]Thamar; and Phares [i]begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of [j]Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

(2) 14 royal generations

6 And Jesse begat [k]David the king; and David the king begat Solomon of her *that had been the* [l]*wife* of Urias;

7 And Solomon begat Roboam; and [m]Roboam begat Abia; and [n]Abia begat Asa;

8 And Asa begat [o]Josaphat; and Josaphat begat [p]Joram; and Joram begat [q]Ozias;

9 And Ozias begat Joatham; and [r]Joatham begat [s]Achaz; and Achaz begat Ezekias;

10 And [t]Ezekias begat Manasses; and [u]Manasses begat Amon; and Amon begat [v]Josias;

11 And Josias begat [w]Jechonias and his brethren, about the time they were carried away to Babylon:

(3) 14 lay generations

12 And after they were brought to Babylon, Jechonias begat [x]Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and [y]Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat [z]Joseph the husband of [*a]Mary, of whom was born Jesus, who is called Christ.

(4) Sum of Jewish ancestors: Abraham to Jesus Christ (cp. Lk. 3:23-38)

17 [*b]So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

3. Concerning Jesus Christ: His virgin birth
(Gen. 3:15; Isa. 7:14; 9:6-7; Lk. 1:26-56; 2:1-39; Jn. 1:14; Rom. 8:3; Gal. 4:4; 1 Tim. 3:16; Heb. 1:5-6; 2:6-9, 14-18)

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was

---

[a] Gr. Christos, "Anointed." Used in N.T. 569 times. Like the name "Jesus" it has no reference to deity, but to the humanity of the Son of God, who received the anointing of the spirit 30 years after He was born of Mary (Mt. 3:16; Jn. 3:34; Isa. 11:1; 42:1-5; 61:1; Acts 10:38). God "made" Him both Lord and Christ (Acts 2:36). The Heb. is "Messiah" (Dan. 9:24-26; Jn. 1:41; 4:25). See note f, Acts 13:33.

[b] Son of Abraham and David by direct descent (v 2-16; Rom. 9:5), and by promise (Gen. 12:1-3; Gal. 3:6-22; Isa. 11:1; Mt. 22:41-46; 2 Tim. 2:8). "Son of David" is used 9 times of Christ in Matthew (1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42). David is mentioned first because he was the most illustrious of His ancestors (as king and prophet) and because his line is singled out by later prophets as the one of Abraham's seed through whom the Messiah was to come.

[c] History of Abraham (Gen. 11:26–25:11).

[d] History of Isaac (Gen. 21:1–35:29).

[e] History of Jacob (Gen. 25:24–50:14).

[f] Gen. 29:16–30:24; 1 Chr. 2:1-4.

[g] See 1 Chr. 2:4-12; Ruth 4:13-22 for the names of Phares to Jesse (Mt. 1:3-5).

[h] Four women in this genealogy. Rahab and Ruth were Gentiles. Tamar and Bathsheba were Jews. Thus Christ descended from both Jews and Gentiles. Rahab was a harlot (Jas. 2:25). Both Tamar and Bathsheba committed adultery (Gen. 38; 2 Sam. 11:1-5). Ruth was a pure woman (Ruth 3:11).

[i] Gr. gennao. When used of the father it means to beget or engender. When used of the mother it means to bring forth. Trans. be born (1:16); conceive (1:20); gender (Gal. 4:24); and bear (Lk. 1:13).

[j] Rahab (Josh. 2:1-24; 6:25; Jas. 2:25).

[k] David's line in Mt. is the royal line through Solomon. His line in Lk. 3:23-38 is through Nathan, another son (2 Sam. 5:14), and Heli, the father of Mary. Both lines were necessary in fulfilling prophecy. God had cursed Jechoniah (Coniah or Jehoiachin) of the royal line and sworn that no seed of his should ever sit on the throne of David and reign in Jerusalem (Jer. 22:24-30). God had also sworn to David that his line through Solomon would forever sit on his throne (2 Sam. 7). The only way this could be fulfilled was for Jesus, the Son of David through Nathan and Mary, to become the legal heir to the throne of David through Joseph of the kingly line (Lk. 1:32-33; Isa. 9:6-7; Rev. 5:5; 22:16). Jesus, being the foster Son of Joseph and the firstborn in the family, became the legal heir to David's throne through Joseph.

[l] Bathsheba (2 Sam. 11; 1 Ki. 1:11-31).

[m] Rehoboam (1 Ki. 11:41–12:24).

[n] Abijam (1 Ki. 14:31–15:8).

[o] Jehoshaphat (1 Ki. 15:23-24; 22:2-50).

[p] Jehoram (2 Ki. 8:16-24).

[q] Azariah or Uzziah (2 Ki. 15:1-7). Between Jehoram and Uzziah three kings reigned that are not mentioned in this genealogy (Ahaziah, 2 Ki. 8:25-26; Jehoash, 2 Ki. 12:1; and Amaziah, 2 Ki. 14:1-2). All names are not necessary in a royal genealogy.

[r] Jotham (2 Ki. 15:32-38).

[s] Ahaz (2 Ki. 16:1-20).

[t] Hezekiah (2 Ki. 18:1–20:20).

[u] Manasseh (2 Ki. 21:1-18).

[v] Josiah (2 Ki. 22:1–23:30).

[w] Jechoniah or Coniah (2 Ki. 24:6-16). Between him and Josiah were two more kings that are not listed here (Jehoahaz and Jehoiakim, 2 Ki. 23:31–24:6). Following him Zedekiah reigned and then the kingdom of Judah came to an end (2 Ki. 24:6–25:30).

[x] 1 Chr. 3:17-19; Ezra 3:2; 5:2.

[y] The 9 men from here to Joseph are not mentioned elsewhere in Scripture.

[z] 11 Joseph's in Scripture: 5 in O.T. (Gen. 30:24; Num. 13:7; 1 Chr. 25:2; Ezra 10:42; Neh. 12:14) and 6 in N.T. (Mt. 1:16; 27:57; Lk. 3:24, 26, 30; Acts 1:23).

[*a] Mary the wife of Joseph and the mother of 4 sons besides Jesus, and of at least 3 daughters. See note, Lk. 8:19.

[*b] 42 generations named, but some not listed here (notes p and v, v 8, 10).

* * *

gether, she was found with child [b]of the Holy Ghost.

19 Then Joseph her husband, being a [c]just *man*, and not willing to [d]make her a publick example, was minded to [e]put her away privily.

20 But while he thought on these things, behold, [f]the angel of the Lord appeared unto him in a [g]dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

★ 21 [h]And she shall bring forth a son, and thou [i]shalt call his name [j]JESUS: for he shall [k]save his people from their [l]sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

★ 23 [m]Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And [n]knew her not [o]till she had brought forth her firstborn son: and he called his name JESUS.

2 CHAPTER 2

4. Concerning the Magi from the East (cp.1 Chr. 12:32; Dan. 1:17-20; 2:10-11, 21-29, 47; 4:18-27)

1 Now when Jesus was born [p]in Bethlehem of Judaea in the days of Herod the king, behold, there came [q]wise men from the east to Jerusalem,

2 Saying, [r]Where is he that is born [s]King of the Jews? for we have seen his [t]star in the east, and are come to worship him.

3 When [u]Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the [v]chief priests and [w]scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

★ 6 [x]And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, [*a]that shall rule my people [*b]Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 [*c]And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into [*d]the house, they saw the young child with Mary

---

legal part of marriage and could not be broken off except by a bill of divorce. All legal documents were signed and contracts completed at this time. All contracts specified a time between the espousal and actual marriage relationship (Gen. 29:18; Dt. 20).

b Lk. 1:35; Jn. 1:14; Phil. 2; Heb. 2.

c Gr. dikaios, righteous (v 19; 13:49).

d Expose her to public shame and death, as required by law (Dt. 22:25-28).

e Divorce her privately (Dt. 24:1-4).

f Gabriel (Lk. 1:26). Four such appearances to Joseph (1:20, 24; 2:13, 19).

g First of 6 dreams in N.T. and all in Matthew (1:20; 2:12, 13, 19, 22; 27:19).

h 1st N.T. prophecy in Matthew (v 21, fulfilled, v 25). Next, 2:13.

i Last of 7 persons named before birth: Ishmael (Gen. 16:11); Isaac (Gen. 17:19); Solomon (1 Chr. 22:9); Josiah, (325 years before birth, 1 Ki. 13:2; 2 Ki. 22:1); Cyrus (175 years before birth, Isa. 44:28–45:1); John the Baptist (Lk. 1:13, 60-63); Jesus (1:21).

j Used 983 times in the N.T. It is the earthly name of God's Son. As God, He was not called Jesus or Christ. Jesus is the Gr. form of the Heb. Yehoshua (rendered Joshua 218 times), meaning "Savior" or "God Who is Salvation."

k Gr. sozo. Used 110 times in the N.T. of salvation from sin (Mt. 1:21; Heb. 7:25), danger (Mt. 14:30; 27:42), spiritual conflict (Jn. 12:27; 1 Tim. 4:16), sickness (Jas. 5:15), hell (Jn. 3:16-18; Mk. 16:16), and slavery (Jude 5).

l Gr. hamartia (note v, Jn. 1:29).

m 1st O.T. prophecy fulfilled in Mt. (1:23; Isa. 7:14). Next, 2:6.

n Heb. idiom for cohabitation and fatherhood (Gen. 4:1, 17, 25; 19:5).

o She had other sons (note, Lk. 8:19).

p Fulfilling Mic. 5:2. Bethlehem was 5 miles south of Jerusalem.

q Gr. magoi, wise men. Their number, nationality, and country are unknown. They were a priestly hereditary caste that uttered prophecies, explained omens, interpreted dreams, and practiced divination (Dan. 2:2, 48; 4:9).

r Question 1. Next, Mt. 3:7.

s Tacitus and Suetonius testify that in the East at this time there was a general expectation of a king to be born in Judea who was to rule the whole world. Daniel predicted His coming and being "cut off" to be 483 years after the post-Babylonian captivity commandment to restore Jerusalem (Dan. 9:24-26). Jesus was born to rule and will do so forever after His second advent (Lk. 1:32-33; Jn. 18:37; Isa. 9:6-7; Rev. 11:15; 22:1-5).

t See Num. 24:15-19.

u Herod the Great, son of Antipater (an Idumean) and Cypros (an Arabian woman). Antipater was made Procurator of Judea by Julius Caesar in 47 BC. Herod was made governor of Galilee when he was 25 years old and was made king of Judea in 37 BC. He rebuilt the Jewish temple (Jn. 2:20). At his death in 4 BC his kingdom was divided. His son Herod Antipas reigned over Galilee and Perea from 4 BC to AD 39 (Lk. 3:1-2). He killed John the Baptist (Mt. 14:1). Another son, Archelius, was made ruler of Judea and Samaria (Mt. 2:22). He is called "Philip" in Mt. 14:3. Philip was succeeded by Herod Agrippa I in AD 37. In AD 40 he took over all the original territory of Herod the Great. He is mentioned in Acts 12. He was succeeded by Herod Agrippa II (Acts 25:13; 26:32).

v Heads of the 24 courses (1 Chr. 24) and of the council (Gr. Sanhedrin, Acts 5:21).

w Referred to 120 times in the Bible. Formerly secretaries to kings (2 Sam. 8:17; 20:25; 2 Ki. 12:10; 22:3-12). Later they were copyists and interpreters of the Scriptures and laws of Israel, keepers of all records, and were the lawyers and schoolmasters in Israel (Ezra 7:6-21; Neh. 8:1-13; Mt. 23:2-34; Mk. 9:11; 14:43; 15:1; Lk. 5:17; 22:66; 23:10; Acts 4:5; 5:34; 1 Tim. 1:7).

x 2nd O.T. prophecy fulfilled in Mt. (2:6; Mic. 5:2). Next, v 15.

*a Christ will rule Israel and all other nations from His second advent into eternity (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Zech.14; Lk. 1:32-33; Rev. 11:15; 20:1-15; 22:4-5).

*b Israel is made up of 13 tribes, not only the ten so-called lost tribes. The terms "Jews" and "Israel" are used interchangeably (note, Acts 13:16).

*c He thought he was sending them, but they did not go there at all. They followed the star, not prophecy, to where He was born. The star led them to Nazareth (note, v 11).

*d Not in the stable at Bethlehem where He was born, but in "the house" at Nazareth where He had lived since being presented to the Lord 41 days after His birth (Lk. 2:7, 21-39). He was about two years of age by now.

him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a [f]dream that they should not return to Herod, they departed into their own country another way.

5. Concerning Jesus Christ:
(1) Flight into Egypt

★ 13 And when they were departed, behold, the [g]angel of the Lord appeareth to Joseph in a dream, saying, [h]Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to [i]destroy him.

14 When he arose, he took the young child and his mother [j]by night, and departed into Egypt:

★ 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [k]Out of Egypt have I called my son.

(2) Slaughter of Children: First plot to kill Jesus (Mt. 26:3, refs.)

16 ¶ Then Herod, when he saw that he was [l]mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from [m]two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

★ 18 [n]In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

(3) Return from Egypt (cp. Lk. 2:39; Hos. 11:1)

an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the [a]land of Israel: for they are dead which sought the young child's life.

21 [b]And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts [c]of Galilee:

★ 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which [d]was spoken by the prophets, He shall be called a Nazarene.

Sixth Dispensation: Grace
First to second advent of Christ
(Mt. 3:1–Rev. 19:10; see other dispensations, Gen. 3:1; 4:1; 8:15; 12:1; Ex. 12:37; Rev. 19:11)

3

CHAPTER 3

II. Ministry of John the Baptist (Mt. 11:2; Mk. 1; Lk. 3; Jn. 1:6, 15, 19; 3:23)
1. Three-fold message

1 In those days came [*e]John the [*f]Baptist, [*g]preaching in the wilderness of Judaea,

● 2 And saying, Repent ye: for the [*h]kingdom of heaven is at hand.

★ 3 For this is he that was spoken of by the prophet [*i]Esaias, saying, [*j]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

2. His simple life (Mk. 1:6; cp. Mt. 11:8)

4 And the same John had his raiment [*k]of camel's hair, and a [*l]leathern girdle about his

---

e Worship is only for divine persons (Rev. 19:10; 22:8-9; Lk. 2:13).

f 2nd of 6 dreams in N.T. (Mt. 1:20).

g See note f, Mt. 1:20.

h 2nd N.T. prophecy in Mt. (2:13, fulfilled). Next, 3:10.

i Satan knew that this "seed of the woman" was to crush his head and restore man's dominion(Gen. 3:15; 1 Jn. 3:8), so he tried many times to kill Him before He could get to the cross to defeat him (Mt. 26:3, refs.; Col. 2:14-17; 1 Pet. 2:24).

j Indicating haste, proving the visit of the magi was at Nazareth. If they had been at Bethlehem the family would not have gone to Nazareth to live before going into Egypt, as in Lk. 2:39. In no place is it stated that the magi went to Bethlehem, that they obeyed Herod, that the visit was immediately after His birth, or that the star led them to a manger. All these are traditions passed on to us.

k 3rd O.T. prophecy fulfilled in Mt. (2:15; Hos. 11:1). Next, 2:18.

l Gr. empaidzo, jeer, deride. This is further proof that they did not obey Herod's orders to go to Bethlehem. They scorned him, no doubt detecting his purpose in wanting to find the child. The same word is used in Mt. 27:29-31; Lk. 18:32.

m The magi found a pais, a child older than a brephos, a newly born babe which the shepherds found over a year before at His birth (v 16; Lk. 2:16).

n 4th O.T. prophecy fulfilled in Mt. (2:18; Jer. 31:15). Next, 2:23. Ramah was 5 mi. north of Jerusalem, indicating that Herod's slaughter of the children extended at least 10 mi. around Bethlehem, including Jerusalem.

1:20; 2:13, 19).

a Used 2 times (v 20-21). Called "land of the Jews" (Acts 10:39), thus proving that Jews and Israel were one people. All the tribes were still known (Mt. 19:28; Acts 26:7; Jas. 1:1).

b His obedience to all God's commands proves that he was a man of good character and consecration to God.

c The region north of Samaria.

d 5th O.T. prophecy fulfilled in Mt. (2:23). Next, 3:3. "Spoken," not written by the prophets, for no prophet recorded this as here stated.

*e Son of Zacharias and Elizabeth (Lk. 1:5-20, 39-80).

*f Literally, baptizer (Jn. 1:31).

*g Preaching is a part of prophecy (1 Cor. 14:3). John was the greatest of prophets in this respect (Mt. 11:9-11). He also foretold certain events (v 2-3, 11-12; Jn. 1:29-33; 3:30).

John Preached 30 Doctrines:

1 Repentance (3:2-8; Mk. 1:4)
2 Kingdom of heaven at hand (3:2)
3 Prophecy (3:3-12; Jn. 1:15-34)
4 Water baptism (3:11; Jn. 1:31)
5 Restitution (3:8; Lk. 3:8)
6 Godliness (3:3-10; 14:4)
7 Wrath to come (3:7; Lk. 3)
8 Against pride (3:9; Lk. 3:7)
9 Miracles (3:9; Lk. 3:8)
10 Heaven and hell (3:10-12; Lk. 3)
11 Spirit baptism (3:11; Jn. 1:33)
12 First advent (3:11; Jn. 1:29)
13 Second advent (3:12; Lk. 3:17)
14 Judgment on sin (3:10; Lk. 3)
15 Salvation (Lk. 3:6; Jn. 1:29)
16 Love to others (Lk. 3:11)
17 Honesty in business (Lk. 3:13)
18 Absolute justice (Lk. 3:14)
19 Jesus God's Lamb (Jn. 1:29)
20 Jesus the Spirit Baptizer (3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33)
21 Jesus God's Son (Jn. 1:34)
22 Jesus the sin-bearer (Jn. 1:29)
23 Unworthiness of man (Jn. 1:27)
24 Jesus the bridegroom (Jn. 3:29)
25 Greatness of Jesus (Jn. 3:30)
26 Jesus from heaven (Jn. 3:31-36)
27 Rejection of Jesus (Jn. 3:32)
28 Jesus the truth (Jn. 3:30-36)
29 Jesus the Anointed (Jn. 3:34)
30 Jesus God's heir (Jn. 3:35)

*h See notes on Mt. 4:17; 13:11.

*i First of 21 times in N.T. (3:3; 4:14; 8:17; 12:17; 13:14; 15:7; Lk. 3:4; 4:17; Jn. 1:23; 12:38-41; Acts 8:28-30; 28:25; Rom. 9:27-29; 10:16, 20; 15:12).

*j 6th O.T. prophecy fulfilled in Mt. (3:3; Isa. 40:3; Mal. 3:1). Next, 4:14.

*k Cp. 2 Ki. 1:8. Rough garments were a mark of prophets (Zech. 13:4; Mt. 11:8).

*l Worn only by the poor. The rich used girdles of silk or linen, decorated with gold, silver, and precious stones.

honey.

3. His success (Mk. 1:5; Lk. 3:7-15; Jn. 1:19-28)

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were [n]baptized of him in Jordan, confessing their sins.

4. Thirteen-fold message

7 ¶ But when he saw many of the [o]Pharisees and [p]Sadducees come to his baptism, he said unto them, [q]O generation of [r]vipers, who hath warned you to flee from the wrath to come?

● 8 [s]Bring forth therefore fruits meet for [t]repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

★ 10 [u]And now also the ax is laid unto the root of the trees: therefore [v]every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

▲ 11 I indeed baptize you with water [a]unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he [b]shall baptize you with the Holy Ghost, and *with* fire:

12 Whose [c]fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with [d]unquenchable fire.

III. Final preparation of Jesus for His ministry
1. Water baptism (Mk. 1:9; Lk. 3:21; Jn. 1:31)

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, saying, [e]I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh [f]us to fulfil all righteousness. Then he suffered him.

2. Spirit baptism (Mt. 20:22; Mk. 1:10; Lk. 3:22; 4:18; Jn. 1:32; 3:34; Acts 10:38; Isa. 11:2; 42:1; 61:1; Rev. 1:4; 3:1; 5:6)

ate locusts with butter or honey after they were salted and dried.

n Gr. baptizo, from bapto, to dip (Lk. 16:24; Rev. 19:13; Jn. 13:26); to overwhelm with suffering (Mt. 20:22-23; Lk. 12:50); to bury into (Rom. 6:3-7; Col. 2:12), regardless of the element used. See note, Acts 8:38.

7 Baptisms in Scripture:

1 John's baptism in water (Mt. 3; Mk. 1; Lk. 3; 7:29-30; Jn. 1:31-33; 3:23-26; 10:40; Acts 1:5; 11:16; 19:3)

2 Christ's baptism in water (Jn. 3:22; 4:1-2)

3 Baptism in suffering (Lk. 12:50)

4 Baptism in the cloud and in the sea (1 Cor. 10:2)

5 Christian baptism in water (Mt. 28:19; Mk. 16:16; Acts 2:38-41; 8:12-16, 36-38; 9:18; 10:47-48; 16:15, 33; 18:8; 19:5; 22:16; 1 Cor. 1:13-17; 1 Pet. 3:21)

6 Baptism into Christ and into His body (Rom. 6:3-7; 1 Cor. 12:13; Gal. 3:27; Col. 2:12)

7 Baptism in the Holy Spirit (Mt. 3:11, 14; 20:22-23; Mk. 1:8; 10:38-39; Lk. 3:16; Jn. 1:33; 7:37-39; Acts 1:5; 11:16; 19:2-3)

3 Baptisms for Believers:

1 Into Christ or into His body at repentance and the new birth (pt. 6, above). Called "one baptism" (Eph. 4:5), because it is the only baptism that saves the soul and brings into the body of Christ.

2 Water baptism after one is saved (pt. 5, above and note a, v 11).

3 Spirit baptism, the enduement of power for service. It can take place before water baptism (Acts 10:44-48) or after it (Acts 1:4-8; 2:1-11; 8:12-21; 19:1-7).

The Holy Spirit is the agent to baptize into Christ and into His body (1 Cor. 12:13); Christ is the agent to baptize in the Holy Spirit (Mt. 3:11; Jn. 1:31-33); and the minister is the agent to baptize into water (Mt. 28:19).

o A sect of self-righteous and zealous Jews who held to the letter of their interpretations of the law and to their own traditions, regardless of whether they nullified the Word of God or not. They were Christ's bitterest enemies (Mt. 15:2; 23:1-33; Mk. 7:8-13; Lk. 11:42; Gal. 1:14; Phil. 3:4-6).

p A radical and rationalistic sect who denied the supernatural (angels, demons, and resurrections) held to, more or less, by the Pharisees (Mk. 12:18; Acts 4:1; 5:15-17; 23:8).

q Question 2. Next, v 14.

r Poisonous asps or adders, not ordinary snakes. Common ones are about 4 in. in length and no thicker than a wire. They lurk under stones, in the sand of the desert, or in cracks of old walls, and are very deadly and aggressive (Gen. 49:17; Job 20:16; Isa. 59:5; Acts 28:3).

s Proof was required in genuine repentance to discourage mere profession and outward show (Lk. 3:8-14; 19:8; 2 Cor. 5:17; 7:9-11).

t See ***8 Original Words for "Repent,"*** p. 59.

u 3rd N.T. prophecy (v 10-12). Next, 5:3. Threefold: judgment (v 10; 7:15-23); Spirit baptism (v 11; Acts 1:4-8; 2:1-39; 11:14-18); and second advent (v 12; 13:30, 39-43, 49-50; 25:31-46). Verse 10 and verse 12, unfulfilled. Verse 11 fulfilled and being fulfilled.

v See notes on Mt. 7:15-20.

a 10 Reasons Forgiveness Not by WATER:

1 Gr. eis, a preposition trans. with baptism unto (Mt. 3:11), and for (because of, by reason of, on account of) in Mk. 1:4; Lk. 3:3; Acts 2:38. Eis is translated for (because of) 140 times; on 58 times; and upon 25 times. It appears in "for this same purpose" (Rom. 9:17; Col. 4:8); "for this cause" (Jn. 18:37; 1 Pet. 4:6); "for this purpose" (Acts 26:16; 1 Jn. 3:8); and "for that intent" (Acts 9:21)

2 On all occasions confession of sins was required and was made before baptism (Mt. 3:8, 11; Mk. 1:5; Lk. 3:8-14)

3 Only believers were baptized after repentance and faith in Christ (Mt. 28:19; Mk. 16:16; Acts 2:38, 41; 8:12-13, 37; 16:14-15, 31-33; 18:8; 19:1-7), and in some cases after receiving the Holy Spirit (Acts 9:17-18; 10:44-48)

4 Christ who knew no sin was baptized. Christ submitted to baptism for two reasons:

(1) To fulfill righteousness (v 15)

(2) To be manifest to Israel (Jn. 1:31)

5 Only a symbol of the death, burial, and resurrection of Christ (1 Pet. 3:21)

6 Not essential to salvation (1 Cor. 1:13-21)

7 Faith in the blood of Christ brings remission of sins (26:28; Rom. 3:24-25; 4:1-25; 5:1-11; 8:2; 10:4-10; 1 Cor. 15:1-5; Eph. 1:7; 2:8-9; Gal. 3:19-29; Jn. 3:16; Acts 10:43; 13:38-39; 1 Cor. 1:18-21; 1 Jn. 1:9; 5:1)

8 O.T. saints, including John and all in Lk. 1:15, 41, 46, 67; 2:25-38 who were filled with the Spirit, were saved without water baptism

9 Christ forgave sins without baptism (Mt. 9:1-7; Lk. 7:36-50; 18:9-14; 19:1-9; 23:43; Jn. 4:49-53; 7:31; 8:30-31; 11:45; 12:11, 42; Acts 3:1-11, 16; 4:10-12; etc.)

10 It does not put away the filth of the flesh (1 Pet. 3:21, note)

b See notes on Jn. 7:37-39; Acts 1:4-8.

c See note g, Lk. 3:17.

d Mt. 8:12; 13:42-50; 18:8-9; 24:51; 25:41, 46; Mk. 9:43-49; Rev. 14:9-11; 20:11-15; 21:8; Isa. 66:22-24.

e Question 3. Next, 5:13. John desired the Spirit baptism Christ came to give (Jn. 1:31-34). John was filled (Lk. 1:15), but never baptized with the Spirit, which was not given until Christ was glorified (Jn. 7:37-39; Acts 1:4-8; 2:33-34; 11:16).

f Both were sent of God and had to fulfill what they were sent to do.

✝ ✝ ✝

[g]went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

■ 17 And lo a voice from heaven, saying, [h]This is my beloved Son, in whom I am well pleased.

4 ## CHAPTER 4

3. Temptation (Mk. 1:12; Lk. 4:1; Heb. 2:9-18; 4:14; 5:9)

1 Then was Jesus led up of the Spirit into the wilderness [i]to be tempted of the devil.

2 And when he had fasted [j]forty days and forty nights, he was [k]afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

● 4 But he answered and [l]said, It is written, [m]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, [n]and setteth him on a pinnacle of the temple,

▲ 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [o]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

● 7 Jesus said unto him, It is written again, [p]Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him [q]all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will ship me.

● 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [b]Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, [c]behold, angels came and ministered unto him.

IV. Ministry and teaching of Jesus (Mt. 4:12–26:35; Mk. 1:14; Lk. 4:14; Jn. 1:35)

1. Begins ministry in Galilee (Mk. 1:14; Lk. 4:14)

12 ¶ Now when Jesus had heard that [d]John was cast into prison, he departed into Galilee;

2. Rejected at Nazareth—moves to Capernaum (Lk. 4:28)

13 And leaving Nazareth, he came and dwelt in [e]Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

★ 14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 [f]The land of Zabulon, and the land of *[g]Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great *[h]light; and to them which sat in the region and shadow of death light is sprung up.

3. Begins to preach the Kingdom (Mk. 1:15; cp. Mt. 4:23; 10:7; 24:14)

● 17 ¶ From that time Jesus began to preach, and to say, *[i]Repent: for the *[j]kingdom of heaven is at hand.

4. Call of Peter and Andrew (Mk. 1:16; Lk. 5; cp. Jn. 1:40)

18 ¶ And Jesus, walking by the *[k]sea of Galilee, saw two brethren, Simon called

---

g Would such statements as "out of the water" (v 16; Mk. 1:10), "they went down both into the water . . . they were come up out of the water" (Acts 8:38-39), and others express baptism by burial or by sprinkling?

h God claims Jesus as His own Son (cp. Mt. 17:5; Jn. 12:28; Heb. 1:1-4).

i To be tested like Adam (Gen. 3:6; 1 Jn. 2:15-17; 1 Cor. 15:45).

j The 40 days come in before the events of Jn. 1:19–2:1.
4 Men Fasted 40 Days:
  1 Moses (Dt. 9:9, 18, 25; 10:10)
  2 Joshua (Ex. 24:13-18; 32:15-17)
  3 Elijah (1 Ki. 19:7-18)
  4 Jesus (Mt. 4:1-11; Lk. 4:1-13)

k Hunger always leaves after a few days of fast and returns after a long fast of about 40 days or when all toxic poisons have been expelled from the body. The breath at this time becomes as sweet as a baby's. Any normal healthy person can fast this long without any harm. Starvation only begins after hunger returns in such cases. One must use water in long fasts and break the fast gradually. See ***Fasting and Prayer—The Cure for Unbelief***, p. 1043 of O.T.

l First words of Christ since His anointing. There were at least two sets of three temptations: the first three in Lk. 4:1-13, after which Satan left Christ "for a season"; the last three in Mt. 4:1-11, after which Satan was dismissed by Christ, never to present like temptations again.

m Quoted from Dt. 8:3.

n It was about 700 ft. from here to the valley below.

o A misquotation of Ps. 91:11-12.

q Satan is the present usurper of man's dominion—the "prince" and "god" of this world's system (Jn. 8:44; 12:31; 14:30; 2 Cor. 4:4; Eph. 2:1-3; 1 Jn. 5:19).

a An expression of complete surrender, submission, and adoration.

b Quoted from Dt. 6:13.

c Ending the temptations, which were:
  1 Use Your miraculous powers to supply ordinary and personal needs at my command
  2 Prove Your Sonship by special demonstration of God's protection; be reckless and make a sideshow of Your power
  3 Use my power, influence, worldly organizations and kingdoms and become great among men whom You seek to get power over

d Mt. 11:1-14; 14:1-12, notes.

e Not mentioned in O.T. (note x, 11:23).

f 7th O.T. prophecy fulfilled in Mt. (4:14-16; Isa. 9:1-2). Next, 8:17.

*g Gen. 49:21; Josh. 19:32.

*h Gr. phos, underived and absolute light—the opposite of all darkness. Therefore, used especially of God (1 Tim. 6:16; 1 Jn. 1:5) and of Christ (Jn. 1:4-10).

*i Repentance is one of the main themes of the Bible, being found 110 times from Gen. 6:6 to Rev. 16:11. See ***8 Original Words for "Repent,"*** p. 59.

*j Lit., kingdom from the heavens headed by Jesus Christ for the purpose of re-establishing the kingdom of God over this rebellious part of God's realm. Only found in Matthew because it is the gospel of Jehovah's King. It is a dispensational term and refers to Messiah's kingdom on earth. Offered by both John and Jesus (Mt. 3:2; 4:17; 10:7). It was rejected so was postponed until Christ comes to set up the kingdom (Mt. 11:12, 20-24; 27:22-25; Lk. 19:11-27; Acts 1:6-7; 3:19-26). It is now the realm of profession (Mt. 13:11-17, 30, 38-43, 47-50). The parables of the kingdom apply to this age. At the end Christ will come and set up a literal earthly kingdom forever (Mt. 25:31-46; Rev. 11:15; 19:11–20:10; Zech. 14; Isa. 9:6-7; Dan. 2:44-45; 7:13-27; Lk. 1:32-33). During the first 1,000 years of His eternal reign He will put down all rebellion and rid the earth of all rebels. Then God will become "all in all" as before rebellion (Rev. 20:1-10; 21:1–22:5; 1 Cor. 15:24-28; Eph. 1:10). Anything said of the kingdom of heaven can also be said of the kingdom of God, because the former is only the earthly dispensational aspect of the latter. There are many things said of the kingdom of God, however, which cannot be said of the kingdom of heaven (see note e, Mt. 19:24).

*k A fresh-water lake, called also the Sea of Tiberias, Gennesaret and Chinnereth (Lk. 5:1; Jn. 21:1; Josh. 12:3; 13:27; Dt. 3:17).

into the sea: for they were fishers.

▲●19 And he saith unto them, [m]Follow me, and I will make you fishers of men.

20 And they straightway [n]left *their* nets, and followed him.

5. Call of James and John (Mk. 1:19; Lk. 5:10)

21 And going on from thence, he saw other two brethren, [o]James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

6. Second tour of Galilee
(Mk. 1:38; Lk. 4:42; cp. Mt. 4:12; 9:35)

23 ¶ [p]And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and [q]healing all manner of sickness and all manner of [a]disease among the people.

24 And his fame went throughout all [b]Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with [c]devils, and those which were [d]lunatick, and those that had the [e]palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.

5

CHAPTER 5

7. Sermon on the Mount (Mt. 5:1–7:29)
(1) Introduction

1 And seeing the [f]multitudes, he went up into a [g]mountain: and when he [h]was set, his

2 And he opened his mouth, and taught them, [i]saying,

(2) Eight beatitudes (cp. Lk. 6:20)

★▲3 [j]Blessed *are* the poor in spirit: for [k]theirs is the kingdom of heaven.

▲ 4 Blessed *are* they that mourn: for they shall be comforted.

▲ 5 Blessed *are* the meek: for they shall inherit the earth.

▲ 6 Blessed *are* they which do [*l]hunger and thirst after righteousness: for they shall be filled.

▲ 7 Blessed *are* the merciful: for they shall obtain mercy.

▲ 8 Blessed *are* the [*m]pure in heart: for they shall see God.

▲ 9 Blessed *are* the peacemakers: for they shall be called the children of God.

▲10 Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

▲11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

▲●12 [*n]Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

(3) Similitudes of believers
(Mk. 4:21; Lk. 8:16; 11:33)

13 ¶ Ye are the salt of the earth: but if the [*o]salt have lost his savour, [*p]wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the [*q]light of the world. A city that is set on an hill cannot be hid.

---

returned to his fishing until his call with his brother Peter (Mt. 4:18; Mk. 1:17). He became one of the 12 apostles (Mt. 10:2; Mk. 3:18; Lk. 6:14; Acts 1:13). Mentioned in Mk. 1:29; 13:3; Jn. 6:8; 12:22. Tradition says he was of the tribe of Reuben, that he evangelized Scythia (becoming Russia's patron saint), and that he was stoned and crucified in Greece or Scythia.

m The call to soul-winning compared to fishing. To follow is an idiom of discipleship (2 Ki. 6:19)

n Leaving all is required of all men. It is an idiom of putting God first in life (Mt. 19:27-30; Lk. 14:33).

o English form of Jacob. Brother of John and son of Zebedee (Mt. 4:21; 20:20; Mk. 1:19; Lk. 5:10-11). One of the 12 apostles (Mt. 10:2; Mk. 3:17; Lk. 6:14; Acts 1:13). One of three most intimate with Jesus (Mk. 5:37; Mt. 17:1-8; 26:36-46; see also Mk. 13:3-4; Lk. 9:54; Jn. 21:1-14). First martyr among the apostles (Acts 12:1-2). Tradition says that he was of the tribe of Levi through his father and of Judah through his mother (of both the priestly and the royal house), that he preached in India with Peter and later in Spain, becoming the patron saint of Spain.

p First traveling evangelist and missionary (cp. Mt. 9:35; Mk. 6:6). Note His threefold work as He "went about" (note, Mt. 9:35; Acts 10:38).

q Gr. therapeuo, to wait upon menially, to relieve of disease. Trans. heal 38 times and cure 5 times.

a Gr. nosos, trans. disease 6 times (Mt. 4:24; Mk. 1:34; Lk. 4:40; 6:17; 9:1; Acts 19:12); sickness 5 times (Mt. 4:23; 8:17; 9:35; 10:1; Mk. 3:15); and infirmity 1 time (Lk. 7:21). Not malakia, disease as in Mt. 4:23; 9:35; 10:1.

b A district of 10 cities, of which Damascus was the chief.

c See ***Demons or Unclean Spirits***, p. 1049 of O.T.

d Gr. seleniazomai, from selene, moon; to be moonstruck, that is, insane. Found only here and in 17:15.

e Gr. paralutikos, to be paralyzed (v 24; 8:6; 9:2; Mk. 2:3-9; Lk. 5:24; 5:18; Acts 8:7; 9:33).

f Always the result of a miraculous, God-honored ministry. Found 16 times in Mt. and only 7 times elsewhere.

g Not known, so all speculation as to which one is valueless.

h Posture of oriental teachers (cp. 9:10; 13:1; 15:29; 18:2; 24:3; 26:55; Mk. 3:32; 4:1; 9:35; 12:41; Jn. 6:3; 8:2). Men marveled at the gracious words of His mouth, not at His bodily gestures.

i Not the same sermon as in Lk. 6:17-49, which was "in a plain."

j Happy—used 9 times here of people who have godly characteristics as:

1 Broken spirit (v 3; 11:28-30; Ps. 51:17; Isa. 57:15; 66:2)

2 Penitent spirit (v 4; Isa. 61:2; Jas. 4:9; 2 Cor. 7:9-11)

3 Mild-tempered, gentle spirit (v 5; 11:29; Ps. 37:11; 1 Pet. 3:4)

4 Hungering, thirsting spirit for righteousness (v 6; Ps. 34:10; 42:1-3; 63:1; 84:2; Jn. 7:37-39)

5 Compassionate and merciful spirit (v 7; 18:27; 1 Pet. 3:8)

6 Pure spirit (v 8; Phil. 4:8; 1 Tim. 1:5; 3:9; 5:22; 1 Pet. 1:22)

7 Spirit of wisdom and mediation (v 9; Rom. 14:19; 1 Cor. 13)

8 Longsuffering and forgiving spirit (v 10-12; 10:16-28; 1 Cor. 13; 1 Pet. 3:14-17; 4:3-19)

k 4th N.T. prophecy in Mt. (5:3-12). Eight prophetic promises are being fulfilled; they will be completely fulfilled at the second coming of Christ. Next, 5:17.

*l An idiom for a strong desire (note, Jn. 7:37).

*m Gr. katharos, trans. clean (note, Jn. 13:11). This takes place at the new birth (2 Cor. 5:17; 1 Jn. 1:9; 2:29; 3:5-10; 5:1-4, 18; Eph. 4:24; 2 Th. 2:13).

*n Acts 5:41; 16:25; 1 Pet. 4:13.

*o Salt is a seasoning and preserving chemical, but if left on the bare earth or exposed to the sun, rain, and air it loses its savor and is worthless (cp. Mk. 9:50; Lk. 14:34-35).

*p Question 4. Next, 5:46.

*q Believers become lights of divinity in the kosmos, social system of men. See note, Mt. 4:16.

it under [s]a bushel, but on a [t]candlestick; and it giveth light unto all that are in the house.

● 16 Let your light so shine before men, [*u]that they may see your good works, and glorify your Father which is in heaven.

(4) Christ came to end the law (Rom. 10:4)

★ 17 ¶ [a]Think not that I am come to [b]destroy [c]the law, or the prophets: I am not come to destroy, but to [d]fulfil.

18 For verily I say unto you, Till heaven and earth [e]pass, one [f]jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(5) Laws of the Kingdom (Mt. 5:17–6:18)
A. They are as binding as the laws of Moses

▲ 19 Whosoever therefore shall break one of these least [g]commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called [h]great in the [i]kingdom of heaven.

20 For I say unto you, [j]That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

B. They transcend the law of Moses
(Mt. 5:21-38) (a) On murder

● 21 ¶ Ye have heard that it was said by them of old time, [k]Thou shalt not kill; [l]and whoso-

ment:

▲● 22 But [m]I say unto you, That whosoever is angry with his brother [n]without a cause shall be in danger of the judgment: and whosoever shall say to his brother, [o]Raca, shall be in danger of the [p]council: but whosoever shall say, Thou [q]fool, shall be in danger of [r]hell fire.

(b) On restitution and prayer (Lk. 12:58)

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

● 24 [s]Leave there thy gift before the [t]altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

(c) On civil suits

● 25 Agree with thine [u]adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast [v]paid the uttermost farthing.

(d) On committing adultery (Matt. 15:19; 19:18; Gal. 5:19)

● 27 ¶ Ye have heard that it was said by them of old time, [w]Thou shalt not commit adultery:

---

*r Gr. luchnos, oil lamp. Wax candles as we know them were unknown in Bible times. Lamps were made of various materials—clay, brass, silver, and gold—and with one to several bowls into which the oil and a flax wick were put to make light (Ex. 25:31-35; 30:27). Oil was made from olives and was used in cooking, lighting lamps, and personal adornment (Ex. 25:6; 27:20; 29:2, 23).

*s Gr. modius, about 1 peck.

*t Lamp stand for lamps and extra oil.

*u The purpose of all good works among men is to glorify the heavenly Father (Jn. 14:12-15; 15:7-8; Tit. 2:14; Rev. 4:11).

15 Things That Glorify God:

1 Bodily healing (Mt. 9:8; 15:31; Lk. 5:25-26; 13:13; Acts 4:21)
2 Bodily resurrection (Jn. 11:4)
3 Christ's work of redemption (Jn.13:3-32)
4 Answered prayer (Jn. 14:13)
5 Bearing much fruit (Jn. 15:8)
6 Completing God's work (Jn. 17:4)
7 Salvation of Gentiles (Acts 13:48)
8 Miracles among Gentiles (Acts 21:20)
9 Gifts ministered properly (1 Pet.4:10-11)
10 Offering praise (Ps. 50:23)
11 Good works (Mt. 5:16; 1 Pet. 2:12)
12 Martyrdoms (Jn. 21:19)
13 Clean bodies (1 Cor. 3:16-17; 6:19-20)
14 Christian profession (2 Cor. 9:13)
15 Liberality (2 Cor. 9:13)

a 5th N.T. prophecy in Mt. (5:17-19; v 17-18 are fulfilled; v 19 is being fulfilled). Next, 7:21.

b Pull down as in Mt. 26:61.

c First of 15 times Christ used this term (5:17-18; 7:12; 11:13; 12:5; 22:40; 23:23; Lk. 10:26; 16:16-17; 24:44; Jn. 7:19-23; 8:17; 10:34; 15:25).

d Gr. plero, to satisfy, expire, and to end by fulfilling like other prophecies when fulfilled (Mt. 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35).

e Gr. parerchomai, pass away, be changed, or pass from one condition to another. They will never pass out of existence, but they will be changed and purified by fire, becoming renewed again (Heb. 1:10-12; 12:25-29; 2 Pet. 3:10-13; Rom. 8:21-24; Rev. 21:1). They remain forever (Eccl. 1:4; Ps. 72:17; 89:36-37; 104:5). They will pass away in the same sense old things pass away when one becomes a new creature in Christ (2 Cor. 5:17-18).

f "Jot" is the smallest letter and "tittle" the smallest ornament placed upon certain Hebrew letters. Every jot and tittle of the whole law or contract at Sinai was fulfilled, ended, and abolished in Christ and new contract (2 Cor. 3:6-15; Acts 15:5-29; Gal. 3:19-25; 4:21-31; 5:1-5, 18; Eph. 2:15; Col. 2:14-17; Heb. 7:11-28; 8:6-13; 9:1-22; 10:1-18; Rom. 10:4).

g The laws and commandments of the new contract are just as binding as those in the old contract (Jas. 2:10). There are over 1,050 commands in the new contract, plus many other teachings not expressed in the form of commands. See NEW TESTAMENT COMMANDS, p. 544.

h See notes e and f, Lk. 7:28.

i See note j, Mt. 4:17.

j Note their self-righteousness in Mt. 12:22-30; 15:1-14; 16:12; 23:1-33; Lk. 11:39-54; 18:9-14; Rom. 10:1-3; Gal. 1:14; 2:14; Phil. 3:2-6.

k Ex. 20:13; Dt. 5:17.

l Not a quotation of any scripture, so must be an old comment on it.

m Christ speaks with authority in making the laws of the new contract (Mt. 7:29; 26:28; Jn. 1:17).

n Men must have just and lawful causes to be angry and even then they are to keep their temper under strict control (Eph. 4:26). The fruit of the Spirit is temperance or self-control (Gal. 5:22).

o An Aramaic word of utmost contempt and scorn, as scoundrel or wicked rascal.

p The Sanhedrin, composed of 71 judges presided over by the high priest, or a local council of each synagogue composed of 3 or more men.

q Gr. moros, a wicked reprobate, destitute of all spirituality.

r Gr. gehenna (Heb. gay hinnom, Valley of Hinnom), near Jerusalem, where perpetual fires were kept to burn all refuse and purify the air to prevent pestilence (Isa. 30:33; Jer. 7:31-32; 19:6-14; 2 Ki. 23:10). Used 12 times of hell, the place of eternal punishment of the wicked (Mt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43-47; Lk. 12:5; Jas. 3:6). It is the same as "the lake of fire" (Rev. 19:20; 20:11-15; 21:8), "furnace of fire" (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk. 3:17), and a place of eternal "fire and brimstone" (Mt. 25:41, 46; Rev. 14:9-11; 19:20; 20:10-15; 21:8; Isa. 66:22-24). See note, Lk. 12:5.

s A Christian requirement (cp. Mt. 18:15-17, 21-35).

t 433 times in Scripture; 24 times in the N.T. It means "a place of sacrifice" or "a place to meet with God." Christians should have such a place (Mt. 5:23-24; Heb. 13:10; Rom. 12:1-3).

u Opponent at law. Under Roman law an adversary could force his opponent to go before the judge (Mt. 18:28-30). If he would settle on the way to the judge he would not be tried in court (Lk. 12:58-59).

v In the case of some debt.

w Ex. 20:14; Dt. 5:18.

* * *

looketh on a woman to lust after her hath committed adultery with her already in his heart.

● 29 And if thy right eye [y]offend thee, [z]pluck it out, and cast *it* from thee: for [a]it is profitable for thee that one of thy members should perish, and not *that* thy [b]whole body should be cast into hell.

● 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into [c]hell.

(e) On divorce and remarriage (Mt. 19:3-9; Lk. 16:18)

● 31 It hath been said, [d]Whosoever shall [e]put away his wife, let him give her a [f]writing of divorcement:

● 32 But I say unto you, That whosoever shall put away his wife, [g]saving for the cause of fornication, causeth her to [h]commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(f) On making vows (James 5:12; Ps. 15:4; 76:11)

● 33 ¶ Again, ye have heard that it hath been said by them of old time, [i]Thou shalt not [j]forswear thyself, but shalt perform unto the Lord thine oaths:

● 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head,

or black.

● 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

(g) On retaliation (Mt. 18:21; Lk. 6:29; 17:1)

38 ¶ Ye have heard that it hath been said, [k]An eye for an eye, and a tooth for a tooth:

● 39 [l]But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

● 40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

● 41 [m]And whosoever shall compel thee to go a mile, go with him twain.

● 42 [n]Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

(h) On love (Lk. 6:27; Jn. 13:34; 15:9; 17:26)

43 ¶ Ye have heard that it hath been said, [o]Thou shalt love thy neighbour, and [p]hate thine enemy.

● 44 [q]But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

▲ 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 [*a]For if ye love them which love you, what reward have ye? do not even the [*b]publicans the same?

---

made up to commit the act if at all possible (Jas. 1:13-16). It becomes a state of the heart and is as deadly as the act itself (1 Sam. 16:7; Mk. 7:19-23).

y To cause a moral fall and loss of the soul by some means.

z Nothing is gained by changing the literal meaning.

a Giving the reason why one should get rid of the offending member. Would it not be more profitable to do this literally than to have all members cast into eternal hell? Jesus is simply emphasizing the terribleness of eternal hell. There is a better method than this provided by the gospel. If one will become a new creature in Christ by the new birth this problem of sinful members will be solved (2 Cor. 5:17-18; Gal. 5:16-26; Rom. 6:16-23; 8:1-13; 1 Jn. 1:7; 2:29; 3:6-10; 5:1-5, 18). See Mt. 18:8-9, notes.

b Used 2 times of the whole body going to hell (v 29-30; 10:28; note, Lk. 12:5; Rev. 20:11-15).

c Used 3 times here (v 22, 29-30; 18:8-9; Mk. 9:43-48; Isa. 66:24).

d Dt. 24:1-4; Isa. 50:1; Jer. 3:8.

e Gr. apoluo, to loose (Mt. 18:27); release (Mt. 27:15-26); let go (Lk. 14:4); set at liberty (Acts 26:32); send away (Mt. 14:15-23); dismiss (Acts 15:30); put away (Mt. 1:19; 5:31-32; 19:3-9; Mk. 10:2-12; Lk. 16:18); and divorce (Mt. 5:32). Put away here means divorce and was so understood by the Jews. If the divorce was granted for fornication, a sin God looked upon as most serious, the putting away was legal, Christian, and sanctioned by Christ. It made the contract null and void as before marriage (cp. Dt. 24:1-4).

f A legal document dissolving the marriage bonds. Called "writing of divorcement" (v 31; 19:7) and "bill of divorcement" (Dt. 24:1-3; Isa. 50:1; Jer. 3:8; Mk. 10:4). See notes 19:1-12; Mk. 10:2-4; 1 Cor. 7.

g Fornication in the Bible means: adultery of married or single people (Mt. 5:32; 19:9; 1 Cor. 7:2; 10:8; 1 Th. 4:3; Rev. 9:21); incest (1 Cor. 5:1; 10:8); idolatry and adultery in honor of idol gods (2 Chr. 21:11; Isa. 23:17; Ez. 16:15, 26, 29; Acts 15:20, 29; 21:25; Rev. 2:14-21; 14:8; 17:2-4; 18:3-9; 19:2); natural harlotry (Jn. 8:41; 1 Cor. 6:13-18); spiritual harlotry (Ez. 16:15, 26, 29; Rev. 17:2-4; 18:3-9; 19:2); sodomy and male prostitution (1 Cor. 6:9-11; Heb. 12:16; Jude 6-7; Rom. 1:24-29; 2 Cor. 12:21; Gal. 5:19; Eph. 5:3; Col. 3:5). Do all these scriptures apply to single people only? If not, then fornication does not apply only to single people as some teach.

h Adultery is unlawful relationship between men and women, single or married. Out of 69 times the sin is referred to in Scripture, only two passages speak of spiritual adultery (Jer. 3:3-12; Ez. 16:37). This term is not used in the broader sense of all forms of unchastity as is fornication. All adultery is fornication, but all fornication is not adultery.

i Lev. 19:12; Num. 30:2; Dt. 23:21.

j Gr. epiorkeo, swear falsely. Making vows by heaven, earth, or any other thing that we have no power to change is forbidden (Mt. 5:33-37; Jas. 5:12), but making vows and taking oaths to speak the truth is always right (Mt. 5:33; Heb. 6:16; Gen. 22:16; 28:20).

k Ex. 21:24; Lev. 24:20; Dt. 19:21.

l 3 Christian Principles:
  1 Do not retaliate (v 39; Rom. 12:14)
  2 Do more than required (v 40-41)
  3 Be kind and generous (v 42)

m A reference to the custom of forced service in transport by a king's courier who could demand the service of others to carry out the king's business. To refuse was an unpardonable offense to the king (Mt. 27:32; Mk. 15:21).

n What one can afford with justice to the family and personal obligations (1 Tim. 5:8; Lk. 6:38; 2 Cor. 9:6-8; 1 Jn. 3:17).

o Lev. 19:17-18; Mt. 22:39; Lk. 10:27.

p Ex. 17:14-16; Dt. 7:1-2; 23:3-6.

q 4 Commands in v 44:
  1 Love your enemies
  2 Bless them that curse you
  3 Do good to those that hate you
  4 Pray for your persecutors

These are four of over 1,050 commands in the N.T. to be obeyed by Christians. The universal impression in Christendom that there are 10 commandments to obey is far from the truth. See NEW TESTAMENT COMMANDS, p. 544.

*a Questions 5-8. Next, 6:25.

*b Tax-gatherers. Used 17 times. They were despised by the Jews, so any reference to being less than this class was the lowest thing that could be said of anyone religious. They were classed with sinners (Mt. 9:10-11; 11:19; 21:31-32). Many repented and were baptized (Lk. 3:12; 7:29). One of them became an apostle (Lk. 5:27-29; 19:1-10).

what do ye more *than others*? do not even the publicans so?

● 48 Be ye therefore [c]perfect, even as your Father which is in heaven is perfect.

6 CHAPTER 6

(i) On almsgiving (Mt. 5:42; 6:1; 19:21; Lk. 11:41; 12:33)

● 1 Take [d]heed that ye do not your [e]alms before men, to be seen of them: otherwise ye have no [f]reward of your Father which is in heaven.

● 2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as [g]the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, [h]They have their reward.

● 3 But when thou doest alms, [i]let not thy left hand know what thy right hand doeth:

▲ 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

(j) On prayer: alone with God (Lk. 11:1; 18:1; Jn. 14:12; 15:7)

● 5 ¶ And [j]when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

▲● 6 But thou, when thou prayest, enter into thy [k]closet, and when thou hast shut thy door, pray to thy Father which is in secret; and [l]thy Father which seeth in secret shall reward thee openly.

(k) On prayer: the Father's omniscience (Mt. 6:25; 11:25; Rom 11:33)

● 7 But when ye pray, use not vain repeti-

they shall be heard for their much speaking.

● 8 Be not ye therefore like unto them: [m]for your Father knoweth what things ye have need of, before ye ask him.

(l) On prayer: the model prayer (Lk. 11:2)

● 9 [n]After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 [o]Thy kingdom come. [p]Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 [q]And lead us not into temptation, but deliver us from evil: For [a]thine is the kingdom, and the power, and the glory, for ever. Amen.

(m) On prayer: conditions of answered prayer (Mt. 7:7; 17:20; 18:18; 21:22; Mk. 9:23; 11:22; Jn. 15:7)

▲ 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(n) On fasting (Mt. 9:15; 17:21; Lk. 5:33)

● 16 ¶ Moreover when ye [b]fast, be not, as the hypocrites, of a sad countenance: [*c]for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, [*d]They have their reward.

● 17 But thou, when thou fastest, anoint thine head, and wash thy face;

▲ 18 That thou appear not unto men to fast, but unto thy Father which is in secret: [*e]and thy Father, [*f]which seeth in secret, shall reward thee openly.

---

[c] Gr. teleios, complete in conformity to God's laws.
What a Christian Must Be:
  1 Broken in spirit, burdened for others, meek, humble, hungry for righteousness, merciful, pure in heart, wise, patient, loving, joyful, and gracious (5:3-12)
  2 Salt to preserve and a light to shine (5:13-16)
  3 A teacher and keeper of the truth (5:17-19)
  4 Free from hypocrisy, selfishness, and grudges (5:20-24)
  5 A peacemaker (5:9, 25-26)
  6 Free from lusts (5:27-30)
  7 A family man (5:31-32)
  8 Truthful (5:31-37)
  9 Nonresistant to mistreatment (5:38-41)
  10 Charitable, neighborly, and God-like in society (5:38-47)
All This Is Possible Through:
  1 The new birth (2 Cor. 5:17; 1 Jn. 2:29; 3:5-10; 5:1-4, 18)
  2 Walking and living in the Spirit (Rom. 8:1-13; Gal. 5:16-26)
  3 Proper use of Christian weapons (2 Cor. 10:4-7; Eph. 6:10-18; Col. 2:6-10; 3:3-10; 2 Tim. 2:21)

[d] Gr. prosecho, to hold the mind, pay strict attention to, and apply one's self to (Acts 5:35; 8:6, 10; 1 Tim. 4:1; Lk. 21:34; Heb. 2:1). The phrase is used 29 times in the O.T. and 28 times in the N.T. See note e, Mt. 11:29.

[e] Alms were acts of charity and only solic-

  1 Giving of: to be done with simplicity (6:1-4); with liberality (Dt. 15:11; Rom. 12:8); and cheerfully (2 Cor. 9:7)
  2 Enjoined (Lev. 25:35; Dt. 15:7-11; Isa. 58:7; Mt. 5:42; Lk. 11:41; 2 Cor. 9:5; 1 Tim. 6:18)
  3 Rewarded (Dt. 14:28-29; 15:10; Mt. 10:42; 19:21; Lk. 12:33)
  4 Examples of (Lk. 19:8; Acts 9:36; 10:2; 2 Cor. 8-9)

[f] Third of 13 times in Mt. Each good deed is to be rewarded if done with the right motive (Mt. 5:12; 6:1, 18; 10:41-42; 16:27; Mk. 9:41; Lk. 6:23, 35; Rom. 14:10-11; 1 Cor. 3:8-15; 9:17-18; 2 Cor. 5:10; Col. 2:18; 3:24; 2 Tim. 4:14; Heb. 10:35; 11:26; 2 Pet. 2:13; Rev. 11:18; 22:12).

[g] Actors—acting under a mask; feigning principles not adopted and passions not felt (Mt. 22:18; 23:28; 24:51; Mk. 12:15). They literally sounded trumpets under the pretext of calling the poor, though with no other design than to gratify self by giving alms in public. See Job 27:8.

[h] They have their receipt in full.

[i] An idiom of true humility.

[j] The secret to the answer of secret prayer (7:7-11)

[k] Gr. tameion, storehouse, or room for privacy or retirement; secret chamber (v 6; 24:26; Lk. 12:3, 24).

[l] Secret giving will be honored openly by God (cp. 10:40-42).

[m] See ***18 Facts About God in Mt. 5-7***, p. 59.

[n] See ***23 Elements in the Lord's Prayer***, p. 59.

[o] The prayer of believers for the coming kingdom and the second advent of Christ (Zech. 14; Rev. 11:15; 19:11–20:10; Mt. 25:31-46).

[p] 10 Facts About God's Will:
  1 Pray for it to be done on earth (v 10)
  2 Make doing it our meat (Jn. 4:34)
  3 Seek it as Christ did (Jn. 5:30)
  4 Understand it (Eph. 5:17)
  5 Do it from the heart (Eph. 6:6)
  6 Live it (1 Pet. 2:11-17)
  7 For all to be saved (1 Tim. 2:4; 2 Pet. 3:9)
  8 Not be conformed to world (Rom. 12:2)
  9 Possess own body in holiness (1 Th. 4:3-4; 1 Cor. 3:16-17; 6:19-20)
  10 To ask what you will (Jn. 15:7)

[q] Do not permit us to be overcome by evil but deliver us from the evil one.

[a] Some critics omit the doxology, but out of over 500 codices which contain this prayer only 8 omit it.

[b] See ***Fasting and Prayer—The Cure for Unbelief***, p. 1043 of O.T.

[*c] Smear their faces with ashes.

[*d] Praise of men is their full receipt.

[*e] The secret of reward in fasting (cp. fasting of hypocrites, Lk. 18:11-12).

[*f] See v 3, 4 and 6.

polished armor, weapons of war, gold, and jewels. Moth and rust were as destructive to most of them as thieves.

h To lay up treasures in heaven is to consecrate fully to God and to help all men who have need. Even every cup of cold water given in the right spirit will be rewarded (Mt. 10:40-42).

i Mansions and furnishings in heaven are secure from moths and termites; metals are free from rust; precious stones are free from thieves; and all hearts are safe from fear or loss forever.

j Reason for the advice of Col. 3:1-4.

k Gr. luchnos, lamp fed by oil, burning for a time and then going out. Trans. light 6 times (Mt. 6:22; Lk. 11:34; 12:35; Jn. 5:35; 2 Pet. 1:19; Rev. 21:23) and candle 8 times (Mt. 5:15; Mk. 4:21; Lk. 8:16; 11:33, 36; 15:8; Rev. 18:23; 22:5).

l Clear, not blind by specks or cataracts. See note m, Lk. 11:34.

m Gr. poneros, wicked, diseased, blind, full of evil, as in Mt. 20:15; Mk. 7:21-23; Rom. 1:29-32; Gal. 5:19-21. To the Jews an evil eye denoted a covetous, envious, evil man, perhaps able to "cast a spell" upon another and cause him harm.

n Jn. 3:16-20; 2 Cor. 4:4; Eph. 5:11.

o Stating an utter impossibility.

p To hate here is an idiom of preference (note, Lk. 14:26). If men prefer sin and Satan to God, then they are of the devil (1 Jn. 3:8) and will be sent to hell with him (Mt. 25:41).

q The second time this impossibility is stated in this verse.

r Riches (notes on Lk. 16:9-13).

s Do not worry, be over-anxious, fretful.

8 Reasons Why We Should Not Worry:

1 Life is more than meat (v 25)
2 Body is more than raiment (v 25)
3 Men are greater than materials (v 25)
4 Men are greater than fowls whom God feeds without their labor (v 26)
5 Worry cannot change body (v 27)
6 Men are better than plants that do not worry about clothing (v 28-30)
7 God's providence is over all creation, not only birds and plants that never buy, sell, manufacture, or labor (v 26-32)
8 Worry is useless and sinful and must not be tolerated (v 33-34)

Quit Worrying Because It Is:

1 Sinful and produces fear
2 A disease causing other ills
3 Borrowing trouble that cannot be paid back
4 Brooding over what may not happen
5 Creating trouble, misery, death
6 A burden borrowed from tomorrow and others who should carry it
7 Weight that kills prematurely
8 Mental and physical suicide
9 A grave digger that has no sympathy
10 Needless and wastes time and effort that should be spent on worthwhile things
11 A robber of faith, peace, and trust in a never-failing, heavenly Father
12 A stumblingblock for others
13 A disgrace to God and should never be indulged in by Christians
14 Anxiety over what is nothing today and less tomorrow, in view of faith
15 Anticipating troubles which seldom come to those who trust God
16 Torment over something that will likely be a blessing if it comes
17 Living like an orphan without a heavenly Father
18 A crime against God, man, nature, and better judgment
19 Mental cruelty to self and others
20 Foolish, for whatever is going to happen cannot be stopped by worry; and if it doesn't happen, there is nothing to worry about. Should adversities actually come, one may still be victorious by trusting in God.

t Questions 9-12. Next, v 30. Cp. contrasting values, Lk. 12:13-34.

A. Against trust in riches (Mt. 13:22; 19:16; Lk. 12:15; 1 Tim. 6:17)

● 19 ¶ Lay [g]not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

▲●20 [h]But lay up for yourselves treasures in heaven, where neither [i]moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 [j]For where your treasure is, there will your heart be also.

B. Against double-mindedness (Lk. 16:9; cp. Jas. 1:5; Heb. 10:38)

22 [k]The light of the body is the eye: if therefore thine eye be [l]single, thy whole body shall be full of light.

23 But if thine eye be [m]evil, thy whole body shall be full of darkness. If therefore the light that is in thee be [n]darkness, how great *is* that darkness!

24 ¶ [o]No man can serve two masters: [p]for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [q]Ye cannot serve God and [r]mammon.

C. Against worry and anxiety (Lk. 12:22; cp. Phil. 4:6; 1 Pet. 5:7)

● 25 Therefore I say unto you, [s]Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. [t]Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one [a]cubit unto his [b]stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even [c]Solomon in all his glory was not arrayed like one of these.

30 [d]Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the [e]oven, *shall he* not much more *clothe* you, [f]O ye of little faith?

● 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these [*g]things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

▲●33 [*h]But seek ye first the [*i]kingdom of God, and his [*j]righteousness; and all these things shall be added unto you.

● 34 [*k]Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

7

CHAPTER 7

D. Against mote hunting (Lk. 6:41; Jn. 7:24; 8:7)

1 Judge [l]not, that ye be not judged.

a About 25 inches. Cp. Lk. 12:25.

b Cp. Lk. 2:52; 19:3; Eph. 4:13.

c 1 Ki. 9:14-28; 10:10; 2 Chr. 9:13-28.

d Questions 13-16. Next, 7:3.

e Orientals burned grass and straw to heat their ovens (1 Ki. 17:10; Ps. 58:9).

f 4 Occurrences of "Little Faith":

1 Concerning necessities of life (v 30)
2 Concerning danger (8:26)
3 Concerning working miracles (14:31)
4 Concerning food (16:6-12)

*g The belly and back of the sinner make his god and these he worships in the lust of the flesh, lust of the eye, and the pride of life (1 Jn. 2:15-17).

*h Hunt eagerly, as in Lk. 15:8; 17:33.

*i Only 5 times in Mt. (6:33; 12:28; 19:24; 21:31, 43), but "kingdom of heaven" is used 33 times. (See note j, 4:17).

*j See "righteousness," note, Rom. 3:26.

*k Do not fret about tomorrow, for the morrow will have its own troubles. The care of each day is enough to master. Thoughtful preparation for the future is not rebuked, but fretting about it is condemned. See note s, 6:25.

shall be judged: and with what measure ye mete, it shall be measured to you again.

3 [n]And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out [o]the mote out of thine eye; and, behold, a [p]beam is in thine own eye?

● 5 Thou [q]hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

E. Against careless dispensing of sacred things

● 6 ¶ [r]Give not that which is holy unto the [s]dogs, neither cast ye your pearls before [t]swine, lest they trample them under their feet, and turn again and rend you.

F. Against unbelief: the infinite Fatherhood of God and the certainty of answered prayer (Mt. 6:25; Lk. 11:5; 18:1)

▲ 7 ¶ [u]Ask, and it shall be given you; [v]seek, and ye shall find; [w]knock, and it shall be opened unto you:

▲ 8 For [x]every one that asketh receiveth; and he that seeketh findeth; and to him that

9 [z]Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

▲ 11 If ye then, being evil, know how to give good gifts unto your children, [a]how much more shall your Father which is in heaven give [b]good things to them that ask him?

G Against selfishness: the golden rule (Lk. 6:31)

● 12 [c]Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

● 13 ¶ [d]Enter ye in at the [e]strait gate: [f]for wide *is* the gate, and broad *is* the way, [g]that leadeth to destruction, and many there be which go in thereat:

14 Because strait *is* the gate, and narrow *is* the way, [h]which leadeth unto life, and few there be that find it.

I. Against false prophets and deceptions (Mt. 24:4, 24)

● 15 ¶ [i]Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

---

l Do not find fault with anyone except self or you will expose your own criminal tendencies and disposition.

m Main reason not to do this (Gal. 6:7-8).

n Questions 17-18. Next, v 9.

o Gr. karphos, a twig, straw, chaff, or any particle of dust (v 3; Lk. 6:41).

p Gr. dokos, a wooden beam (v 3; Lk. 6:41). Why concentrate upon the splinter in your brother's eye, if you are blind to the log in your own eye?

q See also Lk. 13:15; Job 20:4-5; 27:8; Pr. 11:9.

r Do not force truth upon rebels who reject it, or give holy things to faultfinders, mote hunters, evil speakers.

s Used Figuratively of 9 Classes:
  1 Homosexuals (Dt. 23:18)
  2 Anyone despised (1 Sam. 17:43; 24:14; 2 Sam. 9:8; 16:9; 2 Ki. 8:13)
  3 Satanic powers (Ps. 22:20)
  4 Wicked men (Ps. 22:16; 59:6, 14)
  5 False prophets (Isa. 56:10; Phil. 3:2)
  6 Deceived people (Mt. 7:6; Rev. 22:15)
  7 Fools (Pr. 26:11)
  8 Gentiles (Mt. 15:26-27; Mk. 7:27-28)
  9 Backsliders (2 Pet. 2:20-23)

t Used Figuratively of 3 Classes:
  1 Indiscreet women (Pr. 11:22)
  2 Deceived people (Mt. 7:6)
  3 Backsliders (2 Pet. 2:20-22)

u Gr. aiteo, to ask (Jn. 15:7; Mt. 21:22; Jas. 1:5-8; 1 Jn. 3:22; 5:14-16); to crave (Mk. 15:43); to beg (Mt. 27:58); to desire (Mk. 11:24); and to require or demand (Lk. 1:63; 1 Cor. 1:22; Lk. 12: 48; 1 Pet. 3:15). The idea here is to demand something that is due one because of family and redemptive rights. Five times it is found in v 7-11. The first letters of ask, seek, and knock spell "ASK." It is God's will that we ask and get what we want (Ps. 23:1; 34:9-10; 84:11; Mk. 11:24; Jn. 15:7, 16).

v Seeking must be with the whole heart (Dt. 4:29; 2 Chr. 7:14; 11:16; 15:2; Pr. 8:17; Lk. 15:8; Col. 3:1; Heb. 11:6; Jas. 1:5-8; 1 Pet. 3:11.

w The third way of getting an answer to prayer (Lk. 11:5-13; 18:1-18). To ask implies want; seeking implies loss; and knocking implies need. One must ask with confidence and humility, seek with care and application, and knock with earnestness and perseverance (Lk. 11:4-8).

x No exception to the rule for anyone. If there is it is because of the failure to ask in faith, nothing wavering (Jas. 1:5-8), to seek diligently (Heb. 11:6), and to knock with importunity (Lk. 11:5-13; 18:1-8). The only reason for unanswered prayer to a Christian is "unbelief" (Mt. 17:17-21; Jas. 1:5-8; Heb. 11:6). Unbelief is caused by wrong teaching (Rom. 10:17). The promises are unlimited (Ps. 34:9-10; 84:11; 91:1-12; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16), so if there is a limitation in answer there is a limitation of faith, not of God's will or power.

the one who knocks is first questioned (Lk. 11:5-8). Note the threefold assurance of an answer—receiveth, findeth, it shall be opened.

z Questions 19-21. Next, v 16.

a If wicked fathers see, to the fullest extent of their ability, that their children get what they ask and that they are fed, clothed, happy, prosperous, healed, protected, and free from suffering, HOW MUCH MORE will the heavenly Father do for His children "that ask Him." Luke adds, "give the Holy Spirit to them that ask Him" (Lk. 11:9-13).

b If deliverance from dangers, preservation from evil, bodily healing and health, material prosperity, or any other answer to prayer is a "good thing," then ask to receive it and no longer question the will of God in the matter. It is already His will or this teaching of v 7-11 is false.

c A summary of all the teachings of v 1-12 about judging, faultfinding, mote hunting, dispensing holy things, and parental responsibility. In fact, it is the sum of the law and the prophets.

d Cp. Lk. 13:24-27 and note the reasons for entrance into the two ways (Dt. 30:15; 1 Ki. 18:21; 2 Pet. 2:2, 15). See also the two destinies here and in Mt. 25:46; Jn. 5:28-29; Gal. 6:7-8. Up to physical death destruction can be canceled by repentance (Lk. 13:1-5; Jn. 3:16-20; Acts 3:19; 1 Jn. 1:9) and life can be canceled by sin (Gen. 2:17; Ez. 18:4; Rom. 8:12-13).

e An allusion to strict observance of the golden rule of v 12, and to repentance and walking the Christian way of life to the end of the narrow way.

f An allusion to the careless sinful way of life of the wicked, intimating that it is easier to be revengeful and covetous, to take advantage of another to enrich self rather than walk according to the golden rule.

g This way of life leads to destruction which does not actually come until the end of the road (Rom. 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8; Heb. 9:27). The reason is that destruction can be canceled by turning from sin to God (Acts 26:18).

h This narrow way is leading to life but it cannot be given as an unforfeitable right until the end of the narrow way (notes on Jn. 6:27; 10:1-28; 15:1-8).

i Keep away from false prophets or teachers (note c, 1 Jn. 4:1).

✝ ✝ ✝

men gather grapes of thorns, or figs of thistles?

17 [l]Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 [m]Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

J. Against mere profession of salvation (Lk. 13:22-30)

★▲21 ¶ [n]Not every one that saith unto me, [o]Lord, Lord, shall enter into the [p]kingdom of heaven; but he that doeth the will of my Father which is in heaven.

▲ 22 [q]Many will say to me in that day, [r]Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

▲ 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

K. Against insecurity: two foundations (Mt. 7:13; Lk. 6:47-49)

24 Therefore whosoever heareth these sayings of mine, [s]and doeth them, I will liken him unto a wise man, which built his house

25 And the rain descended, and the [t]floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the [a]floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the [b]scribes.

8

CHAPTER 8

8. Jesus heals the leper (Mk. 1:40; Lk. 5:12)

1 When he was come down from the mountain, [c]great multitudes followed him.

2 And, behold, there came [d]a leper and [e]worshipped him, saying, [f]Lord, [g]if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and [h]touched him, saying, [i]I will; be thou clean. [j]And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou [k]tell no man; but go thy way, shew thyself to the

1 By outward general conduct (v 15; 5:20; 6:1-24; 23:1-33; 2 Tim. 3:5)
2 By inward state (v 15; 5:22, 28; 23:25-28; Mk. 7:21-23)
3 By the kind of fruit in works produced (v 16-20; 23:1-24; 2 Cor. 11:13-15; Phil. 1:15-17; 3:3, 17-19)
4 By the kind of fruit in doctrine taught (v 16-20; 12:33-37; 15:1-9; 16:12; 23:1-33; 1 Tim. 4:1-6; 6:3-5; 2 Tim. 3:1-8; 4:1-4; 2 Pet. 2)
5 By professing to do, not doing the will of God (v 21; 5:20; 23:1-33)
6 By satanic backing (v 22; 24:24; Acts 8:9-13; 13:6-13; 16:16-24; 2 Cor. 11:13-15; 2 Th. 2:8-12; Rev. 13:1-18; 16:13-16; 19:20)
7 By their destiny (v 23; 25:41, 46; 2 Cor. 11:13-15; Rev. 19:20; 20:10-15)

*k Question 22. Next, v 22.

l Just as this is true in the natural realm, so it is in the spiritual. A man cannot be a saint and a sinner at the same time (v 24; Rom. 6:16-23; 8:13).

m What a sentence upon professed preachers and Christians who do not bring forth good fruit! (v 19; Jn. 15:1-8).

n 6th N.T. prophecy in Mt. (7:21-23, unfulfilled; will be fulfilled at the great white throne judgment, Rev. 20:11-15; Acts 17:31). Next, 8:11.

o No person merely professing faith in Me and My atoning work will be saved, "but he that doeth the will of My Father" (v 21; 1 Pet. 4:18; Heb. 12:14; Jas. 1:19-27; Rom. 6:16-23; 8:12-13).

p See notes, Mt. 4:17; 19:24.

q "Many" will be lost (v 13, 22; 20:16) and "few" will be saved (v 14; 22:14; Lk. 13:23-30).

r Questions 23-25. Next, 8:26. This is what some will say, trying to escape hell, but it is not stated that they actually did these things.

s To "do them" is the acid test (note o, v 21, above). Note the two kinds of people, foundations, buildings, and results in a flood (v 24-27).

t Eastern monsoons, floods, and winds do great damage to strong houses and completely destroy some.

a Gr. potamos, flood (v 25-27; Rev. 12:15-16); river (Jn. 7:38; Rev. 22:1-2); stream (Lk. 6:48-49). See note, Ps. 42:7 on "waterspouts."

b See note w, 2:4 on "scribes."

c Normal for men with power from God.

d See note on leprosy (Ex. 4:6).

e Christ accepts worship (note j, 15:25).

f First of 133 times in the Gospels, 84 times in Acts, and 150 times in the rest of the N.T. Jesus is called Lord. Jesus calls Himself Lord (Mt. 7:21-22; 21:3), as do prophets (Isa. 40:3 with Mt. 3:3 and Mal. 3:1 with Mk. 1:2; Lk. 2:27), angels (Lk. 2:11), and God and the Holy Spirit (Ps. 110:1-5; Mt. 22:43-45; Mal. 3:1; Acts 2:36). Two Lord's are mentioned sitting side by side (Ps. 110:1-5; Mt. 22:43-45).

g Constant questioning of God's will every time one prays is the greatest hindrance to answered prayer. All men who believe in God believe He can do all things, but few believe He will. It is always God's will for every child of His to get what he wills (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:20-22; 5:13-14). See Lk. 5:12.

h First of 8 cases Jesus touched in healing people (v 3, 15; 9:29; 17:7; 20:34; Mk. 1:41; 7:33; Lk. 5:13; 7:14; 22:51). Many others touched Him and were healed (Mt. 9:21; 14:36; Mk. 3:10; 5:28; 6:56; 8:22; Lk. 6:19).

i God never says "No" to anyone who comes to Him in faith (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:1-15; 15:7, 16; Jas. 1:5-8).

j Not one gradual healing is recorded in the life of Jesus. Some use Jn. 4:52 and Mk. 8:23-25 as excuses for unbelief and as proof of gradual healing, but in both cases the persons were healed within the hour.

k Tell No Man—For 4 Reasons:

1 He did not want to set forth His claim to Messiahship this early in His ministry and hasten the controversy He knew that His works would cause. Even later He forbade His disciples to make it known (Mt. 16:13-20). He made no public claim of it at first, but simply did the works that the prophets had predicted the Messiah would do (Mt. 11:1-6).

2 He wanted people to fulfill the law and offer the testimony that Moses commanded in such cases (Lev. 14:4, 10, 21-22). In each case it would have to be known to the priests how one was cleansed and this should be sufficient proof of His Messiahship to the priests. The Jewish rabbis taught that cleansing lepers should be characteristic of the Messiah, so His very works proved it before He was forced by opposition to make such claim for Himself.

3 He wanted to shun popularity and human acclaim and the evil effects of mob clamor to make Him King. When this did happen He got away from it all (Jn. 6:15-21). By this time He knew it was time to declare Himself to the people, so never again did He say, "Tell no man," as in Mt. 8:4; Mk. 8:26, 30; Lk. 5:14; 8:56; 9:21.

4 Jesus set an example of putting healings to the test before testimony is given for them. Any real healing will stand

manded, for a testimony unto them.

9. Centurion's servant healed (Lk. 7:1-10)

5 ¶ And when Jesus was entered into Capernaum, there came unto him a [m]centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of [n]the palsy, [o]grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: [p]but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, [q]he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in [r]Israel.

★▲11 And I say unto you, [s]That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the [t]kingdom of heaven.

▲ 12 But the [u]children of the kingdom shall be cast out into [v]outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; [w]and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

10. Peter's mother-in-law healed
(Mk. 1:29; Lk. 4:38)

14 ¶ And when Jesus was come into

and sick of a fever.

15 And he [b]touched her hand, and the fever left her: and she arose, and ministered unto them.

11. Demons cast out: many healed
(Mk. 1:32; Lk. 4:40)

16 ¶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed [c]all that were sick:

★▲17 [d]That it might be fulfilled which was spoken by Esaias the prophet, saying, [e]Himself took our [f]infirmities, and bare *our* [g]sicknesses.

12. Discipleship tested (cp. Mt. 10:37; 16:24, refs.)

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the [h]Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and [i]bury my father.

● 22 But Jesus said unto him, Follow me; and let the [j]dead bury their dead.

13. Jesus stills the storm (cp. Lk. 8:22; Mk. 4:35)

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great [*k]tempest in the sea, insomuch that the [*l]ship

---

any kind of test. Any person maintaining he is healed when he is not, is unscriptural.

l First of 80 times Moses is mentioned in the N.T. This is proof that he wrote Leviticus. See Lev. 14:4-32.

m Captain of 100 men, a 60th part of a Roman legion.

n A paralytic (note e, Mt. 4:24).

o Gr. deinos, excessively, terribly (Lk. 11:53).

p Expressing absolute faith in the power of Christ. I have authority over 100 men who obey me to the letter when I speak. You have authority over demons and one word from You will be enough to heal my servant. What faith!

q Jesus Marveled at Two Things Only:
  1 Faith of this Gentile (v 10)
  2 Unbelief of the Jews (Mk. 6:6)

r They were Jews (Mt. 10:5).

s 7th N.T. prophecy in Mt. (8:11-12, unfulfilled, but will be fulfilled in the Millennium, Mt. 25:31-46). Next, 9:15.

t See notes, Mt. 4:17; 19:24.

u The Jews who were first promised the kingdom (note d, Jn. 17:12).

v See note n, Mt. 13:42.

w The law of faith (8:13; 9:29; Jas. 1:5-8; Heb. 11:6; Mk. 11:22-24).

a Peter was a family man, so he could not have started celibacy in the Roman Church (1 Cor. 9:5).

b See note h, Mt. 8:3.

c See note b, Mt. 13:58.

d 8th O.T. prophecy fulfilled in Mt. (8:17; Isa. 53:4). Next, 11:10.

e Both Gr. words—lambano, to take in order to carry away; to remove (v 17; 5:40), and bastazo, to bear or lift with the idea of removal (v 17; Lk. 7:14)—plainly mean the debt of sin and sickness upon one's self, and carry it as his own (Isa. 53:4; Lev. 5:1, 17; 16:22; 20:19-20; 24:15). What was it He bore away by taking upon Himself? The case before us is not sins but our griefs (sicknesses) and sorrows (pains, Isa. 53:4; Mt. 8:17). He did not bear them merely to enter into the fellowship of our sufferings, but to deliver us from them. It would be useless for Him to bear them in our stead if He still left us to bear them. Naturally sins were borne, but so were all sicknesses and diseases and all evil which sin brought into the world (Rom. 8:17-24; 1 Pet. 2:24). Such were not mere types of spiritual diseases as some teach, but actual diseases borne by Christ along with sin. The ultimate redemption by atonement is not only to remove all sins, but also all sicknesses with complete redemption of body as well as soul (Rom. 8:11, 17-24; Phil. 3:21; Eph. 5:27). If God deals with sin now, He also deals with disease as clearly revealed in the whole truth (Isa. 6:10; 61:1; Mt. 13:15; Jn. 10:10). "With His stripes we are healed" (Isa. 53:5; Mt. 8:17; 1 Pet. 2:24).

f Feebleness of mind and body, malady, frailty, disease, sickness, weakness. All this Christ bore on the cross, fulfilling Isa. 53. Every infirmity is not a disease or sickness but all these are infirmities (Lk. 5:15; 7:21; 8:2; 13:11-12; Jn. 5:5). Priests had infirmities (Heb. 5:2; 7:28), but not diseases or physical imperfections, for they had to be perfect physically (Lev. 21:17-24). All saints have infirmities or weaknesses of various kinds (Rom. 8:26), but not necessarily sickness and disease (Rom. 14:1-2; 15:1). Paul had infirmities or weaknesses in body because of the sufferings of 2 Cor. 11:24-30; 12:5-10; Gal. 4:13, but there is no indication that he had sicknesses and diseases that Christ died to take from him. His thorn was "a messenger (angel) of Satan" who caused these beatings, stonings, etc. (2 Cor. 12:7). Any weakness in body, soul, spirit, faith, ability, etc. is an infirmity. The same Gr. word astheneia is trans. weakness (1 Cor. 2:3; 15:43; 2 Cor. 12:9; 13:4; Heb. 11:34) and infirmity (Rom. 6:19; 8:26; 2 Cor. 11:30; Heb. 4:15; 5:2; 7:28).

g Used only 4 times and always of bodily disease (Dt. 28:59; 29:22; Mt. 8:17; Mk. 3:15). The word "sickness" is used 20 times and "sick" 88 times and not once of spiritual sickness so often referred to by modern teachers. See notes on Mt. 4:23-24.

h See note h, Jn. 1:51.

i A poor excuse, for the dead were buried the same day of death and no one would be following a teacher that day.

j Spiritually dead (Eph. 2; 1 Tim. 5:6), bury the physically dead.

asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto [*m]them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the [*n]winds and the sea obey him!

14. Maniacs of Gergesa
(cp. Mk. 5:1-16; Lk. 8:26-36)

28 ¶ And when he was come to the [*o]other side into the country of the [p]Gergesenes, there met him two possessed with devils, coming out of the [q]tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, [r]What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of [a]swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the [b]whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER 9

15. Return to Capernaum: Heals palsied man
(Mk. 2:1; Lk. 5:17; cp. Jn. 2:12)

1 And he entered into a ship, and passed over, and came into his [c]own city.

2 And, behold, they brought to him a man sick [d]of the palsy, lying on a [e]bed: and Jesus [f]seeing their faith said unto the sick of the palsy; Son, be of good cheer; [g]thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, [h]Wherefore think ye evil in your hearts?

5 For [i]whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such [j]power unto men.

16. Call of Levi or Matthew (Mk. 2:13; Lk. 5:27)

9 ¶ And as Jesus passed forth from thence, he saw a man, named [k]Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

17. Answers the Pharisees
(Mk. 2:15-17; Lk. 5:30-32)

10 ¶ And it came to pass, as Jesus sat at meat in the [l]house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they

---

elsewhere (Mt. 24:7; 27:54; 28:2; Mk. 13:8; Lk. 21:11; Acts 16:26; Rev. 6:12; 8:5; 11:13, 19; 16:18). The ordinary word for storm is lailaps (Mk. 4:37; Lk. 8:23; 2 Pet. 2:17).

[*l] Indicating a deck boat, not open.

[*m] Question 26. Next, v 29 (Mt. 6:30).

[*n] This must have been caused by Satan to kill Christ (Eph. 2:2). Christ would not have rebuked God if He had sent this storm. Note the two great things here (v 24, 26).

[*o] Opposite Capernaum (v 5, 18, 28).

[p] Not Gadara where He healed only one maniac after He called the twelve (Mk. 5:1-20; Lk. 8:26-40).

[q] Many tombs were cut in cliffs and afforded refuge for numerous outcasts.

[r] Questions 27-28. Next, 9:4. Demons know Jesus and their fate by Him (Acts 19:15). See ***Demons or Unclean Spirits***, p. 1049 of O.T.

[a] See note on swine, Lk. 8:32.

[b] First whole city (perhaps Gergesa) to reject Jesus. Cp. Mt. 11:20-24; 23:37-39. Rejected Him over swine, an unclean animal forbidden in their law (Lev. 11:1-8). After all, no man rejects God over clean and lawful things (Jn. 3:18-20).

[c] His headquarters (Mt. 4:13; 8:5).

[d] A paralytic (Mt. 4:24, note).

[e] A portable mat, which could be rolled up and carried by one man (Mk. 2:3; Lk. 5:18; Jn. 5:8-12; Acts 5:15).

[f] Faith can be seen (v 2; Mk. 2:5; Lk. 5:20; Acts 14:9) as well as unbelief (Mk. 6:6; 16:14).

[g] First fulfillment of Mt. 1:21 on record. This and many other cases of remission of sins were before and without water baptism and other rituals demanded by some modern teachers (v 2, 22; Mk. 5:34; 10:52; Lk. 7:36-50; 8:48; 18:9-14; 9:1-9; 23:43; Jn. 4:49-53; 7:31; 8:30-31; 11:45; 12:11, 42; Acts 3:1-16; 4:12; 10:43; 11:14; 15:9).

[h] Questions 29-30. Next, v 11.

[i] Controversy over this question still rages. They knew He could heal for this was being done daily, but to forgive sins by the same authority from God was considered blasphemy. Today we believe that God can and will forgive all sin, but to teach that He still can and will heal all diseases is considered fallacy. God's ability to heal all is not questioned, but His willingness is. Why is this? Is it because God does not love men today as then? Is it because He has made no provision to do so today? Is it because the atonement has failed, prayer is farce, and the promises are now untrue? God forbid! It is because man has changed, the church has failed, and preachers have refused to carry on the gospel program as started by Christ and guaranteed in the New Testament (Mt. 28:20; Mk. 16:15-20; Jn. 14:12-17; Acts 1; 1 Cor. 12; Jas. 5:14-16).

It is just as easy for God to heal a body as to save the soul. He wills to do both today on the same basis—faith in the name of Jesus (Mk. 16:17-18; Jn. 14:12-15; 15:16; 16:23-26; Acts 3:16; 4:12). If God could at all do both and He refused to do so, then He would not be the infinite Father Jesus said He was (Mt. 7:7-11; Lk. 11:9-13). He would be less loving and good than an evil father who would gladly heal his child if he had the power.

[j] Gr. exousia, delegated authority and liberty to exercise the full power of attorney in all God's interests; complete authority to act in God's stead as if God Himself were here doing the work; power to act as freely of his own will as one has power to eat and drink (1 Cor. 9:4-6). Christ's power was unlimited in doing the will and works of God on earth (v 6; 4:23-24; 8:17; 10:1-8; Mk. 1:27; Lk. 4:36; 10:19; Jn. 5:27; 17:2). He now has all power in heaven and in earth (Mt. 28:18; Eph. 1:20-23; Col. 2:9-17; Heb. 1:3; 7:25; 1 Pet. 3:22). He now promises to share His earthly power with believers (Mt. 18:18, refs.).

[k] See ***Summary of Matthew***, p. 59.

[l] Matthew's house (Lk. 5:27-30).

[m] Question 31. Next, v 14.

[n] See note b, Mt. 5:46.

[o] A despised class to the religious Jews, perhaps because they lived in open sin and made no profession of religion. They are mentioned with publicans 9 times (Mt.

Master with [n]publicans and [o]sinners?

12 But when Jesus heard *that*, he said unto them, [*p]They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [*q]I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

18. Answers John's disciples
(Mk. 2:18-20; Lk. 5:33-35)

14 ¶ Then came to him the disciples of John, saying, [a]Why do we and the Pharisees fast oft, but thy disciples fast not?

★ 15 [b]And Jesus said unto them, Can the [c]children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, [d]when the bridegroom shall be taken from them, and then shall they fast.

19. Parable of garment and bottles
(Mk. 2:21; Lk. 5:36)

16 No man putteth a piece of [e]new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put [f]new wine into [g]old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into [h]new bottles, and both are preserved.

20. Woman healed: girl resurrected
(Mk. 5:21; Lk. 8:40)

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and [i]now dead: but come and lay thy hand upon her, [j]and she shall live.

19 And Jesus [k]arose, and followed him, and so *did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and [l]touched the [m]hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus [n]turned him about, and when he saw her, he said, Daughter, be of good comfort; [o]thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the [p]minstrels and the people making a noise,

24 He said unto them, Give place: [q]for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people [r]were put forth, he went in, and took her by the hand, and the [s]maid arose.

26 And the fame hereof went abroad into all that land.

21. Two blind men healed
(cp. Mt. 20:29; Mk. 10:46; Lk. 18:35)

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David, have mercy on us.

28 And when he was come into the [t]house, the blind men came to him: and Jesus saith unto them, [u]Believe ye that I am able to do this? They said unto him, Yea, Lord.

▲ 29 Then [a]touched he their eyes, saying,

9:10-13; 11:19; Mk. 2:15-16; Lk. 5:30; 7:34; 15:1). It was believed that God would not hear their prayers (Jn. 9:31). All Gentiles were classed as sinners (Gal. 2:15-17). The N.T. classes all men out of Christ as sinners (Rom. 3:19-23; 5:12-21).

*p Christ came to save sinners, not the righteous (Mt. 9:12-13; Rom. 5:8; 1 Tim. 1:15).

*q Quoted from Hos. 6:6; 1 Sam. 15:22. I desire acts of mercy on your part rather than sacrifices. If your religion makes you exalted and self-righteous and you consider yourself to be defiled by associating with sinners, your sacrifices are in vain.

a Questions 32-33. Next, v 28. This was the first visit of John's disciples. The next was in 11:1-15.

b 8th N.T. prophecy in Mt. (9:15, fulfilled). Next, 10:15.

c They were companions of the bridegroom, who went with him to bring the bride from her home to his home. Marriage feasts lasted 7 days, but the woman was considered a bride for 30 days. See note d, (Jn. 17:12)

d Lk. 24:50-51; Acts 1:9-11.

e New flannel, undressed or unfilled cloth which is easily torn.

f Gr. neos, freshly made, new in time.

g Old dried out wine skins unfit for liquids, especially for wine to ferment in, because the violence of the fermentation would burst them.

h Gr. kainos, renewed, not neos, new in existence. Old wine skins to hold wine must be soaked in water to soften them. Then they must be greased with oil or butter to prevent leaking and evaporation. Men only put newly made wine in renewed wine skins and both are preserved.

The idea here, if it refers to the saving of sinners of v 10-13, means a complete renewal, as in 2 Cor. 5:17-18; Eph. 4:23-24; Col. 3:10; Rom. 12:2. But if it refers to keeping the old customs, as in v 14-15, then it means that the two systems of religion—Jewish and Christian—cannot be mixed; to patch the old with the new would systems would be destructive to both. The old covenant must give way for the new, but the new cannot be made part of the old because of the new life and freedom impossible with the old. The sinner is not merely reformed, neither are the old Jewish religion and customs merely given a new dress or container by Christianity. Both are new things. The sinner is a new creature and Christianity is a new religion.

i My daughter was dying when I left her and is by this time dead.

j Note the 4 things Jairus Did:
  1 Came to Jesus personally (v 18)
  2 Fell down before Him (Mk. 5:22)
  3 Besought Him greatly (Mk. 5:23)
  4 Exercised absolute faith (v 18)

k Jesus could have healed the girl from a distance, as He did in Mt. 8:13; 15:28; and Jn. 4:50-54; but He did as requested to teach His ministers not to spare time and labor in meeting the needs of each that comes to them.

l See note h, Mt. 8:3.

m Gr. kraspedon, a tassel of twisted wool (v 20; 14:36; 23:5; Mk. 6:56; Lk. 8:44). One was required at each of the 4 corners of the outer garment (Num. 15:38-41; Dt. 22:12). Pharisees considered tassels special marks of sanctity and sought to enlarge them (Mt. 23:5). One thread of each tassel was to be deep blue to remind them of their duty to keep the law.

n The pull of faith was strong enough to attract the sensitive spirit of Jesus. He could discern all diseases and who had them, because He had all the gifts of the Spirit of 1 Cor. 12; Isa. 11:2; 61:1.

o First of 7 occurrences (v 22; Mk. 5:34; 10:52; Lk. 7:50; 8:48; 17:19; 18:42). She knew the blue in the tassel represented the Word of God and that here was a true Israelite whose hem was not worn in hypocrisy. It stood for the covenant of healing and the Word that had healed all Israel (Ps. 105:37; 107:20), so she acted upon her faith and it worked. She knew it because for the first time in 12 years the blood ceased to flow (Mk. 5:29).

p Flute players, pipers, and paid mourners who attend houses of the dead (Jer. 9:17-21; 48:36; Amos 5:16). The poorest were required to have two pipers and one mourning woman.

q Not hopelessly dead, as you suppose, but I will wake her.

r Mockers were put out to have quietness and reverence, not to get faith in operation.

s One of 10 resurrections: 3 by Jesus (v 25; Lk. 7:14; Jn. 11) and 7 by others (1 Ki. 17:21; 2 Ki. 4:34; 13:20-21; Jonah 2:1-10 with Mt. 12:40; Acts 9:40; 14:20; 20:10).

t To go back to the house of Matthew (v 10, 18, 23, 27-28).

u Question 34. Next, 10:25.

30 And their eyes were opened; and Jesus [c]straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, [d]spread abroad his fame in all that country.

22. Dumb man healed: first blasphemy of the Holy Spirit (cp. Mt. 12:24, 31, refs.)

32 ¶ As they [e]went out, behold, they brought to him [f]a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees [g]said, He casteth out devils through the prince of the devils.

23. Third tour of Galilee (cp. Mt. 4:12, 23; Lk. 4:42)

35 And Jesus [h]went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing [i]every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, [j]he was moved with compassion on them, [k]because they fainted, and were scattered abroad, [l]as sheep having no shepherd.

37 Then saith he unto his disciples, The [m]harvest truly is plenteous, but the labourers *are* few;

● 38 Pray ye therefore the Lord of the harvest, that he will send forth [n]labourers into his harvest.

10

CHAPTER 10

24. Twelve ordained (Mk. 3:13; Lk. 6:12; 9:1; cp. Mk. 6:7)

(1) Enduement with power

1 And when he had [o]called unto *him* his twelve disciples, he [p]gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

(2) Names of the apostles (Mk. 3:16-19; Lk. 6:14-16; Acts 1:13-26)

2 Now the names of the twelve apostles are these; [q]The first, Simon, who is called Peter, and [r]Andrew his brother; [s]James *the son* of Zebedee, and [t]John his brother;

3 [u]Philip, and [v]Bartholomew; [w]Thomas, and [x]Matthew the publican; [y]James *the son* of Alphaeus, and [z]Lebbaeus, whose surname was Thaddaeus;

4 [*a]Simon the Canaanite, and [*b]Judas Iscariot, who also betrayed him.

(3) First mission field

5 These twelve Jesus [+a]sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house [+b]of Israel.

(4) Message and power

---

b The law of faith (note, Mt. 8:13).

c Gr. embrimaomai, sternly enjoin; to charge at risk of displeasure, indicating that He was definitely seeking to keep His identity unknown to His enemies as long as possible. See reasons why, note, Mt. 8:4.

d Took no heed to His charge of v 30.

e Out of Matthew's house (v 9-10, 18, 27-28, 32).

f Dumbness caused by a dumb demon.

g First blasphemy of the Holy Spirit, showing their open opposition to Him. They maliciously and knowingly sinned against light (Jn. 3:1-2; Mt. 12:31-32).

h Second general statement of His evangelistic work—teaching, preaching, and healing (Mt. 4:23-24; Acts 10:38).

1 Teaching, Gr. didasko, to instruct; deliver a discourse; to impart knowledge; instill doctrine into another; to explain. Christ was the greatest teacher of men. They marveled at what He said, not at His gymnastics. Teaching should be carried on in an informal way. The teacher should permit questions until everything is clear (Mt. 13:11, 51; Mk. 8:11; 12:34; Lk. 2:46; 23:9).

2 Preaching, Gr. kerusso, to herald as a public crier; proclaim. Teaching is referred to 168 times and about equally in both Testaments, but preaching is referred to only 5 times in the O.T. and 138 times in the N.T. Preaching is for the purpose of calling the attention of men to truth while teaching is the work of making the truth clear. Every parent was to be a teacher of truth (Dt. 4:1-14; 11:19).

3 Healing. This was His ministry (v 23-24; 9:35; Lk. 4:16-21; Jn. 10:10; Acts 10:38). Christ commanded every gospel minister to do this work (Mt. 10:1-8; 28:20; Mk. 3:15; 6:7-13; 16:15-20; Lk. 9:2; 10:9; Jas. 5:14-16).

i See notes, Mt. 4:23-24; note b, 13:58.

j Characteristic of God and Christ and should be of believers. Compassion is that drawing and agitation of the innermost parts at the sight of any distressed or miserable object. It causes revolting action in the innermost being to bring deliverance from such unlawful and inhuman misery and suffering. Used 9 times of Christ (9:36; 14:14; 15:32; 20:34; Mk. 1:41; 5:19; 6:34; 8:2; Lk. 7:13).

k Exhausted, beginning to lie down like sheep abandoned by shepherds. The scribes and Pharisees had utterly neglected the common man whom they classed as cursed (Jn. 7:49).

l Lost men are compared to lost sheep (Ps. 119:176; Isa. 53:6-7; Jer. 50:6; Mt. 10:6; Lk. 15:4-6) and saved men are compared to saved sheep that were lost (Mt. 10:16; 26:31; Jn. 10:1-29; 21:16, 17; Heb. 13:20; 1 Pet. 2:25).

m Christian work is compared to harvesting wheat (Lk. 10:1-2; Jn. 4:35).

n Laborers are still scarce who will carry on gospel work like Christ and the early church did.

o Called whom He would after praying all night to get the will of God (Mk. 3:13; Lk. 6:12-16).

p The secret of power. One cannot receive it until it is given and one will not have to "take it by faith" after it is given (Jn. 3:27; Rom. 8:25).

q Mentioned first in all 4 lists of the apostles (v 2; Mk. 3:16; Lk. 6:14; Acts 1:13). See ***Summary of 1 Peter***, p. 471.

r See note l, Mt. 4:18.

s See note o, Mt. 4:21.

t See ***Summary of John***, p. 210.

u See note, Lk. 6:14.

v A patronymic for Nathaniel, brother of Philip (Jn. 1:45-51; 21:2). One of the 12 apostles (v 3; Mk. 3:18; Lk. 6:14; Acts 1:13). He is supposed to have preached in Syria, Phrygia, and India, finally being tied to a cross head down, beaten to death, and beheaded by King Astyages in Armenia.

w See ***Thomas***, p. 211.

x See ***Summary of Matthew***, p. 59.

y See note r, Lk. 24:10.

z Judas, brother of James the son of Alphaeus, and one of the 12 apostles (v 3; Mk. 3:18; Lk. 6:16; Acts 1:13; Jn. 14:22). He is supposed to have labored in Persia being beaten to death by pagan priests.

*a See note l, Lk. 6:15.

*b See note t, Jn. 6:71.

+a Their mission was limited to Jews (v 5-6; Jn. 1:11; Rom. 1:16). Cp. the latter commission to all the world (Mt. 28:19-20; Mk. 16:15-20; Lk. 24:47; Acts 1:8).

+b These were Jews, not Anglo-Saxons (Lk. 7:3; Jn. 1:11, 19; 3:1; Acts 2:5; 10:39; 11:19; Rom. 1:16). Jews are mentioned 200 times and the same people are called Israel 78 times in the N.T. Only Jews and Gentiles are recognized in the N.T. (Rom. 3:9, 29; 9:24; 1 Cor. 10:32; 12:13). The Jews then and now make up all the tribes of Israel (Mt. 19:28; Acts 26:7; Jas. 1:1; Rev. 7:4; 21:12). There is not one reference to a distinction between Jews and Israelites, so the Anglo-Saxon theory is purely of human origin. See note a, Acts 13:16.

✝ ✝ ✝

● 7 And as ye go, [c]preach, saying, The [d]kingdom of heaven is at hand.

● 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: [e]freely ye have received, freely give.

(5) Personal equipment

● 9 [f]Provide neither gold, nor silver, nor brass in your [g]purses,

● 10 Nor [h]scrip for *your* journey, neither [i]two coats, neither shoes, nor yet staves: [j]for the workman is worthy of his meat.

(6) Their reception

● 11 And into whatsoever city or town ye shall enter, [k]enquire who in it is worthy; and [l]there abide till ye go thence.

● 12 And when ye come into an house, salute it.

● 13 And if the house be worthy, let [m]your peace come upon it: but if it be not worthy, let your peace return to you.

(7) Their rejection (cp. Lk. 10:10)

● 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [n]shake off the dust of your feet.

★▲15 Verily I say unto you, [o]It shall be [p]more tolerable for the land of Sodom and Gomorrha in the [q]day of judgment, than for that city.

(8) Opposition to the Gospel foretold (Mt. 10:34)

A. Enmity of religious men

● 16 ¶ Behold, I send you forth as sheep in

[s]serpents, and harmless as doves.

● 17 But [t]beware of men: for they will deliver you up to [u]the councils, and they will scourge you in their synagogues;

B. Enmity of rulers

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

▲●19 But when they deliver you up, [v]take no thought how or what ye shall speak: [w]for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the [x]Spirit of your Father which speaketh in you.

C. Enmity of relatives

21 [y]And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

D. Enmity of the world

▲ 22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the [a]end shall be saved.

▲●23 But [b]when they persecute you in this city, [*c]flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, [*d]till the Son of man be come.

(9) Equality with Christ (Lk. 6:40)

24 [*e]The disciple is not above *his* master, nor the servant above his lord.

25 [f]It is enough for the disciple that he be

---

c The work of the first gospel preachers was the same as that of Christ—always confirming what was preached (v 1-8; Mk. 3:14-15; 6:7-13; Lk. 9:6; 10:1-20).

d See note j, Mt. 4:17; note e, 19:24.

e The reason men cannot freely give is because they have not freely received.

f Do not spend your lives making provision for self-support before obeying the call of God. Do not wait to save so much money, or even until you have extra coats or shoes—GO WHEN YOU ARE CALLED and you will be supplied (v 9-10).

g Girdles, which contained pockets for valuables.

h A wallet or shepherd's bag to carry provisions.

i Extra coats, shoes, and staves to encumber you (v 10; Lk. 9:3; Mk. 6:8).

j Jesus sanctioned and God ordained the support of ministers (v 10; Lk. 8:3; 1 Cor. 9:6-16; Gal. 6:6; Heb. 7:1-10).

k Of good character or of like faith, for a preacher must be careful of his reputation and lodge only with proper and reputable people.

l Do not gad about or go from house to house (Lk. 10:7). Stay secluded in prayer and study or you will be ensnared, losing your anointing by a life of gossip, overmuch lightness, banquetings, trifling visits.

m Let your blessings be upon the home and God will prosper it.

n Jews considered the dust of heathen lands as defiling compared to that of the holy land (Ez. 45:1; Amos 7:17), so to shake the dust of any place off their feet meant they recognized it as rejected by God (Mk. 6:11; Lk. 9:5; Acts 13:51).

o 9th N.T. prophecy in Mt. (10:15-26; v 15, 23, 26 are unfulfilled; v 16-22, 24-25 have been and are still being fulfilled). Next, v 32.

p Teaching degrees of punishment in hell (Mt. 11:22; 12:41; 23:14; Mk. 6:11; 12:40; Lk. 10:14; 11:31-32; 20:47; Rev. 20:11-15)

r A symbol of greedy rulers, hypocrites, and false prophets.

s Serpents never unduly expose themselves to attack and doves never provoke enmity. Ancients considered serpents as emblems of cunning and wisdom (Gen. 3:1; 2 Cor. 11:3). Used of crafty hypocrites and Satan (Mt. 23:33; Rev. 12:9).

t See note j, Mt. 7:16.

u Courts of justice and religion (v 17-18). All synagogues had their councils of 3 to 23 men. They tried all cases that did not go before the Sanhedrin or the supreme court. They could excommunicate (Jn. 9:22), scourge (Dt. 25:3; 2 Cor. 11:24), or stone to death (Dt. 22:24; Jn. 8:5; Acts 7:58; 14:19).

v See note s, Mt. 6:25.

w Mk. 13:11; Lk. 21:13-15.

x See notes on Jn. 3:34.

y The gospel brings division and strife in families and nations, because some love darkness rather than light (Jn. 3:18-21; 2 Cor. 2:16-17; 4:2-4).

a End of life here, but both end of life and of this age in Mt. 24:4-14.

b Note the alternate warnings and instructions on what to do in persecutions: warnings (v 16-18), then instructions (v 19-20); warnings (v 21-22), then instructions (v 23-26).

*c Not a cowardly flight, but a wise act to further the gospel. It deprives persecutors of their evil design, and conveys truth to others. If the preacher stayed and was killed he could not help the local flock or start others elsewhere.

*d The cities of Israel will not be "gone over" (Gr. teleo, completely evangelized) before the second advent. This is literally true. They were not fully evangelized by the early church because of the persecution of early Christians and because of the destruction of Jerusalem in AD 70 (Lk. 21:20-24; Acts 8:1-4; 9:1-4; 11:19-21; 12:1). They have not been evangelized as yet and will not be until the Millennium (Isa. 2:1-4; 11:9; Rom. 11:25-29; Zech. 12:10–13:1). Cp. all 4 "till's" (v 23; 16:28; 23:39; 24:34).

*e No man can ever expect to be greater than Christ, for He is the only Lord and Christ (Acts 2:36).

✝ ✝ ✝

they have called the master of the house [g]Beelzebub,[h] how much more *shall they call* them of his household?

(10) Warning against hypocrisy (Lk. 12:1-3)

▲●26 [i]Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

● 27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the [j]housetops.

(11) Warning against man fear (Lk. 12:4-12)

● 28 And [k]fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to [l]destroy both soul and body in [m]hell.

▲ 29 [n]Are not two sparrows sold for [o]a farthing? and one of them shall not fall on the ground [p]without your Father.

30 But the very hairs of your head are all numbered.

● 31 [q]Fear ye not therefore, ye are of more value than many sparrows.

★▲32 [r]Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

▲ 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

(12) Opposition to the gospel again foretold (Mt. 16-23; Lk. 12:11, 49)

34 Think not that I am come to send peace on earth: I came not to send peace, but a [s]sword.

35 [t]For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall* be they of his own household.

(13) Discipleship tested (cp. Mt. 8:18; 16:24, refs.)

37 He that loveth father or mother [u]more than me [v]is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 [a]And he that taketh not his cross, and followeth after me, is not worthy of me.

▲ 39 [b]He that [c]findeth his life shall lose it: and he that loseth his life for my sake shall find it.

(14) Smallest services rewarded (Mt. 12:36; 16:27; Rom. 14:10; 1 Cor. 3:11; 2 Cor. 5:10)

40 ¶ He that [d]receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

▲ 41 He that receiveth a prophet in the name of a [e]prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

▲ 42 And whosoever shall give to drink unto one of [*f]these little ones a [*g]cup of cold *water*

---

in life for a disciple (Jn. 15:16; 14:12-15, 17:18; 20:21). Being like Christ should be the goal of all. It is not pride to want to imitate Him. In fact, it is a command (1 Cor. 11:1).

14 Ways We Are to Be Like Jesus: In

1 Righteousness (1 Jn. 3:7; Jn. 15:10-14; 1 Cor. 1:30; Eph. 1:4; 5:27)
2 Freedom from the world (Jn. 17:14-16; Rom. 12:1; Jas. 4:4; 1 Jn. 2:15)
3 Self-crucifixion (Rom. 6; Gal. 2:20)
4 Walking in newness of life (Rom. 6; Gal. 5:16-26; Eph. 4:1-24)
5 Enduring persecutions (Mt. 10:25; Jn. 15:18-20; Mk. 10:30)
6 Works (Jn. 14:12; Mk. 9:23; 16:17-18; Mt. 17:20; 21:22)
7 Fruit of the Spirit (Gal. 5:22-23; Jn. 13:34; 15:11-13)
8 Total setting apart for God's work (Jn. 10:36; 17:17-19; 20:21)
9 Walking in the light (1 Jn. 1:7)
10 Unity with God (Jn. 17:11, 21-23)
11 Suffering for others (1 Pet. 2:21-23; 3:18–4:1; Phil. 3:10)
12 Life and conduct (1 Jn. 2:6; 4:17)
13 Enduring temptations (Heb. 2:18; 4:14-16; Jas. 1:2, 12)
14 Manifesting the fullness of God (Jn. 3:34; 7:37-39; 14:12; Eph. 3:19)

g The Philistine god of flies (2 Ki. 1:2). Jews changed it to Beelzebub, the dung god, or lord of the dunghill—a most contemptuous and vile idol. It was identified as prince of demons (Mt. 12:24-32; Mk. 3:22; Lk. 11:15-19).

h Question 35. Next, v 29.

i Do not fear man, so as to hide unwanted truth. Speak it in the light and on the housetops (v 26-27; cp. Lk. 12:1-3).

j Being flat, they were used for public proclamations and other activities (Dt. 22:8; Josh. 2:6; Judg. 16:27; Neh. 8:16; 2 Sam. 11:2; 2 Ki. 23:12; Isa. 15:3; Acts 10:9).

k Second command here not to fear men, who cannot hurt the soul when they kill the body (Lk. 12:4-12).

l Gr. apollumi, to kill (Mt. 2:13; 12:14); torment (Mt. 8:29; Mk. 1:24); mar (Mk. 2:22); lose (Mt. 10:6, 39, 42); be lost (Jn. 17:12; 2 Cor. 4:3); perish or die (Mt. 8:25); and to ruin (Mt. 9:17), but never to annihilate.

m Gr. gehenna, eternal hell where the bodies and souls of all wicked will be marred and tormented forever (Lk. 12:5, note m). See ***Hell*** in Index.

n Question 36. Next, 11:3.

o Gr. assarion, 1.5¢. Cp. Lk. 12:6 where the difference in price can be explained by variation of the market price at the time each book was written.

p Without His knowledge of it (v 29-30).

q Third time in this chapter (v 26-31).

r 10th N.T. prophecy in Mt. (10:32-36, being fulfilled). Next, 11:20.

s See notes on v 21; Lk. 12:49-53.

t Rabbis taught that this would be the condition in the days of the Messiah. By this Christ claimed to be the Messiah (Mic. 7:5-6). See note s, Lk. 5:32.

u This is breaking the first commandment (Mt. 19:29; 22:37; Lk. 14:26-27).

v Three times for emphasis (v 37-38).

10 Tests of Discipleship:

1 World persecution (v 25; Jn. 15:18)
2 Fearless preaching (v 26-27)
3 Fearless consecration (v 28)
4 Fearless faith (v 29-31; Heb. 11)
5 Bold confession of Christ (v 32-33)
6 Family persecution (v 34-36; 19:29)
7 Putting God first (v 37; 22:37)
8 Bearing cross daily (v 38; Lk. 9:23)
9 Following Christ (v 38; Jn. 10:27)
10 Denying self (v 39; Rom. 8:1-13)

a Mk. 8:34; Lk. 9:23; Jn. 10:26, note.

b Four prophetic promises, 10:39-42, being fulfilled and will be completely fulfilled at the judgment seat of Christ (Rom. 14:10; 2 Cor. 5:10). See NEW TESTAMENT PROMISES, p. 548.

c Whoever lives a life of self-gratification will lose it; whoever puts to death the sinful deeds of the body will gain it (Rom. 8:12-13; Gal. 5:16-26).

d Gr. dexomai, accept, approve, embrace, give ear to (2 Cor. 8:17; 11:4). When the minister is thus accepted, his message is also embraced as truth. If he will preach Christ and God, both will be received if he is received. If men will not hear of Christ or God they will not receive the minister sent by them.

e Receiving a false prophet as a true one, or a wicked man posing as a righteous man, will not be rewarded. If a person receives such or bids him God-speed one is a partaker of his evil deeds (2 Jn. 9-11). We cannot receive every teacher of religion and expect to be rewarded even if we make a mistake. We will be judged for the mistake, for we are plainly told, "by their fruits ye shall know them" (Mt. 7:15-20, notes). We must be more intelligent than to give our money and hospitality to every man posing as a minister.

*f A term used of new believers and children (v 42; 18:1-14; Mk. 9:42; Lk. 17; Jn. 13:33; Gal. 4:19; 1 Jn. 2:1, 12-18, 28; 3:7, 18; 4:4; 5:21).

*g The minutest details of goodness, if done for the right person and with the right unto you, he shall in no wise lose his reward.

11 CHAPTER 11

25. Fourth tour of Galilee (Lk. 8:1; cp. Mt. 4:23)

1 And it came to pass, when Jesus had made an end of [h]commanding his twelve disciples, he departed thence to teach and to preach in their cities.

26. John the Baptist questions Jesus (Lk. 7:19-23)

2 Now when John had heard in the [i]prison the works of Christ, he sent two of his disciples,

3 And said unto him, [j]Art thou he [k]that should come, or do we look for another?

27. Jesus answers John by deeds, not words (Lk. 7:19-23)

4 Jesus answered and said unto them, [l]Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And [m]blessed *is he*, whosoever shall not be [n]offended in me.

28. Jesus' testimony of John the Baptist (Lk. 7:24)

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, [o]What went ye out into the wilderness to see? [p]A reed shaken with the wind?

clothed in [q]soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and [r]more than a prophet.

★ 10 For this is *he*, of whom it is written, [s]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen [a]a greater than John the Baptist: notwithstanding he that is least in the [b]kingdom of heaven is greater than he.

12 And from the [c]days of John the Baptist until now the kingdom of heaven [d]suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied [e]until John.

14 And if ye will receive it, [f]this is Elias, which was for to come.

15 [g]He that hath ears to hear, let him hear.

29. Jesus denounces unbelief (Lk. 7:30)

16 ¶ [*h]But whereunto shall I liken [*i]this generation? It is like unto children sitting in the markets, and calling unto [*j]their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 [*k]For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man [*l]gluttonous, and a winebibber, a friend of publicans and

---

motive, will be rewarded (note f, Mt. 6:1).

h All the things commanded the first disciples are still in force (Mt. 28:20). The theories of the gospel of the kingdom being for the Jews and not for the church; the grace of God being for the Gentiles or the church and not for Jews; the Sermon on the Mount and the program of the gospels being for Jews and not for the church; the Gentile church being dealt with only in Acts and the epistles; and the signs, miracles and gifts of the Spirit being for apostles only—all are as erroneous and unscriptural as they can possibly be, serving as mere excuses to evade present gospel responsibility.

i Mt. 4:12; 11:2; 14:1-12; Mk. 1:14; 6:17, 27; Lk. 3:20; Jn. 3:24.

j Question 37. Next, v 7. Note the difference between John's attitude here concerning Christ and before he went to prison (Mt. 3; Lk. 3; Jn. 1:15-36; 3:22-36). It is clear in these passages he had indisputable proof of His Messiahship.

k The one predicted (Gen. 3:15; 49:10; Num. 24:17-19; Dt. 18:15-19; Isa. 7:14; 9:6-7; 11:1; 61:1; etc.).

l Jesus answered John by showing the works of the Messiah predicted in Isa. 11:2; 35:5-6; 61:1. These were His credentials (Jn. 5:36; 9:3-4; 10:25, 37-38; 14:10; 15:24; Acts 10:38). These are the divine credentials of all gospel ministers (Mt. 10:1-8; Mk. 6:7-13; 16:17-20; Lk. 9:6; 10:1-20; 24:49; Jn. 7:37-39; 14:12-15; 15:16; Acts 1:1-8; 2:43; 3:6; 4:30; 5:12-16; 6:3-10; 8:1-17; 9:17, 34; 15:12; etc.).

m First beatitude since 5:3-11. Note others in this gospel (13:16; 14:19; 16:17; 21:9; 23:39; 24:46; 25:34; 26:26).

n Stumble at Me and My teachings. Many did (Lk.4:22,28; Jn. 6:66; 7:30-44; 8:19-44)

o Questions 38-43. Next, v 16.

p Persian reeds were in great quantities on the Jordan. They grew up to 20 ft. high and were fresh green when all else seemed to be dead and dry. They made shelter for birds and animals (Job 40:21). This statement was a Heb. idiom for a weakling who was irresolute and unsteady, believing and ting the next day. Steadfastness is here noted of John the Baptist.

q Mantles made of silk or linen and worn by the gentry in the East. Cp. Mt. 3:4. John's simplicity and ruggedness are here stated.

r More, because what the prophets predicted John actually saw and handled (Jn. 1:31-34; 1 Jn. 1:1).

s 9th O.T. prophecy fulfilled in Mt. (11:10; Mal. 3:1). Next, 12:17.

a See notes e and f, Lk. 7:28.

b See note j, Mt. 4:17; note e, 19:24.

c Including John's ministry, proving that he was as much in the kingdom of heaven as Christ and others who proclaimed it (Mt. 3:2; 4:17; 10:7; 11:12).

d Gr. biazo, to use force, to force one's way into a thing. The idea here is that before John the kingdom could only be viewed in the light of prophecy; but now that it was preached, men were pressing into it with ardor resembling violence or desperation. They appeared as if they would seize it by force (v 12; Lk. 16:16). It expresses the earnestness that men must have in getting rid of sin, all satanic powers, the world, and in standing true when relatives oppose them (Mt. 10:34-39).

e Until John's ministry, not its end.

f Represents Elijah in spirit and power (Lk. 1:17), not Elijah in person (Jn. 1:21) who is yet to come (Mal. 4:5-6; Zech. 4:11-14; Rev. 11:3-11).

g First of 15 times and only by Christ to call attention to certain utterances: 7 times on earth (v 15; 13:9, 43; Mk. 4.9, 23; 7:16; Lk. 8:8; 14:35); and 8 times in heaven (Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9).

*h Question 44. Next, 12:3. The Jews were like stubborn children who would not take part in games of dance, funerals, weddings, etc. (v 18). They refused every proposition offered by Jesus.

*i Occurs 16 times and always of a particular span of life and not of a race of people (v 16; 12:41-42; 23:36; 24:34; Mk. 8:12; 13:30; Lk. 7:31; 11:30-32, 50-51; 17:25; 21:32). Note the epithets used of the generation that rejected Christ, such as "evil," "adulterous" (Mt. 12:39, 45; 16:4; Mk. 8:38; Lk. 11:29); "faithless and perverse" (Mt. 17:17; Mk. 9:19; Lk. 9:41); and "untoward" (Acts 2:40).

*j Friends, as in 20:13; 22:12; 26:50.

*k John abstained from all social life (see Lk. 1:80). Not once is it recorded that he was entertained like Jesus frequently was (Mt. 8:15; 9:10; Lk. 7:36; 22:15; Jn. 2). He lived a separated life and you would not receive him. I came accepting invitations to eat and you call me a winebibber and a glutton and you reject Me.

*l His enemies said this of Him, but there is no evidence that He was intemperate in eating or drinking.

dren.

30. Jesus predicts judgment on unbelieving cities (Lk. 10:12)

★ 20 ¶ [n]Then began he to [o]upbraid the cities wherein [p]most of his mighty works were done, because they [q]repented not:

21 Woe unto thee, [r]Chorazin! woe unto thee, [s]Bethsaida! for if the mighty works, which were done in you, had been done in [t]Tyre and Sidon, [u]they would have repented long ago in sackcloth and ashes.

▲ 22 But I say unto you, It shall be [v]more tolerable for Tyre and Sidon at the [w]day of judgment, than for you.

23 And thou, [x]Capernaum, which art [y]exalted unto heaven, shalt be brought down to [z]hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

▲ 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

31. Jesus rejoices over simplicity of truth (Lk. 10:21)

25 ¶ At that time Jesus answered and said, I thank thee, O [*a]Father, Lord of heaven and earth, because thou [*b]hast hid these things

them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 [*c]All things are delivered unto me of my Father: and [*d]no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

32. Invitation to personal discipleship: secret of rest

▲ 28 [a]Come unto me, all *ye* that [b]labour and are [c]heavy laden, and I will give you [d]rest.

▲ 29 [e]Take my yoke upon you, and [f]learn of me; for [g]I am meek and lowly in heart: and ye shall find rest unto your souls.

30 [h]For my yoke *is* easy, and my burden is light.

12

CHAPTER 12

33. Jesus is Lord of sabbaths (Mk. 2:23; Lk. 6:1-5)

1 At that time Jesus [i]went on the [j]sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of [k]corn, and to eat.

2 But when the Pharisees [l]saw *it*, they said unto him, Behold, thy disciples do [m]that which

---

(taken by John and Jesus, note k, v 18, above) but you hypocrites condemn them. You would condemn any course taken by any godly man, for you seek to justify your acts of darkness and rejection of truth.

n 11th N.T. prophecy in Mt. (11:20-24, unfulfilled, to be fulfilled at the last judgment, Rev. 20:11-15). Next, 12:36.

o The more light men have the less excusable they are for sin.

p This suggests that Jesus concentrated His labors in one section.

q Even miracles and judgments will not move hardened sinners (Rev. 9:20-21).

r The site of this city is unknown, but it must have been near Bethsaida, on the northeast shore of Galilee.

s See note b, Lk. 9:10.

t Two cities on the Mediterranean in Phoenicia (1 Ki. 5:1, note).

u An example of how the gospel affects different peoples.

v Degrees of punishment (10:15, note).

w Acts 17:31; Rev. 20:11-15.

x A city on the north end of Galilee where Jesus made His headquarters (Mt. 4:13; 17:24-27; Mk. 1:21-45; 2:1-6; 9:33; Lk. 4: 31; 7:1-10; 10:15; Jn. 4:46-53; 6:17-25,59)

y A Hebraism for great prosperity.

z Gr. hades (note, Lk. 16:23). All these cities were totally destroyed by the Romans and are no more.

*a See notes j and r, Jn. 4:21, 24.

*b Truth is always hid from the professing wise who reject it because of self-conceit and pride (Rom. 1:18-32; 2 Cor. 4:3-4; 1 Cor. 1:18-21; 2:1-16). It is always revealed to the simple who accept and obey it (1 Cor. 3:1-3; Heb. 5:12–6:1; 1 Pet. 2:1-2). It is right that this be so (v 26; Isa. 28:9-11; Mt. 13:11-16; 1 Cor. 1:18-21).

*c This teaches His deity and membership in the Godhead (Jn. 5:17-27; Rev. 1:1; Mt. 28:18; Jn. 17:1-5; Col. 1:16-18).

*d None can fully comprehend the Father, but the Son (Jn. 1:18).

a Christ's first recorded general invitation to all men. Cp. the last one (Rev. 22:17).

b Gr. kopiao, to feel fatigue, to work hard, toil. Any weary, hard worker can find rest (Eph. 4:28).

c Gr. phortizo, to carry a load; to overburden with ceremony (v 28; Lk. 11:46). The Mosaic rites were burdensome enough, but the Pharisees had manufactured hundreds of additional burdens related to keeping the minutest detail of the law.

d Two times rest is promised to all laboring, heavy-laden, soul-distressed, and sick people (v 28-29; cp. Isa. 28:9-11; Heb. 3:11-14, 18; 4:1-11; Rev. 14:13).

e "Take's" for Believers:
  1 Take the yoke of Christ (v 29)
  2 Take up the cross daily (Lk. 9:23)
  3 Take no thought for life (Mt. 6:25)
  4 Take no thought for raiment (Mt. 6:31)
  5 Take communion (1 Cor. 11:24)
  6 Take the whole armor (Eph. 6:13)
  7 Take Heed to Yourselves:
    (1) How you give alms (Mt. 6:1-4)
    (2) What you hear (Mk. 4:24)
    (3) How you hear (Lk. 8:18)
    (4) What you covet (Lk. 12:15)
    (5) How you forgive (Lk. 17:1-4)
    (6) How you overload yourselves in eating, drinking, and cares of this life (Lk. 21:34-36)
    (7) How you feed and care for the church (Acts 20:28; Col. 4:17)
    (8) How you build on Christ (1 Cor. 3:10-15; 2 Cor. 5:10; Rom. 14:10)
    (9) How you use your liberty (1 Cor. 8:9-13; Rom. 14:1–15:3)
    (10) Lest you fall (1 Cor. 10:12-13)
    (11) Lest you destroy each other (Gal. 5:15; Eph. 4:31-32)
    (12) Lest you backslide (Heb. 3:12)
    (13) How you take suffering for your own faults (1 Pet. 2:20-21)
    (14) How you walk in light (2 Pet. 1:19; 1 Jn. 1:7)

f 3 Commands Here (v 28-30):
  1 Come unto Me (v 28)
  2 Take My yoke upon you (v 29)
  3 Learn of Me (v 29)

g 4 Things About Christ (v 28-30):
  1 I will give you rest (v 28)
  2 I am meek and lowly in heart (v 29)
  3 My yoke is easy (v 30)
  4 My burden is light (v 30)

h 7 Things the Believer Receives:
  1 Acquaintance with Christ and eternal life (v 28; Jn. 17:2-3)
  2 Relief from fatigue (v 28)
  3 Relief from heavy burdens (v 28)
  4 Soul rest forever (v 28-29; Heb. 4)
  5 Truth, wisdom, knowledge—learn of Me (v 29; Jn. 14:6; 1 Cor. 1:30)
  6 An easy yoke or obligation (v 29-30; cp. Acts 15:10; Gal. 5:1)
  7 A light burden (v 30; Ps. 55:22)

i Jesus was on His way to the synagogue (v 9). There were lawful paths through the fields and rights to eat if hungry (Dt. 23:24-25).

j See notes, Acts 15:24, and ***Sunday the Christian Sabbath***, p. 333.

k Wheat, not Indian corn as we know it (Jn. 12:24, note; Ps. 65:13).

l They were always seeing something wrong with Him and His teaching, so as to accuse Him.

m Innumerable restrictions were imposed upon men for conduct of life under the law. Great principles were lost in the mass of petty details (Mt. 23:23). There were 39 classes of laws on the sabbath alone. All life was subjected to the sabbath as if man was made a servant to the sabbath. Christ put personal needs above it, incurring the enmity of the religious leaders.

✝ ✝ ✝

3 But he said unto them, [n]Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into [o]the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the [p]priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple [q]profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* [r]greater than the temple.

7 But if ye had [s]known what *this* meaneth, [t]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is [u]Lord even of the sabbath day.

34. Withered hand healed on the sabbath
(Mk. 3:1; Lk. 6:6)

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, [v]behold, there was a man which had *his* hand withered. And they asked him, saying, [w]Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, [x]What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

35. First council to put Jesus to death (Mt. 26:3)

14 ¶ Then the Pharisees went out, and held a [a]council against him, how they might destroy him.

36. Multitudes healed
(Mk. 3:7; Lk. 6:17; Mt. 13:58, note b)

himself from thence: and great multitudes followed him, and he [c]healed them all;

16 And charged them that they should [d]not make him known:

★ 17 That it might be fulfilled which was spoken by [e]Esaias the prophet, saying,

18 [f]Behold [g]my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not [h]strive, nor cry; neither shall any man hear his voice in the streets.

20 [i]A bruised reed shall he not break, and [j]smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

37. Blind and dumb healed

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, [k]Is not this the son of David?

38. Second blasphemy of the Spirit (Mt. 9:32)
The divided kingdom (Mk. 3:22; Lk. 11:15)

24 But when the Pharisees heard *it,* they said, This *fellow* doth not cast out devils, but by [l]Beelzebub the prince of the devils.

25 And Jesus [m]knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan [*n]cast out Satan, he is divided against himself; [*o]how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your [*p]children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

---

[n] Questions 45-46. Next, v 10.

[o] Ex. 25:30; Lev. 24:5; note, Mk. 2:26.

[p] There were more sacrifices on the sabbath than any other day (Num. 28:9-10). Jews circumcised and did other necessary things on the sabbath (Jn. 7:22-23; Lk. 13:15).

[q] Treat it as a common day (Acts 24:6). Self-interest removes all scruples.

[r] Referring to Himself, as in v 41-42.

[s] Gr. ginosko, to know by experience or effort.

[t] Explained in note q, Mt. 9:13.

[u] As Lord He can set aside any law.

[v] 25th of 60 times in Mt.; 222 times in the N.T.; 1104 times in the O.T.

[w] Question 47. Next, v 11. Jews were devoid of understanding of the purpose of the sabbath (v 12; Mk. 2:27; 3:4).

[x] Questions 48-49. Next, v 23.

[a] Counseled with the Herodians (Mk. 3:6; cp. Mt. 26:3, refs.).

[b] Not from cowardice, but to save trouble with the nation He came to save.

[c] See note b, Mt. 13:58.

[d] See note k, Mt. 8:4.

[e] Gr. form of Isaiah (note, Mt. 3:3).

[f] 10th O.T. prophecy fulfilled in Mt. (12:17-21; Isa. 42:1-4). Next, 13:14.

1 God's servant (v 18)
2 Chosen of God (v 18)
3 Beloved of God (v 18)
4 Anointed of God (v 18)
5 A just judge (v 18)
6 No anarchist (v 19)
7 Successful mission (v 20-21)

[h] Contend, make an outcry, or raise His voice in the streets to cause a mob spirit or rebellion to take hold of the people to defend Himself against His enemies.

[i] A reference to a musical instrument made of a reed and which is easily broken and crushed under the feet. The shepherd many times would prefer to repair the pipe instead of making another one, so he would not crush it under His feet until all hope of repairing it was past.

[j] A reference to a wick floating in an open lamp. The oil having been used up, the wick smokes and is of no further value unless the oil is replenished. So here, Christ will not use His power to destroy His enemies until it becomes necessary. He will not fail nor be discouraged until He fulfills His mission.

[k] Question 50. Next, v 26. Third of 9 times used of Christ in Matthew (note b, Mt. 1:1).

[l] See note g, Mt. 10:25.

[m] An example of the gifts of knowledge and discernment (1 Cor. 12:10; Acts 5:1-11; Jn. 2:25; Mt. 9:4).

[*n] Satan, who causes sicknesses by demon oppression (Acts 10:38; Lk. 13:11-16), can take off what he puts on without opposing himself or casting himself out. When he can damn a soul by getting a person to deny the essentials of the Bible that will save the soul, then it is to his advantage to deceive by taking away the sickness. Many accept false religions that promise healing and other benefits. Satan cooperates with these religions, which he himself has founded to deceive men. He heals people without their faith in Jesus Christ and His work on the cross. Such people naturally think that they are in the true religion. They reject Christ and see no need of getting saved from sin or following Christianity. They will be damned for doing so, Satan having won their souls. Demons can go out and come back into a person of their own accord (Mt. 12:43-45). Satan in the last days will thus deceive men by giving them power (Mt. 24:24; 2 Th. 2:8-12; Rev. 13:2; 16:13-16; 19:20).

[*o] Questions 51-52. Next, v 29.

[*p] Disciples. Josephus says that Pharisees practiced exorcism (*Antiquities*, Book VIII, 2–5; cp. Acts 19:13). Jesus named their practice to disprove their accusation about Him. If you and your disciples cast out demons, then it proves that you are also of the devil (v 27-28).

✝ ✝ ✝

ments of Jesus to prove that He was casting out devils by God:
  1 Satan's kingdom is not divided, so if I am destroying his kingdom I must be of God, not of Satan (v 25-26).
  2 The disciples of you Pharisees who claim to cast out demons by God will judge you if you say that those who cast out demons do so by Satan (v 27).
  3 Satan would not permit a weaker one to defeat him, so since he is helpless before Me, it proves that I am from God and am stronger than he is (v 28-29).

*r A true test of discipleship (note v, 10:37). God and Satan cannot be reconciled and there is no possibility of loving and serving God and Satan at the same time (Mt. 6:24; Rom. 6:16-23).

*s Anyone who does not seek to help gather the flock only desires to scatter them that he might steal or destroy them for personal gain (Mt. 7:15-20; Acts 20:28-30; Rom. 16:17; Gal. 1:6-9; Phil. 1:14-18; 3:17-19; 2 Pet. 2).

*t Every kind and every single sin and blasphemy can be forgiven, but one. (Mt. 1:21; 12:31; 1 Jn. 1:7-9; 3:5).

*u Gr. hamartia (note v, Jn. 1:29).

a Gr. blasphemia, from blasphemos, to:
  1 Speak evil of (Jude 8; Eph. 4:31)
  2 Rail (1 Tim. 6:4; 2 Pet. 2:11)
  3 Revile (Mt. 27:39)
  4 Defame (1 Cor. 4:13)
  5 Slander (Rom. 3:8)
  6 Insult by blasphemy (Mt. 12:31)

b Explaining what blasphemy is. It is any insulting remark or curse, even attributing to Satan the works of the Holy Spirit. It is unforgivable if it is done maliciously and knowingly, as here and in Heb. 6:4-9; 10:26-31; 1 Tim. 1:13.

c Gr. aion, a period of time whether long or short. This age refers to the period between the first and second advents (Mt. 24:14, 29-31; Rev. 19:11-21). The age to come refers to the Millennium following the second advent (Rev. 19:11–20:15; Zech. 14; Dan. 2:44-45; 7:13-27; Eph. 1:10).

d Repeating a former doctrine of good and bad trees, of fruit and how to detect false teachers (note j, 7:16).

e Question 54. Next, v 48. Cp. Jas. 3:8-18.

f Brood of poisonous vipers (note r, 3:7; 23:33; Lk. 3:7).

g Full and overflowing heart of evil.

h 2 kinds of men contrasted (v 35).

i 12th N.T. prophecy in Mt. (12:36-37, unfulfilled; Rev. 20:11-15). Next, v 39.

j Gr. argos, unprofitable, useless. Trans. idle (Mt. 12:36; 20:3, 6; 1 Tim. 5:13); slow (Tit. 1:12); and barren (2 Pet. 1:8).

k Acts 17:31; Rev. 20:11-15.

l Gr. logos (note b, Acts 1:1). This shows how important words are. They will either reward or damn (Jas. 3:2).

strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 [*r]He that is not with me is against me; and he that gathereth not with me [*s]scattereth abroad.

39. The unpardonable sin
(Mk. 3:28; Lk. 12:10; Heb. 6:4; 10:26)

▲ 31 ¶ Wherefore I say unto you, All [*t]manner of [*u]sin and blasphemy shall be forgiven unto men: but the [a]blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

▲ 32 And whosoever [b]speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this [c]world, neither in the *world* to come.

40. Misuse of the tongue to be punished
(Jas. 3; 1 Pet. 3:10)

● 33 [d]Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 [e]O [f]generation of vipers, how can ye, being evil, speak good things? for out of the [g]abundance of the heart the mouth speaketh.

35 [h]A good man out of the good treasure an evil man out of the evil treasure bringeth forth evil things.

★▲36 But I say unto you, [i]That every [j]idle word that men shall speak, they shall give account thereof in the [k]day of judgment.

▲ 37 For by thy [l]words thou shalt be justified, and by thy words thou shalt be condemned.

41. Sign of Jonah (Lk. 11:29)

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a [m]sign from thee.

★ 39 But he answered and said unto them, [n]An [o]evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the [p]sign of the prophet Jonas:

40 For [q]as Jonas was three days and [r]three nights in the [s]whale's belly; so shall the Son of man be three days and three nights in the [t]heart of the earth.

42. Jesus denounces Jews
(Lk. 11:31; cp. Mt. 11:20)

▲ 41 [u]The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a [v]greater than Jonas *is*

m First of 6 times signs are asked for (v 38; 16:1; 24:3; Lk. 11:16; Jn. 2:18; 6:30). In each case signs are given.

n 13th N.T. prophecy in Mt. (12:39-42; v 39-40 are fulfilled; v 41-42 will be fulfilled at the judgment, Rev. 20:11-15; Acts 17:31). Next, v 45.

o See note i, Mt. 11:16.

p Christ approved the story of Jonah and the whale (Jonah 1:17).

q This indicates that Jonah was dead for 3 days and was resurrected as a true type of Christ. If this is not the case, then he could not be a true sign of the death and resurrection of Jesus Christ. Nothing is said about Jonah being preserved alive in the whale's belly. It would be just as easy to believe one as the other. See notes, Jonah 2.

r Christ was dead for 3 full days and for 3 full nights. He was put in the grave Wednesday just before sunset and was resurrected at the end of Saturday at sunset. Good Friday should be changed to Good Wednesday. No statement says that He was buried Friday at sunset. This would make Him in the grave only one day and one night, proving His own words untrue (v 40). The sabbath of Jn. 19:31 was not the regular weekly one, but the special sabbath of the feast. See note, Jn. 19:31; note k, Lk. 9:22.

s Some baleen whales are up to 100 ft. long and 40 ft. around, weighing 300,000 lbs. A Mediterranean fish was caught and exhibited in Beirut which had a head that weighed 6 tons. A man standing on the lower jaw could not reach the upper jaw, the opening being about 8 ft. across. The April 4, 1896 Literary Digest gave a story of a Mediterranean whale that demolished a harpoon boat. Two men were lost. One was found alive in the whale's belly a day and a half after it was killed. James Bartley lived with no after effects except his skin was tanned by the gastric juices. A pure fish was caught off the Florida coast that weighed 30,000 lbs. It was 45 ft. long and 8 ft. thick. It had a 1500 lb. fish in its stomach besides a large octopus. A man could easily stand up in its stomach. It could have swallowed 10 Jonah's.

t The lower parts of the earth (Eph. 4:7-11) and hell (Ps. 16:10; Acts 2:27; 1 Pet. 3:19; Heb. 2:14-15). See notes on Lk. 16:23, 26, and **Hell** in Index.

u See Jonah 3:1-10; 4:11; Lk. 11:32.

v Christ is Greater Than:
  1 The temple (v 6)
  2 Jonah (v 41; Lk. 7:28; 11:32)
  3 Solomon (v 42; Lk. 11:31)

† † †

▲42 The [w]queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43. Prophecy of Israel: ten acts of demons (Lk. 11:24)

43 When the unclean spirit is [x]gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

★▲45 Then goeth he, and taketh with himself seven other spirits more wicked than [a]himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. [b]Even so shall it be also unto this wicked generation.

44. New standard of relationship (Mk. 3:31; Lk. 8:19)

46 ¶ While he yet talked to the people, behold, *his* mother and [c]his brethren [d]stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, [e]desiring to speak with thee.

48 But he answered and said unto him that told him, [f]Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my [g]brother, and sister, and mother.

45. Sermon: mysteries of the kingdom of heaven (Mt. 13)
(1) Place: Sea of Galilee

1 The same day went Jesus [h]out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

(2) First mystery: parable of the sower (Mk. 4:1; Lk. 8:4)

3 And he spake many things unto them in [i]parables, saying, [j]Behold, [k]a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the [l]way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into [m]good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 [n]Who hath ears to hear, let him hear.

(3) First reason for speaking parables (Mk. 4:10; Lk. 8:9)

10 And the disciples came, and said unto him, [o]Why speakest thou unto them in parables?

11 He answered and said unto them, [p]Because it is given unto you to know the [q]mysteries of the [r]kingdom of heaven, but to

---

w 1 Ki. 10:1-13; 2 Chr. 9:1-12; Lk. 11:31.

x Of his own accord and returns likewise, and is not cast out, as in v 29.

a Note the personal pronouns, ten personal acts, choice powers, desires, character, speech, degrees of wickedness, and other facts proving demons to be real and personal beings.

b 14th N.T. prophecy in Mt. (12:45, fulfilled in Acts 2:23; 4:17; 5:17; 7:54; 13:45; 14:19; 1 Th. 2:13-16). Next, 13:24. This predicts and illustrates the fact that the Jews would become more wicked after their rejection of Christ. The same is true of a backslider who goes back into sin (2 Pet. 2:20-22).

c See note d, Lk. 8:19.

d Stood outside the house (13:1).

e Seeking to lay hold upon Him, for they thought He was mad (Mk. 3:21-31).

f Questions 55-56. Next, 13:10.

g Used of relatives (Gen. 14:16; 29:12); neighbors (Dt. 23:7); any Israelite (Lev. 19:17; Dt. 22:1-4; Jer. 34:9); any man (Gen. 9:5; 1 Jn. 3:15); a companion (2 Sam. 1:26). It is a fraternal epithet among Christians (v 50; Acts 9:17; 21:20; 1 Cor. 7:12; 2 Cor. 2:13; Heb. 2:11-12; 1 Pet. 1:22).

h V 1-35 were uttered in public by the sea; v 36-52 were spoken in private in the house (4:13; 9:28).

i 10 Facts About Parables:
  1 Gr. parabole, a comparison (Mk. 4:30); figure (Heb. 9:9; 11:19); proverb (Lk. 4:23); and an illustration (Mt. 13:3, 10, 13, 18, 24, 31-36, 53; 15:15; 21:33, 45; 22:1; 24:32; etc.). Parables are ex-
  2 They illustrate truth and make it clear by comparison with something that is already familiar.
  3 They impart instruction and rebuke without causing offense (2 Sam. 12).
  4 They create interest and hunger for further information (Mt. 13:10-17; 2 Sam. 12).
  5 The stories are always true and the points illustrated must not be considered false and absurd.
  6 The historical background and the circumstances and occasion when uttered must be understood.
  7 Their words and details must be defined literally, not spiritually.
  8 The similarity between the point illustrated and the illustration must be noted.
  9 The point illustrated is always stated with the parable or is clear by the occasion uttered.
  10 The principles of interpretation are given by Jesus Himself. Any interpretation at variance with these principles or with the purpose of the parable is unscriptural.

j See note v, Mt. 12:10.

k The parable of the sower is explained in v 18-23 and pictures the whole course of this age of grace, portraying reception of the Word of God in different hearts and the results that follow (cp. v 24-30, 36-43).

l Hard paths by unfenced fields.

m Good, because the stones and thorns were removed and the ground was plowed, thus properly preparing it to grow wheat.

n See note g, Mt. 11:15.

o Question 57. Next, v 27.

p 7 Reasons for Using Parables: To
  1 Reveal truth in a form intended to create more interest (v 10-11, 16)
  2 Make known new truths to interested hearers (v 11-12, 16-17)
  3 Make known mysteries by comparison with things already known (v 11)
  4 Conceal truth from disinterested hearers and rebels at heart (v 11-15)
  5 Add truth to those who love it and want more of it (v 12)
  6 Take truth away from those who hate and do not want it (v 12)
  7 To fulfill prophecy (v 14-17, 35)

q A mystery is a secret previously hidden but now made clear so that no mystery remains for anyone who will accept the truth as revealed (v 19; 2 Cor. 4:3-4).

r At present the realm of profession, for tares and wheat and good and bad are now mixed together in the same kingdom. At the end of this age the two classes will be separated. The professors will be sent to hell and the possessors of the kingdom will continue in its literal aspect forever (v 40-43; 49-50; 25:31-46; Rev. 20; Zech. 14). See note j, Mt. 4:17; note e, 19:24.

▲ 12 For whosoever hath, to him shall be [s]given, and he shall have more abundance: but whosoever hath not, from him shall be *[a]taken away even that he hath.

13 Therefore speak I to them in parables: *[b]because *[c]they seeing see not; and hearing they hear not, neither do they understand.

★ 14 And in them is fulfilled the prophecy of Esaias, which saith, [d]By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

▲ 15 For this people's heart is [e]waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; [f]lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, [g]and should be converted, and I should heal them.

16 [h]But blessed *are* your eyes, for they see: [i]and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have [j]not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.

(4) Parable of the sower explained
(Mk. 4:13; Lk. 8:11)

18 ¶ [k]Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the [l]wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and [m]anon with joy receiveth it;

21 Yet hath he not root in himself, [n]but dureth for a while: for when [o]tribulation or [p]persecution ariseth because of the word, by and by he is offended.

thorns is he that heareth the word; [q]and the care of this world, and the [r]deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the *[s]good ground is he that heareth the word, and understandeth *it;* [t]which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

(5) Second mystery: parable of
the tares and wheat

★ 24 ¶ [u]Another parable put he forth unto them, saying, [v]The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, [w]his enemy came and sowed [x]tares among the wheat, [y]and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, [z]Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 [a]Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

(6) Third mystery: parable of the
mustard seed (Mk. 4:30; Lk. 13:18)

★ 31 ¶ Another parable put he forth unto them, saying, [b]The kingdom of heaven is [c]like

believers go into more ignorance and darkness (Rom. 1:18-32; Tit. 1:15; 1 Jn. 1:7; Jn. 3:16-20).

*a This is a work of man's own unbelief and rebellion and the work of Satan (v 15, 19; 2 Cor. 4:3-4).

*b See note p, v 11.

*c They can see, but they refuse to see; they can hear, but they refuse to hear; they are capable of understanding, but they refuse to accept the truth, desiring to hold on to their old religious traditions and professions in preference to walking in the light of new truth.

d 11th O.T. prophecy fulfilled in Mt. (13:14-15; Isa. 6:9-10; Jn. 12:39-40; Acts 28:25). Next, v 35.

e Gr. pachuno, to make fat, stupid, insensible, inattentive, dull, and callous (v 15; Acts 28:27). The idea here is that the people became this way, little by little, until they were past normal, vigorous obedience to truth and righteousness.

f Three things they were failing to do—see, hear, and understand with the heart (note c, v 13, above).

g 2 Blessings for All Believers:
  1 Conversion, a change of direction, a new walk with God (note, Ps. 19:7; 51:13; Mt. 18:3; Lk. 22:32; Acts 3:19; Jas. 5:19-20)
  2 Bodily healing, a change of health, a new health in God (Ps. 91; 103:3; Mt. 8:17; Isa. 53; Rom. 8:11; 1 Pet. 2:24; 3 Jn. 2; Jas. 5:14-16; Mk. 16:17-18; Jn. 14:12-15; 15:7, 16)

h See note j, 5:3; note m, 11:6.

i See note g, Mt. 11:15.

j Mt. 11:25; 1 Pet. 1:10-12.

k 12th of 16 times hearing the Word is emphasized (v 9, 13-23).

l The devil (note j, v 38-39).

m Meaning soon, presently, or by and by (v 21).

n A plain reference to backsliding (Lk. 8:13; Jn. 15:1-6; Rom. 8:12-13; Gal. 1:6-8; 5:4, 19-21; 6:7-8; 2 Cor. 11:3-4; 1 Th. 3:8; 1 Tim. 5:11-15; 2 Tim. 2:12; Jas. 5:19-20; 1 Jn. 3:8; Heb. 3:6, 12-14; 6:4-12; 10:26-29; 12:15; 2 Pet. 2:20-22; Rev. 3:5; 22:18-19).

o Acts 14:22; Rom. 5:3; 2 Tim. 3:12.

p See note f, Ps. 10:2.

q See note f, Lk. 21:34.

r See note g, Lk. 18:24.

*s See note m, v 8.

t Fruit bearing depends upon the kind of soil and proper care in cultivation (see ***12 Great lessons of John. 15:1-8***, p. 211).

u This word introduces the last 3 parables spoken in the public out of the house (v 3-35), and "again" introduces the first 3 spoken in private inside the house (v 44-52).

v 15th N.T. prophecy in Mt. (13:24-30, 36-43, being fulfilled and will be completely fulfilled at the second advent, 25:31-46). Next, v 31. See note j, Mt. 4:17; note e, 19:24.

w It was common in the East for enemies to sow tares and other poisonous seeds in the fields of those they wished to hurt. In India various weeds are sown that take years to get rid of.

x Gr. zizanion, a grain that looks like wheat while growing, but when full grown and ripe has ears which are long, the grains being black and poisonous.

y He had no doubt as to the tares growing. This should be the faith of the sower of good seed—the Word of God.

z Questions 58-60. Next, v 51.

a Both tares and wheat must grow together until the end of the age (v 39-43, 49-50). Then they will be separated (Mt. 24:29-51; 25:31-46).

b Note j, Mt. 4:17; note e, 19:24.

c 16th N.T. prophecy in Mt. (13:31-33, being fulfilled). Next, v 44. Here mustard seed illustrates the kingdom of heaven, not the church (note r, v 11). It illustrates abnormal growth from a small beginning to a tree, becoming a refuge, a home, and a sphere of operation for demon powers.

All references to the mustard seed emphasize its smallness and some the greatness of the herb grown from it (Mk. 4:31; Lk. 13:19; 17:6; Mt. 13:32; 17:20). Several varieties in Judea grew rapidly into large herbs 10 to 12 ft. high. Rabbis used this seed to express anything minute. In-

and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

(7) Fourth mystery: parable of the leaven (Lk. 13:20)

33 ¶ Another parable spake he unto them; The kingdom of heaven is [d]like unto leaven, which a woman took, and [e]hid in three [f]measures of meal, till the whole was leavened.

(8) Second reason for speaking parables (Mt. 13:10; Mk. 4:10; Lk. 8:9)

34 All these things spake Jesus unto the multitude in parables; and [g]without a parable spake he not unto them:

★ 35 That it might be fulfilled which was spoken by the prophet, saying, [h]I will open my mouth in parables; I will utter things which have been kept secret from the [i]foundation of the world.

(9) Parable of the tares and wheat explained (cp. Mt. 13:18)

went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one;*

39 The enemy that sowed them is the [j]devil; the harvest is the end of the [k]world; and the reapers are the angels.

40 As therefore the [l]tares are gathered and burned in the fire; so shall it be in the end of this world.

▲ 41 The Son of man shall send forth his [m]angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall [n]cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

▲ 43 [a]Then shall the righteous shine forth [b]as the sun in the kingdom of their Father. [c]Who hath ears to hear, let him hear.

(10) Fifth mystery: parable of the hidden treasure

★ 44 ¶ [*d]Again, [*e]the kingdom of heaven is [*f]like unto treasure hid in a field; the which

---

stead of the kingdom of heaven growing normally and with only wheat in it, tares and demon powers seized upon it and made it the realm of profession becoming the dominating power in it (v 4, 19, 32, 39, 47; 24:24).

d Leaven is figurative of sin (1 Cor. 5:6-8; Gal. 5:9); false doctrines (Mt. 16:6-12; Mk. 8:15-21); and hypocrisy (Lk. 12:1). A woman used figuratively in an evil sense represents wickedness, fallacy, uncleanness, and unfaithfulness (Lam. 1:17), harlotry (Ez. 16:15, 22, 26, 28-59; 23:1-49; 36:17; Hos. 1:2; 2:2-17; 3:1; Rev. 17), wickedness (Zech. 5:5-11; Rev. 17:5), and false religion (Rev. 17). When used in a good sense women represent Israel (Gen. 37:9-10 with Rev. 12; Ez. 16), the two covenants (Gal. 4:21-31), and righteousness and purity (2 Cor. 11:2; Rev. 19:7-8), but never the church itself (see ***The "He" of 2 Th. 2:7***, p. 405). Meal symbolizes the Word of God (Mt. 4:4; Jn. 6:47-63).

This illustrates how the kingdom of heaven teachings and the program of God in this age would become corrupted by false doctrines and unscriptural programs until the whole is corrupted (Lk. 18:8; 1 Tim.4:1-8; 2 Tim. 3:5; 4:3-4; 2 Pet. 3:3-4)

e All false teachings, religious programs, and professed Christian lives seek to hide behind the Word of God.

f Gr. saton, about 1½ pecks. Three measures was a heaping bushel, the common quantity used by one baking for a large household (Gen. 18:6).

g This applies only to this one discourse, for we find few parables in others.

h 12th O.T. prophecy fulfilled in Mt. (13:35; Ps. 78:2). Next, 15:8.

i Gr. katabole, to cast or throw down (2 Cor. 4:9; Rev. 12:10). It should have been translated "overthrow" or "casting down of the world" in v 35; 25:34; Lk. 11:50; Jn. 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:10; 1 Pet. 1:20; Rev. 13:8; 17:8. With the exception of Heb. 11:10, katabole is used with kosmos, social world, and refers to the overthrow of the pre-Adamite world by the flood of Gen. 1:2; 2 Pet. 3:5-7; Ps. 104:5-9; Jer. 4:23-26 and the defeat of Lucifer and his earthly kingdom before Adam (Isa. 14:12-14; Ez. 28:11-17; Lk. 10:18).

Katabole is not the ordinary word for founding or foundation. A reference to the founding of the world would require the use of themelios, as in Lk. 6:48-49; 14:29; Acts 16:26; Rom. 15:20; 1 Cor. 3:11-12; Eph. 2:20; 1 Tim. 6:19; 2 Tim. 2:19; Heb. 6:1; 11:10; Rev. 21:14, 19. This word is never used with kosmos, social system, or of ge, the earth. The verb, themelioo, occurs in Mt. 7:25; Lk. 6:48; Eph. 3:17; Col. used only once of the founding of the earth (Heb. 1:10).

Katabole, therefore, means the disruption, overthrow, or ruin of the social system before Adam. In Gen. 1:1 we have the themelioo, founding of the earth (Heb. 1:10), and in Gen. 1:2 we have the katabole, overthrow of the social system on the earth by a flood. Note in the first scriptures above that from is used 7 times and before is used 3 times in connection with the overthrow of the social world. Thus the N.T. is very clear that the earth became desolate and empty before it was re-created in the 6 days of Gen. 1:3-31.

j Satan is called "the enemy" (v 25, 28, 39; Lk. 10:19; Acts 13:10).

k Gr. aion, age, a period of time long or short. It refers to the end of this age, as do all the other places where "the end of the world" is used (Mt. 12:32; 13:39-40, 49; 24:3; 28:20). This age will end at the second advent (Mt. 24:29-31; 25:31-46; Rev. 19:11-21; Zech. 14:1-5), but the earth and man will continue forever (Gen. 8:22; 9:12; Eccl. 1:4; Ps. 104:5; Isa. 9:6-7; Dan. 7:13-14; Rev. 11:15; 21:3–22:5).

l This refers to the judgment of the nations (Mt. 25:31-46; Dan. 7:9). The tares will be burned in the same sense the branches of Christ will be if they do not abide in Him (Mt. 8:12; 13:40-43, 49-50; 24:31; 25:41, 46; Jn. 15:6).

m See ***The Spirit World***, p. 1048 of O.T.

n Another description of eternal hell, not the grave (v 42, 50; Rev. 9:2). Wailing, here and in v 50; weeping in 8:12; 22:13; 24:51; 25:30; Lk. 13:28; and gnashing of teeth in all these passages picture bitter remorse and pain.

a The righteous will take over the kingdoms of this world forever (Rev. 1:5-7; 5:10; 11:15; 20:4-6; 22:4-5; Mt. 25:31-46; Zech. 14).

b Be luminous like the sun and inherit all things (Mt. 5:5; 25:35; Lk. 12:32; Rom. 8:17; Dan. 7:18, 22, 27; Rev. 21:7).

c See note j, Mt. 11:15.

*d 17th N.T. prophecy in Mt. (13:44, fulfilled and being fulfilled). Next, v 45.

*e See note j, Mt. 4:17; note e, 19:24.

*f Here we have Israel's part in the kingdom or realm of profession in this age. She is like a treasure (Ps. 135:4; Ex. 19:5; Mal. 3:17) hid (lying dormant and failing to fulfill her calling, Rom. 9-11). The field is the world (v 38). The man is Christ (v 34, 37) seeking the treasure (Jn. 1:11-12; Mt. 23:37-39). He joyfully gives His all to buy the field to get the treasure and all else in the field (Phil. 2:5-8; 2 Cor. 8:9; Tit. 2:14; Heb. 12:1-2). The treasure, though found, remains hidden in the world until Christ comes to take possession of it at His second advent (Rom. 11:25-29; Lk. 21:24; Lk. 1:32-33; Isa. 9:6-7).

filled and being fulfilled). Next, v 47.

h Here we have the church phase of the kingdom or realm of profession. The man, the seeking, the finding, and the purchase price are the same as in point f, above, but here the pearl is purchased and not the place where the pearl is found, indicating the church's calling is heavenly, and Israel's is earthly.

i 19th N.T. prophecy in Mt. (13:47-50, being fulfilled and will be completely fulfilled at the second advent, Mt. 25:31-46). Next, 15:13.

j This illustrates the universal gospel work of gathering men into the kingdom. Their continuance together (in the same net), their separation and destiny are the same as that of the tares and wheat (v 36-43, 49-50).

k Note k, v 39.

l Note n, v 42.

m Question 61. Next, v 54.

n Christ authorizes His disciples to be scribes (note w, Mt. 2:4).

o The 8th parable in this discourse illustrates the fact that the kingdom of heaven truths are a mixture of new and old doctrines which will enable disciples to be qualified scribes in the realm of profession. The householder is the same man in all the other parables—Christ (v3, 24, 31, 37-45)

p Mixture of old and new truths (v 52). Ministers must thoroughly understand truth and be able to disperse it abroad. "Things new and old" is a Jewish idiom of great plenty (v 52).

q 8 Parables of the Kingdom (Mt. 13):
  1 Classes of hearers (v 3-9, 18-23)
  2 Mixing bad with good (v 24-30, 37-43)
  3 Abnormal growth (v 31-32)
  4 Truth corrupted (v 33)
  5 Israel's present state (v 44)
  6 Church phase of the kingdom (v 45)
  7 Universal effect of truth (v 47)
  8 Mixture of old and new truths (v 52)

r Nazareth (Mt. 2:23; Mk. 6; Lk. 4:16).

s Questions 62-67. Next, 14:31.

t Plural of dunamis, inherent power. Used 11 times of Christ (Mt. 11:20-23; 13:54-58; 14:2; Mk. 6:2-14; Lk. 10:13; 19:37). See note j, Mt. 9:8.

u Jesus was not the son of Joseph, but the Son of God and Mary (Mt. 1:18-25; Lk. 1:33-35; Jn. 3:16).

v Gr. Miriam, not Maria, as in the case of the other Marys. Six Marys are mentioned in the N.T. and two Miriams in the O.T. (Ex. 15:20; 1 Chr. 4:17). The Marys are: mother of Jesus (always clear); Mary Magdalene (Lk. 8:2; 24:10); sister of Lazarus (Mt. 26:7; Lk. 10:39-42; Jn. 11; 12:3); mother of James (Jn. 19:25; Mt. 27:56; Mk. 15:40); mother of Mark (Acts 12:12); a helper of Paul (Rom. 16:6).

w See note d, Lk. 8:19.

joy thereof goeth and selleth all that he hath, and buyeth that field.

(11) Sixth mystery: parable of the pearl of great price

★ 45 ¶ [g]Again, the kingdom of heaven is [h]like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

(12) Seventh mystery: parable of dragnet in the sea

★ 47 ¶ [i]Again, the kingdom of heaven is [j]like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

(13) Parable of the dragnet explained (cp. Mt. 13:18, 36)

▲ 49 So shall it be at the end of the [k]world: the angels shall come forth, and sever the wicked from among the just,

▲ 50 And shall [l]cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

(14) Eighth mystery: parable of householder

51 Jesus saith unto them, [m]Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every [n]scribe *which is* instructed unto the king-

householder, which bringeth forth out of his treasure [p]*things* new and old.

46. Jesus at Nazareth: again rejected (Mk. 6:1; cp. Lk. 4:16)

53 ¶ And it came to pass, *that* when Jesus had finished [q]these parables, he departed thence.

54 And when he was come into his [r]own country, he taught them in their synagogue, insomuch that they were astonished, and said, [s]Whence hath this *man* this wisdom, and *these* [t]mighty works?

55 Is not this the [u]carpenter's son? is not his mother called [v]Mary? and [w]his brethren, [x]James, and [y]Joses, and [z]Simon, and [a]Judas?

56 And his [b]sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were [c]offended in him. But Jesus said unto them, [*a]A prophet is not without honour, save in his own country, and in his own house.

58 And [*b]he did not [*c]many mighty works there because of their unbelief.

14 CHAPTER 14

47. Herod's troubled conscience: murder of John the Baptist (Mt. 6:14; Lk. 9:7-9)

1 At that time [d]Herod the [e]tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; [f]he is risen from the dead; and therefore mighty works do shew forth them-

---

x See ***James***, p. 462.

y 3 Men Called "Joses" in the Bible:
  1 Half brother of Jesus (Mt. 13:55; Mk. 6:3)
  2 Son of Alphaeus and Mary (Maria), the sister of Mary (Miriam), the mother of Jesus (Mt. 27:56; Mk. 15:40, 47)
  3 Barnabas (Acts 4:36)

z See ***9 Simon's in Scripture***, p. 160.

a 6 Men Called "Judas" in the Bible:
  1 Half brother of Jesus and author of the Epistle of Jude (Mt. 13:55; Mk. 6:3; Jude 1)
  2 An apostle, called Lebbaeus and Thaddaeus, brother of James, Matthew, and perhaps Simon the Canaanite; all of them apostles (note m, Lk. 6:16; Mt. 10:3; Mk. 3:18; Jn. 14:22; Acts 1:13)
  3 Judas Iscariot (Jn. 6:71, note)
  4 Judas of Galilee (Acts 5:37)
  5 Judas of Damascus (Acts 9:11)
  6 Barnabas (Acts 15:22-32)

b Christ not only had 4 half brothers, but more than two sisters, for if there had been only two the word "both" instead of "all" would be here. See note d, Lk. 8:19.

c Gr. skandalizo, scandalized or stumbled because of Him (v 41, 57).

*a Mk. 6:4; Lk. 4:24; Jn. 4:44.

*b Not because their unbelief limited His power, but it kept them from bringing their sick to be healed. Christ made no failure in any one case He undertook to heal. Nor did unbelief of anyone present hinder His healing everyone who came to Him for healing. On the contrary, 23 times it is stated He healed "them all" and "every one" (Mt. 4:23-24; 8:14-18; 9:35; 11:5; 12:15; 14:14, 35-36; 15:30; 19:2; 21:14; Mk. 1:32-35, 39; 3:10; 6:5, 56; Lk. 4:40; 5:15, 17; 6:17-19; 7:21-23; 9:11; 17:17; Acts 10:38).

*c See note t, v 54; note j, 9:8.

d Herod Antipas (note u, Mt. 2:3).

e Gr. tetarches, from tetartos, fourth, and arche, principality or ruler. A ruler over a 4th part of a country, but it came to be used of any governor.

f John was highly esteemed now by the guilty, remorseful Herod.

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for [g]Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is [h]not lawful for thee to have her.

5 And [i]when he would have put him to death, [j]he feared the multitude, because they counted him as a prophet.

6 But when Herod's [k]birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an [l]oath to give her whatsoever she would ask.

8 And she, being [m]before instructed of her mother, said, Give me here John Baptist's head in a [n]charger.

9 And the [o]king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 [p]And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: [q]and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

48. Jesus again crosses Galilee: heals the sick (Lk. 9:11)

13 ¶ When Jesus heard *of it*, he [r]departed thence by ship into a desert place apart: and when the people had heard *thereof*, [s]they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with [t]compassion toward them, and he healed their sick.

49. Five thousand miraculously fed (Mk. 6:32; Lk. 9:11; Jn. 6:1)

15 ¶ And when it was [u]evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; [a]give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, [b]Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, [c]and looking up to heaven, [d]he blessed, and [e]brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve [f]baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

50. Jesus walks on water: Peter fails (Mk. 6:45; Jn. 6:16)

22 ¶ And straightway Jesus [*g]constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there [*h]alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the [*i]fourth watch of the night Jesus went unto them, [*j]walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It

---

g This infamous woman was both niece and wife to Philip and Herod, being the daughter of Aristobulus, son of Herod the Great. She first married Philip, her uncle, by whom she had Salome. Later she left him to live publicly with her brother-in-law, who had been married before to the daughter of Aretas, king of Arabia Petra. Aretas made war on him and destroyed Herod's army, which Josephus says was judgment on him for murdering John the Baptist (*Antiquities*, Book XVIII, 5:2).

h Not lawful because she was his niece and his brother's wife (Lev. 18:6, 16; 20:21).

i See ***14 Rulers Offended by God's Servants***, p. 173 of O.T.

j Lived in misery because of his fear of the people and because of the torment of his conscience by the preaching of John. In the end he feared the people more than God, so killed John.

k Either on the day of his birth or the day he began to reign. Both were counted as birthdays by kings (Hos. 7:5; 1 Sam. 13:1). Persian kings always granted requests that were presented to them during such entertainment (Est. 5:3; 7:3).

l It was common for such oaths to be given on such occasions.

m What wickedness! This incestuous, bloody, adulterous, depraved mother! She was determined to rid herself and her husband of this troubler of conscience. Jerome says she was so wicked that, after gloating over the head of John, she drew out his tongue and pierced it with a needle.

n Gr. pinax, a wooden platter (v 8, 11; Mk. 6:25, 28; Lk. 11:39).

o Cp. sorrow of Darius (Dan. 6:14-16).

p After he had heard and obeyed many things John told him (Mk. 6:20). John spent about $1\frac{1}{2}$ years in prison.

r Not through fear, but to continue His work. John was popular and a great public commotion was expected over this murder, so Christ withdrew to avoid commotion being charged to Him. He did not want to expose Himself unduly to His enemies before the time for Him to do so.

s Followed the shore line on foot to the north end and to the east side of the sea in Bashan.

t See note j, Mt. 9:36. Cp. 2:6; Lk. 10:33; 15:20; Heb. 5:2; 1 Jn. 3:17.

u Jews had two evenings: 3 p.m., time of the evening sacrifice, and 6:00, near sunset. This was the first evening, for in v 23 the second evening on this day is mentioned.

a Elisha multiplied bread for 100 men (2 Ki. 4:42-43). Christ multiplied it two times for many thousands (v 21; 15:38; Lk. 9:10-17; Jn. 6:6-10).

b A command of authority (17:17; 21:2).

c We have no record of Christ closing His eyes in prayer. Six times He prayed with them open (v 19; Mk. 6:41; 7:34; Lk. 9:16; Jn. 11:41; 17:1).

d It was customary for Jews to give thanks to God at every meal (Mt. 15:36; Mk. 6:41; 8:6; Jn. 6:11; 1 Cor. 10:16).

e Bread was baked in thin cakes which had to be broken to be divided. To break bread means to eat food (Lk. 24:35; Acts 2:42, 46; 20:7; 27:35; 1 Cor. 10:16; 11:24). Here we have a miracle of the creation of substance.

f Many Jews were basket-carrying peddlers so there were always plenty of baskets in a crowd. See note p, 16:9.

*g They were either afraid to return to Herod's country during the expected commotion over John's death, or were unwilling to embark without Him, perhaps remembering the last experience of the storm on the sea (8:23-26).

*h Alone with God in retirement from the world and in prayer and meditation, as He so often was (Mk. 4:10; 6:47; Lk. 9:18, 36; Jn. 6:15). His private praying and conquest of Satan were the secret of His public power. It was by prayer that He received the Holy Spirit (Lk. 3:21). It was by continued prayer that He received fresh anointings of the Spirit for His daily work. He used the same methods to get and keep power that are required of believers (Lk. 11:13; 24:49; Acts 1:14; 8:15; Eph. 6:10-18; Jude 20-24).

*i Jews divided the night into 3 parts of 4 hours each and Romans into 4 parts of 3 hours each. The 4th watch would be 3:00 to 6:00 in the morning.

*j A notable miracle. Never before had any man walked on water.

✝ ✝ ✝

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, *[m]he walked on the water, to go to Jesus.

30 But when he saw the wind *[n]boisterous, he was afraid; and beginning to *[o]sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth *his* hand, and *[p]caught him, and said unto him, [q]O thou of little faith, [r]wherefore didst thou [s]doubt?

32 And when they were come into the ship, the [t]wind ceased.

33 Then they that were in the ship came and [u]worshipped him, saying, [v]Of a truth thou art the Son of God.

51. Jesus heals all sick people in Gennesaret (Mk. 6:53)

34 ¶ And when they were gone over, they came into the [w]land of Gennesaret.

35 And when the men of that place [x]had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only [y]touch the [z]hem of his garment: and as many as touched were made perfectly [a]whole.

15 CHAPTER 15

and Pharisees (Mk. 7:1)

1 Then came to Jesus [b]scribes and [c]Pharisees, which were of [d]Jerusalem, saying,

2 [e]Why do thy disciples transgress the [f]tradition of the elders? for they [g]wash not their hands when they eat bread.

3 But he answered and said unto them, [h]Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [i]Honour thy father and mother: and, [j]He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a [k]gift, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* [l]hypocrites, well did Esaias prophesy of you, saying,

★ 8 [m]This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 [n]But in vain they do worship me, teaching *for* doctrines the commandments of men.

53. True source of defilement: sins that damn the soul (Mk. 7:14; Gal. 5:19, refs.)

10 ¶ And he called the multitude, and said unto them, [o]Hear, and understand:

11 [p]Not that which goeth into the mouth defileth a man; but that which cometh out of

---

in Mk. 6:49. Apparition by night has always been a superstition among all nations. To sailors it has always been a sign of shipwreck.

*l Scream, shriek with fear.

*m Peter actually walked on the water until he got his eyes off Jesus and on the storm. Looking at circumstances was the cause of failure.

*n Gr. ischuros. Trans. once boisterous, but strong and mighty 24 times (Mt. 12:29; Lk. 11:22).

*o Gr. katapontizo, overwhelmed. Only here and in 18:6.

*p To catch and hold him up while standing on water was another miracle.

q See note f, Mt. 6:30.

r Question 68. Next, 15:2.

s Gr. distazo, to waver mentally. Only here and in Mt. 28:17. Not dipsuchos, double minded (Jas. 1:8; 4:8), or diakrino, hesitate, doubt, and be at variance with one's self (Mt. 21:21; Mk. 11:23; Rom. 4:20; 14:23; Jas. 1:6; Acts 10:20; 11:12). If one wants an answer to prayer he must not hesitate as to the lawfulness of the request; must not stagger over the greatness of the promise; must not say yes and no in his determination; and must not waver mentally as to the outcome.

t Another miracle. All these events further convinced them that Jesus was the Messiah, the Son of God.

u Christ accepted worship many times, proving His Deity (2:2, 11; 8:2; 9:18; 14:33; 15:25; 18:26; 28:9, 17; Mk. 5:6; Lk. 24:52; Jn. 9:38). If He had rejected worship, as one in Rev. 19:10; 22:8-9, it would have proved Him to be just another created being.

v Second time He was acknowledged by men as the Son of God (Jn. 1:49). Demons also confessed it (Mt. 8:29; cp. Mt. 16:16; 27:54).

w A fertile plain on the north shore of Galilee and west of Jordan about 4 miles long and 2 miles wide. It produced both temperate and tropical fruits.

x Recognized Him, and proved faith in His power by bringing the sick.

y See note h, Mt. 8:3.

z See note m, Mt. 9:20.

a Gr. diasozo, to be saved throughout or completely healed. It is used 8 times and only of bodily salvation (v 36; Lk. 7:3; Acts 23:24; 27:43; 28:1, 4; 1 Pet. 3:20). Not only whole, but perfectly whole. This is the only way Jesus healed. Not one case is recorded of a partial healing. There may be such things, but this is because of partial faith, for the law of faith is: "According to your faith be it unto you"(note w, Mt. 8:13).

b See note w, Mt. 2:4.

c See note o, Mt. 3:7.

d See note on Josh. 18:28.

e Question 69. Next, v 3.

f Jews held that the writings of the scribes were more important than those of the law and the prophets—"the words of the elders are weightier than the words of the prophets." Many like statements are found in the Talmuds. Traditions were held to be the finishing touch to the Divine revelation.

g This was considered no small crime among religionists (Mt. 15:1-9).

h Question 70. Next, v 12. You accuse My disciples of breaking the traditions of the elders—I accuse you of breaking the commandments of God. You prefer human inventions in religion more than God's Word (Mt. 16:6-12; 23:1-36; Mk. 3:1-6; 7:1-13; Jn. 5:10-16). Paul also rebuked Jews for the same sin (Gal. 1:13-14; Col. 2:8; 1 Tim. 1:4; 6:20; 2 Tim. 2:14-16; Tit. 1:14; 3:9).

i This meant, not only respect and submission, but also support of parents (Ex. 20:12; 21:17; Dt. 5:16; 27:16; Pr. 23:22; 1 Tim. 5:17).

j Ex. 21:17; Lev. 20:9; Dt. 27:16).

k Gr. doron, anything that is dedicated (Mt. 5:23-24; 8:4; 23:18-19; Mk. 7:11; Heb. 5:1; 8:3-4; 9:9; 11:4). It is trans. offering (Lk. 21:4). Children who did not want to support parents used this tradition as an excuse to evade the law. They would enter into a deal with a corrupt priest for a small percent to dedicate things to God which should go to parents. They then could claim them to be God's and not their own. Thus they would be free from any obligation to parents.

l Notes on Job 27:8 and Mt. 6:2.

m 13th O.T. prophecy fulfilled in Mt. (15:8; Isa. 29:13). Next, 21:5.

n Much religion today is vain for this very reason.

o This is all God ever required. Scriptures are so clear that if one will only hear he will understand.

p No food defiles a man (Rom. 14:1-6, 17-23; Col. 2:14-17; 1 Cor. 8:8; 1 Tim. 4:1-8). Christ referred to foods which are taken into the stomach for nourishment and which go out as waste (v 17), not to unclean habits as liquor, drugs, and sins of the heart that defile men (v 19-20).

12 Then came his disciples, and said unto him, [q]Knowest thou that the Pharisees were offended, after they heard this saying?

★▲13 But he answered and said, [r]Every plant, which my heavenly Father hath not planted, shall be [s]rooted up.

● 14 [t]Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, [u]Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the [v]draught?

18 But those things which proceed out of the mouth come forth from the heart; and [w]they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

54. Syrophenician woman's daughter healed: healing is the children's bread (Mk. 7:24)

21 ¶ Then Jesus went thence, and departed into the [a]coasts of Tyre and Sidon.

came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* [c]Son of David; my daughter is [d]grievously [e]vexed with a devil.

23 But he answered her [f]not a word. And his [g]disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [h]I am not sent but unto the [i]lost sheep of the house of Israel.

25 Then came she and [j]worshipped him, saying, Lord, help me.

26 But he answered and said, It is not [k]meet to take the [l]children's bread, and to cast *it* to [m]dogs.

27 And she said, [n]Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, [o]great *is* thy faith: be it unto thee [p]even as thou wilt. And [*q]her daughter was made whole from that very hour.

55. Jesus heals all sick people by Galilee (Mk. 7:31)

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and [*r]cast

---

[q] Question 71. Next, v 16.

[r] 20th N.T. prophecy in Mt. (15:13, concerning judgment of false teachers; Mt. 7:21; Rev. 20:11-15). Next, 16:4.

[s] Every religious leader and his false doctrines shall be destroyed (Mt. 7:21).

[t] Note j, Mt. 7:16. This refers in particular to the willfully spiritually blinded Pharisees and their disciples who were the popular religionists of that day (v 12-14; 23:16-26; Lk. 6:39; Jn. 12:40; Rom. 2:19; 11:7, 25; 2 Cor. 3:14; 4:4; Isa. 56:10).

[u] Questions 72-73. Next, v 33.

[v] Gr. aphedron, place for alvine or bodily waste, sewer (Mt. 15:17; Mk. 7:19).

[w] Things That Defile Men:

1 Evil thoughts. Thoughts is Gr. dialogismos, trans. reasoning (Lk. 9:46); imagination (Rom. 1:21); doubtful (Rom. 14:1); doubting (1 Tim. 2:8); disputing (Phil. 2:14); and thoughts (Mt. 15:19; Mk. 7:21; Lk. 2:35; 5:22; 6:8; 9:47; 24:38; 1 Cor. 3:20; Jas. 2:4). Here it means evil thoughts, reasonings, debatings, and other intellectual rebellions against God.

2 Murders or slaughters (v 19; Mk. 7:21; 15:7; Lk. 23:19-25; Rom. 1:29; Acts 9:1; Gal. 5:21; Rev. 9:21)

3 Adulteries—fornications, notes g and h, Mt. 5: 32

4 Thefts (v 19; Mk. 7:21)

5 False witnessings, untrue testimonies, lying (v 19; 26:59; Mk. 10:19; Rom. 13:9; Acts 6:13; 1 Cor. 15:15)

6 Blasphemies (note a, Mt. 12:31). For other lists of sins that will damn the soul, see Mk. 7:19-21; Rom. 1:29-32; 1 Cor. 6: 9-11; Gal. 5:19-21; Eph. 4-5; Col. 3:5-10)

[a] Gr. meros, parts, borders. The Jewish parts, not the sea coasts.

[b] 7th of over 24 unnamed women in Mt. (8:14; 9:18, 20; 12:42; 13:33; 14:6; 15:22; 18:25; 20:20; 25:1-13; 26:7, 69, 71; 27:55). 8 women are named (1:3, 5-6, 18; 14:6; 27:56; 28:1).

[c] See note on Mt. 1:1.

[d] Miserably possessed (v 22; 17:15; 21:41). Not the same as in Mt. 8:6.

[e] Gr. daimonizomai, to be exercised or controlled by a demon (Mt. 4:24; 8:16, 28, 33; 9:32; 12:22; Mk. 1:32; 5:15-18; Lk. 8:36; Jn. 10:21).

[f] Perhaps to give her time to manifest faith and earnestness, and complete her request.

[g] This is still the attitude of some disciples who have no mercy and compassion of God and who are still ignorant of the true purpose and will of God in the atonement (Mt. 8:17; Jn. 10:10; 1 Jn. 3:8; 1 Pet. 2:24).

[h] God's plan was to offer salvation first (including healing) to the Jews before going 1:16). God then planned the same blessing for Gentiles (Mt. 21:43; Jn. 10:16; Rom. 1:16; 9:24-33; Acts 15:13-18; Eph. 3:1-11).

[i] Lost in sin because of going astray from God, not because their national identity was unknown (note b, 10:6).

[j] Threw herself at His feet, making her last effort to get mercy.

Her Prayer Was 10fold:

1 Short
2 Humble
3 Fervent
4 Desperate
5 Rational
6 Respectful
7 Worshipful
8 Persevering
9 Determined
10 Full of faith in Christ

[k] Gr. kalos, right, good, proper (v 26; Mk. 7:27; Gal. 4:18; Rom. 14:21).

[l] Jews were the first children of the kingdom (Mt. 8:12). Their bread here refers to the benefits that the Messiah was to bring to them, which included salvation for the body, soul, and spirit—salvation from sin, sickness, demons, and satanic powers. These are family rights, legal rights, promised rights, human rights, Divine rights, and redemptive rights of all children of God. Children can have whole loaves if dogs can have crumbs (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-14; Jn. 14:12-15; 15:7, 16; 1 Jn. 3:21-22; 5:14-15).

[m] Gr. kunarion, little dog, puppy. Only used 4 times (v 26, 27; Mk. 7:27, 28). Gentiles were called dogs by the Jews. Christ merely used the common speech of His people (1 Sam. 17:43; 2 Sam. 3:8; 9:8; 1 Ki. 8:13; note, Mt. 7:6). Dogs were not cared for in the East when grown. The term was not offensive. It merely expressed the fact that Gentiles were outside the covenant rights of Israel.

[n] The woman acknowledged her position as undeserving and without legal covenant rights to the children's bread, yet she used the Lord's own words concerning dogs as grounds for further claim for healing. Even dogs have some rights—rights to the crumbs that the master throws away and would give to them. Children have enough bread to spare, so she claimed the scraps for her daughter and won her case.

[o] Christ could not turn down such faith based upon such claims. If she got healing on these grounds, certainly the children can still get their part of the bread (Mt. 7:9-11). Cp. her faith with that of the disciples (Mt. 6:30; 14:31; 16:8). Only two people are spoken of as having "great faith" (Mt. 8:10-13; 15:28). Cp. note f, 6:30

[p] All believers are promised what they want and they govern their own supply by faith. See scriptures under the note on the children's bread, v 26.

[*q] See note a, Mt. 14:36.

[*r] The proper way to get healing or any other answer to prayer (1 Pet. 5:7). Not one person ever went away from His feet without His blessing.

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: [t]and they glorified the God of Israel.

56. Four thousand miraculously fed (Mk. 8:1; cp. Mt. 14:15, refs.)

32 ¶ Then Jesus called his disciples *unto him,* and said, [u]I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, [v]Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, [w]and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven [a]baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of [b]Magdala.

16 CHAPTER 16

57. Jesus again rebukes Pharisees (Mk. 8:10; Lk. 12:54)

1 The Pharisees also with the Sadducees came, and [c]tempting desired him that he would shew them a [d]sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and [e]lowring. O *ye* [f]hypocrites, ye can discern the face of the sky; [g]but can ye not *discern* the signs of the times?

★ 4 A [h]wicked and adulterous generation seeketh after a sign; and [i]there shall no sign be given unto it, but the [j]sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

58. Leaven of Pharisees and Sadducees explained (Mk. 8:1)

● 6 ¶ Then Jesus said unto them, [k]Take heed and [l]beware of the [m]leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, [n]O ye of little faith, [o]why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many [p]baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

59. Peter's confession (Mk. 8:27; Lk. 9:18; cp. Jn. 6:67)

13 ¶ When Jesus came into the [q]coasts of Caesarea Philippi, he asked his disciples, saying, [r]Whom do men say that I the Son of man

---

t The true way to glorify God. If some had remained sick God would not have received this glory. The devil's works would have continued to be manifest, not God's (Acts 10:38; Jn. 10:10; Lk. 13:16). God may get glory out of some lives in spite of sickness, but not because of it. See scriptures under the note on the children's bread, v 26.

u See note j, Mt. 9:36.

v Questions 74-75. Next, 16:3.

w See notes d and e, Mt. 14:19.

a Gr. spuris, large baskets like our clothes baskets (v 37; 16:10; Mk. 8:8, 20; Acts 9:25). Not small ones as in note on 16:9.

b A city on Galilee about 10 miles south of Capernaum.

c First of many times in Matthew that His enemies sought to trap Him. See Mt. 26:3, refs.

d See notes on Mt. 12:38 and Jn. 2:11.

e Dark; cloudy; threatening a storm. They could discern details of the weather, but could not discern prophetic signs of the times or plain prophecy attested by miracles by their own Messiah. The many prophecies being fulfilled in John and Jesus constituted signs of the times of that day.

f See notes on Job 27:8; Mt. 6:2.

g Question 76. Next, v 8.

h See note i, Mt. 11:16.

i 21st N.T. prophecy in Mt. (16:4, fulfilled in the death, burial, and resurrection of Jesus; Mt. 12:40; 1 Cor. 15:3-8). Next, v 18.

j 2nd time this sign is mentioned. See note q, Mt. 12:40.

k See note e, Mt. 11:29.

l See notes i and j, Mt. 7:15-16.

m Meaning the false doctrines of these groups (v 12; note d, Mt. 13:33).

n See note f, Mt. 6:30.

o Questions 77-80. Next, v 13.

p Gr. kophinos, handbasket (Mt. 14:20; 16:9; Mk. 6:43; 8:19; Lk. 9:17; Jn. 6:13). Not the same basket as in note on 15:37.

q Parts. Not the sea coast, but a city about 25 miles north of Capernaum, originally called Paneas because of a temple erected there to Pan, god of flocks and all material substance. Herod the Great rebuilt it and also built a temple dedicated to Caesar. Philip, tetrarch of Iturea (Lk. 3:1), enlarge it and named it Caesarea in honor of Tiberias Caesar, adding "Philippi" after himself to distinguish it from Caesarea on the sea coast. The ancient name was Dan (Gen. 14:14) or Laish (Judg. 18:7).

r Question 81. Next, v 15. Christ inquires of public opinion to test the opinion of the disciples (v 15; Lk. 9:18).

12 Modern Statements About Christ:

1 Christian Science: Jesus was the offspring of Mary's self-conscious communion with God . . . Christ is incorporeal, spiritual . . . the divine idea of God . . . Mary's conception of him was spiritual . . . Jesus Christ is not God.

2 Unity: Jesus is the I in man, the self . . . the divine idea . . . Reveal yourself to yourself by affirming, I AM THE CHRIST.

3 Spiritualism: Christ is not the Son of God. Any just and perfect being is Christ . . . nothing more than a medium of a high order . . . not divine except in the sense that we are all divine.

4 Jehovah's Witnesses or Russellism: Jesus Christ was a man—neither more nor less . . . none other than the archangel Michael . . . God created him . . . is dead—forever dead . . . suffered everlasting destruction . . . not resurrected bodily.

5 Theosophy: Christ is less an external Savior than a living presence in the human spirit . . . in time all men become Christ.

6 Rosicrucianism: The Son (Christ) is the highest Initiate of the sun period . . . not the only begotten Son of God.

7 Baha'ism: Jesus Christ is only one of many manifestations of God . . . one of many Messiahs . . . His sufferings were no more than those of other prophets.

8 Mormonism: Jesus is both the Father

14 And they said, Some *say that thou art* [*s]John the Baptist: some, [*a]Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, [*b]But whom say ye that I am?

16 And Simon Peter answered and said, [*c]Thou art [*d]the Christ, the [e]Son of the [f]living God.

60. First mention of the New Testament Church

17 And Jesus answered and said unto him, [g]Blessed art thou, Simon [h]Barjona: for [i]flesh and blood hath not [j]revealed *it* unto thee, but my Father which is in heaven.

★▲18 And I say [k]also unto thee, That thou art [l]Peter, and upon [m]this rock I will [n]build [o]my church; and the [p]gates of hell shall not prevail against it.

61. Peter given the keys of the kingdom of heaven (cp. Mt. 18:18, refs.)

▲ 19 And I will give unto [q]thee the [r]keys of the kingdom of heaven: and whatsoever thou shalt [s]bind on earth shall be bound in heaven: and whatsoever thou shalt [t]loose on earth shall be loosed in heaven.

20 [u]Then charged he his disciples that they should tell no man that he was Jesus the Christ.

62. Jesus foretells His death and resurrection (Mt. 17:22; 20:17; 26:1; Mk. 8:31; 10:32; Lk. 9:22, 44; 18:31)

shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

63. Jesus and Peter rebuke each other (Mk. 8:32-33)

22 Then Peter [w]took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [x]Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

64. Discipleship tested: value of a soul (Mk. 8:34-38; Lk. 9:23)

● 24 ¶ Then said Jesus unto his disciples, [y]If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

▲ 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

65. Second advent predicted (Mt. 24:3–25:46; Rev. 19:11)

26 [z]For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

★▲27 [a]For the Son of man shall come in the [b]glory of his Father [c]with his angels; and [d]then

---

and the Son.

9 Unitarianism: The dogma we deny is the exclusive divinity of Jesus Christ . . . Our birth was as divine as that of Jesus.

10 Modernism: A man so good his deluded followers took him to be a god.

11 Christadelphianism: Jesus Christ is not divine.

12 Seventh Day Adventism: In his humanity Christ partook of our sinful, fallen nature.

*s See notes on Mt. 3 and 14:1-12.

*a Gr. forms of Elijah and Jeremiah.

*b Question 82. Next, v 26.

*c Such confession from the heart brings and confirms the new birth (1 Jn. 5:1).

*d See note a, Mt. 1:1.

e Expresses His relationship to the Father. He is a separate and distinct person from the Father.

14 Testimonies of Sonship:

God declared Jesus to be "My beloved Son" (Mt. 3:17; 17:5). Jesus said, "I am the Son of God" (Jn. 10:36). Demons (Mt. 8:29; Lk. 4:41); Gabriel (Lk. 1:32-35); disciples (Mt. 14:33); the centurion (Mt. 27:54); Peter (Mt. 16:16; Jn. 6:69); John the Baptist (Jn. 1:34); Martha (Jn. 11:27); Mark (Mk. 1:1); the Eunuch (Acts 8:26-38); Nathaniel (Jn. 1:49); Paul (Acts 9:20; Gal. 2:20); and John (Jn. 20:31) all called Jesus " The Son of God." John called Him "the only begotten Son" and "the Son of the Father" (Jn. 1:18; 3:16-18; 1 Jn. 4:9; 2 Jn. 3). Satan, Pharisees, and others also understood Him to claim Sonship (Mt. 4:3-6; 27:40-43; Jn. 19:7). "The Son of God" is used 47 times; "only begotten Son" 5 times; "My Son" 8 times; "the Son" 34 times; and "His Son" 24 times.

f Living, in contrast to lifeless gods. See ***14 Living Things***, p. 60.

g Happy (note j, Mt. 5:3).

h Aramaic for "son of Jonah".

i Meaning a mortal in contrast with the Spirit Being, the Father. Cp. 1 Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14.

j Revelations are always by "Spirit" and not by flesh and blood. See notes on ***Revelation***, p. 332 and 363.

k 22nd N.T. prophecy in Mt. (16:18-19, being fulfilled). Next, v 21. The word "also" proves Christ to be a separate person from the Father. In v 17 the Father had given a revelation and in v 18 Jesus also gave one.

l Gr. petros, and Aramaic, kephas (Jn. 1:42), a fragment of a rock.

m Referring to Christ, the speaker, as in Jn. 2:19; 6:53, 58. This is what? Not petros, but petra, an immovable stone, Christ Himself, the only foundation of the church (1 Cor. 3:11; Isa. 28:16; Ps. 118:22). Peter was only one of the builders (Eph. 2:20-22; 1 Pet. 2:4-5; 5:1-8).

n Gr. oikodomeo, build, build up, edify; used of building the body of Christ, the church (Eph. 1:20-23; 2:20-22; 4:13; 5:25-32; 1 Cor. 3:9; 12:13-31; Col.1:18, 24; 1 Pet. 2)

o Only one church, the body of Christ made up of all born-again believers (1 Cor. 12:13; Eph. 2:20-22; 4:13; Acts 15:13-18). See ***The Church***, p. 275.

p See ***Hell***, p. 1030 of O.T.

q Not to Peter only, for the same power is promised all believers (Mt. 17:20; 18:18; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Lk. 10:19; Jn. 14:12-15; 15:7, 16; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12).

r Keys are a symbol of authority (Isa. 22:22; Rev. 3:7). Here they mean authority and power to do the works of Christ (Mt. 18:18; 16:15-20; Jn. 14:12-15). Whatever He bound and loosed is the true idea.

s See ***Binding***, p. 60.

t See ***Loosing***, p. 60.

u See note k, Mt. 8:4.

v 23rd N.T. prophecy in Mt. (16:21, fulfilled). Next, v 27. This begins the third period of His ministry—the rejection of the Messiah—which is announced 4 times from here on (16:21; 17:22; 20:17, 28). In each announcement a new feature is added.

w Took Him aside or called Him to order by a rebuke.

x The law of double reference. In such cases a human being is addressed, but an invisible person is also referred to. Part of what is said applies to each and this is determined by what is applicable to either. Other examples of this law are Gen. 3:15; Isa. 14:4-27; Ez. 28:11-19.

y See notes on Mk. 8:34-35.

z Questions 83-84. Next, 17:10.

a 24th N.T. prophecy in Mt. (16:27-28, v 27 unfulfilled; v 28 fulfilled). Next, 17:11.

b Sufferings are generally mentioned preceding the glory (v 21-27; Rom. 8:18; Col. 3:4; 1 Pet. 1:11). Christ will come the next time in glory, not in sufferings (Dan. 7:13-14; Zech. 14; Mt. 24:29-31; 25:31-46; Rev. 19:11-21).

c Mt. 13:41; 24:31; 25:31; 2 Th. 1:7.

d This refers to the judgment of the nations at the second advent (Mt. 25:31-46). The righteous dead will be judged before this (notes, 1 Cor. 3:11-15; Rom. 14:10; 2 Cor. 5:10) and the wicked 1,000 years after this (Rev. 20).

✝ ✝ ✝

works.

66. Transfiguration predicted (Mk. 9:1; Lk. 9:27; 2 Pet. 1:16)

28 Verily I say unto you, There be [f]some standing here, which shall not taste of death, [g]till they see the Son of man coming in his kingdom.

17 CHAPTER 17

67. Transfiguration: preview of the coming kingdom (Mk. 9:1; Lk. 9:27; 2 Pet 1:16)

1 And [h]after six days Jesus [i]taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [j]transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them [k]Moses and [l]Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three [m]tabernacles; one for thee, and one for Moses, and one for Elias.

■ 5 While he yet spake, behold, a [n]bright cloud overshadowed them: and behold [o]a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it,* [p]they fell on their face, and were sore afraid.

said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again [q]from the dead.

68. John the Baptist and Elijah (Mk. 9:11-13; cp. Mt. 11:14; Lk. 1:17; Jn. 1:17-21; Mal. 4:5-6)

10 And his [r]disciples asked him, saying, [s]Why then say the scribes that Elias must first come?

★ 11 And Jesus answered and said unto them, [t]Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is [u]come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

69. Powerless disciples: the Mighty Christ (Mk. 9; Lk. 9)

14 ¶ And when [a]they were come to the multitude, there came to him a *certain* man, [b]kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is [c]lunatick, and [d]sore vexed: for [*e]ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to [*f]thy disciples, and they [*g]could not cure him.

---

the age in which he lived.

f Referring to disciples seeing Him transfigured, as He will be in the kingdom when it is set up at the second advent (17:1-8; 2 Pet. 1:16-18).

g See ***4 "Till's" of Great Events***, p. 60.

h Fulfilling the prediction of 16:28.

i Takes them aside from the rest, as on other occasions (26:37; Mk. 5:37).

j Gr. metamorphoo, to change the form. Only here and in Mk. 9:2; Rom. 12:2; 2 Cor. 3:18. Cp. the transfiguration of Moses (Ex. 34:29-35) and of Stephen (Acts 6:15).

k Moses had been dead over 1700 years and his body was then in corruption (Dt. 34; Jude 9). He evidently was brought up from paradise below the earth (notes, Lk. 16:21-31). This is an example of full consciousness and of a soul wearing clothes between death and resurrection (Rev. 6:9-11; Heb. 12:23; Ps. 16:10). Christ had not yet become the firstfruits of all that had died, so Moses could not have had a resurrected body (1 Cor. 15:20-23).

Moses and Elijah Sent to Confirm:

1 The abolition of the law (Mt. 11:11-13; Lk. 16:16; Gal. 3:19-25; 4:21-31; 2 Cor. 3:6-15; Col. 2:14-17)
2 The fulfillment of prophecies of the sufferings of Messiah (Lk. 24:25-27, 44-45; Jn. 1:45; Acts 13:29-41)
3 Christ as the Messiah, the sole authority from God and the Mediator between God and man (Acts 3:22-23; Heb. 1:1-2; 1 Tim. 2:5)
4 The reality and consciousness of departed spirits (Lk. 16:19-31; Rev. 6:9-11; Heb. 12:23; Eph. 4:8-10)
5 The immortality of the soul (1 Pet. 3:4; 4:6; Ps. 16:10; Lk. 20:38)
6 The second advent, rewards and punishments (Mt. 16:27; 24:29–25:46)
7 Bodily resurrection (17:9; Jn. 5:28-29; 1 Cor. 15; Rev. 20:4-15)
8 The reality of the future eternal kingdom (16:28; 17:1-9; Rev. 5:10; 11:15; 20:1-10)

l Elijah, not yet dead, had then been living in heaven in his earthly body for nearly 1000 years (2 Ki. 2; Mal. 4:5-6; Zech. 4:11-14; Rev. 11:3-11).

m Gr. skene, shade, booth, tabernacle (v 4; Mk. 9:5; Lk. 9:33; Acts 7:43-44).

n A visible evidence of God's presence (Ex. 13:21-22; 14:19-24; 16:10; 19:9, 16; 24:15-18; 34:5).

o God's voice has been heard many times. See ***45 Uses of "Voice"*** and ***12 Examples of Hearing God's Voice***, p. 1038, O.T.

p A normal thing with men who have met God (Job 42:5-6; Isa. 6; Dan. 8:18; 10:5-11; Acts 9:4; Rev. 1:17).

q Gr. ek, out from or from among. Always used of Christ and saints as being resurrected out from among the dead. All the righteous will be raised from among the wicked dead before the Millennium. The wicked will remain dead until the end of the Millennium (Rev. 20:4-6, 11-15). Note the many times resurrection (out) from among the dead is mentioned (v 9; Mk. 6:14, 16; 9:9-10; 12:25; Lk. 9:7; 16:31; 20:35; 24:46; Jn. 2:22; 12:1, 9, 17; 20:9; 21:14; Acts 3:15; 4:2, 10; 10:41; 13:30, 34; 17:3, 31; Rom. 4:24; 6:4, 9, 13; 7:4; 8:11; 10:7, 9; 11:15; 1 Cor. 15:12, 20; Gal. 1:1; Eph. 1:20; 5:14; Col. 1:18; 2:12; 1 Th. 1:10; 2 Tim. 2:8; Heb. 11:19; 13:20; 1 Pet. 1:3, 21). The first resurrection is the one "out from among the dead," and the second resurrection is that of all the rest of the dead (Rev. 20:4-6).

r The three of them (v 1).

s Question 85. Next, v 17.

t 25th N.T. prophecy in Mt. (17:11-12, fulfilled). Next, v 22.

u Referring to John the Baptist coming in the spirit and power of Elijah to do before the first advent what Elijah will do before the second advent (v 13; Lk. 1:17; Isa. 40:3; Mal. 3:1).

a Four—Christ, Peter, James, and John (v 1, 10)—came down from the mountain the next day after the transfiguration (Lk. 9:37).

b Ancients always fell down and touched the knees of the person whose kindness was asked (note, Ex. 9:29).

c Gr. seleniazomai, moonstruck. The epilepsy was supposed to have been caused by the moon because the attacks were worse at the change and full of the moon. It was really caused by a demon which attacked during this time so as to make others think the moon was the cause (v 18; Mk. 9:17; Lk. 9:38).

d See note d, Mt. 15:22.

*e The demon sought to kill the boy by this means so that his life was in continual danger, causing the parents much concern.

*f The nine that were at the foot of the Mount of Transfiguration (v 1).

*g These were normal disciples according to modern standards which do not demand or expect men to have power over demons as the N.T. promises (Mk. 16:17-18; Lk. 10:19; Jn. 14:12).

less and perverse generation, how long shall I be with you? how long shall I suffer you? [i]bring him hither to me.

18 And Jesus [j]rebuked the devil; and he departed out of him: and the child was cured from that very hour.

70. Prayer and fasting: the cure for unbelief (Mk. 9:28)

19 Then came the disciples to Jesus apart, and said, [k]Why could not we cast him out?

▲ 20 And Jesus said unto them, [l]Because of your unbelief: for verily I say unto you, [m]If ye have faith [n]as a grain of mustard seed, ye shall say unto [o]this mountain, Remove hence [p]to yonder place; and it shall remove; and [q]nothing shall be impossible unto you.

21 Howbeit [r]this kind goeth not out but by [s]prayer and fasting.

71. Jesus again foretells His death and resurrection (Mt. 16:21; Mk. 9:30; Lk. 9:44, refs.)

★ 22 ¶ And while they abode in Galilee, Jesus said unto them, [t]The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

72. Miracle of the tribute money (Mt. 22:15; Mk. 12:13; Lk. 20:19)

24 ¶ And when they were come [u]to Capernaum, they that received tribute money came to Peter, and said, [v]Doth not your master pay tribute?

25 He saith, [x]Yes. And when he was come into the house, Jesus [y]prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or [z]tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, [*a]Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [*b]piece of money: that take, and give unto them for me and thee.

18 CHAPTER 18

73. Sermon on discipleship
(1) Carnal man's great question (cp. Mk. 9:33; Lk. 9:46; 22:24; Mt. 20:20, 24)

1 At the same time came the disciples unto Jesus, saying, [a]Who is the greatest in the kingdom of heaven?

(2) The answer (Mk. 9:33; Lk. 9:46; 22:24; Jn. 13:3-17; Jas. 3:1; 4:5-10)

2 And Jesus called a little child unto him, and set him in the midst of them,

● 3 And said, Verily I say unto you, [b]Except ye be [c]converted, and become [d]as little children, ye shall not [e]enter into the kingdom of heaven.

---

h Questions 86-87. Next, v 19. This applied to the disciples because of their unbelief (v 20), to the father whom He addressed in particular (Mk. 9:17-24), and to the scribes who were questioning the disciples (Mk. 9:16).

i A command of authority and absolute confidence in God.

j Jesus rebuked the devil, not the moon, for He knew the source of the trouble (Mt. 4:23-24; 10:1-8; Jn. 10:10; Acts 10:38). See ***Demons or Unclean Spirits***, p. 1049 of O.T.

k Question 88. Next, v 24. These disciples were at least honest enough to investigate the reason for failure.

l A simple and a complete answer. This is still the reason for failure to cast out demons and for unanswered prayers of every kind. God promises answers to all alike on the condition that one is in Christ and doubts not (v 20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; Heb. 11:6; Jas. 1:5-8).

m "If ye have faith" it will be done—whatever you say, but if you do not have faith it will not be done.

n Faith—pure and unmixed with doubt—as a grain of mustard seed can even move a literal mountain (v 20). See ***Faith***, p. 212.

o The Mount of Transfiguration, not some difficulty (v 17; Mk. 11:22-24; Lk. 17:6; 1 Cor. 13:2).

p As if pointing to a particular place.

q Nothing promised by God's Word or that is good for His children (Ps. 34:10; 84:11; Mt. 7:11; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16).

r Implying different kinds of demons and different degrees of power to cast them out. See note a, Jn. 3:34.

s See ***Fasting and Prayer—The Cure for Unbelief***, p. 1043 of O.T.

t 26th N.T. prophecy in Mt. (17:22-23, fulfilled). Next, 18:7. The second announcement of His sufferings and the first of the betrayal (16:21).

u From the Mount of Transfiguration.

v Gr. didrachma, double drachme, about 32¢. This was the temple tax which every Jew paid yearly (Ex. 30:13; 2 Ki. 12:4; 2 Chr. 24:6-9).

w Questions 89-92. Next, 18:1.

x This is evidence that Christ paid all taxes Christians are subject to all laws (Rom. 13:1-8).

y Anticipating what Peter was going to ask, He gave the answer first.

z Gr. kensos and Latin census, poll or registration tax.

*a As this tax is levied for the temple of which I am Lord, then I am not obliged to pay; and My disciples, like priests that minister, should be exempted from it. But to save any offense we will pay (v 26-27).

*b Gr. stater, about 64¢, enough for both Christ and Peter to pay the tax. This is a notable miracle. If the money was in the fish, it took a miracle to know it was there. If it was not in the fish, it took a miracle to have a fish get the money and bring it to Peter. Jesus here shows another example of material supply. Nothing is impossible to the believer (v 20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16). Gifts of the Spirit are for men today to enable them to repeat the works of Christ that He did by these same gifts (1 Cor. 1:7; 12:1-11; 13:1-3; Jn. 14:12).

a Question 93. Next, v 12. A question to this day among disciples who still classify men in the gospel as to position and rewards contrary to the constant rebuke of Christ (v 3-4; 20:20-28; 23:8-11; Mk. 9:34-37; Lk. 9:46-48; 22:24-27). In these scriptures He did not rebuke men for expecting a literal earthly kingdom or for wanting to be in it, but He made it clear that entrance into it and position in it are on a different basis from that of the world. See note j, Mt. 4:17.

b The condition of entrance into the kingdom to have a part in its administration. Only Christians who have part in the first resurrection will be kings and priests on earth when Christ comes to reign (Rom. 8:17-18; 1 Cor. 4:8; 6:2-3; 2 Tim. 2:12; Rev. 1:6; 5:10; 20:4-6; 22:4-5). Unsaved men will be in the kingdom in the Millennium, but they will not inherit the kingdom and rule it (Isa. 2:2-4; 65:20; 66:19-21; Zech. 8:23; 14:16-21; Rev. 20:7-10). See ***7 "Excepts"***, p. 212.

c Meaning, right about face, or a change of direction, a new walk with God (note, Ps. 19:7; 51:13; Lk. 22:32; Acts 3:19; Jas. 5:19).

d Without worldly ambitions to be the greatest and without lust for money, power, and fame—become as little children who act among themselves as equals (Mt. 23:5-12).

e This refers to the eternal aspect of the kingdom, not the present realm of profession in this age, for both tares and wheat and good and bad are now in the kingdom (Mt. 13:11). To enter it and have a part in it eternally one must be converted (v 3; Jn. 3:3).

✞ ✞ ✞

himself as this little child, the same is greatest in the kingdom of heaven.

(3) Offenses to believers from the world (Mk. 9:42; Lk. 17:1; Jn. 15:18, refs.)

▲ 5 [h]And whoso shall receive one such little child [i]in my name receiveth me.

6 But whoso shall [j]offend one of these [k]little ones which believe in me, it were better for him that a [l]millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

★ 7 ¶ [m]Woe unto the world because of offences! for it [n]must needs be that offences come; but woe to that man by whom the offence cometh!

(4) Offending bodily members (Mk. 9:43-48; Mt. 5:29)

● 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

● 9 And if thine eye offend thee, pluck it out, and cast *it* from thee: [o]it is better for thee to enter into life with one eye, rather than having two eyes to be cast into [p]hell fire.

(5) A warning to all (Mt. 5:23, 38-42; Lk. 17:1)

● 10 [q]Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their [r]angels do always [s]behold the face of my Father which is in heaven.

(6) The lost sheep: the seeking Savior (Lk. 15:3; 19:10)

which was lost.

12 [u]How think ye? if a man have an [v]hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so [a]it is not the will of your Father which is in heaven, that one of these little ones should perish.

(7) Discipline of believers (Mt. 5:23; 1 Cor. 5; 1 Tim. 5:20)

● 15 ¶ Moreover if thy [b]brother shall trespass against thee, go and [c]tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

● 16 But if he will not hear *thee, then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

● 17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, [d]let him be unto thee as an [e]heathen man and a [*f]publican.

(8) Believers promised power (Mt. 17:20; 21:22; Mk. 9:23; Jn. 14:12; 15:5, 16; 20:23; Lk. 24:49; Acts 1:8; 1 Cor. 12:7-11)

▲ 18 Verily I say unto you, Whatsoever ye shall [*g]bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

(9) Power of united prayer (Mk. 11:22; Jn. 15:7, 16; 16:23)

---

times in the N.T., it expresses free moral agency and personal and individual sovereignty of action.

All Men Are Free to Obey or Disobey:

1 God (Mt. 12:50; Mk. 3:35)
2 Christ (Mk. 8:34; 1 Jn. 3:6, 10; 4:15; 5:1; 2 Jn. 9)
3 The Holy Spirit (Mt. 12:31-32)
4 The Word (Mt. 5:19; 1 Jn. 2:5)
5 Satan (Rom. 6:16-23)
6 Sin (Jn. 8:34; 1 Jn. 3:4-15)
7 Civil laws (Rom. 13:2)
8 God's conditions of salvation (Jn. 3:15-20; 4:14; Acts 2:21; 10:43; Rom. 9:33; 10:9-13; Rev. 22:17)

g The way of greatness in the world is to go up by every means at the expense of all others; the way of the gospel is to go down, to become least and the servant of all, considering the other the better man (Lk. 14:11; 18:14; Jas. 4:6, 10; 1 Pet. 5:3-7; Phil. 2:1-3).

h Used 54 times; 43 times in the O.T. and 11 in the N.T. It means the same as "whosoever" of note f, above.

i Whatever is done to the least believer is done to Christ.

j Cause to stumble so as to be lost.

k Christ used a little child as an emblem of a true disciple, so now the term here means a disciple.

l About 18 in. in diameter and 3 in. thick. Here and in Lk. 17:2. This was a mode of punishment by Syrians, Greeks, and Egyptians.

m 27th N.T. prophecy in Mt. (18:7-9, v 7 being fulfilled, v 8-9 will be fulfilled at the judgment; Rev. 20:11-15; Acts 17:31). Next, 19:28.

n Must, as a bitter fountain must send forth bitter water (Jas. 3:11).

o Would it not be better to do this literally than to spend eternity in hell? The whole idea is to get rid of offending members that constantly cause sin.

p Gr. gehenna, the eternal hell (Lk. 12:5, note). How inconsistent to teach such statements refer to the grave, for all people go to graves at death, but only the wicked go to gehenna. The 12th time in Matthew Jesus mentions eternal hell fire and punishment for the wicked (5:22, 29, 30; 7:19; 8:12; 10:28; 11:23; 13:30, 40-42, 49-50; 16:18; 18:8-9; 22:13; 23:15; 24:51; 25:30-46).

q See note e, Mt. 11:29.

r Angels minister to each believer (Heb. 1:14; Ps. 34:7). See ***The Spirit World***, p. 1048 of O.T.

s See God's face now, as all believers will in eternity (Rev. 22:4-5). Seeing the face is an idiom of personal presence (Esther 1:14; 2 Ki. 14:8)

t See note s, Lk. 5:32.

u Questions 94, 95. Next, v 21.

v Lk. 15:4. Note the effects of finding the one (v 13)

a God's will is that all men be saved (1 Tim. 2:4; 2 Pet. 3:9; Jn. 3:16). All who meet His terms will be saved (Jn. 3:16-20; Rom. 1:16; 10:9-10; Eph. 2:8-9; 1 Jn. 1:9).

b Anyone of the same religious society.

c 3 Steps in Church Discipline:

1 Settle all personal differences by yourself (v 15; 5:23-26; Lk. 17:3-4; Lev. 19:17)
2 Confirm your personal efforts by two or three witnesses (v 16; 2 Cor. 13:1; Dt. 17:6; 19:15)
3 Take a stubborn and unforgiving brother before the church and if he refuses all means of reconciliation, then let him be excommunicated (v 17). If men will not forgive, neither will God forgive (Mt. 6:14-15; 18:21-35; Mk. 11:25-26; Rom. 16:17)

d 7 N.T. Reasons for Excommunication:

1 A trespass (Gr. hamartia, sin, note v, Jn. 1:29) plus an unforgiving spirit (Mt. 18:15-17)
2 False doctrines and offenses contrary to Scripture (Rom. 16:17)
3 Hating Christ (1 Cor. 16:22)
4 Disorderly conduct and disobedience (2 Th. 3:6, 14-15)
5 Apostasy (1 Tim. 1:19-20; 4:1-8; 2 Tim. 3:5; 4:1-4)
6 Heresy (Tit. 3:10; 1 Tim. 6:3-5)
7 Fornication and other gross sins that damn the soul (1 Cor. 5:1-13; 6:9-11; Gal. 5:19-21; Mk. 7:21-23; Rom. 1:18-32; Col. 3:5-10; 1 Tim. 6:3-5)

e Gr. ethnikos, pagan, a Gentile. Used only here and in Mt. 6:7. Be a Christian toward him, as you would a stranger whom you would seek to win to Christ, but have no religious communion with him until he repents. Then forgive him, letting his sin be a thing of the past (Mt. 6:14-15; 18:21-35; 2 Cor. 2:6-11; Gal. 6:1).

*f See note b, Mt. 5:46.

*g See notes r, s, and t Mt. 16:19.

you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

(10) Simplicity of local churches and Christian worship

▲ 20 For where [i]two or three are gathered together in my name, [j]there am I in the midst of them.

(11) Law of forgiveness
(Mt. 6:14; Mk. 11:25; Lk. 17:4)

21 ¶ Then came Peter to him, and said, Lord, [k]how oft shall my brother sin against me, and [l]I forgive him? till seven times?

● 22 Jesus saith unto him, I say not unto thee, Until seven times: but, [m]Until seventy times seven.

(12) Forgiveness: parable of the unmerciful servant

23 ¶ Therefore is the [n]kingdom of heaven [o]likened unto a certain king, which would [p]take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [q]talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an [a]hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 [b]Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the [c]tormentors, till he should pay all that was due unto him.

▲●35 So [d]likewise shall my heavenly Father do also unto you, if ye [e]from your hearts forgive not every one his brother their trespasses.

19 CHAPTER 19

74. Jesus heals multitudes

1 And it came to pass, *that* when Jesus had [f]finished these sayings, he departed from

---

h The word "again" means "once more" and evidently points to a repeat of the truth of v 18, that every believer can have power to bind and loose. It is expressed here in another form: anything asked for by any two in agreement shall be done (v 19).

i Not only can two condemn a man in a church court of trial (v 16-17), and two can move God to get whatever they ask and agree upon in prayer, but two can constitute a local church with God's presence assured in Christ (v 20).

j A clear reference to the omnipresence, omniscience, and omnipotence of Christ among believers; consequently, proof of His Deity.

k Questions 96-97. Next, v 33.

l Mk. 11:25; Rom. 12:19; Eph. 4:32.

m Until 490 times, or indefinitely.

n See note j, Mt. 4:17; note e, 19:24.

o 39th of Jesus' parables in Matthew. Of the 48 parables in Matthew note the number of two's among them: two kinds of seasoning (5:13); lights (5:14-15); treasures (6:19-21); creatures (6:26); raiment (6:28-29); eye troubles (7:3-5); animals (7:6); fathers (7:7-11); ways (7:13-14); trees and fruits (7:15-20); foundations (7:24-29); classes (9:11-13); bridegrooms (9:15); cloth (9:16); bottles (9:17); preachers (10:16); sparrows (10:29-31); types of people (11:7-9); kinds of children (11:16-19); types of scholars (11:25); sources of power (12:29); signs (12:40; 16:1-5); possessions (12:43-45); seeds (13:24-43); fish (13:47-50); truths (13:52); plants (15:13-14); defilement (15:11-20); doctrines (16:6-12); little ones (18:1-10); sheep (18:11-14); servants (18:23-35); laborers (20:1-16); sons (21:28-32); husbandmen (21:33-46); guests (22:1-14); religion (23:25-28); snakes (23:33); ages (24:37-39); men (24:43-44); servants (24:45-51); attitudes (25:1-13); business men (25:14-30).

Note: the Bible uses "parable" in the widest sense of the term, wherein there is practically no difference between the parable and simile. This broad usage includes: simple comparison (Mt. 24:31-32; 15:11-15, Ps. 78:2, Pr. 1:6), simple allegory (Mt. 13); a maxim or wise sentence (1 Ki. 4:32); a discourse (Job 27:1; 29:1); an adage (Lk. 4:23; 6:39); and a type (Heb. 9:9; 11:19).

p Gr. sunairo, to compare accounts. Trans. reckon in v 24; 25:19.

q Gr. talanton, about $29,085 in gold; 10,000 talents would be $290,850,000. A talent of silver was $1,920; 10,000 talents would be $19,200,000.

a One pence 17¢; 100 pence, $17.

b Question 98. Next, 19:3.

c The jailers who had charge of prisoners and who also tortured them when ordered to do so.

d This parable illustrates the necessity of forgiveness and godly treatment of fellow Christians in the kingdom of heaven or realm of profession in this age. The parable may be divided into 4 natural parts:
  1 King and his servant (v 23-27):
    (1) The reckoning (v 23-24)
    (2) Great debt: $290,850,000 (v 24)
    (3) Impossibility of payment (v 25)
    (4) Judgment pronounced (v 25)
    (5) Mercy asked, promise given (v 26)
    (6) King's compassion (v 27)
    (7) Cancellation of the debt (v 27)
  2 Servant, fellowservant (v 28-30):
    (1) New freedom (v 28)
    (2) The reckoning (v 28)
    (3) Small debt: only $17 (v 28)
    (4) Possibility of payment (v 28)
    (5) Judgment pronounced (v 30)
    (6) Mercy asked (v 29)
    (7) No mercy shown (v 28-30)
  3 King and his servants (v 31-34):
    (1) Knowledge of fellowservants
    (2) Compassion of fellowservants
    (3) Report of fellowservants (v 31)
    (4) The reckoning (v 32)
    (5) Reproof for cruelty (v 32-33)
    (6) The king's wrath (v 34)
    (7) Judgment pronounced (v 34): equal to eternal punishment, as he could never pay
  4 The application
    (1) God cancels all the debt for penitent sinners as this king did for his servant (v 23-27, 35; Mt. 12:31-32; 1 Jn. 1:9)
    (2) God demands fair treatment between Christians (v 26-30, 35; 5:38-48; 7:12; Rom. 12:9-21; 1 Cor. 13)
    (3) God will not forgive unless man forgives his brother (v 35; 6:14-15; Mk. 11:25-26; Eph. 4:32)

e All issues of sin and righteousness come from the heart (Mt. 15:18-19; Mk. 7:21-23; Acts 8:37; Rom. 10:6-10; 2 Tim. 2:22; Heb. 4:12).

f The words of 17:24–18:35.

* * *

[h]beyond Jordan;

2 And great multitudes followed him; and he [i]healed them there.

75. Law on divorce and remarriage (Mt. 5:31; Mk. 10:1; Lk. 16:18; Rom. 7:1-3; 1 Cor. 7)

3 ¶ The Pharisees also came unto him, [j]tempting him, and saying unto him, [k]Is it lawful for a man to [l]put away his wife for [m]every cause?

4 And he answered and said unto them, [n]Have ye not read, that he which [o]made *them* at the beginning made them male and female,

● 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

● 6 Wherefore they are no more twain, but one flesh. What therefore God hath [p]joined together, let not man put asunder.

7 They say unto him, [q]Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the [r]hardness of your hearts suffered you to put away your wives: [a]but from the beginning it was not so.

● 9 And I say unto you, [b]Whosoever shall put away his wife, except *it be* for [c]fornication, and shall marry another, committeth adultery: and whoso marrieth her which is [d]put away

76. Consequences of divorce (Mt. 5:31; Mk. 10:10 Lk. 16:18)

10 ¶ His disciples say unto him, [e]If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, [f]All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some [*g]eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is [*h]able to receive *it*, let him receive *it*.

77. Jesus blesses little children (Mk. 10:13; Lk. 18:15)

13 ¶ Then were there brought unto him little children, [*i]that he should put *his* hands on them, and pray: and the [*j]disciples rebuked them.

▲ 14 But Jesus said, [*k]Suffer little children, and forbid them not, to come unto me: [*l]for of such is the kingdom of heaven.

15 And he [*m]laid *his* hands on them, and departed thence.

78. The rich young ruler (Mk. 10:17; Lk. 18:18)

---

of Jordan. He was on His way to Jerusalem through Jericho to suffer and die for the world (20:17).

h By the side of Jordan, which is the border between Judea and Perea.

i See note g, Mt. 13:58.

j Trying to ensnare Him (26:3, refs.).

k Question 99. Next, v 5.

l Divorce (note e, Mt. 5:31).

m This must be kept in mind in dealing with this question. The real issue here is divorce for every cause," not divorce for fornication which was lawful (Dt. 24:1-4). This was the great controversy among the Jews at this time (note e, Mk. 10:2). Rabbis had made void Dt. 24:1-4. They now permitted divorce on many frivolous grounds, such as careless seasoning of food, causing the husband to eat food which had not been tithed, going into the street with loose or uncombed hair, spinning in the street, loud talk or constant talking in the home, the husband's finding one more beautiful than his wife and many other things.

n Question 100. Next, v 7.

o Gen. 1:26-28; 2:21-25. This settles the question of evolution.

p Many today claim that all married people are not joined together by God, so they are free to marry the one God intended them to have. The fact is that God recognizes all legal marriages and will hold people responsible for their vows (Rom. 13:1-10).

q Question 101. Next, v 16. See note f, Mk. 10:4; and note f, Mt. 5:31.

r Stating why Moses suffered divorce for fornication. Moses saw that if he did not permit divorce many women would suffer untold hardships from ungodly husbands.

a Christ defeated His enemies by answering them with Moses, not what Shammai or Hillel said on the question. Hardness of heart and divorce were not intended by God and they will not be in the eternal kingdom when Christ reigns over the natural generations forever (Gen. 8:22; 9:12; Isa. 59:20; Lk. 1:32-33; Rev. 11:15; 22:4-5; Dan. 7:13-14).

b Any man who divorces his wife for any cause except fornication commits adultery if he marries another. Any man marrying her that is divorced for her own fornication commits adultery. This was evidently an unpleasant answer to these scheming men who wished to be free to put away their wives for "every cause."

7 Reasons Marriage is Indissoluble:

1 By divine institution (v 4, 6, 8)
2 By express commandment (v 5-6)
3 By the example of Adam and Eve (v 8)
4 Because marriage makes a man and a woman one in flesh, with complete union of interests, fortunes, desires, joys, sorrows, and a lifelong partnership (v 5-6)
5 Because of the evils consequent to divorce for themselves, their children, and others who become entangled in sin by it (v 9; Mk. 7:21; Rom. 1:29-32)
6 Because of the penalties involved by causing such evils (v 9; Gal. 5:19-21; 1 Cor. 6:9-11)
7 Because there is no excuse under the gospel for "hardness of heart" against each other (2 Cor. 5:17-18; Eph. 4:24; Gal. 5:24)

N.T. Exceptions to This Law:

1 Fornication (v 9; 5:32). One can easily understand this in view of Pr. 2:16-20; 6:24-26; 7:5-23; 9:13-18; 11:22; 30:20-23; etc.
2 Willful desertion because of Christ and the gospel (1 Cor. 7:12-15)

c See notes g and h, Mt. 5:32.

d Divorced for any reason except those allowed by Scripture (v 9; 5:32; 1 Cor. 7:12-15).

e If one has to live with a wife with all the dissatisfaction and unhappiness, as in some cases, it is best not to marry.

f This is not applicable to all men for some do not have wives as He further explained in v 12. Neither the single nor married state is condemned.

*g An emasculated man, usually one castrated before puberty.

Three Classes of Eunuchs:

1 Those born impotent who are incapable of marriage (v 12; Dt. 23:1)
2 Those made eunuchs by men to be chamberlains and to care for harems and apartments of queens and princesses (v 12; 2 Ki. 20:18; Jer. 29:2; 34:19; 41:16; Isa. 56:4; Acts 8:27-39)
3 Those who make themselves eunuchs surgically for the sake of the kingdom of heaven (v 12)

*h Let the man who is capable of embracing this way of life receive it.

*i It was common among Jews to take the children to godly men for blessings and prayers.

*j Again the disciples interfered in the busy life of Jesus (Mt. 15:23; 16:22; Lk. 9:49-50, 53-56).

*k Permit or allow and do not hinder.

*l Children under the age of accountability are saved (Mt. 18:1-10; 19:14). Exact accountable age is not known.

*m An outward form of blessing in both testaments (note, Mk. 16:18).

him, [n]Good [o]Master, what good thing shall I do, that I may have eternal life?

● 17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

● 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

● 19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: [p]what lack I yet?

21 Jesus said unto him, [q]If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

79. Warning to rich men
(Mt. 6:19; Mk. 10:23; Lk. 18:24)

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a [r]rich man shall [a]hardly enter into the [b]kingdom of heaven.

24 And again I say unto you, It is easier for a [c]camel to go through the [d]eye of a needle, than for a rich man to enter into the [e]kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, [f]Who then can be saved?

26 But Jesus beheld *them*, and said unto them, [g]With men this is impossible; but [h]with God all things are possible.

80. Apostles' place in the eternal kingdom (Lk. 22:28)

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; [i]what shall we have therefore?

★ 28 And Jesus said unto them, Verily I say unto you, [j]That ye which have followed me, in the [k]regeneration [l]when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve [m]thrones, judging the twelve tribes of Israel.

81. Rewards for full consecration
(Mk. 10:28; Lk. 18:28-30)

▲ 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, [*n]shall receive an hundredfold, [*o]and shall inherit everlasting life.

▲ 30 But [*p]many *that are* first shall be last; and the last *shall be* first.

20 CHAPTER 20

82. Humility: parable of the laborers in the vineyard

---

[n] Questions 102-104. Next, v 20. The first question reveals the great mistake and the last one the great problem of life. One cannot do anything to merit eternal life, but all may have it by confession of sin and simple faith in Christ (Jn. 3:16-20; Eph. 2:8-9; Tit. 3:5; 1 Jn.1:9; Rom.10:9-10)

[o] Gr. didaskalos, teacher (note, Lk. 9:38).

[p] Question 105. Next, v 25.

[q] To be perfect, you must renounce the world which you love, the legal righteousness wherein you trust, give to the poor, and follow Me.

[r] See note e on Lk. 12:15 and note g on Lk. 18:24.

[a] With difficulty they can be saved.

[b] See note j on Mt. 4:17 and note e on v 24, below.

[c] Loaded camel, as required here.

[d] A Jewish proverb commonly used to express great difficulty or impossibility. In the large gates in the city walls were small narrow ones, each called the needle's eye, through which a camel might enter kneeling down if he were unloaded.

[e] The sovereignty of God over the universe and includes the kingdom of heaven. It is used 70 times and the kingdom of heaven 33 times. Because the kingdom of heaven is part of the kingdom of God some things could be said of both, but there are other things said of the kingdom of God that could not be spoken of the kingdom of heaven.

18 Contrasts Between the Two Kingdoms:

Kingdom of heaven	Kingdom of God
1 Messiah as king (Jn. 18:37; Rev. 20:6)	God as king (1 Cor. 15:28)
2 From heaven (Jn. 18:36; Dan. 7:13)	In heaven and earth (Ps. 103:19)
3 Upon earth only (Jn. 18:37; Rev. 5:10)	In heaven-earth (1 Cor. 15:28)
4 Scope limited (Zech. 14:9)	Scope unlimited (Rev. 4:11; 5:11)
5 Political (Isa. 9:7; Dan. 7:14)	Moral and spiritual (Rom. 14:17)
6 Future (Mt. 6:10; 2 Tim. 4:1)	Past, present and future (Ps. 90:2)
7 Under Christ (Ps. 2:6; Lk. 1:32-33)	God over all (Ps. 103:19)
(Dan. 7:13-14, Lk. 1:32)	(Ps. 10:16)
9 Begins at second advent (Zech. 14; 2 Tim. 4:1)	Is now (Ps. 90:2)
10 Under heaven only (Dan. 7:27; Rev. 11:15)	Over all (Ps. 103:19)
11 Jewish-earthly (Isa. 9:7; Lk.1:33	Angelic-heavenly (Rev. 5:11)
12 Local-planetary (Rev. 11:15)	Universal-interplanetary (Rev. 5:11)
13 Earthly capital Isa. 2:3; Zech.14)	Heavenly capital (Heb. 12:22)
14 Dispensational in purpose (1 Cor. 15:24-28)	Eternal in purpose (Eph. 3:11)
15 Has a beginning (2 Tim. 4:1; Mt. 6:10)	Timeless-endless (Ps. 90:2)
16 Tares in it now (Mt. 13:38-50)	Only born again ones in it (Jn. 3:5)
17 Comes with outward show (Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14; Zech 14:1-5; Dan.7:13-14; Rev. 19:11-21)	Without show (Lk. 17:20; Rom. 14:17; 1 Cor. 4:20)
18 "Flesh and blood" inherits it, for it is for earthly, natural people (Ps. 37:11; Mt. 5:5; 25:34; Dan. 7:18, 28; Ez. 43:7)	Does not, for only resurrected, glorified saints inherit all things (Rom. 8:17; 1 Cor. 15:50-58; Rev. 21:7)

Note: The above applies to the kingdom of heaven in its literal aspect and not to the realm of profession as explained in note r, on Mt. 13;11.

[f] Question 106. Next, v 27.

[g] It is impossible for man to save either the rich or the poor, but God can save and has saved both classes in all ages.

[h] To the rich salvation is possible but difficult due to the fact that it is hard for them to keep their hearts off riches (Col. 3:1; 1 Tim. 6:9-10, 17; 1 Jn. 2:15).

[i] Question 107. Next 20:6.

[j] 28th N.T. prophecy in Mt. (19:28-30, unfulfilled). Next, 20:16. This, with 20:1-16, was the answer to the question of Peter (v 27).

[k] Gr. paliggenesia, renewing again. Used only here and in Tit. 3:5. It refers to "the restitution of all things."

[l] Christ will begin to sit on the throne of His glory at the second advent (Mt. 24:29-31; 25:31-46).

[m] Not only will the apostles have thrones over Israel (Lk. 22:30), but all saints will reign with Christ (Rev. 20:4-6).

[*n] Mk. 10:30; Lk. 18:30.

[*o] See note d, Jn. 6:27.

[*p] See note, Mt. 20:16.

a man *that is* an householder, which went out [r]early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a [s]penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the [t]marketplace,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, [u]Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; [v]and whatsoever is right, *that* shall ye receive.

8 So when [w]even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the [a]eleventh hour, they received every man a penny.

10 But when the [b]first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it,* they [c]murmured against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

[d]Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

★▲16 [e]So [f]the last shall be first, and the first last: [g]for many be called, but few [h]chosen.

83. Jesus again foretells His death and resurrection (Mk. 10:32; Lk. 18:31; Mt. 16:21, refs.)

17 ¶ And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

★ 18 [i]Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the [j]Gentiles to mock, and to scourge, and to crucify *him:* and the [k]third day he shall rise again.

84. Carnality of James and John (Mk. 10:35; cp. Mt. 18:1, refs.)

20 ¶ Then came to him [l]the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, [m]What wilt thou? She saith unto him, Grant that these [n]my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, [o]Ye know not what ye ask. [p]Are ye able to drink of the [*q]cup that [*r]I shall drink of, and to be baptized with [*s]the baptism that [*t]I am baptized with? They say unto him, [*u]We are able.

---

trates the necessity of self-humbling and of being content with rewards to come (19:29-30; 20:16).

r 6:00 AM; 3rd hour, 9:00 AM; 6th hour, 12:00 noon; 9th hour, 3:00 PM; and 11th hour, 5:00 PM.

s Gr. denarion, about 17¢.

t Men gathered here daily to be hired.

u Question 108. Next, v 13.

v Only at 6:00 a.m. the wage was named. At the other hours it was "whatsoever is right," which answered Peter's question of 19:27.

w At 6:00 p.m. wages were paid for the day (Lev. 19:13; Dt. 24:14-15).

a 5:00 p.m. All received 17¢ at 6:00 (v 2).

b They reasoned that they should receive more, but they also received 17¢.

c They murmured, forgetting they had agreed to work all day for 17¢.

d Questions 109-111. Next, v 21.

e 29th N.T. prophecy in Mt. (20:16, unfulfilled). Next, v 18.

f The same as, "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased" (v 15; 19:30; 23:12; Lk. 14:11). This is the point illustrated by the parable and any interpretation of the details such as making the vineyard the world or the church, the laborers different classes of Christians, the hours different ages, the penny salvation, etc. is all out of harmony with Scripture. Nor does this mean that the Jews will be last and the Gentiles first.

g All are called to salvation (Mt. 11:28; Jn. 3:16; Rev. 22:17), but few will finally be saved (Mt. 7:13-14; Lk. 13:23-30).

h See ***4 Elects of God***, p. 161.

i 30th N.T. prophecy in Mt. (20:18-19, fulfilled). Next, v 23. The third announcement of His sufferings (note v, 16:21). Ten details in this prophecy; 4 additional over those in 16:21; 17:22:

  1 He would be delivered to Gentiles
  2 Be mocked
  3 Be scourged
  4 Suffer death by crucifixion

j Both Jews and Gentiles were guilty of His sufferings and death (Acts 2:23, 36; 3:14-15; 4:27).

k See note k, Lk. 9:22.

l Salome (Mt. 27:56 with Mk. 15:40).

m Question 112. Next, v 22.

n All three were in the plot together (v 21-22; Mk. 10:35). Chief ministers of state and queens sat in these places (1 Ki. 2:19; Ps. 45:9; 80:17). Jesus was so exalted at the right hand of God (Mk. 14:62; 16:19; Acts 2:34; Heb. 1:3; 12:2; 1 Pet. 3:22).

o This is like much asking today. They knew Jesus had taught against seeking to become the greatest (18:1-10; note, 20:16). Cp. 20:24-28; 23:12; Lk. 22:24-27.

p Question 113. Next, v 32.

*q 12 Figurative Cups in Scripture:

1 Cup of judgments on the wicked (Ps. 11:6; 73:10; 75:8; Jer. 49:12)
2 Cup of salvation and blessing (Ps. 16:5; 23:5; 116:13)
3 Cup of God's wrath (Isa. 51:17-22; Jer. 25:15-28; Rev. 14:10; 16:19)
4 Cup of consolation (Jer. 16:7)
5 Cup of chastening on the nations by Babylon (Jer. 51:7; Rev. 18:6)
6 Cup of chastening on Israel by the Gentiles (Lam. 4:21; Ez. 23:31-33; Hab. 2:16; Zech. 12:2)
7 Cup of filth and hypocrisy (Mt. 23:25-26; Lk. 11:39)
8 Cup of sufferings of the Messiah (Mt. 20:22; Mk. 10:38; Jn. 18:11)
9 Cup of death when Satan tried to kill the Messiah in the garden before He could get to the cross (Mt. 26:39, 42; Mk. 14:36; Lk. 22:42)
10 Cup of communion of the blood of Christ—the cup of blessing (Mt. 26:27-28; Mk. 14:23; Lk. 22:20; 1 Cor. 10:16, 21; 11:25-28)
11 Cup of communion with Satan—the cup of cursing (1 Cor. 10:21)
12 Cup of abominations (Rev. 17:4)

Beside these, literal cups are mentioned 21 times (Gen. 40:11-21; 44:2, 12-17; 2 Sam. 12:3; 1 Ki. 7:26; 1 Chr. 28:17; 2 Chr. 4:5; Pr. 23:31; Isa. 22:24; Jer. 35:5; 52:19; Mt. 10:42; Mk. 7:4-8; 9:41).

*r Proving the cup was yet future.

*s The Spirit baptism (Isa. 11:2; 42:1-7; 61:1-2; Mt. 3:16; 12:28; Lk. 3:21; 4:18; Jn. 1:31-33; 3:34; Acts 10:38). See pt. 7 of note n on Mt. 3:6.

*t Proving this to be a present baptism, not the baptism in water (which was past), or the baptism of sufferings (which was yet future, Lk. 12:50).

*u Like many today who are willing to go through anything for honor and position.

✝ ✝ ✝

indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is [w]prepared of my Father.

85. Carnality of the ten
(MK. 10:41; cp. Mt. 18:1, refs.)

24 And when the ten heard *it*, they were [a]moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles [b]exercise dominion over them, and they that are great exercise authority upon them.

26 But [c]it shall not be so among you: but whosoever will be great among you, let him be your [d]minister;

27 And whosoever will be chief among you, let him be your [e]servant:

★▲28 [f]Even as the Son of man came not to be ministered unto, but to minister, and to give his life a [g]ransom [h]for many.

86. Two blind men healed
(cp. Mt. 9:27; Mk. 10:46; Lk. 18:35)

29 And as they [i]departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* [j]Son of David.

and said, [k]What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had [l]compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

21

CHAPTER 21

87. Triumphal entry
(Mk. 11:1; Lk. 19:28; Jn. 12:12; Zech. 9:9)

1 And when they [m]drew nigh unto Jerusalem, and were come to [n]Bethphage, unto the mount of Olives, then sent Jesus two disciples,

★ 2 Saying unto them, [o]Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

★ 5 [p]Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, [*a]and strawed *them*

---

v 31st N.T. prophecy in Mt. (20:23, fulfilled). Next, v 28.

w The Father had certain rights that the Son did not have (Mk. 13:32; Acts 1:7; Jn. 8:28, note r).

a Moved with deep resentment. Satan attempted to break apostolic unity.

b Lit., tyrannize and oppress. Cp. the true Christian spirit (Phil. 2:1-2; 1 Pet. 5:1-9).

c This was the original and eternal purpose, not a historical fact.

d Gr. diakonos, one who executes the command of another. It is used of:
1 Servants of kings (Mt. 22:13)
2 Servants at feasts (Jn. 2:5, 9)
3 Ministers or officers of civil governments (Rom. 13:4)
4 Men and women servants of churches (Mt. 23:11; Mk. 9:35; Rom. 16:1)
5 Deacons of churches or business elders and distinct from bishops or preaching elders (Phil. 1:1; 1 Tim. 3:10-13; Acts 6:1-7)
6 Jesus Christ as a minister to the Jews in the work of preaching, teaching and healing (Rom. 15:8; Gal. 2:17; Mt. 4:23-24; 9:35; Acts 10:38)
7 Ministers of churches (Mt. 20:26; Mk. 10:43). See ***Marks of a Good Pastor***, p. 211.
8 Preachers of the gospel (1 Cor. 3:5; 2 Cor. 3:6; Eph. 3:7; Col. 1:23, 25; 1 Th. 3:2)
9 Ministers of Christ and of God (Jn. 12:26; 2 Cor. 6:4-10; 11:23; Eph. 6:21; Col. 1:7; 4:7; 1 Tim. 4:6)
10 Also used of ministers of Satan to counterfeit the work of true ministers and to deceive (2 Cor. 11:15)

e Gr. doulos, one giving himself wholly to another's will. It is used of:
1 Bondservants of men (Gal. 3:28; Eph. 6:8; Col. 3:11; Rev. 6:15)
2 Servants to kings (Mt. 18:23-26; 23:1-14) and others including hired servants (Lk. 15:17-22)
3 Civil officers (Jn. 18:18)
4 Sinners who serve sin (Jn. 8:34; Rom.
5 All disciples of Christ (Mt. 10:24-25, Rom. 6:16-22; Rev. 19:5)
6 Christ the servant of God (Phil. 2:7; Isa. 42:1; 52:11)
7 Moses and all the prophets (Heb. 3:5; Rev. 10:7; 11:18; 15:3)
8 All ministers and deacons (Mt. 20:27; Mk. 10:44; Rom. 1:1; Gal. 1:10; Jas. 1:1; 2 Pet. 1:1; Jude 1)

Both ministers and servants of v 26-28 refer to the lowest secular and ecclesiastical office among Christians, as exemplified by Christ Himself. No minister has a right to be a lord over God's people (1 Pet. 5:1-9). He is to be least of all and servant of all (Mk. 9:35).

f 32nd N.T. prophecy in Mt. (20:28, fulfilled). Next, 21:2.

g Gr. lutron, redeeming price of man:
1 From death (Ex. 21:30; Ps. 49:7-9; Hos. 13:14; 1 Cor. 15:51-58)
2 From sickness (Ex. 30:12-16; Job 33:14-30; 1 Cor. 6:19)
3 From sin (Mt. 20:28; 26:28; Mk. 10:45; 1 Pet. 2:24; Eph. 1:7)
4 From the enemy (Jer. 31:11; Isa. 35:10; 51:10; 1 Tim. 2:6)

h Instead of many. Christ became a substitute for man—a change of victims, a new sacrifice to God to taste death for all (Isa. 53; Mt. 26:28; Jn. 6:51; 10:11, 15; 11:50-52; Rom. 4:25; 5:6-11; 14:15; 1 Cor. 5:7; 8:11; 15:3; 2 Cor. 5:14-21; Gal. 1:4; 2:20-21; Eph. 5:2, 25; 1 Th. 5:9; 1 Tim. 2:6; Heb. 2:9-18; 9:15, 16, 28; 10:5-23; 1 Pet. 2:21-24; 3:18; 4:1; 1 Jn. 3:16; Rev. 5:8-10). See ***The Philosophy of Redemption***, p. 427.

Examples of Substitution:
1 All sacrifices of O.T., whereby saints testified to faith in the coming redemption by Christ (Heb. 9:7-28; 10:5-23; 11:4; Gen. 22:8-13; Ex. 12:3; Lev. 1:4; 16:21-22)
2 Levites for the firstborn (Num. 3:12, 41, 45; 8:18)
3 Ahab for Benhadad (1 Ki. 20:42)
4 Jesus Christ (scriptures above)

i See note q, Mk. 10:49.

j See note, Mt. 1:1.

k Question 114. Next, 21:10.

l See note, Mt. 9:36.

m First of two entries into Jerusalem. This was two days before the one in Mk. 11:1-3; Lk. 19:28-31; Jn. 12:12-15. See note c, Lk. 19:45.

n "House of figs," one mile from Bethany toward Jerusalem.

o 33rd N.T. prophecy in Mt. (21:2-3, fulfilled). Next, v 31.

p 14th O.T. prophecy fulfilled in Mt. (21:5; Zech. 9:9). Next, v 9.

*a All this was customary in parades of conquerors and great princes honored by the people. Cp. 2 Ki. 9:13.

✝ ✝ ✝

★ 9 And the multitudes that went before, and that followed, cried, saying, [*b]Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was [*c]moved, saying, [d]Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

88. Second purification of the temple (Mk. 11:15; Lk. 19:45; first purification, Jn. 2:13)

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the [e]moneychangers, and the seats of them that sold [f]doves,

★ 13 And said unto them, It is written, [g]My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and [h]he healed them.

15 And when the chief priests and scribes [i]saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

★ 16 And said unto him, [j]Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [k]Out of the mouth of babes and sucklings thou hast perfected praise?

89. Barren fig tree cursed (Mk. 11:12; cp. Lk. 13:6)

17 ¶ And he left them, and went out of the [l]city into Bethany; and he [m]lodged there.

18 Now in the [n]morning as he [o]returned into the city, he [p]hungered.

19 And when he saw a fig tree in the way,

leaves only, and said unto it, [r]Let no fruit grow on thee henceforward for ever. And [s]presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

90. The faith that takes: Secret of answered prayer (Mk. 11:20; Heb. 11:6; Jas. 1:5; Mt. 17:20)

▲ 21 Jesus answered and said unto them, Verily I say unto you, [t]If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto [u]this mountain, [v]Be thou removed, and be thou cast into the sea; it shall be done.

▲ 22 And all things, whatsoever ye shall [w]ask in prayer, believing, ye shall receive.

91. Jesus's authority questioned (Mk. 11:27; Lk. 20:1)

23 ¶ And when he was come into the temple, the chief priests and the elders of the people [a]came unto him as he was teaching, and said, [b]By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, [c]We cannot tell. And he said unto them, Neither

Ps. 118:25-26). Next, v 15. Hebrew for save or help now. This was said once daily for 7 days at the feast of tabernacles as they marched with palm and other branches around the altar. On the 8th day they marched 7 times which was the great hosanna. They expected Jesus to save them from their enemies, but 5 days later they were crying for His life.

*c Agitated. Same as quake (27:51) and shake (28:4; Heb. 12:26; Rev. 6:13).

d Question 115. Next, v 16. If they had really known the answer to this question they would have realized that the crisis of the ages was soon to take place on a cross.

e A half shekel (about 32¢) had to be paid by every Jew on the 15th of Adar or March. It was called a tribute in Mt. 17:24-27. In every city there were collectors to receive it. Moneychangers exchanged Jewish coins for foreign ones for those who came to the feast. Foreign coins with idols on them could not be used in the worship. Many took advantage of this to practice fraud and get rich.

f Required for offerings (Lev. 14:22).

g 16th O.T. prophecy fulfilled in Mt. (21:13; Isa. 56:7; Jer. 7:11). Next, v 16.

h Jesus demonstrated power up to the last to convince the nation and all foreigners present that He was the true Messiah. Having condemned the wrong use of the temple, He now showed them the right use of it. See note, Mt. 13:58.

i His enemies saw the wonderful things that He did. It was God's last effort to impress Israel in the time of their visitation before their great sin of rejecting their Messiah (Lk. 19:41-44).

j Questions 116-117. Next, v 23.

k 17th O.T. prophecy fulfilled in Mt. (21:16; Ps. 8:2). Next, v 42.

l Not one night did He stay in the city where God chose to put His name forever (1 Ki. 9:3; 2 Ki. 21:7). Was it because of their rebellion?

m Perhaps with Lazarus, where He spent the sabbath between the two entries.

n After the sabbath at Bethany (v 17; Jn. 12:1-11)

o The second entry (note, Lk. 19:45).

p A proof of His humanity (Mt. 4:2; 21:18; Mk. 2:25; 11:12; Lk. 4:2).

q Figs remain on trees between seasons if not picked (Mk. 11:13).

r An example of what faith can do. Cp. 17:20; Mk. 11:23.

s It was discovered the next day (Mk. 11:20). Christ had power to do whatever He said and promised the same power to all believers (v 21-22; Mk. 11:22-24; Jn. 14:1-15; 15:7, 16).

t Three times this is repeated (Mt. 17:20; 21:21; Mk. 11:23; Lk. 17:6). Naturally, we do not see any need of moving mountains and cursing trees, but such is literally possible "If ye have faith, and doubt not" (1 Cor. 13:2; Mt. 17:20; Mk. 9:23).

u Perhaps the Mount of Olives, for He passed over it daily these last few days. It is mentioned 12 times in connection with His first advent (v 1; 24:3; 26:30; Mk. 11:1; 13:3; 14:26; Lk. 19:29, 37; 21:37; 22:39; Jn. 8:1). It was the place of the ascension (Acts 1:12) and will be literally removed by halves at His second advent (Zech. 14:4). It is located just east of Jerusalem over which the main highway from the east passed (2 Sam. 15:30). It is called Mount of Corruption (2 Ki. 23:13).

v When one has power with God, a word of command is all that is necessary.

w Used 109 times in Scripture; 44 times of prayer to God for needful things.

12 Things to Ask For:

1 Help from God (2 Chr. 20:4)
2 Things to come (Isa. 45:11)
3 The old paths (Jer. 6:16)
4 Spiritual rain (Zech. 10:1)
5 Needs and wants (Mt. 6:8; Ps. 23:1; 34:9-10; 84:11)
6 Good things (Mt. 7:7-11)
7 Any thing (Mt. 18:19; Jn. 14:14; 1 Jn. 5:14)
8 Whatsoever (Mt. 21:22; Jn. 14:13; 15:16; 16:23; 1 Jn. 3:22)
9 The Holy Spirit (Lk. 11:9-13)
10 What you will (Jn. 15:7; Mk. 11:24)
11 Wisdom (Jas. 1:5-8)
12 Life (1 Jn. 5:16)

a In the wrong attitude, not as men should come (Mt. 11:28-30).

b Questions 118-124. Next, v 40.

c This plain lying only proved that they were not worthy of a reply, so they did not get it. They reasoned if we accept John as the forerunner of the Messiah, we must of necessity receive Jesus as Christ.

92. Parable of the two sons

28 ¶ But what think ye? [*d]A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, [*e]I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, [*f]I *go*, sir: and went not.

★ 31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, [*g]That the [*h]publicans and the harlots go into the [i]kingdom of God before you.

32 For [j]John came unto you in the way of [k]righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

93. Parable of the householder (Mk.12:1; Lk. 20:9)

33 ¶ Hear another [l]parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a [m]tower, and let it [n]out to husbandmen, and went into a far country:

34 And when the time of the fruit drew

that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, [a]what will he do unto those husbandmen?

41 They say unto him, [b]He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

★ 42 Jesus saith unto them, [c]Did ye never read in the scriptures, [d]The stone which the builders rejected, the same is become the head of the corner: this is the [e]Lord's doing, and it is [f]marvellous in our eyes?

★ 43 Therefore say I unto you, The [g]kingdom of God shall be taken from you, and given to a [h]nation bringing forth the fruits thereof.

---

*d 41st parable in Mt. (note o, 18:23). This illustrates that the despised classes—the sinners—will be saved before the religious and self-righteous chief priests and elders (v 23, 31).

*e This illustrates sinners who first reject truth and then repent and do the will of God (v 31).

*f This illustrates the hypocrites, the self-righteous Pharisees who promised God all and did nothing for Him (v 31).

*g 34th N.T. prophecy in Mt. (21:31, fulfilled). Next, v 43. This is the point illustrated by the parable of v 28-30.

*h See note b, Mt. 5:46.

i See note e, Mt. 19:24.

j Last of 24 references of John in Matthew (3:1-14; 4:12; 9:14; 11:2-18; 14:1-10; 16:14; 17:13; 21:25-32).

k Declaring righteousness as the forerunner of the Sun of Righteousness (Mt. 3:3-15; 14:4; Lk. 1:15-17; 3:1-18).

l 42nd parable in Mt. (note o, 18:23). This illustrates that the responsibility of propagating the kingdom of God would be taken from the Jews and given to the Gentiles (v 43-46).

m A booth for watchmen (Isa. 1:8; 5:2).

n 3 Kinds of Leases Were Given:

1 Laborers received part of fruits

2 Full rent paid in money

3 A portion paid to the owner

Leases were for a year, for life, or were hereditary. This last was the kind here. It is not possible to make all the details fit into the common Jewish or Christian interpretations, such as giving meanings to the fence, tower, etc. The main teaching is clear and that is plainly stated in the point illustrated in v 42-46.

Vineyards of Palestine:

1 In some vineyards the vines were planted in rows 8 or 10 ft. apart and trained on stakes. In others, they were planted in 2 rows and made to slant toward each other, forming an arch. The stock was allowed to grow 6 to 8 ft. high, being fastened in position by strong stakes. The shoots were allowed to grow from one plant to another. Some vineyards were planted on the side of a terraced hill, the old branches being permitted to trail along the ground, while the fruitbearing shoots were propped up with forked sticks. Still others were planted so that the vines could be trained to grow over heaps of stones (called grape-mounds) to keep the clusters off the ground.

2 Vineyards were sometimes fenced with a wall of stone (Num. 22:24; Pr. 24:31) or thorny plants (Ps. 80:12). Sometimes both were used (Isa. 5:5). Large mud-bricks

long were also used.

3 The winepress generally consisted of 2 parts—the receptacle for the grapes and the vat for the juice. Either part was sometimes called the press. The juice ran out the receptacle into the lower vat to purify the juice of sediment. Some vats were 8 to 10 ft. square and 15 to 20 inches deep, the bottom being slightly sloped toward one end. Another vat lower than this was used at times for further purification purposes. The grapes were trodden in the receptacle, the juice running out of closely grated holes into the vat (Judg. 9:27; Neh. 13:15; Isa. 63:1-8; Amos 9:13; Rev. 14:17-20; 19:15). From 2 to 8 people would tread on the grapes, supported by ropes hung from crossbeams over their heads. The pressure of feet would naturally spatter juice over the garments (Gen. 49:11; Isa. 63:1-8).

4 The tower was a temporary dwelling for the guard who watched over the vineyard to keep thieves and wild beasts out while the fruit was ripening. Some towers were mere booths which lasted only a season, while others were more permanent—built of stone (see pt. 2, ***3 Comparisons of Zion***, p. 1243 of O.T.). Towers were circular or square in shape and 15 to 50 ft. high.

a Question 125. Next, v 42.

b Their answer showed that they understood the parable. The story is similar to the one where Jews killed servants God sent them. Last of all God sent His Son. Now the prediction was that they would kill Him as the husbandmen did the son of the owner of the vineyard they had leased. The husbandmen were destroyed and the vineyard let out to others. This meaning is clear from the application in v 42-46.

c Question 126. Next, 22:12.

d 18th O.T. prophecy fulfilled in Mt. (21:42; Ps. 118:22). Next, 22:44. This applies to Jesus and His rejection by the Jews, who, after a period of rejecting, will accept Him as their Messiah (Mt. 23:37-39; Rom. 11:25-29).

e The Lord had predicted all this and was in the background fulfilling every detail (Jn. 3:16; Rom. 8:32).

f The Lord's plan of redemption is marvelous (Rom. 11:33; Eph. 3:16-19; 1 Pet. 1:10-12).

g 35th N.T. prophecy in Mt. (21:43-44, fulfilled). Next, 23:34.

h Gr. ethnos, race or nation, meaning the Gentiles who took the place of Jews in the gospel program (Acts 13:46-49; 15:13-18; Rom. 10:19–11:26).

✝ ✝ ✝

shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [j]they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

22

CHAPTER 22

94. Parable of the marriage feast
(cp. Lk. 14:16-24)

1 And Jesus answered and spake unto them [k]again by parables, and said,

2 The [l]kingdom of heaven is like unto a [m]certain king, which made a [n]marriage for his son,

3 And sent forth [o]his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and [p]all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and [q]slew *them*.

wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but [r]they which were bidden were not worthy.

9 [s]Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, [t]both bad and good: and the wedding was furnished with guests.

11 ¶ And when the [a]king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, [b]how camest thou in hither not having a [c]wedding garment? And he was [d]speechless.

13 Then said the king to the servants, [e]Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

14 [f]For many are called, but few *are* chosen.

95. Questions of tribute money
(Mk. 12:13; Lk. 20:19)

15 ¶ Then went the Pharisees, and took counsel how they might [g]entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, [h]Master,

---

Christ shall be broken and made contrite (Ps. 34:18; 51:17; 147:3), but whoever rejects His mercy shall be completely crushed (Gr. likmao, be scattered like chaff, v 44; Lk. 20:18). This scattering like chaff refers to the dispersion of the nation (Lk. 21:24). The term “broken in pieces” refers to complete defeat and destruction in Isa. 8:9; Jer. 50:2. Cp. Dan. 2:35, 44-45.

j The meaning is clear in v 42-46.

k This is the third parable or illustration to the Jews in the temple, the first two being of two sons (21:28-32) and the vineyard (21:33-46). This one illustrates that many are called but few will be chosen (v 14).

l 43rd parable in Mt. (22:1-14).

m Who the king was is not stated.

n Not the marriage supper of the Lamb of Rev. 19:7-10, but a marriage feast for a certain king’s son who got married when these events took place.

o Servants of the king, not of God.

p It was customary for two invitations to be given, one in advance and one when all things were ready. Cp. Esther 5:8 and 6:14; Lk. 14:16-17.

q Israel did to God’s prophets what these men did to the king’s servants (Lk. 11:47-51; 13:34; Acts 7:51). Israel was also dealt with like enemies of this king (v 7; Lk. 21:20-24).

r Referring to the murderers of v 5-7. The Jewish leaders were like this king’s invited guests who were called but were not worthy to be chosen (Acts 13:46).

s The king had to turn to other guests, so he gathered good and bad wherever they were found, which illustrates God turning to all men, good and bad (Mt. 13:38, 48), and not to Jews only (Jn. 1:11; Mt. 10:6; 15:24). The rejection of Jesus by Israel freed God from all responsibility to them in fulfilling His covenants with them, so His program became a worldwide one for all men (Jn. 3:16; Rom. 1:16; 1 Cor. 12:13).

t This was an unusual happening for all people, good or bad, in the highways—to be invited to such a wonderful banquet. Kings usually gave the most magnificent feasts, which, under ordinary circumstances, would attract every person invited. The reasons for so many not accepting the invitation here are not given, but one thing stands out very clearly: the king was not popular with his subjects and they dreaded to face him.

The king, not to be outdone, was determined to fill the feast-chamber with guests, and sent for anyone his servants could find, regardless of social position or condition as to clothes. The poorer classes would not have festive apparel, and they were therefore provided for by the king from his own extensive wardrobe. This is one of the most interesting details of the parable. It was a special mark of honor to receive a garment which had been used by royalty, and kings sometimes showed their liberality by giving freely to others whom they sought to honor.

a The king, not God. It was customary for hosts to come in and see their guests after they were assembled (Lk. 14:10).

b Question 127. Next, v 17.

c Sometimes garments were provided for all guests and it was an insult of the highest degree to refuse to use the garments provided. In this case the king (not God) provided the garments, so this has nothing to do with the righteousness of the saints of Rev. 19:7-10.

d Was without excuse, for it had been provided for him by the king.

e The king sent the insulting guest into prison and torment to pay for his crime against his ruler. This is part of the point illustrated, teaching again the punishment of those who reject Christ (Mt. 8:12; 11:20-24; 13:40-50; 24:51; 25:41-46).

f This is the point illustrated by the parable. See notes, 20:16.

g 3 Groups in This Plot:

1 Herodians, a political party associated with the fortunes of the Herodian family who believed the doctrines of Herod the Great (Mk. 3:6). They advocated submission to the Romans and freedom to conform to pagan religion as well as to Judaism if it was more convenient and if it helped further their political fortunes and secular gain. The Herodians here could have been courtiers or servants of Herod who was at this time in Jerusalem (Lk. 23:7-15).

2 The Sadducees who questioned Jesus but were also defeated (v 23-33). See note, Mt. 3:7.

3 The Pharisees who also took their turn in the plot but were quickly silenced (v 34-46). They then received the most scathing rebuke in all history (Mt. 23). See note, Mt. 3:7. Christ had put them to confusion by the 3 parables of 21:23–22:14. They refused to humble themselves and went out to plot afresh the death of their Messiah. Their hatred was further proved by a choice to team up with the Herodians whom they despised. They had been defeated in Christ’s answers on religion, so now they questioned Him on state affairs (v 17).

h Gr. didaskalos, teacher (Lk. 9:38).

way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, [j]What thinkest thou? Is it lawful to give [k]tribute unto Caesar, or not?

18 But Jesus [l]perceived their wickedness, and said, [m]Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute money. And they brought unto him a [n]penny.

20 [o]And he saith unto them, Whose *is* this image and superscription?

21 They say unto him, Caesar's. Then saith he unto them, [p]Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

96. Questions of the resurrection
(Mk. 12:18: Lk. 20:27)

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, [q]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us [r]seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 [s]Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, [t]Ye do err, not knowing the scriptures, nor the power of God.

▲ 30 For in the resurrection they neither marry, nor are given in marriage, but are [a]as the angels of God in heaven.

31 But as touching the resurrection of the dead, [b]have ye not read that which was spoken unto you by God, saying,

32 [c]I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of [d]the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

97. Question of the great commandment
(Mk. 12:28; Lk. 10:27)

34 ¶ But when the Pharisees had heard that he had put the Sadducees to [e]silence, they were gathered together.

35 Then one of them, *which was* a [f]lawyer, asked *him a question*, tempting him, and saying,

36 [g]Master, [h]which *is* the great commandment in the law?

● 37 Jesus said unto him, [*i]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

● 39 And the second *is* like unto it, [*j]Thou shalt love thy neighbour as thyself.

40 [*k]On these two commandments hang all

---

i 4fold Description of Christ:
  1 You are true (Gr. alethes, without reserve, sincere, truthful, frank, honest, genuine, and true).
  2 You teach the Way of God in truth (Gr. aletheia, without pretense, falsehood, or deceit; with sincerity of mind and purpose; without hypocrisy and lust for personal gain).
  3 You are fearless. You are not afraid of men or devils and never act with dread, panic, fear, or timidity as to the outcome of what you say or do.
  4 You do not court human favor or look on the appearance of any man. You have no respect of persons.

j Questions 128-129. Next, v 18.

k Gr. kensos, poll tax.

l Christ had the gifts of the Spirit and could read the minds of men (Jn. 2:25; 3:34; Isa. 11:2).

m Question 130. Next, v 20. An exposing of His enemies before the people.

n Gr. denarion, 17¢.

o Question 131. Next, v 28. He knew, but He wanted them to answer to their own confusion.

p Since you know whose coin it is, then act honestly and give it back to Caesar, also rendering to God the things that are His. This was the sum of wisdom and relieved Him of a trying situation. If He had answered for Caesar the people would have turned against Him. If He had answered against Caesar He would have inflamed the Romans and the Herodians against Him. By His answer both God and Caesar retained what belonged to them and the people were edified by the manifestation of wisdom.

q See Dt. 25:5.

r Rabbis taught that if a woman has two husbands in this life she will have only the first in the next life.

s Question 132. Next, v 31.

t You are deceived in thinking that there will be marriages in the next life as in this one, and in believing that there will be no resurrection (v 23). You do not know either the Scriptures or the power of God to resurrection will not marry.

a The purpose of marriage is to replenish the earth and keep the race going. Resurrected saints and angels do not die and do not need to marry to keep their kind in existence. Hence, there is no marriage among angels or resurrected men and women. Jesus did not say that angels were sexless or that they could not marry and have offspring with women. That fallen angels did leave their own first estate and marry the daughters of men and produce races of giants is clear from Gen. 6:1-4, notes. That those who committed fornication are now in hell is clear in Jude 6-7; 2 Pet. 2:4, notes. Angels are capable of many human activities. See ***Angels*** in the index.

b Question 133. Next, v 36.

c Quoted from Ex. 3:6, 16. Sadducees held that the books of Moses were the only Scriptures. Christ used them to prove His point. If Jesus claimed these three men were still alive several hundred years after their physical death, then all who cease to live among mortals are still alive. Sadducees believed in eternal annihilation at death, so Christ's answer (that the dead still live and that God is not the God of dead bodies but of living souls) not only refuted the annihilation doctrine, but proved they did not know the Scriptures.

d Jesus here teaches immortality of the soul and that God is the God of all departed souls. In Luke it is stated that "all live unto Him" (Lk. 20:38). Many other scriptures teach immortality of the soul (Lk. 16:19-31; 23:43; Mt. 17:3; 2 Cor. 4:18; 5:8; Phil. 1:21-24; 1 Pet. 3:4; 4:6; Heb. 12:22-23; Rev. 6:9-11; Isa. 14:9; Eph. 4:8-10).

e Believers are promised such wisdom (Lk. 21:15; 1 Cor. 12:8; Jas. 1:5; Jn. 14:12; cp. Acts 7:10).

f First of 8 times in Scripture (v 35; Lk. 7:30; 10:25; 11:45-52; 14:3; Tit. 3:13). They were scribes (note w, Mt. 2:4).

g Gr. didaskalos, teacher (Lk. 9:38).

h Question 134. Next, v 42. Scribes divided them into 248 affirmative ones to correspond with the number of the members of the body, and 365 negative ones to correspond with days of the year, making 613 commandments, the number of letters in the decalogue. They considered some great and some small, so here Jesus was being tempted as to whether He was in harmony with accepted truth or not.

*i Quoted from Dt. 6:5; 10:12; 30:6.
Love for God Must Come From:
  1 The heart: all inward affections
  2 The soul: all consciousness
  3 The mind: all thoughts

*j Quoted from Lev. 19:18.

*k These commandments are the sum of all divine revelation and responsibility.

98. Jesus questions the Pharisees
(Mk. 12:35; Lk. 20:39)

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, [*l]What think ye of Christ? whose son is he? They say unto him, [*m]*The* *Son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

★ 44 [*n]The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, [*o]how is he his son?

46 And no man was able to answer him a [*p]word, neither durst any *man* from that day forth ask him any more *questions*.

23

CHAPTER 23

99. Marks of a Pharisee
(Mt. 23:1-33; Mk. 12:38; Lk. 18:9; 20:45)

1 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in [*q]Moses' seat:

● 3 All therefore [*r]whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For [*s]they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their [*t]works they do for to be [a]seen of men: they make broad their [b]phylacteries, and enlarge the [c]borders of their garments,

feasts, and the [e]chief seats in the synagogues,

7 And [f]greetings in the markets, and to be called of men, Rabbi, [g]Rabbi.

100. Warnings against Phariseeism
(Mt. 5:20; 6:1-18; Lk. 18:9-14)

● 8 But be not ye called Rabbi: for one is your [h]Master, *even* Christ; [i]and all ye are brethren.

● 9 And call no *man* your [j]father upon the earth: for one is your Father, which is in heaven.

● 10 Neither be ye called masters: for one is your [k]Master, *even* Christ.

11 But he that is [l]greatest among you shall be your [m]servant.

▲ 12 [n]And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

101. Eight woes upon the Pharisees
(cp. Lk. 6:24-26; 11:24)
(1) WOE: antagonism to God

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye [o]shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

(2) WOE: Oppression—hypocristy

14 Woe unto you, scribes and Pharisees, hypocrites! [p]for ye devour widows' houses, and for a pretence make [q]long prayer: therefore ye shall receive the [r]greater damnation.

(3) WOE: damnation of souls

15 Woe unto you, scribes and Pharisees, hypocrites! [s]for ye compass sea and land to

---

*m See notes on Mt. 1:1.

*n 19th O.T. prophecy fulfilled in Mt. (22:44; Ps. 110:1). Next, 26:31. This is referred to 7 times in the N.T. (Mt. 22:44; Mk. 12:36; Lk. 20:42; Acts 2:34; 1 Cor. 15:25; Heb. 1:13; 10:13). All enemies will be put down at the end of the Millennium (1 Cor. 15:24-28; Eph. 1:10; Rev. 20-22).

*o He is David's Lord because He is God; He is David's Son because He became man through Mary of the house of David (Lk. 1:34-35; 3:23-38)

*p Their mouths were silenced but their deceitful hearts were plotting against His life more than ever. This was two days before the crucifixion.

*q See ***21 Characteristics of Hypocrites***, p. 60.

*r Obey God's Word even if it comes from hypocrites, but do not live like them.

*s They point out the narrowest road to destruction. Practicing religion is not in itself condemned, but the outward forms of it—the acts of piety to be seen of men.

*t The works of the hypocrites were done to be seen by others. Like many today, outward style in dress and beautiful forms of religion made the sum of their godliness.

a To be looked at as a clown or actor.

b A small square box containing a parchment or skin (about $1\frac{1}{2}$ x 18 in.) on which were written Ex. 13:1-10; Dt. 6:4-9; 11:13-21. Worn on the arm and forehead by men only. Common people wore them only during prayers, but they were worn continually by the Pharisees who sought to enlarge the boxes so as to attract attention. Jesus did not condemn the wearing of them but the show made of them in public. They became badges of vanity and hypocrisy and amulets to drive away evil spirits.

c See note m, Mt. 9:20.

d Places of honor (Mk. 12:39; Lk. 20:46).

e Seats in front of the ark, facing the congregation and reserved for the elders and doctors of the law (Mk. 12:39; Lk. 11:43).

f Loved formal salutations in public.

g A title of a teacher (Jn. 3:2; note, Lk. 9:38). A favorite title claimed by Pharisees (Mt. 23:7). One was made a rabbi by laying on of hands by the Sanhedrin who gave him a key as a sign of the authority conferred upon him to teach others, and a table-book as a sign of diligence in study. The key was worn as a badge of honor and was buried with him. Jews called John (Jn. 3:26) and Jesus such (Jn. 1:38, 49; 3:2; 6:25) even though they were not ordained as rabbis. Cp. Jn. 20:16.

h Gr. kathegetes, leader, guide. Here and in v 10.

i No one among you is higher than another, or can have from Me any authority over the rest (1 Pet. 5:1-8).

j Gr. pater, generator, nearest ancestor, founder of a race or, in this case, founder of Christianity. Members of the Sanhedrin were called fathers (Acts 7:2; 22:1), but this was not to be a practice among Christians. It is used of God 244 times and of earthly fathers 140 times. It is used of idolatrous priests (Judg. 17:10) and of Abraham, the founder of Israel and great example of faith (Rom. 4:11-18). It is also used of one who converts men to God through the gospel, so this is not the thing Jesus condemns (1 Cor. 4:15). The "fathers" of Mt. 23 were the hypocrites who lorded it over others solely because of religious position and power. Here He condemns all 3 titles that Jewish doctors greatly cherished and that fostered their hypocrisy and religious pride.

k See note h on v 8, above. God and Christ are jealous of these honors for they are the only ones who have any right to these titles. God is the only Father of Christians and Christ is the only leader and head of the church (Eph. 1:20-23; Col. 1:18, 24).

l See note a, Mt. 18:1.

m Gr. diakonos, note d, Mt. 20:26.

n Religious lordship and domination by any man has no place in Christianity (Lk. 14:11; 18:14; Pr. 16:18).

o Withhold from men the truth and teach false doctrines.

p A reference to robbing widows of property. Cp. 2 Tim. 3:5-9.

q Prayers were sometimes 3 hrs. long and 3 times a day. Cp. Mt. 6:5-9.

r See note p, Mt. 10:15.

s An idiom for doing all in their power to make converts, not to God, but to their own sect.

t Gr. proselutos, a newcomer, a convert from a Gentile religion to Judaism (v 15; Acts 2:10; 6:5; 13:43).
Two Classes of Jewish Proselytes:

ye make him [u]twofold more the child of hell than yourselves.

(4) WOE: false vows

16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind: [v]for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

(5) WOE: outward show

● 23 Woe unto you, scribes and Pharisees, [a]hypocrites! [b]for ye pay tithe of [c]mint and [d]anise and [e]cummin, and have [f]omitted the weightier *matters* of the law, judgment, mercy, and faith: these [g]ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, [h]which strain at a gnat,

(6) WOE: false cleansings

25 Woe unto you, scribes and Pharisees, hypocrites! [i]for ye make clean the outside of the cup and of the platter, but within they are [j]full of extortion and excess.

26 *Thou* [k]blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be [l]clean also.

(7) WOE: self-righteousness

27 Woe unto you, scribes and Pharisees, hypocrites! [m]for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also [n]outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

(8) WOE: boasting and self-conceit

29 [o]Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, [p]If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 [q]*Ye* serpents, *ye* generation of vipers,

---

1 Proselytes of righteousness who received circumcision and vowed to keep the whole law of Moses and all requirements of Judaism.

2 Proselytes of the gate (Ex. 20:10; Dt. 5:14; 24:16-21) who dwelt among Israel, and, although uncircumcised, observed the "seven precepts of Noah" which, according to the rabbis, were laws against idolatry, blasphemy, homicide, unchastity, theft or plundering, rebellion against rulers, and the use of "flesh with the blood thereof." They were called the scabs of the Jewish church. History records that they were more bitter against Christ and Christians than Jews, fulfilling this verse.

u Gr. gehenna. Child of gehenna means one destined to hell (note d, Jn. 17:12 and note m, Lk. 12:5).

v Questions 139-140. Next, v 33. Pharisees held that they were not responsible to pay vows sworn by the temple or the altar (v 16, 18), but Jesus held that all vows must be paid and that the temple was greater than part of its material and the altar was greater than a gift upon it (v 17, 19-22).

a See note, Mt. 6:2; Job 27:8.

b See ***The Doctrine of Tithing***, p. 61.

c A sweet scented plant.

d Dill. Only here.

e A plant used for seasoning foods.

f This is still the program of many who look at outward appearances in religion more than the inward state of the heart.

g Since Christ sanctioned tithing it should be practiced. His teachings were not to confirm the law for a few days and then be abolished. They were to take the place of the law which was "until John." Since then the kingdom of heaven is preached (Mt. 11:11-13; Lk. 16:16). If we do away with this doctrine sanctioned by Christ just because it was part of the law, then on the same basis we can do away with more of His teachings which were part of the old contract. The only parts of the law we have a right to reject as part of the N.T. are those that are not found in the N.T. or are not made a part of it.

i You ceremonially cleanse outward things which typify inward cleansing but you never purify the inward man from which come the issues of life (Mt. 15:18-20; Mk. 7:19-21).

j See note, Lk. 4:28.

k Ten times this word is used by Christ of the blindness of religious leaders (Mt. 15:14; 23:16-26; Lk. 6:39; Jn. 9:41; Rev. 3:17). Others used it in this sense (Rom. 2:19; 11:7; 2 Cor. 3:14; 4:4; 2 Pet. 1:9). Rejecting light results in blindness (1 Jn. 1:7; 2:11; Jn. 3:19-20). Such people choose to be blind (Jn. 8:39-41; 12:40; Mt. 13:14-16). This is the worst kind of blindness, making people worthy of eternal blindness (Mt. 8:12; 25:30-46).

l Cleanse heart and body.

m Tombs were whitewashed a month before the passover to warn all persons about contacting uncleanness (Num. 19:16). They were also decorated various ways (v 29).

n The way of millions today in churches whose Christianity goes no deeper than what can be seen (1 Sam. 16:7; 2 Cor. 10:7; 2 Tim. 3:5; 1 Pet. 3:3).

o Last of 8 Woes for 8 Sins (v 13-29):

1 Unwillingness to let common people enjoy religious freedom and pure truth (v 13)

2 Greed and pretended holiness to secure secular ends (v 14)

3 Pretended zeal to win converts to God but with no view in mind other than to make instruments to serve their own oppressions and cruelty (v 15)

4 False doctrines and interpretations of Scripture and ungodly means in escaping responsibility in vows which were made in hypocrisy (v 16-22)

5 Superstition in scrupulously attending little things and things not commanded; and omitting things of great importance that are definitely enjoined (v 23-24)

6 Maintaining hypocrisy and pretended saintship by outward religious show (v 25-26)

7 Deep inward depravities and abominations covered only by outward forms of religion (v 27-28)

8 Pretended concern for the holiness of the people which goes no further than whitewashing tombs and bragging about their own supposed regrets for the sins of their fathers while at the same time plotting every conceivable means to commit worse sins than their fathers did (v 29-30)

p They were worse than their fathers for they killed the Messiah and His followers (Mt. 23:34-36).

q Serpents and a brood of vipers destined to gehenna fire (note, Lk. 12:5).

✝ ✝ ✝

102. Jesus predicts persecution of Christians (Mt. 10:17)

★ 34 ¶ Wherefore, behold, [*s]I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 [*t]That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of [*u]Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

103. Jesus weeps over Jerusalem: predicts its overthrow (Lk. 13:34; 19:41; 21:12)

37 [a]O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, [b]and ye would not!

38 Behold, [c]your house is left unto you desolate.

▲ 39 For I say unto you, Ye shall not see me henceforth, [d]till ye shall say, [e]Blessed *is* he that cometh in the name of the Lord.

24 CHAPTER 24

104. The great Olivet prophecy (Mt. 24-25; Mk. 13; cp. Lk. 21)

1 And Jesus [f]went out, and departed from the temple: and his disciples came to *him* for to shew him the [g]buildings of the temple.

★ 2 [h]And Jesus said unto them, See ye not all these things? verily I say unto you, [i]There shall not be left here one [j]stone upon another, that shall not be thrown down.

(2) Three great questions (Mk. 13:3; cp. Lk. 21:7)

3 ¶ And as he [k]sat upon the mount of Olives, the disciples came unto him [l]privately, saying, [m]Tell us, [n]when shall these things be? and what *shall be* the [o]sign of thy [p]coming, and of the end of the [q]world?

(3) Signs of the second coming of Christ
A. Eight signs beginning Jewish sorrows
(Mt. 13:5; cp. Lk. 21:8; Rev. 6-9)

★ 4 And Jesus [r]answered and said unto them, [s]Take heed that no man [t]deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 [u]All these *are* the beginning of [v]sorrows.

---

*s 36th N.T. prophecy in Mt. (v 34-39; v 34-36 are fulfilled; v 37-39 are unfulfilled). Next, 24:2.

*t Because they rejected greater light, killed the greatest executive of God—the Son from heaven—and stubbornly refused all offers of God's mercy confirmed by the greatest signs and wonders of all times, judgment was to fall in a greater measure than upon any other generation.

*u This was no doubt Zechariah the prophet (Zech. 1:1). Here we learn of his death in the temple. It could not be the one in 2 Chr. 24:20-21 who was the son of Jehoida.

a Christ's last heart-rending plea to Israel.

b In the final analysis man is responsible for his destiny (Rev. 22:17).

c Referring to the nation as well as the temple (2 Sam. 7:5, 18-19). Both were destroyed and both will be restored. Israel was here officially cut off as a nation at the end of Daniel's 69th week and will not be dealt with as such until Daniel's 70th week (Dan. 9:27).

3 Reasons the Temple Was Destroyed:
  1 Because of their sins
  2 To take away all possibility of continuing Judaism
  3 To prove conclusive that the law was abolished, the old Jewish economy was brought to an end and the Christian dispensation introduced

d You will see Me again and will be glad to accept Me as your Messiah (Zech. 12:10–13:1; Isa. 66:7-8; Rom. 11:25-29).

e Cp. the first time they said this (Mt. 21:9; Ps. 118:26).

f This prophecy was uttered outside the temple on the Mount of Olives (v 3), while Lk. 21 was spoken in the temple before He went out (Lk. 21:1, 27-28).

g Herod's temple—about 500 cubits square, made of white marble—was one of the wonders of the ancient times.

h Question 142. Next, v 3.

i 37th N.T. prophecy in Mt. (24:2, fulfilled in AD 70 when Jerusalem was destroyed by the Romans; Dan. 9:26; Lk. 21:20-24). Next, v 4.

j Josephus says that some stones were 94 ft. long, 10½ ft. high, and 13 ft. wide. 162 columns held up the porches which were 52 ft. high. Every stone was removed and a plow run over the place where it stood, fulfilling Mic. 3:12.

k The most commanding view of the temple was obtained from this place.

l Lk. 21 spoken publicly (see f, above).

m Questions 143-144. Next, v 45.

n 3 Questions Asked (v 3):
  1 When will Jerusalem be destroyed? This question is not answered by Matthew. It is answered in Lk. 21:12-24.
  2 What will be the sign of Your coming? Answered in v 4-26, 37-39.
  3 What will happen when You come? Answered in v 27-31, 40-51; 25:1-46.

o 24 Signs of the Second Coming:
  1 Deceptions (v 4-5, 11, 24)
  2 False Christs (v 5, 23-26)
  3 Wars and rumors of wars (v 6-7)
  4 Famines (v 7; Rev. 6:5-6)
  5 Pestilences (v 7; Rev. 6:8)
  6 Earthquakes (v 7; Rev. 6:12-17)
  7 Anti-semitism (v 9; Mk. 13:9, 13)
  8 Offenses (v 10; cp. Mt. 18:1-10)
  9 Betrayals (v 9; Mk. 13:12)
  10 Hatred (v 10; 2 Tim. 3:1-9)
  11 False prophets (v 11, 24; Rev. 13)
  12 Lawlessness abounding (v 12)
  13 Love decreasing (v 12-13; 2 Tim. 3)
  14 Increased missionary work (v 14)
  15 Abomination of desolation (v 15; Dan. 9:27; 2 Th. 2:4; Rev. 13)
  16 New Jewish nation in Judea (v 9, 15-26; Ez. 37; Dan. 9:27)
  17 New Jewish temple (v15, 26; Rev.11:1-2; Dan. 8:9-13; 9:27; 11:45; 2 Th. 2:4)
  18 Great tribulation of 3½ years (v 21; Dan. 12:1; Rev. 12:1–19:21)
  19 Martyrdoms (v 9, 22; Dan. 8:24; Rev. 7:9-17; 11:7; 15:2-4; 20:4-6)
  20 Flight of Jews from Judea (v 16-21; Rev. 12:6, 14; Isa. 16:1-5; Ps. 60:4-8; Dan. 11:40-45; Ez. 20:33-38; Hos. 2:14-16)
  21 Increased satanic powers (v 24; 2 Th. 2:8-12; Rev. 13; 16:14; 19:20)
  22 Surfeiting (v 38; Lk. 17:28; 21:34)
  23 Sex crimes (v 38; Lk. 17:27)
  24 Procrastination and lethargy (v 39)

p See ***Parousia—Coming***, p. 60.

q See note k, Mt. 13:39.

r 38th N.T. prophecy in Mt. (24:4–25:46; v 4-26 are now unfulfilled and v 27-51; 25:1-46 will be fulfilled at the second advent and in eternity). Next, 26:2.

s See note e, Mt. 11:29.

t Many warnings against being deceived (v 4-5, 11, 24; Lk. 21:8; 1 Cor. 6:9; 15:33; Gal. 6:7; Eph. 5:6; 2 Th. 2:3).

u The first 8 signs of v 4-7 are the beginning, not the end of sorrows.

v Gr. odin, birth pangs (Gal. 4:19, 27; 1 Th. 5:3; Rev. 12:2). This refers to the troubles of Israel in the tribulation (v 15-21; Isa. 66:7-8; Jer. 30:4-7; Dan. 7:21; 8:9-14, 24; 9:27; Rev. 12).

of Israel (Mk. 13:9)

9 [w]Then shall they deliver you up to be afflicted, and shall kill you: and [x]ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

▲ 13 But he that shall endure unto the [a]end, the same shall be [b]saved.

14 And this [c]gospel of the kingdom shall be preached in all the [d]world for a witness unto all [e]nations; and [f]then shall the end come.

C. 17th sign: abomination of desolation (Mk. 13:14; Dan. 9:27)

15 [g]When ye therefore shall see the [h]abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

D. 18th sign: defeat of Israel by Antichrist (Mk. 13:15)

16 [i]Then let them which be in Judaea flee into the [j]mountains:

17 [k]Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And [l]woe unto them that are with child,

20 [m]But pray ye that your flight be not in the winter, neither on the sabbath day:

E. 19th sign: great tribulation (Mk. 13:19; Dan. 12:1; Rev. 12-19)

21 [n]For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be [o]shortened, there should no flesh be saved: but for the [p]elect's sake those days shall be shortened.

F. Six signs during the great tribulation (Mk. 13:21)

23 [q]Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall [r]shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very [s]elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, [t]he is in the desert; go not forth: behold, *he is* in the [u]secret chambers; believe *it* not.

(4) Manner and time of the second advent (Mt. 25:31; Mk. 13:24; Lk. 17:22; 21:25; 2 Th. 1:7; 2:8; Jude 14; Rev. 1:7; 19:11; Dan. 7:13; Zech. 14:1-5)

27 For [v]as the lightning cometh out of the east, and shineth even unto the west; so shall also the [*a]coming of the Son of man be.

28 For [*b]wheresoever the carcase is, there

---

w THEN, during birth pangs of Israel.

x Jews hated by Gentiles.

a Gr. telos, the actual end of anything (v 6, 14), not sunteleia, the joining of two ages (Mt. 13:39, 40, 49; 24:3; 28:20; Heb. 9:26). Here telos means the end of life or the age as it may be.

b Gr. sozo, note k, Mt. 1:21.

c See ***Glad Tidings***, p. 61.

d Gr. oikoumene, civilized world as distinguished from the heathen. Not the same as aion (v3), or kosmos, social system (v21)

e To nations, not every individual in every nation, for many will not hear until the Millennium (Isa. 2:2-4; 11:9; 66:19-21; Zech. 8:23).

f THEN—when the gospel of the kingdom is preached again as a witness to all nations. This could only refer to the original gospel, including preaching, teaching, and healing, as it began with Christ and the early church (Mt. 4:23-24; 9:35; Lk. 4:18; 1 Cor. 4:20). It could not be an announcement of the coming kingdom, for people of nations do that now and pray daily, "Thy kingdom come." This clearly teaches another great outpouring of the Spirit and a revival of the original N.T. program in all fullness (Acts 2:16-21).

g WHEN—this marks the starting point of the middle of Daniel's 70th week when the Antichrist will break his 7-year covenant with Israel and enter Judea to take over Jerusalem as his capital and the Jewish temple as his capital building (Dan. 9:27; 11:40-45; 12:1, 7; 2 Th. 2:4; Rev. 11:1-2; 12:1-17; 13:1-18). All this prophecy from v 15 on must be fulfilled the last 3½ years of this age.

h This refers to the Antichrist and his image in the Jewish temple at Jerusalem during the last 3½ years of this age (Dan. 8:9-14; 9:27; 11:45; 12:1, 7, 11; Rev. 13:1-18; 14:9-11; 20:4-6).

i THEN—when Antichrist enters Judea and takes over the temple (Dan. 9:27; 11:40-45). Israel will have to flee from Judea.

j Into Edom and Moab which escape the Antichrist (Rev. 12:6, 14, notes).

k Let Israel flee from Judea without taking time for valuables, lest they be overtaken by Antichrist's armies.

those great with child to flee before the swiftness of the invaders.

m Pray that the invasion will not take place in winter as it would be difficult to flee without preparation at this time; nor on the sabbath, because orthodox Jews hold it unlawful to travel more than a mile on that day (Acts 1:12), so would be overtaken by the invaders.

n FOR THEN—the great tribulation of the last 3½ years of this age will begin (Dan. 9:27; 11:40-45; 12:1, 7, 11; Jer. 30:4-7; Rev. 7:14; 11:1–19:21).

o Curtailed. The persecution itself will be cut short, not the 1260 days themselves (Rev. 11:1-3; 12:6, 14; 13:5; Dan. 12:7). See ***Time*** in Index.

p Jews, Not the Church Because:
  1 Jesus is answering a Jewish question (v 3; 25:31-46; Acts 1:6)
  2 False Messiahs primarily concern Israel (v 5, 23-26)
  3 Anti-semitism proves it (v 9)
  4 The travail of Israel (note, v 8)
  5 The abomination of desolation concerns Israel only (note, v 15)
  6 The Jewish temple (note, v 15)
  7 Flight of Israel (notes, v 16)
  8 The sabbath is Jewish (note, v 20)
  9 The great tribulation (note, v 21)
  10 Jews are the only people to be gathered (note, v 31)
  11 The coming of Christ is to deliver Israel (v 29-31; 25:31-46; Zech. 14)
  12 Judgment of the nations is based on treatment of Israel (25:31-46)
  13 The eagles eating carcasses was predicted to be at the time of Israel's deliverance (v 28; Ez. 39:17-22; Lk. 17:34-37; Rev. 19:17-21)
  14 The church will be raptured before the above events (see ***The Hinderer of Lawlessness***, p. 405 and ***Rapture Before Antichrist***, p. 405)

q THEN—during the great tribulation days of v 15-21.

r Satanic powers will be manifest in the tribulation (2 Th. 2:7-12; Rev. 13:1-18; 16:13-16; 19:20; Dan. 8:24).

s Jewish elect (note, v 22).

t Anyone claiming to be Christ (v 23).

u Dan. 11:45; 2 Th. 2:4; Rev. 13.

v See ***Time of the Second Advent***, p. 405 and ***10fold Manner of His Coming***, p. 405

*a Gr. parousia. See ***Parousia—Coming***, p. 60.

*b Where the dead bodies are slain at Armageddon the birds will be gathered together to eat them (Job 39:30; Ez. 39:17-22; Lk. 17:34-37; Rev. 19:17-21). The rapture will have taken place years before this (see ***Rapture Before Antichrist***, p. 405). Christ is not a dead carcass nor are the saints eagles to be caught up to such a carcass. This is not in the air, but on earth (Ez. 39:17; Rev. 19:11-21).

29 ¶ [c]Immediately after the tribulation of [d]those days shall the [e]sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 [f]And then shall appear the sign of the Son of man in heaven: and then shall [g]all the tribes of the earth mourn, and they shall [h]see the Son of man coming in [i]the clouds of heaven with [j]power and [k]great glory.

31 And he shall send his [l]angels with a [m]great sound of a trumpet, and they shall gather together his [n]elect from the [o]four winds, from one end of heaven to the other.

(5) Parable of the fig tree (Mk. 13:28; Lk. 21:29)

32 Now learn a [p]parable of the [q]fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that [r]it is near, *even* at the doors.

(6) All signs of this prophecy will take place in one generation (Mk. 13:30; Lk. 21:32-33)

34 Verily I say unto you, [s]This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth [t]shall pass away, but my words shall not pass away.

(7) Exact date of His coming unknown (Mk. 13:34; Acts 1:7)

36 ¶ [u]But of that day and hour knoweth no *man*, no, not the angels of heaven, but my

(8) Christ's coming will bring destruction to many wicked (Lk. 17:22; 1 Th. 5:1; Jude 14)

37 But [v]as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, [w]until the day that Noe entered into the ark,

39 And knew not until the flood came, and [x]took them all away; so shall also the coming of the Son of man be.

(9) Armageddon: some destroyed and some left alive (Lk. 17:26; 21:34; Rev. 19:21; Zech. 14:16; Ez. 39:2)

40 [y]Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be [a]taken, and the [b]other left.

● 42 ¶ [*c]Watch therefore: for ye know not what hour your Lord doth [*d]come.

(10) Parable of the goodman of the house (Lk. 12:39)

43 [*e]But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

● 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

---

d Great tribulation (notes, v 15-21).

e See note, Rev. 6:12.

f AND THEN—immediately after the tribulation (v 29-31; 25:31-46).

g All in the immediate vicinity of Jerusalem, including the armies of all nations surrounding the city (Zech. 14:1-5; Rev. 1:7). Many will not see Christ until He is here reigning and the saints take over all parts of the earth. Then people will go up to Christ (Isa. 2:2-4; 52:7; 66:19-21; Zech. 8:23).

h See with the natural eyes. Therefore it is not a spiritual coming (2 Th. 1:7-10; Rev. 19:11-21; Zech. 14:1-5).

i He went away in clouds and He will return with them (Acts 1:9-11; Dan. 7:13-14; Rev. 14:14, 16).

j Coming in power sufficient to defeat the armies of earth and Satan, all his fallen angels and demons in one day (Zech. 14; Rev. 19:11-21; 20:1-3; Jude 14; 2 Th. 1:7-10; Isa. 24:21-23; Joel 2).

k Mt. 25:31; 2 Th. 1:7-10; 2:8.

l Literal angels accompany Him to earth (2 Th. 1:7-10) to gather Israel (Dt. 30:4; Isa. 11:11-12) and separate the tares from the wheat (Mt. 13:38-50).

m Trumpets always sounded at gatherings of Israel (Ex. 19:13-19; Lev. 25:9; 1 Sam. 13:3; 2 Sam. 2:28). This trumpet is predicted in Isa. 18:3; 27:13; Zech. 9:14. This is not the same as the 7 trumpets of Rev. 8:2, 6 or the trumpets in connection with the resurrection of the righteous (1 Th. 4:16; 1 Cor. 15:51-58).

n Jewish elect (note, v 22).

o Four directions of the earth (Isa. 11:11-12; Rev. 7:1-3; 20:8).

p First of 5 parables in Mt. 24-25: the fig tree, illustrating the nearness of His return (v 32-33). These are the last 5 parables in Matthew.

q It is universally interpreted to mean the Jewish nation, but this could not possibly be the meaning. Just like a fig tree (Luke adds, "and all the trees," 21:29) putting forth its leaves indicates that summer is near, "SO LIKEWISE" the signs of v 4-26 indicate the nearness of Christ's coming. This is all that is meant, so to use a few fig leaves to represent certain events of Israel is just as unscriptural as to pick a few oak leaves to represent truths about Gentiles.

r The second advent, not the rapture, which is not once referred to in Mt. 24-25. There are no signs of the rapture for it is itself one of the greatest signs of the second advent. There are no prophecies to be fulfilled before the rapture for it could have taken place any time in the past or can take place any time in the future without any sign or prophecy coming to pass (Tit. 2:13; Phil. 3:20-21). All signs of the coming of Christ point to the second advent and not the rapture. There will be at least 7 years between the two events (see ***Rapture Before Antichrist***, p. 405). The rapture is not the second advent, nor one phase or stage of it, for Christ does not come to the earth at that time. He meets the saints in the air and takes them back to heaven (1 Th. 2:19; 3:13; Rev. 19:1-11). The saints stay in heaven with Him for these years and then return to the earth at the second advent (Zech.14:5; Jude 14; Rev.19:11-21)

s The last generation living on earth at the time all these things will be fulfilled. Always used of a particular span of life and not a race of people (note i, Mt. 11:16). This proves that all these things will be fulfilled in one generation only and not in several of them.

t See ***Pass away***, p. 60.

u See ***Date-Setting Valueless***, p. 60.

v See note, Gen. 6:4.

w See ***Premillennial Coming***, p. 60.

x See ***Rapture or Destruction***, p. 60.

y THEN—at the second advent, not at the rapture (v 29-31; 25:31-46).

a Taken like the flood "took them all away" or destroyed them (v 39; Lk. 17:27). Did the flood rapture or destroy the people that it took away? So the second advent will not rapture but destroy many at the battle of Armageddon to make the carcasses that will be eaten by the fowls of v 28; Lk. 17:34-37; Ez. 39:17-22; Rev. 19:17-21. See note b, v 28.

b Not destroyed, like Noah and his family were left and not destroyed. At Armageddon many will be left to continue living on earth when Christ reigns (Zech. 14:16-21; Mt. 25:34, 46; Isa. 2:2-4; 66:19-21; Rev. 20:4-10).

*c In view of the coming of Christ suddenly when He is not expected, you that will be living on earth after the rapture and at the very coming of Christ, be watchful (v 39-42).

*d The literal visible coming to the earth with the raptured saints.

*e 2nd parable of Mt. 24-25, illustrating readiness in view of His coming (v 43-44).

✝ ✝ ✝

45 [f]Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 [g]Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: [h]there shall be weeping and gnashing of teeth.

25 CHAPTER 25

(12) Parable of ten virgins

1 [i]Then shall the [j]kingdom of heaven be [k]likened unto [l]ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

and [m]took no oil with them:

4 But the wise took oil in [n]their vessels with their lamps.

5 While the bridegroom [o]tarried, they all slumbered and slept.

6 And at [p]midnight there was a [q]cry made, Behold, the bridegroom cometh; [r]go ye out to meet him.

7 [s]Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your [t]oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the [u]bridegroom came; and they that were ready went in with him to [v]the marriage: and the [w]door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, [a]I know you not.

● 13 [b]Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

---

f Question 145. Next, 25:37. The 3rd parable of Mt. 24-25, illustrating faithfulness in view of His coming (v 45-51).

g Happy. See note, Mt. 5:3.

h See note n, Mt. 13:42.

i THEN—at the second advent at the end of the tribulation when Christ comes with His saints (v 3, 27-31, 33, 36, 39-51), not at the rapture when He comes for them (see ***The Hinderer of Lawlessness***, p. 405). Note the connecting adverbs of time from v 15 to 28: WHEN (v 15), THEN (v 16), THEN (v 21), THEN (v 23). These cover 3½ years from the setting up of the abomination of desolation in the middle of Daniel's 70th week to the second advent at the end of this week. Then in v 29 we have a new time element, the second advent itself, immediately after the tribulation of v 15-28. Note the events connected with this by the same kind of adverb of time. THEN (v 30), THEN (v 40), THEN (25:1).

j Kingdom of heaven, not the church, is like ten virgins. See notes, Mt. 4:17; 19:24.

k 4th parable of Mt. 24-25, illustrating watchfulness in view of His coming (25:1-13).

l Ten young ladies (not Christians) who were friends of a certain girl that got married over 1900 years ago (v 1, 5-10).

m Foolish, because they did not take extra oil in separate vessels to replenish their supply in their lamps should the oil be used up (v 3-4).

n Wise, because they took extra oil in separate vessels besides what they had in their lamps (v 4).

o During the hours before midnight they all became sleepy and slept (v 5).

p Jewish weddings were generally celebrated at night, starting at the rise of the evening star; but in this case there was some extra delay and the bridegroom and his friends arrived at midnight.

q This was customary. Starting from the home of the bridegroom his friends began crying this and all along the route people would take up the joyous cry until it would get near enough to the home of the bride that it would wake up the sleeping ones (v 6).

r This was the duty of the ones chosen by the bride to welcome the bridegroom (v 1, 6, 10).

s THEN—when they heard the cry. They all arose to trim their lamps and get them in order. They all had lamps burning when they went to sleep, but the lamps of the foolish needed more oil. The Gr. reads, "our lamps are going out" (v 8). They asked for oil from the extra that the wise had, but were sent to buy some quickly (v 9).

t Lamp oil, not the Holy Spirit, for He cannot be bought and sold or divided between people at their request. This no more refers to the Holy Spirit than oil in Gen.

u The bridegroom that got married to a certain young lady, not Jesus Christ coming for His saints (v 10).

v The marriage of the young couple of this story, not the marriage supper of the Lamb of Rev. 19:1-10.

w Doors were always locked to uninvited guests and for fear of thieves who would rob the guests or carry off the bride for a ransom.

a This was true, for they were friends of the bride, not necessarily the bridegroom who is called "Lord" in v 11.

b This is the point illustrated by this story of an oriental wedding: You people on earth in the kingdom of heaven take a lesson from these virgins and be always watchful in view of My coming. The details must not be interpreted here any more than if they were used in an illustration outside the Bible. They were necessary in order to make the story to illustrate watchfulness, but to teach various doctrines from them is unscriptural. No less than a dozen false doctrines are based upon the details of this parable. See ***12 False Doctrines***, p. 60.

The Truth Is:

1 There is only one kind of Christian, the born-again (Mt. 13:38-49; 18:3; Jn. 3:3-5; 2 Cor. 5:17-18; Rom. 6:7, 18, 22; 8:1-13; Gal. 5:19-24; Eph. 4:24; 1 Jn. 2:29; 3:8-10; 5:1-4, 18; Heb. 12:14).

2 The oil here is not the Holy Spirit (note, v 8).

3 Born-again people do receive the Holy Spirit (Jn. 3:5; Rom. 8:9-16), but not always the Spirit baptism which is another experience (Lk. 11:13; Jn. 7:37-39; 14:16-17; Acts 1:4-8; 2:38-39; 5:32; 8:15-16; 19:1-6).

4 The rapture will not take place in the middle of the tribulation, but before it (see ***Rapture Before Antichrist***, p. 405).

5 The Spirit baptism is for the enduement of power from on high to do the works of Jesus (Lk. 24:49; Jn. 7:37-39; 14:12; Acts 1:4-8), not to save the soul or to qualify one for the rapture.

6 All Christians will be at the marriage supper of the Lamb, for all will go in the rapture (see ***10 Qualifications for the Rapture***, p. 399).

7 All Christians will be in the bride of Christ, which is the New Jerusalem and not the church (Rev. 21:2, 9-10). Even O.T. saints will be a part of the city (Heb. 11:10-16; cp. Heb. 13:14; Jn. 14:1-3).

8 The door of mercy will never be closed to Jews or Gentiles during the tribulation or any other time. Multitudes will be saved during the tribulation (Acts 2:16-21; Rev. 7:1-17; 12:17; 15:2-4; 20:4-6).

✝ ✝ ✝

14 ¶ For *the* [*c]*kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave [*d]five talents, to another [*e]two, and to another [*f]one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, [*g]and reckoneth with them.

20 And so he that had received five talents came and brought [*h]other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

▲ 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two [*i]other talents beside them.

▲ 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, [*j]Lord, I knew thee that thou art an [*k]hard man, reaping where thou hast not sown, and gathering where thou hast not [*l]strawed:

25 [*m]And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, [n]Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to [o]the exchangers, and *then* at my coming I should have received mine own with [p]usury.

28 [q]Take therefore the talent from him, and give *it* unto him which hath ten talents.

▲ 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable [a]servant into outer darkness: there shall be [b]weeping and gnashing of teeth.

(14) Judgment of the living nations at Christ's second advent (Rev. 19:11; Zech. 14)

31 ¶ [c]When the Son of man shall come in his [d]glory, and all the holy [e]angels with him, [f]then shall he sit upon the [g]throne of his glory:

32 And before him shall be gathered [h]all nations: and he shall separate them one from another, as a shepherd divideth *his* [i]sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

▲ 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, [j]inherit the kingdom prepared for you from the [k]foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, [l]Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [m]Inasmuch as ye

---

gence in view of His coming (v 14-30). See notes, Mt. 4:17; 19:24.

[*d] Gr. talanton, one of which was $29,085; 5 talents was $145,425 to trade with.

[*e] $58,170 to trade with.

[*f] $29,085 to trade with.

[*g] Compared accounts. Only here and in Mt. 18:23-24.

[*h] Doubled his talents so he had $290,850 in the bank to give his lord.

[*i] Doubled his talents so he had $116,340 in the bank to give his lord.

[*j] The master of these servants in this story, not Jesus Christ (v 14).

[*k] Hardhearted man, thus accusing his master to excuse his own slothfulness.

[*l] Scattered abroad, as if his master reaped without sowing. The attitude of a slothful man who thinks everything others do prospers where it would fail in his case.

[*m] Another characteristic of a slothful man. He is always afraid to venture out in business and take risks.

[n] If you thought I was that kind of man, then you ought to have been faithful to your trust.

[o] The bankers who would give interest.

[p] With interest if no other profit.

[q] See ***The Slothful Servant***, p. 60.

[a] He was a servant as much as the rest of them, but he became unprofitable (v 14, 19, 30).

[b] See note n, Mt. 13:42.

[c] WHEN—immediately after the tribulation (24:29-31; Rev. 19:11-21).

[d] Mt. 24:30; 2 Th. 1:7-10; 2:8.

[e] See note l, Mt. 24:31.

[f] THEN—at the second advent (24:29). See v 34, 37, 41, 44, and 45.

[g] V 31; 19:28; Jer. 14:21.

[h] Not every person in all nations for many will not know Christ has even landed on the planet earth until later (Isa. 2; 66:19-21; Zech. 8:23). It will be an individual judgment of all involved with Israel when Christ comes to set up His kingdom, not a judgment of the wicked dead.

Contrasts Between the Two Judgments:

	Judgment of nations (Mt. 25:31-46)	Judgment of wicked (Rev. 20:11-15)
1	Living natons	the wicked dead
2	Before Millennium	after Millennium
3	Christ the Judge	God the judge
4	On earth	in heaven
5	Two classes	one class
6	Some saved	none saved
7	Some destroyed	all destroyed
8	No resurrection	a resurrection
9	No books opened	books opened
10	Basis: persecution of Jews	all sins of all kinds of all men
11	One generation	many generations
12	Gentiles only	Jews-Gentiles
13	Angels help	none mentioned
14	Some go to hell	all go to hell
15	Some enter kingdom	none enter kingdom
16	Separation of good from bad	no good judged here
17	To determine who continues to live on earth	none here will ever live on earth again
18	Some enter eternal life	none enter eternal life

[i] Sheep and goats were allowed to feed together by day but were separated at night. Cp. Mt. 13:39-50.

[j] The purpose of this judgment is to determine who shall enter the kingdom (Dan. 7:9-14, 22; Rev. 11:15), and to give the meek the earth as promised (Ps. 37:11; Mt. 5:5).

[k] See note i, Mt. 13:35.

[l] Questions 146-150. Next, v 44.

[m] The reason and basis of the judgment of the nations. God will curse or bless according to how men have dealt with Israel. He will forever respect and fulfill the Abrahamic covenant (Gen. 12:1-3).

✝ ✝ ✝

brethren, ye have done *it* unto me.

▲ 41 Then shall he say also unto them on the left hand, [o]Depart from me, ye cursed, into everlasting fire, [p]prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, [q]when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

▲ 46 And these shall go away into [r]everlasting punishment: but the righteous into life eternal.

26 CHAPTER 26

105. Jesus again foretells His death (cp. Mt. 16:21, refs.)

1 And it came to pass, when Jesus had [a]finished all these sayings, he said unto his disciples,

★ 2 [b]Ye know that after two days is *the feast of* the [c]passover, and the Son of man is [d]betrayed to be crucified.

106. Tenth attempt to kill Jesus (Mk. 14:1; Lk. 22:1; cp. Mt. 2:16; 12:14; Mk. 3:6; Lk. 4:28; Jn. 5:16; 7:30, 44; 8:59; 10:31; 11:47, 53)

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the [e]palace of the high priest, who was called [f]Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

107. Third anointing of Jesus (Mk. 14:3; cp. Jn. 12:1; cp. Lk. 7:36)

6 ¶ Now when Jesus was in Bethany, in the house of Simon the [g]leper,

7 There came unto him a woman having an [h]alabaster box of very [i]precious ointment, [j]and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, [k]To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but [l]me ye have not always.

★ 12 For in that she hath poured this ointment on my body, [m]she did *it* for my burial.

---

[n] The brethren of Jesus according to the flesh (Mt. 10:6; Jn. 1:11; Rom. 9:5).

[o] Some will be sent to the lake of fire and eternal punishment (v 41, 46; 13:39-50; 24:51; Rev. 14:9-11; 19:20; 20:10). These will make the firstfruits of the second resurrection, which is that of all the wicked dead (Rev. 20:4-6, 11-15). Due to their judgment and entrance into eternal hell here, they will not be resurrected and judged again in Rev. 20:11-15.

[p] Hell was prepared for Satan and his angels and no man needs to go there (Jn. 3:16-20). If he persists in serving Satan then he will have to spend eternity with him (v 41, 46).

[q] Question 151. Next, 26:8.

[r] Gr. aionios, eternal. It is translated everlasting and eternal of 20 things:

1 God (Rom. 1:20; 16:26)
2 The Holy Spirit (Heb. 9:14)
3 Life (44 times, Mt. 19:16, 29; 25:46; Jn. 3:16, 36; Rom. 6:22)
4 Salvation (Heb. 5:9)
5 Redemption (Heb. 9:12)
6 Inheritance (Heb. 9:15)
7 Gospel (Rev. 14:6)
8 Covenant (Heb. 13:20)
9 Kingdom (2 Pet. 1:11)
10 Honor and power (1 Tim. 6:16)
11 Consolation (2 Th. 2:16)
12 Glory (2 Th. 1:10; 1 Pet. 5:10)
13 Resurrected bodies (2 Cor. 5:1)
14 Things not seen (2 Cor. 4:18)
15 Habitations (Lk. 16:9)
16 Destruction (2 Th. 1:9)
17 Judgment (Heb. 6:1-2)
18 Damnation (Mk. 3:29)
19 Fire (Mt. 18:8; 25:41; Jude 7)
20 Punishment (Mt. 25:46)

The same Gr. word is translated everlasting and eternal in this same verse and is used to describe both the eternal punishment of the wicked and the eternal life of the righteous; if one is eternal the other one is also everlasting.

[a] This ends Christ's public ministry to Israel and begins the period of His sufferings (26:1–27:66).

[b] 39th N.T. prophecy in Mt. (26:2, fulfilled). Next, v 12.

[c] Instituted in Egypt to commemorate the passing over of the houses of the Jews when the firstborn of the Egyptians were slain (Ex. 12). It began on the 14th of Nisan and also started the feast of unleavened bread for 8 days, which commemorated their deliverance from slavery in

[d] Gr. stauroo, to impale on a cross. Used 46 times in the N.T. The Greeks and Romans borrowed this form of punishment from the Phoenicians and continued it for the worst criminals and slaves until Constantine in the 4th century.

6 Fold Use of "Crucifixion":

1 Crucifixion of Jesus for the sins of the world (v 2; 27:22-44; 1 Cor. 1:23; Gal. 3:13; 1 Pet. 2:24)
2 Crucifixion of followers of Jesus (Mt. 23:34; Jn. 21:18)
3 Our old man crucified with Christ to destroy sin (Rom. 6:6; Gal. 2:20)
4 Crucifixion of self-life and sin (Gal. 2:20; 5:24)
5 Crucifixion of the believer to the world and the world to him (Gal. 6:14)
6 Backsliders crucifying to themselves the Son of God afresh and putting Him to open shame (Heb. 6:6)

[e] Gr. aule, court, and should be so translated in v 58, 69; Mk. 14:54, 66; 15:16; Lk. 11:21; Jn. 18:15. It is rendered court (Rev. 11:2) and hall (Mk. 15:16; Lk. 22:55).

[f] Son-in-law of Annas (Jn. 18:13). He prophesied of Jesus (Jn. 11:49-51; 18:14) and was the trial judge of Jesus (Mt. 26:2-3, 57, 63-65; Jn. 18:24-28), Peter and others (Acts 4:1-22). Two years after the crucifixion both he and Pilate were deposed by Vitellius, then governor of Syria, and afterwards emperor. Caiaphas, unable to bear the disgrace and the stings of his conscience for the murder of Christ, killed himself about AD 35. See Josephus, *Antiquities*, Book XVIII, ch. 2:2; 4:3.

[g] Evidently a man that Jesus had healed of leprosy in Bethany.

[h] Made of soft white marble of various shapes and sizes, called alabastra.

[i] If this was as costly as that of Jn. 12:3 its value was $51.

[j] 2 Anointings the Last Week:

1 In the house of Lazarus 6 days before the passover (Jn. 12:1-8)
2 In the house of Simon the leper 2 days before the passover (v 7-13; Mk. 14:3-9)

There are 8 points of difference between them in these passages.

[k] Questions 152-153. Next, v 15.

[l] The doctrine of the wafer being the very flesh or body of Christ with us is contradicted by Jesus here. We have such wafers always, but we do not have Christ's body with us because He is in heaven and will not come again until the end of the age (Mt. 24:29-31; Rev. 19:11-21; Jude 14; Zech. 14:1-21). Such emblems merely represent His broken body and shed blood. It was declared to be only "bread" in Acts 2:42, 46; 20:7, 11; 1 Cor. 10:16-17; 11:23-28).

[m] 40th N.T. prophecy in Mt. (26:12-13, fulfilled and being fulfilled). Next, v 21.

gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

108. Judas agrees to betray Jesus
(Mk. 14:10; Lk. 22:3)

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, [n]What will ye give me, and I will deliver him unto you? And they covenanted with him for [o]thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

109. Preparation for the passover
(Mk. 14:12; Lk. 22:7)

17 ¶ Now the [p]first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, [q]Where wilt thou that we [r]prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; [a]I will keep the passover [b]at thy house with my disciples.

19 And the [c]disciples did as Jesus had appointed them; and they made ready the passover.

(1) Betrayal foretold

20 Now when the even was come, he [d]sat down with the twelve.

★ 21 And as they did [e]eat, he said, Verily I say unto you, that [f]one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, [g]Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man [h]goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! [i]it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

(2) Lord's supper instituted
(Mk. 14:22; Lk. 22:19; 1 Cor. 11:23)

★ 26 ¶ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, [j]Take, eat; [k]this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 [l]For this is my blood of the [m]new

---

o A piece of silver, about 64¢, $19.20, the price of a slave (Ex. 21:32).

p This was our Tuesday sunset to Wednesday sunset.

q Question 155. Next, v 22.

r Preparation for the passover (v 18-19). Peter and John, who represented the company of disciples, went, as was customary, to the temple with the paschal lamb. There, taking turns with others who thronged the temple on the same errand, they killed the lamb. The nearest priest caught the blood in a gold or silver bowl and passed it down the row of priests to the one nearest the altar, who instantly sprinkled it toward the altar's base. The lamb was then flayed and the entrails removed, to be burnt with incense on the altar. This was done in the afternoon. When evening came the lamb was roasted with great care. Unleavened bread, wine, bitter herbs, and sauce were also provided for the supper.

a Nothing is more clear than the fact that Christ did eat the passover. These statements are proof:

1 First day of the feast (v 17)
2 Where shall we prepare it? (v 17)
3 I will keep the passover (v 18)
4 They made ready the passover (v 19)
5 They sat down—did eat (v 20-21)
6 As they were eating (v 26)
7 I desire to eat this passover with you before I suffer (Lk. 22:15)
8 I will not eat again of it until in the kingdom of God (Lk. 22:16)
9 The supper being ended (Jn. 13:2)
10 He riseth from supper (Jn. 13:4)

Why all these statements if He did not eat of the passover? Just because it was a few hours before the regular time for the passover is no proof that He did not eat of it (Jn. 18:28). Was it unlawful if the Lord of creation wanted to eat the passover a few hours before the others, so that He could actually become their passover at the regular time the Jews ate of it? The passover could be eaten in Israel a month after the proper time, so could it not be eaten by Christ a few hours earlier if it was better for Him to do this than not at all? (2 Chr. 30:2-5)

b Israelites coming to the feast at Jerusalem were received by the inhabitants as brothers, and apartments were provided free for them to eat the passover. In return the hosts were given the skins of the lambs and the vessels used in the ceremonies.

c Peter and John represented the apostolic band and took a lamb to the temple to be killed (Lk. 22:8). The priest caught the blood and passed it to the one nearest the altar who instantly sprinkled it toward the base of the altar. All this was done about 3:00 p.m. The lamb was then roasted and with unleavened bread, wine, and bitter herbs the feast was eaten (Ex. 12:8).

d There was no law that it had to be eaten standing, for that would be without purpose after entering Canaan. Jews now reclined on couches to eat the passover to show that they were no longer slaves, but free and at rest.

e The usual custom was that a cup was filled with wine for every one. A blessing was pronounced, after which the wine was drunk. Then unleavened bread, bitter herbs, and the lamb were brought in. Thanksgiving was offered for the many blessings of life and the food handed around to each guest. A second cup of wine was drunk after which an explanation of the feast was given with Ex. 12:26-27. The company then sang Ps. 113 and 114, followed by another blessing. Then the food was eaten. After this a third cup of wine was drunk and Ps. 115 and 118 were sung. This is what is referred to in v 30; Mk. 14:26.

f 41st N.T. prophecy in Mt. (26:21-24, fulfilled). Next, v 26.

g Questions 156-157. Next, v 40.

h Referring to His death which He had predicted several times (Mt. 16:21).

i Definite proof that Judas was lost. See notes, Jn. 17:12; Ps. 69:22-28; 109:6-20.

j 42nd N.T. prophecy in Mt. (26:26-29; v 26-28 are fulfilled; v29 will be fulfilled in the kingdom when Christ comes). Next, v 31).

k This represents My body. The bread was broken, indicating His broken body which was so marred by stripes and beatings that it did not look like a son of man (Isa. 52:14). The bread was unleavened. No leaven was to be found in all the dwellings, signifying no evil or sin in the Son of God (note, Mt. 13:33).

l This represents My blood. The wine was "the fruit of the vine" and should not be substituted by water, intoxicants, or anything else (v 29). If any scripture is worth obeying, then it should be obeyed to the letter. No covenant was made without blood (Ex. 24:8; Heb. 9:20), and there can be no remission of sins without it (Heb. 9:22; Lev. 17:11). Christ's own blood atoned for sin and it alone can redeem if accepted for personal atonement and proper terms are met (v 28; Mk. 14:24; Lk. 22:20; Jn. 6:53-56; 19:34; Acts 20:28; Rom. 3:24-25; 5:9; 1 Cor. 10:16; 11:25; Eph. 1:7; 2:13-16; Col. 1:14-20; Heb. 9:12-15; 10:19-29; 12:24; 13:12, 20; 1 Pet. 1:2, 18-23; 1 Jn. 1:7; 5:6; Rev. 1:5-6; 5:9; 7:14; 12:11).

m Foretold by the prophets (Isa. 49:8; 55:3; 61:8; Jer. 31:31-33; 32:40; Ez. 37:26). It takes the place of the Mosaic Covenant which is now abolished (2 Cor. 3:6-15;

remission of sins.

▲ 29 But I say unto you, I will not drink henceforth of this fruit of the vine, [p]until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

(3) Jesus foretells Peter's denial
(Mk. 14:27; Lk. 22:31; Jn. 13:36)

★ 31 Then saith Jesus unto them, [q]All ye shall be offended because of me this night: for it is written, [r]I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

★ 34 Jesus said unto him, Verily I say unto thee, [s]That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

V. The sufferings of Christ
1. Agony in the garden
(Mk. 14:32; Lk. 22:39; Jn. 18:1)

36 ¶ Then cometh Jesus with them unto a place called [a]Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took [b]with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this [c]cup pass from me: nevertheless not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and

What, [d]could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: [e]the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the [f]third time, saying the same words.

★ 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: [g]behold, [h]the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

2. Eleventh attempt to kill Jesus: betrayal and arrest (Mk. 14:43; Lk. 22:47; Jn. 18:2)

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and [i]staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, [j]Hail, master; and [k]kissed him.

50 And Jesus said unto him, [l]Friend, [m]wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, [*n]one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 [*o]Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than [*a]twelve legions of angels?

54 But how then shall the scriptures be

Gal. 3:13-25; 4:21-31; Col. 2:14-17; Eph. 2:14-15; Heb. 7:11-28; 8:8-13; 9:1-24; 10:1-23).

n Gr. diatheke, trans. covenant 20 times (Lk. 1:72; Acts 3:25; 7:8; Rom. 9:4; 11:27; Gal. 3:15, 17; 4:24; Eph. 2:12; Heb. 8:6-10; 9:4; 10:16, 29; 12:24; 13:20) and testament 13 times (Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 11:25; 2 Cor. 3:6, 14; Heb. 7:22; 9:15, 17, 20; Rev. 11:19). It should always be rendered covenant.

o Gr. eis, for, because of, or on account of the remission of sins.

p This is at the second advent and into all eternity that Christ will partake of eating and drinking with all the resurrected saints (v 29; Mk. 14:25; Lk. 22:16, 18, 30; 24:42-43; Rev. 2:7, 17; 19:9).

q 43rd N.T. prophecy in Mt. (26:31-32, fulfilled). Next, v 34.

r 20th O.T. prophecy fulfilled in Mt. (26:31; Zech. 13:7). Next, 27:9.

s 44th N.T. prophecy in Mt. (26:34, fulfilled). Next, v 45. This prophecy seems to have been uttered more than once: in the upper room (Jn. 13:38; Lk. 22:34) and once after leaving it (Mt. 26:30-35; Mk. 14:26-32).

from Jerusalem, about 200 yards from the city wall (Jn. 18:1). Gethsemane means "the oil press." It was a favorite place of retirement when Christ was at Jerusalem (Lk. 22:39; Jn. 18:2). It perhaps belonged to Joseph, Nicodemus or another follower living in Jerusalem (Jn. 19:38-39).

b They had witnessed His transfiguration (Mt. 17:1-8) and now they witnessed His agony in the garden (Lk. 22:44, 53).

c The idea here seems to be that the devil tried to kill Christ before He could get to the cross, but God heard His prayer and saved Him from death (Heb. 5:7; Lk. 22:43-44). If Satan could have succeeded in killing Christ anytime from infancy to the cross he could have defeated God's plan of redemption. Christ had to get to the cross where He spoiled satanic powers and triumphed over them (Col. 2:14-17; 1 Pet. 2:24). V 42 could also refer to His cup of death on the cross.

d Question 158. Next, v 50.

e The spirit is always ready but the flesh must be mortified and whipped into line with the will of God and kept in subjection (1 Cor. 9:27; Col. 3:5; Rom. 8:12-13).

f The only instance of repeated prayers in the life of Jesus. This was because of the conflict between God and Satan over the life of Christ (Heb. 5:7).

g 45th N.T. prophecy in Mt. (26:45-46, fulfilled). Next, v 64.

h The hour Christ came into the world to accomplish redemption (Mk. 14:41; Lk. 22:14; Jn. 2:4; 7:30; 8:20; 12:23, 27; 13:1; 17:1).

i Clubs, and should have been so translated in v 55; Mk. 14:43, 48; Lk. 22:52.

j A salutation like "Peace." Occurs only here and in 27:29; 28:9; Mk. 15:18; Lk. 1:28; Jn. 19:3; 2 Jn. 10-11.

k Acts of treachery are many times referred to as a "Judas kiss." This shows to what extent a preacher and a healer of men by God's Spirit can fall (Acts 1:25; Mt. 10:1-20; Mk. 6:7-13).

l Comrade or companion. Occurs only here and in 11:16; 20:13; 22:12. This is one of the most touching incidents of Scripture. The Lord did not disown Judas. He could have been forgiven if he had not committed suicide in despair and if he had come back to God in repentance like Peter and the others. Cp. Ps. 41:9; 55:12-14.

m Question 159. Next, v 53.

*n This was Peter (Jn. 18:10).

*o Questions 160-162. Next, v 62.

*a A legion was 6,000 so 12 legions would be 72,000 for Himself and the eleven apostles, or 6,000 for each of them. Each angel could slay 185,000 in a night, as one did in Isa. 37:36. On this basis, 13,320,000,000 or 8 billion more men than are now on earth could easily have been killed.

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. [b]Then all the disciples forsook him, and fled.

3. Trial and mockery of Jesus
(Mk. 14:53; Lk. 22:63; Jn. 18:12, 19)

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were [c]assembled.

58 But Peter [d]followed him afar off unto the high priest's [e]palace, and went in, and sat with the servants, [f]to see the end.

59 Now the [g]chief priests, and [h]elders, and all the [i]council, sought [j]false witness against Jesus, to put him to death;

60 But [k]found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, [l]Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus [m]held his peace. And the high priest answered and said unto him, I [n]adjure thee by the living God, that thou tell us whether thou be the Christ, [o]the Son of God.

nevertheless I say unto you, [p]Hereafter shall ye see the Son of man [q]sitting on the right hand of power, and [r]coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, [s]He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they [t]spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

4. Peter's denial (Mk. 14:66;
Lk. 22:54; Jn. 18:15, 25)

69 ¶ Now Peter [u]sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the [a]porch, another [*b]*maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do [*c]not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech [*d]bewrayeth thee.

74 Then began he to [*e]curse and to [*f]swear,

---

c They were waiting for the soldiers and officers of the Jews to bring Him so He could be condemned by a mock trial and be killed.

d 12 Steps in Peter's Backsliding:
  1 Boasted (v 33; Pr. 16:18)
  2 Made Christ a liar (v 33-35)
  3 Slept instead of praying (v 40)
  4 Failed to mortify the flesh (v 41)
  5 Relied on the arm of flesh (v 51)
  6 Forsook Christ and fled (v 56)
  7 Followed afar off (v 58)
  8 Sat with the Lord's enemies (v 58)
  9 Gave up hope—discouraged (v 58)
  10 Became afraid of men (v 69-74)
  11 Lied (v 69-74)
  12 Cursed (v 69-74)

Jesus had predicted his backsliding and his re-conversion (Lk. 22:31-34).

12 Proofs That He Had Been Converted:
  1 Was born again (1 Jn. 5:1 with Mt. 16:16 and Jn. 6:68-69)
  2 Cleansed from sin and had kept God's Word (Jn. 13:10; 15:3; 17:6)
  3 Name written in heaven (Lk. 10:20)
  4 Had eternal life (Jn. 17:1-3)
  5 Spiritual revelations (Mt. 16:16)
  6 Was in Christ (Jn. 15:1-6)
  7 Saved from the world (Jn. 17:14-16)
  8 Had been baptized in water and had baptized others (Jn. 3:22; 4:1-2)
  9 Had Holy Spirit (Mt. 10:20)
  10 Had power over all manner of sickness and demons (Mt. 10:1-8)
  11 Had success in preaching and healing (Mk. 6:7-13; Lk. 9:6)
  12 Had many other spiritual experiences modern Christians do not have, so needed re-conversion after backsliding like others referred to in Jas. 5:19-20; Gal. 1:6; 4:19; 5:4; 6:1; Rom. 11:18-24; Rev. 2:4-5, 16, 21-26; 3:3, 15-16; Ps. 51:7-13; etc.

e Gr. aule, court (note e, 26:3).

f He has never seen the end yet.

g The heads of the 24 courses of the priests (1 Chr. 24:1-19; 2 Chr. 8:14; 26:20; 35:4; Isa. 43:28).

h These were the heads of families and the oldest of the tribes (Ex. 3:16-18; 4:29; 12:21; Num. 11:11, 25). In the Sanhedrin they were the representatives of the people, as the chief priests were of the priesthood.

i The Sanhedrin was made up of all the chief priests, the elders. It was the supreme court of the nation which heard appeals from lower courts and tried cases of greater importance than the lower courts. It consisted of 71 members headed by the president, vice president and a sage or referee whose duty was to put into proper shape the subjects for discussion. The vice president led and controlled the discussions. The president represented the nation before the Romans.

j Because they could not get true witnesses to testify of any wrong in Jesus. This shows how corrupt the high court of Israel was. They sought to break God's law to further their own selfish interests contrary to law (Ex. 20:16).

k There is no truth or harmony in crime. How many of them would like another chance to testify of Jesus!

l Questions 163-164. Next, v 65.

m A wise thing to do under the circumstances. He also did it to fulfill prophecy (Isa. 53:7).

n Gr. exorkizo, to put on oath.

o Proving they admitted that it was understood that the Messiah was to be the son of God (note d, Jn. 8:40).

p 46th N.T. prophecy in Mt. (26:64, unfulfilled). Next, 27:63.

q Mk. 16:19; Acts 2:33; Heb. 1:3; 12:2.

r Mt. 24:29-30; Dan. 7:13; Rev. 1:7.

s Questions 165-167. Next, 27:4.

t Spitting in the face was considered the greatest insult to a person (Num. 12:14; Dt. 25:9; Job 30:10). See Mt. 27:30; Mk. 15:19; Jn. 19:3.

u For two reasons: a guilty conscience and to avoid further questioning.

a The passageway from the street to the court (Mk. 14:68).

*b 9 maids who played important parts in the lives of Bible characters:
  1 Hagar (Gen. 16:1-8)
  2 Zilpah (Gen. 29:24; 30:9-12)
  3 Bilhah (Gen. 29:29; 30:3-7)
  4 Esther (Esther 2:4-9)
  5 Maid who saved Moses (Ex. 2:5-8)
  6 Naaman's maid (2 Ki. 5:2-4)
  7 Jairus' daughter (Mt. 9:24-25)
  8 Damsel that accused Peter (v 69)
  9 Maid that accused Peter (v 71)

*c Not even His name.

*d Your speech betrays you.

*e Gr. katanathematizo, to call curses on himself if what he said was untrue. Occurs only here.

*f By the name of God that he did not know the man. Note how far he had fallen (note d, v 58)

* * *

the [g]cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 CHAPTER 27

5. Jesus sent to Pilate (Mt. 27:11; Mk. 15:1; Lk. 23:1; Jn. 18:28; 19:8)

1 When the [h]morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had [i]bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

6. Judas' unavailing remorse (cp. Mt. 26:24; Acts 1:16-25)

3 ¶ Then Judas, which had betrayed him, when he [j]saw that he was condemned, [k]repented himself, and brought again the [l]thirty pieces of silver to the chief priests and elders,

4 Saying, [m]I have sinned in that I have betrayed the [n]innocent blood. And they said, [o]What *is that* to us? see thou *to that*.

5 And he [p]cast down the pieces of silver in the temple, and departed, and went and [q]hanged himself.

6 And the chief priests took the silver pieces, and said, [r]It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

★ 9 Then was fulfilled that which was spoken by [s]Jeremy the prophet, saying, [t]And they took the thirty pieces of silver, the price of

dren of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

7. Jesus before Pilate (Mk. 15:1; Lk. 23:1; Jn. 18:28; 19:8)

11 And Jesus [u]stood before the governor: and the governor asked him, saying, [v]Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he [a]answered nothing.

13 Then said Pilate unto him, [b]Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

8. Jesus condemned: Barabas released (Mk. 15:7; Lk. 23:13; Jn. 18:39)

15 Now at *that* feast the governor was wont to [c]release unto the people a prisoner, [d]whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, [e]Whom will ye that I release unto you? Barabbas, or Jesus which is [f]called Christ?

18 [*g]For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, [*h]his wife sent unto him, saying, [*i]Have thou nothing to do with that [*j]just man: for I have suffered many things this day in [*k]a dream because of him.

20 But the chief priests and elders [*l]persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, [*m]Whether of the twain will ye that I release unto you? They [*n]said, Barabbas.

---

g Some hold that there were 6 denials: 3 before one cock-crowing (Jn. 18:17; Mt. 26:70-71) and 3 before another (v 73; Mk. 14:69; Lk. 22:59-60). Be that as it may, Peter was soon brought to his senses and repented (v 75).

h Daylight on Wednesday.

i Bound Him as if He were the worst kind of criminal, not realizing that He had willingly submitted to them after demonstrating His power that they were helpless to hurt Him without His consent (Jn. 18:6).

j He was brought to his senses, like Peter in 26:75, yet unlike Peter he did not repent to God but only to man. He did not go back to the apostolic band or seek forgiveness. He was morose and broody and left to himself he became a helpless victim of Satan who kept him from turning to God and urged him to destroy himself because of his cowardly deed in selling and betraying his best and only true friend.

k Gr. metamellomai, to regret; to have deep remorse at the consequence of sin rather than a deep regret at the cause of it. It is never used of genuine repentance to God (note i, 4:17). Who knows but what Judas thought secretly that Christ would escape as He had done many times before? He would then have money and Jesus would not be harmed. When he saw that it did not happen that way he had regrets for his act.

l $19.20, about 113 days' wages of a common laborer at 17¢ a day.

m Many go this far in regret, but they never get forgiveness because they do not go to God and renounce sin.

1 Judas (v 4)
2 Pilate's wife (v 19)
3 Pilate (v 24)
4 Herod (Lk. 23:15)
5 Criminal (Lk. 23:41)
6 Centurian (Lk. 23:47)

o Question 168. Next, v 11.

p They did not look so tempting when Satan was through with him.

q The earthly end of one of the first of the Lord's original apostles. He could have spent a lifetime of service for God, winning souls and healing multitudes. He could have inherited eternal life and a throne over a tribe in Israel and all the other glories of the redeemed, but he would not pay the price of going back to the ones he had failed. He hanged himself and then fell headlong in the valley below where his bowels gushed out (Acts 1:18). Lightfoot says that the devil caught up Judas and then threw him down dashing him to pieces on the ground.

r Putting blood money into the treasury was unlawful but shedding that same betrayed and innocent blood was lawful in the sight of these hypocrites.

s Some MSS and versions read Zechariah and others do not have either name. Jeremiah could have been added by a copyist. Cp. Zech. 11:12-13; Jer. 32:6-9.

t 21st O.T. prophecy fulfilled in Mt. (27:9-10; Zech. 11:12-13). Next, v 34.

u It was the custom for the judge to sit and the accused to stand before him (Acts 26:6)

v Question 169. Next, v 13.

a 2nd and 3rd times He did not answer because the questions concerned accusations which were so obviously false they answered themselves (26:62; 27:12, 14).

b Question 170. Next, v 17.

c It is not known when such a custom started or from what source or by whom.

d Christ knew they would not release Him. The governor did not realize the extent of religious prejudice involved.

e Questions 171-172. Next, v 21.

f Proving that His claim to Messiahship was well known to all.

*g What testimony of Jewish religion to a pagan and a stranger! What a testimony of a pagan to Christ!

*h Her name was Claudia Procula, a striking proof of the veracity of Matthew. It was only in the reign of Tiberias that wives of governors were permitted to accompany their husbands.

*i Good advice, but unheeded.

*j See ***9 Just Ones of Scripture***, p. 94 of O.T.

*k See 34 Dreams, note, Dan. 4:5.

*l It is to the shame of human beings that they can be swayed into sin by leaders.

*m Question 173. Next, v 22.

*n A few days earlier they had hailed Him as the son of David and Messiah; now they preferred a murderer to Him.

then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, [p]Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate [q]saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and [r]washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, [s]His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had [t]scourged Jesus, he delivered *him* to be crucified.

9. Jesus crowned with thorns is led away to crucifixion (Mk. 15:16; Jn. 19:1)

27 Then the soldiers of the governor took Jesus into [u]the common hall, and gathered unto him the whole [v]band *of soldiers*.

28 And they stripped him, and put on him a [w]scarlet robe.

29 ¶ And when they had platted a [x]crown of [y]thorns, they put *it* upon his head, and a [z]reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they [a]spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his [b]crucify *him*.

32 And as they came out, they found a man of [c]Cyrene, Simon by name: him they compelled to bear his cross.

10. The crucifixion (Mk. 15:22; Lk. 23:32; Jn. 19:16)

33 And when they were come unto a place called [d]Golgotha, that is to say, a place of a skull,

★ 34 ¶ They [e]gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

★ 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, [f]They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down [g]they watched him there;

37 And set up over his head his accusation written, [h]THIS IS JESUS THE KING OF THE JEWS.

38 Then were there [i]two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, [j]Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

---

question of human life. How we answer it determines our destiny.

p Question 175. Next, v 46. This question has never been answered and never will be, for He was sinless (1 Pet. 2:22).

q Pilate was of a mind to let Him go, but the pressure was too great for his weak character.

r This was a custom to show innocence in any particular matter (Dt. 21:1-9; Ps. 26:6). Pilate had the armed men to prevent His death but he did not use them, so he was inexcusable.

s The Jews quickly assumed full responsibility for His death: We accept the punishment for such a crime; let it be upon us and upon our children. They were visited with the same kind of punishment and worse, for the Romans crucified them in such numbers that there were no more crosses or place for them (notes, Lk. 21:20-24). As many as 500 a day were scourged and crucified. Their children for ages have gone through untold sufferings in all lands. They are yet to suffer the greatest time of tribulation that has ever been on earth or ever will be (Mt. 24:15-22; Rev. 6:1–19:21; Dan. 11:40-45; 12:1; Jer. 30:3-9; Ez. 20:33-38; Zech. 13:9; 14:1-5).

t A scourge was a Roman implement for severe bodily punishment. It consisted of a handle with about a dozen leather cords with jagged pieces of bone or metal at each end to make the blow more painful and effective. The victim was tied to a post and the blows were applied to the bare back and loins and sometimes to the face and bowels. The flesh was cut in several places by each blow. So hideous was the punishment that the victim often fainted and some died under it. It was designed to get confessions and secrets from victims, but what could they get from an innocent sinless one (Acts 22:24-25)? Flogging was permitted by the law up to 40 stripes (Dt. 25:3). Jews reduced this to 39 stripes (2 Cor. 11:23-25). If the scourge used on Jesus had 12 thongs and He was hit even 39 times this would make 468 stripes. If some struck in the same place and cut deeper each time one can see how His body, because of the intense hatred back of each blow, was marred more than any other man's (Isa. 52:14).

u The Praetorium, the open courtyard or judgment hall (Jn. 18:28, 33; 19:9; Mk. 15:16). This was Pilate's house and the camp headquarters of the Roman guard of the governor. It was Herod's palace, a most magnificent building on the highest part of Mt. Zion.

v See note g, Mk. 15:16.

w Perhaps a Roman outer garment or military cloak, used here for mockery of His claim to royalty.

x For cruelty and mockery, fulfilling His own prophecy (20:17-19).

y See ***Crown of Thorns***, p. 60.

z A mock scepter.

a See note t, 26:67.

b Death by crucifixion was one of the most cruel and shameful deaths that could be devised. It is supposed to have been invented by Semiramis, queen of Nimrod, who founded the Babylonian system of mysteries. See Rev. 17:5. It was a Roman practice inflicted only upon slaves and the worst criminals. The person was nailed to the cross, each hand extended to the utmost stretch. The feet were nailed together, and then the cross was lifted and dropped into the hole with a violent thud which disjointed the whole body. The weight of the body hung on nails through the hands and feet. A victim was left on the cross until he died of pain and untold sufferings.

c Capital of the province of Libya, North Africa, about 11 miles south of the Mediterranean.

d The skull: called calvaria, a skull (Lk. 23:33), a place outside Jerusalem (Heb. 13:12). Origen (AD 185-253) refers to a tradition that Christ was crucified where Adam was buried and where his skull was found.

e 22nd O.T. prophecy fulfilled in Mt. (27:34; Ps. 69:21). Next, v 35. It was customary to give a stupefying potion to intoxicate and help alleviate sufferings (Pr. 31:6), but Christ refused it so as to suffer the full penalty for sin, sober and in His right mind.

f 23rd O.T. prophecy fulfilled in Mt. (27:35; Ps. 22:18). Next, v 43.

g The military guard—the executioners whose duty it was to watch the person crucified lest his friends should rescue him.

h See ***Superscription on the Cross***, p. 97.

i There is some evidence that two malefactors were led with Him to be crucified with Him (Lk. 23:32). Then later two thieves were brought and were crucified (Mt. 27:38). No scripture says that only two men were crucified with Him. It is said that both robbers reviled Him (Mt. 27:44; Mk. 15:32), while only one of the malefactors railed on Him (Lk. 23:39-40).

j A perversion of the words of Jesus (Jn. 2:19-21).

✝ ✝ ✝

ing *him*, with the scribes and elders, said,

42 He saved others; [l]himself he cannot save. If he be the King of Israel, [m]let him now come down from the cross, and we will believe him.

★ 43 [n]He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

11. The death of Jesus

(Mk. 15:33; Lk. 23:44; Jn. 19:28)

45 Now from the [o]sixth hour there was darkness over all the land unto the ninth hour.

★ 46 And about the ninth hour Jesus cried with a loud voice, saying, [p]Eli, Eli, lama sabachthani? [q]that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried [r]again with a [s]loud voice, yielded up the [a]ghost.

51 And, behold, the [b]veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and [c]many bodies of the saints which slept arose,

53 And came out of the graves [d]after his resurrection, and went into the holy city, and

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was [e]the Son of God.

55 And [f]many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was [g]Mary Magdalene, and Mary the mother of James and Joses, and the mother of [h]Zebedee's children.

12. The burial of Jesus

(Mk. 15:42; Lk. 23:50; Jn. 19:38)

57 When the even was come, there came a [i]rich man of [j]Arimathaea, named [*k]Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he [*l]rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

13. Tomb sealed and guarded

62 ¶ Now the [*m]next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

★ 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, [*n]After

---

k Imagine religious leaders coming to mock a dying man! How far in depravity can men get and yet claim their religion is the only true one and they are the only representatives of God?

l If He had saved Himself He could not have saved others (Mt. 16:25). If He had saved Himself His purpose of coming into the world would have been defeated (Gal. 3:13; 1 Pet. 2:24; Col. 1:20; 2:14-17; Jn. 3:14-16). God never satisfies unreasonable demands of unbelief at the expense of defeating His own plan for man.

m This was Satan's last attempt to keep Christ from dying on the cross to defeat him and redeem man. If God had permitted Himself to be moved by such deceitful, idle words He would have been defeated (Gal. 3:13; Col. 2:14-17).

n 24th O.T. prophecy fulfilled in Mt. (27:43; Ps. 22:8). Next, v 46.

Two Great Testimonies From Enemies:

1 He saved others (v 42; Acts 10:38)

2 He trusted in God (v 43; Ps. 22:8)

If this could be said of all Christians we would have better churches.

o 12:00 noon to 3:00.

p Questions 176-177. The last in Matthew.

q 25th and last O.T. prophecy fulfilled in Mt. (27:46; Ps. 22:1). Jesus in His dying hour quoted prophecy, expressed faith in it, and fulfilled it.

r 7 Sayings on the Cross:

1 My God, My God, why hast thou forsaken Me? (Mt. 27:46; Mk. 15:34; Ps. 22:1)

2 Father, forgive them; for they know not what they do (Lk. 23:34)

3 Verily I say unto thee, To day shalt thou be with Me in paradise (Lk. 23:43)

4 Father, into Thy hands I commend My spirit (Lk. 23:46)

5 Woman, behold thy son! . . . Behold thy mother! (Jn. 19:26-27)

6 I thirst (Jn. 19:28)

7 It is finished (Jn. 19:30)

ing He voluntarily laid down His life (Jn. 10:18).

a He dismissed His soul and spirit (Jas. 2:26; Lk. 23:46; Jn. 10:18; 19:30).

b There were two veils: one at the entrance of the Holy Place and the other between this and the Holy of Holies into which the high priest alone went once a year to atone for the sins of the people (Heb. 9:2-9). They were 60 ft. high from the ceiling to the floor. The rending of the veil signified that the middle wall of partition between Jews and Gentiles was broken down (Eph. 2:14-18) and that each believer now could have personal access to God (Heb. 9:8; 10:19-23; Eph. 2:14-18).

c These bodies made part of the multitude of captives Christ captured from Satan in the underworld of departed spirits and which He took captive with Him when He ascended on high (Eph. 4:8-10; Heb. 2:14-15). Now when Christians die they no longer go into the lower parts of the earth held captive by the devil against their will, but go to heaven to await the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Rev. 6:9-11; Heb. 12:22). The wicked continue to go to hell to await their resurrection (Lk. 16:19-31; Rev. 20:11-15).

d They could not have come out before for Christ was to be resurrected first and enter into immortality in a human body (1 Cor. 15:20-23; Rev. 1:5; Lk. 24:39).

e Not "a" but "THE Son of God" in a sense no other man ever was or ever will be—the only begotten Son (Jn. 1:14, 18; 3:16, 18; Col. 1:15-18). He was actually begotten; we are adopted (Rom. 8:14-16; Gal. 4:5; Eph. 1:5).

f To their honor, these women showed more courage and affectionate concern for their Lord, than the men who had promised to die with Him. They ministered to Him of their substance (v 55; Lk. 8:3).

g See note v, Mt. 13:55.

h Mt. 4:21; 20:20-22.

i Fulfilling Isa. 53:9.

j See Rama (note n, 2:18; 1 Sam. 1:1, 19; Mk. 15:43; Lk. 23:51; Jn. 19:38).

*k Joseph and Nicodemus, two secret disciples, buried Him (Jn. 19:38-39; Mk. 15:43; Lk. 23:50-53).

*l Order of the events of Wednesday (our Tuesday sunset to Wednesday sunset): See ***Order of Events on Wednesday***, p. 60.

*m Wednesday sunset to Thursday sunset. This was the high sabbath, not the regular weekly sabbath.

*n 47th and last N.T. prophecy in Mt. (27:63, fulfilled, Mt. 12:40). This shows how the Jews understood the three days and three nights of Mt. 12:40, proving the crucifixion could not possibly have been on Friday and the resurrection one day and one night after His death.

✝ ✝ ✝

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a [o]watch: go your way, make *it* as sure as ye can.

66 So they went, and [p]made the sepulchre sure, [q]sealing the stone, and setting a watch.

28 CHAPTER 28

VI. Post-resurrection ministry of Jesus
1. Angelic testimony to the resurrection
(Mk. 16:1; Lk. 24:1; Acts 1:11)

1 In the [r]end of the [s]sabbath, as it [t]began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, [a]there was [b]a great earthquake: for the angel of the Lord [c]descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was [d]like lightning, and his raiment white as snow:

4 And for fear of him [e]the keepers did [f]shake, and [g]became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: [h]for he is risen, as he said. Come, see the place where the Lord lay.

7 And [i]go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

2. Testimony of women to the resurrection
(Mk. 16:8; Lk. 24:8; Jn. 20:11)

sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, [j]All hail. And they came and [k]held him by the feet, and [l]worshipped him.

10 Then said Jesus unto them, Be not afraid: [m]go tell my brethren that they go into Galilee, and there shall they see me.

3. Testimony of the soldiers to the resurrection of Jesus

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

4. Plot to destroy faith in the resurrection of Jesus

12 And when they were assembled with the elders, and had taken counsel, they gave [n]large money unto the soldiers,

13 Saying, *[o]Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

5. Testimony of the disciples to the resurrection of Jesus (Mk. 16:12; Lk. 24:13; Jn. 20-21)

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they *[p]saw him, they worshipped him: but *[q]some doubted.

6. The great commission: the Christian's power of attorney (Mk. 16:15; Lk. 24:46; Jn. 20:21; 21:14; Acts 1:1-8; Jn. 16:23; see note h)

---

every 3 hours (Acts 12:4).

p Man's security means nothing when God moves.

q A cord was stretched across the stone and an official seal with clay was fastened at each end so it could be detected if the grave was opened.

r Literally, the end of the sabbaths or after the end of the week. See ***Sunday the Christian Sabbath***, p. 333.

s The weekly sabbath, not the special sabbath of the feast which was two days before. See Lev. 23:7.

t Very early in the morning (Mk. 16:2; Lk. 24:1) and when yet dark (Jn. 20:1).

a Sometime between sunset Saturday and dawn Sunday, this took place. The resurrection had already happened by the time the women arrived at the tomb before daylight (Mk. 16:4; Lk. 24:2; Jn. 20:1). It is certain that it took place on the first day of the week after the regular weekly sabbath (Mt. 28:1; Mk. 16:2, 9; Lk. 24:1; Jn. 20:1, 19) and 3 days and 3 nights after the crucifixion (Mt. 12:40).

b The second one in 3 days (27:51).

c Had descended and was sitting on it when they arrived (v 5; Mk. 16:5).

d This kind of appearance demonstrated by what power the stone had been rolled away. On other occasions angelic appearances were like men without such show of power (Heb. 13:2).

e As soon as they could get away they fled to tell the story (v 11).

f Examples of Shaking Before God:
1 Eliphaz (Job 4:14)
2 Moses (Heb. 12:21)
3 Ezekiel (Ez. 12:18)
4 Many men (Dan. 10:5-7)
5 The guard (Mt. 28:4)
6 Paul (Acts 9:6)
7 The jailer (Acts 16:29)

g Examples of Prostrations:
1 Abraham (Gen. 15:12-17)
2 Moses (Dt. 9:18, 25)
3 Ezekiel (Ez. 1:28; 3:23; 4:4-17; 43:3)
4 Daniel (Dan. 8:17; 10:5-19)
5 Disciples (Mt. 17:6)
6 The guard (Mt. 28:4)
7 Paul (Acts 9:4)
8 Peter (Acts 10:10-16)
9 John (Rev. 1:17; 19:10; 22:8)

h Angels testify of the resurrection (v 6; Mk. 16:6; Lk. 24:5-6, 23). See other witnesses (note k, Jn. 21:14).

i Women were the second witnesses of the resurrection (v 7-8, 10).

j An old Saxon word for health.

k This was after He had told Mary not to touch Him for He was going to ascend to God (Jn. 20:17). It proves that they could touch Him, but not detain Him at this time.

l Prostrated themselves in worship.

m Christ used this endearing term to let His disciples know that He would not reproach them for their past cowardice and unbelief and that all the past was forgiven and forgotten forever.

n How much is not stated, but they had to pay from 12 to 72 men, depending on how many were used in the change of guard every 3 hours for 3 days. It was many times more than what they paid for the betrayal. That is just like sin. One has to commit much more sin trying to cover up than what he commits in the first sin. Even then, sin is never fully covered by man. It will always be found out. But sin can be forgiven, covered, cleansed, and forsaken by a sinner's confession and faith in the blood of Christ (1 Jn. 1:7-9; Eph. 1:7; Rev. 1:5).

*o 7 Points Proving Their Story Absurd:
1 That so many guards under a death penalty would all fall alseep
2 That they could remain asleep during the moving of a big stone and body
3 That several disciples needed to move such a stone and body could be quiet enough not to rouse a single guard
4 That disciples could accomplish this in secret working among soldiers stationed at the very door of the tomb
5 That if the guards were all asleep they could know who took the body
6 That their word was contradicted by hundreds of godly men who were eyewitnesses and would not lie or be bribed like pagan soldiers
7 That the miraculous events from the day of Pentecost on confirmed the truth of Christ's resurrection

*p See note k, Jn. 21:14.

*q Gr. distazo, hesitated. Only here and in 14:31.

saying, [a]All power is [b]given unto me in heaven and in earth.

● 19 ¶ Go ye [*a]therefore, and teach all nations, baptizing them [*b]in the name of the

▲●20 Teaching them [d]to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the [e]world. Amen.

a Gr. exousia (note j Mt. 9:8).

b The Father gave all power to the Son after He achieved redemption. It had been His equally with the Father and Holy Spirit before becoming man, but He had become limited while being a man (Lk. 2:40, 52; Phil. 2:7; Jn. 8:28). See ***Christ's Union With the Father***, p. 212. Now His glory is restored (v 18; Jn. 17:5; Eph. 1:20-23; Col. 1:15-18).

*a In view of My authority, I commission you with full power of attorney to carry on the work that I have started (note h, Jn. 16:23). Great Commission 4fold:

1 Go. This applies to all believers, not only preachers. The invitation to salvation is for all alike, so why should not the responsibility of getting the invitation to others be for all alike? We have the same rights, privileges, promises, and provision for equipment for service, so all should help in every possible way to evangelize the world according to our ability and direction from God. There is no excuse for millions of church members leaving this work to only a few who seek to obey the great commission.

2 Teach (Gr. matheteuo, to make disciples, enroll as a learner or pupil). Used only here and in 13:52; 27:57; Acts 14:21. Not the ordinary word for teaching, as in point 4 below.

3 Baptize all disciples. See note n, Mt. 3:6 and note a, Acts 8:38.

4 Teaching (Gr. didasko, give instruction). It is trans. teach 93 times. The idea here is more that of instructing than of enrolling disciples to be taught.

*b This means "by the authority of." Here it means by the authority of all three persons and not by the authority of Jesus only. He is the one authorizing us to recognize the others as well as Himself. This will help us to understand Acts 2:38; 8:16; 10:48; 19:5. It is by the authority of Jesus Christ that we baptize at all, and it is by His authority of) all three persons.

c Some argue that these are not names, but the dictionary says that the word name is "any word" or "title" by which any person or thing is known. This is not just any Father, any Son, or any Holy Ghost, but it is the Father of Jesus Christ, and the Son of the Father, and the Holy Ghost, the third person of the Divine Trinity. Any Bible reader would know who these three persons are if mentioned by these names in any scripture.

d This states what we are to teach all nations to the end of this age—ALL THINGS whatsoever I have commanded you. No man or church has a right to qualify or limit, to add to or take from, any of the original teachings and practices of Christ and the apostles. This means that every jot and title of the N.T. from Mt. 1:1 to Rev. 22:21 is the contract we are now under and all of it must be taught and practiced by Christians.

e Gr. aion, age, not the end of the earth or man, proving that the gospel program, as originally started, was to continue until Christ comes again.

✝ ✝ ✝

Summary of Matthew

Date and Place: written in Judea, traditionally, AD 37.

Author: Matthew, called Levi, son of Alphaeus and brother of James (note n, Lk. 6:16). A publican and one of the 12 apostles (Mt. 9:9; 10:3; Mk. 2:14-15; 3:18; Lk. 5:27-29; 6:12-16; Acts 1:13). He is supposed to have preached in Judea for 15 years, going to Ethiopia and other lands afterward (Acts 2:43). He did not suffer martyrdom.

Theme: Jesus Christ is Jehovah's King of the Jews and Savior of the World. It is peculiarly the gospel to Israel.

31 Sections Not in Other Gospels:

1 Four events in infancy: visit of wise men (2:1-15); massacre (2:16-18); flight into Egypt (2:13-15); return (2:19-23)
2 Ten parables: tares (13:24-30); hidden treasure (13:44); the pearl (13:45); the dragnet (13:47); unmerciful servant (18:23-35); laborers (20:1-16); two sons (21:28-32); marriage feast (22:1-14); 10 virgins (25:1-13); the talents (25:14-30)
3 Two miracles: 17:24-27; 20:30-34
4 Nine discourses: 5:1–7:29; 11:28-30; 12:36-37; 16:17-19; 18:15-35; 21:43; 23:1-33; 24:1–25:46; 28:18-20
5 Six events of His passion: 27:3-11, 19, 52-53, 62-64, 65-66; 28:2

Statistics: 40th book of the Bible; 28 chapters 1,071 verses; 23,684 words; 177 questions; 25 O.T. prophecies; 47 new prophecies; 815 verses of history; 256 verses of prophecy—164 unfulfilled and 92 fulfilled; two distinct messages from God (3:17 and 17:5).

ST. MATTHEW NOTES CONTINUED

8 Original Words for "Repent" (4:17)

1 Heb. nacham, to sigh, breathe strongly, to be sorry (Gen. 6:6; Ex. 13:17; Job 42:6; Jonah 3:10)
2 Heb. shuwb, to turn back (1 Ki. 8:47; Ez. 14:6)
3 Heb. nocham, regret (Hos. 13:14)
4 Heb. nichum, compassion (Hos. 11:8)
5 Gr. metanoeo, to change the mind for the better morally, to change the attitude toward sin (note c, Lk. 13:3)
6 Gr. metamellomai, to regret consequences of sin, not the cause (Mt. 27:3; 2 Cor. 7:8)
7 Gr. metanoia, a real change of mind and attitude toward sin and its cause, not merely the consequences of it (Mt. 3:8, 11; 9:13; Lk. 24:47)
8 Gr. ametameletos, irrevocable, (Rom. 11:29; 2 Cor. 7:10)

✝ ✝ ✝

18 Facts About God in Mt. 5-7 (6:7)

1 Can and will be seen (Mt. 5:8)
2 Loves peacemakers (Mt. 5:9)
3 Dwells in heaven (Mt. 5:16, 34-48; 6:9)
4 Is glorified by good works (Mt. 5:16)
5 Blesses the just and unjust (Mt. 5:45)
6 Is perfect (Mt. 5:48)
7 Rewards obedience (Mt. 6:1-6, 18)
8 Is omniscient (Mt. 6:4, 6, 8, 18, 32)
9 Forgives all sins (Mt. 6:12-15)
10 Is Father to all who obey (Mt. 5:44-48; 6:4, 6, 8-15, 33; 7:7-11, 13-23)
11 Hates hypocrisy (Mt. 6:1-8, 16-18; 7:1-5)
12 Hears all prayers (Mt. 6:6, 33; 7:7-11)
13 Has a kingdom to set up and a will to be done on earth (Mt. 6:10, 33)
14 His providence is over all (Mt. 6:11-25)
15 Delivers from evil (Mt. 6:13, 33; 7:11)
16 Accepts wholehearted service (Mt. 6:24)
17 Is an infinite Father (Mt. 7:7-11)
18 Will judge all (Mt. 7:21-23)

23 Elements in the Lord's Prayer (6:9)

1 Relationship: Our Father
2 Recognition: which art in heaven
3 Adoration: Hallowed be thy name
4 Anticipation: Thy kingdom come
5 Consecration: Thy will be done
6 Universality: in earth
7 Conformity: as it is in heaven
8 Supplication: Give us
9 Definiteness: this day
10 Necessity: our daily bread
11 Penitence: And forgive us

14 Love and mercy: our debtors
15 Guidance: And lead us
16 Protection: not into temptation
17 Salvation: but deliver us
18 Righteousness: from evil
19 Faith: For thine is the kingdom
20 Humility: and the power
21 Reverence: and the glory
22 Timelessness: for ever
23 Affirmation: Amen

Note: the first 3 petitions of the prayer make 7 points concerning God; the last 4 petitions make 16 points concerning man.

4 "Till's" of Great Events (16:28)

1 Till the second advent (Mt. 10:23)
2 Till the transfiguration (Mt. 16:28)
3 Till Israel's conversion (Mt. 23:39)
4 Till all signs of Christ's second advent are fulfilled (Mt. 24:34)

14 Living Things (16:16)

1 God. It is used 31 times; 15 in the O.T. and 16 in the N.T. (Dt. 5:26; Dan. 6:20, 26; Mt. 16:16; etc.)
2 Christ (Heb. 7:25; Rev. 1:18)
3 Word (1 Pet. 1:23)
4 Creatures (animals, Gen. 1:21-28; 2:19)
5 Creatures (cherubim, Ez. 1)
6 Soul (Gen. 2:7; 1 Cor. 15:45)
7 Substance (Gen. 7:4, 23)
8 Bread (Jn. 6:51)
9 Sacrifice (Rom. 12:1-2)
10 Way (Heb. 10:20; cp. Jn. 14:6)
11 Stones (1 Pet. 2:4-5)
12 Fountains (Rev. 7:17)
13 Hope (1 Pet. 1:3)
14 Waters (Jn. 4:10-11; 7:37-39)

Binding (16:19)

1 Men with chains (Mt. 12:29; 14:3; 22:13; Mk. 5:3; Acts 9:2, 14, 21)
2 Tares in bundles (Mt. 13:30)
3 Men by Satan's power (Lk. 13:16)
4 Men with obligations (Acts 20:22)
5 Men in marriage bonds (Rom. 7:2; 1 Cor. 7:27,39)
6 Satan and angels in chains (Rev. 9:14; 20:2)
7 Animals in chains (Mt. 21:2)
8 Men by God's power (Mt. 16:19; 18:18)

Loosing (16:19)

1 Infirmities (Lk. 13:12-16; Mk. 7:35)
2 Satan and angels from chains (Rev. 9:14; 20:3,7)
3 Men from chains and prison (Acts 16:26; 22:30; 24:26)
4 Men from sin (Rev. 1:5)
5 Men from bonds of death (Acts 2:24)
6 Marriage bonds (1 Cor. 7:27)
7 Satanic powers (1 Jn. 3:8)
8 Animals (Mk. 11:2-4)
9 Earth from bondage and the curse (2 Pet. 3:10-13; Rom. 8:21)
10 Men by God's power (Mt. 16:19; 18:18).

One can see from these examples of binding and loosing that it means more than declaring something lawful or unlawful by preaching. It also means to confirm the truth by power as Christ and the apostles did. See Mt. 18:18, refs.

21 Characteristics of Hypocrites (23:2)

1 Demand respect as teachers (v 2)
2 Teach, but do not practice (v 3)
3 Demand service; not give it (v 4)
4 Seek praise of men (v 5)
5 Parade their religion (v 5)
6 Seek chief banquet places (v 6)
7 Seek chief places in church (v 6)
10 Rob men of truth and life (v 13)
11 Reject truth and life (v 13)
12 Take advantage of widows (v 14)
13 Exhibit long prayers (v 14)
14 Are zealous to win men to their sect, but not to God (v 15)
15 Root and ground converts in hypocrisy, but not to God (v 15)
16 Profess to be the only guide in religion, but are blind to truth and practical Christianity (v 16-22)
17 Propagate those parts of religion from which they receive most personal gain and honor (v 16-22)
18 Strain at gnats and swallow camels; stress minor details and omit the fundamentals of religion (v 23-24)
19 Glory in bodily cleanliness, but live in moral filth (v 25-26)
20 Exhibit outward religion and self-righteousness and ignore inward holiness in life and conduct (v 2, 7-28)
21 Pretend to be more righteous than their forefathers (v 29-33)

Parousia—Coming (24:3)

Gr. parousia, personal visible presence or reappearing. Two appearances:

1 Rapture—personal coming in the air (not to the earth) for the saints (1 Th. 2:19; 3:13; 4:13-17; 5:23; 1 Cor. 15:23, 51-58; 2 Th. 2:1, 7-8; Jas. 5:7-8; 1 Jn. 2:28; Jn. 14:1-3)

2 Second advent to earth with His saints to reign (Mt. 24:3, 27-51; 25:31-46; Jude 14; Rev. 19:11-21; Zech. 14:1-5)

Pass Away (24:35)

Gr. parerchomai, to change from one condition or state to another; pass away, as a person passes away in death, or as old things pass away at the new birth (2 Cor. 5:17). It never means annihilation, but a change only. The heavens and earth are eternal (Ps. 72:5-17; 89:3-37; 104:5; Eccl. 1:4) and cannot pass out of existence. They will be changed (Heb. 1:10-12; 12:25-28; Rom. 8:21-23), be renovated by fire (2 Pet. 3:5-13), and be renewed (Rev. 21:1), but never pass out of existence. They will be changed but "My words will not be changed."

Date-Setting Valueless (24:36)

The exact time of the second advent is unknown to men and angels and even Jesus (Mk. 13:32). God only knows (Acts 1:7). So all date-setting of men who think they know more than they can know is valueless. See ***Warning Against Date-Setting***, p. 399.

Premillennial Coming (24:38)

Sin continued up to the very day Noah entered the ark, so sin will continue up to the day of the second coming of Christ. Hence, there is no room for a Millennium of righteousness before Christ's coming. In fact, Christ must come before the Millennium begins (Rev. 19:11–20:10) and sin will continue in the Millennium (Isa. 65:20-25; Rev. 20:7-10; Eph. 1:10). The purpose of the Millennium is to put down all sin and rebellion (1 Cor. 15:24-28).

Rapture Or Destruction? (24:39)

Destroyed them all (Lk. 17:27), that is, the ones that needed to be destroyed, and saved Noah and family. So Christ will destroy some at His in coming and leave some to replenish the earth in the Millennium (Zech. 14:16-21; Isa. 2:2-4; 66:19-21; Rev. 20).

✝ ✝ ✝

Here we have the truth illustrated by this parable (v 28-30).

The Slothful Servant Was:

1 Ungrateful (v 18)
2 Erroneous in reasoning (v 18, 24)
3 Unjust (v 18)
4 Fault-finding; accusing (v 24)
5 Self-justifying (v 24)
6 Fearful (v 25)
7 Wicked (v 26)

His Punishment:

1 Rebuked (v 26)
2 Judged out of his own mouth (v 26)
3 Judged for failure of trust (v 27)
4 Stripped of his talent (v 28-29)
5 Cut off and banished forever from his master (v 30; note, 13:42)

Crown of Thorns (27:29)

Gr. akantha, a thorn (Mt. 7:16; 13:22; 27:29; Mk. 4:7; 4:18; Lk. 6:44; 8:14; Jn. 19:2; Heb. 6:8). It is impossible to tell which species was used, but any of them would be bad enough to wear on the head. See also Judg. 8:7, 16; Pr. 15:19; Ps. 58:9; Eccl. 7:6; Isa. 7:23-25; Hos. 2:6; 9:6; 10:8; Mic. 7:4

12 False Doctrines (25:13)

1 Two kinds of Christians
2 The oil is the Spirit baptism
3 Wise are those with this baptism
4 Foolish are those without it
5 Born again people do not have the Holy Spirit
6 Rapture will take place at midnight or middle of the tribulation
7 One has to have the Spirit baptism to go in the rapture
8 Only those baptized in the Spirit will be at the marriage of the Lamb
9 Only those baptized in the Spirit will be in the bride of Christ
10 One is not saved until he receives the Spirit baptism
11 The door of mercy will be shut to the Gentiles after the rapture
12 The bride is the church

Order of Events on Wednesday (27:60)

1 Sat down to eat (Mt. 26:20; Mk. 14:17; Lk. 22:14; Jn. 12:1)
2 Washed feet (Jn. 13:2-20)
3 Passover eaten, Lord's Supper instituted, betrayal announced, and the new covenant made (Mt. 26:21-29; Mk. 14:18-25; Lk. 22:15-23; Jn. 13:21-30)
4 First prophecy of Peter's denials (Jn. 13:36-38)
5 Strife among disciples (Lk. 22:24-30)
6 Second prophecy of Peter's denials (Lk. 22:31-34)
7 Final instructions about their commission (Lk. 22:35-38; Jn. 14:1-31)
8 Departure from upper room (Mt. 26:30; Mk. 14:26; Lk. 22:39; Jn. 14:31)
9 Last discourse and prayer on the way to the garden (Jn. 15:1–17:26)
10 Third prophecy of Peter's denials (Mt. 26:31-35; Mk. 14:27-31)
11 Arrival and agony at Gethsemane (Mt. 26:36-46; Mk. 14:32-42; Lk. 22:40-46; Jn. 18:1)
12 Betrayal and arrest early Tuesday evening (Mt. 26:47-56; Mk. 14:43-52; Lk. 22:47-53; Jn. 18:2-11)
13 Trials throughout Tuesday night and early morning on Wednesday (Mt. 26:57–27:26; Mk. 14:53–15:15; Lk. 22:54–23:25; Jn. 18:12–19:15)
14 The crucifixion (Mt. 27:27-56; Mk. 15:16-41; Lk. 23:32-49; Jn. 19:16-36)
15 Burial Wednesday about sunset (Mt. 27:57-66; Mk. 15:42-47; Lk. 23:50-56; Jn. 19:38-42)

✝ ✝ ✝

Tithing Before the Law of Moses:

It was practiced 430 years before the law (Gen. 14:20; 28:22; Heb. 7:1-11).

Tithing Under the Law of Moses:

1 Commanded (Lev. 27:30; Mal. 3:10)
2 Five Purposes:
  (1) For Levites (Num. 18:21-24)
  (2) Tithes of tithes for priests (Num. 18:26; Neh. 10:37; 12:44)
  (3) Tithes of tithes every 3 years for the poor and the ministers (Dt. 14:27-29; 26:12-14)
  (4) To supply God's house (Mal. 3:10)
  (5) To honor God (Pr. 3:9-10)
3 When brought: yearly, along with all other offerings for the feast (Dt. 12:6-7; 14:22-26)
4 Belonged to God, not the people who paid them (Lev. 27:30-34; Mal. 3:8)
5 Where brought (2 Chr. 31:12; Neh. 10:38; 12:44; 13:5, 12; Mal. 3:8)
6 If borrowed: 20% interest had to be added when paid (Lev. 27:31)
7 If exchanged: both it and the exchange must be paid (Lev. 27:33)

Tithing In the New Testament:

1 Christ taught it (Mt. 23:23; Lk. 11:42. Cp. Mt. 5:20 with Lk. 18:11-12. See Mt. 10:10; Lk. 10:7-8). This was teaching for the kingdom of heaven (Mt. 11:11-14; Lk. 16:16)
2 Paul Taught It:
  (1) Condemned sacrilege (Rom. 2:22), or robbing temples (Mal. 3:8-10) and using holy things (Lev. 27)
  (2) Teachers to be paid (Gal. 6:6)
  (4) Christians to give as God prospers them (1 Cor. 16:2)
  (5) Melchisedec priesthood is eternal and must be supported by children of Abraham (Heb. 6:20; 7:1-11, 17, 21)
  (6) Children of Abraham in faith must walk in his steps (Rom. 4:12; Heb. 7)
  (7) Tithing is proof of obedience and appreciation of God's blessings (Rom. 4:12; Heb. 7:6-10; 1 Cor. 9:7-14; 1 Tim. 6:17-18. Cp. Mal. 3:8-10; Pr. 3:9-10; Gen. 14:20; Dt. 8:10-20)

Blessings of Tithing:

1 Blessings for obedience (see above)
2 God's house will not want (Mal. 3:10)
3 God's ministers will not want (1 Cor. 9:7-14; 1 Tim. 5:17-18; Neh. 13:10; Mal. 3:8-10)
4 Material and spiritual blessings (Mal. 3:8-10; Pr. 3:9-10; 2 Chr. 31; Neh. 13)

Examples of Paying Tithes

1 Abraham (Gen. 14:20; Heb. 7:1-11)
2 Jacob (Gen. 28:22)
3 Levi in Abraham (Heb. 7:9)
4 Hezekiah and Israel (2 Chr. 31)
5 Nehemiah and Israel (Neh. 13)
6 Hypocrites (Mt. 23:23; Lk. 11:42; 18:12)
7 Christians (1 Cor. 9:7-14; 16:2; 2 Cor. 7:11; 8:1-15; Gal. 6:6; 1 Tim. 5:17-18; Heb. 7)

No scripture even mentions a substitute program for tithing in the N.T.

Glad Tidings (24:14)

Gr. evangelizo, good news or glad tidings of vari-

1 Any kind of good news (1 Sam. 31:9; 2 Sam. 1:20; 1 Chr. 10:9)
2 God's kindnesses (Ps. 36:10; 96:2)
3 Messianic blessings (Isa. 40:9; 61:1)

Used In The N.T. Of:

1 The kingdom of heaven and of God (Mt. 4:23; 9:35; 24:14; Mk. 1:14)
2 God (7 times, Rom. 1:1; 15:16)
3 Jesus Christ (14 times, Mk. 1:1; Rom. 1:16; 15:29; 1 Cor. 9:12-18)
4 Salvation, including all phases of redemption of Rom. 1:16 (Mk. 16:15; Lk. 4:18; Eph. 1:3)
5 The grace of God (Acts 20:24)
6 Peace (Rom. 10:15; Eph. 6:15)
7 The promises (Eph. 3:6; Heb. 8:6)
8 The truth (Eph. 1:13; Col. 1:5)
9 Faith (Phil. 1:27)
10 Hope (Col. 1:23)
11 Immortality (2 Tim. 1:10)
12 The general blessings of the new covenant called "the gospel" 74 times (Mk. 16:15; Gal. 1:11; 3:8).

There is only one gospel and both Jews and Gentiles are required to obey the whole N.T. from Matthew to Revelation (Mt. 28:20; Acts 1:1-2; Rom. 10:12; 1 Cor. 12:13; Gal. 3:28; Eph. 2:11-22; 3:5-11)

The gospel of the kingdom is not only of a coming kingdom, but is of salvation and all benefits of the good news of Christ (6:33; 13:11-50; 18:1-35; Mk. 1:14-15; Jn. 3:3-5; Acts 8:12; 20:25; 28:23, 31; Rom. 14:17; 1 Cor. 4:20; 6:9; Col. 1:13).

* * *

29

CHAPTER 1

I. Ministry of John the Baptist (Mt. 3; Lk. 3; Jn. 1:6-34; 3:23; Isa. 40:3; Mal. 3:1)

1 The [a]beginning of the [b]gospel of Jesus Christ, the [c]Son of God;

★ 2 As it is written in the prophets, [d]Behold, I send my [e]messenger before thy face, which shall prepare thy way before thee.

★ 3 [f]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did [g]baptize in the wilderness, and [h]preach the baptism of repentance [i]for the remission of sins.

5 And there went out unto him [j]all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, [k]confessing their sins.

6 And [l]John was clothed with camel's hair, and with a girdle of a skin about his loins; [m]and he did eat locusts and wild honey;

★ 7 And preached, saying, [n]There cometh one mightier than I after me, the [o]latchet of whose shoes I am not worthy to stoop down and unloose.

▲ 8 I indeed have baptized you [p]with water: but he shall baptize you with the Holy Ghost.

II. Final preparation of Jesus for His ministry (Mt. 3:13; Lk. 3:21; cp. Lk. 2:38)

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And [q]straightway [r]coming up out of the water, [s]he saw the heavens opened, and the Spirit like a [t]dove descending upon him:

■ 11 And there came a voice from heaven, *saying*, [u]Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit [v]driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with [w]the wild beasts; and the [x]angels ministered unto him.

III. Ministry and teaching of Jesus (Mt. 4:12; Lk. 4:14; Jn. 1:35)

1. Jesus begins His ministry in Galilee (Mt. 4:12; Lk. 4:14)

14 Now after that John was put in [y]prison, Jesus came into Galilee, [z]preaching the [*a]gospel of the [*b]kingdom of God,

● 15 And saying, [*c]The time is fulfilled, and the kingdom of God is at hand: [*d]repent ye, and [*e]believe the gospel.

2. Call of Peter and Andrew (Mt. 4:18; Lk. 5:8)

16 [+a]Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

▲ 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And [+b]straightway they forsook their nets, and followed him.

3. Call of James and John (Mt. 4:21; Lk. 5:10)

a John's preaching was the beginning of the gospel. "The law prophesied until John . . . since that time the kingdom of God is preached" (Mt. 11:12-13; Lk. 16:16). All that John preached is part of the gospel we are to preach (note g, Mt. 3:1).

b Good news (see ***Glad Tidings***, p. 61). The object is to emphasize the gospel itself, not so much the many events leading up to it. He does not mention the birth or genealogy of Christ and many other events about John and Jesus, as in Mt. 1-3; Lk. 1-3. Such events would be out of harmony with the purpose of his gospel, which is to present Jesus as a servant of God. Genealogies of servants are never given.

c See notes on Mt. 16:16; Jn. 1:14.

d 1st O.T. prophecy fulfilled in Mk. (1:2; Mal. 3:1). Next, v 3.

e Gr. aggelos, messenger. Used of both men and angelic beings.

f 2nd O.T. prophecy fulfilled in Mk. (1:3; Isa. 40:3). Next, 4:12.

g See note n, Mt. 3:6.

h See note g, Mt. 3:1.

i Because of (note a, Mt. 3:11).

j Figure of speech (synecdoche) in which the whole is put for a part. See ***Extent of Antichrist's Reign***, p. 535 for use of "all."

k This is required before God can forgive (1 Jn. 1:9; Lk. 13:1-5; Rom. 10:9-10). This with faith in the blood of Christ will produce remission of sins (Rom. 3:24-25; Eph. 1:7). Men are to repent and then be baptized. Repentance prepares the soul for remission; baptism is the pledge and figure of it (1 Pet. 3:21).

l John's name in Heb. means "the grace or mercy of Jehovah," a most appropriate name for the forerunner of Jesus who brought the fullness of grace and truth (Jn. 1:16-17).

m See notes k,l,m, Mt. 3:4.

n 1st N.T. prophecy in Mk. (1:7-8, fulfilled and being fulfilled). Next, 2:20.

o Many of the ancient shoes were only soles with strings or thongs to tie around the foot. Unlatching shoes was considered a mark of respect on the part of a disciple to a master.

p Gr. en, in. John baptized in water, but Jesus baptizes His followers in the Holy Ghost. See 10 Proofs Spirit Baptism Is for All, note, Mk. 6:38.

q See note b, Mk. 3:6.

r How could a person come up out of the water if He was not down in the water? Futhermore, would two men do this only to get a cup of water to sprinkle or pour on one of them?

s 6 Men Saw the Heavens Opened:
  1 Ezekiel (Ez.1)
  2 Jesus (v 10)
  3 Nathanael (Jn. 1:51)
  4 Stephen (Acts 7:56)
  5 Peter (Acts 10:11)
  6 John (Rev. 4:1; 11:19; 19:11)

t Mt. 3:16; Lk. 3:21.

u Mt. 3:17; 17:5; Jn. 12:28; Heb. 1.

v By spiritual impulse, showing the manner of the leading of Mt. 4:1; Lk. 4:1.

w An additional detail not mentioned by any other writer. He not only became Master of Satan, demons, and all their works, but also became Master of the animals and had immunity from their poisons. All this He promised believers (Mk. 16:17-18; Lk. 10:19; Ps. 91).

x Mentioned here; Mt. 4:11; Lk. 22:43.

y Mt. 11:2; 14:1-12; Jn. 3:24.

z Matthew says, "preaching, teaching, and healing" (Mt. 4:23; 9:35, note).

*a See ***N.T. Program***, p. 278.

*b The earthly aspect of the kingdom of God (notes, Mt. 4:17; 19:24).

*c See ***The Time Is Fulfilled***, p. 96. There are 12 major events fulfilled at this time in God's plan.

*d This was the message of John (Mt. 3:2), Jesus (Mt. 4:17), the apostles (Mt. 10:7-10; Mk. 6:7-13), and the gospel preachers following them. It was not to be for Jews or the early church days only (Lk. 13:1-5; Acts 2:38-39; 3:19; 17:20; 19:8; 20:25; 28:23, 31; 1 Cor. 4:20).

*e 2 Things One Must Do to Be Saved:
  1 Repent (v 15; Mt. 4:17; Lk. 13:1-5; Rom. 10:9-10; 1 Jn. 1:9)
  2 Believe (and obey) the gospel (v 15; 16:15-16; Rom. 1:16; 8:12-13; Col. 3:6)

+a See notes on Mt. 4:18-22.

+b See note b, Mk. 3:6.

* * *

thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired [c]servants, and went after him.

4. Christ makes Capernaum His headquarters (Mt. 4:13; Lk. 4:31)

21 And they went into [d]Capernaum; and straightway on the sabbath day he entered into the [e]synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had [f]authority, and not as the [g]scribes.

5. Jesus casts out an unclean spirit (Lk. 4:33)

23 And there was in their synagogue a man with an [h]unclean spirit; and he cried out,

24 Saying, [i]Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I [j]know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had [k]torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, [l]What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and [m]they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

6. Peter's mother-in-law healed

29 And forthwith, when they were come out of the synagogue, they entered into [n]the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and [o]anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

7. Demons cast out: many healed (Mt. 8:16; Lk. 4:40)

32 And at even, [a]when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed [b]many that were sick of divers diseases, and cast out many devils; [*c]and suffered not the devils to speak, because they knew him.

8. Secret of power with God

35 And in the morning, [*d]rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, [*e]All *men* seek for thee.

9. Jesus' first tour of Galilee (Mt. 4:23; Lk. 4:42; cp. Mt. 9:35)

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore [*f]came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

---

[c] How many hired servants or how big the fishing business was that they had is unknown. The important thing is that they obeyed Christ, and for doing so they became the greatest religion on earth (Eph. 2:20-22).

[d] See note, Mt. 11:23.

[e] Gr. sunagoge, from sun, together, and ago, I bring; a public assembly of persons, or the place where they assembled (Jas. 2:2). Synagogues were numerous among Jews from the Babylonian captivity on. They were erected in all cities and towns and in the country on rivers, that there might be plenty of water for the many washings. Ten Jews could start one, as it took this many to run and support such a place. There were many in all lands for each Jew was required to attend services every sabbath. Jerusalem alone had 480 of them. They were places of instruction and worship. They were also places for courts of justice (Lk. 12:11; Acts 9:2). Officers and a council of 3 to 13 men were chosen by the congregation to teach school and hold court concerning religious and civil cases (Mt. 10:17; 23:34; Acts 22:19; 26:11; Jn. 9:22, 34; 12:42; 16:2). Priests were honored but had no official standing unless they were members of the council or served as teachers. The leader or president could ask anyone to speak, read Scripture, or expound the law. Christ often spoke in the synagogues (Mt. 4:23; 13:54; Mk. 6:2; Lk. 4:15-22; Jn. 18:20) as did the apostles (Acts 13:5, 15; 14:1; 17:10-17; 18:19). Services were held in them 3 times on the sabbath. The scribes and lawyers in every community in Israel were the school teachers and interpreters of the law and used such places for almost daily instruction. They were built on the highest

ing situated so the worshipper entering could pray toward Jerusalem (cp. Dan. 6:10).

Chief Things in Every Synagogue:

1 An ark or chest containing the law
2 Raised platform and a desk from which to read and expound the law
3 Seats for the men below and galleries for women above, or in others a low partition separating men and women
4 Seats for officers in front of the platform facing the congregation
5 Lamps to give light in the evening services and at feasts
6 Apartments for the many utensils, almchests and other needful things

[f] Gr. exousia, authority (note j, Mt. 9:8).

[g] See note, Mt. 2:4.

[h] A general term used 22 times of demons; 10 times in Mark (1:23-27; 3:11, 30; 5:2-13; 6:7; 7:25).

[i] Questions 1-2. Next, v 27.

[j] Demons knew Jesus and recognized His authority (Acts 19:15). Perhaps the demon sought to show acquaintance with Jesus to discredit Him and make it appear that He was in league with the demon world, but Jesus put an end to this by casting him out, thus proving that He was their enemy and showing that He had power over them.

[k] Thrown him into convulsions and screamed.

[l] Questions 3-4. Next, 2:7.

[m] They always obey those that have power over them. When men claim this power and it does not work it is proof that they do not have power (Acts 19:13-18). This case is also proof that it is not necessary for unbelievers to be absent in order for God's power to work. When men claim that opposition present hinders God's power it is an excuse for their powerlessness.

[n] Proving they lived in the same house.

[o] Immediately, straightway, note b, Mk. 3:6. See notes on Mt. 8:14-15.

[a] An additional detail to Mt. 8:16. The sabbath was now past so it was not such a sin to be healed, as they thought in Mk. 3: 2; Lk. 6:7; 13:10-16; Jn. 5:9-18; 9:14, 16

[b] He healed all that were sick, which were "many" (Mt. 8:16). He never made a failure (note b, Mt. 13:58). Here we have proof that one may be demon possessed and not diseased.

[*c] See note j, 1:24.

[*d] A divine supplement to Mt. 8:17. This was no doubt a habit with Him (Mt. 14:23; Mk. 1:35; 6:46; Lk. 6:12; 9:28; 11:1).

[*e] What a contrast between Him and His modern followers who constantly seek crowds to fill their churches.

[*f] See note, Lk. 5:32.

* * *

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, [*g]If thou wilt, thou canst make me clean.

41 And Jesus, [*h]moved with compassion, put forth *his* hand, and [*i]touched him, and saith unto him, [*j]I will; be thou clean.

42 And as soon as he had spoken, [*k]immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, [l]See thou say nothing to any man: but go thy way, [m]shew thyself to the priest, and offer for thy cleansing those things [n]which Moses commanded, for a testimony unto them.

45 But he went out, and began to [o]publish *it* much, and to blaze abroad the matter, insomuch that Jesus could [p]no more openly enter into the city, but was without in desert places: and [q]they came to him from every quarter.

30 CHAPTER 2

11. Return to Capernaum: heals palsied man (Mt. 9:1; Lk. 5:17; cp. Jn. 2:12)

[r]after *some* days; and it was noised that he was in [s]the house.

2 And straightway [t]many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached [a]the word unto them.

3 And they come unto him, bringing one sick of the [b]palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they [c]uncovered the roof where he was: and when they had broken *it* up, they let down the [d]bed wherein the sick of the palsy lay.

5 When [e]Jesus saw their faith, he said unto the sick of the palsy, Son, [f]thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 [g]Why doth this *man* thus speak blasphemies? [h]who can forgive sins but God only?

8 And immediately when Jesus [i]perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 [j]Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the [k]Son of

---

many doubt the willingness and love of God to do all things for His children today. The reason Christ healed this man and all others was because it was the will of God. He did nothing that was not the will of God (note r, Jn. 8:28).

*h An additional detail to Mt. 8:3. See note j, Mt. 9:36.

*i See note h, Mt. 8:3.

*j God never did say "No" to any child of His who came to Him in faith and who asked according to the promises, and He never will. Every case of unanswered prayer in Scripture was one which could not be granted for reasons always given. It was something which did not concern anything God had promised or could have done and be just.

*k What could cleanse a man of such disease in a moment aside from God's power? If God can and will do this for a stranger will He not do this for a child?

l See note k, Mt. 8:4. It was unlawful to touch any unclean person as it made the one touching also unclean (Lev. 5:1-14; 15:5-27). There is no record of Christ going through ceremonial cleansings every time He touched sick people. This would be an impossibility, for it took a day to become clean (Lev. 15:5-27). Also, if He healed people every day He would be going through ceremonial cleansing all the time. In many things Christ set aside the law, proving that He considered it a dead thing and ready to be abolished (Rom. 10:4; Gal. 3:19-25; 4:21-31; 2 Cor. 3:6-15)

m Lev. 14:1-32.

n Moses is mentioned 8 times in Mark (1:44; 7:10; 9:3-4; 10:3-4; 12:19, 26).

o Proclaim or preach, as in v 4, 7, 14, 38, 39. This verse is additional to Mt. 8:4. Even though it was a good thing for him to tell people, it was in disobedience to Christ. Cp. 1 Sam. 15:22-23.

p This will again be normal in the life of anyone who does the works of Christ (Jn. 14:12).

q Kept coming to Him for days (2:1).

r Many days He could not enter the city openly because of the crowds demanding healing (1:45). It seems that He desired to enter on this occasion to get rest, but there was no rest (2:1-12).

s In Peter's house where He made headquarters at Capernaum (Mt. 4:13; 8:13; Mk. 1:29).

t "Many" Blessings of Christ's Ministry:
  1 Cast out many devils (Mt. 8:16; Mk. 1:34)
  2 Did many mighty works (Mt. 13:58)
  3 As many as touched Him were healed (Mt. 14:36; Mk. 3:10; 6:56)
  4 Healed many (Mk. 1:34; 3:10)
  5 Cured many of infirmities (Lk. 7:21)
  6 Gave many sight (Lk. 7:21)
  7 Many believed in His name (Jn. 2:23; 4:39-41; 7:31; 8:30; 10:42)
  8 Did many miracles (Jn. 11:47; 12:37)
  9 Many rulers believed on Him (Jn. 12:42)
  10 Did many signs (Jn. 20:30; 21:25)
  11 Taught many things (Mt. 13:3; Mk. 6:34)
  12 Gave His life a ransom for many (Mt. 20:28; Mk. 10:45)
  13 Shed His blood for many for the remission of sins (Mt. 26:28)
  14 Resurrected many bodies (Mt. 27:52)
  15 Suffered many things as our example (Mk. 8:31; 1 Pet. 4:1)
  16 Forgave many sins (Lk. 7:47)
  17 Gave many power to become sons of God (Jn. 1:12)
  18 Showed many good works (Jn. 10:32)

a This is what all true ministers of the gospel will preach. When other things are substituted the man is failing to be true to his duty and to his people.

b A paralytic.

c Houses were flat-roofed with railings to prevent people from falling off (Dt. 22:8; Judg. 16:27; 2 Sam. 11:2). They also had trap doors to enter into the house from the top as well as outside stairs. Here it seems the trap door was too small so it was widened by taking up some of the roof (Lk. 5:19). It was easy to get him on the roof by going up the outside stairs with the man.

d A couch or pallet; not the same word as in Mk. 4:21.

e When faith is seen by God, prayer is granted (Mt. 21:22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8).

f See note g, Mt. 9:2.

g Questions 5-8. Next, v 16.

h This is true, but if God gives anyone power to do this, as in the case of Christ, it is not blasphemy. It is still God forgiving sins (v 10). If God gave any man this power, as promised in Jn. 20:23, it would still be God and not man that did the work. If a man was backed up by the same works Jesus did, then we would have to recognize this power also.

i He had the gifts of knowledge and discernment of spirits, which means He had power to read the minds of men. It was by the Spirit and not by His divine nature that He did this (Isa. 11:2; 61:1; Jn. 3:34).

j See note i, Mt. 9:5.

k Jesus did have power to remit sins and did so many times without any of the modern-day ceremonies that are supposed to remit sins. Examples:
  1 The paralytic (Mt. 9:2; Mk. 2:10)
  2 A sinner woman (Lk. 7:48)
  3 Zacchaeus (Lk. 19:1-9)
  4 The malefactor (Lk. 23:43)
  5 Many thousands of unknown men and women were forgiven and healed (Mt. 9:22; Mk. 10:52; Lk. 17:19; 18:42; Jn. 4:53; 8:30-31; 11:45).

saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth [l]before them all; insomuch that they were all amazed, [m]and glorified God, saying, We never saw it on this fashion.

12. Call of Levi or Matthew (Mt. 9:9; Lk. 5:27)

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw [n]Levi the *son* of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

13. Answers the Pharisees (Mt. 9:10; Lk. 5:30)

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, [o]How is it that he eateth and drinketh with [p]publicans and [q]sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not [r]to call the righteous, but sinners to repentance.

14. Answers John's disciples (Mt. 9:14; Lk. 5:33)

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, [b]Can the [c]children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

★ 20 [d]But the days will come, when the bridegroom shall be taken away from them, [e]and then shall they fast in those days.

15. Parable of garment and bottles (Mt. 9:16; Lk. 5:36)

21 [f]No man also seweth a piece of [g]new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth [h]new wine into [i]old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but [j]new wine must be put into new bottles.

16. Jesus is Lord of sabbath (Mt. 12:1; Lk. 6:1-5)

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, [k]as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, [*l]why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, [*m]when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of [*n]Abiathar the high priest, and did

---

In fact, forgiveness came with healing in Christ's ministry (Mt. 13:15; Mk. 2:5-12). The same is still true (Jas. 5:14-16).

l Any genuine healing will be manifest before all men. It can stand a thorough investigation by man. The person healed can prove it by being examined by any doctor and the trouble will not be found.

m God gets glory only in healing, not in the sickness. He may get glory out of some lives in spite of the sickness, but not because of it. Sickness should never be used as an excuse of glorifying God. One can glorify Him much better well than sick. He could testify to the same doctors and nurses while well as when sick if he would do so. He might argue that he never would have contacted them otherwise, but it is just as sensible to argue that he would miss others by being sick. We must be intelligent about biblical doctrines. If sickness is of Satan, as is clear in Mt. 8:17; Lk. 13:16; Jn. 10:10; Acts 10:38; etc., then it is not of God. If such be of God, then He sent Jesus to destroy His own works. Then believers today are under command to destroy the works of God (Mt. 28:20; Mk. 16:17-18; Jn. 14:12). If sickness is of Satan, then healing must be of God, if done in the name of Jesus Christ. As in this case and all others, if God became glorified by healing, then He was not glorified by the sickness. As long as the person was sick God did not get glory. Satan's work continued to be manifest and he was glorified up to the point of healing. To conclude otherwise would mean giving into fallacy and unbelief, manifesting cooperation with Satan. When we quit accusing God of doing the work of Satan, recognize the true source of our trouble and then turn to God as the true source of help we shall begin to receive benefits.

n Matthew (see ***Summary of Matthew***, p. 59).

o Question 9. Next, v 18.

p See note b, Mt. 5:46.

q See note o, Mt. 9:11.

a Questions 10-11. Next, v 24.

b 1st parable in Mark (2:19-20). Next, v 21. See note c, Mt. 9:15.

c This refers to guests and friends of any bridegroom. When the bridegroom is present and the wedding festivities are on it is time to make merry and feast, not to fast.

d 2nd N.T. prophecy in Mk. (2:20, fulfilled and being fulfilled). Next, 4:22.

e Christians are to fast in this age. See ***Fasting and Prayer—The Cure for Unbelief***, p. 1043 of O.T.

f 2nd parable in Mark (2:21-22). Next, 3:27. It illustrates renewal of life with God, how the old and new systems of religion cannot be mixed (note, Mt. 9:16-17), and how the disciples were going through a process to fit them for the responsibilities of the new religion when He would leave them (Jn. 16:22; Acts 1:2).

g New flannel, undressed and unfilled and easily torn.

h Gr. neos, freshly made wine—new as to time; not renewed.

i Dried skins unfit for liquid until properly prepared by soaking and oiling so they will not leak.

j Men put neos (newly made) wine into kainos (renewed) wine skins that will hold liquid and both are preserved.

k It was a lawful custom to pluck what one could eat as he passed through fields and orchards (Dt. 23:24-25). It was doing this on the sabbath that was criticized (v 24).

*l Questions 12-14. Next, 3:4. Most criticism of the Pharisees concerned outward religion, the things they held as proof of religion which sinners could easily do as well as religious people.

10 Questions of Outward Religion:

1. Why do you eat with publicans and sinners? (Mt. 9:11; Mk. 2:16)
2. Why do your disciples not fast as we do? (Mt. 9:14; Mk. 2:18)
3. Why do you work or pluck wheat to eat on the sabbath? (Mt. 12:2; Mk. 2:24)
4. Why do you not keep church laws that our elders have passed? (Mt. 15:2)
5. Why do you not wash your hands before you eat? (Mt. 15:2, 20)
6. Why do you not show us a sign from heaven? (Mt. 16:1-4)
7. Do you pay poll tax? (Mt. 17:24)
8. Do you believe in divorce for every cause? (Mt. 19:3, 7)
9. Who gave you authority to set aside our religion? (Mt. 21:23-27)
10. What is the greatest sin? (Mt. 22:35-40)

*m Additional to Mt. 12:3; Lk. 6:3.

*n Another name of Ahimelech (1 Sam. 21:1; 22:9, 11, 20). He had another name, Ahiah (1 Sam. 14:3). His son was called by the same name (1 Sam. 22:20; 1 Chr. 18:16).

but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the [p]sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

31

CHAPTER 3

17. Withered hand healed on the sabbath (Mt. 12:9; Lk. 6:6)

1 And he entered [q]again into the synagogue; and there was a man there which had a withered hand.

2 And they [r]watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, [s]Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with [t]anger, being grieved for the [u]hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was [a]restored whole as the other.

18. First plot to put Jesus to death (Mt. 26:3, refs.)

6 And the Pharisees went forth, and [b]straightway took counsel with the [c]Herodians against him, how they might destroy him.

19. Multitudes healed (Mt. 12:15; Lk. 6:17)

7 But Jesus [d]withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea,

8 And from Jerusalem, and from [e]Idumaea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed [f]many; insomuch that they pressed upon him for to [g]touch him, as many as had [h]plagues.

11 And [i]unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

20. Twelve ordained (Mt. 10:1; Lk. 6:12; 9:1; cp. Mk. 6:7)

13 And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he [j]ordained twelve, [k]that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

21. Names of the apostles (Mt. 10:2; Lk. 6:14; Acts 1:26)

16 And [l]Simon he surnamed Peter;

17 [m]And James the *son* of Zebedee, and [n]John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And [*o]Andrew, and [*p]Philip, and [*q]Bartholomew, and [*r]Matthew, and [*s]Thomas, and [*t]James the *son* of Alphaeus, [*u]and Thaddaeus, [v]and Simon the Canaanite,

19 And [w]Judas Iscariot, which also betrayed him: and they went into an house.

22. Jesus accused of insanity (cp. Mt. 12:46; Jn. 10:20; Acts 12:15; 26:24-25)

20 And the multitude cometh together [x]again, [y]so that they could not so much as eat

---

forth. The Heb. means bread of face, or bread of My presence. It was always on the table in the tabernacle and temple symbolizing the Divine presence from whom all supplies—material and spiritual—came (Ex. 25:30; Lev. 24:5-9).

p Meaning rest. Man was not made for rest, but rest was made for man to use for his best good (v 28; 3:1-4; Lk. 6:9; 13:10-16; Jn. 7:22-23).

q Meaning on another sabbath.

r They had no doubt of His power to heal. They were watching to see if He would break the sabbath by healing on that day.

s Questions 15-16. Next, v 23. Which is more lawful to do on the sabbath—good or evil?

t According to some this would prove that Christ was not sanctified and that He had the "old man" in Him, but it only demonstrates that anger is not necessarily a manifestation of sin and Satan. Both God and man have it and will always have it. Without it man would not be capable of waging warfare against sin and Satan, so do not pray to be dehumanized and uncreated, but pray to be able to control all faculties in the bounds of the law of God (Gal. 5:22-23).

u Gr. porosis, hardening. Used only here and in Rom. 11:25; Eph. 4:18.

a This demonstrates the power of God in creation. A creative act was necessary to make a withered hand normal in a moment of time. But this is nothing compared to creating bodies for all the dead in a moment of time (1 Cor. 15:51-58). A God that can do these things can be depended upon to answer the prayers of His people and meet His own obligation to them according to the promises (2 Cor. 1:20; 2 Pet. 1:4). O ye of little faith!

b Gr. eutheos, used 80 times; 40 times in Mark and 40 times by all other writers. Trans. straightway, immediately, forthwith, as soon as, anon, by and by, and shortly

c See note g, Mt. 22:16.

d Not through fear, for He was fearless, but to carry on His work without hindrance as long as possible. Note other withdrawals (3:7; 6:31, 46; 7:24, 31; 9:2; 10:1; 14:32).

e South of the Dead Sea and Judea.

f Had healed all He undertook to heal. If there were any in the crowd whom He had not healed it was because they had not yet got through the crowd to touch Him. See note b, Mt. 13:58.

g See note h, Mt. 8:3.

h Gr. mastogas, whips, scourges. Here it refers to the terrible plagues or scourges of Satan that were destroying the people (v 10; 5:29, 34; Lk. 7:21). It is trans. scourging (Acts 22:24; Heb. 11:36).

i See note h, Mk. 1:23. Such spirits would cause their victims to fall down before Christ and acknowledge His sonship, but He refused to permit this (Mk. 1:23-25; 3:12; Lk. 4:35).

j Gr. poieo. trans. over 36 different ways; mainly to make or do, but also appoint (Heb. 3:2) and ordain (Mk. 3:14).

k 4fold Commission of the Twelve:
  1 To be with Him (v 14)
  2 To preach (v 14; 6:12; 16:15-20; Mt. 10:7, 20; Lk. 9:2, 6; Acts 1:8)
  3 To heal (v 15; 6:13; 16:15-20; Mt. 10:1-8; Lk. 9:1, 6; Acts 1:8)
  4 To cast out demons (v 15; 6:13; 16:15-20; Mt. 10:1-8; Lk. 9:1-6)

l See ***Summary of 1 Peter***, p. 471.

m See note o, Mt. 4:21.

n ***Summary of John***, p.210. These two were called "sons of thunder," either for their power in preaching, or because of their zeal in wanting thunder and lightning from heaven to destroy a city (Lk. 9:53-54).

*o See note l, Mt. 4:18.

*p See note g, Lk. 6:14.

*q See note v, Mt. 10:3.

*r See ***Summary of Matthew***, p. 59.

*s See ***Thomas***, p. 211.

*t See note r, Lk. 24:10.

*u Called also "Judas the brother of James" (Lk. 6:16; Jn. 14:22; Acts 1:13) and "Thaddaeus" and "Lebbaeus" (see note z, Mt 10:3).

v See note l, Lk. 6:15.

w See note t, Jn. 6:71.

x The multitude of v 7-8.

y The word multitude is a familiar one. Christ's ministry attracted great multitudes

21 And when his [a]friends heard *of it*, they went out to [b]lay hold on him: for they said, He is [c]beside himself.

23. Pharisees blaspheme the Holy Spirit: divided kingdom (Mt. 9:34; 12:24; Lk. 11:15)

22 ¶ And the [d]scribes which came down from Jerusalem said, He hath [e]Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, [f]How can Satan cast out Satan?

24 [g]And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 [h]No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

24. The unpardonable sin (Mt. 12:31, refs.)

▲ 28 Verily I say unto you, [i]All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 [j]But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal [k]damnation:

30 Because they said, He hath an unclean spirit.

25. New standard of relationship (Mt. 12:46; Lk. 8:19)

31 ¶ There came then [l]his brethren and his mother, and, standing [m]without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, [n]Who is my mother, or my brethren?

34 And he [o]looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall [p]do the will of God, the same is my brother, and my sister, and mother.

32

CHAPTER 4

26. Parable of the sower (Mt. 13:3, 18; Lk. 8:4, 11)

1 And he began [q]again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by [r]parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a [s]sower to sow:

---

of all classes—enemies and friends. At times the throngs were so great that He and His band could not so much as eat (Mk. 3:20). At other times gatherings were so large that people trampled one upon another (Lk. 12:1). Christ's fame spread abroad because of His many miracles and healings so that the sick and suffering put forth every effort to contact Him. Some pressed their way through the crowd merely to touch His garment and all were made whole (Mk. 5:24-34). Others let the sick down through the roof of the house (Mk. 2:4). All who contacted Him for healing were healed without exception. It is stated 23 times that He healed them all (note b, Mt. 13:58). So mighty were His works that Christ drew vast multitudes even out in the desert places where men would willingly go for days without food to hear Him and be healed by Him (Mt. 14:13-21; 15:29-39). Twice on such occasions He fed the hungry multitudes with food miraculously multiplied as He "blessed, and brake, and gave" it to them (Mt. 14:15-21;15:32-38).

[a] Cp. v 31; Mt. 12:46-50; Jn. 7:5.

[b] They intended to stop Him, as His enemies had reported that He was insane and completely fanatical over religion.

[c] Gr. existemi, to be out of one's senses; insane (v 21; 2 Cor. 5:13); bewitched (Acts 8:9-11); amazed and astonished (Mk. 2:12; 5:42; 6:51; Lk. 2:47; 8:56; 24:22; Acts 2:7, 12; 9:21; 10:45; 12:16).

[d] See note w, Mt. 2:4.

[e] See note g, Mt. 10:25.

[f] Question 17. Next, v 33.

[g] "And if," assuming such to be the case. Repeated three times (v 25-27).

[h] 3rd parable in Mark (3:27), illustrating His mastery of Satan and that He was in the process of destroying his works (1 Jn. 3:8; Col. 2:14-17; Heb. 2:14-15). Next, 4:3.

[i] This should settle the fact of God's willingness to forgive every known sin except the one of blaspheming the Holy Spirit (v 29; Mt. 12:31-32).

[j] Blasphemy or sin against the Holy Ghost includes any willful, malicious, and slanderous word spoken against the person and work of the Holy Spirit, or ascribing the work of the Spirit to Satan (Mt. 12:31-32; Heb. 10:26-29). It is unpardonable because it is willful rejection of light and deliberate insult to the last and only executive of God to man to bring about remission of sins. When men do away with the only method of forgiveness, there is no other person to plead their case before God, so their souls are lost eternally. One may blaspheme and insult the Spirit in ignorance and be forgiven (1 Tim. 1:13).

[k] Eternal damnation, eternal judgment, eternal punishment, eternal hell, and like terms are scriptural. See note r, Mt. 25:46.

[l] These were perhaps His friends of v 21. See note d, Lk. 8:19.

[m] He was in the house (v 19). They wanted Him to come out so they could lay hold on Him to bring Him back to His senses (v 21)

[n] Question 18. Next, 4:13.

[o] A different kind of look from that of 3:5. This was a look of pride on men that dared leave all and follow Him, suffering the shame and reproach of the new religion.

[p] Do it, not profess to do it (Mt. 7:21-27; 23:3; Jas. 1:22-27).

[q] He had taught here before, so having left the house (v 19, 31-32), He was now on the sea shore teaching. What became of His brethren or whether they actually sought to lay hold on Him when He came out is not recorded (v 21).

[r] See notes on Mt. 13:3, 10-17.

[s] 4th parable in Mark (4:3-9, 14-20). See notes on Mt. 13:3-9, 18-23. Next, 4:26. It is repeated in Lk. 8:4-8, 11-15 under different circumstances and worded slightly different from Mt. 13:3-9, 18-23. Principal grains were wheat and barley. Fields were generally marked by a natural boundary and cultivated by plows which scratched the surface only a few inches deep. The sod was not turned over to the right or the left, and if the soil was not fertile or properly broken up to receive the seed there would be no crop. Hence, the emphasis of Jesus on properly preparing the ground and making it good by removing the stones and thorns, and by breaking up the soil to receive seed (v 4-8). The time of plowing for some crops began with the early rains in September and October and continued until March. After the plow was run over the soil crosswise to break it up, the ground was gone over with a wooden harrow. The farmer then walked over it scattering the seed around him which he took from a bag or bushel measure. The grain was then covered with the harrow. Sometimes a flock of sheep or goats was driven over the ground to tread the seed into the soil and give it enough depth of earth to grow and produce properly. (cp. v 4). Wheat and barley were sown in the fall and harvested in April or May. The word corn in the Bible really means wheat. Indian corn as known to us was not known then, or at least was not planted by Orientals. Fertilizing the seed sown, as practiced in this country, was also unknown to the people of the East.

fell by the [a]way side, and the fowls of the air came and devoured it up.

5 And some fell on [b]stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the [c]thorns grew up, and choked it, and it yielded no fruit.

8 [d]And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, [e]let him hear.

27. Reason for speaking in parables (Mt. 13:10, 34; Lk. 8:9)

10 And when he was [f]alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the [g]mystery of the [h]kingdom of God: but unto them that are without, all these *things* are done in parables:

★ 12 [i]That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be [j]converted, and [k]*their* sins should be forgiven them.

13 And he said unto them, [l]Know ye not this parable? and how then will ye know all

28. Parable of the sower explained (Mt. 13:18; Lk. 8:11)

14 ¶ The [m]sower soweth [n]the word.

15 And these are [o]they by the way side, where the word is sown; but when they have heard, [p]Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are [q]they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are [r]they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are [s]they which are sown on good ground; such as [t]hear the word, and receive *it*, and bring forth fruit, [u]some thirtyfold, some sixty, and some an hundred.

29. Parable of the candle (Lk. 8:16; 11:33; cp. Mt. 5:13)

21 ¶ And he said unto them, [*a]Is a [*b]candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

★▲22 [*c]For there is [*d]nothing hid, which shall not be manifested; neither was any thing kept

---

could not receive seed or grow it and where birds could easily devour it.

b Partially prepared ground but the stones were not taken out so the seed could grow and fully develop.

c Partially prepared ground but the thorns were not all taken out so the seed could germinate and grow normally.

d The only kind of ground that could produce, but even then some of it was better than other parts, so brought forth varying increases.

e See note g, Mt. 11:15.

f A necessity even for Jesus who had the fullness of the Spirit (Jn. 3:34). Not only must we be alone with God, but we must have time for rest.

g See ***Mystery***, p. 305; Mt. 13:11, note.

h In Mt. 13:11 it is "kingdom of heaven," which is part of the kingdom of God. All parables apply to both these terms. It is in other aspects that there is a difference between the two terms. See notes on Mt. 4:17 and 19:24.

i 3rd O.T. prophecy fulfilled in Mk. (4:12; Isa. 6:9-10; Mt. 13:14-15, notes). Next, 7:6.

j Meaning right about face, or a change of direction, a new walk with God (Ps. 19:7, note; 51:13; Lk. 22:32; Acts 3:19; Jas. 5:19-20).

k This proves that sins are forgiven at conversion, and since this applies to the disciples it proves they were converted (v 11). Hence the conversion of Peter in Lk. 22:32 refers to a reconversion, not original conversion.

l Questions 19-20. Next, v 21. This implies that if one can understand this parable he can understand all others, for in this one are the principles of interpretation of all of them.

m The sower is the Son of man (Mt. 13:37) and His ministers (Mk. 16:15-20; 1 Cor. 1:18-21).

n The seed is the Word of God (v 14; Mt. 13:19; Lk. 8:11; Rom. 1:16).

o This illustrates those who hear the Word of God and refuse to obey it or profit by it (v 15; Mt. 13:19; Lk. 8:12).

p This is Satan's first business (v 15; 2 Cor. 4:4; Mt. 13:19; Lk. 8:12).

q This illustrates those who hear the Word of God and gladly receive it, but have no depth of consecration, no root to endure, no stability to stand persecution, trial, and misunderstanding which are sure to come (v 16-17; Mt. 13:20-21; Lk. 8:13).

r This illustrates those who hear the Word and fail to produce fruit because the Word is choked by three things:

1 The cares of the world or the lusts of the flesh (v 19; Mt. 13:22; Lk. 8:14; 21:34; Gal. 5:19-21; 1 Jn. 2:15-17)

2 The deceitfulness of riches or the pride of life (v 19; Mt. 13:22; Lk. 8:14; 1 Tim. 6:8-10, 17; 1 Jn. 2:15-17)

3 The lusts of other things or pleasures and the lust of the eyes (v 19; Lk. 8:14; 21:34; 1 Jn. 2:15-17)

s This illustrates those who hear the Word of God, who wholeheartedly and eternally surrender to obey it and to please God in all things. They get rid of all shallowness, fickleness, and irresponsibility, along with deceitfulness of riches and pleasures, lusts of the flesh, pride of life, and lusts for other things that would hinder them in living for God. They are honest and true and conform to the letter to all known scriptural light as they get to know it (v 20; Mt. 13:23; Lk. 8:15; 1 Jn. 1:7).

t 3 Things Required:

1 Hear the Word (v 20). Over 155 times God commands men to hear Him and His Word. Not one time is there a hint that what He says will be hard to understand or that it needs any special interpretation. The entire Bible assumes that what it says is clear enough if men will only believe it as it reads and not change it.

2 Receive it. This is the main battleground of man. If men could not understand the Bible there would be some reason for rejecting it. See ***10 Classes Who Find the Bible Hard to Understand*** and 7 Reasons Why the Bible is Simple, p. 97

3 Bring forth fruit. When the Word of God is received and obeyed it will bring forth fruit (Isa. 55:11).

u This teaches degrees of fruit bearing, not different kinds of Christians or different degrees of Christians.

*a Questions 21-22. Next, v 30.

*b Lamp and lampstand, not a wax candle holder as we know them.

*c 3rd N.T. prophecy in Mk. (4:22-25, unfulfilled). Next, 6:11.

*d Here Christ makes clear that previously unrevealed truth will be completely revealed so that all can see it alike. This has been done in the completion of the N.T.

12 Rules of Interpretation:

1 Learn the native tongue in which one reads his Bible. For example, master the English language if the English Bible is to be used

2 Give the same literal meanings to words, and apply to the Bible the same

● 23 If any man have ears to hear, let him hear.

● 24 And he said unto them, [e]Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

▲ 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

30. Parable of the wheat

26 ¶ And he said, [f]So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit [g]of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, [h]because the harvest is come.

31. Parable of the mustard seed
(Mt. 13:31; Lk. 13:18)

30 ¶ And he said, [i]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 [j]*It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the [k]fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto [l]them: and when they were alone, [m]he expounded all things to his disciples.

32. Jesus stills the storm (Lk. 8:22; cp. Mt. 8:23)

35 And [n]the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, [o]they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a [p]great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, [q]Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, [a]Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, [b]Why are ye so fearful? how is it that ye have no faith?

41 And they [c]feared exceedingly, and said

book

e Here we have a warning as to what we hear and a promise that if we hear correctly more will be given. If we reject truth, what we have will be taken away (Lk. 8:16-18). See note e, Mt. 11:29.

f 5th parable in Mk. (4:26-29), illustrating natural, unconscious, and normal growth of the Word of the kingdom of God in the hearts of men (v 33; Isa. 55:10-11). Next, v 31.

g Gr. automate, automatically. Used only here and in Acts 12:10.

h The harvest is explained in Mt. 13:36-43, 49-50.

i Questions 23-24. Next, v 38. This defines what a parable is.

j 6th parable in Mk. (4:31-32), illustrating abnormal growth of the kingdom of God among men. Instead of it remaining a refuge for true believers only, it was to become a place for professed Christians, ungodly men, and even demon powers to operate. Next, 7:15.

k The fowls here mean satanic powers as explained in Mt. 13:19; Lk. 8:12. These powers are going to operate in the realm of profession (note j, Mt. 4:17). They are going to carry on their work of deception under the guise of religion and as the sole representatives of God and His kingdom (2 Cor. 4:4; 11:14-15; 1 Tim. 4:1-8; 2 Tim. 3:5; 4:1-4; Mt. 24:24; Rev. 12:9). Many false religions, backslidden churches, and professed Christian organizations pose as the sole representatives of God and as the only true church of the N.T. By their doctrines, lives, and fruit they can be easily detected (Mt. 7:15, note).

l See note g, Mt. 13:34.

m Gr. epiluo, to solve further; explain more fully. Only here and in Acts 19:39. Disciples who follow on to know God get to know His will and Word (1 Jn. 1:7).

n The day He taught by the sea (v 1).

o They started across the sea in the same ship He taught in (v 1). Other ships sailed with Him (v 36).

p A squall, not the earthquake of Mt. 8:24, which was before the calling of the twelve (Mt. 10:1).

q Question 25. Next, v 40. Had He not proved His care in many ways?

a Hush! Be still! Who caused the squall? If God, then Jesus rebuked God and His work, but if Satan, then all is clear. Satan is the prince of the power of the air and can cause storms by the permission of God (Job 1:12-19; Eph. 2:1-3).

b Questions 26-28. Next, 5:7. Again, the question of faith in God is before us. To have fear is to lack faith in God and His providence (v 40; Mt. 6:25-34; 8:26).

c They were more afraid of the power that stopped the squall than they were of the storm itself.

rules of grammar, figures of speech, types, symbols, allegories, parables, poetry, prophecy, history, and all other forms of human expression that you would if they were found outside the Bible

3 Learn the Bible manners, customs, and peculiar idioms (these will be found in the notes of this Bible)

4 Get acquainted with the geography of all Bible lands

5 Get a general knowledge of the history of the Bible peoples and kingdoms so as to understand Bible history

6 Get a general knowledge of the plan of God in the Bible—of the ages and dispensations and the ultimate purpose of God to defeat Satan, restore man's dominion, rid the earth of all rebellion, and establish an eternal kingdom on earth ruled by God, Christ, and the resurrected saints (Gen. 8:22; 9:12; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5)

7 Recognize the three classes of people dealt with in Scripture—the Jews, Gentiles, and the church (1 Cor. 10:32)

8 Keep in mind the historical background of each book and the circumstances under which it was written

9 Never change the literal meaning of Scripture to a spiritual, mystical, symbolic, or figurative meaning unless it is done by God Himself. Take everything in the Bible literally unless this could not possibly be the meaning. When the language is used in a figurative sense get the literal truth conveyed by it

10 Get a complete concordance such as "Strong's" and "Young's" to look up any subject and to define any Heb. or Gr. word if there is any question of proper translation

11 Be just as intelligent and fair with the Bible as with any other book. Study it, not to disprove it, but to master its sacred contents and conform to its teachings and you will find it to be in unity

12 It must be settled once and forever that the Bible does not contradict itself and all scriptures on a subject must be harmonized. It has a way of confusing its enemies and blessing its friends. The only thing difficult about the Bible is that it is a very large book and it will take time to master its contents enough to get a general understanding of it. Read it over and over and practice its teachings and it will

that even the wind and the sea obey him?

33

CHAPTER 5

33. Maniac of Gadara (Lk. 8:26; cp. Mt. 8:28)

1 And they came over unto the other side of the sea, [*e]into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked [*f]asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the [*g]tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, [*h]What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, [*i]What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 [*j]And he besought him much that he would not send them away [k]out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about [l]two thousand;) and were choked in the sea.

told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his [m]right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, [a]Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had [b]compassion on thee.

20 And he departed, and began to publish in [c]Decapolis how great things Jesus had done for him: and all *men* did marvel.

34. Woman healed; girl resurrected
(Lk. 8:40; Mt. 9:18)

21 And when Jesus was passed over again by ship unto the [d]other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and [e]lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an [f]issue of blood twelve years,

26 And had [g]suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and [h]touched his garment.

28 For she said, [i]If I may touch but his clothes, I shall be whole.

29 And straightway [j]the fountain of her

Spirit in all fulness. Such manifestation of power is normal to those who are anointed with the Spirit (Jn. 3:34), who have the gifts of the Spirit (1 Cor. 12:4-11), and who have faith in God (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24).

Examples of Power Over Elements:
1 Moses (Ex. 7:14-25; 9:13-35; 10:21-27; 14:16)
2 Joshua (Josh. 10:12)
3 Samuel (1 Sam. 7:9-12)
4 Elijah (1 Ki. 18:42-46; 2 Ki. 1:10-15; 2:8; Jas. 5:17)
5 Elisha (2 Ki. 2:14; 3:16-20; 4:1-7, 42-44; 6:1-7; 8:1-2)
6 Two witnesses of the future tribulation (Rev. 11:3-11)
7 Future Antichrist (Rev. 13:2, 13; 2 Th. 2:8-12)

*e Gadara was a city south of the Sea of Galilee and east of Jordan in Decapolis, a region east of Galilee and Samaria. The country of Gadara simply refers to the parts outside the city reaching to the Sea.

*f His strength was supernatural, but of demons, not of God as in the case of Samson (Judg. 13-16).

*g The rocks and cliffs around Gadara were filled with tombs cut out of the limestone, some 20 ft. square. They were hiding places for criminals and dwelling places for the poor and the insane (Isa. 65:4). There was a belief that dreams in such places were revelation of future events.

*h Question 29. Next, v 9. Demons knew Jesus as the Son of God if men do not. They also know their fate (v 7).

*i Question 30. Next, v 30. This proves that demons also have names but require little space to exist for 6,000 can get into one man (v 9). The chief demon here had many with him. The one in Mt. 12:43-45 had only seven with him.

*j Note the 4 Prayers Here:
1 The chief demon (v 7, 10)
2 All the demons (v 12)
3 The Gadarenes (v 17)
4 The healed man (v 18-19)

k The fact that demons did not want to leave this locality proves that they like some places better than others (Mt. 12:43-45). They have choice powers, desires, and feelings of various kinds.

l 2,000 average swine costing $35 each would be worth $70,000.

m This work Jesus came to do (Jn. 10:10) and wants every believer to do, so that God may be glorified in destroying the works of the devil and liberating men (Mk. 16:17-18; Jn. 14:12; Lk. 24:49; Acts 1:8).

a Could it be that Jesus wanted this man left in his own country where He Himself was not welcome, so as to be a witness of the Messiah (v 19-20)?

b See note j, Mt. 9:36.

c A district of 10 cities east of Jordan and south of the Sea of Galilee (Mt. 4:25; Mk. 5:20; 7:31).

d Back to Capernaum on the west side of the Sea of Galilee.

e It was the custom to lay hands on the sick that were prayed for (v 23; 6:5; 7:32; 8:23-26; 16:18; Acts 9:17; 28:8; Heb. 6:2; Mt. 8:3, note).

f Had a bloody flux for 12 years. See Lev. 15:25-30.

g This is many times the case when a person gets in the hands of the men who can do nothing to bring relief. The Jews had many remedies for such cases but they were all helpless to bring a cure. Some were drinks of herbs. Others were sudden fright, burning of new grape vines, sitting over certain ditches, etc.

h See note h, Mt. 8:3.

i Here is an example of true faith and determination which all can follow with profit.

j 2 Evidences of Her Healing:
1 The flux stopped (v 29)
2 She could feel that it stopped (v 29)

that she was healed of that plague.

30 And Jesus, immediately knowing [k]in himself that virtue had gone out of him, turned him about in the press, and said, [l]Who touched my clothes?

31 And his disciples said unto him, [m]Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, [n]knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, [o]thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, [p]Thy daughter is dead: why troublest thou the Master any further?

36 [q]As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, [r]only believe.

37 And he [s]suffered no man to follow him, save [t]Peter, and James, and John the brother of James.

38 [a]And he cometh to the house of the ruler of the synagogue, and seeth the [b]tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, [c]Why make ye this ado, and weep? [d]the damsel is not dead, but sleepeth.

when he had put them all out, he [g]taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and [h]said unto her, Talitha cumi; which is, being interpreted, [i]Damsel, I say unto thee, arise.

42 And [j]straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great [*k]astonishment.

43 And he charged them [*l]straitly that no man should know it; and [*m]commanded that something should be given her to eat.

34

CHAPTER 6

35. Jesus at Nazareth: again rejected
(Mt. 13:53; cp. Lk. 4:16)

1 And he went out from thence, and [*n]came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [*o]From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 [*p]Is not this the carpenter, the [*q]son of

---

k Jesus could feel the healing virtue go out of Him. He knew that someone had touched Him by faith.

l Questions 31-32. Next, v 35.

m The touch of faith is different from the physical touch but it is just as real.

n 10 Steps in Her Healing:
1 Her desperate condition (v 25)
2 Tried all human remedies (v 26)
3 Spent all she had (v 26)
4 Heard of Jesus (v 27)
5 Determined to touch Jesus (v 27)
6 Planned her procedure (v 27-28)
7 Exercised faith (v 28, 34)
8 Instantly healed (v 29)
9 Knew she was healed (v 33)

o Again proving that personal faith will get from God that for which it believes. This is an unfailing law (Mt. 8:10; 9:29; 21:22; Mk. 9:23; 11:22-24).

p Question 33. Next, v 39.

q See note b, 3:6.

r Go on believing. How many times prayer fails to get an answer because of failure to continue believing until what has been asked is received.

s Permitted or allowed.

t These three followed Him on several occasions (v 37; Mt. 17:1-8; 26:37).

a Jesus could have healed the girl from a distance as He did in Mt. 8:13; 15:28; Jn. 4:50-54, but had He done so, we would not have the valuable lessons from the events of this chapter. See note k, Mt. 9:19.

b Great noise (Mt. 9:23, note).

c Question 34. Next, 6:2. In the East many gather together at the home of the departed one and weep, chant, and mourn greatly. Even paid minstrels and mourners are a part of the commotion (Jer. 9:17-21; 48:36; Amos 5:16). The poorest have at least two pipers and one mourning woman.

d Not permanently dead. I am going to resurrect her.

e Wailing was more from custom, not from sorrow; hence it could quickly be turned to laughter. They knew she was dead, so the laugh was one of unbelief and mockery for such a bold assertion on His part.

f He put out all mockers, not because of their unbelief or because His faith and power could not operate with them present, but because He would have quietness and reverence.

g Six people witnessed the resurrection of

three disciples (v 37, 40).

h Talithacumi is Aramaic. The meaning is, "Little girl, arise."

i Gr. korasion, little girl. Used only here and in v 42; 6:22, 28; Mt. 9:24-25; 14:11. Not the same word (paidion, child) of v 39-41.

j At once, the girl arose and walked out among the mockers who now were smitten with astonishment (v 42).

*k Gr. ekstasis, entrancement, implying bewilderment. Used of a trance (Acts 10:10; 11:5; 22:17; cp. Mk. 16:8; Lk. 5:26; Acts 3:10).

*l Much or with many words, as in Mk. 1:45; 3:12; 5:10, 23, 43; 1 Cor. 16:12. It indicates that Christ was very insistent that they keep these things quiet because of the growing multitudes that gathered when great things were done by Him.

*m Taking food was further proof that the sickness was over and she needed now to continue existence by ordinary means. Common sense must go hand in hand with Christianity and faith.

*n He left the house of Jairus and went to Nazareth where He was brought up. This was the second trip back home and the second mission in His home synagogue (Lk. 4:16 with Mt. 13:54-58; Mk. 6:1-6).

*o Questions 35-38. Next, v 24.

*p This is proof that Jesus learned the carpenter trade and worked at it, perhaps up until He entered the ministry. Jewish law and custom required every father to do 4 things for a first born son:
1 Circumcise him (Gen. 17:10-14)
2 Redeem him (Ex. 13:2, 12; Num. 3:42-51)
3 Teach him the law (Dt. 6:6-9; 11:19-20)
4 Teach him a trade. This was founded upon the maxim: "He who teaches not his son to do some work is as if he taught him robbery."

*q It is clear in Scripture that Jesus was the Son of Mary. It is also equally clear that He was not the actual Son of Joseph (Mt. 1:18-25; Lk. 1:30-35; Jn. 1:14, 18; 3:14-20; Heb. 1:1-2).

✞ ✞ ✞

of [u]Juda, and [v]Simon? and are not his [w]sisters here with us? And they were [x]offended at him.

4 But Jesus said unto them, A [y]prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he [z]could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

36. Jesus again tours Galilee
(cp. Mt. 4:23; 9:35; 11:1; Mk. 1:38)

6 And he [a]marvelled because of their unbelief. [b]And he went round about the villages, teaching.

37. Twelve sent out
(Mk. 3:13; Mt. 10:1; Lk. 6:12; 9:1)

7 ¶ And he [c]called *unto him* the twelve, and began to send them forth by [d]two and two; and [e]gave them power over unclean spirits;

● 8 And commanded them that they should take [f]nothing for *their* journey, save [g]a staff only; no [h]scrip, [i]no bread, [j]no money in *their* purse:

● 9 But *be* shod with [*a]sandals; and not put on [*b]two coats.

● 10 And he said unto them, [*c]In what place soever ye enter into an house, there abide till ye depart from that place.

★●11 And whosoever shall not receive you, nor hear you, when ye depart thence, [*d]shake off the dust under your feet for a testimony against them. Verily I say unto you, [*e]It shall be [*f]more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, [*g]and preached that men should repent.

13 And they cast out many devils, and [*h]anointed with oil many that were sick, and healed *them*.

38. Herod's troubled conscience; murder of John the Baptist (Mt. 14:1; Lk. 9:7)

14 And king [*i]Herod heard *of him*; (for his

[*j]John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is [k]Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself [l]had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a [m]quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to [n]his lords, [o]high captains, and [p]chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, [q]What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in [*r]a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

---

1 Of men who had the same parents (v 3; Gen. 4:1-9; Mt. 4:18-21; Gal. 1:19). Used in this sense 260 times.
2 Of Israelites (Num. 20:14; Dt. 15:12; 23:7; Judg. 1:3, 17). Used in this sense 57 times.
3 Of mankind (1 Ki. 9:13; 20:33). Used only 4 times.
4 Of Christians (Mt. 5:22-24; 7:4; 12:50; 18:15-17). Used in this sense 79 times.

The phrase His brethren always refers to His half-brothers and sisters, the children of Joseph and Mary after the birth of Jesus (Mt. 12:46-47; 13:55; Mk. 3:31; Lk. 8:19, note; Jn. 2:12; 7:3-10; Acts 1:14; 1 Cor. 9:5; Gal. 1:19). Had they been cousins the term would have been suggenes, used of kin, kinsmen, and kinsfolk in Mk. 6:4; Lk. 1:36, 58; 2:44; 14:12; 21:16; 18:26; Acts 10:24; Rom. 9:3; 16:7, 11, 21. It is also trans. cousin, referring to tribal relationship in Lk. 1:36, 58. Scriptures distinguish brother from kinsmen (Lk. 14:12; 21:16).

The word brethren is used 544 times; 135 times of actual brothers; 1 time of mankind; 231 times of Israelites; and 177 times of Christians. In the N.T. the word is used 27 times of real brothers; 22 times of Israelites; 177 times of Christians. Only one time in the epistles it is used of unsaved Israelites (Rom. 9:3). In all other passages it refers to true Christians. Christ first taught the doctrine of Christian brotherhood; (Mt. 12:48-50; 23:8; Mk. 3:34; Lk. 8:21; 22:32). It was first used by Peter of all the apostles (Acts 6:3; cp. 1 Pet. 2:17). Paul uses the word 108 times; Luke 33 times; James 15 times; and all others 21 times. See ***40 Duties of Brethren***, p. 97.

[s] See note, Mt. 13:55.
[t] See note, Mt. 13:55.
[u] See note, Mt. 13:55.
[v] See note, Mt. 13:55.
[w] See note, Mt. 13:56.
[x] Gr. skandalizo, scandalized or stumbled because of Him.
[y] Mt. 13:57; Lk. 4:24; Jn. 4:44.
[z] See note, Mt. 13:58. Nazareth saw more of the Lord than any other place yet profited less.
[a] See note, Mt. 8:10.
[b] See note, Mt. 9:35.
[c] See note, Mt. 10:1.
[d] See note, Lk. 10:1.
[e] See note, Mt. 10:1.
[f] See note, Mt. 10:9.
[g] One staff for walking.
[h] See note, Mt. 10:10.
[i] It was considered insulting and the sign of an enemy to decline bread that was offered. Among Arabs today, if they eat bread with you they are your friends.
[j] See note, Mt. 10:10.
[*a] Gr. sandalion, sandal, covering only the sole of the foot and fastened about the feet and ankles with straps.
[*b] Extra coats, shoes, staffs etc. were not to be taken so they might not be encumbered with many things (v 9; Mt. 10:10; Lk. 9:3). This applied only to those missions Christ sent them on at that time. Later this was changed. See note, Lk. 22:35-36.
[*c] See note, Mt. 10:11.
[*d] See note, Mt. 10:14.
[*e] 4th N.T. prophecy in Mk. (6:11, unfulfilled). Next, 8:31.
[*f] See note, Mt. 10:15.
[*g] This is only part of the work of a true gospel minister.
[*h] A common practice in the early church among all Christians (Jas. 5:14-16).
[*i] See note, Mt. 2:3.
[*j] See notes on Mt. 3 and Lk. 3.
[k] See note, Mt. 17:3.
[l] See notes on Mt. 14:1-12 for details of this passage (Mk. 6:17-29).
[m] Held a grudge against him because of his preaching (v 18).
[n] Great men (Rev. 6:15; 18:23).
[o] Gr. chiliarchos, captains of 1,000 men.
[p] Leading men of Galilee.
[q] Question 39. Next, v 37.
[r] A wooden platter.

✝ ✝ ✝

[*a]executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

39. The twelve return (Lk. 9:10)

30 And the [*b]apostles gathered themselves together unto Jesus, and told him all things, [*c]both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves [*d]apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

40. Five thousand miraculously fed
(Mt. 14:15; Lk. 9:11; Jn. 6:1)

32 And they departed into a desert place by ship [*e]privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with [f]compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now [g]far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 [h]Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, [i]Shall we go and buy two hundred [j]pennyworth of bread, and give them to eat?

38 He saith unto them, How many [k]loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he [l]looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve [m]baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

41. Jesus walks on water (Mt. 14:22; Jn. 6:16)

45 And [a]straightway he constrained his disciples to get into the ship, and to go to the other side before unto [b]Bethsaida, while he sent away the people.

46 And when he had sent them away, [c]he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he [d]saw them [e]toiling in rowing;

[*a] Gr. spekoulator, a spy or armed bodyguard of an emperor.

[*b] The first and last use of this in Mark.

[*c] Note again the emphasis on the N.T. program—preaching the gospel and confirming the gospel.

[*d] This is as necessary for ministers as for anyone else. In fact, the gospel ministry is the hardest work on earth if it is done right and all duties are performed (Acts 6:4; 1 Cor. 4:9-14; 2 Cor. 4:8-18; 6:1-10; 10:4-7; 11:26-28; Eph. 6:10-18; Jas. 5:14-16). Some did not take care of themselves and had physical breakdowns (Phil. 2:25-30; 2 Tim. 4:20).

[*e] A place where He had gone before or many would not have known where it was (v 32-33).

[f] See note, Mt. 9:36.

[g] The day was about to end and darkness was coming on.

[h] This is about all the disciples thought of doing. In fact, it is all they could have done. But Christ was capable of meeting every need and of solving every problem.

[i] Questions 40-41. Next, 7:5.

[j] Gr. denarion, 17¢; 200 pennyworth would be $34. This would buy about 200 loaves of our bread today which would be less than one slice for each person if each loaf had 20 slices. Loaves then were not like the ones we have today (v 38).

[k] The largest loaf in the East was about 5 or 6 inches in diameter, about 1 inch thick or the size of three slices of our bread and more solid. It was not light bread. One man could easily eat one loaf; some could eat several loaves. Christ must have multiplied bread equal to 5,000 to 20,000 such loaves. He also multiplied the fish to as much as the 5,000 men could eat and had 12 baskets over (v 43). This was a creative act and demonstrates that creation by the Holy Spirit anointing is possible. Elisha by the gift of miracles multiplied bread from 20 loaves to feed 100 men (2

test by an ordinary man. That Christ did this because He was God and that such demonstrated His divinity is not the true Bible teaching. He did all His works by the full anointing of the Spirit, not by His divine nature (Isa. 11:2; 42:1-7; 61:1-2; Mt. 3:16-17; Jn. 3:34; Acts 10:38). All men are partakers of the divine nature at the new birth (2 Pet. 1:4), and that does not give them such power. It is only as they receive the Spirit baptism and the gifts of the Spirit that they can receive such power (1 Cor. 12:4-11; Lk. 24:49; Acts 1:4-8).

10 Proofs Spirit Baptism Is for All:

1 John predicted that Christ would baptize all men (Mt. 3:11; Jn. 1:33).

2 Jesus promised it to everyone who would believe in Him (Jn. 7:37-39).

3 Jesus promised the Spirit to all children of God who would "ask Him" (Lk. 11:9-13).

4 Jesus commanded all men to tarry "until ye be endued with power from on high" (Lk. 24:49; Acts 1:4-8).

5 Jesus promised His power and anointing to every believer (Acts 1:4-8; Jn. 14:12; Mk. 16:17-18).

6 Peter promised it to all men (Acts 2:38-39; 5:32).

7 Peter predicted that it would be given to all men in the last days (Acts 2:16-21).

8 Jesus died that all men might have it (Gal. 3:13-14). The promised Spirit in Gal. 3:14 is the same as in Jn. 7:37-39; 14:16-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:38-39).

9 The early church expected all believers to receive it and saw to it that they did get it (Acts 8:14-18; 9:17; 19:1-6).

10 That all the above applies to Gentiles as well as to Jews is clear in Mt. 3:11; Jn. 7:37-39; Acts 2:16-21, 38-39; 5:32; 10:44-48; 11:14-18; 15:7-11; Gal. 3:13-14; Rom. 10:12.

[l] See notes, Mt. 14:19.

[m] Gr. kophinos, a wicker basket in which Jews carried provisions for a journey so they would not have to eat Gentile food (Mt. 14:20; Mk. 6:43; Lk. 9:17; Jn. 6:13). It could hold about 2 gallons. This would mean that 24 gallons of bread and fish were left over.

[a] See note, Mk. 3:6.

[b] See note, Lk. 9:10.

[c] This was a habit with Him when He could get away from the crowd (Mt. 14:23; Mk. 1:35; 6:46; Lk. 6:12; 9:28; 11:1).

[d] Gr. eidon, not the mere act of seeing with the eyes, but the actual perception of the object. Here, the personal consciousness that they were in trouble.

[e] Gr. basanizo, torment, and is so trans. in Mt. 8: 6, 28; Mk. 5:7; Lk. 8:28; Rev. 9:5; 11:10; 14:10; 20:10.

about the fourth watch of the night he cometh unto them, [g]walking upon the sea, [h]and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been [i]a spirit, and cried out:

50 For [j]they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was [k]hardened.

42. Jesus heals sick people in Gennesaret (Mt. 14:34)

53 And when they had passed over, they came into the land of [l]Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, [m]and besought him that they might touch if it were but the [n]border of his garment: and [o]as many as touched him were made whole.

35

CHAPTER 7

43. Jesus rebukes Scribes and Pharisees (Mt. 15:1)

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with [p]unwashen, hands, [q]they found fault.

3 For the Pharisees, and all the Jews, except they [r]wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they [s]wash, they eat not. And [t]many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of [a]tables.

5 Then the Pharisees and scribes asked him, [b]Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

★ 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [c]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [d]Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother;

13 [e]Making the word of God of none effect through your tradition, which ye have delivered: [*f]and many such like things do ye.

44. True source of defilement; sins that damn

14:25.

g Proving again His power over natural law by the full anointing of the Holy Spirit (Jn. 3:34; Isa. 11:2; 61:1; Acts 10:38). He claimed no power in Himself, but always attributed what He did to the Holy Spirit upon Him. See note, Jn. 8:28. Further proof of this is found in the fact that Peter also walked on water (Mt. 14:29). Would Peter walking on the water prove that he was as much God as Jesus Christ? If it was by the power of the Spirit and faith in Peter's case, then it was the same in the case of Jesus Christ. If we can see that it was through the anointing of the Spirit that Jesus did His works and not by being God manifest in the flesh, then we can easily see how believers may do the works of Christ as He promised (Jn. 14:12; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24).

h Proving that He was walking faster on the water than the boat was sailing.

i A phantom or an apparition.

j The whole twelve and perhaps more saw this miracle and were afraid. Who would not be fearful seeing a man walk on water for the first time?

k Gr. poroo (from poros, a kind of stone), petrify, to grow hard, callous, blind, become dull or lose the power of understanding (Mk. 6:52; 8:17; Jn. 12:40; Rom. 11:7; 2 Cor. 3:14). The idea seems to be that they were so stunned by what they saw that they could hardly comprehend or actually realize it had taken place.

l See note, Mt. 14:34.

m See note, Mt. 8:3.

n See note, Mt. 9:20.

o He made no failure (Mt. 13:58, note).

p This does not defile a man, but the sins of these same hypocrites of Mk. 7:15-23; Rom. 1:29-32; Gal. 5:19-21 will defile a man.

q An easy thing for hypocrites to do whose religion is all outward and ceremonial and who know nothing of the inward holiness of 2 Cor. 5:17-18; Heb. 12:14.

r Gr. nipto, rubbing and washing hands with water. A mere ritual that any man can practice without religion, not because it is the commandment of God. Such washings required enough water to dip the hands. It was supposed that this plunging of the hands got rid of Shibta, an evil spirit, which sat upon the hands at night. He must be washed off or he might be eaten. Without such continual washings no Jew claimed salvation or righteousness.

s Gr. baptizo, a ceremonial cleansing in water (v 4; Heb. 9:10).

t Modern religion is not made up so much of these ceremonies but many substitutes of nonessentials have been found that make some Christian groups as ridiculous as the Pharisees (v 2-9; Mt. 15:1-3; 16:12; 23:1-33). The sole program should be, if anything is sin and condemned by some specific law in Scripture, leave it alone; but if it is something not definitely condemned, let each person answer to his God and his conscience as to what he allows (Rom. 14:1-23; 15:1-3; 1 Cor. 8). The sins that damn the soul are listed in Mk. 7:19-21; Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10; etc. If one lives victorious over these things through Christ, if he does nothing to defile his body which is God's temple, then he is qualified for heaven (1 Cor. 3:16-17).

a Gr. kline, beds or couches on which men sat or reclined at tables (Mt. 9:2, 6; Mk. 4:2; 7:4, 30; Lk. 5:18; 8:16; 17:34; Acts 5:15; Rev. 2:22). Mark explains many of the details of Jewish religion for Gentiles (v 2-9), while Matthew writes to Jews who are already familiar with them (Mt. 15:10-20).

b Question 42. Next, v 18.

c 4th O.T. prophecy fulfilled in Mk. (7:6; Isa. 29:13). Next, 11:17.

d That is, all that I can spare of material things is dedicated to God and I cannot help my parents. See note, Mt. 15:5.

e Christ called the writings of Moses the Word of God (v 10-13).

*f 14 Marks of Phariseeism (cp. Mt. 23):

1 Many hand washings (v 2-5)
2 Faultfinding (v 2)
3 Holding to traditions of men in preference to God's Word (v 3)

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 [g]There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 [h]If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, [i]Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth [j]into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into [k]the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, [l]out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness,

pride, foolishness:

23 All these evil things come from within, and defile the man.

45. Syrophenician woman's daughter healed; healing, the children's bread (Mt. 8:17; 15:21; Mk. 16:17-18; 1 Pet. 2:24; Jas. 5:14, note)

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: [a]but he could not be hid.

25 For a *certain* woman, whose [b]young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a [c]Greek, a [d]Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [e]Let the children first be filled: for it is not [f]meet to take the [*g]children's bread, and to cast *it* unto the [*h]dogs.

28 And she answered and said unto him, Yes, Lord: [*i]yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, [*j]For this saying

---

4 Ceremonial washing of body (v 4)
5 Ceremonial washings of cups, pots, vessels, and couches (v 4, 8)
6 Demanding all men to follow their own outward religion (v 5)
7 Insisting on outward cleansing, though void of the inward (v 5, 14-20)
8 Honoring God with lip service, not with the heart (v 6)
9 Carrying on vain worship (v 7)
10 Rejecting and casting aside God's laws and teaching man's (v 8-9)
11 Substituting man's religion for that of God (v 9)
12 Rejecting and setting aside Moses while claiming to follow him (v 10-13)
13 Using religion to free anyone from parental responsibility (v 11-12)
14 Using religion as a means of personal gain (v 11-12)

g 7th Parable in Mk. (7:15), illustrating that nothing edible is defiling. Next, 12:1. Christ is not referring to intoxicating drinks, narcotics, poisons, tobaccos, and numerous things that bind and destroy the body and mind or defile them, but to things taken as meats to sustain the body (v 19; 2 Cor. 7:1).

h See note, Mt. 11:15.

i Questions 43-44. Next, 8:4.

j Into his stomach as food (v 19). The contrast is between food and sins of the heart (v 14-21).

k Gr. aphedron, place for bodily waste, sewer (v 19; Mt. 15:17).

l The true source of sin and righteousness. When the heart is corrupt the life and conduct will be corrupt. When the heart is clean the life will be clean and the fruit good (Mt. 7:15-20).

13 Sins That Damn the Soul:

1 Evil thoughts. They include evil surmisings, imaginations, devisings, wanton, lustful, lascivious thoughts—any mind activity not brought to the obedience of Christ as in 2 Cor. 10:5, note; cp. note, Mt. 15:19.

24 Examples of Evil—Thought Sins:
  (1) General wickedness (Gen. 6:5; Ps. 64:5-6; Isa. 59:7; 65:2)
  (2) Jealousy—hatred (Gen. 50:20)
  (3) Evading responsibility (Dt. 15:9)
  (4) False witnessing (Dt. 19:15-21)
  (5) Factless decisions (Judg. 15:2)
  (6) Murder and rape (Judg. 20:5)
  (7) Surmising—judging (1 Sam. 1:13)
  (8) Plotting to kill (1 Sam. 18:25 Neh. 6:2; Esther 3:6)
  (9) Covetousness (2 Chr. 32:1; Ez. 38:10-12; Lk. 12:15-21)
  (10) Pride (Esther 6:6; Ps. 10:4)
  (11) Evil imaginations (Job 21:27; 2 Cor. 10:4-7)
  (12) False security (Ps. 49:11)
  (13) Vanity Ps. 94:11; 119:113; Jer. 4:14
  (14) Foolishness (Pr. 24:9)
  (15) Cursing rulers (Eccl. 10:20)
  (16) Worry (Mt. 6:25-34; Lk. 12:11-26)
  (17) False accusations (Mt. 9:3-4; 12:24-25; Lk. 5:21-23; 11:17)
  (18) Pride in outward religion (Mt. 15:1-20; Mk. 7:1-22; Lk. 6:7-8)
  (20) Wanting God's power for gain and outward show (Acts 8:18-24)
  (21) Religious zeal without knowledge (Acts 26:9-18)
  (22) Pride over human wisdom (1 Cor. 3:18-21)
  (23) Partiality (Jas. 2:1-4)
  (24) Unbelief—doubt (Lk. 24:38)

2 Adulteries (note, Mt. 5:32)

3 Fornications (note, Mt. 5:32)

4 Murders (see ***17 Works of the Flesh***, p.362)

5 Thefts (Ex. 20:15, note)

6 Covetousness (note, Lk. 12:15)

7 Wickedness (see note, Ps. 1:4; note, Ps. 35:26; note, Ps. 36:1; note, Ps. 50:16)

8 Deceit (note on Ps. 119:118)

9 Lasciviousness (wanton desires, sinful lusts, Gal. 5:19, note)

10 An evil eye, meaning an evil, covetous, envious, and corrupt desire and heart that are never satisfied (Pr. 23:6-7; 27:20; Eccl. 1:8; 1 Jn. 2:16). See notes, Mt. 6:22-23.

Evil Eye" Pictures:
  (1) Hardness of heart (Dt. 15:9)
  (2) Utter depravity (Dt. 28:54-57)
  (3) Immorality (Job 24:15; 2 Pet. 2:14; Isa. 3:16; Ez. 6:9)
  (4) Covetousness (Pr. 28:22)
  (5) Darkness (Mt. 6:22-23; Lk. 11:34; Jn. 12:40; Acts 26:18)
  (6) Discontent—murmuring (Mt. 20:15)
  (7) Lusts (1 Jn. 2:16)
  (8) Rebellion (Mt. 13:15)

11 Blasphemy (Ex. 20:7, note)

12 Pride (note, Ps. 101:5)

13 Foolishness. Gr. aphrosune, folly (2 Cor. 11:1); senselessness, foolishly (2 Cor. 11:17, 21); foolishness, recklessness and thoughtlessness (Mk. 7:21). See note, Ps. 14:1.

a What a contrast between Him and His modern followers who are constantly using every means to get before the public!

b Little daughter. Cp. Mk. 5:23.

c Gr. Hellenis, Gentile. Used of all non-Jewish people (Rom. 1:16; 10:12; Gal. 3:28; Col. 3:11).

d Phoenicia in Syria to distinguish it from Phoenicia, Africa.

e An explanation and comment on Mt. 15:23-24. God had always planned to save the Gentiles, but first He had to offer salvation to the Jews and give them a chance to become the missionaries to the Gentiles (Mt. 21:32; Jn. 1:11; 10:16; Rom. 1:16; 9:23-33; Eph. 3). Christ was simply testing her faith and determination and she met the test with flying colors, note, Mt. 15:25

f See note, Mt. 15:26.

*g See note, Mt. 15:26.

*h See note, Mt. 15:26-27.

*i See note, Mt. 15:27.

*j See note, Mt. 15:28.

ter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

46. Deaf and dumb man healed (Mt. 15:29)

31 ¶ And again, departing from the *[k]coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the *[l]coasts of Decapolis.

32 And they bring unto him one that was *[m]deaf, and had an *[n]impediment in his speech; and they beseech him to [o]put his hand upon him.

33 [p]And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, [q]Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the [r]string of his tongue was loosed, and he spake plain.

36 And he [s]charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, [t]He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

36

CHAPTER 8

47. Four thousand miraculously fed (Mt. 15:32; cp. Mt. 14:15, refs.)

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have [u]compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, [a]From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and [b]gave thanks, and [c]brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven [d]baskets.

9 And they that had eaten were about four thousand: and he sent them away.

48. Jesus again rebukes Pharisees (Mt. 16:1; Lk. 12:54)

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of [e]Dalmanutha.

11 And the Pharisees came forth, and [f]began to question with him, seeking of him a [g]sign from heaven, [h]tempting him.

12 And he [i]sighed deeply in his spirit, and saith, [j]Why doth this generation seek after a sign? verily I say unto you, There shall [k]no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

49. Leaven of Pharisees and Sadducees explained (Mt. 16:6)

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

● 15 And he charged them, saying, [l]Take heed, [m]beware of [n]the leaven of the Pharisees,

---

of the Mediterranean Sea.

*l Borders of Decapolis (note, 5:20).

*m Was made deaf by a demon (9:25).

*n Tongue-tied, a stammerer (v 35).

o See note, Mt. 8:3.

p Note 7 Things Christ Did (v 33-34):
  1 Took him aside from the people
  2 Put His fingers in his ears
  3 Spit on the ground
  4 Touched the tongue
  5 Looked up to heaven
  6 Groaned in the spirit, as trans, in Rom. 8:23; 2 Cor. 5:2, 4
  7 Commanded the ears to open

q Aramaic for "be opened."

r Gr. desmos, a band or chain (Lk. 8:29; Acts 16:26; 22:30). Also used of a binding by satanic power (Lk. 13:16). The string of the tongue was supernaturally cut and also the demon that bound the tongue was cast out. The person was perfectly healed and could now speak plainly and hear clearly in a moment of time. It was a great miracle.

s See note, Mt. 8:4.

t A true statement (note, Mt. 13:58).

u See note, Mt. 9:36.

a Questions 45-46. Next, v 12. With natural man this would be impossible, but with God and a believer nothing is impossible (Mt. 17:20; Mk. 9:23; 11:22-24; Jn. 14:12).

b It was customary for Jews to give thanks to God at every meal (Mt. 15:36; Mk. 6:41; Jn. 6:11; 1 Cor. 10:16).

c Bread was baked in thin cakes about ½ in. to 1 in. thick, which had to be broken to be divided. It was too hard to cut as we do our bread. To break bread means to eat food (Lk. 24:35; Acts 2:42, 46; 26:26; 27:35; 1 Cor. 10:16).

d Gr. spuris, large hamper. It occurs only here and in v 20; Mt. 15:37; 16:10; Acts 9:25. One was big enough to hold a man (Acts 9:25), so we can get an idea how much bread and fish were left after feeding 4,000 men besides women and children (v 9, 20; Mt. 15:38). As many hampers of food were left as they had loaves of bread to begin with (v 5, 8). These baskets were not the same as those in v 19 and in note, Mk. 6:43, which held only about 2 gallons.

e A town on the west coast of the Sea of Galillee. Matthew says Magdala, so the two must have been the same or places near each other.

f This is Mark's peculiar way of expressing the beginning of certain events (1:1, 45; 4:1; 5:17, 20; 6:2, 7, 34, 55; 8:11, 31, 32; 10:41, 47; 11:15; 12:1; 13:5; 14:19, 33, 65, 69, 71; 15:8, 18).

g Mt. 12:38-39; 16:1-4; Lk. 11:16, 29-30; Jn. 2:18; 6:30.

h Temptations are from Satan (Mt. 4:3), men (Mk. 8:11), and self lusts (Jas. 1:13-15).

i Groaned in the spirit, as in 7:34; Rom. 8:23; 2 Cor. 5:2, 4. It was an expression of grief and pity because many would not turn to God through all the divine manifestations being given daily to convince them of His mission.

j Question 47. Next, v 17. This expresses the divine problem with men—that of getting them to have faith in God and in the divine plan.

k God was under no obligation to satisfy further the demands of unbelief and willful rejection of the innumerable signs that were being manifest daily so He left them to their own destiny.

l See note, Mt. 11:29.

m Gr. blepo, hold the mind towards, pay attention to; be cautious about.

10 Things to Beware of:
  1 Forgetting God (Dt. 6:12; 8:11)
  2 Provoking God (Ex. 23:21)
  3 Forgetting the poor (Dt. 15:9)
  4 False doctrines (Mt. 16:6-12; Mk. 8:15; Lk. 12:1)
  5 False prophets (Mt. 7:15; Phil. 3:2; 2 Cor. 11:14-15)
  6 Covetousness (Lk. 12:15)
  7 Wicked men (Mt. 10:17)
  8 Scribes (Mk. 12:38; Lk. 20:46)
  9 Rejecting supernatural signs (Acts 13:40-41)
  10 Backsliding (2 Pet. 3:17; Col. 2:8)

n Beware of false doctrines of the Pharisees and of Herod (Mt. 16:12).

✞ ✞ ✞

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, [*o]Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

50. Blind man healed

22 ¶ And he cometh to [*p]Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, [a]and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 [b]After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, [c]Neither go into the town, nor tell *it* to any in the town.

51. Peter's confession
(Mt. 16:13; Lk. 9:18; Jn. 6:67)

27 ¶ And Jesus went out, and his disciples, into the towns of [d]Caesarea Philippi: and by the way he asked his disciples, saying unto [e]them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, [f]Thou art the Christ.

30 And he [g]charged them that they should tell no man of him.

52. Jesus foretells His death and resurrection
(Mt. 16:21, refs.; Lk. 9:22)

★ 31 And he [h]began to teach them, [i]that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three [j]days rise again.

53. Jesus and Peter rebuke each other (Mt. 16:22)

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, [k]Get thee behind me, Satan: for thou [l]savourest not the things that be of God, but the things that be of men.

54. Discipleship tested; value of a soul (Mt. 16:24; Lk. 9:23; cp. Mt. 8:18; 10:37)

● 34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [m]Whosoever will come after me, let him deny himself, and take up his cross, [n]and follow me.

▲ 35 For whosoever will [o]save his life shall lose it; but whosoever shall [p]lose his life for [q]my sake and the gospel's, the same shall save it.

36 [r]For what shall it profit a man, if he shall

---

*o Questions 48-56. Next, v 27.
7 Reasons Why Bible Is Not Understood:
1 Reasoning, implying doubt and unbelief (v 17)
2 Lack of perception, implying dullness (v 17)
3 Ignorance, implying lack of interest and study (v 17)
4 Hardness of heart, implying stubbornness and rebellion (v 17)
5 Dull eyes, implying willful blindness to truth (v 18; Mt. 13:14-15)
6 Dull ears, implying willful rejection of truth (v 18)
7 Dull memory, implying willful forgetfulness (v 18; see note, 4:12)
Note that all these reasons are willful. People do not have to reason, doubt, question, harden themselves, be dull of seeing and hearing, or be forgetful. There was no excuse for the disciples to be in this class because they had seen multiplied thousands fed, healed, and delivered from every kind of destruction and curse. They should have had faith enough in Christ by now to meet every problem.

*p Christ had already cursed this city so now refused to do another miracle in it (v 23; Mt. 11:21).

a See note, v 22.

b Some use this as an excuse for their lack of power and faith and as a basis to prove that Christ also healed people gradually.

c Note the determination of Christ not to give Bethsaida any more evidence of the visitation of God (Mt. 11:21).

d Mt. 16:13, note.

e Questions 57-58. Next, v 36. With these questions end the 2nd period and subject of Christ's ministry—His own person and next phase is that of His rejection and sufferings (v 31).

f See note, Mt. 16:16.

g See note, Mt. 8:4.

h This starts the 3rd phase of His ministry—His rejection and sufferings.

i 5th N.T. prophecy in Mk. (8:31, fulfilled). Next, 9:1.

j See note, Mt. 12:40.

k See note, Mt. 16:23.

l You do not regard; do not interest self in.

m The gospel benefits are solely on the basis of personal choice and meeting certain conditions (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

n Habitually follow regardless of the price—even to death (vs. 35)—not just when it is easy, convenient, and popular (Lk. 9:62; Heb. 10:38-39). This is the last of 4 things one must do to be saved after being born again:
1 Continue being willing to follow Jesus (v 34; Jn. 7:17; 12:26)
2 Deny himself daily; renounce all self-dependence, self-interests, and self-pursuits which are contrary to God (v 34; Rom. 6:16-23; 8:1-13; Gal. 5:19-24; Col. 3:1-10)
3 Take up the cross daily (v 34; Lk. 9:23; Rom. 6:11-13; 8:12-13; Col. 1:23; 2:6-7; 3:5-10)
4 Follow Christ daily, not for a while (notes, Jn. 10:26-28)

o Save it at the expense of his conscience and refusing to do the 4 things mentioned in point n, above, he shall lose his soul.

p Lose it or deny himself whatever is necessary to win Christ, he shall save his soul. What a man loses in this life because of his consecration to God and his daily denial of self will be repaid a hundredfold in this life with eternal life and an eternal inheritance in the world to come (Mt. 19:29; Rom. 8:16-18; 1 Pet. 1:4-5).

q 2 Things One Must Be Willing to Suffer and Die For:
1 The sake of Christ (v 35)
2 The gospel of Christ (v 35)

r Questions 59-60. Next, 9:11.

✝ ✝ ✝

37 Or what shall a man give in exchange for his soul?

▲ 38 Whosoever therefore shall be [t]ashamed of me and of my words in this [u]adulterous and sinful generation; of him also shall the Son of man be ashamed, when he [v]cometh in the glory of his Father with the holy angels.

37

CHAPTER 9

55. Transfiguration: preview of the coming kingdom (Mt. 16:28; 17:9; Lk. 9:27; cp. 2 Pet. 1:16)

★ 1 And he [a]said unto them, Verily I say unto [b]you, That there be some of them that stand here, which shall not taste of death, till they have seen the [c]kingdom of God come with power.

2 ¶ [d]And after six days Jesus taketh *with him* [e]Peter, and James, and John, and leadeth them up into [f]an high mountain apart by themselves: and he was [g]transfigured before them.

3 And his raiment became shining, exceeding [h]white as snow; so as no [i]fuller on earth can white them.

4 And there [j]appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, [k]Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for [m]Elias.

6 For he [n]wist not what to say; for they were sore afraid.

■ 7 And there was a [o]cloud that overshadowed them: and [p]a voice came out of the cloud, saying, [q]This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

★ 9 And as they came down from the mountain, he charged them that they should [r]tell no man what things they had seen, [*s]till the Son of man were risen from the dead.

10 And they kept that saying with themselves, [*t]questioning one with another what the rising from the dead should mean.

56. John the Baptist and Elijah (Mt. 17:10, refs.)

11 ¶ And they asked him, saying, [*u]Why say the scribes that Elias must first come?

★ 12 And he answered and told them, [*v]Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, [w]That Elias is

---

feelings, desires, and appetites. It is used 105 times of lower animals and man. It is used of the "life" and "soul" of animals (Rev. 8:9; 16:3). It is the equivalent of the Heb. nephesh as seen by comparing Mk. 12:29-30 with Dt. 6:4-5; Acts 2:27 with Ps. 16:10; and 1 Cor. 15:45 with Gen. 2:7. See notes, Job 6:7; 12:10; 16:4. Psuche is used of man as an individual 14 times (Acts 2:41, 43; 3:23; 7:14; 27:37; Rom. 2:9; 13:1; 1 Cor. 15:45; Jas. 5:20; 1 Pet. 3:20; 2 Pet. 2:14; Rev. 6:9; 18:13; 20:4); of man's life that can be lost, destroyed, or saved (Mt. 2:20; 6:25; 10:39; 16:25; 20:28; Mk. 3:4; 8:35; 10:45; Lk. 6:9; 9:24, 56; 12:22-23; 14:26; 17:33; Jn. 10:11, 15, 17; 12:25; 13:37-38; 15:13; Acts 15:26; 20:10, 24; 27:10, 22; Rom. 11:3; 16:4; Phil. 2:30; 1 Jn. 3:16; Rev. 12:11); and of man's soul that can be lost, destroyed, or saved (Mt. 10:28; 16:26; Mk. 8:36, 37; Lk. 12:20; 21:19; 1 Th. 2:8; 5:23; Heb. 4:12; 6:19; 10:39; 13:17; Jas. 1:21; 1 Pet. 1:9; 2:11, 25; 4:19). It is also used and translated soul in connection with personal pronouns to emphasize self (Mt. 11:29; 12:18; 26:38; Mk. 14:34; Lk. 1:46; 12:19; Jn. 12:27; Acts 2:27, 31; 14:22; 15:24; 2 Cor. 1:23; Heb. 10:38; 1 Pet. 1:22; 2 Pet. 2:8; Rev. 18:14). It is translated mind in Acts 14:2; Heb. 13:3. Lastly, it is used to express all the powers of one's being and translated soul (Mt. 22:37; Mk. 12:30, 33; Lk. 2:35; 10:27; Acts 4:32; 3 Jn. 2); heart (Eph. 6:6); mind (Phil. 1:27); and heartily (Col. 3:23).

t 2 Things We Must Not Be Ashamed Of:
  1 Christ (v 38; Lk. 9:26; Jn. 1:1-2)
  2 His words because:
    (1) They are God's words (Jn. 3:34)
    (2) They are spirit (Jn. 6:63)
    (3) They are life (Jn. 6:63, 69)
    (4) They will judge us (Jn. 12:48)
    (5) They are miraculous (Jn. 14:10)
    (6) They reconcile to God (Jn. 14:23)
    (7) They bring answers to prayer (Jn. 15:7; 2 Cor. 1:20)

u Character of Israel at the time of Christ (note, Mt. 11:16).

v This refers to the second advent, as is clear from Mt. 13:39-43, 49-50; 24:29-31; 2 Th. 1:7-10. A glimpse of the coming glory and kingdom is given in Mt. 16:27–17:1-9; Mk. 9:1-7; 2 Pet. 1:16. At this time the Father will accompany Christ to the earth (Dan. 7:7-13, 22; Zech. 14:5; Tit. 2:13).

a Continued to say to the people of Mk. 8:34-38.

b 6th N.T. prophecy in Mk. (9:1). Next, v 9. Fulfilled a few days later when Christ was transfigured. See notes on Mt. 16:28; 17:1.

c In Mark and Luke this term is used for Matthew's "kingdom of heaven." This is because of the special design of the various gospels. See notes on Mt. 4:17; 19:24.

d No discrepancy. Cp. Lk. 9:28, note.

e These three were with Him at the raising of Jairus' daughter (Mk. 5:37) and in Gethsemane (Mt. 26:37).

f Unknown, so all speculation is valueless.

g Gr. metamorphoo (note, Mt. 17:2).

h The whiteness of nature and is used of purity in Ps. 51:7; Isa. 1:18; Lam. 4:7; Dan. 7:9; Mt. 28:3; Rev. 1:14.

i Used only here in the N.T. One whose occupation was to fill or thicken cloth or to clean and bleach it. The art was highly developed in Palestine and Egypt. To whiten cloth it was washed in lye, rubbed, beaten and dried in the sun. A special field was used for this purpose (Isa. 7:3).

j See notes, Mt. 17:3.

k Heb. Rabbi, teacher (Lk. 9:38, note).

l See notes, Mt. 17:4.

m Gr. form of Elijah (1 Ki. 17:1–2 Ki. 2:11; Mal. 4:5-6).

n Knew not what to say, being confused and afraid at what he saw.

o See notes, Mt. 17:5.

p God's audible voice has been heard many times (Gen. 3:8; Dt. 5:22-25; Mt. 3:17; Jn. 12:28; Rev. 10:3). Nearly 3,000 times God is referred to as speaking to men (Heb. 1:1-2).

q This is the second time God has declared by an audible voice that Jesus of Nazareth is His beloved Son (Mt. 3:17), the only begotten Son (Jn. 1:14, 18; 3:16-18; 1 Jn. 4:9). He is the only person that was brought into being in the sense of being conceived by the Holy Spirit and born of a woman (Isa. 7:14; 9:6-7; Mt. 1:18-25; Lk. 1:34-35; Gal. 4:4). Men who are "born again" are "adopted" sons (Rom. 8:14-16, 23; 9:4; Gal. 4:5; Eph. 1:5).

r The reason for this is not given, but perhaps it was the same as that in point k, Mt. 8:4.

*s 7th N.T. prophecy in Mk. (9:9, fulfilled). Next, v 12.

*t This shows the same lack of taking literally what God and Christ say, as is manifest in the average follower of Christ today. Christ had already told them in plain language that He was to suffer and die and be resurrected the third day (Mk. 2:20; 8: 31)

*u Question 61. Next, v 16.

*v 8th N.T. prophecy in Mk. (9:12, fulfilled). Next, v 31. Prophecy of 2 Things:
  1 The coming of Elijah to restore all things just before the second advent (Mal. 4:5-6). This will be fulfilled when the two witnesses appear on earth (Rev. 11:3-12, notes)
  2 His own sufferings, which have now been fulfilled (Mt. 27; Mk. 15)

w This refers to John the Baptist who came in the spirit and power of Elijah (Lk. 1:17) to do before the first advent what Elijah in person will do before the second advent (Mal. 3:1; Isa. 40:3; Mt. 17:12-13).

whatsoever they [x]listed, as it is written of him.

57. Powerless disciples: mighty Christ (Mt. 17:14; Lk. 9:37)

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, [y]What question ye with them?

17 And one of the multitude answered and said, [z]Master, I have brought unto thee my son, which hath a [a]dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; [b]and they could not.

19 He answereth him, and saith, [c]O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [d]tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, [e]How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, [f]to destroy him: [g]but if thou canst do any thing, [h]have compassion on us, [i]and help us.

▲ 23 Jesus said unto him, [j]If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, [k]Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he [l]rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

58. Prayer and fasting: cure for unbelief (Mt. 17:19)

28 And when he was come into the house, his disciples asked him privately, [m]Why could not we cast him out?

29 And he said unto them, This [n]kind can come forth by nothing, but by prayer and fasting.

59. Jesus again foretells His death and resurrection (Mt. 16:21, refs.)

30 ¶ And they departed thence, and [o]passed through Galilee; and he would not that any man should know *it*.

★ 31 For he taught his disciples, and said unto them, [p]The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

60. Lesson on humility (Mt. 18:1, refs.; 20:24; Lk. 9:46)

33 ¶ And he came to Capernaum: and being in the house he asked them, [q]What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way

---

x What they desired (Mt. 14:1-12).

y Question 62. Next, v 19.

z Gr. didaskalos, teacher (Lk. 9:38).

a Not only a dumb spirit, but also a lunatic spirit (Mt. 17:15). A clear instance of the reality of demons and the cause of many physical maladies.

10 Acts of the Demon: He Caused
  1 Dumbness (v 17, 25)
  2 Deafness (v 25)
  3 Foaming at the mouth (v 18, 20)
  4 Fits (v 18, 20, 26)
  5 Gnashing of teeth (v 18)
  6 Pining away, lifelessness, complete exhaustion (v 18, 26)
  7 Prostrations (v 20)
  8 Suicidal tendencies (v 22)
  9 Screaming (v 26)
  10 Lunacy or insanity (Mt. 17:15)

b They were like modern disciples—powerless and unbelieving.

c Questions 63-64. Next, v 21. Men are rebuked several times for unbelief:
  1 In divine providence (Mt. 6:30)
  2 In divine protection (Mt. 14:31)
  3 In divine power (Mt. 16:6-12)
  4 In anointing to do the works of Christ (Mt. 17:17-21; Mk. 9:19-23; 16:17-18; Jn. 14:12)
  5 In power to perform miracles (Mk. 11:21-24)
  6 In the resurrection (Mk. 16:14)

d Caused him to have a convulsion and to roll about foaming (v 25-27).

e Question 65. Next, v 28.

f The purpose of Satan (Jn. 10:10).

g Note the two if's of v 22-23: one by the father of the child and one by Jesus. De-

man. In fact, God has the only lawful right to use such a term, for it is a settled fact that all things are possible with Him. So if man can quit his eternal questionings and satanic unbelief concerning God's will and power, "all things" will be possible for the believer (v 23; 11:22-24; Mt. 17:20; 21:22; Jn. 14:12-15; 15:7, 16; 16:23-26). It is not the question so much as to what God can do, but what man can do in believing God and His Word. Any question of God's will concerning anything that He has already promised and provided for all men, is an excuse of unbelief and must be repented of (v 24; Heb. 11:6; Jas. 1:5-8).

h Faith in the compassion as well as in the power of God should be the true approach to Him, for when God has compassion action will be taken to meet human needs (Mt. 9:36, note).

i Note the plea and tender sympathy of the father for himself and son.

j Stating once and for all, regardless of what it is or who it is, that prayer will be answered providing there is unwavering faith (11:22-24; Mt. 17:20; 21:21-22; Heb. 11:6; Jas. 1:5-8). That is, "all things" will be given that are promised and provided by God in the gospel. All things are promised in the gospel "that pertain unto life and godliness" (2 Pet. 1:3-4; Ps. 84:11; 2 Cor. 1:20).

k A prayer that all can pray with great profit.

l The disciples did this, but there is a difference in a rebuke of faith and power and one of unbelief. Jesus had conquered Satan and demons in the wilderness and was master of them, but this had not yet been done by the disciples (v 29; Mt. 17:17-21; cp. Acts 19:13-16).

m Question 66. Next, v 33. The answer, "Because of your unbelief" is always the correct one for questions like this (Mt. 17:20-21). Instead of accepting this many modern followers have manufactured innumerable substitutes as excuses for the lack of power, such as, "It may not be God's will," "You may be under the chastening of God," "Power to heal was for the apostles only," "Signs, gifts, and miracles ceased with the apostles," "You may be exalted if God would hear your prayers," "Healing is not in the atonement," "Healing is not for all today."

n Proving there are different kinds of demon spirits. See ***Demons*** in Index.

o Bypassed the cities and secretly went through Galilee to Capernaum from the Mount of Transfiguration.

p 9th N.T. prophecy in Mk. (9:31, fulfilled). Next, v 43-49. The 3rd announcement of His sufferings (8:31; 9:12).

q Question 67. Next, 9:50. The question of who should be the greatest was as important then as it seems to be in modern religious circles.

should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and [a]servant of all.

36 And he took a [b]child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall [c]receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

61. Sectarianism rebuked (Lk. 9:49; Acts 10:15, 35; 20:30)

38 ¶ And John answered him, saying, Master, [d]we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, [e]Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

▲ 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

62. Concerning offenses to believers (Mt. 18:5, refs.)

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a [f]millstone were hanged about his neck, and he were cast into the sea.

63. Concerning offending members; reality of hell (Mt. 5:22, note)

[i]it is better for thee to enter into [j]life maimed, than having two hands to go into [k]hell, into the fire that never shall be quenched:

44 Where their [l]worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

▲ 49 [m]For every one shall be salted with fire, and [n]every sacrifice shall be salted with salt.

50 Salt *is* good: [o]but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, [p]and have peace one with another.

38 CHAPTER 10

64. Law on divorce (Mt. 5:31-32; 19:1-8; Lk. 16:18; 1 Cor. 7:10-15)

1 And he arose from thence, and cometh into the [*a]coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the [*b]Pharisees came to him, and asked him, [*c]Is it lawful for a man to [*d]put away *his* wife? [*e]tempting him.

---

b His example of humility and true greatness was a little child. On other occasions dealing with this question He gave Himself as an example (Mk. 10:35-45; Lk. 22:24-27; Jn. 13:2-20).

c Mt. 18:1-10; Lk. 18:15-17.

d The answer of v 37 convicted John, for he remembered what He had done to another believer who did not belong to his group. See notes on Mt. 10:40.

e A lesson for divided Christendom today and a lesson Moses had already learned (Num. 11:26-29). True Christians will love every person of another church and will appreciate him and his work just as much as if he belonged to their church (Phil. 2:1-3; Rom. 12:10). No man doing miracles in Jesus' name will speak lightly of Christ and no man for Christianity is against it, and on this basis men can detect true Christian workers. In general, anyone or any doctrine that denies a personal God and the Holy Spirit as a person, or who denies the incarnation of God in human flesh, the literal virgin birth of Jesus, His sinless life, His divine mission among men, His claims and doctrines, His miraculous powers, His physical death, burial, and bodily resurrection to the right hand of the Father as the head of the Church, is certainly not of God, but of Satan. The marks of false teachers are numerous in Scripture, so that no mistake need be made in detecting them (Mt. 7:15-20; 23:1-33; Acts 8:9; 13:8; Rom. 1:18:32; 16:17; 1 Cor. 1:18-31; 6:9-11; 2 Cor. 11:13-15; Gal. 5:19-21; Col. 2:8, 18; Phil. 3:17-19; 1 Tim. 4:1-8; 2 Tim. 3:1-13; 4:3-4; 2 Pet. 2; 3 Jn. 9-10; Jude 4-19; Rev. 2:14, 20).

f A reference to Greek and Roman punishment, not Jewish (Mt. 18:6; Lk. 17:2).

g 10th N.T. prophecy in Mk. (9:43-49, unfulfilled). Next, 10:29.

h Cause you to stumble so that the soul will be lost. Same meaning in v 42, 43, 45, 47

i Would it not be better to do this literally than to suffer the eternal consequences of being lost?

j Into resurrection life or the eternal life to come.

k Gr. gehenna, used 12 times of eternal hell. See notes on Mt. 5:22; Lk. 12:5. Three times it is stated here that the fire in Gehenna never will be quenched or extinguished. Cp. Isa. 66:22-24.

l Referring to the real consciousness and life of the individual who goes to hell. The word "worm" is used of man several times (Job 25:6; Ps. 22:6; Isa. 41:14; 66:24). It has to do with the remorse of the conscience that each man will have over his failure to do what was necessary to escape hell. It is the living, conscious, never-dying part of the human being that will feel eternal torments of fire in eternal hell (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30, 46; Rev. 14:9-11; 20:10-15; 21:8; Isa. 66:24). It is that part that feels and knows, the inner man that dwells in the resurrected body. Both body and soul will be cast into hell at the judgment (Rev. 20:11-15; Mt. 10:28)

m Every one that will be lost because of the offenses or sins referred to in v 43-48. It is better to endure the removal of stumblingblocks or sins now, than to be cast into eternal torment.

n Every sacrifice was offered with salt as a symbol of preservation (Lev. 2:13), so here salt is mentioned in a reference to the idea that the everlasting fire is not only inconsumable fire, but will have the property of making whatever is in it inconsumable like itself. Every sinner will be salted with the fire of hell, like every sacrifice was salted with salt, as an eternal victim and example of divine justice to eternal generations that will be born in the New Earth (Isa. 66:24). Salt was rained down with the fire on Sodom (Dt. 29:23), so the reference here is to the terribleness of hell.

o Question 68. Next, 10:2.

p This refers to the sins of v 34-50 that destroy unity and peace among brethren:
  1 Self-exaltation (v 34)
  2 Bigotry (v 38-39)
  3 Offenses (v 42)
  4 Sinful lusts of the body (v 43-48; Rom. 1:29-32; Gal. 5:19-21; Mk. 7:19-21; Col. 3:5-10)

*a Borders of Judea on the other side of Jordan.

*b See note, Mt. 3:7.

*c Questions 69-70. Next, v 17. See note, Mt. 5:31.

*d Divorce means to set free, undo a bond, loose, give liberty to, release, cut apart. See note, Mt. 5:31.

*e In Christ's day there was a great controversy about divorce and remarriage. It was known as the Hillel-Shammai dispute.

What did Moses command you?

4 And they said, Moses suffered to write a [f]bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But [g]from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

● 8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

65. Consequences of divorce
(Mt. 5:31; 19:10; Lk. 16:18)

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [h]Whosoever shall put away his wife, and [i]marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

66. Jesus blesses little children
(Mt. 19:13; Lk. 18:15)

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

▲● 14 But when Jesus saw *it*, [j]he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

67. Rich young ruler (Mt. 19:16; Lk. 18:18)

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, [k]Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, [l]Why callest thou me good? *there is* none good but one, *that is*, God.

● 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, [a]Honour thy father and mother.

20 And he answered and said unto him, [b]Master, all these have I observed from my youth.

● 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: [c]go thy way, sell whatsoever thou hast, and

---

Hillel taught that a man could divorce his wife for any cause whatsoever. Shammai held that a man could not for every cause, but for the one cause of fornication or adultery. With the Jews the right to divorce was a right to remarriage and this was accepted without question by all in Israel.

The question here is not the right to remarry, but only the right to divorce. The Pharisees wanted to know which side of the controversy Jesus was on. It was the prevailing custom to divorce and remarry times without number, hence the strategy was to make Jesus unpopular or even be killed by Herod as was John the Baptist. Jesus agreed with Shammai that fornication was the only exception (Mt. 5:32; 19:3-12). He did not change the Jewish universal practice that a right to divorce was a right to remarriage. He let this be as it was in Dt. 24:1-4. This is clear from the fact that He referred them to what Moses commanded (v 3). He did not say that Moses was out of the divine will in making a law of divorce, but merely that it was because of their hardness of heart that such was permitted by God, and that from the beginning this was not the will of God (v 6-9).

f An ancient Jewish bill of divorce reads thus: "On the _____ day of the week _____ day of the month _____ in the year _____ I _____ who am also called the son of _____ of the city of _____ by the river of _____ do hereby consent with my own will, being under no restraint, and I do hereby release, send away, and put aside thee, my wife _____ who is also called the daughter of _____ who are this day in the city of _____ by the river of _____ who has been my wife in time past; and thus I do release thee, and send thee away and put thee aside that thou mayest have permission and control over thyself to go to be married to any man that thou mayest desire; and that no man shall hinder thee from this day forward, and thou art permitted to any man, and this shall be unto thee from me a bill of dismissal, a document of release, and a letter of freedom, according to the law of Moses and Israel. _____ the son of _____ Witness"

The document was valid even if a restriction was put in it as the woman could not marry again, or if it was prepared in a Gentile court. When signed by two witnesses who were acquainted with both husband and wife, the rabbi told the woman to remove her rings and spread out her hands to receive the divorce bill which her husband placed in her hands, saying, "This is thy bill of divorce, and thou art mitted to any man." The woman then closed her hands and handed it to the rabbi who read it the second time and pronounced excommunication upon anyone who would attempt to invalidate it. See notes Mt. 19:3-12.

g From the creation of man as male and female (Gen. 1:26-28), not from the original creation of Gen. 1:1.

h It must be kept in mind that this answer on divorce (v 10-12) was given to His personal disciples, as well as that of Lk. 16:1, 18. The answer on divorce in Mt. 5:31-32; 19:1-8 was given to non-Christians and for all men in general. Among disciples or Christians there could be no grounds for divorce, for they are not to commit adultery or fornication, or be as the unbeliever who leaves the believer, thus giving just cause for divorce (Mt. 5:31-32; 19:1-8; 1 Cor. 7:10-17). When we use the term Christian it means that one is a new creature in Christ and a true imitator of Jesus in life, conduct, and works (2 Cor. 5:17-18; Gal. 5:24; 1 Pet. 1:21-22; 3:18; 4:1). There could not possibly be such a thing as any two people of this kind having disagreements enough for a divorce or any scriptural grounds for it. If one is a Christian and the other is not and the unbeliever leaves the believer because of his Christianity and gets a divorce, the believer is free from all blame and is free from the marriage bonds (1 Cor. 7:10-17).

i Marry another unless he or she has been divorced or freed from the marriage bonds on scriptural grounds (Mt. 5:31-32; 19:1-8; 1 Cor. 7:10-17).

j Jesus was indignant at such lack of love in His disciples.

k Question 71. Next, v 18. The great question of life is how to obtain eternal life. This is fully answered and made clear here, as well as in Jn. 3:16; Rom. 10:9-10; 1 Jn. 1:9; Eph. 2:8-9.

l Question 72. Next, v 26. See Mt. 19:17, note.

a Christ mentioned six things for him to do, and these not in order, perhaps to convict the young man quickly. Cp.Rom.13:7-10

b He did not address Christ as "Good Master" the second time. He claimed to have kept the commandments from childhood. Then Jesus loved him and required one more thing which brought conviction and proved that he had not kept the tenth commandment about loving others as himself (Dt. 5:21; Mt. 19:19).

c Note the sixfold command which would have brought perfection (v 21):

1 Go your way
2 Sell all you have
3 Give to the poor
4 Come to me
5 Take up the cross
6 Follow me

* * *

in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

68. Warning to rich men
(Mt. 6:19; 19:23; Lk. 18:24)

23 ¶ And Jesus looked round about, and saith unto his disciples, [d]How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, [e]how hard is it for them that trust in riches to enter into the kingdom of God!

25 [f]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were [g]astonished out of measure, saying among themselves, [h]Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

69. Rewards of full consecration
(Mt. 19:29; Lk. 18:28)

28 ¶ Then Peter began to say unto him, [i]Lo, we have left all, and have followed thee.

★ 29 And Jesus answered and said, Verily I say unto you, [j]There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

▲ 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to [k]come eternal life.

▲ 31 But many *that are* first shall be last; and the last first.

70. Jesus again foretells His death and resurrection (Mt. 16:21, refs.)

32 ¶ And they were in the way going [l]up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they and began to tell them what things should happen unto him,

★ 33 *Saying*, Behold, [m]we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: [a]and the third day he shall rise again.

71. Carnality of James and John
(Mt. 20:20; cp. Mt. 18:1, refs.)

35 ¶ And James and John, the sons of Zebedee, [b]come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he [c]said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, [*d]in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: [*e]can ye drink of the [*f]cup that I drink of? and be baptized with the baptism that [*g]I am baptized with?

★ 39 And they said unto him, We can. And Jesus said unto them, [*h]Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

★ 40 [*i]But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom [*j]it is prepared.

72. Carnality of the ten
(Mt. 20:24; cp. Mt. 18:1, refs.)

41 And when the ten heard *it*, they began to be [*k]much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your [*l]minister:

44 And whosoever of you will be the

---

reluctance to part with riches and use them for the glory of God and the good of others. It is hard for them to cease to "trust in riches" and rely upon God (v 24; 1 Tim. 6:9-12, 17-19).

e An explanation of why very few rich men will be saved (note above).

f See notes on Mt. 19:24.

g In v 24 the disciples were astonished, but here they are astonished out of measure. Why? Simply because of the universal feeling that rich people can get anything that they want. It was hard for these ordinary workers to conceive that God's standard of dealing with the rich is different from man's.

h Question 73. Next, v 36. The disciples were yet to learn that rich men as well as poor can be saved by grace without works of the law and human merit, and that the rich must humble themselves and meet God's terms like the poor (Jn. 3:16-18; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). Being rich is no barrier to finding God if the rich will humble themselves and renounce all human sins and human merits (Rom. 3:24-31; 5:1-11; 10:9-10; Eph. 2:8-9; 1 Jn. 1:9). The rich may face more temptations and problems, but if salvation is important enough to them it is easily received whenever complete consecration is made. A rich man does not have to give up all he possesses to be a disciple, but he must become willing to do so if God would require it of him.

i See notes on Mt. 19:27-30.

j 11th N.T. prophecy in Mk. (10:29-31, being fulfilled and will be completed in the life to come). Next, v 33.

k See notes, Jn. 6:27.

l Going up to die, which caused the disciples to be amazed and afraid (v 32-33).

m 12th N.T. prophecy in Mk. (10:33-34, fulfilled). Next, v 39. The 4th announcement of His sufferings (8:31; 9:12, 31). Note the 10 details of this prophecy:

1 Place—Jerusalem
2 Be delivered to priests
3 Be condemned to death
4 Be delivered to the Gentiles
5 Be mocked by the Gentiles
6 Be scourged by the Gentiles
7 Be spit upon by the Gentiles
8 Be killed by the Gentiles
9 Remain dead for three days
10 Be resurrected from the dead

a According to the laws of simple and compound probability the 10 details of this prophecy would have one chance in 1,024 of fulfillment

b According to Matthew the mother of James and John instigated the plan. See note, Mt. 20:21.

c Question 74. Next, v 38.

*d This shows that they understood the coming glory and kingdom of the Messiah (Mt. 16:27-28).

*e Questions 75-76. Next, v 51.

*f See note, Mt. 20:22.

*g His Spirit baptism, for it was the only one He was "baptized with" at this time (Mt. 3:16, refs.).

*h 13th N.T. prophecy in Mk. (10:39, fulfilled). Next, v 40. This predicted that James and John would drink of His cup of sufferings (Mt. 20:22, note) and be baptized with the Spirit baptism that He had (Mt. 3:16, refs.; Acts 1:4-8; 2:1-11).

*i 14th N.T. prophecy in Mk. (10:40, unfulfilled, because the kingdom has not yet come, Mt. 4:17, note). Next, v 45.

*j This was in the Father's hand (Mt. 20:23, note)

*k Indignant (Mt. 20:24-28, notes).

*l Gr. diakonos, note, Mt. 20:26.

✝ ✝ ✝

★▲45 [m]For even the Son of man came not to be ministered unto, but to minister, and to give his life a [n]ransom for many.

73. Blind man healed
(cp. Mt. 9:27; 20:29; Lk. 18:35)

46 ¶ And they came to [o]Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many [p]charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stood still, and [q]commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, [r]casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, [a]What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; [b]thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

39 CHAPTER 11

74. Triumphal entry (Mt. 21:1; Lk. 19:28; Jn. 12:12; Zech. 9:9)

1 And when they came nigh to Jerusalem, unto [c]Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his

★ 2 And saith unto them, [d]Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a [e]colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, [f]Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and [g]found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, [h]What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their [i]garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, [j]Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into [k]the temple: and when he had looked [l]round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

75. Barren fig tree cursed (Mt. 21:17; cp. Lk. 13:6)

12 ¶ And on the [*m]morrow, when they were come from Bethany, he was hungry:

13 And seeing a [*n]fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he

---

m 15th N.T. prophecy in Mk. (10:45, fulfilled). Next, 11:2.

n Mt. 20:28, note.

o Josh. 2:1, note.

p Reprimanded him, and told him to keep quiet, but all the more he cried out for mercy. A good example of desperation in prayer.

q Note the different circumstances, the occasions, and other points of difference in three cases of healing the four blind men at Jericho on this visit:

1 "As He was come nigh unto Jericho" (Lk. 18:35-43)
2 "As He went out of Jericho" (Mk. 10:46-52)
3 "As they departed from Jericho" (Mt. 20:29-34). This case had "two blind men" while in the others there was only one.

What was said by the men and by Christ in each case is different, as well as the other facts, proving them to be three different cases and not one. Jericho was a city of 100,000 so three cases of blindness and healing is not unreasonable. Blindness and eye diseases are very common in the East today. The percentage is said to be about one in five. When we have variances in gospel accounts it is always wise to consider them as different cases instead of forcing them to be the same and blaming the writers for not being inspired. If the cases are the same and details vary, then let us realize that the writers are giving details which the Holy Spirit wants them to give for a specific purpose, that taken together they make a more complete story and that they supplement each other, not contradict each other. Even then no one case. All are not necessary (cp. Jn. 21:25).

r A mark of great anxiety and joy to get to Jesus as quickly as possible. When men get this earnest in seeking God they will find Him without exception. The earnestness of the blind man surmounted all difficulties. How many today permit the smallest thing to hinder them in prayer and in obeying God! Blessed is the man that will not tolerate one thing hindering him from getting to God and getting answers to prayers that are in harmony with the promises and gospel provision. The more the man cried out the more his faith grew and the more he was hindered the more he was helped in taking hold of what he was desiring.

a Question 77. Next, 11:3. Jesus knew what he needed, but He wanted a specific request and an expression of true faith. One law of answered prayer is: ask, seek, and knock (Mt. 7:7-11; 21:21-22).

b Personal faith will always be rewarded, regardless of what the need is or how impossible it seems beyond fulfillment (Mt. 17:20; 21:21-22; Mk. 9:23; 11:22-24). Men receive "according to" faith (Mt. 9:29). No instance is given in Scripture where true faith has been exercised for anything promised by God and the answer has been withheld by God.

c "House of figs." Bethany means "house of dates." They were about 1 mile apart (Mt. 21:1, note).

d 16th N.T. prophecy in Mk. (11:2-3, fulfilled). Next, v 14.

e An untamed colt submits to the Lord more than His own people (Jn. 1:11).

f Question 78. Next, v 5.

g Fulfillment of v 2-3.

h Question 79. Next, v 17.

i See note, Mt. 21:8.

j Quoted from Ps. 118:25-26, meaning "save or help now." This is the second triumphal entrance (notes, Mt. 21:1, 9).

k Gr. hieron, temple courts, not the naos, the sanctuary itself.

l This time He merely looked around at the activities in the temple courts. He did not drive people out as He had done two days before (Mt. 21:12-16) or early in His ministry (Jn. 2:13). Evidently things were all right on this occasion. Then the next day He entered and cleansed the temple a second time (Mk. 11:15-17).

*m Monday, our Sunday sunset to Monday sunset, 2 days before the crucifixion (Mt. 12:40, note).

*n Fig trees were of two varieties: the early fig (Isa. 28:4; Jer. 24:2) and the late fig (Jer. 8:13; 29:17). Figs appear before or with the leaves, so the leaves indicated that the tree must have figs, even though the time of figs to be fully ripe was not yet come.

was not *yet*.

★ 14 And Jesus answered and said unto it, [*o]No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

76. Second purification of the temple (Mt. 21:12; Lk. 19:45; first purification, Jn. 2:13)

15 ¶ And they come to Jerusalem: and Jesus went into the [*a]temple, and [b]began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

★ 17 And he taught, saying unto them, [c]Is it not written, [d]My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

77. The faith that takes: secret of answered prayer (Mt. 21:21, refs.)

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, [e]the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, [f]Have faith in God.

★▲23 For verily I say unto you, [g]That [h]whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea;

lieve that those things which he saith shall come to pass; he shall have whatsoever he saith.

▲ 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

78. Condition of answered prayer (Mt. 6:14, refs.)

▲●25 And when ye [j]stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 [k]But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

79. Jesus' authority questioned (Mt. 21:23; Lk. 20:1)

27 ¶ And they come [l]again to Jerusalem: and as he was walking in the temple, [m]there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, [n]By what [o]authority dost thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they [p]reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, [a]We cannot tell. And Jesus answering saith

---

filled, v 20). Next, v 23-24. All speculation as to whether the fig tree was public property or not is valueless, as is also all criticism of Christ cursing it. It must be remembered that He Himself was the agent of God in creation and He had a right to do as God directed (Jn. 1:3; Eph. 3:9; Col. 1:16-18). We have to look even beyond Him to God whom He claimed was working through Him (Jn. 5:30, 36; 7:16; 8:28; 14:10). Who are we to criticize God? (Rom. 9:14-24)

[*a] The temple courts, not the sanctuary.

[b] The second cleansing of the temple during the last week of His life, making three times He did this (Jn. 2:13; Mt. 21:12-16). How He could do this by Himself against so many men can only be explained by God's power. It did bring the leaders to action to plot His death (v 18).

[c] Question 80. Next, v 28. Christ never once gave an interpretation of what was written, or left one to believe that any part of it needed interpretation. His application of what was written to certain events was sufficient as to the meaning.

[d] 5th O.T. prophecy fulfilled in Mk. (11:17; Isa. 56:7; Jer. 7:11). Next, 12:10.

[e] Fulfillment of v 14.

[f] Literally, "Have the faith of God." Such is possible or it would not be a command. Man was created with God's faith but doubt entered in at the fall (Gen. 3:1-7). Faith is restored in the new birth and if normally exercised and maintained it will grow to fullness and power (Rom. 1:5, 17; 10:17; Gal. 2:20; Col. 1:23; 2:6-7; 2 Th. 1:3; 2 Pet. 1:1-5).

[g] 18th N.T. prophecy in Mk. (11:23-24, conditional). Next, 12:25. Such passages as v 23-24 are considered merely as promises, but they can also be considered as conditional prophecy to be fulfilled when certain terms are met. Here, faith without doubting is the condition to meet if one wants the fulfillment of the benefits. The prediction or promise is that everyone who meets the condition will be answered, even to the moving of mountains (Mt. 17:20; 21:21-22).

[h] Everyone without exception is promised everything he asks in prayer provided he qualifies for an answer.

[i] See ***10 Conditions of Answered Prayer***, p. 97.

[j] Standing is one of several positions in prayer (1 Ki. 8:22; 2 Chr. 6:13; Zech. 3:1; Lk. 18:11-13)

[k] Forgiveness of man is the condition here of forgiveness by God (v 25-26; Mt. 18:21-35; Rom. 12:14).

[l] The 4th of 5 times He enters Jerusalem during the last week:
1 Friday (Thursday sunset to Friday sunset, Mt. 21:1-16)
2 Sunday (Saturday sunset to Sunday sunset, Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19)
3 Monday (Sunday sunset to Monday sunset, Mk. 11:12-19; Lk. 19:45-48; Jn. 12:20-50)
4 Tuesday (Monday sunset to Tuesday sunset, Mt. 21:23–26:13; Mk. 11:20–14:9; Lk. 20:1–21:38)
5 Wednesday (Tuesday sunset to Wednesday sunset, Mt. 26:14–27:66; Mk. 14:10–15:47; Lk. 22:1–23:56; Jn. 13:1–19:42)

[m] The beginning of the fulfillment of prophecies uttered by Jesus (Mt. 16:21, refs.). Note their feverish activities to destroy Christ (Mt. 21:15, 23, 45-46; 26:3-5, 14-16, 47-27:66; Mk. 14:1–15:31; Lk. 19:47-48; 20:19-47; 22:1–23:23; Jn. 7:32, 45; 11:47-57; 18:2–19:16).

[n] Questions 81-84. Next, 12:9.

[o] Gr. exousia, delegated power, the liberty and right to act. Jesus answered their questions by a question plainly implying that He got His authority to act from the same source that John the Baptist got his (Lk. 1:17; Jn. 1:33-34).

[p] It is always dangerous to reason about whether to do right or not. Such will generally result in sin. There should always be a definite, positive decision for the right without any hesitation. Then no sin is possible. They knew full well the right answer, but to get themselves out of their own trap they were willing to lie.

[a] Many have been the lies of religious men in Scripture (Gen. 4:9; 12:11-19; 18:15; 20:2; 26:7-10; 27:6-24, 46; Ex. 32; 1 Sam. 15:13; 21:2; 27:10; 2 Sam. 15:34-37; 2 Sam. 16:16-19; 17:7-14; 1 Ki. 13:11-22; 2 Ki. 5:20-24; Mt. 26:69-75; 28:13-15; Acts 5:1-10; 6:11-14; 16:20-21; 17:5-7; 24:5; 25:7-8).

thority I do these things.

40 CHAPTER 12

80. Parable of the householder
(Mt. 21:33; Lk. 20:9)

1 And he began to speak unto them by parables. [b]A *certain* man [c]planted a vineyard, and set an [d]hedge about *it*, and digged *a place for* the [e]winefat, and built a [f]tower, and let it out to husbandmen, and went into a far country.

2 And at the [g]season he sent to the husbandmen a [h]servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his [i]wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 [j]What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

★ 10 And have ye not read this scripture; [k]The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 ¶ And they sought to lay hold on him, but feared the people: for [l]they knew that he had spoken the parable against them: and they left him, and went their way.

81. Questions of tribute money
(Mt. 17:24; 22:15; Lk. 20:19)

13 ¶ And they send unto him certain of the Pharisees and of the [m]Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, [n]Master, [o]we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: [a]Is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But he, [*b]knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [*c]penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

82. Question of the resurrection
(Mt. 22:23; Lk. 20:27)

18 ¶ Then come unto him the [*d]Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [*e]If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

---

b 8th parable in Mk. (12:1-11), illustrating the rejection of Jesus by the Jews (v 10-11). Next, 13:28. Who the man, the husbandmen, the servants, and the son of this story were is not stated, but it is certain this actually happened or Jesus would not have used it to illustrate His point.

c Note the 12 acts of this man in v 1-9; 6 acts in v 1.

d Placed a fence about it.

e A wine-vat. Fat is from the old Anglo-Saxon foet for vessel and the Dutch vatten, to catch. It was a word used in northern England for vat.

f A booth for watchmen (Isa. 1:8).

g The first season for fruitbearing would be the 4th year after planting, for there would not be enough fruit for profit until then.

h Gr. doulos, a bondservant. The first of "many" sent. Among them were:

1 Servant—his mistreatment by scourging (v 2-3)
2 Servant—his mistreatment by stoning (v 4)
3 Servant—his mistreatment by murder (v 5)
4 Many servants—their mistreatment by scourging and death (v 5)
5 Only son—his mistreatment by murder (v 6-7). A prophetic reference to His own death (v 10)

i Gr. agapetos, beloved. A term of endear- ... 12:18; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35; by N.T. writers of saints 51 times; and here and in Lk. 20:13 of men.

j Questions 85-86. Next, v 14. This last question was asked by Christ on 6 different occasions thus setting the divine approval on the inspiration of Genesis (Mt. 19:4 with Gen. 1:27); Exodus (Mt. 22:31-32 with Ex. 3:6); Leviticus (Mt. 12:3 with Lev. 24:6-9); Numbers (Mt. 12:5 with Num. 28:9-10); 1 Samuel (Mt. 12:3 with 1 Sam. 21:6); and Psalms (Mt. 21:16 with Ps. 8:2 and Mt. 21:42 with Ps. 118:22). He considered these books as "Scripture," as well as Deuteronomy (Mk. 10:3-5 with Dt. 24:1-6) and other books.

k 6th O.T. prophecy fulfilled in Mt. (12:10; Ps. 118:22; cp. Acts 4:10-12). Next, v 36. Christ is referred to as a Stone (Gen. 49:24; Isa. 8:14; 28:16; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8) and a Rock (Mt. 16:18; Rom. 9:33; 1 Cor. 10:4; 1 Pet. 2:8). The true meaning is that Christ (the Stone) was rejected by the builders (rulers of Israel) but was exalted by God, the chief architect of the nation.

l If the Jews knew the meaning of the point illustrated by this parable, certainly Christians with all their light can know as much.

m They were Jews who were attached to the family and policy of the Herods in compromising with the Romans to save to some extent the independence of the nation. Christ had already silenced the Pharisees, so now the strategy was to get Christ embroiled with politics and bring upon Him the judicial power of the civil governor of Galilee—Herod. See note, Mt. 22:16.

n Gr. didaskalos, teacher (Lk. 9:38).

o A true confession of all classes in Israel (Jn. 3:2).

1 You are sincere
2 You are fearless
3 You never court human favor
4 You teach the way of God honestly

What a life to pattern after!

a Questions 87-90. Next, v 23. All these questions concern politics—whether to pay taxes to a foreign power that ruled or to rebel.

*b He knew their hypocritical motive was to involve Him either in disfavor with civil authorities or with the Jews who resented such taxation. They thought that He would get in trouble either way He answered, but divine wisdom again caused Him to escape offense to either party.

*c Gr. denarion, a silver coin of about 17¢ our money, which was a day's wage at that time.

*d They not only denied the resurrection, but also angels and spirits (Acts 23:8). They believed in a historical Moses but not all his doctrines (v 19).

*e Quoted from Dt. 25:5-6.

shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

★▲25 [g]For when they shall rise from the dead, they neither marry, nor are given in marriage; but are [h]as the angels which are in heaven.

26 And as touching [i]the dead, that they rise: [j]have ye not read in the book of Moses, how in the bush God spake unto him, saying, [k]I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 [l]He is not the God of the dead, but the God of the living: ye therefore do greatly err.

83. Question: great commandment (Mt. 22:34; Lk. 10:27)

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, [m]Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, [n]Hear, O Israel; The Lord our God is one Lord:

● 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

● 31 And the [o]second *is* like, *namely* this, There is none other commandment greater than these.

32 And the scribe said unto him, [a]Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all [b]the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [c]is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

84. Jesus questions the Pharisees (Mt. 22:41; Lk. 20:39)

35 ¶ And Jesus answered and said, while he taught in the temple, [d]How say the scribes that Christ is the Son of David?

★ 36 For David himself said by the Holy Ghost, [e]The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his [*f]son? And the common people heard him gladly.

85. Six sins of the scribes: their greater damnation (Mt. 23; Lk. 18:9; 20:45)

---

thought surely Christ could never answer this one, but as always divine wisdom had an answer (v 25-27). Such clear-cut answers, such enlightenment on Scriptures they had never heard. His enemies could quote Scripture, but did not understand it.

g 19th N.T. prophecy in Mk. (12:25, unfulfilled). Next, v 40.

h Resurrected saints will not live in marriage relationship to keep their kind in existence as when in the mortal state, but be like the angels who were created innumerable and immortal and do not die or multiply, hence they have no need of marriage relationship to produce their own kind.

i The dead bodies. Here we have the definite article, but in v 27 there is no definite article in the Greek. Physical death always refers to the body, never to the death of the soul and spirit. The souls of all unsaved men are dead while they live. Spiritual death means merely separation from God by sin (Isa. 59:2; Eph. 2:1-9; 1 Tim. 5:6). Physical death is separation of the inner man from the body (Jas. 2:26). Only the body dies at physical death and it goes to the grave, whereas the souls go to other places until the resurrection of their bodies. The righteous go to heaven (Phil. 1:21-24; 2 Cor. 5:8; Heb. 12:22-23; Rev. 6:9-11) and the wicked go to hell (Lk. 16:19-31; Isa. 14:9; Rev. 20:11-15). In the resurrection, only the bodies are made alive and immortal, then the immortal souls and spirits enter them so that the bodies, souls, and spirits of all men can exist in eternal consciousness in punishment or bliss (Mt. 10:28; 25:41, 46; Mk. 9:43-49; Rev. 20:11-15; Isa. 66:22-24).

j Question 93. Next, v 28. See note, v 9.

k Quoted from Ex. 3:2-6. This proves that Abraham, Isaac, and Jacob are still alive (v 27). If they are still alive but are dead physically, then their souls and spirits are alive, proving immortality of all souls and spirits.

l Thus proving that the souls and spirits of men after leaving the bodies are all immortal. Luke adds, "for all live unto Him" (Lk. 20:38). If all live unto Him who have died, then they are still alive and conscious after leaving the bodies. Peter and others state that the inner man is immortal, not corruptible (1 Pet. 3:4; 4:6; Ps. 22:26; 1 Th. 5:10; 2 Cor. 4:16-18; Jn. 3:16, 36; 5:24; 11:25-26; 1 Jn. 2:17; Heb. 12: 23). Since all live unto God after death of the bodies, all will be resurrected bodily to immortality to receive punishment or rewards according to their deeds (Mt. 10:40-42; 16:27; Acts 17:31; Rom. 2:12-16; 14:10; 2 Cor. 5:10; Rev. 20:11-15).

m Question 94. Next, v 35. See note on Mt. 22:36.

n Quoted from Dt. 6:2-4. The Heb. for one is echad, from achad, to unite, be united as one, one in number. The Gr. heis also has the same meaning. Whether one in number or one in unity is meant must be determined by Scripture and by the subject matter. That these words are used in the sense of unity is clear from Gen. 2:24; 11:6; Jn. 10:30; 11:52; 17:11, 21-23. There are three separate persons called God and Lord in Scripture, so one in unity must be the true meaning here. On the other hand, one could refer to the head person of the Divine Trinity, who is the Father and head of Christ and the Holy Spirit (1 Cor. 8:4-6; 11:3; Jn. 14:16-17, 26, 28; 15:26; 16:7-15; Eph. 4:4-6; 1 Jn. 5:7). Both ideas are true.

o The scribe only asked for one commandment, but he got two, which are the greatest of all. This one is quoted from Lev. 19:18.

a Meaning right or good. V 32-34 are a Divine supplement to Mt. 22:40; Lk. 20:39.

b Gr. sunesis, a putting together, meaning the whole of the intelligence, not only one part of it. Not Gr. dianoia, the mind, or thinking faculty of v 30. It is noticeable that the first commandment demands complete consecration and obedience of the whole body, soul, and spirit—all the heart or the innermost being in general; all the mind or the intellectual powers consisting of will, intelligence, and conscience; all the soul or the feelings, emotions, passions, and desires; and all the strength or bodily faculties, deriving its powers from the soul and spirit. Quite a contrast to many modern religionists who hold to serving God with the mind or thoughts only and who claim one can be holy only in spirit and not in body and soul.

c When man gets to this degree of understanding Bible religion, he will not pay so much attention to formality, rituals, and outward show in worship.

d Questions 95-96. Next, 13:2.

e 7th O.T. prophecy fulfilled in Mk. (12:36; Ps. 110:1). Next, 14:27. This settles the fact that Ps. 110 was uttered by the Holy Ghost, and that there are at least two Lords in the Deity. If we can believe in two, then we can believe in three persons—the Father, the Son, and the Holy Ghost (1 Jn. 5:7; 2 Cor. 13:14; Mt. 3:16-17; 28:19; Jn. 14:16, 26; 15:26; 16:7-15; Acts 2:33; 7:55; Eph. 4:4-6; Rev. 1:4; 4:2-5; 5:7).

*f See note, Mt. 22:45.

* * *

[g]Beware of the scribes, [h]which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at [i]feasts:

★ 40 Which devour widows' houses, and for a pretence make long prayers: [j]these shall receive greater damnation.

86. Widow's mite (Lk. 21:1)

41 ¶ And Jesus [k]sat over against the [l]treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [m]mites, which make [n]a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

41

CHAPTER 13

87. The great Olivet prophecy
(Mt. 13; Mt. 24-25; cp. Lk. 21)

(1) Destruction of Jerusalem predicted
(Mt. 24:1; cp. Mt. 23:37, refs.)

1 And [a]as he went out of the temple, one of his disciples saith unto him, [b]Master, see what manner of [c]stones and what buildings *are here*!

★ 2 And Jesus answering said unto him,

not be left one stone upon another, that shall not be thrown down.

(2) Two great questions (Mt. 24:3; cp. Lk. 21:7)

3 And as he sat upon the mount of Olives over against the temple, [f]Peter and James and John and Andrew asked him privately,

4 [*g]Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

(3) Signs, second advent
A. Eight beginning Jewish sorrows
(Mt. 24:4; Lk. 21:8; Rev. 8-9)

★● 5 And Jesus answering them began [*h]to say, [*i]Take heed lest any *man* [*j]deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the [*k]end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of [*l]sorrows.

B. Eight signs during the sorrows of Israel (Mt. 24:9)

● 9 ¶ But take heed to yourselves: for they shall deliver you up to [*m]councils; [*n]and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings [o]for my sake, for a testimony against them.

10 And the [p]gospel must first be published among all nations.

---

g See marks of scribes and Pharisees in Mt. 23:1-33; Mk. 7:1-20; 12:38-40; Lk. 11:39-52. See Beware, Mk. 8:15.

h 6 Marks of Hypocrites (v 38-40):
1 Parade in fine clothing and religious robes (v 38; Mt. 23:5)
2 Love salutations in public (v 38)
3 Chief seat in church (v 39; notes, Mt. 23:2, 6)
4 Chief couches at banquets (v 39; Mt. 23:6; Lk. 14:7-11; 20:46)
5 Take advantage of widows (v 40; note, Mt. 23:14)
6 Make long prayers (v 40; Mt. 23:14)

i The room was lined on three sides with the divan, the corners of which were the chief places, where one would be served first with the choicest morsels. Orientals are very particular about rank and dare not violate prescribed limits. Where tables are used they are square or oblong and lined with couches on three sides, leaving one side open for service. From three to five persons recline on a couch upon the left elbows, supported by cushions, the feet extending out, and the back of each guest turned toward his neighbor. The face and hands face the common dish on the table from which they all partake with their fingers (Jn. 13:25-27). When the master wishes to show special honor to his guests, he sits or stands by, waits upon them, and bids them partake freely. Scarcely a word is spoken during the meal (Gen. 18:6-8).

j 20th N.T. prophecy in Mk. (12:40, unfulfilled). Next, 13:2. See note, Mt. 10:15.

k Orientals sit with legs crossed or upon the feet. Some chairs are used in homes and synagogues. Sometimes low stools are seen in cafes, but mostly people prefer to sit on mats with their feet under them.

l A place 200 ft. square in the woman's court, surrounded by a colonnade. Inside, against the wall, were 13 receptacles shaped like trumpets and labeled for their special purposes. Nine were for legal dues

m Gr. lepton, smallest Gr. copper coin, about one fifth of one cent.

n Gr. kodrantes, smallest Roman brass coin, about two fifths of one cent.

a This proves that Mt. 24-25 and Mk. 13 were spoken after Lk. 21, which was uttered "in the temple" (Lk. 21:1-5 with 21:37-38). The latter discourse was spoken on the Mount of Olives (Mt. 24:3; Mk. 13:3). Both prophecies are similar down to Lk. 21:12, and should be studied together.

b Gr. didaskolos, doctor (Lk. 9:38).

c See note, Mt. 24:2.

d Question 97. Next, v 4.

e 21st N.T. prophecy in Mk. (13:2, fulfilled AD 70 when Jerusalem was destroyed, Lk. 21:13-24; Dan. 9:24). Next, v 5.

f A supplement to Mt. 24:3.

*g Questions 98-99. Next, 14:4. Matthew records 3 questions asked of Christ:
1 When shall these things be? That is, when will Jerusalem be destroyed? This is not answered in Mt. 24-25 or Mk. 13, but only in Lk. 21:12-24.
2 What shall be the sign of Thy coming? This is answered in Mt. 24:4-27; Mk. 13:5-23; Lk. 21:8-11, 25-26.
3 How will this age end? This is answered in Mt. 24:27–25:46; Mk. 13:24-37; Lk. 21:27-38.

*h 22nd N.T. prophecy in Mk. (13:5-37, being fulfilled and will be completely fulfilled at the second advent of Christ). Next, v 14:8.

*i See notes, Mt. 6:1; 11:29. For these signs see notes on Mt. 24:4-24.

*j Warnings against being deceived (Mt. 24:4-5, 11, 24; Lk. 21:8; 1 Cor. 6:9; 15:33; Gal. 6:7; Eph. 5:6; 2 Th. 2:3-12; 2 Tim. 3:13; 1 Jn. 3:7).

*k Gr. telos, final end or limit at which a thing ceases to be; the end of some act, state, or life. Here it is the end of life or the end of the period of tribulation, which one comes first to the individual in those days. Cp. Mt. 10:22.

*l Gr. odin, pang, throe, referring to the birth pangs of Israel in the future great tribulation (Mt. 24:15-21; Isa. 66:7-8; Jer. 30:4-7; Dan. 7:21; 8:9-14, 24; 9:27; 11:40-45; 12:1, 7; Rev. 12)

*m Gr. sunedrion, sanhedrin or council of elders of Israel. Used 22 times (Mt. 5:22; 10:17; 26:59; Mk. 13:9; 14:55; 15:1; Lk. 22:66; Jn. 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20).

*n See note, Mt. 4:23. Courts of judgment were held in all synagogues, which punished offenders by scourging.

o Many Jews and Christians will be martyred after the rapture of the church (Rev. 6:9-11; 7:9-17; 12:17; 13:16-18; 14:9-11; 15:2-4; 17:6; 20:4-6).

p See ***Glad Tidings***, p. 61.

liver you up, [q]take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 [r]Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

▲ 13 And ye shall be [s]hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

C. Seventeenth sign: abomination of desolation (Mt. 24:15; Dan. 9:27)

14 ¶ But [t]when ye shall see the [u]abomination of desolation, spoken of by Daniel the prophet, [v]standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

D. Eighteenth sign: defeat of Israel by Antichrist (Mt. 24:16)

15 [a]And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But [b]woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

E. Nineteenth sign: great tribulation (Mt. 24:15; Dan. 12:1; Rev. 12-19)

such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had [d]shortened those days, no flesh should be saved: but for the [e]elect's sake, whom he hath chosen, he hath shortened the days.

F. Six signs during the great tribulation (Mt. 24:23)

21 [f]And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and [g]shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But [h]take ye heed: behold, I have foretold you all things.

(4) Manner and time of the second advent: end of the age (Mt. 24:27, refs.)

▲ 24 ¶ But in [i]those days, after that [j]tribulation, the [k]sun shall be darkened, and the moon shall not give her light,

▲ 25 And the [l]stars of heaven shall fall, and the [m]powers that are in heaven shall be shaken.

▲ 26 [n]And then shall they see the Son of man coming in the clouds with great power and glory.

▲ 27 [o]And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

---

trial, for the Holy Spirit will help you (Mt. 10:17-20; cp. Mt. 6:25).

r A prediction of households being divided because of Christ (Mt. 10:35-36; cp. Mic. 7:6). Whenever relatives cause death to family members over Christ it reveals the utter apostasy, deception, and depravity of such men.

s A reference to the universal hatred of men against Christ in the tribulation period or Daniel's 70th week (Dan 9:27; Rev. 6:1–19:21).

t An adverb of time proving that the time of the fulfillment of v 14-37 will be in the middle of Daniel's 70th week and the 3½ years on to the second advent, as we shall see by the connecting words "then" and "those days" (v14, 17, 19, 20, 21, 24, 26, 27).

u Here the great tribulation begins by Antichrist breaking his 7-year covenant with Israel. He conquers Israel and abolishes Jewish worship in the temple setting himself and his image in the holy place to be worshipped. This is the abomination of desolation of Dan. 9:27; 2 Th. 2:4; Rev. 13; 14:9-11; 15:2-4; 16:10; 20:4-6; Mt. 24:15.

v Standing in the Holy of Holies in the Jewish temple where it should not be and where God's presence only should be (2 Th. 2:3-4; Dan. 9:27; Mt. 24:15).

a THEN: when Antichrist breaks his 7-year covenant with Israel, enters Palestine, conquers Israel, takes over Jerusalem and the Jewish temple as his capital, does away with Jewish worship in the temple, sets himself and his image in the temple to be worshipped, and causes the great tribulation of 3½ years until Christ comes to defeat him and set up His kingdom (Dan. 8:9-25; 9:27; 11:40-45; 12:7; Mt. 24:15-31; Mk. 13:14-27; 2 Th. 2:1-12; Rev. 13:1-18; 14:9-11; 19:11-21). Israel will flee from Judea into Edom and Moab for the 3½ years and be saved and gathered at the second advent (Mt. 24:15-31; 25:31-46; Rom. 11:25-29; Zech. 12:10-13:1; 14:1-21; Rev. 12:6, 13-17).

b See notes on the great tribulation of 3½ years, Mt. 24:15-22.

c Great tribulation (Mt. 24:15-22).

d See note, Mt. 24:22.

e Jewish elect (note, Mt. 24:22, 31).

f AND THEN: during the great tribulation of v 14-20, the events of v 21-23 will take place.

g Mt. 24:24; 2 Th. 2:8-12; Rev. 13; 16:13-16; 19:20; Mk. 13:22.

h Four times in this chapter (v 5, 9, 23, 33). See note, Mt. 11:29.

i This refers to the time "immediately after the tribulation" when Christ comes (v 24-27; Mt. 24:29-31; Rev. 19:11-21; Zech. 14.

j The tribulation of v 14-20; Mt. 24:15-22; Rev. 6:1–19:21; Jer. 30.

k This is the 5th time the planets will be affected in part or in whole during Daniel's 70th week (note, Mt. 24:29).

l Only two times the stars or meteors are spoken of as falling:

1 In the 6th seal (Rev. 6:12-17)

2 At Christ's coming (v 25; Mt. 24:29)

m This refers to the satanic hosts that now rule the air (Eph. 2:1-3; 6:12). They are now above us, but will not be at the coming of Christ, for they will be cast down to earth 3½ years before then (Rev. 12:7-12). Isaiah (24:21-22; 34:4) spoke of them being defeated at the end of this age. Both Isaiah and Jesus made predictions of them while they were powers in the heavenlies. At Christ's coming they not only will be shaken and completely defeated, but will be cast into prison for 1,000 years (Isa. 24:21-22; Rev. 20:1-10). The planets and the hosts of heaven are distinguished in 2 Ki. 23:4-5. The hosts of heaven are intelligent beings and have been worshipped and served by men in past ages (2 Ki. 17:16; 21:3, 5; 2 Chr. 33:3-5; Jer. 8:2; 19:13; Zeph. 1:5; Acts 7:42). That they could not refer to the material heavens is clear from Heb. 12:26 where God says He will shake heaven only once more and this will be when the heavens and earth are renovated by fire at the end of the Millennium, or 1,000 years after "the host" and "powers of heaven are shaken" as in the above prophecies (2 Pet. 3:5-13). The word "host" means a mass of persons, an army, great company, and is so used 491 times of men and angels.

n AND THEN: after the great tribulation Christ shall come in His glory (Dan. 7:13-14; Zech. 14:5; Mt. 16:27; 24:29-31; 25:31-46; Jude 14; 2 Th. 1:7-10; Rev. 1:7; 19:11-21).

o AND THEN: at Christ's coming the angels will gather Israel to be an eternal nation (Mt. 24:31; Isa. 11:11-12; 60:8-9; 65:9, 22; 66:19-21; Jer. 31:36-40; 33:17-26; Ez. 36:8-24; 37:21-28; 39:25-29; Amos 9:11-15; Acts 15:13-18; Lk. 1:31-32.

✝ ✝ ✝

28 [*p]Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

(6) All signs of this prophecy take place in one generation (Mt. 24:34; Lk. 17:26; 21:32)

30 Verily I say unto you, that this [*q]generation shall not pass, till all these things be done.

▲ 31 Heaven and earth [*r]shall pass away: but my words shall not pass away.

(7) Exact date of His coming unknown (Mt. 24:36; Acts 1:7)

32 ¶ [a]But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father.

● 33 [b]Take ye heed, [c]watch and pray: for ye know not when the time is.

34 [d]*For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

● 35 [e]Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

● 37 And what I say unto you I say unto all, Watch.

42 CHAPTER 14

88. Tenth attempt to kill Jesus

1 After [f]two days was *the* [g]*feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

89. Third anointing of Jesus (Mt. 26:6; Jn. 12:1; cp. Lk. 7:36)

3 ¶ And [h]being in Bethany in the [i]house of Simon [j]the leper, as he sat at meat, there came a woman having an [k]alabaster box of ointment of [l]spikenard very precious; and [m]she brake the box, and [n]poured *it* on his head.

4 And there were some that had indignation within themselves, and said, [o]Why was this waste of the ointment made?

5 For it might have been sold for more than [p]three hundred pence, and have been given to the poor. [q]And they murmured against her.

6 And Jesus said, Let her alone; [r]why trouble ye her? she hath wrought a good work on me.

7 [s]For ye have the poor with you always, and whensoever ye will ye may do them good: [t]but me ye have not always.

★ 8 [u]She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

90. Judas agrees to betray Jesus (Mt. 26:14; Lk. 22:3)

10 ¶ And Judas Iscariot, one of the twelve,

[*p] 9th parable in Mk. (13:28-29). Next, v 34. See notes on Mt. 24:32-33.

[*q] See note, Mt. 24:34; 11:16.

[*r] See note, Mt. 24:35.

[a] This verse proves that Christ was limited in knowledge while in the days of His flesh (Mt. 24:36; Lk. 2:40, 52; Phil. 2:7, notes).

[b] See note, v 23.

[c] Gr. agrupneo, be sleepless. Used only 4 times (Mk. 13:33; Lk. 21:36; Eph. 6:18; Heb. 13:17). Not the same word as in v 34-37.

[d] 10th and last parable in Mk. (13:34-37), illustrating watchfulness in view of the second advent.

[e] Gr. gregoreuo, be vigilent, alert (1 Pet. 5:8). Not the same word as in v 33. The 4 watches of the night were from sunset for three hours, then to midnight, then for three hours, and then to sunrise. They are expressed here as “evening . . . midnight . . . cockcrowing . . . morning.” See Mt. 14:25; 24:43; Mk. 6:48; Lk. 12:38.

[f] See note, Mk. 11:27. Cp. Mt. 26:2.

[g] The two feasts were observed together, because the time for eating the passover was the commencement of the 7 days during which unleavened bread alone was to be eaten (Ex. 12:1-28; Lev. 23:4-8).

[h] Parallel with Mt. 26:6-13.

[i] 3 Suppers in the Last Week:
  1 Six days before the passover in the house of Lazarus (Jn. 12:1-9). He slept here Friday night and spent the last sabbath in rest and at sunset when the sabbath ended the supper was served. Mary anointed the Lord on this occasion.
  2 Two days before the passover in the house of Simon the leper, also in Bethany (Mk. 14:1-9). At this supper an unknown woman anointed Jesus
  3 The last supper (Jn. 13:1-20; Mt. 26:20; Mk. 14:17; Lk. 22:14).

[j] Simon was one time a leper and was evidently healed by Christ.

[k] A mineral stone of lime used to ornament buildings and make vases and small bottles.

[l] Spikenard is a combination of two Gr. words. Nardos refers to a variety of bearded grass from India, and specifically to the fragrant oil extracted from it which was used in the East in both pure and mixed forms (Song 1:12; Mk. 14:3; Jn. 12:2). It is modified here by the Gr. adjective pistikos which comes from pistis, meaning faith. Pistikos would have some sense of faithful, but it is used only twice in the N.T., both times in conjunction with nardos. In this context, it probably means genuine, pure, or liquid nard. That it was liquid here cannot be disputed for it was “poured” and was used to “anoint.” Anointing was always done with liquid.

[m] Breaking the box or flask merely means that the seal or cement that kept the odor preserved was broken. Then the nard was poured, proving the flask itself was not broken or the liquid would have been spilled at the breaking of the bottle.

[n] Two anointings in the last week (note, Mt. 26:7)

[o] Question 100. Next, v 6.

[p] $51, a pence being about 17¢ or a day’s wage. This so-called “waste” was equal to 300 days of labor.

[q] No case of murmuring has ever been justified or sanctioned by God in Scripture regardless of how right the cause. It is always condemned and cursed (Ex. 15:24; 16:2-12; 17:3-5; Num. 14:2-36; 17:5-10; Dt. 1:27; Josh. 9:18; Ps. 106:25; Mt. 20:11; Mk. 14:5; Lk. 5:30; 15:2; 19:7; Jn. 6:41, 61; 7:12, 32; Acts 6:1; 1 Cor. 10:10; Phil. 2:14; Jude 16).

[r] Question 101. Next, v 12.

[s] An explanation of the good work wrought on Him in v 6; Jn. 12:7.

[t] This is out of harmony with the doctrine of transubstantiation, that is, that the bread and wine of the Lord’s Supper are changed into the actual body and blood of Jesus Christ, which would make Him with us always in body.

[u] 23rd N.T. prophecy in Mk. (14:8-9, fulfilled). Next, v 13. This unknown woman had more faith in and genuine understanding about the sufferings of Christ which He faced on the morrow than did the disciples. It had not yet dawned upon them (as it had with her) what He was facing or they would not have been so concerned about who would be the greatest among them on the next day after this solemn occasion (Lk. 22:24-27; 24:1-12, 25-26, 45; Jn. 13:36; 20:9).

✝ ✝ ✝

them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

91. Preparation of the passover
(Mt. 26:17; Lk. 22:7)

12 ¶ And the [a]first day of unleavened bread, when they killed the passover, his disciples said unto him, [b]Where wilt thou that we go and prepare that thou mayest eat the passover?

★ 13 And he sendeth forth two of his disciples, and saith unto them, [c]Go ye into the city, and there shall meet you a [d]man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, [e]Where is the guestchamber, where I shall eat the passover with my disciples?

15 And he will shew you a large [f]upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and [g]found as he had said unto them: and [h]they made ready the passover.

92. The last passover (Mt. 26:20; Lk. 22:14; Jn. 13)
(1) Betrayal foretold

17 And in the [i]evening he cometh with the twelve.

★ 18 And as they sat and did eat, Jesus said, Verily I say unto you, [j]One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, [k]*Is* it I? and another *said*, *Is* it I?

★ 20 And he answered and said unto them, [l]*It is* one of the twelve, that [m]dippeth with me in the dish.

21 The Son of man indeed goeth, [n]as it is

the Son of man is betrayed! good were it for that man if he had never been born.

(2) Lord's supper instituted
(Mt. 26:26; Lk. 22:19; 1 Cor. 11)

★ 22 ¶ And [p]as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: [q]this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

▲ 24 And he said unto them, [r]This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, [s]until that day that I drink it new in the kingdom of God.

26 ¶ [t]And when they had sung an hymn, they went out into the mount of Olives.

(3) Peter's denial foretold
(Mt. 26:31; Lk. 22:31; Jn. 13:36)

★ 27 And Jesus saith unto them, [u]All ye shall be offended because of me this night: for it is written, [*a]I will smite the shepherd, and the sheep shall be scattered.

★ 28 [*b]But after that I am risen, I will go before you into Galilee.

29 But Peter [*c]said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the [*d]more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

IV. The sufferings of Christ
1. Agony in the garden (Mt. 26:36; Lk. 22:39; Jn. 18:1)

---

bukes of v 6-9; Jn. 12:4-8. This deal was made the day before Christ's arrest (v 12).

a The 14th of Nisan (April), our Tuesday sunset to Wednesday sunset, the day of the preparation when the passover must be killed. The next day would be the "high day," the great special sabbath, not the ordinary weekly sabbath (Jn. 19:30-31; Lev. 23:6-7). The regular feast of unleavened bread did not officially begin until a day after the passover, but Jews began to eat this bread on the day of the preparation, and that is what is referred to here.

b Question 102. Next, v 14.

c 24th N.T. prophecy in Mk. (14:13-15, fulfilled). Next, v 18.

d A rare thing, for women usually carried water in pitchers (Gen. 24:14-46; Jn. 4:7). Men usually got water in large skin bottles and used animals to carry them.

e Question 103. Next, v 19.

f Gr. anogeon, above the ground, the second floor of a building. The Heb. word is aliyah. Most Eastern houses had the upper room on the roof with outside stairs (2 Ki. 1:2; 23:12; 2 Chr. 3:9; Ez. 42:5; Mk. 14:15; Lk. 22:12; Acts 1:13; 9:37-39; 20:8). It was usually well furnished and carpeted if it belonged to the wealthy class. Some think this upper room was in the wealthy home of John Mark in the temple area where the Holy Spirit fell and which became a meeting place for early Christians (Lk. 24:8-12; Acts 1:13; 12:12). At the passover it was customary for homes in Jerusalem to have chambers prepared for the many people who attended the feast from all parts of Jewry.

g The prophecy of Christ of v 13-15 was found to be true and such will always be the case with true prophecy. Not one jot or tittle of inspired prophecy has yet failed, though literally thousands of details have been uttered up to thousands of years before fulfillment.

h At sunset the passover was ready, having been prepared beforehand by the disciples, for the regular time for it was not until the next evening. Christ had to partake of it a day before because He was to be on trial all night and was to be our passover sacrificed for us at the regular time the next afternoon (1 Cor. 5:7). Making ready and eating the passover in this case had to be before the regular time. John (13:1) tells us that it was "before the feast of the passover" that Christ and His disciples observed it.

i Proving that the supper was made ready before evening in order to be ready by sunset when the preparation day began. Jews ate the passover the next evening.

j 25th N.T. prophecy in Mk. (14:18, fulfilled). Next, v 20.

k Questions 104-105. Next, v 37.

l 26th N.T. prophecy in Mk. (14:20-21, fulfilled). Next, v 22.

m It was a mark of honor for the host to give a portion to one of his guests. So here Jesus honors Judas and thus appeals to him not to go through with his plans of betrayal. See notes on Jn. 13:23-33.

n As it is written is one of the safest guides in Scripture to enable one to get truth and discover fallacy. Any doctrine out of harmony with any one written statement of Scripture is false.

o One of the saddest pronouncements of doom in Scripture. Think of it! See ***18 Facts About Judas***, p. 97; ***30 Facts About Judas***, p. 1054 of O.T.; note, Ps. 54:12; and note, Ps. 69:22.

p For notes on the supper, see Mt. 26:20-29; Lk. 22:14-38; Jn. 13:1–14:31.

q 27th N.T. prophecy in Mk. (14:22-25, fulfilled and being fulfilled, except v 25, which will be fulfilled in the Millennium, Lk. 22:15-18, 30). Next, v 27. See note, Mt. 26:26.

r See note, Mt. 26:28.

s Men will eat in the next life (Lk. 22:15-18, 30; Rev. 2:7, 17; 19:9-10; 22:2).

t Mt. 26:30; Lk. 22:39; Jn. 14:31.

u 28th N.T. prophecy in Mk. (14:27, fulfilled). Next, v 28.

*a 8th O.T. prophecy fulfilled in Mk. (14:27; Zech. 13:7). Next, 15:28.

*b 29th N.T. prophecy in Mk. (14:28-31, fulfilled). Next, v 41.

*c See 12 Steps in Peter's Backsliding, note, Mt. 26:58.

*d Repeated passionately.

named [e]Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh [f]with him Peter and James and John, and began to be [g]sore amazed, and to be [h]very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and [i]fell on the ground, and prayed that, if it were possible, [j]the hour might pass from him.

36 And he said, [k]Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, [l]Simon, sleepest thou? couldest not thou watch one hour?

● 38 Watch ye and pray, lest ye enter into temptation. [m]The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither [n]wist they what to answer him.

★ 41 And he cometh the third time, and saith unto them, [o]Sleep on now, and take *your* rest: [p]it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

2. Betrayal and arrest: eleventh attempt to kill Jesus (Mt. 26:47; Lk. 22:47; Jn. 18:3)

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and [q]staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth

ter; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 [a]And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, [b]Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And [c]they all forsook him, and fled.

51 And there followed him a certain [d]young man, having [*e]a linen cloth cast about *his* naked *body*; and the [*f]young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

3. Trial and mockery of Jesus (Mt. 26:57; Lk. 22:63; Jn. 18:12, 19)

53 ¶ And they led Jesus away to the high priest: and with him were [*g]assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the [*h]council [*i]sought for witness against Jesus to put him to death; and found none.

56 For many bare [*j]false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [*k]I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest [*l]stood up in the midst, and asked Jesus, saying, [*m]Answerest thou nothing? what *is it which* these witness against thee?

---

[e] See note, Mt. 26:36.

[f] These were with Him on three special occasions (v 33; 5:37; Mt. 17:1; Lk. 9:28).

[g] Gr. ekthambeo, to throw into terror, alarm, distress. Used only here and in Mk. 9:15; 16:5-6. What was it that struck Him here alone? Was it the concentration of the satanic forces to kill Him before He could get to the cross, thus to avert their own defeat in the cross (Col. 2:14-17; 1 Pet. 2:24)? Is not this the cup He wanted to pass from Him (note, Mt. 20:22-23)? Is this the time Heb. 5:7 took place?

[h] Deeply weighed down, distressed.

[i] Fell from physical exhaustion because of the great pressure on Him by satanic powers (Lk. 22:43-44).

[j] "The hour" is the same as "this cup" (v 35 with Mt. 26:39), so must refer to the event of that hour.

[k] Aramaic for Father. Only used by Jews where both parents of a real son were Jews, or of a proselyte of the covenant. Not used when the mother was a slave (Gal. 4:24). to God. Used only here and in Rom. 8:15; Gal. 4:6.

[l] Questions 106-107. Next, v 48.

[m] Gr. pneuma, the mind, will; the part of man that knows (1 Cor. 2:11). Occurs 385 times: trans. Spirit 133 times; spirit 153 times; Holy Ghost 89 times; Holy Spirit 4 times; ghost 2 times; and life, wind, spiritual, and spiritually once each. It is used of God (Jn. 4:24); Christ (1 Cor. 6:17; 15:45); Holy Ghost (Mt. 1:20); angels (Acts 8:29; Heb. 1:14); demons (Mk. 7:25-26; Lk. 10:17, 20); and the resurrection body (1 Cor. 15:44-45).

[n] Old English word for knew.

[o] 30th N.T. prophecy in Mk. (14:41-42, fulfilled). Next, v 62. This is what average Christians do today in spiritual warfare, but in physical danger they are alert. It must be because they do not understand spiritual dangers and warfare.

[p] Gr. apecei, a technical word for giving a receipt. Jesus knew that Judas had already received the betrayal money (v 11), and that he was near at hand (v 42-45).

[q] Wooden clubs and weapons.

[a] This was Peter (Jn. 18:10). Peter was one of two disciples that carried a sword (Lk. 22:38)

[b] Question 108. Next, v 60.

[c] Fulfillment of v 27.

[d] Some say this was Lazarus, others the rich young ruler, and still others John Mark, but all speculation is valueless.

[*e] Gr. sindon, linen cloth with which the dead were buried or people wore as a robe at night.

[*f] Soldiers as in 2 Sam. 2:14.

[*g] What a time to try any man, even if he were the worst criminal! This is one of the most impressive acts of the whole story. They had to do this at night and so quickly in order to fulfill the Scriptures so that Christ could die at the same time the passover lambs were killed.

[*h] The sanhedrin, the ruling body of the Jews.

[*i] This was contrary to their law which required them to begin trial with those things that would acquit the accused, not with those things that made for his condemnation. In this case, not one thing was sought that would acquit Christ. They were determined to kill Him so looked for every excuse possible, not realizing they were fulfilling prophecy. Not any two witnesses agreed on any one point of accusation, yet they condemned and killed the only sinless man that ever lived.

[*j] This was a direct and willful transgression of the 9th commandment.

[*k] A reference to Jn. 2:19-21.

[*l] Showing that this was not a formal judicial trial, but only to get evidence enough to send Him to Pilate (15:1).

[*m] Questions 109-110. Next, v 61.

✞ ✞ ✞

[n]nothing. Again the high priest asked him, and said unto him, [o]Art thou the Christ, the Son of the [p]Blessed?

★▲62 And Jesus said, I am: [q]and ye shall see the [r]Son of man sitting on the [s]right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, [t]What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they [u]all condemned him to be guilty of death.

65 [v]And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

4. Peter's denial (Mt. 26:69; Lk. 22:54; Jn. 18:15, 25)

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he [a]denied, saying, I know not, neither understand I what thou sayest. And he went out into the [b]porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter,

Galilaean, and thy speech agreeth *thereto*.

71 But he began to [c]curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, [d]Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he [e]wept.

43

CHAPTER 15

5. Jesus before Pilate (Mt. 27:11; Lk. 23:1; Jn. 18:28)

1 And straightway in the [f]morning the chief priests held a consultation with the elders and scribes and the [g]whole council, and bound Jesus, and [h]carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, [i]Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, [j]Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* [k]feast he released unto them one prisoner, whomsoever they desired.

6. Jesus condemned: Barabbas released

---

o Question 111. Next, v 63. This was the central controversy about Jesus. He claimed to be the Christ and the Son of God but Satan and the Jews were determined to disprove these claims (Mt. 4:3, 6; 27:40; Jn. 5:18; 10:36; 19:7). God acknowledged His claims (Mt. 3:17; 17:5); demons were forced to acknowledge them (Mt. 8:29; Mk. 3:11; 5:7); disciples confessed them (Mt. 14:33; 16:16); but His enemies rebelled against facts and refused to believe even after His resurrection (Mt. 27:40; 28:11-15; Acts 4:16-22; 5:17-28, 40-42). Some Jews repented and confessed His claims after miraculous and resurrection facts were known (Jn. 3:2; Acts 6:7). A few years after the resurrection of Christ, Josephus, a noted Jewish historian gave one of the most valuable confessions of honest faith in Christ. He said, "Now there was about this time Jesus, a wise man, if it be lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him, are not extinct at this day" (Josephus, *Antiquities of the Jews*, Book XVIII, 3:3).

p Used by Jews instead of the name Jehovah.

q 31st and last N.T. prophecy in Mk. (14:62, unfulfilled). See Mt. 16:27; 19:28; 24:29-31; 25:31-46; 2 Th. 1:7-10; Rev. 19:11-21; Zech. 14:1-5; Dan. 7:13.

r The last of 14 times in Mk. (2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62). See note, Jn. 1:51.

s Proof that the Father will accompany Christ back to the earth (Zech. 14:5; Tit. 2:13; Dan. 7:9-14, 22)

t Questions 112-113. Next, 15:2.

u All condemned Him without a fair and legal trial. Note the six things they did to Him in v 64-65.

v Note the heartless mockery of these religious Jews.

a Just what Jesus had predicted (14:30). Peter told four lies that are recorded and perhaps more, for he was questioned by several people on three different occasions (v 67-72; Mt. 26:69-75; Lk. 22:54-62; Jn. 18:15-18, 25-27). In these passages two maids, a man, and "they that stood by" all questioned him. There is no discrepancy for many could be together and could question him on these three occasions.

b The vestibule leading from the outer gate to the court.

c Gr. anathematizo, cursing and swearing. Not peculiar to N.T. Gr. as alleged, for the Papyri show it to be of pagan origin, first coined by Gr. Jews. What a change in Peter in a few hours! Contrast this with the better change at Pentecost (Acts 2).

d The first denial was in court where he was questioned by a female porter (v 66). The second denial was in the porch or the vestibule where Peter had retired after being questioned (v 68). The third denial was an hour later inside the court where Jesus looked upon Peter (Lk. 22:59-62).

e He wept abundantly and bitterly (Mt. 26:75; Lk. 22:62).

f Any time before sunrise (Mk. 1:35; 16:2, 9; Jn. 20:1). Christ must have been delivered to Pilate before our midnight, because it was "about the sixth hour" or midnight when Pilate said, "Behold your king" (Jn. 19:14). It was unlawful to try a prisoner.

g The whole sanhedrin—the grand sanhedrin or national council consisted of 72 men, 6 from each tribe. The small councils were composed of 3 to 23 members. All showed their hatred of God and of His Anointed (Ps. 2; Acts 3:17; 5:21). There was one exception (Lk. 23:51).

h Gr. apophero, to take away with violence, to be borne along with the crowd.

i Question 114. Next, v 4. Christ answered this question in the affirmative. But when it came to answering false accusations against Him He answered nothing, fulfilling Isa. 53:7.

j Question 115. Next, v 9. Pilate could not understand a man that would not defend Himself when facing death. Such a thing is unheard of in courts of justice. The average man would have denied every charge to escape death, even the true charges. This would only delay matters. His hour had come and it could not be put off if He were to die as the Lamb of God at the proper time to fulfill the types and prophecies. Pilate was no fool. He began to know that the chief priests had delivered Christ on account of their jealousy (v 10).

k It was the custom to release some prisoner at this great feast when all the males of Israel were together at Jerusalem (Ex. 23:14-19).

l Nothing is known of him other than that found in Mt. 27:20-21; Mk. 15:7, 15; Lk.

7 And there was *one* named [l]Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude [*m]crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, [*n]Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests [*o]moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, [a]What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, [b]Crucify him.

14 Then Pilate said unto them, [c]Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, [d]willing to content the people, released Barabbas unto them, and delivered Jesus, when he [e]had scourged *him*, to be crucified.

7. Jesus crowned with thorns is led away to crucifixion (Mt. 27:27; Jn. 19:1)

16 And the soldiers led him away into the hall, called [f]Praetorium; and they call together the whole [g]band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a

knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one [i]Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

8. The Crucifixion (Mt. 27:33; Lk. 23:32; Jn. 19:16)

22 And they bring him unto the place [j]Golgotha, which is, being interpreted, The place of a skull.

23 And they [k]gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the [l]third hour, and they crucified him.

26 And the [m]superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

★ 28 And the scripture was fulfilled, which saith, [n]And he was numbered with the transgressors.

29 And [o]they that passed by railed on him, wagging their heads, and saying, Ah, [p]thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; [q]himself he cannot save.

23:18-19; Jn. 18:40; Acts 3:14. He was a rebel and a murderer, yet the whole crowd demanded his release in preference to Jesus, "who did no sin, neither was guile found in His mouth" (1 Pet. 2:22).

[*m] Literally, bellowing with a loud and long cry.

[*n] Question 116. Next, v 12. The first accusation of the Jews to Pilate was that Jesus claimed to be the King of the Jews. They thought this would get Pilate on their side and he would condemn Jesus at once to die, but when Pilate saw their scheming and jealousy he asked if he should release their king. They responded by accusing him of not being true to Caesar, so Pilate gave in to their demands (Jn. 19:12-15).

[*o] Gr. anaseio, from ana (up) and seio (rock, quake), to stir up vehemently, as by an earthquake.

[a] Question 117. Next, v 14.

[b] Stoning was the Jewish method of punishment for blasphemy. Crucifixion was the Roman punishment for treason.

[c] Question 118. Next, v 34. Pilate was still seeking a way out, not finding any fault in Jesus, but the Jews had been worked up by their leaders to the highest pitch of mob spirit.

Pilate's 3 Appeals: To:

1 The Sanhedrin (Mt. 27:17-24)
2 The people (Mk. 15:8-14)
3 The priests (Lk. 23:13-23)

[d] This is the policy of weak government and always ends in judgment (cp. Ex. 32:1 with 26-27; Acts 12:3 with 23).

[e] See note, Mt. 27:26.

[f] So called from being the judgment hall of a Roman magistrate called a praetor.

[g] Gr. speira, a company assembled round a standard. Here it was the whole company of Roman soldiers, usually a cohort of

9fold Mockery of the Soldiers:

1 Stripped His own clothes off Him (Mt. 27:28)
2 Clothed Him in purple, mocking His claim to kingship (v 17)
3 Crowned Him with thorns since He claimed to be a king (v 17). Crowns were used by kings and victors. This mocked both His claim to kingship and His purpose for coming into the world to conquer Satan. Little did the pagans realize that this very man would gain the greatest victory of all ages through these same sufferings (Col. 1:20-23; 2:14-17; 1 Pet. 2:24)
4 Saluted Him in mockery as "King of the Jews," not realizing that one day they will have to bow the knee to this same man in all sincerity (v 18-19; Phil. 2:9-11)
5 Smote Him on the head with the reed which was to represent His kingly power (v 19)
6 Spit upon Him, which represented their utter contempt of this Jewish king (v 19)
7 Bowed the knee in mock worship (v19)
8 Stripped Him again and put on His own clothes (v 20)
9 Led Him to crucifixion (v 20)

[h] Keep spitting. Imagine what Christ would look like after 600 men kept spitting on Him for a period!

[i] These men may have been well known in Christian circles at the time of this writing. Alexander and Rufus may be the ones mentioned in Acts 19:33; Rom. 16:13. Cyrene was the capital of the province of Libya in North Africa. It was located about 11 miles south of the Mediterranean Sea.

[j] See note, Mt. 27:33.

[k] 3 Drinks Were Offered Christ:

1 On arrival at Calvary (Mt. 27:33-34, note; Mk. 15:22-23)
2 When He was on the cross before the malefactor cried for mercy (Lk. 23:36)
3 At the end of His life (Mt. 27:48; Jn. 19:29)

[l] Nine o'clock in the morning He was nailed to the cross. He expired six hours later at 3:00 PM at the time when the passover lambs were to be killed (Mt. 27:45-50; Lk. 23:44-46).

[m] See ***Superscription on the Cross***, p. 97.

[n] 9th O.T. prophecy fulfilled in Mk. (15:28; Isa. 53:12). Next, v 34. Many hold that this verse is not in some of the oldest MSS and conclude that some copyist might have added it to the text. Could it not have been left out by a copyist by mistake as easily as it could have been added?

[o] His enemies were not satisfied to have Him on the cross dying. They had to blaspheme and mock a dying man.

[p] A reference to Jn. 2:19-21.

[q] They were ignorant of the truth that if He had saved Himself He could not have saved others.

✝ ✝ ✝

scend now from the cross, that we may see and believe. And [*t]they that were crucified with him reviled him.

9. The death of Jesus
(Mt. 27:45; Lk. 23:44; Jn. 19:28)

33 And when the [*a]sixth hour was come, there was darkness over the whole land until the ninth hour.

★ 34 And at the [b]ninth hour Jesus cried with a loud voice, saying, [c]Eloi, Eloi, lama sabachthani? which is, being interpreted, [d]My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth [e]Elias.

★ 36 And one ran and [f]filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus [g]cried with a loud voice, and gave up [h]the ghost.

38 And the [i]veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the [j]centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also [k]women looking on afar off: among whom was Mary [l]Magdalene, and [m]Mary the mother of James the [n]less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

(Mt. 27:57; Lk. 23:50; Jn. 19:38)

42 ¶ And now when the even was come, because it was the preparation, that is, the [o]day before the sabbath,

43 [p]Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in [q]boldly unto Pilate, and [r]craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he [s]gave the body to Joseph.

46 And he bought [t]fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

44

CHAPTER 16

V. Post-resurrection ministry of Jesus.
1. Angelic testimony to the resurrection of Jesus
(Mt. 28:1; Lk. 24:4; Acts 1:11)

1 And when the [u]sabbath was past, Mary Magdalene, and Mary the *mother* of James, and [v]Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the [a]first day of the week, they came unto the sepulchre at the rising of the sun.

---

grave and they did not believe (Acts 1:3; 4:1-22; 5:17-39; 7:51-60). Both the cross and the resurrection were necessary to save men (Rom. 4:25).

[*s] Referring in mockery to His confession in v 2.

[*t] Both Matthew and Mark speak of more than one railing on Jesus (Mt. 27:38; Mk. 15:27). This can be explained by believing that more than two were crucified with Christ. See note, Mt. 27:38.

[*a] From 12:00 noon to 3:00 PM.

[b] 3:00 PM when the passover lambs and other sacrifices were offered. He died after being on the cross for about 6 hours.

[c] Questions 119-120. Next, 16:3. Controversy still rages as to what language Christ spoke here. Some say Hebrew, others say Syriac, and still others say Aramaic. One thing is certain no one near the cross seemed to understand what He said and there were people there who could understand all these languages (v 35; Mt. 27:47).

[d] 10th O.T. prophecy fulfilled in Mk. (15:34; Ps. 22:1). Next, v 36. This was no doubt the hardest part of His sufferings. Having been with the Father from all eternity without the slightest separation, it was hard to be forsaken even for a moment. This was necessary because God could not countenance sin even if it were borne by His only begotten Son. This emphasizes the awfulness of sin and that it must be put away if fellowship with God is desired (1 Jn. 1:7; Heb. 12:14; Tit. 2:11-14).

[e] Elijah (1 Ki. 17; Mal. 4:5-6).

[f] 11th and last O.T. prophecy fulfilled in Mk. (15:36; Ps. 69:21; cp. Mt. 27:34, 48; Lk. 23:36; Jn. 19:29-30).

[g] What He said is not recorded if not It is finished (Jn. 19:30). It convinced the centurian of His deity (v 39).

[h] Gave up His personal spirit, that is, the soul and spirit left the body (Jas. 2:26; Mk. 14:38, note).

[i] This signified that the way into the Holy of Holies in heaven was made possible to all men through the blood of Christ (Heb. 9:8; 10:19-20). Now all men can find God and have access to Him without priests (Acts 2:21; 1 Jn. 1:9; Rom. 10:9-10; Eph. 2:17-18).

[j] A Roman officer of 100 men. This man was convinced that Jesus was the Son of God.

[k] John 19:25 says these women stood by the cross and here they were afar off. Both were true. Could they not stand by the cross until He died and then leave and look on from afar? They stayed around even to see where He was buried (v 47). There were six long hours during which they could have come and gone a number of times.

[l] So-called because she came from Magdala, a village near Capernaum. She had seven devils cast out of her by Jesus (16:9; Lk. 8:2).

[m] She was the wife of Cleopas and sister of Mary the mother of Jesus (Lk. 24:10, note).

[n] Gr. mikros, small in size, quantity, number, or dignity. Here it no doubt means small in size. This is to distinguish him from the apostle James, and James the half-brother of Jesus (Mt. 13:55). This Mary has only two sons and one daughter, while Mary the mother of Jesus had four sons and several daughters (Mt. 13:55-56; Mk. 6:3, note).

[o] The day when the lambs were killed for the passover, the day before the High Sabbath of the feast, not the ordinary weekly sabbath (Lev. 23:6-7).

[p] A member of the Great Sanhedrin who did not agree to kill Jesus (Lk. 23:51). See note, 15:1.

[q] Took courage, braving all consequences of his action.

[r] Because in the usual course Christ would have been buried with other criminals and this would not fulfill Isa. 53:9.

[s] Gr. doreomai, made a gift. Only here and in 2 Pet. 1:3-4. God always has His key man to fulfill prophecy and do His will.

[t] Gr. sindon, grave clothes (note, 14:51).

[u] The weekly sabbath, the 4th day after the crucifixion and the 3rd day after the High Sabbath, the first day of the feast of unleavened bread (Lev. 23:6-7). Three full days and four full nights had already passed since the burial of Jesus (Mt. 12:40, note). Days were reckoned from sunset to sunset (Lev. 23:32).

[v] Mother of James and John (Mt. 27:56 with Mk. 15:40) and wife of Zebedee (Mt. 4:21; 20:20; 27:56; Mk. 1:20).

[a] Sunday, not Saturday, for the sabbath "was past." See note, Mt. 28:1. Twelve hours or one night had passed since the end of the sabbath at sunset the day before. Some time after sunset Christ arose from the dead. The time was after 3 days (8:31; Mt. 12:40).

✞ ✞ ✞

shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a [c]young man sitting on the right side, clothed in a long white [d]garment; and they were [e]affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: [f]he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples [g]and Peter that he goeth before you into Galilee: there shall ye see him, [h]as he said unto you.

2. Testimony of the woman to the resurrection of Jesus (Mt. 28:8; Lk. 24:9; Jn. 20:11)

8 And they [i]went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¶ Now when *Jesus* [j]was risen early the first *day* of the week, he appeared [k]first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she [l]went and told them that had been with him, as they mourned and [m]wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

3. Testimony of the disciples to the resurrection of Jesus (Mt. 28:16; Lk. 24:13-45; Jn. 20-21)

12 ¶ [n]After that he appeared in another [o]form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ [p]Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their [q]unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

4. The Great Commission: the Christian's power of attorney (Mt. 28:18; Lk. 24:49; Jn. 16:23; Acts 1:8)

● 15 And he said unto them, [r]Go ye into all the [s]world, [t]and preach the gospel to every creature.

▲ 16 [u]He that believeth and is baptized [v]shall be saved; but he that believeth not shall be damned.

▲ 17 And [w]these signs shall follow them that believe; [x]In my name shall they cast out devils; they shall speak with new tongues;

▲ 18 They shall [a]take up serpents; and [*b]if

---

b Question 121. Last question in Mark. This was their only difficulty, proving that they had not heard of the watch or the sealing of the stone which would have been unlawful to break.

c One of three angels. Cp. Jn. 20:12.

d Gr. stole, a long outer robe of distinction (Rev. 1:13).

e Same word for "sore amazed" in Mk. 14:33. They did not expect this. They were merely seeking a dead body.

f One of the most important gospel facts without which no man can be saved (1 Cor. 15; Rom. 4:25).

g Peter most likely would not consider himself worthy of the name disciple, seeing he had done what none of the rest (not even Judas) had done—denied positively (Mt. 26:70), then denied contemptuously (Mt. 26:72), and then denied blasphemously his Master (Mt. 26:74). He was, therefore specially mentioned by Jesus, to assure Him of the Lord's compassion, forgiveness, and restoration to the apostolic office he had rashly forfeited by his instability. All this was predicted, so now his reconversion must also be fulfilled so that he could "strengthen the brethren" in the trying days ahead (Lk. 22:31-32).

h Fulfilling Mk. 14:28.

i Note the five reactions of the women at seeing an angel: went out quickly; fled; trembled; were amazed, or were fearful; and were speechless.

j The first part of the day after sunset ending the weekly sabbath. It could not be that God would permit Him to remain dead one minute after He had finished His work in hell (Ps. 16:10; Eph. 4:8-10; 1 Pet. 3:19) and after prophecy of three full days and three full nights was ended (Mt. 12:40).

k Mary had gone back to the tomb after taking the angel's message, and had lingered after the disciples had left (Jn. 20:1-18).

l This is the second trip from the sepulchre, reporting now that she had seen Jesus. They did not believe her stories, for they seemed "as idle tales" (Lk. 24:11). It did not seem to come to them what Christ had said on numerous occasions—that He would rise after the third day and would see them in Galilee (Mt. 16:21, refs.). What unbelief!

m They could mourn and weep for the dead, but would not believe in the resurrection (v 11, 13).

n After these things He manifested Himself to two on the road to Emmaus (Lk. 23:13-35; see note, Jn. 21:14).

o Different form from what the disciples had ever seen of Him. Gr. morphe, the form by which a person or thing strikes the vision. Here it refers to His resurrected body and the same word in Phil. 2:6 refers to Rev. 1:12-18; Mt. 17:2.

p See appearances (note, Jn. 21:14).

q This very fact alone proves the truth of these things. Never were people so difficult to convince of facts as were the disciples. People of such skeptical minds would never credit anything as truth without the fullest evidence of it.

r A command for all believers.

s Gr. kosmos, social system (2 Pet. 3:6).

t See ***N.T. Program***, p. 278.

u 2 General Results of Preaching:
  1 Saves the soul through faith (v 16; Rom. 10:9-10; Eph. 2:8-9; 1 Jn. 1:7-9; 2 Cor. 2:15-16; Rom. 1:16; 1 Cor. 1:18-21; Jn. 3:16-20)
  2 Damns the soul through unbelief (v 16; 2 Cor. 2:15-16; 4:4; Jn. 3:18-20; 8:24; 16:9; Rev. 21:8)

v See ***"Shall Be Saved,"*** p. 97.

w See ***5 Signs That Follow Believers***, p. 97.

x The source of the believer's power. "In my name" expresses the full power of attorney. If one fully uses this power he will do the works of Christ (Jn. 14:12-15; 15:16; Acts 1:8). See notes on Jn. 16:23-26.

a Gr. airo, used 102 times to:
  1 Take up, remove (Mt. 14:12; Jn. 1:29; 11:39, 41, 48)
  2 Take away (Mt. 13:12; 22:13), to destroy (Mt. 24:39; Jn. 15:2; 1 Jn. 3:5)
  3 Put away (Eph. 4:31)
  4 Do away with or kill (Lk. 23:18; Jn. 19:15; Acts 21:36; 22:22)
  5 Remove (Mt. 21:21; Mk. 11:23)

Not one time is the word used of making a side show out of serpents or anything else that it is used with. The whole idea is immunity from snake bites (as in Acts 28:1-5) and power over them in conflict (as in Lk. 10:19; Ps. 91:13). Handling snakes in public is no more proof that one has faith or that he is a Christian than the snake charmers of India or Burma, who are better at this than Christians, and who do not even believe in Christ. If one has power with God let it be used as Jesus and the apostles used it (Acts 5:16; 10:38; 19:11-12; etc.). If one could handle all the snakes in the world and could not heal the sick and cast out devils what good would it do him or anybody else?

*b The "and if" of this verse applies to snakes as well as to poison. If one having sufficient faith is bit by a snake as in Acts 28:1-5, it will not hurt him. If he is poisoned accidentally or by enemies it will not hurt him (2 Ki. 4:41). This promises protection to the believer from wild animals and failure in attempts by enemies to do away with him.

✝ ✝ ✝

them; [c]they shall lay hands on the sick, and they shall recover.

5. The ascension (Lk. 24:50; Acts 1:9-11; Eph. 1:20-23; 4:7-11)

19 ¶ So then after the Lord had [a]spoken unto them, he was received [b]up into heaven,

6. Acts of apostles and early believers (Acts 1:12–28:31)

20 And they went forth, [d]and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

---

bless men is a practice of both Testaments (Gen. 48:14; Num. 8:10; 27:23; Dt. 34:9; Mt. 19:15; Mk. 5:23; 6:2, 5; Lk. 4:40; 13:13; Acts 5:12; 13:3; 14:3; 19:11; 28:8; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2).

a Proofs v 9-20 are Part of Mark:

1 Greek Manuscripts. There are over 4,200 Gr. MSS of the N.T. At least 618 contain the gospels and only two do not have these verses.

2 Syriac versions. Syriac is the first language into which the N.T. was translated. The "Peshito" MSS (AD 150) and "Curetonian" (3rd century) contain these verses.

3 Latin versions. 8,000 of them now exist, copied from Jerome's Vulgate (AD 382) which contains these verses. Jerome had access to the Gr. testaments of his day, and his version was a revision of the Vetus Itala (2nd cent.), which also contains these verses.

4 The Gothic version (AD 350), contains these verses.

5 The Egyptian versions: the Memphitic (Coptic), 4th cent, and the Thebaic (Sahidic), 3rd cent., contain these verses.

6 The Armenian (5th cent.), the Ethiopic (4th cent.), and the Georgian (6th cent.), all have v 9-20.

7 The Fathers. Whether or not they are always right in doctrine, their testimony as to whether or not a verse or verses existed in their day is even more valuable than MSS and versions. There are about 100 writers older than the oldest Gr. MSS, and about 200 more of them between AD 300 and 600, and they all refer to these verses as being written by Mark as part of his gospel. See "Ante-Nicene Fathers" which refers to these verses 16 times confirming Mark as their author.

8 It is admitted by all that the overwhelming mass of witnesses—MSS, versions, and Fathers—are in favor of them, and that the two oldest Gr. MSS—the Sinaitic and the Vatican—are the only two that do not have them. It is also admitted that in one of these—the Vatican, a blank space is left for these verses, indicating that the chapter is incomplete. It was not until the 4th century that they were questioned.

9 The doctrines taught in these verses can be proved by many other Scriptures.

(1) The appearances of Christ of v 9-14 are stated elsewhere. See note, Jn. 21:14.

(2) The commission of v 15 to preach and baptize is stated in Mt. 28:19-20; Lk. 24:47-53; Acts 1:1-8.

(3) The result of preaching of v 16 is stated in Jn. 3:16-20; 1 Cor. 1:18-21; etc.

(4) The signs to follow believers of v 17-18 are promised also in Mt. 10:1-8; 17:20; Mk. 9:23; 11:22-24; Lk. 10:19; Jn. 14:12; etc.

(5) The ascension of v 19 is stated in Lk. 24:49-53; Acts 1:9-11.

(6) The confirmation of the Word of v 20 by the signs of v 17-18 is recorded in Heb. 2:3-4; Acts 2:43; 5:16; 14:3; etc.

10 If we leave these verses out just because they are not in a few MSS, then to be consistent we must leave out great portions of the Bible. For example, the Codex Vaticanus that leaves out Mk. 16:9-20 also leaves out Gen. 1-46; Ps. 105-137; Heb. 9:14–13:25; and all of 1 and 2 Timothy, Titus, Philemon, and Revelation. Why not leave out all of these portions also if we are going to leave out Mk. 16:9-20? There is not one early MS but what leaves out some portion, so if we are going to leave out all these parts we shall have a smaller Bible than some of our modern short ones. Suppose we found a Bible today having parts missing and we would conclude that the missing parts were not in the original copy. Would this be sensible? Neither is it sensible to take this attitude toward the parts that are not in the old MSS.

The way Mark ends his gospel and the fact that a few MSS do not contain these verses are no grounds for leaving them out of the Bible. Since these verses are in perfect harmony with the other gospels and a necessary part of Mark, why question them further?

b Lk. 24:49-53; Jn. 3:13; 6:62; Acts 1:9-11; Eph. 4:8-10.

c Acts 2:33; 7:56-57; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22.

d Another clear reference to the N.T. program for the church (see ***N.T. Program***, p. 278).

Summary of Mark

Date and Place: between AD 57-63. The place is unknown.

Author: John Mark. See note, Acts 12:12; 1 Pet. 5:13.

Theme: Jesus Christ as Jehovah's Servant (Isa. 42:1-21; 50:4-11; 52:13–53:12; Zech. 3:8; Mk. 10:45; Phil. 2:5-8). The servant character is seen throughout the book. There is no genealogy of Christ, for who gives a genealogy of a servant? It is a gospel of deeds and works rather then words. It was given by divine inspiration, such as Luke and Paul received from God (Lk. 1:3; Gal. 1:12-16; 2:2), and not from human sources as alleged by some. Details of Christ's fatigue (4:38; 11:12; 14:36); sympathies (6:34; 8:2); love (10:21); composure (4:38-40; 15:5); solitude (1:35; 6:3-32); wonder (6:6); grief (3:5); sighing (7:34; 8:12); anger (3:5; 10:14); and other facts (1:35; 3:7; 4:1, 38; 6:7, 40; 12:41; 13:3; 15:39; etc.) emphasize the Servant idea of the book.

Statistics: 41st book of the Bible; 16 chapters; 678 verses; 15,176 words; 121 questions; 11 O.T. prophecies fulfilled in Mark; 30 new prophecies given; 582 verses of history; 43 verses fulfilled and 53 verses of unfulfilled prophecy; 2 distinct messages from God (1:11 and 9:7). The word straightway is used by Mark more times than all the other gospels combined (note, 3:6).

ST. MARK NOTES CONTINUED

The Time Is Fulfilled For (1:15)

1 The coming of the Messiah (Gen. 3:15; Dan. 9:24-26; Isa. 9:6-7)
2 The fullness of time (Gal. 4:4-6)
3 The last dispensation or probationary period before God takes over the kingdoms of this world (Mt. 13; 24-25; Rev. 11:15; 19:11-21; 20:1-10)
4 The final opportunity for Israel to prove herself worthy of God's trust (Mt. 21:43; Rom. 9-11)
5 The fullness of grace and truth (Jn. 1:16-17; 1 Pet. 1:10-12)
6 The times of ignorance of God to cease (Acts 17:30)
7 The kingdom of heaven to be offered (Mt. 3:2; 4:17)
8 The full demonstration of the kingdom of God among men (Mt. 12:28; Acts 10:38; Jn. 10:10; 1 Cor. 4:20)
9 The acceptable year of God (Isa. 61:1-2; Lk. 4:16-

tiles (1 Cor. 12:13; Eph. 2:14-15; 3:1-6)
11 Evangelization of the world (Mt. 28:19-20; Mk. 16:15-20; Lk. 24:47; Acts 1:4-8; 10:43)
12 Blotting out of the old covenant (Col. 2:14-17). For other points see note m, Jn. 19:30.

18 Facts About Judas (14:21)

1 An apostle (Mt. 10; Mk. 3:13-19)
2 Filled with the Spirit (Mt. 10:20)
3 A found sheep (Mt. 10:16)
4 Ordained to preach (Mk. 3:13)
5 Ordained to heal (Mk. 3:13-14)
6 Endued with power (Mt. 10:1-8)
7 A successful preacher and healer (Mk. 6:7-13; Lk. 9:6, 10)
8 A baptizer in water (Jn. 4:1-2)
9 A possessor of eternal life (Jn. 17:2 with 17:12)
10 A saved man and had his name in the book of life (Acts 1:20 with Ps. 69:25-28; cp. Lk. 10:20 with Mk. 6:13)
11 Promised an eternal kingship (Mt. 19:28)
12 First treasurer of the church (Jn. 12:4-6; 13:29)
13 A familiar friend of Christ (Ps. 41:9). The Heb. for "familiar" is shawlom, safe, favored, perfect, friend. See notes on Ps. 41:9; 69:25-28; 109:3-20; Jn. 6:70; 17:12. Would Christ have trusted an enemy? Would God have chosen and ordained an unsaved man to preach and heal?
14 Trusted by Christ (Ps. 41:9). Since Christ knew what was in men (Jn. 2:25) He knew Judas could be trusted like any saved man until he falls.
15 Not an enemy of Christ, not one that hated Him, but an equal in grace, a guide, and an acquaintance who counseled and fellowshipped with Him in God's house (Ps. 55:12-14). That this refers to the betrayal is clear from Jn. 13:18-19; Acts 1:16-17; Ps. 41:9.
16 A divine officer of the gospel (Ps. 109:8; Acts 1:20; Mt. 10:1-8)
17 Part of the apostolic ministry (Acts 1:16-17, 25; Mt. 10:1-20)
18 A thief—that is, he became a thief (Jn. 12:4-6), an adversary (Jn. 6:70), and unclean (Jn. 13:10-11), and "by transgression fell" like all backsliders (Acts 1:25; Mk. 14:21)

10 Classes Who Find the Bible Hard to Understand (4:20)

1 Those ignorant of its contents
2 Those too lazy to read it
3 Those biased contrary to its true doctrines (Mt. 15:7-14; Jn. 8:43)
4 Rebels against what it says because they have listened to religious teachers who explain it away
5 Those uninterested in trying to understand it due to the satanic theory that it is hard to understand
6 Those too worldly and sinful to believe it because it condemns them
7 Unstable souls who wrest at it to their own destruction (2 Pet. 3:16)
8 Deceivers who use it to further their own interests (2 Cor. 4:1-4)
9 Those who permit Satan to blind and rob them of truth (Mt. 13:19-23; 2 Cor. 4:1-4)
10 Those who refuse to humble themselves and be converted (Mt. 18:3; Isa. 6:9-10)

7 Reasons Why the Bible Is Simple

1 Because it is a revelation (2 Tim. 3:16-17; 2 Pet. 1:21; Heb. 1:1).

2 Because of its repeated truths (2 Cor. 13:1). All one needs to do with the Bible is find out what God says, where He says it and then believe it.

3 Because it is written in the most simple human terms possible. If it is understood as it is written then it is a simple book (Lk. 24:25, 45).

4 Because God is the author (2 Tim. 3:16-17; 2 Pet. 1:21). A deity that could not express himself as clearly as man does would not be the living, all-knowing God. One who could, yet would not make himself clear and sought to hide from man the very unjust person. A deity who had to be interpreted every time he spoke would not be worthy of our consideration. The fault in Bible complications is not with God or the Bible, but with men who refuse to believe what God says and think we have to interpret what He says in order to get the meaning.

5 Because it was given by God to be understood by the most simple and trusting people (Dt. 29:29; Mt. 11:25; 13:19-23; 2 Cor. 4:1-6; 2 Tim. 3:16-17).

6 Because simply reading and believing is all that is required to understand it (Ps. 1:2-3; 2 Tim. 2:15; Mt. 11:15, note; Mk. 4:22-23, notes).

7 Because 80% of it is plain history, promises, and simple instructions on how to live. The other 20% is simple prophecy, or history written beforehand. See note, 8:17.

Superscription on the Cross (15:26)

Much controversy has raged over the differences of what was written on the cross, as all four gospels have different wording. Mark and Matthew mention "the accusation" which might be different from the "title" of Jn. 19:19. The accusation in Matthew and Mark is identical except Mark omits "This is Jesus." He only gives part of it while Matthew gives the whole. They do not say the writing was in Heb., Gr., and Latin, as in Lk. 23:38; Jn. 19:20. Different wording could be in these three languages and this could explain the difference.

"Shall Be Saved" (16:16)

This refers to final salvation, as "shall be damned" refers to final damnation. One is not damned until the end of a life of sowing to the flesh and until the end of the broad road (Mt. 7:13-14; Gal. 6:7-8; Rom. 6:23; 8:12-13). One can get right with God any time between now and final damnation (1 Jn. 1:7; Jn. 3:16; Rom. 10:9-10). Our reaping life eternal is also at the end of a life of sowing to the spirit (Gal. 6:7-8), at the end of the narrow road (Mt. 7:13-14), and at the end of our faith (Jn. 6:27, note; Mt. 19:29).

40 Duties of Brethren (6:3)

1 Love your enemies (Mt. 5:43-48)
2 Do the will of God (Mt. 12:50)
3 Love as brethren (Mt. 23:8; Acts 11:29; 1 Pet. 1:22; 3:8)
4 Strengthen one another (Lk. 22:32)
5 Be dead to the law (Rom. 7:4)
6 Mortify the deeds of the body or die (Rom. 8:12-13; Col. 3:5)
7 Be not ignorant (Rom. 11:25; 1 Cor. 10:1; 12:1; 1 Th. 4:13; 5:1, 4)
8 Give the body to God (Rom. 12:1)
9 Mark false prophets (Rom. 16:17)
10 Be in unity (1 Cor. 1:10)
11 Suffer to keep peace (1 Cor. 6)
12 Do not cause weak ones to fall (1 Cor. 8:12; Rom. 14:1–15:3)
13 Be children in malice, but men in understanding (1 Cor. 14:20)
14 Be perfect (2 Cor. 13:11)
15 Use not liberty to commit sin (Gal. 5:13)
16 Restore sinning brothers (Gal. 6:1)
17 Be strong in the Lord (Eph. 6:10)
18 Rejoice in the Lord (Phil. 3:1)
19 Think on good things (Phil. 4:8)
20 Know your calling (1 Cor. 1:26-31)
21 Esteem ministers (1 Th. 5:12)
22 Increase in love (1 Th. 4:9-12)
23 Study to be quiet, do your own business, work with your own hands (1 Th. 4:10-12)
24 Walk honestly toward those that are not Christians (1 Th. 4:10-12)
25 Warn the unruly (1 Th. 5:14)
26 Stand fast in sound doctrine (2 Th. 2:15; 2 Tim. 2:15; 3:16-17)
27 Be not weary in well doing (2 Th. 3:13)
28 Take heed not to backslide because of an evil heart and fail the grace of God (Heb. 3:12-14; 12:15)

cp. Gal. 4:19)
31 Be swift to hear, slow to speak, slow to wrath (Jas. 1:19)
32 Have no respect of persons (Jas. 2)
33 Have works with faith (Jas. 2:14)
34 Be not eager for many teachers among you, knowing they will be judged severely (Jas. 3:1; cp. 1 Cor. 12:29; 2 Tim. 4:1-4)
35 Speak not evil of another (Jas. 4:11)
36 Be patient (Jas. 5:7)
37 Hold no grudge (Jas. 5:9)
38 Forswear not (Mt. 5:33-37; Jas. 5:12)
39 Give all diligence to make salvation sure (2 Pet. 1:4-10)
40 Marvel not at hatred by the world (1 Jn. 3:12; cp. Jas. 4:4; Jn. 15:18)

10 Conditions of Answered Prayer (11:23)

1 Have the faith of God (Rom. 4:17; Heb. 11:3; Gal. 5:22-23)
2 Pray: say in no uncertain terms what you want (v 23-24; Mt. 17:20; 21:21-22; Jn. 15:7)
3 Have unlimited faith without qualifying and limiting God's will or what you want (v 23-24; Mt. 17:20; 21:21-22; Mk. 9:23; Jn. 15:7, 16)
4 Refuse to doubt in the heart (v 23; Mt. 17:20; Jas. 1:5-8)
5 Believe that whatever is asked will be given (v 23-24; Mt. 7:7-11; 17:20; 21:21-22; Heb. 11:6)
6 Believe that whatever is asked is already granted (v 24; Mt. 17:20; 1 Jn. 5:14-15)
7 Be authoritative and command to come to pass what is asked (v 23-24; Mt. 17:20; Mk. 9:23)
8 Believe that what you want is God's will (v 24; Jn. 15:7; Mt. 17:20; 21:21-22; Heb. 11:6; Jas. 1:5-8)
9 Never say, "If it be Thy will" concerning anything you ask that is definitely promised of God in His word (v 23; Ps. 84:11; 2 Cor. 1:20; 2 Pet. 1:3-4)
10 Have a clean heart and life with God and man (v 25; Jn. 15:7; 1 Jn. 3:22-23)

"Whatsoever," "anything," "all things," "what ye will," "what things soever ye desire," "Whatsoever he saith," and other unlimited terms are found, assuring the absolute certainty of, and the possibilities of answered prayer.

5 Signs That Follow Believers (16:17)

1 Cast out devils (v 17; Lk. 10:19; Mt. 10:7-8; 17:20-21; Jn. 14:12)
2 Speak with new tongues (v 17; Acts 2:4; 10:44-48; 19:1-7; 1 Cor. 12-14; Isa. 28:11)
3 Take up serpents (v 18, note; Lk. 10:19; Ps. 91; Acts 28:1-5)
4 Be immune from poisons (v 18, note; Ps. 91; Lk. 10:18; 2 Ki. 4:41)
5 Heal the sick (v 18; Mt. 10:1-8; Lk. 24:49; Jn. 14:12; Acts 1:8):
    (1) Christ did (note, Mt. 13:58)
    (2) Disciples did (Mt. 10:1-8; Mk. 6:7-13; Lk. 10:1-20; Acts 3:6; 5:16; 19:11-12; Heb. 2:3-4)
    (3) All disciples commanded to do it (Mt. 10:8; Lk. 10:9; Mt. 28:20)
    (4) All believers promised power to do it (v 17-18; Mt. 17:20-21; 21:22; Mk. 9:23; 11:22-24; Lk. 11:9-13; 24:49; Jn. 7:37-39; 14:12-15; 15:7, 16; 16:23-26; Acts 1:8; 2:38-39; 5:32)
    (5) Early church practiced it (Jas. 5:14-16; Acts 5:12; etc.)

Signs are to follow them that believe, not them that doubt, disbelieve, constantly deny such possibility and use every excuse of unbelief to evade doing these things. This means literally what it says—"even unto the end of the world" (Mt. 28:20). This does not mean that one cannot be saved or get other benefits from God if he cannot do these things, nor does it mean that one is an unbeliever in salvation if he cannot do them. It simply means that he has not attained to faith sufficient to appropriate the benefits promised.

CHAPTER 1

I. Pre-natal events: birth of John the Baptist (Lk. 1)

1. Introduction to Luke

1 Forasmuch as [a]many have taken in hand to set forth in order a [b]declaration of [c]those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the [d]beginning were [e]eyewitnesses, and [f]ministers of the word;

3 It seemed good to me [g]also, having had perfect understanding of all things [h]from the very first, to write unto thee in order, [i]most excellent [j]Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

2. History of John's parents

5 There was in the days of Herod, [k]the king of Judaea, a certain priest named [l]Zacharias, of [m]the course of Abia: and his wife *was* of the [n]daughters of Aaron, and her name *was* [o]Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord [p]blameless.

7 And they had [q]no child, because that Elisabeth was barren, and they both were *now* well [r]stricken in years.

3. The annunciation of John

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to [s]burn incense when he went into the [t]temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an [u]angel of the Lord standing on the right side of [v]the altar of incense.

12 And when Zacharias saw *him*, [w]he was troubled, and fear fell upon him.

★ 13 But the angel said unto him, [x]Fear not, Zacharias: for thy prayer [y]is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name [z]John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be [*a]great in the sight of the Lord, and shall drink [*b]neither wine nor strong drink; and he shall be [*c]filled with the Holy Ghost, even from his mother's womb.

16 And many of the [*d]children of Israel shall he turn to the Lord their God.

17 And he shall go before him in [*e]the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; [+a]to make ready a people prepared for the Lord.

4. The sign to Zechariah

18 And Zacharias said unto the angel, [+b]Whereby shall I know this? for I am an old

---

a Implying many unsatisfactory gospels. See ***So-called Lost Books of the Bible***, p. 159.

b Gr. diegesis, a narrative. Only here in the N.T.

c Facts confirmed by the fullest evidence. Everything Jesus said and did was accredited by thousands of witnesses and thus carried the fullest conviction of His divine mission and truth.

d Of Christ's life (Acts 1:21-22).

e Gr. autoptes, seeing with one's own eyes, as an autopsy.

f Gr. huperetes, officer (Mt. 5:25; Jn. 7:32, 45-46; 18:3, 12, 18, 22; 19:6; Acts 5:22, 26); minister (Lk. 1:2; 4:20; Acts 13:5; 26:16; 1 Cor. 4:1); and servant (Mt. 26:58; Mk. 14:54, 65; Jn. 18:36).

g I will also write because I have the truth of all things about Christ.

h 4fold Source of Information:
  1 Eyewitnesses (v 2)
  2 Ministers of the Word (v 2)
  3 Firsthand knowledge (v 3)
  4 From above. The Gr. word translated "from the very first" is anothen, from above (Jn. 3:3, 7, 31; 19:11, 23), implying inspiration as well as accuracy (2 Tim. 3:16)

i A title of social degree, not moral quality (Acts 23:26; 26:25).

j A common Roman name. Mentioned only here and in Acts 1:1. Josephus mentioned two men of this name who were high priests. He was a man "instructed" in the life of Christ (v 4).

k This title had been conferred on him by the Roman senate on the recommendation of Antony and Octavius (note u, Mt. 2:3).

l An ordinary priest, and his class or course was one instituted by David for the temple service. Each of the 24 courses performed the duties of v 8-10 for one week (1 Chr. 24:1).

m 1 Chr. 24:10; Neh. 12:17.

n It was lawful for a priest to marry a Levitess or an Israelitess, and it was most commendable to marry one of the priest's line (Lev. 21:14).

o Same name as Aaron's wife (Ex. 6:23), which is spelled Elizabeth in the Septuagint.

p Blameless in legal righteousness like Paul (Phil. 3:6), as well as in keeping the commandments.

q This was a curse and a reproach (Gen. 16:2; 29:32; 30:1-13; 1 Sam. 1:6; Isa. 4:1; Dt. 28:18).

r An exact parallel of Sarah and Abraham (Gen. 11:30; 17:17). John's birth was just as miraculous as that of Isaac (Rom. 4:17-21; Heb. 11:11).

s Gr. thumiao, only here. First record of burning incense told of disobedience (Num. 16:6-7). The last told of unbelief (v20)

t The naos, the Holy Place, not hieron, the temple courts.

u Angels are mentioned in Luke (1:11, 26; 2:9, 15, 21; 12:8; 15:10; 16:22; 22:43; 24:4, 23).

v Ex. 30:1; 37:25-28; 1 Ki. 7:48.

w Mk. 16:8; Rev. 1:17; Dan. 10:7.

x 1st N.T. prophecy in Lk. (1:13-17, fulfilled). Next, 1:20.

y Gr. was heard, implying that it was no longer offered because they were getting old

z Meaning Jehovah shows favor. One of 7 persons named before birth (Mt. 1:21, note). Note the tenfold prediction of John (v 13-17).

*a It is God's prerogative to make "great." When He does it the man is very humble, but when man attempts it he is very conceited.

*b Neither wine from the grapes nor any other intoxicating drink.

*c John was filled with, but not baptized with the Spirit (Mt. 3:14). See ***8 Filled With Spirit in Luke***, p. 160.

*d Jews of Judea called children of Israel and lost sheep of the house of Israel. See note a, Acts 13:16.

*e Measure of the Spirit that Elijah had, not the double portion of Elisha (2 Ki. 2:9), the portion of Moses (Num. 11:17), or the Spirit without measure as Jesus had (Jn. 3:34, note).

+a 3 Purposes of John's Ministry:
  1 To unify families in Israel (v 17)
  2 To convert the disobedient to the wisdom of the way of life of the righteous (v 17)
  3 To prepare people to accept Christ (v 17; Mt. 3:1-3, 11; Jn. 1:31)

+b Question 1. Next, v 34. Zacharias seemed to think it was too late for him to have children, but with Mary it seemed too early (Lk. 1:34).

c The same angel that had come to Daniel

19 And the angel answering said unto him, [c]I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these [d]glad tidings.

★ 20 [e]And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, [f]because thou believest not my words, which shall be fulfilled in their season.

5. The conception of John

21 And the people [g]waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were [h]accomplished, he departed to his own house.

24 And after those days [i]his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

6. The annunciation of Jesus

26 And in the [j]sixth month the angel Galilee, named Nazareth,

27 To a [l]virgin [m]espoused to a man whose name was [n]Joseph, of the house of David; and the virgin's name *was* Mary.

★ 28 And the angel came in unto her, and said, [o]Hail, *thou that art* [p]highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was [q]troubled at his saying, and cast in her mind what manner of salutation this should be.

★ 30 And the angel said unto her, [r]Fear not, Mary: for thou hast found favour with God.

31 [s]And, behold, [t]thou shalt conceive in thy womb, and bring forth a son, and shalt call his name [u]JESUS.

32 [v]He shall be great, and shall be called the Son of the [w]Highest: and the Lord God [x]shall give unto him the throne of his father David:

33 And he shall reign over the house of [y]Jacob for ever; and of his kingdom there shall be [a]no end.

34 Then said Mary unto the angel, [b]How shall this be, seeing I know not a man?

★ 35 And the angel answered and said unto her, *[c]The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the *[d]Son of God.

(Dan. 8:16; 9:21) and was sent to Mary (Lk. 1:26). Only four angels are named in scripture: two fallen angels (Lucifer and Abaddon), and two good angels (Michael and Gabriel). See ***4 Angels Named in Scripture***, p. 1482 and ***Michael and Gabriel***, 1482.

d See ***Glad Tidings***, p. 61.

e 2nd N.T. prophecy in Lk. (1:20, fulfilled). Next, v 28.

f He doubted God and asked a sign of the fulfillment. The sign itself became a punishment for his unbelief.

g Because such waiting was usually short and then the people were blessed by the priest. They got more than the usual blessing this time. They saw the miracle and the results of an angelic visit.

h His dumbness did not cause him to quit his ministry or run home to tell his wife the good news. He continued in the path of duty until it was ended.

i The beginning of the fulfillment of v 13. She hid herself five months until she had the fullest proof of God's mercy before she appeared in public and announced the good news.

j The 6th month after Elisabeth had conceived (v 36). John was 6 months older than Jesus.

k Where Jesus was brought up (Lk. 2:39; 4:23; Mt. 13:54).

l This settles the meaning of the Heb. almah in Isa. 7:14. There is no question about the meaning of the Gr. parthenos. It refers to a pure virgin who has never known a man, that is, never experienced sexual intercourse (Mt. 1:23; 25:1, 7, 11; Lk. 1:27; 2:36; Acts 21:9; 1 Cor. 7:25, 28, 34, 36, 37; 2 Cor. 11:2; Rev. 14:4). In Mary's case it is plainly stated that she had not known a man (v 34), so no one has a right to question the virgin birth.

m See note a, Mt. 1:18.

n Both Joseph and Mary were from David (note k, Mt. 1:6; note d, Lk. 8:19).

o 3rd N.T. prophecy in Lk. (1:28, fulfilled). Next, v 30.

p Endued with grace. Only here and in Eph. 1:6. Grace is not mentioned in Matthew and Mark.

q Gr. diatarasso, to disturb wholly, not tarasso partial or light agitation, as in v 12

r See note, Gen. 26:24.

s 4th N.T. prophecy in Lk. (1:30-33, v 30-32a are fulfilled; v 32b-33 will be fulfilled when Messiah reigns on earth forever, Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Rev. 11:15; 22:4-5). Next, v 35.

t Note the four great truths here correspond-

1 Thou shalt . . . bring forth a son: "Behold the Man," as portrayed in Luke
2 Thou shalt call His name Jesus: "Behold My servant," as portrayed in Mark
3 He shall be great . . . . the Son of the Highest: "Behold your God," as portrayed in John
4 He shall reign: "Behold thy King," as portrayed in Matthew

u See note j, Mt. 1:21.

v Both John and Jesus were to be "great" (v 15, 32), but Jesus was to be the greater (Jn. 3:27-30; Mt. 11:11).

w Gr. hupsistos, the Most High. Used 7 times in Lk. 1:32, 35, 76; 2:14; 6:35; 8:28; 19:38, and only 6 times elsewhere (Mt. 21:9; Mk. 5:7; 11:10; Acts 7:48; 16:17; Heb. 7:1).

x 2 Sam. 7:16; Isa. 9:6-7; 16:5; Ps. 132:11; Lk. 22:29-30.

y Jacob includes all the 12 tribes (Ez. 48; Lk. 22:29-30; Acts 26:7; Rev.7:1-8; 21:12)

a Nothing is clearer in Scripture than the eternal (not only the millennial) reign of Jesus Christ and all resurrected saints over all coming eternal generations of natural peoples (Gen. 8:22; 9:12, 16; 17:7-19; 2 Sam. 7; Ps. 72:5; 79:13; 89:4; Isa. 9:6-7; 51:8; 59:21; Dan. 2:44-45; 7:13-14,27; Ez. 37:24-28; Lk.1:33,55; Rev.11:15; 22:4-5)

b Question 2. Next, v 43. A question of information, not of unbelief as in the case of Zacharias (v 18-20).

*c 5th N.T. prophecy in Lk. (1:35-37, fulfilled). Next, v 42.

*d Sonship with Christ always refers to humanity, not to deity. As God, He had no beginning (Mic. 5:2; Jn. 1:1-2); was not begotten or He would have had a beginning as God; and was not God's Son. But as man, He had a beginning, was begotten, and was God's Son (Ps. 2:7, 12; Mt. 1:18-25; Lk. 1:35; Heb. 1:5-6). In these passages it is clear that there was a certain day when God was to have a Son and the Son have a Father. It was to be in the future from the time the prophets spoke. If sonship refers to deity, then this deity had a beginning on a certain day and He was not eternal. But if it refers to humanity, then all scriptures are clear and we have no man-made mystery of the so-called eternal sonship of Jesus Christ. If it refers to both deity and humanity, then when did He become God, when was He begotten, how could He have been eternal? If He had a beginning and was begotten then He was not, nor is He, an eternal God. If He was a son of God by creation, then He is no greater than angels and other beings who had beginnings. Multiplied problems increase and become unanswerable with Scripture if we hold to the theory of eternal sonship, but all questions are clear when we accept the plain statements of Scripture that sonship refers to humanity and not to deity.

she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

7. Mary visits Elisabeth

39 And Mary arose in those days, and went into the hill country with haste, into a [*f]city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe [*g]leaped in her womb; and Elisabeth was [*h]filled with the Holy Ghost:

★ 42 And she spake out with a loud voice, and said, [*i]Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 [*j]And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

8. The Magnificat (cp. 1 Sam. 2:1)

★ 46 And Mary said, [*k]My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God [l]my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

▲ 50 And his mercy is on them that [m]fear him

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath [n]put down the mighty from *their* seats, [o]and exalted them of low degree.

53 He hath [p]filled the hungry with good things; [q]and the rich he hath sent empty away.

54 He hath [r]holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about [a]three months, and [b]returned to her own house.

9. Birth and circumcision of John the Baptist (cp. Lk. 2:21)

57 Now Elisabeth's full time came that she should be delivered; and she [c]brought forth a son.

58 And her neighbours and her [d]cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the [e]eighth day they came to circumcise the child; [f]and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they [g]made signs to his father, how he would have him called.

63 And he asked for a [h]writing table, and wrote, saying, His name is [i]John. And they marvelled all.

10. Sign of dumbness fulfilled (Lk. 1:20)

64 And his mouth was opened immediately, and his [j]tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were [k]noised

---

sense we use it. Trans. cousin (v 36, 58); kin (Mr. 6:4); kinsmen (Lk. 14:12; Jn. 18:26; Acts 10:24; Rom. 9:3; 16:7, 11, 21); and kinsfolk (Lk. 2:44; 21:16). That she was from the tribe of Levi is clear in v 5, while both Joseph and Mary were from the tribe of Judah through David (note n, v 27)

[*f] Proving John was brought up in a village as Jesus was.

[*g] Gr. skirtao. Used 3 times (v 41, 44; 6:23).

[*h] See note c, v 15.

[*i] 6th N.T. prophecy in Lk. (1:42-45, fulfilled). Next, v 46.

[*j] Question 3. Next, 2:48. In the Spirit, Elisabeth called Jesus "Lord".

[*k] 7th N.T. prophecy in Lk. (1:46-55, fulfilled and being fulfilled). Next, v 67.

[l] This disproves the theory of the "immaculate conception" or the total absence of original sin in Mary. If God was her Savior, then she must have been a sinner in order to be saved. Not one scripture ever hints that Mary was sinless.

[m] Reverence Him in all eternity.

[n] The Proud and Mighty Brought Down:
1 Pharaoh (Ex. 15:1-11)
2 Korah and company (Num. 16)
3 Haman (Esther 6:6-14)
4 Nebuchadnezzar (Dan. 4:24-37)
5 Belshazzar (Dan. 5)
6 Amaziah (2 Ki. 14:10)
7 Uzziah (2 Chr. 26:16)
8 All proud (Ps. 33:10; 1 Pet. 5:5; Jas. 4: 6)

[o] The Humble Exalted by God:
1 Joseph (Gen. 41:1-44)
2 David (1 Sam. 18; 2 Sam. 7)
3 Mordecai (Esther 6:6-14)
4 Daniel (Dan. 1:8-21)
5 John (Mt. 3:4; 11:11)
6 Mary (Lk. 1:48)
7 Jesus (Phil. 2:5-11)
8 All humble (Jas. 4:6; 1 Pet. 5:3-6; Mt. 23:12)

[p] Mt. 5:6; Jn. 7:37-39; Ps. 34:10.

[q] Eccl. 6:2; 1 Cor. 1:26-29.

[r] An old English word for help.

[a] This would be until the birth of John (v 36 with 56).

[b] Returned home to Nazareth. Joseph and Mary had not yet begun living together, for before Mary left home it had not become known that she was with child. The events of Mt. 1:18-25 took place after this three months in Judea.

[c] Gr. gennao (note i, Mt. 1:3).

[d] See note e, v 36.

[e] Gen. 17:12; Lev. 12:3.

[f] The neighbors called him after the name of his father, but the parents had already been instructed by the angel to call him John (v 13). It was customary to name children when they were circumcised. The rabbins said that this was because the names of Abram and Sarai were changed when God instituted circumcision (Gen. 17). It was very rarely that sons received the name of the father. There was some special reason why the neighbors wanted it done in this case. Other nations named their children on certain days: Romans on the 9th day; Greeks on the 10th; and some nations on the 7th day after birth.

[g] Zacharias had been dumb for nine months (v 20).

[h] Writing tablets were in use in many ancient nations (Isa. 30:8; Hab. 2:2; Pr. 3:3; Jer. 17:1; 2 Cor. 3:3). They were of ivory or wood and coated with wax, in which the letters were formed by a stylus made of gold, silver, brass, iron, ivory, or bone. One end was pointed for writing, while the other end was smooth and round for erasing or smoothing out the wax so it could be used again. Edges and backs of tablets were not waxed so that when two or more were put together they would not be marred. Several tablets were sometimes put together at the backs by means of wire which served as hinges. Letters, wills, and many documents of great length were written upon them. They could be bound by the outer edges with cords and fastened with a seal.

[i] John, meaning "the grace of Jehovah," indicating that he was to introduce the grace and truth that was to come through Jesus Christ (Jn. 1:17).

[j] This was the second miracle in connection with John's birth (v 20, 64).

[k] Talked about in these parts.

✝ ✝ ✝

Judaea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

11. Prophecy of Zacharias

★ 67 And his father Zacharias was [l]filled with the Holy Ghost, and prophesied, saying,

68 [m]Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an [n]horn of salvation for us in the [o]house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the [p]world began:

▲ 71 [q]That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy [r]covenant;

73 The [s]oath which he sware to our father Abraham,

▲ 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him [t]without fear,

75 [u]In holiness and righteousness before him, [v]all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt [w]go before the face of the Lord to prepare his ways;

▲ 77 To give knowledge of salvation unto his people [x]by the remission of their sins,

78 Through the tender mercy of our God; whereby the [a]dayspring from on high hath visited us,

▲ 79 To give light to them that sit in dark-

feet into the way of peace.

12. Childhood of John

80 And the [b]child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

46

CHAPTER 2

II. Pre-ministerial events (Mt. 1:1; Jn. 1:1)
1. Birth of Jesus (Mt. 1:18, refs.)

1 [c]And it came to pass in those days, that there went out a decree from [d]Caesar Augustus, that [e]all the world should be taxed.

2 (*And* this taxing was first made when [f]Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went [g]up from Galilee, out of the city of Nazareth, into Judaea, unto the [h]city of David, which is called [i]Bethlehem; [j](because he was of the house and lineage of David:)

5 To be taxed with Mary [k]his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she [*l]brought forth her firstborn son, and wrapped him in [*m]swaddling clothes, and laid him in a [*n]manger; because there was no room for them in the [*o]inn.

2. Angelic announcement to shepherds (cp. Mt. 2:1-12)

8 And there were in the same country

---

l Note, v 15.

m 8th N.T. prophecy in Lk. (1:67-79, v 67-70, 76-79 fulfilled; v 71-75 being fulfilled). Next, 2:10.

n Horns were symbols of power (1 Ki. 22:11; Dan. 8:3) and kingship (Dan. 7:23-24; 8:20-23; Rev. 17:12). To "exalt the horn" is to confer power and authority upon (1 Sam. 2:10; Ps. 75:4; 89:24). Thus a "horn of salvation" would mean a mighty salvation or a strong Savior (2 Sam. 22:3; Ps. 18:2). The "horn of Israel" or "of David," etc. would mean the strength or power of Israel and David (Ps. 132:17).

o Descendants (1:27, 33, 69; 2:4).

p Gr. aionos, from of old (Acts 3:21; 15:18), and not from the time that earth was created, for it was here long before prophets of Adam's race appeared. See notes on Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:4-8.

q Note the 7 Benefits of Salvation:
  1 Deliverance from enemies (v 71, 74; 1 Jn. 5:19)
  2 Mercy from God (v 72; Tit. 3:4-5; Eph. 2: 4-9)
  3 Justification by faith (v 72-73; Gal. 3:6-15)
  4 Peace with God (v 74; Rom. 5:1-11; Eph. 2:14-18)
  5 Holiness and righteousness (v 75; Eph. 4: 24; Tit. 2:11-12)
  6 Reconciliation to God (v 77; 2 Cor. 5:14-21; Col. 1:20)
  7 Light and guidance (v 79; 1 Jn. 1:7; Jn. 16:7-14)

r The Abrahamic (Gen. 1:14, note).

s Gen. 12:3; 17:4; 22:16-17.

t A characteristic of salvation (Rom. 8:14-16; 2 Tim. 1:7).

u A normal Christian life (Eph. 4:24; 1 Th. 4:7; Gal. 5:19-24; Heb. 12:14).

v In this life one must be holy or he will never be saved (v 75; Tit. 2:11-12; Heb. 12:14; Rev. 22:11).

w Confirmation of Isa. 40:1-3; Mal. 3:1.

x In remission of sins all have a personal knowledge of salvation (Rom. 8:14-16).

Mt. 2:1, 2, 9; 8:11; 24:27; Lk. 13:29; Rev. 7:2; 16:12; 21:13. It means the springing up of light by the coming of John (Jn. 5:35), and especially Christ, the light of the world (Mt. 4:16; Lk. 2:32; Jn. 1:5-9; 3:19-21; 8:12; 9:5; 12:35-36, 46).

b A normal growth in body and spiritual power (v 17), until the legal age for ministers (Num. 4:3). Cp. his growth with that of Jesus (2:40, 52).

c The last author (Luke) to use "And it came to pass in those days." Used 7 times in Scripture (Ex. 2:11; Judg. 19:1; 1 Sam. 28:1; Mk. 1:9; Lk.2:1; 6:12; Acts 9:37). The term, "it came to pass" is peculiar to Luke who used it 54 times in Luke and Acts. Used only 11 times elsewhere in the N.T. See note a, col. 1, page 422 of O.T.

d Caius Octavius, adopted son and successor of Julius Caesar. He reigned 29 BC to AD 14.

e Figure of speech, synecdoche: a whole is put for a part, as in Gen. 6:17; 2 Sam. 6:5, 15; 1 Ki. 11:16-17; Dan. 2:37-38; 7:23; Mt. 3:5-6; Lk. 2:1-3; Rom. 1:8; Col. 1:23; Rev. 13:8, 16.

f Or Quirinus. Controversy has raged over this verse, as many claim that he was not made governor of Syria until 10 or 12 years after the birth of Christ. He was Roman consul in 12 BC and thus qualified to be a governor. From 12 BC to 4 BC the names of governors are recorded. From 4 BC to AD 4 the names are not given. It was during this time that the census took place, and who can disprove the inspired statement here that Quirinus, called Cyrenius by Luke, was governor during this time? The word protos, meaning first or before, could be translated "before" (as in Jn. 1:15, 30; 15:18) so that the verse would read: "This census was before Cyrenius was governor of Syria," or "before the one made by Cyrenius."

g Literally, for Jerusalem is 1,500 ft. higher than Nazareth.

h Where David was brought up (1 Sam. 20:6). Zion is also called this (2 Sam. 5:9; 6:10-16).

i Meaning, the house of bread, 5 miles south of Jerusalem.

j See Mt. 1:1-17, notes.

k Joseph had obeyed the angel and had fulfilled his contract to marry Mary.

*l See note, Mt. 1:3.

*m See note b, v 12.

*n Gr. phatne, feeding place (Lk. 2:7-16; 13:15); same as crib (Job 39:9; Pr. 14:4; Isa. 1:3).

*o In some inns animals were stabled in the court, with people in apartments on a raised platform around the court, which was sometimes 100 ft. sq. and similar to those of our motels.

* * *

over their flock by night.

9 And, lo, the angel of the Lord came upon them, and [q]the glory of the Lord shone round about them: and they [r]were sore afraid.

★▲10 And the angel said unto them, [s]Fear not: for, behold, I bring you good tidings [t]of great joy, which shall be to all people.

▲ 11 For unto you is born [u]this day in the [v]city of David [w]a Saviour, which is [x]Christ [y]the Lord.

12 And this *shall* be a [z]sign unto you; Ye shall find [a]the babe wrapped in [b]swaddling clothes, lying in a manger.

3. Angelic hosts worship God and Jesus (Heb. 1:6; Rev. 5:13)

13 And suddenly there was with the angel a [c]multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth [d]peace, [e]good will toward men.

4. Shepherds confirm the birth of Jesus

15 And it came to pass, as the angels were gone away from them [*a]into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and [*b]found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

5. Circumcision and naming of Jesus

21 And when [*c]eight days were accomplished for the circumcising of the child, his name was called [*d]JESUS, which was [*e]so named of the angel before he was conceived in the womb.

6. Mary purified

22 And when the [f]days of her purification according to [g]the law of Moses were accomplished, they brought him to Jerusalem, to [h]present *him* to the Lord;

23 (As it is written in the law of the Lord, [i]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, [j]A pair of turtledoves, or two young pigeons.

7. The prophecy of Simeon

25 And, behold, there was a man in Jerusalem, whose name *was* [k]Simeon; and the same man *was* just and devout, waiting for the [l]consolation of Israel: and [m]the Holy Ghost was upon him.

★ 26 And it was [n]revealed unto him by the Holy Ghost, [o]that he should not see death, before he had seen the Lord's Christ.

27 And he came [*p]by the Spirit into the

December. Shepherds never kept flocks in the open in the winter from Oct. or Nov. to the next spring (cp. Mt. 24:20). It was the custom to send flocks out after the passover to stay until the first rain in Oct. or Nov. There are no less than 136 different opinions as to the year and the month He was born. Christian sects have listed every month of the year, but it cannot be proved exactly when He was born.

q The Shekinah, or glory, always symbolized God's presence (Ex. 24:16; 1 Ki. 8:10; Isa. 6:1-3).

r Mk. 16:8; Rev. 1:17; Dan. 10.

s 9th N.T. prophecy in Lk. (2:10-12, fulfilled). Next, v 26.

t See ***Instances of Joy in the N.T.***, p. 160.

u THIS DAY, proving there was a definite day that God had a Son and the Son had a Father (Ps. 2:7; Lk. 1:35; Heb. 1:5-7). There never was a time He was begotten as God, so sonship must always refer to humanity in His case, not to deity (see note f, Acts 13:33).

v Bethlehem, David's birth place (Mic. 5:1-2; 1 Sam. 16:1).

w Gr. soter, savior, deliverer, preserver. Trans. Saviour all 24 times it is used (1:47; 2:11; Jn. 4:42; Acts 5:31; 13:23; Eph. 5:23; Phil. 3:20; 1 Tim. 1:1; 2:3; 4:10; 2 Tim. 1:10; Tit. 1:3, 4; 2:10, 13; 3:4, 6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 Jn. 4:14; Jude 25). Soter was used by ancients of deities and of men who had brought great deliverance to a country. It is used of both God and His Christ who is God's medium of salvation to men.

x See note a, Mt. 1:1.

y The Lord of all power, hence able to save (Rom. 14:9; 1 Cor. 8:6). Jesus is Savior, Christ, and Lord. The "good tidings" of v 10 concern a person, not some religion with its creeds, doctrines, confessions, and outward forms.

z See note y, Jn. 2:11.

a Contrast this lowly beginning with His eternal exaltation in Phil. 2:9-11; Eph. 1:21-23; Col. 1:16-18; 1 Pet. 3:22.

b These were bandages tightly wrapped around a newborn child. The rank of the child was indicated by the splendor and costliness of these bands. Fine shawls or scarfs were used by the rich and common cloth by the poor. Babies so wrapped looked like mummies with no sign of arms or legs. Even the head was wrapped, the eyes only being visible. This custom is referred to in Job 38:9; Lam. 2:22; Ez. 16:4.

c In all this narrative we find the supernatural interwoven and imbedded in every fact and incident. It cannot be eliminated without destroying the harmony and consistency of the whole history, without making it incredible and impossible.

d Men killed "the Prince of Peace" (Isa. 9:6) and yet they vainly talk of peace; but there will be none until Christ comes (Rev. 19:20).

e Never has God willed otherwise. He seeks to convince men that He desires only their good (Ps. 84:11; 1 Tim. 2:4; 1 Pet. 3:9).

*a No flying saucers needed for these.

*b Men will always find that what God says is true (2 Tim. 3:16-17).

*c This fulfilled the law (Lev. 12:3) and was a token of the Abrahamic Covenant (Gen. 17:10-14).

*d Meaning "Savior" or "God who is salvation." See Mt. 1:21, note j.

*e The last of 7 persons named before birth. See Mt. 1:21, note i.

f Forty days after the birth of a son (80 after a daughter, Lev. 12:1-6).

g The law is mentioned 5 times in this chapter, more than all the rest of Luke. This was to emphasize the truth of Gal. 4:4.

h This was to fulfill Ex. 13:12; 22:29; 34:19; Num. 3:12-13; 18:15.

i Quoted from Ex. 13:2; Num. 18:15.

j This indicates that Joseph and Mary were of the poorer class or they would have offered a lamb (Lev. 12:8). Pigeons and turtle doves were very plentiful and cheap in Palestine at that time.

k See ***5 Simeon's in Scripture***, p. 160.

l A term describing the coming and ministry of the Messiah.

m See ***8 Filled With Spirit in Luke***, p. 160.

n Gr. chrematizo, to be warned (Mt. 2:12, 22; Acts 10:22; Heb. 11:7); to be admonished (Heb. 8:5); to be called (Acts 11:26; Rom. 7:3); to reveal (Lk. 2:26); and to speak (Heb. 12:25). Used 7 times of divine and 2 times of human communication.

o 10th N.T. prophecy in Lk. (2:26, fulfilled). Next, v 28.

*p Gr. en, in, meaning he was led by the Spirit into the temple to fulfill v 26.

*q Into the temple courts, not the Holy Place or the Holy of Holies, which was for child Jesus, to do for him [*r]after the custom of the law,

★ 28 Then took he him up [*s]in his arms, and blessed God, and [*t]said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have [*u]seen thy salvation,

31 Which thou hast prepared before the [*v]face of all people;

32 [*w]A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother [a]marvelled at those things which were spoken of him.

★ 34 And Simeon blessed them, and said unto Mary his mother, [b]Behold, this *child* is set for the [c]fall and rising again of many in Israel; and for a [d]sign which shall be spoken against;

35 (Yea, a [e]sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

8. The adoration of Anna

36 And there was one [f]Anna, a [g]prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

9. Childhood of Jesus (Mt. 2)

thanks likewise unto the Lord, and [h]spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the [i]law of the Lord, they [j]returned into Galilee, to their own city Nazareth.

40 And the child [k]grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the [l]passover.

42 And when he was [m]twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the [n]child Jesus tarried behind in Jerusalem; and Joseph and his mother [o]knew not *of it*.

44 But they, supposing him to have been in the [p]company, went a [q]day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, [r]that after three days they found him in the temple, [s]sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were [t]astonished at his understanding and answers.

48 And when they saw him, they were [u]amazed: and his mother said unto him, [v]Son, why hast thou thus dealt with us? behold, [w]thy father and I have sought thee sorrowing.

---

priests only.

*r Note the 5 Customs Fulfilled:
  1 Circumcision (Lev. 12:3; Gen. 17)
  2 Naming the child
  3 Ceremonial purification of Mary
  4 Presentation of Jesus to God
  5 Offering sacrifices (Lev. 12)

*s This was customary (Mt. 19:13-15).

*t 11th N.T. prophecy in Lk. (2:28-32, fulfilled). Next, v 34.

*u Simeon was the first on record to have seen and handled "the Word of life" (1 Jn. 1:1). God's salvation is not merely a deliverance as such, but is a divine person—the Deliverer (Isa. 62:11; Lk. 3:6; Jn. 3:16).

*v In the presence of, indicating that it was not done in secret.

*w This first announcement by a Jewish prophet proclaims that Jesus was to be a light to the Gentiles (cp. Isa. 42:6). Human prejudices are so strong that it took a divine rebuke for the apostles to concede such a doctrine (Acts 10:18; 11:18). It was over this that controversies raged in the early church (Acts 15; Gal. 2).

a They marveled and pondered these things in their hearts (v 19), but they were never guilty of displaying these things to others like some parents do the qualifications and prospects of their children.

b 12th N.T. prophecy in Lk. (2:34-35, fulfilled). Next, v 38.

c A stumblingblock to Israel when they reject Him (Isa. 8:14; Mt. 21:42-44; Acts 4:11; Rom. 9:33; 1 Cor. 1:23), but a rising again or salvation of Israel when they receive Him (Zech. 12:10–13:1; Rom. 11:25-29; Acts 15:13-15).

d See note y, Jn. 2:11.

e Gr. rhomphaia, only here and in Rev. 1:16; 2:12, 16; 6:8; 19:15, 21. Extreme anguish was even to pierce Mary's soul when her Son would suffer.

f As many women represented their sex in all historic events in Scripture, so Anna here represents women in the greatest of all events—the revelation of Messiah.

g See note on Ex. 15:20. Anna's age is 84.

h 13th N.T. prophecy in Lk. (2:38, fulfilled). Next, 3:9.

i See ***Law of God and Moses the Same***, p. 159.

k 10 Facts About Jesus (v 40-52):
  1 Grew in body (v 40)
  2 Grew strong in mind (v 40)
  3 Was filled with wisdom (v 40)
  4 Lived in God's grace (v 40)
  5 Had a gift of teaching (v 47)
  6 Knew His life mission (v 49)
  7 Was a model boy (v 51)
  8 Increased in wisdom (v 52)
  9 Grew to maturity, adulthood (v 52)
  10 Grew in favor with God and man (v 52; Ps. 119:97-104; Isa. 50:4)

l See Ex. 12 and Lev. 23.

m At this age every Jewish boy became a son of the law. Joseph fulfilled the law by paying 5 shekels ($3.25) in redemption money (Num. 3:47; 18:16), which gave him the legal right of "father," claiming the obedience of v 48-51.

n Gr. pais, a servant. He was now a "son of the law" and old enough to start being the servant of Jehovah.

o This should be looked upon as the divine will, so we could get a glimpse of Jesus at this age when He became a "son of the law."

p Caravan of friends and relatives.

q An ordinary day's journey was 18 to 30 miles, but it was the custom with all caravans to travel only 3 to 8 miles the first day, so if anything was forgotten or left behind by mistake, one could return quickly to get it in time to rejoin the company the next day. The first stopping place of most travelers going north was at Beeroth, now Bireh, about 6 miles north of Jerusalem.

r This was too late to rejoin the caravan, but they did find Him. There were several places in the temple where doctors of the law met with their disciples. After services the doctors remained to converse with anyone who wanted to ask questions about the law.

s It was the custom to sit while teaching (Mt. 5:1; 13:1-2; 15:29; 24:3; Lk. 4:20; 5:3).

t This was unheard of, but it was only normal for Him with the divine insight into truth that He had after 12 years of instruction by God (Isa. 50:4). As His body grew and His mental faculties developed He was being taught by the Holy Spirit to the very utmost extent. Christ also had earthly teachers but He was always far ahead of them (Ps. 119:97-104).

u Perhaps Christ had kept Himself in reserve at home, but now He began to manifest the wisdom He had already received.

v Question 4. Next, v 49.

w This was legally correct, but not truly so; hence the correction and reminder to Mary of His divine mission on earth—My Father's business (v 49).

* * *

ye sought me? wist ye not that I must be about my Father's business?

50 And they [y]understood not the saying which he spake unto them.

10. The model young Man

51 And he went [a]down with them, and came to Nazareth, and was [b]subject unto them: but his mother [c]kept all these sayings in her heart.

52 And Jesus [d]increased in wisdom and stature, and in favour with God and man.

47

CHAPTER 3

III. Ministry of John the Baptist (Mt. 3:1, refs.)
1. Time and call of John

1 Now in the fifteenth year of the reign of [e]Tiberius Caesar, Pontius [f]Pilate being governor of Judaea, [g]and Herod being [h]tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 [i]Annas and Caiaphas being the high priests, [j]the word of God came unto John the son of Zacharias in the wilderness.

2. Purpose of John's ministry

3 And he came into all the country about Jordan, [k]preaching the [l]baptism of repentance for the remission of sins;

★ 4 As it is written in the book of the words of Esaias the prophet, saying, [m]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the

▲ 6 And all flesh shall see the salvation of God.

3. John's sevenfold message to the people

7 Then said he to the multitude that came forth to be baptized of him, O [n]generation of vipers, who hath warned you to flee from the wrath to come?

● 8 [o]Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

★ 9 [p]And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, [q]What shall we do then?

● 11 He answereth and saith unto them, [r]He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

4. John's fourfold message to publicans and soldiers

12 Then came also publicans to be baptized, and said unto him, [s]Master, what shall we do?

● 13 And he said unto them, Exact no more than that which is appointed you.

● 14 And the soldiers likewise demanded of him, saying, [t]And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

5. John's prediction of Jesus

---

first recorded words of Jesus and refer to Ps. 40:5-11. The last recorded words were, "It is finished": that is, the Father's business which He came to do.

[y] Both Joseph and Mary had enough spoken and revealed to them by angels to enable them to know the mission of Jesus, but like many others they were slow to comprehend and believe all that was revealed (Mt. 1:18-25; Lk. 1:27-56).

[a] Nazareth is about 1,500 ft. lower than Jerusalem. Cp. 2:4, 42.

[b] For 18 years more (Lk. 3:23).

[c] See notes on v 33 and 48.

[d] This is no longer a mystery when we understand the true kenosis or self-emptying of Christ. He retained His divine nature, but limited Himself to human attributes and powers during the days of His flesh, so that He could be a true example of a sinless human being overcoming sin and being anointed with the Spirit to defeat Satan (v 40, 52; Phil. 2:5-11; Heb. 2:10-18; 4:14-16; 1 Pet. 2:21; 4:1). That His power came by the Spirit baptism and not by natural attributes and powers is one of the clearest doctrines of Scripture (Acts 10:38; Mt. 3:16-17; 12:28; Isa. 11:1-2; 42:1-5; 61:1-2; Lk. 4:16-21). He proved to men that by the same Spirit anointing they could do His works, as He promised (Jn. 14:12; Mk. 16:15-20; Mt. 18:18, refs.). Jesus repeatedly said He could do nothing of Himself (note r, Jn. 8:28). What do all these scriptures mean if they do not mean what they say? Could not the Holy Spirit gifts accomplish through Christ all that He did? As God, with divine powers and attributes, would He need an anointing of the Spirit to do these works? If He did them because He was God, then how does He expect believers to do them? If He did them by the Spirit that He has also promised to all believers, then He has a right to expect His followers to carry on His work the way He did (Mt. 17:20-21; 21:22; Mk. 9:23; 11:22-24; 16:17-20; Jn. 7:37-39; 14:12; 17:18; Lk. 24:49; Acts 1:1-8).

[e] Reigned from 14 AD to 37 AD.

[f] Roman governor of Judea (Mt. 27:2): slaughters Galileans (Lk. 13:1); tries Jesus and orders His death (Mt. 27; Mk. 15; Lk. 23; Jn. 18-19; Acts 3:13; 4:27; 13:28; 1 Tim. 6:13); gives Joseph the body of Jesus (Mt. 27:57-58; Mk. 15:43-45; Lk. 23:52; Jn. 19:38).

[g] See note u, Mt. 2:3.

[h] See note e, Mt. 14:1.

[i] They exercised this office by turns. It is more likely that Caiaphas, son-in-law to Annas, was deputy or ruler of the temple under Annas.

[j] A formula of the prophetic call (Gen. 15:1; 1 Sam. 15:10; 2 Sam. 7:4; 24:11; 1 Ki. 6:11; 13:20; 16:1; 17:2; 18:1, 31; 19:9; etc.). John was the last and greatest of the prophets (Mt. 11:11).

[k] See note g, Mt. 3:1.

[l] See note n, Mt. 3:6.

[m] 1st O.T. prophecy fulfilled in Lk. (3:4-6; Isa. 40:3-5). Next, 4:18.

[n] Question 7. Next, v 10. Offspring or brood of vipers. See notes on Mt. 3:7-9.

[o] Make restitution and show proof of the repentance you profess.

[p] 14th N.T. prophecy in Lk. (3:9, fulfilled). Next, 3:16. This predicts the immediate destruction of the nation. Just like a fruitless tree is burned, so Israel as a nation will be destroyed if it does not start bearing fruit. Fulfilled AD 70. See Mt. 3:10, note.

[q] Question 8. Next, v 12.

[r] The answer of John is that justice and mercy must be practiced among all people. Communism is not the idea at all. Let him that has honestly acquired more than he needs, impart to him that is without, who, with equal honesty and industry, has tried to supply his own needs, but without success. There is no demand here upon every honest and industrious man to give all his surplus to every man who has need, however dishonest or idle. If any man provide not for his own he is worse than an infidel (1 Tim. 5:8).

[s] Question 9. Next, v 14. The publicans address John as didaskalos, teacher, or doctor (Lk. 9:38, note). They are told to collect no more taxes than the law requires.

[t] Question 10. Next, 4:22. The soldiers are told 3 things:
  1. Terrify no man with the view of extortion or plunder
  2. Do not oppress any man
  3. Be content with allowances

✝ ✝ ✝

and all men mused in their hearts of John, whether he were the Christ, or not;

★▲16 John answered, saying unto *them* [b]all, [c]I indeed [d]baptize you with water; but one mightier than I cometh, the [e]latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and [f]with fire:

▲ 17 Whose [g]fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation [h]preached he unto the people.

6. John imprisoned by Herod
(Mt. 11:2; Mk. 6:14; Lk. 9:7)

19 But [i]Herod the [j]tetrarch, being reproved by him for [k]Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 [l]Added yet this above all, that he shut up [m]John in prison.

IV. Final preparation of Jesus for His ministry
(Mt. 3:13; Mk. 1:9; Jn. 1:31)

1. Water baptism (Mt. 3:13; Mk. 1:9)

21 Now when [n]all the people were baptized, it came to pass, that Jesus [o]also being baptized, and [p]praying, the heaven was opened,

2. His Spirit baptism
(Mt. 3:16, refs.; Mk. 1:10; Jn. 3:34)

■ 22 And the [q]Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, [r]which said, Thou art my beloved Son; in thee I am well pleased.

3. Parenthesis: genealogy of Mary
(cp. Joseph's genealogy, Mt. 1:1)

(1) Jesus to David

23 And Jesus himself began to be [s]about thirty years of age, being [t](as was supposed) [u]the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which [*a]was *the son* of

---

a The people were in great suspense and reasoned and debated in their hearts whether this was the long expected Messiah or not.

b See note e, Lk. 2:1; note n, Mt. 3:6.

c 15th N.T. prophecy in Lk. (3:16-17, v 16 fulfilled and still being fulfilled; v 17 will be fulfilled at the end of this age and at the great white throne judgment, Mt. 13:40-50; 25:41, 46; Rev. 20:11-15). Next, 5:10

d See notes on Mt. 3:6, 11.

e See note o, Mk. 1:7.

f See ***10 Emblems of the Holy Spirit***, p. 160.

g Grain was threshed in the open air, being trampled under the feet of oxen (Dt. 25:4), or by means of instruments (Isa. 28:27, note). To separate the grain from the hulls and straw a fan or wooden pitchfork was used. As straw was thrown toward the wind, the chaff blew away and the grain fell to the ground. The grain was sometimes sifted after the winnowing (Lk. 22:31). The chaff then was burned and the grain stored. This is used to picture judgment several times (Job 21:17-20; Ps. 1:4; Isa. 29:5; 41:16; Dan. 2).

h See John Preached 30 Doctrines, note, Mt. 3:1

i See note y, Mt. 2:3.

j See note e, Mt. 14:1.

k See note g, Mt. 14:3.

l Gr. prostithemi, a medical word meaning to apply or administer. Used 13 times in Luke and Acts and only 5 times in the rest of the N.T.

m Josephus says that John was put in the fortress of Macherus on the border of Arabia north of the Dead Sea.

n See note g, Lk. 2:1.

o The word also proves that baptism in water for men is not to remit sins but that it is for the same purpose that Christ was baptized—to testify of the death, burial, and resurrection of Christ. If it was to remit sins then Christ "also" had His sins remitted; but if it was not to remit His sins, then the sins of men are not remitted by it. Christ had no sins to remit (1 Pet. 2:21-23). He experienced it as a figure of His death, burial, and resurrection (Jn. 1:31). For this same reason believers are baptized in water (1 Pet. 3:21).

p First of 7 times Luke records the praying of Jesus (3:21; 5:16; 6:12; 9:18, 28; 11:1; 22:41-44).

q A clear reference to a trinity of separate and distinct persons:

1 The Father spoke from heaven

2 The Son was on earth praying to the Father in heaven

3 The Holy Spirit descended from the Father out of heaven to anoint and endue with power the Son upon the earth (Isa. 11:1; 42:1-5; 48:16; 61:1; Lk. 4:16-18; Acts 10:38; 1 Jn. 5:7)

could have been spoken, or both could be the substance of what was said. Inspiration does not guarantee sameness of words, but unity of thought and freedom from contradiction. Writers were at times free to state the substance in their own words.

s Had nearly completed His 30th year, the time at which priests under the law (who were typical of Christ) entered their work (Num. 4:23; 1 Chr. 23:3).

t As reckoned by law the son of Joseph, but in reality He was the Son of God and Mary (Lk. 1:35; Mt. 1:18-25). Joseph was begotten by Jacob, and was his natural son (Mt. 1:16). He was the legal son or son-in-law of Heli, having married Mary the daughter of Heli. It does not say Joseph was begotten by Heli, as it does in the case of Jacob (Mt. 1:16).

u As women are never reckoned in genealogies, Joseph, the legal son of Heli naturally took the place of Mary in this genealogy of the natural line of Jesus Christ back to Adam. As is the rule of genealogies, the natural line always begins with the man himself and goes backward as far as can be. But in a royal line, as in Mt. 1, it begins at the source of the dynasty and ends with himself. The names of persons from Joseph back to Zorobabel (v 23-27) are not in the O.T. because they lived between its close and the birth of Christ.

*a The real son of Salathiel (Ezra 3:8; 5:2; Neh. 12:1; Hag. 1:1, 12-14; 2:2, 23). In 1 Chr. 3:19 Pedaiah is listed as the father of Zerubbabel. This or any other seeming contradiction in genealogies may be cleared up in several ways:

1 Salathial and Pedaiah could be the same person, for many Bible characters had several names.

2 If they were brothers, Zerubbabel could be the real son of Salathial, as stated in Mt. 1:12 and the scriptures above, and be the legal son of Pedaiah when the real father died (Dt. 25:5-6).

3 Zerubbabel could have been the son-in-law of Pedaiah, as Joseph was of Heli (see notes tand u, v 23), and as Salathiel was the son-in-law of Neri (v 27). He was the real son of Jechonias (Mt. 1:12; 1 Chr. 3:17).

4 Sometimes the O.T. names are spelled differently in the N.T. Cp. v 32-38 with the names in Ruth 4:18-22; Gen. 5; 11; 38.

5 Sometimes a family name was kept alive by the girl who would retain her own name instead of changing to the name of the husband (Ezra 2:61).

One thing is certain: if there had been the least flaw in the claim and genealogy of Christ through Joseph and Mary, the Jews and the heathen would have found it and brought it to everybody's attention. This is proof enough that the genealogy was indisputable then as it is now.

and Nathan—unite in Zerubbabel by the marriage of Salathiel to the daughter of Neri of Nathan's line. Neri no doubt died without male issue and the two branches of David were thus united in Zerubbabel, and Christ became the heir to the blood rights and privileges of the whole house of David.

c The line of Nathan, the elder brother of Solomon (1 Chr. 3:5), is not mentioned in O.T. scriptures as much as the line of Solomon, so we shall pass over all these names, which are listed in the Index.

d For these names of v 32-38 see Ruth 4:18-22; Gen. 5; 11; 25; 29; 30; 38. Some of the names will be spelled differently here, but they will be recognized easily by comparison.

e Here is another example of a man being the son-in-law of, or of a man having a different name. The Cainan here may be the Salah of Gen. 11:12-16. If not, then son-in-law is meant.

f Adam, who was of God by creation and who was the only man that could be of God in this sense. All others are born of men. God gave man and all animals power to reproduce themselves and He is no more the father of any man, than He is the father of the animals when they are reproduced (Gen. 1:20-28). It is true that God speaks of forming Jeremiah (Jer. 1:5), Israel (Isa. 43:1; 44:2), and others in the womb, but this must be understood in the sense of making the law of reproduction causing all reproductions since the original ones were formed and given this power. God made the eternal law of natural and spiritual reproductions, but each reproduction is an offspring of the immediate parents and not directly a creation of God in each act. God made the laws, but He is not responsible for their execution.

g This is a word used to describe the anointing of the Holy Spirit upon men in various measures. In Christ's case He received the Spirit without measure or in all fullness (Jn. 3:34; Acts 10:38). In the case of others in O.T. times they received the Spirit by measure and were thus full or filled with that particular gift, measure, or ability (Ex. 28:3; 31:3; 35: 31; Dt. 34:9; Mic. 3:8; Lk. 1:15-17, 41, 67). Men were filled after Pentecost (Acts 2:4; 4:8, 31; 6:3-8; 7:55; 9:17; 11:24; 13:9, 52), but "filled with all the fullness of God" (Eph. 3:19; Rom. 15:29). Various measures of the Spirit are spoken of (Num. 11:16-25; 2 Ki. 2:9; Lk. 1:17; Jn. 3:34, note).

h Being tempted for the 40 days, hence many temptations during this time. See notes on Mt. 4:1-11.

i Stones of flint and limestone on the mountains of Judea resemble the hard loaves baked by the people (Mt. 7:9).

a Quoted from Dt. 8:3.

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [c]Nathan, which was *the son* of David,

(2) David to Abraham

32 Which was *the* [d]*son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of

(3) Abraham to Adam

Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the* [e]*son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of [f]Adam,

4. The temptation of Jesus (Mt. 4:1, refs.)

1 And Jesus being [g]full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 [h]Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this [i]stone that it be made bread.

▲● 4 And Jesus answered him, saying, It is written, [a]That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to [*b]whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

● 8 And Jesus answered and said unto him, [*c]Get thee behind me, Satan: for it is written, [*d]Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on [*e]a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

▲ 10 For it is written, [*f]He shall give his angels charge over thee, to [*g]keep thee:

▲ 11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

● 12 And Jesus answering said unto him, It is said, [*h]Thou shalt not tempt the Lord thy God.

13 And when the devil had ended [*i]all the temptation, he departed from him for a season.

[*b] Satan is now the pseudo-ruler of the world (Jn. 12:31; 2 Cor. 4:4; Rev. 13:2, 7; Eph. 2:1-3), but it is not true that he can give it to anyone he wants to, for this is God's power only (Dan. 2:20-22; 4:17, 25, 32-36; 5:23-31).

[*c] This has to be done repeatedly (Mt. 16:23; Jas. 4:7; 1 Pet. 5:7-8; Eph. 6:10-18).

[*d] Quoted from Dt. 6:13; 10:20.

[*e] This was 700 ft. above the Kedron valley or about half as high up as the Empire State Building.

[*f] Misquoted from Ps. 91:11-12.

[*g] Gr. diaphulasso, thoroughly protect. Occurs only here. To claim this promise one need not tempt God or commit suicide as Satan tempted Christ to do.

[*h] Quoted from Dt. 6:16.

[*i] All the temptations of this series of three. Then he returned after a season to tempt Him along the same lines, only in a different order and under different circumstances. See notes on Mt. 4:11.

✝ ✝ ✝

(Mt. 4:12; Mk. 1:14; Jn. 1:35)

1. Begins ministry in Galilee (Mt. 4:12; Mk. 1:14)

14 ¶ And Jesus [j]returned in the power of the Spirit [k]into Galilee: and there went out a [l]fame of him through all the region round about.

2. First sermon in His home town.
(see His second visit, Mk. 6:1-6)

15 And he taught in [m]their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, [n]as his custom was, he went into the synagogue on the sabbath day, and [o]stood up for to read.

17 And there was delivered unto him the book of the prophet [p]Esaias. And when he had opened [q]the book, he found the place where it was written,

★▲18 [r]The Spirit of the Lord [s]*is* upon me, because he [t]hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

▲ 19 To preach the acceptable year of the Lord.

20 And he [u]closed the book, and he gave *it* again to [v]the minister, and [w]sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, [a]This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, [b]Is not this Joseph's son?

23 And he said unto them, Ye will surely

self: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, [d]No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was [e]Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of [f]Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

3. Effect of His sermon: second attempt to destroy Jesus (cp. Mt. 2:16; 26:3, refs.)

28 And all they in the synagogue, when they heard these things, were [g]filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the [h]brow of the hill whereon their city was built, that they might cast him down headlong.

30 [i]But he passing through the midst of them went his way,

4. Makes Capernaum His headquarters
(Mt. 4:13; Mk. 1:21)

31 And came down to [*j]Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for [*k]his word was with power.

5. Jesus casts out an unclean spirit (Mk. 1:23)

33 ¶ And in the synagogue there was a

---

[j] Confirming the fact that He went out in the power of the Spirit and that He lived and walked in the Spirit for 40 days. See v 1.

[k] Fulfilling the prophecy of His ministry of great light in the darkness of Galilee (Isa. 9:1-2; Mt. 4:12-25).

[l] Gr. pheme, report, spread of news (Mt. 9:26). Not the same word in v 37, which means report like a noise, or a roar like the sea waves.

[m] See note e, Mk. 1:21.

[n] This refers to His position in His home synagogue. It was customary every sabbath for 7 persons to read: a priest, a Levite, and 5 ordinary Israelites.

[o] It was the custom that all readers of Scripture stand while reading and praying. This was a mark of respect to God and His Word (1 Ki. 8:14, 22, 55; Neh. 8:4-7; 9:2-4; Lk. 4:16; 18:11; Mk. 11:25).

[p] Gr. form of Isaiah. Some modern critics argue that Isaiah wrote only chs. 1-39 and another man wrote chs. 40-66 of Isaiah after the exile. But out of 21 times Isaiah is mentioned in the N.T., the latter portion is quoted 12 times and always ascribed to Isaiah. See ***Summary of Isaiah***, p. 1219.

[q] The prophetic books were in single volumes with the exception of the 12 minor prophets.

[r] 2nd O. T. prophecy fulfilled in Lk. (4:18-19; Isa. 61:1-2). Next, 7:27.

[s] The Spirit upon one indicates His moving one to do some supernatural work (Num. 11:17-29; 24:2; Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14; 1 Sam. 10:6, 10; 11:6; 16:13; 19:20-23; 2 Chr. 15:1; 24:20). Not an example is given of the Spirit coming upon one who remained powerless to do what he was called to do.

[t] 2fold Ministry of the Messiah:

(1) The gospel (good news) to the poor (the destitute, needy)

(2) Deliverance to captives in sin, sickness, and death (Acts 10:38; Eph. 4:8-10; Heb. 2:14-15)

(3) The acceptable year or period typified by the year of jubilee when liberty was proclaimed to all people on the day of atonement (Lev. 25:8-13). When the atonement of Christ is fully embraced, the sick, sinful, helpless, and needy are restored health, holiness, power, and prosperity, and full dominion over Satan and membership and communion in God's family.

2 Anointed To Heal:

(1) The broken in heart, mind, soul, and body (Acts 10:38)

(2) The blind in body, soul, and spirit, those in darkness (Mt. 4:16; Lk. 1:79; 2:32; Jn. 1:4-9; 3:16-21; 8:32; Acts 26:18; Col. 1:13)

(3) The bruised, the completely crushed and shattered in life, the oppressed and broken (Isa. 58:6-14; Mk. 5:1-20; Lk. 13:16)

[u] Rolled up the scroll.

[v] Ministers in synogogues were called chazan and bore no resemblance to those in churches today. They were the lowest servants.

[w] See note s, Lk. 2:46.

[a] This claim was startling and His words amazing. They had never heard such words from Him in the 30 years He lived among them.

[b] Question 11. Next, v 34.

[c] See Gen. 50:2, note.

[d] This has been verified numerous times in history by the prophets (Lk. 11:50; Heb. 11:4-40).

[e] Elijah (1 Ki. 17:1–18:46; Jas. 5:17).

[f] Elisha (2 Ki. 5:1-27).

[g] Cause of Wrath 2fold:

1 Jesus "the home town boy" classing Himself with Elijah and Elisha, whom they considered to be the greatest of prophets

2 The reference to God's blessing on the heathen, whom they despised and considered unworthy of sharing with them in the divine favor. See ***50 Things Which Have Filled Men***, p. 161.

[h] Edge. Nazareth is built on the lower slopes of a hill, overlooking a green upland plain. The hill rises immediately behind the houses in abrupt cliffs, some of them 20 to 40 ft. high.

[i] Doubtless He was hidden from their eyes, as in Lk. 24:16; or they were divinely helpless, as in Jn. 18:6.

[*j] See note, Mt. 11:23.

[*k] This doctrine was one of authority (Mt. 7:28-29).

* * *

and cried out with a loud voice,

34 [*m]Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, [*n]Hold thy peace, and come out of him. And when the devil had [*o]thrown him in the midst, he came out of him, and [*p]hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the [*q]fame of him went out into every place of the country round about.

6. Peter's mother-in-law healed
(Mt. 8:14; Mk. 1:29; 1 Cor. 9:5)

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was [a]taken with a great fever; and they besought him for her.

39 And he [b]stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

7. Demons cast out: many healed
(Mt. 8:16; Mk. 1:32)

40 ¶ Now [c]when the sun was setting, all they that had any sick with divers diseases brought them unto him; [d]and he laid his hands on [e]every one of them, and healed them.

41 And devils also came out of many, [f]crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them [g]not to speak: for they knew that he was Christ.

8. Second tour of Galilee

42 And [h]when it was day, he departed and went into a desert place: and the people sought him, and came unto him, [i]and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the [j]kingdom of God to other cities also: for therefore am I sent.

44 And he preached in [k]the synagogues of Galilee.

49

CHAPTER 5

9. Jesus preaches from a borrowed ship

1 And it came to pass, that, as the people pressed upon him [l]to hear the word of God, he stood by the [m]lake of Gennesaret,

2 And saw [n]two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and [o]prayed him that he would thrust out a little from the land. And he [p]sat down, and taught the people out of the ship.

10. Jesus pays for the use of the ship with a miracle

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for [q]a draught.

5 And Simon answering said unto him, [r]Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* [s]partners, which were in the other ship, that they should

---

Used 23 times of demons (Mt. 10:1; 12:43; Mk. 1:23-27; 3:11, 30; 5:2-13; 6:7; 7:25; 9:25; Lk. 4:33-36; 6:18; 8:29; 9:42; 11:24; Acts 5:16; 8:7; Rev. 16:13; 18:2). It is used only 2 times of man (1 Cor. 7:14; Eph. 5:5).

[*m] Questions 12-13. Next, 5:21. Demons know Jesus to be the Holy One of God as well as they know their fate to be one of torment for their sins. They also know the time of their torment, implying knowledge of God's eternal plan (v 34; 8:28; Mt. 8:29; 25:41).

[*n] Be muzzled or speak no more, proving demons are intelligent beings capable of speech and obedience, and can enter men, leave them, and cause physical maladies.

[*o] Gr. rhipto, a medical word for convulsions (v 35; 17:2; Mt. 9:36; 15:30; 27:5; Acts 22:23; 27:19, 29).

[*p] Gr. blapto, a medical word meaning opposed to benefit (Mk. 16:18).

[*q] Gr. echos, a noise, like the sea waves roaring. Only here and in Acts 2:2 and Heb. 12:19.

[a] Literally, oppressed by the fever, as in Acts 28:8.

[b] To indicate His fearlessness of infectious diseases and complete power over them, as a conqueror over a fallen foe.

[c] When the sabbath was ending they felt free to bring the sick to be healed. Healing was considered work (Lk. 13:14).

[d] Note h, Mt. 8:3; note c, Mk. 16:18.

[e] See note b, Mt. 13:58.

[f] See ***Demons or Unclean Spirits***, p. 1049 of O.T.

[g] Demons acknowledged that He was the Messiah or Christ, but Jesus refused their testimony, lest He should be accused of being in league with them and of accepting testimony from Satan who sought to discredit His work and doctrine.

[h] Christ had healed multitudes since the sunset, perhaps working all the night before He was through with the last case (v 40-42). He now sought seclusion in a desert place to rest, but there was no rest for such a miracle worker as long as His fame went out and sick were brought to Him. What a contrast between Him and some of His modern followers who shun desert places and go to any length seeking crowds by flashy advertising, false claims, and fantastic theories and sensationalism.

[i] Gr. katecho, to hold fast, restrain, hinder (v 42; 8:15; 14:9; Mt. 21:38; Jn. 5:4; Acts 27:40; Rom. 1:18; 7:6; 1 Cor. 7:30; 11:2; 15:2; 2 Cor. 6:10; 1 Th. 5:21; 2 Th. 2:6; Ph'm. 13; Heb. 3:6, 14; 10:23). They sought to monopolize His time and localize His works, but His mission was to go about His Father's business reaching as many as possible (Lk. 2:49; Acts 10:38).

[j] The preaching of the kingdom of God is always with power worthy of a divine mission if it is divinely backed (Jn. 5:36; 9:4; 10:38; 14:11). Christ was not the only one to confirm His mission by divine powers. Paul declared that "the kingdom of God is not in word, but in power" (1 Cor. 4:20; Rom. 15:18-19, 29; Heb. 2:3-4)

[k] See note e, Mk. 1:21.

[l] This is always a sign of a true gospel revival and when this is lacking in any church the program is mainly human.

[m] Called also Sea of Tiberias (Jn. 21:1), Sea of Chinnereth (Num. 34:11; Dt. 3:17; Josh. 12:3; 13:27), and Sea of Galilee (Mt. 4:18; 15:29; Mk. 1:16; 7:31).

[n] Two fishing ships at anchor—that is, two particular ships belonging to Peter and his partners—not the only two ships nearby, for it is stated by some authorities that there were as many as 4,000 ships on Galilee at this time.

[o] Asked, not the same word as making a petition to God in v 16. Here it means merely a request.

[p] See notes, Lk. 2:46.

[q] A haul. From the old Anglo-Saxon word dragan, meaning what is drawn.

[r] Gr. epistates, a superintendent, commander; not merely a teacher, but one who has authority. See note l, Lk. 9:38. Peter acknowledged Christ as the master of the fish and the sea (Ps. 8). He confessed his failure in a whole night's work, but obeyed the Master when He gave the word. The result was such a great haul of fish that the net began to break and the ships began to sink.

[s] James and John were partners with Peter and Andrew (v 10).

filled both the ships, so that they began to sink.

11. Call of Peter, Andrew, James and John (Mt. 4:18; Mk. 1:16)

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, [a]Depart from me; for [b]I am a sinful man, O [c]Lord.

9 For he was [d]astonished, and all that were with him, [e]at the draught of the fishes which they had taken:

★ 10 And so *was* also [f]James, and [g]John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, [h]Fear not; from henceforth thou shalt [i]catch men.

11 And when they had brought their ships to land, they [j]forsook all, and followed him.

12. Jesus heals a leper (Mt. 8:1; Mk. 1:40)

12 ¶ And it came to pass, when he was in a certain city, behold a man [k]full of leprosy: who seeing Jesus fell on *his* face, and [l]besought him, saying, Lord, [m]if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, [n]I will: be thou clean. And immediately the leprosy departed from him.

14 And he [o]charged him to tell no man: but go, and shew thyself to the priest, and [p]offer for thy cleansing, according [q]as Moses commanded, for a testimony unto them.

13. Jesus heals many: His fame spread abroad (Mk. 1:45)

15 But so much the more went there a [r]fame abroad of him: and great multitudes [s]came together to hear, and to be healed by him of their [t]infirmities.

16 ¶ And he [u]withdrew himself into the wilderness, [v]and prayed.

14. Returns to Capernaum: heals a palsied

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and [w]doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a [x]palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he [y]saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees [*a]began to reason, saying, [*b]Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when [*c]Jesus perceived their thoughts, he answering said unto them, [*d]What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

▲ 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And [*e]immediately he rose up before them, and [*f]took up that whereon he lay, and departed to his own house, glorifying God.

26 [*g]And they were all amazed, and they glorified God, and were [*h]filled with fear, saying, We have seen [*i]strange things to day.

15. Call of Levi or Matthew (Mt. 9:9; Mk. 2:13-14)

27 ¶ And after these things he went forth,

---

a This miracle of so many fish was more than Peter could bear without giving vent to his emotions and making proper confession.

b True conviction of sin has regard to one's state and standing: what one is and what he has done (Judg. 13:22; 1 Sam. 6:20; 2 Sam. 12:13; Job. 40:4).

c Acknowledged His deity (1 Cor. 12:3).

d Astonishment and amazement followed Jesus wherever He went, for He was always doing the unusual.

e See note q, v 4.

f See note r, Lk. 24:10.

g See ***Summary of John***, p. 210.

h 16th N.T. prophecy in Lk. (5:10, fulfilled). Next, 5:35.

i Gr. zogreo, to take alive, or capture. Used of Satan taking captive people who live in error (2 Tim. 2:26). Preachers are to take captive for God the souls of men who obey truth. Here soul winning is compared to capturing fish alive.

j This is a requirement of the gospel (Mt. 19:27-30). It means a willingness to follow God regardless of the price. It never means to forsake responsibility. Even these men still retained their own homes, families, and responsibilities (1 Tim. 5:8). The main idea is to put God first (Mt. 22:37; Lk. 14:16-27).

k Leprous all over his body.

l Gr. deomai, to supplicate, plead.

m This man believed that Christ could heal, but doubted His willingness to do so. This need never be doubted again for that is 10:38; Mt. 8:17; 1 Pet. 2:24).

n This is what God says every time any child of His comes for the fulfillment of the promises (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; Heb. 11:6; Jas. 1:5-8). God's will is already made known. Now it is up to man to make his will in the matter of answered prayer known. God tells him to "ask what ye will . . . what things soever ye desire," etc. and if man wants to stumble blindly over what God says, he should quit complaining of unanswered prayer.

o See note k, Mt. 8:4.

p He wanted the priest to declare him whole and thus give testimony to God's power (Lev. 13 and 14; Mt. 8:4).

q Ten times Moses is mentioned in Luke. (2:22; 5:14; 9:30, 33; 16:29, 31; 20:28, 37; 24:27, 44).

r Note q, 4:37.

s Kept coming together in multitudes to hear and be healed.

t Physical, mental or moral weakness or flaws (note f, Mt. 8:17).

u It is noticeable that Christ so many times sought freedom from the crowds. But they followed Him all the more. See Mt. 12:15; 14:13-35; 15:29-39; Mk. 3:7-12; Lk. 12:1; Jn. 8:59; 12:36.

v See note p, 3:21.

w Gr. nomodidaskalos, teachers of the law. Only here; Acts 5:34; 1 Tim. 1:7. They represented all parts of Jewry.

x Gr. paraluo, paralyzed. See notes on Mt. 9:2; Mk. 2:4

y The faith of the paralytic and those that brought him. No grounds to exclude the faith of the sick man.

*a This is the beginning of doubt and unbelief leading to criticism.

*b Questions 14-15. Next, v 22. They were ignorant of the fact that Jesus was one of the Divine Trinity (Mt. 28:19; Jn. 1:1-2, 14; 1 Jn. 5:7). Regarding man's power to forgive sins, see note, Jn. 20:23.

*c Jesus knew their thoughts through the gifts of the Spirit which He possessed to the fullest measure (Jn. 3:34; Isa. 11:1-2; 1 Cor. 12:8-11).

*d Questions 16-17. Next, v 30. In that day it seemed easier to be healed, but today men think it is easier to be forgiven. But what is the truth? Cannot God do both today as then?

*e Note the immediate miracles in Luke (1:64; 4:39; 5:13, 25; 8:44, 47; 13:13; 18:43; 22:60).

*f Proving perfect healing.

*g Amazement seized them all.

*h See point g, 4:28.

*i Gr. paradoxos, anything unexpected or contrary to what is usually seen.

✝ ✝ ✝

the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi [m]made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

16. Jesus answers the Pharisees
(Mt. 9:10; Mk. 2:15)

30 [n]But their scribes and Pharisees [o]murmured against his disciples, saying, [p]Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are [q]whole need not a physician; but they that are [r]sick.

▲ 32 I [s]came not to call the righteous, but sinners to repentance.

17. Answers John's disciples
(Mt. 9:14; Mk. 2:18)

33 ¶ And they said unto him, [t]Why do the disciples of John fast often, and [u]make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, [v]Can ye make the children of the bridechamber [w]fast, while the bridegroom is with them?

★ 35 [x]But the days will come, when the

and then shall they fast in those days.

18. Parable of garment and bottles
(Mt. 9:16; Mk. 2:21)

36 ¶ And he spake also a parable unto them; [y]No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

50

CHAPTER 6

19. Jesus is Lord of sabbaths (Mt. 12:1; Mk. 2:23)

1 And it came to pass on [a]the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of [b]corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [c]Why do ye that which is not lawful to do on the sabbath days?

---

pute (Mt. 5:46; 9:10-11; 11:19; 21:31; Mk. 2:15-16). They repented when they heard the gospel (Mt. 21:32; Lk. 3:12; 7:29). Matthew and Zacchaeus were chief ones of them to be saved (Mt. 9:9; 10:3; Mk. 2:14; Lk. 5:27; 19:1-10).

k Called Matthew (Mt. 10:3; Mk. 2:14; 3:18; Lk. 6:15; Acts 1:13).

l He was a customs officer.

m Both Matthew and Zacchaeus made reception feasts for Christ (19:5-7).

n The scribes and Pharisees of Galilee, as distinguished from those of Judea and Jerusalem (Mt. 15:1).

o Murmuring is forbidden in Scripture (Ps. 37:1; 1 Cor. 10:10; Phil. 2:14; Jas. 5:9). Examples of Murmuring:
1 Cain (Gen. 4:13-14)
2 Rachel (Gen. 30:1)
3 Moses (Ex. 3:11, refs.)
4 Israelites (Ex. 5:19, refs.)
5 Korah (Num. 16:8-11)
6 Miriam and Aaron (Num. 12)
7 Job (Job 3, 6, 9, 10, etc.)
8 David (2 Sam. 6:8; Ps. 116:10)
9 Asaph (Ps. 73)
10 Elijah (1 Ki. 19:4-10)
11 Solomon (Eccl. 2:17-18)
12 Hezekiah (Isa. 38:10-18)
13 Jeremiah (Jer. 20:14-18; Lam. 3)
14 Jonah (Jonah 4)
15 Jews (Lk. 5:30; Jn. 6:41-52)
16 Homosexuals (Jude 16)

p Question 18. Next, v 33. Since when did this become a law?

q Gr. hugiaino, to be healthy. A medical word (7:10; 15:27; 3 Jn. 2). Paul uses it in a moral sense (1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1-2).

r Gr. kakos, sickly, depraved in nature, an evil condition.

s Christ Came to Do 32 Things:
1 Save from sins (Mt. 1:21)
2 Be King of the Jews (Jn. 18:37)
3 Fulfill the law (Mt. 5:17)
4 Call sinners to repentance (Mt. 9:13; Lk. 5:32; 13:1-5)
5 Bring division (Mt. 10:34-36)
6 Give rest (Mt. 11:28-30)
7 Save from destruction (Lk. 9:56)
8 Give life for the church (Eph. 5:26)
9 Redeem from iniquity (Tit. 2:14)
10 Seek and save the lost (Lk. 19:10)
11 Make a new covenant (Mt. 26:28; Heb. 8:6; 9:15)
12 Put away sin (Heb. 9:26)
13 Suffer for men (Jn. 12:27; 1 Pet. 3:18; 4:12)
14 Ransom men (Mt. 20:28; 1 Tim. 2:6)
15 Preach and heal (Lk. 4:18; Acts 10:38; Mk. 1:38; 4:23-24)
16 Save the world not condemn it (Jn. 3:16-18; 12:27)
17 Send fire on earth (Lk. 12:49)
18 Be salvation (1 Tim. 1:15)
19 Baptize in the Holy Spirit (Mt. 3:11; Jn. 1:31-33; 7:37-39)
20 Deliver from evil (Gal. 1:4)
21 Bring judgment (Jn. 9:39)
22 Give abundant life (Jn. 10:10)
23 Bear sickness (Mt. 8:17; 1 Pet. 2:24; Isa. 53)
24 Be a light to the world (Jn. 12:46)
25 Give eternal life (Jn. 17:3)
26 Minister to men (Mt. 20:28)
27 Bring grace and truth (Jn. 1:17)
28 Do God's will (Jn. 6:38)
29 Destroy Satan's work (1 Jn. 3:8)
30 Be an example (1 Pet. 1:21)
31 Die for sins (1 Cor. 15:3; Gal. 1:4)
32 Purify unto Himself a peculiar people (Tit. 2:14)

t Question 19. Next, v 34.

u Many people do this and never pray. Cp. Mt. 6:5 with Lk. 18:9-14.

v Question 20. Next, 6:2. 1st parable in Lk. (v 34-35), illustrating Christ's presence with His disciples and His going away (Jn. 3:13). Next, v 36.

w See notes on Ps. 69:10.

x 17th N.T. prophecy in Lk. (5:35, fulfilled and being fulfilled). Next, 6:20.

y 2nd and 3rd parables in Lk. (5:36-39). Next, 6:39. They illustrate the fact that the law and gospel cannot mix, that one must become a new creature to partake of the gospel, and that no man who is used to the old religion will desire the new without such change, for he is satisfied with the old.

a These 6 words are from only one Gr. word deuteroprotos, the "second-first" sabbath, the ordinary weekly sabbath following the special sabbath that began the feast regardless of what day of the week it fell on. That is, the 7-day feast of unleavened bread always started on the 15th day of Nisan or April, regardless of what day of the week it was (Lev. 23:6-8). If it happened to be on Wednesday the regular weekly sabbath (or the second sabbath of the feast) would be 3 days later. The last day of the feast—also a sabbath, or the third sabbath of the feast—would be on Tuesday, or three days after the weekly sabbath. The 1st and 7th days of the 7-day feast were special sabbaths and the regular weekly sabbath was between the two, being the second sabbath of the feast. That this was the weekly sabbath is clear from Mt. 12:1-8.

b Wheat, not Indian corn.

c Question 21. Next, v 3. Jews themselves would do certain things on the sabbath such as circumcise a child, get an ox or an ass out of the ditch, etc. (Mt. 12:5, 11); but when it came to preserving human life, ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is [*e]Lord also of the [*f]sabbath.

20. Withered hand healed on the sabbath (Mt. 12:9; Mk. 3:1)

6 And it came to pass [*g]also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees [*h]watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 [*i]But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [*j]Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And [*k]looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were [*l]filled with madness; and do to Jesus.

21. Twelve ordained (Mt. 10:1; Mk. 3:13; Lk. 9:1; cp. Mk. 6:7)

12 And it came to pass in those days, that he went out into a mountain to [*m]pray, and continued all night in prayer to God.

13 ¶ And when it was day, he [a]called *unto him* his disciples: and of them he chose [b]twelve, whom also he named apostles;

14 [c]Simon, (whom he also named Peter,) and [d]Andrew his brother, [e]James and [f]John, [g]Philip and [h]Bartholomew,

15 [i]Matthew and [j]Thomas, [k]James the *son* of Alphaeus, and [l]Simon called Zelotes,

16 And [m]Judas *the* [n]*brother* of James, and [o]Judas Iscariot, which also was the [p]traitor.

22. Jesus heals multitudes (Mt. 12:15; Mk. 3:7)

17 ¶ And he came [q]down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were [r]vexed with [s]unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went [t]virtue out of him, [u]and healed *them* all.

23. Partial repetition of the Sermon on the Mount (1) Four beatitudes (Mt. 5:3)

---

that was forbidden (Lk. 6:6-11; 13:10-17).

*d Question 22. Next, v 9. Christ rebuked their inconsistency concerning the sabbath by citing the act of David in breaking the law to preserve life (Ex. 25:30; 29:23-33; Lev. 8:12; 24:5-9 with 1 Sam. 21:3-6).

*e Gr. kurios, owner, Lord, and Master of the sabbath, for He was the one that gave it to Israel to commemorate their deliverance from slavery in Egypt (Dt. 5:15).

*f See ***10 Reasons 4th Commandment Left Out***, p. 276, and ***What the Bible Does Not Say About the Sabbath***, p. 335 and ***Sunday the Christian Sabbath***, p. 333.

*g Also on another sabbath He had another controversy with the Jews about the sabbath (Mk. 3:1-7).

*h Kept watching, so as to find some occasion to destroy Him.

*i He had the spiritual gifts of knowledge and discernment (5:22; 1 Cor. 12:4-11).

*j Questions 23 and 24. Next, 6:32. This confirms the true will of God on any sabbath or holy day. To hold to a rigid letter of the law when good can be done is not the true intent of law on the sabbath. Law is always for the best good of all, if it is just and holy. No day should lord it over man or put him under bondage. Man should be lord of the sabbath and be free to do good on this day.

*k Mark adds that He looked around with anger, being grieved with the hardness of their hearts. Having received no answer, He deliberately acted contrary to His best good, but for the best good of the helpless man. This kind of anger is godly and lawful, proving that the faculty itself is not sinful, nor is the use of it, if kept in the bounds of the law of God and sin is not committed (Eph. 4:26).

*l This good deed, just because of the time element, filled the religious crowd with senseless rage. How often is this true in modern religion when some minor and traditional church law is broken?

*m This is the proper thing to do after success to avoid being puffed up and to assure continued blessing, but all too often preachers fail to realize that they need God's help to stay humble and godly in success more than in failure.

a Comparing this with Lk. 9 and Mk. 3:12-19 with 6:7-13 it would seem that this call- they actually went forth.

b See the 4 lists of apostles (Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:13).

c See ***Peter*** in Index.

d See note l, Mt. 4:18.

e See note o, Mt. 4:21.

f See ***John*** in Index.

g One of the 12 apostles (Mt. 10:3; Mk. 3:18; Acts 1:13). Call of (Jn. 1:43). Brings Nathanael to Jesus (Jn. 1:45-50). A brother of Nathanael (note, v 16). Assists in caring for the multitude (Jn. 6:4-7). Brings Greeks to Jesus (Jn. 12:20-22). Asks Jesus to show the Father(Jn. 14:8-13).

h See note v, Mt. 10:3.

i See ***Matthew*** in Index.

j See ***Thomas***, p. 211.

k See note r, Lk. 24:10.

l One of the 12 apostles, called "the Canaanite" (Mt. 10:4; Mk. 3:18) and "Zelotes" (a fanatic, a member of a Jewish party that rebelled against the Romans; v 15; Acts 1:13). Tradition says that he was killed by crucifixion in Syria. He is supposed to have been a brother of James, Matthew, and Judas.

m The same as Lebbaeus and Thaddaeus (note z, Mt. 10:3)

n Supplied by the translators, but necessary to make sense. Note the sets of brothers among the apostles:

1 Peter and Andrew (Mt. 4:18)
2 James and John (Mt. 4:21)
3 Philip and Bartholomew or Nathanael (Jn. 1:43-51).
4 James and Judas (not Iscariot) and perhaps Matthew (Mk. 2:14; Lk. 6:16; Acts 1:13). This Judas is called Lebbaeus and Thaddaeus (Mt. 10:3; Mk. 3:18). Simon Zelotes was also a brother of James and Judas according to tradition.

o Judas Iscariot is mentioned last in all 3 lists of apostles before he fell (Mt. 10:4; Mk. 3:19; Lk. 6:16).

p This is always emphasized in connection with Judas Iscariot. He has been and will always be referred to as the chief traitor of all ages among men.

q Came down from the mountain where He had prayed all night without rest, but He was fit for another day's work of healing the sick.

r Gr. ochleo, to mob, beset, harass (Acts 5:16).

s See note l, Lk. 4:33.

t Gr. dunamis, See note i, 2 Pet. 1:3.

u There was not one failure of Jesus to heal any person whom He undertook to heal (note b, Mt. 13:58).

✝ ✝ ✝

ciples, and [v]said, Blessed *be ye* poor: for yours is the kingdom of God.

▲ 21 [w]Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

▲ 22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

▲ 23 Rejoice ye in that day, [x]and leap for joy: for, behold, [y]your reward *is* great in heaven: for in the [z]like manner did their fathers unto the prophets.

(2) Four woes (Mt. 23:23)

24 [*a]But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

(3) Four laws of love (Mt. 5:38)

● 27 ¶ [*b]But I say unto you which hear, Love your enemies, do good to them which hate you,

● 28 Bless them that curse you, and pray for them which despitefully use you.

(4) Four laws of retaliation (Mt. 5:38)

one cheek offer also the other; and him that taketh away thy [a]cloke forbid not *to take thy* [b]coat also.

● 30 [c]Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

(5) The golden rule (Mt. 7:12)

● 31 [d]And as ye would that men should do to you, do ye also to them likewise.

32 [e]For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

(6) Four laws of mercy

▲●35 [f]But love ye your enemies, and do good, and [g]lend, hoping for nothing again; and [h]your reward shall be great, and ye shall be the children of the Highest: for he is [i]kind unto the unthankful and *to* the evil.

● 36 Be ye therefore [j]merciful, as your Father also is merciful.

(7) Four laws of justice (Mt. 7:1)

● 37 [k]Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be [l]forgiven:

---

fulfilled). Next, 8:16. This is not Luke's version of the Sermon on the Mount of Mt. 5-7, but a repetition of some things in a different form and at a different time and place. This was spoken while He stood in the plain (v 17), while Mt. 5-7 was spoken while He sat on a mountain. Christ taught for 3 to 4 years so it was natural to repeat some things or restate them.

w 4 Classes to Be Made Happy in the Future (v 20-23):
  1 The poor (v 20; Mt. 5:3)
  2 The hungering (v 21; Mt. 5:6)
  3 The weeping (v 21; Mt. 5:4)
  4 The hated (v 22, Mt. 5:10-12)

x Try this under trial and see how high you jump and how joyful you really are because of being hated, rejected, and slandered.

y Rewards are promised in both testaments (Ps. 19:11; 58:11; 91:8; Pr. 11:18; Isa. 40:10; 62:11; Mt. 5:12; 6:1-18; 10:41-42; 16:27; Mk. 9:41; Lk. 6:23, 35; 1 Cor. 3:8-15; 9:17-18; Col. 2:18; 3:24; 2 Tim. 4:14; Heb. 10:35; Rev. 11:18; 22:12)

z 4 Kinds of Persecution:
  1 Hatred (v 22; 1 Ki. 18:4; 22:8)
  2 Separation by excommunication (v 22; Jer. 12:9-11)
  3 Reproaches (v 22; 1 Ki. 22:24-28; 2 Chr. 36:16; Neh. 9:26)
  4 Sufferings (v 22; 2 Chr. 24:20-22; Mt. 23:34-36)

*a 4 Classes to Be Punished:
  1 The unrighteous rich (v 24; Jas. 5)
  2 The greedy and covetous (v 25; 12:15-21; 1 Tim. 6:9)
  3 The pleasure seeker (v 25; 2 Tim. 3; 1 Jn. 2:15-17)
  4 The man-pleaser (v 26; Gal. 1:10; Jn. 12:43)

*b See notes on Mt. 5:39-48.

a An upper or outer garment worn when traveling or not at work.

b A vestcoat worn under the cloak.

c This refers to the tax-gatherers and soldiers who commonly robbed the people by making demands for their goods. Suffer that which is forcefully taken away, lest you provoke them to rob you more. Of these were merciless creditors who would even sell the clothes, beds, and tools of a poor man to get what they could (Mt. 18:25, 28-30, 34). It was a custom for king's messengers and soldiers to take what was necessary in the performance of their task. They could demand goods, animals, and even the owners to accompany them if they desired (Mt. 5:41). To refuse was an insult to the king.

d See ***The Golden Rule***, p. 160.

e Questions 25-27. Next, v 39. Here we have Christ's threefold interpretation of the golden rule:
  1 Love because of a different principle from that of sinners
  2 Do good on a different basis from that of sinners
  3 Lend with a different motive from that of sinners

In fact, the 4 laws of love (v 27-28), the 4 laws of retaliation (v 29-30), the 4 laws of mercy (v 35-36), and the 4 laws of justice (v 37-38) are all interpretations of the golden rule. These sum up the righteousness of the law, the prophets, and the gospel.

f Note how the laws of love, doing good, and lending of v 32-34 are repeated and how the law of mercy is added to them (v 35-36).

g See ***Lending***, p. 160.

h Two Blessings for Obedience to the Laws of v 27-38:
  1 Great reward (v 35; 6:23)
  2 Sonship with God (v 35)

i Gr. chrestos, morally good, kind, generous. A fruit of the Spirit (Gal. 5:21-22). Commands to be good (Lev. 19:34; Lk. 6:35-36; Rom. 15:1-5; Gal. 6:10; Eph. 4:32; Col. 3:12-14; 1 Pet. 3:8; 4:8; 2 Pet. 1:7; 1 Jn. 3:17-18).

Examples of Goodness:
  1 God (v 35; Ps. 25:8; 107:1)
  2 Jesus (Acts 10:38)
  3 Pharaoh to Jacob (Gen. 47:5-6)
  4 Rahab to spies (Josh. 2:6-16)
  5 David to Saul (1 Sam. 24)
  6 Ahab to Ben-hadad (1 Ki. 20:31)
  7 Joseph to Mary (Mt. 1:19)

j Gr. oiktirmon, merciful, compassionate (v 36; Jas. 5:11). Such a man easily forgets injuries, forgives without being asked, and continues good in spite of ingratitude. Promises are many to the merciful (Mt. 5:7; Col. 3:12-13; Jas. 2:13; Ps. 18:25; Pr. 3:3-4; 11:17; 14:21-22, 31; 21:21; Hos. 12:6; Mic. 6:8).

Examples of Mercy:
  1 God (v 36; 18:13-14; Ps. 103:13)
  2 Jesus (Mt. 9:36; 14:14)
  3 Jailer to Joseph (Gen. 39:21-23)
  4 Joshua to Rahab (Josh. 6:25)
  5 David to Saul (1 Sam. 24:10-17)
  6 Master to servant (Mt. 18:27)
  7 Kings of Israel (1 Ki. 20:31)

k Mt. 7:1-5; Rom. 2:1-3; 14:4.

l Mt. 6:14-15; Mk. 11:25-26.

good measure, pressed down, and shaken together, and running over, shall men give into your [m]bosom. For with the same measure that ye [n]mete withal it shall be measured to you again.

(8) Warning against following blind leaders (Mt. 15:1)

39 And he spake a parable unto them, [o]Can the blind lead the blind? shall they not both fall into the ditch?

(9) Goal of every believer (Mt. 5:48; 10:24; 1 Jn. 3:7; 4:17)

40 The disciple is not [p]above his master: but every one that is perfect shall be as his master.

(10) Warning to mote hunters (Mt. 7:1; Rom. 2:1; Jas. 5:16)

41 And [q]why beholdest thou [r]the mote that is in thy brother's eye, but perceivest not [s]the beam that is in thine own eye?
● 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

(11) Secret of discerning mere professors (Mt. 7:15)

43 For a [a]good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble [b]bush gather they grapes.
45 A good man out of [c]the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.
46 ¶ And [e]why call ye me, Lord, Lord, and do not the things which I say?

(12) Parable of two foundations (Mt. 7:24)

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:
48 He is [f]like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat [g]vehemently upon that house, and could not shake it: for it was founded upon a rock.
49 But [h]he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

51

CHAPTER 7

24. Jesus heals the centurion's servant (Mt. 8:5)

1 Now when he had ended all [i]his sayings in the audience of the people, he entered into [j]Capernaum.
2 And a [k]certain centurion's servant, who was dear unto him, was [l]sick, and ready to die.
3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
4 And when they came to Jesus, they besought him instantly, saying, [*m]That he was worthy for whom he should do this:
5 For he loveth our nation, and he hath built us a synagogue.
6 Then Jesus went with them. And when he was now not far from the house, [*n]the centu-

---

m Used many times in Scripture of folds of garments as they extend beyond and droop over the girdle. It was used to carry children (Num. 11:12), lambs (2 Sam. 12:3), and many other things (Ps. 17:23; 21:14; 2 Ki. 4:39). Used in a figurative sense of inward life and feelings (Job 31:33; Ps. 79:12; 89:50). In Lk. 6:38 it means double rewards for doing good.

n Anglo-Saxon for measure.

o Questions 28-29. Next, v 41. The 4th parable in Lk. (6:39), illustrating spiritual blindness and destruction. Next, v 41. Cp. Mt. 15:14; Isa. 56:10.

p To be above Him is more than enough; to be as He was is enough (Mt. 10:25); and to be less than what He wants us to be is not enough (Jn. 14:12; 17:18; 20:21; Eph. 4:13; 1 Jn. 2:6; 4:17).

q Questions 30-31. Next, v 46. The 5th parable in Lk. (6:41-42), illustrating getting rid of our own faults before attempting to get rid of those of others, and showing that the faults of others are not nearly as bad as our own. Next, v 43.

r A splinter or particle of dust.

s A log, tree trunk, telephone pole. A person who cannot see a telephone pole certainly cannot see a tooth pick.

a 6th parable in Lk. (6:43-45), illustrating goodness and evil in the hearts of men. Next, v 48. See Mt. 7:15-23; 12:33-35; Rom. 2:1-3.

b Gr. batos, bush (v 44; 20:37; Mk. 12:26; Acts 7:30-35). Same word in Septuagint (Ex. 3:2-4).

2 Pet. 1:5-8.

d Mt. 15:19; Mk. 7:21; Rom. 1:21-32; 1 Cor. 6:9-11; Gal. 5:19-21.

e Question 32. Next, 7:19. Such will be lost regardless of church membership or profession of sonship (Mt. 7:21-23; 1 Cor. 6:9-11; Gal. 5:19-21; Rom. 6:16-23; 8:12-13).

f 7th parable in Lk. (6:48-49), illustrating two different results of hearing the Word of God. Next, 7:32.

g A medical term meaning to rupture.

h Compare this with whosoever in v 47. It means literally every one who does not obey the sayings of Christ.

i That is, His sayings of this one sermon uttered in the plain (6:17). It could not mean that He ended all He said on earth, for the biggest portion of His teaching was not yet given. It could not refer to His sayings before this particular sermon. So it is with the statement in Mt. 13:34, "without a parable spake He not unto them." This is quoted in many religious circles as meaning that everything which Christ spoke was in parables or illustrations, but it applies solely to the one sermon of Mt. 13 and not to any other sermon before or after this. Thus, the two expressions "ended all His sayings" (Lk. 7:1) and "without a parable spake He not unto them" (Mt. 13:34) simply refer to these two sermons.

j This had been His headquarters ever since His rejection in His own home town (Mt. 4:13). Think of the wonderful things His home town people did not get to see and hear because of their stubborness and unbelief!

k Whether this was the same case as that of Mt. 8:5-13 or not we do not know. Some think it was. Others think it was the same centurion, but on another occasion. It could have been another case entirely.

l If this case is the same as in Mt. 8, the sickness was paralysis.

*m The elders of the Jews sought to impress upon Jesus the worthiness of the centurion. The centurion himself pleaded no merit, taking the position to utter unworthiness of even having Jesus come to his home (v 6-8). Jesus did not regard either plea, but saw the great faith of the centurion in recognizing that He had power to speak merely a word where He was and his servant would be healed (v 7-9). Faith is always the answer to our prayer problems (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8).

*n If he was the same as the centurion of Mt. 8:5-13, where it seems the man himself came to Jesus, the seeming contradiction could be explained thus: it is a usual form of speech in all nations to attribute the act to a person even if it is done merely by his authority.

Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he [a]marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And [b]they that were sent, returning to the house, found the servant whole that had been sick.

25. Jesus resurrects a widow's son (cp. Mt. 9:18)

11 ¶ And it came to pass the day [c]after, that he went into a city called [d]Nain; [e]and many of his disciples went with him, and much people.

12 Now when he came nigh to the [f]gate of the city, behold, there was a [g]dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had [h]compassion on her, and said unto her, Weep not.

14 And he came and touched the [i]bier: and they that bare *him* stood still. And he said, Young man, [j]I say unto thee, Arise.

15 And he that was dead [k]sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a [l]great prophet is risen up among us; and, That God hath visited his people.

17 … throughout all Judaea, and throughout all the region round about.

18 And the disciples of [m]John shewed him of all these things.

26. John the Baptist questions Jesus (Mt. 11:2)

19 And John [n]calling *unto him* two of his disciples sent *them* to Jesus, saying, [o]Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

27. Jesus answers John by deeds, not words (Mt. 11:4)

21 And in that same hour he cured many of *their* [p]infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; [q]how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

28. Jesus' testimony of John the Baptist (Mt. 11:7)

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, [*a]What went ye out into the wilderness for [*b]to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

---

veling is at unbelief (Mk. 6:6).

b Perhaps the friends (v 6).

c After the events of v 1-10.

d A village about 21 miles from Capernaum, indicating a journey this far since healing the centurion's servant the day before (v 11).

e It is not known how many disciples Christ had all over the country where He had healed so many thousands. The largest number at any one time that is mentioned was over 500 brethren (1 Cor. 15:6).

f No walls of Nain have yet been found, but this does not prove there were none in Christ's day. It could even be that the present Nain is the ancient Nain.

g Why so many want to question whether this man was really dead or not cannot be explained apart from unbelief in the miracles of Christ. The dead were always carried out of the cities and buried. No burying places were allowed in cities, much less in or about synagogues. Rare exceptions were made of royal persons (1 Ki. 2:10). The large crowd that followed Jesus and the one that followed the coffin met at the city gate (v 11-12).

h Never is there one case recorded where Jesus failed to have compassion. See note j, Mt. 9:36.

i A wooden frame, partly resembling a coffin and partly a handbarrow. The dead were carried out in this with the feet bound, the body wrapped in grave clothes, and a shawl over the face. Four men carried it on their shoulders by two poles projected at each end from the corners.

j He had power over death by the Holy Spirit anointing which He had without measure (Jn. 3:34). He raised one who had just died (Lk. 8:42-56), one being carried to burial (Lk. 7:12), and one dead four days (Jn. 11).

k Gr. anakathizo, only here and in Acts 9:40, but common in medical writings.

l Both ideas were true, fulfilling many prophecies (Dt. 18; Isa. 9:6-7; Lk. 1:67-79; etc.).

m John the baptist who was at this time in prison (Mt. 4:12; 9:14). John was puzzled as to why he was in prison if Jesus could raise the dead and do so many other wonderful things.

n The same mission as in Mt. 11.

o Questions 33-36. Next, v 24. Why should John ask questions like this unless he was in a great test of his faith? He had seen and had borne witness of the very person he was now seeking information about (Mt. 3:11; Jn. 1:29-33). The answer to John was not a direct one, as is many times the case of God answering unbelieving man, but it made it clear this was the Messiah. Jesus did before John's disciples what the prophets had predicted He would do. He then sent the messengers back to refer John to the written Word and its fulfillment (v 21-23). This is all the proof men need today.

p The threefold classification of illness into infirmities, plagues, and evil spirits, and that by Luke a physician, clearly establishes the difference between ordinary maladies and demon possession. See ***Demons or Unclean Spirits***, p. 1049 of O.T.

q 6 Signs Proving His Messiahship:
  1 Blind see (v 22; Isa. 29:18; 35:5)
  2 Lame walk (v 22; Isa. 35:6; 61:1)
  3 Lepers cleansed (v 22; Isa. 61:1)
  4 Deaf hear (v 22; Isa. 29:18; 35:5)
  5 Dead raised (v 22; Isa. 11:2)
  6 Gospel preached to poor (v 22; Isa. 11:2; 42:1-5; 60:1-3; 61:1-2)

*a Questions 37-42. Next, v 31.

*b To look at. Used 3 times (v 24, 25, 26). Did you expect to see an unstable self-seeker moved with every whim of popular applause and opinion? Did you sightseers expect to see a man that would prefer camel's hair to king's raiment, asceticism to comforts and pleasures, and rustic food to the delicacies of kings' courts? Did you go out to hear a prophet to get back to God, or to see something spectacular, external, and new in religion? Did you expect to see a stern, uncompromising, God-honoring prophet? Did you go out to see if this was the Messiah to deliver you from the Romans? What did you find? A prophet? Yea, more than a prophet.

hold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are [d]born of women there is not a [e]greater prophet than John the Baptist: but he that is [f]least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, [g]justified God, being baptized with the baptism of John.

29. Jesus denounces unbelief (Mt. 11:16)

30 But the Pharisees and lawyers rejected the counsel of God [h]against themselves, being not baptized of him.

31 And the Lord said, [i]Whereunto then shall I liken the men of this generation? and to what are they like?

32 [j]They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, [k]He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 [l]But wisdom is justified of all her children.

30. First anointing of Jesus; Simon

36 ¶ And [m]one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a [n]woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an [o]alabaster box of [p]ointment,

38 And stood at his [q]feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and [a]kissed his feet, and [b]anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake [*c]within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus [*d]answering said unto him, [*e]Simon, I have somewhat to say unto thee. And he saith, Master, say on.

31. Parable of a creditor and two debtors; Simon questioned

41 [*f]There was a certain [*g]creditor which had two debtors: the one owed [*h]five hundred pence, and the other [*i]fifty.

42 And when they had nothing to pay, he frankly forgave them both. [*j]Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, [*k]Seest thou this woman? I

---

c 3rd O.T. prophecy fulfilled in Lk. (7:27; Mal. 3:1; cp. Isa. 40:3). Next, 8:10.

d Gr. gennetos, brought into the world. See note i, Mt. 1:3.

e The comparison of greatness is not absolute, but relative to certain aspects of the parties involved. Such a statement could not make a full and accurate measure of even John's life much less of all who lived before him. Christ wanted the people to comprehend the religious reformation with which both He and John were identified. It could not be that Jesus sought to convey the idea that John was greater in moral character, holy living, obedience to, or intimacy with God, or that he had more natural and spiritual gifts and abilities than all those O.T. prophets whose great ministries excelled that of John in many respects. In view of the inferiority of the law with the gospel, and of man's position and privileges in the new order being so much better and greater than under the law of Moses, there was no similarity (2 Cor. 3:6-15; Heb. 8:6). It was John's position and privilege of representing the Messiah who was to bring these changes that made him greater than other prophets.

f Greater in position and privileges in the fullness of the gospel than was John's position under law in introducing the Messiah who was to bring the fullness of blessing and grace to men (Jn. 1:16-17). John could only have a measure of the Spirit (Jn. 1:15-17; Mt. 3:14), but now the least believer can have the fullness (Jn. 7:37-39; 14:12-15; Lk. 24:49; Acts 1:4-8; 2:38-39; 5:32; Eph. 3:19). Men could only have certain gifts of the Spirit in O.T. days. Now the least believer may have them all (Mk. 16:15-20; Jn. 14:12-15; 1 Cor. 12). Many other blessings the gospel promises now which could not have been given anyone before Christ (2 Cor. 3:6-15; Heb. 8:6; 1 Pet. 1:10-12). No believer in this period can be greater than John in the points under note e, above.

g Pronounced God just in showing mercy to penitent sinners by honoring John's ministry.

h Within themselves (Mt. 11:16-26).

i Questions 43-44. Next, v 42. See notes

j 8th parable in Lk. (7:32-35), illustrating the lack of interest in the gospel by the Jews. Next, v 41. See note h, Mt. 11:16.

k See notes k and l, Mt. 11:18-19.

l See note m, Mt. 11:19.

m This event found only in Luke. Not the same as Mk. 14:3-9.

n Not Mary Magdalene, for this was in Nain (Lk. 7:11-35), not Magdala on the Sea of Galilee. She was known in Nain as a sinner (v 39). Because Mary is mentioned in Lk. 8:2 does not prove she is this woman of Nain. Neither is it proof that she was a harlot just because she was a sinner.

o Made in and named for Alabastron, Egypt, where soft marble is found. Vessels were called alabastra that were also made from other materials. They were various shapes and sizes; the average held about a pint. See notes, Mt. 26:7; Mk. 14:3.

p See note, Ex. 30:25.

q Eastern people reclined on couches at meals with the feet outward behind them. She came back of Jesus and shed tears on His feet. See Judg. 1:7, note.

a This was a custom among the Jews, Greeks, and Romans. It was a mark of affection and reverence. It was practiced by supplicants in making an important request and by conquered people as a token of subjection and obedience.

b This was the first of three anointings of Jesus—here and twice during the week of His death (Mt. 26:7-13; Mk. 14:3-9; Jn. 12:3-8).

*c Reasoned in his own mind and concluded that Christ did not know what kind of woman this was. Christ not only knew her by the Holy Spirit, but knew this man and his innermost thoughts, thereby meeting Simon's personal proof as to what the Messiah should know (v 41-50).

*d Answering what was in Simon's mind without his expressing it.

*e See ***9 Simon's in Scripture***, p. 160.

*f 9th parable in Lk. (7:41-47), illustrating degrees of love to God. Next, 8:5.

*g A moneylender. This business was provided by the law, but regulated strictly to assure justice (Ex. 22:25-27; Lev. 25:14-17, 35-37; Dt. 23:19-20; 24:6-17). All debts were to be forgiven to brethren every 7 years, but not to strangers (Ex. 21:2-6; Dt. 15:2-3). Christian lending is on a different basis (Mt. 5:42; Lk. 6:34).

*h 1 pence, 17¢; 500 pence, $85.

*i 1 pence, 17¢; 50 pence, $8.50.

*j Question 45. Next, v 44. This is the point illustrated by the parable (v 43-47).

*k Question 46. Next, v 49. Christ now applied the story to Simon and the woman, calling Simon's attention to the works of the woman, but the woman's to His own love and grace (47-50).

✞ ✞ ✞

water for my feet: [m]but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no [n]kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not [o]anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

32. A sinner woman forgiven

48 And he said unto her, [p]Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, [q]Who is this that forgiveth sins also?

50 And he said to the woman, Thy [r]faith hath saved thee; go in peace.

52

CHAPTER 8

33. Fourth tour of Galilee
(Mt. 11:1; cp. Mt. 4:23, refs.)

1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain [s]women, which had been healed of evil spirits and infirmities, [t]Mary called Magdalene, [u]out of whom went seven devils,

3 And [v]Joanna the wife of Chuza Herod's steward, and [w]Susanna, and many others, which [a]ministered unto him of their substance.

34. Parable of the sower (Mt. 13:3, 18; Mk. 4:1)

together, and were come to him out of every city, he spake by a parable:

5 [b]A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, [c]He that hath ears to hear, let him hear.

35. Reason for speaking parables
(Mt. 13:10, 34; Mk. 4:10)

9 And his disciples asked him, saying, [d]What might this [e]parable be?

★ 10 And he said, Unto you it is given to know the [f]mysteries of the [g]kingdom of God: [h]but to others in parables; [i]that seeing they might not see, and hearing they might not understand.

36. Parable of the sower explained
(Mt. 13:18; Mk. 4:13)

11 Now the parable is this: [j]The seed is the word of God.

12 Those by the [k]way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the [*l]rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 [*m]And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and [*n]pleasures of *this* life, and bring no fruit to

---

courtesy that is always customary with guests by washing My feet, but this woman has tried to make up for what you have failed to do. You did not greet Me with a kiss of welcome but this woman has not ceased to kiss My feet (note, v 38). You did not anoint My head to refresh Me after My long journey of over 21 miles and after My sermon and much work in healing the multitudes of all manner of diseases, but this woman has freely anointed Me with her expensive ointment.

m Where the soil is dry and dusty, and sandals are worn, frequent washing of feet is necessary. It was as much a part of hospitality for a host to see that his guests had their feet washed, as to provide food and lodging (Gen. 18:4; 24:32; 43:24). Basins were always kept ready for this purpose. Servants did this work (1 Sam. 25:41; 1 Tim. 5:10).

n It was a custom that men greet each other with a kiss, not only relatives, but also others (Gen. 27:27; 29:13; 33:4; 45:15; 48:10; Ex. 4:27; 18:7; 1 Sam. 20:41; Lk. 15:20; Acts 20:37). Kissing was an act of homage (Ps. 2:12; 1 Sam. 10:1; 1 Ki. 19:18; Job 31:27; Hos. 13:2). It was customary among Christians (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12).

o Anointing with olive oil mixed with fragrant and costly spices, was customary in the coronation of kings (2 Ki. 11:12), installing high priests (Ps. 133:2), and an act of courtesy and hospitality toward guests (Lk. 7:46). See Ps. 23:5; 92:10; 105:15; Dt. 28:40; Ruth 3:3; Eccl. 9:8; Mic. 6:15; Mt. 6:17. Neglect of anointing self was an act of mourning (2 Sam. 14:2; Dan. 10:3; Mt. 6:17-18). To anoint the face was a sign of joy (Ps. 45:7; Heb. 1:9).

p Christ forgave many people without and before water baptism (Mt. 9:1-7, 22; Mk. 5:34; 10:52; Lk. 7:48; 17:19; 18:9-14, 42; 19:1-9; 23:43; Jn. 4:49-53; 7:31; 8:30-31; etc.).

q Question 47. Next, 8:9. Cp. Mt. 9:3.

r Faith in the blood of Christ and in His name still saves (Mt. 1:21; Lk. 13:1-5; Rom. 3:24; 10:9-10; Eph. 1:7; 2:8-9; 1 Jn. 1:9; Heb. 9:22).

s See note b, Mt. 15:22.

t See note, Lk. 24:10.

u No indication that she was a prostitute, as many teach. It must be possible to see demons or these could not have been counted.

v Through this woman's husband, Herod might have heard very much of Jesus (Mk. 6:14-16; Lk. 23:8). See note p, Lk. 24:10.

w Mentioned only here.

a The first reference as to how Christ and His many workers received their support. Then, too, hospitality in each town no doubt was sufficient to lodge and feed them as they went from city to city. On other occasions bread was multiplied, taxes were taken from a fish's mouth, miraculous draughts of fish were caught, and miraculous means were used otherwise (Mt. 10:11; 12:1; 14:19; 17:27; 21:19; Lk. 5:5-10; 7:36; 19:5; etc.). The problem of supply was nothing with a man like Christ who had power over all realms by the Holy Spirit (Jn. 3:34).

b 10th parable in Lk. (8:5-8, 11-15), illustrating the preaching of the gospel and the results. Next, v 16. See notes on Mt. 13:1-9, 18-23; Mk. 4:3-20.

c See note g, Mt. 11:15.

d Question 48. Next, v 25.

e See note i, Mt. 13:3.

f See note g, Mt. 13:11.

g Notes on Mt. 4:17; 19:24.

h See note p, Mt. 13:11.

i 4th O.T. prophecy fulfilled in Lk. (8:10; Isa. 6:9-10). Next, 19:38.

j The seed sown is the Word of God.

k See note o, Mk. 4:15.

*l See note q, Mk. 4:16.

*m See note r, Mk. 4:18.

*n Worldly and sinful pleasures:

1 Are sinful (Heb. 11:25); of the flesh (Gal. 5:19-21); transitory (Job 21:12-13; Heb. 11:25); vain (Eccl. 2:1-11); proof of folly (Eccl. 7:4); characteristic of the wicked (Isa. 47:8; Eph. 4:17-19; 2 Tim. 3:4; Tit. 3:3; 1 Pet. 4:3); proof of spiritual death (1 Tim. 5:6); an abuse of riches (Jas. 5:1-5); and are to be judged by God (1 Cor.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and [o]bring forth fruit with patience.

37. Parable of the lighted candle
(Mt. 5:13; Mk. 4:21; Lk. 11:33)

★ 16 ¶ [p]No man, [q]when he hath lighted a [r]candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made [s]manifest; neither *any thing* hid, that shall not be known and come abroad.

▲●18 [t]Take heed therefore how ye hear: for whosoever hath, to [a]him shall be given; and whosoever [b]hath not, from him shall be taken even that which he [c]seemeth to have.

38. New standard of relationship
(Mt. 12:46; Mk. 3:31)

19 ¶ Then came to him *his* mother and his [d]brethren, and could not come at him for the

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which [e]hear the word of God, and do it.

39. Jesus stills the storm (Mk. 4:35; cp. Mt. 8:23)

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a [f]storm of wind on the lake; and they were [g]filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, [h]Where is your faith? And they being afraid wondered,

---

6:9-11; Gal. 5:19-21).

2 They choke the Word of God in the heart (Lk. 8:14); cause rejection of God (Lk. 21:34); cause (Lk. 21:34); cause poverty (Pr. 21:17); exclude from God's kingdom (Gal. 5:19-21; 2 Th. 2:12); and end in sorrow and eternal punishment (Job 20:12-16; Pr. 21:17; 1 Cor. 6:9-11; Rom. 1:29-32; 6:16-23; 8:12-13; Gal. 5:19-21). See note s, Mk. 4:20.

o 7 Conditions of Eternal Salvation:
1 Hear the Word of God (v 12)
2 Believe and be saved (v 12; Mk. 16:16)
3 Maintain an honest and a good heart (v 12; Rom. 6:16-23; 8:12-13)
4 Keep the Word of God in the heart (v 12; Jn. 15:7)
5 Do not fall away, but be rooted and grounded in truth (v 13; Col. 1:23; 2:6-7; Heb. 3:6, 12-14; 12:14-15)
6 Obey the Word of God (v 15, 21; Jas. 2:14-23; Rom. 1:16)
7 Bring forth fruit in perseverance (v 15; Jn. 6:27; 15:1-8)

p 11th parable in Lk. (8:16), illustrating that truth and light cannot be hid. Next, 10:30.

q 19th N.T. prophecy in Lk. (8:16-18, being fulfilled and will be completely fulfilled at the judgment). Next, 9:22.

r Mt. 5:15; 10:26; Mk. 4:21-22.

s Gr. phaneros, made visible or known. That which is supposed to be secret or unknown in words or deeds will be made public. The innermost secrets of men will become open to all (Rom. 2:16).

t Take heed that you rid yourselves of those things which hinder your profiting by the Word; lest you hear carelessly or with prejudice and without self-application; lest you lose what you have gained and fail to be saved. Christ prefers faithful hearers and doers of the Word to His nearest relatives (v 19-21). If you hear and obey more light will be given, but if you fail to take heed, you will lose what you have (v 18). See note e, Mt. 11:29.

a It is a divine law that whoever accepts truth and is honestly wanting the whole truth and nothing but the truth, he will be given truth.

b It is also a divine law that whoever is dishonest and evasive of truth and who seeks for excuses not to accept and obey it, he will revert to darkness and fallacy in the extreme.

c Gr. dokeo, to suppose, be of the opinion, reputed. It is used of doubtful things. It is also used of things certain (Heb. 4:1; Mt. 3:9; Lk. 22:24; Jn. 5:39; 1 Cor. 7:40; 10:12; 11:16; Gal. 2:9; Phil. 3:4). In this sense it is used here (v 17), as proved in parallel places (Mk. 4:25; Mt. 13:12; 25:29; Lk. 19:26). What is it that will be taken away from men? It is the Word of God that produces fruit (v 11, 15, 18). If the seed is permitted to become choked out, as in v 14, it will be taken away. One must have it before it can be taken away (Heb. 6:4-9; 10:26-29).

d Mary Had Other Children:

1 It is plainly stated that Jesus had 4 brothers (i.e. half brothers), James, Joses, Simon, and Judas. He had at least 3 half sisters also—"are not his sisters here with us?" These are referred to as "his own kin." His mother, brethren, and sisters are

2 The Lord is called Mary's "firstborn" (Mt. 1:25; Lk. 2:7), and the natural inference is that she had other children. The Gr. prototokos is used only in Rom. 8:29; Col. 1:15-18; Heb. 1:6; 11:28; 12:23; Rev. 1:5 of the first of many others. Had He been her only son, the word would have been monogenes, which occurs in Lk. 7:12; 8:42; 9:38; of human parentage of the "only son," "only daughter" and "only child"; and of the Lord Jesus as "the only begotten of the Father" (Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9).

3 It was predicted by God that Mary would have other children and the Messiah would have brothers: "I am become a stranger unto my brethren, and an alien unto my mother's children" (Ps. 69:8-9).

4 "His mother, and His brethren" are mentioned as following Him to Capernaum and seeking to hinder His work (Mt. 12:46-50; Mk. 3:31-35; Lk. 8:19-21; Jn. 2:12). The children of some other woman would not be following Mary as "His brethren."

5 "His brethren" are mentioned as not believing on Him until after the resurrection (Jn. 7:3-10; Acts 1:14).

6 James is called "the Lord's brother" (Gal. 1:19). See note r, Mk. 6:3.

7 The natural meaning of "His brethren" would never have been questioned but for the fact of pagan corruption in the church—in seeking to raise Mary from a mere "handmaid of the Lord" (Lk. 1:38) to that of mother of God and to invest her with divine powers as a goddess. Thus the way was prepared for identifying her with the goddess of paganism, who is supposed to be the mother of a divine son, and who is yet a virgin, a deity known in Egypt as Isis, the mother of Horus; in India, Isi; in Asia, Cybele; in Rome, Fortuna; in Greece, Ceres; in China, Shing Moo; and in other lands by different names, but always with a son in arms. So it is said that Mary had no other children and that His brethren were cousins by another Mary and Cleophas, that Joseph was too old to have children by Mary, or that he had children by a former marriage. All this is false, as nothing is mentioned in Scripture or history about these claims. If Joseph did have children before Jesus was born, then Jesus could not be the legal heir to David's throne, which by law went to the firstborn. See note k, Mt. 1:6.

e See note o, v 15.

f See notes on Mt. 8:23-27.

g The boat was being filled.

h Question 49. Next, v 28. This is one of the most important questions of life. If one has faith he can get anything from God (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8).

✝ ✝ ✝

is this! for he commandeth even the winds and water, and they obey him.

40. Maniac of Gadara (Mk. 5:1; cp. Mt. 8:28)

26 ¶ And they arrived at the country of the [*i]Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and [*j]ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, [*k]What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, [*l]Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the [*m]deep.

32 And there was there an herd of many [*n]swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he [a]suffered them.

33 Then went the devils out of the man, and [b]entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that [c]fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, at the feet of Jesus, clothed, and [d]in his right mind: and they were afraid.

36 [e]They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about [f]besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed [g]besought him that he might be with him: [h]but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole [i]city how great things Jesus had done unto him.

41. Woman healed; girl resurrected
(Mk. 5:21; Mt. 9:18)

40 And it came to pass, that, when Jesus was [j]returned, [k]the people *gladly* received him: [l]for they were all waiting for him.

41 ¶ And, behold, there came a man named [m]Jairus, and he was a [n]ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a [o]woman having [p]an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood [q]stanched.

---

*j An obsolete word for wear or wore.

*k Questions 50-51. Next, v 45.

*l A legion was about 6,000, proving demons do not take up much space.

*m Gr. abussos, bottomless, unbounded. Trans. bottomless pit 7 times and deep 2 times (Rev. 20:3, note).

*n Swine were forbidden as food (Lev. 11:7; Dt. 14:8), but Israel went into apostasy and broke the law (Isa. 65:4; 66:17) and even used them in sacrifice (Isa. 66:3). They are pictured as unclean, vicious, and senseless (Pr. 11:22; Mt. 7:6; Lk. 15:15-16; 2 Pet. 2:22).

a He permitted them.

b This proves that demons can go out of one body into others of their own will or they can be cast out (v 33; Mt. 12:43; Mk. 16:17).

c Feeding swine was the lowest of occupations (Lk. 15:15-16).

d Was perfectly sound in mind. Thus God can do in one moment what it takes man months and years to do. Insanity often consists of one erroneous idea or train of ideas. Sometimes, not always, the whole mind is astray. Injury on the head, lack of nutrition, malfunction of the glands, narcotics and various stimulant drugs, fever, worry, demon possession, and other things cause mental derangement. Demons are responsible for most of these. The reality of demons to drive men out of their right minds is witnessed daily on earth. Demons are not to be feared, for bodily control, clean living, and faith in God can drive out all demon powers from any and all persons who will take God's way of life through Christ.

e People present can always see when a man is healed and they also know when he is not.

f They asked Jesus to leave their country and He did, never to return. God, Christ, and the Holy Spirit are persons who will not impose on anyone or stay where They are not wanted. Unless they turn to God later, these very people will regret this action many times in eternity. Think of it! The Savior of the world being turned down by the very people He came to save!

g Contrast this beseeching of the insane man now in his right mind with the sane men in v 37.

h Note the replies to the three prayers. He answered the prayers of the devils (v 32-33) and of the unsaved men (v 37), but it was not best to answer the prayer of the healed and saved man, for he was needed at home to tell others the good news of Jesus Christ (v 38-39). This is what men are saved for, and any man who claims to be born again and to love God to the point of obedience and does not obey is not really in God's will. When prayers are selfish and out of God's will they cannot be answered as requested. The very reason why they cannot be granted reveals the best will of God in the matter. This is no damper on those who ask in the will of God, according to the promises. In that case they must not accept anything but the complete answer (Heb. 11:6).

i The city of v 34 that rejected Jesus (v 37). It often happens this way. When men will not listen to one minister of God they will to another and ministers must not be jealous or hurt in such cases. When they will not listen to any message of God they are beyond hope.

j Returned to the other side of the lake from whence He came (v 22, 26).

k If one man or crowd does not receive truth another will, so the duty of God's people is to continue witnessing until the whole world is evangelized (Mt. 28:19-20; Mk. 16:15-20; Acts 1:8). Jesus was rejected in one country only to be joyfully received in another. What a lesson to those who argue against sending the gospel to the heathen until all at home are saved.

l The heathen wait for the message that never comes, while here at home men have so much light they will receive greater damnation than the heathen if they are lost (Rom. 2:12-16).

m An Israelite name, Jair (Num. 32:41; Josh. 13:30; Judg. 10:3).

n The president of the elders of the synagogue. For notes on details see Mt. 9:18-33; Mk. 5:21-43.

o For notes on this story see Mt. 9:20-22; Mk. 5:25-34.

p Lev. 15:19; Mt. 9:20; Mk. 5:25.

q Gr. histemi, to stop, stand still.

* * *

When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive [s]that virtue is gone out of me.

47 And when the woman saw that she was not hid, she [t]came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, [u]be of good comfort: [v]thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, [a]Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: [b]believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, [c]save Peter, and James, and John, and the father and the mother of the maiden.

52 [d]And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, [e]knowing that she was dead.

54 And [f]he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 [g]And her spirit came again, and she arose straightway: [h]and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

42. The twelve ordained
(Lk. 6:12; Mt. 10:1; Mk. 3:13; 6:7-13)

1 Then he [i]called his twelve disciples together, [j]and gave them [k]power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

● 3 And he [l]said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

● 4 And whatsoever house ye enter into, there abide, and thence depart.

● 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, [m]preaching the gospel, and healing every where.

43. Herod's troubled conscience; murder of John the Baptist (Mt. 14:1; Mk. 6:14)

7 ¶ Now [n]Herod the [o]tetrarch heard of all that was done by him: and he was [p]perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that [q]Elias had appeared; and of others, that one of the [*r]old prophets was risen again.

9 And Herod said, John have I beheaded: [*s]but who is this, of whom I hear such things? And he desired to see him.

44. The twelve return (Mk. 6:30)

10 ¶ And the apostles, when they were returned, told him all that they had [*t]done. And he took them, and went [*a]aside privately into

---

r Questions 52-53. Next, 9:9.

s See note t, Lk. 6:19.

t No wonder she was emotionally moved, for in an instant her blood flow was stopped after continuing for 12 years—after she had "suffered many things of many physicians, and had spent all she had" (Mk. 5:26). Think of it! Healed immediately when medical science had failed through 12 years of trying to stop the blood flow!

u Christ wanted to assure her that she had done the right thing so there was nothing to fear.

v Thy faith. He knew He had not been exercising any particular faith in this case, so He recognized that she had faith enough to get her healing. Too many people are looking to the faith of the preacher or the one who prays instead of getting and exercising personal faith. And this is why few people are getting such healings today. One wonderful thing about the gospel is that it is personal. When others fail or do not even try to exercise faith to help one in time of need the individual needing help can still get what he needs and wants if it is all covered by the promises of God. One must learn to make it a personal matter and see to it that he himself is meeting the conditions of the gospel and answered prayer. The conditions are not great and the benefits will not fail when they are met (Mt. 7:7-11; 17:20; 21:22; Mk. 11:22-25; Jn. 15:5; Heb. 11:6; Jas. 1:5-8). Personal faith comes by hearing the Word of God (Rom. 10:17) and by the Holy Spirit (1 Cor. 12:4-11). Nothing is impossible for faith today as in that day (Mt. 17:20; Mk. 9:23).

Ordinarily, men would say that since she is dead it is too late to have faith, but not with Jesus who was always able and ready to meet any emergency and defy unbelief and impossibilities. Note His answer(v50)

b The only requirement of Jesus was to believe or have faith. This is all that is still required besides a proper relationship to God (Mt. 17:20; 21:22; Mk. 9:23; Jn. 15:7). Note the definite commands to have faith (Mk. 11:22-25; Heb. 11:6; Jas.1:5-8)

c These three were together with Him on several occasions (Mk. 9:2; 14:33; Lk. 8:51).

d These were hired mourners (Mt. 9:23; Jer. 9:17-18, notes).

e They knew she was dead, and she was, but Christ knew that she was not going to remain dead, for He was the resurrection and life and would raise her up.

f See note f, Mk. 5:40.

g Proving her spirit had really left the body and she was dead (Jas. 2:26).

h She was no doubt hungry and called for food, so He assured the parents that they should feed her. This should never be forced on such occasions. If the one healed is hungry and asks for food there can be no danger in eating.

i This was not the same as the calling to apostleship (6:12-16), but to receive power to represent Christ on this particular tour (Mt. 10:1-8).

j Christ gave them power. They did not have it until He gave it to them, nor could they heal. After receiving it though they healed (v 6; Mk. 6:7-13).

k See notes on Mt. 10:1-8; Lk. 10:1-20.

l See notes on Mt. 10:9-15; Lk. 10:3-12.

m Another statement of the N.T. program:
  1 Preach (note t, Mk. 16:17)
  2 Confirm the gospel (note c, Mk. 6:30; note d, Mt. 28:20 and notes on Acts 1:1-8).

n See note u, Mt. 2:3.

o See note e, Mt. 14:1.

p Gr. diaporeo, entirely at a loss with one's self (v 7; 24:4; Acts 5:24).

q Elijah (1 Ki. 17–2 Ki. 2). Some thought Christ was Elijah for two reasons:
  1 Malachi (4:5-6) predicted Elijah would come back before Messiah comes
  2 Elijah was a miracle worker

*r Many stories of the prophets and their works followed them, so it was natural to think that one of them had come back from the dead.

*s Question 54. Next, v 18. Herod's guilty conscience would not let him rest after murdering John (v 9). He had heard of Jesus through his steward (Lk. 8:2-3) and from many others for His fame was the talk of the land (Lk. 4:14, 37).

*t See v 6; Mk. 6:7-13; Mt. 10:1-8.

*a These private times were for teaching and rest (Mk. 6:31).

[b]Bethsaida.

45. Multitudes healed (Mt. 14:13)

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and [c]healed them that had need of healing.

46. Five thousand miraculously fed (Mt. 14:15; Mk. 6:32; Jn. 6:1)

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and [d]get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

47. Peter's confession (Mt. 16:13; Mk. 8:27; cp. Jn. 6:67)

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, [e]Whom say the people that I am?

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, [f]The Christ of God.

48. Jesus foretells His death and resurrection (Mt. 16:21, refs.)

21 And he straitly [g]charged them, and commanded *them* to tell no man [h]that thing;

★ 22 Saying, [i]The Son of man must [j]suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised [k]the third day.

49. Discipleship tested: value of a soul (Mt. 16:24; Mk. 8:35; cp. Mt. 8:18; 10:37)

● 23 ¶ And he said to *them* all, If [l]any *man* will come after me, let him [a]deny himself,

---

Galilee where several apostles lived (Jn. 1:44; 12:21; Mk. 6:32; 45; 8:22). Woes pronounced against it (Mt. 11:21; 14:13; Lk. 9:10; 10:13). Two cities by this name: one on the west shore of Galilee and one east of Jordan and northeast of Galilee.

c See note b, Mt. 13:58.

d Get food to eat. For the details of v 12-17, see notes a-f, Mt. 14:16-20.

e Questions 55-56. Next, v 25. Cp. these answers with v 7-9; Mt. 16:13. Christ here inquires of public opinion:

Examples of Fear of Public Opinion:
1 Parents of blind man (Jn. 9:22)
2 Jewish rulers (Jn. 12:42-43)
3 Chief priests (Mt. 21:26)
4 Jewish elders (Acts 4:21; 5:26)
5 Paul (Acts 16:3)
6 Church leaders (Acts 21:18-26)
7 Jewish Christians (Gal. 6:12)
8 Peter and Barnabas (Gal. 2:12)
9 King Saul (1 Sam. 15:24)
10 Zedekiah (Jer. 38:19-27)
11 Abraham (Gen. 12 and 20)
12 Isaac (Gen. 26:7-11)

Examples of Pleasing the Public:
1 Herod (Acts 12:1-3; Mk. 6:26)
2 Pilate (Mk. 15:15)
3 Felix (Acts 24:27)
4 Festus (Acts 25:9)
5 David (2 Chr. 20:21)

f Such confession brings to one the new birth, providing he makes a wholehearted surrender of his life to God (1 Jn. 5:1; Rom. 10:9-10).

g Commanded them not to make it known that He was Christ (Mt. 16:20). He wanted to work in peace as long as possible and without unduly causing trouble over His claims (see note d, Jn. 8:40; note, Mt. 8:4).

h Referring to His claim as Messiah (v 20; Mt. 16:20).

i 20th N.T. prophecy in Lk. (9:22, fulfilled). Next, v 24. Note the 8 details of this prophecy.

j First mention of His sufferings, which are never mentioned apart from the glory that follows the sufferings.

k This phrase is used 11 times in connection with His resurrection (Mt. 16:21; 17:23; 20:19; Mk. 9:31; 10:34; Lk. 9:22; 18:33; 24:7, 46; Acts 10:40; 1 Cor. 15:4). In Mk. 8:31 it is "after three days" and in Mt. 12:40 (see notes there) the time was to be three full days and three full nights. The phrase "third day" means three full days and three full nights because:

1 When days and nights are both mentioned, then it cannot be parts of three days, but full days and nights (Esther 4:16 with 5:1; 1 Sam. 30:12 with 13; Jonah 1:17 with Mt. 12:40). See also Rev. 11:9-11.

2 The Jews understood Christ to mean "after three days" or three full days and three full nights (Mt. 27:63), hence the soldiers had orders to guard the tomb at least that long (Mt. 27:64).

3 It was the custom to mourn for the dead three full days and nights, called "days of weeping," which were followed by four "days of lamentation," thus making seven days (Gen. 27:41; 50:10; 1 Sam. 31:13; Job 2:13). According to rabbinical notion the spirit wandered about the sepulchre for three days hoping to re-enter the body, but when corruption set in the spirit left. This was believed to be on the fourth day when the loud lamentations began. Hence, on the fourth day Lazarus was supposed to stink (Jn. 11:39).

4 Herodotus testifies that embalmment did not take place until after three days when the spirit was supposed to be gone (Herod. ii. 86-89). This is why the women were taking sweet spices to anoint Jesus (Mk. 16:1; Lk. 24:1).

5 The Jews did not accept evidence as to the identification of a dead body after three days, for corruption took place quickly in the East. Hence, this period of three full days and three full nights was wanted by God, so as to preclude all doubt that death had actually taken place, and shut out all suggestion that Christ might have been in a trance. Jews would legally have to conclude His death, should He remain dead the full three days and three nights.

l 7 Things One Must Do to Be Saved:
1 Be willing to follow Christ (v 23; Rev. 22:17; Jn. 7:17)
2 Deny self (v 23; note n, Mk. 8:34)
3 Take up cross daily, not periodically, or when it is convenient and profitable (v 23; Mk. 8:34)
4 Follow daily to the end, not for a while (v 23; 8:13; Heb. 3:6-14)
5 Lose life, not gain it (v 24; notes o and p, Mk. 8:35)
6 Live free from love of the world (v 25; 1 Jn. 2:15-17; Jas. 4:4; Jn. 15:18-19; 17:14-16; Rom. 12:1-2)
7 Live unashamed of Christ and His words (v 26; note t, Mk. 8:38)

a Self-denial commanded (Mt. 5:29-30; 10:37-39; 16:24-25; 18:8-9; Mk. 8:34; Lk. 9:23; 14:26-33; Rom. 6; 8:1-13; 13:14; 14:19-22; 15:1-5; 1 Cor. 9:27; 10:23-24; Gal. 5:16-26; Phil. 2:1-11; Tit. 2:12; Heb. 13:13; 1 Pet. 2:11-16; 4:1-2).

Examples of Self-Denial:
1 Abraham (Gen. 13:9; 22:1-12)
2 Moses (Heb. 11:25; Num. 16:15)
3 Samuel (1 Sam. 12:3-4)
4 Widow of Zarephath (1 Ki. 17:8-16)
5 Esther (Esther 4:16)
6 Rechabites (Jer. 35:6-7)
7 Apostles (Mt. 4:20, 22; 9:9; 19:27; Acts 20:24; Phil. 3:7-8)

* * *

★▲24 [b]For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 [c]For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

▲ 26 For [d]whosoever shall be ashamed of me and of my words, of him shall the Son *of* man be ashamed, when [e]he shall come *in his* own glory, and *in his* Father's, and of the holy angels.

50. Transfiguration: preview, the coming kingdom (Mt. 16:28–17:1; Mk. 9:1; 2 Pet. 1:16)

27 But I tell you of a truth, there be some standing here, which [f]shall not taste of death, till they see the [g]kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and [h]went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should [i]accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

■ 35 And there came a voice out of the cloud, [j]saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found [k]alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

51. Powerless disciples: mighty Christ (Mt. 17:14; Mk. 9:14)

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, [l]Master, I beseech thee, look upon my son: for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it [m]teareth him that he foameth again, and [a]bruising him hardly departeth from him.

40 And I besought [*b]thy disciples to cast him out; and they could not.

41 And Jesus answering said, O faithless and perverse generation, [*c]how long shall I be with you, and suffer you? [*d]Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the [*e]unclean spirit, [*f]and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

52. Jesus again foretells His death (Mt. 16:21, refs.)

★ 44 Let these sayings sink down into your ears: [*g]for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

53. Lesson on humility (Mt. 18:1, refs.; Mk. 9:33)

---

b 21st N.T. prophecy in Lk. (9:24-27, v 24-25 are being fulfilled; v 26 will be fulfilled at the second advent and the reign of Christ; v 27 was fulfilled in the transfiguration, v 27-36). Next, v 44. See notes o-p, col. 3, Mk. 8:35.

c Question 57. Next, v 41.

d See note t, Mk. 8:38.

e The second advent (Mt. 16:27; 24:29-31; 25:31-46; Rev. 19; Zech. 14; 2 Th. 1:7-10; 2:8-12; Jude 14).

f This literally happened, for about 8 days afterward Christ was transfigured before them, as He would be in the kingdom of God (v 28-35; Mt. 16:28–17:8; Mk. 9:1-8; 2 Pet. 1:16-18).

g See notes Mt. 4:17; 19:24.

h Went up not only to pray, but to fulfill the prophecy of v 27. See note p, Lk. 3:21. Luke records 3 details not mentioned by others:
  1 Went into the mountain to pray
  2 Was transfigured while praying
  3 Conversation was of His decease (see notes on Mt. 17:1-9)

i His death was no accident. He accomplished it Himself by laying His life down (Jn. 10:18), and this was to accomplish Satan's defeat and restore man's dominion (Col. 2:14-17; 1 Pet. 2:24; Heb. 2:14-15).

j Mt. 3:17; 17:5; Mk. 9:7; Jn. 12:28.

k It is not known how many times the Father and Holy Spirit came down to fellow-

earthly life (Dt. 29:29).

l 8 Gr. words trans. "master":
  1 Kurios, Owner, Lord. Rendered "Lord" 721 times; "master" 13 times; "sir" 12 times; "owner" (Lk. 19:33). Used of God, Christ and men.
  2 Despotes, Lord. Rendered "Lord" 5 times; "master" 5 times (4 of human masters; once of God).
  3 Oikodespotes, master of the house. Used 12 times of Christ and men.
  4 Epistates, commander, overseer. Rendered "master" 7 times, always of Christ (Lk. 5:5; 8:24, 45; 9:33, 49; 17:13).
  5 Didaskalos, teacher, doctor. Occurs 58 times: rendered "master" 47 times; "teacher" 10 times; and "doctor" once.
  6 Kathegetes, guide, leader. Rendered "master" 3 times (Mt. 23:8, 10).
  7 Rhabbi, my teacher. Retained as "Rabbi" 8 times; rendered "Master" 9 times of the Lord. See note g, Mt. 23:7.
  8 Rabboni, Aramaic for Rabbi (Jn. 20:16) and trans. "Lord" (Mk. 10:51).

m Throws him into convulsions.

a Making a complete wreck of him.

*b These are generally poor ones to look to for help in times of need like this, because the average one today does not believe that he can have power over demons as stated in Mk. 16:15-20; Lk. 10:19; Jn. 14:12. In the case of these disciples, however, they had received power and had used it to cast out many demons, so they attempted it in this case (Mt. 10:1-8; Mk. 6:7-13; Lk. 9:1-5; 10:1-20).

*c Question 58. Next, v 54. Jesus did not rebuke the disciples for attempting to cast out the devil, nor did He state anything to the child's father indicating he should not expect disciples to cast out devils. He did reprove His disciples for having unbelief and called them a "faithless and perverse generation" (v 41; Mt. 17:17-20). How long must I tolerate your unbelief?

*d Christ spoke with authority as any disciple will do if he will seek God until he is endued with power from on High (Lk. 24:49; Acts 1:4-8; 3:6; 5:15-16; 6:8; 8:7, 13; 14:10; 16:18; etc.).

*e See note l, Lk. 4:33.

*f How easy it was for Jesus to do work like this! The secret was the anointing of the Spirit. This miracle is more detailed in Mk. 9:14-29. Matthew also gives some important additions (Mt. 17:16-20).

*g 22nd N.T. prophecy in Lk. (9:44, fulfilled). Next, 10:12. Jesus kept it uppermost in His mind what He came into the world to do. This is His second announcement in Luke of His coming sufferings, but it again fell on deaf ears. The disciples never did seem to grasp the true mission of Christ until after it was all over (Mk. 16:14; Lk. 24:45).

them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, [i]took a child, and set him by him,

▲ 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

54. Sectarianism rebuked
(Mk. 9:38; Acts 10:15, 35; 20:30)

49 ¶ And John answered and said, [j]Master, we saw one casting out devils in thy name; [k]and we forbad him, because he followeth not with us.

● 50 And Jesus said unto him, [l]Forbid *him* not: for he that is not against us is for us.

55. Jesus rejected by Samaritans
(cp. Jn. 4:4-45; Acts 8:5-25)

51 ¶ And it came to pass, when [m]the time was come that he should be [n]received up, he stedfastly [o]set his face to go to Jerusalem,

52 And sent [p]messengers before his face: and they went, and entered into a village of the [q]Samaritans, to make ready for him.

53 And they did [r]not receive him, because his face was as though he would go to Jerusalem.

56. Lessons on retaliation
(2 Ki. 1:9; cp. Mt. 5:43, refs.)

54 And when his disciples James and John saw *this*, they said, [a]Lord, [b]wilt thou that we command fire to come down from heaven, and

55 But he turned, and rebuked them, and said, [d]Ye know not what [e]manner of spirit ye are of.

▲ 56 For the Son of man is not come to destroy men's lives, but [f]to save *them*. And they went to another village.

57. Discipleship tested (cp. Mt. 8:18, refs.)

57 ¶ And it came to pass, that, as they went in the way, a [g]certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath [*h]not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and [*i]bury my father.

60 Jesus said unto him, [*j]Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, [*k]No man, having put his [*l]hand to the plough, and looking back, is fit for the kingdom of God.

54

CHAPTER 10

58. The seventy ordained
(1) Commissioned and sent

1 After these things the Lord [*m]appointed other [*n]seventy also, and sent them [*o]two and two before his face into every city and place,

---

simple fact of the coming sufferings of Christ, but they were perfect in understanding that there would have to be leadership in the new religion and each wanted to be the leader (Mt. 18:1, refs.).

i Note what He did at the last supper to rebuke the same exalted spirit (Lk. 22:24-27; Jn. 13:2-17).

j Gr. epistates, note l, v 38.

k This is one of the greatest sins in the modern church.

l Jesus forbids hindering any good work of any man regardless of whether or not he belongs to a recognized group of disciples (v 50).

m Completing a certain stage of the Lord's ministry—that of evangelizing, going around healing all that were oppressed of the devil (Acts 10:38). The time for Him to close this phase of His ministry and start for Jerusalem to accomplish His real mission on earth—tasting death for every man so that all men might be saved (Heb. 2:14-15; Mt. 20:28; Mk. 10:45; 1 Tim. 2:4-6; Gal. 1:4; Tit. 2:14; 1 Pet. 2:24; 3:18; Rev. 1:5)

n Gr. analepsis. Only here, but the kindred verb analambano is used of the ascension of Elijah in the Septuagint (2 Ki. 2:11), and of the Lord in Mk. 16:19; Acts 1:2, 11, 22; 1 Tim. 3:16.

o Set His face "like a flint," fulfilling Isa. 50:7. See Lk. 9:31.

p Gr. aggelos, angels or messengers. These were "human angels"—His disciples (Ps. 104:4, notes).

q These were the descendants of the pagans that settled in the land at the time of the captivities and the few Jews who remained in the land (2 Ki. 17:24-34). They formed their own religion, a mixture of Judaism and paganism. They adopted the Pentateuch as the sole sacred book and erected a temple on Mt. Gerizim near Shechem, 331 BC (Josephus, *Antiquities*, Book XI, 7:2; 8:2). Returning exiles rejected their help in rebuilding Jerusalem and the temple (Ezra 4; Neh. 1; 4; 6), and the breach between them and the Jews became permanent and so acute that Jews would not pass through Samaria to go into Galilee, but had a circuitous route east of Jordan (Jn. 4:9; 8:48; Josephus, *Ant*., Book XX, 6:2). They taught that Messiah was no greater than Moses and would appear 6,000 years after creation, would live 110 years, and would lead men to the true faith.

r See note, Num. 20:20.

a Gr. kurios, note l, v 38.

b Question 59. Next, 10:25.

c Elijah (2 Ki. 1:8-15).

d Self-ignorance is so often manifest in connection with religion. The only remedy is crucifixion and study (Gal. 2:20; 2 Tim. 2:15; 3:17). The zealous must always be self-controlled and act in knowledge or the work they seek to help will be destroyed (Rom. 10:1-4; Jn. 16:2). The disciples did not yet understand the true mission of Jesus (v 32). Christianity is not to be propagated by the sword.

e The Christian spirit is not one of retaliation. Even the law of Moses commanded not to avenge or hold grudges (Lev. 19:18; cp. Pr. 24:29). The gospel commands the same thing (Mt. 5:38-44; 7:1-2; Lk. 9:52-55; Rom. 12:17; 1 Cor. 6:7-8; 1 Th. 5:15; 1 Pet. 3:9). But the law and the gospel allow the law to take its course when men have sinned (Ex. 21:23-25; Lev. 24:17-22; Dt. 19:19-21; Rom. 13:1-8).

f See note s, Lk. 5:32.

g A scribe (Mt. 8:19), one of an almost hopeless class to reach at that time due to the fact of their position and close ties with the rulers of Israel.

*h The full meaning can only be grasped when we realize that one of the three members of the Godhead who created all things was now reduced by His own choice, for man's sake, to that of the lowest of creation.

*i See note i, Mt. 8:21.

*j See note j, Mt. 8:22.

*k This answer to the request of the man in v 61 seems harsh, but it was not, for Jesus knew that if he returned home he would likely submit to the unbelieving relatives who would weep, reproach, ridicule, and tempt him to give up such an idea.

*l A one-handle plow (1 Ki. 19:19, note).

*m Only here and in Acts 1:23.

*n Making 82 preachers and healers.

*o 6 Reasons Two Are Better Than One:

1. To help each other in tests, loneliness, and discouragements (Eccl. 4:9-12; Rom. 15:14)
2. To lift up when one falls and to be a balance in success (Eccl. 4:9-10; 12:9-10; Gal. 6:1)
3. To strengthen in weakness when burdened (Rom. 15:1-5; Gal. 6:2)
4. For unity in prayer (Mt. 18:19)
5. For protection in attack (Eccl. 4:12; Dt. 32:30)
6. For confirmation of preaching (Dt. 17:6; 19:15; Mt. 18:16)

● 2 Therefore said he unto them, The [p]harvest truly *is* great, but the labourers *are* few: [q]pray ye therefore the Lord of the harvest, that he would [r]send forth labourers into his harvest.

3 Go your ways: behold, [s]I send you forth as lambs among wolves.

● 4 Carry neither [t]purse, nor [u]scrip, [v]nor shoes: [w]and salute no man by the way.

(2) Reception and conduct (cp. Mt. 10:10-15)

● 5 And into whatsoever house ye enter, first say, [x]Peace *be* to this house.

6 And if the [y]son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

● 7 And [z]in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

● 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

(3) Message and power
(cp. Mt. 10; Mk. 3:13; 6:7; Lk. 6:12)

● 9 And [a]heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

(4) Rejection foretold (cp. Mt. 10:14)

● 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 [b]Even the very dust of your city, which [c]cleaveth on us, [d]we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

(5) Judgment predicted on
unbelieving cities (Mt. 11:20)

★ 12 [e]But I say unto you, that it shall be more [f]tolerable in that day for Sodom, than for that city.

13 [g]Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, [h]sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to [i]hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

(6) Seventy return: power over Satan
promised (Mt. 18:18, refs.)

17 ¶ And the seventy returned again with [j]joy, saying, Lord, even the [k]devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning [l]fall from heaven.

▲ 19 Behold, [m]I give unto you [n]power to [o]tread on serpents and scorpions, and over all

---

p Both the laborers and the harvest are true emblems of the minister and his work of winning souls.

q Gr. deomai, to want or see need, then make known that need—to supplicate until that need is fully met.

r Gr. ekballo, to eject, cast out, expel, or send away. Prayers are for divine power and action to thrust out reapers. It is a much stronger word than apostello, to send, as in v 3.

s See notes, Mt. 10:16.

t Gr. balantion, money bag. Only in Luke (10:4; 12:33; 22:35, 36).

u Gr. pera, a leather provision bag of travelers and shepherds (Mt. 10:10; Mk. 6:8; Lk. 9:3; 12:35).

v That is, second sandals to change to.

w This does not imply the renunciation of common courtesies of life, for Christians must be courteous (1 Pet. 3:8), but it does refer to those vain and tedious ceremonies by which Eastern manners consumed precious time and to no purpose. Greetings sometimes would be repeated 10 times with many bowings and asking of the health of everyone in the family. Elisha forbade this of his servant, for his mission was urgent (2 Ki. 4:29).

x This was the usual salutation on entering a home.

y If the master of the house is a son of peace or a peaceful man, your blessing shall rest upon the home; but if you are rejected, shake off the dust of your feet as a testimony against it (Mt. 10:14). The Jews called any man who had a good or bad quality the son of it. See note d, Jn. 17:12.

z As alluded to in salutations above, Eastern customs required much visiting from house to house. This consumed much time, taking attention from business, so it was forbidden the preachers of the gospel (9:4).

a They were commissioned to heal all the sick in every city they entered, as proof that the kingdom of God had come to them and that God's representatives were in their midst. How we need such representation today! The kingdom of God is still not in word only, "but in power" (1 Cor. 4:20; 2 Tim. 1:6).

b See note n, Mt. 10:14.

c A medical term for uniting of wounds.

conveying a testimony of the preachers to the best good of the people: as if they said, "We came not for yours—no, not even to a particle of your dust, which we wipe off and leave with you—but we came for you, that by the grace of God we might minister to you and save your souls and heal your bodies as proof that we represent the true God and His kingdom. If it is more the idea of judgment, as it seems in v 12; Mt. 10:14-15, it is because of the consequences of their rejecting what was best for their welfare.

e 23rd N.T. prophecy in Lk. (10:12-16; v 12-15 are unfulfilled, referring to the judgment day, Rev. 20:11-15, but v 16 is still in process of fulfillment). Next, 11:29.

f It shall be less severe on Sodom in punishment than for these cities that receive such great light and reject it.

g See notes on Mt. 11:21-24.

h Showing how hardhearted Jews were compared to Gentiles (Acts 7:51; Rom. 2:5). See 1 Ki. 20:31, note.

i Gr. hades (note e, Lk. 16:23).

j Note the contrast in the joy of the seventy and of Christ (v 17-22) as to the source and cause.

k See ***Demons*** in Index.

l This refers to the casting out of Satan when he invaded heaven from the earth long before Adam. See notes on Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Gen. 1:1-2; 2 Pet. 3:5-8. Satan since then has regained dominion of the earth by Adam's fall and he will again be cast out in the middle of Daniel's 70th week, or 3½ years before the second advent (Rev. 12:7-12).

m Are such promises for the first 82 preachers only? Certainly not, for Jesus said, "He that believeth" and "them that believe" would be able to do His works (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12).

n Gr. exousia, delegated authority—the right to use power as received and when needed to destroy Satan's works.

o To tread upon means to have absolute mastery over, as is clear in Ps. 91:13; 108:13; Isa. 10:6; 63:6; Dan. 7:23; Mic. 5:5; Rev. 11:2. Christians are to have power over all power of the devil, and nothing shall by any means hurt them. By a comparison with Mt. 10:16-22 and the actual history of the apostles and others, we know that this exemption from being hurt does not imply freedom from all physical or material injury, for many died for Christ. The "serpents and scorpions" and "all the power of the enemy" refer to demon powers primarily, although immunity from any harm of wild beasts and from poisons is also promised (Ps. 91; Mk. 16:17-18; Acts 28:5). The whole passage is speaking of devils, Satan, serpents, scorpions, power of the enemy, and spirits.

any means hurt you.

▲ 20 Notwithstanding in this rejoice [p]not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

59. Jesus rejoices over simplicity of truth (Mt. 11:25)

21 ¶ In that hour Jesus rejoiced [q]in spirit, and said, I thank thee, O [r]Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

60. Rewards for gospel believers (Mt. 21:21; Jn. 14:12)

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

61. A lawyer questions Jesus (Mt. 22:34; Mk. 12:28)

25 ¶ And, behold, a [a]certain lawyer stood up, and tempted him, saying, [b]Master, [c]what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: [e]this do, and thou shalt live.

29 But he, willing to [f]justify himself, said unto Jesus, [g]And who is my neighbour?

62. Parable of the good Samaritan: the true neighbor

30 And Jesus [h]answering said, A [i]certain *man* went [j]down from Jerusalem to Jericho, and fell among thieves, [k]which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain [l]priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, [m]came and looked *on him*, and passed by on the other side.

33 But a certain [n]Samaritan, as he journeyed, came where he was: [o]and when he saw him, he had compassion *on him*,

34 And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an [*p]inn, and took care of him.

35 And on the morrow when he departed, he took out [*q]two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 [*r]Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

● 37 And he said, He that shewed mercy on

---

source of joy, but sonship evidenced by one's name being written in heaven (Ex. 32:32; Ps. 69:28; Dan. 12:1; Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12; 21:27; 22:19). It is a natural tendency for man to glory in the exercise of power whether it is inherent or conferred. All such arises from pride, and it often leads to shipwreck of gifted men. Against such feelings and weakness Christ here solemnly warns.

[q] Rejoiced in the Holy Spirit, which is the true source of joy and will never result in spiritual pride that causes shipwreck (Gal. 5:22).

[r] 176 times Jesus used this word in referring to and addressing God in prayer; 112 times in John alone, which is the gospel that says so much about the divine Father and Son. The rest are found 43 times in Matthew; 5 times in Mark; 14 times in Luke; and 2 times in Acts. Others refer to God as Father 72 times.

He is called:

1 My Father. Used by Jesus, so He Himself could not be the Father (Jn. 5:17-18; 8:16-38, 54; 14:28)
2 Heavenly Father (Mt. 6:14-32)
3 Lord of heaven and earth (Mt. 11:25; Lk. 10:21)
4 Holy Father (Jn. 17:11)
5 Righteous Father (Jn. 17:25)
6 God our Father (Rom. 1:7; 1 Cor. 1:3 and in the introductions to nearly all of Paul's epistles)
7 God the Father (1 Cor. 8:6; Gal. 1:1; 1 Th. 1:1), so it is biblical to say also "God the Son" and "God the Holy Ghost."
8 The God and Father of our Lord Jesus Christ (2 Cor. 1:3; 11:31; Eph. 1:3; 3:14; 6:23; Col. 1:3)
9 Father of mercies (2 Cor. 1:3)
10 Father of glory (Eph. 1:17)
11 Father of spirits (Heb. 12:9)
12 Father of lights (Jas. 1:17)

[a] Doctor or teacher of the law.

[b] Gr. didaskalos, note l, Lk. 9:38.

[c] Questions 60-62. Next, v 29.

[d] See Mt. 19:16-22; 22:35-40.

[e] This settles the question forever if men really want to know. No man can do this without the new birth (Jn. 3:3-5; 2 Cor. 5:17).

[f] This is like the average man of no real sincerity and honesty.

[g] Question 63. Next, v 36.

[h] Gr. hupolambano, to take the ground from under him. Used only here and in 7:43; Acts 1:9; 2:15.

[i] 12th parable in Lk. (10:30-37, illustrating neighborliness). Next, 11:5.

[j] The road was a steep descent from Jerusalem to Jericho, which was about 18 miles east. It was called "the bloody way" and the most dangerous of Palestine because of robbers infesting the country.

[k] Note the 4 things done by thieves.

[l] Jericho was a priestly city. No less than 12,000 priests lived there who would frequently pass that way to minister in the temple. It was the city of palm trees (Dt. 34:3; Judg. 1:16). About 18 miles from Jerusalem and 6 miles from Jordan. Cp. Josh. 6:26 with 1 Ki. 16:34.

[m] This is the extent of the help of religious people who are bound by forms and rituals, which cannot be broken even to save a life. These did two things: "looked on" and "passed by on the other side" under the pretense of avoiding legal pollution. A merciful, compassionate and godly man would have saved the life regardless of pollution, knowing that provision was made for him to become clean again. Jesus showed the superiority of the gospel over the law, teaching us to reject any religion or law that would neglect a deed of mercy. See Lev. 22; Num. 19.

[n] The Samaritans were hated by the Jews (9:52, note). Often the despised come to the rescue, showing deeds of mercy and human compassion when the respected and religious class will not. Rejection by men naturally works kindness and compassion in the human soul.

[o] Note the ten acts of mercy showed to the man by his neighbor (v 33-35). This defines the word "neighbor" and illustrates how to be one.

[*p] See note o, Lk. 2:7.

[*q] 34¢ in our money, the ransom money for a life (Ex. 30:12-13). This was equal to two days' wages for a common laborer (Mt. 20:1-16); so after all, the innkeeper was well paid.

[*r] Question 64. Next, v 40. This is the point Christ conveyed by this illustration. His teachings were always so clear that the point was never lost if one wanted to accept the truth. In the case of Mt. 13:11-15 the people heard, but they would not open their minds to believe and receive the truth.

thou likewise.

63. Martha and Mary contrasted (cp. Jn. 11:19-46)

38 ¶ Now it came to pass, as they went, that he entered into a [a]certain village: and a certain woman named [b]Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40 But Martha was [c]cumbered about much serving, and came to him, and said, Lord, [d]dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art [e]careful and troubled about many things:

42 But [f]one thing is needful: and [g]Mary hath chosen that good part, which shall not be taken away from her.

55 CHAPTER 11

64. On prayer: the only teacher (cp. Mt. 6:5-15)

1 And it came to pass, that, as he was [h]praying in a certain place, when he ceased, one of his disciples said unto him, Lord, [i]teach us to pray, as John also taught his disciples.

65. Model prayer (Mt. 6:9)

2 And he [j]said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

66. Parable of a desperate man: boldness of God's friends

5 And he said unto them, [k]Which of you shall have a friend, and shall go unto him at [l]midnight, and say unto him, Friend, lend me three [m]loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me [n]in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his [o]importunity he will rise and give him as many as he needeth.

67. Certainty of answered prayer (Mt. 7:7; 21:21; Mk. 9:23; 11:22; Jn. 14:12; 15:7, 16)

▲ 9 And I say unto you, [p]Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

▲ 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

68. Infinite Fatherhood of God: the all-inclusive gift (Mt. 7:7; Acts 2:39; 5:32)

11 *[a]If a son shall ask bread of any of you that is a father, will he give him a stone? or if

---

s Christ applied this to the lawyer to further answer his question of what to do to inherit eternal life. This will automatically be practiced by men who have eternal life (1 Jn. 3:15-18; 1 Cor. 13). Our neighbor is anyone who is in need and whom we have the opportunity to help.

a Bethany (Jn. 11:1; 12:1-3). Note the certain persons and things of this chapter (v 25, 31-33, 38). The word is used by Luke in his two books (Luke and Acts) 101 times, or more than all the other writers of the entire Bible who use it 95 times. It is found only 26 times in the other gospels and only 9 times in all the epistles.

b Martha is generally pictured as being too bothered about serving to hear Christ, but she had her good points such as:
  1 Received Jesus (v 38)
  2 Served Jesus (v 40; Jn. 12:2)
  3 First to go to Him when in need (Jn. 11:20, 30)
  4 Had faith in Him (Jn. 11:21-22)
  5 Believed in bodily resurrection and eternal life (Jn. 11:23-27)
  6 Confessed Jesus to be the Christ and God's Son (Jn. 11:27)
  7 Carried Christ's message to Mary (Jn. 11:28)

c Distracted, drawn different ways, overcharged with care (v 42; Lk. 21:34). He did not rebuke her serving, but her overcare in service.

d Question 65. Next, 11:5.

e Anxious and agitated (Mt. 6:26).

f Not "one dish," but the more needful thing that Mary had chosen—to hear the Word of God (v 42).

g Mary Also Had Good Points:
  1 Sat at Jesus' feet (v 39)
  2 Heard His word (v 39)
  3 Put first things first (v 42)
  4 Anointed Jesus (Jn. 11:2; 12:3)
  5 Had faith in Him (Jn. 11:32)
  6 One of 9 persons to fall down before Jesus (Jn. 11:32)

h See note p, Lk. 3:21.

i The disciples had been watching Jesus and always heard, and that the continued source of His power and utter freedom from pride came through secret prayer. This created a hunger in them to know how to pray, so they asked to be taught. Shall we not all enroll in the school of prayer and make Christ our teacher? Shall we not practice faithfully every day the lessons we learn in prayer?

j This proves that Jesus repeated the same doctrines at different times and places. The principles of this prayer make the first lessons on prayer in answer to the request of v 1. See **7 *Lessons on Prayer***, p. 159.

k Question 66. Next, v 11. 13th parable in Lk. (11:5-8, illustrating boldness in prayer). Next, v 11.

l In the East much traveling was done at night on account of the intense heat, hence a normal event.

m Jewish loaves were merely thin biscuit of a few ounces and resembled stones. Eastern hospitality required more than bare necessity.

n It was common for parents, children, and servants to sleep in the same room on different pallets or mats.

o Gr. anaideia, shamelessness, impudence. Only here, and is used in the sense of assurance, boldness, forwardness. The idea is, if a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer what He has already prepared and promised to give through heavenly love.

Examples of Importunity in Prayer:
  1 Abraham (Gen. 18:23-32)
  2 Jacob (Gen. 32:24-29)
  3 Moses (Ex. 32:32; Dt. 9:25)
  4 Gideon (Judg. 6:36-40)
  5 Hannah (1 Sam. 1:10-18)
  6 Solomon (1 Ki. 8:22-30)
  7 Ezra (Ezra 9:5-6)
  8 Nehemiah (Neh. 1:4-6)
  9 David (Ps. 55:1, 16-17; 141:1-2)
  10 Daniel (Dan. 9:3-19; 10:1-3)
  11 A Gentile woman (Mt. 15:22-28)
  12 A widow (Lk. 18:1-8)

p For comments on v 9-13, see notes on Mt. 7:7-11.

*a Questions 67-70. Next, v 18. 14th parable in Lk. (11:11-13, illustrating the infinite Fatherhood of God). Next, v 21.

✝ ✝ ✝

serpent?

12 Or if he shall ask an egg, will he offer him a [b]scorpion?

▲ 13 If ye then, being evil, know how to give good gifts unto your children: [c]how much more shall *your* heavenly Father [d]give the Holy Spirit to them that ask him?

69. Dumb devil cast out; Pharisees blaspheme the Holy Spirit (Mt. 12:24, refs.)

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through [e]Beelzebub the chief of the devils.

70. The divided kingdom (Mt. 12:25; Mk. 3:23)

16 And others, [f]tempting *him*, sought of him a sign from heaven.

17 But he, knowing [g]their thoughts, said unto them, Every kingdom [h]divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 [i]If Satan also be divided against himself, how shall his kingdom stand? because [j]ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, [k]by whom do your sons cast *them* out?

20 But if I with the [l]finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 [m]When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 [n]He that is not with me is against me: and he that gathereth not with me scattereth.

71. State of backsliders (Mt. 12:43; 2 Pet. 2:20-22)

24 When the [o]unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the [a]last *state* of that man is worse than the first.

72. Two different opinions of blessedness (cp. Mt. 5:3; Lk. 6:20)

27 ¶ And it came to pass, as he spake these things, a *[b]certain woman of the company lifted up her voice, and said unto him, *[c]Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

---

inches, and resemble a dark-colored crab. They have a long tail with a sharp stinger at the end, and a vesicle full of liquid poison, which is forcibly ejected into the wound of the sting. They grasp their prey and bring the long tail over their backs to sting and kill. They are numerous in Palestine. Five kinds are found in the desert of Sinai. They feed on insects and hide in holes under stones and in banks on the roadside.

c Does this not plainly state that God is more loving and good to His children than earthly parents are to their children? At least half as good? If so, then it settles once and forever God's will concerning salvation, prosperity, healing, or any other good thing. One need never question what is the will of God again concerning any of these things if he will believe only this one scripture. Would any earthly parent will for his children to be sick? Suffer pain? Live in poverty? Be diseased? Be sinful and corrupt? Live in crime, sins, and filthy habits? Be in want? Be unhappy in work, marriage, or in any phase of life? The fact is that God has specifically promised all good things to all His children on condition of faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:21-22; 5:14-15; Ps. 91; 1 Pet. 2:24).

d Here the Holy Spirit is promised to all children of God who ask (v 13). That this refers to the Spirit baptism and full enduement of power for service is clear from Lk. 24:29; Jn. 7:37-39; Acts 2:33, 38-39; 5:32; Mt. 3:11; Gal. 3:13-14. All children of God are given the Spirit in a measure at the new birth (Jn. 3:3, 5; Rom. 8:9, 14-16; Gal. 4:6), so what is this extra asking for the Holy Spirit after men become the children of God, if it is not what the disciples received at Pentecost after they had been children of God for several years (Acts 1:4-8; 2:1-16)? What was it that others received after their sonship? (Acts 9:17; 8:1-22; 10:44-48; 11:14-18; 15:7-11; 19:19:1-7; etc.)

Note 4 Contrasted Gifts (v 11-13):

1 Bread . . . stone
2 Fish . . . serpent
3 Egg . . . scorpion
4 Temporal gifts . . . spiritual gifts

e See note g, Mt. 10:25.

f Gr. peirazo, to test, examine, prove (Mt. 16:1; 19:3; 22:35; Jn. 8:6).

g Intents, motives (Mt. 9:4; 12:25; Lk. 5:22; 6:8; 11:17; Jn. 2:25).

h Mt. 12:25; Mk. 3:24.

i Questions 71-72. Next, v 40.

j This is the unpardonable sin (Mt. 12:24-32; Mk. 3:28-30; 1 Jn. 5:16).

k This was proof that He was not casting out devils by Beelzebub. Their children who were of the devil were not casting them out, as they acknowledged. It was proof that He was of God and that He was doing this work by the Holy Spirit. Jewish leaders had already concluded that He was of God (Jn. 3:1-2). Therefore, their children will stand up in judgment to condemn them for blasphemy of the Holy Spirit (v 19).

l Figurative of the Holy Spirit (Mt. 12:28) and proof that God's kingdom had come to them. The magicians of Egypt said, "This is the finger of God" (Ex. 8:19). Naturally, we know such statements are not literal, but this does not do away with the fact that God has fingers any more than the same figurative language proves that man does not have them (Pr. 7:3; Song. 5:5). See note r, Jn. 4:24.

m 15th parable in Lk. (11:21-22, illustrating defeat of Satan). Next, v 24. Mt. 12:29; Mk. 3:27.

n Mt. 12:30; Lk. 9:50.

o 16th parable in Lk. (11:24-26, illustrating the fact that backsliders are worse than they were before they were saved). Next, v 33).

10 Facts About Demons (v 24-26):

1 They are unclean (v 24)
2 They can go out and come into the bodies of men (v 24-26)
3 They can walk (v 24)
4 They seek comfort (v 24)
5 They can talk (v 24)
6 They make decisions (v 24)
7 They distinguish between different places (v 24-26)
8 They seek fellowship and company with each other (v 26)
9 They are wicked (v 26)
10 They seek control of men (v 24-26)

a Jesus used this parable to show how Israel is worse than she was before He came to give her light (Mt. 12:45). The illustration itself is also true, showing the real state of a backslider to be worse after being saved and going back into sin than it was before he was saved (v 26; 2 Pet. 2:20-22; Heb. 6:4-9; 10:26-29).

*b Note a, Lk. 10:38.

*c This blessing pronounced on Mary, the mother of Jesus, proves that only man places her above others. Jesus, the Son of God did not; and He spoke whatever God gave Him to speak. He said that they who hear the Word of God, and keep it, are the real blessed ones. Thus both God and Christ are not in harmony with modern Mariolatry and all exaltation of Mary as being better than other Christians.

that hear the word of God, and keep it.

73. Sign of Jonah (Mt. 12:38)

★ 29 ¶ And when the people were gathered thick together, he began to say, [d]This is an [e]evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [f]Jonas was a sign unto the Ninevites, so shall also the Son of man be to [g]this generation.

74. Jesus denounces the Jews (Mt. 12:41; cp. Mt. 11:20)

31 The [h]queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men [i]of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

75. Parable of the lighted candle (Mt. 5:13; Mk. 4:21; Lk. 8:16)

33 [j]No man, when he hath lighted a [k]candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

fore when thine eye is [m]single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

● 35 [n]Take heed therefore that the light which is in thee be not darkness.

36 [o]If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

76. Jesus denounces Pharisees for self-righteousness (Mt. 23)

37 ¶ And as he spake, a certain Pharisee besought him to [p]dine with him: and he went in, and [q]sat down to meat.

38 And when the Pharisee saw *it*, he [a]marvelled that he had not first [b]washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make [c]clean the outside of the cup and the platter; but your inward part is full of [*d]ravening and [*e]wickedness.

40 *Ye* [*f]fools, [*g]did not he that made that which is without make that which is within also?

41 But [*h]rather give alms of such things as ye have; and, behold, [*i]all things are clean unto you.

77. Six woes upon Phrisees and lawyers (Mt. 6:23)

(1) WOE: self-righteousness (cp. Isa. 64:6; Mt. 23)

42 But [*j]woe unto you, Pharisees! [*k]for ye

---

d 24th N.T. prophecy in Lk. (11:29-32, v 29-30 are fulfilled; v 31-32 will be fulfilled at the judgment of Rev. 20:11-15). Next, v 49).

e Evil, because instead of hearing the Word of God and keeping it, they "seek a sign" which they do not need; and though it were shown to their entire satisfaction, they would still disobey truth. These Jews plainly demonstrate that he who from prejudice and love of sin rejects truth addressed to the understanding, would continue to reject evidence addressed to the senses. If he will not believe the Bible to be the Word of God, he will not believe a miracle to be the work of God. He would be like the Jews and attribute such works to Satan.

f Jonah (Mt. 12:40-42; Lk. 2:34).

g See note i, Mt. 11:16.

h 1 Ki. 10:1; 2 Chr. 9:1; Mt. 12:42.

i Nineveh (Jn. 3:5-10; Mt. 12:41).

j 17th parable in Lk. (11:33-36, illustrating the necessity of letting our light shine, Mt. 5:15-16, and of being free from all evil and darkness). Next, 12:16.

k A portable lamp fed by oil, not a wax candle as we know today. Lamps were made for the tabernacle to burn eternally (Ex. 25:31-40; 27:20-21).
Lamps Used Figuratively of:
1 God (2 Sam. 22:29)
2 Holy Spirit (Rev. 4:5)
3 God's Word (Ps. 119:105; Pr. 6:23)
4 Salvation (Isa. 62:1)
5 Man's life (Job 18:6; 21:17; Ps. 18:28; Pr. 20:20)
6 Man's spirit (Pr. 20:27)
7 A king (1 Ki. 15:4; Ps. 132:17)
8 Man's eye (Mt. 6:22, note)
The lamp that passed through Abraham's sacrifice was a flaming torch, not an ordinary lamp (Gen. 15:17). One must be careful not to make figurative every lamp mentioned in Scripture, such as the ten lamps of Mt. 25:1-13, which were literal lamps that ten virgins had to light the way of the bridegroom on that occasion.

l Lamp, same word as for candle in v 33. The eye is the lamp that gives light to the body (note k, Mt. 6:22).

m Gr. haplous, simple, single, whole, good, and sound. Used only here and in Mt. 6:22 and only in the moral sense. If the eye is single and sound morally and free from any lusts the whole body will be free from and darkness are used to contrast spiritual knowledge and spiritual blindness, and righteousness and sin (Mt. 4:16; Lk. 1:79; Jn. 1:5; 3:19; 8:12; 12:35, 46; 1 Jn. 1:5-7; 2:8-11). If the eyes are full of adultery and lusts the body will be dark and the life blind (2 Pet. 1:9; 2:14; 1 Jn. 2:15-17; Rev. 3:17-18).

n It is man's responsibility to make the body full of light by meeting the terms of the gospel (2 Pet. 1:4-10; 1 Jn. 2:15-17; Gal. 5:16-26).

o If we make our eyes morally sound the whole body will be sinless and no part sinful. The body is to be sinless as well as the soul and spirit (Rom. 6:1-23; 8:1-13; 12:1-2; 1 Cor. 3:13-17; 6:19-20; 9:27; 2 Cor. 4:10; 7:1; Col. 2:11-13; Eph. 1:4; 5:25-27; 1 Th. 4:3-7; Tit. 2:11-14).

p Gr. aristao, breakfast (14:12; Jn. 21:12, 15), not deipneo, sup, supper (Lk. 17:8; 22:20; 1 Cor. 11:25).

q Reclined on the couch to eat.

a What little things religious people marvel at! Straining out gnats!

b Gr. baptizo, from bapto, to dip. Only 2 times is this word translated wash (Mk. 7:4; Lk. 11:38). It has to do with ceremonial and religious dipping and washing of hands, not to ordinary cleaning of the hands, for we cannot conceive of Christ going about with filthy hands. It was the ceremony connected with eating that caused the Pharisee to marvel Christ had not performed His ablution before eating.

c Ceremonially clean by religious rituals of washing hands, cups, and dishes (Mk. 7:4). Pharisees were so hypocritical and showy in religion that they brought it into all details of life which could and would be seen of men. That which was not seen of men did not matter (v 40; Mt. 23:1-33). Theirs was an outside religion that dealt with outward appearance of styles, ornaments, rituals, forms, and what the eye could see.

*d Full of wicked greed and plunder.

*e Gr. poneria, full of labors and pains in working evil (Mt. 12:39; Lk. 11:29).

*f Gr. aphron, senseless ones; without reason; foolish, stupid, acting without intelligence (Lk. 11:40; 12:20; Rom. 2:20; 1 Cor. 15:36; 2 Cor. 11:16, 19; Eph. 5:17; 1 Pet. 2:15). This was severe, but truthful.

*g Question 73. Next, 12:6. God wants inside religion as well as outside religion. He wants the body, soul, and spirit clean.

*h Give alms of the contents of the cup or platter instead of being so superconscious about cleaning the outside.

*i Pharisees held that giving alms was meritorious and made amends for everything—made them religious regardless of unholy traits.

*j See note on the 8 woes in Mt. 23:29.

*k See note b, Mt. 23:23.

✞ ✞ ✞

and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

(2) WOE: self-exaltation

43 Woe unto you, Pharisees! for ye love the [n]uppermost seats in the synagogues, and greetings in the markets.

(3) WOE: hypocrisy—outward show

44 Woe unto you, scribes and Pharisees, hypocrites! [o]for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

(4) WOE: unbearable burdens

45 ¶ Then answered one of the [p]lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with [q]burdens grievous to be borne, and ye yourselves [r]touch not the burdens with one of your fingers.

(5) WOE: blood of martyrs

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye [s]allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

★ 49 Therefore also said [t]the wisdom of God, [u]I will send them [v]prophets and apostles, and [w]*some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the [x]foundation of the world, may be [y]required of this generation;

51 From the blood of Abel unto the blood of [z]Zacharias, which perished between the altar and the temple: verily I say unto you, It

(6) WOE: damnation of souls

52 Woe unto you, lawyers! for ye have [a]taken away the key of knowledge: ye [b]entered not in yourselves, and them that were entering in ye hindered.

78. Plot against Jesus (cp. Mt. 12:14; 26:3, refs.)

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, [c]and seeking to catch something out of his mouth, that they might accuse him.

56

CHAPTER 12

79. Warning against hypocrisy (Mt. 10:26-27)

● 1 In the mean time, when there were gathered together an [d]innumerable multitude of people, insomuch that they trode one upon another, he began to say unto [e]his disciples first of all, [f]Beware ye of the [g]leaven of the Pharisees, which is hypocrisy.

★ 2 [h]For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore [i]whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

80. Warning against man fear (Mt. 10:28-33)

● 4 And I say unto you my [j]friends, Be not afraid of them that [k]kill the body, and after that have no more that they can do.

● 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to [l]cast into [m]hell; yea, I say unto you,

---

*m Rue is a bushy herb with bitter leaves used in stimulants.

n Mt. 23:6; Mk. 12:38-39; Lk. 20:46.

o This is the opposite of Mt. 23:27-28. Here it is neglect of the custom rather than its observance. When the customary white washing of a flat tomb was neglected its presence was easily concealed from view and a passerby might walk upon it and become defiled.

p Gr. nomikos, teacher of the law. These were a class of learned professors, teachers in the colleges, magistrates, and judges. Some and perhaps all were also scribes, but all scribes were not lawyers or doctors of the law (Mt. 22:35 with Mk. 12:28). Here it is clear that they were not classed with the "scribes and Pharisees" (v 44-52). See also Lk. 7:30; 10:25; 14:3. At least one of them became a Christian (Tit. 3:13).

q This refers to innumerable precepts of the oral law embodied in the Talmud (Mt. 23:4). Early Christians recognized that all such precepts could not possibly be kept (Acts 15:10; Gal. 2:14).

r Gr. prospsauo, to touch gently, feeling the pulse or some sore place on the body. A medical term.

s In Mt. 23:29-32 the Pharisees are represented as disapproving of the deeds of their fathers, but here the lawyers are represented as allowing them, because they continued to teach and enforce the wicked traditions and principles of their fathers. The Pharisees were lying when they claimed that they disapproved of the deeds of their fathers, for they were plotting even then to do the same as their fathers in killing a prophet—the Messiah.

t This is Christ Himself (Mt. 23:34; 1 Cor. 1:24, 30)

u 25th N.T. prophecy in Lk. (11:49-51, fulfilled). Next, 12:2.

v See notes, Acts 11:27; 15:33.

w Fulfilled in Acts 4:1-21; 5:17-42; 6:9-15; 7:54-60; 8:1-4; 9:1-4; 12:1-18; 13:45; 14:1-5; 16:19-40; 17:5; 19:24-41; 21:33– 28:31

x See note i, Mt. 13:35.

y See note t, Mt. 23:35.

z See note u, Mt. 23:35.

a Have taken away the true knowledge of God from the people and have even nullified God's commandments by traditions of men (Mt. 15:19; 16:6-12).

b They would not accept truth and go into the kingdom of God and did all they could to keep others out (Mt. 23:13).

c This was the main purpose in urging Him to speak of many things.

d Gr. murias, myriads, or tens of thousands of people until they trampled on one another

e His disciples must have numbered many thousands from all parts of the country.

f This was spoken on another occasion (Mt. 16:6)

g Leaven means the false doctrines of the Pharisees, which were mere interpretations and traditions of men that they substituted for the Word of God (Mt. 15:1-9; 16:6-12; 23:1-33; Lk. 11:37-52). These false doctrines are called "hypocrisy" here, because the Pharisees knew better than to teach such things and pretend to believe God's Word when they did not.

h 26th N.T. prophecy in Lk. (12:2-5, being fulfilled and will be finally fulfilled at the judgment of Rev. 20:11-15). Next, v 8.

i See Mt. 10:26-27; Lk. 12:2.

j Gr. philos, dear friend, associate (Mt. 11:19; 26:50; Lk. 7:34; 12:4; Jn. 11:11; 15:13-15).

k This is all man can do. He cannot kill the soul and spirit, which are immortal (1 Pet. 3:4, note).

l Men can put into the grave after killing the body, but God alone can cast into hell (Rev. 20:11-15; Ps. 9:17).

m Gr. gehenna, the place of future and eternal torment. Found 12 times and always rendered hell. It is the same as "the lake of fire" found 5 times (Rev. 19:20; 20:10-15; 21:8).

Gehenna Is Not the Grave Because:

1 Only certain people are in danger of gehenna (Mt. 5:22; 23:15, 33)

2 Victory over sin is the only thing that will enable one to escape gehenna (Mt. 5:29-30; 18:9; Rev. 21:8)

3 Both body and soul go to gehenna (Mt. 10:28; Lk. 12:5)

4 Gehenna is a place of damnation (Mt. 23:33; 25:41, 46; Rev. 14:9-11; 19:20;

▲ 6 [n]Are not five sparrows sold [o]for two farthings, and not one of them is forgotten before God?
● 7 But even the very [p]hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
★▲ 8 Also I say unto you, [q]Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
▲ 9 But he that denieth me before men shall be denied before the angels of God.

81. The unpardonable sin (Mt. 12:31, refs.)

▲ 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that [r]blasphemeth against the Holy Ghost it shall not be forgiven.

82. Opposition to the gospel foretold (Mt. 10:16)

● 11 And when they bring you unto the synagogues, and [a]*unto* magistrates, and powers, [b]take ye no thought how or what thing ye shall answer, or what ye shall say:
▲ 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

83. Warning against covetousness

13 ¶ And one of the company said unto him, Master, speak to my brother, [c]that he divide the inheritance with me.

me a judge or a divider over you?
● 15 And he said unto them, Take heed, and beware [e]of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

84. Parable of the rich fool

16 And he spake a [f]parable unto them, saying, The ground of a [g]certain rich man brought forth plentifully:
17 And he thought within himself, saying, [h]What shall I do, because I have no room where to bestow my [i]fruits?
18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.
20 But God said unto him, *Thou* [j]fool, [k]this night thy soul shall be required of thee: [l]then whose shall those things be, which thou hast provided?
21 [m]So *is* he that layeth up treasure for himself, and is not rich toward God.

85. Law against worry and anxiety (Mt. 6:25, refs.; Lk. 21:34)

● 22 ¶ And he said unto his disciples, Therefore I say unto you, *[n]Take no thought for your

---

20:11-15; 21:8; Isa. 66:22-24)
5 Bodies are not put into gehenna until the judgment (Rev. 20:11-15)
6 God only has power to put into gehenna (v 5; Mt. 10:28)
7 Gehenna can set on fire the course of nature (Jas. 3:6)
8 Only the wicked go to gehenna (Rev. 20:11-15; 21:8; Ps. 9:17)
9 Degrees of punishment in gehenna (Rev. 20:13; Mt. 23:14-15)
10 Men can repent and escape gehenna (Mt. 3:2-8; 23:33)
11 Fire in gehenna—never quenched and worm does not die (Mk. 9:43-49; Mt. 25:41, 46; Rev. 14:9-11; 20:10-15)
12 The fire, damnation, punishment, judgment, and contempt of gehenna are "eternal" (Mt. 25:41, 46; Mk. 3:29; 9:43-49; Heb. 6:2; Jude 7; Rev. 14:9-11; Dan. 12:2)
13 There will be "weeping, wailing, and gnashing of teeth" in gehenna (Mt. 8:12; 13:42, 50; 24:51)
14 Men will be put "alive" into gehenna (Rev. 19:20; 20:11-15)
15 All the wicked in tartarus (2 Pet. 2:4; Jude 6-7), the abyss (Lk. 8:31; Rev. 9; 20:3), and sheol-hades will be put into gehenna (Rev. 20:10-15)
16 Gehenna is a place of eternal torment with "fire and brimstone" (Rev. 14:9-11;20:10-15)

Not one of these things could be spoken of the grave. See ***Hell***, p. 1030 of O.T. and note, Lk. 16:23.

n Question 74. Next, v 14.
o About 3¢. See Mt. 10:29, note.
p Expressing the infinite knowledge and providence of God.
q 27th N.T. prophecy in Lk. (12:8-10, being fulfilled and will be completely fulfilled at the judgment of Rev. 20:11-15). Next, 12:35.
r Mt. 12:31-32; Mk. 3:28-29.
a Officers of the civil law (Judg. 18:7; Ezra 7:25; Lk. 12:11, 58; Acts 16:20-22, 35-38; Tit. 3:1)
b Be not full of anxiety (Mt. 6:25).
c See Dt. 21:15-17.
d Question 75. Next, v 17.
e Covetousness is forbidden (Ex. 20:17; Mt. 6:19-21; Rom. 13:9; Eph. 5:3; Heb. 13:5; 1 Jn. 2:15-17). Hatred of it is a qualification of leaders, civil and religious (Ex. 18:21; 1 Tim. 3:3; Tit. 1:7; 1 Pet. 5:2). It will damn the soul (1 Cor. 5:11; Eph. 5:3-5; 1 Tim. 6:9-11; 2 Pet. 2:3, 14). It must be killed out entirely (Col. 3:2-6). See ***Covetousness Breeds***, p. 159.
f 18th parable in Lk. (12:16-21, illustrating

sessions, v 15, 21-32). Next, v 24.
g See note a, Lk. 10:38.
h Question 76. Next, v 20.
i Gr. karpos, harvest—crops of the trees, vines, and fields.
j See note f, Lk. 11:40.
k God has this right and this power, and who can do anything about it if He so decrees?
l Question 77. Next, v 24. This one we need to ponder.
m This, with v 15, is the main point illustrated by this parable.
*n 40 Lessons of This Sermon (v 1-59):
1 Beware of hypocrisy (v 1)
2 All secrets will be exposed (v 2-3)
3 Fear God, not man (v 4-5)
4 God's providence is over all (v 7)
5 Confess Christ (v 8-9)
6 Honor the Holy Spirit (v 10)
7 Rely on the Holy Spirit (v 12)
8 Refuse to be a busybody (v 13-14)
9 Beware of covetousness (v 15)
10 Life is more than possessions (v 15)
11 No security in possessions (v 20)
12 Do not seek riches (v 15-21)
13 Do not trust in riches (v 15-21)
14 Life is uncertain (v 18-20)
15 Death is certain (v 20)
16 Human plans for long life are foolish without God (v 18-21; Ps. 91)
17 Must give account to God (v 20-21)
18 Use riches wisely (v 20)
19 Make more provision for the soul than for the body (v 18-21)
20 Never seek riches at the expense of the soul's welfare (v 18-20)
21 Do not waste life to get rich; put important things first (v 16-21)
22 Laying up treasure only on earth will damn the soul (v 21, 33-34)
23 Never worry about necessities of life (v 22-30; Mt. 6:25-34)
24 Life is more than meat (v 23)
25 Body is more than raiment (v 23)
26 Man is better than fowls (v 24)
27 Worry is sinful (v 22, 25-26)
28 God cares for man more than fine lilies v 27-28)
29 Live free from doubt (v 28-29)
30 Seek God first and all other things will be added (v 29-31)
31 God knows all needs (v 29-31)
32 Fear not the future (v 32)
33 God's pleasure is to give even the kingdom to His children (v 32)
34 Treasures in heaven are the only lasting ones (v 33-34)
35 Be watchful servants in view of Christ's coming (v 35-38)
36 Be ready for His coming (v 39-40)
37 Be faithful servants in view of His coming (v 41-48)
38 Be reconciled to opposition from your best friends (v 49-53)
39 Know the times (v 54-57)
40 Live in peace with all men (v 58-59)

what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

▲●24 Consider the [o]ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: [p]how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one [q]cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

● 27 [r]Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

▲ 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; [s]how much more *will he clothe* you, O ye of little faith?

● 29 And [a]seek not ye what ye shall eat, or what ye shall drink, neither be ye of [b]doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

▲●31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

▲●32 Fear not, [c]little flock; for it is your Father's good pleasure to give you the

86. Warning against trust in riches
(Mt. 6:19, refs.)

● 33 [d]Sell that ye have, and give alms; provide yourselves [e]bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

87. Parable of the watching servants
(Mt. 25:14; Mk. 13:34)

★●35 [f]Let your [g]loins be girded about, and *your* [h]lights burning;

● 36 And ye yourselves [i]like unto men that wait for their lord, when he will [j]return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

▲ 37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he [k]shall gird himself, and make them to sit down to meat, and will come forth and serve them.

▲ 38 And if he shall come in the [l]second watch, or come in the third watch, and find *them* so, blessed are those servants.

88. Parable of the goodman
of the house (Mt. 24:43)

39 And this know, that if the [m]goodman of the house [n]had known what hour the thief

dom from worry). Next, v 27. See note, Ps. 147:8.

p Questions 78-80. Next, v 28.

q A cubit is about 25 inches.

r 20th parable in Lk. (v 27, illustrating freedom from worry). Next, v 36.

10 Things for Men to Consider:

1 God (Dt. 4:39; 8:5)
2 God's goodness (1 Sam. 12:24)
3 God's works (Job 37:14; Ps. 8:3)
4 Jesus Christ (Heb. 3:1; 12:3)
5 One another (Heb. 10:24)
6 The past and future (Dt. 32:7, 29)
7 Their ways (Hag. 1:5-7)
8 The ant and her ways (Pr. 6:6)
9 The lilies (Mt. 6:28)
10 The ravens (Lk. 12:24)

Of all creation, man alone is given to worry, fear, rebellion, sin, and unbelief.

s Question 81. Next, v 41.

a Let seeking of necessities be secondary. Spend first energies in seeking God and His righteousness and these things will be added (v 31; Mt. 6:33).

b Gr. meteorizo, to raise in mid-air, suspend, fluctuate, be anxious, or be carried about as meteors moved about with the currents, tossed up and down between hope and fear. The rebuke concerns the heathen who superstitiously seek guidance by meteors, planets, signs of the zodiac and all the magic and witchcraft and traffic with demons in the name of astrology, etc., which are condemned by Scripture.

12 Forbidden Heathen Practices:

1 Enchantments—practice of magical arts (Ex. 7:11, 22; 8:7, 18; Lev. 19:26; Dt. 18:10;2 Chr. 33:6; 2 Ki. 17:17; 21:6; Isa. 47:9, 12; Jer. 27:9; Dan. 1:20)

2 Witchcraft—practice of dealing with evil spirits (Ex. 22:18; Dt. 18:10; 1 Sam. 15:23; 2 Chr. 33:6; 2 Ki. 9:22; Mic. 5:12; Nah. 3:4; Gal. 5:19-21)

3 Sorcery—same as witchcraft (Ex. 7:11; Isa. 47:9, 12; 57:3; Jer. 27:9; Dan. 2:2; Mal. 3:5; Acts 8:9-11; 13:6-8; Rev. 9:21; 18:23; 21:8; 22:15)

4 Soothsaying—same as witchcraft (Isa. 2:6; Dan. 2:27; 4:7; 5:7, 11; Mic. 5:12)

5 Divination—the art of mystic insight or fortunetelling (Num. 22:7; 23:23; Dt. 18:10-14; 2 Ki. 17:17; 1 Sam. 6:2; Jer. 14:14; 27:9; 29:8; Ez. 12:24; 13:6-7, 23; 21:22-29; 22:28; Mic. 3:7; Zech. 10:2; Acts 16:16)

6 Wizardry—same as witchcraft. A wizard is a male and a witch is a female who practices witchcraft. Both were to be destroyed in Israel (Ex. 22:18; Lev. 19:31; 20:6, 27; Dt. 18:11; 1 Sam. 28:3, 9; 2 Ki. 21:6; 23:24; 2 Chr. 33:6; Isa. 19:3)

7 Necromancy—divination by means of pretended communication with the dead (Dt.18:11; Isa. 8:19; 1 Sam. 28; 1 Chr.10:13)

8 Magic—any pretended supernatural art or practice (Gen. 41:8, 24; Ex. 7:11, 22; 8:7, 18-19; 9:11; Dan. 1:20; 2:2, 10, 27; 4:7, 9; 5:11; Acts 19:19)

9 Charm—to put a spell upon (same as enchantment, Dt. 18:11; Isa. 19:3)

10 Prognostication—to foretell by indications, omens, signs, etc. (Isa. 47:13)

11 Observing times—same as prognostication (Lev. 19:26; Dt. 18:10; 2 Ki. 21:6; 2 Chr. 33:6)

12 Astrology and star gazing—divination by stars (Isa. 47:13; Jer. 10:2; Dan. 1:20; 2:2, 10; 4:7; 5:7-15)

All the above practices were and still are carried on in connection with demons, called familiar spirits. All who forsook God and sought help from these demons were to be destroyed (Lev. 19:31; 20:6; Dt. 18:11; 1 Sam. 28; 2 Ki. 21:6; 23:24; 1 Chr. 10:13; 2 Chr. 33:6; Isa. 8:19; 19:3; 29:4. See 1 Tim. 4:1-8; 2 Th. 2:8-12; Mt. 24:24; Rev. 13; 16:13-16; 19:20). See ***Demons and Familiar Spririts***, p. 1049.

c True born-again Christians still make a "little flock" (Mt. 7:14, 21; 1 Pet. 4:18).

d This refers to treasures which God forbids hoarding (Mt. 6:19; 19:21; Lk. 12:21, 33-34), not ordinary homes and necessities of life (v 34), for other passages make men responsible to provide for their own (1 Tim. 5:8). The idea is not to hoard and covet like the example of v 13-21.

e Money was kept in royal treasuries in bags, the value marked on each one and then sealed. Private bankers also followed this plan. Money bags are mentioned in 2 Ki. 5:23; 12:10; Job 14:17; Jn. 12:6; 13:29.

f 28th N.T. prophecy in Lk. (12:35-40, unfulfilled). Next, v 42.

g An allusion perhaps to the girding for a journey (Ex. 12:11).

h Lamps. A symbol of watchfulness and readiness in view of expecting someone (v 37; Mt. 25:1-13).

i 21st parable in Lk. (12:36-38, illustrating watchfulness in view of the literal coming of Christ, not the rapture). Next, v 39.

j Proving this does not refer to the rapture before the marriage supper of Rev. 19:1-10, but to the second advent after this marriage supper (Rev. 19:11-21).

k Here He girds Himself to serve and reward His servants for faithfulness.

l Second and third watches at night were 9:00 to 12:00 PM and 12:00 to 3:00 AM and in the day they would be 9:00 to 12:00 noon and 12:00 noon to 3 PM.

m Gr. oikodespotes (note l, Lk. 9:38).

n 22nd parable in Lk. (12:39-40, illustrating readiness in view of the second advent, Mt. 24:43). Next, v 42.

have suffered his house to be broken through.
● 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

89. Parable of the unfaithful servant (Mt. 24:45)

41 ¶ Then Peter said unto him, Lord, [*o]speakest thou this parable unto us, or even to all?
★ 42 And the Lord [*p]said, [*q]Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?
▲ 43 [*r]Blessed *is* that servant, whom his lord when he cometh shall find so doing.
▲ 44 Of a truth I say unto you, that he will make him ruler over all that he hath.
45 But and if that servant say in [*s]his heart, My lord delayeth his coming; and shall begin to beat the [*t]menservants and maidens, and to eat and drink, and to be [*a]drunken;
▲ 46 The [*b]lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [c]cut him in sunder, and will appoint him his [d]portion with the unbelievers.
47 And that servant, [e]which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.
▲ 48 But [f]he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. [g]For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

90. Opposition to the gospel again foretold (v 11)

49 ¶ I am [h]come to send [i]fire on the earth; [j]and what will I, if it be already kindled?
50 But I have a [k]baptism to be baptized with; and how am I [l]straitened till it be accomplished!
51 [m]Suppose ye that I am come to give [n]division:
52 For from henceforth there shall be five in one house divided, three against two, and two against three.
53 [o]The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

91. Jesus again rebukes Pharisees (Mt. 16:1; Mk. 8:10)

54 ¶ And he said [p]also to the people, When ye see a cloud rise out of the [q]west, straightway ye say, There cometh a shower; and so it is.
55 And when *ye see* the [r]south wind blow, ye say, There will be heat; and it cometh to pass.
56 [s]Ye hypocrites, ye can discern the face of the sky and of the earth; [t]but how is it that ye do not discern this time?
57 Yea, and why even of yourselves judge ye not what is right?

92. Concerning restitution (Mt. 5:23-26)

58 ¶ When thou goest with thine adversary to the [u]magistrate, *as thou art* in the way, [v]give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
59 I tell thee, thou shalt not depart thence, till thou hast paid the very last [w]mite.

57

CHAPTER 13

93. Men to repent, not judge

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate [a]had mingled with their sacrifices.
2 And Jesus answering said unto them, [b]Suppose ye that these Galilaeans were

---

[*o] Questions 82-83. Next, v 49.

[*p] 29th N.T. prophecy in Lk. (12:42-53, v 42-48 unfulfilled; v 49-53 are fulfilled). Next, 13:3.

[*q] 23rd parable in Lk. (12:42-48, illustrating faithfulness in view of the second advent, Mt. 24:45-51). Next, v 13:6.

[*r] Happy, because of being exalted over his master's goods, as a reward for faithfulness (v 45-46).

[*s] The coming of Christ must be kept in the heart as a living hope, whether we look for the rapture or second advent (Tit. 2:13; 1 Jn. 3:1-3).

[*t] Gr. pais, a child, a boy or girl. This could be translated, "boys and girls," intimating not only unfaithfulness, riot, and severity, but also unmanly cruelty which assails the weak and unprotected.

[*a] 4 Sins of the Unfaithful Servant:
1 Heart turned away from his master
2 Beating helpless people
3 Becoming a glutton
4 Becoming a drunkard (v 45; Gal. 5:19-20; 1 Cor. 6:9-11)

[*b] Who this master was we do not know, but it is a fitting illustration of Christ coming to deal with His servants (Mt. 24:45-51).

[c] Cut him off and send him into outer darkness where there will be weeping and

[d] What is the portion of the unbelievers? (Rev. 21:8)

[e] These verses (47-48) express punishment according to light received (Rom. 2:12-16). This servant who knew his master's will and did not do it was to be punished severely. Jews according to the law could only give 40 stripes (Dt. 25:3), but later Jews began to give this many for each crime.

[f] An ignorant man will receive less punishment, like a man who committed some petty crime would be beaten by Jews with as few as 4 to 6 stripes. This is not putting a premium on ignorance. The fault in this case was being ignorant at all where there was opportunity of knowing his master's will. In Christian lands where truth abounds in gospel light, ignorance is not excusable (note, Rom. 1:13; 1 Cor. 14:38).

[g] This is the point illustrated by the parable of v 47-48.

[h] See note s, Lk. 5:32.

[i] See ***Fire Used Figuratively***, p. 161, and ***Ministers a Flame of Fire***, p. 1050 of O.T.

[j] Question 84. Next, v 51. The war, division, strife, and persecution over the gospel had already begun.

[k] Baptism of sufferings (Lk. 24:26; Acts 3:18; 1 Pet. 3:18). See Mt. 3:6, note.

[l] Gr. sunecho, pressed (Acts 18:5; Phil. 1:23; Lk. 22:41-42).

[m] Question 85. Next, v 56.

[n] Christ is not the actual cause of division, but the occasion of it. Division is caused by rebellion of men against the gospel (2 Cor. 2:14-17).

[o] This shows abnormal and satanic opposition to the gospel.

[p] Verses 22-53 were addressed to the disciples; v 54-59 to the people.

[q] The Mediterranean lay on the west and any cloud from that direction was a clear indication of rain (1 Ki. 18:43-45).

[r] To the south lay a hot desert and any wind from here would be hot.

[s] After calling their attention to two clear facts which they recognized (v 54-55), He then rebuked them for not being willing to accept the plain facts of the times (v 56-57; Mt. 16:1-4).

[t] Questions 86-87. Next, 13:2.

[u] A civil officer (note a, v 11).

[v] Last 20 commands in Lk. 12 (v 1, 4, 5, 11, 15, 22, 24, 27, 29, 31, 32, 33, 35, 36, 40, 58)

[w] Gr. lepton, the smallest copper coin, about one fifth of a cent.

[a] This perhaps refers to the slaying of Galileans mentioned by Josephus (*Antiquities*, Book XVIII, chapter 4:1).

[b] Questions 88-89. Next, v 7. Jesus here confirmed the fact that men are not great sinners because of what happens to them, but that all men are equally sinners and condemned before God (v 3, 5; Rom. 3:23).

suffered such things?

★ 3 I tell you, Nay: but, except ye [c]repent, [d]ye shall all likewise perish.

4 Or those eighteen, upon whom the [e]tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

★ 5 I tell you, Nay: but, except ye repent, [f]ye shall all likewise perish.

94. Parable of barren tree

6 ¶ He spake also this parable; [g]A certain *man* had a fig tree planted in his [h]vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these [i]three years I come seeking fruit on this fig tree, and find none: [j]cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*:

9 And if it bear fruit, *well*: and if not, [k]then after that thou shalt cut it down.

95. Woman loosed from Satan

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a [l]spirit [m]of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed [o]on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, [p]Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were [q]ashamed: and all the people rejoiced for all the glorious things that were done by him.

96. Parable of mustard seed (Mt. 13:31; Mk. 4:30)

18 ¶ Then said he, [a]Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 [b]It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

97. Parable of leaven (Mt. 13:33; 16:6; Mk. 8:15; Lk. 12:1)

20 And again he said, [*c]Whereunto shall I liken the kingdom of God?

21 [*d]It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

98. Warning against mere profession (Mt. 7:13-23)

22 And he went through the cities and villages, teaching, and [*e]journeying toward Jerusalem.

---

the better. Not merely to forsake sin, but to change one's attitude toward it and his love for it. Hence, it is demanded by God as a condition of forgiveness and grace (v 3, 5; 15:7; 24:47; Acts 2:38; 3:19; 17:30; Mt. 4:17). See ***8 Original Words for "Repent,"*** p. 59.

Examples of Repentance:

1 Joseph's brethren (Gen. 50:17)
2 Israel (Num. 21:7-9; Judg. 2:4; Ezra 9:4-14; Neh. 1:6-7)
3 David (2 Sam. 24:10-17; Ps. 51)
4 Ahab (1 Ki. 21:25-29)
5 Josiah (2 Ki. 22:11-20)
6 Manasseh (2 Chr. 33:1-13)
7 Ninevites (Jonah 3; Lk. 11:32)
8 Jews (Mt. 3:6; Lk. 3:7-15)
9 Prodigal son (Lk. 15:11-32)
10 The publican (Lk. 18:9-14)
11 Peter (Mt. 26:75; Lk. 22:62)
12 Corinthians (2 Cor. 7:9-11)

d 30th N.T. prophecy in Lk. (13:3, fulfilled). Next, v 5. This predicts that some people to whom Christ spoke would be destroyed in like manner as were the Galileans whom Pilate killed. It was fulfilled AD 70 by the Romans. At this time many were killed while offering sacrifices.

e Nothing is known of this event, but it was a well-known fact in that day.

f 31st N.T. prophecy in Lk. (13:5, fulfilled). Next, v 24. This predicts that the destruction, of some to whom Christ spoke would be like those whom this tower fell upon. Many were destroyed in the falling walls and buildings of Jerusalem in AD 70.

g 24th parable in Lk. (13:6-9, illustrating the fruitlessness of Israel and her doom if she did not produce fruit "this year"—v 8-10, 25-35; Mt. 21:33-46; Isa. 5:1-7). Next, v 19.

h Fruit trees were planted in vineyards in both Palestine and Egypt.

i This illustrates the period of the Lord's ministry of 3 yrs. up to now, so "this year" would indicate the 4th year.

j Question 90. Next, v 15. Why keep on dealing with Israel who has failed God for over 2,000 years and is now more rebellious than ever? (Lk. 11:47-50; Acts 7:51)

k Israel was given about 40 more years before actual judgment (21:12-24).

l She had a demon spirit, which had taken possession of her and had held her bound 18 years. Jesus said Satan had bound her (v 16). What could be clearer as to the cause of sicknesses and infirmities? They are definitely of satanic origin, not of God (Mt. 4:23-24; Jn. 10:10; Acts 10:38). Christ came to bear all sicknesses and infirmities and to heal all men (Mt. 8:16-17; Jn. 10:10; 1 Pet. 2:24; Isa. 53). Thus it is God's work to deliver men from sicknesses, not put them upon men.

m See note f, Mt. 8:17.

n Rulers of churches are many times out of divine order, becoming angry if the least church rule is broken. The good that is done by such infraction of human rules matters not. Rules are made to be obeyed, they say.

o This was one of Christ's greatest crimes in the eyes of religionists (Mt. 12:1-12; Mk. 1:21-27; 2:23-28; 3:1-7; Lk. 6:1-9; 13:10-16; 14:1-6; Jn. 5:1-18; 7:22-23; 9:1-16).

p Questions 91-92. Next, v 18.

q Hypocrisy will always cause eventual shame, as will sin (Ezra. 9:6), backsliding (Jer. 17:13), fear of man (Mt. 8:38), selfishness (Lk. 14:9), and all wrongdoing (Rom. 6:21); but innocence (Gen. 2:25), trust in God (Ps. 25:2), hope (Rom. 5:5), the gospel (Rom. 1:16), faith (Rom. 9:33; 10:11), self-improvement (2 Tim. 2:15), and all righteousness (Ps. 119:6) will never make one ashamed. The gospel teaches that whosoever believes the truth with the whole heart will not be ashamed (Rom. 9:33). The secret of deliverance from hypocrisy and shame is to know the truth which sets free (Jn. 8:32-36; Rom. 1:16).

a Questions 93-94. Next, v 20 (note j, Mt. 4:17; note e, Mt. 19:24).

b 25th parable in Lk. (13:19), illustrating abnormal growth of the kingdom of heaven. Next, v 21 (note c, Mt. 13:31).

*c Question 95. Next, v 23.

*d 26th parable in Lk. (13:21), illustrating corruption in the kingdom of heaven. Next, v 25 (note d, Mt. 13:33).

*e This was the Lord's last journey to Jerusalem. He was finishing His evangelistic career and heading toward His final conflict with Satan to redeem men (Col. 2:14-17; 1 Pet. 2:24).

few that be saved? And he said unto them,

★●24 ¶ [g]Strive to enter in at the strait gate: [h]for many, I say unto you, will seek to enter in, and [i]shall not be able.

25 [j]When once the [k]master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [l]Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

99. Results of mere profession
(Mt. 7:21; 8:11; 13:36)

28 [m]There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

▲29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

▲30 And, behold, [n]there are last which shall be first, and there are first which shall be last.

100. Jesus warned of Herod's antagonism

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will [o]kill thee.

★32 And he said unto them, [p]Go ye, and tell that [q]fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be [r]perfected.

33 Nevertheless I must walk to [a]day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

101. Jesus weeps over Jerusalem: predicts its overthrow (Mt. 23:37; Lk. 19:41; 21:12)

34 [b]O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 [c]Behold, your house is left unto you desolate: and verily I say unto you, [d]Ye shall not see me, until *the time* come when ye shall say, [e]Blessed *is* he that cometh in the name of the Lord.

58 CHAPTER 14

102. Heals on the sabbath

1 And it came to pass, as he went into the house of [*f]one of the chief Pharisees to eat bread on the sabbath day, [*g]that they watched him.

2 And, behold, there was a certain man before him which had the [*h]dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, [*i]Is it lawful to heal on the [*j]sabbath day?

4 And they held their peace. And he took

---

f Question 96. Next, 14:3. Cp. Mt. 7:14.

g Gr. agonizomai. Used 4 Ways:
  1 Enter a contest; contend in gymnastic games (1 Cor. 9:27)
  2 Contend with adversaries, to fight (Jn. 18:36; 1 Tim. 6:12; 2 Tim. 4:7)
  3 Struggle with difficulties and dangers antagonistic to the gospel (Col. 1:29)
  4 Endeavor with strenuous zeal to obtain something; labor fervently (Lk. 13:24; Col. 4:12)

The word is kin to the "agony" of the garden (Lk. 22:44), and certainly teaches that one must put forth more personal effort than merely "taking it by faith" or casually "accepting" Christ.

h 32nd N.T. prophecy in Lk. (13:24-30, unfulfilled). Next, v 32.

i Many Will Not Be Saved Because:
  1 They seek the wrong way—not striving (v 24; Rom. 10:9-10)
  2 They seek at the wrong time—when the door is shut (v 25; Mt. 7:21)
  3 They seek in the wrong place—stand without (v 25; Rev. 3:20)
  4 They seek upon the wrong plea—we entertained you (v 26; Mt. 7:21)
  5 They seek with the mouth, but the heart is far from God (v 26; Isa. 29:13; Mt. 15:8)

j 27th parable in Lk. (13:25-27), illustrating impossibility to be saved after it is too late (Heb. 9:27). Next, 14:8.

k Gr. oikodespotes, note l, Lk. 9:38.

l Cp. Mt. 7:21; 25:11-13.

m This not only reveals the results of mere profession (v 24-27), but also the time of the fulfillment—at the judgment (Rev. 20:11-15; 21:8; Mt. 7:21-23). This description of torment in hell is mentioned 7 times and must be understood literally (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk. 13:28). If this is not literal, then the "gnashing of teeth" (Job 16:9; Ps. 35:16; 37:12; 112:10; Lam. 2:16; Mk. 9:18) and all the "weeping" and "wailing" found 118 times in Scripture are figurative, not literal. Not once, however, is any one of these terms used in a figurative sense.

n This verse could be paraphrased thus: "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

o Gr. thelo, wish or desire—the emotional element which leads to consequent action.

p 33rd N.T. prophecy in Lk. (13:32-35; v 32-33 are fulfilled; v 34-35 are being fulfilled and will be completely fulfilled at the 2nd advent when Israel will welcome the Messiah and be born again in a day, Rom. 11:25-27; Zech. 12:10–13:1; Isa. 66:7-8; Acts 15:13-18). Next, 14:14.

q Foxes live in dens (Mt. 8:20; Lk. 9:58); are destructive (Ps. 63:10; Song 2:15); and are held in contempt (Neh. 4:3). They were used by Samson (Judg. 15:4) and are used figuratively of false prophets (Ez. 13:4) and of Herod (Lk. 13:32). Some of these references perhaps refer to jackals for both animals were many in Palestine. Christ probably had the destructive, selfish, cunning, and contemptible traits of Herod in mind.

r Gr. teleioo, to complete, finish, bring to an end. The idea here is that He was going to work today and tomorrow; on the third day He was going to bring His work to an end and then die in Jerusalem. The miracle of Jn. 11:40-44 completed His many works that confirmed His ministry (v 33). Not only His work would be ended in three days but He would be out of Herod's country and under Pilate's jurisdiction (Lk. 23:5-12).

a Three days' journey from Jerusalem.

b See notes on Mt. 23:37-39.

c The official cutting off Israel as a nation at the end of the 69th week of Daniel 9:24-27. God will fulfill the 70th week with them during the last 7 years of this age when Rev. 6:1–19:21; Dan. 9:27; Mt. 24:15-31 and other prophecies will be fulfilled.

d Rev. 1:7; 19:11-21; Zech. 14:1-5.

e Quoted from Ps. 118:26. The Gr. for blessed here is eulageo invoke a benediction upon; praise; and is trans. bless, blessing, and blessed 43 times and praised 1 time (Lk. 1:64). It is not makarios, trans. blessed 44 times and happy 5 times and happier 1 time.

*f This could have been any one of the Sanhedrin or the rulers of the Jews. Cp. Jn. 3:1; 19:38.

*g Were maliciously watching Him.

*h Gr. hudropikos, dropsical, a disease of the body causing swelling due to excess water.

*i Question 97. Next, v 5.

*j See note o, v 14.

* * *

5 And answered them, saying, [l]Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

103. Lesson on humility (Lk. 9:46, refs.)

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

● 8 [m]When thou art bidden of any *man* to a wedding, sit not down in the highest [n]room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, [o]Friend, go up higher: then shalt thou have [p]worship in the presence of them that sit at meat with thee.

▲ 11 [q]For whosoever [r]exalteth himself shall be abased; and he that humbleth himself shall be exalted.

104. A true Christian feast (cp. Isa. 58:1-14)

12 ¶ Then said he [s]also to him that bade him, [a]When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also [b]bid thee again, and a recompence be made thee.

● 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

★▲14 [c]And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that [d]shall eat bread in the kingdom of God.

105. Parable of the great supper (cp. Mt. 22:1-14)

16 Then said he unto [e]him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with [f]one *consent* began to make [g]excuse. The first said unto him, [h]I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, [i]I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, [j]I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the *[k]master of the house being *[l]angry said to his servant, Go out *[m]quickly into the streets and lanes of the *[n]city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is

---

ing would immediately go down. Immediate healings are all that Jesus did. There is no record of a gradual healing like the ones modern men talk about to excuse their powerlessness and unbelief. One or two minor references are always used such as Christ laying hands on the blind man two times (Mk. 8:23-25), and the ,boy who began "to amend" (Jn. 4:51-52). In both of these cases the healing was immediate, for it does not take long to lay hands on a man two times; and the fever left the boy at a certain hour. If men get healings this quickly they need not call them gradual.

l Question 98. Next, v 28. They knew that He had the advantage with this kind of question. They could not answer Him without making it clear that they did more work on the sabbath than what He did in healing a man. Thus their hypocrisy would be exposed to all. This is always the case with "mote hunters" (Mt. 7:1-5; Rom. 2:1-3). The fact the Jews always honored the sabbath with better meals than any other day demonstrated their hypocrisy more than anything else. Was it the day they honored or their stomachs?

m 28th parable in Lk. (14:8-11), illustrating humility. Next, v 12.

n "Room" is the old English word for "place" and is still used in that sense, as when we say, "Make room" (v 9-10). Orientals have always made much to do about positions of honor at formal feasts. The "chief rooms" and "highest room" (v 7-8; 20:46; Mt. 23:6) were simply the first couches or best places on the couches where they reclined to eat.

o Gr. philos, to be fond of.

p Gr. doxa, glory, honor, respect.

q This is the point illustrated by the parable of v 7-10. See note n, 13:30. Self-exaltation is forbidden and cursed (Ez. 31:10-14; Obad. 3-4; 2 Cor. 10:5, 17-18; Gal. 6:3; 2 Th. 2:4, 8-12; Mt. 1:23).

Examples of Self-Exaltation:

1 Lucifer (Isa. 14:12-14; Ez. 28:11-17; 1 Tim. 3:6)
2 Adam and Eve (Gen. 3:8; Job 31:33)
3 Pharaoh (Ex. 9:17)
4 Korah and company (Num. 16)
5 Sennacherib (2 Chr. 32:9-19)
6 Nebuchadnezzar (Dan. 4:30; 5:20)
7 Belshazzar (Dan. 5)
8 Haman (Esther 3:1-15; 5:8-10)
9 Simon the sorcerer (Acts 8:9)
10 Herod (Acts 12:20-23)

r Mt. 23:12; Lk. 18:14; Jas. 4:10.

s Speaking the second lesson to the Pharisee who invited him. The parable of v 7-11 was spoken to the guests, not to the host. This was spoken to the host, not the guests.

a 29th parable in Lk. (14:12-14), illustrating unselfishness. Next, v 16. This does not forbid hospitality among equals, but emphasizes that charity to the poor should take precedence over hospitality to the rich and those who have no need.

b Repaying each other will not be rewarded by God, but helping others who are needy will bring rich reward (v 14; Mt. 10:40-42).

c 34th N.T. prophecy in Lk. (14:14, unfulfilled). Next, 17:22. This proves that the judgment seat of Christ and the reward of saints will be at the resurrection of the just or at the rapture (Mt. 16:27; Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:10; Rev. 22:12).

d Resurrected saints will eat food in all eternity (v 15; 22:16, 18, 30; Rev. 2:7, 17; 19:7-10; 22:2, 14). God and angels eat (Gen. 18:8; 19:3; Ex. 24:11; Ps. 78:25).

e The Pharisee of v 1, 12. The 30th parable in Lk. (14:16-24), illustrating lack of appreciation of God and hatred of Him. Next, v 28.

f All sinners are united on this one point—making excuses regarding why they do not renounce sin and serve God.

g See ***Examples of Making Excuses***, p. 160.

h It is poor business for a man to buy property which he has not seen.

i This demonstrates less prudence than to buy land without seeing it, for oxen could be old, worthless and incapable of being built up and renewed like land.

j This is the worst excuse of all, for he could have left his wife for a few hours as he did, no doubt, on many occasions. He was not asked to divorce his wife, but merely to attend a banquet.

*k Gr. oikodespotes, note l, Lk. 9:38.

*l He had a right to be angry, for he had been deliberately insulted by each one of these invited.

*m The call was urgent for the supper was already prepared and it would be a waste if guests were not found. This applies to Israel who were first offered the gospel and who rejected it as a nation (Mt. 10:6; 15:24; 21:33-46; Jn. 1:11-12; Rom. 1:16; Acts 13:46). The Gentiles have taken their place at the present time (Acts 15:13-18; Rom. 11:1-32).

*n When this supper was made, by whom, or in what city is not stated, and all speculation is valueless.

* * *

23 And the lord said unto the servant, Go out into the highways and hedges, and [o]compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

106. Discipleship again tested (Mt. 16:24, refs.)

25 ¶ And there [p]went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and [q]hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

● 27 And [r]whosoever doth not bear his cross, and come after me, cannot be my disciple.

107. Parable of the tower

28 [s]For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

108. Parable of a warring king

31 [a]Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

109. Parable of savorless salt
(Mk. 9:49; cp. Mt. 5:13)

34 ¶ [b]Salt *is* good: [c]but if the salt have lost his savour, wherewith shall it be seasoned?

● 35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. [d]He that hath ears to hear, let him hear.

59 CHAPTER 15

110. The murmuring Pharisees
(Mt. 9:10; Mk. 2:15; Lk. 5:30)

1 Then drew near unto him [e]all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man [f]receiveth sinners, and eateth with them.

111. Parable of a lost sheep
(Mt. 18:11; cp. Lk. 19:10)

3 ¶ And he spake this parable unto [g]them, saying,

4 [h]What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be [i]in heaven over one sinner that [j]repenteth,

---

o Gr. anagkazo, to necessitate, drive to, constrain by all means such as force, threats, persuasion, and entreaties. It is trans. compel 5 times (Lk. 14:23; Acts 26:11; 2 Cor. 12:11; Gal. 2:3, 14) and constrain 4 times (Mt. 14:22; Mk. 6:45; Acts 28:19; Gal. 6:12). Compulsion was necessary to fill this man's house with guests. What means he used is not stated, but with God it is clear that He uses truth, exhortation, reproof, instruction, longsuffering, love, meekness, gentleness, perseverance, and sometimes drastic means to turn men from hell and the wrath to come; but He never forces one against his will. Compulsion is necessary because the fallen will is not as strong as the unfallen will of Adam and Eve. In the final analysis man has to make the choice (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

p Christ was still on His final trip to Jerusalem to complete His work after the three days of 13:32-33. He passed through Galilee and Samaria into Judea to die (17:11; 18:31), going through Jericho (18:35; 19:1) on the way to Jerusalem (19:11, 28-48). All of Lk. 13:31–19:27 happened on the way to Jerusalem.

q An idiom of preference (Mt. 6:24; 10:37; Rom. 9:13; Mal. 1:2-3; Gen. 29:30-31; Dt. 21:15-17). One must prefer God or love Him more than all else to be saved (Mt. 22:37). God first is the motto of the Bible.

r 4 Things Demanded of Men Here:
1 Prefer God and Christ to all others (v 26; Mt. 22:37)
2 Bear the cross (v 27; Mt. 10:38; 16:24; Mk. 8:34, note)
3 Follow Christ always (v 27; Jn. 10:26-30, notes)
4 Do these things daily, not weekly or for a while (note l, Lk. 9:23)

s Question 99. Next, v 31. The 31st parable in Lk. (14:28-30, 33), illustrating the Christ without counting the cost. The world, the flesh and all satanic powers will concentrate upon his defeat, but if one will pay the price of complete surrender he will be kept by God who is greater than his enemies (Jn. 10:27-29; Rom. 8:33-39; 2 Cor. 10:4-7; Eph. 6:10-18; 1 Pet. 1:5-13; 1 Jn. 4:4; Jude 20-24). Next, v 31.

a Question 100. Next, v 34. The 32nd parable in Lk. (14:31-33), illustrating the impossibility of being saved unless one forsakes all (v 31; Mt. 19:29). Next, v 34.

b 33rd parable in Lk. (14:34-35), illustrating the fact that if Christians backslide and lose their savor thy are not fit for God or man (Mt. 24:51; 25:30; Lk. 9:62; Rom. 6:16-23; 8:12-13; 1 Cor. 9:27; Gal. 5:19-21; 6:7-8; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22). Next, 15:4.

c Question 101. Next, 15:4. Salt loses its savor when exposed to the rain, sun, and air. What about believers who are the salt of the earth? Is there a possibility of their losing the life that makes them the salt of the earth? If there is no possibility, then there is no such meaning to such statements as here and in Mt. 5:13; Mk. 9:49-50.

d See note g, Mt. 11:15.

e All that were in this place, not all in the world, as also in Rev. 13:8-18.

f This is why Christ uttered the 3 parables of this chapter before addressing the disciples again in 16:1. How utterly ignorant these religious people were of the true purpose of religion and the mission of Christ (note, 5:32).

g The murmuring Pharisees of v 2.

h Question 102. Next, v 8. The 34th parable in Lk. (15:4-7), illustrating seeking the lost. Next, v 8. A lost sheep is a symbol of a heedless and thoughtless sinner—one who obeys his sinful dictates without realizing the end. No creature strays more easily than a lost sheep; none is more heedless and helpless in finding its way home; and none is more defenseless and exposed to destruction by other animals and even by fowls of the air. The answer to this question was clear. Every Pharisee would even do this, hence the truth illustrated in v 7 was driven home to them. This parable had already been given on another occasion (Mt. 18:12).

i Who could be in heaven to rejoice but God, angels, and other heavenly beings? (v 10; 12:8; Mt. 18:10)

j See note c, 13:3.

✝ ✝ ✝

which need no repentance.

112. Parable of a lost coin

8 ¶ [*l]Either what woman having ten [*m]pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 [a]Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that [b]repenteth.

113. Parable of a prodigal son
(1) Departure and sins

11 ¶ And he said, [c]A certain man had [d]two sons:

12 And the younger of them said to *his* father, Father, give me the [e]portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with [f]riotous living.

(2) Misery and chastisement

14 And when he had [g]spent all, there arose

to be in want.

15 And he went and [i]joined himself to a [j]citizen of that country; and he sent him into his fields to [k]feed swine.

16 And he would [l]fain have filled his belly with the [m]husks that the swine did eat: [n]and no man gave unto him.

(3) Conviction and resolve

17 And when he [o]came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, [p]I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

(4) Return and welcome

20 And he [q]arose, and [r]came to his father. But when he was yet a great way off, [s]his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

(5) Confession and repentance

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

---

tance (Lk. 5:32), because they have already repented and have become justified by faith (Rom. 1:16-17; 5:1; 2 Cor. 7:9-10). The joy over one sinner repenting more than over 99 that have already repented might seem unfair, but not so, for each of the 99 has already had such rejoicing over him when he repented. This simply told these hypocrites that it was for sinners that He came and that only one sinner repenting brings joy to heaven, so why all their murmuring over His carrying out His mission on earth?

*l Question 103. Next, 16:2. The 35th parable in Lk. (15:8-10), illustrating seeking the lost. Next, v 11. The drachme or coin is also symbolic of the lost sinner. The longer a sheep or a coin is lost the harder it is to find, so the sinner sinks deeper and deeper into sin and hardens himself until many are lost forever.

The Lost Sheep and Lost Coin:
1 Seeker's loss—loses one (v 4, 8)
2 Seeker's activity—goes after and seeks diligently (v 4, 8)
3 Seeker's persistency—seeks until found
4 Seeker's love—brings it back
5 Seeker's joy—rejoicing (v 6, 9)
6 Seeker's fellowship—calls his friends and neighbors to rejoice

*m Gr. drachme, equal to a Roman denarius, 17¢. Ten drachme, $ 1.70. She lost 17¢ or a day's wage (Mt. 20:1-16).

a See notes h, i and k, v 4-7.

b See note c, 13:3.

c 36th parable in Lk. (15:11-32), illustrating the difference between the concern of God and the murmuring Pharisees over the salvation of a lost soul. Next, 16:1.

d Note the 100 sheep (v 4), 10 coins (v 8), and now 2 sons—100, 10, and 2—one lost from each number. The sheep and coin were sought for diligently until they were found, for they were not capable of moral choices and action like the son who was not sought after. They were not responsible agents as was the son. Others had responsibility to find them, but the son was personally responsible for his coming back home. There was joy in each case when the lost was found (v 7, 9, 22-24).

e Neither Jewish nor Roman law permitted the father to make arbitrary disposal of all his estate. Only sons received the inheritance; daughters shared if there were no sons (Gen. 31:14; Num. 27:8). Job seems to be a special case (Job 42:15). The first son always received a double portion (Dt. 21:17).

f Gr. asotos, living ruinously. Only here, but the kindred noun, asotia, is trans. excess (Eph. 5:18), and riot (Tit. 1:6; 1 Pet. 4:4).

g Gr. dapanao, to spend, waste, squander. Elsewhere tran. spend (Mk. 5:26; 2 Cor. 12:15), consume (Jas. 4:3), and be at charges (Acts 21:24).

h This is only natural when all is spent on sinful pleasure (Gal. 6:7-8). Cp. "began to be merry" (v 24).

i There is no assurance of security when one joins with strangers.

j One of the natives of that country. What country is not known. It was a distant land from home (v 13; cp. Acts 2:39; Eph. 2:17).

k This was considered one of the most degrading employments, not only by the Jews, but other nations. Among the Egyptians, for example, the swineherds were completely cut off from society. They could not worship the gods or marry even the lowest of people. Jesus made use of the fact to show the depth of misery to which ruinous living brought the prodigal son. It illustrates the depravity and misery of sinners in their lusts and sins.

l Inclined, desirous, and eager to eat the husks of the swine. This suggests he was forced to be a slave and was sent into the fields without food.

m Pods of the carob tree. The dried ones were more fit for swine than for men.

n Implying slavery and that he should be beaten if he stole the food of the swine, like sugar cane slaves were if they ate the sugar cane.

o His condition brought him to his senses and he realized his end if he continued thus. He compared his lot with the servants of his father, making his final decision to go back home and plead for the lowest place in the household (v 17-18).

p This is true repentance—confession of sin, genuine sorrow, and humility because of sin. See note c, 13:3.

q Making a decision to repent is not enough. One must truly repent—being genuine in acts, words, and deeds—to be honored of God or man.

r One must come to himself before he can properly come to his father in circumstances as these.

s 10 Acts of the Father (v 20-24):
1 Saw him a great way off
2 Had compassion on him
3 Ran to meet and welcome him home
4 Fell on his neck and kissed him
5 Heard his confession and forgave
6 Put the best robe on him
7 Put a ring on his hand
8 Put shoes on his feet
9 Made a great feast
10 Began to be merry

* * *

22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a [t]ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

(7) Jealousy and anger of the elder brother

25 Now his [a]elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was [b]angry, and would not go in: therefore came his father out, and intreated him.

29 And he [c]answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

114. Parable of an unjust steward (cp. Lk. 12:4)

1 And he said also unto his disciples, [d]There was a certain rich man, which had [e]a steward; and the same [f]was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, [g]How is it that I hear this of thee? give an account of thy stewardship; [h]for thou mayest be no longer steward.

3 Then the steward said within himself, [i]What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am [j]ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, [k]they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, [l]How much owest thou unto my lord?

6 And he said, An [m]hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write [n]fifty.

7 Then said he to another, And [o]how much owest thou? And he said, An hundred [p]measures of wheat. And he said unto him, Take [q]thy bill, and write [r]fourscore.

8 And the [s]lord commended the unjust steward, because he had done wisely: *[t]for the children of this world are in their generation wiser than the children of light.

115. Double mindedness rebuked (cp. Mt. 6:22, refs.)

---

t The ring and sandals were marks of a free man and of honor and dignity (Gen. 41:42; 1 Ki. 21:8; Esther 8:2; Dan. 6:17; Jas. 2:2). Formerly, captives had their shoes removed (Isa. 20:2), and when they were liberated their shoes were restored.

a The Two Sons Contrasted:
The Younger Son (v 12-24)
1 Lack of wisdom—results (v 12-16)
2 Penitence and humility (v 17-19)
3 Return home and welcome (v 20)
4 His father's compassion (v 20)
5 His confession to the father and proof of humility (v 21)
6 The father's gifts (v 22-23)
7 The reason (v 24)
The Elder Son (v 25-32)
1 Lack of wisdom—results (v 25-28)
2 Anger and sullenness (v 28)
3 The father's entreaty (v 28)
4 Bragging on himself (v 29)
5 Complaint against his father and brother (v 29-30)
6 The father's gifts (v 31-32)
7 The reason (v 32)

b The Elder Brother and the Pharisees Had Many
Points in Common:
1 Both murmured (v 2, 29-30)
2 Both were jealous of sinners (v 2, 30)
3 Both lacked love for sinners (v 2, 27-32)
4 Both were sullen (v 2, 28)
5 Both saw sinners blessed (v 1-2, 25-27)
6 Both were ignorant of what was happening (v 1-2, 26)
7 Both were angry (v 2, 28)
8 Both were entreated (v 3-7, 28)
9 Both claimed to be justified in their actions (v 7, 29-30)
10 Both sought to keep sinners from being blessed (v 2, 28-32)
11 Both had no mercy on sinners (v 2, 28-32)
12 Both bragged on themselves (v 29; 18:9-14)
13 Both were self-righteous (v 29; Mt. 23:28)
14 Both claimed to keep the command-
15 Both found fault (v 2, 29)

c Contrast the answers of the father and son (v 29-32). This was the Lord's rebuke to the murmuring Pharisees of v 2 who despised sinners.

d 37th parable in Lk. (16:1-13), illustrating and teaching His disciples (v 1) that faithfulness to men would prove them worthy of trust by God and that no man can serve two masters. Next, 17:7.

e House agent, managing the house and servants, assigning tasks, being responsible for the goods of his master, and the training of the heir (Gen. 15:2; 24:2; 43:19; Lk. 12:35-42; 19:12).

f Accused, implying malice, but not necessarily falsehood.

g Question 104. Next, v 3.

h Unless the account be found satisfactory and the accusation false.

i Question 105. Next, v 5.

j Ashamed to beg, but not to embezzle.

k The debtors of his master.

l Question 106. Next, v 7.

m 800 gallons; one measure (Gr. batos, Heb. bath, about 8 gallons).

n 400 gallons of olive oil.

o Question 107. Next, v 11.

p 800 bushels (Gr. koros, Heb. cor, about 8 bushels).

q The steward had charge of all leases for the tenants and all contracts with debtors. He let each one make a new agreement to benefit the debtor and himself so that everyone would be his friend after he was put out of office. In these two examples the debts were cut from one fifth to a half and others no doubt were cut on the same basis. His plan was to show his master the new contracts instead of the old ones, in the hope that his scheming would not be detected. Thus, the debtors would be obligated to him and support him for what he had done for them.

r About 640 bushels.

s The master of the steward, not God or Christ. He merely acknowledged that the steward had made quite a plan to provide for himself. There was nothing he could do about it, for the debtors would stand by the steward because it was to their benefit. The master could not prove that the new contracts were not the old ones.

*t The point of the parable is that worldly men in their sphere to scheme and provide for themselves are wiser than Christians in their sphere. It is the far-seeing wisdom of the steward that is commended, not the right or wrong of the act; the object he had in view, not the means used to attain that end.

† † †

you?" or "Do I say unto you?" No! I do not advise you to embezzle. To insinuate that riches gained by unjust means are sanctioned by Christ, or that they gain one a passport to heaven if they are sanctified to God, is a perversion of the words of Christ. This is contrary to v 10-13 and all other scriptures which teach that riches gained unjustly must be restored to the rightful owners. Restitution is taught in both testaments (Ex. 21:30-36; 22:1-4; Lev. 6:2-5; 24:18; Pr. 6:30-31; Ez. 33:15; Lk. 3:10-14; 19:8; Mt. 7:12).

b Mammon is riches, as it is contrasted in v 11 with true riches. It is called here unrighteous riches (v 9, 11) because they deceive and lead to false security damning the soul if they are permitted to rob one of eternal life (1 Tim. 6:9-10, 17; Lk. 12:15-21).

c When you die, as stated in this sense in the Septuagint in Jer. 42:17, 22.

d The ones who receive just men into the eternal abode. Jesus explains in this same chapter that angels carry the souls to paradise (v 22).

e In v 10-13 Christ explains the true meaning of v 9. One must be faithful and just in the least as well as in much if he wants to be received into everlasting life (v 10). If he has not been faithful in the riches that so tempt men to sin, then the true riches will not be entrusted to him (v 11). If he has not been faithful in that which belongs to another, he will not be rewarded for faithfulness (v 12). He cannot serve two masters at the same time (v 13).

f Questions 108-109. Next, 17:7.

g If one is unfaithful he cannot have the satisfaction and joy which come by being faithful.

h Christ said this cannot be done (v 13; Mt. 6:24; 7:21, 24-29; 12:50; 13:20-22; 18:15-17; Jn. 6:27, note; 8:34-36; 15:1-8). Others say that it cannot be done (Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; 9:27; Gal. 1:6-7; 5:4, 19-21; 6:7-8; 1 Th. 3:8; 1 Tim. 5:11-15; 6:19-21; 2 Tim. 2:12-18; Heb. 3:6, 12-14; 6:4-9; 10:26-29; Jas. 5:19-20; 1 Jn. 3:8, 15; 2 Pet. 1:3-10; 2:20-22; 2 Jn. 9-10; Jude 20-24).

i You cannot serve God and riches, God and Satan, or God and sin. If you serve sin and Satan you will end with them (Mt. 25:41, 46). If you serve God you will end with Him (1 Th. 4:16; Jn. 14:1-3).

j Gr. philarguros, money-lovers, referring to the mammon of v 9-13. Only here and in 2 Tim. 3:2.

k Gr. ekmukterizo, to snear at, turn up the nose at, deride. Only here and in Lk. 23:35. Same as the Heb. la‘ag (Ps. 2:4; 22:7; 59:8; Ez. 23:32; 36:4; Hos. 7:16).

l See notes on Mt. 23 and Mk. 7:1-12.

m See notes, Mt. 11:12-13.

n See note, Mt. 24:35.

selves friends of the [b]mammon of unrighteousness; that, when [c]ye fail, [d]they may receive you into everlasting habitations.

10 [e]He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, [f]who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, [g]who shall give you that which is your own?

13 ¶ [h]No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [i]Ye cannot serve God and mammon.

116. Two different standards of life
(1 Sam. 16:7; 1 Cor. 1:27)

14 And the Pharisees also, who were [j]covetous, heard all these things: and they [k]derided him.

15 And he said unto them, Ye are they which [l]justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

23; 4:21-31; 2 Cor. 3:6-15; Col. 2:14-17; Heb. 7-10)

16 The law and the prophets *were* [m]until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to [n]pass, than one tittle of the law to fail.

118. Law on divorce
(Mt. 19:3, refs.)

18 Whosoever [o]putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

119. The actual experience of two beggars
(1) Their contrasted lives on earth

19 ¶ There [p]was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

(2) Their contrasted experience in death

o See notes on Mt. 5:31-32; 19:1-9.

p There was or there was not—which? If there was not, then Christ told an untruth, for He said there was. Even if this story were a parable, it is still true for it actually happened. Christ never did use lies to illustrate truths. But this is no parable any more than v 18. In no parable of Christ is a person named, but certain points are always given which the parable illustrates. Here there is no point illustrated. The story is a literal one of two beggars: one begged in this life; the other begged in the next life. This shows plainly the conditions of departed souls between death and resurrection.

It is satanic fallacy to make the story represent the Jews and Gentiles or portray any idea that is not stated in the text itself. The whole purpose of so doing on the part of false religionists is to do away with the reality of eternal hell and eternal punishment—or the reality of a temporary hell and torment.

It can be seen from the actual experience of these two men that Jesus Christ was declaring in plain terms the reality of immortality of the soul, the consciousness of souls after leaving the body, the fact of different places for the righteous and the wicked between death and resurrection of the body, and the truth of torment for the wicked and bliss for the righteous. See ***Rich Man and Lazarus***, p. 160, and ***Hell***, p. 1030 of O.T.

*a See ***Facts About Lazarus***, p. 159.

*b Angels do not carry people to graves, but to paradise (v 22; Heb. 12:23; Rev. 6:9-11; 2 Cor. 5:8; Phil. 1:21-24).

*c A phrase used among the Jews to signify paradise. It is called paradise in Lk. 23:43 and was located in the lower parts of the earth (Mt. 12:40; Eph. 4:8-10). There is another paradise in the third heaven (2 Cor. 12:1-4; Rev. 2:7). The Gr. for paradise is paradeisos, a park, pleasure-grounds, forest, orchard, and is used in the Septuagint for the garden of Eden. The Heb. pardec is trans. orchard (Song 4:13; Eccl. 2:5) and forest (Neh. 2:8).

Being in the bosom of another means the one next to him at the time (Jn. 13:23). It is also an idiom of close relationship (2 Sam. 12:3; Isa. 40:11; Jn. 1:18).

Before the resurrection of Christ all righteous souls went to paradise where they were held captive by the devil against their wills (Heb. 2:14-15). When Christ died His body went to the grave, but He went to paradise and liberated those righteous captives taking them to heaven with Him when He ascended on high (Mt. 12:40; Eph. 4:8-10). Now when a Christian dies he is no longer held captive by the devil in the lower parts of the earth, but he goes immediately to heaven await-died, and was carried [*b]by the angels into [*c]Abraham's bosom: the [*d]rich man also died, and was buried;

(3) Their contrasted lives after death

23 And in [*e]hell he lift up his eyes, being in [f]torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in [g]this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

(4) Impassable gulf between two abodes of departed souls

26 And beside all this, between us and you there is a great [h]gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

(5) Disillusionment of wicked and deceived unbelievers

27 Then he said, [i]I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into [j]this place of torment.

(6) The Word of God the final authority and last court of appeal on eternal destiny

29 Abraham saith unto him, They have

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, [l]If they hear not Moses and the prophets, [m]neither will they be persuaded, though one rose from the dead.

61

CHAPTER 17

120. Concerning offenses to believers (Mt. 18:5, refs.)

1 Then said he [n]unto the disciples, It is impossible but that [o]offences will come: [p]but woe *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

121. The law on forgiveness (Mt. 6:14; 18:21, refs.; Mk. 11:25-26; Eph. 4:32)

● 3 ¶ [a]Take heed to yourselves: If thy brother trespass against thee, rebuke him; [b]and if he repent, forgive him.

● 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

122. Unlimitations of faith (Mt. 17:20; 21:21; Mk. 9:23)

5 And the apostles said unto the Lord, [c]Increase our faith.

▲ 6 And the Lord said, [d]If ye had faith as a grain of mustard seed, ye might say unto [e]this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

---

ing the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-24; Rev. 6:9-11). Christ now has the keys of hades and of death (Rev. 1:18). Paradise under the earth is now empty, but the torment department of hades is being filled more every day. It will hold all the wicked dead until the end of the Millennium when hades will deliver up the souls in it, and the graves will give up all the bodies in them. Then the bodies, souls, and spirits of the wicked will be cast into the eternal hell (Rev. 20:11-15).

[*d] See ***Facts About the Rich Man***, p. 159.

[*e] Gr. hades, the unseen world of departed spirits; equivalent of the Heb. sheol (Ps 9:17, note). It is trans. hell 10 times (Mt. 11:23; 16:18; Lk. 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14) and grave 1 time (1 Cor. 15:55). Hell should be the rendering in all passages.

[f] Gr. basanos, going to the bottom, the lowest torture or torment (v 23, 28); basanizo, to torture, be in pain (Mt. 8:6, 29; Mk. 5:7; Lk. 8:28; Rev. 9:5; 11:10; 14:10; 20:10); basanismos, torture (Rev. 14:11); and odunao, the state of grief, sorrow, and torment (Lk. 16:24-25) are all used of the present and eternal hell-sheol-hades and gehenna.

[g] 10 Sources of Torment to the Lost:
1 Remorse and despair in seeing the righteous and godly whom they have despised now clothed in glory, immortality, eternal life, and all the bliss of God (v 23)
2 Abhorrence of the very evil that they know has damned their souls and put them in torment (v 25)
3 Eternal desire for the good that would have freed from torment (v 25)
4 Memory of lost opportunities in life that could have caused them to be with the redeemed (v 25)
which can never be recalled (v 25)
6 Absolute hopelessness of escape from eternal misery or alleviation from the least degree of suffering (v 26)
7 Eternal separation from loved ones or from the redeemed which they can see beyond an impassable gulf (v 23-26)
8 Regret over their bad example in life that has caused friends and loved ones to be damned (v 27-31)
9 Ever deepening remorse for not listening to the Word of God and for not spending their time, talents, and money to propagate it, so that many others could escape torment (v 29-31)
10 Last, fire and brimstone (v 23-31; Mt. 25:41, 46; Rev. 14:9-11; 20:11-15; 21:8; Isa. 66:22-24)

[h] Gr. chasma, a gaping opening, a chasm, an impassable gulf. Only here.

[i] This is the only example of praying to a dead saint in Scripture. Let those who do so remember that prayer to all others will avail just as much as this prayer did—nothing.

[j] Hell is a place of torment, not a state or a condition of life.

[k] This is God's final answer to man in all ages. Men are required to believe and obey the Bible or be damned (Mk. 16:16; Rom. 1:16; 2:12-16).

[l] This is sufficient proof of the inspiration of the Scriptures.

[m] Christ has been raised from the dead and still men are not persuaded about the reality of hell and of life in the intermediate state, all of which Christ confirmed after coming back from the dead (Rev. 1:18; 2:11; 6:8-11; 14:9-11; 20:4-15; 21:8). Men still rebel against the plain literal teachings of Lk. 16:19-31, and explain them away in unbelief.

[n] Christ again addresses disciples (see 16:1, 14-15).

[o] See note, Mt. 18:6-7; Mk. 9:42.

[p] Of the 40 times the word woe is found in the N.T., Christ uses it 31 times, pronouncing judgment upon cities, scribes, Pharisees and men in general.

[a] See note, Mt. 11:29.

[b] See notes, Mt. 18:21-35.

[c] This is a request that was granted to the disciples when they were anointed with the Holy Spirit in all fullness at Pentecost. There is a gift of faith all should pray for and covet (1 Cor. 12:8-11, 30). Otherwise faith comes by hearing the Word of God (Rom. 10:17).

[d] Stating again the unlimitations of faith. Mountains and trees can be moved (Mt. 17:20; Lk. 17:6), all things can be done (Mt. 21:22), and all things are possible if one has faith (Mt. 17:20; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16).

[e] This is the black mulberry tree.

(cp. Lk. 12:41; Mt. 24:45)

7 [*f]But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? [*g]I trow not.

● 10 [*h]So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

124. Ten lepers healed

11 ¶ And it came to pass, as he went to [*i]Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were [*j]lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, [*k]Master, have mercy on us.

14 And when he saw *them*, he said unto them, [*l]Go shew yourselves unto the priests. And it came to pass, that, [*m]as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a [n]loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a [o]Samaritan.

17 And Jesus answering said, [p]Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this [q]stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

125. The kingdom of God

Pharisees, when the [a]kingdom of God should come, he answered them and said, The kingdom of God cometh not with [b]observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is [c]within you.

126. Second advent predicted
(Lk. 21; Mt. 24-25; Mk. 13)
(1) Manner of His coming (Mt. 24:27, refs.)

★ 22 And he said unto the disciples, [d]The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 [e]And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But [f]first must he suffer many things, and be rejected of this generation.

(2) His coming to bring sudden
destruction (Mt. 24:37, 40)

26 And [g]as it was in the [h]days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, [i]and destroyed them all.

28 [j]Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it [k]rained fire and brimstone from heaven, and destroyed *them* all.

30 [l]Even thus shall it be in the day when the Son of man [m]is revealed.

(3) Warning in view of the
second coming of Jesus

---

parable in Lk. (17:7-10), illustrating all that we can do as servants of God is merely a common duty of man. We merit nothing and should not expect thanks, grace, mercy, or answered prayer because of what we do. Next, 18:1.

*g An archaic or old English word meaning to suppose or to think.

*h This is the point illustrated by the parable of v 7-9. We are under obligation to serve God without earning merit or blessing. All God ever asked is our consecration to the best good of all which automatically betters our own selves. Shall we thank ourselves for bettering our own selves? Such service is returned to us in many ways. If we do things for self-praise we manifest extreme selfishness and we already have our reward (Mt. 6:1-6; Jn. 12:43).

*i He was to arrive in Jerusalem and end His public works three days after the event of Lk. 13:32-33. All that was said and done from there until now was done in these three days.

*j Lepers were to stand afar off remaining separated from society (Lev. 13:21, 45-46; 14:2). See note on leprosy, Ex. 4:6. The Talmud law prescribed 100 paces or over 300 ft. for lepers to stay away from people.

*k Gr. epistates, note, Lk. 9:38.

*l Mt. 8:4; Lk. 5:14; Lev. 13 and 14.

*m No gradual healing here, as some say today to excuse their unbelief and lack of power to do the same kind of miraculous work. They had not gone far until they realized that they were healed, for one immediately returned and found Jesus to give Him thanks.

n This is allowable in such cases, but to do this to call attention to one's self as in some circles is out of divine order.

o Is there any significance to this? Could it be that being despised could create in people a gratitude for kindnesses shown to them? See note, Lk. 10:33.

p Questions 113-114. Next, v 37. What is the percentage today of people who are really thankful for God, Christ, the Holy Spirit, the Word of God, or some kindness shown to them? See note, Ex. 16:2.

q A non-Israelite. The other nine were perhaps Jews demonstrating that there was no enmity between them and Samaritans, like among the healthy ones.

a See notes, Mt. 4:17; 19:24.

b Gr. parateresis, hostile watching. It occurs only here, but the verb paratereo, is used in an evil sense of watching with hostility in Mk. 3:2; Lk. 6:7; 14:1; 20:20; Acts 9:24.

c Gr. entos, in the midst, that is the King of the kingdom of heaven (which is the earthly aspect of the universal kingdom of God) is in the midst of you now, but you will not recognize Him.

d 35th N.T. prophecy in Lk. (17:22-37, v 22, 25 are fulfilled; v 23-24, 26-37 are unfulfilled). Next, 18:29.

e Many will be saying that they are the Messiah and others will say this or that is the kingdom of God (v 23; Mt. 24:5, 23-26), but be not deceived, for when I come all will see Me coming with the clouds (v 24; 21:27; Mt. 24:27-31; 25:31-46; 2 Th. 1:7-10; Jude 14; Rev. 19:11-21; Zech. 14; Isa. 63).

f This was fulfilled literally, and so will v 22-24, 26-37 be.

g See ***12 Conditions of Noah's and Lot's Days***, p. 161.

h Gen. 6:8–9:29; Mt. 24:38.

i The same as "took them all away" in Mt. 24:37-39.

j Gen. 12:1–19:38; 2 Pet. 2:6-8.

k Gen. 19:24; Mt. 11:24; Lk. 10:12.

l Just like the flood of Noah and the fire and brimstone of Sodom destroyed the people leaving only a few (Gen. 6 and 19), so Christ at His second advent will destroy multitudes and leave some to go into the Millennium (Joel 3; Zech. 14; Rev. 19:11-21; 20:1-10; Mt. 25:31-46).

m His revelation is the literal, visible coming to the earth with the saints whom He has raptured before this (1 Th. 4:16) and who come back with Him at His second advent (Zech. 14:1-5; Jude 14; Rev. 19:11-12; Mt. 24:29-31; 2 Th. 1:7-10).

housetop, and his stuff in the house, [o]let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 [p]Remember Lot's wife.

33 [q]Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

(4) Battle of Armageddon (Mt. 24:27; Rev. 19:11; Ez. 38:17; 39:17; Zech. 14; Joel 3)

34 I tell you, [r]in that night there shall be two *men* in one bed; the [s]one shall be taken, and the other shall be [t]left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, [a]Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the [b]eagles be gathered together.

62 CHAPTER 18

127. Parable of an unjust judge: power of persevering prayer

1 And he spake a parable unto them *to this end*, that men ought always to pray, and [c]not to faint;

2 Saying, [d]There was in a city a judge, which feared not God, neither regarded man:

3 And there was a [e]widow in that city; and she [f]came unto him, saying, [g]Avenge me of mine adversary.

4 And he would not [h]for a while: but [i]afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow [j]troubleth me, I will avenge her, lest by her [k]continual coming she [l]weary me.

6 And the Lord said, [m]Hear what the [*n]unjust judge saith.

▲ 7 And shall not God avenge his own [*o]elect, which cry day and night unto him, though [*p]he bear long with them?

▲ 8 [*q]I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, [*r]shall he find faith on the earth?

128. Parable of the Pharisee and the publican (cp. Mt. 23)

9 And he spake this parable unto certain which [*s]trusted in themselves that they were righteous, and despised others:

10 [t]Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee [u]stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

---

n In the day of the second advent, not the rapture (v 34-37; Mt. 24:27-31; 25:31-46; Rev. 19:11-21).

o At the rapture men will be translated in a moment, in the twinkling of an eye (1 Cor. 15:51-58); but this event will not be that sudden, for a man will have time to attempt getting his belongings, to return from a field to the house. He is advised not to do so. Therefore, this refers to the second advent and not to the rapture.

p Jesus recognized the historical fact of Lot's wife being turned to salt. The gospels and the Pentateuch must stand or fall together (Gen. 19:26).

q See notes, 9:24; Mt. 10:39; Mk. 8:35.

r Of the second advent, not the rapture (Mt. 24:27-31, 37-42). The whole picture is the destruction of many at Armageddon when Christ comes to make the carcasses for the birds of heaven to eat (Mt. 24:27-28; Rev. 19:17-21; Ez. 39:17-21; 39:30). See notes on Mt. 24:27-42.

s This is generally used of the rapture, but it is connected with the second advent in both Mt. 24:27-42 and here (v 23-37). It is true, at the rapture one from here and there will be caught up to meet the Lord in the air, but not to be destroyed as here.

This should not be used as proof of the rapture. There are enough scriptures to prove the rapture without these passages in Mt. 24 and Lk. 17. Just like the flood "took them all away" or destroyed people (Mt. 24:38; Lk. 17:27, 29), so also the second advent of Christ shall destroy many and make the dead bodies for the fowls of heaven to eat, fulfilling Mt. 24:27-28; Lk. 17:34-37; Rev. 19:17-21; Ez. 39:17-21.

The passage really pictures the mobilization of nations to Armageddon where they will be destroyed by Christ and the armies of heaven at the second advent (Zech. 14:1-5; Rev. 19:11-21).

t Those who are left will be the ones not killed at Armageddon. Just like Noah and Lot and their families were left after the two destructions of their day (v 27, 29), so at the destruction of multitudes at the second advent when Christ comes with (not for) His saints, some will be left to go into the Millennium to replenish the earth at that time (Zech. 14:16-21; Mt. 25:31-46; Rev. 19:11–20:10; Ez. 39:2).

a Question 115. Next, 18:6. Where are the dead bodies going to be that will be eaten by the eagles? The answer is, on the battlefield of Armageddon (Mt. 24:27-28; Rev. 16:13-16; 19:17-21; Ez. 39:17-21).

b See ***The Eagles Here Are Not***, p. 161.

c Not to lose heart. Do not give in to doubt, fear, unbelief, discouragement, or use excuses if prayer is not answered immediately. Rebuke and resist all opposition to the answer and all suggestions of a failure. It is a divine, blood-bought right to get an answer, so do not lose heart.

d 39th parable in Lk. (18:1-8), illustrating the necessity of persevering when prayer is not answered immediately. Next, v 9.

e See ***Widows***, p. 161.

f Repeatedly came, pestering the judge beyond endurance, which was the secret of her success in getting an answer.

g Gr. ekdikeo, do me justice (v 3, 5; Rom. 12:19; 2 Cor. 10:6; Rev. 6:10; 19:2).

h But the pestering went on without letting up and changed the picture.

i After he tolerated her pestering to the breaking point he concluded that he would never have any more peace until he got rid of her; the only way to do this was by granting her request.

j Gr. kopos, a beating, toil, trouble, suffering, pain, weariness. Here it means mental pressure to the point of fatigue or exhaustion (2 Cor. 6:5; 11:23, 27).

k By her perpetual coming she will harass or pester me beyond endurance.

l Gr. hupopiaza, to hit under the eye (buffet or disable an antagonist as a pugilist); to blacken the eye; to beat black and blue. Figuratively, as here, to tease, annoy into compliance, subdue by repeated attacks, to bring or keep under, to wear one out, or wear down to helplessness (1 Cor. 9:27; Lk. 18:5). No wonder the big hardhearted judge became willing to see that she got justice.

m Questions 116-117. Next, v 18. This is the point of the parable. If such methods as the widow used would get results from an infidel of utter selfishness and unconcern for the needs and rights of other, how much more can children of God get results in prayer by the same methods.

*n Gr. adikia, unrighteousness, wrongdoing, injustice. A judge of injustice becomes a judge of justice through a little woman using the proper means.

*o Gr. eklektos, picked out, chosen. See ***4 Elects of God***, p. 161.

*p See ***God and Man Contrasted***, p. 160.

*q This is Christ's assurance that prayer will be answered (Rom. 4:17-25).

*r See ***End-Time Faith***, p. 160.

*s A weak thing to rely upon (Mk. 10:24; Phil. 3:4; 1 Tim. 6:17). Millions trust themselves, some religion, a denomination, secret order, lodge, or program and despise all others who do not have the same faith or belong to the order.

*t 40th parable in Lk. (18:9-14), illustrating self-righteousness and pride in religion. Next, 19:12. See ***Contrast the Pharisee and Publican***, p. 159.

u See ***8 Things the Pharisee Bragged About***, p. 159.

of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but [w]smote upon his breast, saying, [x]God [y]be merciful to me [z]a sinner.

▲ 14 I tell you, this man went down to his house [*a]justified *rather* than the other: [*b]for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

129. Jesus blesses little children
(Mt. 19:13; Mk. 10:13)

15 And they brought unto him also [*c]infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

▲●16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

130. The rich young ruler (Mt. 19:16; Mk. 10:17)

18 And a certain ruler asked him, saying, [b]Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

● 20 Thou [c]knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, [d]All these have I kept from

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the [e]poor, and thou shalt have treasure in heaven: and come, [f]follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

131. Warning to rich men
(Mt. 6:19; 19:23; Mk. 10:23)

24 And when Jesus saw that he was very sorrowful, he said, How [g]hardly shall they that have riches enter into the kingdom of God!

25 [h]For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 [i]And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

132. Rewards for full consecration
(Mt. 19:29; Mk. 10:28)

28 Then Peter said, Lo, [j]we have left all, and followed thee.

★ 29 [k]And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

▲ 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

133. Jesus again foretells His death and resurrection (Mt. 16:21, refs.)

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, [l]we go up to

---

w Expressing mental grief (Lk. 23:48; Jer. 31:19; Nah. 2:7).

x Only 7 words compared to 34 for the hypocrite, but it brought results because the plea was based upon atonement, not self-righteousness (v 13).

y Gr. hilaskomai, be propitiated or reconciled through the atoning blood sprinkled on the mercy seat (Heb. 9:5; Rom. 3:25; Ex. 25:17-21).

z The Gr. has a definite article here: the sinner (1 Tim. 1:15). Every detail of this prayer concerned himself as the sinner, God as the one to be appeased and satisfied, and the atoning blood as the means of mercy from God. Hence the proper results (v 14). This will produce justification every time (1 Jn. 1:9; Rom. 10:9-10).

*a Here we have the authority of Jesus on how simply and quickly one can be justified or saved from sin.

*b See note, Mt. 20:16.

*c See notes, Mt. 19:13-15; Mk. 10:13.

a See ***7 "Excepts"***, p. 212.

b Questions 118-119. Next, v 26. See notes on Mt. 19:16-30; Mk. 10:17-31.

c One thing is certain—men know right from wrong, for all have a conscience (Rom. 2:12-16). Men in civilization have the Bible, the full revealed and written will of God, and know what to do to be saved.

d Jesus did not doubt that the young man had obeyed these 5 commandments, for He "loved him" (Mk. 10:21). He next gave a commandment that the young man could not say he had kept—"Sell all that thou hast, and distribute unto the poor." This is the equivalent of "Thou shalt love thy neighbor as thyself" (Mt. 22:37-39). The neighbors are the poor, the ones he could help and thus complete his obedience to God (Lk. 10:27-37).

e Gr. ptochos, destitute, and in want; always rendered poor except in Lk. 16:20, 22 (beggar), Gal. 4:9 (beggarly), and Jas. 2:2 (poor man).

f This is the secret of the Christian life. The whole Christian program from Matthew to Revelation is summed up in these two words. No man can have eternal life who does not do this (Jn. 10:27-29). This means to obey literally all things in the New Testament that Christians are supposed to do (Jas. 1:18-27; 2:8-26; 1 Jn. 1:7; 2:3-6, 15-17; 3:5-10; 5:1-5, 18).

g 10 Reasons Why It Is Hard for Some of the Rich to Inherit Eternal Life:

1 Their oppressions of the poor to make themselves rich (Neh. 5:1-13; Jas. 2:6-7; 5:1-7; Pr. 18:23; Jer. 22:13-19)
2 Their lack of trust in God (Job 21:7-15; Ps. 52:1-7)
3 Their trust in riches (Job 31:24-28; Ps. 52:1-6; Pr. 18:11; 1 Tim. 6:17)
4 Their pride over success (Ps. 52:1-6; 73:3-9; Pr. 28:11; Ez. 28:5; 1 Tim. 6:4-19)
5 Their sinful pleasures (Jer. 5:7-9, 27-31; Amos 6:1-6)
6 Their boastings (Jer. 9:23; Dt. 8:17-18; 1 Tim. 6:4-19)
7 Their unwillingness to share with the destitute (Mk. 10:17-27; Lk. 18:22-26; 1 Tim. 6:17-19; 1 Jn. 3:17)
8 Their covetousness for more riches (Lk. 12:15-21; 16:13-31)
9 Their highmindedness (1 Tim. 6:17-18; Jas. 1:10; Dt. 8:17)
10 Their refusal to obey God (Mk. 10:21-22; Lk. 12:15; 1 Tim. 6:17-18; Mt. 6:19-21; Pr. 23:4)

Warnings to the rich (Dt. 6:10-12; 8:10-18; 31:20; Pr. 23:4; 27:23-24; 28:8, 20-22; 30:8-9; Eccl. 5:9-19; 6:1-2; Isa. 5:8; Mt. 6:19-21; 13:22; Mk. 4:19; Lk. 12:15; 1 Tim. 6:4-19).

God gives riches so men must recognize Him. He can also take them away (1 Sam. 2:7; Dt. 8:17-18; 1 Tim. 6:17-18; Gen. 24:1; 1 Ki. 3:12-14; Job 42:10).

h See note, Mt. 19:24.

i Question 120. Next, v 41. We must not think of rich men as being able to get salvation on the same basis as they get most everything else, for salvation is on a different basis. God does not respect them any more than the poor. They have to meet the same conditions as others and this is why it is hard for them and why so few pay the price to get saved.

j See notes, Mt. 19:27-30.

k 36th N.T. prophecy in Lk. (18:29-33, v 29-30 unfulfilled; v 31-33 are fulfilled). Next, 19:12.

l He was nearing the end of His three days' ministry of Lk. 13:32-33.

✝ ✝ ✝

by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the [a]things which were spoken.

134. Blind man healed
(cp. Mt. 9:27; 20:29; Mk. 10:46)

35 ¶ And it came to pass, that as he was come nigh unto Jericho, [b]a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, [c]*thou* Son of David, have mercy on me.

39 And they which [d]went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, [e]What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, [f]Receive thy sight: [g]thy faith hath saved thee.

43 And [h]immediately he received his sight, and followed him, [i]glorifying God: and all the people, when they saw *it*, gave praise unto God.

63

CHAPTER 19

135. Conversion of Zacchaeus
(1) Won by curiosity

[j]Jericho.

2 And, behold, *there was* a man named [k]Zacchaeus, which was the [l]chief among the publicans, and he was rich.

3 And he sought to see Jesus [m]who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a [n]sycomore tree to see him: for he was to pass that *way*.

(2) Unhesitating obedience

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; [o]for to day I must abide at thy house.

6 And he made haste, and came down, and [p]received him joyfully.

(3) Religious persecution

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

(4) Conviction—consecration

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, [*a]the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* [*b]fourfold.

(5) Conversion and new birth

9 And Jesus said unto him, [*c]This day is salvation come to this house, forsomuch as he [*d]also is a son of Abraham.

10 [*e]For the Son of man is come to seek and to save that which was lost.

136. Parable of ten pounds: the kingdom postponed (cp. Mt. 25:14; Acts 1:7)

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought

---

[*m] 7 Great Predictions Fulfilled:
1. Delivered to Gentiles (v 32; Mt. 27:2; Acts 4:27; Ps. 2:1-3)
2. Mocked (v 32; Mt. 27:27-32, 41; Ps. 22:13, 16, 18; 69:21-26; 109:25)
3. Spitefully entreated (v 32; Mt. 27:27-32; Ps. 22:13, 16, 18; Isa. 52-53)
4. Spit upon (v 32; Mt. 26:67; 27:30; Mk. 14:65; 15:19; Isa. 50:6)
5. Scourged (v 33; Mt. 27:26; Mk. 15:15; Jn. 19:1; Isa. 52:14; 53:1-12)
6. Put to death by crucifixion (v 33; Mt. 26:2; 27:22-24; Acts 2:23; 3:15; Ps. 22:1, 16; Zech. 13:6)
7. Resurrected bodily from the dead (v 33; Mt. 12:40; 28; Lk. 24; Jn. 20-21; Ps. 16:10)

The death, burial, and bodily resurrection of Jesus are the essential truths by which men are saved (1 Cor. 15:1-4).

[a] They believed so firmly that the Messiah would be a conqueror and set up a literal kingdom that they could not grasp His real mission to die at this time. Even after the resurrection this was uppermost in their minds (Acts 1:6-7).

[b] See note, Mk. 10:49.

[c] It must have been a well-known fact that David and the Messiah, else how would this blind man know this? See note, Mt. 1:6.

[d] Those that go ahead of the Lord generally make mistakes and do things the natural, human way.

[e] Question 121. Next, 19:23.

[f] What a simple way to get healed! Only a man with power could do this and no man can prove he has such power unless he can do it.

[g] Personal faith is necessary when men are capable of it. Where there is no possibility of it, then the minister is supposed to do the work by virtue of his authority with God (Jn. 14:12).

[h] This is true divine healing and anything short of it is not the same as the work of Christ.

[i] Miracles will always bring glory to God, but failure, sickness, and disease will not. It is held today that sickness glorifies God because one has the opportunity to witness to souls, but why not look at it in this light: could not the same witnessing be carried on better with a well body? Is it not better to think that God gets glory in spite of our sickness, not because of it? Would God have received the glory for all the healings recorded if the blind, the sick, and the lame had not been healed and the demons cast out? Would He have received glory if Lazarus had remained dead? Definitely not, so what is the source of God's glory—to remain sick or be healed?

[j] See note, Lk. 10:31.

[k] The only place he is mentioned.

[l] Chief tax collector, head of the tax office at Jericho and perhaps over a whole district.

[m] What kind of person He was. Of this there is not the least bit of information in Scripture. Neither His stature, complexion, or color of hair or eyes, etc., nor His voice, expression, or manner is recorded for the painter or the historian. We shall know nothing about these things until we shall see Him face to face.

[n] See 1 Ki. 10:27.

[o] This could be commanded by any royal person traveling through the country.

[p] This is the way to receive all guests, especially Jesus.

[*a] I now propose to give half to the poor.

[*b] This was the restitution required of a sheep stealer (Ex. 22:1). It shows a definite change of heart.

[*c] A statement of fact, like Lk. 23:43.

[*d] He was as much a Jew as were his holier-than-thou critics, the religious people who would let him perish without turning a hand to save him. Jesus came to save the lost, so He naturally went to where they were and mingled with them to win them (v 10).

[*e] See Lk. 5:32, note.

appear.

★ 12 [f]He said therefore, [g]A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten [h]pounds, and said unto them, [i]Occupy till I come.

14 But his [j]citizens hated him, and sent a [k]message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy [l]pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy [m]pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in [n]a napkin:

21 For I feared thee, because thou art an [o]austere man: [p]thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 [q]Wherefore then gavest not thou my money into the bank, that [r]at my coming I might have required mine own with usury?

Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath [a]ten pounds.)

▲ 26 For I say unto you, [b]That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those [c]mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

137. Triumphal entry (Mt. 21:1; Mk. 11:1; Jn. 12:12; Zech. 9:9)

28 ¶ And when he had thus spoken, he went before, [d]ascending up to Jerusalem.

29 [e]And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

★ 30 Saying, [*f]Go ye into the village over against *you*; in the which at your entering ye shall find a [*g]colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, [*h]Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found [*i]even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, [*j]Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they [*k]set Jesus thereon.

36 And as he went, they spread their [*l]clothes in the way.

37 And when he was come nigh, even now

---

ing postponement of the kingdom of God until His second advent. Next, 20:9. This is similar to the parable in Mt. 14:14-30, but different in particulars. The story actually fits the experience of Herod who left Jericho to go to Rome to obtain the kingdom of Judea (Josephus, *Antiquities*, Book XIV, chs. 9–15; Book XVII, chs. 3–4; Bk. XVIII, chs. 7, 21), facts of which were well known. Whether this is what Jesus used is not stated, but there is no doubt that all of Christ's illustrations were true happenings of life that His hearers knew about or would recognize as factual and true.

g 37th N.T. prophecy in Lk. (19:12-27, being fulfilled and will be completely fulfilled when Christ comes to finish the prophetic aspect of this illustration). Next, v 30.

h Gr. mna, equal to 100 drachme, or $17. Ten mnas, $170 for ten servants.

i Engage in business until I come.

j The other point illustrated beside the postponement of the kingdom of God is that of the action of the servants and citizens. In the parable the servants would be the king's personal attendants and the citizens the subjects of the king. As applied to the kingdom of God, the servants would be the ministers and true believers who are to propagate the gospel of the kingdom, and the citizens would be the Jews who rejected Christ and the gospel (Jn. 1:11; 15:18-25; Mt. 27:21-25).

k An embassy. This was actually done in the case of Archelaus. The Jews appealed to Augustus on account of the cruelties of the Herods. It led eventually to his deposition (Josephus, *Ant*., Book. XVII, 11:2).

l The $17 had gained $170. This showed much ability, so he was given authority over ten cities.

m The $17 had gained $85, so the servant was given authority over 5 cities.

n A handkerchief, or sweat cloth. Used here and in Jn. 11:44; 20:7; Acts 19:12. This man lost out through fear of consequences should he lose the money in seeking to gain more. He was not worthy of further trust.

o Gr. austeros, dry, then hard and harsh. Only here and in v 22.

p This is a picture of the injustice of the times. Rulers oppressed and robbed the people when they desired.

q Question 122. Next, v 31. If you knew this, why did you not at least permit my money to gain a little interest?

r This illustrates that at Christ's coming He will judge His servants (Mt. 16:27).

a See note, v 13.

b In the East it was a custom to give presents to the rich, but a poor man received none and was an easy victim of others to take what little he had. This is spoken by the nobleman of v 12, which is the same principle as that of Jesus in Mt. 13:12; Mk. 4:25; Lk. 8:18. It illustrates that worthy ones will be rewarded and others will not (Mt. 16:27; 25:29; 2 Cor. 5:9-10).

c The nobleman (v 12) is still speaking, but it illustrates that Christ will also come again and will set up a kingdom and punish His enemies (Mt. 25:31-46; 2 Th. 1:7-10; Jude 14; Rev. 19:11-21; Zech. 14).

d Jerusalem is 3,500 feet higher than Jericho. The road is steep and rugged.

e This was the second triumphal entry. It was expected and arranged for (Jn. 12:12-13). The first was not expected (Mt. 21:1-17, notes).

*f 38th N.T. prophecy in Lk. (19:30-31, fulfilled). Next, v 42.

*g At the first entry there were two animals (Mt. 21:1-6).

*h Question 123. Next, v 33.

*i This has been and ever will be the case.

*j Question 124. Next, 20:2.

*k Gr. epibibazo, to cause to mount, to place upon (v 35; 10:34; Acts 23:24).

*l This shows extreme emotional disturbance of the people, who thought that their deliverance from the Roman yoke was near. They expected the kingdom of God to appear immediately (v 11).

8 Things They Did Not Know:

1 That this was not the time for the kingdom of God to appear (v 11-27)

2 That the Messiah had to suffer first and die to redeem (17:20-25)

3 That the greatest of all conquerors was in their midst, but that His conquest had to be in the spirit realm before it could be in the material kingdoms of the world

whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

★ 38 Saying, [o]Blessed *be* the King that cometh in the name of the [p]Lord: [q]peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, [r]I tell you that, if these should hold their peace, the stones would immediately cry out.

138. Jesus weeps over Jerusalem: predicts its overthrow (Mt. 23:37; Lk. 13:34; 21:12)

41 ¶ And when he was come near, he beheld the city, [s]and wept over it,

★ 42 Saying, [t]If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are [u]hid from thine eyes.

43 For the days shall come upon thee, that

and compass thee round, and keep thee in on every side,

44 And shall [a]lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the [b]time of thy visitation.

139. Second purification of the temple (Mt. 21:12; Mk. 11:15; first purification, Jn. 2:13)

45 And he went into the temple, and began to [c]cast out them that sold therein, and them that bought;

★ 46 Saying unto them, It is written, [d]My house is the house of prayer: but ye have made it a [e]den of [f]thieves.

47 And he taught [g]daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very [h]attentive to hear him.

(Heb. 2:14-15; Col. 2:14-17)

4 That the greatest battle of all ages would be fought in their midst in a few more hours (Jn. 12:31; Col. 2:14-17; Heb. 2:14-15)

5 That all satanic powers would be defeated and spoiled by His death on the cross (Col. 2:14-17; 1 Pet. 2:24)

6 That the guarantee of the restoration of man's dominion would be accomplished at that time (Heb. 2:9-15; 10:10-13; Gal. 3:13; 1 Cor. 15:24-28; Jn. 19:30)

7 That the church must be built and the church age run its course before the kingdom could come (Acts 15:13-18; Eph. 3:1-6; 5:25-31; 2 Th. 2:7, note)

8 That the many prophecies of the dispersion and regathering of Israel, the reign of Antichrist, and the future tribulation period (as outlined in Rev. 4:1–19:21 and other prophecies) all had to be fulfilled before the second advent and the coming kingdom (Ez. 37; Zech. 14; Rev. 19-20)

m The dip in the road leading up to the Mount of Olives.

n Indicating that Christ had many thousands of followers when seemingly riding in triumph. But what about the same multitude a few hours later? They were swayed by their leaders to crucify the very man they shouted for here.

o 5th O.T. prophecy fulfilled in Lk. (19:38; Ps. 118:26; Zech. 9:9). Next, v 46.

p Gr. kurios. Here this word is used of God the Father. See note l, 9:38.

q Jesus was to suffer and die in a few hours to bring peace to heaven as well as earth. He completely defeated Satan (Col. 2:14-17; Heb. 2:14-15), making it possible to reconcile all things in heaven and in earth and make them one again, as before rebellion started by Lucifer (Eph. 1:10; 1 Cor. 15:24-28).

r It is impossible for these to control their emotions under the circumstances. If they should be silent the stones would cry out.

s Gr. klaio, to wail. Not dakruo, to shed silent tears, as in Jn. 11:35. It refers to hard crying, lamentation, bewailing (Mt. 2:18; 26:75; Mk. 5:38-39; 14:72; 16:10; Lk. 6:21, 25; 7:13, 32, 38; 8:52; 19:41; 22:62; 23:28; Jn. 11:31, 33; 16:20; 20:11-15; Acts 9:39; 21:13; Rom. 12:15; 1 Cor. 7:30; Phil. 3:10; Jas. 4:9; 5:1; Rev. 5:4, 5; 18:9-19). Imagine this! Christ weeping and wailing freely and openly before the multitudes, many of whom would suffer the most horrible deaths of any in history. See notes, Lk. 21:20-24.

The spot where this occured, no doubt, was on the caravan road from Bethany to Jerusalem. On reaching the summit of the Mount of Olives, Jerusalem in its full beauty burst into view. Moriah with its temple was in the foreground just beyond the narrow deep glen of the Kidron. Zion rose higher still, beyond Moriah, and was crowned with Herod's palace. It was here that the crowd had their emotional outburst and Christ wept over the city making the prediction of its destruction.

t 39th N.T. prophecy in Lk. (19:42-44, fulfilled in AD 70). Next, 20:18.

u Hid by their own preference of darkness to light (Jn. 3:16-20).

v The Romans who fulfilled this in AD 70. See notes, Lk. 21:20-24.

w A rampart. Titus, the Roman general, finding it impossible to take Jerusalem by assault, surrounded it by a line of fortifications and reduced it to famine.

a Dash down and level (Mt. 24:2; Mk. 13:2; Lk. 21:6; cp. Ps. 137:9; Hos. 10:14).

b He was to be crucified at the end of the 69th week of Dan. 9:24-27, or 483 years after the commandment at the end of the Babylonian captivity to restore Jerusalem and the temple (Dan. 9:25, note).

c This is the third purification of the temple. The first one is earlier in His ministry (Jn. 2:15). The second is a few days earlier than this at the first triumphal entry (Mt. 21:12; Mk. 11:15) taking place Friday before the crucifixion. After spending Thursday night at the home of Zacchaeus in Jericho (Lk. 19:1-21), Jesus goes to Jerusalem on Friday and makes His first entry (Mt. 21:1-16). He returns to Bethany where He passes the Sabbath, where He eats the first of three suppers, and where the first of two anointings take place (Mt. 21:17; Jn. 12:1-11). On Sunday He makes His second triumphal entry and returns to Bethany (Mk. 11:1-11; Lk. 19:29-44; Jn. 12:12-19). On Monday He returns to Jerusalem, cleanses the temple, teaches, curses the fig tree, and goes out of the city (Mt. 21:18-22; Mk. 11:12-19; Lk. 19:45-48; Jn. 12:20-50). On Tuesday He goes back to Jerusalem, teaches, gives the prophecies of Mt. 24-25; Mk. 13; Lk. 21 and returns to Bethany to have the second supper and second anointing (Mt. 21:23–26:13; Mk. 11:20–14:9; Lk. 20:1–21:38).

On Wednesday, which is from Tuesday sunset to Wednesday sunset, or on our Tuesday night the last supper is held and Judas betrays Jesus. The Gethsemane prayer, the arrest, the trials throughout Tuesday night (or the first part of their Wednesday) and all the events of the crucifixion and burial end on Wednesday at sunset (Mt. 26:14–27:66; Mk. 14:10–15:47; Lk. 22:1–23:56; Jn. 12:1–19:42).

Thursday, beginning at Wednesday sunset, is the first day of the feast, the high day and a special sabbath (not the weekly sabbath, Lev. 23:7, 24, 35; Jn. 19:31). Christ's body is in the tomb and His soul and spirit in hell for three full days and nights (Mt. 12:40, note).

d 6th O.T. prophecy fulfilled in Lk. (19:46; Isa. 56:7; Jer. 7:11). Next, 20:17.

e Gr. spelaion, cave. Used 6 times (Mt. 21:13; Mk. 11:17; Lk. 19:46; Jn. 11:38; Heb. 11:38; Rev. 6:15).

f Gr. lestes, robber (Jn. 10:1, 8; 18:40; 2 Cor. 11:26) and thief (Mt. 21:13; 26:55; 27:38, 44; Mk. 11:17; 14:48; 15:27; Lk. 10:30, 36; 19:46; 22:52). Thus: "You have made it a cave of robbers."

g For five days before His arrest and trial on the 6th day from Jn. 12:1; Mt. 21:1-17.

h Gr. ekkremamai, to hang upon the lips of a speaker, so as to catch every word uttered. Only here.

140. Jesus' authority questioned
(Mt. 21:23; Mk. 11:27)

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and [i]preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, [j]Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

141. Parable of the householder
(Mt. 21:33; Mk. 12:1)

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable; [k]A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and [a]cast *him* out.

13 Then said the lord of the vineyard, [b]What shall I do? I will send my [c]beloved son: it may be they will reverence *him* when they

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. [d]What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

★ 17 And he beheld them, and said, [e]What is this then that is written, [f]The stone which the builders rejected, the same is become the head of the corner?

★ 18 [g]Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

142. Question of tribute money
(Mt. 17:24; 22:15; Mk. 12:13)

19 ¶ And the chief priests and the scribes the same hour sought to [h]lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they [*i]watched *him*, and sent forth [*j]spies, which should [*k]feign themselves just men, [l]that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, [m]we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 [n]Is it lawful for us to give [o]tribute unto Caesar, or no?

23 But he perceived their [p]craftiness, and said unto them, Why tempt ye me?

24 Shew me a [q]penny. [r]Whose image and superscription hath it? They answered and said, Caesar's.

25 And he said unto them, Render therefore unto Caesar the things which be Caesar's,

---

value the ordinance of preaching and place efficacy in baptism, the Lord's supper, and other religious rites. It is wise to return to the original Christian program if we are to win the world for Christ (Rom. 1:18; 1 Cor. 1:18-24).

j Questions 125-128. Next, v 13. For notes on v 2-7 see Mt. 21:23-27. Note the questioning of Jesus in:
1 Religious matters (v 1-8)
2 Civil matters (v 19-26)
3 Divine matters (v 27-38)
4 Domestic matters (v 28-33)

k 42nd parable in Lk. (20:9-18), illustrating rejection of Christ by the Jews, Mt. 21:33-46; Mk. 12:1-11. Next, 21:29.

a Verses 10-11 illustrate Mt. 23:37; Lk. 13:33; Heb. 11:36-37.

b Question 129. Next, v 15.

c Gr. agapetos, beloved, dear, favorite, or one highly esteemed. It is used by the Father of the Son (Mt. 3:17; 12:18; 17:5; Mk. 1:11; 9:7; Lk. 3:22; 9:35) and by Jesus of a certain man's son, which illustrated Himself (Mk. 12:6; Lk. 20:13). It is also a common word for believers in the epistles, being used 52 times (Rom. 1:7; 11:28; 16:8-12; Phil. 2:12; 1 Jn. 3:2; 4:1, 7, 11, etc.).

d Question 130. Next, v 17. The answer to this question was clear to the Jews, who replied, "God forbid" (v 16). In Mt. 21:41 they answered this question themselves. The point illustrated is clearly stated in Mt. 21:42-45. It not only concerns the rejection of Jesus by the Jews, but also the rejection of the Jews by God—taking the kingdom of heaven from them and giving it to the Gentiles. No wonder they cried, "God forbid." They did not want this to happen, but they were still determined not to do the thing that would prevent it.

e Question 131. Next, v 22.

f 7th O.T. prophecy fulfilled in Lk. (20:17; Ps. 118:22). Next, v 42.

g 40th N.T. prophecy in Lk. (20:18, fulfilled, Mt. 21:44, note). Next, v 35.

h They could not do this until His time was finished, when He submitted to them to accomplish what He came to do. They were powerless until then. See Mt. 26:3, refs.

*i See note, Lk. 17:20.

*j Gr. egkathetos, liers in wait, or secret agents. Only here, but cp. Num. 13; Josh. 8:13; Job 31:9.

*k Examples of Craftiness:
1 Satan in causing the fall (Gen. 3:1-8)
2 Jacob in buying the birthright and in stealing the blessing (Gen. 25:31-33; 27:6-29)
3 Jacob in managing Laban's flocks (Gen. 30:31-43)
4 Gibeonites in deceiving Joshua (Josh. 9:3-15)
5 Sanballat in seeking to deceive Nehemiah (Neh. 6)
6 Jews in seeking to trap Jesus (Mt. 22:15-28; Lk. 20:19-26)
7 Jews in seeking to slay Jesus (Mt. 26:3, refs.)

l Jews Were Seeking Two Things:
1 To entangle Him in His words. This they could never do, for He spoke only as He was directed by the Holy Spirit who never says anything out of place (Jn. 8:28, 38; 12:49).
2 To deliver Him to Pilate, who alone had the power of life and death; so it was the Lord's life they had in view. This they were to accomplish when it was in God's time, for to this end Christ came into the world (Lk. 22:53; Jn. 10:18; 18:37)—to die.

m 3 Things Hypocrites Knew:
1 He taught truth
2 He was no respecter of persons
3 He taught God's word fearlessly

n Questions 132-134. Next, v 33.

o Gr. phoros, anything brought. Here it was the poll tax, a subject of great controversy among Jews at this time. Only here; 23:2; Rom. 13:6-7.

p Gr. panourgia, cunning. Used only here and by Paul (1 Cor. 3:19; 2 Cor. 4:2; 11:3; Eph. 4:14).

q Gr. denarion, about 17¢.

r Whose picture and name are on it? If that of Caesar, then naturally it belongs to him.

26 And they could not [s]take hold of his words before the people: and they marvelled at his answer, and held their peace.

143. Question of the resurrection
(Mt. 22:23; Mk. 12:18)

27 ¶ Then [t]came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, [u]Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 [a]Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, [b]The children of this [c]world marry, and are given in marriage:

★▲35 [d]But they which shall be accounted worthy to obtain [e]that world, and the [f]resurrection [g]from the dead, neither marry, nor are given in marriage:

▲ 36 Neither can they [h]die any more: for they are equal unto the angels; and [i]are the children of God, being [j]the children of the

37 Now that the dead are raised, even Moses shewed at the bush, [k]when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of [l]the dead, but of the living: for all live unto him.

144. Jesus questions the Pharisees
(Mt. 22:41; Mk. 12:35)

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ¶ And he [m]said unto them, How say they that Christ is David's son?

★ 42 And David himself saith in the book of Psalms, [n]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 [o]David therefore calleth him Lord, how is he then his son?

145. Marks of a Pharisee
(Mt. 23:1; Mk. 12:38; Lk. 18:9)

45 ¶ Then in the [p]audience of all the people he said unto his disciples,

46 [q]Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

★ 47 Which devour widows' houses, and for a shew make long prayers: [r]the same shall receive greater damnation.

65 CHAPTER 21

---

s They could not find fault with this simple reasoning. Nothing He said gave an excuse to deliver Him to death. They had to find something else. Judas was the answer to their problem, so when he came to help them they were glad. It was their opportunity, as well as that of Judas who coveted more money, so the deal was made (Mt. 26:14-16; Mk. 14:10-11).

t For notes on v 27-38, see Mt. 22:23-33; Mk. 12:18-27.

u See Dt. 25:5. God's enemies are always able to quote the passages they have studied in order to fight a doctrine they reject. They are good at memorizing such chosen verses but they misapply and misinterpret the Scriptures to suit their own purposes. As stated in 2 Pet. 3:16 they wrest them "unto their own destruction." False religions thrive on this refusal to make an honest investigation of truth for truth's sake.

a Question 135. Next, v 41. Some Jews imagined that in the future life men must have their wives, as in this world. Sadducees denied this as well as the resurrection, hence their question in v 27.

b See Jn. 17:12, note.

c Gr. aion, an age, any period of time whether long or short. Children of this age marry, but the children of resurrection do not marry. This does not mean that natural men will not marry in the next age, the Millennium (Rev. 20; Isa. 65:20-25), and forever in the New Earth, but that people who have part in the resurrection will never marry again. It does not mean they will be sexless for all will have their own male or female body in the resurrection (1 Cor. 15:35-58). It simply teaches that resurrected people do not and will not need to marry to keep their race going, being like the angels who do not reproduce after their own kind, as do men.

That there will be marrying among natural people on the earth now and forever is one of the most simply stated doctrines of the Bible (Gen. 8:22; 9:12, 16; 17:19; 2 Sam. 7; Isa. 9:6-7; 59:20-21; Dan. 2:44-45; 7:13-14, 7; Zech. 14:16-21; Ez.

11:15; 20:1-15; 22:4-5).

d 41st N.T. prophecy in Lk. (20:35-38, unfulfilled). Next, v 47. Those that are accounted worthy are the "blessed and holy" of the first resurrection (Lk. 21:34; Jn. 5:28-29; 14:1-3; 1 Cor. 15:23, 51-58; Eph. 5:26-28; Phil. 3:20-21; 1 Th. 4:13-17; 2 Th. 2:7; Rev. 20:4-6).

e The eternal age, or the age of the ages, when Messiah rules forever on the earth (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Mt. 13:42, 50; 25:31-46; Lk. 1:31-33; Rev. 11:15; 20:1-15; 22:4-5).

f First resurrection (note on prophecy, above).

g Gr. ek nekron, from among the dead, implying a resurrection of some from among the dead before the rest of the dead are resurrected. This refers to the righteous from among the wicked 1,000 years before the wicked are resurrected (Rev. 20:4-6). Only the "dead in Christ" will be resurrected at the rapture (Jn. 14:1-3; 1 Th. 4:13-18; 1 Cor. 15:23, 51-58).

h All men in the resurrection will be raised to immortality in body. If men are resurrected temporarily, like Lazarus, they will die again, but when they see corruption and are resurrected in the future resurrections, they will enter into immortality to die no more (1 Cor. 15:51-58; Phil. 3:20-21). They will be equal to the angels in immortality of body (v 36).

i All who have part in the first resurrection enter "that world" and all are children of God. The dead who are not in this first resurrection are not children of God. They are not the "blessed and holy" so they live not again until the end of the Millennium and then they will be resurrected to eternal punishment (Rev. 20:4-6, 11-15; Jn. 5:28-29; Dan. 12:2).

j Being in the resurrection does not make men children of God, for all men will be resurrected (1 Cor. 15:21-23; Jn. 5:28-29; Dan. 12:2; Rev. 20:4-6, 11-15). If bodily resurrection would make men children of God, then it was not necessary for Christ to die.

k See Ex. 3:3-6.

l The dead bodies (Jas. 2:26). He is God of the living, immortal souls of all men, for all live unto Him in soul and spirit. This proves that the souls and spirits are immortal (1 Pet. 3:4).

m Question 136. Next, v 44.

n 8th O.T. prophecy fulfilled in Lk. (20:42-43; Ps. 110:1, 5). Next, 22:37. See notes on Mt. 22:41-46; Mk. 12:35-37.

o Question 137. Next, 21:7.

p So that all men might hear and know the true marks of their leaders and of all hypocrites (note q, Mt. 23:2).

q See note q, Mt. 23:2.

r 42nd N.T. prophecy in Lk. (20:47, unfulfilled). Next, 21:6. See Lk. 18:24, note.

1 And he looked up, and saw the [*s]rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [*a]mites.

3 And he said, Of a [*b]truth I say unto you, that this [c]poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

147. The great temple prophecy (cp. Mt. 24-25; Mk. 13)

(1) Destruction of Jerusalem predicted (Mt. 23:39; 24:1)

5 ¶ And as some spake of the [d]temple, how it was [e]adorned with goodly stones and gifts, he said,

★ 6 [f]*As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

(2) The two questions (cp. Mt. 24:3; Mk. 13:3)

7 And they asked him, saying, Master, [g]but when shall these things be? and what sign *will there be* when these things shall come to pass?

(3) Ten signs of the second advent (cp. Mt. 24:5; Mk. 13:5)

★● 8 And he said, [h]Take heed that ye be not [i]deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near:

9 But when ye shall hear of wars and commotions, [j]be not terrified: for these things must first come to pass; [k]but the end *is* not [l]by and by.

10 Then said he unto them, [m]Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

(4) But before all these signs Jerusalem must fall and Israel be despersed among all nations

12 [n]But before all these, [o]they shall lay their hands on *you*, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

● 14 Settle *it* therefore in your hearts, [p]not to meditate before what ye shall answer:

▲ 15 [q]For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by [r]parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And [s]ye shall be hated of all *men* for my name's sake.

▲ 18 But there shall not an [a]hair of your head perish.

19 [b]In your patience possess ye your souls.

20 And when ye shall see Jerusalem

---

*a Gr. lepton, the smallest copper coin, about one fifth of a cent.

*b This is a new concept of giving. The one that gave her all gave more than others who gave a very small part of their all (v 3-4). Forsake and give all, even life, if need be is the requirement of the gospel (Lk. 14:33; Mt. 19:27-29).

c Gr. penichros, one who works hard for a living. Only here. See note e, 18:3.

d Jesus was still in the temple when He uttered Lk. 21, for He was standing watching the people cast money into the treasury (v 1-4).

e Adorned with dedicated gifts.

f 43rd N.T. prophecy in Lk. (21:6, fulfilled in AD 70 when Jerusalem was destroyed). Next, v 8.

g Questions 138-139. Next, 22:9.

h 44th N.T. prophecy in Lk. (21:8-36, v 12-24 were fulfilled in the destruction of Jerusalem in AD 70; v 8-11, 25-36 are unfulfilled). Next, 22:10.

i 10 Signs of Christ's Coming at the End of This Age (v 8-11):

- 1 Deceptions (v 8; Mt. 24:4-5, 11, 24; 2 Th. 2:8-12; 2 Tim. 3:13)
- 2 Many false Christs (v 8; Mt. 24:5, 23-26; 2 Th. 2:1-12; Rev. 13)
- 3 Wars (v 9; Mt. 24:6-7)
- 4 Commotions (Gr. akatastasia, instability, a state of disorder, disturbance, confusion, v 9; 1 Cor. 14:33; 2 Cor. 6:5; 12:20; Jas. 3:16)
- 5 World wars (v 10; Mt. 24:4-7; Dan. 7:23-24; 11:40-45)
- 6 Great earthquakes (v 11; Mt. 24:7; Mk. 13:8; Rev. 6:12-17; 11:13; 12:16; 16:17-21)
- 7 Famines (v 11; Mt. 24:7; Mk. 13:8; Rev. 6:5-6; 7:16)
- 8 Pestilences (v 11; Mt. 24:7; Rev. 6:8; 9:5, 18; 16:2)
- 9 Fearful sights (v 11; Mt. 24:21-22; Mk 13:19-20; Rev. 6:8-17; 8:7–9:21; 11:5-6; 16:1-17)
- 10 Great signs from heaven (v 11; Rev. 6:12-17; 8:7–9:21; 16:1-21) See Joel 2:30-32; Mt. 24:9, note; Acts 2:19-21

j Gr. ptoeo, scared. Only here and in Lk. 24:37.

k Gr. to telos, the end, not sunteleia of Mt. 13:39, note.

l Immediately, as in Mt. 24:6; Mk. 13:7. Cp. Lk. 17:7; Mk. 6:25.

m This has often been used of the last two world wars, but all these things did not happen then. This really refers to the wars that will form the ten kingdoms of Dan. 7:23-24; Rev. 17:12, and to the wars between the ten kingdoms under Antichrist and the many nations north and east of the old Roman empire (Dan. 11:40-45).

n These four words, "But before all these" refer to the immediate destruction of Jerusalem in AD 70, while v 8-11 remain to be fulfilled in signs of the second coming of Christ. Jesus had just predicted the destruction of Jerusalem and its temple (v 6). The disciples asked Him in v 7 when would Jerusalem be destroyed. In verses 12-24 He answered this question, then the Lord continued giving signs of His second coming (v 25-36).

o Verses 12-19 give 12 things that would constitute persecution of Christians; v 20-24 picture the destruction of Jerusalem and the dispersion of Jews to all parts of the earth until the end of the times of the Gentiles at the second coming of Christ (Rom. 11:25-29; Zech. 14; Rev. 19:11-21).

p See Mt. 10:19-20; Lk. 12:11.

q This has been true many times and will yet be true many more times (Acts 2:11-40; 3:11-26; 4:1-22; 5:17-42; 6:9–7:60; etc.).

r This is almost inconceivable, but it pictures the power of demon religions in their control of their victims. Religion caused the first betrayal and death (Gen. 4) and it will cause the last ones (Rev. 6:9-11; 7:9-17; 14:13; 15:2-4; 20:4-6; Mt. 24:4-24). The false has caused men to commit every known crime and the lowest of deeds while at the same time it made them think they were doing God service, and their inhuman deeds were righteous (Jn. 16:2).

s This is anti-semitism revived to new heights (Mt. 24:9-22; Jer. 30:6-7). Never was religion introduced to the Jews under more repulsive predictions—that Gentiles would exalt themselves over the Jews and seek to destroy them. A religion propagated under such heavy cloud gives sufficient evidence of the integrity of its Founder and the sincerity of its converts. The fact of its success in the face of such difficulties is proof of its divine origin.

a Not one genuine Christian shall fall in the destruction of Jerusalem. Cp. Mt. 10:30.

b By patient endurance you shall keep your souls in harmony with God and thus be saved (Mt. 10:39; 16:25; Mk. 8:35; Lk. 17:33).

c When the Romans surround the city and cut off all supplies (fulfilling Lk. 19:43) desolation thereof is nigh.

21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the [d]days of vengeance, that [e]all things which are written may be fulfilled.

23 But [f]woe unto them that are with child, and to them that give suck, in those days! for there shall be [g]great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times [h]of the Gentiles be fulfilled.

(5) The end of this age—the second advent—the end of the times of the Gentiles (Mt. 24:27; 25:31; Mk. 13:24; Rom. 11:25; 2 Thess. 1:7; 2:8; Jude 14; Rev. 1:7; 19:11; Zech. 14; Joel 3)

25 ¶ [i]And there shall be [j]signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

▲ 27 [k]And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things [l]begin to come to pass, [m]then look up, and lift up your heads; [n]for your redemption draweth nigh.

(6) Parable of the fig tree (Mt. 24:32; Mk. 13:28)

29 And he spake to them a parable; [o]Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

(7) All signs of Lk. 21:8-11, 25-28 will take place in one generation (Mt. 24:34; Mk. 13:30)

32 Verily I say unto you, [p]This generation shall not pass away, till all be fulfilled.

▲ 33 [q]Heaven and earth shall pass away: but my words shall not pass away.

(8) Warnings in view of the second coming of Jesus

● 34 ¶ And [a]take heed to [b]yourselves, lest at any time your hearts be [*c]overcharged [*d]with surfeiting, and [*e]drunkenness, and [*f]cares of this life, and *so* that [*g]day come upon you [*h]unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

(9) Promise of a rapture before the second advent (Jn. 14:1; 1 Th. 4:16, refs.)

▲●36 [*i]Watch ye therefore, and pray always,

---

then let those on the outside effect their escape, for the desolation of Jerusalem is at hand (v 20-24). This is the main emphasis of Christ in Lk. 21, answering the question of v 7 which is not answered in Mt. 24 or Mk. 13.

d The days of visitation in judgment (Hos. 9:7), not the days of visitation in mercy when Messiah offered peace and blessing (Lk. 19:41-44). If they had accepted the days of visitation for peace, the visitation for vengeance would never have been (Mt. 23:37-39; Lk. 13:33-35).

e All things that are written concerning the destruction of Jerusalem, not the complete fulfillment of all other prophecies.

f Perhaps referring to the practice of some heathen nations in destroying pregnant women and mothers with children. This is similar to Mt. 24:15-22, but a distinct event from that. This was fulfilled in AD 70, while Matthew will be fulfilled in the future tribulation just before the second advent of Christ and when Jerusalem will be delivered from the Gentiles. At this time also Jerusalem will be surrounded by the armies of the Antichrist and half of the city only will be taken (Zech. 14:1-5), so events similar to the punishment of women and children will happen at both times. In fact, Zech. 14 states that the women will be ravished.

g See ***Great Distress***, p. 160.

h Jerusalem, still partly in Gentile hands, will be liberated from them and will become the Jewish capital for a short time, until the middle of Daniel's 70th week. Then Antichrist will break his 7-year covenant with Israel and enter Palestine. He will take over Jerusalem and the future Jewish temple as his capital building and start the beast worship (Dan. 9:27; 11:4-45; 12:7; Mt. 24:15-21; 2 Th. 2:1-12; Rev. 13; 14:9-11; 15:2-4; 20:4-6). Jerusalem will then be in Gentile hands for 42 months, finally being liberated at the second coming of Christ (Rev. 11:1-3; 12:6, 14; 13:5; 19:11-21; Zech. 14; 2 Th. 2:8-12). The times of the Gentiles will then end. These times refer to Israel's history from being a nation in Egypt to the second coming of Christ when she will be oppressed, more or less, by the Gentiles.

It began with the Egyptian bondage, not with the overthrow of Jerusalem by Nebuchadnezzar. This is clear from the fact that the Jews were oppressed under Egypt and Assyria more than 1,500 years, would these oppressions be but the times of the Gentiles? Rev. 17:8-17 also proves that there have been and will be 8 great world empires oppressing Israel in the times of the Gentiles. See ***The Times of the Gentiles***, p. 1474 of O.T.

i The Lord now returns to His former subject of signs of His second advent (v 8-11). Verses 25-28 predict 8 great signs of the second advent as well as that advent itself, proving that these verses were not fulfilled when Jerusalem was destroyed in AD 70. These verses are enlarged upon by Jesus shortly after His temple prophecy when He leaves the temple and goes out on the Mount of Olives in Mt. 24-25 and Mk. 13.

j See Mt. 24:29-31; Mk. 13:24-26.

k THEN: during the signs of v 25-26 and immediately after the tribulation of Mt. 24:15-22 Christ will come to set up His kingdom (Mt. 24:29-31; 25:31-46; Zech. 14; Rev. 19-20).

l The signs of v 8-11, 25-26.

m Watch with outstretched neck (Lk. 13:11; Jn. 8:7, 10).

n Not the rapture, but the deliverance of Israel at the second advent when Christ comes with the raptured saints (Mt. 24:29-31; Rom. 11:25-29; Isa. 11:10-12; 66:7-8; Zech. 14).

o 43rd and last parable in Lk. (21:29-31), illustrating the nearness of the second advent (note, Mt. 24:32).

p See note, Mt. 24:34.

q See note, Mt. 24:35.

a Note, Mt. 6:1; note, Mt. 11:29.

b You that are living on earth after the rapture and during the tribulation (Mt. 24:15-22; Rev. 6-19).

*c Gr. baruno, weighed down. Only here, but cp. Lk. 9:32; 2 Cor. 5:4.

*d Gr. kraipale, a medical term used for nausea after drunkenness and surfeiting, which is simply excessive eating.

*e Gr. methe, intoxication. Only here; Rom. 13:13;= Gal. 5:21. Cp. Pr. 20:1; Isa. 28:7; Ez. 23:32; 39:19.

*f See notes, Mt. 6:25-33. Surfeiting and drunkenness today bring cares tomorrow, but self-control and prayer will keep one free from worry, and the overcharged condition.

*g The second advent (Mt. 24:43-51; 25:1-13; Lk. 12:35-48; 13:24-30).

*h Gr. aiphnidios, suddenly. Only here and in 1 Th. 5:3.

*i This is the first plain reference in all Scripture of the rapture—of some escaping all the terrible events of v 25-28. How they were to escape, if they met conditions, is stated here as "to stand before the Son of Man" (v 36). How could all worthy ones go to be before Him unless by rapture as stated in Jn. 14:1-3; 1 Th. 4:13-18?

✝ ✝ ✝

all these things that shall come to pass, and to stand before the Son of man.

(10) Final public teaching

37 [j]And in the day time he was teaching in the temple; and at night he went out, and [k]abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

66

CHAPTER 22

148. Tenth attempt to kill Jesus
(Mt. 26:3, refs.; Mk. 14:1)

1 Now the feast of unleavened bread drew nigh, which is called the [l]Passover.

2 And the chief priests and scribes sought [m]how they might kill him; for they feared the people.

149. Judas agrees to betray Jesus
(Mt. 26:14; Mk. 14:10)

3 ¶ Then entered Satan [n]into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and [o]captains, how he might betray him unto them.

5 And they were [p]glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

(Mt. 26:17; Mk. 14:12)

7 ¶ Then came the [q]day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, [r]Where wilt thou that we prepare?

★ 10 And he said unto them, Behold, [s]when ye are entered into the city, there shall a [t]man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the [a]goodman of the house, The Master saith unto thee, [b]Where is the guestchamber, where [c]I shall eat the passover with my disciples?

12 And he shall shew you a large [d]upper room [e]furnished: there make ready.

13 And they went, and found as he had said unto them: [f]and they made ready the passover.

151. The last passover
(1) Lord's supper instituted
(Mt. 26:26; Mk. 14:22; Jn. 13)

14 And when the [g]hour was come, he [h]sat down, and [i]the twelve apostles with him.

★ 15 And he [*j]said unto them, With desire I have desired to eat this passover with you before I suffer:

▲ 16 For I say unto you, I will not any more eat thereof, [*k]until it be fulfilled in the [*l]kingdom of God.

17 [*m]And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

▲ 18 For I say unto you, I will not drink of

---

explain His activities during the last 6 days.

k It was now springtime, when the nights were mild and balmy. Many preferred to sleep in the open air on the housetops and in gardens. Christ, no doubt, spent many nights in the open as He did here.

l Beginning with the Passover Feast, the Feast of Unleavened Bread was observed. It lasted 7 days (Lev. 23:5-8). The 14th was the butchering day or preparation day for the feasts which started in the evening at sundown, or the 15th day of Nisan, our April. See Mt. 26:17-19; Mk. 14:12-16.

m How they might turn favorable, popular opinion against Christ, so that they might safely proceed to kill Him. Or, to kidnap Him and thus avoid a public trial. The Gr. for kill him here is anaireo, to take up and carry off. Judas had not yet come along to solve their problem.

n Satan, as an angel, could not possibly enter bodily into Judas, for he has his own personal spirit body as big as a man. The so-called doctrine of interpenetration, that is, persons entering bodily into each other, is false. The Bible does speak of the Corinthians and Philippians being in Paul's heart (2 Cor. 7:3; Phil. 1:7); God being in Christ (2 Cor. 5:19); Christ being in God (Jn. 14:20); God and Christ being in each other (Jn. 14:10-11); men being in both the Father and the Son (1 Jn. 2:24); men being in Christ (2 Cor. 5:17); men and the Spirit being in each other (Rom. 8:9); Christ being in men (Col. 1:27; Rom. 8:10); man and Christ being in each other (Jn. 14:20); all creation being in God (Acts 17:28); and Satan entering into men (Lk. 22:3; Jn. 13:27). However, these passages refer to being in union with, being consecrated to the same end—one in mind, purpose, and life. They do not teach bodily entrance of one being into another. It may be best understood by a man and woman becoming one in life together, being in each other's plans, life, etc. Hence, Satan entering into Judas simply means Judas submitted to Satan's temptation to betray Jesus. He became one with Satan, like men become one in spirit with God when joined to Him in consecration (1 Cor. 6:17).

o Officers of the temple guards.

p The plotters against Jesus rejoiced because this seemed to solve their difficult problem of taking Jesus when not with the multitudes whom He held under the spell of His marvelous teaching (v 6). They could then use means to sway the multitudes when they had Him in their hands being tried by the Romans.

q Our Tuesday sunset to Wednesday sunset, the day of the preparation of the passover, the last supper, the betrayal, the Gethsemene experience, the arrest, trial, crucifixion, and burial (Mt. 26:14–27:66; Mk. 14:10–15:47; Lk. 22:1–23:56; Jn. 13:1–19:42).

r Question 140. Next, v 11.

s 45th N.T. prophecy in Lk. (22:10-12, fulfilled). Next v 15.

t A man bearing a pitcher of water was unusual. Men carried wineskins; women carried pitchers.

a Gr. oikodespotes, note, Lk. 9:38.

b Question 141. Next, v 27.

c What could be clearer than this? Christ did actually eat the passover, even though it was a day earlier than the regular time. See v 13-16.

d Perhaps the same upper room as in Mk. 14:15, note; Acts 1:13; 2:1.

e With many divans and cushions for many guests to recline on while eating.

f Why did they do this if they did not eat of the passover?

g When the passover was ready, being on our Tuesday at sunset, which started their Wednesday, lasting from sunset to sunset (Lev. 23:32).

h Gr. anapipto, recline (Jn. 13:25).

i Judas was still one of the twelve.

*j 46th N.T. prophecy in Lk. (22:15-22, v 16, 18 are unfulfilled; v 15, 17, 19-22 are fulfilled). Next, v 29.

*k The passover will be observed in the eternal kingdom (v 16, 18).

*l See notes on Mt. 4:17; 19:24.

*m The Doctrine of the Lord's Supper:

1 It was instituted at the time of the passover meal (v 14-20)

2 It is "the Lord's Supper" (1 Cor. 11:20), "the communion of the blood of Christ," and "the communion of the body of Christ" (1 Cor. 10:16)

3 The elements used were "the fruit of the vine" (grape juice, Mk. 14:25; Lk. 22:18) and unleavened "bread" (Mt. 26:17, 26; Mk. 14:12, 22; Lk. 22:7, 19)

4 The bread was broken, symbolizing the marred and striped body of Christ for our healing (Mt. 26:26; Lk. 22:19; 1 Cor. 10:16; 11:24-29; Isa. 52:14; 53:4-5; 1 Pet. 2:24)

5 The grape juice symbolized the blood

God shall come.

▲ 19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

▲ 20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

(2) Betrayal by Judas foretold
(Mt. 26:20; Mk. 14:17; Jn. 13:18)

21 ¶ But, behold, [o]the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

(3) Strife over personal greatness
(cp. Mt. 20:24; Mk. 10:41)

24 ¶ And [p]there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the [q]younger; and he that is chief, as he that doth serve.

27 [r]For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth

serveth.

(4) The apostles' future place
in the kingdom (Mt. 19:28)

28 Ye are they which [a]have continued with me in my temptations.

★ 29 [b]And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 [c]That ye may eat and drink at my table in my kingdom, and sit on [d]thrones judging the twelve tribes of Israel.

152. Jesus foretells Peter's denial
(Mt. 26:31; Mk. 14:27; Jn. 13:36)

31 ¶ And the Lord said, Simon, Simon, behold, [e]Satan hath [f]desired *to have* you, that he may sift *you* as wheat:

★ 32 But I have prayed for thee, that thy faith fail not: and when thou art [g]converted, strengthen thy brethren.

33 And he said unto him, Lord, [h]I am ready to go with thee, both into prison, and to death.

★ 34 And he said, I tell thee, Peter, [i]the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

153. New equipment permitted
(cp. Mt. 10:9-10; Lk. 10:4)

35 And he said unto them, [j]When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

● 36 Then said he unto them, [k]But now, he that hath a purse, let him take *it*, and likewise *his* [l]scrip: [m]and he that hath no sword, let him sell his garment, and buy one.

---

of Christ shed for the remission of sins (Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 10:16; 11:25-29; Eph. 1:7; Col. 1:14, 20)

6 Each believer is supposed to partake (Mt. 26:26-27; Mk. 14:22; Lk. 22:17; 1 Cor. 10:16-17; 11:28)

7 Thanksgiving and blessings were offered for it (Mt. 26:26-27; Mk. 14:22-23; Lk. 22:17, 19; 1 Cor. 10:16; 11:24)

8 It is a remembrance of the death of Christ until He comes again (Lk. 22:19; 1 Cor. 11:24-26)

9 It can be partaken daily (Acts 2:42, 46), weekly (Acts 20:7; 1 Cor. 10:17) or as "often" as desired (1 Cor. 11:26). Early disciples observed it daily until they began to have weekly meetings, then it was observed every Sunday, according to history and Acts 20:7; 1 Cor. 16:2

10 It will be observed by Christ and all believers in the kingdom of God forever (Mt. 26:29; Mk. 14:25; Lk. 22:18, 30)

11 It is an ordinance that should bring unity and love among believers and not division and strife (1 Cor. 10:16-17; 11:16-30)

12 It should be partaken in faith and proper examination of self or condemnation, sickness and even death may result (1 Cor. 11:17-30)

n Gr. gennema, produce of the vine. There is no proof that is was fermented and intoxicating, for it is called "wine" while in the cluster (Isa. 65:8). See ***Drunkenness***, p. 159.

o That Judas did eat and have his feet washed seems clear in Mt. 26:20-25; Mk. 14:17; Lk. 22:21-23; Jn. 13:2-19.

p What a time to have strife! At the very time they should have been concerned about Christ and His sufferings. What did they care about His sufferings? To have strife was enough in itself, but to have no concern over Him, and to strive over being someone great to take over after He died was a disgrace. Now we see the same devilish spirit being manifested in all religious circles over position, power, and authority. Can we ever learn the lessons Christ taught?

than a teacher, director, and commander.

r Questions 142-143. Next, v 35.

s Man's standard of greatness is to be served; God's is to serve. Man's standard is to receive; God's is to give. Man's standard is to humble others; God's is to humble oneself. Failure to obey God's principles of life caused both Lucifer (Isa. 14:12-14; Ez. 28:11-17; 1 Tim. 3:6) and Adam to exalt themselves (Gen. 3).

a In My trials, assaults, and plots against My life.

b 47th N.T. prophecy in Luke (22:29-30, unfulfilled). Next, v 32. This kingdom is the one Christ will set up at the second advent. All resurrected saints will have some part in the kingdom (Dan. 7:18, 27; 1 Cor. 4:8; 6:2-3; Rom. 8:17; 2 Tim. 2:12; Rev. 5:10; 20:4-6).

c See note, Lk. 14:15.

d This will be literal in the Millennium, an eternal earthly kingdom, not a spiritual rule over the church. See scriptures in note,v29

e The tempter and accuser of the brethren. See ***The Doctrine of Satan***, p. 1050 of O.T

f Gr. exaiteo, demand; to obtain by asking. This is what he did in Job's case (Job 1:6; 2:1). God evidently granted him his request, for Jesus adds, "I have prayed for thee, that thy faith fail not" (v 32). To thresh grain it was trodden on by animals and then it was thrown into the air by forks so the wind could carry away the chaff.

g 48th N.T. prophecy in Lk. (22:32, fulfilled). Next, v 34. This does not mean that Peter had not been converted, for he had been and had served God for over 3 years. It simply refers to the fact that he was headed for a fall, and that he would come back to God and be reconverted becoming stronger than before. See ***The New Birth***, p. 362.

h This kind of pride and boastfulness was the cause of Peter's downfall (Pr. 16:18). Such is likely to happen to anyone who does not take heed (1 Cor. 10:12-13).

i 49th N.T. prophecy in Lk. (22:34, fulfilled). Next, v 67.

j Question 144. Next, v 46.

k This shows that the former instructions (Mt. 10:9-10) no longer held good, due to the fact that He would not be with them to supply their needs, and because the time had come when hospitality would be scarce due to the persecution of the new religion. It was now all right for them to make preparations for their journeys in preaching the gospel.

l See notes, Mt. 10:9-10.

m This can be taken literally as it meant protection from wild beasts, and robbers that filled Judea, which, if they found them unprotected, would not hesitate to take their lives. Whatever the purpose, the swords were not to be offensive weapons to propagate the gospel.

ten must yet be accomplished in me, [n]And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, [o]It is enough.

VI. The suffering of Christ

1. Agony in the garden

(Mt. 26:36; Mk. 14:32; Jn. 18:1)

39 ¶ And he came out, and went, [p]as he was wont, to the mount of Olives; [q]and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this [r]cup from me: nevertheless not my will, but thine, be done.

43 And there appeared [s]an angel unto him from heaven, strengthening him.

44 And being in an [t]agony he prayed more earnestly: and his sweat was as it were [u]great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, [a]Why sleep ye? rise and pray, lest ye enter into temptation.

2. Eleventh attempt to kill Jesus; betrayed by Judas; heals the severed ear

(Mt. 26:47; Mk. 14:43; Jn. 18:2)

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to [b]kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall [c]we smite with the sword?

50 ¶ And [d]one of them smote the servant of the high priest, and cut off his right ear.

ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto [f]the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: [g]but this is your hour, and the power of darkness.

3. Peter's denial of Jesus

(Mt. 26:69; Mk. 14:66; Jn. 18:15, 25)

54 ¶ [h]Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilaean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, [i]the cock crew.

61 And the Lord turned, [j]and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, [k]and wept bitterly.

4. Trial and mockery of Jesus

(Mt. 26:57; Mk. 14:53; Jn. 18:12, 19)

63 ¶ [l]And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him,

(22:37; Isa. 53:12).

o It is enough, not they are enough. We are not to fight Judas and his crowd. It is My time to die.

p As was His custom.

q Only eleven, for Judas was gone.

r See notes, Mt. 20:22; 26:39.

s Note here that the angel strengthened Him to endure His agony. Cp. Mt. 4:11. Perhaps the ordinary human strength could not have endured the agony, the bloody sweat, and the terrible struggle in the garden when Satan and all his forces sought to kill Him before He could get to the cross (Heb. 5:7). We have no way of knowing the terribleness of this conflict. The whole plan of God was at stake. If Satan could have succeeded here or on previous occasions to kill Christ, he could have averted his own doom and kept control of the earth indefinitely. It was imperative that God be victor and Christ get to the cross to pay the penalty for sin and conquer Satan forever (Col. 1:20; 2:14-17; Heb. 2:14-15).

t Gr. agonia, a struggle, conflict. It is from agon, a place of assembly, especially the place in which Greeks assemble to celebrate solemn games; a place of contest and struggle of exertion to the utmost to overcome all opposition in attaining the goal. Hence, it is used of Christians in their fight to spread the gospel among their enemies and live victorious to the end (1 Th. 2:2; Phil. 1:30; 1 Tim. 4: 12; 2 Tim. 4:7). This proves that Christ was in a life and death struggle in the garden and that He was not going through experiences of ordinary prayer.

u It is a recognized fact that under extreme mental pressure the pores may be so dilated that blood may issue from them, so there may be bloody sweat. A number of cases are on record of such agony.

a Questions 145-148. Next, v 64. If there seems to be variance in the exact wording of the prayers of the different gospels, remember that they only claim to record a very small portion of what could be written (Jn. 21:25). All are true as to the details recorded but none of them state all the details.

b The most famous kiss in history.

c This is the natural tendency in times of danger and trouble.

d This was Peter (Jn. 18:10).

e Permit Me to heal his ear. This healing is recorded only by Luke.

f 5 Main Classes Arrested Jesus:
  1 Chief priests, the heads of 24 courses of temple service
  2 Captains, officers of the temple guards
  3 Elders, the ruling elders of the nation, the sanhedrin
  4 The Roman soldiers
  5 A mob of the common people

Not all of these were hostile to Jesus, for Nicodemus and Joseph of Arimathaea were His friends (Jn. 19:38-39).

g The hour of the authority of the power of darkness over Me, to which end I came into the world.

h For notes on v 54-62 see Mt. 26:57-75; Mk. 14:53-72.

i Fulfilling v 34.

j A look that Peter never did forget—a look that brought him to his senses and to repentance.

k See note, Lk. 19:41.

l Note the different ways they abused Him (v 63-65). A game of "blindman's bluff" was often played. A blindfolded person was struck until he guessed who smote him. In this case they could have much sport unless Christ would tell by the gift of knowledge and discernment who smote Him, for He was not acquainted with them. Many of these same men had seen Him heal the severed ear. Others had seen Him heal in the temple and elsewhere and yet they were so hardhearted and godless. Is it any wonder that God abandoned the nation to destruction? (Lk. 21:20-24) saying, [a]Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon [b]as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

★ 67 [c]Art thou the Christ? tell us. And he said unto them, [d]If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, [e]Art thou then the Son of God? And he said unto them, [f]Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

67

CHAPTER 23

5. Jesus before Pilate
(Mt. 27:1, 11; Mk. 15:1; Jn. 18:28; 19:8)

1 And the [g]whole multitude of them arose, and led him unto Pilate.

2 And they began to [h]accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, [i]Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [j]I find no fault in this man.

5 And they were the more fierce, saying, He [k]stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6. Jesus mocked by Herod (Lk. 13:31)

6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to [l]Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod [m]saw Jesus, he was exceeding glad: for he was desirous to see him of a [n]long *season*, because he had heard many things of him; and he [o]hoped to have seen some [p]miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the [q]chief priests and scribes stood and [r]vehemently accused him.

11 And Herod with his men of war set him [s]at nought, and mocked *him*, and arrayed him

---

a Question 149. Next, v 67.

b He had been tried most of the night. Both Jews and the Pilate had examined Jesus before midnight on our Tuesday night, or their Wednesday, which was from sunset Tuesday to sunset Wednesday (Jn. 19:14). He had already been scourged also (Jn. 19:1). Between midnight and morning the demand for His life had continued. Now in the early morning He was again taken into the Jewish council and questioned about His claim of being the Messiah and the Son of God. His answer was considered blasphemy, so they took Him to Pilate again (Lk. 22:66–23:5). Pilate then sent Him to Herod who mocked Him and sent Him back to Pilate who finally gave Him up to be crucified (Lk. 23:6-26).

c Question 150. Next, v 70.

d 50th N.T. prophecy in Lk. (22:67-69, v 67-68 are filled and v 69 is unfulfilled). Next, 23:28. If I show you the many proofs that I am the Messiah, which you already know, you will not believe. If I ask you to show Me one prophecy of the Messiah that I have not fulfilled, you will pretend ignorance, will refuse to answer Me, and will continue in your rebellion and unbelief. The next proof that I will give you is My exaltation at the right hand of God, and My coming again in glory (v 67-69; Mt. 26:63-65).

e Questions 151-152. Next, 23:3.

f A Hebraism denoting a strong affirmation. The claim of Sonship was one of 10 reasons they crucified Christ (note, Jn. 8:40).

g By this time the multitudes were under the spell of the high priests, elders, and demon powers, and had forgotten the triumphant entries of Christ when they hailed Him as the Messiah.

h Accuse Him of 3 Things:

1 Perverting (agitating) the nation to rebellion against Caesar. He did just the opposite of this (Isa. 41:8; 42:1; Mt. 12:19).

2 Forbidding to give tribute to Caesar. He taught to render to Caesar the things that were his (Lk. 20:25).

3 Claiming to be king instead of Caesar. This He did not do, for He said His kingdom was not of this world (Jn. 18:36). He refused the offer to be king and taught that this was not the time of His kingdom (Jn. 6:15; Lk. 19:11-27; Acts 1:6-7). He did not deny that He was born to be the King of the Jews, but He made it clear that this was not the time to establish a kingdom.

i Question 153. Next, v 22.

j No honest man has ever found fault with Christ and His program.

k Gr. anaseio, instigates. A stronger word than "pervert" of v 2. There was no letting up of His enemies to accuse Him and to demand His life. Pilate was too strong to be king of the Jews. He disregarded the charges of rebellion against Caesar. Regardless of how his feelings were about this extraordinary man, he gave an honest judicial Gentile testimony of the innocence of the Lord, and an abiding record of the injustice and cruelty of His Jewish persecutors.

l This was Herod Antipas, governor of Galilee, who had beheaded John the Baptist. He had come to Jerusalem to keep the passover. This was Pilate's first attempt to escape responsibility of killing an innocent man. He perhaps thought Herod would punish or release Him since He was a Galilean. Note the other 3 attempts to release Him, declaring His innocence each time (v 13-23).

m The next time he sees Jesus he will be exceedingly sad and in eternal remorse over his many sins. He will especially remember that this very man whom he mocked could have saved his soul from eternal hell. Herod and all others will be forced to bow the knee to Him (Phil. 2:9-11).

n It will be for a much longer season—indeed, an eternal one—that he will regret ever having seen Jesus and had the opportunity to mock Him.

o Since he acknowledged Christ had miraculous powers, why did he so mistreat Him, unless it was that, like the Pharisees, he was jealous and willfully and maliciously attributed His power to Beelzebub. Christ did no miracle to satisfy his unbelieving curiosity, nor will He do so for men today. But simple and unwavering faith in His name today will still work miracles and supply for any individual that which is promised (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12).

p Gr. semeion, a sign. Herod wanted proof—some unusual happening in nature to confirm His claims as Messiah. Christ had already proved every claim of His and had fulfilled every prophecy of what Messiah was to do, so He ignored the wish of the king. Herod had over three years to make proper investigation and would have found many signs if he had in any way been honest and sincere in his seeking for truth. Christ, knowing the hypocrisy and unconcern of Herod, did not give him any satisfaction by even answering his questions (v 9).

q These arch-rebels had to go along to accuse Him to Herod, so Christ simply let them say what they wanted without an answer.

r Gr. eutonos, forcibly. Only here and in Acts 18:28.

s Treated Him with contempt and mocked Him and sent Him back to Pilate. Naturally, this was very pleasing to the religious leaders of Israel.

✝ ✝ ✝

Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at [a]enmity between themselves.

7. Jesus condemned: Barabas released
(Mt. 27:15; Mk. 15:7; Jn. 18:38)

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found [b]no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out [c]all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, [d]Why, what evil hath he done? I have found no cause of death in him: I will therefore

23 And they were [e]instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests [f]prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 [g]And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

8. The weeping women

27 ¶ And there followed him a great company of people, and of [h]women, which also [i]bewailed and lamented him.

★ 28 But Jesus turning unto them said, [j]Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, [k]Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 [l]Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 [m]For if they do these things in a green tree, what shall be done in the dry?

9. The crucifixion of Jesus
(Mt. 27:33; Mk. 15:22; Jn. 19:16)

---

white robe, the same kind worn by candidates for office in Rome. As a gift from Herod it was intended to mock our Lord as a claimant of the kingdom. Herod found no cause of death in Him, so we have a second record and public attestation of His innocence. Thus the civil rulers of both Galilee and Judea were in accord that He was innocent and should not be put to death. But divine providence had already decreed that He should die for the sins of the people—the very people that kept demanding His life until Pilate finally gave in and turned Him over to be crucified.

[a] This enmity is supposed to have come between them because Pilate had mingled the blood of Galileans with their sacrifices (Lk. 13:1-2).

[b] This is the second public confession of Pilate, who also publicly acknowledged that the civil rulers of Galilee had found no fault in Him (v 4, 13-15). Pilate now planned to release Him, thinking that His enemies would be satisfied by another whipping, but in this he was mistaken. They were determined to see Him die. Pilate next offered them Christ or Barabbas, thinking that they surely would choose Christ to a real criminal, but again he was mistaken.

[c] All together, or in a mass, so as to confuse Pilate and change his decision. Pilate spoke again of releasing Him, and still a third time since coming back from Herod he testified of Christ's innocence, but they would not listen to reason (v 20-22).

[d] Question 154. Next, v 31. They could not answer this question, which further showed malice and hatred.

[e] Gr. epikeimai, to press upon, be urgent. Cp. Lk. 7:4; Acts 26:7; Rom. 12:12; 2 Tim. 4:2.

[f] Had power to wear down Pilate's will to release Jesus, so he finally broke and submitted to their will (v 23-26).

[g] Mt. 27:31-34; Mk. 15:20-23, notes.

[h] These of the sex that first sinned now stayed more true to the Savior than those of the sex which chose to sin without being deceived (1 Tim. 2:14).

[i] Beat their breasts and lamented.

[j] 51st N.T. prophecy in Lk. (23:28-31, fulfilled in AD 70, when Jerusalem was destroyed). Next, 23:43. These women were of Jerusalem, not the ones from Galilee of v 49, 55. They were told to weep for themselves and for their children. Christ foresaw their terrible sufferings about 40 years later when many in this same crowd perished in the horrible carnage which took place on the capture of the city. See notes, 21:20-24.

[k] This no doubt was said many times by women in the siege of Jerusalem when children died by the thousands in the famine.

[l] This word "Then" connects the prophecy with the destruction of Jerusalem in AD 70, and therefore could not refer to the 6th seal of Rev. 6:12-17, which will be fulfilled in the first half of Daniel's 70th week after the rapture of the Church. This is simply a cry of despair, hoping for any kind of death in preference to what they were facing. This was the desire of the multitude during the siege and at the fall of Jerusalem.

[m] Question 155. Next, v 40. This is a proverbial expression referring to His sufferings compared with that of the nation in AD 70. Jesus was the "green tree," fair and fruitful; the Jews or the nation was the "dry tree," dead and unfruitful. If the Romans thus consent to deliver up and crucify the innocent who has never given them cause of offense, what will they do to the nation who will provoke them? The term "green tree" is one of many references to the humanity of Jesus:

1 Human names (Mt. 1:1, 21; 2:2; 8:20; 9:19; Jn. 1:29, 41; 4:25; 20:16; Rom. 1:3; 1 Cor. 15:45; Rev. 5:5; 22:16)

2 Human mother (Gen. 3:15; Isa. 7:14; 9:6-7; 11:1; Mt. 1:18-23; Gal. 4:4)

3 Human babyhood (Lk. 2:16), childhood (Lk. 2:40, 52), and manhood (1 Tim. 2:5)

4 Human flesh-and-blood body (Jn. 1:14; Heb. 2:14-18; 1 Jn. 4:1-6)

5 Human in all things like men (Heb. 2:9-18; 4:14-16)

6 Human in life on earth (Lk. 2:40, 52; Jn. 5:30-46; 6:57; 7:16; 8:27-29; Phil. 2:5-11; Heb. 2:9-18; 4:14-16; 5:7-9)

7 Human in limitations and passions: grew in body and spirit (Lk. 2:40, 52), wept (Jn. 11:35), hungered (Mt. 4:1-11; Mk. 11:12), thirsted (Jn. 4:7; 19:28), slept (Mt. 8:24), grew weary (Jn. 4:6), sorrowed (Isa. 53:3-4), suffered bodily pain (Lk. 22:44; 1 Pet. 3:18; 4:1); craved sympathy (Mt. 26:36-40; Lk. 22:15-27), was tempted (Mt. 4; Heb. 4:14-16), died physically (Jn. 19:30; Acts 1:3; 2:23; 1 Pet. 2:24), and was resurrected bodily to live in a glorified human body forever (Lk. 24:49; Jn. 20:27; 1 Cor. 15; Zech. 13:6)

* * *

factors, led with him to be put to death.

33 And when they were come to the place, which is *[b]called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, *[c]Father, forgive them; for they know not what they do. *[d]And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them *[e]derided *him*, saying, He saved others; *[f]let him save himself, if he be Christ, the chosen of God.

36 And the [g]soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, [h]If thou be the king of the Jews, save thyself.

38 And a [i]superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

10. Penitent malefactor

39 ¶ And [j]one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, [k]Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

★ 43 And Jesus said unto him, [l]Verily I say unto thee, [m]To day shalt thou be with me in [n]paradise.

(Mt. 27:45; Mk. 15:33; Jn. 19:28)

44 And it was about the [o]sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the [p]veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands [q]I commend my [r]spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, [s]Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, [t]smote their breasts, and returned.

49 And [u]all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

12. The burial of Jesus

(Mt. 27:57; Mk. 15:42; Jn. 19:38)

50 ¶ And, behold, *there was* a man named [a]Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had [b]not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself [c]waited for the kingdom of God.

52 This *man* went unto Pilate, and [d]begged the body of Jesus.

53 And he took it down, and wrapped it in [e]linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was [f]the preparation, and

---

*a Evil-doers, criminals, knaves, villains. There seems to have been two crucified with Him ,and two more a little later, making five crosses. See note, Mt. 27:38.

*b The place of a skull, called in Heb., Golgotha, a hill that looked like a skull. See note, Mt. 27:33.

*c The last of 7 occasions of prayer of Jesus in Luke. See note, 3:21. Cp. Acts 7:60.

*d Mt. 27:35; Mk. 15:24; Jn. 19:23.

*e Turned up their noses at Him, mocking (Lk. 16:14; cp. Ps. 2:4; 22:7; 35:16).

*f This manifests utter ignorance of the mission of the Messiah and of the gospel. If He had saved His life, He could not have saved others Mt. 16:25; Mk. 8:35; Lk. 9:24; 17:33).

g This could be expected of heathen soldiers out of contempt for the Jewish nation and loyalty to their emperor, whose sovereignty they thought was insulted by the Lord's claim of being born King of the Jews. One would not expect religious leaders to be so hardhearted as these, regardless of how just their cause might seem to be at the time.

h Note the three statements of the religious and heathen mockers (v 35, 37, 39).

i See note, Mk. 15:26.

j An indication that there were four crucified with Christ, for both thieves railed on Him, but only one of the malefactors (Mt. 27:44; Mk. 15:32).

k Question 156. Next, 24:5.
Two Dying Criminals Contrasted:
1 One mocked Christ, demonstrating utter lack of reason (v 39)
2 One demonstrated the highest type of intelligence in 8 ways (v 40-43):
(1) Feared God (v 40)
(2) Rebuked another for not fearing God (v 40)
(3) Acknowledged his own condemnation and helpless state (v 40)
(4) Acknowledged justice for crime committed (v 41)
(5) Confessed faith in the innocence of Christ who had been cleared by all civil rulers of any wrongdoing and who was being crucified solely because of envy and prejudice, as could be seen by all men v41
(6) Confessed Jesus as Lord (v 42)
(7) Confessed faith in the eventual triumph of Christ's kingdom (v 42)
(8) Asked mercy and forgiveness of Jesus Christ (v 42)

l 52nd N.T. prophecy in Lk. (23:43, fulfilled when Christ and the penitent criminal went to paradise in the lower parts of the earth, Eph. 4:8-10; Ps. 16:10; Mt. 12:40; Heb. 2:14-15). Next, 24:7. The rebellious one went to hell where the rich man was (Lk. 16:19-31; Rev. 20:11-15).

m It must be remembered that no Gr. MSS had punctuation of any kind until the 9th century and then it was only a dot in the middle of the line separating each word. All punctuation, therefore, rests upon human authority. This is a statement of fact and not a question. The Gr. reads, "Verily to thee I say, Today with Me thou shalt be in paradise."

n The paradise here is the one in the lower part of the earth (note above), not the one in the third heaven (2 Cor. 12:1-3). It is true that if one went into this paradise where the righteous went before Christ captured them and took them to heaven, he would also go to the paradise in heaven with Christ (2 Cor. 12:1-4; Rev. 2:7). See note, Lk. 16:23.

o 12 o'clock noon to 3:00 PM.

p Lev. 4:6; Mt. 27:51, note.

q Commit or entrust (Ps. 31:5; Acts 7:59; 1 Pet. 2:23).

r The soul and spirit that leave the body at physical death (Jas. 2:26). His body went to the tomb and He went to paradise (note above, v 43).

s He said this and also, "Truly this was the Son of God" (Mt. 27:54).

t These fearful sights and supernatural acts made men realize the great sin they had committed.

u All His disciples watched from afar. Some stood near the cross for a time (Jn. 19:25-27) and then retired to a farther distance (v 49; Mt. 27:55-56).

a One of two secret disciples who buried Him: Nicodemus and Joseph (Jn. 3:1-9; 7:50; 19:39).

b Both Joseph and Nicodemus spoke up for Christ (v 51; Jn. 7:50). Both were members of the sanhedrin (v 50; Jn. 3:1, 10). At least, both voted against killing Jesus, for the word trans. consented here means deposit one's vote or opinion along with others.

c This was the great concern of all godly in Israel (Lk. 2:25, 38; 19:11; Acts 1:6-7).

d Gr. aiteo, same word for required (v 23) and desired (v 25).

e Showing that he was a rich man and fulfilling Isa. 53:9. See Mt. 27:57; Mk. 14:51; 15:46.

f Day of preparation for the feast.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and [h]how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

68

CHAPTER 24

VII. Post-resurrection ministry of Jesus
1. Angelic testimony to the resurrection
(Mt. 28:1; Mk. 16:1; Acts 1:11)

1 Now upon the [i]first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the [j]Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [k]two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, [l]Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

★ 7 Saying, [m]The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

of Jesus (Mt. 28:8; Mk. 16:8; Jn. 20:11)

9 And returned from the sepulchre, and told all these things unto the eleven, [n]and to all the rest.

10 It was [o]Mary Magdalene, and [p]Joanna, and [q]Mary *the mother* of [r]James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as [s]idle tales, and [t]they believed them not.

3. The empty tomb (Lk. 24:34)

12 Then [a]arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes [b]laid by themselves, and departed, wondering in himself at that which was come to pass.

4. Christ appears to two disciples:
(1) Trip to Emmaus

13 ¶ And, behold, [c]two of them went that same day to a village called [d]Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

(2) Jesus appears and questions them

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were [e]holden that they should not know him.

17 And he said unto them, [f]What manner

---

not the ordinary weekly sabbath which was yet two full days away. The special sabbath (or the first day of the feast of unleavened bread) always came on the 15th of Nisan regardless of what day of the week it fell on. It was on Thursday at this time, which was from our Wednesday sunset to Thursday sunset. Christ was in the tomb 3 full days and 3 full nights (Mt. 12:40).

h Proving the disciples were present when He was buried.

i Our Saturday sunset to Sunday sunset. They came early on Sunday morning and found Christ already risen, proving He had been resurrected sometime during the night or at the end of the 3 days and 3 nights He was in hell and His body in the tomb (Mt. 12:40). See notes, Mt. 28:1; Mk. 16:1; Jn. 20:1.

j First occurrence of this title. It is found 33 times in the N.T. Its last occurrence is in Rev. 22:20, "Even so, come, Lord Jesus."

k Matthew and Mark both mention only one angel, but one could have been in the tomb and one on the stone door, so Luke gives the more complete account.

l Question 157. Next, v 17. One of the clearest things about these events is that Christ was bodily resurrected from the dead and that He is alive forever (v 5-51; 1 Cor. 15:1-23; Rom. 8:34; Eph. 1:20-23; Heb. 7:8, 25; Rev. 1:18).

m 53rd N.T. prophecy in Lk. (24:7, fulfilled). Next, v 49.

n The disciples evidently had a common meeting place, perhaps in the upper room where the last supper was held and where they tarried for the Holy Spirit (Lk. 22:12; Acts 1:13).

o One of 6 Marys, and healed by Jesus (Mk. 16:9; Lk. 8:2-3). Present at the crucifixion (Mt. 27:56; Mk. 15:40; Jn. 19:25), at the tomb (Mt. 27:61; 28:1-7; Mk. 15:47; 16:1-7; Lk. 23:49, 55; 24:1-7; Jn. 20:1, 11-13). First to see Jesus after the resurrection (Mk. 16:9; Jn. 20:14-18).

p Wife of Chuza, the steward of Herod, and a disciple of Jesus (Lk. 8:3; 24:10).

q Gr. Maria. One of 6 Marys, wife of Cleopas and sister of Mary the mother of Jesus (Mt. 27:56; Mk. 15:40; Jn. 19:25). She was with other women at the tomb and a witness of the resurrection (Mt. 27:61; 28:1; Mk. 15:47; 16:1; Lk. 24:10).

r The son of Alphaeus and cousin of Jesus and brother to Judas (not Iscariot), Matthew, and Simon Zelotes (note, Lk. 6:16). One of the 12 apostles (Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13). Not the James of Mt. 13:55; Mk. 6:3, who was the half-brother of Jesus (note, Lk. 8:19). He is distinguished from James the half-brother of Jesus in Acts 1:13-14.

s Gr. leros, silly nonsense. Occurs only here and is a medical term for delirium.

t Who would believe as long as they held this to be silly nonsense, as in note s, above?

a Note the 6 things Peter did in this verse—arose, ran, stooped, saw, departed, wondered. The one thing he should have done was to believe, but this did not occur to him thus far.

b This is important evidence that He was not stolen by the disciples, as the Jews paid soldiers to report (Mt. 28:12-15).

c One was Cleopas, the father of James the Less, and husband of Mary, the sister of Mary (v 10, 18; Jn. 19:25). The other one is not known, but many ancient and modern men hold that it was Luke himself who was one of the seventy (Lk. 10), and the reason he did not mention himself was that he was the writer of this story.

d Josephus (*Wars of the Jews*, Book VII, 6:6) mentions Emmaus as being the same distance as in Lk. 24:13—threescore furlongs from Jerusalem, or about 8 miles. The location is not given, but some think it was southwest of Jerusalem.

e Gr. krateo, to hold in check, restrain; to retain, keep, lay hold upon. Just how their eyes were held from recognizing Him, whether He was changed in appearance so they could not know Him, or what miraculous agency was involved is not clear. This much is clear: He could appear and disappear, make Himself known and unknown, and change Himself to appear in various ways (Mk. 16:9, 12; Lk. 24:16, 31, 36-43; Jn. 20:14-16, 19, 26; 21:4; Rev. 1:12-17; 10:1-3). In Lk. 24:16, 31; Jn. 20:14-15 it seems their eyes were affected, and in the other passages it seems He changed form when He did not appear normally, so that they would not know Him.

f Questions 158-160. Next, v 26. They were discussing the event of the last few days, not knowing that this stranger knew more about them than they did. Christ wanted to hear from them how they really felt about these events. They reviewed for Him all things and how they had trusted that He had been the true Messiah (v 19-24). Their speech would not be clear to a total stranger of these events and doctrines.

to another, as ye walk, and are sad?

(3) The story of the events

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, [g]saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

(4) Jesus rebukes their unbelief; expounds the Scriptures

25 Then he said unto them, O [h]fools, and slow of heart to believe [i]all that the prophets have spoken:

26 [j]Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

(5) Jesus made known to them

whither they went: and he [a]made as though he would have gone further.

29 But they [b]constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [c]he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and [d]he vanished out of their sight.

32 And they said one to another, [e]Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

(6) Their report to apostles

33 And they rose up [f]the same hour, and returned to Jerusalem, and found the eleven gathered together, and *[g]them that were with them,

34 *[h]Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And *[i]they told what things *were done* in the way, and how he was known of them in breaking of bread.

5. Jesus appears to ten; Thomas absent (cp. Jn. 20:19)

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

(7) Proof of His bodily resurrection (note, Jn. 21:14)

38 And he said unto them, *[j]Why are ye troubled? and why do thoughts arise in your hearts?

---

g The events were so unbelievable and considered such silly nonsense (note, v 11), it was no wonder that the actual appearance of angels seemed but a vision. The investigators found the tomb empty, but they could not find Jesus (v 24).

h Gr. anoetos, dull, foolish, slow of understanding and faith. Trans. unwise (Rom. 1:14); fool (Lk. 24:25); and foolish (Gal. 3:1, 3; 1 Tim. 6:9; Tit. 3:3).

i All, not a part of the prophecies. Jews were good at believing the glory and the greatness of the kingdom that would make them great in the eyes of the Gentiles, but they would not believe prophecies of the humility and sufferings. They crucified Him because He did not fulfill their hopes and ambitions or even sympathize with them under the Roman yoke.

j Question 161. Next, v 32. Should not Christ fulfill the many prophecies of sufferings He had experienced the last few days, as well as the prophecies of glory and power? The first prophecy of the Bible concerns His sufferings and struggles with Satan (Gen. 3:15). Other whole chapters are devoted to this (Ps. 22; Isa. 53; Ex. 12). Many separate passages reveal the sufferings of the Messiah (Isa. 50:4-7; 52:14; Dan. 9:26; Zech. 13:6-7). All the types of the sacrifices and offerings from Abel on picture the sufferings; so beginning with Moses and all the prophets He made it clear why these events had to take place before the coming in glory and the kingdom (v 25-27).

nary civility required. As a mere traveler He had no right to impose upon them.

b Gr. parabiazomai, to constrain one by entreaties; to compel by force. Used only here and Acts 16:15.

c The similarity of these acts to the institution of the Lord's Supper (Mt. 26:26) would indicate that He celebrated it here to open their eyes and prove to them that He was no stranger after all.

d He became invisible to them. They could have reported that they had seen a vision, as they took the angelic appearance in v 23, but this was too real. He had actually walked miles with them, had questioned them, expounded the Scriptures to them, had yielded to their entreaties to abide with them, and had eaten food with them. This was no vision. It was real.

e Question 162. Next, v 38.

f Their business here could wait. We must go back at once and tell the others that we have seen the Lord and what He has said to us.

*g They found all the Christians still in meeting discussing the new developments of the resurrection events. That was a full day. Christ and angels had appeared to Mary, the other women, and to Peter (v 34); the tomb had been examined, Christ was missing, the news was spreading, and Christians were in their first meeting on the first day of the week, which lasted into the night of the second day of the week. Now suddenly two others came with a glowing report. There would be no sleep this night!

*h The last report was under discussion. The Lord had appeared to Peter who was now forgiven, reconverted and ready to strengthen the brethren (Lk. 22:32, note).

*i The two from Emmaus reported their experience and how they got to know Him in the breaking of bread. As they finished speaking, Jesus suddenly appeared in His visible form in their midst (v 36). It was such a sudden and miraculous appearance that it terrified the disciples who took Him for a ghost (v 37).

*j Questions 163-164. Next, v 41. I am the same Jesus that walked with you for several years. I am not a ghost or a spirit. I have a human body of flesh and bones that you can handle just as much as before. Handle Me and see. What could be clearer than that Jesus was resurrected bodily, not in spirit. His spirit and soul did not die, so they could not have been resurrected. Only the body died and only the body was resurrected (Jas. 2:26; Ps. 16:10; 1 Cor. 15). The inner man is immortal and cannot become dormant (1 Pet. 3:4). It can be separated from God in sins, but it is still conscious (Isa. 59:2; Eph. 2:1-9; 1 Tim. 5:6).

✝ ✝ ✝

is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, [a]Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the [b]law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then [c]opened he their understanding, that they might understand the scriptures,

6. The Great Commission: the Christian's power of attorney (Mt. 28:18; Mk. 16:15; Acts 1:1-8)

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the [d]third day:

47 And that [e]repentance and remission of

all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

7. Promise of enduement of power for service (Mt. 18:18, refs.)

★▲●49 And, behold, [f]I send [g]the promise of my Father upon you: but [h]tarry ye in the city of Jerusalem, until ye be [i]endued with [j]power from on high.

8. The ascension (Mk. 16:19-20; Jn. 3:13; Acts 1:9-11)

50 And he led them out as far as to Bethany, and [k]he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and [l]carried up into heaven.

9. Obedience in waiting for the Holy Spirit (Acts 1:12–2:13)

52 [m]And they worshipped him, and returned to Jerusalem with [n]great joy:

53 And were [o]continually in the temple, praising and blessing God. Amen.

161.

a Question 165. Last question in Luke.

b The Law was the Pentateuch; the Prophets: Joshua, Judges, Samuel, Kings, and all other prophets except Daniel; the Psalms: the rest of the canonical books.

c By clearing up all remaining questions (Acts 1:3) and by giving them a measure of the Holy Spirit to enlighten them (Jn. 20:22).

d See note, Lk. 9:22.

e The Doctrine of Repentance:

1. Nature: contrition, confession, faith, restitution (2 Cor. 7:8-11)
2. Necessity (Lk. 13:1-5)
3. Power (Rom. 10:9-10; Lk. 18:14)
4. How produced (Jn. 16:8; Heb. 4:12; Rom. 2:4; 2 Cor. 10:8-11)
5. Not expiatory or meritorious, but qualifies for pardon (1 Jn. 1:9; Acts 2:38; 3:19; Rom. 10:9-10)
6. Demanded of all men (Lk. 13:1-5; 24:47; Acts 10:35; 17:30)
7. By whom preached (Lk. 24:48; Acts 1:8; Mt. 28:19-20; Mk. 15:15-20)
8. How preached (Lk. 24:49; Acts 1:4-8; 5:31-32; 1 Cor. 2:1-5; 4:20; Rom. 15:18-19, 29; Heb. 2:1-4)
9. Must not be delayed (2 Cor. 6:2; Heb. 4:7; Eph. 5:14)
10. How attested (Lk. 3:8; Rom. 1:5; 10:16; Acts 5:32; 2 Cor. 10:11)

f 54th and last N.T. prophecy in Lk. (24:49, fulfilled, Acts 2).

g This was the Spirit baptism that was promised to all believers (Mt. 3:11; Jn. 1:31-33; 7:37-39; 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:1-21, 33, 38-39; 5:32; 10:44-48; 11:14-18; 15:7-13; 19:1-7; etc.).

h This is what early disciples were told to do to get the Spirit baptism or the full enduement of power from on high to do the works of Christ (v 49; Acts 1:4-8; Lk. 11:13).

i Gr. enduo, put on (Mt. 27:31; Mk. 15:20; Lk. 15:22); be clothed with (Mk. 15:17; Rev. 1:13; 15:6; 19:14); and arrayed in (Acts 12:21). Anyone clothed with this power will be able to confirm what he preaches, and this is the only normal N.T. program (Jn. 14:12; Mk. 16:16-20).

j Gr. dunamis, inherent power; the power of reproducing itself— from which we get the English dynamo. This enduement of power is the same as receiving the promise of the Father or the promised Holy Spirit in baptismal measure. Power to do the works of Christ is what is promised here (Jn. 14:12; Mk. 16:17-18; Acts 1:4-8).

k This was the old priestly way of blessing the people (Ex. 17:12; 1 Ki. 8:22, 38, 54; Ezra 9:5).

l Acts 1:9-11; Mk. 16:19.

m Christ was now an object of worship (Rev. 5:8-14; 7:10).

n This is taken by some as the evidence of the Spirit baptism; but this cannot be, for they did not get this baptism until 10 days later at Pentecost (Acts 1:4-8; 2:1-21, 33). Many angels and men had joy who were not baptized in the Holy Spirit (see ***Instances of Joy in the N.T.***, p. 160).

o Gr. diapantos, a period during which anything is done. The disciples were in the temple continually (v 53; cp. Heb. 13:15). The idea is that they offered praise frequently throughout the period of 10 days, not that they praised God every moment day and night. This would be a physical impossibility, but to do it regularly and frequently during a period would be entirely possible. The word is also trans. always in Mk. 5:5; Acts 10:2; 24:16; Rom. 11:10; Heb. 9:6.

✞ ✞ ✞

Summary of Luke

Date and Place: about AD 58-63. Place unknown.

Author: Luke, the beloved physician (Col. 4:14; 2 Tim. 4:11; Ph'm. 24; and the we portions of Acts 16:10-17; 20:5-15; 21:1-18; 27:1–28:16). He was a Jew and perhaps the Lucius of Rom. 16:21; Acts 13:1. If so, he was related to Paul.

Theme: Jesus Christ is Jehovah's ideal Man (Zech. 6:12). Hence, dependent upon the Father (3:21, note); a friend of outcasts (5:29; 7:29-37); compassionate (7:13; 13:1); neighborly (10:30); etc.

38 Sections Not in the Other Gospels:

1. Six miracles (5:4-11; 7:11-18; 13:11-17; 14:1-6; 17:11-19; 22:50-51)
2. Ten parables (7:41-43; 10:30-37; 11:5-8; 12:16-21; 13:6-9; 15:8-10, 11-32; 18:1-8; 18:9-14)
3. Twenty-two discourses and incidents (1:5-80; 2:1-52; 3:10-14; 10:1-20; 19:1-10, 41-44; 22:44; 23:7-12, 27-31, 34, 40-43; 24:50-53).

Statistics: 42nd book of the Bible; 24 chapters; 1,151 verses; 25,944 words; 165 questions; 9 O.T. prophecies; 54 new prophecies; 930 verses of history; 118 verses fulfilled and 103 verses of unfulfilled prophecy.

There have been many apocryphal books written which contain many fantastic stories. Forty-six of them are published in *The Lost Books of the Bible*, 20 O.T. apocryphal books, and 26 N.T. apocryphal books. The 14 apocryphal books in the old family Bibles make 60 books that are well known. Besides these there are many that have not been published. The difference between these and the Bible books is that between inspired writings and religious history, religious novels and uninspired writings.

They contain no new essentials and are limitations and additions to the accounts of the Bible except 1 and 2 Maccabees which are history, and a few other portions that are not so out of line with truth.

The N.T. apocryphal books assume the truths of the four gospels. They witness to the existence of the four gospels by quoting from them. They prove the existence of other narratives before the four gospels were written. No doubt hundreds of people wrote down facts and stories during the life of Christ which were later put in books supposed to be true of the life of Christ. The four gospels are the only ones counted authoritative by Christians, heretics, Jews and heathen. The finding of these apocryphal documents confirms the good judgment of the church which set apart these sacred books from all others. As early as the second century the four gospels were accepted without rivals. Sometimes supplemental narratives were used along with them by local churches in their controversies with the heathen and Jews.

All stories of the boy Jesus doing unheard of miracles such as carrying water in a cloak; stretching lumber to the desired length; making one grain of wheat grow 800 bushels; making birds and animals of clay and giving life to them; getting angry at a boy who ran into Him on the street and causing him to die; the parents complaining and being made blind; lepers being cleansed in water He bathed in; widening or contracting gates, boxes, milkpails and other things Joseph made with wrong dimensions; changing people into animals and back again; withering hands; causing blindness; and other such things are out of harmony with the acts of God and contradict Scripture (Jn. 10:10; Acts 10:38). Jesus did no miracle until after His anointing with the Spirit (Jn. 2:11). These stories of the boy Jesus are matched by those told of His sufferings, such as the cross walking and talking and of Jesus coming out of the tomb so tall that His head was in the clouds. None of these are worthy of truth and show why they were rejected from our Scriptures.

Law of God and Moses the Same (2:39)

1 Both ceremonial and moral laws were given on Sinai (Ex. 19; 24:12-18; 25:40; 26:30; 27:8; 31:18; 32; 33:6; 34; Lev. 7:38; 25:1; 26:46; 27:34; Num. 3:1; 15:22).
2 The ten commandments are spoken of as them law of Moses (Mt. 22:36-40; Rom. 2:21-22; 7:7-16; Ex. 20; Dt. 5).
3 God's law was written in a book as well as on stones (Josh. 24:25-26).
4 Such terms as "the Lord said" and "the Lord spake" are used 46 times in Exodus; 36 times in Leviticus; 72 times in Numbers; and 50 times in Deuteronomy, proving the so-called moral law and the ceremonial law were "one law" (Ex. 12:49; Lev. 24:22; Num. 15:16, 29).
5 Many terms are used to apply to both, such as the law (194 times, Josh. 1:7-8; 8:31-35; Jn. 1:17); My law (Ps. 89:30-31; Hos. 8:12-13); the law of the Lord (1 Chr. 16:40; Lk. 2:22-39); the book of the law of God (Josh. 24:25-26; Neh. 8:1-13; 9:3; 10:29); the book of the law of Moses (Josh 8:31; 23:6); the law of God and the law of Moses (Acts 13:39; Rom. 7:22-25; Heb. 10:28); the law of commandments (Eph. 2:15; Col. 2:14-17); the statutes . . . ordinances . . . and the law and commandments which God wrote (Ex. 24:12; 2 Ki. 17:34-37; 2 Chr. 14:4); the whole law . . . by the hand of Moses (2 Chr. 33:8; 2 Ki. 17:13; 21:8; Gal. 5:3); and "Moses" and the old testament (Acts 15:21; 2 Cor. 3:6-15; Heb. 8:6–9:10). If what we have is the law of Moses and God's law was written only on stones, then we do not have God's law any longer for the stones were lost with the ark 25 centuries ago.

7 Lessons on Prayer (11:2-13)

1 Stay within the bounds of certain general principles of prayer and learn:
  (1) How to begin (v 2; Mt. 11:25)
  (2) Whom to address (v 2; Jn. 14:13-15; 15:16; 16:23-26; note, Mt. 6:9)
  (3) Whose name to revere (v 2)
  (4) Whose will to obey (v 2)
  (5) Whose interests to serve and have at heart (v 2; Mt. 22:37)
  (6) What to ask for (v 2-4)
  (7) How to keep clear channels to God (v 4; 1 Jn. 3:21-22)
  (8) How to live with our fellowmen (v 4; Mk. 11:25-26; Eph. 4)
  (9) How to live with God(v4; 1 Jn.1:3-9; Jn.17:2-3)
  (10) How to live free from sin (v 4; Rom. 6:16-23; 8:12-13)
2 Be bold as the friends of God—importune, urge with frequent solicitation, be tenacious in purpose, stubbornly adhering to a purpose; continue steadily, incessant, refuse to give an inch; be desperate, demanding, insistent, eager, and troublesome in pursuit of what God has promised (v 5-8; 18:1-8; Heb. 4:14-16; 10:19-23, 36).
3 Believe in and have confidence in the absolute certainty of answered prayer with no wavering or doubt as to the final outcome (v 9-10; Mt. 7:7-11; 17:20; 21:21; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:19-22; 5:14-15).
4 Believe in and have confidence in the infinite fatherhood of God, realizing that He is at least as interested in our welfare as an earthly parent, that He will give all things which are best to His children, and that He will give exactly what is asked according to His will and Word (v 11-13; Mt. 7:7-11; 1 Jn. 3:19-22; 5:14-15; Ps. 84:11).
5 Believe in and know beyond all possible doubt that it is the will of God for His children to get what they will and want (v 9-13; Ps. 23:1; 34:9-10; 84:11; Mt. 17:20; 21:21; Mk. 11:22-24; Jn. 15:7).
6 Believe in and ask God for the Holy Spirit, the all-inclusive gift, who will enable us to pray and get answers (v 13; Rom. 8:26-27; Eph. 2:18; 6:18; Jude 20; Jn. 7:37-39).
7 Believe in and never question it—that God will answer each person who prays right, not just a few special ones (v 9-13; Mt. 7:7-11; Mk. 9:23; 11:24; Jn. 14:12-15; Rom. 2:11).
Anyone who learns and practices well these lessons will get answers.

Covetousness Breeds (12:15)

1 Greed and murder(Pr.1:19; Isa. 56:11; Jer. 22:17)
2 Poverty and rebellion (Pr. 11:24)
3 Oppression and violence (Pr. 22:16; Jer. 22:17; Mic. 2:2)
4 Denial of God (Pr. 30:8-9)
5 Injustice (Isa. 1:23; Mic. 7:3)
6 Backsliding (Mic. 3:11)
7 Deceptions (Mt. 13:22)
8 Defilement (Mk. 7:21-23)
9 Temptations and lusts(1 Tim. 6:9-11; 1 Jn. 2:15-17)
10 A short life and a fool's end(Jer.17:11;Lk.12:16-21)

14 Examples of Covetousness:

1 Eve—forbidden fruit (Gen. 3:6)
2 Lot—lands (Gen. 13:10-13)
4 Balaam—rewards (2 Pet. 2:15)
5 Achan—money (Josh. 7:21)
6 David—woman (2 Sam. 11:2-5)
7 Ahab—vineyard (1 Ki. 21:2-16)
8 Gehazi—gifts (2 Ki. 5:20-27)
9 Rich fool—security (Lk. 12:17)
10 Judas—silver (Mt. 26:15-16)
11 Pharisees—riches (Lk. 16:14)
12 Simon Magus—Holy Ghost power (Acts 8:18-23)
13 Festus—money (Acts 24:26)
14 Demas—pleasures (2 Tim. 4:10)

Drunkenness (22:18)

Drunkenness is condemned in both testaments: Dt. 21:20-21; 29:19-21; 1 Sam. 1:14; Pr. 23:20, 29-35; 31:4-6; Isa. 5:11-22; 28:1-8; Amos 6:1-6; Hab. 2:15-17; Lk. 21:34; Rom. 13:13; 1 Cor. 5:11; 6:9-10; Gal. 5:19-21; Eph. 5:18; 1 Th. 5:7-8. Results of drunkenness: Dt. 21:20-21; Ps. 69:12; Pr. 20:1; 23:20-21, 29-35; 31:4-7; Isa. 19:14; Jer. 25:27; Hos. 4:11; Joel 3:3; Amos 2:6-12; Mic. 2:11; Hab. 2:15-17; Mt. 24:49.

Examples of Drunkenness:

1 Noah (Gen. 9:21-27)
2 Lot (Gen. 19:33-38)
3 Priests (Lev. 10:1-9)
4 Nabal (1 Sam. 25:36)
5 Uriah (2 Sam. 11:13)
6 Elah (1 Ki. 16:9)
7 Thirty-three kings (1 Ki. 20:16)
8 Ahasuerus (Esther 1:10-11)
9 Belshazzar (Dan. 5:1-6)
10 Israelites and church members (Isa. 5:11; 28:1; 1 Cor. 11:21)

Facts About Lazarus (16:22)

1 He was a beggar full of sores which the dogs licked (v 20-22)
2 He laid at the rich man's gate to beg the crumbs of his table (v 21)
3 He died and his body was buried (v 22)
4 His soul and spirit were carried by the angels to paradise (v 22)
5 He was with Abraham and all the redeemed(v23)
6 He was in comfort; no hell, no torment, no separation from the saved, no crying for mercy, no regrets of the past, and no thirst or punishment in hell fire (v 23-25)
7 He retained soul and spirit faculties capable of enjoyment of eternity with God (v 24-26)

Facts About the Rich Man (16:22)

1 He was clothed in purple and fared sumptuously every day (v 19)
2 He died and his body was buried (v 22)
3 His soul went to hell (v 23)
4 He was in torment (v 23-25, 28)
5 He possessed eyes that could see and distinguish persons (v 23)
6 He cried for mercy and begged for Lazarus to bring a drop of water to cool his tongue (v 24)
7 He still had a tongue, eyes, memory, intelligence, feelings, emotions, will, voice, reasoning powers, concern for his brothers, and all other soul passions and spirit faculties (v 23-31)

8 Things the Pharisee Bragged About (18:11)

1 I do not pray with sinners
2 I am not like other men
3 I am not an extortioner
4 I am not unjust
5 I am not an adulterer
6 I am not like this publican (v 11)
7 I fast twice a week
8 I pay my tithes (v 12)

Contrast the Pharisee and Publican (18:10)

1 Standings in society (v 10)
2 Sources of trust (v 9, 13)
3 Prayers to God (v 11-13)

5 Attitudes toward others (v 11-13)
6 Religious backgrounds (v 9-13)
7 Results in prayer (v 14)

Rich Man and Lazarus (16:19-31) 18 facts:

1 Regardless of the state in this life the next life may be different (v 22-31).
2 Poor people can be well off in the next life if they are saved; otherwise they will suffer hell like the unsaved rich.
3 The rich do not suffer hell unless they are unsaved.
4 The rich, like the poor, must make proper preparation for the next life or be lost and punished.
5 The rich and the poor both die and their bodies are buried.
6 The saved are carried by angels into paradise (v 22; 23:43) which was then in the lower parts of the earth (Mt. 12:40; Ps. 16:10); but since Eph. 4:8-10 and Heb. 2:14-15, the righteous go to heaven (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11).
7 There is something real at death for angels to carry and a real place to put it (v 22).
8 The unsaved go to hell when they leave their bodies (v 23; Jas. 2:26; Isa. 14:9; Rev. 20:7-15; Ps. 9:17; 55:15).
9 The lost are in conscious torment in hell (v 23-28; Dt. 32:22; 2 Sam. 22:6; Ps. 18:5; 116:3; 139:8; Isa. 14:9-11; Ez. 32:21; Ez. 32:21; Song 8:6; Hab. 2:5).
10 Souls and spirits have spirit forms with bodily parts, like the parts of the physical body. They wear clothes, talk, feel, etc. (v 22-24; Isa. 14:9-11; Mt. 17:3; Ps.16:10; Heb.12:22-23; Rev. 6:9-11)
11 Only God can put into hell (v 22-31; Ez. 31:16; Ps. 9:17; Mt. 10:28; Lk. 12:4-5; Rev. 20:10-15; Mt. 25:41, 46; 2 Pet. 2:4; Jude 6-7).
12 Souls are immortal in hell and heaven (v 22-31; 1 Pet. 3:4; 4:6; Lk. 20:38; 2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11).
13 Prayer and conversations continue in hell and heaven (v 22-31; Isa. 14:9-11; Jon. 2:2; Ez. 32:21; Rev. 6:9-11).
14 Fire and torments are in the present and eternal hell (v 22-31; Rev. 14:9-11; 19:20; 20:10-15; 21:8; Isa. 66:22-24; Mt. 8:12; 13:42, 49-50; 24:51; 25:41, 46; Mk. 9:43-49).
15 Unsaved ones are confined to hell until the judgment (v 26; Rev. 20:11-15).
16 One can escape hell if conditions are met in this life (Pr. 23:14; Jn. 3:16; Tit. 2:11-14; Lk. 13:1-5; 2 Cor. 5:17-21).
17 Both present and eternal hells are located in the lower parts of the earth (Ps. 63:9; Eph. 4:8-10; Mt. 12:40), the nether parts of the earth (Ez. 31:14-18; 32:18-27), and beneath the earth (Pr. 15:24; Isa. 14:9-15; 24; Isa. 14:9-15; Ez. 31:14-18; 32:18-27; Rev. 21:8).
18 Satan, angels, demons, and men will be put into eternal hell (Mt. 8:29; 25:41; Rev. 20:10-15; 2 Pet. 2:4; Jude 6-7).

Not one of the above facts or scriptures could possibly apply to the grave, proving hell and the grave are two different things. See notes on Ps. 9:17; Lk. 12:5; 16:26; Rev. 20:3; Isa. 30:33.

Examples of Making Excuses (14:18)

1 Adam and Eve (Gen. 3:12-13)
2 Moses (Ex. 4:1-12)
3 Aaron (Ex. 32:22-24)
4 Gidoen (Judg. 6:12-17)
5 Elisha (1 Ki. 19:19-21)
6 Naaman (2 Ki. 5:10-14)
7 Jeremiah (Jer. 1:1-10)
8 Felix (Acts 24:25)
9 Others (Mt. 8:21; Lk. 9:59-62)

There is no excuse for making an excuse (Dt. 30:11-14; Rom. 1:20; 2:1)

* * *

1 The magi (Mt. 2:10)
2 Elisabeth (Lk. 1:41-45)
3 Mary (Lk. 1:46-56)
4 Zacharias (Lk. 1:64-79)
5 Shepherds (Lk. 2:20)
6 All people (Lk. 2:10)
7 The seventy (Lk. 10:17)
8 Father and servants (Lk. 15:24)
9 Angels at repentance (Lk. 15:10)
10 Zacchaeus (Lk. 19:6)
11 At triumphal entry (Mt. 21:9)
12 At the resurrection (Mt. 28:8)
13 At His appearance (Lk. 24:41)
14 At His ascension (Lk. 24:52)
15 Whole church (Acts 2:46; 15:3)
16 Lame man healed (Acts 3:8)
17 New converts (Acts 8:8; 13:52)
18 Paul (2 Cor. 2:3; 7:4, 13)
19 All Christians (1 Pet. 1:8)
20 Christ (Heb. 12:2; Jn. 15:11)

10 Emblems of the Holy Spirit (3:16)

1 Fire: zeal and refining power (v 16; Isa. 4:3-4; Ps. 104:4; Mal. 3:1-4; Jn. 2:17; Acts 2:3; Mt. 3:11)
2 Dove: gentleness, harmlessness, and comforting power (Lk. 3:22; Jn. 1:32-33)
3 Water: life-giving and infinite power Jn.7:37-39
4 Wind: resurrection power (Jn. 3:8; Acts 2:2; Ez. 37:9)
5 Oil: consecration and anointing power (Isa. 61:1-3; Heb. 1:9; Jas. 5:14-16; Lk. 4:16-21; Ps. 45:7)
6 Seal: redemptive and keeping power (Eph. 1:13; 4:30; 1 Pet. 1:5)
7 Earnest: ownership and guarantee power (2 Cor. 1:22; Eph. 1:13-14)
8 Rain: life-giving and quickening power (Joel 2:23-32; Ps. 1:3; Zech. 10:1; Jas. 5:7; Hos. 6:3; 10:12)
9 Dew: refreshing and invigorating power (Ps. 72:6; Hos. 14:5)
10 Gift: joyful, gracious, and liberating power (Acts 2:38-39; 4:31-33; 2 Cor. 3:17-18; Heb. 1:9)

Lending (6:35)

Lending with the hope to receive again has no reward from God (6:34-35). This is only helping a man temporarily and the only reward may be a return of such favor. Under the law interest was not to be charged to a brother (Ex. 22:25-27; Lev. 25:35-37; Dt. 23:19-20; Neh. 5:1-13; Ps. 15:5; Pr. 28:8; Ez. 18:8-17; 22:12), nor was a pledge of a payment to be taken that caused any oppression (Dt. 24:6-17). It is a mark of goodness to lend to help men (Ps. 37:25-26; 112:5). One who gives outright to help the poor lends to God (Pr. 19: 17). Borrowing brings the lender into bondage (Pr. 22:7). Christians are to lend to help the needy and are not to expect anything back (Mt. 5:42; Lk. 6:34-35). If nothing is returned they are not to hold it against the borrower or they lose their reward. If they are offered it back again they should take it in order to help others again. The borrower is under obligation to repay when able (Ex. 22:14-15; Ps. 37:21), for all debts are to be paid when possible (Ex. 22:10-15; Lev. 25:14-25; Mt. 5:25-26, 40; 2 Ki. 4:1-7; Lk. 6:31). See note, 7:41.

The Golden Rule (6:31)

The golden rule was also a teaching of the law (Lev. 19:18). This commandment is here expressed in another form. This does not mean that we are to give all that we have to another, for we would not expect him to do this for us. If we so expected it we would be condemned of gross covetousness of what belongs to another and this itself is contrary to the law and the gospel. We are not to covet one thing that belongs to another (Ex. 20:17; ,Dt. 5:21; Rom. 13:9; 1 Cor. 5:11; 6:9-11; Eph. 5:5). Therefore, that which belongs to the other

rendering justice, mercy, and love to all men is prescribed by the law.

9 Simon's in Scripture (7:40)

1 Simon Peter (Mt. 10:2)
2 Simon the Canaanite (Mt. 10:4; Mk. 3:18; Lk. 6:15; Acts 1:13)
3 Half brother of Jesus (Mt. 13:55; Mk. 6:3)
4 Simon of Nain (Lk. 7:36-50)
5 A leper of Bethany (Mt. 26:6)
6 Father of Judas Iscariot (Jn. 6:71; 12:4;13:2, 26)
7 Simon of Cyrene (Mt. 27:32; Mk. 15:21; Lk. 23:26)
8 The sorcerer (Acts 8:9-24)
9 A tanner (Acts 9:43; 10:6-32)

God and Man Contrasted (18:7)

He delayeth. The judge delayed from selfish indifference, but God delays from an all-wise purpose, depending on what is asked or whether one has faith or not (Heb. 11:6; Jas. 1:5-8). If it is something that is promised only for the next life, then the delay is clear from Scripture. If it is something promised in this life, then refuse to give up until it is received (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8).

End-Time Faith (18:8)

Will the faith be found among men at His second advent? When all who are saints before the tribulation will have been raptured (1 Th. 4:16; 2 Th. 2:7-8, note)? When men that are left will be at the height of apostasy (Mt. 24:24; 1 Tim. 4; 2 Tim. 3:5; 4:1-4; 2 Th. 2; Rev. 9:20-21; 13:1-18)? When those who get saved during the tribulation will be killed by the multitudes (Rev. 6:9-11; 7:9-17; 13:16-18; 15:2-4; 20:4-6)?

Jewish Fasts (18:12)

On Monday and on Thursday. The law commanded only one fast a year (Lev. 23:27-32). About 1,200 years later, in Zechariah's time, Jews had 4 fasts (Zech. 8:19). In Christ's day, 500 years later, Jews had 104 fasts a year (Lk. 18:12). Thus they were growing in law but not in grace.

Great Distress (21:23)

The Jews were crucified in such numbers before the walls during the siege that the Romans wanted more room for crosses. Multitudes in the city died of famine until the valleys outside were filled with them. Titus himself groaned and threw up his hands in horror and called God to witness that he was not responsible. No fewer than 600,000 who were thrown out the gates were counted by the Romans. Altogether 1,100,000 Jews died; 97,000 were sold as slaves for trifling prices; 40,000 were freed because no one bought them; and 347,490 more, plus multitudes not counted, perished in many other ways.

5 Simeon's in Scripture (2:25)

1 Son of Jacob (Gen. 29:33, note)
2 An ancestor of Jesus (Lk. 3:30)
3 A disciple, Niger (Acts 13:1)
4 Peter (Acts 15:14)
5 A Jew in Jerusalem who:
    (1) Was just and devout (v 25)
    (2) Waited for the Messiah (v 25)
    (3) Had the Holy Spirit (v 25)
    (4) Received a revelation (v 26)
    (5) Was led by the Spirit (v 27)
    (6) Handled Jesus (v 28; cp. 1 Jn. 1)
    (7) Prophesied (v 28-35)
    (8) Blessed Joseph and Mary (v 34)

8 *Filled With Spirit in Luke (2:25)*

1 John the Baptist (1:15-17, 80)
2 Mary (1:35, 46-55)

5 Simeon (2:25-35)
6 Anna the prophetess (2:36-38)
7 Disciples (Lk. 9:1-6; 10:1-20 with Mt. 10:1-8, 20)
8 Jesus Christ (2:40-52)

Jesus, the disciples, and Mary were later baptized in the Spirit (3:22; Acts 1:4-14; 2:1-11)

50 Things Which Have Filled Men (4:28)

1 Violence (Gen. 6:11; Mic. 6:12)
2 Food (Ex. 16:12; Mt. 14:20)
3 Spirit (Ex. 28:3; Lk. 1:15-67)
4 Wisdom (Ex. 35:35; Lk. 2:40; 4:1)
5 Good things (Ps. 104:28)
6 Contempt and scorn (Ps. 123:3-4)
7 Wicked devices (Pr. 1:31)
8 Mischief (Pr. 12:21)
9 Own ways (Pr. 14:14)
10 Own words (Pr. 18:20)
11 Indignation (Jer. 15:17; Acts 5:17)
12 Bitterness (Lam. 3:15)
13 Reproach (Lam. 3:30)
14 Drink (Ez. 23:33; Hag. 1:6)
15 Shame (Hab. 2:16)
16 Wrath (Lk. 4:28; Esther 3:5)
17 Fear (Lk. 5:26)
18 Madness (Lk. 6:11)
19 Sorrow (Jn. 16:6)
20 Wonder (Acts 3:10)
21 Envy (Acts 13:45)
22 Joy (Acts 13:52; 2 Tim. 1:4)
23 Confusion (Acts 19:29; Job 10:15)
24 Unrighteousness (Rom. 1:29)
25 Knowledge (Rom. 15:14)
26 Comfort (2 Cor. 7:4)
27 Righteousness (Phil. 1:11)
28 Company (Rom. 15:24)
29 Talk (Job 11:2)
30 Trouble (Job 14:1; Ps. 88:3)
31 Sins (Job 20:11; Rom. 1:29-32)
32 Cursing—bitterness (Rom. 3:14)
33 Bribes (Ps. 26:10)
34 Heaviness (Ps. 69:20)
35 Divine fury (Jer. 6:11)
36 Power (Mic. 3:8; Acts 6:8)
37 Lies and robbery (Nah. 3:1)
38 Extortion—excess (Mt. 23:25)
39 Dead men's bones (Mt. 23:27)
40 Hypocrisy—iniquity (Mt. 23:27)
41 Leprosy (Lk. 5:12)
42 Ravening—wickedness (Lk. 11:39)
43 Grace and truth (Jn. 1:14)
44 Faith (Acts 6:3-8)
45 Good works (Acts 9:36)
46 Subtlety—mischief (Acts 13:10)
47 Goodness (Rom. 15:14)
48 Heaviness (Phil. 2:26)
49 Light (Lk. 11:34-36)
50 Darkness (Lk. 11:34-36)

21 Proofs of Bodily Resurrection (24:39)

1 Behold, My hands and My feet (v 39).
2 It is I Myself, not another and a different person (v 39).
3 Handle Me, and see (v 39).
4 A spirit hath not flesh and bones, as you see Me have (v 39).
5 He showed them His hands and His feet (v 40; Jn. 20:20).
6 He took fish and honeycomb and did eat before them (v 41-43).
7 He is risen (Mt. 28:6-7; Mk. 16:6). What is risen? It could not be His soul and spirit for they did not die. They went into hell to preach and carry on work (Ps. 16:10; Lk. 23:43; Eph. 4:8-10; 1 Pet. 3:9; Heb. 2:14-15). His body is the only thing that died (Jas. 2:26) and the only thing that could have been resurrected (Lk. 24:39; Zech. 13:6; Acts 1:11).
8 They held Him by the feet (Mt. 28:9; Lk. 24:39-40)
9 They saw Him (Mt. 28:17; Jn. 20:19-20).
10 They found not the body (Lk. 24:3, 23). Why? Because it was resurrected (Lk. 24:39-43).

the tomb seeking a spirit to embalm, or was it the body they sought? Then it was the body that was risen from the dead.
12 Jesus Himself drew near . . . He sat at meat with them . . . they knew Him (Lk. 24:15, 30-31).
13 Angels said He was alive (Lk. 24:23; Mt. 28:6-7; Mk. 16:6).
14 Jesus Himself stood in the midst of them (Lk. 24:36; Jn. 20:19). What was it that stood in their midst? They thought it was a spirit (Lk. 24:37), but Jesus assured them that it was not a spirit. It was His own body that had been with them for years (Lk. 24:39-43).
15 It was necessary for Christ to be crucified and to rise from the dead (Lk. 24:46). What was it that was crucified? The same thing that rose from the dead.
16 He lifted up His hands . . . He was parted from them, and carried into heaven (Lk. 24:51-52). Whose hands were these? Were they the hands of a spirit? What was it that was separated from them and taken to heaven? If it was not a spirit, as He said (Lk. 24:37-43), then it was His body.
17 They have taken away the Lord out of the sepulchre . . . For as yet they knew not the Scripture, that He must rise from the dead (Jn. 20:2, 9). The missing body made no less than 12 appearances to hundreds of witnesses (note, Jn. 21:14). It was not taken away. It was resurrected and is alive today at the right hand of God (Mk. 16:19; Acts 2:33; Rom. 8:34; Heb. 1:3; 12:2).
18 Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. Thomas had opportunity 8 days later, proving His body was literally resurrected (Jn. 20:25-29; Lk. 24:37-43).
19 In all resurrections the bodies were made alive again, not the souls (1 Ki. 17:17-24; 2 Ki. 4:18-37; 13:21; Jn. 11; etc.). To argue that Christ's body is the only one never to be resurrected is extreme rebellion, for many scriptures say it was raised (Acts 2:31; 4:33; Rom. 1:4; 1 Pet. 3:21; etc.).
20 One shall say unto Him in eternity, "What are these wounds in thine hands? Then, he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).
21 He was buried . . . He arose again (1 Cor. 15:1-58)

In this scripture it is clear that anyone who does not believe in the bodily resurrection of Christ will be lost.

12 Conditions of Noah's and Lot's Days (17:26)

1 Tendency to reject God (Gen. 4:1-7; Rom. 1:17-32)
2 Undue prominence of sex in unlawful relation with angels (Gen. 6:1-4; 2 Pet. 2:4; Jude 6-7)
3 Homosexuality prominent (Gen. 19; Lk. 17:28; Rom. 1:17-32)
4 Marriages and divorces (Gen. 6:1-4; Mt. 24:38; Lk. 17:27)
5 Inventions (Gen. 4:17-24; Rom. 1:30; Dan. 12:4; Lk. 17:28)
6 Apostasy (2 Pet. 2:4-8; Mt. 24:38; Lk. 17:27-28; 2 Th. 2:3)
7 Rejection of preaching (2 Pet. 2:5; 2 Tim. 4:1-4; Mt. 24:38)
8 Violence and bloodshed (Gen. 6:1-13; Rom. 1:17-32; 2 Tim 3)
9 Anarchy—lawlessness (Gen. 4:17-24; 6:1-13; Mt. 24:38; Lk. 17:26-28; Rom. 1:17-32; 2 Tim. 3)
10 Surfeiting and drunkenness (Mt. 24:38; Lk. 17:26-39; 21:34-36; Rom. 1:17-32; 2 Tim. 3)
11 Buying and selling (Lk. 17:28; Rom. 1:17-32; 2 Tim. 3)
12 Planting and building (Lk. 17:28; Rom. 1:17-32; Dan. 12:4)

1 The saints that are raptured to meet the carcass (Mt. 24:28) or the dead body of Christ is not dead and saints are note eagles
2 The eagles of the Roman standards, for instead of being fulfilled by the legions of Rome, this will be fulfilled in the dead bodies of the armies of all nations under Antichrist (Zech. 14:1-5; Rev. 19:11-21; Joel 3)
3 The American eagle. We do not definitely know whether America will cooperate with Antichrist against Jesus Christ in this battle. America is not mentioned in particular in prophecy
4 The eagles and birds of all the earth—only those of Palestine in the vicinity of the battle of Armageddon (Ez. 39:17-21). That eagles of Palestine eat dead bodies is clear from Job 39:27-30

Fire Used Figuratively Of (12:49)

1 Jealousy (Dt. 4:24; Ez. 36:5)
2 Man's anger (Pr. 16:27; Ps. 39:3)
3 God's Word (Jer. 5:14; 23:29)
4 Sin (Pr. 6:27; Isa. 9:18)
5 The tongue (Jas. 3:5-6)
6 Ministers (Ps. 104:4; Heb. 1:7)
7 Christ (Mal. 3:2)
8 Holy Spirit (Mt. 3:11; Rev. 4:5)
9 Tribulation (Ps. 66:12; 1 Pet. 1:7)
10 God's anger (Isa. 12:1; 31:9; 47:14; Jer. 4:4; 21:12)
11 Judgment (Zech. 13:9; Isa. 10:16-17; Jer. 17:27; 50:32)
12 Persecution and division because of the gospel (Lk. 12:49)

It is no doubt in this last sense that Jesus used the word "fire" here, as is clear in v 51-53, Mt.10:34-36.

Widows (18:3)

Mentioned 84 times in Scripture; 15 times with the fatherless. Both were especially cared for under the law (Ex. 22:22-24; Dt. 10:18; 14:28-29; 16:11-14; 24:17-21; 27:19). God's providence is special over them (Ps. 68:5; 94:6; 146:9; Pr. 15:25). Prophets rebuked Israel for oppressing them (Isa. 1:17, 23; 10:1-2; Jer. 7:6-7; 22:3; Zech. 7:10; Mal. 3:5). Christ denounced Pharisees for oppressing them (Mt. 23:14; Mk. 12:40; Lk. 20:47). Instructions to churches about them (1 Cor. 7:8-9; 1 Tim. 5:3-16; Jas. 1:27). Vows of binding (Num. 30:9). Daughters of priests, to be supported by father (Lev. 22:13). Priests forbidden to marry widows (Lev. 21:14). A brother to marry brother's widow to continue inheritances (Dt. 25:5-10; Mt. 22:23-33). Cause of the first trouble in the early church (Acts 6:1-7).

Widows Mentioned In Scripture
1 Tamar (Gen. 38:1-30)
2 Naomi, Orpah, and Ruth (Ruth 1)
3 Tekoah (2 Sam. 14:5)
4 Hiram's mother (1 Ki. 7:14)
5 Zeruah (1 Ki. 11:26)
6 Widow of Zarephath (1 Ki. 17)
7 Wife of a prophet (2 Ki. 4)
8 Anna (Lk. 2:36-37)
9 Poor widow (Mk. 12:41; Lk. 21:2)
10 Widow of Nain (Lk. 7:11-15)
11 Importunate widow (Lk. 18:1-8)
12 Tabitha or Dorcas (Acts 9:36-42)

4 Elects of God (18:7)

1 Christ (Isa. 42:1; 1 Pet. 2:6)
2 All Christians (Rom. 8:33; Col. 3:12; Tit. 1:1; Jn. 15:16; Eph. 1:4; 2:10; 2 Th. 2:13; 2 Jn. 1, 13)
3 Israel (Isa. 45:4; 65:9, 22; Mt. 24:21-31; Mk. 13:22, 27; 1 Pet. 1:2)
4 Angels (1 Tim. 5:21)

Anyone chosen of God at any time, Jew or Gentile, is the elect of God (Rom. 9:11; 11:5, 7, 28; 1 Th. 1:4; 1 Pet. 5:13; 2 Pet. 1:10). All men are called to become God's elect or chosen ones and can be if they will choose God (Mt. 11:28-30; 20:16; Jn. 1:12; 3:16-20; 6:37; Eph. 1:4; 2 Th. 2:13; Jas. 2:5; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 17:14; 22:17).

CHAPTER 1

I. Concerning Jesus Christ
1. Deity and eternity (Mic. 5:1; Heb. 1:5-14; Rev. 1:8, 17; 22:13)

1 In the [a]beginning was the Word, and the [b]Word was with God, and the Word [c]was God.

2 The same was in the beginning with God.

2. Pre-incarnation work (Rev. 3:14; Col. 1:16; Heb. 1:2; Eph. 3:9)

3 All things were made [d]by him; and without him was not any thing made that was made.

4 In him [e]was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness [f]comprehended it not.

II. Concerning John the Baptist (Mt. 3:1; Mk. 1:1; Lk. 3:1)

6 ¶ There was a man sent from God, whose name [g]*was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

III. Concerning Jesus Christ
1. Divinity, creative work and reception by Israel

9 [h]*That* was the true Light, which lighteth [i]every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto [j]his own, and his own received him not.

2. Redemptive work (Jn. 17:2)

▲ 12 But [k]as many as received him, to them gave he [l]power to become the sons of God, *even* to them that believe on his name:

13 [m]Which were [n]born, [o]not of blood, nor of the [p]will of the flesh, nor of the [q]will of man, but of God.

3. Incarnation (Isa. 7:14; 9:6; Mt. 1:18; Lk. 1:35; Rom. 1:3; 8:3; Gal. 4:4; 1 Tim. 3:16; Heb. 1:5)

14 And the Word [r]was made flesh, and dwelt among us, (and [s]we beheld his [t]glory, the glory as of the [u]only begotten of the Father,) full of grace and truth.

IV. Concerning John the Baptist (Mt. 3:1; Mk. 1:1; Lk. 3:1; Jn. 1:6)

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: [*a]for he was before me.

V. Concerning Jesus Christ: source of grace and truth (Jn. 14:6, 12-26; 17:2)

16 And of his [*b]fulness have all we received, and [*c]grace for grace.

17 For [*d]the law was given [*e]by Moses, *but* [*f]grace and truth came by Jesus Christ.

---

a Gr. arche, beginning, origin, first. The dateless past (Gen. 1:1; Pr. 8:23).

b The Word refers to Christ (v 14; Rev. 19:13) and proves His pre-existence (Mic. 5:1-2; Rev. 1:8, 11; 2:8; 22:13-16). He is an eternal Being as are also the Father and the Holy Spirit (Ps. 90:1-2; Heb. 9:14). They make the Divine Trinity (1 Jn. 5:7). Gr. logos (see note b, Acts 1:1).

c Not only was the Word with God, but He was God and always will be as much divine as the other two members of the Trinity (Ps. 45:6-7; Isa. 9:6-7; Jn. 1:1; Heb. 1:8-12; Rev. 1:8, 11; 22:13-16).

d God created all things by Jesus Christ (v 3; Eph. 3:9; Col. 1:15-18; Heb. 1:1-2).

e Not only were all things created by him, but redemption of creation is by him (17:2; Col. 1:20). As all creation came BY the Son, THROUGH the Holy Spirit, so all redemption comes the same way. It was what Christ did on the cross that made it possible for God to redeem through the power of the Holy Spirit (Jn. 3:3-5; Tit. 3:5).

f Gr. katalambano, to seize upon; to keep down or under; stop; to catch up with in the sense of to discover or detect. It means that the satanic powers of darkness (Eph. 6:12) did not overcome the Word, but that the Word spoiled them on the cross (Col. 2:14-17).

g John the Baptist. Used 20 times in this gospel and never by the title Baptist as in the other gospels.

h He, the Messiah, was the true light (Jn. 8:12; 9:5; 12:35-46).

i Without exception, as the sun shines upon all. Gentiles were to be blessed by the Messiah (Gen. 12:2; Rom. 10:11-13; 15:8-12)

j The Jews (Mt. 10:5-6; Rom. 9:5).

k The gospel benefits only the individual (Mk. 16:16; Jn. 3:16; 6:37).

l Gr. exousia, delegated power; the liberty and right to use power. It is the liberty and right for every man to be saved if he wills (Jn. 3:16; 6:37; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

m Who believe on His name (v 12; Mt. 1:21; Acts 2:21; 3:16; 4:12).

n Gr. gennao, a bringing forth. A word used of one who brings others to Christ by the gospel (1 Cor. 4:15; Ph'm. 10) and of people who are adopted into the family of God (Jn. 3:3; 1 Jn. 2:29; 3:9; 5:1, 18; cp. Rom. 8:15). It does not mean in either of these uses that a new body, soul, and spirit have come into existence, as when used of Christ who is the only begotten Son of God and the first begotten of Mary (v 14, 18; 3:16; see Mt. 1:3, note).

o Not of blood, that is, not by right of natural descent from man.

p Not by right of the flesh merely to escape punishment.

q Not by right of man's theories and religions, but of God who took man's place to save him (3:16; Rom. 3:20-30; 2 Cor. 5:14-21).

r Made flesh, not spirit; man, not God; and earthly, not heavenly. This made Him God's Son, for sonship in connection with Jesus Christ always refers to humanity, never to deity (note, Lk. 1:35; note, Acts 13:33).

s First of 12 parentheses in John (1:14, 38; 2:9; 4:8; 6:23; 7:39, 50; 9:7; 11:2; 19:31; 21:7, 8).

t Mt.17:2; Mk. 9:3; Lk. 9:29; 2 Pet.1:16-17

u Jesus is and was and always will be the only begotten Son of God (v 14, 18; 3:16, 18; 1 Jn. 4:9). Men never will be begotten or born in the same sense as Jesus was (Mt. 1:18-25; Lk. 1:34-35), for their sonship is on a different basis—that of adoption, not an actual begetting and coming into existence (Rom. 8:15; 9:4; Gal. 4:5; Eph. 1:5).

*a Before John in existence, but after John in public earthly ministry (Mt. 3:11; Lk. 3:17; Jn. 1:31-33).

*b Gr. pleroma, fullness, abundance, completeness. All needs and lawful wants are promised by the gospel (2 Cor. 1:20; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-17; 15:7; 16; 16:23-26).

*c Grace upon grace; full grace, according to needs and wants (Heb. 4:14-16; 10:19-38; Jas. 1:5-8).

*d The law that condemns in the moral life, and only typifies in the religious life.

*e First of 13 times Moses is mentioned in John (1:17, 45; 3:14; 5:45-46; 6:32; 7:19-23; 8:5; 9:28-29).

*f This does not mean that there was no law before Moses, or no grace and truth before Jesus Christ. The law itself is truth, and the N.T. is law. There are 1,050 commands in the N.T. The idea here is that the fullness of grace came by Jesus Christ. One can get today in fullness what men the only begotten Son, which is in the [h]bosom of the Father, he hath [i]declared *him*.

VI. Concerning John the Baptist
1. His testimony of himself (Jn. 1:15; 3:25; Mt. 3:3; Mk. 1:3; Lk. 3:4)

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, [j]Who art thou?

20 And he confessed, and denied not; but confessed, [k]I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that [l]prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

★ 23 He said, [m]I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the [n]prophet Esaias.

24 And they which were sent were of the Pharisees.

2. His testimony of his baptism (Mt. 3:11; Mk. 1:4; Lk. 3:3, 16)

25 And they asked him, and said unto him, [o]Why [p]baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [q]I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in [r]Bethabara

3. His testimony of Jesus Christ (Jn. 3:25; Mt. 3:11; Mk. 1:7; Lk. 3:16)

★▲29 ¶ The next day John seeth Jesus coming unto him, and saith, [s]Behold the [t]Lamb of God, which [u]taketh away the [v]sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: [w]for he was before me.

31 [x]And I knew him not: but that he should be made [y]manifest to Israel, therefore am I come baptizing with water.

32 And John bare [a]record, saying, I saw the Spirit descending from heaven like a dove, and it [b]abode upon him.

▲ 33 And I knew him not: [c]but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt [d]see the Spirit descending, and remaining [e]on him, the same is [f]he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

VII. Ministry and teachings of Jesus Christ (Mt. 4:14; Mk. 1:14; Lk. 4:14)
1. Two disciples won by John

35 ¶ Again the next day after John stood, and [*g]two of his disciples;

36 And [*h]looking upon Jesus as he walked, he saith, Behold the [*i]Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, [*j]What seek ye? They said unto him, [*k]Rabbi, (which is to say,

---

received only in part in O.T. times.

g Gr. horao, like our English seen, means to see with the eyes and also see with the mind. That it means here to comprehend fully or understand is clear from the fact that many men have seen God with the eyes (Gen. 18:2, 33; 32:24-30; Ex. 24:10; 33:11; Josh. 5:13; Isa. 6; Ez. 1:26-28; Dan. 7:9-14; 10:5-6; Acts 7:56-59; Rev. 4:2-5; 5:1-7). The verse could read, "No man has ever comprehended or experienced God at any time in all His fullness, save the only begotten Son . . . . He hath declared Him." That Christ is the first to experience God in the fullness of the Holy Spirit is clear from Jn. 3:34; Acts 10:38; Isa. 11:1-2; 61:1-2; Lk. 4:16-18.

h See note, Lk. 6:38.

i Gr. exegeomai, revealed, expounded; where we get our word exegesis. Only here and Lk. 24:35; Acts 10:8; 15:12, 14; 21:19.

j Questions 1-6. Next, v 25.

k He was not the Christ, Elijah, or anyone else who had lived in the past. He was the natural son of Zacharias and Elizabeth (Lk. 1:24, 57). He came in the spirit and power of Elijah to do for Israel before the first advent, what Elijah will do before the second advent (Mal. 4:5-6; Lk. 1:17). This explains Mt. 11:14; 17:10-13.

l That Moses predicted would come (Dt. 18:15-18; Acts 3:22-23; 7:37).

m 1st O.T. prophecy fulfilled in John (1:23; Isa. 40:3). Next, 2:17.

n First of 4 times in John (1:23; 12:38-41).

o Question 7. Next, v 38.

p Jews were accustomed to making converts by ceremonial cleansing, but never without an order from the Sanhedrin or before 3 magistrates or doctors of the law. They therefore felt jealous of John who not only baptized without Jewish authority, but baptized Jews contrary to the practice of the Pharisees.

q John's reason for baptizing was that the Messiah should be made manifest to Israel (v 26-31).

r Many MSS read "Bethania," which is supposed to be a village opposite Jericho across Jordan (Judg. 7:24; Jn. 10:39-42).

s 1st N.T. prophecy in John (1:29-33, fulfilled in Jn. 3:16-17; Mk.1:10; ...

t A symbol of Christ 32 times (Isa. 53:7; Jn. 1: 29, 36; Acts 8:32; 1 Pet. 1:19; Rev. 5:6-13; 6:1, 16; 7:9-17; 12:11; 13:8; 14:1-10; 15:3; 17:14; 19:7-9; 21:9-27; 22:1-3).

u Gr. airo, to bear in the sense of removing sin; doing away with the guilt and punishment (1 Pet. 2:24; Ps. 103:12; 1 Jn. 3:5). See Mk. 16:18, note).

v Gr. hamartia, missing the mark; always in a moral sense—a sin, whether by omission or commission, in thought, word, or deed. Christ came to teach men how to shoot straight—to hit the moral bull's eye every time (Tit. 2:11-14; 1 Jn. 2:1-2, 29; 3:9; 5:1-4, 18).

w Mic. 5:2; Isa. 9:6-7; Heb. 1:8; Rev. 1:8.

x John did not know Jesus, but he did know the Father who sent Jesus (v 33). Scripture does not reveal Jesus and John as blood cousins (note, Lk. 1:36).

y Gr. phaneroo, to bring to light. Here, it means to introduce the Messiah to Israel (v 11; Mt. 15:24).

a Gr. marturia, bear witness.
7 Witnesses to the Messiah:
1 The Father (5:30-38; 8:13-18)
2 The Son (5:17-27; 8:14; 18:37)
3 The Holy Spirit (15:26; 16:13-15)
4 The written Word (1:45; 5:38, 46)
5 Divine works (5:17, 36; 10:25; 14:11; 15:24)
6 John (1:7, 32-34; 5:33-35)
7 Disciples (15:27; 19:35; 21:24)

b Gr. meno, abide, dwell, remain. Occurs 41 times in John and only 12 times in the other gospels.

c A clear reference to the Trinity. The Son he did not know; the Father he did know; and the Spirit he saw coming from the Father upon the Son (Mt. 3:16-17; Lk. 3:22).

d Gr. eidon, to see; not only the mere act of looking, but the actual perception of the object. Thus, not only have the Father and Son been seen with the human eyes as separate and distinct persons at the same time and place (Dan. 7:9-14; Acts 7:55; Rev. 5:7; 7:10), but the Holy Spirit as a separate person from both the Father and the Son has been seen.

e A fulfillment of Isa.11:2;42:1; 61:1 and recorded in Mt. 3:16-17; Mk.1:10; Lk. 3:22.

f Christ is the one who baptizes in the Holy Spirit (Mt. 3:11; Lk. 3:16; 24:49; Jn. 1:33; 7:37-39; 15:16-17, 26; 15:26; Acts 1:4-8; 11:16).

*g One was Andrew (v 40), the other probably John the Apostle, as he never mentions himself in this book. Cp. 19:35; 20:2-4; 21:2, 7, 20-25; also note, Lk. 24:13.

*h Gr. emblepo, to look with fixed eyes upon, look intently.

*i See note t, v 29.

*j Question 8-9. Next, v 46.

*k See note l, Lk. 9:38.

thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the [m]tenth hour.

2. Peter won by Andrew

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first [n]findeth his own brother Simon, and saith unto him, We have found the [o]Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of [p]Jona: thou shalt be called [q]Cephas, which is by interpretation, [r]A stone.

3. Philip won by Jesus Himself

43 ¶ The day following Jesus would go forth into [s]Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of [t]Bethsaida, the city of Andrew and Peter.

4. Nathanael won by Philip

45 Philip findeth [u]Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, [v]the son of Joseph.

46 And Nathanael said unto him, [w]Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

5. Nathanael's doubts expelled

47 Jesus saw Nathanael coming to him, and saith of him, [a]Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, [b]Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, [c]Rabbi, thou art the [d]Son of God; thou art the King of Israel.

6. First prophecy of Jesus

★ 50 Jesus answered and said unto him, [e]Because I said unto thee, I saw thee under the fig tree, believest thou? [f]thou shalt see greater things than these.

51 And he saith unto him, [g]Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the [h]Son of man.

70

CHAPTER 2

7. First miracle of Jesus: 162 gallons of water made wine

1 And the [i]third day there was a [j]marriage in [k]Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and *[l]his disciples, to the marriage.

3 And *[m]when they wanted wine, the mother of Jesus saith unto him, They have *[n]no wine.

4 Jesus saith unto her, *[o]Woman, *[p]what have I to do with thee? mine hour is not yet come.

5 *[q]His mother saith unto the servants,

---

pound, interpret. Here; v 41, 42; 9:7; Heb. 7:2. English, hermeneutics, the science or art of interpretation, especially of the Scriptures. See note, Mk. 4:22.

m About 4 PM.

n Finding Jesus changes the life (2 Cor. 5:17-18). One will seek to find others and bring them to Jesus. This is always characteristic of new converts, but so often lacking in old ones. Why?

o The Gr. transliteration of the Heb. Mashiah, meaning Anointed (Jn. 1:41; 4:25; 1 Sam. 2:10, 35; Ps. 2:2; Dan. 9:24-26). It is used repeatedly of priests (Lev. 4:3-5; 6:22), kings (1 Sam. 12:3-5; 16:6; 24:6-10; 26:9-23; 2 Sam. 1:14-21; 19:21; 22:51; 23:1), prophets (1 Chr. 16:22; Zech. 4:14; Ps. 105:15), Lucifer (Ez. 28:14), and even a heathen king chosen of God to overthrow Babylon (Isa. 45:1). The equivalent of Mashiah in the Greek is "christos" and used of Jesus 569 times in the N.T. (note, Mt. 1:1).

p Aramaic for John.

q Aramaic for stone. Only in 1 Cor. 1:12; 3:22; 9:5; 15:5; Gal. 2:9.

r Gr. petros, little stone, rock (v 42) and 161 other places trans. Peter (Mt. 16:18, notes). This shows how Jesus could judge a man at the first look. He knew Peter to be firm and strong in soul, and hard and unyielding in purpose.

s Where He started His public ministry (Mt. 4:12; Mk. 1:14; Lk. 4:14).

t See note, Lk. 9:10.

u Means gift of God. Supposed to be the same as Bartholomew, who is classed with Philip in the lists of the apostles (Mt. 10:3; Mk. 3:18; Lk. 6:14; Jn. 21:2; Acts 1:13). Note his doubt of Jesus, his character, questions, confession, faith, and future (v 45-51).

v The words are Philip's, and express the popular belief (Mt. 13:55).

w Question 10. Next, v 48. Never a better person came from any place on earth than Jesus Christ.

a A second man in this chapter whom Jesus read like a book. Cp. note, v 42. Jacob won this name by prevailing in prayer (Gen. 32:24-32). Without guile means without deceit.

b Question 11. Next, v 50. Jesus knew him by the Holy Spirit gift of knowledge (Jn. 3:34; 1 Cor. 12:4-11).

c See note l, Lk. 9:38.

d See note, Mt. 16:16.

e Question 12. Next, 2:4. Christ's statement of seeing him by the Spirit before He could see him with His eyes convinced Nathaniel of His Sonship.

f 2nd N.T. prophecy in Jn. (1:50-51, fulfilled). Next, 2:19. Nathaniel did see many greater works. He saw all the works of Christ for over three years. When v 51 was to be fulfilled is not stated. It may be fulfilled in the eternal kingdom of Jesus on earth when angels will ascend and descend in a more literal way than now (Mt. 13:41-43; 24:31; 25:31; 2 Th. 1:7; etc.).

g Means Surely, surely or Amen, amen. Used doubly 25 times by John (1:51; 3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21, 38; 14:12; 16:20, 23; 21:18). So used for emphasis, and only by Him who is the truth (Jn. 14:6). Always used singly elsewhere: in the O.T. only 15 times; 30 times in Matthew; 15 times in Mark; and 8 times in Luke and only by Christ. Found only 21 times in the N.T. outside the gospels. Altogether, used 103 times by Jesus and only 36 times by all others in 62 books.

h Used 88 times of Christ in the N.T. and once in Dan. 7:13. It always has the definite article when used of Christ, but not when used of ordinary men. He is God's Man to redeem man. He is God's answer to Satan to guarantee his defeat and restore man's original dominion.

i Third day after Jesus left Jordan to start His ministry.

j A marriage feast, as in Mt. 22:1-14; sometimes lasting a week.

k Located on a low hill on the side of a rich upland plain, about 7 miles north of Nazareth. Called Cana of Galilee to distinguish it from Cana of Asher.

*l How many disciples He had during this first week of His ministry is not known.

*m When they ran out of wine.

*n See note, Isa. 65:8.

*o Not a name of disrespect, but one of respect, like our "Madam" (Mt. 15:28; Jn. 4:21; 19:26; 20:15).

*p Question 13. Next, v 18. What have I to do with thee in this matter? My time for working a miracle is not fully come. Perhaps Jesus meant to wait until the exhausted supply was so fully realized by everyone that there could be no doubt about a miracle being performed.

*q She is never called "Mary" in this gospel (cp. 19:26-27).

6 And there were set there six waterpots of stone, [s]after the manner of the purifying of the Jews, containing two or [t]three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the [u]governor of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, [v]Every man at the beginning doth set forth good wine; and when men have [w]well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 [x]This beginning of [y]miracles did Jesus in Cana of Galilee, and [z]manifested forth his glory; and his disciples believed on him.

8. Makes Capernaum His headquarters (Mt. 4:13; Mk. 1:21; Lk. 4:31)

12 ¶ After this he [*a]went down to Capernaum, he, and [*b]his mother, and his brethren, and his disciples: and they continued there not many days.

9. First purification of the temple (cp. Mt. 21:12, refs.)

13 ¶ And the [a]Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that [b]sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had [c]made a scourge of small cords, he drove them [d]all out of the temple, and the sheep, and the oxen; and

threw the tables;

16 And said unto them that sold doves, Take these things hence; make not [e]my Father's house an house of merchandise.

★ 17 And his disciples remembered that it was written, [f]The zeal of thine house hath eaten me up.

10. Jews seek a sign: first prophecy of His death (cp. Mt. 12:38; Lk. 11:29)

18 ¶ Then answered the Jews and said unto him, [g]What sign shewest thou unto us, seeing that thou doest these things?

★ 19 Jesus answered and said unto them, [h]Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, [i]Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen [j]from the dead, his disciples remembered that he had said this unto them; and they believed the [k]scripture, and the word which Jesus had said.

11. Many miracles in Jerusalem: His gift of knowledge

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, [l]many believed in his name, when they saw the miracles which he did.

24 But Jesus did not [m]commit himself unto them, because he knew *all men*,

25 And needed not that any should testify of man: for he knew what was in man.

71

CHAPTER 3

12. Jesus and Nicodemus (1) Visit and confession to Jesus

1 There [n]was a man of the Pharisees,

---

r Mary's last recorded words.

s Proportioned to the number of guests.

t Each, about 9 gallons; 3 firkins, about 27 gallons; 6 jars, about 162 gallons.

u Either a chief guest, a friend of the bridegroom, or a chief domestic who attended to the supply of the others.

v This is man's way. God's way is to give the best first, and always.

w Drunk freely, not when they are all drunk, as some suppose.

x All the stories of Jesus found in the N.T. apocryphal books of His childhood miracles are false. See ¶ 4 under ***So-Called Lost Books of The Bible***, p. 159.

y Gr. semeion, a sign or token by which something is known; a token of confirmation of a divine work or call. It is trans. sign 50 times; miracle 23 times; wonder 3 times; and token 1 time. Generally used of miracles and wonders wrought by men to confirm their call and mission from God (Mt. 12:38; 16:1-4; Mk. 8:11; 16:17-20; Lk. 11:16, 29; 23:8; Jn. 2:11, 18, 23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30; Acts 2:22, 43; 8:6; 1 Cor. 1:22; Rom. 15:19). It is also used of the power by which false teachers seek to confirm their fallacies to be of God (Mt. 24:24; Mk. 13:22; 2 Th. 2:8-12; Rev. 13:13-18; 16:14; 19:20). The last scriptures above refer to the satanic powers in these last days to cause men to accept false teaching and be lost. Does God want Satan and his agents to manifest more power than the church? No! The church is prom-

17:20; 18:18; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Lk. 10:19; Jn. 14:12; Acts 1:8).

z This is the purpose of all miracles of God. Does God get more glory out of the weakness, helplessness, defeat, sin, sickness, and failure of His children than their power, victories, holiness, health, and success? Which then is the will of God?

*a Cana was 700 ft. higher than Capernaum on the Sea of Galilee.

*b See note, Lk. 8:19.

a It started out to be "the Lord's Passover" (Ex. 12:11, 27; Lev. 23:5; Num. 28:16), but now it had degenerated to be "the Jews' Passover" (Jn. 2:13; 6:4; 11:55). The "feasts of the Lord" (Lev. 23:2) had now become the "feasts of the Jews" (Jn. 5:1; 6:4; 7:2; 11:56; 19:42). Even the commandments were nullified by traditions of men (Mt. 15:1-9; 16:6-12).

b According to Josephus, 256,500 animals were sacrificed each passover, so the market must have been great. The priests sold licenses to the venders, so this profanation must have been a large source of revenue.

c Plaited a whip of rush-ropes.

d The animals and the sellers. These dealers were very unpopular because of their extortions; they were also conscious that they were profaning the temple and violating the law.

e A term used by Jesus 53 times of God (v 16; 5:17, 43; cp. note r, Lk. 10:21).

f 2nd O.T. prophecy fulfilled in Jn. (2:17; Ps. 69:9). Next, 6:45.

g Question 14. Next, v 20. Note the signs of v 23.

h 3rd N.T. prophecy in Jn. (2:19, fulfilled, v 22; Mt. 28:6-7, 9; 1 Cor. 15:3-4). Next, 3:14. He no doubt pointed to His body—"this temple" when He said this.

i Question 15. Next, 3:4. The rebuilding of the temple was commenced by Herod the Great, 20 BC Herod tore down Zerubbabel's temple to make it larger and better (Josephus, *Ant*., Book XV, 11:1).

j Out from the dead—the out-resurrection from among the dead (Mt. 27:51-53; 28:6; 1 Cor. 15:12-23; Rev. 20:4-6; Phil. 3:11, note).

k All the words of Jesus make part of the Scriptures, but this perhaps refers to Ps. 16:10.

l Purpose of miracles (note, Jn. 11:42).

m Trust men, for He knew they were not genuine in faith and character. Here is an example of the gifts of knowledge and discerning of spirits (1 Cor. 12:4-11).

n One would be as justified to make this a parable, or any other passage where "there was a man" is used (Mt. 12:10; Mk. 3:1; 6:20; Lk. 2:25; 4:33; 19:2; 23:50; Jn. 1:6; etc.), as to make the same factual statements of Lk. 16:19 and 20 a parable. All these passages are plain historical ones.

2 The same came to Jesus by [p]night, and said unto him, Rabbi, [q]we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except [r]God be with him.

(2) Necessity of new birth stated (cp. Mt. 18:3)

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [a]Except a man [b]be born again, he cannot [c]see the kingdom of God.

(3) The new birth misunderstood by a religious leader (Rom. 9:30-10:13; 1 Cor. 1:18-31; 2 Cor. 3:13-18; 4:3-4)

4 Nicodemus saith unto him, [d]How can a man be born when he is old? can he enter the second time into his mother's womb, and [e]be born?

(4) Necessity of the new birth again stated and illustrated (Rom. 1:19-20)

5 Jesus answered, Verily, verily, I say unto thee, Except a man be [f]born of water and *of* the Spirit, he cannot enter into the kingdom of God.
6 That which is born [g]of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born again.
8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [h]so is every one that is born of the Spirit.

(5) The new birth still a mystery to Nicodemus

9 Nicodemus answered and said unto him, [i]How can these things be?

(6) Nicodemus rebuked for his ignorance and unbelief

10 Jesus answered and said unto him, [j]Art thou a master of Israel, and knowest not these things?
11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and [k]ye receive not our witness.
12 If I have told you earthly things, and ye believe not, how shall ye believe, [l]if I tell you *of* heavenly things?

13. The writer's testimony
(1) Of the ascension and reality of living Christ in heaven

13 And no man hath [m]ascended up to heaven, but he that came down from heaven, *even* the Son of man which [n]is in heaven.

(2) Of the crucifixion and how to be born again (Jn. 1:12; 1 Jn. 1:9; 5:1)

★ 14 ¶ [*o]And as Moses lifted up the serpent in the wilderness, [*p]even so must the Son of man be lifted up:

---

and one of the three richest men in Jerusalem.

Nicodemus' 3 Steps:
1 Came to Jesus (v 1)
2 Testified for Him (Jn. 7:50-51)
3 Did service for Him (Jn. 19:39)

p Entirely too much criticism has been heaped upon Nicodemus for coming to Jesus by night. There is no proof of personal shame any more than in the case of the disciples in Jn. 20:19. It was more from fear than shame (Jn. 7:50; 19:38-39). Through centuries Christians who were not ashamed of Christ did do things for fear of persecutors and this was wisdom in most cases.

q Evidently the rulers had come to this conclusion, but the majority were too rebellious to be honest and sincere.

r The secret of power (Acts 10:38).

a See ***7 "Excepts"***, p. 212.

b Gr. gennethe anothen, be begotten from above (note, Lk. 1:3). It literally means there must be a transformation from God and a renewal in righteousness and true holiness to be saved (2 Cor. 5:17-21; Eph. 4:22-24; Col. 1:13-14, 20; 2:12-17; 3:1-16)

c Gr. eidon, to see, not so much the mere act of looking, but the actual perception of the kingdom and its realities.

d Questions 16-17. Next, v 9.

e Nicodemus misunderstood Jesus and thought only in human terms. Millions today make the same mistake in comparing the new birth with the old birth. This is the very thing Jesus did not want men to do (v 12). The truth is: one is a begetting and a coming into existence and the other is an adoption (Rom. 8:14-16; Gal. 4:5; Eph. 1:5).

f Not the natural birth, for Nicodemus already had this birth and he was told he had to be born again of both water and Spirit. Not water baptism; all O.T. saints were saved and born again without water baptism (Heb. 11; Rom. 3:23-25; Heb. 9:15; Rom. 4; Gal. 4:29; Jas. 2:23; Ps. 32:5; 103:3; Lk. 1:70; Acts 3:21; Dt. 32:18; 2 Pet. 1:21). They all had the Holy Spirit, gifts, and many blessings without water baptism (Ps. 51:12; 1 Ki. 3:12; 4:29-34; Num. 11:17-29; Acts 3:21; Lk. 1:15-17, 41, 46, 67; 2:25-38; Heb. 11). Many in Christ's ministry were forgiven without water baptism (Mt. 9:1-7, 22; Mk. 5:34; 10:52; Lk. 7:48; 17:19; 18:9-14; 19:1-9; 23:43; Jn. 4:49-53; 7:31; 8:30-31; 11:45; 12:11, 42). Men have been baptized in the Holy Spirit before water baptism(Acts 9:17; 10:44-48; 11:14-18; 15:7-11). Christ was baptized in water without forgiveness of sins (Mt. 3:15-17). It is a mere "figure" (1 Pet. 3:21) and a "witness" (1 Jn. 5:6-10), but not held as essential to salvation (1 Cor. 1:13-24; 15:1-5; Rom. 1:16; 10:9-14; Eph. 2:8-9; Acts 10:43; 13:38-39; 16:31; Jn. 3:14-18, 36; 5:24; 1 Jn. 5:1). It is only for men who have repented (Mt. 3:2-6; 28:19; Acts 2:38-41; 8:12, 37; 10:43-48; 18:8; 19:4).

Water is used in a figurative sense of salvation (Jn. 4:14; Isa. 12:3), of the Spirit baptism (Jn. 7:37-39), and of cleansing by the Word of God (Jn. 15:3; Eph. 5:26). Since men are cleansed and born again by the Word (Jas. 1:18; 1 Pet. 1:23), it is clear that being born of water means being born again by the Word of God.

g This is a fundamental law in both natural and spiritual realms, that is, we live after the flesh or after the Spirit (Rom. 8:1-13; Gal. 5:16-26).

h As the natural man hears the wind, so the man born again hears the voice of the Spirit.

i Question 18. Next, v 10. The answer should have been clear to him if he had known such scriptures as Jer. 31:33; 32:39; Ez. 11:19; 18:31; 36:25-27; Ps. 51:10; Isa. 1:18-20; 55:6; 2 Chr. 7:14.

j Question 19. Next, v 12. Jesus expected him to know the Scriptures enough to be saved, but he was like millions in churches today, even many ministers who do not know what the new birth is.

k This is the only hint that Nicodemus at this time went away in doubt about spiritual things, but later it is clear he accepted them (Jn. 19:39). Or, the "ye" could refer to the "we" of v 2, the teachers of Israel.

l Question 20. Next, 4:9. The earthly things in this passage are in v 6, 8 and the heavenly in v 3, 5, 6, 8.

m Gr. anabaino, to go up of own power, not taken up as was Enoch (Gen. 5:24; Heb. 11:5), Elijah (2 Ki. 2:11), Paul (2 Cor. 12:1-3), and John (Rev. 4:1). This refers to the ascension of Christ (v 13; 6:62; Acts 1:11; Lk. 24:51; Eph. 4:8-10). Christ ascended and came back before His final ascension to heaven to stay (Jn. 20:17).

n This verse proves that Jesus had already ascended when John wrote this book; that the conversation with Nicodemus ended with v 12; and that Jesus was now in heaven.

*o 4th N.T. prophecy in John (3:14, fulfilled, Num. 21:9; Jn. 8:28; 12:32, 34; 1 Pet. 2:24). Next, v 30.

*p It behooved Christ to be crucified in order to fulfill prophecy and to redeem man (Lk. 24:26, 46; Acts 3:18; 17:3).

✝ ✝ ✝

should not [t]perish, but have eternal life.

▲ 16 ¶ For God so loved [u]the world, that he gave his [v]only begotten Son, that whosoever believeth in him should not perish, but have [w]everlasting life.

▲ 17 For God sent not his Son into the world to [a]condemn the world; but that the world through him might be saved.

(3) Of condemnation to unbelievers

(Jn. 16:7; Mk. 16:16)

▲ 18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the [b]name of the only begotten Son of God.

19 And this is the [c]condemnation, that light is come into the world, and men [d]loved darkness rather than light, because their deeds were evil.

20 For every one that doeth [e]evil hateth the light, neither cometh to the light, lest his deeds should [f]be reproved.

21 But he that [g]doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

14. Jesus ministers in Judea

22 ¶ After these things came Jesus and his disciples [h]into the land of Judaea; and there he tarried with them, [i]and baptized.

15. John's ministry in AEnon

23 ¶ And John also was baptizing in [j]Aenon near to Salim, because there was [k]much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

(1) Of Himself (cp. Jn. 1:19, refs.)

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about [l]purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man [m]can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the [n]friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's [o]voice: [p]this my joy therefore is fulfilled.

(2) Of Jesus Christ (cp. Jn. 1:6, 15, 19, 29)

★ 30 [*q]He must increase, but I *must* decrease.

31 He that cometh [*r]from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he [*s]testifieth; [*t]and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by [*a]measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

▲ 36 He that [*b]believeth on the Son hath

---

q Stating the reason for the crucifixion (v 15-17, 36; 5:24).

r There is no exception—all can be saved (v15-17; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

s See ***Faith***, p. 212.

t Gr. apollumi, to destroy (Mt. 10:28); lose (Mt. 10:39); die (Jn. 18:14); be lost (2 Cor. 4:3); be marred (Mk. 2:22); and perish (Mt. 8:25; 18:14; Heb. 1:11). It never means annihilation. Here it simply means the loss of the souls in eternal hell. See notes, Lk. 12:5; 16:23.

u Gr. kosmos, the social system.

v See notes, Lk. 1:34; Jn. 1:13-14.

w Gr. aionios, unknown time, time out of mind, eternity. Same word translated eternal in v 15. The life itself is eternal. Man's possession of it does not change its nature or existence. It is eternal whether man ever gets it or not. It is still eternal whether man loses it or not. It is like an eternal diamond or anything else eternal. It always remains eternal, and is only in Jesus Christ (note, 6:27; 1 Jn. 5:11-12).

a Gr. krino, to judge. The next time the Son is sent to the world it will be to judge (Mt. 16:27; 25:31-46).

b His name means "Savior" and anyone who does not believe it and take Him as such cannot be saved (Mt. 1:21, note).

c Gr. krisis, judgment, or basis of judgment, not the result of it.

d Lovers of sin (Job 15:16; 20:12; Pr. 2:14; Jn. 3:19; 12:43; 2 Pet. 2:22).

e Gr. phaulos, worthless, base things. Only here; 5:29; Tit. 2:8; Jas. 3:16.

f Be brought home to him.

g Actively produces gospel fruit by being a doer of the Word (Jas. 1:22-27; 2:14-26; Mt. 5:16; 7:15-20).

h This proves that He had left Jerusalem after the passover and was either back in Samaria or Galilee (2:13).

i Jesus did not baptize, but His disciples did

j Gr. Ainon, springs, a town on the west of Jordan, about 54 miles northeast of Jerusalem in Samaria.

k Many springs and streams suitable for baptizing.

l Whether John's baptism or the legal ceremonies of the Jews were the most effectual to purify sin ceremonially.

m How literally true! We earn and deserve nothing; but God gives us all things that pertain to life and godliness—now and hereafter (2 Pet. 1:3-11; 2 Cor. 1:20).

n The one who played an important part in the wedding ceremonies, and sometimes conducted the negotiations between the bride and groom.

o The friend, at the time of the first meeting of the bride and groom, stands just outside the door to hear how delighted the groom is about his bride—to hear his first words of love making.

p This does not mean John was not to be a member of the future bride of Christ, for he will be. The heavenly city, the New Jerusalem, is the bride of Christ (Rev. 21:2, 9-10, notes). All O.T. saints (Heb. 11:10-16) and all N.T. saints will go there (Heb. 13:14; Jn. 14:1-3). This includes John the Baptist and other saints of all ages from Abel to the end of the first resurrection (1 Cor. 15:23, 51-58; 1 Th. 4:16; Rev. 20:4-6). All John expresses here is the fact that he is not the bridegroom, but his friend, as are all saints who are "friends" of the bridegroom (Jn. 15:13-15). As John invited people to Christ, so do all the members of the bride (Rev. 22:17).

*q 5th N.T. prophecy in John (3:30, fulfilled). Next, 4:21.

*r Gr. anothen, same as "again" in v 3, meaning "from above".

*s Gr. sphragidzo, stamp, confirm, place beyond doubt.

*t This was true up to this point.

*a Different Measures of the Spirit:

1 Mosaic portion (Num. 11:17, 25)

2 Mosaic portion divided into 71 portions (Num. 11:16-17, 25-29)

3 Elijah portion (2 Ki. 2:9)

4 Double portion (2 Ki. 2:9-10)

5 Elijah portion on John the Baptist (Lk. 1:15-17)

6 Earnest of the Spirit (2 Cor. 1:22; 5:5; 1 Jn. 4:13; Phil. 1:19)

7 The Spirit "without measure" (Jn. 3:34; Isa. 11:2; 42:1; 61:1; Lk. 4:16-21; Acts 10:38); Spirit baptism or baptismal measure (Mt. 3:11; 20:22-23; Lk. 3:16; Jn. 1:31-34; Acts 1:4-8; 2:1-21; 8:15-24; 10:44-48; 11:14-18; 15:7-11; 19:1-7; Gal. 3:14); the fullness of God (Eph. 3:19; Rom. 15:29); the rivers of living water (Jn. 7:37-39); and the full anointing of the Spirit and enduement of power from on high (Lk. 24:49; Jn. 14:12-15)

*b Gr. pisteuo. See ***Faith***, p. 212.

persuaded to comply with, to obey. It is not the same meaning as pisteuo of note s, v 15 and 36. Here it means the one who does not believe and obey, proving that "believeth" implies obedience and not only mental acceptance of a historical fact.

d Gr. opsomai, the future of horao of note, 1:18, not so much the act of seeing with the eyes, but to comprehend truly.

e Gr. orge, temper, agitation of the soul, violent emotion, anger, wrath, indignation, hence used of punishment itself. Here it is God's attribute manifested in punishing the rebellion and sin of man (Mt. 3:7; Lk. 3:7; Jn. 3:36; Rom. 1:18; 4:15; 9:22; 2 Th. 1:7-10; Heb. 3:11; 4:3; Rev. 14:10).

f This absolute title in Jn. 4:1; 6:23; 11:2; 20:2, 13, 18, 20, 25; 21:7. See note, Lk. 9:38.

g John never mentions the Sadducees, Herodians or other sects.

h See 1:43 and 3:22.

i For two reasons: first, it was three days closer (Josephus, *Life*, 52); second, to obey divine orders so we could have this story.

j Gr. Suchar, falsehood and drunkenness, a name of reproach given to Shechem.

k Gen. 33:19; 48:22; Josh. 24:32.

l About 12:00 noon.

m Note the 7 times He addressed the woman and the gradual leading up to His declaration, "I am He." Young men who wished to marry went to the wells where young women were accustomed to come and draw water. It is supposed that women of ill fame also frequented such places.

n Question 21. Next, v 11.

o Gr. sunchraomai, familiar intercourse or hospitality. Ordinary buying and selling were carried on (v 8).

p 8 Divine Gifts to Men:
  1 Christ (Jn. 4:10; 2 Cor. 9:15; Heb. 6:4; Rom. 8:32)
  2 Holy Spirit (Acts 2:38-39; 8:20; 10:45; 11:17; Jn. 7:37-39)
  3 Spiritual gifts (Rom. 1:11; 11:29; 12:6; 1 Cor. 1:7; 12:1–14:40; Eph. 3:7; 4:7; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 2:4; 1 Pet. 4:10)
  4 Salvation (Rom. 5:15-21; Jn. 4:10-14; Acts 4:12; Eph. 2:8-9)
  5 Eternal life (Rom. 6:23; Jn. 4:10-14; 10:27-29)
  6 Divine call (1 Cor. 7:7; Rom. 12:3-6; 2 Cor. 5:18; Eph. 3:7; 4:7)
  7 Good gifts (Jas. 1:17; Mt. 7:11)
  8 Ministers (Eph. 4:8-11)

q 10 Gifts of This Gospel:
  1 Grace and truth (1:17)
  2 Living water (4:10)
  3 Holy Spirit (7:37-39; 14:16)
  4 A perfect example (13:15)
  5 God's Word (17:8, 14; 13:34)
  6 The glory of God (17:22)
  7 The true bread (6:32)
  8 Eternal life (6:33; 10:27-29)

Son shall not [d]see life; but the [e]wrath of God abideth on him.

72 CHAPTER 4

17. Jesus goes into Galilee

1 When therefore [f]the Lord knew how the [g]Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judaea, and departed [h]again into Galilee.

18. Jesus and the Samaritan woman
(1) The circumstances

4 And he must [i]needs go through Samaria.

5 Then cometh he to a city of Samaria, which is [j]called Sychar, near to the parcel of ground that Jacob [k]gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the [l]sixth hour.

(2) First of 205 words of Jesus: Give Me to drink

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, [m]Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

(3) First of 134 words of the woman: Why do You ask me?

9 Then saith the woman of Samaria unto him, [n]How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no [o]dealings with the Samaritans.

(4) Jesus: If you ask I will give you living water

10 Jesus answered and said unto her, If thou knewest [p]the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have [q]given thee [r]living water.

(5) Woman: Where would you get living water to give me?

11 The woman saith unto him, [s]Sir, thou hast [t]nothing to draw with, and the well is [u]deep: from [v]whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

(6) Jesus: I will give you a well of water of eternal life

▲ 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

▲ 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a [a]well of water springing up into everlasting life.

(7) Woman: Give me this water

15 The woman saith unto him, Sir, [b]give me this water, that I thirst not, neither come hither to draw.

(8) Jesus: Go call thy husband

16 Jesus saith unto her, [*c]Go, call thy husband, and come hither.

(9) Woman: I have no husband

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

(10) Jesus: You have had five husbands and one not a husband

18 For [*d]thou hast had [*e]five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

(11) Woman: Thou art a prophet. Where shall I worship?

---

  9 Peace (14:27)
  10 Answers to prayer (15:16; 16:23)

r Unfailing and eternal water (Jer. 2:13; 17:13; Zech. 14:8).

s Gr. Kurios. Translated "Sir" 12 times; 7 times in John (4:11, 15, 19, 49; 5:7; 12:21; 20:15). See note l, Lk. 9:38.

t Eastern travelers frequently carry a leather bucket with which to draw water from public wells.

u This well was about 105 ft. deep, 9 ft. in diameter and had 15 ft. of water. It was cut out of solid rock and showed the engineering skill of ancient times.

v Questions 22-23. Next, v 27.

a Gr. paga, fountain, spring (Mk. 5:29; Jas. 3:11-12; Rev. 7:17; 8:10; 14:7; 16:4; 21:6). Also trans. well (Jn. 4:6, 14; 2 Pet. 2:17).

b Note the request and two reasons for it.

*c This was Christ's way of getting to the root of her trouble, so He could legally give her salvation.

*d Christ knew this by the Holy Spirit gift of knowledge (1 Cor. 12:4-11). He could see her past and read her thoughts, as He did others (Mt. 9:4; 12:25; Lk. 5:22; 6:8; 11:17; Jn. 2:24-25).

*e Five husbands, one at a time.

ceive that thou art a prophet.

20 Our fathers worshipped in this [g]mountain; and ye say, that in Jerusalem is the place where men ought to worship.

(12) Jesus: Worship God in Spirit and in truth where you are

★ 21 Jesus saith unto her, [h]Woman, believe me, [i]the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the [j]Father.

22 Ye [k]worship ye know not what: we know what we worship: for [l]salvation is of the Jews.

23 [m]But the hour cometh, and now is, when the [n]true [o]worshippers shall worship the Father [p]in spirit and [q]in truth: for the Father seeketh such to worship him.

24 God *is* a [r]Spirit: and they that worship him must worship *him* in spirit and in truth.

(13) Woman: I am looking for the Messiah who will teach us truth

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

19. Disciples return: the woman testifies and brings a whole city to Christ

27 ¶ And upon this came his disciples, and marvelled that he talked with the [a]woman: yet no man said, [b]What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me [c]all things that ever I did: [d]is not this the Christ?

30 Then they went out of the city, and came unto him.

20. Secret of a minister's pleasure and satisfaction

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, [e]I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, [*f]Hath any man brought him *ought* to eat?

---

[f] This knowledge about her past life startled her and she concluded that He was a prophet with power. She quickly changed the subject lest he expose more of her life.

[g] Mt. Gerizim, the mount of blessing, just across a narrow valley from Mt. Ebal, the mount of cursing (Dt. 11:29; 27:12-26; Josh. 8:33). Jotham addressed Israel here (Judg. 9:7). About 332 BC Sanballet, governor of Samaria under the Persians, and who opposed Israel under Nehemiah (4:7–13:28), went over to the side of Alexander the Great who gave him permission to build a temple on Mt. Gerizim like the one in Jerusalem. He built it for his son-in-law, Manasseh, and made him High Priest. The Samaritans established rival worship to Jerusalem and accepted the Pentateuch as their Bible (Josephus, *Ant*., Book XI, 8:2). The great controversy between Jews and Samaritans was whether to worship on Gerizim or Moriah. Since Christ's words proved Him to be a prophet, the woman seized upon the opportunity to have this question answered.

[h] See note, Jn. 2:4.

[i] 6th N.T. prophecy in John (4:21-24, fulfilled). Next, v 50. The answer embodies a great principle, that true worship is that of the heart and not of or at any particular place.

[j] Gr. Pater; when used of God it expresses relationship and parentage to His "only begotten Son" (note, Mt. 16:16), and to "adopted" sons (Rom. 8:15; Gal. 4:5; Eph. 1:5). See notes, Lk. 10:21 and 2 Cor. 6:18.

[k] See 2 Ki. 17:24-41, esp. v 33.

[l] The salvation predicted by the prophets was to come through the Messiah of the Jews (Lk. 2:30; Rom. 3:1-2; 9:4-5; 1 Pet. 1:10-12).

[m] The hour is here now.

[n] True in contrast with the false.

[o] Gr. proskunatas, only here, meaning an adorer or worshipper.

[p] With the whole soul, mind, feelings, emotions and desires, not bodily fatigue in journeying to some temple.

[q] In harmony with full revealed and attested truth, not in fallacies, controversies, ceremonies, rituals and offerings.

[r] God is a Spirit Being, not the sun, moon, stars; nor an image of wood, stone, or metal; and not beast or man. He is not the air, wind, universal mind, love or some impersonal quality.

He is a person with a personal spirit body, a personal soul, and a personal spirit, like that of angels, and like that of man except His body is of spirit substance instead of flesh and bones (Job 13:8; Heb. 1:3).

He has a personal spirit body (Dan. 7:9-14; 10:5-19); shape (Jn. 5:37); form (Phil. 2:5-7); image and likeness of a man (Gen. 1:26; 9:6; Ez. 1:26-28; 1 Cor. 11:7; Jas. 3:9). He has bodily parts such as, back parts (Ex. 33:23), heart (Gen. 6:6; 8:21), hands and fingers (Ps. 8:3-6; Heb. 1:10; Rev. 5:1-7), mouth (Num. 12:8), lips and 24:10), eyes (Ps. 11:4; 18:24; 33:18), ears (Ps. 18:6), hair, head, face, arms (Dan. 7:9-14; 10:5-19; Rev. 5:1-7; 22:4-6), loins (Ez. 1:26-28; 8:1-4), and other bodily parts.

He has bodily presence (Gen. 3:8; 18:1-22) and goes from place to place in a body like all other persons (Gen. 3:8; 11:5; 18:1-5, 22, 33; 19:24; 32:24-32; 35:13; Zech. 14:5; Dan. 7:9-14; Tit. 2:13).

He has a voice (Ps. 29; Rev. 10:3-4); breath (Gen. 2:7); and countenance (Ps. 11:7). He wears clothes (Dan. 7:9-14; 10:5-19); eats (Gen. 18:1-8; Ex. 24:11); rests (Gen. 2:1-4; Heb. 4:4); dwells in a mansion and in a city located on a material planet called Heaven (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 21); sits on a throne (Isa. 6; Dan. 7:9-14; Rev. 4:1-5; 22:3-6); walks (Gen. 3:8; 18:1-8, 22, 33); rides (Ps. 18:10; 68:17; 104:3; Ez. 1); engages in other activities.

He has a personal soul with feelings of grief (Gen. 6:6); anger (1 Ki. 11:9); repentance (Gen. 6:6); jealousy (Ex. 20:5); hate (Pr. 6:16); love (Jn. 3:16); pity (Ps. 103:13); fellowship (1 Jn. 1:1-7); pleasure and delight (Ps. 147:10); and other soul passions like other beings (Gal. 5:22-23).

He has a personal spirit (Ps. 143:10; Isa. 30:1) with mind (Rom. 11:34); intelligence (Gen. 1:26; Rom. 11:33); will (Rom. 8:27; 9:19); power (Eph. 1:19; 3:7, 20; Heb. 1:3); truth (Ps. 91:4); faith and hope (Rom. 12:3; 1 Cor. 13:13); righteousness (Ps. 45:4); faithfulness (1 Cor. 10:13); knowledge and wisdom (Isa. 11:2; 1 Tim. 1:17); reason (Isa. 1:18); discernment (Heb. 4:12); immutability (Heb. 6:17); and many other attributes, powers, and spirit faculties.

He has been seen bodily many times (Gen. 18; 32:24-30; Ex. 24:9-11; Josh. 5:13-15; Isa. 6; Dan. 7:9-13; Ez. 1; Acts 7:56-59; Rev. 4-5); and can be understood by the things that are made. Man is the visible image and likeness making the invisible God clearly seen as in Rom. 1:20. See 18 Proofs That God Can Be Seen, p. 389 N.T. and ***Anthropomorphism***, p. 896.

[a] They marveled, not only because there were no dealings between Jews and Samaritans, but because Jewish etiquette and the Talmud forbade Rabbis to converse with women in public, or instruct them in the law. No Rabbi could even converse with his wife, sister, or daughter in public and in the street.

[b] Questions 24-25. Next, v 29.

[c] It may be that Christ did tell her all about her life, so her report was no exaggeration.

[d] Question 26. Next, v 33.

[e] Refreshment or soul satisfaction you have not learned. I delight in converting these Samaritans(v 34).

[*f] Question 27. Next, v 35.

do the will of him that sent me, and to [h]finish his work.

21. First lesson on missionary work and its rewards

35 [i]Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, [j]Lift up your eyes, and look on the fields; for they are white already to harvest.

▲ 36 And [k]he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you [l]to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

22. Two days of revival meetings

39 ¶ And many of the Samaritans of that city [m]believed on him for the saying of [n]the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: [o]and he abode there two days.

41 And [p]many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the [q]Saviour of the [r]world.

23. Jesus welcomed in Galilee

43 ¶ Now [s]after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his [a]own country.

45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

24. Nobleman's son healed

46 So Jesus came again into [b]Cana of Galilee, where he made the water wine. And there was a certain [c]nobleman, whose [d]son was sick at Capernaum.

47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [e]Except ye see [f]signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

★ 50 Jesus saith unto him, [*g]Go thy way; thy son liveth. [*h]And the man believed the word

---

true sustenance of life is to do God's will and to accomplish what we are here for. Even in the natural realm nothing stimulates, keeps alive, or maintains courage more than seeing success in the mission one is dedicated to bring about.

h Gr. teleioo, to complete and bring to an end (5:36; 17:4, 23; 19:28, 30).

i Question 28. Next, 5:6. The harvest began after the passover in April, so the four months before this would be in December.

j This no doubt refers to the Samaritans that were coming out of the city to hear Him. The harvest of souls was already at hand, produced in one day. The lesson is that we are not to sit and wait four months for spiritual harvests; we can have immediate harvest of the seed sown.

k Christ had sown the seed in the woman and had already received wages of gratification of saving souls. He had sown and gathered fruit unto life eternal the same day, so the sower and the reaper, who here were one and the same person, rejoiced over the harvest of that day. Cp. 1 Cor. 3:6-9.

l This verse simply states that Christ had sent the disciples out to reap benefits of the labors, and to carry on the work of the prophets and others before them, including Himself and John the Baptist. They had already baptized many and had preached and healed many (Mt. 10; Lk. 9; 10; Jn. 4:2).

m This brings the new birth and eternal life (v 42; 3:15-18; 1 Jn. 5:1).

n There is no proof that she was a prostitute. Her five husbands could have died, as the seven mentioned in Mt. 22:28, or they could have legally divorced her, for divorce then was easy to get. Men divorced for "every cause" (Mt. 19:1-12). It was not always that Dt. 24:1 applied—and "it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement." Rabbis now ignored this, giving divorces for minor causes. Whether the Samaritan suffered divorces or repeated widowhood is not known. The one "whom thou now hast" may have only been under contract to her and they had not yet come together as man and wife (v 18).

o This is another of many customs of the Jews that was broken by Jesus. Talking to the woman itself was breaking rabbinical law and having fellowship with Samaritans for two days would have been unpardonable in the eyes of the Pharisees (v 9). Jesus taught being neighborly to those whom one could help, so here He practiced what He preached (Lk. 10:29-37).

p Two groups of "many" (v 39, 41) made a large congregation, perhaps even more than the average preacher wins in a lifetime.

q Only here and in 1 Jn. 4:14.

r These Samaritans believed He was the Savior of Gentiles as well as Jews. They were not like the other Samaritans that would not receive Him (Lk. 9:51-56). Receiving Jesus will make a change in any life, community, or nation.

s Gr. meta, following; after in time. (cp. note m, 5:1). Here, following 2 days in Samaria. This same word proves also the time of the resurrection of Christ to be after or following 3 days and 3 nights, not during some part of them. AFTER 3 days rise again (Mt. 27:63; Mk. 8:31). Cp. after 2 days (Mt. 26:2; Mk. 14:1), after 3 days (Acts 25:1; 28:17), after 6 days (Mt. 17:1; Mk. 9:2), and after 8 days (Lk. 9:28).

a His native country was Judea—His town, Bethlehem (Mic. 5:1-2; Mt. 2). His adopted country was Galilee, Judea rejected Him, but Galilee received Him (v 45). Nazareth, His adopted home town, rejected Him, but not all of Galilee (Lk. 4:16-30).

b See note k, Jn. 2:1.

c Gr. basilikos, an officer, or prince (Jn. 4:46, 49; Acts 12:20-21; Jas. 2:8). One of the royal family or an officer of Herod Antipas, tetrarch of Galilee (Lk. 3:1; Mt. 14:1).

d Not the same miracle as that of the centurian's servant in Mt. 8:5-12 and Lk. 7:1-10. The two miracles differ as to time, place, plea, the Lord's answer, and the man's faith, as can be seen from a comparison.

e A statement showing the lack of absolute faith that the centurian of Mt. 8 demonstrated.

f See note y, Jn. 2:11. Signs and wonders are given to make believers (Mk. 16:15-20; Jn. 5:20-36; 9:3-4; 10:25-38; 14:10-15). This is why Jesus went with him. If he did not at first believe, he did after Jesus gave him the promise (v 50). Wanting to see works is no where condemned. It is when they are done and men still reject God, that judgment will fall (Mt. 11:20-23; Lk. 10:13).

*g 7th N.T. prophecy in John (4:50, fulfilled). Next, 5:20.

*h This, after all, is faith (Rom. 4:17; 10:17; Heb. 11:1). When faith is truly exercised one can go his way in absolute assurance that the work is done. Note that no definite prayer was given; merely a prophecy and a promise.

* * *

his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he [i]began to amend. And they said unto him, Yesterday at the [j]seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and [k]himself believed, and his [l]whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

73 CHAPTER 5

25. The troubled pool: Jesus heals a man on the sabbath

1 [m]After this there was a [n]feast of the Jews; and Jesus [o]went up to Jerusalem.

2 Now there is at Jerusalem by the [p]sheep *market* a [q]pool, which is called in the Hebrew tongue [r]Bethesda, having [s]five porches.

3 In these lay a great multitude of [t]impotent folk, of blind, [u]halt, [v]withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, [w]Wilt thou be made whole?

7 The impotent man answered him, [x]Sir, I have no man, when the water is [y]troubled,

ing, another steppeth down before me.

8 Jesus saith unto him, [a]Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his [b]bed, and walked: and on the same day was the sabbath.

26. Healed man rebuked for carrying his bed on the sabbath

10 ¶ The Jews therefore said unto him that was cured, [c]It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, [d]What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed [e]wist not who it was: for Jesus had [f]conveyed himself away, a multitude being in *that* place.

27. Jesus meets the man again

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: [g]sin no more, lest a worse thing come unto thee.

28. The man reports to the Jews

15 The man departed, [h]and told the Jews that it was Jesus, which had made him whole.

29. Second attempt to kill Jesus (Mt. 26:3)

16 And therefore did the Jews persecute Jesus, and sought to slay him, [*i]because he had done these things on the sabbath day.

30. Jesus' answer

(1) Claims equality with God in nature (Jn. 1:1)

---

[i] One of the most used scriptures today by certain ones who pray for the sick. It is said that Jesus did not always heal instantly, but sometimes gradually, so we are not always to expect an instantaneous healing. This is not the truth. It not only belittles the work of Christ but demonstrates that the preachers have no faith for an instantaneous miracle. This boy was healed the very hour Jesus said he would live (v 53). If men today can get healing this quickly it will be like that which Jesus gave.

[j] At 1:00 PM.

[k] His faith of v 50 was confirmed.

[l] If whole houses are saved, then they must all believe. God saves no one on the faith of others.

[m] Gr. meta tauta, after these things. A common phrase used 15 times by John for the times of the events which he wrote about and is rendered "after these things" (Jn. 3:22; 5:1; 6:1; 7:1; 21:1; Rev. 7:1; 18:1; 19:1); "after this" (Rev. 4:1); "after that" (Rev. 15:5; 20:3); "afterwards" (Jn. 5:14); and "hereafter" (Jn. 13:7; Rev. 1:19; 4:1; 9:12). This phrase is used only 8 other times in the N.T. to express the order of events (Lk. 5:27; 12:4; 17:8; Acts 7:7; 13:20; 15:16; Heb. 4:8; 1 Pet. 1:11), which shows the books of John and Revelation are more chronological in events than other N.T. books.

[n] See note, Jn. 2:13.

[o] Second feast Jesus attended at Jerusalem (Jn. 2:13-23; 3:22, note).

[p] Sheep gate, not market, which is in italics, meaning there is nothing in the Greek

[q] Gr. kolumbethia. A swimming pool like a pentagon (v 2, 4; 9:7; Acts 27:43).

[r] Meaning, house of mercy—a public infirmary.

[s] Five arches, a covered colonnade where people could be protected from the weather.

[t] Weak, sickly, and helpless.

[u] So-called because of having to stop often from lameness (Acts 3:2, 11; 8:7; 14:8; Mt. 11:5; 18:8; 21:14; Lk. 7:22; 14:13, 21; Heb. 12:13; Mk. 9:45).

[v] Shrunk or paralyzed (Mt. 12:10; Mk. 3:3; Lk. 6:6-8).

[w] Question 29. Next, v 12. This was Christ's way of approaching the man about his healing. The Lord took the initiative because the man did not know Jesus.

[x] Note s, Jn. 4:11.

[y] Gr. tarasso, to agitate, cause commotion, disturb (Jn. 11:33; 12:27; 13:21; 14:1, 27).

[a] The third great miracle recorded in John (cp. 2:11; 4:54). Why Jesus did not heal others that were here is not explained. No doubt, He did not want a great public demonstration at this time when His enemies were plotting against Him. Another reason He did not want to cause such a stir on the sabbath (v 16). It certainly was not because He could not have healed them nor should this story be used to teach that God does not desire to heal everybody. He then would be a respecter of persons and the stripes of Christ would be in vain for some (Isa. 53:4-5; Mt. 8:17; 1 Pet. 2:24).

[b] A rough quilt or pallet.

[c] Rabbis made it unlawful to carry anything from a public place to a private place, and vice versa (Talmud, Sabb. 6, a. See Jer. 17:21). Many like laws they made which they strictly enforced when possible.

[d] Question 30. Next, v 44.

[e] Anglo-Saxon, witan, to know.

[f] Gr. ekneuo, to escape, slip away. He withdrew from the multitude that was in that place. He knew the hatred of the leaders and the result of His breaking their man-made laws. This is one reason perhaps He did not stay to heal more. He simply did not want to endanger Himself needlessly at this place.

[g] Gr. miss the mark (note v, Jn. 1:29).

[h] This showed ingratitude on his part, or at least ignorance of the attitude of the Jews toward Jesus.

[*i] Jesus had healed on the sabbath elsewhere (Mt. 12:10-14; Mk. 1:21-27; 3:1-6; Lk. 6:6-11; 13:10-16; 14:1-5; Jn. 5:16; 9:14). This always brought persecution. Is it any wonder that God finally hated sabbaths and predicted He would do away with them (Isa. 1:13-15; Hos. 2:11)? God hates any church law, ritual, or form of religion that violates good and exalts pride and hypocrisy.

✝ ✝ ✝

ther worketh *[k]hitherto, and I work.

18 Therefore the Jews sought the more to *[l]kill him, because he not only had broken the sabbath, but *[m]said also that God was his Father, making himself *[n]equal with God.

(2) Claims equality with God in power and works (Jn. 3:34)

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son *[o]can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son *[p]likewise.

★ 20 For the Father loveth the Son, [q]and sheweth him all things that himself doeth: [r]and he will shew him greater works than these, that ye may marvel.

(3) Claims equality with God in resurrection power (Jn. 11:25)

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom [a]he will.

(4) Claims equality with God in judgment (Acts 17:31)

22 For the Father judgeth no man, but hath committed [b]all judgment unto the Son:

(5) Claims equality with God in honour (Heb. 2:7-9)

[c]even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

(6) Claims equality with God in giving eternal life (Jn. 17:2)

▲ 24 Verily, verily, I say unto you, He that heareth my word, and [d]believeth on him that sent me, [e]hath everlasting life, and shall not come into [f]condemnation; [g]but is passed from death unto life.

★▲25 Verily, verily, I say unto you, [h]The hour is coming, and now is, when the [i]dead shall hear the voice of the Son of God: [j]and they that hear shall live.

(7) Claims equality with God in self-existant life (Jn. 1:4)

26 For as the Father hath life in himself; [k]so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

(8) Claims equality with God over death and destiny

★ 28 [l]Marvel not at this: for the hour is coming, in the which all that are [m]in the graves [n]shall hear his voice,

▲ 29 [o]And shall come forth; [p]they that have

---

days in upholding the universe and running its infinite mechanism; He works in providence, watching over and caring for all creation of dependent creatures, so here Christ worked in healing on the sabbath, in providing food for the hungry, and performing acts of mercy and love. This is the true principle of sabbath observance if there is to be any recognition of one day above another (Rom. 14:5-6). We are not to rest in indolence or merely rest from physical and mental toil, but we are to follow the divine examples and "do good on the sabbath days" (Mt. 12:12; Mk. 2:27-28; 3:4; Lk. 6:9; 13:16; Jn. 7:22-23; Gal. 4:9-10; Col. 2:14-17).

*k Referring to the delegated authority given Him by the Father (v 19-40; Heb. 1:1-2). He was working the works that the Father gave Him to do, and since the Father worked on sabbaths, so He was also under orders to work on the sabbath.

*l Note the many attempts upon the life of Christ (Mt. 26:3, refs.).

*m This was another reason for wanting to kill Him. All Jews considered God as their Father, but here they understood Him to mean that God was His personal Father making Him equal with God.

*n Before becoming man, Jesus was equal with both the Father and the Holy Spirit. He had a Spirit body and all the natural attributes and powers like them, but in becoming man He laid aside this God-form and "emptied Himself" to be like man (See notes, Phil. 2:5-11). Note the claims of equality with God in this outline (v 17-29). This equality was in fulfillment of the plan of the Trinity, not of one as an independent, but of all as partners.

*o No person of the Trinity acts independently of the others. During His "self-emptying" life He was an agent of the Father, who worked through Him by the Holy Spirit (Isa. 11:2; 61:1; Acts 10:38. ***Christ's Union With Father***, p. 212).

*p The Son does the same works as the Father in perfect union with Him and His will.

q The Son was limited in knowledge and wisdom and power during the days of His flesh (Isa. 11:2; 50:4; Lk. 2:40, 52; Mt. 11:25-27; 24:36; Acts 1:6-8; Rev. 1:1).

r 8th N.T. prophecy in John (5:20, fulfilled in the increased works of Christ). Next, v 25.

a Jesus had unlimited and absolute authority from God by the fullness of the Spirit (3:34) to act as He willed in resurrecting men (v 28-29; 6:39; 11:25).

b God will judge the world by Jesus Christ (Acts 17:31; Jn. 12:48).

c This absolute equality with the Father in honor proves His deity and membership in the Trinity (1 Jn. 5:7).

d See ***Faith***, p. 212.

e All believers have eternal life.

f Judgment, as in v 22.

g 1 Jn. 3:14; 2 Cor. 5:17; Gal. 5:24.

h 9th N.T. prophecy in John (5:25, fulfilled and being fulfilled). Next, v 28.

i Spiritually dead (Mt. 8:22; Eph. 2:1-9; 1 Tim. 5:6).

j Mk. 16:15-16; Lk. 24:47; Acts 2:38-39; 3:19; Rom. 10:9-17).

k As God this could not be true, but as the son of man all life-giving powers and all authority to redeem and judge were given by the Father through the Holy Ghost (Isa. 11:2; 42:1; 61:1; Acts 10:38; Mt. 12:28).

l 10th N.T. prophecy in Jn. (5:28-29, unfulfilled). Next, v 43. Marvel not at My power to resurrect souls from death in sin (v 25; Eph. 2:1-9). I will also resurrect dead bodies from the grave (v 28-29; 1 Cor. 15:20-23; Rev. 20:4-15).

m Only the bodies die at physical death (Jas. 2:26) and only the bodies go into the graves to await physical resurrection (v 28-29). All scriptures on the future resurrection of the dead refer to the bodies that sleep in the graves, not to the souls and spirits which are immortal and do not sleep in the graves (1 Pet. 3:4; note). The righteous are in a conscious state in heaven (Eph. 4:8-10; Phil. 1:21-24; 2 Cor. 5:8; Rev. 6:9-11; Heb. 12:22-23) and the wicked are conscious in hell (Lk. 16:19-31; Isa. 14:9; Rev. 20:11-15). See ***No Soul Sleep*** p. 1485.

n Souls and spirits of all men will be brought back from heaven or hell to the place where the bodies were buried and God will then resurrect them so that they will hear the voice of the Son of God and come forth to live forever with God or in hell (v 28-29; Dan. 12:2).

o The bodies cannot come forth out of the graves lifeless and dead, so when the souls and spirits reunite with the bodies in the resurrection they will come forth like Christ did when His soul and spirit came back from hell to the body in the tomb and He came out of the grave (Ps. 16:10; Mt. 12:40; 28:1-6; Eph.4:8-10; also Acts 2:27).

p The righteous that "have done good" (v 29); that are "blessed and holy" (Rev. 20:4-6); that "are Christ's" (1 Cor. 15:23, 51-58; Gal. 5:24); that are "worthy" (Lk. 21:36); that are "in Christ" (1 Th. 4:16-17; 2 Cor. 5:17); that are "in the way, the truth, and the life" (Jn. 14:1-6); that have purified themselves "even as He is pure" (1 Jn. 3:2-3; 2 Cor. 7:1; Gal. 5:16-24; Heb. 12:14); that are without "spot or wrinkle . . . and without blemish" and are in "the

[q]they that have [r]done evil, unto the resurrection of [s]damnation.

(9) Claims absolute justice in His own right (Jn. 8:16; 9:39)

30 [t]I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

(10) Claims fourfold witness A. John the Baptist (Jn. 1:29)

31 [u]If I bear witness of myself, my witness is not true.

32 ¶ There is [v]another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a [w]burning and a shining light: and ye were willing for a season to rejoice in his light.

B. His own works (Jn. 10:31-38)

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

C. The Father (Jn. 8:18; 10:25; 12:28; 14:10; Mt. 3:17; 17:5)

37 And the Father himself, which hath sent me, hath borne witness of me. [a]Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

● 39 ¶ [b]Search the scriptures; for in them ye think ye have eternal life: and they are they which [c]testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not [d]honour from men.

42 But I know you, that ye have not the love of God in you.

(11) Christ's power of attorney: foretells His rejection and Jews' reception of the coming Antichrist (Dan. 9:27)

★ 43 [e]I am come in my Father's name, and ye receive me not: if [f]another shall come in his own name, [g]him ye will receive.

(12) Jesus rebukes unbelief

44 [h]How can ye believe, which receive [i]honour one of another, and seek not the honour that *cometh* from God only?

45 [j]Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [k]for he wrote of me.

47 [l]But if ye believe not his writings, how shall ye believe my words?

74 CHAPTER 6

31. Five thousand miraculously fed (Mt. 14:15; Mk. 6:32; Lk. 9:11)

1 [m]After these things Jesus went over the sea of Galilee, which is *the sea* of [n]Tiberias.

2 And a great multitude followed him, because they saw his [o]miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and

---

church, the body of Christ" (Eph. 1:22-23; 5:27; 1 Cor. 12:13; Col. 1:18, 24), will be resurrected to eternal life 1,000 years before the wicked (v 29; Dan. 12:2).

q The wicked will be resurrected to eternal punishment and damnation 1,000 years after the resurrection of the righteous (v 29; Dan. 12:2; Rev. 14:9-11; 20:4-6, 11-15; 21:8; 22:15).

r Gr. prasso, to practice or perform repeatedly, habitually; thus differing from poieo, translated in this same verse "done good, "which means to make basically good, and refers not so much to individual acts of goodness as to character, nature, and conduct.

s Gr. krisis, judgment, as in v 22, 24, 27. The wicked will be resurrected to judgment and punishment in contrast to the righteous who will be raised to everlasting life and eternal freedom from judgment (v 24).

t See ***Christ's Union With the Father***, p. 212.

u If I am the only one that bears witness of Myself it may be accurate, but to be legally true and acceptable there must be two or three witnesses (Dt. 17:6).

v The Father (v 31; 7:28; 8:26; Mt. 3:17; 17:5). I do not refer to John the Baptist who also witnessed of Me (v 33-35), but I refer to God and the works which are greater witnesses than John (v 36-38).

w This was a common rabbinic idiom for a famous man. Cp. 8:12. You believed John to be a prophet. A prophet cannot lie, so why not believe what he said of Me? (Jn. 1:29)

voice as did Israel at Sinai (Dt. 5:22-33 and others in Mt. 3:17; 17:5) nor have you seen His shape (Gr. eidos, external appearance, form, figure) as men in other ages have seen His bodily form (Gen. 18:1-8; 32:24-30; Ex. 24:9-11; Josh. 5:13-15; Judg. 6:11-23; 13:3-23; 1 Chr. 21:16; Job 42:5; Isa. 6; Amos 9:1; Ez. 1:26-28; Dan. 7:9-14; 10:5-6; Acts 7:56-59; Rev. 4-5). This proves that God has both a voice and a bodily shape.

b Gr. ereunao, to search as a hound tracks by the scent. Lit., this reads: "Ye search the Scriptures, for ye think in them life eternal to have".

c My "works" (v 36) are only indirect testimonies; the Father Himself has given direct testimony concerning Me (v 30-37; Mt. 3:17; 17:5). That kind of testimony cannot be derived by you, for you have never heard His voice (v 37). Neither have you the direct witness of the Spirit as all believers have, for you do not have His Word in you and you refuse to believe in Me whom He hath sent (v 38, 40). Yet there is one form of direct testimony of Me that you can know; that is, if you will search the Scriptures.

d Gr. doxa, approval (v 44) or praise, as in 9:24; 12:43; 1 Pet. 4:11.

e 11th N.T. prophecy in John (5:43, unfulfilled). Next, 6:35. All His works were done in the name of His Father (v 43; 10:25).

f The future Antichrist (Dan. 7:24; 8:9, 23-24; 9:27; 11:35-45; Mt. 24:15; 2 Th. 2:1-12; 1 Jn. 2:18; Rev. 13).

g Jews will receive Antichrist and make a seven year covenant with him (Dan. 8:25; 9:27).

h Question 31. Next, v 47.

i Note, v 41.

j Do not think that I will have to accuse you. You consider Me an enemy, but Moses whom you trust as a friend will accuse you and condemn you in the judgment day.

k Gen. 3:15; 12:3; 17:18; 49:10; Dt. 18:15-18; Lk. 24:27, 44.

l Question 32. Next, 6:5. Here Christ bears full testimony to the divine authorship and authority of the Pentateuch. He also affirms that no man can believe His words if he does not believe Moses' writings, for they confirm each other.

m After His second visit to Jerusalem to attend the second feast of the Jews, He went back to Galilee and passed over the Sea of Galilee.

n Tiberias is a city on the western shore of the Sea of Galilee from which the sea got its name. Mentioned here and in v 23; 21:1.

o See note y, Jn. 2:11.

* * *

4 And the passover, [p]a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, [q]Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred [a]pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, [b]Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: [c]but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had [d]given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes [e]as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that [f]nothing be lost.

13 Therefore they gathered *them* together, [g]and filled twelve [h]baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

32. Jesus demanded as King: secret of mortifying personal pride

14 ¶ Then those men, when they had seen the miracle that Jesus did, said, This is of a truth [i]that prophet that should come into the world.

15 When Jesus [j]therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

33. Jesus walks on water (Mt. 14:22; Mk. 6:45)

disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea [k]arose by reason of a great wind that blew.

19 So when they had rowed about [l]five and twenty or thirty furlongs, they see [m]Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, [n]It is I; be not afraid.

21 Then they willingly received him into the ship: [o]and immediately the ship was at the land whither they went.

34. Discourse on the bread of life
(1) Multitudes seek Jesus

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, [*a]seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, [*b]when camest thou hither?

(2) Jesus rebukes the motive of the mixed multitude

26 Jesus answered them and said, Verily, verily, I say unto you, [*c]Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

▲ 27 [*d]Labour not for the meat which

---

q Question 33. Next, v 9. There was never the slightest mention as to where they were going to get money. This was not a great concern of this evangelistic team as it is with modern evangelists and Christian workers of every kind and in almost every place. With Christ and His faith nothing was impossible (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16).

a Gr. denarion, 17¢. This would make 200 pennyworth, $34.

b He appeared with Philip in Jn. 1:44; 12:22. He solved the problem for a very few, but Jesus solved it for the very many (v 9-13). He found a baker boy with his basket of barley loaves. Such boys are to be seen among crowds even today in the Orient.

c Question 34. Next, v 25.

d On all such occasions Jesus gave thanks to God for blessings already provided, putting emphasis on thankfulness rather than asking for food to be blessed.

e As much as everyone could eat, not only "take a little," as expressed by Philip in v7

f It is always a divine principle to use everything possible and waste nothing. God has always followed the principle of creating everything for a purpose and of using everything according to the creative purpose.

g They had more than twice as much left over as when they started and yet 5,000 men were filled and fully satisfied. Twelve baskets full—one for each of the apostles.

h Gr. kophinos, a wicker hard-basket, not the same as in Mt. 15:37; Mk. 8:8. Many traveling salesmen were always on hand wherever crowds gathered, so there would be many baskets in such a large crowd.

i The one spoken of in the law and prophets, the Messiah (Jn. 1:21, 45).

j This notable miracle was sufficient to cause an immediate political rally to make Christ king of the Jews. A man that could do this could defeat the Romans and the whole world, so they tried to take Him by force and make Him a king. Jesus did what every man must learn to do in times of popularity and temptation to be exalted over success. He slipped away from the crowd into some secret place to pray. What a lesson to learn! Would to God many men today who are constantly seeking to exalt themselves as God's man of the hour would stumble on to this example and have grace to follow it. It is repulsive to say the least to hear and see the self-exaltation of such men. Believe it or not, Pr. 16:18 will be fulfilled many times in these days of pride and boastfulness over gifts and abilities, which, if really received, should make men the most humble and dependent upon God and as nothing before men.

k Became choppy and full of waves.

l About 30 Gr. stadia, or about 4 miles, or half way across.

m They perhaps thought Jesus would follow in a ship, but instead He walked nearly 4 miles on water to help them in their new danger.

n Cp. 4:26; 8:24, 28, 58; 13:19; 18:5-8; Mk. 13:6; Lk. 21:8.

o This is one of the greatest miracles of all—a whole ship taken from a storm area in the middle of a sea was suddenly at shore. It was no doubt carried by God's power like Philip was carried bodily through the air (Acts 8:39-40).

*a They no doubt still had in mind to crown Him king (v 15).

*b Question 35. Next, v 28.

*c You seek Me, not because you saw miracles, but because you did eat; not as being convinced by visible miracles, which should lead godly men to acknowledge Me as Messiah, but as by appetite, which leads sensual men like beasts through impulse of want and supply.

*d 23 Conditions of Eternal Life:
1 Come to Christ (Jn. 6:37, 44, 45, 65)
2 Eat His flesh—drink His blood (Jn. 6:50, 51, 53, 58)
3 Labor (Jn. 6:27)

unto everlasting life, which the Son of man shall give unto you: for him hath God the Father [e]sealed.

(3) People ask the secret of power to do the works of God

28 Then said they unto him, [f]What shall we do, that we might work the works of God?

(4) Secret of power stated

29 Jesus answered and said unto them, [g]This is the work of God, that ye believe on him whom he hath sent.

(5) The people demand a sign instead of exercising faith

30 They said therefore unto him, [h]What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

(6) God gives the true bread of life, not Moses

▲ 32 Then Jesus said unto them, Verily, ver-

bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

(7) Request for eternal bread

34 Then said they unto him, Lord, [j]evermore give us this bread.

(8) Jesus the true bread of life

★▲35 And Jesus said unto them, I am the bread of life: [k]he that cometh to me shall never hunger; and he that believeth on me shall [l]never thirst.

36 But I said unto you, That ye also have [a]seen me, and believe not.

★▲37 [b]All that the Father giveth me shall come to me; and him that [c]cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

★ 39 [d]And this is the Father's will which hath sent me, that of all which he hath given me [*e]I should lose nothing, but should raise it up

---

4 Reap—win souls (Jn. 4:35-38; 15:4-8)
5 Hate (love less) the life in this world (Jn. 12:25)
6 Know God and Christ (Jn. 17:2-3)
7 Enter right gate (Mt. 7:13-14)
8 Cause no offense (Mt. 18:8-9)
9 Keep commandments (Mt. 19:17)
10 Forsake all (Mt. 19:27-29; Mk. 10:28-30; Lk. 18:28-30)
11 Live free from sin (Rom. 5:21; 6:16-23; 8:1-13; Tit. 2:11-14)
12 Continue in well doing and seek eternal life (Rom. 2:7)
13 Sow to the Spirit (Gal. 6:7-8)
14 Fight the good fight of faith; lay hold on it (1 Tim. 6:12, 19)
15 Be sober and hope to the end for it (Tit. 1:2; 3:7; 1 Pet. 1:5, 9, 13 with Rom. 8:24)
16 Endure temptations (Jas. 1:12)
17 Let the promise of it remain in you and continue in God and Christ (1 Jn. 2:24-25; 5:11-20; Jn. 15:4-6)
18 Love everybody (1 Jn. 3:14-15)
19 Keep yourself in the love of God, looking for eternal life (Jude 20-24)
20 Overcome sin (Rev. 2:7, 11, 17, 26; 3:5, 12, 21) 14-15)
21 Be faithful unto death (Rev. 2:10; Heb. 12:14-15)
22 Believe and obey the gospel (Jn. 3:15-19, 36; 4:14; 5:24; 6:40, 47, 54; 2 Cor. 5:17; Rom. 1:5)
23 Be born again, hear Christ, and follow Him (Jn. 3; 10:27-29).

We get eternal life now and keep it forever if we meet the above conditions, but it does not become an unforfeitable eternal possession until we "enter into" it (Mt. 7:13; 18:8-9; 19:17; Rom. 6:22); "receive" it (Rom. 6:23; Jas. 1:12; 1 Pet. 1:13; Rev. 2:10); "reap" it (Gal. 6:7-8); and "inherit" it in the world to come (Mt. 19:27-29; Mk. 10:28-30; Lk. 18:28-30), and at the "end" of this life (Rom. 6:22). See note w, 3:16

e Confirmed by giving Him the Holy Spirit without measure (Jn. 3:33-34). See note, Jn. 3:34, and notes on 1 Ki. 21:8; Job 38:14; 2 Cor. 1:22; Eph. 1:13; 4:30; Rev. 7:2.

f Question 36. Next, v 30. This is and has always been the great question among Christians, and rightly so, for we are commanded to "let" men see our good works and glorify God (Mt. 5:16) and to show faith by works (Jas. 1:22-27; 2:9-26). People "zealous of good works" are the only kind that are redeemed (Tit. 2:11-14). A desire to do miracles is not sinful if the motive is right. There can be a right and a wrong motive behind everything and a right and wrong way to do everything.

Lucifer (Isa. 14:12-14) and Adam (Gen. 3:1-14) had a noble desire—to be like God, but the motive behind it and the methods they used were sinful. One should desire this more than his necessary food, but he must go about it the way Christ set the example—by emptying Himself (Phil. 2:5-11, notes). Jesus did

wanting miraculouspower. He gave them the only true answer (v 29).

g This answer to the question of what to do to work the works of God is the clearest one possible. It gives the sum total of all answers to the question. It has been so lightly passed over and limited in meaning to a mere faith that Jesus is the Son of God and to forgiveness of sins only. How far from the whole truth this is! Faith and forgiveness are a part of what is referred to, but not all. Receiving the enduement of power from on high to "work the works of God" is included (Mk. 16:15-20; Lk. 24:49; Jn. 14:12).

h Questions 37-38. What sign can You give to prove that You are the Messiah and the Son of God? Your multiplying bread does not prove it, for Moses gave Israel bread for 40 years and He did not claim to be the Messiah or the Son of God. See note, 2:11. Next, v 42.

i Moses did not give you the true bread that feeds the soul and sustains eternal life, but that mere temporal bread that feeds the body only (Ex. 16:15; Ps. 78:24). See note on 1:17.

j They still understood Him as speaking of temporal food.

k 12th N.T. prophecy in John (6:35, being fulfilled). Next, v 37.

7 Things of Jesus in John: I Am the
1 Bread of Life (6:35-51)
2 Light of the World (8:12; 9:5)
3 Door of the Sheep (10:7-9)
4 Good Shepherd (10:11-14)
5 Resurrection and Life (11:25)
6 Way, Truth, and Life (14:6)
7 True Vine (15:1-6)

l Will never thirst because he can have "rivers of living water" flowing out of his innermost being (Jn. 7:37-39). The abundant fullness of the Holy Spirit will meet every need and solve every problem (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:9-13; Jn. 14:12-17, 26; 15:7, 16, 26; 16:7-15; Acts 1:4-8; 8:26; 1 Cor. 12:1-13; Gal. 3:14; 5:16-26).

a God, not Moses gave bread, but you have seen Me multiply bread and do all kinds of signs and you still refuse to believe. You still follow Me from sensual motives (v 26-27).

b 13th N.T. prophecy in John (6:37, being fulfilled). Next, v 39.

c Comes in faith, repenting and turning to Me with a whole heart, giving up sin, and consecrating himself forever to God and His Word and will (Rom. 10:9-10; 2 Cor. 7:10; 1 Jn. 1:9; Acts 2:38-39; 3:19).

d 14th N.T. prophecy in John (6:39-40, being fulfilled and will be completely fulfilled in the resurrection, 1 Th. 4:16-17; 1 Cor. 15:23, 51-58). Next, v 44.

*e Lose none that will come to Me, as in v 37, 40, 47, 51, 53-58. See note t, 3:15.

▲ 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

(9) Murmuring Jews (Mt. 26:3)

41 The Jews then murmured at him, because he said, [g]I am the bread which came down from heaven.

42 And they said, [h]Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

(10) Jesus explains more fully the bread of life, its benefits and how it is received

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

★▲44 [i]No man can come to me, except the Father which hath sent me [j]draw him: and I will raise him up at the last day.

★ 45 It is written in the prophets, [k]And they shall be all taught of God. Every man therefore that [l]hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man [m]hath seen the Father, save he which is of God, he hath seen the Father.

▲ 47 Verily, verily, I say unto you, He that [n]believeth on me hath [o]everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, [p]and are dead.

★ 50 [q]This is the bread which cometh down from heaven, that [r]a man may eat thereof, and not die.

down from heaven: [u]if any man eat of this bread, he shall live for ever: and [v]the bread that I will give is my flesh, which I will give for the life of the world.

(11) Jews are more puzzled

52 The Jews therefore strove among themselves, saying, [w]How can this man give us *his* flesh to eat?

(12) Jesus still further explains the bread of life

★ 53 Then Jesus said unto them, Verily, verily, I say unto you, [x]Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

▲ 54 Whoso [a]eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

▲ 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

▲ 57 As the [b]living Father [c]hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

▲ 58 This is that bread [d]which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall [e]live for ever.

35. Discipleship tested by doctrine (cp. Mt. 8:22, refs.)

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, [*f]This is an hard say-

---

redemption of the righteous when their bodies will be fully redeemed (v 39, 40, 44, 54; 11:24), and of the last day when the wicked will be resurrected and judged (12:48; cp. Rev. 20:11-15).

g See note k, v 35.

h Questions 39-40. Next, v 52. As a last resort for some excuse for their unbelief they could always fall back on this one (Mt. 13:55; Mk. 6:3; Lk. 4:22). This verse may prove Joseph still alive.

i 15th N.T. prophecy in John (6:44-45, being fulfilled and will be completely fulfilled in the resurrection of the righteous, 1 Th. 4:16; 1 Cor. 15:23; 51-58). Next, v50

j No man is able to come to God except by God's Word through the Holy Spirit and his own conscience which are God given (v 45; 16:7-11; Rom. 2:12-16).

k 3rd O.T. prophecy fulfilled in John (6:45; Isa. 54:13; Jer. 31:34). Next, 7:42.

l This is how men are drawn by God. He uses agents to preach His Word (Rom. 10:11-17; 1 Cor. 1:17-24) and the Holy Spirit to convict of sin (Jn. 16:7-11). Man's conscience then condemns or sanctions his own action as to right and wrong according to the light received (Rom. 2:12-16; 2 Cor. 2:15-17; 1 Jn. 1:7). God draws or allures but never drags or uses force.

m Gr. horao, meaning here to comprehend fully or understand with the mind; to see truth fully. It is used in this sense in many places (Jn. 8:38; 14:9; 15:24; 1 Jn. 3:6). See note, Jn. 1:18.

n This expresses an act and a continued process It could not be that one act of faith and no more will save the soul (Lk. 8:13; 1 Tim. 1:19; 4:1; 5:8, 12; 6:12, 21; 2 Tim. 2:11-13; Heb. 3:6, 12-14; 4:11; 10:23-38; Jude 5; Rev. 2:13). The faith that saves is an ever present active one and it cannot cease and still produce results. Even God has faith in all He does (Rom. 4:17; 1 Cor. 13:13). Believers live by the faith of the Son of God and must always live by faith (Rom. 1:17; Gal. 2:20; Heb. 10:23-38). See note 3:15.

o See note, Jn. 6:27.

p The manna of the wilderness was not the "meat which endureth unto everlasting life" (v 27).

q 16th N.T. prophecy in John (6:50-51, fulfilled and is being fulfilled). Next, v 53.

r Any man that eats thereof will not die. This refers to eternal life, not to physical life which all men have (Heb. 9:27; 1 Cor. 15:51-58; 1 Th. 4:16-17).

s The 4th and last time in this chapter Christ claims to be the bread of life (v 35, 41, 48, 51). This bread is His flesh which He gave for the life of the world (v 33, 51). Conditions must be met by the world in order to get this life. See note, v 27.

t Gr. zoe, life. He is the life producing bread (v 48, 51).

u This is one of a number of conditions one must meet to have everlasting life. See note, v 27.

v Eating of Christ simply means that man must accept by faith what Christ did for him and live by obedience to Him without sin so the penalty will not have to be paid again. See note, v 63.

w Question 41. Next, v 60. We live when we accept Christ as our substitute and meet conditions (note, v 27).

x 17th N.T. prophecy in John (6:53-54, being fulfilled and will be completely fulfilled in the resurrection, 1 Cor. 15:23, 51-58; 1 Th. 4:16-17). Next, v 62. See note, Jn. 3:3.

a Eating and drinking is used figuratively of partaking of the benefits of the death of Christ. We partake by faith and enjoy the benefits because God gives them on the basis of what Christ did for us (Eph. 2:8-9; Rom. 3:24-25; 5:1-11; 10:9-10; Acts 3:16; 4:12; 15:9; 26:18; Gal. 2:16-20; 3:1-26; 1 Pet. 1:5-13). Eating is used figuratively of partaking of spiritual food (1 Cor. 10:1-3); of other benefits received (Ps. 69:9; Ez. 2:8; 3:1-3; Rev. 10:9); and even of the evil results of sin (Pr. 9:17; Hos. 10:13; Jas. 5:3). No figure of speech was more common to Jews at this time, so there was no excuse for them to misunderstand His words. By comparing v 47-48 with 53-54 we see that believing on Christ is the same as eating and drinking Him.

b Gr. zoe, life giving Father.

c Three times Christ here claims to be sent from heaven (v 38, 41, 42) and 5 times He claims He was sent by the Father (v 38, 39, 40, 44, 57).

d Seven times manna and the true bread are spoken of as coming from heaven (v 31, 32, 33, 50, 51, 58).

e Six times here men are promised everlasting life if they meet certain conditions (v 40, 47, 50, 51, 54, 58). Note, v 27.

*f Question 42. Next, v 61. Who can digest such a doctrine as this? It is intolerable and impractical.

61 When [g]Jesus knew in himself that his disciples murmured at it, he said unto them, [h]Doth this offend you?

★ 62 [i]*What* and if ye shall see the Son of man ascend up where he was before?

63 [j]It is the spirit that quickeneth; [k]the flesh profiteth nothing: [l]the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. [m]For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* [n]many of his disciples went back, and walked no more with him.

36. Peter's new confession
(cp. Mt. 16:13; Mk. 8:27; Lk. 9:18)

67 Then said Jesus unto the twelve, [o]Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of [p]eternal life.

69 And [q]we believe and are sure that thou art that Christ, the Son of the living God.

37. Jesus predicts His betrayal by Judas

70 Jesus answered them, [r]Have not I chosen you twelve, and one of you is a [s]devil?

71 He spake of [t]Judas Iscariot *the son* of Simon: for he it was that should betray him,

CHAPTER 7

38. Jesus taunted by His brethren
(cp. Lk. 9:51; Mk. 3:21; Jn. 7:3-10; Ps. 69:8-9)

1 [a]After these things Jesus walked in Galilee: for he would not walk in [b]Jewry, because the Jews sought to kill him.

2 Now the [c]Jews' feast of tabernacles was at hand.

3 [d]His brethren therefore said unto him, Depart hence, and go into Judaea, that thy [e]disciples also may see the works that thou doest.

4 For *there is* [f]no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 *[g]For neither did his brethren believe in him.

6 Then Jesus said unto them, *[h]My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 *[i]Go ye up unto this feast: I go not up *[j]yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, *[k]he abode *still* in Galilee.

39. Final departure from Galilee to die for all men

g Jesus knew by the gift of knowledge that this time it was some disciples that were offended and murmured (1 Cor. 12:4-11; Isa. 11:2; cp. v 64).

h Questions 43-44. Next, v 67. If eating My flesh and drinking My blood offend you, what if I tell you a harder doctrine? Suppose you saw the Son of Man ascend up to heaven where He was before?

i 18th N.T. prophecy in John (6:62, fulfilled, Lk. 24:51; Acts 1:11; Eph. 4:8-10). Next, 7:33.

j This must be understood figuratively of the benefits of His sacrifice. I will give this bread, which symbolizes My body given in death to save the world (1 Pet. 2:24; Col. 1:20; 2:14-17).

k If you could literally eat My flesh and drink My blood, it would not save your souls.

l The life I speak of is spiritual and eternal life, not fleshly life (2 Cor. 3:6; Heb. 4:12).

m Jesus Knew Two Things (v 64):
  1 From the beginning of His ministry that some did not believe
  2 Who should betray Him

n Many disciples went back, but not the twelve (v 67)

o Questions 45-46. Next, v 70. Will you twelve also abandon Me? You that I have saved, chosen out of the world, empowered for service, revealed eternal secrets to, and whom I have great plans for?

p See note, v 27.

q 4 Things Peter Was Sure Of:
  1 No one else to go to
  2 Christ alone had the words of eternal life
  3 Jesus was the Christ
  4 Christ was the Son of the living God.
This kind of confession brings the new birth (1 Jn. 5:1)

r Question 47. Next, 7:11.

s Gr. diabolos, adversary, false accuser, slanderer (1 Tim. 3:11; 2 Tim. 3:3; Tit. 2:3). Here it reveals Judas as an adversary of Christ. The word is otherwise used of Satan who is an adversary of God and man (note, Jn. 8:44).

t He was an ordinary man, the son of Simon (Jn. 6:71; 12:4; 13:2, 26); a genuine chosen and empowered apostle (Mt. 10:1-20; Mk. 3:14-19; Lk. 6:12-16; 9:1-10; Acts 1:17); the treasurer of the disciples (Jn. and healer (Mk. 6:7-13; Lk. 9:10). He was named "Iscariot," meaning "man of Kerioth," a place in Judah (Josh. 15:25). He became a "thief" and an "adversary" of Christ late in His ministry (Jn. 6:70; 12:4-6). Betrayed Jesus Mt. 26:14-16, 47-50; Mk. 14:10-11, 43-45; Lk. 22:3-6, 47-49; Jn. 13:2; 18:2-5; Acts 1:16-25), returned the money to the chief priests (Mt. 27:3-10), committed suicide and is lost (Mt. 26:24; 27:5; Mk. 14:21; Lk. 22:22; Jn. 17:12; Acts 1:16-25). Prophecies concerning him (Mt. 26:21-25; Mk. 14:18-21; Lk. 22:21-23; Jn. 13:18-26; 17:12; Acts 1:16, 20 with Ps. 41:9; 69:25; 109:8; Zech. 11:12-13).

a See note m, Jn. 5:1.

b Land of Jews. Here and Dan. 5:13.

c It was held the 15th to 22nd of September (Lev. 23:34-44; Dt. 16:13-16; 2 Chr. 8:13; Zech. 14:16-21). This feast was about 7 months before the crucifixion. See note, 2:13.

d See note, Lk. 8:19.

e Thy disciples in Judea may see and be spectators of Thy works.

f This was no ordinary man. Another would have taken every opportunity of exhibiting himself before the public that he might become famous, but not so with Christ. Their appeal was to leave the country, the small villages, and the ignorant people and go to the city, the capital, among the learned doctors and rulers to make himself a name.

*g They knew His miracles and no doubt accepted Him as a prophet, but not as the Messiah, for they had found Him declining the kingship (Jn. 6:15), which was one of the Messiah's chief offices. They could not believe that He would do this if He were really the Messiah.

*h Either He referred to the time of His sufferings or He had business to attend to before going to the feast. The world cannot hate you because you still have its interests at heart and you expect a worldly Messiah. It hates Me because I condemn its injustice, pride, ambitions, way of life, and its doctrines.

*i Gr. anabaino, the technical word for going with others in a caravan (11:55; Mt. 20:17-18; Mk. 10:32-33; Lk. 2:42; 18:31; 19:4, 28).

*j He did not say that He was not going to the feast, but "I go not up yet." It could have been that He wanted to go alone with His disciples, not with the multitude, so as not to bring criticism from His enemies that He was exciting sedition, and also to prevent any popular commotion from a renewed effort to make Him king (6:15).

*k He stayed in Galilee about 4 days and went up in the midst of the feast (v 14).

* * *

then went he also up unto the feast, [l]not openly, but as it were in secret.

11 Then the [m]Jews sought him at the feast, and said, [n]Where is he?

12 And there was much murmuring among the people [o]concerning him: for some said, He is a good man: others said, Nay; but he [p]deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

40. First temple discourse
(1) The Jews marvel

14 ¶ Now about the [q]midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, [r]How knoweth this man letters, having never learned?

(2) The secret of getting truth and the acid test of a true servent of God

16 Jesus answered them, and said, [s]My doctrine is not mine, but his that sent me.

▲ 17 If any man will do his will, he shall [t]know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 [u]He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 [v]Did not Moses give you the law, and [w]*yet* none of you keepeth the law? Why go ye about to kill me?

(3) Jesus accused of being demon possesed (Jn. 8:48, 52; 10:20; cp. Mt. 12:24)

20 The [a]people answered and said, Thou hast a devil: who goeth about to kill thee?

practices (cp. Mt. 23:3, 13)

21 Jesus answered and said unto them, I have done [b]one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of [c]Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; [d]are ye angry at me, because I have made a man every whit [e]whole on the sabbath day?

24 Judge not according to [f]the appearance, but judge righteous judgment.

(5) Jewish objection to Jesus

25 Then said some of them of Jerusalem, [g]Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, [h]no man knoweth whence he is.

(6) Jesus answers the Jews

28 Then cried Jesus in the temple as he taught, saying, [i]Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

(7) Division: plot to kill Jesus (Mt. 26:3, refs.)

30 Then they sought to [j]take him: but no man laid hands on him, because his hour was

---

the lost instead of seeking worldly fame and popularity would want to stay away from the ever changeable mobs.

m That is, the rulers of the Jews who were seeking to destroy Him. From the following verses it is clear that many were for Him, but would not openly take a stand for Him for fear of the rulers (v 12-13, 30-32, 40-53).

n Question 48. Next, v 15. The great question of lost souls!

o Jesus knew this would go on at the feast, so perhaps wanted this to die down some before making His appearance.

p Leads astray (cp. Mt. 24:4, 24; 1 Tim. 4:1; Jude 13).

q Rabbinical law required Him to be there the first day, for the performance of many of the rites; but as they were mostly human invention, He might have thought it improper to attend them.

r Question 49. Next, v 19. He knew their Scriptures, traditions, history and future better than all others combined. (Lk. 2:42-47). He had great knowledge and wisdom from God (Isa. 11:2; 42:1; 50:4; 61:1; Lk. 2:40, 52; Jn. 7:16; 8:28, 47; 12:49; 14:10, 24; 17:8).

s Seven times He claimed that He spoke only God's words and at His direction (7:16; 8:28, 47; 12:49; 14:10, 24; 17:8). He was a true ambassador and a true example to modern ones (2 Cor. 5:20).

t The acid test of a true doctrine is whether or not it is scriptural; whether it makes men love God supremely and others as themselves; and whether it glorifies God and produces peace among men. He challenged His enemies to judge His doctrine on this basis.

u Another infallible rule I will give to prove whether I am of God or not: if I am a selfseeker for My own glory and secular interests, then reject Me. But if I promote God's glory, induce men to serve Him, propose nothing contrary to the Scripture or the fulfillment of it, then judge Me a true prophet. If you add to this the miraculous works confirming My divine mission, then you must accept the Messiah.

v Questions 50-52. Next, v 23.

w Jesus accused them of violating the very law they professed to respect and obey (v 19-23).

a Many strangers at the feast were ignorant of the plots of the Pharisees, so they were astonished at His announcement.

b This one work was healing the man on the sabbath (v 23; 5:1-16). The Pharisees accused Him of breaking the law and in the interest of religion thought He should be killed. He replied that they did more work on the sabbath in circumcising a boy than He did in healing a man, so who was the greater sinner? (v 21-23)

c Moses mentioned it only in Ex. 12:44, 48; Lev. 12:3, but the law concerning it was given to Abraham (Gen. 17:9-14).

d Question 53. Next, v 25.

e In soul and body (5:8-9).

f Sight, or outward appearance. If you think you have not violated the sabbath in circumcision, then how can you think I broke the sabbath when I healed one of you who had been helpless for 38 years? If you will view My act in the same light as your own, then you will not class Me as a criminal. The covenant of healing (Ex. 15:26) should be obeyed as much as the covenant of circumcision (Gen. 17:9-14). Sickness in your midst proves you have broken God's covenant just as much as a foreskin would prove you have broken it. If you admit that circumcision is necessary, then why do you not admit that it is a necessity for a man to be cured on that day?

g Questions 54-55. Next, v 31.

h The Rabbis taught from Isa. 53:8 that when the Messiah would be born He would hide Himself and that when He appeared no man would know from whence He had come. They had a proverb, "Three things come unexpectedly: a thing found by chance, the sting of a scorpion, and the Messiah."

i Christ took up their argument of v 27. Since you know Me and know where I came from, you should add this to your knowledge, that I have not come of Myself and am no self-appointed prophet. I came from God whom I know, but whom you do not know (v 28-29. See 8:19, note).

j Arrest Him (v 32, 44), but no man was able to touch Him until His time was come. God's power backed up by innumerable angels would not allow Him to be arrested at this time (Mt. 26:53; Lk. 22:53; Jn. 18:6; Heb. 12:22-23).

✝ ✝ ✝

31 And many of the people believed on him, and said, [k]When Christ cometh, will he do [l]more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard that the people [m]murmured such things concerning him; and the Pharisees and the chief priests sent [n]officers to take him.

(8) Jesus answers Pharisees

★ 33 Then said Jesus unto them, [o]Yet a [p]little while am I with you, and *then* I go unto him that sent me.

34 [q]Ye shall seek me, and shall not find *me*: and where I am, *thither* ye [r]cannot come.

(9) Jewish reasonings about Jesus and his doctrines

35 Then said the Jews among themselves, [s]Whither will he go, that we shall not find him? will he go unto the [t]dispersed among the [u]Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

(10) The great declaration of the Spirit baptism (Mt. 3:11; 20:22-23; Lk. 24:49; Jn. 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:1-21, 38-39; 5:32; 8:14-21; 9:17; 10:44-48; 11:14-18; 15:7-11; 19:1-6; Gal. 3:14)

★▲37 In the [a]last day, that great *day* of the feast, Jesus stood and cried, saying, [b]If any man thirst, let him come unto me, and drink.

▲ 38 [c]He that [d]believeth on me, as the scripture hath said, [e]out of his [f]belly shall flow [g]rivers of living water.

▲ 39 (But [h]this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

41. Division: Fourth attempt to kill Jesus (Mt. 26:3, refs.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, [i]Shall Christ come out of Galilee?

★ 42 Hath not the scripture said, [j]That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

42. Report of the officers and Nicodemus' wise council

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, [*k]Why have ye not brought him?

46 The officers [*l]answered, Never man spake like this man.

47 Then answered them the Pharisees, [*m]Are ye also deceived?

---

[k] Question 56. Next, v 35.

[l] See note, Jn. 2:11.

[m] Jn. 6:41, 43, 61; 7:12.

[n] Jn. 18:3, 12, 18; 19:6; Mt. 26:59.

[o] 19th N.T. prophecy in John (7:33-34, fulfilled). Next, v 37.

[p] In about 7 more months at the next passover, when I become the passover lamb for all men, I shall go back to God who sent Me.

[q] This could be a prophetical reference to the nation seeking a deliverer in vain when the Romans would come and destroy their city.

[r] One must meet certain conditions to go up where He now is. If one is cut off in his sins he will never be able to go there, but if one is saved from them he will go there at death (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11).

[s] Questions 57-59. Next, v 41. To go some place else on earth and teach is all these Jews could comprehend at this time.

[t] Gr. diaspora, dispersion, and refers to Israel being scattered among the nations. Only 3 times (v 35; Jas. 1:1; 1 Pet. 1:1).

[u] Gr. hellen, translated "Gentile" 7 times (Jn. 7:35; Rom. 2:9, 10; 3:9; 1 Cor. 10:32; 12:13) and "Greek" 20 times (Jn. 12:20; Acts 14:1; 16:1, 3; 17:4; 18:4, 17; 19:10, 17; 20:21; 21:28; Rom. 1:14, 16; 10:12; 1 Cor. 1:22-24; Gal. 2:3; 3:28; Col. 3:11). Not the ordinary word ethnos, translated "Gentile" 93 times; "nation" 64 times; "heathen" and "people" 7 times. The Heb. goyim is rendered "nations" 371 times; "heathen" 143 times; "Gentile" 30 times; and "people" 11 times. The word "Gentile" simply means the non-Israelites, nations. Hellenes in the N.T. never means Jews, but the Hellenists, referring to Hellenized Jews who spoke Greek (Acts. 6:1; 9:29; 11:20).

[a] The 8th day, the great day of the feast because it was a day of great assembly and offering sacrifices for Israel; the first seven days they professed to offer sacrifices for other nations (Lev. 23:34-36). On this day a priest drew water from the pool of Siloam, in a golden vessel, and brought it to the temple; and at the time of the morning sacrifice while it was on the altar he poured this water mingled with wine upon it, the people all the while singing with great joy. It was perhaps at this time that the Lord made His great prophecy of the fullness of the Holy Spirit in the life of each believer in Him (v 37-39).

ing fulfilled). Next, 8:21.

[c] This confirms the fact of v 27 that "any man" of every race and generation from the beginning of the fulfillment of this prophecy can experience the "rivers of living waters" (Mt. 3:11; Jn. 14:12; Acts 2:38-39; 5:32; Gal. 3:14). "He that believeth" proves that the promise is for every man, as much as it does in Mk. 16:16; Jn. 3:18, 36; 5:24; 6:35, 40; 11:25; 12:44; 14:12; 1 Pet. 2:6; 1 Jn. 5:5, 10. Conditions of Receiving the Spirit:

1 Thirst (v 37). This means the ardent, eager, famishing, keen, and all-consuming craving and passion of the soul for complete union with God and the fullness of the Spirit (Ps. 42:2; 63:1; 143:6; Isa. 41:17; 44:3)

2 Come unto Me (v 37). This means the complete surrender of the life to do the whole will of God as light is received (Isa. 55:1; Mt. 11:28-30; 1 Jn. 1:7)

3 Drink (v 37). This means the wholehearted reception into one's life of the gifts, the fruit, and operations of the Holy Spirit (1 Cor. 12:4-13; Gal. 5:22-23; Rev. 22:17)

4 Believe on Me as the Scripture hath said (v 38). This means to believe in and obey to the letter the whole gospel program (Jn. 14:12-15; Mt. 28:20; Mk. 16:15-20; Lk. 24:49; Acts 1:4-8; 5:32)

[d] See ***Faith***, p. 212.

[e] Out of the believer will flow unlimited power to do the works of Christ (Jn. 14:12).

[f] Gr. koilia, from koilos, hollow, bowels, belly, the midst of a thing. Here it means the innermost being or part of man; the soul and spirit, as the seat of the intellect, emotions and desires (Ps. 31:9; Pr. 18:8; 20:27; Jn. 7:38).

[g] A constant flow from the believer or the Spirit without measure—the measure Christ experienced (Jn. 3:34, note).

[h] This is Christ's explanation that the rivers of living water refer to the fullness of the Holy Spirit that was to be given to all men after He became glorified (Acts 2:33, 38-39). See note, Jn. 3:34. This is a prophecy of the same thing Joel spoke about (cp. Joel 2:28 with Acts 2:1-21).

[i] Questions 60-61. Next, v 45.

[j] 4th O.T. prophecy which is fulfilled in John (7:42; Isa. 11:1, 10; Jer. 23:5; Mic. 5:1-2). Next, 12:13.

[*k] Question 62. Next, v 47.

[*l] They were powerless to arrest Him, not being permitted of God.

[*m] Questions 63-64. Next, v 51. Rulers believing a thing or not does not prove it to be right or wrong. This is a standard held too long now by too many people. Many rulers did believe in Him (Jn. 12:42; 19:38-39).

✝ ✝ ✝

sees believed on him?

49 [n]But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 [o]Doth our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? [p]Search, and look: for out of Galilee ariseth no prophet.

53 [q]And every man went unto his own house.

76

CHAPTER 8

43. Second temple discourse
(1) Woman taken in adultery

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, thou?

6 This they said, [c]tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger [d]wrote on the ground, *as though he heard them not*.

7 So when they continued asking him, he [e]lifted up himself, and said unto them, He that is [f]without sin among you, let him first [g]cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being [h]convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the [i]midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, [j]where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto [k]her, Neither do I condemn thee: go, and sin no more.

(2) Jesus the light of the world
(Jn. 1:4-9; 9:5; 12:35)

▲ 12 ¶ Then spake Jesus [l]again unto them,

saves the soul. The law only condemned and made guilty (Rom. 3:9-23; 7:7-25; 1 Jn. 3:4).

o Questions 65-66. Next, 8:5.

p They here stated ignorance of facts that some claimed to know in v 27. Christ was not born in Galilee, but in Bethlehem (Mic. 5:1-2; Mt. 2; Lk. 2). If they had searched they would have found that Jonah, Hosea, Elijah, Elisha, and others were from the northern kingdom and not from Judea.

q John 7:53–8:11 is omitted in the Sinaitic and Vatican MSS. It should not be rejected as part of the original gospel because:

1. The Bezae MSS. Vulgate (AD 383), the Jerusalem Syriac (Cent. V), Memphitic (Cent. III), and the Ethiopic (Cent. IV) all have it
2. Jerome (AD 378-430) testifies that it was found in many Greek and Latin MSS
3. Eusebius (AD 315) quotes Papias (AD 130) as referring to it
4. Ambrose (AD 374) and Augustine (AD 395) quote it
5. 300 Cursive MSS, agree in placing it here in John's gospel
6. The Constitutions of the Holy Apostles (AD 250), at least 150-300 years before these two MSS, refers to this woman who was brought before Jesus (Ante-Nicene Fathers, Vol. VII, 408)
7. The second epistle of Callistus (AD 217) refers to it (Ante-Nicene Fathers, Vol. VIII, 618)
8. Since it has been brought down to us and is in all Bibles, why question further in view of the above facts? Could it not have been part of the original gospel and in some hand written copies could it not have been left out by mistake? On the basis of leaving it out because a few MSS do not have it, we could also leave out whole books because they are not in some MSS.

a Lev. 20:10; Dt. 22:22; Num. 5.

b Question 67. Next, v 10.

c Had He contradicted Moses (Lev. 20:10; Dt. 22:22-24), He would have been condemned as a false prophet. Had He condemned the woman to death He would have been accused to the Romans as usurping authority, so He merely wrote on the ground as if He did not hear them. When they continued to ask, He told them that the sinless ones should first cast a stone.

d What He wrote on the ground is not recorded. Who knows?

e Gr. anakupto, stand upright (v 7, 10; Lk. 13:11) and to look up (Lk. 21:28).

f Gr. anamartetos, sinless.

g Capital punishment by stoning was lawful (Ex. 19:13; Dt. 13:10; 17:5; 22:21). Jewish method of execution in cases tried and condemned was to cast the criminal from a 10 or 12 ft. scaffold half naked, with hands tied in the back. The witnesses did the pushing with great force and if this did not kill him a witness then would take a large stone and dash it upon the breast. On occasions where mobs stoned a man no scaffold was used, but certain accusers threw the first stones and then all could throw until the victim was dead (Num. 15:36; Josh. 7:25; 1 Ki. 21:13; Acts 7:58-59; 14:19; 2 Cor. 11:25).

h Conscience is a wonderful thing. It is the faculty that decides the lawfulness of our actions as to right and wrong (Rom. 2:12-16).

6 Causes of Conviction:

1. Their own evil designs against Him, not so much against her
2. Their failure to include the man who was guilty with the woman
3. What Christ wrote on the ground
4. The challenge to start throwing if they were sinless themselves
5. Their hypocrisy which was known to Christ and others present
6. Their guilt of committing the same sin (Rom. 2:1)

i Only here accusers had departed, leaving the woman in the midst of the disciples and others who were present (v 10).

j Questions 68-69. Next, v 19.

k This statement caused early Christians to avoid reading this story in public when lessons were read from the gospels. It was not in any list of scriptures to be read in churches, and as it was probably marked in the MSS as a portion not to be read in public, it came, after some time, to be left out of some copies of Scriptures, though in the greater number it still remains as an original part of this gospel. Early Christians thought Jesus was not condemning adultery here, but the idea is that he was not a magistrate and since no man of her accusers stayed to condemn, He was not going to pass sentence on the woman, taking it upon Himself to execute the law of Moses. He had to avoid the Jews accusing Him of taking magisterial authority in His own hands. Then, too, Christ came to save men, not to destroy them so forgiveness of her sin was as much His obligation then as it still is when anyone repents and turns from sin (Mt. 12:31-32; 1 Jn. 1:9). Jesus did not say He did not condemn adultery as a sin. He simply forgave the woman, as He had done others who were sinful (Mt. 9:1-8; Lk. 7:37-50). He frankly told her to sin no more, proving he did condemn adultery as sin. He did so elsewhere (Mt. 5:27-32; 19:9, 18-19)

l This proves that He had been speaking to them but was interrupted by their bringing the woman to Him (v 1-2). If we leave out this section (7:53–8:11) it does not make proper connection with 7:52.

* * *

followeth me shall not walk in darkness, but shall have the light of life.

(3) Jesus accused of boasting

13 The Pharisees therefore said unto him, [*n]Thou bearest record of thyself; thy record is not true.

(4) Jesus claims the Father as a witness (Jn. 5:37-38)

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
15 Ye [*o]judge after the flesh; I judge no man.
16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
17 It is also written in [*p]your law, that the testimony of two men is true.
18 [*q]I am one that bear witness of myself, and the Father that sent me beareth [*r]witness of me.

(5) Where is Thy Father? The answer

19 Then said they unto him, [a]Where is thy Father? Jesus answered, [b]Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
20 These words spake Jesus in the [c]treasury, as he taught in the temple: and no man laid hands on him; [d]for his hour was not yet come.
★ 21 [e]Then said Jesus again unto them, I go my way, and ye shall [f]seek me, and shall die in [g]your sins: whither I go, ye cannot come.

(6) Will He kill Himself? The answer

self? because he saith, Whither I go, ye cannot come.
23 And he said unto them, Ye are from [i]beneath; I am from [j]above: [k]ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your [l]sins: for if ye believe not that [m]I am *he*, ye shall die in your sins.

(7) Who art Thou? The answer

25 Then said they unto him, [n]Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from [o]the beginning.
26 [p]I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
27 They understood not that he spake to them of the Father.
28 Then said Jesus unto them, [q]When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* [r]I do nothing of myself; but as my Father hath taught me, I speak these things.
29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

(8) Jesus exhorts believers

30 As he spake these words, [s]many believed on him.
31 Then said Jesus to those Jews which believed on him, [t]If ye continue in my word, *then* are ye my disciples indeed;
▲ 32 And ye shall [u]know the truth, and the truth shall make you free.

(9) Jewish claim of being children of freedom refuted by Jesus (1 Jn. 3:8; Rom. 6:16-23)

33 ¶They answered him, [v]We be

---

*m See note, Jn. 6:35. The Jews added a 9th day to the feast on which they lighted a lamp putting it in the chest instead of the sacred books to illustrate Pr. 6:23; Ps. 119:105. To this Christ could have alluded, as well as to scriptures referring to the Messiah as a light (Isa. 9:2; 49:6; 60:1).

*n Note, Jn. 5:31-39.

*o See notes on Jn. 5:22; 7:24.

*p Dt. 17:6; 19:15; 2 Cor. 13:1.

*q Another clear reference to plurality of persons in the Deity. See Jn. 5:17-40; 1 Jn. 5:7.

*r By the miracles He sent Me to perform (Jn. 5:32, 36; 11:42; 14:11; Acts 10:38).

a Question 70. Next, v 22.

b This is proof that 7:28 means also that they really did not know Him as they claimed. A person cannot know one or the other without knowing both, for no man can come to Christ unless he is drawn by the Father (Jn. 6:37, 39, 44). Eternal life is to know both (Jn. 17:2-3; 1 Jn. 5:20).

c Jesus taught in this place many times (Mk. 12:41; Lk. 21:1; Jn. 8:20). It was in the court of women. It had 13 chests, the 13th one for the women to put their offerings in. The other 12, which had the names of the 12 sons of Jacob on them, were for the men's offerings.

d See note on 7:6.

e 21st N.T. prophecy in John (8:21, fulfilled). Next, 10:14.

f See notes, Jn. 7:34.

h Question 71. Next, v 25. Note the contrast between this question and the one in Jn. 7:35; both asked in connection with similar statements. They finally realized He was speaking of death, not of going to preach elsewhere as in 7:35, but now they raised the question as to who would kill Him.

i The earth (1 Cor. 15:47).

j Jn. 3:13, 31; 6:33-42; Col. 3:1.

k They were capable of murder and suicide because they were of this world, earthly, sensual, and devilish, but He was of another world, from heaven, and was incapable of such. They confirmed His word by murdering Him and by many of them committing suicide to escape famine in AD 70.

l Plural here in the Greek, but singular in v 21.

m There is no "he" in the Greek in v 24 and 28, reminding us of the name of God in Ex. 3:14-15. It means the Eternal, the ever present One.

n Question 72. Next, v 33. Who are You to deal out threatenings to us like this?

o The light of the world, as I said to you at the beginning of this discourse (v 12). It could be literally translated, since there is no "from" in the Greek, "that which I also say to you (now), the beginning," that is, the beginning of all things, the head of all principality and power (Eph. 1:20-23; 4:15; 5:23; Col.1:18; 2:10,19; Heb.1:2-3)

p I have many things to say to you and to judge you of, for God sent Me to speak as I am doing (v 14, 16, 18, 26).

q When you have lifted up (crucified, 3:14; 12:34) the Son of Man, then by My resurrection and ascension shall you know that I am the light of the world, the Son of God.

r See ***Christ's Union With the Father***, p. 212.

s Can we say that these were not true believers? If they were not, the Holy Spirit should never have recorded such a statement.

t There are 1,522 "if's" in the Bible and all of them express a condition if one of them does. The condition to be met if these new believers were to remain as true disciples and have freedom from sin was: "continue in My Word" (v 31-32); for if any man "committeth sin" he "is the servant of sin" (v 34).

u This is the secret of freedom from sin, sickness, and all the curses of this life that Christ died to set men free from (Rom. 10:17; Heb. 11:6; Jas. 1:5-8).

v This is one of the many false statements of the Jews, for their history in Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome, as well as many servitudes to other smaller nations round about for 1,800 years to AD 70 prove this false.

to any man: [w]how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever *[x]committeth sin is the servant of sin.

35 And the [y]servant abideth not in the house for ever: *but* the Son abideth ever.

▲ 36 [z]If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

(10) Jewish claim of being children of Abraham refuted by Jesus (cp. Rom. 2:28-29; 9:6)

39 They answered and said unto him, [a]Abraham is our father. Jesus saith unto them, If [b]ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a [c]man [d]that hath told you the truth, which I have heard of God: this did not Abraham.

(11) Jewish claim of being children of God refuted by Jesus (Jn. 3:5; 1 Jn. 3:8-10)

41 [e]Ye do the deeds of your father. Then said they to him, We be not [f]born of fornication; we have one Father, *even* God.

42 Jesus said unto them, [g]If God were your Father, ye would love me: for I proceeded

myself, but he sent me.

43 [h]Why do ye not understand my speech? *even* [i]because ye cannot hear my word.

44 Ye are of *your* father [j]the devil, and the [k]lusts of your father ye will do. He was [l]a murderer [m]from the beginning, and [n]abode not in the truth, [o]because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, [p]and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 [q]Which of you [r]convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, [s]because ye are not of God.

(12) Jewish claim of His nationality and source of power refuted by Jesus (Lk. 1:35; Mt. 1:18; 3:16-17; Acts 10:38)

48 Then answered the Jews, and said unto him, [t]Say we not well that thou art a [u]Samaritan, and hast a [v]devil?

49 Jesus answered, I have not a devil; [w]but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

▲ 51 Verily, verily, I say unto you, if a man keep my saying, he [x]shall never see death.

(13) Jewish questions of His greatness answered (Isa. 7:14; 9:6-7; Jn. 1:1-2)

*x No man can commit sin and not be a servant of sin (v 34). No man can sin and not have to pay the penalty for sin (Gen. 2:17; Ez. 18:4; Rom. 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8).

y The servant of sin does not abide in the house of the Lord forever, but if we become free from sin we will abide with the Son of God in God's house forever (Rom. 6:16-23; Jn. 14:1-3; 15:1-6; 1 Th. 4:16).

z If one is made free from sin by the son, he is free indeed and is no longer a servant of sin (Rom. 6:16-23; 8:1-13; Gal. 5:16-26; Heb. 12:14; 1 Jn. 2:29; 3:6-10; 5:1-4, 18). Greeks permitted a son and heir to adopt brothers and Romans permitted him to free all slaves that were born in the house during the father's life time.

a True, according to the flesh, but this does not make true children of Abraham or true Israelites. One must not only be a descendant in the flesh, but must also be saved and a child of the promise to be a true Jew and an Israelite (Rom. 2:28-29; 9:4-11).

b If you were really the spiritual seed of Abraham you would imitate him in faith, obedience, and righteousness; but you seek to kill Me merely because I tell you the truth, Abraham never did anything like this.

c The only place Jesus calls Himself a "man." He generally refers to Himself as the Son of God and Son of Man (Jn. 1:49, 51, notes). He was truly man and truly God in nature, being born of God and a virgin (Mt. 1:18, refs.).

d See ***10 Reasons Why Jews Killed Jesus***, p. 212.

e The fact that you do the deeds of the devil proves you are of the devil (1 Jn. 3:8). Since you seek to kill Me you must be the offspring of him who was a murderer from the beginning (v 41-44).

f We are not idolaters. God is our Father. Idolatry is spiritual fornication or a violation of the spiritual and covenant marriage between God and Israel (Judg. 2:17; Isa. 1:21; Hos. 1:2; 4:12; 2 Chr. 21:11; Ez. 16).

g If God were your Father you would love Me. You would not persecute Me if you were of the same Father that I am.

h Question 74. Next, v 46.

i Because it exposes your hypocrisy and condemns your sins, so you are determined not to hear.

j Gr. diabolos, adversary, slanderer, accuser. Used of Satan here and in 13:2; Mt. 4:1-11; 13:39; 25:41; Lk. 4:1-13; 8:12; Acts 10:38; 13:10; Eph. 4:27; 6:11; 1 Tim. 3:6-7; 2 Tim. 2:26; Heb. 2:14; Jas. 4:7; 1 Pet. 5:8; 1 Jn. 3:8-10; Jude 9; Rev. 2:10; 12:7-12; 20:2, 10. It is used of men in Jn. 6:70; 1 Tim. 3:11; 2 Tim. 3:3; Tit. 2:3, who were slanderers and accusers.

k Gr. epithumia, desire, crave, long for, lust. Satanic lusts are like those of men but much stronger because of being agitated by spirit forces. Fallen angels and men are capable of misusing their creative faculties in deeper and deeper degrees of sin and rebellion as time goes by.

l Because death came through him. This refers, not to Cain's murder, but to the death of the whole race by sin (Gen. 2:17; Rom. 5:12-21; Heb. 2:14).

m Gr. ap' arches, from the beginning. Used 21 times thus:

From the Beginning of:

1 The creation (Mt. 19:4, 8; 24:21; Mk. 10:6; 13:19; 2 Pet. 3:4)
2 The human race (Jn. 8:44)
3 The Lord's ministry (Lk. 1:2; Jn. 15:27; 1 Jn. 1:1)
4 Paul's public life (Acts 26:4-5)
5 Your hearing (1 Jn. 2:7, 13, 14, 24; 3:11; 2 Jn. 5-6)

n He walked in truth for a time until he decided to rebel against God and this was before he "abode not" or rebelled against truth (Ez. 28:11-17; Isa. 14:12-14). This was before Adam's day for he was already a fallen creature when he came into Adam's Eden (Gen. 3). The rebellion caused the flood of Lucifer (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-8).

o He chose to reject all truth in his period of probation as the Jews were doing here (v 39-47). When he speaks a lie, he speaks of his own falsehood, for he is a liar and the father of lies and liars.

p To teach that this refers to the future Antichrist is out of harmony with the passage as well as all scriptures on the subject. This is talking about speaking a lie, not speaking into existence some human Antichrist.

q Questions 75-76. Next, v 48. If you cannot convict Me of sin, error, falsehood, why do you not believe Me?

r Convict, as in v 9; 3:20; 16:8.

s The fact you do not hear God's Word proves you are not of God.

t Question 77. Next, v 53.

u This would mean to the Jews a heretic, a schismatic, an idolater, a man self-excommunicated with whom no man should fellowship.

v Gr. diamonion, demon. Cp. Mt. 12:24.

w See note, v 28.

x See note, Jn. 3:16.

know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never [a]taste of death.

53 [b]Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, [c]If I honour myself, my honour is nothing: [d]it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet [e]ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham [f]rejoiced to [g]see my day: and he saw *it*, and was glad.

(14) Jesus' claim as to His age refuted (Mic. 5:2; Jn. 1:1-2)

57 Then said the Jews unto him, [h]Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, [i]I am.

44. Fifth attempt to kill Jesus (Mt. 26:3, refs.)

59 Then took they up [j]stones to cast at him: but Jesus [k]hid himself, and went out of the temple, going through the midst of them, and so passed by.

77 CHAPTER 9

45. The man born blind
(1) Question of responsibility

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, [l]who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, [m]Neither hath this man sinned, nor his parents: [n]but that the works of God should be made manifest in him.

(2) Jesus heals the blind man

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the [o]pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

(3) The neighbors and the man

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, [*a]Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and [*b]anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, [*c]Where is he? He said, I know not.

(4) The Pharisees and the man

---

[a] This convinces us You have a devil, for all men have died and You say believers in You will never "taste death." This is a perversion of Christ's words. Christ meant the second or eternal death and they took Him to mean physical death which all men must meet who live before the rapture (Heb. 9:27; 1 Cor. 15:51-58).

[b] Question 78-79. Next, v 57.

[c] This is not the answer of an insane man or a self-seeker, who would always be boastful of himself and his own abilities and wonderful self (2 Chr. 25:19; Ps. 49:6; 94:4; 97:7; Rom. 1:30).

[d] God honors Me by working miracles through Me, and by supporting My every claim. If He is your God, why do you not support Me also?

[e] You lie when you say that you know Him. I would lie if I said that I did not know Him. I prove that I know Him by My obedience to Him. You prove that you do not know Him by rejecting Me whom He has sent (v 39-56).

[f] Gr. agalliao, rejoice exceedingly (1 Pet. 1:8; 4:13; Lk. 10:21).

[g] Gr. eidon, to see: implying not the mere act of seeing with the eyes, but the actual perception of the object; that which is seen, the form, shape, and figure.

Abraham Saw 3 Things Clearly:

1. The plan of God in sending the Messiah for His people to redeem them and guarantee to them the land of Canaan as an everlasting possession; and he was happy (Gen. 12:1-3; 17:1-22)
2. He saw the plan of God in the Messiah being sent through his natural seed (Rom. 4:13-22; 9:4-7; Gal. 3:16) and rejoiced by faith (Rom. 4)
3. He saw the second person of the Trinity in visible form (Gen. 18:1-8, 19-20; 19:24)

[h] Question 80. Next, 9:2.

proving that He existed before Abraham (Ex. 3:14-15; Mic. 5:1-2; Jn. 1:1-2. See note, 8:24). The Jews understood that He applied this name to Himself, thus declaring His deity.

[j] See note, v 40. He claimed to be God, which was blasphemy to them, so to fulfill the law of Lev. 24:16 they started to stone Him.

[k] For a little while until their wrath cooled and then He went through their midst out of the temple.

[l] Question 81. Next, v 8. Jews believed that pious souls were re-incarnated as a reward, not punishment; and that the wicked were put into eternal prisons to be tormented forever (Josephus, *Ant*. Book XVIII, 1:6, and *War*, Book 2, 8:14 note). Some Asiatic nations and some Jews believed souls came back into bodies as a penalty for sins committed in a preexistent state. Controversies raged over whether some physical infirmity was the result of one's sins before birth, even in the womb, or sins by the parents. They held that marks on the body proved sin in the soul.

Hindus identified the sins of a previous life with afflictions of the present. For example, headaches were for irreverence to parents; epilepsy for poisoning someone; pain in the eyes for coveting another man's wife; blindness for murder of mother; etc.

[m] Neither: all the theories of re-incarnation, pre-existent sins, physical infirmities proving personal sin is involved, and all fallacies that go with such paganism are unscriptural. Personal and immediate sin is not necessarily involved the imperfection of reproduction. Mental, moral, and physical wrecks are caused by the fall and sin of man, by Satanic powers (Eph. 2:1-3; Lk. 13:16; Acts 10:38), by continued depravities and sin, by imperfect and undeveloped cells, and by overwork, worry, accidents, and violation of natural laws.

[n] This was not the cause of his blindness, but a simple declaration that the works of God were to be manifest regardless of the cause. Jesus answered their question as to whether the man or his parents had sinned. He did not state the cause, but it is certain God was not the cause. God was the healer and Satan was back of the cause (Mt. 12:22; Acts 10:38; Jn. 10:10; 1 Jn. 3:8).

[o] Gr. kolumbethra, a swimming pool, place for diving (Jn. 5:2, 4, 7; 9:7). Made by Hezekiah (2 Ki. 20:20).

[*a] Questions 82-83. Next, v 12.

[*b] Why Jesus did this is not explained. One may draw lessons from it, but let no one claim his imaginations are divine explanations of the event.

[*c] Question 84. Next, v 16.

aforetime was blind.

14 [d]And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, [e]This man is not of God, because he keepeth not the sabbath day. Others said, [f]How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, [g]What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

(5) The parents and Jews

18 But the Jews [h]did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, [i]Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they [j]feared the Jews: for the Jews had agreed already, [k]that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

(6) The Pharisees and the man

24 Then again called they the man that was blind, and said unto him, [l]Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, [a]What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they [b]reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: [c]*as for* this *fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now [*d]we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and [*e]dost thou teach us? And they [*f]cast him out.

---

as the hypocrites were concerned. Nothing good was to be done on this day except for material gain. One could take a beast out of the ditch, but not save a man from death, hell and the grave. Such utter senselessness in religion exists even to this day in many respects! Is it any wonder that sensible men reject outward forms, rituals, and teachings that have no practical and beneficial value at all!

e Did keeping the sabbath help the Pharisees or prove they were of God? No more than in many cases today where men maintain some mere outward show of religion before others. Would they perform consistently the same things in private if no one was in the grandstand?

f Question 85. Next, v 17. Why can you Pharisees not heal the blind if you are of God and more than He is?

g Question 86. Next, v 19. The blind sinner was more sensible than all the religious leaders of the day. From only one miracle and one brief contact with Jesus he knew that He was a prophet.

h This is why they were so blind. They would not believe facts when they were seen. They would not believe that He was even a prophet, which, according to the Jews themselves, permitted one to break the sabbath.

i Question 87-88. Next, v 26.

j Too many parents, if church membership is involved, will not stand up for truth and righteousness.

k This means that anyone acknowledging Jesus as the Messiah was to be cut off from all religious connections with synagogue worshippers. It was the first time a law was made against Christians. This is why Christians had to form their own congregations.

l These were the words used in making an oath. To give God praise was equivalent of swearing to tell the truth (Josh. 7:19). While they sought to put him under an oath they put their own words in his mouth to say that Jesus was a sinner, and the man answered very wisely (v 25)

a Question 89-92. Next, v 34. This is the third time they asked him how he was healed (v 10, 15, 26). The blind man was the only one who was not afraid to talk up to the Pharisees (v 27). This brought religious wrath and excommunication upon him (v 28-34).

b Gr. loidoreo, vilify, rail at; not merely to rebuke, but to abuse by words (Pr. 12:18). Elsewhere only in Acts 23:4; 1 Cor. 4:12; 1 Pet. 2:23.

c For the first time they spoke the truth, which confession alone should have moved each one to make an honest investigation of the claims of Christ. On other occasions His enemies claimed they did know all about Him and that He was the son of Joseph and not God's son (Mt. 13:55; Mk. 6:3; Jn. 6:42; 7:27, 52).

*d This statement of the blind man should not be taken as a direct statement of God. It has been used for generations to prove too much—that no prayer of any sinner will ever be heard of God. It should be understood only in connection with what was uttered: God does not use sinners to heal the eyes of the blind and if He were not of God He could do nothing (v 31-34). To take this as proof that no sinner will ever get any kind of prayer answered is erroneous, for God has heard sinners in all ages and will always do so if they pray the right kind of prayers.

Examples of Hearing Sinners:

1 Jacob for prosperity (Gen. 28)
2 Israel for deliverance (Judg. 3:9, 15; 6:7-10; 10:6-18; 20:18-28)
3 Ahab for mercy (1 Ki. 21:25-29)
4 Manasseh for mercy (2 Chr. 33:9-13)
5 Sinner woman for pardon (Lk. 7:36-50)
6 Publican for pardon (Lk. 18:9-14)
7 Nobleman for healing (Jn. 4:49-53)
8 Cornelius and house for salvation (Acts 10:1-6 with 11:14-18; 15:7-13)

He has not promised sinners any particular answer other than forgiveness if they repent (1 Jn. 1:9), but if God in His goodness chooses to hear other prayers of sinners, that is His privilege and no statement of a blind man can tie His hands.

*e Questions 93-95. Next, v 40.

*f The man was cast out contrary to the agreement of the Jews (v 22). It was because of taking a stand for what was right, which crossed religious leaders. His crime was being an honest man and true to convictions.

3 Grades of Excommunication:

1 The niddin, pronounced for 30 days during which offenders were prohibited from public worship, were not allowed to shave, and were required to wear garments of mourning
2 The cherem, pronounced on those who continued in rebellion. The offender was formally cursed, was excluded

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

46. Third temple discourse

(1) Mission of Jesus stated (Mt. 5:17; 10:34; 20:28; Lk. 4:18; 12:49; 19:10; Jn. 10:10, 16; 12:46; Acts 10:38; Tit. 2:14; Heb. 4:14; 1 Pet. 3:18; 1 Jn. 3:5-8)

39 ¶ And Jesus said, [g]For judgment I am come into this world, [h]that they which see not might see; and that they which see might be made blind.

(2) Question of the Pharisees answered by Jesus

40 And *some* of the Pharisees which were with him heard these words, and said unto him, [i]Are we blind also?

41 Jesus said unto them, [j]If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

78

CHAPTER 10

(3) Parable of the good shepherd (Ps. 23; Heb. 13:20)

1 Verily, [k]verily, [l]I say unto you, He that

but climbeth up some other way, the same is a [a]thief and a [b]robber.

2 But [c]he that entereth in by the door is the shepherd of the sheep.

3 To him [d]the porter openeth; and the sheep hear his voice: and he [e]calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, [f]he goeth before them, and [*g]the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [*h]parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

(4) Parable of the good shepherd explained

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

▲ 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

▲ 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

---

from all intercourse with other people, and was prohibited from entering the temple or a synagogue

3 The shammatha, pronounced on those who persisted in rebellion. They were cut off from all connection with the Jewish people, and were consigned to utter perdition

g Referring to the effect of His coming. Rejection of Him will bring judgment. John 12:47 refers to the object of His coming. He came to save, but if men will not have salvation they will finally be judged (Jn. 3:16-20).

h See the reason in Mt. 13:14-16.

i Question 96. Next, 10:20.

j If you were really ignorant you would have no sin, but now you are not in ignorance. You reject Me through enmity so your sin remains.

k See note, Jn. 1:51.

l This phrase "I say unto you" is used by Christ 137 times and only once by another person in the N.T. (Acts 5:38). It expresses complete authority when used by Christ, while in Acts 5:38 it is merely advice.

m This refers to the place of shelter for flocks where they might repose at night and be safe from the attacks of wild beasts. Sheepfolds were low buildings opening into a court, surrounded by a stone wall or fence with a layer of thorns on top for protection. A doorway carefully guarded the entrance (Num. 32:16-36; 1 Sam. 24:3; 2 Chr. 32:28; Ps. 78:70).

a Gr. kleptes, a thief (Mt. 6:19; 24:43; Lk. 12:33, 39; Jn. 10:1, 10; 1 Cor. 6:10; 1 Pet. 4:15); a pilferer (Jn. 12:6). It is here applied to false teachers, who do not care to instruct men, but abuse their confidence for gain.

b Gr. letes, one who uses violence (v 8; 18:40; 2 Cor. 11:26). Elsewhere wrongly rendered "thief" as in Mt. 21:13; 26:55; 27:38, 44; Mk. 11:17; 14:48; 15:27; Lk. 10:30, 36; 19:46; 22:52.

c See ***Marks of a Good Pastor***, p. 211.

d The doorkeeper of the fold who opens to the shepherds to get their flocks in the morning and who receives them at night.

e Eastern shepherds give names to their sheep as we do to dogs and horses. Every sheep recognizes his own name and comes when called. Even when flocks are mingled they speedily separate at the command of the shepherd.

to lead them to good grass and water.

*g Sheep always follow their own shepherd, but will pay no attention to strangers.

*h Gr. paroimia, wayside saying; proverb; a saying deviating from the usual manner of speaking; not parabole, parable. It is translated proverb in Jn. 16:25, 29; 2 Pet. 2:22 and parable here. Parabole is used 50 times and not once in John. V 1-6 is an extended proverb and v 7-30 records the truths taught. They are:

1 I am the door of the sheep (v 7, 9. See note, 6:35

2 All previously announced Messiah's were false (v 8)

3 I am the way to salvation (v 9; 3:15-20, 36; 5:24; 14:6)

4 Anyone can go in and out and be perfectly free (v 9; 8:32)

5 The devil's work is to steal (Lk. 8:12), kill (Heb. 2:14), and destroy (v 10; Mk. 9:22; Lk. 13:16; Acts 10:38; Job 2:7)

6 I am come that men might have abundant life (v 10; Mt. 4:23; 8:17; Lk. 4:18; Acts 10:38; 1 Pet. 2:24; Heb. 2:14; Isa. 53)

7 I am the good shepherd: the chief shepherd, and great shepherd (v 11, 14; 1 Pet. 5:4; Heb. 13:20). He is also head of the church (Eph. 1:20-23; 5:25-31; Col. 1:18, 24), and head of all principality and power(Col. 2:10; 1 Pet. 3:22)

8 I redeem the sheep by dying in their place (v 11, 15, 17-18; Isa. 53; 1 Pet. 2:24)

9 Hireling shepherds flee from danger and leave the sheep to death, destruction, and division (v 12-13; Acts 20:28-31; Rom. 16:17; 2 Cor. 11:14-15; 1 Tim. 4; 2 Tim. 4)

10 I know My sheep and they know Me (v 14, 27; Jn. 17:1-3)

11 I know the Father and He knows Me (v 15; 7:29; 8:55)

12 I have other sheep (Gentiles) which are not of this (Jewish) fold. They will hear My voice and come into the fold, having one shepherd (v 16; Rom. 10:12; 1 Cor. 12:13; Gal. 3:28; Eph. 1:10; 2:11-22; 3:6-15)

13 My Father loves Me because I sacrifice My life for the sheep (v 17; 1 Pet. 2:24; Col. 2:20)

14 No man can kill Me. I volunteer to die for men (v 18; Jn. 19:11; Isa. 53:7)

15 I will be resurrected (v 17-18; 1 Cor. 15; Mt. 28)

16 All who hear My voice and do not obey are not My sheep; all who hear My voice and obey are My sheep. I know My sheep, and they follow and obey Me daily. To all who obey and follow Me I give eternal life. They shall never perish, nor be plucked from My hand (v 25-29; Mt. 19:27-30; Mk. 10:28-31; Lk. 9:23; 18:28-30; Gal. 6:7-8; Rom. 6:16-23; 8:12-13)

shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

★ 14 [*i]I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

(5) Division among the Jews (Jn. 7:12, 30, 40)

19 ¶ There was a [*j]division therefore again among the Jews for these sayings.

20 And many of them said, He hath a [*k]devil, and is [*l]mad; [*m]why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

47. Fourth temple discourse
(1) Inquiry of the Jews

22 ¶ And it was at Jerusalem the feast of the [a]dedication, and it was winter.

23 And Jesus walked in the temple in [b]Solomon's porch.

and said unto him, [c]How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

(2) Jesus again claims deity (Jn. 1:1; 5:17-47; 14:9; 17:2)

25 Jesus answered them, [d]I told you, and ye believed not: the works that I do [e]in my Father's name, they bear witness of me.

26 [f]But ye believe not, because ye are not of my sheep, as I said unto you.

▲ 27 My sheep hear my voice, and I know them, and they follow me:

▲ 28 And I give unto them [g]eternal life; and [h]they shall never perish, neither shall any *man* [i]pluck them out of my hand.

▲ 29 My Father, which gave *them* me, is [j]greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I and *my* Father are [k]one.

(3) Sixth attempt to kill Jesus for claiming to be God (Mt. 26:3, refs)

31 Then the Jews took up stones [l]again to stone him.

32 Jesus answered [m]them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

(4) Jesus states proof of His deity (Jn. 1:1, 14; 5:17-47)

34 Jesus answered them, [n]Is it not written in your law, I said, [o]Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot

---

fulfilled). Next, v 11:49.

*j 3rd division of Jews over Jesus (7:43; 9:16; 10:19).

*k See Jn. 8:48; Mt. 12:24.

*l One of five accused being mad: David (1 Sam. 21:13-15); Jesus (Mk. 3:21; Jn. 10:20); Rhoda (Acts 12:15); a prophet (2 Ki. 9:11); Paul (Acts 26:11, 24-25). Causes of madness: invasion (Jer. 25:16); self-exaltation (Jer. 29:26); sufferings (Dt. 28:34); oppression (Eccl. 7:7); and sin (Jer. 51:7; Hos. 9:7).

*m Questions 97-98. Next, v 24. One thing is certain, the devil can work miracles (Mt. 24:24; 2 Th. 2:8-12; Rev. 13; 19:20; Ex. 7:10-12; 8:7, 18-19)

a Gr. enkainia, renewal; from kainos, new. The feast was appointed by Judas Maccabaeus to commemorate the purification of the temple after it had been defiled by Antiochus Epiphanes, who offered a sow on the altar and polluted the temple by sprinkling its broth all around, 25th of Chisleu (December) 164 BC (1 Macc. 4:52-59). It lasted 2 days (later 8 days) and could be celebrated elsewhere. It was about 3½ months after the feast of tabernacles of Jn. 7:2 and about 4 months before the passover and the crucifixion. Thus John mentions 6 feasts Christ attended (2:13; 5:1; 6:4; 7:2, 10; 10:22; 12:1; 13:1).

b The outer court of the temple or court of the Gentiles was surrounded by cloisters supported upon ranges of marble columns. They were called porches and were used by the Jews and strangers as public promenades. The eastern side of the court was called Solomon's porch, built by him and left standing ,when Nebuchadnezzar took the city, probably because of its grandeur and beauty. It was over 800 ft. long.

c Question 99. Next, v 32. How long will You hold us in suspense, or excite our expectations? They really wanted Him to declare Himself as King of the Jews so they could then accuse Him to Pilate.

d I told you who I am and what the Father sent Me to do, but you will not believe. Therefore, you cannot be My sheep (v 25-26).

e All His works were done in the name of His Father (Jn. 5:43).

f 3 Things Men Must Do and Continue in to Receive Eternal Life:

1 Believe, which implies complete and continued obedience (v 26. See note n, 6:47. See ***Faith***, p. 212

2 Hear His voice, and be not hearers only, but also doers of His Word (v 27; Jas. 1:22-27; 2:9-26. See note 16, v 6)

3 Follow Christ, not only at the beginning of a Christian experience, but daily and throughout life (v 27; Lk. 9:23. See note, v 6). To claim eternal life when one does not follow is like these Jews claiming to know God and have eternal life. Jesus declared such was not true (Jn. 5:37-47; 8:54-55)

g See note, 6:27.

h Why will they never perish? Because they meet the conditions in note above.

i Gr. arpazo, take by force (Mt. 11:12; Jn. 6:15; Acts 23:10); catch (Jn. 10:12); catch away or up (Mt. 13:19; Acts 8:39; 2 Cor. 12:2-4; 1 Th. 4:17; Rev. 12:5); pull (Jude 23); and pluck (Jn. 10:28-29).

j The Father is greater than all the united forces of men, fallen angels, demons, and all enemies, so no one need fear of being snatched out of God's hand. The only thing one must do is come to God and permit His salvation and keeping power to be manifested. God cannot keep one contrary to his will any more than He kept Lucifer (Isa. 14:12-14; 1 Tim. 3:6), angels (2 Pet. 2:4; Jude 6-7), pre-Adamites (Jer. 4:23-26; 2 Pet. 3:5-8), demons (Mt. 8:29), Adam and Eve (Gen. 3; Rom. 5:12-21), and many others who willed to sin.

k One in unity (Jn. 17:11, 21-23), not one in person or individuality (Dan. 7:9-14; 1 Jn. 5:7; Acts 7:55; Rom. 8:34; 1 Cor. 8:6; 11:3; Eph. 1:20-23; Eph. 4:1-6; 1 Tim. 2:5; Heb. 1:3; 8:1; 12:2; 1 Pet. 3:22; Rev. 5:1-7).

l Attempting to stone Him again for blasphemy (v 33; 8:59; Lev. 24:14-16).

m Question 100. Next, v 34. I have healed your sick, cast out demons, cleansed lepers, raised the dead, fed multitudes, and taught you the truth at all times without charge. Is this My reward?

n Question 101. Next, v 36.

o Quoted from Ps. 82:6. The word "law" is sometimes used of all sacred writings (12:34; 15:25). If ordinary judges were called gods, why should it be blasphemy of Me to claim deity who am the Son of God and one with God?

36 [p]Say ye of him, whom the Father hath [*q]sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 [*r]If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

48. Seventh attempt to kill Jesus (Mt. 26:3, refs)

39 Therefore they [*s]sought again to take him: but he escaped out of their hand,

40 And went away again [*t]beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, [a]John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

79 CHAPTER 11

49. Resurrection of Lazarus
(1) Occasion and purpose

1 Now a certain *man* was [b]sick, *named* [c]Lazarus, of Bethany, the [d]town of Mary and her sister [e]Martha.

2 (It was *that* [f]Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters [g]sent unto him, saying, Lord, behold, he whom thou lovest is [h]sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, [i]but [j]for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her

6 When he had heard therefore that he was sick, he [k]abode two days still in the same place where he was.

(2) Journey back to Judea from beyond Jordan (Jn. 10:40)

7 Then after that saith he to *his* disciples, Let us go into Judaea again.

8 *His* disciples say unto him, Master, the Jews [l]of late sought to stone thee; [m]and goest thou thither again?

9 Jesus answered, Are there not [n]twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [o]sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is [p]dead.

15 And I am glad for your sakes that I was not there, [q]to the intent ye may believe; nevertheless let us go unto him.

16 Then said [r]Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may [s]die with him.

(3) Arrival: Jesus and Martha

17 Then when Jesus came, he found that he had *lain* in the grave [t]four days already.

18 Now Bethany was nigh unto Jerusalem, about [u]fifteen furlongs off:

[*p] Question 102. Next, 11:8.

[*q] Set apart. See ***Sanctification***, p. 406.

[*r] All I want is for you to judge on the basis of the works that I do.

[*s] Sought again to arrest Him (7:30, 32, 44). How He escaped is not stated.

[*t] See note, Jn. 1:28. He stayed here opposite Jericho from December to the time of going back to Bethany to resurrect Lazarus. Then He went to Ephraim until April when He was crucified (Jn. 11:54).

[a] There is no record of any miracle by John; but he had power to do some, for he had Elijah's power (Lk. 1:17).

[b] Gr. astheneo, to be weak (2 Cor. 11:21, 29; 12:10), impotent (Jn. 5:3, 7), sick (Jn. 4:46; 11:1-6; Acts 19:12).

[c] Same as Eleazar, God helpeth. Not the same man as in Lk. 16:19-31 who had died sometime before this Lazarus did.

[d] A village on the eastern slope of the Mount of Olives, nearly 2 miles from Jerusalem (Jn. 11:18; Lk. 10:38-41). Jesus attended a feast here (Mt. 26:6-13; Jn. 12:1-9). The colt on which Jesus rode was from here (Mk. 11:1-11).

[e] Ministers to Jesus (Lk. 10:38-42; Jn. 12:2). Friend of Jesus (Jn. 11:5).

[f] This explains the relation of Mary and Martha to Lazarus and which Mary anointed Jesus in Jn. 12:3-8. See note, Mt. 26:6. It does not prove that she did this before this event. John is simply recording this many years later.

[g] Gr. apostello, send a messenger.

[h] Weakening or fast sinking. They thought this would not fail to bring Him to them, but Christ by divine guidance had other plans.

[i] This sickness is not unto death and cor-
death, so that the glory of God can be manifest by a resurrection. This no doubt was the message sent back to the sisters. Jesus was only about 18 miles away.

[j] Had Lazarus not been resurrected there would have been no glory to God. So today, God does not get glory out of sickness, but out of healing the sick. God may get some glory in spite of some sickness, but the sickness itself is no glory. Anyone, young or old, can certainly glorify God better and do more work for Him when well than when sick. Let no person be deceived in thinking he is sick for God's glory, for there is no scriptural foundation for such modern fallacy.

[k] Not neglecting His love, but awaiting the time to demonstrate greater love and power to them.

[l] A few weeks before (10:31-42).

[m] Questions 103-104. Next, v 26.

[n] Sunrise to sunset; 6 AM to 6 PM, or 12 equal parts, but they varied in length according to the season of the year (Mt. 20:3-12). The night was also divided into 12 equal parts or 4 watches of 3 equal parts or 3 hours each. The longest summer day would be about 14 hours and 12 minutes and the shortest 9 hours and 48 minutes.

[o] Has fallen asleep, referring to death (v 13-14; 1 Th. 4:13-17; 5:6-10; Acts 7:60; 1 Cor. 11:30; 15:18, 20).

[p] Indicating he died the day the messenger was sent. Jesus knew it by revelation.

[q] The miracle was to confirm further His claims to disciples that He was in reality the Messiah.

[r] Called Didymus, or twin, one of the 12 apostles (Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13-14). Questions Jesus (Jn. 14:5). Sees Jesus after the resurrection (Jn. 20:24-29; 21:1-2). It was customary for Jews to take a Greek or Latin name similar to their own when going to a foreign land or having much interaction with Greeks or Romans.

[s] Let us risk our lives, and if need be, die with Jesus. He, through love of His friends in Bethany, exposed Himself to death by His implacable enemies in Jerusalem. Thomas thought it certain death to venture again to this city.

[t] Two days after He received the message from the sisters. At least one day was spent on the road, and another when the messenger went from the sisters. The rabbins had an idea that the spirit wandered about the sepulchre for three days, called days of weeping, seeking an opportunity to return to the body. When decomposition set in on the 4th day, the spirit left the grave and the people beat their breasts in loud lamentations four days, making seven days of mourning (Gen. 27:41).

[u] About two miles.

* * *

and Mary, [v]to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary [a]sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, [b]whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the [c]last day.

▲ 25 Jesus said unto her, [d]I am the resurrection, and [e]the life: he that [f]believeth in me, [g]though he were dead, yet shall he live:

▲ 26 And [h]whosoever liveth and believeth in me shall never die. [i]Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

(4) Jesus and Mary (Lk. 10:38)

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, [j]The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not [k]yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, saying, She goeth unto the [l]grave to weep there.

▲ 32 Then when Mary was come where Jesus was, and saw him, [m]she fell down at his feet, saying unto him, Lord, [n]if thou hadst been here, my brother had not died.

(5) The compassion of Jesus

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [o]groaned in the spirit, and was troubled,

34 And said, [p]Where have ye laid him? They said unto him, Lord, come and see.

35 [q]Jesus wept.

36 Then said the Jews, Behold how he loved him!

(6) Journey to the sepulchre

37 And some of them said, [r]Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore [s]again groaning in himself cometh to the grave. [t]It was a cave, and a stone lay upon it.

(7) Unbelief of Martha

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time [*a]he stinketh: for he hath been *dead* four days.

(8) Absolute faith of Jesus

40 Jesus saith unto her, [*b]Said I not unto

---

was a custom for formal visitations of friends to last several days. As soon as they returned from the grave the mourners stood in a long row, and their friends passed by, each speaking a word of comfort while passing. There were afterwards several visits of sympathy at the house (v 31).

a This was a custom of posture in time of grief (Ezra 9:3-4; Neh. 1:4; Ps. 137:1; Isa. 47:1; Lk. 1:79; Mt. 27:61).

b Jesus had demonstrated His success in getting answers to prayer for years, even to raising the dead, so her statement was backed by many historical proofs. This is exactly the kind of answers Jesus promised every believer without exception (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-14; Jn. 14:1-15; 15:7, 16; 16:23-26). Jesus also knew this to be a fact, hence his absolute confidence that He was going to raise Lazarus (v 11-16). Martha did not ask such a favor in direct terms; she only expressed the faith in His ability to do it. This is why many prayers today are not answered.

c Jn. 6:39, 40, 44, 54; 12:48; Dan. 12:2, 13.

d See note, Jn. 6:35.

e In Him is all life (1 Jn. 5:11-12; Jn. 1:4; 3:15-20, 36; 5:24; 14:6).

f See ***Faith***, p. 212.

g Though he die physically (Heb. 9:27), yet he will be resurrected bodily to life forever (1 Cor. 15:20-23, 51-58; 1 Th. 4:13-18).

h Whoever believes in Me in this life will live eternally (Jn. 6:27, note).

i Question 105. Next, v 34. The answer confirmed her faith in His Messiahship and Sonship, but her faith went no further concerning the pressing need of her brother. She was like many others who stop short of a direct request and absolute faith for what they want.

j Jesus had evidently requested Mary to be present so she could witness the resurrection of her brother. Jesus waited for her to come before proceeding to the grave (v 28-38).

k Jewish burying places were outside the towns and villages.

l It was the custom of relatives and friends to go often to the grave to weep during the 3 days of mourning and 4 days of lamentation. It was about time for the spirit to leave the grave, as the rabbins taught (see note t, v 17).

m 9 Prostrations Before Christ:

1 Wise men (Mt. 2:11)
2 Jarius (Mk. 5:22)
3 The woman healed (Mk. 5:33)
4 Syrophenician woman (Mk. 7:25)
5 Peter (Lk. 5:8)
6 The leper (Lk. 5:12)
7 The Gadarene (Lk. 8:28)
8 The Samaritan (Lk. 17:16)
9 Mary (Jn. 11:32)

n She also expressed faith in what would have happened if Jesus had arrived before her brother died. She made no request concerning resurrection.

o Gr. embrimaomai, to snort as a horse does from fear or anger; be very angry, moved with indignation (Jn. 11:33, 38; Mt. 9:30; Mk. 1:43; 14:5). What He was moved against here was no doubt the satanic powers that had Lazarus in their grip (Heb. 2:14-15). He became troubled, (Gr. tarasso, to stir or agitate) in mind. He faced a conflict with Satan, the power of death (Heb. 2:14). See the use of this word in Mt. 14:26; Mk. 6:50; Lk. 1:12; Jn. 5:4, 7; 12:27; 14:1. Something unusual caused the agitation in each one of these instances.

p Question 106. Next, v 37.

q The shortest verse in the Bible, but very expressive of the humanity of Jesus in generous and sympathetic feelings for His friends. He wept with those who wept and caused even His enemies to acknowledge His love and compassion (v 33, 36; Isa. 53:3; Heb. 2:16-18; 4:15; Rom. 12:15). Another cause of His weeping might have been the fearful and universal ravages of sin and death, and the ever darkening shadows of unbelief of His race that would lead them to final rejection of Him and total destruction of the nation (v 46-54; Lk. 13:34-35; 19:41; Mt. 23:37-39).

r Question 107. Next, v 40. Certainly He could! They had no idea that a greater miracle was about to be performed than healing the blind.

s See note, v 33.

t Jews generally cut their graves out of the faces of cliffs. The stone here did not lie upon the grave opening, but leaned against it.

*a He has putrefactive odor by now for he has been dead 4 days. See note, v 17.

*b Question 108. Next, v 47. This is no where stated before this, proving that the record is not complete of everything said on this occasion (Jn. 21:25).

✝ ✝ ✝

shouldest see the glory of God?

(9) The prayer of Jesus

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up his [c]eyes, and said, [d]Father, I thank thee that [e]thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, [f]that they may believe that thou hast sent me.

(10) The power of Jesus: Lazarus resurrected

43 And when he thus had spoken, he [g]cried with a loud voice, Lazarus, come forth.

44 [h]And he that was dead came forth, [i]bound hand and foot with graveclothes: and his face was bound about with a [j]napkin. Jesus saith unto them, Loose him, and let him go.

50. The result of a miracle

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 [k]But some of them went their ways to the Pharisees, and told them what things Jesus had done.

51. Eighth attempt to kill Jesus (Mt. 26:3, refs)

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, [l]What do we? for this man doeth many miracles. believe on him: and the [m]Romans shall come and take away both our place and nation.

52. Prophecy of Caiaphas of the death of Jesus (Jn. 18:14)

★ 49 And one of them, [n]*named* Caiaphas, being the high priest that same year, said unto them, [o]Ye know nothing at all,

50 Nor consider [p]that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And [q]this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in [r]one the children of God that were scattered abroad.

53. Ninth attempt to kill Jesus (Mt. 26:3, refs.; cp. Mk. 14:1; Lk. 22:1)

53 Then from that day forth they took counsel [a]together for to put him to death.

54 Jesus therefore walked no more [b]openly among the Jews; but went thence unto a country near to the wilderness, into a city called [*c]Ephraim, and there continued with his disciples.

54. Standing orders to arrest Jesus (Mt. 26:3, refs.)

55 ¶ And the [*d]Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to [*e]purify

---

c Looked up to heaven, having eyes open (Mt. 17:8; Lk. 6:20; 16:23; Jn. 4:35; 6:5; 17:1).

d Fifteen times Christ used this name in prayer (Mt. 11:25-26; 26:39, 42; Lk. 23:34, 46; Jn. 11:41; 12:27-28; 17:1, 5, 11, 21, 24-25; cp. Lk. 10:21; 22:42; Mk. 14:36). Next to Jn. 17 this is the longest recorded prayer of Christ.

e This suggests that Christ had already prayed and was heard, receiving the will of God in this case before He started on His trip to Bethany (v 3-6). He no doubt was led of God to delay this trip as recorded here.

f 14 Purposes of Christ's Miracles:
  1 Make believers (Jn. 2:23; 4:48; 11:42; 12:37; 14:11). Cp. Acts 2:43; 4:30; 5:12; 8:13; 14:3; 15:12; 19:11; Rom. 15:18-29
  2 Fulfill prophecy (Isa. 11:2; 61:1-2; Mt. 8:17; Lk. 4:18)
  3 Demonstrate God's will (Jn. 5:30; 6:38; 10:10; Heb. 10:7)
  4 Destroy works of Satan (Lk. 13:16; Acts 10:38; 1 Jn. 3:8)
  5 Give abundant life (Jn. 10:10)
  6 Confirm His Sonship and Messianic claims (Jn. 5:17-19, 30-36; 10:25, 36-38; 14:10-11; 15:24; 20:30-31; Acts 2:32)
  7 Confirm God's Word and love (Jn. 5:20; Heb. 2:3-4; cp. Mk. 16:15-20; 2 Cor. 12:12; Jn. 14:12)
  8 Prove that God was WITH Him (Jn. 3:2; Acts 10:38)
  9 Demonstrate God's power over Satan (Lk. 10:19; 13:16; Mt. 12:28; Acts 10:38)
  10 Prove the kingdom of God present (Mt. 12:28; cp. 1 Cor. 4:20)
  11 Glorify God (Jn. 2:11; 11:4; Mt. 9:8; 15:31; Mk. 2:12; Lk. 4:15; 5:26; 7:16; 13:13)
  12 Set an example for all gospel ministers (Mt.10:1-8; 28:20; Mk. 6:7-13; Lk. 9:6; 10:9; Jn. 17:18; cp. Mk. 16:15-20; Jn. 14:12; Acts 1:1-8; Rom. 15:18-29)
  13 Demonstrate the power of the Spirit baptism (Mt. 20:22-23; Lk. 4:18; Jn. 3:34; cp. Mt. 3:11; Lk. 24:49; Acts 1:4-8; Jn. 7:37-39)
  14 Demonstrate full salvation for body, soul, and spirit (Mt. 4:23-24; 8:17;
  53:4-5)

g First fulfillment of Jn. 5:25. He spoke loud enough that all standing could hear the command and see that even the dead were subject to Him.

h He that Had been dead came forth.

i This does not necessarily mean that his legs were bound together like a mummy, but bound separately, so he could not walk freely until loosed from the graveclothes or strips of linen.

j Gr. soudarion, sweatcloth (20:7; Lk. 19:20; Acts 19:12).

k Many believed, but some, perhaps the temple spies, went to report to the rulers.

l Question 109. Next, v 56. They admitted the miracles, but their hearts were hardened to resist all claims of Jesus on their lives.

m If we do not get rid of Him, all men will believe in Him and make Him king. Then the Romans will come against us to destroy the nation and take our temple from us.

n In the law the priests were in office for life, but here it was an annual term; the Romans and Herod chose whom they pleased for this office. According to Josephus, *Ant*. Bk. XVIII, ch. 3:4, Joseph was his name and Caiaphas his surname.

o 23rd N.T. prophecy in John (11:49-52, fulfilled). Next, 12:23.

p To our interest that Christ should die in the place of the whole nation.

q This is John's explanation of the prophecy of Caiaphas in v 50. God seemingly used the ungodly high priest, as He used Balaam in Num. 22:38.

r If John refers only to the Jews of the dispersion this will be fulfilled at the second advent (Mt. 24:31; Isa. 11:11-12; Ez. 37). If the Jews and Gentiles becoming one is the reference, then this will take place in the Millennium(Eph.1:10; 1 Cor.15:24-28)

a At other times they had plotted His death, but the council had been divided. God used the divisions to give time for the teaching, example, and miracles of Jesus to do their work.

b From the day the Sanhedrin made its final decision to destroy Him (v 53). The raising of Lazarus was the last of three great miracles that brought this to a climax:
  1 Healing the impotent man on the sabbath (Jn. 5:1-16)
  2 Healing the blind man on the sabbath (Jn. 9:16, 22, 34)
  3 Raising Lazarus (Jn. 11:46-54)

*c A city about 20 miles north of Jerusalem near Bethel (2 Chr. 13:19; Josh. 15:9; Josephus, *War*, Bk. IV, 9:9). Jesus stayed here about two months until the passover.

*d See note, Jn. 2:13.

*e Go through Levitical ceremonial cleansing from touching the dead and other unclean things (Num. 9:6-10).

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, [*f]What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might [*g]take him.

80 CHAPTER 12

55. Second anointing of Jesus (cp. Mt. 26:6; Mk. 14:3; cp. Lk. 7:36)

1 Then Jesus [*h]six days before the passover came to Bethany, where Lazarus was which [*i]had been dead, whom he raised from the dead.

2 There they made him [*j]a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a [*k]pound of ointment of spikenard, very costly, and [l]anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, [m]Judas Iscariot, Simon's *son*, which should betray him,

5 [n]Why was not this ointment sold for three hundred [o]pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a [p]thief, and had the [q]bag, and [r]bare what was put therein.

7 Then said Jesus, [s]Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

56. Plot to kill Lazarus also

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might [u]put Lazarus also to [v]death;

11 Because that by reason of him many of the Jews [w]went away, and believed on Jesus.

57. Triumphal entry (Mt. 21:1; Mk. 11:1; Lk. 19:28; Zech. 9:9)

12 ¶ On [x]the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

★ 13 Took branches of palm trees, and went forth to meet him, and [a]cried, [b]Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

★ 15 [c]Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was [d]glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, [e]bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, [f]Perceive ye how ye [g]prevail nothing? behold, the world is [h]gone after him.

58. Fifth temple discourse
(1) Occasion: Greeks seek Jesus

20 ¶ And there were [i]certain Greeks among them that came up to [j]worship at the feast:

21 The same came therefore to [k]Philip,

---

*g Arrest Him (Jn. 7:30, 32, 44; 10:39).

*h On the 9th day of Nisan; our Thursday sunset to Friday sunset. He came to Jericho and spent our Thursday night at the house of Zacchaeus (Lk. 19:1-10). He delivered the parable of the pounds and proceeded to Jerusalem (Lk. 19:11-28). He sent two disciples for the ass and her colt, making His first entry into Jerusalem and returning to Bethany in the evening of our Friday (Mt. 21:1-17).

*i Jn. 11:1-44.

*j The first of three suppers of the last week. See notes, Mk. 14:3.

*k Gr. litra—Latin libra, about 12 ounces. Only here and in 19:39. See notes, Mk. 14:3.

l Two anointings in the last week. See notes, Mk. 14:3, 8. There was another anointing of Jesus earlier in His ministry in the house of Simon the Pharisee in Capernaum (Lk. 7:36-50).

m See notes on Judas, Jn. 6:71.

n Question 111. Next, v 19.

o Gr. denarion, 17¢; 300 pence, $51.

p Gr. kleptes, note, 10:1.

q Gr. glossokomon, a case in which to carry mouth pieces for wind instruments (v 6; 13:29).

r Gr. bastazo, to lift up; bear or carry off. Here it seems to have the sense of "stealing," as in Jn. 20:15. If this was not the thought we perhaps would not have been told in particular that he carried what was in the bag after being told he carried the bag. This is the only meaning of the word "thief" here.

s Here Jesus made another reference to His death which disciples failed to see.

t This shows the curiosity of men in all ages to be the same—merely to see famous people.

u What a crime! How far will religious people go to commit sin to protect their own interests?

v Gr. apokteino, to kill. It is used 75 times and mostly implies violent death, not by judicial execution. Cp. Mt. 14:5; Lk. 9:22; 20:14; Acts 3:15; 7:52; 23:12.

w These people withdrew from the faction of the chief priests to those who were not willing to kill Jesus or Lazarus.

x The 4th day before the passover, the 11th of Nisan, our Saturday sunset to Sunday sunset. The day of the second triumphal entry (Mk. 11:1-7; Lk. 19:29-35; Jn. 12:12). Jesus left Bethany and was met by multitudes from Jerusalem (Mk. 11:8-10; Lk. 19:36-40; Jn. 12:12-19). He wept over the city (Lk. 19:41-44, entered the temple, looked around and returned to Bethany to spend the night (Mk. 11:11).

a Gr. krazo, shouting out, as in v 44; 7:37; 11:43; 18:40; 19:6, 15; Mt. 12:19; 15:22.

b 5th O.T. prophecy fulfilled in John (12:13; Ps. 118:25-26). Next, v 15. Hosanna is Aramaic for God save or help.

c 6th O.T. prophecy fulfilled in John (12:15; Zech. 9:9). Next, v 38.

d Gr. doxazo, used in John 23 times and only 14 times in all the other gospels.

e These eyewitnesses of the resurrection of Lazarus gave public testimony to the fact and caused many to believe in Jesus (v 17-18).

f Question 112. Next, v 27. The Pharisees were frantic when they saw the multitudes were leaving them and following Jesus. Something had to be done but caution must be exercised lest the people turn on them and destroy them.

g Gr. opheleo, profit. Occurs 15 times and is trans. profit (Mt. 15:5; 16:26; Mk. 7:11; 8:36; Jn. 6:63; Rom. 2:25; 1 Cor. 13:3; 14:6; Gal. 5:2; Heb. 4:2; 13:9); be advantaged (Lk. 9:25); be better (Mk. 5:26); and prevail (Mt. 27:24; Jn. 12:19).

h This would be the best thing for the world if it could only realize it. This will literally be true in the New Earth (Rev. 21; 2 Pet. 3:13; Isa. 65:17; 66).

i These were Gentile proselytes to the Jewish religion (1 Ki. 8:41-42; Mt. 23).

j Gr. proskuneo, to prostrate one's self, do homage. This would be in the outer court of the Gentiles (Rev. 11:2). They would not be allowed to eat of the feast unless they were proselytes (Ex. 12:48).

k One of the 12 apostles (Mt. 10:3; Mk. 3:18; Lk. 6:14; Acts 1:13). His call (Jn. 1:43-50). Brother of Nathaniel (Jn. 1:45-50; cp. Jn. 1:41). Is mentioned three other times (Jn. 6:5-7; 12:20-22; 14:8-13).

✝ ✝ ✝

sired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again [l]Andrew and Philip tell Jesus.

(2) Jesus predicts and illustrates His death (Mt. 27:45)

★ 23 ¶ And Jesus answered them, saying, [m]The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a [n]corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

(3) Test of discipleship (Mt. 16:24, refs.)

▲ 25 [o]He that [p]loveth his [q]life shall [r]lose it; and he that [s]hateth his life in this world shall keep it unto life eternal.

▲ 26 If any man serve me, [t]let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

(4) Prayer: an audible voice from heaven (Mt. 3:17; 17:5)

27 [u]Now is my soul [v]troubled; and what shall I say? [w]Father, save me from this hour: but for this cause came I unto this hour.

there a [x]voice from heaven, *saying*, [a]I have both glorified *it*, and [b]will glorify *it* again.

29 The people therefore, that stood by, and [c]heard *it*, said that it thundered: others said, An angel spake to him.

(5) Judgment of the world in the cross of Christ (Col. 2:14; Gal. 3:13; 1 Pet. 2:24; Heb. 2:14)

30 Jesus answered and said, This voice came not because of me, [d]but for your sakes.

★ 31 [e]Now is the [f]judgment of this world: now shall [g]the prince of this world be [h]cast out.

▲ 32 And I, if I be [i]lifted up from the earth, will [j]draw all *men* unto me.

33 This he said, signifying what death he should die.

(6) Jesus again questioned

34 The people answered him, We have heard out of the law that [k]Christ abideth for ever: and [*l]how sayest thou, The Son of man must be lifted up? who is this Son of man?

(7) Jesus admonishes the people and then hides from them

35 Then Jesus [*m]said unto them, Yet a little while is the light with you. Walk while ye have

---

[l] One of the 12 apostles (Mt. 10:2; Mk. 3:18; Lk. 6:14; Acts 1:13). He was a fisherman and brother to Peter (Mt. 4:18; Jn. 1:41-44). He was a disciple of John (Jn. 1:40). Is mentioned three other times (Mk. 13:3-4; Jn. 6:8; 12:20-22).

[m] 24th N.T. prophecy in John (12:23-24, fulfilled). Next, v 31. The hour is come for My sufferings and glory for the middle wall of partition to be broken down between the Jews and Gentiles so they can be united in one body (Mt. 27:51; 1 Cor. 12:13; Rom. 1:16; 10:9-14; Eph. 2:12-18; 3:6; Gal. 3:28).

[n] Gr. kokkos, grain (Mt. 13:31; 17:20; Mk. 4:31; Lk. 13:19; 17:6; Jn. 12:24; 1 Cor. 15:37). Jesus compares Himself to a grain of wheat; His death to a grain sown and decomposed in the ground; His resurrection to the blade that springs up out of the dead grain; and His manifestation and glorification to the abundant fruit of the many grains produced to sustain life. I must die to be glorified and fruitful. I cannot establish a glorious church unless I am glorified (Jn. 7:37-39; Acts 2:33; Eph. 1). The 8fold Death and Resurrection of Christ Illustrated (v 24):

1 Necessity—except
2 Cause—fall into the ground
3 Place—into the ground
4 Present state—death
5 Unselfishness—not alone
6 Resurrection—bringeth forth
7 Purpose—much fruit, redemption of the world
8 Mystery of: many elements of mystery surround the death and resurrection of any seed. We believe a dead grain multiplies itself and we are nourished by its multiplication, but we cannot understand how it is done. We cannot tell how one grain becomes multiplied into many—how the earth, air, water, and sunshine co-operate together to create new life. We believe it, not because we understand it, but because it produces results. If we cannot explain and fully understand these earthly things of one little seed why do we have to understand the infinite purposes and works of God in redeeming men through the death, burial, and resurrection of Christ before we believe?

[o] Note the many paradoxes in Scripture (v 25; Pr. 13:7; Mt. 10:39; 2 Cor. 6:4-10; 12:4-11; Eph. 3:17-19; Phil. 3:7).

[p] Gr. phileo, to be fond of, from the standpoint of feeling as distinct from principle. It is never used of man's love to God. This is always agapao, to regard with favor, to make much of a thing or person, on principle. Both words are used of God to man. Phileo is used in Jn. 11:3, 36 of Christ's love for Lazarus, but not in Jn. 11:5 where the sisters are included.

[q] Gr. psuche, used 105 times of lower ani-

[r] Gr. apollumi, (note t, 3:15).

[s] An idiom of preference. See note q, Lk. 14:26.

[t] See note, Jn. 10:26.

[u] Question 113. Next, v 34.

[v] Jn. 11:33; 13:21; 14:1, 27.

[w] This should be connected with the question just preceding this: Shall I say, Father save Me from this hour? No, because for this purpose I came.

[x] An audible voice, as in Mt. 3:17; 17:5; Dt. 5:22-25; etc.).

[a] Referring to Christ glorifying God in Satan's defeat (Mt. 4:1-11).

[b] Referring to Satan's final defeat at the cross (Col. 2:14-17).

[c] The people heard the voice as a sound, like those who heard Christ's voice to Paul as a sound, not hearing the distinction of the words the voice uttered (Acts 9:7 with 22:9)

[d] For the sake of the Gentiles that had been brought to Jesus to confirm their faith in Christ.

[e] 25th N.T. prophecy in John (12:31-32, fulfilled). Next, v 48.

[f] Gr. krisis, judgment, especially of judicial proceedings. Our English crisis means a turning-point. Used 48 times and trans. judgment 40 times; 8 times damnation (Mt. 23:33; Mk. 3:29; Jn. 5:29); condemnation (Jn. 3:19; 5:24; Jas. 5:12); and accusation (2 Pet. 2:11; Jude 9). This refers to the judgment of the world upon the cross.

[g] Gr. archon, ruler; applied to Satan as ruler of the world system (v 31; 14:30; 16:11); ruler of demons (Mt. 12:24; Mk. 3:22); and ruler of the air (Eph. 2:2).

[h] Same word as in 9:34-35; Mt. 21:39; Mk. 12:8; Lk. 20:15; Acts 7:58.

[i] Gr. hupsoo, to lift up on high, exalt. Translated "exalt" 11 times (Mt. 11:23; 23:12; Lk. 1:52; 10:15; 14:11; 18:14; Acts 2:33; 5:31; 13:17; 2 Cor. 11:7; 1 Pet. 5:6). From this we must conclude that Jesus being "lifted up" refers more to the heavenly exaltation through crucifixion than merely to the cross itself (Jn. 3:14; 8:28; 12:32; 34). It is translated "lift up" in Jas. 4:10.

[j] It is because of His exaltation that He can draw all men to Him by the Holy Spirit and miraculous works through believers in confirming the gospel (Jn. 7:37-39; 14:12; Acts 2:33; Mk. 16:17-20; Lk. 24:49; Heb. 2:3-4). All men will literally be drawn to Him in the day of His glory and reign (Gen. 49:10; Isa. 11:10; Eph. 1:10).

[k] May be reference to Ps. 89:29; 110:4; Isa. 9:6-7; Dan 7:14.

[*l] Question 114-115. Next, v 38.

[*m] The Messiah does abide forever (v 34), but like the sun He is not always visible. Believe in Me while you can and be children of light. Darkness will come soon when you will long for Me and cannot find Me (Lk. 17:22; Jn. 7:34; Mt. 21:43.

that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

59. Jesus rejected in fulfillment of prophecy (Mt. 13:10)

37 ¶ But though he had done so many miracles before them, yet they *[n]believed not on him:

★ 38 That the saying of Esaias the prophet might be fulfilled, which he spake, [o]Lord, [p]who hath believed our report? and to whom hath the [q]arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

★ 40 [r]He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be [s]converted, and I should heal them.

41 These things said Esaias, when he saw [t]his glory, and spake of him.

60. Chief characteristic of professors (cp. Acts 6:7)

42 ¶ Nevertheless among the chief rulers also [u]many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they [v]loved the praise of men more than the praise of God.

61. Jesus' last testimony of Himself to the public

eth on me, believeth not on me, [b]but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 [c]I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man [d]hear my words, and believe not, [e]I judge him not: for I came not to judge the world, but to save the world.

★ 48 [f]He that [g]rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in [h]the last day.

49 For I have not [i]spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his [j]commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

81 CHAPTER 13

62. The last passover (Mt. 26:20; Mk. 14:17; Lk. 22:14)

(1) The hour (Jn. 2:4; 7:30; 8:20; 12:23, 27; 17:1)

1 Now [k]before the feast of the passover, when Jesus knew that [l]his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the [m]end.

(2) Supper set: Judas tempted

2 And supper being [n]ended, the devil

and it still is today.

o 7th O.T. prophecy fulfilled in John (12:38; Isa. 53:1). Next, v 40.

p Questions 116-117. Next, 13:6.

q The arm of the Lord expresses His miraculous power (Ps. 98:1; Isa. 52:10; 53:1; 59:16; 63:5; Acts 4:30; 11:21; 13:11).

r 8th O.T. prophecy fulfilled in John (12:40; Isa. 6:9-10). Next, 13:18. See notes, Mt. 13:14-15; 2 Cor. 2:15-16; Jn. 9:39-41; 15:22-25.

s 2 Things Promised Believers Here:
  1 Conversion, a change of direction, a new walk with God (Ps. 19:7; 51:13; Isa. 6:10; 60:5; Mt. 13:15; 18:3; Mk. 4:12; Lk. 22:32; Jn. 12:40; Acts 3:19; 15:3; 28:27; Jas. 5:19-20)
  2 Healing (bodily), a change of health, a new health in God (Ex. 15:26; Ps. 91; 103:3; Isa. 6:10; 53:5; Mt. 8:17; Jn. 10:10; Rom. 8:11; 1 Pet. 2:24; 3 Jn. 2; Jas. 5:14-16)

To accept the literal fulfillment of only half of this prophecy is wrong. The way Jesus demonstrated healing and conversion together is proof that both are still for all men (Mt. 8:17; 9:5, 35; 10:1-8; 12:28; 13:15; Jn. 10:10; Acts 10:38).

Shall we say that it is easier to forgive than heal? That it was only God's will that He do this for men for a limited time? That God does not care to bless His children this way today? That He loved them for only a few years? That the work of Christ on the cross has lost its power? That the promises, provision, and benefits started with the gospel were only temporary? Or, shall we return to God and the original gospel benefits?

t Jesus here applies Isa. 6 to Himself, proving His deity and pre-existence.

u Only two are named (Jn. 19:38-39).

v Gr. agapao, note, v 25. Many permit fear of disgrace, love of the praise of men, riches, and temporal advantages to make them cowards and too weak in faith to bear the reproach of Christ (Heb. 11:26; 13:13; 1 Pet. 4:14).

a Spoke in a loud voice (7:28; 11:43). This is His last discourse to the people (v 44-50).

b Faith in Christ does not end here, but passes on to recognize the Father (5:23; 7:14-19; 10:30; 12:44-50; 13:20).

c See note, Lk. 5:32.

d 3 Things All Must Do (v 47-48):
  1 A man must hear in order to believe Christ's words (v 47; Rom. 10:14)
  2 He must believe in order to keep them (v 47; Rom. 10:14)
  3 He must keep them in order to be saved (Mt. 10:22; Rom. 6:22; Heb. 3:6, 12-14; 6:11; 1 Pet. 1:9, 13; Rev. 2:26)

e I judge him not now, but My words shall judge him in the last day (v 45-46).

f 26th N.T. prophecy in John (12:48, unfulfilled). Next, 13:21.

g Gr. atheteo, to count as nothing, despise (v 48; Mk. 6:26; 7:9; Lk. 7:30; 10:16; 1 Cor. 1:19; Gal. 2:21; 3:15).

h Last of 6 times in John (6:39, 40, 44, 54; 11:24; 12:48).

i Nor for My secular interest and personal gain as your teachers do.

j His commandment He has given Me to speak (v 49) is the germ and power of eternal life (6:63; 12:50; 1 Jn. 3:23; 5:10-13). This is John's last mention of Christ's public ministry. He does not give any account of the second day before the passover, Nisan the 13th, our Monday sunset to Tuesday sunset. Early the Christ goes to Jerusalem. The disciples question about the fig tree (Mk. 11:20-26). He teaches in the temple and gives the first great prophecy (Mt. 21:23–23:39; Mk. 11:27–12:44; Lk. 20:1–21:38). He leaves the temple for the Mount of Olives where the second great prophecy is given (Mt. 24:1–25:46; Mk. 13:1-37). He returns to Bethany for a second supper in the house of Simon the leper and the second anointing (Mt. 26:1-13; Mk. 14:1-9).

k This is the preparation day for the passover, Nisan the 14th, our Tuesday sunset to Wednesday sunset, the day of the crucifixion. Judas plots to betray Jesus at the last supper (Mt. 26:14-29; Mk. 14:10-25; Lk. 22:1-38; Jn. 13:1-38). The discourse on the way to Gethsemane (Mt. 26:30-35; Mk. 14:26-31; Lk. 22:39; Jn. 14:1–18:1). Gethsemane, arrest and trials (Mt. 26:36–27:31; Mk. 14:32–15:19; Lk. 22:40-23:25; Jn. 18:2–19:15). The crucifixion and burial (Mt. 27:31-66; Mk. 15:20-47; Lk. 23:26-56; Jn. 19:16-42).

l Jn. 2:4; 7:30; 8:20; 12:23, 27; 17:1. Cp. Lk. 22:53.

m Furthest extent, referring not so much to a period of time, but to readiness to do the most humble service in their behalf.

n That is, the end of the preparation for the supper (Mt. 26:14-19). The washing was first (v 3-17; cp. Lk. 7:44).

✝ ✝ ✝

Iscariot, Simon's *son*, to betray him;

(3) Jesus sets an example of humility to rebuke the strife over leadership (Lk. 22:24)

3 Jesus knowing that [p]the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth [q]from supper, and laid aside his [r]garments; and took a [s]towel, and girded himself.

5 After that he poureth water into a bason, and began to [t]wash the disciples' feet, and to [u]wipe *them* with the towel wherewith he was girded.

(4) Peter is touched by such lowly service from his Master

6 Then cometh he to Simon Peter: and Peter saith unto him, [v]Lord, dost thou wash my feet?

(5) Lessons beyond feet washing that Peter did not understand

7 Jesus answered and said unto him, [a]What I do thou knowest not now; but thou shalt know [b]hereafter.

(6) Peter rebels: pride rebuked

8 Peter saith unto him, Thou shalt [c]never wash my feet. Jesus answered him, [d]If I wash thee not, thou hast no part with me.

(7) Peter's self-humbling

my feet only, but also *my* hands and *my* head.

(8) All clean except Judas

10 Jesus saith to him, [f]He that is washed needeth not save to wash *his* feet, but is clean every whit: and [g]ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all [h]clean.

(9) Application of His lowly service (cp. Mt. 18:2, refs.)

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [i]Know ye what I have done to you?

13 Ye call me [j]Master and Lord: and ye say well; for *so* I am.

14 [k]If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The [l]servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know [m]these things, happy are ye if ye do them.

(10) Jesus predicts His betrayal by Judas (Mt. 26:20; Mk. 14:17; Lk. 22:21)

★ 18 ¶ I speak not of you [n]all: I know whom I have [*o]chosen: but that the scripture may be fulfilled, [*p]He that eateth bread with me hath [*q]lifted up his heel against me.

---

o Having already (Mt. 26:14-19).

p Note this statement of His divinity, authority, and coming glory, made just before He humbled Himself to take the place of a slave to wash feet.

q He arose from the supper table when the preparation had been completed and began to wash the disciples' feet. The reason for this was their argument about who would be "the greatest" among them (Lk. 22:24). Before He had rebuked this kind of spirit by setting a little child in their midst and stating that they had to become as little children and not seek to lord it over each other (Mt. 18:1-10). He had also rebuked this spirit on other occasions (Mt. 20:20-28; Mk. 10:35-45). Years had gone by now and they had not yet learned their lesson on this point. He was seeking to get rid of this passion for worldly honor and dignity, which would have wrecked the foundation of the church after His death if He had not succeeded.

r Outer robe (19:2, 5). It was removed for working and sleeping.

s This was the duty of the meanest or lowest slave. Some think He began with Judas, so as to melt him with kindness and show how to act toward enemies. Judas was washed (v 5, 10-12).

t Gr. nipto, to wash part of the body (Mt. 6:17; 15:2; Mk. 7:2; Jn. 9:7-15; 13:5-14; 1 Tim. 5:10), not bapto, to dip in, immerse (Rev. 19:13; Jn. 13:26; Lk. 16:24), from which we get our word baptize. See note, Mt. 3:6.

u Gr ekmasso, 11:2; 12:3; Lk. 7:38, 44.

v Question 118. Next, v 12.

a I will explain My motives for what I am doing, shortly. He did in v 12-17.

b See note, Jn. 5:1.

c Gr. ou me eis ton aiona, by no means unto the age. I consider it far below Your dignity.

d Surely something more than mere washing of feet is involved. The reason for such an example was to emphasize the absolute necessity of getting rid of self-exaltation among Christians. One must get rid of the spirit of wanting to lord it over all other Christians or he will not be saved. It will damn the soul (Mt. 18:1-8; 23:8-12; Lk. 14:7-11; 18:14; 1 Pet. 5:1-8).

e Peter evidently understood Jesus to refer

pletely washed.

f He that is bathed, as they no doubt had been to prepare themselves for the passover (on that occasion Jews bathed twice), need only to wash his feet of the dust on them from walking between the bath and the supper. See note, Lk. 7:44.

g All the disciples were clean from sin, but Judas who had permitted Satan to use him again (v 11).

h Gr. katharos, pure, clean from anything that soils or corrupts. Used 28 times and trans. pure (Mt. 5:8; Acts 20:26; Rom. 14:20; 1 Tim. 1:5; 3:9; Tit. 1:15; Heb. 10:22; Jas. 1:27; 1 Pet. 1:22; Rev. 15:6; 21:18, 21; 22:1); clean (Mt. 23:26; 27:59; Lk. 11:41; Jn. 13:10-11; 15:3; Acts 18:6; Rev. 19:8, 14); and clear (Rev. 21:18).

i Question 119. Next, v 25.

j This double title was not given except to the most accredited teachers.

k If I have condescended to do this to you, then you should be willing to do the lowest service for each other and prefer the least in honor to yourselves (Phil. 2:1-7). The act of washing feet is given to inspire self-denying acts of kindness to all in need. Literal washing of feet was not practiced among Christians as a church ordinance until the 4th century. No reference is made of it in any N.T. book. Widows who were supported were to wash the feet of saints (1 Tim. 5:10), but this does not refer to washing feet as a church ordinance, otherwise widows are the only ones to do it.

l Mt. 10:24-25; Lk. 6:40; Jn. 15:20.

m Not washing feet, but services to others who are in need and to those who are the least.

n Referring again to Judas of v 10-11.

*o I prayed all night for the will of God concerning whom I should choose (Lk. 6:12-16). I chose Judas, not as a wicked man, nor that he should become such; but I forsaw that he would not remain true to Me, and that he would give way to iniquity delivering Me into the hands of My enemies and bringing ruin upon himself. I even tried to prevent this, but he would not listen.

*p 9th O.T. prophecy fulfilled in John (13:18; Ps. 41:9). Next, 15:25. Eating bread with Jesus made the crime of Judas all the more sinful, for in the East it is a custom that eating bread with an enemy makes you friends and rights of hospitality cannot be broken. It seals the bond of mutual friendship, kindness, and protection of each other.

*q A reference to an ill-natured horse that sometimes kicks even the person who feeds and cares for him.

✝ ✝ ✝

when it is come to pass, ye may believe that [s]I am *he*.

20 Verily, verily, I say unto you, [t]He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

★ 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, [u]I say unto you that one of you shall [v]betray me.

22 Then the disciples looked one [w]on another, doubting of whom he spake.

23 Now there was [x]leaning on Jesus' bosom one of his disciples, [y]whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, [a]Lord, who is it?

★ 26 Jesus answered, [b]He it is, to whom I shall give a [c]sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

(11) Judas submits to Satan

27 And after the sop [d]Satan entered into him. [e]Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against [f]the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was [g]night.

(12) Jesus' last teaching at the passover (Mt. 26:30)

★ 31 ¶ Therefore, when he was gone out, Jesus said, [h]Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, [i]yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

● 34 A [j]new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 [k]By this shall all *men* know that ye are my disciples, if ye have love [l]one to another.

63. Discourse on the Mount of Olives (Mt. 26:30)

(1) Peter's denial foretold
(Mt. 26:31; Mk. 14:26; Lk. 22:31)

★ 36 ¶ Simon Peter said unto him, [m]Lord, whither goest thou? Jesus answered him, [n]Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, [o]Lord, why cannot I follow thee now? I will lay down my life for thy sake.

★ 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, [p]The cock shall not crow, till thou hast [q]denied me thrice.

---

formed constantly to confirm the disciples in their faith.

s See Jn. 8:28, 58; 18:5-6.

t See note, Jn. 12:44.

u 27th N.T. prophecy in John (13:21, fulfilled). Next, v 26. This was after the washing of feet. Judas was still with them, having his feet washed along with the rest.

v Mt. 26:14-16, 45-50; Mk. 14:10-11; Lk. 22:3-6, 47-48.

w Judas was not suspected (v 22-26). The disciples had absolute confidence in their treasurer. Judas must have been a good actor as well as demon inspired to go through this ordeal of pretending such innocence. Were not these dealings of Jesus to break him if possible and bring him to repentance?

x Reclining on the divan to the right of the Lord so that his head came close to the bosom of Jesus.

y This was John the writer of this gospel (19:26; 20:2; 21:7, 20-24).

a Question 120. Next, v 36.

b 28th N.T. prophecy in John (13:26, fulfilled). Next, v 31.

c Gr. psomion, a morsel. Only here and in v 27, 30. It was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to one of the guests. It was a mark of honor for the guest who received it. The Lord had appealed to the conscience of Judas in v 21, now He appealed to his heart, but it was too hard to respond. Judas must have been on the left of Jesus so he could take it from Him. If this be the case the Lord laid His head on the bosom of Judas just back of Him reclining on the couch.

d The only time this word is used in John. Satan had put it in his heart before this and the deal was already made (Mt. 26:14-16). Judas hardened his heart at the last appeal of Jesus, so now he was open for satanic control. See Lk. 22:3.

e Jesus now knowing that Judas had submitted to Satan and that further appeal was useless, dismissed him for the work he was to do. Cp. Ps. 41:6 with 41:9.

f Referring to the whole festival which was to last 7 days.

g When most sin is committed. This was early Tuesday night.

h 29th N.T. prophecy in John (13:31-33, fulfilled). Next, v 36. I am glorified by being appointed to save the world. The Father is glorified in My saving the world. The Father and I are glorified together in seeing Our ruined work redeemed and restored.

i I will be with you but this day and then I will be crucified and remain dead for three whole days. Then you will see Me 40 more days and then no more (Mt. 12:40; Acts 1:3, 11). As I said to the Jews (7:34; 8:21), I say to you, when I do finally go you cannot follow, but I will come back for you later (v 36; 14:1-3).

j Gr. kainos, renewed. This is the same as the old commandment in Lev. 19:18, "Thou shalt love thy neighbor as thyself." The renewed commandment here has an additional part, "as I have loved you." Christ more than fulfilled the Mosaic precept. He not only loved His neighbor as Himself, but He loved him more than Himself, for He laid down His own life for others. In this He called upon His disciples to follow Him; to be ready on all occasions to lay down their lives for each other and for enemies if it would save them from hell (Rom. 5:8-11). This surpassed by far all moral systems of all religions. No system ever prescribed any thing so pure and unselfish.

k Christ virtually said to them, "You have been ambitious, envious, and at strife for supremacy. This cannot be. You must love, as I love. By this shall all men know you to be Christians." Disciples of different teachers were known by their habits, or some particular creed or rite, but the disciples of Christ were to be known by the love they had for one another (1 Jn. 3:11-18; 4:7-21).

l Gr. en allelois, among or in yourselves. Only here and in Mk. 9:50.

m Question 121. Next, v 37.

n 30th N.T. prophecy in John (13:36, fulfilled). Next, v 38.

o Questions 122-123. Next, 14:5. Peter wanted to know just why He could not follow Jesus now. He was willing (so he said) to die and go along with Him now. Christ knew Peter better than he knew himself, so made a prediction that proved it (v 38).

p 31st N.T. prophecy in John (13:38, fulfilled). Next, 14:1.

q Gr. aparneomai, utterly denied; always of denying a person, as in Mt. 26:34-35, 75; Mk. 14:30-31, 72; Lk. 22:34, 61.

* * *

(2) First mention of the rapture of the church (1 Thess. 4:13, refs.)

★ 1 [*r]Let not your [*s]heart be troubled: ye believe in God, believe also in me.

▲ 2 In [*t]my Father's [*u]house are many [a]mansions: if *it were* not *so*, I would have told you. I go to prepare a [b]place for you.

▲ 3 And if I go and prepare a place for you, [c]I will come again, and [d]receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

(3) Life's great question

5 Thomas saith unto him, Lord, we know not whither thou goest; and [e]how can we know the way?

(4) Answer to all destiny

6 Jesus saith unto him, [f]I am the [g]way, the [h]truth, and [i]the life: [j]no man cometh unto the Father, but by me.

7 [k]If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have [l]seen him.

(5) The universal desire of all true believers

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

(6) The true revelation of God

long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am [n]in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

(7) The Christian's power of attorney: promise of unlimited power (Mt. 18:18, refs.)

▲ 12 Verily, verily, I say unto you, [o]He that [p]believeth on me, the [q]works that I do [r]shall he do also; and [s]greater *works* than these shall he do; [t]because I go unto my Father.

(8) Promise of unlimited answers: chief end of prayer and the Christian's power of attorney

▲ 13 And whatsoever ye shall ask in my name, [u]that will I do, that the Father may be glorified in the Son.

▲ 14 If ye shall ask any thing in my name, I will do *it*.

(9) Genuine proof of love: the all comprehensive gift (Lk. 11:13; Acts 2:28-39; 10:45; 11:17; 15:8; Gal. 3:14)

● 15 ¶ If ye love me, keep my commandments.

★▲16 [v]And I will pray the Father, and he shall abide with you [c]for ever;

---

*r 32nd N.T. prophecy in John (14:1-3, unfulfilled). Next, v 16. This will be fulfilled at the rapture (1 Th. 4:16; 1 Cor. 15:23, 51-58).

*s 4 Troubled Things in John:
  1 Troubled water (5:4-7)
  2 Troubled spirit (11:33; 13:21)
  3 Troubled soul (12:27)
  4 Troubled hearts (14:1, 27)

*t This phrase is used 32 times in John; 16 times in Matthew; 2 times in Luke and not once in Mark. See note, Jn. 4:21.

*u Gr. oikia, dwelling place. The Father's dwelling place is heaven (2 Cor. 12:1-4; Rev. 4-5; Eph. 1:20; Heb. 8:1; 9:24; Acts 1:11).

a Gr. mone, abiding places, mansions. Used only here and in v 23, "abode."

b Gr. topos, a place of habitation, as a city (Heb. 11:10-16; 12:22-23; 13:14; Rev. 21:2, 9-27).

c This refers to the rapture, not the second advent (1 Th. 4:16; 1 Cor. 15:23, 51-58; Phil. 3:21; Col. 3:4; Eph. 5:27). At this time He will receive to Himself all the dead and living in Christ who will come back to earth with Him at the second advent (Zech. 14:5; Jude 14; Rev. 19:11-21).

d Since Christ is in heaven, that is where we are to go at the rapture (Acts 1:11; Eph. 1:20; Heb. 8:1; 9:24).

e Question 124. Next, v 9.

f I am—used 58 times in John by Christ (4:26; 5:43; 6:35–7:36; 8:12–9:39; 10:7–12:46; 13:13–14:20; 15:1-5; 16:28-32; 17:10–18:37; 19:21; 20:17).

g See ***Christ Is a 7fold Way***, p. 211.

h This word is used by Jesus in John 24 times and only 5 times by Him in the other gospels. He is the truth of God that sets free (Jn. 8:32-36; 14:6). He is the teacher and source of truth (Mt. 22:16; Mk. 12:14; Jn. 1:14, 17).

i This word is used 43 times in John and only 38 times in the other gospels. Christ is the source of eternal life. See note, Jn. 6:27.

j Acts 4:12; Eph. 2:18.

k See note, Jn. 12:44.

l See note on Jn. 1:18.

m Questions 125-127. Next, v 22.

n This speaks of union with, not bodily entrance into. See note on interpenetration, Lk. 22:3.

does in 3:15-18, 36; 5:24; 6:35, 47; 7:37-39; 11:25; 12:44-46; Mk. 9:23; 16:15-20; Acts 10:43; Rom. 1:16; 3:26; 1 Jn. 5:1-10.

p See ***Faith***, p. 212.

q Gr. ergon, works, deeds, acts. Trans. work and works 152 times and deeds 22 times. It is clear that He refers to miracles, healings, signs, wonders, and mighty acts of power (Mt. 11:20-23; 13:54-58; 14:2; Jn. 5:20, 36; 9:3; 10:25, 32; 14:10-12). His works consisted of healing all manner of sickness and disease, casting out devils, raising the dead, cleansing lepers, and doing innumerable acts of deliverance from all the works of Satan (Mt. 4:23-24; 9:35; Acts 10:38). He controlled the elements, multiplied food, walked on water, restored a severed ear, turned water into wine, accomplishing anything He undertook to do in the material and spiritual realms.

r The promise here is that each believer can be endued with power (Lk. 10:19; 24:49; Acts 1:4-8) and receive the Spirit without measure (Jn. 7:37-39) so he can do all the works of Christ and even greater works than what He did. To make this a promise of spiritual works only when He did material and spiritual works is a poor excuse for unbelief. To make it refer to saving souls is to ignore facts, because He did this also. To limit it to the works of the apostles will rob the other believers of the benefits of the promise.

s The greater works are not those of reaching more people by means of radio, television, and the printed page, for these are natural means and can be used by unsaved men who do not have the Holy Spirit power to do the works of Christ. No man can receive greater power than Christ, for He received the Spirit without measure (Jn. 3:34; Isa. 11:2; 61:1-2). Therefore, the greater works could not consist of doing greater things than Christ could have done had He had the occasion to do them. The thought is that each believer can have equal power with Christ to do what He did as well as greater things if and when the occasion requires it.

t See ***21 Reasons for Greater Works***, p. 211.

u The purpose of the Christian's power of attorney. It glorifies God to answer all prayers and save, heal, and bless all men materially, but He cannot do so unless they ask in faith, nothing wavering (Heb. 11:6; Jas. 1:5-8; Mk. 11:22-24).

v 33rd N.T. prophecy in John (14:16-21, fulfilled and being fulfilled). Next, v 23. I will become the Mediator between God and man (1 Tim. 2:5), and through My mediation and intercession all blessings of grace shall come to you (Rom. 8:34; Heb. 7:25).

✞ ✞ ✞

▲ 17 *Even* the [d]Spirit of truth; whom the [e]world cannot receive, [f]because it seeth him not, neither knoweth him: but [g]ye know him; for he dwelleth [h]with you, and shall be in you.

(10) Promise and condition of spiritual union and power

▲ 18 I will not leave you [i]comfortless: [j]I will come to you.

▲ 19 [k]Yet a little while, and the world seeth me no more; but ye see me: [l]because I live, ye shall live also.

▲ 20 At that day ye shall know that I *am* in my Father, [m]and ye in me, and I in you.

▲ 21 He that hath my commandments, [n]and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and [o]will manifest myself to him.

(11) The question of divine manifestation to believers

22 [p]Judas saith unto him, not Iscariot, [q]Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

(12) Secret of divine indwelling and ownership (1 Cor. 6:17)

★▲23 Jesus answered and said unto him, [r]If a man love me, he will keep my words: and my Father will love him, and we will come unto

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

(13) The believer's new teacher and reminder of truth

▲ 26 But the [t]Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and [u]bring all things to your remembrance, whatsoever I have said unto you.

(14) The source of true peace

▲ 27 [v]Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. [w]Let not your heart be troubled, neither let it be afraid.

(15) Jesus' return to the Father the secret of all blessings (Jn. 14:6, 12, 16, 26; 15:26; 16:7, 23; Acts 1:4; 2:33; Rom. 8:34; Heb. 1:3; 4:14; 7:25)

★ 28 [x]Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is [a]greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the [b]prince of this world cometh, and [c]hath

---

*b Gr. parakletos, see note on v 26.

*c Forever, not until the rapture or some other time and then He will be taken out of the world. He will never be taken away. He will be here during the tribulation, Millennium, and forever (Acts 2:16-21; Rev. 7:14; 12:17 with 19:10; Zech. 12:10; etc.). To have the Holy Spirit taken out of the world would mean to nullify the eternal benefits of the N.T. for men. This is inconceivable and unscriptural. The only passage suggested as proof for such a fallacy is 2 Th. 2:7.

d The Spirit of the truth.

e Gr. kosmos, social world; the unsaved cannot receive Him. Therefore, all men do not have the Holy Spirit (Rom. 8:9, 14-16; Gal. 4:6; 1 Cor. 3:16-17).

f The reason why unsaved men do not partake of the Holy Spirit. They refuse to "see" or understand Him (1 Cor. 2:14) or become acquainted with Him by receiving the gospel and permitting His work in their lives (Jn. 1:12; 3:5, 16-20, 36; 5:24; 16:7-15).

g You disciples know Him or have experienced Him, for He dwells in you in a measure and He shall come into your lives in all fullness when you are baptized in the Spirit (in about 50 days; Jn. 7:37-39; Lk. 24:49; Acts 1:4-8).

h Gr. para, beside, alongside of, proving that the Spirit was with the disciples and even "in" them (Mt. 10:1-8, 20; Mk. 6:7-13; Lk. 9:1-10; 10:1-20). If He was in them and yet shall be in them it could only refer to receiving the Spirit in greater and baptismal measure as Christ had (Jn. 3:34). Christ came to give all disciples this fullness of the Spirit (Mt. 3:11; Jn. 1:31-33; 7:37-39; Lk. 11:13; 24:49; Acts 1:4-8; 2:16-21, 33, 38-39; 5:32; Gal. 3:14). The doctrine of interpenetration does not mean bodily entrance into, but union with, so the idea is that there is a measure and a fullness; a partial union with and a complete union with the Spirit. See note, 3:34 and note, Lk. 22:3.

i Gr. orphanos, orphans. Only here and in Jas. 1:27. Disciples of a particular teacher were called his children and upon his death they were considered orphans. Christ calls His disciples children (Jn. 13:33) and now promises that He will not leave them orphans.

j He did (Jn. 20; Acts 1:3).

k In about 20 hours when He was taken down from the cross.

l Because I shall be resurrected you will also be resurrected. My resurrection will be a pledge and proof of yours (1 Cor. 15).

m See Interpenetration, Lk. 22:3.

n Not only must we have them, but we must keep them. See note, 6:27 and notes, 10:6, 26.

o This is a promise to each believer (Jn. 7:37-39; 14:12-15; 15:16).

p An apostle, brother of James (Lk. 6:16; Acts 1:13). Called Lebbaeus and Thaddaeus (Mt. 10:3; Mk. 3:18).

q Question 128. Next, 16:5.

r 34th N.T. prophecy in John (14:23-26, fulfilled and being fulfilled). Next, v 28.

s Note the plural pronouns of this verse, asserting the unity in work and omniscient abiding of both the Father and the Son. This refers to the time when He would leave them and after the glory would be restored to Him (Jn. 17:5). Now He is omnipresent, but in the days of His life on earth He was localized as all other human beings and limited in knowledge and other powers.

t Gr. parakletos, only used by John in the N.T. Rendered "Comforter" in Jn. 14:16, 26; 15:26; 16:7, and "Advocate" in 1 Jn. 2:1. It means one called to the side of another for help or counsel. The Spirit is our Paraclete or Helper on earth and Christ is the Paraclete or Helper in heaven.

u See note on Jn. 16:8.

v I leave with you My last, My best, My dying legacy—peace; not the kind the world gives. Men have peace societies, temples, and plans, but arm for war all the while. They killed the Prince of Peace (Acts 4:27) and ignore Him still, so they will have no peace until He comes to reign (Ps. 2; 1 Th. 5:3; 1 Cor. 15:24-28).

w See notes on Jn. 14:1-3.

x 35th N.T. prophecy in John (14:28-31, fulfilled and being fulfilled). Next, 15:18.

a The father is the head of the Divine Trinity (Jn. 14:16; 16:23-26; 1 Cor. 11:3). He is neither the Father nor the Holy Spirit. See ***89 Proofs of A Divine Trinity***, p. 489.

b Satan (12:31; Eph. 2:2; 2 Cor. 4:4).

c No relationship, no sin, no nature, and nothing of Satan in Him. He was not subject to death because He had not sinned. In the fall Satan gained a pseudo sovereignty over man on the principle of possession and consent of a responsible agent, or government by consent of the governed. God recognized this and decided to permit Satan to defeat himself by causing him to kill an innocent victim over whom he had no claim. When he inflicted death on Christ, he forfeited all his claims, rights, and pseudo authority and his right to liberty itself. He lost the right to inflict death on all others who became the property of

31 But that the world may know that [*d]I love the Father; and as the Father [*e]gave me commandment, even so I do. [*f]Arise, let us go hence.

83 CHAPTER 15

64. Discourse on the way to the garden
(1) The true vine

1 I am the [g]true vine, and my Father is the husbandman.

(2) Two kinds of branches

▲ 2 [h]Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

(3) State of true believers

3 [i]Now ye are [j]clean through the word which I have spoken unto you.

(4) Condition of fruit bearing

● 4 [k]Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide [l]in me.

▲ 5 [m]I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(5) Absolute necessity of abiding in Christ to be saved

6 [n]If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and

(6) The all inclusive condition of answered prayer

▲ 7 [o]If ye abide in me, and my words abide in you, ye [p]shall ask what ye will, and it shall be done unto you.

(7) Purpose of fruit bearing

8 Herein is my Father glorified, that ye bear [q]much fruit; so shall ye be my disciples.

(8) Conditions and blessings of abiding in Christ

● 9 As the Father hath loved me, [r]so have I loved you: continue ye in my love.

▲ 10 If ye [s]keep my commandments, ye shall abide in my love; [t]even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and [a]*that* your joy might be full.

● 12 [b]This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, [c]if ye do whatsoever I command you.

(9) Seven proofs of friendship: the Christian's power of attorney

15 [d]Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

▲ 16 Ye have not chosen me, but I have [e]chosen you, and ordained you, [f]that ye should

---

Christ by virtue of His redemption for them.

*d The only place where Jesus speaks of loving the Father. Six times the Father is spoken of as loving the Son (3:35; 10:17; 15:9; 17:23-26).

*e Gave Me commission, so I obey.

*f Perhaps the same as Mt. 26:30. If so, then Jn. 14 was spoken before leaving the supper room, and Jn. 15-17 was spoken on the road to the garden.

g Israel turned out to be a false vine producing wild grapes (Isa. 5:1-7). Christ as the true vine brings forth good fruit.

h Every believer in Christ is referred to by this illustration or it is meaningless. If the believer is fruitful he is purged to produce more fruit. If he is fruitless he is taken away or removed from being part of the vine. The Father does this, not man. No man is able to pluck one branch from God's hands, but if we say that God cannot cut off any branch that is fruitless, then we limit God and make the dead, fruitless, and useless branches to be more powerful than He is. To take this position would be like saying to the vinedresser that it would be unlawful to prune the vine and remove the dead branches. No man can cut off any branch that is not actually in the vine. It is absurd and contrary to the letter and spirit of the parable here to talk about branches that are cut off as merely professing to be branches. If the idea here is only professed union of the vine and branches then there could only be a professed cutting off and burning; so the passage would mean nothing because it would have said nothing to any purpose.

i Now—not, "You are going to be." The cleanliness referred to here was a present experience before the cross and before Pentecost.

j Gr. katharos, note 13:11. Real heart purity is meant (Mt. 5:8).

k Gr. meno, remain, continue, dwell, and Christ. The reason is given here as not being able to bear fruit otherwise.

l See note on interpenetration, Lk. 22:3.

m Again He repeats that He is the true vine and believers are the branches; and they are powerless to produce fruit if they do not abide in Him.

n Believers must remain in Him to bring forth fruit. If any man does not abide in Him he is cast forth as a branch and is withered and burned (v 6).

o Note the conditions of this chapter (v 6, 10, 18, 19, 20, 22, 24).

p See ***Ask What Ye Will***, p. 211.

q For ***12 Great Lessons of 15:1-8***, see p. 211

r The Father heard Him always, so Christ promised to answer all prayers prayed in His name (Jn. 14:12-15; 15:16; 16:23-26).

s Found 359 times in Scriptures and over half of these definitely command men to keep the commandments of God. This is not only true of the O.T., but of the N.T. Therefore, Christians are under obligation to obey the gospel throughout life, not only during one brief act of faith. See p. 497.

t Emphasizing to what extent one must render obedience to God by keeping His commandments. If we are to be as righteous as He was in the world (Jn. 17:14-16; 1 Jn. 2:29; 3:7-10; 4:17; 5:1-5, 18), then nothing short of complete obedience must be rendered. It is impossible to retain a sense of pardoning grace without continuing in obedient grace.

a Getting complete answers to prayer is associated with this idea in Jn. 16:24. Would not joy be full if one lived in perfect obedience to God as did Christ (v 10)? Would God not answer all his prayers, as He always did the Son (Jn. 11:42)? Contrast "my joy" (15:11; 17:13) with "your joy" (15:11; 16:22, 24). The conditions of joy and peace (14:27) are both based upon perfect obedience (9-14).

b My commandment to you is the same as My Father's commandment to Me (v 10). You love one another to the extent that I love you. I lay down My life for you; you lay down your lives for each other (v12-14).

c If you obey you are My friends; if you do not obey you are not.

d I am not going to make you bond-slaves. I make you full partners and My personal representatives on earth. You are to represent Me and reproduce My works as I presented God and did His works (14:12; 15:15; 17:18; 20:21-23). You will share equally with Me in My inheritance if you share in sufferings and work (Rom. 8:17). You are to share with Me all things the Father has made known to Me (v 15).

e You Are Chosen and Ordained To:
  1 Go and bring forth fruit (v 15)
  2 Produce eternal works (v 15)
  3 Get an answer to every prayer (v 15)

f See ***True Ministers Must Be***, p. 211.

should remain: that whatsoever ye shall ask of the Father [*g]in my name, he may give it you.

● 17 These things I command you, that ye love one another.

(10) Why the world hates true believers (Mt. 10:22; Jas. 4:4; 1 Jn. 2:15-17; Jn. 16:3; 17:14)

★ 18 [*h]If the world hate you, ye know that *it hated* me before it hated you.

19 If [*i]ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore [*j]the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have [*k]persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for [l]my name's sake, because they know not him that [m]sent me.

(11) Why the world hates God and Christ (Mt. 10:34; Jn. 3:16-21; 7:7; Rom. 8:7; 2 Cor. 4:3-4)

22 If I had not come and spoken unto them, they had not had sin: but now they have [n]no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

★ 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, [o]They hated me [p]without a cause.

(12) The Spirit of Testimony (Rev. 19:10; Gal. 4:6)

★▲26 [q]But when the [r]Comforter is come, whom [s]I will send unto you from the Father, from the Father, [u]he shall testify of me:

27 And [a]ye also shall bear witness, because ye have been with me from the beginning.

84 CHAPTER 16

(13) Jesus predicts persecution (Mt. 5:10; Jn. 15:18)

★ 1 [b]These things have I spoken unto you, that ye should not be [c]offended.

2 They shall [d]put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God [e]service.

3 And these things will they do unto you, [f]because they have not known the Father, nor me.

(14) Reason for the prophecy of persecution of Christians

4 [g]But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, [h]Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

(15) Necessity of going back to the Father (Jn. 14:12)

▲ 7 Nevertheless I tell you the truth; It is [i]expedient for you that I go away: for if I go not away, the [j]Comforter will not come unto you; but if I depart, I will [k]send him unto you.

(16) Threefold work of the Holy Spirit in the world (Jn. 14:26; 15:26; 16:13-15; Rom. 8:1-26)

---

*h 36th N.T. prophecy in John (15:18-21, fulfilled). Next, v 26.

*i Three times Christ testifies this of disciples (v 19; 17:14-16).

*j Expect World Hatred Because:
  1 Jesus predicted it (v 18-21)
  2 The world hates reproof (Jn. 3:19)
  3 Its evils are exposed by Christian living (Rom. 12:2; Tit. 2:11-12)
  4 Its darkness is exposed by Christian light (Jn. 3:18-20; Phil. 2:15)
  5 It is blind (2 Cor. 4:4)
  6 Christians are not of it (Jn. 15:19; 17:14-16)
  7 It is at war with Christians (Jn. 16:33; Eph. 6:12; 1 Jn. 5:4)
  8 It has natural enmity against God (Jas. 4:4; Mt. 18:7)
  9 Christians hate its ways (1 Jn. 2:15-17)
  10 Christians live segregated from it (Jas. 1:27; Rom. 12:2; 2 Pet. 2:20)
  11 It is ignorant of Christians experience (Gal. 2:20; 2 Cor. 5:17)
  12 It is ignorant of God (v 21)

*k Gr. dioko, to pursue with malignant intent. Trans. 31 times "persecute" (Mt. 5:10-12, 44; 10:23; 23:34; Lk. 21:12; Jn. 5:16; 15:20; Acts 7:52; 9:4-5; 22:4-8; 26:11-15; Rom. 12:14; 1 Cor. 4:12; 15:9; 2 Cor. 4:9; Gal. 1:13, 23; 4:29; Phil. 3:6; Rev. 12:13).

l On account of Me or My authority (Acts 4:7, 17-18; 5:40-41; 9:14-16, 21).

m 43 times in John Jesus claimed that the Father sent Him. Only 4 times is it referred to in the other gospels.

n Gr. prophasis, excuse. Occurs 7 times and rendered "pretence" (Mt. 23:14; Mk. 12:40; Phil. 1:18); "shew" (Lk. 20:47); "colour" (Acts 27:30); and "cloke" (Jn. 15:22; 1 Th. 2:5). If I had not come and proved to them beyond doubt that I was the Messiah they would not have had the sin of rejecting Me, but now they have no excuse for this sin. They willfully hate both Me and My Father (v 22-24).

o 10th O.T. prophecy fulfilled in John (15:25; Ps. 35:19; 69:4; cp. Ps. 109:3; 119:161). Next, 17:12.

p Gr. dorean, occurs 8 times. Trans. "freely" (Mt. 10:8; Rom. 3:24; 2 Cor. 11:7; Rev. 21:6; 22:17); "in vain" (Gal. 2:21); and "for naught" (2 Th. 3:8).

q 37th N.T. prophecy in John (15:26-27, fulfilled). Next 16:1.

r See note, Jn. 14:26.

s Jesus is the baptizer in the Holy Spirit (Mt. 3:11; Jn. 1:31-33).

t The Father will send forth in My name or by My authority (14:26).

u He Bears Witness by Anointing Men:
  1 In preaching (Lk. 4:18; Acts 2:11-39; 1 Cor. 1:17-18, 23; 2:1-16)
  2 In prophesying (Acts 3:21; 11:27; 13:1, 32; 21:10; 1 Cor. 12:10, 28)
  3 In the exercise of other gifts (1 Cor. 12:10, 30; 14:5, 13, 27)
  4 In making audible intercession with groanings which cannot be uttered in words (Rom. 8:26)

a Disciples also were to speak for Jesus (Acts 1:8, 22).

b 38th N.T. prophecy in John (16:1-16, fulfilled and being fulfilled). Next, v 19.

c Gr. skandalidzo, to stumble, to cause a person to begin to distrust and desert one whom he ought to trust and obey (Mt. 5:29-30; 18:6-8; 24:10; 26:31, 33; Jn. 6:61; 16:1).

d Gr. aposunagogos, excommunicate (v 2; 9:22; 12:42).

e Gr. latreia, an offering (v 2; Rom. 9:4; 12:1; Heb. 9:1, 6).

f Ignorance of God and Christ is the foundation of all religious persecution and intolerance (v 3; 15:21).

g I did not tell you these things when I chose you, lest you should have been discouraged, but it is now necessary to tell you so you can be on guard when I leave you.

h Question 129. Next, v 17. This was asked twice before (13:36; 14:5), but now their hearts were too full of sorrow to ask again.

i Gr. sumphero, profitable. Used 3 times (v 7; 11:50; 18:14). It is necessary for Me to die and go away or the Spirit cannot come to save men and anoint them to propagate the gospel.

j See note, Jn. 14:26.

k The Holy Spirit is the third person in the Divine Trinity (1 Jn. 5:7; Mt. 28:19; 2 Cor. 13:14). He has been sent by both the Father and the Son (14:16, 26; 15:26; 16:7; Lk. 24:49; Acts 2:33).

✝ ✝ ✝

the [n]world of sin, and of righteousness, and of judgment:

9 [o]Of sin, because they believe not on me;

10 [p]Of righteousness, [q]because I go to my Father, and ye see me no more;

11 [r]Of judgment, [s]because the prince of this world is judged.

(17) Prophecy of future revelations (fulfilled, Acts 1:2)

12 I have yet many things to say unto you, but ye cannot [t]bear them now.

▲ 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

▲ 14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

(18) New statement of doctrine

▲ 16 [u]A little while, and ye shall not see me: and again, a little while, and ye shall see me, [a]because I go to the Father.

(19) Disciples misunderstand

17 Then said *some* of his disciples among themselves, [b]What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

(20) Jesus explains His going away and coming again

★ 19 Now Jesus knew that they were desirous to ask him, [c]and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

▲ 20 Verily, verily, I say unto you, [d]That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 [e]A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

▲ 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

(21) The new law on prayer: "In my name" – the Christian's power of attorney

▲ 23 And [f]in that day ye shall ask me nothing. Verily, verily, I say unto you, [g]Whatsoever ye shall ask the Father [h]in my name, he will give *it* you.

---

[l] See ***12 Offices of the Spirit in John***, p. 212.

[m] Gr. elegcho, to convince, convict, refute, expose, to bring to shame the person reproved. It is found 17 times and trans. convince (Jn. 8:46; 1 Cor. 14:24; Tit. 1:9; Jas. 2:9); convict (Jn. 8:9); tell one's fault (Mt. 18:15); reprove (Lk. 3:19; Jn. 3:20; 16:8; Eph. 5:11, 13; 2 Tim. 4:2); rebuke (1 Tim. 5:20; Tit. 1:13; 2:15; Heb. 12:5; Jude 15; Rev. 3:19).

[n] Not only the Jews, but all men (Jn. 3:16; 1 Jn. 2:2).

[o] Of sin: that unbelief is the foundation of sin and the source of sinfulness that will damn men (Mk. 16:16; Lk. 8:13; Jn. 3:16-20, 36; 5:24, 38; 8:24; 10:26).

[p] Of righteousness: that man's righteousness is useless (Isa. 64:6; Rom. 10:3); that Christ is our righteousness (1 Cor. 1:30); and that in Him alone and by faith in His atonement can we be righteous (Rom. 3:22-25; 4:1-22; 2 Cor. 5:14-21).

[q] The Holy Spirit will do this in My place for I am going back to My Father and will not be here to do it. See note t, Jn. 14:12.

[r] Of judgment: that men who believe in Christ will escape the judgment of damnation (Jn. 3:15-20; 5:24); that all who refuse to believe will be damned with Satan (Mt. 25:41; Jn. 3:36; Rev. 20:11-15; 21:8).

[s] All unbelievers are assured of judgment because their master has already been defeated on the cross and is helpless to avert his own doom much less theirs (v 11; 12:31; Col. 2:14-17; Rom. 16:20; Rev. 20:10-15).

[t] Gr. bastazo, to carry or bear what is burdensome, not able to understand a matter or receive it calmly (19:17; Acts 15:10; Gal. 6:2, 5. Cp. note, Jn. 12:6).

It would be best for Me not to tell you that the whole Mosaic system must be set aside; that the sabbath and Jewish festivals will be abolished; that Gentiles must be equal members of the church; and that many cherished dreams of yours about what the Messiah will do when He comes will not come to pass at this time. I will reveal these things to you when the Holy Spirit shall come (v 13-15).

[u] See note, Jn. 13:33.

[a] 3 Times Jesus Said This:

1 I am not going to be here to continue My works, so I am making full provision for believers to do them (Jn. 14:12-17, 26; 15:7; Mt. 3:11; 17:20; Lk. 11:13; 24:49; 2 I am sending the Holy Spirit to take My place and convince the world of sin, righteousness and of judgment (16:8-11)

3 I am going to My Father, so you will not be able to see Me until I come again (16:16)

[b] Questions 130-132. Next, v 31.

[c] 39th N.T. prophecy in John (16:19-28, v 19-22, 27-28 are fulfilled, v 23-26 are being fulfilled). Next, v 32.

[d] Fulfilled (Lk. 23:27; 24:41).

[e] A literal illustration picturing the sorrow and joy of the disciples in His death and resurrection (v 22).

[f] In the day of My going back to the Father you shall ask Me nothing, but you shall ask the Father in My name (14:1-3, 12, 19-20; 16:5, 10, 16, 23-27).

[g] Again assuring no limitations to what believers may ask and receive within the bounds of the promises.

[h] This repeats the doctrine of the Christian's power of attorney, and teaches agency in divine affairs. Legally, any person capable of free and intelligent action may act as an agent. A lunatic, imbecile, an infant, or anyone incapable of free and intelligent action cannot act as an agent.

The power of attorney means the legal and written authority to transact business for another. One may be a general agent to represent another in all of his business, or a special agent who is authorized to do some specific work, or transact some special business. The agent can act with all authority within the bounds of the legal authorization as much as the one who gave him this authority.

All believers have full, legal, redemptive, gospel, blood bought, promised, and family rights to use the name of Jesus in:

1 Salvation (Mt. 1:21; Acts 4:12)
2 Baptism (Mt. 28:19; Acts 8:16)
3 Fellowship (Mt. 18:5; Lk. 9:48)
4 Worship (Mt. 18:20; 1 Cor. 1:10)
5 Good deeds (Mk. 9:41)
6 Combat (Mk. 16:17; Lk. 10:17)
7 Preaching (Lk. 24:47; Acts 8:12)
8 Healing (Mk. 16:18; Acts 3:6, 16; Jas. 5:14-16)
9 Judgment (1 Cor. 5:1-5; Acts 13:6-11; 2 Th. 3:6)
10 Prayer (Jn. 14:13-15; 15:16; 16:23-26)
11 Praise (Eph. 5:20; Heb. 13:15)
12 All things (Col. 3:17)
13 Receiving the Holy Spirit (Lk. 11:13; 24: 49; Jn. 7:37-39; 14:26; Acts 1:4-8)
14 Doing the works of Christ (Mk. 16:17-20; Jn. 14:12-15). Free, unlimited, and unqualified use of His name is the church's deposit. Checks will be honored in the amount signed with a steady and unwavering hand (Jas. 1:5-8)

✝ ✝ ✝

name: [j]ask, and ye shall receive, [k]that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

▲ 26 At that day ye shall ask in my name: and I say not unto you, [l]that I will pray the Father for you:

(22) Further explanation of the misunderstanding of Jn. 16:16

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

(23) Disciples now understand

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

(24) Prophecy of suffering and Christian persecutions

31 Jesus answered them, [a]Do ye now believe?

★ 32 [b]Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I

▲●33 These things I have spoken unto you, that in me ye might have peace. In the [c]world ye shall have tribulation: but be of good cheer; I have [d]overcome the world.

85

CHAPTER 17

65. The Lord's prayer

(1) Glorification of the Father and the Son

1 [e]These words spake Jesus, and [f]lifted up his eyes to heaven, and said, Father, [g]the hour is come; [h]glorify thy Son, that thy Son also may glorify thee:

(2) Concerning life eternal

2 As thou hast given him *[i]power over all flesh, that he should *[j]give eternal life to as many as thou hast *[k]given him.

3 And *[l]this is life eternal, that they might [m]know thee the only [n]true God, and Jesus Christ, whom thou hast [o]sent.

(3) Testimony of mission fulfilled on the earth

4 I have [p]glorified thee on the earth: I have finished the [q]work which thou gavest me to do.

(4) Prayer for original glory

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee [r]before the world was.

(5) Testimony of the power of attorney and its results

6 I have manifested [s]thy name unto [t]the

My name for I was with you and you asked Me personally, but after I leave, you must ask the Father in My name.

j Do not be afraid to ask—simply ask in faith and you shall receive. Asking is not limited to salvation, but "whatsoever," "anything," and "all things" will be given in My name (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:16; 16:23-26).

k The purpose of answering prayer is to help you and to confirm the infinite Fatherhood of God (Mt. 7:11; Lk. 11:9-13; Jas. 1:17), so do not hesitate to ask any material, physical, or spiritual blessing—any need for body, soul, or spirit, for no good thing will He withhold from you (Ps. 23:1; 34:9-10; 84:11; 91:1-12; Mt. 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15).

l You pray and I will make intercession for you (Rom. 8:34; Heb. 7:25; 1 Jn. 2:1-2). If you will pray and have faith, the Father will never deny you what you want. He always hears Me. If He did not spare Me in sufferings and death He will not refuse to give you what I died to give you (Rom. 8:32). When you pray in My name or by My authority the Father will always hear and answer, because this is what He sent Me to tell you, so let this be a settled fact in your lives (v 27).

a Question 133. Next, 18:4.

b 40th N.T. prophecy in John (16:32-33, fulfilled). Next, 18:9.

c See note, Jn. 15:19.

d Gr. nikao, conquered. Used 28 times. Only here in John, but used by him 23 times in 1 Jn. and Rev. and trans. overcome (1 Jn. 2:13-14; 4:4; 5:4-5; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 11:7;12:11; 13:7; 17:14; 21:7); conquer (Rev. 6:2); prevail (Rev. 5:5); and got the victory (Rev. 15:2). Used elsewhere in Lk. 11:22; Rom. 3:4; 12:21.

e All of 13:32–16:33. Then the Lord prayed His longest recorded prayer, which may be divided into 4 sections:
  1 For Himself (v 1-5)
  2 For His disciples (v 9-19)
  3 For all disciples (v 20-24)
  4 For His disciples (v 25-26)

f See note, Jn. 11:41.

g Jn. 7:30; 8:20; 12:23, 27; 13:1.

h Jn. 12:16, 28-30.

*i Gr. exousia, authority, delegated power; the right to give eternal life to all whom God gives to Him.

*j As He died for all, He can give eternal life to all if all meet the conditions. It is a free choice whether one accepts eternal life or not (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

*k 7 times (v 2, 6, 9, 11, 12, 24).

*l See ***Eternal Life***, p. 212.

m Knowing God is eternal life. This is why knowledge is stressed in Scripture. The word "know," "knowledge," "known," etc. are found 1,486 times in the Bible. All Scripture centers around the idea of knowing God and of conforming to His eternal will. Ignorance of Him and refusal to know and to believe in Him are condemned many times. This is what will damn the soul. See 1 Jn. 5:13; 2 Pet.1:1-8

n True in contrast with false gods (2 Chr. 15:3; Jer. 10:10; Jn. 3:33; 8:26; 1 Th. 1:9; 1 Jn. 5:20; Rev. 6:10). See ***20 True Things in Scripture***, p. 211.

o Six times in this prayer (3, 8, 18, 21, 23, 25). Christ being sent of God is mentioned 46 times in John and only 3 times in the other gospels.

p By demonstrating the will of God in preaching, teaching, healing, and holy living.

q The work of Mt. 4:23; Acts 10:38. The work of redemption was to be finished in a few hours (19:30). The work in heaven is still going on (Rom. 8:34; Heb. 4:14-16; 7:25).

r A plain reference to His self-emptying (Phil. 2:7, notes). Here He refers to 3 experimental estates:
  1 Eternal pre-existence (Mic. 5:1-2; Jn. 1:1-2; Rev. 1:8, 11; 2:8; 22:13; Col. 1:15-18)
  2 Earthly self-emptying (Lk. 2:40, 52; Jn. 1:14; Phil. 2:5-11; Heb. 1:3-9; 2:9-18; 4:14-16; 5:7)
  3 Restored glory (Jn. 17:5; Mt. 28:18; Eph. 1:20-23; Phil. 2:9-11; 1 Pet. 3:22; Heb. 12:2; Rev. 3:21)

s Thy authority (Jn. 5:43; 10:25).

t The men not only included the 12, but also the 70 disciples and many others that had come, to believe on Him.
Note 10 Things of These Men:
  1 I have manifested Thy name and glory to them (v 6, 22, 23)
  2 They are Thine (v 6, 9)
  3 They have received and kept Thy Word (v 6, 8)
  4 They know God and believe that I came from God (v 7, 8, 25)
  5 The world hates them (v 14)

thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

(6) Prayer for the keeping and oneness of all believers (Jn. 17:20)

9 [u]I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 [a]And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

(7) All kept but one: reason

★ 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and [b]none of them is [c]lost, but the [d]son of perdition; [e]that the scripture might be fulfilled.

(8) Testimony of the holiness of all believers (Heb. 12:14; Jn. 15:3)

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

world hath hated them, because they are not of the world, even as I am not of the world.

(9) Prayer for believers to be kept from all evil

15 I pray not that thou shouldest take them [f]out of the world, but that thou shouldest keep them from the [g]evil.

(10) Testimony of the holiness of believers (Jn. 15:3, 19)

16 They are not of the world, even as I am not of the world.

(11) Prayer for a setting apart of believers to a world ministry by the truth (Jn. 10:36)

17 [h]Sanctify them through thy truth: thy word is truth.

18 [i]As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes [j]I sanctify myself, that they also might be sanctified through the truth.

(12) Prayer for the oneness of all new believers as God and Christ were one (Jn. 17:9)

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be [k]one; as thou, Father, *art* [l]in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

---

6 They are not of the world even as I am not (v 14-16)
7 I am glorified in them (v 10)
8 Thou gavest them Me (7 times, v 2, 6, 9, 11, 12, 24)
9 I have given them eternal life (v 2-3)
10 Those that Thou gavest Me I have kept, and none of them is lost, except Judas (v 12)

u 7 Things Prayed for Believers:
1 To be kept from evil (v 11, 15)
2 Unity of all believers, as God and Christ are one (v 11, 21-23)
3 Joy of Christ fulfilled in all believers (v 13)
4 Sanctification or separation of believers to the full work of God, as He had been set apart for this work (v 17-19; 10:36)
5 World recognition of God's love to believers (v 24)
6 Reunion with Christ (v 24)
7 To see His glory (v 24)

a This is a claim to perfect equality with God. Any believer can say that all mine are Thine, but only Christ can say all Thine are Mine.

b None is lost, but Judas who fell from the apostleship by transgression (Acts 1:20-25; Ps. 41:9; 69:25-29). Judas was certainly included with those whom God gave to Christ or language means nothing here (v 12; Mt. 10:1-20; Mk. 3:13-19; 6:7-13; Lk. 6:12-16).

c Gr. apollumi. Used in John: to lose (Jn. 6:12, 39; 12:25; 17:12; 18:9); perish (Jn. 3:15-16; 6:27; 10:28; 11:50); destroy (Jn. 10:10); and die (Jn. 18:14).

d Literally, son of destruction, because destined to destruction. Used also of Antichrist (2 Th. 2:3), and in the Sept. of children of transgression (Isa. 57:4). Hebrews and Greeks called anyone who had a particular destiny, quality, or trait, the child of that thing, as "children of the kingdom" (Mt. 8:12; 13:38); "of the bridechamber" (Mt. 9:15); "of hell" (Mt. 23:15); "of wrath" (Eph. 2:3); "of wisdom" (Mt.

have no relationship to each other as to parents, birth, life, death, etc. Both are simply destined to destruction by their own deeds. Antichrist will die at the hands of Christ, while Judas hung himself (Dan. 7:11; Isa. 11:4; 2 Th. 2:8; Rev. 19:20). See ***30 Facts About Judas***, ***30 Requests Against Judas***, p. 1054 of O.T. and ***18 Facts About Judas***, p. 97 of the N.T.

e 11th O.T. prophecy fulfilled in John (17:12; Ps. 41:9; 69:25-29; 109:8; Acts 1:20-25). Next, 19:24. Judas was not lost that prophecy might come to pass, but prophecy foretold the fact of his willful sin and lost state. He was lost because he refused to be saved; lost through his own avarice and stubbornness to come back to Christ even after his crime.

f He does not pray for them to die and leave the world, nor seclude themselves in deserts or segregate themselves from the world in communities and monasteries to escape temptation, but to live as lights and examples of God in the world (Mt. 5:16; Phil. 2:15; Tit. 2:11-14; 1 Cor. 5:10).

g The evil one (Mt. 6:13; 1 Jn. 5:19).

h Gr. hagiazo, to separate from a profane to a sacred use; to consecrate self wholly to God and His service. The primary meaning is separation, not making holy. It means to make holy only when the person or thing sanctified needs to be cleansed from sin or defilement in order to be fit to be separated unto God and His service. Material things such as a day (Gen. 2:3); the tabernacle (Ex. 29:43-44); clothes (Lev. 8:30); houses (Lev. 27:9-29); or the temple (2 Chr. 7:16-20) must be cleansed from all defilement in order to be fit to be presented to God for His holy uses. God's name (Ez. 36:23); God (1 Pet. 3:15); Christ (Jn. 10:36; 17:19); or the already cleansed disciples (Jn. 13:10; 15:3; 17:2, 6, 14, 16) need not be cleansed from sin.

i This being sent as God had set Him applies to all disciples, for Christ is not praying "for these alone, but for them also which believe on me through their word" (v 20; Mt. 28:20; Mk. 16:15-20; Jn. 14:12; 20:21; Mt. 18:18, refs.).

j I separate Myself unto God to do His will, even unto death, so that disciples may benefit through My salvation for them and be sanctified continually as they get to know the Word (1 Jn. 1:7; Eph. 5:26).

k This request for absolute unity is made 5 times (v 11, 21-23). This was to convince the world that He had been sent of God. Is this why the world has not been convinced? Is this why the world will eventually be convinced in the Millennium? (Isa. 2:2-4; 11:9)

l See Interpenetration, Lk. 22:3.

✝ ✝ ✝

be made perfect in one; [m]and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

(13) Prayer for the glorification of all believers

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me [a]before the foundation of the world.

(14) Testimony of the contrast between the faith of the world and believers

25 O [b]righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

(15) The mission fulfilled

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in [c]them.

86 CHAPTER 18

VIII. The sufferings of Jesus

1. Jesus in the garden

(Mt. 26:36; Mk. 14:32; Lk. 22:39)

1 When Jesus had spoken these words, he [d]went forth with his disciples over the brook [e]Cedron, where was [f]a garden, into the which he entered, and his disciples.

2. Eleventh attempt to kill Jesus: betrayal and arrest (Mt. 26:3, refs.; 26:47; Mk. 14:43; Lk. 22:47)

2 And Judas also, which betrayed him, knew the place: for Jesus [g]ofttimes resorted thither with his disciples.

3 Judas then, having received a [h]band *of men* and officers from the chief priests and Pharisees, cometh thither with [i]lanterns and [j]torches and [k]weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, [l]Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, [m]I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and [n]fell to the ground.

7 Then asked he them again, [o]Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, [p]let these go their way:

★ 9 That the saying might be fulfilled, which he spake, [q]Of them which thou gavest me have I lost none.

10 Then Simon Peter having a [r]sword drew it, and [s]smote the high priest's servant, and [t]cut off his right ear. The servant's name was [u]Malchus.

11 Then said Jesus unto Peter, [v]Put up thy sword into the sheath: the [w]cup which my Father hath given me, shall I not drink it?

3. Jesus led first before Annas and Caiaphas

(Mt. 26:57; Mk. 14:53; Lk. 22:63)

12 Then the band and the [*a]captain and officers of the Jews took Jesus, and bound him,

---

vince the world that their religion is of God, then let them become one as God and Christ are one. Make no mistake about it—this is the secret of world recognition of Christianity. See what it did in the early church when they were one (Acts 1:14; 2:1, 46; 4:24, 32; 5:12). Jas. 3:16 is so true: "For where envying and strife is, there is confusion and every evil work."

a The second statement here of His pre-existence (v 5, note).

b 8 Facts Regarding the Father:
  1 Righteous (Jn. 17:25)
  2 Holy (Jn. 17:11)
  3 Heavenly (Mt. 6:14, 26, 32)
  4 Father of Mercies (2 Cor. 1:3)
  5 Father of Glory (Eph. 1:17)
  6 Father of Spirits (Heb. 12:9)
  7 Father of Lights (Jas. 1:17)
  8 Lord of Heaven (Mt. 11:25)

c 169 pronouns are used in this prayer. Plural pronouns are used of God and Christ in the same sense as used of disciples, proving plurality of persons in the Godhead (v 11, 21-23). 65 singular personal pronouns are used of Christ and 53 of the Father. 43 plural pronouns are used of God and disciples.
  10 "I have's" of John 17:
  1 I have glorified Thee on earth (v 4)
  2 Finished Thy work (v 4)
  3 Manifested Thy name (v 6)
  4 Given them Thy words (v 8)
  5 Kept them (v 12)
  6 Given them Thy word (v 14)
  7 Sent them into the world, as You sent Me (v 18)
  8 Given them Thy glory (v 22)
  9 Known Thee (v 25)
  10 Declared unto them Thy name (v 26)

d From the place where He was speaking. Cp. 14:31.

e Called Kidron (2 Sam. 15:23; 1 Ki. 15:13; 2 Ki. 23:4). It was a small rivulet about 6 or 7 ft. wide in a deep ravine about 200 yds. from the wall of Jerusalem, beyond which the Mount of Olives began with a steep slope. See 1 Macc. 12:37; Josephus, *War*, Book V, 4:2. It was the sewer outlet of the city and was dry except during rains. This is where David crossed when he was betrayed (2 Sam. 15:23).

f Or orchard, called Gethsemane (Mt. 26:36-47; Mk. 14:30-36; Lk. 22:40-44). Jewish rich men had their gardens and pleasure grounds outside the city. It perhaps belonged to some friend of Jesus, for He often resorted there (v 2; Lk. 22:40).

g Christ's life was strikingly diversified between extreme activity in public work, and the love of quiet retirement; one He used in doing good (Acts 10:38), and the other in teaching His disciples and having communion with God.

h Gr. speira, a military cohort of 600 men (v 3, 12; Acts 10:1; 21:31; Mt. 27:27; Mk. 15:16). This cohort was accompanied by the officers of the chief priests (Jn. 7:32, 45-46).

i Gr. phano, torch. Only here.

j Gr. lampas, lamps (Mt. 25:1-8; Rev. 4:5; 8:10; Acts 20:8).

k Swords and staves (Lk. 22:52).

l Question 134. Next, v 7.

m Used 8 times (4:26; 8:24, 28; 9:9; 13:19; 18:5, 6, 8; cp. Ex. 3:14).

n This showed that He could have killed them by His power if He had chosen to do so. This was a lesson to rebels that they had no power over Him without His consent and to the disciples that He could have escaped if He had desired and if it were not His time to go back to the Father.

o Question 135. Next, v 11.

p Not words of weakness and entreaty, but of authority. I give Myself to you voluntarily, but you must not hurt one of My disciples. I have already given you proof of My power over you. I will not use it on My behalf, for I lay down My life for My sheep; but I will use it if need be to protect My sheep. It was certainly the power of Christ that protected them, especially after Peter began to use the sword (v 10).

q 41st N.T. prophecy in John (18:9; 17:12, fulfilled). Next, 20:17.

r See note, Lk. 22:36.

s Gr. paio, only here; Mt. 26:68; Mk. 14:47; Lk. 22:64; Rev, 9:5.

t Perhaps he advanced to seize the Lord so Peter acted intending to cleave his skull; but God no doubt permitted only the ear to be severed so as to cause another great miracle and further convince the soldiers that they were powerless to act without His consent (Mt. 26:51-56).

u John alone gives the name of this servant and who smote him, but he does not mention the healing of the ear (Lk. 22:51).

v Question 136. Next, v 17.

w Cup of sufferings (Mt. 20:22-23).

*a Gr. chiliarchos, commander of 1,000 men; one of 6 tribunes attached to a legion, showing the importance the Romans attached to the arrest of Jesus, the Jews having represented it as a dangerous case of he was father in law to Caiaphas, which was the high priest that [c]same year.

14 Now Caiaphas was [d]he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

4. Peter's first denial (Jn. 18:25; Mt. 26:69; Mk. 14:66; Lk. 22:54)

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: [e]that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the [f]damsel that kept the door unto Peter, [g]Art not thou also *one* of this man's disciples? He saith, [h]I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and [i]they warmed themselves: and Peter stood with them, and [j]warmed himself.

5. The trial of Jesus (Mt. 26:57; Mk. 14:53; Lk. 22:63)

19 ¶ The high priest then asked Jesus [k]of his disciples, and of his doctrine.

20 Jesus answered him, [l]I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 [m]Why askest thou me? ask them which heard me, what I have said unto them: be-hold, they know what I said.

22 And when he had thus spoken, [n]one of the officers which stood by struck Jesus with the palm of his hand, saying, [o]Answerest thou the high priest so?

23 Jesus answered him, [p]If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 [q]Now Annas had sent him bound unto Caiaphas the high priest.

6. Peter's second and third denials (Jn. 18:15, Refs.)

25 And Simon Peter stood and warmed himself. They said therefore unto him, [r]Art not thou also *one* of his disciples? He denied *it*, and said, [s]I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then [t]denied again: and immediately the cock crew.

7. Jesus before Pilate (Mt. 27:1, 11; Mk. 15:1; Lk. 23:1)

28 ¶ Then [u]led they Jesus from Caiaphas unto [a]the hall of judgment: and it was [*b]early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the [*c]passover.

29 Pilate then [*d]went out unto them, and said, [*e]What accusation bring ye against this

---

sedition.

[b] He was perhaps the head of the Sanhedrin. He had been appointed high priest several times, and had 5 sons and a son-in-law who had held this office.

[c] The office was no longer for life, as originally. Now it was by appointment by civil rulers.

[d] He had already passed sentence that He should be killed (Jn. 11:49-52), hence he was disqualified to be His judge. But Christ was not tried by rules of justice or He would not have been crucified.

[e] Perhaps John himself who always refers to himself in the third person (13:23; 19:26; 21:7, 20). Or it could have been Nicodemus or Joseph (19:38).

[f] Tradition says her name was Ballila. Women were door keepers (Acts 12:13).

[g] Question 137. Next, v 21.

[h] First of three lies (v 17, 25-26).

[i] The officers and servants of the high priest, the Roman Chiliarch and his soldiers had gone back to the barracks, leaving Him in the hands of the Jews.

[j] A dangerous thing to do—warm one's self by the fire of his enemies.

[k] Questioned Him as to His authority of collecting disciples, forming a different sect, preaching new doctrines and setting Himself up as a reformer. He perhaps was seeking something whereby he could legally accuse Him, but he found nothing. All this was at night, which was contrary to the law of the Jews. The Talmud says, "Criminal processes can neither commence nor terminate, but during the course of the day" (Sanhed. c, iv, s. 1). If a person was condemned the sentence could not be until the next day. No judgment could be executed either on the eve of the sabbath, or the eve of any festival. All these law were broken in the trial of Christ which was in the night, on the eve of the passover, and the eve of the special sabbath of the feast. It had been predicted that justice and judgment would be taken away during His trial (Isa. 53:8; Acts 8:33).

[l] I have spoken openly to all people, in synagogues in the cities and even in the temple at Jerusalem and have said nothing in secret. If you have not heard Me, then ask those who have. You and your spies have watched Me everywhere. I have said noth-

have not disturbed the state by rebellion. Judge Me righteously according to your laws if I have done something wrong.

[m] Question 138. Next, v 22.

[n] This was an outrage against justice, for a prisoner before trial and condemnation was under special protection of the court. This is the 5th definite law of justice and judgment broken before the trial really got under way (note k, above and note, Mk. 14:55).

[o] Questions 139-140. Next, v 25.

[p] A Christian is bound to bear injuries and injustices without revengeful retaliation; but he is privileged, even by the example of the Lord, to call to question such mistreatment. This does not break the law of Mt. 5:39.

[q] All this was before Annas. John omits the trial before Caiaphas.

[r] Questions 141-142. Next, v 29.

[s] The second lie (v 17, 26).

[t] The third lie and denial of Jesus (see notes, Mt. 26:69-75; Mk. 14:66-72).

[u] 10 Times Jesus Led by Others:

1. By the Holy Spirit into the wilderness to be tempted by the devil for 40 days (Mt. 4:1-11; Lk. 4:1-13)
2. By the Holy Spirit to the defeat of Satan (Lk. 4:14-22)
3. By Jews to the brow of the hill to kill Him (Lk 4:29)
4. By the mob to Annas (Jn. 18:13)
5. By the mob to Caiaphas (Mt. 26:57; Mk. 14:53; Lk. 22:54; Jn. 18:24)
6. By Jews to Pilate (Mt. 27:2; Lk. 23:1; Jn. 18:28)
7. By soldiers to Herod (Lk. 23:7)
8. By soldiers to Pilate again (Lk. 23:11-25)
9. By soldiers to be scourged and mocked (Mk. 15:16-19)
10. By soldiers to be crucified (Mt. 27:31; Mk. 15:20; Lk. 23:26, 32; Jn. 19:16). Cp. Christ leading others (Lk. 24:50; Eph. 4:8-10; Ps. 23:1; 77:20)

[a] Pilate's house, called the Praetorium, the dwelling place of the praetor, the chief ruler of the province. It was where he held court (Mk. 15:16).

[*b] Early in the day of preparation, from our Tuesday sunset to Wednesday sunset. It was perhaps between 11:00 PM to midnight, for a little later it was the 6th hour or midnight (19:14).

[*c] Jesus had eaten of the passover before the time (Mt. 26:18-20; Mk. 14:12-16; Lk. 22:7-15), and was Himself slain at the time of the offering of the paschal lamb (1 Cor. 5:7).

[*d] He went out to them lest they be defiled by coming in to him. The Romans had agreed to permit the Jews the free use of their rites and ceremonies, so this was all Pilate could do.

[*e] Question 143. Next, v 33.

30 They answered and said unto him, If he were not [f]a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, [g]It is not lawful for us to put any man to death:

32 That the saying of Jesus might be [h]fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, [i]Art thou the King of the Jews?

34 Jesus answered him, [j]Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, [k]Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not [l]of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, [m]Art thou a king then? Jesus answered, [n]Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my [o]voice.

8. Jesus condemned: Barabbas released
(Mt. 27:15; Mk. 15:7; Lk. 23:13)

38 Pilate saith unto him, [p]What is truth? And when he had said this, [q]he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a [r]custom, that I should release one unto you at the passover: will ye therefore that I release unto you [t]the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a [u]robber.

87

CHAPTER 19

9. Jesus crowned with thorns
(Mt. 27:27; Mk. 15:16)

1 Then Pilate therefore took Jesus, and [v]scourged *him*.

2 And the soldiers platted [w]a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, [x]Hail, King of the Jews! and they smote him with their hands.

10. Pilate brings Jesus before the multitude

4 Pilate therefore went forth again, and saith unto them, Behold, [a]I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, [b]Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, [c]because he made himself the Son of God.

11. Jesus again taken before Pilate (Jn. 18:28, refs.)

8 ¶ When Pilate therefore heard that say-

2:12, 14; 5:16; 4:15. They did not want him to judge, but to execute the sentence they had already illegally passed. Pilate was not willing to execute a man whom he had not tried and who was not guilty, so offered to turn Jesus over to them for execution (v 31).

[g] This was another sin of the Jews. They had the power to stone anyone breaking their law (Jn. 8:1-11, 59; 10:31; Acts 7:59), but in this case they lied and fearing the people, determined to raise the plea of rebellion against Caesar throwing the responsibility of the Lord's death upon Pilate (19:7, 12). He had to die by crucifixion to fulfill prophecy (Mt. 20:19; 26:2; Jn. 3:14; 12:32-33). Jews did not crucify and they had no power to do so with criminals that were accused of crimes against the state, so they intimidated Pilate by accusing him of not being a friend of Caesar if he let Christ go (19:7, 12).

[h] Fulfilling Jn. 12:32-33.

[i] Questions 144-145. Next, v 35. This shows their accusation of treason. They did not charge Him with what were the chief reasons for wanting Him crucified (see p. 212).

[j] Did My enemies tell you this or do you have any suspicion of Me, that you ask the question?

[k] Questions 146-147. Next, v 37. If you do not profess to be the king of the Jews, what have you done that they desire your life?

[l] Gr. ek, out from. My kingdom is not from this world. My kingdom is from heaven. It will be earthly (Dan. 2:44; 7:13-27; Zech. 14; Rev. 5:10; 11:15).

[m] Question 148. Next, v 38.

[n] A common expression for "yes, it is so." I was born to be a king and I came into the world to bear witness of the truth. All who are of the truth hear and obey Me.

[o] Jn. 8:47; 10:3-4, 16, 27.

[p] Question 149. Next, v 39. He was no doubt confused by all he religions and philosophies clamoring for recognition. He did not stay to get an answer and in this he is like millions today who do not honestly seek to know truth, but follow every wind of doctrine that comes along. Christ is the truth and anyone who finds Him and obeys Him will know the truth (Jn. 8:32-36; 14:6).

[q] The second time he left the judgment hall to reason with the Jews (v 28-29). This time he declared the innocence of Christ as to treason.

[r] Gr. sunetheia, custom. Only here and in 1 Cor. 11:16.

[s] Question 150. Next, 19:9. He thought surely they would wish the release of Jesus instead of a common criminal, but this only gave them further occasion to demand the death of Jesus (v 40).

[t] This insincere taunt of Pilate about their king only led them to retort by threat of high treason against Pilate himself (19:12).

[u] Gr. lestes, bandit (Mk. 11:17; 14:48; 15:27). They chose a highway robber and a murderer instead of Messiah.

[v] Had Him scourged in the Roman manner which was more severe than the Jewish (see note on Mt. 27:26).

It was customary to scourge a person before crucifixion, but Pilate hoped that this punishment would satisfy the Jews so that he could release Jesus (Lk. 23:16). This did not satisfy the bloodthirsty Jews who wanted Him dead and out of their way.

[w] See note on Mt. 27:29.

[x] Or, Health, success, prosperity to the King of the Jews!

[a] Pilate made his 3rd appearance from the Praetorium to the Jews outside and brought the scourged, bleeding, crowned, and kingly clothed Christ of God before them, hoping that they would be willing to let Him go after such suffering. But, as ever, religious persecutors have no love and mercy on their victims. They cried for crucifixion until Pilate wanted to turn Him over to them to crucify, declaring the innocence of Christ two more times (v 4, 6).

[b] Pilate hoped against hope that this awful spectacle would melt their hearts, but it only whetted their appetite for more suffering to the man they considered their rival in religion and power.

[c] This new charge to Pilate was another of 10 reasons for condemning Him to die (see p. 212). This new angle made Pilate all the more afraid, so he took Him into the judgment hall again to question Him (v 8-11).

✝ ✝ ✝

9 And went again into the judgment hall, and saith unto Jesus, [e]Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [f]Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. Pilate seeks to free Jesus

12 And from [g]thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not [h]Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

13. Pilate again brings Jesus before the Jews

13 ¶ [i]When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the [j]judgment seat in a place that is called the Pavement, but in the Hebrew, [k]Gabbatha.

14 And it was the preparation of the passover, and about the [l]sixth hour: and he saith unto the Jews, [m]Behold your King!

14. Final rejection of Jesus by the Jews (Mt. 27:25)

15 But they cried out, [n]Away with *him*, away with *him*, crucify him. Pilate saith unto them, [o]Shall I crucify your King? The chief priests answered, [p]We have no king but Caesar.

Mk. 15:22; Lk. 23:32)

16 Then [q]delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And [r]he bearing his cross went forth into a place called *the place* of a [s]skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ [a]And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the [b]place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said [c]the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, [*d]What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made [*e]four parts, to every soldier a part; and also *his* coat: now the coat was [*f]without seam, woven from the top throughout.

★ 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, [*g]which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

16. The women at the cross

---

d Pilate was torn between two fears: that of offending the Sanhedrin and the populace who would file formal charges against him to Caesar, and perhaps cause immediate rebellion; and that of killing an innocent man, a miracle worker, a prince and an offspring of a deity, and one whom he had been warned of by his wife and his own growing conviction not to have a part in His death.

e Questions 151-153. Next, v 15. The first question concerned whether He was a real offspring of deity or not. Was this man who was so different from all others he had ever seen, really a supernatural being? Christ gave no answer, so he threatened boastingly of his power to release or crucify Him.

f You could not do one thing unless God willed. It is a sin for you to condemn Me, for you are convinced by your conscience of My innocence; but the Jews have the greater sin, because they willfully sin against Me.

g Pilate sought all the more to release Him, but the Jews now brought up the accusation of high treason to force his decision (v 12). We will accuse you to Caesar for preferring another king to your own emperor.

h They hated Caesar, but they hated their own Messiah more.

i When Pilate heard their accusation against him of high treason, he brought Jesus out before the Jews again and made his 5th attempt to deliver Him (Lk. 23:4, 15, 20, 22; Jn. 18:38; 19:4, 6, 12, 13-14). He knew that Tiberius was one of the most jealous and distrustful rulers in the world and that during his reign accusations and conspiracies were plentiful, being founded on foolish pretenses, and being punished with excessive rigor.

j Gr. bema, a stone platform in the open court in front of the Praetorium; the place of final sentence (Mt. 27:19; Jn. 19:13; Acts 12:21; 18:1-17; 25:6, 10, 17). Used also of the judgment seat of Christ (Rom.

k Raised pavement higher than the rest of the pavement.

l About 12:00 midnight.

m Contrast this with v 5.

n Gr. airo, the same word trans. "take up" serpents in Mk. 16:17-18. It is never used in the sense of making a side show or demonstration to prove faith, but it means to remove, destroy, and put out of the way by death, as in Mt. 22:13; Jn. 1:29; 19:15; Acts 21:36; 22:22; 1 Jn. 3:5. See note, Mk. 16:18.

o Question 154. Next, 20:13.

p Deeper and deeper these religious people were going into sin and rebellion—choosing an enemy instead of a friend; Satan instead of God; and eternal damnation instead of eternal life.

q Pilate now surrendered to the pressure of facing Tiberius in trial for not yielding to the Jews to crucify their King. He delivered Jesus to their will (Lk. 23:25). Thus the Jews are accused of crucifying the Messiah (Acts 2:23). The Romans merely carried out the will of the Jews, Pilate having pronounced no sentence but having washed his hands of the whole affair (Mt. 27:24). John omits the insults of the soldiers (Mt. 27:26; Mk. 15:16).

r He bore the cross at first until He could no longer carry it alone, then Simon was forced to help Him (Mt. 27:32).

s See note on Mt. 27:33.

a John alone mentions that Pilate wrote it Himself. See ***Superscription***, p. 97.

b Probably just outside the north wall between the Damascus and the Herod gates, near the so-called grotto of Jeremiah, about ½ mile from the Praetorium. See note, Mt. 27:33.

c This expression is used only here. They were no longer God's priests.

*d Roman laws forbade the sentence be altered when once pronounced. The inscription named the only crime for which He was crucified. It was a true statement, for He was and will always be King of the Jews and will be so acknowledged by them at the second advent (Mt. 23:39; Zech. 12:10–13:1; Rev. 1:7; Lk. 1:32-33; Isa. 9:6-7).

*e Four soldiers were employed in nailing Him to the cross.

*f Gr. chiton, a tunic or inner garment which was worn next to the skin. It usually had sleeves, and generally reached down to the knees and sometimes to the ankles (Mt. 5:40; Lk. 6:29; Acts 9:39). Wearing two of them was for luxury, so they were forbidden to the disciples (Mt. 10:10; Mk. 6:9; Lk. 3:11; 9:3). When a person had on no other garment but this he was said to be naked (1 Sam. 19:24).

*g 12th O.T. prophecy fulfilled in John (19:24; Ps. 22:18). Next, v 28.

✞ ✞ ✞

his mother, and his mother's sister, [h]Mary the *wife* of [i]Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the [j]disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

17. The death of Jesus
(Mt. 27:45; Mk. 15:33; Lk. 23:44)

★ 28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be [k]fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon [l]hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is [m]finished: and he [n]bowed his head, and [o]gave up the ghost.

31 The Jews therefore, because it was [p]the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate [q]that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, [a]and forthwith came there out blood and water.

35 And [b]he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

★ 36 For these things were done, that the scripture should be fulfilled, [c]A bone of him shall not be broken.

★ 37 And [d]again another scripture saith, They shall look on him whom they pierced.

18. The burial of Jesus
(Mt. 27:57; Mk. 15:42; Lk. 23:50)

38 ¶ And after this [e]Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also [f]Nicodemus, which at the first came to Jesus [g]by night, and brought a mixture of *[h]myrrh and *[i]aloes, *[j]about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in *[k]linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a *[l]garden; and in the garden a new *[m]sepulchre, wherein was never man yet laid.

"Miriam" as in the case of Mary, the mother of Jesus. See notes, Lk. 24:10.

i Called Alphaeus (Mt. 10:3; Mk. 3:18; Lk. 6:15; 24:18). See note, Lk. 24:10-13.

j John (13:23; 21:7, 20, 24). Christ was concerned about the welfare of His mother in His dying hour. Joseph was now dead and His brethren were not yet convinced that He was the Messiah. He turned His mother over to the care of His disciples. See note, Lk. 8:19.

k 13th O.T. prophecy fulfilled in John (19:28; Ps. 69:21). Next, v 36.

l See notes on Mt. 27:34; Mk. 15:23.

m Gr. teleo, make an end (Mt. 11:1); finish (Mt. 13:53; 19:1; 26:1; Jn. 19:30; 2 Tim. 4:7; Rev. 10:7; 11:7; 20:5); expire (Rev. 20:7); fulfill (Acts 13:29; Rom. 2:27; Gal. 5:16; Jas. 2:8; Rev. 15:8; 17:17; 20:3); fill up (Rev. 15:1); accomplish (Lk. 12:50; 18:31; 22:37; Jn. 19:28); perform (Lk. 2:39); and pay (Mt. 17:24; Rom. 13:6). ***What is finished?*** See p. 211.

n His head was erect before, but now He laid down His life (Jn. 10:18).

o Gave up His soul and spirit which left the body and went into hell to preach (1 Pet. 3:19), and liberate all righteous souls (Ps. 16:10; Mt. 12:40; Eph. 4:8-10; Heb. 2:14-15). The soul never goes to the grave with the body nor is it unconscious (Jas. 2:26; Phil. 1:21-24; 2 Cor. 5:8; Heb. 12:22-23; Isa. 14:9; Ps. 16:10; Rev. 6:9-11; 20:11-15). All souls are immortal (1 Pet. 3:4; 4:6; Lk. 16:19-31; Mt. 10:28). Souls go out at death and come back into the bodies in resurrection (Jas. 2:26; 1 Ki. 17:20-22; Job 14:10; 2 Sam. 12:19-23; Lk. 8:49-56; 16:22; 23:43-46; 2 Cor. 5:8; Phil. 1:21-24; Rev. 6:9-11; 2 Pet. 1:13-15).

p This was Tuesday sunset to Wednesday sunset. The next day was "an high day" (19:31), a special sabbath of the feast, not the ordinary weekly sabbath, which was two days later (Lev. 23:6-11). See note, Mt. 12:40. Bodies were not to hang all night (Dt. 21:22-23).

q This was common practice to break the legs of criminals upon the cross to hurry their death, but law again was broken to fulfill prophecy (v 36).

a Nothing symbolic or spiritual is intended to be conveyed, but the fact of His literal death for the sins of the world (Mt. 26:28; 1 Cor. 15:3; Rom. 5:6-8; Gal. 1:4; Col. 1:14, 20-22).

b John himself (v 25-26; 21:24-25).

c 14th O.T. prophecy fulfilled in John (19:36; Ex. 12:46; Num. 9:12; Ps. 34:20). Next, v 37.

d 15th O.T. prophecy fulfilled in John (19:37; Ps. 22:16; Zech. 12:10; cp. Rev. 1:7). Next, 20:9.

e A secret disciple of Jesus and member of the Sanhedrin (v 38-42; Mt. 27:57-60; Mk. 15:42-47; Lk. 23:50-56). He was from Ramah, called in the Sept. Armathaim (1 Sam. 1:1, 19).

f See note, Jn. 3:1.

g At first he came by night, but now openly, proving no shame.

*h Gr. smurna, a fragrant gum used in anointing oil (Ex. 30:23), perfume (Ps. 45:8), and embalming (Mk. 15:23; Jn. 19:39). Used only here and in Mt. 2:11 in the N.T., but in the O.T. in Gen. 37:25; 43:11; Ex. 30:23; Ps. 45:8; Pr. 7:17; Cant. 3:6; 4:6, 14; 5:1, 13; Est. 2:12. See note on Ex. 30:23.

*i A perfume of fragrant aromatic wood. Only here in the N.T., but found 4 times in the O.T. (Num. 24:6; Pr. 7:17; Cant. 4:14; Ps. 45:8). Used in embalming (Jn. 19:39).

*j 100 litra of 12 ounces each would make only 75 of our pounds. It is not known how much it costs per pound, but if this mixture costs even half as much as spikenard of Jn. 12:3-5, which was $51 per litra, it would be $2,550 worth that these rich men used on Jesus. Great quantities were used in embalming the dead body of respected persons. When Herod died 500 servants bearing aromatics attended the funeral (Josephus, *Ant*. Book XVII, 8:3). The women also brought spices (Mk. 16:1; Lk. 23:56; 24:1).

*k This was not embalming as practiced by Egyptians (Gen. 50:2-3, note). Jews simply anointed the body and wrapped it in fine linen, putting the spices and ointments in the folds. In Christ's case the operation was not completed due to the coming of sabbath. As soon as the sabbath was over the women came back to complete the work (Mk. 16:1). The linen was bound around each leg and arm and a napkin over the face (Jn. 11:44; 20:7; Acts 5:6).

*l 4 Sin-Redemption Gardens:
1 Pre-Adamite Eden where Lucifer ruled and rebelled (Ez. 28:13)
2 Adamite Eden where Adam ruled and rebelled (Gen. 2:8–3:24)
3 Gethsemane where Christ agonized because of sin (Mt. 26:36-56)
4 Joseph's garden where Christ was buried (Jn. 19:41)

*m Gr. mnemeion, trans. grave in Jn. 5:28; 11:17, 31, 38; 12:17; etc. It is never the place of the soul; is found in the plural 38 times; singular 74 times; located on earth 73 times; body goes there 75 times; man puts bodies into, 40 times; and man digs, of the Jews' preparation *day*; for the sepulchre was [n]nigh at hand.

88 CHAPTER 20

IX. Post resurrection ministry of Jesus
1. Women report to the apostles of an empty tomb

1 The [o]first *day* of the week cometh Mary Magdalene [p]early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other [q]disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where [r]they have laid him.

2. Foot race of Peter and John to the sepulchre (Lk. 24:12)

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple [s]did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but [a]wrapped together in a place by itself.

8 Then went in also that other disciple, and believed.

★ 9 For as yet they knew not the scripture, [b]that he must rise again from the dead.

10 Then the disciples went away again unto their [c]own home.

3. Jesus appears to Mary Magdalene (cp. Mt. 28:8, refs.)

11 ¶ But [d]Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And *seeth two angels* in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, [e]Woman, why weepest thou? She saith unto them, [f]Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, [g]and knew not that it was Jesus.

15 [h]Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the [i]gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and [j]I will take him away.

16 Jesus saith unto [k]her, Mary. She turned herself, and saith unto him, [l]Rabboni; which is to say, Master.

★ 17 [m]Jesus saith unto her, [*n]Touch me not; [*o]for I am not yet ascended to my Father: but go to my [*p]brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

---

makes, sees, and touches one 51 times. No wrath, sorrow, fire, degrees of torment, consciousness, souls, gates, bars, keys, prayer, conversations, pains, angels, demons, Satan, punishment, remorse, feelings, emotions, desires, suffering, memory, comfort, or life are ever mentioned as being in graves; but all these things are mentioned many times as being in hell. The two places cannot possibly be the same. See notes, Lk. 12:5; 16:19-31.

n Indicating that they had to make haste to bury Him before the special sabbath began at sunset Wednesday to sunset Thursday. Also, it appears that they planned a better tomb and that they had no hopes of Him ever being resurrected, as He had repeatedly said. They considered Him a great prophet and planned on treating Him as such by making a great tomb for Him. In centuries past superstition, fraud, and all manner of sinfulness have been carried on in connection with the holy sepulchre. Greeks and Armenians for centuries pretended that divine miracles came through it and even immunity from hell fire would accompany anyone buried in cloth that was singed in the candle fires of the Church of the Holy Sepulchre. The fire was supposed miraculous and from heaven each Easter. This church was burned down Oct. 11, 1808, after 1400 years of idolatrous practices in it.

o Lit., the first day of the sabbaths, referring to the seven sabbaths to Pentecost (Lev. 23:15-17).

p Before it became light on Sunday morning, which day began at sunset Saturday and ended sunset Sunday. Mary is mentioned in particular here because she was the one who left the women to get Peter and John (v 2).

q John (13:23; 19:26; 20:2; 21:7, 20-25).

r Mary thought Joseph and Nicodemus had removed the body of Jesus.

s No proof that John was younger than Peter. He could have been faster at running only.

a These things were lying in place as they were when they were wrapped about Him.

out disturbing them, not needing as Lazarus to be loosed (11:44). It was proof that a resurrected body could come out without disturbing material objects. The door was opened, not to let Him out, but to show the disciples that He had risen. He later went through closed doors (v 19).

b 16th and last O.T. prophecy fulfilled in John (20:9; Ps. 16:10-11).

c That is, places where they were temporarily residing.

d Mary stayed at the sepulchre after Peter and John had gone. She saw this time two angels in the tomb (v 12). This was evidently a second appearance of angels. The one in Mt. 28:1-6; Mk. 16:1-6 was before Mary reported to Peter and John in Jn. 20:1-2.

e Question 155. Next, v 15. This is the only question in John asked by angels.

f Cp. v 2 where it is "we" because she was with other women (Mk. 16:1). Here it is "I" because she was evidently alone.

g It is not clear why she did not recognize Him. Cp. Lk. 24:16.

h Questions 156-157. Next, 21:5. Cp. v 13. He knew whom she was seeking, but He wanted to hear what she had to say and whether she had any understanding as to the resurrection. He had told the disciples many times that He would be raised after three days and not one seemed to believe it. The ungodly Jews remembered it when the disciples did not (Mt. 27:63).

i Gr. kepouros, the overseer of the garden in charge of the workmen and produce to render account to the owner.

j "Love feels no load" seemed true in her case, yet how could she have borne Him with the 100 lbs. of spices added to the body?

k Gr. Maria, not Miriam as when used of Mary the mother of Jesus. She now recognized Jesus. To her Jesus first showed Himself and she became the first herald of the resurrection.

l Aramaic. See note, Lk. 9:38.

m 42nd N.T. prophecy in John (20:17, fulfilled). Next, 21:18.

*n Gr. apto, to fasten to, cling to. Mary attempted to hold Him and Jesus said, "Touch me not," that is, cling not to Me, I am going immediately to heaven. You go tell My brethren that I ascend to God but will be back again to see them. That very day He did ascend to heaven and came back to appear with disciples (v 19).

*o This is the reason why He did not want Mary to detain Him. He permitted women to "touch" Him (Mt. 28:9), but not detain Him.

*p Christ made it clear who His brethren were—they were His disciples, not His fleshly brothers (Mt. 12:49; 28:10; Lk. 8:19-21; Heb. 2:11).

✝ ✝ ✝

the resurrection (Mt. 28:8)

18 Mary Magdalene came and [q]told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

5. Jesus appears to the ten: Thomas absent (cp. Jn. 20:24-25)

19 ¶ [r]Then the same day at evening, being the [s]first *day* of the week, when the [t]doors were shut where the disciples [u]were assembled for fear of the Jews, came Jesus and stood in the midst, and [v]saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his [w]side. Then were the disciples glad, when they saw the Lord.

6. The disciples commissioned and given the power of attorney – to do the works of Christ (Jn. 14:12; Mt. 18:18, refs.)

21 Then said Jesus to them again, Peace *be* unto you: [a]as *my* Father hath sent me, even so send I you.

22 And when he had said this, he [b]breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

▲ 23 [c]Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

7. Faith that rests on sight

24 ¶ But [d]Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto

of the nails, and put my finger into the print of the nails, and thrust my hand into his side, [e]I will not believe.

8. Jesus appears to eleven

26 ¶ [f]And after eight days again his disciples were within, [g]and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And [h]Thomas answered and said unto him, My Lord and my God.

9. Faith that rests on the Word of God, not sight

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are they* [i]that have not seen, and *yet* have believed.

10. Purpose of John's gospel

30 ¶ And many other [j]signs truly did Jesus in the presence of his disciples, [k]which are not written in this book:

▲ 31 But these are written, [l]that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

89 CHAPTER 21

11. Third appearance of Jesus to the apostles (1) The fishing trip and its failure

r After having gone to heaven and back (v17)

s This and v 26; Acts 20:7; 1 Cor. 16:2 disprove the theory that no Christian gathering ever took place on Sunday or the first day of the week. From v 19 and 26 it is clear that Christ honored this day two times to meet with His disciples. Then, too, Pentecost fell on the first day of the week and they had gathered at least one other first day during the ten days of waiting for the Holy Spirit (Lk. 24:49; Acts 1:1-8; 2:1). Christians have been gathering ever since on the first day or Sunday (Acts 20:7; 1 Cor. 16:1-2). See notes, p. 276, 333, 390.

t Proving that resurrected bodies do not need openings to get into houses. They are called "spiritual" bodies in 1 Cor. 15:42-44. They evidently are like spirit beings that can appear and disappear or be visible and invisible at will.

u Perhaps the upper room in the friend's house where the passover was eaten (Mk. 14:15; Lk. 22:12; Acts 1:13).

v This was the common salutation of Hebrews. Joseph's brethren refused to say this to him (Gen. 37:4). Cp. Judg. 19:20; 1 Sam. 25:6; Mt. 10:12-13. Salutations became meaningless to the average person, but Jesus informed the disciples that when He used the word "peace" it meant something (Jn. 14:27; 16:33).

w Hand, feet, and side (Lk. 24:39).

a The Son sends His disciples with the same enduement of power and the fullness of the Spirit that the Father gave to Him (Jn. 7:37-39; 14:12; 17:18; 20:21; Lk. 24:49; Acts 1:4-8; Mt. 18:18; refs.).

b Gr. emphusao, only here in the N.T., but used in Gen. 2:7 in the Sept. for the Heb. naphach, to breathe, or blow with force. See Ez. 37:9.

c This is simply another form of expressing power to bind and to loose and to do the works of Christ (Mt. 18:18, refs.).

d See ***Thomas***, p. 211.

e All unbelief is unreasonable, obstinate, rebellious, prejudiced, presumptuous, insolent, stubborn, self-willed, boastful, insensible, hardening, and deceitful.

f The 8th day after the last meeting of Christians on the first day of the week (v 19), which would be on the second Sunday after the resurrection, Thomas went to church, as we would say it today. Again Christ appeared with them and gave the usual salutation (v 19, 21, 26). The doors were again shut, emphasizing again that resurrected bodies can go through material substance without an opening (v 19, note). He simply appeared in their midst, as on other occasions, and after teaching them He vanished out of their sight (Lk. 24:31). Six more Sundays after this 18th day after the resurrection made 50 days, the day of Pentecost. His time on the other 4 Sundays while He remained on earth with them was spent in teaching (Acts 1:3). The 40th day, or Thursday He ascended (Acts 1:11), leaving 10 days until the 2nd Sunday after His ascension and the 7th Sunday after His resurrection, which was the 50th day or Pentecost (Acts 2:1; Lev. 23:15-16). What Christ did between Sundays is not known. He might have used part of this time to teach also. At least the first week between Sundays He did not teach them (v 19, 26).

g Thomas was not with the first gathering of Christians (v 19), but when he heard that they had seen Jesus alive and that He had appeared to them on the first Sunday, he was determined to be present on the next Sunday when they were to gather again. Jesus, as usual, satisfied the doubting and unbelief of Thomas (v 27-28).

h This is not a mere exclamation, but one of the plainest and most irresistible testimonies of the deity of Jesus Christ. Whether he did feel the nail prints and the spear wound in the side is not stated and all guesswork is valueless. He was the first to give the title of God to Jesus, other than the prophets in predicting these events (Isa. 9:6-7; Ps. 45:6-7; etc; cp. Jn. 1:1-2; 5:17-47; 10:33-36; Acts 20:28; Phil. 2:5-11; Col. 1:15-18; Heb. 1:8-9).

i No special blessings is pronounced on those who have seen God over those who have not seen Him.

j Referring to the two signs of v 19, 26, or to all the many signs of the gospel (Jn. 2:11, note; Acts 1:3; Heb. 2:1-4; Mk. 16:15-20; etc.).

k Here was the chance for the writers of the apocryphal gospels, of which they were not slow to avail themselves.

l To prove beyond all doubt that Jesus of Nazareth is the promised Messiah and God's Son, and that we might have full redemption and the benefits of the gospel by faith.

self again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 [o]There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; [p]and that night they [q]caught nothing.

(2) Miraculous Christ-directed cast (cp. Lk. 5:1-11)

4 But when the morning was now come, Jesus stood on the shore: but the disciples [a]knew not that it was Jesus.

5 Then Jesus saith unto them, Children, [b]have ye any [c]meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

(3) Recognition by John

7 Therefore that disciple whom Jesus loved [d]saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he [e]girt *his* fisher's coat *unto him*, (for he [f]was naked,) and did cast himself into the sea.

(4) The catch landed: recognition by all the disciples

8 And the other disciples came in a little it were [g]two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, [h]they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* [i]dine. And none of the disciples durst ask him, [j]Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the [k]third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

12. Peter's threefold commission

15 ¶ So when they had dined, Jesus saith to Simon Peter, [l]Simon, *son* of Jonas, [*m]lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, [*n]Feed [*o]my lambs.

16 He saith to him again the second time, [*p]Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, [*a]Feed [*b]my sheep.

17 He saith unto him [*c]the third time, [*d]Simon, *son* of Jonas, lovest thou me? Peter

---

[m] The last time this phrase is found in John. See note, Jn. 5:1.

[n] Gr. phaneroo, manifested His power and glory after His resurrection. This time it was in Galilee, as He promised (v 1; Mt. 28:7).

[o] Seven disciples went on a fishing trip; whether for pleasure or going back to gain a living is not clear. Cp. Lk. 5:1-11.

[p] Repeating the same results as when they went on the last fishing trip. In both instances Christ gave them a miraculous catch, which convinced them that it was the Messiah. On both occasions they received a call to preach (Lk. 5:1-11; Jn. 21:1-20).

[q] Gr. piazo, used by John only in the gospels, and always of "taking" Christ to destroy Him (7:30, 32, 44; 8:20; 10:39; 11:57), except here and in v 10. It is used three other times of apprehending men (Acts 12:4; 2 Cor. 11:32; Rev. 19:20) and once of taking hold of a man to lift him up (Acts 3:7).

[a] Because of darkness, distance, or another form (Mk. 16:12).

[b] Question 158. Next, v 12. Gr. paidion, an infant; also a term of endearment.

[c] Gr. prosphagion, something to eat with bread. Only here, and used of fish. The Lord might have appeared as if He wanted to buy fish.

[d] John said to Peter (note, 20:4).

[e] Gr. diazonnumi, to wrap around (13:4-5; 21:7).

[f] This means he had only his tunic or undergarment on (19:23, note). He cast himself into the sea, perhaps the shallow water to help draw the boat and net to shore.

[g] About 134 yards from shore.

[h] This was as miraculous as the catch of fish, demonstrating that the Lord could supply every need and that they did not have to go back to the fishing business to make a living.

[i] Gr. aristao, the morning meal (Lk. 11:37); note deipnon, supper (Mt. 22:4; Lk. 11:38; 14:12). Christ no doubt ate with them to prove He was real and that resurrected people still eat (Lk. 24:42-43). Even God and angels eat (Gen. 18; Ex. 24:9-11).

[j] Question 159. Next, v 15.

[k] The third time to show Himself to the majority of apostles (20:19, 26; 21:1-14).

rection.

12 Appearances of Christ: To

1 Mary Magdalene (Mk. 16:9; Jn. 20:15-16)
2 Women at the tomb (Mt. 28:9)
3 Two disciples on the road to Emmaus (Lk. 24:13-31)
4 Peter (Lk. 24:34; 1 Cor. 15:5)
5 The ten (Jn. 20:19)
6 The eleven (Jn. 20:26)
7 The seven (Jn. 21:1-22). This was after the second Sunday
8 The eleven on a certain mountain in Galilee (Mt. 28:16)
9 The twelve, including Matthias (1 Cor. 15:5; Acts 1:26)
10 500 brethren (1 Cor. 15:6)
11 James, the Lord's brother (1 Cor. 15:7; Gal. 1:19)
12 All the apostles (1 Cor. 15:7; Mk. 16:19-20; Lk. 24:50-53; Acts 1:3-12, 26)

[l] Question 160. Next, v 16. Peter is always addressed as "Simon" except in Lk. 22:34. Do you really love Me more than the rest of the disciples, as you boasted (Mt. 26:33-35)? He had boasted of greater love than the rest and no one (Judas excepted) had treated Him so basely. Peter in his reconverted state gave a most modest reply.

[*m] Jesus used the Gr. verb agapao in the first two questions, which means ardently, supremely, perfectly, while Peter answered with the verb phileo, to like, be fond of feel friendship for another. The third time the Lord used phileo which deeply humbled Peter.

[*n] Gr. bosko, to feed, tend a flock, provide pasture for, take care of, guide, lead, defend, govern, and shepherd My lambs.

[*o] Gr. arnion. Only here and 27 times in Revelation, and always of Christ except 13:11. The other word for lamb is amnos (Jn. 1:29, 36; Acts 8:32; 1 Pet. 1:19).

[*p] Question 161. Next, v 17.

[*a] Gr. poimaino, used 11 times and is trans. rule (Mt. 2:6; Rev. 2;27; 12:5; 19:15) and feed (21:16; Lk. 17:7; Acts 20:28; 1 Pet. 5:2, etc.).

[*b] Gr. probaton, sheep (Mt. 12:11-12; 18:12-13; Lk. 15:4-6; Jn. 2:14-15). Used figuratively of Christ (Acts 8:32); lost men (Mt. 9:36; 10:6; 15:24; 1 Pet. 2:25); saved men (Mt. 10:16; 26:31; Jn. 10:1-27; 21:16-17; Rom. 8:36; Heb. 13:20); and men in general (Mt. 25:31-46).

[*c] Peter had denied the Lord 3 times before the cock crew; now Christ caused him to make a triple confession.

[*d] Question 162-163. Next, v 20.

✝ ✝ ✝

third time, Lovest thou me? And he said unto him, [f]Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [g]Feed my sheep.

13. Prophecy of Peter's death: his last call (2 Pet. 1:14)

★ 18 [h]Verily, verily, I say unto thee, [i]When thou wast [j]young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and [k]carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, [l]Follow me.

14. Peter's inquiry of John

20 Then Peter, turning about, seeth [m]the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, [o]If I will that he tarry till I come, what *is that* to thee?

15. Authorship of John and the closing remarks of the book

24 [p]This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also [q]many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

sadness, cause grief, make uneasy. It is trans. grieve (Mk. 10:22; Jn. 21:17; Rom. 14:15; 2 Cor. 2:4-5; Eph. 4:30); sorrow (Mt. 14:9; 17:23; 18:31; 19:22; 26:22, 37; Mk. 14:19; Jn. 16:20; 2 Cor. 2:2; 6:10; 7:8-11; 1 Th. 4:13); and be in heaviness (1 Pet. 1:6). Could Peter think that Christ knew something about him that he, himself did not know, which might lead to another fall and was He about to tell him of it?

f This might have been the confession and the humility Christ was looking for. A few days before he knew more about himself than Christ did and was frank enough to say so, but his fall and repentance had greatly humbled him. Now he was not so sure of himself, but he was sure that he loved Jesus (v 17).

g Gr. bosko, note, v 15.

h Last of 25 times in John; note, Jn. 1:51.

i 43rd and last N.T. prophecy in John (21:18, fulfilled). A prediction of the kind of death he should glorify God with (v 19). This was written after his death. Ancient writers say he was crucified head down at his own request, because he thought he was unworthy to die with his head up like his Master.

j Gr. neoteros, younger. The word neos generally applied to people under thirty. The use of this word and the fact John outran him (20:4) gave rise to the tradition that he was a middle aged man.

k Gr. phero, lead, carry, bear, or bring forth (Jn. 2:8; 12:24; 15:21-8, 16; 21:18). This refers to the time when Peter would die. Another would take him to where he would not desire to go—to death and the grave.

l Gr. akoloutheo, used of a servant, soldier, or pupils following their leader even to death (Mt. 8:19; 9:9; 19:27; Jn. 12:26; 21:22). This statement no doubt relieved Peter, showing that Christ was not going to make any more predictions of his weaknesses and failure. Two times here he is commanded to follow (v 19, 22).

m The last of 5 times, referring to John (13:23; 19:26; 20:2; 21:7, 20, 24).

n Questions 164-166. Next, v 23. Peter had his instructions, now he wanted to know what John was supposed to do. Jesus rebuked his curiosity by stating that if He willed for John to live to the second advent that was none of his concern. You follow Me and let John do likewise. This statement about John not dying is explained in v 23. He did die about the close of the first century.

o Question 167. The last question in the gospel of John.

p This is proof of the authorship of John (v 24).

q This verse simply expresses the idea that Jesus had done so many things which are not written, that if they should be written in books the world (Gr. kosmos, social world) would not have room for them. Men would not even take time to peruse or digest them.

✝ ✝ ✝

Summary of Saint John

Date and place: about AD 90. Place, unknown

Author: John the beloved disciple (13:23; 19:26; 20:2; 21:7, 20, 24). An apostle and brother of James (Mt. 4:21). Present with James and Peter on several occasions (Mk. 5:37; 9:2; 14:33). Intolerance (Mk. 9:38; Lk. 9:49-56). Prepares passover (Lk. 22:8-13). Present at the trial (Jn. 18:15-16; 19:26-27), at the tomb (Jn. 20:2-8), and on other occasions (Jn. 21). Received Spirit baptism (Acts 1:13-2:11). Entrusted with Mary (Jn. 19:26). With Peter in the temple (Acts 3). In jail (Acts 4-5). Sent to Samaria (Acts 8:14-17). Was a pillar in the church (Gal. 2:9). Wrote the gospel, 1, 2, 3, John, and Revelation (Rev. 1:9). He is supposed to have died a natural death at the age of 100

Theme: Jesus Christ as God, as Jehovah's Messiah and Son. His Deity is many times asserted (1:1-3, 14, 33-34, 49; 3:13-20; 5:23, 26; 6:51, 62; 8:58; 13:33; 20:28, 31).

His Deity Is Witnessed By:

1 Father (5:32-37; 8:18)
2 Son (8:14; 18:37)
3 Holy Spirit (15:26; 16:13-15)
4 Written Word (1:45; 5:39-46)
5 Works (5:17, 36; 10:25; 14:11; 15:24)
6 John the Baptist (1:7; 5:32-35)
7 Disciples (15:27; 19:35; 21:24)

Only 7 incidents are in common with other gospels: John's word, the last supper, the anointing at Bethany, the Passion, the resurrection, feeding the 5,000, and walking on the sea. All other events are peculiar to John. Altogether the 4 gospels give a well rounded out conception of Jesus Christ as the ideal King, ideal Servant, ideal Man, and ideal God.

Statistics: 43rd book of the Bible; 21 chapters; 879 verses; 19,099 words; 167 questions 15 O.T. prophecies fulfilled; 44 new prophecies; 85 verses of fulfilled and 7 verses of unfulfilled prophecy

1 Personal knowledge: no stranger to God or gospel experiences (v 5; 2 Cor. 5:17; Jn. 3:5; Gal. 5:16-26; 1 Cor. 12)

2 Divine call: not from avarice, personal ambition, respect, honor, self-interests, or love of ease (v 2; Acts 13:3; 1 Cor. 12:28; Eph. 4:11; Rom. 11:29)

3 Consecrated motives: God's will and glory, salvation of lost souls, and the best interests of the church and all men (v 9-13; Lk. 19:10; Acts 10:28; 2 Cor. 5:14-21; Eph. 4:12)

4 Divine anointing: not human education, wisdom, polish, and effort only, but divine leading and help (Lk. 11:13; 24:49; Jn. 7:37-39; 14:12-17,26; 15:26; Acts 1:4-8; 5:32; 1 Cor. 2:1-10; 12:1-11; 2 Cor. 3)

5 Personal interest: acquaintance with his flock, private and public instruction, and helpfulness in all problems (v 3, 9; Acts 20:26-35; Eph. 1:15-19; 3:13-21; 1 Th. 2:4-13; 2 Tim. 4:1-5; Heb. 13:7, 17)

6 Good example: lead, not drive; feed, not destroy; and live what is preached (v 3-4; 1 Cor. 4:9-13; 2 Cor. 4:8-18; 6:1-10; 1 Tim. 3:1-13; 4:11-16; 2 Tim. 2; Tit. 1)

7 Divine success: be zealous and fearless to protect, heal, preserve, increase, visit, and sacrifice for the flock (v 9-18; Mk. 16:17-18; Jas. 5:14-16; Lk. 19:10; Jer. 23:1-8; Ez. 13:1-9; 34:1-31)

True Ministers Must Be (15:16)

1 United to the vine (v 5)
2 Chosen of God to the work (v 16)
3 Ordained of God for the work (v 16)
4 Laborers to bring forth fruit, not idlers (6:27; 15:16)
5 Goers to the work, not waiters for the work (Mt. 28:19-20; Mk. 4:35-36; 16:15-20; Acts 1:4-8)
6 Preservers of their fruit, not destroyers of it (v 16; 6:27)
7 Prayers that get results (v 16)
8 Lovers of all men (v 12-17; 1 Jn. 3:4-18; 1 Cor. 13)

20 True Things In Scripture (17:3)

1 God (Jn. 17:3; 1 Jn. 5:20)
2 Laws (Neh. 9:13)
3 Ways (Rev. 15:3)
4 Testimony (Jn. 21:24)
5 Saying (1 Tim. 3:1; Rev. 19:9)
6 Record (Jn. 8:14; 19:35)
7 Proverb (2 Pet. 2:22)
8 Witness (Jer. 42:5; Rev. 3:14)
9 Judgment (Zech. 7:9; Rev. 16:7)
10 Riches (Lk. 16:11)
11 Light (Jn. 1:9; 1 Jn. 2:8)
12 Worshippers (Jn. 4:23)
13 Bread (Jn. 6:32)
14 Vine (Jn. 15:1)
15 Holiness (Eph. 4:24)
16 Yokefellow (Phil. 4:3)
17 Tabernacle (Heb. 8:2)
18 Heart (Heb. 10:22)
19 Grace (1 Pet. 5:12)
20 Men (Gen. 42:11, 19, 31, 34)

Christ Is a 7fold Way (14:6)

1 The only way to God (Mt. 7:14; Jn. 10:1, 7, 9; 14:6)
2 The way of escape (1 Cor. 10:13)
3 The way into the holiest (Heb. 9:8-15; 10:19-23)
4 The new and living way (Heb. 10:20; 5:9)
5 The way of truth (2 Pet. 2:2)
6 The right way (2 Pet. 2:15)
7 The way of righteousness (2 Pet. 2:21; 1 Cor. 1:30)

21 Reasons for Greater Works (14:12)

1 Satan is cast out (Jn. 12:31)

2 Satan's defeat on the cross (Col. 2:14-17; 1 Pet. 2:24)

4 Spirit baptism which could not be given until Jesus was glorified (Jn. 7:37-39; Acts 1:4-8; 2:33)

5 Christ's intercession for believers (Rom. 8:34; Heb. 7:25)

6 His restored glory (Jn. 17:5)

7 High priesthood of Christ (Heb. 4:14-16; 6:20; 7:11-28; 9:11-15)

8 Headship of all powers (Eph. 1:20-23; 1 Pet. 3:22; Col. 2:10)

9 All authority given to Christ to give to believers (Mt. 28:18-20; Jn. 14:12-15; Acts 1:8)

10 Completed victory over death, hell and the grave (Heb. 2:14-15; Rev. 1:18; Col. 2:14-15)

11 His headship of the church (Eph. 1:20-23; Col. 1:16-18, 24)

12 Making of the New Covenant benefits based upon better promises (Mt. 26:28; 2 Cor. 3:6-15; Heb. 8:6) and confirmed by greater powers (Heb. 2:1-4; Mk. 16:15-20; Lk. 24:49; 2 Cor. 3:6-15; 2 Pet. 1:1-10)

13 Fullness of grace now possible in Christ (Jn. 1:17; Col. 2:10)

14 Full salvation glory that was to follow the sufferings (1 Pet. 1:10-12; Heb. 2:1-4; 2 Cor. 3)

15 Entrance into the holiest by every believer now possible (Heb. 10:19-38; Eph. 2:14-18)

16 Time for God to bless both Jews and Gentiles alike (Eph. 2:14-18; 3:1-11; Rom. 10:9-14)

17 Time to send men with full authority and power like God sent Christ (Jn. 17:18; 20:21)

18 Time for each believer to receive all the gifts and fruit of the Spirit, which they could only receive in part in O.T. times (Jn. 7:37-39; 14:12-15; Mt. 17:20; 21:22; Mk. 9:23)

19 Time of no limitations in Christ, in the Spirit, and in the full benefits of the gospel promises (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; 2 Cor. 1:20; 2 Pet. 1:1-12)

20 Time for the universality of the program of God in blessing all nations (Mt. 28:18-20; Mk. 16:15-20; Lk. 24:47-49; Acts 1:4-8; Gen. 12:1-3). Believers would be carrying out the full program of the gospel in world-wide works of power even in a greater degree and kind than that of Christ, depending upon the needs

21 Because I go to My Father and will not be here to continue My works or do greater ones. I will give My power to My disciples to carry on where I stop. They will do the greater things that I would have done if I had continued (v 12). I will give them authority and see to it that My work is carried on through them.

Ask What Ye Will (15:7)

The promise is "ask what ye will," plainly teaching that answered prayer is up to the child of God as to what he wants. This is in perfect harmony with promises of both testaments. A true Christian can get what he wants as well as what he needs (Ps. 23:1; 34:9-10; 84:11; Mt. 7:7-11; 17:20; 18:18-20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Eph. 3:20; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:21-22; 5:14-15). A prayer saying, "If it be Thy will" concerning anything God has already promised, and therefore has already made it clear that it is His will, providing we ask in faith, nothing wavering, is really a prayer of unbelief. It is like saying, "I know You have already promised and You have made it very clear by Your Word that it is Your will but do You really mean what You say?

Are You a truthful God or not? Can we depend upon what You say?" We insult God by constantly questioning His will that is already revealed by His word. It is no less insulting to Him than it would be to a human friend who had promised something and we continued to question him about his will in the matter. He would finally say to us, "What is the matter with you? Have I not told you repeatedly that I would do it? Can you not take me at my word? Are you going to make me a liar? "We would not dare do this to an earthly

any earthly parent? (Mt. 7:7-11; Lk. 11:9-13; Rom. 8:32; Jas. 1:5)

Thomas (11:16; 20:24)

Third mention of him in John (11:16; 14:5; 20:24). He is one of the 12 apostles, called also didymus (twin, v 24; 21:2; Mt. 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13). He is known as "doubting Thomas" because he doubted (v 25), but on the same basis we can call all the apostles doubters and unbelievers (Mt. 28:17; Mk. 16:11-14; Lk. 24:11, 25, 41; Jn. 20:27). He simply had not been with the others when Christ had appeared. He lost by not being faithful to gather with the rest, and so it is today (Heb. 10:25). He is supposed to have labored in India and left many Christian converts. Here idol-priests tortured him with red-hot plates, then cast him into an oven which had no effect on him. They then pierced him with spears while in the furnace until he died. St. Jerome says that his body, unconsumed, was buried at a town called Calamina.

12 Great Lessons of John. 15:1-8

1 God is the husbandman (v 1)
2 Christ is the vine (v 1, 5)
3 Believers are the branches in Christ (v 2, 5)
4 Every fruitless branch "in me" is cut off, withered, gathered with other dead branches and cast into the fire and burned (v 2, 6)
5 Every fruitful branch "in me" is purged that it might be more fruitful (v 2, 5)
6 Every branch "in me" is clean (pure in heart by the Word if walking in the light, v 3; Mt. 5:8; Eph. 5:26; Jn. 3:5; Jas. 1:18; 1 Pet. 1:23; 1 Jn. 1:7)
7 Branches must "abide in" Christ and Christ in them to produce fruit (v 4-5)
8 The branch is helpless to produce fruit of itself (v 4-5)
9 Christ is helpless to produce fruit through the branch unless it remains in Him (v 4-6)
10 Branches must abide in Christ or be cut off and burned (v 6)
11 Branches must not only remain in Christ but must have His words abiding in them or prayers will not be answered (v 7)
12 God can only be glorified by the branches when they remain in Christ and produce much fruit (v 8)

What Is Finished? 16 Things (19:30)

1 Fulfillment of all scriptures of the sufferings of Christ (Ps. 22; Isa. 53; Lk. 24:25-26, 44; Jn. 19:28; 1 Pet. 1:11; 3:18)
2 Defeat of Satan (Jn. 12:31-32; Col. 2:14-17; Heb. 2:14-15)
3 Breaking down of the middle wall of partition to make Jews and Gentiles one (Eph. 2:14-18; 3:6; 1 Cor. 12:13; Gal. 3:28; Rom. 10)
4 Way for personal access to God (Eph. 2:13-18; Heb. 10:19-38)
5 Cancellation of the reign of death (Rom. 5:12-21; 6:9; 8:2; 1 Cor. 15:1-58; 2 Cor. 3:6-15; Heb. 2:14-15)
6 Cancellation of sin's power (Rom. 6:1-23; 98:2; 1 Cor. 15:54-58)
7 Demonstration of obedience and love to death (Phil. 2:8; Heb. 5:8-10; 1 Pet. 2:21; 4:1)
8 Perfection of Christ (Heb. 2:10; 5:8-11)
9 Salvation from all sin (Mt. 26:28; Eph. 1:7; Col. 1:14; Heb. 9:15; Rev. 1:5; 5:9-10)
10 Making of peace between God and man (Col. 1:20-22; 2 Cor. 5:14-21; Rom. 5:1-11)
11 Death penalty paid for all (2 Cor. 5:14-21; 1 Cor. 6:19-20; Heb. 2:9-15; Rom. 5:6-8; 1 Pet. 1:19)
12 Cancellation of the mortgage claim of Satan and freeing of man and his dominion from sin and Satan (1 Cor. 6:19-20; Rom. 8:18-24; 14:7-9; 2 Cor. 5:14-15; 1 Th. 5:10; Heb. 2:9-15; Rev. 5:9-10; 21:1-22:5; 1 Pet. 1: 19)

14 Bodily healing for all (Mt. 8:17; 13:15; Isa. 53:4-5; 1 Pet. 2:24; Jn. 10:10; Jas. 5:14-16)
15 A way for the full enduement of power and full anointing of the Holy Spirit (Gal. 3:13-14; Jn. 7:37-39; Lk. 24:49; Acts 1:4-8, 2:33)
16 Blotting out of the Old Covenant and making and sealing of the New Covenant (Col. 2:14-17; Eph. 2:14-18; Mt. 26:28; 2 Cor. 3:6-15; Gal. 3:13-25; 4:21-31; Heb. 7:11-28; 8:6–10:1-18)

Eternal Life (17:3)

Science and the Bible agree that certain organisms possess eternal life; both define the principle and condition on which all life continues to live eternally. Degrees of life depend upon correspondence with environment and partaking of nature.

For example, an amoeba, a gelatinous piece of matter, can only communicate with the smallest era of environment. An insect by virtue of its more complex nature, corresponds with a wider area and environment. It has more life than an amoeba because it is a higher form of life. Fish, fowls, reptiles, and beasts have more and longer lives than an insect because they are higher types of life and they have a wider correspondence with creation as a whole.

Man is more varied and eternal in his make-up and is capable of correspondence with all parts of creation. He is even capable of knowing the Creator and being in perfect and eternal union with Him.

This law of life according to nature and the degree of correspondence to God and all creation hold true to the minutest and the highest form of life. Life becomes fuller, more sensitive, responsive, and eternal from the lowest to the highest form of life, depending on its nature and relationship to God and His creative purposes.

When creatures are taken out of their native environment they die, such as fish out of water, etc. Higher forms of life can maintain life longer than lower forms due to their nature and powers of adaptation and ability to master their environment. There are even higher powers over which they have no control and when they are overcome by these they must die.

Man was given power over all creation and had he remained master of all things he would have continued to live forever. Satan, evil spirits, and sin got the mastery over him and he had to die (Gen. 2:17; Heb. 2:14; 1 Jn. 3:8). Christ came to bring man complete mastery over these powers so he can again live forever in union with God. Eternal correspondence and relationship with the eternal God bring eternal life.

When man passes beyond the finite and the material realm where his life does not depend upon these things he enters into the infinite, spiritual, and eternal. Because of partaking of the nature of the eternal and having perfect correspondence with the spiritual and the eternal he can live forever (Jn. 17:3; 2 Cor. 4:18; 2 Pet. 1:4). Such a life in the spiritual world possesses the elements of eternity, provided that this life, correspondence, environment, and union with the eternal is not broken off by sin and rebellion thereby incurring the death penalty (Gen. 2:17; Ez. 18:4; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; Rom. 1:29-32).

To know God eternally is eternal life. To know Him for a time like Adam is temporary life (Gen. 2:17). Eternal life is not prolonged existence or eternal continuance of being, for all the wicked have this and will be punished in conscious existence forever (Isa. 66:22-24; Mt. 25:41, 46; Mk. 9:43-49; Rev. 14:9-11; 20:10-15; 21:8). It is not merely eternal existence, but eternal knowing of God in eternal and perfect correspondence and perfect, eternal, merely everlasting existence.

This scientific proof of the possibility of eternal life through eternal correspondence with God also proves the possibility of the opposite—eternal death or separation from God because of the lack of correspondence with God. If eternal life is only in God's Son, then all who are not in Christ do not have eternal life, even though they will continue to exist in consciousness forever. Furthermore, those who do not continue abiding in Christ lose true eternal life.

Just as anything in nature lives to the extent and as long as it continues in the environment producing its life or keeping it from dying, so the believer lives according to his knowledge. As all things in nature die when they cease to have correspondence with and utilize the environment which keeps them alive, so the believer dies and is separated from God when he ceases to live in God and appropriate by faith the benefits provided him on the grounds of obedience to the gospel, as stated in notes on Jn. 6:27; 10:1-28; 15:1-8; and on p. 499. Nothing in nature is given unqualified and unconditional life in itself, and nothing in nature is ever blessed with any degree of life without meeting the conditions upon which that life is given and maintained. The believer also must meet the conditions of maintaining life in God and in Christ, according to Scripture, if he is to live forever.

Christ's Union With the Father (8:28)

1 The Son can do nothing of Himself (Jn. 5:17, 19; 8:18)
2 I can of Mine own self do nothing (Jn. 5:30)
3 I seek not Mine own will, but the will of the Father (Jn. 5:30; 6:38)
4 My doctrine is not Mine, but His that sent Me (Jn. 7:16; 8:26, 38)
5 I do nothing of Myself (Jn. 8:28)
6 I do always those things that please Him (Jn. 8:29)
7 I came from God, neither came I of Myself (Jn. 8:42; 16:28)
8 I seek not Mine own glory (Jn. 8:50, 54)
9 I have not spoken of Myself, but the Father gave Me commandment what to speak (Jn. 10:25, 37-38; 14:10-11)

10 Reasons Why the Jews Killed Jesus (8:40)

1 Kingship (Mt. 2:2-3, 16; Jn. 18:33-40; 19:12-22)
2 Telling the truth (Lk. 4:21-29; Jn. 8:40)
3 Healing on the sabbath (Mt. 12:9-14; Mk. 3:1-6; Jn. 5:16; 9:16)
4 Jealousy (Mt. 26:3-4; 27:18; Mk. 14:1; 15:10; Lk. 22:2; Jn. 11:48)
5 Ignorance (Mt. 26:64-66; Mk. 14:62-64; Jn. 12:40; Acts 3:17)
6 To fulfill prophecy (Lk. 13:33-35; Jn. 12:38-40; 18:31-32; 19:11, 28, 36-37; Acts 2:22-36; 3:18)
7 Claiming Sonship (Jn. 5:18; 10:24-39; 19:7)
8 Unbelief (Jn. 5:38-47; 6:36; 9:40-41; 12:36-38)
9 Claiming to be God (Jn. 8:53-59; 10:33; cp. Jn. 1:1-2; Heb. 1:5-14)
10 Fear of losing their authority (Jn. 11:46-53; 12:10-11, 19)

7 "Excepts" (3:3)

1 Except ye repent, ye shall all likewise perish (Lk. 13:1-5)
2 Except ye become converted, and become as little children, ye shall not enter the kingdom of heaven (Mt. 18:3)
3 Except a man be born again, he cannot see the kingdom of God (Jn. 3:3; 1 Jn. 2:29; 3:8; 5:1-14, 18)
4 Except a man be born of water and of the Spirit,
drink His blood, ye have no life in you (Jn. 6:53)
6 Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven (Mt. 5:20)
7 Except ye abide in me . . . he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned (Jn. 15:4-6)

Faith (3:15)

Gr. pisteuo, 248 times, and means:
1 To be persuaded of (Rom. 4:17-22; 8:38-39; 2 Tim. 1:12)
2 Place confidence in (Eph. 3:12; Phil. 1:6; Heb. 3:6, 12-14; 10:35; 1 Jn. 3:21; 5:14)
3 The substance or conviction of things hoped for, the assurance of things not seen (Heb. 10:19-38; 11:1, 6; Rom. 4:17; 8:24)
4 Absolute dependence upon and reliance in the Word of God and of Christ (Mt. 8:8-10; 15:28; Rom. 10:17; Heb. 11:1–12:3)
5 Full surrender, yieldedness, and obedience to all known truth (Rom. 1:5; 16:26; 6:11-23; Jas. 2:14-26; 2 Cor. 10:4-7; Heb. 11:6)
6 Trust wholly and unreservedly in the faithfulness of God (Mt. 6:25-34; 12:21; Lk. 12:28-31; Eph. 1:13; 1 Tim. 4:11; 6:17; 1 Cor. 10:13)
7 Give one's self over to a new way of life (Rom. 1:17; 6:11-23; 8:1-16; 2 Cor. 10:4-7; Gal. 5:16-26; Col. 3:5-10; Heb. 12:1-15; Tit. 2:11-14; 1 Jn. 1:7; 2:6; 3:8-10; 4:17; 5:1-5, 18)
8 The attribute of God and restored faculty of man whereby both can bring into existence things that are unseen (Rom. 4:17; Gal. 5:22; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 17:6; Heb. 11)
9 The whole body of revealed truth (Lk. 18:8; Jude 3; Rom. 10:17; 1 Tim. 4:1, 6; 6:10; 2 Tim. 3:16-17)
10 Joyful faith in, and acceptance of Christ as the substitute for sin and our Savior whereby one receives salvation (Mk. 16:16; Acts 4:12; 10:43; Rom. 1:16; 3:24-31; Eph. 2:8-9); access into grace (Rom. 5:2); fulfillment of the promises (Heb. 6:12); the Holy Spirit (Gal. 3:14); righteousness (Rom. 4; 9:30, 32; 10:6; Phil. 3:9); sonship (Gal. 3:26); healing (Jas. 5:14-16; 1 Pet. 2:24); eternal life (Jn. 3:15-18, 36; 5:24; 6:47); and answers to every prayer (Mt. 7:7-11; 21:21; Mk. 11:22-24; Lk. 18:1-8; Jn. 14:12-15; 15:7, 16).

The word "believeth" denotes the act and process of faith and is the present tense of "pistis, " faith, and must be continued into get its benefits (Acts 14:22; Eph. 6:16; Col. 1:23; 2:5-7; 1 Th. 5:8; 1 Tim. 2:15; 3:9; 6:12; 2 Tim. 3:8; 4:7; Tit. 1:13; Heb. 10:23-38; 2 Pet. 1:5-10). It can be lost (Lk. 8:13; 1 Tim. 1:19; 4:1; 5:8, 12; 6:10, 21; 2 Tim. 2:18; 3:8; Jude 3; Rev. 2:13).

12 Offices of the Spirit in John (16:8)

1 Begetter of the new birth (3:3, 5)
2 Life-giver (6:63; Rom. 8:11)
3 Imparter of power (7:37-39; 14:12-17; Lk. 24:49; Acts 1:4-8)
4 Eternal Comforter or Helper (14:16, 26; 15:26; 16:7)
5 Teacher of Truth (14:17, 26; 15:26; 16:13; 1 Jn. 2:20-27)
6 Reminder of all truth (14:26)
7 Guide into all truth (16:13)
8 Revealer of Christ (16:13-15)
9 Revealer of events (16:13)
10 Glorifier of Christ (16:14)
11 Chief Witness for Christ (15:26; 16:13-15; Acts 1:8)
12 Convincer of sin, righteousness, and judgment (16:8)

* * *

CHAPTER 1

I. Post-resurrection ministry of Jesus Christ (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21)

1. Subject of the Book of Luke

1 The [a]former [b]treatise have I made, O [c]Theophilus, of all that Jesus [d]began both to do and teach,

2. Subject of the Book of Acts

2 [e]Until the day in which he was [f]taken up, after that he through the [g]Holy Ghost had given [h]commandments unto the apostles whom he had chosen:

3. Forty days of infallible proofs of the resurrection of Jesus (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; 1 Cor. 15:6-20; 2 Pet. 1:14)

3 To whom also he shewed himself alive after his [i]passion by many infallible proofs, [j]being seen of them forty days, and speaking of the things [k]pertaining to the kingdom of God:

4. Command to wait for the Holy Spirit baptism before starting their ministry (Lk. 24:49-53)

● 4 And, being assembled together with *them*, [l]commanded them that they should not depart from Jerusalem, but wait for the [m]promise of the Father, which, *saith he*, [n]ye have heard of me.

5. Prophecy of the Holy Spirit baptism (Mt. 3:11, note b)

★▲ 5 For John truly baptized with water; [o]but ye shall be baptized with the Holy Ghost not many days hence.

6. Question of the kingdom (Mt. 4:17, note)

6 When they therefore were come together, they asked of him, saying, Lord, [p]wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

7. Power promised with the Holy Spirit baptism (Lk. 24:49; Mt. 18:18, refs.)

★▲ 8 [q]But ye shall receive [r]power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto [s]the uttermost part of the earth.

8. The ascension (Acts 2:33; Mk. 16:19; Lk. 24:50; Jn. 3:13; Eph. 1:20; 4:8; Phil. 2:9-11; Heb. 1:3; 1 Pet. 3:22)

9 And when he had spoken these things, while they beheld, he [*a]was taken up; and a [*b]cloud received him out of their sight.

9. Second advent predicted (Mt. 24:27, refs.)

10 And while they looked stedfastly

---

a Referring to Luke 1:3.

b Gr. logos, used 330 times with 3 main ideas of expression:
  1 In respect to speech: a word (Jas. 3:2); saying (Mt. 19:22); discourse (2 Cor. 10:10); doctrine (1 Tim. 6:3; 2 Tim. 1:13); narrative (Acts 1:1); report (Jn. 21:23); and discussion by which the inward thought is expressed (Heb. 4:2)
  2 In respect to the mind alone: the reasoning powers (Heb. 4:12)
  3 In respect to a person: the essential living Word of God (Jn. 1:1, 14; 1 Jn. 1:1; 5:7; Rev. 19:13); the embodiment of and expression of all wisdom and prudence (Eph. 1:8; 1 Cor. 1:30; Col. 2:3)

Logos has to do with a concept, an idea; the Gr. rhema to the expression of that idea in proper, intelligent, and grammatical form in words and sentences. Logos is trans. word 225 times; saying 50 times; account 8 times; speech 8 times; other ways 39 times.

c See note, Lk. 1:3.

d The Acts records the continuation of His ministry through believers. See Jn. 14:12; Mk. 16:15-20.

e Christ did His works UNTIL He ascended. AFTER THAT He continued doing them through believers by the Holy Spirit baptism they had received (v 2, 8; Lk. 24:49; Mk. 16:15-20).

f V 9-11; 2:33; 7:56; Mk. 16:19; Lk. 24:51; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 4:14; 8:1; 12:2.

g The Holy Spirit is now the agent and executive of God in earth to carry on the work that Jesus "began both to DO and TEACH" (v 2-8; 5:9; 8:29, 39; 10:19; 11:12; 13:2-4; 15:28; 16:6; 20:28; 21:4-11; 1 Cor. 2:1-14; 12:1-30; 2 Cor. 3:8; Eph. 2:22; 3:5).

h This with many other passages in the new covenant proves that the ten commandments are not the only ones God ever gave. See notes o and i, Acts 15:1, 24.

i Referring to His sufferings and death (1 Cor. 15:3-8; 1 Pet. 1:11).

j See note Jn. 21:14.

k 15 Things Discussed During the 40 Days:
  1 Bodily resurrection of Christ. (See note, Jn. 21:14)
  2 His rightful authority (Mt. 28:18; Acts 1: 4-8; Lk. 24:49)
  3 World-wide preaching the gospel (Mt. 28:19; Mk. 16:15; Lk. 24:47; Acts 1:8)
  4 Water baptism (Mt. 28:19; Mk. 16:16)
  5 Observance of every command of Christ (Mt. 28:20)
  6 Age-long gospel program (Mt. 28:20)
  7 Signs of gospel (Mk. 16:17-20)
  8 Prophets true (Lk. 24:25–27, 44)
  9 Sufferings necessary (Lk. 24:46)
  10 Resurrection and ascension necessary (Lk. 24:26, 46. Cp. 1 Cor. 15)
  11 Christ the central theme of the Scriptures (Lk. 24:27, 44)
  12 Reality of resurrection bodies—eat food; etc. (Lk. 24:39-43; note, Jn. 21:14)
  13 Scriptures have literal fulfillment, not spiritual (Lk. 24:27, 44-46)
  14 Tarry for the enduement of power to propagate the gospel (Lk. 24:49; Acts 1:4-8)
  15 Carry Out the N.T. Program:
    (1) Preach the gospel (Mt. 28:19; Mk. 16:15-16; Lk. 24:47; Acts 1:8)
    (2) Confirm the gospel (Mt. 28:20; Mk. 16:17-20; Lk. 24:49; Jn. 20:21-23; Acts 1:1, 4-8)

l A command to all believers of this age (Mt. 28:20; Mk. 16:15-20; Lk. 24:49; Jn. 7:37-39; 14:12; 15:1-16).

m The promise of the Father or the promised Holy Spirit and the baptism in the Spirit are the same.

n Christ had spoken of this Spirit baptism on several occasions (Jn. 7:37-39; 14:12-17, 26; 15:26; 16:7-15).

o 1st N.T. prophecy in Acts (1:5, fulfilled, 2:1-39). Next v 8. See ***Gifts and Fruit: First 8 Chapters***, p. 277.

p Question 1. Next, v 11. This question was not answered by Christ other than that all events are in the power of the Father (Mt. 24:32; Mk. 13:32).

q 2nd N.T. prophecy in Acts (1:8, fulfilled 2:1-39 and to be completely fulfilled in the tribulation and Millennium. Next, v 11.

r Gr. dunamis, inherent power capable of reproducing itself like a dynamo. See note i, 2 Pet. 1:3.

s The great commission and gospel benefits were to be world-wide, not to the Jews only, or for the first century only.

*a He ascended (Mk. 16:19; Lk. 24:51; Jn. 3:13; Eph. 1:20; Heb. 1:3; 1 Pet. 3:22).

*b Literal clouds, not angels (Dan. 7:13-14; 1 Th. 4:17; Rev. 1:7; 11:12; 14:14).

✞ ✞ ✞

men stood by them in [e]white apparel;

★▲11 Which also said, Ye [f]men of Galilee, [g]why stand ye gazing up into heaven? [h]this same Jesus, which is taken up from you into heaven, shall so come [i]in like manner as ye have seen him go into heaven.

II. The Church baptized in the Holy Spirit
(Mt. 3:6, note n)
1. Ten days' wait (Acts 1:3-5; 2:1; Lev. 23:4-16)

12 Then returned they unto Jerusalem from the mount called [j]Olivet, which is from Jerusalem a [k]sabbath day's journey.

13 And when they were come in, they went up into an [l]upper room, where [m]abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

14 These all [n]continued [o]with one accord in prayer and supplication, with [p]the women, [q]and Mary the mother of Jesus, and with [r]his brethren.

2. First business meeting of the church
(1) Vacancy stated

15 ¶ And in [s]those days Peter stood up in the midst of the disciples, and said, (the number of names [t]together were about an [u]hundred and twenty,)

16 Men *and* brethren, [v]this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and [w]had obtained part of this ministry.

18 [x]Now this man purchased a field with he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

★ 20 [z]For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his [*a]bishoprick let another take.

(2) Qualifications stated

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be [a]ordained to be a witness with us of his [b]resurrection.

(3) Nominations completed

23 And they [*c]appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

(4) The nomination prayer

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

25 That he may take part of this [*d]ministry and apostleship, from which Judas by transgression fell, that he might go to [*e]his own place.

(5) Election of Matthias

26 And they [*f]gave forth their lots; and the lot fell upon Matthias; [*g]and he was numbered

---

into the cloud.

d Two angels who had not been seen descending, proving angels can appear and disappear (Heb. 13:2).

e Angels and God have always appeared in white garments (Dan. 7:9; Mt. 17:2; 28:3; Jn. 20:12; Rev. 4:4). The redeemed will be dressed in white (Rev. 3:4, 5, 18; 6:11; 7:9, 13; 19:8, 14).

f The word men was a common term in addressing a company (v 11, 16; 2:14, 22, 29, 37; 3:12; 5:35; 7:2; 13:15, 16, 26, 38; 15:7, 13; 17:22; 19:35; 21:28; 22:1; 23:1, 6; 28:17).

g Question 2. Next, 2:7.

h 3rd N.T. prophecy in Acts (1:11, unfulfilled; will be fulfilled at second advent, Mt. 24:29-31; 25:31-46; Rev. 19:11-21). Next, 2:17. THIS SAME JESUS, not another; THIS SAME BODY, not a spirit (Lk. 24:37-43).

i The descent will be exactly like the ascension, actual, bodily, literal, visible, with clouds, and to the exact place. Men will again see Him with the natural eyes (v 12; Dan. 7:13-14; Zech. 14:1-5; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Rev. 1:7, 19:11-21).

j The place of His second advent (Zech. 14:4). Therefore, He will not come to America or any other place to reign.

k About a mile.

l See note, Mk. 14:15.

m Further proof that the upper room of Mk. 14:15; Lk. 22:12; Acts 1:13 was in a private residence where the disciples lived during these days. See note, Mk. 14:15. They also spent regular times in the temple courts in prayer and praise during the period (Lk. 24:53).

n Gr. proskartereo, to preserve in a thing, or to adhere firmly to (v 14; 2:42, 46; 6:4; 8:13; 10:7; Rom. 13:6; Col. 4:2; Mk. 3:9).

o With one mind (v 14; 2:1, 46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29; Rom. 15:6.

p The women that followed Christ from Galilee (Mt. 27:55-56).

q Last mention of Mary in Scripture.

r See note, Lk. 8:19.

s The 10 days waiting for the Spirit. Cp. v 3 and 2:1 with Lev. 23:10-16.

t In the same place (v 15; 2:1, 44; 4:26).

u This was the number of men that the Jews required to form a council in a city.

v Referring to v 20.

w From this it is clear that Judas had actually obtained part in the ministry and was a saved man but by transgression fell (v 17, 20, 25; notes, Jn. 6:70; 17:12; Ps. 41:9; 69:22; See ***30 Facts About Judas***, p. 1054)

x This no doubt refers to the Pharisees taking the money of Judas and buying his burying place (Mt. 27:6-8).

y Lightfoot says that the devil took Judas up in the air and dashed his body on the ground after strangling him. Luke records that some extraordinary catastrophe occurred and he fell mutilating himself (v 18-19. Cp. Mt. 27:5).

z 1st O.T. prophecy fulfilled in Acts (1:20; Ps. 69:25-28; 109:8-15). Next, 2:16. Note that in Ps. 69:25-28 Judas is referred to as having his habitation desolate and his name blotted out of the book of life. Cp. Ex. 32:32-33; Rev. 3:5; 22:18-19.

*a Gr. episkope, overseer (Acts 20:28) or bishop (Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25).

a There is no term ordained in the Gr. here. It means "must one become a witness" with us of the resurrection.

b This was the great subject of the apostolic ministry (2:24, 31-32; 4:2, 10, 33; 10:40; 13:30; 17:3, 18, 32; 23:6; 24:15, 21; 1 Cor. 15; Heb. 6:2; etc.).

*c Chose or nominated two candidates: Joseph (some texts read Joses Barnabas as in Acts 4:36) and Matthias.

*d Further proof of what Judas actually had a part in and "from which" he fell by sin.

*e The place suited or prepared for him and which he chose by sinning (Mt. 25:41; 26:24; Rev. 21:8; Ps. 9:17).

*f Today we would vote, but then the common way was to put the names on stones, parchment, or wood into an urn and after prayer let somebody put his hand in and draw out one of the lots. Cp. Lev. 16:8-9; Josh. 14:2.

*g This is the Holy Spirit's record of the choice of the twelfth apostle long after it was done by lot. That Paul did not take the place of Judas is clear from 1 Cor. 15:5-8 where he does not consider himself as one of the twelve.

✝ ✝ ✝

3. Pentecost: first baptism of men with the Holy Spirit (note n, Mt. 3:6; Jn. 7:37)

1 And when the day of [*h]Pentecost was fully come, [*i]they were all with one accord in [*j]one place.

2 And [*k]suddenly there came [*l]a sound from heaven as of [*m]a rushing mighty wind, and it filled all the house where they were [n]sitting.

3 And there [o]appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all [p]filled with the Holy Ghost, and began to speak [q]with other tongues, [r]as the Spirit gave them utterance.

4. Effect of the Holy Spirit baptism on the people

5 And there were [s]dwelling at Jerusalem Jews, [t]devout men, out of every nation under heaven.

6 Now when this was [u]noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, [v]are not all these which speak Galilaeans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and [a]proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, [b]What meaneth this?

13 Others mocking said, These men are full of [c]new wine.

III. Revival at Jerusalem (Acts 2:14–8:3; cp. 8:4; 11:19)

1. First apostolic sermon

(1) Preacher and his audience

14 ¶ But Peter, [d]standing up with the [e]eleven, [f]lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my [g]words:

(2) Joel's prophecy fulfilled (Joel 2:28)

15 For these are not drunken, as [h]ye suppose, seeing it is *but* the [i]third hour of the day.

★ 16 But [j]this is that which was spoken by the prophet Joel;

(3) Prediction of Joel's prophecy being fulfilled again in the "last days"

★▲■17 [k]And it shall come to pass in the [l]last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall [m]see visions, and your old men shall dream

---

[*h] Gr. for fifty, the fiftieth day from the waving of the sheaf of the first-fruits (Lev. 23:15-16). Only here and in Acts 20:16; 1 Cor. 16:8.

[*i] All the 120 of 1:15 were of one mind. None were uninterested, unconcerned, or lukewarm, but all were in earnest and united in faith and prayer.

[*j] Probably in the temple court where they had met regularly for prayer (Lk. 24:53; Acts 2:46) and not in the upper room where they had residence during this time (Mk. 14:15, note, Acts 1:13).

[*k] Gr. aphno, here; 16:26; 28:6.

[*l] Gr. echos, here; Lk. 4:37; Heb. 12:19.

[*m] Gr. phero, to move (2 Pet. 1:21); carry (Jn. 21:18); be driven (Acts 27:17); or to rush (Acts 2:2). The Holy Spirit filled the house and moved upon the 120 flowing out of their innermost beings like rivers of living water (Jn. 7:37-39). The word for "shed forth" (v 33); "shed on" (Tit. 3:5-6); and "pour out of" (v 17) literally means to gush out, to spill out freely, or pour out abundantly like mighty Niagaras of living water and power from on high (Lk. 24:49; Acts 1:8). It was like a "rushing mighty wind" or the blast of a clap of thunder sweeping before it. Cp. 1 Ki. 19:11-12.

[n] Indicating patient waiting (Acts 1:4) and tarrying until (Lk. 24:49).

[o] Along with this mighty thunder or blast came visible forked tongues like fire sitting upon each of the 120 disciples.

[p] They were both filled and baptized with the spirit. See ***O.T. Spiritual Experiences***, p. 274.

[q] This was predicted by Isaiah (28:9-12) and by Christ (Mk. 16:17; Jn. 15:26; 16:13) and fulfilled in Acts 2:4-13; 10:44-48; 19:1-7; 1 Cor. 12-14.

[r] This was similar to the Spirit speaking through the prophets in their own language (Acts 3:21; Heb. 1:1-2), only here it was with different languages (v 4, 6, 11). Though speaking in tongues is done through immediate inspiration by new recipients when one has thus received the gift, it then becomes a part of his mental make-up so that he can, if he desires to do even in a back-slidden condition (1 Cor. 13:1-3). This is why the exercise of vocal gifts of prophecy, tongues, and interpretation of tongues is commanded to be regulated and even judged as to whether it be under direct inspiration or whether the person is exercising a gift of himself (1 Cor. 14:29-33).

[s] Gr. katoiheo, to be settled or live in a place. Therefore these were not altogether visitors at the feast from every nation, but Jews of the dispersion who had returned to take up permanent residence in Jerusalem, perhaps because of the expectation of the Messiah at that time.

[t] Gr. eulabes, pious; here; 8:2; Lk. 2:25.

[u] The noise of the mighty clap of thunder and of the sound of rushing wind of v 2 alarmed the whole city and they came running to the temple where they found the disciples full of the Spirit and speaking in foreign languages.

[v] Questions 3 and 4. Next, v 12.

[a] See note, Mt. 23:15.

[b] Question 5. Next, v 37.

[c] Gr. gleukos, only here, but frequent in medical works. A special kind of wine distilled from the grape before it is pressed, being the sweetest and strongest wine. Ancients had a secret of preserving wine through the whole year and were fond of drinking it daily.

[d] Cp. v 2. Now they were standing.

[e] Peter was the 12th (Acts 1:26).

[f] The speaking in tongues had now ceased and Peter preached a sermon by the same inspiration of the Spirit, but in his own tongue that could be understood by all the Jews from all the 16 different nations mentioned in v 9-11.

[g] Gr. rhema, not logos. See note, 1:1.

[h] To the onlooker the disciples appeared to be drunk judging from the way they were acting and speaking and being so full of joy (v 15).

[i] 9:00 in the morning, up to which time the Jews seldom ever drank, for it was the hour of prayer in the temple. Even the most intemperate among Jews were known not to transgress this principle.

[j] 2nd O.T. prophecy fulfilled in Acts (2:16-21; Joel 2:28-29). Next, v 25.

[k] 4th N.T. prophecy in Acts (2:17-21, partially fulfilled but will be completely fulfilled in the tribulation when God will be fulfilling also v 19-21; Rev. 6:9-11; 7:1-17; 15:2-4). Next, 3:20. See ***This Prophecy is Proof***, p. 277.

[l] Jews understood this term to mean in "the days of the Messiah, " so this outpouring was another proof to them that the one they had crucified was the Messiah. See ***14 End-Time Expressions***, p. 415.

[m] See note on visions, 1 Sam. 3:1.

✝ ✝ ✝

▲ 18 And on my [o]servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

(4) Even in the future tribulation men will be saved and baptized in the Holy Spirit (Joel 2:28; Zech. 12:10-13:7; Rev. 6:9-11; 7:14)

▲ 19 And I will shew wonders in heaven above, and signs in the earth beneath; [p]blood, [q]and fire, and [r]vapour of smoke:

▲ 20 The [s]sun shall be turned into darkness, and the [t]moon into blood, before [u]that great and notable day of the Lord come:

▲ 21 [v]And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

(5) Jesus approved of God

22 Ye men of Israel, hear these words; [w]Jesus of Nazareth, a man [x]approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

(6) The crucifixion of Jesus fulfilled God's plan (Gen. 3:15; Isa. 53; Ps. 22)

23 Him, being delivered [y]by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

(7) The resurrection of Jesus fulfilled prophecy (Ps. 16:9-10; 110:1, 5)

24 Whom God hath raised up, having

possible that he should be holden of it.

★ 25 [b]For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my [c]soul in hell, [d]neither wilt thou suffer thine Holy One to see corruption.

▲ 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of [e]the patriarch David, that he is both dead and buried, and his [f]sepulchre is with us unto this day.

★ 30 [g]Therefore being a prophet, and knowing that God had sworn with an oath to him, [h]that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

★ 31 [i]He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither [j]his flesh did see corruption.

32 [k]This Jesus hath God raised up, whereof we all are witnesses.

(8) Jesus has ascended to heaven and the Spirit baptism you SEE and HEAR is proof of it (Jn. 7:39; 14:16-26; 15:26; 16:7-15)

33 Therefore [l]being by the right hand of God exalted, and having received of the

---

o Not only on "sons and daughters," but also in slaves God will pour out His Holy Spirit in the last days.

p Rev. 8:7-8; 11:6; 16:3-6; Ez. 38:22.

q Rev. 8:5-8; 9:17-18; 11:5; 16:8; 18:8.

r Rev. 9:2-3, 17-18; 18:9, 18; 19:3.

s Rev. 6:12; 8:12; 9:2; 16:10; Mt. 24:29.

t Rev. 6:12; 8:12; 16:10; Mt. 24:29.

u The second advent or day of the Lord (Mt. 24:29-31; 25:31-46; Rev. 19:11).

v This will be true as long as there are sinners to repent. No such doctrine in Scripture as the door of mercy being closed to Jews or Gentiles at any time, before their death (Heb. 9:27).

w Used 7 times in Acts to emphasize that the despised man from a despised city was indeed the Messiah (Acts 2:22; 3:6; 4:10; 6:14; 10:38; 22:8; 26:9).

x Gr. apodeiknumi, set forth, or commended, here; 25:7; 1 Cor. 4:9; 2 Th. 2:4. God approved Christ by miracles, wonders, and signs (Acts 10:38; Jn. 14:11; 15:24; Isa. 61:1-2; Heb. 2:3-4).

y This means that in the foreknowledge of God He saw it was necessary to send a Savior for men or His eternal program with them would come to naught. God determined and planned a sacrifice to save men and permitted the wicked hands of men to slay it.

a Gr. odin, birth pangs; here; Mt. 24:8; Mk. 13:8; 1 Th. 5:3. God loosed Christ from the bonds of death, which had no more claim on Him when He paid the debt for man and conquered death.

b 3rd O.T. prophecy fulfilled in Acts (2:25-27; Ps. 16:8-11). Next, v 30.

c The souls of all men are immortal and never go to the grave. The body only goes there for it is the only part of man that is made dust (Gen. 2:7; 3:19; Jas. 2:26). All souls went to sheol or hades once, being held in separate compartments (Lk. 16:19-31). Christ rescued righteous souls out of hell and took them to heaven with Him when He ascended on high (Heb. 2:14-15; Eph. 4:8-10). Now a saved soul goes to heaven at death (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11). The wicked souls continue to go to hell until the resurrection (Isa. 14:9; Rev. 20:11-15).

d Christ's body did not see corruption but was raised from the dead as an eternal, immortal flesh and bone body, not as a spirit being (Lk. 24:37-43; Jn. 20:25-29; Zech. 13:6; Acts 1:11).

e Occurs here; 7:8-9; Heb. 7:4. Used of Abraham and Jacob's sons as founders of the nation, and of David as founder of the monarchy.

f Gr. mnaymion, and is trans. grave (Jn. 11:17, 31, 38; 12:17); graves (Mt. 27:52-53; Lk. 11: 44; Jn. 5:28; Rev. 11:9); tomb (Mt. 27:60; Mk. 6:29); tombs (Mt. 8:28; Mk. 5:2-5; Lk. 8:27); sepulchre (Mt. 27:60; 28:8; Mk. 15:46; 16:2-8; Lk. 23:53, 55; 24:1, 2, 12, 22, 24; Jn. 19:41-42; 20:1-11; Acts 2:29; 7:16; 13:29); and sepulchres (Mt. 23:29; Lk. 11:47-48).

The Heb. for grave is queber and is trans. grave (Gen. 35:20; 50:5; Num. 19:16-18; 2 Sam. 3:32; 19:37; 1 Ki. 13:30; 14:13; 2 Ki. 22:20; 2 Chr. 34:28; Job 3:22; 5:26; 10:19; 21:32; Ps. 88:5, 11; Isa. 14:19; 53:9; Ez. 32:23-24; Nah. 1:14); graves (Ex. 14:11; 2 Ki. 23:6; 2 Chr. 34:4; Job 17:1; Isa. 65:4; Jer. 8:1; 26:23; Ez. 32:22-25; 37:12-13; 39:11); burial (2 Chr. 26:23; Eccl. 6:3; Isa. 14:20; Jer. 22:19); buryingplace (Gen. 23:4, 9, 20; 47:30; 49:30; 50:13; Judg. 16:31); sepulchre (Gen. 23:6; Dt. 34:6; Judg. 8:32; 1 Sam. 10:2; 2 Sam. 2:32; 4:12; 17:23; 21:14; 1 Ki. 13:22, 31; 2 Ki. 9:28; 13:21; 21:26; 23:17, 30; Ps. 5:9; Isa. 22:16; Jer. 5:16) sepulchres (Gen. 23:6; 2 Ki. 23:16; 2 Chr. 16:14; 21:20; 24:25; 28:27; 32:33; 35:24; Neh. 2:3, 5; 3:16).

These are the true words to use of the grave. Sheol and hades are the true words for hell and should never be used in connection with grave. See notes, Lk. 12:5; 16:19-31; Ps. 9:17.

g 4th O.T. prophecy fulfilled in Acts (2:30; 2 Sam. 7:12-16). Next, v 31.

h Further proof of the bodily, fleshly resurrection of Jesus. David did not beget a spirit being, but a flesh being with a soul and spirit. The same body of flesh that descended from him was crucified and raised from the dead and will sit forever on his throne (Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15).

i 5th O.T. prophecy fulfilled in Acts (2:31; Ps. 16:10). Next, v 34.

j If His flesh did not see corruption, then His flesh is still alive (Lk. 24:39-43).

k This Jesus, not a spirit Jesus, God raised from the dead (Lk. 24:37-43).

l 2 Major Doctrines in This Verse:

1 Christ's exaltation at the right hand of God (Mt. 26:64; Mk. 16:19; Acts 7:56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 12: 2; 1 Pet. 3:22)

2 Fulfillment of the promise of God and of Christ in giving the Spirit baptism to men (Lk. 24:49; Jn. 1:33; 7:37-39; 14:16-17, 26; 15:26; 16:7-15; Acts 1:4-8; 2:33; 5:32; 11:16; 15:7-11; Gal. 3:14)

shed forth this, which ye now see and hear.

★ 34 [*m]For David is not ascended into the heavens: but he saith himself, [*n]The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

(9) God has made Jesus both LORD and CHRIST (Acts 4:26)

36 Therefore let all the house of Israel know assuredly, [*o]that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

2. Effect of Peter's sermon (Acts 2:41; 4:4; 5:33)

37 ¶ Now when they heard *this*, they were [*p]pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, [q]what shall we do?

3. What all sinners must do (Lk. 13:1-5; 24:47; 1 Jn. 1:9)

▲●38 Then Peter said unto them, [r]Repent, and be baptized every one of you [a]in the name of Jesus Christ [b]for the remission of sins, and [c]ye shall receive the gift of the Holy Ghost.

4. Spirit baptism promised to all believers (Mt. 3:11; Mk. 10:38; Jn. 7:37-39; Gal. 3:14)

▲ 39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

5. Many unwritten exhortations (cp. Jn. 21:25)

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

6. 3,000 converted (cp. 4:4)

41 ¶ Then they that [d]gladly received his word [e]were baptized: and the same day there were added *unto them* about three thousand souls.

7. Glorious state of the early church (Acts 4:32; 5:12; 6:1)

42 And they [f]continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 [g]And fear came upon every soul: and many wonders and signs were done by the apostles.

44 [h]And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the [i]temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily [j]such as should be saved.

92

CHAPTER 3

8. First healing by the apostles since the Spirit baptism (cp. Mt. 10:1-8; Mk. 6:7-13)

1 Now [k]Peter and John went up together into the temple at the hour of prayer, *being* the [l]ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called [m]Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, [n]Silver and gold have I none; [o]but such as I have give I thee: [p]In the

---

*m This refers to David's body in resurrection, not to his soul and spirit which are in heaven (Heb. 12:23; Eph. 4:8-10; 2 Cor. 5:8; Phil. 1:21-24).

*n 6th O.T. prophecy fulfilled in Acts (2:34; Ps. 110:1). Next, 3:22.

*o God has made Jesus BOTH LORD AND CHRIST, and not some invisible spirit.

*p Cut to the heart (Jn. 16:7-9). They were brought to see that they were without hope except through the mercy of the one whom they had crucified (v 37).

q Question 6. Next, 3:12.

r Peter had the right answer (v 38).

a Being baptized by the authority of Jesus Christ to a Jew meant giving up Judaism and all fellowship of his nation with all his political rights and privileges. See notes on Mt. 28:19.

b Gr. eis, because of remission of sins. When one repents, which is always required in Scripture before baptism, he is immediately forgiven (1 Jn. 1:9; Rom. 10:9-10). Then, and then only, is one a fit candidate for water baptism which is an outward symbol of the death, burial, and resurrection of Jesus Christ (1 Pet. 3:21). It testifies to the world that one has already repented and been forgiven by faith in Christ (Eph. 2:8-9; Rom. 1:16; 3:24-25; 5:1). See note Mt. 3:11.

c Here we have the promise that if and when one repents and his sins are remitted he can have the Spirit baptism, for the prom-
1:33; 7:37-39; 14:12, 16-17, 26; 15:26; 16:7-15; Gal. 3:13-14).

d Gr. apodechomai, fully received. Here; 15:4; 18:27; 24:3; 28:30; Lk. 8:40. See ***35 Things We Are Exhorted to Do***, p. 276.

e It does not say how quickly they were baptized, by whom, how many did the baptizing, or how long it took them to baptize 3,000 souls.

f 4 Things They Continued Stedfastly In:
  1 Apostolic teaching (Mt. 28:20)
  2 Fellowship (1 Jn. 1:1-7)
  3 Holy Communion (v 42, 46; 20:7; 1 Cor. 10:16-17; 11:23-34; Mt. 26:26-30)
  4 Prayers (Mt. 7:7-11; 21:22; Mk. 11:22-24; Jn. 15:7, 16; Eph. 6:18)

g Great fear came upon all in Jerusalem. For several weeks past they had seen great miracles and were seeing them daily (v 43), so there was confusion and fear upon all the people.

h Many thousands of people were cared for without charge at the feasts at Jerusalem. Therefore, a sort of community of goods was no strange thing in Jewry at such times. This community idea was carried farther and longer than at a feast. Multitudes were staying longer due to the revival and strange happenings, making it necessary to provide for the people. Many sold their possessions (not necessarily their homes but extra possessions) in order that everyone could be provided for. This was only temporary during the revival and was not a practice of the church as a permanent thing at Jerusalem or elsewhere. The fact that collections were later taken only for the poor and not for the church proves that not all the church was poor (1 Cor. 16:1; 2 Cor. 8-9). No one was forced to sell anything for the common cause, as proved in Acts 5:4.

i In the temple courts which alone could accommodate such crowds of thousands.

j Literally, those who were hearing and obeying the Word of God as it was daily preached to the people, or the Lord added to the church daily those that were saved.

k Mentioned 7 times together in Acts (v 1; 3, 4, 11; 4:13, 19; 8:14).

l 3:00 in the afternoon. Jews had three hours of prayer a day: at 9:00 a.m. morning; 12:00 at noon; and 3:00 p.m. They taught that Abraham instituted the first; Isaac the second; and Jacob the last.

m This gate is supposed to have been made of brass and was about 31x62 Ft.

n It was customary to carry money into the temple for offerings and to give to the poor, but the apostles were so poor they had nothing to give.

o To know one has this power is more wonderful than all the riches of the world.

p The first definite exercise of the Christian's power of attorney (Jn. 16:23, note).

* * *

walk.

7 And he took him by the right hand, and lifted *him* up: and [q]immediately his feet and ankle bones received strength.

8 And he [a]leaping up stood, and walked, and entered with them into the temple, [b]walking, and [c]leaping, and praising God.

9. Effect of a miracle upon the people (cp. Mt. 8:27; 15:31)

9 And all the people [d]saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were [e]filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the [f]porch that is called Solomon's, greatly wondering.

10. Peter's second sermon

(1) This miracle confirms the deity and claims of Jesus Christ (Jn. 5:36; 10:37-38; 14:11)

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, [g]why marvel ye at this? or why look ye so earnestly on us, as though by our [h]own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath [i]glorified his Son Jesus; whom ye delivered up, and [j]denied him in the presence of Pilate, when he was determined to let *him* go.

(2) The three sins of Israel (Mt. 27:15-25; Acts 2:23; 7:51)

14 But [j]ye denied the [k]Holy One and the [l]Just, and desired a murderer [m]to be granted unto you;

15 And killed the [n]Prince of life, whom God hath raised from the dead; whereof we are witnesses.

(3) The power of Jesus' name (Mk. 16:17-18; Jn. 14:12-15; 15:16)

16 [o]And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this [p]perfect soundness in the presence of you all.

(4) The crucifixion of Jesus fulfilled the prophets (Gen. 3:15; Isa. 53; Ps. 22)

17 And now, brethren, I [*q]wot that [r]through ignorance ye did *it*, as *did* also your rulers.

18 But [s]those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

(5) Conditions of national restoration (Rom. 11:25-27; Zech. 12:10-13:1)

▲●19 ¶ [t]Repent ye therefore, and be converted, that your [u]sins may be [*a]blotted out,

---

ways produced. See note, Mt. 13:58. "Immediately" is found 7 times in Acts and 10 times in Luke.

a Gr. exallomai, springing or jumping up.

b 5 New Experiences for the Lame Man:
  1 Standing up by himself
  2 Walking by himself
  3 Leaping and jumping like a child
  4 Praising God in the temple (v 8)
  5 Holding preachers (v 11)

c Gr. hallomai, jumping, leaping, springing up. Here; 14:10; Jn. 4:14. Cp. Isa. 35:6.

d This is always true of real healings.

e See note, Lk. 4:28.

f About 800 ft. long and built on the east side of the outer court (note, Jn. 10:23).

g Questions 7-8. Next, 4:7.

h It is not by man's power or godliness that miracles are performed, but by the power of God upon the lives of men who have tarried until they are endued with power (Lk. 24:49; Acts 1:4-8).

i This healing is proof that Jesus had been glorified, for the Holy Spirit in baptismal measure was promised when He would be glorified (Jn. 7:37-39).

j This is plain speech from one who had denied Christ himself (Mt. 26:69-75).

k Demons and apostles called Christ "the Holy One" (Mk. 1:24; Lk. 4:34; Acts 2:27; 3:14; 4:27, 30). Cp. Ps. 16:10; Isa. 29:23; 49:7.

l Jesus is called this here; 7:52; 22:14.

m Referring to Barabbas (Mt. 27:15-26).

n Gr. archegos, leader, or author; one who stands at the head or at the beginning of a list or rank. Christ is:
  1 Prince (Author) of peace (Isa. 9:6)
  2 Prince (Leader) of Princes (Dan. 8:25)
  3 Messiah the (Anointed) Prince (Dan. 9:25)
  4 Prince (Author) of Life (Acts 3:15)
  5 A Prince and a Savior (Acts 5:31)
  6 Prince (Leader or Ruler) of the Kings of the Earth (Rev. 1:5)
  7 Captain (Prince, Author) of Salvation (Heb. 2:10)
  8 The Author (Prince) and Finisher of our faith (Heb. 12:2)

o This is the secret of power with God and of all divine miracles (Mt. 1:21; Mk. 16:17-18; Jn. 1:12; 14:12-15; 15:16; 16:23-26, notes; Acts 2:38; 3:6; 4:12; 9:34; Phil. 2:9-11). Through faith in the Prince or Author of life has this man been given life (Jn. 10:10).

p Gr. holokleria, wholeness. Only here; 1 Th. 5:23; Jas. 1:4.

*q Gr. oida, know, as in v 16.

r Their ignorance was highly criminal, for it was prejudice against evidence, a very willful ignorance. Peter used it as an argument for repentance, not an excuse for former sin. He pointed out that their sin was pardonable so they had no reason to despair of salvation if they would yet turn to God.

s The many prophecies of the sufferings of the Messiah by all the prophets have now been fulfilled, beginning with the seed of the woman having His heel bruised (Gen. 3:15), and continuing with all the sacrifices pointing to His sufferings which are also described by David (Ps. 22); Isaiah (52:14; 53:1-12); Daniel (9:25-26) and others. He has literally fulfilled the prophets.

t 2 Things Necessary for Forgiveness:
  1 Repent. Gr. metanoeo, to change the mind for better morally; to change the attitude toward sin (Mt. 3:2; 4:17; Acts 2:38; 3:19; Lk. 13:1-5, note). Now you are convinced that Jesus was the Messiah so change your minds and let your hearts be contrite for your crimes against Him
  2 Be converted—change your conduct; turn right about face; make a change in direction and begin a new walk toward God and with Him (Ps. 19:7; 51:13; Mt. 18:3; Jas. 5:19)

  O.T. Conversion Commanded:
  (1) "Turn unto the Lord . . . with all thine heart, and with all thy soul" (Dt. 30:10)
  (2) "Turn from your evil ways and keep my commandments" (2 Ki. 17:13)
  (3) "Humble themselves, and pray, and seek my face, and turn from their evil ways" (2 Chr. 7:14; Jer. 25:5; 26:3; Ez. 33:11; Zech. 1:4)
  (4) "Repent, and turn from your idols . . .from all your abominations" (Ez. 14:6; 18:30)
  (5) "Turn to thy God: keep mercy and judgment, and wait on thy God continually" (Hos. 12:6)

  5 Assurances of Such Conversion:
  (1) The Lord will prosper your work, bless your family, increase your prosperity, and rejoice over you for good (Dt. 30:8-10)
  (2) "I will hear from heaven, and will forgive their sin" (2 Chr. 7:14)
  (3) "He shall surely live and not die" (Ez. 18:28-32; 33:11)
  (4) "I will repent of the evil I thought to do to them" (Jer. 26:3)
  (5) "Your sins will be blotted out" (Acts 3:19; 2:38; 1 Jn. 1:9)

u Gr. hamartia, note, Jn. 1:29.

*a Wiped out; your life washed clean from all missing the mark, or sins. Here; Col. 2:14; Rev. 3:5; 7:17; 21:4. Cp. Rev. 1:5; 1 Cor. 6:11; Isa. 1:18.

the presence of the Lord;

(6) Second coming of Jesus a subject of all the prophets (Mt. 24:27, refs.)

★▲20 [c]And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive [d]until the times of [e]restitution of all things, which God hath spoken by the mouth of all his holy prophets [f]since the world began.

(7) First coming of Jesus predicted by Moses (Dt. 18:15)

★ 22 For Moses truly said unto the fathers, [g]A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(8) Free choice between life or death (Jn. 3:14-16)

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

(9) All the prophets predicted the sufferings of Christ (Lk. 24:25-27, 44)

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

(10) Even Abraham predicted the universal work of Christ (Gen. 12:1-3; Jn. 8:52-58)

★▲25 Ye are the children of the prophets, and of the [h]covenant which God made with our fathers, saying unto Abraham, And [i]in thy seed shall all the kindreds of the earth be blessed.

(11) Gospel first offered to Israel

▲ 26 [j]Unto you first God, having raised up his Son Jesus, sent him to bless you, in [k]turning away every one of you from his iniquities.

93

CHAPTER 4

11. First persecution
(1) Arrest of Peter and John
(cp. Acts 5:17, 25; 8:1; 9:1; 12:1)

1 And as they spake unto the people, [l]the priests, and the [m]captain of the temple, [n]and the Sadducees, came upon them,

2 Being [o]grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And [p]they laid hands on *them*, and put them in hold unto the next day: for it was now eventide.

(2) Result of Peter's second sermon: 5,000 more converted (cp. Acts 2:31-41)

4 Howbeit many of them which heard the word believed; and the [a]number of the men was about five thousand.

(3) Trial of Peter and John (cp. Acts 5:27-33)

5 ¶ And it came to pass on the morrow, that their [*b]rulers, and elders, and scribes,

6 And [*c]Annas the high priest, and [*d]Caiaphas, and [*e]John, and [*f]Alexander, and as many as were of the [*g]kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, [*h]By what power, [*i]or by what name, have ye done this?

(4) Peter's defense: the power of the name of Jesus (Mt. 10:19)

---

b Gr. hopos, in order that, or so that, denoting a purpose and is so used 15 times in this sense in Acts alone; when or that (3:19); that (8:15, 24; 9:2, 12, 17; 15:17; 23:15, 20; 24:26; 25:3, 26); to (9:24; 23:23); and because (20:16).

It should read, "that times of refreshing shall come," meaning if one becomes truly converted he will have times of refreshing from God (2 Cor. 5:17-18; Eph. 1:3; Gal. 5:22-23; Isa. 28:11-12).

c 5th N.T. prophecy in Acts (3:20-21, unfulfilled but will be fulfilled at the second advent and in the Millennium and the New Earth forever). Next, 9:15. Verse 20 refers to the second advent (Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14; Rev. 19:11-21; Zech. 14).

d Christ must remain in heaven until the time of restoration of all things.

e Gr. apokatastasis a complete restoration or re-establishment. It refers to the Millennium when Christ will reign 1,000 years for the purpose of gathering together all things in one as before the fall (Eph. 1:10); of ridding the earth of all rebellion (1 Cor. 15:24-28); of making the new heavens and new earth; and of restoring all things to perfection and sinlessness as before the rebellions of Lucifer and Adam (Isa. 65:17; 66:22-24; 2 Pet. 3:5-13; Rev. 21:22). When this complete restoration work is finished, then the Son will deliver the restored and perfect kingdom to the Father so that He may be all and all as before rebellion. See ***Restitution of All Things***, p. 278 and p. 543.

f Gr. ap'aionos, from of old. It could literally refer to the beginning of the present social system. The day man fell, God tion by the seed of the woman (Gen. 3:15). Enoch, the 7th from Adam predicted the 2nd advent (Jude 14). Nearly all the prophets made predictions of the final and complete restoration of all things after the present curse.

g 7th O.T. prophecy fulfilled in Acts (3:22-23; Dt. 18:15-19). Next, v 25.

h The Abrahamic covenant (Gen. 12:1-3).

i 8th O.T. prophecy fulfilled in Acts (3:25; Gen. 12:1-3). Next, 4:11.

j The gospel was first to the Jews (Jn. 1:11; Mt. 10:6; 15:24; Rom. 1:16).

k This was the chief purpose of the coming of Christ and the end of all gospel preaching (Jn. 3:16; 1 Cor. 1:21).

l These were the most implacable of the enemies of Christ from the beginning.

m Captain of the temple guards for preserving peace in the temple area.

n These seemed to be the chief opponents of Christ from here on instead of the Pharisees. They did not believe in the resurrection (Acts 23:8), so their whole system of religion was in danger by the preaching of the apostles whose main theme was the resurrection. See note, Acts 1:22.

o Being exasperated and "fed up" with the success of the preaching of the resurrection by the apostles they determined to stamp it out.

p This was the thing they should not have done, had they not wanted the revival to spread all the more (v 4, 33; 5:11).

a This makes at least 8,000 converts up to this time (2:41).

*b An assembly of the Sanhedrin, or grand council of the Jews.

*c An associate high priest with Caiaphas (v 6; Lk. 3:2; Jn. 18:13, 19, 24). He had been high priest for 11 years, bore the title all his life, and had the honor of seeing 5 sons fill the office after him.

*d See note, Mt. 26:3.

*e Some suppose this to be Johanan Ben Laccai, a famous rabbi of that time.

*f Probably Alexander Lysimachus, one of the richest Jews of his time, who made great presents to the temple, and was highly esteemed by King Agrippa.

*g The family from which high priests were taken.

*h Question 9. Next, v 16. Gr. dunamis, note i, 2 Pet. 1:3.

*i By what name means by what authority. The council was convinced that they had wrought a miracle, but by what means they were not certain. As all traffic with demons and familiar spirits was unlawful they hoped by examination to prove them guilty of death according to Lev. 20:27.

* * *

said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 [k]Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

★ 11 [l]This is the stone which was set at nought of you builders, which is become the head of the corner.

▲ 12 Neither is there [m]salvation in any other: [n]for there is none other name under heaven given among men, whereby we must be saved.

(5) Decision of the Sanhedrin (cp. Acts 5:34-39)

13 ¶ Now when they saw the [o]boldness of Peter and John, and perceived that they [p]were unlearned and ignorant men, they marvelled; [q]and they took knowledge of them, that they had been with Jesus.

14 And [r]beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, [s]What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 [t]But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John [a]answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 [b]For we cannot but speak the things which we have seen and heard.

(7) Further threats against the apostles by the Jews (Acts 5:40)

21 So when they had further threatened them, they let them go, [c]finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was [d]above forty years old, on whom this miracle of healing was shewed.

12. Prayer for power to preach and confirm the gospel (Mk. 16:17-20; Lk. 24:49-52)

23 ¶ And being let go, they went to their [e]own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with [f]one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

★ 25 [g]Who by the mouth of thy servant David hast said, [h]Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together [i]against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy [*j]counsel determined before to be done.

---

fear compared to the last time he was in the hall of Caiaphas when he denied the Lord through fear of a servant girl (Mt. 26:69-75). The prophecy of Jesus was now being fulfilled about being brought before rulers (Mt. 10:18-20).

k We do not hesitate to declare to you that it was by the name (authority) of Jesus Christ of Nazareth, that this man was healed.

l 9th O.T. prophecy fulfilled in Acts (4:11; Ps. 118:22. See also Mt. 21:42; Isa. 28:16; 49:7; Rom. 9:33; 1 Pet. 2:7-8). Next, v 25

m Gr. soteria. It is translated:
1 Saving, deliverance from and preservation from destruction and judgment of Noah's flood (Heb. 11:7)
2 Saved from enemies (Lk. 1:71)
3 Saved from sins (Rom. 10:1, 9-10)
4 Deliver from slavery (Acts 7:25)
5 Health, preservation of life and physical health (Acts 27:34)
6 Salvation from physical infirmity (Acts 4:12 with v 10; 3:1-12, 16)
7 Salvation in general—all kinds of deliverances (Lk. 1:69; Jn. 4:22; Acts 13:26, 47; Rom. 1:16; 11:11; 2 Cor. 1:6; 6:2; 7:10; Eph. 1:13; Phil. 2:12; 2 Tim. 3:15; Heb. 6:9; Jude 3)
8 Salvation from sins (Lk. 1:77; 19:9; Rom. 10:10; 2 Th. 2:13)
9 Salvation, final and complete deliverance from all the curse, including death (Rom. 13:11; Phil. 1:19, 28; 1 Th. 5:8-9; 2 Tim. 2:10; Heb. 1:14; 2:3, 10; 5:9; 9:28; 1 Pet. 1:5, 9, 10; 2 Pet. 3:15; Rev. 7:10; 12: 10; 19:1)

Thus salvation cannot be limited to the initial stage of redemption—forgiveness of sins. See Rom. 1:16, note.

n Mt. 1:21; Acts 2:38; 3:6, 16; Jn. 14:12-15; 16:16; 16:23-26; Mk. 16:17.

o Gr. parrhesia, outspokenness. Trans.:
1 Boldness of speech (2 Cor. 7:4)
2 Plainness of speech (2 Cor. 3:12)
3 Freely (Acts 2:29)
4 Openly (Mk. 8:32; Jn. 7:4, 13; 11:54; 18:20; Col. 2:15)
5 Boldly (Jn. 7:26; Eph. 6:19; Heb. 4:16)
6 Boldness (Acts 4:13, 29, 31; Eph. 3:12; Phil. 1:20; 1 Tim. 3:13; Heb. 10:19; 1 Jn. 4:17)
7 Confidence (Acts 28:31; Heb. 3:6; 10:35; 1 Jn. 2:28; 3:21; 5:14)

p Without the higher education of Judaism; unprofessional men—men of the rank and file of the Jews. They were not destitute of knowledge for they had divine knowledge.

q They recognized them to be followers or companions of Jesus of Nazareth.

r Seeing proof of a divine work in their midst their mouths were shut. Had the apostolic doctrine been false the man could not have been healed in Jesus' name.

s Question 10. Next, v 25.

t That the doctrine of Christ stop before other miracles take place and all the people leave Judaism for Christianity and we alone be the enemies of Jesus the Messiah.

a In all their answers the apostles demonstrated a mouth of wisdom that their enemies could not gainsay, fulfilling Mk. 13:11; Lk. 21:15. Cp. Acts 6:10.

b We cannot and will not lie about the things we have seen and heard.

c Finding no way to punish them because all men were stirred and multitudes were turning to be Christians (5:14).

d This case of infirmity was the longest on record. Christ healed a man 38 years infirm (Jn. 5:5).

e The church was no doubt in prayer for them during their trial that God would intervene and protect them.

f See note, Acts 1:14.

g 10th O.T. prophecy fulfilled in Acts (4:25-28; Ps. 2:1-2). Next, 7:6.

h Question 11. Next, 5:3. Note the 4 representative classes against Christ:
1 Heathen Gentiles (v 27)
2 People of Israel (v 27)
3 Kings—Herod and Caesar, represented by Pilate (v 27)
4 Rulers of Israel (v 26)

i Against the Lord (one person) and against His Christ (another person). See scriptures on ***Trinity***, p. 489.

*j Gr. proorize, predetermine (note z, Rom. 8:29). It is God's determined counsel to save sinners. Jesus came to bring this program about (Heb. 9:15; 10:4-10; Jn. 3:16). God determined two things:
1 To give up His Son to die for sinners (Rom. 5:8)
2 To give up sinners to their own will, so that, even while they resisted His

ings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By [l]stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

13. Answer to their prayer
(cp. Acts 5:12-16; 15:4, 12; 19:11-12)

31 ¶ And when they had prayed, [m]the place was shaken where they were assembled together; [n]and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

14. State of the church (Acts 2:42; 5:12-16; 6:1-7)

32 And the multitude of them that believed were of one heart and [o]of one soul: [p]neither said any *of them* that ought of the things which he possessed was his own; but [q]they had all things common.

33 And with [a]great power gave the apostles witness of the [b]resurrection of the Lord Jesus: and [c]great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and [d]distribution was made unto every man according as he had need.

36 And [e]Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the

CHAPTER 5

15. First sin in the early church and its results
(cp. 13:11; 1 Cor. 4:18-21; 5:5)

1 But a certain man named [f]Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath [g]Satan [h]filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou [i]conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, [j]Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

---

will they would fulfill it by crucifying the one who was destined to save all who believe (Acts 2:22-24; 3:13-26; 4:10, 26-30; Jn. 3:16; Rev. 22:17)

k Their threatenings are against You, not us. They are determined to bring to naught Your Word and counsel. Now Lord, give us power to speak and to confirm Your Word (v 30).

l This expression always indicates the power to do miracles (v 30; 11:21).

m This earthquake was evidence of the presence of God and of answered prayer.
Earthquakes That Manifested God:
1 To Elijah (1 Ki. 19:11-12)
2 To Israel and Jerusalem (Isa. 29:6)
3 At the crucifixion (Mt. 27:54)
4 At the resurrection (Mt. 28:2)
5 When disciples prayed (Acts 4:31)
6 When apostles prayed (Acts 16:26)
Future Earthquakes of Prophecy:
1 In the 6th seal (Rev. 6:12-17)
2 Between the 7th seal and 1st trumpet (Rev. 8:5)
3 When the two witnesses are resurrected and ascend to heaven (Rev. 11:13)
4 At the 7th trumpet (Rev. 11:19)
5 At the 7th vial (Rev. 16:17-21)
6 Many earthquakes in divers places (Mt. 24:7; Mk. 13:8; Lk. 21:11)

n Believers who are baptized in the Spirit (Acts 1:4-8; 2:1-11, 33, 38-39) must have new outpourings of the Spirit to maintain the fullness of God (v 31; Jn. 1:16; Phil. 1:19; 2 Cor. 1:22; 5:5; Eph. 3:19; 1 Jn. 4:13). Christ Himself lived in prayer and received many new infillings and fresh supplies of the Spirit and power to continue in all the fullness of God. As virtue went out of Him it had to be supplied again, as proved by the scriptures above and by the many times Christ prayed as all men must do to maintain spiritual power in life (note p, Lk. 3:21).

o See note o, Acts 1:14.

p Here is recorded the true observance of Christian love and brotherhood—that of being unselfish and so full of love as to live solely for others instead of for self (Phil. 2:1-3; Mt. 22:39; Jn. 13:34-35; 15:9-21; 1 Cor. 13). These new believers were so changed and so unselfish that personal possessions were for the good of all others of like faith. See note h, Acts 2:44-45.

q This passage and Acts 2:44-47 are often taken by socialists and communists to prove to Christians that their political philosophy is the only Christian one, but even Jesus Christ will not have a socialist or communist government when He comes to reign. It will be a theocratic form of government and sin and selfishness will be unsparingly put down (Isa. 11:1-10; 1 Cor. 15:24-28; Rev. 2:27; 5:10; 12:5; 20:1-10; Zech. 14:1-21; Joel 3).

a Power of the Early Church (Acts 1:8):
1 Great power (Acts 4:33)
2 Mighty power (Eph. 1:19)
3 Exceeding great power (Eph. 1:19)
4 Excellent power (2 Cor. 4:7)
5 Eternal power (Rom. 1:20)
6 Glorious power (Col. 1:11)
7 Divine power (2 Pet. 1:3)

b They were still on the main theme regardless of the law of the priests (v 17). The resurrection is the thing that makes all the gospel effective, and anyone who does not believe in it cannot be saved (1 Cor. 15:1-23).

c "Great" Things of the Church in Acts:
1 Power (4:33)
2 Grace (4:33)
3 Fear (5:5, 11)
4 Company (6:7)
5 Wonders (6:8)
6 Miracles (6:8)
7 Persecution (8:1)
8 Joy (8:8; 15:3)

d See note h, Acts 2:44-45.

e Some texts read Joseph Barnabas, the same as Joseph Barsabas in Acts 1:23, called "Son of Consolation." See note v, Acts 13:15. He becomes a prophet and an apostle (Acts 13:1; 14:14). Brings Paul to the apostles (Acts 9:25-27). A co-worker with Paul (Acts 11:30; 12:25; 13:1–15:35). Separates from Paul (Acts 15:36-41). Goes astray from truth (Gal. 2). Is reconciled to Paul (1 Cor. 9:6).

f Ananias and Sapphira mean grace and beauty, but their names do not fit their conduct. They were disciples of Christ and members of the apostolic church of which no man would belong unless he had a real experience of salvation. This we have to conclude because the church was hated and persecuted (Acts 4:1-4, 17; 5:13, 17-18, 27-42; 8:1; etc.). Then, too, it is repeatedly stated that all were of one accord and one mind who did belong to the church (1:14; 2:1, 46; 24, 32-37).

g Questions 12-15. Next, v 8.

h This was what caused them to hold back part of the price and so lie to the Holy Ghost who is also called "God" in v 4. The Holy Ghost is just as much God as is the Father and the Lord Jesus Christ.

i This implies careful and planned deception, not a sudden act (Jas. 1:13-15).

j Questions 16-17. Next, v 28.

feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

16. Power of the early church
(Mt. 18:18; Mk. 16:17-20; 1 Cor. 12)

12 ¶ And by the hands of the apostles were [l]many signs and wonders wrought among the people; (and they were all with one accord in [a]Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 [b]Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, [c]that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, [d]and them which were vexed with one.

17. Second persecution
(1) Apostles are arrested
(cp. Acts 4:1; 5:25; 8:1; 9:1; 12:1)

17 ¶ Then the high priest rose up, and all they that were with him, (which is the [e]sect of the Sadducees,) and were filled with [f]indignation,

18 And laid their hands on the apostles, and put them in the common prison.

(2) Their miraculous escape (cp. Acts 12:3-11)

19 But the angel of the Lord by night [g]opened the prison doors, and brought them forth, and said,

20 [h]Go, stand and speak in the temple to the people all [i]the words of this life.

(3) The Sanhedrin discovers the escape of the apostles

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the [j]council to-

---

knowledge and discernment of spirits as well as other gifts of 1 Cor. 12:4-11.

l Gifts of the Spirit in Acts:
All the gifts of the Spirit of 1 Cor. 12:4-11 are recorded in the lives of the believers in the early chapters of Acts after the reception of the Spirit baptism, except one, and no doubt this was also manifest. See ***Gifts and Fruit***, p. 277.

1 Tongues (2:4; 10:44-48; 19:1-7)
2 Healings (2:43; 3:6; 5:12-16)
3 Miracles (2:43; 4:22; 5:12-16; 6:8)
4 Prophecy (2:17-21; 3:19-21; 13:1)
5 Knowledge (2:15-40; 5:3-11; 8:19-25)
6 Wisdom (3:12-26; 4:5-22; 6:10)
7 Faith (2:43; 3:6, 16; 5:12-16)
8 Discernment (2:15; 3:4-6; 5:3-11)

Other Miraculous Manifestations:

1 Executing judgment (Acts 5:1-12; 13:6-12; 1 Cor. 4:18-21; 5:4-5)
2 Miraculous deliverances (Acts 5:19-28; 9:3-9, 31; 12:1-19)
3 Holy Spirit imparted by laying on hands (Acts 8:14-25; 9:17-19; 19:1-7)
4 Imparting spiritual gifts to others (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6)
5 Immunity from poisons (Mk. 16:17-18; Lk. 10:19; Acts 28:3-6)
6 Raising the dead (Acts 9:40; 20:10)
7 Earthquakes (Acts 4:31; 16:26)
8 Special miracles (Acts 19:11-12)
9 Fullness of the Spirit manifest (Rom. 15:18-19, 29; Heb. 2:3-4)

Miraculous power is mentioned in all N.T. books (Mt. 10:1-8; Mk. 16:17-20; Lk. 10:19; 24:49; Jn. 14:12; 17:18; Acts (see above); Rom. 1:11; 15:18-19, 29; 1 Cor. 1:4-7, 18-24; 2:1-7, 12-13; 4:18-21; 12:1-11, 28-31; 13:1-3; 14:1-40; 16:10; 2 Cor. 1:20-22; 2:14; 3:6-15; 4:7; 6:3-10; 8:7; 10:4-7; 12:12-18; 13:10; Gal. 3; Eph. 1:3-19; 3:7–4:13; 6:10-18; Phil. 2:7, 27; Col. 1:11; 2:10; 1 Th. 1:3-8; 2:13-14; 2 Th. 1:3, 11; 2:17; 3:1, 9; 1 Tim. 1:16; 2 Tim. 1:7; 2:4, 19-21; 3:1-5, 16-17; Tit. 2:11-14; 3:4-6; Ph'm 10; Heb. 2:1-4; 3:6, 12-14; 4:11-16; 6:11-12; 10:19-39;11:1–12:2; 13:8, 21; Jas. 1:5-8; 2:17-26; 4:6-10; 5:14-16; 1 Pet. 2:12; 4:10-11; 5:5-10; 2 Pet. 1:3-10; 1 Jn. 2:6, 13-27; 3:1-3, 20-24; 5:13-14; 2 Jn. 2-4; 3 Jn. 2-4; Jude 3-25; Rev. 1:9; 19:10).

a See note b, Jn. 10:23 and Acts 3:11.

b Note how this is connected with the great increase of church membership. The more there are together who will believe God the greater will be the atmosphere of faith created and the easier it will be for others to experience answers to prayer. Believing rose to such heights that the multitudes had faith even in the shadow of Peter and their faith was met by God—they were healed every one (note b, Mt. 13:58).

c The miracles and fame of the apostles appear to have become equal to that of Christ and so Jn. 14:12 was fulfilled for the first time. There was no healing virtue in a shadow but there always is in unwavering faith in God. The facts of the gospel were fully known and God was Himself confirming the truth with signs following (Mk. 16:17-20; Heb. 2).

d Here we have another proof that there is a difference between sicknesses and being vexed with unclean spirits. See Mt. 4:24; 10:1; Mk. 1:32-34; 16:17-18; Lk. 4:40-41; 7:21.

e Gr. hairesis, a choosing, hence, a sect (Acts 5:17; 15:5; 24:5; 26:5; 28:22) and heresy (Acts 24:14; 1 Cor. 11:19; Gal. 5:20; 2 Pet. 2:1).
The word itself has no evil meaning. It simply refers to a doctrinal view or belief at variance with the recognized and accepted tenets of a system, church, or party. The word heretic is used once in Scripture (Tit. 3:10), and means one who holds a heresy; a dissenter, nonconformist. It only takes on an evil meaning when sound doctrine is rejected and fallacy is accepted and taught in preference to truth. If the doctrine is unsound and one dissents from the main body who holds the fallacy, then he is a heretic in a good sense.

The word signifies a sect or party, whether good or bad, distinguished from all other sects and parties. It formerly was applied to different sects of heathen philosophers.

The church of Rome uses it only in an evil sense to apply to all who cannot go along with their many dogmas and rituals that have been added for many centuries to the pure teachings of the Christian faith. A heretic to them is one who is not a papist, and because of this is outside the Christian religion. Most all denominations use it in this same sense of those who do not see eye to eye with them. True Christians apply it to all false religions who do not accept the true Christian doctrines. Jews called Christians a sect (Acts 24:5, 14; 28:22) and Christians called the Pharisees and Sadducees and other group sects (Acts 5:17; 15:5; 26:5). All deviation from truth is heresy (Gal. 5:20; 1 Cor. 11:19; 2 Pet. 2:1).

f Gr. zelos, trans.: zeal (Jn. 2:17; Rom. 10:2; 2 Cor. 7:11; 11:2; Phil. 3:6; Col. 4:13); fervent mind (2 Cor. 7:7); emulation (Gal. 5:20); envy (Acts 13:45); envying (Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Jas. 3:14-15); jealousy (2 Cor. 11: 2); and indignation (Acts 5:17).

g Done for Seven Reasons:

1 To encourage the apostles
2 Prove they were under God's care
3 Show Jewish rulers they were fighting against God
4 Show Jews that they were persecuting true followers of God
5 Show Jews they were hindering the gospel of salvation to all men
6 Give Jews another loving reproof
7 Give Jews another chance to repent

h Note the fivefold message here.

i The words of physical, spiritual, and eternal life through Christ and the resurrection so bitterly opposed by the Sadducees.

j Sanhedrin and all elders of Israel.

✝ ✝ ✝

Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, [k]we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they [l]doubted of them whereunto this would grow.

(4) Third arrest of the apostles (cp. Acts 4:1-3; 5:17; 8:1; 9:1; 12:1)

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, [m]and brought them without violence: [n]for they feared the people, lest they should have been stoned.

(5) Second trial of the apostles (cp. Acts 4:5-22)

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, [a]Did not we straitly command you that ye should not teach [b]in this name? and, behold, ye have filled Jerusalem with [c]your doctrine, [d]and intend to bring this man's blood upon us.

(6) Defense of the apostles (cp. Acts 4:8-12)

29 ¶ Then Peter and the *other* apostles answered and [e]said, We ought to obey God rather than men.

30 The [f]God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

▲ 31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

▲ 32 And [g]we are his witnesses of [h]these things; [i]and *so is* also the Holy Ghost, [j]whom God hath given to them that obey him.

(7) Effect of the defense (cp. Acts 4:13-18)

33 ¶ When they heard *that*, they were [*k]cut *to the heart*, and took counsel to slay them.

(8) The warning of Gamaliel

34 Then stood there up one in the council, a Pharisee, named [*l]Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

---

k Found everything in place as they had left it except the prisoners.

l They were at a loss to know how the prisoners escaped and what new thing would happen next.

m Brought them without binding them.

n They did not fear the apostles and their converts, but the unsaved Jews who were standing with the apostles and who were expecting some great deliverance, and were prepared to defend the miracle working apostles. Thus providence held the passions of the persecutors in check by other bad passions of other men.

a Question 18. Next, 7:1.

b By His authority (notes on Mt. 28:19; Mk. 16:17-20; Acts 2:38; Jn. 16:23-26).

c 40 Doctrines That Filled Jerusalem:
1 Crucifixion (2:23, 36; 3:13-15, 20; 4:10; 5:30)
2 Bodily resurrection of Jesus (2:24, 27-32; 3:15, 26; 4:2, 10, 33; 5:30)
3 Exaltation of Jesus (2:33-35; 3:13, 20-21; 5:31)
4 Repentance and remission of sins (2:38; 3:19, 26; 4:12; 5:31)
5 Jesus the only Prince and Savior (3:15, note; 3:16; 4:10, 12; 5:31)
6 Water baptism for all (2:38, 41)
7 Spirit baptism for all (2:16-21, 33, 38-39; 5:32. Cp. Jn. 1:33; 7:37-39)
8 Prophetic utterances by sons and daughters (2:16-21)
9 Signs of the 2nd advent (2:16-21)
10 Day of the Lord (2:20. Cp. 2 Th. 2)
11 Salvation for all (2:21, 38; 3:19)
12 Jesus approved by God (2:22; 10:38)
13 Foreknowledge of God (2:23; 4:28)
14 Soul goes to hell (2:27-31. Cp. Isa. 14:9; Lk. 16:19-31; Rev. 20:11-15)
15 Body goes to the grave (2:25-31)
16 Incorruption of Christ's body (2:27, 31. Cp. Lk. 24:37-43; Jn. 21:14)
17 Christ David's Son in flesh (2:30)
18 Christ God's only Son (3:13, 26)
19 Christ God's Holy One (3:14)
20 Christ God's Just One (3:14)
21 Christ the Prince (author) of life (3:15, note; 5:31)
22 Christ to re-establish David's throne and kingdom (2:30. Cp. Lk. 1:32-33)
23 Christ to put down God's enemies (2:35. Cp. 1 Cor. 15:24-28; Heb. 2:9)
24 Jesus made both Lord and Christ (2:36. Cp. Phil. 2:9-11; Heb. 1:3)
25 Lord's Supper (2:42. Cp. 1 Cor. 10:16-17; 11:25-34; Lk. 22:15-30)
26 Christian's power of attorney (2:38-39; 3:6, 16; 4:10. Cp. Jn. 16:23-26)
27 Humble ministry (3:12; 4:10, 29-32)
name (3:6, 16; 4:10-12)
29 Sufferings of Christ necessary to redeem (3:18-25; 4:28; 5:30-32)
30 Conversion through repentance necessary to be saved (3:19-21; 4:12; 5:31)
31 Times of refreshing (3:19)
32 Second advent (3:20-21. Cp. 1:11)
33 Complete restoration of all things as before the fall (note e, 3:21)
34 Jesus a prophet all men must hear or be lost (3:22-23; 4:12)
35 Jesus and His sufferings the main theme of the prophets (3:18-25)
36 Israel offered salvation first (3:26. Cp. Jn. 1:11; Rom. 1:16)
37 Satan a real person (5:3)
38 Holy Spirit is God (5:3-4)
39 Ministry of angels (5:19; 8:26)
40 Holy Spirit the executive of God among men (1:8; 2:33-39; 5:3-4, 32. Cp. 13:1-4, 9; 15:28; 16:6; 20:28)

d By the way you are preaching and accusing us of the murder of Jesus you are inciting the people to kill us.

e The same answer as before (4:19).

f See ***Sum of Gospel of Salvation***, p. 276.

g This is the duty of all preachers (Lk. 24:48; Acts 1:8, 22; 2:32; 3:15; 4:2, 19-20, 33; 5:20, 29, 32).

h The life, miracles, doctrines, and sufferings of Christ (Acts 1:21-22).

i Not only is the preacher a witness of these things, but also the Holy Spirit bears witness (Jn. 15:26-27) and confirms the Word with signs following (2:1-11, 33, 38-39, 43; 3:6-11; 4:29-31; 5:12-20, 32; Heb. 2:1-4; 1 Cor. 12).

j Here we have a definite statement showing that the Holy Spirit is given to those who obey God. If we do not have Him as the early believers did it could be because of the disobedience of unbelief (Lk. 24:49; Acts 1:4-8).

*k Gr. diapriomai, cut through the heart. Only here and in 7:54. Not the same word katanusso, pricked to the quick or to agitate violently as in Acts 2:37. This was the opposite effect to that in 2:37 where they were stung to the heart with remorse and repentance. Here the Greek means to saw asunder. They were filled with spite, malice, and revenge against those who witnessed their murderous conduct.

*l One of the most celebrated and honored Jewish rabbins. He was grandson of Hillel and succeeded as president of the Sanhedrin on the death of his father Rabbi Simeon, son of Hillel. He was the 35th receiver of the traditions and of the law given at Sinai. He is better known as the teacher of Paul (Acts 22:3). He died 18 years before Jerusalem was destroyed. His son Simeon died in the ruins of the city, 70 A.D. He was a strict Jew but liberal in his views as indicated in v 34-39.

✝ ✝ ✝

[m]Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up [n]Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: [o]for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to [p]fight against God.

(9) Apostles beaten and commanded to cease preaching

40 And to him they agreed: and when they had called the apostles, [q]and beaten *them*, they commanded [a]that they should not speak in the name of Jesus, and let them go.

(10) Effect on the apostles

41 ¶ And they departed from the presence of the council, [b]rejoicing that they were counted worthy to suffer shame for his name.

18. Continued ministry of apostles in spite of opposition

42 And [c]daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

95 CHAPTER 6

19. First strife in the church

1 And in those days, when the number of the disciples was multiplied, there arose [d]a

rews, because their widows were neglected in the [g]daily ministration.

20. How solved: qualifications for business elders (1 Tim. 3:8)

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and [h]serve tables.

3 Wherefore, brethren, [i]look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

21. Duties of preachers (Acts 20:28; 2 Cor. 5:14-18; 6:1-10; Eph. 4:11-13; 1 Tim. 3; Tit. 1)

4 But we will give ourselves continually to prayer, and to the [j]ministry of the word.

22. First deacons and how ordained (cp. Acts 13:1-5; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2)

5 ¶ And the saying pleased the whole multitude: [k]and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas [l]a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, [*m]they laid *their* hands on them.

23. Great growth of the church (cp. Acts 2:41; 4:4; 5:14)

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the [*n]priests were obedient to the faith.

24. Power of deacons (Acts 6:3; Mk. 16:17; Jn. 14:12-15)

8 And Stephen, [*o]full of faith and power, [*a]did great wonders and miracles among the people.

---

the one mentioned by Josephus, *Ant*. Book XX, chap. 5:1, was at least 10 years later than this record in Acts.

[n] Referred to in Josephus, *Ant*., Book XVIII, chap. 1:1. He caused a revolt over taxes and was destroyed as stated here.

[o] This has not always been true, for many false religions have succeeded in the world and still continue, either where they have superseded or corrupted Christianity. So to say that all that is not of God fails is sometimes untrue.
Why These Religions Succeed:
1 Because they have honored existing prejudices, adopted existing opinions and practices, or ministered to the baser passions of men
2 Because the founders possessed much worldly learning, or used worldly means to influence the world
Christianity has used none of these means. Its founders and followers were rejected men; Christ's converts were despised; and their only means of propagation was that of God inspiring and working miracles through them. In this one point Gamaliel was correct. If God had not backed it under these circumstances Christianity would have failed.

[p] Gr. Theomachos, God-fighters. See ***Examples of God-Fighters***, p. 276.

[q] See ***Scourgings of God's People***, p. 276.

[a] Second command not to preach in the name of Jesus (4:17-18; 5:28).

[b] Fulfilling Mt. 5:12; Lk. 6:23. Cp. 1 Pet. 4:13; Phil. 3:1; Col. 1:24.

[c] See ***10 Daily Duties of Christians***, p. 275.

[d] Gr. gongusmos, here; Jn. 7:12; Phil. 2:14; 1 Pet. 4:9. First murmuring in the church (note o, Lk. 5:30). If they had continued without having "all things common" this trouble would not have developed. However, without a doubt something else would have come up eventually, for no multitude can long continue without strife of some kind. Community of goods never was practical or an ordinance of the gospel.

[e] Greek-speaking Jews of the dispersion who sojourned at Jerusalem but who had lived in various countries where Greek was spoken.

[f] Native Jews who spoke Hebrew (Acts 21:40; 22:2).

[g] The relief of 2:44-45.

[h] Attend to the tables where collections were received and distributions to the people were made.

[i] Choose men from among both factions in whom all can confide. We WILL APPOINT them over this work, but we will continue in prayer and ministry of the Word (v 3-4).

[j] Gr. diakonia tou logou, the deaconship of the Word. This suggests preaching elders, the others being business elders—servants to minister the Word and servants to minister material things to the people. Every Jewish synagogue had at least 3 deacons who were judges of sacred and civil problems and who presided at all trials of Jewish members. See note d, Mt. 20:26.

[k] The church chose 7 men and the apostles laid hands on them and prayed, setting them apart for this business (v 3, 5-6). Apart from Stephen (6:5–8:2; 22:20) and Philip (6:5; 8:1-40; 21:8) all we know of the others is here.

[l] See note t, Mt. 23:15.

[*m] The laying on of hands was not to impart the Holy Spirit or some gift. They already had the Holy Ghost, faith, power, and wisdom (note o, below). Laying on hands was to designate them for an office, as Moses did Joshua (Num. 27:18-23).

[*n] This was one of the greatest miracles yet. To convert many of these men who were bitter enemies of Christ shows how powerful the revival was.

[*o] ***Qualifications—Business Elders***, p. 277.

[*a] This confirms the truth of the promises and signs for all believers, not apostles only (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Lk. 24:49; Jn. 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 12:4-11).
Seven men besides the apostles did these works that we know of in this one chapter. How many others there were among the thousands promised the same

(1) Power and wisdom of Stephen persecution extended to deacons (cp. Acts 4:1; 5:17, 25; 8:1; 9:1; 12:1)

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of [b]the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the [c]wisdom and the spirit by which he spake.

11 Then they [d]suborned men, which said, We have heard him speak [e]blasphemous words against Moses, and *against* God.

(2) Stephen on trial for life: Brought before the council; Accused by false witnesses

12 And they [f]stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, [g]This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And [h]all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

96

CHAPTER 7

things so?

(3) Stephen's defense theme: unbelief and rebellion of Israel. A. Call of Abraham (Gen. 12:1-9)

2 And he said, Men, brethren, and fathers, hearken; [j]The God of glory appeared unto our father Abraham, when he was in [k]Mesopotamia, before he dwelt in [l]Charran,

3 And said unto him, [m]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

B. Promises and covenants (Gen. 12:1-9; 13:14-18; 15:1-21; 17:6-19; 22:15-18)

4 Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, [n]when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

★ 6 And God spake on this wise, [o]That his seed should [p]sojourn in a [q]strange land; and that they should [a]bring them into bondage, and [*b]entreat *them* evil [*c]four hundred years.

7 And the [*d]nation to whom they shall be in bondage will [*e]I judge, said God: and [*f]after that shall they come forth, and serve me in this place.

8 [*g]And he gave him the covenant of

Spirit baptism in Acts 2:38-39, who did miracles is not recorded. According to the above scriptures such is promised each believer then and now.

[b] Either slaves freed when Tiberius expelled all Jews from Rome about 20 A.D., or more likely the inhabitants of Libertina in Africa who had come to settle in Jerusalem. Many Jews from Cyrene and Alexandria in No. Africa are also mentioned here. These Jews from Africa had their own synagogues and together with Jews of Cilicia, Paul's district in Asia, started a dispute with Stephen. They could not resist the wisdom of Stephen so used physical force to get rid of him. This has been the common method of dealing with heretics in all ages.

[c] Stephen was no apostle, proving that the spiritual power promised the apostles was not confined to them (Lk. 21:15). Not one degree of power promised apostles was limited to them (Jn. 14:12; Mk. 9:23; 16:17-18; 1 Cor. 12:4-11).

[d] Gr. hupoballo, make false charges; swear to or do underhand work for money.

[e] Gr. blasphemos, here; v 13; 1 Tim. 1:13; 2 Tim. 3:2; 2 Pet. 2:11.

[f] Organized a mob of baser people, got the elders' approval, and violently brought him before the judgment seat ready to carry out any evil work.

[g] 4 Accusations of Blasphemy of Stephen:
  1 Blasphemed Moses by making Christ greater than Moses (v 11, 14)
  2 Blasphemed God by exalting Christ greater than temple and law (v 11, 14)
  3 Blasphemed the temple by saying that Christ will destroy it (v 14. Cp. Mt. 24:1-3; Lk. 21:20-24; Dan. 9:26)
  4 Blasphemed the law by saying that Christ had abolished the law and made a new covenant (v 14. Cp. Mt. 26:28; 2 Cor. 3:6-15; Col. 2:14-17)

[h] God permitted His glory to shine through the face of Stephen to convince all the people that what he had said was the truth. Thus everything in the establishment of the church was miraculous. It had to be, for everything that could prevent the establishment of the church was brought to bear against it. The men used in establishing it had neither might nor power except what came from God.

[i] Question 19. Next, v 26. Stephen did not deny that he had said certain things they to make clear what he had said to convince them, if possible, and bring them to repentance to avert judgment. He clearly showed that his accusers were the ones who were breaking the law and dishonoring God and the temple worship.

[j] 10 Titles of God:
  1 The God of Glory (Acts 7:2)
  2 The God of patience (Rom. 15:5)
  3 The God of hope (Rom. 15:13)
  4 The God of peace (Rom. 15:33)
  5 The God of all comfort (2 Cor. 1:3)
  6 Father of mercies (2 Cor. 1:3)
  7 The God of love (2 Cor. 13:11)
  8 The God of all grace (1 Pet. 5:10)
  9 The God of truth (Dt. 32:4)
  10 God the Judge of all (Heb. 12:23)

[k] The country between rivers, the Tigris and the Euphrates (v 4).

[l] Haran (Gen. 11:31).

[m] The Abrahamic Covenant (Gen. 12:1).

[n] Gen. 11:31-32; 12:1, 4-5.

[o] 11th O.T. prophecy in Acts (7:6-7; Gen. 15:13-14; fulfilled). Next, v 37.

[p] Gr. paroikos, a stranger or sojourner (v 6, 29; Eph. 2:19; 1 Pet. 2:11). The whole length of the sojourn in Canaan, Philistia, Egypt, and other countries, fulfilling 400 years from the time God spoke to Abraham in Gen. 15:13 or 430 years from the departure from Haran of Gen. 12:1-4. They were in the land of Egypt only 215 years or exactly half the period of the dispensation of Promise.

[q] See note on Ex. 12:40 and note c, right column. Gr. allotrios, foreign (Gen. 15:13-14).

[a] Gr. douloo, enslave them.

[*b] Gr. kakoo, wrong them (v 6, 19; 12:1; 14:2; 18:10; 1 Pet. 3:13).

[*c] The whole length of the dispensation of promise—Abraham to Moses, was 430 years (Ex. 12:40; Gal. 3:14-17). The 400 years of Gen. 15:13; Acts 7:6 are to be reckoned from the confirmation of Isaac as the seed when Ishmael was cast out (Gen. 21:12; Gal. 4:30). This was 5 years after the birth of Isaac. The 430 years are reckoned from the departure of Abraham from Haran at the age of 75 years, 25 years before Isaac was born or 30 years before Isaac was confirmed and Ishmael cast out. See note p above.

[*d] The Egyptians (Ex. 1:1–14:31).

[*e] Literally, punish (Ex. 5:1–14:31).

[*f] After the 400 and 430 years of note c, above, and after the Egyptians are punished, Israel will inherit Canaan.

[*g] This was the Abrahamic Covenant of Gen. 12:1-3; 17:9-27 and not the Mosaic covenant which continued circumcision but did not originate it.

✝ ✝ ✝

and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve [i]patriarchs.

C. Joseph and Israel in Egypt
(Gen. 37:28-34; 41:1-50:26)

9 And the patriarchs, moved with [j]envy, sold Joseph into Egypt: [k]but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a [l]dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no [m]sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was [n]made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, [o]threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into [p]Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

D. Egyptian bondage (Ex. 1:7-22)

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till [q]another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end

E. Forty years of human training
for Moses (Ex. 2:10)

20 In which time Moses was born, and was [r]exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the [s]wisdom of the Egyptians, [t]and was mighty in words and in deeds.

F. Moses rejected by his brethren at his first
attempt to deliver them (Ex. 2:11-15)

23 And when he was [a]full forty years old, [b]it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and [c]avenged him that was oppressed, and smote the Egyptian:

25 [d]For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and [e]would have set them at one again, saying, [f]Sirs, ye are brethren; [g]why do ye wrong one to another?

27 But he that did his neighbour wrong [*h]thrust him away, saying, [*i]Who made thee a ruler and a judge over us?

28 [*j]Wilt thou kill me, as thou diddest the Egyptian yesterday?

G. Forty years of divine training for Moses: called
to deliver Israel from bondage (Ex. 2:15-4:31)

29 Then fled Moses at this saying, and was a [*k]stranger in the land of [*l]Madian, where he begat [*m]two sons.

30 And when forty years were expired,

---

of circumcision; Isaac begat Jacob and Jacob begat the 12 heads of the tribes of Israel under the same covenant of circumcision. Thus, all of them were true sons and heirs of that covenant and of the promised land and all secular and spiritual blessings of it.

[i] See note e, Acts 2:29.

[j] Gr. zeloo, being jealous. See the noun zelos, note f, Acts 5:17. The brethren hearing the dreams of Joseph and understanding them to predict his future greatness, were filled with malice and sold Joseph, hoping to prevent their fulfillment; but God, who made the predictions, was with him and made this enmity the direct means of their fulfillment.

[k] 6 Blessings of God Upon Joseph:
1. God was with him (v 9; Gen. 39:2, 21, 23). This was the crowning blessing of all (Acts 10:38; Jn. 3:2; Ps. 91:15)
2. Delivered him from all his afflictions (v 10; Gen. 41:37-45)
3. Gave him favor with all Egyptians (v 10; Gen. 41:37-45)
4. Gave him wisdom in the sight of all the Egyptians (v 10; Gen. 41:16-45)
5. Made him governor over all of Egypt (v 10; Gen. 41:37-45)
6. Made him governor over the house of Pharaoh (v 10; Gen. 41:40-45)

[l] Drouth and famine (Gen. 41:14-57).

[m] Food for nourishment to sustain life.

[n] Gen. 45:1-28.

[o] Stephen quotes the Septuagint of Gen. 46:20 where Machir, Gilead, Sutelaam, Taham, and Eden, sons of Manasseh and Ephraim are listed, making 75 souls. In Gen. 46:27 and Dt. 10:22 there are 70 without the 5 sons of Manasseh and Ephraim.

[p] Shechem (Gen. 23:6-20; 33:19; 47:30; 49:29; 50:5; Ex. 13:19; Josh. 24:32).

[q] Ex. 1:8-22; Ps. 105:25. This man was an Assyrian that overthrew the old Egyptian dynasty (Isa. 52:4).

[r] Was fair to God, beautiful (Ex. 2:2).

[s] Who were at that time the most intelligent and best instructed people on earth. This learning consisted of the mysteries of the Egyptian religion, arithmetic, geometry, poetry, music, medicine, and hieroglyphics. He was general of the Egyptian armies and defeated the Ethiopians who had invaded Egypt, according to Josephus.

[t] A worker as well as a talker.

[a] 40 years in Pharaoh's court (v 23); 40 years in Midian (v 30); and 40 years in Israel (v 36. Cp. Ex. 2:11; Dt. 2:7; 8:2; 31:2).

[b] This came about by the Holy Spirit who stirred him up to his call early in life. He already had God's word from which his faith came (Heb. 11:24 with Rom. 10:17).

[c] Gr. ekdikesis, took vengeance (v 24; Lk. 18:7-8; 21:22; Rom. 12:19; 2 Cor. 7:11; 2 Th. 1:8; Heb. 10:30; 1 Pet. 2:14).

[d] He imagined that the divine influence upon him calling Him to deliver Israel had already made clear to them the same thing, but here is where the human failed to understand the time and way of the divine mind. He was now willing to enter upon His call if His people were willing to act but He was to learn much before they became willing to receive Him as their deliverer. His education on this line began the next day (v 26).

[e] Moses' first lesson was that of learning that people cannot be driven together in unity by force or human effort (v 26-28).

[f] Gr. aner, an adult male. Used in the plural 6 times and all in Acts (v 26; 14:15; 19:25; 27:10, 21, 25).

[g] Question 20. Next, v 27.

[*h] Gr. apotheomai, to reject. Used in v 27, 39; 13:46; Rom. 11:1-2; 1 Tim. 1:19.

[*i] Question 21. Next, v 28. It would be hard for Jews to understand how this man, who was brought up an Egyptian, could have any interest in them.

[*j] Question 22. Next, v 35. This exposure of his crime made him fear for his life so he fled the country. He had already renounced the adoption by Pharaoh's daughter and perhaps had no further standing in Egyptian ruling circles (Heb. 11:24-26). Being rejected by his brethren and having God's word as to what to do, he did not hesitate to flee (Heb. 11:27).

[*k] Became a sojourner (note p, 7:6).

[*l] Midian (Ex. 2:15; 3:1, notes).

[*m] Gershom and Eliezer (Ex. 2:22; 18:2).

[*n] Moses says Horeb (Ex. 3:1), but this was the name of the whole mountain range;

[*n]mount Sina an [*o]angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the [*p]sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

■ 32 *Saying,* I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses [*q]trembled, and durst not behold.

33 Then said the Lord to him, [r]Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the [s]affliction of my people which is in Egypt, and I have heard their [t]groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

H. Forty years of Israel's rebellion against Moses and God (Ex. 5:1-19:2; 32:1-6; Num. 12:14)

35 This Moses [u]whom they refused, saying, [v]Who made thee a ruler and a judge? the same did God send *to be* a ruler and a [w]deliverer [x]by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

★ 37 ¶ This is that Moses, which said unto the children of Israel, [y]A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the [a]church in the [b]wilderness with the [c]angel which spake to him in the mount Sina, and *with* our fathers: who received [d]the lively oracles to give unto us:

39 To whom our fathers would not obey, turned back again into Egypt,

40 Saying unto Aaron, [e]Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

I. Israel rejected of God because of continued rebellion (Judg. 2:11-14; Amos 5:25-27)

42 [f]Then God turned, and gave them up to worship the host of heaven; as it is written in [g]the book of the prophets, [h]O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of [i]Moloch, and the star of your god [j]Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with [k]Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, [l]unto the days of David;

46 Who found favour before God, and desired to find [m]a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the [n]most High dwelleth not in temples made with hands; as saith the prophet,

49 [o]Heaven *is* my throne, and earth *is* my footstool: [p]what house will ye build me? saith the Lord: or what *is* the place of my [q]rest?

Sinai was the name of one mountain.

*o This angel of the Lord was God Himself appearing to man (v 32-34; Ex. 3:2–4:17). He is called in Ex. 3-4:
  1 The Angel of the Lord (Ex. 3:2)
  2 The Lord and God (Ex. 3:4-7; 4:1-27)
  3 The God of thy Father (Amram, Ex. 6:18), the God of Abraham, the God of Isaac, and the God of Jacob (Ex. 3:6, 15-16; 4:5)
  4 I AM THAT I AM, I AM (Ex. 3:14)
  5 The Lord God of the Hebrews Ex. 3:18
  6 The Lord our God (Ex. 3:18)

*p Gr. horama. Used 12 times and only in Acts except Mt. 17:9. It is trans. sight (v 31) and vision (Mt. 17:9; Acts 9:10-12; 10:3, 17, 19; 11:5; 12:9; 16:9, 10; 18:9). Not the same word, horasis, trans. sight (Rev. 4:3); to look upon (Rev. 4:3); and visions (Acts 2:17; Rev. 9:17).

*q See ***Effects of God's Presence***, p. 275.

r Ex. 3:5; Josh. 5:15.

s Not sicknesses, but wrongs (v 6, 19).

t Gr. stenagmos, groanings (Rom. 8:26).

u Moses whom they rejected became their only deliverer and ruler. This he uses to show that the Jesus whom they had rejected and crucified was their only present and eternal Savior.

v Question 23. Next, v 42.

w Gr. lutrotes, redeemer. Only here, but Cp. lutron, ransom (Mt. 20:28; Mk. 10:45); lutroo, redeemed (Lk. 24:21; Tit. 2:14; 1 Pet. 1:18); and lutrosis, redemption (Lk. 1:68; 2:38; Heb. 9:12).

x By the hand of God, note o, above.

y 12th O.T. prophecy in Acts (7:37; Dt. 18:15, fulfilled). Next, 8:32.

a See ***The Church***, p. 275.

b The church in the wilderness refers to the Israelites "called out" of Egypt to represent God under the Mosaic Covenant until Lk. 16:16; Gal. 3:19).

c See note o, v 30.

d Gr. logia zonta, living doctrines that produce life upon obedience to them. Here the term applies to Moses' law. In Rom. 3:2 it refers to the O.T. in general, and in Heb. 5:12; 1 Pet. 4:11 it refers to the whole of the O.T. and N.T. revelation.

e See Ex. 32, notes, for this story.

f See notes Rom. 1:24, 28, notes.

g Quoted from Amos 5:25, which, together with other minor prophets, made only one book in the Jewish Scriptures.

h Question 24. Next, v 49. The answer to this question is NO if it be asked whether Israel was upright and free from all idolatry in heart and act (v 43).

i The name of the main Ammonite deity to whom children were offered by fire (Dt. 18:10; Lev. 18:21; 20:2; 2 Ki. 16:3; 21:6; 23:10; Jer. 19:5; 32:35). Supposed to be the sun god. It's image was a hollow brazen figure, with the head of an ox, and outstretched human arms. It was heated red hot by fire within, and the little ones placed in its arms to be slowly burned. To prevent the parents from hearing the dying cries the priests would beat drums.

j A Coptic name of Saturn, called Chiun in Amos 5:26, the star-god of Babylon. It was customary for idolaters of all nations to carry small images of their gods on their journeys and in war. They were enclosed in miniature temples called tabernacles or shrines (Acts 19:24). Israelites carried these imitating their neighbors, the Moabites, Ammonites, etc. Because they carried these idols God predicted by Amos that they, themselves would go into captivity beyond "Damascus" and "Babylon" Amos 5:25-27; Acts 7:43). They were carried into Assyria and Media (2 Ki. 17:6), and soon after Stephen's sermon they were carried to all parts of the earth.

k Joshua is called Jesus here and in Heb. 4:8, both words meaning Savior.

l Gradual possession of the land continued from Joshua to David.

m Gr. skenoma, habitation (v 46; 2 Pet. 1:13-14). Not the same as in v 44.

n See note w, Lk. 1:32. Cp. Acts 17:34; Mk. 14:58; Eph. 2:11; Heb. 9:11, 24.

o See Isa. 66:1-2; 1 Ki. 8:27.

p Questions 25-27. Next, v 52.

q Gr. katapausis, a putting down; to depose one from power. Used here; Heb. 3:11, 18; 4:1, 3, 5, 10, 11. It refers to complete putting down of enemies where one can rest secure from any danger of further uprising as referred to in Acts 2:35; Mt. 22:44. God's rest from all redemptive work and of using force to put down rebellion will come at the end of the Millennium when Christ has put down all enemies and God becomes all and all (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:3-7; 22:3).

things?

J. Israel still rebellious and lawless
(Mt. 21:42-46; 23:37-39; 26:25)

51 ¶ Ye [*r]stiffnecked and [*s]uncircumcised in heart and ears, ye do always [*t]resist the Holy Ghost: [*u]as your fathers *did*, so do ye.

52 [*v]Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the [*w]Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the [*x]disposition of angels, and have not kept *it*.

(4) Stephen's vision of heaven, God, and Christ

54 ¶ When they heard these things, they were [a]cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, [b]looked up stedfastly into heaven, and saw the glory of God, [c]and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the [d]Son of man standing on the [e]right hand of God.

(5) Stephen the first Christian martyr: first mention of Paul (Acts 22:20)

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a [g]young man's feet, whose name was [h]Saul.

59 And they stoned Stephen, calling upon *God*, and [i]saying, Lord Jesus, [j]receive my spirit.

60 And he [k]kneeled down, and cried with a loud voice, [l]Lord, lay not this sin to their charge. And when he had said this, [m]he fell asleep.

97 CHAPTER 8

(6) Persecution extended to laymen: church is scattered (cp. Acts 4:1; 5:17, 25; 8:1; 9:1; 12:1)

1 And Saul was [n]consenting unto his [o]death. And at that time there was a great persecution against the [p]church which was at Jerusalem; and they were all [q]scattered abroad throughout the regions of Judaea and Samaria, [r]except the apostles.

(7) Burial of Stephen: Saul, chief persecutor (1 Tim. 1:13)

2 And [s]devout men carried Stephen *to his burial*, and made great [t]lamentation over him.

3 As for Saul, he made [u]havock of the church, entering into every house, and [v]haling men and women [w]committed *them* to prison.

IV. Missionary work in Judea and Samaria (cp. Acts 1:8; 8:1, 5)
1. A compulsory program

4 Therefore they that were scattered abroad went every where [x]preaching the word.

---

but found in the Septuagint in Ex. 33:3, 5; 34:9; Dt. 9:6, 13. Cp. Dt. 31:27; 2 Chr. 30:8; Pr. 29:1. The idea is taken from a stubborn ox that cannot be broken into the yoke and whose neck is so strong that it is hard to turn him to the right or the left in driving.

[*s] See ***4 Kinds of Uncircumcision***, p. 277.

[*t] Gr. antipipto, fall against or pull against like a backsliding heifer that will not be led (Hos. 4:16; 11:7).

The Holy Ghost Can Be:

1 Resisted (Acts 7:51)
2 Tempted (Acts 5:9)
3 Lied to (Acts 5:3-4)
4 Grieved (Eph. 4:30)
5 Blasphemed (Mt. 12:31-32)
6 Insulted (Heb. 6:4-6; 10:26-29)
7 Quenched (1 Th. 5:19)
8 Vexed (Ps. 78:40; Isa. 63:10)
9 Quieted (Zech. 6:8)
10 Fellowshipped (Phil. 2:1)

[*u] Rebellious children of rebellious parents of many generations. The Holy Spirit deals with rational souls and works upon the intellectual and moral faculties in order to enlighten, convince, and persuade. If man closes his mind to light; his will to reproof; his conscience to righteousness; and his emotions to his best good, then he reverts to total rebellion and must face the harvest of eternal hardness.

[*v] Question 28. Next, 8:30. You have not only resisted the Spirit but also have killed those inspired by Him (v 52).

[*w] Jesus called this here; 3:14; 22:14.

[*x] Gr. diatage, arrangement or ordinance (Rom. 13:2). Myriads of angels were present and were used in giving the law (v 38, 53; Ps. 68:17; Gal. 3:19; Heb. 2:2).

[a] Sawn through; note k, Acts 5:33. See ***7 Accusations That Cut Them***, p. 277.

[b] 4 Things Stephen Saw (v 55-56):

1 Heaven opened
2 The glory of God
3 God the Father
4 Jesus standing on God's right hand

[c] This is proof of three separate and distinct persons in the deity. Two were side by side and both were seen by the natural eyes and the third person was filling Stephen, enabling him to see the other two (v 55-56).

[d] The 85th occurrence of this title of 88 times in the N.T. 84 times it is used by the Lord Himself in the 4 gospels. See note h, Jn. 1:51.

[e] This is His rightful place by virtue of His achievements and exaltation to original glory (Jn. 17:5; Eph. 1:20-23; Phil. 2:9-11; Heb. 1:3-4. See note l, Acts 2:33).

[f] Witnesses were the first to cast stones (Dt. 17:7). This was to be done outside the city (Lev. 24:23).

[g] Gr. neanias, used of young men from 20-40 years of age (v 58; 20:9; 23:17, 18, 22).

[h] First mention of. See Summary Romans.

[i] Here we have prayer to Jesus and proof that He is a member of the Trinity.

[j] This proves that the spirit of man at death does not remain in the body (Jas. 2:26; Mt. 10:28; Lk. 12:5; 2 Cor. 5:8; Phil. 1:21-24; 1 Pet. 3:4; Heb. 12:23; Rev. 6:9-11).

[k] What a wonderful position and spirit in which to die. He died on his knees and without malice toward his murderers.

[l] Cp. this prayer with Lk. 23:34.

[m] The body only sleeps at death and knows no thing in the grave. The spirit remains fully conscious after leaving the body whether it goes to hell (Lk. 16:19-31; Isa. 14:9; Rev. 20:11-15) or to heaven (see under note j, above).

[n] Gr. suneudokon, gladly consenting or being pleased with this murder.

[o] Gr. anairesis, murder or "taking off" (Acts 8:1; 22:20).

[p] This was the first Christian church, so the boast of other is unfounded.

[q] Gr. diaspora, dispersion (v 1, 4; 11:19. Cp. Jas. 1:1; 1 Pet. 1:1). This was God's method of scattering the gospel to many lands. Jews dwelling at Jerusalem from all the lands of Acts 2:5-11 and who were saved took the gospel back to these lands when this persecution started. Every place they went they became a nucleus of the church (v 4; 11:19-21).

[r] This was miraculous itself.

[s] It was a mark of piety, charity, and mercy to bury the dead.

[t] Such was never done for those who were condemned by the Sanhedrin.

[u] Gr. lumainomai, to treat shamefully or with injury; to ravage; signifies the act of ferocious animals seeking prey.

[v] Dragging, not sparing age or sex, but forcing them before magistrates.

[w] Romans only had the power of life and death. The Sanhedrin by whom Paul was employed could only imprison and punish short of death. It is true some were killed (26:10), but this was by Roman permission or by murder, as in the case of Stephen.

[x] Gr. euangelizo, announce glad news; having regard to the matter announced. Thus the very means devised by Satan to get rid of this new religion became the means of God in scattering and establishing it.

(1) The evangelist and his message

5 Then [y]Philip went down to the [z]city of Samaria, [a]and preached Christ unto them.

(2) Second city-wide revival (cp. Acts 5:12-38, 42)

6 And the people with [b]one accord gave heed unto those things which Philip [c]spake, hearing and seeing the miracles which he did.
7 For [d]unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken [*a]with palsies, and that were lame, were healed.
8 And there was great joy in that city.

(3) Simon the sorcerer converted (cp. Acts 13:6-12)

9 But there was a certain man, called [*b]Simon, which beforetime in the same city used [*c]sorcery, and [*d]bewitched the people of Samaria, [e]giving out that himself was some great one:
10 To whom they all gave heed, from the least to the greatest, saying, [f]This man is the great power of God.
11 And to him they had regard, because that of long time he had bewitched them with [g]sorceries.
12 But when they believed Philip [h]preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
13 Then Simon himself believed also: and Philip, and [i]wondered, beholding the miracles and signs which were done.

(4) Samaritan converts receive the Spirit baptism (Mt. 3:6, note n)

14 Now when the [j]apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
15 Who, when they were come down, [k]prayed for them, that they might receive the Holy Ghost:
16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
17 Then laid they *their* hands on them, and they received the Holy Ghost.

(5) Simon's sinful proposal

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

(6) Peter rebukes Simon

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21 Thou hast neither part nor lot in this

---

y Philip the deacon (6:5; 8:5-40; 21:8-9), not the apostle (note g, Lk. 6:14).

z What city this was is not known. The old city called Samaria in the O.T. had been completely destroyed by John Hyrcanus, 128 B.C. Herod rebuilt it in 27 B.C. and called it Sebaste, but it was never called Samaria. Sychem was the place of the heart of the Samaritan religion, and Mt. Gerizim was the place of their temple. It might have been this city. Christ had already won many converts here (Jn.4:1-43)

a Gr. kerusso, to proclaim as a herald; without reference to the matter proclaimed; and without including the idea of teaching. He preached Christ which is the duty of every preacher (Jn. 16:13-15).

b See note o, Acts 1:14.

c Miracles can be heard and seen (v 7; Mt. 4:23-24; 11:1-5).

d See note l, Lk. 4:33-36.

*a Gr. paraloumai, paralysis (v 7; 9:33; Lk. 5:18, 24; Heb. 12:12, feeble).

*b Ancient ecclesiastical writers say that Simon claimed he was the Father who gave the law to Moses; that he came in the reign of Tiberias in the person as the Son; that he descended upon the disciples at Pentecost in flames of fire; that he was the Messiah, the Paraclete, and Jupiter; and that the woman who accompanied him called Helena was Minerva, or the first intelligence.

*c Gr. mageuon, practice of the rites or sciences of the magi, the worshippers of fire among the Persians; a magician (note q, Mt. 2:1).

*d Gr. existemi, to drive out of one's senses; to be amazed beyond measure. Cp. Acts 2:7, 12; Mk. 3:21; 2 Cor. 5:13.

e Claiming to be some great one.

f This man has great supernatural power.

g Magical arts (note b, Lk. 12:29).

h Philip's message and power were greater than that of Simon and his miracles stood the test in a way that the feats of Simon could not.

4 Things Philip Preached:
1 The Word of God (v 4)
2 Christ (v 5)
3 The things of the kingdom of God (v 12; Cp. 1 Cor. 4:18-20)
4 The name of Jesus Christ (v 12. Cp. Mk. 16:17; Jn. 14:12-15; 15:16; 16:23-26, notes)

6 Results of Gospel Preaching:
2 Miracles and healings (v 6-7, 12-13)
3 Demons cast out (v 7)
4 Great joy (v 8)
5 Many baptized in water (v 12-16)
6 Holy Spirit given (v 14-23)

i Bewitched (note d, above) by the signs and great works of power.

j First mention of apostles leaving the revival at Jerusalem.

k 16 Great Lessons Here:
1 Prayer for the Holy Ghost is part of the gospel program (v 15; 1:14; 9:17-18; 19:1-7; Lk. 11:13; 1 Cor. 12:30; 14:1)
2 Holy Spirit being given here does not refer to receiving the Spirit of adoption, for all receive this when born again (Rom. 8:9, 14-16)
3 Holy Spirit here must refer to the Spirit baptism and the supernatural gifts of the Spirit for service, not to salvation, for these people were already saved from sin, justified, born again, healed, baptized in water, and had great joy in Christ (v6-13)
4 This experience was subsequent to the experience above (v 6-13)
5 It was for all believers (v 14-17)
6 It was evidently what the church at Jerusalem had received so they wanted other churches to have it (Acts 2:33, 38-39. Cp. Mt. 3:11; Jn. 7:37-39)
7 Being converted, healed, baptized in water, and having great joy does not bring the Holy Spirit as the Church at Jerusalem had the Spirit, for the Samaritans had all this and yet lacked the Holy Spirit power (v 6-13)
8 Holy Spirit in this measure can be imparted by prayer and laying on of hands (v 15-23)
9 This does not mean that this is the only way to receive, for no hands were laid on men at Pentecost (2:1-21) or at the house of Cornelius (10:44-48)
10 Others besides the 12 apostles can lay hands on believers to receive the Spirit in this manner (Acts 9:17-18; 19:1-7; 1 Tim. 4:14; 2 Tim. 1:6)
11 It is biblical to hold special services for this extra reception of the Holy Spirit (v 15-17; 9:17-18; 19:1-7; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2)
12 This experience was something that produced evidences that could be seen and heard by men or else no money would have been offered for such power (v 18-23)
13 Spiritual things are not for the purpose of making money (v 18-23)
14 The Spirit power cannot be bought with money (v 18-23)
15 One must be right at heart to partake of this program (v 21)
16 It was "the gift of God" (v 20), which is also called the Spirit baptism in Acts 1:4-5; 2:38-39; 11:14-18; 15:7-13; 19:1-7

✝ ✝ ✝

God.

22 [l]Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

(7) Simon's fear of judgment

24 Then answered Simon, and said, [a]Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

3. Revivals in other cities

25 And [b]they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

4. Philip and the Ethiopian
(1) Called from a city-wide
revival to preach to one soul

26 And the [c]angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto [d]Gaza, which is desert.

27 And he [e]arose and went: and, behold, a man of Ethiopia, an eunuch of [f]great authority under [g]Candace [h]queen of the Ethiopians, who had the charge of all her treasure, and had come [i]to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the [j]Spirit said unto Philip, Go near, and join thyself to this chariot.

(cp. Jn. 1:35-36; 4:6-30)

30 And Philip [k]ran thither to *him*, and heard him read the prophet Esaias, and said, *[l]Understandest thou what thou readest?

31 And he said, [m]How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

★ 32 The place of the scripture which he read was this, [n]He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 [o]In his humiliation his judgment was taken away: [p]and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, [q]and began at the same scripture, and preached unto him Jesus.

(3) Private baptismal service

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [r]what doth hinder me to be baptized?

37 And Philip said, [s]If thou believest with all thine heart, thou mayest. And he answered and said, [t]I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: [u]and they went down both into the water, both Philip and the eunuch; and he *[a]baptized him.

---

hope, but he must repent to be freed from the wickedness of wanting to buy the Spirit for personal gain.

a "Simon himself BELIEVED ALSO" and was baptized and continued with Philip; but later when he saw a chance to get power he was tempted to seek personal gain in religion (v 18-23). Here turning back from his wicked thoughts he asked for prayer (v 24).

b First evangelistic tour of Peter and John (v 25). Their message was "the word of the Lord" and "the gospel." This fulfilled the third stage of evangelization—Jerusalem—Judea—Samaria (Acts 1:8).

c Ministry of Angels in Acts:
  1 Deliverance of the apostles from jail (5:19)
  2 Directing Philip, the evangelist, where to preach (8:26)
  3 Directing Cornelius where to find a preacher so he could be saved (10:3, 7, 22; 11:13-18; 15:5-11)
  4 Deliverance of Peter from jail 12:7-11,15
  5 Executing Herod for pride (12:23)
  6 Directing—comforting Paul (27:23)

d Gaza was a town about 3 miles from the sea and the last town on the road into Egypt. It was located at the entrance of the wilderness.

e Note how obedient Philip was to leave a wonderful revival and a city with all its conveniences to go to the desert to preach to one soul. He was not even told why he was to go south or how far. Gaza was 100 mi. from the revival.

f Gr. dunastes, Potentate (1 Tim. 6:15); mighty (Lk. 1:52); and of great authority (Acts 8:27). Cp. 2 Cor. 9:8; 13:3; Rom. 14:4.

g A title of Ethiopian queens, similar to Pharaoh in Egypt and Abimelech in Philistia.

h Gr. basilissa (v 27; Mt. 12:42; Lk. 11:31; Rev. 18:7).

i Proof he was a worshipper of the God of Israel, perhaps getting his knowledge by tradition from the queen of Sheba (1 Ki. 10). It has been held by the Abyssinians that this queen of Sheba, called Balkis by some and Maqueda by others, not only was taught Solomon's religion, but also established it in her realm on her return home; that she had a son by Solomon named Menelik, who succeeded her in the kingdom; and that her people have preserved the Jewish religion from that time until now

j The Holy Spirit directed Philip to join himself to the chariot, knowing the readings of this man to accept the Messiah.

k Philip was quick to obey the Spirit so ran swiftly to meet the chariot.

*l Question 29-30. Next, v 33.

m This is no proof that the Scriptures are hard to understand and that one must have an authorized interpreter.

n 13th O.T. prophecy in Acts (8:32; Isa. 53:7-8, fulfilled). Next, 13:33. This is quoted almost word for word from the Septuagint.

o It was the custom among the Jews, when they were taking any criminal from judgment to execution, to call out and inquire whether there was any person who could appear in behalf of the character of the criminal or that could say anything in his favor? In Christ's case this inquiry was not made. It is of this breach of justice the prophet speaks. It shows how minutely the trial of Jesus was known 750 years before it took place.

p Questions 31-33. Next, v 36. The Gr. word for generation here is genea, a begetting, birth, nativity, descent, genealogy, age, span of life. V 33 gives the true meaning, "for his life was taken from the earth, " so who will declare His life and works?

q Began, but did not confine his remarks to this one scripture. He showed by the sacred books that Jesus was the Messiah and that He recently fulfilled the prophets by His death, burial, resurrection, and ascension to heaven.

r Question 34. Next, 9:4. This request by the eunuch shows that Philip told him the whole gospel story.

s This is the secret of salvation (Rom. 1:16; 10:9-10; Eph. 2:8-9).

t This, if believed with the whole heart, will bring the new birth (1 Jn. 5:1).

u Both Philip and the eunuch went down into the water so burial in water could take place (Rom. 6:4; Col. 2:12). They went down into the water and came up out of the water, as in other places (Mt. 3:6, note; 3:16; Mk. 1:10).

*a The True N.T. Teaching on Baptism:
  1 Bapto, the root word for baptize and baptism, means to dip; dip under; sink; dip in; immerse; plunge; and to cover wholly with liquid. It is used 4 times in Scripture:
    (1) Dip finger in water (Lk. 16:24)
    (2) Dip bread in gravy (twice in Jn. 13:26)
    (3) Garment dipped in blood to dye it (Rev. 19:13)

(cp. Jn. 15:21; 2 Ki. 2:11; Heb. 11:5)

39 And when they were come [b]up out of the water, the [c]Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

(5) Revivals in other cities

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to [d]Caesarea.

98 CHAPTER 9

V. Story of Saul

1. Chief persecutor of Christians (Acts 7:58; 8:1, 3; 22:4; 26:9; Gal. 1:13; 1 Tim. 1:13; Phil. 3:6)

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of [e]this way, whether they were men or women, he might bring them bound unto Jerusalem.

2. Jesus arrests Saul (Acts 22:6; 26:13)

3 And as he journeyed, he came near [f]Damascus: and suddenly there shined round about him a light from heaven:

4 [g]And he fell to the earth, and heard a voice saying unto him, Saul, Saul, [h]why

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, [i]hearing a voice, but seeing no man.

3. Saul's blindness and three day fast (Acts 22:11)

8 And Saul arose from the earth; and when his eyes were opened, [j]he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

4. Mission of Ananias (22:12)

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a [k]vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the [a]street which is called [*b]Straight, and enquire in the [*c]house of Judas for *one* called Saul, [*d]of Tarsus: for, behold, [*e]he prayeth,

2 Baptidzo, derived from bapto, to make whelmed or wholly wet; immerse; submerge; sink; plunge; to dip under; and to baptize. It appears 80 times in the N.T. and is used thus:

(1) Baptized in the river Jordan (Mt. 3:6; Mk. 1:5, 9)

(2) Baptized with (Gr. in) water (Mt. 3:11; Mk. 1:8; Jn. 1:26, 31, 33)

(3) When he was baptized, went up out of the water (Mt. 3:16; Mk. 1:10; Acts 8:38-39)

(4) Baptized in the cloud and in the sea (1 Cor. 10:2)

(5) Baptize you with (Gr. in) the Holy Ghost (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16)

(6) Two times out of 80 it is trans. wash with the idea of dipping or thoroughly cleansing that which was washed (Mk. 7:4; Lk. 11:38)

(7) It is trans. Baptist one time (Mk. 6:14) and baptized one time (Jn. 10:40), meaning dipper and dipped

(8) It is trans. baptize, to dip under; whelm; literally, to dip wholly, 76 times (Mt. 3:6-16; 20:22-23; 28:19; Mk. 1:4-9; 10:38-39; 16:16; Lk. 3:7-21; 7:29-30; 12:50; Jn. 1:25-33; 3:22-26; 4:1-2; Acts 1:5; 2:38, 41; 8:12-16, 36-38; 9:18; 10:47-48; 11:16; 16:15, 33; 18:8; 19:3-5;22:16; Rom. 6:3; 1 Cor. 1:13-17; 10:2; 12:13; 15:29; Gal. 3:27)

3 Baptisma, that which is dipped. It is used 22 times and always trans. baptism (Mt. 3:7; 20:22-23; 21:25; Mk. 1:4; 10:38-39; 11:30; Lk. 3:3; 7:29; 12:50; 20:4; Acts 1:22; 10:37; 3:24; 18:25; 19:3-4; Rom. 6:4; Eph. 4:5; Col. 2:12; 1 Pet. 3:21).

There are 7 different baptisms (Mt. 3:6, note). All baptisms are by burial (Rom. 6:4; Col. 2:12) which means by dipping, according to facts above.

Baptism does not remit sins. See note n and a, Mt. 3:11.

4 Baptismos, a dipping in water; a baptism. It is trans. baptisms (Heb. 6:2); washing (Mt. 7:4, 8); and washings (Heb. 9:10). These washings refer to the many ceremonial cleansings

5 Baptistes, a baptizer; one who dips; a dyer. It is trans. Baptist 14 times (Mt. 3:1; 11:11-12; 14:2, 8; 16:14; 17:13; Mk. 6:24-25; 8:28; Lk. 7:20, 28, 33; 9:19)

b Further proof that baptism is by immersion. See note g, Mt. 3:16.

c Proof that the Spirit of v 29 was the Holy Spirit. Here the Spirit translates Philip caught away is harpadzo, to seize, catch away; pluck; pull or take away by force. It is trans. take by force (Mt. 11:12; Jn. 6:15; Acts 23:10); catch away (Mt. 13:19; Acts 8:39); catch (Jn. 10:12); catch up (2 Cor. 12:2-4; 1 Th. 4:17; Rev. 12:5); pluck (Jn. 10:28-29); pull (Jude 23). This then means what it says and there is no need to change it.

d Not Caesarea Philippi (Mt. 16:13), but a city built by Herod between Joppa and Mt. Carmel (Josephus *Ant*., Book XVI, 11:1). Philip settled here (Acts 21:8). Always when mentioned singly it refers to this city.

e Acts 18:25-26; 19:9, 23; 22:4; 24:14, 22; Jn. 14:6.

f See note on Damascus, Gen. 14:15.

g See ***Effects of God's Presence***, p. 275.

h Questions 35-37. Next, v 21.

i His companions heard the sound of the voice, but not the words spoken. Cp. with Acts 22:9.

j His eyes were open but he was blind (v 9). He saw no man, but he had seen the Lord while in the trance (v 17, 27; 22:14; 1 Cor. 9:1; 15:8).

k Ananias saw the Lord and actually heard His voice in a vision. Visions are not mere ideas in the mind, but real pictures to the eyes (Gen. 15:1; Num. 12:6; 24:4, 16; Job 33:15; Ez. 8:4; 43:3; Dan. 2:19; 7:2; 8:1-2, 27; 9:21; 10:5-8; Mt. 17:1-9; Lk. 1:22; 24:23; Acts 10:3, 17-19; 11:5).

a Gr. rhume. Trans. lane (Lk. 14:21) and street (v 11; 12:10; Mt. 6:2).

*b It ran from the east to the west gate. In oriental cities such would be the bazaar. One time there were three lanes divided by Corinthian columns.

*c Nothing is known of this Judas.

*d The capital of Cilicia, located on the Cydnus, and now called Tarasso. At one time it was a rival of Alexandria and Athens in the arts and sciences. The inhabitants during the time of Julius Caesar showed kindness to the Romans so were granted full rights as Roman citizens (Acts 22:29; 23:27).

*e He was in earnest prayer to know the way of salvation and the will of God. He had not yet been saved from the law of sin and death. He had merely become awakened to his sinful state and was startled to know that he, in his zeal for God, had been fighting against God and Christ. It is this very period of three days of physical blindness and spiritual struggle with the newly realized law of sin and death that Rom. 7:7-25 describes. In Rom. 8:1-4 Paul was delivered from the law of sin and death. The historical record of this is in Acts 9:17-18. When Paul said he had lived in all good conscience to this day, he simply claimed that even in killing saints he was walking in all the light he knew at that time (Acts 23:1).

[g]Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy [h]saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

★ 15 But the Lord said unto him, [i]Go thy way: for he is [j]a chosen [k]vessel unto me, to [l]bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will [m]shew him how great things [n]he must suffer for my name's sake.

5. Saul healed of blindness: filled with the Holy Spirit (Acts 22:12, 16; 26:13-18)

17 And Ananias went his way, and entered into the house; and putting his hands on him said, [o]Brother Saul, the Lord, [p]*even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be [q]filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been [r]scales: and he received sight forthwith, and arose, [s]and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

6. Saul preaches Christ and confounds Jews at Damascus (Acts 26:19-20; Gal. 1:15-24)

20 [t]And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were [u]amazed, and said; [v]Is not this he that [w]destroyed them which called on this name in Jerusalem, and

them bound unto the chief priests?

22 But Saul [x]increased the more in strength, and [y]confounded the Jews which dwelt at Damascus, [z]proving that this is very Christ.

7. First attempt to kill Saul: he escapes (2 Cor. 11:32)

23 ¶ [*a]And after that many days were fulfilled, the Jews [*b]took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

8. Saul preaches in Jerusalem (Acts 22:17; Gal. 1:17-2:2)

26 And when Saul was come to Jerusalem, he [a]assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But [b]Barnabas took him, and brought *him* to the [c]apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was [d]with them coming in and going out at Jerusalem.

9. Second attempt to kill Saul: again escapes (Acts 9:23-25)

29 And he [e]spake boldly in the name of the Lord Jesus, and disputed against the [*f]Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they

---

and how Ananias was dealt with by God to fulfill this vision.

[g] A Jew of Damascus (v 10; 22:12); not the Ananias of Acts 5.

[h] All saved men are saints, so there is no grounds for making men saints after death (v 13, 32, 41; 26:10; Rom. 1:7; 1 Cor. 1:2; 6:1-2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2; 2 Th. 1:10; Jude 3; Rev. 5:8; 13:7, 10; 17:6).

[i] 6th N.T. prophecy in Acts (9:15-16, fulfilled). Next, 11:28.

[j] Gr. ekloge. Trans. election (Rom. 9:11; 11:5, 7, 28; 1 Th. 1:4; 2 Pet. 1:10) and chosen (Acts 9:15). See the ***4 Elects of God***, p. 161.

[k] Gr. skeous. Used of material vessels (Mk. 11:16; Lk. 8:16; Jn. 19:29; Acts 10:11, 16; 11:5; 2 Tim. 2:20; Heb. 9:21; Rev. 2:27; 18:12) and of men (Acts 9:15; Rom. 9:21-23; 2 Cor. 4:7; 1 Th. 4:4; 2 Tim. 2:21; 1 Pet. 3:7).

[l] Gr. bastaso, to take up with the hands; raise as a flag; carry as a banner; support, exalt, and hold upright.

[m] Gr. hupodeiknumi, forewarn (v 16; 20:35; Mt. 3:7; Lk. 3:7; 6:47; 12:5).

[n] Instead of expending his life in persecuting others he must expend it in being persecuted for that very preaching he once persecuted. This itself is proof of the reality of Christianity.

[o] See note g, Mt. 12:50.

[p] This word is not in the Gr. Here Jesus is called Lord. He was made both Lord and Christ (Acts 2:36). Christians in Acts call Him "Lord Jesus" 21 times. Peter calls Him "Lord of all" (Acts 10:36). Jesus calls Himself "Lord" (Acts 9:5; 22:8).
The Gr. kurios is the common equivalent of the O.T. Jehovah and is used 334 times of both the Father and the Son. Both are Jehovah and Lord but two separate persons of the deity (Mt. 22:44; Ps. 110:1).

[q] The first instance of the Holy Spirit being imparted through an ordinary believer. Cp. Acts 8:14-23; 19:1-7; 1 Tim. 4:14; 2 Tim. 1:6.

[r] Gr. lepis. Only here, but in Lev. 11:9-10 of the Septuagint.

[s] Water baptism followed the receiving of the Spirit here and in 10:44-48, but preceded it in Acts 2, 8, and 19.

[t] The Holy Spirit anointing enabled Paul to preach immediately. In prayer he received an abundance of revelations from God (1 Cor. 2:1-16; 2 Cor. 12:1, 7; Gal. 1:11-16; 2:7). He had studied Scripture for years and by the new anointing of the Spirit he could and did preach and convince men that Jesus was the Messiah (v 20, 22).

[u] Gr. existemi (note d, Acts 8:9).

[v] Question 38. Next, 10:4.

[w] Gr. portheo, to waste (Gal. 1:13) and destroy (Acts 9:21; Gal. 1:23). It means to treat one as an enemy, destroy his goods, imprison him, and slay him. All this Paul did (Acts 7:58; 8:1-3; 9:1-6, 14; 26:10-11).

[x] Gr. edunamoo, was strengthened (Rom. 4:20; Eph. 6:10; Phil. 4:13; 1 Tim. 1:12; 2 Tim. 2:1; 4:17; Heb. 11:34).

[y] Overwhelmed them with arguments until they blushed at their weak ones.

[z] Gr. sumbibazo, join together (Eph. 4:16; Col. 2:2, 19); compare, conclude (Acts 16:10); to bring to the same opinion by proven facts (Acts 9:22); to teach (1 Cor. 2:16). The idea here is that by comparing the life and works of Christ with the prophets it was clear that He was the Messiah. Instead of searching the Scriptures to see if these things be so, the Damascenes were occupied with the change in Saul's attitude so failed to believe. Hence, there is no record of a Christian church in Damascus. Cp. Acts 17:11-12.

[*a] After about 3 years when he had come a second time to Damascus and after being in Arabia that long (Gal. 1:18; 2 Cor. 11:32). Cp. 1 Ki. 2:38-39 where many days also implies 3 years.

[*b] Gr. sumbouleuo, plotted (v 23; Mt. 26:4; Jn. 11:53; 18:14; Rev. 3:18).

[a] Gr. peirao, tried. He sought fellowship with Christians, but they either did not believe that such a person would be saved or thought he was spying to find out whom to prosecute for being Christians.

[b] See note e, Acts 4:36.

[c] To Peter and James (Gal. 1:19). Why the saints at Jerusalem had not known of Paul's conversion 3 years before is not clear. He perhaps was unheard of during the 3 years in Arabia. If they had heard of his change at all they had no proof of it. He was no doubt a total stranger to the Christians at Jerusalem.

[d] About 15 days (Gal. 1:18).

[e] Gr. parrhesiazomai, same word as preached boldly in v 27, 29; 13:46; 14:3; 18:26; 19:8; 26:26; Eph. 6:20; 1 Th. 2:2.

[*f] See note e, Acts 6:1.

forth to [n]Tarsus.

10. End of the third persecution of the church (Acts 6:9-8:4)

31 Then had the [i]churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

VI. History of Peter resumed
1. Healing a paralyzed man

32 ¶ And it came to pass, as [j]Peter passed throughout all *quarters*, he came down also to the saints which dwelt [k]at Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of [l]the palsy.

34 And Peter said unto him, Aeneas, [m]Jesus Christ maketh thee whole: arise, and make thy bed. [n]And he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, [o]and turned to the Lord.

2. Resurrection of Tabitha

36 ¶ Now there was at [p]Joppa a certain disciple named [q]Tabitha, which by interpretation is called Dorcas: this woman was [r]full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had [s]washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the [a]coats and [b]garments which Dorcas made, while she was with them.

40 But Peter [c]put them all forth, and [d]kneeled down, and prayed; and turning *him* to the body said, Tabitha, [e]arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa; and [f]many believed in the Lord.

43 And it came to pass, that he tarried [*g]many days in Joppa with one Simon a [*h]tanner.

99 CHAPTER 10

3. Revival among the Gentiles
(1) Vision of Cornelius

1 There was a certain man in [*i]Caesarea called [*j]Cornelius, a [*k]centurion of the [*l]band called the Italian *band*,

---

g See note d, Acts 8:40.

h See note d, Acts 9:11. We hear no more of Paul until Acts 11:25, which is supposed to be about 8 years after his conversion.

i 5 Blessings of the Church (v 31):
1 Rest or peace—no more persecution
2 Edification or building up
3 Walking in the fear of the Lord
4 Walking in the comfort of the Spirit
5 Increased in numbers. This verse is a brief description of the blessings, purity, and state of the early church

One chief reason for the rest from persecution was a Roman edict at this time that statues of the Roman emperor must be placed in the temple at Jerusalem. An army was sent to do this and to destroy all Jews who opposed. This so occupied the Jews with their own persecution that they had no time for persecuting Christians. The conversion of Paul could not have stopped all the widespread persecution in all Judea, Samaria, and Galilee.

j We now continue the story of Peter who has been the most prominent of the 12 apostles in the book of Acts thus far (1:13-15; 2:14, 37-38; 3:1-12; 4:8-19; 5:1-29; 8:14-23). His story continues to Acts 12:19.

k A town about 30 miles west of Jerusalem and 10 miles east of Joppa.

l Paralyzed for 8 years.

m Cp. the first healing by Peter (3:6).

n This was a normal N.T. healing. See note b, Mt. 13:58.

o This has always been the result of genuine healings and miracles and will be again when believers fully believe (Mt. 17:20; Mk. 9:23; 16:17-18; Jn. 14:12-15).

p A seaport on the Mediterranean about 40 miles west of Jerusalem (v 36-43; 10:5-6, 32; Josh. 19:46; 2 Chr. 2:16; Ezra 3:7; Jonah 1:3).

q Tabitha in Syriac and Dorcas in Gr. both mean antelope or gazelle. It was customary in the East to give names of beautiful animals to young women.

r She spent her life in acts of kindness and charity. She was full of the love of God and man and given to good works.

s Early Christians washed their dead out of decency, love, and respect for them, as a token of their firm belief in the resurrection of the dead.

a Gr. chiton, undergarment or tunic, usually worn next to the skin (Mt. 10:10; Mk. 6:9; Lk. 3:11; 9:3; Jude 23).

b Gr. himation, outer garment, cloak, or

c Not because he could not have faith with them in the room, but because of their mourning and noise (note p, Mt. 9:23).

d Same expression as in Acts 7:60.

e The first resurrection by the apostles. See note s, Mt. 9:25 and Mt. 10:8.

f The automatic result of miracles.

*g Taking advantage of the revival among the people by this resurrection he continued to teach and preach Christ. If the many days here mean what they do in note a, v 23, then he was a pastor here for about 3 years.

*h A person who dealt in hides, whether of clean or unclean animals, was held in contempt by the Jews. Thus Peter did not stay with the "millionaires" of Joppa, but lived in a humble abode.

First Period of the Christian Church

With the resurrection of Dorcas we have the ending of the first period of the Christian church. About 8 years had passed since Pentecost, during which time the gospel had been preached only to the Jews (Mt. 10:6; Jn. 1:11; Rom. 1:16). The church was founded by Jews and for Jews. The time had now arrived when God wanted to take the gospel to the Gentiles. He knew and predicted that the Jews would reject the gospel so planned to change administrations (Mt. 21:33-46). The conversion of Saul of Tarsus was in preparation for this change of religious programs.

Second Period of the Christian Church

In the second period of the church there was a gradual change in the gospel program to fit the Gentiles. Not that the gospel itself was changed, but it was purged of all mixture with the law of Moses. Soon Gentile ministers and churches appeared and a new program for Gentiles was settled on by general conference (Acts 15; Gal. 2; 3:19-25; 4:21-31; Col. 2:14-17; 2 Cor. 3:6-15; Heb. 7, 8, 9, 10).

*i See note d, Acts 8:40.

*j He and his house were the first Gentiles to hear the gospel since Pentecost (Acts 15:7-13). Until then it did not occur to the church that anyone could be saved unless he was circumcised and kept the law of Moses. This fallacy would have continued if God had not intervened and convinced Peter, and through him all the other apostles (Acts 10:9-28, 34-35; 11:1-18; 15:7-13).

*k The captain of 100 men in the Roman army. At least 10 such men are mentioned in the N.T. (Mt. 8:5; 27:54; Lk. 7:6; Acts 10:1; 21:32; 22:25; 23:17, 23; 27:1).

*l Gr. speira, cohort or regiment of about 555 infantry and 66 cavalry. This one was all Italian (v 1).

✝ ✝ ✝

God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, [n]What is it, Lord? And he said unto him, [o]Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 [p]He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou [q]oughtest to do.

(2) Cornelius sends for Peter (Acts 11:13; 15:7-11)

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

(3) Peter's vision: sheet and unclean animals (Acts 11:4-10)

9 ¶ On the [r]morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the [s]housetop to pray about the [t]sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a [u]trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the [v]four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; [a]kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is [b]common or unclean.

15 And the voice *spake* unto him again the second time, What God hath [c]cleansed, *that* call not thou common.

16 This was done [d]thrice: and the vessel was received up again into [e]heaven.

(4) Peter and the messengers of Cornelius (Acts 11:11)

17 Now while Peter [f]doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the [g]Spirit said unto him, [h]Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: [i]what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was [j]warned from God by an holy angel to send for thee into his house, and to hear words of thee.

(5) Peter and Cornelius (Acts 11:13)

---

1 Being devout, pious, or dutiful to religion. In v 7 the word devout is used of a soldier devoted to Cornelius and in 22:12 it is used of Cornelius being devout according to the law. It is used of religious unsaved men in Acts 2:5; 13:50; 17:17
2 Fearing God (v 2). Demons fear (Jas. 2:19) as well as unsaved men (1 Sam. 12:18; 2 Ki. 17:32-34, 41; Jonah 1:16; Rev. 21:8)
3 Giving much alms (v 2). Pharisees did this and yet rejected salvation (Mt. 6:1-2). One may give all he has and be lost (1 Cor. 13:3)
4 Praying always (v 2). Sinners and hypocrites pray often (Mt. 6:5-7; Lk. 18:9-14). Men even pray in hell but it avails nothing (Lk. 16:23-31)
5 Seeing visions (v 3-6). Unsaved men have seen visions that did not save them (Job 33:14-30; Isa. 29:7-12; Dan. 2:1-9, 28; 4:5, 27-37; 5:1-31; Zech. 13:5)
6 Being just in the eyes of men (v 22)
7 Having a good reputation of men (v 22) Paul had this while murdering saints (Acts 23:1; 26:5; Phi. 3:6)
8 Fasting (v 30). Hypocrites did this weekly (Mt. 6:16-18; Lk. 18:9-14)

[n] Question 39. Next, v 21.

[o] See note d, Jn. 9:31.

[p] God knows the addresses of His people.

[q] What was it that Cornelius ought to do? Hear and believe the gospel (v 22, 32).

[r] Caesarea was about 35 miles north of Joppa and could not be reached in one day. Cornelius received the vision at 3:00 p.m. (v 3) so if they started on the journey shortly after that they would reach Peter by noon. Cp. v 23-24.

[s] Houses had flat roofs on which people retired to pray and relax.

[t] 12:00 noon; 9th hour, 3:00 p.m. (v 3).

[u] A state in which one seems to be insensible to his surroundings except to the subject of the vision (v 11-16).

[v] Let down from heaven by four corners and filled with clean and unclean creatures, illustrating that God wills to save both Jews and Gentiles (v 34-35; 11:1-18; 15:7-13).

[a] Lit., sacrifice and eat. Since Jews and Gentiles were represented by the animals, showing how God would also save the Gentiles, it was Peter's duty to preach to both. God was illustrating and emphasizing to Peter that the middle wall of partition was broken down. Already about 8 years had gone by and the gospel had been withheld from Gentiles (Eph. 2:14-16). It was time now to bring both into one fold under one shepherd (Jn. 10:16; 1 Cor. 12:13).

[b] Defiled and forbidden by the law (Mk. 7:2; Lev. 11; Dt. 14).

[c] God had not yet saved Gentiles by the gospel, but was on the verge of doing so. He first had to teach Peter that if He wanted to save Gentiles that He was, after all, sovereign. He now wanted the church to know that Gentiles are just as good as Jews when both are cleansed from sin; that there is to be no distinction in races in Christ (Gal. 3:28; Col. 3:11); and that both Jews and Gentiles are to make one body in Christ (1 Cor. 12:13; Eph. 2:14-22).

[d] Three times to confirm it (2 Cor. 13:1).

[e] The vessel was let down from heaven, signifying the will of God to save both Jews and Gentiles. It was taken up into heaven, signifying that both Jews and Gentiles came from God and both would return to God through the gospel of Jesus Christ (Eph. 3:14-15).

[f] Gr. diaporeo, perplexed as to meaning.

[g] The Holy Spirit has prepared Cornelius telling him to send for Peter. While this took place He dealt with Peter to make him willing to obey, even to go to Gentiles. God again worked with both persons concerned as in the case of Saul and Ananias (Acts 9:10-20). When God is in a matter such harmony of His dealings is evident.

[h] 3 Personal Acts of the Holy Spirit:
1 Sent an angel to Cornelius and gave him a vision (v 3-7, 22, 30; 11:13)
2 Gave Peter a vision (v 9-16; 11:5)
3 Spoke to Peter and gave him explicit instructions (v 19-20)

[i] Question 40. Next, v 29.

[j] This is the express purpose of the Holy Spirit in arranging for Peter to go to Cornelius (v 6, 22, 32-44; 11:14; 15:7). Preaching the gospel is God's method of saving men (Mk. 16:15-16; Lk. 24:47; Acts 1:8; 8:4; Rom. 1:16; 10:9-17; 1 Cor. 1:17-24; 2:1-16; 15:1-8).

✝ ✝ ✝

them. [k]And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had [l]called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter [m]took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; [n]but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: [o]I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the [a]ninth hour I prayed in my house, and, behold, a man stood before me in [b]bright clothing,

31 And said, [c]Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 [d]Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, [e]to hear all things that are commanded thee of God.

(6) Peter's sermon. Theme: salvation by faith (cp. Acts 13:14-41)

Rom. 2:11; Eph. 6:9; Jas. 2:9)

▲ 34 ¶ Then Peter opened *his* mouth, and [f]said, Of a truth I perceive that God is no respecter of persons:

▲ 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

B. The Word of God gives peace and bodily healing to all (Ps. 107:20; Mt. 8:17; 13:15; Mk. 16:17; Rom. 4:16; 2 Cor. 1:20; 1 Pet. 2:24)

36 The word which *God* sent unto the children of Israel, preaching [g]peace by Jesus Christ: (he is Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God [h]anointed Jesus of Nazareth with the Holy Ghost and [i]with power: who went about doing good, and healing all that were [j]oppressed of the devil; for God was with him.

C. Four main points of the gospel: death, burial, resurrection, and manifestation of Jesus Christ (cp. 1 Cor. 15:1-23)

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and [*k]shewed him openly;

41 [*l]Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

D. Christ the judge of the living and dead (Acts 17:31; Jn. 5:22; Rom. 2:16; Mt. 25:31)

● 42 And he [*m]commanded us to preach unto the people, and to testify that it is he of [c]quick and dead.

---

[k] See note r, v 9. Peter took 6 witnesses with him, as he knew he would have to give account to the church for his action (10:45; 11:1-18; 15:7).

[l] Cornelius had no doubt brought up his family in all the truth he had, teaching the same to his friends. Hence, they were ready to be saved (v 44).

[m] A rebuke to any human who receives men kneeling down before him or permits them to kiss his feet. This is not the Christian spirit (v 25-26; 14:11-18; Rev. 19:10; 22:8-9). Cornelius had been brought up a pagan and was accustomed from boyhood to seeing divine honors rendered to heroes. He no doubt thought Peter was an angel of a higher order, being sent for by an ordinary angel. It was not strange then that he would bow to Peter.

[n] Peter now understood why he had received the vision at Joppa. God has showed me that I should not call any man common or unclean (v 28, 34-35; 11:17-18).

[o] Question 41. Next, v 47. He had asked the messengers (v 21), and now asked for still more facts, hoping to find the cause of these strange events of the last 3 days (v 29).

[a] 3:00 p.m.

[b] All appearances of God and angels have been in brightness and white clothing. Appearances in darkness and gray or dark clothes are satanic.

[c] There is no contradiction between what the angel said here and in v 4. Could he not have used both expressions? God usually message two or three times to confirm it (v 16; 2 Cor. 13:1)

[d] It must be kept in mind that all this information was given by an angel of a man Cornelius perhaps never heard of. The instructions giving name, address, and other information were verified when followed through. The only way to test leading and revelations today is to see if they are in harmony with the Bible. Those that are not can be dismissed without any further test and that without fear of missing the will of God (1 Jn. 4:1-6; Dt. 18:22).

[e] This is the only thing a congregation or even an individual has the right to expect from a man of God.

[f] ***22 Doctrines in Peter's Sermon***, p. 274.

[g] This could be understood as the message of reconciliation between Jews and Gentiles and between them and God (Eph. 2:14-16; 1 Cor. 12:13; 2 Cor. 5:14-21). Because of this, He is Lord of all and no respecter of persons; and will save all on the same terms (v 34-37, 43).

[h] Isa. 11:2; 42:1-5; 61:1; Mt. 3:16.

[i] One can be filled with, and have various degrees of anointings and measures of the Spirit and not have power to do the works of Christ. See col. 1, p. 274.

[j] Gr. katadunasteuo, to overpower or exercise hard control over one; to use power against one (v 38; Jas. 2:6. Cp. Lk. 13:16; Jn. 10:10; 2 Cor. 12:7; Rev. 2:10).

[*k] Gr. emphanes, to be openly seen by all present. Used only here and in Rom. 10:20.

[*l] This simply means He did not appear to the ungodly multitude that slew Him. He did not make a show of Himself and gloat before His enemies that their crucifixion did not profit them in getting rid of Him. This would have caused more confusion and rebellion. He chose such witnesses whose testimony was impeccable and who would risk their very lives to preach what they had seen and heard. Multitudes never were called to witness any fact for God. Even in giving the law, God chose only 74 men to see Him in person (Ex. 24:1-11). The multitudes that heard His voice begged that it not be heard any more; it was so terrible (Dt. 5:22-33; Heb. 12:18-21). Christ never did withhold Himself from some and appear to others in the same crowd. All saw Him or none, even up to over 500 men at once (1 Cor. 15:5-8).

[*m] 7 Commands to Preach:

1 Jonah, to Ninevah (Jonah 3:2)
2 Apostles, to Jews (Mt. 10:7)
3 Apostles, to all men (Mt. 10:27)
4 Apostles, to the world (Mk. 16:15)
5 A would-be disciple (Lk. 9:60
6 Apostles, to the people (Acts 10:42)
7 Timothy (2 Tim. 4:2)

See ***Great Bible Preachers***, p. 277.

✝ ✝ ✝

E. Remission of sins through Christ for all who believe (Acts 13:39; Rom. 3:21, refs.)

▲ 43 [d]To him give all the prophets witness, that through his name whosoever believeth in him shall receive [e]remission of sins.

(7) Gentiles saved and baptized in the Holy Spirit without and before water baptism (Acts 11:14-18; 15:7-11; Mt. 3:6, note n)

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which [f]heard the word.
45 And [g]they of [h]the circumcision which believed were astonished, as many as came with Peter, [i]because that on the Gentiles also was poured out the gift of the Holy Ghost.
46 [j]For they heard them speak with tongues, and magnify God. Then answered Peter,
47 [k]Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
48 And [l]he commanded them to be baptized [m]in the name of the Lord. Then prayed they him to tarry certain days.

100 CHAPTER 11

(8) Peter accused of wrong-doing in preaching to Gentiles

1 And the apostles and brethren that were in [n]Judaea heard that the Gentiles had also received the word of God.
2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

(9) Peter's defense
A. God showed me that He was no respecter of persons (Acts 10:34, refs.)

4 But Peter [p]rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,
5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
7 And I heard a voice saying unto me, Arise, Peter; slay and eat.
8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou [*a]common.
10 And this was done three times: and all were drawn up again into heaven.

B. God commanded me to go preach to Gentiles (Acts 10:9-35)

11 And, behold, immediately there were [*b]three men already come unto the house where I was, sent from Caesarea unto me.
12 And the [*c]Spirit bade me go with them,

---

termine (Acts 11:29; 17:26; Lk. 22:22); determinate (Acts 2:23); declare (Rom. 1:4); and ordain (Acts 10:42; 17:31). It means to mark out the boundaries or limits; determine to bring about; appoint, or ordain to a work.

b Gr. krites, judge (Mt. 5:25; 12:27; Lk. 11:19; 12:58; 18:2, 6; Acts 13:20; 18:15; 24:10; Jas. 2:4; 4:11). Used of God and Christ (Acts 10:42; 2 Tim. 4:8; Heb. 12:23; Jas. 5:9).

c Living and the dead. The word living refers to those who are now alive but who will die and be among the dead at the future judgment of the dead. There will be a judgment of the living nations at the second advent (Mt. 25:31-46). This will be a representative judgment and of the people of the nations that will be mobilized against Jerusalem to battle when Christ comes (Zech. 14:1-5). Not all people of all nations will be there. It will be the armies of the nations. Many in the interior of certain countries will not even know of this battle or of the second advent until it is over and the saints take over the whole world after the second advent (Isa. 66:19-21).

d See ***22 Doctrines in Peter's Sermon***, p. 274.

e Mt. 26:28; Lk. 24:47; Acts 2:38; 5:31; 10:43; 13:38-39; Eph. 1:7; 2:1-9; 1 Jn. 1:9.

f The typical gospel message of v 34-43.

g The 6 Jews and Peter (10:23; 11:12).

h The Jews are referred to every time this term is used (v 45; 11:2; Rom. 3:30; 4:9-12; 15:8; Gal. 2:7-12; Phil. 3:3; Col. 4:11; Tit. 1:10).

i This was why the Jews were astonished. They did not believe that God would ever give the Spirit baptism to Gentiles as He gave the Jews at Pentecost (v 47; 11:15-17; 15:8-9).

j This is why they knew the Gentiles had received the same Spirit baptism that they had received about 8 years before at Pentecost (2:1-11; 10:44-48; 19:1-7). This experience proves that the Holy Spirit baptism may be given to men at the time of their conversion, as in the case of Paul (Acts 9:17-18). It also can be received long after conversion as in the case of the disciples at Pentecost (Acts 2:1-11), the Samaritans (Acts 8:12-23), and the Ephesians (Acts 19:1-7). This also proves that it can be received before water baptism, as in the case of Jesus (Mt. 3:16-17), the disciples at Pentecost (Acts 2:1-11), the Samaritans (Acts 8:4-23), and the Ephesians (Acts 19:1-7).

k Question 42. Next, 11:17. The question is, shall we baptize these Gentile converts who have been born again, whose sins are already remitted, and who have received the Spirit baptism as we did at Pentecost? Or, shall we not baptize them? Here and in the case of Paul (Acts 9:17-18) it is clear that sins were remitted and the Holy Ghost given before water baptism. If water baptism was essential to the remission of sins, shall we accuse God of getting ahead of His own program? Or, shall we be more sensible and accept God's work of forgiveness without water baptism? See notes n and a, Mt. 3:11.

l Since no man could "forbid water" baptism to these new converts and new Spirit-baptized people, Peter commanded them to be baptized as all converts should be; not to save the soul, but as an answer to a good conscience and an outward testimony of an inward work (1 Pet. 3:21; 1 Jn. 5:6-8)

m Not in the name of Jesus only, but simply "by the authority of the Lord" who authorized to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19). Christ authorized to baptize in the name of all three members of the Godhead (1 Jn. 5:7) and not in His name only, which ignores the Father and the Holy Spirit.

n Jewish Christians in Judea heard that the Gentiles at Caesarea, Samaria, had received the gospel, so when Peter arrived back at Jerusalem he was rebuked for going among Gentiles with the gospel (v 1-3). This is another proof that Peter had no supremacy over the church as the prince of the apostles, as the vicar of Jesus Christ, and as the infallible head of the church. This is refuted in many N.T. scriptures. See notes on 1 Pet. 5:1.

o What a great sin! Eating with Gentiles! When did this become a sin? (1 Jn. 3:4)

p Here Peter relates the whole story, recorded in Acts 10, with a few additional circumstances.

*a See notes a, b, and n, 10:13-14, 28.

*b Two servants and a soldier of Cornelius (10:7, 19; 11:11).

*c The Holy Spirit (note h, 10:19).

* * *

ren accompanied me, and we entered into the man's house:

C. Cornelius, angels, and the Holy Spirit all confirmed God's command to me (Acts 10:7-22)

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;
14 [*d]Who shall tell thee words, whereby thou and all thy house shall be saved.

D. Jesus Christ Himself confirmed my preaching by baptizing Gentiles in the Holy Spirit (Acts 10:44-48)

15 And [e]as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
▲ 16 [f]Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

E. If God blessed Gentiles who was I to withstand Him?

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; [g]what was I, that I could withstand God?

4. The church is satisfied and thanks God for His mercy

held their peace, and glorified God, saying, Then hath God [i]also to the Gentiles granted repentance unto life.

VII. Missionary work in Phenice, Cyprus, and Syria
1. A compulsory program (Acts 8:4)

19 ¶ Now [j]they which were scattered abroad upon the persecution that arose about Stephen travelled as far as [k]Phenice, and [l]Cyprus, and [m]Antioch, preaching the word to none but unto the [n]Jews only.

2. Revival at Antioch in Syria

20 And some of them were men of Cyprus and [o]Cyrene, which, when they were come to Antioch, spake unto the [p]Grecians, preaching the Lord Jesus.
21 And the [q]hand of the Lord was with them: and a great number believed, and [a]turned unto the Lord.

3. First missionary sent by a church (cp. Acts 8:1, 4; 11:19)

22 ¶ Then tidings of these things came unto the ears of the [b]church which was in Jerusalem: and [c]they sent forth Barnabas, that he should go as far as Antioch.
23 Who, [d]when he came, and had seen the

[*d] This is as plain as language can express a truth that Cornelius was not a saved or born-again man when he sent for Peter and that he was not converted before Peter's sermon (10:43-48; 11:14-18; 15:7-13).
12 Reasons Cornelius Was Not Saved:
1 V 14 plainly says that the angel told Cornelius that Peter would tell him words whereby he would be saved
2 He was no more saved than his house, for both were to be saved by the message that Peter was to give them (v 14)
3 The 8 things of note m, 10:2, do not prove that he was saved
4 Acts 10:6 confirms the fact of 11:14 that Peter was to tell Cornelius what he must do to be saved
5 Peter's vision breaking down his prejudice about God saving Gentiles proves that they were not yet saved (Acts 10:9-16; 11:4-18)
6 Acts 10:22 again confirms the fact that Peter was to speak words to Cornelius to save him, as in 11:14
7 Acts 10:32 is the final word referring to God's command to Peter to preach the gospel that would save the Gentiles
8 Acts 10:43 records the necessary words of salvation which Cornelius heard for the first time so he could be saved as the angel promised in 11:14
9 Acts 11:17 states when Cornelius and house believed on the Lord. It was when Peter preached a certain part of his sermon and the Holy Ghost fell on them that heard the Word (10:43-44). They could not have believed this kind of message until they had heard it (Rom. 10:14-17)
10 The apostles acknowledged that the Gentiles were granted "repentance unto life" when Peter preached to the house of Cornelius (11:18 with 10:43-44)
11 Peter again testified later that it was God who made the choice among the apostles that the Gentiles "by my mouth should hear the word of the gospel, and believe" (Acts 15:7)
12 Acts 15:9 says that the hearts of the Gentiles were purified by faith when Peter preached to them

[e] Lit. in my beginning to speak, that is, I had hardly started with what I was going to preach when the Holy Ghost fell on them AS ON US AT THE BEGINNING (Acts 2:1-11; 10:44-48).

[f] When I heard the Gentiles speaking in other languages as we did at Pentecost, I remembered how the Lord Jesus associated this with the baptism in the Holy Ghost (v 16 with 1:4-8; Mt. 3:11). I recognized that they had been baptized in the Holy Spirit as we had been at Pentecost, withstand God? (v 17)

[g] Question 43. Next, 13:10.

[h] When they (Jewish Christians and apostles at Jerusalem, v 1) heard this story of God changing Peter's attitude toward Gentiles, of the salvation of Gentiles, and of their receiving the Spirit baptism in spite of Jewish opposition, then they began to withdraw their opposition submitting to the will of God to preach and save both Jews and Gentiles (v 18).
The unwillingness to receive Gentiles into the church further proves its divine origin. For if it had been a false church and a false religion its first propagators would have compassed sea and land to make proselytes, and like false religions in all ages, would have yielded to every accommodation of the opinions, prejudices, and practices of God regarding the preaching to and saving of both Jews and Gentiles (v 18).

[i] This with v 3 further proves that Cornelius was not a proselyte to Judaism.

[j] The Jewish Christians that were forced to flee from the persecution of Acts 8:1-2 went into Phenice, Cyprus, and Antioch establishing Jewish churches.

[k] A country between Galilee and Syria, along the coast-line of the Mediterranean Sea, including Tyre and Sidon (15:3; 21:2; 27:12).

[l] An island in the Mediterranean Sea (4:36; 11:19-20; 13:4; 15:39; 21:3, 16; 27:4).

[m] A city of Syria, built by Antiochus Seleucus, near the river Orontes. At that time it was one of the most celebrated cities of the East (6:5; 11:19-27; 13:1; 14:26; 15:22-35; Gal. 2:11). Not the Antioch in Pisidia (Acts 13:14-52; 14:19-22; 18:22; 2 Tim. 3:11).

[n] As yet they had not heard of the vision of Peter or of the conclusion of the Jewish Christians in Judea (11:1-18).

[o] A city in north Africa (Mt. 27:32; Acts 2:10; 6:9; 11:20; 13:1).

[p] Greek speaking Jews living in Greek cities (6:1; 9:29; 11:20).

[q] This means God confirmed His Word through them with signs and wonders (Acts 4:30; 13:11).

[a] Were converted. Conversion means right about face (Ps. 19:7; Mt. 18:3; Acts 3:19; Jas. 5:19-20; Ps. 51:13).

[b] This was the original church, the mother church of Christianity.

[c] The early church began to send forth qualified ministers but only in co-operation with the Holy Ghost who directed all things (v 22; 8:29, 39; 10:19; 11:12; 13:2-4; 15:28; 16:7; 20:28; 21:11).

[d] See ***7 Characteristics of a Good Minister***, p. 277.

* * *

all, that with purpose of heart they would [f]cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

4. First missionary team of the early church (cp. Acts 13:1-3)

25 Then departed Barnabas to Tarsus, for to [g]seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were [h]called Christians first in Antioch.

5. First prophets of the church (Acts 13:1; 21:10-11)

27 ¶ And in these days came [i]prophets from Jerusalem unto Antioch.

★ 28 And there stood up one of them named [j]Agabus, and signified by the Spirit that there should be [k]great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

6. First relief work for the poor saints at Jerusalem (Gal. 2:10; 2 Cor. 8-9)

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30 Which also they did, and sent it to the [l]elders by the hands of Barnabas and Saul.

101 CHAPTER 12

1. James the first apostle killed

1 Now about that time Herod the [m]king stretched forth *his* hands to vex certain of the church.

2 And he killed [n]James the brother of [o]John with the [p]sword.

2. Fourth arrest of Peter (cp. Acts 4:1; 5:17, 25)

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had [q]apprehended him, he put *him* in prison, and delivered *him* to four [a]quaternions of soldiers to keep him; intending after [b]Easter to bring him forth to the people.

3. Continual prayer by the church for Peter's deliverance

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

4. Peter's miraculous deliverance from chains and prison

7 And, behold, the [c]angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And [d]his chains fell off from *his* hands.

8 And the angel said unto him, Gird

---

in heart to cleave to God lest they drift, become indifferent and lukewarm and spued out (Rev. 3:16). See ***35 Things We Are Exhorted to Do***, p. 276.

f Gr. prosmeno, abide with. Here; 18:18; Mt. 15:32; Mk. 8:2; 1 Tim. 1:3; 5:5. Why exhort to do this if there is no danger of being separated from God?

g Persecution drove Paul home (9:29-30). Now his training in schools of Greek philosophy, his eloquence, and logic were needed among the polished scholars of Antioch, capital of Syria and third city of importance in all the Roman empire, Rome and Alexandria alone being more eminent.

h The name means Christlike. Regardless of who started it the name has remained as the best one for followers of Christ. Its use here; 26:28; 1 Pet. 4:16 indicates the Holy Spirit considers it the highest name human beings can bear upon earth.

i Prophets were those who spoke for God (Heb. 1:1; Acts 3:21). They were primarily preachers of righteousness (Acts 15:32; 1 Cor. 14:3), but sometimes foretold the future (Acts 11:28; 21:10; Lk. 24:44). Prophecy was one of the gifts of the Spirit (1 Cor. 12:4-11, 28) and those who had and exercised this gift were prophets (Eph. 4:11; Acts 11:27; 13:1). Directions for the exercise of this gift are found in 1 Cor. 14. The office was next in importance to apostles (Eph. 4:11; 1 Cor. 12:28). See notes, 1 Sam. 19:20; 2 Chr. 9:29

j Mentioned twice (11:28; 21:10).

k 7th N.T. prophecy in Acts (11:28). Next, 13:11. This drouth must be understood to refer to Judea. The disciples so understood it in v 29-30, for no preparations were made for themselves in Antioch or other parts of the world. If there had been a drouth in other places why send relief only to Judea? A famine in the 4th year of Claudius Caesar (4th Roman Emperor) particularly affected Judea (Josephus, *Ant*., Book XX, ch. 2:5). The word "world" is used in a limited sense. See ***Extent of Antichrist's Reign***, p. 535.

l These were the leaders of the church at Jerusalem (11:1; 12:1-2; Gal. 3:9).

m This was Herod Agrippa, the son of Aristobulus, grandson of Herod the Great, nephew of Herod Antipas who killed John the Baptist, and brother to Herodias. He ruled nearly all that Herod the Great did (note u, Mt. 2:3).

n James the son of Zebedee (note o, Mt. 4:21). Here Mt. 20:23 is fulfilled in that the cup of suffering and death had been drunk. This left 11 apostles. No successor for James was ever chosen. In fact, none of these 11 were ever followed by others in office.

o This is the last reference to John.

p Death by the sword was regarded by the Rabbis as particularly disgraceful, hence they were very pleased (v 3).

q Third arrest of Peter (4:3; 5:18-19).

a Gr. tetradion, a body of four. Only here. Four soldiers guarded him for each of the four watches. He was chained to two and guarded by two others (v 6).

b Gr. pascha, the Passover, as trans. in 28 other places (Mt. 26:2-19; Mk. 14:1-16; Lk. 2:41; 22:1-15; Jn. 2:13, 23; 6:4; 11:55; 12:1; 13:1; 18:28, 39; 19:14; 1 Cor. 5:7; Heb. 11:28).

This is an unfortunate and absurd trans., as Easter was a pagan festival observed long before Christ. It is not a Christian name, but is derived from Ishtar, one of the Babylonian titles of an idol goddess, the Queen of Heaven. The Saxon goddess Eastre is the same as the Astarte, the Syrian Venus, called Ashtoreth in the O.T. It was the worship of this woman by Israel that was such an abomination to God (1 Sam. 7:3; 1 Ki. 11:5, 33; 2 Ki. 23:13; Jer. 7:18; 44:18). Round cakes, imprinted with the sign of the cross were made at this festival, the sign being, in the Babylonian mysteries, a sign of life.

Easter eggs which play a great part in this day's celebration were common in all heathen nations. The fable of the egg declares that "an egg of wondrous size fell from heaven into the river Euphrates; the fish rolled it to the bank, where doves settled upon it and hatched it; and out came Astarte, or Ishtar, the goddess of Easter." Easter, Christmas, Lady Day, Lent, and other Babylonian festivals were all borrowed from this religion and were all observed centuries before Christ. None of them have any relationship to Christ or Christianity.

c One of the ministering spirits of Heb. 1:14. This is the second time Peter was liberated from prison by an angel (5:19).

d 4 Notable Facts or Miracles Here:

1 Helplessness of the guards
2 Chains falling off (v 7)
3 Going through 3 gates without notice
4 Automatic opening of the gates (v 10)

did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his [e]own accord: and they went out, and passed on through one street; and forthwith the [f]angel departed from him.

11 And when Peter was [g]come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the [h]expectation of the people of the Jews.

5. Unbelief in answered prayer

12 And when he had considered *the thing*, he came to the house of [i]Mary the mother of [j]John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, [k]named Rhoda.

14 And when she [l]knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art [m]mad. But she constantly affirmed that it was even so. Then said they, [n]It is his angel.

16 [o]But Peter continued knocking: and when they had opened *the door*, and saw him, they were [p]astonished.

17 But he, [q]beckoning unto them with the hand to hold their peace, declared unto them how the [a]Lord had brought him out of the prison. And he said, Go shew these things [b]unto James, and to the brethren. And he departed, and went into another place.

6. Herod's wrath on the jailers

no small [c]stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. [d]And he went down from Judaea to Caesarea, and *there* abode.

7. The death of Herod

20 ¶ And Herod was [*e]highly displeased with them of Tyre and Sidon: but they came with one accord to him, [*f]and, having made Blastus the king's chamberlain their friend, desired peace; because [*g]their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and [*h]made an oration unto them.

22 And the people gave a shout, *saying*, [*i]*It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of [*j]worms, [*k]and gave up the ghost.

8. Paul and Barnabas return from their relief mission (Acts 11:29)

24 ¶ But the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had [*l]fulfilled *their* ministry, and took with them John, whose surname was Mark.

102

CHAPTER 13

IX. Paul's first missionary journey (Acts 13:1-14:28; cp. 15:35; 18:23)

1. Called by the Spirit

1 Now there were in the church that was at Antioch certain [*m]prophets and [*n]teachers; as Barnabas, and Simeon that was called [*o]Niger,

---

e Gr. automatos, automatically (Mk. 4:28).

f The angel departed when he was no longer needed. Angels are always businesslike and never tarry beyond the time their work is completed.

g Peter was in a state of ecstasy not being fully aware that his deliverance was real until the angel left (v 9).

h The Jews were looking forward to seeing Peter killed as James was (v 2-3).

i One of 6 Mary's (note v, Mt. 13:55).

j John Mark the author of the gospel of Mark. He was nephew of Barnabas (Col. 4:10) and a disciple of Jesus (Acts 12:12). Paul and Barnabas took him on the first missionary journey but he got home sick and left the party (12:25; 13:5, 13). Paul and Barnabas separated over Mark when they started on the second missionary journey (Acts 15:33-39). He was a convert of Peter (1 Pet. 5:13). He later worked with Paul (Col. 4:10-11; 2 Tim. 4:11; Ph'm. 24).

k Rhoda means Rose.

l She knew his voice because of hearing him preach and because Peter was a good friend of the family often visiting and perhaps living some with the family of Mary and John Mark.

m Gr. mainomai. Here; 26:24-25; Jn. 10:20; 1 Cor. 14:23. They were praying constantly form Peter's release and yet could not believe it when prayer was answered (v 15-16).

n Jews believed in guardian angels, so they

ing—Peter's angel. However, they seemed in no hurry to let his angel in.

o It was always customary to know the identity of a person before admitting him. If it was a friend, the door keeper announced it to the master of the house getting permission to open the door. In this case, the doors were doubly guarded with care for fear of the Jews (Jn. 20:19).

p Gr. existemi (2:7; 8:13; 9:21; 10:45).

q The action indicates that he was in a hurry and must not be interrupted. He wanted to leave the news of his deliverance before departing from Herod's tyranny. He went back to some unknown destination.

a The Lord did this, not some friendly jailer, as taught by infidels.

b James the Lord's brother (v 17; 15:13-21; 21:18; Gal. 1:19; 2:9, 12; Jas. 1:1; 1 Cor. 15:7 (note d, Lk. 8:19). Note: There is still no supremacy of Peter over the church. The nearest Peter ever got to it was to be one of 3 pillars of the church (Gal. 2:9).

c Gr. tarachos, stir. Here and in 19:23. It was a matter of life and death with these soldiers (v 19).

d Herod went to Caesarea, not Peter.

*e Gr. thumomacheo, fighting mad. For what reason no historian seems to know.

*f They evidently bribed Blastus who had great influence over Herod and who had charge of the bedchamber of the king who became pacified through him.

*g Tyre and Sidon were equal subjects of the Romans with the inhabitants of Galilee, so Herod could not go to war with them. Being irritated by them he could cut off supplies from Galilee and other countries under him. Tyre and Sidon were trading centers and could not exist without provisions from surrounding countries, so they made peace with Herod.

*h Made a political speech which was hailed by the people and exalted Herod. He took glory that belonged to God.

*i Herod did not rebuke the people for this, so was smitten by an angel. Josephus says, "He fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days of illness" (*Ant*., Bk. XIX, ch. 8:2). Thus Peter's dreaded enemy was dead, so that he could go about again in Herod's territory without fear (v 1-17).

*j Gr. skolex, worm. Here; Mk. 9:44-48.

*k Gr. ekpsucho, only here; 5:5, 10.

*l After they had taken relief to the saints in Judea (11:27-30) they returned with John Mark (v 12).

*m See note i, 11:27.

*n Gr. didaskalos, trans. Master 48 times in the Gospels, except Lk. 2:46. Only here in Acts. Always "teacher" in the epistles, except in Jas. 3:1.

*o In Gr. "black" due to his hair or extra dark complexion.

had been brought up with Herod the [r]tetrarch, and Saul.

2 As [s]they [t]ministered to the Lord, and [u]fasted, the Holy Ghost [v]said, [w]Separate me Barnabas and Saul for the work whereunto I have called them.

2. Paul and Barbabas are sent by the Holy Spirit and the church as missionaries to the Jews (cp. Mt. 4:17; 10:6; 15:24; Rom. 1:16)

3 And when [x]they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, [a]being sent forth by the Holy Ghost, [b]departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they [c]preached the word of God in the [d]synagogues of the Jews: and they had also [e]John to *their* minister.

3. Miracle of blindness at Paphos on the Isle of Cyprus

6 And when they had gone through the isle unto [f]Paphos, they found a certain [g]sorcerer, [h]a false prophet, a Jew, whose name *was* [i]Barjesus:

7 Which was with the [j]deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear

8 But [k]Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* [l]Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of [m]all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, [n]wilt thou not cease to pervert the right ways of the Lord?

★ 11 [o]And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, [*p]believed, being [*q]astonished at the doctrine of the Lord.

4. Leave Cyprus for Perga in Asia Minor where John Mark leaves the party (cp. Acts 12:12, 25; 13:5; 15:37; 2 Tim. 4:11)

13 ¶ Now when [*r]Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John [*s]departing from them returned to Jerusalem.

5. Perga to Antioch in Pisidia; Paul is invited to preach

14 ¶ But when they departed from [*t]Perga,

Cyrene in north Africa.

q This man was brought up with Herod Antipas who murdered John the Baptist. The Gr. for brought up means foster brother. Manaen was the son of a woman who nursed him jointly with Herod. Jewish writers mention him as a prophet saying, while a child he predicted the kingship of Herod. When Herod became king he sent for him and held him in high esteem at his court.

r See note e, Mt. 14:1.

s The five prophets and teachers of v 1.

t Gr. leitourgeo, to serve at one's own expense; to render public service; to perform a work; to minister. The same word is used of the daily ministration of the priests in Mosaic worship (Heb. 10:11). Leitourgia is used of the service of priests in prayer and sacrifice (Lk. 1:23; Heb. 8:6; 9:21) and of the relief of the poor (2 Cor. 9:12; Phil. 2:30). The same idea is used of angels executing God's will to saints (Heb. 1:14). A Leitourgos was a public minister or servant. In religion, one busy with holy things (Heb. 8:2; Rom. 15:16; Heb. 1:7; Phil. 2:25). Thus, ministering to the Lord means that one is performing services for others in the Lord's stead (2 Cor. 5:20; Phil. 2:17). Relief of the needy is called lending to the Lord (Pr. 19:17). Here, the prophets and teachers were fasting and ministering in Christ's stead to the people in teaching, praying, healing the sick, saving souls, relieving the poor.

u On Mondays and Thursdays pious Jews fasted and attended worship, but how often or how long Christians fasted is not known. On Sabbaths, Jews also attended worship but did not fast.

v How the Holy Ghost said is not stated. See ***8 Ways God Speaks to Men***, p. 274.

w Gr. aphorizo, to mark off from others by boundaries (Mt. 13:49; 25:32; Lk. 6:22; Acts 19:9; Gal. 2:12); to set apart for a specific purpose or work (Acts 13:2; Rom. 1:1; Gal. 1:15); and to live separated from sin (2 Cor. 6:17).

x The church brethren (v 1) did 4 things:
1 Fasted 3 Laid hands upon
2 Prayed 4 Sent them away

a The Holy Ghost called, and now sent them.

b Paul's First Missionary Journey:
1 Left Antioch, Syria (13:1-3)
2 Seleucia, seaport of Syria (13:4)
3 Salamis, Island of Cyprus (13:4)
4 Paphos, Island of Cyprus (13:6-12)
5 Perga, Pamphylia, Asia Minor (13:13)
6 Antioch, Pisidia (13:14-50)
7 Iconium, capital of Lycaonia (13:51–14:5)
8 Lystra, Lycaonia (14:6-19)
9 Derbe, Lycaonia (14:20)
10 Back to Lystra, Lycaonia (14:21)
11 Back to Iconium, Pisidia (14:21)
12 Back to Antioch, Pisidia (14:21-23)
13 Perga, Pamphylia (14:24-25)
14 Attalia, Pamphylia (14:25)
15 Back home, Antioch, Syria (14:26-28)

c Works on the First Missionary Journey:
1 Preached the Word of God (13:5, 7, 44)
2 Caused blindness (13:8-12)
3 Converted governor of Cyprus (13:12)
4 First turning to Gentiles (13:46)
5 Many converts (13:12-49; 14:1)
6 Converts Spirit filled (13:52)
7 Many miracles (13:11; 14:3-20)
8 Rejected worship (14:11-18)
9 Paul resurrected (14:19-20)
10 Preached the gospel (14:7, 21)
11 Taught many (14:21-22)
12 Published the Word of God (13:49)
13 Established churches and ordained elders for them (14:23)
14 Made a missionary report (14:27)
See ***30 Major Doctrines Preached***, p. 275.

d The apostles used Jewish synagogues when possible (v 5, 14, 15, 42; 14:1; 17:1, 10, 17; 18:4, 19; 19:8).

e John Mark (12:25).

f Capitol of Cyprus. A temple of Venus was here and she was worshipped with all her rites as "Queen of Paphos."

g Magical arts (note b, Lk. 12:29).

h See note j, Mt. 7:15.

i Son of one named Jesus or Joshua who claimed a divine call; a fortune teller.

j Gr. anthupatos, proconsul (v 7-12; 19:38). Luke's record here has been confirmed by recent discoveries of coins and of a slab mentioning Paulus.

k Means "the knowing one" or wise man.

l A Roman name meaning little or dwarfish. Cp. 2 Cor. 10:10. Saul means asked for.

m Pretending to have supernatural power without possessing any, and using only cunning and sleight of hand as a substitute to deceive.

n Question 44. Next, v 25.

o 8th N.T. prophecy in Acts (13:11, fulfilled). Next, 17:31.

*p This was proof that the doctrine of the Lord was true and that the power of God was backing His ministers.

*q Gr. ekplesso, struck with astonishment (Mt. 7:28; 22:33; Lk. 4:32).

*r Previous to this Luke put Barnabas before Paul (11:30; 12:25) but from this time on he usually puts Paul first.

*s John Mark for some reason, perhaps because of homesickness, left them to go home and this was why Paul refused to take him on the second journey (15:36-41). Later, however, Paul asked for him (2 Tim. 4:11).

*t The capital of Pamphylia; Antioch was capital of Pisidia and a Roman colony.

the synagogue on the sabbath day, and sat down.

15 [u]And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of [v]exhortation for the people, say on.

6. Paul's sermon at Antioch. Theme: salvation by faith (cp. Acts 10:34)

(1) Exodus of Egypt and settlement in Canaan (Ex. 12:1-19:2; Josh. 6:22)

16 Then Paul stood up, and beckoning with *his* hand said, Men of [a]Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 [b]And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed [c]seven nations in the land of Chanaan, he [d]divided their land to them by lot.

(2) Period of the judges and the reign of Saul (Jdg. 2:16-1 Sam. 31:13)

20 And after that he gave *unto them* [e]judges about the space of four hundred and fifty years, [f]until Samuel the prophet.

21 And afterward they desired a [g]king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of

(3) Jesus the seed of David (Mt. 1:1-17; Lk. 3:23-38)

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, [h]I have found David the *son* of Jesse, a man [i]after mine own heart, which shall fulfil all my will.

▲ 23 Of this man's [j]seed hath God according to *his* [k]promise raised unto Israel a Saviour, Jesus:

(4) John the Baptist the forerunner of Jesus (Mt. 3)

24 When John had first preached before his coming the [l]baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, [m]Whom think ye that I am? I am not *he*. [n]But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

(5) Crucifixion of Jesus fulfilled the prophets (Isa. 53; Ps. 22)

▲ 26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the [o]word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, [p]because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

---

u This was done every sabbath. The law was divided to be read once a year. See note n and o, Lk. 4:16.

v Gr. paraklesis, trans. intreaty (2 Cor. 8:4); comfort (Acts 9:31; Rom. 15:4; 2 Cor. 1:3-4; 7:4, 13); exhortation (Acts 13:15; Rom. 12:8; 1 Cor. 14:3; 1 Tim. 4:13; Heb. 12:5; 13:22); and consolation (Lk. 2:25; 6:24; Acts 4:36; 15:31; Rom. 15:5; 2 Cor. 1:5-7; 7:7; Phil. 2:1; 2 Th. 2:16; Ph'm. 7; Heb. 6:18). See note e, Acts 4:36.

a For the details of this sermon see note c, v 5. The terms Jews and Israel are used interchangeably in all the N.T. and after the captivity of the ten tribes in 2 Ki. 17. The term Jew is used but one time in the Bible before this (2 Ki. 16:6). It is used 19 times in the O.T. outside of Ezra, Nehemiah, and Esther. It is used 53 times in Esther. The ten-tribe kingdom was destroyed in 749 B.C. and Judah and all others of the twelve tribes living in Judah became representative of all Israel. The term Jew became the equivalent to Israelite and this is the way it is used in Scripture. It is used 91 times in the O.T. and 202 times in the N.T. Not one scripture says that Jews and Israelites were two distinct classes of people. Jews were not only of Judah (Esther 2:5; Acts 21:39; Phil. 3:5). Only Jews and Gentiles are contrasted in Scripture as being of two distinct classes (Rom. 2:9; 3:9; 9:24; 1 Cor. 10:32; 12:13). The term Israel is found in Scripture 1280 times before the division of the twelve tribes, and 1069 times after the ten-tribe kingdom was destroyed. It is used only 257 times while the kingdom was divided. The reason the ten-tribe kingdom is sometimes called "house of Israel" and the two-tribe kingdom "house of Judah" during the division is to distinguish between them and because the northern kingdom consisted of the greater portion of Israel. The division did not make the two tribes Jews and less Israelite than they were before. All tribes are still Jews and Israelites (Mt. 19:28; Lk. 22:30; Acts 26:7; Rev. 7:4; 21:12).

During the division, the godly of the ten tribes remained true to David and helped make the kingdom of Judah (1 Ki. 12:17-23; 2 Chr. 11:5-17; 10:17; 15:9; 16:1-6; 30:1-11). The ten tribes continually came back to Judah and became part of that kingdom (1 Chr. 9:3; 2 Chr. 10:17; 11:3-17; 15:9; 16:1; 19:8; 23:2; 29:24;

Babylon are called "all Israel" (Ezra 2:2, 59, 70; 3:1; 6:21; 7:10-13; 8:25; 9:1; 10:1-5, 10, 25; Neh. 2:10; 7:7, 61, 73; 8:17; 10:33; 11:3; 12:47). All Israelites are called Jews during the captivity (Esther 2:5; 3:4-6; 5:13; 6:10; 8:7-17; 9:1-32; 10:1-3).

The terms "fathers of Judah and Benjamin" (Ezra 1:5); "fathers of Israel" (Ezra 4:3; 8:29); "elders of the Jews" (Ezra 5:5; 6:7, 8, 14); and "children of Israel" (Ezra 6:21; 7:7, 10, 13, 28; 9:1; 10:5) are used of the same returning captives. In Ezra and Nehemiah the returning captives are called "Jews" 18 times; "Israel" 62 times; and "Judah" 43 times.

In the 17 prophetical books (excluding Amos and Hosea to the ten tribes and Micah to both kingdoms) written to Judah the term "Israel" is used 423 times and "Jews" 16 times of the same people.

In the N.T. the term "Israel" is used 79 times and "Jew" 202 times of the same people.

Both houses of Israel are to come back from the nations in the last days and be blessed under the Messiah (Jer. 3:18; 23:5-8; 31:27-34; 33:14-18; Ez. 28:25-26; 36:21-38; 37:1-28; 39:25-29; 43:7; 45:6-17; Zech. 8:13-23).

One honest study of these words in both testaments proves that the Anglo-Saxon or British-Israel theory of making a distinction between Israel and Jews and making Anglo-Saxons the ten so-called lost tribes is false. See ***Anglo-Saxon*** or ***British Israel Theory***, p. 608 of the O.T.

b Num. 14:33-34; 32:13; Dt. 2:7; 8:2-4.

c Canaanites, Hittites, Girgasites, Amorites, Hivites, Perizzites, Jebusites.

d Joshua 13 through 22.

e Judg. 3:7–16:31; 1 Sam. 4:1–8:5.

f The 450 years were from the first servitude to Samuel (Judg. 3:7—1 Sam. 8:5).

g 1 Sam. 8-21; 1 Chr. 10; Hos. 13:11.

h Quoted from Ps. 89:20.

i According to My choice to rule the kingdom according to My will (1 Sam. 13:14). David did guide the government according to the law. He did not allow idolatry or set up a dictatorship. He sought the leading of God in all things of public interest. After God's heart could refer to his public, not his private life at all times. Saul was the opposite (1 Sam. 15; 28; 1 Chr. 10:13-14).

j Mt. 1:1-17; Lk. 3:23-38; Isa. 11:1.

k 2 Sam. 7:12-16; Ps. 132:11; Isa. 9:6.

l Mt. 3:1-11; Lk. 3:1-21; Jn. 1:31-34.

m Question 45. Next, 14:15.

n A N.T. prophecy fulfilled in Acts (v 25; Mt. 3:11; Lk. 3:16).

o See ***30 Major Doctrines Preached***, p. 275.

p Pleading ignorance for the priests. They did not know the Messiah nor the prophets, even though the prophecies were read every sabbath.

death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

(6) Jesus' resurrection proved by many witnesses (1 Cor. 15:1-23; Mt. 28; Mk. 16; Lk. 24; Jn. 20-21)

30 [a]But God raised him from the dead:

31 And he was seen [b]many days of them which came up with him from Galilee to Jerusalem, who are his [c]witnesses unto the people.

32 And we declare unto you [d]glad tidings, how that [e]the promise which was made unto the fathers,

(7) Jesus' resurrection confirmed by fulfilled prophecies (Ps. 2:7; 16:10)

★ 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [f]Thou art my Son, this day have I begotten thee.

★ 34 And as concerning that he raised him up from the dead, *now* no more to return to [g]corruption, he said on this wise, [h]I will give you the sure mercies of David.

★ 35 Wherefore he saith also in another *psalm*, [i]Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep,

ruption:

37 But he, whom God raised again, saw no corruption.

(8) Justification by faith in Jesus only, not by the law (Rom. 3:21, refs.)

▲ 38 ¶ Be it known unto you therefore, men *and* brethren, that [j]through this man is preached unto you the forgiveness of sins:

▲ 39 And by him all that [k]believe are justified from all things, from which ye [l]could not be justified by the law of Moses.

(9) Warning of rejecting Christ

40 [m]Beware therefore, lest that come upon you, which is spoken of in the prophets;

★ 41 [n]Behold, ye despisers, and wonder, and [o]perish: [p]for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

7. Result of Paul's sermon at Antioch in Pisidia (Acts 13:14-21)

42 And when the Jews were gone out of the synagogue, [q]the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, [r]persuaded them to continue in the grace of God.

---

see ***30 Major Doctrines Preached***, p. 275.

b 40 days (Acts 1:3).

c Acts 1:8, 22; 2:32; 3:15; 4:32; 5:32.

d See ***Glad Tidings***, p. 277, 61.

e Gen. 3:15; 12:1-3; Dt. 18:15; Isa. 7:14; 9:6; 11:1; 42:1-5; 61:1; Ps. 16:10.

f 14th O.T. prophecy fulfilled in Acts (13:33; Ps. 2:7). Next, v 34. This refers to the incarnation when the second person of the Divine Trinity took a human body to redeem (Phil. 2:5-11; Isa. 7:14; 9:6). It was when God had a Son through Mary (Mt. 1:18-25; Lk. 1:35; Jn. 1:14). This happened on a certain day, "THIS DAY have I begotten thee" (Heb. 1:5-7), and therefore, we can not say that God had a Son before this time. This proves that sonship in connection with God had to refer to humanity and not to deity.

As God, the person we now know of as Jesus Christ had no beginning, was not begotten, was not a Son, and did not come into being. He always existed as God (Ps. 90:2; Mic. 5:2; Jn. 1:1-2; Heb. 1:8), but as man and as God's Son He was not eternal, He did have a beginning, He was begotten, this being the same time Mary had a Son. Therefore, the doctrine of eternal sonship of Jesus Christ is irreconcilable to reason, is unscriptural, and is contradictory to itself. Eternity has no beginning, so if He has been God from eternity, then He could not have a beginning as God. Eternity has no reference to time, so if He was begotten "THIS DAY, " then it was done in time and not in eternity.

The word Son supposes time, generations, father, mother, beginning, and conception—unless one is a son by creation, as Adam (Lk. 3:38), and angels (Job 1:6; 2:1; 38:7; Gen. 6:1-4). Time, created, beginning, are opposites to God and eternity and are absolutely impossible to reconcile with them. If sonship refers to deity, not to humanity, then this person of the Deity had a beginning in time and not in eternity. It is plainly stated in Ps. 2:7; Acts 13:33; Heb. 1:5; 5:5 that God had a Son "THIS DAY" and not in eternity. It is stated in Heb. 1:5-7; Lk. 1:35; Mt. 1:18-25 when this took place. It was something over 1900 years ago. It had been predicted that God would have a Son (Isa. 7:14; 9:6; Heb. 1:5; Mt. 1:18-25; Lk. 1:32-35). When the Virgin "conceived of the Holy Ghost" (Mt. 1:20), this was fulfilled, and not at any other time. To say that God had an eternal Son would mean He had two; but it is plainly stated that Jesus was "the only begotten of the Father" (Jn. 1:14, 18; 3:16-18; 1 Jn. 4:9).

g The Son born of God and Mary was not to see corruption in body. He was to be resurrected before seeing corruption (Ps. 16:10; Acts 2:24-27; 13:33; Lk. 24:39; Jn. 21:14, note). The idea here is that He should not more return to death or to the grave, the place of corruption.

h 15th O.T. prophecy fulfilled in Acts (13:34; Isa. 55:3; Ps. 18:50; 89:3-4, 20-24, 35-37). Next, v 35. The sure mercies of David are guaranteed by the resurrection of Christ. They refer to the mercies assured David by an everlasting king and kingdom (2 Sam. 7; Ps. 89:3-4, 28-36). The Resurrection guarantees even the terms of the new covenant (1 Cor.15:9-23)

i 16th O.T. prophecy fulfilled in Acts (13:35; Ps. 16:10). Next, v 41.

j Through Jesus is forgiveness of sins (Mt. 1:21; 26:28; Acts 2:38; 4:12; 13:38-39; Eph. 1:7; Col. 1:20; 1 Pet. 2:24).

k Faith in Christ and His atonement is what justifies (Jn. 3:15-20; Rom. 1:16; 3:24-31; 10:9-17; 1 Cor. 15:1-8).

l Faith in the law of Moses, or works by it, could not save the soul (Rom. 3:27-31; 4:1-6, 14-15; 9:11, 30-33; 11:5-6; Gal. 2:16; 3:1-14, 18-29; Eph. 2:8-9; Tit. 3:5). This is why there had to be a change in the law, or why it had to be abolished (2 Cor. 3:6-15; Gal. 3:19-25; 4:21-31; Heb. 7:10-28; 8:1-13).

m If you reject these benefits now freely offered to you in Christ, the judgments of God will come upon you. As God sent judgment upon your fathers by Babylon (Hab. 1:5-10), so now He will send judgment upon you by Rome (Lk. 21:20-24).

n 17th O.T. prophecy fulfilled in Acts (13:41; Hab. 1:5). Next, v 47.

o Gr. aphanizo, to snatch out of sight. Rather, hide yourselves through terror of your enemies. Used in Mt. 6:16, 19-20; Acts 13:41; Jas. 4:14. This was fulfilled, 70 A.D.

p This explains the work of the destruction of Jerusalem and of the nation soon to be fulfilled in 70 A.D. (Mt. 24:2; Lk. 19:41-44; 21:20-24; Dan. 9:26). This does not refer to a spiritual revival in Israel, as some hold, for Hab. 1:5-10 refers to destruction, not revival.

q It seems that the rebellious Jews left the synagogue before the Gentile proselytes (v 43) and believing Jews requested they speak the next sabbath. Then they all left, following Paul to hear his exhortation (v 42-43).

r This is foolish if there is no possibility of failure in the grace of God (Gal. 1:6; 5:4; Heb. 12:15).

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were [*a]filled with envy, and spake against those things which were spoken by Paul, [*b]contradicting and blaspheming.

9. First turn to Gentiles: founding of a church by Antioch (cp. Acts 18:6; 28:28; 13:4, refs.)

46 Then Paul and Barnabas [*c]waxed bold, and said, It was necessary that the word of God should [*d]first have been spoken to you: but seeing ye [*e]put it from you, and judge yourselves unworthy of everlasting life, lo, [f]we turn to the Gentiles.

★▲47 For so hath the Lord commanded us, *saying*, [g]I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were [h]ordained to eternal life believed.

49 And the word of the Lord was [i]published throughout all the region.

10. Paul and Barnabas expelled from Antioch in Pisidia (Acts 13:14)

50 But the Jews stirred up the [j]devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they [k]shook off the dust of their feet against them, and came unto [l]Iconium.

52 And the disciples [m]were filled with joy, and with the Holy Ghost.

11. Founding of a church in Iconium

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and [n]so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds [o]evil affected against the brethren.

3 Long time therefore abode they speaking [p]boldly in the Lord, which gave testimony unto the word of his grace, [q]and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was [r]an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

12. Iconium to Lystra where a crippled man is healed and a church founded

6 They were [a]ware of *it*, and fled unto [b]Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and [c]perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he [d]leaped and walked.

13. Apostles refuse worship of pagans who took them for gods

11 And when the people saw what Paul had done, they lifted up their voices, saying in [e]the

---

[*a] They could not bear to know that the Gentiles were equal with them in Christ (1 Cor. 12:13; Gal. 3:28; Col. 3:11). See note g, Lk. 4:28.

[*b] Contradicting the arguments of Christians and blaspheming Jesus Christ.

[*c] Had great liberty of speech and a mouth of overpowering eloquence to shut the mouths of gainsayers (Lk. 21:15; Acts 6:10). They had truth and incontestable facts, plus the anointing of the Holy Spirit, to support their claims.

[*d] This was the Lord's commission (Acts 1:8; Rom. 1:16; Mt. 10:6; Lk. 24:47).

[*e] You disdain it and thrust it from you and thus pass sentence on yourselves as being unworthy of eternal life.

[f] We will offer eternal life to the Gentiles since you do not want it.

[g] 18th O.T. prophecy fulfilled in Acts (13:47; Isa. 49:6). Next, 15:16. A prediction that the Messiah would be a light to the Gentiles. The Jews could not deny their own prophet, so stood condemned.

[h] Gr. tasso, Trans. ordain (Acts 13:48; Rom. 13:1); set (Lk. 7:8); appoint (Mt. 28:16; Acts 22:10; 28:23); determine (Acts 15:2); addict (1 Cor. 16:15). The simple meaning is that God has appointed and provided eternal life for all who will believe (Jn. 3:15-20; Rom. 1:16; 10:9-10; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). It could not mean that by God's predetermined decree certain ones are to be saved and others are to be lost simply upon the basis of His own choice. Predestination is never that of individual conformity of the will to salvation without man's choice, but rather that conform will be saved and all who do not will be damned. It is the plan, not the act of the will that is predestined. The Jews who rebelled here failed to meet the terms of being appointed to eternal life, while the believing Jews and Gentiles who gladly accepted the terms of the gospel were appointed to the blessings promised all who will believe.

[i] Those from different parts coming to the revival and who were converted carried the gospel to their respective sections around Antioch, Pisidia.

[j] Women who worshipped with the Jews and who were of high rank, together with the prominent men of the city caused the apostles to be expelled from the city.

[k] This action meant that the very dust of the land was cursed because of their opposition to God. We dare not permit it to cleave unto our feet. We shake it off as a testimony against you (v 51; 18:6; Mk. 6:11. See note n, Mt. 10:14).

[l] Capital of Lycaonia (note b, 13:5).

[m] They had this in the midst of persecution (5:41; Heb. 10:34; Jas. 1:2).

[n] Spoke with such power and demonstration of the Spirit that many Jews and Gentiles became Christians (1 Cor. 2:1-4).

[o] Embittered or poisoned the unbelievers against the Christians

[p] Had great liberty of speech.

[q] God confirmed the Word to convince the heathen that He was backing these preachers (Mk. 16:17-20; Heb. 2:3-4; Acts 4:30; 19:11; Rom. 15:18-29).

[r] An attempt to discredit them and accuse them of sedition so they could be stoned.

[a] Aware. They were informed of the plot to stone them so they fled, not from fear, but to live to continue the work (Mt. 10:23).

[b] At Iconium the inhabitants consisted of Greeks, a powerful Jewish colony, Roman officials, and a few natives of the country, but the inhabitants of Lystra and Derbe were mainly rude idolaters who were natives. Hence, the difference in the reception of the apostles in the different places.

[c] He discerned he believed the gospel and had faith to be healed. Paul evidently had all the gifts of the Holy Spirit of 1 Cor. 12:4-11. See ***Paul Had All Gifts of the Spirit***, p. 277.

[d] This is a normal N.T. healing, the kind that Jesus Christ and the early church produced (note b, Mt. 13:58; Acts 3:6-9; 5:16; 6:8; 8:7; 9:18, 34; 19:11).

[e] This was not the Greek language. What kind it was is not known to us today.

✝ ✝ ✝

to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was [g]before their city, brought oxen and [h]garlands unto the gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, [i]why do ye these things? We also are men of [j]like passions with you, and [k]preach unto you that ye should turn from these [l]vanities unto the [m]living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in [n]times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not

14. Paul is stoned and dragged out of the city as dead. He is healed and departs for Derbe

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who [o]persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the [p]disciples stood round about him, he [q]rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

15. Return to Lystra, Iconium, and Antioch in Pisidia. Elders ordained in every church (cp. Acts 1:22; Tit. 1:5)

21 And when they had preached the gospel to that city, and had [a]taught many, they [b]returned again to Lystra, and *to* Iconium, and Antioch,

22 [c]Confirming the souls of the disciples, *and* exhorting them to [d]continue in the faith, and that we must through much tribulation enter into the [e]kingdom of God.

23 And when they had *[f]ordained them *[g]elders in every church, and *[h]had prayed with

---

divine nature they still held it to be different from that of man. They imagined that many times gods would take the form of man to punish evil or reward good deeds. These natives were no doubt familiar with the legends that Jupiter and Mercury made a visit to an aged couple, Philemon and Baucis, in the neighboring province of Phyrgia, and that they were supposed to have come down to visit Lycaon, from whence the Lycaonians derived their name. In the works of Ovid, Homer, Virgil, and other poets there are many such visitations described. These no doubt are corruptions of the many angelic appearances to men recorded in Scripture. Jupiter and Mercury were the gods that were supposed to visit men more than others. Jupiter is pictured as large and aged, and Mercury as small, young, and eloquent of speech. Paul and Barnabas resembling them, together with the healing, all the more convinced the natives of another visit from the gods.

g In front of the city gate stood a temple of Jupiter and his priest started to make a sacrifice to the apostles. It was customary for the poor and lame to sit near the doors of synagogues and temples to ask alms. Here is perhaps where the man was healed.

h Garlands of flowers were placed on the horns of animals to be sacrificed or on the idols at the place of sacrifice.

i Question 46. Next, 15:10.

j We are only human beings as you are.

k 5 Main Points of Paul's Sermon:
  1 Be converted—turn from idols (v 15)
  2 Turn to the living God (v 15)
  3 God created all things (v 15)
  4 God is longsuffering to sinners (v 16)
  5 Providence of God (v 17)
This was bold preaching in the face of a heathen mob intent on performing superstitious worship which they considered to be a divine and civil necessity. This made the mob an easy prey to the Jews who appeared on the scene at this point and stirred up the people to stone the apostles (v 19-20).

l Gr. mataios, vain things. Only here; 1 Cor. 3:20; 15:17; Tit. 3:9; Jas. 1:26; 1 Pet. 1:18.

m Used 15 times in the O.T. (Dt. 5:26; Josh. 3:10; 1 Sam. 17:26, 36; 2 Ki. 19:4, 16; Ps. 42:2; 84:2; Isa. 37:4, 17; Jer. 10:10; 23:36; Dan. 6:20, 26; Hos. 1:10) and 16 times in the N.T. (Mt. 16:16; 26:63; Jn. 6:69; Acts 14:15; Rom. 9:26; 2 Cor. 3:3; 6:16; 1 Th. 1:9; 1 Tim. 3:15; 4:10; 6:17; Heb. 3:12; 9:14; 10:31; 12:22; Rev. 7:2). The term "the living Father" is used once (Jn. 6:57). All these passages contrast with lifeless idols.

n God tolerated past ignorance, but now He demands men to repent (Acts 17:30).

o This is a clear demonstration of the changeableness of people.

p The disciples no doubt prayed earnestly for Paul to be healed and so he was resurrected from the dead (v 19-20).

q Gr. anistemi, to stand up, rise again, and is used 111 times; 40 times of resurrection (Mt. 12:41; 17:9; 20:19; Mk. 8:31; 9:9, 31; 10:34; 12:23-26; Lk. 9:8, 19; 11:32; 16:31; 18:33; 24:7, 46; Jn. 6:39-40, 44, 54; 11:23-24; 20:9; Acts 2:24, 30, 32; 3:26; 10:41; 13:33-34; 14:20; 17:3, 31; Rom. 14:9; 15:12; Eph. 5:14; 1 Th. 4:14, 16). This goes far in proving that Paul was dead and resurrected here.

a Gr. matheteuo, make disciples. Here; Mt. 13:52; 27:57; 28:19, note a, 2.

b This was Antioch, Syria (note b, 13:4).

c Gr. episterizo, to give one something to lean on; confirm (14:22; 15:32, 41; 18:23).

d Gr. emmeno, abide in; stand by; continue in (v 22; Gal. 3:10; Heb. 8:9).
10 Things to Continue In:
  1 Well doing (Rom. 2:7)
  2 Following the Lord (1 Sam. 12:14)
  3 The Word of God (Jn. 8:31)
  4 Christ's love (Jn. 15:9; 1 Tim. 2:15)
  5 The grace of God (Acts 13:43)
  6 The faith (Acts 14:22; Col. 1:23)
  7 God's goodness (Rom. 11:22)
  8 Prayer (Col. 4:2)
  9 Sound doctrines (1 Tim. 4:16; 2 Tim. 3:14)
  10 The Son and the Father (1 Jn. 2:24)
"If" we do these things we are blessed and if not, then we are cursed. God cannot lay down the conditions upon which He will bless us, then ignore them and bless if the conditions are not met.

e Note j, Mt. 4:17; note e, Mt. 19:24.

*f Gr. chierotoneo, chosen. Only here and 2 Cor. 8:19. Not the same as in 13:48. The idea is that of electing men to be elders. This was done by the local church. Here the apostles evidently had charge of the elections. It does not imply the laying on of hands to ordain in the sense we ordain ministers. This perhaps was done after the elections. The Gr. word signifies the holding up or stretching out the hand, as approving the choice of one for a particular work.

*g Gr. presbuteros, elder. The word elders in the O.T. meant the heads or rulers of the tribes, cities, and nations (see note, Dt. 1:13). In the Gospels and Acts it generally refers to the Sanhedrin (Mt. 15:2; 16:21; 21:23; 26:3; Acts 4:5, 8, 23). In the early church elders were the ministers and deacons, or preaching elders and business elders of the local churches (Acts 11:30; 14:23; 16:4; 20:17, 28; 21:18;1 Tim. 5:17; Tit. 1:5; Jas. 5:14). Apostles were elders (Acts 11:30; 1 Pet. 5:1; 2 Jn. 1; 3 Jn. 1), but all elders were not apostles (Acts 15:2, 4, 6, 22, 23; 16:4). The elders of Acts 20:17, were the overseers of 20:28. The elders of 1 Tim. 5:17; Tit. 1:5-10; 1 Pet. 5:1-2 were preaching elders or bishops. The business elders were deacons (Acts 6). Bishops and deacons are mentioned in Phil. 1:1; 1 Tim. 3:1-13. See notes d and e, Mt. 20:26-27; note t, Acts 20:28.

The word presbuteros is also used of older men and women (Lk. 15:25; Jn. 8:9; Acts 17; 4:22; 1 Tim. 5:2). It is used also on whom they believed.

16. Return to Perga, Attalia, and then back to Antioch in Syria completing the first missionary journey begun in Acts 13:1.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to [*j]Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

17. Report to the church on the first missionary journey

27 And when they were come, and had gathered the church together, they [*k]rehearsed all that God had done with them, and how [*l]he had opened the door of faith unto the Gentiles.

28 And there they abode [*m]long time with the disciples.

104 CHAPTER 15

X. First general council of Christians
1. Question of law keeping
(Acts 15:5, 10, 19-21, 24-28; Col. 2:14-17)

1 And [*n]certain men which came down from Judaea taught the brethren, *and said*, [o]Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, [p]they [q]determined that Paul and Barnabas, and certain other of them, should go up about this question.

2. Paul and Barnabas sent as delegates from Antioch in Syria

3 [r]And being brought on their way by the church, they passed through Phenice and Samaria, [s]declaring the [t]conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done [a]with them.

3. Purpose of the council

5 But there rose up certain of the [b]sect of the Pharisees which [c]believed, saying, [d]That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and [e]elders came together for to consider of this matter.

4. Peter's argument for Christian liberty–God blessed the Gentiles without law keeping

7 And when there had been much [f]disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that [g]a good while ago God made choice among us, [h]that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which [i]knoweth the hearts, [j]bare them witness, [k]giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, [l]purifying their hearts by faith.

10 Now therefore [m]why [n]tempt ye God, to

---

of heavenly ranks (Rev. 4:4, 10; 5:6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4). It is found 68 times and is trans. elder except in Jn. 8:9; Acts 2:17; 4:22.

*h This is the way elders were ordained.

*i Commended, as in Lk. 23:46.

*j End of the first missionary journey.

*k A report of 3 years' missionary work.

*l God opened the door of faith to the Gentiles, not Peter (v 27). No statement is ever made that Peter opened the door of faith to the Jews at Pentecost and to the Gentiles at the house of Cornelius (Mt. 16:19; 18:18, notes).

*m Some think about 5 years.

*n Disavowed by the apostles (v 24).

o First doctrinal controversy. This was settled at the conference in this chapter, but despite that many Christians, then as now, were drawn away from the simple Christian faith by the "law" fallacy. The whole church at Galatia went back under the law and were condemned by Paul (Gal. 1:6; 3:1-5; 5:4). Even Peter, Barnabas, and others were carried away with this false doctrine for awhile (Gal. 2:11-21). The law of Moses has been abolished and done away (2 Cor. 3:6-15); cast out (Gal. 4:21-31); abolished (Eph. 2:15); blotted out; taken out of the way (Col. 2:14-17); changed (Heb. 7:12); disannulled (Heb. 7:18); replaced; has vanished (Heb. 8:6-13; 10:9). See ***85 Old and New Covenant Contrasts*** for reasons law abolished, p. 351

p The disciples at Antioch (v 3).

q Gr. tasso, appointed (note h, 13:48).

r The church paid their way as delegates.

s Relating the conversion of Gentiles on their first missionary journey.

t Gr. apistrophe, conversion. Only here. See ***Conversion***, p. 276.

a God being with one guarantees success (note k, 7:9; 10:38; Jn. 3:2).

b See note e, Acts 5:17.

c They believed but were lawkeepers.

d This is not needful, as proved by the settlement of this question (v 19-28). Note o, v 1, and note i, v 24. See ***Sunday the Chris-***

e See note g, 14:23. This was the first general conference of the church and the third time Paul visited Jerusalem (9:26; 11:30).

f Same as disputation (v 2). Tradition says that Cerinthus was leader of the law-party and strove hard to unite the law and the gospel, and make the salvation promised by the gospel dependent upon the ceremonies of the law. The apostles and elders could have settled this question without so much disputing, but it was good to permit the objecting party free speech and to answer the arguments by proving such bondage useless, unscriptural, and impractical for Gentiles.

g About 10 to 12 years before (Acts 10:20).

h This proves that Gentiles before Acts 10 had not been given the gospel (Acts 10:6, 22, 32-33; 11:13-14).

i God the heart-searcher (Jer. 17:10).

j God is the one who considered the Gentiles fit to be saved. For God to bear witness is simply approving and setting His seal upon a thing. In this case, God gave the Gentiles the same Spirit baptism that He gave at Pentecost and made no difference between Jews and Gentiles in Christ (1 Cor. 12:13; Gal. 3:28; Col. 3:11). He did this without the Gentiles being circumcised or without sabbath and law keeping.

k See note j, Acts 10:46.

l See note h, Jn. 13:11. This purifying the heart was immediate and took place "while Peter yet spake these words" (Acts 10:44-48). It always takes place at the new birth (2 Cor. 5:17-18; 2 Th. 2:13; 1 Jn. 1:9; 2:29; 3:5-10; 5:1-4, 18). There can be no such thing as becoming a new creature without heart purifying. The disciples had heart purity long before receiving the Spirit baptism at Pentecost (note h, Jn. 13:11; 15:3; 17:14-16). This is done by faith (Rom. 10:9-10; Eph. 2:8-9).

m Question 47. Next, 16:30.

n Gr. peirazo, try, put to the test. Trans. tempt 27 times (Mt. 4:1; 16:1; 19:3; 22:18, 35; Mk. 1:13; 8:11; 10:2; 12:1; Lk. 4:2; 11:16; 22:23; Jn. 8:6; Acts 5:9; 15:10; 1 Cor. 7:5; 10:9, 13; Gal. 6:1; 1 Th. 3:5; Heb. 2:18; 3:9; 4:15; 11:37; Jas. 1:13-14); tempter (Mt. 4:3; 1 Th. 3:5); try (Heb. 11:17; Rev. 2:2, 10; 3:10); assay (Acts 16:7); go about (Acts 24:6); examine (2 Cor. 13:5); and prove (Jn. 6:6).

Since God is the one who saved and baptized the Gentiles with the Spirit without demanding of them to be circumcised and keep the law, then it is evident that He does not plan this for them—making them debtors to do the whole law (Gal. 5:3). Why will you insult God and provoke Him to judge you for resisting His will, ignoring His work, and denying the salvation of the Gentiles whom He has already saved without law-keeping? Are you going to undo what God has done?

which neither our fathers nor we were able to bear?

11 But we believe that through the [p]grace of the Lord Jesus Christ we shall be saved, [q]even as they.

5. Paul and Barnabas confirm God's word among Gentiles without the works of the law (Gal. 3:1-5)

12 ¶ Then all the [r]multitude kept silence, and [s]gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

6. James argues that the prophets agree on the salvation of Gentiles without the law (Rom. 3:21, refs)

13 ¶ And after they had held their peace, [t]James answered, saying, Men *and* brethren, hearken unto me:

14 [u]Simeon hath declared how God [v]at the first did visit the Gentiles, to take out of them a people for his name.

15 [w]And to this agree the words of the prophets; as it is written,

★▲16 [x]After this I will return, and will build again the [y]tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

▲ 17 That the [z]residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 [a]Known unto God are all his works

7. Gentile Christians are not to be forced to keep the law (Rom. 3:21, refs.)

19 [*a]Wherefore my sentence is, that we [b]trouble not them, which from among the Gentiles are turned to God:

● 20 But that we write unto them, [c]that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach [d]him, being read in the synagogues every sabbath day.

8. Unity of Christian doctrine reached without a split

22 Then pleased it the apostles and elders, with the [e]whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed [f]Barsabas, and [g]Silas, chief men among the brethren:

9. Statement of doctrine for Gentile Christians (Col. 2:14)

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, [h]subverting your souls, saying, [i]*Ye must* be circumcised, and keep the law: to whom [j]we gave no *such* commandment:

---

the law that God did not give the Gentiles for 1800 years (Rom. 2:12-16). It was a "yoke of bondage" that no man was able to bear (v 10; Gal. 5:1). This is the thing that some people want today instead of the liberty in Christ (2 Cor. 3:6-17; Gal. 2:4; 5:1, 13).

p This is why salvation cannot be of works (Rom. 3:23-31; 4:2, 6; 9:11; 11:6; Gal. 2:16; 3:2-14; Eph. 2:8-9; Tit. 3:5). This does not, however, mean that grace will remit sins without repentance and faith (Lk. 13:1-5; Eph. 2:8-9), or keep one automatically justified without walking and living in the Spirit (Rom. 6:14-23; 8:1-13; Gal. 5:16-26; Col. 1:6-7; 3:5-10; 1 Jn. 1:7). Neither does this mean that Jews are saved by the law and Gentiles by grace (v 11; Rom. 10:9-17; 1 Cor. 12:13; Gal. 3:28; Col. 3:11). These are the last words of Peter in Acts. See them used against him in Gal. 2:14-21.

q Even as Gentiles, not the fathers of v 10.

r Peter's arguments were unanswerable because they were so simple, clear, and God-confirmed.

s These apostles came forward as the next speakers to corroborate what Peter had said, by showing what God did for Gentiles without law-keeping.

t The next speaker was James, the Lord's brother, chairman of the conference, who gave the final sentence (v 19). See note b, 12:17; note d, Lk. 8:19.

u James did not even address Peter by the name the Lord gave at the time he was supposed to be made head of the church and vicar of Christ (Mt. 16:18). Thus, James did not understand the Lord to have given Peter this pre-eminence, so did not call him Peter, but Simeon.

v Referring to Acts 10:34-48; 11:14.

w The prophets predicted the salvation of the Gentiles (Isa. 11:10; 42:1, 6; 49:6, 22; 60:3; 66:19; Rom. 9:25-33; Mal. 1:11; Amos 9:10-11).

x 19th O.T. prophecy fulfilled in Acts (15:16-17; Amos 9:11-12). Next, 26:23. After this, that is, after the completion of the church age and after the rapture of the church, God will begin to rebuild the nation of Israel getting it ready for the eternal reign of the Messiah (Hos. 3:4-5; Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:4-5). The actual return of the Messiah and setting up the kingdom of David again will be when Christ returns (Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Rev. 19:11-21; Zech. 14).

y Gr. skene, tent, signifying the lowliness of its condition when He comes to raise it up. It will be in ruins when He comes (Zech. 14:1-5, 14).

z The remnant of Israel (Isa. 1:9, note), and the Gentiles who will seek after the Lord and call upon His name.

a God has a plan and it is known to Him from the beginning of the ages. The Bible is the revelation of that plan. See ***Dispensations***, note a, Eph. 1:10, p. 372.

*a Proof that James, not Peter, was president of the council and gave the final sentence of the conference. See ***James***, p. 462.

b The Gentiles (notes o, v 1; j, v 8; i, v 24).

c 4 Laws for Gentile Christians:

1 Abstain from pollutions of idols. Gr. apecho, abstain (v 20, 29; 1 Th. 4:3; 5:22; 1 Tim. 4:3; 1 Pet. 2:11). It literally means to have nothing to do with; stand aloof from idols, and all immoral acts attendant on such festivals (v 20, 29; 1 Cor. 8:7-13; 10:18-22)

2 Abstain from fornication (v 20, 29). All uncleanness (homosexuality and other perversions) and prostitution which was so common at idol temples (Num. 25:1-15)

3 Abstain from things strangled (v 20, 29; 21:25). When animals were strangled the blood remained in their bodies contrary to Lev. 17:10-14, this being considered as making a greater delicacy

4 Abstain from blood (v 20, 29; 21:25; Gen. 9:4). This not only includes eating blood, but all cruelty and murder in its various forms

d Preach his law every sabbath.

e The church became unified (v 25).

f Perhaps a brother of Barnabas (1:23).

g Called Silvanus (2 Cor. 1:19; 1 Th. 1:1; 2 Th. 1:1; 1 Pet. 5:12). A chief man in the church at Jerusalem (v 22). Becomes Paul's companion (Acts 15:40-41; 16:19-29; 17:4-15; 18:5). A prophet (Acts 15:27, 32-34). Takes Peter's letter to Asia Minor (1 Pet. 5:12).

h Unsettling your souls in your faith.

i Many commentators seem to have missed the full and simple truth about the law being abolished. They emphasize that it was not the moral law that was abolished, but the ceremonial law. The truth is, the entire law was abolished and only 9 of the 10 commandments were re-instated in the new covenant. See ***10 Reasons 4th Commandment Left Out***, p. 276.

j We did not send the men that came to Antioch to disturb you (v 1).

sembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, [k]who shall also tell *you* the same things by mouth.

28 For it [l]seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these [m]necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

10. The epistle and exhortations cause great rejoicing

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being [n]prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the [a]apostles.

34 Notwithstanding it pleased Silas to abide there still.

XI. Paul's second missionary journey (Acts 15:36-18:22; cp. 13:1; 18:23)

1. Paul and Barnabas separate company over John Mark (Acts 13:13, refs.)

35 Paul also and Barnabas continued in

the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city [b]where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas [c]determined to take with them [d]John, whose surname was Mark.

38 But Paul thought not good to take him with them, [e]who departed from them from Pamphylia, and went not with them to the work.

39 And the [f]contention was so sharp between them, that they departed asunder one from the other: and so [g]Barnabas took Mark, and sailed unto Cyprus;

2. Paul chooses Silas as his new companion and travels through Syria and Cilicia

40 And Paul chose Silas, and [h]departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

105 CHAPTER 16

3. Paul again at Derbe and Lystra (Acts 14:20). Timothy, an early convert of Paul's, joins him (1 Tim. 1:2; 2 Tim. 2:2)

1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named [i]Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and [j]took and circumcised him because

---

[k] They would confirm the fact that the letters were not forged.

[l] It pleased the Holy Ghost as well as the whole church to free Gentiles from the yoke of bondage in keeping the law of Moses.

[m] The things of note c, above, are the necessary ones to be observed by Christians (v 29).

[n] See note on 1 Sam. 19:20.

[a] Gr. apostolos, a delegate, one sent with full power of attorney to act in the place of another, the sender remaining behind to back up the one sent. In the case of Christians it means God sends them to do what He, Himself would do if He went. It is found 81 times and trans. "apostle" 78 times; "messenger" 2 times (2 Cor. 8:23; Phil 2:25); and once "he that is sent" (Jn. 13:16).

24 Apostles Recorded:

1 Simon Peter and his brother—
2 Andrew (Mt. 10:2)
3 James, son of Zebedee and
4 John his brother (Mt. 10:2)
5 Philip and his brother—
6 Bartholomew (Mt. 10:3)
7 James, son of Alphaeus and
8 Judas his brother (Lk. 6:16) and
9 Matthew, son of Alphaeus, perhaps brother of James and Judas (Mk. 2:14; Lk. 6:15)
10 Thomas (Mt. 10:3)
11 Simon Zelotes, brother of James and Judas, according to tradition (Lk. 6:15)
12 Judas Iscariot (Mt. 10:4)
13 Matthias (Acts 1:26)
14 Barnabas (1 Cor. 9:5-6; Acts 13:1-3; 14:4, 14; Gal. 2:9)
15 Andronicus (Rom. 16:7)
16 Junia (Rom. 16:7)
17 Apollos (1 Cor. 4:6-9)
18 James, the Lord's brother (Gal. 1:19; 2:6; Jas. 1:1)

20 Timothy (1 Th. 1:1; 2:6)
21 Titus (2 Cor. 8:23)
22 Epaphroditus (Phil. 2:25)
23 Paul (Gal. 1:1; 2:8)
24 Jesus Christ (Heb. 3:1)

For lists of the 12 apostles see Mt. 10:2-4; Mk. 3:16-19; Lk. 6:14-16; Acts 1:13, 26. Their commission, duties, and power (Mt. 10; 28:19-20; Mk. 3:14-15; 6:7-13; 16:15-20; Lk. 9:1-5; 24:47-53; Jn. 20:22-23; 21:15-19; Acts 1:4-8).

[b] Referring to the churches they had founded on the first missionary journey (note b, 13:4).

[c] Gr. boulomai, deliberate determination, whether in accordance with, or contrary to the original wish or impulse (Mk. 15:15; Acts 5:28, 33; 12:4; 15:37; 18:27; 19:30; 22:30; 23:28; 28:18).

[d] Mark had left them on the first missionary journey and gone home, so Paul did not think it best to take him on the second trip (note j, 12:12).

[e] Acts 13:13.

[f] Gr. paroxusmos, an incitement; a stirring up. It does not necessarily imply anger or ill will, as proved by the only other place this word is used (Heb. 10:24). They differed and were set in the plan each adopted. Paul was determined because of righteousness, thinking it best for the work of the Lord. Mark had failed (13:13), and Paul thought he could not be trusted again. Barnabas was determined because of love for a relative. His love led him to hope for the best. Barnabas would not give up and Paul would not change, so they agreed to disagree taking different parts of the work. Mark proved so faithful that even Paul later wrote for him (2 Tim. 4:11). In Christ two can differ and not manifest bad tempers. The way it worked out two parties instead of one accomplished more work than would have been done otherwise.

[g] Barnabas disappears from history here. He took the original route (note b, 13:4) and Paul went by land to Asia Minor.

[h] See ***Paul's 2nd Missionary Journey***, p. 277.

[i] See ***Timothy***, p. 276.

[j] Because the Jews would not hear him preach or have anything to do with him if he was not circumcised. It did not save him or curse him for he did not go back on the gospel. Under the circumstances, to speed the gospel it was wisdom to do so. The same Paul refused to circumcise Titus because of time and circumstances (Gal. 2:3-5). Paul did his best to win the Jews (1 Cor. 9:20; Rom. 9:1-3), but when it came to compromising the gospel and teaching law keeping as necessary to salvation, there he drew a line (Gal. 2:1-21).

✝ ✝ ✝

they knew all that his father was a Greek.

4. Apostolic decrees given to all the churches (Acts 15:23)

4 And as they went through the cities, they delivered them the [k]decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the [l]churches established in the faith, and increased in number daily.

5. Tour through Phrygia, Galatia, and to Mysia and Troas

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in [a]Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to [b]Troas.

6. Macedonian call at Troas

9 And a [c]vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately [d]we endeavoured to go into Macedonia, [e]assuredly gathering that the Lord had called us for to preach the gospel unto them.

7. Troas to Philippi: first trip with the gospel to Europe

11 Therefore [f]loosing from Troas, we came the next *day* to [h]Neapolis;

12 And from thence to [i]Philippi, which is the [j]chief city of that part of Macedonia, *and* a [*k]colony: and we were in that city abiding certain days.

8. First convert in Europe

13 And on the sabbath we went out of the city by a river side, where [*l]prayer was wont to be made; and we sat down, and [m]spake unto the women which resorted *thither*.

14 ¶ And a certain woman named [n]Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord [o]opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her [p]household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she [q]constrained us.

9. Fortune-telling demon cast out: Paul and Silas jailed

16 ¶ And it came to pass, as we [r]went to prayer, a certain damsel possessed with [s]a spirit of divination met us, which brought her masters much gain by [t]soothsaying:

17 The same followed Paul and us, and cried, saying, [u]These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many days. But Paul, [v]being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her [w]masters saw that the

(v 4; 17:7; Lk. 2:1; Eph. 2:15; Col. 2:14; Heb. 11:23).

l The controversy of Acts 15 had done much harm, but now the churches settled down and were established in the faith and great increase was the result.

a The Asia here was not all of Asia Minor, for they had already established churches in Galatia, Phrygia, Pisidia, Lycaonia, and Pamphylia, provinces of it, but it no doubt was the Bithynia and Mysia, the northern and western parts of Asia Minor that the Holy Spirit checked them from going into at this time (v 7). He wanted them to go to other places that were more ripe for the gospel. Later these other parts were visited when they were more ready for it (1 Pet. 1:1).

b 30 miles south of Dardanelles.

c See note on visions, 1 Sam. 3:1.

d Here is the first reference to Luke, the author of Acts. Some think he joined Paul's party at Troas.

e Taking it for granted by the vision that the Lord was leading to Macedonia.

f Gr. anago, weighed anchor (Lk. 8:22; Acts 13:13; 16:11; 18:21; 20:3, 13; 21:1-2; 27:2, 4, 12, 21; 28:10-11, 21).

g An Aegean island 20 miles around.

h The harbor of Philippi, which was about 10 miles away. The first European soil trodden by Paul with the gospel.

i The place of the decisive battle which ended the Roman republic, 42 B.C. Paul established a church here. It is where events of Acts 16:12-40 happened.

j It was the chief city in Paul's day. Amphipolis was the chief city when the Romans first took over the country, but after the battle at Philippi that ended the Roman republic this city became more prominent.

*k A Roman military settlement. Such colonies were settlements of old soldiers and others by Augustus to influence the native people to be loyal subjects. Hence the significance of v 37.

*l Gr. proseucha, a place of prayer and worship where there was no synagogue. A spacious, uncovered amphitheater. There were many such places among the Jews on sea sides or on rivers.

m Perhaps this was before the crowd had gathered for worship and while they were gathering.

n She got her name from province of Lydia, Asia Minor, in which was located her city to Thyatira. Lydian women were famous for the manufacture of beautiful purple made from the murex, a shellfish.

o Gr. dianoigo, open effectually. Only in v 14; 17:3; Mk. 7:34-35; Lk. 2:23; 24:31-32, 45. Some people are honest and yield to the Lord to open their hearts and others refuse all offers of God's dealings and are hardened.

p See ***10 Whole Households Saved***, p. 277.

q Gr. parabiazomai, to constrain one by entreaties (v 15; Lk. 24:29. Cp. Gen. 19:9; 1 Sam. 28:23). Hindered in preaching in Asia (v 6), their first convert in Europe was an Asiatic.

r Went into the proseucha, place of prayer (note l, above). Thus, not in the act of prayer, but the place of worship for the purpose of reading the prophets and prayer. The apostles spent many days here preaching the gospel (v 18).

s Gr. spirit of python, or Apollo. Pytho was, according to fable, a huge serpent that had an oracle on Mt. Parnassus, famous for predicting future events. Apollo slew this serpent and was called Pythius becoming celebrated as the foreteller of events. It was believed that all who pretended to foretell events were influenced by the spirit of Apollo Pythius. A priestess at his temple was called Pythoness. Through her, messages were delivered.

t See note b, 5, Lk. 12:29.

u Every word of this is truth, but the purpose of Satan in it was to discredit the message of the apostles by making the people think that they were in league with demon spirits who were making this announcement through a demon possessed medium. The people would conclude that they were doing miracles by the devil and so discount the gospel. When the demon was cast out in the name of Jesus it proved that they were of God and not of demons (v 18).

v Paul saw the purpose of Satan, so turned to the demon, not the girl, and commanded it to come out and it did so.

w They no doubt saw the demon rend her in coming out, as in Mk. 9:26; Lk. 9:42; Acts 8:7. They knew that their gains were gone, so they dragged the apostles before the Roman rulers in the market place where and Silas, and drew *them* into the marketplace unto the rulers,

20 And brought them to [a]the magistrates, saying, These men, being [b]Jews, do exceedingly trouble our city,

21 And teach customs, [c]which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded [d]to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the [e]jailor to keep them safely:

24 Who, having received such a charge, thrust them into [f]the inner prison, and made their feet fast in the [g]stocks.

10. A great earthquake

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And [h]suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

11. The jailer and his house converted and baptized

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, [i]he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, [j]Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and [k]fell down before Paul and Silas,

30 And brought them out, and said, [l]Sirs, what must I do to be saved?

▲ 31 And they said, [m]Believe on the Lord Jesus Christ, and thou shalt be saved, [n]and thy house.

32 And they [o]spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

12. Paul refuses to depart privily like a common criminal

35 And when it was day, the magistrates sent the [p]serjeants, saying, [q]Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, [r]being Romans, and have cast *us* into prison; and [s]now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they [*a]feared, when they heard that they were Romans.

39 And [*b]they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

---

courts were held.

a Gr. strategos, Roman army commanders or rulers of the Roman colony who bore title like praetors (at Rome), for which strategos is the Gr. rendering (v 20-38; 4:1; 5:24-26; Lk. 22:4, 52).

b Paul was a Benjamite (Phil. 3:5) and others were of other tribes but all were Jews, proving that tribes other than Judah were Jews (Gal. 2:13-15).

c Romans were very zealous for their national worship. Great care was taken that no one introduce a new religion. On this account Jews were banished from Rome. This was the charge against the apostles here (v 21).

d Gr. rabdizo, to beat with rods, which was the Roman method of treating a criminal (2 Cor. 11:25). Jews gave only 39 stripes, but Romans had no such law. They gave as many as they chose. This is referred to by Paul in 2 Cor. 11:23, "stripes beyond measure" or moderation.

e Gr. desmophulax, keeper of the prison. Only here and in v 27, 36.

f Perhaps what we call the dungeon.

g Roman stocks were not only made to keep one from escape, but were made with holes wide enough apart so as to stretch the legs and bruise the feet to cause great pain and injury. This with the stripes beyond moderation made them suffer agony. But in spite of this they could sing and pray (v 25). The prisoners heard them.

h God answered their prayers by sending a great earthquake, opening all doors, and loosing all bonds on prisoners.

i Jailers were responsible for prisoners, under the penalty of death. This one chose suicide rather than face the death he feared at the hands of the Romans.

j Either Paul saw the jailer by a light on the wall of the jailer's apartment or had knowledge of what he intended to do, so called out not to harm himself.

k When he had got a light he examined to see if what Paul had said was true. He then fell down before the apostles, realiz-

these miracles.

l Question 48. Next, v 37. One of the most used texts of Scripture by soul winners (v 30-31).

m This is the simple way to get saved when one is under conviction of sin and as desperate as this man was. It is not a formal confession of a historical fact that is uttered here, but that kind of faith that will surrender all to God and believe with the heart the truth that is known (Rom. 10:9-10). A formal mental acceptance of Jesus any place at anytime will not save the soul. It must be a genuine heartfelt transaction of repentance and faith (Eph. 2:8-9; 1 Jn. 1:9). It would be vain to ask a man to do this who was not willing and ready to do it and who had not been convicted of sin and knew his need. See ***Faith***, p. 212.

n The whole house must believe and meet the same terms for all of it to be saved (Mt. 18:3; Jn. 3:3, 5).

o The Word of God was preached to the whole house and the way of salvation was made clear. All in the house did accept the gospel and were baptized (v 32-33). To use this to prove that baptism does not mean immersion and Paul christened the children and babies in this house and that of Lydia (v 15) is proving too much. Nothing is known of either family or how they were baptized unless it was as in all other cases (Mt. 3:6, note). There is no statement that there was not enough water at hand to immerse these families. There was a river near by in one case (v 13-15).

p Gr. rabdouchos, lictors who beat with rods (note d, above). They preceded consuls and carried the fasces, a bundle of rods bound to the handle of a hatchet.

q The Codex Bezae says that the magistrates came into court in the morning and remembering the earthquake were afraid, so sent to let the apostles go.

r It was unlawful for any Roman citizen to be bound or beaten without proper trial or be put to death without an appeal to Caesar. Paul's strategy was to teach these magistrates a lesson and to show the people that they had been unjustly condemned, and that the majesty of Rome had been insulted by this treatment of them.

s Question 49. Next, 17:18.

*a They had a right to fear, for if this case was taken to Rome they would be deposed or probably executed for this violation of Roman law. Romans were zealous in protecting their citizens.

*b The Codex Bezae says that they came with many of their friends pleading for the men to leave before another mob rose up against them, and that the magistrates were ignorant of circumstances and that these were righteous men. They preached to Christians and left (v 40).

✞ ✞ ✞

entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

106 CHAPTER 17

13. Philippi to Thessalonica where a church is founded

1 Now when they had passed through [*c]Amphipolis and [*d]Apollonia, they came to [*e]Thessalonica, where was a [*f]synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days [*g]reasoned with them out of the scriptures,

3 [*h]Opening and [*i]alleging, [*j]that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them [*k]believed, and [*l]consorted with Paul and Silas; and of the [*m]devout Greeks a great multitude, and of the [n]chief women not a few.

14. Opposition from the Jews. Paul forced to leave the city

5 ¶ But the Jews which believed not, [o]moved with envy, took unto them certain lewd fellows of the [p]baser sort, and gathered a company, and set all the city on an uproar, and assaulted [q]the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do [r]contrary to the [s]decrees of Caesar, saying that there is another [t]king, *one* Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had [u]taken security of

15. Thessalonica to Berea where Jewish opposition expels him

10 ¶ And the brethren immediately sent away Paul and Silas by night unto [v]Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more [w]noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of [a]them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then [b]immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

16. Paul at Athens sends for Silas and Timothy from Berea

15 And they that conducted Paul brought him unto [c]Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

17. Paul disputes with Greek philosophers at Athens

16 ¶ Now while Paul waited for them at Athens, his spirit was [d]stirred in him, when he saw the city [e]wholly given to idolatry.

17 Therefore [f]disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain [g]philosophers of the [h]Epicureans, and of the [i]Stoicks, encountered him. And some said, [j]What will [k]this babbler say? other some, He seemeth to be a [l]setter forth [m]of strange gods: because he preached

---

the middle of the river Strymon where it empties into the Aegean Sea. About 33 miles southwest of Philippi.

[*d] About 30 miles south of Amphipolis and 30 miles west of Thessalonica.

[*e] Built by Cassander and named for his wife. It is now called Saloniki, an important city of Greece. There were many Jews here and a synagogue.

[*f] Many other places of Jewish worship were called proseuchas (note l and r, 16:13, 16).

[*g] Gr. dialegomai, reason with (v 2; 18:4, 19; 24:25); dispute (Mk. 9:34; Acts 17:17; 19:8-9; 24:12; Jude 9); speak (Heb. 12:5); preach (Acts 20:7, 9).

[*h] Note o, Acts 16:14.

[*i] Gr. paratithemai, setting before them (v 3; 14:23; 16:34; 20:32; Mt. 13:24; Mk. 8:6-7; 1 Cor. 10:27).

[*j] Here we have again the 4 fundamental facts of the gospel of salvation (v 3; 1 Cor. 15:1-8). See ***30 Major Doctrines Preached***, p. 275. Paul collected the facts of what the Messiah was to do and to suffer and then proved that they were fulfilled to the letter in Jesus Christ.

[*k] Gr. peitho, be convinced, not by persuasive words (1 Cor. 2:4), but by what Scripture teaches (1 Th. 1:7; 2:13).

[*l] Cast their lot with the apostles.

[*m] See note l, m, 10:2.

[n] Women of the best families (13:50).

[o] Moved with jealousy (note j, 7:9).

[p] Idlers, rowdies (19:38).

[q] The house where the apostles stayed.

[r] Sedition is generally charged by persecutors of religion.

[s] See note k, 16:4.

[t] The same attempt to raise the charge of high treason, as in Jn. 18:36-37; 19:12. The apostles no doubt spoke of the kingdom of heaven and of Christ the coming king, but never did they say that He was in competition with any king before the prophecies are fulfilled and the Messiah comes to earth.

[u] Gr. hikanon, substantial bail.

[v] About 30 miles from Thessalonica.

[w] Gr. eugenes, well born. Here; Lk. 19:12; 1 Cor. 1:26. Hence more courteous and of a better disposition, better education, and more polished.

Three Acts of Nobility:

1. Receive the Word of God with all readiness and open-mindedness (v 11)
2. Search the Scriptures daily to know the truth (v 11)
3. Believe what is plainly written in the Scriptures (v 12)

[a] Many, including prominent women.

[b] They obeyed the command of Mt. 10:23.

[c] The chief city of Greece famed for its learning (v 15-34; 1 Th. 3:1).

[d] Gr. paroxunomai, here; 1 Cor. 13:5.

[e] Gr. kateidolos, full of idols. No city in the world had more idols than here.

[f] Same as in note g, v 2.

[g] Only use of the Gr. philosophos.

[h] Followers of Epicurus, 342-279 B.C., who did not believe in any gods except in name. They denied that they exercised any government over the world or its inhabitants. They held that the chief good consisted in gratification of the appetites and that pleasure was the only end in life.

[i] Followers of Zeno, 270 B.C., who believed in gods, but that all human affairs were governed by fate, and that no good came from various deities. They held that no supreme good was virtue, and that man should be free from passion and moved by neither joy nor grief, pleasure nor pain. They were the Fatalists and Pantheists of that day. Both these sects denied the resurrection of the body; the former denied immortality of the soul (v 18).

[j] Questions 50-51. Next, 19:2.

[k] Gr. spermologos, seed-picker, chatterer. The name of a small bird that lives by picking up seeds on the road. It was applied to men who gathered scraps of information from others.

[l] A proclaimer, as in v 3, 13, 23.

[m] Gr. zenos daimonion, foreign demons. Daimonion is trans. devils 52 times and gods only here. See ***Demons***, p. 1049 of O.T. Preaching strange gods was forbidden both in Rome and in Athens. One charge against Socrates was that of introducing strange divinities. Heathen theol-

19 And they took him, and brought him unto [o]Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some [p]new thing.)

18. Paul's sermon at Athens. Theme: judgment of the world by Jesus

(1) Greek superstitions

22 ¶ Then Paul stood in [q]the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are [r]too superstitious.

23 For as I passed by, and beheld your [s]devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him [t]declare I unto you.

(2) God is Creator: His purpose in creating man (Rev. 4:11)

24 God that [u]made the world and all things therein, seeing that he is Lord of heaven and earth, [v]dwelleth not in temples made with hands;

25 Neither is worshipped with men's [a]hands, [b]as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And [c]hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

▲ 27 [d]That they should seek the Lord, if haply they might [e]feel after him, and find him, though he be not far from every one of us:

(3) Idolatry condemned

28 For [f]in him we live, and move, and have our being; as certain also of your own [g]poets have said, For we are also his offspring.

29 Forasmuch then as we are the [h]offspring of God, we ought not to think that the [i]Godhead is like unto gold, or silver, or stone, [j]graven by art and man's device.

(4) Times of ignorance now past: God's demands known

30 And the times of this ignorance God winked at; [k]but now commandeth all men every where to repent:

(5) Judgment appointed for all through Jesus Christ (Jn. 5:22; Rom. 2:16; Mt. 25:31-46)

★ 31 Because he hath [l]appointed a day, in the which he will judge the world in righteous-

---

ogy taught that the theoi were gods of nature, and the daimon were deified men. Paul had taught that Jesus was a man, crucified, risen and exalted at the right hand of God. This was the same to them as the deification of heroes who had been honored form their special services to mankind. Hence the use of the term daimonion in connection with Jesus. To them He was not a god of nature, but a daimon or a deified man. The heathen Greeks also were used to personifying abstract ideas, as victory, pity, etc., and they may have thought that Jesus and the resurrection were two new divinities Paul was introducing. At least, they thought they had just grounds for bringing him before the council of the Athenians.

n Paul had so emphasized Jesus and the resurrection that the heathen Greeks remembered that much of his message.

o The hill of Mars where the great council of the Athenians was held (v 22). It was the most sacred and reputable court in the Gentile world. The legend is that Mars was tried there by a court of 12 gods for the murder of Halirrhothius, son of Neptune but was acquitted. The justice administered in this court was held to be so strict and impartial that both the accused and the accusers were satisfied with the decision. Judges held court at night so they could not be distracted from the great business by the sight of the accused to pity or despise. The pleaders were strictly forbidden the use of any means whatever to excite either pity or aversion, or to affect the passions, everything being confined to simple relation, or statement of facts. The two persons involved, placed with bleeding members of an animal (slain on the occasion) between them, were obliged to take oath with a warning that if they did not tell the truth they and their families would be liable to such a horrible death. The gods of the infernal world whose temple was next to the court were called to witness the oaths. When the case was fully heard, the judges gave their decision by throwing flint pebbles on one of two boards or tables; one for condemnation and the other for acquittal of the person in question.

p The newest thing, the latest idea.

q In the midst of the judges in court.

r Lit., greatly addicted to religion.

s Gr. sebasma, objects of worship. Only here and in 2 Th. 2:4.

t Since it was a capital offence to preach a new deity in Athens, Paul simply used this inscription as a text then declared that the UNKNOWN GOD they did not know was the one he was representing and making known to them. He was not bringing a already acknowledged.

18 Doctrines of God:

1 Creator of all things (v 24)
2 Lord of heaven and earth (v 24)
3 Dwells not in man-made temples
4 Is not worshipped by man's hands
5 Universal providence (v 25)
6 Made all men of one kind (v 26)
7 He planned habitations (v 26)
8 He planned the ages (v 26; 15:18)
9 A God-provided salvation (v 27)
10 Omnipresence (v 27)
11 God the source of all life (v 28)
12 He is a living Being (v 29)
13 Revelation of God (v 30)
14 Repentance commanded (v 30)
15 Great judgment day appointed (v 31; Rev. 20:1-15; Mt. 12:36; Rom. 2:16)
16 The whole world to be judged in righteousness (v 31; Rev. 20:11-15)
17 Jesus Christ to judge (v 31; Jn. 5)
18 Resurrection of Jesus Christ guarantees justice to all (v 31; 1 Cor. 15)

u Paul shows here that idol gods shut up in temples could not be the Unknown God, for they were less than the places in which they were contained. This was an attack against all of Greek idolatry.

v Paul quotes Stephen, the man whom he first heard preach (Acts 7:48).

a Gr. therapeuo, wait upon, minister, heal. True worship is such and will do all this (Jn. 4:24; Isa. 40:31; Acts 1:4).

b This was an attack against the images and all service and supply to them. The Unknown God had need of nothing, for He was alive, giving life, breath, and other things to all creatures.

c See ***Separation in Scripture***, p. 275.

d This is the chief end of all God's dealings with men (1 Pet. 2:24; 2 Pet. 3:9; Jn. 3:15-20; Rev. 22:17).

e Gr. pselaphao, grope for. Here; Lk. 24:39; Heb. 12:18; 1 Jn. 1:1. All who grope for God will find Him for He is close to all (v 27; Rom. 10:9-10; 1 Jn. 1:9).

f He is the source of life (Heb. 1:3).

g This was quoted from Aratus, a poet of Cilicia, Paul's own country.

h The Gr. word for "offspring" here is genos. See ***Offspring***, p. 276.

i Gr. Theios, Divine One (2 Pet. 1:3-4). If we are God's offspring, He cannot be like the idols of Athens.

j Gr. charagma, graven here, but 8 times of the mark of the beast (Rev. 13:16-17; 14:9-11; 15:2; 16:2; 19:20; 20:4).

k God tolerated idolatry which disgraced the world, but now He is giving a complete revelation demanding that it stop and that men repent (Lk. 13:3).

l 9th N.T. prophecy in Acts (17:31, unfulfilled). Next, 20:29. At the end of the Millennium (Rev. 20:7-15; Mt. 12:36; Jn. 5:22; Rom. 2:16).

✞ ✞ ✞

whereof [m]he hath given assurance unto all *men*, in that he hath raised him from the dead.

(6) Result of Paul's sermon

32 ¶ [n]And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul [o]departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the [p]Areopagite, and a woman named Damaris, and others with them.

107

CHAPTER 18

19. Athens to Corinth: Aquila and Priscilla join Paul

1 After these things Paul departed from Athens, and came to [q]Corinth;

2 And found a certain Jew named [r]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had [s]commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same [t]craft, he abode with them, and wrought: for by their occupation they were [a]tentmakers.

20. Paul disputes in the Jewish synagogue every sabbath

4 And he [b]reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

21. Silas and Timothy rejoin Paul who makes his last appeal to the Jews at Corinth

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* [c]Jesus *was* Christ.

6 And when they [d]opposed themselves, and [e]blasphemed, he [f]shook *his* raiment, and said unto them, [g]Your blood *be* upon your own heads; I *am* [h]clean: from henceforth I will go unto the Gentiles.

22. Paul leaves the Jewish synagogue and preaches in a house where a church is established

7 ¶ And he [i]departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And [j]Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

23. Paul's vision of courage

9 Then spake the Lord to Paul in the night by a [k]vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there* [l]a year and six months, teaching the word of God among them.

24. Paul arrested and brought before Gallio but is dismissed

12 ¶ And when *[m]Gallio was the deputy *[n]of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the *[o]judgment seat,

13 Saying, This *fellow* persuadeth men to

---

resurrection and judgment of all men (1 Cor. 15:1-23). He is "ordained" as judge (note h, 13:48). To Epicurians and Stoics the resurrection and judgment were a madman's dream. Only those whose hearts were open believed.

n Paul had not finished his discourse before the crowd broke up.

o He had not broken their law so was free to go on his way.

p A member of the great court of Athens. In order to be one of these men he had to be governor of the city and of the highest reputation among the people.

q The capital of Greece at this time and seat of the Roman proconsul (v 12), as Athens was its center of learning. It was 46 miles west of Athens. The worship of Aphrodite (Lat. Venus) and the Astoreth of Judg. 2:13, was carried on here, with all the Oriental immorality, probably introduced by Phoenicians (1 Ki. 11:33).

r Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19. He is always mentioned with Priscilla.

s This happened in 52 A.D.

t Gr. homotechnos. Only here. It was a word used by physicians.

a Among Jews the boys were all compelled to learn trades. It was considered disreputable not to be acquainted with some branch of handicraft. A practical knowledge of a trade was regarded as an asset of personal independence. The Rabbis said, "Whosoever does not teach his son a trade is as if he brought him up to be a robber." Tentmakers wove the black cloth of goat or camel's hair of which tents were made. Paul supported himself in certain places (Acts 20:34; 1 Cor. 4:12; 2 Cor. 9:8-9; 2 Th. 3:8), and for reasons given in 2 Cor. 11:9-12. This was not the best policy in some places, as Paul later learned, for it did not properly train new converts to support the work (2 Cor. 12:13. Cp. Gal. 6:6).

b See note g, 17:2.

c This was to Jews a horrible scandal (1 Cor. 1:22-23).

d Gr. antitassomai, to set the battle in array. Trans. elsewhere resist (Rom. 13:2; Jas. 4:6; 5:6; 1 Pet. 5:5).

e This is all that is left for men to do when they have no arguments against Jesus being the Messiah; so, having sold themselves to rebellion they were pressed to the point of blasphemy.

f Same as shaking dust from the feet (Mt. 10:14, note; Mk. 6:11; Lk. 9:5; 10:11; Acts 13:51).

g Paul was now at the point, temporarily at least, where Christ was when He pronounced desolation upon them (Mt. 23:37-39). He still continued going to the synagogues and put forth every effort to win Israel (19:8; Rom. 9-11).

h Free from responsibility (20:26; Ez. 3:17-21; 33:1-6).

i Left the place where he stayed with Aquila and Priscilla (v 3) and lodged with Justus, who is called Titus Justus in some MSS and versions.

j This must have been galling to the Jews to have their chief ruler of the synagogue converted to Christ. The chief ruler presided in all assemblies, interpreted the law, decided what was lawful and unlawful, punished and executed the rebellious, solemnized marriages, and issued divorces. Upon his conversion Sosthenes succeeded him (v 17). He became a convert (1 Cor. 1:1).

k See note on visions. 1 Sam. 3:1. Paul evidently became weary of continued fights with the Jews here and probably was in danger of his life, so to encourage and comfort him and prevent him from leaving Corinth, the Lord made clear His will to stay here.

l This was 54-55 A.D., during which time he wrote 1 Th. (54 A.D.) and 2 Th. (55 A.D.).

*m He was proconsul, all of Achaia being governed by the Roman senate again in 44 A.D. It was not an imperial province, as under Tiberias. Gallio was an elder brother of Seneca, who was Nero's tutor. He was an amiable and gracious man, as proved in his handling the Christian cause in v 14-16. He and his two brothers were later executed by Nero the tyrant.

*n All of Greece south of Thessaly.

*o Gr. bema, a seat on a platform on which the judge sat between the accused and the accuser on two other platforms in the court. Jews had no power to punish any person in a Roman province, so were obliged to bring Paul before the Roman governor. Had they possessed power of death here Paul would have been put to death.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of [p]wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*.

16 And he [q]drave them from the judgment seat.

25. Sosthenes beaten because of his stand for Christianity

17 Then all the Greeks took Sosthenes, [a]the chief ruler of the synagogue, and [b]beat *him* before the judgment seat. And Gallio cared for none of those things.

26. Corinth to Cenchrea and Ephesus where he preaches and where he leaves Aquila and Priscilla

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; [c]having shorn *his* head in Cenchrea: for he had a [d]vow.

19 And he came to [e]Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

27. Ephesus to Caesarea, Jerusalem and back to Antioch in Syria completing his second missionary journey begun in 15:35

21 But bade them farewell, saying, I must by all means keep [f]this feast that cometh in Jerusalem: [g]but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Caesarea, and [h]gone up, and saluted the church, he went

XII. Paul's third missionary journey (Acts 18:23-21:17; cp. 13:1; 15:35)
1. Tour of Galatia and Phrygia

23 And after he had spent some time *there*, he [i]departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

2. Apollos at Ephesus preaches and receives gospel truths from Aquila and Priscilla

24 ¶ And a certain Jew named [j]Apollos, born at [k]Alexandria, an [l]eloquent man, [m]*and* mighty in the scriptures, came to Ephesus.

25 This man was [n]instructed in the way of the Lord; and being [o]fervent in the spirit, he spake and taught diligently the things of the Lord, [*p]knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

108 CHAPTER 19

3. Paul at Ephesus finds disciples of John who are baptized in water and in the Holy Spirit (Mt. 3:6, note n)

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the [*a]upper coasts came to [*b]Ephesus: and finding certain disciples,

2 He said unto them, [*c]Have ye received

---

p Gallio perceived that it was a matter of envy and malice and not of injustice or mockery of Jewish faith, so he drove them from the judgment seat.

q The Jews perhaps persisted in their accusation so the lictors were ordered to drive them from the judgment seat.

a See note j, v 8.

b He became a convert also (1 Cor. 1:1). This may be the reason for his beating.

c Paul made a vow which was to be completed at Jerusalem (21:24-27). Aquila appears to have remained at Ephesus (v26)

d Gr. euche, here 21:23; Jas. 5:15.

e Across the Aegean Sea from Cenchrea and Corinth. The most flourishing city in Asia Minor. It had many eminent orators and philosophers. The famous temple of Diana, one of the seven ancient wonders of the world was here. Not in existence today

f Perhaps the passover.

g Paul did return to Ephesus again and spent 3 years there (19:1; 20:31).

h That is, gone up to Jerusalem. After the feast he went back to Antioch, thus ending his second missionary journey. See col. 1, p. 277.

i Paul's Third Missionary Journey:
  1 Went by land again through Syria, Cilicia, Galatia, and Phyrgia (15:41–16:6 with 18:23)
  2 Ephesus, Ionia, Asia Minor (19:1-41)
  3 Macedonia (tour of churches, 20:1)
  4 Greece (tour of churches, 20:2)
  5 Macedonia (tour of churches, 20:3)
  6 Philippi, to Troas, Mysia, across the
  7 Assos, Mysia (20:13)
  8 Mitylene, Isle of Lesbos (20:14)
  9 Trogyllium (20:15)
  10 Miletus, Caria, Asia Minor (20:15-38)
  11 Isle of Coos (21:1)
  12 Isle of Rhodes (21:1)
  13 Patara, Syria (21:1)
  14 Tyre, Phoenicia (21:2-6)
  15 Ptolemais, Galilee (21:7)
  16 Caesarea, Samaria (21:8-14)
  17 Back to Jerusalem (21:15–23:30)

j A shortened name of Apollonius. An eloquent Christian of Alexandria (v 24-28; 19:1; 1 Cor. 1:12; 3:4-7; 16:12; Tit. 3:13).

k A city in Egypt, built by Alexander the Great under the direction of Dinocrates, the celebrated architect of the temple of Diana at Ephesus. Ptolemy Soter founded the famous academy called the Museum in which learned men devoted themselves to philosophical studies. Some of the most celebrated schools of antiquity flourished here. The Tower of Pharos, one of the seven wonders of the world was here. It was here that the famous Septuagint, Greek version of the O.T., was translated, 285 B.C.

l Having strong rhetorical powers highly cultivated in Alexandrian schools.

m Thoroughly acquainted with the law and the prophets and skilled in the Jewish method of interpreting them.

n Gr. katecheo, to teach or instruct (v 25; 21:21, 24; Lk. 1:4; Rom. 2:18).

o Gr. zeo, to boil. Here; Rom. 12:11.

*p He was exceedingly zealous of all the light he had, knowing only the baptism of John. God now led him into full gospel light through Paul's companions (v 26). Joining Christians he ministered with them (v 27-28).

*a The upper and inland districts of Phrygia and Galatia (18:23).

*b On the coast of the Aegean, Asia Minor.

*c Questions 52-53. Next, v 15. Every Christian receives the Holy Spirit of sonship (Rom. 8:14-16) and has Him in a measure when converted (Rom. 8:9), but that is not what Paul referred to. He was asking about the Spirit baptism that John had preached (v 4 with Mt. 3:11; Lk. 3:16; Jn. 1:31-34; Acts 1:4-5; 11:15-17). This has nothing to do with the new birth by the Spirit (Jn. 3:1-5). It is the enduement of power for service (Lk. 24:49; Acts 1:4-8; 2:38-39; 5:32). See note p, Acts 2:4. It was the common privilege to receive the "rivers of living waters" or the fullness of the Spirit of Jn. 7:37-39 and all the gifts of the Holy Spirit of 1 Cor. 12:4-11, and still is (Mk. 16:17-18; Jn. 14:12). John's disciples could receive baptism in water, but Christ's disciples the baptism in the Holy Spirit, hence the inquiry of Paul. This was part of the gospel Apollos learned in Acts 18:26.

said unto him, [e]We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, [f]Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, [g]saying unto the people, [h]that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were [i]baptized in the name of the Lord Jesus.

6 And when Paul had [j]laid *his* hands upon them, [k]the Holy Ghost came on them; [l]and they spake with tongues, [m]and prophesied.

7 And all the men were about twelve.

4. Paul preaches three months in the synagogue and founds a Christian church

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the [n]kingdom of God.

5. Paul separates the church from the synagogue congregation and disputes daily in the school of Tyrannus two full years

9 But when [o]divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and [p]separated the disciples, disputing daily in [q]the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews

6. Special miracles by Paul

11 And God wrought [r]special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

7. Imitators of Paul beaten by a maniac at Ephesus

13 ¶ Then certain of the [s]vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* [a]Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, [b]Jesus I know, and Paul I know; [c]but who are ye?

16 And the man in whom the evil spirit was leaped on them, and [*d]overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and [*e]the name of the Lord Jesus was magnified.

8. Revival at Ephesus spreads

18 And many that believed came, and confessed, and shewed their deeds.

---

is no definite time for this experience in connection with salvation or the new birth, as proved in note j, Acts 10:46. Naturally, these 12 men had been believers and had repented of sins some 26 years before this, but like Apollos, knew only the baptism of John. They could not have received the Spirit baptism then, or at the time they believed, for this was not yet given because Jesus had not yet been glorified (Jn. 7:37-39; Acts 1:4-8; 2:33-39). The Spirit baptism is received by faith (Gal. 3:2; 3:13-14; Jn. 7:37-39). We have to recognize that one can believe for salvation and be in ignorance of the Spirit baptism, but whatever one gets from God it is when, or after one believes (Mk. 11:22-24; Mt. 17:20; 21:22). The term "after that ye believed" does not necessarily mean a time element after faith is exercised. To receive blessings "believe that ye receive them, and ye shall have them" any moment after faith is exercised (Mk. 11:22-24). The time element is made clear even here, for when they heard they could have the Spirit baptism they believed and Paul laid his hands on them and they immediately received it (Acts 19:2-6).

e It is possible that these disciples were not present when John promised the Spirit baptism (Mt. 3:11; Lk. 3:13), so we have no right to question the truth of their statement. Then, too, it could be understood that they had heard but did not understand what was meant, so after 26 years, could have even forgotten that they had heard about it.

f This confirms the fact that Paul was asking them if they had been baptized in the Holy Spirit, for a baptism was the subject. What baptism? Not water, for this Paul did not ask about. It was Spirit baptism which John taught that he asked them about receiving (v 2-6). This proves that the Spirit baptism John promised all his disciples (Mt. 3:11; Lk. 3:16; Jn. 1:31-34) was really for all men, not only for the apostles. See ***10 Proofs Spirit Baptism for All***, p. 73.

g Paul emphasized the fact that John did announce the coming Spirit baptism upon all of Christ's followers (Mt. 3:11; Lk. 3:16; Jn. 1:31-34). When it happened at Pentecost, men could know what John referred to, so made reference to it later to others (Acts 11:15-17; 19:2-6).

h Men must believe on Christ for this Spirit baptism, as they do for salvation (Jn. 1:31-34; 7:37-39). What we believe on Him for is what we get.

i They were baptized over in water, so they could conform to Christian water baptism "In the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19). They never had been baptized this way. They only knew the name of God, for John did not know the Son until a certain sign happened (Jn. 1:33), so he could not have baptized except in the name of God (Jn. 5:43). "In the name of" the Lord Jesus simply means "by the authority of" the Lord Jesus, but how He authorized is recorded in Mt. 28:19. Regarding re-baptism, Scripture bears no record of men being baptized in another name after baptism in the name of the Holy Trinity.

j Acts 8:12-23; 9:17-18; Heb. 6:2.

k One must have the fullness of the Spirit himself to do this (Rom. 1:11; 15:29; 1 Tim. 4:14; 2 Tim. 1:6).

l This is what took place at Pentecost (2:4), at the house of Cornelius (10:44-48), and here, and no doubt in Acts 8:17-23. Other places speak of this subject (Isa. 28:11; Mk. 16:17; 1 Cor. 12:4-11; 28-31; 13:1-2; 14:1-40).

m Prophecies also came along with the Spirit baptism (Acts 2:11-21; 13:1; 19:6; 1 Cor. 12:4-11; 13:1-4; 14:1-40).

n See notes on Mt. 4:17; 19:24.

o 3 Things Rebels Generally Do:
  1 Harden themselves (Rom. 9:18; Heb. 3:8, 13, 15; 4:7; 2 Cor. 2:14-17)
  2 Refuse to believe truth (Mt. 13:15)
  3 Speak evil of truth (9:1; 13:45; 18:6)

p This is all that could be done. Christians had to start congregations of their own. Paul spent 3 years here (20:31). All Asia Minor heard the Word.

q A school of a well known teacher of that section. Two years were spent here. Jews and Greeks still came to hear Him (v 10).

r Extraordinary miracles (v 11-12).

s Roving Jews (v 13; 13:6; 1 Tim. 5:13). They practiced divination (note b, Lk. 12:29). Josephus speaks of Solomon and others of his people in all ages, casting out demons (*Ant*., Book VIII, ch. 2:5).

a A member of the Jewish council at Ephesus, and chief of the priests there.

b Jesus and all Christians have power over demons (Mk. 16:17-18; Jn. 14:12).

c Question 54. Next, v 35.

*d Gr. katakurieuo, overpowered (v 16; Mt. 20:25; Mk. 10:42; 1 Pet. 5:3).

*e This is always the result of miracles in the name of Jesus (Mk. 16:17-20).

✝ ✝ ✝

arts brought their books together, and burned them before all *men*: and they counted the price of them, and found it [*g]fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

9. Preaching tour planned: Timothy and Erastus sent ahead

21 ¶ After these things were ended, Paul [*h]purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and [*i]Erastus; but he himself stayed in Asia for a season.

10. Paul remains in Ephesus: Uproar of the silversmiths
(1) Cause of the uproar

23 And the same time there arose no small stir about [*j]that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver [*k]shrines for Diana, brought no small gain unto the [*l]craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, [m]this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess [n]Diana should be despised, and her magnificence should be worshippeth.

(2) Silversmiths take Paul's companions into the theatre

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city [a]was filled with confusion: and having caught [b]Gaius and [c]Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the [d]theatre.

(3) Paul seeks to face the mob but his friends forbid him

30 And when Paul would have entered in [e]unto the people, the disciples suffered him not.

31 And certain of the [f]chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

(4) The confused mob

32 Some therefore cried [g]one thing, and some another: for the [h]assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew [i]Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his [j]defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

(5) The mob quieted and dismissed by the townclerk

35 And when the [k]townclerk had [l]appeased

---

*f Gr. periergos, practicing magic (v 19); a busybody (1 Tim. 5:13). Here the idea is that of pretending by incantations to raise the dead, coerce spirits to reveal the unknown, foretell events, heal, inflict diseases, counteract evil by amulets of charms, interpret dreams, calculate sex of children before birth, and foretell by the planets the daily life. This sounds like the 20th century. Many confessed and showed the deception of their deeds of pretending supernatural skill in these things (v 18). They made known their deceptions. The books that taught these so-called sciences and how to do these things were burned (Lk. 12:29).

*g 50,000 Gr. argurion, 64¢, $32,000.00.

*h He firmly resolved in his spirit or mind (1 Cor. 2:11) that he would go back to Jerusalem and then see Rome. Paul must have sensed in his soul while in prayer and by the Holy Spirit fullness the future that awaited him.

*i Rom. 16:23; 2 Tim. 4:20.

*j Christian religion (9:2; 16:17; 18:25-26; 19:9, 23; 22:4; 24:14, 22).

*k Gr. naos, temple. These were miniatures of the temple of Diana and the goddess in the middle of the temple background. Some were large statues for homes and others small enough to be carried as charms. The temple was 220 years in building. Money was raised in all Asia Minor. It was 425 ft. long, 220 ft. wide and beautified by 127 columns 60 ft. high made by 127 kings and adorned by beautiful statues.

*l Gr. technites. Here; v 38; Heb. 11:10; Rev. 18:22. They had unions then as we have now. Many unions are mentioned on pa-

made of terracotta, marble, and silver. Demetrius was guildmaster of the silversmiths' guild, or trade union. Other workmen had their own union.

m Showing how successful the apostles had been in winning converts.

n Diana is pictured as being covered all over with breasts, from the shoulders to the feet; and in other images with breasts to the bottom of the abdomen and the legs covered with heads of animals. She was supposed to be the mother and nourisher of all creation. Some identify her with Semiramus, the queen of Babylon and wife of Nimrod, from whom all licentiousness in ancient worship proceeded.

a See note g, Lk. 4:28.

b If a Macedonian, then he is not the one mentioned in 20:4, nor the one in Rom. 16:23; 1 Cor. 1:14.

c Acts 20:4; 27:2; Col. 4:10; Ph'm. 24.

d Gr. theatron, here; v 31; 1 Cor. 4:9. Theaters were for public gatherings, sports, and where men were devoured by wild beasts (1 Cor. 15:32).

e To give account of the Christian faith.

f Gr. Asiarches, Asiarchs. These were persons chosen for their wealth and position to preside over public festivals and games, and defray the expenses.

g This is a true picture of a mob with their passions inflamed, and looking for an opportunity to commit outrages, without reason or principle.

h Gr. ekklesia, the same word trans. church, thus proving it means any assembly, good or bad.

i The same man as in 1 Tim. 1:20; 2 Tim. 4:14. He was a Jew whom the Jews at Ephesus chose to represent them in the uproar and to cast all the blame upon Paul and the Christians. The heathen sometimes could not distinguish between Jews and Christians, but in this case Jews were also held responsible because it was known that they opposed the worship of Diana as much as Christians. The Greeks knowing this would not permit his speaking, and cried out in an uproar for two hours (v 34).

j Gr. apologeomai, here; 24:10; 25:8; 26:1, 2, 24; Lk. 12:11; 21:14; Rom. 2:15; 2 Cor. 12:19. This does not signify the answering of a charge, but simply an apology for the Jews. He intended to show that the Jews were not responsible for the tumult, but that it must be traced to Paul and his friends.

k Gr. grammateus, used 67 times and trans. scribe 66 times and only here town clerk (note w, Mt. 2:4).

l Gr. katastello, quieted. Here; v 36.

✝ ✝ ✝

what man is there that knoweth not how that the city of the Ephesians is a [o]worshipper of the great goddess Diana, and of the *image* which [p]fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing [q]rashly.

37 For ye have brought hither these men, which are neither [r]robbers of churches, nor yet blasphemers of your goddess.

38 [s]Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them [t]implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 [u]For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this [v]concourse.

41 And when he had thus spoken, he dismissed the assembly.

109 CHAPTER 20

11. Tour of Macedonia and Greece

called unto *him* the disciples, and [a]embraced *them*, and departed for to go into [b]Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into [c]Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to [d]return through Macedonia.

4 And there accompanied him into Asia [e]Sopater of Berea; and of the Thessalonians, [f]Aristarchus and Secundus; and [g]Gaius of Derbe, and [h]Timotheus; and of Asia, [i]Tychicus and [j]Trophimus.

5 These going before tarried for us at Troas.

12. Philippi in Europe to Troas in Asia Minor

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

13. Preaching and the Lord's Supper on Sunday (1 Cor. 10:16)

7 And upon the [k]first *day* of the week,

---

1 No need of advertising the fact that all Ephesians worshipped Diana (v 35)
2 No man was attempting to contest this fact (v 36)
3 Not to act so rashly without just grounds for doing so (v 36)
4 The persons accused were not guilty of breaking the civil laws (v 37)
5 If they had broken any law, this was not the way to handle it (v 38-39)
6 They, themselves were breaking the law and might be called in question v40

n Question 55. Next, 21:13.

o Gr. neokoros, temple-sweeper, and means what our word sexton does. He means to say, "The whole city is devoted to the worship of Diana and it is a reputed honor to the highest people to sweep her temple, and open and shut her doors. Besides we offer to her the highest sacrifices; and are entrusted with the religious services that pertain to the emperor's safety."

p The original image of Diana was supposed to have descended from heaven so long ago that no one knew its maker or the time it was made. It was to the interests of the priests of Diana to persuade the people that it fell from heaven. Several sacred things are supposed to have fallen from heaven. Euripides stated that the image of Diana of Tauri fell from heaven. Numa claimed that the sacred shields were from heaven. Italian papists claimed that the shrine of our lady of Loretto was a divine gift from above. The image of Minerva of Troy is supposed to have come from Jupiter. St. Isidore said that the heathen priests killed or banished the makers of these things so they could induce the people to believe that they came from heaven.

q Gr. propetes, headstrong (2 Tim. 3:4).

r Gr. hierosulos, plunderers of temples; spoilers of sacred places. The apostles acted only to enlighten the minds of the people, not to mock their worship.

s Let Demetrius and his crowd follow the law if they have any just cause.

t Gr. enkaleo, accuse or charge (v 38, 40; 23:28-29; 26:2, 7; Rom. 8:33).

u Romans always dreaded mobs and made strict laws against them. Any man who stirred up a mob was liable to forfeit his life. Demetrius no doubt felt himself in great personal danger and at the mercy of those whom he accused.

v Assembly, throng, or crowd.

w Of 19:24-40. Cp. 21:34; 24:18; Mt. 26:5; 27:24; Mk. 5:38; 14:2.

a Gr. aspazomai, trans. greet 14 times (Rom. 16:2-11; 1 Cor. 16:20; 2 Cor. 13:12; Phil. 4:21; Col. 4:14; 1 Th. 5:26; 2 Tim. 4:21; Tit. 3:15; 1 Pet. 5:14; 2 Jn. 13; 3 Jn. 14); salute 37 times (Mt. 5:47; 10:12; Mk. 9:15; 15:18; Lk. 1:40; 10:4; Acts 18:22; 21:7, 19; 25:13; Rom. 16:5-23; 1 Cor. 16:19; 2 Cor. 13:13; Phil. 4:21-22; Col. 4:10-15; 2 Tim. 4:19; Tit. 3:15; Ph'm. 23; Heb. 13:24; 1 Pet. 5:13; 3 Jn. 14); take leave of (Acts 21:6); and embraced (Acts 20:1; Heb. 11:13).

b He no doubt visited Philippi, Thessalonica, Berea, and other places.

c In Greece he perhaps visited Athens, Corinth, and Cenchrea.

d Return to Philippi (v 6).

e Only mentioned here.

f Acts 20:4; 27:2; Col. 4:10; Ph'm. 24.

g See note b, Acts 19:29.

h See ***Timothy***, p. 276.

i One of the trusted companions of Paul (Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Tit. 3:12).

j Another companion of Paul (v 4; 21:29; 2 Tim. 4:20).

k 10 Reasons Why Christians Keep Sunday:

1 To commemorate the resurrection and the finished work of Christ in His victory over death, hell, and the grave (Mt. 28:1; Mk. 16:9; Jn. 20:1)

2 The Lord's manifestations to His disciples were on Sunday (Mt. 28:1; Mk. 16:9; Jn. 20:1, 19, 26)

3 Christ ignored completely the old Jewish sabbath. The first day is the prominent day after the resurrection (Mt. 28:1; Mk. 16:9; Jn. 20:1, 19, 26)

4 The outpouring of the Holy Ghost came on Sunday. Pentecost was the first day after 7 Jewish sabbaths (Acts 2:1; Lev. 23:15-21). Thus both Christ and the Holy Spirit manifested themselves to the church on this day, completely ignoring the Jewish sabbath

5 Christ or no apostle commanded to keep the old Jewish sabbath, or any other day, but did command all men not to be bound by any particular day (Rom. 14:5-6; Gal. 4:9-11; Col. 2:14-17). Sin is sin whenever committed. It is transgression of the law that constitutes sin (1 Jn. 3:4), not the day in which it is done. Anything sinful Saturday or Sunday is sinful on every other day. If it is not sinful on Monday, Tuesday, etc., it is not sinful on Sunday

6 Although no set day is commanded to be the sabbath in the new covenant, as in the old covenant which was abolished (see p. 351), they did keep Sunday as their day of worship (Mt. 28:1; Mk. 16:9; Jn. 20:1, 19, 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10)

7 Typology of the old covenant made Sunday a day of worship:

(1) The Jewish sabbath was a changeable sabbath, changing at Pentecost every year to one day later until each day of the week was observed every 7 years. Pentecost was the first day after the 7th sabbath (Lev. 23:15-21, note and note 4, above)

(2) The feast of first-fruits came on Sunday, typifying the resurrection (Lev. 23:9-14; Mt. 28:1; Jn. 20:1)

(3) The feasts of unleavened bread and tabernacles also were observed at least one

bread, Paul preached unto them, ready to depart on the morrow; and continued his speech [*n]until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

14. Resurrection of Eutychus

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, [*o]and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

15. Troas to Miletus

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to [*p]go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in [a]Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

16. At Miletus he charges the Ephesian elders

(1) His long and faithful service in Asia

17 ¶ And from [b]Miletus he sent to Ephesus, and called the [c]elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day ... been with you at all seasons,

19 Serving the Lord with all [d]humility of mind, and with many tears, and [e]temptations, which befell me by the lying in wait of the Jews:

(2) His zeal for Christ

20 *And* how I [f]kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, [g]repentance toward God, and [h]faith toward our Lord Jesus Christ.

(3) His consecration to suffer

22 And now, behold, I [i]go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that [j]bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my [k]course with joy, and the ministry, which I have received of the Lord Jesus, to testify the [l]gospel of the grace of God.

(4) His purity and faithfulness

25 And now, behold, I know that ye all, among whom I have gone preaching the [m]kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, [n]that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the [o]counsel of God.

(5) Warning of divisions and strife in the church

● 28 ¶ [p]Take heed therefore unto yourselves, and to all the [q]flock, [r]over the which the [s]Holy Ghost hath made you [t]overseers, [u]to feed the [v]church of God, [w]which he hath purchased with his [x]own blood.

★ 29 [y]For I know this, that after my departing shall [z]grievous wolves enter in among you, [*a]not sparing the flock.

Sunday and perhaps two, being 7 and 8 days long (Lev. 23:6-36)

8 God honored Sunday by giving the law on that day (Cp. Ex. 19:1, 3, 11 with Lev. 23:3-6; Ex. 12:2-18)

9 God again honored Sunday when giving the book of Revelation (Rev. 1:10)

10 Constantine and the Pope did not change the sabbath, 321 and 364 A.D. See ***Sunday the Christian Sabbath***, p. 333.

Thus it is clear that many religious services were held on Sundays as well as on Saturday and other days.

[*l] They came together to worship and take the Lord's Supper (1 Cor. 10:16).

[*m] Mt. 26:26-30; 1 Cor. 10:16-22; 11:17-34; Acts 2:42, 46; 20:7. It was after midnight the Supper was taken here.

[*n] Longest sermon on record, at least 6 to 10 hours long (v 7, 9, 11).

[*o] Paul resurrected him in the same way Elijah (1 Ki. 17:17-24) and Elisha (2 Ki. 4:33-35) brought back the dead.

[*p] About 20 miles. See note i, 18:23.

[b] About 30 miles south of Ephesus. He perhaps did this to save time and to prevent renewed rioting as recorded in Acts 19.

[c] See note g, Acts 14:23.

[d] Gr. tapeinophrosune. Only here; Eph. 4:2; Phil. 2:3; Col. 2:18, 23; 3:12; 1 Pet. 5:5.

[e] Gr. pierasmos. Always so trans. except in 1 Pet. 4:12. Here it refers to trials, as in Lk. 22:28; 2 Cor. 11:26.

[f] Gr. hupostello. Only here; v 27; Gal. 2:12; Heb. 10:38. A medical word used of withholding food from patients.

[g] See note i, Mt. 4:17; note c, Lk. 13:3.

[h] Jn. 3:16; Rom. 3:24; 10:9-10; Eph. 2:8.

[i] Firmly resolved in my spirit in spite of the repeated warnings of the Holy Spirit (v 22-23).

[j] This proves the Holy Spirit can see ahead and know what will befall one, further proving His personality.

[k] Some 10 or more years were to pass before the end of his course (2 Tim. 4:7).

[l] See note d, Acts 13:32.

[m] Notes j and e, Mt. 4:17; 19:24.

[n] If any Jew or Gentile perishes who has heard me, his blood will be upon him. I have fully shown both the way.

[o] The revealed will of God up to now.

[p] See note e, Mt. 11:29.

[q] Gr. poimnion, little flock. Here; v 29; Lk. 12:32; 1 Pet. 5:2-3.

[r] Out of 2,622 times the Gr. en, in, is used this is the only place it is trans. over. It is in the little flock that the Holy Ghost has made men overseers. No man is a lord over God's heritage, but all are examples to the flock (1 Pet. 5:2-4).

[s] Another reference to the Holy Spirit as a person. He is the executive of God over all the church.

[t] Gr. episkopos. Trans. overseer here, but bishop in Phil. 1:1; 1 Tim. 3:2; Tit. 1:7; 1 Pet. 2:25. A bishop was a preaching elder (note g, Acts 14:23). Bishops and presbyters were the same.

[u] Gr. poimaino, shepherd. Trans. feed (Lk. 17:7; Jn. 21:16; Acts 20:28; 1 Cor. 9:7; 1 Pet. 5:2; Jude 12; Rev. 7:17) and rule (Mt. 2:6; Rev. 2:27; 12:5; 19:15).

[v] See note a, Acts 7:38.

[w] This is another proof that Jesus Christ is a member of the Divine Trinity (Jn. 1:1-2, 14; Mic. 5:2; Isa. 7:14; 9:6-7; Heb. 1:8; 1 Tim. 3:15; 1 Jn. 5:7).

[x] Mt. 26:28; Rom. 3:24; Eph. 1:7; Col. 1:20; 1 Pet. 1:18-23; Rev. 1:5; Heb. 9:12-28; 10:19; 13:20.

[y] 10th N.T. prophecy in Acts (20:29-30, fulfilled). Next, 21:11.

[z] Gr. barus, oppressive. Here; 25:7; Mt. 23:4, 23; 2 Cor. 10:10; 1 Jn. 5:3.

[*a] Not protecting, caring or providing for, or feeding the flock (v 29: Rom. 8:32; 11:21; 1 Cor. 7:28; 2 Cor. 1:23; 12:6; 13:2; 2 Pet. 2:4).

✝ ✝ ✝

speaking perverse things, [*b]to draw away disciples after them.

● 31 Therefore watch, and remember, that by the space of three years I ceased not to [*a]warn every one night and day [+b]with tears.

(6) He commits them to God

▲ 32 And now, brethren, I [*c]commend you to God, and to the word of his grace, which is able to [*d]build you up, and to give you an [*e]inheritance among all them which are [f]sanctified.

(7) His unselfish service

33 I have [g]coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto [h]my necessities, and to them that were with me.

35 I have [i]shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he [j]said, It is more blessed to give than to receive.

(8) A Christian parting (Acts 20:25)

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 [k]And they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, [l]that they should see his face no more. And they accompanied him unto the ship.

110

CHAPTER 21

17. Miletus to Tyre in Syria

gotten from them, and had launched, [m]we came with a straight course unto Coos, and the *day* following unto [n]Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had [o]discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

18. At Tyre the Holy Spirit forbids Paul to go to Jerusalem

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that [p]he should not go up to Jerusalem.

19. Tyre to Caesarea where he visits Philip the evangelist

5 And when he had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and [a]they returned home again.

7 And when we had [b]finished *our* course from Tyre, we came to Ptolemais, and saluted the [c]brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto [d]Caesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, which [e]did prophesy.

20. The Holy Spirit again warns

---

order to get a following to support them. How soon this was fulfilled is clear in Rev. 2:2, 6, 15-16, 20.

[*a] Gr. noutheteo. Used only by Paul and is trans. admonish (Rom. 15:14; Col. 3:16; 1 Th. 5:12; 2 Th. 3:15) and warn (Acts 20:31; 1 Cor. 4:14; Col. 1:28; 1 Th. 5:14).

[+b] A warm, tenderhearted preacher filled with compassion and the love of God.

[*c] See note i, Acts 17:3.

[*d] Gr. epoikodomeo, to edify, build up in the faith, or build any kind of structure (v 32; 1 Cor. 3:1-14; Eph. 2:20; Col. 2:7; Jude 20). This suggests a ruin of man; a wreck of his body, soul, and spirit, which must be repaired and made new again as the habitation of God by the Spirit.

1 The foundation: Jesus Christ (1 Cor. 3:11-15; Eph. 2:19-22)

2 The model or plan: the image of Christ (2 Cor. 3:18; Col. 3:10)

3 The materials: man's creative make-up now marred by sin (Rom. 3:23; 5:12-21; 1 Th. 5:23; Ps. 51:5; Eph. 2:1-9)

4 The tools: the Word of God (Rom. 1:16; Jn. 15:3; 17:17; Eph. 5:26; Jas. 1:18; 1 Pet. 1:23; Heb. 4:12), the blood of Christ (Mt. 26:28; Eph. 1:7; Col. 1:20; Rev. 1:5; Heb. 9-10), the grace of God (Acts 20:32; Jn. 1:17; Eph. 2:8-9), and the gifts of the Spirit (1 Cor. 12:4-11)

5 The workers: God (Jn. 3:16; Phil. 2:13), Christ (Mt. 1:21; Gal. 3:13-14; Heb. 4:14-16; Jn. 16:23-26), the Holy Spirit (Jn. 16:7-15; Rom. 8:1-13, 26; 1 Cor. 6:11; Tit. 3:5), angels (Heb. 1:14), and man (Jn. 3:16; 2 Tim. 2:4; Rev. 22:17; 2 Cor. 6; Phil. 2:12; 2 Pet. 4-10; 1 Jn. 1:7; Jude 20-24; Eph. 4:11)

6 The goal: new creatures (2 Cor. 5:17) and the restored image of Christ (2 Cor. 3:18; Eph. 2:19-22; 4:13; 5:27; Col. 3:10)

7 The result: a finished building, restored and united to God eternally (Eph. 2:19-22; 4:13; 5:27; Jn. 14:1-3; 1 Th. 4:13-17; Rev. 21-22)

[*e] Gr. kleronomai, a possession (v 32; Eph. 1:14, 18; 5:5; Heb. 9:15; 1 Pet. 1:4).

[f] See ***The Doctrine of Sanctification***, p. 406.

[g] A characteristic of a true minister. Wolves are known by their greed, selfish interests, and other fruits (note j, Mt. 7:15. Cp. 1 Sam. 12:3-5).

[h] I have supplied myself and others with me with the necessities of life.

[i] I have set an example before you to follow in all things, especially in unselfishness.

[j] The giver is more happy than the receiver. Where or when Christ said this is not known.

[k] This demonstrates a normal relationship and mutual love between pastor and people.

[l] There is no record of Paul ever seeing these converts again.

[m] See note i, Acts 18:23.

[n] On Rhodes was built an ancient wonder of the world, a brazen image of Apollo, so tall that ships could pass between its legs. It was 106 ft. high and so great only a few could reach around its thumb. An earthquake overthrew it in 224 B.C. after standing 66 years. When the Saracens took the Island in 660 A.D. they sold the brass to a Jew who loaded it on 900 camels.

[o] They sighted it. Cyprus is the Kittim and Chittim in the O.T. (Num. 24:24; Isa. 23:1, 12; Jer. 2:10; Ez. 27:6; Dan. 11:30).

[p] He should not go if he did not want to suffer what the Spirit warned him about many times m(20:22-23). The Spirit gave Paul his own choice in the matter.

[a] Men, wives, and children of v 5.

[b] Paul's voyage ended at Ptolemais.

[c] Christianity had spread abroad so that there were Christians in many places.

[d] About 60 miles south of Tyre and about this far from Jerusalem.

[e] 8 Reasons for Women Preachers:

1 In the Gospels we read of several women messengers who proclaimed "good news" (Mt. 28:1-10; Lk. 24:9-11; Jn. 4:28-30; 20:16-18)

2 In Acts 2:14-21; Joel 2:28-31 God predicted and promised that He Himself would pour out His Spirit upon women and they would prophesy. To prophesy means to "speak to men to edification, exhortation, and comfort" (1 Cor. 14:3). "He that prophesieth edifieth the church" (1 Cor. 14:4). Prophesying is for the church and general public (1 Cor. 12:1-31; 14:1-6, 12, 24-26, 29-33)

3 In Acts 21:8-9 it is clear that Philip's

10 And as we tarried *there* many days, there [f]came down from Judaea a certain prophet, named [g]Agabus.

★ 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, [h]Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

21. Paul determined to go to Jerusalem and suffer

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, [i]What mean ye to weep and to break mine heart? for [j]I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

22. Caesarea to Jerusalem ending Paul's third missionary journey begun in Acts 18:23

[k]carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Caesarea, and brought with them one [l]Mnason of Cyprus, [m]an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

XIII. Paul's arrest and defenses (Acts 21:18-26:31)

1. Paul's report of his ministry among the Gentiles (cp. Acts 15:4, 12)

18 And the *day* following Paul went in with us unto [n]James; and all the [o]elders were present.

19 And when he had saluted them, he [p]declared particularly what things God had wrought among the Gentiles by his ministry.

2. James and the elders advise Paul to take Jewish vows to pacify the Jewish Christians

20 And when they heard *it*, they [a]glorified the Lord, and said unto him, Thou seest, brother, how [b]many thousands of Jews there are which believe; and they are all [c]zealous of the law:

21 And they are [d]informed of thee, that

---

four daughters were prophetesses, that is, they were evangelists like their father. This is in perfect accord with Joel 2:28-29 which was fulfilled in the early church (Acts 2:16), and with Acts 2:17-18 which will be fulfilled in the last days

4 In Romans 16 we have record of a number of women servants of the Lord in various churches. Phebe (v 1-2), Priscilla (v 3-5), Mary, Tryphena, Tryphosa, Persis, and Julia (v 6-15) are mentioned as laborers in the Lord

5 In Phil. 4:2 Euodias and Syntyche are mentioned as being leaders of the church at Philippi

6 Corinthian women prophesied and prayed in church (1 Cor. 11:4-5), so the scripture in 1 Cor. 14:34-35 that is used to condemn women preachers does not refer to preaching, but to disturbance in church services—asking or talking out to their husbands in church, as stated in 1 Cor. 14:35. Even so with 1 Tim. 2:11-15, Paul is not condemning women preachers as long as they keep their place and do not "usurp authority over the man." Both men and women at Corinth were permitted to pray and prophesy, but were regulated by fixed laws in doing so (1 Cor. 14:24-32)

7 In 1 Cor. 12 Paul compares the church to a human body and mentions 9 gifts of the Spirit, including the gift of prophecy, for all the members of the body of Christ, men and women

8 Women were used of God in O.T. days as prophetesses (Ex. 15:20; Judg. 4:4; 2 Ki. 22:14; 2 Chr. 34:22; Neh. 6:14; Isa. 8:3; Lk. 1:39-56; 2:36). The law made provision for women to make sacrifices, attend feasts, and make vows (Dt. 12:11-18; Lev. 27)

God has used a rod (Ex. 4:2, 17); ass (Num. 22: 28); ram's horn (Josh 6:5); ox goad, nail, barley cake, pitchers, jawbone, millstone (Judg. 3:31; 4:21; 7:13, 20; 9:53; 15:15-19); mantle (2 Ki. 2:8); ditches (2 Ki. 3:16); empty vessels (2 Ki. 4:3); cruise of oil, ravens (1 Ki. 17:4, 16); worm, wind, fish, gourd (Jonah 1:4, 17; 4:6-7); cock (Mk. 14:72); and many other weak things to confound the mighty (1 Cor. 1:18-21). Is it not possible then that he can use a woman?

f 2,000 ft. lower than hills of Judea.

g Mentioned twice (11:28; 21:10).

h 11th N.T. prophecy in Acts (21:11, fulfilled). Next, 22:10. Here again, the Holy Ghost does not forbid Paul to go, but only predicts what would happen if he did go.

i Question 56. Next, v 22.

j Said by Paul 4 Times:
  1 Ready to be bound (v 13)
  2 Ready to preach (Rom. 1:15)
  3 Ready to minister (2 Cor. 12:14)
  4 Ready to die (v 13; 2 Tim. 4:6)
  Cp. Peter's readiness (Lk. 22:33)

k Baggage, or that which was carried on trips. Cp. 1 Sam. 17:22.

l Mentioned only here.

m An original or early convert, not neces-

Cyprus but now lived in Jerusalem. He evidently was in Caesarea and was going home.

n James the half brother of Jesus Christ (notes t and u, Acts 15:13-14).

o See elders (note g, Acts 14:23).

p Paul gives his last missionary report to the church at Jerusalem. Cp. 15:4, 12.

a Were glorifying—not a single act, but a continual praising.

b Expressing the wide spread of Christianity among the Jews and how slow they were in giving up the law of Moses.

c Gr. zelotes, enthusiast. Here; 22:3; 1 Cor. 14:12; Gal. 1:14; Tit. 2:14. Mixing law and the gospel makes a corrupt form of Christianity. Judaism and Christianity cannot work together for they are opposite. At this time God had not completely abolished all sacrifices and all the law in Israel as a national program. He tolerated the Jews continuing with all their rituals until the destruction of Jerusalem. From that time on it was impossible for them to observe these things. Thus He abolished the Mosaic dispensation by rendering the observance of the law impossible, fulfilling Dan. 9:26; Hos. 3:4-5; Mt. 23:36-39; Lk. 19:41-48.

d 3 Main Points of Misinformation:

1 Teaching Jews to apostatize (v 21). There is nothing of this nature in any of Paul's sermons to the Jews. On the contrary he repeatedly emphasized turning back to their God by accepting the very Christ Moses and the prophets said would come (9:20-22; 13:16-41, 46-49; 14:21-22; 15:1-2; 16:4-5; 17:2-3, 22-32; 19:8-20). His contention was that the Gentiles were not to be brought under the law and this is what the whole church agreed (15:1-35)

2 Teaching Jews not to be circumcised (v 21). This he did not do. He even had Timothy circumcised to please the Jews (16:2). It was only the Gentiles that He contended were not required to be circumcised and to keep the law of Moses (15:1-35). He only taught in his epistles, some of which were written before this time, that circumcision did not save the soul and by the deeds of the law no flesh shall be justified (Rom. 3:24-31; 4:1-21; Gal. 3:19-25)

3 Teaching Jews to forsake the customs (v 21). Gr. ethos, rites, customs, habits, manners. Trans. custom (Lk. 1:9; 2:42; Acts 6:14; 16:21; 21:21; 26:3; 28:17); manner (Jn. 19:40; Acts 15:1; 25:16; Heb. 10:25); and as one is wont (Lk. 22:39). Paul never advocated the Jews should become different in customs. He made it clear that they were mere forms and not destructive, unless one depended upon them for salvation (Rom. 3:24; Eph. 1:7; 2:8-9; Col. 1:20; 2:14-17)

the Gentiles to [e]forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 [f]What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 [g]Do therefore this that we say to thee: We have four men which have a [h]vow on them;

24 Them take, and [i]purify thyself with them, and be [j]at charges with them, that they may [k]shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also [l]walkest orderly, and keepest the law.

3. Gentiles not to keep the law (Acts 15:1-29; Rom. 3:21, refs.)

25 [m]As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

4. Paul follows the advice of the elders (1 Cor. 9:19-23)

26 Then Paul [n]took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the [o]Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

5. Paul mobbed and beaten by Jews and rescued by Gentiles

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they

temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about [a]to kill him, tidings came unto [b]the chief captain of the [c]band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

6. Paul bound by chains and taken into the castle

33 Then the chief captain came near, and took him, and commanded *him* to be bound [d]with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, [*e]Away with him.

7. Paul demands the right to speak to the people

37 And as Paul was to be led into the castle, he said unto the chief captain, [*f]May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that [*g]Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of [*h]no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him [*i]licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the [*j]Hebrew tongue, saying,

---

This is far from Paul's aim.

[f] Question 57. Next, v 37.

[g] This advice of the apostles and elders of the church was to avoid trouble with the many thousands of Jews who came to the feast. It did not violate Paul's conscience or make him hypocritical. It was wise under the circumstances to further the gospel among the Jews.

[h] This was perhaps a Nazarite vow which was at an end so now they could cut their hair and shave (v 24; Num. 6:1-8).

[i] This refers to the ceremonies of a Nazarite vow. Paul perhaps could do this, having made a vow in Cenchrea (18:18).

[j] Help pay the expenses of the sacrifices and offerings (Num. 6:13-21).

[k] Gr. zurao, only here; 1 Cor. 11:5-6.

[l] Gr. stoicheo, to walk according to religious observances. Here; Rom. 4:12; Gal. 5:25; 6:16; Phil. 3:16. This advice should be understood to mean no more than to show the Jews that he was not an enemy of Moses and that he still considered the law holy and good. Paul did so, and helped pay the expenses of himself and the 4 brethren. This he could not have done with a clear conscience if the ceremonies were done to obtain justification through the law.

[m] They still concluded, as in Acts 15, that Gentiles were not under such obligations and rituals.

[n] Regardless of all criticism of Paul for submitting to this form of law worship, knowing in himself that the law had been abolished, one thing is certain that he was willing to go through anything that he might win the Jews (Rom. 9:1-3; 1 Cor. 9:20). What Paul went through after this was no judgment of God on him for his vow, because God had warned him before that these things would happen if he went to Jerusalem (20:22-23; 21:11).

[o] These were the main haters of Paul.

[a] This proves their real intent.

[b] Gr. chiliarchos, a Roman commander of 1,000 men. See note a, Jn. 18:12.

[c] Gr. speira, cohort. Note h, Jn. 18:3.

[d] Either hand chained to a soldier.

[*e] Gr. airo. Trans. "take up" in Mk. 16:18. Here it means murder, so to take up serpents could not mean to use them in a religious side show to prove faith. Cp. Lk. 23:18; Jn. 19:15.

[*f] Questions 58-60. Next, 22:7.

[*g] Josephus says he was a man who claimed to be a prophet, and who told his followers that the walls of Jerusalem would fall before them if they would help him attack the city. About 30,000 men followed him but the Roman governor came suddenly upon him with a large army of Roman soldiers, both infantry and cavalry, and the crowd fled. About 400 were killed and 200 were taken prisoners, but the Egyptian with a few faithful followers escaped (Josephus, *Ant*., Book XX, chap. 8:6).

As Lysias found this tumult against Paul, he supposed him to be the same Egyptian who had returned to stir up the people again. The difference between the 30,000 and the 4,000 in Acts may be explained that some scribe copying Josephus mistook the Gr. delta, four, for lambda, thirty, writing 30,000 for 4,000. Or, it could be that he had 30,000 followers at one time and only 4,000 who attacked the city in the final end.

[*h] Not a despised city, but a prominent one in the Roman empire.

[*i] Permitted him to speak to the people.

[*j] The Chaldee-Syriac. There should be no break or chapter heading here. V 25 would have made a natural break.

* * *

8. Paul's defense before the mob
(1) His persecution of Christians (Acts 9:1, refs.)

1 Men, brethren, and fathers, hear ye my [*k]defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, a *city* in Cilicia, yet brought up in this city at the feet of [*l]Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and [*m]was zealous toward God, as ye all are this day.

4 And I persecuted [*n]this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and [a]all the estate of the [b]elders: from whom also I received [c]letters unto the brethren, and went to Damascus, to [d]bring them which were there bound unto Jerusalem, for to be punished.

(2) His conversion (Acts 9:3; 26:13)

6 And it came to pass, that, [e]as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, [f]why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am [g]Jesus of Nazareth, whom thou [h]persecutest.

deed the light, and were afraid; but they [j]heard not the voice of him that spake to me.

★ 10 And I said, [k]What shall I do, Lord? And the Lord said unto me, [l]Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

(3) Mission of Ananias (Acts 9:10)

12 And one [m]Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy [n]sight. And the same hour I looked up upon him.

14 And he [o]said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

16 [p]And now why tarriest thou? arise, and be baptized, [q]and wash away thy sins, [r]calling on the name of the Lord.

(4) His vision in the temple
(cp. Acts 9:20-29; 26:19-20)

17 And it came to pass, that, when I was come [s]again to Jerusalem, even while I prayed in the temple, I was in a [t]trance;

18 And [u]saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

---

*k Gr. apologia, a verbal defense or speech (v 1; 25:16; 1 Cor. 9:3; 2 Cor. 7:11; Phil. 1:7, 17; 2 Tim. 4:16).

*l See note l, Acts 5:34. This fact proved to all the Jews that he could not be ignorant of Jewish religion and that he had the best instructor in the Jewish world.

*m Referring to His zeal in persecuting the Christians and in protecting the Jewish religion to the point of murder and destruction of all men who had left the Jewish religion (v 4; Phil. 3:5-6).

*n This way of worshipping God—the Christian way of life. Used of Christians in 9:2; 18:25-26; 19:9, 23; 22:4; 24:14, 22.

a All the elders of Israel and the high priest can bear witness that I am telling you the truth.

b Gr. presbuterion, presbytery, proving that this word is not a new one used of church elders. In fact, the early church titles as "bishop, "presbyter, " and "deacon" were well known official titles used in trade unions and other corporations, religious and civil, of that era. Trans. elders (Lk. 22:66; Acts 22:5) and presbytery (1 Tim. 4:14).

c Acts 9:1-2.

d Extradition of persons from various lands is recorded in Scripture (1 Ki. 18:7-10; Jer. 26:21-23; Acts 9:2, 14; 22:5).

e For the record of v 6-16, see 9:1-18.

f Questions 61-62. Next, v 10.

g Note how the Lord Himself used the despised name of Nazareth, identifying Himself as the prophet they crucified some 30 years before.

h When men persecute Christians they persecute Christ (v 8; Mt. 19:29).

i Every part of Paul's testimony could be confirmed by witnesses.

j That is, they heard the voice as a sound, like men did in Jn. 12:28-30, but they did not hear the distinction of the words.

k Question 63. Next, v 16.

l 12th N.T. prophecy in Acts (22:10, ful-

m Not the Ananias in Acts 5:1-8, but the one in Acts 9:17-18.

n Not only did he receive sight, but he was saved, filled with the Spirit, and then baptized (Acts 9:17-18).

o 5 Things About Paul Here:
  1 Chosen of God (v 14; Gal. 1:15-16)
  2 Chosen to know God's will (v 4)
  3 Chosen to see Jesus (v 14, 18; 1 Cor. 9:1; 15:8; 2 Cor. 12:1-4)
  4 Chosen to hear His voice (v 7, 14)
  5 Chosen to be a special witness to all men (v 15; Gal. 1:15-16)

p Question 64. Next, v 25. This was after Paul was saved, filled with the Holy Spirit and healed (Acts 9:17-18). So the baptism could not be to remit his sins, any more than in the case of Christ (Mt. 3:16), the eunuch (Acts 8:37 with 1 Jn. 5:1), the Gentiles (Acts 10:44-48), or anyone else (1 Pet. 3:21; 1 Cor. 1:13-24). See note n and a, Mt. 3:11.

q See ***Baptism Did Not Remit Paul's Sin***, p. 277.

r This is what saves (Acts 2:21; Rom. 10:9-10; 1 Jn. 1:9; Lk. 13:3). Then one is ready for baptism, as Paul was after he was saved, healed, and filled with the Spirit (Acts 9:17-18).

s Acts 9:26; Gal. 1:18.

t See note u, Acts 10:10.

u Here Paul saw the Lord (v 14, 18; 1 Cor. 9:1; 15:8; 2 Cor. 12:1-4).

* * *

prisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, *[a]Depart: for I will send thee far hence unto the Gentiles.

(5) Paul rescued from the mob

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, *[b]Away with such a *fellow* from the earth: for it is [c]not fit that he should live.

23 And as they cried out, and [d]cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and [e]bade that he should be examined by scourging; that he might know wherefore they cried so against him.

(6) Paul a Roman citizen

25 And as they bound him with thongs, Paul said unto the centurion that stood by, [f]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this [g]freedom. And Paul said, [h]But I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

112

CHAPTER 23

9. Paul's defense before the Sanhedrin
(1) His testimony (Gal. 1:13; Phil. 3:5; 1 Tim.1:13)

1 And Paul, earnestly beholding the council, said, Men *and* brethren, I have [i]lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

(2) Paul rebukes the high priest and repents

★ 3 Then said Paul unto him, God shall [j]smite thee, [k]*thou* whited wall: [l]for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then [a]said Paul, [b]I wist not, brethren,

See ***Baptism Did Not Remit Paul's Sin***, p. 277.

*a This was the particular calling of Paul. He was the apostle to the Gentiles. He preached also to the Jews, but to preach and to write the revelation of God to the Gentiles was his great work. To this end we find him traveling in Judea, Samaria, Syria, Phoenicia, Arabia, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phyrgia, Macedonia, Greece, Asia, the Isles of the Mediterranean and the Aegean seas, Italy, Spain, and other lands. No other preached, traveled, and labored like Paul. The epistles of all the others are mainly Jewish in which many of the revelations of God to Christians are not found except in a minor way. Next to Jesus Christ, Paul is the great founder of the Christian church in various lands. Jesus is the foundation—Paul the master builder (1 Cor. 3:10).

*b The second time airo is used to express "Kill him." See note e, 21:36. Any man leading Israel to a strange worship was to be killed (Dt. 13:12-18).

c 3 Offenses of Paul. To Teach:
1 That Gentiles were equal to the Jews. This was intolerable
2 That God had rejected Jews and called Gentiles as His peculiar people. This was all the more unbearable, but it was what they brought upon themselves (Mt. 21:33-46; Rom. 11)
3 That Gentiles should be taught the Messiah of the Jews was a crucified malefactor. This was an outrageous offense to the Jew (1 Cor. 1:23)

d Throwing their outer garments and dust into the air; getting ready to stone Paul for his insults. This was the oriental way of showing contempt, rage, and vindictive malice (2 Sam. 16:13).

e The centurian could not understand Paul so upon seeing the multitude grow more outrageous, he supposed that Paul must have given them the highest provocation. He then commanded him to be tortured to find out the nature of the crime. Scourging was a way of getting confession out of people.

f Questions 65-66. Next, 23:3.

g Gr. politeia, citizenship. Used only here and in Eph. 2:12. This shows that citizenship in Rome could be bought.

h Tarsus was a free city and all its inhabitants were considered Roman citizens by a grant from Julius Caesar. Paul either received citizenship by being born in Tarsus or it may be that his father did outstanding service for Rome and was granted citizenship. It was unlawful to scourge or even bind a Roman citizen without open trial. Those who did so were liable to severe punishment and even death. By the simple mention of Rome one might escape punishment and even be given freedom in some cases (v 29; 16:36-40).

i Gr. politeuomai, to live as a citizen; be a good citizen and obey all the laws. Only here and Phil. 1:27. He means to say that all his life as a Jew and as a Christian he had been sincere and honest and no hypocrite. He now had a clear conscience in being a true Christian. Paul pleaded conscience as his guide when killing the saints, proving that conscience is not always a good guide. It can be seared and in that state is not normal (1 Tim. 4:1-2). It can not be a right rule unless enlightened and kept normal. In ignorance it can burn saints at the stake.

j 13th N.T. prophecy in Acts (23:3, fulfilled 5 years later. In a tumult caused by his own son, he was caught hiding in an aqueduct and murdered (Josephus, *War*, Book 2, chap. 17:9). Next, v 11.

k Gr. koniao, whitewashed (Mt. 23:27).

l Questions 67-68. Next, v 19.

a In his first address (22:1-21), Paul made it clear that he was a Jew with the regular Jewish education. He emphasized that he had all the prejudices of the Jew and had given full proof of this in that he was chief in persecution of Christians. He related his experiences with Jesus Christ on the road to Damascus and in the temple, but this was rejected by his people. Had he been a Gentile, no matter how learned or eminent he was, his whole teaching would have been discounted as coming from prejudice and ignorance. But, being who he was it was hard for them to discount what he said. God thus used one of the most eminent, learned, and bigoted Jews of that time to nullify the whole Jewish system and show the necessity of the gospel of Christ.

Now, in his second address to his people he changed his strategy and appealed to the party spirit of the Jews. He knew they were divided in politics and religion into two major groups—the Pharisees and Sadducees. He, being a Pharisee, made his appeal to that group declaring that because of the hope of the resurrection he was called in question. This brought results, for the Pharisees took up his cause (v 6-10).

b Paul was ignorant of this man being the high priest. He really was not, for he had

[c]Thou shalt not speak evil of the ruler of thy people.

(3) Paul's new strategy: appeals to the Pharisees

6 But when Paul [d]perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and [e]resurrection of the dead I am called in question.

(4) His strategy successful: division between the people over him

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is [f]no resurrection, neither angel, nor spirit: but the Pharisees confess both.

10. Paul again rescued (Acts 22:22)

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [g]We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the [h]chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11. The Lord speaks to Paul

★ 11 And the night following the Lord [i]stood by him, and said, [j]Be of good cheer, Paul: [k]for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12. Conspiracy to kill Paul

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink [l]till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves until we have slain Paul.

15 [n]Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

13. The plot discovered

16 And when Paul's [a]sister's son heard of their [b]lying in wait, he [*c]went and entered into the castle, and told Paul.

17 Then Paul [*d]called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, [*e]Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain [*f]took him by the hand, and went *with him* aside privately, and asked *him*, [*g]What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

14. Paul sent to Felix at Caesarea

23 And he called unto *him* two centurions, saying, [*h]Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the [*i]third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto [*j]Felix

---

been deprived of this office by the Romans, and succeeded by Jonathan, after whose murder by Festus there occurred a period of vacancy in this office. During this vacancy Ananias usurped the office from which he had been expelled for his crimes. When Paul said that he was ignorant that he was the true high priest he was stating a fact sincerely; for, though his friends called him so, they could not invest him with the office (Josephus, *Ant*., Book XX, ch. 8:5). Paul no doubt thought that the person presiding was the sagan, or high priest's deputy, or some other person put in the seat for the moment.

c Explaining that if he had known he was the high priest he would have shown reverence for the office (Ex. 22:28).

d Paul knowing he could not get justice, thought it best to split his persecutors and Pharisees immediately took up his cause because they considered the Sadducees to be irreligious men.

e The whole Christian religion is built around Christ and His bodily resurrection and without faith in both men are lost (Rom. 10:9-10; 1 Cor. 15:1-23).

f This expresses the sum of the religion of both the Pharisees and Sadducees.

g Paul now had on his side the Pharisees who were willing to go along with him if he had received a special revelation from God (v 9).

h See note a, Jn. 18:12.

i Another appearance of Jesus Christ to Paul (22:8, 14, 18; 1 Cor. 9:1; 15:8; 2 Cor. 12:1-4).

j Gr. tharseo, take courage. Here; Mt. 9:2, 22; 14:27; Mk. 6:50; 10:49; Lk. 8:48; Jn. 16:33.

k 14th N.T. prophecy in Acts (23:11, fulfilled, Acts 27-28). Next, 26:16.

l They either broke their vow or died.

m Gr. anathema, curse. Here; Rom. 9:3; 1 Cor. 12:3; 16:22; Gal. 1:8-9.

n This plot also failed (v 16-30).

a This is all we know of Paul's family besides references in Rom. 16:7, 11, 21.

b Gr. enedra, only here and in 25:3.

*c The young man might have accidentally come upon the plotters and heard them talking of killing Paul, so he hurried and told him (v 16).

*d Paul had already had divine assurance that he would see Rome (v 11), but he also knew it to be wise to use every means he could to prevent death at the hands of these murderers.

*e Paul cherished this title as an honor (Eph. 3:1; 4:1; 2 Tim. 1:8. Cp. Ph'm 9).

*f This suggests that he was a mere boy. Perhaps he was attending school as his uncle, Paul had done when he sat at the feet of Gamaliel.

*g Question 69. Next, 25:9.

*h 200 foot-soldiers, 70 cavalry, and 200 javelin throwers, led by two centurians—472 men to conduct Paul to Caesarea to Governor Felix.

*i 9:00 p.m. our time. No one could pursue until the gates were open at 6:00 a.m., so they would be well on their way if it was discovered that Paul had departed.

*j Felix was a free man of the emperor Claudius, the brother of Pallas, chief favorite of the emperor. Tacitus tells us that he governed with all the authority of a king and the baseness and insolence of a slave. He was an unrighteous governor, a base mercenary, a very wicked man. Suetonius says that he had three wives, each a daughter of a king. Claudius made him Procurator of Judea in 52 A.D. Josephus gives many details of the stirring times of his rule, and of his cruelty and treachery (*Ant*., Book XX, 7:1; 8:5–7).

tion by Luke, as seems clear from the letter itself. The whole of it is so perfectly formal as to prove this. It is in good style of letter writing of that day.

l He was the procurator's legate and was responsible for order in Jerusalem. He had acted in promptness and vigor and kind consideration of his prisoner. He said nothing about his proposing to scourge a Roman citizen. He respected Paul more than Felix (24:27) or even Festus (25:9, 14; 26:24).

m An official title. Here; 24:3; 26:25; Lk. 1:3. The Gr. word for governor is hegemon, the general term for a subordinate ruler.

n He did not understand this until after he ordered Paul to be scourged (22:27).

o Referring to 22:30–23:10.

p This was helpful to Paul in facing Felix and others. He was to need all the help he could get in face of Jewish hatred.

q I sent him at once due to the plot against his life, and because you are the proper person before whom this case should be tried.

r Gr. kategoros, here; v 35; 24:8; 25:16, 18; Jn. 8:10; Rev. 12:10.

s Gr. erhroso, be in good health.

a A small town in the plain of Sharon, about 40 miles from Jerusalem. It was the ancient Capharsaba mentioned by Josephus (*Ant*., Book XVI, chap. 5:2). It was rebuilt by Herod the Great and named Antipatris in honor of his father Antipater.

b Caesarea was now the political capital and home of the governor instead of Jerusalem. Being a seaport town it could speed communication with Rome. It flourished also as a Christian center of that vicinity until the 7th century. The city has long been destroyed even its ruins have disappeared.

c Cilicia was in the province of Syria and therefore under jurisdiction of Felix.

d Felix acted wisely in not hearing Paul until his accusers were present. When one side is heard at a time facts are generally obscure and the evil magnified. Hear both sides together and the evil is lessened.

e Gr. praitorion, a palace built by Herod the Great for holding courts, with apartments adjoining to confine prisoners. Or, it was a guard-room attached to Herod's palace. See notes, Mt. 27:27; Jn. 18:28.

f See note b, 23:5.

g Gr. rehtor, advocate.

h This is a Roman name, yet he spoke as a Jew (v 2-9). But, the theory that he was a proselyte to the Jewish faith and employed by them as their lawyer is no doubt false. Had he been a proselyte the governor would have considered him at once both an apostate from Roman religion and a fool. Thus, it would have been unwise of the Jews to employ him.

15. The epistle to Felix

25 And he wrote a [k]letter after this manner:

26 [l]Claudius Lysias unto the [m]most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having [n]understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, [o]I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have [p]nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, [q]I sent straightway to thee, and gave commandment to his [r]accusers also to say before thee what *they had* against him. [s]Farewell.

16. Paul and the epistle delivered to Felix

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to [a]Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to [b]Caesarea, and delivered the epistle to the governor, presented Paul also before him.

17. Paul kept a prisoner

34 And when the governor had read the *letter*, he asked of what province he was. And when he understood that *he was* of [c]Cilicia;

35 I will hear thee, said he, [d]when thine accusers are also come. And he commanded him to be kept in Herod's [e]judgment hall.

113 CHAPTER 24

18. Paul before Felix
(1) The accusation against him

1 And after five days [f]Ananias the high priest descended with the elders, and *with* a certain [g]orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, [h]Tertullus began to accuse *him*, [i]saying, Seeing that by thee we enjoy [j]great quietness, and that very worthy deeds are done unto this nation by thy [*k]providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I [*l]be not further [*m]tedious unto thee, I pray thee that thou wouldest hear us of thy [*n]clemency a few words.

5 For we have [*o]found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the [*p]sect of [*q]the Nazarenes:

6 Who also hath gone about to [*r]profane the temple: [*s]whom we took, and would have judged according to our law.

7 [t]But the chief captain Lysias came *upon*

i 3 Parts to the Oration:
  1 Praise for the governor (v 2-3)
  2 Accusation of Paul (v 5)
  3 Narration of the charge (v 6-8)

j Much peace. Regardless of his wickedness and poor government, he had rendered Judea a great service in that he had suppressed the robber gangs (Josephus, *Ant*. Book XX, chap. 8:6), had put down the Egyptian prophet (note g, 21:38), and had quelled a civil strife between Jews and Syrians in Caesarea. This had brought peace to the country.

*k Gr. pronoia, care or oversight. Only here and in Rom. 13:14, which see.

*l That I may neither trespass on your time, nor enumerate your many deeds.

*m Gr. enkopto, hinder (v 4; Rom. 15:22; Gal. 5:7; 1 Th. 2:18; 1 Pet. 3:7).

*n Gr. epieikia, mildness, gentleness, fairness (2 Cor. 10:1).

*o 4 Accusations of Paul:
  1 A pest. Gr. loimos, a plague, pestilence. Only here; Mt. 24:7; Lk. 21:11. It was a term used by current authors of a very bad or profligate man. He did not say he was a pestilent fellow, but pestilence itself
  2 Sedition. Gr. staisis, a stirring up of sedition among all Jews (v 5)
  3 Ringleader of heresy (v 5)
  4 Defiler of the Jewish temple (v 6)

*p Gr. hairesis, heresy (note e, 5:17).

*q Only here is this term applied to believers. Jews would not call them Christians (11:26), as this word was derived from the Gr. word for Messiah. They agreed to call them Nazarenes before Felix. Cp. Acts 6:14; 22:8.

*r This was the most weighty charge, for Romans permitted Jews to put anyone to death who profaned the temple. If it could be proved on Paul this alone would condemn him, but since it was false and based upon the lie of 21:28-29, it could not be proved.

*s We would have judged fairly had the chief captain not taken him from us; and following our judgment would have killed him on the spot.

t Here Lysias, the chief captain, was accused of wrong doing as well as Paul. But he had many soldiers to testify for him and thus help Paul. Their cause was hindered but, as usual the devil overstepped him-of our hands,

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also [u]assented, saying that these things were so.

(2) Paul's defense before Felix

10 Then Paul, after that the governor had beckoned unto him to speak, [v]answered, Forasmuch as I know that thou hast been of [w]many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but [a]twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove [b]the things whereof they now accuse me.

14 But this I [c]confess unto thee, that after the way which they call [d]heresy, so worship I the [e]God of my fathers, believing all things which are written in [f]the law and in the

▲ 15 And have hope toward God, which they themselves also allow, that there shall be [g]a resurrection of the dead, both of the [h]just and [i]unjust.

16 And herein do I [j]exercise myself, to have always a conscience void of offence [k]toward God, and *toward* men.

17 Now after [l]many years I came to bring [m]alms to my nation, and [n]offerings.

18 [o]Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for [p]this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

(3) Trial postponed: Paul permitted liberty and visits

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the

---

self through his agents. It became necessary to postpone the trial until Lysias came (v 22).

u A Masterpiece of Court Procedure:
1 Felix praised to get his favor
2 Jews well pleased with his government and felt under obligation to him
3 Prisoner pictured as an exceedingly bad man; a disturber of public peace; a demagogue of a dangerous party; and so irreligious as to profane the temple
4 He should have been punished at once, and would have been if the chief captain had not interferred
5 They were lawful citizens who had come to present charges that could be proved to the satisfaction of the governor
6 The calling of many witnesses—the highest civil and religious leaders of the nation, who confirmed the charges in every detail

v Paul's Defense, see below.

w About 7 years, since 52 A.D., which could thus be called due to the frequent changes in governors of provinces (Josephus, *Ant.*, Book XX, chaps. 7–8).
Paul's Defense Was in 3 Parts:
1 Introduction: respect for the qualifications of justice in his judge
2 Refutation of charges. This consisted of 4 parts to answer 4 accusations:
(1) I am not a plague or a pestilence but a true worshipper of God (v 11)
(2) I am not a defiler of the temple
(3) I am not a trouble maker among the Jews in any place (v 12)
(4) They cannot prove one violation of any law (v 13)
3 Affirmation. This consisted of a twelvefold Pauline confession:
(1) I am a heretic according to them
(2) I am a true worshipper of God
(3) I believe all that is written in the law and the prophets (v 14)
(4) I have hope in God (v 15)
(5) I believe in the resurrection of the just and the unjust (v 15)
(6) I strive for a conscience void of any offence to God or man (v 16)
(7) I brought alms and offerings to the poor of my nation (v 17)
(8) The only wrong they caught me doing was purifying myself in the temple according to the law of Moses (v 18)
(9) I was doing this privately and without any tumult (v 18)
(10) These men are not my accusers, as they, of Asia, were (v 18-19)
(11) These men have not accused me of sin before their council (v 20)
(12) The only evil I committed in their council was a confession that I believed in the resurrection (v 21)

a Four days of the seven purifying himself in the temple (21:27). The 5th day he gave his defense before the Sanhedrin (23:1-

The 6th day the 40 Jews plotted to kill him (23:12-22). That night the soldiers took him to Antipatris (23:23-31). The 7th day he was brought to Caesarea and presented to Felix (23:32-35). Five days later he was on trial before Felix (24:1).

b See note o, v 5.

c The Pauline confession (note v, v 10).

d See note e, 5:17.

e Roman law forbade any man to introduce any new religion or object of worship. Paul's reference to the "God of my fathers" was a defense for both judge and accusers to hear.

f He also believed that the law was not in force for Christians (note o, 15:1; note i, 15:24. See ***85 Old and New Covenant Contrasts***, p. 351).

g Paul here differed from the Pharisees who held to a resurrection of the just, but not of the unjust. See 1 Cor. 15, notes; Jn. 5:28-29; Rev. 20:11-15.

h Gr. dikaios. Trans. just 33 times (Mt. 1:19; 5:45; 13:49; 27:19, 24; Mk. 6:20; Lk. 1:17; 2:25; 14:14; 15:7; 20:20; 23:50; Jn. 5:30; Acts 3:14; 7:52; 10:22; 22:14; 24:15; Rom. 1:17; 2:13; 3:26; 7:12; Gal. 3:11; Phil. 4:8; Col. 4:1; Tit. 1:8; Heb. 10:38; 12:23; Jas. 5:6; 1 Pet. 3:18; 2 Pet. 2:7; 1 Jn. 1:9; Rev. 15:3); righteous 41 times (Mt. 9:13; 10:41; 13:17, 43; 23:28-29, 35; 25:37, 46; Mk. 2:17; Lk. 1:6; 5:32; 18:9; 23:47; Jn. 7:24; 17:25; Rom. 3:10; 5:7, 19; 2 Th. 1:5-6; 1 Tim. 1:9; 2 Tim. 4:8; Heb. 11:4; Jas. 5:16; 1 Pet. 3:12; 4:18; 2 Pet. 2:8; 1 Jn. 2:1, 29; 3:7, 12; Rev. 16:5, 7; 19:2; 22:11); right 5 times (Mt. 20:4, 7; Lk. 12:57; Acts 4:19; Eph. 6:1); and meet 2 times (Phil. 1:7; 2 Pet. 1:13).

i Gr. adikos. Trans. unjust 8 times (Mt. 5:45; Lk. 16:10; 18:11; Acts 24:15; 1 Cor. 6:1; 1 Pet. 3:18; 2 Pet. 2:9); unrighteous 4 times (Lk. 16:11; Rom. 3:5; 1 Cor. 6:9; Heb. 6:10).

j Gr. askeo, to practice as an art. Used of the healing art in medical writings and found only here (v 16).

k Paul here declared that he held no doctrine contrary to truth, no worship contrary to God, and no malice to man.

l Paul had been gone from Jerusalem about 6 or 7 years. Cp. note w, v 10.

m Alms to the poor, which was always Paul's program (Rom. 15:26; 1 Cor. 13:3; 16:1-3; 2 Cor. 8:1–9:15; Gal. 2:10). See note e, Mt. 6:1.

n Gr. prosphora, sacrifice (21:26; 24:17; Rom. 15:16; Eph. 5:2; Heb. 10:5, 8, 10, 14, 18. Cp. Num. 6:14-20).

o While engaged in the offerings of purification in the temple (Num. 6:14-20).

p This one utterance of the resurrection (v 21; 23:6).

✝ ✝ ✝

the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have [q]liberty, and that he should forbid none of his acquaintance to minister or come unto him.

19. Paul preaches to Felix

24 And after certain days, when Felix came with his wife [r]Drusilla, which was a Jewess, he sent for Paul, and [s]heard him concerning the faith in Christ.

25 And as he [t]reasoned of righteousness, temperance, and judgment to come, Felix [u]trembled, and answered, Go thy way for this time; when I have a [v]convenient season, I will call for thee.

26 [w]He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and [x]communed with him.

20. Two years of silence at Caesarea

27 But after [a]two years Porcius [b]Festus came into Felix' room: and Felix, [c]willing to shew the Jews a pleasure, left Paul bound.

114 CHAPTER 25

21. New plot to slay Paul

1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

2 [d]Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But [e]Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

23. Paul before Festus

6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and [f]laid many and grievous complaints against Paul, which they could not prove.

8 [g]While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

9 [h]But Festus, willing to do the Jews a pleasure, answered Paul, and said, [i]Wilt thou go up to Jerusalem, and there be judged of these things before me?

24. Paul appeals to Caesar

10 Then said Paul, [j]I stand at Caesar's judgment seat, where I ought to be judged: [k]to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. [l]I appeal unto Caesar.

12 Then Festus, [m]when he had conferred

7:5; 8:13; 2 Th. 1:7. This is proof that Felix knew he was not guilty of any crime. He would have turned Him loose but for two reasons: to please the Jews and hoping to get money from the apostle or his friends for his release (v 26-27).

[r] She was the daughter of king Herod Agrippa I, and had left her first husband, king Azizus of Emesa, and married Felix. It was no doubt through her that he had his knowledge of the way (v 22). The moment Felix saw her he fell very deeply in love with her, and by means of a pretended Jewish magician, persuaded her to leave her husband. He then took her to be his wife. Josephus mentions that she and her son by Felix were consumed by an eruption of Mt. Vesuvius (*Ant*., Book XX, chap. 7:2).

[s] That He might be better informed to judge Paul's case, and to know of this way more perfectly (v 22).

[t] See ***Paul's Sum of God's Requirements***, p. 277.

[u] Gr. emphobos. Trans. afraid (Lk. 24:5; Acts 10:4; 22:9); affrighted (Lk. 24:37; Rev. 11:13); here trembled or terrified.

[v] This is the sinner's excuse when he is under conviction and refuses to surrender.

[w] He saw that Paul had many friends and was head of a large part of Christianity so he hoped they would obtain his freedom with money.

[x] Nothing is known of these conversations in particular, but no doubt the subjects of v 25 were continued.

[a] Paul could have been released for two years if he had paid a bribe (v 26).

[b] He was made procurator, 60 A.D. He wished to have the support of the priests so sought to send Paul back to Jerusalem for trial, perhaps not knowing the reason for the request of the Jews (25:3).

[c] As he had not received the bribe which he expected, he now left Paul bound to win favor of the Jews who planned making charges against Felix in Rome. They pressed their charges even to the emperor who would have punished him if it had not been for the pleadings of his brother who was a favorite with the emperor.

[d] The new plot was to get Paul sent back to Jerusalem and then have men kill him on the way (v 3).

[e] Festus had everything to gain and nothing to lose in granting this request, but God was working and put in his heart to hear Paul in Caesarea.

[f] The Jews no doubt invented many false charges against Paul in order to turn the mind of the new governor against him and so get him in their hands, but they could prove nothing (v 7).

[g] Paul defended himself against every charge and said nothing against the law of the Jews, against their temple, or against Caesar, and so disproved every charge to the satisfaction of Festus (v 8).

[h] The hearings ended with Paul vindicated on all charges and Festus seeking some means to pacify the Jews and win them to his favor.

[i] Question 70. Next v 12.

[j] Paul could see no point in going to Jerusalem to go through the same charges a third time. Then, too, he knew that the Jews would plot to kill him and that God had already told him that he must yet see Rome; so he made his appeal to Caesar (v 10-12).

[k] Festus admitted this (v 18-19).

[l] Paul knew that Festus was only seeking to pacify the Jews by handing him over to them, so was constrained to appeal to Caesar. Every Roman citizen had the right of such appeal so Paul knew this was the only thing left to do save his life and continue in his work for Christ. No Roman representative could do otherwise than send him to Rome under these circumstances. An appeal to Caesar was highly respected. The Julian law condemned any magistrate who condemned, tortured, imprisoned, or put to death anyone who would appeal to Caesar.

[m] The appeal of Paul to Caesar was evidently conditional or Festus would not have conferred with his council of Roman officers. A direct appeal without condition would have brought no other choice on the part of Festus. We may therefore understand Paul to say, "I now stand before a tribunal where I ought to be judged; if you refuse to hear and try this cause here, rather than go to Jerusalem, I appeal to Caesar."

* * *

pealed unto Caesar? unto Caesar shalt thou go.

25. King Agrippa informed of Paul by Festus

13 And after certain days king [p]Agrippa and Bernice came unto Caesarea to [a]salute Festus.

14 And when they had been there many days, Festus declared [b]Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, [c]It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when [d]the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own [e]superstition, and of one Jesus, which was dead, [f]whom Paul affirmed to be alive.

20 And because I [g]doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of [h]Augustus, I him to Caesar.

22 Then Agrippa said unto Festus, [i]I would also hear the man myself. To morrow, said he, thou shalt hear him.

26. Paul before Agrippa

23 And on the morrow, when Agrippa was come, and Bernice, with great [j]pomp, and was entered into the place of hearing, with the [k]chief captains, and [l]principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus [m]said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when [n]I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my [o]lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

115 CHAPTER 26

27. Paul's defense before Agrippa
(1) Persecution of Christians (Acts 9:1, refs.)

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. [*a]Then Paul stretched forth the hand, and [*b]answered for

---

[*n] The word for council here is not the same word sunedrion used elsewhere in Acts. The Gr. sumbouliou used here means the assembly of counselors or board of advisers to the procurator in every province. Rulers took council with this board of advisers before rendering judgment. This council advised him to send Paul to Caesar if this was Paul's desire.

[*o] Question 71. Next, 26:8. The fact Festus asked Paul this question proves that the request of Paul was conditional, but if he really meant to appeal to Caesar it would be granted.

[p] This was the second son of Herod Agrippa who is mentioned in Acts 12:1. At the death of his father he was too young to be king, but in 50 A.D. Claudius gave him the kingdom of Chalcis. His uncle, the husband of Bernice had died two years before. Shortly after this he was appointed the tetrarchies of Abilene and Trachonitis, with the title of king. His relations with his sister Bernice were the occasions of much suspicion. He was of Idumean descent and well acquainted with Jewish laws. He was also given power to appoint the high priests. He was strongly attached to the Romans and did all in his power to keep the Jews from rebellion. When they did rebel he united his army with Titus and helped destroy Jerusalem. He survived the ruin of his country several years.

[a] To pay respects to the new governor.

[b] Festus knew that Agrippa was better acquainted with matters of Jewish religion than he was, so spoke to him of the case of Paul.

[c] The heathen had a better sense of justice than the religious Jews who should have been ashamed by this fact; but they were past all sense of shame. They killed their the slaying of an innocent man. They killed Stephen in a rage without a trial. They gloated over the death of James and thirsted for the lives of Peter, Paul, and many others and all this contrary to the very law they claimed to keep. It was not justice the Jews wanted, but the life of the apostle. What the heathen thought of these religious people desiring the lives of people instead of saving their lives is only recorded in heaven.

[d] The Romans did not give the lives of men away to favor anyone. The accusers of Paul did not bring any accusation against him that was worthy of death. Festus reported: The charges were different from what I had supposed. They concerned certain questions of their own religion and about one Jesus, which was dead, whom Paul claimed to be still alive. Because I did not understand such things I asked Paul if he was willing to go to Jerusalem and answer questions of this kind, but Paul refused and appealed to Caesar (v 14-21).

[e] All that is meant by this religion, national creed, or worship.

[f] This is all the enlightenment this poor heathen got out of the religious discussions between the Jews and Paul.

[g] Lit., I was at a loss to know how to decide such questions.

[h] The august, or venerable. It was a title Roman emperors assumed following the death of Julius Caesar.

[i] Paul the prisoner was becoming famous as the witness of Jesus to rulers of the earth, fulfilling Mt. 10:18; Acts 9:15. His fame had spread abroad throughout all Judea, Samaria, Syria, Asia Minor, Greece, and other countries, so the king was curious to hear him. His father had been a persecutor of Christianity and had killed James. He proceeded to take Peter and would have destroyed others also if he had not been removed by death. Agrippa had no doubt heard much about Christianity by this time.

[j] Gr. Phantasia, splendor, parade. Only used here. Cp. the verb in Heb. 12:21.

[k] Gr. chiliarchos, commanders of 1,000 men in the Roman army.

[l] Eminent men of the city.

[m] Festus made an introduction of Paul to the assembled multitude of great men who were curious to hear Paul talk about his religion. He was not on trial, for he was to be tried in Rome.

[n] Again Festus testified of Paul's innocence (v 18-19, 25)

[o] Gr. kuious, lord. Rejected by some Roman emperors, but claimed by others, especially Nero.

[*a] Ancient orators sometimes stood with the right hand outstretched.

[*b] See note j, 19:33.

* * *

2 I think myself [c]happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all [d]customs and [e]questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the [f]first among mine own nation at Jerusalem, know all the Jews;

5 Which [g]knew me from the beginning, if they would testify, that after the most straitest [h]sect of our religion I lived a Pharisee.

6 And now I stand and am judged [i]for the hope of the promise [j]made of God unto our fathers:

7 Unto which *promise* [k]our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 [l]Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do [m]many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the [n]saints did I [o]shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them*.

gogue, and compelled *them* to blaspheme; and being [p]exceedingly mad against them, I persecuted *them* even unto [q]strange cities.

12 Whereupon as [r]I went to Damascus with authority and commission from the chief priests,

(2) His conversion (Acts 9:3; 22:6)

13 At [s]midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, [t]Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the [u]pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

★ 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a [v]minister and [w]a witness both of these things which thou hast seen, [x]and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto [a]whom now I send thee,

▲ 18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are [b]sanctified by faith that is in me.

(Jn. 13:17; Acts 26:2; Rom. 14:22; 1 Cor. 7:40; 1 Pet. 3:14; 4:14), and blessed 43 times (Mt. 5:3-11; 11:6; 13:16; 16:17; 24:46; Lk. 1:45; 6:20-22; 7:23; 10:23; 11:27-28; 12:37-43; 14:14-15; 23:29; Jn. 20:29; Acts 20:35; Rom. 4:7-8; 1 Tim. 1:11; 6:15; Tit. 2:13; Jas. 1:12, 25; Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14). Paul here expressed his good fortune in being able to answer before such an intelligent judge, and one so well acquainted with the customs of the Jews (v 2-3).

[d] Gr. ethos. Trans. custom (Lk. 1:9; 2:42; Acts 6:14; 16:21; 21:21; 26:3; 28:17); manner (Jn. 19:40; Acts 15:1; 25:16; Heb. 10:25); and as one is wont (Lk. 22:39).

[e] Gr. zetema, an inquiry, question. Here; 15:2; 18:15; 23:29; 25:19.

[f] Born in Tarsus, but educated as a youth in Jerusalem, probably from the age of 12 when male children were brought to the annual solemnities. This might be the case with Paul's nephew in 23:16. The Gr. for youth is neotes and means anyone from boyhood to young manhood (v 4; Mt. 19:20; Mk. 10:20; Lk. 18:21; 1 Tim. 4:12).

[g] I not only know all the Jews of importance, but they also know me and could testify that I am telling the truth.

[h] Gr. hairesis, heresy (note e, 5:17). The three main sects were the Pharisees, Sadducees, and the Essenes. The Pharisees were the more strict in doctrines and moral practices.

[i] I have not committed any sin. I am judged for the hope the Jews always have held to be true the resurrection of the dead (Acts 23:6; 24:15, 25; 25:19).

[j] Gen. 12:1-3; Job 19:26; Ps. 16:10; 17:15; Isa. 26:19; Dan. 12:2.

[k] Paul did not believe that the ten tribes were lost. They were still in existence and were the Jews scattered abroad. See note a, Acts 13:16).

[l] Question 72. Next, v 14.

[m] Acts 7:58; 8:1-3; 9:1-2; 22:4-5.

[n] Only used once in the gospels (Mt. 27:52); 4 times of Christians in Acts (9:13, 32, 41; 26:10), but 56 times in the epistles and Revelation.

[o] Paul imprisoned, persecuted, compelled saints to blaspheme, and put them to death (v 9-12). Now he was their chief defender.

[p] Paul's past unreasonable zeal and madness against Christians enabled him to be exceedingly patient with his own countrymen.

[q] Places out of Jewish jurisdiction, such as Damascus (v 12).

[r] See notes on Acts 9:1-18.

[s] The light from heaven would have to be exceedingly bright to be brighter than the midday sun. Even the men who traveled with him saw the light (v 13). It was so bright and the supernatural was so present that it caused all of them to fall to the ground (v 14). They all heard the voice, but only Paul heard the words that the voice spoke (Acts 9:7; 22:9).

[t] Questions 73-74. Next, v 27.

[u] Gr. kentron, goads or spurs. Trans. prick(Acts 9:5; 26:14) and sting (1 Cor. 15:55-56; Rev. 9:10).

[v] Gr. huperetes, an under-rower, and is used of anyone who is a subordinate to another. Trans. servant (Mt. 26:58; Mk. 14:54, 65; Jn. 18:36); minister (Lk. 1:2; 4:20; Acts 13:5; 26:16; 1 Cor. 4:1); and officer (Mt. 5:25; Jn. 7:32, 45-46; 18:3, 12, 18, 22; 19:6; 5:22-26). Paul was to be under the sole authority of Christ and tug at the oar in order to bring the gospel vessel and the church through the tempestuous sea to the eternal harbor.

[w] Gr. martus. Trans. witness 29 times (Mt. 18:16; 26:65; Mk. 14:63; Lk. 24:48; Acts 1:8, 22; 2:32; 3:15; 5:32; 6:13; 7:58; 10:39, 41; 13:31; 22:15; 26:16; Rom. 1:9; 2 Cor. 13:1; 1 Th. 2:5, 10; 1 Tim. 5:19; 6:12; 2 Tim. 2:2; Heb. 10:28; 12:1; 1 Pet. 5:1; Rev. 1:5; 3:14; 11:3); martyr (Acts 22:20; Rev. 2:13; 17:6); and record (2 Cor. 1:23; Phil. 1:8).

[x] 15th N.T. prophecy in Acts (26:16-18, fulfilled). Next 27:10. This predicts that Christ would have further communications with Paul and would protect him from all people so he could turn men to God (v 18).

[a] Paul never got away from the fact of his special call to the Gentiles.

5 Great Blessings of the Gospel:

1 Open the eyes (v 18; 2 Cor. 4:4; Eph. 1:8; Rev. 3:18; Mt. 13:15-16)
2 Turn men from darkness to light (v 18; Lk. 1:79; Jn. 3:16-20; Col. 1:13)
3 Deliverance from Satan's power (v 18; Lk. 4:18; Col. 1:13; 1 Jn. 5:18)
4 Forgiveness of sins (v 18; 2:38; 3:19; 13:38-39; Mt. 26:28; Eph. 1:7)
5 An inheritance (v 18; 20:32; Eph. 1:11-18; Col. 1:12-13; 1 Pet. 1:4)

[b] Sanctification Is by:

1 The Father (Jude 1; Jn. 10:36)
2 Christ (Acts 26:18; 1 Cor. 1:2, 30)
3 The Holy Ghost (Rom. 15:16; 1 Cor. 6:11; 2 Th. 2:13; 1 Pet. 1:2)
4 The Word of God (Jn. 15:3; 17:19; 2 Th. 2:13; Eph. 5:26; 1 Tim. 4:5)
5 The atonement (Heb. 10:10-14, 29)
6 Faith (Acts 26:18; Eph. 2:8-9)

19 Whereupon, O king Agrippa, I was not [c]disobedient unto the [d]heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, [e]that they should repent and turn to God, and do works meet for repentance.

(4) Reason for his arrest

21 For [f]these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

★▲23 [g]That Christ should suffer, *and* that he should be the [h]first that should rise from the dead, and should shew light unto the people, and [i]to the Gentiles.

(5) Paul accused of being mad

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside

(6) Paul's answer to the accusation of his madness

25 But he said, [l]I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; [m]for this thing was not done in a corner.

(7) Paul appeals to Agrippa

27 King Agrippa, [n]believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [o]Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

(8) Decision of Agrippa

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and

---

c Gr. apeithes, disobedient (Lk. 1:17; Acts 26:19; Rom. 1:30; Tit. 1:16; 3:3; 2 Tim. 3:2).

d Acts 9:3-18; 22:6-21; 26:12-18.

e 3 Things Preached to All Men:
  1 Repentance (Lk. 13:3, note)
  2 Conversion (note t, 3:19)
  3 Restitution or proof of repentance (note s, Mt. 3:8)

f 7 Reasons Jews Hated Paul:
  1 His conversion to Christianity (Acts 9:2-22; 22:6-21; 26:12-18)
  2 Preaching Jesus of Nazareth as the Messiah (Acts 9:20-25, 29; 13:23; 17:3; 18:5; Rom. 1:3-6; 1 Cor. 1:18-24)
  3 Preaching the resurrection of the dead, just and unjust (Acts 17:18, 32; 23:6-8; 24:15, 21; 1 Cor. 15)
  4 Preaching the death, burial, and resurrection of Christ (Acts 13:30-39; 17:3; 17:18; 26:23; 1 Cor. 15)
  5 Preaching salvation through Christ and not of the law (Acts 13:23-39; 15:1-12; 20:21; 26:17-18; 1 Cor. 1:18-24; Rom. 3:24-31; 4:1-25; 5:1-11; 8:1-13; 10:4, 9-10; Eph. 1; Phil. 2; Heb. 7-10)
  6 Preaching Christ's blood as the fulfillment of all sacrifices and necessary to salvation (Acts 17:3; 20:20; 26:17-23; Rom. 3:24-31; 5:1-11; Gal. 3:13-29; Eph. 1:7; Col. 1:14-20; Heb. 7:10; 1 Tim. 1:15; 1 Cor. 1:18-24)
  7 Offering salvation to Gentiles (Acts 9:15; 13:46-49; 14:27; 18:6; 26:17-18; Rom. 9-11; 1 Cor. 12:13; Gal. 3:29)

g 20th O.T. prophecy fulfilled in Acts (26:23; Gen. 3:15; Isa. 53; Ps. 16:10). Next, 28:26.

h The first to be resurrected and the guarantee of the resurrection of all men (1 Cor. 15:1-23; Rev. 1:5).

i The prophets predicted the salvation of the Gentiles (Isa. 11:10; 42:1-6; 49:6; 60:3; 62:2; 66:12-21; Jer. 16:19; Mal. 1:11; Rom. 10:9-21).

j Gr. gramma, letters. As we would say "a man of letters."

k Was Paul a madman?
If he was we should not follow him. If he was not then all should follow him. He was not called mad when he was murdering Christians, etc.
The Case Against Paul:
  1 Strange conversion—not like others (Acts 9:2-18; 22:6-21; 26:12-18)
  2 Strange ministry (1 Cor. 4; 2 Cor. 6)
    (1) Unpopular (Acts 9:20-25, 29; 13:8, 45, 50; 14:2, 5, 19; 16:19-24, 39; 17:5-9, 32; 18:12-17; 19:23-41; 21:27-32; 22:22-24; 23:10, 12-25; 24:1-9; 28:4, 16; 1 Cor. 4:9-14; 2 Cor. 6, 11)
    (2) Driven from city to city (Acts 9:20-25; 13:51; 14:6; 16:39)
    (3) Church splitter (Acts 13:44-52; 14:1-5; 17:34; 18:4-11; 23:6-10)
    (4) Business destroyer (Acts 16:16-24; 19:18-20, 23-27)
    (5) Jail breaker—ex-convict (Acts 16:25-40; 22:25-30; 23:18, 35; 24:27)
    14:19; 16:19-24; 17:5-8; 18:12-17; 19:23-41; 21:27-40)
    (7) Peace disturber (Acts 9:23; 13:45, 50; 14:19; 16:19-24; 17:5-17; 18:12; 19:23-41; 21:27-40; 22:22; 24:5)
    (8) Religious disputer (Acts 9:22, 29; 15:7-12; 17:17; 19:8-10)
    (9) A heretic (Acts 24:5, 14)
    (10) Stubborn, dogmatic, uncompromising (Gal. 2:5; Acts 15:2; 16:37)
    (11) Long-winded (Acts 20:7-12)
    (12) A fanatic (Acts 17:3; 19:19)
  3 Strange experiences
    (1) Shaking off dust (Acts 13:51)
    (2) Shaking raiment at men (Acts 18:6)
    (3) Making a man blind (Acts 13:11)
    (4) Anointed handkerchiefs and aprons and sent them to the sick (Acts 19; 11)
    (5) Prayed and sang in a loud voice at midnight and in jail (Acts 16:25)
    (6) Fell into trances (Acts 9:2-18; 16:9-10; 18:9; 22:17; 23:11; 27:23)
    (7) Spoke and sang in tongues and interpreted (1 Cor. 14:13-18)
    (8) Laid hands on people to impart spiritual gifts and prophesied over them (1 Tim. 4:14; 2 Tim. 1:6; Rom. 1:11; Acts 19:1-7; Heb. 6:2)
    (9) Healed the sick, cast out devils, and did special miracles (Acts 14:3-18; 15:12; 16:18; 19:11-20; Rom. 15:18-29)
    (10) Discerned spirits and brought judgment on people (Acts 13:6-11; 16:18; 1 Cor. 4:18-21; 5:5-6)
    (11) Ignored natural remedies when bitten by a viper (Acts 28:3-5)
    (12) He got up from stonings, beatings, and other personal sufferings and went about his work without hospitalization (Acts 14:19-20; 16:22-40; 21:27-40; 2 Cor. 11:24-28; 12:5-10)
  4 Strange doctrines—unusual doctrines, as salvation without works (Rom. 3:24-31; 4:1-8); gifts of the Spirit (1 Cor. 12); the fullness of God for believers (Eph. 3:19); second advent of Christ (2 Th. 1:7-10); freedom from sin (Rom. 6:14-23; 8:1-13; Gal. 5:16-26); and many other prophetical and doctrinal subjects so strange to millions today
Was Paul a madman? To men like Festus he was, but to Christians all he experienced and taught confirms the true Christian faith of truth and soberness (v 25).

l I am not insane, but speak truth.

m Agrippa knew these words to be true for the life of Christ was well known.

n Question 75. The last question in Acts.

o This is to be taken literally, that he was almost persuaded to embrace Christianity. At least, this is the way that Paul understood it and so answered it in v 29.

31 And when they were gone aside, they talked between themselves, saying, This man doeth [*a]nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, [*b]This man might have been set at liberty, if he had not appealed unto Caesar.

116 CHAPTER 27

XIV. Paul sent to Rome (Acts 27:1-28:16)
1. Caesarea to Myra

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named [*c]Julius, a centurion of Augustus' band.

2 And entering into a ship [*d]of Adramyttium, we [*e]launched, meaning to sail by the coasts of Asia; *one* [*f]Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

2. Change ships for Italy

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because [*g]the fast was now already past, Paul admonished *them*,

★ 10 And said unto them, Sirs, [*h]I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the [*i]centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the [*j]south west and north west.

13 And [*k]when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

4. The storm and despair of life
(cp. Ps. 107:21-30)

14 But not long after there arose against it a [a]tempestuous wind, called [b]Euroclydon.

15 And when the [c]ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is [d]called Clauda, we had much work to come by the [e]boat:

17 Which when they had taken up, they used [f]helps, undergirding the ship; and, fearing lest they should fall into [g]the quicksands, [h]strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they [i]lightened the ship;

19 And the third *day* we cast out with [j]our own hands [k]the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small [l]tempest lay on *us*, all hope that we should be saved was then taken away.

5. Paul's vision and prophecy

21 But after long [m]abstinence Paul stood

---

any wrong doing against the Jews.

*b No doubt Agrippa wanted to see the immediate release of Paul, but the appeal to Caesar was on record and it was now impracticable to change it.

*c Julius became a fast friend of Paul because of the miraculous events of the journey to Rome.

*d Several places are called by this name. This must have been a city in Mysia on the Aegean Sea. The ship was bound for home up the coast of Asia.

*e Paul's Journey to Rome:
  1 Caesarea, Samaria (27:1)
  2 Sidon, Phoenicia (27:3)
  3 Island of Cyprus (27:4)
  4 Myra, Lycia, Asia Minor (27:5)
  5 Salmone, Island of Crete (27:7)
  6 Fair Havens, Lasea, Crete (27:8-44)
  7 Melita (Malta), So. of Italy (28:1)
  8 Syracuse, Sicily (28:12)
  9 Rhegium, Italy (28:13)
  10 Puteoli, Italy (28:13)
  11 Appii Forum, Italy (28:15)
  12 Rome, Italy (28:16-31)

*f Acts 19:21; 20:4. He and Luke accompanied Paul to Rome (Col. 4:10; Ph'm 24).

*g The 10th day of the 7th month, the day of atonement, about Oct. 1. This time of the year the Mediterranean was very tempestuous. To sail after this feast was proverbially dangerous among ancient Jews.

*h 16th N.T. prophecy in Acts (27:10, fulfilled). Next, v 22.

*i He was in authority, being in imperial service, so they sailed on. They sought to get to Phenice at the western end of the island and there spend the winter.

*j Phenice was located in a harbor that had two openings divided by a little island. One opening was in the direction in which the southwest wind blows toward the northeast; the other opening was in the direction in which the northwest wind blows toward the southeast. Recent researches prove that this is the exact description of the haven of Phenice, Crete.

*k When they saw the wind blow softly they all supposed that they would make it to Phenice, but Paul's prophecy of v 10 had to be fulfilled.

a Gr. tuphonikos, typhonic. Only here.

b This is an ancient term for an eastern storm, what moderns call Levanter, a typhoon whirlwind or hurricane blowing in all directions.

c The ship was caught in the hurricane and driven where the wind would take it.

d An island on the southwest coast of Crete, now called Gaza; almost due south of Phenice.

e Gr. skaphe, skiff. The life boat. Only here; v 30, 32. The ancient skiff was not taken on board, as with us, but was usually allowed to follow in the wake. In this instance, by reason of the storm, it was thought advisable to take it on board, but the task was difficult.

f Every ship carried large cables, which were used in case of necessity for passing around the hull, thus undergirding it, and saving it from strain which resulted from the working of the mast in a storm.

g Gr. surtis. Only here. There are two gulfs on the north shore of Africa, full of shoals and sandbanks, called Syrtis Major and Syrtis Minor. They were afraid of being driven on these sands.

h They lowered the gear and took down the beam to which the sail was attached.

i Evidently threw out some cargo.

j All prisoners and others on board were pressed into service, including Paul, Luke, and Aristarchus.

k The yard, sail, and all the ship's furnishings, baggage, and other things.

l Gr. cheimon, trans. winter (Mt. 24:20; Mk. 13:18; Jn. 10:22; 2 Tim. 4:21) and "foul weather" (Mt. 16:3).

m After a long fast (v 33, 38).

✝ ✝ ✝

should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

★ 22 [o]And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

6. Fulfillment of the prophecy

27 But when the fourteenth night was come, as we [p]were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* [q]twenty fathoms: and when they had gone a little further, they sounded again, and found *it* [r]fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast [s]four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under [t]colour as though they would have cast anchors out of the foreship,

★ 31 Paul said to the centurion and to the soldiers, [u]Except these abide in the ship, ye cannot be saved.

32 [v]Then the soldiers cut off the ropes of

33 And while the day was coming on, Paul besought *them* all to take meat, saying, [w]This day is the fourteenth day that ye have tarried and continued fasting, having taken [x]nothing.

★ 34 Wherefore I pray you to take *some* meat: for this is [a]for your [b]health: [c]for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of [d]good cheer, and they also took *some* meat.

37 And we were in all in the ship [e]two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the [f]wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain [g]creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the [h]rudder bands, and hoised up the [i]mainsail to the wind, and made toward shore.

41 And falling into a place where [j]two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, [k]lest any of them should swim out, and escape.

43 But the centurion, [l]willing to save Paul,

---

n Paul reminded all of his prophecy of v 10, being quick to cheer them with another prophecy. An angel had stood by Paul that night to give him word for the distressed men on the ship (v 23).

o 17th N.T. prophecy in Acts (27:22-26, fulfilled). Next, v 31.

p Gr. diaphero, to carry hither and thither. This took place in the Adriatic Sea.

q About 40 yards deep.

r About 30 yards deep.

s Ancient vessels did not have heavy anchors as today but carried more of them.

t The shipmen were about to flee from the ship under the pretense of casting out anchors, but Paul, who was watching for the safety of all, saw it and told the centurian that unless these stayed in the ship they could not be saved.

u 18th N.T. prophecy in Acts (27:31, fulfilled). Next, v 34.

v The soldiers had respect for Paul by now so obeyed his prophecy and cut the ropes and let the skiff go.

w Fourteen days they had fasted, so he now advised them to break the fast (see note, Ps. 69: 10).

x 7 Things That are Not Fasts:

1 Abstaining from meats except fish
2 Drinking only orange juice, or other juices for a period
3 Abstaining from some foods while eating others
4 Abstaining from certain pleasures but allowing others
5 Abstaining from smoking, chewing tobacco, drinking liquor, or some other bad or pleasurable habit and eating food
6 Abstaining from all pleasure or entertainment and eating lightly
7 Forcing one's self from all normal family and social life

a No fasting should go beyond the point of days before starvation begins if he is a healthy person, but with people who are not healthy, fasting must be done with care and under proper supervision (see note, Ps. 69:10).

b Gr. sodzo. Trans. preserve (2 Tim. 4:18); make whole (Mt. 9:22; Mk. 5:34; 6:56; 10:52; Lk. 8:48, 50; 17:19; Acts 4:9); heal (Mk. 5:23; Lk. 8:36; Acts 14:9); and save from various dangers and curses, 86 times.

16 Things Men Can Be Saved From:

1 Sins (Mt. 1:21; Lk. 7:50)
2 Drowning (Mt. 8:25; 14:30)
3 Losing life (Mk. 8:35; Lk. 9:24)
4 Losing soul (Mt. 18:11; Jas. 1:21)
5 Being a sinner (1 Tim. 1:15)
6 Physical death (Heb. 5:7; 1 Tim. 2:15)
7 Sickness (Jas. 5:15; Mt. 9:22)
8 Blindness (Mk. 10:52; Lk. 18:42)
9 Leprosy (Lk. 17:19)
10 Lameness (Acts 3:2; 4:9; 14:9)
11 Demon possession (Lk. 8:36)
12 Eternal death (Jas. 5:19-20)
13 An evil conscience (1 Pet. 3:21)
14 Homosexuality (Jude 23)
15 Wrath (Rom. 5:9-10)
16 Slavery (Jude 5)

c 19th N.T. prophecy in Acts (27:34, fulfilled). Next, 28:28. A figurative statement expressing no loss of life, or physical harm.

d Gr. euthumos, good cheer. Only here.

e 276 individuals. Here souls refers to persons and not to the spiritual part of man called the soul (Heb. 4:12; 1 Th. 5:23; Mk. 8:36).

f It was a grain cargo ship from Egypt, the granary of the world (v 6).

g Gr. kolpos, bosom. Here; Lk. 6:38; 16:22, 23; Jn. 1:18; 13:23.

h Gr. pedalion, only here; Jas. 3:4. A rudder was a board to guide the course of the vessel. Ancient ships had two or more rudders at the side. The bands were some kind of fastenings, by which the rudders were hoisted out of the water when the storms got too bad to use them and something to let them down into water again when needed. The bands being loosened, the rudders fell down into the water to help steer the ship into the creek if possible.

i Perhaps the jib, or triangular sail which was suspended from the foremast to the bowsprit. In this chapter there are about 50 nautical terms that are not found anywhere else in the N.T.

j A peninsula washed on both sides by the sea. It also could signify reefs of rock partly above and below the water.

k The lives of the soldiers were at stake if their prisoners escaped.

l The centurian saw that Paul was an innocent and very godly man so wished to save him. He had all the prisoners loosed so they could swim to the shore if possible.

✝ ✝ ✝

manded that they which could swim should cast *themselves* first *into the* sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. [*m]And so it came to pass, that they escaped all safe to land.

117

CHAPTER 28

7. Landing on the Island of Melita about 75 miles south of Sicily

1 And when they were escaped, then they knew that the island was called [*n]Melita.

2 And the [*o]barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

8. Miracle of the viper bite (Mk. 16:18; Lk. 10:19; Ps. 91:13)

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a [p]viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, [q]No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he [r]shook off the beast into the fire, and [s]felt no harm.

6 Howbeit they [a]looked when he should have swollen, or fallen down dead suddenly: but after they had looked a [b]great while, and saw no harm come to him, they changed their

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

9. Healing of the sick on Melita

8 And it came to pass, that the father of Publius lay sick of [d]a fever and of a [e]bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and [f]healed him.

9 So when this was done, others also, which had diseases in the island, came, [g]and were healed:

10 Who also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

10. Melita to Rome in Italy

11 And after [h]three months we departed in a [i]ship of Alexandria, which had wintered in the isle, whose sign was [j]Castor and Pollux.

12 And landing at [k]Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to [l]Rhegium: and after one day the south wind blew, and we came the next day to [m]Puteoli:

14 [n]Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as [o]Appii forum, and [p]The three taverns: whom

---

ing kept alive (v 22, 31).

*n Today it is called Malta, a British outpost about 50 miles south of Sicily in the Mediterranean. It is about 20 miles long and 12 miles wide in its greatest breadth. It is one immense rock of white, soft freestone, with hardly a foot depth of earth on the average; and most of it has been brought from Sicily. St. Paul's Bay, the traditional scene of the shipwreck, fulfills the description in Acts 27.

*o Gr. barbaros. Here; v 4; Rom. 1:14; 1 Cor. 14:11; Col. 3:11. It does not mean that they were uncivilized, for Greeks called any people barbarians who did not speak the Greek language. Paul himself used the term of those whose language he did not understand (1 Cor. 14:11). The Egyptians also called all barbarians who did not speak their language.

p Gr. echidna. Here; Mt. 3:7, note r; 12:34; 23:33; Lk. 3:7.

q It was held by the heathen here that if one was worthy of death a serpent would bite him. Even Jews held this idea, as found in some of the writings of the Rabbins.

r This is the way Paul handled snakes. He did not make a side show of it to prove to the heathen that he had faith, as some foolishly do today. That is not the meaning of Mk. 16:17-18, which see.

s This was a true demonstration of the promise of Mk. 16:17-18.

a They looked intently to see him soon swell and die by the poison of the viper that was introduced into the blood stream. Such poison causes the blood to coagulate quickly. As it thickens, the vessels become obstructed, strong inflammation takes place, and all parts become painfully swollen, producing death in a short time.

b A longer time than they knew the viper poison would have killed the ordinary person. When they saw it had no effect on him they changed their minds and said he was a god.

c Hercules was one of the gods of the Phoenicians and was worshipped on Malta under the title of dispeller of evil. They perhaps thought he was Hercules; and the more so, because Hercules was famous for having destroyed two serpents that attacked him in the cradle when he was a baby.

d Gr. puretos, fevers. Here; Mt. 8:15; Mk. 1:31; Lk. 4:38-39; Jn. 4:52.

e Gr. dusenteria, dysentery.

f Such a miracle of healing took place that the heathen could see it and know that it was the hand of God. This produced faith so that many others were brought and were healed.

g We do not find Luke, the physician having one thing to do with these cures. All were done by prayer and faith, so the modern theory that Luke accompanied Paul as his personal physician to keep him well is out of harmony with truth. Not one thing is ever mentioned of this in all the history of Luke with Paul. Could a man not be trained as a physician and leave his practice to go into gospel work without such a conclusion? Just because he was one time a physician, does that give us authority to teach Paul was a preacher employing a personal physician, especially when he, himself prayed for the sick and healed them by the power of God? See note, 2 Tim. 4:20.

h They perhaps reached Malta the last of October or early November, so they sailed again in January or February. At this time of the winter the seas were more calm and the sailing comparatively safe.

i This was another grain boat from Africa sailing for Italy, which had wintered in Malta until it was more safe to sail again (Cp. 27:6).

j Gr. Dioskouroi, twin sons of Jupiter and Leda, who were supposed to have been translated to heaven and made the two brightest stars in the constellation called Gemini. This sign was propitious to mariners, and it was the custom to have their images on the head and stern of their ships.

k One of the most famous cities of antiquity. It was the capital of Sicily and built 730 B.C. Christianity has existed there since Paul's 3-day visit of v 12.

l A city in southern Italy opposite Sicily. It is now called Reggio.

m A city on the Bay of Naples, now called Pozzuoli. It was built about 470 B.C. It was famous for its temple of Jupiter Serapis, which was not built according to the Grecian and Roman, but according to the Asiatic pattern.

n There were already Christians living in Puteoli, perhaps having heard the gospel on Pentecost, being converts of men who were in the Jerusalem revival of Acts 2-8. Many from Rome were present at Pentecost (Acts 2:10). Many in Italy had been converted since then. Paul wrote his epistles to Christians here about 30 years after Pentecost, or about 60 A.D.

o A town about 52 miles from Rome. Christians from Rome met the apostle here (v courage.

16 And when we [q]came to [r]Rome, the centurion delivered the prisoners to the [s]captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

11. Paul in Rome: defense before Jews (cp. Acts 23:1; 26:1)

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, [t]Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [a]I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

20 [b]For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for [c]the hope of Israel I am bound with this chain.

12. Paul preaches to the Jews

21 And they [d]said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we [e]desire to hear of thee what thou thinkest: for as concerning this [f]sect, we know that [g]every where it is spoken against.

23 And when they had [h]appointed him a day, there came many to him into *his* lodging; to whom he [i]expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from [k]morning till evening.

24 And [l]some believed the things which were spoken, and some believed not.

13. Paul's last message to Jews: turns to the Gentiles

25 And when they [m]agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the [n]Holy Ghost by Esaias the prophet unto our fathers,

★ 26 Saying, [o]Go unto this people, and say, [*p]Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

▲ 27 [*q]For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; [*r]lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

★▲28 [*s]Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great [*t]reasoning among themselves.

14. Paul's two years of ministry in Rome

30 And Paul [u]dwelt two whole years in his own hired house, and received all that came in unto him,

31 [v]Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with [w]all confidence, no man forbidding him.

---

15). When Paul saw them he gave thanks and took courage.

p About 33 miles from Rome.

q The fulfillment of Acts 19:21; 23:11.

r One of the most noted cities of the world—the capital of Italy. Founded by Romulus about 753 B.C.

s Commander of the emperor's guards.

t The elders of the synagogues in Rome. He wanted to explain to the Jews why he was in Rome and why he had to appeal to Caesar. He made it clear that he had nothing to accuse his nation of (v 19).

a See Acts 25:11.

b I wanted to meet with you elders to make it clear to you that it was for the hope of Israel that I am bound by this chain.

c This refers to the resurrection of the dead (23:6; 24:15, 21; 26:7-8), to the Messianic hope of Israel in restoring the kingdom of David (Acts 13:34; 14:22; 15:13-17; 17:3, 7, 18; 18:5, 28; 19:8; 20:25), and to the salvation of Israel (13:38-39; 20:21; 26:6-7, 18; Rom. 9-11).

d 3 Great Factors in Paul's Favor:
1 No letters of complaint from the Jews in Judea (v 21). This proves that the Jews in Judea knew that their case against Paul was hopeless. Being frustrated in killing him with their own hands, they decided to let the matter drop. They had no real case to present to Caesar
2 All that came from Judea on the journey with Paul were for him (v 21)
3 The law and the prophets supported Paul's teachings (v 23-24)

e This was Paul's opportunity to present the gospel to Jews at Rome.

f See note e, Acts 5:17.

g Justin Martyr says that the Jews cursed Christians in their synagogues and sent chosen men throughout the world to poison the Jews against Christians.

h Gr. tasso, arranged for a day to hear him (note h, Acts 13:48).

i Gr. ektithemi, set before them. Here; 7:21; before the Jews the divine fulfillment of Scripture in Christ.

j See notes on Mt. 4:17 and 19:24.

k One can cover much ground in a whole day, especially with people who are acquainted with the law and the prophets as all the Jews were who had been taught the Scriptures from childhood.

l This is always the case. In every crowd of lovers of the Scripture there will always be some who will be honest and open to truth, even though it is presented in a new way.

m This fulfilled the prediction of the prophets and of Jesus who came to bring division (Mt. 10:34-36). Division is caused by men because some will not believe and others will (2 Cor. 2:15-17).

n Paul's testimony that the Holy Ghost had inspired Isaiah the prophet (2 Pet. 1:21; Acts 3:21; Heb. 1:1).

o 21st and last O.T. prophecy fulfilled in Acts (28:26-27; Isa. 6:9-10; Mt. 13:14-15, notes; Jn. 12:40).

*p All heard the Word alike, but all did not show a like attitude of faith in it; all saw the same thing that Paul set before them, but all did not choose to believe it. The responsibility is with the people and not with God or His Word. All can believe and accept it alike if they want to. It is not that God is responsible for the faith of some and the unbelief of others.

*q This is a commentary on v 26 and shows that the trouble was in the heart. They had permitted their hearts to wax gross, their ears to become dull of hearing, and their eyes to be blind to truth. It is noted that their hearts, their ears, and their eyes were responsible, not God. No man is forced to do this by God. If he does it, it is man submitting to Satan and not to God (2 Cor. 4:4). It is, therefore, a human and satanic action in rebellion against God and His Word.

*r This means that any time a man wants to reject Satan and sin and humble himself to believe and conform to God he is free to do so. If he will, then he can see right, hear right, understand right, and become converted and be healed (v 27; Jn. 3:16-20; 1 Jn. 1:9; Rom. 10:9-10).

*s 20th and last N.T. prophecy in Acts (28:28, fulfilled). Gentiles have been receiving the salvation of God ever since (Rom. 11:1-25). This was uttered by Paul in Acts 13:46; 18:6.

*t Great disputation among themselves.

u This shows that special favor was shown Paul, or else he would have been kept in prison. He became known in all of Caesar's house (Phil. 1:12-13; 4:22).

v This is the sum of Paul's teaching in all his ministry among Jews and Gentiles.

w Preached with all boldness.

✝ ✝ ✝

Date and place: about 63 A.D. Place, unknown.

Author: Luke, the beloved physician (Acts 1:1; Lk. 1:1-3). See note, Summary of Luke.

Theme: the acts of the Holy Spirit and of the apostles in confirming the Word of God, the spread of Christianity, and the ministry of Paul, the apostle to the Gentiles. It is a record of the expansion of Mk. 16:20. It records the descent of the Holy Spirit upon the new church and His enduing men with power to carry on the work Jesus Christ "began both to do and teach" (Acts 1:1-3). The Millennial kingdom is kept in view throughout the book (1:6; 2:17-20; 3:19-21; 8:12; 14:22; 20:25; 28:23, 31). The action has Jerusalem as its center during the time when the Mosaic law was being observed by Jews. Acts also records the salvation of the Gentiles who were predicted to take over the responsibility of the gospel program instead of Israel (Mt. 21:33-46; 23:37-39; Jn. 10:16; Acts 10:1-28-31). The great controversy was between Jews and Christians over observing the law of Moses. It was finally settled that Christians are not under the law for it has been completely abolished, including the 10 commandments, and that the new covenant with its laws and commandments has now taken the place of the Mosaic law (note i, Acts 15:24). Luke uses 400 words not used by other writers, many of them medical terms which are dealt with and uniform message of the Christian preachers was the death, burial, resurrection, and manifestation of Jesus Christ, preached in the power and demonstration of the Holy Spirit and confirmed with signs and miracles and gifts of the Holy Ghost, which won multitudes to Christ (Mk. 16:15-20; Heb. 2:3-4; 1 Cor. 2:1-4). The truth was not spread by human power, by the sword, secular authority, pious frauds, cunning craftiness, human eloquence, or through worldly motives and prospects. In Acts we have the true model of the Christian church and the means of propagating the truth.

Statistics: 44th book of the Bible; 28 chapters; 1,007 verses; 24,250 words; 75 questions; 21 O.T. prophecies; 20 new prophecies; 949 verses of history; 49 verses of fulfilled and 14 verses of unfulfilled prophecy.

THE ACTS NOTES CONTINUED

8 Ways God Speaks to Men

1 By prophecy (Acts 3:21; 2 Pet. 1:21; Acts 11:27-28; 21:10; Heb. 1:1)
2 Tongues and interpretation (1 Cor. 12:4-11; 14:1-40)
3 Still small voice (1 Ki. 19:12)
4 Audible voice (Mt. 1:17; 17:5; Jn. 12:28; Acts 9:7; Dt. 5; 1 Sam. 9:15)
5 By angels (Acts 8:26; 12:8; 27:23)
6 By visions (Ps. 89:19; Acts 9:10; 10:3; 11:5; 16:9; 18:9)
7 By dreams (Gen. 20:6; Mt. 1:20; 2:12-22; Acts 2:17; Dan. 2:19, 28, 45)
8 By impression upon man's spirit (Acts 17:16; 18:5; 19:21; 2 Cor. 2:13; Eph. 4:30; 1 Th. 5:19; Rom. 8:16). This could be called intuition, impression, inner consciousness, inspiration. It can come in various forms and ways.

The fact the Holy Ghost acts, chooses, wills, speaks, commissions, sends, and exercises personal powers proves that He is a person with a personal spirit body, a soul, and a spirit.

O.T. Spiritual Experiences (2:4)

O.T. saints had many experiences and blessings, as follows: They were filled (Ex. 28:3; 31:3; 35:31; Dt. 34:9; Mic. 3:8) and had the Spirit in (Gen. 41:38; Num. 27:18; Dan. 4:8-9, 18; 5:11-14; 6:3); within (Ps. 51:10-11; Isa. 63:10-14; Ez. 11:19); into (Ez. 2:2; 3:24; Acts 3:21); upon (Num. 11:17-29; Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14); and He moved many (Judg. 13:25; Acts 3:21; 2 Pet. 1:21), but none were baptized in the Spirit. John the Baptist and others were filled with the Spirit, but not baptized (Lk. 1:15-17, 41, 67; 2:25-38). Mary was filled about 35 years before she was bapized with the Spirit at Pentecost (Lk. 1:45-56; Acts 1:13-15, 2:1-4). Jesus was filled about 30 years before He was baptized with the Spirit (Isa. 50:4-5; Lk. 2:40-52; Mt. 3:16-17). The disciples were filled and had the Spirit in them 3 years before they were baptized with the Spirit (Mt. 10:1-8, 20; Acts 1:4-8; 2:1-4, 33).

O.T. saints had gifts and fruit of the Spirit (1 Ki. 3:12; 17:1–2 Ki. 13:25; Acts 3:21; Heb. 11); different measures of the Spirit (Num. 11:16-25; 2 Ki. 2:9; Lk. 1:17) but not the Spirit baptism or the Spirit "without measure" (Jn. 3:34; 7:37-39). The disciples had gifts and great power years before the Spirit baptism (Mt. 10:1-8, 16-20; Mk. 6:7-13; Lk. 10), but were told to get the Spirit baptism before starting their ministry (Lk. 24:49; Jn. 7:37-39; 14:12; Acts 1:4-8).

O.T. saints and disciples of Christ had salvation (Ps. 51:12); redemption (Ps. 31:5); grace (Ps. 84:11); bodily healing (Ex. 15:26); names written in heaven (Ex. 32:32-33; Lk. 10:20); the new birth (Gal. 4:28-30); conversion (Ps. 19:7); righteousness (Rom. 4); the gospel (Gal. 3:6-14; Heb. 4:2); justification (Rom. 4); holiness; (Acts 3:21; 2 Pet. 1:21); pure hearts (Ps. 24:4); sanctification (Ex. 29:42-44; 31:13; Ez. 20:2; Jn. 15:3); and many other spiritual blessings before Pentecost (Jn. 7:37-39; Acts 2:33). Therefore, one should not take any of these blessings as evidence of a Spirit baptism. From all this we gather that the Spirit baptism is the fullness of God in the lives of believers, not the Spirit by measure as in O.T. times (Jn. 3:34; 7:37-39; 24:49; Acts 10:38; Isa. 61:1; Rom. 15:29; Eph. 3:19).

The difference between a filling and a baptism or the Spirit by measure and without measure may be illustrated by a glass and a pitcher of water. To the extent the water is poured into the glass it is filled, but not baptized. By burying the glass in the fulness of the water it is both filled and baptized. Taking the glass out of the fullness of the water it is no longer baptized. So it is with believers, to the extent one is filled with the Spirit he has that measure of power and can do things according to the degree of anointing he has. If he is merely filled and has the Spirit by measure he is limited in spiritual power. If he has the Spirit in all fullness there is no limitation. He can do the works of Christ and the apostles (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:17-18; Jn. 14:12; Acts 2:43; 3:6; 5:16; Rom. 15:18-19, 29).

A filling always comes with a baptism, but a baptism does not always come with a filling. At Pentecost they were both filled and baptized (Acts 1:4-8; 2:4), and many fillings kept coming to them to replenish the Spirit and power they had received (Acts 4:8, 31; 13:52). One must continue to live and walk in the Spirit and be filled with all the fullness of God in order to maintain that baptismal fullness (Eph. 3:16-20; 5:18; Gal. 5:16-26).

22 Doctrines in Peter's Sermon (10:34)

1 God is no respecter of persons (v 34; Rom. 2:11; Eph. 6:9; 1 Pet. 1:17)
2 Two conditions of acceptance:
  (1) Fear God (v 35; Lk. 12:5)
  (2) Work righteousness by obeying the gospel program (v 35; Jas. 1)
3 Christ sent of God to Israel (v 36-37; Jn. 1:11; 3:16-20; Mt. 10:6; 15:24)
4 Christ is Lord of all (v 36; 2:36)
5 Christ came preaching peace (v 36; 3:15; Lk. 2:14; Jn. 14:27)
6 The gospel dispensation began with John the Baptist (v 37; Mt. 11:11; Lk. 16:16; Acts 1:21-22; Gal. 3:19-29)
7 God gave Jesus Christ the fullness of the Spirit (v 38; Jn. 3:34)
8 The twofold program of the gospel; preaching and confirming it (v 36, 38; Mt. 4:23-25; Heb. 2:3-4; Jn. 14:11)
9 Power comes along with the Holy Spirit anointing (v 38; 1:8; Lk. 10:19; 24:49; Mk. 16:15-20; Jn. 14:12)
10 Satan, not God, is the cause of sickness (v 38; Lk. 10:19; 13:16; Jn. 10:10; Mt. 4:23-24; 10:1-8)
11 Christ was approved of God by signs and wonders (v 38; 2:22; Jn. 3:2; Mt. 4:23-24; 8:17; Jn. 14:11)
12 It is God's will to heal (v 38; Mt. 8:17; 1 Pet. 2:24; Jn. 10:10; 14:12; Mk. 16:15-20; Lk. 10:19; 1 Cor. 12:4-11; Jas. 5:14-16; 3 Jn. 2)
13 It is God's will to heal all if conditions are met (v 38; note b, Mt. 13:58; 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 10:19; Jn. 10:10; 14:12-15; 15:7, 16; 16:23-26; Jas. 5:14)
14 Special witnesses were chosen of Christ's life from John's baptism on, so a true record could be made of all things (v 39-41; 1:22; 3:15; 5:32)
15 Crucifixion of Jesus (v 39; 2:23; 3:15; 4:10; 5:30; 1 Pet. 2:24)
16 Bodily resurrection of Jesus (v 40; 2:24-27; Lk. 24:39; 1 Cor. 15)
17 Christ's bodily resurrection fully attested (v 40-41; 1:3; Jn. 21:14, note)
18 The great commission to preach and confirm the gospel (v 42; Mt. 28:19-20; Mk. 16:15-20; Lk. 24:49-53; Acts 1:4-8)
19 Christ is ordained by God to be judge of all (v 42; 17:31; Jn. 5:22)
20 Both the dead and the living will be judged (v 42; Rev. 20:11-14; Mt. 25:31-46; Rom. 14:10; 2 Cor. 5:10; 1 Cor. 3:11-15)
21 Christ was the subject of the prophets (v 43; 3:21; Lk. 24:44; Jn. 5:39)
22 Faith in Christ necessary for salvation (v 43; 2:38; 4:12; Rom. 10:9-10)

1 The Word of God, the gospel, and the faith are the same (13:5-8; 14:7)
2 Unsaved are children of Satan and enemies of God (13:10; 1 Jn. 3:10)
3 Christianity a religion of miracles(13:11; 14:3-10; 15:12; 19:11; Mk. 16:15-20; Jn. 14:12; Heb. 2:3-4)
4 Christianity judges rebels (13:11; 5:1-11; 1 Cor. 4:19-20; 5:5)
5 Men must fear God (v 16; Lk. 12:5)
6 Israel a chosen people (13:17)
7 History of Israel true (13:17-22)
8 Jesus Christ David's seed (v 22-23)
9 Jesus Christ the promised Savior (13:23-41; Mt. 1:18-25; 8:17; Lk. 2)
10 Messiah announced (13:24-25)
11 Salvation only for believers (13:26, 38-39; Jn. 3:15-20; Rom. 10:9-17)
12 4 Main Points to Gospel Salvation:
  (1) Death of Christ (13:28-29)
  (2) Burial of Christ (13:29)
  (3) Bodily resurrection of Christ (13:30; Lk. 24:29; Jn. 21:14, note)
  (4) Bodily manifestations of Christ (13:31; Jn. 21:14, note). See 1 Cor. 15:1-8 for the same 4 points
13 Jesus Christ fulfilled prophecy (13:32-41; Lk. 24:44; Jn. 5:39; Mt. 5:17)
14 Faith in the bodily resurrection of Christ essential to salvation of the soul (13:32-39; 1 Cor. 15:12-23)
15 Christ God's Son (13:33-37; Lk. 1:35; Heb. 1:5-7; Mt. 1:18-25)
16 Christ's body saw no corruption, but was resurrected (v 34-37; Lk. 24:39)
17 In Christ only is forgiveness (13:38; Mt. 26:28; Eph. 1:7; Col. 1:20)
18 Justification for all by faith in Christ (13:39; Rom. 3:21-31; 5:1)
19 The law of Moses cannot justify one (13:39; Rom. 3:21-31; Gal. 3:19-29; 4:21-31; Col. 2:14-17; Heb. 7:10)
20 Israel's rebellion predicted (13:40-41; Mt. 21:33-46; Rom. 9:11)
21 Must continue in grace and faith to be saved (13:43; 14:22; Gal. 1:6; 5:4; Heb. 3:6, 12-14; 6:4-9; 10:26-29)
22 Eternal life conditional (13:46-48; Mk. 10:29-30; note d, Jn. 6:27)
23 Gospel for both Jews and Gentiles (13:46-47; Rom. 1:16; 1 Cor. 12:13)
24 Christians should be full of joy and the Holy Ghost (13:9, 52; Jn. 7:39)
25 Healing by faith (14:3, 8-10; 1 Pet. 2:24; Jas. 5:14-16; Jn. 10:10)
26 Conversion necessary (14:15; Mt. 18:3; Jn. 3:1-8; Acts 3:19)
27 God is Creator of all (14:15)
28 Material blessings confirm God's love (14:17; Mt. 7:7-11; 3 Jn. 2)
29 Christians must suffer tribulation (14:22; Rom. 5:1-11; 2 Tim. 3:12)
30 One must enter the kingdom of God to be saved (14:22; Jn. 3:1-5)

Effects of God's Presence (7:32)

1 Deep sleep (Gen. 2:21; 15:12)
2 Woe is me! for I am undone; because I am a man of unclean lips (Isa. 6)
3 I fell on my face (Ez. 1:28; 3:23; 43:4; 44:4)
4 I was afraid (Dan. 8:17)
5 A great quaking fell upon them, so that they fled to hide (Dan. 10:7)
6 There remained no strength in me; for my comeliness was turned into corruption . . . then was I in a deep sleep on my face . . . set me upon my knees and palms of my hands (Dan. 10:8-10)
7 They fell upon their face and were sore afraid (Mt. 17:6)
8 For fear of him the keepers did shake, and became as dead men (Mt. 28:4)
7:32)
10 He fell upon the earth . . . trembling and astonished (Acts 9:4-9)
11 He fell into a trance (Acts 10:10)
12 Came trembling and fell down (Acts 16:29)
13 I exceedingly fear and quake (Heb. 12:21)
14 I fell at His feet as dead (Rev. 1:17; 19:10; 22:8)
15 Fear came upon me and trembling, which made my bones shake (Job 4:14)

The Church (7:38)

Gr. ekklesia, called out. Used 115 times and is always trans. church except in Acts 19:32-41 where it is assembly. It is used in the Septuagint 70 times for the Heb. kahal, to call. Kahal is used 123 times of Israel called out from the nations (Gen. 12:3); of a council called from each tribe (Gen. 49:6); of local assemblies of Israel called out to worship (Dt. 18:16; 31:30; Josh. 8:35; Judg. 21:8); and of any congregation of worshippers (Ps. 22:22-25).

The word church has the same meanings as above, plus the idea of a particular denomination of Christians as distinct from the world; of the building in which congregations assemble; and of the whole body of Christ (Eph. 1:22; Col. 1:18, 24).

The Word "Church" With Other Terms

1 Church of God (Acts 20:28; 1 Cor. 1:2; 10:32; 15:9; 2 Cor. 1:1; Gal. 1:13)
2 Churches of God (1 Cor. 11:16; 1 Th. 2:14; 2 Th. 1:4; 1 Tim. 3:5)
3 Church of the Living God (1 Tim. 3:15)
4 Churches of Christ (Rom. 16:16)
5 Church in . . . house (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Ph'm. 2)
6 Churches of Gentiles (Rom. 16:4)
7 Churches of Galatia (1 Cor. 16:1; Gal. 1:2)
8 Churches of Asia (1 Cor. 16:19)
9 Churches of Macedonia (2 Cor. 8:1)
10 Churches of Judea (Gal. 1:22)
11 Churches of Laodiceans (Col. 4:16)
12 Churches of the Thessalonians (1 Th. 1:1; 2 Th. 1:1)
13 Church of the first-born (Heb. 12:23)
14 Church of Ephesus, etc. (Rev. 2-3)
15 The churches (Rev. 22:16)

Ekklesia Defined

1 An assembly of citizens summoned by a crier to a place of council to transact business (Acts 19:32, 39, 41)
2 Any gathering of men assembled by chance or tumultuously (Acts 19:32, 41)
3 In the Septuagint any assembly of Israelites gathered together for business (Judg. 21:8; 1 Chr. 29:1) or for sacred purposes (Dt. 31:30; Josh. 8:35)
4 The whole congregation of "called out" ones; God's elect of the O.T. period (Acts 7:38; Heb. 2:12)
5 An assembly of Christians gathered to worship (1 Cor. 11:18; 14:4-5, 12, 19, 23, 28, 35; Heb. 2:12)
6 The N.T. church of "called out" ones from both Jews and Gentiles (1 Cor. 12:13; Eph. 2:14-15) and called the body of Christ (Mt. 16:18; 1 Cor. 10:32; 1 Cor. 12:28; 15:9; Gal. 1:13; Eph. 1:22; 3:10, 21; 5:23-32; Phil. 3:6; Col. 1:18, 24; 1 Tim. 3:5, 15)
7 A general assembly of representative believers from many local churches to transact business (Acts 15:22)
8 A local company of Christians who regularly meet for religious services and to transact necessary business for the proper functioning of the local or general Christian work (Mt. 18:17; Acts 2:47; 5:11; 8:1, 3; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3-4; 18:22; 20:17, 28; Rom. 16:1, 5, 23; 1 Cor. 1:2; 4:17; 6:4; 11:18, 22; 14:4-5, 12, 19, 23, 28, 35; 16:19; 2 Cor. 1:1; Phil. 4:15; Col. 4:15-16; 1 Th. 1:1; 2 Th. 1:1; 1 Tim. 3:5; 5:16; Ph'm. 2; Jas. 5:14; 1 Pet. 5:13; 3 Jn. 6-10; Rev. 2:1, 8, 12, 18; 3:1, 7, 14)
9 The general assembly of Christians in heaven
10 Many local congregations of Christians (Acts 9:31; 15:41; 16:5; 19:37; Rom. 16:4, 16; 1 Cor. 7:17; 11:16; 14:33-34; 16:1, 19; 2 Cor. 8:1, 18-24; 11:8, 28; 12:13; Gal. 1:2, 22; 1 Th. 2:14; 2 Th. 1:4; Rev. 1:4, 11, 20; 2:7, 11, 17, 23, 29; 3:6, 13, 22; 22:16)

10 Daily Duties of Christians (5:42)

1 Pray (Mt. 6:11; Lk. 11:3)
2 Take up daily cross (Lk. 9:23)
3 Continue in one accord (Acts 2:46)
4 Teach (Mt. 26:55; Lk. 19:47)
5 Win souls (Acts 2:47; 16:5)
6 Preach Jesus (Acts 5:42)
7 Search the Scriptures (Acts 17:11)
8 Discuss Scripture (Acts 19:9)
9 Carry responsibility (2 Cor. 11:28)
10 Exhort one another (Heb. 3:13)

Separation in Scripture (17:26)

This verse says God made "all nations of men" from "one blood"; it also speaks of "the bounds of their habitation." In spite of a common ancestry, from Adam first and later Noah, it was God's will for man to scatter over the earth, to "be fruitful, and multiply" (Gen. 1:28; 8:17; 9:1). Man's failure to obey caused God to confuse his language (Gen. 11:1-9) and to physically separate the nations by dividing the earth into continents (Gen. 10:25). Both physically and spiritually, separation has been a consistent theme for God's people.

1 Separation for Messiah's line:
  (1) Before and after Noah's flood, fallen angels (sons of God in Gen. 6:1-4) married human women and had giant offspring. This was done to corrupt the human race and prevent the birth of the Messiah, the Seed of the woman prophesied in Gen. 3:15. See notes on ***Giants After the Flood***, p. 94 of O.T.
  (2) Destruction of the corrupt human race was the reason for the flood in Noah's day. See notes, Gen. 6
  (3) God preserved Noah because he and his family were the only pure Adamites left. See note a, Gen. 6:9
  (4) Satan continually tried to prevent Messiah's birth by corrupting Israel through intermarriage with Canaanites whose race included giant offspring. One reason for Israel's separation as a nation was to preserve their purity for the birth of the Messiah. See note j, Gen. 24:3
2 Separation in Israel:
  (1) Abraham forbad Eliezer to take a Canaanite wife for Isaac (Gen. 24:1-4). God was pleased and He directed whom to get (Gen. 24:7-67)
  (2) Isaac forbad Jacob to take a Canaanite wife (Gen. 27:46–28:7)
  (3) Abraham sent the sons of his concubines and his second wife far away from Isaac so their descendants would not mix (Gen. 25:1-6)
  (4) Esau's disobedience deeply grieved his parents (Gen. 25:28; 26:34-35; 27:46; 28:8-9)
  (5) Two branches of Isaac remain separate forever (Gen. 36; 46:8-26)
  (6) Ishmael's and Isaac's descendants remain separate forever (Gen. 25:12-23; 1 Chr. 1:29)
  (7) Jacob's sons destroyed a whole city to maintain separation (Gen. 34)
  (8) God forbad Israel to intermarry (Ex. 34:12-16; Dt. 7:3-6)
  (9) Intermarriage caused disunity among God's people (Num. 12)
  (10) Enemies remained in the land as a penalty for this (Josh. 23:12-13)
  (11) Intermarriage caused a curse on Israel (Judg. 3:6-7; Num. 25:1-8)
  (12) This was Solomon's sin (1 Ki. 11)
  (13) It was a sin of Jews returning from Babylon

- (14) God told Israel to be separated (Lev. 20:24; Num. 23:9; 1 Ki. 8:53)
- (15) Jews are recognized as a separate people in all ages because of God's choice (Mt. 10:6; Jn. 1:11)
- (16) Separation between Jews and all other nations is to remain in eternity (Isa. 2:2-4; Ez. 37; 47:13–48:35; Zech. 14:16-21; Mt. 19:28; Lk. 1:32-33; Rev. 7:1-8; 14:1-5)
- (17) Certain people in Israel were not to worship with others (Dt. 23:13; Ezra 10:8; Neh. 9:2; 10:28; 13:3)

3 Miscellaneous separation:
- (1) An ox and an ass could not be worked together (Dt. 22:10)
- (2) Stock was forbidden to be bred with other kinds (Lev. 19:19)
- (3) Sowing mixed seed in the same field was unlawful (Lev. 19:19)
- (4) Different seeds were forbidden to be planted in vineyards (Dt. 22:9)
- (5) Wearing garments of mixed fabrics forbidden (Dt. 22:11; Lev. 19:19)

4 Christian separation: Christians to be separate from certain people at times (Mt. 18:15-17; 1 Cor. 5:9-13; 6:15; 2 Cor. 6:14-18; 2 Th. 3:6, 14; 1 Tim. 6:5; 2 Tim. 3:5)

10 Reasons 4th Commandment Left Out (15:24)

1 Neither God nor Christ made it a part of the new covenant. If they had it would be somewhere in the N.T. as the other 9 are

2 Of all the words of Jesus on earth only 4 references are made of the sabbath (Mt. 12:8; 24:20; Mk. 2:27-28; Lk. 6:5). He merely taught that it was lawful to do good on this day and that no day is lord of man. He did not once command any particular observance of any definite day

3 The old Jews sabbath was part of the contract between God and Israel and a token and sign of that covenant (Ex. 20:8-11; 31:13-18; Ez. 20:12-20). The contract was not made with men before Moses (Dt. 5:2-3), or with Gentiles and the church (Rom. 2:14; Dt. 4:7-10). The sabbath was not for them

4 The 4th commandment was the only one of the ten that was a ceremonial, not a moral law. Its sole purpose was to commemorate the deliverance from Egyptian bondage when Israel had no rest (Dt. 5:15). It was only a type of future and eternal rest (Col. 2:14-17; Heb. 4:1-11; 10:1). It was natural for it to be left out of the new contract when the reality of rest came of which it was a shadow (Mt. 11:28-29; Col. 2:14-17). The physical and spiritual benefits of a rest day can be realized on any other day as well as on Saturday

5 The 4th commandment was the only one that could degenerate into a mere form without affecting the morals of men. All others concern moral obligations of men. It is the only one of the ten that could be done away with and still leave a moral law for men

6 God foretold and promised He would do away with the old Jewish sabbath (Hos. 2:11; Isa. 1:10-15)

7 The prophets predicted that God would abolish the old and make a new covenant (Isa. 42:6; 49:8; 59:21; Jer. 31:13-40; 32:37-44; Ez. 36:24-38). That is referred to in the N.T. is clear in Rom. 11:25-29; Heb. 8:8-12; 10:16-18; Mt. 26:28

8 In no passage is it stated that men should keep the Jewish sabbath to commemorate the old creation rest. It was to commemorate deliverance from Egypt (Dt. 5:15). This was what they were to "remember" (Ex. 20:8)

9 It is the only commandment that could be and has been broken without breaking a moral law. Israel marched on that day (Num. 33:3; Lev. 23:5-11; Josh. 6:12-16); set up the tabernacle (Ex. 40:1, 17 with Lev. 23:5-11); searched Canaan 3:3; Josh. 6:12-16). David and others broke it and were blameless (Mt. 12:2-5)

10 The N.T. permits Christians to keep any day as the sabbath, it being one of the doubtful things not covered by commandment in the new covenant (Rom. 14:1-13; Gal. 4:9-11; Col. 2:14-17). The day early Christians observed, not by commandment but by choice, was the first day, Sunday (Jn. 20:1, 19; 20:7; 1 Cor. 16:2). See note, Acts 20:7

35 Things We Are Exhorted to Do (2:40; 11:23)

1 Save ourselves by meeting the terms of the gospel (Acts 2:38-40)
2 Be of good cheer in trouble (27:22)
3 Manifest good works (2 Cor. 9:5)
4 Please God in our walk (1 Th. 4:1)
5 Warn the unruly (1 Th. 5:14)
6 Comfort the feeble minded (1 Th. 5:14)
7 Support the weak (1 Th. 5:14)
8 Be patient toward all men (1 Th. 5:14)
9 See that no evil is repaid (1 Th. 5)
10 Ever follow the good (1 Th. 5:15)
11 Continually rejoice (1 Th. 5:16)
12 Pray without ceasing (1 Th. 5:17)
13 Be always thankful (1 Th. 5:18)
14 Quench not the Spirit (1 Th. 5:19)
15 Despise not prophesyings (1 Th. 5)
16 Prove all things (1 Th. 5:21)
17 Hold fast to the good (1 Th. 5:21)
18 Abstain from all appearance of evil as well as evil itself (1 Th. 5:22)
19 Work quietly and make own living, not living off others (2 Th. 3:12)
20 Be not weary in well doing (2 Th. 3:13)
21 Not fellowship rebels (2 Th. 3:14)
22 Pray for all men (1 Tim. 2:1)
23 Maintain proper labor relations (1 Tim. 6:1-2; Tit. 2:9-10)
24 Exhort with all longsuffering by proper teaching (2 Tim. 4:2)
25 Convince gainsayers (Tit. 1:9)
26 Be sober minded (Tit. 2:6)
27 Exhort daily (Heb. 3:13; 10:25)
28 Be a faithful minister (1 Pet. 5)
29 Submit to elders (1 Pet. 5:5)
30 Submit to each other (1 Pet. 5)
31 Put on humility (1 Pet. 5:5-6)
32 Cast all care upon God (1 Pet. 5:7)
33 Be sober and alert and resist Satan by faith (1 Pet. 5:8-10)
34 Continue in the faith (Acts 11:23; 14:22; 15:32)
35 Contend for the faith (Jude 3)

Conversion (15:3)

1 What it is: A wheeling about to the charge; to go in the opposite direction to what one was going; a return to God

2 Possibility: human nature is so constituted that it is capable of a complete change at once to hate the things of sin and the world (2 Cor. 5:17-18)

3 How Effected:
- (1) Not by eloquence, argument or reasoning, but by the Holy Spirit (Jn. 16:7-11)
- (2) By the Word of God (Jn. 15:3; Jas. 1:18; 1 Pet. 1:23; Heb. 4:12)
- (3) By repentance (Lk. 13:1-5; 2 Cor. 7:10; 1 Jn. 1:9; Lk. 18:13; Acts 3:19)
- (4) By faith in the name of Jesus and His atonement (Mt. 1:21; Acts 4:12; Heb. 7:25)

4 Hindrances:
- (1) Self-love, unwillingness to acknowledge lost condition
- (2) Halfheartedness, unwillingness to make a clean surrender to God of sin
- (3) Procrastination, putting it off
- (4) Various excuses of unbelief. Failure to be open to God and truth

5 Evidences:
- Col. 3:1-10)
- (2) Witness of the Spirit (Rom. 8:16)
- (3) No condemnation (Rom. 8:1-4)
- (4) Cleansing from sin (1 Jn. 1:7-9)
- (5) Victory over sin (Jn. 8:31-36; 1 Jn. 2:29; 3:5-10; 5:1-4, 18; Rom. 6)
- (6) Sonship (Jn. 1:12; 2 Tim. 1:7)
- (7) Crucifixion of flesh (Gal. 5:24)
- (8) Salvation (1 Cor. 6:11)

6 Not to be Delayed:
- (1) Perilous; today is the day of salvation (2 Cor. 6:2)
- (2) Delay multiplies difficulties and late conversions are rare

7 Only the beginning of a Christian life (Col. 2:6-7; 2 Pet. 3:18)

Scourgings of God's People (5:40)

1 O.T. saints (Heb. 11:36)
2 Jesus Christ (Mt. 27:26; Jn. 19:1)
3 Twelve apostles (Acts 5:40)
4 Many Christians (Acts 22:19)
5 Paul and Silas (Acts 16:22-23, 37)
6 Paul (Acts 21:32; 2 Cor. 11:25)

Examples of God-Fighters (5:39)

1 Lucifer (Isa. 14:12-14; Lk. 10:18)
2 Angels (2 Pet. 2:4; Jude 6-7)
3 Nimrod and the race (Gen. 11:1-9)
4 Pharaoh (Ex. 5:1-14:31; Rom. 9:15-24)
5 Haman (Esther 3:1-7:10)
6 Rulers of Israel (Acts 4:1-8:1)
7 Antichrist (Rev. 13:1-18; 19:19-21)

Timothy (16:1)

Called Timothy (2 Cor. 1:1; 1 Tim. 1:2, 18; 6:20; 2 Tim. 1:2; Ph'm 1; Heb. 13:23). Converted by Paul on his first trip (14:6-7 with 1 Tim. 1:2). Part Jew and Greek, uncircumcised, but a good Christian (Acts 16:1-3). A miracle worker like Paul (1 Cor. 16:10). Paul's companion from here on (16:1-3; 17:14-15; 14-15; 18:5; 19:22; 20:4; Rom. 16:21; 1 Cor. 4:17; Phil. 2:19). Sent on a mission (Heb. 13:23). Ordained first bishop of Ephesus (See 1 Tim. 1:3, note i). It is believed by some that he was Paul's scribe in writing Hebrews and Galatians. Had gifts of the Spirit (1 Tim. 4:14; 2 Tim. 1:6). He was a great student of Scripture (2 Tim. 1:5; 2:15; 3:15).

Offspring (17:29)

Gr. genos, offspring (v 28-29; Rev. 22:16); generation (1 Pet. 2:9); stock (Acts 13:26; Phil. 3:5); kindred (Acts 4:6; 7:13, 19); countrymen (2 Cor. 11:26); nation (Mk. 7:26; Gal. 1:14); kind (Mt. 13:47; 17:21; Mk. 9:29; 1 Cor. 12:10; 14:10); diversity (1 Cor. 12:28); birth (Acts 4:36; 18:2, 24). All descended from Adam who was created by God to reproduce his kind (Gen. 1:26-28). In this sense only are we the offspring of God.

Sum of Gospel of Salvation (5:30)

1 Death of Christ (v 30)
2 Bodily resurrection of Jesus (v 30; Lk. 24:37-43; Jn. 21:14, note)
3 Exaltation of Jesus to make effective His atoning work (v 31; 2:33-35; Rom. 4: 24-25; 5:10-11; 6:1-14; 8:34; 10:9-10; 1 Cor. 15:1-23; Heb. 1:3)
4 Repentance and forgiveness of sins (Mt. 4:17; Lk. 13:1-5; 24:47; Acts 2:38; 3:19; 1 Jn. 1:9; Eph. 1:7). Forgiveness must not be limited to initial justification. It also means the destruction of its power, the pardon of its guilt, and the cleansing of sin's pollution

Note how identical these facts are with the sum of salvation principles in 1 Cor. 15:1 8, consisting of the death, burial, bodily resurrection, and manifestation of Christ and repentance and faith in God.

✝ ✝ ✝

1 Word of wisdom (1 Cor. 2:7; Eph. 1:8; Col. 1:28; 2 Cor. 12:1, 7)
2 Word of knowledge (2 Cor. 2:14; 11:6; 12:1, 7; Eph. 3:4; 2 Pet. 3:18)
3 Faith (1 Cor. 13:2; 2 Cor. 4:13; Gal. 2:20; Eph. 3:12; 2 Tim. 4:7)
4 Gifts of healing (Acts 14:3, 10; 15:12; 19:11; Rom. 15:18-29)
5 Working of miracles (Acts 19:11)
6 Prophecy (1 Cor. 13:2; 14:3; 1 Tim. 1:18; 4:14; 2 Tim. 6; 2 Pet. 3:18)
7 Discerning of spirits (Acts 13:10; 14:9; 16:18; 1 Cor. 13:2)
8 Tongues (1 Cor. 13:1; 14:18)
9 Interpretation of tongues (1 Cor. 14:13-16)

Paul had "the fullness of the blessing of the gospel of Christ" (Rom. 15:29)

10 Whole Households Saved (16:15)

1 Nobleman (Jn. 4:53)
2 Cornelius (Acts 10:24-48; 11:14)
3 Lydia (Acts 16:15)
4 Philippian jailer (Acts 16:31-34)
5 Justus (Acts 18:7)
6 Crispus (Acts 18:8)
7 Aristobulus (Rom. 16:10)
8 Narcissus (Rom. 16:11)
9 Stephanas (1 Cor. 1:16; 16:15)
10 Onesiphorus (2 Tim. 4:19)

Qualifications: Business Elders (6:8)

1 Men of honest report (v 3)
2 Full of the Holy Ghost (v 3, 5)
3 Full of wisdom (v 3)
4 Full of faith (v 5, 8)
5 Full of power (v 8)

Compare these qualifications with those in 1 Tim. 3:8-13.

4 Kinds of Uncircumcision (7:51)

1 Uncircumcised ears (v 51; Jer. 6:10)
2 Uncircumcised lips (Ex. 6:12)
3 Uncircumcised heart (v 51; Lev. 26:41; Dt. 10:16; Jer. 4:4; 9:26)
4 Uncircumcised flesh (Gen. 17:11)

Gifts and Fruit: First 8 Chapters (1:5)

1 Tongues (2:3-11)
2 Prophecy (2:16-21; 3:19-21)
3 Word of Knowledge (2:23-36; 5:3-11; 8:22)
4 Word of wisdom (2:37-40; 3:19; 4:8-12; 5:29-33; 6:3-10)
5 Miracles (2:43; 3:6-16; 4:22; 5:12-16; 6:8; 8:6-17)
6 Healings (3:6-8, 16; 4:22; 5:16; 6:8; 8:6-13)
7 Discernment (5:3-11; 8:22)
8 Faith (3:3-16; 5:12-16; 6:8)
9 Fruit of the Spirit (2:1, 42-47; 3:3-20; 4: 29-33; 5:12-16, 26-42; 7:54-60; 8:8)

7 Characteristics: Good Minister (11:23)

1 He obeys orders (v 22-23)
2 Recognizes God's work (v 23)
3 Is happy, not envious, because God blesses other ministers (v 23)
4 Exhorts the people to cleave to God and not backslide (v 23)
5 Is a good man (v 24)
6 Is full of the Holy Ghost (v 24)
7 Is full of faith (v 24)

Result: blesses many people (v 24)

Paul's 2nd Missionary Journey (15:40)

1 From Antioch, through Syria and Cilicia to Derbe, Lycaonia (15:41–16:1)
2 Lystra, Lycaonia (16:1)
3 Iconium, Lycaonia (16:2-4)
4 Through Phrygia, Galatia, and Mysia to Troas
5 Across the Aegean Sea to Samothracia and Neapolis (16:11)
6 Philippi, Macedonia (16:12-40)
7 Through Amphipolis, Apollonia, to Thessalonica, Macedonia (17:1-9)
8 Berea, Macedonia (17:10-14)
9 Athens, Greece (17:15-34)
10 Corinth, Greece (18:1-17)
11 Cenchrea, Greece (18:18)
12 Back across the Aegean Sea to Ephesus, Asia Minor (18:19-21)
13 Caesarea, Samaria (18:21-22)
14 Jerusalem (18:22)
15 Back to Antioch, Syria (18:22)

Glad Tidings (13:32)

Gr. euangelizo, trans. declare (Rev. 10:7); preach unto (Rev. 14:6); bring good tidings (Lk. 2:10; 1 Th. 3:6); bring glad tidings (Rom. 10:15); declare glad tidings (Acts 13:32); show glad tidings (Lk. 1:19; 8:1); preach the gospel (Lk. 4:18; 9:6; 20:1; Acts 8:25; 14:7, 21; 16:10; Rom. 1:15; 10:15; 15:20; 1 Cor. 1:17; 9:16, 18; 2 Cor. 10:16; Gal. 1:8-9; 4:13; 1 Pet. 1:12); preach (Lk. 3:18; 4:43; Acts 5:42; 8:4, 12, 35, 40; 10:36; 11:20; 14:15; 15:35; 17:18; 1 Cor. 15:1-2; 2 Cor. 9:7; Gal. 1:16, 23; Eph. 2:17; 3:8); gospel is preached (Mt. 11:5; Lk. 7:22; 16:16; Gal. 1:11; Heb. 4:2, 6; 1 Pet. 1:25; 4:2, 6). See ***Glad Tidings***, p. 61.

Paul's Sum of God's Requirements (24:25)

1 Gr. dikaiosune, righteousness or right doing: the principles of justice and right between God and man and man and man in all relations and connections of life. Trans. righteousness 92 times
2 Gr. enkrateia, self-control, chastity, or moderation with regard to the appetites, passions, and propensities of all kinds. Only here; Gal. 5:23; 2 Pet. 1:6. Cp. 1 Cor. 7:9; 9:25; Tit. 1:8.
3 Gr. krima, judgment to come; a day of retribution, in which the unjust, intemperate, and incontinent must give account of all the deeds of the body, soul, and spirit. Trans. judgment 13 times (Mt. 7:2; Jn. 9:39; Acts 24:25; Rom. 2:2-3; 5:16; 11:33; Gal. 5:10; Heb. 6:2; 1 Pet. 4:17; 2 Pet. 2:3; Rev. 17:1; 20:4); damnation 7 times (Mt. 23:14; Mk. 12:40; Lk. 20:47; Rom. 3:8; 13:2; 1 Cor. 11:29; 1 Tim. 5:12); condemnation 5 times (Lk. 23:40; 1 Cor. 11:34; 1 Tim. 3:6; Jas. 3:1; Jude 4); and condemned (Lk. 24:20). Never did a man preach a sermon more fitting than to these two who lived under the power of avarice and unbridled lusts, intemperance, and injustice to others.

7 Accusations That Cut Them (7:54)

1 Being stiffnecked (v 51)
2 Being uncircumcised in heart (v 51)
3 Being uncircumcised in ears (v 51)
4 Resisting the Holy Ghost (v 51)
5 Betraying the Messiah (v 52)
6 Murdering the Messiah (v 52)
7 Refusing to obey the law (v 53)

7 Added Sins Because They Were Cut

1 Gnashing with their teeth (v 54)
2 Unrepentance and hardness (v 54, 57)
3 Crying for vengeance (v 57)
4 Refusing to hear the gospel (v 57)
5 Uniting in rebellion (v 57)
6 Casting out the preacher (v 58)
7 Murdering the preacher (v 58)

This Prophecy is Proof (2:17)

1 That the Holy Spirit will not be taken out of the world during the future tribulation (v 17-21; Jn. 14:16; Zech. 12:10–13:1; Rev. 6:9-11; 7:14; 12:17 with 19:10). No Scripture ever says the Spirit will be taken out of the world. See 2 Th. 2:7, note
2 That God will be pouring out His Spirit during
3 That Joel's prophecy concerns men and women; Jews and Gentiles
4 That Joel's prophecy was not completed on the day of Pentecost
5 That Joel's prophecy refers to the Spirit baptism or Spirit in all fullness (Acts 1:4-8 with 2:1-21)
6 That women as well as men will be baptized in the Spirit and preach (v 17-18 with 1 Cor. 11:4-6; 14:3, 31)
7 That "silence in the churches" refers to asking things of "their husbands" in church, and not to preaching or teaching in the church (1 Cor. 14:34-35 with Acts 2:17-18)
8 That visions, dreams, prophecies, and other experiences will accompany the Spirit baptism (v 17-18)
9 That men will continue to be saved and receive the Spirit baptism up to the second advent itself (v 17-21; Rev. 6:9-11; 7:14; 12:17; 15:2-4)
10 That the door of mercy will never be closed to Jews or Gentiles (v 17-21; Rev. 7:1-17; 17:17; 15:2-4)

Great Bible Preachers (10:42)

1 God (Gal. 3:8)
2 Noah (2 Pet. 2:5)
3 David (Ps. 40:9)
4 Solomon (Eccl. 1:1-12; 7:27; 12:8-10)
5 Jonah (Jonah 3:2; Lk. 11:32)
6 John the Baptist (Mt. 3:1)
7 Jesus Christ (Mt. 4:23; Lk. 4:18-21)
8 12 apostles (Mt. 10:7; Mk. 6:1; 16:20)
9 Paul and Barnabas (Acts 13:2, 5)
10 Philip (Acts 8:5, 12, 25)

Baptism Did Not Remit Paul's Sin (22:16)

1 Acts 22:12-16 is not a detailed or consecutive account of all the facts, as in Acts 9:17-18, which states:
  (1) Reception of sight (9:17-18)
  (2) Filling of the Spirit (9:17)
  (3) Arising from prayer (9:11, 18)
  (4) Baptism in water (9:18)
2 Paul's own testimony elsewhere proves he was saved by faith in the blood (Rom. 3:24-25; 5:1; Eph. 1:7)
3 He was already saved, healed, and filled with the Spirit before he was told to "arise" (v 16 with 9:17-18)
4 "Wash away thy sins" is clearly a ceremonial washing, as are all washings by man (Mt. 8:3-4 with Lev. 14-15). The Gr. apolouo is used only two times: once here of ceremonial cleansing and once in 1 Cor. 6:11 where it is the same in meaning as the baptism "without hands" of Col. 2:11
5 No Scripture says that sins are washed away by baptism other than ceremonially. Cleansing is done by:
  (1) God (Ps. 51:1-13; Tit. 2:11-13)
  (2) Christ (Mt. 1:21; Rev. 1:5)
  (3) The Holy Spirit (1 Cor. 6:11)
  (4) Grace through faith (Eph. 2:8-9)
  (5) Faith in the blood (Rom. 3:24-25; 5:9; Eph. 1:7; 1 Jn. 1:7; Mt. 26:28; Heb. 9:22; 1 Pet. 1:18-23; Rev. 1:5)
  (6) Faith without works (Rom. 3:24-31; 4:1-25; 5:1; Gal. 3:19-29)
  (7) Confession of sins (1 Jn. 1:9; Rom. 10:9-10; Acts 2:38; 3:19)
  (8) The Word of God (1 Pet. 1:23; Jas. 1:18; Jn. 3:5; 15:3; Eph. 5:26)
6 Ananias, a Jew, was well acquainted with ceremonial cleansings. He knew that washing was outward and ceremonial and did not cleanse from:
  (1) Leprosy (Lev. 14:1-9; 15:1-27)
  (2) Guilt (Ps. 26:6; 73:13)
  (3) Sins (Isa. 1:16; Jer. 2:22)
  (4) Wickedness (Jer. 4:14)

Washings only typified cleansing by blood (Heb. 9:7-15, 21-26; 10:1-23)

7 Many words describing redemption are found 3,322 times in Scripture and not once is water baptism required to make any one phase effective

8 Many convincing examples of remission of sins without and before water baptism are recorded in Scripture:

(1) Christ (Mt. 3:16; Lk. 3:21)
(2) O.T. saints (Heb. 11:1-40; Lk. 1:15, 41, 46, 67; 2:25-38)
(3) Palsied man (Mt. 9:1-7)
(4) The publican (Lk. 18:9-14)
(5) Zacchaeus (Lk. 19:1-10)
(6) Thief on the cross (Lk. 23:43)
(7) The nobleman's house (Jn. 4:53)
(8) The sinner woman (Lk. 7:48)
(9) Many Jews (Mt. 9:22; Mk. 5:34; 10:52; Lk. 17:19; 18:42; Jn. 7:31; 8:30-31; 11:45; 12:11,42)
(10) The eunuch (Acts 8:37 with 1 Jn. 5:1; Rom. 10:9-10; Eph. 2:8-9)
(11) The lame man (Acts 3:16; 4:12)
(12) Paul (Acts 9:18-19)
(13) Cornelius and house (Acts 10:44-48; 11:14-18; 15:7-11)
(14) Multitudes both healed and saved (Acts 5:15-16; Jas. 5:14-15; Mt. 13:15)

9 Both Peter and John state baptism to be a "figure" by direction of Jesus Christ (1 Pet. 3:21; 1 Jn. 5:6-10)

10 Peter plainly says it does not save to the point of putting away the filth of the flesh (1 Pet. 3:21; Gal. 5:19-21)

11 Paul definitely says sins are put off by circumcision without hands (Col. 2:11-13). This is the baptism of Rom. 6:1-8; 1 Cor. 12:13; Gal. 3:27; Eph. 4:5; Col. 2:12

12 Since water baptism is not the real, literal, physical death, burial, and resurrection of Jesus, then it has to be figurative of it (1 Pet. 3:21; 1 Jn. 5:6-10)

13 Washing of sins by baptism is ceremonial and symbolical, like the ceremony of the leper after he was cleansed (Mt. 8:3-4 with Lev. 14:1-9; 15:1-27) and like the garments washed in the blood (Rev. 7:13-14)

14 Paul did not teach baptismal-regeneration (1 Cor. 1:13-24; 15:1-5; Rom. 1:16; 10:9-10; Eph. 2:8-9)

15 Jesus did not teach baptism as a means of salvation. He forgave multitudes without it (see point 8, above). Not one time did He baptize anyone (Jn. 4:2). He once mentioned faith and then baptism (Mk. 16:16)

16 Texts used to teach remission of sins by baptism (Mt. 3:6-8, 11; Mk. 1:4-5; Lk. 3:3, 8-16; Acts 2:38; Mk. 16:16) do not say sins are remitted by Mt. 3:16). Repentance and faith always precede baptism in these passages. See Mt. 28:19; Acts 2:38, 41; 8:12, 37; 10:44-48; 18:8; 19:4.

Restitution of All Things (3:21)

The fall of man does not do away with the original plan to replenish the earth with natural people. It only postpones it until the time of the restitution of all things (Acts 3:21). Then all things will continue as they would have if man had not fallen.

If one can realize what wonderful conditions would be on earth today if sin, sickness, death, and the curse had not come, and then transfer that idea to the New Earth, he can fully understand the eternal conditions on earth. Children will be born eternally and natural life will continue perpetually. Planting, harvesting, summer, winter, cold, heat, day, and night, times and seasons, and every other phase of natural life as before the fall will be fully realized forever (Gen. 8:22; 9:12; Isa. 66:22-24; 2 Pet. 3:13).

David's earthly kingdom will be the head of all natural earthly kingdoms of Gentiles forever (v 24-26; 2 Sam. 7:11-17, 24-29; Ps. 89:3-4, 35-37; Isa. 9:6-7; Ez. 43:7-9; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5). These and all the wonderful conditions of the Millennium on p. 540 of the N.T. will continue on earth forever.

✝ ✝ ✝

N.T. Program (1:1; Mk. 16:15)

1 Preach the gospel. The word preach is used 50 times; preached 61 times; preaching 27 times; preacheth 3 times; preachest 1 time; and preacher 11 times

2 Confirm the gospel. Not one Scripture, but many teach the confirmation of what is preached (Mt. 4:23-24; 9:35, notes; 10:1-8; 11:4-5; 28:20; Mk. 1:39; 3:14-15; 16:15-20; Lk. 4:18; 9:6; Acts 1:1-8; 6:1-8; Heb. 2:3-4; etc)

7 Classes to Preach To

1 The Poor (Lk. 4:18; 7:22)
2 Captives to Satan (Lk. 4:18)
3 Jews (Acts 11:19-20)
4 Gentiles (Gal. 2:2; Eph. 3:8)
5 Heathen (Gal. 1:16)
6 Earthdwellers (Rev. 14:6)
7 Every creature (Mk. 16:15)

7 Places to Preach

1 All the world (Mt. 24:14; Mk. 16)
2 Everywhere (Acts 8:4)
3 In cities (Mt. 11:1; Acts 8:40)
4 In towns (Mk. 1:38)
5 In synagogues (Mk. 1:39; Lk. 4:44)
6 Upon housetops (Mt. 10:27)
7 Regions beyond (2 Cor. 10:16)

7 Contrasting Ways to Preach

1 Not in envy and strife, but in love and good will (Phil. 1:15-17)
2 Not in hypocrisy and fallacy, but in sincerity and truth (Phil. 1:18)
3 Not with enticing words of man's wisdom but in power (1 Cor. 2:1-5)
4 Not in a compromising, man pleasing spirit, but in all boldness and zeal for truth (Phil. 1:14; Acts 9:27)
5 Not in doubt and unbelief, but in sobriety and faith (1 Tim. 4:6-16; 1 Pet. 5:1-10)
6 Not with respect of persons as men pleasers but as servants of God (Mt. 22:16; Eph. 6:6; Gal. 1:10)
7 Not partially, but fully preach the gospel (Rom. 15:19, 29)

5 Things not to preach

1 Circumcision (Gal. 5:11)
2 The law of Moses (Acts 15:21)
3 Self (2 Cor. 4:5)
4 Any other gospel (Gal. 1:8-9)
5 Any other Jesus (2 Cor. 11:4)

30 Things to Preach

1 Good tidings (Isa. 61:1; Lk. 4:18)
2 The kingdom of heaven (Mt. 4:17; 9:35; 10:7; 24:14; Mk. 1:14)
3 The kingdom of God (Lk. 4:43; 9:2, 60; 16:16; Acts 8:12; 20:25; 28:31)
4 Repentance (Mt. 3:1-2; Lk. 24:47)
5 Water baptism (Mk. 1:4; Lk. 3:3)
6 Spirit baptism (Mk. 1:7-8; Lk. 3:16; Jn. 1:33; 7:37-39; Acts 1:4-8; 2:33, 38-39; 5:32; Gal. 3:13-14)
7 The gospel (Mt. 11:5; Lk. 4:18; 20:1; Acts 8:25; 14:7, 21; 16:10; Rom. 1:15-16; 15:20; 1 Cor. 1:17; 15:1; 2 Cor. 10:16; Gal. 2:2; 3:8; 4:13; Heb. 4:2; 1 Pet. 1:12, 25; 4:6)
8 The gospel of peace (Rom. 10:15)
9 The gospel of Christ (Rom. 15:19)
10 The gospel of God (Rom. 1:1; 2 Cor. 11:7; 1 Th. 2:9)
11 The everlasting gospel (Rev. 14:6)
12 The Word (Mk. 2:2; Acts 8:4, 25; 14:25; 15:36; 16:6; 2 Tim. 4:2; Heb. 4:2)
13 The Word of faith (Rom. 10:8-17)
14 The Word of God (Acts 13:5; 17:13)
15 The Word of the Lord (Acts 15:35)
16 Jesus Christ (Acts 3:20; 5:42; 8:5, 35; 9:20; 10:42-43; 17:3, 18; 2 Cor. 1:19; 4:5; Gal. 1:16)
17 Christ crucified (1 Cor. 1:23; 2:2)
18 The cross (1 Cor. 1:18, 21)
19 The acceptable year of the Lord (Lk. 4:18; Isa. 61:1-2)
20 The unsearchable riches of Christ (Eph. 3:8)
21 Deliverance (Lk. 4:18; Isa. 61:1)
22 Reconciliation (Acts 14:15; 2 Cor. 5:14-21)
23 The bodily resurrection of Jesus Christ (1 Cor. 15:12)
24 Righteousness (Ps. 40:9; 2 Pet. 2:5)
25 Forgiveness of sins (Acts 13:38)
26 Resurrection of the dead (acts 4:2)
27 Peace (Acts 10:36; Eph. 2:17)
28 All is vanity outside of God (Eccl. 12:8-14)
29 Mystery of godliness (1 Tim. 3:16)
30 Justification by faith (Gal. 3:8)

CHAPTER 1

I. Introduction (Rom. 1:1-17)

1. Author: calling and office

1 [a]Paul, a [b]servant of Jesus Christ, [c]called *to be* [d]an apostle, [e]separated unto [f]the gospel of God,

2. The gospel the theme of prophets (1 Pet. 1:10; Acts 3:21)

2 (Which he had [g]promised afore by his prophets in the holy scriptures,)

3. Jesus Christ the theme of the gospel (Rom. 1:16-17)

3 [h]Concerning [i]his Son Jesus Christ our Lord, which [j]was made of the seed of David [k]according to the flesh;

4 And [l]declared *to be* the Son of God with power, [m]according to the spirit of holiness, by the resurrection from the dead:

5 [n]By whom we have received grace and apostleship, [o]for obedience to the faith among [p]all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

4. The salutation of Paul

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

5. Prayer concerning his visit

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the [q]whole world.

9 For God is my witness, whom I serve [r]with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

6. Purpose of his visit (Rom. 15:22)

11 For I long to see you, [s]that I may impart unto you some spiritual gift, [t]to the end ye may be [u]established;

12 [v]That is, that I may be comforted together with you by the mutual faith both of you and me.

13 [w]Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, [x](but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

7. His responsibility and readiness to preach the gospel

14 I am [y]debtor both to the Greeks, and to the [z]Barbarians; both to the wise, and to the [*a]unwise.

15 So, as much as in me is, I am [*b]ready to preach the gospel to you that are at Rome also.

8. The gospel is God's power of deliverance to all believers (Rom. 1:2-3)

▲ 16 For I am not [*c]ashamed of the [*d]gospel

---

a History of, Acts 7:58; 8:1-3; 9:1-30; 11:25-30; 12:25; 13:1–28:31; Gal. 1; Phil. 3; 1 Tim. 1; 2 Cor. 11-12. His name heads all of his epistles except Hebrews, which see.

b Gr. doulos, bond-slave; one who is the entire property of another (note e, Mt. 20:27; 1 Cor. 6:19-20; 2 Cor. 4:5).

c Gr. kletos, called. Here, called to an office and divinely selected and appointed to fill it (Rom. 1:1; 1 Cor. 1:1; Gal. 1:15).

d Gr. apostolos (note a, Acts 15:33).

e Gr. aphoridzo, set apart. Trans. separate (Mt. 25:32; Lk. 6:22; Acts 13:2; 19:9; Rom. 1:1; 2 Cor. 6:17; Gal. 1:15; 2:12); divide (Mt. 25:32); and sever (Mt. 13:49).
3 Stages of Paul's Separation:
- 1 At birth, in God's mind (Gal. 1:15)
- 2 At conversion, from Judaism to the gospel (Acts 9:15-16; 1 Tim. 1:15-16)
- 3 At his commission, from secular work to the work of God (Acts 13:2; 26:16-18; 1 Tim. 1:11-12)

f The Gospel of God (1:1-5):
- 1 The gospel defined (10:15)
- 2 Fulfillment of the promises (1:2)
- 3 A revelation (Gal. 1:11-12, 16)
- 4 A manifestation of:
  - (1) God's creation (1:20; Eph. 3:9)
  - (2) Man's rebellion (1:21–3:23)
  - (3) God's love, mercy, and grace (Jn. 1:17; 3:16; Tit. 2:11-12; 3:5)
  - (4) God's wrath (Rom. 1:18-32)
  - (5) God's salvation (Rom. 1:16; 3:24-31; Jn. 3:16; 1 Jn. 1:9)
  - (6) God's plan (Acts. 3:19-21; Rom. 8:19-25; Eph. 1:10; Rev. 21-22)
  - (7) Man's destiny: rebels (Mt. 25:41, 46; Rev. 14:9-11; 20:10-15); the saved (Jn. 14:1-3; Rev. 5:10; 21:1–22:5)
- 5 Historical and prophetical facts of the gospel (Lk. 24:44; 1 Cor. 15:1-23)
- 6 Ordinances of the gospel:
  - (1) Water baptism (Mt. 28:19)
  - (2) Lord's Supper (1 Cor. 11:19-34)
- 7 Preaching of the gospel (Mt. 28:19-20; Lk. 24:41; Acts 1:8; 1 Cor. 1:21)
- 8 Confirmation of the gospel (Mk. 16:15-20; Rom. 15:18-29; Heb. 2:1-4)

g In the law, the prophets, and the psalms (Lk. 24:44; Acts 3:21; Heb. 1:1).

h Christ is the great theme of the gospel and the fulfillment of Scripture (v 2; Lk. 24:44; Jn. 5:39; Acts 1:21-22).

i His Son, not Himself (1 Jn. 5:7).

j Isa. 9:6; 11:1; Mt. 1; Lk. 1:32; Gal. 4.

k According to human nature (Heb. 2:7-18; Rom. 9:3-5; 1 Tim. 3:15; 1 Jn. 4:2).

l Gr. horidzo, marked out, manifested to be God's Son by a display of power (Acts 10:38; Jn. 10:10; Lk. 4:18-21).

m Gr. kata, according to, or through the Holy Spirit who raised Him from the dead to prove to all men that He was the true Messiah and Savior of all men (Acts 2:22-36; 3:15, 26; 4:10; 5:30; 17:31). The Jews crucified Jesus because He claimed to be the Son of God (note d, Jn. 8:40). God resurrected Him because He was the Son of God (Rom. 1:4).

n By Christ—grace and apostleship.

o This is the test for man in the dispensation of Grace. If man fails to have faith he is lost (Mk. 16:16; Jn. 3:16).

p Gr. ethnos. 29 times in Romans. Trans. Gentiles, except here; 4:17-18; 10:19; 16:26.

q The Roman empire (note e, Lk. 2:1).

r I serve God with my spirit and soul as well as with my body (1 Cor. 6:19-20).

s Paul had the fullness of God (Rom. 15:29) and could impart spiritual gifts by the laying on of hands (v 11; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2).

t The purpose of all spiritual gifts (1 Cor. 1:7; 12:4-11, 28-30; 14:1-40; Rom. 12:3-8; note s, 1 Tim. 4:14; 1 Pet. 4:11).

u Gr. steridzo, strengthen (Lk. 22:32; Rev. 3:2); establish (Rom. 1:11; 16:25; 1 Th. 3:2, 13; 2 Th. 2:17; 3:3; Jas. 5:8; 1 Pet. 5:10; 2 Pet. 1:12); fix (Lk. 16:26); and set (Lk. 9:51).

v Be blessed through their establishment by spiritual gifts (note s, 1 Tim. 4:14).

w 6 things he did not want men to be ignorant of (v 13; 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Th. 4:13).

x Was hindered. Cp. 2 Th. 2:7.

y Gr. opheiletes, one under an obligation or bound to some duty (Mt. 6:12; 18:24; Lk. 13:4; Rom. 1:14; 8:12; 15:27).

z See note o, Acts 28:2.

*a Gr. anoetos, unintelligent. Here; Lk. 24:25; Gal. 3:1, 3; 1 Tim. 6:9; Tit. 3:3.

*b Gr. prothumos, ready, willing (v 15; Mt. 26:41; Mk. 14:38).

*c Gr. epaischunomai. Here; 6:21; Mk. 8:38; Lk. 9: 26; 2 Tim. 1:8, 12, 16; Heb. 2:11; 11:16. Paul here fulfills Isa. 28:16.

*d Another term for gospel of God, v 2.

to reproduce itself, like a dynamo.

It Is God's Power To:

1 Produce the new birth (1 Pet. 1:23)
2 Give salvation (1:16; Eph. 1:13)
3 Impart grace (Acts 20:24)
4 Establish in the faith (Rom. 16:25)
5 Generate faith (Rom. 10:17)
6 Set free (Jn. 8:31-36)
7 Nourish spiritual life (1 Pet. 2:2)
8 Cleanse the church (Eph. 5:26)
9 Search the life (Heb. 4:12)
10 Make partakers of Christ (Eph. 3:6)
11 Impart immortality (2 Tim. 1:10)
12 Bring peace (Rom. 10:15)
13 Give protection (Eph. 6:17)
14 Give fullness of blessings (Rom.15:29)

f Gr. soteria. Trans. salvation 40 times; saved (Lk. 1:71; Rom. 10:1); deliver (Acts 7:25); health (Acts 27:34); and saving (Heb. 11:7). See notes on ***Salvation***, p. 304.

g God's righteousness is revealed in the gospel on the ground of faith as the absolute condition of salvation, and is only effective in those who believe.

h Quoted from Hab. 2:4. It means that the just must live by continued faith, and go from faith to faith as light is received (1 Jn. 1:7).

i The wrath of God is also revealed in the gospel as part of God's righteousness.

j This phrase is found only here; Jn. 3:36; Eph. 5:6; Col. 3:6, but wrath is found many times (2:5; 5:9; 9:22; Eph. 2:3).

k This is what God's wrath is against. In v 18-32 Paul proves the utter ungodliness of the Gentile world and its deserving God's wrath. In 2:1–3:8 he proves that the Jews are also ungodly and deserving of God's wrath. In 3:9-20 he sums up the case of both Jews and Gentiles, proving the whole world guilty.

l Gr. asebeia, impiety; no reverence for God or sacred things; irreligious (2 Tim. 2:16; Tit. 2:12; Jude 18).

m Gr. adikia, all wrongdoing; immorality; wickedness of heart and life (Lk. 18:6; Rom. 1:18, 29; 2:8; 6:13).

n Hold down, suppress; imprison; bridle.

o This v 20 explains v 19. All invisible things, even the eternal power and Godhead, are clearly seen by the visible things of creation. See Dt. 29:29.

p Gr. aidios, twice (v 20; Jude 6).

q Gr. Theiotes, Deity. Only here.

r No excuse for men to be in ignorance of the invisible things. Same word in 2:1.

s Gr. ginosko, to know by experience (Jn. 1:48; 1 Jn. 5:20; Eph. 5:5).

t They made God a mystery and gave the people images of all kinds (v 23).

u Reasonings. Substituted foolish concepts of God, and fooled themselves.

v Gr. aphthartos. Here; 1 Cor. 9:25; 15:52; 1 Tim. 1:17; 1 Pet. 1:4, 23; 3:4.

w Images of men, birds, cattle, dogs, crocodiles, frogs, and snakes are common among all idolaters. Such idolatry has been the root of all the abominable immoralities of the heathen. The idols have been the patrons of licentiousness (v 23-32). When they formed their gods in human shape they endowed them with passions and represented them as slaves to disgraceful sex perversions and as possessing unlimited powers of sexual gratification.

[j]salvation to every one that believeth; to the Jew first, and also to the Greek.

17 [g]For therein is the righteousness of God revealed from faith to faith: as it is written, [h]The just shall live by faith.

II. The whole world guilty before God (Rom. 1:18-3:20)

1. The wrath of God revealed from heaven

18 [i]For the [j]wrath of God is revealed from heaven [k]against all [l]ungodliness and [m]unrighteousness of men, who [n]hold the truth in unrighteousness;

2. The universe a revelation of God and all invisible things

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 [o]For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his [p]eternal power and [q]Godhead; so that they are [r]without excuse:

3. Eighteen stages of world apostasy (Rom. 1:21-32)

(1) Ten sins for which God gave men up to defile the body

21 Because that, when they [s]knew God, [t]they glorified *him* not as God, neither were thankful; but became vain in their [u]imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they

23 And changed the glory of the [v]uncorruptible God into an image made like to [w]corruptible man, and to birds, and fourfooted beasts, and creeping things.

(2) Result of apostasy: sex uncleanness or perversion

24 Wherefore God also [x]gave them up to [y]uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

(3) Two sins for which God gave men up to defile their souls

25 Who [z]changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(4) Result of apostasy: homosexuality; lesbianism

26 [a]For this cause God gave them up unto [b]vile [c]affections: for even their women did change the [d]natural use into that which is against nature:

27 And likewise also the men, leaving the [*e]natural use of the woman, [*f]burned in their lust one toward another; men with men working that which is [*g]unseemly, and [*h]receiving in themselves that [*i]recompence of their [*j]error which was meet.

(5) Two sins for which God gave men up to defile their spirits

28 And even as they did not like to retain

x God permitted them to give themselves over to homosexual sins and like perversions.

y Uncleanness here; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 5:3; Col. 3:5; 1 Th. 4:7; 2 Pet. 2:10 is a scriptural term for homosexuality and other sex perversions of men and women.

z Established idolatry for the true worship; a lie for the truth; and worshipped creatures more than the Creator. Idols are called lies in Isa. 44:20; Jer. 10:14; 13:25.

a Because of the apostasy of v 21-25.

b Gr. atimia, vile (v 26); shame (1 Cor. 11:14); reproach (2 Cor. 11:21); and dishonor (Rom. 9:21; 1 Cor. 15:43; 2 Cor. 6:8; 2 Tim. 2:20).

c Gr. pathos, affections (v 26; Col. 3:5) and lusts (1 Th. 4:5). Vile affections are passions of infamy and shame.

d This is lesbianism—unnatural sexual relations between women (homosexuality).

*e This is sodomy, pederasty, or homosexuality (Gen. 8:21; 19:5; Lev. 20:13; Dt. 23:17; 1 Ki. 14:24; 15:12; 22:46; 2 Ki. 23:7; Joel 3:3; Eph. 5:4; 2 Tim. 3:3, 13; 2 Pet. 2:7-22; Jude 7-19).

*f Gr. ekkaiomai, were inflamed.

*g Gr. aschemosune, indecent.

*h Gr. apolambano, receiving back in full.

*i Gr. antimisthia, retribution.

*j Gr. plane, wandering—wrong action, wickedness. Here; Mt. 27:64; Eph. 4:14; 1 Th. 2:3, note; 2 Th. 2:11; Jas. 5:20; 2 Pet. 2:18; 3:17; 1 Jn. 4:6; Jude 11. Both men and women by unnatural prostitutions, enervated their bodies, so that they received in themselves the penalties of their wickedness.

✝ ✝ ✝

over to a [*l]reprobate mind, to do those things which are [*m]not convenient;

(6) Result of apostasy: 23 sins that will damn the soul (Mk. 7:21-23; 1 Cor. 6:9; Gal. 5:19; Col. 3:5)

29 [*n]Being [*o]filled with all [*p]unrighteousness, [*q]fornication, [r]wickedness, [s]covetousness, [t]maliciousness; full of [u]envy, [v]murder, [w]debate, [x]deceit, [y]malignity; [z]whisperers,
30 [*a]Backbiters, [*b]haters of God, [*c]despiteful, [*d]proud, [e]boasters, [f]inventors of evil things, [g]disobedient to parents,
31 [h]Without understanding, [i]covenantbreakers, [j]without natural affection, [k]implacable, [l]unmerciful:

(7) Final result of apostasy: God's judgment known but not feared by apostates

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

119 CHAPTER 2

1 Therefore [m]thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

5. God's judgment just because of His revelation (1:32)

2 But we are sure that the judgment of God is according to truth against them which commit such things.

6. God's judgment just because man's impenitence deserves it

3 [n]And [o]thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
4 [p]Or despisest thou the [q]riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth [a]thee to [b]repentance?
5 But after thy [c]hardness and [d]impenitent

---

*k 3 Things God Gave Them Up To:
  1 Dishonor their bodies (v 24)
  2 Vile affections in their souls (v 26)
  3 Reprobate minds (v 28)

*l Gr. adokimos, reprobate (v 28; 2 Cor. 13:5, 6, 7; 2 Tim. 3:8; Tit. 1:16); rejected (Heb. 6:8); and castaway (1 Cor. 9:27). Christ is not in reprobates.

*m Gr. kathekon, fit; proper (Acts 22:22).

*n See ***20 Stages of World Apostasy***, p. 304.

*o Gr. pleroo, to fill up, complete.

*p Gr. adikia, every vice contrary to justice and righteousness. Note m, v 18.

*q Gr. porneia, unlawful sex sins of single and married people. Note, Mt. 5:32.

r Gr. poneria, depravity; iniquity; wicked acting of the evil nature; criminal.

s Gr. pleonixia, intense lust for gain. Note e, Lk. 12:15.

t Gr. kakia, the vicious disposition and desires, rather than their exercise.

u Gr. phthonos, to pine away; the pain felt and malignity conceived at the sight of the blessing of another.

v Gr. phonos, murder (Mt. 15:19; Mk. 7:21; 15:7; Lk. 23:19, 25; Rom. 1:29; Gal. 5:21; Rev. 9:21); slaughter (Acts 9:1). Also hating another (1 Jn. 3:15).

w Gr. eris, strife (Rom. 13:13; 1 Cor. 3:3; Phil. 1:15; 1 Tim. 6:4); contention (1 Cor. 1:11; Tit. 3:9); debate (Rom. 1:29; 2 Cor. 12:20); and variance (Gal. 5:20). It means to cause strife and discord. It is not the same as disputing for truth as in Acts 9:29; 15:2, 7; 17:17; 19:8-9.

x Gr. dolos, lying, falsity. From delo, to take with a bait. Trans. guile (Jn. 1:47; 2 Cor. 12:16; 1 Th. 2:3; 1 Pet. 2:1, 22; 3:10; Rev. 14:5); deceit (Mk. 7:22; Rom. 1:29); craft (Mk. 14:1); and subtilty (Mt. 26:4; Acts 13:10).

y Gr. kakoetheia, a disposition producing evil habits. It means malignity of the mind, which leads its victim to put the worst construction on every action; ascribing to the best deeds the worst motives.

z Gr. psithuristes, calumniators; secret detractors; those who pretend secrecy, and carry out accusations against men, whether true or false; blasting their reputation by clandestine gossip.

*a Gr. katalalos, evil speakers; false accusers; slanderers of absent men.

*b Gr. theostuges, hateful to God; atheists; condemners of sacred things; despisers of providence; scorners of good.

*c Gr. hubristes, insolent; stormy; boisterous; abusing the characters and persons of those under them; scornful; hateful.

*d Gr. huperephanos, to indulge in pride or selfgratulation; be exalted; elated; glory in self; display or strut self before others; undue sense of superiority; unnatural self-esteem; arrogance; wishing all men to receive their sayings as oracles. Here; Lk. 1:51; 2 Tim. 3:2; Jas. 4:6; 1 Pet. 5:5.

e Gr. alazon, self-exalted, vain, and arrogant braggarts. Here; 2 Tim. 3:2.

f Gr. epheuretes, originators of wicked, immoral, and sinful customs, rites, and fashions; beginners of the abominable religious orgies of Bacchus, the horrors of the arena, the debasing cruelties of the cockpit; the degrading shows of the theater, the

g Rebellious against parents; indifferent to rule and order; irreverent.

h Ignorant and destitute of capacity for spiritual things; stubborn.

i Gr. asunthetos, not morally bound to any agreement; not dependable; treacherous to covenants; faithless to promises; false to trusts.

j Destitute of natural affection; that is, filled with desire for unnatural affection experiences with husband or wife or same sex partners in the homosexual and other sex deviation sins of v 24-28.

k Gr. aspondos, without libation (which accompanied a treaty). Greeks used it to appease the angry gods and reconcile them to the contracting parties. A person who would not pour libation was at deadly enmity with the other one and showed the highest pitch of an unforgiving spirit. He could not be placated, appeased, or pacified by God, if he were a person who would not pour libation.

l Gr. aneleemon, pitiless; destitute of all benevolence to the needy; cruel; merciless; irreconcilable; severe; unappeasable; unforgiving; unyielding.

m Paul here addresses the Jews without naming them. He accurately describes them by their well known disposition to justify themselves and condemn others (Lk. 18:19). They are guilty of some of the same things God condemns in 1:21-32, so they are liable to God's just judgment on sin as much as Gentiles.

n Questions 1-2. Next, v 21.

o Gr. logidzomai, reckonest. First of 19 times in Romans (2:3, 26; 3:28; 4:3-24; 6:11; 8:18, 36; 9:8; 14:14).

p Do you Jews despise the good dealings of God and the superior advantages you have had, not knowing the fact that they were designed to lead you to repentance?

q Rom. 9:23; 11:33; Eph. 1:7, 18; 2:7; 3:8, 16; Phil. 4:19; Col. 1:27; 2:2.

a 3 Things Lead to Repentance (v 4)
  1 Goodness. Gr. chrestos and agathosune, the virtue and beneficence of God whereby He leads sinners to repentance (2:4; 5: 6-8)
  2 Forbearance. Gr. anoche, the self restraint of God whereby He tolerates sinners and permits them to live to be saved (v 4; 3:25; Neh. 9:30)
  3 Longsuffering. Gr. makrothumia, the leniency and patience of God whereby God's mercy and goodness are extended to men to bring them to eternal reconciliation to Himself (v 4; 1 Pet. 3:20; 2 Pet. 3:9, 15)

b See notes on Mt. 4:17 and Lk. 13:3.

c Caused by a long course of rebellion.

d Caused by the hardness of heart.

✞ ✞ ✞

against [f]the day of wrath and revelation of the righteous judgment of God;

▲ 6 Who will [g]render to every man according to his deeds:

7. God's judgment just because of equality in obeying the gospel

▲ 7 To them who by [h]patient continuance in well doing [i]seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [j]indignation and wrath,

▲ 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

▲ 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

▲ 11 For there is [k]no respect of persons with God.

8. God's judgment just because of equal responsibility according to the light received

▲ 12 [l]For as many as have sinned without law shall [m]also perish without law: and as many as have sinned in the law shall be judged by the law;

▲ 13 [n](For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, [o]do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which [p]shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ [q]according to my gospel.

9. Case of the Jew (Rom. 2:17-3:8)
(1) His tenfold state

17 Behold, [r]thou art called a Jew, and [s]restest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

(2) His sixfold sin and apostasy (cp. Rom. 1:21-32; 10:21)

21 [t]Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that [a]abhorrest idols, dost thou [b]commit sacrilege?

23 Thou that makest thy boast of the law, [c]through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, [d]as it is written.

(3) How circumcision profits

25 For circumcision verily profiteth, if thou keep the law: [*e]but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, [*f]shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, [*g]if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

(4) Definition of a real Jew (cp. Gen. 32:28; Rom. 9:6)

28 [*h]For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Mt. 6:19-20; Lk. 12:21; 1 Cor. 16:2; 2 Cor. 12:14; Jas. 5:3; 2 Pet. 3:7). Here it is storing up things that will call for the wrath of God. The treasure of wrath is varied to the extent one rejects the goodness of God and punishment will be according to its contents (v 6; Mt. 11:22-24; 23:14; Rev. 20:11-15).

f See ***Final Judgment***, p. 306.

g Repay every man reward or punishment.

h A must for all (notes, Jn. 6:27; 10:28).

i See ***4 Things To Seek***, p. 306.

j Note the contrasted destinies of two classes-good and evil (v 7-11).

k Eph. 6:9; Col. 3:25; Jas. 2:1-10.

l Not only is it stated in v 7-11 that God will judge on the basis of character and conduct, but here (v 12-16) it is stated that He will judge character and conduct on the basis of light received.

m No Mosaic law will be cited against non-Jews (v 12).

n Not the hearers of the law and of the gospel, but the doers will be justified (v 7-11; 10:8-21; Jas. 1:21-27; 2:14-26; 1 Jn. 1:7).

o Gentiles who are a law unto themselves will not be held accountable to any other law or be judged by any other.

p See ***Keeping Law by Nature***, p. 306.

q According to foundations I am laying down in my gospel. God will judge all men by Jesus Christ. He will be impartial and judge on the basis of deeds, not knowledge (v 7-11), and light, not laws men never possessed (v 12-16).

r Paul now openly deals with the Jew asserting that his superior knowledge, privileges, and calling only serve to condemn him more than Gentiles who obey the law of nature.

s You trust in the law for salvation.

t Questions 3-7. Next, v 26.

a Gr. bdelussomai, only here and in Rev. 21:8 where it is trans. abominable.

b Gr. hierosuleo, rob temples; use consecrated things for self. It is also the same as robbing God in Mal. 3:10-12.

c You boast of the law, but you break it and bring reproach upon God by living in open contradiction to your own profession. The high priesthood itself was an office bought and sold like other commodities. The rapine of Eli's sons was carried on many generations by priests (1 Sam. 2:22; Mt. 23, notes). Their adultery and polygamy were scandalous. They were guilty of theft, treachery, adultery, murder, and all the sins of 1:18-32; 2:1-29; 3:10-18.

d See Ez. 36:20, 23.

*e Paul here shows that circumcision was only profitable if the law was kept. If they broke the law they were just as much uncircumcised as Gentiles, for this was a sign of keeping the law of Moses (v 25). If Gentiles who were not circumcised in the flesh kept the law by nature (v 12-16), then, in reality, they were the circumcised ones (v 26-27), for circumcision was a rite representing something spiritual—the purification of the heart (Jer. 4:4-10; 9:26; Ez. 44:7-9; Rom. 2:29).

*f Questions 8-9. Next, 3:1.

*g If a Gentile who is not circumcised keeps the law and you do not, are you not condemned as a sinner by him, even though you are circumcised?

*h A true Jew is not the one who is circumcised in the flesh, neither is true circumcision in the flesh. A true Jew is one that has inward circumcision of the heart and in the spirit and has more than an outward cutting in the flesh and a profession of truth. This does not teach that every Christian is a Jew, but to be a true Jew one must be of the seed of Abraham, and have circumcision of the heart, and be a child of the promise (v 28-29; 9:6-7).

✝ ✝ ✝

(5) Threefold objection of the Jew to the gospel (Rom. 3:1-8)
A. What advantage has the Jew? Answered fully in Rom. 9

1 [i]What advantage then hath the Jew? or what [j]profit *is there* of circumcision?

2 [k]Much every way: chiefly, because that unto them were committed the oracles of God.

B. Are the covenants cancelled? Answered fully in Rom. 10-11

3 [l]For what if some did not believe? shall their [m]unbelief make the faith of God without effect?

4 [n]God forbid: yea, [o]let God be true, but every man a liar; as it is written, [p]That thou mightest be justified in thy sayings, and mightest overcome when [q]thou art judged.

C. Does not God will sin in order to magnify His righteousness? Answered fully in Rom. 10

5 [r]But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

6 [s]God forbid: for then how shall God judge the world?

7 [t]For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 [u]And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose

10. Summary of the whole world guilty before God (Rom. 3:9-20)
A. Both Jews and Gentiles guilty

9 [a]What then? are we better *than they*? No, in no wise: for we have [b]before proved both Jews and Gentiles, that they are all [c]under sin;

B. Fifteen reasons why the whole world is guilty (Ps. 5:9; 10:7; 14:1-4; 36:1; Isa. 59:7; Eccl. 7:20)

10 [d]As it is written, [e]There is none [f]righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 [g]They are all gone out of the way, they are together become [h]unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an [*i]open sepulchre; with their tongues they have used deceit; the poison of [*j]asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is [*k]no fear of God before their eyes.

C. Purpose of the law: make all the world guilty before God

19 Now we know that what things soever the law saith, it saith [*l]to them who are under

---

[i] Questions 10-11. Next, v 3.

[j] Circumcision only profits if the law is kept (v 25).

[k] This answers the questions of v 1. Being entrusted with the oracles of God and all the external advantages were not sufficient to save the soul (v 21-31; 4:1-25; 8:3-4; Gal. 3:10-14).

[l] Questions 12-13. Next, v 5.

[m] Gr. apistia, 12 times (Mt. 13:58; 17:20; Mk. 6:6; 9:24; 16:14; Rom. 3:3; 4:20; 11:20-23; 1 Tim. 1:13; Heb. 3:12, 19).

[n] This answers the questions of v 3. God forbid is found 15 times (v 4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; Lk. 20:16; 1 Cor. 6:15; Gal. 2:17; 3:21; 6:14).

[o] Let no man say that God has failed in keeping His word with any man. Let man examine himself and his ways to see if he has not failed to meet conditions so God can fulfill His promise.

[p] Quoted from Ps. 51:4.

[q] When God is judged or when He judges man by man, He always comes out justified because He is faithful in all His ways (Ps. 119:86, 138; Dt. 7:9; 1 Cor. 1:9; 10:13)

[r] Questions 14-20. Next, v 27. If our sins magnify the mercy and goodness of God, then the more wicked we are the more God can be glorified. If we thus glorify God, would He not be unjust in casting us off? It is only natural for me to reason this way for all my countrymen and I are involved (v 5).

[s] This answers the questions of v 5, that sin is not necessary to magnify God. If so, then God would be unjust Himself and could not rightly be justified in judging the world.

[t] Resuming my argument (of v 5) if the truth of God is magnified through our lies, or if the faithfulness of God in showing mercy and keeping promise to our fathers is through our unfaithfulness, then why should we be condemned as sinners? Why should we be blamed for something that must redound so much to the honor and glory of God?

[u] Here Paul answers v 7, "And why do you not say, seeing you assume that sin is necessary to magnify God and His pardoning grace, that we will go along with the apostles and Christianity, for it has been reported that they teach the same doctrine believe this slanderous report of Christians, then why persecute them? Those who report such slander are liable to just damnation".

[a] After all, have not we Jews a better claim to the gospel than Gentiles? This is the last Jewish part of the dialogue of v 1-9. Paul answers in v 9 that they have no more claim before God than Gentiles. The Jew has asked 9 questions in this dialogue (v 1, 3, 5, 7, 9). Paul has answered them in v 2, 4, 6, 8 and 9.

[b] In his last answer Paul comes back to the main subject of this section (1:18–3:20). Sum of the Proof of World Guilt:

1. The 40 sins and the 20fold apostasy of the Gentile world (1:18-32)
2. Indictment of the self-righteous Jews who condemned the Gentiles, but were guilty of the same sins (2:1-2)
3. Impenitence of both Jews and Gentiles proved them sinners (2:3-6)
4. Refusal of both classes in obeying the gospel (2:7-11)
5. Failure of both classes in walking in the light received (v 12-16)
6. The Jews were exceedingly sinful because of failure to live up to the law and superior advantages (2:17-29)
7. The Jews were deeper sinners because of seeking excuses for their sinfulness contrary to the law and their own high profession of godliness (3:1-9)

[c] Sin is a real force that dominates and enslaves. See notes, Rom. 5:12-21.

[d] This passage (v 10-18) is from several O.T. books on the same subject. V 10-12 are from Ps. 14:2-3; 52:2-4; Eccl. 7:20. V 13-18 are from Ps. 5:9-10; 10:7; 36:1-2; 140:3; Isa. 59:7-8.

[e] Having stated (v 9) that he had already proved both Jews and Gentiles to be under sin, he now proceeds to clinch this argument by the Jewish Scriptures which they could not deny.

[f] No man is righteous in himself.

[g] This is true of all men (Isa. 53:6; Rom. 1:21-32; 3:23; 5:12-21).

[h] Gr. achreios, useless. The whole mass of mankind is as a slain, putrid mass thrown together in heaps.

[*i] By malicious and cutting words they kill and bury the reputation of men. As a tomb is opened and the stench of putrefaction is unbearable, so their throats spue forth poison (v 13-14).

[*j] Gr. aspis, adder (Ps. 140:3; Dt. 32:33; Job 20:14-16; Isa. 11:8).

[*k] The same as in 1:32. Not one charge is listed here but what can be traced in case histories of both Jews and Gentiles.

[*l] For fear the Jews might think v 10-18 do not apply to them, Paul here says that they apply to all under the law that every mouth might be stopped and the whole world become guilty before God.

and all the world may become guilty before God.

20 Therefore [m]by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

III. Justification by faith in Christ the only remedy for sin (Rom. 3:21-5:11)

1. How men are justified (Rom. 3:21-31; 4:1-25; 5:1-11; 8:1-13; 10:4-17; Acts 10:43; 13:39; 2 Cor. 5:14-21; Gal. 3:19-29; Eph. 1:7; 2:8-9; Col. 2:11-17; 1 Jn. 1:9)

21 But [n]now the [o]righteousness of God without the law is manifested, being [p]witnessed by the law and the prophets;

▲ 22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: [q]for there is no difference:

23 For [r]all have sinned, and come [s]short of the glory of God;

24 Being [t]justified freely by his [u]grace through the [v]redemption that is in Christ Jesus:

▲ 25 Whom God hath [w]set forth *to be* a [x]propitiation through faith in his blood, [y]to declare his righteousness for the remission of [a]sins that are past, through the [b]forbearance of God;

▲ 26 To declare, *I say*, [c]at this time his justifier of him which believeth in Jesus.

2. Justification by faith, not by works and law keeping (Rom. 3:21, refs.)

27 [e]Where *is* [f]boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

▲ 28 Therefore [g]we conclude that a man is justified by faith without the deeds of the law.

3. Justification by faith a universal remedy for world guilt

▲ 29 [h]*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

▲ 30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make [i]void the law through faith? God forbid: yea, [j]we establish the law.

121

CHAPTER 4

4. Justification by faith stated and illustrated (Rom. 4)

(1) Abraham 430 years before the law was justified by faith without the deeds of the law

1 [k]What shall we say then that Abraham [l]our father, as pertaining to the flesh, hath

---

they could not be justified (v 20). The law could only condemn, not justify (v 21-31; 7:7-25).

n Since the gospel has come and the N.T. has been made men can be justified and made righteous without the law (v 21-31).

o See note on Romans 10:3.

p The rites and ceremonies of the law and the predictions of the prophets all testified of the great redemption in Christ that would justify men apart from both the law and the prophets (Col. 2:14-17; Heb. 8:1–10:23; Ps. 16:8-11; Isa. 53; Lk. 24:44; Jn. 5:39; etc.).

q No difference whether Jew or Gentile (1:16; 2:7-11; 1 Cor. 12:13; Gal. 3:28).

r One must know and confess he is a sinner before he can be saved (Lk. 13:3, note; Acts 2:38; 3:19; Rom. 10:9-10; 1 Jn. 1:9). See ***We Conclude That***, p. 304.

s This refers to original glory (Gen. 1:26-28; Ps. 8; Rev. 21-22).

t This means declaring not guilty; acquittal in court of heaven. Note, 5:1.

u Grace is the unmerited love and favor of God to man (note, Ps. 84:11).

v Gr. apolutrosis, to redeem by paying the price (Ex. 21:8; Gal. 3:13); a deliverance by paying a ransom (1 Tim. 2:6); deliverance from the penalty of sin, including forgiveness of sin (Rom. 3:24; Eph. 1:7, 14; 4:30; Col. 1:14; Heb. 9:15); and restoration of all creation from the curse (Rom. 8:23).

w God has set forth, made, appointed, and published this sacrifice to be a propitiation, or covering for sin.

x This is the act of God whereby He becomes propitious or gracious to the sinner through Jesus Christ (v 25; Heb. 9:5; 1 Jn. 2:2).

y Mt. 26:28; Eph. 1:7; Col. 1:20; Rev. 1:5. God cannot declare any man righteous or remit one sin without faith in the atonement (Heb. 9:22; Eph. 1:7).

a This Refers to Two Things:
  1 Forgiveness of the sins of O.T. saints (v 25; Heb. 9:15)
  2 Forgiveness of past sins of each sinner that repents (Eph. 1:7; 1 Jn. 1:9)

b See note a, Rom. 2:4.

c God is now ready to declare His readiness to impart His righteousness by faith to penitents and can now be just in justifying them by His grace (v 24-26).

d Gr. dikaiosune. Found 92 times and always trans. righteousness. The Eng. word is found 306 times in Scripture. It means right-doing in all places. See ***14 Facts About Right Doing***, p. 304.

e Questions 21-23. Next, v 29. Here (v 27-28) we have the second dialogue between Paul and the Jew. Paul has been proving from v 9 that the Jews are as guilty and condemned as the Gentiles and that both must be saved by the redemption in Christ. The Jew, finding his boasted religion of 2:17-29 of no merit at all to save his soul, interrupts (as Paul anticipates) and asks, "Where does our boasting come in with such a program of salvation without works and the law? Have we no merit of our own? Do we not have anything accruing to us from our 1700 years of circumcision and the Mosaic covenant?" Paul, "It is completely out—your boasting" (v 27). The Jew, "By what law? of works?" Paul, "By the law of faith—you have sinned and you need forgiveness. The law of works cannot pardon. It requires obedience and only kills if transgressed. Faith alone in Christ will pardon and cancel the death penalty" (v 27-28; Eph. 2:8-9).

f 10 Things Men Boast About: bargains (Pr. 20: 14); security (Pr. 27:1); religion (Rom. 2:17-29); strength (1 Sam. 17:8-10); conquest (Isa. 10:8-16); gifts (Pr. 25:14); riches (Ps. 49:6); sins (Ps. 94:4); plans (Jas. 4:13-17); and power (Lk. 10:17). The only boasting allowed is "in the Lord" (2 Cor. 10:12-18).

g See ***We Conclude That***, p. 304.

h Questions 24-26. Next, 4:1. These are answered in v 29-31.

i Gr. katargeo, to make useless; without effect (note g, Eph. 2:15).

j Christianity Establishes the Law:
  1 By recognizing Christ as the subject of its rites and ceremonies (Lk. 24:44; Col. 2:14-17; Heb. 8-10)
  2 By Christ fulfilling it (Mt. 5:17)
  3 By Christ ending it (Rom. 10:4)
  4 By fulfilling in men the righteousness that the law demanded but could not give (Rom. 8:3)
  5 By including its moral and spiritual principles in the N.T. (Heb. 8:6)

k Questions 27-28. Next, v 9. Paul here (v 1-3), after proving in 3:21-31 that both Jews and Gentiles could only be saved by grace through faith, shows by examples how Abraham and David were justified. Abraham, the father of the Jewish nation, was a rank heathen or an uncircumcised Gentile before God pardoned him by grace through faith. He could not have been justified by obedience to the law, which was not until 430 years later (Gal. 3:17). Paul points out that Abraham was pardoned the same way the gospel saves Jews and Gentiles. Why should the Jews condemn Christianity and oppose Gentiles when they were included in the Abrahamic covenant (Gen. 12:1-3; 17:4)? Paul also proves that this blessing did not come through circumcision, for Abraham had it many years before he was circumcised (v 9-12; Gen. 12:1-3; 15:6; 17:1-14). If Abraham was blessed before and without circumcision, then Gentiles also could be.

l Jews claimed Abraham as their father (9:5; Lk. 1:73; Jn. 8:39; Acts 7:2).

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham [m]believed God, and it was counted unto him for righteousness.

(2) All men can be justified by faith without law and works (Acts 10:43, refs.)

4 [n]Now to him that worketh is the reward not reckoned of grace, but of debt.

▲ 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

(3) David under the law was justified by faith in Christ without the deeds of the law (Ps. 32:1; 51:1-13; 91:16; 103:3)

6 [o]Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

▲ 7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

▲ 8 Blessed *is* the man to whom the Lord will not [p]impute sin.

(4) All men can be justified by faith without law and works (Rom. 3:21, refs.)

9 [q]*Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

(5) Abraham was justified by faith in Christ 24 years before circumcision (Gen. 12:1-3; 17:1-19)

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being [a]uncircumcised: [b]that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 [c]And the father of circumcision to them who are not of the circumcision only, but who also walk in the [d]steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

and works (Rom. 3:21, refs.)

13 For the promise, that he should be the [e]heir of the world, *was* not to Abraham, or to his seed, through the law, but through the [f]righteousness of faith.

14 For if they which are of the law *be* heirs, faith [g]is made void, and the promise [h]made of none effect:

15 Because the law [i]worketh wrath: for where no law is, *there is* no transgression.

▲ 16 Therefore *it is* of faith, that *it might be* [j]by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

(7) Justification faith defined and illustrated (Gen. 17:1-19)

17 (As it is written, [k]I have made thee a father of many nations,) before him whom he believed, *even* God, [l]who quickeneth the dead, and calleth those things which be not as though they were.

18 [*m]Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [*n]So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an [*o]hundred years old, neither yet the deadness of Sara's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being [*p]fully persuaded that, what he had promised, he was able also to perform.

(8) Justification to all men who have like faith in Christ (Jn. 3:16, 36; 5:24)

22 And therefore it was imputed to him for righteousness.

▲ 23 Now [*a]it was not written for his sake alone, that it was imputed to him;

▲ 24 But for us also, to whom it shall be imputed, [*b]if we believe on him that raised up Jesus our Lord from the dead;

▲ 25 [*c]Who was delivered for our offences, and was raised again for our [*d]justification.

---

m Before he was circumcised (Gen. 15:6).

n If Abraham worked for and merited justification, then it was not of grace because God owed it to him. But if he believed God for it instead of working for it, then faith was counted for righteousness and God gave it to him as a favor. Since he was called when he was a heathen, a Gentile idolater and he was justified freely by faith, then all other sinners can likewise be justified (3:21-28; 5:1-11).

o Now the apostle proves his point by showing how David, a man under law, was justified by faith without the law and works (v 6-7; Ps. 32:1-2).

p See ***Imputation***, p. 1038 of O.T.

q Questions 29-31. Next, 6:1.

a He was justified 24 years before circumcision (Gen. 12:1-4; 15:6; 17:1-14).

b He was justified before he was circumcised, being the father of believing uncircumcised Gentiles.

c He is also father of Jews who walk in his steps and who seek for justification by faith only. The covenant was made with Abraham while he was a Gentile; he became the father of Gentiles in the faith. The Jews were later made partakers of the covenant, but original justification by faith belonged to the Gentiles. When the gospel came they laid hold on it as their original right. The Jews to be saved must come under the Abrahamic covenant in which the Gentiles were originally included. This conclusion of Paul must have confounded the Jews.

d Gr. ichnos, a track, footstep (v 12; 2 Cor. 12:18; 1 Pet. 2:21).

e This refers to his being a blessing to all nations of the earth. He also will literally inherit the earth along with all those blessed with him (Ps. 37:11; Mt. 5:5; 25:34; Rev. 5:10; 22:4-5).

f This promise of heirship did not come through the law, but by the Abrahamic covenant of faith (v 13-16; Gen. 12:1-3).

g Gr. kenoo, has been emptied (1 Cor. 1:17; 9:15; 2 Cor. 9:3; Phil. 2:7).

h Gr. katargeo, note i, 3:31.

i No law makes provision for mercy and pardon should it be broken. It works wrath and punishment only.

j Because of this it can be for all men.

k Quoted from Gen. 17:4-5. This is a prophecy fulfilled before N.T. times.

l Two Things of God Here:

1. Resurrection (v 17; 8:11; Jn. 5:21; 6:63; 1 Cor. 15:22, 35, 45; 2 Cor. 3:6; Gal. 3:21; 1 Tim. 6:13; 1 Pet. 3:18)
2. Faith (v 17; 8:24-25; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Heb. 11:1). True faith is counting things that be not as though they were. This is what God exercised when He called the worlds into existence (Heb. 11:3; 2 Pet. 3:5; Gen. 1:1; Job 38:4-7)

*m Here Paul describes the faith of Abraham in order to explain what gospel faith is like (Heb. 11:6; Jas. 1:5-8).

*n Quoted from Gen. 15:5.

*o See Gen. 17:1; 21:1-5.

*p His soul was full of confidence that the Word of God bound Him to fulfill what He had promised. After 25 years it was fulfilled. Faith was imputed for righteousness (v 3-22; Heb. 11:8-12).

*a Gen. 15:6 was written for all men.

*b The condition of the gospel is faith, not only temporary faith, but stedfast and continued faith. Note s, Jn. 3:15.

*c He died for our sins (1 Pet. 2:24) and was resurrected for our justification (5:10; 1 Cor. 15:1-23).

*d See ***7 Facts About Justification***, p. 304.

* * *

5. Tenfold result of justification by faith (Rom. 3:21, refs.)

▲ 1 Therefore being [e]justified by faith,[f]we have peace with God through our Lord Jesus Christ:

▲ 2 By whom also we have [g]access by faith into this [h]grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but [i]we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, [j]experience; and experience, hope:

▲ 5 And hope maketh not ashamed; [k]because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6. Basis of justification by faith and all blessings (2 Cor. 5:14-21; 1 Pet. 2:24)

6 For when we [l]were yet without strength, in [m]due time Christ died [n]for the [o]ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even [p]dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, [q]Christ died for us.

▲ 9 [r]Much more then, being now justified by his blood, we shall be saved from wrath through him.

▲ 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being [s]reconciled, we shall be saved by his life.

11 And not only *so*, but we also [t]joy in God through our Lord Jesus Christ, by whom we have now received [u]the atonement.

IV. Inbred sin (Rom. 5:12-21)

1. Sin and death by Adam

12 [v]Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the [w]similitude of Adam's transgression, who is the [x]figure of him that was to come.

2. Nine contrasts between Adam and Christ (1 Cor. 15:21-22, 45-50)

▲ 15 But not as the offence, so also *is* the free gift. [a]For if through the offence of one many be dead, [b]much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

▲ 16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

▲ 17 For if by one man's offence death reigned by one; much more [c]they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

▲ 18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

▲ 19 For as [d]by one man's disobedience many were made sinners, so by the [*e]obedience

---

f See ***10 Blessings***, p. 304.

g Gr. prosagoge, access (v 2; Eph. 2:18; 3:12). We are not merely introduced to God by Jesus Christ for an interview, but we are to remain with Him as part of His household (Eph. 2:18-22; 3:14).

h See note on Ps. 84:11.

i We have grace to endure trials without sustaining loss or deterioration. We are like silver and gold when refined.

j Gr. dokime. Trans. trial (2 Cor. 8:2); experiment (2 Cor. 9:13); proof (2 Cor. 2:9; 13:3; Phil. 2:22); and experience Rom. 5:4

k 4 Reasons We Can Glory in Tribulations:
  1 Our justification and peace (v 1)
  2 The grace of God in Christ (v 2)
  3 The love of God in our hearts (v 5)
  4 The power of the Holy Ghost (v 5)

l 4fold Description of the Former State:
  1 Without strength—weak, dying, helpless to resist sin and do good, and powerless to deliver from misery (v 6)
  2 Ungodly—sinful, depraved, Satan-ruled and enslaved (v 6)
  3 Sinners—bent on finding happiness but always missing the mark (v 8)
  4 Enemies—haters of God and holiness and openly at war with both (v 10)

m Due time of fullness of time (Gal. 4:4).

n Instead, or in place of the ungodly.

o Jews Divided Men Into 4 Classes:
  1 The just who said: What is mine is mine; what is thine is thine
  2 The accommodating who said: What is mine is thine; what is thine is mine
  3 The pious who said: What is mine is thine; what is thine let it be thine
  4 The ungodly who said: What is mine is mine; what is thine shall be mine

p We have many examples of men dying for friends, lovers, and great men, but it is contrary to nature to die for enemies. Yet God did (v 6-8; Jn. 3:16).

q See ***Blessings of Christ's Death***, p. 304.

r If Christ died for us while we were yet ungodly, sinners, and enemies, how much more will He do for us since we have become reconciled, godly, and friends. If He saved us by His death, how much more can He save us by His life (v 9-10; 8:31-34; Heb. 7:25).

s Gr. katallasso, change from enmity to friendship, reconcile (v 10; 1 Cor. 7:11; 2 Cor. 5:18-20).

t Boasting is forbidden Jews trusting in the law, because it is a false confidence (3:27). The Christian is enjoined to boast of his reconciliation to God for it is a true confidence (v 11; 1 Cor. 1:31; 2 Cor. 10:17).

u Gr. katallage, reconciliation (v 11; 11:15; 2 Cor. 5:18-19). It should not have been trans. atonement here, as it refers to the removal of enmity and a change to friendship, which is the effect of atonement.

v In v 12-21 Paul shows that the consequences of Christ's obedience extend as far as Adam's disobedience. Gentiles are descendants of Adam and partake of his sin and its consequences, so they are free to partake of the redemption of Christ. This again puts the Gentiles on an equal basis with Jews in Adam, Abraham, and Christ. Sin is of universal effect. From Adam all men derive their beings (Acts 17:26). The whole race was in his loins when he sinned. He was its spiritual, moral, and physical fountainhead, and its sole representative. He did not act as a single person but as the whole race. When he fell he sinned for all. When God contracted with him, it was a contract for the whole race. His progeny became a part of the covenant and blessings if he obeyed, and of the curses if he sinned. See ***10 Facts About Sin***, p. 304.

w Death did not come by personal sin, as it did in the case of Adam. Death passed upon all men because of Adam's sin (Gen. 2:17; Rom. 5:12-21).

x Gr. tupos, an outline, sketch; to describe in outline. The idea is that of making a contrasting outline of Christ. See note c, Phil. 3:17.

a See ***12 Contrasts***, p. 305.

b The parallel does not hold true in every detail, for the free gift exceeds the consequences of sin (v 15, 17, 20).

c The ones who receive the abundance of grace and the gift of righteousness will reign in life by Jesus Christ.

d Through Adam's sin, a sentence of death, without a promise of resurrection, passed upon all men; so, by the obedience of Christ taking man's place, the sentence was completely canceled and original dominion restored. One is constituted a sinner through Adam, not by his personal sins, so one is constituted righteous through Christ, not by his personal acts of righteousness (v 19).

*e The obedience unto death (Phil. 2:8). This was the righteous act of v 18.

▲ 20 Moreover the law [f]entered, that the offence might abound. But where sin abounded, grace did much more abound:
▲ 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

123 CHAPTER 6

V. Salvation: divine method of deliverance from sin (Rom. 6:1-14)
1. By death through Christ and the Holy Spirit (Rom. 5:1-11; 8:1-13)

1 [g]What shall we say then? Shall we continue in sin, that grace may abound?
2 [h]God forbid. How shall we, that are dead to sin, live any longer therein?

2. By baptism into Christ (1 Cor. 12:13; Gal. 3:27; Col. 2:12)

3 Know ye not, that so many of us as were [i]baptized into Jesus Christ were baptized into his death?
4 Therefore we are [j]buried with him by baptism into death: [k]that like as Christ was raised up from the dead by the [l]glory of the Father, even so we also should walk in [m]newness of life.
▲ 5 For if we have been [n]planted together in the likeness of his resurrection:

3. By death to the old man (Rom. 8:1-13; Gal. 5:16-26; Eph. 4:20-24; Col. 3:5-17)

6 Knowing this, that our [o]old man is [p]crucified with *him*, that the body of sin might be [q]destroyed, that henceforth we should not serve sin.
7 For he that is [r]dead is freed from sin.
▲ 8 Now if we be [s]dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ [a]being raised from the dead dieth no more; death hath [b]no more dominion over him.
10 [c]For in that he died, he died unto sin [d]once: but in that he liveth, he liveth unto God.

4. By reckoning self to be dead to sin but alive to God (Rom. 8:1-13; Eph. 4:20-24; Col. 3:5-17)

● 11 [e]Likewise [*f]reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

5. By refusing the reign of sin: permitting the reign of God in the body (Eph. 4:20-24; Rom. 8:13; Col. 3:5-17; Gal. 5:16-26)

● 12 [*g]Let not sin therefore reign in your mortal body, that ye should obey [*h]it in the lusts thereof.

---

f The law with its many statutes entered to condemn the many kinds of offences and make man know in detail what sin was. It was added until the seed should come (Gal. 3:19-25). Those who accept Christ receive free pardon of all offences and grace abounds and reigns in life (v 20-21; 1 Jn. 1:9; Rev. 1:5). If one sin was too great and heinous for grace to pardon, then grace would cease to reign in righteousness and sin would be more powerful than Jesus Christ and His power.

g Questions 32-35. Next, v 15. Having proved the sinfulness of both Jews and Gentiles and that both must be redeemed alike by Christ through faith and grace, Paul now takes up the argument of the divine method of dealing with sin and the secret of a victorious holy life (6:1-8:39). The questions come up that if salvation is free and apart from works—if the more heinous the sins the more abundant the grace to pardon, then may we not go on in sin so that the grace of God may become magnified? God forbid.

h ***20 Reasons for Not Living in Sin***, p. 305.

i Baptism into Christ, not water (v 3-5; 1 Cor. 12:13; Gal. 3:28-29; Eph. 4:5; Col. 2:11-13).

j Baptism is by burial, regardless of what kind of baptism it is (note a, Acts 8:38).

k As Christ died completely, so those who profess Christianity must be completely separated and saved from sin having no more connection with it than a dead body has with the departed spirit (v 3-5; Jas. 2:26).

l Glorious power. Just as it took the mighty power of God to raise Christ, it will take this to bring alive the dead soul of sinners and make them new creatures in a moment (2 Cor. 5:17-18; Eph. 4:22-24).

m Gr. kainotes; here and in 7:6.

n Gr. sumphutos, planted together with; plainly proving a burial of His literal body and a burial in baptism. No planting or burial is possible by a sprinkling or pouring. Cp. Jn. 12:24; 1 Cor. 15:36.

o This is none other than Satan himself, the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. 2:2; 4:22-24; Col. 3:9; Jn. 8:44; 1 Jn. 3:8; 5:18). To call this the old Adamic nature is erroneous, for nothing happened to Adam other than his submission to Satan and a moral fall. Adam had the same body, soul, and spirit after the fall as before. The only difference was a change of masters. There is no such thing as an old nature other than man's own body, soul, and spirit dominated by satanic powers, as in the above passages.

p Being "dead to sin" (v 2), "crucified with him" (v 6), "dead with Christ" (v 8), "dead

common among Hebrews, Greeks, Latins, and other people. To die to a thing or person, is to have nothing to do with and to be totally separated from it or him. To live to a person or a thing is to be wholly given up to and to have intimate connection with that person or thing. Having the old man crucified means that one has no further dealings with him. In fact, 1 Jn. 5:18 says the wicked one does not touch the born-again one.

q Gr. katargeo, annulled. Note i, 3:31.

r Being dead to sin does not mean that the person or sin is dead. Both are still in existence the same as ever, but to each other they are as being non-existent. Note p, above.

s We are supposed to reckon ourselves dead with Christ (v 8, 11).

a What was it about Christ that died? The body only (Jas. 2:26). Then this is what was resurrected to die no more. Death will have no more dominion over His body. This proves that Christ was resurrected bodily, not as a spirit.

b Gr. kurieuo, "lord it over." Used in v 14; 7:1; 14:9; Lk. 22:25; 2 Cor. 1:24; 1 Tim. 6:15. Sin does not "lord it over" the believer in Christ. The believer "lords it over" sin (2 Cor. 10:4-7; Rom. 8:13; Col. 3:5-10).

c Lit., the death He died was on account of sin; for an expiation of sin; a sacrifice for sin (1 Pet. 2:24; Heb. 10:10-14).

d Gr. ephapax, once for all. Here; 1 Cor. 15:6; Heb. 7:27; 9:12; 10:10.

e As Christ died for sin once for all and dies no more, so we should die to sin once and live unto God forever (v 9-10).

*f Gr. logidzomai, to count, reckon, impute (Rom. 2:26; 4:3-24; 6:11; 8:18).

*g Here sin is pictured as a king or a tyrant, who has the soul passions, spirit faculties, and bodily members of man under control, dominating his life. Let him not work or reign in the mortal body; give him no place or grounds for working in your being. Sin does not rule or ruin; sin rules and ruins. Wherever sin is, it will have more or less dominion.

*h Obey sin in its lusts. This further proves sin to be a real spirit person ruling the life. Sin itself has lusts other than the lusts of man. The lusts of sin are in reality the lusts of Satan (v 12; Jn. 8:44; Eph. 2:2-3; 1 Jn. 2:17; 3:8). The lusts of man are his own creative powers depraved and corrupt (Jas. 1:14; 4:1, 3; 2 Tim. 4:3; 1 Pet. 4:2). They make up the basic Adamic nature. The same faculties that yield to sin can likewise yield to God and commit holy acts (Rom. 6:13, 16, 18-20, 22; 8:1-13; Col. 3:5-10).

* * *

struments of unrighteousness unto sin: [j]but yield yourselves unto God, as those that are alive from the dead, and your members as [k]instruments of righteousness unto God.

▲ 14 For [l]sin shall not have dominion over you: [m]for ye are not under the law, but under grace.

VI. Old relationship to sin: new relationship to God illustrated (Rom. 6:16-7:6)

1. By master and servant (Rom. 6:15-23)

(1) Acts of obedience indicate the master served

15 [n]What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 [o]Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

(2) Change in acts of obedience indicates a change in masters

17 [p]But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that [q]form of doctrine which was delivered you.

18 Being then made [r]free from sin, ye became the [s]servants of righteousness.

(3) The master served indicates the nature of obedience

19 I speak after the [t]manner of men because of the [u]infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to

20 [w]For when ye were the servants of sin, ye were free from righteousness.

(4) Fruit produced indicates spiritual state and destiny

21 [a]What [b]fruit had ye then in those [c]things whereof ye are now ashamed? for the end of those things *is* death.

▲ 22 But [d]now being made free from sin, and [e]become servants to God, [f]ye have your fruit unto holiness, and the end everlasting life.

▲ 23 For the [g]wages of sin *is* death; but the [h]gift of God *is* eternal life through Jesus Christ our Lord.

124 CHAPTER 7

2. Old relationship to sin: new relationship to God illustrated by marriage

1 [*i]Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband [*j]be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 [*k]Wherefore, my brethren, ye also are become dead to the law by the [*l]body of Christ; that ye should be married to another, *even* to him who is raised from the dead, [*m]that we should bring forth fruit unto God.

---

yielding (Jas. 1:13-15). While sin exists as satanic solicitation, it is Satan's lust and sin, not ours. When we yield, we make the Devil's sin our own. The one tempted should obey Jas. 4: 7; 1 Pet. 5:8-9; Eph. 4:27. When man refuses, regardless of how strong the temptation is, no sin is possible (1 Jn. 3:4; Jas. 1:13-15).

j Yield to God your will. Satan cannot force your will, and God will not, so the safe and normal thing is to will to do God's will.

k Gr. hoplon, weapons. Here; 13:12; Jn. 18:3; 2 Cor. 6:7; 10:4.

l God delivers from sin at the new birth (2 Cor. 5:17-18; 1 Jn. 3:9; 5:1-4, 18), so if you become subject to it again, it is because of your choice (v 13).

m You are not under the law that demands obedience, without giving power to obey. You are under grace that demands the same strict obedience to God, but gives free pardon for sin and power to obey.

n Questions 36-38. Next, v 21. See note g, v 1; notes r-u, 3:5-8.

o Millions today have not learned these simple facts—that you cannot be a servant of sin and Satan and a servant of righteousness and Christ at the same time; that if you commit sin you are a servant of sin and Satan (Jn. 8:34; 1 Jn. 3:8) and not a Christian; that if you sin, Satan is your master and not Christ and that sin is the service of Satan and righteousness is the service of God.

p What is God to be thanked for? That you are not saved from sin or that you are?

q This refers to the gospel truths Paul is here making clear by his arguments. Here Christianity is pictured under the form of a mold or die, into which men are cast, and from which they are stamped with the image of God and of Christ, and are made the holiness of God by the Holy Spirit (1 Cor. 6:11; 2 Cor. 3:18; Eph. 4:24). They are cast in to the mold of doctrine and the Word of God is stamped on the heart (2 Cor. 3:1-3).

r Gr. eleutheroo, set free. Here; v 22; 8:2, 21; Jn. 8:32, 36; Gal. 5:1.

s Gr. doulos, note e, Mt. 20:27.

t Gr. anthropinos. Here; 1 Cor. 2:4, 13; 4:3; 10:13; Jas. 3:7; 1 Pet. 2:13. Greek writers often used it to signify what was easy to understand. It means the opposite of the loftiness of poets and the sublime obscurity of philosophers.

u Because of the weakness of your flesh. As you have yielded your bodily members to sin and uncleanness, you must now do likewise to righteousness and holiness (v 19-20).

v Gr. hagiasmos. Here; v 22; 1 Cor. 1:30; 1 Th. 4:3, 4, 7; 2 Th. 2:13; 1 Tim. 2:15; Heb. 12:14; 1 Pet. 1:2.

w Again Paul emphasizes the fact that a man cannot be a saint and a sinner; holy and sinful; and cannot serve God and Satan, or be a servant of sin and righteousness at the same time (Mt. 6:24).

a Question 39. Next, 7:1.

b Paul uses fruit to refer to good and evil results (v 21-22; 7:4-5; Gal. 5:22-23; Eph. 5:9; Phil. 1:11, 22; 4:17; Heb. 12:11).

c Sin Has 2 Main Results:
  1 Present shame and emptiness (v 21)
  2 Future, eternal death and hell, the end of a life of sowing to the flesh (v 21-23; 8:13; Gal. 6:7-8; Rev. 20:6, 10-15)

d Now, in the present life men are free from sin in Christ (2 Cor. 5:17-18).

e A change in masters means a change in service (Mt. 6:24).

f Righteousness Has 2 Main Results:
  1 Present holiness of life (v 22)
  2 Future and eternal life, the end of a life of sowing to the Spirit (v 22-23; 8:13; Gal. 6:7-8; note, Jn. 6:27)

g Gr. opsonion, recompense, wages. Here; Lk. 3:14; 1 Cor. 9:7; 2 Cor. 11:8. Divine justice is under obligation to give sinners their wages or be in debt to them forever (Lk. 12:5; Rev. 20:11-15).

h Eternal life is a free gift (v 23; 5:15-18; Eph. 2:8-9; Jn. 10:28). Men merit hell, but not eternal life. Jesus Christ alone procured it and gives it freely to all who believe (Jn. 3:16; 6:27; Rom. 3:24).

*i Question 40. Next, v 7. Paul in Rom. 6 sets forth the obligations of all men to live a holy life. In Rom. 7 he proves that the Jew is freed from all obligation to law keeping and shows why the law is helpless to deliver any man from sin and hell.

*j Death breaks all marriage bonds.

*k Here Paul states that Jews are dead to the law because Christ has fulfilled its types and prophecies and abolished it, so they can be married to Him and produce fruit.

*l The body of Christ in sacrifice, not the church (Eph. 1:23; Col. 1:18, 24).

*m Referring to the fruit of Jn. 15:16.

[p]motions of sins, which were [q]by the law, did work in our members to bring forth fruit unto death.

6 [r]But now we are delivered from the law, [s]that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the [t]oldness of the letter.

VII. Paul's experience bound by sin under the law illustrates bondage to sin and the law (Rom. 7:7-25)

1. The law itself is not sinful but I am

7 [u]What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, [v]Thou shalt not covet.

2. Sin controlled me before law came but it was inactive

8 But [w]sin, taking occasion by the commandment, wrought in me all manner of [x]concupiscence. For without the law sin *was* dead.

3. I was alive before the law came but then sin that controlled me would not let me obey the law so I incurred its penalty

9 For I was alive without the law once: but when the commandment came, sin [a]revived, and I died.

10 And the [b]commandment, which *was ordained* to life, I found *to be* unto death.

11 [c]For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

4. The law was just in its demands but it could not deliver me from sin

12 [d]Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 [e]Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 [f]For we know that the law is [g]spiritual: but I am [h]carnal, sold under sin.

5. I consented to the law but I could not obey it because sin was my slave-master

15 [i]For that which I do [j]I allow not: for [k]what I would, that do I not; but what I hate, that do I.

16 [l]If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that [m]dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to [*n]will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me.

6. I was not a willing slave

21 I find then a [*o]law, that, when I would do good, evil is present with me.

22 For I delight in the [*p]law of God after the [*q]inward man:

23 But I see [*r]another law in my members, warring against the law of my mind, and

---

n When we were in the flesh and carnal program of the law (Heb. 9:10), the passions of sin worked in our members by the law and produced sins that the law had to condemn to death. This is explained fully in v 7-25.

o Meaning living in sin (8:8-9).

p Gr. pathema. Trans. suffering (Rom. 8:18; 2 Cor. 1:5-7; Phil. 3:10; Col. 1:24; Heb. 2:9-10; 1 Pet. 1:11; 4:13; 5:1); affliction (2 Tim. 3:11; Heb. 10:32; 1 Pet. 5:9); affections (Gal. 5:24); and motions (Rom. 7:5).

q The motions of sins acted contrary to the law and were made exceedingly sinful by the law and that condemned them (7:13). The law was the means of disclosing how sinful we were.

r In Christ we are delivered from the law which condemned us for sins, but made no provision for pardon and gave no power to obey it.

s We were dead in sins while under law and held helpless to free ourselves from its bondage and death.

t We see that the law merely typifies the gospel, and can only be fulfilled by the gospel. We serve God now, not in the old literal sense of forms and rituals, but in the true spiritual meaning.

u Questions 41-42. Next, v 13. The law itself is not sinful in demanding me to live right. The law only makes known what sin really is (3:20; 4:15; 7:7; 1 Jn. 3:4).

v Quoted here and in 13:9 from Ex. 20:17.

w Sin is here pictured as a self-acting spirit which at one time controlled Paul and worked in him all manner of concupiscence or sinful lusts. It used the coming of the commandment as an occasion to assert its control over his life not letting him obey the law. Sin was not active before the law came for it had no reason to assert its power until then. But as soon as the commandment came forbidding certain things, sin came to life and by its lusts made him break the law so that he would have to pay the death penalty (v

x See note d, Col. 3:5.

a Gr. anazao, to live again. Only here; 14:9; Lk. 15:24, 32; Rev. 20:5.

b The commandment condemned and killed me.

c Sin took advantage of my helpless state and used the law to deceive me and kill me (v 11).

d I do not blame the law, for it is just and good in its demands.

e Question 43. Next, v 24. The Jew would ask, "Do you mean to say that the law is holy, just, and good, and yet it is the cause of your death?" The answer is, "God forbid." It was not the law that killed me, but sin that would not let me obey the law. This made sin appear what it really is—a deceiver, a deadly enemy, and a killer (v 13).

f I know now that the law is spiritual and demands of me what is holy.

g Gr. pneumatikos, non-carnal; religious; or spiritual. See ***12 Spiritual Things***, p. 305.

h Gr. sarkikos, fleshly; natural; human (Rom. 7:14; 15:27; 1 Cor. 3:1-4; 9:11; 2 Cor. 10:4; Heb. 7:16). Here it means the full depravity of fallen man, sold as a slave and under the control of animal appetites and evil spirit forces (v 14).

i After showing in v 7-14 that sin is more powerful than the law, Paul now shows that sin is more powerful than man who is a slave to sin (v 15-25).

j I do not approve of my slavery to sin.

k What I wish to practice, I cannot, for I am an unwilling slave to sin (v 15).

l If I am forced to do what I do not want to do, then it is not I, but sin that enslaves by its indwelling power (v 16-20).

m Gr. oikeo. Here; v 18, 20; 8:9, 11; 1 Cor. 3:16; 7:12-13; 1 Tim. 6:16.

*n I have a will, but it is so overpowered by the lusts of sin that I am helpless. My passion is stronger than my reason. My will, reason, understanding, and my conscience are on God's side and consent to His will and law, but my slavemaster will not consent for me to serve God or His law.

*o This is the law of the mind, which consents to the law of God (v 16, 21, 23).

*p This is the law of Moses of v 1-16.

*q This refers to the spirit of man which knows (1 Cor. 2:11; 2 Cor. 4:16; Eph. 3:16) and which is immortal (1 Pet. 3:4). It also takes in the soul, that is, the seat of the feelings, emotions, and desires, for Paul not only knew and willed to do the will of God, but he delighted in it (v 22. Cp. Ps. 1:2).

*r This is the law of sin (v 23, 25; 8:2). That law is stronger than the law of the mind, for it captures man regardless of the protest of the law of the mind (v 23, 25). This victory is not occasional, but complete (v 24).

✝ ✝ ✝

which is in my members.

7. I was a wretched slave until I found a new slave-master

24 [s]O wretched man that I am! [t]who shall deliver me from [u]the body of this death?

25 [v]I thank God through Jesus Christ our Lord. [w]So then with the mind I myself serve the law of God; but with the flesh the law of sin.

125

CHAPTER 8

VIII. Paul's experience fully delivered from sin and the law illustrates the divine method of deliverance from both (Rom. 8)

1. No condemnation—why

▲ 1 There is therefore [a]now no condemnation to them which are [b]in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the [c]law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For [d]what the law could not do, in that it was [e]weak through the flesh, [f]God sending his own Son in the [g]likeness of sinful flesh, and for sin, condemned sin in the flesh:

▲ 4 That the righteousness of the law might be fulfilled in us, who [h]walk not after the flesh, but after the Spirit.

5 For they that are after the flesh [i]do mind the things of the flesh; but they that are after

2. Twentyfold contrast between fleshly and spiritual lives

▲ 6 For to be [j]carnally minded *is* death; but to be [k]spiritually minded *is* life and peace.

7 Because the [l]carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 [m]But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

▲ 10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

▲ 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also [n]quicken your mortal bodies by his Spirit that dwelleth in you.

12 [o]Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

▲ 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

3. Five immediate results of deliverance from sin

▲ 14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the [p]spirit of

---

but of a captive of sin. Every statement in this chapter proves that this was Paul's experience while bound by sin under the law and before he was freed from the law of sin and death, as in 8:1-4. His testimony indicates deliverance was after the 3 days of blindness at Damascus (Acts 9:17-18). The experience must have been during these 3 days for he had lived in all good conscience before this (Acts 23:1; Gal. 1:13-14; Phil. 3:6). In the new enlightened state of these 3 days he saw that he had not really kept the law, saw that he was a helpless slave to sin and could not obey it as it should be kept. Hence, his conclusion of wretchedness (v 24).

t Question 44. Next, 8:24.

u There is an allusion here to the ancient custom of tyrants, who bound a dead body to a living man, requiring him to carry it about until he died of contagion of the putrid mass.

v This is the answer to v 24. Jesus Christ is the only deliverer from sin (Mt. 1:21; Rom. 1:16; 10:9-10; 1 Jn. 1:9).

w This is a misplaced conclusion which has caused many false doctrines to be taught. It should follow v 23 as the conclusion of the whole argument. It is not only the logical conclusion, but it starts out with the Gr. ara oun, therefore. It means, "To conclude, the sum of what I have said, " etc. Many have used these words to prove Paul, himself was not saved from sin. This would contradict all the arguments of Romans up to this point and what follows. He proves both before and after this that there is complete victory over the law of sin (1:16-18; 2:8-11; 3:5-8, 24-31; 4:1-24; 5:1-11; 6:1-23; 8:1-13).

a This proves that the experience of 7:7-24 was not Paul's at the time of the writing of Romans, for several reasons:
1 He had no condemnation (v 1)
2 Was free from the law of sin (v 2)
3 Was free from eternal death (v 2)
4 Sin condemned in his flesh (v 3)
5 He fulfilled righteousness (v 4)
6 He had life and peace (v 6)
7 He was Spirit-filled (v 9-11)
8 His body was dead to sin (v 10)
9 His flesh was crucified (v 12-13)
10 He was walking in the Spirit and not after the flesh (v 1-4; Gal. 5:16-26)

b See ***34 Blessings in Christ***, p. 305.

c See ***8 Laws in Romans***, p. 305.

d See ***15 Things Law Could Not Do***, p. 305.

e Gr. astheneo, weak, impotent. The law was powerless to control the flesh, for sin already had control of it before the law came (5:20; Gal. 3:19). Sin would not permit the flesh to obey the law (7:7-23, notes).

f God had to undertake man's deliverance from sin so that the flesh could be liberated to fulfill the righteousness that the law demanded (v 3-4).

g See ***Reasons Christ Had Sinless Flesh***, p. 305.

h By the walk of Christ in real flesh and yet without sin, He condemned sin in all flesh and made a way whereby no flesh had to continue in sin (Rom. 6:1-23; 8:1-13; 2 Cor. 5:17-18; 10:4-6; Gal. 5:16-26).

i Gr. phroneo, set affections on. Here; 12:3, 16; 14:6; 15:5; Col. 3:2. Those who set their affections on the sins of the flesh of Gal. 5:19-21; 1 Cor. 6:9-11; Col. 3:5-10; Rom. 1:29-32; Mk. 7:19-21 will naturally fulfill them (Jas. 1:13-15). Those who set their affections on the things of the Spirit of Gal. 5:21-22; 1 Cor. 12:4-11; Col. 3:12-14 will naturally fulfill them and such will not commit sin (note h, 6:2).

j Same as "mind the things of the flesh" (v 5; note i, above).

k Same as "mind the things of the Spirit" (v 5; note i, above).

l Minding the sins of the flesh is enmity with God (v 5; note i, above). Such a mind will not obey the law of God, nor can it because it submits to sin. When it ceases to rebel then it ceases to sin. As long as it lives in rebellion it cannot please God (v 7-8).

m You Christians are not minding the things of the flesh, but of the Spirit, if the Spirit dwells in you. If you do not have the Spirit you do not belong to Christ (v 9). If Christ is in you (2 Cor. 5:17-18), the body is dead to all sin, and the Spirit dominates your life as you live to all righteousness (v 10). If this be true, you can expect quickening for your mortal bodies by the Spirit that dwells in you (v 11).

n Gr. zoopoieo. Trans. make alive (1 Cor. 15:22); give life (2 Cor. 3:6; Gal. 3:21); and quicken (Jn. 5:21; 6:63; Rom. 4:17; 8:11; 1 Cor. 15:36, 45; 1 Tim. 6:13; 1 Pet. 3:18).

o So then, we owe the flesh nothing. It has no more control of our lives. We must not live in the sins of the flesh or we shall die. But if we will put to death the practices of the flesh by the Spirit, we shall live (v 12-13; Gal. 5:16-26; Col. 3:5-10). See ***Flesh and Spirit Life Contrasted***, p. 305.

p Spirit and nature of Satan (Eph. 2:2; Jn. 8:44; 1 Jn. 3:8; Heb. 2:14-15). You have not received a spirit of slavery to relapse again into fear and terror, but you have received the Spirit of freedom and sonship to break every bondage.

✝ ✝ ✝

[*q]the Spirit of [*r]adoption, whereby we cry, [*s]Abba, Father.

▲ 16 The Spirit [*t]itself beareth witness with [*u]our spirit, that we are the children of God:

4. Seven eternal results of deliverance from sin

★▲17 [*v]And if children, then heirs; heirs of God, and joint-heirs with Christ; [*w]if so be that we suffer with *him*, that we may be also [*x]glorified together.

▲ 18 For I reckon that the [*y]sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the [a]earnest expectation of the [b]creature [c]waiteth for the manifestation of the sons of God.

20 For the creature was made subject to [d]vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

▲ 21 Because the creature itself also shall be [e]delivered from the bondage of [f]corruption into [g]the glorious liberty of the children of God.

22 For we know that the whole creation [h]groaneth and travaileth in pain together until now.

▲ 23 And [i]not only *they*, but ourselves also, which have [j]the firstfruits of the Spirit, even

ing for the [l]adoption, *to wit*, the redemption of our body.

▲ 24 [m]For we are saved by hope: but hope that is seen is not hope: [n]for what a man seeth, why doth he yet hope for?

▲ 25 But if we hope for that we see not, *then* do we with patience wait for *it*.

5. The work of the Divine Trinity in believers

(1) The Holy Spirit's work (Jn. 3:5; 14: 16-17, 26; 15:7-13, 25-26; 1 Cor. 12)

▲ 26 Likewise the [o]Spirit also [p]helpeth our [q]infirmities: [r]for we know not what we should pray for as we ought: but the Spirit [s]itself maketh [t]intercession for us with [u]groanings which cannot be uttered.

▲ 27 And [v]he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh [w]intercession for the saints according to *the will of* God.

(2) God's work in lives delivered from sin (Jn. 12:26; 14:26; 15:26; 16:23-26; 2 Cor. 3:3-6; Phil. 2:13; Tit. 2:11-12)

▲ 28 And we know that all things [x]work together for good to them that love God, to them who are the called according to *his* purpose.

▲ 29 For whom he did [y]foreknow, he also did of his Son, that he might be [b]the firstborn among many brethren.

---

*q Spirit and nature of God (Rom. 5:5; 8:2, 9, 11, 15-16; Gal. 4:4-6).

*r Sonship (v 15, 23; 9:4; Gal. 4:5; Eph. 1:5). Adopted sons share the same rights and privileges as one born in the family.

*s Slaves were never allowed to say Abba to a master or Imma to a mistress.

*t Himself, for He is a person. See Index.

*u Our mind or understanding (1 Cor. 2:11).

*v 1st N.T. prophecy in Romans (8:17-25). Next, 11:25. Not only children, but also heirs (v 17; Eph. 3:6; Heb. 11:9; 1 Pet. 3:7).

*w This refers to our sufferings for His sake, as all are called to endure (v 17-18; Col. 1:24; 2 Tim. 2:12; 3:12).

*x All will be glorified together with Christ (Col. 3:4; 1 Th. 4:13-17; 1 Cor. 15:23, 51-58).

*y No suffering can compare with the eternal glory (2 Cor. 4:17; 1 Cor. 2:9).

a Gr. apokaradokia, anxious looking with outstretched body (Phil. 3:20).

b Gr. ktisis. Trans. creation (Mk. 10:6; 13:19; Rom. 1:20; 8:22; 2 Pet. 3:4; Rev. 3:14), creature (Mk. 16:15; Rom. 1:25; 8:19-21, 39; 2 Cor. 5:17; Gal. 6:15; Col. 1:15, 23; Heb. 4:13); building (Heb. 9:11); and ordinance (1 Pet. 2:13). Here it refers to the whole creation waiting for the removal of the curse.

c Gr. apekdechomai, wait for (v 19, 23, 25; 1 Cor. 1:7; Gal. 5:5) and look for (Phil. 3:20; Heb. 9:28; 1 Pet. 3:20).

d Gr. mataiotes, disappointing misery. Only here; Eph. 4:17; 2 Pet. 2:18, but used in the Sept. in Eccl. 1:14; 2:11, 17; 9:9; etc. Men became vain willingly, but became subject to misery unwillingly.

e This refers to the renovation of the heavens and earth by fire when creation will be rid of all bondage of corruption and made new for the eternal perfect state (2 Pet. 3:10-13; Heb. 1:10-12; 12:25-28; Isa. 65:17; 66:22-24; Rev. 21-22).

f Gr. phthora, moral corruption, decay, ruin, depravity, wickedness (v 21; 1 Cor. 15:42, 50; Gal. 6:8; 2 Pet. 1:4; 2:12, 19). Also trans. perish (Col. 2:22) and be destroyed (2 Pet. 2:12).

g Gr., freedom of the glory of the children of God—the glory of eternity (1 Cor. 2:9; Rom. 8:18).

h Groans and toils in labor and hardship.

i Not only the corrupt, depraved creations, but we who are redeemed also suffer and wait for final redemption of the body (1 Cor. 15:51-58; Phil. 3:21).

j The first blessings of the outpoured Spirit upon all flesh. Gr. aparche, used of the first of several kinds of blessings (v 23; 11:16; 16:5; 1 Cor. 15:20, 23; 16:15; Jas. 1:18; Rev. 14:4).

k Gr. stenazo, to sigh deeply, bewail (v 23; Mk. 7:34; 2 Cor. 5:2, 4; Heb. 13:17; Jas. 5:9. Cp. sustenazo, v 21).

l This adoption refers to the change of our like one is adopted from one family to another, saints are to be adopted bodily into the family of immortal beings (v 23; Phil. 3:21; 1 Cor. 15:51-58).

m In the final analysis, present salvation is a hope (v 24). Many things can happen before the final change to immortality and eternal life (note d, Jn. 6:27).

n Question 45. Next, v 31.

o See ***12 Blessings of Holy Spirit***, p. 305.

p Gr. sunantilambanomai, joint help. It is the assistance afforded by any two persons to each other, who mutually bear the same load or carry it between them.

q Our physical, mental, or moral weakness or flaws (note f, Mt. 8:17).

r We would make many mistakes in prayer if the Spirit did not inspire us with proper desires and help us fulfill those desires in the will of God.

s Himself, for He is a person.

t Gr. huperentugchano, to apply one's self to intercede for another.

u Gr. stenagmos, unutterable gushings of the heart. Only here and in Acts 7:34.

v This is no doubt Christ who knows the mind of the Spirit. It would seem out of place to state that the Spirit knows His own mind. All three persons of the Trinity search hearts: God the Father (1 Chr. 28:9; Jer. 17:10); the Son (Rev. 2:23); and the Spirit (1 Cor. 2:10).

w Gr. entugchano, to intercede; to act as an agent or manager in all phases of salvation and dealings with God (v 27, 34; 11:2; Heb. 7:25. Trans. deal with Acts 25:24).

x Gr. sunergeo. Here; Mk. 16:20; 1 Cor. 16:16; 2 Cor. 6:1; Jas. 2:22. While all things are working, God's providence is working in behalf of them who love God and who walk obediently according to His purpose.

y Gr. proginosko, to know beforehand. Trans. knew before (2 Pet. 3:17); foreknew (Rom. 8:29; 11:2); foreordain (1 Pet. 1:20; Rom. 11:1); and know (Acts 26:5). See Gr. prognosis under ***God's Foreknowledge***, p. 471 (Acts 2:23; 1 Pet. 1:2).

✝ ✝ ✝

▲ 30 Moreover [c]whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 [d]What shall we then say to these things? If God *be* for us, who *can be* against us?

▲ 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

▲ 33 Who shall [e]lay any thing to the charge of God's [f]elect? *It is* God that justifieth.

(3) Christ's work in lives delivered from sin (Mt. 3:11; 16:18; Jn. 1:33; 7:37-39; Acts 1:4-8; Eph. 1:22; 4:11; Heb. 2:14-18; 4:14-16)

▲ 34 Who *is* he that condemneth? [*a]*It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, [*b]who also maketh intercession for us.

35 [*c]Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

★ 36 As it is written, [*d]For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

▲ 37 Nay, in all these things we are more than conquerors through him that loved us.

38 [*e]For I am persuaded, that neither death, nor life, nor angels, nor [*f]principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other [g]creature, shall be able to [h]separate us from the love of God, which is in Christ Jesus our Lord.

IX. Dispensational (Rom. 9-11)

1. Israel and God's sovereignty (Rom. 9:1-24)

(1) Paul's love for Israel

1 I [i]say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great [j]heaviness and continual sorrow in my heart.

3 For [k]I could wish that myself were [l]accursed from Christ for my brethren, my kinsmen according to the flesh:

(2) Sevenfold advantage of Jews (cp. Rom. 2:17-29; 3:1-2)

4 Who are [m]Israelites; to whom *pertaineth* the [n]adoption, and the [o]glory, and the [p]covenants, and the giving of the [q]law, and the [r]service *of God*, and [s]the promises;

5 Whose *are* [t]the fathers, and of whom as [u]concerning the flesh Christ [v]came, who is over all, God blessed for ever. Amen.

(3) A real Jew defined (Rom. 2:28)

6 Not as though the word *of* God hath taken none effect. For they *are* [v]not all Israel, which are of Israel:

★ 7 Neither, because they are the seed of Abraham, *are they* all children: but, [w]In Isaac shall thy seed be called.

(4) The distinction between natural and spiritual Israel

8 That is, They which are the children of the flesh, these *are* not the children of God: [x]but the children of the promise are counted for the seed.

---

before (Acts 4:28); ordain (1 Cor. 2:7); and predestinate (Rom. 8:29-30; Eph. 1:5, 11). It is God's plan that He has foreknown and predestinated, and not the individual conformity of free wills to the plan. He has called all men and all are free to accept or reject the call (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). All who do accept, He has foreknown and predestinated to be conformed to the image of His Son that His Son might be the first-born among many brethren (v 29). Those who reject the plan, He has foreknown and predestinated to be consigned to eternal hell as an everlasting monument of His wrath on rebels (Isa. 66:22-24; Rev. 14:9-11; Mt. 25:41, 46). This is the sum of foreknowledge and predestination.

a Gr. summorphos. Only here and in Phil. 3:21 where the resurrected body will be made like His glorious body. This is what God has foreknown and predestinated for all who conform to the gospel.

b Gr. prototokos, (note d, 2, Lk. 8:19; note q, Col. 1:15).

c God has foreordained, determined, and predestinated that all men be called to salvation, but that only the ones who accept become genuine called ones to be justified and glorified. None are glorified, but those who, according to His purpose, meet the terms of the gospel. Who they will be is left up to the individual (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17; Mk. 16:16; Acts 2:38; 3:19). All things depend upon meeting the conditions of the gospel (Rom. 8:1-13, 28).

d Questions 46-52. Next, 9:14. We must conclude from these doctrines that God is for us and will freely give us all things; that God alone is our judge; that Christ and the Holy Spirit are our helpers; that nothing can separate us from the love of Christ; and that we are more than conquerors over all enemies through Jesus Christ our Lord.

e Gr. enkaleo, call to judicial account (Acts 19:38). God justifies the elect.

f Gr. eklecktos. See ***4 Elects of God***, p. 161.

*a 4 Redemptive Acts of Christ (v 34):
1 His death 3 Ascension (Eph.1:20)
2 Resurrection 4 Intercession (v 27)

*b V 27, 34; Heb. 7:25.

*c Not who shall keep Christ from loving us, but who or what shall keep us from loving Him? This is the true idea, for the things listed here might affect men, but not Christ. If we will not permit them to affect our love for Christ, then we are safe from all danger of backsliding.

*d 1st O.T. prophecy fulfilled in Romans (8:36; Ps. 44:22). Next, 9:7.

*e In v 38-39 Paul explains that, in view of his doctrines before stated, he is personally persuaded that nothing will be able to separate him from the love he has for God and Christ.

*f Satanic powers of Eph. 2:2; 6:12.

g Any thing in creation (note b, v 19).

h One who lives and walks in the Spirit, will not be separated by any of the 17 things of v 35-39 anymore than he will be moved to commit the 17 things of Gal. 5:19-21. The secret of victory and absolute assurance for the believer is to walk as taught in Rom. 6:14-23; 8:1-13; Gal. 5:16-26.

i Paul, in chaps. 1-8, proves that God's grace extends to both Jews and Gentiles who believe. In chaps. 9-11 he deals with the Jews and shows why they were rejected and cut off by God and why and how the Gentiles were called and elected to partake of gospel benefits.

j Sorrow and continued pangs.

k This merely shows his willingness to be cursed, not it's necessity (Jn. 15:13).

l Gr. anathema, accursed (v 3; 1 Cor. 12:3; 16:22; Gal. 1:8-9).

m Called Jews 11 times in this book and Israel 12 times, proving both terms refer to the same people (note a, p. 241, p. 608 OT, ***Anglo-Saxon or British-Israel Theory***).

n Jews were all adopted by God (Ex. 4:22; Dt. 14:1; 32:18; Jer. 31:9; Hos. 11:1).

o This refers to the Divine Presence (Ex. 16:7, 10; 24:16-17; 40:34-35; Lev. 9:6, 23; Num. 14:10, 21; 16:19, 42; Dt. 5:24; 1 Sam. 4:21-22; 1 Ki. 8:11; etc.).

p The covenants with Abraham, Isaac, Jacob, Moses, David, and others.

q The law was only for Jews (Rom. 2:12-16; 3:2; 9:4; Dt. 5:3; 29:14).

r The rituals of the law (Lev. 1-12; etc.).

s Of Canaan, Messiah, Kingdom, etc.

t Abraham, Isaac, Jacob and 12 sons.

u Mt. 1:1, 6, notes; Rom. 1:3.

v See note h, Rom. 2:28.

w 2nd O.T. prophecy fulfilled in Romans (9:7-14; Gen. 17:15-19; 18:10; 25:1-34; Mal. 1:1-3). Next, v 25.

x Rom. 4:3-25; Gal. 3:13-14.

✝ ✝ ✝

time will I come, and Sara shall have a son.

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, [a]The elder shall serve the younger.

13 As it is written, [b]Jacob have I loved, but Esau have I hated.

(5) God's mercy under His sovereign will illustrated

14 [c]What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [d]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, [e]Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 [f]Therefore hath he mercy on whom he will *have mercy*, and whom he will he [g]hardeneth.

(6) God's sovereignty stated

19 [h]Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the [i]vessels of wrath fitted to destruction:

▲ 23 And that he might make known the riches of his glory on the [j]vessels of mercy, which he had afore prepared unto glory,

▲ 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

2. Israel's failure and unbelief (Rom. 9:25-10:21; cp. Rom. 3:1-8)

(1) Failure foretold

★▲25 As he saith also in [k]Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

★▲26 [l]And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

★▲27 Esaias also crieth concerning Israel, [m]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

★ 29 And as Esaias said before, [*a]Except the Lord of [*b]Sabaoth had left us a seed, we had been as [*c]Sodoma, and been made like unto Gomorrha.

(2) Reason for failure (Rom. 10:3)

---

y See Gen. 18:10.

a See Gen. 25:23.

b See Mal. 1:1-3.

c Questions 53-54. Next, v 19. These questions are answered with another "God forbid." There is no unrighteousness with God if He sees the dispositions of two boys and chooses on the basis of what He can foresee in each one. So with God's present dealings with Israel and the Gentiles. If He sees that Jews will be continually rebelling against Him and the Gentiles will not, can He not act accordingly without unrighteousness? God is not responsible for the acts of Esau or Jacob; Jews or Gentiles. He had to make the choice of Jacob over Esau due to the dispositions and lives of the boys. So now, He has to set aside Israel, due to her ever increasing rebellion of over 1,800 years. The only thing left for Him to do is to use the Gentiles if they will carry out His program (Mt. 21:33-45).

d See Ex. 33:19. Here Paul shows that God is sovereign over His mercy. He has laid down His terms of mercy and compassion and will not dispense with either until men meet His terms. He will not save one soul without repentance and continued conformity to His will, nor will He damn one soul that will meet His terms.

e Quoted from Ex. 9:16. Here we have an instance of a wicked king resisting God's will to the point of destruction. At many points in God's dealings with Pharoah the king could have submitted and escaped judgment. But he was too stubborn to do so and therefore God could not do otherwise than punish him for his sins and resistance.

f This is the fourth time Paul concludes that God has been fair in His dealings.
God Was Righteous in Choosing:
2 Jacob over Esau (v 9-13; Gen. 25)
3 The righteous over the sinners in Israel (v 14-16; Ex. 32:32-33; 33:19)
4 Israel over Pharoah and the Egyptians (v 17-18; Ex. 7:1–14:31)
Paul next applies all these instances to God's present dealings with Jews and Gentiles. He concludes that, since it was the only just and righteous thing to do in the above 4 cases, it is only just and righteous of God to cut off Israel and choose the Gentiles to carry on His program (9:19–11:36).

g God hardens on the same grounds of showing mercy. If men will accept mercy He will give it to them. If they will not, thus hardening themselves He is only just and righteous in judging them. Men are privileged to humble themselves and seek mercy or exalt themselves and refuse mercy. Mercy is the effect of a right attitude, and hardening is the effect of stubbornness or the wrong attitude toward God. It is like the clay and the wax in the sun. The same sunshine hardens one and softens the other. The responsibility is with the materials, not with the sun. Men are more responsible than these materials, for they have wills to make proper choices. The only sense in which God hardened Pharoah was in giving him the occasion to harden his own heart or obey. Such is the choice all men have to make daily (2 Cor. 2:15-17).

h Questions 55-60. Next, v 30. Here the Jews argue again, as they did in 3:7. Paul answers by questions (v 20-24). Who are you to reply against God? Who are you to blame God for your sinfulness? Cannot God deal with you as is necessary (Jer. 18:1-17)? If God still wants to save men who will obey Him, Jews or Gentiles, is that not His right? If He has to damn those who harden themselves may He not do so without our criticism?

i Vessels of Wrath Are Jews Who Were:
Stubborn (9:6)
Proud (9:31)
Blind (11:7)
Ignorant (10:3)
Jealous (10:19)
Fallen (11:12)
Angry (10:19)
Disobedient (10:21)
Rebellious (9:32)
Cast away (11:15)
Cut off (11:24)
Spared not (11:21)
Broken off (11:20)
Unbelieving (11:23)

j These are the Jew and Gentile converts to Christianity (v 23-24).

k 3rd O.T. prophecy fulfilled in Romans (9:25; Hos. 2:23). Next, v 26.

l 4th O.T. prophecy fulfilled in Romans (9:26; Hos. 1:9-10). Next, v 27.

m 5th O.T. prophecy fulfilled in Romans (9:27-28; Isa. 10:22-23). Next, v 29.

*a 6th O.T. prophecy fulfilled in Romans (9:29; Isa. 1:9). Next, v 33.

*b Hosts. Here; Jas. 5:4. Note, 1 Sam. 1:3.

*c Sodom and Gomorrah (Gen. 19).

✞ ✞ ✞

tiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 [e]Wherefore? [f]Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

★▲33 As it is written, [g]Behold, I lay in Sion a [h]stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

127

CHAPTER 10

(3) Ignorance and rebellion

1 Brethren, my heart's desire and prayer to God for Israel is, [i]that they might be saved.

2 For I bear them record that they have a [j]zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, [k]have not submitted themselves unto the righteousness of God.

(4) Christ the end of the law

▲ 4 [l]For Christ *is* the end of the law for righteousness to every one that believeth.

(5) Righteousness of the law and of God contrasted

5 For Moses describeth the righteousness which is of the law, [m]That the man which doeth those things shall live by them.

6 [n]But the righteousness which is of faith speaketh on this wise, Say not in thine heart, [o]Who shall ascend into heaven? (that is, to bring Christ down *from above*:)

7 Or, Who shall descend into the [p]deep? (that is, to bring up Christ again from the dead.)

▲ 8 But what saith it? [q]The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

(6) How to receive God's righteousness (Jn. 3:14, refs.)

▲ 9 [r]That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

▲ 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

▲ 11 For the scripture saith, [a]Whosoever believeth on him shall not be ashamed.

▲ 12 For there is [b]no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

▲ 13 For [c]whosoever shall call upon the name of the [*d]Lord shall be saved.

(7) How faith is received

14 [*e]How then shall they call on him in

---

finally conclude from all these prophecies? That the Gentiles, which followed not after righteousness, have attained it; but Israel which followed after the law of righteousness has not attained it (v 30-31).

e Question 62. Next, 10:6. Why has Israel not attained to the righteousness she sought so long? Because she sought it not by faith, but by works of the law, and because she stumbled over the way her Messiah came (v 32-33)

f The Jews were ignorant of God's way of righteousness by faith in Christ (Rom. 3:25-31; Gal. 2:16; 3:10-28). They went about to establish their own righteousness by works. They attained not to the Abrahamic covenant, which stands alone on the principle of grace through faith (Rom. 4:1-25; Gen. 15:6). They set all their efforts upon the law of works and imagined they were justified by outward observance of a few rituals. When the gospel came along offering free salvation to Gentiles as well as Jews on the basis of grace and faith without works, they were offended and rejected it.

g 7th O.T. prophecy fulfilled in Romans (9:33; Isa. 8:14; 28:16). Next, 10:15.

h I will send the Messiah, not as a mighty prince and a conqueror whom everyone will be willing to trust in, but as a man of sorrows, humiliation, and death. Many will think it disgraceful to trust in such a person for salvation. In spite of this, whoever trusts in Him will not be ashamed of Him or be confused.

i Paul knew that God was still willing to forgive if they would only repent.

j Zealous but stubbornly ignorant (v 2-3).

k This shows their rebellion to the end.

l The law ends in Christ who fulfilled it by being the real sacrifice of which the law sacrifices were merely typical (Eph. 2:14-15; Col. 2:14-17; Heb. 8:5; 10:1). The law was our schoolmaster to lead us to Christ and was added because of transgression until Christ should come (Gal. 3:19-25; Rom. 5:20; Heb. 9:10). It cannot save, but condemns, making the sinner realize his need of salvation. Christ is the end of the law of sacrifices, types, rituals, and outward religion which foreshadowed Him and the spiritual realities of the N.T.

m Quoted from Lev. 18:5. Perfect obedience was required by the law. Since no man could accomplish this, all men were condemned by the law and cursed by it (Dt. 27:26; Gal. 3:10-13; Rom. 3:19-20). This shows the impossibility of being saved by the law, and the fact that all can be saved by the gospel (v 6-13).

n Law righteousness demanded perfect obedience; faith righteousness asks only confession of sins and surrender to God who, by the Holy Spirit, sets free from the law of sin and death (8:2), transforms the nature and life (2 Cor. 5:17-18; 1 Cor. 6:11), fulfills in man the righteousness of the law (8:3), and makes man righteous in Christ (1 Cor. 1:30; 2 Cor. 5:21; Rom. 4:1-25; 10:6-13).

o Questions 63-65. Next, v 14. Quoted from Dt. 30:12-14. Paul here simply shows that men do not have to search for Christ or the Word of the gospel, for it is nigh them and only needs to be acted upon. It is like the law in Dt. 30:12-14: they did not have to search for it; they already had it if they would recognize it. So men have the gospel that will save their souls if they will accept it.

p Gr. abussos, bottomless, unbounded by any definite known limits. See Rev. 20:3, note. Christ did descend into the lower parts of the earth to liberate the righteous dead and take them to heaven with Him when He ascended on high (Mt. 12:40; Eph. 4:8-10; Heb. 2:14-15).

q The gospel is now plain and easy to obey. The doctrine of the death and resurrection of Christ is fully effective to save. It is nigh you. It is easy to be confessed with your mouth and believed in your heart if you want to be saved (v 8-13). It is the word of faith, and if acted upon (as in v 9-10) you shall be saved.

r A simple guarantee of salvation.

a Quoted from Isa. 28:16; 49:23.

b All men are equal in Christ (v 12; 1 Cor. 12:13; Gal. 3:28; Col. 3:11).

c Quoted from Joel 2:32; Acts 2:21. Believing on Christ and calling upon Him are in effect the same thing (v 9-13). Calling upon God pre-supposes faith in Him, and if one has faith he will call upon God in all times of need.

*d Paul uses the Gr. Kurios, for the Heb. Jehovah of Joel 2:32, proving that Jesus of Rom. 10:9 is called Jehovah. Thus there was more than one Jehovah in the O.T. (Gen. 19:24). Compare Ps. 110:1 with Mt. 22:44; Acts 2:34 where the same Gr. word is used of both God and Christ in the Sept. and the N.T. It is trans. Lord 667 times as the equivalent of the O.T. Jehovah.

*e Questions 65-69. Next, v 18.
7 Steps in Gospel Faith:
1 The gospel given by Christ (v 14)
2 The gospel must be preached (v 14)
3 A preacher is necessary (v 14)
4 The preacher must be sent (v 15)
5 The gospel must be heard (v 14-15)
6 The gospel must be believed (v 16)
7 The gospel must be obeyed (v 9-17)

they believe in him of whom they have not heard? and how shall they hear without a preacher?

★ 15 And how shall they preach, except they be sent? as it is written, [f]How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

★ 16 But they have not all obeyed the gospel. For Esaias saith, [g]Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

(8) Israel inexcusable: reason

18 But I say, [h]Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

★ 19 [i]But I say, Did not Israel know? First Moses saith, [j]I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

★ 20 But Esaias is very bold, and saith, [k]I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [l]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

128 CHAPTER 11

3. Israel's present state and future restoration (Rom. 11)
(1) Israel not set aside by the gospel
(cp. Rom. 3:3-4)

1 I say then, [m]Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 [n]Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [o]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* [p]Baal.

(2) A remnant saved by grace, not by law
(Jer. 15:11; 23:3; 39:10; Isa. 1:9; refs.)

5 Even so then at this present time also there is a [a]remnant according to the [b]election of grace.

6 [c]And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

(3) Israel blinded through rebellion
and unbelief (Rom. 11:25)

7 [d]What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

★ 8 (According as it is written, [e]God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

★ 9 And David saith, [*f]Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

(4) Israel provoked to jealousy

---

[f] 8th O.T. prophecy fulfilled in Romans (10:15; Isa. 52:7). Next, v 16. This prophecy is only partially fulfilled in N.T. ministers. They cannot now say of Zion, "Thy God reigneth." In the Millennium they will say this, so the passage will then be fully fulfilled.

[g] 9th O.T. prophecy fulfilled in Romans (10:16; Isa. 53:1). Next, v 19. Paul here answers a question in the Jewish mind thus: "But they have not all obeyed the gospel, " that is, if the gospel was of God it should have divine success, and so, since many do not believe it, then it must not be of God. Paul proves by prophecy that many would not believe and obey the gospel (Isa. 53:1). God sends the message, but He does not obligate men to accept and obey it (Mk. 16:16; Jn. 3:16-20; Rom. 1:16).

[h] Questions 70-71. Next, 11:1. In this verse Paul answers another Jewish question, "Have they not heard, " that is, have all the Jews of the world heard the gospel? "Yes, " for like the heavenly bodies of Ps. 19:4 that send forth their testimony of a living God to all the world, so the gospel of Christ has borne testimony to all the Jews of the known world (v 18).

[i] Paul here answers a third question in the Jewish mind: "Why did not Israel know about these things?" He proves by Moses and Isaiah that they were made clear to Israel centuries ago (v 19-21).

[j] 10 O.T. prophecy fulfilled in Rom. (10:19; Dt. 32:21). Next, v 20. Just as Israel made God jealous and angry over their worship of gods which are not real, so God was to provoke Israel to jealousy and anger by choosing a people who were not His chosen ones.

[k] 11th O.T. prophecy fulfilled in Rom. (10:20-21; Isa. 65:1-2). Next, 11:8. I have put My salvation in reach of the Gentiles nothing about it and they have received it (Rom. 9:30). As to Israel, I have done my best to save them, but they refuse to listen after many centuries.

[l] 5 Purposes for Using O.T. Scripture:
  1 To show similarity of ideas (10:6-8)
  2 To show parallel cases (2:24; 8:36; 9:27-29; 11:2-10; 15:21)
  3 To explain a doctrinal point (1:17; 4:6-8, 18-21; 9:20-21; 10:15; 15:3)
  4 To prove a doctrinal point (3:4, 10-19; 4:3-17; 5:12-14; 9:7-17; 10:5, 11, 13; 12:19-20; 13:9; 14:11)
  5 To prove the fulfillment of prophecy (9:25-26, 33; 10:16, 19, 20-21; 11:26-27; 15:9-13)

[m] Questions 72-74. Next, v 7. What shall we conclude? Has God cast off Israel completely and permanently? God forbid. I am an Israelite myself and proof that God is not through with Jews, but willing to save all that will believe.

[n] Quoted from 1 Ki. 19:10-18. This proves the doctrine of the remnant, according to the election of grace (v 5-6; Isa. 1:9; refs.).

[o] This illustrates how God can reserve 144,000 Jews to Himself after the rapture and during the first 3½ years of Daniel's 70th week (Dan. 9:27; Rev. 7:1-8; 14:1-5)

[p] Baal-worship was the state religion of Israel under Ahab and Jezebel. It was with this god that Elijah had his great contest (1 Ki. 18).

[a] See Isa. 1:9, note.

[b] Grace elects to save all that will believe. See ***4 Elects of God***, p. 161.

[c] The Jews were saved by grace and not because of any connection with a covenant of works. If it were of works, then it would cease to be a free and unmerited gift.

[d] Question 75. Next, v 11. What then is the real case under discussion? It is this, Israel has not obtained that which she has so earnestly desired. The election or chosen ones only have obtained it. The rest have been blinded (v 7).

[e] 12th O.T. prophecy fulfilled in Rom. (11:8; Isa. 29:10). Next, v 9. The very Word of God that should have awakened them has blinded them. God is not to blame, Israel is (note c, d, e, and g, Rom. 9:12-18).

[*f] 13th O.T. prophecy fulfilled in Rom. (11:9-10; Ps. 69:22-23). Next, 15:3. Their table—there providential blessings become a snare, a trap, a stumbling block, and a means of punishment.

✝ ✝ ✝

they should [i]fall? God forbid: but *rather* through their [j]fall salvation *is come* unto the Gentiles, [k]for to provoke them to jealousy.

▲ 12 Now if the fall of them *be* the [l]riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to [m]emulation *them which are* my flesh, and might save some of them.

15 [n]For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the [o]firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

(5) Warning to the Gentiles

17 [p]And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

18 [q]Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were

highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

▲ 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [a]if thou continue in *his* goodness: otherwise thou also shalt be cut off.

▲ 23 And they also, [b]if they abide not still in unbelief, shall be graffed in: for God is able to graff them in [c]again.

▲ 24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed [d]contrary to nature into a good olive tree: [e]how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

(6) Future salvation of Israel
(Isa. 66:7-8; Zech. 12:10-13:1)

★▲25 For I would not, brethren, that ye should be [f]ignorant of this [*g]mystery, lest ye should be wise in your own conceits; that [*h]blindness in part is happened to Israel, until [*i]the fulness of the Gentiles be come in.

▲ 26 And so [*j]all Israel shall be saved: as it is written, [*k]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

▲ 27 For this *is* my covenant unto them, when I shall take away their sins.

28 [*l]As concerning the gospel, *they are* enemies for your sakes: but as touching the

---

Jews stumbled to complete and eternal ruin? God forbid. Their ruin is only temporary. In the meantime the Gentiles will take their place to provoke them to jealousy (v 11; 10:19; Dt. 32:21). The fall of the Jews was not in itself the reason for the salvation of the Gentiles. They were to be saved whether the Jews accepted or rejected the gospel (Gen. 12:1-3; Rom. 4; Gal. 6:8-10). The unbelief of Israel could never give faith to Gentiles. The rejection of Christ by the Jews only accelerated the salvation of the Gentiles (Acts 13:46-48; 28:28).

h Gr. ptaio, to make a false step or mistake; to fail. Trans. stumble (Rom. 11:11); fall (2 Pet. 1:10); and offend (Jas. 2:10; 3:2).

i Gr. pipto, to fall down or out, meaning to be slain, or to lose one's favor or grace. This proves that Israel, by offending or by failing lost the grace or favor of God. The word fall is used in this sense in many scriptures (Lk. 8:13; Acts 1:25; Rom. 11:11-12, 22; 1 Cor. 10:12; Gal. 5:4; 1 Tim. 3:7; 6:9; Heb. 4:11; 6:4-6; 2 Pet. 1:10; 3:17; Jude 24; Rev. 2:5).

j Gr. paraptoma, a falling aside, when one should have stood upright; a moral fall; a fall from truth and grace. Trans. fall (v 11-12); fault (Gal. 6:1; Jas. 5:16); offence (Rom. 4:25; 5:15-20); trespass (Mt. 6:14-15; 18:35; Mk. 11:25-26; 2 Cor. 5:19; Eph. 2:1; Col. 2:13); and sin (Eph. 1:7; 2:5; Col. 2:13).

k The salvation and blessing of Gentiles will be the means of provoking Jews to seek and claim again their blessings.

l If, in consequence of their rebellion, the riches of God's grace have to come to the Gentile world, how much more will the world be blessed when Israel comes to her fullness of blessing again.

m Same word trans. jealousy in v 11. If I might by some means provoke some Jews to seek their share of the gospel.

n If the rejection of Israel and the turning to Gentiles caused all the world to have immediate opportunity of being saved, how much more will many in the world be blessed when the whole nation of Israel is saved in a day (v 15, 25-29; Isa. 66:7-8; Zech. 12:10–13:1; 14:1-5, 14, 16-21).

o The firstfruit refers to the first Jews blessed in the gospel and the lump to the whole nation that will be blessed and become holy in the end (v 16, 25-29; Isa. 66:7-8; Zech. 12:10–13:1; 14:1-21). The words, root and fatness of the olive tree, refer to Christ and God's blessings of the Abrahamic and New Covenant. The branches are the Israelites, like true Christians are the branches in the vine of Jn. 15:1-8.

p Israel is here pictured under figure of branches of an olive tree and the Gentiles of a wild olive tree, or the oleaster which bears no fruit. Some are broken off because of unbelief and Gentiles take their place to partake of Israel's blessings (v 17).

q The Gentiles here are warned not to boast of their being accepted of God in the place of the Jews (v 18-19), but to fear lest they also fall and not be spared (v 20-22).

a This is always the condition of eternal life (note d, Jn. 6:27). If God promises here to cut off those who do not remain in His goodness, then He is obligated to do so (Rom. 2:11).

b This is always the condition of renewal in God and in His faith and grace.

c See the word ***Again***, p. 305.

d A fruitless branch grafted to a good tree is contrary to custom.

e Question 79. Next, v 34. It being contrary to custom to graft unfruitful branches into a good and fruitful tree, how much more will it be natural to graft branches into their own fruitful tree?

f See note w, Rom. 1:13.

*g See the word ***Mystery***, p. 305.

*h 2nd N.T. prophecy in Romans (11:25-27, unfulfilled). Next, 14:10. The revealed secret here is of the blindness of Israel until Christ comes when she will be restored (v 25-29; Isa. 66:7-8; Zech. 12:10–13:1; 14:1-21).

*i The same as the times of the Gentiles (note h, Lk. 21:24). This could not mean: that Gentiles will no longer be saved, because God will continue to save Jews and Gentiles even through the tribulation period (Acts 2:16-21; Rev.7:1-17; 15:2-4; 20:4-6)

The fullness of the Gentiles will end at the second advent and the national conversion of Israel (v 25-29; Isa. 66:7-8; Zech. 12:10–13:1; 14:1-21). The times of the Gentiles end then also (Lk. 21:24; Rev. 11:1-2; Zech. 14; Mt. 25:31-46).

*j This refers to the whole nation that will be alive in Palestine when Christ comes (Zech. 12:10–13:1; 14:1-15; Mt. 24:39; Isa. 66:7-8). It is at that time that all the rest of Israel will be gathered (Isa. 11:1-12; 66:19-21; Mt. 24:31).

*k Quoted from Isa. 27:9; 59:20-21.

*l They are enemies of the gospel, but beloved for the fathers' sakes. They have been chosen of God to fulfill His plan and they will yet do so. The gifts and callings of God to Israelites still hold good, but they must first come to repentance and fulfill righteousness before being blessed.

▲ 29 [m]For the gifts and calling of God *are* without repentance.

30 [n]For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

▲ 32 [o]For God hath concluded them all in unbelief, that he might have mercy upon all.

(7) The greatness of God

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 [p]For who hath known the mind of the Lord? or who hath been his counsellor?

▲ 35 Or who hath first given to him, and it shall be [q]recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

129 CHAPTER 12

X. Practical doctriines: the gospel applied
(Rom. 12:1-15:12)
1. Consecration the foundation of practical Christianity (Rom. 6:1-23; 8:1-13; Eph. 4:20-24; Col. 3:5-10)

● 1 I [r]beseech you therefore, brethren, by the [s]mercies of God, that ye [t]present [u]your bodies a living sacrifice, holy, acceptable unto God, *which is* your [v]reasonable service.

● 2 And [w]be not [x]conformed to this [y]world: but be ye [z]transformed by the renewing of your mind, that ye may prove what *is* that [a]good, and acceptable, and [b]perfect, will of God.

2. Body of Christ and spiritual gifts
(1 Cor. 12:1, refs.)

● 3 For I say, through the grace given [c]unto me, to every man that is among you, [d]not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 [e]So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then [f]gifts differing according to the grace that is given to us, [g]whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or [h]ministry, *let us wait* on *our* ministering: or he [i]that teacheth, on teaching;

8 Or he that [j]exhorteth, on exhortation: he that [k]giveth, *let him do it* with [l]simplicity; he that [*m]ruleth, with [*n]diligence; [*o]he that sheweth mercy, with cheerfulness.

3. Twenty commands regulating
Christian brotherhood

● 9 *Let* love be without [*p]dissimulation. [*q]Abhor that which is evil; [*r]cleave to that which is good.

● 10 *Be* kindly [*s]affectioned one to another with brotherly love; in [*t]honour preferring one another;

● 11 Not [*u]slothful in business; [*v]fervent in spirit; [*w]serving the Lord;

---

[m] This not only applies to the gifts and callings of Israel, but to any individual whom God calls or gives a gift to. God does not change His mind as if He made a mistake. Men may fail Him so that He cannot fulfill such callings with them, but when, if ever, they come back to repentance God holds them to the original obligation to obey Him.

[n] These 2 verses (30-31) say that as surely as the Jews were once in the kingdom and the Gentiles were not; as surely as the Gentiles are now in the kingdom and the Jews are not; so surely the Jews will be brought back to God and into the kingdom again (Zech. 12:10–13:1).

[o] This verse concludes the same as 3:19-20, 23; Gal. 3:22-23.

[p] Questions 80-82. Next, 13:3.

[q] Gr. antapodidomi, repay. Here; 12:17; Lk. 14:14; 1 Th. 3:9; 2 Th. 1:6; Heb. 10:30. God pays His debts to His creatures.

[r] Gr. parakaleo, to call aside; make an appeal in view of certain facts. Here it is an appeal in view of the wonderful doctrines of chs. 1-8 and of God's dispensational dealings with Jews and Gentiles in chs. 9-11. Paul comes now to the practical application of the gospel to men (12:1-15:7).

[s] Gr. oiktirmos, tender compassions. Here; 2 Cor. 1:3; Phil. 2:1; Col. 3:12; Heb. 10:28. Note j, Mt. 9:36.

[t] Men are now to bring themselves to God instead of sacrifices to the altar as of old. They are now to be wholly the Lord's as were the former sacrifices.

[u] See ***15 Commands About the Body***, p. 306

[v] Rational worship, because performed with the heart, mind, and soul of intelligent beings, and is in contrast to the worship of idols of Rom. 1:25.

[w] Note the two commands of this verse.

[x] Gr. suschematizo, to conform to another's example. Used only here and in 1 Pet. 1:14.

[y] Gr. aion, age. Do not pattern after this age

[z] Gr. metamorphoo, transformed or transfigured by a supernatural change, as in Mt. 17:2; Mk. 9:2; Rom. 12:2; 2 Cor. 3:18. This change is by a renewing of the mind or spirit (v 2; Tit. 3:5. Cp. 2 Cor. 4:16; Col. 3:10; Heb. 6:6; Eph. 4:23).

[a] 6 Things That Constitute the Acceptable and Perfect Will of God (12:1-2):
1. Present your bodies a living sacrifice to God (v 1; 1 Cor. 3:16-17; 6:20)
2. Make the body holy (v 1; 2 Cor. 7:1)
3. Make self acceptable to God (v 1)
4. Render reasonable service (v 1)
5. Be not conformed to the world (v 2)
6. Be transformed from the world (v 2)

[b] Gr. teleios, that which has reached its end; nothing more to complete it.

[c] This refers to Paul's apostleship by the grace of God (Rom. 1:5; Eph. 3:8).

[d] Not to be conceited and self-important, but to take a sane view of himself.

[e] Paul here compares the body of Christ to a human body (1 Cor. 12:12-28).

[f] This refers to the spiritual gifts of 1 Cor. 12:4-11, 27-31. They are given and to be exercised according to grace and the measures of faith (v 3, 6).

[g] This gift is that of speaking to men to edify and exhort them (1 Cor. 14:3-6).

[h] Gr. diakonia, service rendered by a diakonos, a deacon. See notes on 1 Tim. 3:8-13; note d, Mt. 20:26.

[i] The teacher (Gr. didaskolos) was an instructor of others (Acts 13:1, note).

[j] Gr. parakaleo, to call aside; make an appeal to by way of exhortation, entreaty, comfort, or instruction (Acts 4:36; Heb. 10:25).

[k] This refers to the rich that give help to others (2 Cor. 8:2; 9:11-13).

[l] Gr. haplotes (v 8; 2 Cor. 1:12; 8:2; 9:11, 13; 11:3; Eph. 6:5; Col. 3:22). Do not give with outward show or pride.

[*m] Gr. proistemi, the leader; pastor; superintendent; the one over any business of the church (v 8; 1 Th. 5:12; 1 Tim. 3:4, 5, 12; 5:17; Tit. 3:8, 14).

[*n] Gr. spoude, haste (Mk. 6:25); diligent (Rom. 12:8; Heb. 6:11; 2 Pet. 1:5; Jude 3); earnest 2 Cor. 8:16); carefulness (2 Cor. 7:11).

[*o] The sick-visitor and charity-worker must be cheerful and sympathetic.

[*p] Gr. anupokritos, undisguised, a real thing (2 Cor. 6:6; 1 Tim. 1:5; 2 Tim. 1:5; Jas. 3:17; 1 Pet. 1:22).

[*q] Hate, detest, and loathe all evil.

[*r] Be cemented or glued to the good.

[*s] Love with brotherly affection.

[*t] Be forward to honor others.

[*u] Never be lazy, slothful, and careless.

[*v] Maintain zeal to the boiling point.

[*w] Put your life into service for God whether or not you receive personal gain and applause

✝ ✝ ✝

y Show patience in all your troubles.
z Live in fervent prayer to God.
*a Contribute to needy saints.
*b Make a practice of hospitality.
*c Bless your habitual persecutors.
d Take a lively interest in blessings and prosperity of others without grudging.
e Show genuine compassion for others.
f Live in harmony and of one accord.
g Do not be unlawfully ambitious to be rich and powerful. Do not shun the poor, courting great men.
h Associate with humble and godly people going through life with as little show and parade as possible.
i Do not be self-conceited and vain.
j Never pay back evil for evil to any man.
k Do not live beyond your means.
l As far as it depends on you, live at peace with all men.
m Let others inflict vengeance, Deut. 32:35.
n Give room for the civil laws to be enforced and officers to do their duty. If they are unfaithful and oppressive, let the righteous judge take care of them, Deut. 32:35.
o In view of the fact that God was good to you when you were His enemy (Rom. 5:7-8), you should likewise treat your enemies with goodness. You will thus make them feel a burning sense of shame. Quoted from Pr. 25:21-22.
p Never let evil get the better of you; get the better of evil by doing good.

7 Duties to Enemies:
1 Love them (Mt. 5:44; Lk. 6:27)
2 Bless them (Mt. 5:44; Lk. 6:28)
3 Do good to them (Mt. 5:44)
4 Pray for them (Mt. 5:44; Lk. 6:28)
5 Lend to them (Lk. 6:34-36)
6 Be kind to them (Lk. 6:35-36)
7 Be merciful to them (Lk. 6:36)

7 Examples of Loving Enemies:
1 God (Mt. 5:44; Lk. 6:35; Rom. 5:8)
2 Abraham (Gen. 20:14-18)
3 David (1 Sam. 24:17; Ps. 35:12-14)
4 Elisha (2 Ki. 6:22-23)
5 Jesus (Lk. 23:34)
6 Stephen (Acts 7:60)
7 Paul (Rom. 9:3; 10:1)

a 10 Duties of Citizens:
1 Be subject to civil government (13:1; Tit. 3:1; 1 Pet. 2:13-17)
2 Be afraid to disobey civil rulers (13:3; Pr. 24:21)
3 Do the good (13:4; Tit. 3:1)
4 Pay taxes (13:1-7; Mt. 22:17-21)
5 Render dues to all men (13:7)
6 Honor civil rulers (13:1-7; Ex. 22:28; Acts 23:5; 1 Pet. 2:13-17)
7 Pray for civil rulers (1 Tim. 2:1-2)
8 Obey civil laws (13:1-7; Ezra 7:26)
9 Do not curse rulers (Eccl. 10:20)
10 Work for peace (Rom. 12:18)

b Gr. huperecho, supreme powers. Here; Phil. 2:3; 3:8; 4:7; 1 Pet. 2:13.
c See ***Human Governments***, p. 306.

tion; [z]continuing instant in prayer;

● 13 [*a]Distributing to the necessity of saints; [*b]given to hospitality.

● 14 [*c]Bless them which persecute you: bless, and curse not.

● 15 [d]Rejoice with them that do rejoice, and [e]weep with them that weep.

● 16 [f]*Be* of the same mind one toward another. [g]Mind not high things, but [h]condescend to men of low estate. [i]Be not wise in your own conceits.

4. Seven commands regulating Christian conduct to the world (Rom. 12:2; Jn. 15:18; 1 Jn. 2:15; Jas. 4:4)

● 17 [j]Recompense to no man evil for evil. [k]Provide things honest in the sight of all men.

● 18 [l]If it be possible, as much as lieth in you, live peaceably with all men.

▲●19 [m]Dearly beloved, avenge not yourselves, [n]but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

● 20 [o]Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

● 21 [p]Be not overcome of evil, but overcome evil with good.

130 CHAPTER 13

5. The Christian, human governments, and civil rulers (Mt. 22:21; 1 Pet. 2:13-17)

[b]higher powers. For there is no [c]power but of God: the powers that be are ordained of God.

▲ 2 [*d]Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

▲● 3 [*e]For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of [*f]the power? do that which is good, and thou shalt have praise of the same:

● 4 For he is the [*g]minister of God to thee for good. But if thou do that which is evil, be afraid; for [*h]he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, [*i]not only for wrath, but also for conscience sake.

● 6 For [*j]for this cause pay ye tribute also: [*k]for they are God's ministers, attending continually upon this very thing.

● 7 [*l]Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

6. Eight commands regulating Christian conduct to neighbors (Mt. 5:38-48; 1 Pet. 2:11-12)

● 8 [*m]Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

● 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,

---

*d Whoever sets himself against the plan of God in human government, resists God. They who resist will be punished.
*e Here Paul shows the duty of civil rulers. It is not to terrorize men of good deeds, but to punish evil men for sins against society.
*f Question 83. Next, 14:4. Obey the laws of civil government and you will have nothing to fear, providing you have rulers that properly enforce the law.
*g Gr. diakonos, deacon or servant of the law (note d, Mt. 20:26).
*h God has delegated authority to defend the good and punish evil—even with capital punishment if required (v 4).
*i Obey civil laws, not only to escape punishment, but to preserve a clear conscience.
*j Because civil government and law enforcement officers who execute the laws and defend the community are of God and must be supported, pay your share of taxes (v 6-7).
*k Gr. leitourgos, public servant (v 6; 15:16; Phil. 2:25; Heb. 1:7; 8:2). They are God's servants to carry on civil government for Him. Even if they are ungodly men and yet faithfully carry out civil responsibility they are to be respected, supported and obeyed on duty.
*l Withhold nothing from civil government or its lawful officers that is required of you to pay. Pay taxes, customs, fear, and honor to all men over you in public life.
*m This has nothing to do with owing just debts of money and other material things. It simply expresses the idea that Christians owe to each other mutual love. You are not bound to your brethren to obey them as you are civil rulers, but you are bound to them by love.

When You Really Love You Will Not:
1 Transgress the moral law (v 8, 10)
2 Deprive any man of his wife (v 9)
3 Rob any woman of her virtue (v 9)
4 Take the life of anyone (v 9)
5 Hate anyone (v 9 with 1 Jn. 3:15)
6 Take the property of anyone (v 9)
7 Rob a man of his good name (v 9)
8 Covet one thing of another (v 9)
9 Love only yourself (v 9)
10 Work ill toward anyone (v 10)

✝ ✝ ✝

not covet; [n]and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

7. Twelve commands regulating Christian conduct before God (1 Pet. 2:9; 2 Pet. 1:5-11)

▲ 11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.
● 12 The night is far spent, the day is at hand: [o]let us therefore cast off the works of darkness, and let us put on the armour of light.
● 13 Let us walk [p]honestly, as in the day; not in [q]rioting [r]and drunkenness, not in [s]chambering and [t]wantonness, not in strife and envying.
● 14 [u]But put ye on the Lord Jesus Christ, and make not provision for the [v]flesh, to *fulfil* the lusts *thereof*.

131 CHAPTER 14

8. The Christian and doubtful things (Rom. 14:1-15:7; 1 Cor. 8:1-10:33)

(1) Reception of the weak brother

ye, *but* not to doubtful disputations.

(2) Doubtful practices not to be judged (1 Cor. 8:1-8)

2 For [b]one believeth that he may eat all things: another, who is weak, eateth herbs.
● 3 [c]Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
▲ 4 [d]Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
● 5 [e]One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the

---

n Any other commandment necessary for a Christian to obey is covered in proper love to one's neighbor (v 9-10).

o 8 Commands for Christians (v 11-14):
  1 Cast off the works of darkness (v 12)
  2 Put on the armor of light (v 12)
  3 Walk decently and well behaved (v 13)
  4 Stop reveling and drinking (v 13)
  5 Quit all immoral living (v 13)
  6 Refrain from quarreling, contention, and jealousies (v 13)
  7 Clothe selves with the character of Jesus Christ (v 14)
  8 Make no provision for lust (v 14)

p Gr. euschemonos, decently (v 13; 1 Cor. 14:40; 1 Th. 4:12).

q Gr. komos, reveling (v 13; Gal. 5:21; 1 Pet. 4:3).

r Gr. methe, drunken festivals, generally accompanied with all kinds of unclean singing and abominable sexual acts.

s Gr. koite, whoredoms, prostitutions, and all kinds of uncleanness.

t Gr. aselyeia, licentiousness, all manner of uncleanness and sex perversion. Trans. lasciviousness (Mk. 7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4); wantonness (Rom. 13:13; 2 Pet. 2:18); and filthy (2 Pet. 2:7).

u To be clothed with a person is a Greek phrase signifying to take upon one the interests of another; to enter into his views; and be wholly on his side, imitating him in all things.

v The flesh works of Gal. 5:19-21; Rom. 1:21-32; 1 Cor. 6:9-11; Col. 3:5-10.

a Gr. astheneo, weak or strengthless in faith. See note f, Phil. 2:26. Welcome such into your fellowship, but let all controversies concerning doubtful practices be avoided.

b One believeth . . . another believeth: 8 Great Sources of Controversy:
  1 What to eat and drink (v 2-6, 14-23; Col. 2:14-17; 1 Tim. 4:1-6)
  2 With whom to eat (Acts 11:3; 1 Cor. 5:9-12; 2 Th. 3:7-13; Jude 12)
  3 Where to eat (1 Cor. 8:4-13; 10:15-23; 11:17-22)
  4 Where to buy meat (1 Cor. 10:25)
  5 What day to keep as the sabbath (v 5-6; Gal. 4:9-11; Col. 2:14-17)
  6 Whether to be circumcised or not (Acts 15:1-24; Rom. 4:11; 1 Cor. 7:19)
  7 Whether to keep the law of Moses or not (note o, Acts 15:1)
  8 What to wear and what customs to observe (1 Cor. 11:4-16; 1 Tim. 2:9-11; 1 Pet. 3:3-4)

c 20 duties of Christians in view of nonessential scruples among believers:
  1 Fellowship each other in spite of personal differences of opinion (v 1)
  2 Do not despise each other (v 3)
  3 Do not judge each other (v 3-13)
  4 Recognize that each man is God's servant and personally responsible to God

from what is forbidden to all (v 4)
  5 Recognize that no man will fall who conscientiously follows God and the light he has received (v 4; 1 Jn. 1:7)
  6 Judge no man as to the sabbath he keeps (v 5-6; Gal. 4:9-11; Col. 2:14-17)
  7 Judge none about allowable eats and drinks (v 2-6, 13-23; Col. 2:14-17; 1 Tim. 4:1-6; 1 Cor. 8:8-13; 10:23-31)
  8 Let all live in peace, for the Lord, and for each other (v 8-9, 13-23; 1 Cor. 8:8-13; 10:23-31; 1 Pet. 5:1-9)
  9 Do not set each other at nought (v 3-4, 10; Gal. 5:14-15; Eph. 4:31-32)
  10 Recognize that each man shall give account of himself to God (v 10-12; 2 Cor. 5:10; Mt. 12:37; 16:27)
  11 Do not cause anyone to stumble (v 13)
  12 Recognize that there is no animal classed as unclean for food in the N.T. (v 14; 1 Cor. 8:7-13; 10:23-31; Col. 2:14-17; 1 Tim. 4:1-6)
  13 Demonstrate love by giving up those things that destroy others (v 15; 1 Cor. 8:8-13; 10:23-31)
  14 Do not bring reproach upon Christ by your Christian liberty (v 16-18; 1 Cor. 8:8-13; 10:23-31)
  15 Follow the things that make peace and edify others instead of making a hobby of meats, drinks, sabbaths, circumcision, law keeping, rituals, dress, styles, ornaments, customs, and outward religion—things, which in themselves do not destroy the work of God, and concerning which all men will never perfectly agree (v 19-20; 1 Cor. 8:4-13; 10:13-31)
  16 Do not use any of the non-essentials to stumble, offend, or make any man weak either by argument or practice (v 21; 1 Cor. 8:7-13; 10:23-31)
  17 Practice your faith before God and do not parade it before others (v 22; 1 Cor. 8:9-13; 10:31)
  18 Do not condemn yourself over anything not specifically forbidden in Scripture by plain command. Do not permit your conscience to be swayed by wrong religious background or constant religious turmoil over doubtful things (v 22)
  19 Do not do anything that is doubtful. If you are not clear on a matter, proceed no further (v 23; 1 Cor. 8:7)
  20 Bear the weaknesses of others. Tolerate their peculiar and sometimes ridiculous scruples until they become strong (15:1-3; 1 Cor. 8:7-13; 10:23-31)

d Question 84. Next, v 10.

e No particular sabbath is commanded in the N.T. The law of Moses has been abolished, including the Jewish sabbath (notes, Acts 15:1, 24 and p. 333).

✝ ✝ ✝

are the Lord's.

9 For to this end [f]Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

(3) All Christians to be judged at the judgment seat of Christ (Mt. 16:27; 1 Cor. 3:11-15; 2 Cor. 5:10)

★ 10 [g]But why dost thou judge thy brother? or why dost thou set at nought thy brother? [h]for we shall all stand before the judgment seat of Christ.

11 For it is written, [i]*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

(4) Christian responsibility (1 Cor. 8:9-13; 9:19-23; 10:23-33)

● 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

● 15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, [a]for whom Christ died.

● 16 Let not then your good be evil spoken of:

▲ 17 [b]For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

▲ 18 [c]For he that in these things serveth Christ *is* acceptable to God, and approved of men.

● 19 [d]Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 [e]For meat destroy not the work of God. *[f]All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *[g]*It is* good neither to *[h]eat flesh, nor to drink *[i]wine, [j]nor *any thing* whereby thy brother [k]stumbleth, or is [l]offended, or is made [m]weak.

(5) Law of faith concerning doubtful things (1 Cor. 10:23)

● 22 [n]Hast thou faith? have *it* to thyself before God. [o]Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth *is* damned if he eat, because *he eateth* not of faith: [p]for whatsoever *is* not of faith is sin.

132 CHAPTER 15

(6) Doubtful practices to be tolerated (1 Cor. 8:9-13; 10:23-24)

● 1 We [q]then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

● 2 Let every one of us please *his* neighbour for *his* good to edification.

★ 3 For even Christ pleased not himself; but, as it is written, The [r]reproaches of them that reproached thee fell on me.

(7) Christians are to study Scriptures and live in unity (2 Tim. 2:15; 3:16-17; Eph. 4:1-3)

4 [s]For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the

---

bodily (1 Cor. 15:1-23).

g Questions 85-86. Next, v 22.

h 3rd N.T. prophecy in Romans (14:10-12, unfulfilled). Next, 16:20. This refers to the judgment seat of Christ where all the saints will be judged after the rapture for the deeds done in the body, whether they be good or bad (v 10-12; 2:12-16; 1 Cor. 3:11-15; 2 Cor. 5:10; Gal. 6:8; Eph. 6:8; Col. 3:24; Lk. 14:14; 2 Tim. 4:14; Rev. 2:23; 22:12).

i Quoted from Isa. 45:23. Cp. Phil. 2:10.

a This proves that a brother can be destroyed by another Christian. If not, this is all very needless language.

b The kingdom of God does not consist of meat, drink, and outward religion.
It Consists of Three Things Here:
1 Righteousness (3:21-31; 4:1-25; 8:4)
2 Peace (2:10; 5:1; 8:6; 10:15)
3 Joy (5:11; Gal. 5:22; 1 Pet. 1:8)

c Any man who has these three things: righteousness, peace, and joy in the Holy Ghost has 3 other great blessings:
1 He is a servant of Christ (v 18)
2 He is acceptable with God (v 18)
3 He is approved of men (v 18)

d In order to have the blessings of notes b and c, above, we must follow whatever brings them about. All bickering over meats, drinks, sabbaths, and nonessential things must be stopped and that which edifies others must be taught (v 19).

e What could be clearer than this—that meat itself does not destroy God's work? (Col. 2:14-17; 1 Tim. 4:1-6; 1 Cor. 8:8-13; 10:23-31). It is the bickering over meats and doubtful things which destroys the soul and liberty in using them may also cause an ignorant man to apostatize (v 13-15, 20-21; 1 Cor. 8:7-13; 10:23-31).

*f All edible things are pure and lawful, but they become sinful to the man who eats with offence and with a defiled conscience. When erroneous, the conscience should be instructed, won over by proper knowledge and truth and not forced to do something contrary to its own knowledge and feelings regarding doubtful things (1 Cor. 8:7-13; 10:23-31; 1 Jn. 1:7; 2 Pet. 1:4-10; 3:18).

*g It is better to deny self to personal pleasures than to cause brethren to apostatize (v 21; Mt. 18:6-10; 1 Cor. 8:7-13; 10:23-31).

*h All meat is now permitted to be eaten (v 2, 14-17; Col. 2:14-17; 1 Tim. 4:1-6).

*i The word wine is used of all kinds of drinks—even the grape juice when it is yet in the cluster (Isa. 65:8). Hence, it does not always refer to intoxicating drinks. They should be left alone in view of the law against drunkenness (1 Cor. 6:9-11; Gal. 5:19-21; etc.).

j Not only doubtful things that are mentioned, but any thing not listed which causes another to apostatize and be lost must be laid aside.

k Gr. proskopto, to strike the foot against; to err from the truth (Jas. 5:19-20). It is trans. beat upon until the thing is destroyed (Mt. 7:27); dash against (Mt. 4:6; Lk. 4:11); stumble (Jn. 11:9-10; Rom. 9:32; 14:21; 1 Pet. 2:8).

l Gr. skandalizo, to offend. It is used generally in the N.T. of total apostasy from Christ (Mt. 5:29-30; 11:6; 13:21, 57; 15:12; 17:27; 18:6-9; 24:10; 26:31-33; Mk. 4:17; 6:3; 9:42-47; 14:27-29; Lk. 7:23; 17:2; Jn. 6:61; 16:1; Rom. 14:21; 1 Cor. 8:13; 2 Cor. 11:29).

m Gr. asthenos, weak; strengthless; without power to distinguish sufficiently between right and wrong, good and evil, or lawful and unlawful. See note f, Phil. 2:26.

n Question 87. The last question in Romans. The word faith here means the full persuasion that one is right, lawful, and sanctioned by God in this act.

o See note c, point 18, v 3.

p Any thing done to violate the faith—principle by which one is saved, and by which he lives (1:17; Heb. 10:38), is sin. One must know beyond all doubt or hesitation in his mind that what he allows is in perfect accord with the Word of God before he acts.

q The strong and enlightened ones must tolerate and bear with the weaker and less enlightened brethren until they too, become strong in faith and knowledge (v 1-3).

r 14th O.T. prophecy fulfilled in Romans (15:3; Ps. 69:9). Next, v 9.

s This refers to the whole O.T. Scriptures (1 Cor. 10:1-11; 2 Tim. 2:15; 3:15-16; Jn. 5:39; Lk. 24:44; etc.).

✝ ✝ ✝

5 [t]Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

● 7 Wherefore receive ye one another, [u]as Christ also received us to the glory of God.

(8) Christian Jews and Gentiles are one in Christ (1 Cor. 12:13; Eph. 2:14-22; Gal. 3:28)

8 [v]Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

★ 9 And that the Gentiles might glorify God for *his* mercy; as it is written, [w]For this cause I will confess to thee among the Gentiles, and [*a]sing unto thy name.

★●10 And again he saith, [*b]Rejoice, ye Gentiles, with his people.

★●11 And again, [c]Praise the Lord, all ye Gentiles; and [d]laud him, all ye people.

★▲12 And again, Esaias saith, [e]There shall be a root of Jesse, and he that shall rise to [f]reign over the Gentiles; in him shall the Gentiles trust.

XI. Parting testimony and admonitions (Rom. 15:13-16:27)

1. Paul's desire for and confidence in the Roman church

▲ 13 Now [g]the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am [h]persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more [i]boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being [j]sanctified by the Holy Ghost.

3. Paul's policy and power: secret of success (Rom. 15:29; 1:11; Acts 19:11)

17 I have therefore whereof I may glory [k]through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto [l]Illyricum, I [m]have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

★▲21 But as it is written, [n]To whom he was not spoken of, they shall see: and they that have not heard shall understand.

4. Paul's desire to visit Rome (Rom. 1:8-13)

22 [o]For which cause also I have been much hindered from coming to you.

23 But now having [p]no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into [a]Spain, I will come to you: [b]for I trust to see

---

t It is only by accepting and agreeing with what is written that men can be likeminded (v 4-7). If saints would learn to leave off all doubtful disputations (14:1), become unified on the point of not judging each other regarding things not written and agree on the things that are written, there would be perfect unity in doctrine. Then v 4-7 would be literally fulfilled.

u Christians are to receive each other in spite of their faults and scruples, as Christ has received them.

v Christ confined His ministry to the Jews to confirm the Scriptures, so the Gentiles should be able to bear with a few Jewish scruples and glorify God for mercy through Christ (v 8-9).

w 15th O.T. prophecy fulfilled in Romans (15:9; Ps. 18:49). Next, v 10.

*a Gr. psallo. Here; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13.

*b 16th O.T. prophecy fulfilled in Romans (15:10; Dt. 32:43). Next, v 11.

c 17th O.T. prophecy fulfilled in Romans (15:11; Ps. 117:1). Next, v 12.

d Gr. epaineo, highly extol. Here; Lk. 16:8; 1 Cor. 11:2, 17, 22.

e 18th O.T. prophecy fulfilled in Romans (15:12; Isa. 11:10). Next, v 21.

f Gr. archo, rule. Here; Mk. 10:42. All these prophecies (v 9-12) prove that both the Jews and the Gentiles were to become one in the worship of God, being equal in His mercies and grace (1 Cor. 12:13; Gal. 3:28; Col. 3:11). The Jews could not deny such arguments from their own prophets

g Gr. the God of the hope of both Jews and Gentiles, who made the promises of eternal salvation to both; and, who has fulfilled them most punctually, fill you with joy and peace in believing you may power of the Holy Ghost.

h Paul Persuaded of 7 Things (v 13-14):
  1 That God would fill them with joy
  2 That God would fill with peace
  3 That faith would abound in hope
  4 That they had Spiritual power
  5 That they were filled with goodness
  6 They were filled with knowledge
  7 They were capable of ministering
This persuasion is no more a definite law or a guarantee that such is true of every Christian than that of Rom. 8:38-39. Both passages reveal possibilities for all Christians which should be normal in every life, but some are not so persuaded as Paul was.

i I have written freely to you in view of my apostolic office to the Gentiles. I am commissioned by Jesus Christ to minister to you Gentiles the gospel of God, that your consecration may be acceptable to God, being sanctified by the Holy Ghost (v 15-16).

j Gr. hagiazo, to hallow (Mt. 6:9; Lk. 11:2); be holy (Rev. 22:11); and sanctify or consecrate—set apart for a sacred purpose (Mt. 23:17, 19; Jn. 10:36; 17:17, 19; Acts 20:32; 26:18; Rom. 15:16; 1 Cor. 1:2; 6:11; 7:14; Eph. 5:26; 1 Th. 5:23; 1 Tim. 4:5; 2 Tim. 2:21; Heb. 2:11; 9:13; 10:10, 14, 29; 13:12; 1 Pet. 3:15; Jude 1. Notes, Jn. 17:17; 2 Th. 2:13).

k 10 Things Through Jesus Christ:
  1 Peace (Rom. 5:1)
  2 Life (Rom. 6:11)
  3 Eternal life (Rom. 6:23)
  4 Thanks for salvation (Rom. 7:25)
  5 Boasting (Rom. 15:17)
  6 Victory (1 Cor. 15:57)
  7 Heirship (Gal. 4:7)
  8 Keeping (Phil. 4:7)
  9 God glorified (1 Pet. 4:11)
  10 Salvation (2 Pet. 2:20)

l This included Montenegro, Albania and Dalmatia or modern Yugoslavia.

m Paul Here Sums Up The N.T. Program:
  1 Preaching the gospel (v 18-21; note t, Mk. 16:15)
  2 Confirming the gospel (v 18-21; note t, Mk. 16:15)

n 19th and last O.T. prophecy in Romans (15:21; Isa. 52:15).

o Because of my policy to preach the gospel where it has not been preached, I have been hindered for a long time in coming to you who have already had the gospel (v 20, 22).

p Having evangelized all these parts, and having a desire for many years to see you, I plan to come to you when I take my journey into Spain (v 23-24).

a There is no record in Scripture or history that Paul ever fulfilled this proposed journey into Spain. It is on record that he went back to Jerusalem and was taken to Rome as a prisoner (Acts 21:1-28:31).

b I trust to see you and be blessed with your company as I go to Spain.

way thitherward by you, if first I be somewhat filled with your *company*.

5. Paul's ministry to the poor Jewish saints at Jerusalem (2 Cor. 9:1; Gal. 2:10)

25 [*c]But now I go unto Jerusalem to [*d]minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their [*e]debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 [*f]When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

6. Paul's confidence in the power of the gospel (Rom. 1:11, 16; 15:17-21; 12:3-8; 1 Cor. 12)

29 [*g]And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

7. Prayer concerning his visit to Jerusalem and Rome

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, [h]that ye strive together with me in *your* prayers to God for me;

31 [i]That I may be delivered from them that do not believe in Judaea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the [j]God of peace *be* with you all. Amen.

133 CHAPTER 16

1 I commend unto you [k]Phebe our sister, which is [l]a servant of the church which is at [m]Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a [n]succourer of many, and of myself also.

9. Christian greeting and salutations

3 Greet [o]Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my wellbeloved [p]Epaenetus, who is the firstfruits of Achaia unto Christ.

6 Greet [a]Mary, who bestowed much labour on us.

7 Salute [b]Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet [c]Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute [d]Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute [e]Rufus chosen in the Lord, and his mother and mine.

14 Salute [f]Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and [g]Julia, [h]Nereus,

---

last trip to Jerusalem. After that he planned to visit Rome and Spain (v 22-28).

*d This ministering mainly included the large collections for the poor saints at Jerusalem (v 25-28; 1 Cor. 16:1-4; 2 Cor. 8-9). These Gentile contributions for the poor Jewish saints demonstrated brotherly love for the Christian Jews.

*e Here Paul again states that Gentile Christians were debtors to the Jews who had been used of God to receive the Scriptures and through whom Christ came according to the flesh. Now he points out that it is only right to help the Jews in carnal things.

*f When I take the collections for the poor saints to Jerusalem, I plan to go to Spain and I will come by Rome to see you.

*g Here we have Paul's confidence stated that when he visited them, he would come to them with all the gifts and graces of the Spirit of God and of the gospel of Christ. This confirms the fact that one man may be filled with all the fulness of God and have all the gifts and fruit of the Spirit of 1 Cor. 12:4-11; Gal. 5:22-23. He had already told them that he planned to impart to them some spiritual gift to the end that they would be established (1:11).

h It is noticeable that Paul never got so full of the fulness of God that he felt he did not need the prayers of the saints and continued blessings of God (v 30).

i Paul seems to anticipate the trouble he was to have in Judea (Acts 21:27–26:32).

j What God Is in Romans:
1 A witness (1:9)
2 Uncorruptible (1:23)
3 Impartial (2:11)
4 Judge (2:16; 3:6)
5 God of all men (3:29)
6 God of patience and consolation (15:5)
7 God of hope (15:13)
8 God of peace (15:33; 16:20)
9 Only wise One (16:27)

k She was a deaconess of the church at Cenchrea, her duties being to attend to female converts, helping them get ready for baptism; to visit the sick and those in prison; and attend to all parts of the church work among women which could not be performed by men. She was probably the bearer of the epistle to Rome.

l Gr. diakonon, note d, Mt. 20:26.

m A city on the sea coast near Corinth.

n Gr. prostatis, protectress. Athenian writers use the word of those that take in strangers. Cp. 12:8; 1 Tim. 5:9-10. She no doubt entertained the apostles and ministers who came to Cenchrea.

o They perhaps had gone back to Rome and had a church in their house (v 3-4). They are always mentioned together as man and wife (Acts 18:2, 18, 26; Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19).

p Mentioned only here, but he was perhaps of the house of Stephenas, which is also called the firstfruits of Achaia (1 Cor. 16:15).

a Gr. Miriam. Who she was or what works she bestowed upon Paul we do not know.

b These two were relatives of Paul and his fellowprisoners. They were noted disciples among the apostles and were Christians before Paul (v 7). Just when they were fellow prisoners with Paul is not known.

c The next 10 disciples are mentioned only here (v 8-12).

d This is the third relative of Paul mentioned in this list (v 7, 11).

e This is perhaps the one mentioned in Mark 15:21. His mother acted as a mother to Paul so they were very close.

f The 10 persons in v 14-15 are mentioned only here. The Hermas here is not the one who wrote "The Shepherd of Hermas," 120 A.D.

g At least 7 women are named in this chapter: Phebe (v 1), Priscilla (v 3), Mary (v 6), Tryphena, Tryphosa, Persis (v 12), Julia (v 15); and mention is made of an unnamed sister of Nereus (v 15). All of them were Christian workers, deaconesses and prophetesses who "labor in the Lord" (v 12). This indicates that they labored in the ministry of the Word. There were a number of prophetesses in the early church which are with them.

16 [i]Salute one another with [j]an holy kiss. The [k]churches of Christ salute you.

10. Admonition to unity and sound doctrine (1 Cor. 1:10)

● 17 Now I beseech you, brethren, [l]mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

11. Obedience of the Roman Christians commended

19 [m]For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: [n]but yet I would have you wise unto that which is good, and simple concerning evil.

★▲20 [o]And the God of peace shall [p]bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 [q]Timotheus my workfellow, and [r]Lucius, and [s]Jason, and [t]Sosipater, my kinsmen, salute you.

22 I [u]Tertius, who wrote *this* epistle, salute you in the Lord.

23 [v]Gaius mine host, and of the whole church, saluteth you. [w]Erastus the chamberlain of the city saluteth you, [x]and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

13. The benediction

25 [a]Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the [b]scriptures of the prophets, according to the commandment of the everlasting God, [*a]made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

(note e, Acts 21:9).

h This man, named Nereus after the sea-god of the Aegean, retained his heathen name.

i One thing is very clear in this list of greetings to the saints in Rome. Peter is not once mentioned. According to the papal catalogue of bishops of Rome, Peter was in Rome at this time. Since he is not once mentioned by Paul, it is certain that he was not there; and this makes the very foundation of apostolic succession by the Roman bishops fall to the ground. If he had been at Rome as the bishop, he would have been the first one Paul would have referred to. It is, therefore, a waste of time to consider further such a groundless theory. It is very likely that Peter never saw the city of Rome in all his life.

j It was customary to greet each other with a holy kiss, as a token of peace, friendship and brotherly love. This was the custom of all oriental people, not only Christians. Shaking of hands is our custom of greeting. The holy kiss custom is referred to in v 16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Th. 5:26; and 1 Pet. 5:14. People who seek to continue it are simply carrying on an oriental custom which is still being practiced among Eastern peoples.

k There is much controversy among different denominations, as to what the name of the church really is. Some have chosen one name and some another, all contending they have the Bible name of the church. The tendency among such people is to think they are the original church and that they are the people referred to in Scripture because of having a Bible name. There are over 100 Bible names describing the believers, in the New Testament. Any one or all these names for a human organization on earth today does not make it the N.T. church or body of Christ. See note a, Acts 7:38.

l Gr. skopeo, look out for. Be alert for those who cause divisions and have no religious fellowship with them that the flock may be protected (v 17; Phil. 3:17). It is also trans. look at (2 Cor. 4:18); look on (Phil. 2:4); take heed (Lk. 11:35); and consider (Gal. 6:1).

10 Marks of False Teachers. They:

1 Cause divisions among Christians
2 Cause offences against truth (v 17)
3 Do not serve God (v 17-18)
4 Serve their belly (v 18; Phil. 3:19)
5 Use slick tongues to deceive (v 18)
6 Are enemies of the cross (Phil. 3:18)
8 Glory in their shame (Phil. 3:19)
9 Mind earthly things (Phil. 3:19)
10 Bring in heresies (2 Pet. 2:1. See note i, Mt. 7:15)

m You can always detect true leaders from the false by their godliness, unselfishness, and faithfulness (v 19).

n I desire you to show your wisdom by discerning and choosing good from evil.

o 4th and last N.T. prophecy in Romans (16:20, unfulfilled, Rev. 20:1-10).

p Gr. suntribo, crush in pieces, utterly defeat and bring to helplessness (Mt. 12:20; Mk. 5:4; 14:3; Lk. 4:18; 9:39; Jn. 19:36; Rev. 2:27). Satan will be finally defeated at the second advent and the end of the Millennium (Rev. 20:1-10).

q See note i, Acts 16:1.

r Probably the one in Acts 13:1, or it could be Luke the evangelist and writer of Luke and Acts.

s Unknown, unless it is the same as in Acts 17:5, 7.

t May be the same as in Acts 20:4. The 3rd time Paul refers to kinsmen (v 7, 11).

u Some unknown scribe who wrote the epistle at Paul's dictation.

v May be the same as the one in Acts 19:29, or of Derbe in Acts 20:4, but almost certainly the one in 1 Cor. 1:14.

w Perhaps the same as the one in 2 Tim. 4:20; Acts 19:22. He was chamberlain, or treasurer at Corinth.

x Only mentioned here.

a This is certainly a second postscript. Some think that Paul added it when he got to Rome and after he had written Ephesians concerning the mystery that had been kept secret from ages past (Eph. 3). It is in all the MSS but two or three. Some have it after 14:23 and others have it here. Some have it in both places, but there is no question of its genuineness and authenticity. Note g, 11:25.

b The writings of the prophets are part of the Scriptures.

*a The obedience to the faith among all nations is made known through the:

1 Gospel (v 25)
2 Preaching of Jesus Christ (v 25)
3 Revelation of the mystery (v 25)
4 Scriptures of the prophets (v 26)
5 Commandment of God (v 26)

The gospel preaching and revelation by the Scriptures must be known and believed in order for the soul to be saved (Mk. 16:15-16; Jn. 3:16-20; Rom. 1:16; 10:9-10; Eph. 2:8-9; 1 Jn. 1:9; Heb. 11:6)

✝ ✝ ✝

Date and place: the 6th of Paul's letters, written from Corinth, about 58-60 A.D. and sent to Rome by Phebe (Rom. 16:1)

Author: Paul, the apostle to the Gentiles. Called Saul (Acts 8:1; 9:1; 13:9). A Benjamite born in Tarsus, Asia Minor (Rom. 11:1; Phil. 3:5; Acts 9:11; 21:39; 22:3). A Pharisee educated at Jerusalem (Acts 22:3; 23:6; 26:4-5). A Roman citizen (Acts 16:37; 22:25-28). Persecutor of Christians (Acts 7:58; 8:1; 9:1; 22:4; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13). Converted to Christ (Acts 9:1-17), becoming a preacher and writer of the gospel and giving us our clearest concept of Christianity (Acts 9:19, 29; Gal. 1:11-2:1; 2 Pet. 3:15). For his history see Acts 8-28 and his epistles. He wrote 14 epistles (Romans-Hebrews).

Theme: Romans is first in order of the epistles, doctrinally and in canonical order; and rightly so, for it contains the ABC's of Christian education. Until its lessons are learned we are ignorant of true Christian principles. It is the very foundation of church teaching, and if we are wrong in understanding here we shall be wrong elsewhere. The great theme is the revelation of God's wrath against sin, and the righteousness through faith as the grounds of justification. Romans makes the whole world guilty before God and in need of salvation through Jesus Christ. The prominent feature is the long doctrinal section (1:16-8:39). God's method of dealing with Jews and Gentiles individually is pictured in this doctrinal section, and their relationship dispensationally is given in 9:1-11:36. The rest (12:1-16:27) is practical, showing the result of salvation.

Statistics: 45th book of the Bible; 16 chapters; 433 verses; 9,447 words; 87 questions; 19 O.T. prophecies; 4 new prophecies; 388 verses of history; 29 verses of fulfilled and 16 verses of unfulfilled prophecy.

ROMANS NOTES CONTINUED

Salvation (1:16)

Salvation is the all inclusive word of the gospel, gathering into itself all the redemptive acts and processes. Used 119 times in the O.T. There are 7 Gr. and Heb. words for salvation. They are used 388 times and are trans. by 23 English words, some with various endings, which mean salvation, deliverance, save, health, help, welfare, safety, victory, Savior, defend, avenge, rescue, and preserve

"Salvation" Is Used of:

1 Deliverance from danger (Ex. 14)
2 Victory over enemies (1 Sam. 14)
3 Healing of the body (Acts 3:6; 4:12)
4 Forgiveness of sin (Lk. 19:9; Rom. 10:9-10; Ps. 38:18-22; 51:1-13; 79:9)
5 Freedom from prison (Phil. 1:19)
6 Deliverance from captivity (Ps. 14)
7 Deliverance from wrath (1 Th. 5:9)

Salvation From Sin Comes Through:

1 Confession (Rom. 10:9; 1 Jn. 1:9)
2 Grace through faith (Eph. 2:8-9)
3 Sanctification of the Spirit and
4 Belief of the truth (2 Th. 2:13)
5 Godly sorrow (2 Cor. 7:10)
6 Faith in His blood (Rom. 3:25)
7 Faith in His name (Acts 4:12)

20 Stages of World Apostasy (Romans 1)

1 They did not glorify God (v 21)
2 Became unthankful (v 21)
3 Vain in imaginations (v 21)
4 Became dark in heart (v 21)
5 Professed to be wise (v 22)
6 Became fools (v 22)
7 Changed God's glory (v 23)
8 Dishonored their bodies (v 24)
9 Changed the truth to a lie (v 25)
10 Worshipped creation as God (v 25)
11 Served creatures, not God (v 25)
12 Submitted to vile passions (v 26)
13 Women became lesbians (v 26)
14 Men went into sodomy (v 27)
15 Rejected knowledge of God (v 28)
16 Became reprobate in mind (v 28)
17 Fully perverted sexually (v 28)
18 Filled with iniquities (v 29-31)
19 Despised coming judgment
20 Gloried in wickedness (v 32)

14 Facts About Right-Doing (3:26)

1 Revealed in the gospel (1:17)
2 Not commended by unrighteousness (3:5)
3 Manifested apart from law (3:21)
4 Witnessed by the law and prophets
5 Freely given to all alike (3:22-25)
6 Imputed by faith without works or law (3:22; 4:3, 5, 13, 22)
7 It is God's right-doing in remitting sins through Christ (3:25; 1 Jn. 1:9)
8 It is Christ's right-doing because He did all that was required of God to redeem men (5:18; 1 Cor. 1:30)
9 The medium of grace reign (5:21)
10 A requirement of saints (6:13-20)
11 It produces life (8:10)
12 The law required it, but could not give it (8:4; 9:31-32; 10:4-6)
13 Produced by Holy Spirit (14:17)
14 Conditions of receiving it (3:22; 4:1–5:11; 6:13-19; 8:1-10; 10:9-10)

We Conclude That (3:23)

1 All have sinned (1:18–3:18, 23)
2 All are guilty before God (3:19-20)
3 The law cannot justify anyone (3:20)
4 The law only condemns (3:20)
5 God has provided redemption by faith in Jesus Christ (3:21-26)
6 All boasting is excluded and man is helpless to save himself (3:27)
7 Men are justified only by accepting God's plan of redemption (3:28)

7 Facts About Justification (4:24)

1 Gr. dikaiosis, the act of God declaring men free from guilt and acceptable to Him and counting them righteous (3:25; 5:18). Dikaioma is only other word rendered justification (Rom. 5:16)
2 Justification is by faith (3:24-25; 4:1-25; 5:1; Gal. 2:16; 3:24)
3 Justification is the universal remedy for sin (3:24-31; 4:1-25)
4 Justification a fulfillment of the Abrahamic covenant (4:1-25)
5 Justification by faith illustrated: Abraham before the law (4:1-4, 9-25); David under law (4:5-8)
6 Justification of Believers Is By:
  (1) God (Rom. 3:26)
  (2) Christ's resurrection (Rom. 4:25)
  (3) Holy Spirit (1 Cor. 6:11)
  (4) Blood (Rom. 3:24-28)
  (5) Grace (Rom. 3:24; Tit. 3:7)
  (6) Faith (Acts 13:39; Rom. 5:1)
  (7) Prayer (Lk. 18:14)
  (8) Obedience (Rom. 5:18)
7 8 Results of Justification by Faith:
  (1) Peace with God (Rom. 5:1)
  (2) Access by faith into grace (5:2)
  (3) Standing in grace (5:2)
  (4) Joy and hope (5:2)
  (5) Joy in tribulations (5:3-5)
  (6) Love of God in the heart (5:5-8)
  (7) Holy Ghost given to us (5:5; 8:9)
  (8) Saved from wrath (5:9-10)

7 Ways "Justification" Is Used

1 Declare what one is (1 Tim. 3:16)
2 Esteem a thing properly (Mt. 11:19)
3 Commend or praise (Lk. 7:29)
4 Clear from all sin (1 Cor. 4:4)
5 To declare righteous (Mt. 12:37)
6 Set free or escape from (Acts 13:39)
7 To pardon sin (Lk. 18:14; Rom. 3:20-28; 4:2; 5:1, 9; 8:30; 1 Cor. 6:11; Gal. 2:16-17; 3:11, 24; 5:4; Tit. 3:7)

10 Blessings of Romans 5

1 Justification (v 1, 9)
2 Peace with God (v 1)
3 Access by faith into grace (v 2)
4 Standing in grace (v 2)
5 Joy in God (v 2-3, 11)
6 Grace in tribulations (v 3-5)
7 Love of God in the heart (v 5)
8 The Holy Ghost (v 5)
9 Salvation from wrath (v 9-10)
10 Reconciliation by blood (v 10-11)

Blessings of Christ's Death (5:8)

1 All blessings of note above
2 Propitiation through faith (3:25)
3 Demonstration of God's love (5:8)
4 Redemption (3:24; Eph. 1:7; Tit. 2:14; 1 Pet. 1:18-23; Rev. 5:9)
5 A proper offering of God (Eph. 5:2)
6 A substitute for us (5:6; Gal. 1:4)
7 Peace with God (Col. 1:20)
8 The ransom paid (1 Tim. 2:6)
9 Sanctification (Heb. 10:10-14)
10 Man made nigh to God (Eph. 2:13)
11 The old law abolished (Eph. 2:14-17; Col. 2:14-17; 2 Cor. 3:6-15)
12 Healing (Mt. 8:17; 1 Pet. 2:24)

10 Facts About Sin (5:12-21)

1 Sin came to the world by one man
2 It was not in the world at creation
3 Sin came from outside the world
4 Sin caused death to enter the race
5 Sin is universal in effects (v 12)

7 Is not imputed without a law
8 Did not come by Moses' law
9 Penalty came before Moses' law
10 Both sin and death came by Adam's transgression of Gen. 2:17

12 Contrasts: Adam-Christ (Romans 5)

1 Adam was head of the old creation (Gen. 1:26); Christ is head of the new creation (2 Cor. 5:17-18; Eph. 2:10)
2 Adam sinned (Gen. 2:17; 3:6; Rom. 5:12-21); Christ did not (1 Pet. 2:22)
3 Adam by one sin made many sinners (v 15); Christ by the act of obedience made many righteous (v 19; 2 Cor. 5:21; Heb. 10:10-14; 1 Pet. 2:24)
4 Adam was made a living soul; Christ was made a quickening Spirit (1 Cor. 15:45)
5 Adam was of the earth; Christ was the Lord from heaven (1 Cor. 15:47)
6 Adam brought death (v 12, 17; 1 Cor. 15:21); Christ brings life (v 17-18; Jn. 10:10; 1 Cor. 15:21-22)
7 Adam passed a sinful nature to his offspring (v 12, 19; Eph. 2:3; Ps. 51:5); Christ imparts a sinless nature (v 19; 2 Cor. 5:17-18; 2 Pet. 1:4)
8 Adam brought condemnation (v 16-18); Christ justifies (v 18; 3:24; 4:25)
9 Adam lost the grace or favor of God (v 15; Gen. 2:17; 3:6-24); Christ restored grace to men (v 15-17; 3:24; Jn. 1:17)
10 Adam offended God (v 15, 17-18; Gen. 3:6, 17-24); Christ pleased God (v 18; Mt. 3:17; 17:5; 2 Pet. 1:17)
11 Death reigned through Adam (v 12, 14, 17); life reigns through Christ (v 17-18, 21; Jn. 3:16; 10:10)
12 Adam caused sin to abound (v 20); Christ causes grace to abound (v 20)

20 Reasons for Not Living in Sin (6:2)

1 Death to sin nullifies it (6:2-3)
2 Resurrection from spiritual death (6:4-5)
3 We walk in newness of life (6:4)
4 Death to sin and resurrection from sin mean walking like Christ (6:5; 1 Pet. 2:21-22; 1 Jn. 2:6; 4:6, 17)
5 The old man is crucified and dead (6:6; Eph. 4:22-24; 1 Jn. 5:18)
6 The body of sin is destroyed, that henceforth we should not sin (6:6)
7 We are freed from sin (6:7, 18, 22)
8 Faith counts sin dead (6:8)
9 Sin has no dominion over us (6:9)
10 Sin not to reign in the body (6:12)
11 Body must not yield to sin (6:13)
12 Married to Christ, not sin (7:4)
13 We walk in the Spirit (8:1-4)
14 Made free from the law of sin (8:2)
15 We are spiritually minded (8:6)
16 Christ is in us, not sin (8:10)
17 We are not debtors to sin (8:12)
18 Spirit mortifies sin in us (8:13)
19 We have Spirit of freedom (8:15)
20 Intercession of Christ and the Holy Spirit keeps us (8:26-27, 34)

12 Spiritual Things (7:14)

1 Man who follows the things of the Holy Spirit (1 Cor. 2:15; 3:1; 14:37; Gal. 6:1; Hos. 9:7)
2 Gifts of the Spirit (Rom. 1:11; 1 Cor. 1:7; 12:1; 14:1, 12)
3 Things (15:27; 1 Cor. 2:13; 9:11)
4 Body (resurrected, 1 Cor. 15:44-46)
5 Blessings of the Spirit (Eph. 1:3)
6 Songs (religious, Eph. 5:19)
7 Wisdom and knowledge (Col. 1:9)
8 House (spiritual men, 1 Pet. 2:5)
9 Sacrifices (1 Pet. 2:5)
10 Law, because it typified the spiritual things of the N.T. (Rom. 7:14)
Rock of 1 Cor. 10:4
12 Wickedness, because it is of evil spirit origin (Eph. 6:12; 2:2; Jn. 8:44)

34 Blessing IN Christ (8:1)

1 Redemption (3:24; 1 Cor. 1:30)
2 Freedom from condemnation (8:1)
3 Spirit of life (Rom. 8:2)
4 Love of God (8:39; 1 Tim. 1:14)
5 Truth (Rom. 9:1)
6 Unity (Rom. 12:15; Gal. 3:28)
7 Faith (Acts 24:24; 1 Tim. 3:13)
8 Sanctification (1 Cor. 1:2, 30)
9 Wisdom (1 Cor. 1:30; 4:10)
10 Righteousness (1 Cor. 1:30)
11 Begetting (1 Cor. 4:15)
12 Hope (1 Cor. 15:19)
13 Security in death (1 Cor. 15:18)
14 Resurrection (1 Cor. 15; 1 Th. 4)
15 Joy (1 Cor. 15:31)
16 Establishment in God (2 Cor. 1:21)
17 Triumph (2 Cor. 2:14)
18 Uncorrupt Word (2 Cor. 2:17)
19 Law abolished (2 Cor. 3:6-15)
20 New creation (2 Cor. 5:17-18)
21 Simplicity (2 Cor. 11:3)
22 Liberty (Gal. 2:4)
23 All spiritual blessings (Eph. 1:3)
24 Power (Eph. 1:20)
25 Heavenly places (Eph. 2:6)
26 Nearness to God (Eph. 2:13)
27 Eternal purpose (Eph. 3:11)
28 Self-humbling (Phil. 2:5)
29 High calling (Phil. 3:14)
30 Perfection (Col. 1:28)
31 Eternal life (2 Tim. 2:10)
32 Grace (2 Tim. 2:1)
33 Salvation (2 Tim. 2:10)
34 Preservation (Jude 1)

8 Laws in Romans (8:2)

1 Law of Moses (2:12; 3:19; 7:12)
2 Law of nature (2:14-15)
3 Law of faith (3:27; 4:3-5, 11-24)
4 Law of the mind (7:16, 21, 23)
5 Law of sin (v 23, 25; 8:2)
6 Law of righteousness (9:31)
7 Law of God (7:22, 25)
8 Law of the Spirit of life, that is, the Holy Spirit that works through the redemption of Christ to make free from, and to cancel the law of sin and death in all who are in Christ (8:2)

15 Things Law Could Not Do (8:3)

1 Justify (Acts 13:38-39; Gal. 2:16)
2 Free from sin and death (8:2)
3 Free from condemnation (8:1-4)
4 Redeem (3:24-31; Gal. 3:13-14)
5 Give inheritance (4:13-14)
6 Bring righteousness (8:4)
7 Impart Holy Spirit (Gal. 3:2)
8 Perform miracles (Gal. 3:5)
9 Free from the curse (Gal. 3:10-14)
10 Impart faith (Gal. 3:12)
11 Impart grace (Gal. 5:4)
12 Make perfect (Heb. 7:19)
13 Control sin in man (7:7-23; 8:2)
14 Keep man from sin (7:7-23; 8:7)
15 Enable a man to obey (Heb. 7:18)

Reasons Christ Had Sinless Flesh (8:3)

1 Christ had no fall—was therefore sinless
2 Christ did not submit to Satan and to his spirit and sinful nature (Eph. 2:2; Jn. 8:44; 1 Jn. 3:8)
3 He came from the woman but was not the seed of man (Gen. 3:15; Isa. 7:14; 9:6-7; Mt. 1:18-23; Lk. 1:32-35; Rom. 8:3; Gal. 4:4; Phil. 2:5-11; Jn. 1:14; 1 Tim. 3:16; Heb. 2:9-18)

Man is recognized as the head of the race in 5:12-21). The iniquity of man, not woman, was passed as a curse upon children (Ex. 20:5; Num. 14:18; Dt. 5:9; Jer. 31:29-30; Ez. 18:2-4).

4 Mary was merely the means of God in bringing His own Son into a human body. He was conceived by the Holy Ghost, not by man who could not produce sinless offspring. God is holy and cannot produce sinful offspring. This is according to the law of reproduction in Gen. 1:22-28.

Thus by means of a woman God could send Christ in the likeness of the flesh controlled by sin, and yet not of sinful flesh controlled by sin and Satan (1 Pet. 2:22)

Flesh and Spirit Life Contrasted (8:5-13)

The Fleshly Life:	The Spiritual Life:
1 Minds things of flesh	things of Spirit (8:5)
2 Carnally minded	spiritually
3 Spiritually dead	alive (8:6)
4 Enmity to God	no enmity (8:7)
5 Not subject to God	subject
6 Cannot be subject	can be
7 Cannot please God	can (8:8)
8 Not in the Spirit	in the Spirit
9 Not Christ's	is Christ's (8:9)
10 Body alive to sin	dead to sin
11 Spirit dead to God	alive
12 No Christ	Christ in life (8:10)
13 Sinful life	righteous life
14 No Holy Spirit	Spirit indwelling
15 No body quickening	quickening
16 Debtor to flesh	not debtor (8:12)
17 No help from Spirit	help (8:13)
18 End: death	End: life

12 Blessings of the Holy Spirit (8:26)

1 Sets free from sin (v 2)
2 Cancels death penalty (v 2)
3 Fulfills righteousness (v 4-5)
4 Indwells believers (v 9-11)
5 Gives life (v 10)
6 Quickens the mortal body (v 11)
7 Mortifies sinful members (v 13)
8 Leads Children of God (v 14)
9 Adopts Into God's Family (v 15)
10 Bears Witness of Sonship (v 16)
11 Helps Infirmities (v 26)
12 Make Intercession for Saints (v 26)

Again (11:23)

The word again means, "once more; anew; afresh." "Anything could not be done again if it had not been done before."

7 Things Men Can Do Again

1 Be revived again (Ps. 85:6)
2 Return to God again (Jer. 3:1; Ez. 33:14)
3 Turn from sin again (Jer. 25:5; Ez. 18:27)
4 Be grafted into the olive tree again (Rom. 11:23)
5 Be taught again (Heb. 5:12)
6 Be made over again (Jer. 18:4)
7 Be born again (Jn. 3:3-7; 1 Pet. 1:3, 23; Gal. 4:19; Jas. 5:19-20)

7 Things Men Should Not Do Again

1 Turn from righteousness (Ez. 3:20)
2 Build sinful things (Gal. 2:18)
3 Desire to be in bondage (Gal. 4:9)
4 Be entangled in Mosaic law (Gal. 5:1)
5 Continue sinning and repenting (Heb. 6:1)
6 Turn back to folly (Ps. 85:8)
7 Be entangled in sin (2 Pet. 2:20-22)

Mystery (11:25)

Gr. musterion, something previously hidden, but now fully revealed. In the N.T. it always means any doctrine that has not, in former times, been made fully known to men. It is found 27 times in the N.T. and not once in the O.T.

18 Mysteries of Scripture

1 The kingdom of heaven and the kingdom of God

3 Salvation in Christ (Rom. 16:25)
4 The wisdom of God (1 Cor. 2:7)
5 The doctrines of God (1 Cor. 4:1; Col. 2:2; 1 Tim. 3:16)
6 The gospel (Eph. 6:19)
7 Gift of knowledge (1 Cor. 13:2)
8 Speaking in tongues (1 Cor. 14:2)
9 The rapture of the church (1 Cor. 15:23, 51-58; Jn. 14:1-3; 1 Th. 4:13-16)
10 God's will (Eph. 1:9)
11 The church (Eph. 3:1-9; 5:32)
12 Christ in men (Col. 1:26-27)
13 Doctrines of Christ (Col. 4:3)
14 Spirit of lawlessness (2 Th. 2:7)
15 Faith of the gospel (1 Tim. 3:9)
16 Seven candlesticks (Rev. 1:20)
17 God's delay in casting out of Satan (Rev. 10:7; 12:7-17)
18 Mystery Babylon (Rev. 17:5, 7)

15 Commands About the Body (12:1)

1 Yield it to God (12:1; 6:13-20)
2 Make it living sacrifice (12:1)
3 Make it holy (12:1; 1 Cor. 3:17)
4 Make it accepted of God (12:1)
5 Make it full of light (Mt. 6:22)
6 Reckon it dead to sin (6:11)
7 Reckon it alive to God (6:11)
8 Refuse its slavery to sin (6:12)
9 Mortify its deeds (Rom. 8:13)
10 Refuse to defile it (1 Cor. 3:17)
11 Make it fit temple of Holy Spirit (1 Cor. 3:16-17; 6:13-20)
12 Make it free from fornication and only for the Lord (1 Cor. 6:13-20)
13 Glorify God in it (1 Cor. 6:20)
14 Keep it in control (1 Cor. 9:27)
15 Put off its sins (Col. 2:11)

Human Governments (13:1)

Gr. exousia, delegated authority. All authorities are ordained (Gr. tasso, appointed or determined) of God. That is, in God's plan He has determined that human governments shall exist to help Him carry on moral government and enforce moral laws. They are appointed by God, but He is not responsible for their acts. If they get out of line He will judge them, as He will gospel ministers. See note

1 They were instituted by God (Gen. 9:1-7; Rom. 13:1-6; 1 Pet. 2:13-17)

2 Their purpose was to execute criminals and enforce law and order among men (Rom. 13:1-6; 1 Pet. 2:13-17; Gen. 9:6; Isa. 11:4-9; 65:20; Dan. 2:21; 4:17-25; 5:21)

3 It is the duty of Christians and others to help establish and support human government for the preservation of society and promotion of the highest good of man (Rom. 13:1; 1 Pet. 2:13-17)

4 Governments were instituted to govern by force and to punish, not only local and individual criminals, but also universal and national criminals. This includes execution of war to put down criminal nations as well as criminal individuals (Rom. 13:1-5; 1 Pet. 2:13-17; Dan. 2:21; 4:17-25; 5:21)

5 Christians are not to leave popular government up to the ungodly. To neglect good government is to neglect the salvation of souls. Promotion of public and private good is one of the greatest means of saving souls (Rom. 13:1-6; 1 Tim. 1:8-10). Christians should vote and enter public life to promote good government so that the gospel will not be hindered and stamped out. Both reason and experience, as well as the Bible make this obligatory upon all. Since government is necessary for the best good of all, it is the duty of every Christian to help bring about the best government to secure this end

6 Human governments, therefore, are not founded upon the arbitrary will of God, but upon the needs of humanity in securing their highest good. If in a small family, law and penalties are needed, how much more are they needed in communities, states, and nations. If government needs reforming, then let the Christians bring about such reforms. If they require nothing contrary to God, moral obligation, and the conscience, and if they meet the needs of those governed, they should be perpetuated (Rom. 13:1-6)

7 Upon the grounds of the best public interest, it becomes the duty of human governments to use all necessary means to attain this end. It is absurd to believe that rulers have the right to govern, and not the right to use the necessary means to carry on good government. Such error or belief causes many Christians to object to the right of capital punishment, the right to deal with mobs, to suppress rebellions, and to make wars on criminal nations.

from the society he seeks to destroy. In such cases it becomes necessary to deal with individuals, and nations to enforce law and order for the best good of all. It must be both the right and the duty of government and all its subjects to use every necessary and possible means to suppress rebellion and enforce respect for law and order. Rulers are God's ministers to execute God's wrath upon the ungodly and preserve moral law and government for the good of all (Rom. 13:1-6; 1 Pet. 2:13-17).

Final Judgment (2:5)

Paul no doubt refers here to the final judgment when all rebels will receive full retribution for their sins (Rev. 20:11-15; Acts 17: 31; Rom. 2:16). It is called the wrath to come (Mt. 3:7; 1 Th. 1:10). All rebels are children of wrath (Eph. 2:2; 5:6). Many days of wrath have come upon men locally and in this life because of rebellion (Num. 11:33; 16:46; Dt. 9:7-8; Lk. 21:23; 1 Th. 2:16; etc.). One more great day of wrath is coming upon men on earth (Rev. 6:16-17; 14:19; 15:1, 7; 16:1, 19; 18:3; 19:15), but the great day of wrath is that of the final judgment and eternal hell (Rev. 14:9-11; 20:11-15; 21:8).

4 Things to Seek (2:7)

1 Glory (v 7, 10; 8:18; 2 Pet. 1:3)
2 Honor (v 7, 10; Jn. 12:26; 1 Th. 4:4)
3 Immortality. See note, 1 Pet. 3:4
4 Eternal life. Notes, Jn. 6:27; 10:28

These are given on conditions of seeking them (v 7) and by "continuance in well doing" and "working good" (v 7, 10). Acts of obedience do not merit such blessings, which are already provided for by grace, but they demonstrate acceptance of them by man and proof to God of conformity to His will (Phil. 2:12; Jas. 1:21-27).

Keeping Law by Nature (2:15)

Their keeping the law by nature proves they have the law written in their hearts. The conscience bears witness of obedience or condemns for disobedience, proving God has not left men without light sufficient to justify or condemn in the judgment (v 15-16). It does not say here that keeping the law, or doing by nature what the law requires, saves the soul in either case. Men have to be born again in addition to this to be saved.

CHAPTER 1

I. The introduction (1 Cor. 1:1-9)

1. Authorship and salutation

1 Paul, called *to be* an [a]apostle of Jesus Christ [b]through the will of God, and [c]Sosthenes *our* brother,

2 Unto the [d]church of God which is at [e]Corinth, to them that are [f]sanctified in Christ Jesus, called *to be* [g]saints, [h]with all that in every place call upon the name of Jesus Christ our Lord, [i]both theirs and ours:

3 [j]Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

2. Thanks to God: reason

4 I thank my God always on your behalf, for the grace of God which is given you [k]by Jesus Christ;

5 That in every thing ye are [l]enriched by him, in all utterance, and *in* all knowledge;

6 Even as the [m]testimony of Christ was confirmed in you:

3. Paul's desire for them

★ 7 [n]So that ye come behind in no gift; [o]waiting for the [p]coming of our Lord Jesus Christ:

4. His confidence in the future (1 Th. 2:19; 3:13; 5:23)

▲ 8 Who shall also [q]confirm you unto the end, *that ye may* [r]*be* blameless in the [s]day of our Lord Jesus Christ.

▲ 9 [t]God *is* faithful, by whom ye were called unto the [u]fellowship of his Son Jesus Christ our Lord.

II. Reproof for divisions over ministers (1 Cor. 1:10-4:21)

1. Admonition to be in unity

● 10 Now I beseech you, brethren, [v]by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [w]divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

2. Contentions over human leadership rebuked (1 Cor. 3:1-9)

11 For it hath been [x]declared unto me of you, my brethren, by [y]them *which are of the house* of Chloe, that there are [z]contentions among you.

12 Now this I say, that [*a]every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 [*b]Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

3. Paul's estimate of baptism in water (1 Pet. 3:21)

14 I thank God that I baptized none of you,

---

[a] See note a, Acts 15:33.

[b] By God's own appointment and will.

[c] Perhaps the same man as in Acts 18:17.

[d] Found 9 times in the singular (v 2; 10:32; 11:22; 15:9; Acts 20:28; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5, 15) and 3 times in the plural (11:16; 1 Th. 2:14; 2 Th. 1:4).

[e] Note q, Acts 18:1. This church was started by Paul about 52 A.D.

[f] Gr. hagiazo, set apart or consecrate (notes, Jn. 17:17; Rom. 15:16; 2 Th. 2:13).

[g] The Salutation Is To:
  1 The church of God at Corinth
  2 Them that are sanctified in Christ
  3 Saints (v 2). Note h, Acts 9:13

[h] This proves that Paul intended that this epistle should be the general property of all churches.

[i] Jesus Christ is the common Savior of all men. He is not the exclusive Lord of any one nation or denomination.

[j] This part of the salutation is in every one of Paul's epistles except those to Timothy and Titus.

[k] See ***17 Things BY Jesus Christ***, p. 332.

[l] Gr. ploutizo. Here; 2 Cor. 6:10; 9:11.
  1 Enriched in all utterance—the vocal gifts of prophecy, tongues, and interpretation (v 7; 12:4-11; 14:1-40)
  2 Enriched in all doctrines of the gospel, the testimony of Christ (v 5-6)
  3 Enriched in every thing, including all the gifts and fruit of the Spirit (v 7; 12:4-11; 13:1-13; Gal. 5:22-23)

[m] Gr. marturion. Always rendered testimony except in Mt. 24:14; Acts 4:33; 7:44; Jas. 5:3. In these passages it is trans. witness. It refers to the gospel of Christ which Paul had confirmed to men in all places by the gifts of the Holy Ghost (Rom. 15:18-19, 29; Acts 15:4, 12; 19:11). Note t, Mk. 16:15.

[n] The gospel was fully preached and confirmed (v 6), to the end that believers come behind in no gift of the Holy Spirit (v 7; 12:4-11).

[o] 1st N.T. prophecy in 1 Cor. (1:7-8, unfulfilled). Next, 3:12. Gr. apekdechomai, eagerly expecting. It is used in nearly every instance of looking for the coming of the Lord or the future hope of salvation (note c, Rom. 8:19).

[p] Gr. apokalupsis, unveiling, revelation, manifestation. See ***Revelation***, p. 332.

[q] As the testimony or gospel of Christ was confirmed among you to attract you to Christ, so He will confirm you through this testimony until the end, that you may be blameless at His coming.

[r] Gr. anengkletos, not accused, unimpeachable. Here; Col. 1:22; 1 Tim. 3:10; Tit. 1:6-7.

[s] In the day when Christ comes to receive saints unto Himself (v 8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16).

[t] This was a favorite expression among Jews of the integrity of God (v 9; 10:13; 2 Cor. 1:18; 1 Th. 5:24; 2 Th. 3:3).

[u] Gr. koinonia, the communion, fellowship, and participation with Christ in His sufferings, in the gifts and graces of the Holy Spirit in this life, and in the glories of the kingdom in the next life (2 Cor. 13:14; 1 Jn. 1:3; Phil. 3:10).

[v] 3 Exhortations by Christ's Authority:
  1 That you speak the same things
  2 That there be no divisions
  3 That you be unified in all things
Jesus prayed for the unity of believers (Jn. 17: 11, 21-22).

[w] Gr. schisma, rent, schism (v 10; 11:18; 12:25; Mt. 9:16; Mk. 2:21; Jn. 7:43).

[x] Gr. deloo, to make manifest (v 11; 3:13; Col. 1: 8; Heb. 9:8; 12:27).

[y] Perhaps the ones of 16:17 who had come from Corinth to make known the conditions to Paul. They perhaps were sons of Chloe, a very prominent person in Corinth.

[z] Gr. eris. Trans. strife (Rom. 13:13; 1 Cor. 3:3; Phil. 1:15; 1 Tim. 6:4); contention (1 Cor. 1:11; Tit. 3:9); debate (Rom. 1:29; 2 Cor. 12:20); and variance (Gal. 5:20). These contentions were caused by the divisions of v 10.

[*a] 4 Main Parties in Corinth:
  1 Paulians—followers of Paul, because he founded the church (Acts 18:1-7), and because he was a special apostle to the Gentiles (Rom. 11:13)
  2 Apollonians—followers of Apollos, because of his eloquence (Acts 18:24-19:1)
  3 Cephians—followers of Peter, because he was the apostle to the Jews (Gal. 2:7-10)
  4 Christians—followers of Christ, because they would have nothing to do with parties that followed men (v 12)

[*b] Questions 1-3. Next, v 20.

* * *

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of [c]Stephanas: besides, I know not whether I baptized any other.

17 For [d]Christ sent me not to baptize, but to preach the gospel: [e]not with wisdom of words, lest the cross of Christ should be made of none effect.

4. Human wisdom and preaching of the cross are opposites

18 For the [f]preaching of the cross is to them that [g]perish [h]foolishness; but unto [i]us which are saved [j]it is the power of God.

★ 19 For it is written, [k]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

★ 20 [l]Where *is* the wise? where *is* the scribe? where *is* the disputer of this [m]world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, [n]it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

5. God's choice of Christian

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath [o]chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

6. Christ our wisdom, righteousness, sanctification and redemption

▲ 30 But of him are ye in Christ Jesus, who of God is [p]made unto us wisdom, and righteousness, and [q]sanctification, and redemption:

★ 31 That, according as it is written, [*a]He that glorieth, let him glory in the Lord.

135 CHAPTER 2

7. True gospel preaching and its divine purpose (Rom. 15:18-19, 29)

1 And I, brethren, when I came to you, came not with [*b]excellency of speech or of wisdom, declaring unto you the [*c]testimony of God.

2 For I [*d]determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in [*e]weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was*

---

b Note v, Rom. 16:23. He may be the Diotrephes whom John refers to in his third epistle (3 Jn. 1), when he says that he wrote unto the church (v 9). If this be true then we could suppose that 3 John could be called John's epistle to the Corinthian church.

c See 16:15-17 and note y, v 11.

d 7 Important Facts on Water Baptism:
  1 Paul was thankful that he had not emphasized or practiced baptism (v 14)
  2 Christ sent him not to baptize, but to preach the gospel (v 17)
  3 Baptism is not essential to salvation from sin (v 17-24). It is merely a symbol of that salvation (1 Pet. 3:21)
  4 Christ saves men before and without water baptism (v 17-21)
  5 The gospel can be preached without the preacher being a baptizer (v 17; Jn. 4:2; Mt. 4:17-24)
  6 The preaching of the cross, not baptism, is God's power to save (v 18-21; Rom. 1:16; 10:9-10; Eph. 2:8-9)
  7 Faith, not baptism, saves the soul (v 21; Jn. 3:15-20, 36; 5:24). It is important only after one is saved (notes, Mt. 3:11; Acts 8:38)

e Human eloquence is no substitute for Holy Spirit anointing and power (v 17; 2:1-5).

f Gr. logos, word (note b, Acts 1:1).

g Gr. apollumi, note l, Mt. 10:28.

h Gr. moria, silly, absurd, foolish. Only in v 18, 21, 23; 2:14; 3:19.

i For us who are being saved, salvation has a present and future aspect (Rom. 13:11; Phil. 2:12; 1 Th. 5:8-9; 2 Tim. 1:9; 3:15; 4:18; 1 Pet. 1:5).

j The preaching of Christ, the gospel, and the cross saves the souls of men (v 18-24; Rom. 1:16).

k 1st O.T. prophecy fulfilled in 1 Cor. (1:19; Isa. 29:14). Next, v 20.

l Questions 4-7. Next, 2:11. 2nd O.T. prophecy fulfilled in 1 Cor. (1:20; Isa. 33:18). Next, v 31.

m Gr. aion, age. The age was one of speculation (Acts 17:21). The word for disputer in Heb. is darshan, and in Gr. sugetetes, propounder of questions; the seeker of allegorical, mystical, metaphysical, and cabalistical interpretations of the Scriptures by Jewish rabbis and Greek philosophers.

n It pleased God to confound the wise men of that day by the preaching of a crucified Christ. The Jews would not have Him because they expected the Messiah to come as a mighty conqueror. When He came to be crucified they stumbled at Him. The Gentiles could see no reason for salvation by a crucified malefactor of Judea. To those of both classes who would believe, Christ was the power and the wisdom of God.

o 5 Things God Has Chosen and the Reasons:
  1 Foolish things to confound the wise
  2 Weak things to confound mighty
  3 Base things to humble the exalted
  4 Despised things to humble noble
  5 Powerless things to bring to defeat the things that are powerful

p 5 Things Christ is Made to Us:
  1 The power of God (v 24)
  2 The wisdom of God (v 24, 30)
  3 The righteousness of God (v 30)
  4 The holiness of God (v 30)
  5 The redemption of God (v 30)

  9 Things He Was Made For Us:
  1 Made flesh (Jn. 1:14)
  2 Made of a woman (Gal. 4:4)
  3 Made of seed of David (Rom. 1:3)
  4 Made in likeness of man (Phil. 2:7)
  5 Made of no reputation (Phil. 2:7)
  6 Made lower than angels (Heb. 2:7)
  7 Made under the law (Gal. 4:4)
  8 Made a curse for us (Gal. 3:13)
  9 Made sin for us (2 Cor. 5:21)

q Notes, Jn. 17:17; 1 Th. 4:3; 2 Th. 2:13.

*a 3rd O.T. prophecy fulfilled in 1 Cor. (1:31; Jer. 9:23-24). Next, 2:9.

*b Gr. huperoche, pre-eminence. Only here and in 1 Tim. 2:2 (authority).

*c See note m, 1:6.

*d I determined not to cultivate any other knowledge, or esteem any other doctrine as worthy of notice, save Jesus Christ and the benefits of the cross.

*e This weakness could be physical, or an expression of utter dependence on God. If physical, it was no doubt the result of Paul's stonings, beatings, and other sufferings of 2 Cor. 11:24-27; Gal. 4:13. The fear and trembling could be a state of mind, dreading lest he should grieve God and bring reproach upon truth (1 Cor. 9:27. Cp. 2 Cor. 7:15; Eph. 6:5).

✝ ✝ ✝

but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

8. Christian revelation is divine wisdom (Jas. 3:13-18)

6 Howbeit we speak wisdom among them that are [*g]perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the [h]wisdom of God in a mystery, *even* the hidden *wisdom*, which God [i]ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9. Spiritual things are Spirit revealed and taught (1 Jn. 2:27)

★ 9 But as it is written, [j]Eye hath not seen, nor ear heard, neither have entered into the heart of man, [k]the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 [l]For what man knoweth the things of a man, save [m]the spirit of man which is in him? even so the things of God knoweth no man,

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the [n]words which man's wisdom teacheth, but which the Holy Ghost teacheth; [o]comparing spiritual things with spiritual.

14 But [p]the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is [q]spiritual judgeth all things, yet he himself is judged of no man.

16 [a]For who hath known the mind of the Lord, that he may instruct him? [b]But we have the mind of Christ.

136 CHAPTER 3

10. Carnal state of the Corinthian believers (1 Cor. 1:10-13)

1 And I, brethren, could not speak unto you as unto spiritual, but as unto [c]carnal, *even* as unto [d]babes in Christ.

2 I have fed you with [e]milk, and not with [f]meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: [g]for whereas *there*

[*f] Persuasive doctrines of human wisdom. I used none of the means of great orators to sway men. I preached under the anointing and power of the Spirit and confirmed what I preached with signs following (Rom. 15:18-19, 29; Acts 19:11). I used this method so that your faith might be in the power of God, not in human wisdom (v 4-6).

[*g] Gr. teleios, note v, Phil. 3:15.

[h] The wisdom of God—the gospel of Jesus Christ, which was hidden up to the time of its revelation and which God ordained before this age for us. None of the rulers of this world knew this revelation. If they had known it they would not have crucified the Lord. Prophets searched diligently to understand what they prophesied about it, and even angels themselves desired to comprehend it (1 Pet. 1:10-13). Such mystery is now made clear through the preaching of the apostles and the revelation of the Scriptures of the N.T. (Rom. 1:1-5; 16:25-26; 1 Cor. 2:9-16; Gal. 1:12, 16; Eph. 3:1-8; Heb. 8:6; 2 Pet. 3:16). See note g, Rom. 11:25.

[i] Gr. proorizo, pre-determine (note z, Rom. 8:29). God simply determined to bring about His plan for the good of all who would believe.

[j] 4th O.T. prophecy fulfilled in 1 Cor. (2:9; Isa. 64:4). Next, 14:21.

[k] 7 "things" of v 9-14:
  1 The things prepared by God (v 9)
  2 The deep things of God (v 10)
  3 The things of man (v 11)
  4 The things of God (v 11)
  5 Things freely given by God (v 12)
  6 Spiritual things (v 13)
  7 The things of the Spirit of God (v 14)

[l] Question 8. Next, v 16. This defines the human spirit as that part of man which knows—the intellect, mind, and will.

[m] 3 Different Spirits (v 11-12):
  1 The spirit of man (v 11)
  2 The Spirit of God (v 11)
  3 The spirit of the world (v 12)

[n] 2 Kinds of Words of Wisdom (v 13):
  1 Words of man's wisdom
  2 Words of Holy Ghost wisdom

[o] Gr. sugkrino, to compound; put together; to compare (v 13; 2 Cor. 10:12). It is used in the Sept. of interpreting dreams (Gen. 40:8, 16, 22; 41:12-15).

[p] 2 Kinds of Men (v 14-15):
  1 The natural man. Gr. psuchikos, sensual (v 14; 15:44-46; Jas. 3:15; Jude 19). This is man living under the control of the fleshly passions, the sensual and depraved part of man in contrast with the rational part (Gal. 5:19-21; Rom. 1:29-32; 1 Cor. 6:9-11; Col. 3:5-10). He is the animal man no sense of spiritual values and no relish for them. He counts it the highest wisdom to live for this world and carnal pleasures. Spiritual things are foolishness to him. He cannot see their supreme excellence due to animal appetites and being spiritually dead (Eph. 2:1-9)
  2 The spiritual man. Gr. pneumatikos, spiritual (v 15; 3:1; 9:11; 14:37; 15:44-46; Gal. 6:1). This man is living under the control of the Holy Spirit and minds the things of the Spirit (Rom. 8:1-13; Gal. 5:16-26). He has the mind of Christ and discerns and esteems spiritual things above the sensual (v 15-16). He is a new creature and resurrected from death in trespasses and sins (2 Cor. 5:17-18; Eph. 2:1-9; 4:22-24). The lower animal passions have been crucified (Rom. 8:12-13; Gal. 2:20; 5:24) and put off (Eph. 2:22-24; Col. 3:5-10). See ***12 Spiritual Things***, p. 305.

[q] The spiritual man examines, convinces, and reproves the natural man of his evil ways, yet no one is able to find fault with the godly man (v 15).

[a] Question 9. Next, 3:3. Who of the natural men that live in the carnal passions can know the mind of the Lord that he may instruct the spiritual man? Quoted from Isa. 40:14.

[b] We mind the same things that Christ did. We have the same Spirit.

[c] Gr. sarkikos, note h, Rom. 7:14. Here it is the natural man acting in contrast to the spiritual man—living in the babyhood of Christian faith. Paul classes envying, strife, and divisions over preachers as carnality (v 3-4). It is perfectly natural and sinless carnality to have preference in preachers; but when it gets to the point of envying, strife, and division it becomes sinful carnality. All carnality is not sinful. It is only natural to have preferences, to eat food, to sleep, and do many other normal things which in their moderation do not break the law of God. They become sinful carnality when carried to the point of breaking the law of God (1 Jn. 3:4).

[d] This term is used to describe the beginning stage of Christian living and that of living more in the natural than in the spiritual life (v 16).

[e] A figurative statement of teaching the first principles of Christianity and the more simple truths of the faith (v 2; Heb. 5:11-14; 6:1).

[f] This is figurative of stronger gospel truths and doctrines for those who advance as Christians (v 2; Heb. 5:11-14; 6:1).

[g] Questions 10-12. Next, v 16.

* * *

sions, are ye not carnal, and walk as men?

4 For while one saith, [i]I am of Paul; and another, I *am* of Apollos; are ye not carnal?

11. God is the only source of blessing in true ministers

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but [j]God that giveth the increase.

12. Ministers are merely laborers together with God (1 Cor. 12:28-30; 2 Cor. 3; 6:1-10; Eph. 4:7-13)

▲ 8 Now he that planteth and he that watereth are [k]one: and every man shall receive his own reward [l]according to his own labour.

9 For [m]we are labourers together with God: ye are God's husbandry, *ye are* God's building.

● 10 According to the grace of God which is given unto me, as a wise [n]masterbuilder, I have laid the foundation, and another buildeth thereon. [o]But let every man take heed how he buildeth thereupon.

(Mt. 16:18; Eph. 2:19-22; 1 Pet. 2:6-8)

11 [p]For other foundation can no man lay than that is laid, which is Jesus Christ.

14. Two kinds of building: two different results (Mt. 7:24-29)

★ 12 Now if any man build upon this foundation [q]gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

▲ 14 If any man's work abide which he hath built thereupon, he shall receive a reward.

▲ 15 [a]If any man's work shall be burned, [b]he shall suffer loss: but he himself shall be saved; yet so as by fire.

15. The body must be holy as the temple of God (1 Cor. 6:13-20; Rom. 8:1-13; 12:1-2; 2 Cor. 7:1; Gal. 5:24)

16 [c]Know ye not that [d]ye are the temple of God, and *that* the Spirit of God dwelleth in you?

★▲17 If any man [e]defile the temple of God, [f]him shall God destroy; for the [g]temple of God is holy, which *temple* ye are.

---

1 Thoughts: envying, state of the soul
2 Words: strife, contention in words
3 Deeds: divisions, sin in conduct

The envying led to strife and evil speaking, and that led to divisions and fixed parties.

i See note a, 1:12.

j Regardless of our talents and labors they will not be fruitful unless God gives the increase by His blessing. Three times here it is stated that God gives the increase (v 5, 6, 7).

k Both Paul and Apollos were the same in doctrine, labor, design, spirit, and service. Both were consecrated to the same end in life and had no part in fostering party spirits in Corinth.

l All will be rewarded according to their works (v 8-15; Mt. 16:27; Rom. 14:10-11; 2 Cor. 5:10). Rewards are not given according to success of labor, but according to motive and faithfulness in service (Mt. 6:2, 5, 16).

m Ministers are fellowlaborers of God. Believers are God's husbandry or farm. They are His building (Eph. 2:19-22).

n Gr. architekton, architect. The plan belonged to God, but the execution of the plan was entrusted to Paul.

o Let every man be careful to preach the same doctrines that I have preached and ask no practice contrary to them.

p Christ, not Peter, is the only foundation of the church upon which men must build (v 11; Eph. 2:19-22).

q 2nd N.T. prophecy in 1 Cor. (3:12-15, unfulfilled). Next, v 17. Works are compared to these materials—some become more pure in the fire and others are completely burned up by fire. Fire will try every man's works. If his are gold, silver, and precious stones they will abide the fire and he will receive a reward for his works. If they are wood, hay, and stubble his works will be burned up, yet he himself will be saved from loss of his soul(v12-15)

Judgment of Believers' Works:
1 Subjects: Believers (Gal. 6:8; Eph. 6:8; Col. 3:24; Rom. 14; 2 Cor. 5:10)
2 Time: Between the rapture and the second advent (Luke 14:14)
3 Place: In heaven (1 Cor. 9:24-27; Rom. 14:10; 2 Cor. 5:10)
4 Basis: Works, both good and bad (1 Cor. 3:11-15; 2 Cor. 5:10; Rom. 14; Col. 3; Mt. 16:27; Rom. 2:6; 2 Tim. 4:14)
5 Result: Reward or loss of reward, but never the loss of one's soul for any wrong-doings properly confessed and forgiven (1 Cor. 3:11-15). This judgment deals with the believer as a servant (Rom. 14; 2 Cor. 5:10, 11)

Believers Will Be Judged Concerning:
1 Doctrines (Rom. 2:14-16; Rom. 14)
2 Conduct to others (Mt. 18; Rom. 14)
3 Carnal traits (Col. 3; Rom. 1-2; 8:1-13; 14:1-23)
4 Words (Mt. 12:32-37; Rom. 14)
5 Things that affect others: slander, quarrels, idle words, foolishness (folly), dishonesty, broken promises, wrong dealings, etc. (Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3; Eph. 4:1-32; 5:1-33; Rom. 12:1-21; 14:1-23)
6 Things that affect themselves: neglected opportunities, talents wasted, loose living, lack of spirituality, etc. (Rom. 2:14-16; Heb. 2:1-4; Gal. 5:1-26; 6:1-10; Col. 3)
7 Things that affect God: refusal to walk in the light, disobedience, rejection, failure to cooperate and yield to the Spirit, etc. (1 Cor. 12; Rom. 12; Eph. 4:1-32; 5:1-33)

a Illustration: Man's work, Materials:

1	False doctrines	7 parts
2	Conduct related to others	8 parts
3	Envying	9 parts
4	Strife	7 parts
5	Divisions	8 parts
6	Bigotry	7 parts
7	Personal ambition	10 parts
8	Love of praise	8 parts
9	Pride of denomination	10 parts
10	Pride of talents	11 parts
11	Love of authority	8 parts
	Wood, hay, stubble	* **93 parts**
12	Love of God	4 parts
13	Love of man	3 parts
	Gold, silver, pr. stones	* **7 parts**

Total analysis of 100 parts: 93% wood, hay, stubble which will be burned up in the test of fire and no reward given; 7% gold, silver, and precious stones which will abide the test of fire and be rewarded (Jas. 1:2-4, 12; 1 Pet. 1:7).

b A man will suffer loss if his works are burned (v 15), or not suffer loss if they are not burned (v 14). He himself will be saved, if he is in Christ, regardless of what happens to his works (v 13-15).

c Question 13. Next, 4:7. This contains a gentle reproof and is used 13 times (v 16; 5:6; 6:2, 3, 9, 15, 16, 19; 9:13, 24; Rom. 6:16; 11:2; Jas. 4:4).

d Believers are the temple of God for the indwelling of the Holy Spirit. See note n, Lk. 22:3 for the manner in which the Spirit dwells in believers.

e Gr. phtheiro, to corrupt, spoil, ruin, waste, destroy. Trans. destroy in this same verse; and to corrupt (1 Cor. 15:33; 2 Cor. 7:2; 11:3; Rev. 19:2; Jude 10; Eph. 4:22). This (v 17) is a solemn warning against sex sin, alcoholic drinks, tobacco, narcotics, etc. which destroy the body. See note n, 2 Cor. 7:1.

f 3rd N.T. prophecy in 1 Cor. (3:17, unfulfilled until the judgment). Next, 4:5.

g This refers to the body of man (6:19-20; Rom. 12:1; 2 Cor. 7:1).

the flesh (Phil. 3:3-6; 2 Cor. 11:21-33)

● 18 Let no man deceive himself. [h]If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, [i]He taketh the wise in their own craftiness.

20 And again, [j]The Lord knoweth the thoughts of the wise, that they are vain.

▲●21 Therefore [k]let no man glory in men. For all things are yours;

▲ 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; [l]all are yours;

▲ 23 And ye are Christ's; and Christ *is* God's.

137 CHAPTER 4

17. Judgment of ministers not committed to men (Mt. 7:1-5)

● 1 Let a man so account of us, as of the ministers of Christ, and [m]stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

★▲5 [n]Therefore judge nothing before the time, [o]until the Lord come, [p]who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

18. Admonition to humility

● 6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; [q]that ye might learn in us not to think *of men* above that which is written, that no one of you be [r]puffed up for one against another.

7 For [s]who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

★ 8 [a]Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

19. Apostolic example of humility and suffering (2 Cor. 11:23)

9 For I think that God [b]hath set forth us the apostles last, as it were appointed to death: for we are made a [c]spectacle unto the world, and to angels, and to men.

10 We *are* [d]fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* [e]honourable, [f]but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are [g]naked, and are [*h]buffeted, and have no [*i]certain dwellingplace;

12 And labour, [*j]working with our own hands: [*k]being reviled, we bless; being persecuted, we suffer it:

13 Being [*l]defamed, we intreat: we are made as the [*m]filth of the world, *and are* the offscouring of all things unto this day.

20. After all Paul was their father in the gospel (1 Th. 2:11; 1 Tim. 1:2; 2 Tim. 1:2)

14 [*n]I write not these things to shame you,

---

h This perhaps refers to some man in the church who wished to have the preeminence (note z, 1 Cor. 1:11).

i Quoted from Job 5:13. The wisdom of the world is a craft, or subtle trade, which men carry on with others to benefit themselves.

j Quoted from Ps. 94:11. The wise of the world are always full of schemes and plans for earthly gain, all of which are empty and vain.

k Let no Christian join any human party or take up the cause of any man who divides the body of Christ (Rom. 16:17).

l The idea is that God will cause all things to work together for good to them who love Him, whether they be the world system, life or death, providence now and hereafter, or any other things (Rom. 8:28).

m Administrators of gospel truths of God (note g, Rom. 11:25).

n 4th N.T. prophecy in 1 Cor. (4:5, unfulfilled). Next, v 8. The Lord is judge of all things and will render to every man according to his deeds (v 4-5).

o This is the time of the judgment of believers. The coming here refers to the rapture, not the second advent (Jn. 14:1-3; 1 Cor. 15:23, 51-58; 1 Th. 4:13-16; Phil. 3:20-21; 2 Th. 2:7, note).

p 3 Things God Will Do:
  1 Bring hidden things to light (3:13)
  2 Reveal secrets of men (Rom. 2:16)
  3 Reward each man (3:11-15; 2 Cor. 5:10; Mt. 16:27; Rev. 22:12)

q I have used my own and Apollos' name in my arguments against your divisions, because I would spare the name of those who are guilty of making division.

r Gr. phusioo (v 6, 18-19; 5:2; 8:1; 13:4).

s Questions 14-16. Next, v 21.

filled). Next, 6:2. Paul in this verse uses irony. You are full—you are rich—you have reigned as kings without us or without any want or need of us. I would to God you did reign as kings, then we also would be reigning with you. This last statement refers to the Millennial and eternal reign when all saints will have some part in reigning with Jesus Christ (2 Tim. 2:12; Rev. 1:6; 5:10; 20:4-6; 22:4-5; Dan. 7:18, 27).

b The reference here seems to be that of gladiators in the arena. In the morning those that fought with beasts were given armor with which to protect themselves from wild beasts; but in the afternoon spectacles the gladiators were brought in naked and without anything to defend themselves from the sword of the assailant. If any escaped from this they were kept for slaughter on another day. These were really called men appointed to death. They were the last to make appearance in the theater for that day, so were called "the last." Paul compares the sufferings of the apostles to these "last" gladiators. He may also refer to the apostles succeeding the prophets in sufferings.

c Gr. theatron, theater (Acts 19:29, 31). We are exhibited as a spectacle to the world of men and to angels. We demonstrate to men and angels the sufferings of Christ.

d Gr. moros, as in 1:25, 27. This refers to the hisses, hooting, mockery, and other insults of the spectators in the arena.

e Gr. endoxos, glorious (Lk. 13:17; Eph. 5:27); gorgeously (Lk. 7:25); and honourable (1 Cor. 4:10).

f V 10 is irony, for the apostles were neither fools, nor weak, nor contemptible.

g Gr. gumneteuo, scantily clothed.

*h Gr. kolaphizo (v 11; Mt. 26:67; Mk. 14:65; 2 Cor. 12:7; 1 Pet. 2:20).

*i Gr. astateo, to be a wanderer. Only here. We are mere itinerant preachers, not knowing where we shall live.

*j Acts 18:3; 20:34; 1 Th. 2:9; 2 Th. 3:8.

*k Only the grace of God can enable men to volunteer to suffer like this (v 12-13). The natural man avenges and repays all indignities against him, but Christians are not to retaliate (Rom. 12:17-21; Mt. 5:38-48).

*l Gr. blasphemeo, blasphemed.

*m Gr. perikatharma, sweeping. The allusion here is to the wretched victims who were judged to be fit for nothing but to be offered as expiatory victims to infernal gods, for the safety of others.

*n I do not write these things to find fault with you for not providing me the necessities of life, but to warn you not to be carried away by every pretender to apostleship and not to neglect those who are God-trusted and who have brought you the message of salvation (v 14-17).

✞ ✞ ✞

15 For [o]though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye [p]followers of me.

17 For this cause have I sent unto you [q]Timotheus, who is my beloved [r]son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

21. Power to get results is genuine proof of a true minister's call and work (Mt. 10:1-8; 18:18; refs.; Mk. 6:7-13; 16:17-20; Lk. 4:18; 10:1-20; 24:49; Acts 1:8; 2:43; 4:4; 5:12-16; Rom. 15:18-29; 1 Cor. 12; 2 Cor. 3:6-18; 6:1-10; 2 Tim. 2:15; 3:16-17)

18 Now some are [s]puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the [t]power.

20 For the [u]kingdom of God *is* not in word, but in power.

21 [v]What will ye? shall I come unto you with a [w]rod, or in love, and *in* the spirit of [x]meekness?

138

CHAPTER 5

III. Immorality and lawsuits rebuked: discipline enjoined (1 Cor. 5:1-6:20)

1. Sin commonly known

[a]fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his [b]father's wife.

2. Indifference to sin the result of divisions

2 And ye are [c]puffed up, and have not rather mourned, that he that hath done this deed might be [d]taken away from among you.

3. Method of judgment for sin in a local church (Mt. 18:15)

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 [e]In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan [f]for the [g]destruction of the flesh, [h]that the spirit may be saved in the [i]day of the Lord Jesus.

4. Command to purge the least leaven of sin in the church

6 Your [j]glorying *is* not good. [k]Know ye not that a little leaven leaveneth the whole lump?

● 7 [l]Purge out therefore the old leaven, that ye may be a new lump, [m]as ye are unleavened. For even [n]Christ our passover is sacrificed for us:

---

services as your instructors, you have only one by whom you were converted and who has a parental feeling for you (v 15).

p Gr. mimetes, imitators. Follow or imitate me as I imitate Christ (v 16; 11:1; Eph. 5:1; 1 Th. 1:6; 2:14; Heb. 6:12; 1 Pet. 3:13).

q See note i, Acts 16:1.

r He was a son in the faith (Acts 16:1).

s See note r, v 6. Some of your teachers are puffed up and haughty supposing that I will not visit Corinth. I will come to you shortly, not knowing the speech of him that is puffed up, but the power, for the kingdom of God that I demonstrate is not in word only, but in power. All called and empowered ministers have power to demonstrate what they teach. This is how you can tell whether your teachers are genuine or not. I will prove my calling by a manifestation of power when I get there. Shall I come with a rod to correct you, or in love, and in a spirit of meekness?

t Gr. dunamis, inherent power; the power of reproducing itself, like a dynamo.

u See notes on Mt. 4:17 and 19:24.

v Questions 17-18. Next, 5:6.

w Gr. rabdos, rod (v 21; Heb. 9:4; Rev. 2:27; 11:1; 12:5; 19:15); staff (Mt. 10:10; Mk. 6:8; Lk. 9:3; Heb. 11:21); and sceptre (Heb. 1:8).

x Gr. praotes, meekness (v 21; 2 Cor. 10:1; Gal. 5:23; 6:1; Eph. 4:2; Col. 3:12; 1 Tim. 6:11; 2 Tim. 2:25; Tit. 3:2).

a Gr. porneia, all kinds of impurity; perversion and immorality.

b It seems from 2 Cor. 7:12 that the father was alive for it refers to the one "that suffered wrong" as well as the one who had "done the wrong."

c See note r, 4:6. You are puffed up over your gifts and powers and so full of strife and contention related to your parties and favorite teachers, you have neglected the discipline of the church. Had you considered the greatness of the crime you would have mourned and acted to put away the fornicator.

d Gr. airo, same word for take up serpents in Mk. 16:18. Here it means to put away or excommunicate the fornicator from the church (v 2, 13).

e 5 Points in Judging the Fornicator:

1 By the authority of Jesus Christ
2 Gather in church conference
3 Agree with my spirit
4 Use the power of Jesus Christ
5 Deliver him to Satan (v 4-5)

f The purpose of delivering him to Satan was to destroy the flesh. This required members to withdraw all fellowship and spiritual influence from him, and to quit praying for him, so as to permit Satan to afflict his body thus perhaps bringing him to repentance, that his spirit might be saved in the end. This was effective, for in the second letter Paul wrote the church to forgive him lest he should be swallowed up in over-much sorrow (2 Cor. 2:6-7).

g Gr. olethros, ruin, destruction, plague, pest (v 5; 1 Th. 5:3; 2 Th. 1:9; 1 Tim. 6:9). This destruction did not kill the man. Whatever it was it was capable of bringing him to repentance (2 Cor. 2:7).

h All the physical affliction that could be brought on a man could not save his spirit unless it brought him to repentance. It was not, therefore, physical trouble which saved the soul, but repentance brought about by affliction.

i See note s, 1:8.

j Your boasting over gifts, privileges, and powers is not good. You are so busy contending over your teachers that you have let the church fall under scandalous corruptions that threaten its very existence.

6 Things That Are Not Good:

1 Boasting in the face of unconfessed sin (1 Cor. 5:6)
2 To punish the just (Pr. 17:26)
3 To be without knowledge (Pr. 19:2)
4 Accept the wicked and overthrow the righteous in judgment (Pr. 18:5)
5 To have respect for persons in judgment (Pr. 24:23)
6 For man to be alone (Gen. 2:18)

7 Things That Are Good:

1 To draw near to God (Ps. 73:28)
2 To give thanks to God (Ps. 92:1)
3 To be afflicted (Ps. 119:71)
4 To give praise (Ps. 147:1)
5 To hope and wait for salvation (Lam. 3:26)
6 To bear yoke in youth (Lam. 3:27)
7 To be zealous for good (Gal. 4:18)

k Question 19. Next, v 12. If you permit this incestuous person to continue in your midst without judgment, the whole church will become ruined by moral impurities.

l As was the custom of the Jews before the passover to cleanse their homes from all leaven, so the church is here admonished to clean out the immoral practices from its midst.

m You are yet unleavened; the filth of moral sin has not yet become spread among you. If you will purge this immorality out then you will be a new lump and completely free from sin.

n Christ has become our passover lamb and by His blood all sin can be purged (Eph. 1:7; Heb. 9:22; Rev. 1:5).

✝ ✝ ✝

old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

5. Distinction made between world sinners and church sinners

● 9 [p]I wrote unto you in an epistle not to company with fornicators:
● 10 [q]Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
● 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

6. A local church has the right to excommunicate sinners (Mt. 18:15-18)

12 [r]For what have I to do to judge them also that are without? do not ye judge them that are within?
● 13 But them that are without God judgeth. [a]Therefore put away from among yourselves that wicked person.

139 CHAPTER 6

7. Saints are forbidden to go to law before unbelievers

1 [b]Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

8. Saints are to settle differences among themselves

judge the world? [d]and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
▲ 3 [e]Know ye not that we shall judge angels? [f]how much more things that pertain to this life?

9. Saints are to suffer wrong and not bring reproach upon the church before sinners

● 4 [g]If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
5 I speak to your shame. [h]Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
6 But brother goeth to law with brother, and that before the unbelievers.
7 Now therefore there is utterly a [i]fault among you, because ye go to law one with another. [j]Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?
8 Nay, ye do wrong, and defraud, and that *your* brethren.

10. Sins that damn the soul: ten classes that will be lost (Rom. 1:29; Gal. 5:19; Col. 3:5)

★▲●9 [k]Know ye not that [l]the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor [m]effeminate, nor [n]abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, [*o]shall inherit the kingdom of God.

---

o Paul means that the passover being past, we are now living in the days of the unleavened bread of sincerity and truth.

p Either this present epistle or one that he had already written and not sent. Now, with a report of conditions in the church (16:17), he perhaps combined the first one with this epistle, enlarging upon the subject (v 9-11).

q Christians are not to leave the world. They must remain in it doing business with all kinds of sinners, but they are not to eat with a man claiming to be a Christian when he is a fornicator, a covetous man, an idolater, a railer, a drunkard, or an extortioner (v 9; 15:33).

r Questions 20-21. Next, 6:1.

a 16 Bible Reasons for Excommunication:
1 Refusing to make peace (Mt. 18:15)
2 Causing divisions (Rom. 16:17)
3 Fornication (1 Cor. 5:11-13)
4 Covetousness (1 Cor. 5:11-13)
5 Idolatry (1 Cor. 5:11-13)
6 Trouble making (1 Cor. 5:11-13)
7 Drunkenness (1 Cor. 5:11-13)
8 Extortion (1 Cor. 5:11-13)
9 Refusal to love God (1 Cor. 16:22)
10 Unbelief, infidelity (2 Cor. 6:14)
11 Backsliding (2 Cor. 13:1-2, 10)
12 Disorderly conduct (2 Th. 3:6)
13 Defying the truth (2 Th. 3:14)
14 Denying faith (1 Tim. 1:19-20)
15 False teaching (1 Tim. 6:3-5; 2 Jn. 10)
16 Being a heretic (Tit. 3:10-11)

b Questions 22-26. Next, v 5.

c 6th N.T. prophecy in 1 Cor. (6:2-3, unfulfilled). Next, v 9. This refers to the Millennial and eternal reign of Jesus Christ and His saints. They will reign over all nations on earth and help administer the affairs of the universe forever (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Zech. 14; Mt. 19:28; Lk. 2:31-32; Rev. 1:6; 5:10; 11:15; 20:4; 22:5).

d If the saints are to judge the world, then they should be able to settle small matters

e Gr. krino, means to judge, make a legal decision. It does not refer to passing sentence on angels, or sending them to punishment. It does mean that saints will be exalted higher than angels and will rule them, making decisions for the administration of the universe. Saints, not angels, become heirs of God and joint-heirs with Jesus Christ to inherit all things (Rom. 8:17-18; Gal. 5:21; Heb. 6:12; Rev. 21:7). Even now saints are being examples to angels (Eph. 3:8-11; 1 Cor. 4:9; 11:10). Angels are eager to learn about the plan of God for the redeemed (1 Pet. 1:10-13).

f If saints are to judge angels, how much more should they be capable of judging things that pertain to this life.

g If you have judgments and they are so complicated that the great men of the church cannot give justice, then set them to judge that are the least esteemed in the church. This seems to be irony to shame them for not being willing to take the responsibility for decisions which should be made (v 4-6).

h Questions 27-28. Next, v 7.

i This again teaches that the Christian should not go to law with a brother in civil courts.

j Questions 29-30. Next v 9.

k Question 31. Next, v 15.

l 7th N.T. prophecy in 1 Cor. (6:9-10). Next, v 13.
10 Classes Not to Be Saved:
1 Fornicators (the immoral, v 9)
2 Idolaters (false worshippers, v 9)
3 Adulterers (the unfaithful, v 9)
4 Effeminate (catamites, v 9)
5 Abusers of themselves with mankind (sodomites, homosexuals-pederasts, lesbians (v 9)
6 Thieves (robbers, v 10)
7 Covetous (the lustful, v 10)
8 Drunkards (drinkers of intoxicants)
9 Revilers (abusers of others, v 10)
10 Extortioners (those who obtain by violence or threats, v 10)
Note. Effeminate: Men who have womanlike traits to an inappropriate degree; wanting in manly strength or aggressiveness; especially marked with weakness, softness, and love of ease; over-emotional, or over-delicate.

m Gr. malakos, a catamite; a male who submits his body to unnatural lewdness (v 9. Cp. Joel 3:3). Used elsewhere of that which is soft to the touch (Mt. 11:8; Lk. 7:25).

n Gr. arsenokoites, one guilty of unnatural offences; a sodomite; homosexual; sex pervert (v 9; 1 Tim. 1:10. Cp. Rom. 1:27).

*o Repeated to confirm the truth that these classes shall not be saved or inherit the kingdom of God (v 9, 10; 2 Cor. 13:1; Gal. 5:21).

✝ ✝ ✝

(2 Cor. 5:17; Rom. 8:1-13)

11 And [p]such were some of you: [q]but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not [r]expedient: all things are lawful for me, but [s]I will not be brought under the power of any.

12. The body is for the Lord, not for fornication and sin

★▲13 Meats for the belly, and the belly for meats: but [a]God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

▲ 14 [b]And God hath both raised up the Lord, and will also raise up us by his own power.

15 [c]Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? [d]for two, saith he, shall be one flesh.

17 [e]But he that is joined unto the Lord is one spirit.

● 18 Flee fornication. [f]Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

13. The body must be free from sin as the temple of God (1 Cor. 3:16, refs.)

19 [g]What? know ye not that your [h]body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

● 20 [i]For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

IV. Christians and marriage (1 Cor. 7:1-40)

1. Advice to unmarried Christians

1 Now concerning the things whereof [j]ye wrote unto me: *It is* good for a man not to touch a woman.

● 2 Nevertheless, *to avoid* fornication, let [k]every man have his own wife, and let every woman have her own husband.

2. Advice to married Christians

● 3 Let the husband render unto the wife due [l]benevolence: and likewise also the wife unto the husband.

4 [m]The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

● 5 [n]Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

3. Advice to the unmarried

7 [o]For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

● 9 [*p]But if they cannot [*q]contain, let them marry: for it is better to marry than to [*a]burn.

4. Advice and regulations concerning married Christians (cp. Rom. 7:1-3)

---

with the worst immoralities imaginable and yet it is declared that some of their kind are now saved (v 11).

q See ***3 Things That Save the Soul***, p. 332.

r Gr. sumphero, profitable (v 12; Jn. 11:50; 16:7; Acts 20:20).

s I will not tolerate any thing to control me or have authority over me that is not profitable (1 Cor. 9:27).

a 8th N.T. prophecy in 1 Cor. (6:13-14, unfulfilled). Next, 7:29. The thought of this verse is that God has made appetite for food and food for appetite, yet He has not made the body for immoral acts, "but for the Lord."

b God has resurrected Jesus as a guarantee that He will also raise us up by His own power, so that we may enjoy Him and serve Him forever.

c Questions 32-35. Next, v 19.

d Quoted from Gen. 2:24. Cp. Mt. 19:5.

e This is the true doctrine of interpenetration (note n, Lk. 22:3).

f All sins destroy, but he who commits fornication sins against his entire constitution, even his body, soul and spirit.

g Questions 36-37. Next, 7:16.

h 1 Cor. 3:16-17; Rom. 12:1-2; 2 Cor. 7:1.

i As the slave is the sole property of his master, so we, having been bought by the precious blood of Christ are not our own (v 19-20; 7:23; 1 Pet. 1:18-23).

j The Corinthians had written a letter asking questions about certain doctrines, sending it by the men mentioned in 16:17. They had not asked about the divisions, the fornication, or other wrong conditions in the church. These things were reported to Paul by the men (1:11-12; 16:17).

12 Things the Letter Asked About:

1 The unmarried (7:1-9)
2 Married and unmarried (7:10-17)
3 Circumcision—servitude(7:18-24)
4 Virgins (7:25-40)
5 Things offered to idols (8:1-13)
6 His apostleship—ministry (9:1-27)
7 Mosaic and Christian dispensations (10:1-11:1)
8 Customs for women (11:2-16)
9 Lord's Supper (11:17-34)
10 Spiritual gifts (12:1–14:40)
11 The Resurrections (15:1-58)
12 Collections for the poor and his coming visit (16:1-9)

k Not that every man or woman is required to be married, but those who choose to be are permitted by Christianity to get married. The gospel does not interpose any hindrance to marriage and normal creative relationship.

l Gr. eumoia, good will; kindness. Only here and Eph. 6:7. It means that the wife and husband must respect each other regarding lawful sexual needs; pay the matrimonial debt and render the conjugal duty to each other, mutually satisfying each other. If they do not obey this injunction one may be responsible for the infidelity of the other.

m The husband and wife belong to each other. Neither of them has any authority to refuse what the other needs or demands in normal temperate, relationship. All acts of perversion or unnatural affection must absolutely be rejected.

n What you thus owe to each other, do not refuse to pay, unless by mutual consent for a time agreed upon for fasting and prayer. Then, regardless of the spiritual blessing either one has received, come together again to defeat Satan.

o This was Paul's personal desire, but he was sensible enough to recognize that every man did not have his gift of continence (v 7). Where it does not exist naturally, or by a miraculous interference or by an operation (Mt. 19:12), marriage is the answer.

*p It is best to have the gift of continence, but for those who cannot accomplish self-control it is best to marry. It is better to marry than to burn.

*q Gr. engkrateuomai, have self-control; have command of the passions and appetites. Only here and in 9:25, but in the Sept. in Gen. 43:31; 1 Sam. 13:12.

*a Gr. puroomai, to burn; be aflame (v 9; 2 Cor. 11:29; Eph. 6:16; 2 Pet. 3:12; Rev. 1:15; 3:18). Here it means to have difficulty controlling the passions. In such a case, it would be better to marry.

*b See ***20 Commands Concerning Marriage***, p. 333.

not I, but the Lord, Let not the wife depart from *her* husband:

● 11 But and if she [c]depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

● 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

● 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, [d]let her not leave him.

14 For the unbelieving husband is [e]sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children [f]unclean; but now are they holy.

● 15 But [g]if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 [h]For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

5. Christian calling does not change the position in life

● 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

● 18 Is any man called being circumcised? [i]let him not become uncircumcised. Is any called in uncircumcision? [j]let him not be circumcised.

cision is nothing, but the keeping of the commandments of God.

● 20 Let every man abide in the same calling wherein he was called.

● 21 [k]Art thou called *being* a servant? [l]care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's [m]freeman: likewise also he that is called, *being free*, is Christ's servant.

● 23 [n]Ye are bought with a price; be not ye the servants of men.

● 24 Brethren, let every man, wherein he is called, therein abide with God.

6. Advice concerning virgins and unmarried men

25 Now concerning [o]virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore [p]that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 [q]Art thou bound unto a wife? seek not to be loosed. Art thou [a]loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

7. Advice to married Christians

---

c This means to get a divorce, else Paul would not have restricted her to remain single, not remarrying unless it was to her former husband (v 11). (Note h, Deuteronomy 24:4, says she departed without getting a divorce.) Among Jews a woman had just as much right to put away a husband as the husband had to put away a wife. A woman could say to the elders that her parents or brethren had deceived her, betrothing her to the husband when she was young, and state, "I now reveal to you that I will not have him as my husband." Some parted with mutual consent and this was considered legal, as was also their remarriage to others. All divorces were considered the complete dissolving of the marriage bond; and, in consequence of this, they were free to remarry. Any woman or man who got a divorce on grounds other than those allowed was to remain single or remarry the former companion. Divorce on scriptural grounds meant that a person was free to remarry, providing it was to another Christian (v 15, 27-28; Mt. 5:32; 19:6; ***20 Commands Concerning Marriage***, p. 333). The innocent was not to be held responsible for the sins of the guilty (Ez. 18:2-4, 13, 17-32).

d That men and women have complete equal rights is clear in all Scripture (v 2-5, 10-16, 27-40; Gal. 3:28; Col. 3:11).

e Gr. hagiazo, note h, Jn. 17:17. Here it simply means that the unbeliever, by virtue of being one flesh with a Christian, is not considered living in unlawful relationship. It also refers to the spiritual influence and power the Christian holds over the unbelieving companion. It could not mean that the Christian could save the soul of the unbeliever. Should the sanctification referred to here not be allowed, the children would be considered ceremonially unclean, not to be received by Christians or given any rights and privileges of Christians.

f Jews considered any child born out of holiness if born of parents who were not proselytes at the time of his birth, even though afterwards they became proselytes. On the other hand, they considered children of parents became proselytes before the birth of their children. All heathen children were considered unclean by Jews; and all their own children holy. Heathen mothers went through certain ceremonies to idols and children were consecrated to the goddess Statina. Children of Christians came into the world without these impure and unhallowed heathen rites and were consecrated to God. This is what the apostle alludes to in v 14.

g Here we have another legal and scriptural reason for divorce and remarriage. If the unbeliever refuses to live with a wife or husband because of Christianity and if he or she is determined to leave on this account, the Christian is not under further marriage bonds and is not held responsible or punished by requirement to remain single the rest of his or her life because of the rebellion of another. The Christian is to submit to the breaking of the marriage covenant under such circumstances.

h Question 38-41. Next, v 21.

i Let no one try to abolish the sign of the old covenant he bears in his flesh. The Corinthians had also asked Paul about circumcision, so here he answers their questions on this subject (v 18-20).

j Let no man submit to circumcision as something necessary to salvation.

k Question 42. Next, 27. Here Paul answers their questions as to the responsibility of Christian slaves.

l Being a slave will not hinder your being a Christian, but if you can become free prefer freedom to slavery and use your freedom to serve Christ. A slave could be freed by the consent of his master; by purchasing his own freedom; or by someone else paying for his freedom. In some ages masters thought that by freeing a slave one would gain merit for his own soul's salvation.

m Gr. apeleutheros, absolutely free. A much stronger word than in v 21.

n This verse means that if you do become free from slavery, you should never sell yourself again as the slave of man.

o Gr. parthenos, a pure, unmarried young woman. This was another subject that the Corinthians had asked Paul about.

p Paul's advice here was for the present distress or persecutions of Christians. They were at the mercy of their enemies with no state protection as we have today. On this account it would be better for unmarried persons to remain single.

q Questions 43-44. Next, 8:10.

a This means divorced from a wife or husband on legal and scriptural grounds. Because of the "present distress" of that day the advice was: Seek not a wife; but if you do marry you have not sinned (v 27-28).

* * *

short: it remaineth, that both they that have wives be as though they had none;

● 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

● 31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

8. Contrasting responsibilities of the married and unmarried

32 But I would have you without carefulness. [*c]He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But [*d]he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be [*e]holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

9. Advice to parents concerning virgins of marriageable age

● 36 But if any man think that he behaveth himself [*f]uncomely toward [*g]his virgin, [h]if she pass the flower of *her* age, [i]and need so require, [j]let him do what he will, he sinneth not: let them marry.

37 [k]Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 [l]So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

10. Advice to Christian widows

● 39 The [m]wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

141

CHAPTER 8

V. Christian liberties (1 Cor. 10:23-33; Rom. 14:1-15:7)

1. Effects of knowledge and love

1 [a]Now as touching things offered unto idols, [b]we know that we all have knowledge. [c]Knowledge [d]puffeth up, [e]but charity edifieth.

2 [f]And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

2. Many idol gods but only one true God (Eph. 4:4-6)

4 [g]As concerning therefore the eating of those things that are offered in sacrifice unto

---

Next, 11:26. This predicts the immediate persecution of Christians which Nero was then preparing.

Because of Impending Persecutions:

1 Let all men be without anxiety concerning families, property, and the world in general (v 32-33)

2 Let the married live as though not married (v 29)

3 Let those who weep act as though they wept not (v 30)

4 Let those who rejoice act as though they did not rejoice (v 30)

5 Let those who buy live as though they did not possess (v 30)

6 Let those who use this world make proper use of it, for the very fashion of it will soon pass away (v 31; 1 Jn. 2:17)

*c The single man or woman can attend to the things of the Lord without distraction (v 32, 34).

*d The married man or woman has many responsibilities in caring for the family (v 33-34).

*e Gr. agios, devoted; holy; pure. Here it means that she may be devoted to God and pure in both body and spirit so that she may attend to the things of God without distraction (v 34-35).

*f In the early times among both Jews and Christians the daughters were wholly in the power of the father, so that he might give them in marriage or bind them to perpetual virginity. If the father had devoted his daughter to perpetual virginity, and afterwards found that she had her affection centered upon a man, being strongly inclined to marry, he could change his plans regarding her virginity and give her in marriage at any time, even after the flower of her age. He would not be committing sin by changing his plans for her.

*g His virgin daughter, not a sweetheart.

h If she is of full age to marry, wants to marry and the father decides that it ought to be, let him give her in marriage to her suitor.

i If she wants to get married instead of being a perpetual virgin. Sometimes the conditions of v 8-9 enter into the picture.

j Let the father of the virgin do what he will and what he knows is best for his daughter under the circumstances, regardless of how he has already planned her life. He is free from all former plans and vows.

k If the father finds it unnecessary to change his plans it being unnecessary to betroth his virgin daughter, because of her being inclined not to marry and wanting to consecrate both body and spirit, as in v 34, then let him keep his daughter from marriage (v 37).

l This explains v 36-37 and proves that it is a father who gives or does not give his virgin daughter in marriage.

m Evidently this verse is in answer to a question of the Corinthians about a woman whose husband was dead. Should she remarry? Paul gave the Christian law on this and laid down a restriction that she remarry only a Christian man, not a heathen. He then gave the advice that she would be happier if she remained single in view of the present conditions in the world for Christians (v 40. Cp. note o, v 27 and note b, v 29). Paul by no means contended for celibacy, but gave sound advice for the present distress.

a Idolatry was the next question the Corinthians asked advice about from Paul. See ***13 Main Arguments of Paul***, p. 334.

b The idea here is that we who are converted to Christianity have sufficient knowledge concerning idols and idol worship. We also know that we are not bound by Jewish rites and ceremonies, but some may carry their knowledge and liberty too far and do that which is not best for the cause of Christ.

c The Corinthians were puffed up by their knowledge and liberty in Christ and condemned others. It made them bold, rash, and careless regarding the consciences of others not enlightened.

d See note r, 4:6.

e Love builds up. It has no quality to puff up or tear down as does knowledge. It can only be constructive since it is of God (1 Cor. 13).

f The person who acts in a rash, proud way knows nothing as he ought to know. If he torments his brother's weak and tender conscience with his food and conduct he does not love God or his brother as he should (Mt. 22:36-40).

g Two schools, the Karaites and Traditionists, caused controversy in the early church. The Karaites held to the letter of the Jewish law, teaching that it was unlawful to receive any benefit from heathen worship or from anything that had been offered to an idol. It was unlawful to buy or sell an idol or meats offered to idols.

The Traditionists maintained that they could use such meat provided that the sign world, and that *there is* none other God but one.

5 For though there be that are called gods, [h]whether in heaven or in earth, (as there be gods many, and lords many,)

3. God the Father and Jesus Christ two separate persons (1 Cor. 11:3; 1 Jn. 5:7; Gen. 1:26, note)

6 But to us *there is but* [i]one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

4. Ignorance creates bondage and lack of Christian liberty (Rom. 14:1-23)

7 Howbeit *there is* not in every man that knowledge: [j]for some with [k]conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

5. Wrong use of Christian liberty and its result (1 Cor. 10:23)

● 9 But [l]take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 [m]For if any man see thee which hast shall not the conscience of him which is weak be [n]emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother [o]perish, for whom Christ died?

12 [p]But when ye sin so against the brethren, and [q]wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to [r]offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

142

CHAPTER 9

VI. Criticism of Paul answered (1 Cor. 9:1-27)
1. Defends his apostleship (2 Cor. 11)

1 [a]Am I not an [b]apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the [c]seal of mine apostleship are ye in the Lord.

2. Paul claims the right to live a normal life like others

3 Mine answer to them that do examine me is this,

4 [d]Have we not power to eat and to drink?

5 [e]Have we not power to lead about a sister, a wife, as well as other apostles, and *as*

---

of the idol was not stamped upon it. A sign could be placed upon the animal before it was sacrificed to the idol, such as guilded horns and hoofs, garlands, etc. When it was killed and sold in the shop such marks could not be seen so the Karaites had scruples about all meat not knowing what had been sacrificed to idols or killed for common use. Those who had knowledge that idols and meats offered to them meant nothing, had no scruple against buying and using such meat.

h Not only images, but the sun, moon, planets, stars, oceans, rivers, trees, and all other things in creation were used as gods by the heathen.

i Here is another indisputable reference to the fact that God the Father is one person and Jesus Christ the Son of the Father is another person. This no more excludes Jesus from the Godhead than it excludes the Father from Lordship. Both are God and Lord (Jn. 1:1; 1 Jn. 5:7).

j Some Jews held to certain rites of the law and some Gentiles held to certain heathen rites when they accepted Christianity. All these differences had to be dealt with and true knowledge gained before perfect harmony between converts could be maintained. Hence, the sound advice in 1 Cor. 8:1-13; 10:16-33; Col. 2:14-17; Rom. 14:1–15:3.

k Gr. suneidesis, conviction or being conscious of a custom. Some had done this all their lives and still regarded sacrifices to idols as real acts of worship, not having true knowledge that idols were nothing. For such to take part in eating meat offered to an idol was to defile the conscience.

l Take heed that you do not attend such feasts to idols even though convinced that an idol is nothing. This liberty may cause another to stumble who still believes that idols are something very real. He does not have your knowledge so he will commit sin if he follows your example (v9-13).

m Question 45. Next, 9:1. The Gr. word for weak is asthenes. Trans. without strength (Rom. 5:6) weak (Mt. 26:41; Mk. 14:38; 1 Cor. 1:27; 4:10; 8:7, 10; 9:22; 11:30; 2 Cor. 10:10; Gal. 4:9; 1 Th. 5:14; 1 Pet. 3:7); weakness (1 Cor. 1:25; Heb. 7:18); feeble (1 Cor. 12:22); impotent (Acts 4:9); and sick (Mt. 25:39, 43, 44; Lk. 10:9; Acts 5:15-16). Here it means weak in the faith, not diseased, as in many other places.

n Gr. oikodomeo, to build up, as in v 1. Such an example will build up the weak brother to follow the practice of the strong, edifice to come tumbling down and he will perish (v 11).

o Gr. apollumi, to destroy, perish, or be lost, as in Mt. 10:28, note; Jn. 3:16; 6:12; 17:12; 2 Cor. 4:3; Mk. 8:35.

p By causing a brother to be lost you sin against Christ and defeat the purpose of His sacrificial death.

q Gr. tupto, to strike or smite the heart (v 12); to beat (Lk. 12:45; 22:64; Acts 18:17; 21:32); and to smite (Mt. 24:49; 27:30; Mk. 15:19; Lk. 6:29; 18:13; 23:48; Acts 23:2-3).

r Gr. skandalizo, to cast a snare before one so as to destroy him (v 13; Rom. 14:21; 2 Cor. 11:29; Mt. 5:29-30; 18:6-9).

a Questions 46-49. Next, v 4. There were some in Corinth who questioned Paul's apostleship (v 1-3).

b 9 Arguments Proving Paul's Apostleship:
1 His claim of being an apostle (v 1)
2 His claim to freedom from all secular and religious bondage, enabling him to be completely devoted to the apostleship (v 1)
3 His claim of seeing Jesus (v 1; 15:8)
4 The very existence of the Corinthian church and their conversion from heathenism proved his apostleship (v 1-2; Acts 18)
5 His consecration to abnormal human living so as to preach (v 3-6)
6 His unselfish devotion to the apostleship without pay (v 7-15)
7 His divine obligation to fulfill his call to the apostleship (v 16-18)
8 His devoted service to all men to win them to the gospel (v 19-23)
9 His qualifications for the apostleship and the Christian race (v 24-27)

c Gr. sphragis, seal. It was a figure cut in stone and set in a ring by which letters of authority were stamped. Greeks excelled in this kind of engraving. Paul used this figure to express the fact that their own conversion was proof of his apostolic authority.

d Questions 50-57. Next, v 9. Have we not power to eat and drink at the expense of the church we have founded? If others receive your support, are we not worthy also of support? We have not used this right as others (v 12-15).

e Have we not the same right to be married as Peter, the Lord's brethren, and the other apostles? We have consecrated to live continent for your sakes and yet we are criticized by you (v 3-6). This is decisive proof against celibacy of the clergy and the papal doctrine of having holy women minister to the needs of celibate ministers. Had the apostles permitted young women or wives of others to accompany them as personal servants instead of their own wives it would have produced continuous scandal.

6 Or I only and [f]Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own [g]charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

3. Paul claims the right to live of the gospel like others

● 9 For it is written in the law of Moses, [h]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. [i]Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: [j]that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you [k]spiritual things, *is it* a great thing if we shall reap your [l]carnal things?

4. Paul claims the divine right of support from the gospel but he did not exercise this right

12 If others be partakers of *this* power over you, *are* not we rather? [m]Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that [n]they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

5. Paul was under divine obligation

16 For though I preach the gospel, [a]I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 [b]For if I do this thing willingly, I have a reward: but if against my will, a [c]dispensation *of the gospel* is committed unto me.

18 [d]What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

6. Paul's policy in service

19 [e]For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews [*f]I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 [*g]To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law;

22 [*h]To the weak became I as weak, that I might gain the weak: [*i]I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

7. Conditions of final reward

● 24 [*j]Know ye not that they which run in a race run all, but one receiveth the prize? [*k]So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a [*l]corruptible crown; but we an incorruptible.

26 [*m]I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I [*n]keep under my body, and bring *it* into subjection: lest that by any means, when

---

to be supported by the church?

4 Things Are Clear Here:

1 Barnabas adopted Paul's method of supporting himself. Cp. Acts 4:36-37
2 Apostles in general were supported by the churches, not by secular labor
3 Paul and Barnabas had a trade by which they could support themselves
4 They chose to support themselves in certain places so as not to hinder the founding of a church (v 12-15)

[g] Gr. opsonion, soldier's rations. Trans. wages (Lk. 3:14; Rom. 6:23; 2 Cor. 11:8). The answer to all these questions of v 7-8 are self-evident.

[h] Quoted from Dt. 25:4. Cp. 1 Tim. 5:18.

[i] Questions 58-63. Next, v 18.

[j] That everyone should be a partaker of his own labors (v 7-11).

[k] Gr. pneumatikos, 12:1; Rom. 7:14, note.

[l] Gr. sarkikos, note h, Rom. 7:14.

[m] This is Paul's explanation why he supported himself at Corinth.

[n] The officers of the temple had a right to support when they gave their time in the temple service. They were two classes: those who ministered in holy things and those who waited on the altar (v 13). This was ordained of God, and so it is ordained of God that gospel ministers should be supported by those who receive the gospel (v 11-15; Gal. 6:6; Heb. 7:1-11; Lk. 10:7; Mt. 10:10).

[a] I have cause for glorifying since I preach the gospel without charge (v 15).

[b] If I willingly co-operate with God I have a reward (v 25). If I fulfill my office by doing only my required duty, I have nothing to glory about. If I fulfill the office beyond the requirement of duty, I can claim special reward (v 17).

[c] Gr. oikonomia, an administration; stewardship; the work of an oikonomos or steward (v 17; Lk. 16:2-4; Eph. 1:10; 3:2; Col. 1:25; note a, Eph. 1:10).

[d] Question 64. Next, v 24.

[e] I live free from all obligations to men, yet I serve every man as if I were his personal slave (v 19). I do this to gain him.

[f] Acts 16:3; 21:26.

[g] I do not hold myself aloof from them, but live like them in order to gain them (Gal. 1:16; 2:2-21).

[h] Those who had scruples and were weak in the faith I did not cause to stumble by doing things which would violate their weak conscience (Rom. 14:1–15:3; 1 Cor. 8:1-13; 10:16-33).

[i] I did everything in my power to be like those I tried to win, except to enter into sin with them (v 22-23).

[*j] Question 65. Next, 10:16.

[*k] 4 Things One Must Do to be Saved:

1 Be as earnest to make heaven as men are to win a race (v 24; Heb. 12:1-3; Gal. 2:2; 5:7; Phil. 2:16; 3:14)
2 Be temperate in all things (v 25; 2 Pet. 1:4-10). This refers to the months of severe training before a contest of wrestling or fighting with an opponent
3 Fight with absolute confidence in victory (v 26; 4:9; 15:32; 1 Tim. 6:12; 2 Tim. 4:7). Fighting was done by leather bands on the hands studded with pieces of metal
4 Keep the body under and bring it into subjection (v 27; Rom. 6:14-23; 8:12-13; 12:1-2; 1 Cor. 3:16-17)

[*l] Crowns were made of wild olive branches for the Olympic games; laurel for the Pythian games; parsley for the Nemean games; and pine for the Ishmian games. All were so corruptible that they began to wither the moment they were made. What a contrast to the incorruptible crown to be given to Christians (v 25).

[*m] Paul here claims to be running the race to win, and fighting the fight for the knockout blow.

[*n] Gr. hupopiazo, to strike one under the eye; to beat black and blue (v 27; Lk. 18:5). This is Paul's explanation of how he was boxing. Figuratively speaking, he was not shadow boxing, but beating his body black and blue to bring it into slavery lest he should become a castaway (v 26-27). He

a [o]castaway.

143 CHAPTER 10

VII. Two dispensations contrasted (1 Cor. 10:1-33)
1. The Dispensation of Law
(1) Five blessings of Israel typical

1 Moreover, brethren, I would not that ye should be [p]ignorant, how that all our fathers were [q]under the cloud, and all passed [r]through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same [s]spiritual [t]meat;

4 And did all drink the same spiritual drink: [u]for they drank of that spiritual Rock that followed [v]them: and that Rock was Christ.

(2) Five curses of Israel exemplary to Christians

5 But with many of them God was not well pleased: for they were [a]overthrown in the wilderness.

6 Now these things were our [b]examples, to the intent we should not lust after evil things, [d]as they also lusted.

● 7 Neither be ye idolaters, as *were* some of them; as it is written, [e]The people sat down to eat and drink, and rose up to play.

● 8 Neither let us commit fornication, as some of them committed, and [f]fell in one day three and twenty thousand.

● 9 Neither let us tempt [g]Christ, as some of them also [h]tempted, [i]and were destroyed of serpents.

● 10 Neither murmur ye, [j]as some of them also murmured, and were destroyed of [k]the destroyer.

11 Now all these things happened unto them for ensamples: and they are written [l]for [m]our admonition, [n]upon whom the ends of the world are come.

2. The Dispensation of Grace
(1) Warning to Christians against pride and idolatry

● 12 [*o]Wherefore let him that thinketh he

---

considered his body an enemy with which he must contend in mortal combat to keep it under control by self-denial, abstinence, and severe mortification (Rom. 8:12-13; Col. 3:5-10). He acted to keep the body as a slave to the soul, not permitting the soul to be the slave of the body. He did this constantly lest after he had preached to others he would become a castaway.

o Gr. adokimos. It is trans. reprobate (Rom. 1:28; 2 Cor. 13:5, 6, 7; 2 Tim. 3:8; Tit. 1:16); rejected (Heb. 6:8); and castaway (1 Cor. 9:27). It does not mean a "cracked pot," fit to keep, as some teach, but to become Christless and literally rejected.

p It seems that many Corinthians supposed they were secure in their salvation because they had repented, were baptized, and had partaken of Christian ordinances. According to them nothing they did could cut them off from Christ—they could partake of idolatrous feasts and still be saved (1 Cor. 8:4-13; 10:16-33). This is why Paul made the plain statement of note o, above. He now shows them that Israel also had sacramental ordinances in the wilderness similar to those of Christians; and that, regardless of their typical baptism (v 2), their typical eucharist (v 3), their eating of manna and drinking of that spiritual Rock—Christ (v 4), when they joined with idolaters and partook of idolatrous feasts, going into sin, that God cut them off and destroyed them (v 5-11). He then warns Christians that God will also cut them off from Christ if they sin (v 11-14; 6:9-11; Gal. 5:19-21; Rom. 8:12-13; Heb. 3:6, 12-14; 6:4-11; 10:26-38).

q Gr. hupo, denotes the under side of anything and is in contrast with huper, above or over anything. Israelites were completely overwhelmed by the cloud and the Divine Presence. This is called a baptism in the cloud (v 2).

r Gr. dia, a passing through. Israel's experience is called a baptism in the sea (v 2). The baptism was in the cloud and in the sea in the same sense of baptism in water and in the Holy Ghost (Mt. 3:11). See 7 baptisms, Mt. 3:6.

s Gr. pneumatikos, note g, Rom. 7:14.

t Ps. 78:24-25; Jn. 6:31, 33, 48; Ex. 16.

u This refers to the waters from the smitten rock (Ex. 17:6; Num. 20:11; Ps. 78:15). This was typical of Christ (v 4).

v There is no word in the Gr. for them here. The meaning is that the miracle of the smitten rock followed the miracle of manna from heaven (Ex. 16-17).

a Slain (v 8-10; Num. 11:1-3, 34; 14:16, 29-35, 37; 16:32, 35, 49; 25:5-9).

b 6 "Bad" Examples in Scripture:
  1 Canaanites (Lev. 18:2-3; 20:23)
  2 Backslidden Israel (2 Chr. 30:7; Isa. 8:11; Jer. 16:12; 17:1-2; Ez. 20:18; Hos. 4:9; Zech. 1:4)
  3 An angry man (Pr. 22:24-25)
  4 Pharisees (Mt. 23:1-3)
  5 Gentiles (Eph. 4:17)
  6 Israel in the wilderness (v 6-11)

c Gr. tupos, types. Same word as ensamples (v 11). See note c, Phil. 3:17. The punishments inflicted upon Israel will be inflicted upon Christians if they backslide and sin after the example of Israel (Rom. 2:11-16; Heb. 4:1-11; 10:26-29).
  1 Lust for evil things (v 6; Num. 11:4-15; Ps. 106:14. Cp. Gal. 5:19-21; 1 Cor. 6:9-11; Rom. 1:29-32; Col. 3:5-10; Mk. 7:19-21)
  2 Idolatry (v 7; Ex. 32:6-25. Cp. Gal. 5:19-21; Eph. 5:5; Col. 3:5; 1 Cor. 6:9)
  3 Fornication (v 8; Num. 25:1-9. Cp. Gal. 5:19-21; 1 Cor. 6:9-11; Col. 3:5)
  4 Tempting God and Christ (v 9; Ex. 17:2, 7; Num. 14:22; 21:4-10; Dt. 6:16; Ps. 78:17-18, 41, 56; 95:8-9; 106:14)
  5 Murmuring (v 10; Ex. 15:24; 16:2-12; 17:3; Num. 14:2, 27-29, 36; 16:11, 41; 17:5, 10; Dt. 1:27. Cp. Phil. 2:14)

d See Num. 11:4-15; Ps. 106:14.

e Quoted from Ex. 32:6.

f 24,000, including the many leaders whose heads were hung up before the Lord and 23,000 who died in the plague (Num. 25:1-9).

g Some texts read, Lord. Even if Christ is to be understood it would be in harmony with the fact that He is also called Jehovah in the O.T. (Gen. 19:24). The Divine Trinity was working together to lead Israel out of Egypt, so the person we now know as Jesus Christ existed then (Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11).

h 8 of the Many Ways to Tempt God:
  1 Murmuring (Ex. 17:2; note c, 5, above)
  2 Unbelief (Ex. 17:7; Heb. 4:1-11)
  3 Rebellion (Num. 14:22; 21:1-9)
  4 Provoking God (Ps. 78:17-18, 56)
  5 Backsliding (Ps. 78:41, 56)
  6 Hardening the heart (Ps. 95:8-9)
  7 Lust and sin (Ps. 106:14; Ex. 32)
  8 Idolatry (v 18-22; note c, 2, above)

i See Num. 21:5-9; Jn. 3:14.

j See note c, 5, above.

k The plagues in the wilderness were no doubt caused by a destroying angel as in Ex. 12; 2 Sam. 24:16; Isa. 37:36.

l There is no need of these things being written for our warning if we cannot be cut off from God and be lost like the Israelites in these examples. They could not be referring to sinning sinners only and not to sinning saints.

m Gr. nouthesia, warning (v 11; Eph. 6:4; Tit. 3:10).

n The examples of Israel at the beginning of the Mosaic ages are for you upon whom the end of those ages has come. Or, they are for you that have come to the closing ages.

*o This verse concludes the warning against backsliding and following the examples of Israel of v 1-12.

✝ ✝ ✝

▲ 13 [p]There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

● 14 Wherefore, my dearly beloved, [q]flee from idolatry.

(2) The three fellowships
A. Fellowship of the church

15 I speak as to [r]wise men; judge ye what I say.

16 [s]The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 [t]For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

B. Fellowship of Israel

18 Behold Israel after the flesh: [u]are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

C. Fellowship of the Gentiles

20 But *I say*, that [v]the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

(3) Warning to Christians not to provoke God to jealousy

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye [a]cannot be partakers

22 [b]Do we provoke the Lord to jealousy? are we stronger than he?

(4) Christian liberties not always wise or edifying (Rom. 14:1-23; 1 Cor. 8)

23 [c]All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

● 24 [d]Let no man seek his own, but every man another's *wealth*.

(5) Christian and pagan meats sold in butcher shops

● 25 Whatsoever is sold in the [e]shambles, *that* eat, [f]asking no question for [g]conscience sake:

26 [h]For the earth *is* the Lord's, and the fulness thereof.

(6) The Christian, pagan feasts, and the pagan conscience

● 27 [i]If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

● 28 [j]But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: [k]for why is my liberty judged of another *man's* conscience?

30 [l]For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

(7) Chief end of Christian liberties before others (Rom. 14:13-15:3; 1 Cor. 8:9-13)

● 31 [m]Whether therefore ye eat, or drink, or

---

keeping of God in all temptations and His help in every one of them, providing we obey the warnings of v 1-12. No man can be kept from a fall if he persistently refuses to meet conditions. Our standing depends upon our faith and union with God and steadfastness in prayer. The greatest saint can stand only as long as he depends upon God and continues in obedience to the gospel (Gen. 2:17; 3:1-19; Dt. 8:11-18; Pr. 1:10-17; 2:10-16; 4:14-15; 5:6-21; 6:27-28; 7:7-23; 9:15-17; 12:26; 14:27; 16:29; 19:27; 28:10; Isa. 33:15-16; Mt. 13:22; Lk. 8:13; Rom. 6:12-23; 8:12-13; 12:21; 14:13-21; 1 Cor. 7:5; 8:9-13; 10:1-12; 2 Cor. 2:11; 11:3; Gal. 5:16-26; Eph. 4:27; 6:10-18; 1 Tim. 5:15; 6:9-17; Heb. 3:6, 12-14; 6:4-11; 10:26-38; Jas. 1:2-16; 4:7; 2 Pet. 2:9, 20-22; 3:17; 1 Jn. 2:15-17). Any man who rejects these conditions of living right will someday see that he cannot escape death and eternal punishment.

q Gal. 5:20; Col. 3:5; 1 Pet. 4:3.

r Since you are wise, you can see the necessity of refraining from idolatry.

s Questions 66-67. Next, v 18. This refers to the Lord's Supper (11:23-29).

t All believers who partake of Christ and the holy communion are one religious body in Christ and form the church, the body of Christ (1 Cor. 12:13; Col. 1:18, 24; Eph. 1:20-23; 2:19-22; 4:1-8).

u Questions 68-70. Next, v 22.

v The fact that sacrifices to idols are really sacrifices to devils is sufficient to condemn all traffic with idols even though they are nothing in themselves (v 18-20). Those who partake of idol worship have fellowship with devils, and those who partake of Christ cannot fellowship idols or devils (v 21).

a 2 Things We Must Not Do:
  1 Drink of the two cups (v 21)
  2 Eat at the two tables (v 21)

b Questions 71-72. Next, v 29. God is provoked to jealousy by the sins of note h, v 9. When His people, whom He commands to have no other gods, insist on mixing idolatry and demon worship with true worship, as some of the Corinthians did, then God is under obligation to judge them (8:4-13; 10:1-22).

c All foods are lawful, but all are not profitable and edifying to others, so I will not partake of them lest others stumble and be lost (v 23-33; 8:4-13; Rom. 14-15; Col. 2:14-17; 1 Tim. 4).

d Let no man seek to gratify his own appetites at the expense of another soul.

e Gr. makellon, slaughter-house; market.

f Do not ask questions as to whether anything was offered in sacrifice to idols (v 25-28; 8:7-13). Do not act as Jews do, torturing themselves and others with questions. Was it offered to idols? Who killed it? Was it strangled or was it properly bled? Is it beef or pork?

g See note k, 8:7.

h All creatures on earth are the Lord's and nothing is impure or unholy in itself. All are fit for food and were created to be received with thanksgiving of them that believe and know the truth (1 Tim. 4:1-8; Rom. 14:14, 17, 20; Tit. 1:15). The only problem is that of causing others to stumble (Rom. 14:1–15:3; 1 Cor. 8:4-13; 10:23-33).

i If any man invites you to a common meal, you are free to go. If it is an idol festival you cannot go (v 18-28; 8:4-13).

j You are free to eat any meat at any man's table unless he informs you that it is a sacrifice to idols. In this case, you have to refrain for the sake of the one who invited you (v 28-29). You are to let it be known that you have no part as a Christian with any traffic with idols and demons (v20-22).

k Questions 73-74. Next, 11:13.

l It would still be lawful for you to eat of meat sacrificed to idols, as an idol is nothing, but if it is so sacrificed then it must be recognized that it is in honor of devils and for this reason you have to refuse to partake (v 20-22). You would be a stumblingblock to a weak brother or a heathen who perhaps knows the stand of Christianity on the question. If you are not true to your own religion and convictions, how can you win the other man to Christ?

m 10 Rules of Christian Diplomacy:
  1 Eat for the glory of God (v 31)
  2 Drink for the glory of God (v 31)
  3 Do all things for God's glory (v 31)
  4 Give no offense to Jews (v 32)

● 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

144 CHAPTER 11

VIII. Christian ordinances (1 Cor. 11:1-34)

1. Admonition to follow Paul and keep the ordinances

● 1 Be ye [n]followers of me, even as I also *am* of Christ.

2 Now I [o]praise you, brethren, that ye remember me in all things, and [p]keep the [q]ordinances, as I delivered *them* to you.

2. The divine order in the moral government of the universe

3 But I would have you know, that [r]the head of every man is Christ; and the head of the woman *is* the man; and [a]the head of Christ *is* God.

3. Regulations for men and women in public services (1 Cor. 14:1-40)

4 [b]Every man praying or prophesying, having *his* head covered, [c]dishonoureth his head.

5 [d]But every woman that prayeth or [e]prophesieth with *her* head [f]uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not [g]covered, let woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

4. Nature's teaching stated

13 Judge in yourselves: [h]is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [i]covering.

5. If such regulations cause division and strife they are null and void (1 Cor. 14:12, 26, 40)

16 [j]But if any man seem to be contentious, we have no such custom, neither the churches of God.

---

5 Give no offense to Gentiles (v 32)
6 Give no offense to brethren (v 32)
7 Seek to please all men (v 33)
8 Seek to please men in all things
9 Do not seek personal profit, but seek the profit of others (v 33; 9:19-23)
10 Above all, do all things with the view of saving the souls of men (v 33)

n Gr. mimetes, imitators, note p, 4:16.

o Gr. epaineo, commend (Lk. 16:8); laud (Rom. 15:11), and praise (v 2, 17, 22).

p Gr. katecho, hold fast (1 Th. 5:21; Heb. 3:6, 14; 10:23).

q Gr. paradosis, a handing down; doctrines; traditions (Mt. 15:2-6; Mk. 7:3-13; Gal. 1:14; Col. 2:8; 2 Th. 2:15; 3:6). Trans. ordinances only here. What ordinances he refers to are not listed, but they no doubt include the whole body of truth of the gospel and not only the Lord's Supper and water baptism.

r 3 Headships in v 3:
1 God is head of Christ
2 Christ is head of man
3 Man is head of woman—husband is the head of the wife

a God and Christ are two separate and distinct persons (v 3; 1 Tim. 2:5).

b Every man praying or prophesying with a cap or turban on his head, dishonors his head, Christ (v 3). This was in direct contrast to the canons of the Jews which did not permit a man to pray of prophesy unless veiled. Their idea was that man is unworthy to have an open face before God.

c Gr. kataischuno. Trans. shame (Lk. 13:17; Rom. 5:5; 9:33; 10:11; 1 Cor. 11:22; 2 Cor. 7:14; 9:4; 1 Pet. 3:16); confound (1 Cor. 1:27; 1 Pet. 2:6); and dishonor (1 Cor. 11:4-5). Christianity is an open-faced religion and nothing is to be done in secret or under cover.

d Women were to remain under their customary veils when praying or prophesying.

10 Reasons Women Were to Be Veiled:
1 It had been a custom for ages for woman to be veiled (Gen. 24:65; 38:14, 19; Ruth 3:15; Isa. 3:23; Cant. 5:7)
2 It was a Jewish law that no woman be seen in public unveiled
3 Among Greeks, Romans, and other na-
4 Only public prostitutes in the East went without veils, hence to pray or prophesy without a veil would be identifying Christianity with harlotry
5 If a woman appeared in public without a veil she would disgrace her head—the husband (v 3). It would be the same as women who had hair shorn off as punishment for whoredom and adultery (v 5-6; Num. 5:18)
6 The man was not to wear a veil because he was the image and glory of God. The woman needed one because she was the glory of the man being created for him (v 7-9)
7 The woman needed to wear her veil on her head as a sign of the husband's power over her, thus setting an example of humility and submission to her head—the husband. She would thus be a lesson to angels to submit to God (v 10; 4:9; Eph. 3:10-11; Eccl. 5:6; 1 Tim. 5:21)
8 The woman needed to co-operate fully with the husband and keep the customs as being equally blessed of God (v 11-12; 1 Tim. 2:9; 1 Pet. 3:1-7)
9 It was becoming to a woman in that day to be veiled and not common for a Christian woman to pray or prophesy unveiled. That would make her like the heathen priestesses who prayed and delivered the oracles bareheaded or with disheveled hair
10 It was natural for women to have long hair thus indicating they should be veiled

e This is proof that women did pray and preach in the church (v 5; 14:3, 23-25, 31; Acts 2:16-21; 21:9; Joel 2:28-32).

f Gr. akatakaluptos, unveiled (v 5, 13).

g Gr. katakalupto, veiled (v 6, 7).

h Questions 75-76. Next, v 22.

i Gr. peribolaion, something thrown around anyone (Heb. 1:12). The long hair of a woman is given her for a mantle, veil, or covering. That is, long hair can be used as a veil if she insists on her new freedom of deliverance from old customs of always wearing a veil.

j It appears that some Corinthian women claimed for their sex equality with the men on the basis that there is no difference in benefits in Christ (Gal. 3:28; Col. 3:11). They overstepped their authority in coming forward to pray and prophesy unveiled. This is what the apostle disapproves in v 1-16. He sums up his argument here by stating that if any man sets himself up as a wrangler or a defender of such new freedom for the women, then a woman may pray of prophesy with uncovered head and a man may have long hair if each one wants to bear the reproach and shame of such action. Paul makes it plain that there is no set law or custom governing such in the churches of God (v 16).

✝ ✝ ✝

commonly known in Corinth

17 Now in [k]this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also [l]heresies among you, that they which are approved may be made manifest among you.

7. Sins at the love feast rebuked (2 Pet. 2:13; Jude 12)

20 When ye come together therefore into one place, *this* is [a]not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is [b]drunken.

22 [c]What? have ye not houses to eat and to drink in? [d]or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

8. The Lord's Supper received by revelation (Gal. 1:12; Eph. 3:3)

23 For [e]I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was [f]betrayed took bread:

● 24 And when he had given thanks, he brake *it*, and said, Take, eat: [g]this is my body, which is broken for you: [h]this do in remembrance of me.

● 25 After the same manner also *he took* the cup, when he had supped, saying, [i]This cup is

oft as ye drink *it*, in remembrance of me.

★ 26 [*k]For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

9. Warning against taking the Lord's Supper unworthily

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, [*l]unworthily, shall be guilty of the body and blood of the Lord.

● 28 [m]But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

10. Results of partaking of the Lord's Supper unworthily

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not [n]discerning the Lord's body.

30 [o]For this cause many *are* weak and sickly among you, and many sleep.

11. How to avoid chastening

▲ 31 [p]For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

12. Final admonition concerning disorders at Corinth

● 33 [q]Wherefore, my brethren, when ye come together to eat, tarry one for another.

● 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order

---

1 Divisions (v 18)
2 Heresies (v 19; note e, Acts 5:17)
3 Selfishness (v 21)
4 Misuse of the church (v 22)
5 Shaming the poor (v 22)
6 Partaking unworthily of the Lord's Supper with its benefits (v 27-30)
7 Failure to judge selves (v 31-34)

l See note e, Acts 5:17.

a This refers to the social meals of the early church, the love feasts (2 Pet. 2:13; Jude 12), followed by the Lord's Supper. According to the Greek custom each brought his own provisions. The rich would fare sumptuously while the poor had very little to eat (v 21).

b Gr. methuo, to be drunken; intoxicated (Mt. 24:49; Acts 2:15; 1 Cor. 11:21; 1 Th. 5:7; Rev. 17:2, 6; Jn. 2:10). That it means to be only full of food is not proved by any of these references.

c Questions 77-81. Next, 12:15.

d You make the church a place to be despised and shame the poor by your conduct. Instead of putting the food on a common table so all could partake as needed, the rich ate by themselves and the poor by themselves. The rich despised the poor and this led to the divisions and strife of v 18-19, and to the drunkenness and shame of v 21-22. These things disqualified them for the Lord's Supper and brought on the sickness and death (v 27-30).

e This was by direct revelation from Jesus Christ to Paul (v 23-34; Gal. 2:2).

f Gr. paradidomi, delivered (v 2, 23; Jn. 18:30; Acts 3:13; Rom. 8:32).

g This is a symbol of My body. As this bread is broken, so My body will be marred and striped for you (Isa. 52:14; 53:4-5; 1 Pet. 2:24).

h This is a memorial of Me until I come (v 24-26). After He comes it will be observed in the kingdom (Lk. 22:16, 18-20, 30; Mt. 26:29).

i This is a symbol of My blood, which is shed for many for the remission of sins (Mt. 26:28; Eph. 1:7; Col. 1:20; Acts 20:28; Rev. 1:5; 5:10; 1 Jn. 1:7). It symbolizes His blood that seals the new covenant which is based upon better promises (Heb. 8:6; 9:15-22).

j As oft—daily (Acts 2:46), weekly (Acts 20:7), or anytime you do this you show forth the Lord's death till He comes again (v 25; Lk. 22:19).

*k 10th N.T. prophecy in 1 Cor. (11:26). Next, 13:8. This again emphasizes that the Lord's Supper can be taken at any time. Set laws in churches that it has to be taken every Sunday or only once a year are man-made and without scriptural authority.

*l Gr. anaxios, irreverently; unworthy; unfit (v 27, 29). See ***8 Ways to Partake Unworthily***, p. 332.

m Each person should examine himself to see if he is in the faith and decide his fitness to partake of the Lord's Supper before he does so (v 28). It is better not to partake if one is not fit, and yet one should not feel that he is unfit if he knows he is born again and is walking as he should be in the gospel (1 Jn. 1:7; Col. 2:6-7; 3:5-10; Rom. 6:14-23; 8:1-13; Gal. 5:16-26).

n Gr. diakrino, distinguish; come to decision; separate to holy purposes. Trans. make to differ (Acts 15:9; 1 Cor. 4:7; Jude 22); judge (1 Cor. 6:5; 11:31; 14:29); contend (Acts 11:2; Jude 9); be partial (Jas. 2:4); doubt (Mt. 21:21; Mk. 11:23; Acts 10:20; 11:12; Rom. 14:23); waver (Jas. 1:6); stagger (Rom. 4:20); and discern (Mt. 16:3; 1 Cor. 11:29). The idea here is really to decide one has faith in the death of Christ and lay hold of the benefits provided by it not turning to one side or the other.

o Note: It is the Lord's body one must discern. It is by His stripes we were and are healed (Isa. 53:4-5; Mt. 8:17; 1 Pet. 2:24). If one does not want to be sickly and die prematurely, then let him have faith in the healing which was provided by Christ as well as forgiveness and other blessings. Nothing will be impossible with such faith (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26).

p If we will thus judge ourselves and have faith in the work of Christ on the cross, we shall not have to suffer or go without the benefits provided for us. If we will not do this, then we shall have to reap what we sow. If we judge any sin committed, ask forgiveness, and put it away, then we are not chastened by God. If we refuse to judge ourselves, then He judges by chastening (v 31-32).

q Let us have order at the Lord's Supper and in the house of God. Satisfy hunger at home, and do not come together in disorder and condemnation (v 33-34).

IX. Spiritual gifts (1 Cor. 1:7; 12:1-14:40; Rom. 1:11; 12:3-8; 15:18-29; Eph. 4:7-16; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 2:4; 1 Pet. 4:10-11)

1. They glorify Jesus (Jn. 16:13-14)

1 Now concerning [a]spiritual *gifts*, brethren, [b]I would not have you ignorant.

2 [c]Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus [d]accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

2. Diversities of the gifts (Rom. 12:3-8; Heb. 2:4; 1 Pet. 4:10)

4 [e]Now there are diversities of gifts, but the [f]same Spirit.

5 And there are differences of [g]administrations, but the same Lord.

6 And there are diversities of [h]operations, but it is the same God which worketh all in all.

3. Purpose of the gifts (1 Cor. 14:4-6, 12, 17, 24, 26, 31; Rom. 12:3)

7 But the [i]manifestation of the Spirit is

4. Number and kind of gifts (Rom. 12:3-8; Heb. 2:4; 1 Pet. 4:10-11)

▲ 8 For to one is [j]given by the Spirit [k]the word of wisdom; to another the word of knowledge by the same Spirit;

▲ 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

▲ 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:

5. How gifts are distributed (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6)

▲ 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

6. Many members but one body (1 Cor. 10:17; Rom. 12:4-5; Eph. 4:4-6)

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: [l]so also *is* Christ.

7. How the body is constituted (Jn. 3:5; Rom. 6:3-5; Gal. 3:26-27; Col. 2:11-17; 2 Cor. 5:14-21; 1 Jn. 1:9; 5:1-4)

▲ 13 For [m]by one Spirit are we all baptized into one body, whether *we be* [n]Jews or

---

a Gr. pneumatikos, note g, Rom. 7:14. Literally, things of the Spirit.

b See note w, Rom. 1:13.

c Previous to conversion you were carried away with passions into senseless worship of dumb idols designed to excite and gratify your animal appetites.

d It was a practice among the Jews to call Jesus anathema, accursed—one so abominable as not fit to live on earth. It was an early practice among heathen persecutors to force believers to call Jesus accursed. No man speaking by the Holy Spirit will ever do so, and no man can call Jesus Lord but by the Spirit.

e Work of the Divine Trinity (v 4-6):
  1 Spiritual gifts by the Holy Spirit
  2 Administrations by Jesus Christ
  3 Operations by God the Father

f 10 Ministries of the Holy Spirit:
  1 Glorifies Jesus (v 3; Jn. 16:13-14)
  2 Inspires manifestations (v 7, 11)
  3 Forms the body of Christ (v 13)
  4 Energizes believers (v 13)
  5 Imparts love (13:1-13; Rom. 5:5)
  6 Speaks mysteries in tongues (12:10; 14:2, 13-19, 21-23, 26-28)
  7 Interprets mysteries of tongues (12:10; 14:5, 13, 26-28)
  8 Edifies by prophecy (14:3-31)
  9 Edifies believers in tongues (v 4)
  10 Gives gifts to believers (v 8-10; Rom. 12:6). See note s, 1 Tim. 4:14

g Gr. diakonion, services; ministries; offices. They are all by the same Lord Jesus Christ (v 5; Eph. 1:22; 4:11).

h Gr. energema, workings or operations. Only used in v 6, 10. All of these are under the control of the same God who is head of all (v 5; 11:3; 15:28; Heb. 1:1).

i Gr. phanerosis, making visible. The visible manifestations would be the visible healings, miracles, manifest prophecies, tongues, interpretations, and even the giving forth of wisdom, knowledge, and discernments of various kinds.

j 21 Facts and Questions About the Gifts:
  1 Their names and number (v 8-10)
  2 By whom imparted (v 4, 8-11)
  3 Who operates them? (v 4-6, 11)
  4 Purpose: to confirm the Word of God (Mk. 16:17-20; Jn. 14:12; Acts 1:1-8; Rom. 12:3-8; 15:18-19, 29; 1 Cor. 1:7; 12:11, 28-31; 14:1-40; Heb. 2:3-4)
  5 Who may have them? Every believer (v 8-11; 1:7; Rom. 1:11; 12:3-8; Jn. 7:37-39; 14:12; Mk. 16:17-20)
  6 Can one have all of them? Yes (Mt. 14:12; 15:7, 16; Eph. 3:19; Jas. 1:5-8)
  7 Has one man ever received all of them? Yes (Jn. 3:34; Rom. 15:29; note l, Acts 5:12; note c, Acts 14:9)
  8 Were they manifest in O.T. days? Yes (note o, Acts 1:5; note p, Acts 2:4)
  9 Can gifts be misused? Yes (Eccl. 2:9; Num. 20:7-13 with Dt. 32:48-52; 1 Cor. 13:1-3; 14:1-40)
  10 Can gifts be exercised in a backslidden condition? Yes (Eccl. 2:9; 1 Cor. 13:1-3)
  11 Should one be afraid of getting an evil spirit manifestation? No true child of God should (Lk. 11:11-13)
  12 Are gifts permanent or temporary? Permanent if received as a personal gift (Rom. 11:29)
  13 Are gifts exercised at will? Yes (1 Cor. 14:15, 23-32; 1 Tim. 4:14; 2 Tim. 1:6)
  14 Can gifts be neglected in use? Yes (1 Tim. 4:14; 2 Tim. 1:6)
  15 When should gifts be used? When needed (v 7; 14:3-6, 12, 17, 26; Rom. 12:3-8)
  16 Where should gifts be used? Where needed (v 7, 12-31; 14:1-40)
  17 How can they be received? By faith and prayer (v 31; 14:1; Mt. 7:7-11)
  18 Do we need gifts today? Yes, for the same reason others of old needed them (Mk. 16:15-20; Jn. 10:10; Acts 1:8; 10:38; Rom. 1:11; 1 Cor. 1:7; 12:1-31)
  19 Can we choose which gifts we need today? Yes (1 Cor. 12:31; 14:1, 12)
  20 How can we know when we have received them? When the Spirit operates them through us to accomplish their intended purpose (v 4-11, 28-31; 14:1-40)
  21 Are gifts to continue throughout this age? Yes (Mt. 3:11; 28:20; Mk. 9:23; 11:22-24; 16:15-20; Jn. 7:37-39; 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:38-39; 5:32; 1 Cor. 1:7; etc.)

k See ***Classification and Definition of Gifts***, p. 334.

l Here the church is called "Christ" and is compared to a human body with its many members (v 12-28).

m This shows how the body of Christ is constituted. The Spirit is the agent that brings one into the body of Christ by the new birth. This is not a baptism into the Spirit, but into the body of Christ. The body here is the element one is baptized into. The Spirit is the agent that does the baptizing into the body. The believer is the candidate. If it were the Spirit baptism, Christ would be the agent and the Holy Spirit would be the element baptized into. See note n, Mt. 3:6; ***O.T. Spiritual Experiences***, p. 274.

n Jews and Gentiles are in the same body, the church (v 13; Eph. 2:11-18; 3:1-6; Col. 1:18, 24) have been all made to [a]drink into one Spirit.

14 For the body is not one member, but many.

8. Members of the body are organically related (Eph. 2:19-22; 4:16; 5:30-33)

15 [b]If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 [c]But now hath God set the members every one of them in the body, as it hath [d]pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

9. Members of the body are cooperatively related (1 Cor. 1:10; 3:8-10; 2 Cor. 6:1-10; Eph. 4:3)

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more [e]those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which [f]we think to be less honourable, upon these we bestow more abundant honour; and our [g]uncomely *parts* have more abundant comeliness.

10. Members of the body are sympathetically related (1 Cor. 13:1-13; Eph. 4:31-32; 5:2; Phil. 2:1-4; 1 Pet. 3:8-13)

[i]but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

11. All Christians make the body of Christ but differ in function (Rom. 12:3-8; Eph. 4:7-16)

27 Now [j]ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first [k]apostles, secondarily [l]prophets, thirdly [m]teachers, after that [n]miracles, then [o]gifts of healings, [p]helps, [q]governments, [r]diversities of tongues.

29 [s]*Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? [*a]do all speak with tongues? do all interpret?

12. The duty of every Christian concerning spiritual gifts (1 Cor. 1:7; 14:1, 12, 20, 37-40)

● 31 [*b]But [*c]covet earnestly the [*d]best gifts: and yet shew I unto you a more excellent way.

146 CHAPTER 13

13. Gifts are valueless unless exercised in love (Gal. 5:22)

1 [*e]Though I speak with the [*f]tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I

---

taking of His power. One can partake of Him in sonship without being baptized in the Spirit (Rom. 8:15 with notes on Jn. 3:34; 7:37).

b Questions 82-86. Next, v 29. All these questions are self-answered. All of v 14-26 illustrates the fact that as the human body is one and has many members, so the body of Christ is one and has many members who have been born again and who live godly consecrated lives (v 27-28; Rom. 12:3-5; Gal. 3:28; Eph. 1:22-23; 2:19-22; 3:1-6; 4:1-13; Col. 1:18, 24). See note a, Acts 7:38.

c The first of two times here (v 18, 28).

d If Christians would seek to please God in whatever part they are to have in the church or body of Christ there would be no confusion or strife about any office.

e The apostle no doubt refers to the inward parts, as the heart, lungs, liver, kidneys, stomach, and other ungraceful parts of the body, which seem to us to be more delicate and feeble. Hence, these parts are not only covered, but are surrounded and protected by the outward parts upon which we openly bestow much honor. Upon the proper performance of these inward parts life itself depends (v 22).

f Those members of the body which we think are not so honorable, we bestow special care upon, and those members of the body that are unpresentable we treat with greater care and attention than we do our features which do not require as much attention (v 23).

g Gr. aschemon, shapeless; unseemly; shameful. Upon these parts of the body we bestow more abundant elegance and grace.

h Gr. euschemon, members of good bearing; the graceful ones; the beautiful parts that have no special need of honor or attention.

i God has mingled and compounded the body together, giving more special dignity to the inferior parts; that there should be no independent and unnecessary part to the body, and that every part should function perfectly for the good of the whole (v 24-26)

j You and all in Christ like you make the true church or the body of Christ (v 13; Eph. 2:19-22; 4:1-6; Col. 1:18, 24).

k See note a, Acts 15:33.

l See notes on Acts 11:28; 1 Sam. 19:20.

m See note n, Acts 13:1.

n Note y, Jn. 2:11; note k, 3, (3), v 8.

o See note k, 3, (2), v 8.

p Gr. antilepsis, a support; help; succorer; an aid. Only in v 28 and refers to every kind of help God sets in the church. It cannot be limited to the work of deacons and deaconesses, as some teach, for there were other helps beside these (Rom. 16:3, 9; 1 Cor. 16:16; 2 Cor. 1:11, 24). It does not refer to persons only, but to the various spiritual gifts which endue men with power to help. It is mentioned in the midst of references to certain gifts.

q Gr. kubernesis, a steering; pilotage; a guiding. Used only here and refers to all the means of guidance God has set in the church. It has no reference to power to rule, but to men of extraordinary wisdom, knowledge, and discernment to guide the church in all its problems. The gifts of wisdom, knowledge, and discernment of spirits are all involved in this ability of guidance.

r See note k, 2, (2), v 8.

s Questions 87-93. Next, 14:6.

*a These questions reveal that all believers are not apostles, prophets, teachers, and all do not have all the gifts of v 8-10. This does not mean that believers cannot attain to any and all these.

*b Here is a command for all believers to covet earnestly the gifts (v 31; 14:1).

*c Gr. zelos, eager rivalry; strong passion for a thing. Note f, Acts 5:17.

*d Gr. kreisson, stronger; better; greater; superior. Trans. best (v 31) and better 18 times (1 Cor. 7:9, 38; 11:17; Phil. 1:23; Heb. 1:4; 6:9; 7:7, 19, 22; 8:6, 9-23; 10:34; 11:35, 40; 12:24; 1 Pet. 3:17; 2 Pet. 2:21). All the gifts are necessary for the proper and complete operation of the body of Christ (12:12-28).

*e Paul here shows the possibility of exercising gifts in a backslidden condition (v 1-3), as Solomon did (Eccl. 2:9).

*f This suggests that those who speak with tongues could be using earthly and angelic languages (v 1).

ity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

14. Characteristics of love (Jn. 3:16; Rom. 5:8; 2 Cor. 5:14-21; Gal. 5:22-23; 1 Jn. 3:1-18; 4:7-21)

4 [g]Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

15. Gifts are temporary but love and other graces are eternal

★▲ 8 [h]Charity never faileth: [i]but whether *there be* prophecies, they shall [j]fail; whether *there* be tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

▲ 10 But when that which [k]is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, [l]I put away childish things.

▲ 12 For now we see through [m]a glass, [n]darkly; but then face to face: now I know in known.

13 And now [p]abideth faith, hope, charity, these three; but the greatest of these *is* charity.

147 CHAPTER 14

16. All gifts to be desired, especially prophecy (1 Cor. 12:30)

● 1 [a]Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

17. Benefits of prophecy and tongues contrasted

2 For [b]he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

18. Tongues are equal to prophecy and edifying to the church if interpreted

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

19. Tongues are useless in public meetings unless interpreted

6 [c]Now, brethren, if I come unto you

---

g Gr. agape, spontaneous and divine love. It is more eternal than gifts.
9 Ingredients of Divine Love:
  1 Patience—love passive: no hurry; suffers long; bears, believes, hopes, and endures all things (v 4, 7)
  2 Kindness—love in action: never acts rashly or insolently; not inconsistent, puffed up, or proud (v 4)
  3 Generosity—love in competition: not envious or jealous (v 4)
  4 Humility—love in hiding: no parade; no airs; works then retires (v 4)
  5 Courtesy—love in society: does not behave unseemly; always polite; at home with all classes; never rude or discourteous (v 5)
  6 Unselfishness—love in essence: never selfish, sour, or bitter; seeks only good of others; does not retaliate or seek revenge (v 5)
  7 Good temper—love in disposition: never irritated; never resentful (v 5)
  8 Righteousness—love in conduct: hates sin; never glad when others go wrong; always gladdened by goodness to others; always slow to expose; always eager to believe the best; always hopeful, always enduring (v 6-7)
  9 Sincerity—love in profession: never boastful and conceited; not a hypocrite; always honest; leaves no impression but what is strictly true; never self-assertive; does not blaze out in passionate anger, nor brood over wrongs; always just, joyful, and truthful; knows how to be silent; full of trust; always present

h 11th N.T. prophecy in 1 Cor. (13:8-13, unfulfilled). Next, 15:21.

i 3 things that will fail or be superseded: prophecies, tongues, and knowledge.

j Gr. katargeo, to make useless or void; abolish; leave unemployed (Rom. 3:3; 4:14; Gal. 3:17; 5:4) It is trans. fail, vanish away, done away and put away (1 Cor. 13:8, 10, 11). Here it literally means that when the completeness of communication and knowledge comes, tongues will be no barrier and partial knowledge will be superseded by the perfect or complete (v 9-10).

the languages of all others in the universe, thus doing away with present-day language barriers. The partial knowledge will be superseded by perfect knowledge. It is only that which is in part that will be done away or come to an end (v 9-10).

In v 11-12 Paul further makes clear his meaning, when he compares the next life to something as far advanced over this one as adulthood over childhood; and when he declares that we now see darkly into the future, knowing only a few things, whereas then, face to face with God, we shall know other persons and things as now known by God.

k Gr. teleios, that which has reached an end. Prophecies that have been fulfilled have reached an end. Tongues and knowledge will be superseded by a more complete knowledge and means of communication.

l 3 Things That a Man Puts Away (v 11):
  1 Speaking like a child
  2 Understanding like a child
  3 Thinking like a child
The Gr. for put away is katargeo (note j, above) and means the things that cease are to be superseded by a more complete life along the same lines, in the same way that adulthood is so far advanced beyond childhood as to be on another plane entirely. There will be no need of prophecies when we shall know as we are known (v 12). There will be no need of the gift of tongues when we shall know all languages of the universe. There will be no need of stumbling around in ignorance with our partial knowledge when we shall have superknowledge and complete and perfect insight into eternal things.

m Gr. esoptron, mirror (v 12; Jas. 1:23).

n Gr. ainigma, a dark saying, riddle. It is the same as our Eng. enigma. Life is like a riddle. The future state, although somewhat clear from the many revelations about it, is still like a dream. It is hard to realize how wonderful it will be, due to our present lack of experience.

o We shall know each other in heaven and on earth forever (1 Cor. 15:35-58).

p 3 Things That Eternally Abide: faith, hope, and divine love (v 13).

a 3 Things We Are to Do Here (v 1):
  1 Follow after divine love. Note g, 13:4
  2 Covet earnestly the gifts (12:31)
  3 Covet prophecy more than tongues
See ***16 Contrasts of Tongues and Prophecy***, p. 334.

b It is clear in Scripture that men have spoken in tongues by the Holy Spirit. It was predicted by Isaiah (28:11-12; 1 Cor. 14:21); Joel (2:28-32 with Acts 2:16); and Jesus (Mk. 16:17; Jn. 15:26; 16:13-15). It was fulfilled in Acts 2:4; 10:44-48; 19:1-7; 1 Cor. 12:8-10, 28-31; 13:1-3; 14:1-40).

c Questions 94-97. Next, v 15.

✞ ✞ ✞

except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [*d]easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many [*e]kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I *shall be* unto him that speaketh a barbarian, and he that speaketh *shall* be a barbarian unto me.

20. The chief end of all gifts (1 Cor. 14:4-5, 17, 26, 40)

● 12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

21. Pray for interpretation of tongues spoken in public

● 13 Wherefore [*f]let him that speaketh in an *unknown* tongue pray that he may interpret.

14 [*g]For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 [*h]What is it then? [*i]I will pray with the spirit, and I will pray with the understanding also: I will sing with the [a]spirit, and I will sing with the understanding also.

16 [b]Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

own edification (1 Cor. 14:2-4), but recognizes it as useless in church unless interpreted

18 [c]I thank my God, I speak with tongues more than ye all:

19 [d]Yet in the church I had rather speak five words with my understanding, that *by my voice* I might [e]teach others also, than ten thousand words in an *unknown* tongue.

23. Gifts are not playthings for inexperienced children

● 20 Brethren, [f]be not children in understanding: howbeit in malice be ye children, but in understanding be men.

24. Tongues are a sign to unbelievers in this dispensation and their exercise is a fulfillment of prophecy (Isa. 28:9-11)

★ 21 In the [g]law it is [h]written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 [i]Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

25. The whole church is not to speak in tongues in unison. One message at a time may be given with its interpretation (1 Cor. 14:27-28)

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, [j]will they not say that ye are mad?

26. Even prophecies are to be given one at a time

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; [k]and so falling down on *his* face he will worship God, and report that God is in you of a truth.

27. The true order of an apostolic meeting

---

*e Kinds of languages. All of them are intelligible to those who speak them.

*f A command to those who speak in tongues.

*g This is Paul's reason for praying for the interpretation. The understanding is unfruitful unless the tongues are interpreted.

*h Questions 98-99. Next, v 23.

*i I will pray in tongues or by the Spirit (as in v 14) and I will pray with the interpretation of my prayer also (v 14-16).

a I will sing in tongues (as in v 14) and I will sing with the interpretation of tongues also.

b When you say the blessing in tongues or in the Spirit, how can it be understood? You give thanks in tongues well, but your host is not edified. He does not know whether you curse or bless the food. You must learn to use your gifts rightly and in the proper place.

c Paul boasts of his ability to talk in tongues more than all others of the church, yet says there is a time and place for tongues.

6 Times Not to Speak in Tongues:

1. When not impelled by love (13:1-3)
2. When in regular church meetings and no interpreter present (v 5, 27-28)
3. When it is time to give truth to the public (v 6-13, 19, 23-25)
4. When invited to say grace at the table (v 16-17)
5. When the whole church would like to speak in tongues and people are present who would stumble over such action (v 23-25)
6. After 2 or 3 messages in tongues have been given and interpreted (v 27)

d This does not belittle tongues or make them unimportant in their place, but it shows that the public will not get as much truth in 10,000 words in a language they cannot understand as they would get from 5 words they could understand.

e This emphasizes the purposes of all gifts and public Christian services. At least 20 out of 40 verses in this chapter emphasize the importance of public good, not the personal showing of one's gifts (v 1, 3-9, 11-13, 15-17, 19, 23-25, 26-28, 31, 40).

f 3 Stages of Human Growth Mentioned:

1. Gr. nepiazo, infants who cannot yet speak and who know nothing of sin
2. Gr. paidia, children beginning in school to receive their first instructions
3. Gr. teleioi, men of mature age and thought; men of growth and understanding

The verse means, "Be not paidia (little school children) in understanding. In malice be ye infants (nepiazo, infants who cannot speak and who know nothing of sin), but in understanding be men" of maturity and growth.

g The law was a term used by Jews to express the whole Scriptures of the law, the prophets, and the psalms (Lk. 24:44; Jn. 10:34; 15:25).

h 5th and last O.T. prophecy fulfilled in 1 Cor. (14:21; Isa. 28:11-12). This prophecy reveals that God intended over 700 years before Christ to speak to men with stammering lips and other languages.

i This is Paul's explanation of the main purpose of tongues. They are designed as a sign to unbelievers that through their miraculous exercise sinners might see the manifestation of the supernatural (Isa. 28:11-12). Examples of this are found in Acts 2:1-11; 10:44-48; 19:1-7; 1 Cor. 14.

j Question 100. Next, v 26. This will naturally be the result of such misuse of tongues. When the mockery began at Pentecost, Peter stopped the 120 from talking in tongues and preached a sermon in his own native tongue which all could understand (Acts 2:11-14).

k The chief end of all gifts and worship services is to bring men to repentance and surrender to God. This is the chief purpose of the death of Christ (Jn. 3:16).

✝ ✝ ✝

come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

28. The true order of the gifts of tongues and interpretation in the church

• 27 If any man speak in an [a]*unknown* tongue, [b]*let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

• 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29. The true order of the gifts of prophecy and revelation

• 29 [c]Let the prophets speak two or three, and let the other judge.

• 30 [d]If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may [e]all prophesy one by one, that all may learn, and all may be comforted.

30. All Holy Spirit manifestations are subject to the individual; uncontrolled and confusing acts are not of God

32 And [f]the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

31. Women are not to be lawless or cause confusion in church

churches: for it is not permitted unto them to speak; [h]but *they are commanded* to be under obedience, as also saith the law.

• 35 And [i]if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

32. All saints must acknowledge these laws as from God

36 [j]What? came the word of God out from you? or came it unto you only?

• 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

33. Last warning and admonition concerning spiritual gifts

• 39 [k]Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

• 40 Let all things be done decently and in order.

148 CHAPTER 15

X. The resurrections (1 Cor. 15:1-58)

1. Paul's fourfold gospel and the fact of Christ's resurrection (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; Acts 1:1-11)

1 Moreover, brethren, I declare unto you

---

l Question 101. Next, v 36.

m 20 New Testament Church Activities:
  1 Singing of psalms (Eph. 5; Col. 3)
  2 Teaching doctrines (2 Tim. 4:2-4; Acts 2:42)
  3 Tongues and interpretations (v 27)
  4 Prophecies (v 3, 24-25, 29-30)
  5 Exhortations by laymen (Heb. 10:25)
  6 The Lord's Supper and a love feast (1 Cor. 10:16-17; 11:17-34; Jude 12)
  7 Scripture reading (Lk. 4:16; Col. 4:16; 1 Th. 5:27; 1 Tim. 4:13)
  8 Prayers (Acts 2:42; 4:24-31; etc.)
  9 Exercise of other gifts—healing, faith, and miracles (Acts 3:6; 5:12-16; 8:5-8; 15:12; 19:11)
  10 Exercise of discernment and judgment (Acts 5:1-11; 13:6-11; 1 Cor. 5)
  11 Reports and business (Acts 4:23; 6:1-7; 11:1-18; 15:1-35)
  12 Baptism (Acts 2:41; 8:12; 16:33)
  13 Laying on of hands for enduement of the Holy Spirit and gifts (Acts 8:14-19; 9:17-18; 19:1-7; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6)
  14 Preaching (Acts 2:14; 8:4-5, 35; 10:33-44; 1 Cor. 1:18-24)
  15 Sending missionaries (Acts 13:1-4; 15:36-40; Gal. 2:9-10)
  16 Collections (Acts 11:29; 1 Cor. 16:2)
  17 Disputings (Acts 19:8-10; Gal. 2)
  18 Confessions (Acts 19:18; Jas. 5:16)
  19 Church trials (Mt. 18:15-18; 1 Cor. 5-6; Acts 5:1-11; Gal. 2:1-14)
  20 Addition of members (Acts 2:41)

a There is no word in the Greek for unknown here. No language spoken any place in the universe is actually unknown to the people who speak it. The only sense in which tongues or languages spoken by the ability of the gift of tongues are unknown is that the speaker himself does not know the language or languages which he speaks (14:2).

b In public meetings the command is that no more than 3 messages in tongues should be allowed in any one service, and that, provided they are truly interpreted. The order should be by course with the first message being interpreted before a second, if any, is given. One who thus speaks should pray for the interpretation himself (v 13). Otherwise, his words may be in-

If more than one person speaks the rule is no more than a total of 3 messages in a single service. After that they must remain silent regardless of how much they seem to be inspired. If there is no interpretation to the first message, they likewise must remain silent (v 27-28, 32). These laws concerning the gifts of tongues are to be obeyed as the commandments of God (v 32-33, 37-38).

c Prophets are also to speak 2 or 3 messages in turn letting others judge whether or not they have spoken truth (v 29). Both kinds of messages (tongues and prophecy) are to be judged as to their truth. The basis of judgment is the written revelation of God (Dt. 18:10-12, 20; Isa. 8:19-20; Rev. 22:18-19). If any message in tongues or prophecy does not harmonize with the Bible, or does not come to pass, then it is to be judged false and the person said to be speaking by his own spirit (13:1-3; Dt. 13:1-9; 18:20-23; Jer. 23:25-29, 32; Ez. 13:2-3).

d Everything revealed to a person is not a divine revelation. This is why everything must be judged, as in point c.

e Men and women were permitted to prophesy (11:1-16; Acts 2:16-21).

f Among people who have inspirational experiences of prophecy, tongues, and interpretation of tongues, it is very easy for one to claim that the Holy Spirit is moving upon him and that he should not quench the Spirit (1 Th. 5:19). This attitude of being determined to obey the Spirit leads to abuse of such gifts many times, causing much confusion in the church. Let no man claim to be moved by the Holy Spirit who acts disorderly and causes confusion, for God is not the author of such (v 32-33).

g This does not contradict the fact that women were free to pray and prophesy in the church (11:5, 13; Acts 2:16-21; 21:9; Joel 2:28-32). See note i, below.

h A reference to Gen. 3:16.

i If they will learn anything, not preach, pray, testify, or prophesy anything. Let them ask their husbands at home and not in the church (v 35).

j Questions 102-104. Next, 15:12. Did the Word of God come from you or did it come only to you, that you should have rules and customs different from all other churches? If you have gifts and are spiritual, you will acknowledge these teachings to be true commandments of the Lord and good for you. If you continue in ignorance after receiving these teachings, then remain ignorant (v 36-38).

k In Conclusion, 3 Things I Command You:
  1 Covet to prophesy (note a, 14:1)
  2 Forbid not to speak with tongues
  3 Let all gifts be exercised lawfully and in order as I have taught you

also ye have received, and wherein ye stand;
▲ 2 [*b]By which also ye are saved, if ye [*c]keep in memory [d]what I preached unto you, unless ye have [e]believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins [f]according to the scriptures;

4 And that he was buried, and that he rose again the third day [g]according to the scriptures:

5 And that he was [h]seen of [i]Cephas, then of [j]the twelve:

6 After that, [k]he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, [l]he was seen of James; then of all the apostles.

8 [m]And last of all he was seen of me also, as of [n]one born out of due time.

2. Paul's humility in service (1 Cor. 4:8-12; 6:3-10)

9 [o]For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; [p]but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

we preach, and so ye believed.

3. Importance of the resurrection of Christ (1 Cor. 15:3-8; Rom. 5:10; 6:5-10; 8:11)

12 [q]Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 [r]And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

4. Certainty of the resurrection of Christ and all men (Dan. 12:2; Jn. 5:28-29; 1 Thess. 4:13-18; Rev. 20:4-6, 11-15)

20 But [s]now is Christ risen from the dead, *and* become the [a]firstfruits of them that [b]slept.
★ 21 For since [c]by man *came* death, [d]by man

---

1 Must be preached (v 1; Mk. 16:15)
2 Must be received (v 1; Jn. 1:12)
3 Must be obeyed (v 1; Rom. 1:5; 6:17)
4 Must be kept in memory—held fast (v 2; Heb. 3:6; 12:14; 10:23)
5 Must be believed from the heart (v 2; Rom. 1:16; 10:9-10; Jn. 3:16-20)

*b 4 Main Parts to the Gospel of Salvation:
1 Death of Christ (v 3; Rom. 5:6-10; 2 Cor. 4:14-21; Col. 1:20; Heb. 9:15)
2 Burial of Christ (v 4; Mt. 26:12; Jn. 12:7; Rom. 6:4; Col. 2:12)
3 Resurrection of Christ (v 4, 12; Rom. 14:9; 2 Cor. 5:15; 1 Th. 4:14)
4 Manifestation of Christ after the resurrection (v 5-8; note k, Jn. 21:14)

*c Gr. katecho, hold fast. Trans. hold fast (1 Th. 5:21; Heb. 3:6; 10:23; hold (Rom. 1:18; 7:6; Heb. 3:14); retain (Ph'm 13); stay (Lk. 4:42); let (2 Th. 2:7); keep (Lk. 8:15; 1 Cor. 11:2); keep in memory (1 Cor. 15:2); take (Lk. 14:9); seize on (Mt. 21:38); possess (1 Cor. 7:30; 2 Cor. 6:10); have (Jn. 5:4); and make toward (Acts 27:40).

d What he preached included the 4 main facts in point b, above.

e It is possible to believe in vain or to no purpose (v 2; Lk. 8:13; Jas. 2:19).

f Ps. 16:10; 22:1; Isa. 52:14; 53:1-12.

g Isa. 53:12; Ps. 16:10; Jonah 1:17 with Mt. 12:40; Lk. 11:29.

h Over 514 witnesses saw Christ after the resurrection, See note k, Jn. 21:14.

i Peter (Lk. 24:34; Mk. 16:14).

j The term is used here officially, including Matthias (Acts 1:26) and excluding Paul (1 Cor. 15:7-8).

k This could be the same as in Mt. 28:16.

l This is James, the half-brother of Jesus (v 7; Gal. 1:19; note d, Lk. 8:19).

m This is proof that Paul did not class himself as one of the 12 apostles (v 5-8). They were chosen because they had been eyewitnesses from the beginning.

n Gr. ektroma, a child untimely born; an abortion. Only here but found in the Sept. in Job 3:16; Eccl. 6:3. Paul referred to being born out of the season when the 12 apostles were chosen, and not to the birth of Israel as a nation at the second advent (Isa. 66:6-7; Rom. 11:25-29; Zech. 12:10–13:1).

o This is true in reference to his being chosen last and after the 12 apostles. It confirms note n, above, about being born out of due season. As a preacher he was greater than any of the other apostles. In reigning over Israel in the eternal kingdoms he will not be equal with the twelve (Mt. 19:28; Lk. 22:30; Rev. 21:14). Paul always considered himself the least and not worthy to be an apostle because of his past persecution of the church (v 9; 1 Tim. 1:11-16).

p See 2 Cor. 11:16-28. I labored, yet not I, but God's grace enabled me.

q Question 105. Next, v 29. Some false apostles at Corinth denied the resurrection of the dead (2 Cor. 11:13-15).
Proofs of the Resurrection:
1 Proved from Scripture (v 1-4; Job 19:25; Ps. 16:10; Dan. 12:2; Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; Acts 2:27)
2 Proved from fact (v 5-8; note k, Jn. 21:14; Eph. 1:20; Rev. 1:12-18)
3 Proved by the absurdity of unbelief in the resurrection (v 12-19)
4 Proved by declaration of fact (v 20-22)
5 Proved by prediction (v 23-56)
6 Proved by the inconsistency of those who deny it (v 29)
7 Proved by faith and consecration in sacrificing all for it (v 30-34)
8 Proved by nature (v 33-49)
9 Proved by absolute necessity of immortality of body in order to inherit the kingdom and other promises (v 50-54)
10 Proved by fulfillment of prophecy in final victory over death (v 54-57)

r 12 Calamities if Christ Be Not Risen:
1 We have no guarantee of resurrection (v 12-13, 20-23)
2 Our preaching is in vain (v 14)
3 Our faith is in vain (v 14, 17)
4 We are liars; because we have preached such a doctrine (v 15)
5 We are yet in our sins (v 17)
6 All the dead are perished (v 18)
7 We have no hope (v 19)
8 We are most miserable (v 19)
9 We are plain fools (v 30-32)
10 Nature is a farce (v 35-49)
11 Promises are lies (v 50-54)
12 Prophecies are false (v 55-56)

s Christ's resurrection is a fact and the guarantee of the resurrection of all other men (v 20-22).

a Gr. aparche, firstfruits; the beginning of a thing (note j, Rom. 8:23). Here it simply means that Christ is the first to be resurrected from the dead to enter into immortality of body (v 51-54).

b A term used of death (v 6, 18, 51; 11:30; Jn. 11:11; 1 Th. 4:13-17; 2 Pet. 3:4). It is not soul-sleep, but body-sleep. The body only dies at physical death, going back to dust (Jas. 2:26; Gen. 3:19). The soul and spirit are immortal (1 Pet. 3:4).

c By Adam came physical death, which is a result of the eternal-death penalty of sin (v 22). This death passed upon all men (Rom. 5:12-21). The body only will be resurrected in the future resurrection of the dead (v 35-54; Dan. 12:2; Jn. 5:28-29). The only time spiritual and eternal deaths

▲ 22 For as in Adam all die, even so in Christ shall [e]all be made alive.

5. Time—order of resurrections (Rev. 20:4-15; Jn. 5:28-29; Phil. 3:11-21; 1 Thess. 4:13)

▲ 23 But every man in his own [f]order: Christ the firstfruits; afterward they that are Christ's at his coming.

6. End of earth's 2nd sinful career (Acts 3:21; 2 Pet. 3:10-13; Rev. 21-22; Isa. 66:22-24)

▲ 24 [g]Then *cometh* the [h]end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

▲ 25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

▲ 27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that [i]he is excepted, which did put all things under him.

▲ 28 And when all things shall be subdued unto him, then shall the [j]Son also himself be subject unto him that put all things under him, [k]that God may be all in all.

7. Inconsistency of critics baptizing for the dead—not believing in resurrection

29 [l]Else what shall they do which are baptized for the dead, if the dead rise not at all? [m]why are they then baptized for the dead?

8. Present conflict to no purpose if no resurrection

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have

32 If after the manner of men I have [o]fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [p]let us eat and drink; for to morrow we die.

9. Exhortation to righteousness in view of resurrection

● 33 Be not deceived: [q]evil communications corrupt good manners.

● 34 [r]Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

10. Method of the resurrection illustrated (Jn. 5:28-29; 12:24; Dan. 12:2)

★ 35 [s]But some *man* will say, [t]How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 [a]But God giveth it a body as it hath pleased him, and to every seed [b]his own body.

11. Nature of resurrected bodies (Lk. 24:39; Acts 1:11; Phil. 3:21)

39 [c]All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also [*d]celestial bodies, and bodies [*e]terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another*

---

can be canceled, resurrecting one from death in trespasses and sin is in this life (Eph. 2:1-9; 1 Jn. 1:9). After death comes the judgment without any chance to be saved, if one dies unsaved (Heb. 9:27).

d 12th N.T. prophecy in 1 Cor. (15:21-28). Next, v 35. By Jesus Christ will come the bodily resurrection of all men (v 22; Jn. 5:25-29; 11:22-26; Rev. 1:18).

e All will be made alive physically but not spiritually (Dan. 12:2; Jn. 5:28-29; Rev. 20:4-6, 11-15). One must choose to repent and be made alive spiritually (Jn. 3:16-20; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17), but all will be made alive physically regardless of repentance and surrender to God (Jn. 5:28-29).

f Gr. tagma, rank or company. It is used only here, but it is used in Sept. of a company of soldiers (Num. 2:2; 2 Sam. 23:13). See ***5 Raptures in the 1st Resurrection***, p. 334.

g At the end of the Millennium. This is proved by the fact Christ must reign 1,000 years to put down all rebellion and then deliver the kingdom to God that He may be all and all as before rebellion started (v 24-28; Rev. 20:1-10; 21:1–22:5).

h Gr. telos, not the same end as in 1:8. Christ's coming brings that end, but this end will not be until 1,000 years later when all rebellion has been put down and the earth made new (Rev. 20:1-10; 21:1–22:5). See ***The End***, 5 Things Happen Before This End, p. 332.

i The Father is the excepted one.

j The Son and His millennial earthly kingdom do not cease to exist for both are eternal. The Son will continue to reign under the Father forever after the earth is rid of

7:13-14, 18, 27; Zech. 14; Lk. 1:32-33; Rev. 5:10; 11:15; 22:5).

k The Father, the Son, and the Holy Spirit will reign together throughout all eternity, as before the rebellion which made it necessary for them to take separate parts in the creation and redemption of all things (v 28).

l Questions 106-109. Next, v 35. These questions should follow after v 19.

m 7 reasons why baptism for the dead is unscriptural and an erroneous practice: See note ***Baptism for the dead***, p. 334.

n This refers to the outward man perishing day by day, as in 2 Cor. 4:16, and not to dying to sin daily. That he did not teach. He argued that we should become dead to sin once and then stay dead to sin always (Rom. 6:6-11; Gal. 2:20). It could also refer to Paul's being in constant danger of death daily for the gospel—even every hour (v 30, 32). At least it refers to the body, for the whole chapter is on the death and resurrection of the body.

o Perhaps referring to his fight with the beastly men at Ephesus (Acts 19:28-31). Such men are called beasts (Tit. 1:12; 2 Pet. 2:12; Jude 10). In his list of sufferings in 2 Cor. 11:23-28 Paul does not refer to having been in combat with wild beasts in an arena, when naming all his hardships.

p Quoted from Isa. 22:13.

q Gr. homilia, associations. Evil ones will corrupt good morals. A quotation from the Thais of Menander, an Athenian poet.

r Return to sobriety and righteousness and quit sin in view of the resurrection.

s 13th and last N.T. prophecy in 1 Cor. (15:35-56, fulfilled at the rapture).

t Questions 110-111. Next, v 55. What kind of bodies will men have in the resurrection?

a The resurrection illustrated and proved by a grain of wheat and other grain: see ***The Resurrection***, p. 332.

b Every man will have his own body, not that of another. He will have his own color, appearance, size, shape, features, and characteristics, and be exactly like himself in the resurrection (v 38). Men will be men and women will be women. Such bodies will be like Christ only in the sense of immortality (v 39-54; Phil. 3:21). God gives every person his own body.

c No two kinds of animals have the same flesh or flavor. This is also true of vegetables, grain, and other things in nature.

*d Gr. epouranios (note k, Eph. 1:3). There are heavenly bodies and earthly bodies which have different glories even as the sun, moon, and stars differ in glory (v 40-41).

*e Gr. epigeios, that which pertains to the earth. Trans. earthly except here; Phil. 2:10.

▲ 42 [f]So also *is* the resurrection of the dead. It is sown in *[g]corruption; it is raised in [h]incorruption:

▲ 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

▲ 44 It is sown a natural body; it is raised a [i]spiritual body. There is a [j]natural body, and there is a spiritual body.

12. Necessity of a resurrection

45 And so it is written, [k]The first man Adam was made a living soul; [l]the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 [m]As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

▲ 49 And as we have borne the image of the earthy, we shall also bear the [n]image of the heavenly.

50 Now this I say, brethren, that [o]flesh and blood cannot inherit the kingdom of God;

13. Time and manner of the resurrection (Rev. 20:4-15; Jn. 14:1-3; 1 Thess. 4:16; Phil. 3:21; Col. 3:4)

▲ 51 Behold, [q]I shew you a mystery; We shall not all sleep, but we shall all be changed,

▲ 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised [r]incorruptible, and we shall be changed.

▲ 53 For this corruptible must put on incorruption, and this [s]mortal *must* put on immortality.

▲ 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, [t]then shall be brought to pass the saying that is written, [a]Death is [b]swallowed up in [c]victory.

55 [d]O death, [e]where *is* thy [f]sting? O [g]grave, where *is* thy victory?

56 The sting of death *is* [h]sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the [i]victory through our Lord Jesus Christ.

14. Ultimate victory a motive for Christian service

▲●58 Therefore, my beloved brethren, [j]be ye

---

but they will possess different degrees of glory. Our bodies are sown in corruption (v 21-22); raised in incorruption (v 51-54); sown in dishonor (Gen. 3:19); raised in glory (Phil. 3:21; Col. 3:4); sown in weakness (Jas. 1:10-11); raised in power (v 53-56; 2 Cor. 5:4); and sown as natural bodies (Jn. 5:28-29; Dan. 12:2); raised as spiritual bodies (v 44; Phil. 3:21).

*g Gr. phthora, note f, Rom. 8:21.

h Gr. aphtharsia, immortal. It is trans. incorruption, referring to resurrected bodies (1 Cor. 15:42, 50, 53, 54); immortality, referring to the life men get through the gospel (Rom. 2:7; 2 Tim. 1:10); uncorruptness to the life of saints (Tit. 2:7); and sincerity to the uncorruptness of love (Eph. 6:24).

i Gr. pneumatikos, note g, Rom. 7:14. By this is meant the body will become of immortal substance. It has no reference to becoming immaterial, intangible, and without flesh and bones, for our resurrected bodies will still be flesh and bone, though not flesh and blood. See Lk. 24:39; Phil. 3:21. Spirit bodies are as real as can be, but of a higher substance than natural bodies. God and angels have spirit bodies, and yet they are real tangible and materialized bodies, as proved by hundreds of passages describing them and many personal acts. Note r, Jn. 4:24.

j Gr. pauchikos, note p, 1 Cor. 2:14.

k Quoted from Gen. 2:7.

l 7 Contrasts Between Adam and Christ:

1 First Adam—second Adam (v 45)
2 Living soul—quickening spirit (v 45)
3 Natural—spiritual (v 46)
4 Earthly—heavenly (v 47)
5 Of earth—of heaven (v 47)
6 Only man—both man and God (v 47)
7 First man—second man (v 47)

m The earthly body will be like the earthly; the resurrected body will be like other heavenly bodies (v 48-49).

n Gr. eikon, likeness, profile; statue, or bodily resemblance (v 49; 11:7; Mt. 22:20; Acts 19:35; Rom. 1:23; 8:29; 11:4; 2 Cor. 4:4; Col. 1:15; Heb. 10:1; Rev. 13:14-15; 14:9-11; 15:2; 16:2; 19:20; 20:4). This further proves that spiritual and heavenly bodies are real and tangible. If moral and spiritual image and likeness only are referred to, then interpreting all the above passages and those below with this idea alone would be very difficult (Gen. 5:3; 9:6; Ex. 20:4; Lev. 26:1; Ps. 73:20; 106:19; Isa. 40:19-20; 44:9-17; 45:20; Jer. 10:14; 51:17). Shall we do away with outward forms of idols and men in these passages and claim that they have only moral and spiritual image? With idols only outward image could be understood. With men outward image is also the main idea. So, when the same word is used of heavenly beings it proves that they also have outward form and bodily image.

o Natural men cannot inherit the kingdom of God, but they can and will enter it. They will inherit the earthly sphere of the universal kingdom of God (Mt. 5:5; 25:34; Ps. 37:11); but they will never inherit the whole realm of God over all the universe, as glorified saints will (Rom. 8:17).

p Corruption must be laid aside and incorruption take its place in the bodies of the resurrected (v 51-54). Flesh and blood cannot inherit glory or the spiritual body (v 42-49), but flesh and bones can (Lk. 24:39; Phil. 3:21).

q This is one of Paul's revelations—all will not die physically, but some will be changed to the likeness of those who do die (v 51; 1 Th. 4:13-17). The living will be changed from mortality to immortality as quickly as the dead will be raised to immortality. The time needed for this is but a moment, in the twinkling of an eye. The Gr. says en atomo, in an atom of time. It will happen at the last of two trumpets which will sound at this time. At the first trumpet the dead will be raised to immortality. At the second or last trumpet the living will be changed to immortality and be caught up with the dead to meet the Lord in the air (v 52; 1 Th. 4:16-17).

r Gr. aphthartos, immortal. Trans. only once of God's immortality (1 Tim. 1:17); not corruptible of man's spirit (1 Pet. 3:4, note).

s Gr. thnetos, mortal, human (v 53-54; Rom. 6:12; 8:11; 2 Cor. 4:11; 5:4).

t THEN: when this rapture has taken place.

a Quoted from Isa. 25:8.

b Gr. katapino, swallow (v 54; Mt. 23:24; 2 Cor. 2:7; 5:4; Heb. 11:29; 1 Pet. 5:8; Rev. 12:16).

c Gr. nikos, here; v 55, 57; Mt. 12:20.

d Quoted from Hos. 13:14.

e Questions 112-113. The last in 1 Cor.

f Gr. kentron, a goad or sting (v 55-56; Acts 9: 5; 26:14; Rev. 9:10). Death is here personified as having sin as a sting or a goad (v 56), driving men like an ox driver does until life ends by the final dagger thrust, and until sin causes one to pay the death penalty (Rom. 6:23).

g See ***Hades***, p. 332, and ***Hell***, p. 1030.

h Sin is the sting that death uses to goad its victims to death (Gen. 2:17; Ez. 18:4; Rom. 6:23; 8:12-13). See notes on Rom. 7:7-25.

i What the law could not do in giving us power over sin and the eternal death penalty, Jesus Christ has done for the one who wants victory (Rom. 8:2-4; Mt. 1:21; Eph. 1:7; 2:8-9; 2 Cor. 5:17-18; Heb. 7:25; 1 Jn. 1:7-9; 3:5-10; 5:18).

j 3 Commands That Will Bring Victory:

1 Gr. hedraios, be seated, settled, and firm in the truth of the resurrection and of victory in Christ (v 58; 7:37)

2 Gr. ametakinetos, unmoveable. Let nothing shake your faith or move you

the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

149 CHAPTER 16

XI. Closing instructions and greeting
(1 Cor. 16:1-24)
1. Collection for the saints

1 Now [k]concerning the collection for the saints, as I have given order to the [l]churches of Galatia, even so do ye.

● 2 [m]Upon the first *day* of the week let every one of you [n]lay by him in store, [o]as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall [p]approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

2. His proposed visit (2 Cor. 1:15)

5 Now I will come unto you, when I shall pass through Macedonia: [q]for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

3. Concerning Timothy and Apollos

10 Now if Timotheus come, see that he may be with you without fear: [r]for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for [s]I look for him with the brethren.

greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

4. Five commands (Gal. 5:1; Phil. 4:1; 1 Th. 3:8; 2 Th. 2:15)

● 13 [*a]Watch ye, stand fast in the faith, quit you like men, be strong.

● 14 Let all your things be done with charity.

5. Concerning the house of Stephanas and other brethren

15 I beseech you, brethren, (ye know the house [*b]of Stephanas, that it is the [*c]firstfruits of Achaia, and *that* they have [*d]addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

6. The visiting brethren who reported to Paul regarding church conditions at Corinth

17 [*e]I am glad of the coming of [a]Stephanas and [b]Fortunatus and [c]Achaicus: for that which was [d]lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

7. Salutation and greetings

19 [e]The churches of Asia salute you. [f]Aquila and Priscilla salute you much in the Lord, with the [g]church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 [h]The salutation of *me* Paul with mine own hand.

● 22 If any man love not the Lord Jesus Christ, [i]let him be Anathema Maranatha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

---

away from the hope of the gospel (v 58)

3 Always abound in the work of the Lord, knowing that what you do will be rewarded (v 58; Mt. 10:42; 1 Cor. 3:11)

[k] This was the last of 12 subjects inquired about of Paul. Note j, 1 Cor. 7:1. Christians in Judea were suffering want due to the spoiling of their goods.

[l] He used the Galatians as an example of giving to the Corinthians, the Corinthians to the Macedonians (2 Cor. 9:2), and these last two to the Romans (Rom. 15:26). See notes on 2 Cor. 8-9.

[m] Collections were to be taken up on the first day of the week (Sunday), the day all early Christians observed as their day of rest and worship (v 2; Jn. 20:1, 19, 26; Acts 20:7). See ***Sunday the Christian Sabbath***, p. 333

[n] They were to lay up week by week a certain amount for the poor and have the whole ready to send to Jerusalem when he came (v 2-3).

[o] The basis of giving was as God prospered each week. This policy among Christians followed that of the Jews who brought their alms to the synagogue on the sabbath

[p] This proves that saints recommended by churches were approved by letters to other churches.

[q] Paul was at Ephesus when he wrote the epistle and planned to stay there until Pentecost, which would be in June. He would then spend time in Macedonia and perhaps winter with them (v 5-9).

[r] Timothy had apostolic power like Paul (1 Tim. 4:14; 2 Tim. 1:6).

[s] Timothy evidently was to meet Paul in Corinth later.

[t] This shows Paul was not jealous of the popularity of Apollos (1:12; 3:5).

[*a] See ***6 Final Commands to Christians***, p. 334.

[*b] See 1 Cor. 1:16.

[*c] First converts in Greece (note a, 15:20).

[*d] Gr. tasso, determined to minister to the saints (note h, Acts 13:48). This is a great ministry in itself, for when one does anything for a saint he does it for Christ (Mt. 25:34-46).

[*e] When anyone can make a true minister glad, he is doing a good work.

[a] It was by these that the Corinthians had sent a letter asking Paul the many questions listed in note j, 7:1.

[b] This man is supposed to have survived Paul and to have been mentioned by Clement in his epistle to the Corinthians, Sec. 59.

[c] Only mentioned here.

[d] Gr. husterema. Elsewhere (Lk. 21:4; 2 Cor. 8:14; 9:12; 11:9; Phil. 2:30; Col. 1:24; 1 Th. 3:10). This either refers to information Paul got from these brethren from Corinth or to material help from the church. It could refer to both. Whatever it was it refreshed Paul's spirit and gave him courage as well as the church (v 18).

[e] The churches of Asia Minor. He was at Ephesus in this Asia, proving further that he was not at Philippi, as some teach (v 8)

[f] See notes on Acts 18:2; Rom. 16:3.

[g] The company of believers who worshipped in their house at Corinth.

[h] Cp. Col. 4:18; 2 Th. 3:17; Rom. 16:22.

[i] Let him be accursed; our Lord cometh. This is directed against the Jews and heathen who delighted to call Jesus accursed (note, 1 Cor. 12:3).

✞ ✞ ✞

Date and place: Written about 59 A.D. at the close of the apostle's 3 years' residence at Ephesus (Acts 20:31; 1 Cor. 16:5-8).

Author: Paul (v 1. See Summary of Romans).

Theme: Christian life and conduct. Even all the doctrinal sections are built around this theme. The occasion for writing was a letter of inquiry about certain doctrines (7:1; 8:1-13), and the visit of some brethren from Corinth, reporting on the condition and different problems of the church (1:11; 5:1; 11:18; 15:12). Paul had many matters to deal with, as seen in the notes.

Statistics: 46th book of the Bible; 16 chapters; 437 verses; 9,489 words; 113 questions; 5 O.T. prophecies; 13 new prophecies; 377 verses of history; 55 verses of unfulfilled and 5 verses of fulfilled prophecy

I CORINTHIANS NOTES CONTINUED

17 Things BY Jesus Christ (1:4)

1 Righteousness (Rom. 3:22)
2 The grace of God (Rom. 5:15)
3 Reign of righteousness (Rom. 5:21)
4 Grace and truth (1:4; Jn. 1:17)
5 Peace (Acts 10:36)
6 Creation (Eph. 3:9; Col. 1:16-18)
7 Reconciliation (2 Cor. 5:18)
8 Revelation (Gal. 1:12)
9 Justification (Gal. 2:16-17)
10 Adoption (Eph. 1:5)
11 Exceeding riches of grace (Eph. 2)
12 All needs supplied (Phil. 4:19)
13 Salvation (1 Th. 5:9)
14 Spiritual sacrifices (1 Pet. 2:5)
15 A good conscience (1 Pet. 3:21)
16 Calling to glory (1 Pet. 5:10)
17 Utterance and knowledge (1:5)

Revelation (1:7)

Gr. apokalupsis. When used of a revelation it always denotes that which has had the covering taken off and the mystery removed, so that all can see alike what is revealed (note a, Rev. 1:1; Rom. 2:5; 16:25; 1 Cor. 14:6, 26; 2 Cor. 12:1, 7; Gal. 1:12; 2:2; Eph. 1:17; 3:3). When used of a person it means his visible appearance and manifestation to others (Lk. 2:13; Rom. 8:19; 1 Pet. 1:7)

4 Gr. Words Used of Christ's Coming

1 Apokalupsis, above (1 Pet. 1:7, 13)

2 Epiphaneia, appearing (1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:13; 2 Th. 2:8). Use also of 1st advent (2 Tim. 1:10)

3 Phaneros, to shine, be manifest, be seen (1 Jn. 2:28; 3:2; 1 Pet. 5:4; Col. 3:4)

4 Parousia, personal appearance, presence. The word is generally trans. coming, hence it is used of both the rapture (coming in the air for the saints), and the second advent (coming from heaven with the saints to earth). The word is used of the rapture in 1 Cor. 15:20-23; 1 Th. 2:19; 3:13; 4:15; 5:23; 2 Th. 2:1; Jas. 5:7-8; 1 Jn. 2:28. It is used of the second advent in Mt. 24:3, 27, 37, 39; 2 Th. 2:8; 2 Pet. 1:16; 3:4

3 Things That Save the Soul (6:11)

1 Washed. Gr. apolouo, from apo, away from, and louo, to wash the whole being, not apart of it. It is used in Acts 22:16 of complete washing from sins; not by baptism, but by calling upon the name of the Lord, as in Joel 2:32; Acts 2:21; Rom. 10:9-14. Here it is used of complete washing from the sins 6:9-10 by calling on the name of Jesus Christ and by the Holy Spirit (6:11). The Gr. louo without the preposition apo, is used of washing from all sins (Rev. 1:5); the whole feet (Jn. 13:10); the whole body (Acts 9:37; Heb. 10:22); the whole sow (2 Pet. 2:22); and all the stripes of Paul and Silas (Acts 16:33)

2 Sanctified. Gr. hagiazo, to hallow, consecrate, separate from sin unto God (note h, Jn. 17:17). Note how this is put before justification (6:11)

3 Justified. Gr. dikaioo, to declare righteous or not guilty; justify. It is trans. freed from sin (Rom. 6:7); justifier (Rom. 3:26); be righteous (Rev. 22:11); and justify 33 times. See p. 304. One is justified the moment he repents and is forgiven (Lk. 18:14; Acts 13:39; Rom. 3:24, 28, 30; 4:5; 5:1, 9; 1 Cor. 6:11; Gal. 2:16-17; 3:8, 24; Tit. 3:5-7)

10 Proofs When Men Are Justified (6:11; Rom. 4:25)

1 When they are washed and sanctified (1 Cor. 6:11; 2 Cor. 5:17-18)
2 When they repent (Lk. 18:13-14)
3 When they believe (Acts 13:38-39; Rom. 3:24-31; 4:5; 5:1; Gal. 2-3)
4 When redeemed (Rom. 3:24; 5:9)
5 When they partake of grace (Rom. 3:24-25; 5:1-2; Tit. 2:11-14; 3:4-7)
6 When they accept God's call (Rom. 8:30)
7 When born again (Tit. 3:4-7; 1 Jn. 2:29; 3:9; 5:1-4, 18; 2 Cor. 5:17-18)
8 When brought to Christ (Gal. 3:24; 2 Cor. 5:17-18; Gal. 3:27)
9 When reconciled (Rom. 5:9-11; 2 Cor. 5:17-21; Col. 1:20-23)
10 When all sins are blotted out (Isa. 43:25; Acts 13:38-39; 1 Cor. 6:11).

Justification is used of the final settlement between men (Job. 11:2; 13:18; 27:5; 32:2; 33:32; Pr. 17:15; Lk. 10:29; 16:15); of men clearing God of all wrong (Ps. 51:4; Lk. 7:29; Rom. 3:26); and of people justifying themselves of all guilt (Jer. 3:11; Ez. 16:51-52; Job 9:20; 13:18; 32:2; Lk. 16:15). Thus the meaning is clear—to declare not guilty. The justification of man by God simply means that God washes, sanctifies the believer, and declares him no longer guilty (1 Cor. 6:9-11; 2 Cor. 5:17-18; Acts 13:38-39). God cannot declare one not guilty before he is cleansed from all sin and made holy by the blood of Christ. Sanctification makes the sinner not guilty; justification declares him not guilty.

Hades (15:55)

Gr. hades, hell or the unseen world of departed spirits of men where the wicked are kept in a conscious state of torment until the resurrection of the bodies at the end of the Millennium (Rev. 20:11-15). Hades was also the place of confinement of the righteous souls before the resurrection of Christ. At that time Christ reclaimed all these captive souls from the paradise or comfort compartment of hades and took them to heaven when He ascended on high (Eph. 4:8-10; Heb. 2:14-15). Hell was robbed of its victory then, as far as saints are concerned. Death still stings the Christian and will do so until the end of the first resurrection. It will sting sinners until it is destroyed at the end of the Millennium (15:24-28; Rev. 20:11-15; 21:1-7). Hell is personified here as being a victor holding his victims in defeat. He will loose his victims at the end of the Millennium when they will be judged and death and hell themselves will be cast into the lake of fire in utter defeat (Rev. 20:11-15). See notes on Lk. 16:19-31; Ps. 9:17.

† † †

8 Ways to Partake Unworthily (11:27)

1 Take the Lord's Supper in envying and strife (v 18)
2 Take it to commemorate a mere historical fact, as the Jews celebrated the passover (v 19)
3 Take it in surfeiting and drunkenness (v 21-22)
4 Take it in irreverence to God and His church (v 22)
5 Take it in disrespect to the poor and needy (v 22)
6 Take it in unbelief, not realizing its true significance, and not discerning the Lord's body and blood to receive the benefits by faith (v 27-30)
7 Take it as an unsaved man with sin in the life and without making proper confession and acknowledgment of personal needs (v 27-30)
8 Take it without judging self so as to escape chastening from God (v 31-32)

The Resurrection (15:38)

The Resurrection Illustrated and Proved by a Grain of Wheat and Other Grain:

1 New bodies of grain are not reproduced without death (v 36; Jn. 12:24)
2 Bodies of grain that die are not the same bodies as those produced, but like them (v 37; Jn. 12:24)
3 Grain must see corruption before reproducing new bodies (Jn. 12:24)
4 Grain that does not die remains the same as long as it exists
5 Marred and wrinkled grains reproduce perfect bodies in normal reproduction
6 Parts of grain could be cut off and not sown, and yet perfect bodies produced
7 There is no difference in appearance of original and reproduced grain
8 All grains reproduce their own size, shape, and individual characteristics
9 Small and undeveloped grain, providing the life germ is there, will reproduce normal sized grain
10 Reproduced grains are just as real, tangible, and material as those sown

The End (15:24-28)

5 Things Happen Before This End:

1 The millennial kingdom must be delivered to God (v 24; Rev. 21:1–22:5)
2 All rebellious rule, authority, and power must be put down (v 24; Eph. 1:23; Heb. 2:6-9; Rev. 20:7-10)
3 Death must be destroyed (v 26; Rev. 20:7-15; 21:3-5)
4 Christ's work of ridding the earth of rebellion must be accomplished and accepted by the Father (v 27-28; Rev. 20:1-15; Eph. 1:10).

This is the purpose of the 1,000 years reign of Christ on earth. When it is completed the kingdom of heaven will be received by the Father as part of the universal kingdom of God, as before rebellion started.

Rebellion by Lucifer and Adam made it necessary to send Christ to re-establish the kingdom of God over all again. The Father and the Son will come to earth with an army large authorized to reign the first 1,000 years of the eternal reign to rid earth of all rebellion. Afterward the Father will move His capital city, the New Jerusalem, from heaven to earth to be among men forever, then accepting the work of the Son and receiving the earth again as part of the universal kingdom of God (Rev. 21:1-22:5).

5 God becomes all and all again, as before a rebellion came by Lucifer in the pre-Adamite world, and by Adam in the Adamite world (v 28; Rev. 21:1–22:5)

20 Commands Concerning Marriage (7:10)

1 Let every man have his own wife (v 2)
2 Let every woman have her own husband
3 Let the husband meet the sexual needs of the wife (v 3-4)
4 Let the wife meet the sexual needs of her husband (v 3-4)
5 Defraud not each other in sexual matters—pay your conjugal vows (v 5)
6 Come together again after you have consented to live continent for a period so as to pray and fast (v 5)
7 Let both men and woman marry if they have battles of self-control (v 9)
8 Let not the wife depart from her husband (v 10)
9 If she does depart, let her remain unmarried or be reconciled to her husband (v 11)
10 Let not the husband divorce his wife (v 11)
11 Let not the Christian man divorce the non-Christian if she be pleased to dwell with him: reasons (v 12-16)
12 Let not the Christian wife divorce her husband if he be pleased to dwell with her (v 13-16)
13 If the unbelievers departs and refuses to live with the Christian, let him depart. Do not force continuance of the marriage. The Christian is freed from the marriage bonds in such cases (v 15)
14 Let every man or woman remain as he or she was when each became a Christian (v 17-24). That is, do not use Christianity as an excuse to break up your own home and perhaps another, seeking a new companion
15 If you are bound to a wife, seek not to be loosed (v 27). That is, do not get a divorce, regardless of the past. Stay in the same calling and state in which you were saved (v 17-24)
16 If you are loosed from a wife, seek not another wife (v 27). If you do marry, however, you have not sinned (v 28)
17 You that have wives, live as though you did not have them (v 29-31). That is, live free from anxiety (v 32-35)
18 Let the father who has a daughter of marriageable age be free to give her in marriage. It is no sin for him to do so or for the virgin to marry (v 36-38)
19 The wife is bound by law to be married as long as the husband lives (v 39). Marriage is for the lifetime of the husband or wife
20 Christians must remarry only Christians when companions die (v 39)

Sunday the Christian Sabbath (16:2)

The disciples of Moses teach that the sabbath was changed from Saturday to Sunday by Constantine, 321 A.D., and by the Catholic Church, 364 A.D. The following facts from history prove that they are historically wrong:

1 The Encyclopedia Britannica under "Sabbath" and "Sunday" says. "In the early Christian Church JEWISH CHRISTIANS continued to keep the sabbath, like other points of the law . . . On the other hand, Paul from the first days of GENTILE CHRISTIANITY, laid it down definitely that the Jewish sabbath was not binding on Christians. Controversy with Judaizers led in process of time to direct condemnation of those who still kept the Jewish day .

but it was observed by Christians for nearly 300 years before it became law by Constantine."

2 The New International Encyclopedia on "Sunday" says, "For some time after the foundation of the Christian Church the converts FROM JUDAISM still observed the Jewish sabbath to a greater or lesser extent, at first, it would seem, concurrently with the celebration of the first day; but before the end of the apostolic period, Sunday, known as the Lord's day, had thoroughly established itself as the special day to be sanctified (set apart) by rest from secular labor and by public worship. The hallowing of Sunday appears incontestably as a definite law in the Church by the beginning of the fourth century; and the Emperor Constantine confirmed the custom by a law of the state."

3 The Catholic Encyclopedia on "Sunday" says, "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish sabbath in apostolic times as the day set apart for public and solemn worship of God." This volume quotes a number of early Christian writings of the first, second, and third centuries to prove that Sunday was kept by Christians from the earliest times

4 The International Standard Bible Encyclopedia on "The Lord's Day" says, "The Lord's day in the New Testament occurs only in Rev. 1:10, but in post-apostolic literature we have the following references: the Epistle of Ignatius to the Magnesians, IX, 1, 'No longer keeping the sabbath but living according to the Lord's day, on which also our light arose . . . Acts 2:46 represents the special worship as daily. But this could not continue long . . . A choice of a special day must have become necessary, and this day would, of course, have been Sunday . . . Uncircumcised Gentiles, however, were free from any obligation of sabbath observance . . . No observance of a special day of rest is contained among the 'NECESSARY THINGS' of Acts 15:28, 29 . . . A given day as a matter of divine obligation is denounced by Paul as forsaking Christ (Gal. 4:10), and sabbath-keeping is condemned explicitly in Col. 2:16. As a matter of individual devotion to be sure, a man might do as he pleased (Rom. 14:5, 6), but no general rule as necessary for salvation could be compatible with liberty wherewith Christ has made us free (Gal. 2:1-21; 3:1-14; 5:1-4, 13)."

5 We next quote from the ten volumes called, "The Ante-Nicene Fathers, " the writings of the early church fathers down to 325 A.D. and before Constantine and the Catholic Church are supposed to have changed the sabbath from Saturday to Sunday:

(1) Ignatius, Bishop of Antioch, who lived at the time of the apostles, 30-107 A.D. He, like Polycarp, was a disciple of St. John and one who should know Christian practice among the early Christians as to the sabbath. He wrote, "And after the observance of the sabbath (that the Jews kept), let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days of the week . . . on which our life sprang up again, and victory over death was obtained in Christ . . . it is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has come to an end . . . If any man preach the Jewish law unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who is circumcised, than to a Judaism from one uncircumcised" (Vol. 1, pages 63-82)

(2) In the Epistle of Barnabas, ascribe to Paul's companion by Clement, Origen, and others, we read, "He says to them. 'Your new moons and your sabbaths I cannot endure' (Isa. 1:13). Ye perceive how He speaks: Your present sabbaths are not acceptable to me . . . I will make a beginning of the eighth day, that is, a beginning of

rose again from the dead" (Vol. 1, Page 147)

(3) Justin Martyr, a Gentile born near Jacob's well about 110 A.D. writes, "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read . . . But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead" (Vol. 1, Page 186).

In his dialogue with Trypho, a Jew, Justin Martyr says, "Is there any other matter, my friends, in which we are blamed, than this, that we live not according to the law, and are not circumcised in the flesh as your forefathers were, and do not observe the sabbaths as you do? . . . Christians would observe the law, if they did not know why it was instituted . . . For we too would observe the fleshly circumcision, and the sabbaths, and in short all feasts, if we did not know for what reason they were enjoined you . . . How is it, Trypho, that we would not observe those rites which do not harm us—I speak of fleshly circumcision, and sabbaths, and feasts? . . . The Gentiles, who have believed in Him, and who have repented of their sins . . . shall receive the inheritance along with the patriarchs . . . even although they neither keep the sabbath, nor are circumcised, nor observe the feasts . . . Christ is useless to those who observe the law . . . The sabbath and sacrifices and offerings and feasts . . . have come to an end in Him who was born of a virgin . . . But if some, through weakmindedness, wish to observe such institutions as were given to Moses . . . along with their hope in Christ . . . they shall probably be saved" (Vol. 1, Pages 199-218)

(4) Tertullian, presbyter of the North-African Church, who was born about 145 A.D., writes, "The Holy Spirit upbraids the Jews for their holydays. 'Your sabbaths, and new moons, and ceremonies my soul hateth . . . By us (Christians), to whom sabbaths are strange . . . to the heathen each festive day occurs but once annually: you (Christians) have a festive day every eighth day . . . Others suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity . . . you who reproach us with the sun and Sunday should consider your own proximity to us. We are not far off from your Saturn and your days of rest . . . It follows, accordingly, that, in so far as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at its specific times, so also the observance of the sabbath is demonstrated to have been temporary" (Vol. III, Pages 70, 123, 155, 313-14)

(5) In "The Teachings of the Twelve Apostles," written about 80 A.D.; we read, "But every Lord's day (Sunday) do ye gather yourselves together, and break bread and give thanksgiving" (Vol. VII, Page 381)

(6) In the Constitutions of the Holy Apostles (2nd century) we read, "Break your fast . . . the first day of the week, which is the Lord's day . . . After eight days let there be another feast observed with honor, the eighth day itself" (Vol. VII, Page 447)

(7) In "The Teachings of the Apostles," written 105 A.D., we read, "The apostles therefore appointed: . . . on the first day of the week let there be service and reading of the Holy Scriptures, and the oblation (Lord's Supper): because on the first day of the week our Lord arose upon the world, and ascended to heaven" (Vol. VIII, Page 668)

(8) Irenaeus, 178 A.D., in arguing that the Jewish sabbaths were signs and types and were not to be kept since the reality of which they were

other day than the Lord's day and on this alone should we observe the breaking of the Paschal Feast . . . Pentecost fell on the first day of the week, and was therefore associated with the Lord's day."

(9) Clement of Alexandria, 174 A.D., says, "The old seventh day has become nothing more than a working day."

(10) Theophilus, pastor of Antioch, 162 A.D., says, "Both custom and reason challenge us that we should honor the Lord's day, seeing on that day it was that our Lord completed His resurrection from the dead."

(11) Origen, about 200 A.D., says, "John the Baptist was born to make ready a people for the Lord, a people for Him at the end of the covenant now grown old, which is the end of the sabbath . . . It is one of the marks of a perfect Christian to keep the Lord's day."

(12) Victorianus, 300 A.D., says, "On the Lord's day we go forth to our bread and giving thanks. Lest we should appear to observe any sabbath with the Jews, which Christ Himself the Lord of the sabbath in His body abolished" (Section 4, "On the Creation")

6 Eusebius, the Father of Church History, who made a history of the time between the birth of Christ and Constantine, and who lived 265-340 A.D., says, "From the beginning Christians assembled on the first day of the week, called by them the Lord's Day, for the purpose of religious worship, to read the Scriptures, to preach and to celebrate the Lord's Supper . . . the first day of the week on which the Savior obtained the victory over death. Therefore, it has the pre-eminence, first in rank, and is more honorable than the Jewish Sabbath."

Classification and Definition of Gifts (12:8)

Gifts fall into 3 natural divisions

1 Gifts of revelation—the mind gifts:

(1) The word of wisdom. This is supernatural revelation, or insight into the divine will and purpose, showing how to solve any problem that may arise (1 Ki. 3:16-28; Mt. 2:20; Lk. 22:10-12; Jn. 2:22-24; 4:16-19; Acts 26:16; 27:21-25; 1 Cor. 5)

(2) The word of knowledge. That is supernatural revelation of divine knowledge, or insight in the divine mind, will, or plan; and also the plans of others that man could not know of himself (Gen. 1:1-2:25; 1 Sam. 3:7-15; 2 Ki. 6:8-12; Acts 9:11-12; Mt. 16:16; Jn. 1:1-3; Acts 5:3-4; 21:11; Eph. 3)

(3) Discerning of spirits. This is supernatural revelation, or insight into the realm of spirits to detect them and their plans and to read the minds of men (Mt. 9:4; Lk. 13:16; Jn. 2:25; Acts 13:9-10; 16:16; 1 Tim. 4:1-4; 1 Jn. 4:1-6)

2 Gifts of inspiration—vocal gifts

(1) Prophecy. This is supernatural utterance in the native tongue (1 Cor. 14:3). It is a miracle of divine utterance, not conceived by human thought or reasoning (Acts 3:21; 11:28; 21:11; 2 Pet. 1:21; 1 Cor. 14:23-32). It includes speaking unto men to edification, and exhortation and comfort (1 Cor. 14:3)

(2) Divers kinds of tongues. This is supernatural utterance in other languages which are not known to the speaker (Isa. 28:11; Mk. 16:17; Acts 2:4; 10:44-48; 19:1-7; 1 Cor. 12:10, 28-31; 13:1-3; 14:2, 22, 26, 27-32)

(3) The interpretation of tongues. This is simply supernatural ability to interpret in the native tongue what is uttered in other languages not known by the one who interprets by the Spirit 12:10; 14:5, 13-15, 27-28)

3 Gifts of power—working gifts:

(1) Faith. This is supernatural ability to believe God without human doubt, unbelief, and reason

(2) The gifts of healing. This is supernatural power to heal all manner of sickness without human aid or medicine (Mk. 16:18; Jn. 14:12; 1 Cor. 12:9)

(3) The working of miracles. This is supernatural power to intervene in the ordinary course of nature and to counteract natural laws if necessary (12:10, 27-31; Heb. 2:3-4; Ps. 107; Ex. 7:10-14:21; 2 Ki. 4:1-44; 6:1-7; Mt. 17:20; Mk. 9:23; 11:22-24; Jn. 14:12)

13 Main Arguments of Paul (8:1)

1 Knowledge is fundamental (v 1-3)
2 Idols are not real gods (v 4-5)
3 There is but one God (v 4-6)
4 Men, not idols, are of God (v 6)
5 All men do not have knowledge (v 7)
6 Problems arise from ignorance and a weak conscience (v 7)
7 Meats being offered to idols does not defile the meats themselves (v 8)
8 Meats do not make any difference in our relationship to God (v 8)
9 Knowledge and liberty can become stumbling-blocks to the weak (v 9)
10 The example of the strong could cause the weak to commit sin (v 10)
11 Persons thus emboldened to commit sin will perish regardless of Christ's death for them (v11)
12 By causing weak brothers to perish the strong also commit sin (v 12)
13 The strong must set the proper example for the weak to save themselves as well as the weak (v 13)

5 Raptures in the 1st Resurrection (15:23)

1 Christ and the many saints that were resurrected after His resurrection (15:20, 23; Mt. 27:52-53; Eph. 4:8-10)

2 "Afterward they that are Christ's at His coming" (15:23, 51-54; Jn. 14:1-3; Lk. 21:34-36; 2 Cor. 5:1-8; Eph. 5:27; Phil. 3:11, 20-21; 1 Th. 2:19; 3:13; 4:13-17; 5:9, 23; 2 Th. 2:1, 7, note; Col. 3:4; Jas. 5:7-8; 1 Jn. 2:28; 3:2; 1 Pet. 5:4). Everyone in Christ, dead or alive, will be translated at this time. Not one person will be left on earth who is in Christ (1 Th. 4:16-17)

3 The 144,000 Jews saved in the first $3^1/_2$ years of Daniel's 70th week (Rev. 7:1-8). They will be caught up as the manchild in the middle of this week or $3^1/_2$ years before the second advent (Rev. 12:5; 14:1-5; Isa. 66:7-8; Dan. 12:1). See notes on these scriptures

4 The great multitude of tribulation saints who are saved after the rapture 2, above and during the whole of Daniel's 70th week (Rev. 6:1–19:21). The first martyrs of this period are told to rest until the rest of them are killed (Rev. 6:9-11) when vengeance will be taken and all raptured in time for the marriage supper (Rev. 7:9-17; 15:2-4; 20:4-6). Even those killed by the beast in the last $3^1/_2$ years of this week have part in the first resurrection (Rev. 20:4-6). This proves their rapture in time for the marriage supper (Rev. 19:1-10) and in time to come back with Christ (Rev. 19:11-21; Jude 14; Zech.14:5)

5 The rapture of the two witnesses, ending the first resurrection which began with the resurrection of Christ (Rev. 11:7-12)

Baptism for the Dead (15:29)

7 Reasons Why Baptism for the Dead Is Unscriptural and an Erroneous Practice:

1 It is a law of Scripture that every doctrine must be proved by two or more scriptures (2 Cor. 13:1; Mt. 18:16; Dt. 19:15-18) but this verse is the only one casually mentioning the subject

2 The Corinthians were in many errors and heresies (11:19). Baptism for the dead was only one

who repents and meets the gospel conditions of salvation (note a, Mt. 3:11). Therefore, it could not save a dead man who did not meet conditions while he was alive (Lk. 13:1-5; Rom. 10:9-10; Eph. 2:8-9; 1 Jn. 1:9)

4 Salvation is a personal matter and cannot be obtained by proxy (Mk. 16:16; Lk. 13:1-5; Jn. 3:16-20; Acts 3:19; Rom. 1:16; 10:9-10; Eph. 2:8-9; Rev. 22:17)

5 There is no command or example of baptism for the dead in Scripture

6 The simple truth is that Paul is here showing the inconsistency of false teachers at Corinth in denying the doctrine of the resurrection and yet accepting the fallacy of baptism for the dead. He does not sanction such a doctrine or practice just because he makes one passing reference to this error

7 One might as well believe there is no resurrection of the dead on the basis of false teachers saying there is none (v 12), as to believe in their practice of baptism for the dead (v 29)

16 Contrasts of Tongues and Prophecy (14:1)

1 Tongues are spoken to God; prophecy is spoken to teach men (v 2-3)
2 Mysteries or things not understood are spoken in tongues; all things spoken in prophecy are clear (v 3-4)
3 Tongues edify the speaker; prophecy edifies the speaker and others (v 3-4)
4 Tongues enable one to commune with God; prophecy speaks to men to edification, exhortation, and comfort (v 2-4)
5 The prophet is greater than the one who speaks in tongues, unless the tongues are interpreted and understood (v 5)
6 Tongues are no profit to the public unless interpreted; all prophecy is profitable to the public (v 5-13, 27-28)
7 The speaker in tongues must pray for the interpretation; the prophet need not, for his message is in his own tongue (v 3-13)
8 Tongues make one a barbarian to others; prophecy does not (v 3, 11)
9 In all gifts the main purpose is to excel in edifying the church (v 12). In this, prophecy is greater than tongues (v 1-6, 27-28)
10 The human spirit of the speaker is the thing edified by tongues; prophecy benefits all men (v 1-5, 14-15, 24-25)
11 Tongues are a great personal blessing, but 5 words of prophecy are more important in public services than 10,000 words in tongues (v 17-19)
12 Tongues are a sign to unbelievers; prophecy to believers (v 21-22)
13 All speaking in tongues at once causes mockery by the unsaved whereas, with prophesying the unsaved are convicted of sin (v 23-25)
14 Every gift must be used to edify the church (v 26). Prophecies do this better (v 1-5, 23-25)
15 Only one message is allowed in a church service if not interpreted; three messages in prophecy are allowed (v 3, 27-31)
16 Three messages in tongues are allowed in any church service if they are interpreted. This many messages in prophecy are always allowed (v 27-32)

6 Final Commands to Christians (16:13)

1 Watch—be continually on your guard:
  (1) For Christ's coming (Mt. 24:42)
  (2) That you enter not into temptation (Mt. 26:41)
  (3) That you may be worthy to escape all these things (tribulations, Lk. 21:36)
  (4) For grievous wolves (Acts 20:29)
  (5) In prayer (Col. 4:3; 1 Pet. 4:7)

2 Stand fast in the faith (Gal. 5:1; Phil. 1:27; 4:1; 1 Th. 3:8; 2 Th. 2:15). Keep rank. Do not be disorderly or retreat. Keep unity. Let nothing divide

flinch in the fight. Maintain your ground at all costs. Resist, press forward. Strike deadly blows

test or win

5 Do all things in love (note g, 13:4)

6 Submit to all true workers (v 15-16)

* * *

WHAT THE BIBLE DOES NOT SAY ABOUT THE SABBATH

20 MODERN FALLACIES NOT STATED IN THE OLD OR NEW TESTAMENT:

1 That Sunday-keeping is a human institution
2 That Christians must keep the old Jewish sabbath
3 That Christians are obligated to keep any certain day
4 That all who keep Sunday have the mark of the beast
5 That all who keep Sunday are lost
6 That Sunday-keeping is a Roman Catholic institution
7 That Christians never held a religious service on the 1st day of the week (Sunday)
8 That the 10 commandments were not done away when the old covenant was “abolished” and “done away” in Christ on the cross
9 That the Lord’s day is the 7th day or the old Jewish sabbath
10 That the 4th commandment is part of the new covenant
11 That Christians are not to work on Saturday
12 That the 4th commandment sabbath is not included in the “sabbaths” that were abolished on the cross as taught in Col. 2:14-17; Gal. 4:9-11; Rom. 14:1-5; Eph. 2:15
13 That the law of Moses and the 4th commandment sabbath were for Gentiles as well as Jews
14 That the 4th commandment sabbath was a sign between God and Gentiles as is stated of God and Israel in Ex. 31:13-17; Dt. 5:12-15; Ez. 20:12-13
15 That Saturday is a holy day, the sabbath, a day of rest, a day of worship, or a day sanctified in the new covenant
16 That Saturday was the only day the apostles recognized as a day of rest and worship
17 That Jesus instituted the old Jewish sabbath. (The Bible says that God the Father gave the law and spoke in times past to men, Heb. 1:1, 2; Rom. 1:3; Acts 3:21-26; etc.)
18 That all men observed the sabbath for about 2,500 years from creation to Ex. 16, at which time God first commanded men to keep a certain day
19 That Sunday cannot be as holy as any other day sanctified or set apart for the worship of God
20 That Christians are obligated to observe a particular day of the week as men were bound to do under the old covenant. See Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17; Heb. 4

150 CHAPTER 1

I. The introduction: authorship and salutation

1 Paul, an [a]apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all [c]Achaia:

2 [d]Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

II. Paul's personal testimony (2 Cor. 1:3-2:13)
1. Thankgiving for deliverances and blessings

3 [e]Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all [f]comfort;

▲ 4 Who [g]comforteth us in all our [h]tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the [i]sufferings of Christ abound in us, [j]so our consolation also aboundeth by Christ.

6 And whether we be [k]afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, [l]*it is* for your consolation and salvation.

▲ 7 And our hope of you *is* stedfast, knowing, that as ye [m]are partakers of the sufferings, [n]so *shall ye be* also of the consolation.

8 [o]For we would not, brethren, have you ignorant of [p]our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which [q]raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*;

11 [r]Ye also helping together by prayer for us, that for the [s]gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

2. Character of Paul's ministry

12 For our [t]rejoicing is this, the [u]testimony of our conscience, that in [v]simplicity [w]and godly [x]sincerity, not with [y]fleshly wisdom, but by the grace of God, we have had our [z]conversation in the [*a]world, and [*b]more abundantly to you-ward.

3. Purpose of the epistle

13 For we write none other things unto you, [*c]than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

★ 14 [+a]As also ye have acknowledged us in part, that [+b]we are your rejoicing, even as ye also *are* ours in the [+c]day of the Lord Jesus.

4. His proposed visit (1 Cor. 16:5; 2 Cor. 12:14-16; 13:1-4)

---

a See note a, Acts 15:33.

b Timothy is associated with Paul in the address of the epistles to Philippians and Colossians, and with Paul and Silas in the two epistles to the Thessalonians.

c Greece. This epistle was sent to all the churches in that country.

d Note that grace and peace come equally from God the Father and from the Lord Jesus Christ.

e See ***God Is Called***, p. 351.

f Gr. paraklesis (note v, Acts 13:15).

g Gr. parakaleo, to call to the aid of one. Used 15 times in this epistle, but trans. 4 ways: beseech (2:8; 5:20; 6:1; 10:1; 12:8); desire (8:6; 12:18); exhort (9:5); and comfort (1:4, 6; 2:7; 7:6, 7, 13).

h Gr. thlipsis. Trans. burdened (2 Cor. 8:13); anguish (Jn. 16:21); affliction (Mk. 4:17; 13:19; Acts 7:10-11; 20:23; 2 Cor. 2:4; 4:17; 6:4; 8:2; Phil. 1:16; 4:14; Col. 1:24; 1 Th. 1:6; 3:3, 7; Heb. 10:33; Jas. 1:27); tribulation (Mt. 13:21; 24:21, 29; Mk. 13:24; Jn. 16:33; Acts 14:22; Rom. 2:9; 5:3; 8:35; 12:12; 2 Cor. 1:4; 7:4; Eph. 3:12; 2 Th. 1:4, 6; Rev. 1:9; 2:9, 10, 22; 7:14); persecution (Acts 11:19); and trouble (1 Cor. 7:28).

i Gr. pathema. It refers to sufferings for Christ, not to those of Christ on earth. See note p, Rom. 7:5.

j The more we suffer for Christ, the more grace and comfort abound by Christ (1 Cor. 10:13).

k Gr. thlibo. Trans. narrow (Mt. 7:14); suffer tribulation (1 Th. 3:4); throng (Mk. 3:9); afflict (2 Cor. 1:6; 1 Tim. 5:10; Heb. 11:37); and trouble 2 Cor. 4:8; 7:5; 2 Th. 1:6-7).

l The substance of v 6-7 is: whether we be afflicted or comforted it is for your good and for an example to you.

m Gr. koinonos. Trans. partaker (v 7; Mt. 23:30; 1 Cor. 10:18; 1 Pet. 5:1; 2 Pet. 1:4); partner (Lk. 5:10; 2 Cor. 8:23; Ph'm. 17); companion (Heb. 10:33); and have fellowship with (1 Cor. 10:20).

n Since you share sufferings for Christ, you will share His grace and comfort.

o 6 Things Not to Be Ignorant of:
  1 God's faithfulness in trouble (v 8-10)
  2 Gospel responsibility (Rom. 1:11-18)
  3 Spiritual gifts (1 Cor. 12)
  4 God's purpose for Israel (Rom. 11:25-32)
  5 The resurrection and future life (1 Th. 4:13-18)
  6 God's judgments on backsliders (1 Cor. 10:1-13)

p See his Asia troubles (Acts 13:44-20:3).

q This perhaps refers to Acts 14:19.

r Paul depended upon saints for prayer.

s This gift refers to the answer of deliverance from death (v 10-11).

t Gr. kauchesis. Trans. boasting (Rom. 3:27; 2 Cor. 7:14; 8:24; 9:4; 11:10, 17); glorying (2 Cor. 7:4; Rom. 15:17); and rejoicing (1 Cor. 15:31; 2 Cor. 1:12; 1 Th. 2:19; Jas. 4:16).

u 4fold Testimony of Paul's Conversion:
  1 It was simple (v 12)
  2 It was in godly sincerity (v 12)
  3 It was not with fleshly wisdom (v 12)
  4 Was seasoned by God's grace (v 12)

v Gr. haplotes. See note b, 8:2.

w See ***Godly Sincerity***, p. 351.

x 3 Godly Things in 2 Cor.:
  1 Godly sincerity (1:12)
  2 Godly sorrow (7:10)
  3 Godly jealousy (11:2)

y Gr. sarkikos, note h, Rom. 7:14.

z Gr. anastrepho, behavior or manner of life—all that one speaks, thinks, and does—the whole conduct. Trans. conversation (v 12; Eph. 2:3); overthrow (Jn. 2:15); return (Acts 5:22; 15:16); be used (Heb. 10:33); behave (1 Tim. 3:15); live (Heb. 13:18; 2 Pet. 2:18); abide (Mt. 17:22); and pass (1 Pet. 1:17).

*a Gr. kosmos, social system.

*b Gr. perissoteros, more abundantly (v 12; 2:4; 7:15; 11:23; 12:15; 1 Th. 2:17); more exceedingly (Mk. 15:14; 2 Cor. 7:13; Gal. 1:14); much more (Phil. 1:14); more frequent (2 Cor. 11:23); more earnest heed to (Heb. 2:1); and rather (Heb. 13:19). The idea here is, "We have given the fullest proof of our conduct to you Christians in particular."

*c Than what you read or acknowledge in the first epistle to you.

+a We hope that you will always acknowledge the truths in the first epistle to you. Some of you acknowledge us, even as we acknowledge that you are ours (v 13-14).

+b We are the cause of your rejoicing because we have won you to Christ and you believe we are His ministers. You also will be our rejoicing in the day of Christ when we present you as our converts before Him (1 Th. 2:18-20; 3:13).

+c 1st N.T. prophecy in 2 Cor. (1:14, unfulfilled). Next, 3:16. See note s, 1 Cor. 1:8.

✝ ✝ ✝

to come unto you before, that ye might have a second [*e]benefit;

16 And to pass by you into Macedonia, and to [*f]come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

5. Paul vindicates his action

17 [*g]When I therefore was thus minded, did I use [h]lightness? or the things that I purpose, [i]do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was [j]preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

▲ 20 For all the promises of God in him *are* [k]yea, and in him [l]Amen, [m]unto the glory of God by us.

21 Now [n]he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover [o]I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 [p]Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

1 But [q]I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

6. Reference to his former epistle (1 Cor. 5; cp. 2 Cor. 7:8-16)

3 [r]And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 [s]For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 [t]But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 [a]Sufficient to such a man *is* this [b]punishment, which *was inflicted* of [c]many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, [d]lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore [e]I beseech you that ye would confirm *your* love toward him.

9 For [f]to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, [g]I *for-*

[*d] Under the conviction that you rejoice in us as ministers of Christ, and we rejoice in you as our converts.

[*e] Gr. charis, grace or favor. It refers to the benefits of grace which Paul's ministry would naturally bring to them on his second visit. It does not and could not refer to a second work of grace to sanctify them or take out the old man, as taught by some. They were already sanctified (1 Cor. 1:2, 30; 6:11).

[*f] It appears that Paul fulfilled this second ministry before he finished writing this epistle, for in 12:14; 13:1 he speaks of coming to them a third time.

[*g] Questions 1-2. Next, 2:1.

[h] Gr. elaphira, fickleness. Only here.

[i] Do I act as carnal men, who change their minds from day to day and falsify their engagements to suit their own secular interests? They say yea, yea, and nay, nay, or say one thing one day and change it the next day if it is to their advantage (v 17). All our promises have been true and God has confirmed them to you (v 20-22).

[j] Gr. kerusso, to announce, or proclaim as a herald, without reference to the matter proclaimed, and without including the idea of teaching. It is trans. proclaim (Lk. 12:3; Rev. 5:2); publish (Mk. 1:45; 5:20; 7:36; 13:10; Lk. 8:39); and preach 52 times (v 19; 4:5; 11:4).

[k] All God's promises are yes and so be it, or yes and truth. In Him they are always yes, and in Him they are always truthful. Not one promise of God is no to the one who will believe and meet the conditions.

[l] This word means truly or truth. See note g, Jn. 1:51.

[m] The promises of God were confirmed by us to His own glory. God backed us up in our preaching.

[n] 4 Great Blessings of God (v 21-22):

1 He confirms men in the faith (Rom. 15:8)
2 He anoints or endues with power (Lk. 4:18; Acts 10:38; Heb. 1:9; 1 Jn. 2:27)
3 He seals with the stamp of ownership (Rom. 4:11; 2 Tim. 2:19; Eph. 1:13; 4:30)
4 He gives His Spirit of sonship (Rom. 8:14-16; Gal. 4:4-7)

[o] Here Paul returns to his subject of v 16. I call God to be witness that it was because I was afraid that I would have to use my power to judge you if I came, so I thought 23-24).

[p] Not that we want to come to lord it over your faith, but to help you.

[q] Question 3. Next, 2:16. I decided that it would be best not to see you at all until you have acted by my first letter, putting the evils away from you. I do not want to come to you in sorrow and grief. If I make you sorry enough to cause you to put away sin, then you will make me glad (v 1-2).

[r] I wrote the first epistle to you so you could correct the evils in your midst, lest when I came I would have to take action and make you sorry by having to deal with those who should make me rejoice. I know that you wish my joy and I wish yours, so if writing will accomplish my present purpose we shall be happier with one another when I do come (v 3)

[s] It is the hardest part of my ministry to have to bring judgment, so this is another reason why I wrote to you before I came. My purpose was not to cause you grief, but to let you know my love and concern for you (v 4).

[t] If anyone has caused grief he has not grieved me as much as he has caused pain to you. It would not be fair for me to charge all of you with the blame of the few who have gone astray (v 5).

[a] This refers to the fornicator of 1 Cor. 5 who had his punishment inflicted by the church. This had brought him to repentance, and the people, like those of most churches, were not so willing to forgive him and receive him back. Paul now writes the second letter instructing them to forgive him and to confirm their love to him, lest he should be overwhelmed by too much sorrow (v 6-8).

[b] Gr. epitimia, censure. The word really means full rights and privileges. The punishment consisted of taking away these rights and privileges which he had in the church (1 Cor. 5).

[c] The majority. This suggests that some in the church, perhaps relatives, did not take part in such punishment.

[d] The man had already suffered sufficiently. The purpose of the punishment was to bring him to repentance. This had been accomplished and now there was danger of him destroying his life if the church would not forgive him (v 7).

[e] Paul pleads for the church to forgive him and confirm their love to him, regardless of the reproach he had brought upon the gospel (v 8).

[f] I wrote to know whether you have obeyed in all things (v 9).

[g] I forgive whom you forgive. We must all forgive for the sake of all concerned and do so because Christ has forgiven (v 10; Eph. 4:32; Mt. 18:21-35). We must also do this lest Satan take the advantage (v 11; Jas. 4:7; 1 Pet. 5:8-9).

I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his [h]devices.

7. Distress over Titus (2 Cor. 7:5-6)

12 Furthermore, when I came to [i]Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

III. New Testament ministry (2 Cor. 2:14-7:16)

1. Always triumphant in Christ (Col. 2:10; 1 Jn. 5:4-5; Rom. 8:28-39)

▲ 14 Now thanks *be* unto God, which always causeth us [j]to triumph in Christ, and maketh manifest the [k]savour of his knowledge by us in every place.

2. A soul-saving and soul-damning ministry (Mk. 16:15-16; Rom. 2:7-16; 1 Cor. 1:18-25)

15 For we are unto God a [l]sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. [m]And who *is* sufficient for these things?

3. A sincere and truthful ministry (Mt. 7:15-20; 22:16; Phil. 1:10-18)

17 For we are not as many, which [n]corrupt the word of God: but as of [o]sincerity, but as of God, in the sight of God speak we in Christ.

4. A ministry commended by God (Jn. 14:12; Mk. 16:17-20; Acts 1:4-8; 10:38; Heb. 2:1-4)

1 [p]Do we begin [q]again to commend ourselves? or [r]need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be [a]the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 [b]And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

5. A ministry of the New Testament, not of the Old (Gal. 4:21, refs.)

6 Who also hath made us able ministers of the [c]new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, [d]written *and* engraven in stones, was [e]glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 [f]How shall not the ministration of the spirit be rather glorious?

6. A ministry of glory and righteousness (Rom. 2:7-10; 14:17; Mt. 18:18, refs.)

9 For if the ministration of condemnation

Trans. thought (2 Cor. 10:5); devices (2 Cor. 2:11); and minds (2 Cor. 3:14; 4:4; 11:3; Phil. 4:7). The devil will take advantage of every failure of the Christian using it to get into his life and cause his downfall (1 Cor. 10:13; 1 Pet. 5:8-9; Eph. 6:10-18).

In this case, Satan could lead the despairing one into apostasy and hell, or the church into undue severity and hardness of heart toward guilty members, working untold harm to the cause of Christ.

[i] Paul visited Troas on his second missionary journey (Acts 16:6-8) and perhaps during his third missionary journey (Acts 18:23). Which trip he refers to is not known. Cp. 2 Cor. 8:6-8.

[j] The triumph here is like that of the Romans in which a public and solemn honor was conferred upon a victorious general, by allowing him a magnificent procession through the city of Rome. This was not granted by the senate unless he had gained a very signal and decisive victory or conquered a province. On such occasions the general was clad in purple and gold woven in figures setting forth his achievements. He wore a crown and in one hand held a branch of laurel, the emblem of victory. In the other he carried his staff. He rode a magnificent chariot, adorned with ivory and plates of gold, and drawn by white horses. To keep him humble in the midst of all this a slave rode at his back, casting railings and reproaches and enumerating his vices and failures. Musicians led the procession; young men led sacrifices to be offered; then came loads of spoil, followed by the kings, princes, and generals taken captive. After these came the triumphal chariot before which people strewed flowers and shouted triumphant cries. Following this came the senate, priests, and the rest of the parade.

Triumph in Christ means complete mastery over satanic powers (v 14; Col. 2:14-17; Eph. 2:14-15).

[k] Gr. osme, odor (v 14, 16; Jn. 12:3; Eph. 5:2; Phil. 4:18). Such a triumph in Christ as described here makes manifest the odor of His saving knowledge by triumphant ministers wherever they serve (v 14).

[l] Gr. euodia, sweet perfume (v 15; Eph. 5:2; Phil. 4:18). Not the same word in note k, above. Ministers are a sweet perfume unto God through Christ in all that are saved and unsaved. To the saved they are an odor (Gr. osme, odor; not euodia, perfume) of life unto life. To the unsaved they are an odor (osme) of death unto death. This is another way of saying, whoever receives the gospel will be saved and whoever rejects it will be lost. The preached gospel saves saints and damns sinners.

[m] Question 4. Next, 3:1. Are the false apostles that lead you astray able to do these things?

[n] Gr. kapeleuo, adulterate. Only here, but the word kapelos occurs in the Sept. in Isa. 1:22 of tavern-keepers who mix wine with water. The idea here is that the false apostles who were disturbing the Corinthians (11:13-15) were mixing the Word of God with their own inventions and were explaining it away to accommodate their hearers to get gain. Much of the Word of God is being adulterated today in many parts of Christendom (2 Tim. 4:1-4)

[o] Sincerity here refers to keeping the Word of God pure, and to delivering it in its purity to mankind.

[p] Questions 5-6. Next, v 8.

[q] He had done so in 1 Cor. 9.

[r] Are we so destitute of divine abilities as to need letters of commendation from other churches? You are our epistle written on our hearts so that we speak of your gifts and graces in all places (v 2).

[a] You are not only our epistle (v 2), but the epistle of Christ ministered by us through the Holy Spirit (v 3).

[b] We have faith in you through Christ that you are the work of God and that our ability to win you to Christ is of God (v 4-5).

[c] See ***85 Old and New Covenant Contrasts***, p. 351.

[d] The 10 commandments in particular were abolished along with the whole law of Moses. See note o, Acts 15:1. The only ones of the law of Moses that were brought into and made a part of the new covenant are for Christians to obey. See note i, Acts 15:24. The 10 commandments were the only part of the law of Moses written on the tables of stone (Ex. 24:12; 31:18; 34:1-4; Dt. 4:13; 5:22; 9:9-11; 10:1-3).

[e] Ex. 19:16; 34:33-35.

[f] Question 7. Next, 6:14.

righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, [*g]by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

7. A ministry of hope, light and liberty (Gal. 5:1; Heb. 7:19; 8:6)

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a [*h]vail over his face, that the children of Israel could not stedfastly look to the end of that which is [*i]abolished:

14 But their minds were [*j]blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

★▲16 Nevertheless when [*k]it shall [*l]turn to the Lord, the vail shall be taken away.

▲ 17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

8. A ministry of constant transformation (2 Cor. 5:17; Rom. 6:1-23; 8:1-13; Eph. 4:20-24; Col. 3:5-10)

▲ 18 But we all, [*m]with open face beholding as in a glass the glory of the Lord, are [*n]changed into the same image from glory to

CHAPTER 4

9. An honest ministry (2 Cor. 8:21; Acts 6:3; Rom. 12:17; 13:13; Phil. 4:8; 1 Tim. 2:2)

1 Therefore seeing we have [a]this [b]ministry, as we have received mercy, [c]we [d]faint not;

2 But have renounced the [e]hidden things of [f]dishonesty, not walking in [g]craftiness, nor handling the word of God [h]deceitfully; but by [i]manifestation of the truth commending ourselves to every man's conscience in the sight of God.

10. An unselfish ministry (Jn. 16:13-15; Phil. 1:12-19)

3 But if our gospel be [j]hid, it is hid to them that are lost:

4 In whom the [k]god of this world hath blinded the minds of them which believe not, [l]lest the light of the [m]glorious gospel of Christ, who is the [n]image of God, should shine unto them.

5 For we [o]preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, [p]who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the [q]face of Jesus Christ.

11. A ministry of power (Mt. 18:18, refs.)

[*g] The reason the new covenant excels the old is that the old was only for a time (v 7; Gal. 3:19, 25; 4:30; Heb. 9:9-10), a place—Palestine (Dt. 5:16; 11:9; 28:8; 31:13), and a people—the Jews (Dt. 5:3; Rom. 2:12-16). The new covenant is for all time, all lands, and all people (Mt. 26:28; Mk. 16:15-16; Lk. 24:47; Jn. 3:16; Acts 1:8; Rom. 10:9-14; 1 Cor. 12:13).

[*h] Gr. kalumma. Only in v 13, 14, 15, 16.

[*i] Being done away as in v 7, 11, 14. See ***85 Old and New Covenant Contrasts***, p. 351; note o, Acts 15:1.

[*j] By resting in the letter and shutting their eyes to the light, they became blind to the fact that the old covenant was abolished and done away. Many Christians are just as blind to the same simple fact because of the universal belief that the 10 commandments, including the sabbath, are still in force. Notes o and i, Acts 15:1, 24.

[*k] When the heart shall turn to God this blindness will be taken away.

[*l] 2nd N.T. prophecy in 2 Cor. (3:16, unfulfilled). Next, 4:14. Gr. epistrepho. Trans. turn to and return 22 times; converted (Mt. 13:15; Mk. 4:12; Lk. 22:32; Jn. 12:40; Acts 3:19; 28:27; Jas. 5:19-20); and turn again (Mk. 13:16; Lk. 17:4; Gal. 4:9; 2 Pet. 2:22). Conversion is turning again to God, and if it is needful to turn to Him more than once it can be done, as is clear in these passages.

[*m] The law was veiled in types and shadows of good things to come (Heb. 10:1). The gospel has practically no ceremonies in comparison. Baptism and the Lord's Supper are the only two outward rituals. The gospel is in such simplicity that there can be no confusion as to its terms and blessings.

[*n] See note j, Mt. 17:2.

[a] This Ministry of:
  1 Triumph in Christ in every place (2:14)
  2 Life unto life in the saved (2:16)
  3 Death unto death unto the unsaved (2:16)
  4 Preaching the pure gospel (2:17)
  5 Making men epistles of Christ (3:3)
  6 Divine ability of the New Testament (3:6)
  7 Giving life (3:6)
  8 The Holy Spirit (3:8, 17-18)
  9 Righteousness (3:9)
  11 Liberty and freedom (3:17)
  12 Transformation from glory to glory (3:18)

[b] Gr. diakonia, service rendered by a diakonos (servant; note d, Mt. 20:26).

[c] 6 Duties in View of Mercy and Ministry:
  1 To faint not (v 1)
  2 Renounce the shameful secret things
  3 Not walking in craftiness (v 2)
  4 Not handling the Word of God deceitfully (v 2)
  5 Manifesting the truth to all men (v 2)
  6 Maintaining a clear conscience before God and man (v 2)

[d] Gr. ekkakeo, to be faint-hearted (v 1, 16; Lk. 18:1; Gal. 6:9; Eph. 3:13).

[e] Lit., the secret things of shame; the things that wicked men do and which they are ashamed to have known.

[f] Gr. aischune, always trans. shame except here (Lk. 14:9; Phil. 3:19; Heb. 12:2; Jude 13; Rev. 3:18).

[g] Gr. panourgia, to play the knave, or villain; act like a rogue; to do holy deeds in an unholy way. Trans. craftiness (v 2; Lk. 20:23; 1 Cor. 3:19); cunning craftiness (Eph. 4:14); and subtilty (2 Cor. 11:3). The false teachers at Corinth were clever, cunning, and capable of any thing harmful to a foe.

[h] Gr. doloo, to beguile, ensnare; to counterfeit; adulterate; disguise. Only here.

[i] Gr. phanerosis, making visible. Used here and in 1 Cor. 12:7 where it speaks of the use of the spiritual gifts. These gifts are the means God has chosen to make visible the truth of the gospel. Paul confirmed and made visible his preaching by a demonstration of it in signs, wonders, different miracles, and gifts of the Holy Ghost (Acts 19:11; Rom. 15:18-19, 29; Heb. 2:3-4).

[j] Gr. kalupto, to cover or veil (Mt. 8:24; 10:26; Lk. 8:16; 23:30; 1 Pet. 4:8) and hide (2 Cor. 4:3; Jas. 5:20). The gospel is hidden from some men because they have willfully closed their eyes to it, as in 3:13-16; Mt. 13:14-16. If the heart of any man who hears the gospel is veiled it is definite that he is lost and fully under the power of sin and Satan. Those who refuse to hear the gospel are proper subjects for Satan's work to increase the darkness and hardness of heart (4:3-4).

[k] Satan (Jn. 8:44; 12:31; 14:30; 16:11; Eph. 2:2; 1 Jn. 3:9; 5:18).

[l] They are responsible (3:13-16; Mt. 13:14).

[m] Gospel of the glory. Cp. 1 Tim. 1:11.

[n] Col. 1:15; Heb. 1:3; 2 Cor. 3:18.

[o] See ***N.T. Program***, p. 278.

[p] A reference to Gen. 1:3. The light of the gospel shining into our darkened hearts is like the bursting forth of the sun in the darkness of Gen. 1:2.

[q] In the personal presence of Jesus Christ.

* * *

vessels, that the excellency of the power may be of God, and not of us.

12. A ministry of suffering (2 Cor. 11:23; 1 Cor. 4:9; Phil. 3:10; Rom. 8:18; 2 Tim. 2:12; 3:12; 1 Pet. 4:1)

8 [s]We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always [t]bearing about in the body the [u]dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our [v]mortal flesh.

12 So then [w]death worketh in us, but life in you.

13. A bold and faithful ministry (Acts 4:13, 20; Rom. 9:1; 1 Tim. 1:11-12)

13 We having the same spirit of faith, according as it is written, [x]I believed, and therefore have I spoken; we also believe, and therefore speak;

★▲14 [y]Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 [z]For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

14. A ministry of eternal things (Rom. 2:7-16; 8:17-25)

▲16 For which [a]cause we faint not; but though our [b]outward man [c]perish, yet the [d]inward *man* is [e]renewed day by day.

a [g]moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we [h]look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

154 CHAPTER 5

15. A confident ministry of the future (Jn. 14:1-3; 1 Th. 4:13-18; Phil. 1:21-24; 3:10-21; Tit. 2:13-14)

▲ 1 For we know that if our earthly house of *this* [i]tabernacle were [j]dissolved, we have a [k]building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, [l]but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the [m]earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, [n]whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather [o]to be absent from the body, and to be present with the Lord.

16. A hard working ministry to please God (1 Cor. 3:11-15; 9:27; Eph. 4:11-16; 6:10-18; Phil. 2:12-16)

9 [p]Wherefore we labour, that, whether present or absent, we may be accepted of him.

Often in the East treasures are hidden in earthen vessels to protect them from the damp. Cp. Jer. 32:14. Here it refers to the power of the Holy Ghost through the light of the gospel in our bodies. The emphasis is on the contrast between a frail vessel of earth and the priceless treasure of power that dwells in it.

s 4 Pairs of Expressions of Sufferings:
  1 Hard pressed, but not suffocated
  2 Puzzled, but not utterly baffled
  3 Pursued, but not caught or outrun
  4 Struck down, but not out of the fight.
The first two refer to wrestling; the 3rd to a race; and the 4th to a boxing match (v 8-9)

t Gr. periphero, to carry about with one; to whirl (v 10; Mk. 6:55; Eph. 4:14; Heb. 13:9; Jude 12). I am under a sentence of death for Jesus and am likely to die at anytime for His cause (v 11). There is also an allusion to the marks of battle already fought for Christ (Gal. 6:17).

u Gr. nekrosis, making dead; a dead condition (v 10; Rom. 4:19). The idea is that of being in a state of crucifixion for Jesus (Gal. 2:20), so that the resurrection life of Jesus might be made manifest or visible in our body and so that the miracles we do might prove the resurrection of Jesus Christ (v 10-12).

v See note s, 1 Cor. 15:53-54.

w We live a dying life that you might live. Our readiness to die for Christ makes you want to live for Him.

x Quoted from Ps. 116:10.

y 3rd N.T. prophecy in 2 Cor. (4:14, unfulfilled). Next, 5:10.

z All our sufferings we count as nothing if we can win you and others to Christ, see the abounding grace save many souls and cause them to give more praise to the glory of God (v 15).

a For the sake of winning souls to glorify God (v 15), we suffer all things without fainting. The outward man is slowly dying through trials and sufferings, but the inward man is being renewed daily (v 16).

b Found only here and refers to the body.

c Gr. diaphtheiro, corrupted; destroyed (Lk. 12:33; 1 Tim. 6:5; Rev. 8:9; 11:18).

d Refers to the soul and spirit—the real person in the body (Jas. 2:26; Heb. 4:12; 12:23; 1 Th. 5:23; Rev. 6:9; 2 Cor. 5:8).

e Gr. anakainoo. Only here and Col. 3:10.

f Gr. elaphros. Only here and Mt. 11:30.

g Such is considered momentary lightness compared with the eternal weight of glory one receives for sufferings (Rom. 8:17-18)

h We do not strive for things we see, for they are not worthy of the pursuit of an immortal soul. The things not seen are the eternal and important things of life.

i Gr. skenos, tent. Only here and v 4. This refers to our body which is compared to a tent in which we dwell.

j Gr. kataluo. Trans. dissolve (v 1); throw down (Mt. 24:2; Mk. 13:2; Lk. 21:6); overthrow (Acts 5:39); destroy (Mt. 5:17; 26:61; 27:40; Mk. 14:58; 15:29; Acts 6:14; Rom. 14:20; Gal. 2:18); come to nought (Acts 5:38); lodge (Lk. 9:12); and be guest (Lk. 19:7). When the body dies and goes back to dust again (Gen. 3:19), we have a resurrected house to live in forever (v 1). This body must be dissolved before we can get the other body. It is mortal and we, in our present house (v 5) in which we groan, are burdened, greatly desiring the immortal body (v 2-5).

k This building is our future and eternal immortal house which we get after this body is dissolved (v 1-5; 1 Cor. 15:35-54).

l This refers to putting on immortality, as explained in 1 Cor. 15:35-54. It will take place at the rapture (1 Th. 4:13-16; 1 Cor. 15:35-54; Phil. 3:21).

m God has given us the earnest or the firstfruit of the Spirit as a guarantee that we will be resurrected and put on immortality.

n While we live in the body we are in our temporary home and absent from the eternal home with the Lord (v 6).

o To die and be absent from the body means we go to heaven to be with the Lord (v 8; Phil. 1:21-24; Heb. 12:23; Jas. 2:26; Rev. 6:9-11). This is proof that the inner man does not go to the grave at death, but to heaven if one is righteous. If one is wicked he goes to hell awaiting the resurrection of his body (Lk. 16:19-31, notes; Rev. 20:11-15).

p In view of the fact we leave the body at physical death and go with the Lord, let us labor to be accepted of Him whether we live in the body or die and be absent from the body to be with the Lord (v 8-9).

✝ ✝ ✝

ment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the [r]terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be [s]sober, *it is* for your cause.

17. A ministry of reconciliation (Mt. 28:18-20; Mk. 16:15-20; Acts 1:8)

14 For the love of Christ [a]constraineth us; because we thus judge, [b]that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 [c]Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

▲ 17 [d]Therefore if any man *be* [e]in Christ, *he is* a new creature: [f]old things are passed away; behold, all things are become new.

▲ 18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath

19 [g]To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

18. An entreating ministry (Acts 26:3; Rom. 12:1; 1 Cor. 1:10; Eph. 4:1; 1 Pet. 2:11)

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

▲ 21 For he hath made him *to be* [h]sin for us, who knew no sin; that we might be made the righteousness of God in him.

155 CHAPTER 6

● 1 We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

★▲ 2 (For he saith, [i]I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

19. A blameless and approved ministry (1 Cor. 1:8; Phil. 2:16; 1 Tim. 3:2; Tit. 1:6-7)

● 3 Giving no [j]offence in any thing, that the ministry be not blamed:

● 4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by

---

q 4th and last N.T. prophecy in 2 Cor. (5:10). This refers to the judgment seat of Christ where, after the resurrection of the saints, we shall be judged of the things done in the body whether they be good or bad. See notes on Rom. 14:10 and 1 Cor. 3:11-15.

r Gr. phobos. Trans. fear 39 times and terror (v 11; Rom. 13:3; 1 Pet. 3:14). In view of this we persuade men to turn to God. We do not preach ourselves neither are we "beside ourselves" as some say. If we are it is for God, and if we are sober it is for your good.

s Gr. sophroneo, be of sound mind (v 13; Mk. 5:15; Lk. 8:35; Rom. 12:3; Tit. 2:6; 1 Pet. 4:7).

a Gr. sunecho. Also trans. press (Acts 18:5) and throng (Lk. 8:45). Here it means to urge men to accept the gospel.

b He concludes that since Christ died for all, then all were dead and all should live unto Him who died and rose again for them (v 14-15).

c We trust no man's flesh. We do not even recognize Christ after the flesh (v 16).

d Therefore, in view of the fact that we do not know any man after the flesh, not even Christ, it is vain for any man to profess relationship with Christ according to the flesh, while he is unchanged in heart and life and dead in trespasses and sins.

e See ***10 Personal Gospel Blessings***, p. 352, col. 2.

f 2 Kinds of Old Things Pass Away:

1 The spirit, nature, and power of sin the old man, which is nothing more nor less than the spirit, nature, and power of the devil working in men of disobedience (Jn. 8:44; Eph. 2:2; 2 Cor. 4:4; 1 Jn. 3:8; 5:18). This Is What The Bible Calls:

(1) The old man (Rom. 6:6; Eph. 4:22; Col. 3:9)
(2) Sin (Jn. 1:29; 8:34; Rom. 6:4–8:2)
(3) The body of sin (Rom. 6:6)
(4) The power of Satan (Acts 26:18)
(5) The body of this death (Rom. 7:24)
(6) The lusts of the flesh (Eph. 2:3)
(7) The lust of the eyes (1 Jn. 2:15-17)
(8) The pride of life (1 Jn. 2:15-17)
(9) The works of the flesh (Gal. 5:19)
(11) Vile affections (Rom. 1:26, 29)
(12) The lusts of the mind (Eph. 2:3)
(13) The lusts of sin (Rom. 6:11-12)
(14) The motions of sins (Rom. 7:5)
(15) The law of sin and death (Rom. 7:7–8:2)
(16) The carnal mind (Rom. 8:1-13)
(17) The god of this world (2 Cor. 4:4)
(18) Spiritual wickedness in high places . . . rulers of darkness (Eph. 6:12)
(19) The lusts of your father (Jn. 8:44)
(20) Sin that dwells in me (Rom. 7:17)
(21) The course of this world (Eph. 2:2)
(22) The body of the sins of the flesh (Col. 2:11; Gal. 5:24; Rom. 8)

2 Outward sin or transgression of the law (1 Jn. 3:4; Rom. 4:15; Jas. 1:13-15). The outward acts are listed in Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10)

Both outward and inward sin must pass away or one cannot claim to be in Christ. The theory that only outward transgressions are forgiven and one is still under control of the old man, the devil, is one of the most erroneous doctrines in Christendom (2 Cor. 5:17-18; Eph. 4:24; 1 Jn. 5:18; Rom. 6:6-23; 8:1-13). See notes m and y, 1 Th. 4:3; 2 Th. 2:13.

g Meaning, That Is to Say:

1 God was in Christ, reconciling men to Himself (v 19)
2 God does not impute sin to those who have confessed and are reconciled to Him (v 19; Rom. 4:7-8)
3 God has committed to the reconciled the word of reconciliation (v 19)
4 God has made the reconciled ambassadors for Christ to reconcile others (v 20; Rom. 5:10)
5 God made Christ a sin-offering, that man might become righteous (v 21)

h Sin-offering (Eph. 5:2. Cp. Ex. 29:14; Lev. 4:3; 6:25; Num. 8:8; Ps. 40:6).

i 1st O.T. prophecy fulfilled in 2 Cor. (6:2; Isa. 49:8). Next, 6:16.

j Gr. proskomma, cause of offense. Here it means any scandal that might cause blame on the gospel ministry (v 4).

31 Things Wherein to be Approved:

1 Innocence (v 3)
2 Patience (v 4)
3 Afflictions
4 Necessities
5 Distresses
6 Floggings (v 5)
7 Imprisonments
8 Tumults
9 Labors
10 Watchings
11 Fastings
12 Purity (v 6)
13 Knowledge
14 Longsuffering
15 Kindness
16 Holy Ghost
17 True love
18 Truth (v 7)
19 Power
20 Weapons
21 Honor (v 8)
22 Dishonor
23 Evil report
24 Good report
25 Honesty
26 Fame (v 9)
27 Alertness
28 Preservation
29 Joyfulness (v 10)
30 Benevolence
31 Possession of God's wealth

Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the [k]armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

20. A human and compassionate ministry (Mt. 18:27-35; Heb. 5:2; 1 Pet. 3:8; 1 Jn. 3:17)

11 O *ye* Corinthians, [a]our mouth is open unto you, [b]our heart is enlarged.

12 [c]Ye are not straitened in us, but ye are straitened in your own [d]bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

21. A separated ministry (Acts 13:2; Rom. 1:1; 12:1-2; Jn. 15:18; Jas. 4:4; 1 Jn. 2:15; Heb. 7:26)

● 14 [e]Be ye not unequally yoked together with unbelievers: [f]for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with [g]Belial? or what part hath he that believeth with an infidel?

★▲16 And what agreement hath the temple of God with idols? for [h]ye are the temple of the living God; as God hath [i]said, I will dwell in *them*, and walk in them; and I will be their God, and they shall be my people.

★▲●17 [j]Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the [*k]unclean *thing*; and I will receive you,

▲ 18 [l]And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

156 CHAPTER 7

22. A clean ministry (Jn. 15:3; 17:16; 1 Cor. 3:16-17; 6:9-20; Eph. 4:17-32; 5:1-7; Gal. 5:16-26; Col. 3:5-17; Heb. 12:14)

● 1 Having therefore [m]these promises, dearly beloved, [n]let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

23. A human ministry longing for fellowship (Acts 2:42; Gal. 2:9; Phil. 1:5; 2:1; 3:10; 1 Jn. 1:3-7)

2 [o]Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: [p]for I have said before, that ye are in our hearts to die and live with *you*.

4 [q]Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

24. A human ministry subject to human fears and discouragements (1 Cor. 2:3; 2 Cor. 11:3; Phil. 2:12; 2 Tim. 1:15; 4:10, 16)

5 For, when we [*a]were come into Macedonia, our flesh had no rest, but we were troubled on every side; [*b]without *were* fightings, [*c]within *were* fears.

---

a A Hebraism for speaking with liberty. Cp. Judg. 11:35; Ps. 78:2; 109:2; Pr. 8:6; 31:26; Ez. 24:27; 29:21; Mt. 5:2; Acts 8:35.

b Our heart is expanded to take you and all your interests into it and keep you in highest Christian affection.

c You do not have a narrow place in my affections. The narrow affections are in your own bowels. I want you to repay me for my affections toward you, as children should a parent. Love me as I love you (v 12-13).

d Gr. splagchna, inward parts. Used figuratively of the seat of affections (v 12; 7:15; Lk. 1:78; Phil. 1:8; 2:1; Col. 3:12; Ph'm. 7, 12, 20; 1 Jn. 3:17). Used in Acts 1:18, but not figuratively.

e This is a military term—keep your own ranks; do not leave Christians and join with unbelievers. It indicates that some Corinthians were joining with the heathen in idolatrous feasts and other practices that would lead to apostasy (1 Cor. 8:3-13; 10:16-33).

f Questions 8-12. Next, 10:7. The answer to these questions is clear. Righteousness cannot mix with lawlessness; light can have no communion with darkness; Christ and Belial cannot be of one accord; a believer cannot have part with an infidel; and there can be no agreement of the temple of God with idols.

g Gr. Belial, worthlessness; a name of Satan. Only here, but is the equivalent of the Heb. beleyahal, without profit, worthlessness, wickedness (Dt. 13:13; Judg. 19:22; 20:13; 1 Sam. 1:16; 2:12; 10:27; 25:17, 25; 30:22; 2 Sam. 16:7; 20:1; 23:6; 1 Ki. 21:10, 13; 2 Chr. 13:7). In every reference in the O.T. it is used of evil men being sons of Belial in the same sense the N.T. speaks of them being children of the wicked one and of the devil (Mt. 13:38; Acts 13:10; 1 Jn. 3:10).

h 1 Cor. 3:16-17; 6:19-20; 2 Cor. 6:16. See note n, Lk. 22:3.

i 2nd O.T. prophecy fulfilled in 2 Cor. (6:16; Lev. 26:12). Next, v 17.

j 3rd O.T. prophecy fulfilled in 2 Cor. (6:17; Isa. 52:11). Next, 9:9.

*k Gr. akathartos. Trans. unclean and foul:
  1 Of unclean and foul spirits 24 times out of 30 (note l, Lk. 4:33)
  2 Of unclean food that God had made clean (Acts 10:14, 28; 11:8)
  3 Of children (1 Cor. 7:14, note)
  4 Of the homosexual (Eph. 5:5)
  5 Of the unclean thing (2 Cor. 6:17) All demon, moral, and physical uncleanness must be cleansed from body and spirit if one wants the fulfillment of the promises of v 16-18.

l The same kind of promise as 2 Sam. 7:14. This means that God will assume all responsibility of parental concern and give Himself to the eternal care of His family (Eph. 3:14; Mt. 7:11). Earthly parents may lack the power and the means to supply all things for their families, but this is not true of God who owns all and rules all.

m The promises of 2 Cor. 6:16-18.

n 6 Conditions of the Promises (6:14–7:1):
  1 Be not unequally yoked with unbelievers (6:14-16)
  2 Come out from among them (6:17)
  3 Be separate from them (6:17)
  4 Touch not the unclean thing (6:17)
  5 Cleanse self of all filthiness of the flesh and spirit (7:1; Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10)
  6 Perfect holiness in the fear of God (7:1; Eph. 1:4; 4:24; Gal. 5:24; Rom. 6:14-23; 8:1-13; Heb. 12:12-15)

o Gr. choreo, make room. Open your hearts to us (note c, above). Three reasons:
  1 We have wronged no man in judgment
  2 We have corrupted no man in doctrine
  3 We have defrauded no man of property
  Your false teachers have beguiled you from the simple truth and corrupted your minds (11:3). They have brought you into bondage and exalted themselves and you suffer it (11:12-15, 20). I say this to open your eyes (v 2-3).

p See 3:2; 6:14; note n, Lk. 22:3.

q I have bragged on you in many places. My remembrance of you fills me with comfort and makes my trouble light (v 4).

*a This was after leaving Troas (2:12-13). It was here the 2nd epistle was written.

*b Opposition of pagans, Jews, and false brethren (11:26).

*c He was anxious to know the effects of his first epistle and of their obedience to it. God settled his fears by the coming of Titus who brought good news of their love for him and of their obedience to him (v 5-7).

those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

25. A human ministry with ordinary emotions and feelings (2 Cor. 2:3-11; Heb. 5:2; 2 Tim. 1:15; 4:10, 16)

8 [d]For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 [e]Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, [f]that ye might receive damage by us in nothing.

▲ 10 For [g]godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, [h]what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, [i]*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was

14 [j]For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 [k]I rejoice therefore that I have confidence in you in all *things*.

157 CHAPTER 8

IV. Collections for the poor saints at Jerusalem (2 Cor. 8:1-9:15; Acts 11:27-30; 1 Cor. 16:1)
1. The example of Macedonia

1 Moreover, brethren, [l]we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 [a]How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their [b]liberality.

3 For to *their* power, I bear record, yea, and [c]beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, [*d]but first gave their own selves to the Lord, and unto us by the will of God.

2. Mission of Titus: exhortation

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same [*e]grace also.

---

d Paul first regretted having written such a severe letter, but when he saw its effect he was glad (v 8).

e I do not rejoice because you were made sorry, after a godly manner so that no harm has been done, for godly sorrow always works to the salvation of those who exercise it (v 9-10).

f Your repentance prevented me from using my power to destruction so that you received no damage in anything (v 9).

g 3 Kinds of Sorrow Here (v 8-10):
  1 Paul's regret for the moment as he wondered whether he had made a mistake by being too severe in his letter (v 8)
  2 Godly sorrow that works repentance to salvation, changes the life and cleanses it from sin (v 8-10)
  3 Sorrow of the world that works death (v 10). This is unrepentant sorrow or pain over lost goods, lost friends, lack of pleasure and partial reaping of what has been sowed

Examples of Sorrow:
  1 Cain: punishment (Gen. 4:13-14)
  2 Hagar: homelessness (Gen. 21:17)
  3 Israel: bondage (Ex. 3:7-10)
  4 Jacob for Joseph (Gen. 37:34-35)
  5 Jacob for Benjamin (Gen. 43:14)
  6 Hannah: barrenness (1 Sam. 1:15)
  7 Saul: rejected (1 Sam. 15:24, 30)
  8 David for Absalom (2 Sam. 18:33-19:8)
  9 Mary and Martha (Jn. 11:19-40)
  10 Jesus (Isa. 53:3; Mt. 26:37-44)
  11 Judas: betrayal (Mt. 27:3-5)
  12 The Corinthians (2 Cor. 7:8-12)

h 7 Blessings of Godly Sorrow: It Promotes
  1 Working of carefulness and obedience
  2 Clearing of selves from guilt
  3 Indignation and hatred of sin
  4 Fear of God and of the result of sin
  5 Desire to make things right
  7 Revenge in punishing the guilty

i This is a reference to the fornicator of 1 Cor. 5.

j I boasted to Titus of you and you have confirmed my boasts to him yourself. For this reason I am exceedingly happy (v 13-14). Titus was moved with great affection for you when he saw your obedience and how you received him with fear and trembling (v 15).

k I rejoice now since I have learned of you that you have judged the guilty and have broken up the factions that were among you. If the false prophet who seduced you from truth and righteousness had succeeded I would have had to act by my power to correct things (1 Cor. 4:19-21). As it is now, I have confidence in you in all things that you will obey (v 16).

l Paul now brags on the churches of Macedonia about their giving to the poor saints at Jerusalem (8:1-5).

a The Macedonians though poor and persecuted, rejoiced at the opportunity of doing good to their more impoverished and persecuted brethren in Judea (v 2).

b Gr. haplotes. Trans. simplicity (Rom. 12:8; 2 Cor. 1:12; 11:3); singleness (Eph. 6:5; Col. 3:22); liberality (2 Cor. 8:2; 9:13); and bountifulness (2 Cor. 9:11).

Liberality Commanded Regarding:
  1 God (Ex. 22:29-30; 25:1-8; 35:4-29; 36:3-6; 38:8; Lev. 19:5; Num. 35:8)
  2 Israel's feasts (Dt. 12:11-19)
  3 Ministers (Dt. 12:19; 14:27-29; 18:1-8; Pr. 3:9; 1 Cor. 9; Gal. 6:6; Mal. 3)
  4 The poor (Dt. 24:19-22; Ps. 41:1-3; 112:5, 9; Pr. 11:24; 13:7; 14:21; 19:17; 22:9; 28:27; Mt. 6:1-4; 19:21; 25:34-46; Lk. 3:10-11; 6:38; 11:41; 12:33-34; Acts 20:35; Rom. 12:8-13; 1 Cor. 16:1-3; 2 Cor. 8-9; Eph. 4:28; 1 Tim. 6:18; Heb. 6:10; 13:16; 1 Jn. 3:17)

Examples of Liberality:
  1 Pharaoh (Gen. 45:18-20)
  2 Israelites (Ex. 35:21-29; 36:3-7)
  3 David (2 Sam. 8:11; 1 Ki. 7:51)
  4 Barzillai (2 Sam. 17:27-29; 19:32)
  5 Araunah (2 Sam. 24:22-23)
  6 Israelites (1 Chr. 29:6-9, 16-17)
  7 Solomon (1 Ki. 4:29; 6:1-38)
  8 Queen of Sheba (1 Ki. 10:10)
  9 The Magi (Mt. 2:11)
  10 The centurian (Lk. 7:4-5)
  11 The good Samaritan (Lk. 10:33)
  12 The poor widow (Lk. 21:2-4)

c The Macedonian churches gave beyond their ability, and did so willingly, even praying that we would receive the gift (v 3-5).

*d This is the secret of all giving of material things. When one gives himself to the Lord, he is willing to do all other things the gospel teaches (v 5).

*e This compassion on the poor, Christian charity, is called a grace in v 1, 6, 7, 19; 9:14.

in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

3. Reasons for Paul's appeal

8 [g]I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

▲ 9 [h]For ye know the grace of our Lord Jesus Christ, that, though he was [i]rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward [j]a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, *so there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

4. Equality in giving enjoined

13 [k]For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [l]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

5. Titus sent to Corinth for the collections (2 Cor. 12:17)

16 But thanks *be* to God, which [m]put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to [a]travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my partner and fellowhelper concerning you: or our brethren *be enquired of*, *they are* the [b]messengers of the churches, *and* the glory of Christ.

6. An appeal to faithfulness

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

158 CHAPTER 9

7. Commendation for zeal

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which [c]I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

8. An appeal to live up to his boasting of them to others

3 Yet have [d]I sent the brethren, lest our boasting of you should be in vain in this

---

1 Enriched in everything (v 7)
2 Abounding faith (v 7; 1 Cor. 12:9)
3 Utterance: tongues, interpretation of tongues, and prophecy (v 7; 1 Cor. 12:10; 14:1-40)
4 Knowledge (v 7; 1 Cor. 12:8)
5 All diligence (v 7; 7:11)
6 Love (v 7; 1 Cor. 13:1-13)
7 Grace of giving (v 7; note e, above)

g I do not order you to do this. I have no authority over your property. What you give to charity must be a willing work on your part. I take the occasion of the forwardness of other churches to help the poor (v 2-5), to prove the sincerity of your love (v 8).

h The grace of giving was not by commandment (v 8), but by example of other churches (v 2-5), and especially by the supreme example of the Lord Jesus Christ. He became poor for all the churches, that by this poverty they might be rich (v 9).

i If Jesus Christ was a mere man, as some contend, in what sense was He rich and how could He make many others rich by His poverty? His family was poor. He Himself possessed no property from the manger to the cross. He died a poor man and was buried in a borrowed grave. The answer to these questions would have to be that He was and still is more than a mere man. He was God from all eternity (Mic. 5:1-2; Jn. 1:1-2). He created and owned the vast universes (Eph. 3:9; Jn. 1:3; Col. 1:15-18). He laid aside His God form and riches and took human form to redeem. He became poor and died as man's substitute. He now saves all who believe (Jn. 3:16). They become heirs of God and joint-heirs with Christ of all God owns (Phil. 2:5-11; Jn. 3:16; Rom. 8:17-18; Col. 3:1-4; Rev. 1:5-6; 5:10; 11:15; 22:4-5).

j About a year ago you started the growth of this grace. Now it is time to finish it (v 10-12).

k I do not mean that some be burdened and others eased, but that there be equality. At this time you can share your abundance and supply their want. It may be that circumstances will change and they may by their abundance supply your want (v13-14)

l Quoted from Ex. 16:18.

m To the end that you will be blessed by supplying the poor saints at Jerusalem, I have sent Titus and another brother who is well known among the churches (v 16-18).

n Who this brother was is not known.

a With this clue it is still impossible to tell who this brother was, as Paul had different companions—Timothy, Silas, Titus, Luke, and others. It is noticeable that Paul did not go around collecting money by himself, nor did he send only one brother to do so (v 16-20). This was a way to provide things honest in the sight of both God and man (v 20-23). Regardless of how honest one is and how much confidence the people have in a man, it is always right to have every part of the work of God carried on in a business manner and fully above reproach.

b Gr. apostoloi, apostles. See note a, Acts 15:33.

c I have been boasting of your giving, to the churches of Macedonia, and of Greece which was ready to contribute a year ago (v 2; 8:10). Your zeal for charity has provoked many to do their best in giving to the poor (v 2).

d I have sent the brethren, lest our boasting of you be in vain, and so you may be ready with your charity when the time comes (v 3). I would not want the brethren from Macedonia to come with me and find you unprepared. In that case I would be ashamed that I had boasted about you (v 4). In view of this, I thought it necessary to exhort the brethren that they would go before to you and make up beforehand your gift. We want this to be a matter of the fruit of blessings poured out from willing and beneficent hearts, not from a grudging and covetous spirit (v 5).

✝ ✝ ✝

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

9. Divine blessings for liberality to the giver

▲ 6 [*e]But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
● 7 [*f]Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth [*g]a cheerful giver.
▲ 8 And [*h]God *is* able to make all grace abound toward you; that ye, [a]always having all sufficiency in all *things*, may abound [b]to every good work:
★▲ 9 (As it is written, [c]He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10. Blessings to liberal souls from the recipients

▲ 10 Now he that [d]ministereth seed to the sower both [e]minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 *Being* enriched in every thing to all [f]bountifulness, which causeth through us thanksgiving to God.

12 For the [g]administration of this service not only [h]supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the [i]experiment of this ministration they glorify God for your [j]professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;

14 And by their prayer for you, which long after you for the [k]exceeding grace of God in you.

15 Thanks *be* unto God for his [l]unspeakable gift.

159 CHAPTER 10

V. Paul vindicates his apostleship
(2 Cor. 10:1-13:14; 1 Cor. 9; Gal. 1:1-2)
1. Weapons of his warfare

1 [m]Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 [n]For though we walk in the flesh, we

[*e] An unfailing law taught by Jesus (Lk. 6:38); Solomon (Eccl. 11:1; Pr. 11:24-25; 19:17; 22:9); and David (Ps. 18:25; 41:1-2)

[*f] 4 Things a Man Must Do in Giving:
1 He must give willingly from the heart
2 He must not give grudgingly
3 He must not give of compulsion
4 He must give cheerfully (v 7)

[*g] Gr. hilaros, cheerful, joyful, gay. Our Eng. hilarious means the same, and is the opposite of grudging and of feeling one is forced to give.
7 Things God Loves:
1 The stranger (Dt. 10:18)
2 Righteousness (Ps. 11:7)
3 Judgment (Ps. 37:28)
4 The gates of Zion (Ps. 87:2)
5 The righteous (Ps. 146:8)
6 A cheerful giver (2 Cor. 9:7)
7 Whom He chastens (Heb. 12:6)

[*h] God Is Able to:
1 Give you much more than this (2 Chr. 25:9)
2 Deliver you (Dan. 3:17)
3 Raise up children from stones (Mt. 3:9)
4 Destroy body and soul in hell (Mt. 10:28)
5 Graff them in again (Rom. 11:23)
6 Make him to stand (Rom. 14:4)
7 Make all grace abound (2 Cor. 9:8)
8 Subdue all things (Phil. 3:21)
9 Keep all committed to Him (2 Tim. 1:12)
10 Succor the tempted (Heb. 2:18)
11 Save from death (Heb. 5:7)
12 Save to the uttermost (Heb. 7:25)

[a] If this is not true of any believer he is coming short of gospel provision. Such grace is measured out according to the sowing (v 6). This is the law and there is no exception to the rule. That this is the cause of failure to reap is further proved in v 9-10. If we give to the poor it shall be given to us again (v 6; Lk. 6:38). If we sow seed we shall reap a harvest (v 10).

[b] This does not refer only to good works to the poor, but also to miraculous works of the gospel, for it is every good work, not certain ones (1 Cor. 15:58).

[c] 4th and last O.T. prophecy in 2 Cor. (9:9 fulfilled; Ps. 112:9).

[d] Gr. epichoregeo, to supply; to aid. Only in v 10; Gal. 3:5; 2 Pet. 1:11. God is the one who ministers seed to the sower and God and since we can not exist without Him, He has the right to regulate how it is to be disbursed. It is also God who increases the fruit of righteousness and blesses all sowing and increase of the gospel (v 10).

[e] Gr. choregeo, same as the word in point d, above without the prefix epi. It is used only here and in 1 Pet. 4:11. The choregos was the leader of a chorus. It was used of one who defrayed the expenses of the chorus at the public festivals. Here God is represented by providence as leading the grand chorus of all causes and effects—keeping everything in its proper place with all things working in harmony and according to His laws, each dependent on another, and all things dependent on Himself.

[f] God increases riches to be used for His glory and the good of men (v 11). V 9-10 should be read in parenthesis and this verse connected with v 8.

[g] The ministering, as in v 1.

[h] 4 Benefits of Ministering to Saints:
1 Supplies the needs of saints (v 12)
2 Causes them to glorify God (v 12)
3 Gives proof that the givers are true Christians (v 13; 1 Jn. 3:17)
4 Causes prayers of those supplied to go up for their benefactors (v 14)

[i] Gr. dokime, proof, as in 2:9.

[j] Glorify God for your subjection or submission to what you profess. You profess to be Christians and that you love your brethren. Your bountifulness is proof of it (1 Jn. 3:17).

[k] The Corinthians had the means with which to promote charity and the heart to do it, but God's grace was the author of it (v 14).

[l] Gr. anekdiegetos, that which cannot be fully declared. Only here. This gift is no doubt God's gift of His Son (Jn. 4:10; 2 Cor. 8:9. Cp. Rom. 9:5; 11:33, 36; 1 Cor. 15:57; Gal. 1:4; Eph. 3:20; 1 Tim. 1:17).

[m] Having completed instructions for collections for the poor (chs. 8-9), Paul now returns to dealing with the false apostle who had gained considerable ground in discrediting him at Corinth, as being base, contemptible, and a boaster living in the flesh (v 1-10).

[n] Here Paul denies the charges of v 1-2. Though he lived in the flesh he did not war after the flesh (v 3-5). His weapons were not carnal (v 4-5; Eph. 6:10-18; 1 Tim. 1:18; 2 Tim. 2:3-5; Rom. 13:12).

* * *

▲ 4 (For the weapons of our warfare *are* not carnal, [o]but mighty through God to the pulling down of strong holds;)

▲ 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

2. Promises deeds, not words when he comes (2 Cor. 12:19; 1 Cor. 4:18-21)

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 [p]Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be [a]ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

3. Paul's authority and commendation were from God, not man (2 Cor. 3:1-5; Rom. 15:18-19, 29; Acts 19:11-12)

12 [b]For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* [c]measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 [d]For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 [e]Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 [f]But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

160 CHAPTER 11

4. Apology for boasting: declares his jealousy for them

1 [g]Would to God ye could bear with me a little in *my* [h]folly: and indeed bear with me.

2 [i]For I am jealous over you with godly jealousy: for I have espoused you to one hus-

---

1 Destruction of strong holds—We destroy reasonings of pagan philosophers and Jewish rabbis and their dogmas that nullify the word of God and the facts of the Gospel. These fortifications we pull down and demolish. We put to flight the demon powers and alien armies, raising the banner of the cross high on the field of battle (v 4)

2 Casting down imaginations—We demolish all theories, reasonings, and any high system of ethics, religion, mythology, metaphysics, sublime doctrines, or philosophy set forth to defy the knowledge of God (v 5). All the boasted gods, lords, sacrificial and mediatorial systems fell before the Gospel. The high-sounding phrases of Plato, Aristotle, the Stoics, and even Judaism fell before the preaching of the crucified and risen Christ. Heathenism shrank before the Gospel and called on secular powers to defend it

3 Bringing into captivity every thought to the obedience of Christ—We take every thought prisoner and lead it into captivity to obey Christ (v 5). Lascivious, vain and evil thoughts of all kinds are brought down and made obedient to His laws. That includes any thinking which is contrary to virtue, purity and righteousness. See Mt. 15:19; Mk. 7:21-22; 1 Cor. 13:5; Gal. 5:19; Phil. 4:8; Gen. 6:5; Pr. 15:26; Isa. 55:7; 59:7; Jer. 4:14

4 Having in readiness to avenge all disobedience—We stand at all times ready, so to speak, to court-martial any opposing the Gospel of Christ, after separating ourselves from them (v 6). The whole picture here is that of a strong fortified city where the enemy makes his last stand; entrenching himself about the walls; raising towers and preparing engines of defense and offense upon the walls to insure victory. The fortifications, walls, towers, and castles are taken by the Gospel and the whole opposition is destroyed and taken captive

[p] Question 13. Next, 11:7. Regardless of outward appearance, let my enemies know that if they are Christ's even so are we Christ's (v 7).

[a] Gr. aischunomai (v 8; Lk. 16:3; Phil. 1:20; 1 Pet. 4:16; 1 Jn. 2:28). I am not ashamed to boast a little of the power that God has given me. When I come I will prove to you that I am just as powerful as I state in my letters (v 8-11).

[b] I may boast a little of my authority in God, but one thing I will not do and that is join those who brag on themselves, measuring themselves among themselves (v 12).

[c] Here Paul seems to be using the figure of a stadium or race course in the Olympic and Isthmian games. The metron (measure) was the length of the dromos (course), and the kanon (rule, 13, 15-16) was the same as the white line which marked the boundaries of the stadium. The verbs reach unto, stretch out, etc. are references to the exertions in winning the race.

[d] This verse simply means that Paul had not gone beyond them, further west in preaching the gospel, but had turned southward from Macedonia into Greece to establish their church (v 14).

[e] We boast only of things which God has done by us. We have not attempted to go where other men have labored. We stay within the bounds of the guidance of the Holy Spirit and work according to this rule (v 15). My hope is that when you have grown in faith and grace enough for me to leave you that I can take the gospel to other places where it has not been preached (v 15-16).

[f] Quoted from Jer. 9:24. The man who boasts, let him do so in the Lord, for not the self-praiser, bragging on himself, is approved, but the one whom the Lord recommends (v 17-18).

[g] I wish you could bear with me a little in my folly. Since you glory in the brags of those who oppose me, let me state some facts for you (v 1). If you think me to be a fool in boasting, I am doing so because it is necessary to answer you properly and the false apostle who is disturbing you (v 16; 12:6).

[h] Gr. aphrosune. Only in v 1, 17, 21; Mk. 7:22. Cp. v 16.

[i] The apostle here alludes to the custom of special care of virgins to see that they are educated and kept pure for marriage.

[j] Many errors in doctrine have been based upon this, such as, the church is compared to a virgin; the church is the bride of Christ; one must meet certain super-qualifications to be in the bride of Christ; etc. This verse is no proof that a virgin is a symbol of the church. It only states that Paul was jealous over his own converts that he might present them to Christ just like a chaste virgin is presented to her husband. It was not Paul's job to present the whole church to Jesus Christ. Each man will have rejoicing in his own converts (1 Th. 2:19). For these various false ideas of the church, and the bride, see notes on Eph. 2:14-15; 4:13; 5:25-31; 2 Th. 2:7; Rev. 21:9-10.

to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, [k]so your minds should be corrupted from the simplicity that is in Christ.

4 [l]For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5. Equality with other apostles

5 For [a]I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

6. His gratuitous preaching

7 [b]Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I [c]robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, [d]no man of Achaia.

11 [e]Wherefore? because I love you not? God knoweth.

7. Warning against false apostles and ministers (Mt. 7:15-23; 24:24; 1 Tim. 4:1-8; 2 Tim. 3:5; 4:1-4; 2 Th. 2:8-12)

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 [f]For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; [g]for Satan himself is transformed into [h]an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

8. Apology for enforced boasting

16 I say again, Let no man think me a [i]fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, [j]I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 [*k]For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For [*l]ye suffer, if a man bring you into

---

k Here Paul fears for his own converts that they may be turned away from Christ, as Eve was beguiled by Satan to turn away from God (v 3).

l Here Paul refers to the false apostle who had come to Corinth after he had left.

a You can judge whether I was behind the very chiefest apostles. I may be rude, as I am accused (10:1-2, 10), yet not in knowledge, as you well know (v 5-6).

b Question 14. Next, v 11. Have I sinned in laboring with my hands and in taking help from other churches while I labored to save your souls?

c Gr. sulao, to take from; to take away. Only here. It simply means that he took wages or material help from other churches as their missionary so that his needs might be supplied (v 8).

d From this it appears that he had not taken money from any of the churches in this region of Greece (v 10).

e Questions 15-16. Next, v 22. Why do I act thus? Why do I intend to continue to refuse to take money from you? Is it because I do not love you? God knows to the contrary. I love you very much (v 11). I do it simply to cut off the occasion of my enemies who want grounds to slander me to you.

f 16 Marks of False Ministers in 2 Cor.:
  1 Hold secret things of shame (4:2)
  2 Walk in craftiness (4:2)
  3 Handle Word deceitfully (4:2)
  4 Walk and war after the flesh (10:3)
  5 Look on outward appearance (10:7. Cp. 1 Sam. 16:7; Mt. 23:27-28)
  6 Commend selves (10:12)
  7 Compare selves to others (10:12)
  8 Prey on works of others (10:15-16)
  9 Greedy of income (11:7-12)
  10 False: seek highest offices (11:13)
  11 Deceitful workers (11:13)
  12 Counterfeit apostleship (11:13)
  13 Pose as righteous ministers (11:15)
  14 Seek occasion to glory (11:12)
  15 Boastful and self-exalting (11:18)
  16 Destitute of apostolic signs (12:12)

  34 Other Marks of False Ministers:
  1 Lead men from God (Dt. 13:1-5)
  2 Speak presumptuously (Dt. 18:20)
  3 Propagate errors (Pr. 19:27; Isa. 3:12; Jer. 23:32)
  4 Have no sense of righteousness (Isa. 5:20; Jer. 11, 14, 32)
  5 Destitute of light (Isa. 8:19-20)
  7 Live like sinners (Isa. 28:7)
  8 Ignorant of spiritual things (Isa. 29:10-11; 56:10-12; Jer. 2:8; Hos. 4:6)
  9 Compromise truth (Isa. 30:10)
  10 Greedy and lazy (Isa. 56:10-12)
  11 Deal falsely (Jer. 6:13; Ez. 22:27)
  12 Do not pray (Jer. 10:21)
  13 Destroy and scatter (Jer. 12:10; 23:1)
  14 Preach lies (Jer. 14:13-16)
  15 Commit adultery (Jer. 23:14)
  16 Encourage sin (Jer. 23:14; Ez. 13:22)
  17 Deceitful (Jer. 48:10; Ez. 13:10; Rom. 16:18; Eph. 4:14; Col. 2:4-8; 2 Tim. 3: 6-13)
  18 Sinful (Ez. 22:25-28)
  19 Liars (Jer. 23:14; Ez. 13:19-22)
  20 Selfish (Ez. 34:2-3)
  21 Unfaithful (Ez. 34:4-10)
  22 Covetous (Mic. 3:11)
  23 Teach doctrines of men (Mt. 15:9)
  24 Work iniquity (Mt. 7:15-23)
  25 Blind (Mt. 15:14)
  26 Cause divisions (Rom. 16:17; 1 Cor. 11:18; Phil. 1:15-16)
  27 Corrupt truth (2 Cor. 2:17)
  28 Teach doctrines of devils (1 Tim. 4)
  29 Seared conscience (1 Tim. 4:2)
  30 Proud and perverse (1 Tim. 6:3-21; 2 Tim. 2:14-18; Tit. 1:10-14)
  31 Teach damnable heresies (2 Pet. 2:1; 2 Jn. 7-11)
  32 Deny Christ (2 Pet. 2:1; 1 Jn. 4:1-6)
  33 Consecrated to destroy Christianity (2 Pet. 2:1-19; Jude 4:11)
  34 Hypocrisy (notes on Mt. 7:15; 23:1-33; Lk. 11:35)

g Satan inspires his ministers to imitate Christianity and even do miracles (Mt. 24:24; 2 Th. 2:8-12; Rev. 13; 16:13-16; 19:20). Where are his ministers who are transformed as ministers of righteousness? Would they be in the churches or outside of them?

h See ***10 Symbols of Satan***, p. 352.

i Gr. aphron, senseless; witless; crazed; silly. Trans. fool (v 16, 19; 12:6, 11; Lk. 11:40; 12:20; 1 Cor. 15:36); foolish (Rom. 2:20; 1 Pet. 2:15); and unwise (Eph. 5:17). His second apology for boasting (v 1).

j If it were not necessary to answer my enemies to vindicate my apostleship, my present glorying would be inconsistent with my profession of humility and of knowing no man after the flesh (5:12-16; 10:7-18; 11:1-33; 12:1-21). Paul did not want the Lord to be accused of being a partner to his self-boasting (v 17).

*k Since you are so wise to discern me as a fool, you will gladly tolerate me in my foolishness, for wise men do not fall out with fools (v 19).

*l You Tolerate Others (v 20):
  1 Who assume control of your souls
  2 Who spend your money
  3 Who dupe and rob you
  4 Who parade themselves
  5 Who fly in your face and strike you

of you, if a man exalt himself, if a man smite you on the face.

9. Equality in the flesh (cp. Gal. 1:13-14; Phil. 3:4-6)

21 [o]I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is [a]bold, (I speak foolishly,) I am bold also.

22 [b]Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

10. Equality in ministry and sufferings (Acts 9:16; Phil. 3:10)

23 Are they ministers of Christ? (I speak as a [c]fool) I *am* more; in [d]labours more abundant, in stripes above measure, [e]in prisons more frequent, in [f]deaths oft.

24 Of the Jews five times received I [g]forty *stripes* save one.

25 [h]Thrice was I beaten with rods, [i]once was I stoned, [j]thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* [k]journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

11. Equality in position and responsibility (2 Cor. 11:5; 1 Cor. 9)

28 Beside those things that are [l]without, that which cometh upon me daily, the care of all the churches.

29 [*m]Who is weak, and I am not weak? [*n]who is offended, and I burn not?

boastings were true

30 [*o]If I must needs glory, I will glory of the things which concern mine [p]infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 [q]In Damascus the governor under [r]Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

161 CHAPTER 12

13. Equality in visions and revelations from God

1 [s]It is not expedient for me doubtless to glory. I will come to visions and [t]revelations of the Lord.

2 I knew a man in Christ above [u]fourteen years ago, (whether [v]in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one [w]caught up to the [x]third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [a]paradise, and heard [b]unspeakable words, which [c]it is not lawful for a man to utter.

5 [d]Of such an one will I glory: yet of myself I will not glory, but in mine [*e]infirmities.

6 [*f]For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

14. Equality in patience and power (Acts 19:11-12; Rom. 1:11; 15:18-29; 1 Cor. 4:18-21)

---

n Gr. katesthio, take away property and destroy, as in Mt. 23:14; Mk. 12:40; Lk. 20:47; Gal. 5:15; Rev. 11:5.

o I refer to these Judaizers reproaching you because you are uncircumcised, and as if we were weak or inferior to them (v 21).

a See ***55 Things Paul Could Boast of***, p. 351.

b Questions 17-20. Next, v 29.

c Gr. paraphroneo, madness; beside self. Cp. 2 Pet. 2:16.

d Instead of taking it easy in an established church I labor to start others.

e Acts 16:23; 21:33–28:31.

f See 1 Cor. 15:31; 2 Cor. 4:11.

g See Dt. 25:3. Jews did not repeat scourgings except for great crimes, but to Christians they showed no mercy.

h Romans used rods. Only once is this recorded (Acts 16:22).

i At Lystra (Acts 14:19).

j Only one is recorded (Acts 27:41–28:1).

k At least 3 great missionary journeys are recorded (notes on Acts 13:1-3; 15:41; 18:23). Most of the other events of v 23-27 are not recorded.

l Besides the outward sufferings of v 23-27, there are many inward struggles because of conditions in the many churches that are under my care (v 28).

*m Questions 21-22. Next, 12:13.

*n The idea here is that no man is offended, but what "I burn with indignation" and zeal to restore him.

*o If I must boast, I will not brag on my natural and acquired powers or what God has done for me, but rather in what I have suffered for Him (v 30).

p See note l, 12:10.

q See note a, Acts 9:23.

r The father-in-law of Herod Antipas. See note g, Mt. 14:3.

s It is not profitable for me to boast, but since it is necessary to answer my enemies at Corinth, I will continue my boasting about visions and revelations.

t Gr. apokalupsis, unveiling of things not known before and which God alone could make known. See p. 332, 363.

u This takes us back to about 46 A.D., some 14 years after Christ died. Just where he saw the vision is not known.

v It could have been in the body, as in the case of Enoch, Elijah, and John (Gen. 5:24; 2 Ki. 2; Rev. 4:1). The fact he did not know proves the possibility of a natural body going to heaven. It also proves that he believed in the consciousness of souls after leaving the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23).

w Caught up, like in 1 Th. 4:16-17. Paul was not doubtful about being caught up to the third heaven. He was certain about that (v 2, 4). It was whether in the body or out of it that he was doubtful (v 2-3).

x There Are 3 Heavens:

1 The clouds or atmospheric heavens (Gen. 1:8; Ps. 77:17-18; 104:2-3)
2 The starry space (Gen. 15:5; 22:17; 26:4; Dt. 1:10; Isa. 13:10; 14:13)
3 The planet heaven (Gen. 1:1; Isa. 14:12-14; Isa. 66:1; Rev. 21:2, 10)

a This paradise is in the third heaven (v 2, 4). See note c, Lk. 16:22.

b This simply means that human lips and tongue could not express them. They were too sacred to undertake repeating them(v4)

c Paul may have been forbidden to utter these words, like John was commanded to seal up and write not what the seven thunders uttered (Rev. 10:4).

d Again he repeats that he will not glory in himself and his attainments, but in his infirmities and other experiences suffered for Christ (v 1, 5; 11:30).

*e See note l, v 10.

*f Even if I desired to glory I would not be senseless (note i, 11:16), for God knows that what I say is truth. I will stop lest any man think that I am more than what I am and what I can actually demonstrate (v 6).

*g Gr. huperairomai. Used only here and of Antichrist exalting himself above all that is called God (2 Th. 2:4). This is what caused Lucifer to fall (Isa. 14:12-14; Ez. 28:11-17; 1 Tim. 3:6). God did not want Paul to exalt himself through the abundance of revelations given him, so He permitted him to have the thorn in the flesh to keep him humble (v 7).

measure through the abundance of the revelations, there was given to me a thorn in the flesh, [h]the messenger of Satan to [i]buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

▲ 9 And he said unto me, [j]My grace is sufficient for thee: for my strength is made perfect in weakness. [k]Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take [l]pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, [m]then am I strong.

11 [n]I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an [o]apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

15. Apology for being independent of them in support

13 [p]For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? [q]forgive me this

16. The proposed visit (2 Cor. 1:15)

14 Behold, the [r]third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, [s]but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, [t]being crafty, I caught you with guile.

17. Boasting of Titus (2 Cor. 8:6, 16)

17 [u]Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the [a]same spirit? *walked we* not in the same steps?

18. Again warns them of his power that could bring judgment (1 Cor. 4:18-21; 2 Cor. 10:6-11)

19 Again, [b]think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For [c]I fear, lest, when I come, I shall

---

h This is the most simple explanation of the thorn in the flesh that is possible for God or man to give. It was "the messenger (Gr. aggelos, pronounced anggelos meaning angel of Satan." Aggelos is translated angel 179 times and messenger 7 times. It is never trans. disease or physical infirmity and never means any such thing. An angel of Satan, one of the spirit beings which fell with him, followed Paul and buffeted him when he was tempted to become exalted. Paul lists in 11:23-27 some of the things that this angel caused him to go through to keep him humble. There is not a disease in the whole list.

Paul's thorn must be understood in the same sense as Num. 33:55; Ez. 28:24; Hos. 2:6 where the same Gr. skolop, thorn, is found in the Sept. Were those giants and enemies of Israel diseases in their sides or the cause of their wars and other kinds of sufferings?

i Gr. kolaphizo, to cuff; give one a box on the ear (Mt. 26:67; Mk. 14:65; 1 Cor. 4:11; 2 Cor. 12:7; 1 Pet. 2:20).

j God assured Paul that this angel of Satan was in His will; that grace would be provided to suffer all things; and that he should learn to depend wholly upon the power of God (v 8-9).

k Paul learned to glory in his infirmities so that the power of Christ could rest upon him (v 9-10; Acts 9:16).

l 5 Phases of Paul's Thorn in the Flesh:

1 Gr. astheneia, want of strength; weakness; infirmity, which means a moral, mental, or physical weakness or flaw. Used of utter helplessness of the body in death (1 Cor. 15:43; 2 Cor. 13:4); infirmity of body (Mt. 8:17; Lk. 5:15; 8:2; 13:11-12; Jn. 5:5; 11:4; Acts 28:9; 1 Tim. 5:23); weakness of ability as a nation to cope with more powerful forces in war (Heb. 11:34); weakness of human nature (Rom. 6:19; 8:26; Gal. 4:13; Heb. 4:15; 5:2; 7:28); weakness of human ability (1 Cor. 2:3); Paul's weakness and helplessness before Satan's angel (2 Cor. 11:30; 12:5, 9-10). The fact that Paul's thorn in the flesh consisted of reproaches, necessities, persecutions, distresses, and infirmities proves that the infirmities had to do with his trials, troubles, and sufferings of body and soul which he lists in 11:23-33, and not a physical disease. The fact that he still had power to do apostolic signs, wonders, and mighty deeds while he had this thorn in the flesh (v 12), proves that it was not a bodily disease (Mt. 8:17 with Isa. 53:4-5; 1 Pet. 2:24). Paul had special power to heal diseases even up to the last days we read of him (Acts 19:11; 28:1-9). See notes e, f, and g, Mt. 8:17.

2 Gr. hubris, insults; reproaches (v 10); 3 Gr. anagke, necessities (v 10; 6:4; 9:7; 1 Cor. 7:37; 9:16; Ph'm 14; Heb. 7:12; 9:16, 23); distress (Lk. 21:23; 1 Cor. 7:26)

4 Gr. diogmos, persecutions (v10; Mt. 13:21; Mk. 4:17; 10:30; Acts 8:1; 13:50; Rom. 8:35; 2 Cor. 12:10; 2 Th. 1:4; 2 Tim. 3:11)

5 Gr. stenochoria, distresses (v 10; 6:4; Rom. 8:35) and anguish (Rom. 2:9). These 5 classes of sufferings constitute the buffeting of Paul by the angel of Satan which was his thorn (v 7-10).

m When I get an attack by the angel of Satan, then I look for the grace promised of God (v 9). I get it and am strong in the power of God (v 10). The power of Christ rests upon me like a tent or tabernacle, affording me shelter and rest (v 9).

n I am become senseless in boasting (note i, 11:16), but you have compelled me. You should have vindicated both me and my ministry before my enemies among you, for you know my apostolic power which I used among you (v 11-12).

o No man is an apostle without these signs.

p Question 23. Next, v 17.

q If refusing to take support from you is the only thing I have failed you in, forgive me and clear the record.

r This is a third time I am resolved to come to you. I planned twice before, but could not make it (1 Cor. 16:5; 2 Cor. 1:15-16; 13:1, 2).

s I seek your salvation, not your property. I will continue this policy (v 14-16).

t The true sense here is that his enemies accused him of using tricks to get from them by means of others what he was pretending that he would not take from them. He answers this charge by the questions of v 17-18.

u Questions 24-28. Next, 13:5.

a Characteristic of all true ministers.

b Do you think that I make apology for my conduct and that I sent the brethren to you because I was ashamed to come myself? God is my judge that this was not my motive. What I have done has been for your edification (v 19).

c I Have Been Fearful of 3 Things:

1 Lest we not find each other as we should (v 20)

2 Lest I Find You Full Of: (v 20)

(1) Debates: wranglings (Rom. 1:29)
(2) Envyings: jealousies (Acts 5:17)
(3) Wraths: indignation (Rom. 2:8)
(4) Strifes: contentions (Rom. 2:8)
(5) Backbitings: slanders (1 Pet. 2:1)
(6) Whisperings: murmurs (1 Cor. 10:10)
(7) Swellings: puffed up feelings (1 Cor. 4:6)
(8) Tumults: uproars (Lk. 21:9)

3 Lest God shall humble me among you because of some that have sinned and have not repented, and lest I have to use my power to judge all such (v 21; 10:8-11; 13:10; 1 Cor. 4:18-20)

be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the [d]uncleanness and fornication and lasciviousness which they have committed.

162 CHAPTER 13

19. The proposed visit (2 Cor. 1:15)

1 This is the [e]third *time* I am coming to you. [f]In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, [g]as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, [h]if I come again, I will not spare:

3 [i]Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

▲ 4 For though he was crucified through [j]weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

20. Admonition to soberness

the faith; prove your own selves. [b]Know ye not your own selves, how that Jesus Christ is in you, except ye be [c]reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 [*d]Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 [*e]For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore [*f]I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

21. Sixfold parting admonition

● 11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

22. Salutation and benediction

13 All the saints salute you.

14 [*g]The grace of the Lord Jesus Christ, and the love of God, and the [*h]communion of the Holy Ghost, *be* with you all. Amen.

---

1 Homosexuality, known in the lists of sins under the term uncleanness (v 21; Rom. 1:24; 6:19; Gal. 5:19; Eph. 4:19; 5:3; Col. 3:5; 2 Pet. 2:10)
2 Fornication (note g, Mt. 5:32)
3 Lasciviousness (note, Gal. 5:19)

e See note r, 12:14.

f This again states the law of interpretation of Scripture. Every doctrine must be proved by at least 2 or 3 scriptures to be accepted as truth and binding upon Christians (v 1; Dt. 19:15; Mt. 18:16).

g This indicates that he had been to Corinth a second time. The sense here is, "I foretell to you as I did when I was present with you the second time. Being absent now I write what I said on my second visit" (v 2). This is why he speaks of being ready to come to them a third time (note r, 12:14). The theory that his first visit was when he founded the church and second and third visits were his two epistles to them is not reasonable. He could not call his letters visits to them. Because there is no record of his second visit is no proof that he did not make it, any more than no mention in history of all his sufferings of 11:23-28 is proof he did not go through them. Since he repeatedly mentions coming to them a third time that should be sufficient to prove there was a second visit (note r, 12:14).

h This is further proof that his letters were not real visits to Corinth.

i Since you seek proof of Christ speaking in me, your very conversion and the gifts you have are sufficient proofs (v 3; 1 Cor. 12).

j Gr. astheneia, same word trans. infirmities (note l, 1, 12:10). It does not mean disease, but weakness. To men the crucifixion appear to be Christ's weakness and defeat. To them He seemed powerless to help it, but this very seeming defeat demonstrated His power (Col. 2:14-17; 1 Pet. 2:24; 1 Cor. 1:18-24). We are also weak in Him and that very weakness brings us life and power (12:9-10). Because we are on Christ's side we may appear to be weak and on the losing side, but as His seeming weakness was His strength, so it is with us (v 4; 12:9-10).

a See ***7 Final Commands to the Corinthians***, p. 352.

b Question 29. Last question in 2 Cor. If you will put the acid test to your faith it will be as easy to find out a false faith as a counterfeit coin (v 5). If Jesus Christ be in you then you are a new creature (5:17-18). You have His nature and power unless you are reprobates.

c See note o, 1 Cor. 9:27.

*d We do not want you to do evil that we may be approved by the exercise of power to punish you; we want you to do right though we appear to be as reprobates, persons not approved of God. Your doing right will prevent our using our power of judgment; otherwise we will have to give proof that we are approved of God (v7-10).

*e I am glad to be weak if you are strong and in no need of correction (v 9).

*f I only write to you to threaten you by a letter, to put you on your guard, and to lead you to putting away sin, so that when I come I will not have to use my power to your destruction (v 10).

*g Another clear reference to the Trinity of 3 separate persons in the Godhead:
1 The grace of Jesus Christ, the Son of the Father (Jn. 1:17; 1 Jn. 5:7)
2 The love of God the Father (Jn. 3:16; (1 Cor. 13:1-13; Rom. 5:8)
3 The communion (fellowship) of the Holy Ghost (Phil. 2:1; Rom. 8:14-16)

*h Gr. koinonia. Trans. communion (1 Cor. 10:16; 2 Cor. 6:14; 13:14); communicate (Ph'm. 6; Heb. 13:16); fellowship (Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Eph. 3:9; Phil. 1:5; 2:1; 3:10; 1 Jn. 1:3, 6-7); contribution (Rom. 15:26); and distribution (2 Cor. 9:13).

Summary of 2 Corinthians

Date and place: Written 60 A.D., probably from Philippi after the events of Acts 19:23-20:3. Cp. 2 Cor. 1:8

Author: Paul (v 1. See Summary of Romans; and Paul in the Index

Theme: To comfort those who had repented through his rebukes and corrections in the first epistle (1:1-2:17; 7:1-16); to instruct concerning the true Christian ministry (3:1-6:18); teach the grace of giving and give instructions concerning collections for the poor saints in Judea (8:1-9:15); to vindicate his apostleship (10:1-12:18); and to warn the disobedient (12:19-13:14)

Statistics: 47th book of the Bible; 13 chapters; 257 verses; 6,092 words; 29 questions; 4 O.T. prophecies; 4 new prophecies; 249 verses of history; 4 verses of unfulfilled and 4 verses of fulfilled prophecy

1 I am just as bold as they are (v 21)
2 I am a Hebrew as they are (v 22)
3 I am an Israelite as they are (v 22)
4 I am of Abraham as they are (v 22)
5 I am more a minister of Christ than they are (v23)
6 In more abundant labors (v 23)
7 Stripes above measure (v 23)
8 In prisons often for Christ (v 23)
9 Often at the point of death (v 23)
10 5 times scourged (v 24)
11 3 times beaten with rods (v 25)
12 Once stoned to death (v 25; Acts 14:19)
13 3 times shipwrecked (v 25)
14 24 hours in the sea (v 25)
15 In journeyings often (v 26)
16 In perils of water (v 26)
17 In perils of robbers (v 26)
18 In perils by the Jews (v 26)
19 In perils by the heathen (v 26)
20 In perils in the city (v 26)
21 In perils in the wilderness (v 26)
22 In perils in the sea (v 26)
23 In perils by false brethren (v 26)
24 In weariness and pain (v 27)
25 In watching often (v 27)
26 In hunger and thirst (v 27)
27 In fastings often (v 27)
28 In cold and nakedness (v 27)
29 Daily care of all churches (v 28)
30 Strength in God (v 29; 12:10)
31 Zeal for the churches (v 29)
32 Many infirmities (v 30; 12:5, 9)
33 Absolute truthfulness (v 31; 12:6)
34 Miraculous deliverances (v 32-33)
35 Boasting was of necessity (12:1)
36 Visions and revelations (12:1)
37 Translation to heaven (v 2-4)
38 Experiences beyond knowledge (v 2-3)
39 Hearing unspeakable words (v 5)
40 Unlawful knowledge (v 4)
41 Freedom from self glory (v 5)
42 True quitting sense (v 6)
43 Genuineness equal to glory (v 6)
44 Special persecutions (v 7)
45 Answers from God (v 9)
46 Resignation to God's will (v 9)
47 Power of Christ upon him (v 9)
48 Pleasure in sufferings (v 10)
49 Endurance for Christ (v 10)
50 No boasting unless compelled (v 11)
51 Equal with chief apostles (v 11)
52 Humility in greatness (v 11)
53 Signs of apostleship (v 12)
54 Unselfishness (v 13-16)
55 His judgment power (v 21; 13:10)

God Is Called (1:3)

1 The Father of our Lord Jesus Christ (v 3; 11:31; Eph. 1:3; 3:14; Col. 1:3)
2 The Father of Mercies (v 3)
3 The God of all Comfort (v 3)
4 The Father of Glory (Eph. 1:17)
5 The Father of All (Eph. 4:6)
6 The Father of Spirits (Heb. 12:9)
7 The Father of Lights (Jas. 1:17)
8 The God of Peace (Phil. 4:9)

Godly Sincerity (1:12)

1 Does not exempt from guilt (Gen. 20)
2 Must accompany forgiveness (Mt. 18:35)
3 Command (Josh. 24:14; 1 Cor. 5:8)
4 Must characterize service (Eph. 6:5-7; 1 Cor. 10:31; Tit. 2:7); our love to God (2 Cor. 8:8, 24); our love to Jesus (Eph. 6:24); our faith (1 Tim. 1:5); our love to others (Rom. 12:9); our preaching (2 Cor. 2:17; 1 Th. 2:3-5); and our whole conduct (2 Cor. 1:12)
5 A characteristic of truth (1 Pet. 2:2)
6 7 Examples of Godly Sincerity:
    (2) Hezekiah (Isa. 38:3)
    (3) Nathaniel (Jn. 1:47)
    (4) Jesus Christ (1 Pet. 2:22)
    (5) Paul (2 Cor. 1:12)
    (6) Timothy (2 Tim. 1:5)
    (7) Lois and Eunice (2 Tim. 1:5)

85 Old and New Covenant Contrasts (3:6)

1	Old Testament (2 Cor. 3:14)	New Testament (2 Cor. 3:6)
2	First covenant (Heb. 8:7; 9:1)	Second covenant (Heb. 8:7; 10:1-9)
3	Came by Moses (Jn. 1:17)	Came by Christ (Heb. 8:6; 9:15)
4	Law of Moses (Acts 13:38-39)	Law of Christ (Gal. 6:2)
5	Law of sin (Rom. 7:23; 8:2)	Law of righteousness (Rom. 9:31)
6	Law of the flesh (Rom. 7:5-6)	Law of the Spirit (Rom. 8:2)
7	Not of faith (Gal. 3:12)	Law of faith (Rom. 3:27)
8	Yoke of bondage (Gal. 5:1)	Law of liberty (Jas. 1:25)
9	Ended by Christ (Rom. 10:4)	Started by Christ (Heb. 8:6; 10:9)
10	Brought death (2 Cor. 3:7)	Brought life (Rom. 8:2; Gal. 3)
11	Makes guilty (2 Cor. 3:9)	Makes free (Gal. 5:1; Jn. 8)
12	A shadow (Col. 2:14-17)	The reality Heb. 10:1-18)
13	Fulfilled (Mt. 5:17-18)	Now in force (Heb. 8:6; 10:9)
14	Demands righteousness (Lk. 10:28)	Gives righteousness (Jn. 1:17; 3:16)
15	Makes imperfect (Heb. 7:19)	Makes perfect (Heb. 7:19)
16	Glorious (2 Cor. 3:7)	More glorious (2 Cor. 3:8-10)
17	Powerless to save (Heb. 9:9; 10:4)	Saves to uttermost (Heb. 7:25)
18	Many sacrifices (Heb. 9:12-13)	One sacrifice (Heb. 10:12)
19	Temporary priest (Heb. 7:23)	Eternal priest (Heb. 7:17)
20	Remembers sins (Heb. 10:3)	Forgets sins (Heb. 8:12; 10:17)
21	Yearly atonement (Heb. 10:3)	Eternal atonement (Heb. 10:14)
22	Sinful ministry (Heb. 5:1-4)	Sinless ministry (Heb. 7:26)
23	Aaronic priesthood (Heb. 7:11)	Melchizedek (Heb. 5:5-10; 7:21)
24	Of Levi (Heb. 7:11)	Of Judah (Heb. 7:14)
25	Animal sacrifices (Heb. 9:12)	Human sacrifice (Heb. 9:14-28)
26	Earthly tabernacle (Heb. 9:2)	Heavenly tabernacle (Heb. 8:2)
27	Sinful mediator (Gal. 3:19)	Sinless mediator (1 Tim. 2:5)
28	No inheritance (Rom. 4:13)	Eternal inheritance (Heb. 9:15)
29	Ratified by animal blood (Heb. 9:16-22)	Ratified by the blood of Christ (Mt. 26:28)
30	Law of works (Rom. 3:26-31)	Law of grace (Jn. 1:17)
31	Works wrath (Rom. 4:15)	Saves from wrath (Rom. 5:9)
32	Could not redeem (Heb. 10:4)	Redeems Gal. 3:13; Heb. 9:12-15
33	Could not satisfy (Isa. 1:13-14)'	Does satisfy God (Heb. 10:15-18)
34	No miracle power (Heb. 7:18)	Miracles (Gal. 3:1-5; Jn. 14:12)
35	Abolishment predicted (Hos. 2:11)	Establishment predicted (Heb. 8:7)
36	Circumcision	No circumcision
37	Made to change (Heb. 9; Gal. 3)	Made eternal (Heb. 13:20)
38	Faulty (Heb. 8:7)	Perfect (Jas. 1:25)
39	Weak (Heb. 7:18)	Strong (Heb. 7:25)
40	Unprofitable (Heb. 7:18)	Profitable (Heb. 7:19, 25)
41	Natural program (Heb. 9:10-13)	Spiritual program (2 Cor. 3:6, 13)
42	Daily program (Heb. 7:27)	Finished program (Heb. 10:10-18)
43	Infirm priests (Heb. 5:2; 7:28)	Perfect priest (Heb. 7:26)
44	Priests by law (Heb. 7:28)	Priest by an oath (Heb. 7:21, 28)
45	No salvation (Heb. 10:2-4)	Eternal salvation (Heb. 5:9; 10:10)
46	Self-honored (Heb. 5:4)	God-honored priest (Heb. 5:5)
47	Nothing perfect (Heb. 7:19)	Makes perfect (Heb. 7:19; 10:14)
48	No intercessors (Isa. 59:16)	Two intercessors (Rom. 8:26,34; Heb. 7:25)
49	Costly program (Heb. 5:1; 9:9)	Free for all (Eph. 2:8; Rev. 22:17)
50	Earthly agents (Heb. 5:1-4)	Heavenly agent (Heb. 9:24; 10:12)
51	Monotonous failure (Heb. 10:11)	Glorious success (Heb. 10:10-18)
52	No personal access to God (Heb. 9:7)	Personal access to God (Heb. 4:14-16; 10:19)
53	Many offerings (Heb. 9:12-13)	One offering (Heb. 10:10-14)
54	Good promises (Dt. 28:1-14)	Better promises (Heb. 8:6)
55	A good covenant (Rom. 7:12)	A better covenant (Heb. 7:22; 8:6)
56	Many priests (Heb. 7:23)	One priest (Heb. 7:24-28)
57	Many sufferings (Heb. 9:12-13)	One suffering (Heb. 9:26; 10:14)
58	Present things (Heb. 9:9)	Things to come (Heb. 10:1)
59	Typical tabernacle (Heb. 9)	True tabernacle (Heb. 8:2; 9:11)
60	Dead works (Heb. 9:14)	Living service (Heb. 9:14)
61	Made at Sinai (Gal. 4:24)	Made at Calvary (Mt. 26:28)
62	No mercy (Heb. 10:28)	Complete mercy (Heb. 8:12)
63	Handmade things (Heb. 9:1-5, 24)	Not handmade (Heb. 9:23-24)
64	Given by angels (Gal. 3:19)	By the Holy Ghost (Heb. 10:15-18)
65	An old way (Heb. 8:13)	New and living way (Heb. 10:19-20)
66	Helpless ministers (Heb. 7:18)	Able ministers (2 Cor. 3:6)
67	Carnal ministry (Heb. 9:9-10)	Spiritual ministry (2 Cor. 3:6)
68	Ministration of death (2 Cor. 3:7)	Ministration of Spirit and life (2 Cor. 3:6, 8)
69	Ministration of condemnation (2 Cor. 3:9)	Ministration of righteousness (2 Cor. 3:9)
70	Glory covered (2 Cor. 3:13)	Glory uncovered (2 Cor. 3:18)
71	Brings bondage (Gal. 4:24-25)	Brings liberty (2 Cor. 3:17)
72	Cannot justify (Gal. 2:16)	Can justify (Acts 13:38-39)
73	Brings a curse (Gal. 3:10)	Redeems from it (Gal. 3:13)
74	Live by works (Gal. 3:10)	Live by faith (Gal. 3:11)
75	Cannot give life (Gal. 3:21)	Can give life (Jn. 6:63-68)
76	Exposes sin (Gal. 3:19)	Covers sin (Rom. 4:1-8)

78	Genders persecution (Gal. 4:29)	Genders tolerance (1 Cor. 13)
79	Done away (2 Cor. 3:7-14)	Not done away (2 Cor. 3:11)
80	Abolished (2 Cor. 3:13)	Remains (2 Cor. 3:11)
81	Cast out (Gal. 4:30)	Not cast out (Heb. 8:6)
82	Taken away (Heb. 10:9)	Not taken away (Heb. 10:9)
83	Blotted out (Col. 2:14-17)	Not blotted out (Heb. 8:6)
84	Not by an oath (Heb. 7:20-21)	Made by an oath (Heb. 7:20-21)
85	For Israel only (Dt. 4:7-8; 5:3)	For all men (Mt. 26:28)

10 Symbols of Satan (11:14)

1 Serpent (2 Cor. 11:3; Gen. 3:15; Lk. 10:19; Rev. 12:9, 15; 20:3)
2 Crocodile (Job 41; Isa. 27:1)
3 Great red dragon (Rev. 12; 13:4; 16:13; 20:2)
4 Angel of light (2 Cor. 11:14)
5 Roaring lion (1 Pet. 5:8; Ps. 91:13)
6 Fowls (Mt. 13:4, 19)
7 Scorpions (Lk. 10:19)
8 Wolf (Jn. 10:12)
9 Fowler (Ps. 91:3)
10 Adder (Ps. 91:13)

1 It brings one into Christ (v 17). See doctrine of interpenetration (Lk. 22:3)
2 One is a new creature (v 17)
3 Old things are passed away (v 17). Gr. for old is archaios, ancient, original, old. Such things are no more in one
4 All things are new (v 17). The life is just the opposite of the old life
5 All things are of God (v 18). The true Christian does not permit anything in his life which is ungodly and unChristlike (Rom. 6:14-23; 8:1-13; Gal. 5:16-26)
6 One is reconciled to God (v 18; Rom. 5:10; Eph. 2:14-18; Col. 1:20-21)
7 He has part in the ministry of reconciliation (v 18-20; 1 Cor. 1:18-24)
8 He has been trusted with the Word of reconciliation (v 19; Mk. 16:15-20)
9 He is an ambassador of God in Christ's stead (v 20; Pr. 13:17)
10 He is the righteousness of God in Christ (v 21; Rom. 3:21-31; 8:4)

7 Final Commands to the Corinthians (13:5)

1 Examine yourselves to see if you are in the true faith (v 5). Gr. peiraza, make proof or trial of one; make a test. Trans. try (Heb. 11:17; Rev. 2:2, 10; 3:10); prove (Jn. 6:6); examine (2 Cor. 13:5); tempter (Mt. 4:3; 1 Th. 3:5); assay (Acts

2 Prove your own selves (v 5). Gr. dokimazo, to assay metals; to prove or test. Trans. try (1 Cor. 3:13; 1 Th. 2:4; 1 Pet. 1:7; 1 Jn. 4:1); prove (Lk. 14:19; Rom. 12:2; 2 Cor. 8:8, 22; 13:5; Gal. 6:4; Eph. 5:10; 1 Th. 5:21; 1 Tim. 3:10; Heb. 3:9); examine (1 Cor. 11:28); discern (Lk. 12:56); approve (Rom. 2:18; 1 Cor. 16:3; Phil. 1:10); allow (Rom. 14:22; 1 Th. 2:4); and like (Rom. 1:28)
3 Be perfect (v 11). Gr. katartizo, to adjust; put in order again; restore; repair; settle by mediation. Trans. mend (Mt. 4:21; Mk. 1:19); restore (Gal. 6:1); fit (Rom. 9:22); prepare (Heb. 10:5); frame (Heb. 9:3); be perfectly joined together (1 Cor. 1:10); be and make perfect (Mt. 21:16; Lk. 6:40; 1 Th. 3:10; 2 Cor. 13:11; Heb. 13:21; 1 Pet. 5:10)
4 Be of good comfort (v 11). Gr. parakaleo, (note g, 1:4)
5 Be of one mind (v 11). Gr. phroneo, the same thing. Think and teach the same things; have no disputes (Rom. 12:16; 15: 5; Phil. 2:2; 3:16; 1 Cor. 1:10)
6 Live in peace (v 11). Gr. eireneuo, as in Rom. 12:18; Heb. 12:14. Cultivate a disposition of peace and harmony
7 Greet one another (v 12). Be friendly; be glad to see each other; encourage every friendly act by a show of affection. Your party spirit cannot live in such an atmosphere as genuine love and friendship (1 Cor. 13)

✝ ✝ ✝

CHAPTER 1

I. The introduction
1. Authorship and salutation

1 Paul, an [a]apostle, (not of men, neither by man, but [b]by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the [c]churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

▲ 4 [d]Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

2. Theme and occasion for writing the epistle

6 I marvel that ye are so soon [e]removed from him that called you into the grace of Christ [f]unto another gospel:

7 Which is not another; but there be some that trouble you, and would [g]pervert the [h]gospel of Christ.

● 8 But though we, or an angel from heaven, [i]preach any other gospel unto you than that which we have preached unto you, let him be accursed.

● 9 As we said before, so say I now again, If *any* man preach any other gospel unto you than that ye have received, let him be [j]accursed.

10 [k]For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

II. Paul's gospel (Gal. 1:11-2:14; Eph. 3)
1. A direct revelation from Jesus Christ

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the [l]revelation of Jesus Christ.

2. His former life (Acts 9:1-21; 22:1-21; 26:1-20; Phil. 3:4-6)

13 For ye have heard of [m]my conversation in time past in the Jews' religion, [n]how that beyond measure I persecuted the church of God, and wasted it:

14 And [o]profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

3. His gospel and ministry from God, not from other apostles

15 But when it pleased God, who [p]separated me from my mother's womb, and [q]called *me* by his grace,

16 [r]To reveal his Son in me, that I might preach him among [*a]the heathen; immediately I conferred not with [*b]flesh and blood:

17 [*c]Neither went I up to Jerusalem to them which were apostles before me; but I went

---

[a] See note a, Acts 15:33.

[b] Note the two separate persons of the Godhead (v 1; Jn. 1:1-2; 1 Jn. 5:7).

[c] This letter was addressed to all the churches of Galatia, a province of Asia Minor. There was no city by this name. How many churches were in Galatia at this time is not known. It seems they all had the same troubles, as seen in point e, below.

[d] ***5 Reasons Christ Gave Himself***, p. 363.

[e] 20 Things Wrong With the Galatians:
  1 Being so soon removed from Christ (v 6)
  2 Permitting false teachers to pervert the gospel (v 7; 5:8-12)
  3 Were bewitched from obedience to the gospel of Christ (3:1; 5:7)
  4 Were crucifying Christ anew (3:1)
  5 Attributing their gospel blessings to the law of Moses (3:2)
  6 Beginning in the Spirit and seeking perfection in the flesh (3:3)
  7 Were suffering for the gospel in vain by losing gospel benefits (3:4)
  8 Going back to the law of works to be justified (3:10-12; 5:4)
  9 Turning back to the weak and beggarly elements of the world (4:9)
  10 Desiring to be in bondage (4:9, 21)
  11 Going back to observance of sabbaths and other festivals of the law (4:9-10)
  12 Considered Paul an enemy for telling them the truth (4:16)
  13 Were zealous for wrong things (4:17-18)
  14 Backslidden and in need of a rebirth again (4:19)
  15 Were back in law bondage (5:1)
  16 Being convinced of circumcision (5:2)
  17 Were fallen from grace (1:6; 5:4)
  18 Using liberty as an occasion to the flesh to commit sin (5:13)
  19 Biting and devouring one another (5:15, 26)
  20 Seeking to escape persecution of the cross of Christ (6:12)

[f] The Other Gospel Was the Law Which:
  1 Cannot justify (2:16; 3:11; 5:4)
  2 Brings only the curse (3:10)
  3 Is not of faith (3:12)
  4 Cannot give an inheritance (3:18)
  5 Was added only to make sin sinful (3:19; Rom. 3:19-20; 7:13; 1 Jn. 3:4)
  6 Was given only until Christ came (3:19, 23-25; Heb. 7:28; 9:9-10; Lk. 16:16)
  7 Could not give life (3:21)
  8 Could not give righteousness (3:21)
  9 Was a schoolmaster to lead to Christ (3:24-26; Mt. 11:11; Lk. 16:16)
  10 Is not in force for Christians (3:19-25; notes o, i, Acts 15:1, 24; ***85 Old and New Covenant Contrasts***, p. 351)
  11 Makes servants, not sons (4:1-3)
  12 Brings bondage (4:9, 24; 5:1)
  13 Was a religion of days, etc. (4:10)
  14 Could not give the new birth (4:28-30)
  15 Was cast out (4:21-31)
  16 Demanded circumcision (5:2-3)
  17 If observed, cancels grace (5:4)

[g] Going back under the law and substituting it for the gospel is perverting the gospel of Christ (v 7; 5:4).

[h] See ***The Gospel is Referred to in Gal. As***, p. 363.

[i] The gospel had not only been preached to them, but they had received it and the benefits listed under point h, above (v 9). Therefore, any removal from grace (v 6) or fall from grace (5:4) was a backsliding from the gospel.

[j] See note m, Acts 23:14.

[k] Questions 1-2. Next, 2:14.

[l] See ***Revelation***, p. 332, 363.

[m] Gr. anastrophe, manner of life (note z, 2 Cor. 1:12).

[n] Paul never gets away from this awful past of murdering Christians and of fighting against Jesus Christ. He refers to it several times (Acts 22:5; 26:9-11; Gal. 1:13, 23; Phil. 3:6; 1 Tim. 1:13).

[o] More skilled in the traditions of the fathers than his countrymen.

[p] See note e, Rom. 1:1.

[q] Called me without merit on my part.

[r] The purpose of his call by grace.

[*a] Gr. ethnos, nations. Trans. Gentiles 93 times; nations 64 times; heathen 5 times and people 2 times. It simply means any non-Israelite, pagan or Christian (1 Cor. 10:32; 12:13).

[*b] Meaning man, any man, any human being (Mt. 16:17; 1 Cor. 15:50).

[*c] He had his call and revelation of the gospel direct from Jesus Christ, as did the other apostles (Acts 1:1-3, 21-22; Gal. 1:12, 15; 2:2; Eph. 3:1-8; 2 Tim. 3:16-17).

✝ ✝ ✝

ascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save [*e]James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 [*f]Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judaea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

164 CHAPTER 2

4. Fourteen years later he compared his gospel with that of other apostles and it was truth

1 [*g]Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by [*h]revelation, and [*i]communicated unto them that gospel which I preach among the Gentiles, but [*j]privately to them which were of reputation, lest by any means I should run, or had run, in vain.

5. His Gentile workers were not required to obey Jewish law

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of [*k]false brethren

spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6. His gospel was perfect and complete for Gentile Christians

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) [m]for they who seemed *to be somewhat* in conference added nothing to me:

7. Two different kinds of gospel programs: one for Jews and one for Gentiles

7 [n]But contrariwise, when they saw that the [o]gospel of the uncircumcision was committed unto me, as *the* gospel of the circumcision *was* unto Peter;

8 (For he that wrought [a]effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when [b]James, [c]Cephas, and [d]John, who [e]seemed to be [f]pillars, perceived the grace that was given unto me, they gave to me and Barnabas the [g]right hands of fellowship; that we *should go* unto the [h]heathen, and they unto the [i]circumcision.

10 Only *they would* that we should remember the [j]poor; the same which I also was [k]forward to do.

8. Peter and others rebuked by Paul for hypocrisy and false doctrine

---

Aretas from Damascus and east of the Jordan down to Edom in the south. Petra was the capital (2 Cor. 11:32-33; note g, Mt. 14:3). It was perhaps into the north part that Paul fled which included Bashan, and which, at that time, was densely populated. Christianity took hold in this part very early, perhaps due largely to Paul himself. How long Paul stayed in Arabia before returning to Damascus is not known. All together he was in Arabia and Damascus 3 years (v 17-18). Why he speaks of Arabia and Damascus as being different is to emphasize that he did not stay in Damascus the whole three years. He also went into the rural sections of Arabia. Some think that here is where he received his revelation. This perhaps is true since he associates the 3 years in Arabia with the receiving of it (v 15-18). He had the revelation before going to see any of the apostles, so it had to be received during these 3 years before going up to see Peter (v 16-18). Since he would naturally discuss doctrines with Peter (v 18), and since he did not receive his revelation from man (v 16), then it had to be received before he saw Peter.

[*e] The half-brother of Jesus Christ. See ***James*** p. 462.

[*f] Paul left Jerusalem to arrest the saints (Acts 9). Later he escaped Damascus and went into the rural regions of Arabia and back to Damascus (v 17; 2 Cor. 11:32-33; Acts 9:23-25). Then he went up to Jerusalem completing the 3 years (v 18; Acts 9:26-27). After this, he went into Syria and Cilicia and to Tarsus his home (v 21-23; Acts 9:28-30; 22:17-21).

[*g] Paul's next trip to Jerusalem was 14 years after his visit of v 16-18. Whether this refers to the visit of Acts 11:30 or 15:4 is not clear. Cp. the 14 years of 2 Cor. 12:2.

[*h] See ***Revelation***, p. 332, 363.

[*i] Gr. anatithemi, declared. This suggests that it was at the general conference in Acts 15 when Paul, Barnabas, and others went up to settle doctrinal disputes in the early church, and not to take collections to the poor saints, as in Acts 20:21. When taking collections to Jerusalem he did not stay any length of time or discuss doctrines, as far as we know.

[*j] This suggests that Paul had some private conferences with the apostles previous to going before the public with his declaration of the gospel to the Gentiles (Acts 15:4, 12). He did this lest he find himself laboring in vain (v 2), and also to keep spies from knowing about his Gentile program so as to keep down trouble (v 4-5). After these conferences not even circumcision was demanded of Titus (v 3).

[*k] Gr. pseudadelphos. Here; 2 Cor. 11:26.

[l] Gr. pareisaktos, brought in stealthily.

[m] The apostles are the ones referred to. They had nothing to add to my gospel. This itself proves that Peter was not the first pope and did not have charge of the universal church.

[n] The apostles did not wish to alter my plans, or to introduce any new doctrine for the Gentiles, or any new method of reaching them. They saw plainly that my doctrine was the same as their own and came from the same source. They gave me their blessing (v 7-10).

[o] The gospel is called this because of its special adaptation to Gentiles in that day. The same gospel is called the gospel of circumcision because of its particular adaptation to Jews. Jews were then allowed certain old Mosaic practices not imposed upon Gentiles (Acts 15).

[a] This simply means that the signs of an apostle were evident in both Peter and Paul (2 Cor. 12:12). One worked miracles among the Jews and the other among the Gentiles (Acts 15:12).

[b] The half brother of Jesus Christ (1:19. See ***James***, p. 462).

[c] Peter (Jn. 1:42; 1 Cor. 1:12).

[d] John the beloved apostle (note o, Mt. 4:21 and Summary of John). This is the only mention of John in Paul's epistles.

[e] They were prominent among the apostles. This is proof that Peter was not the pope and head of the whole church.

[f] Gr. stulos. Here; 1 Tim. 3:15; Rev. 3:12; 10:1. It was a word used by Jews of teachers of the law and persons of great importance and achievement.

[g] This was a mark of confidence, friendship, and fellowship among Jews.

[h] Gentiles (note a, 1:16).

[i] The Jews (v 7; Phil. 3:2).

[j] This refers to the poor of Judea who were forsaken by friends, cast out by relatives, refused privileges of trade, and thrown upon the world as outcasts (2 Cor. 8-9).

[k] Gr. spoudazo, zealous. Here; Eph. 4:3; 1 Th. 2:17; 2 Tim. 2:15; 4:9, 21; Tit. 3:12; Heb. 4:11; 2 Pet. 1:10, 15; 3:14.

I withstood him to the face, because he was to be blamed.

12 [m]For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with [n]their dissimulation.

14 But when I saw that they walked [o]not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, [p]why compellest thou the Gentiles to live as do the Jews?

III. Justification by faith without the law (Gal. 2:15-3:12; Rom. 3:21-5:11; Eph. 2:1-10)

1. Even Jews must be justified by faith

15 We *who are* [q]Jews by nature, and [r]not sinners of the Gentiles,

▲ 16 [s]Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

2. Jewish inconsistencies

17 [t]But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 [u]For if I build again the things which I destroyed, I make myself a transgressor.

3. Believers died with Christ to the law and it has no further claim on them

19 [v]For I through the law am dead to the law, that I might live unto God.

20 [w]I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh [a]I live by the faith of the Son of God, who loved me, and gave himself for me.

4. Christ has died in vain if men are justified by the law (5:1-6; Rom. 4:13-16)

21 I do not [b]frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

165

CHAPTER 3

5. The Holy Spirit is received by faith and not by law-works (Jn. 7:37-39; Gal. 3:13-14)

1 O [c]foolish Galatians, [d]who hath [e]bewitched you, that ye should not [f]obey the truth, before whose eyes Jesus Christ hath been evidently [g]set forth, crucified among you?

2 This only would I learn of you, [h]Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 [i]Have ye suffered so many things in vain? if *it be* yet in vain.

---

l A few versions have Cephas and for 1500 years a controversy has raged whether it refers to Peter or some other man; but this need not cause any trouble in view of v 9, 14; Jn. 1:42; 1 Cor. 1:12. There is no other Cephas known in Scripture.

m Peter had already eaten with the Gentiles and had taught that the middle wall of partition was broken down between Jews and Gentiles, but when certain Jews came from James he became fearful, withdrawing all fellowship with Gentiles (v 12).

n Gr. hupokrisis, playing or acting a part; hypocrisy. Trans. hypocrisy elsewhere (Mt. 23:28; Mk. 12:15; Lk. 12:1; 1 Tim. 4:2; 1 Pet. 2:1). Here they acted what they really were not, and practiced something that they really did not believe (v 14).

o They acted in hypocrisy which is called here walking not uprightly according to the gospel (v 14).

p Question 3. Next, v 17. This was a cutting rebuke in public, but appropriate for Peter who had gone back again on his master (Acts 10:10-15, 28-34; 11:1-18; 15:7-13). This was like the man Peter before Pentecost, living in fear and torment (Mt. 26:69-75). He had lost some of the boldness for truth that he had at Pentecost (Acts 2:14, 40; 3:12; 4:8-13; 5:29-32). No man is infallible (1 Cor. 10:13).

q Descendants of the Jewish nation, and of Jewish parents.

r Not Gentile sinners brought up without the knowledge of God and of the law.

s Many modern religionists do not know this yet (v 16; Rom. 1:16-17; 3:24-31; 5:1-11; 8:1-4; 10:9-10; Acts 13:38-39; Gal. 3:11-28; 2 Cor. 5:14-21; Eph. 2:8-9; 1 Jn. 1:9).

t Question 4. Next, 3:1. If while we acknowledge that we must be justified by faith in Christ, we find ourselves to be sinners through such justification, and we are compelled to go back to the law for that justification, then Christ, instead of being a minister of righteousness and salvation, is really the minister of sin and condemnation. God forbid (v 17).

u If I act like a Jew, and enjoin the observance of the law upon Gentiles, which I abolished by the death of Christ (Eph. 2:14-15; Col. 2:14-17; 2 Cor. 3:6-15; Heb. 7:11–10:18), then I build again the things I destroyed and thus make myself a transgressor, undoing my justification by faith in Christ (v 18).

v For I through paying the penalty of the broken law died to the law. It has no claim upon me. That is, when the law executed Christ in my place, I died in Christ to the law. When Christ arose I arose with Him that I might live unto God (v 19-20).

w The death of Christ on the cross showed me that there was no salvation by the law. I was crucified with Him and I live with Him. It is not really my life. It is His life that I am partaking of. The life I now live in the flesh is one of faith in Christ, who loved me, and made it possible for me to live by faith (v 20)

a Gal. 3:11; Rom. 1:17; Heb. 10:23-38.

b Gr. atheteo, set aside; disregard: I do not render useless the grace of God (see note o, 1 Tim. 5:12). If righteousness, justification, or salvation come by law observance, then the death of Christ was useless. Since they do not come by the law at all, but by the death of Christ, then His death was a necessity and the law is useless as a means of salvation (v 21).

c Gr. anoetos, senseless. Trans. unwise (Rom. 1:14); fool (Lk. 24:25); and foolish (Gal. 3:1, 3; 1 Tim. 6:9; Tit. 3:3). You make as little use of reason as those who had none (v 1).

d Questions 5-10. Next, v 19.

e Gr. baskaino, to use ill words of another; slander; bewitch by spells or by means of an evil eye, like a blacksnake bewitches a bird and draws it helpless into its mouth. Only here, but in Dt. 28:54-56, and the noun baskanos in Pr. 23:6; 28:22 of the Septuagint.

f Gr. peitho, used 55 times and is trans. persuade, assure, trust, obey, etc. (Acts 5:36-37; Rom. 2:8; Gal. 3:1; 5:7; Heb. 13:17; Jas. 3:3).

g Gr. prographo, to write in public; to give public notice of. Trans. write afore (Rom. 15:4; Eph. 3:3); and ordain before (Jude 4). The prophecies of Jesus Christ crucified had been set forth and they portrayed the event to them as vividly as a real scene.

h 3 Things the Law Could Not Do (v 3-5):
1 Could not impart the Holy Spirit
2 Could not bring perfection
3 Could not work miracles

i This could refer to their sufferings for Christ which were now in vain if they left Christ to go back to the law of works, as is clear in 1:6; 3:1-5; 5:1-4.

✝ ✝ ✝

(1 Cor. 12:1-31; 14:1-40; Rom. 12:3-8)

5 [j]He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

7. Abraham was justified by faith 430 years before the law (Rom. 4:1-25; Gal. 3:15-18; Gen. 12)

6 Even as Abraham believed God, [k]and it was accounted to him for righteousness.

8. All other men are likewise justified (Rom. 3:21-31; 4:4-5, 17-25; 5:1-11)

▲ 7 [l]Know ye therefore that they which are of faith, the same are the children of Abraham.

★▲ 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [m]In thee shall all nations be blessed.

▲ 9 So then they which be of faith are blessed with faithful Abraham.

9. All under law-works are under the curse of the law (Gal. 5:3)

10 [n]For as many as are of the works of the law are under the curse: for it is written, [o]Cursed *is* every one that continueth not in [p]all things which are written in the book of

★ 11 [q]But that [r]no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, [s]The man that doeth them shall live in them.

10. Christ bore our law-curse to give us two faith-blessings

★ 13 Christ hath [a]redeemed us from the curse of the law, being made a curse for us: for it is written, [b]Cursed *is* every one that hangeth on a tree:

▲ 14 [c]That the blessing of Abraham might come on the Gentiles [d]through Jesus Christ; [e]that we might receive the promise of the Spirit through faith.

11. The law does not disannul the Abrahamic faith-covenant

15 Brethren, [f]I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

★ 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, [g]And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that

---

istering the Spirit to them and as working miracles among them by faith and through the gospel and not by the works of the law.

k Quoted from Gen. 15:6; Rom. 4:3-5.

l They which are of faith are blessed with Abraham. He was justified by faith before he was circumcised and 430 years before the law (v 7-18). This being true, then the law is not necessary to salvation. It is remarkable that the Jews maintained Abraham was saved by faith, for righteousness was imputed to him before both circumcision and the law (Gen. 15:6). They recognized that it had to be by faith. Paul's argument here is very strong and backed by this fact concerning Abraham.

m 1st O.T. prophecy fulfilled in Gal. (3:8; Gen. 12:3). Next, v 11. This is here called the gospel or glad tidings for all nations. All who are to partake of this promise must likewise be justified by faith apart from circumcision and keeping the law (v 7-18; Rom. 4).

n All who seek salvation by the works of the law are under the curse, because it is impossible for them to keep the law and come up to its standards. The law pronounced all cursed who would not continue "in all things that are written in the book of the law to do them" (v 1-12; Jas. 2:10).

o Quoted from Dt. 27:26. The word curse is from the Gr. katara used here; v 13; Heb. 6:8; Jas. 3:10; 2 Pet. 2:14.

p All things of the law must be practiced, if one is under law (v 10-12; Jas. 2:10). This not only means the 10 commandments but all the rituals, feasts, sacrifices, and ALL THINGS that are written in the book of the law. If one can prove that the 10 commandments only make the book of the law, then he can prove that they are the only part of the law he is to keep. If one finds the feasts, rituals, sacrifices, and other things in the book of the law, then he is still under obligation to keep all of them if he insists on being under the old covenant which was abolished (notes o and i, Acts 15:1, 24; 2 Cor. 3:6-15).

q 2nd O.T. prophecy fulfilled in Gal. (3:11; Hab. 2:4. See Rom. 1:17; Heb. 10:38). Next, v 13.

r Again it is repeated that no man can be justified by the law in the sight of God. The just shall live by faith and the law is not of faith; but, the man who keeps it shall be required to do and live in all things that are written in the law (v 10-12; Jas. 2:10).

s Quoted from Lev. 18:5.

a Gr. exagorazo, to buy from; redeem (v 13; 4:5; Eph. 5:16; Col. 4:5). Christ has bought us back from the curse of the law (1 Cor. 6:19-20; 1 Pet. 1:18-23). We are no longer in bondage to it, sold as a slave to the law, and its death penalty. Christ has freed us from all these things, being made a curse for us (v 13). He was made an atonement for us. Whatever was offered as the atonement for sin was considered as bearing the punishment due to sin. If sin, sickness, pain, sufferings, death, and all the effects of sin were a part of the curse and the result of it, then they are all atoned for and removed from us in God's plan.

b 3rd O.T. prophecy fulfilled in Gal. (3:13; Dt. 21:23). Next, v 16. The same day a criminal was executed he was removed from the earth (Dt. 21:22-23).

c 2 Things Christ Died for Here (v 14):

1 That Abraham's blessing of justification by faith might come to Gentiles (Gen. 15:6; Rom. 4; Gal. 3:6-14)

2 That we might receive the promised Spirit through faith. This is called the Spirit baptism in Mt. 3:11; Jn. 1:31-34; Acts 1:4-8; 2:33-39; 11:14-18; 15:7-13. It is referred to as a promise (Lk. 24:49; Acts 1:4-8; 2:33-39; Gal. 3:14)

d These 2 blessings come through Jesus Christ and through faith (Rom. 3:24-31; 5:1-11; Acts 13:38-39). Christ is the direct agent to baptize His followers in the Holy Ghost (Mt. 3:11; Mk. 1:8; Lk. 3:16; 24:49; Jn. 1:31-34; Acts 1:4-5; 2:33; 11:15-18). Cp. 2 things, Col. 2:14.

e All blessings, even the Spirit baptism come through redemption and atonement (v 13-14). How could God give to fallen, rebellious men on any other basis? This confirms beyond doubt the fact of healing in the atonement as well as all the other phases of redemption from the fall. If all results of the curse are removed by the atonement, then this certainly includes healing of sickness, which is one of the major effects of the fall. In this connection there are specific scriptures which state that by His stripes we were and are healed (Isa. 53:4-5; Mt. 8:17; 1 Pet. 2:24). Thus healing of the body is mentioned in particular as a blessing from the sufferings of Christ. Being wounded for our transgressions and striped for our healing are stated in the same verses (Isa. 53:5; 1 Pet. 2:24).

f I speak of civil transactions or contracts. If one is signed, sealed, witnessed, and duly recorded it stands under the protection of the civil law, and nothing can be legally added to or taken from it (v 15). So it is with the Abrahamic covenant and promises, made 430 years before the law. The law of Moses cannot disannul them or make them of no effect. Inheritance is not of the law, but of the promise of the Abrahamic covenant (v 15-18).

g 4th and last O.T. prophecy fulfilled in Gal. (3:16; Gen. 3:15; 21:12). The phrase in Christ is best understood as because of Christ. The Gr. eis is used in the sense of for, because of, or on account of, 84 times (note a, Mt. 3:11).

law, which was [n]four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

12. The true intent of the law

19 [i]Wherefore then *serveth* the law? [j]It was added because of transgressions, [k]till the seed should come to whom the promise was made; *and it was* [l]ordained by angels in the hand of a mediator.

20 Now a [m]mediator is not *a mediator* of one, [n]but God is one.

13. The law not against the promises. It killed so that life could be given through faith

21 [o]Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

▲ 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

▲ 24 Wherefore the law was our [p]schoolmaster *to bring us* unto Christ, that we might be justified by faith.

14. Faith liberates from law

25 But after that faith is come, we are no longer under a schoolmaster.

15. Faith makes men sons and heirs in God's family, not mere servants as under the law

▲ 26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been [a]baptized into Christ have [b]put on Christ.

28 [c]There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all [d]one in Christ Jesus.

▲ 29 And if ye *be* Christ's, then are ye Abraham's seed, [e]and heirs according to the promise.

166 CHAPTER 4

16. Heirship illustrated

1 Now I say, [f]*That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [g]elements of the world:

17. Christ redeemed law-servants and made them sons of God

4 But when the [*h]fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

▲ 5 [*i]To redeem them that were under the law, that we might receive the adoption of sons.

18. Proof of sonship and heirship (Rom. 8:14-18)

▲ 6 And [*j]because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

▲ 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

19. To lapse into legality is to go back to

---

[h] See Ex. 12:40-41.

[i] Question 11. Next, v 21.

[j] See ***85 Old and New Covenant Contrasts***, p. 351.

[k] The law was to be in force only until Christ came (v 19; Mt. 11:13; Lk. 16:16; 2 Cor. 3:6-14; Heb. 7:28; 9:9-10; p. 362 ***15 Time-Statements Regarding Law***.

[l] Dt. 33:2; Ps. 68:17; Acts 7:53; Heb. 2:2.

[m] Gr. mesites, mediator, Moses (Jn. 1:17; Dt. 5). Christ is the mediator of the new covenant (1 Tim. 2:5; Heb. 8:6; 9:15; 12:24). This again is proof that Christ and God are separate persons, for a mediator is the middle person mediating between two other persons who are at enmity with each other.

[n] God is one, the same God for both Jews and Gentiles (Eph. 4:5-6; 1 Tim. 2:5; Rom. 3:30). Moses was mediator of the Jews only. They were only one party to the Abrahamic covenant. Christ is mediator of Gentiles also, or of all parties to the Abrahamic contract.

[o] Question 12. Next, 4:8. If law could bring righteousness and life, then justification would be by the law (v 21). Scriptures of the prophets as well as the law declare all to be sinners (Rom. 11:32), and imprisoned under sentence of death until the sentence should be executed upon them; that the promise of life by faith, might be given to them that believe when Christ paid their penalty (v 22-23).

[p] Gr. paidagogos, a servant to care for the children who was their guardian until they became old enough to become legal sons. So with us, after faith is come we are no longer under a schoolmaster or the law (v 25). We become children and legally free Jesus Christ (v 26).

[a] The element one is baptized into determines what kind of baptism is referred to in the various scriptures. This is baptism into Christ (v 27; Rom. 6:2-8; Col. 2:12) and into His body (1 Cor. 12:13), not a baptism into water. Is Christ water? If not, then this is not baptism into water, for it is into Christ. See 7 Baptisms, note n, Mt. 3:6.

[b] To put on Christ means to be clothed with Him; to assume His person and character; and to act the part and sustain the character of Christ in daily life (5:24; 2 Cor. 5:17-18; Rom. 6:1-14; 8:1-13). To profess Christianity is to take on the life and works of Christ, follow in His steps, and do His works (Jn. 14:12-15; 1 Pet. 2:21; 4:1-2; Rom. 13:14).

[c] All races, classes, and sexes are one in Christ and equal in rights and privileges regarding gospel benefits. They make one body with Christ as the head (1 Cor. 12:13, 28-31; Eph. 1:20-23; 2:19-22; Col. 3:11). The gulf between Jews and Gentiles, masters and slaves, and male and female has been bridged by Christ and the gospel.

[d] All Christians are one in unity, in rights, and in privileges as the Father, the Son, and the Holy Ghost are one in unity and not one in person (Jn. 17:11, 21-22; 1 Jn. 5:7).

[e] 7 Equal Blessings for Christians:
1 All are children of God (v 26)
2 All are baptized into Christ (v 27)
3 All have put on Christ (v 27)
4 All are equal and one in Christ (v 28)
5 All belong to Christ (v 29; 5:24)
6 All are Abraham's spiritual seed (v 29)
7 All are heirs by promise (v 29)

[f] An heir is not more than a servant until legally of age (4:1-2). Even so, we were children under bondage to the law until Christ came to redeem us from the law, that we might become adopted sons of God and free from the law (v 3-7).

[g] Gr. stoicheion, elementary rules, principles of the world system, and rudiments of the Jewish religion (v 3, 9; Col. 2:8, 20; Heb. 5:12; 2 Pet. 3:10-12).

[*h] The crisis of the ages at which time God saw fit to send His Son to redeem men (v 4-5), and the time for the prophets to be fulfilled (Gen. 3:15; 12:1-3; Isa. 7:14; 9:6-7; etc.). See ***15 Time-Statements Regarding Law***, p. 362.

[*i] To pay the full payment for all men who were slaves to sin and Satan and held under the death penalty of the law they had broken (note a, 3:13; note o, 3:21). See ***7 Steps of Gospel Redemption***, p. 363.

[*j] Because of sonship we receive the fullest evidence of it by the Spirit (v 6-7; Rom. 8:14-16).

† † †

them for Christ and grace (Gal. 1:6; 5:4)

8 Howbeit then, [*k]when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and [*l]beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 [*m]I am afraid of you, lest I have bestowed upon you labour in vain.

20. An appeal to the Galatians to original consecration

● 12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all.

13 Ye know how through [*n]infirmity of the flesh I preached the gospel unto you at the first.

14 And my [*o]temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 [*p]Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have [*q]plucked out your own eyes, and have given them to me.

16 [a]Am I therefore become your enemy, because I tell you the truth?

21. Legalizers would bring into bondage and sin again

17 [b]They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

19 My little children, of whom I [c]travail in birth [d]again until Christ be formed in you,

20 [e]I desire to be present with you now, and to change my voice; for I stand in doubt of you.

23. An allegory of law and grace: they cannot co-exist (2 Cor. 3:6-15; Eph. 2:15; Col. 2:14-17; Mt. 11:11; Acts 15:5-29; Gal. 1:6; 3:19-25; 5:1-5; Heb. 7:11-28; 8:6-13; 9:1-22; 10:1-18)

21 [f]Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, [g]that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born [h]after the flesh; but he of the freewoman *was* [i]by promise.

24 Which things are an [j]allegory: for these are the two covenants; the one from the mount Sinai, which [k]gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But [l]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [m]Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 [n]Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh [o]persecuted him *that was* [p]born after the Spirit, even so *it is* now.

30 [q]Nevertheless what saith the scripture? [r]Cast out the bondwoman and her son: [*s]for

---

that they not only were one time idolaters (v 8), but were proselytes to Judaism (v 9-12). They ran well for a while (5:7), but later left Christ and the gospel to go back under the law (1:6-7; 3:1-5;4:9-10; 5:4-9)

*l See ***The Beggarly Elements***, p. 363.

*m All observances of days, months, times, seasons, years, etc. tend to make men feel religious and justified because they are doing religion and not necessarily living godly. Such is a substitute for the gospel and in vain (v 11).

*n This refers to some of Paul's sufferings for the gospel, recorded in 2 Cor. 11:23-28. See notes on 2 Cor. 12:7-10.

*o Gr. peirasmos, any kind of temptation or trial (Mt. 6:13; 26:41; Mk. 14:38; Lk. 4:13; 8:13; 11:4; 22:28, 40, 46; Acts 20:19; 1 Cor. 10:13; Gal. 4:14; 1 Tim. 6:9; Heb. 3:8; Jas. 1:2, 12; 1 Pet. 1:6; 4:12; 2 Pet. 2:9; Rev. 3:10).

*p Question 14. Next, v 16.

*q This is an expression of great affection, like saying, "I would give my right arm for you or lay down my life for you." It does not indicate that Paul had an eye disease.

a Question 15. Next v 21. Is it because I tell you the truth that your affections have so changed toward me?

b Your false teachers are zealous to work themselves into your good graces and to win your love. They would turn you against me that you might love and abide by their decisions only. It is always good to be zealous for good things (v 17-18).

c Gr. odino, birth pangs; travail (v 19, 27; Rev. 12:2). Paul had labored in preaching, prayer, and tears to win them to Christ, so he considered them his children. They were very dear to him. Now he had to travail in birth again until they would come back to God and Christ be formed in them again. They had fallen from grace (1:6-8; 3:1-5; 4:19; 5:4) and had to be renewed in Christ again (v 19). This is not a physical birth, but the soul travail in prayer causing physical and spiritual sufferings which are very real.

d Gr. palin, again; restore once more; anew. It refers to something which could not be done again if it had not been done once before. See ***The New Birth***, p. 362.

e I would like to be present with you to know the extent of your backslidings, to alter my tone and soften my rebukes, for I stand in doubt of you (v 20).

f Question 16. Next, v 30.

g Recorded in Gen. 16:15; 21:1-8.

h That is, nothing supernatural in his birth for both parents were normal.

i Both parents were passed age and it was impossible in the natural to have Isaac. So by promise and by supernatural renewal of youth he was born.

j An extended simile; a symbolic representation; natural or religious story, of which the lesson is the substance and the details are but accessories to the main point. The main idea is that Sarah and Hagar symbolize the old and new covenants. Hagar represents the Mosaic law that gendereth to bondage and which has been cast out and abolished (v 24-25, 30). Sarah represents the new covenant that gives freedom from bondage and brings men to God, making them children of His by the new birth (v 26-31). The teaching is that the old covenant has been cast out and is no longer in force (v 30; notes o and i, Acts 15:1, 24; p. 351 ***85. . .Contrasts***).

k Brings children into slavery to rites and ceremonies that never justify (2:16; 4:9; 5:1; Acts 15:10). This illustrates earthly Jerusalem which is in bondage with her children (v 25).

l The New Jerusalem in heaven is a free city and the mother of us all (Heb. 11:10-16; 12:22-23; 13:14; Rev. 3:12; 21:1–22:5). In other words, Jerusalem is the place where God lives who adopts us into His family (v 26-27).

m Quoted from Isa. 54:1.

n We who are Christians are the children of the promise and of the new covenant like Isaac and are being persecuted as he was (v 28-29).

o See Gen. 21:9.

p Men were born again in O.T. days (v 29; Dt. 32:18; Ps. 19:7; 32:1-2; 51:10-13; 103:3; Isa. 1:16-18). This was experienced by having faith in the coming redemption on the cross, whereas we look back to the cross.

q Question 17. Next, 5:7.

r Quoted from Gen. 21:10. This represents the old covenant being cast out as having no part in the Christian program. Chriswith the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

167 CHAPTER 5

24. Warning against going into law bondage again (Acts 15:24; Gal. 3:10-15; 5:1; Heb. 7:11-10:18)

● 1 Stand [a]fast therefore in the [b]liberty wherewith [c]Christ hath made us free, and [d]be not [e]entangled again with the [f]yoke of bondage.

25. Justification by law makes Christ and grace of no effect (Gal. 2:21; Rom. 4:13-16)

2 Behold, I Paul say unto you, that if ye be circumcised, [g]Christ shall profit you nothing.

3 For I testify again to [h]every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; [i]ye are fallen from grace.

5 [j]For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

26. An appeal to forget law keeping and come back to Christ and grace (Gal. 1:6; 4:19; 5:4)

7 [k]Ye did run well; [l]who did hinder you that ye should not obey the truth?

calleth you.

9 [m]A little leaven leaveneth the whole lump.

10 [n]I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, [o]if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

27. Last warning against going back to the law keeping and fleshly living

▲●13 For, brethren, [p]ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

● 14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

● 15 [q]But if ye bite and devour one another, take heed that ye be not consumed one of another.

IV. Practical doctrines (Gal. 5:16-6:18)
1. Secret of victory over sin (Rom. 8:1-13)

● 16 [r]*This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 [s]For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if [t]ye be led of the Spirit, ye are not under the law.

tians are not under one detail of the law of Moses, including the 10 commandments (notes o and i, Acts 15:1, 24; p. 351 ***85 Old and New Covenant Contrasts***.

*s Just as Hagar and Ishmael were cast out of Abraham's home and received no inheritance with Isaac, so the law of Moses and the gospel cannot mix. They are two different contracts. One is abolished and the other is still in force (v 30-31).

a See note a, 2, 1 Cor. 16:13.

b This refers to the freedom of the gospel of the new covenant (4:21-31; Jas. 1:25; 2:12). The old covenant was one of bondage, sin, and death; the new is one of freedom, righteousness, and life (***85 Old and New Covenant Contrasts***, 351). The Messiah was to bring liberty from the curse and all its effects (Isa. 61:1; Lk. 4:18). All Christians enjoy liberty (Rom. 8:21; 1 Cor. 8:9; 10:29; Gal. 2:4; 5:1, 13; 1 Pet. 2:16). The Spirit brings it (2 Cor. 3:17). Liberty is not to be abused or used for an occasion to sin (1 Cor. 8:9; Gal. 5:13; 1 Pet. 2:16).

c Christ Himself is the one who sets free from the law of Moses (Rom. 10:4; Eph. 2:14-15; Col. 2:14-17; p. 351 ***85 Contrasts***)

d 2 Things Commanded Here:
  1 Stand fast in liberty from all bondage to the law (v 1; 3:10-12; Col. 2:14-17)
  2 Be not entangled again with the yoke of bondage to the law (v 1; Acts 15:10)

e See ***Entangled Again***, p. 363.

f See ***Yoke of Bondage***, p. 363.

g If you insist on circumcision you take on the whole obligation of the law. You then testify that you seek justification by the law instead of by faith so Christ will profit you nothing (v 3-4). It is either the old or new covenant which you must observe so take your choice (v 2-3). In case you choose the law you are fallen from grace (v 4; 1:6-8; 3:1-5; 4:9-31).

h Every man that is circumcised as a token of obedience to the old covenant is a debtor to do the whole law, including sacrifices, offerings, and commandments. Every man that is not so circumcised is free from all such law observance, including the 10 commandments. He is only under obligation of the new covenant (v 3). See note i, Acts 15:24; ***85 Old and New Covenant Contrasts***, p. 351.

i That falling from grace is possible is clear here (v 4; 1:6-8; 2:21; 3:1-5; 4:9-10, 19; Acts 13:43; 2 Cor. 6:1; Heb.12:15; Jude 4)

j See ***4 Secrets of Continued Grace***, p. 363.

k Proving they were true Christians for a time (1:6-8; 3:1-5; 4:9-19; 5:1-4). Here again the Christian life is compared to a race (1 Cor. 9:24; Heb. 12:1).

l Question 18. Next, v 11. They quit obeying the truth (1:6-8; 3:1).

m A little sin or false doctrine can corrupt the whole life and conduct (1 Cor. 5:6; Jas. 2:10)

n I have faith that you will recover yourself and regain the grace you have lost and that your troubler will be cut off (v 10-12).

o Question 19. Last one. It has been reported I preach circumcision (perhaps because Timothy was circumcised, Acts 16:3), but if so, why do Jews still persecute me? If I did this, the offense of the cross would cease.

p You have been called to total freedom from all the law, but do not let this cause you to think that you have no responsibility to live right. The new covenant also demands righteousness of all men and the love of neighbors as yourself (v 13-14; Mt. 19:19; Rom. 13:9).

q If you become cannibal Christians you will destroy one another, confirming your total backslidings and fall from grace (v 15; 1:6-8; 3:1-5; 5:4).

r To keep you from devouring each other, you must live the Christian life. See ***7 Secrets of Victorious Living***, p. 363.

s This verse is much misunderstood as referring to constant warfare between the flesh and spirit, making one a victim of the flesh and helpless to live right. This is not the thought at all. It does describe the condition of Galatians or anyone else fallen from grace and seeking perfection through the flesh and self efforts (1:6-8; 3:1-5; 5:1-9, 13-15, 26). That it does not refer to the normal life of a Christian in grace, living and walking in the Spirit is clear from v 16, 18, 22-24; Rom. 6:14-23; 8:1-13; 2 Cor. 10:5-7; Eph. 6:10-18; Col. 3:5-10; 1 Jn. 1:7-9; 3:8-10; 5:1-4, 18.

t This verse also refers to the Galatians who had left grace to go back under the law (1:6-8; 3:1-5; 4:9-11, 21-31; 5:1-4). Paul simply told them that if they would receive again the gospel of the grace of God and permit again the working of the Spirit in their lives, as they used to do (in 3:1-5) and if they would renounce the law again, they would not be under its bondage. If they would do this they would not have the struggle of v 17. The flesh with its affections and lusts would be crucified again and they could live the Christian life again (v 16, 22-24).

damn the soul (Mk. 7:21-23; Rom.1:29; 1 Cor. 6:9)

19 Now the [*a]works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

★▲21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that [*b]they which do such things shall not inherit the kingdom of God.

3. Manifestations of a spiritual life: fruit of the Spirit (1 Cor. 13; Eph. 5:9; Phil. 4:8)

22 But the [*c]fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: [*d]against such there is no law.

4. Ten proofs of a spiritual life (2 Cor. 5:17; Rom. 6:16-23; 8:1-13; 1 Jn. 2:29; 3:5-10; 5:1-5, 18)

24 And [e]they that are Christ's have crucified the flesh with the affections and lusts.

● 25 If we live in the Spirit, let us also walk in the Spirit.

● 26 Let us not be [f]desirous of vain glory, provoking one another, envying one another.

● 1 Brethren, if a man be [g]overtaken in a [h]fault, ye which are [i]spiritual, [j]restore such an one in the [k]spirit of meekness; [l]considering thyself, lest thou also be tempted.

● 2 [m]Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man [n]think himself to be something, when he is nothing, he deceiveth himself.

● 4 But let every man [o]prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his [p]own burden.

● 6 Let him that is taught in the word [q]communicate unto him that teacheth in all good things.

5. Results of fleshly and spiritual living: two destinies (Gal. 5:19-26; Rom. 8:1-13)

★▲●7 Be not deceived; God is not [a]mocked: [b]for whatsoever a man soweth, that shall he also reap.

▲ 8 [c]For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

6. Two commands to glorify God by doing good (Mt. 5:16)

▲● 9 And let us not be [d]weary in well doing:

---

*b 1st N.T. prophecy in Gal. (5:21). Next, 6:7. No man who commits these sins will ever inherit the kingdom of God unless he confesses and puts them out of his life (v 21; 1 Cor. 6:9-11, notes). Let any man claim that he can be saved and yet live in these sins and the judgment will decide whether he or Paul is right.

*c The 9fold Fruit of the Spirit (v 22-23):
  1 Love. Gr. agape, divine love. A strong, ardent, tender, compassionate, devotion to the well-being of someone (note g, 1 Cor. 13:4)
  2 Joy. Gr. chara, the emotional excitement, gladness, delight over blessings received or expected for self and for others (see ***Instances of Joy in the N.T***., p. 160).
  3 Peace. Gr. eirene, the state of quietness, rest, repose, harmony, order, and security in the midst of turmoil, strife, and temptations (note, Isa. 45:7)
  4 Longsuffering. Gr. makrothumia, patient endurance; to bear long with the frailties, offenses, injuries, and provocations of others, without murmuring, repining, or resentment (1 Cor. 13:4-7; 2 Cor. 6:4-6; Eph. 4:1-2; Col. 1:11; 3:12-13; 1 Tim. 1:16; 2 Tim. 3:10; 4:2)
  5 Gentleness. Gr. chrestotes, a disposition to be gentle, soft-spoken, kind, even-tempered, cultured, and refined in character and conduct (2 Tim. 2:24-26; Tit. 3:1-2; Jas. 3:17)
  6 Goodness. Gr. agathosune, the state of being good, kind, virtuous, benevolent, generous, and God-like in life and conduct (Ex. 33:19; 34:6; Ps. 23:6; 31:19; 33:5; 107:9; Rom. 2:4; Eph. 5:9; Mt. 5:44-48; Lk. 6:27-32)
  7 Faith. Gr. pistis, the living, divinely implanted, acquired, and created principle of inward and wholehearted confidence, assurance, trust, and reliance in God and all that He says (See ***Faith***, p. 212)
  8 Meekness. Gr. praotes, the disposition to be gentle, kind, indulgent, even balanced in tempers and passions, and patient in suffering injuries without feeling a spirit of revenge (note, Ps. 25:9)
  9 Temperance. Gr. enkrateia, self-control; a moderation in the indulgence of the appetites and passions (Pr. 23:1-3; 25:16; Dan. 1:8-16; Rom. 13:14; 1 Cor. 9:25-27; Phil. 4:5; 1 Th. 5:6-8; Tit. 2:2-3, 11-12; 2 Pet. 1:5-10)

*d No law can condemn one with the fruit of the Spirit. Law only condemns sin, not righteousness (Rom. 3:19-20; 7:13; Gal. 3:19; 1 Tim. 1:9-10).

e All true Christians have done this (2 Cor. 5:17-18; Rom. 6:6-23; 8:1-13).

f 3 Common Temptations of Saints:
  1 Desirous of vain glory (v 26; 5:13; 6:12-13; Phil. 2:1-3; Col. 2:18)
  2 Provoking one another (v 26; Phil. 2:1-3; Eph. 4:31-32; Col. 3:8-10)
  3 Envying one another (v 26; Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; 1 Tim. 6:4; Tit. 3: 3; Jas. 3:14-16; 1 Pet. 2:1)

g Gr. prolambano, found out or detected. Here; Mk. 14:8; 1 Cor. 11:21.

h Gr. paraptoma (note j, Rom. 11:11).

i Gr. pneumatikos (note g, Rom. 7:14).

j Gr. katartizo (note a, 3, 2 Cor. 13:5; note d, Gal. 4:19). It means to bring back to his place in Christ and in grace.

k See point c, 8, above.

l Do not exalt yourself as being above the same fall (1 Cor. 10:13; 13:1-13).

m Sympathize, show mercy and love, and do not brow-beat a fallen brother, and so fulfill the law of Christ (v 1-2; Jn. 13:34; 15:12).

n Bigotry, intolerance, and self-conceit rebuked (v 3-4; Isa. 65:5; Mk. 2:16; Lk. 18:9-14; Acts 10:28, 45; Rom. 3:1-23).
  Examples of Bigotry:
  1 Joshua (Num. 11:27-29)
  2 Jews (Jn. 4:9, 27; 9:28-34)
  3 Samaritans (Lk. 9:52-53)
  4 Disciples (Mt. 19:13; Lk. 9:49-56)
  5 Saul (Acts 9:1-5; 22:3-4; 26:9)
  6 Early Christians (Acts 11:1-3)

o Test his own work and conduct by the law of Christ and not by others, and he will find out just what he has in himself to boast about (v 2-4).

p Gr. phortion, load, responsibility (Mt. 11:30; 23:4; Lk. 11:46). Every man must do this for himself, but one can help share the baros, burden, grief, misery, and pressure of another, as in v 2.

q Gr. koinoneo, share with. Trans. be partaker of (Rom. 15:27; 1 Tim. 5:22; Heb. 2:14; 1 Pet. 4:13; 2 Jn. 11); communicate and distribute (Rom. 12:13; Gal. 6:6; Phil. 4:15). It refers to the material support of the ministry.

a Gr. mukterizomai, to turn up the nose at. Only here. Cp. Lk. 16:14; 23:35.

b 2nd and last N.T. prophecy in Gal. (6:7-9). This is an unfailing and unchangeable law (Gen. 1:11-12, 21, 24-25, 29).

c Just as surely as everything in nature reproduces after its kind, harvests being as sure as the sowings, so every man will reap what he sows and be responsible for his own destiny (v 7-8). It is folly to talk about reaping eternal life when one sows to the flesh (v 8; 5:19-21; 1 Cor. 6:9-11; Rom. 1:29-32). It is equal folly to talk about being lost if one sows to the Spirit (v 8).

d Gr. ekkakeo, lose heart. Trans. faint (Lk. 18:1; 2 Cor. 4:1, 16; Eph. 3:13) and weary (Gal. 6:9; 2 Th. 3:13).

✝ ✝ ✝

not.

● 10 As we have therefore opportunity, [g]let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a [h]letter I have written unto you with mine own hand.

7. Three reasons why Jews wanted Gentiles to keep the law

12 [i]As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

8. Three reasons why neither Jews

14 [j]But God forbid that I should glory, [k]save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this [l]rule, peace *be* on them, and mercy, [m]and upon the Israel of God.

9. Conclusion and benediction

17 From henceforth let no man trouble me: for I bear in my body the [n]marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

---

e In the proper season. Cp. Eccl. 3; 1 Tim. 2:6; 6:15; Tit.1:3. Harvests are sure (v7-8)

f Gr. ekluo. Here; Mt. 9:36; 15:32; Mk. 8:3; Heb. 12:3, 5.

g 13 Commands (5:25–6:10):
  1 Let us walk in the Spirit (5:25)
  2 Let us not desire vain glory (5:26)
  3 Let us not provoke one another (5:26)
  4 Let us not envy one another (5:26)
  5 Restore a sinning brother (6:1)
  6 Consider self not above falling (6:1)
  7 Bear burdens of others (6:2)
  8 Test own work (6:4)
  9 Bear own responsibility (6:5)
  10 Support the ministry (6:6)
  11 Be not deceived (6:7)
  12 Be not weary in well doing (6:9)
  13 Do good to all men (6:10)

h Gr. gramma, that which is written; letters of the alphabet (Lk. 23:38; Jn. 7:15; Rom. 2:27, 29; 7:6; 2 Cor. 3:6); letters or epistles (Acts 28:21); books (Jn. 5:47; 2 Cor. 3:7); bill or receipt (Lk. 16:6-7); and Scriptures (2 Tim. 3:15). This verse (Gal. 6:11) refers to the fact that Paul had written this whole epistle by himself. He had written larger epistles but had dictated them to others. That he was nearly blind and this verse refers to the large characters of the alphabet he used in the epistle is not supported by any Mss. or any fact in Scripture. In Paul's day all writing was in uncial were about an inch high. If he needed to write bigger letters he could not see to write at all. See ***Summary*** of Hebrews for further explanation.

i Making a show in the flesh refers to circumcision and to the outward rituals of Judaism which any unsaved man could keep without being restricted otherwise. Weak Christians were tempted to go back to Judaism because they could escape persecution and more easily conform to the requirements (v 12-13).

j 15th and last occurrence of this phrase (note n, Rom. 3:4).

k Others may glory in circumcision, rituals, and a great show of converts to an easy religion, but I will glory only in the cross of Jesus Christ. Those things are empty, worthless and crucified to them by the cross (v 14). Nothing avails any thing, but a new creation in Christ (v 15; 2 Cor. 5:17-18; Eph. 2:10; 4:23-24; Col. 3:10).

l Gr. kanon, canon, rule of Christianity. This rule is that redemption is through Jesus Christ apart from circumcision, sabbath keeping, and all the law of Moses (1:6-8; 2:15-21; 3:13-14, 19-29; 4:1-10; 5:1-7, 11; 6:12-15).

m This Israel of God is made up of the true Jews who accept this rule along with the Gentiles (v 16; Rom. 2:29; 9:6).

n Gr. stigma, only here. Slaves were branded. So Paul, as a slave, bore the marks of his slave service. You glory in your circumcision mark (v 12-13), but I will glory in my marks of suffering for Jesus Christ (2 Cor. 11:23-28)

* * *

Summary of Galatians

Date and place: Written from Rome about 68 A.D. along with Hebrews

Author: Paul (v 1. See Summary of Romans)

Theme: To correct the fickle Galatians from further backsliding and following the legalizing, Judaizing teachers from Judea; and to set them straight regarding the relation of Christians of the new covenant with the Jews of the old covenant.

8 Outstanding Doctrines:
1 Christians can fall from grace and be removed from Christ (1:6-8; 2:21; 3:1-5; 4:8-11, 19; 5:4, 19-21; 6:1-8. See p. 496, 497)
2 Paul's gospel was a revelation from God (1:11-2:14)
3 Justification is by faith alone without law works (2:15-3:29)
4 Christians can live victorious over sin (2:20-3:5; 5:16-26; 6:1-8)
5 The Spirit baptism is for all believers (3:1-5, 13-14)
6 The law of Moses is completely abolished (3:10-29; 4:21-31; 5:1)
7 Backsliders must be reborn and return to grace (1:6-8; 2:17-21; 3:1-5, 10-12; 4:19; 5:1, 4, 7, 16-26; 6:1-8)
8 All who go back to law-keeping are under obligation to observe the whole law or be cursed (3:1-5, 10-12; 4:21-31; 5:1-4)

Statistics: 48th book of the Bible; 6 chapters; 149 verses; 144 verses of history; 3,098 words; 4 unfulfilled and 1 fulfilled prophecy; 19 questions

* * *

1 Adultery. Gr. moicheia, unlawful sexual relations between men and women, single or married (note h, Mt. 5:32). Trans. adultery (Mt. 15:19; Mk. 7:21; Jn. 8:3; Gal. 5:19). The Gr. moichao, commit adultery (Mt. 5:32; 19:9; Mk. 10:11-12), and moicheuo, commit adultery (Mt. 5:27-28; 19:18; Mk. 10:19; Lk. 16:18; 18:20; Jn. 8:4; Rom. 2:22; 13:9; Jas. 2:11; Rev. 2:22)

2 Fornication. Gr. porneia, same as adultery above besides all manner of other unlawful relations (note g, Mt. 5:32)

3 Uncleanness. Gr. akatharsia, whatever is opposite of purity; including sodomy, homosexuality, lesbianism, pederasty, bestiality, and all other forms of sexual perversion (v 19; Mt. 23:27; Rom. 1:21-32; 6:19; 2 Cor. 12:21; Eph. 4:19; 5:3; Col. 3:5; 1 Th. 2:3; 4:7; 2 Pet. 2; Jude)

4 Lasciviousness. Gr. aselgeia, licentiousness, lustfulness, unchastity, and lewdness. Trans. lasciviousness (Mk. 7:22; 2 Cor. 12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4); wantonness (Rom. 13:13; 2 Pet 2:18); and filthy (2 Pet. 2:7). Lasciviousness is the promoting or partaking of that which tends to produce lewd emotions, anything tending to foster sex sin and lust. That is why many worldly pleasures have to be avoided by the Christian—so that lasciviousness may not be committed

5 Idolatry. Gr. eidololatreia, image-worship (1 Cor. 10:14; Gal. 5:20; Col. 3:5; 1 Pet. 4:3). Idolatry includes anything on which affections are passionately set; extravagant admiration of the heart (Eph. 5:5; Col. 3:5)

6 Witchcraft. Gr. pharmakeia, sorcery, practice of dealing with evil spirits; magical incantations and casting spells and charms upon one by means of drugs and potions of various kinds (v 20; Rev. 9:21; 18:23. Cp. Rev. 21:8; 22:15. See note b, Lk. 12:29). Enchantments were used to inflict evil, pains, hatred, sufferings, and death, or to bring good, health, love and other blessings.

7 Hatred. Gr. echthra, enmity (Lk. 23:12; Rom. 8:7; Eph. 2:15-16; Jas. 4:4); hatred (Gal. 5:20). Bitter dislike, abhorrence, malice and ill-will against anyone; tendency to hold grudges against or be angry at someone

8 Variance. Gr. eris, note w, Rom. 1:29. Dissensions, discord, quarreling, debating; and disputes

9 Emulations. Gr. zeloi, envies, jealousies; striving to excel at the expense of another; seeking to surpass and out do others; uncurbed rivalry spirit in religion, business, society, and other fields of endeavor. Trans. zeal (Jn. 2:17; Rom. 10:2; 2 Cor. 7:11; 9:2; Phil. 3:6; Col. 4:13); fervent mind (2 Cor. 7:7); envy (Acts 13:45; Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Jas. 3:14-15); jealousy (2 Cor. 11:2); indignation (Acts 5:17; Heb. 10:27); and emulation (Gal. 5:20)

10 Wrath. Gr. thumos, wrath (v 20; Lk. 4:28; Acts 19:28; 2 Cor. 12:20; Eph. 4:31; Col. 3:8; Heb. 11:27; Rev. 12:12; 14:8, 10, 19; 15:1, 7; 16:1; 18:3); indignation (Rom. 2:8); and fierceness (Rev. 16:19; 19:15). Turbulent passions; domestic and civil turmoils; rage; determined and lasting anger

11 Strife. Gr. eritheia, strife (v 20; 2 Cor. 12:20; Phil. 2:3; Jas. 3:14, 16); contention (Phil. 1:16; Rom. 2:8). Disputations; jangling; strife about words; angry contentions; contest for superiority or advantage; strenuous endeavor to equal or pay back in kind the wrongs done to one

12 Seditions. Gr. dichostasia, divisions (Rom. 16:17; 1 Cor. 3:3); seditions, parties, and factions (Gal. 5:20). Popular disorder; stirring up strife in religion, government, home, or any other place

13 Heresies (note e, Acts 5:17)

14 Envyings. Gr. phthonoi (v 21; Mt. 27:18; Mk. 15:10; Rom. 1:29; Phil. 1:15; 1 Tim. 6:4; Tit. 3:3; Jas. 4:5; 1 Pet. 2:1) Pain, ill-will, and jealousy at the good fortune or blessings of another; the

15 Murders. Gr. phonoi (note w, Mt. 15:18) to kill; to spoil or mar the happiness of another; hatred (1 Jn. 3:15)

16 Drunkeness. Gr. methai (v 21; Lk. 21:34; Rom. 13:13). Living intoxicated; a slave to drink; drinking bouts

17 Revellings. Gr. komoi (v 21; 1 Pet. 4:3); rioting (Rom. 13:13). Lascivious and boisterous feastings, with obscene music, and other sinful activities; pleasures; carousings

4 Divisions of These Sins

1 4 Sins of lust, nos. 1-4 (v 19)
2 2 sins of impiety and superstition, nos. 5-6 (v 20)
3 9 sins of temper, nos. 7-15 (v 20-21)
4 2 sins of appetite—eating and drinking, nos. 16-17 (v 21)

The New Birth (4:19)

10 Facts About the New Birth

1 A moral and spiritual change, not a physical one (v 29; Jn. 3:1-8)
2 A change of heart, will, motives, desires, life and conduct, and not organism (2 Cor. 5:17-18)
3 A change of masters not of constitutional makeup of body, soul, or spirit (Rom. 6:11-23; 8:1-4)
4 An adoption of one from the satanic family into the family of God (Rom. 8:14-16; Gal. 4:5; Eph. 1:5)
5 Not a coming into existence of the body, soul, or spirit, as in the natural birth, but a consecration of them to serve God and holiness instead of Satan and sin (Rom. 6:16-22; 8:1-13; Col. 3:5-10; Gal. 5:16-26)
6 Not a begetting by the Holy Spirit in the sense Jesus became and is the only begotten Son of God (Jn. 1:14, 18; 3:16), but a renewal in righteousness and true holiness of one who is already in existence (Eph. 4:23-24; Col. 3:10; Ps. 51:10)
7 A change of nature, but not the coming into existence of that nature (Rom. 3:24-25; 2 Cor. 5:17; Tit. 3:5)
8 A change of favor, a new standing before God (Rom. 5:1-2; Eph. 2:1-9; Tit. 2:11-14; 2 Pet. 3:18; 1 Jn. 3:8-10)
9 A change of character, state and service (Gal. 5:21-22; 1 Cor. 13; Rom. 3:24-31; 5:1-11; 2 Tim. 2:21; Tit. 2:11-14)

10 There is no comparison between the natural and spiritual birth as to choice in the matter, conception, embryo, process, and actual birth. The very moment one is grown enough to recognize he is a sinner and when he repents and believes the gospel a moral and spiritual change takes place (Mk. 1:15; 2 Cor. 5:17-18; Rom. 1:16; 10:9-10; Eph. 2:8-9; 1 Jn. 1:9). The very moment he decides to sin again he has a moral fall, incurs the penalty of the broken law again and comes under the sentence of death again (Jas. 1:13-15; 5:19-20; Rom. 6:11-23; 8:1-13; Jn. 8:34; 2 Pet. 2:19-22; Heb. 6:4-9; 10:26-29; Gal. 5:4, 19-21; 1 Cor. 6:9-11; 1 Jn. 3:8-10; Ez. 18:4; etc.). If man sins he must be forgiven and restored or pay the death penalty as in Gal. 6:7-8 and in the above scriptures.

Can one be "born again" more than once?

Can a man be lost and found more than once? Can a man be saved from drowning more than once? Can a man be saved from any other kind of death more than once?

15 Proofs Men Can Be "Born Again" More Than Once

1 All men had eternal life in Adam until he sinned. If he had not sinned all men would have lived forever (Gen. 2:17; Rom. 5:12-21). The new

(Isa. 59:2; Mt. 1:21; Jn. 3:16; Eph. 2:1-9). If this can thus happen once it can happen again and again if necessary

2 The gospel teaches forgiveness more than once—even 490 times (Mt. 18:21-22). Would God command men to do this if He would not do it Himself?

3 If any man (Christian) sins he has an advocate with the Father (1 Jn. 2:1-2). What is this advocate for if not to restore backsliders to God?

4 If we confess our sins He is faithful and just to forgive us (1 Jn. 1:9)

5 Peter was once converted, confessing Jesus as the Son of God and the Christ, which brings the new birth (1 Jn. 5:1; Mt. 16:16). He even had power to preach and heal and had the Spirit in him (Mt. 10:1-20). Jesus predicted his backsliding and reconversion (Lk. 22:31-34), proving that a converted man can and must be re-converted if he sins as Peter did in Mt. 26:69-75

6 James taught a re-conversion after one sins and incurs the death penalty again (Jas. 5:19-20)

7 Paul taught that God is able to graft men in again (Rom. 11:18-24)

8 Paul taught that men who have even overthrown the faith of others, can come to repentance again (2 Tim. 2:17-26)

9 Paul taught a rebirth again of backsliders (Gal. 4:19), those who had fallen from grace (Gal. 1:6-8; 3:1-5; 4:19; 5:4)

10 Paul taught us to restore a sinning brother (Gal. 6:1). How could this be if it is impossible or unnecessary?

11 In Heb. 6:1 Paul teaches the laying again of the foundation of repentance if necessary. Only apostates cannot be renewed to repentance (Heb. 6:4-9; 10:26-29). The reason is that they have thrown away all faith in the only sacrifice that can renew them. Backsliders who still have faith in Christ can be renewed regardless of how low in sin they are

12 Jesus taught a re-conversion (Rev. 2:4-5, 16, 21-26; 3:3, 15, 16)

13 In Lk. 15, Jesus taught us that a sheep, coin, or boy could become lost and found again. It would be illogical to argue they could be lost and found but once, or that once being found they could never be lost again. It would be still more unreasonable to argue that if any one of them was lost and never found again that it was never found. What would be the process and result of finding them any number of times should they be lost? The same thing is possible of men who go back to sin any number of times

14 David was renewed again after he committed sin (Ps. 51:1-14)

15 God taught Israel time and again that He would restore them again if they would meet conditions (Isa. 1:16-18; Jer. 3:13-15; 4:1-4; 18:1-10; Hos. 6:1-3; 10:12-13; 2 Chr. 7:14)

There is nothing made but what can be revived, restored, recast, refinished, rebuilt, reanimated, refashioned, and remade be proper and skilled workmen. Shall we say the Almighty God is the only one who cannot do His work over and over again if it needs to be done? Shall we say man alone cannot be forgiven, restored to favor, and recreated more than once?

15 Time-Statements Regarding Law (3:19; 4:4)

1 Till the seed should come (v 19)
2 Unto the revelation of faith (v 23)
3 Unto Christ (v 24)
4 No longer under a schoolmaster (v 25)
5 Until the time appointed (4:2-5)
6 Till all be fulfilled (Mt. 5:17-18)
7 Until John (Mt. 11:13; Lk. 16:16)
8 Christ, the end of the law (Rom. 10:4)
9 To be done away (2 Cor. 3:7-14)
10 Even so it is now (Gal. 4:21-31)
11 Since the law (Heb. 7:28)

14 But now (Eph. 2:13-16)
15 After that (Christ's sacrifice, Heb. 9:16; 8:13)

With such statements of time as to when the law of Moses was to be done away and abolished there should be no further question regarding our not being under it now (notes o and i, Acts 15:1, 24; ***85 Old and New Covenant Contrasts***, p. 351).

7 Steps of Gospel Redemption (4:5)

1 Plan of God to redeem the world by the incarnation of God's Son (v 4; Gen. 3:15; Isa. 7:14; 9:6-7; Mt. 1:18-25)
2 Manifestation of God's Son in the fullness of time (v 4; Dan. 9:24-26; Mt. 1:18-25)
3 Circumstances of His appearing: made of a woman; made under the law; to be a perfect sacrifice (v 4-5; Jn. 3:16; Heb. 10:1-18)
4 Redemption by His death (v 5; Rom. 3:24; 1 Pet. 2:24; Eph. 1:7; Heb. 9:15)
5 Sonship by adoption of all who believe (v 6; Rom. 8:14-16; Eph. 1:5)
6 Impartation of the Holy Spirit (v 6; Rom. 8:9-16; Gal. 3:14)
7 Heirship of all sons (v 7; Rom. 8:14-18; Eph. 1:11; 1 Pet. 1:4)

Entangled Again (5:1)

Gr. enecho, to be held or caught; entangled in. Make a definite break from all law keeping and let your freedom from it be settled once and forever. Recognize that you are under a new covenant and that you are out from all observance of Jewish rites, ceremonies, commandments, days, sabbaths, seasons, times, years, and whatever else is in the Jewish law (Col. 2:14-17; Eph. 2:17-15; ***85 contrasts***, p. 351; notes o and i, Acts 15:1, 24).

7 Secrets of Victorious Living (5)

1 Stand fast in the liberty of the gospel and renounce all law keeping (v 1-3)
3 Walk in the Spirit (v 16-17)
4 Be led by the Spirit (v 18)
5 Crucify the flesh with the affections and lusts (v 19-21, 24)
6 Demonstrate the fruit of the Spirit in daily life (v 22-23)
7 Live in the Spirit (v 25-26)

4 Secrets of Continued Grace (5:5)

1 Live and walk in the Spirit (v 5; 5:16-26; Rom. 8:1-13; Col. 3:5-10)
2 Be patient in hope (v 5; Rom. 8:24; Heb. 3:6, 12-14; 6:19)
3 Continue in Christ (v 6; Jn. 15:1-8; Col. 2:6-7; Heb. 3:14)
4 Continue in faith (v 6; Col. 1:23)

5 Reasons Why Christ Gave Himself (1:4)

1 For our sins (1:4; Mt. 1:21; 26:28; 1 Cor. 15:3; 1 Pet. 2:24)
2 That He might deliver us from this present evil world (1:4; Tit. 2:14)
3 For the church; that He might sanctify it by the Word (Eph. 5:25-26)
4 A ransom for all (1 Tim. 2:6)
5 For us, that He might redeem us from all iniquity (Tit. 2:14)

The Gospel is Referred to in Gal. As (1:7)

1 The grace of Christ (1:8)
2 A revelation (1:11-12)
3 Being not of or from man (1:11)
4 That which justifies (2:16)
5 Giving the Spirit (3:2)
6 Working miracles (3:5)
7 Redeeming from the curse of the law (3:13)
8 Being of faith (3:22-25)
9 Redeeming those under law (3:13)
10 Making us sons, not servants (v 4:6)
11 Bringing liberty (v 4:26; 5:1, 13)
14 Canceling the law (5:18)
15 The law of Christ (6:2. See ***85 Old and New Covenant Contrasts*** p. 351)

Revelation (2:2)

From the Gr. apokalupsis, unveil; reveal; uncover. Used of:

1 The gospel light (Lk. 2:32)
2 The coming judgment (Rom. 2:5)
3 Unveiling of truths previously hidden but now revealed (Rom. 16:25; 2 Cor. 12:1, 7; Gal. 1:12; 2:2; Eph. 1:17; 3:3; Rev. 1:1)
4 The coming glory (1 Pet. 4:13)
5 The second advent of Christ (1 Cor. 1:7; 2 Th. 1:7; 1 Pet. 1:7, 13)
6 Manifestation of the sons of God (Rom. 8:19)

The Beggarly Elements (4:9)

1 Observance of sabbaths and special days of the law (v 10; Col. 2:14-17; Rom. 14:5-6)
2 Observance of months—new moons of the law (v 10; Col. 2:14-17)
3 Observance of times or certain seasons of the year, as the feasts of Israel (v 10; Lev. 23; Col. 2:14-17)
4 Observance of years—annual atonements, sabbatical years, and jubilees of Israel (v 10; Lev. 23 and 25)

Yoke of Bondage (5:1)

Observing any or all the Mosaic laws, commandments, rituals, or any jot or tittle of the law is considered a yoke of bondage (v 1; 4:24; Acts 15:10). If one goes back to keeping the law he is under obligation to keep the whole contract (Gal. 3:10-12; 5:3; Jas. 2:10). If one wants to know whether he is allowed to steal, murder, commit adultery, or keep any sabbath, then let him go to the new contract.

✞ ✞ ✞

CHAPTER 1

I. The introduction: authorship and salutation

1 Paul, an [a]apostle of Jesus Christ by the will of God, to the [b]saints which are [c]at Ephesus, and to the faithful in Christ Jesus:

2 [d]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

II. The believer's position in grace
(Eph. 1:3-2:13; cp. Rom. 5:1-11)

1. Nine blessings in Christ

(1) BLESSED US with all spiritual blessings (1 Cor. 12:14; 2 Pet. 1:5-11)

3 [e]Blessed *be* [f]the God and Father of our Lord Jesus Christ, who hath [g]blessed us with [h]all [i]spiritual [j]blessings [k]in [l]heavenly *places* in Christ:

(2) CHOSEN US to be Holy
(Rom. 11:16; 12:1; 1 Cor. 3:17; 2 Tim. 1:9)

▲ 4 According as he hath [m]chosen us in him before the [n]foundation of the world, [o]that we should be holy and [p]without blame before him in love:

(3) PREDESTINATED US to be sons
(Gal. 4:4; Rom. 8:28-29; 1 Pet. 1:2-5)

5 Having [q]predestinated us unto the [r]adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

(4) MADE US ACCEPTED in God
(Eph. 2:14-22; 2 Cor. 5:14-21; Col. 2:11-17)

6 To the praise of the glory of his grace, wherein he [s]hath made us accepted in [t]the beloved.

(5) REDEEMED US by His blood
(Mt. 26:28; Col. 1:14; Rom. 3:21, refs.)

▲ 7 In whom we have [u]redemption through his blood, the forgiveness of sins, according to the [v]riches of his grace;

(6) ABOUNDED TOWARD US in all wisdom and prudence (1 Cor. 1:30)

8 Wherein he hath abounded toward us in [w]all wisdom [x]and prudence;

(7) MADE KNOWN TO US his will
(Eph. 3:1-12; Mt. 11:25; 1 Cor. 2:9-10)

9 Having made known unto us the [y]mystery of his will, according to his good pleasure which he hath purposed in himself:

★▲10 [z]That in the [*a]dispensation of the [*b]fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

(8) GAVE US AN INHERITANCE
(Rom. 8:17; 1 Pet. 1:2-5)

▲ 11 In whom [+a]also we have obtained an

---

a Note a, Acts 15:33.

b To the holy ones and to the faithful. See note h, Acts 9:13.

c A great commercial center of Asia Minor, at the mouth of the river Cayster and on the shore of the Aegean Sea, about 50 miles south of Smyrna. It was noted for the great temple of Diana, one of the wonders of the ancient world (Acts 19:27). The site of the city is now covered with ruins and the residence of a miserable Turkish village without a Christian, fulfilling Rev. 2:5.

d 12 times in the epistle (v 2, 6-7; 2:5-8; 3:2, 7-8; 4:7, 29; 6:24).

e Gr. eulogeo, trans. bless 40 times and praise 1 time (Lk. 1:64. Cp. 2 Cor. 1:3; 1 Pet. 1:3).

f He is the God of Jesus Christ as well as His Father (v 17; Jn. 3:16; 20:17; 1 Cor. 11:3), proving two separate persons, not one (1 Jn. 5:7). See ***God Is Called***, p. 351.

g See ***9 Things God Has Done for Us***, p. 372.

h All promises and blessings in Christ are still for believers today (v 3; 2 Cor. 1:20; Ps. 34:9-10; 84:11; Mt. 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16).

i These blessings are the pure doctrines of the gospel, and the full graces and gifts of the Spirit which are necessary in the work of God among men (note g, Rom. 7:14; 1 Cor. 12:1-11; Gal. 5:21).

j Gr. eulogia, trans. blessing 11 times (v 3; Rom. 15:29; 1 Cor. 10:16; Gal. 3:14; Heb. 6:7; 12:17; Jas. 3:10; 1 Pet. 3:9; Rev. 5:12-13; 7:12); fair speeches (Rom. 16:18); bounty (2 Cor. 9:5); and bountifully (2 Cor. 9:6).

k See ***The Word IN***, p. 372.

l Gr. epouranois, that which pertains to heaven. Trans. in heaven (Phil 2:10); heavenly (Mt. 18:35; Jn. 3:12; 1 Cor. 15:48-49; Eph. 1:3, 20; 2:6; 3:10; 2 Tim. 4:18; Heb. 3:1; 6:4; 8:5; 9:23; 11:16; 12:22); high places (Eph. 6:12); and celestial (1 Cor. 15:40).

m Gr. eklego, choose (Mk. 13:20; Lk. 6:13; 10:42; 19:7; Jn. 6:70; 13:18; 15:16, 19; Acts 1:2, 24; 6:5; 13:17; 15:22, 25; 1 Cor. 1:27-28; Eph. 1:4; Jas. 2:5) and make choice (Acts 15:7).

n Overthrow of the world that Lucifer ruled before Adam (note i, Mt. 13:35).

o See ***God's Choice***, p. 372.

p Gr. amomos (v 4; 5:27; Col. 1:22; Heb. 9:14; 1 Pet. 1:19; Jude 24; Rev. 14:5).

q Gr. proorizo, foreordained (note z, Rom. 8:29 and note o, above). Here God has predestined all children of God to be adopted into His family, but who becomes a child of God is left up to each individual (Jn. 3:15-20; Rev. 22:17. Cp. 1 Tim. 2:4; 2 Pet. 3:9).

r Gr. huiothesia, adoption (v 5; Rom. 8:15, 23; 9:4; Gal. 4:5). God has adopted us by Jesus Christ to Himself, according to His pleasure and will, to the praise and glory of His grace, and has made us accepted in Christ (v 5-6).

s Has en-graced us (brought us into grace) and made us objects of it in Christ (v 6).

t Mt. 3:17; 17:5; Lk. 3:22; 2 Pet. 1:17.

u This is the price God paid to manifest His grace and adopt us as sons (Rom. 3:24-25; 8:23; 1 Cor. 1:30; Col. 1:14; Heb. 12:15; Rev. 5:9-10).

v See ***The True Riches***, p. 373.

w Wisdom is that which enables men to judge what are the best ends and the best means of attaining them. Prudence is practical wisdom applied in the best time and manner to secure the best ends.

x Gr. phronesis, practical wisdom. Used only here and in Lk. 1:17.

y This mystery is that the Gentiles should be partakers of Christ with the Jews without circumcision and observance of the Mosaic rites and ceremonies (3:1-6). See note g, Rom. 11:25.

z 1st N.T. prophecy in Eph. (1:10, unfulfilled). Next, v 14. This will be fulfilled in the Millennium when all enemies will be put down and all creation united in one, as before rebellion by Lucifer and later by Adam (v 10; 1 Cor. 15:24-28; Rev. 20:1-15; 21:1–22:5).

*a Gr. oikonomia, trans. stewardship (Lk. 16:2-4) and dispensation (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25; 1 Tim. 1:4). See ***Dispensations***, p. 372.

*b This refers to the completion of probationary times on the earth. Christ will come to reign in the 7th and last dispensation or probationary period of man on earth for the purpose of ridding the earth of all rebellion and restoring God's administration over this rebellious part of His kingdom, as before rebellion started (1 Cor. 15:24-28).

+a We also have obtained an inheritance along with all the other blessings of v 3-9. We now possess it in Christ by promise but it will not be ours in reality until the end of life of sowing to the Spirit (Mt. 5:5; 19:29; 25:34; 1 Cor. 6:9-10; 15:50; Gal. 5:21; Eph. 1:14, 18; 5:5; Col. 1:12; 3:24; Heb. 6:12; 9:15; 1 Pet. 1:4; Rev. 21:7). We only get the earnest or first-fruit of it now by the Spirit (Eph. 1:13-14).

[c]the purpose of him who worketh [d]all things after the counsel of his own will:

▲ 12 That [e]we should be to the praise of his glory, who first trusted in Christ.

(9) SEALED US with the Spirit (Eph. 4:30; Jn. 3:5; Tit. 3:5)

13 In whom ye [f]also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also [g]after that ye believed, ye were [h]sealed with that holy Spirit of promise,

★▲14 Which is the [i]earnest of our inheritance until the redemption of the [j]purchased possession, unto the praise of his glory.

2. Fivefold prayer for blessing

15 Wherefore I also, [k]after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 [l]Cease not to give [m]thanks for you, making mention of you in my prayers;

17 [n]That the [o]God of our Lord Jesus Christ, [p]the Father of glory, may give unto you the [q]spirit of wisdom and revelation in the knowledge of him:

18 The [r]eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power [s]to us-ward who believe, according to the working of his mighty power,

3. Tenfold greatness of power

20 Which he [t]wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

★ 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in [u]this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the [v]head over all *things* to the church,

23 [w]Which is his body, [x]the fulness of him that filleth all in all.

170

CHAPTER 2

4. Sevenfold position in sin and Satan by nature (Ps. 51:5; Rom. 5:12-21; 1 Jn. 3:8; 5:19; Jn. 8:44)

1 And you *hath he quickened*, who were [a]dead in [*b]trespasses and [*c]sins;

2 Wherein in time past [*d]ye walked according to the course of this [*e]world, according to [*f]the prince of the power of the air, the [*g]spirit that now worketh in the [*h]children of disobedience:

3 Among whom also we all had our [*i]conversation in times past in the [*j]lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by [*k]nature the children of wrath, even as others.

5. Source and purpose of eternal redemption (Rom. 3:21, refs.)

4 But God, who is [*l]rich in mercy, for his great love wherewith he loved us,

---

b Notes o and q, v 4-5; note z, Rom. 8:29.

c This purpose is stated in v 3-5, 12; 2:7, 10; 3:6, 10-11.

d See Rom. 8:28.

e We of the early Church who were the first to put our hope in Christ (v 12).

f You also trusted in Christ when you heard the gospel (v 12-13).

g Gr. having believed, or on believing, you were sealed with the Holy Spirit which was promised (note c, Gal. 3:14).

h See ***Sealed***, p. 373.

i Gr. arrabon, earnest-money; pledge; or first-payment (v 14; 2 Cor. 1:22; 5:5). The Holy Spirit is the Spirit of adoption. Sonship through this phase of the Spirit in the life of a believer is the first-payment or first-measure of the Spirit and of our inheritance until the fullness of the Spirit is received and the fullness of redemption is complete (note n, 2 Cor. 1:21-22; Rom. 8:17-24; 2 Cor. 5:1-10; 1 Pet. 1:4-13).

j 2nd N.T. prophecy in Eph. (1:14, unfulfilled). Next, v 21. Gr. peripoiesis, keeping safe; gaining possession). It means the full completion of redemption.
It Is Used of Obtaining:
1 Final glory (2 Th. 2:14)
2 Final salvation (1 Th. 5:9)
3 Final inheritance (Eph. 1:14)
4 Final saving of the soul (Heb. 10:39)
5 Final purchased people (peculiar, 1 Pet. 2:9, note)

k 2 Things He Heard of the Ephesians:
1 Their faith in Christ (v 15)
2 Their love for all saints (v 15). This proves genuine conversion (Jn. 13:35)

l 2 Things He Did Regarding Ephesians:
1 Gave unceasing thanks for them (v 16)
2 Prayed unceasingly for them (v 16)

m Gr. eucharisteo, give thanks. Used 23 times in Paul's epistles and only 14 times in the rest of the N.T.

n See ***6 Things Prayed for Ephesians***, p. 373.

o Note f, v 3; see ***God Is Called***, p. 351.

p The author and giver of glory to all saints (see ***God Is Called***, p. 351)

q They already had the Spirit of sonship—the earnest of the Holy Spirit (v 13-14). fullness of the Spirit of which they had only a measure (3:16-21; note a, Jn. 3:34).

r The faculty of receiving knowledge—the spirit of man (1 Cor. 2:11). What the eye is to the body the spirit is to the inner man. Some MSS. read, "the eyes of your heart." It is through these eyes that we get to know:
1 The hope of His calling (v 18)
2 The riches of the glory (v 18)
3 The greatness of His power (v 19)

s Again and again the apostle emphasizes the doctrine of power for believers, not unbelievers (v 19; 3:16-21; 6:10-18; 1 Cor. 1:7; 4:18-20; 12:1-11).

t See ***6 Things God Did for Christ***, p. 373.

u 3rd N.T. prophecy in Eph. (1:21, fulfilled). Next, 2:7. This age and the ones to come (2:7; Mt. 12:31-32; Rev. 20:1–22:5).

v See ***14-fold Headship of Christ***, p. 373.

w The church and the body of Christ are the same (v 22-23; Col. 1:18, 24).

x The many members make the head complete, make up the body of Christ (v 23; 1 Cor. 12:12-13, 27), and He in turn fills all with His fullness (v 23; 3:16-21; Jn. 1:16).

a See ***7 Dead Things in Scripture***, p. 373.

*b Gr. paraptoma, a falling aside when one should have stood upright; any deviation from the rule of duty or moral equity, as well as any flagrant offense or trespass (note j, Rom. 11:11-12).

*c Gr. harmartia, a failing to hit the mark; always in a moral sense; a sin of thought, word, or deed (note v, Jn. 1:29).

*d See ***5fold State of Sinners***, p. 373.

*e Gr. kosmos, world system. Trans. adorning (1 Pet. 3:3) and world 154 times, referring to various activities of the world as organized and run by Satan and man.

*f This is in reality the old man of Scripture that works in the children of disobedience (note o, Rom. 6:6; Jn. 8:44; 1 Jn. 3:8; 5:18). Satan is the prince (Gr. archon) or ruler of the air, because in this realm the evil spirits dwell, all of whom are under his dominion (v 2; 3:10; 6:11-12; Col. 2:10; 1 Pet. 3:22; Rev. 12). See note f, 2 Cor. 5:17.

*g When one gets rid of this spirit he no longer has the old man in him or dominating him (v 2; 4:27; 6:10-18; 1 Jn. 3:8-10; 5:18; Jas. 4:7; 1 Pet. 5:8-9). It only works in the children of disobedience (2 Cor. 5:17-18; 1 Jn. 3:8-10; 5:18; Rom. 6:14-23).

*h A Hebraism for men consecrated to Satan and disobedience (note d, Jn. 17:12). The wicked one is their father (Mt. 13:38; Jn. 8:44; 1 Jn. 3:8-10; 5:18).

*i Manner of life (note z, 2 Cor. 1:12).

*j See ***17 Works of the Flesh***, p. 362.

*k Men are sinners by nature, being born in sin (v 3; Rom. 2:14; 5:12-21; Jas. 3:6; Ps. 51:5).

*l See ***7 Things God Has Done***, p. 373.

* * *

[n]quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

★▲ 7 [o]That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

6. How men are saved
(Rom. 10:9-10; 1 Jn. 1:9; 1 Cor. 6:11; Jn. 3:16)

▲ 8 [p]For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

▲ 9 Not of works, lest any man should boast.

10 For we are his [q]workmanship, created in Christ Jesus unto good works, which God hath before [r]ordained that we should walk in them.

7. Sevenfold position of the Gentiles by nature

● 11 Wherefore remember, that ye *being* in time past [s]Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh [t]made by hands;

12 That at that time ye were without Christ, being [u]aliens from the [v]commonwealth [w]of Israel, and [x]strangers from [y]the covenants of promise, having no hope, and without God in the world:

▲ 13 But [z]now in Christ Jesus [*a]ye who [*b]sometimes were far off are made nigh [*c]by the blood of Christ.

III. The Church (Mt. 16:18; 18:15; Rom. 12:4; 1 Cor. 10:17; 12:12; Eph. 1:22; 2:14-3:21; 4:12; 5:21; Col. 1:18, 24; 1 Tim. 3:15; Heb. 12:23)

1. Both Jews and Gentiles make the New Testament Church

14 For he is our [*d]peace, who hath made [a]both one, and [b]hath broken down the middle wall of [c]partition *between us*;

15 Having [d]abolished in [e]his flesh the enmity, *even* the law of commandments *contained* in ordinances; for [f]to make in himself of twain [g]one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having [h]slain the enmity thereby:

17 And came and preached peace to [i]you which were afar off, and to [j]them that were nigh.

▲ 18 For [k]through [l]him we both have [*m]access by one Spirit unto the Father.

▲ 19 [*n]Now therefore ye are [*o]no more strangers and foreigners, but fellowcitizens with the saints, and of the [*p]household of God;

▲ 20 And are built upon [*q]the foundation of the apostles and prophets, Jesus Christ himself being the [*r]chief corner *stone*;

▲ 21 In whom all the building [*s]fitly framed together [*t]groweth unto an holy temple in the

---

n This is spiritual resurrection from death in trespasses and sins (v 1, 5-6). It is just as definite and complete as physical resurrection (2 Cor. 5:17-18).

o 4th N.T. prophecy in Eph. (2:7, unfulfilled). Next, 3:11. Eternity will be made up of time as we now know it. All affairs on earth will be regulated by seconds, minutes, hours, days, weeks, months, years, and ages upon ages (Gen. 9:14-18; 8:22; Ps. 72:5, 17; 89:34-37; Eph. 2:7).

p A simple statement of how men are resurrected spiritually from death in sins (v 8-10; Rom. 10:9-10; Jn. 3:16; 1 Jn. 1:9).

q Gr. poiema, handiwork or new creation. Only here and in Rom. 1:20. Cp. 2 Cor. 5:17-18; Eph. 4:23-24; Tit. 2:11-14.

r Gr. proetoimazo. Only here and in Rom. 9:23. It refers to preparing men for good works by regeneration.

s The first intimation that Paul is writing mainly to Gentile Christians (v 11, 19; 3:1, 8; 4:17).

6fold Former State of Gentiles:
1 Uncircumcised (v 11). Cp. ***9fold Former State of Gentiles***, p. 375.
2 Without Christ (v 12)
3 Aliens to Israel's blessings (v 12)
4 Strangers to the covenants (v 12)
5 Having no hope in God (v 12)
6 Without God in the world (v 12)

t Gr. cheiropoietos. Only here and Heb. 9:11, 24. Cp. Rom. 2:28-29. It refers to being made Jews by circumcision.

u Gr. apallotrioo, to estrange. Only here and 4:18; Col. 1:21.

v Gr. politeia, rights of a citizen. Only here and in Acts 22:28.

w Used only once each in 1 Cor., Gal., Eph., and Phil., and only twice in 2 Cor.

x Gr. xenos, stranger (Mt. 25:35-44; 27:7; Acts 17:21; Eph. 2:12, 19; Heb. 11:13; 3 Jn. 5); strange (Acts 17:18; Heb. 13:9; 1 Pet. 4:12); and host (Rom. 16:23).

y The Abrahamic, Mosaic, Davidic covenants that promised the Jews all earthly and heavenly blessings (notes, Gen. 12:1-3; Ex. 20; 2 Sam. 7).

z See ***10fold Present State as Christians***, p. 373.

*a The Gentiles, note s, above.

*b Literally, who were once far off.

*c Made nigh by His death (v 13; Rom. 5:9; Phil. 2:8; Col. 1:14, 20; Heb. 10:19-23).

*d Among Many Things Christ Is to Us:
1 Peace (v 14)
2 Wisdom (1 Cor. 1:30)
3 Righteousness (1 Cor. 1:30)
4 Sanctification (1 Cor. 1:30)
5 Redemption (1 Cor. 1:30)
6 Light (Jn. 8:12)
7 The way, truth, and life (Jn. 14:6)

a Jews and Gentiles are one in Christ (v 14, 16; 3:6; 4:4-6; 1 Cor. 12:13; Gal. 3:28; Col. 3:11; Rom. 1:16; 10:9-13).

b See ***Wall of Partition***, p. 373.

c Gr. phragma, a fence, protection, palisade, defense. Only here; Mt. 21:33; Mk. 12:1; Lk. 14:23.

d See ***Commandments Abolished***, p. 373.

e This means by His death the law was abolished (v14-15; Col. 2:14-17; 2 Cor. 3:6-15).

f This was the purpose of doing away with the law that brought enmity and made the middle wall of partition between Jews and Gentiles. God planned to make of both classes one new man, the church, so making peace between all men (v 15; 3:6; 1 Cor. 12:13; Gal. 3:28; Col. 3:11). The word for reconcile means to bring together again and is used only here; Col. 1:20-21.

g Here the church is called a man, not a woman, because it is the body of Christ who is a man. It is also called a man in Eph. 4:13. In no Scripture is the church called a woman, a virgin, a bride, or referred to by feminine pronouns. See notes on Rev. 12:1-17; 21:9-10; 22:17; 2 Cor. 11:2; 2 Th. 2:7; Eph. 5:22-33.

h If the enmity that the law brought is slain, then the law which caused this enmity is abolished (v 14-15).

i Gentiles (note s, v 11-13).

j The Jews (v 11-13).

k See ***10 Works of Christ***, p. 375.

l Another clear reference and proof of a Trinity of separate and distinct persons in the Godhead (v 18; 1 Jn. 5:7).

*m Gr. prosagoge, the privilege of entrance. Here; 3:12; Rom. 5:2.

*n See note z, v 13.

*o No longer strangers and foreigners (Gr. paroikos, sojourners, Acts 7:6, 29; 1 Pet. 2:11), but citizens with equal rights with the saints and of all who are of God's household (v 19; Phil. 2:20).

*p Gr. oikeios, the domestics. Only here; Gal. 6:10; 1 Tim. 5:8.

*q Gr. themelios, foundation on which to build (note i, Mt. 13:35). Jesus Christ is the true foundation (1 Cor. 3:11). The apostles and prophets have also been made part of the foundation of Christianity (v 20). Others are built into the structure of the church. All of them are the temple of God and a habitation of God through the Holy Spirit.

*r Gr. akrogoniaios. Only here; 1 Pet. 2:6. Cp. Acts 4:11; Ps. 118:22; Isa. 28:16.

*s Gr. sunarmologeo, harmoniously fitted together. Only here and 4:16.

*t Continually increasing by new converts.

▲ 22 In whom ye also are builded together for an [u]habitation of God through the Spirit.

171 CHAPTER 3

2. The Church a special revelation to Paul (Mt. 16:18)

1 For [v]this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the [w]dispensation of the grace of God which is given me to you-ward:

3 How that by [x]revelation he made known unto me the [y]mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

3. The Church a mystery hid in ages past but now revealed

5 Which in other [z]ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 [a]That the Gentiles should be [b]fellow-heirs, and [c]of the same body, and [d]partakers of his promise in Christ by the gospel:

7 Whereof I was made a [e]minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, [f]who am less than the least of all saints, is this grace given, that I should preach among the Gentiles [g]the unsearchable riches of Christ;

9 And to make all *men* see what *is* the [h]fellowship of the mystery, which from the beginning of the [i]world hath been hid in God, [j]who created all things by Jesus Christ:

4. The Church a teacher of angels

palities and powers in [*a]heavenly *places* might be known [*b]by the church the manifold wisdom of God,

★ 11 According to [*c]the eternal purpose which he purposed in Christ Jesus our Lord:

▲ 12 [*d]In whom we have boldness and access with confidence by the faith of him.

5. Tenfold prayer for the full blessings of God

13 [*e]Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I [*f]bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole [*g]family in heaven and earth is named,

16 [*h]That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being [*i]rooted and [*j]grounded in love,

18 May be able to comprehend with all saints what *is* [*k]the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might [l]be filled with all the fulness of God.

▲ 20 Now unto him that is able to do [m]exceeding abundantly above all that we ask or think, according to the power that worketh in us,

★ 21 Unto him *be* glory [n]in the church by Christ Jesus throughout all ages, world without end. Amen.

172 CHAPTER 4

IV. Walk of believers (Eph. 4:1-5:21; Rom. 8,12,13, 14; Gal. 5; Col. 3; 1 Th. 5; 1 Pet. 2; 1 Jn. 2,3,4,5)

1. Walk worthy in love and unity

● 1 I therefore, the prisoner of the Lord,

---

u See ***Dwelling Place***, p. 374.

v For the cause that Gentiles are equal with Jews in Christ, I am a prisoner of Jesus Christ for you (v 1).

w Gr. oikonomia, stewardship (note a, 1:10).

x See ***Revelation***, p. 332, 363.

y See note q, Mt. 13:11.

z See ***Generations***, p. 374.

a This is the particular part of the mystery that was not clear to the prophets in other generations (v 5-6).

b Gr. sunkleronomos, joint-heirs. Here; Heb. 11:9; 1 Pet. 3:7; Rom. 8:17.

c Gr. sussomos. Only here. Members-of-a-joint-body; a new body, not joined to a Jewish body already in existence (2:15; 4:13).

d Gr. summetochos, joint-partakers. Only here and in 5:7.

e Gr. diakonos, a deacon, a servant acting under the direct orders of the great Master from whom I have received the gift of grace and the effectual power of God (v7)

f An expression of extreme humility.

g Gr. anezichniastos, untraceable. Only here and Rom. 11:33. It refers to the footsteps of God in the unfolding of His plan for man of the riches of His grace in all ages to come (2:7; 3:8-9).

h Many Gr. texts read oikonomia, stewardship, dispensation of the mystery of Christ (v 3-6). In other texts the Gr. kiononia, signifies a fellowship or a religious community (note h, 2 Cor. 13:14).

i Gr. aionon, ages; beginning of the ages.

j God created all things by Jesus Christ (v

k God is making Jews and Gentiles one new body to demonstrate to the principalities and powers in heavenly places the manifold wisdom of God in the eternal purpose (v 10-11; 6:12).

*a See note l, Eph. 1:3.

*b By the submission of the church to God and Christ and by the manifold wisdom of God to the church the angelic and demon powers, good and evil, are being taught the eternal purpose of God (v 10-11; 1:11; 2:7).

*c 5th N.T. prophecy in Eph. (3:11, unfulfilled). Next, v 21. The eternal purpose is to have creations of free moral agents who have been thoroughly tested and purged of all possibility of rebellion, so that God can show the exceeding riches of His grace toward them in all the ages to come without fear of eternal rebellions (Eph. 1:4-12; 2:7; 3:9-11; 1 Cor. 15:24-29; Rev. 21-22). See ***16 Things Free Agents Must Learn***, p. 374.

*d 3 Great Blessings in Christ (v 12):
  1 Boldness or liberty of speech in prayer (Phil. 4:6)
  2 Access with confident assurance of an answer (Heb. 4:14-16; 10:19-23)
  3 Faith from Christ (v 12; Heb. 12:2; Acts 3:16; Gal. 2:20)

*e Do not be disgraced by my sufferings for you. They are honorable and for your good to enable you to persevere in righteousness (v 13).

*f Some willingly do this now, but all will be forced to do it in due time (Isa. 45:23; Phil. 2:10). See ***Examples of Kneeling in Prayer***, p. 374.

*g Gr. patria. Here; Lk. 2:4; Acts 3:25. Part of the family of God is in heaven (Heb. 12:22-23) and part on earth (v 15). See ***The Whole Family of God***, p. 375.

*h ***6 Things Prayed for Ephesians***, p. 373

*i Gr. rhizoomai. Here and Col. 2:7.

*j Gr. themelioo, founded (note i, Mt. 13:35). Love is the soil in which we must grow and the foundation on which we must build.

*k See ***God's Love***, p. 373.

l To be filled with all the fullness of God is just as possible today as then, and as possible as the other things prayed for here and in 1:17-19. Cp. Jn. 14:12.

m Superabundantly above the greatest abundance we may ask or even think, according to the power that works in us (v 20). His ability is connected with His willingness to do for His people. There are no limitations in getting things from God according to the promises (2 Pet. 1:4).

n 6th N.T. prophecy in Eph. (3:21, unfulfilled). Next, 4:12. This teaches that the church will continue eternally along with eternal generations of natural peoples through the age of the ages (notes proving eternal generations, 312).

cation wherewith ye are called,

● 2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

● 3 [p]Endeavouring to keep the unity of the Spirit in the bond of peace.

2. Sevenfold unity of God and man
(1 Cor. 12; Rom. 12; Jn. 17)

4 *There* is [q]one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, [r]one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

3. The gifts of Christ for His body
(1 Cor. 12:1, refs.)

7 But unto [s]every one of us is given grace according to the measure of the gift of Christ.

★ 8 Wherefore he saith, [t]When he ascended up on [u]high, [v]he led [a]captivity [b]captive, [c]and [d]gave [e]gifts unto men.

9 [f](Now that he ascended, [g]what is it but that he also descended [h]first into the [i]lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, [j]that he might fill all things.)

11 [k]And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

★ 12 [l]For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a [m]perfect man, unto the measure of the stature of [n]the fulness of Christ:

14 [*o]That we *henceforth* be no more children, tossed to and fro, and carried about with every [*p]wind of doctrine, by [*q]the sleight of men, *and* [*r]cunning craftiness, whereby they [*s]lie in wait to deceive;

15 [*t]But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

5. Sevenfold walk of Gentiles

● 17 This I say therefore, and testify in the Lord, that ye henceforth walk not as [*u]other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

---

1 Walk worthy of your calling (v 1)
2 Walk in all lowliness or humility of mind (v 2; Acts 20:19; 1 Pet. 5:5)
3 Walk in meekness (v 2; Mt. 5:5)
4 Walk in longsuffering (v 2; 1 Cor. 13)
5 Forbearing one another in love (v 3)
6 Endeavoring to keep the unity of the Spirit in the bond of peace (v 3)

p Gr. spoudazo. Trans. be forward (Gal. 2:10); be diligent (Tit. 3:12; 2 Pet. 3:14); do diligence (2 Tim. 4:9, 21); give diligence (2 Pet. 1:10); labor (Heb. 4:11); endeavour (Eph. 4:3; 1 Th. 2:17; 2 Pet. 1:15); and study (2 Tim. 2:15).

q See ***7 One's in Ephesians***, p. 374.

r The one baptism of 7 that saves the soul—a baptism into Christ and into His body (note n, Mt. 3:6).

s Proof of different measures of grace (Rom. 12:3. Cp. note a, Jn. 3:34).

t 1st and last O.T. prophecy fulfilled in Eph. (4:8; Ps. 68:18). This was at the ascension 40 days after His resurrection (Acts 1:3-11; Lk. 24:51; Mk. 16:19).

u Rendered height in 3:18; Rev. 21:16.

v The captives that were taken to heaven with Christ were the saints who had died from Abel to Christ, and who were held captive by Satan in paradise under the earth until Christ conquered death, hell, and the grave liberating them (Heb. 2:14-15; Lk. 16:23, notes). He got these captives in the lower parts of the earth (v 8-10; Mt. 12:40). They were still alive in soul and spirit since their physical death, but held captive, which proves the immortality of the soul. He could not have led captive extinct souls. Now when a Christian dies he does not go into the lower parts of the earth to be held captive, but goes to heaven to live and await the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11).

a He led a body of captives to heaven, like an earthly conqueror. See note j, 2 Cor. 2:14. Some were the many that were resurrected after Christ (Mt. 27:52-53), and the rest were the immortal souls that were not resurrected, but merely liberated from captivity to Satan (Heb. 2:14-15; 12:23).

b Gr. aichmaloteuo. Only here; 2 Tim. 3:6. The word aichmalotizo is used in Lk. 21:24; Rom. 7:23; 2 Cor. 10:5.

c 3 Things Christ Did in His Ascension:
1 He liberated the righteous immortal souls from captivity in the lower parts of the earth (v 8; Ps. 68:18)
2 He took these captives captive to heaven (v 8; Ps. 68:18)
3 He gave gifts to men (v 8, 11)

d Ps. 68:18 reads, Thou hast received gifts for men. The Heb. here suggests that the gifts He gave were received in man, that is, by virtue of His incarnation He received these gifts to give to men. They are really gifts of God to men. See ***8 Gifts of God***, p. 373.

e Gr. doma. Only here; Mt. 7:11; Lk. 11:13; Phil. 4:17.

f He descended, not only from deity to humanity and from humanity to infamy and death (Phil. 2:5-11), but also into the lower parts of the earth—into hell itself to conquer hell and liberate captive souls from Satan (v 8-10; Ps. 16:10; 68:18; Mt. 12:40; Heb. 2:14-15).

g Question 1. The only one in Ephesians.

h Before He ascended to heaven He descended to hell (v 9; Ps. 16:10; Mt. 12:40).

i Proof that hell is located in the lower parts of the earth, not on the surface of the earth as the grave (v 9; Mt. 12:40; Ps. 16:10; 63:9; Job 11:8; Dt. 32:22; Isa. 14:9 66:22-24; Pr. 9:18; 15:24; Ez. 31:14-18; 32:18-24). Hell here is contrasted with the highest heaven as being the lowest and deepest part of the earth. It could not possibly refer to the grave on the surface of the earth.

j That He might be the fountain of all spiritual, physical, and material gifts to men, dispensing them to all men liberally according to their needs and wants (Jas. 1:5-8, 17; Mt. 7:11; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; Ps. 34:9-10; 84:11).

k See ***5 Kinds of Ministers***, p. 374.

l See ***7 Duties of Ministers***, p. 374.

m 7th N.T. prophecy in Eph. (4:12-13, being fulfilled). Next, 5:5. Gr. teleios, that which has reached maturity (Mt. 5:48; 1 Cor. 2:6; Phil. 3:15).

n Gr. pleroma (1:23; 3:19).

*o See ***7 Blessings of Perfection***, p. 374.

*p Evil teaching of the prince of the power of the air (2:2; 1 Tim. 4:1; 2 Cor. 4:4).

*q Gr. kubeia, cube. It refers to loaded dice against which no man can win. Those who play around with false doctrines cannot win eternal life.

*r Gr. panourgia, cheating and subtlety and methodeia, method; signifies the art, wile, stratagem, or method of the devil to destroy souls by fallacy (v 14; 4:27; 6:11; 1 Tim. 4:1; 2 Cor. 4:4; Mt. 13:19). It refers to the systematizing of error and making it such a perfect counterfeit of truth that only those who are experienced in truth can detect it.

*s False teachers lie in wait to catch ignorant souls by their fallacies.

*t The truth recommended by Paul is the whole gospel which centers around Christ and builds the church into a working unit to throw off all error or waste so as to sustain itself like the human body (v 15-16).

*u See ***9fold Former State of Gentiles***, p. 375

themselves over unto lasciviousness, to work all uncleanness with greediness.

6. What to "Put off" (Col. 3:8)

20 [v]But ye have not so learned Christ;
21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
● 22 That ye put off concerning the former conversation [w]the old man, which is corrupt according to the deceitful lusts;

7. What to "Put on" (Col. 3:10)

● 23 And be [x]renewed in the spirit of your mind;
● 24 And that ye put on [y]the new man, which after God is created in righteousness and true holiness.

8. Twenty commands for Christians

● 25 Wherefore [a]putting away [b]lying, speak every man truth with his neighbour: for we are members one of another.
● 26 Be ye [c]angry, and sin not: let not the sun go down upon your wrath:
● 27 Neither give place to the devil.
● 28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.
● 29 Let no [d]corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

[f]whereby ye are sealed unto the day of redemption.
● 31 Let all [g]bitterness, and [h]wrath, and [i]anger, and [j]clamour, and [k]evil speaking, be put away from you, with all [l]malice:
● 32 And be ye [m]kind one to another, [n]tenderhearted, [o]forgiving one another, even as God for Christ's sake hath forgiven you.

173 CHAPTER 5

9. Two commands to follow God

● 1 Be ye therefore [p]followers of God, as dear children;
● 2 And [q]walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a [r]sweetsmelling savour.

10. Six common sins condemned

● 3 [s]But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
● 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

11. Five classes that are lost

★ 5 For this ye know, that [t]no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.
● 6 Let no man deceive you with vain words: for because of these things cometh the

---

v See ***18fold Life of Saints***, p. 375.

w The old man is the spirit and nature of the devil (note f, 2 Cor. 5:17).

x Be renewed in the attitude of your mind by renouncing its vanity (v 17), its darkness and blindness (v 18) and learning of Christ (v 20-21).

y This is the Spirit and nature of God in renewed man (v 23-24; 2 Pet. 1:4; Rom. 8:9, 14-16). The Gr. word for renewed is ananeoo, meaning the whole course of life now flows in a different direction (v 23; 2 Cor. 5:17-18). The word for put on is enduo, to be clothed with, as in note i, Lk. 24:49; 1 Th. 5:8. The new nature must be put on and it must manifest righteousness and true holiness (v 23-24). The Gr. for holiness is hosiotes, and is found only here and in Lk. 1:75.

a Gr. apotithemi, having put away.

b Gr. to pseudos, the lie. It is the lie that is put away. This has to do with putting away Satan who is the father of the lie (Jn. 8:44; 2 Th. 2:11). It was a common thing for the heathen teachers to declare that a lie is better than the truth when it is profitable and less hurtful. Having been brought up in such loose system of morality, these converts needed this admonition. Part of this verse is quoted from Zech. 8:16.

c Gr. orgizo, to make angry, provoke to anger, irritate (v 26; Mt. 5:22; 18:34; 22:7; Lk. 14:21; 15:28; Rev. 11:18; 12:17). The reference is to being provoked to sin by Satan but one must not yield to such provoking or give place to the devil (v 26-27). The words anger and angry are used 289 times in the Bible, but only 12 times in the N.T. The faculty to be angry is God-created and perfectly sinless in itself. The misuse of it and all other faculties, is what God condemns. God Himself has been angry many times because of sin (Num. 11:1, 10, 33; 12:9; 14:11; Ps. 7:11). One must have a cause if he is to be angry (Mt. 5:22; Rom. 1:18; Jas. 1:19). God never de-humanizes or uncreates one in sanctification. Anger is allowed by the gospel (Mk. 3:5), but not sin (v 26).

d Gr. sapros, useless, putrid, obscene (Mt.

e Grieve not by doing any of these forbidden things of 4:17–5:18.

f See note h, 1:13.

g Gr. pikria, bitterness, malice, venom. Here; Acts 8:23; Rom. 3:14; Heb. 12:15.

h Gr. thumos, any vehement passion, anger, wrath, hatred (Gal. 5:20, note).

i Gr. orge. Trans. anger (v 31; Mk. 3:5; Col. 3:8); indignation (Rev. 14:10); vengeance (Rom. 3:5); and wrath (Mt. 3:7; Lk. 3:7; 21:23; Jn. 3:36; Rom. 1:18; 2:5, 8; 4:15; 5:9; 11:22; 12:19; 13:4-5; Eph. 2:3; 5:6; Col. 3:6; 1 Th. 1:10; 2:16; 5:9; 1 Tim. 2:8; Heb. 3:11; 4:3; Jas. 1:19-20; Rev. 6:16-17; 11:18; 16:19; 19:15).

j Gr. krauge, uproar (v 31; Mt. 25:6; Acts 23:9; Heb. 5:7; Rev. 14:18; 21:4).

k Gr. blasphemia (note a, Mt. 12:31).

l Gr. kakia. Trans. malice (v 31; 1 Cor 5:8; 14:20; Col. 3:8; Tit. 3:3; 1 Pet. 2:1); evil (Mt. 6:34); naughtiness (Jas. 1:21); maliciousness (Rom. 1:29; 1 Pet. 2:1); and wickedness (Acts 8:22).

m Gr. chrestos. Trans. kind (v 32; Lk. 6:35); good (1 Cor. 15:33; Rom. 2:4); gracious (1 Pet. 2:3); and easy (Mt. 11:30).

n Gr. eusplanchnos, tenderly compassionate. Only here and in 1 Pet. 3:8.

o Mt. 6:14-15; 18:21-35; Col. 3:13.

p Gr. mimetes, imitators; mimic the gait, speech, accent, and manner of life of another (note p, 1 Cor. 4:16). It means here to imitate God as children do their parents—imitate His acts, words, nature, ways, graces, and Spirit.

q 2fold Sacrifice of Christ (v 2):
  1 As an offering; the same as in Lev. 2:1 to show gratitude for temporal blessings received
  2 As a sacrifice for sin (Mt. 26:28; 1 Pet. 2:24); the same as in Lev. 1:9; 3:16

r An odor of a sweet smell to God. That is, God was well pleased with the offering and sacrifice of Christ because it made possible the redemption of His fallen creation (Rom. 8:18-24).

s 6 Forbidden Things to Saints (v 3-4):
  1 Fornication (note g, Mt. 5:32)
  2 Uncleanness (pt. 3, col. 1, pg. 362, ***17 Works of the Flesh***)
  3 Covetousness (note e, Lk. 12:15)
  4 Filthiness. Gr. aischrotes, ugliness, baseness, vileness, shame, infamy.
  5 Foolish talking. Gr. morologia, speaking foolishly; idle, stupid talk
  6 Jesting. Gr. eutrapelia, ribaldry; indecency sugar-coated in mirth to make it more corrupting; course jesting; obscene and offensive conversation. Only here

t 8th N.T. prophecy in Eph. (5:5-6, unfulfilled). Next, v 27. See ***5 Classes Not to Inherit God's Kingdom***, p. 374.

* * *

ence.

● 7 [*u]Be not ye therefore partakers with them.

12. Fifteen commands for Christians

● 8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light:

9 [*v](For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

● 10 Proving what is acceptable unto the Lord.

● 11 And have no fellowship with the unfruitful [*w]works of darkness, but rather [*x]reprove *them*.

12 For it is a [*a]shame even to speak of those things which are done of them in secret.

13 But [*b]all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

▲●14 Wherefore he saith, [c]Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

● 15 See then that ye walk [d]circumspectly, not as fools, but as wise,

● 16 [e]Redeeming the time, because the days are evil.

● 17 Wherefore be ye not [f]unwise, but understanding what the will of the Lord *is*.

● 18 And be not [g]drunk with wine, wherein is [h]excess; but be [i]filled with the Spirit;

● 19 Speaking to yourselves [j]in psalms and hymns and spiritual [k]songs, singing and making [l]melody in your heart to the Lord;

● 20 Giving [m]thanks always for all things unto God and the Father [n]in the name of our

● 21 [o]Submitting yourselves one to another in the fear of God.

V. Domestic life of believers

1. Duties of wives (Col. 3:18; Tit. 2:3-5; 1 Pet. 3:1-6; 1 Tim. 2:9-15; 5:2-16; 1 Cor. 14:34-35)

● 22 [p]Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

● 24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in [q]every thing.

2. Duties of husbands (Col. 3:19; Tit. 2:2, 6; 1 Pet. 3:7)

● 25 [r]Husbands, love your wives, even as Christ also loved [s]the church, and gave himself for it;

▲ 26 That he might [t]sanctify and cleanse it with the washing of water by the word,

★▲27 That he might present it to himself a [u]glorious church, not having [v]spot, [w]or wrinkle, or any such thing; but that it should be [x]holy and [y]without blemish.

● 28 So ought men to love their wives [z]as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 [a]For we are members of his body, of his flesh, and of his bones.

● 31 For this cause shall a man leave his father and mother, and shall be [b]joined unto his

---

*v See note c, Gal. 5:22.

*w The mysteries of the heathen which the initiated went through in caves and dark secret places; the initiated being obliged on pain of death, to keep secret what they had heard, seen, and done (Col. 1:21; Rom. 13:12; Heb. 6:1).

*x Gr. elegcho, testify, convince, and reprove their secret vices.

*a Whatever these secret heathen rites were they were too shameful even to speak of (note c, 1 Cor. 11:4). This no doubt refers to the Eleusinian and Bacchanalian mysteries, which were performed in the darkness of night, and were known to be so immoral and abominable that the Roman senate banished them from Italy. At these religious festivals wine and women played the most important parts. Indecent emblems were carried in procession and ceremonies of the most immoral character were performed. Plato says that he has seen the entire population of Athens drunk at these festivals.

*b All reprovable actions are made manifest by light (v 13).

c A paraphrase of Isa. 60:1-2.

d Gr. akribos. Trans circumspectly (v 15); perfectly (Acts 18:26; 23:15, 20; 1 Th. 5:2); perfect (Lk. 1:3; Acts 24:22); and diligently (Mt. 2:8; Acts 18:25). It means to walk about watching on every hand to avoid danger and enemies—live the gospel by watching your conduct.

e Buying up those moments which others throw away. Improve every moment to make up for those lost in sin (v 16).

f Gr. aphron, senseless, crazed (note i, 2 Cor. 11:16). Do not become madmen. Here is an allusion to the wild orgies of Bacchus, in which men acted like they were mad; running and tossing their heads and appearing in every sense completely frantic. Be sober, chaste (v 17).

g Gr. methuskomai, Here; Lk. 12:45; 1 Th. 5:7. This again refers to the orgies of Bacchus when men and women would get drunk entering into all kinds of immoral acts.

h Gr. asotia, debauchery of every kind. Only here; Tit. 1:6; 1 Pet. 4:4. The adverb only in Lk. 15:13.

i This is the privilege of every Christian. It is true that every born-again man receives the Spirit of sonship and has the Holy Spirit in a measure (Rom. 8:9, 14-16), but this is not the kind of filling one may yet receive if he will accept truth and seek God for the fullness of the Spirit (Mt. 3:11; Lk. 11:13; 24:49; Jn. 1:31-34; 7:37-39; 14:12; Acts 1:4-8; 2:38-39; 5: 32). See note a, Jn. 3:34.

j The difference between the psalms, hymns, and spiritual songs is not fully clear. The psalms no doubt refer to the book of Psalms. Hymns and spiritual songs could include any psalm in the book of Psalms and also others that were commonly known among the people of that day (Mt. 26:30; Eph. 5:19; Col. 3:16; Ex. 15:1, 2; Num. 21:17; Dt. 13:19, 21-22, 30; Judg. 5:12; Cant. 1:1; Isa. 5:1; 26:1; 42:10). The reference might also be to spontaneous singing in the Spirit, as in 1 Cor. 14:15-16).

k Gr. ode, a song of thanksgiving. Here; Col. 3:16; Rev. 5:9; 14:3; 15:3.

l Gr. psallo, to play a stringed instrument with the fingers; to strike a chord; sing to the music of a harp (Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13).

m Because of continued blessings from God.

n Through Him alone we can approach God (Mk. 16:17; Jn. 14:12-15; 16:23-26; Col. 3:17; 1 Tim. 2:4; Heb. 10:19).

o Let no man be stubborn in his opinion to disturb the peace of the church (v 21).

p See ***4 Commands For Wives***, p. 374.

q That is lawful and right, not in things criminal and wrong. If he is sinful and demands her to leave off the things that save the soul she is not under obligation to him. Her God and her soul must come first (Mt. 22:37; Lk. 14:26-27). Obedience to the husband in all things is based upon him loving his wife, as Christ does the church (v 25, 28, 33).

r See ***8 Commands For Husbands***, p. 374.

s See ***16 Facts—Christ and Church***, p. 375.

t Gr. hagiazo, set apart or consecrate, referring to the new birth (note f, Jn. 3:5).

u 9th and last N.T. prophecy in Eph. (5:27, unfulfilled). See note, ***Glorious church***, p. 374.

v Gr. spilos, blemish. Here; 2 Pet. 2:13.

w Gr. hrutis, wrinkle, no mark of age.

x See ***God's Choice***, p. 372.

y Gr. amomos, faultless (note p, 1:4).

z The woman is part of the man and one flesh with him (v 28-32; Gen. 2:21-25).

a 4:25; Rom. 12:4-5; 1 Cor. 6:15; 12:27.

b See ***Christ—Church Illustrated***, p. 375.

32 This is a great mystery: but I speak concerning Christ and the church.

● 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she [a]reverence *her* husband.

174 CHAPTER 6

3. Duties of children (Col. 3:20)

● 1 Children, [b]obey your parents in the Lord: [c]for this is right.

● 2 Honour thy father and mother; (which is the first commandment with promise;)

▲ 3 That it may be well with thee, and thou mayest live long on the earth.

4. Duties of fathers (Col. 3:21)

● 4 And, [d]ye fathers, provoke not your children to wrath: but bring them up in the [e]nurture and [f]admonition of the Lord.

5. Duties of servants (Col. 3:22; Tit. 2:9; 1 Tim. 6:1; 1 Cor. 7:17; 1 Pet. 2:18; Mt. 24:45-51; 25:1-30)

● 5 [g]Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

▲ 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of

6. Duties of masters (Col. 4:1; 1 Tim. 6:2)

● 9 And, ye [h]masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

VI. Spiritual warfare of believers (Eph. 6:10-20; 2 Cor. 10:3-5; Rom. 6:1-8; Gal. 5:13-26; 1 Pet. 5:8)

1. The power of believers

● 10 [i]Finally, my brethren, [j]be [k]strong in the Lord, and in the power of his might.

2. The believer's foes (Jn. 15:18; Rom. 8:1-13; Gal. 5:16-21; Jas. 4:7; 1 Pet. 5:8; Mk. 16:17)

▲●11 [l]Put on the whole [m]armour of God, [n]that ye may be able to stand against the [a]wiles of the devil.

12 For we [b]wrestle not [c]against flesh and blood, but [d]against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in [e]high *places*.

3. The believer's armour (Rom. 13:12; 1 Th. 5:8; 2 Cor. 6:7; 10:3-5)

▲●13 [f]Wherefore take unto you the [g]whole armour of God, that ye may be able to withstand in the evil day, and [h]having done all, to stand.

● 14 Stand therefore, having your loins girt about with truth, and having on the [*i]breastplate of righteousness;

15 And your [*j]feet shod with the [*k]preparation of the gospel of peace;

▲●16 Above all, taking the shield of faith,

---

a Gr. phobeo, to strike with fear; to frighten. It is trans. reverence only here; be afraid 29 times; and fear 61 times (Rev. 1:17; 2:10; etc.). She is to reverence him as her head (v 23-24; 1 Cor. 11:3).

b 2 Commands for Children (Cp. Col. 3:20)
  1 Obey parents (v 1)
  2 Honor parents (v 2)

c 4 Reasons for Children to Obey Parents:
  1 This is right (v 1)
  2 A commandment (v 2; Ex. 20:12)
  3 A blessing of well being (v 3)
  4 Long life promised (v 3)

d 2 Commands for Fathers (Cp. Col. 3:21)
  1 Provoke not your children to wrath (v 4). Avoid severity, anger, harshness, cruelty. Cruel parents generally have bad children. Correct, do not punish. Punishment is from a principle of revenge; correction is from a principle of affectionate concern
  2 Bring up children in the nurture and admonition of the Lord (v 4). The mind is to be nourished with wholesome discipline and instruction which will bend them toward God and Christian living

e Gr. paideia, child training; education; discipline; correction. Trans. nurture here; instruction (2 Tim. 3:16); chastening (Heb. 12:5, 7, 11); and chastisement (Heb. 12:8).

f Gr. nouthesia, warning, admonition, reproof. Here; 1 Cor. 10:11; Tit. 3:10.

g 6 Commands for Servants (Cp. Col. 3:22-25)
  1 Obey your masters. We would say today, be faithful employees (v 5; Col. 3:22)
  2 Be conscientious in service (v 5)
  3 Do not render eyeservice (v 6; Col. 3:22)
  4 Do the will of God from the heart (v 6)
  5 Render cheerful service to men as you would to the Lord (v 7; Col. 3:23)
  6 Recognize that if you are not properly recompensed by man you will be by God (v 8; Gal. 6:7-8; Col. 3:24-25)

h 3 Commands for Masters (Col. 4:1)
  entious manner toward your servants, as they do toward you (v 9; Col. 4:1)
  2 Do not threaten your servants (v 9)
  3 Recognize that you have the same Master as your servants and that there is no respecter of persons with Him (v 9; Rom. 2:11; Col. 4:1)

i Having laid before you your high calling and the great doctrines of the gospel, I will now show you the enemies that will oppose you and how you can overcome them (v 10-18).

j 12 Commands for Saints:
  1 Be strong in the Lord (v 10)
  2 Be strong in His power (v 10)
  3 Put on the whole armor of God (v 11)
  4 Stand (v 13-14)
  5 Have your loins girt with truth (v 14)
  6 Put on the breastplate of righteousness (v 14)
  7 Have your feet shod with the preparation of the gospel of peace (v 15)
  8 Take the shield of faith (v 16)
  9 Take the helmet of salvation (v 17)
  10 Take the sword of the Spirit (v 17)
  11 Pray in the Spirit (v 18)
  12 Watch in prayer (v 18)

k Gr. endunamoo, to acquire strength. Trans. strengthen (Phil. 4:13; 2 Tim. 4:17); enable (1 Tim. 1:12); be strong (Rom. 4:20; Eph. 6:10; 2 Tim. 2:1; Heb. 11:34); and increase in strength (Acts 9:22).

l See note i, Lk. 24:49.

m Gr. panoplia, full armor of a heavily armed soldier, described in v 13-17. Only in v 11, 13; Lk. 11:22.

n 3 Great Blessings of the Armor of God:
  1 Ability to stand against all enemies (v 11-14)
  2 Ability to withstand all attacks (v 13)
  3 Ability to quench every fiery dart of Satan (v 16)

a Gr. methodeias, methods—the different means, plans, and schemes used to deceive, entrap, enslave, and ruin the souls of men. A man's method of damning his soul (note r, 4:14).

b Gr. pale, wrestle. Only here. It refers to warfare in general between saints and spirit rebels who are against God.

c Gal. 1:16; 1 Cor. 15:50.

d See ***4 Kinds of Spirit Rebels***, p. 375.

e Gr. epouranois, heavenlies (note, 1:3).

f In view of the fact that you have such enemies (v 12), be endued with or clothed with armor of God. It will make you invulnerable and victorious (v 13-18).

g See ***2 Kinds of Armor***, 375.

h A military phrase; having conquered all, stand, ready to do battle again (note n, v11)

*i Cp. with Isa. 11:5; 59:17.

*j Mk. 6:9; Acts 12:8; Isa. 52:7; Rom. 10:15.

*k Gr. etoimasia, being prepared; readiness. It is the gospel of making peace with God and of readiness to meet Him.

✝ ✝ ✝

fiery [l]darts of [m]the wicked.

● 17 And [n]take the [o]helmet of salvation, and the sword of the Spirit, which is the [p]word of God:

4. The believer's resource
(Rom. 8:26; Mt. 7:7-11; Jn. 14:12-15)

● 18 [q]Praying always [r]with all prayer and [s]supplication in the Spirit, and [t]watching thereunto with [u]all perseverance and supplication for all saints;

19 And for me, [v]that utterance may be given unto me, that I may open my mouth boldly, to make known the [w]mystery of the gospel,

20 For which I am an [x]ambassador in [y]bonds: that therein I may speak boldly, as I ought to speak.

VII. Conclusion and benediction

21 But that ye also may know my affairs, *and* how I do, [z]Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [a]in sincerity. Amen.

* * *

m This no doubt refers to Satan who is captain of all other wicked ones (Mt. 13:19, 38; 1 Jn. 2:13-14; 3:12; 5:18). The term is also used of other wicked persons (Isa. 11:4; 2 Th. 2:8; 2 Pet. 2:7; 3:17).

n Gr. dechomai. Trans. receive 41 times; accept 2 times; and take 5 times.

o Here; 1 Th. 5:8. Cp. Isa. 59:17.

p Gr. rhema, the written Word (note b, Acts 1:1). See Lk. 4:32; Isa. 8:20; Mt. 4:4-7. The Spirit always acts in harmony with the written Word of God. It should be quoted in times of temptation and it will cut in pieces the snares of the enemy.

q Praying is not classed as part of the armor, but is an additional and very important part of the fight against spiritual powers of evil (Jas. 4:7; 1 Pet. 5:8-9).

r Every kind: public, private, church, and family prayer.

s Gr. deesis, and entreating; continued strong and incessant pleadings until the prayer is answered (Lk. 18:1-8). Trans. request (Phil. 1:4); supplication (Acts 1:14; Eph. 6:18; Phil. 4:6; 1 Tim. 2:1; 5:5); and prayer 12 times.

t Without this, prayer and Christian armor will be ineffectual (Mk. 13:33; Lk. 21:36; Heb. 13:17).

u Gr. proskartereo, to adhere firmly to (note n, Acts 1:14). Be close in pursuit of; always intent upon your object in prayer (Rom. 12:12).

v 3 Reasons to Pray for Preachers (v 19)
  1 For inspired utterance
  2 For boldness in preaching
  3 For clarity of gospel preaching

w See ***Mystery***, p. 305.

x Gr. presbeuo, an emperor's legate. Here and 2 Cor. 5:20. Such were held in respect in all civilized countries, but here the ambassador of the King of Heaven is in chains!

y Chains (v Acts 28:20; 2 Tim. 1:16).

z Acts 20:4; Col. 4:7; 2 Tim. 4:12; Tit. 3:12. He was probably an Ephesian.

a Gr. aphtharsia, uncorruptness, immortal (Rom. 2:7; 1 Cor. 15:42).

Summary of Ephesians

Date and place: Written from Rome 64 A.D. and was sent by Tychicus along with Colossians and Philemon. It is the most impersonal of Paul's epistles

Author: Paul (see Summary of Romans and Paul in the Index)

Title: The words at Ephesus are not in some of the oldest MSS. It may be they were omitted so that the names of various churches could be filled in. This may explain mention of the letters to the Laodiceans (Col. 4:16)

Theme: Romans, the first doctrinal letter, sets forth the true relation of the believer to Christ in death, burial, and resurrection. Ephesians, the second doctrinal letter, pictures the believer as sitting together with Christ in heavenly places. It contains the highest of church truth, but not church order

Statistics: 49th book of the Bible; 6 chapters; 155 verses; 3,039 words; 1 question; 146 verses of history; 1 verse of fulfilled and 8 verses of unfulfilled prophecy

EPHESIANS NOTES CONTINUED

Dispensations (1:10)

5 Named in Scripture:

1 Dispensation or administration of the unjust steward (Lk. 16:1-9)
2 Dispensation of the gospel (1 Cor. 9:17), which is Paul's administration of the gospel of grace
3 The dispensation of the grace of God (Eph. 3:2). This is the same as no. 2
4 The dispensation of God (Col. 1:25). This is God's own administration of grace given to Paul and is the same as no. 2
5 The dispensation of the fullness of times, in which God gathers together all things in heaven and in earth in Christ ridding the earth of all rebellion (Eph. 1:10; 1 Cor. 15:24-28; Rev. 20)

7 Dispensations of Man:

Besides the dispensation of angels (Gen. 1:1; Isa. 14:12-14; Ez. 28:11-17) and the eternal dispensation of the redeemed and faithful angels (Rev. 21-22; Isa. 66:22-24; 2 Pet. 3:13), there are 7 dispensations of man between the restoration of the earth from chaos (Gen. 1:3-2:25) and the New Heavens and the New Earth:

1 Dispensation of Innocence (Gen. 3)
2 Dispensation of Conscience (Gen. 4-8)
3 Dispensation of Human Government (Gen. 9-11)
4 Dispensation of Promise (Gen. 12:1–Ex. 12:36)
5 Dispensation of Law (Ex. 12:37–Mt. 3)
6 Dispensation of Grace (Mt. 3:1–Rev. 19-21)
7 Dispensation of Divine Government of Millennium (Rev. 20:1-15)

9 Things God Has Done for Us (1:3)

1 Blessed us (v 3)
2 Chosen us (v 4)
3 Predestinated us (v 5, 11)
4 Made us accepted (v 6)
5 Redeemed us (v 7)
6 Abounded toward us (v 8)
7 Made known unto us (v 9)
8 Given us an inheritance (v 11, 14)
9 Sealed us (v 13)

The Word IN: (1:3)

1 In Christ Jesus (v 1, 3, 4, 6, 7, 10, 11, 13, 15, 20; 2 Cor. 5:17)
2 In heavenly places (v 3, 20; 2:6)
3 In love (v 4)
4 In all wisdom and prudence (v 8)
5 In one (v 10)
6 In heaven (v 10)
7 In my prayers (v 16)
8 In the knowledge of Him (v 17)
9 In the saints (v 18)
10 In this world (v 21)
11 In the world to come (v 21)
12 In all (v 23)

God's Choice (1:4)

This is what God chose before the overthrow of Lucifer's world—that all of the new race of Adam who accept Jesus Christ should be holy and without blame before Him in love. It is this plan that is chosen for all believers, not the individual conforis left up to the individual and not to God. All are called and chosen to become holy before God in love if they want to accept this plan and choice of God, but only those who meet the conditions will be so blessed (Jn. 3:16-20; Mk. 16:15-16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). This is the true meaning of election and predestination wherever found in Scripture (v 5; Rom. 8:29, note), that is, the plan is predestined and foreknown, not the individual conformity to the plan.

The True Riches (1:7; Lk. 16:11)

1 Riches of His grace (1:7)
2 Riches of the glory of the inheritance in the saints (1:18)
3 Unsearchable riches of Christ (3:8)
4 Riches of glory (3:16; Rom. 9:23)
5 Riches of His goodness (Rom. 2:4)
6 Riches of wisdom, knowledge (Rom. 11:33)
7 Riches in glory (Phil. 4:19)
8 Riches of the glory of the mystery of Christ in you (Col. 1:27)
9 Riches of the full assurance of understanding of God's mystery (Col. 2:2)
10 Reproach of Christ greater riches than in Egypt (Heb. 11:26)

Sealed (1:13; 4:30)

1 For security (Mt. 27:66; Rev. 20:3)
2 To hide, as the contents of a letter (Rev. 10:4; 22:10. Cp. Dt. 32:34)
3 To confirm or approve by testimony (Jn. 3:33; 6:27; Rom. 15:28)
4 To confirm ownership (2 Cor. 1:22; Eph. 1:13; 4:30; Rev. 7:3-8). The Holy Spirit of adoption is given to everyone who repents (Rom. 8:9, 14-16; 2 Cor. 1:22; Eph. 1:13; 4:30) and he who has this Spirit has God's seal that he belongs to the heavenly family

6 Things Prayed for Ephesians (1:17)

1 The spirit of wisdom (v 17)
2 The spirit of revelation (v 17)
3 Full enlightenment of truth (v 18)
4 The hope of His calling (v 18. Cp. note h, 3:16)
5 The riches of the glory of His inheritance in the saints (v 18; 1:7)
6 The exceeding greatness of His power to those who believe (v 19; 3:19-20)

6 Things God Did for Christ (1:20-23)

1 Raised Him from the dead (v 20; 1 Cor. 15:1-23; note k, Jn. 21:14)
2 Exalted Him at His own right hand (v 20; Ps. 110:1, 5; Mt. 26:64; Mk. 16:19; Acts 2:33-34; 7:55-56; Rom. 8:34; Phil. 2:9-11; Col. 3:1; Heb. 1:3, 13; 10:12; 12:2; 1 Pet. 3:22)
3 Gave Him authority over all powers, good and evil, under Himself (v 21; 3:10; 6:12; Rom. 8:38; Phil. 2:9-11; Col. 1:15-18; 2:10-17; 1 Pet. 3:22; Rev. 1:1, 7, 18; 11:15; 19:11-20:10)
4 Gave Him a name above every name except God the Father (v 21; 1 Cor. 11:3; Phil. 2:9-11; Heb. 1:4)
5 Put all things under His feet (v 22; Col. 1:16-18; 2:10-17; Heb. 2:5-18; 1 Cor. 15:24-28)
6 Gave Him headship of the church (v 22; Col. 1:18, 24; 1 Cor. 11:3)

14-fold Headship of Christ (1:20-23)

1 All principality (v 21; Col. 2:10)
2 All power (v 21; Col. 2:10)
3 All might (v 21)
4 Dominion (v 21; Col. 1:16-18)
5 Every name (v 21; Phil. 2:9; Heb. 1:4)
6 This world (Eph. 1:21)
7 The world to come (Eph. 1:21)
8 All things (Eph. 1:22; Heb. 2:8-9)
9 1:18, 24; 2:19)
10 Every man (1 Cor. 11:3)
11 Of the corner (Mt. 21:42; Lk. 20:17; Acts 4:11; 1 Pet. 2:7)
12 The people (Isa. 55:4)
13 Over all (Rom. 9:5; Col. 3:11)
14 His own house (Heb. 3:6)

7 Dead Things in Scripture (2:1)

1 Dead living men (v 1, 5; Mt. 8:22; 2 Cor. 5:14; Col. 2:13; 1 Tim. 5:6)
2 Living dead men (Rom. 6:2, 7-14; Col. 2:20; 3:3; 2 Tim. 2:11)
3 Dead living bodies (Rom. 8:10)
4 Dead bodies (Jas. 2:26; Jn. 5:28-29)
5 Dead works (Heb. 6:1; 9:14)
6 Dead faith (Jas. 2:17, 20, 26)
7 Dead sin (Rom. 7:8)

5-fold State of Sinners (2:2)

They Walk
1 According to the world system (v 2). The word course refers to the evils that run like a stream through the whole world
2 According to the will of Satan (v 2)
3 In the lusts of the flesh (v 3; Gal. 5:19-21; Col. 3:5-10; Rom. 1:19-32)
4 In the lusts of the mind or spirit (v 3; 2 Cor. 7:1; 1 Jn. 2:15-17)
5 By nature as children of wrath (v 3; Ps. 51:5; Jn. 8:44; Rom. 5:12-21)

8 Gifts of God (4:8)

1 Christ (Jn. 3:16; 4:10). Called the heavenly and unspeakable gift (2 Cor. 9:15; Heb. 6:4)
2 Holy Spirit (Acts 2:33, 38-39; 5:32; 8:20; 11:17)
3 Salvation (Rom. 5:15-18; Eph. 2:8-9)
4 Eternal life (Rom. 6:23)
5 Grace (Eph. 3:7; 4:7)
6 Spiritual gifts (Rom. 12:6; 1 Cor. 1:7; 12:4-11, 28-31; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 2:4; 1 Pet. 4:10)
7 Ministers (Eph. 4:11)
8 All good things (Mt. 7:11; Lk. 11:13; Phil. 4:17; Jas. 1:17)

3 Kinds of Death in Scripture (2:5)

1 Physical death—the separation of the inner man from the body (Jas. 2:26)
2 Spiritual death—separation from God because of sin (v 1, 5; Isa. 59:2; Mt. 8:22; Col. 2:13; 1 Tim. 5:6)
3 Eternal death—eternal separation from God because man chooses to remain separated from God in sin (Mt. 10:28; 25:41, 46; Rev. 2:11; 14:9-11; 20:11-15; 21:8; 22:15 Isa. 66:22-24). This is called the second death or second separation from God (Rev. 2:11; 20:14; 21:8)

Death in all Scripture means separation from the purpose for which one was created, never annihilation or extinction of being. Physical death is separation of the inner man from the body. The body only dies at this time and goes back to dust (Gen. 3:19; Jas. 2:26). The spirit and soul are immortal and are either dead in sins or in possession of eternal life in Christ at the time of physical death. In either case, they continue in consciousness whether in heaven or hell (notes on 1 Pet. 3:4; Lk. 12:5; 16:23; p. 472, ***25 Proofs of Immortality***, p. 1029-1036 O.T., **WHERE ARE THE DEAD?**, ***Hell***, etc.

7 Things God Has Done (2:1-13)

1 Resurrected us from death in sins (v 1, 5)
2 Loved us (v 4)
3 Saved us (v 5, 8-9)
4 Made us sit down with Him (v 6, 10)
5 Made a plan for us (v 7, 10)
6 Created us in Christ (v 10)
7 Made us nigh by Christ (v 13)

1 In Christ (v 13)
2 Made nigh to God by the blood of Christ (v 13)
3 Have peace with God (v 14)
4 One with Israel (v 14-16)
5 Part of the church (v 15-16)
6 Reconciled to God (v 16)
7 Access to God by the Spirit (v 18)
8 Fellow-citizens with saints (v 19)
9 Built upon the true foundation (v 20; 1 Cor. 3:11)
10 An habitation of God (v 22)

Law of Commandments Abolished (2:15)

Gr. katargeo. Trans. make of no effect (Rom. 3:3; 4:14; Gal. 3:17; 5:4); come and bring to naught (1 Cor. 1:28; 2:6); done away (1 Cor. 13:10; 2 Cor. 3:7, 11, 14); fail (1 Cor. 13:8); cease (Gal. 6:11); vanish away (1 Cor. 13:8); make void (Rom. 3:31); cumber (Lk. 13:7); deliver (Rom. 7:6); loose (Rom. 7:2); put away (1 Cor. 13:11); put down (1 Cor. 15:24); destroy (Rom. 6:6; 1 Cor. 6:13; 15:26; 2 Th. 2:8; Heb. 2:14); and abolish (2 Cor. 3:13; Eph. 2:15; 2 Tim. 1:10).

It is clear from all these passages that whatever is abolished is completely null and void. What is it here that is abolished? It is the law of commandments in decrees, or the law of dogmatic commandments. The word for ordinances is dogma, trans. decree (Lk. 2:1; Acts 16:4; 17:7) and ordinance (Eph. 2:15; Col. 2:14). The law was made to expose sin (Rom. 3:19-20; 7:13; Gal. 3:19-25) and to keep the Jews a distinct people until Christ came. After that it was no longer needful (see ***85 Old and New Covenant Contrasts***, p. 351).

God's Love (3:18)

God's Love Is:
1 Boundless (breadth, v 18)
2 Endless (length, v 18)
3 Fathomless, exhaustless (depth, v 18)
4 Measureless (height, v 18)

All that is included in the breadth, length, depth, and height is submerged in the immensity of the love of God which comprehends all that is above, below, and past, present, and future. It encompasses the universe, and time and eternity. It reaches to the depth of sin and infamy, to the height of the infinite divinity. It passes all knowledge and wisdom. God's gift to man is the measure of His love (Jn. 3:16); the death of Christ is the measure of His love (Rom. 5:5-10); and the condescension of the Holy Spirit to transform men and work in their lives is the measure of the love of the Spirit to man (Jn. 16:7-15).

Wall of Partition (2:14)

Gr. mesotoichon, partition—wall. Here it means that Christ broke down the wall or fence that separated Jews and Gentiles. A wall of stone about 6 ft. high separated the court of the Gentiles from that of the Jews in the temple. To cross it meant death to any Gentile. Jews always endeavored to live by themselves among the Gentiles. They either wanted a river or a wall between them and their Gentile neighbors. Wherever they went, their own laws, rites, and customs made a separation between them and the Gentiles. This latter facts is what is referred to as the middle wall of partition between Jews and Gentiles. Christ abolished the law of Moses with all of its commandments, ordinances, and rituals, and provided a new covenant entirely for both Jews and Gentiles, making them one and on the same level in all things. To emphasize this, the literal veil of the temple was rent from top to bottom, indicating that the way into the holiest had been made for all men, that the old law was at an end and a new covenant ratified (see ***85 Old and New Covenant Contrasts***, p. 351).

1 One body, the church
2 One Spirit, the Holy Spirit
3 One hope, the Christian calling
4 One Lord, the Lord Jesus Christ
5 One faith, the gospel form of doctrine
6 One baptism, a baptism into the body of Christ (1 Cor. 12:13; Gal. 3:27; Col. 2:12; Rom. 6:3-7)
7 One God, the Father of all

Generations (3:5)

Gr. genesis, generations, and not the Gr. aion, age. That Gentiles were to be called and saved was made known from Abraham (Gen. 12:1-3) on through the O.T. (Rom. 9:24-33; Gal. 3: 8), but that they should be saved without observing the law and that both Jews and Gentiles would be liberated from it, being made a new body under the terms of the new covenant was not made known. This was a new revelation (v 1-9; Gal. 1:12; 2:2; 3:13-14).

Dwelling Place (2:22)

Gr. katoiketerion, a dwelling-place. Only here and Rev. 18:2. This does not mean that God has no personal body and the only bodies He ever has to manifest Himself through are those of saints. God has His own personal body (note r, Jn. 4:24). This simply refers to God's manifestations of His own nature and attributes through multiplied outlets. Each saint becomes a reflection of God and acts for Him as God would act in the world if He were visibly present. God dwells in men only as they live in union with Him (note n, Lk. 22:3).

Examples of Kneeling in Prayer (3:14)

1 Solomon (1 Ki. 8:54; 2 Chr. 6:13)
2 Elijah (1 Ki. 18:42)
3 Ezra (Ezra 9:5)
4 Daniel (Dan. 6:10)
5 Jesus (Lk. 22:41)
6 Stephen (Acts 7:60)
7 Peter (Acts 9:40)
8 Paul (Acts 20:36; 21:5; Eph. 3:14)

5 Classes Not to Inherit God's Kingdom (5:5)

1 Whoremongers. Gr. pornos, a male prostitute; a debauchee; libertine. Trans. fornicator (1 Cor. 5:9-11; 6:9; Heb. 12:16) and whoremonger (Eph. 5:5; 1 Tim. 1:10; Heb. 13:4; Rev. 21:8; 22:15)
2 Unclean persons. Gr. akathartos, homosexual, pervert (note 1, Lk. 4:33; point 3, ***17 Works of the Flesh***, p. 362)
3 Covetous men (note e, Lk. 12:15)
4 Deceivers (v 6; 2 Tim. 3:13; Tit. 1:10; 3:3; Rev. 12:9; 20:3, 8)
5 Children of disobedience (v 6; Eph. 2:2; Col. 3:6). Cp. note l, 1 Cor. 6:9. According to Athenaeus, the Ephesians were addicted to luxury, effeminacy, and sexual vice. Aspasia, a beautiful woman of the Socratic sect, brought vast numbers of beautiful women into the country as prostitutes. Demosthenes says, "We have whores for our pleasure, harlots for daily use, and wives for procreation of legitimate children, and faithful preservation of our property."

16 Things Free Agents Must Learn (3:11)

1 That God must be respected and obeyed in all things (Eph. 3:9-11)
2 That His laws are final and just (Ps. 119:89; Isa. 55:11; 2 Tim. 3:16-17)
3 That sin does not pay (Gal. 6:7-8)
4 That sin will never be excused (Gen. 2:17; Ez. 18:4; Rom. 6:23)
5 That sin will be forgiven if terms are met (2 Cor. 7:10; 1 Jn. 1:9)
6 That God's form of government is the only right one (Isa. 9:6-7; Rev. 20)
7 That the law of love is the highest and most noble principle of moral government (Mt. 22:37; Jn. 3:16; Rev. 22:17; Eph. 3:10)
8 That justice and righteousness must prevail, if any society is to be eternally preserved in the universe (Eph. 1:4-12; 2:7; 3:9-11; Rev. 11:15-18; 1 Cor. 15:24-28)
9 That consecration to the highest good of all is the nature and highest glory of the creature (Eph. 1:4-12; Rev. 4:11; 5:11-14; Col. 1:15-18)
10 That God is merciful and forgiving to rebels who will be penitent, and who learn obedience through their fall and redemption (Rom. 1:5, 16; 3:24-26; 16:26; Eph. 2:4-10; Tit. 2:11-14; 3:5-6)
11 That God is the only absolutely just and perfect Being, and the only one capable and worthy of unquestionable authority (Isa. 57:13; Rev. 4:8; 6:10; 15:4)
12 That all the accusations of present rebels against God are untrue (Ez. 28:16; Eph. 6:16; Rev. 12:10)
13 That God does only those things which are for the best good of creation (Mt. 7:7-11; Eph. 2:7; Rev. 4:11)
14 That He should, by virtue of His own history of justice and righteousness in all of His dealings, be recognized by all as the Supreme Moral Governor of the Universe (1 Cor. 11:3; 15:24-28; Eph. 2:9-11; Col. 1:15-18; Rev. 4:11)
15 That those who rebel will be punished forever as an everlasting monument of God's wrath on sin and as examples of justice to all coming generations in all eternity (Isa. 66:22-24; Rev. 14:9-11; Mt. 25:41, 46; Mk. 9:43-48)
16 That all the redeemed and obedient will become eternal heirs of God and kings and priests under Him to help administer the affairs of the universe forever (Dan. 7:18, 27; Rom. 8:17; 1 Cor. 6:2-3; Eph. 2:7; 3:9-11; 2 Tim. 2:12; Rev. 1:6; 5:10; 22:4-5)

Glorious Church (5:27)

Gr. endoxos. Here; Lk. 7:25; 13:17; 1 Cor. 4:10. The church is now glorious because of the glorious gospel (2 Cor. 4:4; 1 Tim. 1:11), the glorious power of God working in it (Col. 1:11) to make it pure, holy, spotless, and without blemish (v 27). It will be presented to Christ a glorious church (v 27) because of the glorious liberty of all children of God (Rom. 8:21), and the glorious bodies that saints will receive (Phil. 3:21).

5 Kinds of Ministers (4:11)

1 Apostles (note a, Acts 15:33)
2 Prophets (note i, Acts 11:27)
3 Evangelists. Gr. euangelistes, a bringer of glad tidings. Used only here; Acts 21:8; 2 Tim. 4:5
4 Pastors. Gr. poimen. Trans. pastors only here, but shepherd 16 times (Mt. 9:36; 25:32; 26:31; Mk. 6:34; 14:27; Lk. 2:8-20; Jn. 10:2-16; Heb. 13:20; 1 Pet. 2:25). The Heb. ra'ah, to tend a flock is trans. pastor 8 times (Jer. 2:8; 3:15; 10:21; 12:10; 17:16; 22:22; 23:1-2) and shepherd 63 times. God, Christ, and men are called shepherds (Ps. 23:1; 80:1; Ez. 34:1-23; Zech. 13:7; Heb. 13:20; 1 Pet. 2:25; Eph. 4:11)
5 Teachers (note n, Acts 13:1)

Besides the Above They Are Called:

1 Ambassadors (2 Cor. 5:20)
2 Angels (Rev. 1:20; 2:1)
3 Elders (1 Tim. 5:17; 1 Pet. 5:1)
4 Fishers of Men (Mt. 4:19; Mk. 1:17)
5 Laborers (1 Th. 3:2)
6 Men of God (Dt. 33:1; 1 Tim. 6:11)
7 Lights (Mt. 5:14; Jn. 5:35)
8 Messengers (2 Cor. 8:23; Mal. 2:7)
9 Ministers (2 Cor. 3:6; 6:4; Rom. 15:16)
10 Overseers (Acts 20:28)
11 Preachers (Rom. 10:14; 1 Tim. 2:7)
12 Servants (Tit. 1:1; Jude 1; Jas. 1:1)
14 Stewards (Tit. 1:7; 1 Pet. 4:10)
15 Watchmen (Isa. 62:6; Ez. 33:7)
16 Witnesses (Acts 1:8; 5:32; 26:16)
17 Workers (2 Cor. 6:1)
18 Stars (Rev. 1:20; 2:1)

7 Duties of Ministers (4:12)

1 Perfect the saints (v 12)
2 All work of the ministry (v 12)
3 Edify the body of Christ (v 12)
4 Unify men in the faith (v 13)
5 Unify men in doctrine (v 13)
6 Perfect the church in Christ (v 13)
7 Bring men to maturity in Christ (v 13)

Many seek to find out how many imperfections, failures, and carnal traits are allowable in religion, but few seek to bring Christians to the height of the gospel standard and to the unlimitations of the promises of God. The measure of the stature of the fullness is seldom mentioned much less demonstrated, while the stature of littleness, emptiness, and powerlessness of Christianity is often emphasized and demonstrated.

15 Commands for Christians (5:7)

1 Be not partners with them (v 5-7)
2 Walk as children of light (v 8-9)
3 Prove what is acceptable to God (v 10)
4 Have no fellowship with the works of darkness (v 11-13)
5 Reprove the works of darkness (v 11-13)
6 Awake from sleep and death (v 14)
7 Walk circumspectly (v 15)
8 Walk as wise men (v 15, 17)
9 Redeem the time (v 16)
10 Understand the will of God (v 17)
11 Be not drunk with wine (v 18)
12 Be filled with the Spirit (v 18)
13 Edify yourselves with music and singing (v 19)
14 Give thanks to God in Jesus' name (v 20)
15 Submit yourselves to each other (v 21)

7 Blessings of Perfection (4:14)

1 Maturity—be no more children (v 14)
2 Established in the faith—no more of doubtful mind or tossed to and fro like the waves (v 14; Jas. 1:5-8)
3 Rooted and grounded in truth—no more carried about by winds of doctrine (v 14; Jn. 8:32-36; Eph. 3:17; Col. 2:6-7; 2 Pet. 1:12)
4 Freedom from deception—able to discern truth from error (v 14; 2 Tim. 2:15; Heb. 5:11-14; Jn. 8:32-36)
5 Ability to speak the truth in love (v 15; Rom. 15:14; Col. 3:16)
6 Constant growth in spiritual things (v 15; 1 Pet. 2:2; 2 Pet. 3:18)
7 Harmony with all others in Christ (v 16; 1 Cor. 1:10; 2 Cor. 13:11)

4 Commands for Wives (5:22)

Cp. Col. 3:18

1 Submit to husbands as to Christ (v 22)
2 Recognize headship of husbands (v 23)
3 Be subject to husbands (v 24)
4 Reverence husbands (v 33)

8 Commands for Husbands (5:23)

Cp. Col. 3:19

1 Be head of the wife (v 23)
2 Love wives as Christ the Church (v 25)
3 Love wives as own bodies (v 28, 33)
4 Nourish (Gr. ektrepho, bring up, care for, protect, v 29; 6:4; Rev. 12:6)
5 Cherish (Gr. thalpo, to foster, warm in one's bosom, v 29; 1 Th. 2:7)
6 Be joined as one flesh (v 30-31)
7 Leave parents for wives (v 31)
8 Cleave to wives (v 31; Mt. 19:5)

1 Christ is head of the church (v 23)
2 Christ is Savior of it (v 23)
3 The church must be subject to Christ in all things (v 24)
4 Christ gave Himself for it (v 25)
5 Christ sanctifies the church with the washing of the Word (v 26)
6 Christ cleanses the church with the washing by the Word (v 26)
7 Christ will receive the church to Himself (v 27; Jn. 14:1-3; 1 Th. 4:16; 1 Cor. 15:23, 51-58; Col. 3:4)
8 Christ is making the church glorious (v 27; 1 Cor. 6:11; 2 Cor. 3:18)
9 Christ is making it spotless (v 27)
10 Christ is making it perfect (v 27)
11 Christ is making it holy (v 27)
12 Christ is making it faultless (v 27)
13 Christ nourishes it (cares for, brings up, protects it; v 29)
14 Christ cherishes the church (fosters, warms in His bosom; v 29)
15 The church is part of Christ (v 30-32; 1 Cor. 12:12-13, 27)
16 The church is one with Christ (v 30-32; 1 Cor. 6:17; Rom. 12:4-5)

Note: Christ is the Head, Savior, Sanctifier, Purifier, Glorifier, Builder, Nourisher, Cherisher, Unifier, Protector, and the Receiver of the Church (v 23-33).

9fold Former State of Gentiles (4:17)

1 Vain in mind (v 17. Cp. 2:11)
2 Dark in understanding (v 18; 2:12)
3 Alien to God's life (v 18; 2:12)
4 Ignorant of God (v 18; 2:12)
5 Blind in heart (v 18; 2 Cor. 4:4)
6 Past feeling (v 19; 2:12)
7 Lustful (v 19; Gal. 5:19, note)
8 Unclean (homosexual, v 19; Gal. 5:19)
9 Greedy (v 19; 5:3; 1 Cor. 6:10)

The Gr. for work is ergasis, meaning regular occupation, craft for gain and shows they gave themselves to these sins.

4 Kinds of Spirit Rebels (6:12)

1 Gr. archas, principalities, chief rulers or beings of the highest rank and order in Satan's kingdom (v 12; 1:21; Col. 2:10)
2 Gr. exousias, authorities, those who derive their power from and execute the will of the chief rulers (v 12; 1:21; Col. 2:10)
3 Gr. kosmokratopas, world-rulers of the darkness of this age, the spirit world-rulers (Dan. 10:13-21; Eph. 1:21; 6:12; Col. 1:16-18)
that of the wicked spirits of Satan in the heavenlies (v 12; 1:21; Col. 1:16-18)

Christ-Church Illustrated (5:31)

Gr. proskollao, glue on to; cemented to. Here; Mt. 19:5; Mk. 10:7; Acts 5:36. Paul does not teach here that the church is the wife, a woman, or the bride of Christ. Nor does he teach that Christ is the husband. He simply compares the relationship of Christ and His body to that of a man and his wife. The feminine pronouns refer to wives, not to the church. The church is compared to a man, not a woman (notes, 2:15; 4:13; 2 Th. 2:7; Rev. 21:9-10).

18-fold Life of Saints (4:20)

1 Learn Christ (v 20; Mt. 11:28-30)
2 Hear and be taught by Christ (v 21)
3 Put off the old man (v 22; 2 Cor. 5:17, note f)
4 Be renewed in mind attitude (v 23)
5 Put on the new man (v 24; 2 Cor. 5:17)
6 Put away lying and speak truth (v 25)
7 Be angry without sinning (v 26)
8 Give no place to the devil (v 27)
9 Quit stealing (v 28)
10 Work for a living (v 28)
11 Give to the poor and needy (v 28)
12 Use the tongue right (v 29)
13 Grieve not the Holy Spirit (v 30)
14 Put away bitterness, wrath, anger, clamor, evil speaking, and malice (v 31)
15 Be kind, tender-hearted, and forgiving as Christ (v 32)
16 Be followers of God (5:1)
17 Walk in love, as Christ did (5:2)
18 Let not fornication, homosexuality, covetousness, filthiness, foolish talking, and sex lust jesting be once named among you as becometh saints (5:3-4. Cp. Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10)

Fiery Darts (6:16)

Gr. belos, dart, or any missile thrown, as the javelin, spear, arrow, or stone from a sling. The fiery darts perhaps refer to the combustible arrowheads that set fire to the fortifications, ships, houses, and even the shields of the enemy made of wood and leather. They were called falarica. To quench these fiery darts shields were covered with metal. As applied to Christian warfare they refer to evil thoughts, lusts, passions, and temptations of various kinds (1 Cor. 10:13-14; 2 Cor. 10:4-6; Jas. 1:13-15; Rom. 6:12; 1 Jn. 2:15-17).

* * *

1 Died for us (v 13)
2 Became our peace (v 14)
3 Made Jews and Gentiles one (v 14-16)
4 Broke down wall of partition between Jews and Gentiles (v 14-16)
5 Abolished the law (v 15)
6 Made peace between Jews and Gentiles (v 15-16)
7 Reconciled men to God (v 16)
8 Slew the enmity between Jews and Gentiles (v 15-16)
9 Preached peace to all men (v 17)
10 Made access to God for all (v 18)

6 Things Prayed for Ephesians (3:16)

1 Spiritual power in the inner man (v 16)
2 Indwelling Christ (v 16; Lk. 22:3, note)
3 To be rooted in love (v 17)
4 Spiritual understanding (v 18)
5 To know the love of Christ (v 19)
6 To be filled with all the fullness of God (v 19. Cp. 6 things prayed for, 1:17)

2 Kinds of Armor (6:13)

1 Defensive Armor for Protection:
  (1) Gr. perikephalaia, the helmet—for the head of various forms embossed with many kinds of figures
  (2) Gr. zoma, the girdle—for the loins to brace the armor tight against the body, and support daggers, swords and other weapons
  (3) Gr. thoraz, the breastplate in two parts—one to cover the breast and the other the back to protect the vital organs of the body. It extended down to the legs
  (4) Gr. knemides, brazen boots for the feet to cover the front of the leg. A kind of solea was often used to protect the feet from rocks, thorns, etc.
  (5) Gr. thureos, shield, to protect the body from blows and cuts
2 Offensive armor for Conquest:
  (1) Gr. machaira, sword, to destroy the enemy and bring his surrender. Besides the sword other weapons of offense were used—the spear, lance, battle-ax, club, bow and arrows, and sling

The 6fold Christian Armor:
1 Loins girt about with truth (v 14)
2 Breastplate of righteousness (v 14)
3 Feet shod with the preparation of the gospel of peace (v 15)
4 The shield of faith (v 16)
5 The helmet of salvation (v 17)
6 The sword of the Spirit, the Word of God (v 17)

The Mystery of Christ (3:6)

That God was to save Gentiles was no mystery, for Adam's whole race was to be restored to original dominion (Gen. 3:15). Abraham (who was a Gentile) was to have a seed to bless all nations (Gen. 12:1-3; Gal. 3:8). The prophets predicted their salvation (Rom. 9:24-33; 10:19-21). The great mystery hid in God in all past ages was that of making Jews and Gentiles one new body—the church, which is His body (1:22-23; 3:1-11; 4:11-16; 5:23-33; Col. 1:18, 24), formed by the Holy Spirit (1 Cor. 12:12-13, 27-31), and in which all distinction of privilege and blessing disappears (2:14-15; 1 Cor. 12:13; Gal. 3:27-28; Col. 1:18-29; 3:10-11; Heb. 11:10-16; 13:14; Rev. 21:9-10). In Paul's writings alone do we find the doctrine, position, unity, walk, and destiny of the church (Rom. 12; 1 Cor. 12; Eph. 2, 3, 4, 5; Col.1).

* * *

The Whole Family of God (3:15)

The word family applies to all the free moral off-spring of God—whether by direct creation, begetting, or adoption—past, present, and future. It includes all principalities, powers, and dominions, both earthly and heavenly, human and angelic, flesh and spirit, and unfallen and fallen redeemed (1:21-23; 3:10; 1 Pet. 3:22). To limit the family to the church, as many do, and to interpret the passage in connection with N.T. Christians is unscriptural. In the spirit world there are cherubim, seraphim, archangels, common angels, redeemed human spirits (Heb. 12:23), and living creatures of various kinds. See ***Spirit World***, p. 1048. In the flesh world there are Jews and Gentiles, some in heaven and some in earth who, with the spirit beings and the spirits of redeemed men in heaven, make up the whole family of God in heaven and in earth.

* * *

CHAPTER 1

I. The introduction
1. Authorship and salutation

1 Paul and [a]Timotheus, the [b]servants of Jesus Christ, to all the [c]saints in Christ Jesus which are at Philippi, with [d]the bishops and [e]deacons:

2 Grace *be* unto you, and peace, [f]from God our Father, and *from* the Lord Jesus Christ.

2. Thanksgiving and prayer

3 I thank my God upon every remembrance of you,

4 Always in every [g]prayer of mine for you all making request with joy,

5 For your [h]fellowship in the gospel from the first day until now;

3. Confidence in God for them

★▲6 Being [i]confident of this very thing, that he which hath begun a good work in you will perform *it* [j]until the day of Jesus Christ:

7 Even as it is [k]meet for me to think this of you all, because [l]I have you in my heart; inasmuch as both in my bonds, and in [m]the defence and [n]confirmation of the gospel, ye all are [o]partakers of my [p]grace.

4. Fourfold prayer for blessing

8 For God is my [q]record, how greatly I long after you all in the [r]bowels of Jesus Christ.

9 And this I pray, [s]that your love may abound yet more and more in knowledge and *in* [t]all judgment;

10 That ye may approve things that are [u]excellent; that ye may be [v]sincere and [w]without offence till [x]the day of Christ;

11 Being filled with the [y]fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

II. Christian triumph in suffering (Phil. 1:12-30; Mt. 26:36; 1 Cor. 4:9; 2 Cor. 4:8; 6:3; 11:23; Rom. 8:35-39; Heb. 11:33-40)
1. Result of suffering for the gospel

12 But I would ye should understand, brethren, that [z]the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the [*a]palace, and in all other *places*;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add [+a]affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 [*b]What then? notwithstanding, every way, whether in [*c]pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my [*d]salvation through your prayer, and the supply of the Spirit of Jesus Christ,

2. Christian consecration in life or in death

20 According to my [*e]earnest expectation

---

a See 2 Cor. 1:1 and ***Timothy***, p. 276. Timothy was at this time with Paul in Rome (2:19).

b See note e, Mt. 20:27.

c See note h, Acts 9:13.

d Gr. episkopos, a preaching elder (note t, Acts 20:28; note g, Acts 14:23).

e See note d, Mt. 20:26. Only here these officers are mentioned together.

f Another reference to two separate divine persons in the Godhead (see ***The Trinity***, p. 489).

g Gr. deesis, supplication (note s, Eph. 6:18). Used twice in this verse, and trans. prayer and request.

h Gr. koinonia, note h, 2 Cor. 13:14.

i Gr. peitho. Trans. persuade 22 times; trust 10 times; obey 7 times; confidence 9 times; and assure, believe, agree, yield, and make one's friend each 1 time. The idea here is being confident that there will by nothing lacking on God's part in performing the work He has started in them until the final work of grace is performed in them. This confidence in God is based upon meeting conditions. See ***35 Conditions of Assurance***, p. 382.

j 1st N.T. prophecy in Phil. (1:6, unfulfilled). Next, 2:10. This proves that part of this good work will be done in the day of Jesus Christ (note s, 1 Cor. 1:8). At least the redemption of the body will be accomplished in the day of the Lord Jesus Christ (3:21; Rom. 8:17-24; 1 Pet. 1:5-13).

k Gr. dikaios, righteous, just.

l Interpenetration (note n, Lk. 22:3).

m Gr. apologia, speech in defense (note k, Acts 22:1).

n Gr. bebaiosis, making fast or sure; establishing. Here; Heb. 6:16. It is a legal term for a guarantee.

o Gr. sugkoinonos, joint-partakers of a thing. Trans. partaker (v 7; Rom. 11:17; 1 Cor. 9:23) and companion (Rev. 1:9).

p Grace is an eternal bond uniting all men who receive it (Rom. 12:3; Jn. 1:17).

q Gr. martus. Trans. witness 29 times; martyr (Acts 22:20; Rev. 2:13; 17:6); and record (2 Cor. 1:23; Phil. 1:8).

r See note d, 2 Cor. 6:12.

s 5 Requests for Philippians (v 9-11):
  1 Increased love in knowledge and judgment
  2 Approval of things that are excellent
  3 Sincerity to the end
  4 Without offense till the day of Christ
  5 Filling with fruits of righteousness

t Gr. aisthesis, discernment. Only here.

u Gr. diaphero, differ. We are to test all things and disapprove those that differ from the gospel (1 Th. 5:22).

v Gr. eilikrinesis, pure, uncorrupted. The word means without wax, an allusion to finishing cloth with gummy materials hiding flaws until carefully examined by looking through it in sunlight. The Gr. might be trans. sun-judged. Only here; 2 Pet. 3:1. Cp. 1 Cor. 5:8.

w Gr. aproskopos, not striking against; not stumbling; void of offense to God or man; neither stumbling nor causing others to stumble (v 10; Acts 24:16; 1 Cor. 10:32; 1 Pet. 1:17).

x See note s, 1 Cor. 1:8.

y Fruits of that justification which comes by faith and the new creature experience (2 Cor. 5:17-18; Rom. 5:1-11).

z My sufferings for Christ have furthered the gospel by provoking others to zeal for Christ (v 12-19).

*a Gr. praetorium, the court at Rome where Paul was tried before Caesar. Here it evidently refers to Caesar's palace. The apostle's defense caused his doctrines to be known in the palace and all other places (v 13; 4:22).

+a See note h, 2 Cor. 1:4.

*b Question 1. Only one in Philippians. It matters not to me how Christ is preached, provided He is preached.

*c See note n, Jn. 15:22.

*d Gr. soteria, deliverance. This refers to his temporal safety and freedom from chains and imprisonment. This he expected through their prayer and the continued supply of the Holy Spirit (v 19).

*e He had the utmost confidence in God that he would be upheld by grace in all his trials. Personally, he was ready for either life or death, providing Christ would be magnified in the outcome (v 20).

✝ ✝ ✝

ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 [*f]For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose [*g]I wot not.

23 For [h]I am in a strait [i]betwixt two, having a desire [j]to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

3. Confidence in his being set free to continue his ministry

25 [k]And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

4. Exhortation to stand true in suffering for Christ

• 27 Only let your [l]conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, [m]that ye stand fast in one spirit, with one mind [n]striving together for the faith of the gospel;

saries: which is to them an evident token of [p]perdition, but to you of [q]salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same [r]conflict which ye [s]saw in me, and now hear *to be* in me.

176

CHAPTER 2

III. Christian living: four examples of the Christian life

1. An appeal for Christian living

1 [t]If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

• 2 [a]Fulfil ye my joy, that ye be [b]likeminded, having the [c]same love, *being* of one accord, of one mind.

• 3 [d]Let nothing *be done* through strife or vainglory; [e]but in lowliness of mind let each esteem other better than themselves.

• 4 [f]Look not every man on his own things, but every man also on the things of others.

2. Example of Christ

(1) Sevenfold self-humbling

• 5 [g]Let this mind be in you, which was also

[*f] Here he expresses perfect resignation to whatever he had to face (v 21-24).

[*g] Gr. gnorizo, I declare not. Trans. make known 16 times; declare 3 times; certify (Gal. 1:11); give to understand (1 Cor. 12:3); and do to wit (2 Cor. 8:1).

[h] Gr. sunecho, am being pressed. I am under pressure between two desires, that of living and of dying.

[i] Gr. ek, of, out of, from, with. Out of 857 times used it is only trans. betwixt here; and between (Jn. 3:25).

[j] 7 Outstanding Facts (v 21-24):
  1 To live means gain to Christ (v 21)
  2 To die is personal gain (v 21). Could there be any gain for man or God if one went into extinction of being, unconsciousness, or soul sleep? If so, what gain?
  3 To live in the flesh is to continue fruitbearing (v 22). This proves that one dwells in a body. If he leaves the body and is no longer in the flesh where is he? Does he become extinct just because he moves out of the body?
  4 Having a desire to depart (v 23). This confirms the fact of the departure of one at death. Do men go into nothingness at death? If so, then why desire to depart?
  5 To be with Christ (v 23). Where is Christ? Is He extinct? Dormant? Unconscious in the grave? One thing is certain wherever He is there the believer will be also at death (v 23; 2 Cor. 5:8)
  6 Far better (v 23). What is far better? Would extinction of being, unconscious in the grave, going back to dust again, and going into nothingness be better than to live in the body and continue winning souls for Christ?
  7 To abide in the flesh is more needful for the church than to die (v 24). This explains what departure from the body means—that at death the body dies and the inner man leaves the body to go to heaven, if one is a Christian, or to hell if one is unsaved. The body without the spirit is dead (Jas. 2:26); to be absent from the body is to be present with the Lord (2 Cor. 5:8); to depart is to be with Christ (Phil. 2:23) and be in heaven with the spirits of just men made perfect (Heb. 12:22-23; Eph. 4:8-10, note; 1 Pet. 3:4, note; Rev. 6:9-11, note; 270, 421)

[k] Here again Paul expresses confidence of his release (v 19, 25-26). He was released after 2 years (Acts 28:30).

[l] Gr. politeuo, to exercise citizenship; behave like citizens. Trans. live in Acts 23:1. Only in these two passages, but politeuma is used of citizenship in Phil. 3:20. The

zens (v 27).

[m] Points 8-11, see ***35 Conditions of Assurance***, p. 382.

[n] Gr. sunathles, wrestling together, not in contention with, or against one another to build up human organizations which oppose each other in the gospel, but in union against the enemies of the gospel. Only here and 4:3.

[o] From this it appears the church was going through persecution.

[p] See ***Perdition***, p. 382.

[q] Gr. soteria. Here and in 2:12 it refers to salvation of the soul. In v 19 it refers to Paul's deliverance from prison.

[r] Gr. agon, a contest for a prize; a struggle; battle (note d, 3 Heb. 12:1).

[s] See Acts 16:19-40 for his trial here.

[t] 4 Questions to Consider (v 1):
  1 If . . . any consolation (encouragement) in Christ (note v, Acts 13:15)
  2 If any comfort of love. Gr. paramuthion, stimulating force. Only here
  3 If any fellowship of the Spirit. Gr. koinonia (note h, 2 Cor. 13:14)
  4 If any bowels and mercies. Gr. oiktirmos (note s, Rom. 12:1). The Gr. for bowels is splagchna (note d, 2 Cor. 6:12)

[a] Make my joy complete (accomplished by doing the 12 things of v 2-16, listed in ***35 Conditions of Assurance***, p. 382).

[b] Gr. phroneo, united in mind and thought. Trans. think (Acts 28:22; Rom. 12:3; 1 Cor. 4:6; 13:11; Phil. 1:7); be minded (Gal. 5:10; Phil 3:15); like-minded and same mind (Rom. 8:5; 12:16; 15:5; 2 Cor. 13:11; Phil. 2:2, 5; 3:16, 19; 4:2); savor (Mt. 16:23; Mk. 8:33); regard (Rom. 14:6); set one's affection on (Col. 3:2); be careful and care (Phil. 4:10).

[c] Love in the same degree and be in agreement in all things for the Master.

[d] Never oppose each other by acting for personal gain or from vanity.

[e] Have a humbling view of yourselves, knowing your own secret faults and true self.

[f] Do not be selfish glorying in your own gifts and graces. Be just as interested in the blessings of others and rejoice to see them blessed (v 4).

[g] Let the mind of self-emptying be in you which was in Christ (note k, 2:7).

* * *

6 [h]Who, [i]being in the [j]form of God, thought it not robbery to be equal with God:

7 But [k]made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he [l]humbled himself, and became obedient unto death, even the death of the cross.

(2) Sevenfold exaltation

9 Wherefore God also [m]hath highly exalted him, and given him a name which is above every name:

★ 10 [n]That at the name of Jesus every knee should bow, [o]of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

3. Outworking of salvation

● 12 Wherefore, my beloved, as ye have always [p]obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with [q]fear and trembling.

13 For it is God which [r]worketh in you both to will and to do of *his* good pleasure.

● 14 Do all things without murmurings and disputings:

15 [s]That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

● 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have

4. Example of Paul: consecration to death (Phil. 1:20-24; 2 Tim. 4:6)

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

5. Example of Timothy: unselfish and obedient to the gospel

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye [a]know the proof of him, that, as a son [b]with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see [c]how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

6. Example of Epaphroditus: self-sacrificing and over-worked

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and [d]fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was [e]full of heaviness, because that ye had heard that he had been [f]sick.

---

1 Consecrated to humble Himself (v 5)
2 Laid aside His divine form (v 6)
3 Made Himself of no reputation (v 7)
4 Took the form of a servant (v 7)
5 Was made in likeness of men (v 7)
6 Humbled Himself (v 8)
7 Became obedient unto death (v 8)

i Gr. huparcho, though existing; subsisting. He existed as God from all eternity (Isa. 7:14; 9:6-7; Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11).

j Gr. morphe, the outward form that strikes the vision; the external appearance. Here; v 7; Mk. 16:12. The passage should read, "who, subsisting in the form of God (by which He from eternity had appeared to the inhabitants of heaven), yet not thinking that this equality with God should be clung to or retained, He emptied Himself of it, so as to assume the form of a servant and become like man" (v 6-7).

k See ***The "Kenosis" of Christ***, p. 382.

l Christ humbled Himself from the divine form to human form, and from sinless humanity to sinful and corrupt infamy—even the death of the cross bearing the sins of all men (v 8; 1 Pet. 2:24).

m 7 Steps in His Exaltation (v 9-11):
1 God highly exalted Him (v 9; Eph. 1:21)
2 Gave Him a name above all (v 9)
3 At His name every knee must bow (v 10)
4 Every thing in heaven (v 10)
5 Every thing in earth (v 10)
6 Every thing under the earth (v 10)
7 Every tongue confess His Lordship to the glory of God the Father (v 11)

n 2nd N.T. prophecy in Phil. (2:10-11, unfulfilled). Next, 3:11.

o 3 Worlds That Are Inhabited:
1 Heaven (v 10; Job 1:6; 2:1; Dan. 4:35; Col. 1:15-18; Rev. 12:12; 13:6)
2 Earth (v 10; Col. 1:16; Rev. 12:12)
3 Underworld. Gr. katachthonios, under the earth; subterranean; infernal world (v 10; Ps. 16:10 with Mt. 12:40 and Eph. 4:8-10). This includes the angelic inhabitants in tartarus (2 Pet. 2:4; Jude 6-7; 1 Pet. 3:19); the pre-Adamites and demon inhabitants of the abyss (Lk. 8:31; Rev. 9:1-21; 20:3, 7); the giant races that have no resurrection (Gen. 2:4, note; Isa. 26:14, note); the human inhabitants of sheol-hades (Ps. 9:17; 16:10; 71:20; Pr. 9:18; 15:24; Isa. 14:9; Ez. 31:14-18; 32:18-27; Lk. 16:19-31; Rev. 20:11-15); and all other inhabitants of the infernal world (Phil. 2:10; Rev. 5:13). This proves that hell is not the grave

p This is true working out your own salvation until it is completed (Rom. 6:22; 8:23; Phil. 3:21; 1 Pet. 1:5-13).

q Why fear and trembling if there is no possibility of a fall and a failure? (v 12; 1 Cor. 9:27; 10:12-14; Heb. 6:4-9; 10:26-39; 2 Pet. 2:20-22)

r Suppose one will not obey in working out His own salvation, will God continue to work when man refuses to permit Him? Man's power to will and to do as he pleases should not be puzzling. Such power comes from God but the use of it lies with man. One who will not use this power to work out His salvation, will be held responsible. All men possess the power but all do not use it (Jn. 3:16-20; Mk. 16:15-16; 1 Jn. 1:9; Rev. 22:17).

s 6 Results of Obedience to v 12-14:
1 Blameless before God. Gr. amemptos. Here; 3:6; Lk. 1:6; Trans. unblameable (1 Th. 3:13); faultless (Heb. 8:7)
2 Harmless to men. Gr. akeraios. Here; Mt. 10:16. Trans. simple (Rom. 16:19)
3 The sons of God (Rom. 8:14-16)
4 Without rebuke by man. Gr. amometos. Only here; 2 Pet. 3:14. Cp. amomos (Eph. 1:4)
5 Shine as lights (Mt. 5:14-16). Shine as the sun and moon (Gen. 1:14-18)
6 Hold forth the word of life. Be light houses to guide men safe to the harbor of safety and rest (2 Cor. 4:4)

a See Acts 16:1-3; 17:14.

b With, not for me (1 Cor. 16:10).

c He was confident of being liberated (v 24; 1:19, 25-26).

d 7 Facts Regarding Epaphroditus:
1 A brother in Christ (v 25)
2 Companion in labor (Gr. sunergos, fellowlaborer, as in 4:3)
3 Fellowsoldier (Gr. sustratiotes. Only here and Ph'm 2)
4 Your messenger (Gr. apostolos, apostle, note a, Acts 15:33)
5 Minister (Gr. leitourgos, public servant, note k, Rom. 13:6. Cp. 4:18)
6 Had a physical breakdown because of overwork (v 26-30)
7 Was healed (v 27-29)

e Gr. ademoneo, heavily burdened. Only here; Mt. 26:37; Mk. 14:33.

f He had been sick. This proves that at the time of the writing of this epistle he was well again. For the work of the Lord he

[g]but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 [h]Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

177 ## CHAPTER 3

IV. Goal of the Christian life
1. Warning against Judaizers

● 1 Finally, my brethren, [i]rejoice in the Lord. [j]To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

● 2 Beware of [k]dogs, beware of evil workers, beware of the concision.

2. Put no confidence in flesh

3 [l]For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

3. Eightfold superiority of Paul's flesh (Acts 23:1; Gal. 1:13-14; 2 Cor. 11:22; Rom. 9:1-3)

5 [m]Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an [n]Hebrew of the Hebrews; as touching the law, a [a]Pharisee;

6 Concerning [b]zeal, persecuting the church; touching the righteousness which is in the law, [c]blameless.

4. Eightfold Christian goal
(1) To win Christ (1 Cor. 9:24-27; Mt. 7:21-23)

7 [d]But what things were gain to me, those I counted [e]loss for Christ.

8 Yea doubtless, and I [f]count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, [*g]that I may [*h]win Christ,

(2) To be found in Christ (2 Cor. 5:17; Col. 2:10)

9 And be found [*i]in him, [*j]not having mine own righteousness, which is of the law, but [*k]that which is through the faith of Christ, the righteousness which is of God by faith:

(3) To know Christ in power, sufferings, and death (Jn. 14:12; Gal. 2:20; 1 Pet. 4:1)

10 [*l]That I may know him, and the [*m]power of his resurrection, and [*n]the fellowship of his sufferings, being made [o]conformable unto his death;

(4) To attain to the out-resurrection from among the dead (Rev. 20:4-6; 1 Th. 4:16; 1 Cor. 15:23, 51-58)

★ 11 If by any means I might attain unto the [p]resurrection of the dead.

12 Not as though I had already attained,

---

had been nigh unto death (v 30). How could the work of God make him sick if not by overwork and improper rest? In such case, it would be a physical breakdown rather than some disease. The Gr. word for sick is astheneo, to be weak or feeble in any sense. It is used 15 times of:

1 Weak faith (Rom. 4:19; 14:1, 2, 21; 1 Cor. 8:9-12. Cp. note l, 2 Cor. 12:10; note j, 2 Cor. 13:4)
2 Weak law (Rom. 8:3)
3 Weak (poor) people (Acts 20:35)
4 Weak in boldness and power (2 Cor. 11:21, 29; 12:10; 13:3, 4, 9)

It is used 17 times of physical sickness and 3 times of physical breakdowns because of overwork (Phil. 2:26-27; 2 Tim. 4:20, note). Thus to conclude that the cases of Epaphroditus (here) and Trophimus (2 Tim. 4:20) prove that Paul and the apostles had lost their power to heal, or that it was only occasionally that they had such power is concluding too much.

Paul did have power to do special miracles (Acts 19:11-12). He had the fullness of the blessing of the gospel of Christ (Rom. 15:18-19, 29). He even had power to impart gifts to others (Acts 19:1-7; Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6).

Gifts are not given so that bodies may be abused by overwork. They are not to enable man to work beyond what is sensible and best for the body.

g This proves that God did miraculously restore the man and save him from death. Prayer will do wonders even in a physical breakdown, but it will never sustain a body that is not properly taken care of by rest and nourishment.

h This was the cause of his physical trouble—overwork (v 30). In such a case as this, and no doubt that of Trophimus, it was best to let them recuperate before going back into the work.

i Let your happiness be in the Lord.

j He writes the same doctrines that he had preached and written to others.

k Jews Are Called 3 Things Here:
1 Dogs, the very things they called others (Mt. 15:26-27)

3 The circumcision, cutting-flesh party. Gr. katatome. Only here, but the verb katatemno occurs in the Sept. of heathen mutilations (Lev. 21:5; 1 Ki. 18:28). Paul regards circumcision as no better than heathen practices

l 4 Points About Christians Here (v 3):
1 The true circumcision (Rom. 2:29)
2 Worshippers in spirit (Jn. 4:24)
3 Rejoice in Christ (3:1; 4:4; 1 Pet. 1)
4 Have no confidence in flesh (v 3-4; 2 Cor. 5:16)

m See Gen. 17:9-14; Lev. 12:3.

n See Gen. 29:21–30:25; 35:16-29.

a See note o, Mt. 3:7.

b Acts 7:58; 8:1-3; 9:1-2; Gal. 1:13.

c As to meeting every requirement of Judaism, being of pure stock, and of fanatical zeal he had no superior (v 4-6; Gal. 1:13-14; 2 Cor. 11:22).

d All these advantages (of v 4-6), the honor and respect which I held among the Jews, as well as my future with them, I counted loss for Christ (v 7).

e Gr. zemia, loss as applied to trade, especially the voluntary loss incurred by casting wares overboard to lighten a sinking ship (here; v 8; Acts 27:10, 21).

f I not only count all things a total loss to win Christ, but I depend upon Him to save my soul (v 8). See ***12 Great Practices of Paul***, p. 382.

*g See ***12 Great Desires of Paul***, p. 382.

*h Gr. kerdaino. Trans. win (v 8); won (1 Pet. 3:1); and gain (Mt. 16:26; 18:15; 25:17, 20, 22; Mk. 8:36; Lk. 9:25; Acts 27:21; 1 Cor. 9:19-22).

*i 2 Cor. 5:17-18; note n, Lk. 22:3.

*j Man's righteousness is not enough (Isa. 64:6; Lk. 18:9-14; Rom. 10:1-13).

*k God's righteousness comes through Christ 1 Cor. 1:30) and by faith (Gen. 15:6; Rom. 3:22-26; 4:1-25; 9:30-31; 10:1-13).

*l This is life eternal (Jn. 17:3).

*m He longed for the resurrection of the body (v 11, 21; 1 Cor. 15; 2 Cor. 5).

*n Not fellowship with Him in His vicarious sufferings, but in the offense of the cross and martyrdom for truth (2 Cor. 1:5-7; Col. 1:24; 1 Pet. 4:13).

o Gr. summorphoo, to be formed or fashioned like. Only here. Paul wanted to know Christ and the power which was in His resurrection, and to share in His sufferings, even to die as He died (v 10).

p Gr. ek nekron, out-resurrection, or the resurrection from out among the dead. 3rd N.T. prophecy in Phil. (3:11, unfulfilled). Next, v 21. This means that some of the dead will be resurrected from among the rest of the dead. It refers to the resurrection of the righteous from among the wicked dead (Lk. 20:35; 21:36; 1 Cor. 15:23, 51-54; Phil. 3:21; 1 Th. 4:13-17; Rev. 20:4-6).

✝ ✝ ✝

ter, if that I may [s]apprehend that for which also I am apprehended of Christ Jesus.

(5) To obtain the high calling of God in Christ (Rev. 5:10; 20:4-6; Rom. 8:17)

13 Brethren, I count not myself to have apprehended: but *this* [t]one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the [u]high calling of God in Christ Jesus.

(6) To walk in unity (1 Cor. 1:10; Eph. 4:1-16; 1 Pet. 3:8-13)

● 15 Let us therefore, as many as be [v]perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

● 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

(7) To follow apostolic example (Phil. 4:9; 1 Cor. 11:1; 1 Thess. 1:6; 1 Tim. 4:12)

● 17 Brethren, be [a]followers together of me, and [b]mark them which walk so as ye have us for an [c]ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the [d]enemies of the cross of Christ:

19 Whose end *is* destruction, whose God shame, who mind earthly things.)

(8) To be glorified with Christ (Col. 3:4; 1 Cor. 15:23, 51-58; Rom. 8:17)

▲ 20 For our [e]conversation is in heaven; from whence also [f]we look for the Saviour, the Lord Jesus Christ:

★▲21 Who shall [g]change our [h]vile body, that it may be [i]fashioned like unto his glorious body, [j]according to the working whereby he is able even to subdue all things unto himself.

178 CHAPTER 4

V. Exhortations to believers

1. To stand fast in the Lord (1 Cor. 16:13; Gal. 5:1; 1 Thess. 3:8)

● 1 Therefore, my brethren dearly beloved and longed for, [k]my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2. To unity and joy in Christ (1 Cor. 1:10; Eph. 4:1-3)

2 I beseech [l]Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true [m]yokefellow, help those [n]women which [o]laboured with me in the gospel, with [p]Clement also, and *with* other my [*q]fellowlabourers, whose names *are* in the [*r]book of life.

---

1 The out-resurrection or the prize (v 11-12, 14). This is another way of saying he had not finished his course and was not yet glorified (v 20-21)

2 Perfection. Gr. teleioo, to make a full end; consummate (v 12). Trans. perfect (v 12; Lk. 13:32; Jn. 17:23; 2 Cor. 12:9; Heb. 2:10; 5:9; 7:19; 9:9; 10:1, 14; 11:40; 12:23; Jas. 2:22; 1 Jn. 2:5; 4:12, 17-18); fulfill (Lk. 2:43; Jn. 19:28); and finish (Jn. 4:34; 5:36; 17:4; Acts 20:24). This kind of perfection refers to the complete and glorified state. It does not imply that he was lacking in spiritual experience; that he was deficient in grace; that the body of sin was still cleaving to him; that he was yet struggling with an "old man" in him; that he was not yet sanctified

[r] Gr. dioko, to pursue. Same as persecuting in v 6 and press in v 14. Trans. elsewhere persecute 30 times (Mt. 5:10-12, 44; 10:23; etc.); follow after (v 12; Rom. 11:30-31; 14:19; 1 Cor. 14:1; 1 Tim. 6:11); ensue (1 Pet. 3:11); follow (Lk. 17:23; 1 Th. 5:15; 2 Tim. 2:22; Heb. 12:14); and given to (Rom. 12:13). The idea here is, I follow after and press toward the prize others have already gained (v 12-14).

[s] Gr. katalambano, to seize upon; lay hold of; take possession of; bring to an end. Trans. apprehend (v 12-13); overtake (1 Th. 5:4); take (Mk. 9:18; Jn. 8:3); attain to (Rom. 9:30); obtain (1 Cor. 9:24); come upon (Jn. 12:35); comprehend (Jn. 1:5; Eph. 3:18); perceive (Acts 4: 13; 10:34); and find (Acts 25:25). He had not yet laid hold upon the prize of resurrection, perfection, and glorification (v 12-14, 20-21).

[t] See ***One Thing I Do***, p. 383.

[u] Heavenly calling; God calling me on high.

[v] 2 Kinds of Perfection:

1 See note q, 2, above

2 Gr. teleios, mature; complete. Here it is used of full growth, as men, and not children, in Christian knowledge—thoroughly instructed and deeply experienced, as in 1 Cor. 2:6; 14:20; Eph. 4:13; Col. 1:28; Jas. 1:4; 3:2; Heb. 5:14; 1 Jn. 4:18

[a] Gr. summimetes, fellow-imitators. Only here but the idea is the same as in note p, Eph. 5:1; note p, 1 Cor. 4:16.

[b] Gr. skopos. Only here, but is the same in meaning as skopeo, note l, Rom. 16:17.

[c] Gr. tupos. Trans example (v 17; 1 Cor. 10:6, 11; 1 Th. 1:7; 2 Th. 3:9; 1 Tim. 4:12; 1 Pet. 5:3); pattern (Tit. 2:7; Heb. 8:5); manner (Acts 23:25); fashion (Acts 7:44); form (Rom. 6:17); figure (Acts 7:43; Rom. 5:14); and print (Jn. 20:25).

[d] See ***5 Facts About False Teachers***, p. 383.

[e] Gr. politeuma, citizenship; city; civil rights; state; society; or government. Used only here in N.T. The verb is used in 1:27, note l.

[f] See ***What to Look For***, p. 383.

[g] 4th and last N.T. prophecy in Phil. (3:21). Gr. metaschematizo, transform; change the fashion of; re-fashion. Trans. transform (2 Cor. 11:13-15); transfer in a figure (1 Cor. 4:6); and change (Phil. 3:21).

[h] Gr. tapeinosis, body of humiliation. Trans low estate (Lk. 1:48; Jas. 1:10); humiliation (Acts 8:33); and vile (Phil. 3:21). It refers to the low state of sin and shame which the body of man has degenerated into. Instead of it being deathless, immortal, glorious, and powerful as the ruler of all creation, including the sun, moon, and stars as originally planned (Gen. 1:26-31; Ps. 8:3-6), it is now vile, depraved, sinful, sickly, mortal, and subject to the lowest humiliation and eternal ruin (2 Cor. 4:16; Rom. 1:18-32; 6:19; Gen. 3:19).

[i] Gr. summorphos, like-shaped or conformed to. Used here and in Rom. 8:29. It has reference, not to exact outward features, but to substance of the body, which will be changed from mortality to immortality; from a natural body to a spiritual body; from corruption to incorruption; and from weakness and humiliation to glory and power (v 21; 1 Cor. 15:35-58). It will be flesh and bone like Christ's body of glory (v 21; Lk. 24:39; Zech. 13:6).

[j] The power that made the body and all things originally will be the power that will make the resurrection bodies in a moment (1 Cor. 15:51) and subdue all things to God again (1 Cor. 15:24-28; Heb. 2:9-18).

[k] See 1 Th. 2:19-20.

[l] Two women, perhaps deaconesses, who differed on some unknown point (v 3).

[m] Gr. suzugos, comrade; yoke-fellow; friend. Only here and perhaps refers to Epaphroditus, the apostle to Philippi (2:25).

[n] Perhaps Euodia and Syntyche of v 2.

[o] Gr. sunathleo (note n, 1:27).

[p] Supposed to be the same one who was afterwards bishop at Rome and who wrote an epistle to the Corinthians, which still exists.

[*q] Gr. sunergos. Trans. fellowlaborer (v 3; 1 Th. 3:2; Ph'm 1, 24); fellow worker (Col. 4:11); work-fellow (Rom. 16:21); laborers together (1 Cor. 3:9); companion in labor (Phil. 2:25); fellow helper (2 Cor. 8:23; 3 Jn. 8); and helper (Rom. 16:3, 9; 2 Cor. 1:24).

[*r] Ex. 32:32-33; Ps. 69:28; Rev. 3:5; 13:8; 17:8; 20:15; 22:19; Phil. 4:3.

✝ ✝ ✝

say, Rejoice.

3. To manifest temperance and freedom from anxiety (Mt. 6:25-34; Gal. 5:22-23)

● 5 Let your [s]moderation be known unto all men. [t]The Lord *is* at hand.

● 6 [u]Be [v]careful for nothing; but in every thing by prayer and supplication with thanksgiving let your [w]requests be made known unto God.

▲ 7 And the peace of God, which passeth all understanding, [x]shall keep your hearts and minds through Christ Jesus.

4. To live in Christian virtues (Gal. 5:22-23; 2 Pet. 1:5-11)

● 8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, [y]think on these things.

5. To follow apostolic example

▲● 9 Those things, which ye have both learned, and received, and heard, and seen in me, [*a]do: and the [*b]God of peace shall be with you.

VI. The Philippians' care for Paul in his sufferings
1. Their past lack of care

10 But I rejoiced in the Lord greatly, that now [*c]at the last your care of me hath flourished again; wherein ye were also careful, but

2. Paul's content in his state

11 Not that I speak in respect of want: [*d]for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

3. Commendation for their care

14 Notwithstanding ye have well done, that ye did communicate with my [*e]affliction.

15 Now ye Philippians know also, that in the [a]beginning of the gospel, when I departed from Macedonia, no church [b]communicated with me as concerning giving and receiving, but ye only.

16 For even in [c]Thessalonica ye sent once and again unto my necessity.

17 [d]Not because I desire a gift: but I desire fruit that may abound to [e]your account.

18 [f]But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, [g]an odour of a [h]sweet smell, a sacrifice acceptable, wellpleasing to God.

4. Promise of God's supply

▲ 19 [i]But my God shall supply all your need according to his riches in glory by Christ Jesus.

---

s Gr. epieikes, mildness; patience; kindness; moderation; meekness; gentleness. Here; 1 Tim. 3:3; Tit. 3:2; Jas. 3:17; 1 Pet. 2:18.

t The phrase is similar to Maranatha, note i, 1 Cor. 16:22. Here it means the Lord is Judge, and is at hand to punish.

u 8 commands of ch. 4 (points 28-35), see ***35 Conditions of Assurance***, p. 382.

v Gr. meden merimnate, be anxious about nothing. Trans. be careful (v 6; Lk. 10:41); have care (1 Cor. 7:32-34; 12:25; Phil. 2:20); and take thought (Mt. 6:25-34; 10:19; Lk. 12:11, 22-26). Do not tolerate anxiety or worry, for it will injure your own souls. God alone can help you and He will do it if you will pray about everything that happens and give thanks for everything (v 6; 1 Th. 5:18).

w We are commanded here to let all requests be made known to God—requests for material, physical, and spiritual needs and wants—everything that concerns us in life along any line (v 6).

x See ***10 Secrets of Cure for Worry***, p. 383.

y See ***6 Things to Meditate On***, p. 383.

*a 4 Things to Practice and Enjoy (v 9):
  1 Things learned—Christian practices
  2 Things received—Christian blessings
  3 Things heard—Christian blessings
  4 Things seen—Christian miracles
Thus not only are Christians to meditate on certain things (note y, v 8), but they are to do certain things. Christianity is very practical. It is not a dead, dry, formal, human religion of rituals, outward form, and show, but a divine, living, vital, dynamic, liberating religion. One without power to deliver men from sin, sickness, poverty, and want, now and hereafter, is not of God (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; 16:17-18; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11; Jas. 1).

*b See ***God Is Called***, p. 351.

*c For a time the Philippians ceased to help the apostle but now their care for him had come to life again. He apologizes for them as lacking in opportunity to help him (v 10). Paul was always thankful for help converts to support him. Here he does not speak of it to get from them, but to praise them for their help (v 11-19).

*d 10 Great Lessons to Learn (v 11-13):
  1 To be content under all circumstances (v 11)
  2 How to be abased (v 12)
  3 How to abound (v 12)
  4 In all places (v 12)
  5 In all things (v 12)
  6 To be full (v 12)
  7 To be hungry (v 12)
  8 To abound (v 12)
  9 To suffer need (v 12)
  10 That nothing is impossible through Jesus Christ (v 13; Mt. 17:20; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16)

*e Gr. thlipsis, not a disease, as usually understood, but tribulation. Trans. tribulation 20 times; affliction in the sense of tribulation 18 times; burdened (2 Cor. 8:13); anguish (Jn. 16:21); persecution (Acts 11:19); and trouble (1 Cor. 7:28; 2 Cor. 1:4, 8). Not once is it used of physical sickness or disease (note h, 2 Cor. 1:4, 8).

a See Act 16:12-40.

b Gr. koinoneo (note q, Gal. 6:6).

c Paul supported himself partly by working while starting the Thessalonian church and partly through help from Philippi (v 16; 2 Th. 3:7-9).

d I do not say this to get a further gift from you, but to state facts, wanting you to bear fruit to be put to your account and rewarded in the day of Christ (v 17).

e A clear reference to each man as having an account in heaven (v 17; Ps. 144:3; Heb. 13:17; 1 Pet. 4:5). He is either storing up wrath by his deeds on record in heaven (Rom. 2:5) or he is storing up reward (Rom. 14:1-12; 1 Cor. 3:11-15; 2 Cor. 5:10; Gal. 3:6). Even every idle (useless) word men will give an account of (Mt. 12:36). Every cup of cold water given or refused and the minutest details of life as well as the major acts will be judged (Mt. 6:1-18; 10:41-42; 16:27; Lk. 6:23, 35; 1 Cor. 3:8-15; 9:17).

f You have sent me so much by Epaphroditus that I have all I need. Your gift is an odor of a sweet smell, a sacrifice acceptable, and well-pleasing to God (v 18. Cp. note r, Eph. 5:2).

g Gr. osme, odor (note k, 2 Cor. 2:14).

h Gr. euodia, sweet perfume (note 1, 2 Cor. 2:15; note r, Eph. 5:2).

i A promise that is still true to those who are in Christ and who are faithful to God as the Philippians were (v 14-18).

* * *

A more cruel and worthless man never ruled the empire; yet among his own household there were a number of true Christians. Who they were is not known. Josephus says that the empress Poppaea was a worshipper of the true God (*Ant*. Book XX, 8:11).

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The

* * *

22 All the saints salute you, chiefly they that are [j]of Caesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

* * *

Summary of Philippians

Date and place: Written from Rome about 64 A.D. The immediate occasion for writing is disclosed in 4:10-18

Author: Paul (see Summary of Romans and Paul in the Index)

Theme: The joy of Christian grace and experience in all of life and death. Paul, himself demonstrated the greatest joy in the greatest suffering and humiliation, starting the church (Acts 16). He mentions joy 14 times in the epistle. The key word is rejoice (3:1). Christians are to rejoice in fellowship with one another (1:3-11), in afflictions of the gospel (1:12-30); in the ministry for saints (2:1-18), in faithfulness of ministers (2:19-3:1); in the Lord and not in Judaism or in the flesh (3:1-21); in unity (4:1-3), and always in all things (4:4-23)

Statistics: 50th book of the Bible; 4 chapters 104 verses; 2,002 words; 1 question; 96 verses of history; 5 verses of unfulfilled prophecy

PHILIPPIANS NOTES CONTINUED

The "Kenosis" of Christ (2:7)

Gr. kenoo, to empty out, drain. It is trans. make void (Rom. 4:14; 1 Cor. 9:15); make of none effect (1 Cor. 1:17); be in vain (2 Cor. 9:3); and make of no reputation or emptied Himself (Phil. 2:7).

Of what did Christ empty Himself?

It could not have been His divine nature, for He was God not only from all eternity (Mic. 5:1-2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11), but God manifest in flesh during His life on earth (Isa. 7:14; 9:6-7; Mt. 1:18-25; Jn. 1:1-2, 14; 1 Tim. 3:16).

Christ Emptied Himself Of

1 Equality with God (Phil. 2:6-7; Jn. 14:28; 1 Cor. 11:3)
2 God-form or God-body, the spirit body that He lived in from eternity, to take human-form (Phil. 2:6-8; 3:21; Mt. 1:18-25; Lk. 1:35; Jn. 1:14; Lk. 24:37-40; Zech. 13:6; Gal. 4:4; Rom. 8:3)
3 Immortality of body (1 Cor. 15:3; Ps. 16:10; 1 Pet. 2:24; 3:18)
4 The glory that He had with the Father before the world was (Jn. 12:23; 17:5; Mt. 16:27; Phil. 2:5-11)
5 His authority in heaven and in earth, which was given back to Him after the resurrection (Mt. 28:18; Phil. 2:9-11; Eph. 1:20-23; 1 Pet. 3:22)
6 His divine attributes and outward powers that He had with the Father from eternity. He had no power to do miracles until He received the Holy Spirit in all fullness (Jn. 2:11; 3:34; Isa. 11:1-2; 42:1-7; 61:1-2; Lk. 3:21-22; 4:16-21; Mt. 12:28; Acts 10:38). He could do nothing of Himself in all His earthly life. He attributed all His works, doctrines, powers, etc. to the Father through the anointing of the Holy Spirit (note r, Jn. 8:28).

This is proved by the following facts in Scripture:

(1) He was limited to the status of a man (Phil. 2:6-8; Heb. 2:14-18; 5:8-9)
(2) He was God's agent using God's power of attorney (note r, Jn. 8:28; Acts 10:38)
(3) He was our example that we should walk in His steps (1 Pet. 2:21)
(4) The temptations prove that He was limited as a man so that He could overcome as a man and not as God (Heb. 4:14-16; 5:7-9)
(5) Isaiah (7:14-16) speaks of the Messiah being born without knowledge enough to know to refuse the evil and choose the good
(6) Isaiah (11:2; 53:1-12) speaks of the Messiah being limited as an ordinary baby, showing that God would give Him the spirit of wisdom, understanding, counsel, might, knowledge, and fear of the Lord. If He had these attributes as God from all eternity and did not lay them aside in becoming man when was this ever true of Him?
(7) Isaiah (50:4-11) predicted that the Messiah would be born without the tongue of the learned, without knowing how to speak a word in season to help any soul, and that He would be wakened day by day to increase in knowledge and wisdom
(8) Isaiah (42:1-7; 61:1-2) speaks of Messiah receiving His power to manifest divine acts by the anointing of the Holy Spirit and not by retaining His own former natural attributes and powers. Is it necessary for God to be anointed with the Holy Spirit to do what He is naturally capable of doing? If it became necessary to anoint Jesus during His earthly life, then it proves He did not retain His former glory and attributes which He had from all eternity when He emptied Himself to become like men in all things (Phil. 2:6-8; Heb. 2:14-18; 5:8-9)
(9) History records that Christ was limited as a baby and grew in body, soul, and spirit (mind, 1 Cor. 2:11), grace, wisdom, stature, and favor with God and man (Lk. 2:40, 52). Even after His manhood, His full anointing and gifts of the Spirit He was still limited in knowledge (Mk. 13:32). He even learned obedience by the things He suffered (Heb. 4:14-16; 5:7-9)
(10) He did not claim the attributes of God, but only the anointing of the Spirit to do His works (note r, Jn. 8:28; Mt. 12:28; Lk. 4:16-21). Others stated this was the source of His power (Jn. 3:34; Acts 10:38). Most scriptures used in doctrine books proving that Christ had divine attributes on earth are statements true of Him since His glory has been restored and do not prove anything during His life on earth. All scriptures related to His earthly life can be explained as referring to the exercise of the gifts of the Spirit and not natural attributes
(11) The fact that Christ promised all believers power to do the works He did proves that it was through the anointing of the Spirit, not by His deity and natural attributes, that He did His works (Mt. 10:1-20; 16:18; 18:18; Lk. 10; 24:49; Mk. 16:15-20; Jn. 14:12-15; Acts 1:4-8)
(12) His exaltation to original glory and the highest place under God the Father is proof of His lowest humiliation and earthly limitation short of being God by nature (Phil. 2:9-11; Eph. 1:20-23; Col. 1:15-23; 1 Pet. 3:22).

12 Great Practices of Paul (3:3-20)

1 To worship God in Spirit (v 3; Jn. 4:24)
2 Rejoice in Christ (v 1, 3; 4:4)
3 Have no confidence in flesh (v 3-8)
4 Count all things loss (v 7-8)
5 Count all things but dung (v 8)
6 Have no self-righteousness (v 9)
7 I follow after knowledge (v 8, 12)
8 I forget the past (v 13)
9 I reach out for future things (v 13)
10 I press toward the prize (v 14)
11 I strive to be an example (v 15-19)
12 I look for the Savior (v 20)

12 Great Desires of Paul (3:8-21)

1 That I may win Christ (v 8)
2 Be found in Him (v 9)
3 Have His righteousness (v 9)
4 Know Him (v 10)
5 Know His power (v 10)
6 Fellowship His sufferings (v 10)
7 Be conformed to His death (v 10)
8 Be in the first resurrection (v 11-12)
9 Be perfect (v 12-13)
10 Win the prize (v 14)
11 Be one with all other believers (v 15-19)
12 Be changed in body (v 21)

Perdition (1:28)

Gr. apoleia. Trans. perdition (v 28; Jn. 17:12; 2 Th. 2:3; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 3:7; Rev. 17:8, 11); destruction (Mt. 7:13; Rom. 9:22; Phil. 3:19; 2 Pet. 2:1; 3:16); perish (Acts 8:20); to die (Acts 25:16); waste (Mt. 26:8; Mk. 14:4); pernicious way (2 Pet. 2:2); damnation (2 Pet. 2:8); damnable (2 Pet. 2:1).

35 Conditions of Assurance (1:6)

1 Become a subject of God's grace (1:6)
2 Be partaker of God's grace (1:7)
3 Abound more and more in love (1:9)
4 Approve things that are excellent (1:10)
5 Be sincere until the end (1:11)
6 Be without offense till the end (1:10)
7 Be filled with fruits of righteousness (1:11)
8 Let your manner of life be as becometh the gospel of Christ (1:27)
9 Stand fast in one spirit and one mind with others striving together for the gospel (1:27)
10 Be not terrified by enemies (1:28)
11 Suffer for His sake (1:29)
12 Be likeminded with Christ (2:2)
13 Have the same love (2:2)

15 Let nothing be done through strife and vain glory (2:3)
16 Esteem others better than yourself (2:3)
17 Be interested in others (2:4)
18 Let the mind of Christ be in you (2:5)
19 Obey the gospel (2:12)
20 Work out your own salvation (2:12-13)
21 Do all things without murmuring and disputings (2:14)
22 Be blameless, harmless, and without rebuke among men (2:15)
23 Hold forth the Word of Life (2:16)
24 Beware of dogs, evil workers, and the circumcision party (3:2)
25 Press toward the high calling (3:13-16)
26 Walk by the gospel standard (3:16)
27 Be followers of me and mark enemies of the cross of Christ (3:17-20)
28 Stand fast in the Lord (4:1)
29 Help all workers of Christ (v 3)
30 Rejoice in the Lord always (v 4)
31 Let your moderation be known to all men (4:5)
32 Be anxious for nothing (4:6)
33 Let requests be known to God (4:6)
34 Think on right things (4:8)
35 Do what you have learned, received, heard, and seen in me (4:9)

One Thing I Do (3:13)

3 Parts to This One Thing:
1 I forget the ground I have covered in the race (1 Cor. 9:24-27). I cannot waste time over the past (v 13)
2 I reach forth to that which is before me in the race. I strain every nerve and muscle and use every ounce of my strength to win. My future

the white line in the stadium upon which all runners must keep their eyes fixed, lest I be disqualified for the prize (v 14; 1 Cor. 9:24)

5 Facts About False Teachers (3:18)

1 They are enemies of the cross (v 18)
2 Their end is destruction (v 19; 2 Cor. 11:14-15; Heb. 6:8; 2 Pet. 2:20)
3 Their God is their belly (v 19; Rom. 16:18; Isa. 56:10-12; Ez. 13:19)
4 Their glory is in their shame (v 19; Gal. 6:13; Tit. 1:10-13; 2 Pet. 2:2)
5 They mind earthly things (v 19; Rom. 8:5-6; 2 Pet. 3:3, Jude 13-20. Cp. Mt. 7:15)

10 Secrets of Cure for Worry (4:7)

Gr. phroureo, garrison; keep watch or guard. Trans. keep (v 7; Gal. 3:23; 1 Pet. 1:5) and keep with a garrison (2 Cor. 11:32).
1 Permit the peace of God to garrison or keep your heart and mind through Jesus Christ (v 7)
2 Renounce all worry and by prayer, supplication, and thanksgiving make all requests known to God (v 6; Jas. 4:7)
3 Think on right things (v 8)
4 Keep mind stayed on God (Isa. 26:3)
5 Use the weapons of spiritual warfare (2 Cor. 10:4-6)
6 Put on the whole armor of God (Eph. 6:10-18)
7 Have faith in God (Mt. 6:25-34; 7:7-11; 17:20; 21:22; Mk. 11:22-24)
8 Live and walk in the Spirit (Gal. 5:16-26; Rom. 6:14-23; 8:1-13)
9 Do not cast away confidence (Heb. 3:6, 12-14; 6:11-12; 10:19-23, 35-39)
10 Cast all care upon God (1 Pet. 5:7)

Gr. apekdechomai (note c, Rom. 8:19). It is scriptural to look for the rapture or coming of the Lord in the air for the saints, to take place any time (v 20; Tit. 2:13), but not the second advent, (See notes on 2 Th. 2:7; Rev. 1:19; 4:1). The rapture and second advent are two events separated by at least 7 years. They are not two phases or two stages of one coming, but two distinct comings—one a coming in the air (not to the earth) before the tribulation, and the other a coming to the earth immediately after the tribulation (1 Th. 4:16 with Mt. 24:29). One is the coming for the saints (Jn. 14:1-3; Lk. 21:36; 1 Cor. 15:23, 51-54; 1 Th. 4:13-17; 2 Th. 2:1, 7; Phil. 3:21; Col. 3:4) and the other is the coming to earth with the saints to set up the kingdom (Zech. 14:5; Jude 14; Rev. 19:11-21).

6 Things to Meditate On (4:8)

1 True things—all that is in harmony with eternal truth in creation and revelation (2 Tim. 2:15; 3:16-17)
2 Honest things—all that is grave, decent, honorable, and Christian. Gr. semnos. Here; 1 Tim. 3:8, 11; Tit. 2:2
3 Just things—all that is in harmony with justice and righteousness (Rom. 3:24-31; 8:4; 2 Pet. 1:4-10)
4 Pure things—all that is chaste and holy for body and soul (Rom. 12:1-2; 1 Cor. 3:16-17; 2 Cor. 7:1)
5 Lovely things—all that is pleasing and tends to bless others (1 Cor. 13:4-8; Gal. 5:22-23)
6 Things of good report—all that is in harmony with the best public good, virtuous and praiseworthy (Rom. 13:1-10; 2 Pet. 1:4-10)

✞ ✞ ✞

179

CHAPTER 1

I. The introduction
1. Authorship and salutation

1 Paul, an [a]apostle of Jesus Christ by the will of God, and [b]Timotheus *our* brother,

2 To the [c]saints and faithful brethren in Christ which are [d]at Colosse: Grace *be* unto you, and peace, [e]from God our Father and the Lord Jesus Christ.

2. Thanksgiving to God for the Colossian Christians

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 [f]Since [g]we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is [h]laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 [i]Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of [j]Epaphras our dear fellowservant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

3. Sevenfold prayer for them: continual growth in grace

9 For this cause we also, since the day we heard *it*, do not cease to [k]pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

4. The twofold work of God

12 Giving thanks unto the Father, which hath [l]made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath [m]translated *us* into the kingdom of his dear Son:

II. The doctrine of Christ
1. His redemptive work (Col. 1:20; 2:11-17; Eph. 1:3-14; 2:14-22; Heb. 1:1-12:5; 1 Jn. 5)

▲ 14 [n]In whom we have redemption through his blood, *even* the forgiveness of sins:

2. His bodily features (Heb. 1:3; Jas. 3:9)

15 Who is the [o]image of the [p]invisible God, the [q]firstborn of every creature:

3. His creative work (Jn. 1:3; Eph. 3:9; Heb. 1:2-3)

16 For [*a]by him were all things created, [*b]that are in heaven, and that are in earth, visible [*c]and invisible, whether *they be* thrones,

a An apostle by the will of God. Man had nothing to do with the calling and training of Paul (see note a, Acts 15:33; notes, Gal. 1:15–2:10).

b See 2 Cor. 1:1 and ***Timothy***, on p. 276. He was with Paul in Rome (Phil. 2:19).

c Saints are those born again (Acts 9:13).

d A city of Phrygia just a few miles from Laodicea. Both cities disappeared so completely that only in recent times have the sites been discovered. Eusebius states that Colosse perished in an earthquake a short time after the writing of this epistle.

e Another clear reference to two separate and distinct persons (1 Jn. 5:7). One is the God and Father of our Lord Jesus Christ and the other is the Son of the Father (2 Jn. 3; Jn. 3:16).

f 6 Blessings of the Colossians:
1 Had faith in Jesus Christ (v 4)
2 Love for all saints (v 4)
3 Hope for eternal life (v 5; Tit. 1:2)
4 Heard the truth of the gospel (v 5)
5 Experienced fruit-bearing (v 6)
6 Knew the grace of God in truth (v 6)

g Cp. this statement with Eph. 1:15. The two epistles are very similar in doctrine and phraseology.

h Gr. apokeimai, stored away. Only here; Lk. 19:20; 2 Tim. 4:3; Heb. 9:27.

i Here the gospel is referred to as a traveler making a tour of the whole world. Beginning from Judea it had traveled through Syria and different parts of Asia, Africa, and Europe and had lately visited Colosse. It is also spoken of as a fruit-bearer in all the world (v 6). The gospel is still traveling and bringing forth fruit in the earth. Millions of Bibles in 1,100 languages go into all parts of the earth yearly and the message is being carried by men into far off lands and by radio and television daily.

j Mentioned only here; 4:12; Ph'm 23. He was a fellow-prisoner of Paul in Rome and a minister of the gospel. He was one of the Colossian believers (4:12).

k 12 Things Prayed for the Colossians: To
1 Be filled with the knowledge of His will (v 9)
2 Be filled with all wisdom (v 9)
3 Have spiritual understanding (v 9)
4 Walk worthy of the Lord (v 10)
5 Walk pleasing to the Lord (v 10)
6 Be fruitful in all good works
7 Increase in the knowledge of God
8 Be strengthened with all might (v 11)
9 Have His glorious power
10 Have all patience (v 11)
11 Have all longsuffering (v 11)
12 Have joy (v 11)

l Qualified us to be partakers of the inheritance of the saints. This refers to every promise and provision of the gospel for believers who are delivered from the power of Satan and are translated into the kingdom of God (v 12-13; Acts 26:18; 2 Cor. 1:20; Jn. 14: 12-15).

m Gr. methistano, to transfer, exchange, remove. Trans. translate (v 13); remove (Acts 13:22; 1 Cor. 13:2); put out of (Lk. 16:4); and turn away (Acts 19:26). Here it means to deliver from Satan and his power and kingdom of sin, sickness, and depravity to be placed under the government of the Son of God's love. This transfer is made possible by redemption through the blood of Christ (v 14).

n Cp. this v 14 with Eph. 1:7 and v 9-11 with Eph. 1:15-18; 3:13-21.

o Gr. eikon, a figure; image; likeness. Here it means outward and bodily image (Mt. 22:20; Mk. 12:16; Lk. 20:24; Rom. 1:23; 1 Cor. 11:7; 15:49; 2 Cor. 4:4; Col. 1:15; Heb. 10:1; Rev. 13:14-15; 14:9-11; 15:2; 16:2; 19:20; 20:4). It is used only 3 times of moral and spiritual likeness (Rom. 8:29; 2 Cor. 3:18; Col. 3:10). That God has a body, a spirit body, like angels and other spirit beings is clear from note r, Jn. 4:24.

p See ***Invisibility***, p. 389.

q See ***Firstborn of Creation***, p. 389.

*a The person we now know as Jesus Christ, the only begotten Son of God, existed as an equal member of the Godhead from all eternity (Isa. 7:14; 9:6-7; Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11). Before He became God's Son (sonship refers to humanity, not to deity, note f, Acts 13:33). He was a spirit being and carried out the divine plan of creation. He was the direct agent of God the Father who created all things by Him (v 16; Isa. 9:6; Jn. 1:3; Eph. 3:9; Heb. 1:3)

*b This proves that the heavens and the things in them are just as material as those on earth (v 16; Gen. 1:1; Pr. 8:27).

*c Invisible things are made up of material substance which is visible in its own realm. Created things, including spirit beings as angels, cherubim, seraphim, etc., are all things were created by him, and for him:

4. His pre-existence and power
(Mic. 5:2; Jn. 1:1-2)

17 [e]And he is before all things, and [f]by him all things consist.

5. His fourfold preeminence
(Col. 1:24; Eph. 1:20-23; 1 Pet. 3:22)

18 [g]And he is the head of the body, [h]the church: [i]who is the beginning, the [j]firstborn from the dead; [k]that in all *things* he might have the preeminence.
19 For it pleased *the Father* that in him should all fulness dwell;

6. His mediatorial work
(1 Tim. 2:4; 2 Cor. 5:14-21)

20 And, [l]having made peace through the blood of his cross, by him [m]to reconcile all things unto himself; by him, [n]*I say*, whether *they be* things in earth, or things in heaven.
21 [o]And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled
▲ 22 [p]In the body of his flesh through death, [q]to present you holy and unblameable and unreproveable in his sight:

III. Practical doctrines (Col. 1:21-3:17)
1. Condition of final redemption in Christ (Heb. 3:6, 12-14; 4:11; 6:11-12; 1 Pet. 1:5; 2 Pet. 1:5-11)

23 [r]If ye [s]continue in the faith grounded and settled, and *be* not moved away from the [t]hope of the gospel, which ye have heard, *and* which was preached to [u]every creature which is under heaven; whereof I Paul am made a minister;

2. Paul's ministry and suffering for the Church

24 Who now rejoice in my sufferings for you, and [v]fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:
25 Whereof I am made a minister, [w]according to the dispensation of God which is given to me for you, [x]to fulfil the word of God;

3. The mystery of the indwelling Christ
(Rom. 8:10; 2 Cor. 5:17)

26 *Even* [y]the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is [a]Christ in you, the hope of glory:

4. Paul's ministry of power
(Rom. 1:11; 15:18-29; Acts 19:11)

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man [b]perfect in Christ Jesus:
29 Whereunto [c]I also labour, striving according to his [*d]working, which worketh in me mightily.

180

CHAPTER 2

5. Paul's suffering for the Church and its purpose

1 For I would that ye knew what great conflict I have for you, and *for* them at [*e]Laodicea, and *for* [*f]as many as have not seen my face in the flesh;
2 [*g]That their hearts might be comforted, being knit together in love, and unto all riches

---

of material substance. Some substances are of higher type than others. Though all are visible in their own realms, some may not be visible to others of lower realms. Spirit beings are of a higher substance than flesh and blood beings and ordinary material that we see. They are not limited to ordinary substances as we know it, for they can go through closed doors, walls, and other material objects, as proved by what is recorded in Scripture of angels and others. Even the material, spiritual, and immortalized body of Christ, a real flesh and bone body (Lk. 24:39), can go through material walls without an opening (Jn. 20:19; Lk. 24:31, 35-43).

If this be true of angels and resurrected human bodies, could it not be true of God and the Holy Spirit who are spirit beings? See notes on Jn. 4:24.

d This is the chief end of all creation (v 16-18; Eph. 3:9-11; Rev. 4:11; 5:13-14).

e He is an eternal being (Isa. 7:14; 9:6-7; Mic. 5:1-2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11; Ps. 90:2).

f Not only did He create all things (note a, Col. 1:16), but all things cohere, or are held together by Him (v 17; Heb. 1:3).

g Mt. 16:18; 1 Cor. 12:12–13, 27; Eph. 1:22; 4:15; 5:23-33; Col. 1:18, 24.

h There is no difference between the church and the body of Christ, as is clear from the following in Scripture: “the church, which is His body” (Eph. 1:22-23); “He is head of the body, the church” (Col. 1:18); “His body's sake, which is the church” (Col. 1:24).

i Jn. 1:1-2; Rev. 1:8-11; 2:8; 3:14.

j See note q, 1:15; Rev. 1:5; 1 Cor. 15:20.

k Eph. 1:20-23; Phil. 2:9-11; Col. 1:18-19;

l Mt. 26:28; Eph. 1:7; 1 Pet. 2:24.

m Rom. 5:10; 2 Cor. 5:14-21; Eph. 1:10; 2:16; Col. 1:20-22; Heb. 2:17.

n This will be completed in the Millennium (1 Cor. 15:24-28; Eph. 1:10; Rev. 20).

o This refers in particular to Gentiles and is similar to Eph. 2:11-18; 4:17-19.

p Mt. 26:26-28; Rom. 7:4; 1 Pet. 2:24.

q The purpose of redemption (v 22, 28; Eph. 1:4; 1 Th. 3:13; 5:23; Heb. 12:14).

r One of 1,522 if's in Scripture. See also Dt. 8:19; Ez. 33:13, 18; Jn. 8:31-36; 15:6, 10, 14; Rom. 8:12-13; 11:23; 1 Cor. 3:17; 15:2; Gal. 6:1; 1 Th. 3:8; 2 Tim. 2:11-13, 21; Heb. 3:6, 12-14; 6:4-9; 10:26-39; 2 Pet. 1:4-10; 2:20-22; 1 Jn. 1:7.

s 4 Conditions of Blessings of v 22:
  1 Continue in the faith (v 23)
  2 Continue grounded in the faith
  3 Continue settled in the faith (v 23)
  4 Be not moved away from hope (v 23)

t The hope of eternal life (Acts 23:6; Rom. 8:21-25; Col. 1:27; Tit. 1:2; 2:13; 3:7; Heb. 3:6; 1 Pet. 1:5-13).

u The gospel is offered to every creature under heaven without restrictions or limitations, but all have not heard of it as yet (note e, Lk. 2:1).

v To complete, not the sufferings of Christ for our sins, but that which all believers are called to suffer for the church and truth (Rom. 8:18; 2 Tim. 3:12).

w See note a, Eph. 1:10.

x To preach the gospel in all fullness (Rom. 15:29).

y This mystery is that the Gentiles should be partakers with the Jews in the gospel and be in the same church (Eph. 2:14-22; 3:1-7; 1 Cor. 12:13), and be partakers of Christ (Col. 1:27).

a See ***14 Facts About Christ***, p. 390.

b See notes q and v, Phil. 3:12, 15.

c To be able to present every man perfect in Christ (v 28), I labor with all my might by the mighty power God has given to me (v 29).

*d Power (Eph. 1:19; Rom. 15:19).

*e A city of Phrygia near Colosse.

*f This is no proof that he had never been to Colosse or Laodicea. Many new converts could have come into the churches after his departure who had not seen him while there (v 1).

*g 6 Things Paul Desired for Them (v 2):
  1 That their hearts may be comforted
  2 They be knit together in love
  3 Have full assurance and knowledge
  4 Acknowledge the mystery of God
  5 Acknowledge the mystery of the Father
  6 Acknowledge the mystery of Christ (1:26-27; 1 Tim. 3:16; Eph. 3:1-8)

* * *

acknowledgement of the [i]mystery of God, and of the Father, and of Christ;

3 In [j]whom are hid all the treasures of wisdom and knowledge.

6. How to continue in Christ (2 Cor. 10:4-5; Gal. 5:16-26; Eph. 6:10-18)

4 And this I say, lest any man should [k]beguile you with enticing words.

5 For though I be absent in the flesh, yet am [l]I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

● 6 [m]As ye have therefore received Christ Jesus the Lord, *so* [n]walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

7. Warning against adding human philosophy and legality to the completeness in Christ

● 8 Beware lest any man [o]spoil you through [p]philosophy and vain deceit, after the tradition of men, after the [q]rudiments of the world, and [r]not after Christ.

9 [s]For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is

8. Baptism into Christ, not into water: the secret of redemption (Rom. 6:3-8; 1 Cor. 12:13; Gal. 3:27)

11 [t]In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 [u]Buried with him in baptism, [a]wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And [b]you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

9. All law observances abolished in Christ (Gal. 4:21, refs.)

14 [c]Blotting out the [d]handwriting of [e]ordinances that was against us, which was [f]contrary to us, [g]and took it out of the way, [*h]nailing it to his cross;

15 [*i]*And* having [*j]spoiled principalities and powers, he [*k]made a shew of them openly, triumphing over them in it.

● 16 [*l]Let no man therefore judge you in [*m]meat, or in [*n]drink, or in respect of an

---

complete assurance:

1 Of understanding (2:2)
2 Of the gospel (1 Th. 1:5)
3 Of hope (Heb. 6:11)
4 Of faith (Heb. 10:22)

i This refers to the mysteries of the gospel that are now revealed by God and Christ (1:26-27; 4:3; Mt. 13:11; Rom. 16:25; 1 Cor. 2:7; 4: 1; Eph. 1:9; 3:1-9; 5:32; 6:19; 1 Tim. 3:9, 16).

j Not in whom, but in which, referring to the mysteries of v 2. In these mysteries of the gospel are hid all the treasures of wisdom and knowledge (Rom. 11:33).

k Gr. paralogizomai, deceive. Only here; Jas. 1:22. Deceive by subtle reasoning, in which conclusions drawn and evidences assumed may seem conclusive in themselves but are false and contrary to the gospel.

l This verse does not read like Paul was a total stranger to Colosse. It shows that the church was in good shape as to order of discipline, sound doctrine, and faith in Christ (v 5).

m Verses 6 and 7 express the secret of victorious living in Christ. One becomes a new creature in Christ and if he will so walk he will always be safe from falling. One must not only walk in Christ, but he must abound in and continue being rooted, grounded, and established in the faith of the gospel (v 6-7).

n See ***32 Things Christians Must Do***, p. 390

o ***Warning Against Being Spoiled***, p. 391.

p Gr. philosophia. Only here. It refers to the Mosaic institutions, human traditions of the Jews, and their vain reasonings against the gospel, as well as the various heathen reasonings in religion. Both Josephus and Philo used the word of all the Mosaic institutions—the philosophy of Moses, and in particular the hundreds of human interpretations and traditions that even nullified Moses (Mt. 15:2-13; Gal. 1:14; Col. 2:8).

q World principles and ways contrary to the gospel (note g, Gal. 4:3).

r That is, the Jewish and heathen philosophies and the rudiments of the world are not according to the simple gospel of Christ who died to save us (1:20-25).

s See ***Christ, the Godhead Bodily***, p. 390.

t Literally, in Him you have been circumcised, not by cutting the flesh, but by the circumcision of Christ in putting off the body of sins of the flesh (v 11). Christ became circumcised and fulfilled all the law to become a true mediator between God and man. Now through Him we are freed from all Mosaic law observance and have been redeemed through the work of Christ on the cross (v 11-17; 1:14, 20-25; 1 Pet. 2:24).

u Baptism is by burial or immersion (note n, Mt. 3:6). This does not refer to water baptism, but to the baptism into Christ and into His body by the Holy Spirit (Rom. 6:1-10; 1 Cor. 12:13; Gal. 3:27). Water baptism is a symbol or figure of this spiritual baptism (1 Pet. 3:21).

a This baptism refers to spiritual resurrection from death in trespasses and sins (v 12; Eph. 2:1-9). It is an operation of God, not of a preacher who baptizes in water (v 12; 1 Cor. 12:13; Rom. 6:1-10; Gal. 3:27). It is made effective through the faith of the operation of God, not through the operation of the minister

b This verse is the same in doctrine as Eph. 2:1, 5, 11, proving that this baptism is not the one in water by a minister. It is God here that quickens or resurrects from death in trespasses and sins (v 13). No minister can do this by water.

c Gr. exaleipho, to smear out. Trans. blot out (v 14; Acts 3:19; Rev. 3:5) and wipe away (Rev. 7:17; 21:4). The allusion here is to erasing ink from a parchment by a fluid as the muriatic acid, or erasing oriental inks of burnt ivory, cork, and gum water by a wet sponge. No trace of the writing can be seen afterward.

d Gr. cheirographon, something written by hand; written decree. Only here. It refers to the complete law of Moses, not only the ceremonial part of the law, but to the commandments also and every detail of the old contract.

e Gr. dogma, note k, Acts 16:4.

f The whole law of Moses was against us and contrary to us and had to be taken out of the way or redemption could never have been experienced. The law made no provision for redemption. It only cursed and killed all men because all broke the law and could not possibly keep it (notes, Rom. 8:3; Gal. 1:6; 3:5, 19; 2 Cor. 3:6).

g He took the law of Moses out of the way (out of the midst), so we do not have to remain under its curse and eternal death penalty. Since it is out of our way, let us not stumble over it again. Keep it out of our way.

*h See ***Moses' Law Annulled***, p. 390.

*i See ***Christ's Two Conquests***, p. 390.

*j Gr. apekduomai, to strip off clothes of another. Trans. spoil (v 15) and put off (Col. 3:9). Here it means Satan and his forces were stripped of their power to condemn and kill the race. The law was blotted out and they had no further claim to hold man in sin and bondage, as they did by means of the law (Rom. 7:5-25; ***15 Things Law Could Not Do***, p. 305.

*k See ***Public Defeat of Satan***, p. 390.

*l See ***5 Things Not to Judge Others About***, p. 390.

*m This refers to clean and unclean animals of the law (Lev. 11; Dt. 14). The new covenant permits any kind of meat to be used as food (Rom. 14; 1 Cor. 8 and 10; Col. 2:14-17; 1 Tim. 4:1-8).

*n See ***Christian Law on Drinks***, p. 390.

[p]sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ.

10. Warning against false mysticism and demon religions

● 18 [q]Let no man beguile you of your reward in a [r]voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not [s]holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

11. Abstain from all religious ordinances contrary to truth

20 Wherefore [t]if ye be dead with Christ from the [u]rudiments of the world, [v]why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) [w]after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in [x]will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

181 CHAPTER 3

12. What to seek and where to center affections: two reasons (Mt. 5:8; 6:33; 22:37)

those things which are above, [*a]where Christ sitteth on the right hand of God.

● 2 [*b]Set your affection on things above, not on things on the earth.

3 For [*c]ye are dead, and your life is hid with Christ in God.

13. The rapture (1 Thess. 4:13, refs.)

★▲4 [a]When Christ, *who is* [b]our life, shall [c]appear, then shall ye also appear with him in glory.

14. What to mortify (Rom. 1:29-32; 8:13; Gal. 5:19; 1 Cor. 6:9; Mk. 7:14; 2 Tim. 3:1-9)

● 5 [d]Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on [e]the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

15. What to "put off" (Eph. 4:20)

● 8 But now ye also [f]put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

● 9 Lie not one to another, seeing that ye have put off the [g]old man with his deeds;

16. What to "put on" (Eph. 4:23)

10 And have [h]put on the [i]new *man*, which is [j]renewed [k]in knowledge after the [l]image of him that created him:

---

o Jews had many holy days, new moons, festivals, and sabbaths that were binding upon all men (Lev. 23; 1 Chr. 23; 31). None of them are commanded in the new covenant, so men are now free to do as they please in all these (v 14-17; Rom. 14:5-6; Gal. 4:9-10).

p See ***Christian Law on Sabbaths***, p. 390.

q Let no man take your prize. You have found Christ and been made free from sin by the gospel and the Holy Spirit. You started in the spirit so do not let any man induce you to finish in the flesh (v 18; Gal. 3:1-5).

r See ***5 Facts About False Cults***, p. 390.

s Not acknowledging the Head of the church (Christ) on whom every member depends for nourishment and life (v 19).

t See ***Christian Law on Traditions***, p. 390.

u See note g, Gal. 4:3; note q, Col. 2:8.

v First and only question in Colossians.

w Mt. 15:9; Mk. 7:7; 1 Tim. 4:1.

x See ***Human Religion Powerless***, p.390.

y Note the contrast between this and 2:20—if you be dead with Christ from rudiments of the world, act like a dead man. Here, if you be risen with Christ, act like a living man (v1-3).

z See note w, v 17.

*a Another proof of God and Christ being separate and distinct persons who sit side by side (note l, Acts 2:33).

*b Love heavenly things and be engrossed by them (v 2).

*c Christians Are Dead to 3 Things:
  1 Sin (Rom. 6:2, 7, 11; 1 Pet. 2:24)
  2 The law (Rom. 7:4; Gal. 2:19)
  3 The rudiments of the world (Col. 2:20)

a 1st N.T. prophecy in Col. (3:4, unfulfilled). Next, v 24. When is not stated, but the fact of it is (Jn. 14:1-3; 1 Th. 4:16). This refers to the rapture.

b Eternal life is in Jesus Christ (Jn. 17:2-3; Rom. 5:10; 1 Jn. 5:11-13).

c Gr. phaneroo, to make visibly manifest. Trans. make manifest (v 4; 1:26; Jn. 1:31; 3:21; 9:3; Rom. 16:26; 1 Cor. 4:5; 2 Cor. 2:14; 4:10-11; 5:11; 11:6; Eph. 5:13; 2 Tim. 1:10; Heb. 9:8; 1 Jn. 2:19; Rev. 15:4); manifest (Mk. 4:22; Jn. 17:6; Rom. 3:21; forth (Jn. 2:11); declare manifestly (2 Cor. 3:3); be manifest (1 Tim. 3:16; 1 Pet. 1:20); show one's self (Jn. 21:1, 14); and appear (Mk. 16:12, 14; 2 Cor. 5:10; 7:12; Col. 3:4; Heb. 9:26; 1 Pet. 5:4; 1 Jn. 2:28; 3:2; Rev. 3:18).

Here it means to make Himself visibly manifest to those whom He translates or causes to meet Him in the air (Jn. 14:1-3; 1 Th. 4:16-17; 1 Jn. 2:28; 3:2). It is in glory that we shall appear with Him (v 4). We must first appear with Him in the glory of heaven before we come back with Him in His glory to the earth to reign (Jn. 14:1-3; 1 Th. 4:16-17; Eph. 5:27; 1 Th. 2:12; Jude 24). The word glory is used of heaven in 1 Tim. 3:16; 2 Pet. 1:17.

d Gr. nekroo, put to death (v 5); be dead (Rom. 4:19; Heb. 11:12). The same in meaning as thanatoo, mortify (Rom. 8:13); kill (Rom. 8:36; 2 Cor. 6:9); put to death (Mt. 26:59; 27:1; Mk. 14:55; 1 Pet. 3:18); cause to be put to death (Mt. 10:21; Mk. 13:12; Lk. 21:16); and become dead (Rom. 7:4). See ***5 Things to Put to Death***, p. 391.

e Compare v 6-7 with Eph. 2:2-3.

f 7 Things to Put Off:
  1 Anger (v 8; note c, Eph. 4:26)
  2 Wrath (v 8; ***17 Works of the Flesh***, p. 362)
  3 Malice (v 8; note l, Eph. 4:31)
  4 Blasphemy (v 8; note a, Mt. 12:31)
  5 Filthy communication, foul language. Used only here. Cp. Eph. 4:29; 5:4
  6 Lying (v 9; note b, Eph. 4:25)
  7 The old man (v 9; note f, 2 Cor. 5:17)

g Note f, 2 Cor. 5:17.

h See ***9 Things to Put On***, p. 390.

i See note y, Eph. 4:24.

j 2 Cor. 5:17-18; Eph. 4:23-24).

k Gr. epignosis, full and true knowledge (v 10; 1:9-10; Rom. 1:28; 3:20; 10:2; Eph. 1:17; 4:13; Phil. 1:9; 1 Tim. 2:4; 2 Tim. 3:7; Heb. 10:26; 2 Pet. 1:2, 3, 8, 2:20) and acknowledge (Col. 2:2; 2 Tim. 2:25; Tit. 1:1; Ph'm 6). Ignorance is the state of the average heathen who gets to know only a little about nature. Christianity teaches man the true and full knowledge of God and nature, and of the origin and destiny of all things (Acts 15:18; Eph. 2:7; 3:9-11)

l Gr. eikon (note o, 1:15). This is one of three places where the word means pattern or moral and spiritual likeness (v 10; Rom. 8:29; 2 Cor. 3:18). The idea here is that God planned for man to have full knowledge. Now He renews man after the original pattern or plan and gives him a sound mind and true knowledge (v 10; 2 Tim. 1:7; 2 Pet. 1:3-13). This could read, "renewed in knowledge according to the original pattern of God who created him."

* * *

circumcision nor uncircumcision, Barbarian, [n]Scythian, bond *nor* free: but [o]Christ *is* all, and in all.

● 12 Put on therefore, as [p]the elect of God, [q]holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

● 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

● 14 And above all these things *put on* [r]charity, which is the bond of [s]perfectness.

17. Sevenfold admonition to Christian living and worship

● 15 And let the peace of God [t]rule in your hearts, to the which also ye are called in one body; and be ye thankful.

● 16 Let the word of Christ dwell in you [u]richly in all wisdom; teaching and admonishing one another in [v]psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

● 17 And [w]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

IV. Domestic life of believers
1. Duties of wives (Eph. 5:22)

● 18 [x]Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

2. Duties of husbands (Eph. 5:25)

● 19 [y]Husbands, love *your* wives, and be not bitter against them.

3. Duties of children (Eph. 6:1)

● 20 [a]Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

4. Duties of fathers (Eph. 6:4)

● 21 [b]Fathers, provoke not your children *to* anger, lest they be [c]discouraged.

5. Duties of servants (Eph. 6:5)

● 22 [d]Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

● 23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

★▲24 [e]Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

182 CHAPTER 4

6. Duties of masters (Eph. 6:9)

● 1 Masters, [f]give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

V. Final admonitions
1. Sevenfold appeal to prayer and holiness

● 2 [g]Continue in [h]prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

● 5 Walk in wisdom toward them that are without, redeeming the time.

● 6 Let your speech *be* alway with grace, [i]seasoned with salt, that ye may know how ye ought to answer every man.

2. Instructions concerning five fellow-workers in the gospel

7 All my state shall [j]Tychicus declare unto you, *who* is a beloved brother, and a

---

made in rights and privileges because of race, sex, color, or position in life (v 11; 1 Cor. 12:13; Gal. 3:28).

n Regarded by the ancients as the lowest type of barbarians. Bond slaves (v 11).

o Christ is all things to all believers, and is in all believers (Rom. 8:9-16).

p All classes, races, colors, sexes, and types of people in Christ make the elect, not only the Jews. Anyone chosen of God—an individual or nation—is the elect of God (note o, Lk. 18:7).

q See ***What All True Christians Are***, p. 390.

r Divine love is to be put on as the outer garment and finishing touch to a well dressed Christian. After putting on the 8 other things of note h, above, one is to put on this outer-cloak as the bond of perfectness or as a girdle. It is to cover all, unite all, and bind all together as one. This is true perfection (Mt. 5:43-48; 1 Cor. 13).

s Gr. teleiotes. Only here and Heb. 6:1.

t Gr. brabeuo, to be an umpire; to arbitrate, direct, and govern. Only here.

u Gr. plousios. Here; 1 Tim. 6:17; Tit. 3:6; 2 Pet. 1:11.

v See notes j, k, and l, Eph. 5:19. Spiritual songs mean those of the spiritual life.

w 12 Obligations of the Christian Life:
  1 Seek those things above (v 1)
  2 Set affections on things above (v 2)
  3 Mortify all sinful members (v 5-7)
  4 Put off the old man (v 8-9; note f)
  5 Put on the new man (v 10-12; note h)
  6 Forbear with all men (v 13; 1 Cor. 13)
  7 Forgive all men (v 13; Mt. 18:35, note)
  8 Put on divine love (v 14; 1 Cor. 13)
  9 Let peace umpire the life (v 15)
  10 Know the Bible (v 15; 2 Tim. 2:15; 3:16-17)
  11 Teach and admonish one another (v 16)
  12 Use the Christian's power of attorney (v 17; note h, Jn. 16:23)

x See notes p and q, Eph. 5:22, 24.

y See note r, Eph. 5:25.

a See notes b and c, Eph. 6:1-3.

b See notes d, e, and f, Eph. 6:4.

c Gr. athumeo, have their spirit broken.

d See note g, Eph. 6:5-8.

e 2nd and last N.T. prophecy in Col. (3:24-25, unfulfilled).

f See note h, Eph. 6:9.

g Gr. proskartereo, to be earnest toward a thing; persevere; be constantly diligent; attend to it continually or regularly (Rom. 12:12; Col. 4:2; see note n, Acts 1:14). If all this would be practiced in prayer it would be easy to:
  1 Mortify the members (note d, 3:5)
  2 Put off the old man (note f, 3:8)
  3 Put on the new man (note h, 3:10)
  4 Do the 12 things of note w, 3:17
  5 Submit to husbands as to Christ (3:18)
  6 Love wives without bitterness (3:19)
  7 Obey parents in all things (3:20)
  8 Love the children (3:21)
  9 Serve masters as unto God (3:22-25)
  10 Be just to servants (4:1)

Every person struggling with any of the above problems will do well to pray for grace to help him. Wives should pray for grace to submit to their husbands; husbands for grace to love their wives and be cured of bitterness; children for grace to obey parents; fathers for wisdom to deal with their children; servants and masters for grace to solve their problems; and all Christians should pray to overcome and live right.

h All Problems Will Vanish With 8 Practices:
  1 Continuing in prayer (v 2)
  2 Watching continually in prayer (v 2)
  3 Giving continued thanks to God (v 2)
  4 Praying for ministers and their work (v 3)
  5 Praying for success of the gospel(v3-4)
  6 Living Christian life before men (v 5)
  7 Using time for God (v 5)
  8 Being tactful with men (v 6)

i Gr. artuo, spice, seasoning. Here; Mk. 9:50; Lk. 14:34. Let your speech be always spiced and seasoned with answers that will oppose sin and preserve from the corruption thereof. Let it be holy, wise, gracious, Christian, savory, wholesome, courteous, respectful, desirable, and worthy of being kept in the memory of others.

j Note i, Acts 20:4.

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With [k]Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 [l]Aristarchus my fellowprisoner saluteth you, [m]and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And [n]Jesus, which is called Justus, who are of the circumcision. [a]These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me.

3. Greetings from the brethren

12 [b]Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, [c]that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in [d]Laodicea, and them in [e]Hierapolis.

14 [f]Luke, the beloved physician, and [g]Demas, greet you.

4. Closing instructions

15 Salute the brethren which are in [*a]Laodicea, and [*b]Nymphas, and the church which is in his house.

16 And when this epistle is read among you, [*c]cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [*d]Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

5. Salutation and benediction

18 [*e]The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

---

k A run-away slave of Philemon, native of Colosse, and converted by Paul in Rome (v 9; Ph'm 10).

l A companion of Paul and prisoner with him at Rome (note c, Acts 19:29).

m John Mark (see note j, Acts 12:12).

n Or Justus (v 11; Acts 18:7). A man chosen to be voted on in Acts 1:23. It is not clear whether these were one and the same or two different men.

a Tychicus, Onesimus, Aristarchus, Marcus, and Justus are all mentioned here and no doubt they were all fellowworkers of Paul. The last three were of the circumcision, meaning they were Jews. This is further proof that Peter was not the pope at Rome at this time. This book was written about 64 A.D. during the very time that Peter was supposed to be pope. Some say that he was pope 29-67 A.D. Either Paul totally ignored the so-called head of the church or they are wrong. There is no

b See note j, 1:7.

c This seems to be the great desire of the early preachers.

d In Phrygia and west of Colosse.

e A city of Phrygia near Colosse. It was called a holy city because of its many heathen temples of Apollo, Diana, Aesculapius, and Hygeia. All these gods were worshipped here.

f See ***Summary of Luke***, p. 158.

g A companion of Paul who backslid and deserted the gospel work (v 14; 2 Tim. 4:10; Ph'm. 24).

*a A city of Phrygia near Colosse. See Rev. 3:14.

*b A Christian of Laodicea who had a church in his house (v 15). Not mentioned elsewhere.

*c This refers to the custom in the early church of making copies of various letters for other churches to read. What is meant by the letter from Laodicea is not stated and all speculation is valueless. Some think it refers to the epistle to Ephesus; others think it was a letter from Laodicea to the apostle; and still others that it was an epistle to Laodicea which was lost.

*d An unknown person mentioned only in this one place in Scripture. He evidently was a minister and is here admonished to be faithful to his calling. This admonition implies no unfaithfulness of the man, as some think.

*e The salutation was by Paul's own hand, but the epistle was dictated to a scribe.

✝ ✝ ✝

Summary of Colossians

Date and place: Written from Rome about 64 A.D. and sent with Ephesians and Philemon by Tychicus

Author: Paul (see Summary of Romans)

Theme: Freedom from the law, all outward forms of religion, rituals, human philosophies, and false mysticism; and complete and real union with Christ in life and conduct. Paul contends that we died with Christ, and that ordinances, rituals, dead forms of religion, observance of sabbaths and holy days, and mystical rites are of no use to dead persons. Practical holiness is shown to spring from truth and faith in God. One cannot grow into Christ, but he may grow in knowledge, experience, and fullness of grace benefits by virtue of being in Christ and walking in the light (1:23; 2:6-7; 3:1-17)

Statistics: 51st book of the Bible; 4 chapters; 95 verses; 1,998 words; 1 question; 92 verses of history; 3 verses of unfulfilled prophecy

COLOSSIANS NOTES CONTINUED

Invisibility (1:15)

Gr. aoratos. Trans. invisible (v 15-16; Rom. 1:20; 1 Tim. 1:17; Heb. 11:27). The word really means not visible, not in sight, unseen, concealed. Invisibility consists more of distance than substance. Cities or other material objects cannot be seen even 30 miles away. At this distance they are invisible. Objects concealed are invisible. Anything out of eyesight is invisible. God, angels, and other spirit beings are thus invisible. They can appear or disappear at will. They have been seen with the natural eyes many times, proving that invisibility must be understood with them as with all other invisible things that can become visible.

18 Proofs That God Can Be Seen

1 God has been seen with a body (note r, Jn. 4:24)
2 Man was made bodily in God's image (Gen. 1:26-27; 9:6; note o, 1:15)
3 God ate food with Abraham (Gen. 18:8)
4 Jacob wrestled with God (Gen. 32:24)
5 74 men ate with God (Ex. 24:1-11)
6 Moses saw God face to face out of His glory (Ex. 33:11; 1 Tim. 6:16), and he saw His back parts when he requested to see His glory (Ex. 33:18-23)
7 Joshua and all Israel saw Him (Josh. 5:13-15)
8 Gideon saw God (Judg. 6:11-23)
9 Samson's parents saw Him (Judg. 13:3-23)
10 David saw God (1 Chr. 21:16-17)
11 Job saw God (Job 42:5)
12 Isaiah saw and described God (Isa. 6)
13 Amos saw the Lord (Amos 9:1)
14 Ezekiel described God (Ez. 1:26-28; 10:20; 40:3 with 43:7; 47:1-6)
15 Daniel described God, even His clothes, body, and hair (Dan. 7:9-14; 10:5-6)
16 Stephen saw God and Christ (Acts 7:56)
17 John described God (Rev. 4:2-5; 5:1-7)
18 All will see God (Rev. 21:3-4; 22:4)

Firstborn of Creation (1:15)

Gr. prototokos. Trans. firstborn (v 15, 18; Mt. 1:25; Lk. 2:7; Rom. 8:29; Heb. 11:28; 12:23) and firstbegotten (Heb. 1:6; Rev. 1:5). It is used of Jesus the firstborn of Mary (Mt. 1:25; Lk. 2:7) and of the firstborn of Egyptians (Heb. 11:28). It means the first one born in the family. It must also be understood in this literal sense in connection with Jesus being the firstborn in God's family. However, deity (note i, Acts 13:33)

These facts must be understood in connection with the following:

1 The only begotten of the Father (Jn. 1:14)
2 The only begotten Son (Jn. 1:18)
3 His only begotten Son (Jn. 3:16; 1 Jn. 4:9)
4 The only begotten Son of God (Jn. 3:18)
5 This day have I begotten Thee (Ps. 2:7; Acts 13:33; Heb. 1:5; 5:5)
6 I will be to Him a Father, and He shall be to Me a Son (Heb. 1:5)

It Is Used of Jesus as Being The:

1 Firstborn of every creature (v 15)
2 Firstborn from the dead (v 18)
3 Firstborn of many brethren (Rom. 8:29)
4 Head of the church of the firstborn (Heb. 12:23)
5 His firstbegotten (Heb. 1:5)
6 Firstbegotten of the dead (Rev. 1:5)

With these 12 facts it is clear in what sense Jesus is the first-born of every creature or of all creation and the firstborn of many brethren. All creation came into existence by creative acts, not by a begetting as in the case of Jesus. Even those many brethren are not begotten in the sense Jesus was by the Holy Ghost. They were begotten by men, not by God, and were thus brought into the human family, not the family of God. The only way one gets into God's family is by adoption (Rom. 8:14-16; Gal. 4:5-6; Eph. 1:5). Jesus is the only begotten Son . . . the first of all creatures to be begotten of God, the only one of all beings begotten of God, the first and only one of the family of adopted and "created" brethren begotten of God (Eph. 4:24; Col. 3:10), the firstbegotten of or from the dead, and the firstfruit of the resurrection of all men (1 Cor. 15:23-33; Col. 1:18; Rev. 1:5). The church is the called out people of the one who is the firstborn (Heb. 12:23). Adam and angels were by creation, not by begetting (Lk. 3:38; Gen. 6:1-4; Job 1:6; 38:4-7)

Moses' Law Annulled (2:14)

This is how He took the law of Moses out of our way. He simply nailed it to the cross and annulled it's penalty so we could have a new start in life before God again. Figuratively, He killed the killer. He crucified the thing that brought guilt and death to all men (Rom. 3:19-20; 6:23; 8:2-3; 2 Cor. 3:6-7; Eph. 2:14-16). Ancient laws are said to have been abrogated by nailing them to a post.

Christian Law On Sabbaths (2:16)

This refers to all the sabbaths of the law of Moses, including the regular weekly sabbath. All of them are now abolished with the law thus fulfilling prophecy (Isa. 1:13-15; Hos. 2:11). Christians are now free to keep any day they want to as a sabbath (v 14-17; Rom. 14:5-6; Gal. 3:9-10). See ***Sabbath*** in the Index. All sabbaths were a shadow of the rest we now have in Jesus Christ (v 17; Mt. 11:28-30; Heb. 4:3, 10-11; 10:1).

Christ's Two Conquests (2:15)

Christ Made 2 Great Conquests Here:

1 Abolished and Canceled the Law By:
   (1) Blotting it out (v 14)
   (2) Taking it out of the way (v 14)
   (3) Nailing it to the cross (v 14)
2 Defeated the Executors of Law By:
   (1) Spoiling or conquering them (v 15)
   (2) Making a show of them openly (v 15)
   (3) Triumphing over them in the very cross that they thought was a triumph over Him (v 15; Acts 2:23-36; 3:13-18; 1 Cor. 1:18-24; Eph. 2:16; Col. 1:20-22)

Public Defeat of Satan (2:15)

Gr. deigmatizo, to expose to public infamy and shame. Only here, but the verb is used in Mt. 1:19 and Heb. 6:6 of public shame. The allusion is to exhibition of conquered enemies. Satan and his human agents made a public shame out of Christ by crucifying Him. By that they thought they would triumph over Him, putting an end to His new religion, but the cross turned out to be their public defeat and shame (v 15; 1:20-22; Acts 2:23; 3:13-18; 5:28; 1 Jn. 3:8).

5 Things Not to Judge Others About (2:16)

1 What to eat (v 16; 1 Tim. 4; Rom. 14)
2 What to drink (v 16; 1 Cor. 10:31)
3 What holydays to keep (v 16; Gal. 4)
4 What new moon festivals to keep (v 16)
5 What sabbaths to observe (v 16; Rom. 14:5-6; Gal. 4:9-10)

5 Facts About False Cults (2:18)

1 Self-imposed fastings and self-denials of many things to appear religious, that are not forbidden in Scripture—touch not, taste not and handle not (v 18, 20-23; note o, v 8)
2 Gr. threskeia. Trans. worshipping (v 18) and religion (Acts 26:5; Jas. 1:26-27). Here it is a cult or religion of angels and demons (v 18, 23; 1 Tim. 4:1-8)
3 Religion based upon visions that are supposed to come from God and angels (v 18; Dt. 18; Jer. 23; Ez. 13)
4 Religion based upon superior knowledge, new discoveries, occult secrets, piety, and sensuous feelings (v 18; Rom. 1:21-23; Col. 2:8; 1 Tim. 6:20)
5 Religion that is not Christ-centered and gospel-true (v 19; Eph. 4:14; 5:11-12; 2 Cor. 11:14-15; Mt. 7:15, note)

Christian Law on Drinks (2:16)

The law was very liberal about drinks (Dt. 14:26), and yet under it God condemned strong drink (Pr. 20:1; 31:4-7; Isa. 5:11-23). Like every other subject, we must go to the new covenant to find out God's will for Christians. It demands that whatever we eat or drink we are to do it to the glory of God (1 Cor. 10:31). It condemns all drunkenness. A Christian must decide on this basis what to drink and what not to drink (Lk. 21:34; Rom. 13:13; 1 Cor. 6:9-11; Gal. 5:19-21).

Christian Law on Traditions (2:20)

If you be dead with Christ, having been freed from the elementary rules of the world and rudiments of Judaism, why then be subject to them any longer? Their program is simply touch not this or you will be unclean (Lev. 15), taste not this for it is unclean (Lev. 11; Dt. 14), and handle not that for it is forbidden. All such things are to perish with the using. They are mere traditions of men, not laws of God in the new covenant (v 20-23).

Human Religion Powerless (2:23)

This is any form of worship man chooses for himself apart from the true worship of God (Rom. 1:21-25). Some forms have a great show of refinement, humility, and asceticism, but they are powerless to deal with sin and the old man (v 23). They only feed self-righteousness and pride and do not change the heart.

32 Things Christians Must Do (2:6)

1 Walk as when received Christ (v 6)
2 Be rooted in Christ (v 7)
3 Be built up in Christ (v 7)
4 Be established in the faith (v 7)
5 Abound in the faith (v 7)
6 Be joyful in the faith (v 7)
7 Beware of deception (v 4, 8, 18-19)
8 Let no man judge your eating (v 16)
9 Let none judge your drinking (v 16)
10 festivals, sabbaths (v 16)
11 Live dead to the world and all its sinful ways (v 20-23; 1 Jn. 2:15-17; Rom. 12:1-2; Jas. 4:4)
12 Seek things above (3:1)
13 Set affections above (3:2)
14 Mortify members on earth (3:5): fornication, uncleanness, inordinate affection, evil concupiscence, covetousness which is idolatry
15 Put off the old man (3:8): anger, wrath, malice, blasphemy, filthy communication out of your mouth
16 Lie not one to another (3:9)
17 Put on the new man (3:10-12)
18 Forbear one another (3:13)
19 Forgive one another (3:13)
20 Put on divine love (3:14)
21 Let God's peace rule (3:15)
22 Be thankful (3:15)
23 Let God's Word dwell in you (3:16)
24 Teach, admonish one another (3:16)
25 Sing with grace (3:16)
26 Do all things in Jesus' name (3:17)
27 Give thanks to God (3:17)
28 Continue in prayer (4:2)
29 Watch with thanksgiving (4:2)
30 Walk in wisdom (4:5)
31 Redeem the time (4:5)
32 Speak with seasoned grace (4:6)

9 Things to Put On (3:10, 12)

1 The new man (note y, Eph. 4:24)
2 Bowels of mercies (note d, 2 Cor. 6:12)
3 Kindness (note g, 1 Cor. 13:4)
4 Humbleness of mind (see ***Christian Humility***, p. 473)
5 Meekness (note g, 1 Cor. 13:4)
6 Longsuffering (note g, 1 Cor. 13:4)
7 Forbearance (note c, 9, Gal. 5:22)
8 Forgiveness (note d, Mt. 18:35)
9 Divine love (note g, 1 Cor. 13:4)

14 Facts About Christ in Col. 1

1 Head of the kingdom (v 13; Rev. 20)
2 Redeemer (v 14; Mt. 26:28; Gal. 4:5)
3 Image of the invisible God (v 15)
4 Firstborn of every creature (v 16)
5 Creator of all things (v 16)
6 An eternal Being (v 17; Mic. 5:2)
7 Upholder of all things (v 17; Heb. 1:3)
8 Head of the church (v 18, 24; Eph. 5)
9 Originator of all things (v 18)
10 Firstborn from the dead (v 18)
11 The pre-eminent One (v 18-19; 2:9)
12 The fullness of God (v 19; 2:9)
13 The Mediator between God and man (v 20-22; 2 Cor. 5:14-21; 1 Tim. 2:4-6)
14 The indweller of saints (v 27; note n, Lk. 22:3)

What All True Christians Are (3:12)

1 Gr. hagios, holy (Rom. 11:16; 12:1; 1 Cor. 3:17; Eph. 1:4; 2:21; 3:5; 5:27; Col. 1:22; 3:12; 1 Th. 5:27; 1 Tim. 8; Tit. 1:8; Heb. 3:1; 1 Pet. 1:15-16; 2:5, 9; 3:5; 2 Pet. 1:21; 3:2; Rev. 22:11)
2 Gr. agapao, beloved of God (Rom. 1:7; 2 Cor. 7:1; Col. 3:12; 1 Th. 1:4; 2 Th. 2:13; 1 Jn. 3:2; 4:1, 7, 11)

Christ, The Godhead Bodily (2:9)

In Christ alone, not in the philosophies, vain deceit, human traditions of the Jews and Gentiles, or the world principles will be found the fullness of the Godhead in reality, or bodily. Jewish institutions were mere shadows of the realities and of the redemption made through the offering of the body of Christ in sacrifice (v 14-17; Mt. 26:26-28; Rom. 7:6; Eph. 2:16; Heb. 10:1-18; 1 Pet. 2:24). Hence, the Gr. word somatikos, bodily, refers to that which is real in contrast to that which is typical, or shadowy as in v 17; Heb. 10:1. It is found only here.

Godhead or Deity personally.

Christ is the personal and bodily manifestation of all the fullness of Deity. He was God incarnate and the manifestation of all the fullness of God's power and blessings to men (Isa. 7:14; 9:6; Mt. 1:18-25; Lk. 1:34-35). The fullness of the Holy Spirit rested upon Him and worked through His body (Isa. 11:2; 42:1-7; 61:1-2; Jn. 3:34; Acts 10:38). The fullness of redemption from the Deity came through His body (1 Pet. 2:24). This is why we become complete in Him and why He is the head of all principality and power (v 10; 1:16-18; Eph. 1:20-23; Phil. 2:9-11; 1 Pet. 3:22).

5 Things to Put to Death (3:5)

1 Fornication, all manner of unlawful sexual relationship (note g, Mt. 5:32)

2 Uncleanness, homosexuality and all other forms of sex perversion (see point 3, ***17 Works of Flesh***, p. 362)

3 Inordinate affection, unnatural, unrestrained, excessive, and out of bounds passion and lust (note c, Rom. 1:26)

4 Evil concupiscence, evil, wicked, and depraved desire, lust, passion or appetite. The Gr. word for evil is kakos, trans. evil 38 times (v 5; Mk. 7:21; etc.); ill (Rom. 13:10); harm (Acts 16:28; 28:5); evil things (Lk. 16:25; Rom. 1:30; 1 Cor. 10:6); bad (2 Cor. 5:10); noisome (Rev. 16:2); and wicked (Mt. 21:41).

used of good desires a few times, but mainly of evil and depraved lusts. Trans. desire (Lk. 22:15; Phil. 1:23; 1 Th. 2:17); concupiscence (Rom. 7:8; Col. 3:5; 1 Th. 4:5); and lust 31 times (Jn. 8:44; Rom. 1:24; Eph. 2:3; etc.).

5 Covetousness. Gr. pleonexia. Trans. covetousness (Mk. 7:22; Lk. 12:15; Rom. 1:29; 2 Cor. 9:5; Eph. 5:3; Col. 3:5; 1 Th. 2:5; 2 Pet. 2:3); covetous practice (2 Pet. 2:14); and greediness (Eph. 4:19). Here it is called "covetousness which is idolatry" because the thing coveted becomes an idol (point 5, col. 1, p. 362; note e, Lk. 12:15). That this 5th sin is also mainly a sex sin seems clear from the fact that it is listed with 4 other sex sins of this passage. It describes the erotomaniac so common among women, who extravagantly idolizes, being intent upon a mental possession of the beloved one. She is usually extremely vain and, as a rule in love with a person of high social and intellectual standing—a prince, celebrated statesman, victorious general, famous actor, popular singer, brilliant preacher, or some other great man. Such diseased form of love is coupled with idolatrous admiration and worship, and, among other things is responsible for present day "swooning" and mobbing of singers, actors and other celebrated persons for autographs, pictures or part of their clothing.

Warning Against Being Spoiled (2:8)

ing if there is no possibility of their goods being taken from them? What are their goods that men can spoil? Is he referring to material goods or salvation and its benefits as in v 2-7? This clearly shows the possibility of man robbing others of Christ and His blessings. This does not contradict Jn. 10:28-29; Rom. 8:35-39 or any other passage. One must follow Christ and be fully persuaded as in these passages or any man can be robbed and spoiled.

7 Ways Men Can Spoil Christians

1 Through philosophy (v 8)
2 Through vain deceit (v 4, 8, 18-19)
3 Through traditions of men (v 8)
4 Through human religion and world principles contrary to the gospel (v 8, 14-23; note g, Gal. 4:3)
5 Through circumcision (v 11-13; Acts 15:1; Rom. 4:9-16; Gal. 5:1-11)
6 Through the law of Moses, demanding observance of the laws on meats, drinks, holydays, new moons, feasts, and sabbaths (v 14-17)
7 Through false cults that puff up and imitate the gospel (v 18-23)

By all these means unsuspecting souls are being carried off as plunder and booty by false teachers. The founders of false religions and human philosophies which pamper the flesh and give their victims elated feelings of importance make an appeal to them.

† † †

CHAPTER 1

I. The introduction
1. Authorship and salutation

1 [a]Paul, and [b]Silvanus, and [c]Timotheus, [d]unto the church of the Thessalonians *which is* in God the Father and *in* [e]the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2. Thanksgiving and prayer to God for them

2 [f]We give thanks to God always for you all, making mention of you in our prayers;

II. The model church: its fourfold blessed state (Acts 2:42-47; 4:32-37; 5:12-16)

3 [g]Remembering without ceasing your [h]work of faith, [i]and labour of love, and [j]patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your [k]election of God.

III. The model preacher: preach and confirm what is preached (Mt. 4:23; 10:1-8; 28:19-20; Mk. 16:15-20; Acts 1:1, 8; Rom. 15:18-19, 29; 1 Cor. 2:4; 4:18-21; Heb. 2:1-4)

5 For our [l]gospel came not unto you in word only, but also in power, [m]and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

IV. Model converts: receive and propagate the gospel (Mk. 16:17-20; Acts 8:4; 11:19-21; Phil. 1:7)

6 And ye became [n]followers of us, and of the Lord, having received the word in much [o]affliction, [p]with joy of the Holy Ghost:

7 So that ye were [q]ensamples to all that believe in Macedonia and Achaia.

8 For from you [r]sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place [s]your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and [t]how ye turned to God from idols to serve the [u]living and [v]true God;

★ 10 [w]And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus,

---

a In all his epistles except 1 and 2 Thessalonians, Philippians, and Philemon he calls himself an apostle. It may be that he was held in such affection by these churches that he had no need to assert his apostolic authority.

b The same as Silas, Paul's companion on his 2nd missionary journey. He took part in the founding of the churches in Macedonia (Acts 15:40–18:18).

c See ***Timothy***, p. 276.

d This and the 2nd epistle are the only ones so addressed. Compare this with the other salutations in other epistles.

e Two times here it is made clear that the Father and the Lord Jesus Christ are two separate and distinct persons. Believers are in both and the salutation is from both through Paul (v 1).

f See Phil. 1:3-4 and Col. 1:3 where the same forms of speech are used.

g 3 Good Things to Remember:
  1 Work of faith . . . ye turned to God from idols (v 3 with v 9)
  2 Labor of love . . . to serve the living and true God (v 3 with v 9)
  3 Patience of hope . . . to wait for His Son from heaven (v 3 with v 10)

h These believers had faith, not dead, speculative, or professing faith, but real, living, active productive faith (v 3, 5-8; 2:13-14; 2 Th. 1:3, 11; 2:17; 3:1, 9).

i Their work of faith was backed by their labor of love. This is normal and the perfect scriptural pattern. The gifts should be exercised in love (1 Cor. 13).

j This was the third of the great characteristics of these believers (v 3). Their program was Christianity in action and the verse could read, "faithful work, loving labor, and hopeful patience."

k Another Gentile group called the elect of God (***4 Elects of God***, p. 161). No unconditional, eternal or personal election is meant here. It simply refers to the rejection of Israel as the gospel representatives and to the election of the Gentiles to take their place (Mt. 21:43; 23:37-39; Rom. 11:11-29). In neither case was the election absolute. All was conditional, as far as final salvation was concerned. Nothing was by personal merit. All were called to blessings, which, if properly used, would lead them to personal and eternal salvation. That these blessings and even the calling and election of either class could be abused, become finally useless and forfeited by them is clear from the state of the Jews who, after being the elect for 2,300 years, were now rejected and reprobate (Rom. 11).

l 4 Ways the Gospel Should Be Preached:
  1 In word (v 5; Mt. 28:20; Mk. 16:15; Lk. 24:47; 1 Cor. 1:18-24)
  2 In power (v 5; Mt. 17:20; Mk. 16:16-17; Lk. 24:49; Jn. 14:12; 1 Cor. 4:20)
  3 In the Holy Ghost (v 5; Lk. 24:49; Acts 1:4-8; Rom. 15:18-20, 29; Heb. 2:4)
  4 In much assurance (v 5; see note h, Col. 2:2)

m You know how we demonstrated the gospel in word, in power, in the Holy Ghost, and in full assurance (v 5), and how we suffered in doing so (v 6; Acts 17).

n Gr. mimetes (note p, 1 Cor. 4:16).

o Gr. thlipsis (note e, Phil. 4:14).

p This is the true way to receive the Word of God. There is too little joy in new converts today. Could it be that they do not see a true demonstration of the power of God in modern churches, as referred to in v 3, 5; 2:13-14; 2 Th. 1:3, 11; 2:17; 3:1, 9; Heb. 2:4?

q Gr. tupos (note c, Phil. 3:17). These believers became models or patterns for all churches in Macedonia and Greece (v 7-8)—models, not only of patience in hope, but in faith and power that worked effectually through all of them which believed (2:13-14; 2 Th. 1:11). They were also imitators of the apostle and the Lord (v 6), as well as of the churches in Judea who also exercised the power of God (2:13-14; Acts 2:43; 3:6; 5:16; 6:3, 8; 11:21).

r Gr. execheomai, to sound forth; publish. Only here. From Thessalonica went ministers preaching and confirming the Word of God in Macedonia, Greece, and many other places (v 8). This indicates a healthy New Testament church, fulfilling the great commission (Mt. 28:19-20; Mk. 16:15-20; Lk. 24:47; Jn. 17:17-19; Acts 1:4-8). Then, too, merchants went from Thessalonica to all parts, taking the news that the people had believed.

s Their faith and power were matters of conversation among the heathen. If they had manifested only a formal confession of faith without the power they would not have been model saints for other churches.

t This shows that these converts were Gentiles who once served idol gods. They turned from these to serve the living and true God (v 9), and to wait for His Son from heaven (v 10).

u God is here called living in contrast to lifeless idols. He is called true in contrast to the whole system of idolatry which was false in its gods, worship, doctrines, promises, and prospects of eternal life.

v 7 Major Christian Doctrines Here:
  1 Conversion—"turned" (v 9; Mt. 18:3)
  2 True and living God (v 9; Jn. 17:3)
  3 Against idolatry (v 9; 1 Cor. 8)
  4 Jesus the Son of God (v 10; Jn. 3:16)
  5 Second advent of Jesus Christ (v 10)
  6 Resurrection of Jesus Christ (v 10)
  7 Salvation from wrath to come (v 10)

w 1st N.T. prophecy in 1 Th. (1:10, unfulfilled). Next, 2:19.

✝ ✝ ✝

V. The model servant

1. Boldness and suffering (Acts 4:13; Phil.1:12-20)

1 For yourselves, brethren, [a]know our entrance in unto you, [b]that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, [c]at Philippi, we were bold in our God to speak unto you the gospel of God with much [d]contention.

2. Honesty and purity (2 Cor. 4:1-2; Acts 20:26; 1 Tim. 4:12)

3 For our [e]exhortation *was* not of deceit, nor of uncleanness, nor in guile:

3. Trust and faithfulness (1 Tim. 1:11-12; Rom. 1:14-15)

4 But as we were [f]allowed of God to be put in trust with the gospel, even so we speak; [g]not as pleasing men, [h]but God, which trieth our hearts.

4. Simplicity of speech and unselfishness (1 Cor. 2:1-5; 2 Thess. 3:7-9; Acts 20:33-35)

5 For neither at any time used we [i]flattering words, as ye know, nor a [j]cloke of [k]covetousness; God *is* witness:

5. Humility and consideration of others (Acts 20:33-35)

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we [l]might have been burdensome, as the apostles of Christ.

6. Gentleness and love (2 Tim. 2:22-26; Gal. 5:22-23)

7 But we were [m]gentle among you, even as a [n]nurse cherisheth her children:

8 So being affectionately desirous of you, not the gospel of God only, but also our own souls, because ye were dear unto us.

7. Self-sacrificing (Acts 20:33-35; 2 Thess. 3:7-9)

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

8. Blameless conduct (2 Cor. 6:3; Eph. 1:4; Phil. 2:15; 1 Tim. 3:2, 10; Tit. 1:6-7; 2 Pet. 3:14)

10 Ye *are* witnesses, and God *also*, [o]how holily and justly and unblameably we behaved ourselves among you that believe:

9. Parental care and training (Eph. 1:15-19; 3:13-21)

11 As ye know [p]how we exhorted and comforted and charged every one of you, [q]as a father *doth* his children,

12 [*a]That ye would walk worthy of God, who hath [*b]called you unto his kingdom and glory.

10. Power of the gospel effectual in all believers (Mt. 18:18, refs.)

13 For this cause also thank we God [*c]without ceasing, because, when [*d]ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which [*e]effectually worketh also in you that believe.

11. Conflict with Satan and wicked men who oppose truth (Phil. 1:27-30; Col. 2:1; 1 Thess. 2:18)

14 For ye, brethren, became followers of the churches of God which [*f]in Judaea are in Christ Jesus: [*g]for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

---

[a] See ***Knowledge of Truth***, p. 398.

[b] A good church was established (Acts 17).

[c] See Acts 16:16-40.

[d] Gr. agon, conflict (note r, Phil. 1:30).

[e] Gr. paraklesis (note v, Acts 13:15).
3 Marks of True Exhortation (v 3):
1. Without deceit. Gr. plane, fraudulence; straying from orthodoxy or piety. Trans. deceit (v 3); deceive (Eph. 4:14); delusion (2 Th. 2:3); and error (Mt. 27:64; Rom. 1:27, note; Jas. 5:20; 2 Pet. 2:18; 3:17; 1 Jn. 4:6; Jude 11)
2. Without uncleanness. Gr. akatharsia (see ***17 Works of the Flesh***, p. 362). We did not minister to your corrupt passions, but enforced their mortification (Col. 3:5; Rom. 8:12-13).
3. Without guile. Gr. dolos (note x, Rom. 1:29. Cp. Acts 13:10)

[f] Gr. dokimazo, test (note a, 2, 2 Cor. 13:5). We were tested and then accounted worthy to be trusted with the gospel. See ***21 Facts Regarding Paul's Preaching***, p. 398

[g] See Gal. 1:10.

[h] The secret of pleasing God (Heb. 11:6).

[i] We were frank to tell the naked truth.

[j] Gr. prophasis, pretense, excuse. Trans. cloak (v 5; Jn. 15:22); show (Lk. 20:47); color (Acts 27:30); and pretense (Mt. 23:14; Mk. 12:40; Phil. 1:18). He did not use the ministry as a pretense to make a personal gain.

[k] See notes on Lk. 12:15.

[l] We might have used our position to get (Lk. 10:7; 1 Cor. 9:7-18; Gal. 6:6). We did not exercise these rights (v 6).

[m] Gr. epios, mild. Here; 2 Tim. 2:24.

[n] Gr. trophos, nurse, feeder. Only here. It refers to a mother feeding her children.

[o] 3 Major Qualities in Christian Living:
1. Holily, Gr. hosios. Only here. Holy in reference to God
2. Justly. Gr. dikaios, righteous, just. Just in reference to man
3. Unblameably. Gr. amemptos. Only here; 5:23. Unblameable in reference to life and conduct before God and man

[p] 3 Kinds of Ministry:
1. Exhortation. Gr. parakaleo (note g, 2 Cor. 1:4)
2. Comforting. Gr. paramutheomai. Here; 5:14; Jn. 11:19, 31
3. Charging. Gr. marturomai. Testifying to or strictly charging to righteousness. Trans. record (Acts 20:26) and testify (Gal. 5:3; Eph. 4:17)

[q] Note the spirit of pastoral care exercised by Paul for his disciples—gentle as a mother (v 7) and exhorting, comforting, and charging every one as a father does his children (v 11). Any pastor will succeed with this kind of personal care for each one in his congregation.

[*a] Compare this with Eph. 4:1.

[*b] This is the highest calling of all.

[*c] 1:3; 2:13; 5:17; 2 Th. 1:3; Rom. 1:9.

[*d] You received the Word of God, not as a fabrication of man, but as being in truth the very Word of God. You have the fullest proof possible—the power of the Word of God working effectually in you that believe (v 13).

[*e] Gr. energeo, energy put forth from within in effectual operation. Trans. work effectually (v 13; Gal. 2:8; 2 Cor. 1:6); effectual fervent (Jas. 5:16); show forth one's self (Mt. 14:2; Mk. 6:14); do (Phil. 2:13); be mighty in (Gal. 2:8); and to work (Rom. 7:5; 1 Cor. 12:6, 11; 2 Cor. 4:12; Gal. 3:5; 5:6; Eph. 1:11, 20; 2:2; 3:20; Phil. 2:13; Col. 1:29; 2 Th. 2:7). This proves the power of the Word itself in lives of believers (v 13; Ps. 19:7; 107:20; Jn. 15:7; Rom. 1:16; 10:17; Heb. 4:12).

[*f] There is still no reference in the N.T. to the church at Rome or of Peter as the first pope being the model for Christians. There is no such pre-eminence. This honor belonged to the churches in Judea. Not one reference to Rome as a pattern is found in any Scripture.

[*g] Both Jews and Gentiles suffered persecution from their own countrymen. The Jews were the persecutors of the churches everywhere. Among the Gentiles they caused the heathen to be stirred up against Christianity (Acts 13:6, 45, 50; 14:2, 5, 19; 15:1-2, 5; 16:3; 17:5, 13; 18:5-6).

✝ ✝ ✝

their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: [i]for the wrath is come upon them to the uttermost.

17 But we, brethren,[j]being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but [k]Satan hindered us.

12. His rewards for labour
(1 Cor. 3:11-15; 2 Cor. 2:10)

★ 19 [l]For what *is* our hope, or joy, or crown of rejoicing? [m]*Are* not even ye in the presence of our Lord Jesus Christ at his [n]coming?

20 For ye are our glory and joy.

185 CHAPTER 3

VI. Paul's concern for the Church
1. Mission of Timothy

1 Wherefore when we [o]could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our [p]fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these [q]afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer [r]tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by [s]some means the [a]tempter have tempted you, [b]and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us [c]good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

3. Paul's prayer and longing for their perfection in faith

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, [d]if ye stand fast in the Lord.

9 For [e]what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might [f]perfect that which is lacking in your faith?

11 Now [g]God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

★▲13 [*h]To the end he may stablish your hearts [*i]unblameable in holiness before God, even our Father, [*j]at the coming of our Lord Jesus Christ with all his saints.

186 CHAPTER 4

VII. The separated walk and the blessed hope
1. Exhortation to please God and walk godly

1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye [*k]ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

2. True sanctification
(1 Cor. 1:30; 2 Cor. 6:14-18; 7:1; Heb. 12:14)

---

1 Killed Jesus Christ (v 15; Acts 2:23)
2 Killed their own prophets (v 15; Mt. 23)
3 Persecuted the church (note g, above)
4 Lived contrary to God (v 15; Acts 7:51)
5 Contrary to all men (v 15; Mt. 23)
6 Opposed salvation of others (v 16)
7 Multiplied sins continually (v 16)

[i] For the above 7 sins wrath comes upon them to the uttermost (Lev. 26; Dt. 28 and 32; Mt. 23:34-39; Lk. 21:20-24; Rom. 11).

[j] Gr. aporphanizomai, having been bereaved. Only here. Paul had compared himself to a parent and the people to his beloved children (v 7, 11). Here he represented himself as feeling what an affectionate father would feel if torn from his children. Because of this he endeavored to see them all the more (v 17). In fact, he would have seen them time and time again if Satan had not hindered (v 18).

[k] Gr. egkopto. Trans. hinder (v 18; Rom. 15:22) and be tedious unto (Acts 24:4). Through what means Satan hindered may be answered by referring to his sufferings of 2 Cor. 11:23-28.

[l] Questions 1-2. Next, 3:9.

[m] 2nd N.T. prophecy in 1 Th. (2:19, unfulfilled). Next, 3:13.

[n] See ***Rapture and Second Advent***, p. 399.

[o] When I could not bear to continue without knowing of your state I sent Timothy from Athens, choosing to be left alone than to be uncertain of your welfare (3:1-5).

[p] Gr. sunergos (note q, Phil. 4:3).

[q] Gr. thlipsis (note e, Phil. 4:14).

[r] Gr. thlibo (note k, 2 Cor. 1:6).

[s] He has innumerable means and many millenniums of experience and cannot be overcome by argument, pleading mercy, or any other dealings with him. He must be rejected and resisted, and all relationship cut off from him (Jas. 4:7; 1 Pet. 5:8-9; Eph. 6:10-18; 2 Cor. 10:4-7. See note h, 2 Cor. 2:11).

[a] The devil (Mt. 4:1-3; Lk. 4:2).

[b] See ***The Truth About Grace***, p. 397.

[c] The only place, except Lk. 1:19, where euangelion does not refer to the gospel (note c, Mt. 24:14). The good news Timothy brought back to Paul was: their faith, their love, and their affection for Paul (See ***Glad Tidings***, p. 61).

[d] We live only if we stand fast in Christ (v 8; Heb. 3:6, 12-14).

[e] Question 3. Last one in 1 Thessalonians.

[f] Gr. katartizo, arrange; adjust (note a, 3, 2 Cor. 13:5).

[g] Another clear proof of more than one person in the Godhead. Two mentioned here: God, our Father; our Lord Jesus Christ. This confirms the deity of Christ (see 1 Jn. 5:7).

[*h] 3rd N.T. prophecy in 1 Th. (3:13, unfulfilled). Next, 4:13. This refers to the rapture when Christ meets the saints in the air (4:16) and takes them to heaven where they are presented before God the Father and established in eternal and unblameable holiness by God. Up to this point salvation and eternal life are given to men on condition (note d, Jn. 6:27). In the rapture men receive unforfeitable life for the first time as a harvest of a life of sowing to the Spirit and to fulfill the promises of eternal life in the next life (Mt. 7:13-14; 18:8-9; 19:28-29; Mk. 10:29-30; Lk. 18:29-30; Rom. 2:7; 6:21-23; Gal. 6:7-8; 1 Tim. 1:16; 4:8; 6:12, 19; Tit. 1:2; 3:7; 1 Pet. 1:5, 9, 13; 3:7; 1 Jn. 2:25; Jude 20-24; Dan. 12:2; note d, Jn. 6:27.

[*i] Gr. amemptos (note s, Phil. 2:15).

[*j] This could not refer to the event of Zech. 14:5; Jude 14 when the saints will accompany Christ to earth, for they are not then presented before the Father. By this time they will have been with God for at least 7 years (2 Th. 2:7, note). This then refers to the coming of Jesus with the saints back to heaven when He meets them in the air (4:16-17; Jn. 14:1-3).

[*k] Paul was constantly desirous of their perfection in Christ (2:7, 11-12; 3:10, 13; 4:1-7; 5:12-23).

*[m]sanctification, that ye should abstain from fornication:

● 4 That every one of you should know how to possess his *[n]vessel in sanctification and honour;

● 5 Not in the lust of concupiscence, even as the Gentiles which know not God:

● 6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

3. Command to increase in love (1 Cor. 13; 1 Jn. 3:11-18; 4:11-21)

8 [a]He therefore that despiseth, despiseth not man, but God, who hath also [b]given unto us his holy Spirit.

9 But as touching [c]brotherly love ye need not that I write unto you: for ye yourselves are [d]taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, [e]that ye increase more and more;

4. Be diligent in business and be an example to the world (Rom. 12:9-16; 1 Tim. 4:12-16)

do your own business, and to work with your own hands, as we commanded you;

● 12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

5. The fact and manner of the rapture of the Church and Old Testament saints (Lk. 21:34-36; Jn. 14:1-3; 1 Cor. 15:23, 51-58; 2 Cor. 5:1-8; Eph. 5:27; Phil. 3:11, 20-21; 1 Th. 2:19; 3:13; 5:9, 23; 2 Th. 2:1, 7-8; Col. 3:4; Jas. 5:7-8; 1 Jn. 2:28; 3:2; 1 Pet. 5:4; Rev. 1:19, note)

★ 13 [h]But I would not have you to be ignorant, brethren, [i]concerning them which are asleep, that ye [j]sorrow not, even as others which have no hope.

▲ 14 For if we believe that Jesus [k]died and rose again, even so them also which [l]sleep in Jesus will God [m]bring with him.

▲ 15 For this we say unto you [n]by the word of the Lord, that we which are alive *and* remain unto the [o]coming of the Lord shall not [p]prevent them which are asleep.

▲ 16 For the Lord himself shall descend from heaven with a [q]shout, with the voice of the archangel, and with the [r]trump of God: [s]and the dead in Christ shall rise first:

▲ 17 [t]Then we which are alive *and* remain

---

*l 14 Requirements of the Will of God and of Sanctification (4:3-18):
1 Abstain from fornication or all kinds of sex sins (v 3; note g, Mt. 5:32)
2 Know how to possess the vessel in sanctification and honor (v 4)
3 Not in the lust of concupiscence or strong sexual desire (v 5; note d, Col. 3:5). Here it means excessive sexual lust like that of the Gentiles who knew no bounds
4 That no man defraud his brother by seducing his wife to corrupt her and break up a home (v 6). This still refers to sex sins and not to cheating, for it is dealing with sex uncleanness down to v 7. Every type of perversion was practiced among the heathen. Their gods, their rulers, and their teachers were examples of impurity. They had no system of ethics that forbade these practices. The Christian religion forbade them as worthy of death and hell and this has preserved the world from complete ruin to this day
5 Walk in holiness, not in uncleanness of sex perversion (v 7; note y, Rom. 1:24)
6 Do not despise men (v 8)
7 Love one another (v 9; 1 Cor. 13)
8 Increase in love (v 10; 3:12)
9 Study to be quiet (v 11; 2 Tim. 2:15)
10 Be diligent in business (v 11)
11 Work with your hands (v 11; 1 Cor. 4:12; Eph. 4:28; 2 Th. 3:10)
12 Walk honestly before men (v 12)
13 Have a bright hope (v 13-17)
14 Comfort one another (v 18)

*m Gr. hagiasmos, consecration. Trans. holiness (Rom. 6:19, 22; 1 Th. 4:7; 1 Tim. 2:15; Heb. 12:14) and sanctification (1 Cor. 1:30; 1 Th. 4:3-4; 2 Th. 2:13; 1 Pet. 1:2). See Jn. 17:17 and p. 406 ***The Doctrine of Sanctification***.

*n This Refers to One of Two Things:
1 To man's own body which he is to keep from fornication (v 3; 2 Cor. 4:7; 2 Tim. 2:21)
2 To the wife, whom a man is privileged to possess in marriage relationship (v 4; 1 Pet. 3:7)

a The principle stated here is expressed in various ways in Scripture. God considers certain sins as direct sins against Him: murder (Gen. 9:6), despising the least child or believer (Mt. 18:10; Lk. 10:16; 1 Th. 4:8), any mistreatment of a human being (Mt. 25:31-46), or rejection of Jesus and the gospel (Jn. 12:48). If this could be emphasized more there would be less malice, envy, jealousy, and strife among Christians and even among sinners.

b Every believer has the Holy Spirit in a measure when born again (Rom. 8:14-16; Gal. 4:6). In fact, "if any man have not the Spirit" he does not belong to Christ (Rom. 8:9). This Spirit of sonship or even some gift of the Spirit may be received without having the Spirit baptism or the

Acts 1:4-8; 2:4).

c Gr. philadelphia, brotherly or sisterly love. Trans. brotherly love (v 9; Rom. 12:10; Heb. 13:1); love of the brethren (1 Pet. 1:22); and brotherly kindness (2 Pet. 1:7). Cp. Gr. Philadelphia (Rev. 1:11; 3:7).

d Gr. theodidaktos. Only here. It refers to the God-teaching of divine love among Christians (Jn. 6:45). This God teaches by example of giving His only Son (Jn. 3:16; 1 Jn. 3:1). This He did while we were yet rebels and enemies (Rom. 5:5-10). If God loved His enemies this much, surely Christians can love one another (1 Jn. 3:11-23; 4:7-21).

e Increase in love of the brethren more and more (3:12; 2 Cor. 9:10).

f Gr. philotimeomai, to be ambitious; pursue eagerly; strive emulously and aspire to; prize above measure. Trans. study (v 11); strive (Rom. 15:20); and labor (2 Cor. 5:9). Not the same word as in 2 Tim. 2:15.

g See ***True Christian Behavior***, p. 398.

h See note o, 2 Cor. 1:8.

i 4th N.T. prophecy in 1 Th. (4:13–5:10, unfulfilled). Next, 5:23. See ***6 New Revelations***, p. 398.

j See ***8 Christian Hopes***, p. 398.

k The death of Jesus Christ is the assurance of salvation for all who will believe (Mt. 26:28; Rom. 5:6-11; 1 Pet. 2:24). The resurrection of Jesus Christ is the assurance of resurrection for all men (v 14; 5:10; Jn. 14:19; Rom. 5:10; 6:5-8; 1 Cor. 15:4-23; 2 Tim. 2:11).

l See ***Body-Sleep Not Soul-Sleep***, p. 398.

m Christians at death go immediately to heaven to await the resurrection of their sleeping bodies (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:22-23; Rev. 6:9-11). When Christ leaves heaven to come down in the air of the earth (v 17), the saints who are in heaven will come back with Him and be reunited with their bodies which will be resurrected in a moment (v 14; 1 Cor. 15:51-58).

n This means by revelation (Gal. 1:12).

o The coming in the air (v 17), not His second advent to the earth of Zech. 14; Rev. 19; Mt. 24:29-31; 25:31-46; Jude 14. See notes on ***The Rapture First***, p. 399.

p Gr. phthano, to come before or first. It means that the living saints will not precede or go before the dead saints, but that both will go together to meet the Lord in the air (v 16-17). Trans. prevent (v 15); attain (Rom. 9:31; Phil. 3:16); and come (Mt. 12:28; Lk. 11:20; 2 Cor. 10:14; 1 Th. 2:16).

q See ***Shout-Command***, p. 399.

r See ***The Trump of God***, p. 399.

s See ***10 Qualifications for Rapture***, p. 399.

t See the time of the rapture (2 Th. 2:7, note; Rev. 4:1, note). Also see ***5 Raptures in the 1st Resurrection***, p. 334.

✝ ✝ ✝

clouds, [w]to meet the Lord in the air: [x]and so shall we ever be with the Lord.

● 18 Wherefore comfort one another with these words.

187 CHAPTER 5

VIII. The day of the Lord (2 Th. 2:2; 2 Pet. 3:10)
1. How to know that day

1 But of the [y]times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that [z]the day of the Lord so cometh [*a]as a thief in the night.

3 [*b]For when they shall say, Peace and safety; then [*c]sudden [*d]destruction cometh upon them, [a]as travail upon a woman with child; and [b]they shall not escape.

2. The day of the Lord not to overtake Christians as a thief

4 But ye, brethren, [c]are not in darkness, that that day should overtake you as a thief.

5 [d]Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

3. What Christians must do in view of the day of the Lord

● 6 [e]Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

putting on the breastplate of faith and love; and for an helmet, [f]the hope of salvation.

4. Christians will be raptured before the day of the Lord (2 Thess. 2:7, note; Rev. 1:19, note)

▲ 9 [g]For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

▲ 10 Who died for us, [h]that, whether we wake or sleep, we should live together with him.

● 11 [i]Wherefore comfort yourselves together, and edify one another, even as also ye do.

IX. Practical doctrines
1. Honor and respect ministers (Heb. 13:7, 17)

● 12 And we beseech you, brethren, to know them which labour among you, and are [j]over you in the Lord, and admonish you;

● 13 And to esteem them [k]very highly in love for their work's sake. *And* be at peace among yourselves.

2. Fourteen commands to Christians in view of Christ's coming

● 14 Now we exhort you, brethren, warn them that are [l]unruly, comfort the [m]feebleminded, [n]support the weak, be patient toward all *men*.

● 15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

● 16 Rejoice evermore.

---

snatch up; to seize and overpower; to plunder (note i, Jn. 10:28). From this we get our word rapture, meaning the act of transporting, as harpazo is used in Mt. 13:19; Acts 8:39; 2 Cor. 12:2, 4; 1 Th. 4:17; Rev. 12:5.

v This no doubt refers to literal clouds instead of multitudes of people.

w See ***10 Purposes of the Rapture***, p. 399.

x Saints will be with Christ in heaven during the tribulation (2 Th. 2:7, note; Rev. 4:1, note); will accompany Christ to earth at Armageddon (Zech. 14:1-5; Mt. 24:29-31; 25:31-46; Jude 14; Rev. 19:11-21); will live in the new Jerusalem in heaven but reign on earth with Christ during the Millennium (Rev. 20:4-10; 21:9-10; Heb. 12:22-23); will move with their residence, the New Jerusalem, to the earth to live on the New Earth forever (Rev. 21 and 22)

y This refers to the times and seasons when the rapture and the day of the Lord will take place. For the time of the rapture, see 2 Th. 2:7, note; Rev. 4:1, note. For the day of the Lord, see p. 398.

z See ***The Day of the Lord***, p. 398.

*a This expression is used only in v 2-4; 2 Pet. 3:10; Rev. 3:3; 16:15. Each time it refers to the day of the Lord coming as a thief, except Rev. 3:3; and here it refers to judgment on the local church of Sardis, which see. Christ's coming is also referred to as a thief (Mt. 24:43).

*b See ***Time of Sudden Destruction***, p. 399.

*c Gr. aiphnidios, only here and Lk. 21:34.

*d See note g, 1 Cor. 5:5.

a See ***Warning Against Date Setting***, p. 399.

b The destruction will be general among the nations. The cities of the nations will fall by a great earthquake. Hail will fall the weight of 114 lbs., and the armies of the nations at Armageddon will be destroyed except for a 6th part of them (Ez. 39:2; Zech. 14:1-5, 16-21; Rev. 19:11-21). Many will be left alive to enter the Millennium (Zech. 14:16-21; Isa. 2:1-4; Mt. 25:31-46).

c See ***The Rapture First***, p. 399.

d We are all Christians and will escape that sudden destruction (v 4-5, 9). Since we are of light and of the day, not of the darkness and night, we will not suffer the destruction appointed to children of darkness. The reason is clear from this fact, as well as what is stated in v 9; 2 Th. 2:7, note.

e See ***Conditions of Escape***, p. 399.

f Salvation is a hope and not actually an unforfeitable possession until the next life (v 8; Rom. 8:20-25; 2 Th. 2:16; 1 Pet. 1:5, 9, 13). Eternal life is also a hope now even though we possess it (Tit. 1:2; 3:7; Heb. 3:6; 6:11, 11, 18-19; 1 Pet. 1:3, 13). It will actually not be an unforfeitable and an eternal possession until the next life and at the end of a life of sowing to the Spirit (Mt. 7:13-14; 18:8-9; 19:28-29; Mk. 10:29-30; Lk. 18:29-30; Rom. 2:7; 6:21-23; Gal. 6:7-8; 1 Tim. 1:16; 4:8; 6:12, 19; 1 Pet. 1:5, 9, 13; 3:7; 1 Jn. 2:25; Jude 20-24; Dan. 12:2; Jn. 5:28-29).

g God has not appointed Christians to go through the tribulation wrath, the sudden destruction of v 2-3; Rev. 6:1–19:21; Mt. 24:15-21, or the wrath of eternal hell, but to be delivered by rapture so that whether we live or die we should live together with Him forever (v 9-10; 4:13-18; 2 Th. 2:7, note; Rev. 4:1, note).

h This clearly refers to the rapture of 4:13-18 and proves that all in Christ, dead or alive, will be raptured and live with Christ forever; and that all will escape the wrath of 5:1-3, 9; Mt. 24:15-21; Rev. 6:1–19:21.

i This expression is used in 4:18 and here and in each passage it refers to comfort in view of rapture and escape of the wrath which will be poured out upon men after the rapture and before the second advent (Rev. 6:1–19:21). See 2 Th. 2:7, note.

j Gr. proistemi, to set over; be at the head of; be the chief. Trans. be over (v 12); rule (Rom. 12:8; 1 Tim. 3:4-5, 12; 5:17); and maintain (Tit. 3:8, 14). These were the apostles, prophets, teachers, pastors, and other ministers (Eph. 4:11; 1 Cor. 12:28).

k Ministers are not only to be respected, but esteemed superabundantly. The Gr. perissos is trans. beyond measure (Mk. 6:51); exceeding abundantly above (Eph. 3:20); exceedingly (1 Th. 3:10); very highly (1 Th. 5:13); more abundantly (Jn. 10:10); more (Mt. 5:37, 47); superfluous (2 Cor. 9:1); and advantage (Rom. 3:1). This is to be done in love and for their work's sake (v 13).

l Gr. ataktos. Only here. Cp. 2 Th. 3:6, 7, 11. It means those who are out of step and not performing their duty in the church.

m Gr. oligopsuchos, fainthearted. Only here. Those who lose heart in any battle.

n Gr. antechomai, to hold one's hand; to shade one's eyes; to be a help. Trans. support (v 14); hold fast (Tit. 1:9); and hold to (Mt. 6:24; Lk. 16:13).

✝ ✝ ✝

● 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

● 19 Quench not the Spirit.

● 20 Despise not prophesyings.

● 21 Prove all things; hold fast that which is good.

● 22 [o]Abstain from all appearance of evil.

3. At the rapture the body, soul and spirit will be preserved blameless (1 Cor. 15:51-58; 2 Cor. 5:1-8; Phil. 3:21; 1 Th. 3:13; Eph. 5:27)

★▲23 [a]And the very God of peace sanctify you wholly; and *I pray God* your whole [b]spirit [e]unto the [f]coming of our Lord Jesus Christ.

▲ 24 Faithful *is* he that calleth you, who also will do *it*.

X. Conclusion and benediction

25 *[a]Brethren, pray for us.

26 *[b]Greet all the brethren with an holy kiss.

27 I *[c]charge you by the Lord that this epistle be read unto all the holy brethren.

28 The *[d]grace of our Lord Jesus Christ *be* with you. Amen.

---

o See ***22 Commands, Admonitions***, p. 399.

a 5th and last N.T. prophecy in 1 Th. (5:23-24). If you will obey the commands (22 on p. 399) the God of peace will sanctify you (set you apart) wholly for His service and will (v 23). See note h, Jn. 17:17; ***The Doctrine of Sanctification***, p. 406.

b See note b, 1 Jn. 4:1; ***Spirit***, p. 1042.

c See note s, Mk. 8:36; ***Soul of Man***, p. 398.

d The body is the house of the soul and spirit and goes back to dust again at death (Gen. 3:19) and becomes immortal in the resur-

e Gr. en. Trans. at, 219; 3:13. It is at the rapture that saints will be set apart wholly unto God and His eternal will and made whole in body, soul, and spirit (1 Cor. 15:51-58; Phil. 3:21; Rom. 8:18-25; 1 Pet. 1:5, 9, 13). See note on ***Proof of Complete Sanctification***, p. 406.

f In each chapter of this epistle the coming of the Lord is presented in a different aspect: 1:10; 2:19; 3:13; 4:13-18; 5:23.

*a Constantly Paul asked for the prayers of the saints. He recognized their prayers as more valuable than all their wealth and help otherwise.

*b This was an Eastern custom.

*c A reason for this is not clear unless there may have been some danger of it not being read to all the church, or perhaps local groups in and around Thessalonica.

*d Paul begins and ends the epistle with a statement about the grace of Christ.

Summary of 1 Thessalonians

Date and place: Written from Corinth about 54 A.D. and was the first of the author's 14 epistles

Author: Paul (see Summary of Romans And Paul in the Index)

Theme: To confirm young disciples in fundamental truths already taught them; to exhort them to continue in holiness; and give comfort concerning those who had already died in the faith. All the doctrines were taught them in a period of a month (Acts 17:1-9). Converts were mainly Gentiles who became outstanding as examples of demonstrating God's power taught by Paul to all who believe (1:8; 2:13-14; 3:6; 2 Th. 1:3, 11; 2:17). The coming of the Lord is a very prominent subject in all chapters (1:10; 2:12, 19; 3:13; 4:13-18; 5:1-11)

Statistics: 52nd book of the Bible; 5 chapters; 89 verses; 1,857 words; 3 questions; 69 verses of history; 20 verses of unfulfilled prophecy

1 THESSALONIANS NOTES CONTINUED

The Truth About Grace (3:5)

Why would his labor be in vain if there was no possibility of Satan tempting Christians, causing them to fall and be lost? Surely Paul understood the grace of God and its limitations to those who refuse to obey the gospel, for he used the word 110 of the 156 times the Gr. charis (grace) is found in the N.T.

It is true that grace cannot be withheld from man because of demerit, lessened by demerit, or be mixed with the law of works; but this does not prove that there are no conditions men must meet in order to get the benefits of grace. Not one scripture teaches unconditional grace, or that God gives grace to men who disobey the gospel. If so, then God is under obligation to save all, even sinners who disobey if He saves even one (Rom. 2:11). God is under obligation to saints only when they walk in the light and remain true to the gospel (1 Jn. 1:7). He is not under obligation to sinners until they come to full obedience of the gospel. Grace teaches men to deny ungodliness and worldly lusts and to live soberly, righteously, and godly here and now (Tit. 2:11-12). If men do not obey its teaching grace can go no further. Anyone May:

1 Receive grace in vain (2 Cor. 6:1)
2 Frustrate it in his life (Gal. 2:21)
3 Fall from it (Gal. 1:6-8; 5:4)
4 Fail of the grace of God (Heb. 12:15)
5 Turn it into lasciviousness (Jude 4)
6 Sin in spite of it (Rom. 6:1)
7 Continue or discontinue in it (Acts 13:43)
8 Minister it to others (1 Pet. 4:10)
9 Grow or not grow in it (2 Pet. 3:18)
10 Receive or reject it (Jn. 3:16; Rev. 22:17; Heb. 12:15; Jas. 4:6)

30 Things Grace Can Do: It Can

1 Save the world (Gen. 6:8; Eph. 2:8-9)
2 Give one all good things (Ps. 84:11)
3 Bring men to repentance (Zech. 12:10)
4 Impart great blessings (Acts 4:33)
5 Bring salvation (Tit. 2:11-12; Eph. 2)
6 Impart faith (Acts 18:27)
7 Justify (Rom. 3:24-25; Tit. 3:7)
8 Overcome sin (Rom. 5:20)
9 Reign in life if permitted (Rom. 5:21)
10 Make one God's elect (Rom. 11:5-6)
11 Give boldness (Rom. 15:15)
12 Make partaker of Christ (1 Cor. 10:30)
13 Give power (1 Cor. 15:10)
14 Inspire liberality (2 Cor. 8:1-2, 6-9; 9:8)
15 Give endurance (2 Cor. 12:9)
16 Call men to the ministry (Gal. 1:15)
17 Impart riches (Eph. 2:7)
18 Inspire singing (Col. 3:16)
19 Give seasoning to speech (Col. 4:6)
20 Give strength (2 Tim. 2:1)
21 Teach (Tit. 2:11-12)
22 Give aid in suffering (Heb. 2:9)
23 Help in time of need (Heb. 4:16)
24 Give stability (Heb. 13:9)
25 Give life (1 Pet. 3:7)
26 Help render true service (Heb. 12:28)
27 Become abundant (1 Tim. 1:14)
28 Bring hope (2 Th. 2:16)
29 Give ability to preach (Eph. 3:8)
30 Change lives (1 Cor. 15:10)

✝ ✝ ✝

30 Things Grace Cannot Do: It Cannot

1 Set aside forever all condemnation for future sins (Jn. 5:14; 8:34; Rom. 6:1-23; 8:12-13; Gal. 5:21; 2 Cor. 5:10)
2 Set aside failure of saved men to meet the many conditions of salvation (1 Jn. 1:7; Rom. 6:1-23; 8:1-13; Jas. 5:19-20; Gal. 5:19-21; Col.1:23; 2:6-7)
3 Cancel free moral agency (Col. 1:23; 1 Jn. 1:7; Rom. 6:16-23; Rev. 22:17)
4 Keep men saved when they sin (Rom. 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; Jas. 5:19-20; Heb. 6:4-6; 10:26-29; 2 Pet. 2:20-21)
5 Cancel the death penalty when saved men break the law (Rom. 6:16-23; 8:12-13; Heb. 10:26-29; Jas. 5:19-20; Ez. 18:4, 20-24; 33:12-13, 18)
6 Make God a liar who said every man that sins must die (Ez. 18:4; Rom. 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8; 1 Cor. 6:9-11; Rev. 21:8)
7 Cancel the law of confession of sins before they are forgiven (1 Jn. 1:7, 9; Rev. 2:5, 16; 3:19; Lk. 13:1-5; Acts 2:38)
8 Forgive future sins, for transgression and confession are necessary before forgiveness (1 Jn. 1:9; Rev. 2:5, 16, 22; 3:19; Lk. 13:1-5; Acts 2:38; Mk. 6:12; Rom. 2:4-6; 2 Cor. 7:10)
9 Cancel responsibility of saved men concerning sin (Rom. 14:10; 2 Cor. 5:10; Gal. 5:19-21; 6:7-8; Rom. 14:12)
10 Be responsible should saved men backslide (1 Tim. 2:4; 2 Pet. 3:9; Rev. 2:5; 3:2; Jas. 5:19-20; Gal. 5:19-21)
11 Free saved men from condemnation for future sins unless confessed (1 Jn. 1:7, 9; Rev. 2:5, 22; 3:2; Jas. 5:19-20)
12 Permit God to forgive unconfessed sin (2 Chr.

13 Bind men so that they cannot sin if they choose to do so (Rom. 6:16-23; 8:1-13; 1 Jn. 1:7; Heb. 6:4-9; 10:26-29)
14 Guarantee any man eternal life if he refuses to obey (Jas. 5:19-20; 1 Cor. 3:16-17; 6:19-20; 9:27; Ez. 33:12-20)
15 Force obedience (Rev. 22:17; Jn. 3:16-20; Rom. 6:16-23; 8:1-13; Gal. 1:6-8; 5:4; 6:7-8; 1 Jn. 1:7)
16 Make any man a child of God in the sense Jesus was (Jn. 1:14, 18; 3:16)
17 Force God to continue blessing any man who sins (Ez. 18:4; Rom. 6:16-23; 8:1-13; Gal. 5:19-21; Jas. 5:19-20)
18 Make the sins of the saved different from the sins of the unsaved (Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 1:5-10; 2 Pet. 2:20-22)
19 Condemn sinners and excuse saints who commit the same sins (Rom. 6:16-23; 8:12-13; 14:10-12; Gal. 5:19-21; 6:7-8; Ez. 18:4, 24-28; 33:12-16; Rev. 2:5, 16, 22; 3:2)
20 Operate in the life of a free moral agent without his consent (Jn. 3:16-20; 7:17; 8:34; 2 Pet. 3:9; Rev. 22:17)
21 Impart eternal life to men who serve sin and Satan (Mt. 6:24; Rom. 6:16-23; 8:1-13; Gal. 5:19-21; 6:7-8; 1 Jn. 3:8)
22 Keep man from moral falls if they willfully sin (Rom. 6:16-23; 8:1-13; Heb. 6:4-9; 10:26-29; Ez. 33:12-20)
23 Force God to go contrary to His own program of grace (Rom. 1:16; 1 Jn. 1:7; Heb. 3:6, 12-14; 10:26-29)
24 Cancel the law of sowing and reaping (Gal. 6:7-8; Rom. 6:16-23; 8:12-13; Ez. 18:4, 24-28; 33:12-16; Rev. 2:5-22)
25 Guarantee unconditional favor to anyone (2 Cor. 6:1; Gal. 1:6-8; 2:21; 5:4; Heb. 12:15; Jas. 5:19-20)
26 Guarantee unforfeitable life without conditions being met (Rom. 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8; Jas. 5:19-20; Heb. 10:26-29; note d, Jn. 6:27)
27 Guarantee sinlessness to men unless conditions are met (1 Cor. 3:16-17; Rom. 6:16-23; 8:12-13; Gal. 5:16-26; 6:7-8; Heb. 6:1-9; 10:26-29; 12:14-15)
28 Encourage anarchy in God's government (Gen. 2:17; Rom. 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8)
29 Force God to be lenient with rebels (Ez. 18:4; Rom. 6:23; 8:12-13; Gal. 6:7-8)
30 Give any man a pardon that guarantees him salvation and eternal life regardless of how he lives in sin and rebellion (Ex. 32:32-33; Ez. 18:4; 33:10-20; Rom. 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8)

Knowledge of Truth (2:1)

12 times he called attention to the Thessalonians showing what they know of truth:

1 Know what manner of men we were (1:5)
2 Know our entrance unto you (2:1)
3 Know how shamefully we were treated (2:2)
4 Know we did not use flattering language and were not covetous (2:5)
5 Know how we exhorted, comforted, and charged you (2:11)
6 Know that we were appointed afflictions for the gospel (3:3-4)
7 Know what commandments we gave you by Jesus Christ (4:2)
8 Know how to possess your vessels in sanctification and honor (4:4)
9 Know perfectly about the day of the Lord (5:2)
10 Know your true teachers (5:12)
11 Know what withholdeth that the Anti-Christ might be revealed (2 Th. 2:6-8)
12 Know how you ought to follow us (2 Th. 3:7). Cp. this with know ye not below

† † †

1 That so many of us as were baptized into Jesus Christ were baptized into His death? (Rom. 6:3)
2 That to whom ye yield yourselves servants to obey, his servants ye are—sin or righteousness; Satan or God? (Rom. 6:16)
3 That I speak to them that know the law—the Jews? (Rom. 7:1. Cp. 2:12-16)
4 That ye are the temple of God, and that the Spirit of God dwelleth in you? (1 Cor. 3:16)
5 That a little leaven leavens the whole lump? (1 Cor. 5:6)
6 That saints shall judge the world? (1 Cor. 6:2)
7 That saints shall judgeangels? (1 Cor. 6:3)
8 That the unrighteous shall not inherit the kingdom of God? (1 Cor. 6:9)
9 That your bodies are members of Christ? (1 Cor. 6:15)
10 That he which is joined to an harlot is one body? (1 Cor. 6:16)
11 That your body is the temple of the Holy Ghost? (1 Cor. 6:19-20)
12 That they which run in a race run all, but one wins the prize? (1 Cor. 9:24)

21 Facts Regarding Paul's Preaching (2:4)

1 Not in vain (v 1, 13-20)
2 Preached in mistreatment (v 2)
3 Preached in boldness (v 2)
4 Preached in great conflict (v 2)
5 Did not use deceit (v 3; note e)
6 Did not foster corrupt passions (v 3)
7 Did not use guile (v 3; note e)
8 Was trusted of God with it (v 4)
9 Preached to please God, not man (v 4)
10 Used no flattering words (v 5)
11 Was not covetous (v 5; Lk. 12:15)
12 Did not seek human glory (v 6)
13 Ministered without pay (v 6, 9)
14 Was patient and gentle (v 7)
15 Preached with great affection (v 8)
16 Was ready to sacrifice life (v 8)
17 Worked day and night (v 9)
18 Lived what he preached (v 10)
19 Was full and complete (v 11)
20 His purpose was right (v 12)
21 Gave unceasing thanks to God for results of the gospel (v 13-20)

Soul of Man (5:23)

Gr. psuche, life; soul or spiritual part in contrast to the material body; a departed soul; also the spirit which still retains the shape and size of its living owner; the seat of the desires, feelings, passions, appetites, and emotions. Psuche is the only word trans. soul in the N.T. It occurs 105 times. Trans. soul 58 times; life 40 times; mind 3 times; and heart, heartily, us, and you once each. Psuche corresponds to Heb. nephesh in the O.T. (note Job 14:22). For example Acts 2:27 with Ps. 16:10; 1 Cor. 15:45 with Gen. 2:7; etc. The soul is immortal (note m, 1 Pet. 3:4).

"Psuche" Is Used Of

1 Lower animals (Rev. 8:9; 16:3)

2 Man as an individual (Acts 2:41, 43; 3:23; 7:14; 27:37; Rom. 2:9; 13:1; 1 Cor. 15:45; Jas. 5:20; 1 Pet. 3:20; 2 Pet. 2:14; Rev. 6:9; 18:13; 20:4)

3 The life of man, which can be lost, destroyed, saved, etc. and trans. life (Mt. 2:20; 6:25; 10:39; 16:25; 20:28; Mk. 3:4; 8:35; 10:45; Lk. 6:9; 9:24, 56; 12:22-23; 14:26; 17:33; Jn. 10:11-17; 12:25; 13:37-38; 15:13; Acts 15:26; 20:10, 24; 27:10, 22; Rom. 11:3; 16:4; Phil. 2:30; 1 Jn. 3:16; Rev. 12:11)

4 The life of a man, which can be lost, destroyed, saved, etc. and trans. soul (Mt. 10:28; 16:26; Mk. 8:36-37; Lk. 12:20; 21:19; 1 Th. 2:8; 5:23; Heb. 4:12; 6:19; 10:39; 13:17; Jas. 1:21; 1 Pet. 1:9; 2:11, 25; 4:19)

5 Used of man to emphasize self, such as my soul, or myself (Mt. 11:29; 12:18; 26:38; Mk. 14:34; Lk. 1:46; 12:19; Jn. 12:27; Heb. 10:38; 1 Pet. 1:22)

1:27)

The Day of the Lord (5:2)

The day of the Lord is the Millennium, from the second advent to the rebellion of Satan at the end of that period (Rev. 19:11-20:10). The day of the Lord cannot come until the Lord comes to reign (Isa. 2:12; 13:6, 9; 34:8; 61:2; 63:1-6; Jer. 46:10; Ez. 30:3; Dan. 2:44-45; 7:13-14; Amos 5:18; Joel 2; Oba. 15; Zeph. 1:8, 18; 2:2-3; Zech. 14; Mal. 4; Mt. 24:29-31; 25:31-46; 1 Th. 5:2; 2 Th. 1:7-10; 2:1-12; Jude 14; Rev. 19:11-21; 20:1-10).

True Christian Behavior (4:11)

Gr. hesuchazo. Trans. be quiet (v 11); rest (Lk. 23:56); cease (Acts 21:14); and hold one's peace (Lk. 14:4; Acts 11:18). The thought is that of a disposition and life of peace, and contentment; even temperament; to be meek; and learn self-control in all things; not to permit any thing to disturb or cause a display of temper tantrums or disturb the peace of others.

There evidently were a few idle, tattling people in this church, who, instead of working, went from place to place carrying on religious gossip, meddling with the business of others, and causing parties or divisions. Hence, the commands to quit such practices, to do their own business, let others alone, to hold their peace, walk honestly toward the world, and to work with their own hands so they would have no time to gad about and gossip (v 11-12).

6 New Revelations (4:13)

1 All who die in Jesus will be brought back from heaven to be given resurrected bodies (v 14; Jn. 5:28-29; 1 Cor. 15:20-23, 35-58; Phil. 3:21)

2 The living in Christ at this time will not die but be changed (v 15-17; 1 Cor. 15:51-58; 2 Cor. 5:1-10; Phil. 3:21)

3 This is the coming of the Lord in the air, not His coming to the earth (v 15-17; 2 Th. 2:7, note; Rev. 4:1, note)

4 The Lord Himself, not some other one, shall descend from heaven to translate the saints (v 16; Jn. 14:1-3; 1 Cor. 15:23, 51-58; Phil. 3:21)

5 The dead in Christ shall rise first before the living are changed (v 16; 1 Cor. 15:23, 51-58; Phil. 3:21; Jn. 5:28-29)

6 The church and all in Christ from Abel to this time will be changed from mortality to immortality in body in a moment and will be caught up (raptured) with the dead in Christ to meet the Lord in the air (v 17; Jn. 14:1-3; Lk. 21:36; 1 Cor. 15:23, 51-58; Phil. 3:21; 2 Cor. 5:1-10; Col. 3:4; 2 Th. 2:7, note; Eph. 5:27)

8 Christian Hopes (4:13)

Christians Hope For:

1 Salvation (Rom. 8:20-25; 15:4, 13; 1 Th. 5:8; 2 Th. 2:16; 1 Pet. 1)
2 Righteousness (Gal. 5:5)
3 God's calling (Eph. 1:18; 4:4)
4 Eternal inheritance (Col. 1:5; Eph. 1:11-18; Heb. 9:15; 1 Pet. 1:4)
5 God's glory (Rom. 5:1-5; Col. 1:27)
6 Resurrection (Acts 23:6; 24:15; 1 Th. 4:13; Tit. 2:13; 1 Jn. 3:3)
7 Eternal life (1 Cor. 13:13; 15:19; Eph. 2:12; Col. 1:23; Tit. 1:2; 3:7; Heb. 3:6; 6:11, 18, 19; 7:19; 1 Pet. 1:3-13)
8 Converts safe in heaven (1 Th. 2:19)

Body-Sleep Not Soul-Sleep (4:14)

Sleep means death of the body (v 14-16; 5:10; Dt. 31:16; 2 Sam. 7:12; 1 Ki. 1:21; Job 7:21; Ps. 13:3; Dan. 12:2; Mk. 5:39; Lk. 8:52; Jn. 11:11-14; Acts the passages where the word sleep is found in connection with death. The word slept is used in Mt. 27:52; 1 Cor. 15:20 of death, and the phrase slept with his fathers is used 36 times of death in the O.T.

Not one time is it stated that the soul sleeps. The soul is immortal (1 Pet. 3:4, note). The term sleep in Jesus simply refers to those who were in Christ at their death (v 14, 16).

Rapture and Second Advent (2:19)

Gr. parousia, personal presence (note p, Mt. 24:3). This refers to the rapture, not the second advent of Christ. It is the same as in 3:13; 4:13-17; 5:8; 2 Th. 2:7, note.

These two comings should not be confused. The scriptures that apply to one do not apply to the other. Not one passage refers to both events as if they were one. These two distinct comings are separated by several years and so, are not two stages or Phases of one coming.

The rapture is the first of the two comings, not a coming to earth but in the air. It could not be the second advent because Christ does not come to the earth to live here and fulfill a mission as He did at the first advent. When Christ meets the saints in the air He takes them back to heaven with Him and presents them before the Father's throne where they remain during the time the tribulation is running its course on the earth (1 Th. 3:13; Jn. 14:1-3). Christ does not remain in the air with the saints when they meet Him as in 1 Th. 4:13-17. The marriage supper and the judgment of saints take place in heaven, then at the second advent after the tribulation Christ and the saints leave heaven together to come down to the earth (2 Cor. 5:10; Rev. 19). The rapture is the time Christ comes for the saints to take them to heaven.

The second advent is the time He comes to the earth to live here and fulfill a mission. This is the time He comes from heaven with the saints, having raptured them at least 7 years before. The second advent cannot take place until all of Rev. 1:1-19:21 is fulfilled while the rapture can take place any moment without anything being fulfilled.

Shout-Command (4:16)

Gr. keleusma, a cry of incitement; an order; command in war; the call of preparation for action. Only here. Not the same word where shout is mentioned the only other time in the N.T. (Acts 12:22). Here it is the shout of command for the dead to arise, as in the case of by Lazarus (Jn. 11:43). This will be followed the shout of the archangel (used only here; Jude 9), and the trump of God, whose great and terrible blasts, like those on Sinai grew louder and louder until the heavens and the earth did shake (Ex. 20:18-19; Heb. 12:18-21, 26).

The Trump of God (4:16)

This is not the same as the 7th trumpet of Rev. 11:15-13:18. One occurs at the rapture of the church before Daniel's 70th week (v 16; 2 Th. 2:7, note; Rev. 4:1, note), and the other occurs at the rapture of the manchild in the middle of the 70th week (Rev. 11:15-13:18). One is the trump of God (v 16), the other the trumpet of the 7th angel (Rev. 11:15); one is to herald an event that will take place in a moment (1 Cor. 15:51-58), the other is to herald many events which are days in duration (Rev. 10:7; 11:15-13:18); one is a trumpet of blessing (v 16-17), the other a trumpet of woe to men (Rev. 8:13; 11:15; 12:12); one is before the 7 seals and first 6 trumpets of Rev. 6:1–9:21, the other is after these (Rev.

10 Qualifications for the Rapture (4:16)

1 Be in Christ (v 14, 16; 2 Cor. 5:17-18)
2 Be Christ's (1 Cor. 15:23; Gal. 5:24)
3 Be blessed and holy (Rev. 20:4-6; Heb. 12:14)
4 Be good (Jn. 5:28-29)
5 Be worthy (Lk. 21:36)
6 Be in the Church (1 Cor. 12:13, Eph. 1:20-23; 4:4-6; 5:27; Col. 1:18, 24)
7 Be pure (1 Jn. 3:2-3)
8 Be without spot or wrinkle (Eph. 5:27)
9 Live and walk in the Spirit (Gal. 5:19-21)
10 Walk in the light (1 Jn. 1:7; Col. 2:6)

10 Purposes of the Rapture (4:17)

1 To receive saints to Himself as promised (v 17; Jn. 14:1-3; Eph. 5:27)
2 To resurrect the dead in Christ from among the wicked dead (v 14, 16-17; note p, Phil. 3:11; Rev. 20:4-6)
3 To take saints to heaven to live in the New Jerusalem and receive rewards (v 17; 3:13; Jn. 14:1-3; 2 Cor. 5:10; Heb. 12:22-23; Rev. 19:1-10; 21:9-10)
4 To change bodies of saints to immortality (v 16-17; 1 Cor. 15:35-58; Phil. 3:21)
5 To present saints before God (v 17; 3:13; Jn. 14:1-3; Jude 24; Rev. 19:1-10)
6 To make saints whole in body, soul, and spirit (v 16-17; 5:23; Phil. 3:21)
7 To receive the fruit of the early and latter rain (Jas. 5:7; Jn. 14:1-3)
8 To cause the saints to escape the tribulation of Rev. 6:1–19:21 (v 16-17; 5:9; Lk. 21:36; Rev. 4:1, note)
9 To remove the hinderer of lawlessness (2 Th. 2:7, note; Rev. 4:1, note)
10 To permit the revelation of the Antichrist (2 Th. 2:7, note; Rev. 4:1)

22 Commands and Admonitions in ch. 5

1 Do not sleep; be spiritually alive (v 6)
2 Watch, be alert for enemies (v 6)
3 Let us be sober, not intoxicated (v 6-7)
4 Put on the armor of God (v 8; Eph. 6)
5 Comfort one another (v 11; 4:18)
6 Edify or build up one another (v 11)
7 Know or be kind to ministers (v 12)
8 Esteem ministers highly in love (v 13)
9 Live in peace among yourselves (v 13)
10 Warn the unruly, the disorderly (v 14)
11 Console the fainthearted (v 14)
12 Sustain the weak, strengthless (v 14). See note m, 1 Cor. 8:10
13 Be patient with all men (v 14)
14 Render evil to no man (v 15)
15 Follow that which is good (v 15)
16 Rejoice always in all things (v 16)
17 Pray always about all things (v 17)
18 Give thanks always in all things (v 18)
19 Quench not the Spirit (v 19)
20 Despise not prophesyings (v 20)
21 Test all things; retain the good (v 21)
22 Abstain from all appearance of evil, not only from all evil (v 22)

Warning Against Date Setting (5:2)

Just like a woman knows she must travail if she is with child but knows not the day or the hour, so it is with the sudden destruction. We know the times and seasons of it, but not the day or the hour. Since the second advent of Christ brings this sudden destruction it means that men will not know the always be the case, as predicted by Christ in Mt. 24:36, 39, 42-51; 25:13. Jesus Christ and angels do not know the day or hour of the second advent (Mk. 13:32). It is, therefore, folly for any man to make predictions and set dates for the return of Jesus Christ to earth, for the end of the times of the Gentiles, for the battle of Armageddon, or for the sudden destruction of v 3.

Time of Sudden Destruction (5:3)

When Antichrist shall have conquered the 10 kingdoms inside the Roman Empire in the first 3½ years of Daniel's 70th week (Dan. 7:23-24; Rev. 13 and 17), and by these kingdoms shall have conquered Russia and the other nations north and east of the Roman empire in the last 3½ years of Daniel's 70th week (Dan. 11:40-45), it will be time for the world to be saying "Peace and safety." They will think that getting rid of Israel (Zech. 14) will mean no further wars. They will then look forward to a period of peace and prosperity, but the Lord will come suddenly when Jerusalem is half taken and sudden destruction will be upon all the nations at Armageddon (Zech. 14; Joel 3; Rev. 19:11-21)

Conditions of Escape (5:6)

In view of the fact that we are children of the light and of the day, and that God has not appointed us to wrath but to obtain deliverance from this day by rapture, let us meet the conditions of escape from that day of wrath and from the sudden destruction of v 6-11.

4 Conditions of Escape

1 Not sleep (v 6-7). Gr. katheudo, to repose one's self in sleep. Used of the sleeping, indifferent, careless, and unfaithful virgins (Mt. 25:5); of the sleeping disciples who could not watch with Christ one hour (Mt. 26:45); and of indifferent and backsliding men (Eph. 5:14; 1 Th. 5:6, 7, 8). The warning here is that we not go back into sin
2 Watch (v 6). Be always alert and live godly in Christ; do not permit self to be overthrown by temptation (Mt. 24:42-51)
3 Be sober (v 6-8). Gr. nehpo, to drink no intoxicants; live soberly and righteously (Tit. 2:11-12). Trans. be sober (v 6, 8; 1 Pet. 1:13; 5:8) and watch (2 Tim. 4:5; 1 Pet. 4:7). It was counted a disgrace even among the heathen to be drunk in the day, hence the admonition to live as children of light and of the day (v 5-8)
4 Put on the breastplate of faith and love and the helmet, the hope of salvation (v 8; Eph. 6:10-18). We are not only to be sober and watch, but we are called to fight the fight of faith and lay hold of eternal life (1 Tim. 6:12; 1 Cor. 9:24-27)

The Rapture First (5:4)

Christians are not in ignorance and darkness about the day of the Lord (v 1-2, 4-5, 9). The rapture takes place at least 7 years before the second advent (2 Th. 2:7, note; Rev. 4:1, note). Therefore, they will not be here so that day will overtake them as a thief like it will the ungodly (v 2-5).

The Jews had a tradition that God would judge the Gentiles at night when they were careless and asleep in sin, but would judge the Jews in the day time when they would be employed in keeping the law. But both Jews and Gentiles who miss the rapture will have the day of the Lord come upon them as a thief. It is only brethren who will be translated and escape this day (v 4-5, 9; Lk. 21:36; 2 Th. 2:7, note).

✞ ✞ ✞

Scriptures proving The Rapture of The Church is a separate event from The Second Coming of Christ—next page

Scriptures proving The Rapture of The Church is a separate event from The Second Coming of Christ

Scriptures on the Rapture:
Christ's Coming FOR the Saints

1 Pray always, that ye may be accounted worthy to escape all these things . . . and to stand before the Son of man (Lk. 21:36)

2 In My Father's house are many mansions . . . I go to prepare a place for you . . . I will come again, and receive you unto Myself; that where I am, there ye may be also (Jn. 14:1-3)

3 We shall not all sleep (die physically), but we shall all be changed. In a moment . . . at the last trump . . . the dead shall be raised incorruptible, and we (the living) shall be changed . . . put on immortality . . then . . . death is swallowed up in victory (1 Cor. 15:51-56)

4 Christ loved the church . . . that He might present it to Himself (Eph. 5:25-27)

5 From whence (heaven) also we look for . . . Jesus Christ: Who shall change our vile body (Phil. 3:11, 20-21; 2 Cor. 5:1-9)

6 For the Lord Himself shall descend from heaven . . . the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air (not on earth, to go back to heaven with Him; 1 Th. 4:13-18; 2:19; 3:13; 5:9, 23)

7 We beseech you . . by our gathering together unto Him . . . until he be taken out of the way (2 Th. 2:1, 7-8, notes)

8 When Christ . . . shall appear, then shall ye also appear with Him in glory (Col. 3:4; 1 Jn. 2:28; 3:2; 1 Pet. 5:4)

9 Be patient . . . unto the coming of the Lord. . . until He receive the early and latter rain (Jas. 5:7-8)

Scriptures on the 2nd Advent:
Christ's Coming WITH the Saints

1 One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve Him (Dan. 2:44-45; 7:13-14; 18, 27)

2 Then shall the Lord go forth, and fight against those nations . . . His feet shall stand in that day upon the mount of Olives, which . . . shall cleave in the midst thereof toward the east and toward the west . . . the Lord my God shall come, and all the saints with Thee (Zech. 14:1-5, 9, 16-21)

3 Immediately after the tribulation . . . then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory (Mt. 24:29-31)

4 When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations (Mt. 25:31-46)

5 When the Lord shall be revealed from heaven with His mighty angels. In flaming fire taking vengeance on them that know not God (2 Th. 1:7-10; 2:8)

6 The Lord cometh with ten thousands of His saints, to execute judgment upon all . . . that are ungodly (Jude 14-15)

7 He cometh with clouds; and every eye shall see Him . . . all kindreds of the earth shall wail because of Him . . . the armies of heaven followed Him upon white horses (Rev. 1:7. See 19:11-21; 20:1-3; Isa. 63:1-6; Joel 3)

188 CHAPTER 1

I. The introduction
1. Authorship and salutation

1 [a]Paul, and [b]Silvanus, and [c]Timotheus, [d]unto the church of the Thessalonians in [e]God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

2. Thanksgiving for four blessings manifest in his converts

3 We are [f]bound to thank God always for you, brethren, as it is meet, [g]because that your faith [h]groweth exceedingly, and [i]the charity of every one of you all toward each other [j]aboundeth;

4 [k]So that we ourselves [l]glory in you in the churches of God for your [m]patience and faith in all your persecutions and tribulations that ye endure:

3. A guarantee that God will avenge His own elect

5 [n]*Which is* a manifest token of the [o]righteous judgment of God, that ye may be [p]counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a [q]righteous thing with God to recompense tribulation to them that trouble you;

II. The day of the Lord (2 Th. 1:7-2:12)
1. The second coming of Christ begins that day

★ 7 [r]And to you who are troubled rest with us, [s]when the Lord Jesus [t]shall be [u]revealed [v]from heaven with his [w]mighty angels,

8 [x]In [y]flaming fire taking vengeance [z]on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be [+a]punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

▲ 10 [+b]When he shall come to [+c]be glorified in his saints, and to [+d]be admired in all them that believe (because our testimony among you was believed) in that day.

2. Prayer for them in view of the coming of Christ

11 Wherefore also we [*e]pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

189 CHAPTER 2

3. An appeal in view of both the rapture and the second advent

★ 1 [*a]Now we beseech you, brethren, [*b]by the coming of our Lord Jesus Christ, and by [*c]our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, [*d]neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

4. Two things must precede the day of the Lord:

---

a See note a, 1 Th. 1:1.

b See note b, 1 Th. 1:1.

c See ***Timothy***, p. 276

d See note d, 1 Th. 1:1.

e See note e, 1 Th. 1:1.

f See ***Christian Obligation***, p. 404.

g 4fold Praise for Thessalonians: For
  1 Growing faith (v 3; see ***Faith***, p. 212)
  2 Abounding love (v 3; note, 1 Cor. 13:4)
  3 Patience in troubles (v 4)
  4 Stedfastness and faith in trouble (v 4)

h Gr. huperauxano, to abound beyond measure; to grow exceedingly healthy and fruitful, as a good tree planted in good soil. Faith is one of the seeds of grace that should grow normally in everyone until he has a genuine work of faith with power (v 11; Mt. 17:20; 21:22; Mk. 9:23; 11:22-24).

i Gr. agape, note g, 1 Cor. 13:4. Not only a few of them had abounding love, but everyone had it (v 3; 1 Th. 3:12).

j Same as increase in 1 Th. 3:12.

k We hold you up as an example to other churches to show what grace can do in honest and open hearts (v 4).

l Gr. kauchaomai, to boast or vaunt oneself. Trans. glory (v 4; Rom. 5:3; 1 Cor. 1:29, 31; 3:21; 4:7; 2 Cor. 5:12; 10:17; 11:12, 18, 30; 12:1, 5, 6, 9; Gal. 6:13-14); glorying (2 Cor. 12:11); rejoice (Rom. 5:2; Phil. 3:3; Jas. 1:9; 4:16); joy (Rom. 5:11); and boast (Rom. 2:17, 23; 2 Cor. 7:14; 9:2; 10:8, 13-16; 11:16; Eph. 2:9).

m From Acts 17:5, 13; 1 Th. 2:14 we learn that the Thessalonians had suffered much persecution from the Jews and from their own countrymen, but being fully persuaded of the gospel, and having the actual power of it working in their lives, they would not turn aside from it. Persecution has never hurt the true church and never will.

n 2 Effects of Tribulation (v 5-6):
  1 A guarantee of the righteous judgment of God in punishing persecutors for their rebellion against Him and His people (v 5-6)
  2 A guarantee of the rewards of those who endure persecution (v 5-6)

o All God's judgments are righteous and based upon the law of sowing and reaping (v 5-6; Gal. 6:7-8; Dt. 32:4). God demands justice of man in judgment (Lev. 19:15, 35; Dt. 1:17; 16:18-19; 24:17).

p Lk. 21:36; Acts 5:41; Heb. 3:3.

q Righteous for God to trouble troublers and give rest to the troubled when the Messiah comes (v 6-7). At this time all persecutors will be dealt with; all who are persecuted will be given rest and be allowed to enter the eternal kingdom (Mt. 16:27; 25:31-46; Zech. 14; Rev. 19).

r 1st N.T. prophecy in 2 Th. (1:7-10, unfulfilled). Next, 2:1.

s See ***Time of the Second Advent***, p. 405.

t See ***Fact of the Second Advent***, p. 405.

u See ***10fold Manner of His Coming***, p. 405.

v Dan. 7:13; Mt. 24:29; Rev. 19:11-21.

w Gr. dunamis, inherent power. The Gr. reads, the angels of His power, indicating that angels are part of God's power over the vast creations. The true ones help God maintain order over others who are now in rebellion (Eph. 3:9-10; 6:12; Rev. 12:7-12; Dan. 10:11-21).

x See ***35 Purposes of 2nd Advent***, p. 405.

y Gr. phlox, flame of fire. Here; Lk. 16:24; Acts 7:30; Heb. 1:7; Rev. 1:14; 2:18; 19:12.

z ***2 Classes of People to Be Judged***, p. 404.

+a See ***Eternal Punishment***, p. 404.

+b See ***Judgment of the Nations***, p. 404.

+c Gr. endoxadzo, to adorn with glory. It refers to His glory seen in the blessings conferred upon saints as the eternal rulers of the universe and as the heirs of all things (v 10, 12). Cp. sundoxadzo, glorified together (Rom. 8:17-18); endoxadzos, glorious and honorable (Lk. 13:17; 1 Cor. 4:10; Eph. 5:27); and doxadzo, glorify, extol (note, 3:1).

+d Gr. thaumadzo. Trans. admire (v 10; Jude 16); marvel at, 30 times (Lk. 7:9; Jn. 5:28; Gal. 1:6; etc.); and wonder at, 14 times (Lk. 24:12; Acts 7:31; etc.).

*e See ***4fold Prayer for Thess.***, p. 404.

*a 2nd and last N.T. prophecy in 2 Th. (2:1-12, unfulfilled).

*b See ***Exhortation in View of His Coming***, p. 404.

*c Gr. episunagoge, a gathering together in one place (v 1; Heb. 10:25. Cp. the verb in Mt. 23:37; 24:31). Here is a gathering together unto Him in the air 1 Th.4:13-18

*d See ***Disturbing Things***, p. 404.

* * *

● 3 [e]Let no man deceive you by any means: [f]for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, [g]the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is [h]worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 [i]Remember ye not, that, when I was yet with you, I told you these things?

5. One thing must precede the revelation of the Antichrist: the rapture first, AND THEN the revelation of the Antichrist

6 And now [j]ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: [k]only [l]he who now letteth *will let*, [m]until he be taken out of the way.

8 [n]And then shall [o]that Wicked be revealed, whom [p]the Lord shall [q]consume with the spirit of his mouth, and shall [r]destroy with the brightness of his coming:

6. The power of the Antichrist (Dan. 8:24; Rev. 13:1-18; 19:20)

9 *Even him*, whose [s]coming is after the working of Satan with all power and signs and lying wonders,

10 And with [t]all deceivableness of unrighteousness in them that perish; [u]because they received not the love of the truth, that they might be saved.

7. Reasons for God permitting apostasy and strong delusion

strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

III. Exhortations and prayers (2 Thess. 2:13-3:15)

1. Thanksgiving: two means of salvation

▲ 13 But we are [w]bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning [x]chosen you to salvation through [y]sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, [a]to the obtaining of the glory of our Lord Jesus Christ.

2. Two commands: stand fast (1 Cor. 16:13; Gal. 5:1; Phil. 4:1; 1 Thess. 3:8)

● 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

3. Prayer for comfort and blessings upon good works

16 Now our Lord Jesus Christ himself, [b]and God, even our Father, which hath [c]loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

190 CHAPTER 3

4. Prayer for gospel success and deliverance from enemies

1 [d]Finally, brethren, pray for us, that the word of the Lord may have *free* course, and

---

f See ***2 Events Precede Day of Lord***, p. 404.

g See note d, Jn. 17:12.

h This refers to the beast worship of Rev. 13:1-18; 14:9-11; 15:2-4; 16:2-12;19:20; Dan. 9:27; 11:35-45; 12:7; Mt. 24:15.

i Question 1. Only one in 2 Thessalonians.

j What was it that they knew hindered the mystery of iniquity or spirit of lawlessness? If they knew what it was can we not know the same thing, especially in view of this added revelation about it? See ***7 Things Incited By the Mystery***, p. 415.

k See ***The Hinderer of Lawlessness***, p. 405.

l See ***The "He" of 2 Thess. 2:7***, p. 405.

m See ***Rapture Before Antichrist***, p. 405.

n And then. When? When he who hinders will be taken out of the way, then shall that wicked be revealed (v 7-8). Antichrist cannot possibly come until after the rapture of 1 Th. 4:13-16. All who go in the rapture will not be here during the days of Antichrist and during the tribulation of Rev. 6:1–19:21; Mt. 24:15-21; Dan. 12:1.

o That wicked is the little horn of Dan. 7:8, 24; 8:9, 23; the prince that shall come of Dan. 9:26-27; the king of the north of Dan. 11:36-45; the man of sin of 1 Th. 2:3, 4, 8; the beast of Rev. 13:1-18; 14:9-11; 15:2-4; 16:2-16; 17:1-18; 19:19-21; 20:10. See 15 Titles of Antichrist, p. 488 and ***21 Facts About the Antichrist***, p. 404.

p Whoever the Antichrist will be he will fulfill many prophecies and be slain by Christ at Armageddon (v 8; Dan. 7:11; Isa. 11:4; Rev. 19:19-21).

q Gr. analisko, to kill, destroy (v 8; Lk. 9:54; Gal. 5:15). Other scriptures speak of his being slain by Christ (Dan. 7:11; 8:23-25; 9:27; 11:45; Isa. 11:4). This does not contradict Rev. 19:20, for this passage only shows how that, after he is slain, he will be cast into conscious and eternal torment along with others (Mt. 25:41, 46; Rev. 19:20; 20:10).

The fact that he will be slain disproves the theories of Antichrist being Judas or some other historical man resurrected as the beast of Rev. 13. If he were a resurrected man he could not be slain. It is not necessary for Judas or some other historical man to be brought back from death to fulfill Scripture. A future man could do this, as well as one of the past. All that is necessary is his yieldedness as a tool of Satan.

r Gr. katargeo; see p. 373, col. 3 (***Law***).

s His preparation and revelation will be a work of Satan. The satanic angel now in the abyss will come out and use the human Antichrist to fulfill Satan's will in these last days. See *7* ***Headed Beast***, p. 537. He will be endued with satanic power (v 8-9; Dan. 8:24; 11:36-39; Mt. 24:24; Rev. 13; 16:13-16; 19:20).

t With every cunning art and wicked practice men and demons can produce in order to deceive men who reject truth (v 10-12; 1 Tim. 4:1-8; 2 Tim. 3:5; 4:1-5; Mt. 24:24; Rev. 13; 19:20).

u This states the reason God will permit such strong delusion at this time (v 10-12). If men determine to go to hell, there is nothing further that God can do to rescue them (Mt. 25:41; Rom. 1:21-32).

v See ***Is God Responsible?*** p. 404.

w See ***Christian Obligation***, p. 404.

x God's Choice is to Salvation Through:
  1 Sanctification of the Spirit (v 13)
  2 Belief of the truth (v 13)
No man can receive salvation except through these two things. It is folly to claim salvation without sanctification and belief in the truth. See note h, Jn. 17:17.

y ***The Doctrine of Sanctification***, p. 406.

a 2 Things Must Be Done to Obtain Glory:
  1 Stand fast (v 14-15)
  2 Hold the true doctrines (v 15; 3:6)
Its is folly to talk about "coasting" into heaven without meeting the terms of the gospel. One must not only be called, but he must remain faithful to the call (Rom. 6:16-23; 8:12-13; 1 Cor. 9:27; Gal. 5:19-21; 1 Th. 3:8; 1 Tim. 5:11-15; 6:19-20; 2 Tim. 2:12, 17-18; Jas. 5:19-20; Heb. 3:6, 12-14; 4:1-11; 6:4-9; 10:23-39; 12:14-15; 1 Pet. 1:5-13; 2 Pet. 1:3-10; 2:20-22).

b Another clear reference of two separate and distinct persons—Jesus Christ Himself (one person), and God, even the Father (another person, v 16; 1 Jn. 5:7; ***The Trinity***, p. 489).

c ***6 Facts About God***, p. 404, col. 1.

d In Conclusion, Pray for Us (v 1-2):
  1 That the Gospel may have free course
  2 That the Gospel may be glorified
  3 That we may not be hindered in work.
Paul was the only N.T. writer who asked for the prayers of those to whom he wrote (Rom. 15:30; 2 Cor. 1:11; Eph. 6:19; Phil. 1:19; Col. 4:3; Ph'm 22; Heb. 13:18)

2 And that we may be delivered from [*f]unreasonable and wicked men: for all *men* have not [*g]faith.

5. Paul's confidence in God

▲ 3 [*h]But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have [*i]confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6. How to deal with sinning church members (Mt. 18:15-17; Acts 5:1-11; 1 Cor. 5:1-13)

● 6 Now we [*j]command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh [*k]disorderly, and not after the [l]tradition which he received of us.

7. Paul's example of conduct (Acts 20:17-36; Phil. 3:17; 4:9)

7 For yourselves know how ye ought to [a]follow us: for we behaved not ourselves [b]disorderly among you;

8 [c]Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, [d]that if any would not work, neither should he eat.

11 [e]For we hear that there are some which walk among you disorderly, [f]working not at all, but are [g]busybodies.

● 12 Now them that are such we command and exhort by our Lord Jesus Christ, that [h]with quietness they work, and eat their own bread.

9. Command to be patient in doing good (Gal. 6:9; Mt. 5:16)

● 13 [i]But ye, brethren, be not weary in well doing.

10. How to deal with exalted and rebellious church members

● 14 [j]And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

11. Conclusion and benediction

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 [k]The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

[*e] Gr. doxadzo. Trans. be made glorious (2 Cor. 3:10); have glory (Mt. 6:2; 2 Cor 3:10); full of glory (1 Pet. 1:8); honor (Jn. 8:54; 1 Cor. 12:26); magnify (Rom. 11:13); and glorify 49 times in the sense of praise and honor (2 Th. 3:1; etc.).

[*f] Gr. atopos, out of place—under no discipline; absurd; disgusting; disorderly. Trans. unreasonable (v 2); amiss (Lk. 23:41); harm (Acts 28:6); and wickedness (Acts 25:5).

[*g] Gr. pistis, confidence, faithfulness, trust, pledge of good faith. Used 244 times. Trans. belief (2 Th. 2:13); fidelity (Tit. 2:10); assurance (Acts 17:31); and faith 239 times (Heb. 11:1-39; 12:2; etc.). Here it means fidelity or faithfulness in contrast to the Lord who is faithful (v 2-3). See ***Faith***, p. 212.

[*h] 12 times God and Christ are called faithful (Dt. 7:9; Isa. 49:7; 1 Cor. 1:9; 10:13; 2 Th. 3:3; Heb. 10:23; 11:11; 1 Pet. 4:19; 1 Jn. 1:9; Rev. 1:5; 3:14; 19:11).

[*i] Paul's 3-fold Confidence:
1 In God to establish and keep saints from evil (v 3)
2 In saints that they will obey (v 4)
3 In God to direct their hearts into deeper love and patience (v 5)

[*j] See ***7 Parting Commands***, p. 404.

[*k] Gr. ataktos. Here and v 11.

[l] Gr. paradosis, note q, 1 Cor. 11:2.

Heb. 13:7; 3 Jn. 11. Cp. note p, 1 Cor. 4:16. Paul constantly held himself up as an example for all Christians, for Christ had chosen him to be this for all men (1 Tim. 1:16).

[b] Gr. ataktos. Here and v 6. It means out of order; not in order of battle; not at one's post of duty; undisciplined; irregular; lawless; and disorderly. They act according to their own wills and are idle and busybodies (v 11). Paul here says that he did not go out of his rank or post of duty, but kept his place and discharged his duties at all times and places as a true and tried soldier of Jesus Christ (v 7).

[c] We paid for what we ate of any man's bread. We worked and paid our own debts. We were not chargeable to any man. We labored night and day not to be a burden on them and to be an example to all men not to depend upon others for support (v 8-9).

[d] This is a principle based upon the part of the curse to make a living by the sweat of the brow (Gen. 3:19). Idleness has always been a curse and always will be. It is wrong to support men who will not work and share their own responsibility (v 10).

[e] How and by whom Paul learned of the state of the church is not known, but from this information he wrote this epistle.

[f] Either lounging around or becoming a religious gossip to stir up trouble.

[g] Gr. periergazomai, to be busy about useless matters; doing everything that they should not do; meddlers in the business of others; prying into the domestic affairs of others. Such people are a curse to every neighborhood and a plague to every religious group.

[h] See ***True Christian Behavior***, p. 398.

[i] While you refuse to support those who are busybodies and lazy, do not forget the worthy poor. This is the second time this is found in Paul's writings (v 13; Gal. 6:9).

[j] Perhaps some had disobeyed the first epistle and the church continued to bear with them. Now he tells the church to disfellowship anyone who still refuses to obey truth. Count him more an enemy to himself that to you. Continued to admonish him even though you have disfellowshipped him for his soul is still of infinite value (v 14-15).

[k] Compare this with the ending of other epistles of Paul.

✝ ✝ ✝

Date and place: Written from Corinth about 54 or 55 A.D.

Author: Paul (see Summary of Romans and Paul in the Index)

Theme: To instruct the Thessalonians concerning the day of the Lord and events immediately preceding it. False teachers, forging Paul's name to a letter, had taught the new converts that he had changed his doctrine and that the day of the Lord was at hand. Paul reminded them that they already knew the truth from him (2:5). He assured them that he had not changed his doctrine, that he had nothing to do with the forged letter (2:1-3), and urged them to stand fast in the truth (2:15-17). His teachings show that apostasy and Antichrist precede the day of the Lord and the rapture of the church precedes Antichrist (2:1-12)

Statistics: 53rd book of the Bible; 3 chapters; 47 verses; 1,042 words; 1 question; 31 verses of history; 16 verses of unfulfilled prophecy

2 THESSALONIANS NOTES CONTINUED

Judgment of the Nations (1:10)

At the second advent Christ will judge the living nations and send the goats of Mt. 25:31-46 to eternal punishment. This is not a general judgment or one of the wicked dead, so both passages refer primarily to the living people at the second advent (v 10; Mt. 25:31-46). Christ will not only judge the wicked living nations at that time, but will be glorified in His saints and be admired by all who believe among those who are alive on earth (v 10).

Christian Obligation (1:3)

Gr. opheilo, be under an obligation to do a thing. Trans. bound (v 3; 2:13); be guilty (Mt. 23:18); behoved (Heb. 2:17); must needs (1 Cor. 5:10); need so require (1 Cor. 7:36); duty (Lk. 17:10; Rom. 15:27); should (1 Cor. 9:10); ought (Jn. 13:14; 19:7; Acts 17:29; Rom. 15:1; 1 Cor. 11:7, 10; 2 Cor. 12:11, 14; Eph. 5:28; Heb. 5:3, 12; 1 Jn. 2:6; 3:16; 4:11; 2 Jn. 8); owe (Mt. 18:28; Lk. 7:41; 16:5, 7; Rom. 13:8; Ph'm 18); due (Mt. 18:34; 1 Cor. 7:3); be indebted (Lk. 11:4); debt (Mt. 18:30); and be a debtor (Mt. 23:16). Most all these ideas could be understood here in v 3)

4fold Prayer for Thessalonians (1:11)

1 That God would count them worthy of the eternal calling (v 11)
2 That God would fulfill all His pleasure of goodness in them (v 11)
3 That God would fulfill in them the work of faith with power (v 11)
4 That Christ and saints may be glorified in each other by grace (v 12)

2 Classes of People to Be Judged (1:8)

1 They that know not God—that put forth no effort to know or understand Him (2 Cor. 4:4; Mt. 13:19)
2 They that obey not the gospel—that put forth no effort to obey it (Jn. 3:17-20, 36; Acts 7:51; Rom. 1:21-32)

7 Parting Commands (3:6)

1 Withdraw from unruly brothers (v 6)
2 Work or not eat (v 11)
3 Work peaceably (v 12)
4 Make your own living (v 12)
5 Be not weary in well doing (v 13)
6 Have no fellowship with rebels (v 14)
7 Admonish rebels (v 15)

6 Facts About God (2:16)

1 Loved us (v 16; Jn. 3:16)
2 Given us everlasting consolation (v 16; note v, Acts 13:15)
3 Given us good hope through grace (v 16; ***8 Christian Hopes***, p. 398)
4 Comfort (v 17; God is called, 200)
5 Establishment in good words (v 17)
6 Establishment in good works (v 17)

Disturbing Things (2:2)

3 Things Disturbed the Thessalonians:
1 Spirit—spirit-communication, pretended revelation, or spirit-demonstration
2 Word—teaching, preaching, discourse, reasoning, argument, fluent speaking
3 Letter as from us (v 2). False teachers had come to Thessalonica with a letter that had been forged in the name of Paul containing false doctrines about the day of the Lord being at hand (v 2-3)

Is God Responsible? (2:11)

In what sense does God send such things? This question is answered in Rom. 1:21-32. It is not God's will that any man perish, but that all come to repentance (Jn. 3:16-20; 2 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). If men persist in rebellion, then God gives them up and over to their own ways which will damn their souls. It is something that he is forced to do because He cannot save men who persist in damning their own souls. God has made the laws of sowing and reaping and this is the sense in which God has anything to do with such destinies (Gal. 6:7-8; Isa. 45:7, note).

Eternal Punishment (1:9)

Gr. dike, penalty awarded by a judge; suffer punishment. Used 4 times; punishment (v 9); judgment (Acts 25:15); and vengeance (Acts 28:4; Jude 7). The penalty here is eternal destruction. The Gr. for destruction is olethros, ruin; undoing; that which causes destruction, a plague, pest. Trans. destruction (1 Cor. 5:5; 1 Th. 5:3; 2 Th. 1:9; 1 Tim. 6:9). Whatever it is that causes the destruction or ruin is eternal. It is not annihilation, for the destruction is eternal and the ones being so punished eternally are as eternal as the destruction itself. There will be no possibility of their ever being reconciled to God beyond this life, for they are eternally banished from the presence of God and from the glory of His power (v 10; Heb. 9:27). This in itself would be dreadful punishment, but besides this there will be the punishment in eternal hell (Mt. 8:12; 13:49-51; 25:41, 46; Mk. 9:43-49; Rev. 14:9-11; 20:11-15; Isa. 66:22-24).

Purpose of the Epistle (2:3)

The Purpose of the epistle was to calm believers and assure them that the day of Christ (the Lord, as in the texts) had not yet come; that apostasy and the Antichrist must first come; that the rapture must take place even before these two events (v 3-8); that he did not write any such letter as used by the false teachers who were disturbing them; and that he had not changed his doctrine since seeing them and writing the first epistle to them.

* * *

Exhortation in View of His Coming (2:1)

1 The coming of Jesus Christ. This could refer to both comings—the coming in the air for the saints (notes, p. 400 and 405; h, 1 Th. 3:13; i through x, 4:13-18), and the coming of the Lord to the earth with the saints (notes p, Mt. 24:3; p. 400 and 405)
2 Our gathering together unto Him. This could only refer to the rapture or the coming of the Lord for the saints before the tribulation, not to the second advent when He comes with the saints to the earth after the tribulation (p. 400 and 405)

2 Events Precede the Day of the Lord (2:3)

1 Falling away. Gr. apostasia, defection, revolt, apostasy. Used only here and in Acts 21:21, but the same as apostasion, divorce, in Mt. 5:31; 19:7; Mk. 10:4. The Gr. here has the definite article, the apostasy, referring to the great one during the tribulation days between the rapture and the second advent of Christ (Mt. 24:4-31; Rev. 6:1-19:21).

At the rapture of all dead and living in Christ in a moment (1 Cor. 15:23, 51-58; 1 Th. 4:13-18), not one soul will be left on earth who is a Christian or in Christ. Multitudes will soon be saved afterward through an awakening (Acts 2:16-21; Rev. 6:9-11; 7:1-21; 12:17). The rest will become so hardened as to seek to destroy these being saved in those days (Rev. 9:20-21; 16:2, 9-11). The great whore of Rev. 17 will destroy multitudes of Christians during the first 3½ years of Daniel's 70th week, while the Antichrist is coming to power over the 10 kingdoms inside the old Roman Empire (Rev. 6:9-11; 17:6). When Antichrist comes to full power over the 10 kingdoms in the middle of Daniel's 70th week, he, together with the 10 kings, will destroy the great whore, establish the beast worship, and kill multitudes who will not worship him and his image or take his brands (Rev. 7:9-17; 13:1-18; 14:9-13; 15:2-4; 16:6-11; 2-4; 17:16-17).

2 The man of sin revealed (2:3)

21 Facts About the Antichrist (2:3-12)

1 Called the man of sin because he will be the embodiment of lawlessness and leader of the great apostasy of v 3, 8-12; Rev. 13:1-18; 14:9-13; 15:2-4; 16:2-12)
2 Called the son of perdition, because of being destined to destruction by his rebellion, like Judas or any other man who sells himself to Satan (v 3, 8-12; Rev. 13:2; Dan. 8:24; 11:37-39)
3 He is to be revealed (v 3)
4 He will be the opposer of God (v 4)
5 Will exalt himself above God (v 4)
6 Will accept worship as God (v 4)
7 His worship will be carried on in the future Jewish temple at Jerusalem (v 4; Dan. 8:10-14, 23-27; 9:27; 11:36-45; 12:1-7; Mt. 24:15-21; Rev. 11:1-2; 13:1-18; 14:9-11; 15:2-4; 16:2-12; 20:4-6)
8 He will claim to be God (v 4)
9 He has a time to be revealed (v 6)

11 The spirit of lawlessness now works preparing for his revelation (v 7)
12 The mystery of iniquity, or spirit of lawlessness cannot reveal him until the hinderer of lawlessness be taken out of the world (v 7)
13 When the hinderer of lawlessness is taken out of the world, THEN shall that wicked be revealed (v 7-8)
14 When the wicked is revealed he will live until the second advent of Christ, will head the armies at Armageddon and will be destroyed by Christ (v 8; Rev. 19:11-21; Dan. 7:24-28; 8:23-27; 9:27; 11:36-45; 12:1-7; Mt. 24:15-31)
15 He is a man, for he will be killed by Christ at Armageddon (v 8; Dan. 7:11; 8:25; Isa. 11:4; Rev. 19:11-21). This man could not be Judas or someone else who has died already (Heb. 9:27)
16 He will be Satan's agent and his last attempt to raise up a world dictator (v 9; Dan. 8:24; 11:37-39; Rev. 13:2)
17 He will have miraculous powers from Satan (v 9; Dan. 8:24; 11:37-39; Rev. 13:2, 11-18; 16:13-16; 19:20; Mt. 24:24)
18 He will be a deceiver (v 10; Dan. 8:24-25; 9:27; 11:36-45; Mt. 24:15-31; Rev. 13:1-18; 19:20)
19 Only those who are lost will follow him (v 10-12; Rev. 13:1-18; 14:9-11; 16:13-16; 19:20)
20 The reason for men being deceived by him is that they have rejected truth, loved sin, and refused salvation (v 11-12)
21 He will be a great delusion and a lie (v 11-12; Dan. 8:10-14, 25; 11:39)

The Hinderer of Lawlessness (2:7)

What Is It?

1 It is something already known (v 6)
2 It now hinders lawlessness (v 6-7)
3 It is strong enough to prevent the revelation of the Antichrist (v 6-8)
4 It will hinder lawlessness until it is removed from the earth (v 7-8)
5 It is called "he" (v 7)
6 It will be removed from the earth before the second advent (v 7-8)
7 It will not be here when Christ comes to destroy Antichrist (v 7-8)

The Hinderer is One of 3 Things:

1 Governments (Rom. 13:1-7; 1 Pet. 2:13)
2 The church (Mt. 5:13; 2 Cor. 2:15-16; Eph. 6: 12-18; 2 Cor. 10:4-7)
3 The Holy Spirit (Jn. 16:7-15)

The hinderer of lawlessness must be the one that will be taken out of the world before Antichrist can be revealed (v 6-8). Will governments be taken out of the world? No, because Antichrist reigns over many kingdoms (Dan. 7:24; 11:40-45), and other kings reign over the rest of the earth all during the time the hinderer of lawlessness is removed (Rev. 11:15; 16:13-16). Will it be the Holy Spirit. No, for He will be here all through the tribulation and forever (Jn. 14:16; Acts 2:16-21; Rev. 12:17 with 19:10; Zech. 12:10-13:1). Multitudes will be saved by the Holy Spirit during the tribulation, as now (Acts 2:16-21; Rev. 6:9-11; 7:1-21; 12:5, 17; 15:2-4; 20:4-6). It is the church. It will be raptured before Antichrist comes and this is the only one of the hinderers of lawlessness that will be removed from the earth (1 Th. 4:16; see ***The "He"*** and ***Rapture*** below).

The "He" of 2 Thess. 2:7

The only argument used to prove that the Holy Spirit is the hinderer of this passage is the pronoun he. It is believed that the church could not be referred to as he, because it is the bride of Christ; that the church is spoken of as a virgin, a woman, and that it is referred to by feminine pronouns.

On The Contrary, the Church Is

1 Not referred to by feminine pronouns
2 Never symbolized by a woman

The church is called a man (Eph. 2:15; 4:13) and the body of Christ (1 Cor. 12:12-13, 27; Eph. 1:22-23; Col. 1:18, 24). Because Christ is a man, it would not be proper to compare His body to that of a woman, a lady, a virgin, a bride, and is not referred to by feminine pronouns; and since the church is called a man and the body of Christ who is a man, the church can be referred to by the pronoun he.

The church is the only one of the three hinderers of lawlessness that will be taken out of the world. We must, therefore, conclude that the he or the hinderer of lawlessness of 2 Th. 2:7 must refer to the church being taken out of the world . . . And then shall that wicked be revealed who will be destroyed 7 years later by Christ at His second advent (v 7-8).

Rapture Before Antichrist (2:7)

The church will continue to hinder lawlessness until the rapture. And then the Antichrist will be revealed. This is conclusive proof that the rapture takes place before Daniel's 70th week and the tribulation of Rev. 6:1–19:21. According to Dan. 9:27, Antichrist will be here for 7 years, for he makes a 7-year covenant with Israel. If he is here for 7 years, which will be the last 7 years of this age, and if he who hinders lawlessness refers to the church and is taken out of the way before he comes, then the rapture will take place before the last 7 years of this age and before the Anti-christ comes at the beginning of those 7 years. See other proofs of this fact, Rev. 4:1, note.

Fact of the Second Advent (1:7)

8 Things It Is NOT:

1 Not the coming of the Holy Spirit at Pentecost. This was another Comforter, not Jesus (Jn. 14:16-26; 15:26; 16:7-15)
2 Not conversion (Mt. 18:3; Jn. 3:1-8; Acts 3:19; 26:18; Jas. 5:19-20)
3 Not death which takes place among humans, 90 times each minute (Jas. 2:26; 1 Cor. 15:26)
4 Not the destruction of Jerusalem in 70 A.D. (Lk. 21:20-24). Christ restores Jerusalem when He comes (Zech. 14:1-21)
5 Not the preaching of the gospel. His coming is suddenly and only once (Mt. 24:27-51; 25:31-46; 2 Th. 1; Rev. 19)
6 Not a spiritual coming (Zech. 14; Mt. 24:29-31; 2 Th. 1; Rev. 19)
7 Not the founding of the church which took place while Christ was here (Mt. 16:18; 1 Cor. 3:11; Eph. 2:19-22; Acts 15:13-16)
8 Not the rapture (see p. 400)

30 Testimonies Proving the Fact:

1 Enoch (Jude 14-15)
2 Jacob (Gen. 49:10)
3 Balaam (Num. 24:7, 17-19)
4 Moses (Dt. 4:27-31; 30:1-11; 31:29)
5 Job (19:25-27)
6 David (Ps. 22:26-31; 72:1-17)
7 Ethan (Ps. 89:1-37)
8 An unknown psalmist (Ps. 102:16)
9 Isaiah (9:6-7; 59:20; 63:1-6)
10 Jeremiah (3:14-25; 23:5-6)
11 Ezekiel (38:19-23; 39:21; 43:7)
12 Daniel (2:44-45; 7:13-27)
13 Hosea (3:4-5; 5:15; 11:9; 13:10)
14 Joel (2:1-11; 3:1-21)
15 Amos (1:2; 9:11-15)
16 Obadiah (v 15-21)
17 Micah (1:3-4; 4:1-7)
18 Zephaniah (1:7-8, 14-18; 3:8-20)
19 Haggai (2:6-9, 21-23)
20 Zechariah (2:10-11; 8:3-8, 23; 12:1-14; 13:8-9; 14:1-21)
21 Malachi (3:2-5; 4:1-6)

23 Peter Acts 3:20-21; 1 Pet.1:7,13; 2 Pet.1:16; 3:3-4
24 James (Acts 15:13-18)
25 Paul (Rom. 11:25-27; 2 Th. 1:7-10; 2:1, 8-12; 1 Tim. 6:14; 2 Tim. 4:1, 18; Tit. 2:13; Heb. 9:28)
26 John (14:28; Rev. 1:7; 11:15; 16:15; 19:11-21; 22:20)
27 Angels (Acts 1:11; Lk. 1:32-33)
28 Lord's Supper (1 Cor. 11:26)
29 Lord's prayer (Mt. 6:10)
30 Jude (v 14-15, 24)

Time of the Second Advent (1:7)

1 Immediately after the tribulation (Mt. 24:29; 25:31; Rev. 11:1-19:21)
2 At the beginning of the Millennium (Rev. 19:11-21; 20:1-10)
3 After Antichrist reigns 3½ years (Rev. 13:5; 19:11-21; 2 Th. 2:7-8)
4 At the end of this age (Mt. 13:38-43, 47-50; 24:3, 29-31; 25:31-46)
5 When ten kingdoms are formed inside the old Roman empire (Dan. 2:44-45; 7:23-24; Rev. 13:1-18; 19:11-21)
6 In the days of terrible moral conditions as in the days of Lot and Noah (Mt. 24:37-51; Lk. 17:22-27; 2 Tim. 3:1-13; 4:1-4; 2 Pet. 2; Jude)
7 After the church age (2 Th. 2:7-8; Acts 15:13-18; Jude 14; Zech. 14:5)
8 When Jerusalem is surrounded by armies and half the city is taken (Zech. 14:1-5, 14-21; Joel 3)
9 After the resurrection of the righteous dead and 1,000 years before the resurrection of the wicked (Rev. 20:1-15; Zech. 14:5; Jude 14)
10 After all of Rev. 4-19 is fulfilled (Rev. 19: 11-21; 20:1-10)
11 At the time Satan is bound before the Millennium (Rev. 20:1-7)
12 When Israel is restored and converted and Christ takes the throne of David to begin His reign over Israel forever (Isa. 9:6-7; Hos. 3:4-5; Lk. 1:32-33; Ez. 36:23-28; 37:16-28)

10 fold Manner of His Coming (1:7)

1 As lightning (Mt. 24:27)
2 With destruction (Mt. 24:38-51; 25:31-46; 1 Th. 5:2-3; 2 Th. 1:7-10; 2:8; Jude 14-15; Zech. 14; Rev. 19:11-21)
3 Visibly (Mt. 24:29-31; 2 Th. 1:7-10; Rev. 1:7; 19:11-21; Zech. 14)
4 In brightness and fire (2 Th. 1:7-10; 2:8; Ez. 38:17-21; Mal. 4:1-6)
5 In vengeance and wrath (Rev. 14:14-20; 19:11-21; Jude 14-15; 2 Th. 1:7-10)
6 With power and great glory (Mt. 16:27; 24:27-31; 25:31-46)
7 With saints and angels (Zech. 14:5; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14; Rev. 17:14; 19:14)
8 With clouds (Mt. 24:29-31; 26:64; Rev. 1:7; Dan. 7:13-14)
9 As Judge and King (Rev. 19:11-21; Isa. 11; Zech. 14; Mt. 25:31-46)
10 As a thief (1 Th. 5:2-4; Rev. 16:15)

35 Purposes of the 2nd Advent (1:8)

1 Take vengeance on rebels (2 Th. 1:7-10; Jude 14-15; Rev. 19:11-21)
2 Judge living nations (Mt. 25:31-46; Ps. 67:4; 96:10-13; 98:9)
3 Establish universal religion and civil government (Ps. 72:11; Isa. 2:1-4; Zech. 14; Mal. 1:11; Rev. 11:15; 20:1-10)
4 Deliver Israel (Zech. 14; Rom. 11:25-29; Isa. 63:1-6; Mt. 25:31-46; Rev. 19)
5 Destroy enemies (Jude 14-15; 2 Th. 1:7-10; 2:8-12; Rev. 19:11-21; Zech. 14)
6 Re-establish David's throne and his kingdom (Isa. 9:6-7; Jer. 30:7-11; Ez. 37:20-26; Hos. 3:5-6; Lk. 1:31-33; Acts 15:13-16)

8 Bring salvation (Isa. 11:9; 49:6; 52:7; 1 Pet. 1:5-13; Rom. 11:25-29)
9 Mete out justice to all (Isa. 11:1-9; 42:1-4; Jer. 23:5-6; 1 Cor. 15:24-28)
10 Reign over all nations (Dan. 2:44-45; 7:13- 14; Zech. 14; Rev. 11:15)
11 Make resurrected saints eternal rulers of earth (Mt. 19:28; 1 Cor. 6:1-3; Rev. 2:26; 5:10; 20:4-9; Dan. 7:18-27)
12 Gather Israel (Gen. 49:10; Isa. 11:10-12; 66:19-21; Mt. 24:31)
13 Put down rebellion on earth (1 Cor. 15:24-28; Rev. 2:27; 11:15; 19:11-21)
14 Rebuild the Jewish temple (Ez. 43:7; Zech. 6:12-13)
15 Manifest God's glory (Isa. 4:2-6; 35:2; 40:5; 60:1-9; Ez. 39:21; Mt. 16:27; 25:31)
16 Remove the curse from the earth (Isa. 35; 65:20-25; Micah 4:1-7; 1 Cor. 15:24-28; Rev. 21:1-7; 22:3)
17 Bring universal peace and prosperity (Isa. 2:1-4; 35:1-8; Mic. 4:1-7)
18 End the times of the Gentiles (Lk. 21:24; Rom. 11:25; Zech. 14)
19 Possess the earth (Ps. 2; Rev. 11:15)
20 Build up Zion (Ps. 102:16; Ez. 37:11-28; 40:4-48:35)
21 Evangelize the world (Isa. 2:1-4; 11:9; 52:7; 66:19-24; Mal. 1:11; Zech. 8:23; 10:1; 14:16-21)
22 Restore all things (Acts 3:19-21)
23 Bind Satan and his angels (Rev. 20:1-10; Isa. 24:21-23)
24 Punish the inhabitants of earth for sins (Isa. 26:21; 27:1; Rev. 11:18)
25 Give man one more probationary trial (Rev. 20:1-10; Isa. 11 and 65:20-25)
26 Fight the battle of Armageddon and restore man's dominion (Rev. 19:11-21; Mt. 5:5; 25:31-46; Ps. 8)
27 Establish a theocratic government (Ps. 2; Isa. 2:1-4; 4:1-3; Dan. 2:44-45; 7:13-14; Zech. 14:9; Rev. 20)
28 Gather together in one all things in heaven and in earth (Eph. 1:10)
29 Re-locate and segregate the different races (Dt. 32:8; Acts 17:26)
30 Heal everyone (Isa. 32:1-5; 33:24; 35:5-6)
31 Fulfill the Abrahamic, Davidic, and other covenants with man (Gen. 12:1-3; 2 Sam. 7; etc.)
32 Be glorified in the saints (v 10, 12; Mt. 25:31-46, notes)
33 Be admired by believers (v 10; note c, 1:10)
34 Prepare the earth for the eternal habitation of God (Isa. 35; Zech. 14; Rev. 20-22; 1 Cor. 15:24-28)
35 Purge man of all possibility of future rebellion, so that the original program with man can be finally and eternally realized (Gen. 1:26-31; 8:22; 9:12; Ps. 8; 1 Cor. 15:24-28; Rev. 20-22)

The Doctrine of Sanctification (2:13)

Gr. hagiasmos, consecration; a separation unto God FROM a profane, secular, and carnal use TO a sacred, religious, and spiritual use.

Sin is not necessarily involved in sanctification, because the word means setting apart. Material things and holy persons that are not sinful or that have had no old man in them can be and have been sanctified. If sin is not involved in the person or thing set apart then no sin is cleansed in the process of setting apart, but if sin and filth are involved in a person or a material thing to be set apart unto God, then such must be dealt with to make it presentable to God.

1 Material things have been sanctified without taking an old man (Satan, note f, 2 Cor. 5:17) out of

(2) The Tabernacle and its furniture (Ex. 29:43-30:29; Lev. 8:10-15)
(3) Priests' garments (Lev. 8:30)
(4) Houses and lands (Lev. 27:9-29)
(5) Meat (1 Tim. 4:3-5)
(6) Solomon's temple and furniture (2 Chr. 7:16-20; 29:17-19)
(7) Gates (Neh. 3:1)
(8) Mt. Sinai (Ex. 19:23)
(9) The offerings (Ex. 29:27)
(10) Herod's temple (Mt. 23:17)

2 Holy persons have been sanctified who never had and old man in them:
  (1) God the Father (Lev. 10:3; Num. 20:13; Isa. 5:16; Ez. 20:41; 28:22-25; 36:23; 38:16; 39:27; 1 Pet. 3:15)
  (2) Christ (Jn. 10:36; 17:17-19)
3 God's name has been repeatedly sanctified without taking an old man out of it (Isa. 29:23; Ez. 36:23)
4 Babies have been sanctified from birth before committing sin (Jer. 1:5; Lk. 1:15-17; Gal. 1:15) and one never did have an old man in Him (Lk. 1:35; Jn. 10:36)
5 Heathen soldiers and husbands have been sanctified who never were Christians (Isa. 13:3, 17; 1 Cor. 7:14)
6 Believers sanctify God and never take an old man out of Him (1 Pet. 3:15)
7 Christ sanctified Himself though He never had an old man in Him (Jn. 17:19)
8 The same people were sanctified many times so sanctification cannot be limited to one act (Ex. 19:14, 22; 28:41; 29:33, 44; 30:29; Lev. 8:30)
9 Men have sanctified themselves (Lev. 11:44; 20:7). Did they take an old man out of themselves?
10 The same people that sanctified themselves (Lev. 11:44; 20:7) were also sanctified by Moses (Ex. 19:10-14) and by God (Ex. 29:43-44; 31:13; Lev. 20:8; 21:8, 15, 23; 22:9, 16). Which ones took the old man out?
11 All the first-born of Israel were sanctified at birth (Ex. 13:2; Num. 8:17). If the old man was taken out at this time, then none of them had and old man after that
12 Sanctified disciples (Jn. 13:10; 15:3, notes) were further sanctified in the same sense that the sanctified Christ (Jn. 10:36) further sanctified Himself (Jn. 17:17-19). See page 158 for proof that O.T. saints, including the disciples, were sanctified.
13 The 7th day was sanctified without sin and cleaning being involved (Gen. 2:3-4)

30 Proofs When Sanctification Begins

It began in God's plan before Adam (Eph. 1:4), but in experience it begins:

1 When one gets salvation through sanctification (2 Th. 2:13; Rom. 1:16)
2 When he receives Christ (1 Cor. 1:30)
3 When born again (1 Jn. 2:29; 3:7-10; 4:7, 17; 5:1-5, 18; 1 Pet. 1:15-23)
4 When one becomes God's elect through sanctification (1 Pet. 1:2-4; Eph. 1:4)
5 When made righteous (1 Cor. 1:30; 1 Jn. 2:29; 3:7-10; 5:1-5, 18)
6 When created in holiness (Eph. 4:24)
7 When the old man (Satan, note f, 2 Cor. 5:17) is put off (Rom. 6; Eph. 4:22-24; Col. 3:8-10; 2 Cor. 5:17-18)
8 When one becomes dead to sin (Rom. 6)
9 When baptized into Christ by the Spirit (Rom. 6; 1 Cor. 12-13; Gal. 3:27)
10 When one ceases to live in sin (Rom. 6; 8:12-

ness of sins (Acts 26:18)
12 When accepted by God (Rom. 15:16)
13 When one gets into Christ and is made a new creature (2 Cor. 5:17-18)
14 When one becomes Christ's and crucifies the flesh (Gal. 5:24; Eph. 4:24)
15 When washed from sin and justified (1 Cor. 6:11; Eph. 5:25-26; Rev. 1:5)
16 When he becomes one with Christ (Heb. 2:11; 2 Cor. 5:17-19; Rom. 8:1-13)
17 When he accepts Christ as the offering for sin (Heb. 10:4-14; 1 Cor. 1:30)
18 When one is cleansed by the blood of Christ (Heb. 10:29; 1 Jn. 1:7-9)
19 When saved to the uttermost and from Satan (Heb. 7:25; 1 Jn. 3:8-10; 5:18)
20 When redeemed (Lk. 1:68-77; 1 Cor. 1:30; Heb. 9:12-15; 1 Pet. 1:18-23)
21 When one believes truth (1 Th. 2:13)
22 When saved from fornication (1 Th. 4:3-4; Gal. 5:24; 1 Cor. 6:9-11)
23 When one becomes the temple of God (1 Cor. 3:16-17; 6:19-20; Rom. 8:9)
24 When reconciled to God (2 Cor. 5:17-21; Col. 1:20-23; Rom. 5:1-11)
25 When one is saved and purified by faith (Acts 11:14-18; 15:7-11)
26 When brought to obedience to God (1 Pet. 1:2; Rom. 6:16-23; 8:12-13)
27 When one is made ready for resurrection to see God (Heb. 12:14; Rev. 20:4-6)
28 When grace brings salvation and the Spirit renews (Tit. 2:11-13; 3:5)
29 When converted and all sins are blotted out (Acts 3:19-21; 26:18)
30 When purged of all sin (Heb. 1:3; 10:1-18; 2 Pet. 1:4-10).

This is instantaneous sanctification.

Proof of Progressive Sanctification

1 Statements of Jesus (Lk. 9:23; Jn. 8:31; 14:26; 15:3; 16:13-16)
2 Statements of Luke (Acts 13:43; 14:22; 15:41; 16:5; 18:26)
3 Statements of Paul (Rom. 1:11, 17; 2:7; 4:12; 6:3-22; 7:4-6; 8:1-13; 11:20-22; 12:1-21; 14:19; 1 Cor. 1:7-10; 11:31-34; 15:58; 16:13; 2 Cor. 3:18; 5:9; 7:1; 10:4-6; 13:11; Gal. 5:1, 13, 16-26; Eph. 3:16-21; 4:1-32; 5:1-18; 6:1-18; Phil. 1:6, 9, 25-27; 2:12-15; 3:7-15; 4:8-9; Col. 1:9-29; 2:3-9; 3:1-17; 4:12; 1 Th. 2:2-13; 3:1-12; 5:11-23; 2 Th. 1:3-5; 2:13-17; 3:3; 1 Tim. 1:18; 4:12-16; 5:21-22; 6:12-14; 2 Tim. 1:13-14; 2:4, 19-26; Tit. 2:7-14; Heb. 3:6, 12-14; 4:11; 5:11-14; 6:1-2, 11-12; 10:23-39; 12:1-2; 13:20-21)
4 Statements of James (1:3-4, 12, 22-27; 2:14-26; 3:2; 4:4-10; 5:1-12)
5 Statements of Peter (1 Pet. 1:5-16; 2:1-12; 3:8-12; 4:1-19; 5:1-10; 2 Pet. 1:4-10; 3:14-18)
6 Statements of John (1 Jn. 1:6-9; 2:1-6, 24-29; 3:1-10; 5:1-18; 2 Jn. 1, 6, 8; 3 Jn. 4, 11)
7 Statements of Jude (v 3, 20-24)

Proof of Complete Sanctification

1 Statements of Jesus (Mt. 10:22; 19:27-29; 25:46; Mk. 10:29-30; Lk. 21:36; Jn. 4:36; 6:27; 12:25; 14:1-3)
2 Statements of Paul (Acts 26:18; Rom. 2:7-10; 5:21; 6:22-23; 8:17-18, 23-25; 13:11; 1 Cor. 1:7-8; 15:1-6, 23, 51-58; 2 Cor. 4:16-18; 5:9; Gal. 6:7-8; Eph. 1:4, 13-14; 4:13-16; 5:26-27; Phil. 1:6; 3:7-14, 20-21; Col. 3:4; 1 Th. 1:10; 2:19; 3:13; 4:13-18; 5:23; Heb. 3:6, 12-14; 6:1-12, 18-19; 10:23, 35-39)
3 Statements of others (Jas. 5:7; 1 Pet. 1:3-13; 4:13; 5:10; 2 Pet. 3:14; 1 Jn. 3:1-3; Jude 24)

191

CHAPTER 1

I. The introduction: authorship and salutation

1 Paul, an [a]apostle of Jesus Christ by the [b]commandment of God our [c]Saviour, [d]and Lord Jesus Christ, [e]*which is* our hope;

2 Unto [f]Timothy, *my* [g]own son in the faith: [h]Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

II. Legalism and false doctrines
1. False doctrine rebuked

● 3 [i]As I besought thee to abide still at Ephesus, when I went into Macedonia, [j]that thou mightest charge some that they teach [k]no other doctrine,

2. Controversies over fables and genealogies rebuked

● 4 Neither give heed to [l]fables and [m]endless [n]genealogies, which minister [o]questions, rather than [p]godly edifying which is in faith: *so do*.

3. Fourfold summary of a Christian character (Gal. 5:22-23)

5 Now the [q]end of the commandment is [r]charity out of a pure heart, and *of* a good [s]conscience, and *of* faith unfeigned:

4. The general cause of error (2 Tim. 3:7; 1 Cor. 14:38)

6 From which some having [t]swerved have turned aside unto [u]vain jangling;

7 [v]Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

5. Purpose of the law (Rom. 3:19; Gal. 3:19): fourteen condemned classes

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, [w]that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

6. Paul an example
(1) A trusted and faithful minister

11 According to the glorious gospel of the [x]blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the [y]ministry;

(2) The chief of sinners saved (Mt. 12:31; Rom. 10:9-10; 1 Jn. 1:9; 2:1-2; 3:5)

13 [*a]Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was [*b]exceeding abundant with faith and love which is in Christ Jesus.

---

a See note a, Acts 15:33.

b Gr. epitage. Trans. commandment (Rom. 16:26; 1 Cor. 7:6, 25; 2 Cor. 8:8; 1 Tim. 1:1; Tit. 1:3) and authority (Tit. 2:15). The only place Paul says he is an apostle by commandment of God. It could mean by appointment. Cp. Tit. 1:3.

c God is called Savior 19 times (v 1; 2:3; 4:10; Lk. 1:47; Tit. 1:3; 2:10; 3:4; Jude 25; 2 Sam. 22:3; Ps. 106:21; Isa. 43:3, 11; 45:15, 21; 49:26; 60:16; 63:8; Jer. 14:8; Hos. 13:4) and Jesus Christ 16 times (Lk. 2:11; Jn. 4:42; Acts 5:31; 13:23; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:4; 2:13; 3:6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 Jn. 4:14).

d Another clear reference to two distinct persons of the three who make the Godhead (1 Jn. 5:7).

e Jesus Christ is the basis of our hope of all things (***8 Christian Hopes***, p. 398).

f See ***Timothy***, p. 276.

g A son in the gospel (Acts 16:1-3; 1 Tim. 1:2; 18; 2 Tim. 1:2; 2:1).

h This salutation peculiar to Timothy and Titus.

i Just when this happened is not clear. Some suppose that by this time Paul was liberated from prison, that he went into Asia and then into Macedonia, leaving Timothy in Ephesus to carry out this charge (v3)

j These were Judaizing teachers who were constantly seeking to bring Christians back under the law of Moses (v 3-4, 6-7).

k No doctrine other than those of the gospel or of the New Testament. Those in the law of Moses or the old covenant which are not brought into and made a part of the new covenant are not to be taught (see ***85 Old and New Covenant Contrasts***, p. 351).

l Gr. muthos, anything delivered by word of mouth; legendary tales, as opposed to historical account; a fable; foolish or improbable story (v 4; 4:7; 2 Tim. 4:4; Tit. 1:14; 2 Pet. 1:16).

m Gr. aperantos, endless, boundless, infinite; something that cannot be passed through or settled. Only here.

n Gr. genealogia, genealogy, a record of descent or lineage (v 4; Tit. 3:9). Among the heathen were endless tales of offspring of numberless gods. Jews and Samaritans took great pride in ancestors (Mt. 3:9, Jn. 4:12; 8:39). Paul warned against this (2 Cor. 5:16; 11:22; Phil. 3:4-6) and charged Timothy to be occupied with essentials of Christian faith. Emphasis on natural descent is foreign to Christianity, for in Christ there is no difference (1 Cor. 12:13; Col. 3:11).

o Gr. zetesis, a searching after; investigation. Trans. question (v 4; 6:4; Jn. 3:25; Acts 25:20; 2 Tim. 2:23; Tit. 3:9). Here it means disputing that cause strife, divisions, and parties.

p Gr. oikonomia, dispensation of God which is in faith (note a, Eph. 1:10).

q Gr. telos, end. Here it means the design of the commandment is love. The fables and genealogical questions lead to strife and debate, and the dispensation of God leads to love through faith (v 5).

r 3 Blessings of Love:
  1 A pure heart (v 5; Mt. 5:8)
  2 A good conscience (v 5)
  3 A faith unfeigned or sincere (v 5)

s See ***Conscience***, p. 414.

t Gr. astocheo, to miss the mark; to fail. Trans. swerve from (v 6); and err (1 Tim. 6:21; 2 Tim. 2:18).

u Gr. mataiologian, empty arguments; many words with little sense, and that sense not worth hearing. Cp. Tit. 1:10.

v Gr. thelo, wish or desire; the emotional element that leads to consequent action, and in which the natural impulse is stronger than the reasoned resolve. Trans. will 174 times; desire 16 times; and other ways 15 times. Many today have a passion for titles but not the qualification (v 7; 2 Tim. 3:7).

w See ***15 Classes Law Was Made For***, p. 414

x Only here and in 6:15 is the word blessed, happy, applied to God.

y Gr. diakonos, service or deaconship to man-kind (note d, Mt. 20:26).

*a 6fold Former State of Paul (v 13-15):
  1 Blasphemer of Christ (v 13)
  2 Persecutor of Christians (Acts 8:1-3)
  3 Injurious—killed saints (Acts 9:1)
  4 Ignorant of the gospel (v 13)
  5 An unbeliever in Christianity (v 13)
  6 Chief of sinners (v 15)

*b Gr. huperpleonazo, superabounded over all. Only here. Cp. Rom. 5:20.

✝ ✝ ✝

of all acceptation, that Christ Jesus came into the world to save sinners; [e]of whom I am chief.

(3) A pattern for the salvation of all sinners

16 Howbeit [f]for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

7. Glory to the only true God for such complete redemption

17 [g]Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

8. Charge to Timothy (cp. 1 Tim. 4:12; 5:21; 6:11; 2 Tim. 1:6, refs.)

18 [h]This charge I commit unto thee, son Timothy, according to the [i]prophecies which went before on thee, [j]that thou by them mightest war a good warfare;

● 19 Holding faith, and a good conscience; which some having [k]put away concerning faith have made [l]shipwreck:

20 Of whom is [m]Hymenaeus and [n]Alexander; [o]whom I have delivered unto Satan, that they may learn not to blaspheme.

192

CHAPTER 2

III. Prayer and women

1. Exhortation to pray for all men

plications, prayers, intercessions, *and* giving of thanks, be made [q]for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

2. God wills all men to be saved (2 Pet. 3:9; Jn. 3:16; Rev. 22:17)

▲ 4 [r]Who will have all men to be saved, and to come unto the knowledge of the truth.

3. Christ the only mediator between God and man (2 Cor. 5:14-21; Rom. 3:25; Eph. 2:14-22; Phil. 2:5-11; Col. 2:11-17)

5 For *there is* [a]one God, and one [b]mediator between God and men, the man Christ Jesus;

▲ 6 Who gave himself a [*c]ransom for all, [*d]to be testified in due time.

4. God's method of propagating the gospel (Mt. 4:23; 10:1-7; Mk. 6:7-13; 16:15-20; Lk. 10:1-20; Acts 1:8; Rom. 15:18-29; 1 Cor. 1:17-21)

7 [*e]Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

5. Where and how to pray (Mt. 6:5-15; 7:7-11; Mk. 11:22-24; Lk. 11:1-13; 18:1-14; Jn. 14:12-15; 15:7, 16; 16:23-26)

● 8 I will therefore that men pray every where, [*f]lifting up holy hands, without wrath

---

  1 Christ came to save sinners (v 15; 4:10; Mt. 1:21; Jn. 3:16: Gal. 1:4)
  2 Godliness is profitable unto all things, having promise of life now, and of that which is to come (v 4:8-10)
  3 If we be dead with Him, we shall also live with Him (2 Tim. 2:11-13)
  4 They which believe must maintain good works (Tit. 3:8. Cp. 3:1; Rev. 21:5; 22:6). This gives the whole span of redemption from the fall of man to the eternal reign with Christ.

d The gospel, of Christ dying to save sinners, is worthy of being accepted by the whole world. Since He died for the world, the world has a right to the benefits of His death (Jn. 3:16-20, 36; 5:24).

e The sins of point a, above gave him claim to the title chief of sinners. The Gr. for chief is protos, meaning first in rank. Trans. chief (v 15; Mt. 20:27; Mk. 6:21; 10:44; Acts 13:50; 16:12; 17:4; 25:2; 28:7, 17).

f Because Christ came to save sinners, I obtained mercy. I have been chosen as a pattern for all who will believe on Christ to everlasting life (v 16).

g 4 Facts About God the Father (v 17):
  1 The King eternal—Gr. basilei ton aionon, King of the Ages. Cp. Isa. 9:6; Jer. 10:10
  2 Immortal—Gr. aphthartos, incorruptible. The same word trans. to show the spirit and soul of man as not being corruptible (1 Pet. 3:4); and other things as being uncorruptible and immortal (Rom. 1:23; 1 Cor. 9:25; 15:52; 1 Pet. 1:4, 23). If God is immortal (aphthartos, 1 Tim. 1:17) and man's spirit is immortal (Gr. aphthartos, 1 Pet. 3:4), then it is a settled fact that the inner man is just as immortal as God
  3 Invisible—Gr. aoratos (note c, Col. 1:16; ***Invisibility***, p. 389)
  4 The only wise God. Cp. 6:16. God is the source of wisdom and immortality, not that He is the only one that has wisdom and immortality, for Christ, the Holy Spirit, angels, and the inner man have wisdom and immortality

h Same as commandment in v 5.

i Referring perhaps to those that were uttered when spiritual gifts were imparted to Timothy (4:14; 2 Tim. 1:6).

j 3 Necessary Things to Save the Soul:
  1 War a good warfare (v 18; 2 Tim. 2:4)
  2 Hold faith (v 19; 3:9; Heb. 3:6, 12-14; 4: 11; 6:4-9; 10:23, 26-29, 36-39)
  3 Maintain a good conscience (v 19).

k Gr. apotheomai, thrust away; drive away; beat off; banish; to repel; reject; disdain. Trans. put away (v 19); put from (Acts 13:46); thrust from (Acts 7:27, 39); and cast away (Rom. 11:1-2). How could these thrust away their faith and make shipwreck of it if such were not possible? If one can make shipwreck of his faith, does he still have faith that will save the soul?

l See ***Ship-Wrecked Faith***, p. 414.

m A man who thrust away and made shipwreck of his faith, becoming a blasphemer (v 19-20) and a false teacher, overthrowing the faith of others (2 Tim. 2:16-18).

n Another man who thrust away and made shipwreck of his faith (v 19-20) and who became an enemy of the gospel (2 Tim. 4:14-15; Acts 19:33). Both of these men had faith and a good conscience before making shipwreck of them (v 19). Thus we not only have reference to a possibility of such shipwreck, but also a record of examples.

o Perhaps like in 1 Cor. 5:5.

p See ***4 Duties of Christians***, p. 415.

q 3 classes to be prayed for (v 1-3).

r 2 Things Always the Will of God:
  1 That all men be saved (v 4; Mk. 16:15; Jn. 3:16; 2 Pet. 3:9; Rev. 22:17)
  2 That all come to the knowledge of the truth (Heb. 4:12; 2 Tim. 3:16)

a One here means one in individuality, not unity (1 Cor. 8:6; Eph. 4:4-6). There are three separate ones in the Divine Trinity and they are also one in unity (Jn. 17:11, 21-22; 1 Jn. 5:7; Dt. 6:4).

b Gr. mesistes, a middle person to reconcile two parties at enmity—God and men (note m, Gal. 3:20).

*c Gr. antilutron, ransom. Only here. Cp. lutron in Mt. 20:28; Mk. 10:45; Tit. 2:14; Heb. 9:12. Lutron signifies a ransom paid for the redemption of a captive, and antilutron signifies ransom or exchange of one person for another, or the redemption of life for life.

*d The testimony of the ransom to be given in its own times or in due season.

*e I am appointed a herald, an apostle to teach Gentiles the whole truth (v 7).

*f It was common custom among Jews to lift up hands in prayer. It was their way of making entreaty and request. This was to be done without wrath or hatred toward any person; without an unforgiving spirit; and without reasonings and disputings within, over what was being prayed for.

✝ ✝ ✝

6. Simple and modest styles commanded for women (1 Pet. 3:3-4; cp. Isa. 3:16-24)

● 9 [g]In like manner also, that women [h]adorn themselves [i]in modest [j]apparel, with [k]shamefacedness and [l]sobriety; not with [m]broided hair, or gold, or pearls, or [n]costly array;

10 But (which becometh women professing godliness) with good works.

7. Subjection of women commanded (Gen. 3:16; 1 Cor. 11:3; 1 Pet. 3:1-6)

● 11 Let the woman learn in silence with all [o]subjection.

12 But I suffer not a woman to teach, nor to [p]usurp authority over the man, but to be [q]in silence.

13 [r]For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

8. Conditional promise to save women from death in childbearing

15 Notwithstanding she [s]shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

193 CHAPTER 3

IV. Qualifications for church officers

1. Seventeen qualifications for preachers (Acts 20:17, 28; Tit. 1:5-9; 1 Pet. 5:1-8)

the office of [t]a bishop, he desireth a good work.

● 2 A bishop then [u]must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

● 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

● 4 One that ruleth well his own house, having his children in subjection with all [a]gravity;

5 [b](For if a man know not how to rule his own house, [c]how shall he take care of the church of God?)

● 6 Not a novice, [d]lest being [e]lifted up with pride he fall into the condemnation of the devil.

● 7 Moreover he must have a good report of them which are without; [f]lest he fall into reproach and the [*g]snare of the devil.

2. Thirteen qualifications for deacons (Acts 6:3)

● 8 Likewise [*h]*must* the [*i]deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

● 9 Holding the mystery of the faith in a pure conscience.

● 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

● 11 Even so *must their* [*j]wives *be* grave, not slanderers, sober, faithful in all things.

● 12 Let the deacons be the husbands of one wife, ruling their children and their own

---

g Women also should pray to God in like manner as the men (v 8), and being properly attired and modest in appearance.

h Gr. kosmeo, to order, arrange, deck, adorn, or embellish. Trans. adorn (v 9; Lk. 21:5; Tit. 2:10; 1 Pet. 3:5; Rev. 21:2); to trim (Mt. 25:7); and garnish (Mt. 12:44; 23:29; Lk. 11:25; Rev. 21:19).

i Gr. kosmios, well-ordered, moderate, regular, or well-behaved. Trans. modest (v 9) and of good behavior (1 Tim. 3:2).

j Gr. katastole, apparel, equipment, dress, or clothing. Only here.

k Gr. aidos, sense of shame or honor; regard for others; respect; reverence; self-restraint, modesty or bashfulness toward men; not being bold or forward. Only here and trans. reverence in Heb. 12:28.

l Gr. sophrosune, discretion; self-control; chastity; temperance. Trans. soberness and sobriety (v 9, 15; Acts 26:25). Cp. 2 Tim. 1:7; Tit. 2:4, 12.

m See ***Ancient Head-Dress***, p. 414.

n Gr. poluteles. Here; Mk. 14:3; 1 Pet. 3:4. It is the extravagance in ornaments and costly garments that Paul rebukes. See notes on 1 Pet. 3:3. In fact, the passage is not condemning any one style, ornament, or garment, but demanding moderation in dress and behavior in general as women professing godliness (v 10). When either men or women live primarily for dress and outward show it is wrong.

o Gr. hupotage. Here; 3:4; 2 Cor. 9:13; Gal. 2:5. See note g, 1 Cor. 14:34-35.

p Gr. authenteo, to have power over. Only here. Women should not dictate to men, but exercise their rights to teach, prophesy (or preach), pray, and do other things under the authority of men (note g, 1 Cor. 14:34-35).

q It was the custom then for men to speak up in public assemblies to ask questions and even interrupt the speaker when they did not understand, but this liberty was not granted to women.

r This is Paul's reason for stating the headship of men (v 11-14; 1 Cor. 11:3).

s She shall be saved from dying during child birth if she remains godly (v 15). Childbearing does not save the soul. Even to be saved from dying in childbirth is not things:

1 Faith (v 15; notes r and s, Col. 1:23)
2 Love (v 15; note g, 1 Cor. 13:4)
3 Holiness (v 15; note l, 1 Th. 4:3)
4 Sobriety (v 15; note l, above)

If one must continue in these things just to have the assurance of continued physical life, shall anything less be required for eternal life? Even with this promise, the benefits must be appropriated by faith.

t Gr. episkopos, overseer, bishop, or preaching elder (note t, Acts 20:28).

u See ***16 Qualifications for Bishops***, p. 414

a Gr. semnotes, solemnity; dignity; majesty. Trans. gravity (v 4; Tit. 2:7) and honesty (1 Tim. 2:2).

b If a man's home rule is not good, how can he be trusted with civil or religious government?

c Question 1. Only one in 1 Timothy.

d The reason for not putting a new convert in the office of bishop or overseer is the lack of Christian experience and service. It is natural for men to feel themselves important when entrusted with government. This feeling must be killed out entirely before one can be a true ruler. The example of Lucifer is given to emphasize the absolute necessity of mortifying pride—self-exaltation and esteem. Lucifer was trusted as the original overseer of the planet earth. He ruled for an indefinite period before Adam and was perfect in his ways until he was lifted up in pride to believe he could invade heaven and dethrone God (v 6; Isa. 14:12-14; Ez. 28:11-17; Jer. 4:23-26; 2 Pet. 3:5-8). The new convert before learning the lesson of humility and the worth of his true self without grace, is likely to fall the same way Lucifer did. We do not need church rulers of this type—haughty, proud, exalted, despotic, and self-important.

e Gr. tuphoo, to make dull, senseless, conceited, silly, stupid, or absurd. Trans. lifted up (v 6); be proud (1 Tim. 6:4); and be high-minded (2 Tim. 3:4). The Gr. tuphon, furious storm, hurricane, typhoon, may best illustrate such conceited, puffed up behavior of inflated ones in the ecclesiastical realm.

f The reason given—why a bishop must have a good report from non-church people—is to avoid reproach and falling into the snare of the devil (v 7). Backsliders usually fall by the sins of their former life. On these lines the devil concentrates to bring about the fall of as many as he can.

*g Gr. pagis, snare. Here; 6:9; Lk. 21:35; Rom. 11:9; 2 Tim. 2:26.

*h See ***10 Qualifications for Deacons***, p. 414

*i See note d, Mt. 20:26.

*j See ***4 Qualifications for Wives of Deacons***, p. 414.

✝ ✝ ✝

13 For they that have [k]used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

V. Instructions to ministers
1. They are to be examples

14 These things write I unto thee, [l]hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in [m]the house of God, which is the church of the living God, the pillar and ground of the truth.

2. The minister's message
(Mt. 4:23; 28:20; Mk. 16:15; 1 Cor. 1:18-27; 2:1-4; 15:1-28; 2 Tim. 2:15; 3:16-17)

16 And [n]without controversy great is [o]the mystery of [p]godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

194

CHAPTER 4

3. The minister's opposition: latter day apostasy and demon doctrines (2 Tim. 3:1-8; 4:1-4; Mt. 10:11-22; 24:24; 2 Cor. 11:13-15; 2 Pet. 2)

★ 1 Now the Spirit speaketh [q]expressly, that in the [r]latter times [s]some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and* commanding to abstain from meats, [t]which God hath created to be received with thanksgiving of them which believe and know the truth.

4 [a]For every creature of God *is* good, and

thanksgiving:

5 For it is [b]sanctified by the word of God and prayer.

4. How to be a good minister
(2 Tim. 2:15; 3:16-17; 2 Cor. 2:14-7:16)

6 If thou put the brethren in remembrance of these things, thou shalt be a [c]good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

● 7 [d]But refuse profane and old wives' fables, and [e]exercise thyself *rather* unto godliness.

▲ 8 For bodily exercise profiteth little: but godliness is [f]profitable [g]unto all things, having promise of the life that now is, and of [h]that which is to come.

9 [i]This *is* a faithful saying and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, [j]who is the Saviour of [*k]all men, specially of those that believe.

● 11 [*l]These things command and teach.

5. Ministers are to be examples to others
(1 Tim. 3:1-7)

● 12 Let no man despise thy youth; but be thou an [*m]example of the believers, [*n]in word, in conversation, in charity, in spirit, in faith, in purity.

6. Nine commands to ministers
(1 Tim. 3:1-7, 14-16; 4:1-12; 2 Tim. 2:15)

● 13 [*o]Till I come, give attendance to reading, to [*p]exhortation, [*q]to doctrine.

● 14 [*r]Neglect not the [*s]gift that is in thee, which was given thee by prophecy, with the

---

1 Purchase a good degree (v 13). Gr. for purchase is peripoieo, to preserve, acquire, keep safe, and protect for oneself a good degree or rank among Christians (v 13; Acts 20:28)

2 Great boldness in the faith (v 13). Gr. parresia, freedom of speech. Trans. boldness of speech (2 Cor. 7:4); plainness of speech (2 Cor. 3:12); freely (Acts 2:29); confidence (Acts 28:31; Heb. 3:6; 10:35; 1 Jn. 2:28; 3:21; 5:14); boldness and boldly (Jn. 7:26; Acts 4:13, 29, 31; Eph. 3:12; 6:19; Phil. 1:20; 1 Tim. 3:13; Ph'm 8; Heb. 4:16; 10:19; 1 Jn. 4:17); openly (Mk. 8:32; Jn. 7:4, 13; 11:54; 18:20; Col. 2:15); and plainly (Jn. 10:24; 11:14; 16:25, 29)

l I hope to come to you shortly, but if I am delayed, you will know how to conduct yourself in the church (v 14-15).

m 3 Names of the New Testament Church:
  1 The house or household of God (v 15; Eph. 2:19-22. Cp. Gal. 6:10)
  2 The church or assembly of the living God (v 15; Eph. 3:15; 5:1)
  3 The pillar and ground of truth, the upholder of the great truth of the mystery of godliness (v 15-16).

Another great truth upheld is the headship of God (1 Cor. 11:3; Eph. 1:10). This truth Lucifer abode not in (Jn. 8:44; Isa. 14:12-14; Ez. 28:11-17). He is now denying it (1 Jn. 2:18-23). The church is now demonstrating it (Eph. 3:10; 4:11-16; 5:24; Heb. 13:7, 17; 1 Pet. 5:1-6)

n Gr. homotogoumenos, confessedly.

o See ***7 Facts of the Mystery of Godliness*** p. 414.

p Gr. eusebeia, reverence toward God; piety; religion. Trans. godliness (v 16; 2:2; 4:7-8; 6:3-11; 2 Tim. 3:5; Tit. 1:1; 2 Pet. 1:3-7; 3:11) and holiness (Acts 3:12).

q Gr. rhetos, manifestly; in express words; openly. Only here.

r See ***14 End-Time Expressions***, p. 415.

s 1st N.T. prophecy in 1 Tim. (4:1-5, fulfilled and still being fulfilled). Next, 6:14. See ***7 Things Incited by the Mystery of Iniquity***, p. 415.

t This states the original purpose of God in creation of animals. See Gen. 1:29-30; 9:3-4.

a Not a new revelation. See Gen. 9:3-4; Acts 10:14, 28; 11:8; Rom. 14:14. It was only for a special purpose that certain animals were forbidden Israel (Lev. 11; Dt. 14). God wanted them to eat only the clean and sacrificial type.

b Food is sanctified, set apart, by God's command (Gen. 1:29; 9:3) and prayer.

c ***30 Things About a Good Minister***, p. 415.

d This refers to Jewish writings which contain some of the most ridiculous and profane fables ever to be invented. See notes n and o, 1:4.

e Gr. gumnazo. Here; Heb. 5:14; 12:11; 2 Pet. 2:14. Take exercise in godly things instead of physical, so you may win eternal life (v 7-8; 1 Cor. 9:24-27).

f Gr. ophelimos. V 8; 2 Tim. 3:16; Tit. 3:8.

g 3fold Profit of Godliness (v 8):
  1 Profits in all things (2 Pet. 1:3)
  2 Profits in this life (Mk. 10:30-31)
  3 Profits in the life to come (Rom. 6)

h The life to come is eternal life which one receives as an unforfeitable possession at the end of his life of sowing to the Spirit (Mt. 7:13-14; Mk. 10:29-30; Rom. 6:22-23; 8:12-13; Gal. 6:7-8). Eternal life is received now on condition (note d, Jn. 6:27).

i See note c, 1:15.

j See note c, 1:1.

*k There is a sense in which God has already saved all men—by providing salvation for them to receive if they want to. When Adam and Eve incurred the death penalty, the race would have been extinguished if God had not interposed and promised the seed of the woman. In the final sense of salvation, God becomes the Savior only of those who accept the Redeemer by faith (Jn. 3:16).

*l Let these things (of point c, above) be the substance of your preaching.

*m Gr. tupos, note c, Phil. 3:17.

*n See ***6 Things to Be Example In***, p. 415.

*o See ***9 Commands to Timothy***, p. 415.

*p Gr. paraklesis. Note v, Acts 13:15.

*q Gr. didaslalia. Trans. teaching (Rom. 12:7); learning (Rom. 15:4); and doctrine (Mt. 15:9; Mk. 7:7; Eph. 4:14; Col. 2:22; 1 Tim. 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Tim. 3:10, 16; 4:3; Tit. 1:9; 2:1, 7, 10).

*r Gr. ameleo. Here; Mt. 22:5; Heb. 2:3; 8:9; 2 Pet. 1:12.

*s Gr. charisma, grace, favor. Trans. free gift (Rom. 5:15-16) and gift (Rom. 1:11; 6:23; 11:29; 12:6; 1 Cor. 1:7; 7:7; 12:4, 9, 28,

● 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

▲●16 Take heed unto thyself, and unto the doctrine; [u]continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

195 CHAPTER 5

VI. Concerning various classes
1. Men and women in general

● 1 Rebuke not an [v]elder, but intreat [w]*him* as a father; *and* the younger men as brethren;

● 2 The elder women as mothers; the younger as sisters, with all purity.

2. Concerning elder widows (Eph. 5:22; refs.)

● 3 [x]Honour widows that are widows indeed.

4 But if any widow have children or [y]nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a [a]widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in [b]pleasure is [c]dead while she liveth.

● 7 And these things give [d]in charge, that they may be [e]blameless.

● 8 But if any provide [f]not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an [g]infidel.

● 9 Let not a widow be [h]taken into the number under threescore years old, [i]having been the wife of one man,

● 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the [j]saints' feet, if she have relieved the [k]afflicted, if she have diligently followed every good work.

3. Concerning young widows (Eph. 5:22, refs.)

11 But the younger [l]widows refuse: for when they have begun to wax [m]wanton against Christ, they will marry;

12 Having [n]damnation, because they have [o]cast off their first faith.

13 And withal they learn *to be* [p]idle, [q]wandering about from house to house; and not only idle, [r]but tattlers also and [s]busybodies, speaking things which they ought not.

● 14 I will therefore [*t]that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 [*u]For some are already turned aside after Satan.

4. Concerning relief of widows

● 16 [*v]If any man or woman that believeth

30, 31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10). This refers to the gifts and graces of God given to Timothy, enabling him to do the same works that Paul did (v 14; 2 Tim. 1:6; 1 Cor. 16:10). Such power was given by prophecy and the laying on of hands. The prophecy was some prediction that Timothy would be used of God (1:18; 4:14).

t Gr. presbuterion. Note b, Acts 22:5.

u Suppose one would refuse to continue in them, would he then save himself? See note d, Acts 14:22.

v Gr. presbuteros. Here it means an elderly person—one advanced in years, but in v 17 it means an officer of the church, commonly called a presbyter or bishop. See note b, Acts 22:5. If an elderly person makes a mistake he should be entreated as a father with great respect. The Gr. for rebuke is epiplesso, to strike at; rebuke or reprove sharply; to reproach harshly. Only here. Do not do this to an elderly person.

w See ***Commands for 12 Classes***, p. 415.

x Gr. timao, respect; revere; reward; support. Trans. honor (v 3; Mt. 15:4-8; 19:19; Mk. 7:6, 10; 10:19; Lk. 18:20; Jn. 5:23; 8:49; 12:26; Acts 28:10; Eph. 6:2; 1 Pet. 2:17) and value (Mt. 27:9).

y Gr. ekgonos, children; descendants. This shows that a widow indeed was one who had no relatives or friends to support her. Let the children or descendants of any who need support manifest their religion at home by caring for those they are responsible for, and thus repay their parents for bringing them up (v 4).

a See ***14 Qualifications of a "Widow Indeed"***, p. 415.

b Gr. spatalao, to live riotously, wantonly. Here and Jas. 5:5.

c This proves that death in Scripture does not mean extinction of being, but separation (***3 Kinds of Death***, p. 373). This kind of death is separation from God because of sin (***7 Dead Things***, p. 373).

d Gr. parangello. Trans. charge (v 7; 1:3; 6:13, 17; Lk. 5:14; 8:56; Acts 16:23; 23:22); declare (1 Cor. 11:17); and command (Mt. 10:5; Mk. 6:8; 8:6; Lk. 8:29; 9:21; Acts 1:4; 4:18; 5:28, 40; 10:42; 15:5; 16:18; 17:30; 23:30; 1 Cor. 7:10; 1 Th. 4:11; 2 Th. 3:4, 6, 10, 12; 1 Tim. 4:11).

e See ***16 Qualifications for Bishops***, p. 414.

f Gr. pronoeo, to observe, plan, or provide beforehand. Here; Rom.12:17; 2 Cor. 8:21

g Gr. apistos. Trans. infidel (v 8; 2 Cor. 6:15); unbelieving (1 Cor. 7:14-15; Tit. 1:15; Rev. 21:8); unbeliever (1 Cor. 6:6; 14:23; 2 Cor. 6:14); faithless (Mt. 17:17; Mk. 9:19; Lk. 9:41; Jn. 20:27); thing incredible (Acts 26:8); and believeth not (1 Cor. 7:12, 13; 10:27; 14:22, 24; 2 Cor. 4:4). If one does not use every lawful means to provide for his own he is worse than an infidel.

h Enrolled on the list for relief. These were perhaps deaconesses on the retired list as widows serving the church in various ways for their support.

i Not a polygamist, but having been legally married to one man.

j An act of kindness the pious women often showed sandal-wearing visitors and travelers (notes, Jn. 13).

k Gr. thlibo, note k, 2 Cor. 1:6.

l This indicates more than just relief for widows. It implies that those supported by the church were to carry out certain duties, perhaps as deaconesses; and were to be old enough to be beyond the temptations of marriage, which would cause the breaking of their vows to the church.

m Gr. katastreniao, to behave insolently toward. Only here. Such is possible even to the point of damnation if they cast off their first faith (v 11-15) and become insolent against Christ.

n See ***Condemnation***, p. 415.

o Gr. atheteo. Trans. cast off (v 12); reject (Mk. 6:26; 7:9; Lk. 7:30; Jn. 12:48); despise (Lk. 10:16; 1 Th. 4:8; Heb. 10:28; Jude 8); bring to nothing (1 Cor. 1:19); disannul (Gal. 3:15); and frustrate (Gal. 2:21). If one does this to his faith will faith save his soul in spite of his not having it? See note k, 1 Tim. 1:19.

p Gr. argos, doing nothing; lazy. Trans. idle (v 13; Mt. 12:36; 20:3, 6); slow (Tit. 1:12); and barren (2 Pet. 1:8).

q Gr. perierchomai, to go about aimlessly as a vagrant. Trans. wander about (v 13; Heb. 11:37); vagabond (Acts 19:13); and fetch a compass (Acts 28:13).

r Gr. phluaros, silly talker; a fool; prater. Only here. Cp. 3 Jn. 10.

s Gr. periergos. Trans. busy-body (v 13) and curious arts (Acts 19:19).

*t 4 Commands for Young Women:
  1 Marry (v 14; Heb. 13:4; 1 Cor. 7)
  2 Bear children (v 14; Gen. 1:28)
  3 Guide the house (v 14)
  4 Give no ground to Satan (v 14-15)

*u 7 Steps in the Fall of Some Women:
  1 Becoming insolent to Christ (v 11)
  2 Breaking Christian vows through unfavorable remarriage (v 11)
  3 Casting off first faith (v 12)
  4 Learning to be idle (v 13)
  5 Becoming tattlers (v 13)
  6 Becoming busybodies (v 13)
  7 Ending as followers of Satan (v 15)

*v Christians who have widows must support them and not depend upon the church to care for them.

not the church be charged; that it may relieve them that are widows indeed.

5. Concerning church elders (1 Tim. 3:1-13; Tit. 1:5-9; 1 Pet. 5)

● 17 [w]Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

● 18 For the scripture [x]saith, Thou shalt not muzzle the ox that treadeth out the corn. And, [y]The labourer *is* worthy of his reward.

● 19 Against an elder receive not an [z]accusation, [*a]but before two or three witnesses.

6. Concerning a sinning brother (cp. Gal. 6:1; Mt. 18:15-17)

● 20 Them that sin [*b]rebuke before all, that others also may fear.

7. Charge to Timothy (1 Tim. 1:18; 6:11; 2 Tim. 1:6, refs.)

● 21 I [+a]charge *thee* [+b]before God, and the Lord Jesus Christ, and the elect angels, [*c]that thou observe these things without preferring one before another, doing nothing by partiality.

● 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little [d]wine for thy stomach's sake and thine often infirmities.

24 [e]Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

8. Duties of servants (Eph. 6:5; 1 Cor. 7:17; Col. 3:22; 1 Pet. 2:18; Tit. 2:9; Mt. 24:45-51; 25:1-30)

● 1 Let as many [f]servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

9. Duties of masters (Eph. 6:9; Col. 4:1)

● 2 And they that have [g]believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

10. Fifteen marks of false teachers (1 Tim. 4:1-5; 2 Tim. 3:1-8; 4:1-4; 2 Pet. 2; 1 Jn. 4:1-6; Jude 4-19)

3 If any man teach otherwise, and [h]consent not to [i]wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

● 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: [j]from such [k]withdraw thyself.

11. Dangers of covetousness and riches

6 But [l]godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

● 8 And having food and raiment let us be therewith content.

9 But [a]they that will be rich fall into temptation and a [b]snare, and *into* [c]many foolish

---

teaching elders are to receive double honor or wages (v 17-18; 1 Cor. 9:6-14; Gal. 6:6; Heb. 7:1-10). See note f, Acts 14:23.

x Quoted from Dt. 25:4; 1 Cor. 9:9.

y Quoted from Mt. 10:10; Lk. 10:7.

z Gr. kategoria, bring a charge against; accuse. Here; Lk. 6:7; Jn. 18:29; Tit. 1:6.

*a Dt. 19:15; Mt. 18:16; 2 Cor. 13:1.

*b Gr. elegchos, test; trial; examine. See note m, Jn. 16:8.

+a Gr. diamarturomai, to call solemnly to witness. Trans. charge (v 21; 2 Tim. 2:14; 4:1); witness (Acts 20:23); and testify (Lk. 16:28; Acts 2:40; 8:25; 10:42; 18:5; 20:21, 24; 23:11; 28:23; 1 Th. 4:6; Heb. 2:6). Not the same word in note d, 5:7.

+b 6fold Solemn Testimony Before:
  1 God—one person of the Trinity
  2 Jesus Christ—another separate and distinct person of the Trinity
  3 The elect angels—the ones who remained true when over one-third of God's angels rebelled with Lucifer (Rev. 12:4, 7-12; Isa. 14:12-14). The word elect proves some angels are chosen and others are not, the reason being that some rebelled and others did not. See ***4 Elects of God***, p. 161.

*c See ***6 Commands to Timothy***, p. 416.

d With two kinds of wine mentioned in Scripture—one, unfermented new wine found in the cluster (Isa. 65:8), we can be assured Timothy was not urged to take the intoxicating kind to strengthen him.

e The sins and good works of some are manifest now because they are openly done, and the sins and good works of others are done in secret and will not be made manifest until the judgment (v 24-25).

f Gr. douloi, slaves. Christian slaves were to treat masters with honor and respect, so as to bring no reproach upon the cause of Christ (v 1).

g Christian owners of slaves were not to despise them for they were brethren and the owners' equals in Christ (v 2; Gal. 3:28; Col. 3:11). This does not sanction slavery among Christians. It simply shows approved and proper relationship between those who may be in a position of slave and master.

h 12 Traits of False Teachers: Guilty Of
  1 Rebellion against truth (v 3)
  2 Pride—inflated and puffed up (v 4)
  3 Ignorance of truth (v 4)
  4 Doting (Gr. noseo, sick) over questions of the law (v 4)
  5 Debatings—splitting hairs and pitting factions against others (v 4)
  6 Envyings—sour tempers (v 4)
  7 Strifes over doctrines (v 4)
  8 Railings—evil speakings (v 4)
  9 Evil surmisings—suspicions (v 4)
  10 Perverse and vain arguments, rejecting the truth because of corrupt minds (v5)
  11 Being destitute of truth but rich in fallacies and doctrines of demons (v5; 4:1)
  12 Seeking personal gain (v 5)

i Gr. hugiaino. Trans. wholesome (v 3); whole (Lk. 5:31; 7:10); sound (1 Tim. 1:10; 2 Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1-2); and health (3 Jn. 2). Here it means doctrines of healing and health, not only for the soul, but for the body, as in the passages above. These words of health are listed along with the doctrines of godliness, proving they refer primarily to physical healing. The doctrines of godliness refer primarily to the soul (v 3).

j 3 commands. Christians must turn away:
  1 From false teachers (v 3-5)
  2 From disorderly brethren (2 Th. 3:6)
  3 From men who have forms of godliness, but deny its power (2 Tim. 3:5)

k Gr. aphistemi (7 things, 236). It does not mean stay with men who are false in an effort to convert them, but get away from them and associate with those of true faith.

l Gr. eusebeia, note p, 3:16. Godliness with sufficient material blessings of food and raiment should make one content with life (v 6-8).

a ***10 Dangers of Coveting Riches***, p. 416.

b Gr. pagis, a net; trap; a pit dug in the ground, filled with sharp stakes, and covered over so that any man or animal who stumbles into it will be killed. Here; 3:7; 6:9; Lk. 21:35; Rom. 11:9; 2 Tim. 2:26.

c Too often, scraping together and heaping up riches debases the mind, destroys godly traits, and endues with selfishness, pride, and avarice which end in destruction and perdition (v 9-10).

* * *

truction and [f]perdition.

10 For [g]the love of money is the root of all evil: which while some [h]coveted after, they [i]have erred from the faith, and pierced themselves through with many [j]sorrows.

12. Charge to Timothy: ten commands (1 Tim. 1:18; 4:12; 5:21; 2 Tim. 1:6, refs.)

● 11 But thou, O man of God, [k]flee these things; and [l]follow after righteousness, godliness, faith, love, patience, meekness.

● 12 [m]Fight the good fight of faith, [n]lay hold on eternal life, whereunto thou art also called, and hast [o]professed a good profession before many witnesses.

13 I give thee [p]charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate [q]witnessed a good confession;

★●14 That thou keep *this* commandment without spot, [r]unrebukeable, [s]until the appearing of our Lord Jesus Christ:

13. God described: purpose of 2nd advent (1 Cor. 15:24-28)

is the blessed and only [v]Potentate, the [w]King of kings, and Lord of lords;

16 Who [x]only hath immortality, [y]dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

14. Last charge to Timothy: rich admonished (Jas. 5:1-7)

● 17 [z]Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

● 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

● 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

● 20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

---

d Gr. buthizo, drown. Here and in Lk. 5:7.

e Gr. olethros (note g, 1 Cor. 5:5).

f See ***Perdition***, p. 382.

g Gr. philarguria. The love of money, not money itself, is the root of all these evils of v 9-10. Even the love of it is not the root of all evil that has ever been. Neither Lucifer nor Adam fell because of love for money (Gen. 3; Isa. 14:12-14; Ez. 28:11-17; 1 Tim. 3:6). Cain (Gen. 4); Sodom and Gomorrah (Gen. 19); David (2 Sam. 12) and many others in Scripture went into sin for reasons other than the love of money. All men do not love money. Only some covet it and reap these evils of v 9-10.

h Gr. orego, covet (v 10) and desire (1 Tim. 3:1; Heb. 11:16).

i Gr. apoplanao, err (v 10) and seduce (Mk. 13:22). here it means to err totally from the faith in Christ they once had. They could not err or be seduced from a faith they never did have. See v 21.

j Gr. odune. Only here and in Rom. 9:2. The allusion here is to the snare or pit of note b, above, where the victim falls upon the many sharp stakes in the pit and is pierced through with them.

k For 10 things Christians must flee from, see notes a and g, above. Escape for your life for no man is out of reach of these things. How many have been ruined by the love of money alone!

l 6 Things Christians Must Follow (v 11):
  1 Righteousness (note d, Rom. 3:26)
  2 Godliness (note p, 1 Tim. 3:16)
  3 Faith (note g, 2 Th. 3:2; p. 212)
  4 Love (note g, 1 Cor. 13:4)
  5 Patience (note, Ps. 37:7)
  6 Meekness (note, Ps. 25:9; Gal. 5:23)

m ***7 Last Commands to Timothy***, p. 416.

n Gr. epilambano, to lay hold; seize; to attain to. Trans. lay hold on (v 12, 19; Lk. 23:26); catch (Mt. 14:31; Acts 16:19); take on (Heb. 2:16); take by (Mk. 8:23; Acts 23:19; Heb. 8:9); take (Lk. 9:47; 14:4; Acts 9:27; 17:19; 18:17; 21:30, 33); and take hold of (Lk. 20:20, 26). The fact that Timothy, who had eternal life, was commanded to lay hold of it and keep this com- until Christ comes, proves that it is not an unforfeitable possession until final salvation is brought at His appearing (1 Pet. 1:5, 9, 13). It is now a hope, but hope that is seen is not hope (Rom. 8:24-25; 1 Cor. 13:13; Gal. 5:5; Eph. 4:4; Col. 1:5; 1 Th. 5:8; 1 Tim. 6:12, 19; Tit. 1:2; 3:7). Lay hold on eternal life is commanded 3 times (v 12, 19; Heb. 6:18-19). See note d, Jn. 6:27.

o Gr. homologeo. Trans. profess (v 12; Mt. 7:23; Tit. 1:16); promise (Mt. 14:7); give thanks (Heb. 13:15); and confess (Mt. 10:32; Lk. 12:8; Jn. 1:20; 9:22; 12:42; Acts 23:8; 24:14; Rom. 10:9-10; Heb. 11:13; 1 Jn. 1:9; 4:2, 3, 15; 2 Jn. 7).

p Gr. parangello (note d, 5:7).

q See Mk. 14:61-62; Jn.; 18:36-37.

r Same as blameless (3:2; 5:7).

s 2nd and last N.T. prophecy in 1 Tim. (6:14-15). This is required of all saints until the rapture (1 Th. 2:19; 3:13; 4:13-17) and the second advent (Tit. 2:13; 2 Tim. 4:1).

t Which refers to the appearing when Christ will make known the only Potentate (v 15; Rev. 11:15; 19:11-21; Zech. 14:1-9; Dan. 2:44-45; 7:13-14; Isa. 9:6-7).

u The times that He rules (Eph. 1:10, note).

v Gr. Dunastes, a Mighty Prince, a Ruler. Only here of God, but trans. mighty (Lk. 1:52) and of great authority (Acts 8:27).

w Used of God and Christ (v 15; Rev. 17:14; 19:16). Both are great Potentates and Kings.

x Gr. athanasia, immortality. Here; 1 Cor. 15:53-54. This could only mean that God is the source of immortality, for not only do all three members of the Divine Trinity have immortality, but all angels, seraphim, cherubim, living creatures of Rev. 4, and all spirit beings have immortality. Men have immortality of soul and spirit (note m, 1 Pet. 3:4), and will have immortality in body in the resurrection (1 Cor. 15:51-58). See note g, 2, 1:17.

y God dwells in infinite glory which no man has ever seen nor can see. God out of His glory has been seen many times with the eyes of men (note r, Jn. 4:24). Moses talked with God face to face out of His glory and when he requested, “show me thy glory” it could not be granted except as manifested through the back parts of God (Ex. 33:11-23).

z See ***9fold Charge to Rich Men***, p. 416.

Summary of 1 Timothy

Date and place: Perhaps written from Macedonia about 67 A.D. (1 Tim. 1:3).

Author: Paul (see Summary of Romans And Paul in the Index)

Theme: This book was the first of the three pastoral epistles—1 and 2 Timothy and Titus—to give instructions concerning church order, doctrine, and discipline

Statistics: 54th book of the Bible; 6 chapters; 113 verses; 2,269 words; 1 question; 106 verses of history; 5 verses of fulfilled and 2 verses of unfulfilled prophecy

Gr. suneidesis, joint knowledge of God and man; knowledge of our acts, state, or character as to right and wrong; the faculty, power, or principle which decides the lawfulness of our actions and affections, and approves or condemns them; the moral faculty or sense; consciousness of actions; the eye, judge, and guide of the inner man. Used 32 times. The word conscience is not found in the O.T.

12 Kinds of Conscience

1 Awakened (Jn. 8:9)
2 Seared (1 Tim. 4:2)
3 Purged (Heb. 9:9, 14; 10:2)
4 Pure (Acts 24:16; 1 Tim. 3:9; 2 Tim. 1:3)
5 Weak (1 Cor. 8:7, 10, 12)
6 Defiled (Tit. 1:15)
7 Witnessing (Rom. 2:12-15; 9:1; 2 Cor. 1:12)
8 Good (Acts 23:1; 1 Tim. 1:5, 19; 1 Pet. 2:19; 3:16, 21; Heb. 13:18)
9 Convicting or healthy (Mt. 27:3)
10 Satisfied (1 Cor. 10:25-29)
11 Evil (Heb. 10:22)
12 Perfect (Heb. 9:9)

15 Classes Law Was Made For (1:9-10)

1 Lawless—Gr. anomos, contempt for law; no rule of moral conduct. Trans. lawless (v 9); without law (1 Cor. 9:21); unlawful (2 Pet. 2:8); transgressor (Mk. 15:28; Lk. 22:37); and wicked (Acts 2:23; 2 Th. 2:8)
2 Disobedient—Gr. anupotaktos, not under subjection; undisciplined. Trans. disobedient (v 9); not put under (Heb. 2:8); and unruly (Tit. 1:6, 10)
3 Ungodly—Gr. asebes, irreligious (v 9; 1 Pet. 4:18; 2 Pet. 2:5; 3:7; Jude 4, 15)
4 Sinners—Gr. hamartolos, transgressors of law. Trans. sinner 41 times and sinful (Mk. 8:38; Lk. 5:8; 24:7; Rom. 7:13)
5 Unholy—Gr. anosios, totally depraved; the utter opposite of holiness within and without. Only here and 2 Tim. 3:2
6 Profane—Gr. bebelos, not fit to attend public worship (v 9; 4:7; 6:20; 2 Tim. 2:16; Heb. 12:16)
7 Parricides—Gr. patraloas, those who strike or slay their father. Only here
8 Matricides—Gr. metraloas, those who strike or slay their mother. Only here
9 Murderers—Gr. androphonois, those who take any human life contrary to law. Only here
10 Whoremongers—Gr. pornois, male prostitutes; libertines (***5 Classes Not to Inherit God's Kingdom***, p. 374)
11 Sex perverts—Gr. arsenokoites, those guilty of unnatural sex practices (note n, 1 Cor. 6:9; ***5 Classes***, p. 374)
12 Menstealers—Gr. andrapodistais, kidnappers; those who steal slaves and sell and buy them, or who hold men for ransom. Only here
13 Liars—Gr. pseustais, saying for truth what is known to be false (v 10; Jn. 8:44-45; Rom. 3:4; Tit. 1:12; 1 Jn. 1:10; 2:4, 22; 4:20; 5:10)
14 Perjurers—Gr. epiorkos, those who lie under oath. Only here
15 Those guilty of any vice contrary to sound doctrine (v 10; Gal. 5:21)

Ship-Wrecked Faith (1:19)

Gr. nauageo, shipwreck; crash, smash, or be ruined. Here; 2 Cor. 11:25.

20 Facts About Faith. It Can Be:
1 Shipwrecked (1 Tim. 1:19)
2 Put away or thrust away (1 Tim. 1:19)
3 Turned away from (Acts 13:8)
4 Made void (Rom. 4:14)
5 Exercised in vain (1 Cor. 15:17)
6 Held to or let go (v 19)
7 Departed from (1 Tim. 4:1)
8 Denied (1 Tim. 5:8; Rev. 2:13)

11 Overthrown (2 Tim. 2:18)
12 Abandoned (2 Tim. 3:8)
13 Kept or lost (2 Tim. 4:7)
14 Found missing (Mk. 4:40; Lk. 8:25)
15 Adequate or fail (Lk. 22:32)
16 Made without effect (Rom. 3:3)
17 Dead (Jas. 2:17, 20, 26)
18 Obeyed or disobeyed (Acts 6:7)
19 Built up or destroyed (Jude 20)
20 Continued in or discontinued in (Acts 14:22; Col. 1:23; Heb. 10:39)

Ancient Head-Dress (2:9)

Gr. plegma, anything twined or plaited; a net; wreaths; chaplets. Only here. This is not the Gr. word for hair (trichos) trans. hair 14 times. It could refer to hair here, but it could also refer to some part of the head-dress, the horn, for instance. Women wore a hollow silver or gold tube or horn 18 to 20 inches long on the forehead adorned with all kinds of precious stones, having strong cords suspended from it to the back which reached to the knees, and had tassels of red silk weighted with lead.

These kept the horn from toppling in front. The whole thing was rendered firm by a network of cords, which supported it, and by a strong band fastened tightly under the jaws.

A veil was worn over the horn in such a manner as to leave its lower half uncovered in front. The veil could be drawn over the face at will, to cover all the face but one eye. Regarding the hair, which may be the reference here, it was worn in the back in braids—from 1 to a record of 110 braids. In each braid would be woven silk cords with gold coins at irregular distances and reaching down to the knees, glittering at every movement of the wearer. Sometimes hair was made into temples, and other fanciful figures with the aid of gum.

Sometimes caps completely covered with coins or frontlets ornamented with diamonds were worn. Oriental women were fond of excessive decking with jewelry, not only their heads, but other parts of the body as well. Ear-rings, nose-jewels, chains, rings, bracelets, ankle-rings, strings of real pearls and money, necklaces, and many other ornaments were worn, some even by the men (Gen. 24:47; Ex. 32:2; 35:22; Judg. 8:24; Isa. 3:16-24; Job 42:11).

16 Qualifications for Bishops (3:2)

1 Blameless in conduct. Gr. anepileptos. Here; 5:7; 6:14
2 Husband of one wife, i. e., no polygamist. One could be a bishop without a wife, as Paul (1 Cor. 9:5)
3 Vigilant. Gr. nephalios, drinking no wine; sober. Trans. vigilant (1 Tim. 3:2); and sober (1 Tim. 3:11; Tit. 2:2)
4 Sober. Gr. sophron, of sound mind; discreet; prudent; moderate; self-controlled; temperate. Trans. sober (v 2; Tit. 1:8); temperate (Tit. 2:5); and discreet (Tit. 2:5). Cp. 2:9, 15; 2 Tim. 1:7; Tit. 2:4, 6, 12
5 Of good behavior. Gr. kosmios, note i, 2:9
6 Given to hospitality. Gr. philozenon, lover of strangers. Here; Tit. 1:8; 1 Pet. 4:9. Cp. Rom. 12:13
7 Apt to teach. Gr. didaktikos, capable of teaching. Here; 2 Tim. 2:24
8 Not given to wine. Gr. paroinos, a winebibber. Here; Tit. 1:7
9 No striker. Gr. plektes, not quarrelsome; one not ready to strike back at those who displease him; no persecutor of those who differ with him. Here; Tit. 1:7
10 Not greedy of filthy lucre. Gr. aischrokerde, not desirous of base gain; not using wrong meth-

11 Patient. Gr. epieikes, meek and gentle (v 3). Note s, Phil. 4:5
12 Not a brawler. Gr. amachos, not contentious, but quiet and peaceable. Here; Tit. 3:2
13 Not covetous. Gr. aphilarguros, not a lover of money; not desiring the office for the sake of personal gain. Here; Heb. 13:5. Note e, Lk. 12:15
14 Ruler of his own house, not by hardness and tyranny, but with honesty
15 Not a novice. Gr. neophuton, new convert to the faith. Only here
16 Of a good report from outsiders

10 Qualifications for Deacons (3:8)

1 Grave (v 8). Gr. semnos. Trans. grave (v 4; Tit. 2:2) and honest (Phil. 4:8)
2 Not doubletongued (v 8). Gr. dilogos, liars; saying different things to different persons on the same subject. Only here
3 Not given to much wine (v 8) even unfermented (in the cluster; Isa. 65:8)
4 Not greedy of filthy lucre (v 8). See point 10, col. 2. Cp. 1 Pet. 5:2.
5 Holding the mystery of the faith in a pure conscience (v 9). They must maintain a good conscience and be able to demonstrate the mysterious power of faith (Mk. 9:23; 11:22-24;16:17-18; note h, 1 Th. 1:3)
6 Let them be proved (v 10). The same as not a new convert, in v 6. Let them be tested and proved worthy of the office, and able to keep themselves from being lifted up in pride and falling in the same manner Satan did. See note d, 3:6
7 Blameless. Gr. anegkletos (v 10). Trans. blameless (v 10; 1 Cor. 1:8; Tit. 1:6-7) and unreprovable (Col. 1:22). They must be free from evil and reproach
8 Their wives must meet certain qualifications (v 11. See note, below)
9 Each, the husband of one wife (v 12). No polygamist
10 Each, the ruler of his own house (v 12), as required of bishops (v 4-5)

4 Qualifications for Wives of Deacons (3:11)

1 Grave (v 11; point 1, above)
2 Not slanderers (v 11). Gr. diabolos, devils. See note s, Jn. 6:70
3 Sober (v 11). Gr. nephalios, not drinkers of wine (point 3, col. 2)
4 Faithful in all things (v 11). These qualifications apply to wives of bishops, deacons, deaconesses, and Christian women in general.

7 Facts of the Mystery of Godliness (3:16)

1 Great—divine fullness (v 16; Jn. 1:16-17; Eph. 3:19; Col. 1:19; 2:9)
2 God was manifest in the flesh—the incarnation (v 16; Isa. 7:14; 9:6-7; Mt. 1:18-25; Lk. 1:26-56; 2:1-39; Jn. 1:14; Rom. 8:3; Gal. 4:4; Heb. 1:5-6; 2:6-18)
3 Justified in the Spirit—divine vindication (v 16; Acts 2:22-28, 36; 3:14-18; Rom. 1:3-4; Eph. 1:20-23; Phil. 2:5-11; Col. 1:15-24; 2:14-17; Heb. 1:3-9; 2:5-18; 1 Pet. 3:22)
4 Seen of angels—divine revelation (v 16; 1 Cor. 4:9; Eph. 3:9-10; 1 Pet. 1:10-12). Gr. horao, to discern clearly; to gaze upon with wide open eyes as something remarkable. Previous to this angels had little knowledge of the necessity or reasons for and nature of human salvation (1 Pet. 1:10-12). Now it is no longer a mystery to them or to men
5 Preached unto the Gentiles—divine inclusion (v 16; 1 Cor. 12:13; Gal. 3:28; Eph. 2:11-18; 3:1-6; Col. 3:11)
6 Believed on in the world—divine propagation

7 Received up into glory—divine ascension and exaltation (v 16; Lk. 24:51; Eph. 1:20-23; Phil. 2:9-11). The Gr. analambano is trans. received up (v 16; Mk. 16:19; Lk. 9:51; Acts 10:16); taken up (Acts 1:2, 11, 22; 7:43); and take (Acts 20:13-14; 23:31; Eph. 6:13, 16; 2 Tim. 4:11). The same human body and nature God was manifest in was resurrected and received up to glory (note k, Jn. 21:14).

These divine phases of the mystery of godliness form one complete whole concerning the redemption of all things. No single part is now a mystery, for all have been made clear by many scriptures. See ***Mystery*** p. 305.

7 Things Incited By the Mystery of Iniquity or Lawlessness (4:1)

1 Departing from the faith (v 1). Gr. aphistemi, to put away; remove; separate; to revolt from. Trans. depart from (v 1; Lk. 2:37; 4:13; 13:27; Acts 12:10; 15:38; 19:9; 22:29; 2 Cor. 12:8; 2 Tim. 2:19; Heb. 3:12); refrain from (Acts 5:38); fall away (Lk. 8:13); and withdraw (1 Tim. 6:5)

It is possible to depart from the faith and apostatize if such passages are not false. No man can depart from something that he is not in or does not have. All men do not have faith (2 Th. 3:2). Only men of that class would find it impossible to depart from faith for they have no faith to depart from. Men are warned to take heed, lest their hearts become evil and unbelieving and cause them to depart from God (Heb. 3:12).

2 Giving heed to seducing spirits (v 1). Gr. planos, leading astray. Trans. seducing (v 1) and deceiver (Mt. 27:63; 2 Cor. 6:8; 2 Jn. 7). These are deceiving demons that seduce men. To seduce means to lead astray; draw into evil; specially to entice to surrender chastity. Demons are charged with carrying out the program of enticement to forfeit virtue or surrender chastity. This is the same as forbidding to marry point 6, below

3 Giving heed to doctrines of devils (v 1). To urge departure from the faith is the first work of demons. This results in departure from holy living, and acceptance of doctrines that will damn the soul. Men who pretend inspiration and revelation and false teachers of all kinds are the agents of demons (2 Cor. 11:14-15). Every religion that denies the reality of God, Christ, the Holy Spirit, the atonement, the death and bodily resurrection of Jesus Christ, sin, sickness, Satan, demons, hell, heaven, and the other fundamental doctrines of Scripture are as much of Satan and demons as the Bible and Christianity are of God

4 Speaking lies in hypocrisy (v 2). Gr. pseudologos, speakers of lies in pretended revelations, and acting self-denial and mortification of the flesh in order to prove their false doctrines to be truth

5 Having the conscience seared with a hot iron (v 2). Gr. kauteriazo, to sear with a red hot iron; to brand; to be seared in conscience. Only here. It means to make callous, withered, hardened, and insensible to right and wrong. It was customary in ancient times to mark criminals with a hot iron, so, according to the heathen, the infernal judges would know their vices and appoint them punishment according to their sins

6 Forbidding to marry (v 3). To forbid means to prohibit, hinder, oppose, or operate against. Seducing spirits influence people to hinder and operate against wedlock by enticing them to meet the demands of the sex drive apart from sanctity of marriage. To heed means to pay attention to and act under the leadership and control of. Hence, those who satisfy their sex needs through perversions—any of the ways contrary to what is approved by Scripture are under the Lev. 20:13; Joel 3:3). This also applies to religions that discourage or forbid marriage to anyone among laymen or clergy. Marriage is honorable to all and the bed undefiled (Heb. 13:4; 1 Cor. 7)

7 Commanding to abstain from meats (v 3). Among the heathen and others, even some of the so-called Christians, certain meats and food are forbidden in utter disregard of v 3-4. Such unscriptural commanding under the new covenant is prompted by demons arrayed against the gospel and the liberty it provides regarding food (Gen. 9:1-7; Rom. 14:1-6)

14 End-Time Expressions (4:1)

1 Latter times—last years ending this age before the Millennium (v 1)
2 Latter years—Armageddon and the end of this age (Ez. 38:8, 16)
3 Latter days—the future tribulation (Num. 24:14; Dt. 4:30; 31:29; Jer. 23:20; 30:24; 48:47; 49:39; Dan. 2:28; 10:14)
4 Latter day—Millennium (Job 19:25)
5 Latter days—Millennium (Hos. 3:5)
6 Last days—end of this age preceding the Millennium (Dan. 8:19; 2 Tim. 3:1; Jas. 5:3; 2 Pet. 3:3; Jude 18)
7 Last day—the rapture, at least 7 years before the Millennium and second advent (Jn. 6:39, 40, 44, 54; 11:24. See notes on p. 405)
8 Last days—the tribulation period or last 7 years of this age (Acts 2:16-21)
9 Last days—first advent (Heb. 1:1-2)
10 Last times—first advent (1 Pet. 1:20)
11 Last time—apostolic times and the whole church age (1 Jn. 2:18)
12 Last time—second advent (1 Pet. 1:5)
13 Last days—Millennium (Gen. 49:1; Isa. 2:1; Mic. 4:1)
14 Last day—end of the Millennium (Jn. 12:48. Cp. Rev. 20:7-15)

4 Duties of Christians (2:1)

1 Supplications (notes s, Eph. 6:18)
2 Prayers (v 1; 5:5)
3 Intercessions (v 1. Cp. Rom. 8:26-27, 34; Heb. 7:25; Isa. 53:12)
4 Giving of thanks (v 1)

30 Things About a Good Minister (4:7)

He will
1 Guard the true doctrines (1:3)
2 Refuse speculative doctrines (1:4; 4:7; 6:20)
3 Have a pure heart (1:5)
4 Have a good conscience (1:5, 19)
5 Have genuine faith (1:5, 19)
6 Be faithful to calling (1:12)
7 Be saved from sin (1:15)
8 Be a pattern to others (1:16; 4:12)
9 War a good warfare (1:18)
10 Pray and give thanks for all (2:1-8)
11 Lead a quiet and peaceable life (2:2)
12 Live godly and honest (2:2)
13 Meet the ***16 Qualifications of Bishops*** (ministers) on p. 414
14 Behave as belonging to God (3:15)
15 Hold to the fundamentals of truth (3:16)
16 Warn men of the 7 Evils of The Mystery of Iniquity on p. 415
17 Remind brethren of truth (4:6)
18 Maintain faith and good doctrine (4:6)
19 Exercise self in godliness more than in bodily exercise (4:7-8)
20 Labor and suffer reproach for Christ (4:10)
21 Attending to reading, exhortation, and doctrine (4:13)
22 Make proper use of gifts (4:14)
23 Meditate wholly upon duties (4:15-16)
24 Be just to all classes (5:1-6:21)
25 Keep self pure (5:22)
27 Abstain from fleshly lusts (6:9-11)
28 Follow fruit of the Spirit (6:11)
29 Fight the fight of faith and lay hold of eternal life (6:12)
30 Live blameless before God and true to all men (6:14-19)

6 Things to Be an Example In (4:12)

1 In word—teach sound doctrine; nothing but the Word of God that saves the soul (Rom. 1:16; 10:17; 2 Tim. 3:16; Jas. 1:18; 1 Pet. 1:23)
2 In conversation. Gr. anastrophe, the whole conduct of life in domestic and public relations; behavior. Always trans. conversation (v 12; Gal. 1:13; Eph. 4:22; Heb. 13:7; Jas. 3:13; 1 Pet. 1:15, 18; 2:12; 3:1, 2, 16; 2 Pet. 2:7; 3:11). Cp. anastrepho, note z, 2 Cor. 1:12)
3 In charity. Gr. agape, love. Note g, 1 Cor. 13:4
4 In Spirit. If this refers to the Holy Spirit it means in the use of spiritual gifts and in yieldedness to the Spirit in all of life and conduct (1 Cor. 12; Gal. 5:22-23). If it refers to the human spirit it means the manner and disposition in which all things are done
5 In faith. Gr. pistis, often used in the sense of faithfulness. Note g, 2 Th. 3:2; ***Faith***, p. 212
6 In purity. Gr. hagneia. Here and 5:2

9 Commands to Timothy (4:13)

1 Give attendance to reading (v 13)
2 Give attendance to exhortation (v 13)
3 Give attendance to doctrine (v 13)
4 Neglect not your spiritual gift (v 14)
5 Meditate upon these things (v 15)
6 Give self wholly to them (v 15)
7 Take heed to yourself (v 16)
8 Take heed to your doctrine (v 16)
9 Continue in your doctrine (v 16)

Commands for 12 Classes (5:1)

1 Elderly men (5:1)
2 Young men (5:1)
3 Elderly women (5:2)
4 Young women (5:2)
5 Elderly widows (5:3-10, 16)
6 Young widows (5:11-15)
7 Church officers or elders (5:17-19)
8 Anyone who sins (5:20)
9 Servants (6:1)
10 Masters (6:2)
11 Teachers (6:3-5)
12 Rich men (6:9-10, 17-19)

14 Qualifications of a "Widow Indeed" (5:5)

1 No children or descendants (v 4)
2 Desolate and in need (v 5)
3 Trusting in God (v 5)
4 Living in daily prayer (v 5)
5 No pleasure seeker (v 6)
6 Blameless in life and conduct (v 7)
7 At least 60 years old (v 9)
8 Not often married or divorced (v 9)
9 Her reputation one of good works (v 10)
10 She has brought up children (v 10)
11 Been hospitable (v 10)
12 Served the saints (v 10)
13 Relieved suffering (v 10)
14 Followed every good work (v 10)

Condemnation (5:12)

Gr. krima, a judgment; sentence. Trans. damnation when meaning loss of soul (v 12; Mt. 23:14; Mk. 12:40; Lk. 20:47; Rom. 3:12); condemnation (1 Tim. 3:6; Jas. 3:1; Jude 4). It is used of men condemning Christ to death (Lk. 23:40; 24:20); of God's vengeance on rebels (Rev. 18:20); of judgment where the loss of the soul is meant (Mt. 7:2; Jn. 9:39; Acts 24:25; Rom. 2:2-3; 5:16; 11:33; Gal. 5:10; Heb.

judgment to the saints (Rev. 20:4); of going to law (1 Cor. 6:7; of condemnation of saints (1 Cor. 11:34); of human and divine damnation (Rom. 13:2); and of men damning themselves (1 Cor. 11:29).

It is not sinful to marry, but any marriage causing one to break his vows to God, is to be avoided. Marriage is honorable to all (Heb. 13:4). Paul advises remarriage here, as a measure against the evils of v 11-15.

6 Commands to Timothy (5:21-23)

1 Observe these things (30 Things . . . col. 1) without respect of persons (v 21)
2 Observe them without doing anything by partiality (v 21)
3 Lay hands suddenly on no man. Do not hastily ordain any man to the ministry. Let each one be tested and proved faithful before the laying on of hands (4:14; 2 Tim. 1:6; Heb. 6:1-2)
4 Do not partake of the sins of others or be responsible for their haste in ordaining unqualified men to the ministry (v 22)
5 Keep yourself pure (v 22). Gr. hagnos, pure from a thing. One thing referred to is ordaining unfit men to the ministry (v 24). The church in all ages has suffered from this practice. Trans. pure (v 22; Phil. 4:8; Jas. 3:17; 1 Jn. 3:3); clear (2 Cor. 7:11); and chaste (2 Cor. 11:2; Tit. 2:5; (1 Pet. 3:2)
6 Drink no longer water only or altogether, but mix a little wine with it for your stomach's sake to strengthen your body (v 23). Greeks often mixed water with wine, about one part wine and two to three parts water. It was held that continued water drinking injured the stomach. Timothy's used to wine, but because of Christianity he had continued to abstain from it. Paul here gives him permission to use a little wine mixed with water for his health. The advice was dietetic. We need not suppose, however, that Paul's use of the word wine means that Timothy partook of anything intoxicating.

It must be understood that the Bible refers to two kinds of wine—the fermented or intoxicating kind, called strong drink (Pr. 20:1; Isa. 5:11, 22; 24:9; 28:7; 29:9), and the unfermented or non-intoxicating kind like grape juice. Even juice in the cluster was called wine in those days. In Isa. 65:8 we read, "the new wine is found in the cluster, " and we can be sure this would not be the kind to make anyone drunk (Gal. 5:19-21; 1 Cor. 6:9-11).

The water situation may have had something to do with this advice to Timothy also. In Asia Minor the water came mainly from cisterns which became stagnant at certain seasons.

10 Dangers of Coveting Riches (6:9). Causes:

1 Many temptations of the devil (v 9)
2 Many snares of the devil (v 9)
3 Many foolish lusts (v 9)
4 Many hurtful lusts (v 9)
5 Destruction and perdition (v 9)
6 The root of evil to grow (v 10)
7 One to err from the faith (v 10)
8 Many sorrows (v 10)
9 Highmindedness (v 17)
10 Wrong trust (v 17)

Riches, in Scripture, are considered the cause of much sin and rebellion against God; and, for this (Dt. 6:10-17; Ps. 52:1-7; 73:1-22; Pr. 23:4-5; 28:20-22; 30:8-9; Jer. 9:23; Ez. 28:5; Mt. 6:19; Lk. 6:24; 12:15-20; 16:13-31; 1 Tim. 6:4-19; Jas. 1:9-11; 5:1-3).

7 Last Commands to Timothy (6:12)

1 Fight the good fight of faith (v 12)
2 Lay hold on eternal life (v 12)
3 Keep this commandment (lay hold on eternal life, v 12) until Christ appears (v 14)
4 Charge the rich (according to the ***9fold Charge to Rich Men***, below)
5 Keep or guard that which is committed to your trust (v 20). Gr. paratheke, trust or deposit (v 20; 2 Tim. 1:12, 14). The deposit entrusted to Timothy was the mystery of 3:16
6 Avoid profane, vain babblings (v 20; 2 Tim. 2:16)
7 Avoid fighting false science (v 20) Gr. gnosis, knowledge acquired by learning, effort, or experience. Trans. science (v 20) and knowledge 27 times (Lk. 1:77; 11:52; Rom. 2:20; 11:33; etc.). Cp. Job 26:7-14; 28:1-28; Eccl. 1:13-17

9fold Charge to Rich Men (6:17)

1 Be not highminded (v 17)
2 Do not trust in riches (v 17)
3 Trust in the living God (v 17)
4 Do good (v 18)
5 Be rich in good works (v 18)
6 Be ready to distribute goods to help others (v 18)
7 Be willing to communicate or have fellowship with all men, even the poor
8 Lay up treasures in heaven (v 19)
9 Lay hold on eternal life (v 19)

CHAPTER 1

I. The introduction
1. Authorship and salutation

1 Paul, an [a]apostle of Jesus Christ by the will of God, according to the [b]promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved [c]son: [d]Grace, mercy, *and* peace, [e]from God the Father and Christ Jesus our Lord.

2. Thanksgiving for Timothy

3 I thank God, whom I serve from *my* forefathers [f]with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 [g]Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 [h]When I call to remembrance the [i]unfeigned faith that is in thee, which dwelt [j]first in [k]thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

II. Charges and personal references to the ministry (2 Tim. 1:6-2:26)
1. Three charges to Timothy (2 Tim.1:13; 2:1,3,14, 22; 3:14; 4:1, 5, 9; 1 Tim. 1:18; 4:12; 5:21; 6:11-21)

6 [l]Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

▲ 7 [m]For God hath not given us the spirit of [n]fear; [o]but of power, and of [p]love, and of a [q]sound mind.

● 8 [r]Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

2. The sevenfold work of God

9 [s]Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus [t]before the world began,

10 [u]But is now made manifest by the appearing of our Saviour Jesus Christ, who hath [v]abolished death, and hath [w]brought life and immortality to light through the gospel:

3. God's method of propagating His work (1 Tim. 2:7, refs.)

11 [x]Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

▲ 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

4. Two charges to Timothy (2 Tim. 1:6, refs.; 1 Tim. 1:18; 5:21; 6:11)

● 13 [*a]Hold fast the form of sound words, which thou hast heard of me, in faith and love

---

a See note a, Acts 15:33.

b Another proof that eternal life is yet a promise and not unforfeitable until the end of a life of sowing to the Spirit (note d, Jn. 6:27).

c Note g, 1 Tim. 1:2; see ***Timothy***, p. 276.

d This salutation peculiar to Timothy and Titus.

e Another clear reference to two distinct persons of the three who make the Godhead (see ***The Trinity***, p. 489).

f Ever seeking to please God even when through ignorance I persecuted the church (see ***Conscience***, p. 414).

g Note the great love of Paul for Timothy, his mother and grandmother (v 3-5).

h See 2 Pet. 1:13; 3:1.

i Sincere faith (note r, 1 Tim. 1:5).

j She was the first convert. Then the daughter was saved, and finally Timothy. This did not come through heredity, but through prayer and Christian training. Timothy's father was a Greek (Acts 16:1) and since no mention is made of his faith it is possible that he was a heathen and contributed nothing to his son's Christian training.

k Gr. mamme, grandmother. Only here.

l Wherefore—on account of which (your true faith and consecration), I remind you to stir up the gift of God that is in you. Be faithful even in afflictions according to the power of God in you (v 6-8). The gift is referred to as a fire, which, if not frequently stirred up and more fuel added, will go out. The Gr. for stir is anazopurein, to kindle up the fire; to add fresh fuel to it. Only here.

From this it is clear that gifts can be neglected, as Paul warns in 1 Tim. 4:14. If this happens, if they are not properly used or replenished with continued grace and power from the Holy Spirit anointing they will become powerless and useless and thus fail in their purpose. This is why men need a constant supply of the Spirit—many fillings, as we see in Acts. This is why Jesus Himself had to live in prayer and receive a constant supply of the Holy Spirit (note p, Lk. 3:21). This is what Paul prayed for and expected in Phil. 1:19; Eph. 3:14-21.

m 4 Things the Gift of v 6 Consists Of:
  1 Spirit of boldness (v 7; Rom. 8:15)
  2 Spirit of power (v 7; Lk. 24:49; Acts 1:8; 1 Cor. 16:10; 1 Tim. 4:14)
  3 Spirit of love (v 7; 1 Cor. 13:4)
  4 Spirit of a sound mind, understanding, and judgment (v 7; Gal. 5:22-23)

n Gr. deilia, cowardice. Only here.

o Gr. dunamis, inherent power; power to reproduce itself, implying need of constant activity and use for continued reproduction. From this word we get our English dynamo and dynamics—the branch of mechanics treating of motion, the principles of active operation. Just as a dynamo needs to be in motion to produce power so one needs to stir up into flame the gift of God in his life (v 6; 1 Tim. 4:14).

p Gr. agape, note g, 1 Cor. 13:4.

q See 1 Tim. 2:9; 3:2; Tit. 2:4, 6, 12.

r 3 Commands to Timothy:
  1 Be not ashamed of the gospel (v 8; 2:15; Rom. 1:16; Lk. 9:26)
  2 Be not ashamed of gospel preachers (v 8, 16; Lk. 9:26)
  3 Be a partaker of the afflictions of the gospel (v 8; 4:5; Col. 1:24)

s 4 Acts of God (v 9):
  1 Saved us
  2 Called us with an holy calling
  3 Blessed us by His purpose and grace
  4 Planned for us before the ages

t Before the ages of time—in eternity.

u 4 Acts of Jesus Christ (v 10):
  1 Made manifest God's blessings by His personal appearance on earth
  2 Abolished death
  3 Brought life through the gospel
  4 Brought immortality through the gospel

v Gr. katargeo (Law abolished, 213). He canceled death and will destroy it completely at the end of the Millennium (1 Cor. 15:24-28; Rev. 21:4; 22:3).

w Christ brought to full view the life and immortality of the gospel, actually demonstrating it in His own case as a guarantee of the life and immortality of all who believe the gospel.

x See ***7 Facts About Paul***, p. 422.

*a 2 Commands to Timothy:
  1 Hold fast the form (Gr. hupotuposis, a sketch; outline; plan; copy. Only here and 1 Tim. 1:16) of sound words (v 13). The plan of salvation is no human invention. It was planned by God before the ages of time (v 9; Eph. 1:4) and is now manifest through Christ (v 10; Jn. 3:16; 1 Pet. 2:24).
  2 Keep (guard) that good thing (Gr. paratheke, deposit, a thing given to keep) by the Holy Ghost (v 14). This refers to the gospel that was committed to him (v 13; 1 Tim. 3:16). The Holy Ghost and the gifts of God were given him for this purpose (v 6, 14; 1 Tim. 4:14)

● 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

5. Desertion of Paul (2 Tim. 4:14-17)

15 This thou knowest, [*b]that all they which are in Asia be turned away from me; of whom are [*c]Phygellus and Hermogenes.

6. Prayer for Onesiphorus

16 The Lord give mercy unto the house of [*d]Onesiphorus; for he oft refreshed me, [*e]and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 [*f]The Lord grant unto him that he may find mercy of the Lord in [*g]that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

198 CHAPTER 2

7. Eight charges to Timothy (2 Tim. 1:6, refs.; 1 Tim. 1:18; 5:21; 6:11)

● 1 Thou therefore, my son, [*h]be strong in the grace that is in Christ Jesus.

● 2 And the [i]things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

● 3 [j]Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive

6 The husbandman that laboureth must be first partaker of the fruits.

● 7 [k]Consider what I say; and the Lord give thee understanding in all things.

8 [l]Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

8. Paul's suffering for the gospel (2 Cor. 4:8, refs.)

9 Wherein I suffer trouble, as an [m]evil doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the [n]elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

9. Five faithful sayings

★▲11 [a]*It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

▲ 12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

▲ 13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

10. Five charges to Timothy (2 Tim. 1:6; 1 Tim. 1:18; 5:21; 6:11)

● 14 Of these things put *them* in remembrance, [b]charging *them* before the Lord that they strive not about words to no profit, *but* to the [c]subverting of the hearers.

● 15 Study to shew thyself [d]approved unto God, a [e]workman that needeth not to be ashamed, [f]rightly dividing the word of truth.

● 16 But shun [g]profane *and* [h]vain babblings: for they will increase unto more ungodliness.

11. The result of error

---

that were visiting Rome. As one translator gives it: "all the Asiatics have discarded me." Finding Paul in disgrace they showed no interest in him or his cause. Two of them are mentioned here (v 15). It would have been truly improbable for all Christians of so many churches to turn against him. That would mean that even Timothy, Lois, Eunice, and other faithful helpers had forsaken him and this was not true (v 5; 4:10-22).

[*c] Nothing is known of these two.

[*d] Here is one Asiatic who had not forsaken him, so "all they which are in Asia" of v 15 must be understood in the limited sense of some who visited Paul in Rome. He had entertained Paul in Ephesus and sought him out when he visited Rome (v 16-18; 4:19).

[*e] This suggests that the others were ashamed of Paul in his chain. His life had been one of suffering and labor for Christ. Now from all appearances he was abandoned by his friends and in the hands of ruthless men. He was in prison and in chains, yet he was triumphant over all and unshaken in his faith. He felt no evil and feared no man or devil. Sin had lost its power, death its sting, the grave its victory, and hell its torments. No murmuring came from his lips or bitterness from his heart. He was a man's man and God's faithful servant, ready to die for the cause of Christ and the gospel.

[*f] This is simply Paul's prayer and desire for his friend who had oft refreshed him in Ephesus and in Rome. Such hospitality does not save the soul, but it adds to the reward in the life to come if it is done with the right motive (Mt. 6:1, 5; 10:40-42).

[*g] The day of Christ (note s, 1 Cor. 1:8).

[*h] 7 Commands to Timothy:
1 Be strong in the grace in Christ (v 1)
2 Commit truth to faithful men (v 2)
3 Endure hardness as a good soldier (v 3)
4 Be not entangled with the affairs of this life, so as to please God (v 4)
5 Strive lawfully for the crown (v 5)
6 Consider what I say—the truth (v 7)
7 Remember, make Christ's resurrection a chief theme of the gospel (v 8)

[i] The doctrines you heard me outline for you before many witnesses when you were ordained (1 Tim. 4:14; 6:12; 2 Tim. 1:6; 2:2), commit to faithful men the same way they were committed to you (v 2).

[j] 3 Similitudes of a Christian (v 3-6):
1 As a soldier (v 3-4)
2 As an athlete in the Olympic games v5
3 As a farmer (v 6)

Just as the soldier lives up to certain standards if he is a good one, an athlete obeys the rules of the game if he wins, and a farmer tills according to natural laws of agriculture if he gets a crop, so the minister must live up to the rules if he expects a crown and eternal fruit.

[k] Consider my figures of speech and the Lord will give you understanding as to their application (v 7).

[l] Whatever we suffer, remember Jesus and His sufferings. If God raised Him up He will also do the same for us (v 8).

[m] Gr. kakourgos. Only here and of the malefactors in Lk. 23:32, 33, 39. I suffer as a criminal and gladly endure it for the elect's sake that they may be saved eternally (v 9-10).

[n] The elect here are the Gentiles for whose salvation Paul was bound. See note o, Lk. 18:7; see ***4 Elects of God***, p. 161.

[a] 1st N.T. prophecy in 2 Tim. (2:11-13). Next, 3:1. See ***4 Faithful Sayings***, p. 422.

[b] See ***4 Commands to Timothy***, p. 422.

[c] Gr. katastrophe, an overturning; overthrowing; catastrophe. Trans. subverting (v 14) and overthrow (2 Pet. 2:6). It means here to overthrow the faith of men and cause their backsliding (v 18, 25-26).

[d] Gr. dokimos. Trans. approved (v 15; Rom. 14:18; 16:10; 1 Cor. 11:19; 2 Cor. 10:18; 13:7) and tried (Jas. 1:12). The opposite of adokimos, disapproved (note o, 1 Cor. 9:27).

[e] Gr. ergates. Trans. workman (v 15; Mt. 10:10; Acts 19:25); worker (Lk. 13:27; 2 Cor. 11:13; Phil. 3:2); and laborer (Mt. 9:37-38; 20:1-2, 8; Lk. 10:2, 7; 1 Tim. 5:18; Jas. 5:4).

[f] See ***Rightly Dividing Truth***, p. 422.

[g] See point 6, ***15 Classes Law Was Made For***, p. 414.

[h] Gr. kenophonia, vain talk; babbling; increasing ungodliness. Here and in 1 Tim. 6:20.

✝ ✝ ✝

ker: of whom is [j]Hymenaeus and [k]Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and [l]overthrow the faith of some.

12. The result of truth

● 19 [m]Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

▲ 21 If a man therefore [n]purge himself from these, [o]he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

13. Eight charges to Timothy
(2 Tim. 1:6; 1 Tim. 1:18; 5:21; 6:11)

● 22 [p]Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a [q]pure heart.

● 23 [r]But foolish and unlearned questions avoid, knowing that they do gender strifes.

● 24 And the servant of the Lord must not [s]strive; [t]but be gentle unto all *men*, [u]apt to teach, [v]patient,

14. Character and duty of a true minister
(2 Cor. 2:14-7:16)

● 25 In [w]meekness [x]instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may [y]recover themselves out of the [z]snare of the devil, who are [a]taken captive by him at his will.

III. Apostasy: twenty-two signs of Christ's coming
1. Character of the last days

★ 1 This know also, that in *[a]the last days [b]perilous times shall come.

2. Eighteen characteristics of apostates
(Mt. 23:1-36; 24:9-12; Acts 20:29-30; Rom. 1:18–2:11; 2 Cor. 11:12-15; 1 Tim. 4:1-5; 2 Tim. 4:1-4; Phil. 3:18-19; 2 Th. 2;1-12; Heb. 6:4-6; 10:26-29; 2 Pet. 2; Jude 4-19; Rev. 13 and 17)

2 [c]For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

3. Seven religious and moral sins of apostates
(Jer. 23:1-2, 11-31; Ez. 13:1-23; 34:1-6; Mt. 23)

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as [d]Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

IV. Personal references and charges
(2 Tim. 3:10-4:18)
1. Ninefold character of Paul's life and ministry
(2 Cor. 2:14-7:16)

---

[i] Gr. nome, have pasture. Here and Jn. 10:9. False doctrines will eat the soul life like a canker (gangrene) until eternal death is reaped (v 17).

[j] Nothing is known of him other than he made shipwreck of his faith, erred from the truth, taught the resurrection was past, overthrew the faith of others, and was delivered to Satan by Paul (v 17-18; 1 Tim. 1:19-20).

[k] Nothing is known of him other than he did the same as the one in note j, above.

[l] Gr. anatrepo, overturn. Here; Tit. 1:11.

[m] In v 19 it is stated that God's truth is like a sure foundation regardless of how many make shipwreck of their faith. Men are to build upon this foundation and be judged as to how they build (1 Cor. 3:11-15).

[n] 7 Things to Purge Self From:
1 Affairs of this life (v 4)
2 Backslidings (v 12)
3 Unbelief (v 13)
4 False doctrines that destroy faith (v 14, 18)
5 Profane and vain babblings that lead to ungodliness (v 16-17)
6 False teachers that overthrow faith (v 17-18)
7 All iniquity and dishonor (v 19-20)

[o] 4 Blessings of Purging Self (v 21):
1 A vessel of honor
2 Sanctification (note h, Jn. 17:17)
3 Meet (Gr. euchrestos, useful or profitable) for the Master's use. Only here; 4:11; Ph'm 11
4 Prepared unto every good work (Mk. 16:15-20; Jn. 14:12; Acts 1:8)

[p] 8 Commands to Timothy (v 22-26):
Gal. 5:19-21; Col. 3:5-10)
2 Follow righteousness, faith, love, and peace (v 22; note l, 1 Tim. 6:11)
3 Avoid foolish and unlearned questions that gender strife (v 23)
4 Do not strive with men (v 24)
5 Be gentle to all men (v 24)
6 Be apt to teach (v 24)
7 Be patient (v 24)
8 Instruct rebels with the view of reclaiming them to the truth (v 25-26)

[q] The only kind of heart to have if we are to expect prayer to be answered (v 19-21; Ps. 66:18).

[r] See notes l and n, 1 Tim. 1:4.

[s] Gr. machomai, to fight; contend in battle; quarrel; wrangle; dispute. Trans. strive (v 24; Jn. 6:52; Acts 7:26) and fight (Jas. 4:2).

[t] Gr. epios, mild. Here and 1 Th. 2:7.

[u] Gr. didaktikos, capable of teaching. Here and 1 Tim. 3:2.

[v] Gr. anexikokos, enduring evil. Only here.

[w] See note x, 1 Cor. 4:21.

[x] Gr. paideuo (note k, Heb. 12:6). In this case the opposers to truth may need chastening by being turned over to Satan and his destruction so as to bring them to repentance if at all possible (v 25; 1 Cor. 5:5; 1 Tim. 1:19-20). Timothy would need to have the power of God to do this (1 Cor. 4:19-21; 16:10).

[y] Gr. ananepho, become sober again, or to recover from captivity. Only here. All men are liable to snares and will fall into them if not watchful.

[z] See note f and g, 1 Tim. 3:7.

[a] Gr. zogreo, taken captive or alive (v 26). It is used only here and in Lk. 5:10 of disciples catching men or capturing them from Satan. Here it seems to be that the opposers of truth are taken captive by the devil to do his will.

*[a] See ***14-End-Time Expressions***, p. 415.

[b] 2nd N.T. prophecy in 2 Tim (3:1-5, being fulfilled). Next, v 12. Gr. chalepos, hard; difficult; grievous. Only here and trans. fierce (Mt. 8:28).

[c] See ***30 Characteristics of Wicked Men***, p. 423.

[d] The names of the magicians who withstood Moses and exercised satanic power until stopped by God (v 8-9; Ex. 7:11-12, 22; 8:7, 18-19).

✝ ✝ ✝

1 Doctrine: Gr. didaskalia, teaching
2 Manner of life—conduct in view of my teachings (v 10)
3 Purpose in propagating these teachings
4 Faith in God and my teachings (v 10)
5 Longsuffering with those who oppose my teachings (v 10)
6 Divine love motivating my life (v 10)
7 Patience in suffering for my teachings
8 Persecutions I endure for Christ (v 11)
9 Afflictions (Gr. pathema, note p, Rom. 7:5) because of my teachings (v 11)

*f See Acts 13:14, 50; 14:1-7, 19-21.

*g 3rd N.T. prophecy in 2 Tim. (3:12-13, being fulfilled). Next, 4:1. Gr. eusebos. Here and Tit. 2:12.

*h Note d, Acts 14:22.

a Gr. hieros. Only here and 1 Cor. 9:13.

b Gr. gramma, note h, Gal. 6:11. The usual word for Scripture is graphe and is so trans, 51 times (v 16; Mt. 21:42; 22:29; 26:54-56; Mk. 12:10, 24; 14:49; 15:28; Lk. 4:21; 24:27, 32, 45; Jn. 2:22; 5:39; 7:38, 42; 10:35; 13:18; 17:12; 19:24-37; 20:9; Acts 1:6; 8:32, 35; 17:2, 11; 18:24, 28; Rom. 1:2; 4:3; 9:17; 10:11; 11:2; 15:4; 16:26; 1 Cor. 15:3-4; Gal. 3:8, 22; 4:30; 1 Tim. 5:18; 2 Tim. 3:16; Jas. 2:8, 23; 4:5; 1 Pet. 2:6; 2 Pet. 1:20; 3:16). Gramma is trans. Scripture only here (v 15).

c See ***7 Things the Word of God Is Able to Do***, p. 422.

d Salvation is always through faith in Jesus Christ—never through works, rituals, water baptism, communion etc. (v 15; Eph. 2:8-9; Rom. 3:24-31).

e ALL, not a part of Scripture.

f See ***21 Names of the Bible***, p. 422.

g 9 Ways the Bible Was Given: Through
1 Audible voice of God (Ex. 19:19; Dt. 5; Mt. 3:16-17; Jn. 12:28)
2 Angels (Acts 7:38; Heb. 2:2)
3 Prophets (Acts 3:21; Heb. 1:1)
4 Jesus Christ (Heb. 1:1; Rev. 1)
5 Apostles (Acts 1:2; Eph. 4)
6 Visions (Isa. 6; Dan. 7-8; Ez. 1)
7 Dreams (Dan. 2; Mt. 1:20; 2:12)
8 Revelation (see p. 332, 363)
9 Inspiration (2 Tim. 3:15-17)

h See ***Inspiration***, p. 422.

i Gr. ophelimos, to convince men of truth. Trans. profitable (v 16; 1 Tim. 4:8; Tit. 3:8) and profit (1 Tim. 4:8).

j Gr. didaskalia, teaching (1 Tim. 4:13).

k Gr. elenchos, reproof (v 16) and evidence (Heb. 11:1).

l Gr. epanorthosis, to restore things to their proper use and place, correcting false theories and practices. Only here.

m Gr. paideia (note e, Eph. 6:4). It means here the schooling of mankind in true scriptural righteousness, perfecting the man of God, and enduing him with power for all good works (v 16-17; 2:19-21).

n Gr. artios, complete; exactly fitted as a joint. Only here.

trine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at [*f]Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

2. Two unfailing laws of human experience

★ 12 [*g]Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

3. Charge to Timothy (2 Tim. 1:6, refs.)

● 14 But [*h]continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

4. Inspiration and power of the Holy Scriptures (Rom. 1:16; Heb. 4:12; Jn. 12:48; Eph. 5:26; 1 Pet. 1:23)

▲ 15 And that from a child thou hast known the [a]holy [b]scriptures, which are [c]able to make thee wise unto [d]salvation through faith which is in Christ Jesus.

16 [e]All [f]scripture *is* [g]given by [h]inspiration of God, and *is* [i]profitable for [j]doctrine, for [k]reproof, for [l]correction, for [m]instruction in righteousness:

17 That the man of God may be [n]perfect,

5. Seven charges to Timothy (2 Tim. 1:6, refs.)

★ 1 I [p]charge *thee* therefore before God, and the Lord Jesus Christ, who shall [q]judge [r]the quick and the dead [s]at his appearing and his kingdom;

● 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

6. Apostasy again predicted (2 Tim. 3:2, refs.)

★ 3 [t]For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto [u]fables.

7. Four charges to Timothy (2 Tim. 1:6, refs.)

● 5 But watch thou in all things, endure afflictions, do the work of an [v]evangelist, make full proof of thy ministry.

8. Paul's testimony of his impending death (Phil. 1:20-26)

6 [w]For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

---

o Gr. exartizo, to finish out; equip fully. Trans. accomplish in Acts 21:5. When one is thus fully equipped he will be able to do the works of Christ (Mt. 17:20; 18:18; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16). The Scriptures are to bring this about in the man of God (v 16-17).

p 4th N.T. prophecy in 2 Tim. (4:1, unfulfilled). Next, v 3. Gr. diamarturomal (note a, 1 Tim. 5:21). He again charges Timothy before both God and Christ, proving again that they are two separate persons (v 1).

q Gr. krino, make a legal or other decision. Trans. to esteem (Rom. 14:5); think (Acts 26:8); determine (Acts 3:13; 20:16; 25:25; 27:1; 1 Cor. 2:2; 2 Cor. 2:1; Tit. 3:12); conclude (Acts 21:25); decree (1 Cor. 7:37); ordain (Acts 16:4); condemn (Jn. 3:17-18; Acts 13:27; Rom. 14:22); damn (2 Th. 2:12); avenge (Rev. 18:20); call to question (Acts 23:6; 24:21); sue at law (Mt. 5:40; 1 Cor. 6:1, 6); my sentence is (Acts 15:19); and judge 74 times (2 Tim. 4:1; etc.).

r See ***2 Classes Judged***, p. 422.

s Gr. kata, a word denoting motion downward. When used of time, as here, it means throughout, during, in the years, in the course of the kingdom. This means that there will be different judgments at different times, as in note r, above. See ***10fold Charge to Timothy***, p. 423.

t 5th N.T. prophecy in 2 Tim. (4:3-4, being fulfilled). Next, v 8. See ***6 Last Day Characteristics***, p. 423.

u See notes l, n, and o, 1 Tim. 1:4.

v See ***5 Kinds of Ministers***, p. 374.

w 5fold Testimony of Paul:
1 Ready to be offered or poured out as a libation to God and a sacrifice offering for souls (v 6)
2 My departure is at hand—the sentence of death has already been passed (v 6)
3 I have fought a good fight; an honorable fight—wrestled a good wrestling and am champion (v 7)
4 I have finished my course—run the race and have outstripped all my competitors and gained the prize (v 7)
5 I have kept the faith—followed every rule of the game and have won the prize lawfully (v 7)

✝ ✝ ✝

crown of righteousness, which the Lord, the righteous judge, shall give me [y]at that day: and not to me only, but unto all them also that love his appearing.

9. Five charges to Timothy (2 Tim. 1:6, refs.)

9 [a]Do thy diligence to come shortly unto me:

10 For [b]Demas hath forsaken me, having loved this [c]present world, and is departed unto Thessalonica; [d]Crescens to Galatia, [e]Titus unto Dalmatia.

11 Only [f]Luke is with me. Take [g]Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And [h]Tychicus have I sent to Ephesus.

13 The [i]cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the [j]books, *but* especially the [k]parchments.

10. Desertion of Paul. (See notes 2 Tim. 1:15-16)

14 [l]Alexander the coppersmith did me much evil: [m]the Lord reward him according to his works:

15 Of whom be thou ware also; [n]for he hath greatly withstood our words.

me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

11. Paul's deliverance from Satan and wicked men (Rom. 16:20; 2 Cor. 1:10; 2 Tim. 3:11; cp. 1 Th. 2:18)

17 [p]Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the [q]mouth of the lion.

★ 18 [r]And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

V. Conclusion of the epistle: final salutations and greetings to various brethren (cp. 2 Tim. 1:1-2)

19 Salute Prisca and [s]Aquila, and the household of [t]Onesiphorus.

20 [u]Erastus abode at Corinth: but [v]Trophimus have I left at Miletum [w]sick.

21 Do thy diligence to come before winter. [*x]Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

x 6th N.T. prophecy in 2 Tim. (4:8, unfulfilled). Next, v 18. This is the prize for Paul's efforts of v 6-7. The crown is laid up for all who prove true, but possessed of none until time of reward. It is in view, not in possession. See ***10 Crowns in Scripture***, p. 1109.

y The day of Christ (1 Cor. 1:8).

a It appears that he wanted to see Timothy before he died and to have him present at his death, so he could know how a Christian should die for the faith. Then, too, he was short of companions (v 10-13).

b Demas was once a minister and a fellow laborer with Paul (v 10; Col. 4:14; Ph'm 24). He had by this time grown cold in his experience with Christ and had gone back into the world again. Here it is clear to what extent he was backslidden. He loved this present world. According to 1 Jn. 2:15-17 anyone who loves the world, does not have the love of God in him. If the love of God is not in him, he cannot possibly be saved (Jn. 13:35; 14:15, 23; 15:9-12; 1 Cor. 16:22). It is conceivable that God will take people to heaven who do not love Him? If this man did love God at one time, which is clear from Ph'm 24, then how did he become separated from the love of God (Rom. 8:35-39)? Was God responsible for him loving this present world and forsaking Paul? If not, who was? This proves free moral agency after conversion. If we have free choice powers, then we alone can choose to backslide and fail God. We thus choose our own destiny after salvation as we do before salvation. Not one scripture ever suggests

c Gr. aion, age. Present age (Tit. 2:11).

d Not mentioned elsewhere. He and Titus both had left Paul to carry on work for Christ. They are not here condemned as backsliders as is Demas.

e See Titus, note l, Tit. 1:4.

f This was Luke, the evangelist, and writer of the Gospel of Luke and Acts.

g This was John Mark, nephew of Barnabas, who, after having failed to continue with Paul as a young man, was now a steady and faithful worker (note j, Acts 12:12).

h See note i, Acts 20:4.

i Gr. phailones. Used only here and means either a traveling-cloak for protection against weather, or, as others translate it, a traveling bag.

j What kind of books is not known.

k These were perhaps whether the Jewish Scriptures, or a copy of the Septuagint.

l See note n, 1 Tim. 1:20.

m The Lord will reward him (Gal. 6:7-8).

n This suggests that this man went about opposing the gospel.

o This refers to Paul's first apology or defense of the gospel either at some place where Alexander opposed the gospel (v 15, or to his first defense before Nero when he could not find any man to plead his cause.

p When no man stood with Paul, the Lord did. He delivered Paul from this particular trouble and blessed his ministry among the Gentiles (v 17).

q This could mean that Paul claimed his right as a Roman citizen, not to meet death by lions in the amphitheater, or it could be figurative of deliverance from some great danger. Such an expression was a proverbial one denoting deliverance from imminent danger.

r 7th and last prophecy in 2 Tim. (4:18, fulfilled).

s Acts 18:2; Rom. 16:3; 1 Cor. 16:19.

t See note d, 1:16.

u Acts 19:22; Rom. 16:23.

v Acts 20:4; 21:29.

w Gr. asthenneo, weak, not necessarily diseased (note f, Phil. 2:26-27).

*x The 4 names in this verse are found only here

Summary of 2 Timothy

Date and place: Written from Rome about 68 A.D. It appears that Paul was released from prison after the record of Acts 28, about 64 A.D., that he traveled 5 or 6 years going eastward into Macedonia and Asia Minor (1 Tim. 1:3; Tit. 3:12) as anticipated in Phil. 1:26; 2:24; Ph'm 22, that he was arrested again and sent to Rome for execution after writing 2 Timothy

Author: Paul (see Summary of Romans and ***Paul*** in the Index)

Theme: This book was the last of the three pastoral epistles—1 and 2 Timothy and Titus—to give instructions concerning church order, doctrine, and discipline

Statistics: 55th book of the Bible; 4 chapters; 83 verses; 1,703 words; no questions; 68 verses of history; 10 verses of fulfilled and 5 verses of unfulfilled prophecy

✝ ✝ ✝

1 Appointed: preacher of the gospel
2 Appointed: apostle of the gospel
3 Appointed: teacher of Gentiles
4 Suffered for the gospel (v 12)
5 Not ashamed of the gospel, God, or Christ (v 12; Rom. 1:16)
6 Knew in whom he believed (v 12)
7 Persuaded that God is able to keep (guard) the deposit (Gr. paratheke, point 5, ***7 Last Commands to Timothy***, p. 416) until that day (the appearing of Christ, v 12; 4:8; 1 Tim. 6:14)

4 Faithful Sayings (2:11-13)

1 If we be dead with Him, we shall live with Him (v 11; Rom. 6:8; 2 Cor. 5:15)
2 If we suffer, we shall also reign with Him (v 12; Rom. 8:17-18)
3 If we deny Him, He also will deny us (v 12 Mk. 8:38; Lk. 9:26)
4 If we believe not, He abideth faithful: He cannot deny Himself (v 13)

If we deny the faith and apostatize, He is as true to His threatenings as He is to His promises. He cannot lie and act contrary to His Word or to Himself, so He is as much under obligation to curse for sin as to bless for righteousness.

4 Commands to Timothy (2:14-16)

1 Remind men of these facts (of v 1-13)
2 Charge men not to strive about words to no profit, which only subvert the hearers (v 14). Often, mere words have been a source of contention among Christians. Mostly, variance in definitions of words meaning the same thing has caused multitudes to be divided
3 Study to show yourself approved unto God, a workman unashamed, rightly dividing the Word of Truth (v 15)
4 Shun profane and vain babblings (v 16)

Rightly Dividing Truth (2:15)

Gr. orthotomeo, set straight; handle right. Only here. It means, not only to give the true meaning, but also the true application to the various times and classes of people. See notes i, Mk. 4:12; t, Mk. 4:20; and d, Mk. 4:22-23. Truth must be divided dispensationally, prophetically, historically, and with regard for classes and subjects. The chief fundamental principle of interpretation is to gather from the Scriptures themselves the precise meaning the writers intended to convey. We must apply the same principles and grammatical rules to the Bible, and exercise common sense and reason with it as with other books. One should take the Bible literally wherever it is at all possible, as we do all other books. When the language cannot be taken literally, we know it is figurative. We should then get the literal truth conveyed by the figurative language.

7 Things the Word of God Is Able to Do (3:15)

1 Make wise unto salvation (v 15; Rom. 1:16; Jas. 1:21)
2 Produce faith (v 15; Rom. 10:17)
3 Make Jesus Christ known (v 15; Jn. 5:39; 1 Cor. 15:1-8)
4 Build up (Acts 20:32)
5 Give inheritance (Acts 20:32)
6 Produce profit in doctrine, reproof, correction, and instruction in righteousness (v 16)
7 Make the man of God perfect (v 17)

21 Names of the Bible (3:16)

1 The Scripture (Mk. 15:28; Jn. 7:38)
2 The Scriptures (Lk. 24:27; Jn. 5:39)
3 The Promises (Rom. 9:4-5; 15:8)
4 The Oracles of God (Rom. 3:2; Heb. 5:12; 1 Pet. 4:11)
6 The Law of Moses, the Prophets, and the Psalms (Lk. 24:25, 44)
7 The Law of the Lord (Ps. 1:2)
8 The Law and the Prophets (Mt. 5:17; 11:13; Acts 13:15)
9 The Book of the Lord (Isa. 34:16)
10 The Word of God (Mk. 7:13; Rom. 10:17)
11 The Sword of the Spirit (Eph. 6:17)
12 The Old and New Testament (2 Cor. 3:6-15)
13 The First and Second Covenant (Heb. 8:7)
14 The Word of Christ (Col. 3:16)
15 The Word of Life (Phil. 2:16)
16 The Scripture of Truth (Dan. 10:21)
17 The Word of Truth (2 Tim. 2:15)
18 The gospel of Christ (Rom. 1:16)
19 The Word of Faith (Rom. 10:8)
20 The Word of the Lord (2 Th. 3:1)
21 The Word of Righteousness (Heb. 5:13)

Inspiration: God-Breathed (3:16)

Gr. theopneustos, God-breathed. Only here. It is that special influence of the Holy Spirit in the lives of holy men, which qualified and enabled them to make an infallible record of divine truth concerning the will of God to man.

The purpose of inspiration is to secure truth and unity in record and not sameness of words or statements. Revelation discovers new truth; inspiration superintends the communicating and recording of that truth. We have examples of inspiration without revelation (Lk. 1:1-4); of inspiration including revelation (Rev. 1:1, 11); of inspiration without illumination (1 Pet. 1:11; 1 Cor. 14:13-19); and of revelation and inspiration including illumination (1 Cor. 2:12-16; 14:30).

We find lies of Satan and men; false doctrines; and many sins listed in Scripture. Inspiration simply guarantees that these lies were told; these fallacies were taught by certain men; and that these crimes were committed, but it does not make these lies and fallacies the truth or place God's sanction upon the crimes. One must find out whether Satan, evil men, or God is speaking in Scripture. God is not responsible for what others have said just because He causes what they did say to be recorded by inspiration. All God guarantees is that these things were said and done as they are recorded. Only what God says or teaches is truth which He requires men to obey.

To What Degree Were Writers Inspired?

1 Some parts of Scripture give the exact words of God (Ex. 32:16; Dt. 5:4, 24; Mt. 3:17)
2 Some words were put into the mouths of the speakers who spoke as the Spirit inspired them (Ex. 4:12; Num. 23:5; Ez. 2:7; 3:10-11; Acts 3:21)
3 Some words were written as the Spirit moved men (Ex. 34:27; 2 Pet. 1:21)
4 In some parts of Scripture it was left up to the writers to choose their own words to relate truth by the inspiration and guidance of the Spirit (Dan. 12:8-9; Lk. 1:1-4; Jn. 20:30-31; Acts 1:1-2)

The Spirit used the faculties and abilities of the writers to record things, past, present, and future. He gave direct revelations, guided them to choose records of men, and superintended the writers in all their work until we now have a perfect and infallible record of the origin and destiny of all creation.

20 Proofs Bible Is Inspired

1 Its wonderful unity. Over 40 authors wrote 66 books in different lands and over a period of 1,800 years. Many never saw the writing of the others and yet there is no contradiction between any two of them. Collect any group of books by any other 40 men on any subject and see if they agree

2 Its superiority to other books in its origin, formation, doctrines, principles, claims, moral tone, histories, prophecies, revelations, literature, present redemption and eternal benefits, and its

3 Its influence in the world. It has blessed millions in every generation, made the highest civilizations, and given man the highest hope and destiny

4 The character and greatness of those who accept it. The wisest, most godly, and honest of men acknowledge it as God's Word. Only infidels and the ungodly reject it

5 Man could not have written it if he would, and would not have written it if he could. No critic of Scripture had ever been able to improve or disprove it

6 Good men must have written it. It condemns all sin and records the sins and faults of its writers as well as others. This, evil men would not do. Even good men would not do it unless inspired to do so to help others

7 All man's present and eternal needs are met by the Bible. Redemption and promised benefits have been given to all who believe in all generations and this will always be so

8 Its preservation through the ages. Whole kingdoms and religions have sought in vain to destroy it. It is still victor and indestructible

9 The heavenly and eternal character of its contents proves it to be of God

10 The response of the soul to it. The Bible fits the soul as a key to a lock

11 Its infinite depths and lofty ideals. It is universal in its appeal, reasonable in its teachings, reliable in its promises, durable in its conflicts, everlasting in its usefulness, new and modern in its statements, indispensable to human civilization, indisputable in its authority, interesting in its histories, colorful in its biographies, accurate in its prophecies, individual in its messages, far reaching in its vision, complete in its laws, comprehensive in its knowledge, infinite in its detail, unselfish in its purpose, simple in its application, just in its demands, righteous in its judgments, clear in its application, and masterful in its wisdom

12 Fulfilled prophecy. About 3,300 verses of prophecy have been fulfilled, predictions made hundreds and even thousands of years before their fulfillment. Not one detail has failed yet. About 2,908 verses are being fulfilled or will yet be fulfilled

13 Miracles. Hundreds are recorded in Scripture and many happen daily among those who pray and claim Bible promises

14 Its perfection. It is scientifically and historically correct. No one man has ever found the Bible at fault in any of its many hundreds of statements on history, astronomy, botany, geology, or any other branch of learning.

15 Its adaptability. It is always up to date on any subject. It fits the lives of all people of all ages and all lands

16 Its spiritual and moral power. It meets perfectly every spiritual and moral need of man

17 Its doctrines. They surpass all human principles in relationship, religion, culture, etc. (1 Cor. 2:14)

18 Claims of the Bible itself. Over 3,800 times Bible writers claim God spoke what they wrote. The Bible itself claims to be the Word of God (see Inspiration, col. 2)

19 Secular history. Many pagan as well as Jewish and Christian writers confirm the facts of the Bible, quoting it as being genuine, authentic, and inspired of God

20 Its inexhaustible proofs. It would take many volumes to deal fully with the many thousands of facts which confirm the Bible to be the Word of God. The book must be divine. If one will use it properly it will confirm itself to him as the inspired Word of God

2 Classes Judged (4:1)

Both the quick (the living) and the dead are to face judgment. The dead and living in Christ will be rapbefore the second advent and setting up of the Millennial kingdom (note, 2 Th. 2:7; 1 Th. 4:16). These will be judged at the judgment seat of Christ during these 7 years (1 Cor. 3:11-15; 2 Cor. 5:10). Then the living nations will be judged at the second advent (Mt. 25:31-46). The wicked dead will be judged 1,000 years later (Rev. 20:4-15). All judgments will be over by the end of the Millennium who commit sin will be judged as men are now in civil courts and executed if they are worthy of death (Isa. 11:3-10; 65:20).

10fold Charge to Timothy (4:1)

1 Preach the Word (v 2)
2 Be instant in season—when you are disposed (v 2)
3 Be instant out of season—when you are indisposed (v 2)
4 Reprove. Gr. elehcho, confute; convict; convince (note m, Jn. 16:8)
5 Rebuke. Gr. epitimao, to penalize; find fault with; rebuke cuttingly and sharply. Trans. rebuke (v 2; Mt. 8:26; 16:22; 17:18; 19:13; 20:31; Mk. 1:25; 4:39; 8:32-33; 9:25; Lk. 4:35-41; 8:24; 9:42, 55; 17:3; 18:15, 39; 19:39; 23:40; Jude 9); and charge (Mt. 12:16; Mk. 3:12; 8:30; 10:48; Lk. 9:21)
6 Exhort with all longsuffering and teaching (v 2)
7 Watch in all things (v 5)
8 Endure afflictions (v 5)
9 Do the work of an evangelist (v 5)
10 Make full proof of your ministry

6 Last Day Characteristics

2 Increase in lusts and sin (v 3)
3 Add one teacher to another, or gad about from church to church to find those who will not insist on their getting rid of sins and sinful pleasures (v 3)
4 Having itching ears, desire speakers who will tickle their ears and excuse their passions in the name of religion
5 Turn away their ears from truth which strips them of sin and demands their wholehearted consecration to Christ (v 4)
6 Turn to fables and false religions that pamper the flesh and condone sin

30 Characteristics of Wicked Men

1 Lovers of themselves (v 2). Gr. Philautos, fond of oneself; selfish. Only here
2 Covetous (v 2). Gr. philarguros, fond of money. Only here and Lk. 16:14
3 Boasters (v 2). Gr. alazon, braggarts; self-exalted. Here and Rom. 1:30
4 Proud (v 2). Gr. huperephanos, self-esteem; important. Note d, Rom. 1:30)
5 Blasphemers (v 2). Note a, Mt. 12:31
6 Disobedient to parents (v 2). Head-strong children (v 2; Rom. 1:30)
7 Unthankful (v 2). Gr. acharistos, ungrateful. Here and in Lk. 6:35
8 Unholy (v 2). Gr. anosios, without piety; no reverence. Note w, 5, 1 Tim.1:9
9 Without natural affection (v 3). Living in unnatural affection sins; perverts; homosexuals; sodomites. Note j, Rom. 1:31
10 Trucebreakers (v 3). Note k, Rom. 1:31
11 False accusers (v 3). Gr. diabolos, slanderer;
12 Incontinent (v 3). Gr. akrates, no control of appetites and passions. Only here
13 Fierce (v 3). Gr. anemeros, wild; savage; uncivilized. Only here
14 Despisers of good men (v 3). Gr. aphilagathos, unfriendly to good men. Only here
15 Traitors (v 4). Gr. prodotes, betrayers. Only here; Lk. 6:16; Acts 7:52
16 Heady (v 4). Gr. propeteis, rash; hasty; reckless; headstrong. Here and trans. rashly in Acts 19:36
17 Highminded (v 4). Gr. tuphoo, senseless; conceited; silly. Note e, 1 Tim. 3:6
18 Lovers of pleasure (v 4). Sensual gratification is their god (v 4)
19 Having a form of godliness (v 5). Gr. morphosis, a semblance; sketch; form. Only here and Rom. 2:20. Their religion is only in their creed and formal confession of faith, not in their hearts
20 Denying the power of godliness (v 5). Destitute of godliness, having no faith that one can be godly in this life. From such turn away
21 Use their show of piety to gain entrance into homes to deceive (v 6)
22 Capture for their own pleasure silly (foolish) women whom they deceive (v 6)
23 Ever learning fallacies but never the knowledge of the truth (v 7)
24 Resist truth (v 8)
25 Have corrupt minds (v 8)
26 Reprobate concerning faith (v 8)
27 They are evil (v 13)
28 They seduce women—entice them to surrender chastity (v 6, 13)
29 They increase in evil (v 13)
30 They deceive and are themselves deceived (v 13)

✡ ✡ ✡

A Tribute to the Bible

The Bible is not an amulet, a charm, a fetish, or a book that will work wonders by its very presence.

It is a book that will work wonders in every life, here and hereafter, if acted upon and obeyed in faith and sincerity. It is God's inspired revelation of the origin and destiny of all things, written in the most simple human language possible so that the most unlearned can understand and obey its teachings. It is self-interpreting and covers every subject of human knowledge and need now and forever.

As a literary composition, the Bible is the most remarkable book ever made. It is divine library of 66 books, some of considerable size, and others no larger than a tract. These books include various forms of literature—history, biography, poetry, proverbial sayings, hymns, letters, directions for elaborate ritualistic worship, laws, parables, riddles, allegories, prophecy, drama, and others. They embrace all manner of literary styles in human expression.

It is the book that reveals the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. The Bible contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good is its design, and the glory of God its end. It should fill your memory, rule your heart, and guide your feet in righteousness and true holiness. Read it slowly, frequently, prayerfully, meditatively, searchingly, devotionally, and study it constantly, perseveringly, and industriously. Read it through and through until it becomes part of your being and generates faith that will move mountains. The Bible is a mine of wealth, the source of health, and a world of pleasure. It is given to you in this life, will be opened at the judgment, and will stand forever. It involves the highest responsibility, will reward the least to the greatest of labor, and will condemn all who trifle with its sacred contents.

✝ ✝ ✝

201 CHAPTER 1

I. The introduction: authorship and salutation
(cp. Rom. 1:1-4)

1 Paul, a [a]servant of God, and an [b]apostle of Jesus Christ, according to the faith of [c]God's elect, [d]and the acknowledging of the truth which is after [e]godliness;

▲ 2 In [f]hope of eternal life, which God, that [g]cannot lie, [h]promised before the [i]world began;

3 But hath in due times manifested his word through preaching, which is [j]committed unto me according to the [k]commandment of God our Saviour;

4 To [l]Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, [m]from God the Father and the Lord Jesus Christ our Saviour.

II. Seventeen qualifications for preachers
(1 Tim. 3:1-13)

5 For this cause left I thee in [n]Crete, that thou shouldest set in order the things that are wanting, and [o]ordain [p]elders in every city, as I had [q]appointed thee:

● 6 If any be [r]blameless, the husband of one wife, [s]having faithful children not accused of riot or unruly.

● 7 For a [t]bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

● 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

● 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the [u]gainsayers.

III. Seventeen disqualifications for preachers
(cp. Tit. 1:5-9; 1 Tim. 3)

10 For there are many unruly and vain talkers and deceivers, specially [v]they of the circumcision:

11 [w]Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* [x]a prophet of their own, said, The Cretians *are* alway liars, evil beasts, [y]slow bellies.

● 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

● 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 [z]Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

202 CHAPTER 2

IV Charges and personal references
to the ministry (Tit. 2:1-3:14)
1. Thirty charges to Titus (Tit. 2:1-10;
cp. 2 Tim. 1:6, refs.)
(1) What to teach the aged men (Eph. 5:25, refs.)

---

a Gr. doulos, bond-slave (note e, Mt. 20:26-27). The only place Paul designates himself a servant of God. He calls himself a servant of Jesus Christ in Rom. 1:1; Phil. 1:1.

b See note a, Acts 15:33.

c The Christians who have taken the place of Jews as the elect of God during the time of their being cut off (Mt. 21:43; 23:37-39; Rom. 9-11). See note on ***4 Elects of God***, p. 161.

d 2 Things That Constitute Apostleship:
  1 Faith of God's elect. Gr. pistis, faithfulness (note g, 2 Th. 3:2)
  2 Acknowledging (Gr. epignosis, full knowledge, note, Col. 3:10) of the truth which is after godliness (v 1)

e Gr. eusebia, piety (note p, 1 Tim. 3:16).

f Unforfeitable eternal life is now a hope. Hope that is seen is not hope (Rom. 8:24-25). How can it be a hope and a present possession, as stated in Jn. 3:16, 36; 5:24; 10:28-29? Why do we yet hope for it if we have it, as stated in v 2; 3:7; 1 Tim. 1:1? The simple truth is, that it is now given to everyone who is in Christ on condition of remaining in Him (1 Jn. 5:11-12; Jn. 15:1-8; Gal. 1:6-8; 4:19; 5:4; etc. See note d, Jn. 6:27).

g 3 Things God Cannot Do:
  1 Lie (v 2). See ***30 Limitations of God***, p. 1058 O.T.
  2 Deny Himself (2 Tim. 2:13)
  3 Be tempted with evil (Jas. 1:13)

h Gr. epangellomai, announce; command; give orders. Trans. promise (v 2; Mk. 14:11; Acts 7:5; Rom. 4:21; Gal. 3:19; Heb. 6:13; 10:23; 11:11; 12:26; Jas. 1:12; 2:5; 2 Pet. 2:19; 1 Jn. 2:25) and profess (1 Tim. 2:10; 6:21).

To whom such promise was announced, that God would give eternal life to men who were not yet created, is not known. If He made such a plan before the ages of time or in eternity past, there were beings or creatures then to whom He gave such information. This takes us back even before the pre-Adamite world of Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-8. See note i, Mt. 13:35. That the announcement and promise of eternal life concerned man and our times is clear in v 3; Eph. 1:4; 3:1-6.

i See ***Eternal Ages***, p. 426.

j Referring to Paul's commission (Acts 9:15-17; Gal. 1:15-16; 2:2).

k Gr. epitage (note b, 1 Tim. 1:1).

l Titus, like Timothy, was a convert and fellow worker of Paul (v 4; 2 Cor. 2:13; 7:6-14; 8:23; 12:17-18; Gal. 2:1-3). He was given charge of Cretian churches (v 5).

m Again and again God the Father and Jesus Christ are referred to as being separate persons.

n An island in the Aegean Sea about 140 miles long and 30 miles wide. If Paul had been to Crete and established churches during the period of Acts it no doubt would have been recorded by Luke. Therefore, it seems clear that this was done after the close of Acts. If so, then Paul was liberated from prison for a time. It seems that he left Crete before the church was fully organized (v 5).

o Gr. kathistemi. Trans. ordain (v 5; Heb. 5:1; 8:3); appoint (Acts 6:3); conduct (Acts 17:15); set (Heb. 2:7); make ruler (Mt. 24:45-47; 25:21-23; Lk. 12:42-44); and make (Lk. 12:14; Acts 7:10, 27, 35; Rom. 5:19; Heb. 7:28; 2 Pet. 1:8).

p Gr. presbuteros (note g, Acts 14:23).

q Gr. diatasso. Trans. appoint (v 5; Lk. 3:13; Acts 7:44; 20:13); ordain (1 Cor. 7:17; 9:14; Gal. 3:19); give order (1 Cor. 16:1); command (Mt. 11:1; Lk. 8:55; 17:9-10; Acts 18:2; 23:31; 24:23); and set in order (1 Cor. 11:34).

r See ***16 Qualifications for Bishops***, p. 426.

s This is what men expect for preachers' children.

t Gr. episkopos (note t, Acts 20:28).

u Gr. antilego, contradicters of truth. Trans. gainsayer (v 9; Rom. 10:21); speak against (Lk. 2:34; Jn. 19:12; Acts 13:45; 28:19-22); answer again (Tit. 2:9); contradict (Acts 13:45); and deny (Lk. 20:27). See ***20 Characteristics of Gainsayers***, p. 427.

v Jewish teachers of the law.

w This is the duty of ministers.

x This was Epimenides, 538 B.C. He wrote many poems and uttered prophecies.

y Gr. argos, idle (note p, 1 Tim. 5:13).

z This refers to all meats which are all clean and may be eaten by Christians (v 15; Rom. 14; 1 Cor. 8; 1 Tim. 4:4).

*a Titus was to teach and live the utter opposite of the Judaizers of 1:10-16.

*b 8fold Command: Teach Sound Doctrine

come sound doctrine:

● 2 [*c]That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

(2) What to teach aged women (Eph. 5:22, refs)

● 3 [*d]The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

(3) What to teach young women
(1 Tim. 5:11; Eph. 5:22, refs.)

● 4 That they may teach [e]the young women to be sober, to love their husbands, to love their children,

● 5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

(4) What to teach young men
(Eph. 5:25, refs; 2 Tim. 1:6, refs.)

● 6 [f]Young men likewise exhort to be sober minded.

● 7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

● 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

(5) What to teach servants (Eph. 6:5, refs.)

9 [g]*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

10 Not purloining, but shewing all good God our Saviour in all things.

2. Why all men can obey the gospel:
Ten teachings of grace

▲ 11 [h]For the grace of God that bringeth salvation hath appeared to all men,

12 [i]Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

★▲13 [j]Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

3. The purpose of the work of Christ
(Jn. 9:39, refs.)

▲ 14 [a]Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

4. Ten charges to Titus
(Tit. 2:1; 3:8; cp. 2 Tim. 1:6, refs.)

● 15 [b]These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

203

CHAPTER 3

● 1 Put [c]them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

● 2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

5. Ninefold description of sinners

3 [d]For we ourselves also were sometimes

---

1 To the old men (v 1-2)
2 To the aged women (v 3-4)
3 To the young women (v 4-5)
4 To the young men (v 6-8)
5 To servants (v 9-10)
6 To men—concerning grace (v 11-12)
7 To men—concerning the rapture and the second advent (v 13)
8 To men—concerning redemption (v14-15)

*c See ***6 Commands to Aged Men***, p. 427.

*d 5 Commands to Aged Women (v 3-4):
  1 Live holy (notes on Eph. 5:22-33; Col. 3:18; 1 Tim. 2:9-12; 1 Pet. 3:1-6)
  2 Be not slanderers (Gr. diabolos, note s, Jn. 6:70)
  3 Not given to wine (see ***4 Qualifications for Wives of Deacons***, p. 414).
  4 Be teachers of good things (v 3)
  5 Teach the young women (v 4)

e 8 Commands to Young Women (v 4-5):
  1 Be sober (note l, 1 Tim. 2:9)
  2 Love husbands (***4 Commands for Wives***, p. 374)
  3 Love children (v 4)
  4 Be discreet. Gr. sophron (point 4, ***16 Qualifications for Bishops***, p. 414)
  5 Chaste. Gr. hagnos. Here; 2 Cor. 7:11; 11:2; Phil. 4:8; 1 Tim. 5:22; Jas. 3:17; 1 Pet. 3:2; 1 Jn. 3:3
  6 Home-lovers—no gad-abouts (v 5)
  7 Be good. Gr. agathas, virtuous (v 5)
  8 Obedient to husbands (Eph. 5:22, 33; Col. 3:18; 1 Pet. 3:1-6

f 4 Commands to Young Men (v 6-8):
  1 Be sober-minded. Gr. sophroneo. sober in mind (v 6; Mk. 5:15; Lk. 8:35; 2 Cor. 5:13; Rom. 12:3; 1 Pet. 4:7)
  2 Be a pattern of good works. Gr. tupos, note c, Phil. 3:17
  3 Be uncorrupt, grave, and sincere in teaching (v 7)
  4 Have sound speech that cannot be condemned. Gr. hugies, sound (v 8) and 5:34; Lk. 6:10; Jn. 5:4-15; 7:23; Acts 4:10). It means healing words—the gospel of healing,not only spiritual, but physical (Mt. 8:17; 1 Pet. 2:24; Jas. 5:14)

g 5 Commands to Servants (v 9-10)
  1 Be obedient (note g, Eph. 6:5)
  2 Please masters in all things (v 9)
  3 Do not contradict or gainsay orders
  4 Do not steal the goods of the master entrusted to you (v 10; Acts 5:2-3)
  5 Show faithfulness in all things (v 10)

h 3 Great Blessings of Grace:
  1 It brings salvation (v 11; Eph. 2:8-9)
  2 It has appeared to all men (v 11; Jn. 3:16; Rev. 22:17)
  3 It Teaches 7 Great Lessons:
    (1) To deny ungodliness (v 12)
    (2) To deny worldly lusts (v 12)
    (3) To live soberly (v 12; 1:8; 2:2-7)
    (4) To live righteously (v 12; Heb. 12:14; Rom. 6:14-23; 8:12-13)
    (5) To live godly (v 12; 2 Tim. 3:12)
    (6) To live right in this life (v 12)
    (7) To look for the rapture and the second advent (v 13; Phil. 3:20)

i Gr. paideuo, instruction as to children (note x, 2 Tim. 2:25).

j 1st and last prophecy in Titus (2:13). Men looked for the rapture in that day, proving there is no definite time element in Scripture for this event (v 13; Phil. 3:20).

a 2 Great Benefits of Christ's Death:
  1 To redeem from all iniquity (v 14; Mt. 26:28; Col. 1:14-22; Rev. 1:5)
  2 To purify unto Himself a Peculiar people, zealous of good works (v 14). Cp. the 2 benefits in Gal. 3:14

b 4 Admonitions to Titus (v 15):
  1 These things speak
  2 These things exhort
  3 Rebuke with all authority
  4 Let no man despise you

c 7fold Message to the Cretians:
  1 Be subject to principalities and powers (civil rulers, v 1; Rom. 13:1-8; 1 Pet. 2:13-18)
  2 Obey magistrates (local civil officers, v 1; Rom. 13:1-8)
  3 Be ready for every good work (v 1)
  4 Speak evil of no man (v 2; Jas. 3)
  5 Be no brawlers (v 2; 1 Tim. 3:3)
  6 Be gentle (v 2; note s, Phil. 4:5)
  7 Show meekness to all men (Gal. 5:22-23)

d 7fold Description of All Sinners (v 3):
  1 Foolish. Gr. anoetos, foolish (v 3; Gal. 3:1, 3; 1 Tim. 6:9); unwise (Rom. 1:14); and fool (Lk. 24:25)
  2 Disobedient (v 3; Eph. 2:1-3)
  3 Deceived (v 3; 2 Cor. 3:4; Rev. 12:9)
  4 Serving divers lusts and pleasures (v 3; Gal. 5:19-21; Eph. 2:1-3)
  5 Living in malice and envy (v 3)
  6 Hateful (v 3)
  7 Hating one another (v 3)

lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

6. How and why men are redeemed

4 [*e]But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he [*f]shed on us [*g]abundantly through Jesus Christ our Saviour;

▲ 7 That being justified by his grace, we should be made heirs according to [a]the hope of eternal life.

7. Eight charges to Titus
(Tit. 2:1, 15; cp. 2 Tim. 1:6, refs.)

● 8 *This is* a [b]faithful saying, and these things I will that thou affirm [c]constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

nealogies, and contentions, and strivings about the law; for they are [e]unprofitable and vain.

● 10 A man that is an [f]heretick after the first and second admonition [g]reject;

11 [h]Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send [i]Artemas unto thee, or [j]Tychicus, be diligent to come unto me [k]to Nicopolis: [l]for I have determined there to winter.

13 Bring [m]Zenas the lawyer and [n]Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

8. Conclusion and benediction

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

---

1 The manifestation of the kindness and love of God toward man (v 4)
2 Not by works of righteousness by man to merit it (v 5; Eph. 2:8-9)
3 By God's mercy He saved us (v 5)
4 By the washing of regeneration in the precious blood of Christ and the Word (v 5; Mt. 26:28; Eph. 5:26; Col. 1:14-22; 1 Pet. 1:18-23; Jas. 1:18)
5 Renewing of the Holy Ghost (v 5; Jn. 3:5; Eph. 4:24; Rom. 12:2)
6 Which He shed on us abundantly through Jesus Christ (v 6; Rom. 5:5; 8:14-16; 1 Cor. 12:13)
7 Justified by His grace, we are made heirs of the hope of eternal life (v 7; Rom. 3:24-31; 5:1-11; Eph. 2:8-9)

*f Gr. ekcheo, to pour forth; bestow; to gush out; run greedily out; shed abroad; to spill out freely (v 6; Jn. 7:37-39; Acts 2:16-21, 33; 10:45; Joel 2:28-29).

*g Gr. plousios (v 6; Col. 3:16; 1 Tim. 6:17; 2 Pet. 1:11).

a See note f, 1:2; note d, Jn. 6:27.

b See note c, 1 Tim. 1:15.

c Affirm strongly. Only here; 1 Tim. 1:7. We are commanded to maintain good works (v 8, 14; 2:14; 2 Tim. 2:21; Mt. 5:16).

d See notes l, m, n, and o, 1 Tim. 1:4.

e 4 Things Unprofitable and Vain (v 9):
1 Foolish questions
2 Strivings about law
3 Genealogies
4 Contentions

f Gr. hairetikos, one who maintains opposition to truth. See note e, Acts 5:17.

g Gr. paraiteomai, beg off. Trans. reject (v 10); avoid (2 Tim. 2:23); entreat (Heb. 12:19); make excuse (Lk. 14:18); and refuse (Acts 25:11; 1 Tim. 4:7; 5:11; Heb. 12:25).

h 3 Effects of Heresy (v 11):
1 Subversion, to turn out of the way in which one may be saved
2 Sin. Gr. harmartano, miss a mark or aim; to wander from the right path that leads to life; go in the path of destruction. Trans. sin 32 times (v 11; Mt. 18:21; 27:4; Lk. 15:18-21; Jn. 5:14; 8:11; 9:2-3; Rom. 2:12; 3:23; 5:12-16; 6:15; 1 Cor. 6:18; 7:28, 36; 8:12; 15:34; Eph. 4:26; 1 Tim. 5:20; Heb. 3:17; 10:26; 2 Pet. 2:4; 1 Jn. 1:10; 2:1; 3:6-9; 5:16-18); to trespass (Mt. 18:15; Lk. 17:3-4); offend (Acts 25:8); and faults (1 Pet. 2:20)
3 Self-condemnation

i Not mentioned elsewhere.

j See note i, Acts 20:4.

k A city of Epirus, on the gulf of Ambracia, near to Actium. Another Nicopolis was in Thrace, on the river Nessus.

l This proves the apostle was free from prison and could winter where he pleased.

m Not mentioned elsewhere.

n See note j, Acts 18:24.

* * *

Summary of Titus

Date and place: Perhaps from Macedonia about 67 A.D. (1 Tim. 1:3)

Author: Paul (See Summary of Romans and Paul in the Index)

Theme: The second of three pastoral epistles–1 and 2 Timothy and Titus–to give instructions concerning church order, doctrine, and discipline for Christians. Titus has much in common with 1 Timothy in that both concern church order and sound doctrine. 2 Timothy deals primarily with personal walk in times of apostasy

Statistics: 56th book of the Bible; 3 chapters; 46 verses; 921 words; no question; 45 verses of history; 1 verse of unfulfilled prophecy

TITUS NOTES CONTINUED

16 Qualifications for Bishops (1:6)

1 Blameless (v 6; point 7, Deacons, p. 414). Not the same word as in point 1, Bishops, p. 414
2 Husband of one wife (v 6; point 2, Bishops, p. 414)
3 Having faithful children (v 6; point 14, Bishops; 10, Deacons, p. 414)
4 Not self-willed (v 7). Gr. authades, stubborn; headstrong; unfeeling; self-willed. Here and 2 Pet. 2:10
5 Not soon angry (v 7). Gr. orgilos, prone to anger; hot-headed; passionate. Only here
6 Not given to wine (v 7; point 8, Bishops; 3, Deacons, p. 414)
7 No striker (v 7; point 9, Bishops, p. 414)
8 Not given to filthy lucre (v 7; Pt. 10, Bishops; 4, Deacons, p. 414
9 A lover of hospitality (v 8; point 6, Bishops, p. 414
10 A lover of good men (v 8). Gr. philagathos, lover of goodness. Only here
11 Sober (v 8; point 4, Bishops, p. 414)
12 Just (v 8). Gr. dikaios. Trans. just (33 times); righteous (36 times); right (5 times); and meet (2 times)
13 Holy (v 8). Gr. hosios. Trans. holy (v 8; 1 Tim. 2:8; Heb. 7:26; Rev. 15:4); mercies (Acts 13:34); and Holy One (Acts 2:27; 13:35). The bishop must be like God's Holy One
14 Temperate (v 8). Gr. egkrates, having control of oneself; self-disciplined. Only here
15 Holding fast to sound doctrine (v 9). Gr. antechomai (note n, 1 Th. 5:14)
16 Able to exhort believers, and convince the gainsayers (v 9). Cp. qualifications for bishops, deacons, p. 414

Eternal Ages (1:2)

Gr. chronon aionion, ages of time (v 2; 2 Tim. 1:9; Rom. 16:25). It means eternity; before the ages of the world (note i, Mt. 13:35). Aionios is trans. elsewhere everlasting (Mt. 18:8; 25:41, 46; Lk. 16:9; Rom. 16:26; 2 Th. 1:9; 2:16; 1 Tim. 6:16; Heb. 13:20; 2 Pet. 1:11; Rev. 14:6); eternal (Mk. 3:29; 2 Cor. 4:17-18; 5:1; 2 Tim. 2:10; Heb. 5:9; 6:2; 9:12, 14, 15; 1 Pet. 5:10; Jude 7); for ever (Ph'm 15); everlasting life (Mt. 19:29; Jn. 3:16, 36; 4:14; 5:24; 6:27, 40, 47; Acts 13:46; Rom. 6:22); life everlasting (Lk. 18:30; Jn. 12:50; Gal. 6:8; 1 Tim. 1:16); eternal life (Mt. 19:16; Mk. 10:17, 30; Lk. 10:25; 18:18; Jn. 3:15; 5:39; 6:54, 68; 10:28; 17:2; Acts 13:48; Rom. 2:7; 5:21; 6:23; 1 Tim. 6:12, 19; Tit. 1:2; 3:7; 1 Jn. 1:2; 2:25; 3:15; 5:11, 13, 20; Jude 21); life eternal (Mt. 25:46; Jn. 4:36; 12:25; 17:3).

1 Unruly—rebellious to truth (v 10)
2 Vain talkers—empty boasters (v 10)
3 Deceivers—pretenders of truth (v 10)
4 Subvert (overthrown) whole houses (v 11; 2 Tim. 2:18)
5 Teach false doctrines (v 11)
6 Greedy of money (v 11; Phil. 1:21; 3:7)
7 Liars (v 12)
8 Evil beasts—ferocious (v 12)
9 Slow bellies—gluttons, hoggish (v 12)
10 Unsound in faith (v 13)
11 Consecrated to false doctrines (v 14)
12 Obey human commandments (v 14; Mt. 15)
13 Reject truth (v 14; 2 Tim. 4:1-4)
16 Defiled in mind and conscience (v 15)
17 Deny God in life and conduct (v 16)
18 Abominable—unnatural in lusts (v 16)
19 Disobedient to God and truth (v 16)
20 Reprobate to all good works (v 16)

6 Commands to Aged Men (2:2)

1 Be sober (point 3, Bishops, p. 414)
2 Grave (point 1, Deacons, p. 414)
3 Temperate (pt. 4, Bishops, p. 414)
4 Sound in faith (note g, 2 Th. 3:2)
5 Sound in love (note g, 1 Cor. 13:4)
6 Sound in patience (note, Ps. 37:7)

✡ ✡ ✡ *What Great Men Have Said About The Bible* ✝ ✝ ✝

It is impossible to rightly govern the world without God and the Bible—George Washington.
A studious perusal of the sacred volume will make better citizens, better fathers, and better husbands—Thomas Jefferson.
The first and almost the only book deserving of universal attention—John Quincy Adams.
It is the rock on which our Republic rests—Andrew Jackson.
A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible)—Woodrow Wilson.
There is no other book so various as the Bible, not one so full of concentrated wisdom—Herbert Hoover.
To the influence of this Book we are indebted for the progress made in civilization; and to this we must look as our guide in the future—Ulysses S. Grant.
What can I do with respect to the next world without my Bible?—John Bacon.
The Bible is more than a book; it is a living being with an action; a power which invades everything that opposes its extension—Napoleon Bonaparte.
All other books are of little importance in comparison with the Holy Scriptures—Alexander Cruden.

We, the undersigned, Students of the Natural Sciences, desire to express our sincere regret that researchers into scientific truth are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God written in the book of nature, and God's Word written in Holy Scripture, to contradict one another . . . physical science is not complete, but is only in a condition of progress—Signed by 800 scientists of Great Britain, recorded in the Bodelian Library, Oxford.

The Bible is the Book of faith, and a Book of doctrine, and a Book of morals, and a Book of religion, of special revelation from God; but it is also a Book which teaches man his responsibility, his own dignity, and his equality with his fellow man—Daniel Webster.

PHILEMON NOTES CONTINUED

The Philosophy of Redemption (Philemon 17-18; Mt. 20–28)

These scriptures and others state and illustrate the doctrine of redemption. In short, redemption means that one who is capable of redeeming and taking the place of another or others actually meets the demands of the law and becomes the legal substitute by paying the redemptive price for those who are condemned to death because of breaking the law.

In the case of man, Satan caused him to rebel against God and break His law, incurring the death penalty. Man, being under the sentence of death, could not pay his own death penalty and also live again to enjoy freedom from sin and carry out the eternal purpose for which he was created. To carry out the eternal plan he had to be redeemed and brought back into full reconciliation with God in order to fulfill the holy and righteous demands of the law and holiness of God. God undertook redemption work for man by sending Jesus Christ to die for and resurrect him from the dead so that the original plan could be realized. This is plainly set forth in the following points on the philosophy of redemption:

1 All life, both vegetable and animal, is sustained and perpetuated by substitutional suffering and death of innocent victims

2 God's benevolence, holiness, and relationship to the human race made atonement necessary. He had made the race to live forever and carry out His eternal program, so when it sinned it was necessary for Him to uphold and vindicate the moral law and yet redeem eternal man from His enemy. If He had permitted His enemy to escape with this attack on the eternal program He would be defeated in the eyes of all free moral agents who could join the rebellion trying to put complete defeat and eternal ruin

3 Satan had kidnapped man and made him a slave to sin and a subject of eternal death. He held a pseudo sovereignty over humanity and that for ransom on the principle of possession and consent of a responsible agent, or government by consent of the governed. This was the only principle of government that a holy God could establish with the wages of sin as death and eternal life as a reward for obedience. Satan's rights are recognized in Scripture. He is the god and prince of the world who had the power of death and hell before his defeat by atonement (Gen. 3:15; Jn. 10:10; 12:31; 2 Cor. 4:4; Col. 2:14; Heb. 2:14; Rev. 20:10)

4 God decided that through the atonement and the substitution of an innocent victim to take the place of the guilty kidnapped race He would free it from Satan, thus legally and forcefully evicting him, restoring man's dominion so as to carry on the eternal purpose.

5 The penalty had to be paid for man to go free. If sinful man had paid the penalty he would remain forever dead. If man was to become reconciled to God again and be restored to his original position, an innocent and a willing substitute had to be found to take his place who could fully meet the demands of the law and represent both God and man. He had to be more than man to be able to live again after the penalty was paid. The only solution was for God to become man and pay the penalty letting man go free. This way God could be free from all accusations of injustice in forcing another to do what He Himself would not do, and His holy law, justice, and form of government would be magnified before all creation in all eternity.

6 One of the three Divine Persons in the Trinity became a man, took the place of man in paying the penalty thus meeting all the demands of God and His holy law and defeating Satan and his hosts (Col. 2:14-17; Heb. 2:14-15; 1 Pet. 2:24).

7 When Satan put to death the innocent sinless Christ, the court of heaven canceled all his claims, rights, and pseudo-sovereignty over his victims. Now he holds a false authority over them. His chief method now is intimidation. All who assert their legal, redemptive, blood bought, and divine rights and resist him can be free from sin, sickness, and satanic powers. All believers are now representatives and officers of God's law and can dispossess and cast out devils. They have the power of attorney to act in Christ's place now on earth (Mk. 16:17-18; Jn. 14:12-15; 15:16). All who refuse to do so and submit to Satan through unbelief are out of the divine will and will suffer what they permit satanic forces to do to them (Eph. 4:27; 6:10-18; Mt. 17:20).

Now real faith proves Satan impotent (Jas. 4:7; 1 Pet. 5:7-8; 2 Cor. 10:5-7; Eph. 6:10-18). God assumes responsibility for salvation and keeps men free on condition of meeting His terms of repentance and holy living (Lk. 13:1-5; Col. 2:6-7; Heb. 12:14-15; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-4, 18). Satan is now only the accuser of the brethren and has no legal claim on them (Rev. 12:10). Christ is their defense attorney (1 Jn. 2:1-2; Rom. 8:33-34). The law must still be upheld and God cannot excuse any sin.

No human court can forgive and justify any man who continues to commit crimes. So it is with the Court of Heaven. The Supreme Judge is sworn to uphold the demands of the law in every case.

All sin must be confessed and the life consecrated to obedience to the moral law before one is justified and Satan loses his case in the Court of Heaven. If one commits sin and refuses to confess and rectify his life, Satan wins his case and God is under obligation to pass the sentence of the broken law (Num. 14:18; Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; Jas. 2:10).

I. Authorship and salutation

1 Paul, a [a]prisoner of Jesus Christ, and [b]Timothy *our* brother, unto [c]Philemon our dearly beloved, and [d]fellowlabourer,

2 And to *our* beloved [e]Apphia, and Archippus our [f]fellowsoldier, and to the church in thy house:

3 Grace to you, and peace, from [g]God our Father and the Lord Jesus Christ.

II. Character of Philemon

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of [h]thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the [i]communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and [j]consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

III. Intercession for Onesimus

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such an one as Paul the [k]aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son [l]Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 [m]Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 [*a]But without thy mind would I do nothing; [*b]that thy benefit should not be as it were of necessity, but willingly.

15 [*c]For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, specially to me, [*d]but how much more unto thee, both in the flesh, and in the Lord?

17 [*e]If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

IV. Fellowship of Paul and Philemon in the Lord

20 [*f]Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 [*g]But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

V. Conclusion and benediction

23 There salute thee [*h]Epaphras, my fellowprisoner in Christ Jesus;

24 [*i]Marcus, [*j]Aristarchus, [*k]Demas, [*l]Lucas, my fellowlabourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

---

a See Eph. 3:1; 4:1; 2 Tim. 1:8.
b See ***Timothy***, p. 276.
c All we know of him is what we read here. He was a disciple of Colosse who had a church in his house (v 1-2).
d Gr. sunergos (note q, Phil. 4:3).
e Tradition says she was the wife of Philemon and Archippus was their son, the pastor of the church in his house (v 2; Col. 4:17).
f Only here and in Phil. 2:25, note d, 3.
g Again Paul refers to God the Father and Jesus Christ as two separate persons.
h 3 Characteristics of Philemon (v 5-7):
  1 Love and faith toward God
  2 Manifested his faith
  3 Hospitality to saints
i Gr. koinonia, fellowship or communion (note h, 2 Cor. 13:14)
j Gr. paraklesis (note v, Acts 13:15).
k Gr. presbutes, an old man (v 9; Lk. 1:18; Tit. 2:2). If Paul was 25 years old when he saw Stephen stoned (Acts 7:58), he could not be more than 56 years old by this time. This word could be translated ambassador, which may be the true meaning of Paul here.
l He was a run-away slave of Philemon who was converted under Paul in Rome (v 10-19; Col. 4:9).
m Christianity does not free from obligations that are lawful and right. Paul would have retained him to help him but he would not do so without the consent of Philemon (v13).
*a No doubt Philemon would have consented for Paul to retain Onesimus as his helper if he had requested it, but this he did not do.
*b I did not want to force you to give me a benefit by keeping your servant. I want you to be free to do what you will with your own servant.
*c He departed from you as a slave, an unfaithful slave. He left you for a short time, but now since he is converted he will be a faithful slave. You must receive him back, not as a slave, but as a brother in Christ. Love him as a brother for he is dear to you and especially to me (v 15-16).
*d Question 1. The only one in Philemon.
*e If you consider me a friend, receive Onesimus as you would receive me. If he has wronged you or if he owes you anything put that on my account. I promise to pay it. I ask you to oblige me. I will not say that you owe me your own self besides (v 17-19).
*f Let me have the joy of knowing that you have forgiven him. I have this confidence in you and that you will even do more than I say (v 20-21).
*g Here Paul again expresses faith in his deliverance from prison and that he would get to visit the churches again.
*h See Col. 1:7 and 4:12.
*i This is John Mark. Note j, Acts 12:12.
*j Acts 19:29; 20:4; 27:2; Col. 4:10.
*k Note b, 2 Tim. 4:10.
*l The author of Luke and Acts.

Summary of Philemon

Date and place: Written from Rome about 64 A.D.

Author: Paul (see Summary of Romans and Paul in Index)

Theme: Onesimus, a run-away slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. There he became a convert of Paul, who sent him back to Philemon with this letter. The writing pleads the case of Onesimus for forgiveness and restoration to the favor of Philemon

Statistics: 57th book of the Bible; 1 chapter; 25 verses; 445 words; 1 question; no prophecy

(NOTES continued, p. 427)

205 CHAPTER 1

I. Christ better than the prophets: eightfold reason

1 [a]God, who at [b]sundry times and in divers manners spake [c]in time past unto the fathers [d]by the prophets,

2 Hath in these [e]last days spoken unto us [f]by *his* [g]Son, whom he hath [h]appointed [i]heir of all things, by whom also he made the [j]worlds;

3 Who being the [k]brightness of *his* [l]glory, and the [m]express image of his [n]person, and upholding all things by the [o]word of his power, when he had [p]by himself purged our sins, [q]sat down on the right hand of the Majesty on high;

II. Christ better than angels: fortyfold reason: (Heb. 1:4-2:18)

1. Because of sonship and inheritance (Lk. 1:35; Jn. 3:16; 5:17-47)

4 Being made so much [r]better than the [s]angels, as he hath [t]by inheritance obtained a more excellent name than they.

★ 5 [u]For unto which of the angels said he at any time, [v]Thou art my Son, this day have I begotten thee? And again, [w]I will be to him a Father, and he shall be to me a Son?

★ 6 And again, when he bringeth in the firstbegotten into the world, he saith, [x]And let all the angels of God worship him.

7 And of the angels he saith, [y]Who maketh his angels spirits, and his ministers a flame of fire.

2. Because of His deity, kingship, character, creative power, and eternity (Ps. 45:6-7; Isa. 9:6-7; Jn. 1:1-3; Col. 1:16-18)

★ 8 But unto the Son *he saith*, [z]Thy throne, O God, *is* for ever and ever: a [*a]sceptre of righteousness *is* the sceptre of thy kingdom.

9 [*b]Thou hast loved righteousness, and hated iniquity; therefore [*c]God, *even* thy God, hath anointed thee with the oil of gladness [*d]above thy fellows.

★ 10 And, [*e]Thou, Lord, in the beginning hast laid the [*f]foundation of the earth; and the heavens are the [*g]works of thine hands:

11 They shall [*h]perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be [*i]changed: but thou art the same, and thy years shall not fail.

3. Because of His exaltation (Acts 2:33-36; Phil. 2:5-11; Eph. 1:21; 1 Pet. 3:22)

★ 13 [*j]But to which of the angels said he at any time, [*k]Sit on my right hand, until I make thine enemies thy footstool?

▲ 14 Are they not all ministering spirits, [+a]sent forth to minister for them who shall [+b]be heirs of salvation?

206 CHAPTER 2

4. Because of a better covenant and witness (Heb. 8:6; Jn. 1:17; 5:31-39; 14:6-15)

● 1 [+c]Therefore we ought to give the more earnest heed to the things which we have

---

a This is God the Father, the head of Christ and the Holy Spirit (1 Cor. 8:6; 11:3; Mt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Jn. 5:7).

b See ***In Many Parts and Ways***, p. 449.

c Gr. palai, of old. Here; Mt. 11:21; Mk. 15:44; Lk. 10:13; 2 Pet. 1:9; Jude 4.

d Gr. en, in the prophets. The Holy Spirit indwelt the prophets and spake through them in the same manner He dwells in men today (note n, Lk. 22:3). That men in O.T. days had the Holy Spirit is clear. See ***O.T. Experiences***, p. 274; ***Christ Better Than Prophets***, p. 449.

e See ***14 End-Time Expressions***, p. 415.

f See ***"In Son,"*** p. 449.

g See ***8 Facts About Christ***, p. 449.

h Gr. tithemi, appoint (v 2; Mt. 24:51; Lk. 12:46; 2 Tim. 1:11; 1 Pet. 2:8); ordain (Jn. 15:16; 1 Tim. 2:7); set forth Jn. 2:10; etc.)

i Rom. 8:17-18; 1 Pet. 1:4; Acts 26:18.

j See ***Plans the Ages***, p. 449.

k Gr. apaugasma, reflection. Only here.

l See ***Glory***, p. 449.

m Gr. charakter, exact expression, or impression as when metal is pressed into a die, or as a seal upon wax. Only here.

n Gr. hupostasis, person (v 3); substance (Heb. 11:1); confidence (2 Cor. 11:17; Heb. 3:14); and confident (2 Cor. 9:4). Here it refers to essential substance or that which constitutes deity in body, soul, and spirit.

o By His word of power all things are upheld and sustained eternally (v 3).

p By His atonement sins are purged, not by water baptism, the Lord's Supper, or any other ritual or form of religion (Mt. 26:28; Rom. 3:24-25; 5:1-11; Col. 1:14:22; Heb. 9:22; 1 Jn. 1:7-9; 1 Pet. 1:18-23; 2:24; Rev. 1:5; 5:8-10).

q Mt. 26:64; Mk. 16:19; Acts 2:33-34; 7:56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 12:2; 1 Pet. 2:22.

r See ***Christ Is Better***, p. 449.

s The Jews had the highest opinion of angels and even associated them with God. On their own ground Paul proves to them that Jesus is God to be worshipped by angels (v 6). See ***Christ Better Than Angels***, p. 449.

t 3 Ways Jesus Obtained His Great Name:
  1 By birth (Mt. 1:21)
  2 By inheritance (Heb. 1:4)
  3 By achievements (Phil. 2:5-11)

u Questions 1-2. Next, v 13.

v 1st O.T. prophecy in Heb. (1:5; Ps. 2:7, fulfilled). Next, v 6. See note f, Acts 13:33 for exposition of this.

w 2nd O.T. prophecy in Heb. (1:5; 2 Sam. 7:14, fulfilled). Next, v 6.

x 3rd O.T. prophecy in Heb. (1:6; Dt. 32:43, fulfilled). Next, v 8. This prophecy is quoted from the Septuagint of Dt. 32:43, "Rejoice, ye heaven, together with him; and let all the angels of God worship him."

y Quoted from Ps. 104:4.

z 4th O.T. prophecy in Heb. (1:8-9; Ps. 45:6-7, unfulfilled). Next, v 10.

*a A rod or staff and a symbol of power and government (Ps. 2:9; Rev. 2:27).

*b This is characteristic of a just ruler.

*c This is spoken of the Son by the prophet. How could the Son have a God who would anoint Him if He Himself were the only God? This clearly proves two separate persons, both called God (v 8-9).

*d See ***3fold Office of Christ***, p. 449.

*e 5th O.T. prophecy in Heb. (1:10-12; Ps. 102:25-27, unfulfilled). Next, v 13. This will be fulfilled at the end of the Millennium when the heavens and earth will be renovated and made renewed (v 10-12; 12:25-28; Rom. 8:21-25; 2 Pet. 3:10-13).

*f See note i, Mt. 13:35.

*g God with His hands FORMED the earth (Ps. 8:3, 6; 90:2; 95:5); the heavens (Ps. 8:3; 19:1; 102:25); the planets (Ps. 8:3; Isa. 40:26; 45:12; 48:13; Heb. 1:10); the living creatures (Gen. 1:10-27; 2:7-25; Job 26:13; Rom. 9:20; 1 Tim. 2:13); and all things (Pr. 26:10).

*h Gr. apollumi, mar or ruin, never annihilation (note l, Mt. 10:28). The earth is eternal (Eccl. 1:4; Ps. 104:5), so perish here means to wax old as a garment (v 11; 8:13; Lk. 12:33).

*i Gr. allasso, to make other than it is; to alter; change, as in note *e, above.

*j Questions 3-4. Next, 2:3.

*k 6th O.T. prophecy in Heb. (1:13; Ps. 110:1, fulfilled). Next, 2:6.

+a See ***Angelic Apostles***, p. 450.

+b See ***Heirs of Salvation***, p. 450.

+c Because God has spoken unto us by His Son, because He is such a glorious personage, and because what He says is of such infinite importance to our eternal welfare (v 1). See ***18 Safeguards for Christians***, p. 450.

[*d]slip.

2 For if the [*e]word spoken by angels was [f]stedfast, and every [g]transgression and [h]disobedience received a just [i]recompence of reward;

3 [j]How shall we escape, if we [k]neglect [l]so great salvation; which at the first began to be spoken by the Lord, and [m]was confirmed unto us by them that heard *him*;

4 God [n]also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5. Because of war on and final conquest of all rebels against God 1 Cor.15:24-28; Mt. 25:31; Col. 2:14; Jude 14; Rev. 11:15; 12:7-12; 19:11–20:15

5 For unto the angels hath he not put in subjection the [o]world to come, whereof we speak.

★ 6 But one in a certain place testified, saying, [p]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and [q]didst set him over the works of thy hands:

8 Thou hast [r]put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

(Col. 2:14-17; 1 Pet. 2:24; Phil. 2:5-11)

▲ 9 But we see Jesus, who was made a little lower than the angels [s]for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

▲ 10 For it [t]became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, [u]to make the captain of their salvation [v]perfect through sufferings.

▲ 11 [w]For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

★ 12 Saying, [a]I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

★ 13 And again, [b]I will put my trust in him. And again, [c]Behold I and the children which God hath given me.

7. Because of His conquest of death and hell and deliverance of righteous souls from captivity (Eph. 4:7-11)

▲ 14 [d]Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

▲ 15 [e]And deliver them who through fear of

---

away from one's memory. Only here and means, lest we should let truth slip away from us and forget we were purged from our old sins (2 Pet. 1:4-10).

*e Referring to the law which was given by angels (Acts 7:53; Gal. 3:19), and also to special messages from angels, as in the case of Lot's wife (Gen. 19:17-26); Samson (Judg. 13:5; with 16:19-22), and others.

f Gr. bebaios, stedfast (v 2; 3:14; 6:19; 2 Cor. 1:7); firm (Heb. 3:6); sure (Rom. 4:16; 2 Pet. 1:10, 19); and of force (Heb. 9:17).

g Gr. parabasis. Here; 9:15; Rom. 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14. Trans. breaking the law in Rom. 2:23.

h Gr. parakoe, unwillingness to hear (v 2; Rom. 5:19; 2 Cor. 10:6).

i Gr. misthapodosia, payment of wages; recompense for breaking law (v 2; 10:35; 11:26).

j Questions 5-7. Next, 3:17. If they who had less privileges were punished for every sin, we who have the greater light in Christ will be punished also for each sin. What a fool's dream to think there is no moral responsibility on Christians to live right under grace, or that grace does not see their sins if they commit any!

k Gr. ameleo, neglect (v 3; 1 Tim. 4:14); be negligent (2 Pet. 1:12); regard not (Heb. 8:9); and make light of (Mt. 22:5).

l See ***10 Reasons Salvation Is Great***, p. 449.

m Not only was it confirmed then, but it should be likewise confirmed today (Mt. 18:18; 28:20; Mk. 16:15-20; Lk. 24:49; Acts 1:4-8; 1 Cor. 12:4-11; etc.).

n God also bore witness. He did not leave the confirmation of such great salvation to men alone. He bore witness by:

1 Signs and wonders (Mk. 16:15-20; Acts 2:43; 5:16; 10:38; 1 Cor. 12:4-31)
2 Divers miracles (Acts 2:43; 19:11)
3 Gifts of the Holy Ghost (1 Cor. 12:4-11, 28-31; Rom. 1:11; Heb. 2:4)

These powers are still for gospel preachers. Note m, above.

o The kingdom of the Messiah.

p 7th O.T. prophecy in Heb. (2:6-7; Ps. 8:4-6, unfulfilled). Next, v 12.

q Including the sun, moon, and stars to rule them (Ps. 8:3-6).

r The purpose of the first 1,000 years of the eternal reign of Christ is to put all enemies down and rid the earth of all rebellion (1 Cor. 15:24-28; Eph. 1:10; Rev. 20).

s This is why He was made lower than angels. They are immortal and cannot die (Mt. 22:30). It was necessary for Christ to be capable of death that He might taste death for every man (v 9).

t It was suitable to divine wisdom and justice and the program of grace to offer Jesus as a sacrifice in order to bring many sons to glory (v 10).

u The Originator of salvation. Without suffering He could not have died; without dying He could not have made atonement for sin; and without completing His redemptive work He could not have been perfected (v 10).

v Gr. teleioo, make a full end; complete. The idea is that Christ could not have been made complete or bring to a complete end the work He was supposed to do without His sufferings (note q, 2, Phil. 3:12).

w Christ the great Sanctifier, who sets apart and consecrates men to the service of God. They who are sanctified or thus consecrated and set apart to the service of God, are all one, in the same family, and called brethren (v 11).

a 8th O.T. prophecy in Heb. (2:12; Ps. 22:22, fulfilled). Next, v 13.

b 9th O.T. prophecy in Heb. (2:13; 2 Sam. 22:3, fulfilled). Next, same verse—13.

c 10th O.T. prophecy in Heb. (2:13; Isa. 8:18, fulfilled). Next, 3:7.

d Seeing that those whom He represents are flesh and blood, it was necessary for Him also to become flesh and blood that He might be capable of dying in their place, by this act destroying Satan and annulling his power of death over mankind (v 14).

e This refers to the deliverance of all righteous souls from the captivity of Satan and from their prison in the lower parts of the earth. Christ descended first into hell (Ps. 16:10; Acts 2:27), in the lower parts of the earth (Eph. 4:8-10; Mt. 12:40), then captured the righteous souls from Satan, leading them captive to heaven when He ascended on high as referred to in Eph. 4:8-10. This fulfilled Ps. 68:18. Before this, all righteous souls went into hades or sheol, along with the souls of the wicked, but in another compartment with a great gulf between them (Lk. 16:19-31). Now, the souls of the righteous no longer go into the heart of the earth to be held captive against their will. They go immediately to heaven at physical death to await the resurrection of their bodies (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11). The wicked continue to go to the torment compartment of hades or sheol and will continue to do so until the end of the Millennium. Then death and hades will deliver up the wicked souls who will be united with their bodies in resurrection to be judged and sent to eternal hell (Rev. 20:11-15).

✞ ✞ ✞

age.

8. Because of His qualifications to help men in temptation (Heb. 4:4-16; 1 Cor. 10:13)

16 [f]For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful [g]high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

▲ 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

207 CHAPTER 3

III. Christ better than Moses
(Heb. 3:1-6; Dt. 18:15-19; Jn. 1:17)
1. Because of His heavenly calling
(Heb. 1:3; 8:1-6; 12:2)

● 1 Wherefore, [h]holy brethren, [i]partakers of the heavenly calling, consider [j]the Apostle and High Priest of our [k]profession, Christ Jesus;

● 2 Who was faithful to him that appointed him, as also Moses *was faithful* [l]in all his house.

2. Because He is Creator
(Jn. 1:3; Eph. 3:9; Col. 1:15-18)

3 For this *man* was counted worthy of [m]more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 ... *man*; but he that built all things *is* God.

3. Because of His divine Sonship
(Isa. 7:14; 9:6-7; Mt. 1:18-25; Jn. 3:16; Heb. 1:5-7)

5 And Moses verily *was* faithful in all his house, as a servant, [n]for a testimony of those things which were to be spoken after;

▲ 6 But Christ as a son over his own house; [o]whose house are we, if we [p]hold fast the [q]confidence and the rejoicing of [a]the hope [b]firm unto the [c]end.

IV. Warnings and admonitions (Heb. 3:7-4:7)
1. Why Israel failed (Heb. 4:2; Rom. 9:25-33; 10:1-3; 11:7-32)

★ 7 [d]Wherefore (as the Holy Ghost saith, [e]To day if ye will hear his voice,

● 8 [*f]Harden not your hearts, as in the [*g]provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, [*h]proved me, and saw my works forty years.

2. God's judgment on Israel
(Num. 14:1-45; Heb. 2:1-4; 4:2)

10 Wherefore I was [*i]grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

3. Warnings to holy brethren (Heb. 3:1)
to remain true to God (Heb. 3:12-14;
4:11; 6:4-12; 10:26-39; 12:14-17)

---

f Here Paul (see ***Summary***) sums up his argument about Christ being better than angels, declaring He did not take on the nature of angels, but became the natural seed of Abraham (v 16). It was necessary that He be made in all things like unto His brethren that He might be a merciful and faithful high priest in the things of God, to remit their sins by His own atonement, and to represent them in time of temptation (v 17-18). Thus Paul shows the Jews that Christ had to be made a human being; that He came from Abraham according to the flesh; that He was one of their own people; that redemption could not have been possible otherwise; that the Messiah had to suffer to redeem; and that He is now able to help and deliver all men who are tempted.

g Used of Christ 15 times in Hebrews (2:17; 3:1; 4:14-15; 5:1-10; 6:20; 7:1, 26-27; 8:1, 3; 9:11, 25; 10:21; 13:11).

h Brethren consecrated to God, holy in life and conduct (note h, Acts 9:13).

i See ***Partakers of Heavenly Calling***, p. 450

j Among the Jews the high priest was also considered the Apostle of God. This no doubt is the meaning here to Israel. The Mosaic program had ended and there had been a change in the law and in the priesthood (Heb. 7:11-17).

k Gr. homologia, agreement; terms of surrender; confession. Trans. profession (v 1; 4:14; 10:23; 1 Tim. 6:12; 2 Cor. 9:13) and confession (1 Tim. 6:13).

l The house of Moses means the nation of Israel and the house of Christ refers to the church (2:9-13; 3:6). See Num. 12:7.

m See ***Christ Better Than Moses***, p. 450.

n The law of Moses and some of his prophecies testified and typified the sufferings of Christ and other gospel truths, which were to be spoken later when the Messiah should come (v 5; Mt. 5:17; 11:13; Lk. 16:16; 24:25-27, 44-46).

o This is Paul's explanation of what he means by Christ's house which He is building. We are that house, IF we meet the condition of being a member of it, and IF we hold fast the confidence and the re-

p Gr. katecho, hold fast (v 6; 10:23; 1 Th. 5:21); withhold (2 Th. 2:6); hold (Rom. 1:18; 7:6; Heb. 3:14); retain (Ph'm 13); stay (Lk. 4:42); let (2 Th. 2:7); keep (Lk. 8:15; 1 Cor. 11:2); keep in memory (1 Cor. 15:2); take (Lk. 14:9); seize on (Mt. 21:38); possess (1 Cor. 7:30); and make toward (Acts 27:40).

q See ***Liberty in Prayer***, p. 451.

a The hope here is that of eternal life. See note f, Tit. 1:2.

b Same as stedfast in note f, 2:2, but not the same as hold fast, note p, 3:6.

c 5 Things We Must Do to the End:
  1 Endure to the end to be saved (Mt. 10:22; 24:13; Mk. 13:13)
  2 Hold fast the hope of eternal life to the end (Heb. 3:6)
  3 Hold the beginning of our confidence stedfast to the end (Heb. 3:14)
  4 Show the same diligence to the full assurance of hope to the end (Heb. 6:11)
  5 Overcome and keep Christ's works to the end (Rev. 2:26)

d For this reason—because there is danger of failing to hold fast the hope of eternal life unto the end (v 6), the Holy Ghost here warns Christians, not sinners, to take heed, seeing to it that they do not fail God as many in Israel did and were cut off (v 7-14).

e 11 O.T. prophecy in Heb. (3:7-8; Ps. 95:7-11, fulfilled). Next, v 15. These words were originally a warning to Israel not to provoke God, lest they be excluded from the rest He had promised them. Paul quoted the words as a warning to Christians who could, through temptation and sin, fail to receive the eternal rest promised them. See ***22 Warnings to Christians***, p. 449.

*f If there is no possibility of Christians failing to hear God's voice, hardening themselves and being cut off from God as Israel was in the wilderness, why did Paul use this as a lesson to Christians? (v 1, 6-14)

*g Gr. parapikrasmos, to embitter; provoke; cause bitter provocation. Only in v 8, 15, 16. The provocation, and the day of temptation in the wilderness here and in Ps. 95:8-11 refer to the whole wilderness experience of 40 years (v 8-9, 15-17).

*h Gr. dokomazo, to put to the test; tested Me (note a, 2, 2 Cor. 13:5).

*i Gr. prosochthizo, to be wroth with; to be offended at. Only here and v 15. Used in the Sept. in Ps. 95:8, from which this is quoted.

✝ ✝ ✝

any of you an evil heart of unbelief, in departing from the living God.

● 13 But [l]exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

4. The condition of continued life in Christ (Heb. 3:6, 12-14; 4:11; 6:4-6, 12; 10:22-23, 26-29, 35-39; 12:14-15)

▲ 14 [m]For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

5. Exhortation for Christians to profit by Israel's failure (Rom. 11:17-24; 1 Cor. 10:1-11)

★●15 While it is said, [n]To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 [o]But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom [p]sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

208 CHAPTER 4

6. Exhortation to fear lest we should fail like Israel (Rom. 11:17-24; Gal. 3:7-14)

● 1 Let [q]us therefore fear, lest, a promise being left *us* of entering into his rest, [a]any of you should seem to come short of it.

2 For unto us was the [b]gospel preached, as well as unto them: but the word preached did not profit them, not being [c]mixed with faith in them that heard *it*.

7. Faith brings rest, not the observance of some day (Rom. 3:1-31; 4:1-25; 5:1-11; Eph. 2:8-9)

3 For we which have believed do enter into rest, as he said, [d]As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the [e]foundation of the world.

8. Character of God's rest: His works were finished, not because a certain day had come

4 For he spake in a certain place of the seventh *day* on this wise, And God did [f]rest the seventh day from all his works.

9. Condition of rest—cease from law-works and accept by faith the rest in Christ (Heb. 4:10; Mt. 11:28; Rom. 3:21-31; 4:1-25; Gal. 3:14; Eph. 2:8-9)

5 And in this *place* again, [g]If they shall enter into my rest.

6 Seeing therefore it remaineth that some [h]must enter therein, and they to whom it was first preached entered not in because of unbelief:

★● 7 Again, he limiteth a certain day, saying in David, [i]To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

V. Christ better than Joshua (Heb. 4:8-13)
1. Because Joshua could not give true rest like Christ (Mt. 11:28)

8 For *if* [*j]Jesus had given them rest, then would he not afterward have spoken of another day.

▲ 9 [*k]There remaineth therefore a [*l]rest to the people of God.

---

tians, by the examples of Israel's failures in the wilderness. They were brought out of Egypt with the fullest assurance of blessing, prosperity, and eternal rest. By their sin and unbelief they came short of the promised blessings, fell in the wilderness, and were cut off from God. Paul states plainly that Christians, the born again or saved men can also return to an evil heart of unbelief, depart from the living God, be hardened by deceitfulness of sin, be cut off by God, and be finally lost (v 12-14).

k 7 Stages of Apostasy:
  1 Refusal to hear God (v 7)
  2 Hardness of heart through refusal to hear and obey God (v 8, 13, 15)
  3 Unbelief a consequence of hardening the heart against God (v 12)
  4 Departure from the living God (v 12)
  5 Open rebellion against God to provoke and tempt Him (v 8-9, 16)
  6 Habitual sinning, careless living, and flagrant violation of God's laws (v 10, 17)
  7 Apostasy—all faith in God and His redemptive work thrown overboard—beyond all hope of repentance because of no more faith (v 11, 18-19)

l This is further proof that Christians are referred to. Sinners are not advised to exhort one another daily, neither can they revert to sin and depart from the living God, for they are already estranged from God.

m After warning Christians that they can fall into sin and apostasy and be cut off from God by sin, as Israel was, the apostle lays down the condition they must meet to be finally saved. It is to hold the original confidence stedfast unto the end (v 14). See note q, v 6.

n 12th O.T. prophecy in Heb. (3:15; Ps. 95:7-8, fulfilled). Next, 4:7. This is the 3rd time Today is used to emphasize it is the present when God's voice is heard (v 7, 13, 15). Make the best of time while you have it; listen to God.

o Questions 8-10. Next, 7:11.

p See ***God Still Swears That***, p. 451.

q Let us (holy brethren, 3:1, 6, 12-14) fear, lest we come short of eternal life. That the promise here is eternal life is clear in v 14; 9:15; 1 Jn. 2:25.

a If there is no possibility of any of the holy brethren (3:1, 6, 12-14) coming short of eternal life, such warnings are vain.

b The gospel was preached to Abraham, 430 years before the law (Gal. 3:8; Gen. 12:1-3), and to Israel under the law (v 2; Rom. 9:6-8; 10:7-21).

c Gr. sugkerannumi, to mix together; mingle; to blend together; temper by mixing. Trans. mix (v 2) and temper together (1 Cor. 12:24). It seems to be an idea taken from the human body which is kept alive by proper mixing of food with the saliva and gastric juices. Should this mixture not take place such food would be a means of death rather than life. So here, the gospel does not profit unless it is properly mixed and blended together with faith. God has obligated Himself to bless only those who believe (Mk. 16:15-20; Jn. 3:16; Rom. 1:16; 10:9-10; Heb. 11:6; Jas. 1:5-8).

d Quoted from Ps. 95:11.

e Gr. katabole kosmou, the disruption or casting down of the social system—the one before Adam (note i, Mt. 13:35).

f Quoted from Gen. 2:2-3.

g A reference to Ps. 95:7-11.

h There is no word in the Greek for must. It should read, "it remains for some to enter it". Just who they are is left up to the individual and not to the choice of God in any one case. God wills that all be saved if they want to be (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

i 13th O.T. prophecy in Heb. (4:7; Ps. 95:7-8, fulfilled). Next, 5:5. Here Paul applies the 95th Psalm in a prophetic sense to this present dispensation, warning men today not to harden their hearts and be cut off as Israel was in the wilderness.

*j This should have been trans. Joshua, for he is the one referred to here. The Heb. Yehoshua of the O.T., which we write Joshua, is everywhere rendered Iesous (Jesus or Savior) by the Sept. It is this rendering that the apostle follows. If Joshua had given Israel rest God would not have spoken of another day of rest for His people (v 8-9). See ***Christ Better Than Joshua***, p. 450.

*k See ***Eternal Rest***, p. 451.

*l 2 Gr. Words Translated "Rest":
  1 Gr. sabbatismos, keeping of the sabbath; rest from toils and trouble, in the

also hath ceased from his own works, as God did from his.

2. Warning to Christians to enter into rest by faith and not by observing some day (Col. 2:14-17; Gal. 4:9-10; Rom. 14:5-6)

● 11 Let us labour therefore to enter into that [m]rest, lest any man fall after the same example of unbelief.

12 For the [n]word of God *is* quick, and powerful, and sharper than any [o]twoedged [p]sword, piercing even to the [q]dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any [r]creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.

VI. Christ greater than earthly priests (Heb. 4:14-5:10; 7:1-8:6)

1. Because He is an heavenly High Priest, sinless, and able to deliver (Heb. 3:1)

● 14 [a]Seeing then that we have a great high priest, [b]that is [c]passed into the heavens, Jesus the Son of God, let us hold fast *our* [d]profession.

15 For we have not an high priest which

infirmities; but [g]was in all points tempted like *as we are, yet* without sin.

● 16 Let us therefore [h]come [i]boldly unto the [j]throne of grace, [k]that we may obtain mercy, and find grace to help in time of need.

209 CHAPTER 5

2. Because other priests are earthly, sinful and helpless to save (Heb. 7:23, 27-28)

1 For every high priest [l]taken from among men is ordained for men in things *pertaining* to God, that he may [*m]offer both gifts and sacrifices for sins:

2 Who can have [*n]compassion on the [*o]ignorant, and on them that are [*p]out of the way; [*q]for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

3. Because He is a Priest after a higher order than that of Aaron Heb. 6:20; 7:1-11,20-28; 8:1-13

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

★ 5 So also Christ glorified not himself to

---

life to come. Only in v 9

2 Gr. katapausis, cessation from labor so that the weary body may be rested and refreshed (3:11, 18; 4:1, 3, 5, 10, 11; Acts 7:49)

m This is more than a sabbath day which every man can observe as a rest period. One has to labor to enter into it (v 11). One can fail to enter this rest (v 1), but no man can possibly escape ordinary rest periods, saint or sinner.

n The Scriptures (see ***21 Names of the Bible***, p. 422.

o Gr. distomos. Here; Rev. 1:16; 2:12.

p Gr. machaira, sword, 26 times (v 12; 11:34, 37; Eph. 6:17; Mt. 10:34; 26:47-55; Mk. 14:43-48; Lk. 21:24; 22:36-52; Jn. 18:10-11; Acts 12:2; 16:27; Rom. 8:35; 13:4; Rev. 6:4; 13:10, 14). See ***7 Facts About Word of God***, p. 451.

12 Symbols of the Word of God:

1 A hammer to convict (Jer. 23:29)
2 A fire to refine (Jer. 23:29)
3 A mirror to reflect (Jas. 1:23)
4 Seed to multiply (1 Pet. 1:23)
5 A laver to cleanse (Eph. 5:26)
6 A lamp to guide (Ps. 119:105)
7 Rain and snow to refresh (Isa. 55:10)
8 A sword to cut (Heb. 4:12; Eph. 6:17)
9 A bow for revenge (Hab. 3:9)
10 Gold to enrich (Ps. 19:7-10)
11 Power to create faith (Rom. 10:17) and eternal life (1 Pet. 1:23)
12 Food to nourish:
   (1) Milk for babes (1 Pet. 2:2)
   (2) Bread for the hungry (Mt. 4:4)
   (3) Meat for men (Heb. 5:11-14)
   (4) Honey for dessert (Ps. 19:10)

q Piercing through the body and laying open the inner-most recesses of the soul (feelings, passions, desires, appetites) and mind (thoughts and intents of the inner-most being).

r Gr. ktisis, created thing (note b, Rom. 8:19). Every thought, desire and intent of every creature of God are constantly under His eyes.

a Paul mentioned Christ as our High Priest before (2:17; 3:1), but did not attempt to prove it until now, which he does at great length in 4:13–10:39.

b See ***Christ Better Than Other Priests***, p. 450.

c Gr. dierchomai, go or pass through; arrive at (v 14; Lk. 4:30; 1 Cor. 10:1; 16:5).

d Gr. homologia (note k, 3:1).

e Gr. sumpatheo, sympathize (v 15; 10:34).

f See note f, Mt. 8:17.

g He was tempted in all things like men without consenting to sin.

h Gr. proserchomai, draw near. Here; 7:25; 10:1, 22; 11:6; 12:18, 22.

i Gr. parrhesia (note o, Acts 4:13).

j The throne from which all grace proceeds.

for the ark between the two cherubim. The high priest could approach this only once a year and that with the blood of atonement. If he transgressed in anything he would be struck dead. His approach was with fear and trembling. The new covenant believers can come boldly to God's throne without fear and trembling, and that daily and at any time of the day. This is the freedom, confidence, and liberty of approach they are commanded to keep until the end (see ***Liberty in Prayer***, p. 451; note o, Acts 4:13).

k 2 Blessings We May Expect From God:

1 Gr. eleos, mercy, pity, compassion. Used 28 times; 23 times associated with God (v 16; Mt. 9:13; 12:7; 23:23; Lk. 1:50, 54, 58, 72, 78; 10:37; Rom. 9:23; 11:31; 15:9; Gal. 6:16; Eph. 2:4; 1 Tim. 1:2; 2 Tim. 1:2, 16, 18; Tit. 1:4; 3:5; Jas. 2:13; 3:17; 1 Pet. 1:3; 2 Jn. 3; Jude 2, 21). See Ex. 34:6-7; Dt. 4:31; 2 Chr. 30:9; Neh. 9:17; Ps. 86:15; 103:17; 111:4; 130:7; 145:8

2 Grace to help or support when needed, where needed, and to the extent needed. It is not help for needs we think we shall have in the future, but immediate and present needs

7 Steps in Obtaining Help:

1 Recognition of a meeting place with God—the throne of grace (v 16)
2 Consciousness that this meeting place is made possible through the atoning blood of Christ (10:19-20)
3 Obedience in coming to this throne (v 16; 10:22-23)
4 Calling upon God for mercy and grace to help in time of need (v 16)
5 Boldness in approach (v 16)
6 Fervency and earnestness in presenting needs (Jas. 5:16; Lk. 11:5-13)
7 Faith in the answer (Heb. 11:6; Jas. 1:5-8; Mt. 17:20; 21:22; Mk. 11:22-24)

l See Lev. 21:10.

*m Gr. prosphero, to offer (v 1, 3, 7; 8:3-4; 9:7-28; 10:1-12; 11:4, 17); deal with (Heb. 12:7); put to (Jn. 19:29); present unto (Mt. 2:11); do (Jn. 16:2); and bring to (Mt. 4:24; 5:23; 8:16; 9:2, 32; 12:22; 14:35; 17:16; 18:24; 19:13; 22:19; 25:20; Mk. 10:13; Lk. 12:11; 18:15; 23:14).

*n Gr. metriopatheo, to be moderate or merciful toward. It means, not merely to have compassion, but to act with moderation; to bear with each person according to his ignorance, weakness, and circumstances; to pity, feel for, and excuse as far as possible; to be ready to pardon and when punishment is required, to administer it with gentleness (v 2-3).

*o See Lev. 4:2, 22, 27; Num. 15:28.

*p See Lev. 5:1–6:7.

*q The reason given for pardon and slow punishment is that the high priest himself is also compassed with weakness (v 2-3).

him, [r]Thou art my Son, to day have I begotten thee.

★ 6 As he saith also in another *place*, [s]Thou *art* a priest [t]for ever after the [u]order of [v]Melchisedec.

4. Because He is perfect and able to save all men but other priests cannot (Heb. 7:25-28; 8:1-6; 9:6-28; 10:10-23)

7 [w]Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

▲ 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

VII. Warnings and admonitions (Heb. 5:11-6:20)

1. Spiritual state of the Hebrew Christian

11 [a]Of whom we have many things to say, and hard to be uttered, seeing ye are [b]dull of hearing.

12 [c]For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* [d]unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that

use have their [f]senses [g]exercised to [h]discern both good and evil.

210 CHAPTER 6

2. Eightfold command for Christians not to apostatize

● 1 [i]Therefore [j]leaving the principles of the doctrine of Christ, let us go on unto perfection; not [k]laying again the [l]foundation [m]of repentance from [n]dead works, and of faith toward God,

2 Of the doctrine [o]of baptisms, and of laying on of hands, and of resurrection of the dead, and of [p]eternal [q]judgment.

3 And this will we do, if God permit.

3. Former blessings of apostates

4 [*r]For *it is* impossible for [*s]those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

4. Reason why Christians should not apostatize: how to become an apostate (1 Tim. 4:1-5; 2 Tim. 3:1-9; 4:1-4; 2 Th. 2:8-12; Heb. 10:26-29; 2 Pet. 2:1-22; Jude 4-10; Rom. 1:18-32; Phil. 3:18)

6 [*t]If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

5. Illustration of Christians and apostates (Mt. 7:15-29)

---

fulfilled). Next, v 6. See note 1, Acts 13:33.

s 15th O.T. prophecy in Heb. (5:6; Ps. 110:4, fulfilled). Next, 6:14.

t Christ is an eternal priest, proving there will be eternal worship and eternal duties of priesthood (Heb. 5:6; 6:20; 7:3, 17, 21).

u Gr. taxis, order, arrangement, rank, position (v 6, 10; 6:20; 7:11, 17, 21; Lk. 1:8; 1 Cor. 14:40; Col. 2:5). If He is priest forever, there can be no priestly succession. As long as men have access to God, there can be no need of vicars of Christ among men.

v See note on Heb. 7:1.

w See ***8 Facts About Christ***, p. 451.

a Of Christ we have many things to say and difficult to make clear to you, not because they are mysteries, but because you are slow to grasp the doctrines delivered you (v 11).

b Gr. nothros, dull (v 11) and slothful (6:12). It is not truth that is so complicated; the trouble is with men who take the wrong attitude due to religious background (Mt. 13:14-15; Acts 28:27).

c You have been professed Christians long enough to be teachers, but because of your laziness and dullness in grasping truth, you must be taught a second time the first simple doctrines of Christ. You have not grown at all. You are still babes and unweaned (v 12; 1 Cor. 3:2; 1 Pet. 2:2). Milk-feeding was a metaphor used by many writers, both sacred and profane to express the first principles of religion and science. They applied sucking to learning; infant to every beginner; and meat to those who had learned the first principles of truth.
2 Characteristics of Babes:
  1 Dull of hearing (v 11)
  2 Unskillful in the Word (v 13)

d Gr. apeiros, inexperienced. Only here.

e Gr. teleios, one who has reached full maturity as to age or qualification, or by initiation (1 Cor. 14:20). See note v, Phil. 3:15.
2 Characteristics of Adults:
  1 Capable of instruction (v 14)
  2 Powers of discrimination (v 14)

f Gr. aistheteria, organs of sense, as the eyes, ears, nose, tongue, palate, fingers, and the nervous system in general. These organs properly exercised and employed give one immediate consciousness of sight, hearing, taste, smelling, and all feelings. There is something in the soul that corresponds with all these senses and through them the soul is blessed and perfected.

g Gr. gumnazo, to train stripped of clothes, as in gymnastic exercises (v 14; 12:11; 1 Tim. 4:7; 2 Pet. 2:14).

h Gr. diakrisis, to discriminate; the faculty of distinguishing; judgment (v 14; Rom. 14:1; 1 Cor. 12:10).

i In view of your lack of progress, let us leave the babyhood stage of Christian experience and become adults (v 1).

j 2 Things Manifest Christian Maturity:
  1 To leave the first principles—cease to remain in the state of babes (v 1)
  2 Go on to perfection—never rest until you are an adult capable of taking strong meat, of being a teacher, and of exercising all senses in righteousness (5:13-14; 6:1). The Gr. for go on is phero, to be borne along as a ship driven by a wind (Acts 27:15-17). Here the Spirit is the power that moves believers forward (Acts 2:2-4; 2 Pet. 1:21; Rom. 8:14)

k Gr. kataballo, casting down or overthrow (v 1; 2 Cor. 4:9; Rev. 12:10; note i, Mt. 13:35). It means, do not cast down or destroy the foundation already laid of the 6 fundamental doctrines of (v 1-2).

l Gr. themelios, (note i, Mt. 13:35).

m ***6 First Principles of Christianity***, p. 451.

n Gr. nekra erga. Only here; 9:14. It refers to the works of the old nature which deserve death and cause death in trespasses and sins (Eph. 2:1-8; Gal. 5:19-21; Rom. 1:21-32; 1 Cor. 6:9-11; Col. 3:5-10; Mk. 7:19-21).

o Gr. baptismon, plural of baptidzo—baptisms. There are 7 baptisms in Scripture (note n, Mt. 3:6).

p Gr. aionios, eternal (***Eternal Ages***, p. 426).

q Gr. krima, judgment (see ***Condemnation***, p. 415).

*r 2 Outstanding Facts:
  1 Christians can backslide, tear down the foundation of repentance that is already laid. Should they ever again be admitted into the church, they will have to build again the foundation of repentance and do their first works again (v 1-2; 2:1-4; Rev. 2:5)
  2 Christians can fully apostatize from Christ, completely reject Him and His atoning work, so that it is impossible to renew them again to repentance (v 4-9; 10:26-29; 2 Pet. 2:20-22)

*s ***5fold Former State of Apostates***, p. 451.

*t See ***5fold Apostasy and End of A.***, p. 451.

that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, [u]we are persuaded better things of you, and things that accompany salvation, though we thus speak.

6. Exhortation to patience and diligence unto the end (Heb. 3:6, 12-13, 14, refs.)

10 [a]For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have [b]ministered to the saints, and do minister.

11 And [c]we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

● 12 That ye be not slothful, but [d]followers of them who through faith and patience inherit the promises.

7. How Abraham obtained the benefits of the promise Gen. 22:16-17; Rom.4:17-21; Jas. 2:20-26

13 For when God made promise to Abraham, because he could swear by no greater, he [e]sware by himself,

★ 14 Saying, [f]Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he [g]obtained the promise.

8. God's guarantee of faithfulness to His obligations (2 Tim. 2:13; Isa. 55:11)

16 [h]For men verily swear by the greater: and an oath for [i]confirmation *is* to them an end of all strife.

▲ 17 Wherein God, willing more abundantly to shew unto [j]the heirs of promise [k]the immutability of his counsel, confirmed *it* by an oath:

▲ 18 That by [l]two immutable things, in which *it was* impossible for God to lie, we might have a strong [m]consolation, who have [n]fled for refuge to lay hold upon the hope set before us:

VIII. Christ better than Melchisedec, Abraham and Levi (Heb. 6:19-7:10)
1. Because He is our hope and forerunner. Melchisedec was a mere type (Ps. 110:4; Heb. 7:11-17)

▲ 19 [o]Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

▲ 20 Whither the [p]forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

211 CHAPTER 7

2. Melchisedec was an earthly king-priest (Gen. 14:18-20)

1 For this [q]Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a [r]tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3. Melchisedec's origin was not recorded (Heb. 7:6) so he could be a mere type of Christ's eternity (Mic. 5:1-2; Jn. 1:1-2)

3 Without father, without mother, [*a]without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4. Melchisedec was a mere man but Christ was a God-man (Mt. 1:18-25; Lk. 1:35; Jn. 1:1-2; Isa. 7:14; 9:6-7; 1 Tim. 3:16)

---

u We are persuaded that you will not apostatize and not neglect your salvation so as to reap the judgment of God (v 9; 2:2-3), as some of your brethren have done(v4-8)

a God's promises are His debts to man. His righteousness and justice require Him to keep them, so you will be rewarded (v 10).

b This refers to contributions for the poor saints in Judea, as in 2 Cor. 8-9.

c Paul comes back to his often repeated subject to the Hebrews here—that of warning them they must continue in full assurance of hope of eternal life even to the end, and that by so doing they will finally inherit the blessings of the promises (v 11-12. Cp. 2:3; 3:6, 12-14; 4:1-2, 6, 11; 6:1-8). Slothfulness will deprive them of both hope and faith.

d Gr. mimetes, imitators (note p, 1 Cor. 4:16). He gives Abraham as an outstanding example of faith (v 12-15), then gives a whole list of faith-worthies of the O.T. whom we can imitate in faith (11:1–12:3).

e There was none greater than He to whom He could appeal, so He pledged His own eternal power to fulfill the promise.

f 16th O.T. prophecy in Heb. (6:14; Gen. 22:17, fulfilled). Next, 7:17.

g See the 20 promises to Abraham (Gen. 12:1-3, 7; 13:14-17; 15:4-6, 13-21; 17:2-8, 15-16, 19-21; 18:10, 18-19; 21:12-13; 22:8, 17). The promise referred to in this verse is the supernatural birth of Isaac.

h One of great authority who can enforce the contract and punish for any failure to keep it (v 16).

i Gr. bebaiosis (note n, Phil. 1:7).

j The children of faith (Rom. 4).

Gentiles to salvation by Jesus Christ and saving all who believe, of both Jews and Gentiles (Gal. 3:13-14; 1 Cor. 12:13; Rom. 1:16).

l This refers either to God's oath and promise (v 13) or to the two oaths of God confirming the promise to Abraham (v 13) and making Christ a high priest forever after the order of Melchisedec (7:21). See ***30 Limitations of God***, p. 1058 of O.T.

m Gr. paraklesis (note v, Acts 13:15).

n Here we have an allusion to the cities of refuge, and to persons who fled to them in safety (Num. 35; Josh. 20:2-3). The sinner can flee to Christ and find eternal refuge and safety (Jn. 3:16).

o Here Paul changes the allusion from safety in the cities of refuge to a ship reaching harbor after a tempestuous voyage, knowing that her anchor is sure and stedfast. So it is with the believer who has the hope of eternal life anchored safe in heaven (v 19-20).

p Jesus is our Forerunner to heaven and our High Priest to represent us until we are safe in heaven with God (v 20).

q 10 Facts About Melchisedec:
1. King of Salem, ancient Jerusalem (v 1; Gen. 14:18)
2. Priest of God in Abraham's day (v 1; Gen. 14:18)
3. Met Abraham returning from his military victory (v 1; Gen. 14:16-18)
4. Abraham gave him a tenth of the spoils (v 2; Gen. 14:16-24)
5. Called King of righteousness (v 2)
6. Called King of Salem, or King of Peace (v 2; Gen. 14:18)
7. Had no descent (Gr. genealogeomai, recorded pedigree); without recorded father or mother; and without recorded beginning of days or end of life (v 3, 6). He had a father, mother, birth, and death, but these were not recorded, so that he could be a type of Christ who was an eternal being really without beginning and ending (Mic. 5:2; Isa. 9:6-7; Jn. 1:1-2; Heb. 1:8)
8. Made a type of Christ, so that Christ could be made a priest after his order (v 3; 5:6, 10; 6:15-20; 7:1-10, 15-21). See ***Melchisedec***, p. 452
9. He was an ordinary man (v 4)
10. Greater than Abraham (v 4-7)

r It was customary among ancient nations to give a tenth of the spoils of war to the objects of their worship.

*a See ***Melchisedec***, p. 452.

✝ ✝ ✝

was, unto whom even [*c]the patriarch Abraham gave [*d]the tenth of the spoils.

5. Melchisedec was better than Abraham and Levi (Gen. 14:18-20)

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, [e]though they come out of the loins of Abraham:

6 But he whose [f]descent is not counted [g]from them [h]received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of [i]the better.

6. Abraham and Levi paid tithes to the Melchisedec priesthood which is still in existence to receive tithes of Abraham's children (Rom. 4:12, 16; Heb. 5:6; 6:20; 7:15-8:6)

8 [j]And here men that die receive tithes; but there he *receiveth them*, [k]of whom it is witnessed that he liveth.

9 And as I may so say, [l]Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of [m]his father, when Melchisedec met him.

IX. Christ's priesthood better than Aaron's

1. Because He has an unchangeable law and priesthood. Aaron's was changeable (Heb. 7:16-24; 8:6; cp. Gal. 4:21, refs.)

11 If therefore [n]perfection were by the Levitical priesthood, (for [o]under it the people received the law,) [p]what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 [q]For the priesthood being changed, there is made of necessity a change also of the law.

2. Because of a change in God's choice (Ps. 110:4; Heb. 1:1-8)

13 [r]For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* [a]evident that our Lord [b]sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

3. Because of a better foundation (Heb. 8:6-13; 9:23-24; 10:9-23)

15 [c]And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a [d]carnal commandment, but after the power of

---

Abraham, the source of the Jewish race. There remains no mystery about him in view of the facts here. Because he had no recorded father, mother, etc. does not make him a man of mystery or a divine person as many have thought. See ***Christ Better Than Melchisedec***, p. 450.

*c Gr. patriarches, father or chief of a family or tribe (v 4; Acts 2:29; 7:8-9).

*d See ***The Doctrine of Tithing***, p. 61.

e This proves that even children of Abraham were supposed to pay tithes. If they were obligated to pay tithes, so were the Gentiles, including the church.

f No recorded pedigree (note q, v 1).

g He reckoned no genealogy from them, from the genealogies of the priests (v 5). This was considered essential for a priest by the Jews. On the other hand, since they recognized Melchisedec as a true priest of God and greater than Abraham, they had to recognize that genealogy was not the essential thing for a priest and that on these grounds Jesus Christ could be a priest after the order of Melchisedec to fulfill Ps. 110.

h This proves that the Melchisedec priesthood had commandment to take tithes of Abraham, as the Levites were commanded to take tithes of all Israel (v 5-6). If Abraham paid tithes to Melchisedec, his natural and spiritual seed should continue to pay tithes to this priesthood since it now replaced the Aaronic priesthood (v 9-21). Is the first priest of this order the only one to receive tithes? Should God require tithing under this priesthood at the first and then discontinue it when Christ became a priest after this order? Does grace lessen the obligation of man or increase it? Has this priesthood come to a self-supporting place, where it needs nothing from those under its benefits? Was it right that Abraham pay tithes to this priesthood and for Melchisedec to receive them for his support? If it was right then, could it be wrong now to continue this same program? Should a mere typical priesthood be supported and not the eternal priesthood itself?

i See ***Christ Better Than Abraham***, p. 450.

j If men that die receive tithes, how much more should they who live receive them? That is, if temporary priests have received them, how much more should the eternal priests receive them? (v 8).

k As there is no record of his death or end of his priesthood, Melchisedec in Scripture record is an illustration of perpetuity of life, a type of Christ who is eternal (Isa. 9:6; Mic. 5:2; Heb. 1:8; Rev. 1:8-11).

l Those who receive tithes also pay them on their own income. In this, Abraham was the representative tithe payer for all his seed to come (v 9-10).

m In the loins of his ancestral father.

n Gr. teleiosis, completing or finishing of anything, so as to leave nothing imperfect or wanting. Trans. perfection (v 11) and performance (Lk. 1:45). Here it means that the Levitical priesthood was faulty. See note d, Rom. 8:3 and ***85 Old and New Covenant Contrasts***, p. 351. The Levitical system was merely a shadow, not the substance and reality of the eternal priesthood of Christ. It represented a perfect system but was imperfect itself. It pointed to a perfect sacrifice that would take away sin, but was helpless to cleanse from sin.

o Not under it, but on account of it, for the law was given before this priesthood was established (Ex. 40:12-14).

p Question 11. Next, 9:14. The eternal priesthood typified by Melchisedec was the original priesthood. It existed over 400 years before the Levitical order. Over 600 years after the Levitical priesthood David by the Holy Ghost predicted that another and a perfect priest would arise after the order of Melchisedec. The law, therefore, did not contain the original priesthood, which existed typically in Melchisedec and became reality in Jesus Christ.

q ***Change In Law and Priesthood***, p. 452.

r The Messiah of whom these things were predicted did not come from the tribe of Levi and had no Levitical pedigree to prove His claim to the priesthood (v 13).

a Paul speaks with all confidence that Christ came from Judah, according to the official Jewish genealogies. The genealogies of both Matthew and Luke establish this fact. There were no difficulties in them in that day or the enemies of the gospel would have used them as proof against Christ being the Messiah.

b Gr. anatello, hath risen. Generally used of the sun rising (Mt. 4:16; 5:45; 13:6; Mk. 4:6; 16:2; Jas. 1:11; 2 Pet. 1:19. Cp. Lk. 12:54). Here, Christ is risen out of Judah as the sun in all its strength to bring light to Israel and knowledge to His people (Isa. 9:1-2; 11:1; Mt. 4:16; Lk. 1:77-79).

c It is more abundantly manifest (Gr. katadelos, very plain) that God designed the Levitical priesthood to be changed, because of the oath in Ps. 110 which declares the Messiah should be a priest after the order of Melchisedec who was not only a priest but also a prophet and a king (7:1-10). None of the Levitical priests exercised a double or a triple office, as manifest in Jesus Christ.

d Gr. sarkikos (note h, Rom. 7:14). The word carnal does not always mean sinful or corrupt, but sometimes feeble, frail, or human. The idea here is that Christ was not appointed a priest after the order of Aaron wherein weak and perishing men must succeed each other, but He was made

★ 17 For he testifieth, [*e]Thou *art* a priest for ever after the order of Melchisedec.

4. Because of a better hope (Heb. 6:16-20; Rom. 5:1-11; 8:1-13; Tit. 1:2)

18 For there is verily a [*f]disannulling of the commandment going before for the [*g]weakness and [*h]unprofitableness thereof.

19 For the law made nothing perfect, but the [i]bringing in of a [j]better hope *did*; [k]by the which we draw nigh unto God.

5. Because of a better consecration and ordination (Heb. 7:28; 9:6-28; 10:1-23)

20 And inasmuch as not without an oath *he was made priest*:

★ 21 (For those priests were made without an oath; but this with an oath by him that said unto him, [l]The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

6. Because of a better covenant (Heb. 8:6-13; 9:13-28; Mt. 26:28)

22 By so much was Jesus made a [m]surety of a [n]better testament.

7. Because of a better substance (Heb. 7:16, 21, 28; 9:11-28; 10:10-23)

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an [o]unchangeable priesthood.

8. Because of a better salvation (Heb. 9:11-28; 10:1-23)

25 Wherefore he is able also to [p]save them to the uttermost that come unto God by him, seeing he ever liveth to make [q]intercession for them.

9. Because of a better nature, character and exaltation (Heb. 1:1-9; 2:9-18; 7:16; 8:1; 9:24)

26 For such an high priest became us, [r]*who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

10. Because of finished redemption (Heb. 1:3; 10:10, 14; 12:2)

27 Who needeth not daily, as those high priests, to [a]offer up sacrifice, first for his own sins, and then for the people's: for this he did [b]once, when he offered up [c]himself.

11. Because of His perfection (Heb. 5:9; 9:11; 10:14)

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was [d]since the law, *maketh* the Son, who is consecrated for evermore.

212 CHAPTER 8

12. Because of a better position (Heb. 1:3; 7:26; 9:23-28; 10:19-23)

1 Now of the things which we have spoken *this is* [e]the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

13. Because of a better ministry in a better tabernacle (Heb. 7:19, 25, 27-28; 9:11-28)

2 A [f]minister of the [g]sanctuary, and of the true [h]tabernacle, which the Lord pitched, and

---

a High Priest after another order—after the power of immortality or endless life (v 16-17).

*e 17th O.T. prophecy in Heb. (7:17; Ps. 110:4, fulfilled). Next, v 21.

*f Gr. athetesis, abolition, rejection. Trans. disannulling (v 18) and put away (Heb. 9:26). What was disannulled? Not only the commandment of v 16-18 concerning the priesthood, but all the law, including the 10 commandments (***85 Old-New Contrasts***, p. 351). That the commandment here refers to the law is made clear in(v19).

*g See ***15 Things Law Could Not Do***, p. 305.

*h See ***15 Things the Law Unprofitable In***, p. 452.

i Gr. epeisagoge, superintroduction. This refers to the introduction of the gospel or the new covenant to take the place of the old covenant (see ***85 Contrasts***, p. 351).

j See ***Christ Better Than Aaron***, p. 450.

k By the atonement and the new covenant we have personal approach to God which no man had by the law program (v 19; 10:19-23).

l 18th O.T. prophecy in Heb. (7:21; Ps. 110:4, fulfilled). Next, 8:8. Paul's argument here is that God has never failed to fulfill His oaths. Since He did not establish the Levitical priesthood or the law of Moses by an oath, He was free to change or abolish them at His pleasure. See ***14 Oaths of God***, p. 451.

m Gr. egguos, giving surety or bail. Christ became the guarantee that the benefits of the new covenant would be given to all men who meet the terms. In this sense He is the mediator (8:6; 9:15).

n The new covenant is a better one as compared with the old covenant or the law of Moses (note c, 2 Cor. 3:6).

o A priesthood not passed to another, as in the Aaronic priesthood (v 23-24).

p Because He is an everlasting priest, and He is able to save from all sin to the uttermost, in all places, at all times, and under all circumstances. The condition of salvation is coming to God by Him (v 25).

q Gr. entugchano, to light upon; fall in with; meet with; intercede with and for. Trans. intercession (v 25; Rom. 8:27, 34; 11:2) and deal with (Acts 25:24).

7 Purposes of Intercession:

1 To come to or meet a person for any cause whatever (v 25; Rom. 8:27, 34)
2 To plead the cause of others as in a civil court (Isa. 59:9-18; 1 Tim. 2:1)
3 To pray for others (Isa. 53:12; Lk. 22:44; Rom. 8:26-27, 34; Heb. 7:25)
4 To defend or vindicate a person or thing (Jer. 7:16; 27:18; 36:25)
5 To commend others to a person (Rom. 8:26-27)
6 To furnish any kind of assistance or help (Rom. 8:26-27)
7 To accuse or act against a person in a judicial way (Rom. 11:2; Acts 25:24)

r See ***5fold Character of Christ***, p. 452.

a Gr. anaphero. Trans. offer up (v 27; 13:15; Jas. 2:21; 1 Pet. 2:5); bear (Heb. 9:28; 1 Pet. 2:24); lead, carry, and bring up (Mt. 17:1; Mk. 9:2; Lk. 24:51).

b He offered no sacrifice for Himself, for He was sinless (v 26; 1 Pet. 2:22). He offered Himself once for all sinners; not daily or annually for the Jews only. He tasted death for every man (Heb. 2:9-15; 1 Pet. 2:24).

c See ***Christ's Eternal Human Body***, p. 452.

d This refers to the oath of God after the law was given to the effect that He would abolish the law and the Aaronic priesthood raising up another priest after the order of Melchizedek (Ps. 110:4). This oath, made over 600 years after the giving of the law, abrogates the law that was not established by an oath (7:11-22, 28). Since the Son's priesthood is eternal, the covenant upon which it operates is eternal. The old covenant, which the new covenant replaces, is not now in force (p. 351 ***85 Contrasts***).

e Gr. kephalaion, main point. Only here and in Acts 22:28. See ***7 Facts About Christ***, p. 452.

f Gr. leitourgos, public servant or officer (note k, Rom. 13:6). Christ is the public servant who carries on the business of the whole human race with God. All have common rights in His work and service. He is the minister of the heavenly things pertaining to man's redemption and destiny (v 2-6; 9:11-15, 23-24).

g Gr. hagion, holies, referring to the holy of holies of the heavenly temple or tabernacle (v 2; 9:3, 8; 10:19). Used 10 times in Hebrews (v 2; 9:2, 3, 8, 12, 24, 25; 10:19; 13:11).

h Gr. skene. Trans. tabernacle 19 times and habitation one time (Lk. 16:9). See ***7 Kinds of Tabernacles***, p. 452.

3 For every high priest is [i]ordained to [j]offer gifts and sacrifices: [k]wherefore *it is* of necessity that this man have somewhat also to offer.

4 [l]For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, [m]See, saith he, *that* thou make all things according to the [n]pattern shewed to thee in the mount.

14. Because He is a Mediator of a better covenant based upon better promises (Heb. 7:22; 8:1-13; 9:14-28)

▲ 6 But now hath he obtained [o]a more excellent [p]ministry, by how much also he is the [q]mediator of a [r]better covenant, which was established upon better [s]promises.

X. Christ's covenant better than the Old Covenant (Heb. 8:7-10:18)

1. Because of its tenfold superiority

7 For if that [t]first *covenant* had been faultless, then should no place have been sought for [u]the second.

★▲ 8 For finding fault with [v]them, he saith, [w]Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel [x]and with the house of Judah:

▲ 9 [y]Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my [a]covenant, and I regarded them not, saith the Lord.

▲ 10 [b]For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

▲ 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

▲ 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first [c]old. Now that which decayeth and [d]waxeth old *is* ready to [e]vanish away.

213 CHAPTER 9

2. Because the Old Covenant tabernacle was only typical of the New Covenant one (Heb. 8:1-2, 5; 9:24; 10:1)

1 Then verily the first *covenant* had also [f]ordinances of divine service, and a [g]worldly sanctuary.

2 For there was a [h]tabernacle made; the [*i]first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the [*j]second veil, the taber-

---

j 2 Kinds of Offerings:
  1 Gifts to God acknowledging His government and providence in the universe
  2 Sacrifices to God acknowledging sin and the necessity of atonement

k Since it was necessary for all priests to make offerings, it was required of Christ to make one (10:1-12).

l The temple service in Jerusalem was still being carried on by the Levites. It was not possible therefore, for Christ to perform the office of a priest, being of the tribe of Judah, to which tribe the priesthood did not belong. The Levites served in this worship of shadows of heavenly things (v 4-5).

m Quoted from Ex. 25:9, 40.

n Gr. tupos (note c, Phil. 3:17).

o A more excellent ministry because of the better covenant based upon better promises (v 6; 7:22; 2 Cor. 3:6-18).

p Gr. leitourgia. Trans. ministry (v 6; 9:21); ministration (Lk. 1:23); and service (2 Cor. 9:12; Phil. 2:17, 30).

q Gr. mesites (note m, Gal. 3:20).

r 10 Better Things in Hebrews:

1 Hope (7:19)	6 Substance (10:34)
2 Testament (7:22)	7 Country (11:16)
3 Covenant (8:6)	8 Resurrection (11:35)
4 Promises (8:6)	
5 Sacrifices (9:23)	9 Thing (11:40)

10 Things (12:24)

s The claim of 33,000 promises in the Bible is wrong. There are not that many verses, much less promises. In the N.T. there are only 750 promises in 250 classifications (note a, Rev. 22:20).

t The law of Moses was faulty and had to be done away so that the perfect covenant might come into force (see ***15 Things Law Could Not Do***, p. 305, ***15 Things the Law Unprofitable In***, p. 452; ***85 Old and New Covenant Contrasts***, p. 351).

u The second or the new covenant was necessary because the first or the old covenant did not provide salvation and eternal life (***85 Old-New Covenant Contrasts***, p. 351).

v This could refer to finding fault with the Jews and not with the covenant, as Jer. 31:31-34 complains that they broke the covenant; but v 7 is clear that the covenant itself was faulty.

w 19th O.T. prophecy in Heb. (8:8-12; Jer. 31:31-34, fulfilled). Next, 10:5.

x With both houses of Israel—all the descendants of the 13 tribes. Thus the modern Anglo-Saxons being the 10 lost tribes is unscriptural. See note a, Acts 13:16.

y The new covenant is far different from the old covenant in nature and contents (see ***85 Old-New Covenant Contrasts***, p. 351).

a Gr. diatheke. Trans. covenant 18 times (Lk. 1:72; Acts 3:25; 7:8; Rom. 9:4; 11:27; Gal. 3:15, 17; 4:24; Eph. 2:12; Heb. 8:6-10; 9:4; 10:16, 29; 12:24; 13:20) and testament 12 times (Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 11:25; 2 Cor. 3:6, 14; Heb. 7:22; 9:15-20; Rev. 11:19).

b This Is the Nature of Gospel System:
  1 I will put My laws in their mind (v 10). They will be fully enlightened and have perfect knowledge of truth
  2 I will write them in their hearts (v 10). All their affections, passions, and appetites shall be purified so that they shall willingly obey My Word
  3 I will be their God, and they shall be My people (v 10). I will make them new creatures and unite them to Me forever (2 Cor. 5:17)
  4 They shall all know Me from the least to the greatest of them (v 11)
  5 I will be merciful when they commit injustices against God or man (v 12)
  6 I will forgive their sins and lawlessness, remembering them no more (v 12). All this implies genuine repentance and forsaking of sin (Zech. 12:10–13:1; Rom. 11:25-29)

c Gr. palaioo, to abrogate; annul; be antiquated; no longer in force; to be obsolete, out of date. Trans. old and decay (v 13) and wax old (Lk. 12:33; Heb. 1:11).

d Gr. gerasko, to grow aged; become old and infirm. Here and in Jn. 21:18.

e Gr. aphanismos, a making away with; disappearance. Only here, but used by the Greeks of laws that become out of date and abolished

f Gr. dikaioma, rites and ceremonies. Trans. ordinances (v 1, 10); judgment (Rom. 1:32; Rev. 15:4); righteousness (Rom. 2:26; 5:18; 8:4; Rev. 19:8); and justification (Rom. 5:16).

g Gr. kosmikos, earthly; of the world. Here and Tit. 2:12. This refers to the tabernacle made by Moses after the patterns shown him of heavenly things (8:5; 9:23-24).

h See note h, 8:2.

*i The first room of the tabernacle—the holy place wherein there were:
  1 The golden candlestick (v 2; Ex. 25:31-40)
  2 Golden altar of incense (v 2; Ex. 30:1-10)
  3 Table of shewbread with 12 loaves representing 12 tribes (v 2; Ex. 25:23-30)

*j A second vail (veil) separated the holy place from the most holy place or holy of holies. The first vail separated the holy place from the tabernacle court and prevented the people from looking into the

4 Which had the golden censer, and the [*l]ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 [*m]And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

3. Because the Old Covenant restricted personal approach to God. The New Covenant gives full access to God always (Heb. 10:19-23)

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone [*n]once every year, not without blood, which he offered for himself, and *for* the errors of the people:

4. Because Old Covenant services could not cleanse even its ministers (Heb. 5:1-3; 7:27)

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a [*o]figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the [a]conscience;

temporary and powerless to cleanse from sin (Heb. 10:1-9)

10 [b]*Which* stood only in meats and drinks, and divers washings, and carnal ordinances, [c]imposed *on them* [d]until the time of [e]reformation.

6. Because the New Covenant sacrifice brought eternal redemption (Heb. 7:24; 9:15; 10:10-23)

11 But Christ being come an high priest of [f]good things to come, [g]by a greater and more perfect tabernacle, not made with hands, that is to say, [h]not of [i]this building;

▲ 12 [j]Neither by the blood of goats and calves, but by his own blood he entered in [k]once into the holy place, having [l]obtained [m]eternal [n]redemption *for us*.

7. Because the Old Covenant sacrifices could not remit one sin (Heb. 10:4), but the blood of Christ does (Mt. 26:28; Rom. 3:25; 5:9; Eph. 1:7; 2:13; Heb. 10:19; 1 Jn. 1:7; 1 Pet. 1:18; Rev. 1:5; 5:9)

▲ 13 [o]For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the [p]purifying of the flesh:

▲ 14 [q]How much more shall the blood of Christ, who through the [r]eternal [s]Spirit offered himself without spot to God, purge your conscience from [t]dead works to serve the living God?

▲ 15 [u]And for this cause he is the [v]mediator

---

holy place (Ex. 26:31-37).

*k The holy of holies which contained the ark of the covenant (v 4-5; Ex. 25:10:22).

*l A box or chest about 3x3x5 ft. in which were the golden pot of manna (v 4; Ex. 16:32-34), Aaron's rod that budded (Num. 17), and the tables of the covenant or two stones on which were written the ten commandments (2 Cor. 3:3, 7; Ex. 25:16). The golden censor (Lev. 16:12) appears to have been left in the holy of holies with the ark (v 4).

*m This describes the lid to the ark of the covenant (Ex. 25:10-22). Two cherubim, one on each end of the lid stretched forth their wings to touch each other over the mercy seat which typified God's throne and the divine presence (v 5; Ex. 25:18-22).

*n On the great day of atonement (Lev. 16:14; 23:27). This going only once a year into the holy of holies testified that the way into the holiest of heaven, had not been made (v 8). Now it has been made by the death of Christ (10:19-23).

*o Gr. parabole. Here and 11:19 trans. figure, but in the gospels it is always trans. parable, except in Mk. 4:30; Lk. 4:22. A shadow of the realities in Christ (8:5; 10:1). A program of types for the time then present—the dispensation of law in which both gifts sacrifices were offered, none of which could make men perfect as to the conscience (v 9; 10:1-18).

a See ***Conscience***, p. 414.

b See ***True Bible Types***, p. 452.

c Gr. epikeimai, to be laid upon; imposed on. Trans. imposed on (v 10); press upon (Lk. 5:1); and lie upon (Jn. 11:38; 21:9; Acts 27:20; 1 Cor. 9:16). These natural rites and ceremonies were commanded by divine authority, as proper representations of the gospel system, which should come and rectify all things.

d See note k, Gal. 3:19.

e Gr. diorthosis, a making straight; correcting; amending of a fault; reformation. Only here. It refers to correcting the faults and weaknesses of the law of Moses by the abolishment of it, and the substitution of a perfect covenant which meets every need wherein the law failed (v 10; 7:11-19, 27-28).

f The realities of Christianity that were typified by the law system (v 11; 10:1).

g Gr. dia, through; referring to His passing through the heavens into the heavenly tabernacle to appear in the holy of holies there for us (v 11, 24).

h Not of an earthly tabernacle made by hands of man out of earth's created materials, as

i Gr. ktisis, creation (note b, Rom. 8:19).

j Christ does not minister in an earthly tabernacle or offer the blood of goats and calves which cannot take away sins. He ministers in the holy place in heaven where He has offered the true atonement—His own blood which brings eternal redemption (v 12).

k He made atonement once for all and does not have to make a daily atonement as earthly priests (v 12; 7:27; 9:6-7, 25-28; 10:1-18).

l Gr. heurisko, to find; discover; procure; obtain. Trans. obtain (v 12); get (Lk. 9:12); perceive (Acts 23:29); and find 174 times (Heb. 4:16; 11:5; 12:17; etc.). Christ found and obtained for man the only method of eternal salvation, that of taking man's place and dying in his stead (Mt. 26:28; Heb. 2:9-15; 1 Pet. 2:24).

m The redemption price that stands good forever. It is eternal in its merit and efficacy. Man's possession of it does not make it eternal. It would be eternal if no man ever received or kept it. There are certain conditions one must meet to get it and keep it (note d, Jn. 6:27; note e, 3:7).

n Gr. lutrosis, a ransoming. It is from lutron and lutroo, a ransom price of redemption; an atonement; a release on receipt of a ransom price. Used only here; Lk. 1:68; 2:38. Lutron, ransom, is found in Mt. 20:28; Mk. 10:45, and lutroo, redeem, in 1 Pet. 1:18; Lk. 24:21; Tit. 2:14.

o For if these carnal rites and ceremonies set the body apart and ceremonially purify the flesh of defilement giving it readmission to public worship and freedom from temporal punishments of the law, how much more shall the blood of Christ, through the Holy Spirit purge your conscience from sin and make you inwardly holy before God? (v 13-15)

p The rituals of the law only cleansed the body—the flesh (v 13). The blood of Christ cleanses the soul and spirit and reconciles one to God (v 14-15; Col. 1:14-22; 1 Jn. 1:7; Rev. 1:5).

q Question 12. Next, 10:2.

r The Holy Spirit is eternal (1 Jn. 5:7).

s Through the Spirit, Christ:
  1 Was begotten (Mt. 1:18-25; Lk. 1:35)
  2 Trained (Isa. 50:4; Lk. 2:40, 52)
  3 Tested (Mt. 4:1; Lk. 4:1)
  4 Worked (Mt. 12:28; Lk. 4:14-21; Acts 10:38; Isa. 11:1-2; 42:1-7; 61:1-2)
  5 Offered self a sacrifice (Heb. 9:14)
  6 Was resurrected (Rom. 8:11)
  7 Justified (1 Tim. 3:16)

t See note n, 6:1.

u To this end, Christ became the mediator of the new covenant, that through His death sins could be remitted and men be given eternal inheritance (v 15).

v Gr. mesites (note m, Gal. 3:20).

✝ ✝ ✝

death, [y]for the redemption of the transgressions *that were* under the first testament, [z]they which are called might receive the promise of eternal inheritance.

8. Because the death of Christ was necessary to make the New Covenant (Mt. 26:28; 1 Pet. 2:24)

16 For where a [*a]testament *is*, there must also of necessity be the death of the [*b]testator.
17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

9. Because the Old Covenant was dedicated by blood of animals (Heb. 9:11-15; 10:1-9)

18 [*c]Whereupon neither the first *testament* was [*d]dedicated without blood.
19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,
20 Saying, [*e]This *is* the blood of the testament which God hath enjoined unto you.
21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the [a]ministry.
22 And [b]almost all things are by the law [c]purged with blood; and [d]without shedding of [e]blood is no remission.

10. Because the New Covenant was dedicated by the blood of Christ (Heb. 9:13, refs.)

23 *It was* therefore necessary that the [f]patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.
▲ 24 [g]For Christ is not entered into the holy places made with hands, *which are* the [h]figures of the true; but into heaven itself, now to [i]appear in the presence of God for us:

sacrifices but the New Covenant had only one (Heb. 10:10, 14)

25 [j]Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;
26 For then must he often have suffered since the [k]foundation of the world: but now once in the [l]end of the [m]world hath he appeared to put away sin by the sacrifice of himself.
27 And as it is [n]appointed unto men once to die, but [o]after this the judgment:
▲ 28 So Christ was once offered to [p]bear the sins of many; and unto them that [q]look for him shall he appear the [r]second time without sin unto salvation.

214

CHAPTER 10

12. Because the Old Covenant was only a shadow of the realities of the New Covenant (Col. 2:14-17)

1 For the law having a [s]shadow of good things to come, *and* not the very [t]image of the things, [u]can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
2 [v]For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.
3 But in those *sacrifices there is* a remembrance again *made* of sins every year.
4 For *it is* [*w]not possible that the blood of bulls and of goats should take away sins.

13. Because Christ abolished the Old Covenant (Gal. 4:21, refs.)

★ 5 Wherefore when he cometh into the world, he saith, [*x]Sacrifice and offering thou wouldest not, but a body hast thou [*y]prepared me:

---

x It was only by means of death that man could be saved, for death was the penalty for sin (Mt. 26:28; Rom. 5:6-11; 6:10; 14:9; 1 Cor. 15:3; 2 Cor. 5:14-21; Col. 1:14-22; Heb. 2:9-15; 9:15; 1 Pet. 2:24).
y Christ died to redeem the O.T. saints who looked forward to the cross by faith as we look back to the cross by faith (11:1-40).
z Final calling and election are based upon meeting the terms of God in our period of probation. It is at the end of a life of conformity to the gospel that we receive the eternal inheritance (1 Cor. 9:25-27; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 1:4-5, 9, 13; 2 Pet. 1:4-10).
*a All redemptive covenants whether typical or actual were ratified by the death of a victim (v 16; Gen. 15:9-18).
*b See ***New Covenant Ratified***, p. 452.
*c Wherefore, as the death of a victim was necessary to ratify covenants, the first or Mosaic covenant was dedicated by blood (v 18-22).
*d Gr. enkainizo, inaugurated. Here; 10:20.
*e Quoted from Ex. 24:4-8. Cp. Mt. 26:28.
a Gr. leitourgia, service (note p, 8:6).
b Almost. Some were ceremonially purged with water and fire (Num. 31:23) and some with the ashes of a red heifer (Num. 19:2-10), but all were first consecrated by blood.
c Ceremonially purged (v 13), not purged from sin (10:4).
d Here Paul shows that there can be no redemption but through the blood of Christ; and to prefigure this the law could not grant any remission of sin without the blood of a victim (v 22).
e The word atonement is used 80 times in the O.T. and only 1 time in the N.T. The word blood is used 329 times in the O.T. and 101 times in the N.T. See ***14 Blessings of the Blood***, p. 450.
f Gr. hupodeigma, sign; token; copy; example; representation. Trans. pattern (v 23); ensample (2 Pet. 2:6); and example (Jn. 13:15; Heb. 4:11; 8:5; Jas. 5:10). Here, the things in the tabernacle (8:5), were purified ceremonially by the blood of animals (v 18-23). The heavenly patterns are purified by the blood of Christ (v 12-15, 23).
g Christ is not entered into earthly holy places to minister, but into heaven itself to represent us (v 24; 8:1-6).
h Gr. antitupon. Here; 1 Pet. 3:21. The earthly holy places and things are mere representations of the true and the heavenly (v 24).
i Gr. emphanizo, to show forth; make clear and plain. Trans. appear (v 24; Mt. 27:53); manifest (Jn. 14:21-22); show (Acts 23:22); declare plainly (Heb. 11:14); inform (Acts 24:1; 25:2, 15); and signify (Acts 23:15). Christ represents us (v 24; 1 Jn. 2:1-2).
j Christ does not have to offer Himself and die often, as under the law (Lev. 16). It is enough that He died once for all to put away sin (v 25-28; 10:1-18).
k Gr. katabole, overthrow of the world that Lucifer ruled before Adam (note i, Mt. 13:35).
l Gr. sunteleia, closing time of one age and the beginning of another (v 26; Mt. 13:39, 40, 49; 24:3; 28:20).
m See ***The Perfect Sacrifice***, p. 452.
n ***Man's Inescapable Appointment***, p. 452.
o See ***Death Ends Probation***, p. 452.
p Gr. anaphero (note a, 7:27).
q Gr. apekdechomai (note c, Rom. 8:19).
r This refers to the second advent when Christ will come to earth without being a sin-offering to save men (v 28). He will come the next time to reign and put all enemies under His feet (note w, 2 Th. 1:7).
s The law gave only a faint outline of good things to come (v 1; 8:5; Col. 2:14-17).
t Gr. eikon, form (note o, Col. 1:15).
u See ***15 Things Law Could Not Do***, p. 305, ***15 Things Law Unprofitable In***, p. 452.
v Question 13. Next, v 29.
*w It was not possible that the law could take away sins, make perfect, or purify the heart. Why some Christian groups insist on going back under the law in some points is only explainable by 2 Cor. 4:4; 11:14-15; 2 Tim. 4:1-4; 2 Th. 2:8-12.
*x 20th O.T. prophecy in Heb. (10:5-9; Ps. 40:6-8, fulfilled). Next, v 16.
*y See note a, 3, 2 Cor. 13:5.

thou hast had no pleasure.

7 Then said I, Lo, I come (in the [*z]volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou [*a]wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. [*b]He taketh away the first, that he may establish the second.

14. Because Old Covenant sacrifices were powerless but the New Covenant one is eternally efficacious (Col. 2:14-17; 1 Pet. 2:24)

▲ 10 [*c]By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 [*d]And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, [e]sat down on the right hand of God;

13 [f]From henceforth expecting till his enemies be made his footstool.

▲ 14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

★▲16 [g]This *is* the covenant that I will make with them after those days, saith the Lord, [h]I will put my laws into their hearts, and in their minds will I write them;

member no more.

18 [i]Now where remission of these *is, there is* [j]no more offering for sin.

XI. Warnings and admonitions (Heb. 10:19-39)

1. Every believer is a priest and is exhorted to enter the holiest and enjoy his full rights in Christ (Heb. 4:14-16; Eph. 1:3, 14; 2:14-22)

19 Having therefore, brethren, [k]boldness to [l]enter into the holiest by the blood of Jesus,

20 By a [m]new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

● 22 [n]Let us [o]draw near with [p]a true heart in [q]full assurance of faith, having our [r]hearts sprinkled from an evil [s]conscience, and our [t]bodies washed with pure water.

▲●23 Let us hold fast the [u]profession of *our* faith [v]without wavering; (for he *is* faithful that promised;)

2. Our duty one to another

● 24 And let us [w]consider one another to [x]provoke unto love and to good works:

● 25 Not forsaking the [y]assembling of ourselves together, [z]as the manner of some *is*; but exhorting *one another*: and [a]so much the more, as ye see the day approaching.

3. To apostatize means eternal punishment (Heb. 4:6-9; 2 Pet. 2:20)

★ 26 For [b]if we sin [c]wilfully [d]after that we

---

*z Gr. kephalis, roll of the book. Books were written on skins and rolled up on two wooden rollers. In Jewish synagogues the Pentateuch is still written on scrolls.

*a God did not will to redeem man by animal sacrifices, but by a human sacrifice of infinite merit. To this end He prepared a body for the eternal logos who came to do the will of God and die for the sins of the world (v 7-9; Gal. 1:4; 1 Pet. 2:24).

*b This Could Be Understood 2 Ways:

  1 He takes away the first sacrifices to establish the sacrifice of Christ (v 12)
  2 He takes away the old covenant to establish the new covenant (p. 351 ***85 Old and New Covenant Contrasts***)

*c By the will of God in preparing Christ as a sacrifice we are sanctified and perfected (v 10-14). Cp. 1 Th. 4:3-7; 2 Th. 2:13.

*d In summing up his arguments for the abolishment of the law and the establishment of the new covenant, Paul Emphasizes 2 Things:

  1 The utter helplessness and emptiness of the earthly priests standing daily to minister sacrifices that can never take away sins (v 11)
  2 The infinite power of the one sacrifice of Christ that cleanses from all sin, defeats the enemies of God, and perfects all believers for ever (v 12-14)

e See ***Finished Sacrifice***, p. 453.

f See ***Victorious Sacrifice***, p. 453.

g 21st O.T. prophecy in Heb. (10:16-17; Jer. 31:33-34, fulfilled). Next, v 30.

h See note b, 8:10.

i Where sins are remitted, there is no need of an offering for sins any longer. Thus Paul concludes his argument of the priesthood of Christ, begun in 5:1. Christ's offering is efficacious for all past, present, and future sins, but on condition of proper confession of sin and meeting the terms of continued grace (1 Jn. 1:9; Rom. 10:9-10).

j See ***Christ Better Than O.T. Sacrifices***, p. 450.

k Gr. parrhesia, liberty; full access to heaven (note o, Acts 4:13). The practical teaching of the epistle begins here (10:19–13:25). It is a grand conclusion to the doctrinal arguments of 1:1–10:18.

once a year into the holiest place on earth, but by the blood of Christ the least saint can have daily access to the holiest place in heaven (v 19).

m It is a newly made way and a living way. It is so-called because Christ was newly slain and because He, being the way to God, is alive forevermore (Jn. 14:6; Rev. 1:18). He is now alive within the veil (v 20; 7:25).

n 7 Commands for Believers:

  1 Draw near to God (v 22)
  2 Have pure conscience (v 22)
  3 Have clean bodies (v 22)
  4 Have unwavering faith (v 23)
  5 Provoke others to good works (v 24)
  6 Be regular church attendants (v 25)
  7 Exhort one another daily (v 25; 3:13)

o 4 Ways to Draw Near to God:

  1 By boldness (v 19; 4:14-16)
  2 By the blood of Jesus (v 19)
  3 By a new and living way (v 20)
  4 By High Priesthood of Christ (v 21)

p An honest, earnest, sincere heart.

q Gr. plerophoria, full conviction; certain (v 22; 6:11; Col. 2:2; 1 Th. 1:5).

r Not the body sprinkled by the water of separation, as under the law (Num. 19:2-10), but our hearts—the inner man, sprinkled by the blood of Jesus (v 22; 12:24; 1 Pet. 1:2). This is accomplished by faith in the blood (Rom. 3:24-25).

s See ***Conscience***, p. 414.

t Our bodies bathed, referring to actual cleanliness of body rather than to baptism (Lev. 15:8-27; 17:15-16).

u See note k, Heb. 3:1.

v Jas. 1:4-8; Rom. 4:17; Mk. 11:22-24.

w Gr. katanoeo. Trans. consider (v 24; 3:1; Mt. 7:3; Lk. 12:24, 27; Acts 11:6; Rom. 4:19); perceive (Lk. 6:41; 20:23); discover (Acts 27:39); and behold (Acts 7:31-32; Jas. 1:23-24).

x Gr. paroxusmos, to make keen; urge; prick; provoke (v 24) and contention (Acts 15:39).

y Gr. episunagoge (note c, 2 Th. 2:1).

z It would seem here that some had forsaken the Christian gatherings, perhaps because of the persecutions referred to in v 32-33.

a Christians should exhort one another to faithfulness, more and more, as the day of Christ draws near (note s, 1 Cor. 1:8).

b See ***7 Things We Can Do***, p. 453.

c Gr. hekousios, here, but trans. willingly in 1 Pet. 5:2.

d After receiving the knowledge of the truth is the same as tasting the good Word of God, as in col. 3, p. 451, point 4.

✝ ✝ ✝

[e]there remaineth no more sacrifice for sins,

27 But a [*f]certain [*g]fearful looking for of judgment and [*h]fiery indignation, which shall [i]devour the [j]adversaries.

28 [k]He that despised Moses' law died without mercy under two or three witnesses:

29 [l]Of how much [m]sorer punishment, suppose ye, shall he be thought worthy, who hath [n]trodden under foot the Son of God, and hath [o]counted the blood of the covenant, wherewith [p]he was sanctified, an [q]unholy thing, and hath [r]done despite unto the Spirit of grace?

★ 30 For we know him that hath said, [s]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [t]The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the [u]living God.

4. Exhortation to patience and continued faith and endurance (Heb. 3:14, refs.)

32 But call to remembrance the [v]former days, in which, after ye were illuminated, ye endured a great fight of [w]afflictions;

33 Partly, whilst ye were made a gazingstock both by [x]reproaches and [y]afflictions; and partly, whilst ye became companions of them that were so used.

▲ 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have [z]in heaven a better and an enduring substance.

▲●35 [*a]Cast not away therefore your [*b]confidence, which hath great recompence of

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

★ 37 [*c]For yet a little while, and he that shall come will come, and will not tarry.

5. Warning against backsliding and perdition (Heb. 4:4-9; 10:26-29)

★ 38 [*d]Now the just shall live by faith: but if *any man* [+e]draw back, [+f]my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; [+g]but of them that believe to the saving of the soul.

215 CHAPTER 11

XII. Christ better than Old Testament faith examples (Heb. 11:1-12:4)

1. Faith defined (Rom. 4:17)

1 Now [a]faith is the [b]substance of [c]things hoped for, [d]the evidence of [e]things not seen.

2 For by it the [f]elders obtained a good report.

2. Creative faith of God (Rom. 4:17; 1 Cor. 13:13; 2 Pet. 3:5)

3 Through faith we understand that the [g]worlds [h]were framed by the word of God, so that things which are seen were not made of things which do appear.

3. ABEL: atoning or sacrificial faith (Gen. 4:4; Heb. 12:24)

---

filled). Next, 12:27. When one rejects Christ as the only sacrifice for sin, there remains no other. He will have to suffer the punishments of that rejection, as in note f, below. Such are willful apostates, as in notes s and t, 6:4-9, and not ordinary backsliders. As long as a backslider retains his faith in Christ and His atonement he can be renewed to repentance, but if he totally rejects Christ and His gospel, he becomes hopeless (col. 3, p. 451).

[*f] See ***7 Judgments of Apostates***, p. 453.

[*g] Gr. phoberos. Here; v 31; 12:21.

[*h] Jealousy; fervor of fire; or zeal of God in punishing apostates. A Hebraism. See Ps. 79:5; Ez. 36:5; 38:19; Zeph. 1:18; 3:8.

[i] Gr. esthio, to consume like an eating disease; to vex. Trans. devour (v 27); live of (1 Cor. 9:13); be eating (Mt. 26:26); and eat 53 times. Here it means eternal punishment for adversaries of God.

[j] Gr. hupenantios, hostile; opposers. Trans. contrary in Col. 2:14.

[k] He that rejected and denied the divine authority of the law died without mercy (Num. 15:30; Dt. 17:2-6).

[l] Question 14. Next, 11:32.

[m] The offenses against the law were nothing compared to the 7 sins of note b, above; and punishment will be proportioned to the offense.

[n] Gr. katapateo. Trans. tread under foot (v 29; Mt. 5:13; Lk. 8:5; 12:1); and trample (Mt. 7:6). It means to treat the Son of God with utmost contempt and blasphemy.

[o] Gr. hegeomai. Trans. count (v 29; Phil. 3:7-8; 2 Th. 3:15; 1 Tim. 1:12; 6:1; Jas. 1:2; 2 Pet. 2:13; 3:9); account (2 Pet. 3:15); esteem (Phil. 2:3; 1 Th. 5:13; Heb. 11:26); think (Acts 26:2; 2 Cor. 9:5; Phil. 2:6; 2 Pet. 1:13); suppose (Phil. 2:25). If one does this to the blood of Christ he is worthy of eternal punishment.

[p] He was sanctified—not could have been, but was sanctified. This refers to personal holiness by the blood (Heb. 13:12, 20; 1 Jn. 1:7; Eph. 1:7; Rev. 1:5), and proves that sanctified men can apostatize to the point of final rejection of Christ and be lost.

[q] See ***Ultimate Sin of Apostates***, p. 453.

[r] Gr. enubrizo, insulted. Only here.

[s] 22nd O.T. prophecy in Heb. (10:30; Dt. 32:35, unfulfilled). Next, v 30.

[t] 23rd O.T. prophecy in Heb. (10:30; Dt. 32:36, unfulfilled). Next, v 37.

[u] In the hands of a God who can punish eternally for insults from His enemies.

[v] See ***Remembrance of Former Days***, p. 453.

[w] See note p, Rom. 7:5.

[x] Gr. oneidismos. Here; 11:26; 13:13; Rom. 15:3; 1 Tim. 3:7.

[y] See note h, 2 Cor. 1:4.

[z] An everlasting inheritance (9:15; 1 Pet. 1:4; Rom. 8:17-18).

[*a] Gr. apoballo, to throw away; lose. Here and Mk. 10:50. The reference is to cowardly soldiers, who throw away their weapons and flee from battle. Your confidence is your shield so keep it and use it (Eph. 6:10-18).

[*b] Gr. parrhesia (note o, Acts 4:13).

[*c] 24th O.T. prophecy in Heb. (10:37; Hab. 2:3, unfulfilled). Next, v 38. This refers to the coming of Christ (9:28; Dan. 7:13-14; Zech. 14:1-5; Rev. 19:11-21).

[*d] 25th O.T. prophecy in Heb. (10:38; Hab. 2:4, fulfilled). Next, 11:18. Faith is the beginning of justification (Rom. 5:1; Eph. 2:8-9). Faith is also the continuation of justification (v 38-39).

[+e] Gr. hupostello, to let down; shrink back from. Trans. draw back (v 38); withdraw (Gal. 2:12); shun (Acts 20:27); and keep back (Acts 20:20). If Christians could not do this, these scriptures would mean nothing.

[+f] God has a soul (note r, Jn. 4:24).

[+g] This is proof that those who draw back unto perdition lose their souls (v 39).

[a] Gr. pistis, faith (note g, 2 Th. 3:2). See ***18 Definitions of Faith***, p. 453.

[b] Gr. hupostasis, a support; ground work; confidence; subsistence; reality; essence (note n, 1:3). Used in the Papyri of title deeds.

[c] See ***12 Things Christians Hope For***, p. 453.

[d] Gr. elenchos, proof. Here; 2 Tim. 3:16.

[e] See ***12 Kinds of Things Not Yet Seen***, p. 453.

[f] Gr. presbuteros (note g, Acts 14:23). The list of faith-worthies begins with Abel (v 4). No report is given of Adam and Eve—not a word of any repentance, faith, or holiness of life. Their spiritual and eternal fate is completely hidden.

[g] Gr. aion, ages (note c, Mt. 12:32; note k, Mt. 13:39; ***Plans the Ages***, p. 449).

[h] Gr. katartizo (note a, 3, 2 Cor. 13:5). The ages were planned by the Word of God and the things that are now seen were not made of existing material. Both the ages and dispensations as well as the material creations are referred to here (Gen. 1:1; Heb. 1:2).

✝ ✝ ✝

excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

4. ENOCH: translation faith Gen. 5:21-24; Jude 14

5 By faith [*j]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

5. Necessity of faith (Mt. 17:20; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; Jas. 1:5-8)

● 6 But [*k]without faith *it is* impossible to please *him*: for he that cometh to God [*l]must believe that he is, and *that* he is a rewarder of them that diligently seek him.

6. NOAH: active and preservation faith (Gen. 6:8-9:29; 2 Pet. 2:5)

7 By faith [*m]Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

7. ABRAHAM: obedient faith (Gen. 12:1-25:11; Rom. 4:1-25)

8 By faith [n]Abraham, when he was called to go out into a place which he should after went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a [o]city which hath [p]foundations, whose [q]builder and [r]maker *is* God.

8. SARAH: life-giving faith (Gen. 17:15; 18:9; 21:1; Rom. 4:17)

11 Through faith also [s]Sara herself [a]received strength [b]to conceive seed, and was delivered of a child when she was past age, because she [c]judged him faithful who had promised.

12 Therefore [d]sprang there even of one, and him as good as dead, *so many* as the [e]stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

9. Patient and hopeful faith: Abel to Abraham and Sarah (Rom. 8:24)

13 These all died in faith, not having received the [f]promises, but having seen them [g]afar off, and were persuaded of *them*, and [h]embraced *them*, and confessed that they were [i]strangers and [j]pilgrims on the earth.

14 For they that say such things [k]declare plainly that they seek a [l]country.

15 And truly, if they had been [m]mindful of that *country* from whence they came out, they

---

*i ABEL: Faith's Worship (v 4):
  1 Offered a sin-offering, acknowledging his own sinfulness and need of mercy
  2 Cain offered a mincha, or eucharistic offering of the fruit of the ground, ignoring his sinfulness and personal need of God
  3 Abel was justified by faith in Christ's blood which he acknowledged in type
  4 God testified to his righteousness by accepting his sacrifice (Gen. 4:4)
  5 By his faith in blood atonement he still preaches to men of such need
  6 The word gifts indicates more than one offering, thus testifying his faith in the utter insufficiency of what he did offer, but true faith in what they typified

*j ENOCH: Faith's Walk (v 5):
  1 He walked with God 300 years
  2 He was translated that he should not see death in his generation
  3 He could not be found because God had translated him (Gen. 5:21-24)
  4 He had testimony that he pleased God by being a man of faith (v 5-6)
  5 He has been living in heaven over 5,265 years (Gen. 5:22; Zech. 4:11-14; Rev. 11:4)
  6 He will come back and die as one of the two witnesses (Rev. 11:3-11, notes)

*k Here we see the absolute necessity of faith and the secret of pleasing God.

*l ***4 Secrets of Answered Prayer***, p. 453.

*m NOAH: Faith's Work (v 7):
  1 Warned of God of things not seen
  2 Moved with fear—religious fear or reverence toward God, not from fear of losing his life
  3 Prepared an ark to save his house
  4 Condemned the world (Gen. 6:8–8:19; 1 Pet. 3:20)
  5 Became heir of the righteousness—justified by faith (Rom. 3:21-31; 4:1-25)

n ABRAHAM: Faith's Obedience (v 8-10):
  1 Called to go into a new life and a new land (Gen. 12:1-4)
  2 Promised the new land (Gen. 15:18)
  3 Obeyed, not knowing whither he went
  4 Sojourned in the promised land with Isaac and Jacob (v 9). Jacob was 15 years old when Abraham died
  5 Dwelled in tents with his heirs
  6 Looked for a permanent dwelling—a city in heaven (v 10, 13-16)

o The new Jerusalem, the capital city of God over the universe (v 10, 13-16; 12:22-23; 13:14; Rev. 3:12; 21:1–22:5).

p See Rev. 21:14-20.

r Gr. demiourgos, a maker, author, magistrate; one who calls men to work. Only here, but used by the Gnostics of the Creator of the world.

s SARA: Faith's Reckoning (v 11-12):
  1 Received strength to conceive seed
  2 Was delivered of a child when past age (v 11; Gen. 17:19; 21:1-8)
  3 She reckoned or counted God to be true to His word (v 11. Cp. Rom. 4:19)
  4 She was equal to being dead as far as having children was concerned (v 12)
  5 Innumerable seed came from her by God's power through faith (v 11-12)

a Received here; given from above.

b Gr. casting down. The idea is not only to conceive, but to bring forth.

c Gr. hegeomai, esteem (note o, 10:29).

d Gr. gennao. Trans. sprang (v 12); gender (Gal. 4:24; 2 Tim. 2:23); conceive (Mt. 1:20); be delivered of (Jn. 16:21); bring forth (Lk. 1:57); beget 24 times (Mt. 1:2-16; Acts 7:8, 29; 13:33; 1 Cor. 4:15; Ph'm 10; Heb. 1:5; 5:5; 1 Jn. 5:1, 18); bear (Lk. 1:13; 23:29); be made (2 Pet. 2:12); and be born 35 times (Mt. 1:16; 2:1, 4; 19:12; 26:24; Mk. 14:21; Lk. 1:35; Jn. 1:13; 3:3-8; 8:41; 9:2, 19, 20, 32, 34; 16:21; 18:37; Acts 2:8; 7:20; 22:3, 28; Rom. 9:11; Gal. 4:23, 29; Heb. 11:23; 1 Jn. 2:29; 3:9; 4:7; 5:1, 4, 18).

e Gen. 15:5; 22:17; 26:4; Ex. 32:13.

f See ***25 Unfulfilled Promises***, p. 453.

g Gr. porrothen, from afar. Here; Lk. 17:12.

h Gr. aspazomai. Trans. embrace (v 13; Acts 20:1); take leave of (Acts 21:6); greet 14 times (Rom. 16:3-11; 1 Cor. 16:20; etc.); and salute 37 times (Mt. 5:47; 10:12; Rom. 16:5-23; etc.).

i Gr. zenos. Trans. stranger (v 13; Mt. 25:35-44; 27:7; Acts 17:21; Eph. 2:12, 19; 3 Jn. 5); strange (Acts 17:18; Heb. 13:9; 1 Pet. 4:12); and host (Rom. 16:23). It refers to people out of their own country; a foreigner.

j Gr. parepidemos, sojourners; not permanent dwellers; not naturalized. Here; 1 Pet. 1:1; 2:11.

k See note i, Heb. 9:24.

l Gr. patris; father-land; native city. Trans. country (v 14; Lk. 4:23; Jn. 4:44) and one's own country (Mt. 13:54, 57; Mk. 6:1, 4; Lk. 4:24).

m Gr. mnemoneuo, to remember; to call to mind. Trans. be mindful of (v 15); make mention (Heb. 11:22); and remember 19 times (Mt. 16:9; Jn. 15:20; Rev. 2:5; 3:3; etc.). They were not compelled to be strangers and pilgrims or to leave their native country for an heavenly city and country. They had the gospel (Gal. 3:8) and knew that their right to the promises came by utter renunciation of this world and its ways, and consecration to obey the one who made the promises.

✝ ✝ ✝

16 But now they [*o]desire a better *country*, that is, an [*p]heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

10. ABRAHAM: tried faith
(Gen. 22; 1 Pet. 1:7; Jas. 1:12)

17 By faith [*q]Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his [*r]only begotten *son*,
★ 18 Of whom it was said, [*s]That in Isaac shall thy seed be called:
19 [t]Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a [u]figure.

11. ISAAC: revelation faith
(Gen. 27:1-40; Heb. 11:10, 13-16)

20 By faith [v]Isaac blessed Jacob and Esau concerning things to come.

12. JACOB: prophetic faith (Gen. 48:1-22; 49:1-28)

21 By faith [w]Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

13. JOSEPH: authoratative faith (Gen. 50:22-26)

22 By faith [x]Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

14. AMRAM and JOCHEBED:
fearless faith (Ex. 2:2; 6:20)

23 By faith [y]Moses, when he was born, was hid three months of his parents, because they saw *he was* a [z]proper child; and they [a]were not afraid of the king's commandment.

15. MOSES: sacrificing, suffering, and

24 By faith [b]Moses, when he was come to years, [c]refused to be called the son of Pharaoh's daughter;
25 Choosing rather to suffer [d]affliction with the people of God, than to enjoy the pleasures of sin for a season;
26 Esteeming the reproach of [e]Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.
27 By faith [f]he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

16. MOSES and ISRAEL: protecting faith Ex.12–14

28 Through faith [g]he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
29 By faith [h]they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

17 JOSHUA and ISRAEL: bold
conquering faith (Josh. 5:13-6:27)

30 [i]By faith the walls of Jericho fell down, after they were compassed about seven days.

18. RAHAB: deliverance faith (Josh. 2:12-20; 6:25)

31 By faith the [j]harlot [k]Rahab perished not with them that believed not, when she had received the spies with peace.

19. Summary of faith worthies and their exploits

32 [l]And what shall I more say? for the time would fail me to tell of [m]Gedeon, and of [n]Barak, and of [o]Samson, and of [p]Jephthae; of [q]David also, and [r]Samuel, and *of* the prophets:
33 [s]Who through faith subdued kingdoms,

---

the place God called them out of, but they were true to Him and their faith in spiritual and eternal things (v 8-16).

*o Gr. oregomai, desire. Here; 1 Tim. 3:1; 6:10.
10 Things About Christians (v 13-16):
1 Have not received all promised
2 See clearly promised blessings
3 Are persuaded promises are true
4 Embrace all the promises
5 Confess they are earth strangers
6 Confess they are earth pilgrims
7 Declare they seek heaven
8 Are not mindful of earthly things
9 Not willing to go back to world
10 Desire an heavenly country

*p Gr. epouranois (note l, Eph. 1:3).

*q ABRAHAM: Faith's Test (v 17-19):
1 Had the promises
2 Offered up his only begotten son through whom the seed should come (v 18; Gen. 21:12)
3 Had faith that if he killed his son in obedience that God would raise him from the dead to fulfill what He had promised (v 19)
4 Received Isaac back from the dead in a figure (v 19)

*r The only begotten son by his legitimate wife, the only son of promise, and heir to his property.

*s 26th O.T. prophecy in Heb. (11:18; Gen. 21:12, fulfilled). Next, 12:26.

t Reckoning, supposing, concluding.

u Gr. parabole (note o, Heb. 9:9). Isaac was, as far as Abraham was concerned, dead, and so became resurrected figuratively.

v ISAAC: Faith's Material Blessing (v 20; Gen. 27:1-40).

w JACOB: Faith's Tribal Blessing (v 21; Gen. 48:1-22).

x JOSEPH: Faith's Authority (v 22; Gen. 50:22-26).

y AMRAM AND JOCHEBED: Faith's Recognition (v 23; Ex. 2:2; 6:20; Acts 7:20).

z Gr. asteios, pretty. Trans. proper (v 23) and fair (Acts 7:20).

a They must have had some revelation from God on which to base their faith, for faith comes by God's Word (Rom. 10:17).

b MOSES: Faith's Declaration (v 24-26):
1 Renounced sonship to Pharoah's daughter and possible kingship of Egypt
2 Chose affliction with God's people instead of enjoying pleasures of sin (v 25)
3 Esteemed the reproach of Christ greater than riches of Egypt (v 26)
4 Had his eyes fixed upon the reward of renouncing sin for Christ (v 26)

c Gr. arneomai. Trans. refused (v 24; Acts 7:35) and deny 26 times (Mt. 10:33; 27:70-72; 1 Tim. 5:8; 2 Tim. 2:12; etc.). He rejected sonship and kingship on earth to gain the same things in heaven.

d Gr. sugkoucheo, to endure ill-treatment, wrong, hurt, or injury with. Only here.

e Moses had a revelation of the coming Messiah and looked forward to His day, as did Abraham (Jn. 8:56).

f MOSES: Faith's Fearlessness (v 27). This refers to his contest with Pharaoh and the exodus from Egypt (Ex. 5:1–14:31). He feared not the visible king because he saw the Invisible One.

g MOSES: Faith's Protection (v 28; Ex. 12).

h ISRAEL: Faith's Preservation (v 29; Ex. 14:15-31; 15:1-27).

i ISRAEL: Faith's Miracle (v 30; Josh. 6).

j Gr. porne. Trans. harlot (v 31; Mt. 21:31-32; Lk. 15:30; 1 Cor. 6:15-16; Jas. 2:25; Rev. 17:5) and whore (Rev. 17:1, 15-16; 19:2).

k RAHAB: Faith's Deliverance (v 31; Josh. 2:1, 9, 11; 6:23; Mt. 1:5; Jas. 2:25).

l Question 15. Next, 12:7.

m GIDEON: Faith's Miraculous Victory (v 32; Judg. 6:1–8:35).

n BARAK: Faith's Triumph(v32; Judg.4-5)

o SAMSON: Faith's Physical Strength (v 32; Judg. 13:1–16:31).

p JEPHTHAH: Faith's Boldness (v 32; Judg. 11:1–12:7).

q DAVID: Faith's Utter Reliance (v 32; 1 Sam. 17:32-51; 23:2, 11; etc.).

r SAMUEL: Faith's Integrity (v 32; 1 Sam. 3:18; 7:1-17; 8:1-3; 12:16-24).

s 17 Works of Faith (v 33-38):
1 Subdued kingdoms(Josh.12; 2 Sam. 8)
2 Wrought righteousness (Gen. 15:6)
3 Obtained promises (Num. 14:30)
4 Stopped mouths of lions (Dan. 6)

stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

20. All saints to be perfected together (Heb. 9:15; 11:10-16; 13:14)

39 And these all, having obtained a good report through faith, [a]received not the promise:

▲ 40 God having provided some better [b]thing for us, that they without us should not be made [c]perfect.

216 CHAPTER 12

21. Christ better than Old Testament faith worthies because He is the author and finisher of all faith: Five commands

● 1 [d]Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

● 2 Looking unto Jesus the author and finisher of *our* faith; who for the [e]joy that was set before him endured the cross, despising the shame, and is [f]set down at the right hand of the throne of God.

● 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 [g]Ye have not yet resisted unto blood, striving against sin.

XIII. Warnings and admonitions (Heb. 12:5-13:23)

1. The Father's chastening: not to be despised (Pr. 3:11)

5 And ye have forgotten the exhortation which speaketh unto you as unto children, [h]My son, despise not thou the [i]chastening of the Lord, nor faint when thou art [j]rebuked of him:

▲ 6 For whom the Lord loveth he [k]chasteneth, and [l]scourgeth every son whom he receiveth.

2. Chastening proof of sonship (1 Cor. 11:31-32; Rev. 3:19)

7 If ye endure chastening, God dealeth with you as with sons; [m]for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof [n]all are partakers, then are ye bastards, and not sons.

3. Wisdom of subjection to God

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: [o]shall we not much rather be in subjection unto [p]the Father of spirits, and live?

---

5 Quenched fire (Dan. 3)
6 Escaped swords (1 Sam. 17; Ex. 18:4)
7 Were made strong (Heb. 11:11; Rom. 4:19)
8 Waxed valiant in fight (2 Sam. 23:8-23; 1 Sam. 14:13-15; Judg. 7)
9 Put armies to flight (1 Sam. 17:51)
10 Women had children resurrected (1 Ki. 17:17-24; 2 Ki. 4:18-37)
11 Endured torture (Gen. 39:20; Judg. 16:21-31)
12 Endured mockings, scourgings, bonds, and imprisonments (v 36; Gen. 39:20; Jer. 37:16; 38:6; 1 Ki. 22:27)
13 Suffered stonings (2 Chr. 24:21)
14 Endured death by sawing (v 37)
15 Suffered temptations (Gen. 39:1-17)
16 Suffered martyrdom by the sword (1 Sam. 22:18; 1 Ki. 19:10)
17 Suffered wanderings and afflictions (v 37-38; 2 Ki. 2:8, 13)

[a] The promise referred to here is that of the coming Messiah, the sum and substance of all the O.T. promises (v 39; 10:36-37; Lk. 1:67-79; Rom. 1:2-5). O.T. saints relied upon the promise of the Messiah, but did not live to see Him come in the flesh, fulfill His work of redemption, make the new covenant, and establish the church.

[b] The better thing for us is no doubt the new covenant and its realities of which the old covenant sacrifices and rituals, even the sacrifices of Abel, Noah, and Abraham, were shadows. The verse could read, "God foresaw something better for us; He would not have them perfected without us."

[c] Gr. teleioo (note q, 2, Phil. 3:12).

[d] 5 Things to Do:
1 Lay aside every weight (v 1). Gr. ogkos, bulk; mass; heap; weight. In a bad sense it means arrogance, conceit. Paul's purpose here is to get the believer to lay aside everything hindering Christian progress
2 Lay aside the sin which doth so easily beset us (v 1). Gr. hamartia, missing the mark in a moral sense (note v, Jn. 1:29). The sin that easily besets is the one each person has been addicted to, whatever is his weakness
3 Run with patience the race set before us (v 1). Gr. agon, fight, conflict (note r, Phil. 1:30). Gr. agon. Trans. race (v 1); fight (1 Tim. 6:12; 2 Tim. 4:7) contention (1 Th. 2:2); and conflict (Phil. 1:30; Col. 2:1)
4 Look unto Jesus (v 2). He is the head of all the long train of faith heroes. He is the Author and Perfecter of our faith
5 Consider Him (v 3). Observe and analyze every part of His life and conduct, His courage in sufferings. See ***Christ Better Than O.T. Heroes***, p. 450

[e] The joy set before Him was the redemption of creation through doing the Father's will (Ps. 40:6).

[f] Mk. 16:19; Acts 2:34; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 1 Pet. 3:22.

[g] You have not been called upon to shed your blood in striving against sin.

[h] Quoted from Pr. 3:11-12.

[i] Gr. paideia, child training (note e, Eph. 6:4).

[j] Gr. elengcho, convict (note, Jn. 16:8).

[k] 8 Reasons When and Why God Chastises:
1 When men refuse to hear (Job 33)
2 When they commit iniquity (2 Sam. 7:14)
3 When men provoke God (Ps. 6:1; 38:1)
4 When they forsake God (Ps. 89:30-32)
5 When men refuse to judge themselves (1 Cor. 11:32)
6 When they stubbornly rebel (Dt. 11:2-6; Lev. 26:14-31; Num. 14)
7 When men sow to the flesh (Gal. 6:7-8)
8 When His children need instruction and correction (Heb. 12:5-10; Rev. 3:19). See ***Chastening***, p. 454 and ***2 Kinds of Chastening***, p. 454

[l] Gr. mastigoo, to whip; flog; beat. Always□□□ trans. scourge (Mt. 10:17; 20:19; 23:34; Mk. 10:34; Lk. 18:33; Jn. 19:1; Heb. 12:6).

[m] Question 16. Next, v 9.

[n] If chastening is sickness, then all who become Christians are to be made sick. Is this the reward of righteousness?

[o] Question 17. Last question in Hebrews. True chastening or correction is by learning the will of God through the Word and by the Holy Spirit. As we live in the Spirit we are led, taught, and shown the will of God daily (Jn. 14:16-17, 26; 15:26; 16:7-15; Rom. 6:16-23; 8:1-26; 1 Jn. 1:7). This is proper and true child training and if one rebels he has to be dealt with according to his sowing (Gal. 6:7-8).

[p] Num. 16:22; Job 33:4; Eccl. 12:7; Isa. 42:5; Zech. 12:1; Heb. 12:23.

(Phil. 2:13)

10 For they verily for a [a]few days chastened *us* after their own pleasure; but he for *our* profit, [b]that *we* might be partakers of [c]his holiness.

▲ 11 Now no [d]chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

5. Seven changes in view of failing God
(Heb. 6:4-6; 10:26-29)

● 12 [e]Wherefore [f]lift up the hands which hang down, and the [g]feeble knees;

● 13 And [h]make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

● 14 [i]Follow peace with all men, and [j]holiness, without which no man shall see the Lord:

● 15 [k]Looking diligently lest any man [l]fail of the grace of God; lest any root [m]of bitterness springing up trouble *you*, and thereby many be defiled;

6. Warning of Esau
(Gen. 25:27-34; 27:1-46; Mal. 1:1-5)

16 Lest there *be* any [n]fornicator, or [o]profane person, as Esau, who for one morsel of meat sold his [p]birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: [q]for he found no place of repentance, though he sought it carefully with tears.

and the law of bondage

18 [r]For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

8. Believers come into and
eightfold blessing in grace

22 But ye are come unto mount [s]Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and [t]church of the firstborn, which are written in heaven, and to God the Judge of all, and to the [u]spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the [*a]blood of sprinkling, that speaketh better things than *that of* Abel.

9. Warning against rebellion

● 25 [*b]See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we [*c]turn away from him that

---

days. Shall we believe that God is less loving (Mt. 7:7-11)? Shall we say that sicknesses of life-long continuance are His doings and that He is the only parent who never gets through chastening His children? Is God one to continue chastening after obedience has been learned? Paul is here showing that God is a better parent than men, not a worse one. See ***Christ Better Than Parents and Others***, p. 450.

b This is the object of all the chastening (child training) and correction of God.

c His holiness, not the man-made kind that sets up human standards of dress and outward appearance which create pride and false humility and gender strife among Christians. God's emphasis is on inward holiness; man's on outward appearance (1 Sam. 16:7).

d Neither correction, restraint, rebuke, nor discipline are pleasant for the moment, but by these means obedient children and men are made (v 11).

e See ***10 Commands for Christians***, p. 451.

f Gr. anorthoo, to set upright again; restore; to set straight again. Trans. lift up (v 12); set up (Acts 15:16); and make straight (Lk. 13:13).

g Gr. paraluo, palsied, as trans. elsewhere (Lk. 5:18, 24; Acts 8:7; 9:33). Quoted from Isa. 35:3 of worn and sick persons who are totally discouraged. Here they are exhorted to take courage and persevere to the end (v 12-15).

h Make the straight path, lest you get into rough and stony ways, become lame, and be prevented from reaching the goal. If you go into the proper path, though you have been wounded in a wrong path, your wound will be healed (v 13).

i Gr. dioko, to pursue; chase; seek after; follow closely (note r, Phil. 3:12).

j See note m, 1 Th. 4:3.

k Gr. episkopeo, to look at; inspect; examine; pay regard to. Here; 1 Pet. 5:2.

l Gr. hustereo, to come late for. Trans. fail or fall from (v 15); be behind (2 Cor. 11:5; 12:11); come short of (Heb. 4:1); lack (Mt. 19:20; Mk. 10:21; Lk. 22:35); want (Jn. 2:3); part which lacked (1 Cor. 12:24); come behind (1 Cor. 1:7); come short of (Rom. 3:23); be destitute (Heb. 11:37); be in want (Lk. 15:14; 2 Cor. 11:9); suffer need (Phil. 4:12); and be the worse (1 Cor. 8:8).
8 Proofs Paul Is Warning Christians:
They are instructed to:
1 Follow the faith heroes of Heb. 11 who compass them about (12:1)
2 Lay aside every weight (12:1)
3 Lay aside the besetting sin (12:1)
4 Run with patience the Christian race
5 Consider and look to Jesus, the Author and Perfecter of faith (12:2-4)
6 Recognize and submit to God's chastening as true sons in order to partake of His holiness (12:5-11)
7 Follow peace and holiness and meet other terms of blessing lest they fail of the grace of God (12:12-17)
8 The whole book is for Christians and to them, as proved by:
  (1) We—the Christians (2:3; 3:6, 14; 4:14; 6:9, 19; 10:10, 26; 12:1; 13:10, 14)
  (2) Let us—the Christians (4:1, 11, 14, 16; 6:1; 10:22, 23, 24; 12:1, 28; 13:13, 15)
  (3) Their salvation (2:10)
  (4) They were sanctified (2:11; 10:10, 29)
  (5) Holy brethren (2:11-12; 3:1, 12; 10:19)
  (6) Them—the saints (2:15, 18)
  (7) Many other terms in all chapters are used which prove Christians are referred to, whether they are Jews or Gentiles

m Gr. pikria, bitterness (v 15; Acts 8:23; Rom. 3:14; Eph. 4:31).

n Gr. pornos, male prostitute, fornicator. See ***5 Classes Not to Inherit Kingdom***, p. 374.

o Gr. bebelos, a despiser of sacred things; an irreligious man (v 16; 1 Tim. 1:9; 4:7; 6:20; 2 Tim. 2:16).

p See Gen. 25:33.

q He sought to change his father's mind.

r See ***10 Facts About Mt. Sinai***, p. 453.

s See ***8 Things in Heaven***, p. 453.

t Church of the firstborn ones, whose names are written in heaven.

u Another proof of the immortality of the soul (1 Pet. 3:4, note).

*a Only here and in 1 Pet. 1:2. It refers to the blood of Christ that speaks better things than the blood of Abel's offering (v 24; 11:4).

*b Gr. blepo, take heed; beware that you refuse not Christ who speaks from heaven (v 24-25; 1:1-2).

*c Gr. apostrepho, to turn back; to turn oneself away. Trans. turn away from (v 25; Mt. 5:42; Acts 3:26; Rom. 11:26; 2 Tim. 1:15; 4:4; Tit. 1:14); pervert (Lk. 23:14); put up again (Mt. 26:52); and bring again (Mt. 27:3). If there is no escape when one

10. Future renovation of the heavens and the earth (2 Pet. 3:10-13; Heb. 1:10-12; Rom. 8:21; Rev. 21)

★ 26 [d]Whose voice then shook the earth: but now he hath promised, saying, [e]Yet once more I shake not the earth only, but also heaven.
★ 27 And this *word*, [f]Yet once more, signifieth the [g]removing of those things that are shaken, as of things that are made, that those things which [h]cannot be shaken may remain.
● 28 Wherefore [i]we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with [j]reverence and [k]godly fear:
29 [l]For our God *is* a consuming fire.

217 CHAPTER 13

11. Seven commands concerning Christian living

● 1 [m]Let brotherly love continue.
● 2 Be not forgetful to entertain strangers: for thereby [n]some have entertained angels unawares.
● 3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the [o]body.
4 Marriage *is* honourable [p]in all, and the bed undefiled: [q]but whoremongers and [r]adulterers God will judge.
▲● 5 *Let* your [s]conversation *be* without [t]covetousness; *and* be content with such things as ye have: for he hath said, [u]I will never leave thee, nor forsake thee.
6 So that we may boldly say, [v]The Lord *is* my helper, and I will not fear what man

12. Command to respect ministers (1 Th. 5:12)

● 7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

13. Christ always the same

▲ 8 Jesus Christ the same yesterday, and to day, and for ever.

14. Warning against false doctrines (Eph. 4:14; 1 Tim. 4:1-8; 2 Tim. 4:15; Phil. 3:17-19)

● 9 Be not [a]carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

15. Two altars compared

10 We have an [b]altar, whereof they have no right to eat which serve the tabernacle.
11 [c]For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
● 13 [*d]Let us go forth therefore unto him without the camp, bearing his reproach.

16. Our future home (Rev. 21)

★ 14 [*e]For here have we no continuing city, but we seek one to come.

17. The believer's sacrifices

---

does this, then how could such a person be saved?

d This indicates that it was the voice of God that spoke the law on Sinai (1:1-2).

e 27th and last O.T. prophecy in Heb. (12:26; Hag. 2:6, unfulfilled).

f 2nd N.T. prophecy in Heb. (12:27-29, unfulfilled). Next, 13:14. This refers to the renovation of the heavens and the earth by fire, as in 2 Pet. 3:10-13.

g The renovation of the heavens and earth at the end of the Millennium will remove all things of the curse and those that are man made which need to be taken away, so that the things of God may remain eternally (v 27-29).

h Some things cannot be shaken. They will remain eternally. One is the earthly kingdom which cannot be moved (Isa. 9:6-7; Dan. 2:44-45; 7:13-27; Zech. 14; Lk. 1:32-33; Rev. 22:5).

i We receive the kingdom, that is, we shall be kings and priests of the eternal earthly kingdom (Dan. 7:18, 27; Zech. 14:5; Rom. 8:17-18; 1 Cor. 6:2-3; 2 Tim. 2:12; Jude 14; Rev. 1:6; 5:10; 22:5).

j Gr. aidos, reverence (note k, 1 Tim. 2:9).

k Gr. eulabeia, fear of the gods; piety; caution; discretion. Here; 5:7.

l Quoted from Dt. 4:24.

m 14 Commands for Christians (13:1-24):
  1 Let brotherly love continue (v 1)
  2 Forget not to entertain strangers
  3 Remember those in bonds (v 3)
  4 Remember the suffering
  5 Be without covetousness
  6 Be content in life
  7 Remember your rulers (v 7)
  8 Be not changeable from sound doctrine (v 9)
  9 Follow Christ's example (v 13)
  10 Offer sacrifice of praise (v 15)
  11 Forget not to do good (v 16)
  12 Forget not to fellowship (v 16)
  14 Salute your rulers (v 24)

n 104 Appearances of Angels to Men: To
  1 Hagar (2 times, Gen. 16:7-11; 21:17)
  2 Abraham (3 times, Gen. 18:2; 22:11,15)
  3 Lot and Sodomites (Gen. 19:1-22)
  4 Jacob (3 times, Gen. 28:12; 31:11; 32:1)
  5 Moses (Ex. 3:2)
  6 Balaam (Num. 22:22-35)
  7 Joshua (5:15; Ex. 23:20-23; 32:34)
  8 Israel (Judg. 2:1-5)
  9 Gideon (Judg. 6:11-22)
  10 Manoah's wife (Judg. 13:3-5)
  11 Manoah and wife (Judg. 13:9-21)
  12 David (2 Sam. 24; 1 Chr. 21)
  13 Elijah (4 times, 1 Kings 19:5-7; 2 Kings 1:3, 15)
  14 Elisha and servant (2 Kings 6:16-17)
  15 Assyrians (2 Kings 19:35; Isa. 37:36)
  16 Hebrew children (Dan. 3:25-28)
  17 Nebuchadnezzar (Dan. 3:24-25)
  18 Daniel (5 times, 6:22; 8:16; 9:21; 10:5-21; 12:5-7)
  19 Zechariah (7 times, 1:8-19; 2:3; 3:1-6; 4:1-5; 5:5-10; 6:4-5; 12:8)
  20 Joseph (3 times, Mt. 1:20; 2:13, 19)
  21 Mary (Lk. 1:26-38)
  22 Zacharias (Lk. 1:20-38)
  23 Shepherds (Lk. 2:9-14)
  24 Jesus (2 times, Mt. 4:11; Lk. 22:43)
  25 Women (Mt. 28:1-5)
  26 Disciples (Acts 1:11)
  27 Peter and John (Acts 5:19)
  28 Philip (Acts 8:26)
  29 Cornelius (Acts 10:3, 30-32)
  30 Peter (Acts 12:7-11)
  31 Paul (Acts 27:23)
  32 John (52 angels in Revelation)

o The body of Christ (1 Cor. 12:13-30).

p Including priests and all men.

q See ***5 Classes Not to Inherit God's Kingdom***, col. 1, p. 374.

r Gr. moichos (v 4; Lk. 18:11; 1 Cor. 6:9; Jas. 4:4; notes g and h, Mt. 5:32).

s Gr. tropos, manner of life (Jude 7; Acts 1:11) and way (Rom. 3:2; Phil. 1:18).

t See note e, Lk. 12:15.

u Taken from Josh. 1:5; 1 Chr. 28:20.

v Quoted from Ps. 118:6.

a Gr. periphero, to whirl about; revolve. See note t, 2 Cor. 4:10.

b An altar stood for the benefits of the sacrifices. In Christianity, it stands for the benefits of the death of Christ as well as being a place to meet God.

c Here a comparison is made of the sacrifice of beasts and that of Christ; the animals being burnt without the camp and Christ being crucified without the gates of Jerusalem.

*d As Christ bore reproach by being led as a criminal outside of Jerusalem to die, let us be willing to bear persecution for Him (2 Tim. 3:12).

*e 3rd and last N.T. prophecy in Heb. (v 14; 11:10, 16; Rev. 21, unfulfilled).

fice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

● 16 But to do good and to [g]communicate forget not: for with such sacrifices God is [h]well pleased.

18. Obey ministers (Heb. 13:7)

● 17 Obey them that have the rule over you, and submit yourselves: [a]for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

19. Requests for prayer

18 [b]Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the [c]God of peace, that brought again from the dead our Lord Jesus, that [d]great shepherd of the sheep, through the blood of [e]the everlasting covenant,

21 *[f]Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

21. Exhortation; benediction

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is *[g]set at liberty; with whom, if he come shortly, I will see you.

● 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

---

continually, the fruit of our lips, giving thanks to His name, and not daily sacrifices of animals which could never take away sins (10:1-18).

g Gr. koinonia, fellowship (note h, 2 Cor. 13:14; note m, 2 Cor. 1:7).

h See 12 Things, Num. 24:1.

a No man is fit to rule who is not capable of guiding men safely to heaven.

b See ***Summary of Hebrews***, point 7, (3).

c See ***God Is Called***, p. 351.

d 10 Titles of Christ:
  1 The shepherd (Gen. 49:24; Zech. 13:7; Mt. 26:31; Mk. 14:27)
  2 My shepherd (man's, Ps. 23:1)
  3 O shepherd of Israel (Ps. 80:1; Isa. 40:11; 63:11)
  4 One shepherd (Ez. 34:23; 37:24)
  5 My shepherd (God's, Zech. 13:7)
  6 The shepherd of the sheep (Jn. 10:2)
  7 The good shepherd (Jn. 10:11, 14)
  8 Great shepherd of the sheep (Heb. 13:20)
  9 The Shepherd and Bishop of your souls (1 Pet. 2:25)
  10 The chief Shepherd (1 Pet. 5:4)

e The new covenant is thus called to contrast it with the temporary covenant of Moses (***85 Old and New Covenant Contrasts***, p. 351).

*f 2 blessings for Christians (v 21).

*g Not released from prison but sent on a special mission. Cp. 1 Cor. 4:17.

✞ ✞ ✞

Summary of Hebrews

Date and place: Written from Rome about 68 A.D. along with Gal. and 2 Tim.

Author: Arguments for Paul's authorship are:

1 The thoughts and reasonings are Paul's. Any difference in style is due to his writing to Jews as a Jew and not to Gentile churches as in other epistles. Furthermore, the translation of the book into Greek by Luke may account for some change in style

2 Peter confirms the fact that Paul wrote an epistle to Jews (2 Pet. 3:15-16)

3 The book of Hebrews is ascribed to him by over 100 ancient writers in both Greek and Latin, from 70 to 730 A.D.

4 It was received as Paul's by the council of Laodicea (363 A.D.), by the council of Carthage (397), by the Syrian churches (370), and generally by the Greeks and Eastern churches from the earliest centuries

5 Paul is named as the author in the Alexandrian MSS 500 A.D.

6 Some Latin churches questioned it only because Paul's name is not used in the introduction as in all his other epistles; but this was for two reasons:

(1) Eusebius, the father of church history, explains that Paul wrote the epistle in Hebrew, leaving his name off so that it would be read and received more readily by Jews who hated him and would not want to listen to anything he had to say. Luke translated it into Greek, hence it is similar to Acts in expression. See The Ante-Nicene Fathers Vol. 2, p. 579

(2) In oldest MSS the epistle follows Galatians with the title To the Hebrews, indicating that it was part of the Galatian letter. If this be true, the authorship stated in Gal. 1:1 applies to both books. This would explain why Paul speaks of Galatians as a large letter (6:11). The Israel of God of Gal. 6:16 would be an appropriate introduction to the book of Hebrews

7 There is nothing in the epistle contrary to Paul's authorship. The truth is there is much internal evidence that Paul was the author:

(1) Both books argue at length on the abolishment of the old covenant

(2) Both anticipate the visit of the writer (Gal. 4:20; Heb. 13:19)

(3) Paul was the only writer of the N.T. who requested prayer for himself. Cp. Heb. 13:18 with note d, 2 Th. 3:1

(4) Many exhortations in Hebrews are similar to those of other epistles of Paul. Cp. Heb. 12:3 with Gal. 6:9; Heb. 12:14 with Rom. 12:18; Heb. 13:1-3 with Eph. 5:2-4; Heb. 13:16 with Phil. 4:18; Heb. 5:12 with 1 Cor. 3:2; Heb. 8:1 with Eph. 1:20; Heb. 8:6; 9:15; 12:24; Gal. 3:19-20; 1 Tim. 2:5; Heb. 10:1 with Col. 2:17; Heb. 10:33 with 1 Cor. 4:9; Heb. 13:9 with Eph. 4:14; Heb. 13:10 with 1 Cor. 9:13; 10:18; Heb. 13:20-21 with Rom. 15:33; 16:20; 2 Cor. 13:11; Phil. 4:9; 1 Th. 5:23; Heb. 13:22 with Acts 24:16; etc.

(5) The author of both books wrote from Italy (Heb. 13:24)

(6) Paul was the only N.T. writer who wrote from prison and expected release (Heb. 13:19, 23 with Phil. 1:7-8, 13, 26; 2:23-24; etc.)

(7) No other writer of epistles mentions Timothy. Paul refers to him 20 times in his recognized epistles. Cp. Heb. 13:23. When Paul mentions Timothy to others he always call him brother (2 Cor. 1:1; Col. 1:1; 1 Th. 3:2)

(8) The conclusion of the epistle is like others of Paul. Cp. Heb. 13:18-25 with the end of his other epistles

to confirm Jewish Christians in the faith; and to set forth new covenant doctrines for all men

Statistics: 58th book of the Bible; 13 chapters; 303 verses; 6,913 words; 17 questions; 270 verses of history; 9 verses of fulfilled and 24 verses of unfulfilled prophecy

HEBREWS NOTES CONTINUED

In Many Parts and Ways (1:1)

In many parts in many ways (Isa. 28:10). From all these parts we get a perfect harmony, as in musical sounds made up of different parts. There is only one plan of God for man. All the prophets gave perfect and harmonious testimony that Jesus Christ was the Son of God and Savior of the world (Acts 10:43).

Plans the Ages (1:2)

Gr. aion, age—a period of time whether long or short. Trans. world (v 2; Mt. 12:32; 13:39, note); age (Eph. 2:7; Col. 1:26); course (Eph. 2:2); and other ways. Here it means Christ was the agent in planning the ages and making God's plan for man. In this sense He is the everlasting Father (Isa. 9:6). He not only planned the ages, but all creations (Col. 1:15-18; Jn. 1:3; Eph. 3:9).

"In Son" (1:2)

Gr. en, as in note d of 1:1. There is no definite article here and no pronoun his. It reads, "in Son", emphasizing not only His sonship, but that He is the only Son in the sense of being begotten (Jn. 1:14, 18; 3:16, 18). Under the O.T. there were many parts, ways, and persons used in speaking to men, but in the N.T. all was done through the Son who fulfilled the law and the prophets and made the new covenant (Mt. 26:28; Acts 1:2).

8 Facts About Christ (1:2-3)

1 Spokesman for God (v 2)
2 Appointed heir of all things (v 2)
3 Planner of the worlds (ages, v 2)
4 Brightness of God's glory (v 3)
5 Express image of God's person (v 3)
6 Upholder of all creations (v 3)
7 Savior of the world—purged sins (v 3)
8 Ascension and exaltation (v 3)

Glory (1:3)

Gr. doxa, glory 145 times (v 3; 2:7, 9, 10; 3:3; 9:5; 13:21); glorious (Rom. 8:21; 2 Cor. 4:4; Phil. 3:21; Col. 1:11); praise (Jn. 9:24; 12:43; 1 Pet. 4:11); honor (Jn. 5:41, 44; 8:54; 2 Cor. 6:8; Rev. 19:7); worship (Lk. 14:10); and dignity (2 Pet. 2:10; Jude 8).

3fold Office of Christ (1:9)

No man was ever anointed as prophet, priest, and king before Christ. Some were anointed kings, some prophets, and some priests, but in Christ all these offices are combined. He is Prophet to all men (Heb. 1:1-2), High Priest to the whole race (Heb. 3:1; 4:14-16; 5:6; 6:20; 7:11-17), and King of all nations (Dan. 7:13-14; Isa. 9:6-7; Zech. 14:9; Lk. 1:32-33; Mt. 25:31-46; Rev. 11:15; 22:4-5).

10 Reasons Why Salvation Is Great (1:3)

1 Its Founder—Christ preached it (v 3)
2 Its price—Death of only begotten Son (Jn. 3:16; Col. 1:20; 1 Pet. 2:24)
3 Its scope:
  (1) Time and eternity (2 Cor. 6:2; Isa. 45:17; Heb. 5:9)
  (2) Jews and Gentiles (Rom. 1:16)
4 Its benefits:
  (1) Bodily healing (Acts 3:16; 4:9-12; Mt. 8:17; 1 Pet. 2:24; Jas. 5:14)
  (2) Soul salvation (1 Pet. 1:9; 2 Cor. 7:10; Eph. 1:7; 2:8-9)
  (3) Deliverances (Ex. 14:13; 1 Sam. 14:45; Isa. 33:2)
  (4) Joy and peace (Ps. 20:5; 51:12; Isa. 12:3; Rom. 5:1-2)
  (5) Preservation (Isa. 26:1)
  (6) Daily benefits (Ps. 68:19)
5 Its infinity—it reaches to the greatest depths and the farthest ends to redeem, exalting the redeemed to the highest heavens (Eph. 3:18; Acts 13:47; Ps. 98:3; Isa. 49:6)
6 Its divine source (Ps. 25:5; 37:39)
7 Its confirmation (Heb. 2:3-4; Mk. 16:15-20, notes)
8 Its basic requisites—Grace and faith alone (Rom. 3:24-31; Eph. 2:8-9; Tit. 2:11)
9 Its exclusiveness (Acts 4:12)
10 Its utter simplicity of reception (Jn. 3:16; Rom. 1:16; 10:9-10; 1 Jn. 1:9)

22 Warnings to Christians (3:7)

1 We ought to give the more earnest heed lest we slip away from truth (2:1)
2 How shall we escape, if we neglect so great salvation (2:3)?
3 Whose house are we, if we hold fast the hope firm unto the end (3:6)
4 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God (3:12)
5 Exhort one another daily . . . lest any of you be hardened through sin (3:13)
6 We are made partakers of Christ, if we hold stedfast unto the end (3:14)
7 Let us therefore, fear, lest you come short of the promised rest (4:1-2)
8 Let us labor to enter into rest, lest any man fall through unbelief (4:11)
9 Let us hold fast our profession (4:14)
10 If they fall away, to renew them again unto repentance is impossible (6:4-9)
11 Show the same diligence to the full assurance of hope unto the end (6:11)
12 Be not slothful, but faithful and patient to inherit the promises (6:12)
13 Lay hold upon the hope of eternal life set before us (6:18-19)
14 Let us hold fast the profession of our faith without wavering (10:23)
15 If we sin willfully we will receive judgment and fiery indignation (10:26-31)
16 Cast not away confidence (10:35)
17 If any man draw back, my soul shall have no pleasure in him (10:38-39)
18 Let us lay aside every weight and the sin that so easily besets us (12:1)
19 Make straight paths for your feet, lest the lame be turned out of the way; but let it rather be healed (12:13)
20 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest any become a fornicator and sell his birthright like Esau (12:15-17)
21 See that ye refuse not God. For if Israel escaped not God's wrath when she refused Him, much more shall we not escape His wrath, if we turn away from Him (12:25)
22 Let us have grace and serve God acceptably with reverence and godly fear, for God will punish by fire (12:28-29)

✝ ✝ ✝

Christ Is Better (1:4)

Gr. kreisson, stronger, mightier, greater, more excellent. Trans. better 13 times in Hebrews, the book of better things.

Christ Is Better Than:

1 The prophets (1:1-3)
2 Angels (1:4–2:18)
3 Moses (3:1-18)
4 Joshua (4:1-13)
5 The High Priest (4:14–6:12)
6 Melchisedec (7:1-10)
7 Abraham (6:13–7:10)
8 Aaron and other earthly priests (7:11–8:6)
9 The old covenant sacrifices (8:7–10:39)
10 The old covenant faith-worthies (11:1–12:2)
11 Parents and others (12:3–13:25)

Christ Better Than Prophets (1:1-2)

1 Creator of prophets (1:1-3)
2 Lord and Master of prophets (1:1-2; Mt. 22:41-46; 1 Pet. 1:10-13)
3 Only begotten Son of God(1:1-3; Jn.1:18; 3:16-20)
4 God manifest in flesh (Jn. 1:14)
5 Sinless (1 Pet. 2:21-22)
6 Had greater anointing (Jn. 3:34)
7 Fulfillment of their writings (Lk. 24:25, 44-45; 1 Pet. 1:10-13)
8 Heir of all things (1:2)
9 Planner of the ages (1:2)
10 Brightness of God's glory (1:3)
11 Express image of God's person 1:3; Phil. 2:5-11
12 Upholder of all things (1:3)
13 God's perfect sacrifice (1:3, 9; 9:11-28; 10:1-18)
14 Savior of prophets (1:3; 7:25; 1 Pet. 1:10-13)
15 Exalted higher than prophets (1:3; 1 Pet. 3:22)

Christ Better Than Angels (1:4)

1 Obtained a more excellent name (v 4)
2 Only begotten Son of God (v 5)
3 Worshipped by angels (v 6)
4 Creator of angels (v 7; Col. 1:15-18)
5 A member of the Godhead (v 8; Jn. 1:1)
6 An eternal Being, not a creature (v 8)
7 An eternal king (v 8)
8 God's only Anointed One (v 9)
9 Creator of material worlds (v 10)
10 Renewer of all creations (v 11-12)
11 Only exalted One (v 13)
12 Director of angels (v 14)
13 Rejecting His word entails greater punishment than rejecting that of angels (2:1-3)
14 Greater confirmation of Word (2:3-4)
15 Greater conqueror than angels (2:5, 8)
16 Greater authority than angels (2:6-7)
17 Greater humiliation than angels (2:9)
18 Greater glory and honor (2:9)
19 Greater love than angels (2:9)
20 All things created for Him (2:10)
21 Creator of all things (v 10, ch. 1)
22 Redeemer of man (2:10)
23 Perfected through sufferings (2:10)
24 Sanctifier of men (2:11)
25 Became a brother to men (2:11-13)
26 Preacher of God's name to men (2:12)
27 Singer in midst of the church (2:12)
28 Perfect trust in God (2:13)
29 Adopts children to God (2:13)
30 Partook of human nature (2:14-18)
31 Died to destroy death (2:14)
32 Conquered the devil (2:14; 1 Jn. 3:8)
33 Delivered men from hell (2:15; Eph. 4:8-10; Mt. 12:40; Ps. 16:10)

them (v 17)
35 Suffered temptation and won, so He could succor those tempted (v 18)

Christ Better Than Moses (3:3)

1 He has an heavenly calling (v 1)
2 The Apostle of our profession (v 1)
3 High Priest of our profession (v 1)
4 Christ is building His own house, the Church (v 6), but Moses did not build his house, Israel (v 3)
5 Christ as God created all things (v 4; 1:2; Eph. 3:9; Col. 1:15-18)
6 Christ is a son over His housed, not a servant as Moses was (v 5-6)
7 Moses predicted Christ would be better than himself (v 5; Dt. 18:15-19)

Christ Better Than Joshua (4:8)

1 Jesus was God's only begotten Son; Joshua was not (1:5-7; 4:14)
2 Christ's followers enter rest now (v 3, 10; Mt. 11:28-30). Joshua did not give rest (v 8)
3 Christ provided real rest of which sabbath days under Joshua were mere types (v 9-10; Col. 2:14-17)
4 Christ provided eternal rest; Joshua did not (v 8-10)
5 Christ provided rest both here and hereafter; Joshua did not (v 8-10; Mt. 11:28-30)

Christ Better Than Other Priests (4:14)

1 Jesus Christ was God's only begotten Son (v 14; 1:5-7; 5:5; Jn. 3:16)
2 Not a descendent of earthly priests (7:11-14; Mt. 1:1)
3 Passed into heaven to minister to us (v 14; 7:25; Rom. 8:34)
4 Jesus Christ was sinless (v 3, 15)
5 He lives forever to help in the time of need (v 16; 7:25)
6 Not taken from among men or ordained by them, but sent from heaven and ordained by God (5:1, 5; Jn. 3:16; Acts 10:38)
7 Christ a priest after the order of Melchisedec (5:6, 10, 20)
8 He was perfect (5:9)
9 Christ is the author of eternal salvation to all men who obey (v 5:9)
10 Made a way of access to God (4:14-16; 10:19-23)

Christ Better Than Melchisedec (7:3)

1 Christ will be the future eternal king of Jerusalem (Ez. 43:7; 48:35; Zech. 14; Rev. 20); Melchisedec was the past temporary king (7:1)
2 Christ is an eternal priest (6:20; 7:17); Mel. temporary (7:1)
3 Christ is God (1:8; Jn. 1:1-2, 14); Mel. a man (7:4)
4 Christ eternal King of Righteousness (Jer. 23:6); Mel. temporary (7:2)
5 Christ eternal King of Peace (Isa. 9:6); Mel. temporary (7:2)
6 Christ is an eternal being (1:8; Jn. 1:1-2; Mic. 5:2; Isa. 9:6); Mel. was not (7:3, 6, notes)
7 Christ as an eternal being has no father, mother, beginning of days, or end of life (Mic. 5:2); Mel. had all these but they were not recorded (7:3, 6, notes)
8 Christ was the antitype; Mel. the type of an eternal priesthood (6:20; 7:17)

Christ Better Than Abraham (7:7)

1 Christ a member of the Godhead that made the covenant with Abraham and gave him promises (6:13-15; 1 Jn. 5:7)
2 Christ is the hope of Abraham (6:16-20; Col. 1:27)
3 Christ is eternal (6:20; Jn. 8:58; Heb. 1:8; Rev.

4 Christ is the Savior and Blesser of Abraham (6:20; 7:7; Gal. 3:13-18, 26-29)
5 Christ is Abraham's eternal High Priest of which Melchisedec was only a type (6:20; 7:3, 7-10, 14-21)
6 Abraham paid tithes to Christ's eternal priesthood (7:2, 4-10)
7 Christ is only begotten Son of Abraham's God (7:3; Jn. 1:14, 18; 3:16)

Christ Better Than Aaron (7:19)

1 Makes perfect (v 11, 19; 10:14)
2 Of a higher order (6:20; 7:1-21)
3 A priest after a higher law (7:16)
4 An eternal priest (7:16-17, 21)
5 A priest of an all powerful and more profitable covenant (7:18)
6 A priest of a better hope (7:19)
7 A priest of a better way of approach to God (7:19; 10:19-23)
8 A priest by God's oath (7:21; Ps. 110:4)
9 A priest of a better covenant based upon better promises (7:22; 8:6)
10 Unchangeable (7:23-25, 28; 10:12-14)
11 Able to save (7:25; 10:1-18)
12 An eternal intercessor (7:25)
13 Holy, harmless, undefiled, and separate from sinners (7:26-27)
14 Exalted to heaven (7:26; 1:3; 8:1; 12:1-2)
15 No daily sacrifices (7:27; 10:10-14)
16 An all sufficient sacrifice (7:27; 10:10-14)
17 Not infirm (7:28; Mt. 8:17)
18 Consecrated forever (7:28)
19 Minister of the true and the heavenly temple (8:1-2; 9:11)
20 Minister realities (8:4-5; 10:1-4)
21 A more excellent ministry (8:6)
22 Mediator of a better covenant based upon better promises (8:6)

Christ Better Than O.T. Sacrifices (10:18)

1 His sacrifice ratifies the new covenant based upon better promises (8:6-13; 9:15-22; 10:16)
2 Makes a way of personal approach to God (9:8; 10:19-23)
3 Makes perfect (9:9; 10:1-14)
4 Ministers realities (9:11; 8:5; 10:1)
5 Makes entrance to heaven (9:12)
6 Obtains eternal redemption (9:12-15)
7 Purifies the soul (9:12-14)
8 Gives eternal inheritance (9:15)
9 Opens an heavenly ministry (9:24)
10 Ends the many sacrifices (9:25-28)
11 Assures justice (9:27; 10:26-31)
12 Abolishes the law of Moses (10:9; Col. 2:14)
13 Sanctifies all believers (10:14)
14 Takes away sins (10:10-18)
15 Makes atonement complete (10:12-14)
16 Defeats enemies (10:13; Col. 2:14-17)
17 Forgets forgiven sins (10:17)
18 Remits confessed sins (10:18)
19 Gives boldness of approach to God (10:19-23; 4:14-16)
20 Gives man an eternal High Priest (10:25-39; 6:20; 7:11-21)

Christ Better Than O.T. Heroes (12:1-3)

1 Creator of all (1:2; 11:3)
2 Author and perfecter of their faith (12:1-2)
3 Their Savior (12:2; 10:1-18)
4 The one they all looked for and had faith in (11:4-40)

Christ Better Than Parents, Others (12:11)

1 Christ suffered more than they (12:3)
2 His chastening to a better end (12:10)
3 Not a fornicator as Esau (12:16-17)
4 Provided better way to God (12:18-24)
5 Provided better covenant (12:24)

7 Speaks from heaven (12:25-29)
8 Gives us a kingdom (12:28)
9 The same always (13:8)
10 Sanctified us (13:12-13)
11 The way of goodness and praise (13:15-16)
12 The Great Shepherd and source of perfection and works (13:20-21)

Partakers of Heavenly Calling (3:1)

Gr. methchos, partaker (v 1, 14; 6:4; 12:8); partner (Lk. 5:7); and fellow (Heb. 1:9). All holy brethren are partakers, partners, and fellows in the heavenly calling. Israel had an earthly calling and those who are alive when the Messiah comes will enter an earthly program of replenishing the earth forever. Those of both Jews and Gentiles who are saved and who will partake of the resurrection will be kings and priests to reign over the earth and all other creations forever. They will help God administer the affairs of the universe in all eternity (Rev. 1:5-6; 5:10; 22:4-5). Their calling is heavenly in that they will not be limited to an earthly program as all men would have been if man had not sinned (Gen. 1:27-31). Cp. Mt. 22:30; Lk. 20:34-35; Heb. 11:10-16; 12:22-23).

14 Blessings of the Blood (9:22)

1 Atonement for the soul (Lev. 17:11; Rom. 3:24; 5:11; Col. 1:20)
2 Remission of sins (Mt. 26:28; Rom. 3:24-25; Heb. 9:22; Eph. 1:7)
3 Life and peace (Rom. 5; Col. 1:20)
4 Redemption (Rom. 3:24-25; Eph. 1:7; Heb. 9:12-15; 1 Pet. 1:18-23; Rev. 5:9)
5 Justification (Rom. 5:9; Gal. 3:6-14; Acts 13:38-39)
6 Made nigh (Eph. 2:13; Heb. 10:19)
7 Pure conscience (Heb. 9:14)
8 Cleansing from sin (1 Jn. 1:7)
9 Sanctification (Heb. 10:10-14; 13:20)
10 New covenant (Mt. 26:28; Heb. 10:29; 12:24; 13:20)
11 New birth (1 Pet. 1:18-23)
12 Overcoming power (Rev. 12:11)
13 Church membership (Acts 20:28)
14 Salvation (Ps. 51; Heb. 9:15)

Angelic Apostles (1:14)

Gr. apostello, to send forth as a messenger with a commission, the sender remaining behind. The noun, apostle, denotes one thus sent. Here angels are sent like apostles to minister to the heirs of salvation. It is used of the apostles in Mt. 10:5, 16; Mk. 3:14; 6:7. The word is used 133 times and generally of special missions, not of a permanent work or calling. This may help us to understand why the disciples made a failure in Mt. 17, after being sent on the special mission with power to heal and represent Christ in the cities He was to visit on a special tour. They evidently received power for this one mission, Christ knowing that their full reception of power would come later at Pentecost (Acts 1:8).

Heirs of Salvation (1:14)

Gr. kleronomeo, heirs (v 14; Gal. 4:30); obtain by inheritance (Heb. 1:4); and to inherit (Mt. 5:5; 19:29; 25:34; Mk. 10:17; Lk. 10:25; 18:18; 1 Cor. 6:9-10; 15:50; Gal. 5:21; Heb. 6:12; 12:17; 1 Pet. 3:9; Rev. 21:7). Salvation, like eternal life, is not an unforfeitable possession until we inherit it fully in the next life (Rom. 13:11; 1 Th. 5:9; Heb. 9:28; 1 Pet. 1:5, 9, 13).

18 Safeguards for Christians (2:1)

1 Hearing (2:1)
2 Heeding (3:12)
3 Exhorting (3:13)

Laboring (4:11)
6 Coming (4:16; 10:19-20)
7 Leaving (6:1)
8 Showing (6:11-12)
9 Drawing (10:22)
10 Holding (3:6; 10:23)
11 Laying (12:1)
12 Looking (12:2; 15)
13 Considering (12:3)
14 Lifting (12:12)
15 Making (12:13)
16 Following (12:14)
17 Going (13:13)
18 Obeying (13:17)

Liberty In Prayer (3:6)

Gr. parrhesia, freedom of speech; liberty of access to God. See note o, Acts 4:13. Here it refers to absolute confidence of access to God because all sins which separated from God are removed (Isa. 59:1-2). In O.T. days men were not permitted to approach God. Even the mountain on which God gave the law was not to be touched by man or beast. Only the high priest was permitted in the holy of holies once a year; and even then he could not approach God without proper atonement. Now, we all have free and daily access to God by the blood of Jesus (Heb. 10:19-23; Eph. 2:18). We are invited to come boldly to the throne of grace to obtain help in time of need (Heb. 4:14-16). As long as we hold fast to his liberty of access to God we are His house (v 6). If sin is in the life we do not and cannot have this liberty of access. God will not hear our prayers (1 Jn. 3:20-23; 5:14-15). See Ps. 66:18.

14 Oaths of God in Scripture (7:21)

1 To Abraham (Gen. 12:1-3; 15:18-21; 22:16-18; Lk. 1:72-74; Heb. 6:13-14)
2 Confirmed in Isaac (Gen. 26:3; Ps. 105:9-11; Jer. 11:5)
3 Confirmed in Jacob (Gen. 28:13-15; Ps.105:9-11)
4 Confirmed in Israel (Dt. 29:1-15)
5 To rebellious Israel (Dt. 1:34-35; Heb. 3:11, 18; 4:3; Ps. 95:11)
6 To rebellious Moses (Dt. 4:21)
7 To David(2 Sam.7; Ps. 89:4, 35; 132:11; Acts 2:30-32)
8 To Israel to destroy Antichrist (Isa. 14:24-27; Rev. 19:11-21)
9 To all creatures that they must bow to God (Isa. 45:23; Phil. 2:9-11)
10 Of the destruction of the temple (Jer. 22:5)
11 Of the perpetual desolation of Bozrah (Jer. 49:13)
12 Of the eternal destruction of Babylon (Jer. 51:14; Isa. 13-14)
13 Of Messiah and His everlasting priesthood (Ps. 110:4; Heb. 7:21, 28)
14 Of the new covenant to take the place of the law (Isa. 49:8; 59:21; 61:8; Jer. 32:40; Rom. 11:27; Heb. 8:6-13; 10:16)

God Still Swears That (3:18)

1 The soul that sinneth, it shall surely die (Ez. 18:4)
2 Whosoever sinneth against Me, him will I blot out of My book (Ex. 32:32-33; Rev. 3:5; 22:19)
3 When a righteous man sins he will die for his iniquity (Ez. 18:26; 33:18)
4 The wages of sin is death Rom. 6:23; 8:12-13; Gal. 5:21; 6:7-8)
5 If you live after the flesh you will die (Rom. 8:12- 13)
6 The unrighteous shall not inherit the kingdom of God (1 Cor. 6:9-11)
7 If any man defile the temple of God, him shall God destroy (1 Cor. 3:17; 6:9-11; Rom. 8:12-13; Rev. 21:8)
8 They which do such things shall not inherit the kingdom of God (Gal. 5:19-21)
9 They that commit such things are worthy of death (Rom. 1:21-32)
11 Every man will be judged according to his deeds (Rom. 2:6)
12 He that soweth to the flesh shall of the flesh reap corruption (Gal. 6:7-8)

These scriptures and many others like them apply to everybody. God is under oath to enforce these laws regardless of who is guilty, a sinner or professing Christian (see p. 496-497).

8 Facts About Christ (5:7)

1 His sufferings were in the days of His flesh on earth (v 7)
2 He prayed with supplications, strong crying and tears to God (v 7)
3 He prayed to be saved from death, not from death on the cross, for He was not saved from this
4 He was heard and saved from death by satanic powers which tried to kill Him in the garden of Gethsemane before He could get to the cross where He was to fulfill prophecy and complete atonement (note c, Mt. 26:39; note s, t, and v, Lk. 22:43-44; 1 Pet. 2:24; Gal. 3:13)
5 He learned obedience by His sufferings
6 Was made perfect by His sufferings
7 By means of suffering He made atonement and became the author of eternal salvation to all who will obey Him
8 Was called of God to be an high priest after the order of Melchisedec

7 Facts About Word of God (4:12)

1 Gr. zao, to live; to be full of vigor; be strong; powerful; active. Trans. quick (v 12; Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5); lively (Acts 7:38; 1 Pet. 1:3; 2:5; and to live and be alive 112 times. Not the same as zoe, living (Rev. 4:6, note)
2 Gr. energes. Trans. powerful (v 12) and effectual (1 Cor. 16:9; Ph'm 6)
3 Gr. tomoteros, sharper. Only here the soul and spirit
4 Piercing even to divide asunder the soul and spirit
5 Dividing the joints and marrow
6 Discerns the thoughts
7 Discerns the intents of the heart

Eternal Rest (4:9)

1 The rest that remains for the people of God could not be:
  (1) The sabbath of Gen. 2:1-4, for this was God's rest and not man's
  (2) The sabbath of Ex. 20:8-11
  (3) The rest in the promised land, for both David and Paul spoke of a future rest long after these 3 rests (v 7-10)
2 The rest that remains for the people of God is twofold:
  (1) Rest in Christ (Mt. 11:28-30; Heb. 4:3)
  (2) Eternal rest in the next life (Heb. 3:11, 18; 4:1, 5, 9-11; Rev. 14:13)

10 Commands for Christians (12:12-17)

1 Lift up the hands which hang down
2 Strengthen the feeble knees (v 12)
3 Make straight paths for your feet
4 Let the lame be healed (v 13)
5 Follow peace with all men
6 Follow holiness (v 14)
7 Look diligently lest any man fail of the grace of God (v 15; Gal. 5:4)
8 Look diligently lest any root of bitterness springing up defile you (v 15)
9 Look diligently lest you become a fornicator as Esau (v 16)
10 Look diligently lest you be rejected and find no repentance (v 16-17)

1 Repentance (v 1; note i, Mt. 4:17)
2 Faith in God through Christ (v 1; Rom. 3:24-25; 5:1-11; 1 Cor. 1:18-24; 15:1-8)
3 Baptisms (note n, Mt. 3:6)
  (1) Baptism into Christ
  (2) Water baptism (Mt. 28:19)
  (3) Spirit baptism (note n, Mt. 3:6)
4 Laying on Hands: When
  (1) Blessing men (Gen. 48:14)
  (2) Making offerings (Num. 8:10)
  (3) Ordaining (Num. 27:18, 23)
  (4) Imparting Spirit (Dt. 34:9)
  (5) Blessing children (Mt. 19:15)
  (6) Healing sick (Mk. 6:2, 5; 16:18; Lk. 4:40; 13:13; Acts 5:12; 28:8)
  (7) Performing miracles (Acts 19:11)
  (8) Imparting gifts (1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:2)
  (9) Imparting the Spirit baptism (Acts 8:17-24; 9:17; 19:6)
5 Resurrection of the dead (v 2; 1 Cor. 15; 1 Th. 4:13-16; 2 Th. 2:7, note)
6 Eternal judgment (v 2; Mt. 25:46; Rev. 14:9-11; 20:11-15; Isa. 66:22-24)

5fold Former State of Apostates (6:4)

1 Were once enlightened, but not now enlightened (v 4). Thayer's Greek Lexicon says this refers to "those who have been made Christians." Paul uses the same term of saved men elsewhere (Eph. 1:18; Heb. 10:32. Cp. Ps. 19:7-8; Lk. 11:34-36). Only saints are called children of light (Eph. 5:8; Col. 1:12; 1 Th. 5:5) and only saved men are spoken of as being in the light (Mt. 5:14-15; Lk. 16:8; Jn. 3:20-21; 8:12; 12:36; Rom. 13:12; Eph. 5:14; Col. 1:12; 1 Jn. 1:7; 2:9-10). Only men who have not been saved are spoken of as being darkened from gospel light (2 Cor. 4:4; Eph. 4:18; 5:8; Col. 1:13; 1 Th. 5:5; 1 Pet. 2:9; 1 Jn. 1:6; 2:8-11)

2 Have tasted of the heavenly gift (v 4). The Gr. geuomai, have experience of. Trans. to eat (Acts 10:10; 20:11; 23:14) and to taste (v 4, 5; 2:9; Mt. 16:28; 27:34; Mk. 9:1; Lk. 9:27; 14:24; Jn. 2:9; 8:52; Col. 2:21; 1 Pet. 2:3). How could one taste of death, taste the Lord, taste the heavenly gift, and other things of these passages without experiencing them?

3 Were made partakers of the Holy Ghost (v 4). Gr. methchos, partner and fellow with (note i, 3:1). No sinner is a partaker of the Holy Ghost (Rom. 8:9-16). It is almost blasphemy to accuse the Holy Ghost of being a partner, sharer, and an associate with the ungodly. Jesus said that sinners cannot receive the Holy Ghost (Jn. 14:17). Jude confirmed the same truth (Jude 19)

4 Have tasted the good Word of God (v 5). To taste the Word of God is to be saved, as proved in Mt. 13:20-23; Lk. 8:13-15; Jn. 15:3; Acts 2:41; 4:4; 8:14; 11:1; 17:11; Rom. 10:9-10; Eph. 5:26; Jas. 1:18-25; 1 Pet. 1:18-23. No man receives the Word and remains unsaved

5 Have tasted the powers of the world to come (v 5). To taste of these powers means to experience eternal life. Every time such statement is found it refers to eternal life (Mt. 10:30; Lk. 18:30; 20:35). See notes on 10:26-29

5fold Apostasy and End of Apostates

1 If they shall fall away (v 6). How could they fall away from the experiences of v 4-5 if they never did have them? The language is past tense and factual so it cannot be denied that the ones referred to did at one time have experiences

2 Gr. parapipto, to fall aside; apostatize; fall away. It means to throw overboard all faith in the experiences of the gospel and deny them. Men are here warned that such is possible

3 To renew them again to repentance is impossible. The reason given is that they crucify to themselves the Son of God afresh, and put Him to open

That is, they do not believe in Him or His atonement any longer. Since such faith is the only thing that could renew them again to repentance, it then becomes impossible. How could they be renewed again to repentance if they had not experienced repentance before? The word again means once more; another time; anew; and this require repentance once before

4 Gr. adokimos, rejected (v 8). See note o, 1 Cor. 9:27

5 The end of apostates (v 8). Just like that which bears thorns and briers is burned, so apostates are to be punished in eternal hell (Isa. 66:22-24; Mt. 25:46; Mk. 9:43-49; Rev. 14:9-11; 20:10-15)

15 Things the Law Unprofitable In (7:18)

Gr. anopheles. Only here and Tit. 3:9.
The Law Was Unprofitable In:
1 Redemption from sin (9:15; 10:1-18)
2 Making perfect (7:19; 10:1)
3 Giving eternal inheritance (Rom. 4:13)
4 Freeing from sin and death (Rom. 8:2-3)
5 Imparting faith (Gal. 3:12)
6 Giving life (2 Cor. 3:7; Gal. 3:21)
7 Purging the conscience (9:9; 10:1-4)
8 Working miracles (7:18; Rom. 8:3)
9 Giving access to God (9:7-8; 10:19-23)
10 Giving mercy (10:28)
11 Justification (Gal. 2:16; Rom. 4)
12 Imparting righteousness (Rom. 3:21-25)
13 Imparting the spirit (Gal. 3:1-5, 14)
14 Providing realities (Col. 2:14-17; 8:5; 10:1)
15 Sanctification (10:9-14)

5fold Character and Position of Christ (7:26)

1 Holy (v 26; 1 Pet. 2:22)

2 Harmless. Gr. akakos, without evil. Trans. simple (Rom. 16:18)

3 Undefiled. Gr. amiantos, here; 13:4; Jas. 1:27; 1 Pet. 1:4. Here it means that He had no bodily imperfection and nothing low, base, or unbecoming in His life and conduct

4 Separate from sinners. Gr. chorizo. Trans. separate (v 26; Rom. 8:35, 39) and put asunder (Mt. 19:6; Mk. 10:9). He lived a perfect life not being unequally yoked together with sinners in their sinful ways

5 Made higher than the heavens. He was more exalted than angels and all other created beings of heaven (v 26; Eph. 1:20-23; Phil. 2:9-11; 1 Pet. 3:22)

Melchisedec (7:3)

Without descent, genealogy. He had no recorded father, mother, birth, or death. As in v 6, his genealogy was not counted or recorded, so that he could be a type of the Son of God who really had no father, mother, birth, or death as a Divine Being (Isa. 9:6; Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8-11). As God Christ was not begotten, was not God's Son, and had no birth or death. Only as man did the second person of the Divine Trinity have a begetting, a father, a mother, a birth and a death (note f, Acts 13:33).

2fold Purpose of Paul

1 To show that Jesus Christ was the Person prophesied of in Ps. 110, which psalm the Jews uniformly held to refer to the coming Messiah
2 To answer the objections of the Jews against Christ's priesthood on the grounds that He did not come from priestly stock and could not be the antitype of Aaron or fulfill Lev. 21:10-15. From the Jewish view-point Christ would be further disqualified because:
   (1) No proselyte could be a priest
   (2) No slave could be a priest
   (3) No bastard could be a priest (Jews accused Him of being illegitimate)
   (4) No son of a Nethinim (temple servant of the priest) could be one
   (5) No man whose father exercised a base trade such as the carpenter trade. Many Jews

Here Paul shows that it was not necessary for the priest to come from a particular stock, for Melchisedec was a priest of the most high God and not from Abraham or Aaron. He was a Canaanite. See 10 Facts About Melchisedec, p. 435. Jews considered any person not in the regular genealogies of Israel to be without father and without descent or genealogy. Then, too, Jews considered Melchisedec to be without father and without mother because he was a righteous man and should not be classed with the heathen. This peculiar phraseology was not uncommon when a person was unknown or obscure. Such was their way of signifying that the parents were unknown.

Change in Law and Priesthood (7:12)

The priestly order of Aaron now being abrogated, to make way for the original priesthood that preceded it, the order of Melchisedec, this made it necessary to change also the law and abolish all its sacrificial offerings which could not bring perfection, reconcile men to God, make them holy or take away sins (v 12; 10:5-10. God designed to change the law and its priesthood, to introduce Jesus Christ as the only Priest and Sacrifice and substitute the gospel system for the Levitical institutions.

Christ's Eternal Human Body (7:27)

He offered His body—the one God prepared for Him to offer as a sacrifice for all men (Heb. 10:1-14). Since it was His body that died for sin, it was necessary for the same body to be resurrected and ascend into heaven to represent men. This is what is stated in v 25, He ever liveth. He is ever to live in the same body that lived and died on earth (Lk. 24:39; Acts 1:11; Zech. 13:6). Thus by His eternal intercession and presentation of His resurrected humanity before God He represents man in heaven and makes it possible for God to justify men who meet His terms (Jn. 3:16; Rom. 3:21-26; 10:9-10).

7 Facts About Christ (8:1)

1 Our High priest (3:1; 6:20; 7:11-28)
2 Exalted at God's right hand (8:1; 1:3; 12:2; Rom. 8:34; Eph. 1:20)
3 Minister of realities of which the law was a shadow (8:2-6; 9:22-28; 10:1-12)
4 An heavenly Priest (8:1-5; 9:23-24)
5 Mediator of the new covenant (8:6; 9:15; Mt. 26:28)
6 Became the only and true sacrifice (8:3; 9:11-28; 10:1-18; 1 Pet. 2:24)
7 Source of All Blessings:
   (1) Mercy (8:12)
   (2) Remission of sins (8:12; 10:1-18)
   (3) Good things to come (9:11; 10:1)
   (4) Eternal redemption (9:12-15)
   (5) Purged conscience (9:14)
   (6) Eternal inheritance (9:15)
   (7) Representation (9:24)
   (8) Victory over man's enemies (10:
   (9) Sanctification (10:10)
   (10) Perfection (10:14)
   (11) Forgetting of sins (10:17-18)
   (12) Access to God (10:19)

True Bible Types (9:10)

Not only were the tabernacle and its services of the time then present (v 9), a parable or an illustration of good things to come but they were nothing more than temporary outward rites and ceremonies to be observed until the setting of all things right when the Messiah should come (v 10). They stood for the body and could not save the soul. The word carnal simply refers to that which is natural, not necessarily sinful. It is not used in a sinful sense here and in many other places. (See

to be observed, nor could they have been shadows of good things to come (8:5; 10:1).

New Covenant Ratified (9:16)

Gr. diatithemi, arrange; to make a covenant with; appoint; to dispose of by a will; make a testament. Trans. testator (v 16-17); make (Acts 3:25; Heb. 8:10; 10:16); and appoint (Lk. 22:29). In this case the word refers to the death of Christ who was charged to make the new covenant with man. Since the victims involved were under the penalty of death for their sins, and since the covenant had to do with redemption of these victims from their sins by the death of a substitute, it was necessary for the one making the covenants to die in order to redeem those He volunteered to free from death (v 16). Such a covenant could only be in force after the victim was dead and the covenant ratified by such death (v 17).

7 Kinds of Tabernacles (8:2)

1 Temporary dwellings (Mt. 17:4; Mk. 9:5)
2 Tabernacle of Moloch (Acts 7:43-44)
3 Kingdom of David (Acts 15:16)
4 Heavenly sanctuary (Heb. 8:2; 9:11)
5 Mosaic tabernacle (Heb. 8:5; 9:2, 6, 8, 21; 13:10)
6 Tents of dwelling (Heb. 11:9)
7 The Holy City (Rev. 13:6; 21:2-23)

The heavenly tabernacle is called the temple of God in Isa. 6:1; Rev. 3:12; 7:15; 11:19; 14:15, 17; 15:5-8; 16:1, 17.

The Perfect Sacrifice (9:26)

Gr. aionon, ages. At the end of the ages of preparation for the Messiah, Christ has come to put away sin by His own sacrifice (v 26). The Gr. word for sin here is hamartia, missing the mark. It is used in connection with the sin-offering in Heb. 9:26; 10:6, 8, 18; 13:11. The meaning here is no doubt that Christ has come to do away with the sin-offerings of the Mosaic system by His one offering which cleanses from all sin. It is a historical fact that after Christ died the sacrifices of the law ceased. Jews had no sacrifices for 1900 years (Hos. 3:4-5).

Man's Inescapable Appointment (9:27)

Gr. apokeimai, be laid up in store; be in reserve. Trans. appoint (v 27); be laid up (Lk. 19:20; Col. 1:5; 2 Tim. 4:8). It is appointed or laid up by divine decree: "Dust thou art, and unto dust thou shalt return" (Gen. 3:19). This law of death will hold firm for all men until the time of the rapture when the living who are to be translated will not see death (1 Cor. 15:51-58; 1 Th. 4:13-16; Phil. 3:21). All who live at the end of the Millennium and who do not rebel against God will be permitted to live on the new earth forever without dying. Death will be destroyed and all things will be again as they were before Adam sinned (Rev. 20:7-10; 21:1-22; 5; 1 Cor. 15:24-28).

Death Ends Probation (9:27)

After death the judgment, not a second chance to live on earth and be saved. Death ends all probation for the one who dies. If he is righteous at death his soul and spirit go to heaven awaiting the resurrection of the body (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11). If he is wicked at death his soul and spirit go to hell to await the resurrection of his body (Lk. 16:19-31; Isa. 14:9; Rev. 20:11-15). There is no such thing as purgatory or a second chance to be on probation in the Millennium or any other time. Neither is there a re-incarnation or a transmigration from body to body.

✝ ✝ ✝

1 Sin willfully after we have received the knowledge of the truth (v 26)
2 Renounce Christ as the only sacrifice after we have received Him (v 26)
3 Despise the gospel after we have received its knowledge (v 26, 28)
4 Tread under feet the Son of God after knowing Him (v 29)
5 Count Christ's blood that one time sanctified us, an unholy thing (v 29)
6 Do despite or blaspheme the Holy Spirit of grace that we have received (v 29)
7 Become an adversary after knowing the truth (v 26-27)

7 Judgments of Apostates (10:27)

7 Judgments We Shall Experience if we do the seven things above:
1 Have no other sacrifice for sins
2 Certain fearful judgment (v 27)
3 Fiery indignation that will devour all adversaries (v 27)
4 Sorer punishment than being stoned to death under the law (v 28-29)
5 Vengeance from God (v 30)
6 Full judgment and recompense for sins committed (v 30-31)
7 Fearful handling by God (31)

Remembrance of Former Days (10:32)

1 They were illuminated (v 32)
2 Endured persecutions (v 32; Acts 8:1; 9:1; 12:1)
3 Were exhibited in theaters (v 33). Gr. theatrizomai. Only here. Cp. 1 Cor. 4:9
4 Became companions of other suffering Christians (v 33). Gr. koinonos (note m, 2 Cor. 1:7)
5 Had compassion on Paul (v 34). Gr. sumpatheo. Trans. sympathized here and feeling in 4:15
6 Took joyfully the spoiling of goods for the gospel's sake (v 34)
7 Knew their reward (v 34)

Finished Sacrifice (10:12)

After Christ made His supreme sacrifice His work for sins was finished. He could then sit down and wait to see His work completed in the lives of believers who would be freed from sin and delivered from their enemies (v 12-14; 1:3; 12:2; Ps. 110:4). The continual daily sacrifices proved the imperfection of such sacrifices. Christ's one sacrifice proved its completeness, hence He could sit down, instead of continuing to offer Himself as the priests of the law who offered sacrifices daily (v 12-14).

Victorious Sacrifice (10:13)

By His sacrifice Christ defeated all satanic powers (Col. 2:14-17). Now He needs only to await the time of their complete submission and punishment (1 Cor. 15:24-28; Heb. 2:5-15; Eph. 1:10). In the meantime He is calling out an heavenly people whom He will make kings and priests to reign over all coming generations in the Millennium and the new and eternal earth (Acts 15:13-18; Rev. 1:5-6; 5:8-10; 20:4-6; 22:4-5).

Ultimate Sin of Apostates (10:29)

Gr. koinon, to make common or unclean. Trans. an unholy thing (v 29); common (Acts 2:44; 4:32; 10:14, 28; 11:8; Tit. 1:4; Jude 3); unclean (Rom. 14:14); and defiled (Mk. 7:2). They count the blood of Christ a common thing; esteem it of no value as an atonement. Once they did esteem it as the atonement or they could not have been sanctified by it, but later they became apostate, disregarding it altogether as unfit to redeem.

✝ ✝ ✝

1 Substance of things hoped for (11:1)
2 Evidence of things not seen (11:1, 7)
3 Invisible backing of elders (11:2)
4 Creative power of divine works (11:3)
5 Divine testimony of right doing (11:4)
6 Cancellation of natural laws (11:5)
7 Basis of pleasing God (11:6)
8 Dependence upon God's word (11:7)
9 Trust in an unknown future (11:8-10)
10 Counting things that be not as though they were (11:11-12; Rom. 4:17)
11 Seeing invisible things (11:13-16)
12 Assurance of God's faithfulness (11:17-19; 10:23)
13 Confidence in things to come (11:20-31; 3: 6, 14; 10:35; Eph. 3:12; 1 Jn. 3:21)
14 Stimulus of Christianity (11:32-12:2)
15 The life-blood of the just (10:38)
16 Shield of Christian armor (Eph. 6:16)
17 Down payment of things desired (3:6, 12-14; 6:11-12; 10:22-23, 35-39)
18 Guarantee of answered prayer (Mt. 21:22; Mk. 11:22-24; Heb. 11:6; Jas. 1)

12 Things Christians Hope For (11:1)

1 Salvation (Rom. 8:24-25; 1 Th. 5:8)
2 Righteousness (Gal. 5:5)
3 Calling (Eph. 1:18; 4:4)
4 Christ in them (Col. 1:27; 1 Tim. 1:1)
5 Greater N.T. glory (2 Cor. 3:7-12)
6 Future life (1 Cor. 15:19; Pr. 14:32)
7 Resurrection (Acts 23:6; 24:15; 26:6-7)
8 Final rewards (1 Th. 2:19)
9 Final grace (1 Pet. 1:13)
10 Coming of the Lord (Tit. 2:13)
11 Being like Christ (1 Jn. 3:1-3)
12 Eternal life (Tit. 1:2, note; 3:7; Heb. 3:6; 6:11, 18-19; 1 Pet. 1:3)

12 Kinds of Things Not Yet Seen (11:1)

1 Restoration of all things (Acts 3:21)
2 Invisible things (Rom. 1:20)
3 Things of the Spirit (Rom. 8:5)
4 Things to come (Rom. 8:38)
5 Things prepared for us (1 Cor. 2:9)
6 Eternal things (2 Cor. 4:18)
7 Things in heaven (Phil. 2:10)
8 Things under the earth (Phil. 2:10)
9 Future things (Phil. 3:13)
10 Things above (Col. 3:1-2)
11 The Lord (1 Pet. 1:8; 1 Tim. 6:16)
12 Final salvation (Rom. 8:24-25; 1 Pet. 1:5, 9, 13)

10 Facts About Mt. Sinai (12:18)

1 Not to be touched (v 18; Ex. 19:12)
2 Burned with fire (v 18; Ex. 19:18)
3 Full of blackness (a thick cloud)
4 Full of darkness (v 18; Dt. 4:11)
5 Full of tempest (v 18; Ex. 19:16)
6 Full of a sounding trumpet (v 19; Ex. 19:19)
7 Full of the voice of God (v 19; Dt. 4:12; 5:4
8 Israel could not endure the voice or commandments (v 19-20; Dt. 5:23-26)
9 Anything that touched the mount was killed (v 20; Ex. 19:12, 21)
10 The sight was so terrible that even Moses trembled with fear (v 21)

8 Things in Heaven

1 The heavenly Mount Sion (v 22; Rom. 11:26; 26; Rev. 14:1)
2 The capital city of God (v 22; 11:10, 16; 13:14; Rev. 3:12; 21:1-27; 22:1-5; Jn. 14)
3 Innumerable angels (v 22; 1:5-14; Rev. 5:11-14)
4 The general assembly and church of the firstborn (v 23; Col. 1:18)
5 God the Judge of all (v 23)
6 The spirits of just men made perfect (v 23; Rev.
7 Jesus the mediator of the new covenant (v 24; Mt. 26:28; Heb. 9:15)
8 The blood of Christ (v 24; Mt. 26:28; Col. 1:20; 1 Pet. 1:18-23)

4 Secrets of Answered Prayer (11:6)

1 Please God (1 Jn. 3:21-22; 5:14-15)
2 Come to God in the right attitude and with the right motives (Mt. 6:5-15; 7:7-11; Phil. 4:5-6)
3 Believe that He is (Jn. 16:23)
4 Believe that He is a rewarder of them that diligently seek Him. If one can believe this as much as he believes in the existence of God prayer will be granted. If one believes firmly in His existence and doubts His word, he makes Him a liar and God is under no obligation to answer prayer (Jas. 1:4-8). The Gr. for diligently is ekzeteo, trans.:
  (1) Seek diligently (v 6)
  (2) Seek after (Acts 15:17; Rom. 3:11)
  (3) Seek carefully (Heb. 12:17)
  (4) Inquire diligently (1 Pet. 1:10)
  (5) Require (Lk. 11:50-51)

The Master Builder (11:10)

Gr. technites, an architect, one who plans, calculates, and constructs a building. Trans. builder (v 10) and craftsman (Acts 19:24, 38; Rev. 18:22). From the same root we have teknon, carpenter, one who is a builder and constructor (Mt. 13:55; Mk. 6:3). The word used in contempt of Christ. The Lord chose this occupation in preference to being a shepherd, like David. Christ is the great Architect, Designer, Fabricator of all material creations (v 10; Jn. 1:3; Eph. 3:9) and of all moral creations (Col. 1:15-18). He is the Preparer, Arranger, and Constitutor of the ages and dispensations (Heb. 1:2; 11:3; Isa. 9:6). God worked through Christ by the power of the Holy Spirit (Gen. 1:2; Ps. 104:30).

25 Unfulfilled Promises (11:13)

1 Becoming a great nation (Gen. 12:2)
2 A great name (Gen. 12:3)
3 Their blessers blessed (Gen. 12:3)
4 Their cursers cursed (Gen. 12:3)
5 All nations blessed through them (Gen. 12:3; 18:18)
6 The promised land (v 8; Gen. 12:3; 13:15; 15:18; Acts 7:5)
7 Innumerable seed (v 12; Gen. 13:16)
8 Many nations from them (Gen. 17:6, 16)
9 Many kings from them (Gen. 17:6, 16)
10 Covenant with their seed (Gen. 17:7)
11 Ishmael a great nation (Gen. 17:20)
12 Their descendants serving God in righteousness (Gen. 18:18-19; Lk. 1:70-75)
13 Their descendants serving God in Canaan (Gen. 15:13-14; Acts 7:6-7)
14 Complete fulfillment of the Abrahamic covenant (Gen. 18:19)
15 Their seed possessing their enemies (Gen. 22:17-18; Lk. 1:71-74)
16 An heavenly city (Heb. 11:10, 16)
17 An heavenly country (Heb. 11:14-16)
18 Salvation of the heathen (Gal. 3:8)
19 A spiritual seed (Rom. 4:16; 9:8)
20 First coming of Messiah (Gal. 3:16; Lk. 1:68-75)
21 Death of Messiah and defeat of Satan (Heb. 11:4, 17-18; Gen. 3:15; Gal. 3:13-14)
22 Second advent of Messiah (Heb. 11:5; Jude 14-15)
23 Resurrection (Heb. 11:10, 16, 19; Isa. 26:19; Dan. 12:2)
24 Eternal life to come (Gen. 17:8; Mt. 8:11; 22:32; Lk. 1:55; Heb. 11:10-16)
25 Eternal inheritance (Gal. 3:17-18, 29; Heb. 11:10-16; Lk. 1:68-75)

✝ ✝ ✝

Some Christians do not think of chastening any other way except by sickness and disease. They believe they are being chastened when sick and yet they know nothing in particular they have done. Such should realize from facts on p. 445, note k that when God actually allows plagues there is a reason which will be known to the individual or nation. God never uses drastic means except as a last resort, when all other methods of getting men to obey have been exhausted. Lev. 26 and Dt. 28 are clear chapters on this point. In Job 33:14-29 we have the cause of sickness in many cases.

If a child of God wants to claim he is being chastened by God, then let him acknowledge also that he has repeatedly refused to listen to God or obey Him (Job 33). Let him acknowledge his sins, for God does not send plagues upon obedient children. They are given promises of healing and protection from plagues if they will but appropriate them (Ex. 15:26; Ps. 91; 103:3; Mt. 7:9-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 1 Pet. 2:24; 2 Jn. 2; Jas. 5:14-16). Only those who sow will reap and only those who rebel will be cursed (Gal. 6:7-8; Job 33:14-29; Lev. 26; Dt. 28).

On the other hand, Christians are subject to contagious diseases or certain physical maladies through improper nutrition, exercise, and improper care of the body, as much as sinners. They are also subject to satanic attacks as others, and if they do not learn to claim the promises and resist Satan they may become physically afflicted like other men (Jas. 4:7; (1 Pet. 5:7-9; Eph. 4:27; 6:10-18).

sicknesses upon His obedient children and to claim such is to cooperate with Satan and not God (Jn. 10:10; Lk. 13:16; Acts 10:38). If men use Job as an excuse for unbelief, let them realize that Job did not know the gospel. He had no written revelation, covenant, or promise, and yet he got healed by God. Let men likewise fight as Job did until they get an answer and healing (Job 42:10; Jas. 5:10-11).

Would any earthly father chasten or train a child through cancers, tumors, or innumerable sicknesses and diseases? Would this demonstrate true fatherhood, as Jesus taught of God in Mt. 7:7-11; Lk. 11:9-13? What earthly parent would allow a child to suffer bodily if he could help it? Shall we say that God is the only Father who loves to see His children sick? How could He love them much more than earthly parents if He were this kind of being? Are sicknesses the only method God has for training His children?

10 Ways of Chastening:

1 Wars (2 Sam. 7:14; Lev. 26:28-40; Hos. 10:10; Jer. 30:14)
2 Whipping (Dt. 8:5; 21:18; Pr. 13:24; 19:18)
3 Fasting (Ps. 69:10; Dan. 10:2-12)
4 Persecutions (2 Cor. 6:9; 11:23-30)
5 Famine (Lev. 26:28-29)
6 Fines (Dt. 22:18-19)
7 Captivity (Hos. 7:12)
8 Scourging (Lk. 23:16, 22; 1 Ki. 12:11, 14; 2 Chr. 10:11, 14)
9 Judgments (Dt. 11:2; Isa. 53:5)
10 Sickness on sinners (Job 33:14-30)

1 Child correction and training. The Gr. paideuo means child training. It is used of:
  (1) Instruction to rebels (2 Tim. 2:25)
  (2) Rebels learning not to blaspheme by being turned over to Satan (1 Tim. 1:20). Cp. 1 Cor. 5:5
  (3) Men being educated in school or by private instructors (Acts 7:22; 22:3)
  (4) Grace teaching men (Tit. 2:12)
  (5) Christians being trained in the way of righteousness (Heb. 12:5-11; 1 Cor. 11:32; Rev. 3:19)
  (6) Persecutions for the gospel through which Christians learn much (2 Cor. 6:9)
  (7) Punishment of Christ who was accused of being a criminal (Lk. 23:16, 22)

2 Punishments upon rebels. It is simply the law of sowing and reaping in operation. For rebellion God promised certain curses and did allow certain plagues in Lev. 26
  (1) Terror, consumption, burning ague, and material loss (Lev. 26:16)
  (2) Death, oppression and fear (Lev. 26:17)
  (3) Humbling and poverty (Lev. 26:18)
  (4) Weakness and crop failures (Lev. 26:20)
  (5) Human beings and stock killed by wild beasts (Lev. 26:22)
  (6) Wars, pestilences, defeat in war, and famines (Lev. 26:25-26)
  (7) Cannibalism and destruction of cities (Lev. 26:29-31. See also Dt. 11:2-6; 28:1-64).

✞ ✞ ✞

CHAPTER 1

I. Authorship and salutation

1 [a]James, a [b]servant [c]of God and of the Lord Jesus Christ, to the [d]twelve tribes which [e]are scattered abroad, [f]greeting.

II. Christian testings (Jas. 1:2-2:26; 1 Pet. 1:7; 4:1-19; 1 Cor. 4:9-13; 2 Cor. 6:3-10; 11:23-33; 12:7)

1. Purpose of testing (Rom. 5:3)

● 2 My brethren, count it all joy when ye [g]fall into [h]divers temptations;

3 Knowing *this*, that the [i]trying of your faith worketh patience.

● 4 But let patience have *her* [j]perfect work, [k]that ye may be perfect and entire, wanting nothing.

2. Test of faith: The secret of answered prayer (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24)

▲● 5 If any of you [l]lack [m]wisdom, [n]let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

● 6 But [o]let him ask in faith, [p]nothing wavering. For [q]he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For [r]let not that man think that he shall receive any thing of the Lord.

8 A [s]double minded man is unstable in all his ways.

3. Test of humility (1 Pet. 5:5)

● 9 [t]Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as [u]the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a [v]burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: [w]so also shall the rich man fade away in his ways.

4. Test of endurance (Jas. 5:10-11; 1 Pet. 1:7; 4:12)

▲ 12 [x]Blessed *is* the man that endureth temptation: for when he is tried, he shall receive [y]the crown of life, which the Lord hath promised to them that love him.

5. Test of temptation: (Mk. 7:21; 1 Cor. 10:9-13; Heb. 4:14)

● 13 [z]Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is [*a]tempted, when he is drawn away of his [+a]own lust, and [*b]enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth [*c]death.

● 16 [*d]Do not err, my beloved brethren.

6. Test of appreciation: Source of all good gifts (Phil. 1:6; 1 Th. 5:18)

▲ 17 [*e]Every good gift and every perfect gift is from above, and cometh down from the

---

a See ***James***, p. 462.

b Gr. doulos, bondman (note Mt. 20:27).

c Another clear reference to two separate and distinct persons—God and Christ (1 Jn. 5:7, note).

d The twelve tribes were still in existence, so ten of them were not lost and never have been any more than the two tribes (note a, Acts 13:16).

e Jews lived in all lands and in every city of Europe, Asia, and Africa (Acts 2:5-9; 26:6). They maintained their own laws and synagogues remaining separate from all other peoples.

f Gr. chairo, rejoice; joy; hail. An ancient greeting of health and prosperity. Trans. greeting (v 1; Acts 15:23; 23:26); God speed (2 Jn. 10-11); farewell (2 Cor. 13:11); joyfully (Lk. 19:6); joy (2 Cor. 7:13; Phil. 2:17-18; Col. 2:5; 1 Th. 3:9); hail 6 times; be glad 14 times; and rejoice 37 times.

g Gr. peripipto, to fall into; to be caught by. Here; Lk. 10:30; Acts 27:41.

h Different trials. Gr. peirasmos, trial; attack; put to proof; examine; question (note o, Gal. 4:14). A trial of any kind, not necessarily temptation to sin (v 2-4, 12; 1 Pet. 1:7).

i Trials test religion and faith and the man who stands true in them proves his religion sound and his faith genuine. Tests work patience and patience works perfection (v 3-4, 12; Rom. 5:3-5; 1 Pet. 1:7).

j See ***6 Perfect Things***, p. 462.

k 2 Blessings of Perfect Patience (v 4):
  1 Personal perfection in the knowledge of the gospel and the will of God. Gr. teleios (note v, Phil. 3:15)
  2 Personal completeness in all graces and gifts of God. Gr. holokleros, complete in all parts. Only here and whole in 1 Th. 5:23

l Gr. leipo, come short of. Trans. lack (v 5; Lk. 18:22); wanting (v 4; Tit. 1:5; 3:13); and destitute (Jas. 2:15). What any man lacks of wisdom he may have (v 5).

m Gr. sophia, cleverness; skill; scientific knowledge; wisdom. Trans. wisdom 49 times. See ***15 Ways "Wisdom" Is Used***, p. 462.

n ***6 Secrets of Answered Prayer***, p. 462.

o See ***7fold Way to Pray***, p. 461.

p Nothing doubting. Gr. diakrino, doubting; staggering (note n, 1 Cor. 11:29).

q He who doubts is like a wave that is rising one moment, sinking the next. One minute he believes; another he does not. He says yes and then no to what God has promised, never making up his mind which way he believes. He staggers, helpless in prayer like a drunken man.

r It is as certain that a doubtful man will not get an answer as it is that the man of faith will get an answer (v 5, 7).

s This term was used by the Jews of a man who attempted to worship God and still loved the creature; who wished to secure both worlds. He would not give up the world here and yet was loathe to give up heaven—one torn between carnal and spiritual things.

t Let the poor Christian rejoice in his hope of heaven, but the rich one in his humiliation for both are here only for a short while (v 9-11).

u Gr. anthos. Here and 1 Pet. 1:24.

v Gr. kauson. Here; Mt. 20:12; Lk. 12:55.

w The rich man out of Christ fades away like a flower (v 11; 1 Tim. 6:9-18).

x Gr. makarios. Trans. happy 6 times and blessed 43 times (Mt. 5:3-11; etc.).

y See note x, 2 Tim. 4:8.

z After using the word temptation in the sense of trial, James now uses it in the sense of solicitation to sin. God cannot be tempted with evil, neither does He tempt any man with it. Evil temptations come from evil, not from good.

*a See ***7 Steps in Temptation***, p. 462.

+a 3 Kinds of Lusts (desires):
  1 Lusts of man (v 14; 4:2; Gal. 5:16)
  2 Lusts of Satan (Jn. 8:44; Eph. 2:2-3; Rom. 6:12; 1 Jn. 2:17; 3:8)
  3 Lusts (desires) of God (Gal. 5:17, 22-23; Ps. 51:6)

*b Gr. deleazo. Trans. entice (v 14); beguile (2 Pet. 2:14); and allure (2 Pet. 2:18).

*c See ***3 Kinds of Death***, p. 373.

*d Do not be deceived by supposing that God is the author of sin or that He impels any man to commit it (v 13).

*e Whatever is good comes from God who never changes; whatever is evil comes from Satan and fallen man who are bent on doing whatever gains a selfish and sinful end (v 17).

✝ ✝ ✝

ness, neither shadow of turning.

7. Test of Christian experience: The new birth (Jn. 3:5; 1 Pet. 1:23; 1 Jn. 5:1)

18 Of his [h]own will [i]begat he us with the word of truth, that we should be a kind of [j]firstfruits of his creatures.

8. Test of Christian living (Eph. 4:1, refs.)

● 19 Wherefore, my beloved brethren, let every man [k]be swift to hear, slow to speak, [l]slow to wrath:

20 For the [m]wrath of man worketh not the righteousness of God.

● 21 Wherefore lay apart all [n]filthiness and [o]superfluity of naughtiness, and receive [p]with meekness the [q]engrafted word, which is able to save your souls.

9. Test of obedience (Heb.11:8-10,17-19; Rom.1:5)

● 22 But be ye [r]doers of the word, and not [s]hearers only, [t]deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man [u]beholding his natural face in a [v]glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

▲ 25 But whoso [w]looketh into [x]the perfect law of liberty, and [y]continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

10. Test of pure religion (Rom. 8:1-13; 2 Cor. 5:17; Col. 3:5-10)

26 If any man among you seem to be [z]religious, and [*a]bridleth not his tongue, but [*b]deceiveth his own heart, this man's [*c]religion *is* [*d]vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

219

CHAPTER 2

11. Test of brotherly love (Jn. 13:34-35; 1 Cor. 13; 1 Jn. 3:11-18)

● 1 My brethren, [a]have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come unto your [b]assembly a man with a [c]gold ring, in [d]goodly [e]apparel, and there [f]come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

---

g Gr. parallage, change; variation. Only here. It is an astronomical term descriptive of the varying positions of the heavenly bodies causing changes in the seasons of the year. God is not changeable like this. In every season He is the same, neither does He change like the shadow on a sun dial (v 17; Heb. 13:8).

h It is God's will that all men be saved—begotten by the Word (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

i The Word of Truth is one of the agents that make men new creatures (note f, Jn. 3:5; 1 Pet. 1:23; Eph. 5:26).

j See note j, Rom. 8:23.

k See ***7 Commands to Christians***, p. 462.

l See ***4 Kinds of Disposition***, p. 462.

m This verse explains why men should be swift to hear, slow to speak, and slow to wrath. The wrath of man cannot work the righteousness that God requires. For example, the zeal of Israel in murdering the prophets, their own Messiah and His followers.

n Gr. rhuparia, moral filthiness; impure and unholy affections; baseness; vileness; depravity (v 21). Only here. It is from rhuparos meaning cheap or shabby; foul; dirty; moral wickedness; sordid; mean. Trans. vile (Jas. 2:2). The root word rupos is trans. filth in 1 Pet. 3:21. Cp. rupoo, moral filth (Rev. 22:11).

o Gr. perisseia. Trans. superfluity (v 21) and abundance (Rom. 5:17; 2 Cor. 8:2; 10:15). The word for naughtiness is kakia, wickedness (note l, Eph. 4:31). Here the idea is the abundance of wickedness.

p Gr. prautes, mildness; gentleness. Here; 3:13; 1 Pet. 3:15.

q Gr. emphutos, inborn; innate. Only here. It is by the Word of Truth inborn and implanted in the soul that one is saved and begotten (v 18; Eph. 5:26). The Word is called seed (1 Pet. 1:23; 1 Jn. 3:9). When it is implanted in the soul it germinates and springs forth into eternal life. Only the seed that fails to be sown on properly prepared soil, and cared for, will fail to bring forth fruit (Mt. 13:3-30).

r Gr. poietes, a performer. Trans. doer (v 22, 23, 25; 4:11; Rom. 2:13) and poet (Acts 17:28).

s Gr. akroates. Here; v 23, 25; Rom. 2:13.

t Gr. paralogizomai, to deceive by false reasoning. Here and Col. 2:4.

u See ***The Word—A Mirror***, p. 462.

v Gr. esoptron, mirror. Here; 1 Cor. 13:12.

w Gr. parakupto, to bend over for a better look. Trans. look into (v 25) and stoop down (Lk. 24:12; Jn. 20:5, 11).

x This is not the law of Moses, but the new covenant, the only perfect law (Heb. 8:6). The law of Moses was imperfect and faulty (Heb. 7:12, 18-19, 22; 8:6-7). See ***85 Old and New Covenant Contrasts***, p. 351. Cp. Ps. 19:7, note.

y Gr. parameno, to stay beside; stand by; stand fast. Trans. continue (v 25; Heb. 7:23; Phil. 1:25) and abide (1 Cor. 16:6). The idea is taken from women spending much time at the mirror decorating themselves to the greatest advantage, not leaving one hair or the smallest ornament out of place. Thus if one will be as careful to take every advantage of the Word of God to keep his soul saved and his life conformed to the gospel he will be blessed in his deed (v 25).

z Gr. threskos, a careful follower of his belief. Only here.

*a Gr. chalinagogeo. Only here; 3:2.

*b Gr. apatao, to cheat; outwit; to be deceived. Here; Eph. 5:6; 1 Tim. 2:14.

*c Gr. threskeia. Trans. religion (v 26-27; Acts 26:5) and worshipping (Col. 2:18).

*d Gr. mataios. Trans. vain (v 26; 1 Cor. 3:20; 15:17; Tit. 3:9) and vanity (Acts 14:15). See ***2fold Pure and Undefiled Religion***, p. 461.

a Do not have the faith of Christ with respect of persons. Do not prefer the rich merely because of riches, and not for their moral, spiritual, and public usefulness (v 1-4).

b Gr. sunagoge. Trans. assembly (v 2); congregation (Acts 13:43); and synagogue 55 times (note e, Mk. 1:21).

c Gr. chrusodaktulios, gold-ringed. Only here. The ring is not condemned; it was customary for men and women to wear rings and other ornaments (see ***Ancient Head-dress***, p. 414; and ***Outward Adorning***, p. 472).

d Gr. lampros, bright; brilliant; radiant; shining. Trans. goodly (v 2; Rev. 18:14); bright (Acts 10:30; Rev. 22:16); white (Rev. 15:6; 19:8); clear (Rev. 22:1); gay (Jas. 2:3); and gorgeous (Lk. 23:11), so that we have clothing of angels, men in heaven, and men on earth described. Neither the gold ring nor the gay clothing is condemned; only respect of persons with those who wear them.

e Gr. esthes. Trans. apparel (v 2; Acts 1:10; 12:21); raiment (v 2); clothing (v 3; Acts 10:30); and robe (Lk. 23:11).

f Jewish petty courts were held in local synagogues (note e, Mk. 1:21). The case here is no doubt of a judicial kind, not a Christian or Jewish religious service. Where there are two men, one rich and one poor, the master of the synagogue, or the judge, is not to pay particular attention to the rich man and neglect the poor one (v 3). As plaintiff and defendant, they are equal in the eye of justice and should be considered so by an impartial judge.

✝ ✝ ✝

and are become judges of evil thoughts?

▲ 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

● 8 If ye fulfil [h]the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But [i]if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is [j]guilty of all.

12. Test of perfection (Mt. 5:44-48; 2 Cor. 10:4-6)

● 11 For he that said, [k]Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

● 12 So speak ye, and so do, as they that shall be judged by [l]the law of liberty.

▲ 13 [m]For he shall have judgment without mercy, that hath shewed no [n]mercy; and mercy rejoiceth against judgment.

13. Test of faith
(Jas. 5:10-11; 1 Pet. 1:7; Heb. 11:17-19)

though a man [p]say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, [q]being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 [a]Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

14. Two illustrations of the faith-works doctrine
(Gen. 22; Josh. 2)

20 [b]But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father [c]justified by works, [d]when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, [e]Abraham believed God, and it was imputed unto him for righteousness: and he was called the [f]Friend of God.

24 Ye see then how that by works a man is justified, and not by faith *[g]only.

---

g Questions 1-4. Next, v 14. These questions confirm the facts that:
  1 The judge was partial (v 4)
  2 The judge had evil thoughts (v 4)
  3 God hath chosen the poor who are rich in faith and heirs of the kingdom in preference to the rich of this world who do not have faith (v 5)
  4 The judge despised the poor (v 6)
  5 Wicked rich men oppress the poor (v 6)
  6 They force the poor to trials before judges that are partial to themselves
  7 They blaspheme God's name (v 7)

h The law of both the old and new covenants demanded that men love their neighbors as themselves (Lev. 19:18; Mt. 22:39; Rom. 13:8-9; Gal. 5:14; Eph. 5:2). The new covenant, or the perfect law of liberty, is referred to here, for James is writing to Christians (note x, 1:25). It was customary among Gr. writers to use the word royal of any thing that was of general concern, noble, grand, or useful. James uses it of the law of love, which came from God and was emphasized by Christ as being suitable and necessary to all men (Jn. 13:34; 15:12).

i If you show any degree of partiality and injustice you break God's law. You are a transgressor (v 9; 1 Jn. 3:4).

j The reason for this is that one sin is enough to damn the soul (Gen. 2:17; Rom. 5:12-21). The obligation to law is total (Dt. 27:26; Gal. 3:10). This applies to all laws that have the death penalty (v 11; Rom. 1:32; 1 Cor. 6:9-11; Gal. 5:19-21). One is guilty of law breaking whether he breaks one or many laws (v 11). The authority which gave one commandment gave all of them and the one who resists Him by breaking one law is guilty of the whole.

k These commandments are in both covenants, the old and the new (Ex. 20:13-14; Mt. 21-32; Rom. 13:9). We are not now under obligation to obey them because they are part of the old covenant which is abolished, but because they are part of the new (note i, Acts 15:24).

l This refers to the new covenant, not the old (note x, 1:25). It is by the gospel, men of this age will be judged (Rom. 2:16).

m See ***3 Laws***, p. 462.

n The ones who receive mercy and show mercy rejoice in the fact that they will not face judgment because of obeying the law.

ment. There is no mercy in law. The meaning is that mercy through grace will triumph over law because the demands of the law have been met by grace and the lawbreakers are justified by it through faith to escape the judgment of the law (Jn. 3:36; 5:24).

o Questions 5-7. Next, v 20.

p This refers to those who say that they have faith and the works are not necessary in Christian living. It does not say they have real and active faith, but they say they have. Can faith alone save (v 17-18, 20-26)? James is not referring to initial justifying faith but to the demonstration of Christian faith before men. Christianity demands of its followers good works to all men (Mt. 5:16; 16:27; Eph. 2:10; 1 Tim. 6:18; 2 Tim. 3:17; Tit. 1:16; 2:7, 14; 3:8). One is not justified by works (Rom. 3:25-31; 4:1-6; 9:11; 11:6; Gal. 2:16; Eph. 2:8-9; Tit. 3:5), but justified ones must do them to prove their Christian consecration (v 14-18, 20-26).

q Faith without works is dead; works without faith is dead (v 17, 20, 26). Neither is complete in itself. It is like fire burning without fuel and fuel burning without fire. One can say that this is possible but it is not so because such is contrary to the creative makeup and the laws that govern fire and fuel.

a Believing in God is no proof that you are justified by faith alone, for even devils believe without justification (v 19).

b Questions 8-11. Next, 3:11. Are you willing to be instructed as to the nature of true saving faith?

c 2 Examples of Justification by Faith and Works, Not Works Only (v 21-26):
  1 Abraham (v 21-24; Gen. 22)
  2 Rahab (v 25; Josh. 2 and 6)

d It is clear from Gen. 22 that Abraham proved his faith in God when he was asked to offer up Isaac as a sacrifice. It was faith that led him to this act of obedience (v 23). Had he refused to obey it would have demonstrated that he had no faith in God or His Word. It is also clear that this act of faith and works was not his initial justification by faith. That was at least 40 to 50 years before offering Isaac (Gen. 12:1-4; 15:6; Rom. 4:1-6).

e Quoted from Gen. 15:6 which was many years before offering Isaac as in Gen. 22. Thus every act of obedience is an act of faith and works combined to maintain justification before God.

f The greatest blessing possible is to be a friend of God.

*g The whole passage emphasizes faith with works; works with faith, not faith only or works only. Even Paul did not teach justification by faith only, for he also taught works whereby Christians should demonstrate their faith (note p, v 14).

lot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the [i]body without the spirit is dead, [j]so faith without works is dead also.

220 CHAPTER 3

III. The Christian and the tongue
(Jas. 1:26; 3:1-12; Pr. 12:18; 13:3; 15:4; 18:8, 21; Lk. 6:45; 1 Pet. 3:10; Rom. 3:13)
1. The mark of perfection

● 1 My brethren, be not many [k]masters, knowing that we shall receive the greater condemnation.

2 For in many things we [l]offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

2. The nature of the tongue

3 Behold, we put [m]bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire [n]the course of nature; and it is set on fire of [o]hell.

3. The tongue uncontrollable

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 [a]But the [b]tongue can no man tame; *it is*

4. Ungodly use of the tongue

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the [c]similitude of God.

● 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 [d]Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

5. Christians can control the tongue
(Gal. 5:22-23; 1 Pet. 3:10)

● 13 Who *is* a [e]wise man and endued with knowledge among you? let him shew out of a good [f]conversation his works [g]with meekness of wisdom.

6. Nine marks of human wisdom

14 [*h]But if ye have [*i]bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

7. Nine marks of Divine wisdom

17 But the [*j]wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 [*k]And the fruit of righteousness is sown in peace of them that make peace.

221 CHAPTER 4

IV. Rebukes and commands (Jas. 4:1-5:20)
1. Cause of division

---

her faith when she hid the spies with peace (Josh. 2; Heb. 11:31).

i The body only dies at the time of physical death. This is caused by the soul and spirit leaving the body (v 26). The body returns to dust and the soul and spirit of the righteous go to heaven to await the resurrection (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11). The soul and spirit of the wicked go to hell to await the resurrection (Lk. 16:19-31; Isa. 14:9; Rev. 20:11-15). The soul and spirit are spiritual and immortal. They cannot go back to dust (see ***25 Proofs of Immortality of the Soul***, p. 472; ***3 Kinds of Death in Scripture***, p. 373).

j Just as surely as the inner man leaves the body at physical death and is no longer with the body, so faith without works is dead (separated) and is powerless (v 26).

k Gr. didaskaloi, teachers (note n, Acts 13:1. Cp. Lk. 12:48).

l We all stumble or trip over many things.

m See notes on ***Tongue***, p. 462.

n The circle of human life is continually excited by the tongue unless it is kept sanctified. Evil surmisings, misrepresentations, falsehoods, calumnies, jealousies, envyings, wrath, and malice, all form part of the destroying flames of fire from the tongue of the ungodly.

o Gr. gehenna of fire (note m, Lk. 12:5). The whole course of life is set on fire of hell. This refers to the anger and violent passions of wrath related to the vile language of the tongue. It also pictures the confusion and misery caused by the tongue—like the misery of hell.

a All species of beasts have been tamed by man, but the tongue cannot be tamed by any cunning, persuasion, or influence of man. Salvation alone can help a man control the tongue (2 Cor. 5:17-18).

b See ***12 Things About the Tongue***, p. 462.

c Gr. homoiosis, making like; image. Only here, but in the Sept. in Gen. 1:26; Ez. 1:10; Dan. 10:16; etc. This refers to outward or bodily image.

d Questions 12-15. Next, 4:1. Nothing has been found in nature that can compare to the double use of the tongue—to the blessing and cursing out of the same mouth.
4 Comparisons (v 11-12):
  1 A fountain cannot produce sweet and bitter water at the same time
  2 A fig tree cannot produce olives
  3 A vine cannot produce figs
  4 The ocean cannot produce sweet water

e One who can bridle his own tongue and is qualified to teach others (v 13).

f Gr. anastrophe, conduct; behavior (see point 2, ***6 Things***, col. 3, p. 415).

g True wisdom is always accompanied with meekness and gentleness. Proud, overbearing, and disdainful men may pass as scholars and have learning, but not true wisdom.

*h If you have this condition of heart you have no true wisdom. Even if you defend religion you are false in your profession and lie against the truth (v 14).

*i 8 Characteristics of False Wisdom:
  1 Bitter envying (v 14, 16). Gr. zelos point 9, ***17 Works of the Flesh***, p. 362)
  2 Strife in the heart (v 14, 16)
  3 Glory in profession (v 14)
  4 Earthly, having this life only in view (v 15)
  5 Sensual, living only to satisfy the animal appetites (v 15)
  6 Devilish, inspired by demons (v 15)
  7 Confusion (v 16)
  8 Every evil work (v 16)

*j 8 Characteristics of Divine Wisdom:
  1 Pure—chaste, holy and clean (v 17)
  2 Peaceable (v 17; Heb. 12:14)
  3 Gentle—meek, modest, and kind (v 17)
  4 Easily entreated—not stubborn or obstinate, but yielding to others (v 17)
  5 Full of mercy—always forgiving and performing acts of kindness (v 17)
  6 Full of good fruits (Gal. 5:22-23)
  7 Without partiality—having no respect of persons (v 17; Jas. 2:1-10)
  8 Without hypocrisy—open, honest, genuine, and true (v 17)

*k Peace-makers are continually recommending this divine wisdom to others (v 18).

ings among you? *come they* not hence, *even* of your lusts that war in your members?

2. Five reasons for unanswered prayers of backsliders

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
3 [n]Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

3. Rebuke for worldliness (1 Jn. 2:15; Rom. 12:2; Jn. 15:18)

4 [a]Ye adulterers and adulteresses, know ye not that [b]the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
5 Do ye think that the scripture saith in vain, [c]The spirit that dwelleth in us lusteth to envy?
▲ 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but [d]giveth grace unto the humble.

4. Eleven conditions of answered prayer (cp. Jas. 4:2-3)

● 7 [e]Submit yourselves therefore to God. Resist the devil, and [f]he will flee from you.
▲● 8 Draw nigh to God, and he will draw nigh to you. [g]Cleanse *your* hands, *ye* sinners;

● 9 [j]Be afflicted, and mourn, and weep: let your [k]laughter be turned to mourning, and *your* joy to heaviness.
▲●10 Humble yourselves in the sight of the Lord, and he [*l]shall lift you up.

5. Rebuke to self-appointed judges (Jas. 3:1; Mt. 7:1-5)

● 11 [*m]Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
12 There is one [*n]lawgiver, who is able to save and to destroy: [o]who art thou that judgest another?

6. Exhortation to the self-willed and the braggart

13 [p]Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? [q]It is even a vapour, that appeareth for a little time, and then vanisheth away.
15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.
16 But now ye rejoice in your [r]boastings: all such rejoicing is evil.

---

l Questions 16-17. Next, v 4.
m About this time in Judea the Jews made many insurrections against the Romans under the pretense of defending their religion and procuring their way of life. The many factions among the Jews themselves also fought violently and massacred and plundered one another. In some provinces the Jews fought the heathen, killing many, and bringing destruction upon themselves. These wars were undertaken through a spirit of covetousness and zeal, trying to convert the heathen and destroy idolatry.
n 12 Reasons for Unanswered Prayer:
  1 Lusts (v 1, 2, 3, 5; Jn. 8:44)
  2 Murders (v 2)
  3 Covetousness (v 2)
  4 Fighting and war (v 2)
  5 Asking amiss to satisfy lusts (v 3)
  6 Adulteries (v 4)
  7 Friendship
  8 Pride (v 6)
  9 Rebellion against God (v 7)
  10 Backsliding and sin (v 8)
  11 Double mindedness or doubt (v 8)
  12 Misuse of the tongue (v 11-12)
This passage should never be taken by the Christian as an excuse for unanswered prayer. By so doing he automatically classes himself as lustful, murderous, covetous, adulterous, worldly, proud, sinful, and blasphemous. Is it any wonder that God does not answer the prayers of such people? Would you? No man can ask amiss if he is in Christ and asks according to the promises (Jn. 15:7; Mk. 11:22-24; Heb. 11:6; Jas. 1:5-8). The reason Christian prayers are not answered is unbelief (***6 Secrets of Answered Prayer***, p. 462).
a Questions 18-19. Next, v 12.
b The Christian and the World. He Must:
  1 Be free from the cares of the world (Mt. 13:22; Lk. 21:34-36)
  2 Not gain the world at the expense of his soul (Mt. 16:26)
  3 Not offend others as the world does (Mt. 18:7)
  4 Not be of it (Jn. 15:19; 17:14, 16)
  5 Not love his life in the world (Jn. 12:25)
  6 Be delivered from the world (Gal. 1:4)
  7 Be crucified to the world (Gal. 6:14)
  8 Shine as a light in the world (Phil. 2:15)
  9 Deny its lusts; live godly in it (Tit. 2:12)
  10 Be unspotted from the world (Jas. 1:27)
  11 Not be friends with the world (Jas. 4:4)
  12 Escape the pollution and corruption of the world (2 Pet. 1:4; 2:20)
  13 Not love the world, neither the things that are in the world (1 Jn. 2:15-17)
  14 Be like Christ in the world (1 Jn. 4:17)
  16 Be chosen out of it (Jn. 15:19; 17:6)
  17 Be not conformed to it (Rom. 12:2)
  18 Be dead to its ways (Col. 2:20)
c There is no exact scripture quoted by James here. He must refer to the spirit and design of several passages, as Gen. 6:5; 8:21; Num. 11:29; Pr. 21:10. That the spirit of man is designed to lust to envy, or that the Holy Spirit who dwells in the Christian lusts to envy, is contrary to all teaching of Scripture.
d Quoted from Pr. 3:34.
e See ***10 Commands for Backsliders***, p. 462
f See ***4 Promises to Backsliders***, p. 462.
g Cleansing the hands was a symbol of innocence and purity (Mt. 27:24).
h Gr. hagnizo, to make pure (v 8; Jn. 11:55; Acts 21:24, 26; 24:18; 1 Pet. 1:22; 1 Jn. 3:3). Here it means to separate from the world and consecrate to God, renouncing all sin.
i Double-mindedness refers to doubting God (1:6-8).
j This is true repentance which always brings the mercy of God if done in time—now (1 Jn. 1:7; Heb. 9:27).
k 10 Types of Sin and Pleasure:
  1 Wars and fightings (v 1-2)
  2 Lusts of sin (v 1-5; Eph. 2:1-3)
  3 Murders and killings (v 2)
  4 Desires—covetousness (v 2)
  5 Adulteries and other sex sins (v 4)
  6 Friendships with worldly men (v 4)
  7 Envies and jealousies (v 5)
  8 Pride and haughtiness (v 6-10)
  9 Laughter prompted by sin (v 9)
  10 Joy founded on sin (v 9)
*l Mourners and penitents used to lie on the ground, and roll themselves in the dust. When forgiven, penitents arose from the earth and clothed themselves in clean and better garments.
*m Gr. katalaleo, to speak against; backbite; rail at; slander (v 11; 1 Pet. 2:12; 3:16). This refers to slandering among the different factions of Jews and the Jews against their brethren who had accepted Christ.
*n God is the one lawgiver and judge, who is able to save or destroy. Man has no right to usurp this authority (v 11-12).
o Questions 20-21. Next, 5:13.
p Here we have a reference to traveling merchants, going from city to city displaying their wares in the bazaars (Gen. 37:25).
q This is practically what James said of the rich man in 1:10-11.
r Boastings here consist of bragging on buying and selling from city to city and what one will do here and there. One should always say, “If the Lord will, “ we will live, and do this or that (v 15-16). This would demonstrate personal faith in God and His providence instead of one’s own abilities. All such boasting is of evil intent (v 15).

(cp. Rom. 5:20; 4:15; 14:23; 1 Jn. 3:4)

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is [s]sin.

222 CHAPTER 5

8. Rebuke to wicked rich men: sevenfold judgment for seven sins (Jas. 2:6-7; 1 Tim. 6:9-10; Lk. 12:15-21)

★ 1 [t]Go to now, [u]ye rich men, weep and howl for your [a]miseries that [b]shall come upon *you*.

2 Your [c]riches are [d]corrupted, and your garments are [e]motheaten.

3 Your gold and silver is [f]cankered; and the [g]rust of them shall be a witness against you, and shall [h]eat your flesh as it were fire. [i]Ye have heaped treasure together for the [j]last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the [k]Lord of sabaoth.

5 Ye have lived in [l]pleasure on the earth, and been [m]wanton; ye have [n]nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

9. Exhortation in view of the coming of the Lord

[o]coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the [p]early and latter rain.

▲● 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

● 9 [q]Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10. Job: example of patience

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for [r]an example of suffering affliction, and of patience.

▲ 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the [*s]end of the Lord; that the Lord is very pitiful, and of tender mercy.

11. Concerning making vows (Mt. 5:33-37; Ps. 15:4; 76:11)

● 12 But above all things, my brethren, [*a]swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into [*b]condemnation.

12. Divine prescriptions for afflictions and sickness

---

sin 133 times (v 16; Mt. 1:21; etc.) sinful (Rom. 8:3); and offence (2 Cor. 11:7).

t Gr. age, come (4:13; 5:1).

u 1st and last prophecy in James (5:1-8, unfulfilled).

a Gr. talaiporia, bodily hardships; misery. Here; Rom. 3:16. Cp. talaiporos, wretched (Rom. 7:25; Rev. 3:17)

b 6 Predictions Concerning Evil Rich Men:
  1 Miseries will come upon them (v 1)
  2 Riches will become corrupted (v 2)
  3 Garments to become motheaten (v 2)
  4 Gold and silver to canker (v 3)
  5 The rust or poison of their riches will witness or testify of their many sins(v3)
  6 The rust or poison of their riches will eat their flesh as it were fire (v 3)

c These riches are corrupted instead of cankered as gold and silver. They refer to crops, flocks, stores of grain, wine, oil, and many changes of raiment in the wardrobes.

d Gr. sepo, to make rotten; putrid; to fester or mortify. Only here.

e Gr. setobrotos, motheaten. Only here.

f Gr. katioo, rusted over. Only here.

g Gr. ios, rust (v 3) and poison (3:8; Rom. 3:13). Your putrified stores, your motheaten garments, and your tarnished coins, are proof of your covetousness and your love of money. See note e, Lk. 12:15.

h This pictures the corroding or rusting of hoarded money as testifying so strongly against the wicked it will burn like flesh diseased with canker.

i 7 Sins of Wicked Rich Men:
  1 Heaping together treasures on earth (v 3; Mt. 6:19-21; Lk. 12:15-21)
  2 Defrauding laborers (v 4; Lev. 19:13; Dt. 24:14-15; Jer. 22:13; Mal. 3:5)
  3 Living in pleasure at the expense of those defrauded (v 5; Mt. 23:14)
  4 Living in wantonness or sensual appetites to the uttermost (v 5; Rom. 13:13; 1 Tim. 5:11; 2 Pet. 2:18)
  5 Nourishing the heart, or living in luxury and pride (v 5)
  6 Condemning the just, or perverting the judgment of the poor (v 6; 2:1-10)
  7 Killing the just to multiply their own riches (v 6; 1 Ki. 21)

j See ***14 End-Time Expressions***, p. 415.

k This term is often used in the O.T. of God who is Lord of hosts, or Lord of armies, who has infinite power to rule the nations and punish the wicked (1 Sam. 1:3, 11; 4:4; 15:2; etc.).

l Gr. truphao, to live softly or delicately; fare sumptuously; live in luxury; to be effeminate; to be licentious; to revel. Only here, but the same meaning as truphe in Lk. 7:25; 2 Pet. 2:13.

m Gr. spatalao, to live riotously and in pleasure (v 5; 1 Tim. 5:6).

n Gr. trepho. Trans. nourish (v 5; Acts 12:20; Rev. 12:14); feed (Mt. 6:26; 25:37; Lk. 12:24; Rev. 12:6); and bring up (Lk. 4:16). Here it has the idea of feasting and surfeiting as men do at the time of the slaughter of many sacrifices at religious feasts (v 5).

o This refers to the rapture, not the second advent, when the Lord will come in the air to receive the saints to Himself (v 7-8; Jn. 14:1-3; Lk. 21:34-36; 1 Cor. 15:23, 51-58; 2 Cor. 5:1-8; Eph. 5:27; Phil. 3:11, 20-21; 1 Th. 2:19; 3:13; 4:13-17; 5:9, 23; 2 Th. 2:1, 7-8; Col. 3:4; 1 Jn. 2:28; 3:2; 1 Pet. 5:4).

p The early and latter rains in Palestine, the early rain at seedtime and the latter rain at harvest time (Dt. 11:14), are used here to picture the fruit of the harvest of souls. The early spiritual rain fell at the founding of the church (Acts 2:1-16) and the latter rain will be poured out at the end of this age when the complete harvest of this church age will be gathered (Acts 2:16-21). Cp. Hos. 6:3; Zech. 10:1.

q Gr. stenazo, groan (note k, Rom. 8:23). Here it means to murmur.

r 7 Examples of Suffering and Patience:
  1 Joseph (Gen. 37:8-36; 39:1-41:44)
  2 Moses (Num. 12:1; 16:2-4; etc.)
  3 David (1 Sam. 18:1-26:25; 2 Sam. 15)
  4 Elijah (1 Ki. 17:1-19:18)
  5 Jeremiah (11:21; 37:15)
  6 Job (Jas. 5:11; Job 1-2)
  7 Many others (Heb. 11:32-40)

*s In the case of so many today who use Job as an excuse for being sick and bodily afflicted, there is never any end of the Lord. Job's trial lasted only a few months. He was fighting for deliverance all that time. If we could see the end of the Lord in modern Job's it would be easier to accept them as such.

*a Jews and Arabs were notorious for swearing or taking oaths by heaven, earth, Jerusalem, the temple, the altar, and the different members of the body. Even simple affirmatives were always accompanied with an oath. It was this wicked practice that caused James to give this command (v 12).

*b Gr. hupokrisis, hypocrisy (note n, Gal. 2:13). The idea is that those who were in the habit of making oaths also believed that they could make them with the mouth while the heart canceled them, Oaths were made with mental reservations to annul them, regardless of how solemn they were. This was all done in hypocrisy and fostered searing of the conscience as to what was said. One soon became a confirmed hypocrite in such matters.

✝ ✝ ✝

pray. Is any merry? let him sing psalms.

● 14 Is any [d]sick among you? [e]let him call for the [f]elders of the church; [g]and let them pray over him, [h]anointing him with [i]oil in the name of the Lord:

13. Assurance of healing (Mt. 8:17; 1 Pet. 2:24; Ex. 15:26; Ps. 91; 103:3; Isa. 53:4-5; 58:8)

▲ 15 And [j]the prayer of faith shall save the sick, and [k]the Lord shall raise him up; and [l]if he have committed sins, they shall be forgiven him.

▲●16 [m]Confess *your* [n]faults one to another, and pray one for another, that ye may be [o]healed. The [p]effectual fervent prayer of a righteous man availeth much.

17 [q]Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

15. The true state of a backslider and how renewed (Gal. 4:19; 6:1; 1 Jn. 1:9; 2:1-2; Ps. 51; Rev. 3:5)

19 [r]Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

---

c Gr. kakopatheia, ill plight; distress; suffer hardships. Only here. This has reference to any trouble other than sickness. Questions 22-24. Last ones in James.

d Gr. astheneo, weak, feeble, sick (note f, Phil. 2:16-27).

e 2 Things the Sick Are to Do (v 14-15):
  1 Call the elders of the church
  2 Confess sin if it has been committed

f Gr. presbuteros (note g, Acts 14:23)

g 4 Things Elders Are to Do for the Sick:
  1 Pray over them (v 14)
  2 Anoint the sick with oil (v 14)
  3 Invoke the name of the Lord (v 14)
  4 Pray the prayer of faith (v 15)

h Gr. aleipho. Always trans. anoint (v 14; Mt. 6:17; Mk. 6:13; 16:1; Lk. 7:38, 46; Jn. 11:2; 12:3).

i No doubt pure olive oil is meant, as it was customary among Jews to carry such oil with them in all their journeys to anoint their bodies, and heal their wounds and bruises (Lk. 10:34). This anointing was merely symbolic of the healing of God by the Holy Spirit (v 14; Mk. 6:13). It could not mean that olive oil was a cure for all kinds of diseases. The oil was not to do the healing else the anointing alone should be done. One would not have to pray and invoke the name of Jesus Christ merely to anoint with oil, nor would it have to be done by the elders of the church.

j This is what heals the sick in such cases. When the prayer of faith is prayed and the name of Jesus Christ invoked, the Lord shall raise up the sick and forgive him if he has sinned (v 15). This power to heal is promised to every believer, not only the elders of the church (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15;

k This is true divine healing.

l Healing and forgiveness go hand in hand (Mt. 9:5; 13:15; Acts 3:16; 4:12; 28:27).

m 2fold Secret of Bodily Healing (v 16):
  1 Confess your faults one to another
  2 Pray one for another, that you may be healed (Mt. 18:19; 21:22; Mk. 11:24)

n Gr. paraptoma, a falling aside when one should have stood upright; a transgression; a moral fall (note j, Rom. 11:11).

o See ***35 Facts . . . Sickness, Healing***, p. 462.

p Gr. energeo (note e, 1 Th. 2:13). It could read, "a prayer of a just man wrought in him by divine energy."

q Elijah. His case is given to show that all men are alike in constitution and to encourage others to pray even for miracles (v 17-18; 1 Ki. 17:1; 18:1, 41-46).

r 7 Facts About Backsliders:
  1 It is possible for brethren or Christians to err from the truth and become unconverted (v 19; note g, Lk. 22:32)
  2 An erring Christian can be converted again (v 19-20; note g, Lk. 22:32)
  3 An erring Christian becomes a sinner again if he sins (v 20; Rom. 6:14-23)
  4 An erring Christian incurs the death penalty again when he sins (v 20; Ez. 18:24; Rom. 8:12-13; Gal. 5:19-21)
  5 If the erring Christian is saved from his error his soul will be saved again from death (v 20; 1 Jn. 1:9; 1 Jn. 5:16; Rev. 2:5)
  6 If he repents and is saved again from death his sins will be forgiven and hidden (v 20; 1 Jn. 1:9; Rev. 2:5)
  7 If he does not repent he will be lost and will have to pay the penalty for sin (v 20; Rom. 6:14-23; 8:12-13; 2 Tim. 2:12; Ez. 18:24; Heb. 6:4-6, notes; 10:26-29, notes; 2 Pet. 2:20-21)

Summary of James

Date and place: Written about 45 A.D. at Jerusalem before the first Christian council (51 A.D.)

Author: James, the half-brother of Jesus Christ (col. 1, p. 462)

Theme: Pure religion for the Christian Jews of the dispersion who began the world church (1:1; Acts 2:5-11). James is more Jewish in content than Matthew, the gospel for the Jews; than Jude and Revelation, and even Hebrews. There are only 2 references to Jesus Christ (1:1; 2:1), and apart from these the book of James could take a place with the O.T. canon as far as doctrine is concerned. There is no mention of the gospel, the incarnation, life, death, or resurrection of Jesus Christ. There is no suggestion as to the Messiah having come or of redemption through Him. There is no trace of early Christian controversies. James adheres to the teachings of Christ in 14 points; Jas. 1:4 with Mt. 5:48; 1:5 with Mt. 7:7; 1:6; with Mk. 11:23; 1:22; with Mt. 7:24-26; 1:25 with Jn. 13:17; 2:5 with Lk. 6:20; 2:13 with Mt. 6:14-15; 3:12 with Mt. 7:16-20; 4:8-9 with Lk. 6:24-25; 4:10 with Mt. 23:12; 4:11-12 with Mt. 7:1; 5:12 with Mt. 5:34-37; 5:1 with Lk. 6:24; 5:9 with Mt. 24:33

Statistics: 59th book of the Bible; 5 chapters; 108 verses; 2,309 words; 24 questions; 100 verses of history; 8 verses of fulfilled prophecy

---

2fold Pure and Undefiled Religion (1:27)

1 To visit the fatherless and widows in their affliction (v 27)
2 Keep self unspotted from the world. True religion consists of universal benevolence and purity of heart and life (Mt. 5:16, 44; 2 Cor. 9:8; Col. 1:10; 1 Tim. 1:5; Tit. 2:7, 14; 3:1, 8; Heb. 12:14; Jas. 1:27; 3:13, 17; 1 Pet. 2:12; 1 Jn. 3:17)

7fold Way to Pray to Get Answers (1:6)

1 Pray to the Father (Jn. 16:23)
2 In the name of Jesus (Jn. 14:12-15)
3 By the Holy Spirit (Rom. 8:26)
4 With full understanding of rights and privileges (1 Cor. 14:14-15)
5 In harmony with the Word (Jn. 15:7)
6 In faith, nothing doubting (v 6)
7 With praise for the answer (Phil. 4:6)

* * *

James was not the one called the son of Zebedee (Mt. 4:21, note) or the son of Alphaeus (Lk. 24:10, note), but the actual half-brother of Jesus Christ (Mt. 13:55; Mk. 6:3; Gal. 1:19). See note d, Lk. 8:19, for proof that Mary had other children after Jesus was born. Christ's brethren did not believe on Him until after the resurrection (Jn. 7:5), but the other 2 James did. This one experienced a special appearance of Christ but is not classed as an apostle (1 Cor. 15:7). This verse alone proves that there were 3 James's, for the other 2 were apostles (Mt. 10:2-3). It is always clear in Scripture when the other 2 are meant. Mary (Maria, in the Gr.), the sister of the virgin Mary had only 2 sons and one daughter (Mt. 27:56; Mk. 15:40; 16:1; Lk. 24:10). The fact that her sons had the same names as 2 sons of the virgin Mary proves nothing. The brethren of Jesus are distinguished from the 2 apostles called James (Acts 1:13-14). The virgin Mary had more sons and daughters than did her sister Maria (Mt. 13:55; Mk. 6:3). Jude was the brother of James of this book (Jude 1). It is safe to conclude that when James is referred to without any designation as "brother of John", "son of Zebedee", or "son of Alphaeus" that James the brother of our Lord is meant (Acts 12:2, 17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9, 12; Jas. 1:1; Jude 1). Martyred, 62 A.D.

6 Perfect Things in James (1:4)

1 Perfect work of patience (1:4)
2 Perfect knowledge (note v, Phil. 3:15)
3 Perfect gifts (1:17)
4 Perfect law of liberty (1:25)
5 Perfect faith by works (2:22)
6 Perfect man by restraint (3:2)

15 Ways "Wisdom" Is Used (1:5)

1 Human education (Acts 7:22)
2 Man's wisdom (1 Cor. 1:19-22; 2:1-13)
3 Human philosophy and religion (Col. 2:23; 1 Cor. 3:19; 2 Cor. 1:12; Gal. 1:14)
4 Earthly, sensual, devilish wisdom (Jas. 3:14-16)
5 Prophetic anointing (Lk. 11:49)
6 Godly training (Lk. 2:40, 52)
7 Anointing to speak (Lk. 21:15; Acts 6; 1 Cor. 2:7)
8 Ministerial ability (Eph. 1:8, 17; 3:10; Col. 1:19, 28)
9 Christ the wisdom of God (1 Cor. 1:24, 30; Col. 2:3; 3:16)
10 Divine gift of wisdom (1 Cor. 12:8)
11 Divine attribute of God (Rom. 11:33)
12 Heavenly wisdom (Jas. 3:17-18)
13 Spirit of revelation (2 Pet. 3:15)
14 Ability of Christ (Mt. 12:42; 13:54)
15 Native insight (Rev. 13:18; 17:9)

6 Secrets of Answered Prayer (1:5)

1 Lack—consciousness of needs (v 5)
2 Let him ask of God (v 5; Phil. 4:6)
3 That giveth to all men liberally (v 5; Mt. 7:7-11; 21:22; Mk. 11:22-24)
4 Upbraideth not (v 5). Gr. oneidizo. Trans. upbraid (v 5; Mt. 11:20; Mk. 16:14); revile (Mt. 5:11; Mk. 15:32); cast in one's teeth (Mt. 27:44); and reproach (Lk. 6:22; Rom. 15:3; 1 Tim. 4:10; 1 Pet. 4:14). Men have been rebuked for unbelief, but never for having faith (Mt. 6:30; 8:26; 11:20; 17:17; Mk. 16:14)
5 It shall be given him (v 5; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-14; Jn. 14:12-15; 15:7, 16; 16:23-26; 1 Jn. 3:21-22; 5:13-14)
6 But let him ask in faith, nothing wavering (v 6; Heb. 11:6)

7 Steps in Temptation (1:14)

1 Tempted: thought of evil (v 14)
2 Drawn away: strong imagination (v 14)
3 Lust: delight in viewing it (v 14)

6 Sin: sinful act committed (v 15)
7 Death: result of actual sin (v 15)

7 Commands to Christians (1:19)

1 Be swift to hear (v 19)
2 Be slow to speak (v 19)
3 Be slow to wrath (v 19)
4 Lay aside all filthiness (v 21)
5 Lay aside all overflowing of wickedness (v 21)
6 Receive the Word with meekness (v 21)
7 Be doers of the Word (v 22)

4 Kinds of Disposition (1:19)

1 Those easily angered and easily pacified
2 Those easily angered and difficult to appease
3 Those not easily angered and easily appeased
4 Those not easily angered and difficult to appease

The Word—A Mirror (1:23)

He sees his blemishes and imperfections and is moved by what he sees. As long as he sees his deformities, spots, and ugliness he tries to do something about them. But on going away from the mirror he forgets and his imperfections no longer bother him. So it is with the Bible. As long as one studies it he sees himself as he really is and constantly seeks to improve himself and conform to its teaching (v 25). If he gets away from the Bible a man soon forgets the real picture of himself, what manner of man he is (v 24).

Tongue and Other Small Things (3:3)

1 Bits that guide horses (v 3)
2 Helms that guide great ships (v 4)
3 Little fires that kindle great ones
4 Tongues that boast great things (v 5-8)

14 Kinds of Tongues

1 Viper's tongues (Job 20:16)
2 Flattering tongue (Ps. 5:9)
3 Proud tongue (Ps. 12:3)
4 Lying tongue (Ps. 109:2; Pr. 6:17)
5 Deceitful tongue (Ps. 120:2)
6 False tongue (Ps. 120:3)
7 Froward tongue (Pr. 10:31)
8 Wholesome tongue (Pr. 10:31)
9 Healthy tongue (Pr. 12:18)
10 Naughty tongue (Pr. 17:4)
11 Perverse tongue (Pr. 17:20)
12 Soft tongue (Pr. 25:15)
13 Stammering tongue (Isa. 28:11; 33:19)
14 Backbiting tongue (Pr. 25:23)

12 Things About the Tongue (3:8)

1 A little member (v 5)
2 Boasts great things (v 5)
3 Is a fire (v 6)
4 A world of iniquity (v 6)
5 It defiles the whole body (v 6)
6 Sets a fire the course of nature (v 6)
7 It is untameable (v 7-8)
8 An unruly evil (v 8)
9 Full of deadly poison (v 8)
10 Used to bless God and curse men (v 9)
11 Capable of good conversation (v 13)
12 Capable of bitter strife (v 14)

10 Commands for Backsliders (4:7)

1 Submit yourselves to God (v 7)
2 Resist the devil (v 7)
3 Drew nigh to God (v 8)
4 Cleanse your hands, you sinners (v 8)
5 Purify your hearts, you doubters (v 8)
6 Be afflicted, mourn, and weep (v 9)
7 Let your laughter be turned to mourning (v 9)

10 Speak not evil of one another (v 11)

4 Promises to Backsliders (4:7)

1 God giveth more grace to the humble
2 He (the devil) will flee from you
3 He (God) will draw nigh to you
4 He (God) shall lift you up

There are no unconditional promises or covenants in Scripture. See ***10 Commands for Backsliders*** above, for conditions to meet if one wants the benefits of promises.

3 Laws (2:13)

1 The law of mercy (Mt. 5:7)
2 Law of forgiveness (Mt. 6:14-15)
3 Law of sowing and reaping (Gal. 6:7-8)

35 Facts About Sickness and Healing (5:16)

1 Health was natural and eternal before the fall (Gen. 1:26-31; 2:17)
2 Both death and sickness originated with sin and are now being propagated by Satan (Rom. 5:12-21; Job. 2:6-7; Lk. 13:16; Jn. 10:10; Acts 10: 38; 1 Jn. 3:8)
3 The first prophecy and promise of redemption included healing (Gen. 3:15; Isa. 53:5; Mt. 8:16-17; 1 Pet. 2:24)
4 The first recorded bodily affliction came through wrongdoing (Gen. 20:1-18)
5 The first recorded healing was by the prayer of a prophet (Gen. 20:7-17)
6 God made covenants with His people to heal them (Ex. 15:26; 23:25; Lev. 26; Dt. 28; Mt. 8:17; 1 Pet. 2:24; Jas. 5:14)
7 God has always kept His covenants and has healed multitudes by spiritual means (Ps. 103:3; 105:37; 107:20; Acts 10:38)
8 Spiritual means to heal is all that God promised and commanded (Ex. 15:26; Ps. 91; Isa. 58; Mt. 8:17; 13:15; Jas. 5:14-16; 1 Pet. 2:24)
9 Spiritual means were used in the wilderness by Israel (Ex. 15:26; Num. 11:1-3; 12:13-16; 21:1-9; Jn. 3:14)
10 Healing was promised on condition of obedience (Lev. 26; Dt. 28; Ex. 15:26; Ps. 91; Isa. 58; Jas. 5:14-15)
11 God permits Satan to afflict sinners and even His own people when they go astray, to bring them to repentance (Job 33:12-30; Ps. 38; 103:3; Num. 12:13-16; 21:9; 1 Cor. 5:1-5; 2 Cor. 2:6-11; Gal. 6:7-8)
12 God always healed when lessons were learned and men repented (Gen. 20:7, 17; Num. 11:2; 12:13-16; 21:1-9; Job 33:12-30; 42:1-12; Ps. 103:3; Jas. 5:14-15)
13 Health as well as healing was promised when men met certain conditions (Ex. 15:26; Lev. 26; Dt. 28; Ps. 91; Pr. 3:1-8; 12:18; 13:3; 15:4; 18:8, 21; Isa. 58; Jas. 5:14; 1 Pet. 3:10-11; 3 Jn. 2)
14 Christ came to redeem from both sin and sickness (Isa. 53; 61:1-2; Mt. 8:17; 9:5; Gal. 3:13; Rom. 8:11; Acts 10:38; 1 Pet. 2:24; 1 Jn. 3:8)
15 Healing is in fulfillment of prophecy (Isa. 35; 53; 61:1-2; Mt. 8:17; Acts 10:38; 1 Pet. 2:24; Mt. 13:15)
16 Jesus proved His Sonship by healing all men (Mt. 4:23-24; 11:3-6; Lk. 4:16-21; Acts 10:38; 1 Jn. 3:8)
17 Every disciple called and sent by Christ was given power to heal (Mt. 10:1-8; Mk. 6:7-13; Lk. 10:1-21; Acts 1:8)
18 Jesus commanded His disciples to become endued with power to heal before they went out (Lk. 24:49; Acts 1:4-8)
19 All disciples throughout this age are commanded to observe the same commands Christ gave the first disciples (Mt. 28:20; Acts 1:4-8; Mk. 16:15-20)
20 Early disciples did confirm the Word by healing (Mk. 16:15-20; Acts 2:43; 3:1-12; 5:2-16; 6:8; 8:7-

2:13; Heb. 2:3-4)

21 The Holy Spirit was sent into the world to carry on the healing ministry (Acts 1:1-8; 2:33; 1 Cor. 12; Heb. 2:3-4)

22 Jesus promised every believer, not only ministers, power to do the works that He did (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; Acts 1:4-8)

23 Gifts of healing and other gifts are promised as the spiritual equipment of the church (1 Cor. 1:7; 12:1-11; Rom. 1:11; 12:6-8; 15:18-19, 29; Heb. 2:3-4)

24 Healing is part of the work of the church (Mt. 10:1-8; Lk. 10:1-21; 24:49; Acts 1:1-8; 1 Cor. 12; Jas. 5:14-16)

25 Healing is provided as part of Christ's atonement (Isa. 53:4-5; Mt. 8:16-17; 13:14-15; Jn. 3:14; 10:10; Rom. 1:16; 8:11; 1 Cor. 11:23-32; Gal. 3:13; Jas. 5:14-16; 1 Pet. 2:24; 3 Jn. 2). Cp. Ex. 15:26; Ps. 91; 103:3

26 Healing is part of the children's bread and their

13:16; Jn. 3:14-16; 14:12-15; 15:7, 16; 16:23-26; 1 Jn. 3:8, 20-22; 5:14-15; 3 Jn. 2)

27 Healing is one of the signs of the gospel to follow believers (Mk. 16:15-20)

28 Healing was not only for the O.T. days (Ex. 15:26; Ps. 91; 103:3) and for the Millennium (Isa. 30:26; 33:24; 35:1-10). It is also for this age, or the gospel is faulty and the new covenant worse than the old one (Mt. 8:17; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 2 Cor. 3:6-15; 1 Cor. 12:1-11; Heb. 2:3-4)

29 Healing proves that God's promises are true (2 Cor. 1:20. See above point)

30 Healing is part of salvation, for the Heb. and Gr. words for salvation all imply the ideas of forgiveness, healing, health, and full deliverance from the curse (Rom. 1:16; Gal. 3:13; 1 Pet. 2:24)

31 Healing can naturally be expected as part of the infinite care of God over His children (Mt. 6:10; 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-18; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb.

sins—prayer and faith (Mt. 9:1-7; 13:15; 21:22; Acts 28:27; Jas. 1:4-8; 5:14-16; Heb. 11:6)

33 Healing proves the resurrection of Christ and the descent of the Holy Spirit (Acts 1:4-8; 2:33; 3:16; 4:12; Rom. 8:11)

34 God has provided all necessary means of healing and complete defeat of satanic powers (2 Cor. 10:4-5; Eph. 6:10-18; Mk. 16:15-20; Jn. 14:12-15; Jas. 4:7; 5:14-16; 1 Pet. 2:24; 5:7-9)

35 Healing is always the will of God for His people who may: "ask what ye will" (Jn. 15:7); "whatsoever" (Mt. 21:22; Jn. 14:12-15; 15:16); "anything" (Jn. 14:14); "what things soever ye desire" (Mk. 11:22-24); and "much more" than earthly parents would or could give their children (Mt. 7:7-11)

Thus it is clear in Scripture that bodily healing is provided for in the Old and New Testaments. The New Testament is based upon better promises than the Old Testament (Heb. 8:6).

✞ ✞ ✞

CHAPTER 1

I. Authorship and salutation

1 [a]Peter, an [b]apostle of Jesus Christ, to the [c]strangers scattered throughout [d]Pontus, [e]Galatia, [f]Cappadocia, [g]Asia, and [h]Bithynia,

2 [i]Elect according to the [j]foreknowledge of God the Father, through [k]sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

II. Thanksgiving
1. For the new birth and a fourfold inheritance (Acts 26:18; Rom. 8:17; Eph. 1:11)

▲ 3 Blessed *be* the [l]God and Father of our Lord Jesus Christ, which according to his abundant mercy hath [m]begotten us again unto a [n]lively hope by the resurrection of Jesus Christ from the dead,

★▲ 4 [o]To an [p]inheritance [q]incorruptible, and [r]undefiled, and that [s]fadeth not away, [t]reserved in heaven for you,

2. For preservation unto final salvation (Mt. 10:22; Rom. 8:24)

▲ 5 Who are [u]kept by the power of God through faith unto [v]salvation [w]ready to be revealed in the last time.

3. For perfection of faith through sufferings (1 Pet. 5:9-10)

6 [x]Wherein ye greatly rejoice, though now for a season, if need be, ye are in [y]heaviness through manifold [z]temptations:

★ 7 [*a]That the trial of your faith, being much more precious than of [*b]gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory [*c]at the appearing of Jesus Christ:

4. For present unspeakable joy and salvation (1 Pet. 1:18-23)

8 [*d]Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the [*e]end of your faith, *even* the salvation of *your* souls.

5. For the fulness of salvation predicted by prophets and enquired of by angels

10 Of which salvation the prophets have [*f]enquired and [*g]searched diligently, who prophesied of the [*h]grace *that should come* unto you:

11 [*i]Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the [+a]gospel

---

a See ***Summary of 1 Peter***, p. 471.
b See note a, Acts 15:33.
c Gr. parepidemos. Trans. stranger (1 Pet. 1:1) and pilgrim (Heb. 11:13; 1 Pet. 2:11). They were Jews of the dispersion (notes d and e, Jas. 1:1; note a, Acts 13:16). They were the elect or converted Jews (v 2).
d An ancient kingdom of Asia Minor, originally part of Cappadocia between the Black and Caspian Seas and south to Armenia (Acts 2:9).
e A province in Asia Minor west of Cappadocia and south of the Black Sea (Acts 2:9).
f A province east of Galatia and south of the Black Sea (Acts 2:9).
g Asia in some places refers to the whole of Asia Minor, but here it no doubt means the province of Asia Minor with Ephesus as its capital.
h An ancient kingdom of Asia Minor south of the Black Sea and west of Pontus (Acts 16:7).
i See ***4 Elects of God***, p. 161.
j See ***God's Foreknowledge***, p. 471.
k 3 Ways to Become God's Elect (v 2):
  1 Through sanctification of Spirit
  2 Through obedience to the gospel
  3 Through sprinkling of the blood of Jesus Christ.
  All 3 things take place at once—when we get salvation. This is plainly taught here and in 2 Th. 2:13. See notes x and y, 2 Th. 2:13.
l God is both the Father and God of Jesus Christ. He is not Jesus Christ. Nothing is more clear in Scripture than the fact that there are 3 separate and distinct persons in the Godhead (see ***The Trinity***, p. 489).
m See ***Begotten Again***, p. 471.
n Hope of living again by resurrection.
o 1st N.T. prophecy in 1 Peter (1:4-5, unfulfilled). Next, v 7.
p Gr. kleronomia, a possession (v 4; Mt. 21:38; Mk. 12:7; Lk. 12:13; 20:14; Acts 7:5; 20:32, note; Gal. 3:18).
q Gr. aphthartos, immortal (note, 3:4).
r Gr. amiantos (See ***5fold Character***, p. 452)
s Gr. amarantos, unfading. Only here.
t Gr. tereo, to guard from injury or loss. Trans. reserve (v 4; Acts 25:21; 2 Pet. 2:4, 9, 17; 3:7; Jude 6, 13); preserve (1 Th. 5:23; Jude 1); hold fast (Rev. 3:3); keepers (Mt. 28:4); to watch (Mt. 27:36, 54); observe (Mt. 23:3; 28:20; Acts 21:25); and keep 52 times (Eph. 4:3; Jas. 2:10; 1 Jn. 2:3-5; etc.).
u Gr. phroureo, garrison; guard; keep; defend (***10 Secrets of Cure for Worry***, p. 383)
v See ***3fold Salvation***, p. 471.
w See ***10 Future Blessings***, p. 471.
x In which salvation you rejoice, but once in a while it is needful for you to go through manifold temptations to test your faith that it be found genuine and thus be rewarded (v 6-7).
y Grieved with many kinds of trials.
z See note h, Jas. 1:2; note z, Jas. 1:13.
*a 2nd N.T. prophecy in 1 Peter (1:7, unfulfilled). Next, 1:13.
*b Fire only separates all the foreign and impure materials from gold. It loses nothing of its nature, weight, color, or any other property. Gold has been kept in a state of fusion for months without the smallest change. Genuine faith also will be proved by trials (v 7).
*c At this time it will be manifest what rewards men will have in the eternal kingdom (Mt. 16:27; 25:21, 23).
*d Faith in Christ makes one a new creature and instills in him a personal living confidence as strong as the faith of those who have seen Him and known Him personally (2 Cor. 5:17-18; Rom. 5:5). This faith produces joy (v 8-9).
*e See ***Telos—The End***, p. 471.
*f Gr. ekzeteo, to search out (***4 secrets***, point 4, p. 453; Heb. 11:6). They carefully and diligently sought the truth of things they were prophesying.
*g Gr. exereunao, to search out; examine.
*h They had salvation, grace, fillings, and gifts of the Spirit. See ***O.T. Spiritual Experiences***, p. 274; ***The Truth About Grace***, p.397. It was the fullness of grace they predicted (Jn. 1:16-17).
*i Gr. ereunao, to search for; examine (v 11; Jn. 5:39; 7:52; Rom. 8:27; 1 Cor. 2:10; Rev. 2:23). They did not know the time of the sufferings of Christ or by whom, neither the glory to follow the sufferings (v 11).
+a It was the new covenant and its full blessings that the prophets foretold. The fullness of grace (Jn. 1:16-17), the fullness of the Holy Spirit anointing upon believers (Lk. 24:49; Jn. 7:37-39; Acts 1:4-8), the full gifts and fruit of the Spirit (1 Cor. 12:4-11; Gal. 5:22-23), and the complete redemptive acts and processes of which the law was a shadow (Heb. 10:1) were all predicted by the prophets. The way into the holiest by the blood of Christ (Heb. 10:19), power and authority of every believer to do the works of Christ (Jn. 14:12), and many other truths and experiences were unknown to the prophets.

heaven; which things the angels [b]desire to look into.

III. Exhortations in view of the fulness of salvation (1 Pet. 1:13-2:10)
1. Seven commands

★▲●13 Wherefore [c]gird up the loins of your mind, be sober, [d]and hope to the end for the grace that is to be brought unto you at the [e]revelation of Jesus Christ;

● 14 As obedient children, not [f]fashioning yourselves according to the former lusts in your ignorance:

● 15 But as he which hath called you is holy, [g]so be ye holy in all manner of conversation;

● 16 Because it is written, [h]Be ye holy; for I am holy.

▲●17 [i]And if ye call on the Father, who [j]without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

2. How men are not redeemed

18 Forasmuch as ye know that ye were not [k]redeemed with corruptible things, as silver and gold, from your [l]vain conversation *received* by tradition from your fathers;

3. How men are born again
(1) By faith in the blood of Jesus Christ (Mt. 26:28; Rom. 3:24; 5:9; Eph. 1:7; 2:13; Heb. 9:14; 10:1-19; 1 Jn. 1:7; Rev. 1:5)

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was [m]foreordained [n]before the foundation of the world, but was manifest in these last times for you,

(2) By faith in God through Christ (Eph. 2:8-9; Heb. 12:2)

raised him up from the dead, and gave him glory; that your faith and hope might be in God.

(3) By the Holy Spirit (Jn. 3:1-5; 16:7-11; Rom. 8:1-16; Eph. 2:18)

● 22 Seeing ye have [p]purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

(4) By the word of God (Jn. 3:5; 15:3; Rom. 1:16; Eph. 5:26; Jas. 1:18)

23 Being born again, not of corruptible seed, but of incorruptible, [a]by the word of God, which liveth and abideth for ever.

4. Eternity of the gospel (Ps. 119:89; Mt. 24:35)

★ 24 For [*b]all flesh *is* [*c]as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

▲ 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

224 CHAPTER 2

5. Five things that will stop spiritual growth (Rom. 8:13)

● 1 Wherefore [*d]laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

6. How to grow spiritually (Rom. 10:17; Eph. 4:11-16; 2 Pet. 1:5-11)

● 2 As [*e]newborn babes, desire the sincere milk [*f]of the word, that ye may

---

b Angels are no doubt amazed at the wonderful plan of redemption and of the eternal exaltation of the redeemed. Even now they are being taught by the church the manifold wisdom of God (Eph. 3:9-11). They observe saints constantly (1 Cor. 4:9) and desire to look into the wonderful truths of the gospel (v 12).

c See ***7 Commands for Christians***, p. 471.

d 3rd N.T. prophecy in 1 Peter (1:13, unfulfilled). Next, v 24.

e The second coming of Christ, at which time the full blessings of grace and of eternal redemption will begin to be realized by all men on earth (see ***10 Future Blessings***, p. 471).

f Gr. suschematize, to conform to another's example. Only here and Rom. 12:2.

g Paganism scarcely produced a god whose example was not the most abominable. Their greatest gods were paragons of impurity, of sexual excess and perversion. Here Christianity has an infinite advantage over heathenism. God is holy and He demands all His followers to be like Him (v 15-16; Heb. 12:14).

h Quoted from Lev. 11:44.

i If you call on God through Christ and profess to be obedient children, pass your time here in reverence and fear.

j Since God is no respecter of persons He cannot be anything but infinitely impartial in His dealings with all men. He cannot prefer one above another nor bless one above another when all meet the same terms and love Him with all the heart. The seeming preference of God between two men is based upon the attitude and disposition of the men toward God and conformity to His plan. Naturally, God cannot bless two men the same when one is in obedience and the other in rebellion. God

more fully to His holiness. Here it is clear that all judgment of God will be according to every man's work (v 17; Mt. 16:27).

k Gr. lutroo, to procure the life of a captive or a slave by paying a price (note n, Heb. 9:12). The price here is not silver and gold, but the precious blood of Christ (v 18-19; Mt. 26:28; Eph. 1:14; Col. 1:20; Acts 20:28). Silver and gold, the most valuable medium of commerce among men, bear no proportion in their value to the souls of men to be redeemed. Nothing but the precious blood of Christ could pay the ransom price for the soul from death.

l Empty, foolish, unprofitable, and vain traditions and rituals. The Jews had added innumerable religious burdens and empty ceremonies which they held to be essential to salvation.

m Gr. proginosko, to know beforehand (note y, Rom. 8:29). Cp. note j, 1:2.

n Before the disruption or overthrow of the pre-Adamite world (note i, Mt. 13:35).

o 4 Things Christians Believe (v 21):
  1 They believe in God through Christ
  2 In the bodily resurrection of Jesus Christ
  3 In the ascension and exaltation of Jesus Christ
  4 That their faith and hope are based upon the work of Christ

p 7 Experiences of Christians:
  1 Purity of soul (v 22)
  2 Obedience to the truth (v 22)
  3 Yieldedness to the Holy Spirit (v 22)
  4 Love without hypocrisy (v 22)
  5 Love with fervency (v 22)
  6 Purity of heart (v 22)
  7 The new birth by the Word (v 23)

a 2 Agents of the New Birth:
  1 Holy Spirit (Jn. 3:3-5; 1 Cor. 6:11)
  2 Word of God (v 23; note f, Jn. 3:5)

*b Quoted from Isa. 40:6-8.

*c 4th N.T. prophecy in 1 Pet. (1:24-25). Next, 4:5. Earthly seeds and reproductions will soon perish, but the Word of God is eternal (v 24-25; Jas. 1:11; 4:14).

*d 5 Things Christians Must Lay Aside (v 1):
  1 All malice
  2 All guile
  3 Hypocrisies
  4 Envies
  5 All evil speakings
  See Eph. 4:22-31

*e In 1:23 Peter speaks of his readers as being born again. Here he tells them how to grow as new born babes in Christ. It is by taking the unadulterated milk of the Word of God, the pure doctrines of the gospel, as recorded in the new covenant.

*f Gr. logikos, belonging to speech; belonging to reason; that which is rational; fit for reasoning; hence, logic. Trans. of the word (v 2) and reasonable (Rom. 12:1). The milk to be found in the Word of God is in the highest sense reasonable.

† † †

1 Like a cedar of Lebanon (Ps. 92:12)
2 Like calves in the stall (Mal. 4:2)
3 Into a holy temple (Eph. 2:21)
4 In grace (2 Pet. 3:18)
5 In knowledge (2 Pet. 3:18)
6 Into Christ in all things (Eph. 4:15)

*h To taste means to experience the thing tasted (point 4, col. 3, p. 451 ***5fold Former State of Apostates***).
4 Heavenly Things to Taste:
1 The Lord (Ps. 34:8; 1 Pet. 2:3)
2 Word of God (Ps. 119:103; Heb. 6:5)
3 Heavenly gift (Heb. 6:4)
4 Powers of the world to come (Heb. 6:5)
4 Earthly Things to Taste:
1 Natural food (2 Sam. 3:35; 19:35)
2 Love (Song of Solomon 2:3)
3 Things of the world (Col. 2:21)
4 Death (Jn. 8:52; Heb. 2:9; Mt. 16:28)

*i See ***8 Facts About Christ***, p. 471.

*j 3 Facts About Christians: They Are
1 Living stones (v 5), because of being in the Living Stone (v 4-5; 2 Cor. 5:17-18)
2 A spiritual house (v 5; Eph. 2:18-22;1 Cor. 12:13-28; Rom. 12:4-5)
3 An holy priesthood (v 5, 9; Rev. 1:6; 5:10; 20:4-6)

*k See ***Spiritual Sacrifices***, p. 472.

*l 1st O.T. prophecy in 1 Peter (2:6; Isa. 28:16). Next, v 7. The foundation of the church was to be laid in Jerusalem. There it was laid and there Christ suffered and died for the sins of the whole world (Mt. 23:37-39; Lk. 13:33). There the Holy Spirit fell upon the church and the first Christian revival after the death of Christ took place (Acts 1:8; 2:1–8:1).

*m 2nd O.T. prophecy in 1 Peter (v 7; Ps. 118:22). Next, v 8. See note i, above.

*n Gr. kataischuno (note c, 1 Cor. 11:4).

o Gr. time. Trans. precious (2:7); sum (Acts 7:16); price (Mt. 27:6, 9; Acts 4:34; 5:2-3; 19:19; 1 Cor. 6:20; 7:23); and honor 32 times (Jn. 4:44; 1 Pet. 1:7; 3:7; 2 Pet. 1:17).

p 3rd O.T. prophecy in 1 Peter (2:8; Isa. 8:14). Next, v 10.
Reasons Jews Stumbled at Christ:
1 Because He did not come as a worldly prince to deliver them from the Romans (Jn. 11:48; Acts 1:7)
2 Because He was a poor man having no appeal to worldly people (2 Cor. 8:9; Jn. 15:19-23; 17:14-16)
See ***10 Reasons Why the Jews Killed Jesus***, col. 2, p. 212.

q Gr. proskomma. Trans. stumbling (v 8); stumbling-block (Rom. 14:13; 1 Cor. 8:9); and offence (Rom. 14:20).

r Gr. skandalon. Trans. offence (v 8; Mt. 13:41; 16:23; 18:7; Lk. 17:1; Rom. 9:33; 16:17; Gal. 5:11); occasion of stumbling (1 Jn. 2:10; Rom. 14:13); and stumbling-block (Rom. 11:9; 1 Cor. 1:23; Rev. 2:14).

s This is what made them stumble. Anyone who obeys God will not stumble at Christ.

7. What Christ is to believers
(1 Pet. 2:6; 1 Cor. 1:30; Eph. 2:14; 5:25-33)

3 If so be ye have [*h]tasted that the [*i]Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

8. What believers are to God
(1 Pet. 2:9; Eph. 2:19-22; 2 Cor. 6:16-18)

5 [*j]Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to [*k]offer up spiritual sacrifices, acceptable to God by Jesus Christ.

9. What Christ is to believers
(1 Pet. 2:3; Heb. 4:14-16; 9:15; 12:2)

★ 6 Wherefore also it is contained in the scripture, [*l]Behold, I lay in Sion a [*m]chief corner stone, elect, precious: and he that believeth on him shall not be [*n]confounded.

10. What Christ is to sinners
(Acts 17:31; Rev. 20:11-15)

★ 7 Unto you therefore which believe *he is* [o]precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

★ 8 And a [p]stone of [q]stumbling, and a rock of [r]offence, *even to them* which stumble at the word, [s]being disobedient: whereunto [t]also they were appointed.

(1 Pet. 2:5; Tit. 2:14; Phil. 2:15; Rev. 1:6)

9 [u]But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the [a]praises of him who hath called you out of darkness into his marvellous light:

★ 10 [b]Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

IV. Christian relationship to others 1 Pet. 2:11-3:13
1. To sinners (2 Cor. 6:14-18)

● 11 Dearly beloved, I beseech *you* [c]as [d]strangers and pilgrims, [e]abstain from fleshly lusts, which [f]war against the soul;

● 12 Having your [g]conversation honest [h]among the Gentiles: that, whereas they speak against you as [i]evildoers, they may by *your* good works, which they shall behold, glorify God [j]in the day of visitation.

2. To rulers (Rom. 13; 1 Tim. 2:1-2)

● 13 [k]Submit yourselves to every [l]ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him [m]for the punishment of evildoers, and for the praise of them that do well.

15 For [n]so is the will of God, that with well

t This simply means that men are appointed to stumble if they are determined to be disobedient. God did not choose them to stumble or be disobedient. This was their choice (Mt. 13:15).

u 4 Things About Jewish Christians (v 9):
1 A chosen generation. Cp. Dt. 7:6
2 A royal priesthood. Cp. Ex. 19:6
3 An holy nation. Cp. Ex. 19:6
4 A peculiar people (Gr. peripoiesis, purchased, not peculiar as in dress, speech, or manner of life). Cp. Dt. 7:6

a See ***Christian Virtues***, p. 472.

b 4th O.T. prophecy in 1 Pet. (2:10; Hos. 1:9-10; 2:23). Next, v 22. Cp. Rom. 9:19-26.

c See ***8 Commands for Pilgrims***, p. 472.

d See note c, 1:1.

e See notes, Mk. 7:21; 1 Cor. 6:9; Gal. 5:19; Eph. 5:5-6; Rom. 1:18-32.

f Gr. strateuo, to serve as a soldier; to be drawn up in battle array either to kill or take captive. Fleshly lusts will do both if they are not conquered (Gal. 5:19-21; Rom. 1:29-32; 1 Cor. 6:9). Trans. war (v 11; 2 Cor. 10:3; 1 Tim. 1:18; 2 Tim. 2:4; Jas. 4:1); soldier (Lk. 3:14); and warfare (1 Cor. 9:7).

g Gr. anastrophe, behavior or manner of life (point 2, col. 3, p. 415).

h What Peter writes to Christians applies to both Jews and Gentiles.

i Jews and Christians were not at first distinguished by the heathen and as the Jews were so hated by the Gentiles it became necessary that Christians walk very godly to prove to men that they were not the same as Jews, even though many of them were Jewish by nationality.

j In the day they shall be brought to Christ through your lives of suffering and by your good works.

k Be subject, as in Rom. 13:1-7. Christians are under command to obey human laws and civil rulers as long as they do not transgress the laws of God.

l Gr. ktisis, always trans. creature or creation except here and Heb. 9:11. See note b, Rom. 8:19. It means not only to be subject to every human ordinance, but also to every human creature who has any authority in government. The Jews thought it was unlawful to obey any ruler who was not of Jewish stock.

m This is the purpose of human government and civil rulers, and it is only right that all good men co-operate to put lawlessness down.

n When Christians obey the commands of note c, above, they not only do the will of God, but put to silence the enemies of

[q]of foolish men:

● 16 [r]As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

● 17 [s]Honour all *men*. Love the [t]brotherhood. [u]Fear God. [v]Honour the king.

3. To masters (Eph. 6:5)

● 18 Servants, [w]be subject to *your* masters with all fear; not only to the good and gentle, but also to the [x]froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 [y]For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

4. Christ an example of suffering wrongfully (1 Pet. 3:17; Mt. 5:38)

21 [z]For even hereunto were ye called: because Christ also suffered for us, leaving us an [a]example, that ye should follow his [b]steps:

★ 22 [c]Who did no sin, [d]neither was guile found in his mouth:

23 Who, when he was [e]reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth

▲ 24 [f]Who [g]his own self [h]bare our sins in his [i]own body [j]on the tree, [k]that we, being dead to sins, [*a]should live unto righteousness: [*b]by whose stripes ye were healed.

25 [*c]For ye were [*d]as sheep going astray; but are now returned unto the [*e]Shepherd and [*f]Bishop of your souls.

225 CHAPTER 3

5. Wives to husbands (Eph. 5:22)

● 1 [*g]Likewise, ye [*h]wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may [*i]without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

● 3 Whose [*j]adorning [*k]let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

● 4 But *let it be* the [l]hidden man of the heart, in that which [m]is not corruptible, [n]*even the ornament* of a meek and quiet spirit, which is in the sight of God [*o]of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling

Christianity.

o Gr. phimoo. Trans. put to silence (v 15; Mt. 22:34); be speechless (Mt. 22:12); hold one's peace (Mk. 1:25; Lk. 4:35); be still (Mk. 4:39); and to muzzle (1 Cor. 9:9; 1 Tim. 5:18).

p Gr. agnosia. Trans. ignorance (v 15) and not knowledge (1 Cor. 15:34). This rightly pictures foolish men who do not seem to have intelligence enough to accept Christianity. Cp. Ps. 14:1.

q Gr. aphron (note i, 2 Cor. 11:16).

r See ***Jews, Human Governments***, p. 472.

s See Rom. 13:7.

t This means all true Christians in the one family of God (Eph. 3:6, 14-15).

u Fear God who gave these commands lest He punish you for disobedience.

v Honor the emperor or the highest civil ruler, for human government is of God (v 13-17; Rom. 13:1-7).

w 3 Commands to Servants:
  1 Be subject to masters with fear, not to the good only (v 18)
  2 Suffer wrongs patiently (v 19-20)
  3 Follow Christ's example in suffering for righteousness (v 21)

x Gr. skolios. Trans. froward (the contrary, v 18); untoward (stubborn, Acts 2:40); and crooked (Lk. 3:5; Phil. 2:15). Your time belongs to your master. If he wastes your time, let him answer for it.

y Question 1. Next, 3:13.

z Christians are called to suffer and endure hardships, thus following Christ (v 21; 2 Tim. 3:12; Jn. 15:18-21).

a See ***7fold Example of Christ***, p. 472.

b Gr. ichnos, track; footstep. Only used:
  1 Of Abraham (Rom. 4:12)
  2 Of Paul and Titus (2 Cor. 12:18)
  3 Of Jesus Christ (1 Pet. 2:21)

c See ***The Sinless One***, p. 472.

d 5th and last O.T. prophecy in 1 Peter (2:22; Isa. 53:9).

e See ***Reviling***, p. 473.

f See ***4 Things Christ Did Do***, p. 471.

g Jesus Himself, not another in His place, died for our sins (v 24; 1 Cor. 15:3; Gal. 1:4; Mt. 26:28; Acts 20:28).

h He bore the punishment due our sins. In no other sense could He bear them.

i In the human body prepared by God for Him to become incarnate in (Heb. 10:5).

j On the cross (Mt. 27:32; Acts 5:30; 10:39; 13:29; Gal. 3:13).

k See ***3 Reasons for Christ's Death***, p. 472.

*a No scripture ever sanctions living in sin as many teach today. Without holiness no man shall see God (Heb. 12:14).

*b Physical healing is part of the redemptive healed (v 24, Isa. 53:5, Mt. 8:17, ***33 Facts About Sickness and Healing***, p. 462).

*c Quoted from Isa. 53:5-6.

*d Men are compared to sheep before salvation (Isa. 53:6; Lk. 15:4-6) as well as after it (v 25; Mt. 10:16).

*e Christ is the Good Shepherd and the Overseer of our souls (note h, Jn. 10:6; note d, Heb. 13:20).

*f Gr. episkopos (note t, Acts 20:28).

*g Wives are to be in submission to their husbands, like Christians submitting to rulers (2:13) and servants submitting to their masters (2:18).

*h 8 Ways to Win a Husband to God (v 1-6):
  1 Submit to and obey husband (v 1, 5-6)
  2 Obey the Word (v 1)
  3 Have chaste conversation (v 2)
  4 Let not the outward adorning be the chief aim in life (v 3)
  5 Let the inner man be adorned more than the outward man (v 3-4)
  6 Trust in God (v 5)
  7 Do well (v 6)
  8 Live faithful to the husband, so there will be no fear of being found guilty of infidelity (v 6)

These are not only duties of a wife, but are the 8 things which make a model wife. How can one win a husband or anyone else who is constantly breaking these laws?

*i If husbands will not hear preaching of the gospel, they will hear the preaching of the chaste behavior of the wives. The Gr. for conversation is anastrophe, conduct or manner of life (***6 Things***, col. 3, p. 415). If the wife will conduct herself in chastity, reverence to the husband, and in fear of God the husband may be won (v 2-3).

*j Gr. kosmos, behavior; fashion; ornament; decoration (note e, Eph. 2:2. Cp. note h and i, 1 Tim. 2:9).

*k See ***Outward Adorning***, p. 472.

l This is the inner man of Rom. 7:22; 2 Cor. 4:16; Eph. 3:16.

m Gr. aphthartos. Trans. not corruptible of man's soul and spirit (v 4); incorruptible of man's crown (1 Cor. 9:25), of the future resurrected body (1 Cor. 15:52), of our heavenly inheritance (1 Pet. 1:4), and of the Word of God (1 Pet. 1:23); uncorruptible of God (Rom. 1:23); and immortal of God (1 Tim. 1:17). Thus we have definite proof that the inner man is just as immortal as God. Cp. note h, 1 Cor. 15:42; note x, 1 Tim. 6:16; note g, 1 Tim. 1:17. See ***25 Proofs of Immortality of the Soul***, p. 472. See p. 1030 of O.T.

n Meekness so as not to be provoked by others and a quiet spirit so as not to provoke others (v 4).

*o All the ornaments placed on the heads of all females are of no value compared to the meek and quiet spirit. One is passing; the other is eternal.

* * *

ye do well, and are not afraid with any [q]amazement.

6. Husbands to wives (Eph. 5:25)

● 7 [r]Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the [s]weaker vessel, and as being heirs together of the grace of life; [t]that your prayers be not hindered.

7. Relationship of Christian brethren: 14 Commands

● 8 Finally, [u]*be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

● 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

● 10 [v]For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

● 11 Let him eschew evil, and do good; let him seek peace, and ensue it.

▲ 12 [w]For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: [x]but the face of the Lord *is* against them that do evil.

13 [y]And who *is* he that will harm you, if ye be [z]followers of that which is good?

V. Christian sufferings (1 Pet. 3:14-4:19)
1. Suffering for righteousness and its result

● 14 But and if ye [a]suffer for righteousness'

terror, neither be troubled;

● 15 But [c]sanctify the Lord God in your hearts: and be ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

● 16 Having a [d]good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your [e]good conversation in Christ.

2. God's will and Christ's example in suffering (1 Pet. 2:21-25)

17 For *it is* better, if the will of God be so, [f]that ye suffer for well doing, than for evil doing.

18 For [g]Christ also hath [h]once suffered for sins, the just for the unjust, that he might bring us to God, being put to [i]death in the flesh, but [j]quickened by the Spirit:

3. Christ's descent to Tartarus (2 Pet. 2:4; Jude 6-7; Eph. 4:7-11; Col. 2:14-17; Rev. 1:18; Ps. 16:10)

19 [k]By which also he went and preached unto the [l]spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, [m]wherein few, that is, eight souls were [n]saved by water.

4. Water baptism a symbol and does not put away the filth of the flesh of Gal. 5:19-21; 2 Cor. 7:1; Col. 2:11, etc.

21 The [o]like figure whereunto *even*

---

lieve (Rom. 4:12, 16), so Sarah is here spoken of as being the mother of many daughters who walk in her footsteps (v 6).

q Fear of detection for infidelity. If you do well, being faithful wives, as Sarah, you will not live under fear of being found guilty of infidelities (v 6).

r 2 Commands for Husbands (v 7):
  1 Likewise—be just as faithful to your wives as you want them to be to you. Give them no excuse for sin
  2 Give honor to the wife, using your superior strength in protecting her and as being heirs together of life

s More beautiful, delicate, and frail.

t Many prayers are hindered because of the unfaithfulness of husbands and wives.

u See ***12 Commands for Christians***, p. 472.

v Quoted from Ps. 34:12-16.

w 3 Blessings for the Righteous (v 12):
  1 God's eyes are over them
  2 God hears their prayers
  3 God defeats their enemies

x God will look upon the wicked to abhor and to punish them for their sins.

y Question 2. Next, 4:17.

z Gr. mimetes, imitator; copyist (note p, 1 Cor. 4:16).

a All sufferings for right-doing will work to your good (Rom. 8:28), providing you take the right attitude (v 14; Mt. 5:10; Lk. 6:22-23)

b Quoted from Isa. 8:12-13.

c Another proof that sanctification means to separate from a profane to a sacred purpose. We are to give God His rightful place; hold Him in reverence.

d ***Conscience***, p. 414. One can always have a good conscience if he maintains good behavior (v 16).

e Gr. anasthrophe, manner of life; behavior (***6 Things***, col. 3, p. 415)

f 6 Things to Do in View of Suffering:
  1 Be happy in suffering (v 14; Mt. 5:10)
  2 Be not afraid of man (v 14; Mt. 10:28)
  3 Be not troubled by trouble (v 14)
  4 Take suffering as unto God and hold Him sacred in your heart (v 15)
  5 Be ready to give an account of your life, conduct, and hope (v 15)
  6 Maintain a good conscience by good behavior (v 16)

g 8 Facts About Christ (v 18-22):
  1 Suffered (v 18)
  2 Was put to death (v 18)
  3 Was resurrected by the Spirit (v 18)
  4 Went to hell (Ps. 16:10; Acts 2:27)
  5 Preached to angels while in hell (v 19; 2 Pet. 2:4; Jude 6-7)
  6 Ascended to heaven (v 22)
  7 Sits on God's right hand (v 22; Eph. 1:20; Heb. 1:3; 8:1; 12:2)
  8 Exalted above all others (v 22; Eph. 1:20-23; Phil. 2:9-11; Col. 1:15-18)

h 3 Purposes of Christ's Sufferings (v 18):
  1 Suffered for sins (Gal. 1:4; Mt. 26:28; Eph. 1:14; 1 Cor. 15:3; 1 Pet. 2:24)
  2 Suffered for the unjust (Rom. 5:6-8)
  3 Suffered to bring us to God (Col. 1:20-22; 2:14-17; 2 Cor. 5:14-21)

i He died in the flesh, but did not die in the spirit, proving immortality of the spirit (Jas. 2:26; note m, 1 Pet. 3:4).

j His dead body was resurrected by the Holy Spirit (Rom. 8:11).

k By the Holy Spirit anointing He preached to the angels in tartarus while His body was in the grave (v 19; 2 Pet. 2:4; Jude 6-7. See notes on Gen. 6:4).

l See ***10 Proofs That Spirits Are Angels***, p. 472.

m Into which ark 8 souls were saved by (Gr. dia, through) water, or saved from drowning in the flood by being in the ark (v 20; Gen. 6:9-10, 18; 7:7; 8:18). The water did not save them but the ark did.

n They were not saved in the sense of their souls being saved from sin, but saved from death and from drowning in the flood.

o The like figure of baptism in water also saves us. How does it save us? Is it the water that saves or the things that it is a figure of? It was not the water that saved the 8 persons of v 20. It was the ark that saved them from drowning in the flood. So baptism in water does not save the soul, but faith in the death, burial, and resurrection of Jesus Christ, that which baptism is a figure of, does save the soul (Rom. 6:3-5; 1 Cor. 15:1-4; Eph. 1:14; Col. 1:20-22). A mere figure can have no power to save, but the reality of the figure can. Peter, lest some should trust in water baptism to save the soul, makes it very clear that baptism does not save one from the filth or moral depravity of the flesh. He shows it to be only the answer of a good conscience toward God, one that has been made clean by faith in the resurrection of Jesus Christ (v 21). It is clear here that at baptism the conscience is already supposed to be good and clean and baptism merely answers to it. As the waters of the flood could not have saved these 8 persons, had they not made use of the ark, so the water of baptism does not save the soul of anyone, but testifies figuratively to the salvation that comes by faith (Rom. 1:16;

ting away of the [p]filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

5. Christ exalted over all His enemies and all spirit beings Eph.1:20-23; Phil. 2:9-11; Col.1:16-18

22 [q]Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

226 CHAPTER 4

6. Christians are to suffer and cease from sin (Rom. 8:13; Gal. 5:24; Col. 3:5-10)

● 1 Forasmuch then as Christ hath suffered for us in the flesh, [r]arm yourselves likewise with the same mind: for [s]he that hath suffered in the flesh hath ceased from sin;

● 2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

7. Seven sins of the old life (Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Eph. 2:1-3; Col. 3:5-10)

3 For the [a]time past of *our* life may suffice us to have wrought the will of the Gentiles, when we [b]walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye [c]run not with *them* to the same excess of riot, speaking evil of *you*:

8. All men are to be judged (Acts 17:31; Rom. 2;16; 14:10; 2 Cor. 5:10; Rev. 20:11-15)

★ 5 Who shall give [d]account to him that is ready to judge the quick and the dead.

6 [e]For for this cause was the gospel preached also to them that are dead, that they [f]but live according to God in the spirit.

9. Four commands in view of judgment

● 7 But [g]the end of all things is at hand: [h]be ye therefore sober, and watch unto prayer.

● 8 And above all things have [i]fervent charity among yourselves: for [j]charity shall cover the multitude of sins.

● 9 Use hospitality one to another without [k]grudging.

10. Concerning spiritual gifts (1 Cor. 12:1, refs.)

● 10 As every man hath received the [l]gift, *even so* minister the same one to another, as good stewards of the [m]manifold grace of God.

● 11 If any man speak, *let him speak* as the [n]oracles of God; if any man minister, [o]*let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

11. Four things Christians are to suffer, things they are not to suffer, and four things to do in sufferings

● 12 Beloved, [*p]think it not strange concerning the [*q]fiery trial which is to try you, as though some strange thing happened unto you:

★▲●13 [*r]But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

▲ 14 If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

● 15 [*s]But let none of you suffer as a

3:24-25; 10:9-10). See note a, Mt. 3:11; note q, Acts 22:16.

p Gr. rupos, the root word of rhuparia, rhuparos, and rhupoo, meaning moral filth and depravity (Jas. 1:21; 2:2; Rev. 22:11; note n, Jas. 1:21).

q See note g, 8, above. Cp. Mt. 28:18.

r Put on the same armor of forgiveness, meekness, gentleness, and complete self-control that Christ had.

s He that has mortified the flesh has ceased from sin (Rom. 8:12-13; Col. 3:5-10).

a This is a picture of Gentile life and indicates that Peter is writing also to the Gentiles and not only to Jews (See ***Summary of 1 Peter***, p. 471).

b See ***8 Sins of Jews and Gentiles***, p. 473.

c They marvel how you can renounce these fleshly gratifications for something spiritual that you cannot see.

d 5th N.T. prophecy in 1 Peter (4:5-7; v 5-6 unfulfilled; v 7 fulfilled). Next, v 13. All men will give account to God.

e In order to judge all men justly, the gospel has been given to all alike. Those who are now dead had the gospel preached to them while they were alive, just as those who are now alive are hearing the gospel. It was preached to Abraham (Gal. 3:8) and to Israel (Heb. 4:1-2). Even Abel, Enoch, Noah, etc. had the gospel (Heb. 11). In cases where men have not had the law or the gospel, God will judge them on the basis of the light they have had and according to their living up to the conscience (Rom. 2:12-16).

f All men live according to God in the spirit, proving that the inner man is immortal (note m, 3:4).

g Peter uses this term of impending judgment later, when Jerusalem and the temple were destroyed and the priesthood and sacrifices came to an end. God used the same kind of expression to Noah, referring to the flood (Gen. 6:13).

h 4 Commands in View of Judgment:
  1 Be sober (v 7). Gr. sophroneo, (note f, l, Tit. 2:6)
  2 Watch unto prayer (v 7). Gr. nepho, to live soberly (point 3, col. 3, p. 399 ***Conditions of Escape***)
  3 Above all, have fervent love among yourselves (note g, 1 Cor. 13:4)
  4 Be hospitable without murmuring (v 9; Rom. 12:13; Heb. 13:2)

i Gr. ektenes, earnest; zealous, abundant. Trans. fervent (v 8) and without ceasing (Acts 12:5. Cp. note e, 1 Th. 2:13).

j Not that our love will cause God to pass up or pardon the sins of others, but that it will enable us to pass up the faults of others and not hold grudges ourselves.

k Gr. goggusmos. Trans. grudging (v 9) and murmuring (Jn. 7:12; Acts 6:1; Phil. 2:14). Do nothing merely because it is commanded, but do it from love to God and man.

l Gr. charisma, a gift or an ability given by the Holy Spirit through grace (note s, 1 Tim. 4:14). Every man is to minister to others according to the ability he receives from God (v 10-11; Rom. 12:3-8; 1 Cor. 12:4-11).

m 7 Manifold Things:
  1 God's manifold works (Ps. 104:24)
  2 Man's manifold transgressions (Amos 5:12)
  3 Man's manifold temptations(1 Pet. 1:6)
  4 God's manifold grace (1 Pet. 4:10)
  5 God's manifold wisdom (Eph. 3:10)
  6 God's manifold mercies (Neh. 9:19,27)
  7 Man's manifold reward (Lk. 18:30)

n Gr. logion, a divine answer to a question. It always implies a speech purely celestial, in which man has no part. Here; Acts 7:38; Rom. 3:2; Heb. 5:12. Heathen gave the highest respect to oracles from their gods. They held them as sacred and inviolable and did scarcely anything in business, war, making peace, or making laws without an oracle. How much more should Christians obey the Bible which they hold to be the oracles of God! Heathen gave many presents to their priests to get an oracle that could be interpreted either way a matter happened, but Christians have an infallible revelation in all affairs of life—and it is free.

o Let him not try to minister beyond his own ability, or imitate the ability of another (2 Cor. 10:11-18).

*p See ***10 Facts About Sufferings***, p. 472.

*q Gr. purosis, burning. Here; Rev. 18:9, 18.

*r 6th and last N.T. prophecy in 1 Peter (4:13, unfulfilled). See ***10 Rewards***, p. 473.

*s See ***Christian Sufferings Do Not Consist Of***, p. 473.

as a [*t]busybody in other men's matters.

● 16 Yet if *any man suffer* [*u]as a [*a]Christian, let him not be ashamed; but let him glorify God on this behalf.

12. Present and future judgments and how to escape punishment

17 For the time *is come* that [b]judgment must begin at the house of God: and if *it* first *begin* at us, [c]what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

● 19 Wherefore [d]let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

227 CHAPTER 5

VI. Fourteen commands to Christians 1 Pet.5:1-11

1. Seven to Pastors (1 Tim. 3; Tit. 1)

1 The [e]elders which are among you I exhort, who am also [f]an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

● 2 [g]Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for [h]filthy lucre, but of a ready mind;

● 3 Neither as being [i]lords over *God's* heritage, but being [j]ensamples to the flock.

▲ 4 And when the chief [k]Shepherd shall

fadeth not away.

2. Seven commands to all Christians

▲● 5 Likewise, ye younger, [m]submit yourselves unto the elder. Yea, all of *you* be subject one to another, and be clothed [n]with humility: [o]for God resisteth the proud, and giveth grace to the humble.

▲● 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

▲● 7 Casting all your care upon him; for he careth for you.

● 8 Be [p]sober, be [q]vigilant; because your [r]adversary the [s]devil, as a [t]roaring lion, [u]walketh about, seeking whom he may [v]devour:

● 9 [w]Whom resist stedfast in the faith, knowing that the [x]same afflictions are accomplished in your brethren that are in the world.

VII. Conclusion and benediction

▲ 10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, [y]make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 By [z]Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* [a]at Babylon, elected together with *you*, saluteth you; and *so doth*

---

affairs of others and forgetting his own (v 15; Lev. 19:16; Pr. 20:3; 2 Th. 3:11-12; 1 Tim. 5:13).

*u See ***Of What Christian Sufferings Consist***, p. 473.

*a Meaning Christ-like. Used only here; Acts 11:26; 26:28.

b Gr. krima, judgment, damnation, punishment (***Condemnation***, p. 415). If the righteous are found sinning He judges them first, and if they are found righteous He delivers them from judgment (Gen. 18:23-32; 19:22; Ex. 14:13-31; Ez. 9:1-11; etc.). The idea here is that if God will punish the righteous when they sin, He will surely punish the ungodly. If the ones who are righteous are scarcely saved, there is no possible hope of sinners being saved.

c Questions 3-4. The last ones in 1 Peter.

d Let them that suffer for well doing endure it and commit themselves to God who is faithful to avenge all such (v 19; Heb. 10:30-31).

e Gr. presbuteros, presbyters, bishops, pastors, and overseers of the churches (note g, Acts 14:23).

f Gr. sumpresuteros, a fellow elder; one on the same level with yourselves. If Peter was the first pope, the prince of the apostles, and the head of the church he certainly missed the opportunity here of making such clear to the church.

5 Things Peter Claimed to Be:
1 A servant of Jesus Christ (2 Pet. 1:1)
2 An apostle of Jesus Christ (1 Pet. 1:1)
3 A fellow-elder (1 Pet. 5:1)
4 A witness of the sufferings of Christ (1 Pet. 5:1; Acts 5:32)
5 A partaker of the glory (1 Pet. 5:1)

g 6 Commands to the Elders (v 2-3):
1 Feed, do not fleece the flock of God
2 Take oversight of the flock of God
3 Serve God and His flock willingly
4 Serve readily, not for personal gain
5 Do not be lords over God's heritage
6 Be examples to the flock

h Gr. aischrokerdos, eagerness for base gain. Only here. Cp. 1 Tim. 3:3, 8.

i Not exercising lordship over the flock that is under you, but being examples in utter humility and service (v 3).

j Gr. tupos, pattern (note c, Phil. 3:17).

k See note d, Heb. 13:20.

l See note x, 2 Tim. 4:8.

m 8 Commands to Christians (v 5-9):
1 Let the younger submit to the elder (v 5)
2 All submit to one another (v 5)
3 Be clothed with humility (v 5)
4 Humble yourselves to God (v 6)
5 Cast all your care upon God (v 7)
6 Be sober (v 8)
7 Be vigilent (v 8)
8 Resist Satan in the faith (v 9)

n See ***Christian Humility***, p. 473.

o Quoted from Pr. 3:34.

p Gr. nepho, sober (point 3, col. 3, p. 399).

q Gr. gregoreo, to be awake. Trans. vigilant (1 Pet. 5:8); wake (1 Th. 5:10); watchful (Rev. 3:2); and watch 20 times (Mt. 24:42-43; 25:13; Acts 20:31; 1 Cor. 16:13, notes; Col. 4:2; 1 Th. 5:6; Rev. 3:3; 16:15; etc.). Never be off your guard. Be ready every moment to resist the devil (v 9; Jas. 4:7; Eph. 4:27).

r Gr. antikidos, an opponent in a suit; properly the defendant, but also the plaintiff or the one who brings suit. Here; Mt. 5:25; Lk. 12:58; 18:3.

s See ***21 Names and Titles of Satan***, p. 473.

t See ***7 Things Satan Compared To***, p. 473.

u Job 1:6-12; 2:1-7.

v Gr. katapino, to gulp down. Trans. devour (v 8); drown (Heb. 11:29); swallow (Mt. 23:24); and swallow up (1 Cor. 15:54; 2 Cor. 2:7; 5:7; Rev. 12:16). It is not every one that Satan can gulp down. Those who obey the commands of point m, above, cannot be swallowed up by him.

w This method of satanic defeat is open to every child of God (Jas. 4:7).

x These refer to persecutions of Christians in all the world and not to diseases. The word for afflictions means the same as the sufferings of Christ in v 1, and not to sicknesses and diseases. It is pathema (note p, Rom. 7:5). It is not necessary for Christians to be sick in order to enjoy the 4 blessings of note y, below. See note u, 4:16.

y 4 Blessings From Suffering Persecutions:
1 Perfection (note a, 3, 2 Cor. 13:5)
2 Establishment in the faith (note u, Rom. 1:11)
3 Spiritual strength. Gr. sthenos, to bind together and strengthen so there will be no danger of warping, splitting, or falling apart. Only here
4 Settling or grounding one in the faith. Gr. themelioo, good foundation

z The same as Silas. Cp. 1 Th. 1:1; 2 Th. 1:1; Acts 15:40; 16:19.

a This refers to the city of Babylon on the River Euphrates, the only literal Babylon mentioned in Scripture. It is a historical fact that Babylon was still in existence at

14 [b]Greet ye one another with a kiss of

Jesus. Amen.

that time and that there were many Jews there. Josephus writes of Babylon about the same time. Josephus, book 18, chap. 9; book 19, chap. 1.

a This is John Mark, a convert of Peter and the author of the Gospel of Mark. See note of Peter, but a son in the faith in the same way that Timothy and Titus were sons of Paul (1 Tim. 1:2; Tit. 1:4).

b This was the oriental greeting, not necessarily a Christian one.

Summary of 1 Peter

Date and place: Written from Babylon about 60 A.D.

Author: Peter, one of the 12 apostles (1:1; Mt. 10:2); called Simon and Cephas (Jn. 1:42); a native fisherman of Bethsaida (Mt. 4:18; Jn. 1:44); history of (Mt. 4:18; 8:14; 10:2; 14:28; 15:15; 16:16-23; 17:1, 24; 18:21; 19:27; 26:33-75; Jn. 13: 6-37; 18:10-27; 20:2-6; 21:2-21; Acts 1:13-15; 2:14-38; 3:1-12; 4:8-19; 5:3-29; 8:14-20; 9:32-40; 10:5-46; 11:2-13; 12:3-18; 15:7; Gal. 1:18-2:14). Peter was a married man (Mt. 8:14; 1 Cor. 9:5). He had no headship over the entire church. He ministered primarily to Jews only (Gal. 2:7) and was not even the head of the Jewish section of the church much less that of the Gentiles (Acts 15; 2 Cor. 11:28; Gal. 2:6-21). Peter was only an elder among many others (1 Pet. 5). There is not the slightest proof that he ever visited Rome. Paul, in no epistle to Rome and in none written from Rome ever mentions him as being a resident bishop there. Instead of going west we find Peter going east and writing an epistle from Babylon. We know nothing of his death other than what is given in Jn. 21:18-19. He wrote 2 books, 1 and 2 Peter

Theme: To exhort believers to stand true in all kinds of suffering; and to set forth the true grace of God (5:12). Suffering is mentioned 16 times in 5 chapters

Statistics: 60th book of the Bible; 5 chapters; 105 verses; 2,482 words; 4 questions; 92 verses of history; 3 verses of fulfilled and 10 verses of unfulfilled prophecy

1 PETER NOTES CONTINUED

God's Foreknowledge (1:2)

Gr. prognosis, a perceiving beforehand. Only here and Acts 2:23. In both places it refers to God seeing ahead that He would have to send a Savior to redeem man from the fall. See notes y and z, Rom. 8:29-30. No single individual is chosen, elected, foreknown, or predestined to be saved or lost without his personal choice and responsibility in the matter (Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). It would be a cruel respect of persons—an unjust regard for one and an unjust disregard for another and not divine justice for one to be chosen by God to be saved and another to be damned. God offers grace to all alike. His invitations, promises, provision, and warnings of punishment are general. All men are invited to choose life and are warned of eternal punishment if they do not do so. It is inconsistent with man's probation for God to choose and elect some to be saved and some to be lost.

Begotten Again (1:3)

Gr. anagennao, to beget anew. Used only twice and that by Peter. Trans. begotten again (v 3) and be born again (v 23). It certainly teaches a begetting more than once. The word again proves this fact (v 3; Jn. 3:3, 7; note d, Gal. 4: 19). Man was created in union with God and in God's grace and favor. He fell from this position and has to be born AGAIN to get back into God's grace (Jn. 3:3, 7). After one is born AGAIN he is warned not to build AGAIN the things he once destroyed (Gal. 2:18); not to turn AGAIN to sin (Gal. 4:9); not to be entangled AGAIN with the yoke of bondage (Gal. 5:1); not to be overcome with the pollutions of the world (2 Pet. 2:20-22); and not to lay AGAIN the foundation of repentance and service to God (Heb. 6:1). If man does not heed these warnings and does these things AGAIN, then what happens? Is he still saved? Is he still born of God? Is he still in grace? See note d, Gal. 4:19.

3fold Salvation (1:5)

1 The believer now has salvation and is saved from all sin (Lk. 19:9; Acts 4:12; Rom. 1:16; 10:9-10; 2 Cor. 6:2; 2 Th. 2:13; 1 Jn. 1:9; Eph. 1:14)
2 The believer is being kept from sin as he walks in the light (Phil. 2:12; 2 Tim. 3:15; Tit. 2:11-12; Heb. 2:3; 6:9; 1 Jn. 1:7)
3 The believer will eventually be saved from all the fall (Rom. 13:11; 1 Th. 5:9; Heb. 5:9; 9:28; 1 Pet. 1:5, 9, 13)

8 Facts About Christ (2:3)

1 Gracious (v 3; Ex. 34:6; Ps. 86:15; 103:8; 111:4; 112:4; 116:5; 145:8)
2 A Living Stone. The only foundation of the church (v 4, 6; Isa. 28:16; 1 Cor. 3:11; Eph. 2:18-22)
3 Chosen or elected of God (v 4). Chosen to be the Savior of the world and founder of the church (see the ***4 Elects of God***, p. 161)
4 Disallowed of men (v 4). A fulfillment of Ps. 118:22; Isa. 53
5 Gr. entimos. Trans. precious (v 4, 6); dear (Lk. 7:2); hold in reputation (Phil. 2:29); and honorable (Lk. 14:8). Regardless of the attitude of men, God holds Christ to be supremely precious, dear, and honorable
6 The chief corner stone (v 6-8; Isa. 28:16)
7 A stone of stumbling (v 8, note p; note r, Ps. 118:22)
8 A rock of offence (v 8, note p; note r, Ps. 118:22)

4 Things Christ Did Do (2:24)

1 Suffered as our example (v 21)
2 Committed His cause to God (v 23)
3 Bore our sins in His own body (v 24)
4 Submitted to stripes to heal men (v 24; Isa. 53:4-6; Mt. 8:16-17)

Telos—the End (1:9)

Gr. telos, the end of a thing. It could also mean the consummation of being admitted or initiated into religion, marriage, etc. If this is what Peter has in mind it refers to believers being initiated into salvation by their faith (v 8-9). He could have had in mind the end of salvation itself, which is at the end of a life of faith (see note below). Trans. end (v 9; 4:7, 17; Mt. 10:22; 24:6, 13, 14; 26:58; Mk. 3:26; 13:7, 13; Lk. 1:33; 21:9; 22:37; Jn. 13:1; Rom. 6:21-22; 10:4; 1 Cor. 1:8; 10:11; 15:24; 2 Cor. 1:13; 3:13; 11:15; Phil. 3:19; 1 Tim. 1:5; Heb. 3:6, 14; 6:8, 11; 7:3; Jas. 5:11; Rev. 2:26; 21:6; 22:13); ending (Rev. 1:8); finally (1 Pet. 3:8); to the uttermost (1 Th. 2:16); continual (Lk. 18:5); and custom (Mt. 17:25; Rom. 13:7).

10 Future Blessings of Salvation (1:5)

1 Redemption of the body (Rom. 8:23)
2 Redemption of all creatures (Rom. 8:19-24; Acts 13:47; Isa. 11:6-9)
3 Unforfeitable eternal life (Mt. 19:29; Mk. 10:30; Lk. 18:30; Gal. 6:7-8)
4 Final defeat of Satan (Rev. 12:10; 20:1-10; Isa. 24:21-22; 25:7-8)
5 All rebellion put down and cancellation of the curse (Rev. 22:3; 1 Cor. 15:24-28)
6 Uniting of heaven and earth (Eph. 1:10)
7 Complete removal of sin, sickness, death, and all effects of rebellion (Rev. 21:3-5; 1 Cor. 15:24-28)
8 Renewal of the heavens and earth to a perfect state (Rev. 21-22; 2 Pet. 3:10-13; Rom. 8:19-25; Heb. 1:10-12; 12: 25-28)
9 Eternal continuation of natural peoples, animals, and all things as would have been if man had not sinned (Gen. 8:22; 9:12; Isa. 11:6-9; 65:20-25; Rom. 8:20-25)
10 Eternal kingdom of Christ and of God on earth (Isa. 9:6-7; Dan. 2:44-45; 7:13-14; Lk. 1:32-33; Rev. 11:15; 22:4-5)

7 Commands for Christians (1:13)

1 Gird up the loins of your mind (v 13). This means to brace up and take courage in face of the trials that one is called to go through
2 Be sober (v 13). Gr. nepho, to live soberly and righteously (note e, 3, 1 Th. 5:6; Tit. 2:11-12)
3 Hope to the end for the grace and salvation that are to be brought at the coming of Christ (v 13; Rom. 8:24-25). This further confirms the fact that all of grace and salvation is not received at remission of sins (see note above)
4 Do not pattern after your former life of sin (v 14; Eph. 2:1-3). You are new creatures and you must live new lives (2 Cor. 5:17-18)
5 Be holy in all your manner of life (v 15). You are to pattern after God in all things (v 16)
6 Pass the time of your sojourning here in fear (v 17; 1 Cor. 10:12-13)
7 See that you love one another with a pure heart fervently (v 22; Jn. 13:34-35; 15:12-13)

The sacrifices this priesthood offers are spiritual (note g, Rom. 7:14)

1. Spiritual men offering themselves (Rom. 12:1-2; 1 Cor. 2:15; 3:1; Gal. 6:1)
2. Spiritual services (1 Cor. 2:4; 9:11; 14:12; 2 Cor. 3:6)
3. Songs (Eph. 5:19; Col. 3:16)
4. Praises (v 9; Heb. 13:15-16)
5. Conduct (Rom. 8:1-13; Gal. 5:16, 25)
6. Personal faith (2 Cor. 4:15)
7. Wisdom and knowledge (Col. 1:9)
8. Personal love (Col. 1:8)
9. Faithfulness (Phil. 1:27; Rom. 1:9)
10. Prayer and supplications (Eph. 6:18)

Christian Virtues (2:9)

Gr. aretas, virtues. Trans. praises (v 9); lamb (Lk. 10:3); and virtue (Phil. 4:8; 2 Pet. 1:3, 5). The virtues Christians are to show before men are the perfections of wisdom, knowledge, justice, truth, love, patience, holiness, goodness, grace, joy, peace, faith, and other attributes and powers of the Divine Trinity. These virtues are to be demonstrated by Christians to angels and men (1:12; 1 Cor. 4:9; Eph. 3:9-10)

8 Commands for Pilgrims (2:11)

1. Abstain from fleshly lusts (v 11)
2. Live honest lives before men (v 12)
3. Submit to human civil rulers (v 13-15)
4. Be free, but live godly (v 16)
5. Honor all men (v 17)
6. Love the brotherhood (v 17)
7. Fear God (v 17)
8. Honor the king (v 17)

Jews and Human Governments (2:16)

Jews considered themselves free men-servants to no one but God. They used this doctrine to justify their many rebellions against Rome and other nations. They used it for a cloak of maliciousness and rebellion. Peter warned them not to do so, but to be subject to civil rulers in all lands proving they were true servants of God.

Outward Adorning (3:3)

1. Hair style (***Ancient Head-Dress***, p. 414)
2. Wearing gold (above note, p. 414)
3. Wearing apparel. It is not the total condemnation of these three things that Peter intends here. It is stressing the importance of inner adorning over outward adorning. Many go to extremes classing as sin all wearing of finger rings, bracelets, and other ornaments; but this is not the purpose of the passage. It says nothing of any one of these things being sinful or unbecoming to Christians, and in this respect is in perfect accord with Paul who rebukes extravagance in ornaments and garments (***Ancient Head-Dress***, p. 414).

If we are to condemn all hair styles or all wearing of gold, then we must be consistent and condemn all wearing of clothing, for this is one of three things referred to here. If we are to condemn one altogether we must condemn all three. It is not, therefore, the total abstinence from any of these things, but the proper emphasis on each that is meant. We are to pay more attention to the inward man than to the outer man (v 4). Peter gives here the examples of holy women of old who adorned the inner man by being quiet and meek before their husbands, but who wore much jewelry and outward adorning (v 5-6; Gen. 24:22, 30, 47, 53). All these came from Abraham and Sarah who were rich in silver and gold (Gen. 24:35). Ornaments were worn by men as well as women in ancient times (Ex. 32:2; 35:22; Judg. 8:24; Isa. 3:11-24; Job 42:11).

* * *

1. They sinned in the days of Noah (Gen. 6:4. See note on this passage)
2. If these were human souls it would not specify only those who sinned in the days of Noah
3. Human beings are never called spirits. Where human spirits are referred to it is always qualified and clarified by speaking of them as spirits OF men (Heb. 12:23); spirits OF all flesh (Num. 16:22; 27:16); and spirits OF the prophets (1 Cor. 14:32). Men have spirits, but they are not spirits. Where the word spirits is used without such qualifications it refers to spirit-beings (Ps. 104:4; Heb. 1:7, 14)
4. There is a special prison for angels that sinned before the flood (2 Pet. 2:4; Jude 6-7)
5. The Gr. for preached is kerusso, meaning to proclaim as a public crier, or to announce something whether it be good or bad (note j, 2 Cor. 1:19). It is not the Gr. evangelizo, meaning glad tidings of salvation as it would be if salvation had been preached to human beings
6. The gospel is never preached to human beings after they die, and there would be no special message for only the one generation of Noah's day or God would be a respecter of persons. Human beings are appointed to die and after this the judgment (Heb. 9:27), not more preaching intended for their salvation
7. There is no special prison for human beings who sinned in Noah's day and another prison for all other human beings who have sinned. All go to sheol and hades until the judgment (Rev. 20:11-15)
8. Christ made no announcement to human souls in hell that we know about. He did liberate the righteous souls taking them to heaven with Him when He ascended on high (notes t and v, Eph. 4:8). He left the angels in hell until the judgment (2 Pet. 2:4; Jude 6-7)
9. Christ Himself, not Enoch, Noah, or some other man, went to preach to these spirits. This could only be while He went to hell (Ps. 16:10; Acts 2:27)
10. Whoever the spirits are they were in prison when Christ preached to them (v 19). All these facts indicate that they were angels and not men

The Sinless One (2:22)

Christ was the only sinless human being that ever lived. Mary was a sinner, for she rejoiced in God, her Savior (Lk. 1:47). There is no hint in Scripture that she had an immaculate conception. If she did have, then her parents had to be sinless, and their parents, etc. back to Adam. On the contrary, all men are born in sin aside from Christ,
for He is the only one without a human father (Ps. 51:5; Rom. 5:12-21; ***Reasons Christ Had Sinless Flesh***, p. 305).

3 Reasons for Christ's Death (2:24)

1. That we might be dead to sins (notes p and r, Rom. 6:6-7)
2. That we might live unto righteousness (note d, Rom. 3:26)
3. That we might be healed (see ***35 Facts About Sickness and Healing***, p. 462)

25 Proofs of Immortality of the Soul (3:4)

1. The hidden man of the heart is not corruptible (is immortal, v 4)
2. Hell from beneath is moved to meet thee at thy coming (Isa. 14:9-11)
3. They have eternal life (Jn. 3:15-16; 6:54, 58; 17:2-3)
4. They are passed from death unto life (Jn. 5:24; 6:40, 47)
5. He shall live forever (Jn. 6:51)

7. They shall never die (Jn. 11:25-26)
8. Man is not able to kill the soul (Mt. 10:28; Lk. 12:5)
9. There appeared Moses talking with Him (Mt. 17:3. Cp. Dt. 34:6)
10. Their worm dieth not (Mk. 9:43-49)
11. In hell he lift up his eyes, being in torments (Lk. 16:19-31)
12. All live unto Him (Lk. 20:37-38)
13. Though our outward man perish, yet the inward man is renewed day by day . . . The things which are not seen (the soul and spirit) are eternal (2 Cor. 4:16-18)
14. To be absent from the body is to be present with the Lord (2 Cor. 5:8)
15. To depart (die, the inner man leaving the body, Jas. 2:26) is to be with Christ (Phil. 1:21-24)
16. Whether we wake (live) or sleep (die), we shall live with Him (1 Th. 5:10)
17. You are come unto the spirits of just men and made perfect (Heb. 12:22-23)
18. The souls of the dead live according to God in the spirit (1 Pet. 4:6)
19. He that doeth the will of God abideth forever (1 Jn. 2:17)
20. We know we have passed from death unto life because we love (1 Jn. 3:14-15)
21. God has given us eternal life, and this life is in His Son (1 Jn. 5:11)
22. He that hath the Son hath life (1 Jn. 5:12; 2:24-25)
23. Your heart shall live forever (Ps. 22:26)
24. The path of the just shineth more and more unto the perfect day (Pr. 4:18)
25. I saw under the altar the souls . . . they cried, saying (Rev. 6:9-11)

7fold Example of Christ (2:21)

1. Sufferings (v 21)
2. Sinlessness (v 22)
3. Guilelessness (v 22)
4. Love when being mocked (v 23)
5. Patience in threatenings (v 23)
6. Resignation to God (v 23)
7. Righteousness (v 24)

12 Commands for Christians (3:8)

1. Be one of mind (v 8; Eph. 4:1-3)
2. Have compassion on one another (v 8)
3. Love as brethren (v 8; 1 Cor. 13)
4. Be pitiful (tenderhearted, v 8)
5. Be courteous (friendly, v 8)
6. Not rendering evil for evil (v 9)
7. Not railing for railing (v 9)
8. Be a blessing to others (v 9)
9. Control the tongue (v 10; Jas. 3)
10. Do not be deceptive (v 10)
11. Shun evil and do good (v 11)
12. Seek peace and pursue it (v 11)

10 Facts About Christian Sufferings (4:12)

1. Suffering is not strange or unusual for Christians (v 12; 2 Tim. 3:12).
2. One should rejoice when a partaker of the sufferings of Christ (v 13; Mt. 5:10).
3. The greater the suffering the greater the joy and glory (v 13; Rom. 8:17-18).
4. Besides the greater glory to come the Christian has the Holy Spirit upon him now to enable him to endure (v 14; Rom. 8:26-27).
5. Of what Christian sufferings consist (see v 4, 14; 16; note on v 16, below).
6. Christian sufferings glorify God (v 14; Rom. 8:17-18).
7. Of what Christian sufferings do not consist (see v 15; note on v 15, below).
8. It is an honor, not a shame, to suffer as a Christian (v 16).
9. Though sufferings begin with Christians they end

10. Sufferings should be borne by Christians, in patience as in the will of God, realizing that God is always faithful to His own in their sufferings (v 19; 1 Cor. 10:13).

Christian Sufferings Do Not Consist Of (4:15)

1. Sufferings for murder (v 15)
2. Sufferings as a thief (v 15)
3. Sufferings for being an evildoer
4. Sufferings for being a busybody (v 15)
5. Sufferings for any crime listed in Rom. 1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21

Of What Christian Sufferings Consist (4:16)

1. Persecution for righteousness (Mt. 5:10; 13:21; Mk. 10:30; Jn. 15:20)
2. Revilings and slander (Mt. 5:11-12; 10:25; Acts 13:45; 1 Pet. 4:4)
3. False accusations (Mt. 10:17-20)
4. Scourgings for Christ (Mt. 10:17)
5. Rejection by men (Mt. 10:14)
6. Hatred by the world (Mt. 10:22; Jn. 15:18-21)
7. Hatred by relatives (Mt. 10:21-36)
8. Martyrdoms (Mt. 10:28; Acts 7:58)
9. Temptations (Lk. 8:13; Jas. 1:2-16)
10. Shame for His name (Acts 5:41)
11. Imprisonments (Acts 4:3; 5:18; 12:4)
12. Tribulations (Acts 14:22; 2 Th. 1:4)
13. Stonings (Acts 14:19; 2 Cor. 11:25)
14. Beatings (Acts 16:23; 2 Cor. 11:24-25)
15. Being a spectacle to men (1 Cor. 4:9)
16. Misunderstanding, necessities, defamation, and despisings (1 Cor. 4:10-13)
17. Trouble, affliction, distresses, tumults, labors, watchings, fastings, and evil reports (2 Cor. 6:8-10; 11:26-28)
18. Reproaches (Heb. 13:13; 1 Pet. 4:14)
19. Trials (1 Pet. 1:7; 4:12)
20. Satanic opposition (Eph. 4:27; 6:12)
21. Groaning and travailing because of the curse (Rom. 8:17-26)

10 Rewards for Christian Suffering (4:13)

1. Greater glory in heaven (2 Cor. 4:17)
2. Eternal consolation (2 Cor. 1:7)
3. Making Jesus known (2 Cor. 4:11)
4. Life to others (2 Cor. 4:12)
5. Making grace manifest (2 Cor. 4:15)
6. Guarantee of judgment (2 Th. 1:5)
7. Reign with Christ (2 Tim. 2:12)
8. Spirit upon us (1 Pet. 4:14)
9. Glory to God (1 Pet. 4:16)
10. Great joy (1 Pet. 4:13-14)

1. Lasciviousness. Gr. aselgeia, every form of lewdness and impurity (point 4, ***17 Works of the Flesh***, p. 362).
2. Lusts. Gr. epithumia, strong or vehement desire (see Col. 3:5).
3. Excess of wine. Gr. oinophlugia, to be hot or to boil; to be aflame with wine. Cp. point 16, ***17 Works of The Flesh***, p. 362; ***Drunkenness***, p. 159.
4. Revelings. Gr. komoi, lascivious feasts, boisterous festivity, singing and drinking in honor of heathen gods (see ***17 Works of the Flesh***, p. 362).
5. Banquetings. Gr. potois, winefeasts; drinking matches. Only here.
6. Abominable idolatries. At idol feasts the most impure, obscene, and perverted sexual orgies, and abominable rites were practiced. See notes a and f, Eph. 5:12, 17.
7. Excess of riot. Gr. asotia, flood of profligacy, sweeping away all rule, order, and restraint before it. See note h, Eph. 5:18.
8. Speaking evil of you. Gr. blasphemeo, blaspheming God and man. Trans. speak evil of (v 4, 14; Rom. 14:16; 1 Cor. 10:30; Tit. 3:2; 2 Pet. 2:2, 10, 12; Jude 8, 10); revile (Mt. 27:39); rail on (Mk. 15:29; Lk. 23:39); report slanderously (Rom. 3:8); defame (1 Cor. 4:13); speak blashpemy (Mt. 26:65); blasphemously (Lk. 22:65); blasphemer (Acts 19:37); and blaspheme (Mt. 9:3; Mk. 3:28-29; Lk. 12:10; Jn. 10:36; Acts 13:45; 18:6; 26:11; Rom. 2:24; 1 Tim. 1:20; 6:1; Tit. 2:5; Jas. 2:7; Rev. 13:6; 16:9, 11, 21).

Reviling (2:23)

Gr. loidoreo, revile. Here; Jn. 9:28; Acts 23:4; 1 Cor. 4:12. He did not rail on His tormentors or threaten them, but committed His cause to the righteous Judge who will always do right (Gen. 18:25).

4 Things Christ Did Not Do:

1. He did not sin (v 22)
2. He did not use guile to cover up (v 22)
3. He did not rail on His enemies (v 23)
4. He did not threaten His enemies (v 23)

Christian Humility (5:5)

Gr. tapeinophrosune. Trans. humility (v 5; Col. 2:18, 23); humility of mind (Acts 20:19); humbleness of mind (Col. 3:12); lowliness (Eph. 4:2); and lowliness of mind (Phil. 2:3).

12 Facts About Humility—The Secret of:

1. The glory of the creature (Rev. 4:11; Lk. 17:10)
2. Redemption (Phil. 2:5-8)
3. Riches and honor (Pr. 15:33; 22:4; Mt. 5:3)

6. Personal salvation (Mt. 18:3; Lk. 18)
7. Greatness (Mt. 20:26-27; Lk. 22:26)
8. Exaltation (Mt. 23:12; Lk. 14:11)
9. Revelation (Mt. 11:25; Lk. 10:21)
10. Unity (Eph. 4:1-3; 5:21; 1 Pet. 5:5)
11. Victorious Christian living (Rom. 12:10, 16; 1 Cor. 13; Gal. 5:26; Phil. 2:1-4; Col. 3:5-14; 1 Jn. 4:20; 1 Tim. 1:15; Tit. 2:11-14)
12. Faith (Mt. 8:8; 15:28; Jn. 4:50)

10 Examples of Humility:

1. Abraham (Gen. 18:27, 32)
2. Jacob (Gen. 32:10-11)
3. Moses (Ex. 4:10; Num. 12)
4. David (2 Sam. 7:18-19; 1 Chr. 17:17)
5. Job (42:4-6)
6. Isaiah (6:5)
7. The centurian (Mt. 8:8)
8. John the Baptist (Jn. 3:30)
9. Jesus (see ***Christ's Union With the Father***, p. 212)
10. Paul (Eph. 3:8; 1 Tim. 1:15)

21 Names and Titles of Satan (5:8)

1. Devil (v 8; Mt. 4:1-11; Eph. 6:11)
2. Adversary (v 8; 1 Tim. 5:14)
3. Satan (Rev. 12:9; Lk. 10:18; 11:18)
4. Belial (2 Cor. 6:15; Dt. 13:13)
5. Lucifer (Isa. 14:12-14)
6. Dragon (Rev. 12:3-17; 13:2-11; 20:2)
7. Serpent (Rev. 12:9; 2 Cor. 11:3)
8. Enemy (Mt. 13:39; Lk. 10:19)
9. Tempter (Mt. 4:3; 1 Th. 3:5)
10. Wicked one (Mt. 13:19; 1 Jn. 5:18)
11. Beelzebub (Mt. 10:25; 12:24)
12. The god of this world (2 Cor. 4:4)
13. Prince of this world (Jn. 12:31)
14. Accuser of the brethren (Rev. 12:10)
15. Prince of the power of the air (Eph. 2:1-3; 5:12)
16. The anointed cherub (Ez. 28:11-17)
17. Angel of light (2 Cor. 11:14)
18. Prince of devils (Mt. 12:24)
19. The thief (Jn. 10:10)
20. King over all the children of pride (Job 41:34)
21. Leviathan (Job 41:1; Isa. 27:1)

7 Things Satan Is Compared To (5:8)

1. A roaring lion (v 8)
2. A fowler (Ps. 91:3)
3. Fowls (Mt. 13:4, 19)
4. A wolf (Jn. 10:12)
5. A thief (Jn. 10:10)
6. A serpent (Rev. 12:9; 20:3)
7. A great red dragon (Rev. 12:3-12)

* * *

CHAPTER 1

I. Authorship and salutation

1 [a]Simon Peter, a [b]servant and an [c]apostle of Jesus Christ, to them that have obtained like [d]precious faith with us through the [e]righteousness of God [f]and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, [g]and of Jesus our Lord,

II. Christian virtues (2 Pet. 1:3-11)

1. Full provision stated (Jn. 14:12; Acts 1:8; Rom. 15:29; Eph. 3)

3 According as his [h]divine [i]power hath given unto us [j]all things that *pertain* unto life and godliness, through the knowledge of him that hath called us [k]to glory and virtue:

2. How to get gospel benefits (2 Cor. 1:20; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; Heb. 11:6)

▲ 4 [l]Whereby are given unto us exceeding great and precious promises: that [m]by these ye might be partakers of the divine nature, having escaped the [n]corruption that is in the world through lust.

3. Spiritual addition: eight Christian virtues that guarantee security in Christ

● 5 And [o]beside this, giving all diligence, [p]add to your faith virtue; and to virtue knowledge;

● 6 And to knowledge temperance; and to temperance patience; and to patience godliness;

● 7 And to godliness brotherly kindness; and to brotherly kindness charity.

▲ 8 For [q]if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But [r]he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

▲●10 Wherefore the rather, brethren, [s]give diligence to make your calling and election sure: for [t]if ye do these things, ye shall never [u]fall:

★▲11 [v]For so an entrance shall be ministered unto you abundantly into the [w]everlasting kingdom of our Lord and Saviour Jesus Christ.

III. Peter's threefold testimony

1. Concerning himself

12 [x]Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, [*a]as long as I am in this [*b]tabernacle, to stir you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even [*c]as our Lord Jesus Christ hath shewed me.

---

[a] See ***Summary of 1 Peter***, p. 471.

[b] See note f, 1 Pet. 5:1.

[c] See note a, Acts 15:33.

[d] Gr. isotimos, equal honor. Only here. It refers to valuable and costly faith; faith of a great price.

[e] The true and costly faith comes through the righteousness of God and Jesus Christ, or through their method of redemption of the lost world (Rom. 10:17).

[f] The Greek reads, "our God and Savior Jesus Christ". Peter thus declares that Jesus is God as much as the Father and the Holy Spirit.

[g] See ***10 Things About Jesus Christ***, p. 479.

[h] Gr. theios, that which belongs to the Godhead. Here; v 4; Acts 17:29.

[i] Gr. dunamis, inherent power; power to reproduce itself, like a dynamo. Trans. power 75 times (v 3, 16; Mt. 6:13; 22:29; 24:29-30; 26:64; Mk. 9:1; 12:24; 13:25-26; 14:62; Lk. 1:17, 35; 4:14, 36; 5:17; 9:1; 10:19; 21:26, 27; 22:69; 24:49; Acts 1:8; 3:12; 4:7, 33; 6:8; 8:10; 10:38; Rom. 1:4, 16, 20; 8:38; 9:17; 15:13, 19; 1 Cor. 1:18, 24; 2:4-5; 4:19-20; 5:4; 6:14; 15:24, 43; 2 Cor. 4:7; 6:7; 8:3; 12:9; 13:4; Eph. 1:19; 3:7, 20; Phil. 3:10; 1 Th. 1:5; 2 Th. 1:11; 2:9; 1 Tim. 1:7-8; 3:5; Heb. 1:3; 6:5; 7:16; 1 Pet. 1:5; 3:22; Rev. 4:11; 5:12; 7:12; 11:17; 13:2; 15:8; 17:13; 19:1); ability (Mt. 25:15); strength (1 Cor. 15:56; 2 Cor. 1:8; 12:9; Heb. 11:11; Rev. 1:16; 3:8; 12:10); might (Eph. 1:21; 3:16; Col. 1:11; 2 Pet. 2:11); mighty (Rom. 15:19; 2 Th. 1:7); mightily (Col. 1:29); mighty work (Mt. 11:20, 21, 23; 13:54, 58; 14:2; Mk. 6:2, 5, 14; Lk. 10:13; 19:37); mighty deed (2 Cor. 12:12); wonderful work (Mt. 7:22); miracle (Mk. 9:39; Acts 2:22; 8:13; 19:11; 1 Cor. 12:10, 28; Gal. 3:5; Heb. 2:4 worker of miracles (1 Cor. 12:29); abundance (Rev. 18:3); violence (Heb. 11:34); virtue (Mk. 5:30; Lk. 6:19; 8:46); and meaning (1 Cor. 14:11).

[j] This divine power is capable of giving one all things of life and godliness through the proper knowledge (v 3).

[k] The object of Christian calling.

[l] By His glorious power (v 3).

[m] 7 Blessings of the Promises (v 1-4):
  1 Like precious faith (v 1; Rom. 10:17)
  2 Righteousness (v 1; 1 Cor. 1:30)
  3 Grace and peace (v 2)
  4 All things that pertain to life and godliness (v 3; Tit. 2:11-12)
  5 Glory and virtue (v 3)
  6 The divine nature (v 4)
  7 Escape from corruption and lust (v 4)

[n] See note f, Rom. 8:21.

[o] Along with this, or by the side of your obtaining precious faith (v 1).

[p] See ***7 Steps Spiritual Arithmetic***, p. 479.

[q] A guarantee against backsliding (v 8-10).

[r] This proves that one can have the graces and experiences of v 3-7 and then lose them even to the point of actually forgetting he was purged from his old sins (v 8-9). Peter exhorts everyone to be diligent, making his calling and election sure, declaring that they who do the things of v 4-7 will never fall (v 10). Why this warning if there be no possibility of one failing to make his calling and election sure?

[s] The second time in 6 verses Christians are warned to give diligence to meeting certain terms of God lest they fall into sin and be lost (v 5, 10).

[t] If you do these things you will never fall (v 10). Does this not clearly show that if you do not do these things you will fall? If one falls what will happen? Will his calling and election still be sure?

[u] See note h, Rom. 11:11.

[v] See ***10 Things That Guarantee Abundant Entrance Into the Kingdom***, p. 479.

[w] 1st N.T. prophecy in 2 Pet. (1:11, unfulfilled). Next, v 19. Nothing is clearer in Scripture than the fact that Christ's kingdom will be eternal (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5). He will reign 1,000 years for the purpose of ridding the earth of all rebellion and then continue reigning over the restored and perfect earth forever (1 Cor. 15:24-28; Eph. 1:10; Rev. 5:10; 20:1-10).

[x] In view of the reasons I have stated as necessary to enter into eternal life (note v, above), I will not neglect to remind you of these things, though you already know them, and are established in them (v 12).

[*a] It is necessary as long as I live to keep you in mind that there are certain conditions you must meet in order to enter into eternal life (v 13; note v, 1:11; note d, Jn. 6:27).

[*b] The human body (v 13-14; 2 Cor. 5:1-9).

[*c] Referring to the prediction of Christ in Jn. 21:18-19.

✝ ✝ ✝

be able after my decease to have these things always in [e]remembrance.

2. Concerning Jesus Christ (Mt. 16:28; 17:1-9)

16 For we have not followed [f]cunningly devised fables, when we made known unto you the power and [g]coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven [h]we heard, when we were with him in the holy mount.

3. Concerning the Scriptures (2 Tim. 3:16-17; Heb. 1:1-2)

★ 19 We have also a [i]more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, [j]until the day dawn, and the day star arise in your hearts:

20 [k]Knowing this first, that no prophecy of the scripture is of any [l]private [m]interpretation.

21 For the prophecy came not in old time *as they were* [n]moved by the Holy Ghost.

229

CHAPTER 2

IV. False apostate teachers
(2 Pet. 2:1-22; 2 Tim. 3:2)
1. Their damnable doctrines (1 Tim. 4:1)

★ 1 But there were [o]false prophets also among the people, even as there shall be [p]false teachers among you, who [q]privily shall bring in [r]damnable heresies, even denying the Lord that [s]bought them, and bring upon themselves swift destruction.

2. Their following, practices, and certain judgment

2 And many shall follow their [t]pernicious ways; [u]by reason of whom the way of truth shall be evil spoken of.

3 And through [v]covetousness shall they with feigned words make merchandise of you: whose judgment now of a [w]long time lingereth not, and their damnation slumbereth not.

3. Examples of judgments on apostates (Gen. 6-8; 19:1-38; Jude 6-7)

4 [a]For if God spared not the angels that [b]sinned, but cast *them* down to [c]hell, and

---

d Gr. spoudazo, to be diligent; zealous; earnest (note p, Eph. 4:3). This word is trans. diligent in v 10; 3:14, and shows Peter's concern for Christians to make their calling and election sure by meeting the terms of eternal life.

e The third time Peter makes reference to keeping in remembrance the conditions of entrance into eternal life (v 12, 13, 15. See 3:1; note v, 1:11; note d, Jn. 6:27). Many today emphasize forgetting any conditions of eternal life. In fact, they teach that there are no conditions other than accepting Jesus, that the rest of the Christian program is up to God and that if one is lost it is God's responsibility, not man's.

f Peter evidently refers to the fables of the heathen priests about their gods. He declares that he and others were eye-witnesses of Christ and His transfiguration (v 16-18).

g This refers to the transfiguration which was an actual demonstration of Christ coming in His glory to earth to set up His kingdom (Mt. 16:27-28; 17:1-8; 24:29-31; 25:31-46; Rev. 19:11-21).

h Three disciples heard God's voice and saw the glory of God and the appearance of Moses and Elijah (Mt. 17:1-8).

i We have a more sure word of prophecy than the oracles of heathen priests who fake messages from their idol gods (note n, 1 Pet. 4:11).

j 2nd N.T. prophecy in 2 Pet. (1:19, unfulfilled). Next, 2:1. This refers to the second coming of Christ, which was so signally foreshadowed on the holy mount of transfiguration (Num. 24:17; Mal. 4:2).

k This is the first principle of truth, that no prophecy is self-originated by the speaker or from a mere impulse of the prophet's own mind. Holy men of God spake as they were moved by the Holy Ghost (v 20-21).

l Gr. idios, one's own; personal; private. Trans. his own 76 times, and private only here.

m Gr. epilusis, a release. Only here. It means no prophecy is of personal release or from the prophet's own mind or from human impulse.

n Gr. phero, to bear along (note k, Jn. 21:18). The prophets were borne along or moved by the Holy Ghost. They uttered things far beyond their knowledge and searched diligently the meaning (1 Pet. 1:10-12).

o 3rd N.T. prophecy in 2 Pet. (2:1-3; being fulfilled). Next, 2:9. Gr. pseudoprophetes, false prophets (v 1; Mt. 7:15, note; 24:11, 24; Mk. 13:22; Lk. 6:26; Acts 13:6; 1 Jn. 4:1; Rev. 16:13; 19:20; 20:10).

p Gr. pseudodidaskalos, false teachers. Only here. Cp. 2 Cor. 11:26; Gal. 2:4.

q Cunningly and secretly.

r Heresies of destruction that will damn the soul (note e, Acts 5:17).

s Acts 20:28; 1 Cor. 6:19-20; 1 Pet. 1:18.

follow their lasciviousness or their lust of the flesh.

u Lusts and slander of the truth have destroyed multitudes.

v In order to get money to spend upon their own lusts, they fabricate counterfeit doctrines, false theories, and pretend miracles to deceive (v 3).

w God predicted their punishment long ago and their damnation is sure (v 3).

a 3 Examples of Judgment (Cp. Jude 5-7):
1 Fallen angels (v 4). They rebelled with Lucifer when he ruled the earth and when he invaded heaven to dethrone God in the pre-Adamite period (v 4; Gen. 1:1-2; Isa. 14:12-14; Ez. 28:11-17; Jer. 4:23-26; 2 Pet. 3:5-8; Mt. 13:35, note; Lk. 10:18)
2 The antedeluvians (v 5; Gen. 6-8)
3 Sodom and Gomorrah (v 6; Gen. 19)

b It does not say here what sin they committed causing them to be confined to hell, but Jude 6-7 and Gen. 6:1-4 tell us that they committed fornication living with the daughters of men contrary to their own nature. These angels committed sin beyond that of falling with Lucifer, for they are now confined to hell for that sin. If all the fallen angels had committed such sin they all would now be bound in hell and none loose with the devil to fight against God in the middle of Daniel's 70th week, 3½ years before the second advent of Christ (Rev. 12:7-17). It would not be just to bind some and not all if the same sin was committed by all. Thus it is clear that there are two classes of fallen angels—those now bound and those now loose with Satan.

c Gr. tartaros, and Latin, tartarus, a dark abyss; a place of punishment. Only here. 8 Facts About Tartarus:
1 A prison for angels (v 4)
2 Located under the earth (v 4)
3 A place of confinement for angels until the judgment (v 4; Rev. 20:11-15; Jude 6)
4 A place visited by Christ when He went to hell (Ps. 16:10; 1 Pet. 3:19)
5 A place of darkness (Jude 6-7)
6 A place of eternal fire (Jude 7)
7 A place of vengeance (Jude 7)
8 The word is used only here, but in Greek writings tartarus was held to be a place in the earth lower than hades where the Titans, the primeval deities or the giants who were supposed to be the first children of the earth and even older than the Greek gods, were cast when they lost their war with Zeus

✝ ✝ ✝

be reserved unto judgment;

5 And [f]spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And [g]turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto [h]those that after should live ungodly;

4. God's dealings are just

7 And delivered just Lot, vexed with the [i]filthy [j]conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

★ 9 The Lord knoweth how [k]to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment [l]to be punished:

5. Marks of false apostate teachers

(1) Lusts and anarchy (2 Tim. 3:1-9; Phil. 3:17-19; Jude 4-19)

10 But chiefly [m]them that walk after the flesh in the [n]lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 [o]Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

(2) Boastful and deceptive

▲ 12 But these, [p]as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

▲ 13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while [q]they feast with you;

(3) Corrupt and unmerciful (2 Tim. 3:1-9; Jude 4-19; Rev. 13)

14 Having [r]eyes full of adultery, and that cannot cease from sin; [s]beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(4) Consecrated to personal gain and eternal perdition (Num. 22; Jn. 12:3-6; Acts 1:18-25; Jude 4-19)

15 Which [t]have forsaken the right way, and are gone astray, following the way of [a]Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was [b]rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

17 These are [c]wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(5) Glory in human wisdom (Col. 2:18; 1 Cor. 1:18-25; Phil. 3:19)

18 [*d]For when they speak great swelling

It could mean literal chains, for the Gr. in Jude 6 is desmos, a band; fetter; halter; imprisonment. Trans. band (Lk. 8:29; Acts 16:26; 22:30); string (Mk. 7:35); bond (Lk. 13:16; Acts 20:23; 23:29; Phil. 1:7, 13, 14, 16; Col. 4:18; 2 Tim. 2:9; Ph'm. 10, 13; Heb. 10:34; 11:36); and chain (Jude 6). It is used only twice of being bound by Satan with an infirmity (Mk. 7:35; Lk. 13:16). That angels can be bound by literal chains and confirmed to prisons, see Rev. 9:1-2, 14; 20:1-3, 7, 10, notes.

e Jude 6 reads, under darkness. The Gr. zophos is used here; v 17; Jude 6, 13. It is literal, not spiritual.

f See Gen. 6:1–8:22 for this story.

g See Gen. 19 for this story.

h Peter's argument is that if God did not spare the angels, the antedeluvians, and the cities of Sodom and Gomorrah, He will not spare any man who lives ungodly, including the backslider (v 9-22).

i Gr. aselgeia, licentiousness, lustfulness (point 4, col. 1, p. 362 ***17 Works of the Flesh***).

j Gr. anastrophe, conduct (***6 Things to Be an Example In***, p. 415). Here it refers to sodomy.

k The godly are not preserved from temptations, but delivered out of them (1 Cor. 10:13; Jas. 1:2, 12-15; 1 Pet. 1:7; 4:12).

l 4th N.T. prophecy in 2 Pet. (2:9, unfulfilled). Next, 3:3. One of the most absurd theories is that the soul is not immortal; that it goes out of existence at the time of death; and that it is brought back into existence at the resurrection only to be judged and immediately made extinct again as a punishment. If this is the kind of punishment the wicked get why go through the process of bringing them back into existence again just to make them extinct another time? For Bible punishment being eternal see ***Hell*** in the Index.

m 16 Sins of Sodomites. They:
  1 Commit homosexual sins (v 10; Rom. 1). Cp. ***16 Sins of Homosexuals***, p. 494
  2 Despise government and law (v 10)
  3 Are presumptuous, bold, daring, headstrong and reckless (v 10)
  4 Are self-willed and self-sufficient in their own eyes (v 10)
  5 Speak evil of lawful authority (v 10)
  6 Live like brute beasts (v 12)
  7 Speak evil and blasphemy (v 12)
  8 Commit sins in open daylight and without sense of shame (v 13)
  9 Make sport of their deceptions (v 13)
  10 Have eyes full of adultery (v 14)
  11 Beguile innocent and unstable souls leading them into perversion (v 14)
  12 Have forsaken the right way (v 15-22)
  13 Live in covetousness (v 14-15)
  14 Are braggarts and boasters (v 18)
  15 Seduce and allure others to surrender chastity and live in lusts (v 18)
  16 Promise men liberty from sin but they themselves are sinful (v 19)

  Such are the chief ones reserved for punishment in eternal hell (v 10).

n This is definitely the homosexual sin (note y, Rom. 1:24).

o The idea here is that the holy angels who are given responsibility to report to God of the actions of fallen angels and wicked men, do not rashly accuse or condemn, but merely report facts as they are without bitterness and railing. They are courteous in their reports (v 11; Zech. 3:1; Jude 9).

p Like animals that are void of reason, following depraved instincts.

q They attend your love feasts and pose as godly men while in your midst.

r The images of sinful acts are continually floating before their eyes. They revel in imaginations of lustful acts.

s They seduce the innocent, unwary, inexperienced, light, and trifling women and even men to surrender chastity.

t See point 3, ***Backsliders***, p. 479.

a 3 Great Sins of Balaam (Num. 22:1–24:25):
  1 The way of Balaam (v 15). This was the love of the wages of unrighteousness and coveting the gifts of Balak (v 15; Num. 22:7, 17, 37; 24:11)
  2 The error of Balaam (Jude 11). This was accepting the wages of unrighteousness for his services in giving the secret of how to get God to curse Israel (Jude 11; 2 Pet. 2:15; Num. 31:8, 16)
  3 The doctrine of Balaam (Rev. 2:14). This was to teach Balak that if he would give his most beautiful women to the Israelite men and cause them to commit idolatry and adultery that God Himself would curse Israel (Num. 25:1-9; 21:8, 16)

b See Num. 22:22-35.

c 2 Symbols of False Prophets—Teachers:
  1 Wells without water (v 17)
  2 Clouds without rain (v 17)

  In the desert it is distressing to find wells without water and clouds that dissipate without rain. So are false teachers who are as unprofitable as an empty well and as a dissipated cloud. See note j, Mt. 7:15.

*d False teachers cannot give the water of life, but they can damn souls by the methods of the flesh, *through much* [*e]wantonness, those that were clean escaped from them who live [*f]in error.

(6) Take advantage and bring unstable souls into bondage

19 [*g]While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

(7) Apostates are beyond hope of salvation (Heb. 6:4-6; 10:26-29)

20 For [*h]if after they have escaped the [*i]pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again [*j]entangled therein, and [*k]overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [*l]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

230 CHAPTER 3

V. The day of the Lord (2 Pet. 3:1-13; 1 Th. 5:9-11; 2 Th. 2:1-12)

1. Purpose of the epistle

1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

● 2 That ye may be mindful of the words which were spoken before by the [*m]holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

deny Christ's coming

★ 3 [*n]Knowing this first, that there shall come in the [*o]last days scoffers, walking after their own lusts,

4 And saying, [*p]Where is the promise of his [*q]coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

3. Scoffers are ignorant of the pre-Adamite world (Gen. 1:1-2; Isa. 14:12-14; Jer. 4:23-26; Ez. 28:11-17; Mt. 13:35)

5 For this they willingly are [a]ignorant of, [b]that [c]by the word of God the heavens were of old, and the earth [d]standing out of the water and in the water:

6 Whereby the [e]world [f]that then was, being [g]overflowed with water, perished:

★ 7 But the heavens and the earth, [h]which are now, by the same word are kept in store, reserved [i]unto fire against the day of judgment and perdition of ungodly men.

4. God's value of time compared to that of man (Isa. 57:15)

● 8 But, beloved, be not ignorant of this one thing, [j]that one day *is* with the Lord as a thousand years, and a thousand years as one day.

▲ 9 The Lord is not slack concerning his promise, as some men count slackness; [k]but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

5. Renovation by fire. Earth made perfect third time: End of day of the Lord (Rom. 8:21; Heb. 1:10-12; 12:26-29; Rev. 20:11-21:1; Isa. 66:22)

★ 10 But [l]the day of the Lord will come [m]as a thief in the night; in the [n]which the [o]heavens shall [p]pass away with a [q]great noise, and the

---

used in this verse.

[*e] Gr. aselgeia, licentiousness, lustfulness (point 4, col. 1, p. 362 ***17 Works of the Flesh***).

[*f] This error refers to the vile affections of the homosexual sins, as is clear here and in Rom. 1:27.

[*g] False teachers promise liberty from the condemnation of sinful lusts, but they themselves are not free (v 19).

[*h] See ***Backsliders***, p. 479.

[*i] Gr. miasmata, things that infect, pollute, and defile. It is used still today of the contagion of dangerous diseases and of decaying bodies, stagnant water, and putrid matter. The world is here pictured as putrid and full of contagion of sin and uncleanness (v 20; 1:4).

[*j] Gr. empleko, to plait or weave in; interweave; entangle. Here and 2 Tim. 2:4. This shows to what extent they were escaped from the pollutions of the world and then entangled again.

[*k] Gr. hettao, to make worse; vanquish. Trans. overcome (v 19-20) and inferior (2 Cor. 12:13).

[*l] Partially quoted from Pr. 26:11.

[*m] Here Peter classes the writings of the apostles as equal in authority to the writings of the holy prophets (v 2).

[*n] 5th N.T. prophecy in 2 Pet. (3:3-4, being fulfilled). Next, v 7.

[*o] See ***14 End-Time Expressions***, p. 415.

[*p] Question 1. Next, v 11-12.

[*q] See ***Second Advent*** in the Index.

[a] Gr. lanthano, to be unseen or unnoticed. Trans. ignorant of (v 5, 8); unawares (Heb. 13:2); and be hid (Mk. 7:24; Lk. 8:47; Acts

[b] See ***12 things Men Are Willingly Ignorant Of***, p. 480.

[c] This refers to God speaking the materials into existence out of which He then formed the heavens and the earth (note g, Heb. 1:10).

[d] This proves the earth was not created all wet as in Gen. 1:2, but dry, then flooded, and later restored to a dry state as in Gen. 1:9-10.

[e] Gr. kosmos, social system. The one that then was, being deluged with water, perished (v 6). This refers to the pre-Adamite world that totally perished by the flood of Gen. 1:2; Ps. 104:5-9. There was no man, bird, or any other life left after this flood (Jer. 4:23-26, notes). This was when Lucifer rebelled (Isa. 14:12-14; Ez. 28:11-17; Mt. 13:35; see notes on these scriptures).

[f] 3 Periods of the Heavens and Earth:
  1. The world that then was (v 6; Gen. 1:1-2)
  2. The heavens and the earth which are now (v 7; Gen. 1:3–2:25)
  3. The new heavens and new earth (v 13; Isa. 65:17; 66:22-24; Rev. 21-22)

[g] See ***Pre-Adamites***, p. 480.

[h] The present heavens and the earth, as restored to a second perfect state in the days of Adam (Gen. 1:3–2:25; Ex. 20:11).

[i] 6th N.T. prophecy in 2 Pet. (3:7, unfulfilled). Next, v 10. This proves that the time of the renovation of the heavens and the earth by fire of v 10-13 will be at the time of the great white throne judgment at the end of the Millennium (v 7; Rev. 20:11-15).

[j] See point 6, ***12 Things Men Are Willingly Ignorant Of***, p. 480.

[k] This shows us why God has delayed so long in putting down all rebellion and in tolerating His enemies to continue their evil designs (pt. 7, ***12 Things Men Are Willingly Ignorant Of***, p. 480).

[l] 7th and last N.T. prophecy in 2 Pet. (3:10-13, unfulfilled). See ***The Day of the Lord***, p. 398.

[m] See note a, 1 Th. 5:2.

[n] In the day of the Lord the renovation of the earth will take place—not at the beginning of it, but at the end (v 7; Rev. 20:7-15).

[o] The atmospheric heavens, not the starry space or the planet heaven.

[p] See ***Pass Away—Change***, p. 479.

[q] Gr. rhoizedon, a rushing sound; swish; illustrating the length and suddenness of the renovation. Used only here.

✝ ✝ ✝

[u]earth also and the [v]works that are therein shall be [w]burned up.

11 [x]Seeing then *that* all these things shall be dissolved, [y]what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 [a]Looking for and [b]hasting unto the coming of the [c]day of God, [d]wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

▲ 13 Nevertheless we, according to his [e]promise, look for [f]new heavens and a new earth, wherein [g]dwelleth righteousness.

6. Admonitions in view of the day of the Lord

● 14 Wherefore, beloved, seeing that ye look for such things, [h]be diligent that ye may be found of him in peace, without spot, and blameless.

7. Classes that misunderstand Scripture and why

Tim. 3:1-9, 4:1-4)

15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath [i]written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are [j]some things hard to be understood, which they that are [k]unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

8. Two commands against backsliding

● 17 Ye therefore, beloved, seeing ye know *these things* before, [l]beware lest ye also, being led away with the [m]error of the wicked, fall from your own stedfastness.

● 18 [n]But [o]grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Gal. 4:3, 9); rudiment (Col. 2:8, 20); and principle (Heb. 5:12). It has reference to the principles or basic elements of the present world system of evil spirits, sinful and fallen nature, disease germs, corruptions, and all elements by which men corrupt themselves.

s Gr. luo, to loose. Trans. melt (v 10); dissolve (v 11-12); destroy (Jn. 2:19; 1 Jn. 3:8); break up (Acts 13:43); break (Mt. 5:19; Jn. 5:18; 7:23; 10:35; Acts 27:41; Eph. 2:14); put off (Acts 7:33); unloose (Mk. 1:7; Lk. 3:16; Jn. 1:27); be loosing (Lk. 19:33); and to loose 23 times (Mt. 16:19; 18:18; 21:2; Mk. 7:35; 11:2-5; Lk. 13:15-16; 19:30-33; Jn. 11:44; Acts 2:24; 13:25; 22:30; 24:26; 1 Cor. 7:27; Rev. 5:2, 5; 9:14-15; 20:3, 7). Here it means the loosing of the atmospheric heavens and the earth from the curse by fire, not their annihilation.

t Gr. kausoo, burning heat (v 10, 12).

u Gr. ge, the ground (v 10).

v Gr. ergon, works, toil, deeds, labor, and acts of man. It is used of religious works as well as other kinds of work.

w Gr. katakaio, to burn down to the ground; wholly consume with fire. It has reference to the things of earth and of man that need to be removed, so that the things that need not be moved may remain eternally (Heb. 12:25-28).

x Seeing then—that all the things of earth and of man that need to be removed will be burned up, leaving only those things which need not be burned up—let us live godly and holy lives (v 11).

y Question 2. the last in 2 Peter.

a Let us look forward to the renewal of the earth and to the day of God in the new earth when He will be all and all, as before rebellion and sin (v 12; 1 Cor. 15:24-28; Rev. 21:1-22:5).

b Expecting and desiring the day of God. Man cannot hasten or hinder the coming of Christ, the coming kingdom, the day of God, or anything else fixed in God's own time (Acts 1:7).

c The day of God is when God rules supremely again over all His creation without one person rebelling against Him, and as it was before Lucifer and Adam's rebellions (1 Cor. 15:24-28; Eph. 1:10; Rev. 21:1-22:5; Isa. 65:17; 66:22-24; 2 Pet. 3:13).

d This will be at the end of the day of the Lord and the beginning of the day of God (v 7, 10-13; 1 Cor. 15:24-28; Rev. 20:7-15).

e Isa. 65:17; 66:22-24.

f 3 Times Earth Made New:
  1 At its first creation (Gen. 1:1)
  2 At the recreation in the 6 days of Gen. 1:3-2:25; Ex. 20:11; 31:15
  3 At the renovation of the heavens and the earth by fire (v 7, 12-13; Isa. 65:17; 66:22-24; Rev. 21:1-22:5)

g The earth was originally created to be inhabited (Isa. 45:18). This purpose will be realized forever when the natural people who do not rebel with Satan at the end of the Millennium (Rev. 20:7-10) will remain on the earth after its renovation by fire and multiply forever, as God intended Adam and his race to do before the fall (Gen. 1:26-31; 8:22; 9:12; Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-27; Lk. 1:31-33; Rev. 11:15; 22:5).

h 3 Final Commands That Save the Soul:
  1 Be diligent that you may be found of Him in peace, without spot, and blameless (v 14)
  2 Beware lest you also (like the backsliders of 2:1-22), being led away with the error of the wicked, fall from your own stedfastness (v 18)
  3 Grow in grace, and in the knowledge of Jesus Christ (v 18)

i To what letters of Paul Peter refers is not stated, but Paul did write several epistles to Christians, Ephesians, Hebrews, etc. It may be that he refers in particular to Hebrews. If so, it is further proof that Paul wrote Hebrews.

j The things that Peter refers to are not listed, so it cannot be known what he would consider hard to understand. Had he possessed the whole N.T. Peter might have had more light on some of Paul's statements. Then, too, if he had not been a special apostle to the Jews he might have understood more fully Paul's doctrines to Gentiles concerning complete abolishment of the old law of Moses. Peter might not have been so definite about such doctrines due to his ministry among the Jews.

k This should not be taken as proof that the Bible is hard to understand, or that the common man cannot understand it, for the unlearned and unstable not only stumble at the so-called things which are hard to comprehend by some, they also wrest at the so-called simple scripture to their own destruction. They just do not want to understand and this leads to their own destruction (v 16; Mt. 13:15-17; 1 Cor. 2:14).

l Here is another proof that it is possible for a Christian to be led into error and fall from his stedfastness. If such is not possible, then many scriptures like this are meaningless.

m The error of the wicked is to wrest the Scriptures to make them countenance their lusts and sinful practices.

n Does this clause connected to "fall from your own stedfastness" mean that one can backslide and fall from grace? See Gal. 1:6-9; 5:4; Heb. 12:15.

o The Christian life is a growth. Every grace and blessing of the gospel is in seed-form and implanted in the new born child of God (1 Pet. 1:23; Jas. 1:18). If these seeds are watered from heaven and cared for by the individual in conformity to the Word of God they will grow to full maturity. No one or a dozen works of grace or anointings of the Spirit will make a person fully mature and beyond the growing stage of Christian experience. One must walk in the light as he receives knowledge and he will grow normally to maturity in Christ (1 Jn. 1:7; 1 Pet. 2:1-8).

Date and place: Perhaps written from Babylon about 61-65 A.D.

Author: Simon Peter (1:1; see Summary of 1 Peter)

Theme: 2 Peter was written to the same readers as was 1 Peter (3:1), and for the same purpose–to exhort believers to stand true in Christian suffering and to set forth the true grace of God (1 Pet. 5:12). In this second book Peter foretells conditions of the latter days and shows more fully how the earth will be renovated by fire instead of by water as in the 2 great universal floods of Lucifer and Noah (3:1-13). The similarity of 2 Peter, 2 Thessalonians, 1 and 2 Timothy, Jude and Revelation should be noticed. All picture the great apostasy of the last days. All describe the leaders of this apostasy, and reveal the end of anti-Christian forces. Revelation is the final unveiling of the latter day apostasy under Antichrist (Rev. 6:1-20:3 with 2 Th. 2:1-12; 1 Tim. 4:1-8; 2 Tim. 3:1-13; 4:1-6; 2 Pet. 2:1-3:9; Jude 3-19)

Statistics: 61st book of the Bible; 3 chapters; 61 verses; 1,559 words; 2 questions; 51 verses of history; 2 verses of fulfilled and 8 verses of unfulfilled prophecy

2 PETER NOTES CONTINUED

Pass Away—Change (3:10)

Gr. parechomai, pass away; pass from condition to another. It never means annihilation. Used 75 times of:

1 Passing of time (Mt. 7:28; 9:10; 11:1; 13:53; 14:15; 19:1; etc.)
2 Events coming to pass (Mt. 24:6; Lk. 21:7; Jn. 14:29; Acts 27:9)
3 The unchangeableness of God's Word—heaven and earth will be changed, but not the Word of God (Mt. 5:18; 24:34-35; Mk. 13:31; Lk. 16:17; 21:32-33; etc.)
4 People passing by certain places (Mk. 6:48; Lk. 18:37; Acts 16:8)
5 Denoting neglect (Lk. 11:42; 15:29)
6 The coming of persons (Lk. 12:37; 17:7)
7 Never passing up duty (Lk. 15:29)
8 Danger passing away (Mt. 26:42)
9 Sins passing away (2 Cor. 5:17-18)
10 Dying (Jas. 1:10)
11 Passing away of the heavens and the earth (2 Pet. 3:10; Rev. 21:1), or the changing of them, like old things passing away and all things becoming new at the new birth (2 Cor. 5:17-18). In this last usage it means they will be:
  (1) Purified by fire (v 7, 10-12)
  (2) Delivered from the bondage of corruption into the glorious liberty of the sons of God (Rom. 8:21)
  (3) Changed to a new state (Heb. 1:10-12)
  (4) Re-created or renewed to their original perfection (Heb. 12:25-28; Isa. 65:17; 66:22-24; 1 Pet. 3:13; Rev. 21:1)
  (5) Cleansed of all the curse and its effects (Rev. 22:3)

10 Things About Jesus Christ (1:2)

1 Peter's Master—servant of Christ (1:2)
2 Made Peter an apostle (Mk. 3:14-19)
3 Source of precious faith (Acts 3:16)
4 Source of righteousness (1 Cor. 1:30)
5 He is God (Jn. 1:1-2)
6 He is Savior (Jn. 4:42; Acts 5:31)
7 Source of grace (Jn. 1:16-17)
8 Source of peace (Rom. 5:1; Eph. 2:14)
9 Associated with God the Father as the source of knowledge (Eph. 1;17; 4:13)
10 A separate person from God the Father (v 2; 1 Jn. 5:7, note)

10 Things That Guarantee Abundant Entrance Into the Kingdom (1:11)

1 Obtain like precious faith (v 1)
2 Increase in grace and peace (v 2)
3 Live a godly life by God's power (v 3; 1 Pet. 1:5-13)
4 Partake of the divine nature (v 4)
5 Escape the corruption of the world and the lust of the flesh (v 4)
6 Add the graces of v 5-7
7 Let these graces abound (v 8)
8 Be fruitful in knowledge (v 8)
9 Live free from past sins (v 9)
10 Give diligence to make personal calling and election sure (v 10)

An allusion is made here to Roman generals who were given triumphal parades as a reward for some signal victory or conquest (note j, 2 Cor. 2:14).

7 Steps In Spiritual Arithmetic (1:5)

1 Add to faith virtue (***Christian Virtues***, p. 472)
2 Add to virtue knowledge (v 5)
3 Add to knowledge temperance (note c, 9, Gal. 5:22)
4 Add to temperance patience
5 Add to patience godliness (note p, 1 Tim. 3:16)
6 Add to godliness brotherly kindness
7 Add to brotherly kindness love (note g, 1 Cor. 13:4)

Backsliders (2:22)

One of 1,522 if's in the Bible, plainly indicating that all can and some do escape the pollutions of the world through the knowledge of Jesus Christ and are again entangled therein becoming worse than they were before they found Christ (v 20).

12 proofs These Are Backsliders:

1 In notes p through v, 1:5-11, and notes a through e, 1:13-15, it is clear that Peter lays down conditions to be met if one is not to fall.

2 In note a, 2:4, Peter warns men that God sent 3 great catastrophes upon angels and men because of their backslidings and sins. One may argue that the antedeluvians and Sodom and Gomorrah were not backsliders and had nothing to backslide from, but this argument cannot possibly hold true of the angels that sinned, which, as is acknowledged by all, were created sinless and holy and in God's grace and blessings. They sinned and are now in hell 2 Pet. 2:4; Jude 6-7). Angels are definitely called sons of God in Gen. 6:1-4; Job 1:6; 2:1; 38:4-7, hence son-ship whether by creation or adoption will not keep God from damning any angels or men who rebel and sin and who do not get right with Him.

3 Gr. kataleipo, to forsake; abandon; give up; to leave. Trans. forsake (v 15; Heb. 11:27); reserve (Rom. 11:4); leaving places one has been in (Mt. 4:13; Acts 2:31; 21:3); leaving things behind (Mk. 14:52; Lk. 5:28; 15:4; Acts 6:2; 24:27; 25:14; 1 Th. 3:1; Heb. 6:1); and leaving people one has been with or among (Mt. 16:4; 19:5; 21:17; Mk. 10:7; 12:19; Lk. 10:40; 20:31; Jn. 8:9; Acts 18:19; Eph. 5:31; Tit. 1:5). The Gr. word for right way also means straight way (Mt. 3:3; Mk. 1:3; Lk. 3:4-5; Acts 8:21; 9:11; 13:10). One could not forsake or abandon the straight way if he had not been in it.

4 Gr. planao, to stray from; wander. Trans. go astray (2:15; 1 Pet. 2:25; Mt. 18:12-13); wander (Heb. 11:38); be out of the way (Heb. 5:2); seduce (1 Jn. 2:26; Rev. 2:20); deceive (Mt. 24:4-5, 11, 24; Mk. 13:5-6; Lk. 21:8; Jn. 7:12, 47; 1 Cor. 6:9; 15:33; Gal. 6:7; 2 Tim. 3:13; Tit. 3:3; 1 Jn. 1:8; 3:7; Rev. 12:9; 13:14; 18:23; 19:20; 20:3, 8, 10); and to err from the truth (Mt. 22:29; Mk. 12:24, 27; Heb. 3:10; Jas. 1:16; 5:19). If they went astray from the right and straight way, they were one time in it.

5 Gr. apopheugo, escape; flight from; a place of refuge. Used only by Peter in 2 Pet. 1:4; 2:18, 20. The first verse proves that escaping the corruption that is in the world through lust is at the time one partakes of the divine nature (1:4). Can it be possible that people at such a time are not saved or born again?

6 Gr. epignosis, full and true knowledge (note k, Col. 3:10). This confirms that they were one time believers or they would not have had the experiences of like precious faith, grace, peace, and godliness which come with such knowledge, as proved in 1:1-4.

7 The words again entangled therein, and overcome (v 20), prove they were one time free from such pollutions or they could not be entangled and overcome in and by them again (note d, Gal. 4:19).

8 The statement, "the latter end is worse with them than the beginning, " proves that they one time were saved and could have had a better ending than the beginning if they had not become entangled again in the pollutions of the world (v 20). What would have been their end in the unsaved state? What was to be their end after going back to the sins of the former life? What would have been the end if they had stayed free from the pollutions of the world's until death?

9 Peter's explanation of why it would have been better not to have known the way of righteousness, than after knowing it, to turn away, becoming entangled and overcome by sins again, proves that they were once saved and in the way of righteousness, actually knowing the Christian way (v 21).

10 The illustration of the sow and the dog proves that they were one time saved and that they had gone back into sin again like a dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire (v 22). If this does not illustrate going back into sin again by Christians it has no point. To argue that it does not refer to Christians returning to sin again on the pretext that the sow always remains a dog proves nothing, for the same is true of lost sheep, coins, and men (Lk. 15, notes). They always remain what they are when found as do sows and dogs. In none of these illustrations is there a change made in the sow, dog, sheep, coin or lost boy. The point is that the sheep, the coin, and lost boy were found, and the sow and the dog went back to their old ways. Even a born-again man is not changed into another species. He is still a man. He is simply cleansed from sin like the sow that was washed (1 Jn. 1:7, 9; Rev. 1:5). If he wants to remain cleansed from sin he must walk in the light and in the Spirit (1 Jn. 1:7; Gal. 5:16-26; Rom. 8:12-13). To argue that the sow was never washed or the dog was never free from vomit is

into the mire again? Is it not possible for this to be done more than once? Is not the same principle true of a dog or anything else?

11 The warning of 3:14 proves that some might not be without spot and blameless.

12 The warning of 3:16 proves that it is possible to go into sin and fall from stedfastness in Christ.

12 Things Men Are Willingly Ignorant Of (3:5)

1 That by the Word of God the heavens were created of old (v 5; Ps. 68:33; 93:2; 102:25; Mic. 5:2).

2 That the earth was established in and out of water (v 5; Ps. 24:2; 136:6).

3 That the world that then was refers to the pre-Adamite world or social system which was destroyed by a great universal flood before Adam (v 6; Gen. 1:2; Ps. 104:5-9; Jer. 4:23-26; Isa. 14:12-14; Ez. 28:11-17. See notes on these scriptures).

4 That the heavens and the earth which are now were restored from chaos and judgment about 6,000 years ago in Adam's day (v 7; Gen. 1:3-2:25).

5 That the heavens and the earth entered their second sinful career through Adam and are now reserved for a second universal renovation by fire at the time of the great white throne judgment at the end of the Millennium (v 7, 10-12; Rom. 8:18-25; Heb. 1:10-12; 12:25-28; Rev. 20:7-15).

6 That with God a thousand years is like a day and a day like a thousand years. He inhabits eternity and is not subject to time to get His work done before death as is the case with us (v 8-9; Isa. 57:15; Eph. 3:11).

7 That the Lord is not slack concerning His promises but is longsuffering to all men, wishing that all would come to repentance (v 9; 1 Tim. 2:4; Rev. 22:17).

8 That the day of the Lord is to come as a thief in the night, in which day (the end of it) the heavens and the earth will be renovated and made new a third time (v 10-13; Isa. 65:17; 66:22-24; Rev. 21-22).

10 That the righteous natural people left on earth after the rebellion of Rev. 20:7-10 will multiply and replenish the new earth forever, carrying out God's original program for Adam, as would have been done if man had not sinned (v 13; Gen. 1:26-31; 8:22; 9:12; Isa. 9:6-7; 59:20; Dan. 2:44-45; 7:13-14, 27; Mt. 25:34, 46; Lk. 1:32-33; Rev. 11:15; 21:1-22:5).

11 That God will move His capital city from the planet heaven to the planet earth to dwell with men forever and administer the affairs of the universe from the earth (v 13; Rev. 21:1-22-5).

12 That the resurrected saints, saved from Abel to the Millennium, will be heirs of God and joint heirs with Christ and will reign as kings and priests on earth helping God administer the affairs of the universe forever (v 13; Ps. 149:5-9; Dan. 7:18-27; Mt. 19:28; Rom. 8:17; 1 Cor. 4:8; 6:2; Eph. 2:7; 2 Tim. 2:12; 2 Th. 1:4-10; Rev. 1:6; 2:26-27; 5:9-10; 11:15; 12:5; 20:4-6; 22:5).

This ignorance of the biblical facts is not forced upon men. They are willingly ignorant, preferring to remain in darkness, even scoffing at the second advent of Christ and denying Him who bought them with His own blood (2:1-2; 3:5, 8). They shut their eyes against light and refuse all evidence.

Pre-Adamites (3:6)

1 Two social systems are mentioned here by Peter: one was before the one which is now, and the other, after the one that then was (v 6-7).

2 The former social system perished by water and the present one will perish by fire (v 6-7).

3 The former social system was created "In the beginning" and was destroyed by the flood of Gen. 1:1-2. The present social system was created in 6 days since the flood of Gen. 1:2 (Gen. 1:3-2:25).

4 The flood of Noah did not destroy all the social system on earth between Adam and Noah, for some were preserved in the ark to continue that social system after the flood; but the social system that then was before the present one utterly perished.

5 No reference in Scripture can be found of a change in the heavens and the earth in Noah's day, as in Adam's day (Gen. 1:3–2:25). This proves that the world that then was had to be before Adam's day because the heavens and the earth, which are now came into existence at that time and not at the time of Noah.

6 There was no man, bird, vegetation, or any other life left after the flood of v 6; Gen. 1:2. They were made again in the 6 days (Gen. 2:4-9). That they had been here before Adam is clear from Jer. 4:23-26, notes.

7 There have been and will be 3 social systems on earth:

(1) The pre-Adamite, the one that then was before the present heavens and the earth (v 6)
(2) The Adamite sinful social system, from Adam to the new heavens and the new earth (v 7)
(3) The Adamite sinless social system in the new earth (v 13; Rev. 21:1-22; 5; Isa. 66:22-24)

8 Peter taught two distinct ends of two sinful careers of the earth:

(1) The world that then was. The pre-Adamite social system had a sinful career or it would not have perished in the flood of v 6; Gen. 1:2; Jer. 4:23-26; Isa. 14:12-14; Ez. 28:11-17; Mt. 13:35.
(2) The present Adamite sinful social system, making the present sinful career of the earth. It will come to an end during the Millennium (v 7, 10-13; 1 Cor. 15:24-28; Rev. 20:7-10).

9 If v 6 pictured Noah's flood it would be clear, for Peter always mentions Noah or 8 persons if he refers to this flood (1 Pet. 3:20; 2 Pet. 2:5). Others also make it clear when they refer to Noah's flood (Isa. 54:9; Mt. 24:37-38; Lk. 17:26-27; Heb. 11:7).

10 There is no doubt of a universal flood before Adam (v 6; Gen. 1:2; Ps. 104:5-9). Since God never sends a flood unless judgment is necessary, there must have been a social system to be banished before Adam. See also ***The Pre-Adamite World***, p. 79 of the O.T.

231

CHAPTER 1

I. Christian fellowship (1 Jn. 1:1-2:2)
1. The incarnation makes fellowship possible (Jn. 1:14)

1 [a]That which was [b]from the beginning, which [c]we have heard, which we have seen with our eyes, which we have [d]looked upon, and our hands have handled, of the [e]Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that [f]eternal life, which was with the Father, and was manifested unto us;)

2. Five conditions of fellowship
(1) Walk in the light of Scriptures as it is received

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our [g]fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, [h]that your [i]joy may be full.

5 [j]This then is the message which we have heard of him, and declare unto you, that [k]God is light, and in him is no [l]darkness at all.

6 [m]If we say that we have [n]fellowship with him, and walk in darkness, we lie, and do not the truth:

▲ 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the [o]blood of Jesus Christ his Son cleanseth us from all sin.

(2) Be truthful in confessing we are sinners (Rom. 3:23)

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

(3) Repent of sins and make peace with God (Lk. 13:1-5)

▲ 9 [p]If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

(4) Be truthful about actual transgressions against God

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

232

CHAPTER 2

(5) Maintain fellowship by living free from sin (Rom. 6:1-23; 8:1-13; Tit. 2:11-14; Heb. 12:14)

▲ 1 My [q]little children, these things write I unto you, that [r]ye sin not. And [s]if any man sin, we have an [t]advocate with the Father, Jesus Christ the righteous:

▲ 2 And he is the propitiation for our sins: and [*a]not for ours only, but also for *the sins of* the whole world.

II. Thirteen evidences of knowing God (1 Jn. 2:3-29)
1. By keeping the commandments (Jn. 14:21-24; 15:10)

---

a That glorious and wonderful person, Jesus Christ the Lord (v 1, 3-4).

b 10 Things Concerning Jesus Christ:
  1 From the beginning (v 1; Jn. 1:1-2); from everlasting (Mic. 5:1-2; Heb. 1:8)
  2 We have heard Him with our ears (v 1)
  3 We have seen Him with our eyes (v 1)
  4 Our hands have handled Him (v 1)
  5 He is the Word of Life (v 1; Jn. 14:6)
  6 We bear witness of this Life (v 2)
  7 He is that eternal Life (v 2)
  8 He is not the Father, but was with Him from all eternity (v 2; Jn. 1:1-2)
  9 He was manifested to us (v 2)
  10 We declare Him to you for 2 reasons:
    (1) That you may have fellowship with us, with the Father, and with His Son Jesus Christ (v 3)
    (2) That your joy may be full (v 4)

c We have absolute certainty of the reality of what we proclaim. We have actually heard, seen, and touched Him, not transiently, but frequently. We lived with Him daily for years. We heard His teaching and saw His divine works (v 1-3; 2 Pet. 1:16; Acts 5:31; 1 Cor. 15:1-8).

d Gr. theaomai, gazing with a purpose; see with desire; regard with admiration. From theoreo, to gaze at, as a spectacle. It is used of bodily sight and the actual presence of the object on which the gaze is fixed. It means a prolonged and continued gaze. Both words are used 80 times.

e The Word was made flesh and dwelled among men so that they would have as much proof of His personal existence, as they had of any other person in their midst (Jn. 1:1-2, 14; 1 Tim. 3:16).

f ***20 Facts of Eternal Life from John***, p. 488.

g See ***4 Persons to Fellowship***, p. 488.

h See note b, (point 12), above.

i This expression is used by John 4 times (Jn. 15:11; 16:24; 1 Jn. 1:4; 2 Jn. 12) and only once elsewhere (Acts 2:28).

j This is the chief message Christ came to deliver, that God is light and in Him is no darkness at all. Neither Moses nor the prophets ever gave the fullness of this message (Jn. 1:16-17). Christ Himself is the chief manifestation of God's light to men (Jn. 1:1-9; 3:16-20; 8:12; 12:35-36).

k God is a person and dwells in a light that no man can approach unto; whom no man has seen in all His glory nor can see (1 Tim. 6:16). The phrase God is light does not constitute the being of God. It must be understood in the same sense that we understand God is love, God is good, God is a Spirit, God is a consuming fire, and other statements about Him; also, in the same sense that Jesus is the way, the truth, and the life, or the door (Jn. 10:9; 14:6). Do these expressions do away with the reality and personality of God and Christ? See note r, Jn. 4:24.

l God as the source of wisdom, knowledge, holiness, and truth cannot have the least degree of ignorance, imperfection, sinfulness, and darkness. God is to man what the sun is to our world, hence the importance of the message that God is light and no darkness at all (v 5).

m See ***5 "If's" of Human Experience***, p. 488.

n The Gr. for fellowship in v 3-7 is koinonia (note h, 2 Cor. 13:14).

o We are cleansed from all sin from the time of confession of sin (v 9) and as long as we walk in the light (v 7).

p If we do one thing—confess our sins, God will do 4 things (v 9):
  1 Be faithful to us
  2 Be just to us
  3 Forgive us our sins
  4 Cleanse from all unrighteousness

q A term used 9 times in this epistle (2:1, 12, 13, 18, 28; 3:7, 18; 4:4, 21). It is used elsewhere only in Mt. 18:3, 19:13-14; Mk. 10:14; Lk. 18:16; Jn. 13:33 and Gal. 4:19.

r This is the purpose and demand of the gospel (v 1; Mt. 1:21; Rom. 6:16-23; 8:1-13; Gal. 5:16-26; Col. 3:5-10; Tit. 2:11-12)

s We do not sin if we walk in the light (1:7, 9), but if one does fall into sin he still has hope and can confess sin and be cleansed again (v 1; 1:9; Gal. 4:19, note).

t 3 Things Christ Is to Believers:
  1 Gr. parakletos, a Helper; Advocate (note t, Jn. 14:26)
  2 The Righteous One, having suffered, the just for the unjust (v 1; 1 Pet. 3:18; 1 Cor. 1:30; 2 Cor. 5:14-21)
  3 Gr. hilasmos, the atoning sacrifice for sins. Used here and 4:10.

*a Not for us apostles or the Jews only, but also for Gentiles (Eph. 2:11-18; 2 Cor. 5:14-21; Jn. 3:16).

† † †

him, [c]if we keep his [d]commandments.

4 [e]He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

2. By walking godly as Christ walked (1 Jn. 2:29; 3:7; 4:17; 5:1-18)

6 [f]He that saith he [g]abideth in him ought himself also so to walk, even as he walked.

3. By loving the brethren (Jn. 13:34-35; 15:12-13; 1 Cor. 13)

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a [h]new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 [i]He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [j]He that loveth his brother abideth in the light, and there is none occasion of [k]stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

4. By having sins forgiven (Eph. 1:7; 1 Jn. 1:9; Rev. 1:5; Col. 2:13)

your sins are forgiven you [m]for his name's sake.

5. By knowing Jesus Christ and by overcoming Satan(1 Jn. 5:18)

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome [n]the wicked one. I write unto you, little children, because ye have known the Father.

6. By the Word of God abiding within (Jn. 8:31-32; 15:7; Rom. 1:16)

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God [a]abideth in you, and ye have overcome the wicked one.

7. By doing the will of God instead of loving the world (Jn. 15:18; 17:16; Rom. 12:1-2; Jas. 4:4)

● 15 [*b]Love not the world, neither the things *that are* in the world. [*c]If any man love the world, the love of the Father is not in him.

16 [*d]For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the [*e]pride of life, is not of the Father, but is of the world.

★ 17 And [*f]the [*g]world [*h]passeth away, and the lust thereof: but he that [*i]doeth the will of God abideth for ever.

8. By remaining in unity (Jn. 17:11, 21; Rom. 16:17; Eph. 4:1-3)

Him":
1 By personal fellowship (1:3-7; 2:13)
2 Fullness of joy in the heart (1:4)
3 Keeping His commandments (2:3; 3:22)
4 Walking even as He walked (2:6)
5 Love of the brethren (2:9-11; 3:10-19, 23; 4:7-21; 5:1)
6 Overcoming the world and Satan (2:13-14; 5:4, 18)
7 Hatred of the world (2:15-17)
8 Being one with Christians (2:19)
9 Holy Spirit anointing (2:20-27)
10 Knowing the truth that sets free (2:21; Jn. 8:32-36)
11 Acknowledging God and Christ (2:22-25)
12 Doing righteousness (2:29; 3:7-10; 5:1-4, 18)
13 Purifying ourselves (3:3)
14 Being born again (2:29; 3:9; 5:1-18)
15 Cleansing from sin (1:7-9; 3:5-10)
16 Freedom from condemnation (3:20-24)
17 The indwelling Spirit (3:24; 4:4, 13)
18 Faith (2:23; 5:1, 10)
19 Confessing Christ (4:14-15)
20 Receiving Christ (5:10-13; Jn. 1:12)
21 Answered prayer (3:21-22; 5:14-15)

c To be saved one must keep His commandments; not merely start keeping them, but continue in keeping them. If the condition is to keep them, then upon this basis only will God bless and save men (Rom. 1:5; Jas. 1:22-25; 1 Pet. 1:2).

d See N.T. COMMANDS, p. 544.

e If any man professing to be saved does not keep the commandments he is a liar (v 4-5). This is a death blow to the claim of those who live in sin and say the blood of Christ covers their ungodliness.

f Every one who makes a Christian profession ought to walk as Christ did (v 6; 3:1-10; 4:17; 1 Pet. 2:21). To be in Christ means that one is a new creature and that affections and lusts of the flesh have been crucified (2 Cor. 5:17-18; Gal. 5:16-26; Rom. 8:12-13; Col. 3:5-10).

g 10 Proofs of Abiding in Christ:
1 Walking as Christ walked (v 6)
2 Love of the brethren (v 10; 3:14-15)
3 God's Word abiding within (v 14)
4 Doing the will of God (v 17)
5 Permission of individual (v 24-25)
6 Continued anointing (v 27)
7 Freedom from sin (3:6)
8 Keeping commandments (3:24; Jn. 15:10)
9 Indwelling Spirit (3:24)
10 Fruit bearing (Jn. 15:4, 7)

h Gr. kainos, renewed; fresh (2 Cor. 5:17). This new commandment is an old one renewed and made complete in meaning by Jesus Christ (v 7-8; Lev. 19:18 with Jn. 13:34).

i No man professing a Christian experience who hates his brother has received a saving knowledge of truth (v 9, 11).

j A man that truly loves his brother has proof of his Christian experience, and if he continues to love he will not stumble over his brethren (v 10).

k See note r, 1 Pet. 2:8.

l 4 Stages of Christian Experience:
1 Gr. teknia, infants; newborn (v 12)
2 Gr. paidia, little children; those able to walk and talk (v 13)
3 Gr. neaniskoi, young men; those grown to the prime of life and no longer tossed about like children by fallacies (v13-14)
4 Gr. pateres, fathers; those who are matured in the Lord (v 13-14)

m Through His name (Mt. 1:21; Acts 4:12).

n Satan (v 13-14; 5:18; Mt. 13:19).

a This is the secret of victory over sin. As long as one remains in harmony with the Word of God he cannot sin (note a, 3:9).

*b See ***2 Things Not to Love***, p. 488.

*c This is the reason men must not love the world system or the things in it. Love of God and love of these things are not compatible (v 15).

*d See ***3 Classes of Things of the World System*** , p. 488.

*e Gr. alazoneia, vain-boastings. Used only here and Jas. 4:16.

*f 1st N.T. prophecy in 1 John (2:17, unfulfilled). Next, v 18. Gr. kosmos, social system. It will be changed, not annihilated (note e, Eph. 2:2; note p, 2 Pet. 3:10).

*g The world system passes away, but the man who does not conform to it abides forever (v 17).

*h Gr. parago. Trans. pass away (v 17; 1 Cor. 7:31); pass by (Mt. 20:30; Mk. 2:14; 15:21; Jn. 8:59; 9:1); pass (1 Jn. 2:8); pass forth (Mt. 9:9); and depart (Mt. 9:27). Not the same as parerchomai (note p, 2 Pet. 3:10). Neither word means annihilation, but a change, passing out of operation, or away from man's realm.

*i See ***10 Blessings of Doing the Will of God***, p. 488.

✝ ✝ ✝

as ye have heard that [l]antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

9. By having the Spirit anointing and truth (1 Jn. 4:4; Jn. 7:37-39; 14:16-17, 26; 15:26; 16:7-15)

20 But ye have an [m]unction from the Holy One, and [n]ye know all things.

21 [o]I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

10. By accepting both the Father and the Son (Dan. 7:9-14; Jn. 1:1-2; 14:21-28; Acts 7:55-59; 1 Cor. 11:3)

22 [p]Who is a liar but he that denieth [q]that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 [r]Whosoever [s]denieth the Son, the same hath not the Father: [t]*(but) he that acknowledgeth the Son hath the Father also*.

11. By letting Christ abide (1 Jn. 1:1-2; Col. 2:6-7; Jn. 15:1-6)

● 24 [u]Let that therefore abide in you, which ye have heard from the beginning. [v]If that which ye have heard from the beginning shall remain in you, ye also shall [w]continue in the Son, and in the Father.

▲ 25 [x]And this is the promise that he hath promised us, *even* eternal life.

12. By remaining in Christ (Jn. 15:1-6, 9; Col. 1:23; 2:6-7; Jude 24)

26 These *things* have I written unto you concerning them that [a]seduce you.

27 But the [b]anointing which ye have received of him abideth in you, and [c]ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

★ 28 And now, little children, [d]abide in him; [e]that, when he shall appear, we may have [f]confidence, and not be [g]ashamed before him [h]at his coming.

13. By doing righteousness (2 Cor. 5:17; Jn. 8:31; 15:10; Rom. 8:1-13)

29 [i]If ye know that he is righteous, ye know that every one that [*j]doeth righteousness is born of him.

233

CHAPTER 3

III. Divine love (1 Jn. 3:1-4:21; 1 Cor. 13)

1. God's love declared and proved in sonship (Jn. 1:12; Heb. 12:6)

1 [*k]Behold, what manner of love the Father hath bestowed upon us, that we should

---

j See ***14 End-Time Expressions***, p. 415.

k 2nd N.T. prophecy in 1 John (2:18, unfulfilled). Next, v 28.

l See ***The Antichrist***, p. 488.

m Gr. chrisma, anything smeared on; a scented unguent or ointment of thicker consistency than muron, sweet oil or perfume. Trans. unction (v 20) and anointing (v 27). Cp. the verb chrio (Lk. 4:18; Acts 4:27; 10:38; 2 Cor. 1:21; Heb. 1:9). The ointment here refers to the Holy Spirit from which flows all the gifts and graces of the church and which is typified in Ex. 29:7; 30:23-25. Cp. Ps. 45:7.

n All things necessary to salvation and the Christian life in general, so you do not need the so-called superior knowledge of the Gnostics and others who seek to deceive you (v 26-27).

o I write to confirm the truth you already know and to warn you against those who would seduce you (v 26-27).

p Question 1. Next, 3:12.

q See ***3 False Doctrines of That Day***, p. 492.

r No man can be born again or be saved from sin who denies that Jesus is the Son and the Christ of God. He cannot know God or Christ (v 23; 5:1; Mt. 1:21; Jn. 3:16; 14:6; 17:1-3).

s Gr. arneomai, to deny (note c, Heb. 11:24).

t This was printed in italics to show that the translators considered it doubtful. Perhaps it was wanting in some of the MSS. which they used. It no doubt should be restored to the text as genuine because:

1 It is in perfect harmony with the first part of the verse
2 It is in harmony with many other passages (Jn. 3:16; 6:37, 44, 53; 8:19, 24; 14:6; 1 Jn. 5:1, 5, 10-12) of the best MSS.
3 It is found in the text of more than 20
4 It is found in many of the ancient versions—the Syriac, Arabic, Coptic, and others
5 It is quoted as part of the text by the early church Fathers—Origen, Cyprian, Cyril, and many others
6 It is restored to the Greek texts of Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, Nestle, and others
7 It is restored in modern versions—Weymouth, Moffatt, Berkeley, Concordant, Centenary, Goodspeed, Rotherham, Fenton, Revised Standard Version, and others

u Let or permit that which you have heard no doubt refers to Christ, as is clear from the same expression in 1:1; 2:13, 14.

v Men will continue in the Father and in the Son only as long as they permit such relationship (v 24). If they do not permit the Father and Son to abide in their lives then what? See Jn. 15:6.

w Gr. meno, to abide; stand one's ground; continue. The same word is trans. 3 ways in this same verse: abide, remain, and continue. If you allow or permit Christ to abide (meno) in you, He will remain (meno) in you, and if Christ remains in you, then you shall continue (meno) in the Son and in the Father.

x If one allows Christ to remain in his life, then he receives "eternal life." This term is used synonymously with "Christ" who is called eternal life in 1:1-2. This eternal life is only in Him (5:11-12). Life eternal is to know God and Christ (Jn. 17:2-3; 1 Jn. 1:1-2; 5:20). See ***23 Conditions of Eternal Life***, (note d, Jn. 6:27, p. 174).

a Gr. planao (point 4, col. 2, p. 479).

b Gr. chrisma (note m, 2:20).

c No need of any new doctrine or any instruction from the seducers of v 26. John does not teach that saints have no further need of gospel ministers, for God has sent them in the churches to teach (Eph. 4:11; Heb. 13:7, 17).

d 2 Such Commands in Scripture:

1 Abide in Him (v 28)
2 Abide in Me (Jn. 15:4)

Keeping the commandments is the only guarantee of constant abiding (Jn. 15:10). Abiding is the condition of fruit-bearing (Jn. 15:4, 7). If one does not abide he is cut off and destroyed like a branch (Jn. 15:6). See note g, 2:6.

e 3rd N.T. prophecy in 1 John (2:28, unfulfilled). Next, 3:2. To be found in Him at His coming is one of the purposes of abiding in Christ. To this end Paul counted all loss for Christ and made every known consecration (Phil. 3:7-16).

f See note o, Acts 4:13.

g Gr. aischuno, confounded; disgraced; to be ashamed (v 28; Lk. 16:3; 2 Cor. 10:8; Phil. 1:20; 1 Pet. 4:16).

h This coming refers to the rapture when Christ will come for the saints who will rise to meet Him in the air (1 Th. 4:13-17; Jn. 14:1-3; 1 Cor. 15:23, 51-58; Col. 3:4; Phil. 3:20-21; 2 Th. 2:7-8, notes).

i 3 Things Christians Know (v 29):

1 That Christ is righteous
2 That every born again one is righteous
3 That doing righteousness is proof of the new birth (v 29; 3:6-10; 5:1-4, 18)

*j See note i, 2:17.

*k Look upon it and wonder at the kind and quantity of love the Father has given freely and without merit to men (v 1; Eph. 3:17-19; Rom. 8:35-39).

* * *

[m]world knoweth us not, because it knew him not.

★▲2 Beloved, [n]now are we the sons of God, and it [o]doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

2. The effect of Divine love
(1) Purity of Christians (Mt. 5:8; Jn. 15:3; 2 Tim. 1:3; Tit. 1:15; 2 Pet. 3:1; Ps. 24:4)

3 And [p]every man that hath this hope in him purifieth himself, [q]even as he is pure.

4 [r]Whosoever committeth sin transgresseth also the law: [s]for sin is the transgression of the law.

(2) Sinlessness of Christians (Rom. 6:1-23; 8:1-13; 1 Cor. 3:16-17; 6:19-20; 2 Cor. 5:17; 7:1; 10:4-5; Eph. 1:4; 4:24; Gal. 5:16-26; 1 Tim. 4:12; Tit. 2:11-14; Heb. 12:14-15)

▲ 5 And ye know that he was manifested [t]to take away our sins; and in him is no sin.

6 [u]Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

● 7 Little children, [v]let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested,

9 Whosoever is [y]born of God doth not [z]commit sin; [*a]for his seed remaineth in him: and he cannot sin, because he is born of God.

10 [a]In this the children of God are [b]manifest, and the children of the devil: [c]whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

(3) Love for the brethren (1 Jn. 2:7, refs.)

11 For this is the [d]message that ye heard [e]from the beginning, that we should [f]love one another.

12 Not as [g]Cain, *who* was of that [h]wicked one, and slew his brother. [i]And wherefore [j]slew he him? [k]Because his own works were evil, and his brother's righteous.

● 13 [*l]Marvel not, my brethren, if the world hate you.

14 We [*m]know that we have passed from death unto life, [*n]because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no [*o]murderer hath [*p]eternal life [*q]abiding in him.

16 [*r]Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 [*s]But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, [*t]how

Eph. 1:5), not by begetting as in the case of Christ, who is the only begotten Son of God (Jn. 1:14, 18; 3:16, 18).

m The world will not acknowledge or approve of doctrines and manner of life of the adopted sons, because it did not approve of Christ, the only begotten Son (v 1).

n John here addresses the adopted sons who work righteousness (2:29).

o 4th N.T. prophecy in 1 John (3:2, unfulfilled). Next, 4:17. It is not yet manifest what we shall be like except that we shall have bodies like His glorified human body. This will be at the rapture (Phil. 3:20-21; 1 Cor. 15:51-54; Col. 3:4). Every person will have his own body, color, features, and characteristics, as on earth (1 Cor. 15:35-54).

p The hope of the rapture is an incentive to purify one's self even as Christ is pure (v 3; 1:7, 9; 2:6; 3:5-10; 5:1-4, 18).

q ***20 Proofs Purity Now Possible***, p. 489.

r Whoever sins breaks the law and incurs the death penalty (v 4; Ez. 18:4; Rom. 6:23; 8:12-13).

s Sin in Man is 2fold:
  1 Transgression of the law (v 4)
  2 The spirit and nature of the devil in sinners (note f, 2 Cor. 5:17)

t Christ came to take away our sins and if we still have them, it is proof we have not truly repented of them (v 5).

u True descriptions of saints and sinners.

v See ***7 Plain Gospel Facts***, p. 489.

w Gr. luo, to undo; loosen; release; set free; do away with (note s, 2 Pet. 3:10).

x See ***25 Works of the Devil***, p. 489.

y Facts of new birth, note d, Gal. 4:19.

z Gr. poieo, to do; commit; practice; perform (v 4, 8, 9; Lk. 12:48; Jn. 8:34).

*a This explains how a man born of God does not commit sin. See ***7 Fallacies Based on 1 Jn. 3:9***, p. 489.

a 2 Classes of Men (v 10; Mt. 13:38):
  1 The children of God
  2 The children of the devil

b Who Is a Child of God? See note b, 2:3. Cp. note c, below.

c See ***Who Is a Child of the Devil***?, p. 492.

d Gr. angelia, proclamation; commandment; order (v 11; 1:5).

e Cp. 1:1; 2:7, 13-14, 24; 3:8; 2 Jn. 5-6.

f Mt. 22:39; Jn. 13:34-35; 15:12.

g Cain was of Satan (Gen. 4; 1 Jn. 3:8).

h Mt. 13:19, 38; 1 Jn. 5:18-19.

i Question 2. Next, v 17.

j Gr. sphazo, put to death by violence. Here; Rev. 5:6, 9, 12; 6:4, 9; 13:3, 8; 18:24.

k Because he was a better man and more righteous than himself. This is many times the excuse of enmity (Heb. 11:4; Gen. 4).

*l Expect no better treatment from the world than Abel received from Cain.

*m 21 Things We Know:
  1 That we know Him (2:3)
  2 That we are in Him (2:5)
  3 It is the last time (2:18)
  4 We know all things of truth (2:20)
  5 We know the truth (2:21)
  6 That no lie is of the truth (2:21)
  7 Everyone that doeth righteousness is born of God (2:29)
  8 When He shall appear, we shall be like Him (3:2)
  9 He was manifested to take away our sins; and in Him is no sin (3:5)
  10 We have passed from death unto life, because we love the brethren (3:14)
  11 No murderer or hater of men has eternal life (3:15)
  12 We are of the truth (3:19)
  13 He abideth in us (3:24)
  14 We have the Spirit of God (4:2, 13)
  15 We know the difference between the Spirit of truth and the Spirit of error (4:6)
  16 That we dwell in Him and He in us (4:13)
  17 We love God's children (5:2)
  18 We have eternal life (5:13)
  19 Whosoever is born of God sinneth not (5:18)
  20 We are of God (5:19)
  21 The Son of God is come, and has given us an understanding, that we may know Him that is true; and we are in Him (5:20)

*n See 21 things of note b, 2:3.

*o Gr. anthropoktonos, manslayer. Only here and in Jn. 8:44. Does this mean that only sinners who murder do not have eternal life or that Christians can murder and still have eternal life? Is this the kind of government God runs? Does this compare with civil governments in justice?

*p See ***"Eternal Life"—"Jesus Christ" the Same***, p. 489.

*q Eternal life and Christ are separate from the individual and always will be. They abide in one's life like any other separate and outside something which one may permit to come into his life (v 15).

*r By this we know the love of God and our duty to others. This is the exact counterpart of Jn. 3:16.

*s The acid test of Christianity, by which we know whether we are following the example of God's love to others. If we are not willing to give of material things to others in need, we certainly would not lay down our lives for them (v 16-18).

*t Question 3. Next, 4:20.

✝ ✝ ✝

● 18 My little children, [u]let us not love in word, neither in tongue; but in [v]deed and in truth.

(4) Answers to every prayer (5:14-15; Mt. 7:7-11; 17:20; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5)

19 [w]And hereby we know that we are of the truth, and shall assure our hearts before him.

▲ 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

▲ 21 Beloved, if our [x]heart condemn us not, *then* have we confidence toward God.

▲ 22 And [y]whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

(5) Abiding in Christ by the Holy Spirit (Jn. 3:5; 7:37-39; 14:12-17, 26; 15:26; 16:7-15; Rom. 8:1-16; Gal. 5:16-26; Jude 20-24)

● 23 And this is his commandment, [z]That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth [*a]in him, and he in him. And hereby we [*b]know that he abideth in us, [*c]by the Spirit which he hath given us.

234 CHAPTER 4

3. Protection of God's love

(1) Command to test all spirits; cp. 1 Cor. 12:3

● 1 [a]Beloved, believe not every [b]spirit, but [c]try the spirits whether they are of God: because many [d]false prophets are gone out into

(2) How to test the spirits

2 [e]Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; [f]and even now already is it in the world.

(3) How to overcome demons

4 [g]Ye are of God, little children, and have overcome them: because [h]greater is he that is in you, than [i]he that is in the world.

(4) Marks of demon inspired false teachers (1 Tim. 6:3; 2 Tim. 3:2; 2 Pet. 2:10-22)

5 [j]They are of the world: therefore speak they of the world, and the world heareth them.

(5) Marks of true Christians

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. [k]Hereby know we the spirit of truth, and the spirit of error.

4. The acid test of a born again experience (1 Jn. 3:15; Jn. 13:34-35; 15:12; 1 Cor. 13)

● 7 Beloved, [l]let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for [m]God is love.

5. Proof of God's love to men

---

u 2 Ways Not to Love (v 18):
  1 In word—by doctrine
  2 In tongue—by profession

v 2 Ways to Love (v 18):
  1 In deed—by definite acts
  2 In truth—by being genuine in doctrine, profession, and in deeds

w See ***5 Blessings of Genuine Love***, p. 492.

x Gr. kardia. Trans. heart 160 times. See ***8 Uses of Word "Heart"***, p. 492.

y ***5 Secrets of Answered Prayer***, p. 492.

z 2 Salvation Commandments (v 23):
  1 Believe on the name of Jesus Christ (Mt. 1:21; Acts 2:38; 3:16; 4:12)
  2 Love one another (4:7-14; Jn. 13:34)

*a See note n, Lk. 22:3.

*b See note b, 2:3.

*c A plain evidence of sonship (v 24; 4:13; Rom. 8:15; Gal. 4:6). Only sons are given the Holy Spirit (Rom. 8:9). This does not refer to the fullness of the Spirit, which all sons have not received (Jn. 7:37-39).

a Gr. agapetos, dearly beloved: worthy of love. Trans. beloved 47 times (v 1, 7, 11; Mt. 3:17; 12:18; Rom. 1:7; Jude 3; etc.); well-beloved (Mt. 12:6; Rom. 16:5; 3 Jn. 1); dearly beloved (Rom. 12:19; 1 Cor. 10:14; etc.); and dear (Eph. 5:1; Col. 1:7; 1 Th. 2:8).

b Gr. pueuma, the equivalent to the Heb. ruach (***Spirit***, p. 1042). Pneuma is used 385 times in the N.T.
  "Pneuma" Is Used of:
  1 God as Spirit (Jn. 4:24; 2 Cor. 3:17)
  2 Christ (1 Cor. 6:17; 15:45)
  3 The Holy Spirit (Mt. 1:18, 20; 3:11, 16—altogether of Him over 240 times)
  4 Christ's personal spirit (Mk. 2:8; 8:12; Lk. 2:40; Jn. 11:33; 19:30)
  5 Angels (Heb. 1:7, 14; Ps. 104:4)
  6 Spirits of men (Mt. 5:3; 1 Cor. 2:11; 6:20; 1 Th. 5:23; Heb. 4:12; 12:23)
  7 Evil spirits (Mt. 8:16; 10:1; 12:43; Acts 8:7; 16:16; Rev. 16:13; 18:2)
  See ***Spirit***, p. 1042.

c Gr. dokimazo, test (note a, 2, 2 Cor. 13:5). The reason here given is because of many false teachers going abroad (v 1). Cp. 7 Ways False Prophets Are Known, note j, Mt. 7:16.
  7 Ways to Test False Prophets: By
  1 Their confession of Jesus (v 2-3)
  2 Their relationship with the world (v 5; 2:15-17; Jas. 4:4)
  3 How they receive Christianity (v 6)
  4 Their attitude toward the commandments of God (v 6; 3:20-24; Jn. 14:15)
  5 Love of the brethren (4:7-21; 3:11-16; Jn. 13:34-35; 15:12-15)
  6 The indwelling Holy Spirit (v 4-6)
  7 The Word of God (v 6; 5:10; 2 Tim. 3:16; 2 Cor. 4:4)

d See note o, 2 Pet. 2:1; note, Mt. 7:16.

e Every spirit inspiring any teacher to deny the incarnation, His passion, death, bodily resurrection, and bodily ascension to heaven is not of God, and is antichrist (v 2-3; note k, Jn. 21:14).

f Satan who will produce the future Antichrist is now in the world (v 3; 2 Th. 2:1-12). He already is producing many antichrists (see notes, 2:18-22).

g See evidences of this, note b, 2:3.

h Referring to the Holy Spirit indwelling the believer (v 4, 13; 3:24).

i Satan (v 4, 6; 2:13-14; 3:8-10; 5:18; Eph. 2:2; 4:27; 6:10-18).

j See 2:15-17; Jas. 4:4; Jn. 15:18-19.

k The Holy Spirit is the Spirit of truth (Jn. 14:16-17; 15:26; 16:13) and the spirit of error is Satan (2 Cor. 4:4; 11:14-15; Mt. 13:19; 1 Tim. 4:1-2).

l 20 Reasons We Should Love Others:
  1 To prove that we are of God (v 7)
  2 It proves sonship (v 7; 5:1-2)
  3 It is proof of knowing God (v 7-8)
  4 Because God is love and we should imitate Him as children of God (v 8, 16)
  5 God has imparted love to us (v 9; Rom. 5:5)
  6 God sent His Son to make it possible (v 9; 1 Pet. 2:21)
  7 That we might live (v 9, 10, 14)
  8 Because God first loved us (v 10, 19)
  9 We have been loved and forgiven so much (v 10; Jn. 3:16)
  10 It is our duty (v 11)
  11 God loved us when we were unlovable (v 11; Rom. 5:6-10)
  12 God dwells in us (v 12)
  13 God's love is perfected in us (v 12)
  14 Because of the indwelling Spirit (v 13)
  15 We believe in love (v 16)
  16 We dwell in God (v 16)
  17 We are like Him (v 17)
  18 It proves we love God (v 20)
  19 It is a command (v 21; 5:2)
  20 It is natural as sons of God (5:1-2)

m See note k, 1:5.

toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, [o]not that we loved God, but that he loved us, and sent his Son *to be* the [p]propitiation for our sins.

6. Proof of our dwelling in God and God's love in us (Jas. 2:14)

● 11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath [q]seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath [r]given us of his Spirit.

14 [s]And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall [a]confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. [b]God is love; and he that dwelleth in love dwelleth in God, and God in him.

★▲17 [c]Herein is our love made perfect, that we may have [d]boldness in the [e]day of judgment: because [f]as he is, so are [g]we in this world.

7. The true nature of love (1 Cor. 13; Gal. 5:22-23; Rom. 5:8)

18 There is no [h]fear in love; but perfect love casteth out fear: because fear hath torment. [i]He that [j]feareth is not made perfect in love.

(Jn. 13:34-35; 1 Cor. 13)

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, [k]he is a liar: for he that loveth not his brother whom he hath seen, [l]how can he love God whom he hath not seen?

● 21 And this commandment have we from him, That he who loveth God love his brother also.

235 CHAPTER 5

IV. The doctrine of Jesus Christ
(1 Jn. 5:1-21; Col. 1:14)
1. The time and how of the new birth

▲ 1 Whosoever [m]believeth that Jesus is the Christ is born of God: [*n]and every one that loveth him that begat loveth him also that is begotten of him.

2. Proof of the new birth (1 Jn. 2:3-29; 3:3-10; 4:7; 5:1-4, 18; 2 Cor. 5:17; Gal. 5:24)

2 [*o]By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

▲ 4 For whatsoever is born of God [*p]overcometh the world: and this is the victory that overcometh the world, *even* [*q]our faith.

5 [*r]Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

3. Five witnesses of Jesus Christ (Jn. 5:31-42, refs.)

---

the fullest proof of the infinite love of God and that all men can find full mercy (v 9-10; Jn. 3:16).

[o] Our love to God did not induce God to give His Son to die for us. It was God's love, not our merit, that caused Him to undertake our redemption from slavery to sin and Satan, and from eternal hell (Rom. 5:5-11, notes).

[p] See note t, point 3, 2:1.

[q] See note g, Jn. 1:18.

[r] See note c, 3:24.

[s] See note b, 1:1.

[a] Much stress was laid upon this in the early church, because the Jews and many Gentile false teachers denied the reality of the incarnation. If one in those days accepted this, Christ's physical death to atone for sins, and the bodily resurrection of Christ he would likely accept Jesus as personal Savior. But in our day when Christianity is the accepted religion in our country such confession of Jesus as Son of God has become a mere form in many circles. People think that because they acknowledge this fact in public they are saved from sin and are true Christians. One can do this only mentally and with the tongue many times a day without having a change in his life. One must believe from the heart as well as confess with the mouth (Rom. 10:9-10). If and when one does this he will be made a new creature in Jesus Christ (v 15; 5: 1; 2 Cor. 5:17-18). True N.T. confession includes complete surrender of the life to God and consecration regarding future conduct that it will be according to the whole will of God as light is received (1 Jn. 1:7-9; 2 Cor. 7:10; Rom. 12:1-2).

[b] See note k, 1:5.

[c] By God dwelling in us, by our dwelling in Him, by having the fullness of love in our lives, and by the perfection of that love in daily manifestation, we may have boldness in the day of judgment. This is possible because we are like God—holy, pure, loving, good, and true in this world (v 17; Tit. 2:11-12).

[d] Gr. parrhesia (note o, Acts 4:13).

[e] 5th and last N.T. prophecy in 1 John (4:17). Christians will be judged at the judgment seat of Christ (1 Cor. 3:11-15, notes). Sinners will be judged at the great white throne over 1,000 years later (Rev. 20:11-15, note).

[f] What a rebuke to those who hold that men cannot live victorious over the world, the flesh, and the devil! See note c, Mt. 5:48; Rom. 6:14-23, notes.

[g] See note b, Jas. 4:4.

[h] See ingredients of love (1 Cor. 13:4).

[i] The one who dreads judgment has a reason to fear. His love is not perfect. He must purify himself, as in 1:7; 3:1-10; 5:1-18. One should have Godly fear (Ps. 2:11; 15:4; 19:9; 34:7-11; 85:9; 103:11; Pr. 1:7; 3:7; 8:13; 14:27; 2 Cor. 7:1). The ungodly do not have this kind of fear (Ps. 36:1; 55:19; Rom. 3:18).

[j] See note on Dt. 10:12.

[k] 6 Liars in 1 John: Those Who Say:
1 They have fellowship with God and still walk in darkness (1:6)
2 They have no sin (1:8)
3 They have not sinned (1:10)
4 They are Christians and do not keep the N.T. commandments (2:4)
5 There is no God or Jesus Christ (2:22)
6 They are Christians and still hate men (4:20)

[l] Question 4. Next, 5:5.

[m] Every one who believes from the heart that Jesus is the Messiah and exercises faith in the atoning blood is born of God; and every one so begotten loves both God and man (v 1). This emphasizes the utter simplicity of salvation (Jn. 3:16; Rom. 10:9-10; 1 Jn. 1:9; Rev. 22:17).

[*n] See note b, 2:3.

[*o] Loving God and keeping His commandments are proof that we love the brethren (v 1-3; 2:9-11; 3:14-16); and loving the brethren is proof that we love God (v 1-3; 3:17-18; 4:7-21).

[*p] 8 Blessings of the New Birth in 1 John:
1 Power to do righteousness (2:29)
2 Actual sonship (3:1-3; 8:10)
3 Freedom from sin (2:9; 5:18)
4 Love for the brethren (4:7-8; 3:14-18; 5:1)
5 Love for God (4:19; 5:1-3)
6 Power to keep the N.T. commandments (5:2-3; Jn. 1:12; 14:15; 15:14)
7 Power to overcome the world (5:4-5)
8 Freedom from Satan (5:18)

[*q] See ***28 Blessings of Faith***, p. 491.

[*r] Question 5. Last one in 1 John.

[s] See note a, v 8.

[t] See ***12 Ways of Spirit Witnessing of Jesus***, p. 491.

blood, *even* Jesus Christ; not by water only, but by water and blood. [t]And it is the Spirit that beareth witness, because the [u]Spirit is truth.

7 For there are three that bear record [v]in heaven, the Father, the Word, and the Holy Ghost: and these [w]three are one.

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these [a]three [b]agree in one.

9 [c]If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

4. Personal inward witness of the new birth (Rom. 8:1-16)

▲ 10 [d]He that believeth on the Son of God hath the witness in himself: [e]he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

5. Eternal life is only in Jesus Christ (Jn. 15:1-6; 1 Jn. 2:24-25)

▲ 11 [f]And this is the record, that God hath given to us eternal life, and [g]this life is in his Son.

▲ 12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

6. How to get answers to every prayer (1 Jn. 3:19, refs.)

13 These things have I written unto you that believe on the name of the Son of God; and that ye may believe on the name of the Son of God.

▲ 14 And this is the [j]confidence that we have in him, that, if we ask any thing [k]according to his will, he heareth us:

▲ 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

7. How to restore a backslider (1 Jn. 1:9; 2:1-2; Mt. 12:31-32)

▲●16 If any man see his [l]brother sin a sin *which* is not [m]unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

8. Born again people in Christ are free from sin and Satan (1 Jn. 3:5, refs.)

▲ 18 We know that whosoever is born of God [n]sinneth not; but he that is begotten of God [o]keepeth himself, and that [p]wicked one toucheth him not.

9. A distinct difference between saints and sinners (1 Jn. 3:10)

19 *And* we know that we are of God, and the whole world lieth in [q]wickedness.

10. Eternal life is to know God and Jesus Christ (Jn. 17:3)

20 And we know that the Son of God is [*a]come, and hath given us an [*b]understanding,

---

[u] See 4:6; Jn. 14:17; 15:26; 16:13.

[v] What is written from here to "in earth" in v 8 is not in some early MSS., but this is no proof that it was not in the original book as here recorded. Cyprian, Bishop of Carthage, 200-258 A.D., quotes this as being written by John (vol. v, 418, 423, Ante-Nicene Fathers). Vigilius of Thapsus quotes it in the 5th century. The Codex Montfortii and the Vulgate contain it. The words are in perfect harmony with the doctrine of the Trinity, p. 489.

[w] The only sense three can be one is in unity, as is clear in Jn. 17:11, 21-23. See other scriptural uses of the word one (Gen. 2:24; 11:6; 1 Cor. 3:6-8; 12:13; Eph. 2:14; Heb. 2:11). Three persons cannot be one person in number in any sense, but the three can be one in unity. See ***The Trinity***, p. 489.

[a] 3 Witnesses of Humanity and Sonship:
  1 The Holy Spirit descending upon Jesus at His water baptism (Mt. 3:13-17). See note t, 5:6 on Spirit witnessing
  2 The water—threefold witness:
    (1) Water baptism symbolizing His own death, burial, and resurrection (Mt. 3:13-17)
    (2) Water of the Word bearing witness to the incarnation (Isa. 7:14; 9:6-7; Mt.1:23; Lk.1:34-35; note f, Jn. 3:5)
    (3) Water and blood at the crucifixion testifying of His humanity (Jn. 19:34)
  3 The blood, testifying not only the humanity and sonship of Jesus Christ, but guaranteeing redemption from sin (Mt. 26:28; Acts 20:28; Eph. 1:14; Col. 1:20-22; Heb. 9:14-26; 10:1-23; 1 Jn. 1:7). See point 19 of ***89 Proofs of a Divine Trinity***, p. 489.

[b] Agree to the one point of the humanity and sonship of Jesus (4:1-6; 5:5-9).

[c] If we receive witness of sinful men who can so easily deceive, we should gladly receive the witness of God who cannot possibly deceive. God's witness of His Son are greater than all men (v 9).

God to his faith (Rom. 8:14-16; Gal. 5:6; 2 Cor. 5:17-18).

[e] Every unbeliever receives the fruit of his own rejection of God (Jn. 3:36).

[f] Eternal life in Jesus Christ is the great truth the Father, the Son, the Holy Spirit, the water, and the blood bear testimony of (v 11-12)

[g] Eternal life is only in Jesus. All who are in Him have this eternal life and all out of Him do not have it.
20 Blessings in Jesus Christ:
  1 No condemnation (Rom. 8:1)
  2 Freedom from the law of sin and death (Rom. 8:2)
  3 The love of God (Rom. 8:39)
  4 Truth (Rom. 9:1)
  5 Union in one body (Rom. 12:5)
  6 Wisdom, righteousness, sanctification, and redemption (1 Cor. 1:30; Rom. 3:24)
  7 Resurrection of the body (1 Cor. 15:22)
  8 Triumph (2 Cor. 2:14)
  9 Abolishment of the law (p. 351, ***85 Old and New Covenant Contrasts***)
  10 New creation (2 Cor. 5:17-18)
  11 Simplicity (2 Cor. 11:3)
  12 Liberty (Gal. 2:4)
  13 Sonship (Gal. 3:26)
  14 Made nigh to God (Eph. 2:13)
  15 High calling (Phil. 3:14)
  16 Faith and love (1 Tim. 1:14; 3:13)
  17 Grace (2 Tim. 2:1)
  18 Salvation (2 Tim. 2:10)
  19 Eternal life (1 Jn. 5:11; 2 Tim. 1:1)
  20 Preservation (Jude 1)

[h] 2 Reasons for Writing (v 13):
  1 That you may have eternal life
  2 That you may believe on Jesus

[i] See note b, 2:3.

[j] Gr. parresia, note o, Acts 4:13.

[k] This means according to His word (Jn. 15:7; Rom. 10:17). God cannot deny His Word or Himself. We should consider the answers as sure as if we already had them (Rom. 4:17; Heb. 11:6; Jas. 1:5-8; Mk. 11:22-24).

[l] A Christian brother, not a sinner.

[m] All sin is forgivable except blasphemy against the Holy Spirit (Mt. 12:31-32). Since this sin is the only one unto death, that is, unforgivable it is useless to pray for it.

[n] Does not practice sin (2:29; 3:5-10).

[o] Keeps himself, as in Jude 20-21.

[p] He is not of the devil (3:8-10).

[q] The wicked one. The whole world is embraced in the arms of the devil and is more or less asleep in death in trespasses and sins (Eph. 2:1-9).

[*a] Is come in the flesh (4:2-3), and has brought redemption by His atoning work (1 Pet. 2:24; Col. 1:20-22).

[*b] Understanding comes before faith and redemption (Rom. 10:17; 1 Cor. 1:30).

✝ ✝ ✝

are in him that is true, *even* [a]in his Son Jesus Christ. [b]This is the true God, and eternal life. idols. Amen.

✝ ✝ ✝

a See note n, Lk. 22:3; 2 Cor. 5:17-18.
b Eternal life is to know God and Jesus Christ (Jn. 17:2-3).
*c Avoid idolatry, false gods, and have no idols in your hearts and lives. Love God first and last (Mt. 22:37).

Summary of 1 John

Date and place: According to tradition 1 John was written from Ephesus about 90 A.D.

Author: The apostle John (see ***Summary of St. John***). Unbroken tradition affirms John to be the author, and internal evidence prooves it. No less than 19 comparisons between statements of 1 John and the gospel of John prove they had the same author. Cp.1 Jn. 1:1 with Jn. 1:1-2, 14; 2:5 with Jn. 14:23; 2:6 with Jn. 15:4; 2:8 with Jn. 1:5, 9; 13:34; 2:10 with Jn. 11:10; 2:13 with Jn. 17:3; 2:14 with Jn. 17:3; 3:1 with Jn. 1:12; 3:2 with Jn. 1:12; 3:2 with Jn. 17:24; 3:8 with Jn. 8:44; 3:8-9 with Jn. 3:3-5; 3:11 with Jn. 13:34; 3:13 with Jn. 15:20; 4:9 with Jn. 3:16; 4:12 with Jn. 1:18; 5:13 with Jn. 20:31; 5:14 with Jn. 14:14; 5:20 with Jn. 17:2-3.

Theme: Practical teaching on the love of God and Christian living and conduct.

Statistics: 62nd book of the Bible; 5 chapters; 105 verses; 2,523 words; 5 questions; 100 verses of history; 5 verses of unfulfilled prophecy.

1 JOHN NOTES CONTINUED

20 Facts of Eternal Life from John (1:2)

1 Men can have it by believing on Christ and God (Jn. 3:15-16, 36; 5:24; 6:40, 47)
2 It becomes a well springing up in the soul (Jn. 4:14)
3 Men must gather fruit unto life eternal (Jn. 4:36)
4 It comes through searching the Scriptures (Jn. 5:39)
5 Men must labor for it (Jn. 6:27, note)
6 It comes by drinking of, or partaking of the benefits of the blood of Jesus Christ by faith (Jn. 6:54)
7 Christ has the words of eternal life (Jn. 6:68)
8 Christ gives eternal life to His own who meet the conditions (Jn. 6:27, note; 10:27-29)
9 God commands men to get it (Jn. 12:50)
10 God sent Jesus to give it to all who come to Him through Christ (Jn. 17:2)
11 To know or to experience God and Christ is eternal life (Jn. 17:2-3)
12 Jesus Christ is that eternal life (1 Jn. 1:1-3)
13 This eternal life has actually been seen, heard, and handled (1 Jn. 1:1-3)
14 Men must not only meet the 23 conditions of eternal life of Jn. 6:27, note, but they must let, or permit it to remain in them after they get it (1 Jn. 2:24)
15 If men do let or permit it to remain in them, then they will continue in the Son, and in the Father (1 Jn. 2:24)
16 Eternal life is promised to all (1 Jn. 2:25), but it is given only to those who meet the conditions of receiving and keeping it (Jn. 6:27, note)
17 No man who hates his brother has it (1 Jn. 3:15)
18 It comes from God (1 Jn. 5:11)
19 It is only in God's Son (1 Jn. 5:11)
20 All men may know they have it (1 Jn. 5:13, 20; Jn. 3:16; 5:24; 17:2-3)

4 Persons to Fellowship (1:3)

1 God the Father (Isa. 57:15; Jn. 14:23; 17:21-23; 2 Cor. 6:13; 1 Jn. 1:3-7)
2 God the Son (Mt. 18:20; Jn. 14:23; 15:1-8; 1 Cor. 1:9; 10:16; 1 Jn. 1:3-7)
3 God the Holy Spirit (Rom. 8:9; 1 Cor. 3:16; 2 Cor. 13:14; Phil. 2:1)
4 The Christian (Acts 1:14; 2:1, 42-47; Eph. 5:19; Phil. 2:1-2; 1 Jn. 1:3-7)

40 Persons Not to Fellowship

1 The ungodly (Ps. 1)
2 Scorners (Ps. 1)
3 Workers of iniquity (Ps. 6:8)
4 Vain persons (Ps. 26:4)
5 Evil workers (Ps. 26:5)
6 Criminals (Pr. 1:10-15)
7 The foolish (Pr. 9:6; 14:17)
8 The angry man (Pr. 22:24)
9 Excommunicated church member (Mt. 18:17)
10 Those causing divisions (Rom. 16:17)
11 Backsliders (2 Jn. 9-11)
12 False teachers (1 Tim. 6:3-5; 2 Jn. 10)
13 The disorderly (2 Th. 3:6)
14 The disobedient (2 Th. 3:14-15)
15 Unbelievers (2 Cor. 6:14)
16 Infidels (2 Cor. 6:14)
17 - 22 Fornicators, the covetous, idolaters, railers, drunkards, extortioners (1 Cor. 5:9-11)
23 - 40 Self lovers, boasters, the proud, blasphemers, disobedient to parents, the unthankful, unholy, those without natural affection, trucebreakers, false accusers, the incontinent, fierce, despisers of good, traitors, the heady, highminded, pleasure-lovers, and hypocrites (2 Tim. 3:1-5).

5 "If's" of Human Experience (1:6)

1 The hypocrite (v 6). If we say we know God and still walk in darkness our sins prove we are liars
2 The Christian (v 7). If we walk in the light, we have fellowship with the Father and the Son (v 3) and the blood of Jesus Christ keeps us cleansed from all sin
3 The self-deceiver (v 8). If we say we have no sin to confess, that is, we are not sinners, we deceive ourselves because we know better; and we lie. Gnostics and other heretics deny that they are sinners and that Christ's death atones for sin
4 The penitent sinner (v 9). If we confess our sins, that is, if we will be honest and acknowledge we are sinners (Rom. 3:23), God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness
5 The willful rebel against God (v 10). If we say that we have never sinned, we make God a liar and His Word is not in us. In v 8 the idea is contending we are not guilty before God and here it is we were never guilty

2 Things Not to Love (2:15)

1 Gr. kosmos, the order, behavior, fashion, and government of this world system (Mt. 4:8; 13:35; Eph. 1:1-3; Jas. 4:4; 2 Pet. 1:4; 2:20)
2 The things that make up the world system of evil and rebellion against God (see following note: ***3 classes***)

3 Classes of Things of the World System (2:16)

1 The lust of the flesh (v 15). See ***17 Works of the Flesh***, p. 362
2 The lust of the eyes:
  (1) Lust for women (Mt. 5:28; Job 31:1)
  (2) Eyes full of adultery—even men with men and women with women (2 Pet. 2:14; Rom. 1:18-28)
  (3) Covetousness (Ps. 10:8; Lk. 12:15)
  (4) All things desired (Eccl. 2:10)
  (5) Idol worship (Ez. 6:9; 18:6-15)
  (6) All kinds of evil (Mt. 6:23; 7:22)
3 The Pride of Life:
  (1) Self-righteousness (Job 32:1)
  (2) Positions (Gen. 3:5; Ez. 28:11-17; 1 Tim. 3:6; 3 Jn. 9)
  (3) Power (Lev. 26:19)
  (4) Riches (Ps. 39:6; Ez. 28:5)
  (5) Beauty (Ez. 28:11, 17)
  (6) Strength to war (2 Chr. 26:16)
  (7) Constant vaunting one's self; glorying in sex activity; pleasures; and all the vanity of life (v 15; Ps. 24:4; 36:2; Isa. 3:16)

10 Blessings of Doing the Will of God (2:17)

1 Entrance into the kingdom (Mt. 7:21)
2 Kept from falling (Mt. 7:24-29)
3 Confirmation that one's deeds are of God (Jn. 3:21)
4 Answers to prayer (Jn. 9:31)
5 Being blessed (Jas. 1:22-25)
6 Never moved (Ps. 15:1-5)
7 To abide forever (1 Jn. 2:17)
8 The new birth (1 Jn. 2:29)
9 Righteousness like Christ (1 Jn. 3:7)
10 Confirmation of sonship (3 Jn. 11)

The Antichrist (2:18)

Anyone against Christ is antichrist. In this sense there are many (v 18, 22; 4:3; 2 Jn. 7), but the one referred to here is yet to come

15 Titles of the Antichrist

1 Antichrist (1 Jn. 2:18)
2 The Assyrian (Isa. 10:20-27; 30:18-33; 31:4-32:20; Mic. 5:3-15)
3 The King of Babylon (Isa. 14:4)
4 The Spoiler (Isa. 16:4, note)
5 The Extortioner (Isa. 16:4)
6 Gog, the Chief Prince of Meshech and Tubal (Ez. 38:2-3, note)
7 The little horn (Dan. 7:8, 24; 8:9, 23)
8 King of Fierce Countenance (Dan. 8:23)
9 The Prince that Shall come (Dan. 9:26-27, notes)
10 The King of the north (Dan. 11:5-45)
11 The Man of sin (2 Th. 2:1-12)
12 The Son of perdition (2 Th. 2:1-12)
13 The Wicked (Isa. 11:4)

The Beast (Dan. 7:7; Rev. 13)

20 Proofs Purity Is Now Possible (3:3)

1 He shall save . . . from . . . sins (Mt. 1:21)
2 For the remission of sins (Mt. 26:28)
3 Dead to sin (Rom. 6:2)
4 Body of sin might be destroyed, that we should not serve sin (Rom. 6:6)
5 Reckon selves dead to sin (Rom. 6:11)
6 Let not sin reign in your body (Rom. 6)
7 Sin shall not have dominion over you (Rom. 6:14-23)
8 Being made free from sin (Rom. 6:18)
9 Made me free from sin (Rom. 8:1-4)
10 They that are Christ's have crucified the flesh with the affections and lusts (Gal. 5:16, 24)
11 That we should be holy and without blame before Him in love (Eph. 1:4)
12 Live soberly, righteously, and godly in this present world (Tit. 2:12)
13 Purged our sins (Heb. 1:3; 9:14)
14 Be ye holy; for I am holy (1 Pet. 1:16)
15 The blood of Jesus Christ cleanseth us from all sin (1 Jn. 1:7, 9)
16 Ought to walk even as He walked (1 Jn. 2:6)
17 Whosoever abideth in Him sinneth not . . . is righteous, even as He is (1 Jn. 3:6-7)
18 He that committeth sin is of the devil (1 Jn. 3:8-10; Jn. 8:44)
19 Whoever is born of God sinneth not (1 Jn. 4:17; 5:4-5, 18)
20 Without holiness no man shall see the Lord (Heb. 12:14-15)

7 Plain Gospel Facts Stated (3:5-9)

1 He was manifested to take away our sins (v 5; Tit. 2:12)
2 One cannot be in Christ and continue to sin (v 5-6; 2 Cor. 5:17-18)
3 Man can be as righteous as Christ in this life (v 7; 4:17; Tit. 2:12)
4 Every man who sins is of the devil (v 8; Jn. 8:44)
5 Christ came to destroy the works of the devil (v 8; Mt. 8:17; Acts 10:38; Jn. 10:10)
6 One cannot sin as long as the Word of God remains in him (v 9; Rom. 6:14-23; 8:1-13)
7 All men are not children of God (v 10)

25 Works of the Devil (3:8)

1 Sin-rebellion (Gen. 3; 2 Cor. 11:3)
2 Works of darkness, including moral sedition and sex perversion (Eph. 5:11; 6:12; Acts 16:18; Rom. 1)
3 Works of wickedness (Col. 1:21)
4 Spiritual blindness (2 Cor. 4:4)
5 Stealing the Word of God (Mt. 13:19)
6 Deceptions and false religions (2 Cor. 11:14; 1 Tim. 4; Rev. 12:9)
7 To kill and destroy (Jn. 10:10)
8 Sowing tares, tempting, and sifting saints (Mt. 4:3; 13:25; Lk. 22:31)
9 Promoting counterfeit worship and miracles (2 Th. 2:8-12; 1 Cor. 10:20)
10 Causing storms (Job 1:18-19; Eph. 2:2)
11 Ruling nations (Mt. 4:8-9; Dan. 10)
12 Executing death (Heb. 2:14-15)
13 Accusing the brethren (Rev. 12:10)
14 Hindering prayers (Dan. 10:12-21)
15 Opposing the gospel (Eph. 6:1-18)
16 Supervising demons (Jn. 12:31), fallen angels (Rev. 12:7-12), and fallen man (Eph. 2:2; 1 Jn. 3:8; Jn. 8:44)
17 Causing sickness and disease (Mt. 4:23-24; 9:32-33; 15:22; Acts 10:38)
18 Causing infirmities (Mt. 8:17; Lk. 13:16; Jn. 10:10; Acts 10:38)
19 Causing lunacy and mania (Mt. 4:23-24; 17: 14-21; Mk. 5:1-18)
20 Urging suicides (Mt. 17:15; Jn. 10:10)
21 Agitating lusts (Jn. 8:44; Eph. 2:1-3)
23 Propagating false doctrines (1 Tim. 4; 2 Tim. 4; 2 Th. 2; Rev. 13)
24 Oppressing men (Acts 10:38)
25 Persecuting Christians and warring on saints (Eph. 6:10-18; 1 Pet. 5:8-9).

Christ died to destroy and cancel all these works of the devil for believers in this age, and to give complete mastery over them (Col. 2:14-17; 1 Pet. 2:24; Lk. 10:19; Jn. 14:12; Mk. 16:17-18). The only works listed above that will not be put down in this age are: all sin and rebellion among men. Satan's rule of the nations; the reign of death; and continued opposition of Satan to saints. These will be done away in the Millennium (Eph. 1:10; 1 Cor. 15:24-28; Rev. 21:1-8; 22:3).

7 Fallacies Based on 1 Jn. 3:9

1 That a born-again man cannot sin
2 That his sins are not real ones
3 That God automatically forgives his sins without confession
4 That God does not see his sins; instead He sees the blood of Christ which he is trusting in
5 That sins are not imputed to him
6 That he does not practice sin, but commits occasional sin
7 That all his sins, past, present, and future are already forgiven

At the best these fallacies are vain attempts to explain this verse and all of them are unscriptural. The secret of a proper understanding of this verse is in the word in, which means in harmony with or in union with and not bodily entrance into, as proved in note n, Lk. 22:3. The seed is the Word of God by which a man is born again (1 Pet. 1:23; Jas. 1:18). The simple idea is that as long as one remains in union with or in harmony with the seed, or the Word of God, he cannot sin. One who is consecrated to obey the Bible, and refuses to disobey it, cannot break the commandments of God. Therefore, he cannot sin, for sin is transgression of the law (v 4). The reason given here for not being able to sin is that "His" (God's) seed (the Word of God) remains (abides) in him. That is, the one born again refuses to transgress the commandment of God and commit sin. As long as this consecration remains he will be unable to sin. If he grows cold in his love for God, ceases to pray and keep his spiritual life up to normal he then may be overcome again and sin by transgressing the Word of God (1 Jn. 2:1; 2 Pet. 1:5-10).

"Eternal Life"—"Jesus Christ" the Same (3:15)

In some scriptures we find that the term eternal life is synonymous with Jesus Christ (1:1-2; 2:24-25; 5:11-13, 20; Jn. 14:6; 17:2-3). This life, like Christ, is eternal whether anyone ever receives it or not. Even if one receives it and then loses it, the life is still eternal. Individual possession of it either temporarily or otherwise does not make it eternal or not eternal. So the argument that if one should lose it, it would cease to be eternal is the wrong concept of it. A diamond or any other eternal thing would not cease to be eternal just because the owner lost it. So it is with eternal life. Conditions must be met to get it and to keep it (note d, Jn. 6:27). Christ cannot and will not remain in the life where sin and rebellion dwell (Jn. 15:4-8; Gal. 1:6-8; 2:6-7; Rom. 6:14-23; 8:1-13; 2 Cor. 13:5).

The Trinity—18 Fallacies (5:7)

1 That there is only one person or one being called God
2 That there is a difference in meaning of three human persons and three divine persons
3 That the terms Father, Son, and Holy Ghost refer to three manifestations of one person or one being
the Son was created by the Father, and the Holy Ghost was created by the Son (Arianism)
5 That God consists of three persons in one person or three beings in one being
6 That the Father, Son, and Holy Ghost are essential parts of one being, just as man is made up of body, soul, and spirit
7 That God is a complex person and so it is folly to seek to explain the Trinity
8 That the Trinity is beyond human comprehension and bewilders the most learned
9 That the Trinity is not an O.T. revelation
10 That God has no body, bodily parts, or passions like human beings—nothing of a bodily nature
11 That God is invisible reality and cannot be seen by natural eyes
12 That God is a universal mind, conscience, love, goodness, and power filling all space and matter
13 That there is nothing on earth to resemble Him
14 That God cannot be comprehended by the senses but by the soul, for He is above sensuous perceptions
15 The image of God consists only of moral and spiritual likeness
16 That all statements of God having a body with bodily parts are mere figures of speech conveying some idea of God to man
17 That Jesus Christ is the Father, Son, and Holy Ghost
18 That Jesus is the one God and Jehovah of the O.T.

All such statements are unscriptural in the extreme and are contradicted by thousands of plain passages about God. Why would God tell us that all invisible things are clearly seen by visible things on earth, even to His eternal power and Godhead (Rom. 1:20), if He is incomprehensible; if there is nothing on earth to resemble Him; if He is a bodiless being; if He is three beings in one being; if His image is only moral and spiritual; if descriptions of His body and bodily parts are not true and real; and if He is an invisible nothingness floating in nowhere? If this is what God is why did He not say this instead of what He did say? Is it possible that He does not speak to us in plain human language? Or, is it possible that the church and false religions are in error and that God does mean what He says about Himself? Who gave man the right to change the Bible from a literal to an imaginative meaning? If statements about God are mere figures of speech trying to convey some idea of Him, what ideas do they convey? That He does not have a body with bodily parts, or that He does? That He is less real than His creations, or that He is as real? It would be unlike God to say over 20,000 things about Himself if He did not have a personal body, soul and spirit as stated.

89 Proofs of A Divine Trinity

What we mean by Divine Trinity is that there are three separate and distinct persons in the Godhead, each one having His own personal spirit body, personal soul, and personal spirit in the same sense each human being, angel, or any other being has his own body, soul, and spirit. We mean by body, whether a spirit body or a flesh body, the house for the indwelling of the personal soul and spirit. The soul is that which feels and the spirit is that which knows.

The doctrine of the Trinity can be clearly seen, being understood by the visible things that are made, even to His eternal power and Godhead (Rom. 1:20). What on earth was created in the image and likeness of God? Man (Gen. 1:26-28). Do God's image and likeness consist only of moral and spiritual powers? If so, it can be concluded that man is only a moral and spiritual being. Is God bodiless? If so, we can conclude that man is also bodiless.

Is God only one being made up of several per-many. Does God need a flesh body in order to have any kind of body? No! There are such things as spirit and heavenly bodies. See 1 Cor. 15:35-38. From this passage we learn that all things in creation—grain, fish, birds, beasts, man, angels, and even the planets have bodies, sizes, shapes, and forms.

The Bible declares that God has a body, shape, image, likeness, bodily parts, a personal soul and spirit, and all other things that constitute a being or a person with a body, soul, and spirit (see note r, Jn. 4:24; note a, Jn. 5:37; ***The Doctrine of Man***, p. 1028 of O.T.

Angels, cherubim, seraphim, and all other spirit beings have spirit bodies and personal souls and spirits. They have been seen with the natural eyes of men over 100 times in Scripture (note n, Heb. 13:2). If all other spirit beings have spirit bodies, could not the members of the Trinity also have spirit bodies? The 284 passages on spirits in Scripture prove that spirit bodies are just as real and capable of operation in the material worlds as are flesh beings. There is no such thing as a world of creations made up of invisible substance. The so-called spirit-world must be understood simply as spirit beings inhabiting material worlds created by God. Heaven itself is a material planet (Gen. 1:1; Heb. 11:10-16), having cities, mansions, furniture, inhabitants, living conditions, etc. See ***Heaven***, p. 1034 of O.T.

God has been seen bodily by human eyes many times (Gen. 18:1-33; 19:24; 32:24-30; Ex. 24:11; 33:11-33; Josh. 5:13-15; Judg. 6:11-23; 13:3-25; 1 Chr. 21:16-17; Job 42:5; Isa. 6; Ez. 1:26-28; 10:1, 20; 40:3; Dan. 7:9-14; 10:5-10; Acts 7:56-59; Rev. 4:2-5; 5:1, 5-7, 11-14; 6:16; 7:9-17; 19:4; 21:3-5; 22:4).

In over 20,000 references about God in Scripture we get to know all we need to know about the subject. If we will take the Bible literally as to what it says about Him, as we do with other things the subject will be very clear; but if we make God a mystery, ignore the plain statements of Scripture about Him, and refuse to believe the many descriptions of God given by those who have seen one, two, and three separate persons called "God, " then we will remain in ignorance.

It is true there are a few figurative statements about God in Scripture, as there are about man and other things, but shall we do away with the reality of man and these other things because of a few figures of speech? Let us make man mere salt and lights (Mt. 5:13-14), if we are going to do away with God because of a few figures of speech.

We submit the following facts in Scripture to prove a Divine Trinity of separate persons in the Godhead:

1 The word one means one in unity as well as one in number. It means unity in 1 Jn. 5:7, as it does in Jn. 17:11, 21-23, and yet these three persons, the Father, the Word, and the Holy Ghost, are spoken of as one each in number and individuality in Scripture. There is one God the Father, one Lord Jesus Christ, and one Holy Ghost (1 Cor. 8:6; Eph. 4:3-6). Thus there are three separate persons in divine individuality and divine plurality. The Father is called God (1 Cor. 8:6), the Son is called God (Isa. 9:6-7; Heb. 1:8; Jn. 1:1-2; 20:28), and the Holy Spirit is called God (Acts 5:3-4). As individual persons each can be called God and collectively they can be spoken of as one God because of their perfect unity. The word God is used either as a singular or a plural word, like sheep.

Everything that could be spoken of God collectively applies equally to each member of the Godhead as an individual, but there are some things that are said of each person of the Deity as to position, office, and work that could not be spoken as of the other members of the Godhead. The Father is the head of Christ (1 Cor. 11:3); the Son is the only begotten of the Father (2 Jn. 3), and the Holy Ghost proceeds from both the Father and the Son (Jn. 14:16, 26; 15:26; 16:7-15; Acts 2:34).

over 2700 other places in the O.T. It is a uni-plural noun meaning Gods and is so trans. 239 times (Gen. 3:5; Ex. 22:28; 1 Sam. 4:8; Dan. 2:11; 4:6-9; 5:11, 14; etc.). Sometimes Elohim is used with plural verbs and pronouns, "the Gods they caused me to wander" (Gen. 20:13), and "there the Gods they appeared unto him" (Gen. 35:7).

3 Plural pronouns are used of God, proving plurality of persons (Gen. 1:26; 3:22; 11:7; Isa. 6:8; Jn. 14:23; 17:11, 22-23).

4 First, second, and third personal pronouns are used hundreds of times in Scripture, referring to one, two, and three persons of the Godhead in the same sense they are used of men. Sometimes the different members of the Deity use them to and of one another in the same sense man uses them. In Jn. 17 alone Jesus uses them 162 times in speaking to and of His Father. Cp. Jn. 14:16-17, 26; 15:26; 16:7-15. Sometimes singular pronouns are used of the whole Godhead of three members as a unity (Ex. 20:3; Isa. 44:6, 8; 45:5, 21; 46:9; Hos. 13:4), just like the whole church as a unit is spoken of as a man and he (Eph. 2:14-15; 4:13; 5:25-27; 2 Th. 2:7-8).

5 Man is become as one of us proves plurality of persons (Gen. 3:22).

6 Two and three persons called God have been seen by the same men at the same time and places as being separate persons (Dan. 7:9-14; Mt. 3:16-17; Jn. 1:31-34; Acts 7:54-60; Rev. 6:16; 7:9-17; 21:22; 22:3).

7 Two Lords are mentioned in Gen. 19:24; one on earth and one in heaven.

8 Two persons are referred to in the O.T. See Ps. 8:5-6 with Heb. 2:5-18; Ps. 16:8-10 with Acts 2:25-36; Ps. 22:1-22 with Mt. 27:35, 39-43, 45-46; Heb. 9:14; 10:5-12; Ps. 40:6-10 with Heb. 10:5-7; and Ps. 45:6-7 with Heb. 1:8-9.

9 Two Lords are mentioned sitting side by side (Ps. 110:1, 5; Mt. 22:44; 26:64; Acts 2:33-34; 7:54-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22; Rev. 22:3).

10 Two persons are mentioned and required in order to understand the plain language of Ps. 2; 9:19; 132:17; Pr. 30:4; Isa. 4:2; 10:16-17; 28:16; 49:1-10; 50:4-11; 52:13–53:12; 62:11; Mic. 5:1-5; Jer. 23:4-8; 33:14-26; Zech. 3:8-10; 6:12-13. In these passages one is anointed, becomes the son of, is sent by, is taught by, and becomes the servant of the other; and both are called Lord.

11 Three self-acting persons—the Lord God, the Messiah, and the Holy Spirit, are referred to as blessing, anointing, sending, and doing things for one another in Isa. 11:2; 42:1-7; 48:16; 59:21; 61:1-2; 63:1-14; Zech. 12:10–13:2.

12 In Zech. 1:7-21 the Lord of Hosts and the angel of the Lord (also called Lord, 1:19-20; 2:1-13) are talking together. One Lord says of the other Lord that He has sent Him to Israel (2:8-13). One Lord refers to Himself as Me and to the Lord of Hosts as His and He (2:8-11). The conference continues throughout Zechariah until 13:6-7 where both Lords are called fellows or associate.

13 Jesus Christ is called the son of Abraham, David, Mary, and of God (Mt. 1:1; Mk. 1:1; 6:3). He is just as much a separate person from God as He is of these other persons.

14 Two persons are referred to many times in the N.T. (Mt. 11:27; Lk. 23:46; Jn. 1:1-2, 18; 5:19-20; 14:1-9; 16:15; 17:3, 10; Acts 2:38-39; 3:13-26; Phil. 2:5-11; Eph. 3:5; Col. 1:5; 2 Th. 2:16-17; Tit. 2:13; Heb. 1:1-3; Rev. 20:6; 22:3).

15 Two and three persons are mentioned in the introductions to N.T. books (Rom. 1:1-4, 7; 1 Cor. 1:3; Jas. 1:1; 1 Pet. 1:1-3; 2 Jn. 3; Rev. 1:1-6; etc.).

16 God is the head of Christ and thus greater than He in position (1 Cor. 3:23; 11:3; 1 Chr. 29:11; Jn. 14:28).

17 Christ is the mediator between God and man, not between Himself and man (1 Tim. 2:5)

28:19; Mk. 1:1-2, 10; 13:32; Lk. 1:32-35; 2:40, 52; 3:22; 4:1; 4:18; 9:35; 23:46; 24:39 with Jn. 4:24; Jn. 1:1-3, 14, 18; 5:17-25, 31-38; 6:37, 44-46, 57; 7:16-18, 28, 37-39; 8:13-19, 26-38, 42, 54; 10:15-18, 24, 29, 36; 12:26-31, 44, 49-50; 14:1-26; 18:11; 20:17, 21; Acts 1:7-8; 2:24-36; 3:13-26, 28-30; 15:1-26, 28-30; 15:1-26; 16:1-33; 17:1-26; 18:11; 20:17, 21; Acts 1:7-8; 2:24-36; 3:13-26; 4:10, 26-31; 5:29-33; 7:37, 55-56; 8:12-17; 9:17; 10:38-48; 17:31; Rom. 1:3, 7, 9; 5:1-11; 8:1-13, 26-39; 1 Cor. 1:3-9; 2:10; 3:23; 8:6; 11:3; 12:3; 15:57; 2 Cor. 1:2-3; 5:17-21; 13:14; Gal. 1:1-3; Eph. 1:2-3; 3:14; 4:3-6; 6:23; Phil. 1:2; 2:5-11; Col. 1:2-3, 13-19; 3:1; 1 Th. 1:1-10; 3:13; 2 Th. 1:1-2; 2:16; 1 Tim. 1:2; 2:5; 5:21; 6:14-16; 2 Tim. 1:2; 4:1; Tit. 1:4; 2:13; Ph'm. 3; note n, Rev. 5:13 for 30 last N.T. references. In no conceivable way can we force a meaning of three persons in one person; three beings in one being; or three manifestations of only one person in any of these or any other scripture.

19 There are three distinct and separate witnesses that bear witness of Christ (1 Jn. 5:5-11, 13, 20). Both God and man require this many personal and separate witnesses to confirm any point (Mt. 18:16; 2 Cor. 13:1). The water and blood of 1 Jn. 5:8 could not be accepted as accredited personal witnesses to confirm any point (Mt. 18:16; 2 Cor. 13:1). The water and blood of 1 Jn. 5:8 could not be accepted as accredited personal witness in themselves. The Father, the Son, and the Holy Ghost are the only personal witnesses of this passage. If we consider these to be only one person, then there are not the required number of witnesses to establish the truth of the Sonship of Jesus Christ. We are forced by facts to admit all of 1 Jn. 5:7-8 as inspired Scripture and therefore, the fact that the Father, the Son, and the Holy Ghost are three separate and personal witnesses instead of being only one person or witness.

Many scriptures confirm these three witnesses:

(1) The Father (Jer. 29:23; Mal. 3:5; Jn. 5:31-37, notes; Rom. 1:9; Heb. 1:1-2; 2:3-4)
(2) The Son (Isa. 55:4; Jn. 18:37; 1 Tim. 6:13; Rev. 1:5)
(3) The Holy Spirit (Rom. 8:16; Jn. 15:26; Heb. 10:15; 1 Jn. 3:6)

If all three are witnesses, then they must be separate persons. The water and the blood simply confirm the intelligent testimonies of the three persons of the Godhead and give additional weight to the Sonship of Jesus.

20 The words THROUGH and BY, used of Jesus Christ and the Holy Spirit, but not once of the Father prove God to be a separate person and the Head and Director of all things done BY and THROUGH them (1 Cor. 3:23; 11:3; Jn. 10:29; 14:28; 14:16-17, 26; 15:26; 16:7-15; Acts 2:33-34):

(1) THROUGH Jesus Christ (Acts 4:2; Rom. 1:8; 5:1, 9, 11, 23; 7:25; 15:17; 16:27; 1 Cor. 15:57; 2 Cor. 3:4; Gal. 3:14; 4:7; 5:10; Eph. 2:7, 18; Phil. 4:7, 13; Tit. 3:6; Heb. 13:21; 1 Pet. 1:22; 4:11; 1 Jn. 4:9)
(2) By Jesus Christ (Jn. 1:3, 10, 17; 10:9; Acts 4:10; 10:36; Rom. 2:16; 3:22; 5:17, 21; Gal. 1:1; Eph. 1:5; 3:9; Col. 1:15-20; 3:17; Heb. 1:1-3; 1 Pet. 2:5; 5:10)
(3) THROUGH the Holy Ghost (Acts 1:2; 21:4; Rom. 8:13; 15:13, 19; Gal. 5:5; Eph. 2:22; Heb. 9:14)
(4) BY the Holy Ghost (Ez. 11:24; Mic. 3:8; Zech. 4:6; Mt. 12:28; Lk. 2:27; 4:1; Acts 11:28; Rom. 5:5; 15:19; 1 Cor. 2:10; 6:11; 12:3, 13)

Proofs Jesus Is Not the Father:

21 The Father was in heaven all the time Jesus was on earth (Mt. 5:16, 48).

22 Christ now sits at the right hand of the Father (see note 9, above).

23 Jesus said He would confess men BEFORE MY

24 Jesus always prayed to the Father as a separate person (Mt. 11:25; Jn. 17).

25 The Father existed OUTSIDE the body of Jesus, so He could not be Jesus, (Mt. 2:12; 3:17; 17:5; Jn. 12:27-30).

26 Both Jesus and Satan refer to a God separate from "Jesus" (Mt. 4:6-10).

27 God was the Father of Jesus, not Jesus, Himself (Eph. 1:3, 17; 3:14).

28 In parables Jesus illustrates His relationship to the Father as that of separate persons (Mt. 21:33-46; Jn. 15:1-8).

29 Men are taught to go directly to the Father and not to pray to Jesus (Jn. 14:12-15; 15:16; 16:23-26).

30 The Father knew things Jesus did not know (Mk. 13:32; Acts 1:7).

31 Others saw Jesus as a separate person from the Father (Dan. 7:9-14; Acts 7:56).

32 Jesus committed His own spirit to the Father, not to Himself (Lk. 23:46).

33 Jesus claimed that He came FROM God and WAS GOING BACK TO God (Jn. 8:42; 16:5; 10:36; 17:8).

34 God is a Spirit and not flesh and blood, like Jesus was (Jn. 4:24; 19:34; Mt. 16:17; Lk. 24:39).

35 Men on earth with Jesus heard God speak as a separate person FROM heaven (Mt. 3:17; 17:5; 2 Pet. 1:16-18).

36 Jesus claimed to be the Son of God, not the Father, Himself (Jn. 5:17-35).

37 Jesus called the Father My God even after the resurrection (Jn. 20:17; Rev. 3:12).

38 Jesus called God My Father 57 times (Jn. 15:1; Rev. 2:27). How could He be His own God and Father and beget Himself?

39 When Jesus was born on earth angels and men still recognized God in heaven (Lk. 2:7-16). Were they mistaken about God? Was the child all of God on earth and was He in heaven also?

40 Mary and Joseph acted with utmost ignorance if the baby Jesus was all of God, for they presented Him to the Lord Who was someone other than Jesus (Lk. 2:22).

41 Simeon had a revelation and guidance from the Holy Spirit that Jesus was not the only member of the Godhead (Lk. 2:26-33).

42 John the Baptist knew the Father, but he did not know the Son (Jn. 1:31-34).

43 The Son died, not the Father (1 Cor. 15:3; 1 Pet. 2:24).

44 Jesus was the only begotten Son of the Father, so could not be the Father or the begetter of Himself (Jn. 1:14).

45 Jesus claimed that He could not and did not do any thing of Himself, but that the Father worked through Him (Jn. 5:19, 30; 6:38; 8:28; 12:49-50).

46 He did not come to do His own will, but that of the Father who sent Him (Jn. 5:30; 6:38).

47 His doctrine was not His, but the Father's (Jn. 7:16-17; 8:26).

48 He did not speak of Himself, but of the Father who had sent Him (Jn. 7:16-18; 8:26-40)

49 He did not please Himself, but the Father (Jn. 8:29)

50 He was a Son, not a Father over the house of God (Jn. 8:35-36; Heb. 3:6)

51 He had the same relation to His Father that men have with Satan (Jn. 8:16, 35-44; 9:4)

52 He honored the Father as all men should (Jn. 8:49)

53 He did not seek His own glory, but that of the Father (Jn. 8:50-54; 17:4)

54 He knew the Father, but was not the Father (Jn. 8:55; 10:15)

55 He was loved of the Father as a separate person (Jn. 10:17-18)

56 He kept the Father's commandments and they were not His own (Jn. 12:49-50; 15:10)

57 His disciples were given to Him by the Father (Jn. 10:29; 17:1-25)

29-42; 19:18-23; Acts 1:7; 1 Cor. 11:3; Rev. 1:1)

59 He and the Father were in unity and in each other in the same sense believers are to be in unity and in God (Jn. 10:38; 14:10-11, 23; 17:11, 21-23)

60 He was the only way to the Father (Jn. 6:37; 14:6)

61 He said, I am not alone or the only witness of My sonship. The Father is another witness (Jn. 5:36-38; 8:13-19, 54; 12:49-50; 14:10-11)

62 Over 80 times Jesus affirmed that He was not the Father and not the only person in the Godhead. Christ was the speaker, but not the one spoken of or to (Mt. 7:21; 11:27; 18:10, 35; Lk. 2:49; Jn. 5:17-43; 8:19-49; 10:17-37; 14:7-28; 15:1-26; Rev. 1:1; etc.). Is it any wonder that the Godhead, the Trinity, and the unity of God are so mysterious when we force separate persons to become only one person, all because we do not want to recognize the true meaning of the word one as referring to unity, not to individuality in some scriptures? Men would be just as great a mystery if we forced the meaning of all men to refer to one person.

63 He was not as great as His Father (Jn. 10: 29; 14:28. Cp. 1 Cor. 11:3).

64 The Father (Mt. 3:17), Jesus (Jn. 10:36), angels (Lk. 1:32-35), demons (Mk. 3:11; 5:7), and apostles (Mt. 16:16; Jn. 1:14; Rom. 8:32; 2 Jn. 3), all declare the sonship of Jesus, but not once do they declare a Christ-fatherhood.

65 The Father and the Son spoke to each other in audible voices at the same time and place being heard by many witnesses (Mt. 3:16-17; 7:5; Jn. 12:27-30; 2 Pet. 1:17). In no single instance could such speaking be explained as the voice of one individual or be used to prove one person in the Deity.

66 The word both is used of the Father and the Son, proving two persons (Jn. 15:24; 2 Jn. 9).

67 The word also is used of the Father and the Son, proving two persons (Jn. 5:19, 27; 8:19; 13:32; 14:1).

68 The statement, "They have not known the Father, NOR ME" proves two persons (Jn. 16:3, 5).

69 Christ received all power in heaven and in earth (Mt. 28:18). Someone had to be greater than He was to give Him that power. Who was it (Jn. 14:28)?

70 Jesus was resurrected and exalted by the Father, so He could not be the Father (Eph. 1:20-23; Phil. 2:9-11; Heb. 12:2; 1 Pet. 3:22)

71 God made Jesus both Lord and Christ (Acts 2:33-36).

72 Six times in Jn. 14:1-9 Jesus made it clear that He was not the Father.

Holy Spirit Not Jesus Or the Father:

73 The Holy Spirit is another from both the Father and the Son (Jn. 5:32; 14:16-17, 26; 15:26; 16:7-15).

74 It was necessary that Jesus go away so that the Holy Spirit could come (Jn. 16:5-15).

75 He has been seen with the natural eyes as a separate person from the Father and the Son (Mt. 3:16-17; Jn. 1:31-34; Rev. 4:5; 5:6).

76 He is symbolized as a separate person with Christ, both of them before God who sits on a throne (Rev. 1:4-5; 3:1; 4:5; 5:6).

77 He could not be sent from God until Christ was glorified, but would then be sent from both the Father and the Son (Jn. 7:37-39; Acts 2:33-34).

78 He was sent from the Father to endue Jesus with power, which required three persons: the one who sent Him, the one being sent, and the one who received Him (Acts 10:38; Isa. 11:2; 42:1-7; 61:1-2).

79 A clear distinction is made of the names of all three persons (Mt. 28:19; 2 Cor. 13:14; 1 Jn. 5:7).

80 A clear distinction is made between the Son who prays, the Father to whom He prays, and the Holy Spirit for whom He prays (Jn. 14:16).

left hand of the Son, and the Holy Ghost who is sent from the Father and the Son (Acts 2:33-36; 7:56; Jn. 14:16-17, 26; 15:26; 16:7-15)

82 The Son was already given (Jn. 3:16), when the Spirit was not yet given (Jn. 7:39).

83 The Son can be blasphemed with forgiveness possible; but if the Spirit be blasphemed no forgiveness is possible. This proves two distinct persons (Mt. 12:31-32; Mk. 3:29-30; Lk. 12:10).

84 The Samaritans received Jesus, but had not yet received the Holy Ghost (Acts 8:5-25).

85 Jesus could do no miracle by Himself (Jn. 5:19), but by the Holy Ghost He did many miracles (Jn. 2:11; Acts 10:38)

86 The Holy Ghost came not to speak of or glorify Himself, but to speak of and glorify Jesus (Jn. 16:7-15).

87 The descent of the Holy Spirit proved the arrival of Jesus in heaven to sit at the right hand of God, thus proving three persons (Acts 2:33-34; Jn. 7:39)

88 Jesus claimed even after the resurrection that He was not a spirit being, so He could not be the Father or the Holy Spirit who are spirit beings (Lk. 24:39; Jn. 4:24; 14:16-17, 26; 15:26; 16:7-15)

89 In the last book of the Bible the Trinity is seen as working together in all things (Rev. 1:4-6; 3:1; 4:5; 5:6; 21:10; 22:17).

28 Blessings of Faith (5:4)

1 Bodily healing (Mt. 8:10; Acts 3:16)
2 Protection (Mt. 8:26; 14:31)
3 Daily food (Mt. 16:8-10)
4 Forgiveness (Lk. 7:50; Rom. 3:25)
5 Miracles (Acts 6:8; Gal. 3:5)
6 Heart purity (Acts 15:9)
7 Sanctification (Acts 26:18)
8 Righteousness (Rom. 3:22; 9:30)
9 Justification (Rom. 3:28-31; 4:1-25; 5:1; Gal. 2:16; 3:8, 24)
10 Renewal of youth (Rom. 4:17-20)
11 Stability (1 Cor. 16:13; 2 Cor. 1:24)
12 Christian living (2 Cor. 5:7; Heb. 10)
13 Holy Spirit (Gal. 3:2, 14)
14 Sonship (Gal. 3:26)
15 Salvation (Acts 4:12; Eph. 2:8-9)
16 Christ indwelling (Eph. 3:17)
17 Baptism into Christ (Col. 2:12)
18 Works of power (1 Th. 1:3; 2 Th. 1:11)
19 Godly edifying (1 Tim. 1:4)
20 Boldness (1 Tim. 3:13)
21 Assurance (Heb. 10:22)
22 Good profession (Heb. 10:23)
23 Patience (Jas. 1:3; 1 Pet. 1:7)
24 Inheritance (Jas. 2:5)
25 Power to resist Satan (1 Pet. 5:9)
26 Victory over the world (1 Jn. 5:4)
27 Edification (Jude 20)
28 Many faith exploits (Heb. 11, notes)

10 Faith Promises

1 Nothing impossible (Mt. 17:20)
2 All things (Mt. 21:21)
3 Whatever you say (Mk. 11:22-24)
4 Salvation (Acts 4:12; 1 Pet. 1:5-13)
5 Daily necessities (Mt. 6; Lk. 12:28)
6 Victory in Christian living (Rom. 1:17)
7 Access to God (Rom. 5:2)
8 Holy Spirit (Gal. 3:14)
9 Promises fulfilled (Heb. 6:12)
10 Bodily healing (Jas. 5:14-16)

12 Ways of Spirit Witnessing of Jesus (5:6)

1 By guiding Simeon to Jesus to declare His Messiahship when a babe (Lk. 2:27-32)
2 By training Jesus in His growth to maturity (Lk. 2:40-52; Isa. 50:4-5)
3 By descending upon Him, confirming His Messiahship (Mt. 3:16; Jn. 1:31-33)

with Isa. 61:1-2)
5 By the transfiguration of Christ, demonstrating His earthly kingship (Mt. 16:28; 17:1-9; 2 Pet. 1:16-21)
6 By enabling Christ to offer Himself as a ransom for all (Heb. 9:14)
7 By the resurrection of Jesus and His triumph over death, hell, and the grave (1 Pet. 3:18-19; Acts 2:24-32; Rom. 1:4)
8 By the Spirit's descent at Pentecost,
9 By fulfilling the prophecies of Jesus in men confirming the ascension and exaltation of Jesus Christ (Jn. 7:37-39; Acts 2:33-36)chosen to represent the Messiah (Jn. 14:16-17, 26; 15:26; 16:7-15; Acts 2; Heb. 2:1-4; Mk. 16:15-20)
10 By giving personal witness to every one who believes in Jesus Christ (Jn. 3:16; Rom. 8:9-16; Gal. 4:6)
11 By making it possible for each believer to carry on the original N.T. program (Mt. 18:18, refs.; Mk. 16:15-20, notes; Jn. 14:12-15; 1 Cor. 12)
12 By a written record of the life and teachings of Jesus Christ and of the new covenant (Acts 1:1-2; 1 Cor. 2:10; 2 Tim. 3:16-17; 2 Pet. 3:16)

8 Uses of the Word "Heart" (3:21)

1 The physical organ—the seat of the physical life; the blood pump (2 Sam. 18:14; 2 Ki. 9:24; Eccl. 12:6; Pr. 14:30)
2 The center of anything (Mt. 12:40)
3 The inner man consisting of soul and spirit (Ps. 51:10; Mt. 5:8; 12:34-25; 15:18-19; 22:37; Rom. 6:17; 1 Pet. 3:4)
4 The conscience (Mk. 8:17; Jn. 12:40; Acts 2:37; Rom. 2:5; 1 Jn. 3:20-21)
5 The will (Acts 4:32; 1 Cor. 7:37)
6 The Mind Including:
  (1) Thoughts (Gen. 6:5; Jn. 12:40)
  (4) Wisdom (Ex. 35:35; Pr. 2:10)
  (5) Blindness (Dt. 28:28; Rom. 1:21)
  (6) Meditation (Ps. 19:14; Lk. 2:19)
  (7) Deceit (Pr. 12:20; Jer. 17:9)
  (8) Wickedness (Jer. 17:9)
  (9) Doubt (Mk. 9:23; Jas. 4:8)
  (10) Purposes (Acts 11:23)
7 The Soul Including:
  (1) Grief (Gen. 6:6; Dt. 15:10)
  (2) Joy and gladness (Dt. 28:47)
  (3) Desires (Ps. 37:4)
  (4) Sorrow (Pr. 14:10; 15:13; Jn. 16:6)
  (5) Discouragement (Dt. 1:28)
  (6) Fear (Dt. 28:65-67)
  (7) Comfort (Judg. 19:8)
  (8) Pain (Ps. 55:4)
8 The Spirit Including:
  (1) Zeal (Ex. 35:21, 26; 36:2)
  (2) Humility (Ps. 34:18; Mt. 11:29)
  (3) Faithfulness (Neh. 9:8)
  (4) Hate (Lev. 19:17)
  (5) Pride (Dt. 8:14; 17:20)
  (6) Foolishness (Pr. 22:15)
  (7) Integrity (Gen. 20:5-6; 1 Ki. 2:44; 9:4; 1 Chr. 29:17)
  (8) Immortality (Ps. 22:26; 69:32; 1 Pet. 3:4, note)

Who Is A Child of the Devil? (3:10)

21 Evidences One Is a Child of Satan:
1 Walking in darkness (1:5-6; 2:11)
2 Saying one has no sin (1:8, 10)
3 Failing to please God and keep His commandments (2:3-4; 3:22-24; 5:14-15)
4 Failing to walk as Christ did (2:6)
5 Hating anyone (2:9; 3:10-19; 4:20)
6 Failing to overcome Satan (2:13-14)
7 Loving the world and the things in it (2:15-17; 3:1, 13; 4:5)
8 Leaving Christian fellowship (2:19)
11 Doing unrighteousness (2:29; 3:10)
12 Making no effort to purify self (3:3)
13 Committing sin (3:8-10; 5:18)
14 Murdering (3:12, 15)
15 Shutting bowels of compassion (3:17)
16 Lacking faith (3:20-22; 5:14-15)
17 Being destitute of the indwelling Holy Spirit (3:24; 4:4, 13)
18 Being of the world and having fellowship with it (4:5)
19 Having no personal acquaintance with God or knowledge of eternal life (4:7-10; 5:10-13, 20-21)
20 Making no confession of Jesus (4:14-18)
21 Being overcome by the world (5:4-5)

5 Secrets of Answered Prayer (3:22)

1 Freedom from condemnation (Rom. 8:1)
2 Confidence in God (note o, Acts 4:13)
3 Asking (Mt. 7:7-11; Lk. 11:9-13)
4 Keeping commandments (v 23-24)
5 Pleasing God (Heb. 11:6; Jas. 1:5-8)

5 Blessings of Genuine Love (3:19)

1 Confirmation that we are of the truth
2 Assurance of a clean heart before God
3 Freedom from condemnation (v 20-21)
4 Faith and confidence in God (v 21)
5 Answers to prayers (v 22)

3 False Doctrines of That Day (2:22)

1 That Jesus is not the Christ
2 That God is not the Father of Jesus
3 That Jesus is not the Son of God

The Jews and the Gnostics in particular denied the miraculous virgin birth of Jesus Christ. They considered Him a common man, the son of Joseph and Mary (Mt. 13:55-57; Mk. 6:3).

I. Authorship and salutation to the elect lady and children

1 The [a]elder unto the [b]elect [c]lady and her children, whom [d]I love in the truth; and not I only, but also all they that have known the truth;

▲ 2 For the truth's sake, which dwelleth in us, and [e]shall be with us for ever.

3 Grace be with you, mercy, *and* peace, [f]from God the Father, and from the Lord Jesus Christ, [g]the Son of the Father, in truth and love.

II. Rejoicing over her children walking in the truth

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

III. Admonition to walk in love and keep the commandments

● 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, [h]that we love one another.

6 And [i]this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

IV. Warning against deceivers and antichrists (1 Jn. 2:18)

7 For many [*a]deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

● 8 [*b]Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

V. Warning against backsliding (1 Jn. 2:1-2, 24-25)

▲ 9 [*c]Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

VI. What to do to false teachers (2 Cor. 11:12, refs.)

● 10 [*d]If there come any unto you, and bring not this doctrine, receive him not into *your* house, [*e]neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

V!!. Conclusion and greeting

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of [*f]thy elect sister greet thee. Amen.

---

a John Was an Elder in Three Ways:
  1 By title, being an apostle and a preaching elder (Gr. presbuteros, note g, Acts 14:23)
  2 By seniority, both as a Christian and as an apostle. He is supposed to have been the oldest of the apostles, to have had the most years of Christian experience and to have been the only one to die a natural death
  3 By age, being about 90 years old at this writing. Cp. note k, Ph'm 9

b From Gr. eklektos, chosen excellent, Preeminent (***4 Elects of God***, p. 161).

c Gr. kuria, feminine of Kurios, Lord, therefore it may signify lady, or some most excellent and honorable woman to whom John addressed the epistle. She likely had a church in her home. She was a married woman, for her children are also saluted. No husband is mentioned so perhaps she was a widow who entertained many ministers and traveling evangelists in her home.

d I love with a Christian love and so do all who love the truth (v 1).

e The doctrines of Christianity are eternal.

f From both the Father and the Son of the Father, proving two distinct persons (See ***The Trinity***, p. 489).

g The only time this expression is used. It emphasizes that Jesus is not the Father, but the Son of the Father (Jn. 1:14, 18; 3:16). The incarnation is the very foundation of Christianity.

h This is John's peculiar emphasis in all his writings. He uses the word love 62 times compared to only 116 times by all other writers of the N.T.

i Keeping the commandments of the N.T. is proof of genuine love (v 6).

*a Gr. planos. Trans. deceiver (v 7; Mt. 27:63; 2 Cor. 6:8) and seducing (1 Tim. 4:1). Seducing spirits and deceivers denied the incarnation (v 7; 1 Jn. 4:1-6). Today, they are denying the bodily, fleshly resurrection of Jesus as well as the incarnation. The Gr. here reads, "Jesus Christ coming in the flesh", proving that it refers to His bodily resurrection and His coming again to earth in the flesh. He will come in the same human body that was resurrected and taken to heaven (Zech. 13:6; Acts 1:11; Phil. 3:21; 1 Cor. 15:1-23; note k, Jn. 21:14).

*b Here Christians are warned to meet required conditions of blessing in order not to lose rewards (1 Cor. 3:11-15, notes).

*c Any person who sins and does not remain in the truth, hath not God. He who does not sin and who remains in the truth has both the Father and the Son (v 9). This warns of the possibility of backsliding and losing rewards (v 8) as well as losing God and Christ (v 9).

*d If any man poses as an apostle or Christian teacher and does not teach the true doctrine of Christ—the incarnation, the death, burial, and bodily resurrection of Jesus Christ, do not receive him or give him entertainment in your home. Do not even bid him God speed. If you do you are a partaker of his evil deeds and will be punished with him for the same sins (v 10-11).

*e Classes not to fellowship (1 Jn. 1:3, note).

*f Probably the elect lady's own sister.

Summary of 2 John

Date and place: Perhaps written from Ephesus about 90 A.D.
Author: The apostle John (see Summary of St. John)
Theme: Walk of believers; deceivers—warnings regarding how they deceive
Statistics: 63rd book of the Bible; 1 chapter; 13 verses; 303 words; no question; no prophecy

I. Authorship and salutation

(cp. Acts 19:29; 20:4; 1 Cor. 1:14)

1 The [a]elder [b]unto the well beloved [c]Gaius, whom I love in the truth.

II. God's will for all saints

(Ps. 1, 21; 1 Jn. 3:19, refs.)

2 Beloved, [d]I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

III. Rejoicing over Gaius walking in the truth

3 For I rejoiced greatly, [e]when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my [f]children walk in truth.

IV. Commendation for hospitality to ministers

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 [g]Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, [h]taking nothing of the Gentiles.

● 8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

V. Warning against Diotrephes

9 I wrote unto the church: but [*a]Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 Wherefore, if I come, [*b]I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

VI. How to know saints and sinners

(Mt. 7:15, refs.)

● 11 Beloved, [*c]follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

VII. The good Demetrius

12 [*d]Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

VIII. Conclusion and benediction

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust [*e]I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

✝ ✝ ✝

---

a See note a, 2 Jn. 1.

b The second epistle of John to an individual (v 1; 2 Jn. 1).

c It is not known whether this Gaius was the same mentioned in Acts 19:29; 20:4; Rom. 16:23; 1 Cor. 1:14 or not.

d 3 Kinds of Blessing That Are God's Will:
  1 Material prosperity (v 2; Josh. 1:5-9; 1 Sam. 2:7-8; 1 Ki. 2:3-4; 1 Chr. 29:12; Ezra 8:22; Job 36:11; Ps. 1:1-3; Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; 2 Cor. 9:6-8; Phil. 4:19)
  2 Bodily healing and health (v 2; Ex. 15:26; Ps. 91; 103:3; Isa. 53:4-5; 58:8; Mt. 8:17; 1 Pet. 2:24; Jas. 5:14, note)
  3 Soul salvation (v 2; Mt. 1:21; Rom. 1:16; 10:9-10; Eph. 1:7; 2:8-9; Heb. 7:25; 1 Jn. 1:7, 9; Rev. 1:5)

If anyone of these blessings was not the will of God, would it be the wish of this most beloved apostle? If such blessings are the will of God for one man, they are for all men alike who will have faith for them, because in the gospel there is no respect of persons.

e Perhaps the ministers of v 5-8.

f From this we gather that Gaius was a convert of John the apostle. Or, it could refer to Christians under his care, those who were his juniors in Christ and in age.

g Gaius had entertained the visiting ministers and also strangers, and had done many works of charity (v 5-8).

h These ministers preached for Christ, not for personal gain or advantage. By all means they showed themselves disinterested in income (v 7-8).

*a Who this man was is not known and all speculation is useless. Regarding character he is known as being proud, ambitious, exclusive, malicious, inhospitable, despotic, and rebellious against apostolic authority (v 9-10).

*b This is the only threatening in John's writings, except in Revelation. He had apostolic power and threatened to use it to bring judgment on this rebel, as Paul threatened the Corinthians (1 Cor. 4:16-21).

*c Do not follow this kind of man (v 9-11). Do good, for this will be proof that you are of God and know Him (v 11).

*d Only mentioned here.

*e In both 2 and 3 John, the apostle expressed his hope of seeing the ones to whom he wrote (2 Jn. 12:3; Jn. 14).

✝ ✝ ✝

Summary of 3 John

Date and place: Perhaps written from Ephesus about 90 A.D.
Author: The apostle John (see Summary of St. John)
Theme: Personal responsibility concerning true and false ministers
Statistics: 64th book of the Bible; 1 chapter; 14 verses; 299 words; 2 questions; no prophecy

JUDE NOTES CONTINUED FROM PAGE 499

16 Sins of Homosexuals (Jude 8)

1 Practice sex perversion (v 8; Rom. 1)
2 Despise government and law (v 8)
3 Insult rulers (v 8; 2 Pet. 2)
4 Speak evil in ignorance (v 10)
5 Corrupt themselves (v 10; Rom. 1)
6 Commit sin in maintaining error in religion (v 11; Gen. 4)
7 Serve in religion for gain (v 11; 2 Pet. 2:15; Num. 31:8, 16)
8 Rebel like Korah (v 11; Num. 16)
9 Practice hypocrisy (v 12)
10 Commit ungodly deeds (v 15; Rom. 1)
11 Blaspheme God (v 15)
12 Murmur and complain (v 16)
13 Live in ungodly lusts (v 4, 16, 18)
14 Brag and boast (v 16)
15 Mock truth (v 18; 2 Pet. 3:3)
16 Live in sensual lusts (v 19)

✝ ✝ ✝

I. Authorship and salutation

1 [a]Jude, the [b]servant of Jesus Christ, and brother of James, [c]to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

II. Purpose of the epistle

● 3 Beloved, when I gave all diligence to write unto you of the [d]common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly [e]contend for the faith which was once delivered unto the saints.

4 For there are [f]certain men crept in unawares, who [g]were before of old ordained to this condemnation, [h]ungodly men, [i]turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

III. Examples of judgment

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, [j]afterward destroyed them that believed not.

6 And the angels which [k]kept not their first estate, but left their own [l]habitation, [m]he hath reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them [n]in like manner, giving themselves over to [o]fornication, and going after [p]strange flesh, are [q]set forth for an example, suffering the vengeance of eternal fire.

IV. Lusts and sins of apostates (2 Pet. 2:10-22)

8 Likewise also these *filthy* dreamers [r]defile the flesh, despise dominion, and speak evil of dignities.

V. Humility of Michael

9 Yet [s]Michael the archangel, when contending with the devil he [t]disputed about the body of Moses, [u]durst not bring against him a railing accusation, but said, The Lord rebuke thee.

VI. Characteristics of apostates (2 Pet. 2:10-22)

10 But these speak evil of those things which they know not: but what they know naturally, [v]as brute beasts, in those things they corrupt themselves.

11 Woe unto them! [w]for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of [*a]Core.

12 These are spots in your [*b]feasts of charity, when they feast with you, feeding them-

---

a Jude was a half-brother of Jesus Christ (see ***James***, p. 462; note d, Lk. 8:19).

b Gr. doulos, note e, Mt. 20:27.

c 3 Blessings of Christians:
  1 Sanctification (v 1; p. 406 ***The Doctrine of Sanctification***)
  2 Preservation (v 1; 1 Th. 5:23). Gr. tereo, note t, 1 Pet. 1:4
  3 Calling (v 2; Rom. 8:28; 2 Pet. 1:10)

d So called because it belongs to the Jews and the Gentiles alike and offers salvation to the whole world (Jn. 3:16).

e Gr. epagonizomai, to contend against others (v 3). Only here. The idea is to maintain the original faith of the gospel which was being destroyed by false teachers (v 3-4).

f Certain men came into the church under false pretenses and began to sow discord. Cp. Gal. 2:4; 1 Pet. 2:1.

g Gr. prographo. Trans. ordain before (v 4); write aforetime (Rom. 15:4); write (Rom. 15: 4); write afore (Eph. 3:3); and set forth evidently (Gal. 3:1). It means their condemnation was already settled and recorded in Scripture examples (v 5-7).

h Gr. asebes (point 3, col. 1, p. 414 under ***15 Classes Law Was Made For***)

i ***3 Chief Sins of the Ungodly***, p. 499.

j See ***21 Examples of Beings Fallen From Grace***, p. 496.

k Gr. tereo, same as preserved in v 1. The angels did not preserve their first estate (Gr. their own principality). They did not remain in their own realm and native state, but left them so as to enter the human realm and marry the daughters of men in an attempt to do away with pure Adamite stock and thus keep the seed of the woman from coming into the world to defeat them (Gen. 6:1-4, notes; 2 Pet. 2:4, notes). It is stated here that the angels, like Sodom and Gomorrah, lived contrary to nature and committed fornication (v 6-7).

l Gr. oiketerion, dwelling. Used only one other time and that of the resurrected body which believers long for (2 Cor. 5:2). Angels left their own dwellings invading the human sphere and plane of living and usurped the rights and prerogatives of human beings (v 7; Gen. 6:1-4, notes; 2 Pet. 2:4, notes).

m For this special sin of fornication (v 7), the angels are now bound in tartarus in chains until the great white throne judgment (2 Pet. 2:4, notes; Rev. 20:11-15).

n As did these angels. That is, Sodom and Gomorrah who, as the angels did, gave themselves over to fornication, and went after strange flesh, are set forth as examples of eternal punishment (v 6-7). The sin of Sodom and Gomorrah was that of sodomy, of living contrary to nature (Gen. 19). The sin of these angels was also living contrary to nature—living with the daughters of men to produce the giant races of the Bible (Gen. 6:1-4, notes). Both men and angels broke through the sex bounds that God had set for them.

o Here fornication is used of homosexuality, sex perversions (note g, Mt. 5:23).

p Gr. heteros, another of a different kind: men with men and angels with women, all living contrary to nature. Also women with women is referred to in Rom. 1:24-32.

q Have become examples of suffering the vengeance of God in eternal fire (v 7; Isa. 66:24; Mt. 25:46; Mk. 9:43-49; Rev. 14:9-11; 20:10-15).

r See ***16 Sins of Homosexuals***, p. 494.

s Michael (Dan. 10:13, 21; 12:1; Rev. 12:1; Rev. 12:7). No other angel bears the title of archangel, as recorded, but there are others who are also chief angels, for Michael is only one of them (Dan. 10:13).

t This took place after the death of Moses. The devil had the power of death until Christ conquered him on the cross (Col. 2:14-17; Heb. 2:14-15; Rev. 1:18). The devil claimed Moses, but God intervened and took the body, burying it in the land of Moab (Dt. 34:5-6). If he has been resurrected it had to be after the resurrection of Jesus who is the firstfruit of all that have died (1 Cor. 15:20-23). Whether Moses came out of the grave with the saints after Christ was resurrected is not stated (Mt. 27:52-53). He was in soulish form in Mt. 17:1-8.

u A good example for saints today who sometimes rail on Satan and insult him.

v They are uncultivated, follow only the depraved instincts, and are slaves to their animal passions (v 11).

w See note r, 6, 7, 8, above.

*a Korah (Num. 16).

*b Love-feasts of Christians which were held until about the 4th century when they were prohibited to be held in churches (1 Cor. 11:20, note).

✝ ✝ ✝

water, carried about of winds; trees whose fruit withereth, without fruit, [d]twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, [e]to whom is reserved the blackness of darkness for ever.

VII. The prophecy of Enoch

★▲14 And Enoch also, [f]the seventh from Adam, prophesied of these, saying, [g]Behold, the Lord cometh with [h]ten thousands of his saints,

▲ 15 [i]To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

VIII. Apostates are boastful (2 Pet. 2)

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

IX. Prophecy of Peter

● 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

★ 18 [j]How that they told you there should be mockers in the last time, who should [k]walk after their own ungodly lusts.

X. Apostates are ungodly

19 These be they who [l]separate themselves, sensual, having not the Spirit.

XI. Seven Christian practices that guarantee security

● 20 [m]But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

● 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

● 22 And of some have compassion, making a difference:

● 23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 [n]Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory [o]with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, [p]both now and ever. Amen.

---

1 Spots (Gr. spilas, hidden rocks) in your love-feasts on which many shipwrecks are made (v 12; 1 Tim. 1:19)
2 Clouds without the true refreshing showers of truth (v 12; Dt. 32:2). They are carried away by their passions and licentiousness (v 12; 2 Pet. 2:17)
3 Trees that are diseased and fruitless (v 12; Mt. 7:15, note)
4 Raging waves of the sea; foaming out the wickedness and shame like a troubled sea (v 13; Isa. 57:20)
5 Wandering stars or meteors floating about without direction and guidance (v 13; 2 Pet. 2:14-17)

d Does this refer to backsliding and becoming dead again in trespasses and sins, as in Lk. 22:32; Gal. 1:6-8; 4:19; 5:4; 6:1; Jas. 5:19-20; etc? How could they be twice dead if they had not been revived from death, had lived a while and then died again? (Lk. 8:13).

e They are reserved and headed for eternal darkness (Mt. 8:12; 25:30, 41, 46).

f See Gen. 5:18-24; Heb. 11:5.

g 1st N.T. prophecy in Jude (v 14-15, unfulfilled). Next, v 18. This refers to the second advent of Christ with all the resurrected saints who will have been raptured at least 7 years before this (2 Th. 2:7-8, notes; Zech. 14:5; Rev. 19:14). The angels of heaven will also accompany Christ to earth at this time (2 Th. 1:7-10; Mt. 16:27; 24:29-31; 25:31). Where Jude learned of this prophecy is not known, unless it be from the book of Enoch which was known in the early church. Origen, Tertullian, and others mention a book by this name.

h This is an expression of an indefinite number, as in Dan. 7:10; Rev. 5:11.

i ***35 Purposes of 2nd Advent***, p. 405.

j 2nd and last N.T. prophecy in Jude (v 18, being fulfilled). Cp. 2 Pet. 3:3.

k They murmur, complain and live in their own lusts and passions. They pretend devotion to rich men in order to gain money, influence, and power (v 16, 18).

l Separate themselves from the true church and those who demand holy living, which they leave under the pretense of superior wisdom and ideals (v 19).

m 7 Final Commands to Christians:
1 Build up yourselves on your most holy faith (v 20; 1 Tim. 1:4)
2 Pray in the Holy Ghost (v 20; Eph. 6:18; Rom. 8:26)
3 Keep yourselves in the love of God (v 20; 2 Tim. 1:14; Rom. 8:35-39)
4 Look for the mercy of our Lord Jesus Christ (v 21; Heb. 12:15)
5 Have compassion on some, making a difference between those who are weak and ignorant and those who are proud and arrogant of heart and unwilling to obey truth (v 22)
6 Save the willing with fear, pulling them out of the fate of eternal hell (v 23)
7 Hate even the garment spotted by the flesh (v 23; Jas. 1:27; Eph. 5:27)

n 2 Things God Is Able to Do (v 24):
1 Keep you from falling (1 Cor. 10:13)
2 Present you faultless to Himself (Eph. 5:27; Heb. 7:25)

o This will be our eternal reward

p Both now, and throughout all the ages, God is to be praised (v 25)

✝ ✝ ✝

Summary of Jude

Date and place: Probably written 66 A.D. Place: unknown

Author: Jude (1:1; note d, Lk. 8:19) Theme: Contending for the faith (v 3)

Statistics: 65th book of the Bible; 1 chapter; 25 verses; 613 words; no question; 22 verses of history; 1 verse of fulfilled and 2 verses of unfulfilled prophecy

JUDE NOTES CONTINUED

21 Examples of Beings Fallen From Grace (Jude 5)

The following angels, demons, and men are examples of beings who have fallen from grace:

1 Lucifer. He was sinless and walked in the ways of God perfectly until he sinned (Ez. 28:11-17, notes). He fell from God's favor and was cast out of heaven (Isa. 14:12-14; Lk. 10:18). He became sinful and lustful (Jn. 8:44) and destined to eternal hell (Mt. 25:41; Rev. 20:10).

2 Holy angels. Over ⅓ of God's holy angels rebelled with Lucifer (Rev. 12:3, 7-12) and became destined to hell with Satan (Mt. 25:41; Isa. 24:21). Many of these committed the extra sin of fornication and are now in hell (2 Pet. 2:4; Jude 6-7). Angels are sons of God (Gen. 6:1-4; Job 1:6; 2:1; 38:4-7) and yet those who sin are to be punished for ever in hell, so sonship is no unforfeitable guarantee of heaven.

3 Demons. They were also created sinless and in God's grace and favor. That they sinned and are doomed to eternal hell is clear from their own admission of being worthy of punishment (Mt. 8:29; Mk. 5:7; Lk. 8:28-32; Jas. 2:19). Many of them are now in the abyss (Rev. 9). See ***Demons or Unclean Spirits***, p. 1049 of O.T.

14; Jer. 4:23-26; Ez. 28:11-17; 2 Pet. 3:5-8 and other scriptures, Lucifer ruled the earth before Adam and caused all the people of his kingdom to lose God's favor and be destroyed in the flood of Gen. 1:2; 2 Pet. 3:5-8. (See notes on all these passages). Not one person, animal, city, or plant was left alive (Jer. 4:23-26, notes).

5 Adam and Eve were created in God's grace or favor (Gen. 1:26-31). They fell from grace by sin and lost the eternal life they would have kept if they had not sinned (Gen. 2:17; 3:1-19; Rom. 5:12-21; 2 Cor. 11:3). Nothing is ever said of their salvation from sin. They are not listed with faith-worthies of the O.T. (Heb. 11). Adam was still a sinner at the age of 810 years (Gen. 6:3, note). He was a son of God (Lk. 3:38). Thus, again, sonship is proved not to be a guarantee of eternal life. God promises to punish every angel or man who sins regardless of sonship or relationship. ***210 Plain Laws and Warnings*** below.

6 Adamites. Every person born of Adam was once in grace in Adam and fell from grace or favor when he did, for they were in his loins when he sinned. This is why death passed upon all men (Rom. 5:12-21; 1 Cor. 15:21-22; 2 Cor. 11:3). If all men fell from the same favor Adam did and are commanded to regain grace in Christ, then it is settled that falling from grace and regaining it can happen more than once (note d, Gal. 4:19).

7 Many Israelites. Before their sin in Ex. 32 they were born again (Dt. 32:18; Gal. 4:28-29), redeemed (Ex. 15:13; Dt. 21:8), sanctified (Ex. 31:13; Lev. 20:8), converted (Ps. 19:7), in grace (Ex. 33:12-17; Ps. 84:11), had their names in the book of life (Ex. 32:32-33; 69:25-29), had the same gospel we have (Gal. 3:6-14; Heb. 4:2), and the other spiritual experiences of p. 274. When they sinned they were cut off from God and were lost (Ex. 32:32-33; 1 Cor. 10:1-18; Heb. 2:1-4; Jude 5).

Scores of times they forsook God and were cursed (Dt. 17:3; 29:26; Judg. 2:11-23; 3:5-14; 4:1; 5:31; 6:1; 8:28-35; 10:6–11:33; 12:7–13:1; 20:13; 1 Sam. 2:12-36; 3:11-14; 1 Ki. 11:1-13, 38-39; 12:25-33; 13:33-34; 14:16-31; 15:29; 16:2; 2 Ki. 17:7-23; etc.).

8 Nadab and Abihu, holy priests of God (Ex. 19:6; 22:31), were cut off in sin (Lev. 10:1-20; Num. 3:4).

9 Korah, Dathan, Abiram, and other holy men of God were cut off by sin and went to sheol (Num. 16:1-3, 23-33).

10 Saul, who had a change of heart and received the Holy Spirit (1 Sam. 10:9-13, 21-24), went into spiritualism (1 Sam. 28; Lev. 19:31; 20:6). He lost the Holy Spirit (1 Sam. 16:12-23), and died a suicide and cursed of God (1 Sam. 31:1-6; 1 Chr. 10:13-14).

11 Many disciples of Jesus left Him and His grace and followed Him no more (Jn. 6:66). They for a while believed (Lk. 8:13). They drew back to perdition (Heb. 10:26-39). To receive Christ and confess Him for only a moment brings the new birth, so those who believed for awhile had grace to fall from (Jn. 1:12; 1 Jn. 5:1).

12 Judas Was Once Saved Because:

(1) He was a familiar friend of Christ (Ps. 41:9). Heb. batah, to confide in, as to be secure without fear. Used in this sense 107 times. Would Christ call any unsaved man or the devil (as some suppose Judas to be) "mine own familiar friend"?

(2) Christ trusted Judas at one time or He would not have said "in whom I trusted" (Ps. 41:9). Would He have confided in such a man if he had always been this way?

(3) Judas ate of Christ's bread (Ps. 41:9). This always assures orientals of very personal and intimate friendship

(4) He had his name written in the book of life with the righteous (Cp. Acts 1:20 with Ps. 69:25-28, notes)

(5) He was a bishop of the church Christ is building (Acts 1:20 with Ps. 109:8). See ***30 Requests Against Judas*** and ***30 Facts About Judas***, p. 1054

(6) He had part of the apostolic ministry (Acts 1:17, 25)

(7) Christ gave him power against unclean spirits to cast them out, and to heal all manner of sickness and disease. This was true of the twelve, Judas included (Mt. 10:1-4)

(8) He was sent forth as one of the twelve to represent Christ among Israel (Mt. 10:5-6)

(9) He was called to preach (Mt. 10:7).

(10) He was commanded to heal the sick, cleanse lepers, raise the dead, cast out devils (Mt. 10:8; Mk. 3:14-15; 6:7; Lk. 9:1-2)

(11) He freely received power to heal and it was commanded that he freely give (Mt. 10:8). If Judas could preach, heal, cast out devils, and have the other experiences mentioned and yet be unsaved and never in grace, should not those who are saved and in grace be able to do as much?

(12) He had the peace of God to give to a home as did all others of the twelve (Mt. 10:13)

(13) He was a sheep in the midst of wolves like others of the twelve (Mt. 10:16)

(14) He had the Holy Spirit in him (Mt. 10:19-20)

(15) He was ordained by Christ to the ministry as much as the others (Mk. 3:14)

(16) He was just as successful in preaching and healing as others (Mk. 6:12-13; Lk. 9:6, 10)

(17) He was an apostle, meaning he was one divinely called and sent to do the work of God (Lk. 6:13; note a, Acts 15:33)

(18) Judas fell by sin from the ministry and apostleship (Acts 1:25). How could he do this if he was always a sinner and always a devil as some say?

(19) Satan entered into Judas at the close of Christ's ministry, proving that he was not always an agent of the devil much less a devil from the beginning (Lk. 22:3; Jn. 13:2). He, therefore, backslid and became a thief (Jn. 12:6), a devil (Jn. 6:70, Gr. adversary), and the betrayer. To make Judas the very devil, a devil from the beginning, and an unsaved man never in grace is to ignore the plain facts of Scripture

(20) He had eternal life one time, as proved from Jn. 17:2 where we read of Christ giving eternal life "to as many as thou hast given him." Then in Jn. 17:12 it is stated that of "those that thou gavest me I have kept, and none of them (that thou gavest me and to whom I have given eternal life) is lost, but the son of perdition". What could be more clear than this—that Judas was given to Jesus and Jesus had once given him eternal life?

13 Ananias and Sapphira were saved and of one heart and one soul with all the church (Acts 4:32-5:1), until they agreed to lie to the Holy Ghost at which time they were killed (Acts 5:1-11). "Great grace was upon them all", including Ananias and Sapphira (Acts 4:33; 5:1)

14 The Galatians who had begun in the Spirit and had received the Spirit (3:2-4), were soon removed from Christ and grace (1:6; 5:4)

15 Demas, a preacher in the early church (Col. 4:14; Ph'm. 24) went back into sin, having loved this present world (2 Tim. 4:10). If any man loves the world the love of the Father is not in him. He is lost if he does not come back to God (1 Jn. 2:15-17)

16 Hymenaeus and Alexander were one time in the faith, but made shipwreck of it and put away faith (1 Tim. 1:19-20)

17 Many others coveted money and erred from the faith (1 Tim. 6:10, 21)

18 Many young widows waxed cold toward Christ and cast off their first faith and were damned (1 Tim. 5:11-13)

19 Hymenaeus and Philetus erred from the faith and overthrew the faith of others (2 Tim. 2:17-19)

20 Apostates were once saved, but fell away and departed from the faith. See notes on Rom. 1:21-32; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22

21 Many in the churches were once saved but point (Rev. 2:5, 10, 16, 20-23; 3:3, 11, 16)

Besides the above examples of being cut off from God because of sin, the Bible abounds with plain laws, commands (1,050 in N.T. alone, listed on p. 544) and warnings of punishment for those who return to sin. These make it clear that there are no unconditional promises and covenants in Scripture. Passages where no conditions are expressed are automatically limited by hundreds of kindred verses stating conditions to be met. It is not necessary always to state the conditions in every passage. When stated in some it is clear they apply to all companion scriptures. For example, in 1 Chr. 22:10 God promises to establish Solomon's throne over Israel forever, but this unconditionally stated promise is based upon obedience as seen in points 27-35 below. See ***99 Ways of Backsliders***, p. 1109 of O.T.

210 Plain Laws and Warnings

Those Before Moses' Law:

1 You shall surely die (Gen. 2:17)
2 Walk . . . be perfect (Gen. 17:2)
3 Keep the way of the Lord, to do justice and judgment, that the Lord may fulfill His Word (Gen. 18:19)

Those Under the Healing Covenant:

4 If diligently hearken . . do right . . give ear to commandments . . . keep all His statutes (Ex. 15:26)

Those Under Moses' Law:

5 That I may prove them, whether they walk in My law or no (Ex. 16:4)
6 If you obey . . . then you shall be a peculiar people unto Me (Ex. 19:5)
7 Whosoever sinneth against Me, him will I blot out of My book (Ex. 32:33)
8 By no means (note even by means of grace) clear the guilty (Ex. 34:6-7)
9 If you keep My commandments, then will I bless you (Lev. 26:3-13; Dt. 7:12-24; 11:13-14; 28:1-14)
10 But if you will not keep My commandments, then I will curse you (Lev. 26:14-45; Dt. 28:15-68)
11 Beware . . . forget not God . . . if you do forget Him . . . you will surely perish (Dt. 8:11-20)
12 What does the Lord require, but to walk in His ways (Dt. 10:12-13)?
13 Take heed . . . be not deceived, and you turn aside from God . . . then His wrath will be against you (Dt. 11:16-21)
14 I have set before you a blessing and a curse: a blessing if you obey . . . a curse if you disobey (Dt. 11:26-28)

Those Under Palestinian Covenant:

15 Keep the words of this covenant . . . do them, that you may prosper . . . that He may establish you a people unto Himself (Dt. 29:1, 9, 13-15)
16 When you hear the words of this curse and you say in your heart, I shall have peace, though I sin. The Lord shall not spare . . . because they have forsaken the covenant (Dt. 29:19-28)
17 If you hear . . . keep His commandments . . .and if you turn unto the Lord with all your heart (Dt. 30:1-10)
18 I have set before you life and good, and death and evil . . . keep His commandments, that you may live (Dt. 30:11-16)
19 But if your heart turn away . . . you shall surely perish (Dt. 30:17-20)

Those Given by Joshua:

20 Only observe to do according to all the law . . . that you may prosper . . . have good success (Josh. 1:7-8)
21 Keep and do all of the law . . . if you in any wise turn back . . . you shall perish (Josh. 23:6-14)
22 Choose you this day whom you will serve (Josh. 24:14-16)
23 If you forsake the Lord . . . then He will turn to do you hurt, and consume you, after He has done you good (Josh. 24:20)

24 If you will obey . . . rebel not, then you will follow the Lord (1 Sam. 12:14)
25 But if you do wickedly, you shall be consumed (1 Sam. 12:24-25)
26 You have not kept the commandment of the Lord . . . your kingdom will not continue (1 Sam. 13:13-14)

Those Given by David and Solomon:

27 Keep the charge of the Lord . . . that He may continue His Word (1 Ki. 2:3-4)
28 If your children take heed to walk in truth with all their heart (1 Ki. 2:4)
29 If you will walk in My ways . . . keep My commandments (1 Ki. 3:14)
30 If you keep My commandments, then I will bless . . . but if you break them, then will I cut off Israel (1 Ki. 9:3-9; 11:1-38; 2 Chr. 7:19-22)
31 Only if they obey (2 Ki. 21:7-8)
32 If he be constant to do My commandments (1 Chr. 28:7-10)
33 If My people humble themselves . . . pray . . seek My face . . . turn from sin, then will I hear (2 Chr. 7:14)
34 If you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever (1 Chr. 28:9)
35 But if you turn away from My commandments . . . Then will I pluck you up . . . cast out of My sight (2 Chr. 7:19-22)

Those Given by O.T. Prophets:

36 The Lord is with you, while you be with Him . . . but if you forsake Him, He will forsake you (2 Chr. 15:2)
37 Because you have forsaken the Lord, He has forsaken you (2 Chr. 24:20)
38 Because they have forsaken Me . . . My wrath shall not be quenched (2 Chr. 34:25)
39 But if they obey not, they shall perish . . .die without knowledge (Job 36:12)
40 They have forsaken the Lord . . . have gone away backward . . . I will not hear (Isa. 1:4-15)
41 But if you refuse and rebel, you shall be devoured (Isa. 1:19-20; Jer. 1:16; 2:13, 17, 19; 5:19; 9:13; 15:6; 16:11; 17:13; 19:4; 22:9)
42 If you will not obey, I will destroy you (Jer. 12:17)
43 When a righteous man turns from his righteousness, and commits iniquity he shall die in his sin (Ez. 3:20-21)
44 The soul that sinneth it shall die (Ez. 18:4)
45 When a righteous man turns away from his righteousness and commits sin . . . all his righteousness shall not be mentioned. In his sins he shall die (Ez. 18:24-26)
46 The righteousness of the righteous shall not deliver him in the day of his transgression . . . If he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his sin he shall die (Ez. 33:12-13)
47 If you will not hear, I will curse you (Mal. 2:2)

The New Covenant—Under Grace

Those Given by Christ:

48 If the salt has lost its savor it is good for nothing but to be cast out (Mt. 5:13)
49 He that endureth to the end shall be saved (Mt. 10:22)
50 Whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him (Mt. 12:32-33)
51 Dureth for a while . . . which for a while believe, and in time of temptation fall away (Mt. 13:21; Lk. 8:13)
52 Let him deny himself, and take up his cross, and follow Me (Mt. 16:24)
53 Labour for eternal life. See 23 Conditions of Eternal Life, note d, Jn. 6:27
54 If you continue in My word, then are you My disciples indeed (Jn. 8:31)
55 Whosoever committeth sin is the servant of sin (not a son). And the servant abideth not in the house forever: but the Son abideth ever (Jn. 8:34-
56 My sheep hear My voice, and I know them, and they follow Me (note f, Jn. 10:27)
57 If a man love Me he will keep My words (Jn. 14:21-23)
58 If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned (Jn. 15:6)
59 Continue in My love (Jn. 15:9)
60 If you keep My commandments you shall abide in My love (Jn. 15:10-13)
61 You are My friends, if you do whatsoever I command you (Jn. 15:14)

Those Given by Paul

62 Persuaded them to continue in the grace of God (Acts 13:43)
63 Exhorting them to continue in the faith (Acts 14:22)
64 When they knew God, they glorified Him not as God . . . God gave them up to uncleanness (Rom. 1:21-32)
65 They which commit such things are worthy of death (Rom. 1:32; 2:2-3)
66 By patient continuance in well doing seek for eternal life (Rom. 2:7)
67 Know you not, that to whom you yield yourselves servants to obey, his servants you are (Rom. 6:16-23)?
68 The wages of sin is death (Rom. 6:23)
69 Who walk not after the flesh, but after the spirit (Rom. 8:1-4)
70 If you live after the flesh you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live (Rom. 8:12-13)
71 Because of unbelief they were broken off and you stand by faith . . . on them that fell, severity; but toward you goodness, if you continue in His goodness: otherwise you shall be cut off. And they also, if they abide not still in unbelief, shall be graffed in again (Rom. 11:20-23)
72 If any man defile the temple of God, him shall God destroy (1 Cor. 3:17)
73 The unrighteous shall not inherit the kingdom of God (1 Cor. 6:9-10)
74 Through your knowledge the weak brother shall perish (1 Cor. 8:11)
75 I keep under my body, and bring it into subjection, lest when I have preached to others, I myself should be a castaway (1 Cor. 9:27, note)
76 By which you are saved, if you keep in memory what I preached unto you, unless you have believed in vain (1 Cor. 15:2)
77 By faith you stand (2 Cor. 1:24)
78 We labor, that whether present or absent, we may be accepted of Him (2 Cor. 5:9)
79 We beseech you that you receive not the grace of God in vain (2 Cor. 6:1)
80 I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity in Christ (2 Cor. 11:3)
81 Christ is in you, except you be reprobate (castaway)—as in 1 Cor. 9:27, note (2 Cor. 13:5)
82 I marvel that you are so soon removed from Him that called you into the grace of Christ unto another gospel (Gal. 1:6-9)
83 If I build again the things which I destroyed, I make myself a transgressor (Gal. 2:18)
84 I do not frustrate the grace of God. (It can be done—Gal. 2:21)
85 Who hath bewitched you that you should not obey the truth (Gal. 3:1; 5:7)
86 Having begun in the Spirit, are you now made perfect by the flesh (Gal. 3:3. Cp. 5:19-21)?
87 The just shall live by faith (by daily faith, not a faith once for all—Gal. 3:11)
88 After you have known God, how turn you again to be in bondage (Gal. 4:9)?
89 I am afraid of you, lest I have bestowed labor upon you in vain (Gal. 4:11)
90 My little children, of whom I travail in birth again of you (Gal. 4:19-20, note)
91 Stand fast in the liberty . . . be not entangled again with the yoke of bondage (Gal. 5:1, 3)
92 You are fallen from grace (Gal. 5:4)
93 A little leaven leaveneth the whole lump (Gal. 5:9; 1 Cor. 5:7-8)
94 If you bite and devour one another, take heed that you be not consumed one of another (Gal. 5:15)
95 Walk in the Spirit and you shall not fulfill the lusts of the flesh (Gal. 5:16)
96 They which do such things shall not inherit the kingdom of God (Gal. 5:19-21)
97 Whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal. 6:7-8)
98 The spirit that worketh in the children of disobedience (Eph. 2:2)
99 Because of these things (sins) cometh the wrath of God upon the children of disobedience (Eph. 5:6)
100 That you may be without offence until the day of Christ (Phil. 1:10)
101 Work out your own salvation with fear and trembling (Phil. 2:12)
102 Stand fast in the Lord (Phil. 4:1)
103 If you continue in the faith grounded and settled, and be not moved away from the hope of the gospel (Col. 1:23)
104 As you have received Christ, so walk in Him: rooted and built up in Him, and established in the faith (Col. 2:6-7)
105 Beware lest any man spoil you. . . after the rudiments of the world, and not after Christ (Col. 2:8)
106 Let no man beguile you of your reward . . . not holding the Head (Christ, Col. 2:18-19)
107 Mortify your members upon earth . . . for which things' sake cometh the wrath of God upon the children of disobedience (Col. 3:5-6)
108 He that does wrong shall receive for the wrong which he has done: and there is no respect of persons (Col. 3:25)
109 I sent to know of your faith, lest by some means the tempter has tempted you, and our labor be in vain (1 Th. 3:5)
110 Now we live, if we stand fast in the Lord (1 Th. 3:8)
111 Taking vengeance on them that obey not the gospel . . . who shall be punished with everlasting destruction (2 Th. 1:8-9)
112 Withdraw from every brother that walketh disorderly (2 Th. 3:6, 14)
113 From which (faith) some have turned aside (1 Tim. 1:5-6)
114 Some having put away concerning faith have made shipwreck (1 Tim. 1:18-20)
115 Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (1 Tim. 4:1)
116 Take heed unto yourself, and unto the doctrine; continue in them: for in so doing this you shall save yourself, and them that hear you (1 Tim. 4:16)
117 He has denied the faith, and is worse than an infidel (1 Tim. 5:8)
118 When they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith (1 Tim. 5:11-12)
119 Some have already turned aside after Satan (1 Tim. 5:15)
120 While some coveted after (money), they have erred from the faith (1 Tim. 6:10)
121 Fight the good fight of faith, lay hold of eternal life (1 Tim. 6:12, 19)
122 Some have erred concerning the faith (1 Tim. 6:21)
123 If we be dead with Him, we shall also live with

2:12)
125 Who concerning the faith have erred . . .and overthrow the faith of some (2 Tim. 2:18)
126 Continue in the things you have learned (2 Tim. 3:14-15)
127 - 148 See ***22 Warnings to Christians*** in Hebrews, p. 449

Those Given by James

149 When lust has conceived, it brings forth sin: and sin, when it is finished, brings forth death (Jas. 1:13-15)
150 Be doers of the word, and not hearers only, deceiving your own selves (Jas. 2:22-25)
151 To him that knows to do good, and does it not, to him it is sin (Jas. 4:17)
152 Brethren, if any of you do err from the truth, and one convert him . . . he that converteth a sinner (who was formerly a Christian) from the error of his way shall save a soul from death (Jas. 5:19-20, note)

Those Given by Peter

153 He that hears and works righteousness is accepted of Him (Acts 10:35)
154 The face of the Lord is against them that do evil (1 Pet. 3:12)
155 If the righteous scarcely be saved, where shall the sinner appear (1 Pet. 4:18)?
156 He that lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins (2 Pet. 1:9)
157 Give diligence to make your calling and election sure: for if you do these things you shall never fall (2 Pet. 1:10)
158 If God spared not the angels that sinned (they were once holy and in grace) He will not spare you (1 Pet. 2:4-9)
159 The Lord knows how to reserve the unjust unto judgment (2 Pet. 2:9)
160 Which have forsaken the right way, and are gone astray (2 Pet. 2:15)
161 They allure into sin those who were clean escaped from sin (2 Pet. 2:18)
162 Of whom a man is overcome, of the same is he brought into bondage (2 Pet. 2:19)
163 If after they have escaped the pollutions] of the world through the knowledge of Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning. It had been better not to have known the way of righteousness, than, after they have known it, to turn away from the holy commandment (2 Pet. 2:20-22, note)
164 Be diligent that you may be found in Him in peace, without spot, and blameless (2 Pet. 3:14)
165 Beware lest you also, being led away with the error of the wicked, fall from your own stedfastness (2 Pet. 3:17)

Those given by John

166 If we say we have fellowship with Him and walk in darkness, we lie, and do not the truth (1 Jn. 1:6)
167 If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin (1 Jn. 1:7)
168 We know that we know Him, if we keep His commandments (1 Jn. 2:3)
169 He that says, I know Him, and keeps not His commandments is a liar, and the truth is not in him (1 Jn. 2:4)
170 Whoso keeps His word . . . hereby we know that we are in Him (1 Jn. 2:5)
171 He that saith he is in the light, and hateth his brother, is in darkness even until now (1 Jn. 2:9)
172 If any man love the world the love of the Father is not in him (1 Jn. 2:15-17)
173 He that does the will of God abideth forever (1 Jn. 2:17)
174 Let that eternal life abide in you (1 Jn. 2:24-25,

may have confidence (1 Jn. 2:28)
176 Everyone that does righteousness is born of Him (1 Jn. 2:29)
177 Everyone that has this hope in Him purifieth himself, even as He is pure (1 Jn. 3:3)
178 Whosoever committeth sin transgresses the law and incurs the death penalty (1 Jn. 3:4; Ez. 18:4; Gal. 5:21)
179 Whosoever abideth in Him sinneth not: whosoever sinneth has not seen Him, neither known Him (1 Jn. 3:6, note)
180 He that committeth sin is of the devil, not of God (1 Jn. 3:8)
181 Whosoever is born of God does not commit sin (1 Jn. 3:9, note)
182 Whosoever does not righteousness is not of God (1 Jn. 3:10)
183 Whosoever loves not his brother is not of God (1 Jn. 3:10, 15)
184 He that loves not his brother abides in death (1 Jn. 3:14)
185 Whosoever hates his brother does not have eternal life abiding in him (1 Jn. 3:15)
186 Whosoever shuts up his bowels of compassion from a brother in need does not have God's love (1 Jn. 3:17)
187 He that loves not does not know God (1 Jn. 4:7-8)
188 Whatsoever is born of God overcometh the world (1 Jn. 5:1-5)
189 If any man see his brother sin a sin that is forgivable, he shall ask and life shall be given him (1 Jn. 5:16). This proves that when a man sins he incurs the death penalty (Jas. 5:19-20; Ez. 18:4; Gal. 5:21)
190 Whosoever sins and abides not in the doctrine of Christ, has not God. He that abides has both the Father and the Son (2 Jn. 9)
191 He that does good is of God; but he that does evil is not of God (3 Jn. 11)

Those Given by Jude

192 Turning the grace of God into lasciviousness (Jude 4)
193 The Lord, having saved the people out of Egypt, afterward destroyed them that believed not (Jude 5; 1 Cor. 10)
194 Sinning angels are set forth as an example to others who are tempted to sin (Jude 6-7). If God will damn them for sin, He will also damn others
195 Keep yourselves in the love of God (Jude 21)
196 Look for the mercy of Jesus Christ unto eternal life (Jude 21)

Those Given by Christ and John

197 You have left your first love. Recognize you are fallen, repent, do your first works; or else I will remove your church (Rev. 2:4-5)
198 Be faithful unto death, and I will give you life (Rev. 2:10)
199 Repent, or I will come unto you and fight against you (Rev. 2:16)
200 Those that defile their garments will not walk with Me (Rev. 3:5)
201 He that does not overcome I will blot his name out of the book of life (Rev. 3:5; 22:18-19; Ex. 32:32-33; Ps. 69:25-29)
202 Hold that fast which you have, that no man take your crown (Rev. 3:11)
203 Because you are neither cold nor hot, I will spue you out of My mouth (Rev. 3:15-16)
204 Blessed are they that watch and keep their garments, lest they walk naked and ashamed (Rev. 16:15)
205 All who sin will have their part in the lake of fire (Rev. 21:8)
206 All who sin will not enter the Holy City (Rev. 21:27; 22:15, 19)
207 The unjust, filthy, and sinful will forever be that way (Rev. 22:11)
208 If any man shall add unto these things, God

209 If any man shall take away from the words of this book, God shall take away his part out of the book of life (Rev. 22:19)
210 God shall take his part out of the things written in this book (Rev. 22:19)

Scriptures Stating Assurance

1 Whosoever believeth in Him should not perish, but have everlasting life . . . hath everlasting life . . . shall not come into condemnation; but is passed from death unto life (Jn. 3:15-16, 36; 5:24)
2 I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand (or My Father's hand, Jn. 10:27-29)
3 I am persuaded, that neither death, nor life, nor angels . . . nor any other creature, shall be able to separate us from the love of God (Rom. 8:35-39)
4 We shall be saved from wrath through Him (Rom. 5:8-9)
5 There is now no condemnation to them which are in Christ Jesus (Rom. 8:1)
6 He shall be holden up: for God is able to make him stand (Rom. 14:4)
7 Who shall also confirm you unto the end, that you may be blameless . . . God is faithful, by whom you are called into the fellowship of Jesus Christ (1 Cor. 1:8-9)
8 He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love (Eph. 1:4)
9 You were sealed with the Holy Spirit of promise (Eph. 1:13)
10 You are sealed unto the day of redemption (Eph. 4:30)
11 He which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1:6)
12 I am persuaded that He is able to keep that which I have committed unto Him against that day (2 Tim. 1:12)
13 Who are kept by the power of God through faith unto salvation (1 Pet. 1:5)
14 We have an advocate with the Father, Jesus Christ (1 Jn. 2:1-2)
15 Beloved, now are we the sons of God (1 Jn. 3:2)
16 Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory (Jude 24)

Eternal security is, therefore taught in Scripture on the basis of obedience to God. See ***35 Conditions of Assurance***, p. 382; notes on Jn. 6:27; 10:27-29; 15:1-8; 1 Cor. 9:27; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22. If men truly want security, let them meet God's terms. No man is obligated to sin. God has made full provision to keep men and present them faultless in heaven if they will co-operate; but no provision except hell is made for rebels. All hope of assurance while living in rebellion is a fool's hope. Any teaching of security that encourages sin is false and satanic.

True security is through faith and obedience to God and grace, not disobedience and disgrace.

3 Chief Sins of the Ungodly (Jude 4)

1 Gr. metatithemi, to place differently; to change for oneself; to change one's opinion to a new one; retract. Trans. turning (v 4); translate (Heb. 11:5); carry over (Acts 7:16); remove (Gal. 1:6); and change (Heb. 7:12). Ungodly men used the grace and mercy of God to cover up their sins of lasciviousness; hiding in religion to commit the most horrible sex perversions. See ***17 Works of the Flesh***, p. 362
2 Denying the only Lord God (v 4). They denied the right of God to rule their lives so they could continue to sin
3 Denying the Lord Jesus Christ (v 4; 2 Pet. 2:1)

JUDE NOTES CONTINUED PAGE 494

239

CHAPTER 1

Introductory remarks (1:1-11).
1. Title, origin, subject, object, transmission and author

■ 1 The [a]Revelation [b]of Jesus Christ, which God [c]gave unto him, [d]to shew unto his [e]servants [f]things which must [g]shortly come to pass; and he sent and [h]signified *it* by his angel [i]unto his servant John:

2. Threefold authenticity (22:16)

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 The beatitude (CP. 14:13; 16:15; 19:9; 20:6; 22:7, 14) and nature of prophecy (Cp. 22:7, 10, 18, 19)

▲ 3 [j]Blessed *is* he that readeth, and they that hear the words of this [k]prophecy, and [l]keep those things which are written therein: for the time *is* at hand.

4. Sevenfold salutation to the churches and threefold exaltation of Jesus Christ

4 John to the [m]seven churches which are in Asia: Grace *be* unto you, and peace, [n]from him which is, and which was, and which is to come; and from the [o]seven Spirits which are before his throne;

5 And from [p]Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

★ 6 [q]And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

5. Chief theme of Revelation (11:15-18; 19:11-21; 22:20)

▲ 7 Behold, he cometh with clouds; and [r]every eye shall see him, and [s]they *also* which pierced him: [t]and all kindreds of the earth shall wail because of him. Even so, Amen.

6. Eternity of Jesus Christ (1:8, 11, 17; 2:8; 21:6; 22:13; Mic. 5:1-2; Jn. 1:1-2)

8 I am [u]Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

7. The prophet—John (1:1, 4)

9 I John, who also am your brother, and [v]companion in [w]tribulation, and in the [*a]kingdom and [*b]patience of Jesus Christ, was in the isle that is called [*c]Patmos, [*d]for the word of God, and for the testimony of Jesus Christ.

10 I was [*e]in the Spirit on [*f]the Lord's day,

---

a Gr. apokalupsis, to unveil or uncover. It implies the lifting up of a curtain so all can see alike what is uncovered. When used of writing it means to reveal or make clear (Eph. 3:3; Gal. 1:12); when used of a person it denotes visible presence (v 1; 2 Th. 1:7; 1 Pet. 1:7, 13). Here it refers to both the book and the person of Christ. See ***Revelation***, p. 332 and 363.

b Not a revelation altogether concerning Christ, but one from Him. Christ is not the main subject of the book. See note f, below.

c God gave it to Christ, emphasizing His limitations during His incarnation (Isa. 50:4; Mt. 28:18; Mk. 13:32; Lk. 2:40, 52).

d The purpose was to show, not hide from His servants, events from John's day into all eternity (Rev. 21–22).

e 111 times in the N.T.; 14 in Rev.

f 45 times, emphasizing the subject matter of the book, which is things or events:
  1 Events of the whole church age (Rev. 1–3)
  2 Events in heaven (Rev. 4–5)
  3 Events of the future tribulation of Daniel's 70th week (Rev. 6–19)
  4 Events of the Millennium (Rev. 20)
  5 Events of the eternal new heavens and the new earth (Rev. 21–22)

g Gr. tachos, swiftness; speed; quickly. Trans. shortly (v 1; 22:6; Acts 25:4; Rom. 16:20); quickly (Acts 12:7; 22:18; Rev. 2:5); and speedily (Lk. 18:8). The idea is that this series of events must begin quickly.

h Gr. semaino, to show or point out; announce; to make a note of. That it does not mean that all things are in symbols is clear from its use elsewhere (v 1; Jn. 12:33; 18:32; 21:19; Acts 11:28; 25:27). It simply means to make a clear record.

i The book was transmitted from God to Christ, to the angel, to John, to the churches, to us (v 1, 11).

j 3 Classes Blessed (v 3):
  1 Those who read the Revelation
  2 Those who hear it
  3 Those who keep things written therein

k 7 times in Rev. indicating the prophetic aspect of the book (v 3; 11:6; 19:10; 22:7, 10, 18, 19).
  7 Rules Regarding Prophecy:
  1 Understand prophecy as history written beforehand
  2 Give the same meaning to words of prophecy as you do the words of history
  3 Do not seek for hidden meanings
  4 Do not think prophecy must be fulfilled before it can be understood
  5 Do not interpret God's own interpretation of any thing in prophecy
  6 Take all prophecy literally unless it is clear that it cannot have a literal meaning. Then get the literal truth conveyed by the figurative language
  7 Let the Bible be its own interpreter

l 7 times in Rev. (v 3; 2:26; 3:8, 10; 12:17; 14:12; 22:9).

m They were located in Asia Minor (v 11).

n From the Divine Trinity (v 4-5). See ***89 Proofs of a Divine Trinity***, p. 489.

o See note on Rev. 5:6.

p See ***10 Facts About Jesus Christ***, p. 543.

q 1st N.T. prophecy in Rev. (1:6-7, unfulfilled). Next, 2:5.

r All eyes in the immediate vicinity of Jerusalem where He lands (Zech. 14:1-5). People in distant parts of the earth will not see Him until later (Isa. 2:2-4; 66:19-21; Zech. 8:23).

s The descendants of those who pierced Him—the Jews (Zech. 12:10).

t The armies of the nations that will be surrounding Jerusalem when Christ comes (Zech. 14:1-5; Mt. 24:29-31).

u The first and last letters of the Gr. alphabet. Used 4 times in Rev. (1:8, 11; 21:6; 22:13. Cp. 1:17; 2:8. Used of Christ in all these places except in 21:6). He is also called the Almighty (v 8), which is elsewhere used of the Father (4:8; 11:17; 15:3; 16:7, 14; 19:15; 21:22).

v Partaker, as in note o, Phil. 1:7.

w Used 5 times in Rev.: 4 times of persecution of Christians in John's day (1:9; 2:9, 10, 22), and one time of the future great tribulation (7:14). See note h, 2 Cor. 1:4.

*a The kingdom of or from the heavens that Christ will establish on earth at the second advent (1:6, 9; 5:10; 11:15; 12:10; 20:4-6; 22:5). See notes j and e, Mt. 4:17; 19:24.

*b 7 times in Rev. of the endurance of Christians in sufferings (1:9; 2:2-3, 19; 3:10; 13:10; 14:12).

*c A volcanic, treeless, rocky island about 6x10 miles, 30 miles S. W. of Samos. It was made a place of exile by the Romans for the lowest of criminals.

*d 2 Reasons for Banishment (v 2, 9):
  1 For preaching the Word of God
  2 For testifying of Jesus Christ

*e A term used of being wholly in union with the Holy Spirit and yielded to Him (note n, Lk. 22:3).

*f See ***The Lord's Day***, p. 531, also p. 333, ***Sunday the Christian Sabbath***.

† † †

trumpet,

8. John's commission to write the Revelation

11 Saying, I am Alpha and Omega, the first and the last: and, [h]What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

I. "The Things which thou HAST SEEN" (1:12-20)
1. The vision of Christ:
(1) Eight characteristics of Christ

12 And I turned to see the voice that spake with me. [i]And being turned, I saw [j]seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* [k]like unto the Son of man, [l]clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.

(2) Effect of the vision upon John (Cp. Isa. 6; Ez. 1:28; 2:3; Dan. 8:27; 10:5-18; Acts 9:3-8)

17 And when I saw him, I fell at his feet [m]as dead. And he laid his right hand upon me, saying unto me, [n]Fear not; I am the first and the last:

18 [o]I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the [p]keys of hell and of death.

(3) Key to the interpretation (1:11 and 19 with 4:1)

19 [q]Write the things which thou hast seen, and the things [r]which are, and the things which shall be [s]hereafter;

(4) The symbols interpreted

20 The [t]mystery of the seven stars which thou sawest in my right hand, and the seven golden [a]candlesticks. The seven stars are the [b]angels of the seven churches: and the seven candlesticks which thou sawest are the [c]seven churches.

---

g God prepared Moses to receive the law by the blowing of a trumpet (Ex. 19:16-19).

h Here John was told to write in a book what he was about to see and send it to the 7 churches of Asia Minor (v 10-11).

i In v 12-18 we have the vision of the glorified Christ, which constitutes the first division of Revelation in v 19.

j These symbolize the 7 churches (v 20).

k See Dan. 7:13-14; 10:5-10; Rev. 10.

l 8fold Description of Christ:
  1 His body was clothed with a garment down to the feet and girded with golden girdle (v 13. Cp. Dan. 10:6)
  2 His hair was white like wool and snow (v 14; Cp. Dan. 7:9)
  3 His eyes were as a flame of fire (v 14; 19:12; Dan. 10:6. Cp. Hab. 1:13)
  4 His feet were like fine brass (v 15; 10:1; Dan. 10:6)
  5 His voice like many waters (v 15; 8:5; 10:2-4; 11:15; 14:2; 16:17-18; 19:6; Ps. 29; Heb. 12:26; Dan. 10:6)
  6 His right hand held 7 stars, which were the pastors of the 7 churches (v 20)
  7 His mouth had a two-edged sword coming out of it (v 16; 2:12, 16; 19:15, 21. Cp. Eph. 6:17; Heb. 4:12)
  8 His countenance shone like the sun (v 16; 10:1; Dan. 10:6)

m Note the effect of the vision upon John (v 17-18).

n Found 80 times in Scripture, generally of God quieting the fear of man because of His presence.

o This identifies the person to be Christ (Acts 2:25-36; 1 Cor. 15:1-23; Col. 2:14-17; Eph. 2:14-15; Jn. 21:14, note).

p Keys signify power and authority (v 18; 3:7; Mt. 16:19; 18:18; Isa. 22:22).

q John is now commanded to write (v 19). In v 11 he was told to write what he was about to see. Now he is told to write what he has already seen—the vision of v16-18

r 3fold Key to the Book of Revelation:
  1 Write the things which thou hast seen, that is, the vision of Christ in the midst of the candlesticks (Rev. 1)
  2 Write the things which are, that is, the things concerning the churches, which John wrote about in Rev. 2–3
  3 Write the things which shall be hereafter, that is, the events which MUST BE after the churches (Rev. 4:1–22:5). This confirms the 3fold division of Revelation: after John had written the things which thou hast seen in Rev. 1, and after he had written the things which are, the things concerning the churches in Rev. 2–3, he was told to Come up hither into heaven, and I will show thee things WHICH MUST BE HEREAFTER, that is, after the churches (Rev. 4–22). Rev. 4:1 says, AFTER THESE THINGS (after writing the vision of Rev. 1 and the things of the churches in Rev. 2–3) . . . Come up hither, and I will show thee THINGS WHICH MUST BE AFTER THESE THINGS. If things of the churches, then they will not be fulfilled along with the things of the churches. This means that every event of Rev. 4–22 must be fulfilled after the rapture of the church. It also means that no historical or present event could possibly be a fulfillment of any event of Rev. 4–22

s After the things which are, or after the churches of Rev. 2–3.

t Gr. musterion (see ***Mystery***, p. 305). Used 4 times in Rev. (1:20; 10:7; 17:5, 7).

a Gr. luchnia, lampstand or portable lamps. Used 7 times in Rev. 1:12, 13, 20; 2:1, 5; 11:4. Used elsewhere in Mt. 5:15; Mk. 4:21; Lk. 8:16; 11:33; Heb. 9:2. Cp. luchnos, note r, Mt. 5:15; Rev. 18:23; 21:23; 22:5.

b Gr. aggelos (angelos), messenger. Here it refers to the pastors of the 7 churches. It is used of men in Rev. 1:1, 20; 2:1, 8, 12, 18; 3:1, 7, 14; 15:1, 6, 8; 16:1-17; 17:1; 21:9, 17; 22:8-10.

c The messages to the churches are given immediately after the vision of Christ of Rev. 1. Chapters 2–3 make the 2nd division of Rev. and contain only the things which are, that is, the things concerning the church on earth until its rapture (1 Cor. 15:23, 51-58; 1 Th. 4:13-17; 2 Th. 2:7, notes).

The 3fold Application of the Letters:

1 A local application to the churches in John's day. The letters portray actual conditions in 7 local churches in Asia Minor, the western coast of modern Turkey. This is clear from the messages themselves, as well as from 1:4, 11, 20

2 A prophetical application to the churches throughout this dispensation to the rapture, revealing spiritual conditions in local churches and in individuals in churches. See ***7 Proofs of Prophetical Application***, p. 531

3 An individual application, so that the individual in any church in any generation may be warned and profit by the failures of the 7 churches (1:3; 2:7, 11, 17, 26; 3:5, 12, 21)

The dispensational application, that is, that these 7 letters portray 7 distinct church ages and 7 phases of church history throughout the age of grace is not clearly taught in the book. Much confusion and many false teachings are the result of this theory. If we would take all the 7 letters to apply to all Christians and churches throughout this dispensation, as we do all the other N.T. books, then we would have the true prophetical and dispensational aspect of the letters. Otherwise we would have just as much right to make 21 additional church periods out of the N.T. epistles or letters, as some do these 7 letters. See ***10 Points of Similarity in the Letters***, p. 543.

✝ ✝ ✝

II. "The things which ARE": the things concerning the churches until the rapture (2:1–3:22).

1. The epistle to Ephesus

1 Unto the angel of the church of [d]Ephesus write; [e]These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 [f]I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

★● 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else [g]I will come unto thee quickly, and will [h]remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the [i]Nicolaitans, which I also hate.

★▲ 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to [j]eat of the tree of life, which is in the midst of the [k]paradise of God.

2. The epistle to Smyrna

8 And unto the angel of the church in [l]Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 [m]I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, [n]and are not, but *are* the synagogue of Satan.

★▲●10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation [p]ten days: be thou faithful unto death, and I will give thee a [q]crown of life.

▲●11 He that hath an ear, let him hear what the Spirit saith unto the churches; [r]He that overcometh shall not be hurt of the second death.

3. The epistle to Pergamos

12 And to the angel of the church in [s]Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy [t]works, and where thou dwellest, *even* where [u]Satan's seat *is*: and thou holdest fast my name, and hast not [a]denied my faith, even in those days wherein [b]Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a [c]few things against thee, because thou hast there them that hold the [*d]doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the [*e]Nicolaitans, which thing I hate.

★●16 [*f]Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

▲●17 He that hath an ear, let him hear what the Spirit saith unto the churches; [*g]To him that overcometh will I give to eat of the [*h]hidden manna, and will give him a [*i]white stone, and in the stone a [*j]new name written, which no man knoweth saving he that receiveth *it*.

4. The epistle to Thyatira

18 And unto the angel of the church in [*k]Thyatira write; These things saith the Son of

---

e This portrays the rightful place of Christ as head of the church and ministry.

f 7 Facts About the Ephesians:
  1 10 points of commendation (v 2-6)
  2 1 point of condemnation (v 4-5)
  3 They had left their first love (v 4)
  4 They were commanded to repent and do their first works to be restored to God and their first love (v 5)
  5 If they would not do so they were to be removed (v 5; note h, below)
  6 The whole church would be destroyed if terms were not met (v 5). Would this not be also true of individuals?
  7 Only the overcomer was promised heaven (v 7)

g 2nd prophecy in Rev. (2:5, fulfilled). Next, v 7.

h See ***Removal of Churches***, p. 531.

i See ***Nicolaitans***, p. 543.

j 3rd prophecy in Rev. (2:7, unfulfilled). Next, v 10. Saints will eat in the next life (v 7, 17; Lk. 22:16, 18, 30).

k See note c, Lk. 16:22.

l A rich city in Turkey now called Ismir, about 50 miles N. W. of Ephesus on the Aegean Sea.

m 3 Things Commended of Smyrna:
  1 Works (v 9)
  2 Tribulation (v 9)
  3 Poverty, but rich in the Lord (v 9)

n A sect in Smyrna which professed Judaism, but blasphemed God and served Satan.

o 4th prophecy in Rev. (2:10-11. V 10, fulfilled; v 11, unfulfilled). Next, v 16.

p Not 10 persecutions (246 yrs., 64–310 A.D.). They did not live that long.

q See note x, 2 Tim. 4:8.

r Again the promise of eternal life is only for the overcomer (v 7, 11).

s A town in Mysia on the river Caicus about 50 miles N. of Smyrna.

t 3 Things Commended of Pergamos:
  1 Works (v 13)
  2 Holding fast to Christ's name (v 13)
  3 Not denying the faith (v 13)

u Supposed to refer to the removal of the headquarters of the ancient Babylonian cult from Babylon to Pergamos.

a Gr. arneomai, deny (note c, Heb. 11:24). It is possible for Christians to deny the faith or this and many like statements are false.

b An unknown Christian who became known by his martyrdom for Christ. There is a book called The Acts of Antipas, which makes him the bishop of Pergamos and states that he was put to death by being enclosed in a burning brazen bull.

c 4 Things Condemned in Pergamos (v 14-15):
  1 Holding the doctrine of Balaam
  2 Eating things sacrificed to idols
  3 Committing fornication
  4 Holding the doctrine of Nicolaitanes

*d See note a, 2 Pet. 2:15.

*e See ***Nicolaitans***, p. 543.

*f 5th prophecy in Rev. (2:16-17. V 16, fulfilled; v 17, unfulfilled). Next, v 22. Repentance is required of all backsliders (v 5, 16, 21, 22; 3:3, 19). That there is a possibility of backsliders not repenting is clear from the fact here that if they did not repent they would be judged. According to this, if backsliders today do not repent, what happens?

*g Only the overcomer is promised heaven (v 7, 11, 17, 26; 3:5, 12, 21).

*h Gr. krupto. Trans. hide (v 17; 6:15-16; Mt. 5:14; 13:44; 25:25; Lk. 18:34; 19:42; Jn. 8:59; 12:36; Col. 3:3; 1 Tim. 5:25; Heb. 11:23); kept secret (Mt. 13:35); and secretly (Jn. 19:38). What is promised is made clear—real manna to eat, but what kind is hidden.

*i These were known to the ancients as victory stones. Also in ancient times they meant pardon and the evidence of it. Judges had white and black stones. If a black one was given the criminal he was condemned; if a white stone he would be pardoned. Conquerors in the public games were also given white stones with their names in them, which entitled them to be supported the rest of their lives at public expense. Perhaps all three things are meant by the white stone to the overcomer.

*j See 3:12; Isa. 62:2; 65:15.

*k A city in W. Turkey between Pergamos and Sardis.

✞ ✞ ✞

fire, and his feet *are* like fine brass;

19 [l]I know thy works, and charity, and service, and faith, and thy patience, and thy works; and [m]the last *to be* more than the first.

20 Notwithstanding I have [n]a few things against thee, because thou sufferest that woman [o]Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 [p]And I gave her space to repent of her [q]fornication; and she repented not.

★ 22 [r]Behold, [s]I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the [t]reins and hearts: and I will give unto every one of you [u]according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known [v]the depths of Satan, as they speak; I will put upon you none other burden.

★●25 [w]But that which ye have *already* hold fast till I come.

▲ 26 And he that [x]overcometh, and keepeth my works unto the end, [y]to him will I give power over the nations:

▲ 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

▲ 28 And I will give him [z]the morning star.

● 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

5. The epistle to Sardis

1 And unto the angel of the church in [a]Sardis write; These things saith he that hath the [b]seven Spirits of God, and the [c]seven stars; [d]I know thy works, that thou hast a name that thou livest, and art dead.

● 2 [e]Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

★● 3 Remember therefore how thou hast received and heard, and hold fast, and repent. [f]If therefore thou shalt not watch, I will come on thee [g]as a thief, and thou shalt not know what hour I will come upon thee.

▲ 4 Thou hast a few names even in Sardis which have not defiled their garments; [h]and they shall walk with me in white: for they are worthy.

▲ 5 He that overcometh, the same shall be clothed in [i]white raiment; [j]and I will not [k]blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

● 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

6. The epistle to Philadelphia

7 And to the angel of the church in *[l]Philadelphia write; These things saith he that is holy, he that is true, he that hath *[m]the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 *[n]I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept

---

l 6 Things to Commend Thyatira (v 19):
  1 Works
  2 Charity
  3 Service
  4 Faith
  5 Patience
  6 Increased works

m Their works had increased until they were more than the first works.

n 4 Things Against Thyatira (v 20-21):
  1 Permitting Jezebel to teach
  2 Permitting her to seduce My servants (Christians) to commit fornication
  3 Permitting her to seduce Christians to eat things sacrificed to idols
  4 Tolerating her in spite of impenitence

o This is not the Jezebel of 1 Ki. 18–19, but a woman in the local church at Thyatira. We have no more authority to make the two women the same than we have to make the Joseph of Genesis and the one in Mt. 1:18 the same.

p This local woman had been given time to repent, but she did not (v 21).

q See note g, Mt. 5:32.

r 6th prophecy in Rev. (2:22-23, fulfilled). Next, v 25.

s 3fold Judgment Threatened:
  1 Cast her (Jezebel) into a bed of sickness (v 22. Cp. Job 33:19)
  2 Bring tribulation upon all that commit adultery with her (v 22)
  3 Kill her children with death (v 23)

t Gr. nephros, the kidneys, or in figurative language, the innermost mind (v 23).

u See 1 Cor. 3:11-15, notes.

v Gnostics called their doctrine the depths of God, but here Christ called it the depths of Satan (Rev. 12:9).

w 3 Things All Christians Must Do:
  1 Hold fast till I come (v 25; see note p, Heb. 3:6, on holding fast)
  2 Overcome (v 26. Cp. v 7, 11, 17; 3:5)
  3 Keep My works unto the end (v 26)

x 4 Things Promised for Overcoming:
  1 Power over the nations (v 26)
  2 Ruling nations with a rod of iron (v 27)
  3 [illegible]
  4 The morning star (v 28)

All saints will be kings or priests under Christ and will rule the earth forever (v 26-27; 1:6; 5:10; 20:4-6; 22:4-5).

y 7th prophecy in Rev. (2:25-28, unfulfilled). Next, 3:3.

z This is Christ (22:16. Cp. Num. 24:17).

a A city about 40 miles E. of Smyrna, the ancient capital of Lydia.

b See note on 5:6.

c See 1:20.

d 4 Things About Sardis:
  1 Works (v 1)
  2 Having a name or reputation of being a live church, but "art dead" (v 1)
  3 Works not perfect before God (v 2)
  4 Few godly members (v 4)

e 5 Commands to Sardis:
  1 Be watchful (v 2)
  2 Strengthen the things that remain
  3 Remember your teaching (v 3)
  4 Hold fast (v 3; note p, Heb. 3:6)
  5 Repent (v 3, 19. Cp. 2:5, 16, 21, 22)

f 8th prophecy in Rev. (3:3-4, fulfilled. Cp. 4:4; 6:11; 7:9, 13; 19:8, 14). Next, v 9.

g This does not refer to the second advent, but to Christ sending sudden judgment upon Sardis if the church would not repent (v 3). See note a, 1 Th. 5:2.

h 4 Promises to the Overcomer:
  1 Walk with Me in white (v 4)
  2 Be clothed in white raiment (v 5. Cp. v 18; 4:4; 6:11; 7:9, 13; 15:6; 19:8, 14)
  3 I will not blot his name out of the book of life (v 5. Cp. 22:18-19; Ex. 32:32-33; Ps. 69:28)
  4 I will confess his name before My Father and the angels (v 5)

i Literal (v 4-5, 18; 4:4; 6:11; 7:9, 13; 15:6; 19:14), but also symbolizes the righteousness of saints (19:8).

j Here Christ promises not to blot the name out of the book of life of any man who will obey the commands of note e, above. What if some should refuse to obey these commands, would their names not be blotted out? If we say such is impossible we accuse God of using vain threats on His people. He definitely promised Moses concerning any man who sinned, HIM WILL I BLOT OUT OF MY BOOK (Ex. 32:32-33). The psalmist by the Holy Ghost prayed that God would blot out the names of Judas and all like him (Ps. 69:25-28 with Acts 1:20). In Rev. 22:18-19 Christ again threatens to take the names of men out of the book of life if they take anything away from the words of the book of this prophecy.

k See note c, Col. 2:14.

*l A city about 30 miles S. E. of Sardis.

*m See note p, 1:18.

*n 4 Things About Philadelphia (v 8):
  1 Works
  2 Little strength
  3 Kept My Word
  4 Not denied My Name

✝ ✝ ✝

★ 9 [o]Behold, [p]I will make them of the [q]synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept [r]the word of my patience, I also will keep thee from [s]the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

●▲11 Behold, [t]I come quickly: [u]hold that fast which thou hast, that no man take thy crown.

▲ 12 Him that overcometh will I make a [v]pillar in the [w]temple of my God, and [x]he shall go no more out: [y]and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which [z]cometh down out of heaven from my God: and *I will write upon him* my new name.

● 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

7. The epistle to Laodicea

14 And unto the angel of the church of the [a]Laodiceans write; These things saith the [b]Amen, the faithful and [c]true witness, the [d]beginning of the creation of God;

15 [e]I know thy works, that thou art neither [f]cold nor hot: I would thou wert cold or hot.

★ 16 So then because thou art lukewarm, and neither cold nor hot, [g]I will spue thee out of my mouth.

17 Because thou sayest, [h]I am rich, and increased with goods, and have need of nothing; and knowest not that [i]thou art wretched, and miserable, and poor, and blind, and naked:

in the fire, that thou mayest be rich; [m]and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and [n]anoint thine eyes with eyesalve, that thou mayest see.

●▲19 As many as I love, I rebuke and [*o]chasten: be zealous therefore, and repent.

★▲20 [*p]Behold, [*q]I stand at the door, and knock: [*r]if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

▲ 21 To him that [*s]overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

● 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

242 CHAPTER 4

III. "THE THINGS which shall be HEREAFTER"—after the churches or after the rapture (4:1–22:5).

1. The heavenly temple: raptured saints with God (4:1–5:14).

(1) Heavenly door 11:19; 14:15-18; 15:5-8; 16:1,17

★ 1 [*t]After this I looked, and, behold, a [*u]door *was* opened in heaven: and the [*v]first voice which I heard *was* as it were of a trumpet talking with me; which said, [*w]Come [*x]up hither, and [*y]I will shew thee things which must be [*z]hereafter.

(2) Heavenly throne (1:4, 3:21; 4:5-10; 5:1-13; 6:16; 7:9-17; 8:3; 12:5; 14:3-5; 16:17; 19:4-5; 20:11; 21:5; 22:1-3; Isa. 6:1; Dan. 7:9; Ez. 1:26; 10:1; Heb. 1:3; 12:2)

2 And immediately [*a]I was in the spirit:

---

filled; v 11-12, unfulfilled). Next, v 16.

p 10 Predictions: 4 Fulfilled; 6 Future:
  1 I will expose all liars (v 9)
  2 I will humble them before you
  3 I will confirm My love of you to them
  4 I will keep you from persecution (v 10)
  5 I will come quickly (v 11; 1:7; 19:11)
  6 I will make you a pillar in the temple of My God (v 12. Cp. Gal. 2:9)
  7 You will never go out, but will always have a safe dwelling place (v 12)
  8 I will give you God's name (v 12)
  9 I will give you the name of the New Jerusalem (v 12; Rev. 21:2, 9-10)
  10 I will give you My new name (v 12)

q The assembly of Satan (2:9).

r The doctrine that has caused you so much persecution.

s Not the future tribulation of Daniel's 70th week, but an hour of trial or tribulation upon the churches in John's day.

t A reference to the rapture, for this is the coming of Christ the church will experience before the second advent (notes on 1 Th. 4:13-17; 2 Th. 2:7).

u What would be the object of this statement if there was no possibility of a Christian losing his crown? Rev. 2:10.

v Used figuratively here of stability and authority, as in Gal. 2:9; 1 Tim. 3:15.

w This refers to the eternal household of the redeemed (Eph. 2:19-22).

x He will be among the redeemed forever.

y 3 Names to Be Written on Overcomers:
  1 The name of God the Father (v 12)
  2 The name of the New Jerusalem, the capital city of God (v 12; 21:2, 9)
  3 The new name of Christ (v 12)

This will no doubt be literal, as in Rev. 7:1-8; 14:1; 22:4. Cp. the beast brands which will be literal (13:16; 14:11; 19:20; 20:4).

z See Rev. 21:2, 9-10, 24-27; 22:1-3.

a Laodicea was located in Phrygia, a few miles W. of Colosse.

b The word means truly, or truth (note 1, 2 Cor. 1:20; note g, Jn. 1:51).

c ***10 Facts About Jesus Christ***, p. 543.

d That is, the One who began creating all things in the very beginning (Jn. 1:3; Eph. 3:9; Col. 1:15-18; Heb. 1:2; 11:3). It could not mean that He was the first to be created by God, for He is an uncreated and eternal being (Isa. 9:6-7; Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8, note).

e 5 Things About the Laodiceans:
  1 Works (v 15)
  2 Not cold or hot (v 15)
  3 Lukewarm and nauseating (v 16)
  4 Proud and self-satisfied (v 17)
  5 Ignorant of true state (v 17)

f Completely dead nor full of zeal, but indifferent and careless. I will spue or vomit you up (v 15-16).

g 10th prophecy in Rev. (3:16, fulfilled). Next, v 20. The Gr. emeo means to vomit and is used only here.

h 3fold Laodicean Estimate of Themselves:
  1 I am rich (v 17)
  2 I am increased with goods
  3 I have need of nothing

i See ***Christ's 7fold Estimate of Laodiceans***, p. 531.

j 5fold Counsel to the Laodiceans:
  1 Buy of Me gold tried in the fire (v 18)
  2 Buy of Me white raiment (v 18)
  3 Anoint your eyes with eye-salve
  4 Be zealous to save your souls (v 19)
  5 Repent (v 19. Cp. 2:5, 16; 3:3)

k See ***God's Redemption Terms***, p. 531.

l This represents true faith (1 Pet. 1:7).

m This represents righteousness (19:8).

n This represents enlightenment by the Holy Spirit and the Word of God (Ps. 19:8; Eph. 1:18; Heb. 6:4; 1 Jn. 2:27).

*o See note k, Heb. 12:6-8.

*p 11th prophecy in Rev. (3:20-21. v 20 is being fulfilled daily; v 21 is unfulfilled). Next, 4:1.

*q 3fold Invitation of Christ to Man (v 20):
  1 I stand at the door and knock
  2 If any man hear My voice and open the door I will come in to him
  3 I will sup with Him

*r 3fold Condition of Christ's Invitation:
  1 If any man hear (v 20)
  2 If any man opens the door
  3 If any man is willing to sup with Me

*s ***18 Blessings to the Overcomer***, p. 531.

*t See ***10 Proofs of Rapture in 4:1***, p. 532.

*u This was a real opening in heaven. Gr. thura, a portal or entrance; door; gate. Trans. door 36 times (Mt. 6:6; 25:10; 28:2; etc.); gate (Acts 3:2).

*v The voice of Rev. 1:10-12, 17-20.

*w 12th prophecy in Rev. (4:1–22:7, unfulfilled). Next, 22:10.

*x See ***Examples of Men Translated***, p. 543.

*y See ***68 Post-Rapture Events***, p. 533.

*z Gr. meta tauta, after these things, that is, after the things of the churches of Rev. 2–3. See note m, Jn. 5:1.

*a I came to be in the Spirit (1:10).

[*c]and *one* sat on the throne.

3 And he that sat was to look upon like a [*d]jasper and a [*e]sardine stone: and *there was* a rainbow round about the throne, in sight like unto an [*f]emerald.

(3) Twenty-four elders (4:10; 5:5-14; 7:11-13; 11:16; 14:3; 19:4)

4 And round about the throne *were* four and twenty [*g]seats: and upon the seats I saw four and twenty [a]elders [b]sitting, clothed in white raiment; and they had on their heads crowns of gold.

(4) Seven spirits (1:4; 3:1; 5:6)

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the [c]seven Spirits of God.

(5) Sea of glass (15:2-4) and four living creatues (5:8-14; 6:1-8; 7:11; 14:3; 15:7; 19:4)

6 And before the throne *there was* a [d]sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four [e]beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was*

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, [f]Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(6) Heavenly worship (1:5-6, 17; 5:8-14; 7:9-17; 8:3; 11:15-19; 12:10-12; 14:1-5; 15:1-8; 19:1)

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and [g]cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: [h]for thou hast created all things, and for thy pleasure they are and were created.

243 CHAPTER 5

(7) Heavenly book (10:1-11)

1 And I saw in the right hand of him that sat on the throne a book [i]written within and on the backside, sealed with seven seals.

2 And I saw a [j]strong angel proclaiming with a [k]loud voice, [l]Who is worthy to open

---

[*b] The throne is the center of the activities of the book. It is mentioned 40 times in Revelation and always means a literal seat (1:4; 3:21; 4:2-6, 9-10; 5:1, 6-7, 11, 13; 6:16; 7:9-11, 15, 17; 8:3; 12:5; 14:3, 5; 16:17; 19:4-5; 20:4, 11; 21:5; 22:1, 3).

[*c] God as a person can sit on a literal throne, for He has a spirit body as all spirits. See ***The Spirit World***, p.1048. If men without their bodies can be clothed, exist in spirit form and be confined to material places such as hades (Lk. 16:19-31; Rev. 20:11-15) and the altar in heaven (Rev. 6:9-11); and if other spirit beings can be confined to tartarus (2 Pet. 2:4; Jude 6-7) and the abyss (Rev. 9:1-21; 20:1-3); etc., it is reasonable to believe that God as a Spirit being can sit on a literal throne (Isa. 6; Jn. 5:37; Acts 7:55; etc. See note r, Jn. 4:24).

[*d] According to Pliny it is semi-transparent. According to others it is green transparent, perhaps the green chalcedony, called plasma at the present day (Ex. 28:20; 39:13; Ez. 28:13; Rev. 4:3; 21:11, 18, 19).

[*e] Gr. sardius, red in color (v 3; 21:20; Ex. 28:17; 39:10; Ez. 28:13).

[*f] The emerald (which is green) is mentioned in v 3; 21:19; Ex. 28:17-18; 39:11; Ez. 27:16; 28:13.

[*g] Same word trans. throne in v 2; etc. Around God's throne are 24 other literal thrones.

[a] Proof Elders Represent Raptured Saints:
1 Gr. presbuteros, elder. It is never used of angels (note g, Acts 14:23)
2 They are distinguished from angels in (5:11-14)
3 They have crowns and sit on thrones, which are promised redeemed men (2:10; 3:21; 20:4; Mt. 19:28; 1 Cor. 9:25-27; 2 Tim.4:8). Angels are never seen in Rev. on thrones or wearing crowns. Angels are mentioned with thrones only in Isa. 14:12-14; Col. 1:16
4 They wear white raiment, which is used only in Revelation of Christ and saints (3:5,18; 6:11; 7:9,13; 15:6; 19:8,14)
5 It is clear from 1:1; 5:5-7; 7:13-15; 19:10; 22:8-9 that one of the elders is the person showing John the Revelation, and that he is a redeemed man. If one of them is a man, then all 24 are men. Since they are redeemed men and in heaven on thrones all through the time of the fulfillment of Rev. 4–22, they must have been raptured before that

4 Companies of Redeemed Men:
1 Old Testament saints (Acts 7:38; Heb. 11:1-40; 12:1)
2 New Testament church saints (Mt. 16:18; 1 Cor. 12:27-28; Eph. 1:20-23; 2:14-22; 4:12-16; 5:21-32; Col. 1:18, 24). Christ started this company, the church, and will present it to Himself at the rap-

3 The 144,000 Jews, a distinct company by themselves, as proved from 7:1-8;14:1-5
4 The great multitude of tribulation saints, a separate company from the church and O.T. saints, for they are saved after the rapture, as proved in 7:9-17; 14:13; 15:2-4; 20:4, which see. The 24 elders must be representative of the first two companies, for the last two are not redeemed until after the elders are in heaven, or during the fulfillment of Rev. 4:22. See notes on 4:1; 2 Th. 2:7; 1 Th. 4:16).

Why 24 Elders? The answer is not stated, but two facts are clear:
1 The whole priesthood of old was represented by 24 elders (1 Chr. 24:1-9)
2 The names of the 12 tribes of Israel and the 12 apostles are written on the holy city, New Jerusalem (21:10-14)

[b] 7 Acts of the 24 Elders:
1 Sit on thrones (4:4; 11:16-17)
2 Worship God (4:9-11; 5:8-10)
3 Cast crowns before God (4:10)
4 Fall prostrate before God (4:10; 5:8, 14; 11:16; 19:4)
5 Sing and play harps (5:8-10)
6 Act as priests (5:8)
7 Give John the Revelation (5:5;7:13-14)

[c] See note on 5:6.

[d] The actual floor of the throne room (v 6; 15:2-4. Cp. 1 Ki. 7:23-26; 2 Chr. 4:2-15).

[e] Gr. zoa, living ones, or creatures; not the Gr. therion, trans. beast in Rev. 13:1-18; 14:9-11; 15:2; 16:10; 17:1-18; 19:19-20. They are literal angelic beings as described here (v 6-8); and are distinguished from the redeemed elders (4:9-11), ordinary angels (5:1-12), seraphim (Isa. 6:1-8), and cherubim (Ez. 1:4-28; 10:1-22).

7 Acts of the Zoa:
1 Call attention to God's holiness(4:4-8)
2 Fall prostrate in worship (5:8-10)
3 Sing and play harps (5:8-10)
4 Offer prayers of saints to God (5:8-10)
5 Call forth the horsemen (6:1-8)
6 Give vials to angels (15:7)
7 Listen to worship of others (14:3)

[f] See ***70 Heavenly Utterances***, p. 531.

[g] They acknowledge the supremacy of God, and that they were redeemed and have their crowns by His blessings (v 10).

[h] The purpose of creation (v 11).

[i] The book was written within and sealed with 7 seals, which must be broken before the contents within could be revealed, as in 10:1-11, notes.

[j] There are 26 unidentified angels in Revelation, besides the 15 angels identified as men. Christ (8:2-6; 10:1–11:3), Lucifer (12:1-9), and Michael (12:7-10) are also mentioned besides innumerable angels (3:5; 5:11; 7:11).

[k] This phrase is found 13 times in the book (5:2, 12; 6:10; 7:2, 10; 8:13; 10:3; 12:10; 14:7, 9, 15, 18; 19:17).

[l] Question 1. Next, 6:10.

3 [*m]And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

(8) Heavenly Lamb (5:5-13; 6:1, 16; 7:9-10, 14, 17; 12:11; 14:1-4, 10; 15:3; 17:14; 19:7-9; 21:9, 14, 22-27; 22:1-3. Cp. Jn. 1:29, 36)

5 And one of the elders saith unto me, Weep not: behold, the [*a]Lion of the tribe of Juda, the Root of David, hath [*b]prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a [*c]Lamb as it had been slain, having [d]seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

(9) Worship of the Lamb by the living creatures and elders

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them [e]harps, and [f]golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed [g]us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign [h]on the earth.

(10) Universal worship of God and of the Lamb (19:1-10)

11 And I beheld, and I heard the voice of many [i]angels round about the throne and the beasts and the elders: and the number of them was [j]ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain [k]to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, [l]Blessing, and honour, and glory, and power, [m]*be* unto him that sitteth upon the throne, [n]and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

244 CHAPTER 6

2. Daniel's 70th week and the tribulation (6:1–18:24; Dan. 9:27). The first $3^1/_2$ years of Daniel's 70th week (6:1–9:21).

(1) THE FIRST SEAL: rise of the Antichrist (Dan. 7:8, 23-26; 8:8-10, 20-25; 11:35-45; 2 Th. 2:1-12; Rev. 13:1-18; 17:10-16)

1 [o]And I saw when [p]the Lamb opened one of the seals, and I [a]heard, as it were the noise of [b]thunder, one of the four beasts saying, [c]Come and see.

---

*a Christ Is Called 2 Things Here:
  1 The Lion of the tribe of Judah (v 5)
  2 The Root of David (v 5; Isa. 11:1)

*b Gr. nikao. Trans. prevail (v 5); conquer (Rev. 6:2); get the victory (Rev. 15:2); and overcome (Lk. 11:22; Jn. 16:33; Rom. 3:4; 12:21; 1 Jn. 2:13-14; 4:4; 5:4-5; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 11:7; 12:11; 13:7; 17:14; 21:7). Christ conquered at Calvary (Col. 2:14-17).

*c Gr. arnion, a young lamb; lambkin (Jn. 21:15). Used 27 times in Rev. 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3.

d Not 7 titles of the Holy Spirit, for there are more titles than this that are applied to the Spirit. Since the Lamb has the 7 horns and 7 eyes, since we know there is but one Holy Spirit (Eph. 4:4-6), and since the Lamb is a symbol of Christ, the 7 lamps of fire (4:5), the 7 horns, and 7 eyes are all symbolic of the one Holy Spirit and can only denote His fullness and power upon the Lamb and before the throne (Jn. 3:34; Isa. 11:2; 42:1-7; 61:1-2; Acts 10:38).

e Many Musical Instruments in Heaven:
  1 Here 28 harps and harpists (v 8)
  2 In Rev. 14:2, 144,000 harps
  3 In Rev. 15:2, innumerable harps
  If God allows this many in heaven let us not consider it unheavenly to have musical instruments in churches.

f Golden bowls full of incense, which represent the prayers of saints (Ps. 141:2; Rev. 8:4).

g Some hold that the 4 zoa or living creatures are redeemed because they say, "Thou hast redeemed us to God." But, from the description in 4:6-8, we know they are angelic beings who call attention to God's holiness. The pronoun us should be them, referring to the saints of v 8 whose prayers are being offered up before God. Such Greek scholars as Lachmann, Tischendorf, Alford, and Wordsworth omit the us of v 9. Griesbach, Tregalles, Lachmann, Tischendorf, Alford, and Wordsworth all omit the us of v 10, and instead, have them. All agree that the we of v 10 should be they, the antecedent of which is saints of v 8. Verse 10 then should read, "And hast made them unto our God kings and priests: and they shall reign on the earth." There is proof in notes on 4:4; 4:6-8 that the elders are redeemed and the living creatures are actual angelic beings. All of them offer up prayers of the saints who are to reign on the earth, but all are not redeemed.

h Christ and the resurrected saints will reign on the earth in the Millennium and in the New Earth forever (v 10; 2:26-27; 11:15; 20:4-10; 22:5; Dan. 7:18).

i Three Distinct Classes:
  1 Angels (v 11; Heb. 1:4-14; 12:22)
  2 The zoa, living creatures (4:6-8; 5:6-11)
  3 The 24 elders (4:4, note)

j Myriads of myriads and chiliads of chiliads. A Hebraism of countless numbers (Heb. 12:22; Dan. 7:10).

k 7fold Ascription to the Lamb:
  1 Power—omnipotence (v 12)
  2 Riches—possessions (v 12; Jn. 17:5)
  3 Wisdom—omniscience (v 12)
  4 Strength—ability (v 12; Heb. 7:25)
  5 Honour—reputation (v 12; Heb. 1:4)
  6 Glory—praise (v 12; Phil. 2:9-11)
  7 Blessing—worship (v 12-13; 7:12)

l 4fold Ascription to God and Christ:
  1 Blessing—worship (v 13; 7:10)
  2 Honour—reputation (v 13; 1 Cor. 10:13)
  3 Glory—praise (v 13; Heb. 13:15)
  4 Power—omnipotence (v 13; 19:6)

m Worthiness to God and the Lamb is the theme of many passages in Rev. (1:5-6; 4:9-11; 5:8-14; 7:9-17; 11:15-18; 14:1-5; 15:2-4; 19:1-7)

n Note the 30 direct references to two and three persons in the Deity in Rev. (1:1, 2, 4-5, 6, 9; 2:7, 17, 26-29; 3:5-6, 12-13, 20-22; 4:2, 5; 5:1, 6-7, 13; 6:16; 7:10; 10:5-6; 11:15; 12:10, 17; 14:1, 4; 14:10, 12-13; 20:6; 21:22-23; 22:1, 3).

o The 62 events of 6:1–20:3 will be fulfilled during Daniel's 70th week. See ***The 70 Weeks***, p. 1480 of O.T., ***68 Post-Rapture Events***, p. 533.

p The Lamb, Christ, takes the book out of the right hand of God who sits on the throne, and breaks the 7 seals one at a time, revealing the contents of each seal (5:7; 6:1-17; 8:1). Then He gives the opened book to John to eat, revealing the contents written within (10:1-11).

a Found 33 times in Revelation; hear 7 times; and heareth 2 times.

b Found 10 times in Revelation.

c The word Come in v 1, 3, 5, 7 is addressed to the 5 horsemen, not to John. The words and see in these verses are omitted in many texts, for John is already present looking at every scene.

and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

(2) THE SECOND SEAL: war caused by the rise of Antichrist (Dan. 7:23-24; 8:9, 23; Mt. 24:6-7)

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out [e]another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(3) THE THIRD SEAL: famine caused by the first seals (Mt. 24:7)

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo [f]a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [g]A measure of wheat for a [h]penny, and three [i]measures of barley for a penny; and [j]see thou hurt not the oil and the wine.

(4) THE FOURTH SEAL: death and hell rampant because of the first three seals (Mt. 24:6-7)

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold [k]a [l]pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given [n]to kill with sword, and with hunger, and with death, and with [o]the beasts of the earth.

(5) THE FIFTH SEAL: first martyrs of the tribulation of Daniel's 70th week (7:9-17; 15:2-4; 20:4; Mt. 24:9-13)

9 And when he had opened the fifth seal, I saw [p]under the [q]altar the [r]souls of them that were slain [s]for the word of God, and for the testimony which they held:

10 And they [t]cried with a loud voice, saying, [u]How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 [v]And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, [w]until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

(6) THE SIXTH SEAL: wrath of God begins. It continues in the trumpets and vials (8:1–9:21; 11:15, 18; 15:1, 7; 16:1-21; 18:1-24). It ends with Armageddon (19:11–20:3; Zech. 14; Ez. 38–39; Joel 3; Isa. 63:1-6; Jude 14)

12 And I beheld when he had opened the sixth seal, and, lo, there was a [a]great [b]earthquake; and the [c]sun became black as sackcloth of hair, and the [*d]moon became as blood;

13 And the [*e]stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the [*f]heaven departed as a scroll when it is rolled together; and [*g]every moun-

---

[d] See ***Antichrist—White Horse Rider***, p. 542.

[e] This is a clear symbol of war—red horse—peace taken from the earth—killing one another—a great sword (v 4). It is the natural result of the white horse rider of v 2 going forth to conquer. This will be the 2nd tri-continent war. Antichrist comes out of the 10 kingdoms that will be formed in the first future tri-continent war of prophecy (Dan. 7:7-8, 23-24).

[f] This is a symbol of famine which is the result of the conquest and wars of the first two seals. Cp. Lam. 4:4-8; Mt. 24:7.

[g] Bread by measure and weight signifies scarcity of food (Ez. 4:10-17).

[h] 17¢, the daily wage (Mt. 20:1-16).

[i] A measure was about 1 quart, a slave's daily ration, an amount usually purchased for about 2¢. One could usually buy 8 measures of wheat or 24 measures of barley for a penny, but during this future famine only 1 measure of wheat or 3 measures of barley can be purchased for a penny. This will make food 8 times higher than in normal times.

[j] The olive and grape need no cultivation; hence their ruthless destruction is forbidden

[k] Here death and hell are personified. These two riders are named, because they are not recognized as easily as the first 3 riders of the first 3 seals.

[l] Gr. chloros. Trans. green except here (see 8:7; 9:4; Mk. 6:39). Death rides the green horse, and hell rides the 5th horse, which is perhaps red to represent fire. Death here no doubt refers to a great pestilence following the wars and famines of the first 3 seals. Cp. Mt. 24:6-7; Ez. 14:21.

[m] See ***Tribulation Not Worldwide***, p. 532.

[n] This refers to the wars of the first 2 seals, the famine of the 3rd seal, and to death and hell of the 4th seal (v 2-8).

[o] Where the dead bodies are fallen in the wars, famines, and plagues of the first 4 seals, there the beasts will be gathered to eat them. Cp. Mt. 24:28; Lk. 17:34-37; Rev. 19:17; Ez. 39:17-21.

[p] Gr. hupokato (point 3, col. 3, p. 531 ***Men Conscious in 3 Realms***).

[q] 8:3-5; 9:13; 14:18; 16:7.

urrection of the dead in Christ—those from Abel to the rapture in Rev. 4:1. They will be martyred between the rapture and the 5th seal in the first $3\frac{1}{2}$ years of Daniel's 70th week, a period which takes in all the events of the seals and first 6 trumpets. They will be martyred by the great whore of Rev. 17:1-7 while she rules the 10 kings of the old Roman Empire territory and while the Antichrist is coming to power over them (Rev. 17:8-18).

[s] They are to be killed for the same two reasons John was on Patmos (1:9-10).

[t] This proves immortality of the soul and full consciousness between death and resurrection (note m, 1 Pet. 3:4).

[u] Question 2. Next, v 17.

[v] The soul and spirit, or the inner man, has a form and shape exactly like the outer man and fits into the body even to the outer skin. This is based upon the fact that the soul is that part which feels and the spirit is that which knows. The inner man can wear clothing, rest, eat, drink, and do other things (v 11; Mt. 17:5; Lk. 16:19-31; Heb. 12:23). See ***Soul*** and ***Spirit***, in Index.

[w] Until the rest of the tribulation saints are martyred. Then all will be resurrected together and judgment sent upon their murderers (v 11; 7:9-17; 15:2-4; 20:4-6).

[a] See ***39 "Great" Things***, p. 531.

[b] See ***4 Earthquakes***, p. 532.

[c] 5 Times Sun Darkened in 70th Week:

1. During the 6th seal in the early part of the week (6:12)
2. During the 4th trumpet (8:12)
3. During the 5th trumpet (9:2)
4. During the 5th vial at the end of the week (16:10)
5. Immediately after the future tribulation at the second advent (Mt. 24:29; Isa. 13:10; Ez. 32:7-8; Joel 2:31; 3:15; Acts 2:16-21)

[*d] 5 times the moon will become affected, corresponding with the sun darkening above.

[*e] 5 times the stars will become affected, corresponding with the sun above, but only 2 times are they spoken of as falling to the earth: first, during the 6th seal (v 13); secondly, at the coming of Christ immediately after the tribulation (Mt. 24:29-31). There will be several years between the two events. This does not refer to the fixed stars, which are really suns to other planets, all of which are much bigger than our earth, but to meteors or shooting stars.

[*f] This does not mean the extinction of the heavens any more than it does in 20:11; 21:1, for they are seen many times after this (8:1, 10, 13; 9:1; etc.).

[*g] This does not mean the extinction of the islands and mountains, for several years later they are again affected by another great earthquake (16:20). The earth abideth forever (Eccl. 1:4; Ps. 104:5).

15 [n]And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For [i]the great day of his wrath is come: and [j]who shall be able to stand?

245

CHAPTER 7

PARENTHETICAL: Two companies of redeemed (7:1-17).

1. Sealing of the 144,000 Jews to protect them from the trumpet judgements (7:2-3; 8:7-12; 9:4)

1 [k]And after these things I saw [l]four angels standing on the [m]four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, [n]having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, [o]Hurt not the earth, neither the sea, nor the trees, till we have sealed the [p]servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed [q]an hundred and forty and four thousand [r]of [s]all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of [a]Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. [b]Of the tribe of Benjamin were sealed twelve thousand.

2. The great tribulation saints (6:8-11; 13:7, 15-18; 15:2-4; 17:6; 20:4; Dan. 7:21-27; 8:24; 9:27; 12:7; Mt. 24:9, 22)

9 [c]After this I beheld, and, lo, a great multitude, which [d]no man could number, of [e]all nations, and kindreds, and people, and tongues, stood [f]before the throne, and before the Lamb, [g]clothed with white robes, and *[h]palms in their hands;

10 And cried with a loud voice, saying, *[i]Salvation to our God which sitteth upon the

realize that God's wrath has begun.

i This wrath is not the same as that in Rom. 2:5, 14-15; Rev. 20:11-15. It begins with events of the 6th seal in the first $3\frac{1}{2}$ years of the week and continues with the trumpet and vial judgments to the end of the week (v 17; 11:18; 15:1, 7; 16:1, 19; etc.). Because physical signs accompany the 6th seal and the second advent is no proof that the two events are the same. Between them all the events of 7:1–19:10 take place.

j Question 3. Next, 7:13.

k Rev. 7 is the 1st parenthetical passage. It is inserted between the 6th and 7th seals and contains explanatory matter about that which will transpire from the 6th seal through the rest of the week.

l These are the first 4 trumpet judgment angels who are commanded not to blow their trumpets bringing the judgments until the 144,000 Jews are sealed or marked for protection to go through these judgments (7:1-3). The 144,000 are sealed then, before the 7 trumpet judgments.

m Meaning the 4 directions of the earth. Cp. v 1; Isa. 11:12 with Rev. 20:8; Mt. 24:31.

n This is simply having the name of God stamped or written in the forehead (14:1). It has nothing to do with the keeping of a sabbath. See ***Sabbath*** in Index.

o For these plagues on earth, see 8:7-11.

p The 144,000 Jews are not servants when the rapture takes place in Rev. 4:1, for all in Christ at that time will be translated (1 Th. 4:16; 1 Cor. 15:23). They will be saved after the rapture in the revival predicted in Acts 2:16-21. They are to be saved and become servants of God by the time they are sealed. This is why they have God's name written on them (v 3; 14:1).

A Literal Mark Because:

1 This is plainly stated in v 3; 14:1

2 It is an object of sight, for direction is given to the first 4 trumpet judgment angels not to execute their judgments until they are sealed in the foreheads (v 3; 8:7-12)

3 Special direction is given to the 5th and 6th judgment angels not to hurt the 144,000 (9:4)

4 The mark of the beast is literal (13:16-18; 14:9; 20:4), and so this must be (14:1)

5 It is the name of God in the forehead (v 3; 14:1)

6 Literal names will be branded on the overcomers (3:12; 22:4), and this indicates that the name of God on the 144,000 will also be literal (14:1)

q Just as God reserved 7,000 men to Himself in Elijah's day, so He is going to reserve 144,000 Jews to Himself in the first $3\frac{1}{2}$ years of Daniel's 70th week (v 1-8).

r What could be clearer than this?—that the 144,000 are from 12 of the 13 tribes of Israel, not Gentiles. They are not a part of the church, for the church is raptured before this time, in Rev. 4:1. Nor could they be Jews before the rapture or in any other period outside of the first half of the last 7 years of this age.

s See ***Why Dan Not Sealed***, p. 532.

a This tribe is not ordinarily listed with the 12 tribes of Israel, being the ministers of the nation, but in this case Dan is left out because none of that tribe have yet turned to God in the revival saving the 144,000 Jews (v 3).

b The fact that 12,000 out of 12 of the 13 tribes of Israel are mentioned as being saved and as being servants of God during these first $3\frac{1}{2}$ years of Daniel's 70th week, proves they are all Jews and not Gentiles. The time of the fulfillment is equally proof that they are all alive at the same time, being saved in a short while after the rapture of the church in 4:1 (7:1-8; 14:1-5). They are protected through the trumpet judgments (v 2-3; 9:4), and will be translated as the manchild of Rev. 12:5, after which they are seen in heaven—in Rev. 14:1-5, which shows that the 144,000 have been translated and what they are doing in heaven. See notes, Rev. 12:5; 14:1-5.

c These verses (9-17) portray the last company of redeemed in the book. They are all martyrs while the 144,000 are all living people translated without dying (12:5). These are martyred after the rapture of the church in 4:1. They include the saints under the altar in 6:9-11 and the rest of their brethren that should be killed in the tribulation (14:13; 15:2-4; 20:4-6).

d Not that they could not be numbered, but that no man seeing them together in a multitude could tell the exact number.

e They are Gentiles or mainly so.

f They are to be translated or they could not be before the throne of God in heaven. They cannot be resurrected and translated until they are all killed, implying their rapture to heaven toward the end of the 70th week of Daniel in time to be at the marriage of the Lamb (19:1-10). That they complete the first resurrection is clear in 20:4-6.

g See 6:9-11; 7:13-14; 19:8.

h Gr. phoinix. A symbol of victory and is used only here and in Jn. 12:13.

i God alone is the author of salvation and the Lamb is the one who purchased it (5:8-10; Col. 1:20-22; 2:14-17; 1 Cor. 6:19-20; 1 Pet. 1:18-23).

✝ ✝ ✝

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, [j]Amen: [k]Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, [l]What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, [m]These are they which came out of [n]great tribulation, [o]and have washed their robes, and made them white in the blood of the Lamb.

▲ 15 [p]Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

▲ 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

▲ 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto [q]living fountains of waters: and God shall wipe away all tears from their eyes.

246 CHAPTER 8

(7) THE SEVENTH SEAL: silence in heaven before the trumpet judgments begin in 8:7

seal, there was silence in heaven about the space of half an hour.

PARENTHETICAL: priestly angel and preparation for the trumpet judgments

2 [s]And I saw the seven angels which stood before God; [t]and to them were given seven trumpets.

3 [u]And another angel came and stood at the altar, having a golden censer; and there was given unto him much [a]incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets [b]prepared themselves to sound.

(8) THE FIRST TRUMPET: hail, fire, and blood rained from heaven (Cp.Ex. 9:22-26; Ez. 38:16-23)

7 The first angel sounded, and there [c]followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

---

j Amen, so be it; truly (note l, 2 Cor. 1:20; note g, Jn. 1:51).

k 7fold Ascription to God (Cp. 5:12):
  1 Blessing—worship (v 12; 5:12)
  2 Glory—praise (v 12; 5:12)
  3 Wisdom—omniscience (v 12; 5:12)
  4 Thanksgiving (v 12; Heb. 13:15-16)
  5 Honour—reputation (v 12; 5:12)
  6 Power—omnipotence (v 12; 19:6)
  7 Might—strength (v 12; 5:12)

l Questions 4-5. Next, 13:4.

m They come out of the great tribulation, hence we call them the tribulation saints (note a, 4:4).

n Gr. the tribulation, the great, referring to the last 3½ years of Daniel's 70th week (v 14; Mt. 24:15-22; Dan. 12:1; Jer. 30:6-9). All the events of Rev. 11:15–19:21 take place during this time.

o The door of mercy will never be closed to Jews or Gentiles, for whosoever calls on the name of the Lord shall be saved (Acts 2:16-21; Rom. 1:16; 10:9-17; 1 Cor. 6:11; 1 Jn. 1:7; Rev. 1:5; 12:17; 22:17).

p See ***10 Blessings of Redeemed***, p. 533.

q Everlasting fountains of life.

r This is as literal as stated—silence in heaven about ½ hour (v 1). Why the silence is not stated.

s These verses (2-6) are the 2nd parenthetical passage and explain events in heaven between the 7th seal and the first trumpet. They are preparatory to the blowing of the 7 trumpets which complete the first 3 ½ years of Daniel's 70th week (11:15, note).

t By whom the trumpets were given is not stated, but perhaps it was one of the beasts as was the case of the vials in 15:7. The 7 trumpets are to be blown successively between the seals and vials. The first will be blown after the 7th seal and the last in the middle of the week (11:15, note).

u This angel may be Christ in His high-priestly work (Heb. 4:14-16; 6:20–7:28; 13:15). The censer is always mentioned in connection with the high priest (Lev. 16:12; Heb. 9:4). See the results of intruding into this office (Lev. 10:1; Num. 16:1-19; 2 Chr. 26:19; Ez. 8:11).

a Cp. the ministry of 5:8-10.

b After the ministry of the angel at the golden altar (3-5), the 7 trumpet angels prepare themselves to sound (v 6). They take their turn at blowing their trumpets, proving successive events, as with the 7 seals and 7 vials.

they are contained in the 7th seal and that the 7 vials are contained in the 7th trumpet. On the contrary, the 7 seals are finished before John sees the 7 trumpets, and they in turn are all completed before he sees the 7 vials. The same will be true in their fulfillment. These facts also exclude the theory that some of the events continue in fulfillment while others are being fulfilled.

As to the literalness of the events of the 7 trumpets, they are to be just as literal as the revelation gives them. Should we make symbolic that which is plainly literal? The plagues in Egypt were literal, so why not these? Some interpret the earthquake of 6:12-17 as the breaking up of society; the sun darkened as Christ rejected and God dethroned; the moon turned to blood as the destruction of derived authority; the stars falling as the downfall of religious leaders in the ecclesiastical heavens; the heavens departed as the destruction of organized Christianity; the grass (8:7) as the common people and the trees the dignity of man; the burning mountain (8:8) as spiritual Babylon cast into the sea of nations and destroyed by the people; the star falling from heaven (8:10-11 and 9:1) as the pope of Rome; the darkening of the planets (8:12) as spiritual darkness in man's religious sky; the key (9:1) as the system that opens the pit; the darkness (9:2) as the blotting out of true light in man's spiritual sky; the locusts (9:3-11) as the spread of false religions; the 200,000,000 demons (9:12-21) as men that have overrun Europe and Asia through many centuries; the sores (16:2) as a spiritual plague; the sea and rivers to blood (16:3-7) as the drying up of the source of life; the Euphrates drying up (16:12) as the drying up of the Turkish empire; and the earthquake (16:17-21) as the destruction of all religious institutions.

Could this possibly be clearer than taking the events literally as written? How could all these things be, such as Europe being overrun by man over many centuries when all the events of 4:1 on are to be after the churches? How could the pope of Rome fall from heaven several times? How did he get up there to fall from heaven? These interpretations could not possibly be the true meaning of any of these events.

c Could not hail, fire, mingled with blood be cast out to the earth and burn up a third of the trees and all green grass (v 7)? If this is what John saw happen, who are we to say he did not see this, or that he saw something else? This happened in Egypt (Ex. 9:22-26). Is it impossible to happen again?

✞ ✞ ✞

a great meteor fall into the sea and turn a third of it to blood, killing a third of the fish and destroying a third of the ships (v 8-9)? If so, why change the passage? This happened in Egypt (Ex. 9:14-21; Ps. 78:44; 105:29). Could it not happen again?

e Could not a meteor fall from heaven and poison the drinking waters of mankind so that many men will die (v 10-11)? If this is not what is going to happen, then why did Christ show John it was going to happen? Is it impossible for God to make waters bitter and sweet as He wills? Cp. Ex. 15:23-25.

f Could not the planets become darkened as stated here? This is what was done in Egypt (Ex. 10:21-23). Could it not happen again?

Thus we see that the first 4 trumpet judgments of notes c, d, e and f above have to do with literal plagues affecting vegetation, seas, rivers, and planets, as indicated by the angel in his message to the first 4 trumpet judgment angels in 7:1-3. Only confusion will be the result of changing the revelation, of which note b, above is an example. The next 3 trumpets will deal with the moral creation, not the material one, as in the first 4 trumpets .

a Angels can fly through the heavens even though they do not have wings (v 13; 14:6-20).

b This is the 3rd parenthetical passage. It announces 3 woes upon men at the last 3 trumpets:
1 Plague of demons out of the abyss to torment men for 5 months (9:1-12)
2 Plague of demons out of the abyss to slay a third of men on earth (9:13-21)
3 Casting out of Satan to the earth to destroy men for 3½ years (11:14–13:18)

c This is an intelligent person, not a material meteor or shooting star. Personal pronouns and personal acts are ascribed to him (9:1-2). Only an intelligent being could be given a key to a material place and a command to obey, as here. Even Satan's angels are referred to as stars (12:3-9). There is no indication that this is a fallen angel. He will descend from heaven to open the abyss, liberating the creatures who will fulfill this vision in Rev. 9. He must be a holy and trusted angel to have the key to the pit. If a fallen one, he could liberate all the fallen creatures that are now there. He is not the angel of the bottomless pit (9:11), for no king of demons could be trusted with such a key.

*d This indicates that the abyss is a place of fire, though not the same place as sheol-hades, tartarus, gehenna, or the lake of fire.

*e Gr. akris (v 3, 7; Mt. 3:4; Mk. 1:6). Ordinary locusts were clean and the principal food of John the Baptist (Mt. 3:4; Lev. 11:22; Eccl. 12:5)

8 Proofs They Are Not Ordinary Locusts:

a burning meteor from heaven
(Cp. 16:3-4; Ex. 9:14-21; Ps. 78:44; 105:29)

8 And the second angel sounded, and as it were [d]a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(10) THE THIRD TRUMPET:
the star Wormwood poisoning the waters

10 And the third angel sounded, and there fell [e]a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

(11) THE FOURTH TRUMPET: darkening of one third of the planets (Cp. Ex. 10:21-23; Rev. 16:10)

12 And the fourth angel sounded, and the third part of the [f]sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

PARENTHETICAL: announcement
of three woes upon mankind

[a]flying through the midst of heaven, saying with a loud voice, [b]Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

247

CHAPTER 9

(12) THE FIFTH TRUMPET: the first
woe on men—loosing of demons on
earth to torment men for five months.
A. Opening of the pit and loosing of demons

1 And the fifth angel sounded, and I saw a [c]star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose [*d]a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke [*e]locusts upon the earth: and unto them was given power, as the [*f]scorpions of the earth have power.

B. Their commission: torment all
men but the 144,000 Jews (7:1-8)

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in [g]their foreheads.

1 They will eat no grass, vegetables, or trees, as ordinary locusts do (v 4). Cp. the 8th Egyptian plague of ordinary locusts that destroyed every green thing (Ex. 10:3-20)

2 They have a king (v 11). Ordinary locusts do not have (Pr. 30:27)

3 They are not stifled by the smoke, or burned by the fire of the abyss, as ordinary locusts would be (v 2-11)

4 These creatures are now confined to the infernal regions being there because of their sins (v 1-11. Cp. Lk. 8:28-31). No creature is confined to prison unless he has sinned. Ordinary locusts are not in the abyss

5 They are spirit beings and therefore indestructible by mortal men. Otherwise, men would not fear them, as they do here (v 5-6, 11). Men can destroy ordinary locusts regardless of their number

6 They are intelligent beings, capable of commands and following leadership (v 4-6, 11)

7 They have power to torment men like scorpions (v 3-10). Ordinary locusts do not have this power

8 Their description proves them to be intelligent spirit beings, not ordinary locusts of the earth: They have
(1) Bodies like horses (v 7)
(2) Heads like men (v 7)
(3) Crowns of gold (v 7)
(4) Hair like women (v 8)
(5) Teeth like lions (v 8)
(6) Breastplates of iron (v 9)
(7) Wings (v 9)
(8) Tails and scorpion stings (v 9)

These are literal beings, for every statement about them proves them to be real and capable of bodily contact with man. They are objects of sight for men see them and flee. They make a thunderous noise as they fly (v 9). They could not possibly be symbolic, for all symbols in Scripture are explained and made clear as to their meaning.

*f Gr. skorpios (v 5, 10; Lk. 10:19; 11:12).

g The 144,000 Jews (7:1-8; 14:1-5). Special direction is given here to the 5th and 6th trumpet judgment angels not to hurt them, the first judgment angels having been commanded not to blow their trumpets until they were sealed (7:1-3). Thus they are being protected from all these plagues. This proves they are all alive at the time of these judgments or all of them could not be protected.

should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

C. Description of the demons

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

D. The leader of the demons

11 And they had a [h]king over them, which is the [i]angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

PARENTHETICAL: announcement of the next two woes (8:13; 12:12)

12 One woe is past; and, behold, there come two woes more hereafter.

(13) THE SIXTH TRUMPET: second woe on men—loosing of 200,000,000 demons out of the pit to slay one third of men.

A. Loosing of the four angel leaders and their commission

13 And the sixth angel sounded, and I

[b]golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, [c]Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were [d]prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

B. The number and description of the demons to slay men

16 And the [e]number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus [f]I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of [g]jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these [*h]three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

C. Hardness of men stated

20 And the [*i]rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

---

h A King Rules and Commands Them:
  1 Not to hurt the grass (v 4)
  2 Not to hurt any green thing (v 4)
  3 Not to hurt the trees (v 4)
  4 Not to hurt the 144,000 Jews (v 4)
  5 To hurt all other men (v 4)
  6 Not to kill men (v 5)
  7 To torment men for 5 months (v 5-10)

i This angel is a fallen one who is now bound in the abyss with these demon creatures. The Gr. reads, angel out of the abyss. His name means destruction or destroyer. When these demons were created and what their original responsibility and sin were is not known. One thing is certain, all creatures were created sinless, but capable of moral failure.

a There are several unidentified voices in Rev. (5:2; 6:6; 7:2; 8:13; 10:4, 8; 11:12; 12:10; 14:7, 8, 9, 13, 15; 16:1, 17; 18:2, 4, 17; 19:5; 21:3). Other voices are identified, as that of Christ (1:10-15; 3:20; 4:1; 5:11, 12; 6:7, 10; 7:10; 10:3; 11:3; 14:2-5; 19:1-6).

b The one from which Moses made his golden alter for the tabernacle (Heb. 8:5; 9:23; Ex. 30:1-18; 37:25-28).

c The 4 angels bound in the Euphrates are fallen ones. Good angels are never bound. They are the leaders of 200,000,000 demon horsemen who are now bound in the abyss and who will be loosed under the 6th trumpet to cause the 2nd woe announced by the angel in 8:13. Cp. 9:12; 11:14; 12:12. Each of these angels will command 50,000,000 infernal cavalry. They will go in the 4 directions to slay the third part of men. Here the Euphrates is

(v 14; 16:12-16; Jer. 46:4-10).

d This refers to a fixed point of time, not a period or length of time. The demon cavalry will slay one third of men at a definite hour, just as the first-born in Egypt were killed at mid-night. If the Roman Empire territory alone is to be affected by this woe, approximately 98,000,000 men will be killed. If the whole earth is meant, about 296,000,000 men will be killed. The fact that the horsemen start from the vicinity of the Euphrates indicates they may be limited to the countries surrounding that river.

e The theory that these horsemen are 200,000,000 soldiers of various armies that have overrun Europe and Asia during the past centuries is false. These all come from the abyss at the same time and all go forth to slay one third of men at a certain hour (v 14-15). Also, that they are 200,000,000 men under Antichrist at Armageddon is false, because these are not ordinary men as proved by the description (v 17-19). No human horseman was ever like these or ever will be.

f 12 Proofs They Are Literal Creatures:
  1 They have angelic leaders, proving them to be real as angels (v 14-15)
  2 Their exact number and description prove them to be many individuals (v16)
  3 They kill one third of men, proving bodily contact with them (v 15)
  4 They are intelligent creatures or they could not follow commands and leadership (v 14-15)
  5 They have riders on them, proving that they are real creatures (v 17)
  6 They cannot be killed by fire and the smoke of the abyss, proving they are spirit beings (v 1-2, 17-18)
  7 They are now bound in the abyss, proving them to be fallen and sinful (v 1-2). If not sinful they would not be bound
  8 They are indestructible by men (v 17)
  9 They have breastplates of fire, jacinth, and brimstone, proving that they have bodies capable of wearing breastplates (v 17)
  10 They have bodies like horses and heads like lions (v 17)
  11 Real fire, smoke, and brimstone issue from their mouths, proving they have real mouths (v 17-18)
  12 They have tails like serpent heads that are capable of hurting men (v 19)

g A gem of orange color.

*h 3 Ways by Which They Kill a Third of Men:
  1 The fire out of their mouths (v 18)
  2 The smoke out of their mouths
  3 The brimstone out of their mouths

*i The men not killed by these plagues only harden themselves against God and continue in demon and idol worship (v20-21) *continued (6:1–18:24; Dan. 9:27). The last 3½ years of Daniel's 70th week, or the last 3½ years of this age (10:1–18:24)*

CHAPTER 10

PARENTHETICAL (10:1–11:14).
1. The mighty angel
(1) His description and the book opened to reveal what is written within (Cp. 5:1)

1 And I saw [a]another [b]mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

(2) His cry and the seven thunders speaking

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, [c]Seal up those things which the seven thunders uttered, and write them not.

(3) His oath and the seventh trumpet or third woe announced

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be [d]time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, [e]the mystery of God should be finished, as he hath declared to his servants the prophets.

(4) The little book eaten and its effects (Cp. Ez. 2:8–3:3)

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the [f]little book which is open in the hand of the [g]angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; [h]and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

(5) The contents of the little book (Cp. Ez. 2:8–3:3)

11 And he said unto me, Thou must prophesy again [i]before many peoples, and nations,

---

passage in the book. It explains certain events which are not the contents of the seals, trumpets, or vials, but which happen along with the main events of this period. It breaks the main vision of the trumpets and is inserted between the 6th and 7th trumpets, as the first parenthetical passage is inserted between the 6th and 7th seals (7:1-17). It is made up of 4 parts:

1 Rev. 10, the reception of the revelation of the things written within the 7 sealed book (5:5-7; 6:1–8:1)

2 Rev. 11:1-2, the vision of the capture of Jerusalem by Antichrist (Dan. 11:40-45; 2 Th. 2:3-4)

3 Rev. 11:3-12, the ministry of the two witnesses who will oppose Antichrist the last 3½ years of Daniel's 70th week

4 Rev. 11:13-14, the great earthquake which takes place at the ascension of the two witnesses—the same as the great earthquake under the 7th vial at the end of Daniel's 70th week (16:17-21)

All the parenthetical passages are inserted in their proper place of fulfillment unless it is clear otherwise that they are not to be fulfilled in the place where they are revealed. All facts of fulfillment are always clear in the passages themselves so that no confusion need arise.

b All angels are mighty in power, but some are more powerful than others in authority if not in bodily strength (18:1; 2 Th. 1:7; Jude 9).

This Angel Is Christ:

1 The description of Him in v 1 proves He is Christ. Cp. 1:12-16; Dan. 10:5-6

2 The book open in His hand proves it. In Jn. 5:5-7 Christ takes the sealed book out of the right hand of God. In 6:1–8:1 He breaks the seals that bind it. Here the same little book is open so that the contents of the things written within might be revealed (v 2, 8-11)

3 Christ is the one giving John the Revelation (1:1; 10:4, 8-11)

4 His voice as a lion roaring (v 3) identifies Him with the Lion of Judah (5:5). Cp. Isa. 31:4-5; Jer. 25:29-36; Hos. 11:10-11; Joel 3:16; Amos 3:8. In these passages the Lord is spoken of as a lion roaring in the day of the Lord

5 The swearing of the angel (v 6) proves Him to be a divine person, for not one time in Scripture does an ordinary angel make an oath to God or man. In 50 scriptures it is stated that God swore or made oaths. In 31 other passages man swears to God and man. Cp. Dan. 12:7

6 Christ directs John concerning what to write and not to write. Cp. 1:11, 19; 2:1, 8, 12, 18; 3:1, 7, 12, 14; 10:4; 14:13-14; 19:9; 21:5

7 In 11:3 we have definite proof that the angel is Christ, for He says, I will give power unto My two witnesses. This proves Him to be a divine person

c What the 7 thunders uttered is a mystery for it is not revealed. Cp. Dt. 29:29.

d Gr. chronos, time (v 6; Mt. 2:7, 16; 25:19; Lk. 1:57; 4:5; Jn. 5:6; 14:9; Acts 1:6-7; 3:21; etc.). The idea is that delay in the time of fulfillment of the mystery of God (v 7) will be no longer. It could not mean that time as we know it will come to an end, for time made up of seconds, hours, days, weeks, months, and years will go on forever (Gen. 1:14, 18; 8:22; Ps. 72:5, 17; 89:36-37; Jer. 31:35-36). Time is eternal and we are in eternal time now. In this sense we are now in eternity, for we shall continue to exist forever either in heaven, earth, or hell. That time does not end here is clear from the next verse, which speaks of days continuing after this (v 7). The rest of the revelation mentions many days, years, and times after this delay no longer (11:1-3; 12:6, 14; 13:5; 20:4-7; etc.).

e This Refers to the Casting Out of Satan:

1 It is to be finished during the days of the 7th trumpet (v 7)

2 It has long been delayed (v 6-7)

3 It will be no longer delayed (v 7)

4 The casting out of Satan has been predicted since Adam's day (v 7; 12:7-12; Gen. 3:15; Isa. 24:21; 25:7; 27:1)

5 It is one of the 3 woes announced by the angel in 8:13 (12:12)

6 The casting out of Satan is the only event of the 7th trumpet that is necessary before the kingdoms of this world can become those of God and Christ, as announced in 11:15. It is the only event that fulfills the details above

f See p. 542 for proof that this little book is the same as the one in Rev. 5.

g This coming of Christ to stand upon the earth and sea does not prove His formal possession of the earth at this time. This will not take place until 3½ years later (19:11-21; Dan. 7:13-14; Zech. 14).

h This is a Hebraism for receiving knowledge. Truth is always sweet when it is received by revelation from God, but it becomes bitter when the contents are noted to be woes upon the people of the prophet. Such is the case in connection with Israel under the 7th trumpet and through the last 3½ years of Daniel's 70th week when the great tribulation or Jacob's trouble begins (Rev. 12; Mt. 24:15-21; Jer. 30:4-7).

i Gr. epi, against, of, or concerning. The verse literally reads. "Thou must prophecy again (yet, further) as to (concerning)

2. The temple of God and Jerusalem taken over by the Antichrist (Dan. 8:9-14, 23-26; 9:27; 11:40-45; 12:7, 11; Mt. 24:15; 2 Th. 2:1-12; Rev. 13:1-18)

1 And there was given me a [*a]reed like unto a rod: and the angel stood, saying, [*b]Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the [*c]temple leave out, [*d]and measure it not; [*e]for it is given unto the Gentiles: and the holy city shall they [*f]tread under foot forty and two months.

3. The two witnesses (11:3-12).
(1) Time of their prophecy: during the last 3½ years of Daniel's 70th week (11:2; 12:6, 14; 13:5; Dan. 7:25; 9:27; 12:7, 11-12)

3 And I will give power unto my [*g]two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

(2) Their identity (Zech. 4:11-14; Mal. 4:5-6; Gen. 5:24; Heb. 11:5)

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

(3) Their power (11:3, 10)

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

(4) Their physical death

7 And when they shall have finished their testimony, [h]the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is [i]called Sodom and Egypt, where also our Lord was crucified.

(5) Triumph over their death by their enemies (v7)

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets [j]tormented them that dwelt on the earth.

(6) Their triumph over death (Cp. Col. 2:14-17)

11 And after three days and an half the [a]Spirit of life from God [b]entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, [c]Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

4. The great earthquake which is the same as under the seventh vial (Rev. 16:17-21; 18:1-24)

13 And the [d]same hour was there a [e]great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men [f]seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

5. The third woe announced (Cp. 8:13; 9:12; 12:12)

14 [g]The second woe is past; and, behold,

---

many peoples, nations, tongues, and kings." This is what John did in the rest of the Revelation, beginning with the 7th trumpet to the second advent (11:15–19:21).

[*a] A measuring reed was about 12½ ft. long. Cp. 21:15-16. It was like a rod or sceptre as in 2:27; 12:5; 19:15.

[*b] This is measuring for chastening, not building, as in 2 Sam. 7:14; Ps. 2:9; 89:32; Isa. 11:4; Lam. 2:8; Ez. 20:37; 1 Cor. 4:21.

[*c] 5 Temples in History and Prophecy:
1. Solomon's temple (1 Ki. 5-8)
2. Zerubbabel's temple (Hag. 1-2; Ezra 3:4-13; 6:1-22)
3. Herod's temple (Jn. 2:19-20; Mt. 24)
4. The future Jewish temple in the days of Antichrist (Dan. 9:27; 11:45; 12:7; Mt. 24:15; 2 Th. 2:3-4; Rev. 11:1-2)
5. The millennial temple (Ez. 40–48; Zech. 6:12-13. See Ez. 45:7)

[*d] The court here refers to the court of the Gentiles. It is not to be measured and given over to them, for it is already their part. The rest of the temple and Jerusalem, will be taken over by Antichrist for 42 months (v 2; 13:1-18; 2 Th. 2:2-4; Dan. 11:40-45; 12:7; Mt. 24:15).

[*e] 5 Things Proved by This Prophecy:
1. The times of the Gentiles did not end in 1843-44, 1914-18, 1924, 1927, 1936, 1942, 1948, 1954, or any other date set by man thus far
2. The times of the Gentiles cannot end
3; 12:6, 14; 13:5 (19:11-21; Lk. 21:24; Zech. 14; Rom. 11:25-29)
3. The Jews must become victor over the Arabs again in order to get control of Jerusalem so that it can be given back into the hands of the Gentiles for the 42 months (v 1-2)
4. The Jews will have to be defeated by the Antichrist before he can take over the city for the 42 months (v 1-2; Dan. 11:40-45; 2 Th. 2:2-4)
5. The Jews will become victor over the Antichrist and the Gentiles at the end of the 42 months and will then have control of Jerusalem forever (v 1-2; Zech. 14; Rev. 19:11-21)

[*f] Gr. pateo, tread, walk on. Used here; 14:20; 19:15; Lk. 10:19; 21:24.

[*g] See ***18 Facts Identifying the 2 Witnesses***, p. 533.

[h] See ***7 Headed 10 Horned Beast***, p. 537.

[i] Jerusalem is so-called because of becoming the headquarters of sodomites (homosexuals, Isa. 1:9-10; Ez. 16:46, 53) and whoredoms (sex and religious perversions, Ez. 23:3, 8, 19, 27) during the last 3½ years the Gentiles control the city (v 1-2). This indicates that sex and religious perversions will be predominant sins ending this age (Mt. 24:37-39; Lk. 17:26-30).

[j] This indicates the reason for the long war of the last 3 ½ years against the two witnesses.

[a] Gr. pneuma zoes, spirit of lives.

[b] The spirit of life in one makes the body live, but when the spirit leaves the body it dies (Jas. 2:26). This proves the two distinct natures of man—the material and spiritual natures (6:9-11; Gen. 2:7; Pr. 20:27; Job 14:22; 32:8; Zech. 12:1; Mt. 10:28; 26:38-41; 1 Cor. 2:11; 6:20; 2 Cor. 5:8; Phil. 1:21-24; 1 Th. 5:23; Heb. 4:12; 12:23). See 21 facts about the material and spiritual natures of man, A-U, p. 1028 of O.T.

[c] The same words spoken to John (4:1). The translation of the two witnesses completes the first resurrection—the resurrection of all the righteous dead before the Millennium. It is the 5th translation or rapture (note f, 1 Cor. 15:23).

[d] The same hour the two witnesses are translated at the end of Daniel's 70th week. Cp. 16:17-21.

[e] No doubt the same great earthquake of the 7th vial (16:17-21).

[f] The same number reserved to God in Elijah's former days on earth are killed the hour Elijah and Enoch are translated. Cp. Rom. 11:4; 1 Ki. 19:18.

[g] This refers to the woe of 9:12-21 and is mentioned here to introduce the 3rd and last great woe upon men, announced by the angel in 8:13. The 3rd woe is not the earthquake of v 13, but the casting out of Satan under the 7th trumpet (12:12).

(14) THE SEVENTH TRUMPET: the third woe on men—casting out Satan from heaven and other events of 11:15–13:18.
A. Announcement by great voices in heaven

▲ 15 And the [*h]seventh angel sounded; and there were great voices in heaven, saying, [*i]The kingdoms of this world are become the kingdoms of our [*j]Lord, and of his Christ; [*k]and he shall reign for ever and ever.

B. Announcement by the twenty-four elders (1:4, refs.)

16 And the four and twenty elders, which sat before God on their seats, [l]fell upon their faces, and worshipped God,

17 Saying, [m]We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

C. The heavenly temple opened again (4:1, refs.)

19 And the temple of God was opened in heaven, and there was seen in his temple [n]the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12

(Gen. 37:9-11; Isa. 54:5-10; Jer. 3:1-14, Hos. 2:14-23; 3:4-5)

1 And there appeared a great [a]wonder [b]in heaven; [c]a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

E. The travail of Israel (Isa. 66:7-8; Jer. 30:1-11; Dan. 7:23-27; 8:9-14, 23-26; 9:27; 11:40-45; 12:1, 7; Mic. 5:3; Zech. 12:10–14:21; Rom. 11:25-27; Mt. 24:15-22)

2 And she being with child cried, travailing in birth, and pained to be delivered.

F. The great red dragon: Satan (12:9; 13:2; 16:13-16; 20:1-10)

3 And there appeared another wonder in heaven; and behold a great red [d]dragon, [e]having seven heads and [f]ten horns, and seven crowns upon his heads.

G. Satan's war on the manchild

4 And his tail drew the [g]third part of the stars of heaven, and did cast them to the earth: and the dragon [h]stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

H. The manchild: the 144,000 Jews sealed to go through the trumpet judgments (7:1-8; 9:4)—taken up to escape the tribulation on Israel when Antichrist breaks his seven years' covenant with them and enters Palestine (Dan. 9:27; 11:40-45; 12:1; Isa. 66:7-8; Mt. 24:15-22)—seen in heaven before God in Rev. 14:1-5

5 And she brought forth [i]a man child, who was [j]to rule all nations with a rod of iron: and her child was [k]caught up unto God, and to his

---

(10:7) and includes all the 12 great events of 11: 15–13:18:
1 The announcement (11:15)
2 6 statements of the elders (11:16-18)
3 Opening of the heavenly temple (11:19)
4 Travail of sun-clothed woman (12:1-2)
5 Dragon's attack on manchild (12:3-4)
6 Rapture of the manchild (12:5)
7 Flight of the woman (12:6, 14)
8 War in heaven—Satan cast out (12:7-12)
9 Dragon's attack on the woman(12:13-16)
10 Dragon's attack on the remnant (12:17)
11 Rise of beast out of the sea (13:1-10)
12 Rise of beast out of the earth (13:11-18)

The 7th trumpet blows in the middle of Daniel's 70th week, for there is a period of 42 months (11:2; 13:5), 1260 days (11:3; 12:6), or 3 1/2 years from this trumpet to the second advent (12:14; Dan. 7:25; 9:27; 12:7). If the 7th trumpet sounds at this point, then the first 6 trumpets blow before this and the 7 seals are fulfilled before the trumpet. Therefore, the 7 seals and first 6 trumpets will be fulfilled in the first 3 1/2 years of Daniel's 70th week (6:1–9:21).

*i This announcement is made here, but the actual fulfillment will not come until 3 1/2 years later (19:11-21). The casting out of Satan from heaven under the 7th trumpet makes it possible for God to take over the governments of this world at the time He has planned to do so—at the second advent (19:11-21).

*j Another clear reference to two distinct persons in the Godhead (see p. 489 ***The Trinity***).

*k Christ will reign forever over the kingdoms of this world after he comes (v 15; 22:4-5; Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; 2 Sam. 7).

l Cp. 4:4, 10; 5:14; 14:3; 19:4.

m 6 Statements of the Elders (v 17-18):
1 Thanks to God for using His power
2 The nations are angry
3 The time of God's wrath is come (6:17)
4 The time to judge the dead (the saints, 1 Cor. 3:11-15, notes)
5 The time to give rewards to saints (Mt. 16:27; 1 Cor. 3:11-15, notes)
6 The time to destroy earth destroyers (Mt. 25:31-46; 2 Th. 1:7-10)

n The ark after which Moses patterned his ark of the covenant (Heb. 8:5; 9:23).

a Gr. semeion, sign (note y, Jn. 2:11).

b Symbol seen in heaven, but the thing symbolized is on earth (v 6, 13, 15-16).

c 10 proofs the woman a symbol of Israel: By the term Israel we mean national Israel, or Israel as a nation, not as scattered among the nations. Israel now has been a nation since 1948. Many Jews will continue in all lands until they are completely gathered at the second advent (Mt. 24:29-31; Isa. 11:11-12; Ez. 37). See ***The Sun-Clothed Woman***, p. 533 for 10 proofs that she is a symbol of national Israel.

d Used 13 times in Revelation as a symbol of Satan (12:3-17; 13:2-4, 11; Job 41).

e Symbols of the 7 world empires that precede the kingdom of Antichrist, which is the 8th (see p. 537-539. ***7 Headed 10 Horned Beast, 8 Mountain Kingdoms***.

f His 10 horns are not crowned, while those on the beast are (Rev. 13:1), symbolizing his power over the 10 kingdoms will be given to the beast. His 7 heads are crowned (v 3), symbolizing his rule over the 7 kingdoms preceding the Antichrist kingdom. The 7 heads on the beast are not crowned (13:1), meaning that the Antichrist has not ruled the 7 kingdoms preceding his, the 8th kingdom (17:8-11).

g Symbolic of the third of God's angels that rebelled with Lucifer and showing how many will be with him in the future war in heaven under the 7th trumpet (v4,7-12)

h This is the dragon's first purpose—to destroy the manchild as soon as it is born. He fails in this because God takes the manchild to heaven (v 5).

i See ***The Man-Child***, p. 534 for 15 proofs that the 144,000 Jews are symbolized by the man-child.

j The manchild, or the 144,000 are to rule the nations with a rod of iron, as will Christ (Ps. 2; Rev. 19:15), the O.T. saints (Jer. 30:9; Ez. 34:24; 37:24-25; Dan. 7:18, 27; Hos. 3:5; Mt. 8:11-12), the church saints (Mt. 19:28; Rom. 8:17; 1 Cor. 4:8; 6:2; 2 Tim. 2:12; Rev. 1:5-6; 2:26-27; 5:10; 22:4-5), and the tribulation saints (Rev. 20:4-6). This honor have all the saints (Ps. 149:6-9).

k The manchild, or 144,000, will be caught up (12:5; 14:1-5), as will all the dead and living in Christ (Note t, Rev. 4:1; 1 Th. 4:16), the future tribulation saints (Rev. 6:9-11; 7:9-17; 15:2-4; 20:4-6), and the two witnesses (Rev. 11:12). See ***5 Raptures***, p. 334.

I. Israel flees into the wilderness of Edom and Moab which escape the Antichrist (v 14; Isa. 16:1-5; 26:20-21; 63:1-6; Ps. 60:6-12; Ez. 20: 33-44; Dan. 11:40-45; Hos. 2:14-23; Mt. 24:15-22)

6 And the woman fled into the [l]wilderness, where she hath a place [m]prepared of God, that [n]they should feed her there [o]a thousand two hundred and threescore days.

J. War in heaven: Satan cast out when the manchild is caught up (Dan. 11:45–12:1; Isa. 24:21-22; 25:7-8; 27:1)

7 And there was [p]war in heaven: [a]Michael and his angels fought against the dragon; and the dragon [b]fought and his angels,

8 And [c]prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, [d]which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

K. Announcement of the third woe (8:13; 9:12; 11:14; 12:7-9)

10 And I heard a loud voice saying in heaven, [e]Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great [f]wrath, because he knoweth that he hath but a short time.

L. Persecution and flight of Israel for 3½ years (v 6, refs.)

13 And when the dragon [g]saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might [h]fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

M. Destruction of Satan and Antichrist's armies pursuing Israel (Jer. 46:7-8; 47:2-3; Dan. 9:26-27; Cp. Num. 16:28-33)

15 And the serpent cast out of his mouth water as a [i]flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and [j]swallowed up the flood which the dragon cast out of his mouth.

N. Satan wars on the Jewish remnant who do not flee Judea (Isa. 1:9, refs.)

17 And the dragon was wroth with the woman, and went to make war with the [k]remnant of her seed, *[l]which keep the com-

---

[l] See point 10, p.533, col. 3 ***Sun-Clothed Woman***.

[m] Edom, Moab, and Ammon escape the Antichrist and make the place of refuge for Israel in the tribulation (see point 10, p. 533, col. 3 ***Sun-Clothed Woman***).

[n] The Arabs of modern Jordan and Arabia.

[o] This is the number of days the woman flees into the wilderness and the manchild, or the 144,000, are in heaven before the second advent of Christ (11:1-3; 12:6, 14; 13:5; Dan. 7:25; 12:7).

[p] This war in heaven will be the last actual struggle between Satan and God over the possession of the heavenlies where Satan reigns (Eph. 2:2; 6:12). Satan still has access to God's heaven to accuse the brethren, but from the time of this casting out he will never again enter heaven (Job 1:6; 2:1; Rev. 12:7-12; Zech. 3:1-10).

5 Facts About the War in Heaven:

1 The fact: there will be a war (v 7)
2 The time: in the middle of Daniel's 70th week (v 6-14; 13:1-5)
3 The place: in the heavenlies (v 7; Eph. 2:2; 6:12)
4 The combatants (v 7)
5 The result (v 8-12)

The war predicted here could not be the same as the one in heaven (Isa. 14:12-14; Lk. 10:18). That was in the dateless past before the 6 days' work of Gen. 1:3–2:25. This war is yet future, for all events of Rev. 4:1-22:5 must be after the churches (Rev. 4:1, note). The only truth we find here in connection with the original war in heaven is that revealing how many angels originally fell with Lucifer (12:4).

[a] Dan. 10:13, 21; 12:1; Jude 9.

[b] Angels fight by bodily contact in the same way that men do. They are capable of operation in the material and earthly realm. After all, heaven and other planets are of material substance like the earth. Angels have done and can do all things that men can do, plus some things men cannot do before becoming resurrected, immortalized, and being given glorified bodies like Christ who can appear and disappear, going through material substance (note k, Jn. 21:14). Angels are capable of being captured and confined by chains and prisons

6-7; Rev. 9:11, 14; 20:1-10). Here one army of angels is going to defeat and cast down another army of angels to the earth and confine them there (Rev. 12:7-12). All fallen ones will be confined to hell forever (Mt. 25: 41; Rev. 20:10). See ***Angels*** in Index.

[c] Gr. ischuo. Trans. prevail (v 8; Acts 19:16, 20) be able (Lk. 13:24; 14:29-30; Jn. 21:6; Acts 6:10; 15:10); be of strength (Heb. 9:17); avail (Gal. 5:6; 6:15; Jas. 5:16); and several other ways.

[d] This is Satan's chief business (Mt. 13:19; 2 Cor. 4:4; 11:14-15; 2 Th. 2:8-12).

[e] See ***4fold Announcement***, p. 534.

[f] 10 Things Constituting the 3rd Woe:

1 Great tribulation such as never was or will be again (Mt. 24:15-22; Dan. 12:1; Rev. 7:9-17; 11:15–19:21)
2 War on Israel (12:13-15; Dan. 8:24; 11: 40-45; 12:1; Mt. 24:15-22)
3 War on the remnant (12:17)
4 Forced worship of Satan and Antichrist (13:4-18; 14:9-11; 15:2-4; 20:4-6)
5 War on Christians (12:11; 7:9-17; 13:7-10; 14:13; 15:2-4; 20:4-6)
6 Deception by miracles (13:13-17; 16:13-16; 19:20; 2 Th. 2:8-12; Mt. 24:24)
7 Physical brands on men enforced by law and the death penalty (13:16-18; 14:9-11)
8 Forced denial of God, Christ, and the Holy Spirit (13:1-5; 14:9-11)
9 World wars (Dan. 11:40-45)
10 Mobilization of all nations to Armageddon where they will be killed by the millions (14:17-20; 16:13-16; 19:19-21; Ez. 39:2; Joel 3; Zech. 14)

[g] When he sees that he has failed to destroy the 144,000 or the manchild, he will turn on the woman or Israel who has produced the manchild (v 13).

[h] See point 10, p. 533, col. 3 ***Sun-Clothed Woman***.

[i] Symbolizes the armies of the Antichrist pursuing defeated Israel (v 15; Dan. 9:26-27; 11:21-26; Jer. 46:7-8).

[j] The earth will open its mouth and swallow the armies of the Antichrist, like it did Korah and his company (Num. 16:29-35).

[k] The remnant of Israel who do not flee from Judea into the wilderness when the main body of the nation does (see point 10, p. 533, col. 3 ***Sun-Clothed Woman***). The word remnant is never used of the church or Gentiles (Isa. 1:9, refs.).

*[l] They are not saved when the 144,000 are translated as the manchild before this war on Israel (12:5; 14:1-5). Every one whose name is in the book of life in Israel will go at that time (7:1-3; 14:1-5; Dan. 12:1). These will have turned to God and believed on Jesus Christ after seeing the 144,000 Jewish Christians missing all of a sudden from the earth.

✝ ✝ ✝

of Jesus Christ.

251 CHAPTER 13

O. The rise of the Anitchrist to power over ten kingdoms inside the Old Roman Empire (17:8-17; Dan. 7:23-24)

1 And [a]I stood upon the sand of the [b]sea, and saw a [c]beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

P. The Antichrist kingdom: revived Grecia, the eighth kingdom (17:8-11), following the seventh or the ten kingdoms of Rome (Dan. 7:8, 23-24; 8:20-26; 11:40-45; Zech. 9:13-16; Rev. 17:8-17)

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his [d]power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Q. Source of Antichrist's power (Dan. 8:21; 11:36-39; 2 Th. 2:8-12)

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, [e]Who is like unto the beast? who is able to make war with him?

R. His blasphemy and length of his reign (Dan. 7:8, 11, 20-25; 11:36-45; 12:7; Rev. 11:1-3; 12:6, 14; 17:8-17)

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, [f]and them that dwell in heaven.

S. His war on the saints (v 15-16; 15:2-4; 20:4; Dan. 7:21; 8:24; 11:35-45; 12:1, 7; Mt. 24:15-22)

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over [g]all kindreds, and tongues, and nations.

T. Extent of his reign: limited to ten kingdoms inside the Roman Empire (v 1-5; 17:8-17; Dan. 2:44-45; 7:8, 23-24; 11:40-45; Zech. 14:1-21; Mt. 25:31-46; Rev. 14:9-11; 16:13-16)

8 And all that dwell upon the earth shall worship him, whose names are [h]not written in the book of life of the Lamb slain from the [i]foundation of the world.

9 If any man have an ear, let him hear.

10 [*a]He that leadeth into captivity shall go into captivity: he that killeth with the sword

ing that the remnant who turn to God and believe on Jesus Christ receive the Holy Spirit (Rev. 19:10). The Holy Spirit will not be taken from the world at any time (Jn. 14:16; Acts 2:16-21; Zech. 12:10–13:1; etc.).

a I, John, saw these things (22:8). The pronoun I is found 165 times in Rev. All together personal pronouns are used in Rev. 2,074 times.

b The Mediterranean Sea, because the nations under Antichrist surround it on 3 sides. Sea represents peoples in symbolic passages (v 1; 17:1, 15; Dan. 7:2-3, 17).

c 20 Facts About the 1st Beast of Rev. 13:
1 He will be a man (v 18)
2 He will rise out of the sea of humanity (v 1; Dan. 7:24; 9:27; 11:36-45)
3 He will become ruler of the territory of the 7 kingdoms symbolized by the 7 heads (v 1; 17:8-17, notes)
4 He will become ruler of the 10 kingdoms that are yet to be formed inside the old Roman Empire territory (v 1; 17:8-17; Dan. 7:23-24)
5 He will be a blasphemer (v 1, 5; 17:3)
6 He will revive the old Grecian Empire. The beast is like a leopard, which, in the book of Daniel, symbolizes the Grecian Empire (Dan. 7:6; 8:20-23, notes; Rev. 17:8-17, notes)
7 He will also have characteristics of Medo-Persia (the bear, v 3; Dan. 7:5, note) and Babylon (the lion, v 3; Dan. 7:4, note)
8 He will receive his power, throne, and great authority from Satan(v2; 16:13-16; 2 Th. 2:8-12; Dan. 8:24-25; 11:38-39)
9 He will not be assassinated and resurrected from the dead, as taught by some. It is one of the heads on the beast that is wounded to death and is healed, not the beast itself (v 3). Therefore, all the theories of Antichrist being a resurrected man, a reincarnation of some historic man, an incarnation of the devil, etc. are false (see p. 538 ***7 Proofs Antichrist Not From Abyss***).
10 He will have all the world wondering after him (v 2-4, 8-18)
11 He will be an object of worship (v 4, 14-18; 14:9-11; 15:2; 16:2; 20:4-6)
12 He will be a supernaturally gifted orator (v 5-6; Dan. 7:8, 11, 20, 25; 8:23; 11:36)
13 He will be given power and success for 42 months (v 4; 11:1-3; 12:6, 14; Dan. 7:25; 12:7)
14 He will defy God and claim to be God himself (v 6; 2 Th. 2:3-4; Dan. 7:25; 8:25; 11:36-39)
15 He will make war on the Jews and Christians and multitudes will be killed by him (v 7, 15; 7:9-17; 14:13; 15:2-4; 20:4-6; Dan. 7:21; 8:23-25)
16 He will be given power over all nations inside the 10 kingdoms of the old Roman Empire territory (v 7; Dan. 7:23-24; 8:23-25; 11:36-45)
17 He will be worshipped as God (v 8, 14-18; 14:9-11; 20:4-6)
18 He will have a religious leader in the false prophet of 13:11-17; 16:13-16; 19:20; 20:10
19 He will permit image worship of himself (v 14-17; 14:9; 15:2; 20:4-6)
20 He will cause the mark or emblem of his kingdom, or his name, or the number of his name to be branded upon the right hand or forehead of his followers (v 16-18; 14:9-11; 15:2; 16:2; 20:4-6)

d 20fold Power of Antichrist: power to
1 Blaspheme God (v 5-6; Dan. 7:8-25; 11:36)
2 Overcome saints (v 7; 7:9-17; 20:4)
3 Overcome Jews (12:13-17; Dan. 7:21)
4 Conquer many nations (v 7; Dan. 7:8, 23-24; 11:40-45; Ez. 38-39)
5 Destroy mystical Babylon (17:12-17)
6 Kill the two witnesses (11:7-12)
7 Change times and laws (Dan. 7:25)
8 Understand mysteries (Dan. 8:23)
9 Do as he will for a period (Dan. 11:36; 2 Th. 2:3-4; Rev. 13)
10 Perform miracles (13:1-18; 19:20; Dan. 8:24; 2 Th. 2:8-12)
11 Cause craft to prosper (Dan. 8:25)
12 Control money and commerce (Dan. 11:38-43; Rev. 13:17; 18:1-24)
13 Cause great deceptions (13:13-18; 2 Th. 2:8-12; Jn. 5:43; Dan. 8:25)
14 Control religion (13:1-18; 14:9-11; 15:2; 16:2; 20:4-6; Dan. 11:36)
15 Control all lives in his realm (13:15)
16 Control kings (13:7; 17:12-17)
17 Make all nations fear him (13:4)
18 Reign for 42 months (13:5)
19 Mobilize nations to Armageddon (16:13-16; 19:19-21; Ez. 38-39)
20 Fight Christ (17:14; 19:11-21; Dan. 8:25; Zech. 14:1-5)

e Questions 6-7. Next, 15:4.

f Heaven is now inhabited (v 6; 5:13; 12:12; Col. 1:15-18; Heb. 12:22-23).

g See ***Extent of Antichrist's Reign***, p. 535.

h There is no statement here that names have been written in the book of life from the foundation of the world, but that the Lamb was planned to be slain from this time (v 8; 17:8).

i Gr. katabole, overthrow or disruption of the pre-Adamite world (note i, Mt. 13:35).

*a Some MSS read "He that is destined to captivity will go into captivity; he that is destined to the sword will be killed by the sword."

patience and the faith of the saints.

U. The false prophet: another man who will be the religious leader of the Antichrist (16:13-16; 19:20; 20:10)

11 And I beheld [b]another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

V. The image of the Antichrist (14:9-11; 19:20; 20:4; Dan. 9:27; Mt. 24:15; 2 Th. 2:4)

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

W. The three brands upon worshippers of

16 And he causeth [c]all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had [d]the mark, or the name of the beast, or the number of his name.

X. The beast and his number explained (17:8-17; Dan. 7:11, 23-27; 8:9-14, 23-25; 9:26-27; 11:35-45; 2 Th. 2:1-12)

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

252 CHAPTER 14

PARENTHETICAL (14:1–16:1).
1. The manchild or the 144,000 in heaven before God (12:5, refs.)

1 [e]And I looked, and, lo, a Lamb stood on the [f]mount Sion, and with him an hundred forty and four [a]thousand, having his [*b]Father's name written in their foreheads.

2 And I heard [*c]a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of [*d]harpers harping with their harps:

3 And they sung as it were a [*e]new [*f]song

---

b 16 Facts About the 2nd Beast of Rev. 13:
1 He also will be a man. The Gr. allos, means another of the same kind. The first beast is a man (v 18), so the second one must also be a man (v 11; 16:13; 19:20; 20:10). Personal pronouns are used of them, indicating they are persons
2 He will come out of the earth (v 11), which is the same as coming out of the sea. Cp. Dan. 7:3 with Dan. 7:17. There is no intimation that he will be from the underworld of departed spirits, or that he will be a man resurrected from the dead. Both beasts symbolize two natural men who will be born in these last days, will fulfill prophecy and die at Armageddon (19:20; Dan. 7:11; Isa. 11:4; 2 Th. 2:8)
3 He will come after the first beast and will be his prophet (v 13; 19:20; 20:10)
4 He will come with a lamb-like appearance to deceive, but will speak like the dragon (v 12)
5 He will exercise all the power of the first beast or Antichrist before him (v 2, 12; 19:20; 2 Th. 2:8-12)
6 He will cause men on earth to worship the first beast (v 12; 17:8-11, notes)
7 He will do great miracles, even to calling fire from heaven before men, counterfeiting God and His works (v 13; 19:20. Cp. Num. 11:1-3; 26:10)
8 He will deceive men by the miracles he will do in the sight of the first beast (v 14; 19:20)
9 He will cause men to make an image of the first beast to be worshipped (v 14; 14:9-11; 15:2; 16:2; 20:4-6)
10 He will have power to give life to the image causing it to speak and do personal acts (v 15. Cp. Ex. 7:10-12)
11 He will cause the image to demand the death penalty for all who will not worship the Antichrist (v 15; 7:9-17; 15:2; 20:4-6)
12 He will cause men in the kingdom of Antichrist to take a mark, or the name of the Antichrist, or the number of his name in the right hand or in the forehead (v 16; 14:9-11; 15:2; 16:2; 20:4-6)
13 He will make a law that no man might buy or sell if he does not take one of the 3 brands (v 17)
14 He will be equal to the first beast in sending demon spirits, working through ambassadors, to gather the nations to Armageddon (16:13-16; 19:19-21)
15 He will be taken with the Antichrist at Armageddon and be cast alive in the lake of fire (19:20)
16 He will still be in the lake of fire in conscious torment one thousand years later

c See 13 Proofs Antichrist Will Not Be A World-Wide Dictator, p. 535.

d See ***3 Brands of Antichrist***, p. 534.

e Rev. 14 is the 5th parenthetical passage of the book. It contains 7 parenthetical statements
1 The 144,000 (or the manchild) in heaven (14:1-5)
2 The 1st messenger angel: the everlasting gospel preached to all nations (14:6-7)
3 The 2nd messenger angel: the announcement of the fall of Babylon (14:8)
4 The 3rd messenger angel: the announcement of the doom of beast worshippers (14:9-11)
5 The blessed dead (14:13)
6 Harvest: Armageddon (14:14-20)
7 Vintage: Armageddon (14:17-20)

f This Mt. Sion is the Heavenly One:
1 This scene is heavenly (14:1-5)
2 The manchild or the 144,000 will have been taken to heaven (12:5)
3 Earthly Mt. Zion is not mentioned in Revelation
4 The Lamb is never pictured on earth in Revelation (note c, 5:6)
5 All raptured people go to the heavenly Mt. Sion (Heb. 11:10, 13-16; Jn. 14:1-3; Rev. 21–22)
6 That there is an heavenly Mt. Sion is clear from Rom. 11:26; Heb. 12:22-23
7 Christ will come out of Sion to earth at His second advent (Rom. 11:26)

a The same company sealed in 7:1-8, protected through the trumpet judgments (7:1-3; 9:4), and caught up as the manchild (12:5). Here they are in heaven singing and playing harps before the throne, before the 4 zoa or living creatures, and before the 24 elders, having been redeemed from the earth and from among men, being firstfruits from Israel to God after the rapture of the church (v 1-5).

*b This is the seal of the living God of 7:1-3. It is the name of the Father written on the foreheads, not the keeping of Saturday as the sabbath as some teach. Cp. 3:12; 22:4. See ***Sabbath*** in Index.

*c This is the voice of the 144,000 singing their song, being accompanied by 144,000 harps which they play. The sound is compared to many waters and great thunder, like the voice of the redeemed at the marriage of the lamb (19:6).

*d All redeemed will play harps and sing (v 2; 5:8; 15:2). If they are to do this in heaven surely the playing of instruments should be acceptable in church.

*e See ***The 144,000 and Their New Song***, p. 542.

*f The only song where the words or the theme is not given. A new song by a new people of a new theme.

✝ ✝ ✝

and the elders: and no man could learn that song but the hundred and forty and four thousand, which [g]were redeemed from the earth.

4 These are they which [h]were not defiled with women; for they are virgins. These are they [i]which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the [j]firstfruits unto God and to the Lamb.

5 And [k]in their mouth was found no guile: for they are without fault before the throne of God.

2. The first angel preaches the gospel, warning men not to believe in Antichrist or take his mark

6 And I saw another [l]angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

● 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

3. The second angel preaches the fall of Babylon (16:17-21; 18:1-24)

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

4. The third angel preaches the doom of the beast worshippers (19:20–20:10-15; 21:8; Isa. 66:22-24; Mt. 25:41, 46;)

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his [m]indignation; [n]and he shall be tormented with fire and brimstone in the [o]presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

5. The blessed dead who die at the hands of Antichrist (13:5-10; 15:2-4; 20:4. Cp. 6:9-11)

12 [a]Here is the patience of the [b]saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, [c]Write, Blessed are the dead which die in the Lord [d]from henceforth: Yea, saith the [e]Spirit, that they may rest from their labours; and their works do [f]follow them.

6. The harvest: Armageddon (Joel 3:13; Mt. 13:30, 38-43, 47-50; 24:29-31; 2 Th. 1:7-10; 2:8-12; Isa. 11:4; 34:1-8; Jer. 51:33; Ez. 38–39; Zech. 14; Rev. 19:11-21; Jude 14)

14 And I looked, and behold a [*g]white cloud, and upon the cloud one sat like unto the [*h]Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the [*i]temple, crying with a loud voice to him that sat on the cloud, [*j]Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in

---

earth, being no longer on earth.

h If this statement were taken literally, it would prove that they are all men, but the next statement, if taken literally, would prove that they are all women—virgins. Obviously, the idea is to picture their purity of character. They are saved men and women who have not polluted themselves with the idolatrous and immoral religious system of the great whore of Rev. 17. See Paul's similar comparison, 2 Cor. 11:2.

i They are resurrected and glorified like Christ and can go where He can. It could not mean that they are inseparable throughout eternity.

j The first Jews saved after the rapture of the saved Jews and Gentiles in the church (note t, Rev. 4:1).

k They have no guile in them. They are faultless before God forever, proving that they have been translated as the manchild (12:5).

l 3 Messenger Angels Flying in Heaven:
  1 The first flies around in the heavens close enough to the earth to be seen and heard of men. He preaches the everlasting gospel to all men on earth during the last 3½ years of this age. This gospel is the same as what we now preach with but one exception. He will be able to announce that the hour of God's judgment is come. We can only announce that it is coming (6-7). All theories that this gospel is a special one given to certain denominations to preach are false. The angel will be a literal one doing what is here stated.
  2 The second angel will fly in the heavens announcing the fall of literal Babylon, which will be destroyed under the 7th vial (v 8; 16:17-21; 18:1-24)
  3 The third angel will fly in the heavens warning all men in the kingdom of Antichrist that if they do take the mark, the name, or the number of the name of the beast and worship him they will seal their own doom and be punished in eternal hell (v 9-11)

m Is it any wonder that God will be so indignant when men will reject His written word, refuse to repent when judgments from heaven are sent upon them (9:20-21; 16:9, 11), reject the preaching of real angels flying in the midst of heaven (14:6-11), and ignore the preaching and miracles done by the two witnesses and multitudes of Christians who will receive the outpouring of the Holy Spirit and the enduement of power to do miracles? (Acts 2:16-21; Rev. 11:3-12; 12:17; 19:10)

n One of many passages teaching eternal torment of the wicked (v 10-11; 20:10-15; 21:8; 22:15; Isa. 66:22-24; Mt. 8:12; 13:39-50; 25:41, 46; Mk. 9:43-49; Lk. 12:5; 16:19-31; p. 1030–1033 O.T. ***Hell***).

o Men in the new earth will be able to "look upon the men that have transgressed" and are suffering punishment with the devil and his angels, as an everlasting monument of God's wrath on sin (v 10; Isa. 13:19-22; 34:8-15; 66:22-24, notes).

a These verses are an encouragement to saints who will be killed in the future tribulation (v 12-13; 6:9-11; 7:9-17; 15:2-4; 20:4-6).

b 3 Characteristics of Saints (v 12):
  1 Patience in sufferings
  2 Keeping the commandments
  3 Keeping the faith of Jesus Christ

c This word is used 16 times in the book, proving John was directed to write as he received the Revelation (1:11, 19; 2:1, 8, 12, 18; 3:1, 7, 12, 14; 10:4; 14:13; 19:9; 21:5). Cp. 1:3; 22:18-19.

d From the time men begin to die because they will not take the mark of the beast (v 13). It refers to a special blessing to martyrs of the tribulation (6:9-11; 7:9-17; 14:13; 15:2-4; 20:4-6).

e 12 times the Holy Spirit speaks in Rev. (1:10; 2:7, 11, 17, 29; 3:6, 13, 22; 4:2; 17:3; 21:10; 22:17).

f 3 Promises in View of Faithfulness:
  1 Blessed are the martyrs for Christ
  2 Rest from their labours
  3 Rewards follow them

*g 7 Kinds of Clouds in Scripture:
  1 White (v 14)
  2 Black (1 Ki.18:45)
  3 Dark (Job 22:13)
  4 Bright (Mt. 17:5)
  5 Thick (Ex. 19:9)
  6 Great (Ez. 1:4)
  7 Swift (Isa. 19:1)

*h Ps. 8:4; Dan. 7:13-14; Jn. 1:51, note.

*i There is a temple in heaven (v 15, 17; 3:12; 7:15; 11:19; 15:5-8; 16:1, 17; Isa. 6:1), so Rev. 21:22-23 must be understood in this light. See note there.

*j This is symbolic of the battle of Armageddon (v 15-16; Joel 3:12-16. Cp. Rev. 19:21; Mt. 13:30, 39; Isa. 11:4; Jer. 51:33; Hos. 6:11; 2 Th. 2:8).

reaped.

7. The vintage: Armageddon (Joel 3:13; Isa. 63:1-6; Rev. 19:15. See Rev. 14:14, refs.)

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the [k]altar, which had power [l]over fire; and cried with a loud cry to him that had the sharp sickle, saying, [m]Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a [n]thousand and six hundred furlongs.

253 CHAPTER 15

8. Seven vial angels prepare to pour out the completion of the wrath of God begun in Rev. 6:12

1 And I saw another [o]sign in heaven, great and marvellous, [p]seven angels having the seven last plagues; for in them is [q]filled up the wrath of God.

9. The sea of glass (4:6)

2 [a]And I saw as it were a sea of glass [b]mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the [c]harps of God.

3 And they sing the [d]song of Moses the servant of God, and the [e]song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of [f]saints.

4 [g]Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for [h]all nations shall come and worship before thee; for thy judgments are made manifest.

10. The heavenly temple again opened (Rev. 4:1, refs.) and the vial angels commissioned to act

5 And after that I looked, and, behold, [i]the temple of the tabernacle of the testimony in heaven was opened:

6 And the [j]seven angels came out of the temple, having the seven plagues, *[k]clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, *[l]till the seven plagues of the seven angels were fulfilled.

254 CHAPTER 16

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the *[m]vials of the wrath of God upon the earth.

(15) THE FIRST VIAL: sores on men Cp.Ex. 9:8-12

2 And the first went, and poured out his vial upon the earth; *[n]and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

(16) THE SECOND VIAL: sea to blood (Cp. Rev. 8:8-9, refs.)

---

k The one by which Moses patterned his altar for the tabernacle (v 18; 6:9; 8:3-5; 9:13; 16:7. Cp. Heb. 8:6; 9:23).

l Perhaps over the fire of the altar to minister, as in 8:3-5; 9:13.

m This is the second picture of the battle of Armageddon in this chapter (v 18-20; 19:15; Isa. 63:1-6; Joel 3:12-16). Blood will flow on this battlefield up to the horses' bridles about 184 miles (v 20). This blood river will come from the veins of multitudes slain in the battle and from the hail, blood and overflowing rain that will fall from heaven on this day (Ez. 38:21-23).

n About 184 miles.

o See note y, Jn. 2:11.

p The word seven is used 54 times in Rev. See ***18 Kinds of "Seven" Things***, p. 536.

q Gr. teleo, to complete; bring to an end. Trans. fill up (v 1); make an end (Mt. 11:1); expire (Rev. 20:7); go over (Mt. 10:23); perform (Lk. 2:39); pay (Mt. 17:24; Rom. 13:6); accomplish (Lk. 12:50; 18:31; 22:37; Jn. 19:28); fulfill (Acts 13:29; Rom. 2:27; Gal. 5:16; Jas. 2:8; Rev. 15:8; 17:17; 20:3); and finish (Mt. 13:53; 19:1; 26:1; Jn. 19:30; 2 Tim. 4:7; Rev. 10:7; 11:7; 20:5).

a This is the 6th parenthetical passage in the book. It explains the destiny of the martyrs of Jesus during the tribulation (v 2-4)

b Gr. mignumi, mixed, mingled (v 2; 8:7; Mt. 27:34; Lk. 13:1). The idea here seems to be that of the floor of the throne room of the heavenly temple being made of transparent glass with the appearance of fire or prismatic colors produced by the glory of God. Out of the throne proceed lightnings which would make prismatic colors flash upon the sea of glass like the aurora borealis (northern lights). The glory of God emanating from the light in which He dwells will light the whole city and cause the glittering on the sea of glass (Rev. 21:23; 1 Tim. 6:16).

c All the redeemed will have harps and sing (v 2; 5:8; 14:2).

d The song of Moses was one of triumph over Pharaoh and his armies (Ex. 15:1-19. Cp. Dt. 32).

e The song of the Lamb is also one of triumph—victory over Satan and all enemies of God and man (v 3-4. Cp. Col. 2:14-17)

f Some texts read, nations. God is King of Saints and King of Nations.

g Question 8. Next, 17:7.

h This looks forward to the Millennium (Isa. 2:2-4; Zech. 14:16-21) and the New Earth (Isa. 66:22-24; Rev. 21:24-27; 22:2-5).

i This is the second time the temple in heaven is opened (v 5; 11:19).

j These 7 angels are men. In Rev. 17:1 one of them showed John the mystery of the great whore and the beast that carried her, and in Rev. 21:9 one showed John the Holy City. After seeing these things John fell down at the feet of the angel and was told that he was an ordinary man—one of the prophets (19:9-10; 22:8-9). He is called a man in Rev. 21:17.

*k See Rev. 19:8.

*l This indicates that men have access to the temple except on this occasion.

*m The vials contain the rest of the wrath of God which began in the 6th seal (6:12-17) continuing in the 7 trumpets of the first $3^{1}/_{2}$ years of Daniel's 70th week. These vial judgments happen in the last $3^{1}/_{2}$ years of the week and are completed at the time of the second advent. Such plagues are predicted upon Israel's enemies in the last days (Dt. 30:1-10; Isa. 51:23). Four similar judgments have been poured out upon Egypt. The very language describing them proves that they are literal plagues and fulfilled in the order in which they are given. How long any one of them lasts is not revealed. They are for the purpose of punishing those who worship the beast and his image and those who take the brands of the beast.

*n Could not this happen literally, as it did in Egypt (Ex. 9:8-12)? It is only to come upon the men who have the mark of the beast and who worship his image (v 2). This proves its limitation to the kingdom of Antichrist inside the old Roman Empire territory. What kind of ulcers is not fully described, but the word sore is used here; v 11; Lk. 16:21.

vial upon the sea; [o]and it became as the blood of a dead man: and every living soul died in the sea.

(17) THE THIRD VIAL: rivers to blood
(Cp. Ex. 7:19-24)

4 And the third angel poured out his vial upon the rivers and fountains of waters; [p]and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, [a]because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

(18) THE FOURTH VIAL:
scorching heat from the sun

8 And the fourth angel poured out his vial upon the sun; [b]and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

(19) THE FIFTH VIAL:
dense darkness upon Antichrist's kingdom

10 [c]And the fifth angel poured out his vial upon the [d]seat of the beast; and [e]his kingdom was full of darkness; and [f]they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

the river Euphrates dried up

12 And the sixth angel poured out his vial upon the great river Euphrates; and the [g]water thereof was dried up, that the way of the kings of the east might be prepared.

PARENTHETICAL: three unclean spirits
(Cp. 2 Chr. 18:18-22)

13 [h]And I saw three unclean spirits like frogs [i]come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, [j]I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue [k]Armageddon.

(21) THE SEVENTH VIAL:
great earthquake and great hail weighing 114 lbs. each (11:13). Continued in Rev. 18:1-24

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, [l]It is done.

18 And there were voices, and thunders, and lightnings; and there was a [*a]great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the [*b]great city was divided into three parts, and the cities of the nations fell: and [*c]great Babylon came in remembrance

---

under the 2nd trumpet (8:8-9)? The sea here perhaps refers to the Mediterranean around which is located the kingdom of Antichrist.

p Could this not happen literally also, as it did in Egypt? (Ex. 7:19-24)

a These 3 verses simply praise God for His justice in these plagues (v 5-7).

b In the 4th trumpet the planets are partially darkened, but here the heat is increased until it scorches men. One is as easy for God to bring about as the other.

c This compares with the 9th Egyptian plague (Ex. 10:21-22).

d The throne of the beast, which will then be located in Jerusalem (Rev. 11:1-2; Dan. 9:27; 11:40-45; 12:7; Mt. 24:15-22; 2 Th. 2:3-4).

e This plague is stated to be upon the kingdom of Antichrist, proving it is limited to the old Roman Empire territory.

f Men will go into convulsions because of the pains and sores.

g Could not this be as literal as the drying up of the Red Sea and the Jordan river (Ex. 14:13-22; Josh. 3:16; 2 Ki. 2:8, 14)? The purpose of this is to prepare the way of the kings of the East to come into Palestine to co-operate with Antichrist at Armageddon (16:13-16; 19:19-21; Zech. 14:1-5; Joel 3).

Some teach that this drying up of the river Euphrates is the drying up of the Turkish Empire, but that is far from the truth

7 Proofs Not the Turkish Empire:

1 Such interpretation destroys the literal meaning

2 If it refers to the Turkish Empire drying up, then all the seals, trumpets, and first 5 vials have already been fulfilled. This is contrary to the fact that all of Rev. 4–22 MUST BE after the rapture (note t, Rev. 4:1)

3 Just because the Turkish Empire has become small is no proof that it is the fulfillment of the 6th vial. There is no relationship between the two in Scripture

4 All other passages about the river Euphrates are literal. It is never used as a symbol in Scripture

5 All the other judgments of the seals, trumpets, and vials are literal

6 No kings of the East have ever come across the dried up Turkish Empire and there is no hint in Scripture of any such thing

7 The drying up of the Red Sea and the river Jordan was literal, so why not this?

h This is the 7th parenthetical passage. It is inserted between the 6th and 7th vials and the events will be fulfilled in the order given. It explains how the kings of the earth, who are not under Antichrist, will be persuaded to co-operate with him at Armageddon (v 13-16). Unclean spirits will inspire ambassadors and do miracles through them to convince the kings of the earth that the success of their future lies in the whole earth cooperating together to stop Christ from taking over the earth at His second advent. They will inspire the nations to fight against Christ, fulfilling Ps. 2. Just as Ahab was allured to battle and destruction by demons in 2 Chr. 18:18-22, so the nations will be led to Armageddon by demons in the vain hope of defeating Christ (16:13-16; 19:11-21).

i This verse gives the source of the powers that will inspire men to fight against Christ at Armageddon (v 13-14).

j Christ again announces His second advent, which He here associates with Armageddon (v 15-16; 19:11-21). See 2nd advent, notes t-w, 2 Th. 1:7-10; Mt. 24.

k Gr. harmagedon, mount of Megiddo on the south side of the valley of Megiddo or Esdraelon southwest of Mount Carmel (2 Chr. 35:22; Zech. 12:11). Megiddo was the capital of a portion of Canaan that was given to Joshua (Josh. 12:21; 17:11; Judg. 1:27). It is at the entrance to a pass across the Carmel mountain range, on the main highway between Asia and Africa, and is the key position between Euphrates and the Nile. It has been the battlefield of many peoples throughout the ages. Thothmes III, the founder of the old Egyptian Empire, said, "Megiddo is worth a thousand cities". See notes, Rev.19:11-21

l See ***20 Things Done Under the 7th Vial***, p. 536.

*a The same earthquake as in 11:13; Zech. 14:1-5. Literal Babylon and many cities of the nations will be destroyed (v 19; 18:1-24). This will fulfill 14:8; Isa. 13:19-22; 14:4; Jer. 50–51; etc.

*b Jerusalem (v 19; 11:8, 13).

*c See notes on Rev. 18.

wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of [*d]a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

(The seventh vial continued and
completed in the detailed destruction
of literal Babylon of Rev. 18:1-24)

255 CHAPTER 17

PARENTHETICAL: the great whore
and the beast explained (17:1-17).
1. The great whore (17:1-6).
(1) Announcement of her judgment

1 [*e]And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, [f]Come hither; I will shew unto thee the judgment of the [g]great whore that sitteth upon many waters:

(2) Her sins and lovers

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

(3) Her dominion (v 1, 11, 15)

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

(4) Her attire and sins

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

(5) Her name

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

(6) Her drunkenness

blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with [a]great admiration.

2. Promise of an explanation
of the whore and the beast

7 And the angel said unto me, [b]Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the [c]beast that carrieth her, which [d]hath the seven heads and ten horns.

3. The beast (17:8-17).
(1) The satanic Prince of Grecia out of the abyss
(11:7; Dan. 10:12-21) who will revive the
Old Grecian Empire (Rev. 13:2, refs.)
as the eighth Kindgom of Rev. 17:8-11

8 The [e]beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life [*f]from the foundation of the world, when they behold the beast that was, and is not, and yet is.

(2) The seven heads are seven kingdoms
that precede the eighth kingdom

9 And here is the mind which hath wisdom. [*g]The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

(3) The beast: the eighth kingdom
ruled by the Antichrist
(Rev. 13:1-18; Dan. 7:24; 8:23; 9:27; 11:40-45)

11 And the beast that was, and is not, even he is [h]the eighth, and is of the seven, and goeth into perdition.

(4) The ten horns are ten kingdoms inside the
Old Roman Empire which make the seventh
kingdom (Dan. 7:8, 23-24; Rev. 13:1-3)

12 And the ten horns which thou sawest are [i]ten kings, which have received [j]no kingdom as yet; but receive power as kings one hour with the beast.

(5) The ten kings will agree to give their kingdom
to the Antichrist but continue as kings under him
and will fight against Christ at Armageddon
(19:19-21; Dan. 8:25)

[*d] Gr. talantos, about 114 pounds.

[*e] This is the 8th parenthetical passage. It breaks the message about the fact of the destruction of literal Babylon (16:17-21) and the description of this destruction (18:1-24), both of which are under the 7th vial. The parenthetical portion is inserted between these two passages to show the contrast between mystical and literal Babylons. It is an alien passage in subject matter and must be recognized as parenthetical in that it explains the mystery of her (17:1-18). The time of the fulfillment is in the middle of Daniel's 70th week as is clear from the fact that the 10 kings give their power to the beast at this time and they turn on the great whore to destroy her so that the beast worship of Rev. 13 may be established (17:8-17).

[f] The speaker (angel of 1:1) was clearly a redeemed man, for when he had ended showing the Revelation, John fell down before him to worship and was told that he was a prophet and a fellow brother (Cp. 17:1, 7; 19:10; 21:9; 22:8-9).

[g] See ***Mystery Babylon***, p. 536.

[a] Wonder. . .Why did you wonder? (v 6-7)

[b] Question 9. Last question in Revelation.

[c] The beast carries her, so she must be something separate from the beast itself. One is political; the other religious.

[d] The beast has the 7 heads and 10 horns. He is not any one of the heads or horns. He symbolizes something (v 11), and the heads and horns symbolize something else (v 12-17). To have a true understanding of the beast one must think of him as being different from both the heads and horns.

[e] See ***7 Headed 10 Horned Beast***, p. 537.

[*f] See notes h and i, Rev. 13:8.

[*g] The 7 heads are 7 mountains and the 7 mountains are 7 kings or kingdoms coexistent with Israel from her beginning to the 8th kingdom (v 9-11), making the 8 kingdoms that will have persecuted Israel in the times of the Gentiles (Lk. 21:24; Rom. 11:25).

Here 5 of the 7 kingdoms "are fallen (Egypt, Assyria, Babylon, Medo-Persia, and Greece), and one is (the 6th, the old Roman Empire), and the other is not yet come (the 7th, made up of the 10 kingdoms that are yet to be formed inside the Roman Empire, Dan. 7:23-24); and when he (the 7th, or the Revised Roman Empire) cometh, he must continue a short space" ($3\frac{1}{2}$ years, 12:12, 14). The beast "that was (had existed on earth before John's day) and is not (on earth in John's day), even he is the 8th (8th kingdom, succeeding the 7 preceding kingdoms), and is of the 7 (of one of the 7, the 5th or Greece, that had fallen before John's day and becomes the 8th after the 6th and 7th kingdoms), and goeth into perdition" (v 9-11).

[h] See ***8 Mountain Kingdoms***, p. 539.

[i] See ***10 Proofs Toes and Horns the Same***, p. 539, under point 7 Revised Rome.

[j] No kingdom in John's day, but will receive kingdoms when the 10 are formed inside the Roman Empire territory in the last days. The kings will rule for $3\frac{1}{2}$ years independent of Antichrist and then give their power to him the last $3\frac{1}{2}$ years of this age (v 10-17; 13:5).

* * *

their power and strength unto the beast.

14 [*k]These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

(6) The waters are the many people that make the eighth kindgom (v 12:15; 13:1; Dan. 7:2, 17)

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

(7) The ten kings and the Antichrist turn on the whore in the middle of Daniel's 70th week so the beast can be worshipped the last $3^1/_2$ years (13:8, 16-18; 14:9-11; 15:2; 16:2; 19:20; 20:4)

16 And the [*a]ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

4. The great whore is a city that has a kingdom reigning over the ten kings

18 [*b]And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

256 CHAPTER 18

CONTINUATION AND COMPLETION OF THE 7th VIAL of Rev. 16:17-21. The destruction of literal Babylon (18:1-24; 14:8; Isa. 13:6, 9, 51:5-8, 56-57, 62-64; Zech. 5:5-11).

1. The indictment of literal Babylon

1 And [*c]after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [d]Babylon the great is fallen, is fallen, and is [e]become the [f]habitation of devils, and the [g]hold of every foul spirit, and a cage of every unclean and [h]hateful bird.

3 [i]For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her [j]delicacies.

2. Verdict on literal Babylon

4 And I heard another voice from heaven, saying, [k]Come out of her, my people, [l]that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 [m]Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: [a]for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her [b]plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who [c]judgeth her.

---

come. They are not here now but will yet come and fight Christ at Armageddon (v 14; 19:19-21; Dan. 2:44-45; 7:23-27; 8:20-25; 11:45; 12:7).

*a Here we have the destruction of the great whore, the apostate religious system which dominates the 10 kingdoms while Antichrist is coming to power over them (v 16-17). This happens in the middle of Daniel's 70th week, for this is when the 10 kings give their power to Antichrist (v 17; 13:5).

*b See ***Mystery Babylon***, p. 536.

*c The phrase after these things proves that the events of 18:1-24 happen after those of 17:1-18, which passage is parenthetical and fulfilled $3^1/_2$ years before the 7th vial and the destruction of literal Babylon, as seen in note a, above. See note t, 4:1; note m, Jn. 5:1.

d 16 Contrasts Between the 2 Babylons:

1 Mystery Babylon of Rev. 17 is symbolic; literal Babylon of Rev. 16:17-21; 18:1-24 is not

2 One is a mystery (17:7); the other is not (16:19; 18:1-24)

3 Everything in Rev. 17 is explained; all is so clear that nothing needs to be explained in 16:19; 18:1-24

4 John wondered at one (17:6), but not at the other (18:1-24)

5 One rides the beast (17:3-7); the other does not (18:1-24)

6 One angel promises to tell John all about mystery Babylon (17:7); several speak of literal Babylon (18:1-20)

7 One is called "the woman", the "great whore", etc.; the other is not

8 Names are written on one (17:5). This is not true of the other

9 Mystery Babylon was something new to John (17:1-7); literal Babylon was not

10 One is not mentioned by the prophets; the other, literal Babylon is mentioned many times.

11 One makes herself rich by duping men (17:4); literal Babylon makes others rich (18:3, 9-19)

12 One is destroyed by man (17:12-17); the other by God (18:5-20)

13 Men rejoice over the destruction of one (17:16-17); they lament the destruction of the other—literal Babylon (18:9-19)

14 God puts it into the hearts of men to destroy one (17:15-17); not the other

15 Men could not destroy mystery Babylon in one hour, as is true of literal Babylon (18:8, 10, 17)

16 30 articles of commerce are mentioned in literal Babylon (18:11-14); none are mentioned in mystery Babylon

7 Similarities of the 2 Babylons:

1 Both commit fornication with kings and nations (17:2; 18:3-14)

2 Both shed blood of saints (17:6; 18:24)

3 Both have cups of sin (17:4; 18:6)

4 Both are a city (17:18; 18:10-21)

5 Both are made desolate (17:16; 18:19)

6 Both are called Babylon the great (17:5 with 14:8; 16:19; 18:2)

7 Both are clothed in scarlet and purple and decked with precious stones (17:4; 18:16). See ***31 Facts About Literal Babylon***, p. 536.

e Babylon will become the chief center of demon operations after the rapture. This is the chief cause of her fall (v 2).

f Gr. katoiketerion. Here; Eph. 2:22.

g Gr. phulake, a garrison; keep in custody. Trans. hold and cage (v 2); ward (Acts 12:10); imprisonment (2 Cor. 6:5; Heb. 11:36); watch (Mt. 14:25; 24:43; Mk. 6:48; Lk. 2:8; 12:38); and prison (Mt. 5:25 14:3, 10; 18:30; 25:36-44).

h Demon powers (Mt. 13:4, 19).

i That literal Babylon can cause men to commit spiritual fornication is clear from Jer. 51:7; point 1, p. 536, col. 2 ***Mystery Babylon***.

j This indicates a commercial center. Note the 30 articles of commerce (v 11-15).

k This call to come out of Babylon my people indicates the voice as that of Christ (v 1, 4. Cp. 1:12-16; 10:1-11; Dan. 7:13-14; 10:5-10). This command is the same as in Jer. 50:4-9; 51:5-8, 45.

l The purpose of God's people coming out of Babylon is to be free from partaking of her sins, so that they may not receive of her plagues. This again proves that God's people can sin and partake of the punishments of the wicked (v 4-5).

m Backsliders who sin are to be punished like ordinary sinners or God would be unjust and untrue to His Word (v 6; Gal. 6:7-8; Rom. 6:23; 8:12-13; Gal. 5:19-21).

a Here Babylon is personified as a queen and chief of all cities (v 7; Isa. 47:5, 7).

b 4 Plagues Upon Babylon (v 8):

1 Death 3 Famine
2 Mourning 4 Utterly burned with fire

c The suddenness and completeness of the *of literal Babylon:*

(1) By the governmental world

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and [d]lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

(2) By the commerical world

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The [e]merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

(3) By the maritime world

17 For in one hour so great riches is come to nought. And every shipmaster, and [f]all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, [g]wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

4. Rejoicing over the destruction
of literal Babylon

20 [a]Rejoice over her, [b]thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

5. The cause and utter doom of literal Babylon

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with [c]violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 [*d]And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for [*e]by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of [*f]all that were slain upon the earth.

End of the 21 consecutive events during Daniel's 70th week—the 7 seals, 7 trumpets, and 7 vials (Rev. 6:1–18:24).
The parenthetical passages inserted between these 21 events are explanations of other events not contained in the seals, trumpets and vials, but are fulfilled along with them in the order and time given unless stated to be fulfilled otherwise.

---

destruction of Babylon are emphasized by this prophecy, proving that the judgment is yet future (v 8, 10, 17, 19-21; Isa. 13:20; Jer. 50:13, 13, 39-40; 51:29-43).

d If there was no other proof of two Babylons this would be sufficient. The kings of the earth will freely destroy mystery Babylon (17:12-17); here they lament the destruction of literal Babylon (v 9-10). Would they destroy something whose destruction they would lament?

e 30 Articles of Commerce, Proving This Babylon to Be a Great Commercial Center:

1 Gold
2 Silver
3 Pearls
4 Purple
5 Scarlet
6 Odours
7 Wine
8 Oil
9 Wheat
10 Beasts
11 Sheep
12 Horses
13 Chariots
14 Slaves
15 Fruits
16 Silk
17 Precious stones
18 Fine linen
19 Thyine wood
20 Vessels of ivory
21 Vessels of wood
22 Vessels of brass
23 Vessels of iron
24 Vessels of marble
25 Cinnamon
26 Ointments
27 Frankincense
28 Dainty things
29 Goodly things
30 Fine flour

f Indicating travellers of all kinds and world merchants (Dan. 12:4). Merchants do not get rich through religious systems. Such systems get rich through merchants and

to be a literal commercial center, not a religious system as is mystery Babylon of Rev. 17. Antichrist will have control of great riches of the East in the last days (Dan. 8:25; 11:38-43; Rev. 13:17; 19:11-19)

g 3 Worlds Enriched by Babylon:
  1 Governmental world (18:9-10)
  2 Commercial world (18:11-16)
  3 Maritime world (v 17-19)

a 3 Times Heaven is Told to Rejoice:
  1 When Satan is cast out (12:12)
  2 When literal Babylon is destroyed (18:20)
  3 When the marriage of the Lamb is come and His wife is ready (19:7)

b Angels are to share with apostles and prophets in rejoicing because God has taken vengeance on His enemies.

c Pictured here is the violent destruction of literal Babylon. She is to be cast down and found no longer. This has never been fulfilled, for ruins of Babylon still remain and can be found any day. In fact, many remains of Babylon have been used to build Hillah and this is contrary to Jer. 51:26 if there is to be no future destruction of a literal city. After the final destruction not one stone of Babylon will be used to rebuild any city or house. Babylon has been restored several times since Nimrod and each time on a different site but in the same vicinity, so it could be true of the future city.

*d Verses 22-23 emphasize the utter doom of literal Babylon and again confirm the fact of a future and total destruction of a literal place, not a religious system. People still visit the ruins of Babylon, which gradually went into decay and finally became a deserted city. It was never destroyed suddenly by an earthquake in one hour, hence the future fulfillment of 16:17-21; 18:1-24.

*e See ***8 Causes of the Doom of Babylon***, p. 543.

*f This seems to teach that Babylon has been responsible for all murders on earth, as well as the martyrdom of all saints that have ever been slain, but this could not possibly be, for Abel and many other antedeluvians were destroyed before Babylon ever existed. Multitudes have been slain outside of Babylon in every generation since the beginning of her existence. The true meaning is that Babylon will be the final concentration of martyrdoms and reigns of terror making her responsible in the same sense that all the blood from Abel to Zacharias the prophet was to be required of the Pharisees living at the time of Jesus (Mt. 23:35-36). The idea is that of cumulative sins and judgment. God will punish Babylon with destruction and wrath equal to what she would receive if responsible for all that were ever slain upon earth. Her destruction will culminate the wrath of God started under the 6th seal in the first 3½ years of Daniel's 70th week (6:12-17).

13; 10:1–11:13; 14:1-20; 15:2-4; 16:13-16; 17:1-18

257 CHAPTER 19

PARENTHETICAL: scenes in heaven just before the second coming of Christ.

1. The voice of much people praising God

1 [g]And [h]after these things I heard a great voice of much people [*i]in heaven, [*j]saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for [*k]ever and ever.

2. The voice of the twenty-four elders praising God (See 4:4, 6, 9; 5:8, 11)

4 And [*a]the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

3. The voice from the throne commanding praise from all

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

4. The voice of the great multitude in reply (Cp. 5:11-14)

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings,

tent reigneth.

5. The marriage of the Lamb and all the redeemed from Abel to the Millennium who live in the New Jerusalem, which is the true bride of Christ (3:12; 20:4-6; 21:2, 9-10; Heb. 11:10, 13-16; 13:14; Jn. 14:1-3)

7 [*b]Let us be glad and rejoice, and give honour to him: for the [c]marriage of the Lamb is come, and [d]his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: [e]for the fine linen is the righteousness of saints.

9 And he saith unto me, [f]Write, Blessed are they which are [*g]called unto the [*h]marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

6. John is again overcome and falls prostrate (1:17; 22:8-9)

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: [i]I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for [j]the testimony of Jesus is the spirit of prophecy.

3. SEVENTH DISPENSATION: Divine Government or Millennium (19:11–20:15). The last of seven dispensations. See other dispensations (Gen. 3:1; 4:1; 8:15; 12:1; Ex. 12:37; Mt. 3:1). (1) The second coming of Christ to rid the earth of all rebellion and restore God's kingdom as before the fall (Gen. 49:10; Num. 24:7-9, 17-19; Isa. 63:1-6; Dan. 2:44-45; 7:13-14; Zech. 14:1-15; Mt. 24:29-31; 25:31-46; 2 Th. 1:7-10; Jude 14-15)

11 And I saw [k]heaven opened, and behold a [a]white horse; [b]and he that sat upon him was called Faithful and True, and in righteousness

---

parenthetical passage in the book. It is inserted between the revelation of the 7th vial (16:17-21; 18:1-24) and the second advent (19:11-21). It reveals events in heaven just before the second advent.

h After receiving the revelation of the destruction of mystery and literal Babylons in Rev. 17–18, John sees the marriage of the Lamb in heaven just before the second advent of Christ to the earth (19:1-21).

*i The fact that much people are in heaven here proves they have been caught up in time for the marriage of the Lamb. This contradicts the theory of no rapture of saints to heaven, as well as the theory that the marriage supper of the Lamb will be held in the air after Christ raptures the saints (1 Th. 4:16-17). At the rapture the saints will go immediately to heaven where they will remain during the last 7 years of this age and during the tribulation (Eph. 5:27; Col. 3:4; 1 Th. 3:13; note t, Rev. 4:1; 2 Th. 2:7-8, notes).

*j See ***8 Events Between Rapture and Revelation***, p. 541.

*k See ***For Ever and Ever***, p. 539.

*a Heavenly Worship in v 1-7:
  1 Worship of angels and redeemed (v1-3)
  2 Worship of Zoa and 24 elders (v 4)
  3 Command for angels and redeemed to worship (v 5)
  4 Worship of angels and redeemed (v6-7)

*b All Creatures in Heaven Announce:
  1 The Lord God omnipotent reigneth
  2 Let us be glad and rejoice. The reasons for rejoicing are: the marriage of the Lamb is come and His wife is ready (v 6-7)

c Gr. gamos, marriage feast. Trans. marriage (v 7-9; Mt. 22:3-9; 25:10; Jn. 2:1-2; Heb. 13:4) and wedding (Mt. 22:3-12; Lk. 12:36; 14:8).

d His wife is the New Jerusalem. See ***The Wife of Christ***, p. 541.

e This explains that His wife is made up of the saints of all ages from Abel to the last one in the first resurrection—those who will go to live in the New Jerusalem Heb. 11:10-16; 12:22-23; 13:14; Rev. 21:2, 9-10.

f See note c, 14:13.

*g Many use this to teach that there are various classes of the redeemed: some being the bride part of the redeemed, some the guests, and some the servants; but this is a simple statement showing that all the redeemed are called to the marriage feast of the Lamb. All are inhabitants of the New Jerusalem and not just some of them. Therefore, all are a part of the bride, the Lamb's wife (Rev. 21:2, 9-10).

*h The marriage feast of the Lamb is mentioned only in v 7 and 9. All we know about it is revealed here. Some use Ps. 45; Mt. 22; 25:1-13; etc. for additional information on the marriage supper of the Lamb, but there is no definite connection between these scriptures and v 7 and 9. See notes on these scriptures.

i This proves that the angel showing John these things was a redeemed man (v 10; 22:8-9).

j The remnant of Israel in 12:17 have the testimony of Jesus, which is the Holy Spirit, proving that He will not be taken from the world as some teach.

k This is proof that the raptured saints go to heaven after meeting Christ in the air and that the marriage supper is held in heaven and not in the air.

a See ***Heavenly Horses Mentioned in Scripture***, p. 539.

b 20 Facts About Christ (Rev. 19:11–22:5)
  1 He rides a white horse (v 11, 19-21)
  2 He comes from heaven (v 11; Zech. 14:4). See 2 Th. 1:7-10, notes
  3 He is called Faithful (v 11)
  4 He is called True (v 11)
  5 He makes war in righteousness (v 11)
  6 He judges in righteousness (v 11)
  7 His eyes are as flames of fire (v 12)
  8 He has many crowns on His head (v12)
  9 His body is clothed with a vesture dipped in blood (v 13)
  10 He Has Three Names:
    (1) A name that no man knows (v 12)
    (2) The Word of God (v 13)
    (3) KING OF KINGS AND LORD OF LORDS (v 16). Cp. Mt.1:21; Rev. 5:5
  11 He is commander-in-chief of all the armies of heaven (v 14, 19-21. Cp. Jude 14; Zech. 14:5)
  12 Out of His mouth goes a sharp sword to smite the nations (v 15, 21. Cp. 1:12-16; 10:1-2; 14:14-20)
  13 He will rule the nations with a rod of iron (v 15; Ps. 2. Cp. 2:26-27; 12:5)
  14 He will tread the winepress of the fierceness of the wrath of God (v 15, 21; 14:14-20; Isa. 63:1-7; Joel 3:13)
  15 He will conquer Antichrist at Armageddon v19-21; 2 Th. 2:8-9; Zech. 14; Joel 3
  16 He will reign on earth 1,000 years to

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture [c]dipped in blood: and his name is called The Word of God.

14 And the [d]armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

(2) The Battle of Armageddon:
A. Symbolized by a wine-press
(14:17-20; Isa. 63:1-6; Joel 3:13)

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall [e]rule them with a rod of iron: and he [f]treadeth the winepress of the fierceness and wrath of Almighty God.

B. The Commander-in-chief of the heavenly armies at Armageddon (19:11-14; 2 Th. 1:7; Mt. 24:29-31; 25:31-46; Isa. 63:1-6; Dan. 7:13-14; Zech. 14:1-5; Jude 14)

thigh a name written, KING OF KINGS, AND LORD OF LORDS.

C. Armageddon symbolized by a great supper: the invited guests (Ez. 39:4, 17-23; Mt. 24:38, 40-42; Lk. 17:34-37)

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto [g]the supper of the great God;

D. The supper foretold (Ez. 38:17-23; Mt. 24:28; Lk. 17:34-37; Isa. 34:1-8; Joel 3:13-14; Rev. 14:20)

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

E. The supper gathered (14:14-20; 16:13-16; 17:14; Ez. 38:4-16; Joel 3:2; Zech. 14:1-5; Mt. 24:40-42)

19 And I saw the beast, and the kings of the earth, and their armies, [h]gathered together

---

rid the earth of all rebels and put all enemies under His feet (20:1-10; 1 Cor. 15:24-28; Eph. 1:10)

17 He will, with the Father, be the eternal sanctuary (21:22, note a)

18 He will, with the Father, be the eternal light of the New Jerusalem (21:23)

19 He will have a throne on the right hand of God forever (22:1; Heb. 1:3)

20 He will reign eternally on earth after all enemies are put down (22:5; 11:15; Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33)

[c] Gr. bapto, to dip (v 13; Lk. 16:24; Jn. 13:26). From this word we get the word baptidzo, to baptize (note n, Mt. 3:6).

[d] These armies include all the redeemed and resurrected saints of all ages and all the angels of heaven (v 14; Mt. 24:29-31; 2 Th. 2:7-10; Jude 14-15; Zech. 14:5; Joel 2:1-11).

[e] Ps. 2; Rev. 2:26-27; 12:5.

[f] Isa. 63:1-7; Rev. 14:14-20; Joel 3:13.

[g] See ***The Supper of the Great God***, p. 543.

[h] The Battle of Armageddon:

1 The place (16:13-16; Joel 3; Zech. 14:1-15; Ez. 38–39)

2 The time (pre-millennial):

(1) When Antichrist conquers Russia, Germany, and other countries north and east of the 10 kingdoms and has mobilized the nations at Armageddon against Jerusalem (v 19-21; Dan. 11:44; Ez. 38:39; Zech. 14:1-5)

(2) At the second advent to deliver the Jews from Antichrist (v11-21; Joel 3; Zech. 14:1-5; Isa. 63:1-7; Jude 14; 2 Th. 1:7)

(3) Immediately after the great tribulation (v 11-21; Mt. 24:29-31; 25:31-46)

(4) After the marriage supper of the Lamb (19:1-21)

(5) When Jerusalem is surrounded by the armies of all nations under Antichrist (v 19-21; Zech. 14:1-15)

(6) Just before the Millennium (v 11-21; 20:1-10)

(7) At the end of this age of grace (v 11-21; Mt. 13:40-50; 24:29-31; 25:31-46; Acts 15:13-18)

(8) At the time God sets up His kingdom in the days of the existence of 10 kingdoms inside the Roman Empire territory (11:15; 17:14; 19:11-21; Dan. 2:44-45; 7:13-14, 18-27)

(9) When the first resurrection has been completed (v 19–20:6)

(10) At the end of Daniel's 70th week (11:1-3; 12:6, 14; 13:5; Dan. 9:27)

(11) At the beginning of the day of the Lord (19:11–20:7; 1 Th. 5:3; 2 Th. 2)

(12) When Antichrist has reigned 42 months (13:5; 19:19-21; 2 Th. 2:9)

(13) When the tares and wheat are separated (Mt. 13:40-50; 25:31-46)

(14) In the days when conditions will be as in the days of Noah and Lot (19:11-21; Mt. 24:37-39; Lk. 17:22-37; 1 Tim. 4; 2 Tim. 3:1-13; 4:1-4; 2 Pet. 2)

(15) At the time when Israel is to be finally gathered from all nations (Mt. 24:29-31; Isa. 11:10-12; Ez. 37)

(16) At the time Satan is bound (19:11–20:7; Isa. 24:22-23; 25:7)

(17) When the two witnesses have finished their ministry (11:3-14)

(18) When Israel has been in the wilderness 3½ years (11:1-3; 12:6, 14; 13:5)

als have all been fulfilled (16:17-21; 19:1-21)

(20) 1,000 years before the New Heavens and New Earth (19:11–20:10; 21:1)

3 Combatants. Armageddon will not be an ordinary battle or series of battles between two sets of earthly nations. It will be one between Christ and His heavenly armies (19:11-14; 2 Th. 1:7-10; Zech. 14:5; Jude 14) and earthly Israel (Zech. 14:14) on one side, and Satan and his angels (12:7-12; 20:1-3), under the Antichrist on the other side (Dan. 2:44-45; 7:19-27; Ez. 38–39; Zech. 14:1-5; Rev. 16:13-16 19:19-21)

4 Purpose of Armageddon. Satan's purpose will be to stop Christ from taking possession of the earth, thus averting his own impending doom (12:12; 19:19-21; 20:1-10; Zech. 14:1-5)

God's Purpose:

(1) To deliver Israel and end the times of the Gentiles (Isa. 63:1-7; Zech. 14:1-5; Lk. 21:24; Rev. 11:1-2)

(2) Punish the nations for their persecution of Israel (Mt. 25:31-46)

(3) To set up a divine government over the nations of earth (Dan. 2:44-45; 7:13-27; Zech. 14; Rev. 11:15)

(4) To re-establish the kingdom of David as promised (2 Sam. 7; Isa. 9:6-7; Lk. 1:32-33; Acts 15:13-18)

(5) To rid the earth of all rebellion (1 Cor. 15:24-28; Rev. 20:7-10)

(6) To gather together in one all things in Christ, in heaven and in earth (Eph.1:10)

(7) Give man one more dispensational test before destroying all rebels and restoring man's dominion as before the curse (20:1-10; 21:1-22:5; Isa. 66:22-24; 2 Pet. 3:10-13)

5 Length of the battle. It will last only one day (Zech. 14:1-7)

6 Results of the Battle:

(1) Total defeat of satanic forces under Satan and Antichrist (19:11–20:3; Isa. 63; Ez. 38–39; Zech. 14; Joel 3)

(2) All earthly armies destroyed except one-sixth part (Ez. 39:2)

(3) Armies made the carcasses for the fowls and beasts to eat for 7 months (19:17-21; Ez. 39:4-24; Mt. 24:28; Lk. 17:34-37; Job 39:27-30)

(4) The beast and false prophet consigned to the lake of fire forever (19:20; 20:10; Dan. 7:11; 8:25; 11:45; 2 Th. 2:8-9)

(5) Satan, his angels and demons consigned to the abyss for 1,000 years (20:1-7; Isa. 24:22-23; 25:7)

(6) Blood flowing up to the horse's bridles for 184 miles (14:14-20; Ez. 39:17-24; Isa. 63:1-7)

(7) Israel delivered and vindicated and God's eternal kingdom set up (19:11–20:10; 22:4-5; 11:15; Mt. 25:31-46; Dan. 2:44-45; 7:13-27; Isa. 9:6-7; Lk. 1:32-33)

and against his army.

F. The supper slain and eaten (Isa. 34:1-8; 63:1-6; Ez. 38:17-23; 39:4, 17-23; Zech. 14:1-15; Mt. 24:28; Lk. 17:34-37; 2 Th. 1:7-10; 2:8; Jude 14; Rev. 14:14-20)

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast [a]alive into a lake of fire burning with brimstone.

21 And the remnant were [b]slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the [c]fowls were filled with their flesh.

258 CHAPTER 20

(3) The expulsion of Satan from the earth (Isa. 24:21-23; 25:7)

1 And I saw an angel come down from heaven, having the [d]key of the bottomless pit and a [e]great chain in his hand.

2 And he [f]laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the [g]bottomless pit, and [h]shut him up, and [i]set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a [j]little season.

(4) The first resurrection completed. The Millennium or thousand year reign of Christ

14:9; Eph. 1:10; Lk. 1:32-33; 1 Cor. 15:24-28, Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 18, 27; Ez. 45:7; Mt. 13:40-43; 25:31-46; Acts 15:13-18; Rom. 11:25-27; Rev. 1:5; 20:1-10)

4 [k]And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were [l]beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the [m]rest of the dead lived not again until the thousand years were finished. [n]This is the first resurrection.

▲ 6 [o]Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him [p]a thousand years.

(5) Satan's post-millennial career and doom (Isa. 24:21-22): renovation of the heaven and earth by fire (2 Pet. 3:7-13; Heb. 1:10-12; 12:25-28; Rom. 8:21)

7 And when the thousand years are expired, [*a]Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came

---

two mortal men killed at Armageddon (v 20; Dan. 7:11; Isa. 11:4; 2 Th. 2:8-9). Their bodies will be resurrected and cast into eternal hell (v 20; 20:10; Dan. 7:11). They and the goat nations (Mt. 25:41, 46) will be in the 2nd resurrection which, like the 1st resurrection, has several parts and covers a period of time (see col. 3, pg. 484 of O.T.). This will make the first part of the 2nd resurrection before the Millennium. The rest of the dead will complete the 2nd resurrection after the Millennium (Rev. 20)

b 10 Ways Antichrist's Armies Destroyed:
  1 By brightness of Christ's coming (2 Th. 2:8-9)
  2 By angels (2 Th. 1:7-10)
  3 Saints (19:14; Jude 14; Zech. 14:5)
  4 Cloudburst (Ez. 38:22)
  5 Great hailstones (16:21; Ez. 38:22)
  6 Fire and brimstone (Ez. 38:22)
  7 Pestilence and blood (Ez. 38:22)
  8 Jewish army (Zech. 14:14)
  9 Self-destruction (Zech. 14:13)
  10 Christ's sword (19:15, 21; Isa. 11:4)

c V 17-18; Mt. 24:28; Lk. 17:37; Ez. 39:4, 17-21.

d Rev. 1:18; 9:1. Cp. Rev. 3:7; Isa. 22:22.

e See note d, 2 Pet. 2:4.

f Gr. krateo, to be strong and mighty; to rule; hold sway; to lay hold of; become master of; subdue. Trans. lay hold upon (v 2; Mt. 12:11; 14:3; 26:55-57; Mk. 3:21; 6:17; 12:12; 14:51; Heb. 6:18); lay hands on (Mt. 18:28; 21:46); hold fast (Mt. 26:48; Heb. 4:14; Rev. 2:13, 25; 3:11); obtain (Acts 27:13); take (Mt. 22:6; 26:4, 50; Mk. 14:1, 44-49; Acts 24:6); take by (Mt. 9:25; Mk. 1:31; 5:41; 9:27; Lk. 8:54); hold by (Mt. 28: 9); keep (Mk. 9:10); retain (Jn. 20:23); and hold (Mk. 7:3-8; Lk. 24:16; Acts 2:24; 3:11; Col. 2:19; 2 Th. 2:15; Rev. 2:1, 14-15; 7:1). This proves that angels can actually lay hold of the bodies of each other and can be confined to material places in material chains and with doors and locks (v 2; 9:1, 14; 12:7-12; 2 Pet. 2:4; Jude 6-7; Isa. 24:22-23) as well as take hold of bodies of men (Gen. 19:10, 16; 32:24-32).

g Gr. abussos, bottomless; unfathomed; enormous; abyss; unbounded; immeasurable depth. Trans. bottomless pit (20:1, 3; 9:1-2, 11; 11:7; 17:8) and deep (Lk. 8:31; Rom. 10:7).

h 6 Things an Angel Will Do to Satan (v2-3)
  1 Lay hold on him (note f, above)
  2 Bind him with a literal chain
  3 Cast him into the abyss
  4 Shut him up in prison
  5 Set a seal upon him for 1,000 years
  6 Loose him for a little season

i Sealed the abyss over him to keep him there so he could not deceive the nations for 1,000 years.

j If the little season here is the same as the short time (12:12) and the short space (17:10), it will be only 3½ years (12:12-14; 13:5).

k The thrones here are those that saints will have, proving that all saints will rule with Christ in some capacity as kings and priests (1:6; 2:26-27; 3:21; 5:10; 12:5; 20:4-6; 22:4-5; Lk. 22:30; Rom. 8:17; 1 Cor. 6:2-4; 2 Tim. 2:12; Heb. 12:28; Ps. 149:6-9; Dan. 7:18, 27). See ***2 Classes of Eternal People***, p. 543.

l 6 Reasons for Their Beheading (v 4):
  1 For the witness (testimony) of Jesus
  2 For the Word of God
  3 For not worshipping the beast
  4 For not worshipping his image
  5 For not taking his mark upon their foreheads
  6 For not taking his mark in their hands
They (the tribulation saints) lived (were resurrected) and reigned with Christ 1,000 years (v 4)

m The wicked dead who were not blessed and holy and who were not in the first resurrection (v 4-5). This proves 1,000 years between the first and second resurrections, or the resurrection of the righteous and the resurrection of the wicked (v 4-6, 7-15).

n The resurrection of the tribulation saints and the two witnesses (6:9-11; 7:9-17; 11:12; 15:2-4; 20:4-6) complete the first resurrection of all the righteous dead before the 1,000 years (v 5).

o All who have part in the first resurrection are blessed and holy. See ***The Resurrections***, p. 1484 of O.T.

p See ***The Millennium***, p. 540.

*a Satan's Post-Millennial Career and Doom:
  1 When the 1,000 years are up it will be time for the segregation and destruction of all rebels, including Satan and the ovation of the heavens and the earth by fire, which will result in the New Heaven and New Earth (2 Pet. 3:10-13; Rev. 20:7-10; 21:1–22:5)
  2 Satan, his angels and demons will be loosed from the abyss (v 7; Isa. 24:22)
  3 Satan and his hosts will go throughout the earth to deceive the nations who have not wanted the reign of Christ and who, in their hearts, have longed for an opportu-

them.

(6) Satan doomed to the lake of fire forever (Mt. 25:41)

10 And the devil that deceived them was cast into the lake of fire and brimstone, [b]where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

(7) The second resurrection (20:4-5; Jn. 5:28-29; Dan. 12:2) and the final judgment: the wicked dead (Acts 17:31; Rom. 2:16) and fallen angels judged (2 Pet. 2:4; Jude 6-7). All wicked angels, demons, and men cast to the lake of fire forever Mt. 5:22-30; 10:28; 13:42-50; 25:30-46; Mk. 9:42-48; Heb. 6:2; 10:26-31; Rev. 14:9-11; 19:20; 20:10-15

11 And I saw a [c]great white throne, and him that sat on it, from whose face the earth and the heaven [d]fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

(End of earth's second sinful career which started in Gen. 3)

4. The ages to come: the third and eternal perfect state (21:1–22:5).
(1) New Heaven and New Earth (Isa. 65:17; 66:22-24; 2 Pet. 3:13)

1 And I saw a [e]new heaven and a new earth: for the first heaven and the first earth [f]were passed away; and there was [g]no more sea.

(2) The New Jersualem, the capital of the universe, moved to the planet earth from the planet heaven to be among men forever (21:9–22:5. See 3:12; Jn. 14:1-3; Heb. 11:10, 13-16; 12:22; 13:14; Gal. 4:26)

2 And I John saw the [a]holy city, new Jerusalem, [*b]coming down from God out of heaven, prepared [*c]as a bride adorned for her husband.

▲ 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is [*d]with men, and [*e]he will [*f]dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

(3) The new and eternal peoples and conditions on earth (Gen. 8:22; 9:12, 16; 17:7, 19; 2 Sam. 7:24-26; Isa. 9:6-7; 51:8; 59:21; Jer. 31:35-36; 32:38-40; Ez. 37:24-28; 43:7; 48:35; Dan. 2:44-45; 4:3, 34; 7:13-14, 18, 27; Joel 3:20; Mic. 4:7; Lk. 1:32-33; Heb. 1:8; 12:28; Rev. 11:15; 22:5)

▲ 4 And God shall wipe away all tears from their eyes; and there shall be no more [*g]death, neither sorrow, nor crying, neither shall there be any more pain: for the [h]former things are passed away.

▲ 5 And he that sat upon the throne said, Behold, I make all things [i]new. And he said unto me, Write: for these words are true and

---

nity to get rid of such strict laws and rigid suppression of their lusts (v8; Eph. 2:1-3)

4 The rebels will mobilize in the land of Gog and Magog, north of Palestine in Asia and ascend upon Jerusalem from the north (v 8. Cp. Ez. 38–39 which refers to the same part of the earth, but to an event before the Millennium)

5 The rebels from all parts of the earth will surround the camp of the saints and the capital, Jerusalem (v 9)

6 Fire will come down from God out of heaven and devour every rebel (v 9; 2 Pet. 3:10-13)

7 The devil will be taken and cast into the lake of fire forever (v 10)

b The beast and false prophet were cast into the lake of fire 1,000 years before this (19:20). They are still there after 1,000 years, proving that hell and eternal torment are realities. If one cannot burn up in 1,000 years he will never do so (Rev. 14:9-11; Mt. 25:46; Isa. 66:22-24).

c See ***7 Judgments of Scriptures***, p. 540.

d Gr. pheugo, to flee. Trans. flee 28 times (Mt. 2:13; 3:7; 10:23; Jn. 10:5; etc.) and escape (Heb. 11:34; 12:25). That it is used in a figurative sense here and in Rev. 12:6; 16:20 is clear. If it were literal, the heavens and islands would not be in existence at this time, for two times they flee in the tribulation (Rev. 6:14; 16:20). They will never pass out of existence for they are eternal (Ps. 72:8-10, 17; 78:69; 89:36; 97:1-6; 104:5; Eccl. 1:4). The reference is to the shaking of the heavens and the earth as if they were passing away (Ps. 18:7; 60:2; 68:8; Isa. 44:23; 54:10; 55:12; 64:1-3)

e This will be the result of the renovation of the heavens and the earth by fire (2 Pet. 3:10-13, notes). The New Heavens and New Earth are mentioned in v 1; 2 Pet. 3:13; Isa. 65:17; 66:22-24.

f Gr. parerchomai, pass from one condition to another (note p, 2 Pet. 3:10).

earth will be no more, but there will be an abundance of rivers, lakes, and small seas on earth forever (Ps. 72:8-17; 97:1-6; 146:6; Isa. 42:10; 60:5; 66:19; Ez. 47: Zech. 14:8; Jer. 5:22; 31:35; 33:22; etc.).

a 7 Names of the City of God:
1 The Holy City (v 2; 22:19)
2 New Jerusalem (3:12; 21:2)
3 The Tabernacle of God (13:6; 15:5; 21:3)
4 The Bride, the Lamb's Wife (21:2, 9)
5 The Holy Jerusalem (21:10)
6 The Heavenly Jerusalem (Heb. 12:22)
7 The Father's House (Jn. 14:2)

It is called holy because there shall never enter into it anything that defileth, that worketh abomination, or maketh a lie (21:27).

It is called new because of its eternal freshness and newness, not because it is new in existence. It is as old as heaven and was promised to the earliest saints on earth (Heb. 11:10-16; Ps. 93:2; 103:19).

It is called the Tabernacle of God because it is the dwelling place of God.

It is called the Bride, the Lamb's Wife because it will be the eternal home of the redeemed of all ages (v 9; Heb. 11:10-16; 13:14; Jn. 14:1-3).

It is called the Heavenly Jerusalem because it is the Jerusalem in heaven and not the one on earth.

It is called the Father's House because it is the abode of God and His heavenly family (Jn. 14:1-3).

*b It will come down from heaven to be the capital of God on the New Earth (v 2-3, 9–22:5).

*c The city will be adorned with jewels like a bride for her husband (v 19).

*d God and His capital city will be among men forever (v 3-7, 24-27).

*e This is the final realization of the eternal plan of God for man and the earth (Zech. 2:10-11; 8:3; Isa. 52:7; Ez. 43:7).

*f 12 Blessings for Men in the New Earth:
1 God dwelling among them (v 3, 7)
2 God will be their God (v 3, 7)
3 God shall wipe away all tears (v 4; 7:17; Isa. 25:8)
4 No more death (v 4; 1 Cor. 15:24-29)
5 No more sorrow (v 4; 22:3)
6 No more pain (v 4; Gen. 3:14-19)
7 All things made new (v 5)
8 Plenty of water of life (v 6; 22:17)
9 Inherit all things (v 7; Rom. 8:17)
10 Eternal sonship (v 7; 1 Jn. 3:1-2)
11 No more curse (22:3)
12 Freedom from ungodly neighbors (v 8; 22:15)

*g Death will be destroyed at the end of the Millennium (1 Cor. 15:24-28).

h The former things refer to earth creations under the curse (22:3; Gen. 3:1-19).

i See ***7 "New" Things in Rev.***, p. 542.

✝ ✝ ✝

▲ 6 And he said unto me, [j]It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

▲ 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

(4) Eternal conscious punishment as an eternal monument of God's wrath on sin so that eternal generations will know that sin does not pay (Isa. 66:22-24; Rev. 14:9-11; 19:20; 20:10-15; Mt. 5:22-30; 10:28; 13:42, 50; 18:9; 23:15, 33; 24:51; 25:30, 41, 46; Mk. 9:43-47; Lk. 12:5; Heb. 6:2; 10:26-31)

▲ 8 [*k]But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in [*l]the lake which [*m]burneth with fire and brimstone: [n]which is the second death.

(5) The true bride of Christ (21:2, 9–22:5).
A. Her identity (19:7, refs.; 21:2, refs.)

9 And there came unto me one of the [a]seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, [b]Come hither, I will shew thee the [c]bride, the Lamb's [d]wife.

10 And he carried me away in the spirit to a great and [e]high mountain, and shewed me that great city, [f]the holy Jerusalem, descending out of heaven from God,

B. Outward appearance of the New Jerusalem

11 Having the glory of God: and her light was like unto a stone most precious, even like a [g]jasper stone, clear as crystal;

(Heb. 11:10, 13:16, Jn. 14:2)

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the [h]twelve apostles of the Lamb.

15 And he that talked with me had a [i]golden reed to measure the city, and the gates thereof, and the wall thereof.

D. The measurements (Cp. the earthly eternal city Jerusalem, Ez. 48:30-35; Joel 3:20)

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, [j]twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an [k]hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

E. The materials in the New Jerusalem

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, [l]sapphire; the third, [m]a chalcedony;

---

*k 10 Classes in Eternal Hell:
1 The fearful. Gr. deilos, cowardly; craven; vile; worthless; miserable; wretched; and unhappy. Found only in v 8; Mt. 8:26; Mk. 4:40. In Sept. in Dt. 20:8; Judg. 7:3,10
2 Unbelieving. Gr. apistos, infidel, faithless (note g, 1 Tim. 5:8)
3 Abominable. Gr. bdelusso, to cause to stink; make loathsome; feel disgust; detest; have horror of; to be abominated. It refers to those polluted with unnatural lust. Trans. abominable (v 8) and abhor (Rom. 2:22). This latter passage refers to abominable immoral practices in connection with idolatry (2 Chr. 21:11; Isa. 23:16-17; Ez. 16:15, 26, 29; Acts 15:20, 29; 21:25; Rev. 2:14-21; 14:8; 17:2-4; 18:3; 19:2)
4 Murderers. Gr. phoneus. Trans. only murderer (v 8; 22:15; Mt. 22:7; Acts 3:14; 7:52; 28:4; 1 Pet. 4:15)
5 Whoremongers. Gr. pornois, fornicators (See ***5 Classes Not to Inherit***, p. 374)
6 Sorcerers. Gr. pharmakeusin, persons who by use of drugs, enchanted potions, charms, and enchantments seek to produce supernatural effects in the lives of others. Only here; 22:15.
7 Idolaters. Those who practice idolatry and abominable immoral acts in worship of idols, as in point 3, above
8 Dogs. False prophets and homosexuals are called dogs in Scripture (Dt. 23:18; Isa. 56:10-11; Phil. 3:2; Rev. 22:15)
9 Liars (Rev. 21:8; 22:15)
10 Lovers of lies (Rev. 22:15)

*l The same as gehenna of fire (note m, Lk. 12:5).

*m What could be clearer that hell is a real place?

n The second death is the lake of fire, or the second separation from God in hell (2:11; 20:14; 21:8).

a These angels are redeemed men, for one of them tells John that he is a prophet (1:1; 19:10; 22:8-9). He is a man (v 17).

b See ***The Bride of Christ***, p. 541.

c The word bride is used only 5 times in connection with believers (Jn. 3:29; Rev. 21:2, 9; 22:17). The word bridegroom is used 10 times in connection with believers (Mt. 9:15; Mk. 2:19-20; Lk. 5:34-35; Jn. 3:29). All these passages refer to believers who will live in the New Jerusalem, which is the bride, the Lamb's wife (21:2, 9-10).

d See ***The Wife of Christ***, p. 541.

e Here we have the revelation that the city is not a cube, but a series of mountains starting with low foothills just inside the walls. For 1,500 miles the city ascends to the highest mountain on which is located the heavenly tabernacle or temple in which the scenes of Rev. 4–5 will be seen by all who visit the capital building. From this high mountain John could see the city, streets, rivers, etc. below, as partially described in v 9-27; 22:1-5. It is called Mount Sion (14:1; Heb. 12:22-23); the mount of the congregation in the sides of the north (Isa. 14:12-14); the mountain of His holiness (Ps. 48:1. Cp. Zech. 6:1; Ps. 24:3).

f The Holy City, New Jerusalem:
1 Its names (note a, 21:2)
2 Its source and origin (3:12; 21:2, 10; Jn. 14:1-3; Gal. 4:26; Heb. 9:11; 11:10-16; 12:22; 13:14)
3 Its preparation (21:2; Jn. 14:1-3; Heb. 11:10-16; 13:14)
4 Its eternal location (3:12; 21:2, 9-10, 24-26; 22:1-5)
5 Its outward appearance (21:11-25)
6 Its walls, gates, and foundations (21:12-14; Heb. 11:10-16)
7 Its measurements (21:15-17)
8 Its materials (21:10-21)
9 Its age (21:2)
10 Its streets (21:21)
11 Its buildings (21:12; 7:15; 11:19; 14:15, 17; 15:1-8; 16:1,17; Jn.14:1-3)
12 Its lighting system (21:23, 25; 22:5)
13 Its water system (22:1; 7:17; 14:7)
14 Its inhabitants (3:12; 12:12; 13:6; 21:2-5, 9; 22:3-4; Jn. 14:1-3; Heb. 11:11-16; 12:22-23; 13:14)
15 Its traffic (21:24-27)
16 Its food (2:7, 17; 19:1-10; 22:2; Ps. 78:25; Lk. 22:15-18, 28-30)
17 Its restrictions (21:8, 27; 22:8-15)
18 Its rulers (22:3-5)

g A beautiful sea-green (note d, 4:3).

h The 12th will be the name of Matthias, who was numbered with the apostles (Acts 1:26).

i A measure 12½ ft. long (note a, 11:1).

j 1,500 mi. square.

k 300 ft. at 25 in. per cubit.

l A blue stone, next to a diamond in hardness (v 19).

m A Transparent Stone—4 Kinds Known:
1 A bluish white—most common kind
2 A dull milky veined—least valuable

20 The fifth, [o]sardonyx; the sixth, [p]sardius; the seventh, [q]chrysolite; the eighth, [r]beryl; the ninth, a [s]topaz; the tenth, [t]a chrysoprasus; the eleventh, [u]a jacinth; the twelfth, an [v]amethyst.

21 And the twelve gates were [w]twelve pearls; every several gate was of one pearl: and the [x]street of the city was pure gold, [y]as it were transparent glass.

F. The temple (4:1, refs.)

22 And I saw [a]no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

G. The light of the New Jerusalem

▲ 23 And [b]the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

H. The traffic in the New Jerusalem (22:14. Cp. Zech. 14:16; Isa. 2:2)

▲ 24 And the [c]nations of them which are [d]saved shall walk in the light of it: and the kings of the earth do [e]bring their glory and honour into it.

▲ 25 And the gates of it shall not be shut at all by day: for there shall be [f]no night there.

▲ 26 And they shall bring the glory and honour of the nations into it.

▲ 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: [g]but they which are written in the Lamb's book of life.

I. The rivers, streets and fruit of the New Jerusalem

1 And he shewed me a pure [h]river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

▲ 2 [i]In the midst of the street of it, and [j]on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the [k]healing of the nations.

J. The rulers of the New Jerusalem

▲ 3 And there shall be [l]no more curse: but the throne of God and of the Lamb shall be in it; and his [m]servants shall serve him:

▲ 4 And [*n]they shall see his face; and his name shall be in their foreheads.

▲ 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

CONCLUSION OF REVELATION:
1. Confirmation of the book

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent [*o]his angel to shew unto his servants the things [*p]which must shortly be done.

2. Blessing for keeping the truths of the book (1:3, refs.)

▲ 7 Behold, [*q]I come quickly: blessed is he

---

3 A brownish-black—least beautiful
4 A yellow-red—most beautiful and valuable of all. Only in East Indies

n A green stone (note f, 4:3).

o An agate stone, bluish-white and red.

p A blood-red stone (note e, 4:3).

q A gold like stone; a dusky green with yellow cast—a species of topaz.

r A transparent gem of bluish-green.

s A pale green gem with a mixture of yellow.

t A yellowish green stone with a bluish hue of the chrysolite kind.

u A stone of red color with a mixture of yellow—a cinnamon stone.

v A stone of purple or violet color, composed of strong blue and deep red. Cp. these stones with those in the breast-plate of the high priest (Ex. 28:17-21).

w No natural pearls could be this big, but God can make pearls as large as He wants, hence, we do not have to doubt the literalness of these materials simply because we cannot explain them in a natural sense.

x The singular number here does not mean there is only one street in the city any more than it does in 11:8. There are 12 great broadways going out of the 12 gates of the city (v 21). One is described in 22:1-2.

y Not glass, but gold of a kind unknown to us on earth (v 21).

a There will be a literal temple in the New Jerusalem (3:12; 7:15; 11:19; 14:15, 17; 15:1-8; 16:1, 17). The meaning is simply that men will no longer go to some building as the only place to meet with God, as in the earthly temple at Jerusalem, for God and the Lamb will be visibly present among men to meet with them in all places (v 3-7, 22; 22:3-5).

b The city only is referred to here. There will be light from the sun and planets in the earth outside the city (Gen. 8:22; Ps. 89:2-3, 29, 35-37; Jer. 31:35-36; Isa. 30:26).

c The natural earthly nations who have lived from the tribulation period through the Millennium will multiply and replenish the earth and carry out the original program of God on earth as Adam and others would have done if man had not sinned (Gen. 1:26-28; 8:22; 9:12, 16; 17:1-9, 19). They

d All men in the New Earth will be saved from sin and be righteous eternally. The rebels will be destroyed, but the camp of the saints will remain (20:7-10).

e All nations will traffic in and bring their gifts into the city forever (v 24-26).

f This refers to no night in the city, but outside the city there will be day and night eternally (Gen. 1:14-18; 8:22; Ps. 89:2-3, 29-37; Jer. 31:35-36).

g Proving that all the nations of the New Earth will have their names written in the book of life and be saved (v 24-27).

h Besides the 12 great rivers flowing down the midst of the 12 great broadways going through the 12 gates into all parts of the earth, there will be innumerable fountains of water of life throughout the city and many lakes and rivers in the earth (22:1-2; 7:17; 14:7; note g, 21:1).

i This is a description of only one of the great broadways going through one of the 12 great gates (21:21; 22:1-2).

j On both sides of all the 12 great rivers flowing for 1,500 miles through the 12 great broadways there will be rows of trees of life, each row being 1,500 miles long, as described in v 2.

k Preservation of life for the natural, earthly nations, as well as for the resurrected saints (2:7; 22:2). There will be no sickness, so no healing from disease, but eternal health and life will come from the leaves of the trees (21:4; 22:2-5). Cp. Gen. 3:22-24.

l There will be no more of the curse that came as a result of Lucifer and Adam's rebellion. Conditions as before will prevail eternally and things will continue as if the curse had never been. All rebels will be confined to the lake of fire as an eternal monument of God's wrath on sin and as a warning to coming generations in all eternity that sin does not pay. The New Heaven and New Earth and the new peoples will be the same ones we have today only in a new state. All things will be made new, not new things will be made to take the place of the old (21:5; 22:3).

m The servants will be the faithful angels, redeemed men, and all other creatures that have not rebelled or that have been redeemed from all possibility of rebellion in all eternity (Eph.1:10; 1 Cor.15:24-28)

*n All creatures of the eternal state will actually look upon God's face and His name shall be in their foreheads, as in 3:12; 7:1-8; 9:4; 14:1. They shall reign and help God administer the affairs of the universe forever (v 5; 1: 6; 5:10; Dan. 7:18, 27; Zech. 14:5; 1 Cor. 6:1-2; 2 Tim. 2:12; etc.).

*o Rev. 1:1-2; 19:9-10; 22:6-8.

*p Note g, 1:1.

*q Christ declares His return to earth again many times (v 7, 12, 20; 1:7; Mt. 24:29-31; 25:31-46; Lk. 17).

* * *

this book.

3. A common mistake in worship
(Cp. 1:17; 19:10; Acts 10:25-26)

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: [b]for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

4. Command not to seal the book (Cp. Dan. 12:4)

★ 10 And he saith unto me, [c]Seal not the sayings of the prophecy of this book: [d]for the time is at hand.

5. Eternal state of men to be
as they are when they die

▲ 11 [e]He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

6. Christ's coming predicted

▲ 12 And, behold, [f]I come quickly; [g]and my reward is with me, to give every man according as his work shall be.

13 [h]I am Alpha and Omega, the beginning and the end, the first and the last.

7. The last blessing for those who keep
the truths of the book (Cp. 1:3, refs.)

★▲14 [i]Blessed are they that do his commandments, [j]that they may have right to the tree of life, and may enter in through the gates into the city.

and eternal punishment

15 [k]For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

9. Authenticity of the book affirmed (1:2)

16 [l]I Jesus have sent mine angel to testify unto you these things in the churches. [m]I am the root and the offspring of David, and the [n]bright and morning star.

10. An invitation to all men to be saved (Jn. 3:16)

▲ 17 And [o]the Spirit and the bride say, Come. [p]And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

11. A warning to all men

★▲18 For I testify unto every man that heareth the words of the prophecy of this book, *[a]If any man shall add unto these things, God shall add unto him the *[b]plagues that are written in this book:

▲ 19 And if any man shall take away from the words of the book of this *[c]prophecy, *[d]God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

12. Conclusion and benediction of
Revelation and of the whole Bible

▲ 20 He which testifieth these things saith, +[a]Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

(THE END OF THE NEW TESTAMENT)

---

men who hear, read, and keep the truth of this prophecy (1:1-3; 22:7).

b This is proof that the angel of 1:1; 19:9-10; 22:6-10 is a redeemed man.

c These truths were to be understood and kept by all, hence they are not hidden truths. They are simple and clear to all who will believe them, but hidden from those who refuse to believe (2 Cor. 4:4).

d Here again emphasis is put on the fact of the immediate fulfillment of these events which were to happen in consecutive order from John's day into eternity: first, the things of the churches up to the rapture (chs. 1-3); secondly, events between the rapture and the second advent (chs. 4-19); thirdly, events of the Millennium and the New Earth forever (chs. 20–22).

e 13th N.T. prophecy in Rev. (22:10-12, unfulfilled). Next, v 14. Verse 11 states the fact that as a man dies he will be forever, so there will be no second chance to improve the life and character of any lost one in all eternity. (Cp. Heb. 9:27).

f See note q, v 7.

g See notes, 1 Cor. 3:11-15.

h See note u, 1:8.

i 14th N.T. prophecy in Rev. (22:14-15, unfulfilled). Next, v 18. Only men who obey God and keep His commandments are promised eternal life, not those who profess and do not obey (v 14; note d, Jn. 6:27). See N.T. COMMANDS, p. 544.

j 2 eternal rights of the redeemed (v 14).
  1 Right to the Tree of Life
  2 Right to enter the New Jerusalem

k See note k, 21:8.

l See 1:1.

m See 5:6-7.

n Rev. 2:28. Cp. Num. 24:17.

o 2 That Call to Repentance (v 17):
  1 The Holy Spirit (v 17; Jn. 16:7-11)
  2 The bride—those who are married to Jesus Christ in every generation and who will go to live in the New Jerusalem, which is the bride, the Lamb's wife (v 17; 21:2, 9-10)

p 3 Classes Invited to Come (v 17):
  1 Those who hear
  2 Those who are thirsty
  3 Those who will come
  All men are thus invited to come and partake of the water of life freely. See ***Man a Free Moral Agent***, p. 542.

*a 15th and last prophecy in Rev. (22:18-20, unfulfilled). A solemn warning that applies not only to the book of Revelation, but to all the Bible. One cannot change God's eternal Word and escape His judgment. One cannot add to it or take from it without having what is stated in v 18-19 literally fulfilled in his case.

*b The plagues are those of eternal hell as well as many other kinds as referred to in 9:20; 15:1, 6, 8; 16:21; 21:9. See BIBLE PLAGUES, p. 550.

*c See SUMMARY OF PROPHECIES IN THE NEW TESTAMENT, p. 551.

*d 3 Possibilities:
  1 Names taken from the book of life (Ex. 32:32-33; Ps. 69:20-29; Rev. 3:5)
  2 Part taken out of the Holy City (v 19)
  3 Part taken out of the blessings written in this book (v 19)

+a The last promise in Scripture and concerns the second advent of Jesus Christ to the earth. Being one of the most important doctrines of the Holy Bible, this is referred to many hundreds of times in both testaments.

In some Bible statistics it is claimed that there are 33,000 promises in Scripture. But it must be remembered that there are not this many verses in the Bible. See NEW TESTAMENT PROMISES, p. 548.

There are 750 promises in the N.T., but only 250 separate benefits due to the fact that many of the promises are repeated in different books. Some are not in the form of a promise, but the truths they contain make the basis of our claims for gospel benefits, so they are listed as promises. Generally, verses are listed with the book wherein the promise is found first.

* * *

Date and place: Written on Patmos about 96 A.D. (1:9)

Author: The apostle John (1:1; Summary of St. John)

Theme: The revelation (unveiling) of (from) Jesus Christ, which God gave to Him to show unto His servants things (events) which must shortly come to pass (1:1). These "things" were to take place from John's day to and including the eternal events of the new heaven and new earth. The events are consecutive in order with parenthetical passages inserted between the main events, which explain certain things that are to happen along with the main events but are not the same as these events

The book in 3 clearly defined divisions, the contents of which follow each other in the order given, as follows:

1 The things which thou hast seen, i.e., the vision of Christ in the midst of the candlesticks (1:12-20), which, together with the introduction to the whole book forms chapter 1

2 The things which are, i.e., the 7 letters to the 7 churches in Asia Minor, or present Turkey, to whom the whole book is addressed (1:19; 2:1–3:22). These messages to the churches apply to the whole church age and until the rapture of the church just before the future tribulation and coming of the Antichrist who will be here for the last 7 years of this age (Dan. 9:27; 2 Th. 2:7-12; Rev. 6:1–19:21)

3 The things which must be hereafter, i.e., events after the rapture of the church (1:19; 4:1–22:5). These include the scenes in heaven (Rev. 4–5), the 7 seals and their parenthetical statements (Rev. 14:1–19:21), the Millennium (Rev. 20), and the new heaven and new earth (Rev. 21:1–22:5), and events of the conclusion (Rev. 22:6-21)

Statistics: 66th and last book of the Bible; 22 chapters; 404 verses; 12,000 words; 9 questions; 53 verses of history; 10 verses of fulfilled and 341 verses of unfulfilled prophecy

REVELATION NOTES CONTINUED

The Lord's Day (1:10)

A term used by early Christians of the first day of the week, the day of the Lord's resurrection (v 10). Romans set aside certain days for emperor worship and called them "the Augustean day," etc., so Christians set aside Sunday as the day to worship God and Christ calling it the Lord's day. See ***Sunday the Christian Sabbath***, p. 333.

7 Proofs of Prophetical Application (1:20)

1 V 3, 19; 4:1; 22:18-19 prove the whole book to be prophetical
2 The term testimony of Jesus (Rev. 1:9; 12:17), which is the spirit of prophecy (Rev. 19:10), proves it to be a prophecy
3 The fact that every event of Rev. 4–22 must be after the churches proves it to be a prophecy (Rev. 1:19; 4:1)
4 The term the word of God proves a prophetical communication (Rev. 1:3, 9)
5 Things which must shortly come to pass (Rev. 1:1; 22:6-10) proves it to be prophecy
6 The fact that the letters of Rev. 2–3 are as applicable as all the other letters and books of the N.T. proves it to be prophetical (2 Tim. 3:16-17)
7 The promises to the overcomers in Rev. 1–3 prove that the letters still apply to Christians

Removal of Churches (2:5)

Gr. kineo, to be removed. Trans. remove (v 5); wagging (Mt. 27:39; Mk. 15:29); mover (Acts 24:5); and move (Mt. 23:4; Acts 17:28; 21:30; Rev. 6:14). Used of an earthquake (Rev. 6:14). What could be the meaning of removing a church because of sin? Certainly not taking it to heaven as a reward for sin. The meaning is judgment and destruction, for this is the only penalty for sin (Rom. 6:23; 8:12-13).

18 Blessings to the Overcomer (3:21)

1 The tree of life (Rev. 2:7)
2 The crown of life (Rev. 2:10; 3:11)
3 Escape the second death or lake of fire (Rev. 2:11; 20:14)
4 The hidden manna (Rev. 2:17)
5 A white stone and a new name (Rev. 2:17)
6 Part in the rapture (Rev. 2:25; 3:11; 1 Th. 4:16; Phil. 3:21; Col. 3:4; 1 Cor. 15:23, 51-58)
7 Power over the nations (Rev. 2:26-27)
8 Complete defeat of rebels (Rev. 2:27)
9 The Morning Star (Rev. 2:28)
10 Walk with Christ in white (Rev. 3:4-5)
11 Name eternally in the book of life (Rev. 3:5; 22:18-19)
12 Confession of name before God (Rev. 3:5)
13 A pillar in God's temple (Rev. 3:12)
14 Eternal abiding with God (Rev. 3:12)
15 God's name upon him (Rev. 3:12)
16 Name of the New Jerusalem upon him (Rev. 3:12)
17 New name of Christ upon him (Rev. 3:12)
18 Eternal throne and kingdom (Rev. 3:21; 1:6; 5:10; 11:15; 22:4-5)

70 Heavenly Utterances (4:8)

First of 70 heavenly utterances in the book (4:8, 11; 5:2, 5, 9, 12, 13, 14; 6:1, 3, 5, 6, 7, 10; 7:3, 10, 12, 13, 14; 8:5, 13; 9:14; 10:3, 4, 6, 8, 9, 11; 11:1, 12, 15, 17, 19; 12:10; 14:2, 7, 8, 9, 13, 15, 18; 15:3; 16:1, 5, 7, 17, 18; 17:1, 7, 15; 18:2, 4, 21; 19:1, 3, 4, 5, 6, 9, 10, 17; 21:3, 5, 6, 9; 22:6, 9, 10, 20).

Christ's 7fold Estimate of Laodiceans (3:17)

1 Neither cold nor hot (v 15).
2 Lukewarm, sickening (v 16).
3 Wretched. Gr. talaiporos, enduring toil; suffering hardship, as the most abject slave (v 17; Rom. 7:24).
4 Miserable. Gr. eleeinos, pitiable, (v 17; 1 Cor. 15:19).
5 Poor. Gr. ptochos, one who crouches, cringes; a beggar. Trans. poor (v 17; 13:16; Mt. 5:3; 11:5; 19:21; 26:9, 11; Mk. 10:21; 12:42-43; 14:5-7; Lk. 4:18; 6:20; 7:22; 14:13, 21; 18:22; 19:8; 21:3; Jn. 12:5-8; 13:29; Rom. 15:26; 2 Cor. 6:10; Gal. 2:10; Jas. 2:3-6); poor man (Jas. 2:2); beggarly (Gal. 4:9); and beggar (Lk. 16:20, 22).
6 Blind. Gr. tuphlos, blind in ears, mind, and eyes. Used of spiritual darkness (v 17; Rom. 2:19; 2 Pet. 1:9; Mt. 15:14), as well as physical blindness (Jn. 9; etc.).
7 Naked. Gr. gumnos, naked; unclad; stripped of arms; defenseless. Trans. naked (v 17; 16:15; 17:16; Mt. 25:36-44; Mk. 14:51-52; Jn. 21:7; Acts 19:16; 2 Cor. 5:3; Heb. 4:13; Jas. 2:15) and bare (1 Cor. 15:37).

Men Conscious in 3 Realms (5:3)

1 In heaven (v 3, 13; 6:9-11; 12:12; 13:6; Heb. 12:23; 2 Cor. 5:8).
2 In earth (v 3, 13; 12:12; 13:14).
3 Under the earth. Gr. hupokato, beneath; below; underneath. Trans. under (v 3, 13; 6:9; 12:1; Mk. 6:11; 7:28; Lk. 8:16; Jn. 1:50; Heb. 2:8). All the wicked go to hell underneath the earth at the time of physical death and are fully conscious (v 3, 13; 20:11-15; Lk. 16:19-31; Isa. 14:9; Dt. 32:22; Ps. 9:17; 18:5; 116:3; Pr. 15:24).

God's Redemption Terms (3:18)

Gr. agorazo, to be in the market place; to do business there. The word is used here in the sense of doing business with God on His terms. Man sold himself a slave to sin and Satan. God paid the price of His redemption. Man is now obligated to meet God's terms of faith, repentance, and service if He wants to be redeemed. The word is not used here of man actually paying a price in money or goods—exchanging material things for the gold, raiment, and ointment of v 18—but rather of his paying the price of renouncing Satan, repenting of sins, and consecrating to God in face of suffering persecution such as Christians must suffer for Christ (v 19; 2 Tim. 3:12).

39 "Great" Things (6:12)

1 Voice (1:10; 11:12; 16:1, 17; 19:1; 21:3)
2 Tribulation (2:22; 7:14)
3 Sword (6:4)
4 Earthquake (6:12; 11:13; 16:18)
5 Men (6:15; 11:18; 13:16; 18:23; 19:5, 18; 20:12)
6 Day (6:17; 16:14)
7 Multitude (7:9; 19:6)
8 Mountain (8:8; 21:10)
9 Star (8:10)
10 Furnace (9:2)
11 River (9:14; 16:12)
12 City (11:8; 14:8; 16:19; 17:18; 18:16-21; 21:10)
13 Fear (11:11)
14 Voices (11:15)
15 Hail (11:19; 16:21)
16 Wonder (12:1)
17 Red dragon (12:3, 9)
18 Wrath (12:12)
19 Eagle (12:14)
20 Authority (13:2)
21 Things (13:5)
22 Wonders (13:13)
23 Thunder (14:2)
24 Winepress (14:19)
25 Sign (15:1)
26 Works (15:3)

29 Babylon (16:19; 17:5; 18:2, 10)
30 Plague (16:21)
31 Whore (17:1; 19:2)
32 Admiration (17:6)
33 Power (18:1, 6:17)
34 Riches (18:17)
35 Millstone (18:21)
36 God (19:17)
37 Chain (20:1)
38 White throne (20:11)
39 Wall (21:12)

Tribulation Not Worldwide (6:8)

1 The first 4 seals apply only to a 4th part of the earth (v 8).
2 The martyrdom of the saints in Rev. 6:9-11 is primarily inside the Roman Empire territory where the great whore of Rev. 17 dominates the 10 kings.
3 The 144,000 Jews of Rev. 7:1-8 are sealed from the nation of Israel in Palestine, for the woman (national Israel) brings forth the man-child (Rev. 12). Since the nation is not made up of all the Jews still scattered, then the whole prophecy centers around Palestine.
4 The great tribulation saints of Rev. 7:9-17 are martyred only in that part of the earth where the tribulation will be—the old Roman Empire territory, as proved in Rev. 13 dealing with the extent of Antichrist's reign.
5 The 1st, 2nd, 3rd, and 4th trumpets are over only a third part of the earth (Rev. 8:7-12)
6 The 6th trumpet causes only a third part of men to be killed (Rev. 9:18).
7 Jerusalem and Israel are the ones affected in the troubles of Rev. 11:1-13; 12:1-17.
8 The Antichrist rule will be only over the 10 kingdoms of the old Roman Empire territory(Rev. 13, notes).
9 The events of Rev. 14:8-20 concern Babylon, beast worshippers, martyrs, and Armageddon in Palestine.
10 The vial judgments are also limited to the kingdom of Antichrist (Rev. 16:2, 10, 12; 18:1-24). Even the second advent is local (Zech. 14:1-5; Rev. 19:11-21). Christ will be reigning in Jerusalem before many people in the isolated parts of the earth will know He is on earth (Isa. 2:2-4; 52:7; 66:19-21; Zech. 8:23).

4 Earthquakes in Daniel's 70th Week (6:12)

1 Under the 6th seal in the first 3½ years of the 70th week (v 12)
2 Between the 7th seal and the first trumpet in the first 3 ½ years (Rev. 8:5)
3 Under the 7th trumpet in the middle of the week (Rev. 11:19)
4 Under the 7th vial at the end of the week (Rev. 11:13; 16:18; Zech. 14:4-8)

Jesus predicted many earthquakes for the last days as a sign of His second advent (Mt. 24:7; Mk. 13:8; Lk. 21:11). Several are mentioned in Bible history (Amos 1:1; Zech. 14:5; Mt. 8:24; 27:51; 28:2; Acts 16:25). The greatest earthquake of all will take place at the end of the Millennium (Hag. 2:6-7, 21-22; Heb. 12:25-29; 2 Pet. 3:10-13; Rev. 20:11). This will result in the renovation of the heavens and earth, making the 3rd perfect earth, and the end of the earth's 2nd sinful career (Rev. 21-22; Isa. 66:22-24).

Why Dan Not Sealed (7:4)

All, except Dan. The names of Dan and Ephraim are not mentioned here. The names of Levi and Joseph take their places. To explain the omission of Dan, many use Dt. 29:18-21, but which one of the tribes did not go into idolatry? The real reason for none of Dan being sealed here is that none are servants of God (v 3) at that time. Dan will be re-

left out here (Ez. 48:30-35; Rev. 21:12).

10 Proofs of the Rapture Taking Place in 4:1

Gr. meta tauta, after these things (note m, Jn. 5:1). This Gr. phrase is used at the beginning and at end of this verse thus: "After these things (after writing the things concerning the churches of Rev. 2–3), I looked . . . a door was opened in heaven: and the first voice . . . said, Come up hither, and I will show thee things which must be after these things, " that is, after the churches (4:1). This confirms and settles the question as to the time of the fulfillment of all the events of Rev. 4–22. They MUST BE after these things of the churches, or after the rapture of the church. The church is no longer on earth when the events of Rev. 4–22 take place.

1 Christ said the things of Rev. 4–22 MUST BE hereafter, that is, after the churches, as proved above and also in note r, Rev. 1:19. If this is true, then the church is raptured before these things of Rev. 4–22, and after the things of the churches of Rev. 2–3. If the things which are (Rev. 2–3) concern the church, then the things which must be hereafter the things which are must concern events after the churches. The church must be here during the time of the fulfillment of the things concerning the churches, and it must not be here during the fulfillment of the things after the churches. The church then is raptured in Rev. 4:1 between the things which are (Rev. 2–3) and the things which MUST BE hereafter, that is, after the churches (Rev. 4–22).

2 The words church and churches mentioned in the book up to the last verse of Rev. 3 found 19 times in Rev. 1–3 and not one time in the third division of Revelation which contains the things which MUST BE after the churches (4:1–22:5). They are found again in the conclusion of the book (Rev. 22:6-21), but only after the things which MUST BE after the churches are fully revealed. If the church were on earth during the fulfillment of Rev. 4–22 it certainly would be mentioned.

3 The enthroned elders are representative of the raptured saints and they are always seen in heaven after Rev. 4:1. See note a, Rev. 4:4.

4 The 70th week of Daniel will be the last seven years of this age, during which time all of Rev. 4–19; Mt. 24–25 will be fulfilled. This week concerns Israel, not the church, therefore, the church must be raptured before this week, as in Rev. 4:1. See ***Rapture Before Antichrist***, p. 405.

5 There is no place for the rapture of the church and O.T. saints other than in Rev. 4:1. The manchild and the great tribulation saints are the only companies to be saved and raptured during Daniel's 70th week and these are distinct companies from the church and O.T. saints, as proved in notes on Rev. 4:4. Therefore, the church is either caught up in Rev. 4:1—after the churches of Rev. 2–3 and before the events coming after the churches of Rev. 4–22, or it is never mentioned in Revelation as to its rapture. If it were to be caught up any time during this week it surely would have been mentioned. The church could not be the manchild or the tribulation saints, as proved in notes on Rev. 7, 12, and 14.

6 In Lk. 21:34-36 we have the promise of Jesus that the saved will be accounted worthy to escape all these things, and to stand before the Son of Man. The things they will escape are those of Mt. 24:4-26; Lk. 21:4-19 and Rev. 6–19.

7 In 1 Th. 5:1-11 we have another definite promise assuring us that saints will escape the wrath of God (of Rev. 6–19). God has not appointed us to this wrath, but to obtain deliverance through Jesus Christ so we can live with Christ (1 Th. 5:9-11). How could saints comfort one another as stated in this scripture and in 1 Th. 4:16-17; Tit. 2:13 if the only hope they had was the coming wrath of God in the future tribulation?

christ and before the 70th week of Daniel. The events of Rev. 4–19 will take place during this week, so the rapture must take place in Rev. 4:1.

9 There is a marked change in God's attitude toward humanity in general, from that of mercy (Rev. 1–3) to that of judgment (Rev. 4–19). The seals, trumpets, and vials all picture judgment throughout Daniel's 70th week. If the church does not go through any of these things, as proved already, then the rapture must take place in Rev. 4:1.

10 An individual or a body of individuals can be identified by peculiarities and characteristics. If the church is to be on earth and is the subject of Rev. 4–19, then its earmarks should be seen. But such are not to be found. On the other hand, earmarks of Israel are seen throughout the book after Rev. 4:1. The earmarks of the church are seen up to this point only. This proves that two different institutions are dealt with in different parts of the book: first, the church until its rapture in Rev. 4:1; secondly, Israel after the rapture of the church to the second advent of Christ (Rev. 4–19).

20 Earmarks of Israel After Rev. 4:1:

(1) In Matthew, the Hebrew Gospel, there are 92 references to the O.T.; in Hebrews there are 102; but in Revelation there 285. This proves the Jewish character of the book after Rev. 4:1

(2) The word Lamb is used 27 times in Rev. 4–22 and not once in the church section of Rev. 1–3. It is never used in the Pauline epistles to the churches. It is used only 4 other times in the N.T. and always in connection with Israel (Jn. 1:29, 36; Acts 8:32; 1 Pet. 1:19)

(3) The terms the Lion of Judah and the Root of David are Jewish (Rev. 5:5)

(4) The 144,000 of Rev. 7:1-8; 14:1-5 are Jewish. They will be saved during the events after the rapture

(5) The events of the seals, trumpets, and vials are a partial repetition of the plagues upon Egypt and are for the same purpose—that of judging Gentiles for their mistreatment of Israel. They fulfill many O.T. prophecies of punishments upon Gentiles because of their oppressions of Israel (Isa. 24:21; 26:20-21; 29:6-8; Jer. 30:6-9; Ez. 38–39; Dan. 12:1; etc.). Not one such prediction is ever made concerning the church

(6) The tribulation of Rev. 6-19 concerns Israel (Jer. 30:6-9; Dan. 12:1; Mt. 24:15-22)

(7) Daniel's 70th week concerns Israel and Jerusalem only (Dan. 9:24, 27)

(8) The church age comes between the 69th and 70th weeks of Daniel, proving that Israel is dealt with during the 70th week. See notes,Dan. 9:24-27

(9) The only saved Gentiles in Rev. 4–19 are the tribulation saints and they are not the church (Rev. 6:9-11; 7:9-17; 15:2-4; 20:4-6). This confirms the Jewish aspect of Rev. 4–19

(10) The ministry of the angels around the altar (8:2-5) is familiar to Israel only

(11) The mystery of God promised by the prophets is Jewish (10:7)

(12) The temple, altar, temple worship, court of the temple, holy city, olive trees, ark of the covenant, etc. of Rev. 11 are all Jewish, not Christian

(13) The kingdoms of this world becoming Christ's is the fulfillment of Jewish prophets (11:15; Isa. 9:6-7; Dan. 7:13-14; Zech. 14:1-21; Lk. 1:32-33)

(14) The woman and manchild are Jewish, as proved in Rev. 12, notes

(15) A dragon with 7 heads and 10 horns, showing rulership of the nations that have persecuted Israel in the times of the Gentiles, also proves a Jewish connection (Rev. 12). It could not be a fit symbol in connection with the church

(16) Michael (12:7) always stands for Israel (Dan. 10:13-21; 12:1)

(17) The remnant (12:17) is Jewish (Isa. 1:9, note)

(18) Literal Babylon (16:17-21; 18:1-24) proves a

(19) Armageddon and the second advent (16:13-16; 19:11-21) prove a Jewish connection. Neither subject is ever used of the church

(20) The Millennium and the New Earth were predicted in connection with Israel hundreds of times (Rev. 20–22; Isa. 2; 65; 66; etc), but not once with the church

68 Post-Rapture Events (4:1)

The beginning of the 3rd and last division of Revelation—the things which MUST BE AFTER THE CHURCHES (4:1–22:5). These events are from Revelation only. Others could be added from the prophets; Mt. 24; Lk. 21; etc., but these are enough to serve as an outline of post-rapture events

1 1st seal: rise of Antichrist (6:1)
2 2nd seal: war (6:3-4)
3 3rd seal: famine (6:5-6)
4 4th seal: death and hell (6:7-8)
5 5th seal: first martyrs (6:9-11)
6 6th seal: wrath of God (6:12-17)
7 144,000 Jews sealed (7:1-8)
8 Tribulation martyrs worship (7:9-17)
9 7th seal: silence in heaven (8:1)
10 7 angels given 7 trumpets (8:2)
11 Priestly angel ministers (8:3-5)
12 7 angels prepare to sound (8:6)
13 1st trumpet: hail, fire, blood (8:7)
14 2nd trumpet: sea to blood (8:8-9)
15 3rd trumpet: waters poisoned (8:10-11)
16 4th trumpet: planets darkened (8:12)
17 Angel announces 3 woes (8:13)
18 5th trumpet: the first woe—loosing of demons to torment men (9:1-12)
19 6th trumpet: the second woe—loosing of 200,000,000 demons to slay $\frac{1}{3}$ of men (9:13-21)
20 Temple and city defiled (11:1-2)
21 2 witnesses appear on earth (11:3-12)
22 Great earthquake in Jerusalem (11:13)
23 7th trumpet: announcements (11:15-18)
24 Heavenly temple opened (11:19)
25 Sun-clothed woman travails (12:1-2)
26 Dragon attacks the manchild (12:3-4)
27 Manchild caught up to heaven (12:5)
28 The woman flees for $3\frac{1}{2}$ years (12:6)
29 War in heaven (12:7-12)
30 Satan attacks the woman (12:13-16)
31 Satan attacks the remnant (12:17)
32 Beast out of sea; Antichrist given power over nations (13:1-10, 18)
33 Beast out of earth: false prophet begins beast worship (13:11-17)
34 The 144,000 Jews, the manchild, presented to God (14:1-5)
35 Everlasting gospel preached by an angel (14:6-7)
36 Fall of Babylon announced by angel (14:8)
37 Doom of beast worshippers announced by an angel (14:9-12)
38 Blessing to martyrs announced (14:13)
39 Harvest: Armageddon (14:14-16)
40 Vintage: Armageddon (14:17-20)
41 7 vial judgments prepared (15:1, 6-7)
42 Tribulation martyrs worship (15:2-4)
43 Heavenly tabernacle opened (15:5–16:1)
44 1st vial: sores on men (16:2)
45 2nd vial: sea to blood (16:3)
46 3rd vial: rivers to blood (16:4-7)
47 4th vial: great heat (16:8-9)
48 5th vial: darkness (16:10-11)
49 6th vial: Euphrates dried up (16:12)
50 3 unclean spirits: mobilization of nations to Armageddon (16:13-16)
51 7th vial: great earthquake—literal Babylon and other cities destroyed (16:17-21; 18:1-24)
52 Kings of earth commit fornication with the great whore (17:1-5)
53 Great whore martyrs saints (17:6-7)
54 8th kingdom formed (17:8-13)
55 War on the Lamb (17:14)

58 2nd advent of Christ (19:11-16)
59 Angel invitation to birds (19:17-18)
60 Battle of Armageddon (19:19-21)
61 Binding of Satan (20:1-3)
62 1st resurrection completed: Millennial reign of Christ begins (20:4-6)
63 Satan loosed on earth (20:7)
64 The last rebellion on earth (20:8-9)
65 Satan sent to hell (20:10)
66 2nd resurrection: judgment of the wicked dead (20:11-15)
67 New heaven and earth: curse removed and paradise restored as before the fall of man (21:1, 3-8, 24–22:5)
68 God's capital city, New Jerusalem, descends to earth (21:2, 9-23)

10 Blessings of the Redeemed (7:15)

1 Stand before God's throne (v 15)
2 Serve God day and night (v 15)
3 Have God in their midst (v 15)
4 Hunger no more (v 16)
5 Thirst no more (v 16)
6 No oppressive sunlight any more (v 16)
7 No uncomfortable heat any more (v 16)
8 Fed by the Lamb forever (v 17)
9 Plenty of refreshing water (v 17)
10 No more sorrow (v 17; 21:3-7)

18 Facts Identifying the 2 Witnesses (11:3)

1 They are two men, not covenants, dispensations, etc. (v 3, 7-12)
2 They are Christ's witnesses (v 3)
3 They will be given power in the future when they come to earth (v 3). This does not require them to be men who have already exercised this power
4 They will be prophets (v 3, 10)
5 They will prophesy the last 42 months, 1260 days, $3\frac{1}{2}$ years of this age (v 2-3; 12:6, 14; 13:5; Dan. 7:25; 12:7)
6 They will be clothed in sackcloth (v 3)
7 They are symbolized by two olive trees and two candlesticks which stand before God (v 4; Zech. 4:11-14)
8 They were already in heaven when Zechariah prophesied, about 500 years before Christ (Zech. 4:11-14)
9 John saw them in heaven about 96 A.D., so whoever they are they are two men translated to reside in heaven at least 500 years before Christ (v 4; Zech. 4:11-14; Mal. 4:5-6). This will exclude John the Baptist, John the Apostle, and every other man living after 500 B.C.
10 They will be invincible for the $3\frac{1}{2}$ years of their ministry (v 5-7)
11 They will have power to destroy their enemies the same way their enemies seek to destroy them (v 5)
12 They will be able to cause fire to come out of their mouths to devour their enemies (v 5)
13 They will have power to stop rain all the days of their prophecy (v 6)
14 They will have power to turn the water into blood and smite the earth with plagues as often as they will (v 6)
15 When the 1260-day ministry is finished the supernatural angelic spirit out of the abyss will use the human Antichrist to kill them (v 7)
16 Since it is appointed unto men once to die (Heb. 9:27), it is certain that they are two men who have never died so that they can die at the hands of the Antichrist in the future. This excludes Moses or any other man who has already died as one of the witnesses
17 They will remain dead for $3\frac{1}{2}$ days and then be resurrected (v 8-11). This further proves that they are two men who have never died and that they will not be resurrected, immortal men

18 There would seem to be only two men in the Bible who could fulfill these facts about the two witnesses. They are Enoch and Elijah. That Elijah will be one of them is clearly predicted in Mal. 4:5-6. John the Baptist was never Elijah, fulfilling this prophecy. He said that he was not Elijah (Jn. 1:21). He only came in the same spirit and power of Elijah to prepare the hearts of men for the Messiah's first advent in the way that Elijah will prepare their hearts for the second coming of the Messiah (Lk. 1:17). Enoch is the only other man translated that he should not see death in his lifetime on earth (Gen. 5:21-24; Heb. 11:5; 2 Ki. 2). Both were prophets of judgment (Jude 14-15; 1 Ki. 17-18). Both must come back and die their own appointed death on earth as all men must who live before the rapture (Heb. 9:27; 1 Cor. 15:51-58). If either Enoch or Elijah had been translated in immortal, glorified bodies they would have been the first-fruits of the resurrection instead of Christ (1 Cor. 15:20-23). This proves they are in heaven in their natural bodies. They will continue there until their return to fulfill Rev. 11. The lives of Enoch and Elijah are parallel in every sense, so their cases rise or fall together as to being the two witnesses.

The Sun-Clothed Woman (12:1)

1 Israel is often spoken of as a woman married to God under the terms of the old covenant (Isa. 54:1-6; Jer. 3:1-14; Hos. 2:14-23).

2 The church is not once symbolized by a woman, married or unmarried. It is never called the bride of Christ (see p. 541). The church is spoken of as a man (note g, Eph. 2:15). Therefore, the church could not be the sun-clothed woman of Rev. 12.

3 The false church is spoken of as a woman, a great whore (Rev. 17), but this could not be the sun-clothed woman.

4 The Bible mentions only 3 classes of people today: the church, the Jews, and the Gentiles (1 Cor. 10:32). At the middle of Daniel's 70th week when the woman travails and brings forth the manchild, the church has been gone from the earth for at least $3\frac{1}{2}$ years (notes t and y, Rev. 4:1). This leaves only 2 classes after the rapture: Jews and Gentiles. The woman could not symbolize the Gentiles, because they are the ones persecuting the woman. Therefore, the woman must symbolize national Israel.

5 Israel is the one primarily dealt with in Rev. 4–19, not the church (see point 10, p. 533, col. 3).

6 The sun, moon, and 12 stars symbolize Israel, as proved in Gen. 37:9-11

7 The Jews are the only people in Scripture spoken of as going through travail in the last days (v 2-5; Mt. 24:8; Mk. 13:8; Isa. 66:7-8; Jer. 30:6-9; Mic. 5:3; Zech. 12:10–13:1).

8 Israel is identified as the woman by the wars against her and her seed. The same predictions of this woman are found in connection with Israel in the O.T. so they must be the same (Dan. 7:21; 8:9-14, 24-25; 9:27; 11:40-45; 12:1, 7; Joel 3; Zech. 12:1-9; 13:8-9; 14:1-21).

9 The whole 70th week of Daniel 9:27 concerns Israel and Jerusalem, as did the first 69 weeks (Dan. 9:24-27). The church is not once mention in connection with these last day events.

10 The persecution, flight, and protection of the woman in the wilderness prove her to be Israel (v 6, 13-16).

(1) Isaiah (16:1-5) predicts the flight of Israel into Moab and Edom, and mentions Sela or Petra, the ancient capital of Edom as their headquarters during the tribulation. The church is not the subject of any O.T. prophecy

(2) Isaiah (26:20-21) predicts the protection of Israel until the indignation (tribulation) be past

(3) Isaiah (63:1-5) pictures Christ in His second advent as descending from the direction of Edom where the Israelites are to be protected. Cp. Mt. 24:27

that the Jews in the wilderness and the rock (Sela) will sing of Him

(5) Psalms (60:6-12; 108:8-13) predict that God will reserve Edom from the Antichrist and refer to the leading of Israel into the strong city (Sela or Petra). See notes k-r, Ps. 60:8-10

(6) Ezekiel (20:33-44) speaks of Israel being gathered back from the nations in the last days and of her going into the wilderness where God will plead with her as He did when she came out of Egypt. The two witnesses of Rev. 11 will be the "Moses and Aaron" of those days

(7) Daniel (11:36) reveals the conquest of many countries, including Palestine, but predicts that Edom, Moab, and Ammon will escape him (the Antichrist). This is the place reserved of God for Israel to be protected in the wilderness 3½ years (Rev. 12:6, 14)

(8) Hosea (2:14-23) speaks of the wilderness where Israel will flee from the Antichrist

(9) Matthew (24:15-22) predicts the Antichrist breaking his 7-year covenant with Israel (Dan. 9:27), the setting up of the abomination of desolation in the temple at Jerusalem, and the flight of Israel from Judea into the mountains or wilderness during the great tribulation

(10) Revelation (12:6, 13-16) makes the final prediction of Israel going into the wilderness to be protected 3½ years from the Antichrist

The Man-Child (12:5)

15 Proofs 144,000 Are the Manchild:

1 It has been proved that the sun-clothed woman is national Israel. The manchild then, could not be either the Gentiles or the Church which is made up mainly of Gentiles (Acts 15:13-18). The woman would have to produce her own kind, according to the law of reproduction given by God (Gen. 1:21-28). Therefore, if the woman is Jewish the manchild must also be Jewish. The woman represents a company of people. The manchild must also represent a company of people. There is no other company in the events of Rev. 4–19 that could possibly be symbolized by the manchild other than the 144,000 Jews of Rev. 7 and 14.

2 The manchild cannot be Christ because everything from Rev. 4:1 on MUST BE after the churches of Rev. 2:1–3:22. How could John see the historical ascension of Christ as happening among the things to be in the middle of Daniel's 70th week or 3½ years before the second advent of Christ?

3 The manchild cannot be the church as a whole, or in part, as some teach, because the church is raptured in Rev. 4:1 before the events of Rev. 4–22 which MUST BE after the churches (see ***10 Proofs of the Rapture Taking Place in 4:1***, p. 532).

4 The manchild represents a company of all living people who will be translated without seeing death. The woman brings forth either a dead or a living child, not one partly dead and partly alive. The dragon could not kill one already dead at birth (12:4). The child is caught up to God alive as soon as it is born (12:4-5). The 144,000 are the only ones in all of the events of Rev. 4–22 (WHICH MUST BE AFTER THE CHURCHES) that could possibly be the manchild whose life the dragon tries to take (7:1-8; 14:1-5). Since the O.T. saints and church saints are all resurrected to immortality by this time, it would be impossible for the dragon to kill them. See p. 400, 405.

5 Rev. 7:1-8; 9:4; 12:5; 14:1-5 give a complete revelation of the 144,000—their number, salvation, sealing in the forehead, protection through the first 6 trumpets, rapture under the 7th trumpet as the manchild, and their destiny and position in heaven after their rapture. If one of these passages is taken away the revelation about them is incomplete. We have them on earth all through the first 6 trumpets (7:1-3, 9:4), and in heaven immediately after the

and how did the 144,000 get to heaven? In Rev. 14:1-5 it is stated that the 144,000 are before God's throne in heaven, having been redeemed FROM the earth and FROM among men. They are an heavenly people the last 3½ years of the tribulation. How and when were they translated if not as the manchild of Rev. 12:5?

6 The time of the rapture of the 144,000 proves them to be the manchild. The time of their translation is identical with that of the manchild (12:5; 14:1-5).

7 We have seen that the church and O.T. saints are to be raptured before Daniel's 70th week and the tribulation (note r, Rev. 1:19). We have also seen that the great multitude of tribulation saints will be killed mainly after and raptured after the 144,000 are in heaven (notes, Rev. 6:9-11; 7:9-17). The only other company caught up besides these is the 144,000 and the only place for their rapture is in Rev. 12:5. Therefore, the manchild and the 144,000 must be the same. If they are not the same, then we do not know whom the manchild represents or how the 144,000 get to heaven. Where is the revelation of their rapture if not in 12:5?

8 The place where the 144,000 are, in 14:1-5 proves they will be in heaven during the last 3½ years of the tribulation, so they must be raptured before then. When, if not as the manchild? The Mt. Sion is the heavenly one (Heb. 12:22-24; Rev. 14:1, note f).

9 The 144,000 are first-fruits to God from Israel after the rapture of every saved Jew and Gentile of the church in 4:1. They are not saved when the church is raptured or they would go up also (1 Th. 4:16; 1 Cor. 15:23). Since they are saved after that—in the first 3½ years of the tribulation, and since they are in heaven the last 3½ years of the tribulation, their translation must be the same as that of the manchild in Rev. 12:5, which is in the middle of the tribulation. If the manchild, which represents a company of Jews from Israel, were to be saved and raptured before the 144,000 then the manchild would be the first-fruits to God from Israel and not the 144,000. But since the 144,000 are to be the first-fruits, then it is clear that they are the first Jews saved and raptured from Israel during the tribulation of 7 years between the rapture of the church and the second advent. This proves that the 144,000 are the ones symbolized by the manchild.

10 There is only one company saved and raptured between the rapture of the church at the beginning of Daniel's 70th week and the rapture of the tribulation saints at the end of this week. That company is symbolized by the manchild and clearly revealed to be 144,000 Jews (7:1-8; 9:4; 12:5; 14:1-5). If they are not the same, then there are two translations in the middle of the week-one revealed and the other not; the history of one given after reaching heaven and the other not; the identity of one clearly stated and the other not. Thus, mystery after mystery appears if there are two companies instead of one.

11 The 144,000 are specifically sealed for protection to go through the trumpet judgments only (7:1-3; 9:4). Immediately after the 7th trumpet, which includes all of Rev. 11:15 -13:18, we see the 144,000 in heaven (14:1-5). The way God protects them from the wrath of Satan under the 7th trumpet is by catching them up to God and His throne (12:4-5), and by casting Satan out of heaven to the earth (12:7-12). The dragon is full of wrath because they have been protected from the first 6 trumpets. He seeks to destroy them under the 7th trumpet, but God translates them from his wrath (12:4-5). Then the dragon turns on the woman (12:13-16). He fails to destroy her and is then exceedingly wroth turning on the remnant of the woman (12:17). These are protected from him by the two witnesses (11:3-

doms (Dan. 11: 44).

12 The woman, manchild, and remnant of the woman are the only Jewish companies in Revelation (12:1-2, 5, 17). The 144,000 must be one of these 3 companies, for they are sealed out of all the tribes of the children of Israel (7:1-8). They are in no place mentioned separately from these 3 companies as a 4th company and there is no indication of them as such. Since they are one of the 3 companies, which one? They cannot be the woman or the remnant for these remain on earth while the 144,000 are translated (14:1-5). The 144,000 therefore must be the manchild.

13 The 144,000 are the only ones that could possibly fulfill the statements about the manchild in Rev. 12. The manchild and the 144,000 represent a small company (7:1-9); they both are caught up to God and His throne (12:5; 14:1-5); they both are delivered from the wrath of the dragon (12:4-5; 7:1-8; 9:4; 14:1-5); and they both are an heavenly people (12:5; 14:1-5), so must be the same company.

14 Isaiah (66:7-8) predicts Israel as bringing forth the manchild before she is delivered or saved at the end of the tribulation (Zech. 12:10–13:1; Rom. 11:25-29). Who is the manchild that Israel is to bring forth before her own conversion at the second advent if not the 144,000 of Rev. 7:1-8; 14:1-5?

15 Daniel (12:1) also predicts the deliverance or translation of every saved Jew at the time the great tribulation begins for Israel (Mt. 24:15-22; Rev. 11:1-3; 12:5-6, 13-17; 13:1-8; Jer. 30:6-9). Daniel says that everyone that shall be found written in the book of life among His people will be delivered from this great tribulation (Dan. 12:1). The number of them written in the book of life is revealed in Rev. 7:1-8; 14:1-5. How are they to be delivered from this tribulation except by rapture, as in Rev. 12:5; 14:1-5? If the woman and her remnant were saved at the time of the translation of the 144,000 godly Jews they would also be translated. But the woman, or the nation as a whole, is not saved until 3½ years later at the second advent (Isa. 66:7-8; Rom. 11:25-29). The remnant turns to God after the catching up of the manchild and after the persecution and flight of the woman into the wilderness (Rev. 12:17). Therefore, the 144,000 must be the manchild.

4fold Announcement (12:10)

1 To All Concerned: Now Is Come

(1) Salvation	(3) The kingdom of God
(2) Strength	(4) The power of Christ

That is, God and Christ have demonstrated their power over Satan and all rebels, as they predicted they would in the plan of God. The great mystery of why God has allowed the devil to continue operating against Him so long without definite action to stop him is finally answered. Delay in fulfilling this mystery is no longer (notes d and e, 10:6-7).

2 To saints: the accuser is cast down and all courts of heaven are closed to Satan. The prosecutor of saints is cast out of heaven once and forever and saints will no longer be accused by him (v 10).

3 To the inhabitants of heaven: rejoice, for Satan has access to heaven no longer (v 12).

4 To the inhabitants of earth: woe, for the devil is come down among you, having great wrath, because he knows that he has but 1260 days or 3 ½ more years to be loose before being confined to the abyss (20:1-3).

This is the 3rd of the 3 woes announced by the angel of 8:13. Cp. 9:12; 11:14. This 3rd woe is so much more terrible than the torment of men for 5 months (9:1-12), and the slaying of one third of men (9:13-21), that a special announcement is made of it here (v 12).

3 Brands of Antichrist (13:17)

number of his name is clear from these scriptures. What kind of mark it will be is not stated. It may be the emblem of his kingdom and that is not known. It will be a literal brand upon the right hand or forehead (13:16; 14:9)

2 The name of the beast (v 17; 14:11). It is not stated here or elsewhere what his name will be, and all speculation is unscriptural and valueless. Men have chosen no less than 35 names for the Antichrist. They have made him a reincarnation or a resurrection of men from Nimrod in Gen. 10 on, including a number of conquerors of kingdoms and Judas Iscariot. Modern names hailed as the Antichrist have included popes, Mussolini, Hitler, Stalin, and others. Many have been chosen because their names in Greek would equal 666. On this basis others could be chosen. All this is pure human speculation without Scripture backing.

3 666, the number of his name (v 17-18; 15:2). This is the number of a man, and is the only one of the 3 brands that is given (v 18). Many Greek and Hebrew names have a numerical value of 666. The idea is that in the Greek and Hebrew alphabets there is not a separate system of numbers, as in the English. The letters of these alphabets stand for numbers. The letters in the name of the future Antichrist will have a numerical value of 666. We cannot know what his mark or name will be, but we can all know what the numerical value of his name will be, for it is stated to be 666. Since he will not come until after the rapture of the church and until after the formation of 10 kingdoms inside the old Roman Empire (notes, Dan. 7:24; 2 Th. 2:7), and until the beginning of Daniel's 70th week (Dan. 9:27), we can also know that no man will be able to take his mark, his name, or the number of his name before the last 3½ years of this age (Rev. 11:1-3; 12:6, 14; 13:5).

Extent of Antichrist's Reign (13:16)

15 Proofs Antichrist Will Not Reign Over America or Be a World-Wide Dictator:

1 4 statements in Rev. 13 have led some to believe that Antichrist will literally rule the whole world and cause every man on earth to take a mark or be killed. They are:

(1) Power was given him over ALL kindreds, and tongues, and nations (v 7)
(2) ALL that dwell upon the earth shall worship him (except Christians, v 8)
(3) He causeth ALL, both small and great . . . to receive a mark (v 16)
(4) NO MAN might buy or sell, save he that had the mark, name, or number (v 17)

On the surface it might seem that these statements prove Antichrist will be a world ruler, killing all on earth who do not take his mark, name, or number. But, the contrary is true because ALL in these passages is simply a figure of speech—synecdoche in which a whole is put for a part, as we would say, "Everyone in town" or "the whole country" or ALL the people in the country were there last night. "If the United States would make a law that ALL MEN of all nations, and tongues must register on a certain day or be killed, we would naturally understand the law to apply only to all men of all nations and tongues who are under the government of the United States, not to the men of these nations and tongues who are under other governments. The word ALL is used in a limited sense hundreds of times in Scriptures (Gen. 6:17; Josh. 6:21-25; 2 Sam. 6:5, 15; 1 Ki. 11:16-17; Mt. 3:5-6; Lk. 2:1-3; Rom. 1:8; 10:18; Col. 1:23; etc.).

2 Such terms as in Rev. 13 have been used of other rulers and kingdoms who did not literally rule the whole world. It was said of Nebuchadnezzar—Wheresoever the children of men dwell . . . hath made thee ruler over THEM ALL (Dan. 2:38). Of Greece—Which shall bear rule over ALL the earth (Dan. 2:39). Of Rome—Shall devour the WHOLE

3 Rev. 13 itself limits the kingdom of Antichrist to the 10 kingdoms that are yet to be formed inside the old Roman Empire territory (Dan. 7:23-24). The beast has only 10 horns, not 65, plainly teaching that a limited part of the earth will be under Antichrist (Rev. 13:1; 17:12-17)

4 Rev. 17:8-17 also limits the kingdom of Antichrist to the 10 kingdoms—the 10 horns . . . are 10 kings, which have received no kingdom as yet, but receive power as kings with the beast . . . these shall give their kingdom unto the beast

5 In Dan. 7:7-8, 23-24 we have the definite location of the future 10 kingdoms. They are to be inside (out of), not outside the old Roman Empire territory. America and many other lands were never a part of the old Roman Empire, so they will not be a part of the 10 kingdoms to be formed in the last days inside that empire. No country outside the 10 kingdoms will be ruled by Antichrist and no mark of the beast will be forced upon any man outside the kingdom of Antichrist

6 In Dan. 9:27; 11:40-45 Antichrist breaks his 7-year covenant with Israel and takes over Palestine and many other countries, "but these SHALL ESCAPE out of his hand, even Edom, and Moab, and the chief of the children of Ammon, " which would be modern Jordan and Arabia. If these countries escape Antichrist, these on the border of Palestine which does not escape him, then it is surely conceivable that many countries across the vast oceans will also escape him

7 The nation of Israel escapes the Antichrist arriving safe in the wilderness of Edom and Moab where they are protected of God for 3½ years, or during the time the whole world is supposed to be taking the mark of the beast (See point 10, p. 533, col. 3)

8 In Dan. 11:44-45 it is stated that the countries north and east of the 10 kingdoms under Antichrist will make war on him. These countries too, then, are not ruled by him and are not therefore forced to take the mark

9 In Rev. 16:13-16 we have 3 unclean spirits like frogs going forth working miracles through ambassadors thus seeking the cooperation of many nations to help Antichrist against Jesus Christ at Armageddon. These will not have been conquered by him or be under him or they would not have to be persuaded to help him at Armageddon. If he ruled them and they loved him enough to worship him and take his mark, such demon ministries would be unnecessary

10 In Rev. 13:4 we have proof that there are nations whom the Antichrist has not conquered. If there were no nations who were not under him it would be foolish to raise the question about who can conquer him

11 In Rev. 14:9-11 it is stated that every man who does take the mark of the beast, or his name, or the number of his name, will be sent to eternal hell without exception. If, as some teach today, Antichrist will kill every man who does not take the mark of the beast, and if, as stated here, every man who does take it will be sent to eternal hell, there will not be one person left on earth to populate it in the Millennium and the New Earth. Thus such a doctrine as Antichrist killing all on earth who do not take his mark and worship him is literally untrue

12 The truth is that Antichrist will make a law that all in his 10 kingdoms must worship him and take his mark, but the law will not and cannot be literally enforced in such a vast territory in as short a time as 3 ½ years. It would be impossible for one human Antichrist to contact every man in the whole world and to see that every man is killed who does not take his mark. To say that he could would be virtually teaching that one man can do more in 3½ years than what God, Christ, the Holy Spirit, angels, and all the redeemed men of over 1900 years have been able to do. The gospel has been preached that long and still multi-

trine and a new religion of the beast be made known to all the world in 3½ years?

One reason Antichrist cannot enforce such a law even inside the Roman Empire territory in 3½ years is because of the wars between his 10 kingdoms and the many nations north and east of his empire (Dan. 11:44). These wars will keep him so occupied that he will not be able to pay full attention to the enforcement of his religious laws. Then, too, there will no doubt be ways of avoiding such laws in certain localities as there are concerning any other man made law. Local officials, relative pulls, money, bribery, and many other things will enable some in his kingdom to escape literal compliance to such a law. Guerrilla warfare against Antichrist can be carried on in all parts of his kingdom, making it impossible to enforce such a law literally.

Antichrist will come and go without millions of people in various parts of the earth knowing that he ever existed. This is true of Jesus Christ, and it will be true of Antichrist. Many peoples in the interior of certain lands do not yet know that there have been two world wars in a generation. Many do not know we have automobiles, airplanes, etc.

The Bible teaches that in the Millennium Christ will be reigning in Jerusalem for some time before His agents contact certain peoples on earth and seek to bring them under His government (Isa. 2:2-4; 40:9; 52:7; 61:6; 66:18-21; Zech. 8:23; 14:16-21). So it will be in the days of Antichrist.

13 In Zech. 14:16-21 it is clear that many from every nation, even those that are under Antichrist, will be left alive on the earth in the Millennium. These will not take the mark of the beast. If so, they would be sent to eternal hell by Christ at His second advent. Since they are left to enter the Millennium, it is proof that every man on earth will not take the mark or be killed. For example, Egypt is spoken of in Dan. 11:40-45 as not escaping the Antichrist, but we find Egyptians left to enter the Millennium in Zech. 14:16-21. So it will be with many people of all the nations under Antichrist. Some will not take the mark or obey his law and yet escape death by him. Multitudes will be killed, but not all (Rev. 7:9-11; 14:13; 15:2-4; 16:2; 20:4-6).

14 In Mt. 25:31-46 we read of many of all nations that are called blessed of My Father who will inherit the millennial and eternal kingdom. These people will not take the mark of the beast or they would be sent to eternal hell, as stated in Rev. 14:9-11. The basis of the judgment of the nations here is their treatment of Israel. Such kind treatment of Israel could not be possible on the part of any nation if all were directly controlled by Antichrist.

15 The remnant of the woman in Rev. 12:17 escape the mark of the beast and the worship of Antichrist. This is made possible by new wars in the north and east of his kingdom, forcing him to let them alone for the time being so as to conquer these new enemies. The ministry of the two witnesses helps protect them the last 3½ years. Then when Antichrist conquers his enemies after nearly 3½ years of war he gathers his forces against the Jews to destroy them. He is defeated by Jesus Christ at Armageddon before he even takes all of Jerusalem, which by some means has been suddenly delivered from Antichrist and is back in Jewish hands (Zech. 14:14-15).

Thus we conclude that Antichrist will not rule America or be a world-wide dictator; that his kingdom will be limited to the old Roman Empire territory during the time he seeks to enforce the new beast worship; that he will be in constant wars with other nations during the whole 7 years he is here (Dan. 7:23-24; 9:27; 11:36-45); that multitudes of all nations will escape the mark of the beast and his worship; and that Antichrist will be defeated by Christ before he conquers all of Asia, Europe, and

18 Kinds of "Seven" Things in Rev. (15:1)

1 Churches (1:4, 11, 20)
2 Spirits (1:4; 3:1; 4:5; 5:6)
3 Golden candlesticks (1:12, 13, 20; 2:1)
4 Stars (1:16, 20; 2:1; 3:1)
5 Lamps (4:5)
6 Seals (5:1, 5)
7 Horns (5:6)
8 Eyes (5:6)
9 Angels (8:2, 6; 15:1, 6-8; 16:1; 17:1; 21:9)
10 Trumpets (8:2, 6)
11 Thunders (10:3-4)
12 Thousand men (11:13)
13 Heads (12:3; 13:1; 17:3-8)
14 Crowns (12:3)
15 Last plagues (15:1, 6, 8)
16 Golden vials (15:7; 17:1; 21:9)
17 Mountains (17:9)
18 Kings or kingdoms (17:10-11)

20 Things Done Under the 7th Vial (16:17)

1 The earthly events between the rapture and 2nd advent end (4:1–19:21)
2 70th week of Daniel ends (Dan. 9:27)
3 Great tribulation ends (11:15–19:21; Mt. 24:15-22; Dan. 12:1-7)
4 The judgments of the seals, trumpets, and vials end (6:1–19:21)
5 Wrath of God started in the 6th seal ends (6:12-17; 16:17–19:21)
6 Two witnesses end their earthly career (11:3-14; 16:17–19:21)
7 Israel is liberated from Gentiles under Antichrist (12:1–19:21; Zech. 14)
8 Jerusalem delivered from Gentiles (Lk. 21:24; Rev. 11:1–19:21; Zech. 14)
9 Martyrdom of saints ends (6:9-11; 7:9-17; 15:2-4; 20:4-6)
10 Beast worship ends (13:1-18; 19:20)
11 Babylon is destroyed (16:17-21)
12 The times of the Gentiles end (Lk. 21:24; Rom. 11:25-29; Rev. 19:11-21)
13 Gentile world powers defeated at Armageddon (19:11-21; Zech. 14)
14 Many cities of the nations fall by an earthquake (16:17-21)
15 Great physical changes on earth take place (11:13; 16:17-21; Zech. 14:4)
16 First resurrection is completed (11:12; 7:9-17; 15:2-4; 20:4-6)
17 Day of the Lord begins (20:1-10)
18 Antichrist's reign ends (19:11-21)
19 Satan's reign on earth ends (19:11–20:3; Isa. 24:21-22)
20 Second advent; eternal reign of Christ begins (19:11-21; 20:1-10)

31 Facts About Literal Babylon (18:2)

Rebuilding of Babylon

1 Babylon as a literal city is mentioned in the fulfillment of many things which MUST BE after the rapture (14:8; 16:19; 18:1-24)
2 Zechariah predicted the rebuilding of Babylon (Zech. 5:5-11, note)
3 Babylon must again be a great commercial center (18:3-10)
4 Babylon must again be a great religious center (18:2-10, 23-24)
5 Her sorceries will deceive all nations after the rapture (18:23; 2 Th. 2:10)
6 Orders for the martyrdom of saints will go out from Babylon (18:24)
7 Babylon will be destroyed at the end of this age (16:19; 18:1-24; Isa. 13:19; Jer. 50:40)

Time of the Destruction of Babylon:

8 In the day of Israel's final restoration (16:17-20:6; Isa. 13:6-13; 14:1-7; Jer. 50:4-35)
9 In the day of the Lord (16:19; 18:1-24; Isa. 13:6-13)
11 Under the 7th vial (16:17-21)
12 When the planets are affected (16:17-21; Mt. 24:29-31; Isa. 13:10-11)
13 When the world is punished for its sins (18:1-24; Isa. 13:11)
14 When Israel is given rule over her oppressors (Isa. 14:1-4)
15 When Israel sings her triumph song (Isa. 14:3-17)
16 At the second advent (16:17-21; 18:1–19:21; Isa. 13:1-13; 14:5, 25-27)
17 At the beginning of the Millennium (16:17-21; 18:1–20:10)

How Babylon Is to Be Destroyed:

18 By an earthquake (16:17-21)
19 By a supernatural destruction (16:17-21; 18:8, 10, 17, 19, 21; Isa. 13:6-13; Jer. 50:20, 40; 51:8)
20 Suddenly in one hour (18:8-19; Isa. 13:19; Jer. 50:40; 51:8)
21 By fire from heaven (18:8-18; Isa. 13:19; Jer. 50:40)
22 With violence (18:21)
23 By the earth swallowing her (18:21; Jer. 51:62-64)
24 By God (18:8, 20), as He destroyed Sodom (Isa. 13:19; Jer. 50:40)

Extent of Babylon's Destruction:

25 Will never be inhabited again (Isa. 13:20; Jer. 50:39-40; 51:29, 37, 43)
26 Arabs and shepherds will never dwell there afterward (Isa. 13:20)
27 Totally (18:21; Isa. 13:9-22; Jer. 50:3-40; 51:26-43)
28 Never to be found again (18:21)
29 Her site to be one of the openings of hell (19:3; Isa. 14:9-17; 66:22-24)
30 On the edges of this hell hole desert creatures will dwell (Isa. 13:21-22)
31 Men will be astonished at such destruction (Jer. 50:13)

Not one of the above passages has yet been literally fulfilled, so they must refer to a future prosperity and destruction of Babylon. That a literal city is referred to is proved by its predicted destruction along with the cities of the nations (16:19).

In N.T. times Babylon was still a city with a Christian church (1 Pet. 5:13). 500 years later the Babylonian Talmud was written there. Since then it has not been destroyed as required in the above references. Even today there is a city called Hillah of nearly 300,000 population built just south of the old site of ancient Babylon. The soil is exceedingly fertile and engineers estimate that the Euphrates and Tigris rivers could irrigate 7,000,000 acres in winter and 3,000,000 in summer to grow varied crops. The whole of the East is rich in oil and other minerals. A commercial city called Babylon could be made here in a few short years.

This city will be the capital of Antichrist before he enters Palestine to make the Jewish temple his capital the last $3\frac{1}{2}$ years of this age (Dan. 11:40-45; 2 Th. 2:3-4; Rev. 11:1-2; 13:1-18). Even if we ignored all the O.T. prophecies above, we should be forced to believe in a literal city for the fulfillment of Rev. 14:8; 16:17-21; 18:1-24.

Mystery Babylon (17:1)

13 Proofs the Whore a Religious System:

1 Playing the whore in symbolic language always refers to religious fornication and idolatry (v 1-4; Isa. 23;17; 57:3-7; Jer. 3:2-9; Ez. 16:1-63; 20:30-32; 23:7-49; Hos. 4:12-19; Nah. 3:4. Literal fornication must also be understood in some of these).

2 Her causing the many nations to commit fornication with her, proves that idolatrous religious practices are being referred to, as in passages above.

3 She is not a political power for she is not classed as one with "the kings of the earth." She only causes the kings and inhabitants of the earth

lotry then her influence over the nations is through religion.

4 The beast which the woman rides is the 8th kingdom, made up of the many waters or peoples inside the old Roman Empire territory (v 1, 3, 11, 15). Since the beast itself is the kingdom, the woman must be religion dominating the kingdom until she is destroyed by it (v 12-17).

5 The attire of the great whore identifies her as a religious system or as a whore committing spiritual fornication, duping political powers by her whoredoms and idolatries (v 4). The purple, scarlet, precious stones, pearls, and golden vessels indicate the wealth of the system. Cp. Ez. 23:40-41.

6 The golden cup in her hand, full of her uncleanness, spiritual fornication, and abominations by which she dupes political powers proves her to be a religious power. Cp. Ez. 23:29-31.

7 Her name MYSTERY BABYLON indicates she is not literal Babylon. The word mystery identifies her with the religious rites and mysteries of ancient Babylon. According to Hislop's "The Two Babylons" which quotes 260 sources, the ancient Babylonian cult, started by Nimrod and his queen, Semiramis, spread among all nations. The objects of worship were the Supreme Father, the Incarnate Female, or Queen of Heaven, and her Son. The cult claimed the highest wisdom and the most divine secrets. Besides confession to priests there were many mysterious rites. Julius Caesar became head of the Roman branch of the Babylonian Cult in 63 B.C. Other emperors held the office until 376 A.D. when the emperor Gratian, for Christian reasons refused it because he saw that Babylonianism was idolatrous. Demasus, bishop of the Christian church at Rome, was elected to the headship in 378 A.D. and from here on Babylonianism and organized Christianity became one. The rites of Babylon were soon introduced into the Christian church. Heathen temples were restored, beautified, and their rituals encouraged. Worship and veneration of images, saints, relics, private confessions, penances, scourgings, pilgrimages, sign of the cross, Christmas, Lady Day, Easter, Lent, and other pagan rites and festivals, little by little, became a part of Christian worship.

8 The name MOTHER OF HARLOTS identifies the whore as a religious system (v 5). The harlots refer to many branches which have sprung from her and have become as much apostate as the great whore herself. She is a symbol of apostate religions being linked together after the rapture of the church to dominate the 10 kings of the Revised Roman Empire until Antichrist comes to full power over the 10 kingdoms by the middle of Daniel's 70th week (v 1, 3, 9-17).

9 The name MOTHER OF ABOMINATIONS OF THE EARTH identifies her to be a religious system fostering and tolerating all the abominations that go with idolatry and spiritual fornication. The word abominations is used many times of idolatry and whoredoms associated with pagan worship (Dt. 18:9-12; 29:17-18; 32:16-17; 1 Ki. 14:24; 2 Ki. 16:3-4; 21:2-11; Ez. 16:22-58; etc.). The great whore of the future tribulation will be the mother of abominations in God's sight because she will exceed all others in wickedness.

10 Her drunkenness—being drunken with blood of the martyrs of Jesus, proves beyond doubt that she is a religious institution. Only religion has killed the martyrs of Jesus in all ages. Governments have carried out the dictates of leaders in religion, doing the actual killing of saints because of religion. Although this prophecy speaks of the future drunkenness of mystical Babylon after the rapture of the church, who among us does not know of the martyrdom of 200,000,000 people in the past because they would not conform to organized religion?

5 Classes That Have Martyred Saints:

(1) Jews (Acts 7:51-60; 8:1; 9:1). Their religious prejudice caused many to be put to death

records the martyrdom of many Christians by pagan emperors because of religious differences

(3) Mohammedans slew Christians in all their conquests

(4) Greek Catholics have also persecuted and martyred Christians

(5) Roman Catholics have been guilty of martyrdoms in many centuries and many lands

Martyrdom of saints will again be revived in the old Roman Empire territory between the rapture and the 2nd advent. In the first 3½ years of Daniel's 70th week, the great whore will murder the saints of Jesus (17:6). In the middle of the week when Antichrist comes to power over the 10 kingdoms the great whore will be destroyed and martyrdom of Christians will be carried on by the beast and the 10 kings until the 2nd advent (13:1-18; 14:9-11; 17:9-17; 19:11–20:6).

11 The hatred and destruction of the great whore by 10 kings inside the Roman Empire territory prove her to be a religious system dominating them until they tire of her and give their power to the Antichrist. They turn on the great whore and destroy her so that the Antichrist might establish beast worship the last 3½ years (17:12-17).

12 The woman sits on the beast itself, not on the heads and horns in succession (v 1, 3, 7, 15). The 7 heads and 10 horns on the beast are a part of him and this is the only sense in which she rides the heads (v 9). Since the beast is the 8th world empire (v 11), it is clear that she is something separate from the empire, and only rides or dominates the peoples of that empire. What could she be other than religion?

13 The angelic explanation of the great whore proves her to be a religious system reigning over kings spiritually. The Gr. reads, "And the woman whom thou sawest is the city the great, which has a kingdom over the kings of the earth" (17:18). She has a kingdom within the kingdoms and over them. She is to be a religious system inside the old Roman Empire territory; one that has headquarters in a great city; and one that has a religious kingdom or reign over the kings of the earth.

We must recognize in the symbol two things: a great religious system and a great city where she has headquarters. The great whore will hold power over her loyal subjects, not through superior military forces, but by the deceptions of her spiritual harlotry and abominations.

18 Reasons Babylon the City:

The above facts, together with the mysteries of the Roman part of Christendom of baptismal regeneration, supposed changing of the bread and wine into the body and blood of Jesus Christ, holy wafers, holy waters, lights, candles, confessions, and other ceremonies, mumbled in a language that tends to mystify, have caused the majority of Bible students in all generations to hold that Rome is the city of the prophecy. But there is another city which could be the intent of the prophecy— literal Babylon itself, for the following 18 reasons:

1 Literal Babylon is definitely the subject of Rev. 16:17-21 and 18:1-24

2 Mystical Babylon is another subject inserted between these two passages, a parenthetical one to explain the religious aspect of Babylon. (See ***16 Contrasts Between the Two Babylons***, note d, 18:2)

3 The fact that the great whore is called mystery Babylon proves a connection with literal Babylon (17:5).

4 Literal Babylon is the site of the first great rebellion against God after the flood of Noah (Gen. 11) and it will be the site of the last great rebellion (14:8; 16:17-21; 18:1-24).

5 Literal Babylon is always associated with demon religions and idolatry in Scripture (Isa. 21:9;

6 Many prophecies concerning literal Babylon in both testaments are yet unfulfilled (Isa. 13:1-22; 14:1-27; 43:14; 47:1-15; 48:20; Jer. 50–51; Zech. 5:5-11; Rev. 14:8; 16:17-21; 18:1-24). On the other hand, the city of Rome is not once mentioned in any prophecy, fulfilled or unfulfilled.

7 Of all the empires taking part in the times of the Gentiles—Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, Revised Rome and Revived Greece, the capital city of only one (Babylon) is mentioned in prophecy with a latter day fulfillment. Memphis, Nineveh, Shushan, Rome, etc. are completely ignored in prophecy, while the capital city, Babylon is mentioned repeatedly. See scriptures under point 6 above.

8 Never has it been necessary to re-identify any city named in prophecy. Predictions in Scripture about Sodom, Gomorrah, Ninevah, Tyre, Sidon and others have been fulfilled regarding the cities known by the names referred to in the various passages. Why should Babylon be an exception? The word mystery simply defines the religious aspect of the literal city—Babylon.

9 Literal Babylon is the only city called the lady of kingdoms (Isa. 47:5, 7).

10 Babylon is the only city of the last days that will be the headquarters for every demon and unclean spirit (18:2). If this be true, then Rome or no other city will be the center of false religions fulfilling prophecy.

11 Babylon is the only city named making all nations drunk with the wine of her fornication (18:3). The great whore unnamed is the only other Babylon causing nations to be drunk with the wine of her fornication, so the references must be to the same city—mystery Babylon being the religious aspect of literal Babylon (17:2).

12 Babylon is the only city in the last days to be the center of sorceries, enchantments, etc. (18:23; Isa. 47:9-10, 12-13). Rome could not take Babylon's place in this.

13 Babylon is the only named city singled out as the object of God's wrath and plagues (16:19; 18:4, 6). If Rome was to be the great city fulfilling such prophecy it surely would have been mentioned instead of Babylon, for Rome was well known at the time John wrote the Revelation. The very absence of the name Rome is no mere accident. God never leaves us in doubt as to the true meaning of His revelation of events to come.

14 Babylon is the only city God commands His people to come out of, in the last days (18:4; Jer. 50:4-9; 51:4-8, 45). The application of this to Rome cannot be proved by Scripture.

15 Heaven is commanded to rejoice over the destruction of literal Babylon because God has taken vengeance on her (18:20). This is the same as judging the great whore of Rev. 17, proving that the great whore or mystical Babylon is the same as literal Babylon as far as a place or a city is concerned (19:2). The only difference is that the great whore is the religious aspect of the city of Babylon.

16 Babylon is the only city named which is to be judged in the last days for martyrdoms (18:24). Since both mystery and literal Babylons martyr the saints there must be some relationship. If two different cities as far from each other as Rome and Babylon were to be guilty of the same things after the rapture, then two places would be referred to and not one only as in 18:24

17 The 16 points of contrast, 7 points of similarity (p. 522) and 31 Facts About Literal Babylon (p. 536) are in harmony with the idea that the one Babylon, a literal city, is the headquarters of the other, mystery Babylon, a religious system.

18 Antichrist will be king of Syria with Babylon as his capital (Isa. 14:4). This will fulfill Dan. 8:8-9, 20-25; 11:35-45. The great whore will ride the beast (Antichrist's kingdom) in his rise to power over the 10 kingdoms (17:3, 7). It should be recognized then, that she symbolizes a religion in his capital

What religion is symbolized by the great whore with headquarters at Babylon? Could apostate Christendom have headquarters in Babylon? That is possible, but not probable due to the fact that the religion predicted is anti-Christian. Could it be Mohammedanism, the religion of the eastern part of the Roman Empire territory? It could be as there are about 416,600,000 Moslems compared to 480,000,000 Roman Catholics in the world. Moslems control the northern part of Africa, including Egypt, all of Arabia, Trans-Jordan, Syria, Iraq, Iran, Turkey and other parts of the old Roman Empire territory. Catholicism is the prevailing religion in Albania, Bulgaria, Romania, Yugoslavia, Hungary, Austria, Italy, Spain, Portugal, France, and some other parts of the old Roman Empire territory. Between the two religions most of the old Roman Empire territory is covered religiously, but this does not prove a thing regarding mystery Babylon of Rev. 17.

Babylon's could be a new religion entirely, or a revival of the ancient sorcery, witchcraft, enchantments, and astrology which characterized the ancient city. It is clear that such will be the prevailing religion of the whole Roman Empire territory in the last days, as is made clear in point 12, above.

Jesus predicted many false prophets who would show great signs and wonders to deceive men just prior to His coming to earth again (Mt. 24:24). Paul predicted the coming of Antichrist with all power, signs, and lying wonders by the power of Satan (2 Th. 2:8-12; Rev. 13:1-18; 19:20). All nations will be deceived by the sorceries and manifestations of demon powers concentrated in future literal Babylon (Rev. 9:20; 14:8; 16:13-16, 19; 18:23; Isa. 47:9-10, 12-13)

If Antichrist can start a religion and martyr millions during the last 3½ years of this age (Rev. 7:9-17; 13:1-18; 14:9-11; 16:2, 6; 16:13-16; 19:20; 20:4-6), then it stands to reason that mystery Babylon as a revival of ancient magism backed by a concentration of demon power dominating the nations of the old Roman Empire territory from Babylon could martyr many saints of Jesus during the first 3½ years of Daniel's 70th week and until Antichrist comes to full power over the 10 kingdoms of Revised Rome (Rev. 17:1-2, 5-6, 12-17).

As to Catholicism and Mohammedanism, both these religions would have to change completely to fulfill prophecies of these events. Neither religion is anti-God.

One thing seems certain—mystery and literal Babylons are two aspects of the same city and power that will fulfill prophecy in the last days after the rapture of the church. Mystery Babylon is a religious system with headquarters in literal Babylon and will fulfill Rev. 17 until Antichrist comes to full power over the 10 kingdoms of Revised Rome in the middle of Daniel's 70th week (Rev. 17:12-17). Then Antichrist, who will be king of Babylon (Isa. 14:4) and the Assyrian (Isa. 10:20-27; 30:18-33; 31:4–32:20; Mic. 5:3-15), will destroy this religious system and start his own worship the last 3½ years of this age (13:1-18; 14:8-11; 15:2-4; 16:2, 6; 17:12-17; 20:4-6).

One thing must be kept in mind, all these events will take place after the rapture of the church, so mystery Babylon need not be some religion now prominent inside the Roman Empire territory any more than the religion Antichrist will start must be some prominent religion now in existence. Religions can begin in one day and so it will be easy for two religions (Antichrist's and Babylon's) both to start and martyr millions between the rapture and the 2nd coming of Jesus Christ.

7 Headed 10 Horned Beast (17:8)

The Beast Is a Symbol of 3 Things:

2 A mortal man, as proved in points 7-46 below
3 A kingdom, as proved in points 47-60 below

Many fallacies have come by not recognizing all 3 things in the same symbol. Some passages apply to all three; some to only one.

60 Facts Concerning the Beast

6 Facts—The Beast Out of the Abyss:

1 Comes out of the abyss (11:7; 17:8)
2 Will war on the 2 witnesses (11:7)
3 Will finally kill them (11:7)
4 Once lived out of the abyss (17:8)
5 Was in the abyss in John's day (17:8)
6 Will go into perdition (17:8)

40 Facts—The Beast Out of the Sea:

7 Will be a man (13:1, 18)
8 Has 7 symbolic heads (13:1; 17:3-11)
9 Has names of blasphemy (13:1; 17:3)
10 Has 10 horns; 10 crowns (13:1; 17:3)
11 Is like a leopard, a symbol of the Grecian Empire (13:2; 17:3; Dan. 7:6)
12 Has the feet of a bear, a symbol of Medo-Persia (13:2; Dan. 7:5)
13 Has the mouth of a lion, a symbol of Babylon (13:2; Dan. 7:4)
14 Receives power from Satan (13:2; 2 Th. 2:8-12; Dan. 8:24; 11:38)
15 10 kings give their power to him (17:12-17)
16 10 kings agree to give their power to him after he overthrows 3 of them (17:12-17; Dan.7:23-24)
17 Leads the 10 kings against Christ at Armageddon (17:14; 19:19-21)
18 Will destroy the great whore (17:16)
19 Will be commander-in-chief of all earthly armies at Armageddon (19:19)
20 Will be slain at Armageddon, proving him to be a mortal man (19:20; Dan. 7:11; Isa. 11:4; 2 Th. 2:8-12)
21 Is to be defeated by Christ (19:20)
22 Will be cast into hell (19:20)
23 Will still be in hell 1,000 years later (20:10)
24 World will wonder after him (13:3; 17:8)
25 Will be worshipped by men (13:3, 8, 16-18; 14:9-11; 16:2; 20:4)
26 Will speak blasphemies (13:5-6; Dan. 7:20, 25; 11:36)
27 Will be given power 42 months, the last $3^{1}/_{2}$ years of this age (13:5; 19:11-21; Dan. 7:25-27; 9:27; 12:7)
28 Will make war on saints (13:6; 14:9-11; 15:2-4; 20:4-6; Dan. 7:21; 8:25)
29 Will overcome saints and kill them (13:7; 14:9-11; 15:2-4; 20:4-6; Dan. 7:21)
30 Will rule many nations (13:7; 17:12-17; Dan. 7:23-24; 11:40-45)
31 Will have a co-worker, the false prophet (13:11-18; 16:13-16; 19:20)
32 Will have miraculous powers (13:2-14; 16:13-16; 19:20; 2 Th. 2:8-12)
33 An image will be made of him (13:2, 12-14; 14:9-11; 15:2-4; 20:4-6)
34 The image will be given life (13:15)
35 It will do personal acts (13:15)
36 Will brand men with a mark (13:16)
37 Or with his name (13:17-18; 15:2)
38 Or with the number of his name (13:18)
39 Will kill men who do not take his brands and worship him (13:15; 20:4)
40 Will cause boycott (13:17)
41 Will be opposed by angels (14:9-11)
42 Will cause men to be damned (14:9-11)
43 Will be opposed by men (15:2)
44 Will receive plagues (16:2, 10)
45 Will have a throne and kingdom (16:10)
46 Will league with Satan and demons in mobilizing nations (16:13-16)

14 Facts—The Beast as a Kingdom:

47 Is the 8th kingdom (17:11)
48 Is to be dominated by the great whore until Antichrist comes to power over the 10 kingdoms (17:1-7, 12-17)

51 One head is killed (13:3)
52 The head will be made alive (13:3-14)
53 Is revived again in the last days by Antichrist (17:10-17; Dan. 7:24)
54 Succeeds 7 world empires (17:9-11)
55 5 empires had fallen before John's day—Egypt, Assyria, Babylon, Medo-Persia, and Greece (17:10)
56 The 6th kingdom (Roman Empire) was in John's day (17:10)
57 The 7th kingdom (made up of the 10 kingdoms inside the Roman Empire territory) is not yet come (17:10-17; Dan. 7:23-24)
58 The 7th must continue a short space before Antichrist comes (17:10)
59 The 7th becomes the 8th kingdom when Antichrist gets full power over the 10 kingdoms (17:9-17)
60 The 8th is one of the 7 kingdoms, that is, the 5th that had fallen before John's day This is in harmony with the facts that the beast was before the 6th and 7th and is not during the 6th and 7th, and becomes the 8th after the 6th and 7th (17:8-11).

7 Proofs Antichrist Not From Abyss

1 Only a person could be referred to in such statements as a beast coming from the abyss. A kingdom could not possibly come from such a place. This would mean that every person in the original kingdom would come back to live on earth again. This is not taught of one human being in Scripture, much less of thousands of people coming out to carry on with their original lives and kingdom. If only a person can be referred to, then it must be either an angel or a human being who is now confined to the abyss and will come out to fulfill this prophecy. It is not necessary to hold that the beast of the abyss must be a man brought back from the dead, or that the beast out of the abyss and the beast out of the sea must be the same person.

2 The Antichrist or beast out of the sea of humanity must be an ordinary mortal because he will die at Armageddon (Dan. 7:11; 8:8, 22, 25; 2 Th. 2:8-9; Rev. 19:20). This would be impossible if he were some man resurrected and made immortal during his second lifetime on earth.

3 The doctrine of a resurrection of any man from corruption to become a mortal again and die again on earth in his second lifetime is not taught in Scripture (Heb. 9:27). Judas, Antiochus Epiphanes, or no other man is an exception to the law of dying only once and after this the judgment. One does not have to make the Bible contradict itself in order to find an explanation of all facts.

4 The doctrine of a re-incarnation is not once mentioned in Scripture, so this would be impossible for any human being who ever lived on earth (Heb. 9:27; Rev. 20:11-15). To be reincarnated one would have to be born again in the flesh as a baby, grow to maturity, and go through every process in his previous lifetime. This is utterly unscriptural. The next time men are to live in bodies is in the resurrection when their own grown bodies will be brought forth (Dan. 12:2; Jn. 5:28-29; 1 Cor. 15:20-58; 1 Th. 4:16; Phil. 3:21; Rev. 20:11-15).

5 The abyss is not the place of confinement for human beings who die in their one and only mortal lifetime. It is a place for confinement of demons and certain fallen angels (Lk. 8:31; Rev. 9:1-21; 11:7; 17:8; 20:3, 7). Human souls that are righteous go to heaven at death (2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23; Rev. 6:9-11). The wicked go to hell (Lk. 16:19-31; Rev. 20:11-15, notes). Therefore, no human being could ever come out of the abyss as the Antichrist.

6 There is no scripture to prove that Antichrist will be different from any other natural man in his lifetime as to his birth, death, etc. He will merely

the dead to fulfill any purpose on earth. If some man in history could fulfill the prophecies then some man who has never died can fulfill them. No re-incarnation or resurrection has been necessary for the operation of supernatural powers of either God or Satan at any time. The only thing necessary is the complete yieldedness to the operator.

7 That the Antichrist will be assassinated in the middle of Daniel's 70th week and then rise from the dead as an immortal being and an incarnation of Satan is unscriptural. The head wounded to death and revived again has no reference to Antichrist, but to one of the heads on the beast, which are all kingdoms and not men (17:9-11). The Antichrist is merely the human head of the 8th kingdom. He is not any one of the 7 heads or 10 horns. They symbolize other things before he even comes (Dan. 7:23-24; Rev. 17:9-11). Antichrist will never be an incarnation of Satan, for we see the dragon as a separate person from the beast in all Scripture (2 Th. 2:8-9; Rev. 13:1-18; 16:13-16; 20:10). Satan is an angel with his own body and could never be on the inside of any man bodily (note n, Lk. 22:3).

Beast Out of the Abyss Identified

The beast out of the abyss is a satanic angel and not the human spirit of some dead man. He does not incarnate himself in the human Antichrist or beast out of the sea, but merely uses him as a tool to revive the 5th or Grecian kingdom as the 8th and last kingdom in the times of the Gentiles. This spirit ruled the old Grecian Empire, the 5th of the 5 kingdoms that had fallen before John's day (17:10). When his kingdom fell he was confined to the abyss where he remained during the 6th kingdom (the Roman Empire, which was the one in existence in John's day) and where he has been ever since. He will be confined to the abyss until the 10 kingdoms are formed inside the Roman Empire to make the 7th kingdom of 17:10. He will then be loosed and use the Antichrist to revive the old Grecian Empire as the 8th kingdom of 17:11.

This is what the angel meant when he said the beast was (had existed on earth before John's day), and is not (on the earth in John's day); and shall ascend out of the abyss and go to perdition (17:8).

Kingdoms of this world have always been controlled by godly or satanic angels and wars on earth are lost or won as a result of battles in the heavenlies between the good and bad angels. God plans the rise and fall of certain kingdoms and Satan seeks to keep the prophetic Word from coming to pass (Isa. 24:21-23; 25:7; Dan. 10:13-21; 11:1; 12:1; Eph. 6:12; Rev. 12:7-12; 16:13-16). In Dan. 10:12-21; 12:1 we have the satanic prince of Persia, the prince of Grecia, Michael, Israel's prince, and other angelic rulers mentioned.

He Is the Prince of Grecia Because

1 The last visions of Daniel concern the Grecian Empire, its 4 divisions, and the rise of Antichrist out of one of them (8:9, 20-25; 11:1-45).

2 The Antichrist, the earthly head of the 8th kingdom (which is a revival of the 5th kingdom that had fallen before John's day—17:10), will come from the Syrian division of the old Grecian Empire (Dan. 8:9, 20-25; 11:36-45, notes). If he comes from the old Grecian Empire and revives it, then it is definite that the spirit out of the abyss is the prince of Grecia of Dan. 10:20.

3 In Dan. 7:23-24 Antichrist uses one of the 10 kingdoms, the Syrian kingdom, to overthrow 3 others, that is, the other 3 divisions of the old Grecian Empire of Dan. 8:9, 20-25. This points to the prince of Grecia as the beast out of the abyss.

4 The body of the beast of Revelation is like a leopard (13:2), which, in Daniel 7:6, symbolizes the old Grecian Empire, proving that the kingdom of Antichrist will be mainly Grecian in character and policy, as the Syrian division in Dan. 8:9-14, 20-25;

the prince of Grecia.

5 In Joel 3:6 with Zech. 9:13 we have prophecies of the Grecian Empire in the last days under Antichrist, proving beyond doubt that the prince of Grecia is the spirit of the abyss. This revival of Greece will be the head healed that was wounded to death (13:3, 12-14). The 8th kingdom will be the Revived Grecian Empire, not the Revised Roman Empire, which is the 7th head on the beast.

Beast Out of the Sea Identified

1 He is a man (13:18; 2 Th. 2:3). See points 7-46, col. 1, p. 538.

2 Who is he? At present he is unknown—not any man now prominent in world affairs.

3 When will he come? He will not come on the scene of action until after 10 kingdoms are formed inside the old Roman Empire territory (Dan. 7:23-24, note), and until after the rapture of the church (notes f-q, 2 Th. 2:7-8). He will come at the beginning of Daniel's 70th week (Dan. 9:27; Rev. 6:1-2). Warning: any speculation regarding any man as the Antichrist before then is pure human guesswork and valueless.

4 Where does he come from? He will come from Syria, as proved in Dan. 7:23-24; 8:9, 20-25; 11:36-45, notes.

5 What will he be called? See 15 Titles of Antichrist, p. 488 under ***The Antichrist***.

6 How long is he to be here? For 7 years; 3½ years getting power over the 10 kingdoms inside the Roman Empire territory (Dan. 7:23-24; 11:36-45); and 3½ years as ruler over them (Rev. 13:5). See ***The 70 Weeks***, p. 1480, O.T.

7 Where is he to reign? From Babylon the first 3½ years, or during his rise to power (Isa. 14:4-17) and from Jerusalem the last 3 ½ years (Dan. 9:27; 11:45; Mt. 24:15; 2 Th. 2:3-4; Rev. 11:1-2)

8 What power will he have? He will receive power from Satan (Dan. 8:24; 11:38-39; 2 Th. 2:8-12; Rev. 13:1, 4; 17:12-17). The spirit out of the abyss will be Satan's agent in dominating the Antichrist (11:7; 17:8).

20fold Power: He Will Have Power To:

1 Blaspheme God (13:5-6; Dan. 7:8, 20, 25; 11:36)
2 Overcome saints (15:2-4; 20:4-6)
3 Overcome Jews (13:7; Dan. 7:21; 12:7)
4 Conquer nations 13:7; Dan.7:7-8,19-24; 11:40-45
5 Destroy mystery Babylon (17:12-17)
6 Kill the two witnesses (11:7)
7 Change times and laws (Dan. 7:25)
8 Understand mysteries (Dan. 8:23)
9 Do as he wills (Dan. 11:36)
10 Do miracles (13:13; 2 Th. 2:9)
11 Cause craft to prosper (Dan. 8:25)
12 Control money (Dan. 11:38-43)
13 Deceive many (13:1-18; 2 Th. 2:10)
14 Contract with Israel (Dan. 9:27)
15 Control religion (13:1-18; Dan. 11:36)
16 Control lives of men (13:12-18)
17 Control kings (17:12-17)
18 Cause nations to fear (13:4)
19 Fight against Christ (19:19-21)
20 Reign for 42 months (13:5)

For Ever and Ever (19:3)

Used 13 Times in Revelation Of:

1 Worship of God and the Lamb (1:6; 5:13; 7: 12)
2 God living for ever and ever (4:9-10; 5:14; 10:6; 15:7)
3 God and Christ reigning for ever and ever (11:15)
4 Smoke of eternal torment ascending up for ever and ever (14:9-11; 19:3)
5 Torment of the wicked forever and ever (20:10)
6 Saints reigning for ever and ever (22:5)

Heavenly Horses Mentioned in Scripture (19:11)

1 Christ rides one (v 11, 19, 21). This is not the same as the white horse in Rev. 6:1-2, which is
2 Armies of heaven ride them (v 14)
3 Elijah was taken to heaven in a chariot drawn by horses (2 Ki. 2:11-12)
4 Elisha was protected by many chariots drawn by horses (2 Ki. 6:17)
5 Zechariah saw many horses—red, speckled, and white, on which rode God's scouts sent forth into all the earth (Zech. 1:8-11)
6 Zechariah saw horses—red, black, grisled, and bay horses, called spirits of the heavens that were harnessed to chariots going forth through the whole earth with scouts for God Zech.6:1-8
7 Paul taught that in heaven there are creatures like those we have on earth, which means that horses are up there (Rom. 1:20; 1 Cor. 2:9)

8 Mountain Kingdoms And Israel (17:11)

1 Egypt was the first kingdom to oppress Israel in the times of the Gentiles—that period of Israel's history from her beginning as a nation in Egypt to the 2nd advent of Christ (Lk. 21:24; Rom. 11:25; Rev. 11:1-2). The words Egypt and Egyptian are used 731 times in Scripture and in nearly every case with Israel. Even until the Roman Empire days, Egypt was Israel's bitter enemy, with the exception of a few periods of friendship. Egypt was the place where Israel became a nation and where they were oppressed over 80 years before Moses led them out of bondage (Gen. 15:13-14; Gen. 37 through Ex. 15). She is mentioned many times after this as the oppressor of Israel (1 Ki. 14; 2 Ki. 17; 18:21–19:38; 23:28-37; 25:25-26; 2 Chr. 14:9-12; 16:7-9; Isa. 30-31; Ez. 29:32) After having oppressed Israel off and on for over 3,750 years, Egypt will be subject to Antichrist in oppressing them again under the 8th kingdom (Dan. 8:21-25; 11:40-45). She will never be a great world power again (Ez. 29:15), but will serve the Lord along with Israel in the eternal kingdom (Isa. 11:11-16; 19:23-25; 27:12-13; Zech. 10:10-11; 14:16-21). See note c, Ps. 80:13.

2 Assyria was the second great empire to oppress Israel in the times of the Gentiles. Founded by Nimrod (Gen. 10:8-12) it was a kingdom inferior to Egypt for 1,300 years. Then God allowed her to chasten Israel (2 Ki. 15–16; 17–19; 23–24). The words Assyria and Assyrian are used 175 times and nearly always in connection with Israel. She oppressed Israel off and on for about 175 years. Antichrist will be the last Assyrian to oppress Israel in the times of the Gentiles (Isa. 10:20-27; 14:25; 31:4-9; Mic. 5:5-6). Assyria will be blessed in the eternal kingdom along with Israel (Isa. 11:16; 19:23-25). See note c, Ps. 80:13.

3 Babylon was the third empire to oppress Israel in the times of the Gentiles. It is the first one mentioned in Daniel, and for this reason many Bible scholars start the time of the Gentiles with Babylon. But it must be remembered that both Egypt and Assyria persecuted Israel before Babylon and much longer. Why start the time of the Gentiles with the third empire to oppress Israel merely because Daniel saw those times from his day forward? He naturally could not predict the oppressions of Israel by Egypt and Assyria for they were in the past by the time he lived. Nevertheless, were they not oppressions by the Gentiles? If so, then they rightly belong to the times of the Gentiles. Daniel saw them from this day forward, while John saw the whole length of the times of the Gentiles from Egypt to the Revised Roman Empire, the purpose being to identify the 8th kingdom that will complete the times of the Gentiles.

Babylon as an inferior kingdom, helped Assyria against Israel (2 Ki. 17:24-30; 2 Chr. 33:11). She was chosen of God to take Judah captive for 70 years (2 Ki. 20; Isa. 39; Jer. 24). Babylon is mentioned in Daniel under the head of gold (2:37-38) and a lion (7:4). The word Babylon is used 284 times in Scripture nearly always in connection with Israel. She will have a latter day part in oppressing Israel (Isa. 13-14; Jer. 50-51). See p. 536- 537.

rael in the times of the Gentiles. It is the 2nd one in Daniel as the breast and arms of silver (2:32, 39), the bear (7:5), and the ram (8:20). It is referred to only 58 times in Scripture, but in an important role (2 Ki. 17:6; 18:11; Isa. 13:17; Dan. 5; 10:13-21; 11:1-2; Ezra. 1:1-8; 4:1–9:9; Neh. 1–13). It will fulfill prophecy in the last days under Antichrist (Ez. 38–39). Medo-Persia persecuted Israel off and on for over 100 years. See note c, Ps. 80:13.

5 Greece was the 5th empire to oppress Israel in the times of the Gentiles and the 3rd one in Daniel. It is symbolized in Daniel by the belly and thighs of brass (2:32, 39), as the leopard (7:6), and as the he-goat (8:5-9, 20-25). It is only mentioned by name 9 times in Scripture, due to the fact it existed between the Old and New Testament times. She is mentioned many times in the books of Maccabees in the Apocrypha, Practically all of Dan. 8, 11 and 12; Rev. 6:1-8; 13:1-18; 17:9-17; 19:19-21 must be understood in connection with Greece which will be revived again as the 8th kingdom. Greece and the Syrian and Egyptian parts of the empire persecuted Israel off and on for over 250 years. The Grecian empire is the 5th head on the beast of Rev. 17:9-11, which was (before John), is not (in John's day), and becomes revived as the 8th and last kingdom to oppress Israel. She is the head that was wounded to death and made alive again (13:3, 12).

6 Rome was the 6th empire to oppress Israel in the times of the Gentiles and the 4th in Daniel. It is symbolized in Daniel as the legs of iron (2:33, 40), the non-descript beast (7:7-8, 23-24), and the 6th head on the beast (Rev. 17:9-17). Rome oppressed Israel over 200 years and dispersed the Jews, 70 A.D. (Dan. 9:26-27; Mt. 24:1-3; Lk. 21:20-24, notes). It is from this territory that the next two kingdoms will arise.

7 Revised Rome will be the next empire mentioned in Scripture as oppressing Israel in the times of the Gentiles. This kingdom will be made up of 10 kingdoms inside the Roman Empire territory in the last days. For this reason we call it the Revised Roman Empire, not the Revived. If the Roman Empire were to be revived it would be one kingdom ruled by one man from Rome, but instead 10 separate kingdoms ruled by 10 kings and with 10 separate capitals will be formed inside the Roman Empire territory. This is symbolized in Daniel by the 10 toes (2:40-45) and 10 horns (7:7-8, 19-24), and by 10 horns in Rev. 12:3; 13:1; 17:9-17.

10 Proofs Toes and Horns the Same:

(1) The number is the same (12:3; 13:1; 17:12; Dan. 2:40-45; 7:7-27)

(2) They all exist together and fight Christ at Armageddon (17:14; 19:11-21; Dan. 2:34-35, 44-45; 7:8-14, 21-27)

(3) They all exist after Rome and are a revision of it (17:12-17; Dan. 2:44-45; 7:7-8, 23-24)

(4) They will all be connected with the same beast at the same time (17:12-17; 19:19-21; Dan. 7:8, 11, 21-27)

(5) The little horn of Dan. 7:7-8, 19-24, and the beast of Rev. 17:9-17 are the same and will arise after the 10 kings and from among them (17:12-17; Dan. 7:7-8, 23-24)

(6) They will become subject to the same man at the same time (13:1-8; 17:12-17; Dan. 7:23-24)

(7) The kingdom of God and Christ will be set up in the days of their existence (17:14; 19:11-21; Dan. 2:44-45; 7:7-27)

(8) They will give their power to the same man for the same length of time (13:5; 17:8-17; Dan. 7:23-25; 12:7)

(9) The 10 horns are the same as the 7th kingdom of Rev. 17:8-17. They succeed the 6th kingdom or Rome and precede the 8th or the Antichrist kingdom (17:8-17). The 10 toes and 10 horns of Dan. 2:40-45; 7:7-8, 23-24 also come out of Rome, succeed Rome and precede the kingdom of the little horn or the Antichrist kingdom. Hence, they must be the same before him is different from that after him. Before he comes they are independent, but after he comes to power they are subject to him. They control the 7th; he controls the 8th kingdom. Therefore, they must be the same

8 Revived Greece will be the 2nd of the future empires to oppress Israel in the times of the Gentiles and the last world power to do so. Antichrist will come out of the 10 kingdoms and overthrow 3 of them. The others will submit to him thus forming the 8th kingdom (Dan. 7:23-24; Rev. 17:8-17). It will be defeated by Christ at His second advent. This will end the times of the Gentiles.

The Millennium (20:6)

50 Points About the Millennium

1 Definition: Latin, mille, a thousand, and annus, year. The phrase thousand years is used 6 times in 20:1-7

2 It is the last dispensation for man before the final removal of the curse (22:3)

In Scripture it is Called:

(1) The thousand years reign of Christ (20:2, 4, 5, 6, 7)
(2) The dispensation of the fulness of times (Eph. 1:10)
(3) The day of the Lord (see p. 398). Called that day many times in the prophets (Isa. 2:11; 4:1; 19:21; 24:21; 26:1; Ez. 39:22; 48:35)
(4) The world (age) to come (Mt. 12:32; Mk. 10:30; Eph. 1:21; 2:7; 3:21)
(5) The kingdom of Christ and of God (Eph. 5:5; 2 Tim. 4:1; Rev. 11:15)
(6) The kingdom of God (Mk. 14:25; Lk. 19:11; 22:14-18)
(7) The kingdom of heaven (Mt. 3:2; 4:17; 7:21; 8:11; 10:7; 18:1-4)
(8) The regeneration (Mt. 19:28)
(9) The times of the restitution (restoration) of all things (Acts 3:20-21)
(10) The consolation of Israel (Lk. 2:25)
(11) The redemption of Jerusalem (Lk. 2:38)
(12) The kingdom of His dear Son (Col. 1:13; 2 Pet. 1:11)

3 Satan will be bound (Rev. 20:1-10)

4 It will be between the second advent and the New Heaven and New Earth (note h, 2, 19:19)

5 The kingdom will be literal and earthly (Isa. 9:6-7; Dan. 2:44-45; 7:13-27; Zech. 14; Lk. 1:32-33; Rev. 5:10; 11:15; 20:1-10; 22:4-5)

6 It will be a theocratic government (Isa. 2:2-4; 52:7; Ez. 43:7; Dan. 2:44-45; 7:13-14; Zech. 14:1-21; Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10)

7 Christ will rule under God (Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33)

8 David will rule over all Israel under Christ (Jer. 30:9; Ez. 34:24; 37:24-28; Hos. 3:4-5)

9 The apostles will rule over one tribe each (Mt. 19:28; Lk. 22:30)

10 All saints will have part in ruling as kings and priests (note k, 20:4)

11 World capital will be Jerusalem (Isa. 2:2-4; Ez. 48; Zech. 14)

12 The kingdom will be world-wide (11:15; Dan. 2:44-45; 7:13-27; Zech. 14)

13 Certain classes will not inherit the kingdom (1 Cor. 6:9; Gal. 5:19-21)

14 Certain classes will be excluded from entrance into the kingdom (Mt. 5:20; 13:39-50; 24:45-51; 25:31-46; Rev. 14:9-11)

15 The judgment of the living nations at the 2nd advent will determine who is worthy of entrance into the kingdom (Mt. 25:31-46)

16 All nations will be required to send representatives to Jerusalem once a year to acknowledge Christ (Zech. 14:16-21; Isa. 2:1-4; 35:8-9)

17 The wicked dead will not be resurrected to live again in the Millennium or be given a second chance (Rev. 20:4-6, 11-15; Heb. 9:27)

18 The earth will not be desolate during the Mil-

19 There will be civil and religious laws for all nations (Isa. 2:2-4; 9:6-7; 11:3-5; 65:20; Zech. 14:16-21; 1 Cor. 15:24-28)

20 The Gentile nations will be located in the part of the earth God gave to each nation and race (Dt. 32:8; Acts 17:26)

21 Israel will be given all the original promised land (Gen. 15:14-18; 17:6-19; Isa. 60:21; Ez. 47:13–48:35)

22 The world-capital building will be the future Jewish temple at Jerusalem Ez.43:7; Zech. 6:12-13

23 A river will flow out from under the temple southward and part into two branches—one going into the Mediterranean and one into the Dead Sea, the waters of which will be healed and have many fish (Ez. 47; Zech. 14:8)

24 There will be earthly priests and Levites serving in the future temple (Isa. 66:19-24; Ez. 43:19-27; 44:9-31)

25 All the former sacrifices, feasts, and rituals of the temple worship will be continued as an eternal memorial of what they were types of before Christ fulfilled them (Ez. 43:19-27; 44:5, 30; 45:17-25; 46:1-24; Zech. 14:16-21; Isa. 66:19-24)

26 The Holy Spirit will be poured out upon all flesh (Isa. 32:5; Ez. 36:25-27; Joel 2:28-32)

27 Universal knowledge of the Lord will be manifest (Isa. 11:9; Zech. 8:22-23)

28 Jews will again be the missionaries to evangelize the nations (Isa. 2:2-4; 40:9; 52:7; 61:6; 66:18-21; Zech. 8:23)

29 There will be one universal religion (Mal. 1:11; Zech.14:16-21; Isa. 2:2-4; Joel 2:28-31; Jer. 31:31-36)

30 The glory of God will be continually manifest (Isa. 4:4-6; Ez. 43:1-5)

31 Salvation in its fullness will be for all (Joel 2:28-32; Acts 2:16-21; Isa. 2:2-4; 11:9; 52:7; Heb. 8–10)

32 Divine healing for the body will be experienced by all (Isa. 32:1-5; 33:24; 35:3-6; 53:5; Mt. 8:17; 1 Pet. 2:24)

33 There will be universal peace (Isa. 2:4; 9:6-7; Mic. 4:3-4; Mal. 1:11)

34 Universal prosperity will be a reality (Isa. 2:2-4; 65:20-25; Mic. 4:4-5)

35 The financial system will be as in Israel (Gen. 14:20; 28:22 with Heb. 6:20; 7:1-10; Mt. 23:23; Rom. 2:22; 1 Cor. 9:7-18; 16:1-3; Mal. 3:10-12)

36 Full justice will be meted out to all alike (Isa. 9:6-7; 11:3-5; 65:20-25; 66:1-2; Mt. 5:1–7:29)

37 Human life will be prolonged indefinitely (Isa. 65:20-25; Zech. 8:4)

38 Light from the planets will be increased 7fold (Isa. 30:26; 60:18-22)

39 Animals natures will be changed as before the fall (Isa. 11:6-8; 65:17-25; Rom. 8:18-23)

40 Deserts will blossom again as a rose (Isa. 35:1-10; 55:12-13; Ez. 36:8-12; Joel 2:18-27; 3:17-21; Amos 9:13-15)

41 Love and righteousness will prevail (Isa. 9:6-7; 11:5; 32:1-5; 65:17-25)

42 The Jews will be the head of all nations under the Messiah(Dt. 28:1-14)

43 The test for man will be to obey Christ, the resurrected saints, and the laws (Ps. 2; Rev. 2:26-27; 5:10; 11:15; 12:5; 20:1-10)

44 Fruitful seasons will be enjoyed without interruption (Isa. 30:23-25; 33:20-21; 35:6-7; 41:17-18; 49:10; Ez. 34:26; 47:1-12; Zech. 14:8)

45 Material blessings will fill the earth (Isa. 29:17; 30:23-24; 32:15; 35:1-7; 41:19; 49:9-10; 51:3; 55:13; 60:5-17; 62:8-9; Jer. 31:27-28; Ez. 34:27; 36:25-35; Joel 3:18; Amos 9:13)

46 Waste places of the earth will be restored to usefulness (Isa. 32:16-18; 49:19; 52:9; 61:4-5; Ez. 36:8-38; Amos 9:14-15; Acts 15:13-18)

47 Great highways will cover the earth (Isa. 11:16; 19:23-25; 35:7-8)

48 Normal increase of mankind (Gen. 1:26-28;

49 10fold purpose of God in the Millennial reign of Jesus Christ:

(1) To put down rebellion on earth, so that God may be all and all again as before the rebellion by Lucifer and Adam (1 Cor. 15:24-28; Heb. 2:7-9; Eph. 1:10)
(2) To fulfill the everlasting covenants made with Abraham (Gen. 12; 13; 15; 17), Isaac (Gen. 26), Jacob (Gen. 28), David (2 Sam. 7), and others Mt. 26:28; 2 Cor. 3:6-15; Heb.7; 8; 9; 10
(3) To vindicate and avenge Christ and the saints (Mt. 26:63-66; Rom. 12:19; Ps. 2; Isa. 63; Rev. 1:7; 6:9-11; 19:1-10; 1 Pet. 1:10-12; 2 Tim. 4:7-8; Rom. 8:17-21)
(4) To restore Israel and deliver them from the nations and make them the head of all nations forever (Acts 15:13-18; Mt. 24:31; Isa. 11:10-12; Ez. 20:33-44; Dt. 28)
(5) To exalt the saints of all ages to a kingly and priestly position according to their works (Rom. 8:17-21; 14:10; 2 Cor. 5:10-11; Phil. 3:20-21; Col. 3:4; 1 Pet. 1:10-13; 5:1-4; Rev. 1:5; 2:26-27; 5:10; 11:15-18; 12:5; 20:4-6)
(6) To gather together in one all things in heaven and earth (Eph. 1:10)
(7) To judge the nations in righteousness and restore the earth to its rightful owners (Isa. 2:2-4; 11:1-11; Mt. 25:31-46; Dan 7:9-27)
(8) To restore a righteous and an eternal government on earth as originally planned (Isa. 9:6-7; 11:1-9; 42:1-5; Dan. 2:44-45; 7:13-27; Lk. 1:32-33; Rev. 11:15; 20:4-6; 22:4-5)
(9) To fulfill hundreds of prophecies concerning the eternal reign of the Messiah (Dan. 9:24; 1 Pet. 1:10-13; Acts 3:20-21)
(10) To restore all things as before sin entered the world (Acts 3:20-21; Isa. 66:22-24; 2 Pet. 3:10-13; Rev. 21–22)

50 The Millennium will end in one more short period of rebellion. Then the final destruction of all rebels will take place, leaving the saints, natural and resurrected, in charge of the eternal perfect earth (Rev. 20:7-10; 21:1–22:5; 2 Pet. 3:10-13; Isa. 66:22-24)

7 Judgments of Scripture (20:11)

1 Judgment of believers' sins in the cross of Christ (Jn. 12:31-32)
  (1) Subjects: believers as to sin (Rom. 6:10; Heb. 9:25-28)
  (2) Time: on the cross (Jn. 3:14; 1 Pet. 2:24; Jn. 17:4)
  (3) Place: Calvary (Lk. 23:33; Jn. 19)
  (4) Basis: Christ's perfect work (Jn. 3:16; 5:24; Rom. 6:8)
  (5) Result: death to Christ; life to believers (Rom. 4:1-24; 5:1-21; 8:1-16)
2 Believers' self-judgment throughout life (1 Cor. 11:31-32)
  (1) Subjects: believers walking in the light (1 Jn. 1:7)
  (2) Time: every day (Rom. 6:16-23; 8:1-13; Eph. 4:22-32; Col. 3:5-17)
  (3) Place: in the earth (Rom. 8:1-16; Heb. 12:5-11)
  (4) Basis: obedience to God and His Word (Jas. 1:22-25)
  (5) Result: chastisement or approval from God (Heb. 12:5-11)
3 Judgment of Israel for her many centuries of rebellion (Ez. 20:33-44)
  (1) Subjects: the living Jews of the future tribulation (Zech. 12:10-13:1)
  (2) Time: during the great tribulation (Jer. 30:3-11; Mt. 24:4-15; Dan. 9:27; 12:1)
  (3) Place: Palestine, Edom, and Moab (Zech. 12:1-14:21; Dan. 11:40-45; Isa. 16:1-5; Ez. 20:33-44; Hos. 2:14-17; Mt. 24:15-31; Rev. 12:6, 14)
  (4) Basis: obedience to God and His Word (Jas.

(3) Result: conversion of Israel as a nation at the 2nd advent (Isa. 1:27; 66:7-8; Jer. 30:3-11; Ez. 22:19-22; Zech. 12:10-13:1; Mt. 23:37-39; 24:31; Rom. 11:25-29)

4 Judgment of angels for rebellion against God (2 Pet. 2:4; Jude 6-7)
  (1) Subjects: fallen angels (2 Pet. 2:4; Jude 6-7; Rev. 12:7-12; 1 Cor. 6:3)
  (2) Time: at the great white throne judgment after the Millennium (2 Pet. 2:4; Jude 6-7; Rev. 20:11-15)
  (3) Place: before the great white throne in heaven (Rev. 20:11-15)
  (4) Basis: obedience to God (2 Pet. 2:4; Jude 6-7; Ez. 28:11-17)
  (5) Result: eternal damnation in the lake of fire (Rev. 20:10; Mt. 25:41, 46)
5 Judgment of believers' works (Rom. 14:10; 2 Cor. 5:10-11; 1 Cor. 3:11-15, notes)
6 Judgment of the living nations at the 2nd advent (Mt. 25:31-46, notes)
7 Judgment of the wicked dead (Rev. 20:11-15; Acts 17:31; Rom. 2:16)
  (1) Subjects: The wicked dead (v 5-6, 12-15) who are not judged at the judgment of the nations 1,000 years before (Mt. 13:30, 39-50; 24:51; 25:3-46; Rev. 14:9-11; 19:20). These include all wicked men from Adam to end of Millennium.
  (2) Time:
    A End of the Millennium (v 7-15)
    B When heavens and earth are renovated by fire (v 11; 2 Pet. 3:7-13; Heb. 1:10-12; 12:25-28; Rom. 1:21-23)
  (3) Place: at the great white throne (v 11; Ps. 9:7-8). The throne is literal and the white indicates absolute righteousness and justice of the judgment (Ps. 45:6-7; 96:10-13; Jn. 7:24; Acts 17:31; 2 Tim. 4:8), just as white robes indicate the righteousness of the saints (19:8)
  (4) Basis:
    A Law of conscience (Rom. 2:12-16)
    B Law of memory (Lk. 16:25)
    C Law of Moses (Rom. 2:12-16)
    D Law of character (Heb. 3:8-10; Eph. 4:19)
    E Gospel (Rom. 2:12-16)
    F Records of personal acts (Mt. 12:36; Lk. 12:2-9; Jn. 3:18; Rev. 20:12)
    G The book of life (Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:18-19; Ex. 32:32-33; Ps. 69:28; Dan. 12:1; Lk. 10:20; Phil. 4:3)
    H The Word of God (Jn. 12:48)
  (5) Judges:
    A God the Father (v 12; Heb. 12:23-24; 13:4; Rev. 6:10; Rom. 2:12-16)
    B God the son (Jn. 5:19-27; Acts 10:42; 2 Tim. 4:8; Rev. 19:11)

  God will judge by Jesus Christ. The Father will decree, the son will execute (Acts 10:42; 17:31; Rom. 2:16).
  (6) Nature: It will not be a spiritual, invisible, endless process but a definite, literal, visible, and personal trial in God's court similar to a trial on earth (v 11-15; Ps. 9:8; Mt. 7:2, 21; Acts 17:31; Rom. 2:12-16; Heb. 9:27)
  (7) Universality:
    A The sea gave up the dead in it. This could only refer to bodies, for souls and spirits of the wicked dead do not remain in the sea at physical death. They go to hell and await the resurrection of their bodies (v 13; Lk. 16:19-31; Isa. 14:9). See ***Hell***, p. 1030-1033
    B Death gave up the dead that are in it. This could only refer to bodies, for the body only dies at physical death (Jas. 2:26). Souls are dead in trespasses and in sins while yet in the body (Mt. 8:22; Eph. 2:1-9; 1 Tim. 5:6). Physical death only, therefore, could be the reference
    C Hell delivered up the souls that are in it (v 13). Souls and not the bodies of the wicked 31, notes)
  (8) Purpose:
    A To give every man a fair trial before his eternal punishment (Acts 17:31; Ps. 9:8)
    B To judge the secrets of men (Rom. 2:16)
    C To judge idle words (Mt. 12:36)
    D To judge all the works, thoughts, actions, and sins of man (1 Tim. 5:24; 1 Pet. 1:17; Rev. 20:12-13; 22:12; Rom. 2:5-6, 12-16)
    E To mete out degrees of punishment according to deeds (Mt. 7:2; 10:15; 11:22-24; 12:41-45; 23:12-14, 33; Mk. 6:11; Lk. 10:14; 11:31-32; Rev. 20:11-15; 22:12)
  (9) Length: time in judging all the wicked is not known, but the length of the sentence for all will be eternal (Mt. 5:29-30; 10:28; 13:42-50; 18:9; 23:15, 33; 24:51; 25:41, 46; Mk. 9:42-48; Lk. 12:5; Heb. 6:2; 10:26-31; Rev. 2:11; 14:9-11; 19:20; 20:10-15; 21:8; 22:15; Isa. 66:22-24)
  (10) Results: all in death and hell sent to the lake of fire (v 14-15)

8 Events Between Rapture and Revelation (19:1)

1 Presentation before God (Eph. 5:27; Col. 3:4; 1 Th. 3:13)
2 Saints declared blameless (1 Th. 3:13; 5:23)
3 Settlement in mansions (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 3:12)
4 Judgment of saints (Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:10-11)
5 Regular worship (Rev. 19:1-9; Lk. 22:16,18)
6 Routine of living (Lk. 22:29-30; Jn. 14:1-3; Rev. 1:6; 1 Cor. 2:9)
7 Marriage of the Lamb (Rev. 19:1-9)
8 Preparation for the 2nd advent, the battle of Armageddon, and the establishment of an eternal government on earth (Rev. 19:11-21; 20:1-10; Zech. 14)

The Bride of Christ (21:9)

These verses (9-10) should settle once and forever what the bride of Christ is.

What Bride of Christ Is Not:
1 It is not Israel of O.T. times
2 It is not a part of the N.T. church
3 It is not the whole N.T. church
4 It is not the 144,000 Jews
5 It is not the tribulation saints
6 It is not any single individual or any one special group of individuals out of the redeemed
7 It is not any one denomination or all the denominations combined

What the Bride of Christ Is:

It is "that great city, the holy Jerusalem" (v 2, 9-10). This is what the angel pointed out to John when he promised to show him the bride, the Lamb's wife—the Holy City, the heavenly Jerusalem. What a simple revelation!

It is unscriptural to speak of any one company of redeemed as being the exclusive bride of Christ. If the city, the New Jerusalem, is the bride, then all who go to live in the Holy City make up the bride and not just a part of them.

All Redeemed Will Live in the City:
1 The O.T. saints were promised the New Jerusalem (Heb. 11:10-16)
2 The early church was promised the city (Jn. 14:1-3; Heb. 13:14)
3 Every Christian is promised the city (Rev. 3:12; Jn. 14:1-3; Heb. 12:23)
4 The 144,000 Jews will be there (Rev. 7:1-8; 12:5; 14:1-5)
5 The tribulation saints will go there (Rev. 6:9-11; 7:9-17; 15:2-4; 20:4-6)

Therefore, we conclude that since all saints in the first resurrection (from Abel to the last one saved Jerusalem that all such saints will be members of the bride. No one person, group of persons, denomination, mansion, temple or any other building can be called the city, the Lamb's wife. It takes all to be the city—the bride.

It would be scriptural, however, to say concerning the redeemed, that they are now married to Christ under the terms of the New Covenant, that they are citizens of heaven, that they have a hope of going to live in the New Jerusalem, and that because of this they expect to be a part of the bride of Christ or a part of the heavenly city. But no one is actually a part of the bride until he begins to live in the city, which is the bride, the Lamb's wife(v9-10)

Students for centuries have called the church the bride of Christ but this is unscriptural. The church will become a part of the bride when its members begin to live in the New Jerusalem but it will not be the exclusive bride of Christ. All the redeemed of all other ages will also be a part of the bride (v 9-10).

The Wife of Christ (21:9)

Gr. gune, a woman, married or unmarried; a wife. Trans. woman 129 times and wife 92 times. That it refers to single women and widows as well as married women is clear from Lk. 4:26; 10:38; Jn. 19:26; 20:11-15; 1 Tim. 5:2, 14. Therefore, the theory based upon this word that Israel is the bride of Christ because she is married to God is not proved. The Gr. for bride in numphe. It is trans. bride (Jn. 3:29; Rev. 18:23; 21:2, 9; 22:17) and daughter-in-law (Mt. 10:35; Lk. 12:53). The wife or bride here is the Holy City, the New Jerusalem, and is the same as the wife in 19:7, which is the redeemed of all ages who will have part in the first resurrection and who will live in the New Jerusalem forever. Just because the wife of 19:7 is not called a bride. Are not all women who marry called brides? It is true that Israel is married to God (see p. 533, col. 3), but this is no proof that she is the wife and bride of Rev. 19:7; 21:2, 9; 22:17.

8 Proofs the Church Is Now Married:

1 Jesus called Himself the bridegroom of Christians (Mt. 9:15; Mk. 2:19-20; Lk. 5:34-35)
2 John called Christ the bridegroom (Jn. 3:29). The Gr. word for bridegroom in all these passages is numphios, a newly married man
3 Christians are married to God and Christ under the terms of the N.T. as Israel was married to God under the terms of the O.T (Mt. 26:28; Lk. 22:20; 2 Cor. 3; Heb. 12:24)
4 Paul taught that Christians are married to Christ by the new covenant (Rom. 7:1-6)
5 Paul taught that O.T. saints will not be perfected apart from N.T. saints (Heb. 11:40). This means that all will be perfected together as those who make the inhabitants of the New Jerusalem, the Lamb's wife
6 Jesus in Rev. 22:16-17, after the ascension, recognized that believers on earth were already His bride or were to be a part of His bride
7 Paul in 1 Cor. 11:3; 12:12-28; Eph. 4:12-16; 5:25-33 used the marriage relationship to illustrate and teach the relationship of Christ to His church, proving Christians are now married to Christ
8 Paul taught that believers are now joined to the Lord or married to Him in one Spirit, as Israel was in the O.T. days (Isa. 56:6; Jer. 50:5)

Marriage of Christ Completed

It is clear from the above the Christians are now married to Christ. It is also clear from 2 Cor. 11:1-21; Rev. 19:1-10 that they are to have final marriage festivities. The seeming difference may be explained by Hebrew custom (note a, Mt. 1:18). The betrothed parties were legally in the position of a festivities took place at the actual time of coming together as man and wife at which time a marriage supper was given. The marriage was consummated by entrance into the wedding chamber. The marriage supper of the Lamb in Rev. 19 is simply the concluding ceremony, not the marriage contract entered into at conversion.

7 "New" Things in Revelation (21:5)

1 New name for overcomers (2:17; 3:12)
2 New name for Christ (3:12)
3 New Jerusalem (3:12; 21:2)
4 New songs (5:9; 14:3)
5 New Heaven (21:1; 2 Pet. 3:13)
6 New Earth (21:1; Isa. 65:17; 66:22)
7 All things new, referring to the renewal of the heavens and earth and all things previously cursed (21:1–22:5)

21 Other "New" Things in Rev. 21–22

1 New city on earth (v 2-3, 10-27)
2 New and visible presence of God the Father on earth (v 3-7; 22:3-5)
3 New earth conditions (v 4-7)
4 New water of life for all men on earth v 6; 22:1,17
5 New realization of eternal inheritances for all men (v 7)
6 New segregation between godly and ungodly (v 8-27; 22:15; Isa. 66:22)
7 New and eternal relationship (21:3-10, 24-27; 22:1-5)
8 New eternal generations of natural people (v 3-7, 24-27; 11:15; 22:4-5; Gen. 8:22; 9:12; 13:15; 17:7, 19; Ex. 3:15; Dt. 5:29; 29:29; 2 Sam. 7:24-26; 1 Chr. 23:25; Ps. 45:17; 72:5; 89:4; 102:12, 24; 106:31; 145:13; 146:10; Isa. 9:6-7; 51:8; 59:21; Jer. 31:35-36; 32:38-40; Ez. 37:24-28; 43:7; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33, 55; Heb. 12:28)
9 New traffic in the new city (v 24-27)
10 New river on earth (22:1)
11 New food for the new natural people (22:1-2,14)
12 New and eternal health (22:1-14)
13 New earth inhabitants—the resurrected people residing in the new Jerusalem 21:2,9-10; 22:1-5
14 New location for the capital of the universe (21:2, 9-10, 24-27; 22:4-5)
15 New method of living forever (22:2)
16 New kinds of fruit (22:2)
17 New and eternal King and kingdom on earth (21:3-7, 24-27; 22:3; Eph. 1:10)
18 New unity between heaven and earth (21:3-7, 24-27; 22:3; Eph. 1:10)
19 New and eternal responsibility of man in carrying out the original plan (21:3-7, 24-27; 22:1-5; Isa. 45:18; Gen. 1:26-28)
20 New future for natural and resurrected men (21:3-7, 24-27; 22:1-5; Eph. 2:7)
21 New and eternal realization of God's plan for man fulfilled (21:2-7, 24-27; 22:1-5)

Man A Free Moral Agent (22:17)

If man were not a free moral agent, God would be entirely responsible for all sin, the effects of sin, rebellion, sickness, and the damnation of men, demons, and angels.

7 Facts About Free Moral Agency

1 Man has no choice about coming into the world but after he is here and old enough to be responsible, he is held accountable for his salvation or damnation (Mk. 16:15-16; Lk. 13:3, 5). Man has his own will to exercise in this matter (Jn. 3:16; 6:37; 7:17; Rev. 22:17)

2 It is God's will that all men who will to be, shall be saved (v 17; Jn. 3:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)

3 Men are commanded to choose God (Josh. 24:15; Lk. 13:3, 5)

5 It is impossible to serve God and Satan at the same time (Mt. 6:24; Jn. 8:32-36; Rom. 6:16-23; 8:12-13)

6 Promises are given to men upon the basis of their choice (v 17; Mt. 16:24-25; Mk. 3:35; 16:16; Jn. 3:16; 5:40; 7:17; 9:31; 12:26)

7 In over 4,000 scriptures where "choose", "will", and other words expressing will power are used, not one suggests that God forces any man to accept Him and do His will. Man's relationship with God is entirely on a voluntary basis (v 17; Mk. 16:16; Jn. 3:16; 7:17; 1 Pet. 5:2)

No man recognizing that endless decisions are necessary to daily life can deny the fact of free acts and conduct, for he knows he has freedom of action—moral action—concerning right and wrong, and that he is responsible to God for his every act. If one can deny these facts, he can deny his very existence and prove it on the same basis he tries to prove that he is not a free moral agent. That he is and that he is free to choose his own destiny and daily moral actions are facts known to sane beings.

The 144,000 and Their New Song (14:3)

Gr. kainos, renewed; fresh; newly introduced. The song will be new to them. Cp. 5:9; 15:3. It is one no man can learn, but the 144,000, implying they have an experience that no other man of any other company has ever had. Songs in Scripture pertain to some special experience. This is true of these in 5:9; 15:2-4. This was true of the singing of Moses, Miriam, and Israel (Ex. 15:1, 20-21); Deborah and Barak (Judg. 5); and of many who composed the Psalms of Israel (see titles of the Psalms). This will be true of the songs of Israel in the future tribulation (Isa. 14:4-17); of the tribulation saints (Rev. 15:2-4); and of the saints in Rev. 5:8-10. All will be songs of deliverance. The reason Israel hung their harps upon the willow trees was that they had no deliverance (Ps. 137. Cp. Rev. 18:22).

10 Distinctions of the 144,000

1 Their number is unique (7:4; 14:1)

2 The only company of people protected from martyrdom by the great whore in the first 3½ years of Daniel's 70th week (Rev. 6:9-11; 17:6)

3 First Jews saved after the rapture of the church in Rev. 4:1 (7:3; 14:3-4)

4 The only company sealed by an angel (7:1-8)

5 The only company having the Father's name written visibly on their foreheads while on earth (7:1-3; 14:1)

6 The only company protected from the trumpet judgments (7:1-3; 9:4; 12:5)

7 The only company composed entirely of living believers who are saved and translated in one generation (7:1-8; 12:5; 14:1-5)

8 The only company of redeemed composed entirely of Israelites (7:1-8; 14:1-5)

9 The only company that will experience seeing the terrible judgments of the trumpets upon others and they themselves be protected (7:1-3; 9:4; 12:5; 14:1-5)

10 The only company of redeemed Jews that will be suddenly delivered by translation from the great tribulation which will come upon Israel in the last 3½ years of this age (7:1-3; 12:5; 14:1-5)

Antichrist—White Horse Rider (6:2)

This is not to be confused with the white horse rider of 19:11-21. This one is symbolic; the other literal. This one represents Antichrist; the other is Christ in person. This one begins a series of terrible events on earth; the one in Rev. 19:11-21 ends these events. Furthermore, this white horse rider is not a symbol of a great revival of the Word of God, as some teach from Hab. 3:8-9, which is in the past tense and refers to God leading Israel out of Egypt. This rider is future and will be the first of

7 Proofs This Rider Is Antichrist

1 An individual is referred to (v 2)

2 He comes on a white horse, imitating Christ and claiming to be Him (v 2; Mt. 24:4-5; Jn. 5:43; Dan. 9:27; 11:37)

3 A bow in symbolic language in connection with man pictures evil designs and conquests (Ps. 7:12; 11:2; 37:14; 46:9; 58:7; Jer. 49:35). Christ is always symbolized as having a sword, not a bow (1:16; 19:15, 21)

4 Scripture makes it clear that Satan is the one who gives Antichrist a crown (Dan. 8:24; 11:38-39; 2 Th. 2:8-12; Rev. 13:2, 4)

5 Antichrist is the only person predicted in Scripture as going forth conquering and to conquer at this particular time, beginning Daniel's 70th week (Dan. 7:7-8, 20-21, 23-24; 8:23-25; 9:27; 11:36-45; Rev. 6:1). It takes him the first 3½ years of the 70th week, or the last 7 years of this age, to get power over the future 10 kingdoms inside the Roman Empire territory. He first overthrows 3 of them (Dan. 7:23-24). Then by the middle of the week the 10 kings submit to him without further war. He then reigns over the 10 kingdoms for 3½ years and fights Christ at Armageddon (Rev. 13:1-5; 17:8-17; 19:11-21)

6 This rider will cause the wars, famines, pestilences, death, and hell of the following 3 seals (6:3-8)

7 If this is not Antichrist, then we do not have him mentioned in Revelation before the middle of the week (Rev. 13). Were that the case, we should have two men going forth to conquer at the beginning of the week—one clearly pictured in Dan. 7:23-24; 8:23-25; 9:27; 11:36-45, and one here. Without these passages in Daniel the sphere of conquest, the number of nations conquered, the identity of the conqueror, his rise to power, and other facts could not be defined. But putting these passages with Rev. 6:1-2; 13:1-18; 14:9-11; 16:13-16; 17:1-17; 19:19-20 we have the complete revelation of the one man. If we do not take the one in Daniel and the one here as being identical, then we can know nothing regarding the identity of the white horse rider. See ***The Antichrist***, p. 488

The "Little Book" of Rev. 5 and 10 (10:8)

1 The language in Rev. 5 and 10 proves it to be the same book

2 The announcement that Christ has prevailed to open the book (5:5), proves that it was to be opened and its contents revealed

3 The seals that bound the little book were broken by Christ in 6:1–8:1. The book is now open so that the things written within can be revealed (v 8-11)

4 If the little book of Rev. 10 is not the same as the one in Rev. 5, then the revelation is not complete, for the things written within have never otherwise been revealed

5 If the little book of Rev. 5 was so all important that no one but Christ could open it or look upon it, surely He would not have revealed the contents of the seals only, leaving the things written within unrevealed

6 Rev. 10:11 is the key to the contents of the book and proves it to be a revelation concerning judgments upon many nations, thus confirming the fact that the things written within are the same in nature as the seals binding the book. Hence, the book in Rev. 5 and 10 must be the same

7 The effect of eating the book is sufficient proof that the things written in it pertain to terrible events (v 9-10) similar to those of the 7 seals binding the book in Rev. 5. The effect upon John was the same as that upon Ezekiel and Jeremiah further proving it was one of judgments (Ez. 2:3–3:14; Jer. 15:16; 20:7-9)

8 The book is not one of redemption or of title deeds to the earth, for no such books are revealed

Revelation which reveals judgments in all of Rev. 6:19.

10 Points of Similarity in the Letters (1:20)

1 In nearly all of the letters there is a reference to one or more of the details of the description of Christ in 1:12-16
2 Each is addressed to the pastor
3 Each church is commended for its works except the last one
4 Each church is rebuked except the second and the sixth
5 Each church is commanded to repent except the second, fourth, and sixth. The fourth has sin of which to repent, but is not commanded to do so
6 Warnings of judgment are given to all the churches except the second and sixth
7 Each church was more corrupt than a preceding one except the first, second, and sixth. The first one was commended for 10 things; the last one condemned for 10 things
8 Promises to overcomers are in each
9 Each has the same admonition to hear
10 John is told to write in each case. When he finishes one letter he is directed whom to write and what to write until the last is completed. Then he is told to write the things which must be after the churches (1:19; 4:1)

Nicolaitanes (2:6)

Followers of Nicolaus, a heretic. They are supposed to have been a sect of gnostics who practiced and taught impure and immoral doctrines, such as the community of wives, that committing adultery and fornication was not sinful, and that eating meats

the doctrines of Balaam and Jezebel of Thyatira (v 6, 14-15, 20).

10 Facts About Jesus Christ (1:5)

1 Gr. martus, witness, martyr (v 5; note q, Phil. 1:8). Jesus was both a witness and a martyr (Rev. 3:4; 1 Pet. 2:24; Heb. 3:2)
2 The first-begotten of the dead (v 5; 1 Cor. 15:20-23)
3 The prince of the kings of the earth (v 5). Gr. archon. Trans. prince (v 5; Mt. 9:34; 12:24; 20:25; Mk. 3:22; Jn. 12:31; 14:30; 16:11; 1 Cor. 2:6-8; Eph. 2:2); ruler (Mt. 9:18, 23; Lk. 8:41; 18:18; 23:13, 35; 24:20; Jn. 3:1; 7:26, 48; Acts 3:17; 4:5, 8, 26; 7:27, 35; 13:27; 14:5; 16:19; 23:5; Rom. 13:3); chief (Lk. 11:15; 14:1); chief ruler (Jn. 12:42); and magistrate (Lk. 12:58)
4 He loved us (v 5. Cp. Jn. 3:16)
5 Washed us from our sins in His own blood (v 5; Mt. 26:28; 1 Jn. 1:7)
6 Made us kings and priests unto God and His Father (v 6; 5:10; 20:4-6)
7 To Him be glory and dominion for ever (v 6; Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15; 22:4-5)
8 He cometh with clouds—visibly and bodily, as He went away (v 7; Dan. 7:13-14; Mt. 24:29-31; Acts 1:11; Rev. 19).
9 They pierced Him (v 7; Jn. 19:34)
10 He is God (v 8; Heb. 1:8; Isa. 9:6-7; Jn. 1:1-2; Acts 20:28)

Examples of Men Translated (4:1)

1 Enoch (in the natural body, Gen. 5:24; Heb. 11:5; Zech. 4:14; Rev. 11)

Mal. 4:5-6; Rev. 11)
3 Jesus (in a resurrected body, Mk. 16:19; Lk. 24:39, 51; Acts 1:11)
4 Paul (2 Cor. 12:1-8)
5 John (Rev. 4:1–5:14)
6 Many bodies of O.T. saints (Mt. 27:52-53; Eph. 4:8-10)
7 All saved souls and spirits not yet given resurrected bodies (Eph. 4:8-10; 2 Cor. 5:8; Phil. 1:21-24; Heb. 12:23)

8 Causes of the Doom of Babylon (18:23)

1 Pride (Isa. 13:19; 14:4; Jer. 50:29-34; Rev.18:7-8)
2 Oppression of Israel (Isa. 13:1; 14:2-22; Jer. 51:24-25; Rev. 18:24)
3 Pleasures, sins, and luxuries (Isa. 47:8-11; Rev. 18:3-19)
4 Idol worship (Jer. 50:2; 51:47; Rev. 9:20-21; 13:14; 14:9-11; 16:2)
5 Fornication (Rev. 14:8; 18:3-9)
6 Spiritism (Rev. 18:2)
7 Sorceries (Isa. 47:12-13; Rev. 18:23)
8 Martyrdom of saints (Rev. 18:6, 24)

The Supper of the Great God (19:17)

1 The invited guests (v 17; Mt. 24:28; Lk. 17:34-37; Ez. 39:17-21)
2 The supper foretold (v 18; Mt. 24:28; Lk. 17:37; Isa. 34:3; Ez. 39:17)
3 The supper gathered (v 19; 14:14-20; 16:13-16; 17:14; Ez. 38–39; Zech. 14:2)
4 The supper slain and prepared (v 20-21; 14:14-20; Isa. 34:1-17; 63:1-7; Ez. 38–39; Joel 3; Zech.14)
5 The supper eaten (v 21; Mt. 24:28; Lk. 17:37; Ez. 39:17-21)

Restitution of All Things (Acts 3:21)

The fall of man does not do away with the original plan to replenish the earth with natural people. It only postpones it until the time of the restitution of all things (Acts 3:21). Then all things will continue as they would have if man had not fallen.

If one can realize what wonderful conditions would be on earth today if sin, sickness, death, and the curse had not come, and then transfer that idea to the New Earth, he can fully understand the eternal conditions on earth. Children will be born eternally and natural life will continue perpetually. Planting, harvesting, summer, winter, cold, heat, day, and night, times and seasons, and every other phase of natural life as before the fall will be fully realized forever (Gen. 8:22; 9:12; Isa. 66:22-24; 2 Pet. 3:13).

David's earthly kingdom will be the head of all natural earthly kingdoms of Gentiles forever (v 24-26; 2 Sam. 7:11-17, 24-29; Ps. 89:3-4, 35-37; Isa. 9:6-7; Ez. 43:7-9; Dan. 2:44-45; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 22:4-5). These and all the wonderful conditions of the Millennium on p. 540 will continue on earth forever.

"IT IS DONE" (21:6)—WHAT IS DONE?

12fold Plan of God Completed

1 Sinful career of immediate heavens and earth ended (21:3-7; 22:3)
2 Renovation of heavens and earth (2 Pet. 3:5-13; Heb. 1:10-12; 12:25-28)
3 "All things" made new (21:5)
4 All rebels put down (1 Cor. 15:24-28)
5 Man purged of all possibility of rebellion (21:3-8; Eph. 1:10; 2:7; 3:11)
6 The curse removed (21:3-8; 22:3; 1 Cor.15:24-28)
7 Earth turned back to God (Acts 3:21-22; 1 Cor. 15:24-28; Eph. 1:10; Isa. 66:22-24)
8 Rebels judged and confined to hell (20:11-15; Mt. 25:41, 46; Isa. 66:22-24)
9 God recognized again as Supreme Ruler of the universe as before rebellion (21:3-8; 1 Cor. 15:24-28; Eph. 1:10; 3:11)
10 God's original plans for free will and the universe realized (Eph. 3:9-11)
11 God's form of government and His own being vindicated before all free will in the universe (Eph. 3:9-11; 2 Pet. 3:9)
12 God's throne and headquarters moved from the third heaven and established on earth (21:3–22:5)

2 Classes of Eternal People (20:4)

If one will keep in mind that there will be two classes of eternal people, eternal conditions on earth will be simple to comprehend.

1 Natural people will live from the future tribulation period through the Millennium and then on into the New Earth forever if they do not commit sin or rebel with Satan at the end of the Millennium (Rev. 20:7-10; Mt. 13:39-50;25:46).

2 Resurrected people who have part in the first resurrection will be the eternal rulers of the eternal generations of natural people (note k, 20:4). The resurrected people will not marry or give in marriage (Mt. 22:30); but the natural people who are alive at the 2nd advent and who are permitted to be subjects of the eternal kingdom will marry, have children and carry out the natural program as God intended when He created Adam. They will live forever by virtue of the tree of life (Rev. 22:1-2), not by virtue of a resurrection and a change from mortality to immortality as with glorified saints (1 Cor. 15:51-58; Phil. 3:21).

tians to obey. Due to repetitions we can classify them under about 800 headings. They cover every phase of man's life in his relationship to God and his fellowmen, now and hereafter. If obeyed they will bring rich rewards here and forever; if disobeyed they will bring condemnation and eternal punishment. They are not to be confused with the 10 commandments which were abolished with the law of Moses (note i, Acts 15:24 and ***85 Old and New Covenant Contrasts***, p. 351). They are divided below under their various headings.

7 "Abstains"—Abstain From:
1 Idols (Acts 15:20)
2 Fornication (Acts 15:20, 29; 1 Th. 4:2-3)
3 Strangled meats (Acts 15:20)
4 Eating blood (Acts 15:20)
5 Meats offered to idols (Acts 15:29)
6 All appearance of evil (1 Th. 5:22)
7 Fleshly lusts (1 Pet. 2:11)

7 Things to Avoid:
1 Trouble makers (Rom. 16:17)
2 Profane and vain babblings (1 Tim. 6:20)
3 False science (1 Tim. 6:20)
4 Unlearned questions (2 Tim. 2:23)
5 Foolish questions (Tit. 3:9)
6 Genealogies (Tit. 3:9)
7 Arguments about the law (Tit. 3:9)

3 "Asks":
1 Ask and ye shall receive (Mt. 7:7)
2 Ask no return of goods (Lk. 6:30)
3 Ask life for backsliders (1 Jn. 5:16)

2 Things to Awake To:
1 Awake to righteousness (1 Cor. 15:34)
2 Awake to life (Eph. 5:14)

74 "be's"—Be:
1 Exceeding glad (Mt. 5:12)
2 Reconciled to a brother (Mt. 5:24)
3 Perfect (Mt. 5:48; 2 Cor. 13:11)
4 Wise as serpents (Mt. 10:16)
5 Harmless as doves (Mt. 10:16)
6 Ready for Christ's coming (Mt. 24:44; Lk. 12:40)
7 Content with your wages (Lk. 3:14)
8 Merciful as God (Lk. 6:36)
9 Like faithful servants (Lk. 12:36)
10 Thankful (Col. 3:15)
11 At peace among selves (1 Th. 5:13)
12 Patient toward all men (1 Th. 5:14; 2 Tim. 2:24)
13 No partaker of sin (1 Tim. 5:22)
14 Sober and hope (1 Pet. 1:13)
15 Sober and pray (1 Pet. 4:7)
16 Sober, grave, temperate, sound in faith, charity, and patience (aged men, Tit. 2:2)
17 Sober, love husbands and children (young women, Tit. 2:4)
18 Sober minded (young men, Tit. 2:6)
19 In behavior as becoming to saints (aged women, Tit. 2:3)
20 Discreet, chaste, keepers at home, good, obedient (young women, Tit. 2:5)
21 Ready to give an answer of the hope that is in you (1 Pet. 3:15)
22 Of good cheer (Jn. 16:33)
23 Baptized (Acts 2:38)
24 Converted (Acts 3:19)
25 Transformed (Rom. 12:2)
26 Kind of brotherly love one to another (Rom. 12:10; Eph. 4:32)
27 Fervent in spirit (Rom. 12:11)
28 Patient in tribulation (Rom. 12:12)
29 Given to hospitality (Rom. 12:13)
30 Afraid, if lawless (Rom. 13:4)
31 No idolater (1 Cor. 10:7)
32 Followers of Paul as he followed Christ (1 Cor. 11:1; Phil. 3:17)
33 Followers of God (Eph. 5:1)
34 Followers of the faithful and patient (Heb. 6:12)
35 Children in malice (1 Cor. 14:20)

38 Unmoveable (1 Cor. 15:58)
39 Always abounding in God's work (1 Cor. 15:58)
40 Strong in the Lord (1 Cor. 16:13; Eph. 6:10; 2 Tim. 2:1)
41 Of good comfort (2 Cor. 13:11)
42 Of one mind (Rom. 12:16; 2 Cor. 13:11; Phil. 2:2; 1 Pet. 3:8)
43 Separate from the unclean (2 Cor. 6:17)
44 Renewed in spirit (Eph. 4:23)
45 Angry and sin not (Eph. 4:26)
46 Tenderhearted one to another (Eph. 4:32)
47 Filled with the Spirit (Eph. 5:18)
48 Likeminded (Phil. 2:2)
49 One of accord (Phil. 2:2)
50 Anxious for nothing (Phil. 4:6)
51 An example to believers in word, conversation, charity, spirit, faith, and purity (1 Tim. 4:12)
52 A partaker of Christian sufferings (2 Tim. 1:8. Cp. 1 Pet. 4:1)
53 Gentle to all men (2 Tim. 2:24)
54 Apt to teach (2 Tim. 2:24)
55 Instant in season, out of season (2 Tim. 4:2)
56 Careful to maintain good works (Tit. 3:8, 14. Cp. Mt. 5:16)
57 Content with what you have (Heb. 13:5)
58 Doers of the Word (Jas. 1:22)
59 Afflicted and mourn (Jas. 4:9)
60 Patient till Christ comes (Jas. 5:7-8)
61 Holy in conversation (1 Pet. 1:15-16)
62 Pitiful (1 Pet. 3:8)
63 Courteous (1 Pet. 3:8)
64 Examples of the flock of God, not lords over it (1 Pet. 5:3)
65 Subject one to another (1 Pet. 5:5)
66 Clothed with humility (1 Pet. 5:5)
67 Sober (1 Pet. 5:8)
68 Vigilant (1 Pet. 5:8)
69 Mindful of prophecies and commandments (2 Pet. 3:2)
70 Diligent to be found in peace (2 Pet. 3:14)
71 Diligent to be without spot, and blameless (2 Pet. 3:14)
72 Faithful to death (Rev. 2:10)
73 Watchful, strengthen self (Rev. 3:2)
74 Zealous and repent (Rev. 3:19)

30 "Be Not's"—Be Not:
1 Like the hypocrites in prayer (Mt. 6:5)
2 Like the heathen in prayer (Mt. 6:8)
3 As hypocrites in fasting (Mt. 6:16)
4 Called "Rabbi" (Mt. 23:8)
5 Called "Master" (Mt. 23:9)
6 Afraid of men (Lk. 12:4)
7 Of doubtful mind (Lk. 12:29)
8 Many teachers (Jas. 3:1)
9 Afraid of terror (1 Pet. 3:14)
10 Troubled (1 Pet. 3:14)
11 Ignorant of time with God (2 Pet. 3:8. Cp. Isa. 57:15)
12 Deceived: 10 classes not to inherit the kingdom (1 Cor. 6:9-10)
13 Conformed to world (Rom. 12:2)
14 Slothful in business (Rom. 12:11)
15 Conceited (Rom. 12:16)
16 Overcome of evil (Rom. 12:21)
17 Mere servants of men (1 Cor. 7:23)
18 Children in understanding (1 Cor. 14:20)
19 Deceived by evil companions (1 Cor. 15:33)
20 Unequally yoked together with unbelievers (2 Cor. 6:14-15)
21 Entangled again with law keeping (Gal. 5:1. See ***85 Old and New Covenant Contrasts***, p. 351)
22 Deceived: man will reap what he sows (Gal. 6:7-8)
23 Partakers with sinners (Eph. 5:7)
24 Unwise about God's will (Eph. 5:17)
25 Drunk with wine (Eph. 5:18)
26 Weary in well doing (2 Th. 3:13)
27 Ashamed of God (2 Tim. 1:8)
28 Slothful (Heb. 6:12)
29 Forgetful of strangers (Heb. 13:2)

4 Things to Believe:
1 The gospel (Mk. 1:15)
2 God's existence (Heb. 11:6)
3 On Jesus Christ (1 Jn. 3:23)
4 God rewards diligent seeking (Heb. 11:6)

1 Thing Not to Believe:
1 Believe not every spirit (1 Jn. 4:1)

14 "Beware's"- Beware Of:
1 False prophets (Mt. 7:15)
2 Men (Mt. 10:17)
3 Leaven (doctrine) of Pharisees (Mt. 16:6-12)
4 Leaven (doctrine) of Herod (Mk. 8:15)
5 Hypocrisy (Lk. 12:1)
6 Covetousness (Lk. 12:15)
7 Scribes (Mk. 12:38; Lk. 20:46)
8 Lest you despise God and perish (Acts 13:40-41)
9 Dogs (false teachers, Phil. 3:2; Isa. 56:10)
10 Evil workers (Phil. 3:2)
11 The concision (Jews, Phil. 3:2)
12 Being spoiled through philosophy (Col. 2:8)
13 Being spoiled through vain deceit (Col. 2:8)
14 Backsliding (2 Pet. 3:17)

2 Classes to Bless:
1 Them that curse you (Mt. 5:44; Lk. 6:28)
2 Persecutors (Rom. 12:14)

3 Things to Cast Out Or Away:
1 Beam out of own eyes (Mt. 7:5; Lk. 6:42)
2 Devils (Mt. 10:8)
3 All care upon God (1 Pet. 5:7)

1 Thing Not to Cast Away:
1 Your confidence in God (Heb. 10:35)

5 Things to Charge:
1 Men to be blameless (1 Tim. 5:7)
2 Rich to be humble (1 Tim. 6:17)
3 Rich to trust in God (1 Tim. 6:17)
4 Rich to do good works (1 Tim. 6:18)
5 Rich to lay hold on eternal life (1 Tim. 6:19)

2 Classes to Comfort:
1 One another—fellow Christians (1 Th. 4:18; 5:11)
2 The feeble-minded (1 Th. 5:14)

5 Things to Consider:
1 The ravens (Lk. 12:24)
2 The lilies (Lk. 12:27-28)
3 Truth (2 Tim. 2:7)
4 Self capable of falling (Gal. 6:1)
5 Christ (Heb. 3:1; 12:3)

3 Things to Continue In:
1 Love (Jn. 15:9)
2 Prayer (Rom. 12:12; Col. 4:2)
3 Truth (2 Tim. 3:14)

2 Things to Covet:
1 Best gifts (1 Cor. 12:31)
2 To prophesy (1 Cor. 14:39). Cp. things not to covet (Ex. 20:17; Dt. 5:21)

10 "do's"—do:
1 Good to them that hate you (Mt. 5:44; Lk. 6:27)
2 To others what you expect of them (Mt. 7:12; Lk. 6:31)
3 Violence to no man (Lk. 3:14)
4 Good (Lk. 6:35; Rom. 13:3)
5 This (put God first) and live (Lk. 10:28)
6 All to God's glory (1 Cor. 10:31; Col. 3:17, 23)
7 All things without murmuring and disputing (Phil. 2:14)
8 Those things seen and heard in me (Paul, Phil. 4:9)
9 Your own business (1 Th. 4:11)
10 Work of an evangelist (2 Tim. 4:5)

✝ ✝ ✝

1 Alms before men (Mt. 6:1)
2 Sound trumpet before you when giving alms (Mt. 6:2)
3 Do works of Pharisees (Mt. 23:3-33)
4 Love in word only (1 Jn. 3:18)
5 Give heed to fables (1 Tim. 1:4)
6 Give heed to genealogies (1 Tim. 1:4)
7 Err (Jas. 1:16)
8 Commit adultery (Jas. 2:11)
9 Kill (Jas. 2:11)
10 Fashion self according to former lusts (1 Pet. 1:14)

2 Things to Endure:
1 Hardness (2 Tim. 2:3)
2 Sufferings (2 Tim. 4:5)

Whom to Fear:
1 God (Mt. 10:28; Lk. 12:5; 1 Pet. 2:17; Rev. 14:7)

3 Things Not to Fear:
1 Man (Mt. 10:28; Lk. 12:4)
2 Persecutors (Mt. 10:28)
3 lack of provision (Mt. 10:31; Mk. 6:8-9; Lk. 12:7)

5 Things to Feed:
1 Enemies (Rom. 12:20)
2 Lambs (Jn. 21:15)
3 Sheep (Jn. 21:16, 17)
4 Flock of God (1 Pet. 5:2)
5 The church (Acts 20:28)

4 Things to Flee From:
1 Fornication (1 Cor. 6:18)
2 Idolatry (1 Cor. 10:14)
3 Hurtful lusts (1 Tim. 6:9-11)
4 Youthful lusts (2 Tim. 2:22)

10 Things to Follow:
1 Christ (Mt. 4:19; 8:22; 16:24; Mk. 8:34; 10:21; Lk. 9:23; Jn. 21:19)
2 Love (1 Cor. 14:1; 1 Tim. 6:11; 2 Tim. 2:22)
3 Good (1 Th. 5:15; 3 Jn. 11)
4 Righteousness (1 Tim. 6:11; 2 Tim. 2:22)
5 Godliness (1 Tim. 6:11)
6 Faith (1 Tim. 6:11; 2 Tim 2:22)
7 Patience (1 Tim. 6:11)
8 Meekness (1 Tim. 6:11)
9 Peace (2 Tim. 2:22; Heb. 12:14)
10 Holiness (Heb. 12:14)

7 Things About Giving:
1 Commanded: give (Lk. 6:38)
2 Whom to Give To:
  (1) Him that asks (Mt. 5:42; Lk. 6:30)
  (2) Needy saints (Rom. 12:13)
  (3) God (Col. 3:17; Rev. 14:7)
3 Whom Not to Give To:
  (1) Give not holy things to rebels (Mt. 7:6)
  (2) Give no place to Satan (Eph. 4:27)
4 What to Give:
  (1) Holy things (Mt. 7:6; 10:8)
  (2) Give thanks (Eph. 5:20; Phil. 4:6; Col. 3:17; 1 Th. 5:18)
  (3) Give time to reading, exhortation, doctrine (1 Tim. 4:13)
  (4) Give self wholly (1 Tim. 4:15)
  (5) Give glory to God (Rev. 14:7)
5 What Not to Give:
  (1) Give no offense (1 Cor. 10:32)
  (2) Give no heed of fables and commandments of men (Tit. 1:14)
6 How to Give:
  (1) Freely (Mt. 10:8; 2 Cor. 9:6)
  (2) Good measure (Lk. 6:38)
  (3) As God has prospered (1 Cor. 16:2)
  (4) Willingly (2 Cor. 8:12)
  (5) With purpose (2 Cor. 9:7)
  (6) Cheerfully (2 Cor. 9:7)
7 Blessings Promised for Giving:
  (1) Returns on the basis of giving (Lk. 6:38; 2
  (2) Reward (Mt. 10:42)
  (3) All grace abounding (2 Cor. 9:8)
  (4) All sufficiency (2 Cor. 9:8)
  (5) Eternal righteousness (2 Cor. 9:9)
  (6) Increased fruits (2 Cor. 9:10)
  (7) Enrichment in all things (2 Cor. 9:11)

5 "Go's":
1 Go 2 miles (Mt. 5:41)
2 Go teach (Mt. 28:19-20)
3 Go preach (Mk. 16:15)
4 Go not from house to house (Lk. 10:7)
5 Go and do likewise (Lk. 10:37)

7 "Have's"—Have:
1 Faith (Mk. 11:22; Rom. 14:22-23)
2 No fellowship with darkness (Eph. 5:11)
3 No respect of persons (1 Tim. 5:21; Jas. 2:1-10)
4 Honest conversation (1 Pet. 2:12)
5 Compassion (1 Pet. 3:8; Jude 22)
6 Good conscience (1 Pet. 3:16)
7 Fervent love (1 Pet. 4:8)

14 "Hold's—Hold:
1 Forth Word of life (Phil. 2:16)
2 Fast to the good (1 Th. 5:21)
3 Christian traditions (1 Tim. 1:19; 3:9)
4 Faith (1 Tim. 1:19)
5 A good conscience (1 Tim. 1:19)
6 Fast sound doctrine (2 Tim. 1:13)
7 Fast till Christ comes (Rev. 2:25)
8 Fast what you have (Rev. 3:11)
9 Your crown (Rev. 3:11)
10 Reputation of ministers (Phil. 2:29)
11 Eternal life (1 Tim. 6:12, 19)
12 Hope (Heb. 6:18)
13 Confidence (Heb. 3:6, 14)
14 What is heard and received (Rev. 3:3)

6 Classes to Honor:
1 Fathers (Lk. 18:20; Eph. 6:2)
2 Mothers (Mt. 19:19; Mk. 10:19)
3 Others (Rom. 12:10)
4 Widows indeed (1 Tim. 5:3)
5 All men (1 Pet. 2:17)
6 Kings—rulers (1 Pet. 2:17)

7 Things to Keep—Keep:
1 Commandments (Mt. 19:17; Jn. 14:15)
2 No company with the 6 classes of professed Christians of 1 Cor. 5:11
3 Self pure (1 Tim. 5:22)
4 Gospel commandments till Christ comes (1 Tim. 6:14)
5 The good entrusted you (2 Tim. 1:14)
6 Self from idols (1 Jn. 5:21)
7 Self in God's love (Jude 21)

6 Things to Lay Aside:
1 Wickedness (Jas. 1:21)
2 All malice (1 Pet. 2:1)
3 All guile (1 Pet. 2:1)
4 All hypocrisies (1 Pet. 2:1)
5 All envies (1 Pet. 2:1)
6 All evil speakings (1 Pet. 2:1)

100 "Let's"—Let:
1 Light shine (Mt. 5:16; Lk. 12:35)
2 Conversation be yea, nay (Mt. 5:37; Jas. 5:12)
3 Enemy have cloak (Mt. 5:40; Lk. 6:29)
4 Blind leaders alone (Mt. 15:14)
5 Everyone deny self (Mt. 16:24; Mk. 8:34; Lk. 9:23)
6 Him take up cross (Mt. 16:24; Mk. 8:34; 10:21; Lk. 9:23)
7 Him hear (Mk. 4:23; Lk. 14:35)
8 Him share with needy (Lk. 3:11)
9 Loins be girded (Lk. 12:35)
10 Everyone take purse and script (Lk. 22:36)
11 Him sell garment, buy sword (Lk. 22:36)
12 Love be genuine (Rom. 12:9)
14 Everyone choose his own sabbath day (Rom. 14:5-7; Col. 2:14-17)
15 Everyone take heed how he builds upon Christ (1 Cor. 3:10)
16 No man deceive himself (1 Cor. 3:18)
17 Every man have own wife (1 Cor. 7:2)
18 Every woman own husband (1 Cor. 7:2)
19 The married satisfy each other in due relationship (1 Cor. 7:4-5)
20 Them who cannot restrain marry (1 Cor. 7:9)
21 Husband and wife remain unmarried if they separate or, be reconciled (1 Cor. 7:11)
22 The unbelieving depart who refuse to remain (1 Cor. 7:15)
23 Every man abide in his calling (1 Cor. 7:17-24)
24 No one seek to erase circumcision (1 Cor. 7:18)
25 No one be circumcised (as a religious rite, 1 Cor. 7:18)
26 A father give daughter in marriage if she desires it (1 Cor. 7:36-38)
27 Him who thinks he stands take heed lest he fall (1 Cor. 10:12)
28 No man seek wealth selfishly (1 Cor. 10:24)
29 The woman cut her hair if her head is uncovered (1 Cor. 11:6)
30 The woman wear a covering if cutting and shaving the hair be a shame (1 Cor. 11:6)
31 Everyone examine self when taking the Lord's Supper (1 Cor. 11:28)
32 The hungry eat at home, not at the Lord's Supper (1 Cor. 11:34)
33 The speaker in tongues pray for the interpretation (1 Cor. 14:13)
34 All things be done to edifying (1 Cor. 14:26)
35 No more than 3 messages in tongues be given in one service (1 Cor. 14:27)
36 One interpret (1 Cor. 14:27)
37 The mind of Christ be in you (Phil. 2:5)
38 Your moderation be known (Phil. 4:5)
39 Requests be known to God (Phil. 4:6)
40 No one judge you in meats, drinks, holy days, new moons, and sabbath days (Col. 2:14-17; Rom. 14:5-7)
41 No one rob you of your reward by some vain religion (Col. 2:18)
42 Peace rule the heart (Col. 3:15)
43 The Word dwell in you (Col. 3:16)
44 Speech be with grace (Col. 4:6)
45 No one deceive you about the day of Christ being at hand (2 Th. 2:3)
46 No man despise youth (1 Tim. 4:12)
47 The speaker in tongues keep silent in church speaking to himself and God if no interpreter present (1 Cor. 14:28)
48 The prophets speak 2 or 3 messages and let others judge (1 Cor. 14:29)
49 Times be shared in revelation (1 Cor. 14:30)
50 Women learn quietly in church or at home (1 Cor. 14:34-35; 1 Tim. 2:11)
51 Everyone acknowledge regulation of spiritual gifts to be commandments of God (1 Cor. 14:37)
52 Rebels to truth remain ignorant (1 Cor. 14:38)
53 All things be done in decent order (1 Cor. 14:40)
54 Everyone give as God prospers (1 Cor. 16:2)
55 All things be done in love (1 Cor. 16:14)
56 Everyone give cheerfully (2 Cor. 9:7)
57 Rebels to truth be accursed (1 Cor. 16:22; Gal. 1:8-9)
58 Everyone prove own work (Gal. 6:4)
59 Those taught support the teacher (Gal. 6:6)
60 The thief steal no more (Eph. 4:28)
61 The thief labor instead of stealing to have to give to others (Eph. 4:28)
62 No corrupt conversation come from your mouth (Eph. 4:29)
63 Bitterness, wrath, anger, clamor, evil speaking, and malice be put away (Eph. 4:31)
64 No man deceive you with vain words (Eph. 5:6)
65 Wives be subject to husbands (Eph. 5:22, 24; Col. 3:18; 1 Pet. 3:1-6)

5:10; 1 Pet. 3:7)
67 Wives reverence husbands (Eph. 5:33)
68 Conversation become the gospel (Phil. 1:27)
69 Nothing be done through strife or vain glory (Phil. 2:3)
70 Each esteem other better than himself (Phil. 2:3)
71 Worthy elders be doubly honored (1 Tim. 5:17)
72 Servants honor masters (1 Tim. 6:1)
73 Masters respect servants (1 Tim. 6:2)
74 Every Christian depart from iniquity (2 Tim. 2:19)
75 No man despise you (Tit. 2:15)
76 Brotherly love continue (Heb. 13:1)
77 Conversation be without covetousness (Heb. 13:5)
78 Patience work perfectly (Jas. 1:4)
79 One who lacks, ask for wisdom (Jas. 1:5)
80 Him ask in faith (Jas. 1:6)
81 The exalted rejoice (Jas. 1:9)
82 The humble rejoice (Jas. 1:10)
83 No man lay temptation to God (Jas. 1:13)
84 Everyone be swift to hear, slow to speak, slow to wrath (Jas. 1:19)
85 The wise demonstrate wisdom and knowledge (Jas. 3:13)
86 The sinning light-hearted become remorseful (Jas. 4:9)
87 The afflicted pray (Jas. 5:13)
88 The merry sing psalms (Jas. 5:13)
89 The sick call elders (Jas. 5:14)
90 Elders pray for sick, anointing with oil (Jas. 5:14-15. Cp. Mk. 6:13)
91 Adorning be more inward than outward (1 Pet. 3:3-4; 1 Tim. 2:9-10)
92 Everyone refrain tongue from evil, and lips from guile (1 Pet. 3:10)
93 Everyone shun evil, do good, seek peace and pursue it (1 Pet. 3:11)
94 Ministers speak for God (1 Pet. 4:11)
95 No one suffer as a murderer, thief, evil doer, or busybody (1 Pet. 4:15)
96 No one be ashamed to suffer as a Christian, but be thankful (1 Pet. 4:16)
97 Christian sufferers commit their souls to God (1 Pet. 4:19)
98 Eternal life abide in you (1 Jn. 2:24-25)
99 No man deceive you about being righteous (1 Jn. 3:7)
100 Him that hath an ear, hear (Rev. 2:7, 11, 17, 29; 3:6, 13, 22)

12 “Let Not’s”—Let Not:
1 Left hand know what the right hand doeth (Mt. 6:3)
2 Man put the married apart (Mt. 19:6)
3 Good be evil spoken of (Rom. 14:16)
4 Sin reign in the body (Rom. 6:12)
5 Him that eateth despise him that does not (Rom. 14:3)
6 Him that eateth not judge him that does (Rom. 14:3)
7 The wife depart from her husband (1 Cor. 7:10)
8 The husband put away his wife (1 Cor. 7:11)
9 The Christian put away the unsaved companion who wishes to remain (1 Cor. 7:12, 13)
10 The sun go down on wrath (Eph. 4:26)
11 Fornication, uncleanness, covetousness, filthiness, foolish talking, and jesting be mentioned among you as becometh saints (Eph. 5:3-4)
12 Unworthy widows be supported by the church (1 Tim. 5:9-16)

42 “Let us’s”—Let Us:
1 Walk honestly (Rom. 13:12)
2 Cast off works of darkness (Rom. 13:12)
3 Put on armor of light (Rom. 13:12)
4 Follow things of peace (Rom. 14:9)
5 Follow things that edify (Rom. 14:19)
6 Please neighbor for good (Rom. 15:2-3)
7 Be sincere (1 Cor. 5:8)
8 Not commit fornication (1 Cor. 10:2-3)
10 Not murmur (1 Cor. 10:10)
11 Cleanse self from filthiness of body and spirit (2 Cor. 7:1)
12 Perfect holiness (2 Cor. 7:1)
13 Walk in the Spirit (Gal. 5:25)
14 Not desire vain glory (Gal. 5:26)
15 Not provoke one another (Gal. 5:26)
16 Not envy one another (Gal. 5:26)
17 Not be weary in well doing (Gal. 6:9)
18 Do good to all men (Gal. 6:10)
19 Do good especially to fellow Christians (Gal. 6:10)
20 Who are perfect press forward toward the mark (Phil. 3:14-15)
21 Walk by the same rule (Phil. 3:16)
22 Mind the same thing (Phil. 3:16)
23 Not sleep spiritually (1 Th. 5:6)
24 Watch and be sober (1 Th. 5:6, 8)
25 Be content with food and raiment (1 Tim. 6:8)
26 Fear losing the soul (Heb. 4:1-2)
27 Labor to be saved (Heb. 4:11)
28 Hold fast our profession (Heb. 10:23)
29 Come boldly to the throne of grace (Heb. 4:16; 10:19-23)
30 Go on to perfection (Heb. 6:1)
31 Draw near to God (Heb. 10:22)
32 Provoke to love and good works (Heb. 10:24)
33 Not forsake assembling together in worship (Heb. 10:25)
34 Exhort one another (Heb. 10:25)
35 Lay aside every weight (Heb. 12:1)
36 Lay aside besetting sin (Heb. 12:1)
37 Run race with patience (Heb. 12:1)
38 Look to Jesus (Heb. 12:2)
39 Have grace to serve God (Heb. 12:28)
40 Bear Christ’s reproach (Heb. 13:13)
41 Offer sacrifice of praise to God continually (Heb. 13:15)
42 Love one another (1 Jn. 4:7, 11)

8 “Let Us Not’s”—Let Us Not:
1 Walk in rioting (Rom. 13:13)
2 Walk in drunkenness (Rom. 13:13)
3 Walk in chambering (Rom. 13:13)
4 Walk in wantonness (Rom. 13:13)
5 Walk in strife (Rom. 13:13)
6 Walk in envying (Rom. 13:13)
7 Judge one another in doubtful things (Rom. 14:13)
8 Cause others to stumble (Rom. 14:13)

3 Ways to Live:
1 Peacefully (Rom. 12:18; 1 Cor. 13:11)
2 Free from anxiety and undue care (1 Cor. 7:28-35)
3 No longer in lusts of sin (1 Pet. 4:2)

4 Commands to “Love”—Love:
1 Enemies (Mt. 5:44; Lk. 6:27, 35)
2 Fellow Christians (Jn. 13:34; 15:12, 17; Gal. 5:14; 1 Pet. 2:17; 1 Jn. 3:23; 2 Jn. 5)
3 The brotherhood (1 Pet. 2:17)
4 Your brother (1 Jn. 4:21)

2 Things Not to Love:
1 The world (1 Jn. 2:15)
2 Things in the world (1 Jn. 2:15)

3 Ways to Love:
1 Fervently (1 Pet. 1:22)
2 With a pure heart (1 Pet. 1:22)
3 As brethren (1 Pet. 3:8)

1 Person to Pray To:
1 Pray to thy Father (Mt. 6:6; 9; Jn. 16:23-26)

3 Things to Pray For:
1 Your persecutors (Mt. 5:44; Lk. 6:28)
2 For laborers (Mt. 9:38; Lk. 10:2)
3 For one another (Jas. 5:16)

* * *

1 Use not vain repetitions like the heathen (Mt. 6:7)
2 Do not pray as hypocrites (Mt. 6:5)

3 Ways to Pray:
1 After this manner pray (Mt. 6:9-13)
2 Ask, seek, knock (Mt. 7:7-11)
3 Pray in the Spirit (Jude 20)

4 Things to Prove:
1 Yourself (2 Cor. 13:5)
2 What is acceptable to God (Eph. 5:10)
3 All things (1 Th. 5:21)
4 Accusations against elders (1 Tim. 5:19)

8 “Put Away’s”—Put Away:
1 Wicked men from church (1 Cor. 5:13)
2 Lying (Eph. 4:25)
3 All bitterness (Eph. 4:31)
4 Wrath (Eph. 4:31)
5 Anger (Eph. 4:31)
6 Clamor (Eph. 4:31)
7 Evil speaking (Eph. 4:31)
8 All malice (Eph. 4:31)

6 “Put Off’s”—Put Off:
1 The old man (Eph. 4:22; Col. 3:9)
2 Anger (Col. 3:8)
3 Wrath (Col. 3:8)
4 Malice (Col. 3:8)
5 Blasphemy (Col. 3:8)
6 Filthy conversation (Col. 3:8)

12 “Put On’s”—Put On:
1 Christ (Rom. 13:14)
2 The armor of light (Rom. 13:12)
3 The new man (Eph. 4:24; Col. 3:10)
4 Whole armor of God (Eph. 6:11, 13)
5 Bowels of mercy (Col. 3:12)
6 Kindness (Col. 3:12)
7 Humility (Col. 3:12)
8 Meekness (Col. 3:12)
9 Longsuffering (Col. 3:13)
10 Love (Col. 3:14)
11 Breastplate of faith and love (1 Th. 5:8)
12 The hope of salvation (1 Th. 5:8)

1 Class Not to Rebuke:
1 Elders (1 Tim. 5:1)

3 Things to Rebuke:
1 Sinning professors (1 Tim. 5:20)
2 Rebels (Tit. 1:13)
3 Works of darkness (Eph. 5:11)

2 Ways to Rebuke:
1 With all authority (Tit. 2:15)
2 With all longsuffering (2 Tim. 4:2)

2 Commands to Rejoice:
1 Rejoice (Mt. 5:12; Rom. 15:10)
2 Rejoice evermore (1 Th. 5:16)

4 Things to Rejoice In:
1 Hope (Rom. 12:12)
2 Blessings of others (Rom. 12:15)
3 The Lord (Phil. 3:1; 4:4)
4 Suffering for Christ (1 Pet. 4:13)

5 Things to Remember:
1 What you are saved from (Eph. 2:11-12)
2 Those who suffer (Heb. 13:3)
3 Those who rule you (Heb. 13:7)
4 Truth (Jude 17-18; Rev. 3:3)
5 Backsliding, and repent (Rev. 2:5)

4 Things to Seek:
1 God’s kingdom first (Mt. 6:33; Lk. 12:31)
2 God in prayer (Mt. 7:7)
3 To edify the church (1 Cor. 14:12)
4 Things above (Col. 3:1)

* * *

4 Stand fast, and hold Christian traditions (2 Th. 2:15)

3 Things to Stand Fast With:
1 Loins girt about with truth
2 Breastplate of righteousness
3 Feet shod with the preparation of the gospel of peace (Eph. 6:14-15)

5 Things to Stand In:
1 Faith (1 Cor. 16:13)
2 Liberty (Gal. 5:1)
3 One spirit (Phil. 1:27)
4 One mind (Phil. 1:27)
5 The Lord (Phil. 4:1)

8 Things to Think On:
1 Things about true self (Rom. 12:3; 1 Cor. 3:18)
2 Things true
3 Things honest
4 Things just
5 Things pure
6 Things lovely
7 Things of good report
8 Things of virtue (Phil. 4:8)

1 Way to Think:
1 Think soberly (Rom. 12:3)

5 Commands to "Submit":
1 Submit one to another (Eph. 5:21)
2 Submit to God (Jas. 4:7)
3 Submit to every ordinance of man (1 Pet. 2:13-14; Rom. 13:1-8)
4 Younger submit to elder (1 Pet. 5:5)
5 Wives submit to husbands ((Eph. 5:22; Col. 3:18; 1 Pet. 3:1-6)

12 "Take's"—Take:
1 No anxious thought for necessities of life (Mt. 6:25, 31; Lk. 12:22-30)
2 No anxious thought of tomorrow (Mt. 6:34)
3 No anxious thought of defense (Mt. 10:19; Mk. 13:9-11; Lk. 12:11-12; 21:14)
4 My yoke upon you (Mt. 11:29)
5 Advantage of freedom (1 Cor. 7:21)
6 The Lord's Supper in remembrance of Christ (1 Cor. 11:24-26)
7 The shield of faith (Eph. 6:16)
8 The helmet of salvation (Eph. 6:17)
9 The sword of the Spirit (Eph. 6:17)
10 Oversight of the flock willingly (1 Pet. 5:2)
11 Oversight of the flock without thought of personal gain (1 Pet. 5:2)
12 A humble seat (Lk. 14:8)

18 "Take Heed's"—Take Heed:
1 That you do not alms to be seen of men (Mt. 6:1)
2 Not to despise little ones (Mt. 18:10)
3 Not to be deceived (Mt. 24:4; Mk. 13:5; Lk. 21:8)
4 What you hear (Mk. 4:24)
5 How you hear (Lk. 8:18)
6 To walk in the light (Lk. 11:35)
7 To rebuke and forgive (Lk. 17:3)
8 Not to get drunk (Lk. 21:34)
9 Not to surfeit (Lk. 21:34)
10 Not to be overcome with cares (Lk. 21:34)
11 To yourselves (Mt. 13:9; Lk. 17:3; 21:34; Acts 20:28)
12 To the flock of God (Acts 20:28)
13 Lest you misuse your liberty (1 Cor. 8:9. Cp. Gal.5:13)
14 Lest you fall (1 Cor. 10:12; Rom. 11:21)
15 To your ministry (Col. 4:17)
16 That you destroy not one another (Gal. 5:15)
17 To self and doctrine (1 Tim. 4:16)
18 Not to backslide (Heb. 3:12)

4 "Thou Shalt's"—Thou Shalt:
1 Worship God only (Mt. 4:10; Lk. 4:8)
2 Serve God only (Mt. 4:10; Lk. 4:8)
3 Love neighbors as self (Mt. 5:43; 19:19; 22:39; Mk. 12:31; Lk. 10:27; Rom. 13:9; Gal. 5:14)
4 Love God whole-heartedly (Mt. 22:37; Mk. 12:30; Lk. 10:27)

1 Tempt the Lord (Mt. 4:7; Lk. 4:12)
2 Kill (Mt. 5:21; 19:18; Mk. 10:19; Lk. 18:20;Rom. 13:9)
3 Commit adultery (Mt. 5:27-28; 19:18; Lk. 18:20; Rom. 13:9)
4 Pray to be seen of men (Mt. 6:5)
5 Steal (Mt. 19:18; Mk. 10:19; Lk. 18:20; Rom. 13:9)
6 Bear false witness (Mt. 19:18; Mk. 10:19; Lk. 18:20; Rom. 13:9)
7 Covet (Rom. 13:9)
8 Muzzle the ox treading corn (1 Cor. 9:9; 1 Tim. 5:18)

2 Ways Not to Walk:
1 As Sinners (Eph. 4:17)
2 As fools (Eph. 5:15)

7 Things to Walk In:
1 The Spirit (Gal. 5:16)
2 Love (Eph. 5:2)
3 The light (Eph. 5:8-9; 1 Jn. 1:7)
4 Watchfulness (Eph. 6:18)
5 Christ (Col. 2:6-7; 2 Cor. 5:17-18)
6 Wisdom (Col. 4:5)
7 Honesty (1 Th. 4:12)

200 Miscellaneous Commands:
1 Abhor that which is evil (Rom. 12:9)
2 A bishop must be (see qualifications of, 1 Tim. 3:2-7; Tit. 1:6-9)
3 Abide in Christ (Jn. 15:4)
4 Abide with worthy ones (Mt. 10:11-13; Mk. 6:10; Lk. 9:4; 10:5-8)
5 Accuse none falsely (Lk. 3:14)
6 Add to Christian graces (2 Pet. 1:5-7)
7 Admit unprofitableness (Lk. 17:10)
8 Admonish one another (Col. 3:16)
9 Admonish the unruly (2 Th. 3:15)
10 Agree with your adversary (Mt. 5:25)
11 Allow no liberty to ensnare you to commit sin (1 Cor. 10:25-30)
12 Allow no lust of evil in the body (1 Th. 4:5)
13 Allow no cursing and blessing from the same mouth (Jas. 3:10)
14 Anoint head and wash face when fasting (Mt. 6:17)
15 Arm self with a mind to suffer for Christ (1 Pet. 4:1)
16 Avenge not self (Rom. 12:19)
17 Awake from death to light (Eph. 5:14)
18 Bear one another's burdens (Gal. 6:2)
19 Behave like men (1 Cor. 16:13)
20 Bid no false teacher God speed (2 Jn. 10-11)
21 Bring proof of repentance (Mt. 3:8; Lk. 3:8)
22 Bring children up in the Lord (Eph. 6:4)
23 Build up your faith (Jude 20)
24 Call the poor to feast (Lk. 14:13)
25 Children obey parents (Eph. 6:1; Col. 3:20)
26 Cleanse lepers (Mt. 10:8)
27 Cleanse hands you sinners (Jas. 4:8)
28 Cleave to good (Rom. 12:9)
29 Collect just dues only (Lk. 3:13)
30 Come out from among them (2 Cor. 6:17)
31 Command and teach these things (1 Tim. 4:11; 6:2)
32 Commit truth to faithful teachers (2 Tim. 2:2)
33 Confess faults one to another (Jas. 5:16)
34 Count it joy when tempted (Jas. 1:2)
35 Cut off offending members (Mt. 5:29-30; 18:8, 9)
36 Deacons must be (see 1 Tim. 3:8-12)
37 Defraud not (Mk. 10:19)
38 Desire spiritual gifts (1 Cor. 14:1)
39 Desire milk of Word (1 Pet. 2:2)
40 Despise not prophesyings (1 Th. 5:20)
41 Destroy none with non-essentials (Rom. 14:15; 1 Cor. 8:13)
42 Draw nigh to God (Jas. 4:8)
43 Eat own bread in quietness (2 Th. 3:12)
44 Earnestly contend for faith (Jude 3)
45 Edify selves with singing (Eph. 5:19)
46 Edify one another (1 Th. 5:11)

48 Examine self as to faith (2 Cor. 13:5)
49 Exercise in godliness (1 Tim. 4:7-8)
50 Exhort servants to obey (Tit. 2:9-10)
51 Exhort one another daily (Heb. 3:13)
52 Fear not (Lk. 12:32)
53 Fight the good fight of faith (1 Tim. 6:12)
54 Follow peace and holiness (Heb. 12:14)
55 Forbear one another (Col. 3:13)
56 Forbid not children (Mt. 19:14; Mk. 10:14; Lk. 18:16)
57 Forbid not tongues (1 Cor. 14:39)
58 Forget not to share (Heb. 13:16)
59 Forgive 490 times (Mt. 18:22)
60 Forgive (Mt. 11:25-26; Lk. 6:37; Eph. 4:32; Col. 3:13)
61 Fret not in servitude (1 Cor. 7:21)
62 Gird up loins of mind (1 Pet. 1:13)
63 Give place to wrath (Rom. 12:19)
64 Give enemy drink (Rom. 12:20)
65 Give no occasion to the adversary (1 Tim. 5:14)
66 Glorify God in body and spirit (1 Cor. 6:20. Cp. Rom. 12:1-2)
67 Grieve not Holy Spirit (Eph. 4:30)
68 Grow in grace and knowledge (2 Pet. 3:18)
69 Grudge not against another (Jas. 5:9)
70 Harden not your hearts (Heb. 3:8-15)
71 Hate flesh spotted garments (Jude 23)
72 Have no respect of persons (1 Tim. 5:21)
73 Have same love (Phil. 2:2)
74 Have no fellowship with works of darkness (Eph. 5:11)
75 Heal the sick (Mt. 10:8; Lk. 10:9)
76 Help propagate truth (3 Jn. 8)
77 Humble selves (Jas. 4:10; 1 Pet. 5:6)
78 Husbands love wives (Eph. 5:25, 28; Col. 3:19; 1 Pet. 3:7)
79 Husbands be not bitter against wives (Col. 3:19)
80 Instruct rebels in meekness (2 Tim. 2:25)
81 Intreat others according to 1 Tim. 5:1-2)
82 Judge not (Mt. 7:1; Lk. 6:37)
83 Have faith before God for things not condemned in Scripture (Rom. 14:22-23)
84 Know how to control body (1 Th. 4:4)
85 Lay not up treasures on earth (Mt. 6:19)
86 Lay up treasures in heaven (Mt. 6:20; Lk. 12:33-34)
87 Lay hold on eternal life (1 Tim. 6:12)
88 Leave parents and cleave to wife (Mt. 19:5; Mk. 10:7; Eph. 5:31)
89 Lend, hoping for nothing again (Lk. 6:35)
90 Lie not (Col. 3:9)
91 Lift up hands that hang down (Heb. 12:12)
92 Look not everyone on own things only (Phil. 2:4)
93 Look diligently not to fail of grace (Heb. 12:15)
94 Look diligently lest any root of bitterness defile (Heb. 12:15)
95 Look diligently lest any be a fornicator (Heb. 12:16-17)
96 Look to yourselves not to lose reward (2 Jn. 8)
97 Look for mercy unto eternal life (Jude 21)
98 Lust not after evil things (1 Cor. 10:6)
99 Make tree good or corrupt (Mt. 12:33)
100 Make no provision for lusts (Rom. 13:14)
101 Make full proof of ministry (2 Tim. 4:5)
102 Make straight paths (Heb. 12:13)
103 Mark troublemakers (Rom. 16:17; Phil. 3:17)
104 Mark the unruly (2 Th. 3:14)
105 Marvel not if hated by world (1 Jn. 3:13)
106 Masters, be good to servants (Eph. 5:9; Col. 4:1)
107 Meditate upon things of 1 Tim. 4:15
108 Mind not the high things (Rom. 12:16)
109 Minister as good stewards (1 Pet. 4:10)
110 Mortify offending bodily members (Col. 3:5; Rom. 8:12-13)
111 Neither be of doubtful mind (Lk. 12:29)
112 No man is to defraud brother (1 Th. 4:6)
113 Neglect not spiritual gifts (1 Tim. 4:14. Cp. 2 Tim. 1:6)
114 Obey your rulers (Heb. 13:17)
115 Offer other cheek (Mt. 5:39; Lk. 6:29)

117 Owe nothing but love (Rom. 13:8)
118 Overcome evil with good (Rom. 12:21)
119 Pass time in fear (1 Pet. 1:17)
120 Pay taxes (Rom. 13:6)
121 Pay just dues (Rom. 13:7)
122 Praise the Lord (Rom. 15:11)
123 Preach (Mt. 10:7, 27; Mk. 16:15; 2 Tim. 4:2)
124 Present body to God (Rom. 12:1)
125 Provide things honestly (Rom. 12:17)
126 Provoke not children to wrath (Eph. 6:4; Col. 3:21)
127 Purge out old leaven (1 Cor. 5:7)
128 Purify hearts of doubt (Jas. 4:8)
129 Put others in remembrance of essentials (2 Tim. 2:14)
130 Quench not the Spirit (1 Th. 5:19)
131 Raise the dead (Mt. 10:8)
132 Receive weak brethren (Rom. 14:1)
133 Receive one another (Rom. 15:7)
134 Receive Word with meekness (Jas. 1:21)
135 Reckon self dead to sin (Rom. 6:11)
136 Reckon self alive to God (Rom. 6:11)
137 Recognize truth (1 Cor. 10:15)
138 Redeem time (Eph. 5:16; Col. 4:5)
139 Reject heretics (Tit. 3:10)
140 Refuse to support young widows from church funds (1 Tim. 5:11)
141 Remind men of the 7 things of Tit. 3:1-2
142 Render no evil for evil (1 Pet. 3:9; Rom. 12:17)
143 Repent (Mt. 3:2; 4:17; Mk. 1:15; Acts 2:38; 3:19; Rev. 2:16; 3:19)
144 Resist not evil (Mt. 5:38-39)
146 Restore backslider in meekness, considering own self (Gal. 6:1)
147 Run to obtain (1 Cor. 9:24)
148 Salute none by the way (Lk. 10:4)
149 Salute your rulers (Heb. 13:24)
150 Sanctify God in heart (1 Pet. 3:15)
151 Save some with fear (Jude 23)
152 Search Scriptures (Jn. 5:39)
153 Seek not eats and drinks (Lk. 12:29)
154 Sell to help needy (Lk. 12:33)
155 Serve the Lord (Rom. 12:1)
156 Servants, obey masters (Eph. 6:5-8; Col. 3:22-25; 1 Pet. 2:18)
157 Set the least to judge (1 Cor. 6:4)
158 Set affections above (Col. 3:2)
159 Shake dust off feet (Mt. 10:14; Mk. 6:11; Lk. 9:5, 10:10-11)
160 Show charity to other ministers (Lk. 9:49-50)
161 Show self a pattern (Tit. 2:7)
162 Show 4 things of Tit. 2:7-8
163 Sin not (1 Cor. 15:34)
164 Sing with grace in heart (Col. 3:16)
165 Shun vain babblings (2 Tim. 2:16)
166 Speak and do things in view of judgment (Jas. 2:12)
167 Speak truth (Eph. 4:25)
168 Speak sound doctrine (Tit. 2:1)
169 Speak no evil of brethren (Jas. 4:11)
170 Stablish your hearts (Jas. 5:8)
171 Strengthen feeble knees (Heb. 12:12)
172 Strive together for gospel faith (Phil. 1:27)
173 Study to be quiet (1 Th. 4:11)
175 Support the weak (1 Th. 5:14)
176 See that none render evil for evil (1 Th. 5:15)
177 Swear not (Jas. 5:12; Mt. 5:33-36)
178 Tarry one for another (1 Cor. 11:33)
179 Tarry for power (Lk. 24:49; Acts 1:4-8)
180 Teach on another (Col. 3:16)
181 Teach no other doctrine (1 Tim. 1:3)
182 Tell brother his fault alone first (Mt. 18:15-17)
183 Trust God for needs as you work (Mt. 10:9; Lk. 9:3; 10:4)
184 Understand will of God (Eph. 5:17)
185 Use not liberty as occasion to sin (Gal. 5:13; 1 Pet. 1:16)
186 Use hospitality without grudging (1 Pet. 4:9)
187 Warn the unruly (1 Th. 5:14)
188 Watch and pray (Mt. 24:42; 25:13; Mk. 13:33, 35; 14:38; Lk. 21:36; Eph. 6:18; Col. 4:2)
189 Watch in all things (2 Tim. 4:5; 1 Cor. 16:13)
190 Weep with others (Rom. 12:15)
191 Withdraw from disorderly brethren (2 Th. 3:6, 14)
192 Withdraw from evil men (1 Tim. 6:3-6)
193 Wives of deacons must be (see 1 Tim. 3:11, note)
194 Wives, submit to husbands (Eph. 5:22; Col. 3:18; 1 Pet. 3:1-6)
195 Work with own hands (1 Th. 4:11)
196 Work or do not eat (2 Th. 3:10-11)
197 Work out own salvation (Phil. 2:12)
198 Yield not members to sin (Rom. 6:13)
199 Yield self to God (Rom. 6:13)
200 Yield members to righteousness (Rom. 6:13)

✝ ✝ ✝ NEW TESTAMENT PROMISES (REV. 22:20) ✝ ✝ ✝

Promises in **Matthew**

1 Salvation from sin (1:21)
2 Spirit baptism (3:11; Mk. 1:8; Lk. 3:16; 24:49; Jn. 1:33; 7:37-39; Acts 1:5, 8, 2:17-21, 38-39; 11:16; Gal. 3:14)
3 Life by the Word (4:4; Lk. 4:4)
4 Protection by angels (4:6; Lk. 4:10-11; Heb. 1:14)
5 Soul-winning power (4:19; Mk. 1:17)
6 Kingdom of heaven (5:3, 10; 7:21; 8:11; 19:14; 25:34; Mk. 10:14; Lk. 6:20; 12:32; 13:29; 18:16; Jas. 2:5)
7 Comfort (5:4; Lk. 6:21; 2 Cor. 1:4, 7; 7:6)
8 Earth as an inheritance (5:5)
9 Filling of righteousness (5:6; Lk. 6:21)
10 Mercy (5:7; Lk. 1:50; Jas. 5:11)
11 A visible God (5:8; Rev. 22:4)
12 Sonship (5:9, 45; Lk. 6:35; Jn. 1:12; Rom. 8:14, 16; Gal. 3:7-9, 26; Heb. 3:6; 1 Jn. 3:2, 10)
13 Blessing for persecution (5:11)
14 Great rewards (5:12; 6:4, 6, 18; 10:42; Mk. 9:41; Lk. 6:23, 35; 14:14; Jn. 4:36; 1 Cor. 3:8-15; 15:58; Eph. 6:8; Col. 3:24; Heb. 10:35; Jas. 1:25)
15 Greatness (5:19; 18:4; Lk. 9:48)
16 Forgiveness of sins (6:14; 12:31; 18:35; Mk. 11:25-26; Lk. 5:24; Acts 10:43; 13:38-39; 26:18; Rom. 3:25; 4:7-8; Eph. 1:7; Col. 1:14; 1 Jn. 1:9; 2:12)
17 Necessities of life (6:30, 33; Lk. 11:9-13;12:31)
18 Answers to all prayers (7:7-11; 17:20; 18:19; 21:21-22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-8; Jn. 14:12-14; 15:7, 16; 16:23-26; Rom. 8:32; Heb. 11:6; Jas. 1:17; 1 Pet. 3:12; 1 Jn. 3:20-22; 5:14-15)
19 All good things (7:11)
20 Punishment in hell for rebels (7:22-23; 8:11-12; 13:41-42, 49-50; 25:41, 46; Mk. 9:42-49; Lk. 3:17; 12:46; 1 Cor. 3:17; 6:9, 13; Jas. 2:13; 2 Pet. 2:12-13; Rev. 14:9-11; 20:10-15; 21:8; 22:15. Cp. Isa. 66:22-24)
21 Bodily healing (8:16; 9:29; 13:15; 17:20; 21:21-22; Mk. 9:23; 11:22-24; 16:15-20; Lk. 4:18; Jn. 10:10; 14:12; Acts 28:27; Rom. 8:11; Jas. 5:14-16; 1 Pet. 2:24)
22 Answers to prayer according to faith (9:29; Heb. 11:6; Jas. 1:5-8)
23 Degrees of punishment in hell (10:15; 11:22, 24; 12:41-42; 23:14)
24 Inspiration (10:19; Lk. 12:12)
25 Final salvation at the end of a life of sowing to the Spirit (10:22; 24:13; Mk. 13:13; Rom. 6:16-23; 8:23-25; Gal. 6:7-8; 1 Pet. 1:5, 9, 13)
26 Second advent of Christ (10:23; 16:27; 23:39; 24:27-31; 25:31-46; 26:54; Mk. 13:24-27; 14:62; Lk. 21:27-28; Acts 1:11; 3:20-21; Rom. 11:26; 2 Th. 1:7-10; 2:8-12; Tit. 2:13; Heb. 9:28; 10:37)
27 Exposure of all secrets (10:26; Lk. 12:3; Mk. 4:22; Rom. 2:12-16)
28 Providence of God (10:29-31; Lk. 12:6, 24, 28; Rom. 8:28-30; 1 Pet. 5:7)
29 Divine recognition (10:32; Lk. 12:8; Rev. 2:5)
30 Divine denial (10:33; Mk. 8:38; Lk. 9:26; 12:9)
31 Life or death (10:39; 16:25; Mk. 8:35; Lk. 9:24; Jn. 12:25)
32 Prophet's reward (10:41)
33 Righteous man's reward (10:41)
34 Soul rest (11:28-30; Heb. 4:9)
35 Only one unpardonable sin (12:32; Mk. 3:29; Lk. 12:10)
36 Judgment of minutest details (12:36-37; 15:13; Mk. 9:49; Rom. 2:16)
37 Increased or decreased blessings (13:12; 25:29; Mk. 4:24-25; Lk. 8:18; 19:26)
38 Conversion upon obedience (13:15; Acts 3:19; Jas. 5:19-20)
39 Exaltation of righteous (13:43)
40 Segregation of good and bad (13:41-43, 49-50)
41 Building of a church (16:18)
42 A victorious church (16:18)
43 Power to bind and loose (16:19; 18:18; Jn. 14:12; 20:23)
44 Rewards according to works (16:27; 1 Cor. 3:11-15; 2 Cor. 5:10)
45 Unlimited power (17:20; 18:18; Mk. 9:23; 11:22-24; 16:15-20; Lk. 10:19; 17:6; 24:49; Jn. 14:12; Acts 1:8)
46 Reception of Christ (18:5; Lk. 9:48)
47 Salvation of the lost (18:11; Lk. 5:32; Jn. 5:25; 10:9; Rev. 22:17)
48 Divine presence now (18:20; 20:23) and hereafter (Rev. 7:15; 21:3-7)
49 Material blessings (19:29; Mk. 10:30; Lk. 18:30; Mt. 21:21-22)
50 Eternal life (19:29; Mk. 10:30; Lk. 18:29-30; Jn. 3:15-16, 36; 4:14; 5:24; 6:27, note, 47, 50, 58; 8:51; 10:27-29; 20:31; Rom. 2:7; 6:22-23; Tit. 1:2; 1 Jn. 2:25; 5:11-12)
51 Exaltation through humility (19:30; 20:16; 23:12; Mk. 10:31; Lk. 13:30; 14:11; 18:14; Jas. 4:10; 1 Pet. 5:6)
52 A ransom (20:28; Mk. 10:45; 1 Tim. 2:6)
53 No marriages among resurrected people (22:30; Mk. 12:25; Lk. 20:35)
54 God's Word unchangeable (24:35; Mk. 13:31; Lk. 21:33; 1 Pet. 1:25)
55 Rulership for saints (25:21, 23; 1 Cor. 6:2-3; 2 Tim. 2:12; Rev. 5:10)
56 Atonement (26:28; Lk. 22:19-20; Jn. 1:29; Rom. 3:25; 5:11; Eph. 1:7)
57 Food for the next life (26:29; Mk. 14:25; Lk. 22:16, 18, 30; Rev. 2:7, 17; 7:11-17; 19:7-10)

Promises listed under the following three headings are those only which have not been listed under a previous heading.

Promises in **Mark**

58 Reaping what is sown 4:24; Lk. 6:38; Gal. 6:7-8
59 Persecution (10:30)
60 Signs of the gospel (16:15-20)

Promises in **Luke**

61 An eternal kingdom to Christ and His saints (1:32-33; 12:32; Rev. 5:10; 11:15; 22:4-5)
62 Deliverance from enemies (1:74)
63 Peace (1:79; Jn. 14:27; 16:33)
64 Joy (2:10-11; 1 Pet. 4:13-14)
65 Universal salvation (3:6; Acts 10:35; 13:26, 47; 15:17; 28:28; Rom. 1:16; 10:9-13; Gal. 3:22)
66 Now as the acceptable time (4:18-19; 2 Cor. 6:2)
67 Preservation (9:56; 21:18)
68 Personal responsibility (12:48)
69 Immortality of body (20:36; Rom. 2:7; 1 Cor. 15:42-54; 2 Cor. 5:1-8)
70 Wisdom (21:15; Jas. 1:5)
71 Rapture of all saints (21:36; Jn. 14:1-3; 16:16; 1

5:7; 1 Jn. 3:2)

Promises in **John**

72 Freedom from condemnation (3:16-18; Rom. 8:1; Heb. 9:13-15)
73 A state of no hunger or thirst (4:14; 6:35)
74 The resurrection of all men (5:28-29; 6:40, 44, 54; 14:19; Acts 24:15; 1 Cor. 6:14; 15:20-58; 2 Cor. 4:14; Rev. 20:11-15)
75 Assurance (6:37; Phil. 1:6; 2 Tim. 1:12; 2:11-13; Heb. 6:1-20; 1 Pet. 1:5, 9, 13)
76 An indwelling Christ (6:56-57; 14:23; Rom. 8:10; Col. 1:27)
77 Knowledge (7:17; 14:20, 26; 1 Cor. 1:30; 2:12; 12:8-11)
78 Light of life (8:12)
79 Freedom (8:32, 36)
80 Honor (12:26; Rom. 2:8-10)
81 Universal dealing (12:32)
82 Mansions (14:1-3)
83 Greater works (14:12)
84 Love of God (14:21)
85 Manifestation of God (14:21)
86 Abiding Presence (14:23; 15:10; Phil. 4:9)
87 Purging (15:2)
88 Fruitfulness (15:5; 2 Pet. 1:8)
89 The Holy Spirit in a measure (16:7-13; Rom. 8:14-16) and in all fullness (Lk. 11:13; 24:49; Jn. 7:37-39; 14:12-18, 26; 15:26; Acts 1:8; 2:16-21, 38-39; 5:32)
90 Guidance (16:13-15)

Promises in **Acts**

91 Justification (13:38-39; Rom. 2:13; 3:24-28; 24-28; 4:25; 5:1-2; 8:33; Gal. 2:16; 3:24)
92 Restoration of Israel (15:16-17; Rom. 11:25-29; Mt. 24:31; Mk. 13:27)
93 Nearness of God (17:27; Eph. 2:13; Jas. 4:8)
94 Edification (20:32)
95 An eternal inheritance (26:17; 1 Cor. 2:9; Eph. 1; 1 Pet. 1:4; Rev. 21:7)
96 Deliverance (26:18; Rom. 8:21)

Promises in **Romans**

97 Goodness of God (2:4; 11:22)
98 Justice (2:6, 12-16; 8:33; 1 Cor. 3:11-15; 4:5; 11:31)
99 Indignation and wrath (2:8-9)
100 Glory and honor (2:10; 8:18)
101 Impartiality of God (2:11)
102 Righteousness (3:22; 4:5, 16, 24; 5:19; 1 Cor. 1:30)
103 Salvation by grace through faith, not of works (3:24-31; Eph. 2:8-9; 2 Th. 2:13; Tit. 2:11-12)
104 God for all men (3:29-30)
105 Salvation from wrath (5:9-10)
106 Victory (5:17; 8:4, 13; 8:37; 2 Cor. 2:14; 1 Jn. 5:4)
107 Abundant grace (5:20-21)
108 Newness of life (6:5, 8)
109 A spiritual mind (8:6)
110 Restoration of creation (8:21; Eph. 1:10, 12; Rev. 21:3-7; 22:3)
111 Divine help (8:26-27, 31, 34; 14:4; 1 Cor. 10:13)
112 A short work of God (9:28)
113 Salvation of Gentiles (9:25-26; 11:11-12; 15:21)
114 Salvation of Israel (9:27; 11:23-39; Heb. 8:10-12; 10:17)
115 Boldness (not ashamed of Christ, 9:33; 10:11; 1 Pet. 2:6)
116 End of law in Christ (10:4)
117 Word near all men (10:8)
118 Simplicity of salvation (10:9-10; 1 Cor. 15:2; 1 Jn. 1:9; 2 Th. 2:13)
119 Faith (10:17; 1 Cor. 12:9)
120 Holiness (11:16; Eph. 1:4; 5:27; Col. 1:22. Cp. Heb. 12:14)
121 God unchangeable (11:29)
122 God's vengeance (12:19)
123 Blessing or cursing (13:2-3)
124 Joy, righteousness, and peace in the Holy Ghost (14:17)
125 Coming Messiah to reign (15:12)

Promises in **1 Corinthians**

127 Confirmation (1:8)
128 God to be faithful (1:9; 10:13; 1 Th. 5:24; 2 Th. 3:3; Heb. 10:23; 13:5)
129 Christ to be our wisdom, righteousness, sanctification, and redemption (1:30)
130 Unlimited blessings (3:21-23; Eph. 1:3)
131 Judgeship of saints (6:2-3)
132 9 spiritual gifts (12:8-11)
133 Baptism in one body (12:13)
134 Eternal love (13:8)
135 Perfection (13:10; 1 Pet. 5:10)
136 We shall know as known (13:12; 15:35-54)
137 Putting down of rebellion on earth (15:24-28; Eph. 1:10; Rev. 21-22)
138 Destruction of death (15:26)

Promises in **2 Corinthians**

139 All promises true (1:20)
140 Removal of blindness when the heart turns to God (3:16)
141 Liberty (3:17; Gal. 5:13)
142 Transformation (3:18)
143 Constant physical degeneration and spiritual renewal (4:16-17)
144 New creation work (5:17-18; Eph. 4:24; Heb. 8:10-12)
145 Divine fellowship (6:16; Heb. 8:10; Jas. 4:8; 1 Jn. 1:7; Rev. 3:20)
146 Divine reception (6:17)
147 Divine Fatherhood (6:18; Mt. 7:11; Lk. 11:13; Heb. 12:5-10)
148 Riches (8:9)
149 Bountiful reaping (9:6)
150 All sufficiency (9:8)
151 Eternal righteousness (9:9)
152 Increased righteousness (9:10)
153 Enrichment in all things (9:11)
154 Spiritual weapons (10:4-5; Eph. 6:10:18)
155 Perfect strength (12:9)
156 Life by God's power (13:4)

Promises in **Galatians**

157 Deliverance from the present evil world (1:4)
158 Abraham's blessing (3:14)
159 Heirship (3:29; Rom. 8:17; Tit. 3:7)
160 Adoption as sons (4:5-7, 31; Eph. 1:5)
161 Eternal death for sin (5:21)

Promises in **Ephesians**

162 Redemption (1:7, 14; Col. 1:14; Tit. 2:14; Heb. 2:9-15; 9:11-15)
163 Restitution of all things (1:10; Acts 3:21; 1 Cor. 15:24-28; Rev. 21)
164 Boldness and access to God (2:18; 3:12; Heb. 4:14-16; 10:19-23)
165 Heavenly citizenship (2:19; Phil. 3:20)
166 God's infinite power (3:20)
167 Sealing (4:30; 1:13; Jn. 6:27; Rom. 4:11; 2 Cor. 1:22)
168 Sanctification (5:26; Heb. 10:10)
169 Long life (6:3)

Promises in **Philippians** and **Timothy**

170 Peace shall keep you (Phil. 4:7)
171 Needs supplied (Phil. 4:19)
172 God's will to save all men (1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17)
173 Profit in godliness (1 Tim. 4:8)
174 Power, love, and a sound mind (2 Tim. 1:7)
175 Honor and usefulness (2 Tim. 2:21)
176 Crown of righteousness (2 Tim. 4:8)

Promises in **Hebrews**

177 Angel ministers (1:14)
178 Help in temptation (2:18)
179 Partaking of Christ (3:14)
180 A high priest (4:14-16; 6:20)
181 Uttermost salvation (7:25)
182 A better covenant (8:6)
183 A new covenant (8:8-12; 10:16-17)
184 Personal representation (9:24)
185 Eternal substance (10:34)
186 Holy City (11:10-16; 13:14)

189 Jesus to be the same (13:8)

Promises in **James**

190 God to be the same (1:17)
191 Liberal answers to prayer (1:5-8; Heb. 11:6; Mt. 21:21-22)
192 Crown of life (1:12; Rev. 2:10)
193 Grace (4:6; 1 Pet. 1:13; 5:5)
194 Satan to flee when resisted (4:7; 1 Pet. 5:8-9)
195 God to have pity on sufferers (5:11)

Promises in **1 Peter** and **2 Peter**

196 New birth (1 Pet. 1:23; 1 Jn. 5:1)
197 Crown of glory (1 Pet. 5:4)
198 All things (2 Pet. 1:3)
199 Great promises (2 Pet. 1:4)
200 The divine nature (2 Pet. 1:4)
201 Escape from the corruption of the world (2 Pet. 1:4)
202 Security (2 Pet. 1:10)
203 Abundant entrance into the kingdom of God (2 Pet. 1:11)
204 New Heaven and New Earth (2 Pet. 3:13; Rev. 21–22)

Promises in **1 John** and **2 John**

205 Cleansing from sin (1 Jn. 1:7, 9)
206 An advocate with God (1 Jn. 2:1-2)
207 Boldness in judgment (1 Jn. 4:17)
208 Witness of sonship (1 Jn. 5:10-11)
209 Renewed life (1 Jn. 5:16; Jas. 5:19-20; Gal. 4:19; 6:1)
210 Eternal truth (2 Jn. 2)
211 Both God and Christ (2 Jn. 9)

Promises in **Revelation**

212 Blessing by reading (1:3)
213 The tree of life (2:7; 22:2)
214 Escape from hell (2:11)
215 A white stone (2:17)
216 A new name (2:17)
217 Power to rule nations (2:26-27; 3:21; 5:9-10; 22:4-5)
218 The morning star (2:28)
219 White robes (3:4-5; 7:9; 19:8)
220 Name retained in the book of life (3:5. Cp. Ex. 32:32; Ps. 69:25-28)
221 A place in God's temple (3:12; Jn. 14:1-3)
222 Eternal abiding in God's temple (3:12; Jn. 14:1-3)
223 The name of God (3:12)
224 The name of God's city (3:12)
225 Christ's new name (3:12)
226 The descent of the Holy City to earth (3:12; 21:2, 9-10)
227 Eternal supply (7:16)
228 No more heat (7:16)
229 Divine shepherding (7:17)
230 No more tears (7:17; 21:4)
231 Defeat of all earthly kingdoms (11:15; 19:11-21; 20:1-10)
232 Rest from hard labor (14:13)
233 Works will be manifest (14:13)
234 Kingship and priesthood (20:4-6; 1:5-6; 5:10; 22:4-5)
235 God's tabernacle with men (21:3)
236 No more death (21:4)
237 No more sorrow (21:4)
238 No more pain (21:4)
239 All things new (21:5)
240 Water of life (21:6; 22:3, 17)
241 Eternal nations to be saved and multiply forever (21:24-27; 11:15; 22:4-5)
242 Eternal healing (22:2)
243 No more curse (22:3)
244 A right to the tree of life (22:14)
245 A right to enter the Holy City (22:14. Cp. 21:8; 22:15)
246 Plagues of Revelation upon rebels (22:18-19)
247 Names of rebels blotted out of the book of life (22:19. Cp. 3:5; Ex. 32:32; Ps. 69:25-29)
248 Rebels lose their right to the Holy City (22:19)
249 Rebels will be denied the blessings of Revelation (22:19)
250 Soon return of Jesus Christ to fulfill all the above promises (22:7, 12, 20. Cp. 3:11)

16:23, 33; 2 Cor. 6:5; 11:23); wound (Ex. 10:30; Rev. 13:3, 12, 14); and plague (Rev. 9:18, 20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18).

In the Bible 9 Heb. and Gr. words are trans. plague, meaning in general any calamity, sickness, disease, wound, scourge, stroke, or suffering. Famines, barrenness, boils, sicknesses, terror, failure in crops or business, oppression, destruction, poverty, wars, strifes, and many other human sufferings are considered plagues. See over 60 kinds of plagues listed in Lev. 26 and Dt. 28 alone.

14 Causes of Plagues

1 Not listening to God (Ex. 15:26; Lev. 26:14; Dt. 28:15)
2 Failing to do the right (Ex. 15:26)
3 Breaking the commandments (Ex. 15:26; Lev. 26:14-15; Dt. 28:15)
4 Despising God's statutes (Lev. 26:15)
5 Abhorring God's judgments (Lev. 26:15)
6 Breaking God's covenants (Lev. 26:15)
7 Walking contrary to God (Lev. 26:21-27)
8 Sinning against God (Dt. 28:20)
9 Forsaking God (Dt. 28:20)
10 Rebellion against God (Dt. 28:47)
11 Refusing to be thankful for all God's blessings (Dt. 28:47)
12 Refusing to observe all God's laws (Dt. 28:58-62)
13 Adding to God's Word (Rev. 22:18)
14 Taking away from God's Word (Rev. 22:19; Dt. 4:2; 12:32; Pr. 30:6)

32 Plagues of Revelation

1 Removal of whole church (2:5)
2 Being cast into prison (2:10)
3 Being fought by Christ (2:16)
4 Being cast into tribulation (2:22)
5 Being killed (2:23)
6 Having name blotted out of the book of life (3:5. Cp. Ex. 32:32-33)
7 Being made: of Satan (3:9)
8 Being spued out (3:16)
9 The rise of a ruthless dictator (6:1-2)
10 Wars (6:3-4)
11 Famine (6:5-6)
12 Loosing of death and hell (6:7-8)
13 Martyrdom of Christians (6:9-11)
14 God's wrath (6:12-17)
15 A great earthquake (8:5)
16 Hail, fire, and blood (8:5)
17 One-third of sea to blood (8:8-9)
18 Drinking waters poisoned (8:10-11)
19 Planets darkened (8:12)
20 Demon locusts to torment men (9:1-12)
21 Demon horsemen to slay men (9:13-21)
22 Many plagues by 2 witnesses (11:3-12)
23 Casting down of Satan (12:10-12)
24 Great sores (16:2)
25 The whole sea to blood (16:4)
26 Rivers to blood (16:4)
27 Scorching heat from the sun (16:8-9)
28 Darkness (16:10-11)
29 Euphrates dried up (16:12)
30 Great earthquake (16:17-21; 18:1-24)
31 Plague of fire from heaven to devour rebels at the end of the Millennium (20:7-10)
32 Plague of eternal hell (2:11; 14:9-11; 20:10-15; 21:8; 22:15; Isa. 66:22-24. See note, Lk. 12:5)

126 Examples Outside Revelation

1 Famine in Abraham's day (Gen. 12:10)
2 Plague upon Pharaoh (Gen. 12:17)
3 Barrenness of Sarah: healed through prayer through prayer and faith (Gen. 16; Rom. 4:17-22; Heb. 11:11)
4 Barrenness of Philistines: healed by prayer (Gen. 20:1-7, 17)
5 Barrenness of Rebekah: healed by prayer (Gen. 25:19-26)
6 Famine in Isaac's day (Gen. 26:1)
7 Isaac's blindness and sickness healed by faith
8 Barrenness of Rachel: healed by prayer (Gen. 29:31; 30:1, 22-24; 35:16-20)
9 Famine in Egypt (Gen. 41:27-57)
10 Jacob's sickness because of old age (Gen. 47:27-31; 48:1; 49:33)
11 Plague of leprosy healed by God (Ex. 4:6-7, 30)
12 Rivers of blood (Ex. 7:20-25)
13 Frogs (Ex. 8:1-11)
14 Lice (Ex. 8:16-19)
15 Swarms of flies (Ex. 8:20-24)
16 Plague on live stock (Ex. 9:1-7)
17 Boils on Egyptians (Ex. 4:21; 9:9)
18 Hail on Egypt (Ex. 9:18-26)
19 Locusts on Egypt (Ex. 10:4-20)
20 Darkness in Egypt (Ex. 10:21-23)
21 Death of the first-born (Ex. 11:1-9; 12:13, 29-33)
22 Many sickness in Israel: healed by the Word of God (Ex. 15:26; Ps. 105:37; 107:20)
23 Plague in Israel: cause, misuse of the tongue and idolatry (Ex. 32:1-6). Healed by prayer and atonement (Ex. 32:7-35)
24 Death to priests: cause, drunkenness and irreverence (Lev. 10:1-9)
25 Plague in Israel: cause, misuse of tongue. Healed by prayer (Num. 11:1-3)
26 Plague in Israel: cause, misuse of tongue and lust (Num. 11:4-35)
27 Leprosy of Miriam: cause, misuse of tongue and pride. Healed by prayer and discipline (Num. 12:1-16)
28 Plague on 10 spies: cause, unbelief and misuse of tongue (Num. 14:37)
29 Plague in Israel: cause, misuse of tongue and rebellion (Num. 14)
30 Plague in Israel: cause, pride and misuse of tongue (Num. 16:1-14, 31)
31 Plague in Israel: cause, rebellion and misuse of tongue (Num. 16:1-14, 29, 35)
32 Plague in Israel: cause, rebellion and misuse of tongue (Num. 16:41-42). Healed by atonement and judgment (Num. 16:46-50)
33 Plague in Israel: cause, discouragement and misuse of tongue (Num. 21:5). Healing for all who looked at the brazen serpent, a type of Christ (Num. 21:7-9; Jn. 3:14)
34 Plague in Israel: cause, adultery and idolatry. Stopped by judgment on rebels (Num. 25:1-15)
35 Barrenness of Hannah: healed by prayer and humility (1 Sam. 1:9-28)
36 Plague of emerods on Philistines: cause, taking the ark (1 Sam. 5:1-6:21)
37 Plague in Israel: cause, looking in the ark (1 Sam. 6:19-21)
38 Famine in Ruth's day (Ruth 1:1)
39 Plague of thunder (1 Sam. 7:10)
40 Insanity of Saul: cause, disobedience and jealousy (1 Sam. 15:22-35; 18:8-30). Temporary relief by music (1 Sam. 16:14-23; 19:9-10)
41 Sickness of the Egyptians (1 Sam. 30:11-16)
42 Nabal smitten (1 Sam. 25:38)
43 Sickness and death of David's child: cause, sins of David (2 Sam. 19:9-23)
44 3 years famine in Israel (2 Sam. 21)
45 Plague in Israel: cause, sin, Plague stayed by confession, prayer, and atonement (2 Sam. 24:10-25)
46 Jeroboam's withered hand: cause, attempted violence to man of God. Healed by prayer (1 Ki. 13:4-6)
47 Abijah's sickness: cause, sins of parents (1 Ki. 14:1-18)
48 Asa's foot disease (2 Chr. 16:12-14)
49 Sickness and death of widow's son. Healed by prayer (1 Ki. 17:8-24)
50 Plague of drought (1 Ki. 17:1)
51 Ahaziah's disease (2 Ki. 1:1-18)
52 Barrenness of the Shunammite. Healed by prayer (2 Ki. 4:1-17)
53 Sickness and death of the Shunammite's son. Healed by prayer (2 Ki. 4:18-37)
54 Namaan's leprosy. Healed by faith and power
55 Gehazi's leprosy: cause, greed, lying, and disobedience (2 Ki. 5:20-27)
56 Blindness of the Syrian army. Healing by prayer (2 Ki. 6)
57 Famine in Israel (2 Ki. 6:24-7:15)
58 7 years of famine in Israel (2 Ki. 8)
59 Sickness of Ben-hadad (2 Ki. 8:10-15)
60 Sickness of Jehoram (2 Ki. 9:14-29)
61 Sickness of Elisha (2 Ki. 13:14-20)
62 Death of a Moabite, Resurrected by touching bones of Elisha (2 Ki. 13:21)
63 Uzziah's leprosy: cause, pride and usurping the priesthood (2 Ki. 15:5; 2 Chr. 26:16-21)
64 Sickness of Hezekiah: cause, pride and unthankfulness to God (2 Chr. 32:25-31). Healed by prayer and humility (2 Ki. 20:5; Isa. 38:2-5)
65 Famine in Jerusalem (2 Ki. 25:3)
66 Jehoram's bowel trouble: cause, sins (2 Ki. 8:18-19; 2 Chr. 21:6-20)
67 Plague in Israel (2 Chr. 21:11-15)
68 Sickness in Israel: cause, sin, Healing by prayer (2 Chr. 30:18-20)
69 Job's boils: cause, Satan (Job 1:6-22; 2:1-10). Healed by prayer (Job 42:6-17; Jas. 5:11)
70 David's venereal disease: cause, sin (Ps. 38:3). Healed by prayer and confession of sin (Ps. 38:1-22; 6:2; 30:2; 103:3)
71 Famine in Israel: cause, sin and rebellion (Jer. 14:7-22; Dt. 28:15-68)
72 Sickness and death of Ezekiel's wife (Ez. 24:15-27)
73 Sickness of Daniel: cause, long fasting (Dan. 8:27; 9:3; 10:2-3)
74 Drought in the Roman Empire (Acts 11:28)
75 Plague on armies of Antichrist (Zech. 14:12-15; Ez. 38:17-23)
76 Plague on rebellious nations in the Millennium (Zech. 14:16-21)
77 Plague of punishment in present hell (Lk. 16:19-31. See note on Ps. 9:17)
78 Sickness and death of Herod: cause, pride, and self-exaltation (Acts 12:20-25)
79 Blindness of Bar-Jesus: cause, unbelief and rebellion (Acts 13:6-12)
80 Sickness and death of many Corinthians: cause, failure to appropriate the benefits of healing by faith in the work of Calvary (1 Cor. 11:27-32; 1 Pet. 2:24; Mt. 8:16-17)
81 Paul's thorn in the flesh. See notes h to m, 2 Cor. 12:7-9

Cases of Demon-Possession Healed By Christ, Paul, and others

82 2 maniacs (Mt. 8:28-34; Mk. 5:1-21)
83 A dumb man (Mt. 9:32-34)
84 A blind and dumb man (Mt. 12:22-32)
85 An epileptic girl (Mt. 15:21-28)
86 An epileptic boy (Mk. 9:17-29)
87 A maniac (Mk. 1:23-28; Lk. 8:27)
88 Mary Magdalene (Lk. 8:2)
89 An infirm woman (Lk. 13:16-17)
90 A fortune-teller (Acts 16:16-24)

Cases of Healing by Christ, Peter, John, and Paul

91 A leper (Mt. 8:1-4; Mk. 1:40)
92 A centurian's servant (Mt. 8:5-13)
93 Peter's mother-in-law (Mt. 8:14)
94 A paralyzed man (Mt. 9:1-8; Mk. 2:3-12; Lk. 5:18-26)
95 A woman (Mt. 9:18-26; Mk. 5:22)
96 Two blind men (Mt. 9:27-31)
97 A withered hand (Mt. 12:9-14)
98 Two blind men (Mt. 20:29-34)
99 A deaf-dumb man (Mk. 7:31-37)
100 A blind man (Mk. 8:22-26)
101 A man with dropsy (Lk. 14:1-6)
102 Ten lepers (Lk. 17:11-19)
103 A nobleman's son (Jn. 4:46-54)
104 A infirm man (Jn. 5:1-15)
105 A blind man (Jn. 9:1-38)
106 A lame man (Acts 3:1-4:22)
107 A paralyzed man (Acts 9:32-35)

Cases of Resurrection From the Dead By Jesus, Peter, Paul, and Others

110 Jairus' daughter (Mt. 9:18-26)
111 A widow's son (Lk. 7:11-18)
112 Lazarus (Jn. 11:1-44)
113 Tabitha (Acts 9:36-42)
114 Paul (Acts 14:19-20)
115 Eutychus (Acts 20:7-12)

Miscellaneous Plagues and Healings

116 Paul's blindness: cause, rebellion and unbelief (Acts 9:1-9; 1 Tim. 1:13). Healed through prayer and fasting according to Mk. 16:17
117 Paul's snake bite: cause, rebellion and unbelief (Acts 28:1-6) made immune by faith according to Mk. 16:17)
118 Sickness of a Corinthian: cause, fornication (1

119 Sickness of Epaphroditus: cause, overwork in gospel ministry (note f, Phil. 2:26)
120 Sickness of Trophimus (2 Tim. 4:20)
121 Abram-Sarah (Rom. 4:19; Heb. 11)
122 Zacharias-Elisabeth (Lk. 1)
123 Timothy (1 Tim. 5:23, note)
124 Innumerable cases of healing by Christ (Mt. 4:23-24; 8:16-17; 9:35-36; 11:5; 12:15; 14:14, 33-36; 15:30-31; 19:2; 21:14; Mk. 1:32-34, 39; 3:10-12; 6:5, 55-56; Lk. 4:40-41; 6:17-19; 7:21-23; 9:11; Jn. 2:23; 20:30-31; 21:25; Isa. 11:2; 42:1-7; 53:4-5; 61:1-2): cause, the devil and demons (Acts 10:38; 1 Jn. 3:8; Mk. 5; 16:17; Lk. 13:16)
125 Innumerable cases of healing by believers before Pentecost (Mt. 10:1-7; Mk. 6:7-13; 9:38; Lk. 9:1-6; 10:1-20): cause, the devil and demons (Mt. 10:1-7; Lk. 10:1-20; Acts 10:38)

6:8; 8:7-13; 11:19-22; 14:3, 27; 15:4, 12; 19:11-12; 28:9; Rom. 15:18-19, 29; 1 Cor. 16:10; Heb. 2:3-4): cause, the devil and demons (Mk. 16:17-20; Acts 5:16; 8:6-7; 10:38; 19:11-12). Healed through faith in Christ (Mk. 16:17-18; Lk. 24:49; Jn. 14:12-15; Acts 1:8; 3:6; 6:8; 19:12; 1 Cor. 12:7-11, 28-31; Heb. 2:3-4)

In the above lists there are 13 cases of innumerable healings and 58 individual cases of healing by divine power. From these 71 cases we learn that it is God's will to heal man's body as well as his soul.

Thus there are many examples of plagues sent upon men for rebellion. God has made the law of sowing and reaping and regardless of fallacies teaching that God will not judge Christians who backslide, these examples demonstrate that saved men will also reap what they sow (Gal. 6:7-8).

✞ ✞ ✞ SUMMARY OF PROPHECIES IN THE NEW TESTAMENT (REV. 22:19) ✞ ✞ ✞

There are 1,423 prophetical verses in the 7,957 verses of the N.T.; 194 verses of O.T. prophecy quoted or fulfilled in the N.T.; 1,229 verses of N.T. prophecy. Subjects of the prophecies are listed below and references given. Of these about 950 verses are given as unfulfilled prophecy; 162 verses as being fulfilled; and 324 verses as already fulfilled. This is 207 verses more than the total prophetical verses in the N.T. due to this fact. Some prophecies require a double listing—under fulfilled and being fulfilled.

4 Classifications of Prophecies

I. O.T. Prophecies In The N.T.

Those Concerning Christ:

1 Birth (Mt. 1:23; 2:6; Jn. 7:42)
2 Called out of Egypt (Mt. 2:15)
3 The incarnation (Heb. 2:5-8; 10:5-9)
4 Sonship (Acts 13:33; Heb. 1:5; 5:5)
5 Hating sin (Heb. 1:9)
6 Christ's trust in God (Heb. 2:13)
7 Called a Nazarene (Mt. 2:23)
8 Spirit baptism (Lk. 4:16-21)
9 Ministry (Mt. 12:17-21; Jn. 6:45; Acts 3:22-23; 7:37; Heb. 10:9)
10 Speaking parables (Mt. 13:35; Lk. 8:10)
11 Purification of the temple (Mt. 21:13; Mk. 11:15; Lk. 19:45; Jn. 2:13-16)
12 Zeal (Jn. 2:17)
13 Light of the world (Mt. 4:14-16; Acts 13:47; 26:23)
14 Triumphal entry (Mt. 21:5, 9; Lk. 19:38; Jn. 12:13, 15)
15 Rejection by Israel (Mt. 21:42; Lk. 20:17; Acts 4:11, 25-28)
16 Betrayal (Mt. 27:9-10; Jn. 13:18)
17 Trial of Jesus (Acts 8:32)
18 Reproach (Rom. 15:3)
19 Smitten shepherd; scattered sheep (Mt. 26:31 Mk. 14:27)
20 Suffering of Christ (Acts 26:22-23)
21 Crucifixion (Mt. 27:34, 35, 43, 46; Mk. 15:34, 36; Gal. 3:13)
22 Numbered with transgressors (Mk. 15:28; Lk. 22:37)
23 Casting lots at cross (Jn. 19:24)
24 Thirsting (Jn. 19:28)
25 Bones not broken (Jn. 19:36)
26 Piercing (Jn. 19:37)
27 Resurrection (Acts 2:25-27, 30-31; 13:34-35; 26:23)
28 Exaltation (Mt. 22:44; Mk. 12:36; Lk. 20:42-43; Acts 2:34; Heb. 1:13)
29 God's salvation (Acts 13:47)
30 Chief corner stone (1 Pet. 2:6-7)
31 Rock of offence (1 Pet. 2:8)
32 Eternal kingship (Heb. 1:8)
33 Unchangeableness (Heb. 1:10-12)
34 Unity with believers (Heb. 2:12-13)
35 Eternal priesthood (Heb. 5:6, 10; 6:20; 7:17, 21)
36 Leading captivity captive (Eph. 4:8)

Concerning Israel:

1 Gospel rejected (Mt. 13:14-15; 15:8; Mk. 4:12; 7:6; 12:10; Acts 28:26-27; Heb. 3:7-8, 15; 4:7)
2 Unbelief (Jn. 12:38, 40; Rom. 10:16; 11:8)
3 Conversion rejected (Mt. 13:15; Jn. 12:40; Acts 28:27)
4 Healing rejected (Mt. 13:15; Jn. 12:40; Acts 28:27)
5 Jealousy (Rom. 10:19)
6 Judgment (Rom. 11:9-10; Heb. 10:30-31)
7 Natural and spiritual Israel distinguished (Rom. 9:7-14)
8 Kingdom re-established (Acts 2:30; 15:16-17)
9 Abrahamic covenant fulfilled (Acts 3:25; Gal. 3:16; Heb. 6:14)
10 New covenant (Heb. 8:8-12; 10:9, 16)

Miscellaneous O.T. Prophecies:

1 Lamentations for babes (Mt. 2:18)
2 Ministry of John the Baptist (Mt. 3:3; 11:10; Mk. 1:2-3; Lk. 3:4-6; 7:27; Jn. 1:23)
3 Physical healing (Mt. 8:17; 13:15; Jn. 12:40; Acts 28:27; 1 Pet. 2:24)
4 Praise from babes (Mt. 21:16)
5 Destiny of Judas (Jn. 17:12; Acts 1:20)
6 Replacement of Judas (Acts 1:20)
7 Spirit baptism for all men (Acts 2:17-18)
8 Miraculous work of the gospel (Acts 13:41)
9 Persecution of Christians (Rom. 8:36)
10 Salvation of Gentiles (Rom. 9:25-29, 33; 10:20-21; 15:9-12, 21; Gal. 3:8; 1 Pet. 2:10)
11 Gospel ministers (Rom. 10:15)
12 Humbling the wise (1 Cor. 1:19-20)
13 Glorifying God (1 Cor. 1:31)
14 Revelation of truth (1 Cor. 2:9-10)
15 Speaking in tongues (1 Cor. 14:21)
16 Living by faith (Gal. 3:11)

Besides the above O.T. prophecies there are many other quotations from and allusions to the O.T. in the N.T. These cover a large range of truth, which we cannot list as prophecy. Christ alone refers to the O.T. books 95 times. The apostles refer to them scores of times. The book of Psalms alone is quoted and referred to 85 times. The 4 gospels quote 17 O.T. books.

II. N.T. Prophecies Fulfilled

Concerning Christ and Others:

1 Annunciation (Lk. 1:28)
2 Birth (Lk. 1:30-31, 35-37, 42-55, 67-70; 2:10-12)
3 Simeon's revelation (Lk. 2:26)
4 Simeon;s prediction (Lk. 2:28-35)
5 Anna's prediction (Lk. 2:38)
6 Ministry (Mt. 20:28; Mk. 10:45; Lk. 13:32-33; Jn. 3:30)
7 Cursing of fig tree (Mk. 11:14)
8 A ransom (Mt. 20:28; Mk. 10:45)
9 Transfiguration (Mt. 16:28; Mk. 9:1; Lk. 9:27)
10 Prediction of loosing colt (Mt. 21:2-3; Mk. 11:2-3; Lk. 19:30-31)
11 Prediction of man with pitcher (Mk. 14:13-15; Lk. 22:10-12)
12 Anointing (Mt. 26:12-13; Mk. 14:8-9)
13 Disciples offended (Mt. 26:31; Mk. 14:27; Jn. 16:32)
14 Betrayal (Mt. 17:22; 20:18; 26:2, 21-23, 45-46; Mk. 10:33; 14:18-19, 41-42; Lk. 9:44; 18:31-32; 22:21-24:7; Jn. 13:21, 26)
15 Rejection (Lk. 9:22)
16 Remorse over rejection (Lk. 17:22)
17 Sufferings (Mt. 16:21; Mk. 8:31; 9:12; 10:33-34; Lk. 9:22; 12:50; 17:25; 18:32-33; 22:15)
18 Denial by Peter (Mt. 26:34; Mk. 14:30-31; Lk. 22:32-34)
19 Death (Mt. 16:21; 17:23; 20:19; Mk. 9:31; 10:33-34; Lk. 18:33; Jn. 2:19; 10:14-18; 11:49-50; 12:23-24)
20 Crucifixion (Mt. 16:4; 17:11-12; 26:2; Lk. 9:22; 24:7; Jn. 12:31-32)
21 The Church purchased (Mt. 13:45-46)
22 Israel purchased (Mt. 13:44)
23 Atonement and new covenant (Mt. 26:26-28; Mk. 14:22-24; Lk. 22:17-20)
24 Descent to hell (Mt. 12:39-40; Lk. 11:29-30)
25 Resurrection (Mt. 16:21; 17:23; 20:19; 27:63; Mk. 9:9, 31; 10:34; Lk. 9:22; 18:33; 24:7; Jn. 2:19; 10:14-18; 20:9)
26 Post-resurrection ministry (Mt. 26:32; Mk. 14:28)
27 Ascension (Mt. 9:15; Mk. 2:20; Lk. 5:35; Jn. 6:62; 7:33-34; 8:21; 13:31-33; 14:28-31; 16:16, 19-22, 27-28; 20:17; Eph. 4:8)
28 Eternal kingship (Lk. 1:32-33)
29 The Savior (Mt. 1:21; Jn. 1:29)
30 The Spirit baptizer (Mt. 3:11; Jn. 1:31-33)

Concerning Israel:

1 Increased sin (Mt. 12:45)
2 Unbelief (Lk. 22:67-68)
3 Kingdom taken from (Mt. 21:43)
4 Destruction of Jerusalem (Mt. 24:2; Mk. 13:2; Lk. 19:42-43; 21:6, 12-24; 23:28-31)

Concerning individuals:

1 Peter's death (Jn. 21:18)
2 Suffering and Spirit baptism of James and John (Mt. 20:23; Mk. 10:39)
3 Judgment on Judas (Mt. 26:24; Mk. 14:20-21)
4 Birth of John the Baptist (Lk. 1:13-14)
5 John's Spirit-filling (Lk. 1:15)
6 Ministry of John (Lk 1:16-17, 76-79; Jn. 1:30-33)
7 Dumbness of Zacharias (Lk. 1:20)
8 Destiny of penitent thief (Lk. 23:43)

18; 2 Tim. 4:18)
11 Blindness of Bar-jesus (Acts 13:11)
12 Paul delivered to Gentiles (Acts 21:11)
13 Judgment of high priest (Acts 23:3)
14 Paul's shipwreck (Acts 27:10, 22-34)

Miscellaneous Prophecies:
1 Salvation from sin (Mt. 1:21)
2 Spirit baptism for all men (Mt. 3:11; Mk. 1:7-8; Lk. 3:16; 24:49; Jn. 1:33; 7:38-39; 14:16-17, 26; 15:26-27; Acts 1:4-8; 2:17-18, 38-39; 5:32; Gal. 3:14)
3 Law abolished (Mt. 5:17-18)
4 Gospel ministry (Mt. 10:16-25; Lk. 5:10)
5 Sinners entering kingdom before the Jews (Mt. 21:31)
6 Persecution of early Christians (Mt. 23:34-36; Lk. 11:49-51; Jn. 16:1-6; 1 Cor. 7:29-31; Rev. 2:10)
7 Healing (Jn. 4:50)
8 Greater works (Jn. 5:20)
9 Drought of Roman Empire (Acts 11:28)
10 Security of disciples (Jn. 18:9)
11 True worship (Jn. 4:21-24)
12 Removal of church at Ephesus (Rev. 2:5)
13 Judgment on church at Pergamos (Rev. 2:16)
14 Judgment on Jezebel and followers (Rev. 2:22-23)
15 Judgment on church at Sardis (Rev. 3:3)
16 Judgment on church at Philadelphia (Rev. 3:9-10)

III. N.T. Prophecies Being Fulfilled

1 Being comforted (Mt. 5:4)
2 Being filled with righteousness (Mt. 5:6; Lk. 6:21)
3 Obtaining mercy (Mt. 5:7)
4 Being called children of God (Mt. 5:9)
5 Being great in the kingdom (Mt. 5:19)
6 Confession of disciples before God and angels (Mt. 10:32-33; Lk. 12:8-9; Rev. 3:5)
7 Opposition to the gospel (Mt. 10:34-36; Lk. 12:49-53)
8 Manifestation of God (Jn. 14:21-26)
9 Mixture of good and bad (Mt. 13:24-29, 36-38, 47-50)
10 Partaking of Christ (Jn. 6:53-54. Cp. 3:12-14)
11 Abnormal growth of kingdom of heaven (Mt. 13:31-32)
12 Kingdom of heaven doctrine corrupted (Mt. 13:33; Acts 20:30; 2 Pet. 2:1)
13 Salvation of Gentiles (Jn. 10:16; 11:52; Acts 2:21; 28:28; Rom. 9:25-29, 33; 10:20-21; 15:9-12, 21)
14 Building the church (Mt. 16:18; Eph. 2:19-22; 4:12-13)
15 Receiving eternal life (Jn. 6;50-51)
16 Spirit baptism being given to men (Mt. 3:16; 16:19; Mk. 1:7-8; Lk. 3:16; 24:49; Jn. 1:33; 7:37-39; 14:16-17, 26; 15:26-27; Acts 1:4-8; 2:17-18, 38-39; 5:32; Gal. 3:14)
17 Salvation of souls (Jn. 6:39-45)
18 Offenses to Christians (Mt. 18:7; Lk. 17:1-5; Jn. 15:18-21)
19 Effects of rejection or reception of Christ (Mt. 21:44; Lk. 10:16; 20:18)
20 Desolation of Israel (Mt. 23:37-38; Lk. 13:34-35)
21 World hatred of Christians (Jn. 15:18-21; 16:33)
22 Answered prayer (Mk. 11:23-24; Jn. 16:23-26; Jas. 1:5-8)
23 Fasting (Lk. 5:35. Cp. Mt. 9:15; Mk. 2:20)
24 Christian cross-bearing (Lk. 9:24-25)
25 Kingdom postponed (Lk. 19:12-27)
26 Hunger, thirst satisfied (Jn. 6:35)
27 Penitents received (Jn. 6:37; 2 Cor. 6:17)
28 Holy Spirit ministry (Jn. 3:3-5; 7:37-39; 14:16-17, 26; 15:26; 16:7-15; Rom. 8:26)
29 Signs of Christ's coming (1 Tim. 4:1-5; 2 Tim. 3:1-5, 13; 4:1-4; 2 Pet. 3:3-4; Jude 18; note o, Mt. 24:3)
30 Persecution of Christians (2 Tim. 3:12)
31 Day of salvation (2 Cor. 6:2)
32 Eternal righteousness (2 Cor. 9:9)
35 Communion with Christ (Rev. 3:20-21)
36 Truth revealed (Jn. 14:20)
37 Abrahamic covenant fulfilled (Lk. 1:71-75)
38 Vail taken from heart (2 Cor. 3:16)
39 Names blotted out or left in the book of life (Rev. 3:5; 22:18-19. Cp. Ex. 32:32-33; Ps. 69:25-29)
40 Backsliders spued out (Rev. 3:16)
41 Unchangeable status after death (Rev. 22:11)
42 Plagues of Revelation to backsliders (Rev. 22:18)
43 Backsliders forbidden to enter the Holy City (Rev. 22:19)
44 Blessings of Revelation canceled to backsliders (Rev. 22:19)
45 Entrance into Holy City (Rev. 22:14)
46 Destiny of wicked (1 Cor. 6:9-11; Gal. 5:19-21)

IV. N.T. Prophecies Unfulfilled

Events Before the Tribulation:
1 Signs of the 2nd coming of Christ before the tribulation (1 Tim. 4:1-5; 2 Tim. 3:1-13; 4:1-4; 2 Pet. 3:1-3; 2 Th. 2:7-8)
2 Revision of the Roman Empire from 24 governments to 10 kingdoms (Rev. 17:12; Dan. 7:23-24, notes)
3 Next phase of the first resurrection—the rapture of all dead and living in Christ (Mt. 22:30; Mk. 12:25; Lk. 14:14; 20:35-38; Jn. 5:25, 28-29; 6:39-40, 44-45; 13:26; 14:1-3, 18-19; 1 Cor. 1:7; 6:14; 11:26; 15:20-23, 35-56; 2 Cor. 4:14; Phil. 3:11, 21; Col. 3:4; 1 Th. 1:10; 2:19; 3:13; 4:13-18; 5:9-10, 23-24; 2 Th. 2:1, 7-8; 1 Tim. 6:14; 2 Tim. 2:11; 4:1, 8; Tit. 2:13; 1 Pet. 1:7; 4:13; 1 Jn. 2:28; 3:2; Jas. 5:7-8; Rev. 2:25; 22:12, 20. See Rev. 4:1, note)
4 Glorification of saints (Rom. 8:17-25)
5 Completion of the Church (Eph. 4:12-13; 5:27)
6 Church hindering lawlessness until its rapture (2 Th. 2:7-8, note)
7 False religions (1 Tim. 4:1-5; 2 Tim. 3:5; 4:1-4)
8 Apostasy (1 Tim. 4:1-5; 2 Tim. 3:5; 2 Tim. 4:1-4)

Events During the Tribulation:
1 New signs of the 2nd coming of Christ (Mt. 24:4-26; Mk. 13:5-23; Lk. 21:8-11, 25-26; Acts 2:16-21. See note o, Mt. 24:3)
2 Rise of Antichrist after the rapture (Jn. 5: 43; 2 Th. 2:7-8, notes; 1 Jn. 2:18; Rev. 6:1-2)
3 Judgment seat of Christ (Rom. 14:10-12; 1 Cor. 3:12-15; 2 Cor. 5:10; Gal. 6:9; Col. 3:24-25; 1 Jn. 4:17)
4 Great apostasy (2 Th. 2:3-12)
5 Increased satanic powers (Mt. 24:24; 2 Th. 2:8-12; Rev. 13:2, 12-18; 16:13-16; 19:20)
6 Increased false religions (Mt. 24:5, 24; 2 Th. 2:11-12; Rev. 13:12-18; 14:9-11; 15:2-4; 16:13-16; 20:4)
7 All the scenes of Rev. 4-5, notes
8 7 seals (Rev. 6:1-17; 8:1)
9 Sealing of 144,000 Jews (Rev. 7:1-8)
10 Tribulation martyrs (Rev. 6:9-11; 7:9-17; 14:13; 15:2-4; 20:4-6)
11 7 trumpets (Rev. 8:2–9:21; 11:15–13:18)
12 Mighty angel—little book (Rev. 10)
13 The great tribulation of $3\frac{1}{2}$ years (Rev. 11:1–19:21; Mt. 24:15-26; Dan. 12:1-7; Jer. 30:6-7; etc.)
14 Fall of Jerusalem—defeat of Israel (Rev. 11:1-2; 12:6, 13-17; Mt. 24:15-22; Dan. 11:40-45; 12:1)
15 The two witnesses (Rev. 11:3-12)
16 The 144,000 translated (Rev. 12:5; 14:1-5; Dan. 12:1; Isa. 66:7-8)
17 Satan and angels cast out to the earth (Rev. 12:1-4, 7-12)
18 Flight of Israel into Edom and Moab (Rev. 12:6, 13-17; Isa. 16:1-5; Ez. 20:33-37; Dan. 11:40-45; Hos. 2:14-23; Mt. 24:15-22)
19 Revival of the Grecian Empire—Antichrist given power over the Revised Roman Empire (Rev. 13:1-10; 17:12-17; Dan. 7:23-24; 8:20-25; 11:35-45)
20 Destruction of mystery Babylon (Rev. 17)
22 The abomination of desolation and worship of the beast (Rev. 13:11-18; 14:9-11; 15:2-4; 20:4; Mt. 24:15; 2 Th. 2:4; Dan. 9:27)
23 Three messenger angels (Rev. 14:6-12)
24 7 vials (Rev. 15:1–16:21; 18:1-24)
25 Completion of the 1st resurrection (Rev. 11:11-12; 20:4-6)
26 Marriage supper (Rev. 19:1-10)
27 Second coming of Christ (Mt. 3:12; 10:23; 16:27; 23:39; 24:27-51; 25:31-46; 26:64; Mk. 13:24-37; 14:62; Lk. 9:26; 12:35-40, 42-48; 13:35; 17:23-24, 26-37; 21:27-36; 22:69; Acts 1:11; 3:20; 2 Th. 1:7-10; 2:1, 8; 1 Tim. 6:15; 2 Tim. 4:1; Tit. 2:13; Heb. 9:28; 10:37; 1 Pet. 1:19; Jude 14-15; Rev. 2:25; 19:11-21; 22:12, 6-7, 20)
28 Salvation of all Israel (Rom. 11:25-27; Heb. 8:8-12; 10:17; Zech. 12:10-13:1; Isa. 66:7-8)
29 End of the age (Mt. 13:30, 39-41, 48-49; 1 Pet. 4:7; Rev. 22:10)
30 Final salvation (1 Pet. 1:5)
31 Binding of Satan (Rev. 20:1-3)

Events After the Tribulation: Events of the Millennium:
1 The millennium—1,000 years reign of Christ (Mt. 19:28-30; Lk. 22:29-30; 1 Cor. 4:8; 6:2-3; 15:24-28; Eph. 1:10, 14, 21; 2 Tim. 2:12; 4:1, 18; 2 Pet. 1:11; Rev. 20:1-10)
2 Day of the Lord begins (1 Cor. 1:8; 2 Cor. 1:14; Phil. 1:6; 1 Th. 5:1-8; 2 Th. 2:2. See p. 398)
3 Judgment of nations (Mt. 25:31-46)
4 Inheriting the kingdom (Mt. 5:3, 10; 8:11; Lk. 6:20; Heb. 12:25-28)
5 Inheriting the earth (Mt. 5:5; Ps. 37:11)
6 Receiving rewards (Mt. 5:11-12; 19:30; 20:16, 23; Mk. 10:31, 40; Lk. 6:22-23; 14:14; Gal. 6:9; Rev. 22:12)
7 Eternal inheritance (1 Pet. 1:4)
8 Experience of eternal life (Mt. 19:29; Mk. 10:29-30; Lk. 18:29-30; 1 Jn. 2:17)
9 Lord's supper (Mt. 26:29; Lk. 22:16-30)

Events After the Millennium:
1 Satan loosed (Rev. 20:7-9)
2 Final defeat and doom of Satan (Rev. 20:7-10; Rom. 16:20)
3 Second resurrection (Rev. 20:4-6, 11-15)
4 Great white throne judgment (Mt. 3:10; 7:21-23; 10:15, 26; 11:20-24; 12:36-37, 41-42; 15:13; Mk. 4:22; 6:11; Lk. 3:9, 17; 6:24-26; 8:16-18; 10:12-15; 11:31-32; 12:2-3, 10; 13:3, 5, 24-30; 20:42-47; Jn. 12:48; Acts 17:31; 1 Cor. 3:17; 4:5; 6:13; Gal. 6:7-9; Col. 3:25; Heb. 10:26-29; 1 Pet. 4:5-6; 2 Pet. 2:9; 3:7; 1 Jn. 4:17; Rev. 20:11-15)
5 Degrees of punishment (Mt. 11:20-24; 12:41-42; 16:27; 23:14-15; Mk. 6:11; Lk. 10:12-15; 11:31-32; 20:47; Rev. 2:23)
6 Wicked punished eternally in hell (Mt. 8:12; 13:42-43, 50; 18:8-9; 25:41, 46; Mk. 9:43-49; 12:40; Lk. 3:17; 12:4-5; Rev. 14:9-11; 20:11-15; 21:8; 22:15; Isa. 66:22-24)
7 Renovation of earth (Rom. 8:21-23; Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13)
8 Death destroyed (1 Cor. 15:26, 55)
9 All enemies put down (1 Cor. 15:24-28; Heb. 2:5-10; Rev. 21-22)
10 Power of hell defeated (1 Cor. 15:55; Mt. 16:18; Rev. 20:11-15; 21:1-22:5; Isa. 66:22-24)
11 Change in social system (1 Jn. 2:17)
12 Beginning of eternal kingship of Christ (Heb. 1:8; Lk. 1:32-33; Rev. 11:15; 22:4-5)
13 Saints made eternal kings and priests (Rev. 1:6; 5:10; 2:26-27; 3:21; 20:4-6; 22:4-5; Dan. 7:18, 27)
14 Tree of life given to resurrected saints (Rev. 2:7; 22:14)
15 Escape of second death (Rev. 2:11)
16 Hidden manna, white stone, new name given to saints (Rev. 2:17; 3:12)
17 The morning star received (Rev. 2:28)
18 Saints clothed in white (Rev. 3:4-5; 19:7-10)
19 Saints made eternally secure (Rev. 3:11-12). See

Events of New Heavens and Earth:
1 New heavens and new earth established (2 Pet. 3:10-13; Rev. 21-22; Isa. 65:17; 66:22-24)

the planet heaven to the planet earth (Rev. 21:2, 9-27; Heb. 11:10-16; 13:14)
3 God all and in all among men (1 Cor. 15:24-28; 2 Cor. 6:16; Rev. 21:3-7)

5 Eternal ages begun (Eph. 2:7; 3:11, 21)
6 Restitution of all things (Acts 3:21; Rom. 8:19-23; 1 Cor. 13:8-13; 15:24-28; Heb. 1:13; 2:5-8; Rev. 21-22; Isa. 66:22-24). See Rev. 21-22, notes

NEW TESTAMENT QUESTIONS

There are 1,022 questions in the N.T. They make very enlightening reading in themselves. Stated in brief, they are listed under the book wherein they are found.

177 Questions in **Matthew**

1 Where is he that is born King of the Jews? (2:2)
2 Who has warned you to flee from wrath to come? (3:7)
3 I have need of Your baptism. Why do you come for mine? (3:14)
4 What good is salt if it has lost its savor? (5:13)
5 If you love them which love you, what reward have you? (5:46)
6 Do not even the publicans do this? (5:46)
7 If you salute brethren only, what do you, more than others? (5:47)
8 Do not even the publicans do this? (5:47)
9 Is not life more than meat, and the body more than raiment? (6:25)
10 Are you not better than fowls? (6:26)
11 Which of you can add one cubit to his stature? (6:27)
12 Why take thought for raiment? (6:28)
13 If God clothes the grass, shall he not much more clothe you? (6:30)
14 Take no thought, saying, What shall we eat? (6:31)
15 What shall we drink? (6:31)
16 Wherewithal shall we be clothed? (6:31)
17 Why behold the mote and consider not the beam? (7:3)
18 How will you say, Let me pull out the mote and behold, a beam is in your own eye? (7:4)
19 What man being asked for bread will give his son a stone? (7:9)
20 If asked for a fish, will he give a serpent? (7:10)
21 How much more shall your Father give good things to them that ask? (7:11)
22 Do men gather grapes of thorns, or figs of thistles? (7:16)
23 Many will say, Lord, have we not prophesied in Your name? (7:22)
24 In Your name have we not cast out devils? (7:22)
25 In Your name have we not done many wonderful works? (7:22)
26 Why are ye fearful? (8:26)
27 They cried out, What have we to do with Thee, Jesus, Son of God? (8:29)
28 Are You come to torment us before the time? (8:29)
29 Wherefore think you evil in your hearts? (9:4)
30 Which is easier to say, Thy sins be forgiven, or Arise and walk? (9:5)
31 Why does your Master eat with publicans and sinners? (9:11)
32 Why do we and the Pharisees fast oft, but Your disciples fast not? (9:14)
33 Can the children of the bridechamber mourn, as long as the bridegroom is with them? (9:15)
34 Do you believe that I am able to do this? (9:28)
35 If they have called the master Beelzebub, how much more shall they call His household? (10:25)
36 Are not two sparrows sold for a farthing? (10:29)
37 Are you He that should come, or do we look for another? (11:3)
38 What did you go out into the wilderness to see? (11:7)
39 A reed shaken with the wind? (11:7)
40 What did you go out to see? (11:8)
41 A man clothed in soft raiment? (11:8)
42 What did you go out to see? (11:9)
43 A prophet? (11:9)
44 Whereunto shall I liken this generation? (11:16)
45 Have you not read what David did, when he was an hungered, how he ate the showbread? (12:3)
46 Have you not read how the priests profane the sabbath and are blameless? (12:5)
47 Is it lawful to heal on the sabbath days? (12:10)
48 What man having one sheep, if it fall into a pit on the sabbath, will not lift it out? (12:11)
49 How much is a man better than sheep? (12:12)
50 Is not this the son of David? (12:23)
51 If Satan cast out Satan how shall his kingdom stand? (12:26)
52 If I by Beelzebub cast out devils, by whom do your children cast them out? (12:27)
53 How can one spoil a strong man's goods, except he first bind the strong man? (12:29)
54 How can you, being evil, speak good things? (12:34)
55 Who is My mother? (12:48)
56 Who are My brethren? (12:48)
57 Why do you speak in parables? (13:10)
58 Sir, did You not sow good seed in your field? (13:27)
59 From whence does it have tares? (13:27)
60 Will you have us go and gather them up? (13:28)
61 Have you understood all these things? (13:51)
62 Whence has this man this wisdom and these mighty works? (13:54)
63 Is not this the carpenter's son? (13:55)
64 Is not His mother called Mary? (13:55)
65 Are not His brethren, James, and Joses, and Simon, and Judas? (13:55)
66 Are not His sisters all with us? (13:56)
67 Whence then hath this man all these things? (13:56)
68 Wherefore did you doubt? (14:31)
69 Why do Your disciples transgress the tradition of the elders? (15:2)
70 Why do you also transgress the commandment of God? (15:3)
71 Do You know the Pharisees were offended after hearing this saying? (15:12)
72 Are you also yet without understanding (15:16)
73 Do you not understand that what enters the mouth goes into the belly and is cast into the draught? (15:17)
74 Whence should we have so much bread to fill so great a multitude? (15:33)
75 How many loaves have you? (15:34)
76 Can you not discern the signs of the times? (16:3)
77 Why reason you among yourselves, because you have brought no bread? (16:8)
78 Do you not yet understand, neither remember the five loaves of the five thousand? (16:9)
79 Neither seven loaves of the four thousand? (16:10)
80 How is it you do not understand that I spoke it that you should beware of the leaven of Pharisees and Sadducees? (16:11)
81 Whom do men say that I am? (16:13)
82 Whom do you say that I am? (16:15)
83 What is a man profited, if he shall gain the whole world, and lose his own soul? (16:26)
84 What shall a man give in exchange for his soul? (16:26)
85 Why say the scribes that Elias must first come? (17:10)
86 How long shall I be with you? (17:17)
87 How long shall I suffer you? (17:17)
88 Why could we not cast him out? (17:19)
89 Does your master not pay tribute? (17:24)
90 What do you think, Simon? (17:25)
91 Of Whom do kings of the earth take custom or tribute? (17:25)
92 Of their own children, or of strangers? (17:25)
93 Who is the greatest in the kingdom of heaven? (18:1)
94 How think you? (18:12)
95 If a man has a hundred sheep and one goes astray, does he not leave the ninety-nine and seek the one astray? (18:12)
96 How oft shall my brother sin against me, and I forgive him? (18:21)
97 Until seven times? (18:21)
98 Should you not also have had compassion on your fellowservant? (18:33)
99 Is it lawful for a man to put away his wife for every cause? (19:3)
100 Have you not read that He which made them at the beginning said a man shall cleave to his wife and the two shall be one flesh? (19:5)
101 Why did Moses command to give a writing of divorcement? (19:7)
102 What good thing shall I do, that I may have eternal life? (19:16)
103 Why do you call me good? (19:17)
104 He saith, Which? (19:18)
105 What lack I yet? (19:20)
106 Who then can be saved? (19:25)
107 We have forsaken all; what shall we have therefore? (19:27)
108 Why stand you here all the day idle? (20:6)
109 Did you not agree with me for a penny? (20:13)
110 Is it not lawful to do what I will with my own? (20:15)
111 Is your eye evil, because I am good? (20:15)
112 What will you have? (20:21)
113 Are you able to drink of the cup I shall drink and be baptized with? (20:22)
114 What will you have Me do unto you? (20:32)
115 Who is this? (21:10)
116 Hear you what these say? (21:16)
117 Have you never read, Out of the mouth of babes and sucklings You have perfected praise? (21:16)
118 By what authority do You these things? (21:23)
119 Who gave You this authority? (21:23)
120 The baptism of John, whence was it? (21:25)
121 Was it from heaven, or of men? (21:25)
122 If we say, From Heaven: he will say, Why did you not believe him? (21:25)
123 But what do you think? (21:28)
124 Which of the two did the will of his father? (21:31)
125 When the lord of the vineyard comes, what will he do to those husbandmen? (21:40)
126 Did you never read, The stone which builders rejected is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? (21:42)
127 How did you come in here, not having a wedding garment? (22:12)
128 What do you think? (22:17)
129 Is it lawful to give tribute unto Caesar? (22:7)

131 Whose is this image and superscription? (22:20)
132 In the resurrection whose wife shall she be? (22:28)
133 Have you not read, I am the God of Abraham, Isaac and Jacob? (22:31-32)
134 Which is the great commandment in the law? (22:36)
135 What do you think of Christ? (22:42)
136 Whose son is he? (22:42)
137 How does David call Him Lord, saying, The Lord said unto my Lord, Sit on My right hand? (22:24)
138 If David calls Him Lord, how is he his son? (22:45)
139 Which is greater, the gold, or the temple that sanctifies the gold? (23:17)
140 Which is greater, the gift, or the altar that sanctifies the gift? (23:19)
141 You serpents, how can you escape the damnation of hell? (23:33)
142 Do you not see all these things? (24:2)
143 Tell us, when shall these things be? (24:3)
144 What shall be the sign of your coming, and of the end of the world? (24:3)
145 Who then is a faithful and wise servant? (24:45)
146 When did we see You hungry, and fed you? (25:37)
147 When did we see You thirsty, and gave you drink? (25:37)
148 When did we see You a stranger, and took You in? (25:38)
149 Or, naked and clothed You? (25:38)
150 When did we see You sick, or in prison, and came unto You? (25:39)
151 When did we see You hungry, athirst, a stranger, naked, sick, or in prison, and did not minister unto You? (25:44)
152 To what purpose is this waste? (26:8)
153 Why trouble you the woman? (26:10)
154 What will you give me, and I will deliver Him to you? (26:15)
155 Where shall we prepare for You to eat the passover? (26:17)
156 Lord, is it I? (26:22)
157 Master, is it I? (26:25)
158 Could you not watch with Me one hour? (26:40)
159 Friend, wherefore are you come? (26:50)
160 Think you that I cannot pray to My Father, and he shall presently give Me more than twelve legions of angels (26:53)
161 But how then shall the scriptures be fulfilled? (26:54)
162 Are you come out as against a thief? (26:55)
163 Answer You nothing? (26:62)
164 What is it which these witness against you? (26:62)
165 What further need have we of witnesses? (26:65)
166 What do you think? (26:66)
167 Who is he that smote You? (26:68)
168 What is that to us? (27:4)
169 Are You the King of the Jews? (27:11)
170 Hear how many things they witness against You? (27:13)
171 Whom shall I release unto you? (27:17)
172 Barabbas, or Jesus? (27:17)
173 Which of the two shall I release unto you? (27:21)
174 What shall I do then with Jesus? (27:22)
175 What evil has He done? (27:23)
176 Eli, Eli, lama sabachthani? (27:46)
177 My God, my God, why have You forsaken me? (27:46)

120 Questions in **Mark**

178 What have we to do with You, Jesus? (1:24)
179 Are You come to destroy us? (1:24)
180 What is this (1:27)
181 What new doctrine is this? (1:27)
182 Why does this man speak blasphemies? (2:7)
184 Why do you reason these things in your hearts? (2:8)
185 Which is easier to say, Your sins are forgiven; or, Arise, and walk (2:9)
186 How is it He eats and drinks with publicans and sinners? (2:16)
187 Why do disciples of John and Pharisees fast, but Yours do not? (2:18)
188 Can children of the bridechamber fast while the bridegroom is with them? (2:19)
189 Why do they do that which is not lawful on the sabbath? (2:24)
190 Have you never read what David did, when he had need? (2:25)
191 How he went into the house of God, ate the showbread, and gave to them which were with him? (2:26)
192 Is it lawful to do good on sabbath days, or evil? (3:4)
193 To save life, or to kill? (3:4)
194 How can Satan cast out Satan? (3:23)
195 Who is My mother, or My brethren? (3:33)
196 Do you not know this parable? (4:13)
197 How then will you know all parables? (4:13)
198 Is a candle to be put under a bushel or a bed? (4:21)
199 Is it not to be set on a candlestick? (4:21)
200 Whereunto shall we liken the kingdom of God? (4:30)
201 With what comparison shall we compare it? (4:30)
202 Master, do You not care that we perish? (4:38)
203 Why are you so fearful? (4:40)
204 How is it that you have no faith? (4:40)
205 What manner of man is this, that even the wind and sea obey Him? (4:41)
206 What have I to do with You Jesus? (5:7)
207 What is your name? (5:9)
208 Who touched My clothes? (5:30)
209 You see the multitude thronging You, and say, Who toucheth Me? (5:31)
210 Your daughter is dead: why trouble the Master any further? (5:35)
211 Why make this ado, and weep? (5:39)
212 From whence has this man these things? (6:2)
213 What wisdom is this given unto Him, that mighty works are wrought? (6:2)
214 Is not this the carpenter, son of Mary, brother of James, Joses, Juda, and Simon? (6:3)
215 Are not His sisters here with us? (6:3)
216 What shall I ask? (6:24)
217 Shall we go buy two hundred pennyworth of bread, and give them to eat? (6:37)
218 How many loaves have you? (6:38)
219 Why do Your disciples eat with unwashed hands? (7:5)
220 Are you without understanding also? (7:18)
221 Do you not perceive that whatever enters a man from without cannot defile him? (7:18-19)
222 From whence can a man satisfy these men with bread in the wilderness? (8:4)
223 How many loaves do you have? (8:5)
224 Why does this generation seek after a sign? (8:12)
225 Why do you reason, because you have no bread? (8:17)
226 Do you not perceive yet, neither understand? (8:17)
227 Is you heart yet hardened? (8:17)
228 Having eyes, do you not see? (8:18)
229 Having ears, do you not hear? (8:18)
230 And do you not remember? (8:18)
231 When I broke five loaves among five thousand, how many baskets of fragments did you take up? (8:19)
232 And when seven among four thousand, how many baskets? (8:20)
233 How is it that you do not understand? (8:21)
234 Whom do men say that I am? (8:27)
235 Whom do you say that I am? (8:29)
236 What shall it profit a man, if he gains the whole
237 What shall a man give in exchange for his soul? (8:37)
238 Why do the scribes say that Elias must first come? (9:11)
239 What do you question with them? (9:16)
240 O faithless generation, how long shall I be with you? (9:19)
241 How long shall I suffer you? (9:19)
242 How long ago since this came upon him? (9:21)
243 Why could we not cast him out? (9:28)
244 What was it that you disputed among yourselves by the way? (9:33)
245 If salt has lost its saltness, wherewith will you season it? (9:50)
246 Is it lawful for a man to put away his wife? (10:2)
247 What did Moses command you? (10:3)
248 What shall I do that I may inherit eternal life? (10:17)
249 Why do you call me good? (10:18)
250 Who then can be saved? (10:26)
251 Can you drink of the cup that I drink of? (10:38)
252 And be baptized with the baptism I am baptized with? (10:38)
253 What will you have me do unto you? (10:51)
254 Say the Lord has need of him, if any man says, why do you do this? (11:3)
255 What are you doing, loosing the colt? (11:5)
256 Is it not written, My house shall be called the house of prayer? (11:17)
257 By what authority do You do these things? (11:28)
258 Who gave You authority to do these things? (11:28)
259 Was the baptism of John from heaven, or of men? (11:30)
260 If we say, From heaven; He will say, Why then did you not believe him? (11:31)
261 What shall the lord of the vineyard do? (2:19)
262 Have you not read this scripture; The stone which builders rejected is become the head of the corner: This was the Lord's doing, and is marvelous in our eyes? (12:10-11)
263 Is it lawful to give tribute to Caesar? (12:14)
264 Shall we give, or shall we not give? (12:15)
265 Why do you tempt Me? (12:15)
266 Whose is this image and superscription (12:16)
267 In the resurrection, whose wife shall she be? (12:23)
268 Do you not err because you know not the Scriptures, neither the power of God? (12:24)
269 Have you not read in the book of Moses, how God spoke, saying, I am the God of Abraham, Isaac, and Jacob? (12:26)
270 Which is the first commandment? (12:28)
271 How say the scribes that Christ is the son of David? (12:35)
272 David calls him Lord; whence is He then his son? (12:37)
273 Do you see these great buildings? (13:2)
274 When shall these things be? (13:4)
275 What shall be the sign when all these things shall be fulfilled? (13:4)
276 Why was this waste of ointment made? (14:4)
277 Let her alone; why trouble her? (14:6)
278 Where will You have us go to prepare the passover? (14:12)
279 Say, The Master says, Where is the guestchamber where I shall eat the passover with My disciples? (14:14)
280 Is it I? (14:19)
281 Is it I? (14:19)
282 Simon, are you sleeping? (14:37)
283 Could you not watch one hour? (14:37)
284 Are you come out, as against a thief, with swords and staves? (14:48)
285 Do You answer nothing? (14:60)
286 What is it which these witness against You? (14:60)
287 Are You the Christ, the Son of the Blessed? (14:61)

289 What do you think? (14:64)
290 Are You the King of the Jews? (15:2)
291 Do You answer nothing? (15:4)
292 Will you have me release the King of the Jews unto you? (15:9)
293 What shall I do unto Him you call King of the Jews? (15:12)
294 Why, what evil has He done? (15:14)
295 Eloi, Eloi, lama sabachthani? (15:34)
296 My God, My God, why have You forsaken Me? (15:34)
297 Who shall roll the stone away from the sepulchre? (16:3)

165 Questions in **Luke**

298 Whereby shall I know this? (1:18)
299 How shall this be, seeing I know not a man? (1:34)
300 Whence is this that the mother of my Lord should come to me? (1:43)
301 Son, why have You dealt with us thus? (2:48)
302 How is it that you sought Me? (2:49)
303 Did you not know I must be about My Father's business? (2:49)
304 Who has warned you to flee from wrath to come? (3:7)
305 What shall we do then? (3:10)
306 Master, what shall we do? (3:12)
307 And what shall we do? (3:14)
308 Is not this Joseph's son? (4:22)
309 Let us alone; what have we to do with You, Jesus? (4:34)
310 Are You come to destroy us? (4:34)
311 Who is this which speaketh blasphemies? (5:21)
312 Who can forgive sins, but God alone? (5:21)
313 What do you reason in your hearts? (5:22)
314 Which is easier to say, Your sins be forgiven, or, Rise up and walk? (5:23)
315 Why do you eat and drink with publicans and sinners? (5:30)
316 Why do disciples of John and Pharisees fast often, and make prayers, but Yours eat and drink? (5:33)
317 Can you make children of the bridechamber fast, while the bridegroom is with them? (5:34)
318 Why do You do that which is not lawful on the sabbath? (6:2)
319 Have you not read what David did when he was hungry? (6:3)
320 Is it lawful to do good or evil on the sabbath? (6:9)
321 Is it lawful to save life or destroy it on the sabbath (6:9)
322 If you love them which love you, what thank have you? (6:32)
323 If you do good to them which do good to you, what thank have you? (6:33)
324 If you lend to them of whom you hope to receive, what thank have you? (6:34)
325 Can the blind lead the blind? (6:39)
326 Shall they not both fall into the ditch? (6:39)
327 Why do you behold the mote in your brother's eye and not perceive the beam in your own? (6:41)
328 How can you say, Brother, let me pull out the mote in your eye? (6:42)
329 Why call me Lord, Lord and do not what I say? (6:46)
330 Are You He that should come? (7:19)
331 Or, look we for another? (7:19)
332 Are You He that should come? (7:20)
333 Or, look we for another? (7:20)
334 What did you go out to see in the wilderness? (7:24)
335 A reed shaken with the wind? (7:24)
336 What did you go out to see? (7:25)
337 A man clothed in soft raiment? (7:25)
338 What did you go out to see? (7:26)
339 A prophet? (7:26)
340 Whereunto shall I liken this generation? (7:31)
343 Do you see this woman? (7:44)
344 Who is this that forgives sins also? (7:49)
345 What might this parable be? (8:9)
346 Where is your faith? (8:25)
347 What have I to do with You, Jesus? (8:28)
348 What is your name? (8:30)
349 Who touched me? (8:45)
350 The multitude throng You, and say You, Who touched Me? (8:45)
351 Who is this, of whom I hear such things? (9:9)
352 Whom say the people that I am? (9:18)
353 Whom do you say that I am? (9:20)
354 What is the advantage if a man gain the world and lose himself? (9:25)
355 How long shall I be with you and suffer you? (9:41)
356 Lord, will You have us command fire from heaven to consume them? (9:54)
357 What shall I do to inherit eternal life? (10:25)
358 What is written in the law? (10:26)
359 How do you read? (10:26)
360 And who is my neighbor? (10:29)
361 Which of the three do you think was neighbor to him? (10:36)
362 Lord, do You not care that my sister has left me to serve alone? (10:40)
363 Which of you having a friend shall go and say at midnight, Friend, lend me three loaves? (11:5)
364 If a son asks bread, will a father give a stone? (11:11)
365 If he asks a fish, will a father give a serpent? (11:11)
366 If he asks an egg, will a father offer a scorpion? (11:12)
367 How much more shall your heavenly Father give the Holy Spirit to them that ask? (11:13)
368 If Satan be divided against himself, how shall his kingdom stand? (11:18)
369 If I by Beelzebub cast out devils, by whom do your sons cast them out? (11:19)
370 Did not He that made that which is without make that which is within also? (11:40)
371 Are not five sparrows sold for two farthings, and not one is forgotten before God? (12:6)
372 Who made Me a judge or a divider over you? (12:14)
373 What shall I do, for I have no where to bestow my fruits? (12:17)
374 Whose shall these things be? (12:20)
375 How much better are you than the fowls? (12:24)
376 Which of you can add to his stature? (12:25)
377 If you are not able to do what is least, why take thought for the rest? (12:26)
378 If God clothes the grass, how much more will He clothe you? (12:28)
379 Lord, do You speak this parable to us, or to all? (12:41)
380 Who is that faithful and wise steward? (12:42)
381 I am come to send fire; what if it be already kindled? (12:49)
382 Do you suppose I am come to give peace on earth? (12:51)
383 How is it that you do not discern this time? (12:56)
384 Why, even of yourselves do you not judge what is right? (12:57)
385 Do you suppose these Galileans were sinners above others? (13:2)
386 Do you think the eighteen on whom the tower fell were sinners above others in Jerusalem? (13:4)
387 Why should it cumber the ground? (13:7)
388 Does not everyone loose his ox or ass on the sabbath to water him? (13:15)
389 Ought not this woman be loosed on the sabbath day? (13:16)
390 Unto what is the kingdom of God like? (13:18)
391 Whereunto shall I resemble it? (13:18)
392 Whereunto shall I liken the kingdom of God?
394 Is it lawful to heal on the sabbath? (14:3)
395 Which of you will not pull an ox or an ass from a pit on the sabbath? (14:5)
396 Which of you intending to build a tower does not count the cost to see if he can finish it? (14:28)
397 What king making war against another does not consult whether he, with ten thousand can meet the other with twenty thousand? (14:31)
398 If salt has lost its savor, wherewith shall it be seasoned? (14:34)
399 What man having an hundred sheep, if he loses one, will not leave the ninety-nine and seek the lost? (15:4)
400 What woman having ten pieces of silver and losing one, will not seek till she finds it? (15:8)
401 How is it that I hear this of you? (16:2)
402 What shall I do? (16:3)
403 How much do you owe my lord? (16:5)
404 And how much do you owe? (16:7)
405 If you have not been faithful in the unrighteous mammon, who will commit the true riches to your trust? (16:11)
406 If you have not been faithful in that which is another man's, who shall give you what is your own? (16:12)
407 Who, having a servant will say when he comes in from the field, Go and sit down to meat? (17:7)
408 And will not rather say, Serve me; and afterward you shall eat and drink? (17:8)
409 Does he thank the servant for doing things commanded him? (17:9)
410 Were there not ten cleansed? (17:17)
411 Where are the nine? (17:17)
412 Where, Lord? (17:37)
413 Shall not God avenge His own elect? (18:7)
414 When the Son of man comes will He find faith on the earth? (18:8)
415 What shall I do to inherit eternal life? (18:18)
416 Why do you call Me good? (18:19)
417 Who then can be saved? (18:26)
418 What will you have me do unto you? (18:41)
419 Why did you not give my money into the bank? (19:23)
420 Thus shall you say, if any man asks, Why do you loose him (19:31)
421 Why do you loose the colt? (19:33)
422 By what authority do You do these things? (20:2)
423 Who is he that gave You this authority? (20:2)
424 Was the baptism of John from heaven, or of men? (20:4)
425 If we say, From heaven, He will say, Why did you not believe him? (20:5)
426 What shall I do? (20:13)
427 What shall the lord of the vineyard do to them? (20:15)
428 What is this that is written, The stone builders rejected, is become the head of the corner? (20:17)
429 Is it lawful to give tribute to Caesar? (20:22)
430 Why do you tempt Me? (20:23)
431 Whose image and superscription does it have? (20:24)
432 In the resurrection whose wife is she? (20:33)
433 How do they say that Christ is David's son? (20:41)
434 David calls him Lord, then how is He his son? (20:44)
435 When shall these things be? (21:7)
436 What sign will there be when these things shall come to pass? (21:7)
437 Where will You have us prepare? (22:9)
438 Say, The Master says, Where is the guestchamber where I shall eat the passover? (22:11)
439 Who is greater, he that sits at meat or he that serves? (22:27)
440 Is it not he that sits at meat? (22:27)
441 When I sent you without purse, scrip and

442 Why do you sleep? (22:46)
443 Do you betray the Son of man with a kiss? (22:48)
444 Shall we smite with the sword? (22:49)
445 Are you come out as against a thief, with swords and staves? (22:52)
446 Prophesy, who is it that smote You? (22:64)
447 Are You the Christ? (22:67)
448 Then, are You the Son of God? (22:70)
449 What need we any further witnesses? (22:71)
450 Are You the King of the Jews? (23:3)
451 Why, what evil has He done? (23:22)
452 If they do these things in a green tree, what shall be done in a dry? (23:31)
453 Do you not fear God, seeing you are in the same condemnation? (23:40)
454 Why do you seek the living among the dead? (24:5)
455 What manner of communications are these that you have as you walk? (24:17)
456 Are you only a stranger in Jerusalem not knowing the things which are come to pass? (24:18)
457 What things? (24:19)
458 Ought not Christ to have suffered? (24:26)
459 Did not our hearts burn within us? (24:32)
460 Why are you troubled? (24:38)
461 Why do thoughts arise in your hearts? (24:38)
462 Have you any meat here? (24:41)

167 Questions in **John**

463 Who are you? (1:19)
464 What then? (1:21)
465 Are you Elias? (1:21)
466 Are you that prophet? (1:21)
467 Who are you? (1:22)
468 What do you say of yourself? (1:22)
469 Why do you baptize if you are not Christ, Elias or that prophet? (1:25)
470 What do you seek? (1:38)
471 Rabbi, where do You dwell? (1:38)
472 Can any good thing come out of Nazareth? (1:46)
473 Whence do You know me? (1:48)
474 Because I said I saw you under the fig tree, do you believe? (1:50)
475 Woman, what have I to do with you? (2:4)
476 What sign do You show us? (2:18)
477 Forty-six years was this temple in building, and will You rear it up in three days? (2:20)
478 How can a man be born when he is old? (3:4)
479 Can he enter the second time into his mother's womb? (3:4)
480 How can these things be? (3:9)
481 Are you a master of Israel and do not know these things? (3:10)
482 If I have told you earthly things and you believe not, how shall you believe if I tell you of heavenly things? (3:12)
483 How is it that You, a Jew, asks drink of me, a woman of Samaria? (4:9)
484 From whence have You that living water? (4:11)
485 Are You greater than our father Jacob? (4:12)
486 No man said, What do You seek? (4:27)
487 Or, Why do You talk with her? (4:27)
488 Is not this the Christ? (4:29)
489 Has any man brought him anything to eat? (4:33)
490 Do you not say, There are yet four months until harvest? (4:35)
491 Will you be made whole? (5:6)
492 What man said to you, Take up your bed, and walk? (5:12)
493 How can you believe, which receive honor one of another, and do not seek honour from God? (5:44)
494 If you do not believe his writings, how shall you believe my words? (5:47)
495 Whence shall we buy bread, that these may eat? (6:5)
496 What are they among so many? (6:9)
497 Rabbi, when did You come hither? (6:25)
498 What shall we do, that we might work the
499 What sign do You show that we may see, and believe You? (6:30)
500 What do You work? (6:30)
501 Is not this Jesus, son of Joseph, whose father and mother we know? (6:42)
502 How is it then, He says, I came down from heaven? (6:42)
503 How can this man give us His flesh to eat? (6:52)
504 This is an hard saying; who can hear it? (6:60)
505 Does this offend you? (6:61)
506 What if you shall see the Son of man ascend up where He was before? (6:62)
507 Will you also go away? (6:67)
508 Lord, to whom shall we go? (6:68)
509 Have I not chosen you twelve, and one is a devil? (6:70)
510 Where is he? (7:11)
511 How does this man know anything of books, having never learned? (7:15)
512 Did not Moses give you the law, and yet none of you keep it? (7:19)
513 Why do you go about to kill Me? (7:19)
514 Who goes about to kill you? (7:20)
515 If a man receives circumcision on the sabbath, are you angry at Me for making a man whole on the sabbath? (7:23)
516 Is not this He, whom they seek to kill? (7:25)
517 Do the rulers know indeed that this is the very Christ? (7:26)
518 When Christ comes will He do more miracles than this man has done? (7:31)
519 Where will He go that we shall not find Him? (7:35)
520 Will He go to the dispersed among the Gentiles? (7:35)
521 What manner of saying is this, You shall seek Me and not find Me: and where I am you cannot come? (7:36)
522 Shall Christ come out of Galilee? (7:41)
523 Has not the Scripture said, Christ comes of the seed of David, and out of Bethlehem? (7:42)
524 Why have you not brought Him? (7:45)
525 Are you also deceived? (7:47)
526 Have any rulers or Pharisees believed on Him? (7:48)
527 Does our law judge any man, before it hears Him? (7:51)
528 Are you also of Galilee? (7:52)
529 Moses commanded such to be stoned: what do You say? (8:5)
530 Woman, where are your accusers? (8:10)
531 Has no man condemned you? (8:10)
532 Where is Your Father? (8:19)
533 Will He kill Himself? (8:22)
534 Who are You? (8:25)
535 How say You, You shall be made free? (8:33)
536 Why do you not understand My speech? (8:43)
537 Which of you convinces me of sin? (8:46)
538 If I say the truth, why do you not believe Me? (8:46)
539 Say we not well that You are a Samaritan, and have a devil? (8:48)
540 Are You greater than our father Abraham? (8:53)
541 Whom do You make Yourself? (8:53)
542 You are not yet fifty years old, and have You seen Abraham? (8:57)
543 Who did sin, this man, or his parents? (9:2)
544 Is not this he that sat and begged? (9:8)
545 How were your eyes opened? (9:10)
546 Where is He? (9:12)
547 How can a man that is a sinner do such miracles? (9:16)
548 What do you say of Him that has opened your eyes? (9:17)
549 Is this your son, who you say was born blind? (9:19)
550 How then does he now see? (9:19)
551 What did He to you? (9:26)
552 How did He open your eyes? (9:26)
553 I have told you already, and you did not hear:
554 Will you also be His disciples? (9:27)
555 You were born in sins, and do you teach us? (9:34)
556 Do you believe on the Son of God? (9:35)
557 Who is He, that I might believe? (9:36)
558 Are we blind also? (9:40)
559 He has a devil, and is mad; why hear Him? (10:20)
560 Can a devil open the eyes of the blind? (10:21)
561 How long do You make us to doubt? (10:24)
562 For which of those works do you stone Me? (10:32)
563 Is it not written in your law, I said, You are gods? (10:34)
564 Do you say of Him, whom the Father has sanctified and sent into the world, You blaspheme; because I said, I am the Son of God? (10:36)
565 The Jews sought to stone You; and do You go thither again? (11:8)
566 Are there not twelve hours in the day? (11:9)
567 Whoever believes in Me shall never die. Do you believe this? (11:26)
568 Where have you laid him? (11:34)
569 Could not this man, which opened eyes of the blind, have cause this man not to die? (11:37)
570 Said I not that if you would believe you would see the glory of God? (11:40)
571 What do we? (11:47)
572 What do you think, that He will not come to the feast? (11:56)
573 Why was this ointment not sold for three hundred pence, and given to the poor? (12:5)
574 Do you not perceive how you prevail nothing? (12:19)
575 Now is My soul troubled; and what shall I say? (12:27)
576 How say You, The Son of man must be lifted up? (12:34)
577 Who is this Son of man? (12:34)
578 Lord, who has believed our report? (12:38)
579 To whom has the arm of the Lord been revealed? (12:38)
580 Lord, do You wash my feet? (13:6)
581 Do you know what I have done to you? (13:12)
582 Lord, who is it? (13:25)
583 Lord, where do You go? (13:36)
584 Lord, why cannot I follow You now? (13:37)
585 Will you lay down your life for My sake? (13:38)
586 We know not where You go; how can we know the way? (14:5)
587 Have I been so long with you, and yet you have not known Me, Philip? (14:9)
588 How say you then, Show us the Father? (14:9)
589 Do you not believe I am in the Father, and the Father in Me? (14:10)
590 How is it that You will manifest Yourself to us, and not to the world? (14:22)
591 Now I go and none of you ask Me, Where do You go? (16:5)
592 What is this that He says, A little while, and you shall not see Me: and again, you shall see Me? (16:17)
593 What is this that He says, a little while? (16:18)
594 Do you enquire among yourselves of that I said? (16:19)
595 Do you now believe? (16:31)
596 Whom seek you? (18:4)
597 Whom seek you? (18:7)
598 The cup which My Father has given Me, shall I not drink it? (18:11)
599 Are you not also one of this man's disciples? (18:17)
600 Why do you ask Me? (18:21)
601 Do You answer the high priest so? (18:22)
602 If I have spoken evil, bear witness; but if well, why do you smite Me? (18:23)
603 Are you also one of His disciples? (18:25)
604 Did I not see you in the garden with Him? (18:26)
605 What accusation do you bring against this man? (18:29)
606 Are You the King of the Jews? (18:33)

608 Am I a Jew? (18:35)
609 What have You done? (18:35)
610 Are You a king then? (18:37)
611 What is truth? (18:38)
612 Will you therefore that I release unto you the King of the Jews? (18:39)
613 Whence are You? (19:9)
614 Speak You not unto me? (19:10)
615 Do You not know that I have power to crucify You, and power to release You? (19:10)
616 Shall I crucify your King? (19:15)
617 Woman, why do you weep? (20:13)
618 Woman, why do you weep? (20:15)
619 Whom do you seek? (20:15)
620 Children, have you any meat? (21:5)
621 None dared ask Him, Who are You? (21:12)
622 Do you love Me more than these? (21:15)
623 Do you love Me? (21:16)
624 Do you love Me? (21:17)
625 Peter was grieved because He said the third time, Do you love Me? (21:17)
626 Then Peter saw the disciple which said, Lord, which is He that betrays You? (21:20)
627 Lord, what shall this man do? (21:21)
628 If I will that he tarry till I come, what is that to you? (21:22)
629 Jesus said not, He shall not die; but, if I will that he tarry till I come, what is that to you? (21:23)

75 Questions in **Acts**

630 Will You restore the kingdom to Israel at this time (1:6)
631 Men of Galilee, why do you stand gazing up into heaven? (1:11)
632 Behold, are not all these which speak Galileans? (2:7)
633 How hear we every man in our own tongue, wherein we were born? (2:8)
634 What does this mean? (2:12)
635 Men and brethren, what shall we do? (2:37)
636 Men of Israel, why do you marvel at this? (3:12)
637 Why look on us, as though by our own power or holiness we made this man walk? (3:12)
638 By what power, or by what name, have you done this? (4:7)
639 What shall we do to these men? (4:16)
640 Why did the heathen rage, and the people imagine vain things? (4:25)
641 Why has Satan filled your heart to lie to the Holy Ghost, and keep back part of the price? (5:3)
642 While it remained, was it not your own? (5:4)
643 After it was sold, was it not in your own power? (5:4)
644 Why have you conceived this thing in your heart? (5:4)
645 Tell me whether you sold the land for so much? (5:8)
646 How is it that you have agreed together to tempt the Spirit of the Lord? (5:9)
647 Did we not command that you should not teach in this name? (5:28)
648 Are these things so? (7:1)
649 Sirs, you are brethren; why do you wrong one to another? (7:26)
650 Who made you a ruler and a judge over us? (7:27)
651 Will you kill me, as you did the Egyptian yesterday? (7:28)
652 Who made you a ruler and a judge? (7:35)
653 O house of Israel, have you offered to Me slain beasts and sacrifices forty years in the wilderness? (7:42)
654 Heaven is My throne, earth My footstool: what house will you build Me? (7:49)
655 Or, what is the place of My rest? (7:49)
656 Has not My hand made all these things? (7:50)
657 Which of the prophets have your fathers not persecuted? (7:52)
658 Do you understand what you read? (8:30)
660 Who shall declare His generation? (8:33)
661 Of whom does the prophet speak this? (8:34)
662 Of himself, or of some other man? (8:34)
663 Here is water; what hinders me from being baptized? (8:36)
664 Saul, why do you persecute Me? (9:4)
665 Who are You, Lord? (9:5)
666 Lord, what will you have me do? (9:6)
667 Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent? (9:21)
668 What is it, Lord? (10:4)
669 What is the cause of your coming? (10:21)
670 I ask therefore for what intent you have sent for me? (10:29)
671 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost? (10:47)
672 What was I, that I could withstand God? (11:17)
673 You enemy of all righteousness, will you not cease to pervert the right ways of the Lord? (13:10)
674 As John fulfilled his course, he said, Whom do you think I am? (13:25)
675 Sirs, why do you these things? (14:15)
676 Why do you tempt God, to put a yoke upon the neck of the disciples? (15:10)
677 Sirs, what must I do to be saved? (16:30)
678 Paul said, They have beaten us openly; do they thrust us out privily? (16:37)
679 Some said, What will this babbler say? (17:18)
680 May we know what this new doctrine is? (17:19)
681 Have you received the Holy Ghost since you believed? (19:2)
682 Unto what then were you baptized? (19:3)
683 Jesus I know, and Paul I know; but who are you? (19:15)
684 What man is there who does not know the city of the Ephesians is a worshipper of Diana? (19:35)
685 What mean you to weep and break my heart? (21:13)
686 What is it therefore? (21:22)
687 Paul said, May I speak unto you? (21:37)
688 Can you speak Greek? (21:37)
689 Are you that Egyptian which made an uproar and led four thousand men who were murderers into the wilderness? (21:38)
690 I heard a voice saying, Saul, why do you persecute me? (22:7)
691 I answered, Who are You, Lord? (22:8)
692 What shall I do, Lord? (22:10)
693 And now why do you tarry? (22:16)
694 Is it lawful for you to scourge a man that is a Roman, and uncondemned? (22:25)
695 Tell men, are you a Roman? (22:27)
696 Do you sit to judge me after the law, and command me to be smitten contrary to the law? (23:3)
697 Do you revile God's high priest? (23:4)
698 What is it that you have to tell me? (23:19)
699 Will you go to Jerusalem, and be judged there before me? (25:9)
700 Have you appealed unto Caesar? (25:12)
701 Why should it be thought a thing incredible that God should raise the dead? (26:8)
702 I heard a voice saying in the Hebrew tongue, Saul, why do you persecute Me? (26:14)
703 I said, Who are You, Lord? (26:15)
704 King Agrippa, do you believe the prophets? (26:27)

87 Questions in **Romans**

705 Do you think you shall escape the judgment of God if you do the same things you judge others for? (2:3)
706 Or, do you despise the riches of his goodness, forbearance and longsuffering; not knowing God's goodness leads to repentance? (2:4)
708 You that preach a man should not steal, do you steal? (2:21)
709 You that say a man should not commit adultery, do you commit adultery? (2:22)
710 You that abhor idols, do you commit sacrilege? (2:22)
711 You that make your boast of the law, do you dishonor God through breaking the law? (2:23)
712 If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? (2:26)
713 Shall not uncircumcision which is by nature, if it fulfill the law, judge you, who by the letter and circumcision transgress the law? (2:27)
714 What advantage has the Jew? (3:1)
715 Or, what profit is there of circumcision? (3:1)
716 What if some did not believe? (3:3)
717 Shall their unbelief make the faith of God without effect? (3:3)
718 If our righteousness commend the righteousness of God, what shall we say? (3:5)
719 Is God, who takes vengeance, unrighteous? (3:5)
720 God forbid: for then how shall God judge the world? (3:6)
721 If God's truth has abounded more through my lie unto his glory; why am I yet also judged as a sinner? (3:7)
722 Do not some slanderously affirm we say, Let us do evil, that good may come? (3:8)
723 What then? (3:9)
724 Are we better than they? (3:9)
725 Where is boasting then? (3:27)
726 By what law? (3:27)
727 Of works? (3:27)
728 Is He the God of the Jews only? (3:29)
729 Is He not also of the Gentiles? (3:29)
730 Do we then make the law void through faith? (3:31)
731 What shall we say that Abraham our father, has found? (4:1)
732 For what does the scripture say? (4:3)
733 Does this blessedness come upon the circumcision only? (4:9)
734 How was it then reckoned? (4:10)
735 When he was in circumcision, or in uncircumcision? (4:10)
736 What shall we say then? (6:1)
737 Shall we continue in sin, that grace may abound? (6:1)
738 How shall we, that are dead to sin, live any longer therein? (6:2)
739 Do you not know, that as many as were baptized into Jesus Christ were baptized into His death? (6:3)
740 What then? (6:15)
741 Shall we sin, because we are not under the law, but under grace? (6:15)
742 Do you not know that to whom you yield yourselves servants to obey, his servants you are? (6:16)
743 What fruit did you have in those things whereof you are now ashamed? (6:21)
744 Do you not know (I speak to them that know the law) how that the law has dominion over a man as long as he lives? (7:1)
745 What shall we say then? (7:7)
746 Is the law sin? (7:7)
747 Was that which is good made death unto me? (7:13)
748 Hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (8:24)
749 What shall we say then to these things? (8:31)
750 If God be for us, who can be against us? (8:31)
751 He that spared not His own Son, shall He not also freely give us all things? (8:32)
752 Who shall lay any thing to the charge of God's elect? (8:33)
753 Who is He that condemneth? (8:34)
754 Who shall separate us from the love of Christ? (8:35)

nakedness, peril, or sword? (8:35)
756 What shall we say then? (9:14)
757 Is there unrighteousness with God? (9:14)
758 You will say then, Why does He yet find fault? (9:19)
759 For who has resisted His will? (9:19)
760 Who are you that reply against God? (9:20)
761 Shall the thing formed say to him that formed it, Why have You made me thus? (9:20)
762 Has not the potter power to make one vessel unto honor, and another unto dishonor? (9:21)
763 What if God, willing to make His power known, endured the vessels of wrath, that He might make known His glory on the vessels of mercy (9:22-24)
764 What shall we say then? (9:30)
765 Wherefore? (9:32)
766 Say not, Who shall ascend into heaven? (10:6)
767 Or, Who shall descend into the deep? (10:7)
768 But what does it say? (10:8)
769 How shall they call on Him in whom they have not believed? (10:14)
770 How shall they believe in Him of whom they have not heard? (10:14)
771 How shall they hear without a preacher? (10:14)
772 How shall they preach, except they be sent? (10:15)
773 Lord, who has believed our report? (10:16)
774 Have they not heard? (10:18)
775 Did not Israel know? (10:19)
776 Has God cast away His people? (11:1)
777 Do you not know what the scripture says of Elias? (11:2)
778 What says the answer of God unto him? (11:4)
779 What then? (11:7)
780 Have they stumbled that they should fall? (11:11)
781 If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? (11:12)
782 If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (11:15)
783 How much more shall these, which be the natural branches, be graffed into their own olive tree? (11:24)
784 For who has known the mind of the Lord? (11:34)
785 Who has been His counselor? (11:34)
786 Or who has first given to Him, and it shall be recompensed unto him again? (11:35)
787 Will you then not be afraid of the power? (13:3)
788 Who are you to judge another man's servant? (14:4)
789 Why do you judge your brother? (14:10)
790 Why do you set your brother at nought? (14:10)
791 Do you have faith? (14:22)

113 Questions in **1 Corinthians**

792 Is Christ divided? (1:13)
793 Was Paul crucified for you? (1:13)
794 Were you baptized in the name of Paul? (1:13)
795 Where is the wise? (1:20)
796 Where is the scribe? (1:20)
797 Where is the disputer of this world? (1:20)
798 Has not God made the wisdom of this world foolish? (1:20)
799 What man knows the things of a man, save the spirit of man which is in him? (2:11)
800 Who has known the mind of the Lord, that he may instruct Him? (2:16)
801 Are you not carnal, and walk as men? (3:3)
802 Are you not carnal? (3:4)
803 Who is Paul, and who is Appolos? (3:5)
804 Do you not know that you are the temple of God? (3:16)
805 Who makes you to differ from another? (4:7)
806 What have you that you did not receive? (4:7)
807 If you received it, why glory as if you did not
808 What will you have? (4:21)
809 Shall I come with a rod, or in love? (4:21)
810 Do you not know that a little leaven leavens the whole lump? (5:6)
811 What have I to do to judge them that are without also? (5:12)
812 Do you not judge them that are within? (5:12)
813 Having a matter against another, do you dare go to law before the unjust? (6:1)
814 Do you not know that the saints shall judge the world? (6:2)
815 Are you unworthy to judge the smallest matters? (6:2)
816 Do you not know that we shall judge angels? (6:3)
817 How much more things that pertain to this life? (6:3)
818 Is it so that there is not a wise man among you? (6:5)
819 Not one that shall be able to judge between his brethren? (6:5)
820 Why do you not rather take wrong? (6:7)
821 Why do you not rather suffer yourselves to be defrauded? (6:7)
822 Do you not know that the unrighteous shall not inherit the kingdom of God? (6:9)
823 Do you not know that your bodies are the members of Christ? (6:15)
824 Shall I then take the members of Christ, and make them the members of an harlot? (6:15)
825 What? (6:16)
826 Do you not know that he which is joined to an harlot is one body? (6:16)
827 What? (6:19)
828 Do you not know that your body is the temple of the Holy Ghost, and you are not your own? (6:19)
829 For what know you, O wife, whether you shall save your husband? (7:16)
830 How do you know, O man, whether you shall save your wife? (7:16)
831 Is any man called being circumcised? (7:18)
832 Is any called in uncircumcision? (7:18)
833 Are you called being a servant? (7:21)
834 Are you bound unto a wife? (7:27)
835 Are you loosed from a wife? (7:27)
836 Through your knowledge shall the weak brother perish? (8:11)
837 Am I not an apostle? (9:1)
838 Am I not free? (9:1)
839 Have I not seen Jesus Christ our Lord? (9:1)
840 Are you not my work in the Lord? (9:1)
841 Have we not power to eat and drink? (9:4)
842 Have we not power to lead about a sister, a wife, as well as other apostles? (9:5)
843 Or, only Barnabas and I, have we not power to forbear working? (9:6)
844 Who goes to warfare at his own charges? (9:7)
845 Who plants a vineyard, and does not eat of the fruit thereof? (9:7)
846 Who feeds a flock, and does not eat of the milk of the flock? (9:7)
847 Do I say these things as a man? (9:8)
848 Does the law not say the same also? (9:8)
849 Does God take care for oxen? (9:9)
850 Or does He say it altogether for our sakes? (9:10)
851 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (9:11)
852 If others be partakers of this power over you, should not we all the more? (9:12)
853 Do you not know that they which minister about holy things live of the things of the temple? (9:13)
854 And they which wait at the altar are partakers with the altar? (9:13)
855 What is my reward then? (9:18)
856 Do you not know that in a race all run, but one receives the prize? (9:24)
857 The cup of blessing which we bless, is it not
858 The bread, is it not the communion of the body of Christ? (10:16)
859 Are not they which eat of the sacrifices partakers of the altar? (10:18)
860 What do I say then? (10:19)
861 That the idol is any thing, or that which is offered is any thing? (10:19)
862 Do we provoke the Lord to jealousy? (10:22)
863 Are we stronger than He? (10:22)
864 Why is my liberty judged of another man's conscience? (10:29)
865 Why am I evil spoken of for that for which I give thanks? (10:30)
866 Is it comely that a woman pray unto God uncovered? (11:13)
867 Does not nature teach you, that if a man has long hair, it is a shame to him? (11:14)
868 What? (11:22)
869 Do you not have houses to eat and drink in? (11:22)
870 Do you despise the church of God? (11:22)
871 What shall I say to you? (11:22)
872 Shall I praise you in this? (11:22)
873 If the foot shall say, I am not of the body; is it therefore not of the body? (12:15)
874 If the ear shall say, I am not of the body; is it not of the body? (12:16)
875 If the whole body were an eye, where were the hearing? (12:17)
876 If the whole were hearing, where were the smelling? (12:17)
877 If they were all one member, where would the body be? (12:19)
878 Are all apostles? (12:29)
879 Are all prophets? (12:29)
880 Are all teachers? (12:29)
881 Are all workers of miracles? (12:29)
882 Have all the gifts of healing? (12:30)
883 Do all speak with tongues? (12:30)
884 Do all interpret? (12:30)
885 If I come to you speaking with tongues, what shall I profit you? (14:6)
886 How shall it be known what is piped or harped? (14:7)
887 If the trumpet gives an uncertain sound, who shall prepare for battle? (14:8)
888 How shall it be known what is spoken? (14:9)
889 What is it then? (14:15)
890 How shall he that occupies the room of the unlearned say Amen at your giving of thanks? (14:16)
891 Will they not say that you are mad? (14:23)
892 How is it then, brethren? (14:26)
893 What? (14:36)
894 Did the Word of God come out from you? (14:36)
895 Or, did it come unto you only? (14:36)
896 How say some among you that there is no resurrection of the dead? (15:12)
897 What shall they do, if the dead rise not at all? (15:29)
898 Why are they then baptized for the dead? (15:29)
899 Why stand we in jeopardy every hour? (15:30)
900 What advantage is it to me, if the dead rise not? (15:32)
901 Some will say, How are the dead raised up? (15:35)
902 With what body do they come? (15:35)
903 O death, where is your sting? (15:55)
904 O grave, where is your victory? (15:55)

29 Questions in **2 Corinthians**

905 Did I use lightness? (1:17)
906 The things that I purpose, do I purpose according to the flesh? (1:17)
907 Who is he that makes me glad, but the same which is made sorry by me? (2:2)
908 Who is sufficient for these things? (2:16)
909 Do we begin again to commend ourselves? (3:1)

or from you? (3:1)
911 How shall not the ministration of the Spirit be rather glorious? (3:8)
912 What fellowship has righteousness with unrighteousness? (6:14)
913 What communion has light with darkness? (6:14)
914 What concord has Christ with Belial? (6:15)
915 What part has he that believes with an infidel? (6:15)
916 What agreement has the temple of God with idols? (6:16)
917 Do you look on things of the outward appearance? (10:7)
918 Have I committed an offense in abasing myself? (11:7)
919 Wherefore? (11:11)
920 Because I love you not? (11:11)
921 Are they Hebrews? (11:22)
922 Are they Israelites? (11:22)
923 Are they the seed of Abraham? (11:22)
924 Are they ministers of Christ? (11:23)
925 Who is weak, and I am not weak? (11:29)
926 Who is offended, and I burn not? (11:29)
927 Wherein were you inferior to other churches, except it be that I was not burdensome to you? (12:13)
928 Did I make a gain of you by any whom I sent to you? (12:17)
929 Did Titus make a gain of you? (12:18)
930 Did we not walk in the same spirit? (12:18)
931 Did we not walk in the same steps? (12:18)
932 Do you think that we excuse ourselves unto you? (12:19)
933 Do you not know how that Jesus Christ is in you, except you be reprobates? (13:5)

19 Questions in **Galatians**

934 Do I now persuade men, or God? (1:10)
935 Do I seek to please men? (1:10)
936 Why do you compel the Gentiles to live as the Jews do? (2:14)
937 Is Christ the minister of sin? (2:17)
938 Who has bewitched you? (3:1)
939 Did you receive the Spirit by works of the law, or by the hearing of faith? (3:2)
940 Are you so foolish? (3:3)
941 Are you now made perfect by the flesh? (3:3)
942 Have you suffered so many things in vain? (3:4)
943 He that ministers and works miracles among you, does he do it by works of law, or hearing of faith? (3:5)
944 Wherefore then does the law serve? (3:19)
945 Is the law then against the promises of God? (3:21)
946 How turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage? (4:9)
947 Where is the blessedness then you spoke of? (4:15)
948 Am I become your enemy, because I tell you the truth? (4:16)
949 You that desire to be under the law, do you not hear the law? (4:21)
950 Nevertheless what does the Scripture say? (4:30)
951 Who hindered you that you should not obey the truth? (5:7)
952 If I yet preach circumcision, why do I yet suffer persecution? (5:11)

1 Question in **Ephesians**

953 Now that He ascended, what is it but that He also descended first into the lower parts of the earth (4:9)

1 Question in **Philippians**

1 Question in **Colossians**

955 If you are dead with Christ from the rudiments of the world, why are you subject to ordinances, after the doctrines of men? (2:20-22)

3 Questions in **1 Thessalonians**

956 What is our hope, or joy, or crown of rejoicing? (2:19)
957 Are not you in the presence of our Lord at His coming? (2:19)
958 For what thanks can we render to God again for you, as we pray to see your face, and perfect that which is lacking in your faith? (3:9-10)

1 Question in **2 Thessalonians**

959 Do you not remember that when I was with you, I told you these things? (2:5)

1 Question in **1 Timothy**

960 If a man does not know how to rule his own house, how shall he take care of the church of God? (3:5)

1 Question in **Philemon**

961 A brother beloved, specially to me, but how much more unto you, both in the flesh, and in the Lord? (v 16)

17 Questions in **Hebrews**

962 To which angel has He said: You are My son, this day have I begotten You? (1:5) or,
963 I will be to Him a Father, and He shall be to Me a Son? (1:5) or,
964 Sit on My right hand, until I make Your enemies Your footstool? (1:13)
965 Are they not ministering spirits, to minister for them who shall be heirs of salvation? (1:14)
966 How shall we escape if we neglect so great salvation? (2:3)
967 What is man, that You are mindful of Him? (2:6)
968 What is the son of man, that You visit Him? (2:6)
969 With whom was He grieved 40 years? (3:17)
970 Was it not with them that sinned? (3:17)
971 To whom did He swear that they should not enter into His rest? (3:18)
972 If perfection were by the Levitical priesthood, what need was there of another priesthood? (7:11)
973 If the blood of bulls and goats purified the flesh, how much more shall the blood of Christ purge your conscience from dead works to serve God? (9:13-14)
974 If the law sacrifices could make one perfect, then would they not have ceased to be offered? (10:1-2)
975 If a man who despised Moses' law died without mercy how much sorer punishment will one be worthy who treads the Son of God underfoot; counts His blood an unholy thing; insults the Holy Spirit? (10:28-29)
976 What shall I more say? (11:32)
977 What son is he whom the father does not chasten? (12:7)
978 Shall we not much rather be in subjection to God and live? (12:9)

24 Questions in **James**

979 Are you not partial, becoming judges of evil thoughts? (2:4)
980 Has not God chosen the poor of this world rich in faith, and heirs of the kingdom? (2:5)
981 Do not rich men oppress you, and draw you before the judgment seats? (2:6)
982 Do they not blaspheme that worthy name? (2:7)

faith, and has not works? (2:14)
984 Can faith save him? (2:14)
985 If a brother or sister be naked and destitute and one says, Depart in peace, what does it profit? (2:15-16)
986 Will you know, vain man, that faith without works is dead? (2:20)
987 Was not Abraham justified by works, when he had offered Isaac? (2:21)
988 See how faith wrought with his works, and by works was faith made perfect? (2:22)
989 Was not Rahab the harlot justified by works, when she had received the messengers and sent them out another way? (2:25)
990 Does a fountain send forth sweet water and bitter? (3:11)
991 Can the fig tree bear olive berries? (3:12)
992 Can a vine bear figs? (3:12)
993 Who is wise and endued with knowledge? (3:13)
994 From whence come wars and fightings among you? (4:1)
995 Come they not hence, even of your lusts? (4:1)
996 Know you not that the friendship of the world is enmity with God? (4:4)
997 Do you think the scripture says in vain, The spirit lusteth to envy? (4:5)
998 Who are you that judge another? (4:12)
999 For what is your life? (4:14)
1000 Is any among you afflicted? (5:13)
1001 Is any merry? (5:13)
1002 Is any sick among you? (5:14)

4 Questions in **1 Peter**

1003 What glory is it, if, when you are buffeted for your faults, you take it patiently? (2:20)
1004 Who will harm you, if you are followers of that which is good? (3:13)
1005 What shall the end be of them that obey not the gospel of God? (4:17)
1006 If the righteous scarcely be saved, where shall the ungodly and the sinner appear? (4:18)

2 Questions in **2 Peter**

1007 Where is the promise of His coming? (3:4)
1008 What manner of persons ought you to be, looking for the coming of the day of God, wherein the elements shall melt with fervent heat? (3:12)

5 Questions in **1 John**

1009 Who is a liar but he that denieth that Jesus is the Christ? (2:22)
1010 And wherefore slew he him? (3:12)
1011 How dwelleth the love of God in him? (3:17)
1012 He that loveth not his brother, how can he love God whom he hath not seen? (4:20)
1013 Who is he that overcometh the world? (5:5)

9 Questions in **Revelation**

1014 Who is worthy to open the book, and to loose the seals thereof? (5:2)
1015 How long, O Lord, do You not judge and avenge our blood on them that dwell on the earth? (6:10)
1016 The great day of His wrath is come; and who shall be able to stand? (6:17)
1017 What are these which are arrayed in white robes? (7:13)
1018 From where did they come? (7:13)
1019 Who is like unto the beast? (13:4)
1020 Who is able to make war with him? (13:4)
1021 Who shall not fear You, O Lord, and glorify Your name? (15:4)
1022 Wherefore did you marvel? (17:7)

2 General wickedness (Gen. 6:5-7)
3 Drunkenness (Gen. 9:21; 19:33-38; 1 Cor. 6:9; Gal. 5:19-21)
4 Defiance of God (Gen. 11:1-9)
5 Deceit (Gen. 12:12-13; 20:2; 26:7-8; 27:14-27)
6 Hatred (Gen. 27:41. Cp. Gal. 5:20)
7 Sodomy—homosexuality (Gen. 19; Rom. 1)
8 Incest (Gen. 35:21-22; 1 Cor. 5)
9 Taking advantage of others (Gen. 25:29-34; 27:35-36; 29:23-25)
10 Lying (Gen. 26:7-8; 27:19-21)
11 Jealousy (Gen. 31:1-2; 1 Sam. 18:8-11)
12 Rape (Gen. 34:2; 2 Sam. 13)
13 Plotting murder (Gen. 37:18-22)
14 Envy (Gen. 37:11; Rom. 1:29; 2 Cor. 12:20)
15 Mockery (Gen. 37:19; Pr. 17:5)
16 Kidnapping (Gen. 37:27-28; 1 Tim. 1:10)
17 Adultery (Gen. 38:13-18; 1 Sam. 11:4)
18 Murmuring (Ex. 3:11, refs. ; 5:19, refs.)
19 Rebellion (Ex. 6:9, refs; Num. 16)
20 Bearing false witness (Ex. 20:16; Pr. 35:11)
21 Idolatry (Ex. 32:1-6; Judg. 2:11-13)
22 Blasphemy (Lev. 24:10-23)
23 Despising God (Num. 11:20)
24 Breaking sabbath (Num. 15:32-36)
25 Provoking God (Dt. 9:7-8, 22; 32:16-21)
26 Covetousness (Josh. 7; 1 Ki. 21:1-4)
27 Robbery (Josh. 7:21; 1 Cor. 6:9)
28 Forsaking God (Judg. 2:11-13)
29 Rejection of God (Judg. 2:16-19)
30 Breaking God's covenant (Judg. 2:1-20)
31 Making leagues with heathen (Judg. 2:2)
32 Refusing to destroy altars (Judg. 2:2)
33 Immoral acts to idols (Judg. 2:17. See ***Asherah***, p. 194 of O. T.
34 Bowing to gods (Judg. 2:17)
35 Turning quickly out of way (Judg. 2:17)
36 Breaking commandments (Judg. 2:17)
37 Corrupting selves (Judg. 2:19)
38 Serving gods (Judg. 2:19; 3:6)
39 Selfishness (Judg. 2:19)
40 Stubbornness (Judg. 2:19)
41 Forgetting God (Judg. 3:7)
42 Making men abhor God (1 Sam. 2:17)
43 Looking into ark (1 Sam. 6:19-20)
44 Turning aside after lucre (1 Sam. 8:3)
45 Taking bribes (1 Sam. 8:3)
46 Perverting judgment (1 Sam. 8:3)
47 Eating blood (1 Sam. 14:32)
48 Rejecting Word of God (1 Sam. 15:23)
49 Practicing witchcraft (1 Sam. 28)
50 Intruding into priest's office (1 Sam. 13:1-14)
51 Driving men from own inheritance and true worship (1 Sam. 22:1-4)
52 Causing division among God's people (1 Sam. 22:1-4)
53 Sowing seeds of hatred (1 Sam. 22:7)
54 Despising husband (2 Sam. 6:16-23)
55 Making others drunk (2 Sam. 11:12-13)
56 Imitating true worship (1 Ki. 12:28-33)
57 Building high places (1 Ki. 14:22)
58 Making images (1 Ki. 14:23)
59 Making groves (asherahs, 194 of O. T.)
60 Fearing other gods (2 Ki. 17:7)
61 Walking in statutes of heathen (2 Ki. 17:8)
62 Burning incense to gods (2 Ki. 17:11)
63 Refusal to hear God (2 Ki. 17:14)
64 Hardheartedness (2 Ki. 17:14; Ez. 3:7)
65 Vanity (2 Ki. 17:15)
66 Making human sacrifices (2 Ki. 17:17)
67 Divination (2 Ki. 17:17)
68 Enchantments (2 Ki. 17:17)
69 Worshipping planets (2 Ki. 17:16)
70 Observing times (2 Ki. 21:6)
71 Traffic with demons (2 Ki. 21:6)
72 Consulting wizards (2 Ki. 21:6)
73 Seduction to sin (2 Ki. 21:9)
74 Refusing to humble self (2 Chr. 7:14)
75 Pride (2 Chr. 26:16)
76 Destruction of holy things (2 Chr. 28:24)
77 Closing place of worship (2 Chr. 28:24)
79 Turning backs on God (2 Chr. 29:6)
80 Despising God's Word (2 Chr. 36:16)
81 Irreverence (2 Chr. 36:16)
82 Inter-racial marriages (Ezra 9)
83 Turning God's glory to shame (Ps. 4:2)
84 Loving vanity (Ps. 4:2)
85 Unfaithfulness (Ps. 5:9; 78:57)
86 Inward wickedness (Ps. 5:9)
87 Vileness of speech (Ps. 5:9)
88 Flattery (Ps. 5:9; 12:2-3)
89 Mischief and falsehood (Ps. 7:14)
90 Violence (Ps. 7:16)
91 Persecution of poor (Ps. 10:2)
92 Setting snares for just (Ps. 10:2)
93 Evil imaginations (Ps. 10:2)
94 Boastfulness (Ps. 10:3)
95 Plotting against others (Ps. 10:8)
96 Taking advantage of others (Ps. 10:8)
97 Cruelty (Ps. 10:10)
98 Double talking (Ps. 12:2)
99 Speaking proudly (Ps. 12:3; 17:10)
100 Oppression (Ps. 12:5)
101 Being corrupt (Ps. 14:1; 73:8)
102 Rewarding evil for good (Ps. 35:12)
103 Rejoicing in adversity of others (Ps. 35:15)
104 Lack of fear of God (Ps. 36:1)
105 Bragging on self (Ps. 36:2)
106 Abandonment to evil (Ps. 36:3)
107 Divising mischief (Ps. 36:4)
108 Loving evil (Ps. 36:4)
109 Refusing to live in peace (Ps. 55:20)
110 Covenantbreaking (Ps. 55:20; 2 Tim. 3:3)
111 Working wickedness (Ps. 58:2)
112 Delighting in lies (Ps. 62:4)
113 Causing fear in others (Ps. 64:1)
114 Regarding iniquity in heart (Ps. 66:18)
115 Tempting God (Ps. 78:18, 41, 56)
116 Rejecting salvation (Ps. 78:22)
117 Grieving God (Ps. 78:40)
118 Limiting God (Ps. 78:41)
119 Turning again to folly (Ps. 85:8)
120 Speaking hard things (Ps. 94:4)
121 Working iniquity (Ps. 94:4)
122 Destroying saints (Ps. 94:5)
123 Afflicting God's heritage (Ps. 94:5)
124 Misusing the law (Ps. 94:20)
125 Destroying innocent (Ps. 94:21)
126 Ignoring God's miracles (Ps. 106:7)
127 Forgetting mercy (Ps. 106:7)
128 Forgetting God's works (Ps. 106:13)
129 Ignoring God (Ps. 106:13)
130 Lusting for flesh (Ps. 106:14)
131 Eating unlawful sacrifices (Ps. 106:28)
132 Inventing sin (Ps. 106:29, 39)
133 Sacrificing children to devils (Ps. 106:37)
134 Hating without cause (Ps. 109:3)
135 Despising the love of good men (Ps. 109:4)
136 Returning evil for good (Ps. 109:5)
137 Returning hatred for love (Ps. 109:5)
138 Love cursing (Ps. 109:17-19)
139 Reproaching good men (Ps. 109:20)
140 Continually making war (Ps. 140:2)
141 Walking with sinners (Pr. 1:10-19)
142 Scorning religion (Pr. 1:22)
143 Hating knowledge (Pr. 1:24, 29)
144 Setting aside counsel (Pr. 1:25, 30)
145 Rejecting reproof (Pr. 1:25, 30)
146 Forsaking parental advice (Pr. 2:17)
147 Frowardness—perverseness (Pr. 3:32)
148 Winketh with eyes (Pr. 6:13)
149 Looking proud (Pr. 6:16-17)
150 Gadding about (Pr. 7:11-12)
151 Being boisterous and loud (Pr. 7:11)
152 Despising neighbors (Pr. 14:21)
153 Despising parents (Pr. 15:32; 23:22; 30:17)
154 Giving heed to false lips (Pr. 17:4)
155 Justifying the wicked (Pr. 17:13)
156 Condemning the just (Pr. 17:15)
157 Finding fault with God (Pr. 19:3)
158 Intemperance (Pr. 23:30-35)
159 Giving heart to know madness and folly (Eccl.
160 Giving heart to know sinful mirth and pleasure (Eccl. 2:3)
161 Giving heart to wine and drunkenness (Eccl. 2:3)
162 Setting heart on riches, singing, music, and such like-reveling (Eccl. 2:8)
163 Giving self over to unbridled lusts and passions (Eccl. 2:10)
164 Applying heart to wickedness of folly and foolishness of madness (Eccl. 7:25)
165 Worship of own works (Isa. 2:8)
166 Disregarding God's works (Isa. 5:12)
167 Impenitence (Isa. 9:13-16; 22:12-14)
168 Making unrighteous laws (Isa. 10:1)
169 Injustice (Isa. 10:2)
170 Hypocrisy (Isa. 9:17; Mt. 6:1-8; 23:1-33)
171 Speaking folly (Isa. 9:17)
172 Despising God's Word (Isa. 30:12)
173 Trusting in wickedness (Isa. 30:12)
174 Being obstinate (Isa. 48:4)
175 Addiction to sorcery (Isa. 57:3)
176 Walking after own thoughts (Isa. 65:2)
177 Eating unclean food (Isa. 65:4)
178 Boasting personal holiness (Isa. 65:5)
179 Walking after vanity (Jer. 2:5)
180 Refusal to enquire after God (Jer. 2:6)
181 Prophesying by Baal (Jer. 2:8)
182 Walking after unprofitable things (Jer. 2:8)
183 Playing the harlot (Jer. 2:20)
184 Multiplying god (Jer. 2:28)
185 Teaching wickedness (Jer. 2:33)
186 Refusal of correction (Jer. 5:3)
187 Swearing by false gods (Jer. 5:7)
188 Dealing treacherously (Jer. 5:11; Hos. 5:7; 6:7)
189 Stupidity and silliness (Jer. 5:21)
190 Lying in wait to sin (Jer. 5:26)
191 Tolerating wicked men (Jer. 5:26)
192 Setting traps to cause others to sin (Jer. 5:26)
193 Walking after false gods (Jer. 6:9)
194 Hating God's Word (Jer. 6:10)
195 Refusal to respond to God (Jer. 6:13)
196 Dealing falsely (Jer. 6:13)
197 Trusting in lying (Jer. 7:8)
198 Swearing falsely (Jer. 7:9)
199 Claiming obligation to sin (Jer. 7:10)
200 Willful ignorance (Jer. 8:7-8)
201 Disobedience (Jer. 9:13; 11:8)
202 Forsaking God's law (Jer. 9:13)
203 Walking after the imagination of own hearts (Jer. 9:13)
204 Conspiring against God (Jer. 11:9)
205 Multiplying altars to false gods (Jer. 11:13)
206 Committing lewdness (Jer. 11:15)
207 Rejoicing in iniquity (Jer. 11:15)
208 Forbidding the preaching of God's Word (Jer. 11:21)
209 Questioning God's Word (Jer. 17:15)
210 Walking after own devices (Jer. 18:12)
211 Defaming (Jer. 20:10)
212 Pastors destroying and scattering the sheep (Jer. 23:1)
213 Causing men to err (Jer. 23:13)
214 Aiding and abetting sin (Jer. 23:14)
215 Prophesying lies (Jer. 23:25)
216 Tolerating false prophets (Jer. 29:8)
217 Propagating lies (Jer. 29:25-29)
218 Instigating rebellion (Jer. 29:32)
219 Pretending to be true prophets (Ez. 13:1-10)
220 Trusting own beauty (Ez. 16:15)
221 Living untrue to own companion (Ez. 16:32)
222 Turning from righteousness (Ez. 3:20; 18:16-24; 33:12-18)
223 Polluting sabbaths (Ez. 20:16-21)
224 Vexing orphans and widows (Ez. 22:7)
225 Despising holy things (Ez. 22:8)
226 Taking interest money (Ez. 18:8, 13, 16-17; 22:12)
227 Extorting from others (Ez. 22:12)
228 Profaning God (Ez. 22:26)
229 Union with menstrous woman (Ez. 18:6)
230 Withholding pledges (Ez. 18:7, 12, 16-17)

232 Casting God away (Ez. 23:35)
233 Trusting in own righteousness (Ez. 33:13)
234 Failure in duty (Ez. 34:2-6)
235 Polluting house of God (Ez. 44:7)
236 Desecrating holy vessels (Dan. 5:23)
237 Eating sin offerings (Hos. 4:8)
238 Setting heart on sin (Hos. 4:8)
239 Inquiring of idols (Hos. 4:12)
240 Divining with rods (Hos. 4:12)
241 Prayerlessness (Hos. 7:7, 10, 14)
242 Indifference (Hos. 7:2; 10:12)
243 Plundering (Hos. 7:1)
244 Surmising (Hos. 7:15)
245 Having an unruly tongue (Hos. 7:16)
246 Being past feeling (Hos. 7:11)
247 Being obstinate (Hos. 7:10, 14; 11:5)
248 Being self-willed (Hos. 8:4; 10:13)
249 Allowing selves to be misled (Hos. 9:7-9)
250 Making unholy alliances (Hos. 12:1)
251 Self-destruction (Hos. 13:9)
252 Acting unwisely (Hos. 13:13)
253 Selling men (Joel 2:6)
254 Turning aside the way of the meek (Joel 2:7)
255 Giving Nazarites drink (Joel 2:12)
256 Forbidding preaching (Joel 2:12)
257 Abhorring preachers (Amos 5:10)
258 Afflicting the just (Amos 5:12)
259 Taking rights from poor (Amos 5:12)
260 Fooling selves to believe there is no judgment (Amos 6:3)
261 Living in luxury and sin (Amos 6:4-6)
262 Hardening the conscience (Amos 6:5-6)
263 Rejoicing in idols (Amos 6:13)
264 Swallowing up the needy (Amos 8:4)
265 Causing poor to fail (Amos 8:4)
266 Longing for sin (Amos 8:5-6)
267 Giving judgment for reward (Mic. 3:11)
268 Ministers teaching for hire (Mic. 3:11)
269 Prophets divining for money (Mic. 3:11)
270 Hating good and loving evil (Mic. 3:2)
271 Abhoring judgment (Mic. 3:9)
272 Perverting all justice (Mic. 3:9)
273 Spoiling and violence (Hab. 1:3)
274 Being contentious (Hab. 1:3)
275 Making God a liar (Mal. 1:2)
276 Despising God's name (Mal. 1:6)
277 Offering polluted sacrifices (Mal. 1:7-8)
278 Holding table of God contemptible (Mal. 1:7)
279 Profaning God's holiness (Mal. 2:11)
280 Robbing God (Mal. 3:10-13)
281 Covering up sin (Mal 2:16)
282 Wearying God with words (Mal. 2:17)
283 Resisting God (Mal. 3:13)
285 Parading prayers (Mt. 6:5)
286 Making vain repetitions (Mt. 6:7)
287 Having unforgiveness (Mt. 6:14-15)
288 Worry and fretting (Mt. 6:25-34)
289 Attributing to Satan the works of the Holy Spirit (Mt. 12:24-32)
290 Seeking vengeance (Mt. 13:24-30)
291 Teaching false doctrines (Mt. 16:6-12)
292 Rebuking the Lord (Mt. 16:22-25)
293 Being unmerciful (Mt. 18:23-35)
294 Worship of possessions (Mt. 19:16-22)
295 Murmuring over wages (Mt. 20:1-16)
296 Self-seeking for place (Mt. 20:20-23)
297 Jealousy among brethren (Mt. 20:24-28)
298 Shifting responsibility (Mt. 23:1-4)
299 Working for praise (Mt. 23:5)
300 Loving chief seats (Mt. 23:6)
301 Loving human praise (Mt. 23:7)
302 Loving human titles (Mt. 23:7-12)
303 Shutting heaven against men (Mt. 23:13)
304 Living pretentious lives (Mt. 23:14)
305 Zeal in making men sinful (Mt. 23:15)
306 Making false vows (Mt. 23:16-22)
307 Strictness in non-essentials, but looseness in morals (Mt. 23:23-24)
308 Zeal for outward show, but not inward cleansing (Mt. 23:25-26)
309 Being self-conceited (Mt. 23:29-33)
310 Unreadiness (Mt. 24:43-44)
311 Unwatchfulness (Mt. 25:1-13)
312 Slothfulness in business (Mt. 25:14-30)
313 Unfaithful in trust (Mt. 26:45-51)
314 Denial of Christ (Mt. 26:69-75)
315 Denial of resurrection of Jesus (Mt. 28:12-15; 1 Cor. 15:1-19)
316 Striving over leadership (Lk. 22:24-27)
317 Willful blindness to truth (Jn. 9:41; 15:22-24)
318 Betraying Jesus (Jn. 19:11)
319 Arresting Jesus (Jn. 19:11)
320 Crucifixion of Jesus (Acts 2:23; 3:14-19)
321 Lying to the Holy Ghost (Acts 5:3)
322 Being stiffnecked (Acts 7:51)
323 Martyrdom of Christians (Acts 7:60)
324 Persecution of Christians (Acts 8:1-3; 9:1-2; Gal. 1:13; 1 Tim. 1:13)
325 Seeking to buy power (Acts 8:18-23)
326 Opposition to the gospel (Acts 13:6-12)
327 Failure to glorify God (Rom. 1:21)
328 Unthankfulness (Rom. 1:21)
329 Professing to be wise (Rom. 1:22)
330 Changing God's glory (Rom. 1:23)
331 Abandonment to lusts (Rom. 1:24)
332 Changing truth to lies (Rom. 1:25)
the Creator (Rom. 1:25)
334 Vile affections (Rom. 1:26)
335 Living contrary to nature (Rom. 1:26)
336 All unrighteousness (Rom. 1:29)
337 Fornication (Rom. 1:29; 1 Cor. 5)
338 Wickedness (Rom. 1:29)
339 Maliciousness (Rom. 1:29)
340 Murders (Rom. 1:29; Gal. 5:21)
341 Debates (Rom. 1:29; 2 Cor. 12:20)
342 Malignity (Rom. 1:29)
343 Whisperings (Rom. 1:29)
344 Backbitings (Rom. 1:30)
345 Hatred of God (Rom. 1:30)
346 Despitefulness (Rom. 1:30)
347 Pride (Rom. 1:30)
348 Boastings (Rom. 1:30)
349 Evil inventions (Rom. 1:30)
350 Disobedience to parents (Rom. 1:30)
351 Without natural affection (Rom. 1:31)
352 Implacableness (Rom. 1:31)
353 Unbelief (Rom. 3:3; 11:20)
354 Cursing and bitterness (Rom. 3:14)
355 Divisions (1 Cor. 1:10; 3:3)
356 Effeminacy (1 Cor. 6:9)
357 Revilings (1 Cor. 6:9)
358 Extortion (1 Cor. 6:9)
359 Counterfeiting Christian work (2 Cor. 11:12-20)
360 Wraths (2 Cor. 12:20; Gal. 5:19-21)
361 Strifes (2 Cor. 12:20; Gal. 5:19-21)
362 Swellings (2 Cor. 12:20)
363 Tumults (2 Cor. 12:20)
364 Uncleanness (2 Cor. 12:21, note d)
365 Lasciviousness (2 Cor. 12:21; Gal. 5:19-21)
366 Perverting the gospel (Gal. 1:7-11; 2:11-14)
367 Living in the flesh (Gal. 3:3; 5:16-26; Rom. 6:14-23; 8:1-13)
368 Being puffed up (1 Cor. 4:18)
369 Falling from grace (Lk. 8:13; Gal. 1:6-8; 4:9-11; 5:1-4; Col. 1:23; Heb. 12:12-15; 2 Pet. 1:4-11; 2:20-22; Rev. 2:5). See ***Backsliding*** in Index
370 Loving money (1 Tim. 6:9-10, 17-19)

The sins above are most of those actually committed as recorded in Scripture. The 2,713 commands of the law of Moses (p. 177 of the O. T.), and the 1,050 commands of the N. T. (p. 544) reveal many hundreds of other kinds of sins that condemn men in every age.

See the following lists of soul damning sins (Mk. 7:19-21; Rom. 1:29-32; 1 Cor. 6:9-10; 2 Chr. 12:20-21; Gal. 5:19-21; Eph. 4:17-32; 5:3-21; Col. 3:5-10; 1 Tim. 1:8-21; 4:1-8; 5:11-13; 6:3-10; 2 Tim. 3:1-13; 4:1-4; Heb. 12:12-17; 1 Pet. 3:8-13; Rev. 21:8; 22:15).

✝ ✝ ✝

besides many other words related to Scripture but not actually found in the text itself. A number, in parenthesis, following a word tells how many times it is used in the Bible. Aaron (319), for instance, means that the word Aaron occurs 319 times throughout the text of both Testaments. The number, without parenthesis, following a subject or word indicates the page on which a comment is made about that subject or word. If this number is followed by a dash and another number thus: -1, it means the note will be found in column 1. The figure 4 written thus would mean column 4.

ence letter showing exactly where to find the comment in a certain column. For instance, under Aaron (319), the subject, Brother of Moses, is followed by: d 68-1. This means that it is discussed in note d, page 68, column 1. The new Testament references and page numbers are distinguished with an asterisk. Had the note on Brother of Moses been in the New Testament it would have been marked thus: d 68-1*. Of the 12,143 English Bible words below, about 89 percent, or 10,822 have complete references.

SYMBOLS EXPLAINED

★ by a verse indicates a prophecy
▲ indicates a promise
● indicates a command
■ indicates a message from God

A

A (8,284). The first letter of almost all alphabets. In Heb. it is aleph; in Gr. alpha
Aaron (319), mountaineer. Brother of Moses, d 110-1; c 220-3
  First high priest, f 110-1; k 148-2
  First called Levite, g 110-1
  4 sons of, q 188-2
  Moses' helper, Ex. 4:14–Dt. 32:50
  Garments of, Ex. 28:2-39, notes
  Crown of, h 150-1
  Weakness of, d 157-3
  Ridiculous excuse for sin, d 157-3
  On probation for sin, e 159-2
  14 Steps In Backsliding, 187-1
  21 acts in ministry, b 207-3
  Priesthood confirmed by rod, f-n 289-3
  Priesthood renewed, e 320-1
  Death of, e 320-1
  Sanctified for 4 reasons, a 740-1
  5 times mentioned in N.T., Lk.1:5; Heb. 5:4; 7:11; 9:4
  Christ 22 Ways Better, 450*
Aaronites (2), 1 Chr.12:27; 27:17
Aaron's (31).
  Rod, 3 things about, n 290-1; Ex. 7:12; Num.17:10; Heb. 9:4
  Son, 1 time, Ex. 6:25
  Sons, 16 times, Ex. 28:1; 29:28; Lev.1:5-11; 2:2; 3:2-8; 7:31; 8:13,24; 9:12,18; 24:9
  Garments, Ex. 28:3; Ps.133:2
  Heart, Ex. 28:30
  Forehead, Ex. 28:38
  Consecration, Ex. 29:26
  Head, Lev. 8:12
  Right ear, Lev. 8:23
  Hands, Lev. 8:27
  Beard, Ps.133:2
Abaddon (1), angel of abyss, Rev. 9:11. Abaddon is trans. destruction in Job 26:6; 28:22; 31:12; Ps. 88:11; Pr.15:11
Abagtha (1), one of 7 eunuchs, Esther 1:10
Abana (1), river of Syria, 2 Ki. 5:12
Abarim (4), mountain range east of Dead Sea, i 308-2; Num. 27:12; 33:47; Dt. 32:49
Abase (4), to bring down, humble, Job 40:11; Isa.31:4; Ez. 21:26; Dan. 4:37
Abased (4), Mt. 23:12; Lk.14:11; 18:14; Phil. 4:12
Abasing (1), 2 Cor.11:7
Abated (6), decreased, lessened, Gen. 8:3-11; Lev. 27:18; Dt. 34:7; Judg. 8:3
Abba (3), defined, k 91-2*; Mk. 14:36
Abda (2), servant. 2 men, 1 Ki. 4:6; Neh.11:17
Abdeel (1), servant of God, Jer. 36:26
Abdi (3), servant of Jehovah. 3 men, 1 Chr. 6:44; 2 Chr. 29:12; Ezra 10:26
Abdiel (1), servant of God, 1 Chr. 5:15
Abdon (8), servitude. 4 men, Judg.12:13,15; 1 Chr. 8:23,30; 9:36; 2 Chr. 34:20 City in Asher, Josh. 21:30; 1 Chr. 6:74
Abed-nego (15), servant of Nebo, Dan.1:7; 2:49; 3:12-30. Called Azariah, Dan.1:6
Abel (15), vanity, Gen. 4:2-9,25; Mt. 23:35; Lk.11:51; Heb.11:4; 12:24.
  A stone, g 509-1. A city, d 596-1
  6 things about, i 443-1*
Abel-beth-maachah (2), city, d 596-1
Abel-maim (1), 2 Chr.16:4
Abel-meholah (3), c 462-2
Abel-mizraim (1), Gen. 50:11
Abel-shittim (1), Num. 33:49
Abez (1), a town, Josh.19:20
Abhor (19).
  5 Things to Abhor:
  1 Idols (Dt. 7:25-26)
  2 Myself (Job 42:6)
  3 Bloody men (Ps. 5:6)
  4 Lying (Ps.119:163)
  5 Evil (Rom.12:9)
  5 Things Not to Abhor:
  1 God's people (Lev. 26:11-12)
  2 God's judgments (Lev. 26:15)
  3 Neighbors (Dt. 23:7)
  4 The afflicted (Job 30:10)
  5 Justice (Mic. 3:9)
  Lev. 26:30,44; 1 Sam. 27:12; Jer. 14:21; Amos 5:10; 6:8
Abhorred (16), Ex. 5:21; Lev. 20:23; 26:43; Dt. 32:19; 1 Sam. 2:17; 2 Sam.16:21; 1 Ki.11: 25; Job 19:19; Ps. 22:24; 78:59; 89:38; 106:40; Pr. 22:14
Abhorrest (2), Isa. 7:16; Rom. 2:22
Abhorreth (5), Job 33:20; Ps.10:3; 36:4; 107:18; Isa. 49:7
Abhorring (1), Isa. 66:24
Abi (1), mother of Hezekiah, 2 Ki.18:2
Abia (3). 2 men, 1 Chr. 3:10; Mt.1:7; Lk.1:5
Abiah (4), Jehovah is Father. Same as Abi and Abia in meaning.
  4 men—1 woman, 555
Abi-albon (1), father of strength, 2 Sam. 23:31
Abiasaph (1), father of gathering, Ex. 6:24
Abiathar (31), father of plenty, e 539- 3; n 65-3*; 1 Sam. 22:20-22; 23:6-9; 30:7; 2 Sam. 8:17; 15:24-35; 17:15; 19:11; 20:25; 1 Ki.1:7-42;2:22-35; 4:4; Mk. 2:26
Abiathar's (1), 2 Sam.15:36
Abib (6), first month of Jewish calendar, 395; Ex.13:4; 23:15; 34:18; Dt.16:1
Abida (1), father of knowledge, 1 Chr.1:33
Abidah (1), father of knowledge, Gen. 25:4
Abidan (5), father of a judge, Num.1:11; 2:22; 7:60,65; 10:24
Abide (82). 4 Things to Abide In:
  1 The secret place (Ps. 91:1)
  2 Christ (Jn.15:1-7; 1 Jn. 2:24-28)
  3 The love of Christ (Jn.15:10)
  4 One's own calling (1 Cor. 7:20)
Abideth (30). 9 Things That Abide Forever:
  1 Earth (Ps.104:5; 119:90; Eccl.1:4)
  2 Mt. Zion (Ps.125:1)
  3 God's wrath on sinners (Jn. 3:36)
  4 Sons in God's house (Jn. 8:35)
  5 Faith, hope, love (1 Cor.13:13)
  6 God's faithfulness (2 Tim. 2:13)
  7 High-priesthood of Christ (Heb. 7:3)
  8 Word of God (1 Pet.1:23)
  9 The one who does God's will (1 Jn. 2:17)
Abiding (9). Num. 24:2; Judg.16:9,12; 1 Sam. 26:19; 1 Chr. 29:15; Lk. 2:8; Jn. 5:38; Acts 16:12; 1 Jn. 3:15
Abiel (3), father of strength. 2 men, i 511-3; p 523-3
Abi-ezer (7), father of strength. 2 men, Josh. 17:2; Judg. 6:34; 8:2; 2 Sam. 23:27; 1 Chr. 7:18; 11:28; 27:12
Abi-ezrite (1), descendant of Abiezer, Judg. 6:11
Abi-ezerites (2), q 460-3; Judg. 6:24; 8:32
Abigail (17), father of exultation
  Wife of David, l 543-3; 1 Sam. 25:3-42; 27:3; 30:5; 2 Sam. 2:2; 3:3; 17:25; 1 Chr. 2:16-17; 3:1
  Sister of David, a 590-2; 2 Sam.17:25; 1 Chr. 2:16
  Abigail's gift to David, g 544-1
  10fold plea of, to David, a 559-3
  20 good qualities of, b 545-3
Abihail (6), father of might. 3 men—1 woman, a 590-2
Abihu (12), He (God) is my father.
  Son of Aaron, Ex. 6:23; 24:1,9; 28:1; Lev.10:1; Num. 3:2-4; 26:60-61; 1 Chr. 6:3; 24:1-2
Abihud (1), father of honor, 1 Chr.8:3
Abijah (20), Jehovah my father. 4 Men:
  1 Son of Jeroboam (1 Ki.14:1)
  2 A priest of David (1 Chr. 24:10)
  3 King of Judah (2 Chr.11:20-22; 12:16; 13:1-22; 14:1). Called Abijam, g, 647-3
  4 A returned exile (Neh.10:7; 12:4,17)
Abijam (5), father of light, 1 Ki.14:31; 15:1-8.
  Called Abijah, which see
Abilene (1), province of Syria, Lk. 3:1
Ability (7), Lev. 27:8; Ezra 2:69; Neh. 5:8; Dan.1:4; Mt. 25:15; Acts 11:29; 1 Pet. 4:11
Abimael (2), God is my Father, Gen.10:28; 1 Chr. 1:22
Abimelech (65), father of the king. 4 Men:
  1 King of Gerar, b 27-3 (Gen. 20:2–26:26)
  2 Son of Gideon, p. 464-3 b-j 465-1 (Judg. 8:31; 9:1-56; 10:1; 2 Sam.11:21)
  3 Son of Abiathar (1 Chr.18:16)
  4 King of Gath (1 Sam. 21:10; Ps.34)
Abimelech's (2), Gen. 21:25; Judg. 9:53
Abinadab (13), father of nobility. 4 men, 557
Abinoam (4), father of pleasantness.
  Barak's father, Judg. 4:6,12; 5:1,12
Abiram (11), father of loftiness. 2 men:
  1 A rebel with Korah (Num.16:1-27; 26:9; Dt. 11:6; Ps.106:17)
  2 Son of Hiel of Jericho (1 Ki.16:34)
Abishag (5), father of error. David's nurse and last wife, 1 Ki.1:3,15; 2:17-22
Abishai (25), father of gifts. David's nephew, 1 Sam. 26:6-9; 2 Sam. 2:18,24; 3:30; 10: 10-14; 16:9-11; 18:2-12; 19:21; 20:6-10; 21:17; 23:18; 1 Chr. 2:16; 11:20; 18:12; 19:11,15
Abishalom (2), father of peace, 1 Ki.15:2,10)
Abishua (5), father of welfare, 1 Chr. 6:4-5,50; 8:4; Ezra 7:5
Abishur (2), father of a wall, 1 Chr. 2:28-29
Abital (2), father of dew, 2 Sam. 3:4; 1 Chr. 3:3
Abitub (1), father of goodness, 1 Chr. 8:11
Abiud (2), father of honor, Mt.1:13
Abjects (1), low men, assassins, Ps. 35:15
Able (160). Used of man as having various abilities, Lev. 25:49; Num.1:20-45; 1 Cor.10:13; 2 Cor. 3:6; Eph. 3:18; 6:11-16.
  Also used of God
  15 Things God Able to Do:
  1 Give much more (2 Chr. 25:9)
  2 Deliver from fire (Dan. 3:17)
  3 Make men of stones (Mt. 3:9)
  4 Destroy in hell (Mt.10:28)
  5 Perform what is promised (Rom. 4:21)
  6 Reclaim backsliders (Rom.11:23)
  7 Make one to stand (Rom.14:4)
  8 Give grace to bear temptations (1 Cor.10:13)
  9 Make all grace abound (2 Cor. 9:8)
  10 Do above all asking (Eph. 3:20)
  11 Subdue all things (Phil. 3:21)
  12 Keep all committed to Him (2 Tim.1:12)
  13 Succour the tempted (Heb. 2:18)
  14 Save to the uttermost (Heb. 7:25)
  15 Keep from falling (Jude 24)
Abner (62), father of light, m 523-3
  7 Steps transferring kingdom, 607
  Trouble with Ish-bosheth, l 565-1; m 565-1
  Death of, b-e, 566-1
Abner's (1), 2 Sam. 2:31
Aboard (1), went on ship, Acts 21:2
Abode (69). Defined, b 163-3*
  Holy Spirit a. upon, Jn.1:32
  Abode not in truth, Jn. 8:44
  Make our a. with him, Jn.14:23
Abodest (1), abode, remained, Judg. 5:16
Abolish (1), all idols, Isa. 2:18
Abolished (5), made void.
  2 things abolished
  1 Law of Moses (2 Cor. 3:13; Eph. 2:15)
  2 Death (2 Tim.1:10. Cp. Isa. 51:6; Ez. 6:6)
Abominable (23), detestable; loathsome
  6 Things Abominable to God:
  1 Unclean things (Lev. 7:21)
  2 Customs of pagans (Lev.18:30)
  3 Idols (2 Chr.15:8; 1 Pet. 4:3)
  4 Sins of men (Ps.14:1; 53:1)
  5 Cheating (Mic. 6:10)
  6 Lost souls (Rev. 21:8)
Abominably (1), 1 Ki. 21:26
Abomination (76), something detestable. See ***Abominations***
Abomination of desolation (2), h 47-2*
Abominations (76): 20 in Proverbs, e 1066-2, 31 before God, e 361-3

32:16; 1 Ki.14:24; 2 Ki.16:3; 21:2,11; 2 Chr. 28:3; 33:2; 34:33; 36:14
  Of Israel, Ez. 6:11; 7:3,8,20; 8:6,9,17; 11:18, 21; 12:16; 14:6; 16:2,22,36,43, 47,51,58; 18:13; 20:4,7,30; 22:2; 23:36; 44:6
  Mother of, Rev.17:4-5
Abound (19), excel; super-abound in. Only once in O.T.
  8 Things to Abound In:
  1 Blessings (Pr. 28:20)
  2 Grace (Rom. 5:20; 6:1; 2 Cor. 9:8)
  3 Hope (Rom.15:13)
  4 Sufferings of Christ (2 Cor.1:5)
  5 Liberality (2 Cor. 8:7)
  6 Every good work (2 Cor. 9:8)
  7 Everything (2 Cor. 8:7; 9:8; Phil.1:9; 2 Pet.1:4-8)
  8 Thanksgiving (1 Th. 4:1)
Abounded (5). Rom. 3:7; 5:15,20; 2 Cor. 8:2; Eph.1:8
Aboundeth (3), Pr. 29:22; 2 Cor.1:5; 2 Th.1:3
Abounding (3), Pr. 8:24; 1 Cor.15:58; Col. 2:7
About (632), Mt.1:11; 3:4
Above (223), Gen.1:7; Mt.10:24; etc.
Abraham (231), father of a multitude
  History of, Gen.11:27-25:11
  3 generations, Adam to, j 16-1
  Many servants, f 17-2
  10 appearances of God to, k 17-3
  Canaan promised to, l 17-3
  First mountaineer on record, n 17-3
  First man on record to pray, p 17-3
  Failed God, s, u 18-1
  First rich man on record, g 18-1
  3fold comparison of seed, d 18-1
  Independence of, a 20-1
  4 "look's" of, j 20-2
  New experience of, n 20-3
  Prophecy of seed of, o 20-3
  Lived 175 years, Gen. 25:7
  Many sons of, j 21-3
  Perfection demanded of, n 22-1
  Covenant with, conditional, a 22-2
  Adon applied to, b 24-1
  7 consecrations of, c 29-3
  God's estimate of, f 29-3
  Taught moral government, q 24-2
  Bodily presence of God to, a 25-1
  Poor excuse of, i 26-1
  Test of, g 29-1
  As a prophet, b 29-3; m 31-3
  Faith of, c 29-3
  Mourning for Sarah, c 30-1
  Provision for sons of, 98
  Command to segregate, o 32-3
  Second family of, p 34-1
  Death of, d 34-1
  10 commandments unknown to, d 36-1
  Understood resurrection, g 36-1
  5fold obedience of, m 36-1
  Second altar of, b 40-1
  Company of nations from, a 50-3
  Chronology of seed of, 103
  The Abrahamic covenant, 84
  Friend of God, e 1186-3
  Bosom of, c 138-3*
  Still living, c 43-3*; k 86-1*
  3 things seen by, g 183-2*
  Had true faith, m 285-3*
  Children of, l 356-1*
  Covenant now in force, f 356-3*
  Father of all, p 468-1*
  Justified before law, k-l 284-3* m-o 285-1*
  4 things about, q 444-1*
  Justified 24 years before circumcision, a-b 285-2*
  6 things about, n 443-2*
  Father of Jews and Gentiles, c 285-3*
  Heir before the law, f 285-3*
Abraham's bosom (2). Jewish name of paradise below, Lk.16:22-23. See ***Hell***
Abrahamic covenant, 84
Abraham's (19), Gen.17:23; 20:18; 21:11; 22:23; 24:15,34,52,59; 25:7,12,19; 8:33-39; Gal. 3:29
Abram (54), exalted father, Gen.11:26-31; 12:1-18; 13:1-18; 15:1-18; 16:2-16; 17:1-5; 1 Chr.1:27; Neh. 9:7
Abram's (7), Gen.11:29:31; 12:17; 13:7; 14:12; 16:1,3
Abroad (80), Gen.11:4-9; Mt. 9:36; 12:30; Jn.11:52; 21:23; Rom. 5:5; Jas.1:1; etc.
Absalom (104), father of peace
  History of, b 580-3; 2 Sam.13:1-20:6
  Plot to kill Amnon, h-m, 582-1
  Plot to bring home, a-f 583-1; a-e 584-1
  David's lack of wisdom concerning, g-h 584-2; 606
  Hair, 4 lbs. troy weight, a 584-3
  Pride of, n 585-3
  Tactics in stealing hearts, a 585-3
  Lowest act of society, j 588-3
  Death of, a, f 592-1
  Monument of, h-i 592-1
  15 Steps in Rebellion of, 606
Absalom's (5), 2 Sam.13:4,20; 14:30; 17:20; 18:18
Absence (2), Lk. 22:6; Phil. 2:12
Absent (11), Gen. 31:49; 1 Cor. 5:3; 2 Cor. 5:6-9; 10:1,11; 13:2,10; Phil.1:27; Col. 2:5
Abstain (6), 7 "Abstain's," 544*
Abstinence (1), fasting, Acts 27:21
Abundance (68), great plenty
  Complaint in, 1 Sam.1:16
  Rain in, 1 Ki.18:41
  Temple materials in, 1 Chr. 29:2,21; 2 Chr. 2:9; 4:18
  10 tribes became part of Judah in, 2 Chr.15:9
  Peace in, Ps. 72:7
  Out of the a. of heart, Mt.12:34; Lk. 6:45
  Life does not consist of the a. of what one possesses, Lk.12:15
  Grace in, Rom. 5:17
  Revelations in, 2 Cor.12:7
Abundant (13). 6 Abundant Things:
  1 Goodness and truth (Ex. 34:6)
  2 Honor (1 Cor.12:23-24)
  3 Grace (2 Cor. 4:15; 1 Tim.1:14)
  4 Inward affection (2 Cor. 7:15)
  5 Thanksgivings (2 Cor. 9:12)
  6 Mercy (1 Pet.1:3)
Abundantly (32)
  Pardon, Isa. 55:7
  Life, Jn.10:10
  Above all we can ask, Eph. 3:20
  Shed on us, Tit. 3:6
Abuse (3), 1 Sam. 31:4; 1 Chr.10:4; 1 Cor. 9:18
Abused (1) her, Judg. 19:25
Abusers (1) of themselves (1 Cor. 6:9)
Abusing (1) world, 1 Cor. 7:31
Abyss, q 927-3; m 937-3; c 988-2; 1030; d 510-1*; g 526-1*
Accad (1), city of Shinar, Gen.10:10
Accept (25). Do not accept wicked persons, Job 13:8-10; Ps. 82:2; Pr.18:5
Acceptable (23). 10 Things A. To God:
  1 Words and meditation (Ps.19:14)
  2 Prayer (Ps. 69:13)
  3 Justice and judgment (Pr. 21:3)
  4 Time of salvation (Isa. 49:8; 61:2)
  5 Holy, living sacrifices (Rom.12:1)
  6 Lives offered to God (Rom.15:16)
  7 Prayers for others (1 Tim. 2:1-3)
  8 Support of others (1 Tim. 5:4)
  9 Offering of spiritual sacrifices (1 Pet. 2:5; Heb.13:15-16)
  10 Suffering for well doing (1 Pet. 2:20)
Acceptably (1), Heb.12:28
Acceptance (1), Isa. 60:7
Acceptation (2), worthy of, 1 Tim.1:15; 4:9
Accepted (29). 4 Things A. of God:
  1 Doing well (Gen. 4:7)
  2 Perfect sacrifices (Lev. 22:21)
  3 Work of righteousness (Acts 10:35)
  4 Christian labor (2 Cor. 5:9)
Acceptest (1) not persons, Lk. 20:21
Accepteth (4), Job 34:19; Eccl. 9:7; Hos. 8:13; Gal. 2:6
Access (3) to God by faith (Rom. 5:2; Eph. 3:12); and by the Spirit (g 254-1*; k 441-2*; Eph. 2:18)
Accho (1), town in Phenicia, Judg.1:31.
  Called Ptolemais, Acts 21:7
Accidents, e 910-1
Accompanied (4), Acts 10:23; 11:12; 20:4,38
Accompany (1). Things that a. salvation, Heb. 6:9
Accompanying (1), 2 Sam. 6:4
Accomplish (13):
  1 Vows (Lev. 22:21; Jer. 44:25)
  2 Desire (1 Ki. 5:9; Isa. 55:11)
  3 Diligent search (Ps. 64:6)
  4 Anger (Ez. 6:12; 7:8; 13:15; 20:8)
  5 70 years in desolations (Dan. 9:2)
  6 Redemption (Lk. 9:31)
Accomplished (26) desire, Pr.13:19
  Warfare of Jerusalem, Isa. 40:2
  70 years, Jer. 25:12, 34; 29:10
  Afflictions in brethren, 1 Pet. 5:9
Accomplishing (1) service of God, Heb. 9:6
Accomplishment (1), Acts 21:26
Accord (16), one a., Josh. 9:2; Acts 1:14; 2:1,46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29; Phil. 2:2
According (793). Men Blessed A. To:
  1 Mercy (Ps.106:45; 109:26; Tit. 3:5; 1 Pet.1:3)
  2 Righteousness (Ps. 35:24)
  3 Own work (Pr. 24:12,29; Mt.16:27; Rom. 2:6; Rev. 2:23; 20:12; 22:12)
  4 God's Word (Ps.119:25,28,41,58,65,76,107, 116,154,169,170)
  5 Faith (Mt. 9:29; Rom.12:6; Tit.1:1)
  6 The gospel (Rom. 2:16; 2 Tim. 2:8)
  7 His purpose (Rom. 8:28; Eph.1:11)
  8 Election of grace (Rom. 9:11; 11:5; 12:6; Eph.1:4,7; 3:7,16; 4:7)
  9 God's will (Rom. 8:27; Gal.1:4)
  10 His power (Eph.1:19; 3:20; Phil. 3:21; Col.1:11; 2 Th.1:12; 2 Pet.1:3)
Accordingly (1), He will repay, Isa. 59:18
Account (17). Give a. to God, Mt.12:36; Rom.14:10-12; Heb.13:17; 1 Pet. 4:5.
  Personal, e 381-3*
Accounted (12) worthy, Lk. 20:35; 21:36
  As sheep for the slaughter, Rom. 8:36
  Faith a. for righteousness, Gal. 3:6
Accounting (1), Heb.11:19
Accounts (1), give a., Dan. 6:2
Accursed (20), by hanging, Dt. 21:23
  Thing, Josh. 6:17-18; 7:1-15; 22:20
  Sinner, at age of 100, Isa. 65:20
  Enemies of the gospel, Gal.1:8-9
Accusation (10), Ezra 4:6; Mt. 27:37; Mk. 15:26; Lk. 6:7; 19:8; Jn.18:29; Acts 25:18; 1 Tim. 5:19; 2 Pet. 2:11; Jude 9
  12 Examples of False Accusation:
  1 Against Joseph (Gen. 39:7-20)
  2 Joseph's brethren (Gen. 42:9-14)
  3 Moses (Num.16)
  4 Ahimelech (1 Sam. 22:11-16)
  5 David (2 Sam.10:3)
  6 Naboth (1 Ki. 21:10-13)
  7 Mary (Mt.1:19)
  8 Against Jesus (Mt. 9:34; 26:59-61)
  9 Stephen (Acts 6:11-13)
  10 Paul (Acts 17:7; 21:28; 24:5-13; 25:2-7)
  11 Paul and Silas (Acts 16:20-21)
  12 Job (1:9-10; 2:4-5)
Accusations, 5 against God, h 494-1
Accuse (16). See 12 Examples above
Accused (14). See 12 Examples above
Accuser (1), Rev.12:10
Accusers (8), Jn. 8:10; Acts 23:30,35; 24:8; 25:16-18; 2 Tim. 3:3; Tit. 2:3
Accuseth (1), Jn. 5:45
Accusing (1) thoughts, Rom. 2:15
Accustomed (1) to do evil, Jer.13:23
Aceldama (1), field of blood, Acts 1:19
Achaia (11), Greece. Visited by Paul, Acts 18:12,27; 19:21. Saints in, liberal, Rom.15:26; 16:5; 1 Cor.16:15; 2 Cor.1:1; 9:2; 11:10; 1 Th.1:7-8
Achaicus (2), belonging to Achaia, 1 Cor.
Achan (6), troubler. Sin of, h 356-1; a 414-1
Achar (1), 1 Chr. 2:7. See ***Achan***
Achaz (2) Gr. form of Ahaz, Mt.1:9
Achbor (7), mouse. 3 men, Gen. 36:38-39; 2 Ki. 22:12-14; 1 Chr.1:49; Jer. 26:22; 36:12
Achim (2), Jehovah will establish, Mt.1:14
Achish (21), serpent charmer, d 538-1
Achmetha (1), city of Persia, Ezra 6:2
Achor (5), a valley in Palestine, e 426-1
Achsah (5), anklet. Daughter of Caleb, a 449-3; Josh.15:16-17; Judg.1:12-13; and of a different Caleb, 1 Chr. 2:49
Achshaph (3), sorcery. City in N. Palestine, Josh.11:1; 12:20; 19:25
Achzib (4), lying. City of Asher, Josh. 19:29; Judg.1:31.
  City of Judah, Josh.15:44; Mic.1:14.
  Called Chezib and Chozeba, Gen. 38:5; 1 Chr. 4:22
Acknowledge (16) Him in all ways, Pr. 3:6
  Sin. Ps. 51:3; Jer. 3:13-14; Hos. 5:15
  Truth, 1 Cor.14:37; 2 Cor.1:13
  Ministers, 1 Cor.16:18
Acknowledged (3), Gen. 38:26; Ps. 32:5; 2 Cor.1:14
Acknowledgeth (1), 1 Jn. 2:23
Acknowledging (3) truth (2 Tim. 2:25; Tit.1:1); and every good thing (Ph'm 6)
Acknowlegement (1) of mystery of God, Col. 2:2
Acquaint (1) self with Him, Job 22:21
Acquaintance (11), 2 Ki.12:5-7; Job 19:13; 42:11; Ps. 31:11; 55:13; 88:8, 18; Lk. 2:44; 23:49; Acts 24:23
Acquainted (2), Ps.139:3; Isa. 53:3
Acquainting (1), Eccl. 2:3
Acquit (2), Job 10:14; Nah.1:3
Acre (1), 1 Sam.14:14
Acres (1), Isa. 5:10
Act (3), Isa. 28:21; 59:6; Jn. 8:4
Actions (1) weighed by Him, 1 Sam. 2:3
Activity (1). Men of, Gen. 47:6
Acts (66):
  Of God, Dt.11:3-7; Judg. 5:11; 1 Sam. 12:7; Ps. 103:7; 145:4,6,12; 150:2. See many acts of God under ***God***
  Of 35 kings of Israel, from David to Jehoiakim, mentioned in 1 Ki.11:41–22:45; 2 Ki.1:18–24:5; 1 Chr. 29:29
Acts, the book of; Acts of the apostles;
  Christ's last meeting with disciples (1:1-11)
  Prayer in upper room (1:12-14)
  Choice of 12th apostle (1:15-26)
  Enduement of power (2:1-13)
  Promise of same for last days (2:14-21)
  Appeal of Peter to Jews (2:22-36)
  3,000 converted (2:37-41)
  Wonderful state of early church (2:42-47)
  Establishment of church at Jerusalem; signs and wonders; persecution (3:1–7:60)
  Compulsory evangelization (8:1-40)
  Conversion of Saul (9:1-19)
  Peace in the new churches (9:20-31)
  Peter's ministry (9:32–10:48)
  Peter on trial before Christians (11:1-18)
  Continued on evangelization of Jews (11:19-21)
  First missionary work by the church at Jerusalem (11:22-30)
  Persecution by civil powers (12:1-23)
  Increase of Christianity (12:24-25)
  First missionary journey (13:1–14:28)
  First general conference (15:1-35)
  Second missionary journey (15:36–18:22)
  Third missionary journey (18:23–20:3)
  Paul's trip to Jerusalem (20:4–23:30)
  Paul a prisoner (23:31-26:32)
  Paul's journey to Rome (27:1-28:15)
  Paul's appeal to the Jews (28:16-29)
  Paul's ministry in Rome (28:30-31)
Adadah (1), festival. Town in Judah, Josh.15:22
Adah (8), adornment. 2 women, Gen. 4:19, 23; 36:2,4,10,12,16

22:1;1 Chr. 6:41; 8:21; 9:12; 2 Chr. 23:1; Ezra 10: 29,39; Neh.11:5,12
Adalia (1), honor. Haman's son, Esther 9:8
Adam (30), red, i 9-2; 78. The Heb. word adam occurs 560 times and is generally trans. man and mankind
Creation of and work of, Gen. 2:7,19-23
Fall of, Gen. 3
Family of, m 8-1; d 9-3
Deceitful, Job 31:33
Only created son of God in human race, 1 8-1; f 106-1*; Lk. 3:38
2fold Sin of, 93
First and last, 1 Cor.15:45
12 Contrasts With Christ, 305*
Still a sinner at age of 810, Gen. 6:3, note
A name of Eve, Gen. 5:2; and of Christ, 1 Cor.15:45
A city, Josh. 3:16
Adamah (1), city of Naphtali, Josh.19:36. Called Adami, Josh.19:33
Adamant (2), hard, Ez. 3:9; Zech. 7:12
Adami (1), Josh.19:33. See ***Adamah***
Adamic covenant, 84
Adamite, pertaining to Adam's creation. See ***Pre-Adamite*** (before Adam's creation)
Adam's (1) trasgression, Rom. 5:14
Adar (10). 12th month, Ezra 6:15; Esther 3:7,13; 8:12; 9:1,15-21. A city in Judah, Josh.15:3. Called Hazor-Addar, Num. 34:4
Adbeel (2), God's discipline. Son of Ishvael, Gen. 25:13; 1 Chr.1:29
Add (33): A fifth part, Lev. 5:16; 6:5; 27:13, 15,19,27,31
15 years to life, 2 Ki. 20:6; Isa. 38:5
Do not a. to His Word, Dt. 4:2; 12:32; Pr. 30:6; Rev. 22:18-19
What not to a., 1044; Ps. 69:27; Isa. 30:1
What to a., 2 Pet.1:5-8
15 things to a., 1044
Addan (1), city of Babylon, Ezra 2:59. Called Addon, Neh. 7:61
Addar (1), glorious. A Benjamite, 1 Chr. 8:3
Added (15). These things shall be added unto you, Mt. 6:33; Lk.12:31
Church a. to, Acts 2:41,47; 5:14; 11:24
Law a. because of sin, Gal. 3:19
Adder (4), h 949-2; Gen. 49:17; Ps. 58:4; 91:13; Pr. 23:32
Adder's (1), poison under lips, Ps.140:3
Addeth (4), Job 34:37; Pr.10:22; 16:23; Gal. 3:15
Addi (1), ornament, Lk. 3:28
Addicted (1), given to, 1 Cor.16:15
Addition (1), 1 Ki. 7:30
Additions (2), 1 Ki. 7:29,36
Addon (1), Neh. 7:61. See ***Addan***
Ader (1), a flock. A Benjamite, 1 Chr. 8:15
Adiel (3), ornament of God. 3 men, 1 Chr. 4:36; 9:12; 27:25
Adin (4), adorned. 3 men, Ezra 2:15; 8:6; Neh. 7:20; 10:16
Adina (1), ornament. A Reubenite, 1 Chr.11:42
Adino (1), ornament. An Eznite, 2 Sam. 23:8
Adithaim (1). City of Judah, Josh.15:36
Adjure (5), charge, 1 Ki. 22:16; 2 Chr.18:15; Mt. 26:63; Mk. 5:7; Acts 19:13
Adjured (2), charged, Josh. 6:26; 1 Sam.14:24
Adlai (1), weary, 1 Chr. 27:29
Admah (5). City destroyed with Sodom, Gen.10:19; 14:2,8; Dt. 29:23; Hos.11:8
Admatha (1), Persian prince, Esther 1:14
Administered (2), 2 Cor. 8:19,20
Administration (1), 2 Cor. 9:12
Administrations (1), 1 Cor.12:5
Admiration (2), Jude 16; Rev.17:6
Admired (1), 2 Th.1:10
Admonish (3), Rom.15:14; 1 Th. 5:12; 2 Th. 3:15
Admonished (5), Eccl. 4:13; 12:12; Jer. 42:19; Acts 27:9; Heb. 8:5
Admonishing (1) one another, Col. 3:16
3:10
Admonitions. Reasons for, k 985-3; 1047
10 to hear God, g 343-3
4 to Ruth, t 493-2
14 to all men, f 731-1
16 to worship, d 731-3
8 in Ps. 95, k 982-2
3 for saints, f 984-1
12 for saints, i 985-1
5 for saints, l 988-1
14 for saints, i 990-1
5 for saints, r 998-1
4 for saints, t 1001-1
2 for saints, a 1015-1
4 for saints, g 1023-3
6 for saints, n 1023-3
11 to praise, q 1024-2
3 for saints, e 1025-1
25 for saints, t 1024-3
21 for saints, 1046
10 to praise, 1048
12 for saints, 1047
7 for saints, 1047
14 to praise, 1053
4 to Titus, b 425-3*
Adna (2), pleasure. 2 men, Ezra 10:30; Neh.12:15
Adnah (2), pleasure. 2 men, 1 Chr.12:20; 2 Chr. 17:14
Ado (1), stir; commotion, Mk. 5:39
Adoni-bezek (3), lord of Bezek. King of Jerusalem, l 449-2; Judg.1:5-7
Adonijah (26), Jehovah is Lord. 3 men, 2 Sam. 3:4; 1 Ki.1:5–2:28; 1 Chr. 3:2; 2 Chr.17:8; Neh.10:16
Adonikam (3), my Lord has risen. 2 men, Ezra 2:13; 8:13; Neh. 7:18
Adoniram (2), my Lord is high, e 597-1; 1 Ki. 4:6; 5:14. Called Adoram, 2 Sam. 20:24; 1 Ki.12:18, and Hadoram, 2 Chr.10:18
Adoni-zedek (2), lord of righteousness King of Jerusalem, Josh.10:1-3
Adopted sons, q 78-2*
Adoption (5), the act of God whereby a repentant sinner is made a member of the family of God, as if he had been born in the family; the placement as a son with all the rights and privileges of a son. See r 364-2*; Rom. 8:15,23; 9:4; Gal. 4:5; Eph.1:5. Evidences of sonship include becoming a new creature (2 Cor. 5:17-18), being free from sin, condemnation, and fear (Rom. 6:14-23; 8:1-14; 1 Jn.1:7-9; 2:29; 3:5-10; 5:4,18), and being Spirit-led, anointed, and blessed (Jn. 7:37-39; 14:12-17; 15:26; 16:7-14; Rom. 8:11-15; Gal. 5:22-23). Adoption was planned before the disruption of the world (Eph.1:4-5); accomplished on the cross (Jn.19:30); and it is experienced personally at the new birth (Jn.1:12; 3:3-5,16; Gal. 3; Rom. 8:1-13)
Blessings Of: One Recieves the Family
1 Love (Jn.17:23; 1 Jn. 4:7)
2 Care (Lk.12:27-33; Heb.12:4-12)
3 Name (Eph. 3:14-15; 1 Jn. 3:1)
4 Likeness (2 Cor. 3:18; Rom. 12)
5 Spirit (Rom. 8:14-16; Gal. 5:16-26)
6 Service (Jn.14:12-15; 15:16)
7 Gifts and graces (Rom.12; 1 Cor.12; Gal. 5:22-23)
8 Inheritance (Rom. 8:17; 1 Pet.1:1-9)
9 Supply (Mt. 6:33; Phil. 4:18)
10 Health (Mt. 8:17; Jn.10:10; Rom. 8:11; 1 Pet. 2:24; 2 Jn. 2; Ps. 91)
11 Home (Jn.14:1-3; Rev. 21)
12 Fulness (Jn.1:16; 7:37-39; 5:32; Eph.1,3)
Adoraim (1). Fortified city, 2 Chr.11:9
Adoram (2). 2 men, e 597-1. See ***Adoniram***
Adorn (2). 1 Tim. 2:9; Tit. 2:10; h 409-1*
Adorned (4), Jer. 31:4; Lk. 21:5; 1 Pet. 3:5; Rev. 21:2
Adorneth (1), Isa. 61:10
Adorning (1), 1 Pet. 3:3; 414* and 472*
Adrammelech (3), Adar is king. Son of Sennacherib, 2 Ki.19:37; Isa. 37:38. An
Adramyttium (1), city of Mysia, Acts 27:2
Adria (1), Adriatic Sea, Acts 27:27
Adriel (2), flock of God. Son-in-law of king Saul, 1 Sam.18:19; 2 Sam. 21:8
Adullam (8), l 424-1; 558
Adullamite (3), Gen. 38:1,12,20
Adulterer (3), Lev. 20:10; Job 24:15; Isa. 57:3
Adulterers (9), Ps. 50:18; Jer. 9:2; 23:10; Hos. 7:4; Mal. 3:5; Lk.18:11; 1 Cor. 6:9; Heb.13:4; Jas. 4:4
Adulteress (5), Lev. 20:10; Pr. 6:26; Hos. 3:1; Rom. 7:3
Adulteresses (3), Ez. 23:45; Jas. 4:4
Adulteries (5), Jer.13:27; Ez. 23:43; Hos. 2:2; Mt.15:19; Mk. 7:21
Adulterous (4), Pr. 30:20; Mt.12:39; 16:4; Mk. 8:38
Adultery (40), sexual unfaithfulness of a husband or wife in thought and act, h 8-1* and 362*. It is mentioned in all lists of sins of the flesh (Mk. 7:19-21; Rom.1:18-32; 1 Cor. 6:9-11; Gal. 5:19-21)
17 references to a. in O.T., Ex. 20:14; Lev. 20:10; Dt. 5:18; Pr. 6:32; Jer. 3:8-9; 5:7; 7:9; 23:14; 29:23; Ez.16:32; 23:37; Hos.4:2,13-14
23 references to a. in N.T., Mt. 5:27-32;19:9,18; Mk.10:11-12,19; Lk.16:18; 18:20; Jn. 8:3-4; Rom. 2:22; 13:9; Gal. 5:19; Jas. 2:11; 2 Pet. 2:14; Rev. 2:22
3 cases with father's wife, m 229-3
Penalty for, d 2-1*; Lev. 20:10; Gal. 5:19-21
6 evil effects of, f 1070-1
Adults, 2 evidences of, e 434-1*
Adummim (2), a gorge on the Jericho road to Jerusalem, Josh.15:7; 18:17
Advanced (4), 1 Sam.12:6; Esther 3:1; 5:11; 10:2
Advantage (4), Job 35:3; Rom. 3:1; 2 Cor. 2:11; Jude 16
Advantaged (1), Lk. 9:25
Advantageth (1), 1 Cor.15:32
Advent. See ***Second***, Second Advent of C.
10 Things That End This Age, 1481
Adventure (2), Dt. 28:56; Acts 19:31
Adventured (1), Judg. 9:17
Adversaries (36), enemies, opposers, Isa.1:24; Lk.13:17; 21:15; 1 Cor. 16:9; Phil.1:28; Heb.10:27
Adversary (35), 1 Ki.11:14,23-25; Ps. 74:10; Mt. 5:25; Lk.12:58; 18:3; 1 Tim. 5:14. Satan is chief a., 1 Pet. 5:8; k 639-3. See men as a., r 470-2*
Adversities (2), 1 Sam.10:19; Ps. 31:7
Adversity (10), 2 Sam. 4:9; 2 Chr.15:6; Ps.10:6; 35:15; 94:13; Pr.17:17; 24:10; Eccl. 7:14; Isa. 30:20; Heb.13:3
Advertise (2), Num. 24:14; Ruth 4:4
Advice (9), Judg.19:30; 20:7; 1 Sam. 25:33; 2 Sam.19:43; 2 Chr.10:9,14; 25:17; Pr. 20:18; 2 Cor. 8:10
Advise (3), 2 Sam. 24:13; 1 Ki.12:6; 1 Chr. 21:12
Advised (2), Pr.13:10; Acts 27:12
Advisement (1), 1 Chr.12:19
Advocate (1), lawyer, t 481-3*; 1 Jn. 2:1
Aeneas (2), praise, Acts 9:33-34
Aenon (1), springs near Salim, j 167-3*
Afar (51). Used of distance and estrangement, Gen. 22:4; Ps.10:1; 139:2; Lk.16:23; Acts 2:39; Eph. 2:17; Heb.11:13; 2 Pet.1:9
Affairs (8), 1 Chr. 26:32; Ps.112:5; Dan. 2:49; 3:12; Eph. 6:21-22; Phil.1:27; 2 Tim. 2:4
Affect (2), Gal. 4:17
Affected (2), Acts 14:2; Gal. 4:18
Affecteth (1), eye a. my heart, Lam. 3:51
Affection (6), 1 Chr. 29:3; Rom.1:31; 2 Cor. 7:15; Col. 3:2,5; 2 Tim. 3:3; c 280-3*
Affectionately (1), 1 Th. 2:8
Affectioned (1), Rom.12:10
Affections (2), Rom.1:26; Gal. 5:24
Affinity (3), 1 Ki. 3:1; 2 Chr.18:1 Ezra 9:14
Affirm (3), Rom. 3:8; 1 Tim.1:7; Tit. 3:8
Affirmed (3), Lk. 22:59; Acts 12:15; 25:19
(Gen.15:13; 31:50; Ex.1:11; 22:22-23; Num. 24:24), war and captivity (1 Ki.11:39; Isa. 9:1; 51:23; Amos 6:14; Zeph. 3:19), bodily torment (Judg.16:5-6,19-21), fasting (Lev.16:29-31; 23:27, 32; Isa. 58:5), making vows (Num. 30:13)
God does not afflict, 902
Afflicted (55). Used in same way as word afflict (Ex.1:12; Dt. 26:6; Ps.129:1-2; Isa. 9:1; 58:3,10; Heb.11:37). The soul is referred to as being afflicted 8 times; only Job's case of bodily affliction is referred to (Job 6:14; 30:11; 34:28).
Affliction is distinguished from sickness (Jas. 5:13-14).
Fasting is called affliction (Isa. 58:3,10; Jas. 4:9), so scriptures referring to God as afflicting men should not be under stood as making them sick in body (Ruth 1:21; Ps. 119:75; Isa. 53:4-7; Lam.1:5,12). Both God and Christ are spoken of as being afflicted (Isa. 53:4,7; 63:9) and certainly no bodily disease is meant. See ***12 Ways to Be Afflicted***, 1039; also c 461-1*. See ***Affliction***
Afflictest (1), 1 Ki. 8:35
Affliction (75). Defined, x 470-3*; k 336-1*; 1039
20 kinds of, f 916-2
12 facts about, 1039
12 causes of, 1039
12 purposes of, 1039
12 promises in, 1039
12 kinds of, 1039
12 examples of, 1039
Only once is there a clear case of bodily disease referred to in 75 scriptures where the word affliction is found (Job 30:16). Sickness, therefore, could not be the primary idea of Bible affliction. See ***Afflict*** and ***Afflicted*** above
Afflictions (13), Ps. 34:19; 132:1; Acts 7:10; 20:23; 2 Cor. 6:4; Col.1:24; 1 Th. 3:3; 2 Tim. 1:8; 3:11; 4:5; Heb.10:32-33; 1 Pet. 5:9
Affording (1), supplying, Ps.144:13
Affright (1), sudden fear, 2 Chr. 32:18
Affrighted (9), Dt. 7:21; Job 18:20; 39:22; Isa. 21:4; Jer. 51:32; Mk.16:5-6; Lk. 24:37; Rev.11:13
Afoot (2), Mk. 6:33; Acts 20:13
Afore (7), before, 2 Ki. 20:4; Ps.129:6; Isa.18:5; Ez. 33:32; Rom.1:2; 9:23; Eph. 3:3. See ***Before***
Aforehand (1). Mk.14:8. See ***Beforehand***
Aforetime (7), Neh.13:5; Job 17:6; Isa. 52:4; Jer. 30:20; Dan. 6:10; Jn. 9:13; Rom.15:4. See ***Beforetime***
Afraid (193), having tormenting fear
I was a., Gen. 3:10; 31:31; Dt. 9:19; Job 3:25; 32:6; Dan. 8:17; Mt. 25:25
Sore a., Gen. 20:8; Ex.14:10; Num. 22:3; Josh. 9:24; 1 Sam.17:24; Mk. 9:6
He was a., Gen. 28:17; Ex. 3:6; 1 Sam.18:15; 1 Chr. 21:30; Jn.19:8; Acts 10:4
They were a., Ex.14:10; 34:30; 1 Sam. 7:7; 2 Ki. 25:26; Ps. 77:16; Lk. 8:35
Be not a., Dt. 20:1; 31:6; Josh.1:9; 11:6; 2 Ki.19:6; 2 Chr. 20:15; 32:7; Ps. 49:16; 91:5; Pr. 3:25; Isa.10:24; 44:8; Jer.1:8; 10:5; 42:11; Ez. 2:6; Mt.17:7; 28:10; Mk. 6:50; Lk.12:4
3 things not to be a. of, k 1143-1
Afresh (1), Heb. 6:6
After (1,180), behind in place (2 Ki. 5:21); in search of (Judg.13:18); later in time (Mt.17:1); lower in rank (1 Cor.12:28); made like—patterned after (Gen.1:26-28); and following (Mk.1:7,17,20,36). See After These Things, m 171-1*
Afternoon (1), Judg.19:8
Afterward (66), following in time or place, Gen.10:18; 1 Sam. 24:5; Mt. 21:29; Mk. 4:17; 1 Cor.15:23; Heb.12:11
Afterwards (13). See ***Afterward***
Agabus (2), locust. A prophet, Acts 11:28; 21:10

Messiah higher than, a 302-3

Agagite (5). Member of house of Agag, Esther 3:1,10; 8:3,5; 9:24

Again (672). Defined, d 358-1*
7 things one can do, 305*
7 things one cannot do, 305*

Against (1,667), toward, in opposition to, Gen. 4:8; 14:15; 15:10; 16:12; Mt. 5:11; Rev. 2:4, 14,16,20; 11:7; 12:7; 13:6; 19:19

Agape, love-feast of Christians, Acts 2:42,46; 1 Cor.10:16; 11:24; 2 Pet. 2:13; Jude 12

Agar (2), Hagar, Gal. 4:24-25

Agate (3), Ex. 28:19; 39:12; Ez. 27:16

Agates (1), 184; g 1205-1; Isa. 54:12

Age (42), time of, or length of life. Various ages of life from birth to 969 years are listed in Scripture. See Gen. 5. See ***Ages***

Aged (9), 2 Sam.19:32; Job 12:20; 15:10; 29:8; 32:9; Jer. 6:11; Tit. 2:2-3; Ph'm 9

Agee (1), fugitive. One of David's mighty men, 2 Sam. 23:11

Agency. Defined, 607

Ages(4). Defined, c 22-1*; e 59-3*; c 147-2*
Past a., 85; Eph. 3:5; Col. 1:26
Future, 85; Eph. 2:7; 3:21
Planned by God, h 442-3*
Creative a., 78; 85
And dispensations, 85
5 main a. in time, 85
Age of the a., 85; Eph. 3:11; 1 Tim.1:17
Since the world began, Lk.1:70; Jn. 9:32; Acts 3:21; 15:18; Eph. 3:9
Present a., Mt.13:22,39-40,49; 24:3; 28:20; Mk. 4:19; Lk.16:8; 20:34; Rom.12:2; 1 Cor.1:20; 2:6; 3:18; 8:13; 2 Cor. 4:4; Gal.1:4; Eph.1:21; 1 Tim. 6:17; 2 Tim. 4:10; Tit. 2:12
All a., 1 Cor. 2:7; 10:11; Heb.1:2; 9:26; 11:3
Future world, Mt.12:32; Mk.10:30; Lk. 20:35; Eph.1:21; 2:7; 3:21; Heb. 6:5

Ago (13), past time, as long ago (2 Ki.19:25; Isa. 22:11; 37:26; Mt.11:21); years ago (Ezra 5:11; 2 Cor. 8:10; 9:2; 12:2); days ago (1 Sam. 9:20; Acts 10:30); and while ago (Mk. 9:21; Lk.10:13)

Agone (1), past time, 1 Sam. 30:13

Agony (1). Extreme pain in mind and body, Lk. 22:44. Cp. Mt. 26:36-46; Mk.14:32-42; Lk. 22:39-46; Heb. 5:7

Agree (7), Mt. 5:25; 18:19; 20:13; Mk.14:59; Acts 15:15; 1 Jn. 5:8; Rev.17:17

Agreed (8), Amos 3:3; Mt. 20:2; Mk.14:56; Jn. 9:22; Acts 5:9,40; 23:20; 28:25

Agreement (6), 2 Ki.18:31; Isa. 28:15,18; 36:16; Dan.11:6; 2 Cor. 6:16

Agreeth (2), Mk.14:70; Lk. 5:36

Agriculture. The science of cultivating the ground, husbandry. Farming originated with God (Gen. 2:15; 3:19-23); it was man's first employment (Gen.1:28; 2:5,15; 4:2; 9:20). Seasons for such work were guaranteed by God forever (Gen. 8:22; Ps.107:36-38; Zech. 8:12). Blessings for crops were conditional upon obedience (Lev. 25:18-19; 26:1-10; Dt. 28)

30 Agriculture Terms:

Plowing
Fence
Manure
Mowing
Pruning-hook
Pruning
Sickle
Reaping
Sieve
Sower
Irrigation
Harrow
Cart fan
Barn
Yokes
Gleaning
Shovel
Grafting
Flail
Churning
Fork
Reapers
Ox-goad
Threshing-floor
Mattock
Garner
Mill
Plowman
Plow
Threshing implements

Apples
Barley
Wheat
Butter
Cheese
Chaff
Stubble
Dates
Figs
Leeks
Onions
Garlic
Goards
Melons
Milk
Honey
Oil
Wine
Rye
Grapes
Cucumbers
Fitches
Pomegranates
Asses
Camels
Horses
Mules
Kine
Sheep
Goats

Agrippa (12), one causing pain. A Herodian king p 267-1*; Acts 25:13-26; 26:1-32

Aground (1), on shore, Acts 27:41

Ague (1), burning, g 242-1; Lev. 26:16

Agur (1), gathered, f 1106-1; Pr. 30:1

Ah (18), an exclamation expressing complaint (Jer.1:6; 4:10; Ez. 4:14); grief (Ez. 21:15); malicious joy (Ez. 25:3; 26:2; 36:2); regret (Isa.1:4,24); and ridicule (Mk.15:29)

Aha (10), Ps. 35:21; 40:15; 70:3; Isa. 44:16; Ez. 25:3; 26:2; 36:2

Ahab (92), father's brother. 2 men
A king, h-j 650-1; 1 Ki.16:28-33; 17:1; 18:1-46; 19:1; 20:2-34; 21:1-29; 22:20-51; 2 Ki. 1:1; 3:1; 8:16-29; 9:7-29; 10:1-30; 21:3,13; 2 Chr.18:1-19; 21:6-13; 22:3-8
A false prophet, Jer. 29:21-22
Most wicked king of Israel, a 659-3
5fold humbling of, b-c 659-3

Ahab's (2), 1 Ki. 21:8; 2 Ki.10:1

Aharah (1), brother of Rah, 1 Chr. 8:1

Aharhel (1), brother of Rachel, 1 Chr. 4:8

Ahasai (1), my protector, Neh.11:13

Ahasbai (1), shining, 2 Sam. 23:34

Ahasuerus (31). At least 3 men, 851; Ezra 4:6; Esther 1:1–10:3; Dan. 9:1

Ahasuerus' (1), Esther 8:10

Ahava (3), a river, Ezra 8:15,21,31

Ahaz (42), possessor. 2 men, e 690-1; 2 Ki.15:38; 16:1-20; 17:1; 18:1; 20:11; 23:12; 1 Chr. 3:13; 8:35-36; 9:41-42; 2 Chr. 27:9; 28:1-27; 29:19; Isa.1:1; 7:1-12; 14:28; 38:8; Hos. 1:1; Mic.1:1
4 sins of A., King of Judah, g 784-1
4 commands to, j 1143-1
5 sins of A., king of Judah, g 784-1
5 judgments on, h 784-3

Ahaziah (37), Jehovah holds. 2 men, a 662-1; 1 Ki. 22:40-51; 2 Ki.1:18; 8:24-29; 9:16-29; 10:13; 11:1-2; 12:18; 13:1; 14:13; 1 Chr. 3:11; 20:35-37; 22:1-11
Sin of A., king of Israel, 707
Sickness of, c 665-1
Judgment upon, e-f 666-1

Ahban (1), brother of intelligence, 1 Chr. 2:29

Aher (1), following, 1 Chr. 7:12

Ahi (2), brother, 1 Chr. 5:15; 7:34

Ahiah (4), brother of Jehovah, 1 Sam.14:3,18; 1 Ki. 4:3; 1 Chr. 8:7

Ahiam (2), mother's brother, 2 Sam. 23:33; 1 Chr.11:35

Ahian (1), brotherly, 1 Chr. 7:19

Ahiezer (6), brother of help, Num.1:12; 2:25; 7:66,71; 10:25; 1 Chr.12:3

Ahihud (2), brother of honor. 2 men, Num. 34:27; 1 Chr. 8:7

Ahijah (20), brother of Jehovah. 6 men, 1 Ki.11:29-30; 12:15; 14:2-18; 15:27-33; 21:22; 2 Ki. 9:9; 1 Chr. 2:25; 11:36; 26:20; 2 Chr. 9:29; 10:15; Neh.10:26

Ahikam (19), risen brother, 2 Ki. 22:12-14; 25:22; 2 Chr. 34:20; Jer. 26:24; 39:14; 40:5-16; 41:1-16; 43:6

Ahilud (5), brother of one born. 2 men, g 597-2; 2 Sam. 8:16; 20:24; 1 Ki. 4:3,12; 1 Chr.18:15

Ahimaaz (15), brother of anger. 3 men, l 525-1; 1 Sam.14:50; 2 Sam.15:27-36; 17:17-20; 18:19-29; 1 Ki. 4:15; 1 Chr. 6:8-9,53

Ahiman (4), brother of a gift, 2 men, Num.13:22; Josh.15:14; Judg.1:10; 1 Chr. 9:17

Ahimelech (16), brother of the king. 3 23:6; 26:6; 2 Sam. 8:17; 1 Chr. 24:3-31; Ps. 52

Ahimelech's (1), 1 Sam. 30:7

Ahimoth (1), brother of death, 1 Chr. 6:25

Ahinadab (1), liberal brother, 1 Ki. 4:14

Ahinoam (7), brother of grace, 2 women, k 523-2; 1 Sam.14:50; 25:43; 27:3; 30:5; 2 Sam. 2:2; 3:2; 1 Chr. 3:1

Ahio (6), his brother. 3 men, l 570-1; 2 Sam.6:3-4; 1 Chr. 8:14,31; 9:37; 13:7

Ahira (5), brother of evil, Num.1:15; 2:29; 7:78, 83; 10:27

Ahiram (1), exalted brother, Num. 26:38

Ahiramites (1), Num. 26:38

Ahisamach (3), brother of aid, Ex. 31:6; 35:34; 38:23

Ahishahar (1), brother of dawn, 1 Chr. 7:10

Ahishar (1), brother of a singer, 1 Ki. 4:6

Ahithophel (20), brother of folly, i 586-1; 2 Sam.15:12,31-34; 16:15-23; 17:1-23; 23:34; 1 Chr. 27:33-34
Infernal advice of, j 588-3
Committed suicide, k 588-3; h 590-1
7fold counsel of, against David, a 589-1
Wise counsel defeated, a 590-1
The Judas of the O.T., i 590-1

Ahitub (15), brother of goodness. 3 men, j 574-2; 1 Sam. 14:3; 22:9-20; 2 Sam. 8:17; 1 Chr. 6:7-12,52; 9:11; 18:16; Ezra 7:2; Neh.11:11

Ahlab (1), town of Asher, Judg.1:31

Ahlai (2), wishful, 1 Chr. 2:31; 11:41

Ahoah (1), brotherly, 1 Chr. 8:4

Ahoite (5), descendant of Ahoah, 2 Sam. 23:9, 28; 1 Chr.11:12,29; 27:4

Aholah (5), her own tent. Symbolic name of Samaria, Ez. 23:4-5,36,44

Aholiab (5), father's tent, Ex. 31:6; 35:34; 36:1-2; 38:23

Aholibah (6), my tent is in her. Symbolic name of Jerusalem. Used by Ezekiel along with Aholah to teach certain lessons to Judah, Ez. 23:4,11,22,36,44

Aholibamah (8), tent of the high place.
Wife of Esau, Gen. 36:2,5,14,18,25.
A duke of Edom, Gen. 36:41; 1 Chr.1:52

Ahumai (1), brother of water, 1 Chr. 4:2

Ahuzam (1), possession, 1 Chr. 4:6

Ahuzzath (1), possession, Gen. 26:26

Ai (36), city of Canaan, Josh. 7:1-5; 8:1-29; 9:3; 10:1-2; 12:9; Ezra 2:28; Neh. 7:32. A city of Ammon, Jer. 49:3. Called Aiath (Isa.10:28), Aija (Neh.11:31), and Hai (Gen.12:8; 13:3)

Aiah (5), falcon. Mother of Rizpah, 2 Sam. 3:7; 21:8-11. A man, Gen.26:24; 1 Chr.1:40

Aiath (1), Isa.10:28. See ***Ai***

Aided (1), Judg. 9:24

Aija (1), Neh.11:31. See ***Ai***

Aijalon (7), place of gazelles. A Levite city in Dan. Josh. 21:24; Judg.1:35; 1 Sam.14:31; 1 Chr. 6:69; 8:13; 2 Chr.11:10. A city in Zebulun, Judg.12:12

Aijeleth Shahar (1), hind of the morning—Ps. 22 title

Ailed (1), Ps.114:5

Aileth (7), Gen. 21:17; Judg.18:23-24; 1 Sam.11:5; 2 Sam.14:5; 2 Ki. 6:28; Isa. 22:1

Ain (5), city of Simeon, Josh.15:32; 19:7; 21:16; 1 Chr. 4:32. Called Ashan in 1 Chr. 6:59. A landmark in N. Palestine, Num. 34:11. For the 16th letter of Heb. alphabet–see ***Ayin***

Air (39), atmosphere, heaven, wind
Fowls of a. mentioned 31 times, Gen.1:26-30; 2:19; Mt. 6:26; 8:20; etc.
Beating the a., 1 Cor. 9:26
Speak into the a., 1 Cor.14:9
Satan prince and power of, Eph. 2:2
Meet the Lord in the a., 1 Th. 4:17

Airplanes, 1252, 1260, and 1488

Ajah (1), an Edomite tribe, Gen. 36:24

Ajalon (3), g 420-1

Akan (1), twisted. A Horite, Gen. 36:27. Called Jakan in 1 Chr.1:42

Akkub (8), cunning. 5 men, 1 Chr. 3:24; 11:19; 12:25

Akrabbim (2), scorpions. Chain of hills in S. Palestine, Num. 34:4; Judg.1:36. See Maaleh-Acrabbim

Alabaster (3), k 89-3*; o 115-3*; Mt. 26:7; Mk. 14:3; Lk. 7:37

Alameth (1), concealment, 1 Chr. 7:8

Alammelech (1), king's oak. Town in Asher, Josh.19:26

Alamoth (2), virgins. Either a musical instrument or a melody, 1 Chr.15:20; Ps. 46

Alarm (10). Sounding a. was done with horns, and signified war and danger, Num.10:5-9; 2 Chr.13:12; Jer. 4:19; 49:2; Joel 2:1; Zeph. 1:16

Alas (20), an exclamation expressing sorrow, pity, and alarm, Num. 12:11; 24:23; Josh. 7:7; Judg. 6:22; 11:35; 1 Ki.13:30; 2 Ki. 3:10; 6:5,15; Jer. 30:7; Ez. 6:11; Joel 1:15; Amos 5:16; Rev.18:16,19

Albeit (2), although, in order that, Ez.13:7; Ph'm 19

Alemeth (3), covering, 1 Chr. 6:60; 8:36; 9:42

Aleph (1) first letter in Heb. alphabet. See Ps.119:1 title

Alexander (6), defender, Mk.15:21; Acts 4:6; 19:33; 1 Tim.1:20; 2 Tim. 4:14
The great, a 1467-3
Of Africa—Cyrene, c 56-2*
A coppersmith, i 255-3*
A rich Jew, f 219-3*
Convert of Paul, Acts 19:33
An apostate, 1 Tim.1:20

Alexandria (3), city of Egypt, k 253-3*; Acts 18:24; 27:6; 28:11

Alexandrians (1), Acts 6:9

Algum (3), a 637-2; 2 Chr. 2:8; 9:10-11. Called almug, 1 Ki.10:11-12

Aliah (1), sublimity, 1 Chr.1:51

Alian (1), sublime, 1 Chr.1:40

Alien (5), foreigner, Ex.18:3; Dt.14:21; Job 19:15; Ps. 69:8; Isa. 61:5

Alienate (1), to estrange, Ez. 48:14

Alienated (7), to be estranged, Ez. 23:7-28; Eph. 4:18; Col.1:21

Aliens (3), foreigners, Lam. 5:2; Eph. 2:12; Heb. 11:34
Treated with justice, Ex. 22:21; 23:9
Not to be kings of Israel, Dt.17:15
Marriage with, forbidden, Dt. 25:5

9 Examples—Revelation to Aliens:

1 Abimelech (Gen. 20:3-7)
2 Pharaoh (Gen. 41:1-28)
3 Balaam (Num. 22-24)
4 Nebuchadnezzar (Dan. 2; 4)
5 Belshazzar (Dan. 5)
6 Cyrus (2 Chr. 36:23; Ezra 1:1-5)
7 Magi (Mt. 2:1-11)
8 Centurian (Mt. 8:5-13; Lk. 7:2-9)
9 Cornelius (Acts 10)

Alike (11), Dt.12:22; 15:22; 1 Sam. 30:24; Job 21:26; Ps. 33:15; 139:12; Pr. 20:10; 27:15; Eccl. 9:2; 11:6; Rom.14:5

Alive (88). Defined, c 288-1
Went down a. into sheol, Num.16:33
I make a., Dt. 32:39; 1 Sam. 2:6
While child yet a., 2 Sam.12:18
Showed Himself a. after His passion, Acts 1:3
All be made a., 1 Cor.15:22
Was dead, and is a., Rev.1:18

All (5,621). Signifies the whole of anything (2 Cor. 5:14). When used to designate a part instead of the whole, it is called synecdoche. See e 60-2; e 101-3*; col.1, 535*; Gen. 6:13,17. The context and parallel passages will always make it clear whether the absolute all or a part of all is meant

Alleging (1), asserting, Acts 17:3

Allegory (1), j 358-1*; Gal. 4:24. A story wherein the meaning is different from that which the words convey; an extended metaphor. Pilgrim's Progress, for instance, is a celebrated allegory

14 Allegories of the Bible:

21)
2 The shepherd psalm (Ps. 23)
3 The grape vine (Ps. 80:8-14)
4 Death to the body (Eccl.12:3-7)
5 God's vineyard (Isa. 5:1-7)
6 The great eagle (Ez.17:1-10)
7 The lioness (Ez.19:1-9)
8 The bread of life (Jn. 6:26-51)
9 The sheepfold and Shepherd (Jn.10)
10 The vine (Jn.15:1-7)
11 Building on the foundation (1 Cor. 3:10-15)
12 Sarah and Hagar (Gal. 4:21-31)
13 The whole armour (Eph. 6:10-17)
14 Thistle and cedar (2 Ki.14:9)
Alleluia (4). Gr. form of Hallelujah, meaning Praise ye the Lord, or Praise ye Jehovah, Rev.19:1,3,4,6
Allied (1), bound by marriage or treaty, Neh.13:4)
Allon (2), an oak. Son of Jedaiah, 1 Chr. 4:37
A city in Naphtali, Josh.19:33
Allon-bachuth (1), oak of weeping
Burial place of Deborah, Gen. 35:8
Allow (3), Lk.11:48; Acts 24:15; Rom. 7:15
Allowance (2). Continual a., 2 Ki. 25:30
Allowed (1) of God, 1 Th. 2:4
Alloweth (1). Thing which he a., Rom.14:22
Allure (2) her and bring her, Hos. 2:14
They a. through lusts of flesh, 2 Pet. 2:18
Almighty (57). See Names of Trinity, 103
I am A. God, Gen.17:1; 35:11
I appeared by the name of A. God, Ex.6:3
Saw vision of the A., Num. 24:4
The A. scattered kings, Ps. 68:14
Under the shadow of the A., Ps. 91
Inspiration from A. Job 32:8; 33:4
The voice of the A., Ez.1:24; 10:5
Destruction from the A., Isa.13:6; Joel 1:15; Rev.16:7,14; 19:15
Almodad (2), the agitator, Gen.10:26;1 Chr.1:20
Almon (1), hidden. Levite city, Josh. 21:18
Almond (2), Eccl.12:5; Jer.1:11
Almon-diblathaim (2), station of Israel in the wilderness, Num. 33:46-47
Almonds (8), Gen. 43:11; Ex. 25:33-34; 37:19-20; Num.17:8
Almost (11), Ex.17:4; Ps. 73:2; 94:17; 119:87; Pr. 5:14; Acts 13:44; 19:26; 21:27; 26:28-29; Heb. 9:22
Alms (13), e 9-2*; Mt. 6:1-4; Lk.11:41; 12:33; Acts 3:2-10; 10:2-4,31; 24:17
Almsdeeds (1), Acts 9:36
Almug (3). See ***Algum***
Aloes (5), perfume of aramatic wood, i 206-2*; Num. 24:6; Ps. 45:8; Pr. 7:17; Song 4:14; Jn.19:39
Alone (108), apart from other persons
Let me a., Ex. 32:10; Dt. 9:14
Let us a., Ex.14:12; Mk.1:24; Lk. 4:34
Let him a., 2 Sam.16:11; Jn.11:48
Let her a., 2 Ki. 4:27; Mk.14:6; Jn.12:7
Let them a., Mt.15:14; Acts 5:38
Let it a., Lk.13:8
I am not a., Jn. 8:16,29; 16:32
You are Lord a., Neh. 9:6; 2 Ki.19:15
9 Persons Left Alone:
1 Adam (Gen. 2:18)
2 Jacob (Gen. 32:24)
3 Moses (Ex. 24:2)
4 Job's servants (Job 1:15-19)
5 Daniel (Dan.10:7-8)
6 Jesus Christ (Mk. 4:10; 6:47; Lk. 9:18,36; Jn. 6:15; 8:9; 16:32)
7 Elijah (Rom.11:3)
8 Paul (1 Th. 3:1)
9 The high priest (Heb. 9:7)
Along (30), Ex. 2:5; 9:23; Jer. 41:6
Aloof (1), apart, Ps. 38:11
Aloth (1), a town or district in N. Palestine, in Asher, 1 Ki. 4:16
Aloud (20). 5 Things Aloud:
1 Wept (Gen. 45:2)
2 Cried (1 Ki.18:27-28; Job 19:7; Dan. 3:4; 4:14; 5:7; Hos. 5:8; Mic. 4:9; Mk.15:8. Cp. Isa. 24:14; 54:1; 58:1)
4 Sing (Ps. 51:14; 59:16; 81:1; 149:5)
5 Pray (Ps. 55:17)
Alpha (4), first letter of Gr. alphabet. A title of Christ, Rev.1:8,11; 21:6; 22:13. Cp. Isa. 41:4; 44:6; 48:12
Alphaeus (5), successor. 2 men:
1 Father of James the Less, and husband of Mary (Maria) the sister of the Virgin Mary (Miriam), i 206-1*; q-r 156-1*. See Mt.10:3; Mk. 3:18; Lk. 6:15; Acts 1:13. Called Cleophas (Lk. 24:18; Jn.19:25)
2 Father of Levi or Matthew (Mk. 2:14)
Already (30). Has been a., Eccl.1:10; 2:12; 3:15; 4:2; 6:10
Committed adultery a. in heart, Mt. 5:28
Elias is come a., Mt.17:12
Believeth not . . . a. condemned, Jn. 3:18
Dead a., Mk.15:44; Jn. 19:33
As though a. attained, Phil. 3:12,16
Were a. perfect, Phil. 3:12
Mystery of iniquity doth a. work, 2 Th. 2:7
Some a. turned after Satan, 1 Tim. 5:15
Resurrection past a., 2 Tim. 2:18
Also (1,725). He is a. flesh, Gen. 6:3
For the rebellious a., Ps. 68:18
Lord a. of sabbath, Mk. 2:28; Lk. 6:5
Faith is a. vain, 1 Cor.15:14
He a. will deny us, 2 Tim. 2:12
Flee a. youthful lusts, 2 Tim. 2:22
God a . bearing them witness, Heb. 2:4
Altar (378). Defined, t 7-3*; b 447-3*
14 builders of, m 17-3
A place of refuge, g 137-2
Represented access to God, g 142-1
Blood on, token of acceptance, j 142-2
Brazen, a-g 147-3
12 daily happenings at, 186
Fire from heaven on, f 208-1
12 days dedication of, d-k 268-2
Cost of dedication of, d 271-3
680-year-old., f 750-1
Golden, b 511-2*
Altars (54), facts about, f 12-3
Built by, m 17-3
4 a. made by Moses, 183
As witnesses, c-j 440-1
Al-taschith (4), destroy not or corrupt not. Part of title to Ps. 57,58,59,75
Alter (4), Lev. 27:10; Ezra 6:11-12; Ps. 89:34
Altered (2), Esther 1:19; Lk. 9:29
Altereth (2), Dan. 6:8, 12
Although (16), Ex.13:17; Josh. 22:17; 2 Sam. 23:5; 1 Ki. 20:5; Esther 7:4; Job 2:3; 5:6; 35:14; Jer. 31:32; Ez. 7:13; 11:16; Hab. 3:17; Lk. 14:29; Heb. 4:3
Altogether (28). Follow that which is a. just, Dt.16:20
If a. hold peace, Esther 4:14; Job 13:5
You are a. vain, Job 27:12; Ps. 39:5
True and righteous a., Ps.19:9
They are a. lighter than vanity, Ps. 62:9
Wast a. born in sins, Jn. 9:34
Alush (2), desolation. Camping place of Israel in wilderness, Num. 33:13-14
Alvah (1), high. Duke of Edom, Gen. 36:40
Alvan (1), sublime. A Horite, Gen. 36:23
Alway (23), all the time. See ***Always***
Always (62), all the time; perpetually
I would not live a., Job 7:16
Great men not a. Wise, Job 32:9
He will not a. chide, Ps.103:9
I am with you a., Mt. 28:20
Ought a. to pray, not faint, Lk.18:1
I do a. things that please, Jn. 8:29
Thou hearest Me a., Jn.11:42
Mention you a. in prayers, Rom.1:9; Eph. 6:18; Phil.1:4; Col.1:3; 2 Tim.1:11; Ph'm 4
Thank God a., 1 Cor.1:4; Eph. 5:20; 1 Th.1:2; 2 Th.1:3
We are a. confident, 2 Cor. 5:6; Phil.1:20
Be ready a. to give answer, 1 Pet. 3:15
Am (845). 159 "I am's" of Scripture:
25 "I am's" of God, 176
18 "I am's of Christ, 176
10 "I am's of Job, 900
13 "I am's of Jesus Christ, 901
12 "I am's of Paul, 901
65 "I am's of man, Gen.18:12; 23:4; 25:30; 27:46; Ex. 4:10; Num.11:14; 1 Sam. 28:15; 1 Ki. 3:7; Job 7:4,20; 9:28; 10:15; 12:3; 19:15,20; 21:6; 30:9,19,29; 40:4; Ps. 6:2,6; 22:6,14; 25:16; 31:9,12,22; 38:6,8; 40:12,17; 52:8; 69:2-3,8,20,29; 70:5; 71:7; 77:4; 88:4,8,15; 102:6-7,11; 109:23; 119:19,63,83,94,107,141; 120:7; 139:14,18; 142:6; Isa. 6:5; Mt. 3:11; 8:9; Acts 20:26; 21:13; Rom.1:14-16; Gal. 2:20; Phil.1:17
The "I am," f 195-2*; m 202-2*
Amad (1), town in Asher, Josh.19:26
Amal (1), labor, 1 Chr. 7:35
Amalek (24), warlike. Son of Eliphaz, duke of Edom, Gen. 36:12-16
Attacking Israel, a 131-3; Ex.17:8-16
Vengeance commanded, g-j 375-1; Ex.17:14-16; Dt. 25:17-19; Num. 24:20
Judgment finally executed, 1 Sam.15:1-32; 28:18; 2 Sam. 8:12; 1 Chr. 4:43
Amalekite (3), 1 Sam. 30:13; 2 Sam. 1:8,13
Amalekites (24). Dwelled in south Palestine, Gen.14:7; Num.14:25,43-45; 1 Sam. 30:1,18
Amam (1), city of Judah, Josh.15:26
Amana (1), a mountain, Song 4:8
Amariah (16), Jehovah has said. 9 men, 1 Chr. 6:7-11,52; 23:19; 24:23; 2 Chr. 19:11; 31:15; Ezra 7:3; 10:42; Neh. 10:3; 11:4; 12:2, 13; Zeph. 1:1
Amasa (16), burden bearer. 2 men, 1 590-2; 2 Sam.17:25; 19:13; 20:4-12; 1 Ki. 2:5,32; 1 Chr. 2:17; 2 Chr. 28:12
Amasai (5), burden bearer. 3 men, 1 Chr. 6:25, 35; 12:18; 15:24; 2 Chr. 29:12
Amashai (1), burden bearer, Neh.11:13
Amasiah (1), Jehovah is strong, 2 Chr.17:16
Amazed (21), astonished, bewildered
They shall be a., Ex.15:15; Isa.13:8
They were all a., Mt.12:23; 19:25; Mk.1:27; 2:12; 6:51; 9:15; 10:32; 14:33; 16:8; Lk. 2:48; 4:36; 5:26; 9:43; Acts 2:7,12; 9:21
Amazement (2), Acts 3:10; 1 Pet. 3:6
Amaziah (40), Jehovah has strength. 4 men, 2 Ki.12:21; 13:12; 14:1-23; 15:1-3; 1 Chr. 3:12; 4:34; 6:45; 2 Chr. 24:27; 25:1-27; 26:1-4; Amos 7:10-14
Ambassador (4), highest representative sent by one government or ruler to another, Pr. 13:17; Jer. 49:14; Oba.1; Eph. 6:20
Ambassadors (8), Josh. 9:4; 2 Chr. 32:31; 35:21; Isa.18:2; 30:4; 33:7; Ez.17:15; 2 Cor. 5:20
12 Examples—Ambassadors:
1 Moses to Edom (Num. 20:14-21)
2 Moses to Amorites (Num. 21:21-23)
3 Gibeonites to Israel (Josh. 9)
4 Israel to Ammonites (Judg.11:1-28)
5 Hiram to David and Solomon (2 Sam. 5:11; 1 Ki. 5:1); Solomon to Hiram (1 Ki. 5:1-7)
6 Benhadad to Ahab (1 Ki. 20:2-10)
7 Amaziah to Jehoash (2 Ki.14:8-11)
8 Ahaz to Tiglath-pileser (2 Ki.16:7-9)
9 Hosea to So (2 Ki.17:4)
10 Sennacherib to Hezekiah (2 Ki.19:9-14)
11 Merodach to Hezekiah (2 Ki. 20:12; 2 Chr. 32:31; Isa. 39)
12 Zedekiah to Egypt (Ez.17:15)
Ambassage (1), ambassadors, Lk.14:32
Amber (3), a yellowish brown vegetable resin, Ez.1:4,27; 8:2
Ambition for righteousness, encouraged, Gen.1: 26-31; Mt. 28:19-20; Mk.16:15-20; 1 Cor. 12:31; 14:1; Phil. 3; 1 Tim. 3
6 Examples—Unselfish Ambition:
1 Abraham (Gen.12:1-3; 15:18-21)
2 Moses (Ex. 3-4; 32:7-14)
3 David (1 Sam.16:1-13; 24:1-22; 26:1-25)
4 Jesus Christ (Jn. 5:30-36; 6:38; 7:15)
6 Peter (1 Pet. 5:1-9; 2 Pet.1:11-16)
9 Examples—Selfish Ambition:
1 Lucifer (Isa.14:12-14; Ez. 28:11-17)
2 Babel builders (Gen.11:1-9)
3 Aaron and Miriam (Num.12)
4 Absalom (2 Sam.15:1-18:18)
5 Adonijah (1 Ki.1)
6 Haman (Esther 5:9-13; 6:6-9)
7 James and John (Mt. 20:20; Mk.10:35-45)
8 Ditrephes (3 Jn. 9-10)
9 Simon the sorcerer (Acts 8:9-10)
Ambush (7), Josh. 8:2-21. Cp. Judge. 9:25,34; 20:29-41; 2 Chr.13:13; 20:22
Ambushes (1), Jer. 51:12
Ambushment (2), 2 Chr.13:13
Ambushments (1), 2 Chr. 20:22
Amen (78), truly; verily; so be it
Title of Christ, Rev. 3:14
Used to enforce a statement, Num. 5:22; Dt. 27:15-26; Neh. 5:13; 2 Cor.1:20; Rev.1:18; 22:20
Used to sanction prayer, 1 Ki.1:36; 1 Chr.16:36; Neh. 8:6; Ps. 41:13; 72:19; 89:52; 106:48; Jer. 28:6; Mt. 6:13; 1 Cor.14:16; Rev. 5:14; 19:4
Amend (6), 2 Chr. 34:10; Jer. 7:3-5; 26:13; 35:15; Jn. 4:52
Amends (1), Lev. 5:16
Amerce (1), impose a fine, Dt. 22:19
Amethyst (3), precious stone of purple or violet color—next to a diamond in hardness, (184-3; Ex. 28:19; 39:12; Rev. 21:20)
Ami (1), the beginning. Servant of Solomon, Ezra 2:57. Called ***Amon***, Neh. 7:59
Amiable (1), lovely, Ps. 84:1
Aminadab (3), my kinsman is generous.
Ancestor of Christ, Mt.1:4; Lk. 3:33
Amiss (4), improper, wrong, 2 Chr. 6:37; Dan. 3:29; Lk. 23:41; Jas. 4:3
Amittai (2), true, 2 Ki.14:25; Jonah 1:1
Ammah (1), a hill, 2 Sam. 2:24
Ammi (1), my people. Son of Hosea, Hos. 2:1
Ammiel (6), people of God. 4 Men, d 575-2; Num.13:12; 2 Sam. 9:4-5; 17:27; 1 Chr. 3:5; 26:5
Ammihud (10), people of glory. 5 men, n 583-1; Num.1:10; 2:18; 7:48, 53; 10:22; 34:20, 28; 2 Sam.13:37; 1 Chr. 7:26; 9:4
Amminadab (13), my kinsman is generous. 4 men, Ex. 6:23; Num.1:7; 2:3; 7:12,17; 10:14; Ruth 4:19-20; 1 Chr. 2:10; 6:22; 15:10-11
Ammi-nadib (1)—another form of Amminadab, Song 6:12
Ammishaddai (5), people of the Almighty. A Danite, Num.1:12; 2:25; 7:66,71; 10:25
Ammizabad (1), my kinsman has endowed. Son of Benaiah, 1 Chr. 27:6
Ammon (89), son of my people. Descendants of Ben-ammi, son of Lot, Gen.19:38
Character of, Judg.10:6; 2 Ki. 23:13; 2 Chr. 20:23; Jer. 27:3-9; Ez. 25:3-6; Amos 1:13; Zeph. 2:9-10
Territory of, Num. 21:24; Dt. 2:19; Josh.12:2; 13:10,25; Judg.11:13
Excluded from Israel, Dt. 23:3-6
Confederate with Moab and Amalek, Judg. 3:12-13
Hatred of Israel, Neh. 4:7-8
Jews intermarried with, Ezra 9:12; 10:10-44
Kings of, 1 Sam.11; 2 Sam.10; 1 Chr.19:1-2; Jer. 40:14; 41:10
Idols of, 1 Ki.11:5; 2 Ki. 23:13. See ***Molech***
Defeated By:
1 Jephthah (Judg.11)
2 Saul (1 Sam.11:11)
3 David (2 Sam. 8:12; 10:1–12:31)
4 Jehoshaphat (2 Chr. 20)
5 Uzziah (2 Chr. 27:8
6 Jotham (2 Chr. 27:5)

9:25-36; 25:15-21; 27:1-11; 49:1-6; Ez. 21:20-32; 25:1-11; Dan.11:41; Amos 1:13-15; Zeph. 2:8-11
Ammonite (9), Dt. 23:3; 1 Sam.11:1-2; 2 Sam. 23:37; 1 Chr.11:39; Neh. 2:10,19; 4:3; 13:1
Ammonites (23). See scriptures under ***Ammon***
Ammonitess (4), 1 Ki.14:21,31; 2 Chr.12:13; 24:26
Amnon (25), faithful. 2 men, e 581-1; 2 Sam. 3:2; 13:1-39; 1 Chr. 3:1; 4:20
Ammon's (3), 2 Sam.13:7-8,28
Amok (2), deep. Priest, Neh.12:7,20
Amon (19), builder. 3 men, l 700-1; 1 Ki. 22:26; 2 Ki. 21:18-25; 1 Chr. 3:14; 2 Chr.18:25; 33:20-25; Neh. 7:59; Jer.1:2; 25:3; Zeph.1:1; Mt. 1:10.
  6 Sins of King Amon, c 700-1
Among (1,323). I may dwell a. them, Ex. 25:8; 29:45-46; Lev. 26:12; Num.11:20
  No plague a. them, Ex. 30:12
  Scatter a. heathen, Lev. 26:33
  Strove a. themselves, Jn. 7:12,35,43; 9:16; 10:19; 12:19
  Faith a. all nations, Rom.1:5
  Any a. you afflicted, Jas. 5:13
  Any sick a. you, Jas. 5:14
  False teachers a. you, 2 Pet. 2:1
Amongst (2), Gen. 3:8; 23:9
Amorite (14), highlander, Num.13:29. See notes under ***Amorites***
Amorites (73). Descendants of Canaan, Gen.10:15-16; 1 Chr.1:13-14
  Were Giants, Amos 2:9
  Territory of, Gen.14:7; Num.13:29; 21:13; Dt.1:4-44; 3:8-9; Josh. 5:1; 10:5; 12:2-3; Judg.1:35-36; 11:22
  Wickedness of, Gen.15:16; 2 Ki. 21:11
  Judgment foretold, Ex. 23:24; 33:2; 34:10-11; Dt. 20:17-18
  Hornets sent among, Josh. 24:12
  Intermarried with Jews, Ezra 9:1–10:44
Amos (8), burden. 2 men, Amos 1:1; 7:8-14; 8:2; 7:8-14; 8:2; Lk. 3:25
  The prophet, b 1509-1
  Book of Amos, 1509-1518
  28 commands in A., a 1511-2
  3 visions of A., g 1515-2
Amounting (1), sum total, 2 Chr. 3:8
Amoz (13), strong. Father of Isaiah, 2 Ki.19:2, 20; 20:1; 2 Chr. 26:22; 32:20,32; Isa.1:1; 2:1; 13:1; 20:2; 37:2,21; 38:1
Amphipolis (1), city in Macedonia, Acts 17:1
Amplias (1), enlarged. Christian at Rome, Rom. 16:8
Amram (14), exalted people. 3 men, Ex. 6:18-20; Num. 3:19; 26:58-59; 1 Chr.1:41; 6:2-3, 18; 23:12-13; 24:20; Ezra 10:34
Amramites (2), descendants of Amram, b 261-2; Num. 3:27; 1 Chr. 26:23
Amram's (1) wife Jochebed, Num. 26:59
Amraphel (2), powerful people. King of Shinar in Abraham's time, Gen.14:1,9. Called Hammurabi. See Code of laws, l 64-1, 102
Amzi (2), robust. 2 men, 1 Chr. 6:46; Neh.11:12
An (1,660), one, any, Gen. 2:18-20; 4:3
Anab (2), grape town. City of Judah, Josh.11:21; 15:50
Anah (12), fruitful in grapes. 2 men and a woman, a 590-2; Gen. 36:1-29; 1 Chr.1:38-41
Anaharath (1), gorge. City of Issachar, Josh.19:19
Anaiah (2), Jah has answered. 2 men, Neh. 8:4; 10:22
Anak (9), long-necked, or giant. Son or Arba and father of the giant Anakims, Num.13:22-33; Dt. 9:2; Josh.15:13-14; 21:11; Judg.1:20
Anakims (9), giants, e 333-3; g 347-3; Dt.1:28; 2:10-11,21; 9:2; Josh.11:21-22; 14:12,15
Anamim (2), rock men. Descendants of
Anammelech (1), king's rock. An Assyrian idol, g 693-2; 2 Ki.17:31. See note on false gods, 182
Anan (1), cloud. Returned exile, Neh.10:26
Anani (1), protected, 1 Chr. 3:24
Ananiah (2), protected. A man, Neh. 3:23. A city in Benjamin, Neh.11:32
Ananias (11), protected. 3 men, f 221-3*; Acts 5:1-5; 9:10-17; 22:12; 23:2; 24:1
Anarchy Conditions of, Isa. 3; 2 Tim. 3 Laws against, Ex. 22:28; Gal. 5:13
  9 Examples of Anarchy:
  1 Sodomites (Gen.19:4-11)
  2 Korah and company (Num.16)
  3 Abimelech (Judg. 9)
  4 Absalom (2 Sam.15-18)
  5 Sheba (2 Sam. 20)
  6 Jeroboam (1 Ki.12)
  7 Baasha (1 Ki.15:27-31)
  8 Zimri (1 Ki.16:9)
  9 Athaliah (2 Ki.11)
Anath (2), answer to prayer. Father of Shamgar, 3rd judge, Judg. 3:31; 5:6
Anathema (1), accursed, 1 Cor.16:22. Trans. accursed in Rom. 9:3; 1 Cor.12:3; Gal.1:8-9; and curse in Acts 23:12-14
Anathoth (16), answers to prayer. 2 men, 1 Chr. 7:8; Neh.10:19; A city of Levites in Benjamin, Josh. 21:18; 1 Ki. 2:26; 1 Chr. 6:60; Ezra 2:23; Neh. 7:27; 11:32; Isa.10:30; Jer. 1:1; 11:21,23; 29:27; 32:7-9
Ancestors (1), forefathers, Lev. 26:45
Anchor (1) of the soul, Heb. 6:19
Anchors (3), Acts 27:29-30,40
Ancient (26)
  14 Ancient Things:
  1 Mountains (Dt. 33:15)
  2 River (Judg. 5:21)
  3 Times (2 Ki.19:25; Ps. 77:5; Isa. 37:26; 45:21; 46:10)
  4 Things (1 Chr. 4:22)
  5 Men (Ezra 3:12; Ez. 9:6)
  6 Landmark (Pr. 22:28)
  7 Kings (Isa.19:11)
  8 Days (Isa. 23:7; 51:9)
  9 People (Isa. 44:7)
  10 Nation (Jer. 5:15)
  11 Paths (Jer.18:15)
  12 High places (Ez. 36:2)
  13 Seals, 902
  14 Dress, 1255
Ancient headdress, 414*; 472*
Ancient of Days (3), a title of God the Father, Dan. 7:9,13,22
Ancients (10). Means men of old (1 Sam. 24:13; Ps.119:100); resurrected saints (Isa. 24:23); and elders of Israel (Isa. 3:14; Jer.19:1; Ez. 7:26; 8:11-12; 27:9)
Ancle (1), ankle, Acts 3:7
Ancles (1), ankles, Ez. 47:3
And (50,672). See Uses of "and," 76
Andrew (13), manliness. Brother of Peter and one of the 12 apostles. See l 6-1*; l 191-1*; Mt. 4:18; 10:2; Mk.1:16,29; 3:18; 13:3; Lk. 6:14; Jn.1:40-44; 6:8; 12:22; Acts 1:13. It is supposed that he was of the tribe of Reuben. Tradition says he labored in Scythia, Greece, Thrace and Lydia, and that he was stoned and crucified in Scythia. A writing of the 2nd century says he was imprisoned and crucified in Achaia by the order of the proconsul Eges, whose wife had been estranged from him by the preaching of Andrew
Andronicus (1), conqueror. Kinsman of Paul who resided at Rome, Rom.16:7
Anesthesia. First on record, w 4-1
Anem (1), 2 springs. City in Issachar, 1 Chr. 6:73
Aner (3), waterfall. Ally of Abraham, Gen.14:13,24. A Levite city in Manasseh, 1 Chr. 6:70
Anethothite (1), man of Anathoth, 2 Sam. 23:27
Anetothite (1), man of Anathoth, 1 Chr.
Angel (198). Heb. mal'ak, to dispatch as a deputy; a messenger; ambassador. Gr. aggelos, to bring tidings; a messenger. The word angel is used of God, Christ, men, and certain spirit beings. Common angels are real personal beings with personal bodies, personal souls including feelings, passions, emotions, and desires, and personal spirits including all intellectual powers, as we understand them. See Angels of the Lord, q 459-2; 491
  A divine being, 491
  12 acts of, 491
  Sent in answer to prayer, b 473-3
Angel's (2), Rev. 8:4; 10:10
Angels (93), messengers. Doctrine of, 1048
  Have spirit bodies, a 25-3
  8 commands given by f 25-3
  Dispensation of, past, 86
  Failure of, 86, 1049
  Dispensation of faithful a. and redeemed men, future, 90
  Proofs sons of God are a., 91
  5 proofs Angel was God, n-q 141-1
  8 facts about, 899
  100 facts about, 1048
  Princes among, l, p 1466-1; k-n 1467-2
  In the book of Luke, u 98-2*
  Only 4 named in Scripture, 1482, c 99-1*
  Always wear white, e 214-1*
  Ministry in Acts, c 230-1*
  104 appearances to men, n 447-2*
  Amazed at God's plan, b 465-1*
  Sinned by fornication, b 475-3*; k-q 495-1*
  Kept not their first estate, l 495-1*
  Examples, eternal punishment, q 495-2*
  4 bound in river Euphrates, c 511-2*
  1/3 rebelled against God, g 514-2*
  Can and do fight bodily, b 515-2*
  Are to be judged like men, 541*
Angels' (1) food, Ps. 78:25
Anger (232), a passion—sinful or otherwise, according to its object or motive. See ***Angry***
  Man's a. kindled (13 times), Gen. 30:2; 39:19; Num. 22:27; 24:10; Judg. 9:30; 14:19; 1 Sam. 11:6; 17:28; 20:30; 2 Sam.12:5; 2 Chr. 25:10; Job 32:2; Ps.124:3
  God's a. kindled (31 times), Ex. 4:14; Num.11:1, 10; 11:33; 12:9; Num. 22:22; 25:3; 32:10,13; Dt. 6:15; 7:4; 11:17; 29:27; 31:17; 32:22; Josh. 7:1; 23:16; 2 Sam. 6:7; 24:1; 2 Ki.13:3; 22:13; 23:26; 1 Chr.13:10; 2 Chr. 25:15; Job 42:7; Ps.106:40; Isa. 5:25; Jer.15:14; 17:4; Hos. 8:5; Zech.10:3
  God provoked to a. (42 times), Dt. 4:25; 9:7-8, 18,22; 31:29; 32:16,21; Judg. 2:12; 1 Ki.14:9; 15:30; 16:2,33; 21:22; 22:53; 2 Ki. 22:17; 23:19; 21:15; 2 Chr. 28:25; 33:6; 34:25; Ezra 5:12; Neh. 4:5; Ps. 78:58; 106:29; Isa. 5:25; Jer. 7:18-19; 8:19; 11:17; 25:6-7; 32:29-32; 44:3,6; Ez. 8:17; 16:26; Zech. 8:14;10:3
  Slow to a., Neh. 9:17; Ps.103:8,9; Joel 2:13; Johah 4:2; Nah.1:3
  Looked on them with a., Mk. 3:5
  Put off all these, a., Col. 3:8
  Provoke not children to a., Col. 3:21
  Uncontrolled, Gen. 4:6; Pr.12:16; 25:28
  How pacified, Pr.15:1,18; 16:14; 21:14
  Warnings, wrong use of, Pr.16:32; 17:14; 22:24-25; 30:33; Mt. 5:22; Eph. 4:26-31
  Source of sinful a., Mk. 7:21; Gal. 5:19-21
  Used of God, c 110-1; 445
  12 things provoke God to, c 110-1
  10 reasons for God's, b 299-3
  12 Causes, God's a., 445
  God's a., q 925-1
  6 examples of a., q 925-1
  No proof of old man, t 66-1*
Angered (1), Ps.106:32
Angle (2), fish hook, Isa. 19:8; Hab.1:15
Jews
  Children explained, c 485-2
  22 fallacies of Anglo-Saxons, 608
  82 proofs Jews and Israel same, 609
  42 proofs Jews are Israel of N.T., 612
  30 scriptural ideas wrongly applied, 613
  20 proofs theory of no value, 614
  Judah composed of all tribes, e 640-2; b 642-1; 608
  13 tribes made Jewish nation, a 692-1
  Jews and Israel same people, 816; a 241-1*
Angry (43). Used of God, c 110-1
  Lord was a. (6 times), Dt.1:37; 4:21; 9:8,20; 1 Ki.11:9; 2 Ki.17:18
  God a. with the wicked daily, Ps. 7:11
  Be not hasty in spirit to be, Eccl. 7:9
  Whosoever is a. without cause, Mt. 5:22
  15 examples of men being a., 445
  Be ye a. and sin not, c-j 369-2*
  Not soon a., Tit.1:7
Anguish (17), agony, torture, pain
  Of soul, Gen. 42:21; Rom. 2:9
  Of spirit, Ex. 6:9; Job 7:11
  Of heart, 2 Cor. 2:4
  Trouble and a., Ps.119:143; Isa. 30:6
  Distress and a., Pr.1:27
  In childbirth, Jer. 4:31; 6:24; 49:24; 50:43; Jn. 16:21
Aniam (1), lament of people, 1 Chr. 7:19
Anim (1), fountains. City of Judah, Josh.15:50
Animals. Called evil (Ez. 5:17); wild (Job 39:15; Ps. 80:13); ravenous (Isa. 35:9); venomous (Acts 28:4); abominable (Ez. 8:10); and noisome (Ez.14:15)
  Created, not evolved, Gen.1:24-25; 2:19
  Named by Adam, Gen. 2:20
  Man's food, Gen. 9:2-3; Lev.11; 1 Tim. 4:3-5
  God's care for, Gen. 9:9-10; Mt. 6:26; 10:29; Lk. 12:6,24; 1 Cor. 9:9
  Cursed, Gen. 3; Rom. 8:20-23
  Clean and unclean, Lev.11; Dt.14
  Used as sacrifices, Gen. 4:4; 8:20; Lev.1-7
  Laws concerning, Ex. 20:10; 21:28-36; 22:1-4; 23:5,12; Lev.19:19; 22:6-10; Dt. 22:4; 25:4; Pr.12:10
  Ruled by man, Gen.1:26-28; 9:1-3; Ps. 8
  A. as gods of Egypt, 173
  Men forbidden to lie with, Ex. 22:19
  Men die like a., Eccl. 3:19-20
  Firstborn are God's Ex.13; Num. 3:13
  Forbidden as objects of worship, Ex. 20; Dt. 4:17
  To co-operate with God at Armageddon, Ez. 39:17-21; Rev.19:17
  Can be tamed, Jas. 3:7
  42 Animals of Scripture:
  Apes
  Ass
  Badger
  Bat
  Bear
  Behemoth
  Boar
  Bull
  Cattle
  Camel
  Chamois
  Coney
  Deer
  Dog
  Dromedary
  Fish
  Ferret
  Fox
  Frogs
  Goat
  Greyhound
  Hare
  Hart
  Hind
  Horse
  Kine
  Leopard
  Lion
  Mole
  Mouse
  Mule
  Onycha
  Ox
  Pygarg
  Ram
  Roebuck
  Sheep
  Swine
  Unicorn
  Weasel
  Whale
  Wolf
  See scriptures under each word, and list of Birds, Reptiles, Insects
Anise (1), an herb about 3 ft. tall with small yellow flowers and brownish, flattened, oval seeds, Mt. 23:23
Ankle. See ***Ancle***
Anna (1), grace. Prophetess, f 103-2*; Lk. 2:36
Annas (4), merciful. Associate high priest with Caiaphas, i 104-1*; b 203-1*; c 219-3*; Lk. 3:2; Jn.18:13,24; Acts 4:6
Annihilation—not taught in Scripture, f 288-2; a 346-1; l 353-1
Annul. See ***Disannul***
Anoint (35), to pour oil upon, as a sign of

40:15; 1 Sam. 9:16; 15:1; 16:3,12; 1 Ki.1:34; 19:15-16. It was customary to anoint the head with oil (Mt. 6:17; Lk. 7:46), and even the body for burial (Mk.14:8; 16:1). Eyes were anointed (Rev. 3:18). In mourning, anointing was omitted (2 Sam.12:20; 14:2; Dan.10:3)
Anointed (97). Used of men, Messiah, i 517-3; 1254
  8 Material Things Anointed:
  1 Tabernacle (Ex. 30:26; 40:9; Lev.8:10)
  2 Altar (Ex. 29:36; 40:10; Lev. 8:11)
  3 Laver (Ex. 40:11)
  4 Furniture of tabernacle (Ex. 40:9-15)
  5 Shields (Isa. 21:5)
  6 Future temple (Dan. 9:24)
  7 Pillars (Gen. 31:13)
  8 Wafers (Ex. 29:2; Lev. 2:4; 7:12)
  12 Classes Anointed:
  1 High priests (Ex. 29:7,29; 40:13; Lev. 6:20; 8:12; Ps.133:2)
  2 Priests (Ex. 28:41; 29:7; 30:30; 40:13-15; Lev. 4:3; 6:20-22; 8:12,30)
  3 Prophets (1 Ki.19:16)
  4 Captives (2 Chr. 28:15)
  5 Kings (1 Sam. 9:16; 16:12; 2 Sam. 2:4; 5:3; 19:10; 1 Ki.1:39; 19:15-16)
  6 The dead (Mk.14:8; 16:1)
  7 The living (Ruth 3:3; Esther 2:12; Ps. 92:10; 105:15; Mt. 6:17; Rev. 3:18)
  8 Guests (Lk. 7:46; 2 Chr. 28:15)
  9 The sick (Isa.1:6; Mk. 6:13; Lk.10:34; Jas. 5:14; Rev. 3:18)
  10 Two witnesses (Zech. 4:14; Rev.11)
  11 Ministers (2 Cor.1:21; 1 Jn. 2:27-28)
  12 Jesus Christ (Ps. 45:7; Isa. 61:1; Lk. 4:18; 7:38,46; Jn.11:2; Acts 4:27; 10:38; Heb.1:9). Anointing of persons named in points 10, 11, and 12 is by the Holy Spirit, not ordinary oil
Anointedst (1), Gen. 31:13
Anointest (1), Ps. 23:5
Anointing (28), 22 examples of, b 151-1
  Special a. oil formula, f 154-1; Ex. 29:6-7; 30:22-33; 37:29
  Of all things, d 199-3
  3 kinds of, 1059
  Destroyed because of the a., Isa.10:27
  With oil, Jas. 5:14
  The a. which you have received, teacheth you all things, 1 Jn. 2:27
  2 anointings of Christ, j 51-3*
  Self a., o 116-1*
Anon (2), immediately, Mt.13:20; Mk.1:30
Another (435), different one; one more
  Appointed me a. seed, Gen. 4:25
  Discover not a secret to a., Pr. 25:9
  Let a. praise thee, Pr. 27:2
  I will not give My glory to a., Isa. 42:8
  If a. come in his own name, him you will receive, Jn. 5:43
  If you have love one to a., Jn.13:35
  Give you a. Comforter, Jn.14:16
  Let his bishopric a. take, Acts 1:20
  Duties of saints one to a., Rom.12:5,10,16; 13:8; 14:13,19; 15:5,7,14; 16:16; Gal. 5:13,15, 26; Eph. 4:2,25,32; 5:21; Col. 3:9,13,16; 1 Th. 4:9,18; 5:11; Heb. 3:13; 10:25; Jas. 4:11; 5:9,16; 1 Pet.1:22; 3:8; 4:9-10; 5:5,14; 1 Jn.1:7; 3:11,23; 4:7-12
Another's (5), Gen.11:7; Ex. 21:35; Jn.13:14; 1 Cor.10:24; Gal. 6:2
Answer (130). 9 Meanings:
  1 To reply to (Jn.19:9)
  2 Make a defense (2 Tim. 4:16)
  3 Respond in conversation (Dt. 27:15; Dan. 2:26)
  4 Witness (Gen. 30:33)
  5 Obey a call (Isa. 65:12)
  6 Give account (Job 9:3; 40:2; Rom.14:12)
  7 Render punishment to (Ez.14:7)
  8 Correspond with (Gal. 4:25)
  9 The petition of prayer granted (Pr. 27:7; Mt. 7:7-11; 21:22; Mk. 9:23; 11:22-24; Lk.1:13; 18:1-14; Jn.14:12-15; 15:7,16; Jn.16:23-26; Heb.11:6; 1
  How you ought to a. every man, Col. 4:6
  Ready to give a. to every man, 1 Pet. 3:15
  The a. of a good conscience, 1 Pet. 3:21
Answerable (1), Ex. 38:18
Answered (486). 7 Times God "Answered"
  1 Jacob (Gen. 35:3)
  2 Moses and Aaron (Ex.19:19; Ps. 99:6)
  3 Samuel (1 Sam.10:22; Ps. 99:6)
  4 David (1 Sam. 23:4; 2 Sam. 21:1; 1 Chr. 21:28)
  5 The man of God (2 Ki. 7:19)
  6 Job (38:1; 40:1,6)
  7 Habakkuk (Hab. 2:2)
  Jesus answered 63 times—the word answered is used with the name Jesus this many times in the 4 gospels, besides being used many other times with the pronoun He, referring to Jesus Christ
Answeredst (2), Ps. 99:8; 138:3
Answerest (6), 1 Sam. 26:14; Job 16:3; Mt. 26:62; Mk.14:60; 15:4; Jn.18:22
Answereth (12). God a. me no more, 1 Sam. 28:15. Cp.1 Sam.14:37; 28:6; 2 Sam. 22:42
  God that a. by fire, 1 Ki.18:24
  He that a. a matter before, Pr.18:13
  Money a. to all things, Eccl.10:19
Answering (31). Jesus a. (17 times), Mt. 3:15; Mk.11:22,33; 12:17; Lk. 4:12; etc.
Answers (3), Job 21:34; 34:36; Lk. 2:47
Ant (1), Pr. 6:6. See ***Ants***
Ante-chaotic age—age before chaos, b 1-1; 86
Ante-diluvian age—age before deluge, 87
Ante-Nicene Fathers, see preface
Anthropomorphism, ascription of human bodily parts, attributes, and passions to God, 896; Jn. 4:24, note
Antichrist (4). Defined, 488*; 1 Jn. 2:18,22;4:3; 2 Jn. 7. See ***Beast***
  7-year covenant with Israel, g 47-2*; h 149-2*; Dan. 9:27, notes
  Image of, h 47-2*; a 88-1*; Rev.13
  Worship of, h 149-2*; h 402-1*
  Jews to receive him, f-g 173-3*
  Invasion of Israel, i-o 47-2*; v 88-1*; a 88-1*; Dan.11:40-45, notes
  That wicked, son of perdition, o 402-1*
  Coming after power of Satan, s 402-1*
  Slain by Christ at Armageddon, p-q 402-1*; a 526-1*
  21 facts about, 404*
  15 titles of, 488*
  Some countries escape him, m 515-1*
  20fold power of, d 516-2*; 539*
  20 facts about, c 516-1*
  7 proofs: white horse rider, 542*
  10 ways armies destroyed, b 526-1*
  3 brands of, 534*
  15 proofs not world-wide dictator, 535*
  7 proofs not from abyss, 538*
  8 facts about, 539*
  Symbolized by the beast, 538*
  5 Classes in army of, 1246
  Future king of Babylon, r 1153-1
  3 things A. compared to, a 1153-1
  3 titles of, z 1155-2
  14 facts about, 1227
  6fold taunt of, 1228
  6fold oath of God to destroy, 1228
  The breaker, 1532
  5 latter-day truths, 1533
  The Assyrian of Mic. 5, c-d 1529-1
  3 ways armies destroyed, g 1565-2
  4 things about, 1487
  16 fallacies about, 1476
  The little horn, 1475
  Arises from Syria, 1483
  7 facts about, 1484
  King of the north, of Dan.11, 1483
Antichrists (1), 1 Jn. 2:18
Antioch (19), city of Syria founded by Seleucus Nicator, and named after his father, Antiochus. A Christian center and missionary headquarters for evangelizing the Gentiles. See m 221-2; Acts 6:5; 11:19-27; 13:1; 15:22-35; 18:22; Gal. 2:11. Also a city in Pisidia, Acts 13:14,19-26; 2 Tim. 3:11 after the death of Alexander the Great. See notes on p. 1473
Antipas (1), likeness of his father. A Christian martyr, Rev. 2:13
Antipatris (1), city built by Herod the Great, and named after his father, Antipater, Acts 23:31
Antiquity (1), being old, Isa. 23:7
Anti-Semitism, s 148-3*
Antothijah (1), answer of Jehovah, 1 Chr. 8:24
Antothite (2), inhabitant of Anathoth, 1 Chr.11:28; 12:3
Ants (1), 15 ways of, a 1069-1; Pr. 30:25. Several species in Palestine store up seeds for winter. Some Asiatic and South American types construct habitations with regular stories—sometimes 30-40 of them.
  Their dwellings have large chambers and numerous vaulted ceilings, long galleries and corridors, with pillars or columns of perfect proportions. The largest chamber is located in the center of the building and is much higher than the rest, all galleries terminating in it. The ceiling is more than 500 times higher than the builders; if the same proportions were used in human dwellings our houses would be higher than the largest pyramid in Egypt (which is 480 ft. high and requires a base of 700 ft. square to support it). Some ant houses are even said to be 12-20 ft. high and large enough to hold a dozen men
Anub (1), confederate, 1 Chr. 4:8
Anvil (1), blacksmith tool, Isa. 41:7
Any (776), one out of many; some
  Is a. thing too hard for God, Gen.18:14
  If a. man will do His will, Jn. 7:17
  If a. man thirst, Jn. 7:37
  If a. man serve Me, him will Father honor, Jn. 12:26
  If a. man hear My words, Jn.12:47
  If ye shall ask a. thing in, Jn.14:14
  If a. man have not the Spirit, Rom. 8:9
  If a. man's work abide, 1 Cor. 3:14
  If a. man defile the temple, 1 Cor. 3:17
  If a. man think that he knoweth, 1 Cor. 8:2
  If a. man love God, the same, 1 Cor. 8:3
  If a. thing be revealed, 1 Cor.14:30
  If a. man have a quarrel, Col. 3:13
  If a. man lack wisdom, Jas.1:5
  If a. man offend not in word, Jas. 3:2
  If a. err from the truth, Jas. 5:19
  If a. man speak, let him, 1 Pet. 4:11
  If a. minister, let him, 1 Pet. 4:11
  If a. suffer as a Christian, 1 Pet. 4:16
  If a. man sin, we have, 1 Jn. 2:1
  If a. man love the world, 1 Jn. 2:15
  If a. man hear My voice, Rev. 3:20
  If a. man worship the beast, Rev.14:9
  If a. man add to these words, Rev. 22:18
  If a. man take away from, Rev. 22:19
Anything (1), Job 33:32
Apace (3), swiftly, 2 Sam.18:25; Ps. 68:12; Jer. 46:5
Apart (24), sanctify or set apart, Ex.13:12; Lev. 15:19; 18:19; Ps. 4:3; Ez. 22:10; Zech.12:12-14; Mt.14:13,23; 17:1,19; 20:17; Mk. 6:31; 9:2; Jas.1:21
Apelles (1), separate, Rom.16:10
Apes (2), 1 Ki.10:22; 2 Chr. 9:21
Apharsachites (2), colonists, Ezra 4:9
Apharsites (1), colonists, Ezra 4:9
Aphek (8), fortress. City in Asher, p 424-2; j 505-3; Josh.12:18; 13:4; 19:30. Called Aphik in Judg.1:31. Also a city in Issachar, 1 Sam. 4:1; 29:1; and a city in N. Palestine, 1 Ki. 20:26-30; 2 Ki.13:17
Aphekah (1). City in Judah, j 505-3; Josh.15:53
Aphiah (1), striving. Benjamite, 1 Sam. 9:1
Aphik (1), 490; j 505-3; Judg.1:31
Aphrah (1), city in Benjamin, Mic.1:10
Apiece (8), Num. 3:47; 7:86; 17:6; 1 Ki. 7:15; Ez.10:21; 41:24; Lk. 9:3; Jn. 2:6
Apocalypse. See ***Revelation***
Apocrypha, 14 uninspired books rejected from our Canon of Scriptures, 818
Apollonia (1). City of Macedonia, Acts 17:1
Apollos (10), destroyer, or god of music. Eloquent preacher of the early church, Acts 18:24; 19:1; 1 Cor.1:12; 3:4-6,22; 4:6; 16:12; Tit. 3:13
Apollyon (1), Rev. 9:11. See ***Abaddon***
Apostasy, total falling away or desertion of the faith and true religion, Dt.13:13; 32:15; 1 Tim. 4:1
  3 acts of a., 1243
  3 classes responsible for, d 1266-3
  20 stages of, 304*
  7 stages of, k 432-1*
  Described, e 442-1*
  Foretold, Mt. 24:9-14; 2 Th. 2; 1 Tim. 4; 2 Tim. 3; 4:1-4; 2 Pet. 2; Jude 1-24
  Warning against, 1 Chr. 28:9; Isa.1:28; Heb. 6:4-8; 10:25-29; 2 Pet. 2; 3:17
  Judgments against, Isa. 65:11-16; Jer.17:5-6; Ez. 3:20; 18:24-26; 33:12-18; Heb.10:25-39; 2 Pet. 2:17-22
  Causes of, Mt.13:20-21; 24:9-11; Lk. 8:13; 11:24-26; 1 Tim. 4; 2 Tim. 3; 4; Heb. 3:13; 6:4-8; 10:26-29
  Security against, Jn.15:6; 1 Cor. 9:27; 2 Pet.1; 1 Jn.1:7
  21 examples of, 496*
Apostates, men guilty of apostasy
  9 things to do to, b 355-3
  Cities of, 9 things to do to, b 355-3
  6 marks of, 399
  God's vow to, 399
  6 judgments upon, 399
  Can be former Christians, e-f 442-1*
  Sanctified men can become, p. 442-1*
  Draw back unto perdition, e 442-1*
  7 judgments of, 453*
  Ultimate sin of, 453*
  Characteristics of a., Mt. 23; 24; Acts 20:28-31; Rom.1; 2 Pet. 2; 1 Tim. 4; 2 Tim. 3; 4; Tit.1:10-16; Heb. 6:4-8; 10:26-29; Jas. 3; 2 Pet. 2; Rev. 3:15-17; 13:11-18
Apostle (19), Rom.1:1; 11:13; 1 Cor.1:1; 9:1-2; 15:9; 2 Cor.1:1; 12:12; Gal.1:1; Eph.1:1; Col. 1:1; 1 Tim.1:1; 2:7; 2 Tim.1:1,11; Tit.1:1; Heb. 3:1; 1 Pet.1:1; 2 Pet.1:1
Apostles (55). Study of, a 247-1*
  Thrones of, m 37-3*
  Plot of James and John, n-o 38-1*
  4fold commission, k 66-2*
  4 pairs of brothers among, n 111-3*
  Boldness of, o 220-1*; c 243-1*
  Gifts of, 1 222-1*
  Liberated from prison, g 222-3*
  Showed right spirit, h 237-3*
  Contention between, f 247-3*
  Compared to gladiators, b 311-3*
  4 clear things about, f 318-1*
  Angelic apostles, 450*
  24 a. of the N.T., a 247-1*
Apostles' (5), Acts 2:42; 4:35-37; 5:2; 8:18
Apostleship (4), office of an apostle, Acts 1:25; Rom.1:5; 1 Cor. 9:2; Gal. 2:8
Apothecaries (1), makers of perfume, Neh. 3:8
Apothecaries' (1), 2 Chr.16:14
Apothecary (4), maker of perfume, Ex. 30:25, 35; 37:29; Eccl.10:1
Appaim (2), nostrils, 1 Chr. 2:30-31
Apparel (28), garment. See d-e 456-3*; 414*; 472*.
  11 Kinds of Apparel:
  1 Ornamental (2 Sam.1:24)
  2 Mourning (2 Sam.14:2)
  3 Priest's (Ezra 3:10)
  4 Cupbearer's (2 Chr. 9:4)
  5 Royal (Esther 5:1; 6:8; 8:15; Acts 12:21)
  6 Glorious (Isa. 63:1)
  7 Strange (Zeph.1:8)
  8 White (Acts 1:10)

10 Goodly (Jas. 2:2)
11 Gorgeous (Lk. 7:25)
Apparelled (2), 2 Sam.13:18; Lk. 7:25
Apparently (1), Num.12:8
Appeal (2), Acts 25:11; 28:19
Appealed (4), Acts 25:12,21,25; 26:32
Appear (54), personal presence, c 387-2*
Shall a. before Me, Ex. 23:15; 23:17; 34:20-24; Dt.16:16; 31:11; Isa.1:12
Lord will a., Lev. 9:4; 16:2; Judg.13:21
He shall a. in His glory, Ps.102:16
That they might a. unto men to fast, Mt. 6:16-18
Which a. beautiful outward, Mt. 23:27
All a. before judgment seat of Christ, 2 Cor. 5:9-10
Christ shall a., Mt. 24:30; Col. 3:4; Heb. 9:28; 1 Pet. 5:4; 1 Jn. 2:28; 3:2
Appearance (35)—outward, f 178-2*
Man looketh on outward a., 1 Sam.16:7
The a. of cherubim described, Ez.1:5-28; 8:2; 10:1,9
The a. of angel like brass, Ez. 40:3
The a. of God, Dan.10:6,18
The a. of horses, Joel 2:4
Judge not according to a., Jn. 7:24
Glory in a., not in heart, 2 Cor. 5:12
Look not . . . after outward a., 2 Cor.10:7
Abstain from all a. of evil, 1 Th. 5:22
Last a. of God to Moses, f 386-3
Appearances (2), Ez.10:10,22
Appeared (69).
10 Appearances of God:
1 To Abraham (Gen.12:7; 17:1; 18:1)
2 Isaac (Gen. 26:2,24)
3 Jacob (Gen. 35:1,7,9; 48:3)
4 Moses (Ex. 3:2; 4:1,5)
5 Israel (Num.16:19)
6 Gideon (Judg. 6:12)
7 A woman (Judg.13:3,10)
8 Samuel (1 Sam. 3:21)
9 David (2 Chr. 3:1)
10 Solomon (1 Ki. 3:5; 9:2; 11:9)
The glory of the Lord a., Ex.16:10; Lev. 9:23; Num.14:10; 16:42; 20:6
Lord a. in the tabernacle, Dt. 31:15
Vision a., Dan. 8:1; Acts 16:9
Angel a., Mt.1:20; Lk.1:11; 22:43
There a. Moses and Elias, Mt.17:3
Christ a., Mk.16:9-14; Lk. 24:34
Salvation a. to all men, Tit. 2:11; 3:4
There a. a great wonder in heaven, Rev.12:1,3
Appeareth (10), Lev.13:14,43; Dt. 2:30; Ps. 84:7; Pr. 27:25; Jer. 6:1; Mal. 3:2; Mt. 2:13,19; Jas. 4:14
Appearing (6), unveiling, 1 Tim. 6:14; 2 Tim.1:10; 4:1,8; Tit. 2:13; 1 Pet.1:7
Appease (1), pacify, Gen. 32:20
Appeased (2), Esther 2:1; Acts 19:35
Appeaseth (1), pacifies, Pr.15:18
Appertain (2), to belong to, Num.16:30; Jer.10:7
Appertained (3), belonged to, Num.16:32-33; Neh. 2:8
Appertaineth (2), Lev. 6:5; 2 Chr. 26:18
Appetite (4), craving, Job 38:39; Pr. 23:2; Eccl. 6:7; Isa. 29:8
Apphia (1), wife of Philemon, Ph'm 2. Tradition says she was stoned to death withPhilemon, Onesimus, and Archippus in the reign of Nero
Appi-forum (1). A city, Acts 28:15
Apple (8). Pupil of the eye, e 915-1; Dt. 32:10; Ps.17:8; Pr. 7:2; Lam. 2:18; Zech. 2:8. A fruit, Song 2:3; 8:5; Joel 1:12
Apples (3), Pr. 25:11; Song 2:5; 7:8
Applied (3), Eccl. 7:25; 8:9,16
Apply (4), Ps. 90:12; Pr. 2:2; 22:17; 23:12
Appoint (41), select, ordain, q 424-2*
A. me my wages, Gen. 30:28
A. officers over the land, Gen. 41:34
A. thee a place, Ex. 21:13; 2 Sam. 7:10
A. over you terror, Lev. 26:16
A. Levites and priests, Num.1:50; 3:10; 4:19,27
A. cities of refuge, Num. 35:11; Josh. 20:2
A. a kingdom, Lk. 22:29
A. over this business, Acts 6:3
Appointed (126), selected, ordained
A. me another seed instead, Gen. 4:25
A. moon for seasons, Ps.104:19
A. foundations of earth, Pr. 8:29
A. to destruction, Pr. 31:8
A. feasts, Isa.1:14
A. times, Isa.14:31; Acts 17:26
A. ordinances of heaven and earth, Jer. 33:25
A. other 70 also, Lk.10:1
A. a day, He will judge, Acts 17:31
A. us not to wrath, but to, 1 Th. 5:9
A. a preacher, 2 Tim.1:11
A. heir of all things, Heb.1:2
A. unto men once to die, Heb. 9:27
Appointeth (1), Dan. 5:21
Appointment (4), Num. 4:27; 2 Sam.13:32; Ezra 6:9; Job 2:11
Apprehend (2), s 380-1*; 2 Cor.11:32; Phil. 3:12
Apprehended (3), Acts 12:4; Phil. 3:12-13
Approach (19). 6 things not to a., Lev.18:6,14, 19; 20:16; 21:17-18
One thing cannot approach, 1 Tim. 6:16
Approached (2), 2 Sam.11:20; 2 Ki.16:12
Approacheth (1), Lk.12:33
Approaching (2), Isa. 58:2; Heb.10:25
Approve (3), Ps. 49:13; 1 Cor.16:3; Phil.1:10
Approved (8), Acts 2:22; Rom.14:18; 16:10; 1 Cor.11:19; 2 Cor. 7:11; 10:18; 13:7; 2 Tim. 2:15
Approvest (1), Rom. 2:18
Approveth (1), Lam. 3:36
Approving (1), 2 Cor. 6:4
Aprons (2), r 5-1; Gen. 3:7; Acts 19:12
Apt (4), skilful, 2 Ki. 24:16; 1 Chr. 7:40; 1 Tim. 3:2; 2 Tim. 2:24
Aquila (6), eagle, Acts 18:2,18,26; Rom.16:3; 1 Cor.16:19; 2 Tim. 4:19
Ar (6), capital of Moab, Num. 21:15,28; Dt. 2:9,18,29; Isa.15:1
Ara (1), strong, 1 Chr. 7:38
Arab (1), ambush, Josh.15:52
Arabah (2), the plain, d 332-1; f 352-3; Josh. 18:18
Arabia (8) Wilderness, m 1160-1. Country southeast of Palestine, about 1,000 mi. long and 600 wide, 1 Ki.10:15; 2 Chr. 9:14; Isa. 21:13; Jer. 25:24; Ez. 27:21; Gal.1:17; 4:25
Arabian (4), Neh. 2:19; 6:1; Isa.13:20; Jer. 3:2
Arabians (6), 2 Chr.17:11; 21:16; 22:1; 26:7; Neh. 4:7; Acts 2:11. Ancestors were Cush (Gen.10:7); Joktan (Gen.10:25-26);Ishmael (Gen.17:20); Lot (Gen.19:37-38); Esau (Gen. 36); Nahor (Gen. 22:20-24); and Abraham and Keturah (Gen. 25:1-7) Prophecies of: Isa.13:20; 16:1-5; 21:13-17; 42:11; 60:7; Jer. 3:2; 25:24; Dan.11:41; Ez. 20:33-38; Hos. 2:14-21; Mt. 24:16; Rev.12:6, 13-17. These last 6 scriptures fortell of the Arabians protecting Israel in the future tribulation
Arad (5), fugitive. 2 men, k 424-1; Num. 21:1; 33:40; 1 Chr. 8:15. City of S. Canaan, Josh. 12:14; Judg.1:16
Arah (4), wayfarer. 3 men, 1 Chr. 7:39; Ezra 2:5; Neh. 6:18; 7:10
Aram (10), high. 3 men, Gen.10:22-23; 22:21; 1 Chr.1:17; 7:34; Mt.1:3-4; Lk. 3:33. Country of Syria and Mesopotamia, Num. 23:7; 1 Chr. 2:23
Aramitess (1), female Aramite, 1 Chr. 7:14
Aramic, Northern branch of Semitic language, embracing Chaldee and Syriac. Language of the Jews after the captivity, Isa. 36:11.
Parts of Scripture written in, are: Ezra 4:7–6:18; 7:12-26; Jer.10:11; Dan. 2:4-7:28
Aram-Naharaim (1), Aram of two rivers. Also called Mesopotamia, b 31-3; Ps. 60, title
Aram-Zobah (1). Syrian kingdom of N.
Aran (2), wild goat, Gen. 36:28; 1 Chr.1:42
Ararat (2), wilderness. District of Armenia and the mountain on which the ark rested, Gen. 8:4; Jer. 51:27
Araunah (9), strong, a 605-1; 2 Sam. 24:16-24. Called Ornan, 1 Chr. 21:15-25. 5 things he did, 608
Arba (3), croucher. Giant father of Anak, Josh. 14:15. A city of Judah, later called Hebron, Josh.15:13; 21:11
Arbah (1). Original name of Hebron, Gen. 35:27
Arbathite (2), native of Arba, 2 Sam. 23:31; 1 Chr.11:32
Arbite (1), native of Arabia, 2 Sam. 23:35
Archangel (2). Chief angel, 1 Th. 4:16; Jude 9
Archelaus (1), people's chief, Mt. 2:22
Archer (2), Gen. 21:20; Jer. 51:3
Archers (12). Archery is the art of using the bow and arrow. 14 examples of, l 28-1
Arches (14), colonade, Ez. 40:16-36
Archevites (1), Samaritans, Ezra 4:9
Archi (1), city of Ephraim, Josh.16:2
Archippus (2), master of the horse. Minister at Colosse, Col. 4:17; Ph'm 2
Archite (5), native of Archi, 2 Sam.15:32; 16:16; 17:5,14; 1 Chr. 27:33
Arcturus (2), a constellation, Job 9:9; 38:32; a 861-2
Ard (3), descent. 2 men, Gen. 46:21; Num. 26:40. Called Addar, 1 Chr. 8:3
Ardites (1), sons of Ard, Num. 26:40
Ardon (1), descendant, 1 Chr. 2:18
Are (3,002), Gen. 2:4; 6:9; 7:2; etc.
Areli (2), valiant, Gen. 46:16; Num. 26:17
Arelites (1). sons of Areli, Num. 26:17
Areopagite (1), member of the Areopagus or ancient court which was held on a hill of the same name in Athens, Greece (Acts 17:34). It was made up of the most noble and rich men of Athens. It exercised the right of capital punishment; had general oversight of all civil, moral, and religious activities of the state; and was responsible for the laws being enforced and for public officials carrying out their duties. The court could summons any citizens for trial without any formal complaint. Its members were selected for life; and the number of members was without restriction. The Areopagus convened for 3 nights at the end of each month
Areopagus (1), Mars hill, Acts 17:19-22
Aretas (1), virtuous. Arabian king who sought to arrest Paul, 2 Cor.11:32
Argob (5), heap of stones. An Israelite, 2 Ki.15:25. A district of Bashan, 401; Dt. 3:4,13-14; 1 Ki. 4:13
Arguing (1), Job 6:25
Arguments (1), Job 23:4
Aridai (1), the bull, Esther 9:9
Aridatha (1), great birth, Esther 9:8
Arieh (1), lion of Jehovah, 2 Ki.15:25
Ariel (5), lion of God, Ezra 8:16; Isa. 29:1-7
Aright (5), correctly, Ps. 50:23; 78:8; Pr.15:2; 23:31; Jer. 8:6
Arimathea (4), height. City 5 miles north of Jerusalem, h 501-1; Mt. 27:57; Mk.15:43; Lk. 23:51; Jn.19:38
Arioch (7), lion-like. 2 men, Gen.14:1,9; Dan. 2:14-25
Arisai (1), Esther 9:9
Arise (148). Means get up (Gen.13:17; 19:15; 21:18); ascend (Judg. 20:40; 2 Sam.11:20); mount up (Ps. 89:9); appear (Mal. 4:2; Jon. 4:8); awake (Hab. 2:19); rouse (Mt. 2:13,20); stir up (Lk.15:18; 17:19; Eph. 5:14
Ariseth (11), 1 Ki.18:44; Ps.104:22; 112:4; Eccl. 1:5; Isa. 2:19-21; Nah. 3:17; Mt.13:21; Mk. 4:17; Jn. 7:52; Heb. 7:15
Arising (1), Esther 7:7
Aristarchus (5), best ruler, Acts 19:29; 20:4; 27:2; Col. 4:10; Ph'm 24
Aristobulus (1), best counselor, Rom.16:10
106-1; 183. 4 Arks of Scripture:
1 Noah's ark: Size of, 94
Windows of, h 6-4; 94
Directions for building, Gen. 6:14-16
Noah's family saved by, Gen. 6:18; Mt. 24:38; Heb.11:7; 1 Pet. 3:20
Animals saved by, Gen. 6:18–9:19
2 Ark of bulrushes, k 106-1; Ex. 2:3-5
3 Ark of the covenant, 183; Ex. 25:10-22; n 514-1*; l-m 439-1*
As a symbol, 183
19 names of, 183
Captured, c 506-1; b 508-1
8 miracles because of, d 507-2
New cart for, m 508-1; i 570-1
5 movings of, k 509-3
8 titles of, in Chronicles, a 728-1
Contents, Ex.16:33-34; 25:16-21; Num.17:10; Heb. 9:4
How and by whom carried, Num. 3:30–4:6; Josh. 3:6-14; 6:6; 1 Sam. 4:3-22
4 Heavenly ark, Heb. 8:5; 9:24; Rev.11:19
Arkite (2), descendant of Canaan, Gen.10:17; 1 Chr.1:15
Arm (67). 8 Meanings in Scripture:
1 Power (Ex. 6:6; 15:16; Dt. 4:34; 5:15; Ps.10:15; 44:3; 89:10; 98:1)
2 Military strength (Num. 31:3; Ez. 30:20-25; Dan.11:6,15,22,31)
3 Posterity (1 Sam. 2:31)
4 Upper limits of the body (2 Sam.1:10; Dan. 10:6; Mk. 9:36; Lk. 2:28)
5 Vengeance (Isa. 48:14; Ez. 20:33-34)
6 Trust (Jer.17:5; Ez. 31:17)
7 Strength (Jer. 48:25)
8 Support (Isa. 51:5)
Armageddon (1). Defined, k 520-2*
Battle of, k 1169-3; c-g 1218-1; d-f 1528-1; c-i 1559-3; c 1560-3; k 1562-3; b-f 1574-1; b 47-3*; h-j 520-1*; h 525-1*
14 proofs Ez. 38-39 refer to, 1438
20fold destruction of Gog, d 1420-1
3 results of, f 1420-1
One day battle, g-h 1420-1; m 1564-2
Call for fowls to, k 1420-2; a-b 1421-3
4fold purpose of God in, c 1421-3
Supernatural army at, 1508
Jerusalem half taken at, g-h 1564-1
God the Father at, l 1564-2
3 ways armies destroyed at, g 1565-2
Supper of the Great God, g 524-1*
44 facts about, g-h 525-1*
Antichrist slain at, a 526-1*
10 ways armies destroyed at, b 526-1*
Blood up to horses' bridles, n 949-3
Scriptures about, Isa. 63; Ez. 38-39; Joel 2-3; Zech. 9:12-17; 12:4-9; 14:1-21; Mt. 24:27-31; 2 Th.1:7-10; 2:8-12; Jude 14; Rev. 14:14-20; 16:13-16; 17:14; 19:11-21
Armed (30), equipped for battle, Gen.14:14; Num.31:5; 32:17-32; Dt. 3:18; Josh.1:14; 4:12; 6:7-13; Judg. 7:11; 1 Sam.17:5,38; 1 Chr.12:2-24; 2 Chr.17:17; 28:14; Job 39:21; Ps. 78:9; Pr. 6:11; 24:34; Isa. 15:4; Lk.11:21
Armenia (2), a district north of Assyria between the Black and Caspian seas (2 Ki.19:37; Isa. 37:38). Called the kingdom of Ararat, Jer. 51:27. See ***Togarmah*** and ***Ashkenaz***
Armholes (2), meaning armpits (Jer. 38:12); and elbows (Ez.13:18)
Armies (42). Military age, Num.1:2-3; 26:2; 2 Chr. 25:5
Exemption, Num.1:47-50
Drafting, 1 Sam.14:52
Standards, Num. 2:2-34; 10:14-25
Uniforms, Ez. 23:6,12; Nah. 2:3
Standing, 1 Sam.13:2; 1 Chr. 27; 2 Chr.1:14; 17:12-19; 26:11-15
Mobilization, Num.10:9; Judg. 3:27; 6:34; 20:21; 1 Sam.11:7; 13:3-4
Tactics, Gen.14:14-15; Judg. 9:43; 1 Sam.11:11; 13:17; Josh. 8; Judg. 9:25-34; 2 Sam. 5:23-25; Isa. 8:8; Jer. 6:6
Divine assistance, Ex.17:11-12; Josh.10;

Victory celebrated, Judg. 5; 1 Sam.18:6; 2 Chr. 20:28; Num. 31:25-47

Officers: Commander-in-Chief (1 Sam.14:50; 2 Sam. 2:8; 8:16; 19:13; 20:23); generals (Num. 2:3-31; 2 Chr.17:12-19); captains of 50's, 100's, and 1,000's (Num. 31; 1 Sam.17:18; 2 Ki.1:9)

Great military leaders: Abraham (Gen.14); Moses (Ex.17; Num. 21; 31); Joshua (Josh. 6-12); Gideon (Judg. 6-8); Saul (1 Sam.11-15); David (1 Sam.18-30; 2 Sam. 5; 8; 18); Asa (2 Chr. 14); Jehoshaphat (2 Chr.17; 20); Uzziah (2 Chr. 26)

Armoni (1). Fortress, 2 Sam. 21:8

Armour (24), equipment of a soldier

Offensive weapons: arrow, battle-ax, battering ram, bow, chariots, dagger, dart, engine, javelin, rod, sling, spear, sword

Defensive weapons: breastplate, brigandine, coat of mail, girdle, greave, habergeon, helmet, shield

Christian armour. See g 371-2*; Rom.13:12; 2 Cor. 6:7; 10:4; Eph. 6:10-18; 1 Th. 5:8

Armourbearer (18), Judg. 9:54; 1 Sam.14:7-17; 16:21; 31:4-6; 2 Sam. 23:37; 1 Chr.10:4-5; 11:39

Armoury (3), Neh. 3:19; Song 4:4; Jer. 50:25

Arms (29). See ***Arm***

Army (80). See ***Armies***

Arnan (1), agile, 1 Chr. 3:21

Arnon (25), river which makes the north border of Moab, Num. 21:13-28; 22:36; Dt. 2:24,36; 3:8-16; 4:48; Josh.12:1-2; 13:9,16; Judg.11:13

Arod (1), wild ass, Num. 26:17

Arodi (1), Gen. 46:16

Arodites (1), Num. 26:17

Aroer (16), nudity, r 423-3

Aroerite (1), native of Aroer, 1 Chr.11:44

Arose (174), Ex.1:8; 2 Sam.12:20; Mt. 9:25; Jn. 3:25; Acts 6:1; 19:23; 23:7,10; 27:14; Rev. 9:2

Arpad (4), spread out. City near Damascus, 2 Ki.18:34; 19:13; Isa.10:9; Jer. 49:23

Arphad (2), Isa. 36:19; 37:13. See ***Arpad***

Arphaxad (10), one that releases. Son of Shem, Gen.10:22-24; 11:10-13; 1 Chr.1:17-24; Lk.3:36

Array (34), form of battle lines, Judg. 20:20-33; 1 Sam. 4:2; 17:2-21; 2 Sam.10:8-17. Clothing, 1 Tim. 2:9

Arrayed (11), clothed, Gen. 41:42; 2 Chr. 5:12; 28:15; Esther 6:11; Mt. 6:29; Lk.12:27; 23:11; Acts 12:21; Rev. 7:13; 17:4; 19:8

Arrest—to make a prisoner.

12 Examples:

1 Joseph (Gen. 39:20-23)
2 Pharaoh's servants (Gen. 40:3)
3 Sons of Jacob (Gen. 42:17)
4 2 Israelites (Lev.24:12; Num.15:34)
5 Samson (Judg.16:21-25)
6 Micaiah (1 Ki. 22:27)
7 Kings (2 Ki.17:4; 25:27-29)
8 Jeremiah (Jer. 32:2; 37:4-21; 38:13)
9 Jesus Christ (Mt. 26:57; Jn.18:12)
10 Apostles (Acts 5:17-18; 12:1-10)
11 Paul and Silas (Acts 16:19; 21:30)
12 Christians (Acts 9:2)

Arrived (2), Lk. 8:26; Acts 20:15

Arrogancy (4), haughtiness, 1 Sam. 2:3; Pr. 8:13; Isa.13:11; Jer. 48:29

Arrow (16), 1 Sam. 20:36-37; 2 Ki. 9:24; 13:17; 19:32; Job 41:28; Ps.11:2; 64:7; 91:5; Pr. 25:18; Isa. 37:33; Jer. 9:8; Lam. 3:12; Zech. 9:14

Arrows (51). 8 a. of God, 403

The a. of God, Num. 24:8; Dt. 32:23,42; 2 Sam.22:15; Job 6:4; Ps. 7:13; 18:14; 38:2; 77:17

Jonathan's a., 1 Sam. 20:20-38

Of the wicked, Ps. 57:4; 58:7; 64:3

Used in hunting (Gen. 21:20; 27:3); war (1 Sam.31:3; 2 Sam. 22:15); divination (Ez. 21:21); as a sign (1 Sam. 20:20-

7 figurative uses, g 933-3

Arson. See Ex. 22:6; Ps. 74:7-8. 3 examples, Judg.15:4-5; 2 Sam.14:30; 1 Ki.16:18

Art (483). This word is used 2 ways in Scripture—as a form of the verb to be (Gen. 3:14, 19; 4:6,11; 12:11,13; etc.) and to designate skill, craft and cunning (Ex. 30:25; Acts 17:29; 19:19)

Artaxerxes (14), great king. 3 men, Ezra 4:7-11; 6:14; 7:1-21; 8:1; Neh. 2:1; 5:14; 13:6

Artaxerxes' (1), Ezra 4:23

Artemas (1), whole, Tit. 3:12

Artificer (2), skilled workman, Gen. 4:22; Isa. 3:3

Artificers (2), 1 Chr. 29:5; 2 Chr. 34:11

Artillery (1), weapons, 1 Sam. 20:40

Arts (1), and sciences, 901; Acts 19:19

60 Arts and Skills Referred To:

Apothecary
Armour
Beatenwork
Mariner
Mason
Music
Molding
Munition
Pottery
Painting
Paper
Parchment
Perfume
Picture
Rope
Plaister
Fishermen
Shepherd
Engine
Idol
Iron
Leather
Lime
Tapestry
Tailor
Tent
Tanner
Weaver
Wine
Writer
Builder
Scribe
Man of war
Husband-man
Dying
Embroidery
Engraving
Fuller
Gardener
Goldsmith
Smith
Soap
Sun-dial
Brass
Baker
Barber
Brick
Calker
Candle
Carpenter
Carving
Confectioner
Copper
Drawing
Singing
Ship
Silk
Spinner
Silversmith
Image

Aruboth (1), district in Judah, 1 Ki. 4:10

Arumah (1), lofty. A city, Judg. 9:41

Arvad (2), place of fugitives. A fortified island near Zidon, Ez. 27:8,11

Arvadite (2), inhabitant of Arvad, Gen.10:18; 1 Chr.1:16

Arza (1), firm, 1 Ki.16:9

As (3,369). Signifies like (1 Pet. 3:8); while (Acts 20:9); for (Mt. 6:12); because (Jn.15:12); after the manner (Job 31:33); likeness in quality, not quanity (Mt. 5:48); equality (Jn. 5:23); limitation (1 Pet. 4:15-16); time (Lk. 8:5; 15:25); cause (1 Cor. 4:1); concession (Jn. 7:10; 2 Cor.11:21); and illustration (Isa. 20:3)

Asa (59), physician. 2 men, 1 Ki.15:8-33; 16:8-29; 22:41-46; 1 Chr. 3:10; 9:16; 2 Chr.14:1-13; 15:2-19; 16:1-13; 17:2; 20:32; 21:12; Jer. 41:9; Mt.1:7-8

Asahel (18), whom God made. 4 men, 2 Sam. 2:18-32; 3:27-30; 23:24; 1 Chr. 2:16; 11:26; 27:7; 2 Chr.17:8; 31:13; Ezra 10:15

Asahiah (2), Jehovah made, 2 Ki. 22:12-14

Asaiah (6), Jehovah made. 4 men, 1 Chr. 4:36; 6:30; 9:5; 15:6,11; 2 Chr. 34:20

Asaph (45), assembler. 5 men, 2 Ki.18:18,37; 1 Chr. 6:39; 9:15; 15:17-19; 16:5-7,37; 25:1-9; 26:1; 2 Chr. 5:12; 20:14; 29:13,30; 35:15; Ezra 2:41; 3:10; Neh. 2:8; 7:44; 11:17,22; 12:35,46; Isa. 36:32; and in the titles of Ps. 50,73-83

Singer of Israel, c 943-1

18fold complaint of, t 969-3

11 requests of, b 970-1

16 requests of, m 970-1

15 requests of, b 972-3

Asaph's (1), Isa. 36:3

Asareel (1), God is joined, 1 Chr. 4:16

Asarelah (1), up toward God, 1 Chr. 25:2

Asa's (1) heart was perfect, 1 Ki.15:14

Ascend (13), climb; rise up of own power, Josh. 6:5; Ps. 24:3; 135:7; 139:8; Isa.14:13-14; Jer.10:13; 51:16; Ez. 38:9; Jn. 6:62; 20:17; Rom.10:6; Rev.17:8

Ascended (19). Angel a., Judg.13:20

Eph.4:8-10

No man hath a. into heaven, Jn. 3:13

David not yet a. to heaven, Acts 2:34

They a. up to heaven, Rev.11:12

Ascendeth (2), Rev.11:7; 14:11

Ascending (5), Gen. 28:12; 1 Sam. 28:13; Lk.19:28; Jn.1:51; Rev. 7:2

Ascension of Christ, m 166-3*

3 things done at, c 368-1*

Ascent (4), Num. 34:4; 2 Sam.15:30; 1 Ki.10:5; 2 Chr. 9:4

Asceticism. A philosophy of extreme self-denial of natural and divinely permitted institutions and bodily passions. Rebuked, Mt.11:19; Lk. 7:34; Col. 2:20-23; 1 Tim. 4:1-8

Ascribe (3), impute, Dt. 32:3; Job 36:3;Ps. 68:34

Ascribed (2), 1 Sam.18:8

Asenath (3), dedicated to Neit, Egyptian goddess, Gen. 41:45,50; 46:20

Aser (2), Asher, Lk. 2:36; Rev. 7:6

Ash (1), a tree, Isa. 44:14

Ashamed (126), confused through guilt, or fear of disgrace, 2 Ki. 2:17; 8:11

Holy persons not a., Isa. 50:7; 54:4; Rom.1:16; Heb. 2:11; 11:16

2 things not to be a. of, t 78-3*

Causes of being a., Jer.14:3-4; 15:9; 20:11; 31:19; Rom. 6:21

How sense of being a. is lost, Jer. 6:15; 8:12; 1 Tim. 4:2; Tit.1:15

How delivered from being a., Rom.1:16; 2 Tim.1:16-18; 1 Pet. 4:16

How to escape being a. in the future, Mk. 8:38; Lk. 9:26; 2 Cor. 5:17-18

7 Things to Be A. of:

1 Self (Num.12:14)
2 Idolatry (Isa.1:29)
3 Trust in man (Isa. 20:5)
4 Envy (Isa. 26:11)
5 Larceny (Jer. 2:26)
6 Forsaking God (Jer.17:13)
7 Iniquities (Ez. 43:10)

Ashan (4), smoke. Levitical city in Judah, Josh.15:42; 19:7; 1 Chr. 4:32; 6:59

Ashbea (1), adjuration, 1 Chr. 4:21

Ashbel (3), man of Baal. Son of Benjamin, Gen. 46:21; Num. 26:38; 1 Chr. 8:1

Ashbelites (1), descendants of Ashbel, Num. 26:38

Ashchenaz (2), fire that spreads, 1 Chr.1:6; Jer.51:27. See ***Ashkenaz***

Ashdod (20), ravager. City of Philistia, Josh.11:22; 15:46-47; 1 Sam. 5:1-7; 6:17; 2 Chr. 26:6; Neh.13:23-24; Isa. 20:1; Jer. 25:20; Amos 1:8; 3:9; Zeph. 2:4; Zech. 9:6. Called Azotos, Acts 8:40

Ashodites (1), Neh. 4:7

Ashdothites (1), Josh.13:3. Ashdodites

Ashdoth-pisgah (3), springs of Pisgah, Dt. 3:17; Josh.12:3; 13:20

Asher (43), happy. Son of Jacob by Zilpah, m 720-1; Gen. 30:13; 35:26; 46:17; 49:20; Ex. 1:4; Num.1:40-41; 26:44-47. Also a city in Manassah, Josh.17:7; 1 Ki. 4:16. Called Aser in N.T., Lk. 2:36; Rev. 7:6

Prophecies concerning tribe of A., Gen. 49:20; Dt. 33:24; Ez. 48:2; Rev. 7:6.

Not prominent in Israel's history; did not produce one deliverer

Asherites (1), Judg.1:32

Asherah, totem-pole type of god, 194

Ashes (43). Used in ceremonial cleasings, Num. 19:17-18; Heb. 9:13

All ashes taken outside camp, Lev.1:16; 4:12; 6:10-11; Num.4:13

A Symbol of 4 Things:

1 Human frailty (Gen.18:27; Job 30:19)
2 Humiliation (Job 42:6; Ps.102:9; Isa. 58:5; Ez. 28:18; Dan. 9:3)
3 Mourning (2 Sam.13:19; Esther 4:1-3)
4 Vanity (Isa. 44:20)

Ashima (1), idol of Hamath in the form of a goat without hair, c 692-3; 2 Ki.17:30

Ashkelon (9), weighing. City of Philistia, Judg. 14:19; Jer. 25:20; 47:5-7; Amos

Ashkenaz (1), Gen.10:3. See ***Ashchenaz***

Ashnah (2), bright. City, Josh.15:33,43

Ashpenaz (1), horse-nose, Dan.1:3

Ashriel (1), God is joined, 1 Chr. 7:14. Called Asriel, Num. 26:31; Josh.17:2

Ashtaroth (11), giant city of Bashan, Josh. 9:10; 12:4; 13:12,31; 1 Chr. 6:71. Also an idol goddess, Judg. 2:13; 10:6; 1 Sam. 7:3-4; 12:10; 31:10. See ***Ashtoreth***

Ashterathite (1), native of Ashtaroth, 1 Chr.11:44

Ashteroth-Karnaim (1), city of giants in Bashan, Gen.14:5

Ashtoreth (3), female idol of Philistia, Zidon, and Phenicia, y 452-1; 1 553-3. Supposed to be the wife of Baal, and the queen of heaven (Jer. 7:18; 44:17). Worshipped also by Israel in times of apostasy (Judg. 2:13; 10:6; 1 Sam. 7:3-4; 12:10; 31:10; 1 Ki.11:5, 33; 2 Ki. 23:13). Her priests were eunuchs in women's attire (1 Ki.14:24). Women devotees were prostitutes for the male devotees whose lustful orgies formed the main part of the worship, which was carried on in temples, gardens, and high places (1 Sam. 31:10; 1 Ki.14:23; Isa. 29; 57:5; 66:17; Hos. 4:13-14; Jer. 2:20; 3:13). The cult of the goddess came from Babylon where Ishtar was worshipped with immoral rites by bands of men and women

Ashur (2), hero, 1 Chr. 2:24; 4:5

Ashurites (2), descendants of Ashur, 2 Sam. 2:9; Ez. 27:6

Ashvath (1), bright, 1 Chr. 7:33

Asia (21), meaning Asia Minor and the western part of the Roman Empire (Acts 2:9; 6:9; 16:6; 19:10-31; 20:4,16-18; 21:27; 24:18; 27:2; 1 Cor.16:19; 2 Cor.1:8; 2 Tim.1:15; 1 Pet. 1:1; Rev.1:4,11)

Aside (72). Used of detour (Ex. 3:3-4; Num. 22:23; Judg.14:8); leaving path of obedience (Ex. 32:8; Dt. 5:32; 9:12-16; 28:14; 31:29; Josh. 23:6; Ps.14:3; 40:4); leaving virtue (Num. 5:12-29); being detained (Ruth 4:1); ceasing to follow (2 Sam. 2:21-23); setting some thing by itself (2 Ki. 4:4); doing injustice (Isa.10:2); putting off clothing (Jn. 13:4); having a private conference (Acts 4:15; 23:19; 26:31); mortifying self-life (Heb.12:1; 1 Pet. 2:1)

Asiel (1), made by God, 1 Chr. 4:35

Ask (109). Used of inquiry (Gen. 32:29; Dt. 4:32; 1 Cor.14:35); seeking cousel (Num. 27:21; Hos. 4:12); making a demand (1 Sam.12:19; Mt. 21:24); making request (Gen. 34:12; Ps. 2:8; Isa. 7:11); making known (2 Ki. 2:9; 2 Chr.1:7); begging (Acts 3:2); and praying (Jer. 6:16; Mt. 6:8; 7:7-11; 18:19; 21:22; Jn.14:12-15; 15:7,16; 16:23-26; Jas.1:5-6; 4:2-3; 1 Jn. 3:22; 5:14-15)

Defined, u 11-1*

3 "ask's", 544*

How to a., v-w 11-2*

Why not heard when we a.,x 11-2*;1 33-1*

Assurance of an answer when a., a 11-3*

What to a. for, a 11-3*

12 things to a. for, w 40-2*

Asked (116). A. a hard thing, 2 Ki. 2:10

A. wisdom and knowledge, 2 Chr.1:11

A. not after thee, Rom.10:20

Askest (3), Judg.13:18; Jn. 4:9; 18:21

Asketh (11), Gen. 32:17; Ex.13:14; Dt. 6:20; Mic. 7:3; Mt. 5:42; 7:8; Lk. 6:30; 11:10; Jn.16:5; 1 Pet. 3:15

Asking (7), 1 Sam.12:17; 1 Chr.10:13; Ps. 78:18; Lk. 2:46; Jn. 8:7; 1 Cor.10:25,27

Askelon (3), city of Philistia, 1 450-1; Judg.1:18; 1 Sam. 6:17; 2 Sam.1:20

Asleep (16), Judg. 4:21; 1 Sam. 26:12; Song 7:9; Jonah 1:5; Mt. 8:24; 26:40-43; Mk. 4:38; 14:40; Lk. 8:23; Acts 7:60; 1 Cor.15:6,18; 1 Th. 4:13-15; 2 Pet. 3:4

Asnapper (1), Asnap the Great, Ezra 4:10
Asp (1), venomous serpent, r 4-1*; Isa.11:8
Aspatha (1), horse given, Esther 9:7
Asps (4), venomous serpents, r 4-1*; Dt. 32:33; Job 20:14,16; Rom. 3:13
Asriel (2), vow of God, Num. 26:31; Josh.17:2
Called Ashriel, 1 Chr. 7:14
Asrielites (1), sons of Asriel, Num. 26:31
Ass (74). Firstborn to be redeemed, f 245-3
Saw God's body, Num. 22:23-35
Spoke to Balaam, e 299-3; 2 Pet. 2:16
Male a., Gen. 22:3-5; 42:27; 44:13; Ex. 22:4-10; 23:4-12; 1 Ki.13:13-29
Female a., Num. 22:21-33; 2 Ki. 4:24
Young a., Judg.10:4; 12:14
Wild a., Job 6:5; 11:12; 24:3; 39:5; Ps.104:11; Isa. 32:14; Jer. 2:24
Domesticated herds, Gen.12:16; 24:35; 32:5; 34:28; Job 1:3; 42:12
Burden bearers, Gen. 42:26; Isa. 30:6
Drawing chariots, Isa. 21:7
Unclean animal, Lev.11; 2 Ki. 6:25
Laws concerning, Ex.13:13; 23:12; 34:20; Lev. 11; Dt. 22:10
Symbol of Issachar, Gen. 49:14
Assassinations. 14 in Scripture, l 648-2
Assault (2) and battery, Esther 8:11; Acts 14:5; b-c 136-3; a 137-3
Laws concerning, Ex. 21:15-27; Dt.17:9-12; Mt. 5:38-39
8 Examples Of:
1 Cain killing Abel (Gen. 4:8)
2 Lamech killing a young man (Gen. 4:23)
3 Jacob's sons upon Joseph (Gen. 37)
4 Ehud killing Eglon (Judg. 3:15-22)
5 Jael killing Sisera (Judg. 4:21)
6 Amnon raping Tamar (2 Sam.13)
7 Joab killing Abner (2 Sam. 3:27-39)
8 Jews killing Stephen (Acts 7:54-60)
Assaulted (1), Acts 17:5
Assay (1), attempt. Job 4:2
Assayed (4), attempted, Dt. 4:34; 1 Sam.17:39; Acts 9:26; 16:7
Assaying (1), attempting, Heb.11:29
Assemble (20), congregate; gather together
A. men of Judah, 2 Sam. 20:4-5
A. outcasts of Israel, Isa.11:12
A. yourselves, Isa. 45:20; 48:14; Jer. 4:5; 8:14; Ez. 39:17; Joel 3:11
A. all the beasts, Jer.12:9
A. you out of all countries, Ez.11:17
A. her that halteth, Mic. 4:6
A. the kingdoms, Zeph. 3:8
Assembled (37), gathered together
A. Israel, Ex. 38:8; Num.1:18; Josh.18:1; Judg.10:17; 1 Sam. 2:22; 14:20
A. elders of Israel, 1 Ki. 8; 2 Chr. 5
A. children of Aaron, 1 Chr.15:4
A. all the princes of Israel, 1 Chr. 28:1
A. chief priests and elders, Mt. 26:3,57; 28:12; Mk.14:53
A. Christians, Jn. 20:19; Acts 1:4; 4:31; 11:26; 15:25
Assemblies (6), Ps. 86:14; Eccl.12:11; Isa.1:13; 4:5; Ez. 44:24; Amos 5:21
Assembling (2), Ex. 38:8; Heb.10:25
Assembly (49), defined, h 255-3*
A. of wicked men, Ps. 22:16
A. of the saints, Ps. 89:7
A. of the upright, Ps.111:1
A. of young men, Jer. 6:11
A. of treacherous men, Jer. 9:2
A. of mockers, Jer.15:17
A. of great nations, Jer. 50:9
A. and church of the firstborn, Heb.12:23
Solemn a., Lev. 23:36; Num. 29:35; Dt.16:8; 2 Ki. 10:20; 2 Chr. 7:9; Neh. 8:18; Joel 1:14; 2:15
Assent (1), agreement, 2 Chr.18:12
Assented (1), agreed, Acts 24:9
Ass's (4), Gen. 49:11; 2 Ki. 6:25; Job 11:12; Jn. 12:15
Asses (64). See ***Ass***
Asshur (8), level plain. Son of Shem and ancestor of Assyrians, h 303-3; Gen.10:11,22; Num. 24:22-24; 1 Chr.
Asshurim (1), mighty ones, Gen. 25:3
Assigned (3), Gen. 47:22; Josh. 20:8; 2 Sam.11:16
Assir (5), captive. 2 men, m 714-1
Assist (1), support, Rom.16:2
Associate (1), assemble, Isa. 8:9
Assos (2), seaport of Mysia, Acts 20:13-14
Assur (2), Ezra 4:2; Ps. 83:8. See ***Asshur***
Assurance (7), full and sustained confidence and trust; unwavering conviction, Dt. 28:66; Isa. 32:17; Acts 17:31; Col. 2:2; 1 Th.1:5; Heb. 6:11; 10:22
35 Conditions of, 382*
16 Scriptures Stating, 499*
How received, Jn.1:12; 3:14-16; 5:24; 6:47; Mk. 16:15-16; Acts 2:38-39; 10:43; 13:38-39; Eph. 2:8-9; 1 Jn.1:7-9; 3:5-10,14-19; 4:7-16; 5:1-4,10-18
Conditions of a. must be met, Lev. 26; Dt. 28; Mt.10:22; Jn. 8:31-51; Rom.11:22; 1 Cor. 9:27; 10:113; Gal. 5; Phil. 2-3; Col. 3; 1 Th. 5; Heb. 2:1-4; 3:7-19; 4:1-13; 6:4-9; 10:19-39; 12:14-15; Jas.1:5-8; 2 Pet.1:1-11
False a., Judg. 9:15; 17:13; 1 Sam.17:41-44; 2 Ki. 8:12-13; Pr. 25:19; Jer. 6:14; 8:11; 14:13-15; Jn.13:37-39. See ***Backsliders***, ***Backsliding***, ***Apostasy***, and ***Apostates***
Saints Only Have Assurance Of:
1 Election (Ps. 4:3; 1 Th.1:4)
2 Redemption (Eph.1:7; 1 Cor.1:30)
3 Adoption (Rom. 8:16; 1 Jn. 3:2)
4 Sonship (Rom. 8; 1 Jn. 3)
5 Salvation (Rom.1:16; Tit. 2:11-14)
6 Eternal life (Jn. 3:14-16; 1 Jn. 5:13)
7 God's unfailing love (Rom. 8:38-39)
8 Union with God (1 Cor. 6:17)
9 Peace with God (Rom. 5:1)
10 Preservation (Rom. 8:28-39)
11 Justification (Rom. 5:1)
12 Sanctification (Rom. 6:1-8:13; 1 Cor.1:30)
13 Healing (Mt. 8:17; Rom. 8:11; Jas. 5:14-16; 1 Pet. 2:24; 3 Jn. 2)
14 Resurrection to life (1 Cor.15)
15 Heirship (Rom. 8:17-18)
16 Representation (Rom. 5:12-21; Heb. 7:25; 1 Jn. 2:1-2)
17 Providence (Rom. 8:28)
18 Glorification (Rom. 8:17-25)
19 Unfailing grace (Jn.1:16; Rom. 3:24)
20 Propitiation (1 Jn. 2:1-2)
21 Guaranteed answers to all prayers (Mt. 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7,16; Heb.11:6; Jas.1:5-8; 1 Jn. 3:21-22; 5:14-15)
22 Perfection (Phil. 1:6; 3:10-21; 1 Pet. 5:10; 2 Pet.1:1-11)
23 Fruit of the Spirit (Gal. 5:21-22)
24 Gifts of the Spririt (1 Cor.1:7; 12:1-11; Rom.12)
26 Fulness of God (Mt. 3:11; Jn. 7:37-39; Acts 1:4-8; 2:38-39; 5:32; Eph. 3:14-20)
Assure (1) our hearts, 1 Jn. 3:19
Assured (3), Lev. 27:19; Jer.14:13; 2 Tim. 3:14
Assuredly (9), 1 Sam. 28:1; 1Ki.1:13,17, 30; Jer. 32:41; 38:17; 49:12; Acts 2:36; 16:10
Asswage (1), assuage, meaning to make less harsh; alleviate; soothe; abate, Job 16:5
Asswaged (2), abated, Gen. 8:1; Job 16:6
Assyria (118), an empire founded by Asshur, son of Shem (Gen.10:11,22). It became the 2nd world empire to oppress Israel in the times of the Gentiles. Of the 151 times this empire and its people are mentioned in Scripture, 139 times the reference is connected with Israel's 175 years of oppression by them.
Became a trust to Judah, 2 Ki.16; 2 Chr. 28:16-21; Ez. 23:5-23; Hos. 5:13; 12:1
Army of A. destroyed by God, Isa. 37:36
8fold Boast of King of, 1246
6fold Destruction of King of, 1246
Subject of prophecy, Isa. 7:17-20; 8:4-7; 10:4-34; 20:1-6; 37:29-35; 38:6; Jer. 50:17-18; Mic. 5:6; Nah.1:1-3:19; Zech.10:11
Israel to be gathered from, in last days, Isa.11:10-16; 27:12-13; Zech.10:10-11; Mt. 24:31
To be blessed with Israel in the Millennium, Isa.11:16; 19:23-25
Symbolized by a lion, Jer. 50:17-18; Nah. 2:11-13
7 invasions of Israel by A., h 406-4
Assyrian (13), Isa.10:5,24; 14:25; 19:23; 23:13; 30:31; 31:8; 52:4; Ez. 31:3; Hos. 5:13; 11:5; Mic. 5:5-6
Antichrist called the Assyrian because he will come from A. territory, Isa.10:24; 14:25; 30:31; Mic. 5:5-6. See ***Antichrist***
Conquered Egypt after death of Joseph, Isa. 52:4; Ex.1:8-13
Fall of the Assyrian, see ***Antichrist***
Assyrians (10), 2 Ki.19:35; Isa.19:23; 37:36; Lam. 5:6; Ez.16:28; 23:5-9,12,23; Hos.12:1
Astaroth (1), Dt.1:4. See ***Ashtaroth***
Astonied (10), astonished, Ezra 9:3-4; Job 17:8; 18:20; Isa. 52:14; Jer.14:9; Ez. 4:17; Dan. 3:24; 4:19; 5:9
Astonished (34), amazed; confounded
A. at the vision, Dan. 8:27
A. at His doctrine, Mt. 7:28; 22:33; Mk.1:22; 6:2; 11:18; Lk. 4:32
A. at the doctrine of the Lord, Acts 13:12
Astonishment (21), defined, k 71-3*
Generally used in connection with great curses (Dt. 28:28,37; 2 Chr. 7:21; 29:8; Jer. 25:9-11,18; 29:18; 44:12,22; 51:37, 41; Ez. 23:33; Zech.12:4)
Astray (22), away from the right path; wandering into error or evil; lost
Ox or ass a., Ex. 23:4; Dt. 22:1
Before . . . afflicted I went a., Ps.119:67
Gone a. like a lost sheep, Ps.119:176
All we like sheep have gone a., Isa. 53:6
Israel went a., Ez. 44:10,15; 48:11
Sheep gone a., Mt.18:12; 1 Pet. 2:25
Gone a., following Balaam, 2 Pet. 2:15
Astrology, b 130-1*
Astrologer (1), one who practices divination by stars, Dan. 2:10
Astrologers (8), Isa. 47:13; Dan.1:20; 2:2,27; 4:7; 5:7-15; b 130-1*
Astronomy, science dealing with heavenly bodies, their motions, magnitudes, distances, and physical constitution. See ***Solar System*** and ***Evolution***
Astyages, husband of Esther, and father of Cyrus, 816
Asunder (21), apart. Combined with:
1 Divide (Lev.1:17; 5:8)
2 Clave (ground, Num.16:31)
3 Parted (Elijah and Elisha, 2 Ki. 2:11)
4 Broken (me, Job 16:12)
5 Cleaveth (my reins, Job 16:13)
6 Break (bands, Ps. 2:3)
7 Cut (cords, Ps.129:4; whole earth, Jer. 50:23; him, Mt. 24:51)
8 Rent (city, Ez. 30:16)
9 Drove (the nations, Hab. 3:6)
10 Put (man and wife, Mt.19:6)
11 Plucked (chains, Mk. 5:4)
12 Burst (bowels, Acts 1:18)
13 Departed (Paul and Barnabas, Acts 15:39)
14 Dividing (soul and spirit, Heb. 4:12)
15 Sawn (body, Heb.11:37)
Asuppim (2), storehouses. These were the temple treasuries, 1 Chr. 26:15-17
Asyncritus (1), incomparable, Rom.16:14
At (1,536), Gen. 3:24; Mt. 3:2; Rev. 22:10; etc.
Atad (2), place of mourning for Jacob, Gen. 50:10-11
Atarah (1), crown. A woman, 1 Chr. 2:26
Ataroth (5), crowns. 3 cities, Num. 32:3,34; Josh.16:2,7; 1 Chr. 2:54
Josh.18:13
Ataroth-addar (1), crowns of Addar, Josh.16:5
Ate (3), Ps.106:28; Dan.10:3; Rev.10:10
Ater (5), bound. 3 men, Ezra 2:16,42; Neh. 7:21, 45; 10:17
Athach (1), lodging. City, 1 Sam. 30:30
Athaiah (1), Jah is helper, Neh.11:4
Athaliah (17), Jehovah afflicted. 3 men, a woman, a 682-1
Atheism, 10 facts about, 1042. Atheists called fools, Ps.14:1; 53:1; Eph. 2:12
Athenians (1), natives of Athens, Acts 17:21
Athens (5), city in Greece, c 250-1*; Acts 17:15-22; 18:1; 1 Th. 3:1
Athirst (5), Judg.15:18; Ruth 2:9; Mt. 25:44; Rev. 21:6; 22:17
Athlai (1), afflicted, Ezra 10:28
Atom bomb, 1488
At one (1), reconciliation of persons at variance (Acts 7:26). See ***Atonement***
Atonement (77), at-one-ment
Definition and use of word, 186
3 trespasses requiring a., c 201-3
Great day of, 132; 153; a 311-3
Cost, day of a., i 136-4; a 311-3
24 sets of "two's" on great day of, l 221-2
Offerings on great day of, h 236-1; a 311-3
7 major benefits of, g 886-1
God's ransom, e 885-3
Word found only once in N.T., Rom. 5:11
Necessity of a., because of:
1 The holiness of God (Ex. 3:5; 15:11; Lev.19:2; Isa. 6:3)
2 The sinfulness of man (Gen. 3; Rom.1:18–3:20; 5:12-21)
3 The breach between God and man. Both testaments recognize this breach, and show how it may be healed (Heb. 7:25; 1 Jn.1:7-9; 2:1-2)
Reconciliation with God through a. is possible up to certain points:
1 Physical death (Heb. 9:27)
2 Committing unpardonable sin (Mt.12:31-32)
3 Becoming an apostate (Heb. 6:4-10; 10:26-29; 1 Jn. 5:16)
Means: in type (Lev.1:1-8:34; Heb. 9:22); in reality (Mt. 26:28; Jn.1:29; Rom. 3:25-26; Gal. 3:13; Eph.1-2; Col.1:19-20; 2:14-17; 1 Tim. 2:4-6; Heb. 7:25-27; 9:1-29; 10:1-19; 1 Pet. 2:24; 2 Cor. 5:17-21; 1 Jn.1:7-9; 2:1-2; 3:5-10; Rev.1:5; 5:9-10; 7:14)
Source: God originated it (Gen. 3:21; Jn. 3:16; Rom. 5:8; 2 Cor. 5:7-21); foretold it (Gen. 3:15; 12:1-3; Isa. 53); devised it (Gen. 3:21; Lev.17:11; Heb. 9:22); revealed it (Gen. 3:15; Isa. 53; 1 Pet.1:10-15); instituted its types (Gen. 3:21; Lev.1:7; Heb.10:1-19); completed the reality of it (Mt. 26:28; Jn. 3:14-18; 19:30; 1 Cor.15:1-23; Col. 2:14-17; Tit. 2:11-14; 3:5-6; Rev.1:5; 5:9-10; 7:14); and superintends the application and power of it (Jn. 3:1-16; 2 Cor. 5:17-21; Tit. 3:5; 1 Pet.1:18-23; 2:24)
Extent: (Jn. 3:16; Acts 2:21; 1 Tim. 2:4-6; 4:10; 2 Pet. 3:9; Rev. 22:17)
Philosophy of a., 427*
Benefits of a., see ***Assurance***
Atonements (1), Ex. 30:10
Atroth (1), crowns. City, Num. 32:35
Attai (4), opportune. 3 men, 1 Chr. 2:35-36; 12:11; 2 Chr.11:20
Attain (6). Used of acquire (Ps.139:6; Pr.1:5); reach (Ez. 46:7; Acts 27:12; Phil. 3:11); and achieve (Hos. 8:5)
Attained (10). Used or reach (Gen. 47:9); come up to (2 Sam. 23:19,23; 1 Chr.11:21,25); found (Rom. 9:30); arrived at (Rom. 9:31; Phil. 3:16); got hold of (Phil. 3:12); and conformed to (1 Tim. 4:6)
Attalia (1), seaport, Acts 14:25
Attend (11), Esther 4:5; Ps.17:1; 55:2; 61:1;

7:35
Attendance (4), 1 Ki.10:5; 2 Chr. 9:4; 1 Tim.4:13; Heb. 7:13
Attended (3), Job 32:12; Ps. 66:19; Acts 16:14
Attending (1), Rom.13:6
Attent (2), 2 Chr. 6:40; 7:15
Attentive (5), Neh.1:6,11; 8:3; Ps.130:2; Lk.19:48
Attentively (1), Job 37:2
Attire (3), Pr. 7:10; Jer. 2:32; Ez. 23:15
Attired (1), Lev.16:4
Audience (12), Gen. 23:10-16; Ex. 24:7; 1 Sam. 25:24; 1 Chr. 28:8; Neh.13:1; Lk. 7:1; 20:45; Acts 13:16; 15:12; 22:22
Augment (1), intensify, Num. 32:14
Augustus (3), venerable. A title of Roman emperors. See h 267-3*; Lk. 2:1; Acts 25:21-25
Augustus' (1), Acts 27:1
Aul (2), awl; punch, Ex. 21:6; Dt.15:17
Aunt (1), loving, Lev.18:14
Austere (2), grave; stern, Lk.19:21-22
Author (3), 1 Cor.14:33; Heb. 5:9; 12:2
Authorities (1), 1 Pet. 3:22
Authority (35). See ***Power***
Word used only twice in O.T., Esther 9:29; Pr. 29:2
Christ taught with a., Mt. 7:29; 21:23-27
His works were with a., Mk.1:27; Lk. 4:36
He imparted a., Lk. 9:1
Claimed all a. in resurrection, Mt. 29:18; Eph.1:21; Phil. 2:5-11; 1 Pet. 3:22
Disciples given same a. to continue what Christ began, Mt.10:1-8; 18:20; 28:19-20; Mt.16:15-20; Lk.10:1-19; 24:49; Jn.14:12-15; Acts 1:1-8; 1 Cor.12
They exercised this a., Acts 2:1-45; 3:1-12; 4:33; 5:1-16; 6:8; 8:19; Rom.15:18-19,29; 1 Cor.1:18,24; 2:4-5; 4:19-20; 5:4; 9:18; 12:1-11; 2 Cor. 4:7; 6:7; 12:9; Eph.1:19; 3:7,19-20; 6:10; 1 Th.1:5; 2 Th.1:11; 2 Tim.1:7-8; 3:5; Col.1:9-14
Automobile, 1488; c 1535-3; d 1536-1
Ava (1), ruin. Province in Babylon, 2 Ki.17:24.
Called Ivah, 2 Ki.18:34; 19:13
Availeth (4), Esther 5:13; Gal. 5:6; 6:15; Jas. 5:16
Aven (3), nothingness. 3 cities, Ez. 30:17; Hos.10:8; Amos 1:5
Avenge (17). A. not, Lev.19:18; Rom.12:19
A. children of Israel, Num. 31:2-3
A. blood of His servants, Dt. 32:43
A. me of mine adversary, Lk.18:3-8
A. our blood, Rev. 6:10
Avenged (16). A. sevenfold, Gen. 4:24
My soul be a. on such, Jer. 5:9; 9:9
God hath a. you on her, Rev.18:20
A. blood of His servants, Rev.19:2
Avenger (9), Num. 35:12; Dt.19:6,12; Josh. 20:3-9; Ps. 8:2; 44:16; 1 Th. 4:6
Avengeth (2), 2 Sam. 22:48; Ps.18:47
Avenging (3), Judg. 5:2; 1 Sam. 25:26,33
Averse (1), unfavorable, Mic. 2:8
Avim (1), villagers. City, Josh.18:23
Avims (1), race of giants, Dt. 2:23
Avites (2), villagers. A race of giants, Josh.13:3; colonists, 2 Ki.17:31
Avith (2), village, Gen. 36:35; 1 Chr.1:46
Avoid (5), Pr. 4:15; Rom.16:17; 1 Cor. 7:2; 2 Tim. 2:23; Tit. 3:9
Avoided (1), 1 Sam.18:11
Avoiding (2), 2 Cor. 8:20; 1 Tim. 6:20
Avouched (2), confess, Dt. 26:17-18
Await (1), ambush, Acts 9:24
Awake (42). Used of resurrection (Job 14:12; Ps.17:15; Dan.12:2; Jn.11:11); prayer (Ps. 7:6; 35:23; 44:23; 59:4); exhortation (Rom.13:11; Eph. 5:14); in solioquy (Ps. 57:8; 108:2); of rousing from sleep (Ps.139:18; Song 2:7; 3:5; 8:4; Mk. 4:38; Lk. 9:32); and in connection with indifference (Joel 1:5; Rom.13:11; Eph. 5:14
Awaked (8), Gen. 28:16; Judg.16:14; 1 Sam. 26:12; 1 Ki.18:27; 2 Ki. 4:31; Ps. 3:5; 78:65; Jer. 31:26
Awaketh (3), Ps. 73:20; Isa. 29:8
Awaking (1), Acts 16:27
Aware (5), Song 6:12; Jer. 50:24; Mt. 24:50; Lk. 11:44; 12:46
Away (916). Used in Connection With:
Sent, Gen.12:20
Drove, “ 15:11
Taken, “ 21:25
Stole, “ 31:20
Flee, “ 31:27
Steal, “ 31:27
Put, “ 35:2
Went, “ 38:19
Melt, Ex.15:15
Wear, “ 18:18
Pluck, Lev.1:16
Pine, “ 26:39
Cast, “ 26:44
Dried, Num.11:6
Done, “ 27:4
Go, Dt.15:13
Fray, “ 28:26
Drawn,“ 30:17
Fled, Judg.4:15
Swept, “ 5:21
Took, “ 8:21
Ran, “ 9:21
Get, 1 Sam. 23:26
Flow, Job 20:28
Fell, 2 Ki. 25:11
Fly, Job 20:8
Wiped, Pr. 6:33
Purge, Ps. 79:9
Carried, Gen. 31:18
Turned, Num.14:43
Thrust, Dt.13:10
Brought, “ 26:13
Rolled, Josh. 5:9
Lead, 1 Sam. 30:22
Slipped, “ 19:10
Depart, 2 Sam. 7:15
Fade, “ 22:46
Consumed, Job 33:21
Hasted, Ps.104:7
Chaseth, Pr.19:26
Scattereth, “ 20:8
Cleanseth, “ 20:30
Washed, Isa. 4:4
Vanish, “ 51:6
Withered, Mt. 13:6
Catcheth, “ 13:19
Pass, “ 24:35
Led, Jn.19:16
Drew, Acts 5:37
Caught, “ 8:39
Vanish, 1 Cor.13:8
Passed, 2 Cor. 5:17
Falling, 2 Th. 2:3
Fade, Jas.1:11
Wipe, Rev. 7:17
Take, “ 22:19
Awe (3), Ps. 4:4; 33:8; 119:161
Awoke (8), Gen. 9:24; 41:4-7,21; Judg. 16:20; 1 Ki. 3:15; Mt. 8:25; Lk. 8:24
Ax (10), axe, Dt.19:5; 20:19; 1 Ki. 6:7; 2 Ki. 6:5; Isa.10:15; Jer.10:3; Mt. 3:10
Axe (2), Lk. 3:9; Jer. 51:20
Axes (7), 1 Sam.13:21; 2 Sam.12:31; 1 Chr. 20:3; Ps. 74:5-6; Jer. 46:22; Ez. 26:9
Axletrees (2), 1 Ki. 7:32-33
Ayin (1) sixteenth letter of Heb. alphabet (Ps. 119:121 title)
Azal (1), noble, Zech.14:5
Azaliah (2), Jehovah is noble. Father of Shaphan, 2 Ki. 22:3; 2 Chr. 34:8
Azaniah (1), Jah is nearer, Neh.10:9
Azarael (1), Neh.12:36
Azareel (5), God is helper, 1 Chr.12:6; 25:18; 27:22; Ezra 10:41; Neh.11:13
Azariah (49), Jehovah aids. 26 men, f 687-3
Azaz (1), strong, 1 Chr. 5:8
Azaziah (3), Jehovah is strong. 3 men, 1 Chr.15:21; 27:20; 2 Chr. 31:13
Azbuk (1), pardon, Neh. 3:16
Azekah (7), breach. A city, e 527-2
Azel (6), noble, 1 Chr. 8:37-38; 9:43-44
Azem (2), fortress. City, Josh.15:29; 19:3 Called Ezem, 1 Chr. 4:29
Azgad (4), Gad is strong, Ezra 2:12; 8:12; Neh. 7:17; 10:15
Aziel, (1) God is might, 1 Chr.15:20
Aziza (1), robust, Ezra 10:27
Azmaveth (8), death is strong, 4 men, 2 Sam. 23:31; 1 Chr. 8:36; 9:42; 11:33; 12:3; 27:25; Ezra 2:24; Neh.12:29
Azmon (3), strong. City in Judah, Num. 34:4-5; Josh. 15:4
Aznoth-tabor (1), peaks of Tabor. A town in Naphtali, Josh.19:34
Azor (2), helper. Ancestor of Joseph, Mt.1:13-14
Aztus (1), castle, Acts 8:40. See ***Ashdod***
Azriel (3), help of God. 3 men, 1 Chr. 5:24; 27:19; Jer. 36:26
Azrikam (6), my help has risen. 4 men, 1 Chr. 3:3:23; 8:38; 9:14,44; 2 Chr. 28:7; Neh.11:15
Azubah (4), forsaken. 2 women, 1 Ki. 22:42; 1 Chr. 2:18-19; 2 Chr. 20:31
Azur (2), helper, Jer. 28:1; Ez.11:1
Azzah (3), Dt. 2:23; 1 Ki. 4:24; Jer. 25:20. Same as Gaza, which see
Azzan (1), thorn, Num. 34:26
Azzur (1), helper, Neh.10:17. See ***Azur***

B

3* Sun-god of Phenicia, and the supreme deity among the Canaanites and various other pagan nations. His full title was Baal-Shemaim (lord of heaven), the equivalent of the Gr. Zeus. Each locality had its own Baal and the form of worship varied from place to place. He had many other titles as seen in 20 combined names in this Index.
Baal Worshipped in Israel Under:
1 The judges (Judg. 2:10-23; 3:7; 8:33; 10:6-10; 1 Sam. 7:3-4; 12:10)
2 The kings (1 Ki.16:31-33; 18:18; 19:18; 2 Ki. 3:2; 17:16; 21:3; 2 Chr.17:3; 22:2-4; 24:7; 28:2; 33:3; 34:4; Jer. 2:8,23; 7:9; 9:14; 11:13,17; 12:16; 19:5; 23:13; 32:29-35; Hos. 2:8,13,17; 11:2)
Temples, altars, images of, 1 Ki.16:32; 18:19; 2 Ki. 3:2; Jer.19:5; 32:29
Human sacrifices offered to, 2 Ki.16:3; 21:6 2 men called B., 1 Chr. 5:5; 8:30; 9:36, and a city of Simeon, 1 Chr. 4:33—called Balathbeer, Josh.19:8
Baalah (5), mistress. City in N. Judah, Josh.15:29. Called Balah, Josh.19:3; and Bilhah, 1 Chr. 4:29. Also a city in S. Judah, Josh.15:9-10. Called Kirjath-jearim, which see. A mountain in Judah, Josh.15:11
Baalath (3), mistress. City in Dan, Josh.19:44; 1 Ki. 9:18; 2 Chr. 8:6
Baalath-beer (1), lady of the well, Josh.19:8
Baal-berith (2), lord of the covenant. An idol in Shechem, Judg. 8:33; 9:4. Called Berith, Judg. 9:46
Baale (1), my lord. City of Judah, 2 Sam. 6:2
Baal-gad (3), lord of good luck. City in N. Palestine, Josh.11:17; 12:7; 13:5
Baal-hamon (1), lord of the multitude. One of Solomon's vineyards, Song 8:11. Called Hammon, Josh.19:28
Baal-hanan (5), lord of grace. 2 men, Gen. 36:38-39; 1 Chr.1:49-50; 27:28
Baal-hazor (1), lord of the village. A place belonging to Absalom, 2 Sam.13:23
Baal-hermon (2), lord of Hermon. City near Mt. Hermon, Judg. 3:3; 1 Chr. 5:23
Baali (1), my lord. An appellation of Jehovah by Israel while in idolatry, Hos. 2:16. See ***Baale***
Baalim (18), plural of Baal, which see
Baalis (1), lord of joy, Jer. 40:14
Baal-meon (3), lord of dwelling. City of Reuben, Num. 32:38; 1 Chr. 5:8; Ez. 25:9 Called Beth-meon (Jer. 48:23); Beth-baal-meon (Josh.13:17); and Beon (Num. 32:3)
Baal-peor (6), lord of Peor. Moabite idol on Mt. Peor, Num. 25:3-5; Dt. 4:3; Ps.106:28; Hos. 9:10. Also a god of Midian, Num. 31:15-16.
Baal-perazim (4), lord of breaches. A place in the valley of Rephaim, 2 Sam. 5:20; 1 Chr. 14:11. See ***Perazim***
Baal's (1) prophets, 1 Ki.18:22
Baal-shalisha (1), lord of Shalisha. A place near Gilgal, 2 Ki. 4:42
Baal-tamar (1), lord of the palm. A place near Gibeah, Judg. 20:33
Baal-zebub (4), lord of flies. A god of Philistia, 2 Ki.1:2-16. See ***Beelzebub***
Baal-zephon (3), lord of the northwinter. A city of Egypt, Ex.14:2-9; Num. 33:7
Baana (2), son of affliction. 2 men, 1 Ki. 4:12; Neh. 3:4. See ***Baanah***
Baanah (10), son of affliction. 3 men, 2 Sam. 4:2-9; 23:29; 1 Ki. 4:16; 1 Chr.11:30; Ezra. 2:2; Neh. 7:7; 10:27
Baara (1), burning one. A woman, 1 Chr. 8:8
Baaseiah (1), work of Jehovah, 1 Chr. 6:40
Baasha (28), boldness, 3rd king of 10 tribes, 1 Ki.15:16-33; 16:1-13; 21:22; 2 Ki. 9:9; 2 Chr.16:1-6; Jer. 41:9
Babbler (2), Eccl.10:11; Acts 17:18
Babbling (1), Pr. 23:29
Babblings (2), 1 Tim. 6:20; 2 Tim. 2:16
Heb. 5:13
Babel (2), confusion, Gen.10:10; 11:9
Tower of, m 15-3
Babes (9), 2 characteristics of, c 434-1*
“Babe” and “Babes” Used Of:
1 Suckling children (Ex. 2:6; Ps. 8:2; 17:14; Lk. 2:12,16)
2 Tyrant (Isa. 3:4)
3 Unborn offspring (Lk.1:41-44)
4 New and immature Christians (Mt.11:25; 21:16; Lk.10:21; Rom. 2:20; 1 Cor. 3:1; Heb. 5:13; 1 Pet. 2:2)
Babylon (283), the gate of the god
City of Babylon—Past
Built by Nimrod, Gen.10:10; 11:1-9
Described, i 1453-3
Peter wrote from, a 470-3*
Has never symbolized Rome, 536*
City of Babylon—Future
To be rebuilt, 536*
Center of last-day crimes, f 509-3
31 facts about, 536*
18 proofs a literal city, 537*
16 contrasts with mystical B., d 522-1*
7 similarties to mystical B., d 522-1*
Final destruction, c-d 523-1*; c-d 523-3*
4 plagues to come, b 522-3
30 articles of commerce, e 523-1
3 worlds enriched by, g 523-3*
8 causes of doom, e 523-3*
Empire of Babylon
Founded by Nimrod, Gen. 10:10
Called Shinar, Gen.11:1-9; 14:1-9; Isa.11:11; Dan.1:2; Zech. 5:11, and Chaldea, which see. Also called Sheshach in Jer. 25:26; 51:41, and Merathaim in Jer. 50:21
3 deportations to, b 797-3; h 1349-1
14 reasons B. punished, 1256
B. described, e 1152-1; 1226
10fold final destruction of, 1227
10fold desolation of, 1229
4 fold destruction of, q 1164-2
5 proofs-destruction of, 1258
2 things to happen to, a 1196-1
3 classes of scientists of, 1256
B. In the latter days, 1257
12 commands to, 1236
3 symbols of B., 1226 (titled ***Babylon***)
3 symbolic names of B., d 1343-3
B. to be restored, e 1555-3
Greater B. founded by Nebuchadnezzar, Dan. 4:30
Bible history concerns itself mostly with Nebuchadnezzar, 2 Ki.17:24-30; 20:12-18; 24:1-20; 25:1-28; 1 Chr. 9:1; 2 Chr. 32:31; 36:6-20; Isa. 39:1-7; Jer. 20:4-6; 21:1-10; 22:25; 25:1-12; 27:6-22; 28:2-14; 29:1-28; 32:3-36; 34:1-3; 35:11; 36:29; 37:1-19; 38:23; 39:1-11; 40:1-11; 41:2,18; 42:11; 43:3, 10; 44:30; 46:2-26; 49:28-30; Ez.12:13; 17:12-20; 19:9; 21:19-21; 24:2; 26:7; 29:18-19; 30:10-25; 32:11; Dan.1:1; 2:1-37; 3:1-30; 4:6-30; Mic. 4:10
Bible prophecy mainly concerns itself with the future and final destruction of B. under Antichrist, Isa.13-14; Jer. 50-51; Dan. 2:37-44; 7:7-8,19-24; 8:9-25; 9:27; 11:35-45; 12:1-13; Rev.14:8; 16:19–18:24
Symbolized by a great eagle, Ez.17; the head of gold, Dan. 2; and a lion, Dan. 7
The 3rd world empire to oppress Israel in the times of the Gentiles but the first one mentioned in the book of Daniel. Egypt and Assyria are not represented in Daniel because of having already run their course in oppressing the nation before Daniel's time. He prophesied only of the future kingdoms in the times of the Gentiles which would oppress Israel from his day on to the 2nd advent of Christ See 539* and 1474
Mystery Babylon
13 proofs a religious system, 536*
16 contrasts with literal B., d 522-1*
7 similarities to literal B., d 522-1*

Babylonian captivity. 3 deportations, b 797-3
Babylonians (4), inhabitants of Babylon, Ezra 4:9; Ez. 23:15,17,23
3 statements about, 1250
18fold description of, 1245
Babylonish (1), Josh. 7:21
Babylon's (8), Jer. 32:2; 34:7,21; 38:3,17, 18, 22; 39:13
Baca (1), weeping, Ps. 84:6. Cp. Judg. 2:1-6. The Heb. word for Baca is trans. mulberry trees in 2 Sam. 5:23-24; 1 Chr.14:14-15. In the R.V. it is balsam trees, which are called weepers because of their trickling gum. See ***Balm***
Baachus, god of wine. His worship extended over much of the world long before the time of Christ, degenerating to orgies of drunkenness and unspeakable immoralities
Bachrites (1), descendants of Becher of Ephraim, Num. 26:35. See ***Becher***
Back (153). Wife looked b., Gen.19:26
Plowed upon my b., Ps.129:3
Rod for b. of fools, Pr.10:13; 26:3
Stripes for the b. of fools, Pr.19:29
Cast sins behind b., Isa. 38:17
Israel slideth b., Hos. 4:16
Looking b. is fit for the, Lk. 9:62
Hearts turned b. again, Acts 7:39
Kept b. nothing profitable, Acts 20:20
If any man draw b., my soul, Heb.10:38
Backbiters (1), a 281-3*; m 459-3* Rom.1:30
Backbiteth (1), Ps.15:3
Backbiting (1), Pr. 25:23
Backbitings (1), 2 Cor.12:20
Backbone (1), the spine, Lev. 3:9
Backs (8), Ex. 23:27; Josh. 7:8,12; Judg. 20:42; 2 Chr. 29:6; Neh. 9:26; Ez. 8:16; 10:12
Backside (3), Ex. 3:1; 26:12; Rev. 5:1
Backslider (1), Pr.14:14; 397; 496*
Backsliders, 397-399; 479*; 496*
Jews spued out, f 226-1
Gentiles spued out, f 226-1
Backslidden Christians, g-i 226-1
God married to b., e 1269-3
Must obey or be cut off, h 226-2
God's obligations to b., c 379-2; s-t 443-3; b 459-3; q 514-1
15 curses upon, d 379-2
30 curses upon, a 379-2
26 curses upon, x 380-1
21 curses upon, f 380-2
56 things God promises to do to, 397
198 things men can do, 397
6 marks of b., 399
God's vow to b., 399; q 514-1
6 judgments of God upon, 399
God always punishes, e 442-1
They choose own destiny, p 443-1
Mercy taken from Saul, h 572-2
7 discoveries of b., g 119-3
3 unchangeable facts about b., f 769-1
To be punished, h-l 476-1*; f 932-1
Cast away unless repent, q 944-2
5fold appraisal of, m 963-1
7 things about, a 1013-2; r 461-3
A psalm for, a 1013-2
12 examples of, a 1100-1
99 ways of, 1109
State of, b 23-1*; o 126-2
10 Commands for, 462*
4 promises to, 462*
12 things men willingly ignorant of, 480*
No one can serve God and Satan at the same time, h-i 138-1*
Many references about b., n 24-1*
Become dead in sins again, d 496-1*
Can be renewed again, 362*
Commands for, f 502-1; e 1270-1
Names blotted out of book of life, j 503-3* See ***Book of Life***
Removal of whole churches, 502*
210 warnings to b., 497*
21 Examples of being lost, 496*
Backsliding (12),; 397-399; 479*; 496*
Judgment because of, e 226-1
6 "if's" of Dt. 28, b 378-2
Man's part In destiny, 397
198 things men can do about b., 397
8 commands against, h 441-3
7 statements God departing from man, 491
God's punishment for, b 459-3
Saul, an example of, f 511-3; h 572-2
210 warnings against, 497*
21 examples of being lost, 496*
16 scriptures on b., Pr.14:14; Jer. 2:19; 3:6,8,11,12,14,22; 5:6; 8:5; 14:7; 31:22; 49:4; Hos. 4:16; 11:7; 14:4
4 facts about b. q 1267-3
16 Causes of B.—Failure In
1 Prayer (Mt. 6:1; Acts 4:24; Dt. 6:6-8)
2 Confessing Christ (Rom.10:10)
3 Daily Bible reading (Jn. 5:39)
4 Keeping vows (Eccl. 5:4-5; Ps.15)
5 Church attendance (Heb.10:25; 2 Tim. 2:22)
6 Preaching (2 Tim. 4:2)
7 Using liberty (2 Cor. 3:17)
8 Walking in the light (1 Jn.1:7)
9 Living by faith (Heb.10:38-39)
10 Rejecting temptation (1 Cor.10:13; Heb. 4:14-16)
11 Bodily control (Rom.12:1-2; 1 Cor. 3:16; 6:19-20; 9:27)
12 Control of the tongue (1 Cor.10:10; Eph. 5:4; Jas. 3). See ***Tongue***
13 Living the new-creature life (2 Cor. 5:17-21; 6:14-18; Lk. 21:34)
14 Manifesting Christian graces (1 Cor.13; Gal. 5:22-23; 1 Jn. 3-4)
15 Redeeming the time (Eph. 5:16)
16 Respecting the rights of others in Christian living (Rom.14; 1 Cor. 8; 10)
7 Examples of Being Renewed:
1 Israel (Judg. 3:5-10; 4:1-24; 6:1-7,25; 8:33-35; 10:6-18; 1 Sam. 7; 1 Ki.18; 2 Ki.11:17-21; 18:22-23; 2 Chr.17)
2 David (2 Sam.12; Ps. 51)
3 Hezekiah (2 Ki. 20; Isa. 38)
4 Manasseh (2 Chr. 33:11-13)
5 Jonah (Jonah 2)
6 Peter (Mt. 26:75; Lk. 22:31-34)
7 A Corinthian (1 Cor. 5; 2 Cor. 2)
Backslidings (4), Jer. 2:19; 3:22; 5:6; 14:7
Backward (18), Gen. 9:23; 49:17; 1 Sam. 4:18; 2 Ki. 20:10-11; Job. 23:8; Ps. 40:14; 70:2; Isa.1:4; 28:13; 38:8; 44:25; 59:14; Jer. 7:24; 15:6; Lam.1:8; Jn.18:6
Bacteria, j 220-1
Bad (18), good or b. (14 times), Gen. 24:50; 31:24,29; Lev. 27:10-14,33; Num.13:19; 24:13; Mt. 22:10; etc.
B. city, Ezra 4:12
B. food, Jer. 24:2
B. fish, Mt.13:48
B. deeds, give account for, 2 Cor. 5:10
Bade (18). Used as a command (Gen. 43:17; Ex. 16:24; Num.14:10; Mt. 16:12); an invitation (Lk.14:9-16); saying good-by (Acts 18:21)
Badest (1), Gen. 27:19
Badgers' (14) skins, l 90-1; Ex. 25:5; 26:14; 35:7,23; 36:19; 39:34; Num. 4:6-25; Ez.16:10
Badness (1), Gen. 41:19
Bag (11). See q 190-1*, 4 kinds:
1 Small merchant's b. (Dt. 25:13; Pr.1:14; 16:11; Isa. 46:6; Mic. 6:11)
2 Shepherd's b. (1 Sam.17:40,49). Called scrip in Mt.10:10
3 Small jewel or money b. (2 Ki.12:10; Job 14:17; Pr. 7:20; Hag.1:6; Lk.12:33; Jn.12:6; 13:29)
4 Ladies' b. (2 Ki. 5:23). Called crisping pins in Isa. 3:22
Bags (3), 2 Ki. 5:23; 12:10; Lk.12:33
Baha'ism, r 30-1*
Baharumite (1), 1 Chr.11:33. See ***Barhumite***
Bahurim (5), young men. A place on Jericho road, k 346-4; 2 Sam. 3:16; 16:5; 17:18; 19:16; 1 Ki. 2:8
Bajith (1), house. City of Moab, Isa.15:2
9:15
Bakbuk (2), bottle. Head of family of exiles, Ezra 2:51; Neh. 7:53
Bakbukiah (3), emptying. A Levite, Neh.11:17; 12:9,25
Bake (8), Gen.19:3; Ex.16:23; Lev. 24:5; 26:26; 1 Sam. 28:24; 2 Sam.13:8; Ez. 4:12; 46:20
Baked (4), Ex.12:39; Num.11:8; 1 Chr. 23:29; Isa. 44:19
Bakemeats (1), Gen. 40:17
Baken (9), Lev. 2:4-7; 6:17-21; 7:9; 23:17; 1 Ki. 19:6
Baketh (1), Isa. 44:15
Baker (8), Gen. 40:1-22; 41:10; Hos. 7:4-6
Bakers (2), Gen. 40:2; 1 Sam. 8:13
Bakers' street (1), Jer. 37:21
Balaam (60), foreigner, Num. 22:5–24:25; 31:8,16; Dt. 23:4-5; Josh.13:22; 24:9-10; Neh.13:2; Mic. 6:5; 2 Pet. 2:15; Jude 11; Rev. 2:14
3 facts about, 329
Enchantment of, explained, 329
True prophet before backsliding. n 298-1
Reputation of, c 298-2
Knew Jehovah, e-o 298-3; b-l 300-1
10 reasons God was angry at, b 299-3
Had Holy Spirit, o 302-1
35 facts about, 324
16 Prophecies of, 325
7 appearances of God to, 325
Last mention of, in O.T. , 325
3 Sins of, a 476-2*
Balaam's (3), Num. 22:25-27; 23:5
Balac (1), Rev. 2:14. See ***Balak***
Baladan (2), having power. King of Babylon, 2 Ki. 20:12; Isa. 39:1
Balah (1), withered. City of Simeon, Josh.19:3. Called Bilhah, 1 Chr. 4:29; and Baalah, Josh. 15:29
Balak (42), empty. King of Moab, l 298-1; Num. 22:2–24:25; Josh. 24:9; Judg. 11:25; Mic. 6:5
Balak's (1), Num. 24:10
Balance (8), weighing scales, Job 31:6; Ps. 62:9; Pr.11:1; 16:11; 20:23; Isa. 40:12-15; 46:6
Balances (10), Lev.19:36; Job. 6:2; Jer. 32:10; Ez. 5:1; 45:10; Dan. 5:27; Hos. 12:7; Amos 8:5; Mic 6:11; Rev. 6:5
Balancings (1), Job 37:16
Bald (16). One case of baldness, 2 Ki. 2:23
Natural baldness not leprosy, Lev.13:40-43
Artificial baldness, by shaving, a sign:
1 Of mourning (Isa. 22:12; Jer.16:6; Ez. 27:31; 29:18; Mic.1:16)
2 Of judgment and barrenness (Isa. 3:24; 15:2; Jer. 47:5; 48:37; Ez. 7:18; Amos 8:10)
Artificial baldness to idols forbidden, Lev. 21:5; Dt.14:1
Bald eagle (1), Mic.1:16
Bald locust (1), a clean food, Lev.11:22
Baldness (9). A curse, Lev. 21:5; Dt.14:1; Isa. 3:24; 15:2; 22:12; Jer. 47:5; Ez. 7:18; Amos 8:10; Mic.1:16
Ball (1), Isa. 22:18
Balm (6), a medicinal gum extracted from balsam trees, Gen. 37:25; 43:11; Jer. 8:22; 46:11; 51:8; Ez. 27:17. It was worth twice its weight in silver
Bamah (1). A high place, Ez. 20:29
Bamoth (2), heights, Num. 21:29-20. See ***Bemoth-baal***, Josh.13:17
Bamoth-baal (1), heights of Baal. Camp near river Arnon, Josh.13:17. See ***Bamoth***
Band (19). Cord or chain, Ex. 39:23; Job 39:10; Dan. 4:15,23
A company of men, 1 Sam.10:26; 1 Ki.11:24; 2 Ki.13:21; 1 Chr.12:18-21
A company of soldiers, Ezra 8:22
A Roman company of soldiers of 600-1,000 men, Mt. 27:27; Mk.15:16, note; Jn.18:3, 12, note; Acts 10:1; 21:31; 27:1
Banded (1), united, Acts 23:12
3
Herds of stock, Gen. 32:7,10
Staves, Lev. 26:13; Ez. 34:27
Handcuffs, Judg.15:14; 2 Ki. 23:33; Eccl. 7:26; Lk. 8:29; Acts 16:26; 22:30
Companies of soldiers, 2 Sam. 4:2; 2 Ki. 6:23; 13:20; 24:2; Ez.12:14; 17:21
Courses of stars, Job 38:31
Cords, Job 39:5; Ps. 2:3; 107:14; Isa. 28:22; 52:2; Jer. 2:20; Ez. 3:25
Ranks of insects, Pr. 30:27
Rope, Acts 27:40
Ligaments of the body, Col. 2:19
Bani (15), built. 10 men, 2 Sam. 23:36; 1 Chr. 6:46; 9:4; Ezra 2:10; 10:29-38; Neh. 3:17; 8:7; 9:4-5; 10:13-14; 11:22
Banished (2), 2 Sam.14:13-14
Banishment (2), Ezra 7:26; Lam. 2:14
Bank (14), edge of watercourse, Gen. 41:17; Dt. 4:48; Josh.12:2; 13:9,16; 2 Ki.2:13; Ez. 47:7,12; Dan.12:5
A mound, 2 Sam. 20:15; 2 Ki.19:32; Isa. 37:33
A money changing table, Lk.19:23
Banks (5) of water, Josh. 3:15; 4:18; 1 Chr.12:15; Isa. 8:7; Dan. 8:16
Banner (3), flag, standard, Ps. 60:4; Song 2:4; Isa.13:2
Banners (3), flags, Ps. 20:5; Song 6:4,10
12 b. of Israel, g 258-1; a-b 258-1
Banquet (14), Esther 5:4-14; 6:14; 7:1-8; Job 41:6; Dan. 5:10; Amos 6:7
Reclining at, q 115-3*
Banqueting (1), Song 2:4
Banquetings (1), 1 Pet. 4:3
Baptism (22). Defined, n 4-1*; b 127-3*; u 386-1*
7 baptisms in scripture, n 4-1*
3 for believers today, n 2-4*
B. by burial only, n 386-1*; n 287-2*
B. of sufferings, k 131-3*
For the dead, 334*
One b., n 4-1*
Infant b., not taught in Scripture. First mentioned by Irenaeus, 200 A.D. and opposed by Tertullian in the 2nd century
Became a practice in the 5th century
Regeneration by b., not taught in Scripture, a 4-2*; o 105-2*; b 217-2*
Triune immersion became a practice in the 2nd and 3rd centuries in some sects
Baptism into Christ, i 287-1*; a-b 359-3*
A spiritual resurrection, a 386-2*
By Holy Spirit, not minister, u 386-1*
True circumcision of heart, t 386-1*
Of God, not minister, b 386-2*
Into the body, not into water or into the Holy Spirit, m-n 324-1*
Baptism in water, p-r 62-1*; i 254-1*
True N.T. teaching on, a 230-3*
10 reasons remission of sins not by, a 4-2*; o 105-2*; b 217-2*
16 reasons not to remit sins, v 262-1*
What it meant to Jews, a 217-1*
A figure only, not literal death, burial, and resurrection, o 468-2*
True formula of, m 236-2*
Baptism in the Holy Spirit, e-h 179-3*; m-n 213-2*; m-r 215-1*; l 216-3*; c 217-2*; g-j 158-1*; c-e 356-2*
Predicted, u 4-2*
By Christ, not by the Holy Spirit, Himself or by the minister, f 150-1
4 conditions of receiving, c 179-3*
10 proofs for all, k 73-2*
What it is, i 158-1*
Not given before Pentecost, except to Christ, e 4-3*; s 214-1*
Summary of scriptures on, g 158-1*
For Gentiles also, i 206-1*
How received, h 158-1*
When received, j 236-1*; c-i 253-3*
Christ died to give it, e 356-2*
Not for the world, e-f 196-1*
Promised to all men, k 73-2*; d 126-1*; g 158-1*; c 179-3*; c 217-2*
Baptisms (1), o 434-3*; Heb. 6:2
Baptist (14), one who baptizes in water, Mt.

6:14, 24-25; 8:28; Lk. 7:20,28,33; 9:19
Baptist's (1), Mt.14:8
Baptize (9), Mt. 3:11; Mk.1:4,8; Lk. 3:16; Jn.1:26, 33
Christ sent me not to b., 1 Cor.1:17
Baptized (60). Note elements b. into:
1 In Jordan, or in water (Mt. 3:6,13-16; Mk.1:5,8-9; Acts 1:5; 10:47; 11:16). Ministers, not God or the Holy Spirit, are the agents in this (Mt. 3:6,13; 28:19; Mk.1:8-9; Lk. 7:29-30; Jn.1:28,31; 3:23; 4:1-2; 10:40; Acts 1:5; 8:38; 19:4; 1 Cor.1:16)
2 In the Holy Spirit or with the Holy Spirit (Mt. 3:11; Mk.1:8; Lk. 3:16; Jn.1:21-33; Acts 1:5; 11:16). Christ, not the minister is the agent in this (Mt. 3:11; Mk.1:8; Lk. 3:16; Jn.1:31-33; Acts 1:4-8 with 2:33; 5:32; 11:17; Gal. 3:13-14)
3 Into Jesus Christ or into His body (Rom. 6:3-4; 1 Cor.12:13; Gal. 3:27). The Holy Spirit, Himself, not Christ or the minister is the agent in this (Rom. 6:3-6 with 8:2,13; 1 Cor. 6:11; 12:13; Col. 2:12; Tit. 3:5)
Baptizest (1), Jn.1:25
Baptizeth (2), Jn.1:33; 3:26
Baptizing (4), Mt. 28:19; Jn.1:28-31; 3:23
Bar (7). Used 6 Ways in Scripture:
1 Bolt (Ex. 26:26-29; 35:11; 36:31-34; 39:33; 40:18; Num. 3:36; Dt. 3:5)
2 Pole (Num. 4:10-12)
3 Fasten (Neh. 7:3)
4 Sides (Job 17:16)
5 Crowbar (Job 40:18; Ps.107:16)
6 Son—a prefix as in Bar-jesus and Bar-jona, which see
Barabbas (11), son of the father, Mt. 27:16-26; Mk.15:7-15; Lk. 23:18; Jn.18:40
Barachel (2), God blesses, Job 32:2,6
Barachias (1), God blesses, Mt. 23:35
Barak (14), lightning, Judg. 4:6-22; 5:1,12,15; Heb.11:32. See ***Bedan***
Barbarian (3), foreigner, 1 Cor.14:11; Col. 3:11
Barbarians (2), Acts 28:4; Rom.1:14
Barbarous (1), uncivilized, o 272-1*; Acts 28:2
Barbed (1), with sharp points, Job 41:7
Barber's razor (1), Ez.5:1
Bare (183). 14 Uses in Scripture:
1 Give birth, 110 times (Gen. 4:1)
2 Pay for, suffer loss (Gen. 31:39)
3 Sustain, hold up (Ex.19:4)
4 Uncover, lay b. (Lev.13:45)
5 Make bald, expose (Lev.13:55)
6 Have dominion, rule (1 Ki. 9:23)
7 Conceive, be with child (1 Chr. 4:17)
8 Dominate (Neh. 5:15)
9 Strip clothes off (Isa. 32:11; 47:2)
10 Manifest power (Isa. 51:2)
11 Carry or lift up (Isa. 63:9)
12 Testify, bear record (Rev.1:2)
13 Be fruitful (Lk. 8:8)
14 Make atonement for (Isa. 53:12; 1 Pet. 2:24)
Barefoot (4), 2 Sam.15:30; Isa. 20:2-4
Barest (3), 1 Ki. 2:26; Isa. 63:19; Jn. 3:26
Barhumite (1), 2 Sam. 23:31. See ***Baharumite***
Bariah (1), fugitive, 1 Chr. 3:22
Bar-jesus (1), son of a man named Jesus; a sorcerer skilled in magic, i 240-2*; Acts 13:6
Bar-jona (1), son of Jonas, Mt.16:17
Bark (1), Isa. 56:10
Barked (1), peeled, Joel 1:7
Barkos (2), painter, Ezra 2:53; Neh. 7:55
Barley (37), long hair. A bearded grain similar to wheat and native to Egypt and Palestine (Ex. 9:31; Lev. 27:16; Dt. 8:8; 1 Chr.11:13; 2 Chr. 2:10; Ruth 1:22; 2:17,23; 3:2,15-17; Isa. 28:25; Jer. 41:8; Joel 1:11). Used for stock (1 Ki. 4:28); in offerings (Num. 5:15; Ez. 45:13); for bread for the poor (Judg. 7:13; Jn. 6:9,13; 2 Ki. 4:42); and for money (Hos. 3:2). Cost of (Rev. 6:6)

Lk.12:24
Barnabas (29), son of consolation. A Levite called Joses, Acts 4:36. A prophet—an apostle and companion of Paul, Acts 9:27; 11:22-30; 12:25; 13:1-7,43-50; 14:12-20; 15:2-39; Gal. 2:1,9-13; Col. 4:10. Called Jupiter by pagans, Acts 14:12-18. Separated from Paul through contention over Mark, Acts 15:36-39. Reconciled to Paul, 1 Cor. 9:6 (proved by the fact that 1 Cor. was written after Acts 15:36-39)
Barnfloor (1), 2 Ki. 6:27
Barns (4), Pr. 3:10; Joel 1:17; Mt. 6:26; Lk.12:18
Barrel (3), 1 Ki.17:12,14,16
Barrels (1), 1 Ki.18:33
Barren (23). 7 b. women, g 21-3
Maketh b. women keep house, Ps.113:9
Blessed are the b., Lk. 23:29
Rejoice thou b., Isa. 54:1; Gal. 4:27
Neither b. nor unfruitful, 2 Pet.1:8
Barrenness (1), a curse, q 98:1*; Ps.107:34
Bars (38). See ***Bar***. Made of wood (Ex. 26:26-29; 36:31-34); brass (1 Ki. 4:13); and iron (Job 40:18; Ps.107:16; Isa. 45:2)
Barsabas (2), son of Sabas. One or two men in the early church, Acts 1:23; 15:22
Bartholomew (4), son of Tolmai. An apostle, Mt.10:3; Mk. 3:18; Lk. 6:14; Acts 1:13. Supposedly Nathaniel, Jn.1:47; 21:2
Bartimaeus (1), son of Timaeus, Mk.10:46
Baruch (26), blessed. 3 men. Neh. 3:20; 10:6; 11:5; Jer. 32:12-16; 36:4-32; 43:3-6; 45:1-2
Barzillai (12), men of iron. 3 men, 2 Sam.17:27; 19:31-39; 21:8; 1 Ki. 2:7; Ezra 2:61; Neh. 7:63
Base (18). Used 6 Ways in Scripture:
1 To be humiliated (2 Sam. 6:22; Ez.17:14; 29:14; Mal. 2:9)
2 Of a foundation (1 Ki. 7:27-43; 2 Ki.16:17; 25:13-16; 2 Chr. 4:14; Ezra 3:3; Jer. 27:19; 52:17,20; Zech. 5:11)
3 Of wicked men (Job 30:8)
4 Of vile men (Isa. 3:5)
5 Of ignoble things (1 Cor.1:28)
6 Of lowliness (2 Cor.10:1)
Baser (1), lower, more vulgar, Acts 17:5
Bases (16), foundations, 1 Ki. 7:27-43; 2 Ki.16:17; 25:13-16; 2 Chr. 4:14; Ezra 3:3; Jer. 27:19; 52:17,20
Basest (2), lowest, Ez. 29:15; Dan. 4:17
Bashan (39), fruitful. Region E. of Jordan, Num. 21:33; 32:33; Dt.1:4; 3:1-13; 4:43-47; 29:7; 32:14; 33:22; Josh.13:11-31
Bulls of B., Ps. 22:12; Ez. 39:18
Hill of, Ps. 68:15
Oaks of, Isa. 2:13; Zech.11:2
Giant cities of, see The Argob, 401
Bashan-havoth-jair (1), Bashan of the villages of Jair, Dt. 3:14
Bashemath (6), fragrance. 2 women, Gen. 26:34; 36:3-17. Basmath in 1 Ki. 4:15
Basket (23), Gen. 40:17; Dt. 28:5,17; Jer. 24:2; Amos 8:1-2; Acts 9:25; 2 Cor.11:33
Baskets (15), Jer. 24:1; Mt.14:20; 15:37; 16:9-10; Mk. 6:43; 8:8-20; Jn. 6:13. See a, p 30-1*; m 73-3*; d 76-1*; h 177-3*
Basmath (1), fragrance, 1 Ki. 4:15
Bason (5), Ex.12:22; 1 Chr. 28:17; Jn.13:5
Basons (18), Ex. 24:6; 27:3; 38:3; 1 Ki. 7:40-50; Ezra 1:10; 8:27; Neh. 7:70
Bastard (2), f-h 371-1; Dt. 23:2; Zech. 9:6
Bastards (1), Heb.12:8
Bat (2), Lev.11:19; Dt.14:18
Bath (6), 1 bu. and 3 pts., the same as an ephah (Isa. 5:10; Ez. 45:10-14). Also a prefix to certain names
Bathe (18). Lev.15:5-27; 16:26-28; 17:15-16; Num.19:7-8,19
25 things requiring men to b., a 219-2
Bathed (1), Isa. 34:5

in Heshbon, near 2 pools which are compared to the eyes of the Shulamite, Song 7:4
Baths (9), 1 Ki. 7:26,38; 2 Chr. 2:10; 4:5; Ezra 7:22; Ez. 45:14
Bath-sheba (11), daughter of an oath, 2 Sam.11:3; 12:24; 1 Ki.1:11-31; 2:13-19; Ps. 51, title. Called Bathshua, 1 Chr. 3:5
Bath-shua (1), daughter of prosperity, 1 Chr. 3:5. See ***Bath-sheba***
Bats (1), Isa. 2:20
Battered (1), 2 Sam. 20:15
Battering ram (2), Ez. 4:2; 21:22
Battle (175). 78 Victories of Israel, 1052
13 Civil Wars of Israel, 1052
3 Great Battles of the Future:
1 War in heaven (Rev.12:7-12)
2 Armageddon, which see
3 Gog and Magog (Rev. 20:7-10)
Snow, hail reserved against the day of b. and war, Job 38:22-23
B. of that great day of God, Rev.16:14
Gather them together to b., Rev. 20:8
Battle axe (1), Jer. 51:20
Battle bow (2), Zech. 9:10; 10:4
Battlement (1), e 369-3; Dt. 22:8
Battlements (1), Jer. 5:10
Battles (6), 1 Sam. 8:20; 18:17; 25:28; 1 Chr. 26:27; 2 Chr. 32:8; Isa. 30:32
B. in the heavenlies, 1255
Bavai (1), wishes. An exile, Neh. 3:18
Bay (6), tongue. Used in 3 ways:
1 An inlet of a sea (Josh.15:2-5; 18:19)
2 A tree (Ps. 37:35)
3 Red-brown color of horses (Zech. 6:3,7)
Bazlith (1), asking, Neh. 7:54. See ***Bazluth***
Bazluth (1), asking, Ezra 2:52. See ***Bazlith***
Bdellium (2), a resinous gum of Arabia and India, said to be similar to true myrrh. See Gen. 2:12; Num.11:7
Be (6,758), Gen.1:28; 9:1; 17:1; etc.
74 be's for Christians, 544*
30 be not's for Christians, 544*
3 be sure's of the O.T., e 354-1
1 be sure's of the N.T., Lk.10:11
Beacon (1), light, Isa. 30:17
Bealiah (1), Jehovah is Lord, 1 Chr.12:5
Bealoth (1), citizens. City, Josh.15:24
Beam (15). Used of 5 Things:
1 Structural timbers (1 Ki. 6:6-9; 7:3-12; 2 Ki. 6:2-5; 2 Chr. 3:7; Neh. 2:8)
2 Weaver's b. (Judg.16:14; 1 Sam.17:7; 2 Sam. 21:19; 1 Chr.11:23; 20:5)
3 Foundation of earth (Ps.104:3)
4 Figuratively of a large pole compared to a splinter (Mt. 7:3-5; Lk. 6:41-42)
5 Clouds, q 988-1
Beams (12). See ***Beam***
Beans (2), 2 Sam.17:28; Ez. 4:9
Bear (212). Used 9 Ways or More in Bible:
1 Meaning an animal (1 Sam.17:34-37; 2 Sam.17:8; 2 Ki. 2:24; Pr.17:12; 28:15; Isa.11:7; 59:11; Hos.13:8; Amos 5:19)
2 To b., as a burden (Gen. 4:13; 13:6; 36:7; Ex. 25:27; Jn.16:12; Acts 9:15; Rom.15:1; Gal. 5:10; 6:2-5; Rev. 2:2)
3 Give birth (Gen.16:11; 17:17-21; 18:13; Dt. 25:6; Lk.1:13)
4 Take responsibility (Gen. 43:9; 44:32)
5 B. witness (Dt. 5:20; Jn. 5:31; 8:18; Rom. 8:16; 1 Jn.1:2; 5:6)
6 To announce (2 Sam.18:19-20)
7 Exercise authority (Esther 1:22; Pr. 29:2; Jer. 5:31; Dan. 2:39; Rom.13:4)
8 Produce fruit (Jn.15:2-8; Heb. 6:8)
9 Tolerate or suffer (1 Cor.13:7)
Beard (16), Lev.13:29-30; 14:9; 19:27; 21:5; 1 Sam.17:35; 21:13; 2 Sam.19:24; 20:9; Ezra 9:3; Ps.133:2; Isa.7:20; 15:2; Jer. 48:37; Ez. 5:1
Beards (4). Half shaved b., c 575-14; 2 Sam.10:4-5; 1 Chr.19:5. See Jer. 41:5
5 Examples of b., p 1015-1
Bearers (3), 2 Chr. 2:18; 34:13; Neh. 4:10
Bearest (5), Judg.13:3; Ps.106:4; Jn. 8:13; Rom. 11:18; Gal. 4:27

B. tabernacle, Num.10:17,21
B. ark, Josh. 3:3,14; 2 Sam.15:24
B. 7 trumpets, Josh. 6:8,13
B. precious seed, Ps.126:6
B. pitcher of water, Mk.14:13; Lk. 22:10
B. cross, Jn.19:17
B. witness, Rom. 2:15; 9:1; Heb. 2:4
B. marks in the body, 2 Cor. 4:10
B. His reproach, Heb.13:13
Bears (2), 2 Ki. 2:24; Isa. 59:11
Beast (180). Used 4 Ways in Scripture:
1 Of animals—inferior to man (see ***Animals***)
2 Heavenly beings (Rev. 4:6-9; 5:6-14; 6:1-8; 7:11; 14:3; 15:7; 19:4)
3 Depraved men (1 Cor.15:32; Tit.1:12; 2 Pet.2:12; Jude 10)
4 Symbolically of kingdoms and kings (Dan. 7:1-25; 8:1-25; Rev.13:1-18; 17:8-11)
Beast of the Sea: (See ***Antichrist***)
20 facts about, c 516-1*
20Fold power of, d 516-2*
3 brands of, 534*
Extent of reign, 535*
Symbol of 3 things, 537*
60 facts concerning, 538*
7 heads and 10 horns, 539*
Beast out of the earth:
10 facts about, b 517-1*
Identification of, 539*
Beast out of the abyss:
7 Proofs Antichrist Not From Abyss, 538*
Identification of, 539*
Beast's (1), Dan. 4:16
Beasts (157). See ***Animals*** and ***Beast***
Beat (36), to strike repeatedly
B. gold into thin plates, Ex. 39:3
B. into a mortar, Num.11:8
B. him with a rod, Pr. 23:14
B. swords into plowshares, Isa. 2:4
B. plowshares into swords, Joel 3:10
B. in every synagogue, Acts 22:19
Beaten (40). B. work of gold, Ex. 25:18,31,36; 37:7-22; 2 Chr. 9:15-16
B. oil, Ex. 29:40; Lev. 24:2; Num. 28:5
B. with many stripes, Mk.13:9; Lk.12:47
B. with few stripes, Lk.12:48
B. the apostles, Acts 5:40
B. thrice with rods, 2 Cor.11:25
Beatest (2), Dt. 24:20; Pr. 23:13
Beateth (1) the air, 1 Cor. 9:26
Beating (3), 1 Sam.14:16; Mk.12:5; Acts 21:32
Beatitudes, verses in the Bible beginning with Blessed, j 6-1*; m 19-2*. See many under Blessed and Blessing
Beauties (1) of holiness, Ps.110:3
Beautiful (23). 14 Beautiful Things:
1 Women (Gen. 29:17; Dt. 21:11; 2 Sam.11:2; Esther 2:7; 1 Sam. 25:3)
2 David (1 Sam.16:12)
3 Mt. Zion (Ps. 48:2)
4 Everything made (Eccl. 3:11)
5 The Messiah (Isa. 4:2)
6 Garments (Isa. 52:1)
7 Feet (Isa. 52:7; Rom.10:15)
8 House (Isa. 64:11)
9 Flock (Jer.13:20)
10 Rod (Jer. 48:17)
11 Crowns (Ez.16:12; 23:42)
12 Israel, in symbol (Ez.16:13)
13 Sepulchres (Mt. 23:27)
14 Gate (Acts 3:2,10)
Beautify (3), Ezra 7:27; Ps.149:4; Isa. 60:13
Beauty (49). With glory 4 times, Ex. 28:2,40; Job 40:10; Isa. 28:1-5
B. of holiness, r924-1; 1 Chr.16:29; 2 Chr. 20:21; Ps. 29:2; 96:9
B. perfect, Ps. 50:2; Ez. 27:3-11; 28:12
Eyes shall see King in His b., Isa. 33:17
No b. we should desire Him, Isa. 53:2
B. for ashes, Isa. 61:3
Bebai (6), fatherly. 3 men, Ezra 2:11; 8:11; 10:28; Neh. 7:16; 10:15
Became (104). Heb. hayah is trans. became 66 times (Gen. 2:7; 19:26; Ex. 4:3-4; 7:10-12; 8:17; 9:10; Num.12:10; etc.);

Ez.16:8); came to pass 505 times (Gen. 4:3; 6:1; 11:2; etc.); become 67 times (Gen. 3:22; 18:18; etc.); come to pass 131 times (Gen. 4:14; 6:13; 27:40); be in the sense of become 5,081 times (Gen.1:3,6,9,14; 3:5; etc.); and was in the sence of become 3,042 times (Gen.1:2,3,4,7,9; 2:5; etc.). There are 11 different Heb. words used for the other 14 times became is found in the O.T., and the true sense in all cases is to become (Gen. 26:13; 44:32; 2 Sam. 4:4; 2 Ki.17:15; 1 Chr.19:19; 2 Chr. 27:6; Neh. 9:25; Esther 8:17; Ez. 31:5; Dan. 8:4; 10:15; Oba.12). These facts prove that Gen.1:2 should have been trans.: And the earth became (was) desolate and empty (without form and void)—showing that it had been previously filled with inhabitants and was full and fruitful when Lucifer ruled it before Adam's time (see p. 76-80)
Becamest (2), 1 Chr.17:22; Ez.16:8
Because (1,209), in order that; on account of
B. of your unbelief, Mt.17:20; Mk. 6:6; Heb. 3:19; 4:6
B. He knew all men, Jn. 2:24
B. I tell you the truth, Jn. 8:45
B. I lay down My life, Jn.10:17
B. I go to My Father, Jn.14:12; 16:10,16-17
B. I live ye shall live, Jn.14:19
B. ye ask not . . . ask amiss, Jas. 4:2-3
B. your sins are forgiven, 1 Jn. 2:12
B. you have known Him, 1 Jn. 2:13-14
B. you know the truth, 1 Jn. 2:21
B. he is born of God, 1 Jn. 3:9
B. we love the brethren, 1 Jn. 3:14
B. we keep Him commandments, 1 Jn. 3:22
B. greater is He that is in you, 1 Jn. 4:4
B. as He is, so we are, 1 Jn. 4:17
B. fear hath torment, 1 Jn. 4:18
B. He first love us, 1 Jn. 4:19
Becher (5), firstborn. 2 men, Gen. 46:21; Num. 26:35; 1 Chr. 7:6-8. Called Bered, 1 Chr. 7:20. See ***Bachrites***
Bechorath (1), first birth, 1 Sam. 9:1
Beckoned (6), Lk.1:22; 5:7; Jn.13:24; Acts 19:33; 21:40; 24:10
Beckoning (2), Acts 12:17; 13:16
Become (134). See ***Became***
Becometh (15). See ***Became***
Holiness b. thine house, Ps. 93:5
Excellent speech b. not a fool, Pr.17:7
B. us to fulfill all righteousness, Mt. 3:15
As b. women professing godliness, 1 Tim. 2:10
Behaviour as b. holiness, Tit. 2:3
Bed (90), defined, e 14-1*
If I make my b. in hell, Ps.139:8
B. is shorter than man can, Isa. 28:20
Take up thy b., Mt. 9:6; Mk. 2:9-12; Jn. 5:8-12; Acts 9:34
Two men in one b., Lk.17:34
B. undefiled, but whoremongers, Heb.13:4
I will cast her into a b., Rev. 2:22
Bedad (2), alone, Gen. 36:35; 1 Chr.1:46
Bedan (2), son of judgment. 2 men, 1 Sam.12:11; 1 Chr. 7:17. See ***Barak***
Bedchamber (6), Ex. 8:3; 2 Sam. 4:7; 2 Ki. 6:12; 11:2; 2 Chr. 22:11; Eccl.10:20
Bedeiah (1), servant of Jehovah, Ezra 10:35
Bed's (1), Gen. 47:31
Beds (10), 2 Sam.17:28; Esther 1:6; Ps.149:5; Song 6:2; Isa. 57:2; Hos. 7:14; Amos 6:4; Mic. 2:1; Mk. 6:55; Acts 5:15
Bedstead (1) of the giant Og, Dt. 3:11
Bee (1), Isa. 7:18
Beeliada (1), the Lord knows, 1 Chr.14:7. Called Eliada, 2 Sam. 5:16; 1 Chr. 3:8
Beelzebub (7), lord of the dunghill, Mt.10:25; 12:24-27; Mk. 3:22; Lk.11: 15-19. A name of Satan, prince of devils. According to the history of religions the gods of one nation became the dev-
this god of Philistia became the devil to Hebrews. See ***Baalzebub***
Been (319), past tense of be, which see
Beer (2), well. 2 cities, Num. 21:16; Judg. 9:21
Beera (1), well. A man, 1 Chr. 7:37
Beerah (1), expounder. A man, 1 Chr. 5:6
Beer-elim (1), well of heroes, Isa.15:8
Beeri (2), man of the well. 2 men, Gen. 26:34; Hos.1:1
Beer-lahai-roi, well of the Living One, or of Him that seeth me, Gen.16:14. Called Lahai-roi, Gen. 24:62; 25:11
Beeroth (6). The place where Aaron died, Dt.10:6. A city of the Hivites, x 433-3; e 567-3; Josh. 9:17; 18:25; 2 Sam. 4:2; Ez. 2:25; Neh. 7:29
Beerothite (4), inhabitant of Beeroth, 2 Sam. 4:2-9; 23:37
Beerothites (1), 2 Sam. 4:3
Beer-sheba (34). Defined, d 28-2; a-b 37-3. The most southern city of Israel, and home of Abraham and Isaac (Gen. 21:14,31-33; 22:19; 26:23,33; 28:10; 46:1-5). Dan was the most northern city, so the expression Dan to Beer-sheba became a common term for all Israel (Judg. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 17:11; 24:2,15; 1 Chr. 21:2; 2 Chr. 30:5)
Bees (3), Dt.1:44; Judg.14:8; Ps.118:12
Beesh-terah (1). City, Josh 21:27. Called Ashtaroth, which see
Beetle (1). Clean food, Lev.11:22
Beeves (7), Lev. 22:19-21; Num. 31:28-44
Befall (9), happen to, Gen. 42:4,38; 44:29; 49:1; Dt. 31:17,29; Ps. 91:10; Dan.10:14; Acts 20;22
Befallen (7), Lev.10:19; Num. 20:14; Dt. 31:21; Judg. 6:13; 1 Sam. 20:26; Esther 6:13; Mt. 8:33
Befalleth (2), Eccl. 3:19
Befell (5), Gen. 42:29; Josh. 2:23; 2 Sam.19:7; Mk. 5:16; Acts 20:19
Before (1,769). Used 7 Or More Ways:
1 Of time (Gen. 2:5; 29:26)
2 Of presence (Gen. 6:11; 7:1; 10:9)
3 Preceding (Gen.11:28; 1 Ki.1:5)
4 Of acceptance (Gen.17:18)
5 Of guidance (Gen. 24:7)
6 Of keeping in mind (Ps.16:8)
7 Looking ahead (Pr. 4:25)
Beforehand (5), Mk.13:11; 2 Cor. 9:5; 1 Tim. 5:24-25; 1 Pet.1:11. See ***Aforehand***
Beforetime (11), Dt. 2:12; Josh.11:10; 20:5; 1 Sam. 9:9; 10:11; 2 Sam. 7:10; 2 Ki.13:5; Neh. 2:1; Isa. 41:26; Acts 8:9. See ***Aforetime***
Beg (3), Ps.109:10; Pr. 20:4; Lk.16:3
Began (170). Men b. to call, Gen. 4:26
B. to multiply on earth, Gen. 6:1
B. to be an husbandman, Gen. 9:20
B. to be a mighty one, Gen.10:8
B. to commit whoredom, Num. 25:1
B. to declare this law, Dt.1:5
B. to build the temple, 1 Ki. 6:1; Ezra 5:2
B. to reign (63 times), 1 Sam. 3:2; etc.
B. to cut Israel short, 2 Ki.10:32
B. to preach, Mt. 4:17
B. to show the disciples, Mt.16:21
B. to be sorrowful, Mt. 26:37
B. to publish, Mk.1:45; 5:20
B. to teach, Mk. 6:2
B. to send them forth, Mk. 6:7
B. to cast out them that, Mk.11:15
B. to amend, Jn. 4:52
B. both to do and to teach, Acts 1:1
B. to speak in other tounges, Acts 2:4
B. to be spoken by the Lord, Heb. 2:3
Before the world b., Jn. 9:32; Acts 3:21; Rom. 16:25; 2 Tim.1:9; Tit.1:2
Begat (211). Defined, i 1-1*; n 161-2*; d 443-3*. See Gen. 4:18; 5:3-32; 11:10-32; 1 Chr.1:1–9:43; Matt.1:1-16
B. us with word of truth, Jas.1:18
Every one that loveth Him that b., 1 Jn. 5:1
Ki. 20:18; Eccl. 6:3; Isa. 39:7; Jer. 29:6; Ez.18:10,14; 47:22
Begettest (2), Gen. 48:6; Isa. 45:10
Begetteth (3), Pr.17:21; 23:24; Eccl. 5:14
Beggar (3), 1 Sam. 2:8; Lk.16:20-22
4 Examples of Begging:
1 Bartimeus (Mk.10:46)
2 Lazarus (Lk.16:20-22)
3 The blind man (Jn. 9:8)
4 The lame man (Acts 3:2-5)
Beggarly (1), Gal. 4:9
Begged (3), Mt. 27:58; Lk. 23:52; Jn. 9:8
Begging (3), Ps. 37:25; Mk.10:46; Lk.18:35
Begin (27). B. to possess, Dt. 2:24,31
B. to magnify you, Josh. 3:7
B. to smite fellowservants, Mt. 24:49
B. to stand without, knock, Lk.13:25
B. to come to pass, look up, Lk. 21:28
B. at the house of God, 1 Pet. 4:17
Beginnest (1), Dt.16:9
Beginning (106). Defined, a 162-1*
In the b., Gen.1:1; Pr. 8:22-23; Eccl. 3:11; Isa. 64:4; Mt.19:8; Jn.1:1; Eph. 3:9; 2 Pet. 3:4
B. of months, Ex.12:2
B. of revenges, Dt. 32:42
B. of wisdom, Ps.111:10; Pr. 9:10
B. of knowledge, Pr.1:7
B. of sorrows, Mt. 24:8
B. of miracles, Jn. 2:11
B. of the creation of God, Rev. 3:14
From the b. of creation, Isa. 41:4,26; 46:10; 48:3,5,7,16
From the b. of the gospel, 1 Jn.1:1; 2:7,13,14, 24; 3:11; 2 Jn. 5-6
Devil sinneth from the b., 1 Jn. 3:8
Beginnings (4), Num.10:10; 28:11; Ez. 36:11; Mk.13:8
Begotten (24). Hath b. drops of dew, Job 38:28
B. these things, Isa. 49:21
B. you through the gospel, 1 Cor. 4:15
B. Us Again, 471*; 1 Pet.1:3
This day have I b. Thee, Ps. 2:7; Acts 13:33; Heb.1:5; 5:5
Only b. Son, Jn.1:14,18; 3:16-18; 1 Jn. 4:9
First b. of the dead, Rev.1:5
Beguile (2), Col. 2:4,18
Beguiled (5), Gen. 3:13; 29:25; Num. 25:18; Josh. 9:22; 2 Cor.11:3
Beguiling (1) unstable souls, 2 Pet. 2:14
Begun (12). B. in the Spirit, Gal. 3:3
B. a good work in you will, Phil.1:6
B. to wax wanton toward Christ, 1 Tim. 5:11
Behalf (13). Used to express: on the part of (Ex. 27:21; 2 Chr.16:9); on the side of (Job 36:2); for your sake (Rom.16:19); an interest of (1 Cor.1:4; 2 Cor.1:11; Phil.1:29); in place of (2 Cor. 5:12; 8:24)
Behave (6), Dt. 32:27; 1 Chr.19:13; Ps.101: 2; Isa. 3:5; 1 Cor.13:5; 1 Tim.3:15
Behaved (9), 1 Sam.18:5,14,15,30; Ps.131; Mic. 3:4; 1 Th. 2:10; 2 Th. 3:7
Behaveth (1), 1 Cor. 7:36
Behaviour (4), 1 Sam. 21:13; Ps. 34 title; 1 Tim. 3:2; Tit. 2:3
Beheaded (7), Dt. 21:6; 2 Sam. 4:7; Mt.14: 10; Mk. 6:16,27; Lk. 9:9; Rev.20:4
Beheld (53). B. the woman, Gen.12:14
B. all the plain of Jordan, Gen.13:10
B. serpent of brass, Num. 21:9
B. among the simple ones, Pr. 7:7
B. all the work of God, Eccl. 8:17
B. there was no man, Isa. 41:28; Jer. 4:25
B. the earth without form, Jer. 4:23
B. wings plucked . . . thrones set . . . beast slain. . . horn made war, Dan. 7:4-11,21
B. Satan as lightning fall, Lk.10:18
B. His glory, Jn.1:14
B. a lamb it had been slain, Rev. 5:6
B. a great multitude, Rev. 7:9
Behemoth (1), Job 40:15
16fold description of, b-d 892-3
Behind (74). B. him ram caught, Gen.22:13
Cast all my sins b. back, Isa. 38:17
Get b. Me, Satan, Mt.16:23; Lk. 4:8
Come b. in no gift, 1 Cor.1:7
Those things which are b., Phil. 3:13
B. of the afflictions of Christ, Col.1:24
Full of eyes before and b., Rev. 4:6
Behold (1,326). B. I have given, Gen.1:29
B. man is become as one of Us, Gen. 3:22
B. the people is one, Gen.11:6
B. I was shapen in iniquity, Ps. 51:5-6
B. how good and how pleasant, Ps.133:1
B. a virgin shall conceive, Isa. 7:14
B. a king shall reign in, Isa. 32:1
B. the lamb of God, Jn.1:29,36
B. He cometh with clouds, Rev.1:7
B. the Lion of the tribe of, Rev. 5:5
B. I come as a thief, Rev.16:15
B. the tabernacle of God is, Rev. 21:3
B. I make all things new, Rev. 21:5
B. I come quickly, Rev. 22:7,12
Beholdest (4), Ps.10:14; Mt. 7:3; Lk. 6:41-42
Beholdeth (4), Job 24:18; 41:34; Ps. 33:13; Jas. 1:24
Beholding (15). B. evil and good.Pr. 15:3
B. miracles and signs, Acts 8:13
B. as in a glass the glory, 2 Cor. 3:18
B. your order and faith, Col. 2:5
B. natural face in a glass, Jas.1:23
Behoved (2), Lk. 24:46; Heb. 2:17
Being (288). B. full of compassion, Ps. 78:38; 86:15; 111:4; 112:4; 145:8
B. often reproved, hardeneth, Pr. 29:1
B. 100 years old shall be, Isa. 65:20
B. a just man, Mt.1:19
B. full of the Holy Ghost, Lk. 4:1
B. by right hand of God, Acts 2:33
B. justified freely, Rom. 3:24; 5:9
B. not weak in faith, Rom. 4:19
B. fully persuaded that what, Rom. 4:21
B. justified by faith, Rom. 5:1
B. made free from sin, Rom. 6:18,22
B. reviled, we bless, 1 Cor. 4:12-13
B. born again, 1 Pet.1:23
B. dead to sins, 1 Pet. 2:24
B. ensamples to the flock, 1 Pet. 5:3
Bekah (1), half shekel or 32¢; Ex. 38:26
Bel (3), god of Babylon, Isa. 46:1; Jer. 50:2; 51:44. See Bible Facts About, 182
Bela (13), destruction. 3 men, Gen. 36:32-33; Num. 26:38-40; 1 Chr.1:43-44; 5:8; 7:6-7; 8:1-3. Also a city, Gen.14:2,8
Belah (1), destruction, Gen. 46:21
Belaites (2), sons of Bela, Num. 26:38
Belch (1), to gush out, Ps. 59:7
Belial (17), f 356-1; e 483-2; g 342-1*
Belied (1), misrepresented, Jer. 5:12
Belief (1), faith and trust, 2 Th. 2:13
Believe (143), have faith or trust in
B. in the Lord, 2 Chr. 20:20
B. in His prophets, 2 Chr. 20:20
B. that I am able to do this, Mt. 9:28
B. the gospel, and repent, Mk.1:15
B. in God, b. also in Me, Jn.14:1
B. Me that I am in the Father, Jn.14:11
B. on the Lord Jesus Christ, Acts 16:31
B. not every spirit, 1 Jn. 4:1
If you can b. all things are, Mk. 9:23
Signs follow them that b., Mk.16:17
Fools, slow of heart to b., Lk. 24:25
All that b. are justified, Acts 13:38-39
Must believe that He is, Heb.11:6
Devils also b. and tremble, Jas. 2:19
One thing not to b., 544*
4 things to b., 544*
Believed (116). B. not, Dt. 9:23; Job 29:24; Ps. 78:22,32; 106:24; Mt. 21:32; Mk. 16:14; Lk. 20:5; 24:11
B. on Him, Jn. 2:11; 7:31,48; 8:30-31; 10:42; 12:42; Acts 11:17 ***Blessed*** are they that b. and yet have not seen, Jn. 20:29
Abraham b. God, Rom. 4:3,17,18; Gal. 3:6; Jas. 2:23
Believers (2), Acts 5:14; 1 Tim. 4:12
Called brethren, m 58-1*
7 things to receive as, h 20-3*
To increase in knowledge, s 24-1*
2 blessings for, g 24-1*
Promised wants, p 29-3*

All equal in Christ, i, n 44-3*
Warnings to, t 117-1*; 498-499*
Power promised all, w 95-3*; o 123-3*
To eat in next life, d 134-2*; j 134-2*
Must receive new fillings, n 221-2*
A lesson to all, e 80-1*
4 sins destroy unity of, p 80-3*
5 signs to follow all, 97*
Commands for all, 543-548*
Greater than John, f 115-2*
Judgment of, 540-541*
Self-judgment of, 540*
35 similitudes of, g 1573
Believest (8), Lk.1:20; Jn.1:50; 11:26; 14:10; Acts 8:37; 26:27; Jas. 2:19
Believeth (44). Defined, n 176-1*; 212*
The simple b. every word, Pr.14:15
B. shall not make haste, Isa. 28:16
All things possible to him that b., Mk. 9:23
He that b., Mk.16:16; Jn. 3:18,36; 6:35, 47; 7:38; 11:25; 12:44; 14:12; 1 Jn. 5:5,10
Whosoever b., Jn. 3:15-16; 12:46; Acts 10:43; Rom. 9:33; 10:11; 1 Jn. 5:1
With the heart man b. unto, Rom.10:10
B. all things, 1 Cor.13:7
Believing (8), Mt. 21:22; Jn. 20:27,31; Acts 16:34; 24:14; Rom.15:13; 1 Tim. 6:2; 1 Pet.1:8 See ***Unbelieving***
Bell (3), Ex. 28:34; 39:26
Bellies (1), Tit.1:12
Bellow (1), Jer. 50:11
Bellows (1), Jer. 6:29
Bells (3), Ex. 28:33; 39:25; Zech.14:20
Belly (49). Used 6 Ways in Scripture:
1 Abdomen (Gen. 3:14; Lev.11:42)
2 Abdominal cavity (Num. 25:8; Lk.15:16; 1 Cor. 6:13; Phil. 3:19)
3 The womb (Jer.1:5)
4 Innermost being (Jn. 7:37-39). See f 179-3*
5 Reception of knowledge (Ez. 3:3; Rev.10:9-10)
6 As a symbol of a kingdom (Dan. 2:32) Belly of the whale, Jonah 1:17; 2:1; Mt.12:40
Belong (12). 6 things belong to God:
1 Interpretations (Gen. 40:8)
2 Secret or unrevealed things (Dt. 29:29)
3 Shields of the earth (Ps. 47:9)
4 Mercies (Dan. 9:9)
5 The redeemed (Mk. 9:41)
6 The issues from death (Ps. 68:20)
Belonged (12), Josh.17:8; Lk. 23:7; etc.
Belongest (1), 1 Sam. 30:13
Belongeth (20). 5 Things Belongeth to God:
1 Vengeance (Dt. 32:35; Ps. 94:1; Heb.10:30)
2 Salvation (Ps. 3:8)
3 Power (Ps. 62:11)
4 Mercy (Ps. 62:12)
5 Righteousness (Dan. 9:7)
Belonging (5), Num. 7:9; Ruth 2:3; 1 Sam. 6:18; Pr. 26:17; Lk. 9:10
Beloved (107). A term of affectionate endearment common in both testaments. See i 85-2*; a 485-2*. Of the 45 times it is used in the O.T. 28 times are in the Song of Solomon. It occurs 62 times in the N.T.
22 "Beloved's" of Scripture:
1 Wives (Dt. 21:15-16)
2 Benjamin (Dt. 33:12)
3 Solomon (Neh.13:26; Pr. 4:3)
4 Israel (Ps. 60:5; 108:6; Isa. 5:1; Jer.11:15; 12:7; Rom.11:28)
5 The shepherd lover (Song 1:12-14)
6 The shulamite (Song 1:16; 2:3)
7 Daniel (Dan. 9:23; 10:11,19)
8 Gomer (Hos. 3:1)
9 Christ (Mt. 3:17; 12:18; 17:5; Eph.1:6; 2 Pet. 1:17)
10 Barnabas (Acts 15:25)
11 Paul (Acts 15:25)
12 Christians (Rom.1:7; 12:19; 1 Cor. 4:14; 10:14; 15:58; 2 Cor. 7:1; 12:19;
Th. 2:13; 1 Tim. 6:2; Jas.1:16,19; 2:5; 1 Pet. 2:11; 4:12; 1 Pet. 3:1,8,14-17; 1 Jn. 3:2,21; 4:1-11; 3 Jn. 2,5; Jude 3,17-20
13 Amplias (Rom.16:8)
14 Stachys (Rom.16:9)
15 Persis (Rom.16:12)
16 Rimothy (1 Cor. 4:17; 2 Tim.1:2)
17 Tychicus (Eph. 6:21; Col. 4:7)
18 Onesimus (Col. 4:9; Ph'm 16)
19 Luke (Col. 4:14)
20 Philemon (Ph'm 1)
21 Apphia (Ph'm 2)
22 Jerusalem (Rev. 20:9)
Beloved's (2), Song 6:3; 7:10
Belshazzar (8), Bel protect the king, Dan. 5:1-9, 22-30; 7:1; 8:1; k 1454-1
Feast of, 1454-2
Terror of, b, 1454-3
3fold promise of reward, d, 1455-1
6 sins of, k, 1456-1
Slain by Medes and Persians, e, 1456-2
Belteshazzar (10), Bel protect his life, Dan.1:7; 2:26; 4:8-19; 5:12; 10:1
Bemoan (5), Jer.15:5; 16:5; 22:10; 48:17; Nah. 3:7
Bemoaned (1), Job 42:11
Bemoaning (1), Jer. 31:18
Ben (1), son of. A Levite, 1 Chr.15:18
A prefix to certain names
Ben-ammi (1), son of my people, Gen.19:38
Benaiah (42), Jehovan hath built. 12 men, n 574-2. 3 mighty deeds, e 569-1
Benches (1), Ez. 27:6
Bend (8), Ps.11:2; 64:3; Jer. 9:3; 46:9; 50:14,29; 51:3; Ez.17:7
Bendeth (2), Ps. 58:7; Jer. 51:3
Bending (1), Isa. 60:14
Beneath (28), under earth as contrasted with heaven, Ex. 20:4; Dt. 5:8; Josh. 2:11; 1 Ki. 8:23; Acts 2:19
Waters b. the earth, Dt. 5:8 Hell b., Pr.15:24; Isa.14:9
Bene-berak (1), city of Dan, Josh.19:45
Benedictions of Scripture:
1 Melchizedek upon Abraham (Gen.14:19-20)
2 Bethuel's house upon Rebekah (Gen. 24:60)
3 Isaac upon Jacob (Gen. 27:23-29,37; 28:1-4)
4 Isaac upon Esau (Gen. 27:39-40)
5 Jacob upon Pharaoh (Gen. 47:7-10)
6 Jacob upon Joseph's sons (Gen. 48)
7 Jacob upon own sons (Gen. 49)
8 Aaron upon Israel (Num. 6:22-27)
9 Moses upon the tribes (Dt. 33)
10 Half of tribes upon others (Dt.11:29-30; 27:11-13; Josh. 8:33)
11 Joshua upon Caleb (Josh.14:13)
12 Joshua upon 2 1/2 tribes (Josh. 22:6-7)
13 Naomi upon Ruth (Ruth 1:8-9)
14 People upon Ruth (Ruth 4:11-12)
15 Eli upon Elkanah (1 Sam. 2:20)
16 David upon the people (2 Sam. 6:18)
17 David upon Barzillai (2 Sam.19:39)
18 Araunah upon David (2 Sam. 24:23)
19 Solomon upon Israel (1 Ki. 8:14,55-58; 2 Chr. 6:3)
20 Simeon upon Jesus (Lk. 2:34)
21 Jesus upon disciples (Lk. 24:50)
22 Paul upon Romans (Rom.1:7; 15:5-6,13,33; 16:20)
23 Paul upon Corinthians (1 Cor.1:3; 2 Cor.1:2; 13:14)
24 Paul upon Galatians (Gal.1:3; 6:16,18)
25 Paul upon Ephesians (Eph.1:2; 6:23-24)
26 Paul upon Philippians (Phil.1:2)
27 Paul upon Colossians (Col.1:2)
28 Paul upon Thessalonians (1 Th.1:1; 2 Th.1:2; 3:16,18)
29 Paul upon Timothy (1 Tim.1:2; 6:21; 2 Tim.1:2; 4:22)
30 Paul upon Titus (Tit. 3:15)
31 Paul upon Philemon (Ph'm 3)
32 Paul upon Hebrews (Heb.13:20-21,25)
11, 14; 2 Pet.1:2-4)
34 John upon Christians (2 Jn. 3)
35 Jude upon Christians (Jude 2)
36 John upon the 7 churches (Rev.1:4-6; 22:21)
Benefactors (1). Kings, Lk. 22:25
Beneficence, Dt.15:7-18; Ps. 41:1; 112:9; Pr. 3:27-28; 11:25; 22:9; 25:21; 28:27; Isa. 58:6-11; Ez.18:5-9; Mt. 5:42; 19:21; 25:35-45; Mk. 9:11; Lk. 3:11; 11:41; Acts 6:1-4; 11:29-30; Rom.15:25-27; 1 Cor.13:3; 16:1; 2 Cor.8:1–9:15; Gal. 2:10; Phil. 4:10-17; 1 Tim. 5:8,16; Heb. 6:10; 13:16; Jas. 2:15; 1 Jn. 3:17
Benefit (5), 2 Chr. 32:25; Jer.18:10; 2 Cor.1:15; 1 Tim. 6:2; Ph'm 14
Benefits (3), Ps. 68:19; 103:2; 116:12
Bene-jaakan (2), Num. 33:31-32
Benevolence (1), 1 Cor. 7:3
Ben-hadad (27), son of the god Hadah, 1 Ki.15:18-20; 20:1-34; 2 Ki. 6:24; 8:7-9; 13:3,24-25; 2 Chr.16:2-4; Jer. 49:27; Amos 1:4
Ben-hail (1), son of might, 2 Chr.17:7
Ben-hanan (1), son of kindness, 1 Chr. 4:20
Beninu (1), our son, Neh.10:13
Benjamin (162), son of my right hand
5 men, d 719-3
History of, h 257-2,3
Numbering of, h 257-2,3
3 blessings of, t 391-3
Left-handed men from B., d 454-1
Not the ruling tribe, g 511-3
Benjamin's (4), Gen. 43:34; 44:12; 45:14; Zech. 14:10
Benjamite (9), Judg. 3:15; 1 Sam. 9:1,21; 2 Sam. 16:11; 19:16; 20:1; 1 Ki. 2:8; Esther 2:5; Ps. 7 title
Benjamites (8), Judg.19:16; 20:35-43; 1 Sam. 9:4; 22:7; 1 Chr. 27:12
Beno (2), his son, 1 Chr. 24:26-27
Ben-oni (1), son of my sorrow, Gen. 35:18
Bent (8), Ps. 7:12; 37:14; Isa. 5:28; 21:15; Lam. 2:4; 3:12; Hos.11:7; Zech. 9:13
Ben-zoheth (1), fatness, 1 Chr. 4:20
Beon (1), a place east of Jordan, Num. 32:3
Beor (10), destroyer.
2 men, c 710-1
Name is Bosor in 2 Pet. 2:15
Bera (1), gift, Gen.14:2
Berachah (3), blessings, 1 Chr.12:3; 2 Chr. 20:26
Berachiah (1), blessing, 1 Chr. 6:39
Beraiah (1), Jehovah hath created. A Benjamite, 1 Chr. 8:21
Berea (3). A city, Acts 17:10-13; 20:4
Bereave (6), Eccl. 4:8; Jer.15:7; Ez. 5:17; 36:12-14; Hos. 9:12
Bereaved (5), Gen. 42:36; 43:14; Jer.18:21; Ez. 36:13; Hos.13:8
7 Examples of Bereavement:
1 Abraham for Sarah (Gen. 23:2)
2 Jacob for Joseph (Gen. 37:34-35)
3 Joseph for Jacob (Gen. 50:1-4)
4 Egyptians for firstborn (Ex.12:29-33)
5 Naomi for husband (Ruth 1:3,5,20-21)
6 David for child (2 Sam.12:15-23)
7 David for Absalom (2 Sam.18:33; 19:4)
Bereaveth (1), Lam.1:20
Berechiah (10), Jehovah is blessing.
7 men, 1 Chr. 3:20; 9:16; 15:17,23; 2 Chr. 28:12; Neh. 3:4,30; 6:18; Zech.1:1,7
Bered (2), seed. A man, 1 Chr. 7:20
A city, Gen.16:14
Beri (1), expounder, 1 Chr. 7:36
Beriah (11), unfortunate. 4 men, i 720-1
Beriites (1), sons of Beriah, Num. 26:44
Berites (1), perhaps a branch of the tribe of Asher, or young men, 2 Sam. 20:14
Berith (1), covenant, god, of Shechemites, Judg. 9:46. See ***Baal-berith***
Bernice (3), victorious, Acts 25:13,23; 26:30. One of the shameless women of Scripture. The oldest daughter of Herod Agrippa I. Her first husband was an uncle and her second a brother, Agrippa II, with whom she listened to Paul. For
Sicily, then returned to her brother. Later she lived with father and son, Vespasian and Titus
Berodach-baladan (1), bold, 2 Ki. 20:12. See ***Merodach-baladan***
Berothah (1), a place, b 574-1; Ez. 47:16
Berothai (1), a place, b 574-1; 2 Sam. 8:8
Berothite (1), inhabitant of Beeroth, 1 Chr.11:39. See ***Beerothite***
Berries (2), Isa.17:6; Jas. 3:12
Beryl (8), 185; Ex. 28:20; 39:13; Song 5:14; Ez.1:16; 10:9; 28:13; Dan.10:6; Rev. 21:20
Besai (2), treading down, Ezra 2:49; Neh. 7:52
Beseech (65), to ask earnestly; beg
I b. Thee, show me Thy glory, Ex. 33:18
Pardon, I b. Thee, Num.14:19; Amos 7:2
I b. Thee, torment me not, Lk. 8:28
I b. you . . . by the mercy of God, Rom.12:1
B. you to walk worthy of, Eph. 4:1
Beseeching (3), Mt. 8:5; Mk.1:40; Lk. 7:3
Beset (6), Judg.19:22; 20:5; Ps. 22:12; 139:5; Hos. 7:2; Heb.12:1
Beside (125). Used 4 Ways in Scripture:
1 In addition to (Gen. 26:1; 31:50)
2 Near to (Ps. 23:2)
3 Compared to (Dt. 4:35; 1 Sam. 2:2; 2 Sam. 7:22; 1 Chr.17:20; Isa. 43:11; 44:6; 45:5-6, 21; 47:8-10)
4 B. oneself mentally (Mk. 3:21; Acts 26:24; 2 Cor. 5:13)
Besides (8), in addition to, Gen.19:12; 46:26; Rev. 7:13; 1 Ki. 22:7; 2 Chr. 18:6; Jer. 36:32; 1 Cor.1:16; Ph'm 19
Besiege (11), Dt. 20:12,19; 28:52; 1 Sam. 23:8; 1 Ki. 8:37; 2 Ki. 24:11; 2 Chr. 6:28; Isa. 21:2; Jer. 21:4,9
Besieged (23). ***5 Cities Besieged***:
1 Rabbah (2 Sam.11:1; 1 Chr. 20:1)
2 Abel (2 Sam. 20:15)
3 Tirzah (1 Ki.16:17)
4 Jerusalem (2 Ki.16:5; 24:10; 25:2; Jer. 32:2; 37:5; 39:1; 52:5; Dan.1:1)
5 Samaria (1 Ki. 20:1; 2 Ki. 6:24-25; 17:5; 18:9)
Besieging. 5 acts in b. city, 1439
Besodeiah (1), familiar with Jehovah, Neh. 3:6
Besom (3), a broom, Isa.14:23
Besor (3), a brook, 1 Sam. 30:9-10,21
Besought (44), pp. of beseech
Joseph b. brethren, Gen. 42:21
Moses b. God, Ex. 32:11; Dt. 3:23
David b. God, 2 Sam.12:16
Devils b. Him, Mt. 8:31; Mk. 5:12
Paul b. the Lord thrice, 2 Cor.12:8
Best (25). The Most Desirable of:
1 Fruits of the land (Gen. 43:11)
2 The land (Gen. 47:6,11)
3 The vineyard (Ex. 22:5)
4 The oil (Num.18:12)
5 The wine (Num.18:12)
6 The oliveyards (1 Sam. 8:14)
7 The sheep (1 Sam.15:9,15)
8 Gold (1 Ki.10:18)
9 The house, the b. place (Esther 2:9)
10 Lebanon (Ez. 31:16)
11 Robes (Lk.15:22)
12 Spiritual gifts (1 Cor.12:31)
Bestead (1), entrapped, Isa. 8:21
Bestiality, f 139-1; a 230-1
Bestir (1), rouse to action, 2 Sam. 5:24
Bestow (9), give, Ex. 32:29; Dt.14:26; 2 Chr. 24:7; Ezra 7:20; Lk.12:17-18; 1 Cor.12:23; 13:3
Bestowed (14), gave, 1 Ki.10:26; 2 Ki. 5:24; 12:15; 1 Chr. 29:25; 2 Chr. 9:25; Isa. 63:7; Jn. 4:38; Rom.16:6; 1 Cor. 15:10; 2 Cor.1:11; 8:1; Gal. 4:11; 1 Jn. 3:1
Betah (1). A city, a 574-1; 2 Sam. 8:8
Beten (1). A city in Asher, Josh.19:25
Beth, house. Used as a prefix in many names
Bethabara (1), house of the ford, r 163-2*; Jn.1:28
Beth-anath (3), house of Anath, goddess

Beth-anoth (1), house of Anath, a god. A city of Judah, Josh.15:59
Bethany (11), date-house, a 125-1*; d 187-2*. A town 2 miles from Jerusalem on the eastern slope of Mt. Olives, Mt. 21:17; 26:6; Mk.11:1-12; 14:3; Lk.19:29; 24:50; Jn.11:1, 18; 12:1
Beth-arabah (3), house of the desert. A city of Judah, Josh.15:6,61. A city of Benjamin, Josh.18:22
Beth-aram (1), house of height, Josh.13:27
Beth-arbel (1), house of God's ambush, Hos.10:14
Beth-aven (7), house of vanity, n 521-3; Josh. 7:2; 18:12; 1 Sam.13:5; 14:23; Hos. 4:15; 5:8; 10:5
Beth-azmaveth (1), house of the strong one of death, Neh. 7:28. See ***Azmaveth***
Beth-baal-meon (1), house of the lord of dwelling, Josh.13:17. See ***Baal-meon***
Beth-barah (2), house of the lord, f 462-3; Judg. 7:24. See ***Bethabara***
Beth-birei (1), house of a creative one 1 Chr. 4:31
Beth-car (1), house of pasture, 1 Sam. 7:11
Beth-dagon (2), house of Dagon, city of a god of Philistia, Josh.15:41; 19:27
Beth-biblathaim (1), house of the two fig cakes, Jer. 48:22
Bethel (66), house of God. A city, o 17-3; p 40-2; m 424-1; f 430-1
Bethelite (1), in inhabitant of Bethel, 1 Ki. 16:34
Bethemek (1), house of the valley, Josh. 19:27
Bether (1), house of the mountains, Song 2:17
Bethesda (1), house of kindness, Jn. 5:2
Beth-ezel (1), house of the side, Mic.1:11
Beth-gader (1), house of the wall, 1 Chr. 2:51
Beth-gamul (1), house of the weaned, Jer. 48:23
Beth-haccerem (2), house of the vineyard, l 510-1; Neh. 3:14; Jer. 6:1
Beth-haran (1), house of height, Num. 32:36. See ***Beth-aram***
Beth-hogla (1), house of partridge, Josh. 15:6. See ***Beth-hoglah***
Beth-hoglah (2), house of partridge, a 426-1; Josh.18:19-21. See ***Beth-hogla***
Beth-horon (14), house of hollowness. 2 cities: the upper city (Josh.16:5; 1 Ki. 9:17); and the lower city (Josh.16:3; 2 Chr. 8:5; 25:13). See Josh.10:10-11; 18:13-14; 21:22; 1 Sam. 13:18; 1 Chr. 6:68; 7:24
Bethlehem Euphratah (1), Mic. 5:2
Bethink (2), to lay to heart, or called to mind, 1 Ki. 8:47; 2 Chr. 6:37
Beth-jesimoth (1), house of the deserts, Num. 33:49. See ***Beth-jeshimoth***
Beth-jeshimoth (3), house of the deserts, Josh.12:3; 13:20; Ez. 25:9. See ***Beth-jesimoth***
Beth-lebaoth (1), house of lionesses, Josh. 19:6
Bethlehem (39), house of bread, b 472-1.
  A city in Zebulun, Josh. 19:15. A city in Judah where the Messiah was born, Mic. 5:2; Mt. 2; Lk. 2:4,15; Jn. 7:42.
  Also the name of a man, 1 Chr. 2:51,54; 4:4
Bethlehemite (4), inhabitant of Bethlehem, 1 Sam.16:1,18; 17:58; 2 Sam. 21:19
Bethlehem-judah (10), house of bread in Judah, Judg.17:7-9; 19:1-18; Ruth 1:1-2,18; 1 Sam.17:12. A term which distinguishes this town from the one in Zebulun, 6 miles west of Nazareth, Josh.19:15; Judg.12:10
Beth-maachah (2), house of Maachah, d 596-1; 2 Sam. 20:14-15. See ***Abelbeth-maachah***
Beth-marcaboth (2), house of breadth, or of chariots, Josh.19:5; 1 Chr. 4:31
Beth-meon (1), house of retreat, Jer. 48:23. See ***Beth-baal-meon***
Beth-nimrah (2), house of the leopard,
Beth-palet (1), house of escape, Josh.15:27. See ***Beth-phelet***
Beth-pazzez (1), house of dispersion, Josh. 19:21
Beth-peor (4), house of Peor, j 338-2; Dt. 3:29; 4:46; 34:6; Josh.13:20
Bethphage (3), house of figs, c 83-3*; Mt. 21:1; Mk.11:1; Lk.19:29
Beth-phelet (1), house of escape, Neh.11:26. See ***Beth-palet***
Beth-rapha (1), house of the giant, 1 Chr. 4:12. See ***Rapha***
Beth-rehob (2), house of the street, 491; e 576-1; Judg.18:28; 2 Sam.10:6
Bethsaida (7), house of fishing, c 77-2*; b 120-1*; Mt.11:21; Mk. 6:45; 8:22; Lk. 9:10; 10:13; Jn.1:44; 12:21
Beth-shan (3), house of ease, a 431-2,3; 1 Sam. 31:10-12; 2 Sam. 21:12. See ***Beth-shean***
Beth-shean (6), house of ease, a 431-2,3; Josh. 17:11-16; Judg.1:27; 1 Ki. 4:12; 1 Chr. 7:29. See ***Beth-shan***
Beth-shemesh (21), house of the sun, l 428-1;a 508-2; o 687-3; 1 Sam. 6:9-20; Jer. 43:13
  Slaying 50,070 explained, i 509-2
Beth-shemite (2), inhabitant of Beth-shemesh, 1 Sam. 6:14,18
Beth-shittah (1), house of the acacia, b 462-2; Judg. 7:22
Beth-tappuah (1), house of the apple, Josh.15:53
Bethuel (10), house in God, or dweller in God, Gen. 22:22-23; 24:15-50; 25:20; 28:2-5.
  The name of a town, 1 Chr. 4:30
Bethul (1), a town, Josh.19:4. Called Bethuel, 1 Chr. 4:30
Beth-zur (4), house of rock, or house of the god Zur. A man, 1 Chr. 2:45. A town.Josh.15:58; 2 Chr.11:7; Neh. 3:16
Betimes (5), in good time, soon, Gen. 26:31; 2 Chr. 36:15; Job 8:5; 24:5; Pr.13:24
Betonim (1), town in Gad, Josh.13:26
Betray (18). Only once in O.T., 1 Chr. 12:17. Used only twice in N.T. apart from betrayal of Christ, Mt.24:10; Mk. 13:12 Betrayal of Christ, Mt.26:16-23, 46; Mk.14:10-18; Lk.22:4-6; Jn. 6:64-71; 12:4; 13:2,11,21
Betrayed (19). Used only once apart from the betrayal of Christ, Lk. 21:16 Betrayal of Christ, Mt.10:4; 17:22; 20:18; 26:2,24-25,45-48; 27:3-4; Mk. 3:19; 14:21,41-44; Lk. 22:22; Jn.18:2-5; 1 Cor.11:23
Betrayers (1). Used only of the betrayal of Christ, Acts 7:52
Betrayest (1). Used only in connection withthe betrayal of Christ, Lk. 22:48
Betrayeth (3). Used only in connection with the betrayal of Christ, Mt.14:42; Lk. 22:21; Jn. 21:20. Out of 32 times betray and kindred words are used in Scripture, only 4 times is there a use apart from the betrayal of Christ
Betroth (4), Dt. 28:30; Hos. 2:19-20
Betrothed (9), Ex. 21:8-9; 22:16; Lev.19:20; Dt. 20:7; 22:23-28
Better (116). To obey is b. than sacrifice, 1 Sam.15:22
  Lovingkindness b. than life, Ps. 63:3
  17 b. things in Proverbs, 1109
  4 reasons 2 b. than 1, f 117-1
  20 b. things in Ecclesiastes, 1125
  Christ b. than prophets, angels, Moses, other priests, Melchisedec, Abraham, Aaron, O.T. sacrifices, O.T. heroes, parents, 449*
  B. for him than a millstone, Mt.18:6; Mk. 9:42; Lk.17:2
  B. to enter into life maimed, Mt.18:8; Mk. 9:43-47
  B. to marry than to burn, 1 Cor. 7:9
  B. to be with Christ, Phil.1:21-24
  B. than themselves, Phil. 2:3
  B. hope, Heb. 7:19
  B. promises, Heb. 8:6
  B. sacrifices, Heb. 9:23
  B. and enduring substance, Heb.10:34
  B. country, Heb.11:16
  B. resurrection, Heb.11:35
  B. thing for us, Heb.11:40
  B. things than that of Abel, Heb.12:24
  B. not to have known the way, 2 Pet. 2:21
Bettered (1), Mk. 5:26
Between (232). Enmity b. thee and the woman, thy seed and her Seed, Gen. 3:15
  Covenant b. Me and all flesh, Gen. 9:1-17
  Covenant b. Me and thee, Gen.17:1-17
  Lord watch b. me and thee, Gen. 31:49
  God sent evil spirit b., Judg. 9:23
  Lord judge b. me and thee, 1 Sam. 24:12
  Lord dwelleth b. cherubims, Ps. 80:1; 99:1; Isa. 37:16; Ez.10:2-7
  His fault b. thee and him alone, Mt.18:15
  Contention so sharp b. them, Acts 15:39
  No difference b. Jew and Greek, Rom. 10:12
  Middle wall of partition b. us, Eph. 2:14
  One God . . . one mediator b. God, 1 Tim. 2:5
  B. THE TESTAMENTS—history, 1576
Betwixt (15). See ***Between***
  Token of covenant b. Me, Gen.17:11
  In a strait b. two, having, Phil.1:23
Beulah (1), married, Isa. 62:4
Bewail (6), Lev.10:6; Dt. 21:13; Judg.11:37; Isa. 16:9; 2 Cor.12:21; Rev.18:9
Bewailed (3), Judg.11:38; Lk. 8:52; 23:27
Bewaileth (1), Jer. 4:31
Beware (28). 5 beware's of O.T., p. 344-1
  B. of 10 things, m 76-2*
  14 beware's of N.T., 544*
Bewitched (3), to be overwhelmed with wonder; to be led astray, Acts 8:9,11; Gal.3:1
Bewray (1), betray, Isa.16:3
Bewrayeth (3), to betray (Pr. 27:16); utter nothing (Pr. 29:24); make known (Mt. 26:73)
Beyond (54). Used 6 Ways:
  1 To the further side (Gen. 35:21)
  2 Beyond the time (Lev.15:25)
  3 Do more than (Num. 22:18; 24:13)
  4 B. or across (Dt. 3:20,25; 30:13; Josh. 9:10; 13:8; 18:7)
  5 B. the degree of capacity (Mk. 6:51; 2 Cor. 8:3; 10:14)
  6 B. reason (Gal.1:13)
Bezai (3), shining. 2 men, Ezra 2:17; Neh. 7:23; 10:18
Bezaleel (9), under God's shadow, v 711-3; Ex. 31:2; 35:30; 36:1-2; 37:1; 38:22; 1 Chr. 2:20; 2 Chr.1:5; Ez.10:30
Bezek (3), place, Judg.1:4-5; 1 Sam.11:8
Bezer (5), gold one. A man, 1 Chr. 7:37. A city of refuge, Dt. 4:43; Josh. 20:8; 21:36; 1 Chr. 6:78
Bible. 36 quotations NOT in, 1441
  9 characteristics of, o 917-3
  6 blessings of, p 917-3
  162 names and titles of, 1054-1055; n 917-3
  15 things B. does not say, 76
  B. divided dispensationally, 78; 90
  Authors of, see Summaries of Books
  Statistics of, see Summaries, and 819
  4 examples, Bible reading, b 386-1
  Must be obeyed, r 44-1*
  7 reasons not to be ashamed of, t 78-3*
  10 classes find B. hard to understand, 97*
  7 reasons simple to understand, 97*
  Hints on understanding, q 83-1*; c 84-1*; n 90-2*; n 93-3*
  10 proofs Mk.16:9-20 is genuine, a 96-3*
  So-called lost books of B., 159*
  7 reasons not understood, o 77-1*
  9 ways given to men, g 420-1*
  A tribute to, 423*
  21 names of, 422*
  Inspiration Discussed, 422*
  Degree the writers were inspired, 422*
  20 proofs of inspiration, 422*; l 139-3*
  3 ways it is confirmed, n 430-1*
  Easy to understand, a-j 434-1; k 478-2*
  Given in many ways, 449*
  Law and interpretation of, f 324-3*
  12 rules of interpretation, d 68-3*
  Secret of understanding, e 69-3*
  To be taken literally, t 78-3*
  Guide to reading B. In A Year, 1598
  Final word of authority, k 140-1*
  B. maps and charts, end of Index
  3 hindrances to growth thereby, r 68-1*
  Automatic growth when sowed, g 69-3*
  Enemies of, u 147-1*
  7 things about, t 78-3*
  A weapon for Christians, g 371-3*
  How received, d 393-3*
  Rightly divided, 78; 422*
  Ministers of, f 98-1*
  Custom of reading in public, n-o 107-1*
  Why its truth taken away, c 117-2*
  Moses' writings part of, e 74-3*
Bible Introduction
  Names of the Bible, 817
  How the Bible was given, 817
  Languages of the Bible, 817
  Divisions of the Bible, 817
  What the Bible is not, 817
  What the Bible is, 817
  Canon of the Bible, 818
  Formation of N.T. canon, 818
  The Apocryphal books, 818
  Inspiration of the Bible, 818
  The Bible a Revelation, 818
  Genuineness and authenticity of the Bible, 818
  Claims of the Bible itself, 818
  Testimony of secular history, 818
  Ancient manuscripts, 818
  Uncial manuscripts, 819
  Cursive manuscripts, 819
  Lectionaries, 819
  Patristic quotations, 819
  Ancient versions, 819
  How we got our English Bible, 819
  Bible chronology, 819
  How to interpret the Bible, 819
  How to read the Bible, 819
  Bible statistics, 819
Bible Manners and Customs:
  Slavery, i 21-3; b 41-3; d 42-2
  Bargaining, f-h 30-1; p-r 459-3*
  Guests, k-o 23-3; j 32-1; a 42-2*; b 52-1*; l-o 116-1*; d-m 193-2*
  Inheritances, 98; e 136-1*; f 357-3*
  Social ranks, e 38-1; c 64-1
  Eastern bottles, d 28-1; i 1006-1
  Carrying loads, d 28-1; h 58-1; d 90-1*
  Work of woman, e 31-3; w 41-1; s 120-3
  Courtship, dowry, marriage, l 32-1; b, i 41-1; a-f 41-3; m-t 49-3; a 366-1; v 428-3; a 475-1; a 2-1*; c 65-3*; n-p 167-3*; Mt. 25:1-13, notes
  Family life, d 33-3; m 34-1; a 38-1; q 458-1; k 87-2*; k, o 108-1
  Rending Clothes, 101
  Well-digging, v 36-2
  Death, funerals, mourning, m 51-3; i 67-3; k 73-3; c-d 73-3; h-i 74-3; j-k 206-2*; n-o 209-1; g 543-2; o 553-3; l 567-1; n 567-1; d 580-1; e 686-1; j 724-1; d 948-1; m 986-2; i 1116-2; f 1280-1; c 71-2*; g-i 114-1*; k 120-1*; w142-1*; v 188-1*; l 188-1*
  Shaving, bathing, o 59-3; o 106-2; n 133-3; a 367-3; i 368-1
  Raising seed to a brother, g 55-3
  Punishments for crimes, f-g 56-1; g 112-1; c 137-1; q 567-2; h 568-1; a 866-1; b 93-2*; g 180-1*; q 206-1*
  Divining cups, k 64-1
  Changing names, k 67-3; q 1445-2
  Using carts, f 66-2
  Laying on of hands, a 71-3
  Blood sacrifices abomination to Egyptians, d 116-1
  Human sacrifices, g 117-3
  Posture in prayer, k 118-1
  6 annual feasts in Egypt, m 119-2
  Feasts in Israel, h 121-1; l 582-1

Household furniture, h 115-3; k 123-2 h 337-3; d 1374-1; a 74-2*
Spitting on another, c 219-3; p 279-3
Kinsman redemption, 172; 499; d 495-3; e-j 496-1; c-g 497-3; h 498-1
Farming, f 351-2; k 374-1; s 459-2; o 494-2; t 495-3; k 496-1; d 655-3; s 67-3*; g 105-1*
Making eunuchs, d 370-2
Houses, j 554-2; m 458-1; c 868-1; c 64-2*; i 87-1*; f 90-1*; n 125-3*; n 134-1*
Using an ox-goad, a 455-1
Early Oriental locks, k-l 454-3
Riding white asses, l 457-2
Men in apartments of women, j 456-1
Robber bands, m 457-2; a 566-1; i 567-3
Pagan army spoils, p 458-1
Women welcoming victors, n 451-3; i 571-1; 558
Spear by leader's tent, o 546-3
Sowing places with salt, a 467-3
Watches of the night, j 462-1
Inns, c 482-3
Stock food, d 483-2
Women at feet of men, e 496-2
Courts, i 498-1
Bowing before superiors, j 495-1
Seeking an interview, i 512-2
Drinking horns, e 525-3
Taking a pledge, g 528-2
Shepherd's equipment, k 529-3
Sisters protected by brothers, e 582-1
Wives of deceased kings, b 619-1
Right of assylum, sacred places, f 618-1
Cutting flesh in worship, d 653-3
False fire on altars, e 653-3
Kissing idols, c 655-3
Gates, walls of cities, b-c 592-1
Debtor slaves, b 669-3
Bowing, i 23-3; q 536-2
Symbols of contempt, c 588-1,2; c 600-2
Tents for soldiers, a 597-1
Leading prisoners, e 696-1
Persian sacrifices of horses, g 702-3
Blinding captives, e 706-1
Heads of conquered, g 723-3
Declaration of war, c 826-1
Etiquette at Persian courts, g 845-1
Building cities, h 761-2
Blotting out accounts, c 1191-1
Faith in snow water, b 862-1
Clapping hands, i 941-1; k 1393-3
Fasting, 1043
Cakes made to idols, p 1276-2
Making pottery, o-q 1292-2
Mounts in siege of cities, b 1318-3
Fishing, b 1539-2
Separate apartments, worship, j 1563-3
Names in royal genealogies, q 1-2*
Posture of teachers, h 6-1*
Forced services, m 8-2*; c 112-1*
Food, m 4-1*
Storehouses, k 9-3*
Treasures, g 10-1*
Fuel, e 10-3*
Sounding trumpets in giving, g 9-3*
Invitations, p 42-1*
Insult to kings, c-e 42-2*
Eating, sign of friendship, k 46-2; p 193-3*
Hospitality, s 107-3; c 483-1; m 125-3*; o 143-3*; p 193-3*
Greetings, salutations, d 48-1; w 123-1*
Gifts to win favor, g 48-2; b 144-1*
Phylacteries, b 44-1*
Passovers, a-l 52-1*
Synagogue worship, e 63-1*; n 107-1
Scourging, t 56-1*
Vinegar to drink, e 56-3*
Release of prisoners, c 55-3*; k 92-3*
Washing hands, r 56-1*; r 74-1*
Eating neighbor's crop, k 65-3*
Enemies, i 40-1*
Giving thanks, b 76-1*
Garments, k 3-3*; d 95-1*; a-b 112-1*
Wearing king's garments, t 42-1*
Shoe latchet, o 62-1*
Money bags, e 130-3*
Kissing, c 41-3; a 115-3*; l 116-1*; j 303-1*
Eastern travellers, t 168-2*
Public conversation, a 169-3*; o 170-1*; q 409-2*
Mark of honor, c 194-1*
Identifying people, o 239-3*
Oaths, i 33-3; b 568-1; g 341-3
Wearing sandals, e 23-3; a 72-1*
Wearing veils, l 33-3
Covering the head, m 265-3
Uncovering the head, m 265-3
Going barefooted, f 374-1
Wearing ornaments, a 32-1; d 33-1; d-j` 163-3
Jewelry worn by men, b 56-1; v 156-2; u 158-3
Staff carried by men, c 56-1
Finger nail polish, 403
Loins girded, g 130-3*
Headdress, 414*
Reading and praying, o 107-1*; b 321-2*; c 394-1*
Priestly blessings, k 158-2*
Lifting up of hands, f 408-3*
Concerning children, r 103-1*
Shepherds and flocks, d 107-3
Money lenders, g 115-3*
Gladiators, b 311-3*
Bibliomancy, 1441
Bichri (8), youthful, 2 Sam. 20:1-22
Bid (17). Used 6 Ways in Scripture:
1 To command (Num.14:10; Mt.1:24)
2 To consecrate (Zeph.1:7)
3 To say or invite (Mt.14:28; 22:9)
4 To tell or advise (Mt. 23:3)
5 Say good-bye (Lk. 9:61)
6 Sanction (2 Jn.10)
Bidden (14), 1 Sam. 9:13,22; Mt. 22:3-8; Lk.14:7-24. See usage under Bid
Biddeth (1), 2 Jn.11
Bidding (1), 1 Sam. 22:14
Bidkar (1), sharp pain, 2 Ki. 9:25
Bier (2), an open coffin, 2 Sam. 3:31; Lk. 7:14
Bigotry, Isa. 65:5; Mk. 2:16; Lk. 9:49-50; 18:9-14; Acts 10:28,45
6 examples of, n 360-2*
Bigtha (1), given by fortune, Esther 1:10
Bigthan (1), gift of fortune, Esther 2:21
Bigthana (1), gift of fortune, Esther 6:2
Bigvai (6), happy. 3 men, j 803-3; Ezra 2:2,14; 8:14; Neh. 7:7,19; 10:16
Bildad (5), Bel has loved, Job 2:11; 8:1; 18:1; 25:1; 42:9
Bileam (1), foreigner. City, 1 Chr. 6:70
Bilgah (3), cheerful. 2 men, 1 Chr. 24:14; Neh. 12:5,18
Bilgai (1), bursting forth, Neh.10:8
Bilhah (11), timid. Jacob's concubine, Gen. 29:29; 20:3-7; 35:22-25; 37:2; 46:25; 1 Chr. 7:13. A city, 1 Chr. 4:29
Bilhan (4), timid. 2 men, Gen. 36:27; 1 Chr.1:42; 7:10
Bill (7). 5 times bill of divorce, Dt. 24:1-3; Isa. 50:1; Jer. 3:8; Mk.10:4. 2 times bond or writing of a debt signed by the debtor, Lk. 16:6-7. See ***Divorce***.
Sample b. of divorce, f 81-1*
Billows (2), Ps. 42:7; Jonah 2:3
Bilshan (2), searcher, Ezra 2:2; Neh. 7:7
Bimhal (1), pruning, 1 Chr. 7:33
Bind (49). Used 8 Ways in Scripture:
1 To fasten or tie (Ex. 28:28; 39:21; Josh. 2:18; Judg.15:10-13; 16:4-11)
2 Making a vow (Num. 30:2-3)
3 To control (Job 38:31)
4 Keep in the heart (Pr. 6:21; 7:3)
5 To seal or shut up (Isa. 8:16)
6 To heal (Isa. 61:1; Ez. 34:16; Hos. 6:1)
7 To overcome and have power over (Mt.12:29; 16:19; 18:18; Mk. 3:27; 5:3)
8 To impose upon others (Mt. 23:4)
Bindeth (9), Job 5:18; 26:8; 28:11; 30:18; 36:13; Ps.129:7; 147:3; Pr. 26:8; Isa. 30:26
Binding (5), Gen. 37:7; 49:11; Ex. 28:32;
Binea (2), wanderer, 1 Chr. 8:37; 9:43
Binnui (7), building up. 6 men, Ezra 8:33; 10:30,38; Neh. 3:24; 7:15; 10:9; 12:8
Bird (27). Wandering b., Pr. 26:2; 27:8; Isa.16:2
Ravenous b., Isa. 46:11; Ez. 39:4
Speckled b., Jer.12:9
Symbolizing demons, Rev.18:2
Bird's (1), Dt. 22:6
Birds (24). Clean b., Lev.14
Used as sacrifices, Lev.14
Singing of b. is come, Song 2:12
As b. flying, so will the Lord, Isa. 31:5
Pre-Adamite birds fled, Jer. 4:24-26
B. of the air, Mt. 8:20; Lk. 9:58
Symbol of demons, Mt.13:4,19,32
B. to help at Armageddon, Ez. 39:17; Mt. 24:28; Lk.17:34-36; Rev.19:17
38 Birds of Scripture:
Bat
Bittern
Cock
Cormorant
Crane
Cuckoo
Crow
Dove
Eagle
Glede
Gier eagle
Hawk
Nighthawk
Hen
Heron
Hoopoe
Kite
Lapwing
Owl
Great owl
Little owl
Screech owl
Osprey
Ossifrage
Ostrich
Partridge
Peacock
Pelican
Pigeon
Quail
Raven
Sparrow
Stork
Swallow
Swan
Swift
Turtledove
Vulture
Birds' (1), Dan. 4:33
Birsha (1), thick, Gen.14:2
Birth (15). Untimely b., Job 3:16; Ps. 58:8; Eccl. 6:3
B. of Jesus Christ was on this wise, Mt. 1:18-25
Many shall rejoice at his b., Lk.1:14
Blind from b., Jn. 9:1
I travail in b. again until, Gal. 4:19
Cried, travailing in b., Rev.12:2
Purification after b., f 102-2*
B. days of kings, k 27-2*; l 58-1
B. pangs, v 46-3*; a 216-1*; c 358-1*
New b. See ***Born again***
Birthday (3), Gen. 40:20; Mt.14:6; Mk. 6:21
Of kings, l 58-1; k 28-2*
Birthright (10) of Esau, Gen. 25:31-34; 27:36; Heb.12:16
Placing according to, Gen. 43:33
B. given to Joseph, 1 Chr. 5:1-2
22 Blessings of, 98
Birzavith (1), olive-oil well, 1 Chr. 7:31
Bishlam (1), peaceful, Ezra 4:7
Bishop (4), 1 Tim. 3:1-2; Tit.1:7; 1 Pet. 2:25
Defined, d 376-1*
16 qualifications of, 414*; 426*
Bishoprick (1), overseership, Acts 1:20
Bishops (1), Phil.1:1
Bit (3), Num. 21:6; Ps. 32:9; Amos 5:19
Bite (7), Eccl.10:8,11; Jer. 8:17; Amos 9:3; Mic. 3:5; Heb. 2:7; Gal. 5:15
Biteth (2), Gen. 49:17; Pr. 23:32
Bithiah (1), daughter of Jehovah, 1 Chr. 4:18
Bithron (1), gorge, 2 Sam. 2:29
Bithynia (2), province in Asia Minor, h 464-1*; Acts 16:7; 1 Pet.1:1
Bits (1), Jas. 3:3
Bitten (2), Num. 21:8-9
Bitter (38). 24 Bitter Things in Scripture:
1 Cry (Gen. 27:34; Esther 4:1)
2 Lives (Ex.1:14)
3 Herbs (Ex.12:8; Num. 9:11)
4 Waters (Ex.15:23; Rev. 8:11)
5 Water (Num. 5:18-27; Jas. 3:11)
6 Destruction (Dt. 32:24)
7 Clusters (Dt. 32:32)
8 Affliction (2 Ki.14:26)
9 Soul (Job 3:20)
10 Writings (Job 13:26)
11 Complaint (Job 23:2)
12 Words (Ps. 64:3)
13 End (Pr. 5:4)
14 Deceitful woman (Eccl. 7:26)
15 Backsliding (Jer. 2:19)
17 Lamentation (Jer. 6:26)
18 Weeping (Jer. 31:15)
19 Wailing (Ez. 27:31)
20 Day (Amos 8:10)
21 Nation (Hab.1:6)
22 Husbands (Col. 3:19)
23 Envying and strife (Jas. 3:14)
24 Belly (Rev.10:9-10)
Bitterly (9). B. curse, Judg. 5:23
B. dealt with, Ruth 1:20
B. weep, Isa. 22:4; 33:7
B. cry, Ez. 27:30; Zeph.1:14
B. provoked, Hos.12:14
B. wept, Mt. 26:75; Lk. 22:62
Bittern (3), a bird of the heron family inhabiting marshes and swamps, Isa.14:23; 34:11; Zeph. 2:14
Bitterness (22). B. of soul, 1 Sam.1:10; Job 7:11; 10:1; 21:25; Isa. 38:15
B. of death, 1 Sam.15:32
B. of heart, Pr.14:10
B. of spirit, Ez. 3:14
B. for Him, Zech.12:10
Put away all b., wrath, Eph. 4:31
Lest any root of b. spring, Heb. 12:15
7 complaints of b., g 862-1
10 examples of b., g 862-1
Bizjothjah (1), place of Jah's olives, Josh.15:28
Biztha (1), eunuch, Esther 1:10
Black (18). 10 Black Things in Scripture:
1 Hair (Lev.13:31,37)
2 Clouds (1 Ki.18:45; Jer. 4:28)
3 Decorations (Esther 1:6)
4 Skin through disease (Job 30:30)
5 Skin because of sun (Song 1:5-6)
6 Night (Pr. 7:9)
7 Gates because of being burned (Jer.14:2)
8 Body with dirt (Jer. 8:21; Lam. 5:10)
9 Horses (Zech. 6:2,6; Rev. 6:5)
10 Sun (Rev. 6:12)
Blacker (1), Lam. 4:8
Blackish (1), Job 6:16
Blackness (6), Job 3:5; Isa. 50:3; Joel 2:6; Nah. 2:10; Heb.12:18; Jude 13
Blade (5), Judg. 3:22; Job 31:22; Mt.13:26; Mk. 4:28
Blains (2), inflamed abscess, Ex. 9:9-10
Blame (4), Gen. 43:9; 44:32; 2 Cor. 8:20; Eph.1:4
Blamed (2), 2 Cor. 6:3; Gal. 2:11
Blameless (15). 3 Blameless Classes:
1 Christian laymen (1 Cor.1:8; Phil. 2:15; 1 Th. 5:23; 1 Tim. 5:7; 2 Pet. 3:14)
2 Bishops (1 Tim. 3:2; Tit.1:6-7)
3 Deacons (1 Tim. 3:10)
Blaspheme (10), 2 Sam.12:14; 1 Ki. 21:10-13; Ps. 74:10; Mk. 3:28-29; Acts 26:11; 1 Tim. 1:20; Jas. 2:7; Rev.13:6
Blasphemed (16). See ***Blaspheme***
4 Things Can Be Blasphemed:
1 God's name (Isa. 52:5; Rom. 2:24)
2 God, Himself (Isa. 65:7; Ez. 20:27; Rev.16:9-11,21; Mt.12:31-32)
3 The doctrine of God (1 Tim. 6:1)
4 The word of God (Tit. 2:5)
Blasphemer (1). Paul a former b., 1 Tim. 1:13
Blasphemers (2), Acts 19:37; 2 Tim. 3:2
Blasphemest (1), Jn.10:36
Blasphemeth (5), Lev. 24:16; Ps. 44:16; Mt. 9:3; Lk.12:10
Blasphemies (6), Ez. 35:12; Mt.15:19; Mk. 2:7; 3:28; Lk. 5:21; Rev.13:5
Blaspheming (1), Acts 13:45
Blasphemous (2), Acts 6:11,13
Blasphemously (1), Lk. 22:65
Blasphemy (14). Defined, a-b 22-1*
Laws against, 177,178
5 laws against, g 238-1
First penalty for, a 238-1
Day of rebuke, and b., 2 Ki.19:3; Isa. 37:3
B. against Holy Spirit, Mt.12:31-32; Mk. 3:29-30; Lk.12:10
Christ accused of b., Mt. 26:65; Jn.10:33
B. out of the heart, Mk. 7:22
Work of the flesh, Col. 3:8

Full of names of b., Rev.17:3
Blast (8), Ex.15:8; Josh. 6:5; 2 Sam. 22:16; 2 Ki. 19:7; Job 4:9; Ps.18:15; Isa. 25:4; 37:7
Blasted (5), Gen. 41:6,23,27; 2 Ki.19:26; Isa. 37:27
Blasting (5), Dt. 28:22; 1 Ki. 8:37; 2 Chr. 6:28; Amos 4:9; Hag. 2:17
Blastus (1), a branch, Acts 12:20
Blaze (1), to publish, Mk.1:45
Bleating (1), 1 Sam.15:14
Bleatings (1), Judg. 5:16
Blemish (62), a physical deformity
Sacrifices without (47 times), Ex.12:5; 29:1; Lev.1:3,10; 3:1,6; 4:3, etc.
Priests without, Lev. 21:17-23
Punishment for causing a b., Lev. 24:19-20
Absalom without b., 2 Sam.14:25
Christ as a lamb without, 1 Pet.1:19
Blemishes (2), Lev. 22:25; 2 Pet. 2:13
Bless (124). 4 Promises to Bless:
1 Abraham (Gen.12:2-3; 22:17)
2 Sarah (Gen.17:16)
3 Isaac (Gen. 26:3,24)
4 Israel (Ex. 20:24; Dt. 7:13; Ps.132:15)
Men are commanded to bless even those who curse them (Mt. 5:44; Lk. 6:28; Rom.12:14. Cp. 1 Cor. 4:12)
Many times:
Men of God blessed or promised blessings on others (Dt.15:4,10,18; 16:15; Ruth 2:4; Ps. 115:12-18)
Men prayed for God to bless them (1 Chr. 4:10; Ps. 28:9; 67:1-7)
Men and angels are commanded to bless God (Judg. 5:9; Ps.103:2,20-22; 134:1-3; 135:19-20; 145:21)
Men did bless God (Ps.16:7; 26:12; 34:1; 63:4; 103:1-2; 104:1)
Blessed (302). See ***Bless*** Above
12 Things Blessed By God:
1 Animals (Gen.1:22)
2 Man (Gen.1:28; 5:2)
3 The 7th day (Gen. 2:3)
4 Sons of Noah (Gen. 9:1)
5 Ishmael (Gen.17:20)
6 Abraham (Gen. 24:1,35)
7 Isaac (Gen. 25:11; 26:12)
8 Jacob (Gen. 35:9)
9 An Egyptian (Gen. 39:5)
10 Israel (Dt. 7:14; 12:7; 14:24; 15:14; 16:10)
11 Obed-edom (2 Sam. 6:11-18)
12 Christians (Eph.1:3)
The word "blessed" is used 2 ways: in giving praise to God; and in declaring blessedness (supreme happiness) to man. Such statements to man are called the beatitudes
23 Reasons Men Blessed (Praised) God:
1 Shem's line chosen of God (Gen. 9:26)
2 Finding a bride for Isaac (Gen. 24:27)
3 Abigail's blessing (1 Sam. 25:32,33)
4 Victory over Absalom (2 Sam.18:28)
5 Choice of Solomon as king (1 Ki.1:48; 10:9)
6 Solomon's wisdom (1 Ki. 5:7)
7 Temple being completed (1 Ki. 8:15)
8 Blessing upon Israel (1 Chr.16:36)
9 God's own greatness (1 Chr. 29:10,20; Ps. 18:46; 41:13)
10 Rebuilding the temple (Ezra 7:27)
11 Answered prayer (Ps. 28:6; 66:20)
12 Showing kindness (Ps. 31:21)
13 Loads of daily benefits (Ps. 68:19)
14 Giving strength and power (Ps. 68:35)
15 Wondrous things done (Ps. 72:18)
16 Keeping His people (Ps.124:6)
17 God's presence in earth (Ps.135:21)
18 Revelation (Dan. 2:19-20)
19 Deliverance from fire (Dan. 3:28)
20 The Messiah (Mt. 21:9; 23:39; Lk.1:68)
21 God's blessings (2 Cor.1:3)
22 All spiritual blessings (Eph.1:3)
23 The new birth (1 Pet.1:3)
38 Beatitudes.
Blessed (Supremely Happy) Are the Men
1 Walk not in counsel of ungodly, stand not in way of sinners, sit not in seat of scornful (Ps.1:1)
2 Put their trust in God (Ps. 2:12; 34:8; 40:4; 84:12; Jer.17:7)
3 Have sins forgiven, and to whom the Lord will not impute sin (Ps. 32:1-2)
4 Respect not the proud, and do not turn aside to lies (Ps. 40:4)
5 Consider the poor (Ps. 41:1)
6 Are chosen by God to approach Him
8 Have their strength in God (Ps. 84:5)
9 Know the joyful sound (Ps. 89:15)
10 Are chastened by God (Ps. 94:12)
11 Keep judgment and do righteousness at all times (Ps.106:3)
12 Fear the Lord (Ps.112:1; 128:1)
13 Are undefiled in the way (Ps.119:1)
14 Keep His testimonies and seek Him with a whole hearth (Ps.119:1)
15 Walk in His ways (Ps.128:1)
16 Sow beside the waters (Isa. 32:20)
17 Keep judgment and justice (Isa. 56:2)
18 Are poor in spirit (Mt. 5:3)
19 Mourn (Mt. 5:4)
20 Are meek (Mt. 5:5)
21 Do hunger and thirst after righteousness (Mt. 5:6)
22 Are merciful (Mt. 5:7)
23 Are pure in heart (Mt. 5:8)
24 Are peacemakers (Mt. 5:9)
25 Are persecuted for righteousness (Mt. 5:10)
26 Are reviled, persecuted, and talked about falsely for My sake (Mt. 5:11)
27 Will not be offended in Me (Mt.11:6)
28 See and hear (Mt.13:16)
29 Receive revelations (Mt.16:17)
30 Believe and yet have not seen (Jn. 20:29)
31 Endure temptation (Jas.1:12)
32 Continue in truth (Jas.1:25)
33 Read, hear, and keep the prophecy of this book (Rev.1:3; 22:7)
34 Die in the Lord (Rev.14:13)
35 Watch and keep garments and are not ashamed (Rev.16:15)
36 Are called to the marriage of the Lamb (Rev.19:9)
37 Have part in the first resurrection (Rev. 20:6)
38 Keep His commandments (Rev. 22:14)
Blessedness (3), Rom. 4:6,9; Gal. 4:15
Blessest (3), Num. 22:6; 1 Chr.17:27; Ps. 65:10
Blesseth (8), Gen. 27:29; Num. 24:9; Dt. 15:6; Ps. 10:3; 107:38; Pr. 3:33; 27:14; Isa. 65:16
Blessing (66). First b., 77
2 conditions of b., a 133-1; c 134-3; i 345-3; 663
5 conditions of b., e 378-1
3 conditions of b., n 626-2
2fold b., l 916-1
4fold b., p 926-2
4 conditions of B., 901; h 1292-1
12fold b. of God, 901
12 Kinds of Blessing:
1 Man's (Gen.12:2; Zech. 8:13)
2 Birthright (Gen. 27:12-41)
3 Promises (Gen. 28:4; Heb. 7:6), or justification (Gal. 3:13-14)
4 Good crops (Lev. 25:21)
5 The opposite of a curse (Dt. 30:1-19)
6 Riches (Pr.10:22)
7 Prosperity and health (Isa. 44:3)
8 Showers (Ez. 34:26)
9 Material prosperity (Mal. 3:10)
10 All the blessings of the gospel for body, soul, and spirit, here and hereafter (Rom. 15:29)
11 Justification by faith (Gal. 3:13-14)
12 Praise (Jas. 3:10)
Blessings (12). Defined, a 905-1; j 364-1*
B. of heaven above, Gen. 49:25
B. of the deep, Gen. 49:25
B. of the breasts, Gen. 49:25
B. of thy father, Gen. 49:25-26
B. of goodness, Ps. 21:3
B. upon the head, Pr.10:6
B. of the faithful man, Pr. 28:20
B. come upon you, Dt. 28:2
I will curse your b., Mal. 2:2
B. in heavenly places, Eph.1:3
3 b. in Genesis 1-2, o 3-1
3 b. at Sinai, b 133-1
24 b. of Israel, i 241-3
21 b. of obedience, 401
27 conditional b., 394
12 b. of obedience, e 351-1
10 b., walking with God, 402
21 b. of obedience, f 378-1
14 b. of Palestinian covenant, c 351-3
5 b., choosing God, s 385-3
2 b., keeping law, k 390-1
4 b. of Judah, k 391-1
5 b. of Levi, l 391-2
3 b. of Benjamin, t 391-3
11 b. of Joseph, a 391-3
4 b. of Zebulun-Issachar, b 392-1
5 b. of Gad, c 392-1
2 b. of Dan, d 392-1
2 b. of Naphtali, e 392-1
3 b. of Asher, f 392-1
12 b. of the tribes, a 392-1
20 b. of the last days, 400
32 b. for man, 608
8 b. for obedience, 663
3 b. for obedience, g 760-2
16 b. of trust in God, j 911-3
3 b. from God, a 915-1
6 b. of heaven, l 917-3
6 b. of the Word of God, p. 917-3
8 b. of God, o 918-3
8 future b., q 919-1
14 b. for sheep, l 920-1
10 b. for the meek, c 921-3
12 b. for David, l 924-3
12 b. for the righteous, f 927-1
10 b. from God, l 928-1; n 1010-3
3 b. of trust, c 933-2
7 b. of mercy, d 935-3
10 b. for the righteous, m 982-1; d 1012-4
14 b. for saints, b 989-2
5 b. for the psalmist, d 1005-3
2 b. for saints, l 1014-3
30 b. from God, 1036
20 b. for the Millennium, 1037
7 b. for waiting on God, 1041
10 b. of the truth, 1045
5 b. for the righteous, 1046
10 b. of righteousness, 1056
15 b. of Davidic covenant, 1059
10 b. for obedience, b 1064-3
6 b. of wisdom, p 1066-1
12 b. of fear, p 1083-1
3 b. of fear, u 1089-1
22 b. in restoration, g 1319-1
7 b. to those who walk uprightly, l 1526-1
All b. contingent upon obedience without exception, Ex.15:26; 19:5; 20:6; 23:22; Lev. 26; Dt. 28; 1 Ki. 2:3-4; Mt.10:22; Col.1:23; Heb. 3:6,14; 6:11
Blew (23). Referring to blowing trumpets (18 times), Josh. 6:8-20; Judg. 3:27; 6:34
Wind b., Mt. 7:25-27; Jn. 6:18
Blind (82). Used 2 Ways in Scripture:
1 Of physical blindness (Ex. 4:11; Lev.19:14; 21:18; Mt. 9:27; 11:5; Jn. 9)
2 Of spiritual blindness (Isa. 56:10; Mt.15:14; 23:16-17,24-26; Rom. 2:19; 2 Pet.1:9; Rev. 3:17)
B. leaders, t 27-3*; k 45-3*
Blind-man's buff, a game, l 152-2*
Blinded (5), Jn. 12:40; Rom.11:7; 2 Cor. 3:14; 4:4; 1 Jn. 2:11
Blindeth (1), Ex. 23:8
Blind-folded (1), Lk. 22:64
Blindness (7). A curse, Gen.19:11; Dt.28:28; 2 Ki. 6:18; Zech.12:4
B. in part happened to Israel, Rom.11:25
B. of the heart, Eph. 4:18
B. disqualified priests, Lev. 21:18
rifice, Lev. 22:22; Dt.15:21; Mal.1:8
B. miraculously given, Gen.19:11; 2 Ki. 6:18-23; Acts 9:8-9; 13:11
B. of spirit caused by hardness of heart and personal unbelief (Mt.13:14-17; Rom.11:25; 2 Cor. 3:14-15; Eph. 4:18); by Satan (2 Cor. 4:4); and by sin (2 Pet.1:9)
B. healed, Mt. 9:27-30; Mk. 8:22-25; Jn. 9
B. of spirit can be healed, 2 Cor. 5:17-18; Eph. 5:8; Col.1:13; 1 Pet.1:18-23
B. of body can be healed, Isa. 35:5; 42:7; Mt.11:5; Jn.14:12; 1 Pet. 2:24
4 causes of spiritual b., e 1170-1
9 cases of b., b 25-3
Block (1). Stumbling block, Isa. 57:14
Blitzkrieg, s 422-3
Blood (447). Life of the flesh, Lev.17:11
B. first shed by Cain, Gen. 4:10-11
Shedding blood forbidden, Gen. 9:6
Eating blood forbidden, Gen. 9:4; Lev. 3:17; 7:26-27; 17:10-14; Dt.15:23; Acts 15:20,29
Penalty for shedding b., Gen. 9:5-6; Num. 35:19-33; Gal. 5:19-21
Token of obedience, c-d 121-3
Use of b., j 142-2; d 151-1
Applied to ears, hands, toes, 185
20 places b. applied, g 200
Sprinkled with oil, g 206
Woman's issue of b., 252
Atonement for the soul, g 224-1
Christ's absolutely necessary to remit sins, Mt. 26:28; Jn. 6:53-56; 19:34; Acts 20:28; Rom. 3:24-25; 5:9; 1 Cor.10:16; 11:25; Eph.1:7; 2:13; Col.1:14,20; Heb. 9:6-28; 10:19-20,29; 12:24; 13:12,20; 1 Pet.1:2,18-23; 1 Jn.1:7; 5:6-8; Rev.1:5-6; 5:9; 7:14; 12:11. See ***Atonement***
Blood and water, Jn.19:34. It is believed by some that Christ's heart was actually ruptured as a consequence of the mental agony and sorrow because of the sins and sicknesses of men; that the blood flowed through the break into the caul of the heart and became mixed with the water in the heart-sac; and that it was poured out. Cp. Hos.13:8
Bloodguiltiness (1), Ps. 51:14
Bloodthirsty (1), Pr. 29:10
Bloody (16). B. husband, Ex. 4:25-26
B. man, 2 Sam.16:7-8; Ps. 55:23; 59:2
B. house, 2 Sam. 21:1
B. crimes, Ez. 7:23
B. city, Ez. 22:2; 24:6-9; Nah. 3:1
B. flux, Acts 28:8
Bloomed (1), Num.17:8
Blossom (6), Num.17:5; Isa. 5:24; 27:6; 35:1-2; Hab. 3:17
Blossomed (1), Ez. 7:10
Blossoms (2), Gen. 40:10; Num.17:8
Blot (13). Blot me out of book, Ex. 32:32
Whosoever hath sinned against Me, him will I b. out of My book, Ex. 32:33
B. out their name, Num. 5:23; Dt. 9:14; 29:20; 2 Ki.14:27
B. out remembrance of Amalek, Dt. 25:19
B. out my transgressions, Ps. 51:1,9
B. his name out of book Rev. 3:5
Blots. 8 things God blots out, 399
Blotted (6). Name b. out of book of life, Ps. 69:28; 109:13
B. out sins, Isa. 44:22; Acts 3:19
Aaron's name b. out, 153
Blotteth (1), Isa. 43:25
Blotting (1) out the law, Col. 2:14
7 Uses of "blotting out", 187
Blow (39). B. alarm, Num.10:5-10
B. with the wind, Ex.15:10; Ps. 78:26
B. of Thine hand, Ps. 39:10
B. the fire, Ez. 21:31; 22:20
Bloweth (4), Isa.18:3; 40:7; 54:16; Joel 3:8
Blowing (4), Lev. 23:24; Num. 29:1; Josh. 6:9,13
Blown (4), Job 20:26; Isa. 27:13; Ez. 7:14; Amos 3:6

with the curtains and furnishings of the tabernacle and temple (Ex. 25:4; 26:1-4,31-36; Num. 4:6-12), and the garments of the priests (Ex. 28:5-37; 39:1-31). Also used of a ribbon on outer garments, j, m 286-1; Num.15:38
Blueness (1) of a wound, Pr. 20:30
Blunt (1), Eccl.10:10
Blush (3), Ezra 9:6; Jer. 6:15; 8:12
Boanerges (1), sons of thunder, Mk. 3:17
Boar (1), Ps. 80:13
Board (17), Ex. 26:16-21; 36:21-30
Boards (41). Of tabernacle, 94; Ex. 26:15-29; 27:8; 35:11; 36:20-34; 38:7; 39:33; 40:18; Num. 3:36; 4:31
Boast (20). Used 4 Ways in Scripture:
  1 Of vaunting self (1 Ki. 20:11; 2 Chr. 25:19; Ps. 49:6; 94:4; 97:7; Pr. 27:1)
  2 Of selfish religious pride (Rom. 2:17,23; 11:18)
  3 Of praise to God (Ps. 34:2; 44:8)
  4 Lawful priase of others (2 Cor. 9:2; 10:8-16; 11:16)
  10 things men b. about, f 284-2*
Boasted (2), Ez. 35:13; 2 Cor. 7:14
Boasters (2), a 280-2*; Rom.1:30; 2 Tim. 3:2
Boastest (1), Ps. 52:1
Boasteth (4), Ps.10:3; Pr. 20:14; 25:14; Jas. 3:5
Boasting (9), Acts 5:36; Rom. 3:27; 2 Cor. 7:14; 8:24; 9:3-4; 10:15; 11:10,17
  4 Examples of Boasting:
  1 Goliath (1 Sam.17)
  2 Ben-hadad (1 Ki. 20:10)
  3 Sennacherib (2 Ki.18:19; Isa. 38)
  4 Disciples (Lk.10:17)
Boastings (1), Jas. 4:16
Boat (6), 2 Sam.19:18; Jn. 6:22; Acts 27:16,30-32
Boats (1), Jn. 6:23
Boaz (24), fleetness. Husband of Ruth, a 494-2; Ruth 2:1-23; 3:2–4:21; 1 Chr. 2:11-12. Called ***Booz***, Mt.1:5; Lk. 3:32
  Name of brazen pillar, 1 Ki. 7:21; 2 Chr. 3:17
Brocheru (2), youth, 1 Chr. 8:28; 9:44
Bochim (2), a place of weeping, Judg. 2:1-5
Bodies (31) of men, Gen. 47:18; 1 Sam. 31:12; Job 13:12; Jer. 31:40; 33:5; 34:20
  B. of cherubim, Ez.1:11,23
  Many b. of saints arose, Mt. 27:52
  Dishonor their own b., Rom.1:24
  Quicken your mortal b., Rom. 8:11
  Present your b. living sacrifice, Rom.12:1
  Your b. members of Christ, 1 Cor. 6:15
  Celestial . . . terrestrial b., 1 Cor.15:40
  Love wives as own b., Eph. 5:28
  B. washed in pure water, Heb.10:22
  Dead b. of 2 witnesses, Rev.11:8-9
Bodily (4), Lk. 3:22; 2 Cor.10:10; Col. 2:9; 1 Tim. 4:8
Body (173). 20 Facts About the Body:
  1 Fruit of b. (Dt. 28:4,11,18,53; 30:9)
  2 Whole b. cast to hell (Mt. 5:29-30)
  3 Light of body, the eye (Mt. 6:22)
  4 B. more than meat, clothes (Mt. 6:25)
  5 Both b. and soul in hell (Mt.10:28)
  6 From his b. went aprons (Acts 19:12)
  7 B. of sin (Rom. 6:6)
  8 Mortal b. (Rom. 6:12). See 1030
  9 Mortify deeds of b. (Rom. 8:13)
  10 Redemption of b . (Rom. 8:23)
  11 Many members of b. (Rom.12:4-5)
  12 Not for fornication (1 Cor. 6:13-18)
  13 Temple of Spirit (1 Cor. 3:16; 6:19)
  14 Glorify God in b. (1 Cor. 6:20)
  15 Must be kept under (1 Cor. 9:27)
  16 All acts of b. judged (2 Cor. 5:10)
  17 Becomes immortal (1 Cor.15:51-56)
  18 Only part that dies at physical death (Jas. 2:26)
  19 Body-sleep, not soul-sleep, taught in Scripture, 1485; 398*
  20 Wonder of b., 1028
  See 15 Commands About The b., 306*; and e-i 324-1*
  1 Like the present b. in outward appearance (1 Cor.15:34-38)
  2 God makes all such bodies (1 Cor.15:38)
  3 Becomes a spiritual b. (1 Cor.15:44)
  4 Will be like Christ's (Phil. 3:20-21)
  The Body of Christ (Believers):
  1 Made up of those in Christ (Rom.12:5)
  2 One bread and one b. (1 Cor.10:17)
  3 Made up of many members (1 Cor.12:12)
  4 Men made a part of it by the Spirit (1 Cor. 12:13; Jn. 3:3,6)
  5 The church is the b. of Christ (Eph.1:22-23; Col.1:18,22)
Body's (1), sake, which is the church, Col.1:24. Cp.1:18; Eph.1:22-23
Bohan (2), thumb, c 426-1; g 433-2
Boil (16), defined, h-i 117-3. See ***Boils***
Boiled (3), 1 Ki.19:21; 2 Ki. 6:29; Job 30:27
Boiling (1), Ez. 46:23
Boils (2), tumors, Ex. 9:11; Job 2:7
  On Egyptians, Ex. 9:9-11
  On Hezekiah, 2 Ki. 20:7; Isa. 38:21
  See Lev. 8:31;13:18-23; Ez. 24:5
Boisterous (1), defined, n 28-1*; Mt.14:30
Bold (11). Righteous b. as lion, Pr. 28:1. See ***Boldness***
Boldly (13). Come b. to throne of grace, Heb. 4:16. See ***Boldness***
Boldness (10). B. and access to God, Eph. 3:12; Heb. 4:16; 10:19
  B. in judgment, 1 Jn. 4:17
  Examples of Boldness:
  1 Sons of Jacob (Gen. 34:25)
  2 Elijah (Rom.10:20)
  3 Jesus Christ (Jn. 7:26)
  4 Joseph (Mk.15:43)
  5 Peter and John (Acts 4:13)
  6 Paul (Acts 9:27-29)
  7 Paul and Barnabas (Acts 13:46)
Bolled (1), Ex. 9:31
Bolster (5), 1 Sam.19:13; 26:7-16
Bolt (1), 2 Sam.13:17
Bolted (1), 2 Sam.13:18
Bond (19). Used 6 Ways In Scripture:
  1 Binding by an oath (Num. 30:2-12)
  2 Literal bonds (Job 12:18)
  3 Binding by covenant (Ez. 20:37)
  4 Binding by Satan (Lk.13:14-16)
  5 Binding by lust (Acts 8:23)
  6 Slavery (1 Cor.12:13; Gal. 3:28; 6:8; Col. 3:11; Rev.13:16; 19:18)
Bondage (39), slavery, Ex. 6:5-9; 13:3,14; 20:2; Jn. 8:33; Rom. 8:15,21; 1 Cor. 7:15; Gal. 2:4; 4:3-9; 5:1; Heb. 2:15; 2 Pet. 2:19
  6 Things One Can Be A Slave To:
  1 Men (Ex.1:14; 2:23; 6:5; Jn. 8:33)
  2 Satan (Rom. 8:15,21; Heb. 2:14-15)
  3 False religion (Gal. 2:4)
  4 The law (Gal. 5:1)
  5 Worldly things (Gal. 4:3)
  6 Sin (2 Pet. 2:19-20)
Bondmaid (2), Lev.19:20; Gal. 4:22
Bondmaids (2), Lev. 25:44
Bondman (6), Gen. 44:33; Dt.15:15; 16:12; 24:18,22; Rev. 6:15
Bondmen (17), slaves, Gen. 43:18; 44:9; Lev. 25:42-46; 26:13; Dt. 6:21; 7:8; 28:68; Josh. 9:23; 1 Ki. 9:22; 2 Ki. 4:1; 2 Chr. 28:10; Ezra 9:9; Esther 7:4; Jer. 34:13
Bonds (26). Used 2 Ways in Scripture:
  1 Of vows (Num. 30:5-7,14)
  2 Of chains (Jer. 5:5; 27:2; 30:8; Acts 20:23; 23:29; 25:14; 26:29-31; Eph. 6:20; Phil.1:7-16; Heb.10:34; 11:36; 13:3)
Bondservant (1), Lev. 25:39
Bondservice (1), 1 Ki. 9:21
Bondwoman (8), Gen. 21:10-13; Gal. 4:23-31
Bondwomen (3), Dt. 28:68; 2 Chr. 28:10; Esther 7:4
Bone (19). B. of my bones, Gen. 2:23
  B. of lambs not to be broken, Ex.12:46
  B. of cleaves to my skin, Job 19:20
  B. of Him shall not be broken, Jn.19:36
  He keepeth His b., not one broken, Ps. 34:20
  Health to b., Pr. 3:8; 15:30; 16:24
  Rottenness of b., Pr.12:4; 14:30
  Valley of dry b., Ez. 37:1-11
  Full of dead men's b., Mt. 23:27
  Spirit hath not flesh and b., Lk. 24:39
  Of His body, flesh, and b., Eph. 5:30
Bonnets (6), Ex. 28:40; 29:9; 39:28; Lev. 8:13; Isa. 3:20; Ez. 44:18
Book (190). B. of generations, g 8-1
  B. written by Moses, Ex.17:14, note
  B. of wars of the Lord, Num. 21:14
  B. of the law for kings, Dt.17:18
  B. of the law in the ark, Dt. 31:26
  B. of the law in the mouth, Josh.1:8
  B. written in by Joshua, Josh. 24:26
  B. Written by Samuel, 1 Sam.10:25; 1 Chr. 29:29
  B. of Jasher, 2 Sam.1:18
  B. of acts of Solomon, 1 Ki.11:41
  B. of the chronicles of the kings of Israel (15 times), 1 Ki.14:19
  B. of the chronicles of the kings of Judah (16 times), 1 Ki.15:7,23
  B. of the kings of Judah and Israel (7 times), 2 Chr. 25:26; 28:26
  B. of the kings, 2 Chr.16:11
  B. of the covenant, 2 Ki. 23:21
  B. of Nathan the prophet, 1 Chr. 29:29; 2 Chr. 9:29
  B. of Gad the seer, 1 Chr. 29:29
  B. of Shemaiah the prophet, 2 Chr.12:15
  B. of Iddo the seer, 2 Chr.12:15
  B. of Jehu, 2 Chr. 20:34
  B. of the records of Persia, Ezra 4:15
  B. of the chronicles, Neh.12:23
  B. of the chronicles of the kings of Media and Persia, Esther 10:2
  B. that is sealed, Isa. 29:11
  B. of the Lord, Isa. 34:16
  B. of Jeremiah, Jer. 51:60
  B. of the vision of Nahum, Nah.1:1
  B. of remembrance, Mal. 3:16
  B. of the generation of Jesus, Mt.1:1
  B. of the prophet of Esaias, Lk. 4:17
  B. of Psalms, Lk. 20:42; Acts 1:20
  Book of life. Defined, b 958-1
    7 proofs Aaron's name in, 187
    Aaron's name blotted out, 187
    Aaron's name re-written in, 187
    Referred to 12 times, 187
    7 things called, 1060
    7 things about, 1060
    Names can be blotted out of, j 503-3*
Books (8), Eccl.12:12; Dan. 7:10; 9:2; Jn. 21:25; Acts 19:19; 2 Tim. 4:13; Rev. 20:12
Booth (2), Job 27:18; Jonah 4:5
Booths (9), a 507-1; Gen. 33:17; Lev.23: 42-43; Neh. 8:14-17
Booties (1), Hab. 2:7. See ***Booty***
Booty (3), prey; spoils, Num. 31:32; Jer. 49:32; Zeph.1:13. See ***Booties***
  Purification of, a 315-3
  Division of, b 315-3
Booz (3), Mt.1:5; Lk. 3:32. See ***Boaz***
Border (158). Used 4 Ways in Scripture:
  1 Boundary (Gen.10:19; Josh.15:1-47)
  2 Extremity (Gen. 49:13; Num. 20:16)
  3 Edge of garment (Ex. 25:25-27; 28:26; 37:12-17; Mk. 6:56; Lk. 8:44)
  4 Land, as land of wickedness (Mal.1:4)
Borders (43). See ***Border***
  Of garments, l, m 286-1; Num.15:38
Bore (2), Ex. 21:6; Job 41:2
Bored (1), 2 Ki.12:9
Born (154), brought into life by birth
  Daughters were b. to them, Gen. 6:1
  B. after the flood, Gen.10:1
  B. unto trouble, as sparks fly, Job 5:7
  B. like wild ass's colt, Job 11:12
  B. of woman is but few days, Job 14:1
  B. Jesus, who is called, Mt.1:16
  B. in Bethlehem, Mt. 2:1
  B. king of the Jews, Mt. 2:2
  B., not of blood, nor of, Jn.1:13
  B. blind, Jn. 9:2,19,20,32,34
  B. in sins, Jn. 9:34
  B. of the flesh, Gal. 4:23,29; Jn. 3:6
  B. of God, 1 Jn. 3:9; 4:7; 5:1-4,18
  B. of water and of the Spirit, Jn. 3:5
  B. of the Spirit, Jn. 3:6,8
Born again, Jn.1:13; 3:3,7; 1 Pet.1:23
  Defined, b-g 166-1*; 471*
  How to be born again, a, m 486-2*
  Not by water baptism, f 166-1*. See ***Baptism***
  What brings the experience, c 31-1*
  4 things to do after being, n 77-3*
  Not natural birth, e-f 166-1*
  Water of the new birth, f 166-1*
  Not Spirit baptism, j 236-1*; c-i 253-3*
  In O.T. days, p 514-1; p 358-3*
  10 facts about the new birth, 362*
  15 proofs can be more than once, 362* See ***Regeneration***
  8 blessings of being, p. 486-3*
Borne (30). B. chastisement, Job 34:31
  B. reproach, Ps. 69:7
  B. our griefs, Isa. 53:4
  B. their iniquities, Lam. 5:7
  B. lewdness, Ez.16:58
  B. shame, Ez. 32:24-25; 36:6; 39:26
  B. burden and heat of day, Mt. 20:12
  B. grievous burdens, Mt. 23:4; Lk.11:46
  B. witness of Me, Jn. 5:37
  B. image of the earthy, 1 Cor.15:49
  B. tribulation, Rev. 2:3. See Bear
Borrow (8), r 109-2; b 109-3; Ex. 3:22; 11:2; 22:14; Dt.15:6; 28:12; 2 Ki. 4:3; Mt. 5:42
Borrowed (3), Ex. 12:35; 2 Ki. 6:5; Neh. 5:4
Borrower (2), Pr. 22:7; Isa. 24:2
Borroweth (1), Ps. 37:21
Boscath (1), city, 2 Ki. 22:1. See ***Bozkath***
Bosom (41). b. of fools. Eccl. 7:9
  Shall men give into your b., Lk. 6:38
  By the angels into Abraham's b., Lk.16:22
  Lazarus in his b., Lk.16:23
  B. of the Father, Jn.1:18
  B. of Jesus, Jn.13:23
Bosor (1), 2 Pet. 2:15. See ***Beor***
Boss, b 868-1
Bosses (1), part of bucklers, Job 15:26
Botany. See Under 84 Words Below:
  Algum
  Almond
  Aloe
  Anise
  Apple
  Ash
  Balm
  Barley
  Bay
  Bean
  Box
  Bramble
  Bulrush
  Camphire
  Cane
  Cassia
  Cedar
  Chestnut
  Cinnamon
  Cockle
  Coriander
  Corn
  Cucumber
  Cummin
  Cypress
  Date
  Ebony
  Elm
  Fig tree
  Fir tree
  Fitch
  Flag
  Frankincense
  Galbanum
  Gall
  Garlic
  Gopherwood
  Gourd
  Grass
  Hazel
  Heath
  Hemlock
  Husk
  Hyssop
  Juniper
  Leeks
  Lentiles
  Lily
  Mallow
  Mandrake
  Melon
  Millet
  Mint
  Mulberry
  Mustard
  Myrrh
  Myrtle
  Nettle
  Nut
  Oak
  Olive
  Onion
  Palm
  Pine
  Pomegranate
  Poplar
  Reed
  Rose
  Rue
  Saffron
  Shittim
  Spikenard
  Stacte
  Sycamine
  Sycamore
  Tare
  Teil
  Thistle
  Thorn
  Thyine
  Vine
  Wheat
  Willow
  Wormwood
Botch (2), boil; ulcer, Dt. 28:27,35
Both (361). B. naked, man-wife, Gen. 2:25
  B. small and great, Ps.104:25; 115:13
  B. rich and poor, Ps. 49:2
  B. young men and maidens, Ps.148:12
  B. an abomination, Pr.17:15; 20:10
  B. house of Israel, Isa. 8:14
  B. soul and body, Isa.10:18; Mt.10:28
  B. Prophets and priest, Jer.14:18
  B. man and beast, Jer. 21:6
  B. young and old, Jer. 31:13
  B. Jews and Gentiles, Rom. 3:9

B. gifts and sacrifices, Heb. 9:9
B. the Father and the Son, 2 Jn. 9
Bottle (15). B. of water, Gen. 21:14,19
B. of milk, Judg. 4:19
B. of wine, 1 Sam.10:3; 16:20
B. of tears, Ps. 56:8
Bottles (19). B. of heaven, Job 38:37
Old b., Mt. 9:17; Mk. 2:22; Lk. 5:37
New b., Mt. 9:17; Mk. 2:22; Lk. 5:38
Bottom (20). Blood at b. of altar (9 times), Ex. 29:12; Lev. 4:7-34; 5:9; 8:15
B. of sea, Ex.15:5; Job 36:30
Veil rent from top to b., Mt. 27:51
Bottoms (1), Jonah 2:6
Bottomless (7) pit, p 294-2*; g 526-1*; Rev. 9:1-2,11; 11:7; 17:8; 20:1,3. See ***Hell***
Bough (7), Gen. 49:22; Judg. 9:48-49; Isa.10:33; 17:6,9
Boughs (18), Lev. 23:40; Dt. 24:20; 2 Sam. 18:9; Job 14:9; Ps. 80:10-11; Song 7:8; Ez.17:23; 31:3-15; Dan. 4:12
Bought (44). B. all of Egypt, Gen. 47:20
B. a wife, Hos. 3:2
B. in the temple, Mt. 21:12
B. potter's field, Mt. 27:7
B. with a price, 1 Cor. 6:20; 7:23
B. the whole human race, 2 Pet. 2:1
Bound (102). B. with fetters, Gen. 22:9; 39:20; Judg.16:21; 2 Ki. 25:7
B. with scarlet cord, Gen. 38:28
B. by an oath, Num. 30:4-11; Acts 23:12,14,21; Rom. 7:2
B. with 2 new cords, Judg.15:13
B. with foolishness, Pr. 22:15
B. with power, Mt.16:19; 18:18; Lk.13:16
B. by spirit, Acts 20:22
B. by law, Rom. 7:2; 1 Cor. 7:27,39
B. by obligation, 2 Th.1:3; 2:13
Bounds (8), Ex.19:12,23; 23:31; Dt. 32:8; Job 14:5; 26:10; Acts 17:26
Bountiful (2), Pr. 22:9; Isa. 32:5
Bountifully (5), Ps.13:6; 116:7; 119:17; 142:7; 2 Cor. 9:6
Bountifulness (1), 2 Cor. 9:11
Bounty (3), 1 Ki.10:13; 2 Cor. 9:5
Bow (99). Used 8 ways in Scripture:
1 Of a rainbow (Gen. 9:13-16)
2 Of a weapon (Gen. 27:3; 48:22)
3 Of bowing down to others (Gen. 27:29)
4 Of bowing down to idols (Ex. 20:5)
5 Of marriage relationship (Job 31:10)
6 Of listening (Ps. 86:1; Pr. 5:1)
7 Of death (Eccl.12:3)
8 Of bowing down in worship (Eph. 3:14; Phil. 2:10). See n 685-3
Bowed (78). Used of bowing down in:
1 Humility before others (Gen.18:2; 19:1; 23:7,12; 33:3-7)
2 Prayer (Gen. 24:26,48)
3 Worship (Ex. 4:31; 12:27)
4 Bending over because of weakness (Gen. 47:31; 1 Ki.1:47)
5 Deep humility before God (Ps. 35:14; 38:6; 44:25; 57:6)
6 Discouragement (Ps.145:14; 146:8)
7 Bending over because of satanic power (Lk. 13:11-16)
8 Death (Jn.19:30)
Bowels (39). Used 2 Main Ways:
1 Of literal bowels (Gen. 15:4; 25:23; Num. 5:22; 2 Sam. 20:10; Acts 1:18)
2 Of deep compassion and love (Gen. 43:30; 2 Cor. 6:12; Phil.1:8; 2:1; Col. 3:12; 1 Jn. 3:17). See d 342-1*
Boweth (3), Judg. 7:5; Isa. 2:9; 46:1
Bowing (4), Gen. 24:52; Ps.17:11; 62:3; Mk.15:19
Bowl (17), Num. 7:13-85; Judg. 6:38; Eccl.12:6; Zech. 4:2-3
Bowls (24), Ex. 25:29-34; 37:16-20; Num. 4:7; 7:84; 1 Ki. 7:41-42,50; 2 Ki.12:13; 25:15; 1 Chr. 28:17; Jer. 52:18-19; Amos 6:6; Zech. 9:15; 14:20
Bowmen (1), Jer. 4:29
Bows (13), 554; n 685-3; 1 Sam. 2:4; 1 Chr. 12:2; 2 Chr.14:8; 26:14; Neh. 4:13-16; Ps. 37:15; 64:3; 78:9; Isa. 5:28; 7:24;
Bowshot (1), Gen. 21:16
Box (8), 2 Ki. 9:1-3; Isa. 41:19; 60:13; Mt. 26:7; Mk.14:3; Lk. 7:37
Boy (1), Joel 3:3
Boys (2), Gen. 25:27; Zech. 8:5
Boxing, 1 Cor. 9:26
Box tree, Isa. 41:19; 60:13
Bozez (1). A rock, e 520-2; 1 Sam.14:4
Bozkath (1), Josh. 15:39. See ***Boscath***
Bozrah (9). Ancient city of Edom, Gen. 36:33; 1 Chr.1:44; Isa. 34:6; 63:1; Jer. 49:13,22; Amos 1:12; Mic. 2:12
A city of Moab, Jer. 48:24
Eternal desolation, l 1340-2
Bracelet (1), 2 Sam.1:10
Bracelets (10). Worn by both men and women, b 56-1; Gen. 24:22,30,47; 38:18,25; Ex. 35:22; Num. 31:50; Isa. 3:19; Ez.16:11; 23:42
Brake (73). B. trees, Ex. 9:25; Ps.105:33
B. off golden earrings, Ex. 32:3
B. pitchers, Judg. 7:19-20
B. neck, 1 Sam. 4:18
B. rocks, 1 Ki.19:11
B. idols, 2 Ki.10:27; 11:18; 18:4
B. brazen serpent, 2 Ki.18:4
B. high places, 2 Ki. 23:15
B. altars, 2 Chr. 23:17; 34:4
B. staff of bread, Ps.105:16
B. Covenant, Jer. 31:32
B. bread, Mt. 26:26; Mk. 6:41; 8:19; 14:22; Lk. 22:19; 24:30; 1 Cor.11:24
B. legs, Jn.19:32-33
Brakest (5), Ex. 34:1; Dt.10:2; Ps. 74:13-14; Ez. 29:7
Bramble (4), Judg. 9:14-15; Lk. 6:44
Brambles (1), Isa. 34:13
Branch (37). B. of candlestick, Ex. 25:33; 37:17-19
B., Israel, Ps. 80:15
B., righteous, Pr.11:28
B., Messiah, Isa. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12
B., Christians, Jn.15:2-6
Branches (75). B. of candlestick, Ex. 25:31-36; 37:18-22
B. for feast of tabernacles, Lev. 23:40; Neh. 8:15
B., 2 witnesses, Zech. 4:11-14
B., Christians, Jn.15:5; Rom.11:16-24
B., Israel, Rom.11:16-24
Brand (1) from the fire, Zech. 3:2
Brandish (1) sword, Ez. 32:10
Brands (1) on fire, Judg.15:5
Brasen (29). B. rings for altar, Ex. 27:4
B. altar, Ex. 35:16; 38:4-10,30; 39:39; 2 Ki.16:14-17; 2 Chr.1:5-6
B. pots and pans, Lev. 6:28; Mk. 7:4
B. censers, Num.16:39
B. bars, 1 Ki. 4:13
B. wheels, 1 Ki. 7:30
B. shields, 1 Ki.14:27
B. sea, 2 Ki.16:17; 25:13; Jer. 52:17
B. serpent, 2 Ki.18:4
B. memorial, h 288-3
B. castings for the temple, j 754-1,2
Brass (126). First brass maker, Gen. 4:22
Used in tabernacle, k 167-3
Making of, j 347-1
Serpent of, Num. 21:9; 2 Ki. 18:4; Jn. 3:14
Great b. worker, 1 Ki. 7:14-47
Cherubim color of b., Ez.1:7
Other beings color of b., Ez. 40:3
A symbol of Greece, Dan. 2:32-45; 7:19
God's arms, feet like b. in color, Dan.10:6
Mountains of b., Zech. 6:1
Sounding b. experience, 1 Cor.13:1
Christ's feet like b., Rev.1:15; 2:18
Bravery (1), boldness, Isa. 3:18
Brawler (1), noisy, quarreling person, 1 Tim. 3:3
Brawlers (1), Tit. 3:2
Brawling (2), contentious, Pr. 21:9; 25:24
Bray (2), harsh cry of an ass, Job 6:5. Also to pound in a mortar, Pr. 27:22
Brayed (1), Job 30:7
Brazen. See ***Brasen***
1 Breaking forth (Gen. 38:29)
2 Bodily wound (Lev. 24:20; Isa. 30:26)
3 Breach of promise (Num.14:34)
4 Destruction (2 Sam. 6:8; 1 Chr.13:11)
5 Wound of the spirit (Pr.15:4)
6 Break in walls (Ez. 26:10)
7 A gap (Ps.106:23; Jer.14:17)
Breaches (15), Judg. 5:17; 1 Ki.11:27; 2 Ki.12:5-12; 23:5; Neh. 4:7; Ps. 60:2; Isa. 22:9; Amos 4:3; 6:11; 9:11
Bread (361). Staff of life, Ez. 4:16; 5:16; 14:13
Unleavened b., Gen.19:3; Ex.13:6-7
Leavened b., Ex.12:15; 13:3; Mt.13:33
B. of affliction, 1 Ki. 22:27; Hos. 9:4
Original eucharist, Gen.14:18
Feast of unleavened b., Ex.12:8-20; 13:3-7; Lev. 23:6-20
Rained from heaven, Ex.16; Jn. 6:31-51
Used with sacrifices, Lev. 6:16; 8:2,26; Num.15; Dt.16:3-16
B. of wickedness, Pr. 4:17
B. of deceit, Pr. 20:17
B. of idleness, Pr. 31:27
B. for the day, Mt. 6:11; 7:9
B. of false doctrine, Mt.16:1-12
B. of life, Jn. 6:35,48,51
B. of sincerity and truth, 1 Cor. 5:8
Breaking b., Acts 2:42-46; 1 Cor.10:16-17; 11:23-28
Baking b., e 27-3*; k 73-2*; c 76-1*
Multiplied b., k 73-2*
B. of Lord's supper, l 51-3*
Breadth (89). B., length, depth, and height of love, Eph. 3:18
B. of the earth, Rev. 20:9
B. and height of city equal, Rev. 21:16
Break (141). Used 14 ways in Scripture:
1 To deliver (Gen. 27:40; Jer. 30:8)
2 Destroy (Ex.13:13; Jer. 51:20-23)
3 B. through (Ex.19:21-24)
4 B. forth as a boil (Lev.13:12)
5 B. a promise (Num. 30:2)
6 B. in pieces (Dt. 7:5; 12:3)
7 To plow (Jer. 4:3; Hos.10:12)
8 B. contracts (Jer. 33:20)
9 B. wedlock (Ez.16:38)
10 B. commandments (Mt. 5:19)
11 B. open (Mt. 9:17)
12 B. bread (Acts 20:7; 1 Cor.10:16)
13 B. of day (Acts 20:11)
14 B. forth and cry (Gal. 4:27)
Breaker (2), Mic. 2:13; Rom. 2:25
Breakest (1), Ps. 48:7
Breaketh (17). B. me with tempest, Job 9:17
B. me with breach upon breach, Job 16:14
B. the cedars of Lebanon, Ps. 29:5
B. the bow, Ps. 46:9
B. the bone, Pr. 25:15
B. the rock, Jer. 23:29
Breaking (18). B. covenant, Ez.17:18
B. of bread, Lk. 24:35; Acts 2:42,46
B. law, Rom. 2:23
Breakings (1), Job 41:25
Breast (18). B. of sacrifices, Ex. 29:26-27; Lev. 7:30-34; 8:29; 10:14-15
B. of kings, Isa. 60:16
B. of Jesus Christ, Jn.13:25; 21:20
A symbol of Medo-Persia, Dan. 2:32
Breastplate (28) of high priest, 184; Ex. 25:7; 28:4-30; 29:5; 35:9,27; 39:8-21; Lev. 8:8
B. of righteousness, Isa. 59:17; Eph. 6:14
B. of faith and love, 1 Th. 5:8
Breastplates (2), Rev. 9:9,17
Breasts (27). B. satisfy thee, Pr. 5:19
B. like 2 young roes, Song 4:5; 7:3
B. like clusters of grapes, Song 7:7-8
B. like towers, Song 8:10
B. girded with golden girdles, Rev.15:6
Breath (42). Defined, b 2-3
B. of life, Gen. 2:7; 6:17; 7:15,22
B. of His (God's) nostrils, 2 Sam. 22:16
B. of his (man's) nostrils, Job. 4:9
B. of his mouth, Job 15:30
B. of the Almighty, Job 33:4
B. and his spirit, Job 34:14
B. given to all by God, Acts 17:25
Breathe (4), Josh.11:11,14; Ps. 27:12; Ez. 37:9
Breathed (4), Gen 2:7; Josh.10:40; 1 Ki.15:29; Jn. 20:22
Breatheth (1), Dt. 20:16
Breathing (2), Lam. 3:56; Acts 9:1
Bred (1), Ex.16:20
Breeches (5) of priests, Ex. 28:42; 39:28; Lev. 6:10; 16:4; Ez. 44:18
Breed (2), Gen. 8:17; Dt. 32:14
Breeding (1), Zeph. 2:9
Brethren (536). Used 7 ways in Scripture:
1 Of actual relatives in the same family (Gen. 9:22-25; 37:2-30)
2 Of relatives of kindred families (Gen.13:8; 16:12; 24:27)
3 Of members of the same nation (Ex. 2:11; 4:18)
4 Of members of the whole race (Pr. 6:19; Mt. 12:49-50; Rev.12:10)
5 Of Israelites (Lev. 25:46; Rom. 9:3)
6 Of Christians (Mt. 23:8; Jn. 21:23; Rom.1:13; 8:12; 1 Cor.1:10)
7 Of Christ's brethren—half-brothers. See r 72-1*; d 117-2,3*
Brethren's (1), Dt. 20:8
Bribe (2), 1 Sam.12:3; Amos 5:12
Bribery (1), Job 15:34
Bribes (3), 1 Sam. 8:3; Ps. 26:10; Isa. 33:15
Taking b. forbidden, Ex. 23:8; Dt.16:18-19; 27:25
Judgment for taking b., Job.15:34; Pr.15:27; Eccl. 7:7; Isa. 5:23
Dangers of b., Ex. 23:8; Dt.16:19; 27:25; Pr.17:23; 28:21
5 Examples of Bribery:
1 Delilah (Judg.16:5)
2 Samuel's sons (1 Sam. 8:1-3)
3 The false prophet (Neh. 6:10-13)
4 Judas Iscariot (Mt. 26:15; 27:3-9)
5 Soldiers (Mt. 28:12-15)
Brick (7), Gen.11:3; Ex.1:14; 5:7-16; Isa. 65:3
Brickkiln (3), 2 Sam.12:31; Jer. 43:9; Nah. 3:14
Bricks (4), Ex. 5:8,18-19; Isa. 9:10
Bride (14). Used in 2 ways:
1 A newly married woman (Isa. 49:18; 61:10; 62:5; Jer. 2:32; 7:34; 16:9; 25:10; 33:11; Joel 2:16; Jn. 3:29; Rev.18:23)
2 The b., the Lamb's wife (Rev. 21:2,9; 22:17). See b 49-3*; c 528-1*
Bridechamber (3), Mt. 9:15; Mk. 2:19; Lk. 5:34
Bridegroom (23). Used 2 ways:
1 Of a newly married man (Ps.19:5; Isa. 61:10; 62:5; Jer. 7:34; 16:9; 25:10; 33:11; Joel 2:16; Mt. 25:1-10; Jn. 2:9; 3:29; Rev.18:23)
2 Of Christ who referred to Himself as a bridegroom (Mt. 9:15; Mk. 2:19-20; Lk. 5:34-35). The only way in which this can be understood is in connection with the bride, the Lamb's wife—the Holy City, the New Jerusalem of Rev. 21:2,9. See b 49-3*; c 528-1*
Bridegroom's (1), Jn. 3:29
Bridle (9), 2 Ki.19:28; Job 30:11; 41:13; Ps. 32:9; 39:1; Pr. 26:3; Isa. 30:28; 37:29; Jas. 3:2
Bridles (1). Blood up to b., Rev.14:20
Bridleth (1), Jas.1:26
Briefly (2), Rom.13:9; 1 Pet. 5:12
Brier (3), Isa. 55:13; Ez. 28:24; Mic. 7:4
Briers (12), Judg. 8:7,16; Isa. 5:6; 7:23-25; 9:18; 10:17; 27:4; 32:13; Ez. 2:6; Heb. 6:8
Brigandine (1), Jer. 51:3
Brigandines (1), Jer. 46:4
Bright (29). B. spots on body, Lev.13:2-4,19,23-28,38-39; 14:56
B. brass, 1 Ki. 7:45; 2 Chr. 4:16
B. clouds, Job 37:11; Zech.10:1; Mt.17:5
B. light, Job 37:21; Ez. 32:8
B. ivory, Song 5:14
B. arrows, Jer. 51:11; Ez. 21:21
B. fire, Ez.1:13

B. iron, Ez. 27:19
B. candle, Lk.11:36
B. clothing, Acts 10:30
B. and morning star. Rev. 22:16
Brightness (22). B. of Thy rising, Isa. 60:3
B. round about, Ez.1:4,27-28; 8:2
B. filled the court, Ez.10:4
B. of Lucifer, Ez. 28:17
B. of the stars forever, Dan.12:3
B. above the sun, Acts 26:13
B. of His coming, 2 Th. 2:8
B. of His glory, Heb.1:3
Brim (9), Josh. 3:15; 1 Ki. 7:23-26; 2 Chr. 4:2-5; Jn. 2:7
Brimstone (15). B. and fire destroyed Sodom and Gomorrah, Gen.19:24; Lk.17:29
B. will be the portion of the wicked in eternal hell, Ps.11:6; Isa. 30:33
B. will be rained from heaven upon the armies of Antichrist, Ez. 38:22
B. will be manifest by demons out of the pit in the tribulation, Rev. 9:17-18
Bring (726). Used 15 ways in Scripture:
1 To sprout forth (Gen.1:11; 3:18)
2 Swarm (Gen.1:20)
3 Bear or beget (Gen.1:24; 9:7)
4 Give birth (Gen. 3:16; Isa. 66:8)
5 Take from one place to another (Gen. 6:19; 19:5,8,12; 27:4)
6 Humble; b. down (Dt. 9:3)
7 Guide (Ps. 60:9; Hos. 2:14)
8 B. up a family (Hos. 9:12)
9 B. to memory (Jn.14:26)
10 Enslave (Acts 7:6)
11 Rescue (Acts 23:24)
12 B. to nothing (1 Cor.1:19,28)
13 B. to Christ (Gal. 3:24)
14 Propagate (2 Pet. 2:1)
15 Accuse (Jude 9)
Bringers (1), 2 Ki.10:5
Bringest (5), 1 Ki.1:42; Job 14:3; Isa. 40:9; Acts 17:20
Bringeth (70). B. down to hell, 1 Sam 2:6
B. forth fruit in his season, Ps.1:3
B. heathen counsel to nought, Ps. 33:10
B. butter, blood, strife, Pr. 30:33
B. good tidings, Isa. 41:27; 52:7; Nah. 1:15
B. forth good fruit, Mt. 3:10; 7:17-19
B. forth good things, Mt.12:35
B. forth new and old things, Mt.13:52
B. forth evil fruit, Lk. 6:45; Col.1:6
B. forth much fruit, Jn.12:24; 15:5
B. slavation, Tit 2:11
B. in the firstbegotten, Heb.1:6
B. forth sin, Jas.1:15
Bringing (24). B. iniquity to remembrance, Num. 5:15
B. back the king, 2 Sam.19:10,43
B. his sheaves with him, Ps.126:6
B. sacrifices of praise, Jer.17:26
B. forth the fruits thereof, Mt. 21:43
B. sick folks, demon vexed, Acts 5:16
B. me into captivity, Rom. 7:23
B. every thought into captivity, 2 Cor. 10:5
B. many sons to glory, Heb. 2:10
B. in a better hope did, Heb. 7:19
B. flood upon the world, 2 Pet. 2:5
Brink (6), Gen. 41:3; Ex. 2:3; 7:15; Dt. 2:36; Josh. 3:8; Ez. 47:6
Broad (35). Commandment b., Ps.119:96
Justle against another in b. ways, Nah. 2:4
B. and narrow way, Mt. 7:13-14
B. their phylacteries, Mt. 23:5
Broader (1), Job 11:9
Broided (1), braided. B. hair, 1 Tim. 2:9
Broidered (8), checkered, Ex. 28:4; Ez.16:10-18; 26:16; 27:7,16,24
Broiled (1), roasted, Lk. 24:42
Broken (186). B. My covenant, Gen.17:14; Ps. 55:20; Isa. 24:5; 33:8; Jer.11:10 Ez.17:19; 44:7
B. bands of yoke, Lev. 26:13
B. staff of bread, Lev. 26:26
B. ships, 1 Ki. 22:48; 2 Chr. 20:37
B. purposes, Job 17:11
147:3; Jer. 23:9
B. spirit, Ps. 51:17; Pr.15:13; 17:22
B. cisterns, hold no water, Jer. 2:13
B. without hand, Dan. 8:25
B. branches, Rom.11:17,19-20
B. body of Christ, 1 Cor.11:24
B. middle wall of partition, Eph. 2:14
Bones of Messiah not b., Ps. 34:20; Jn.19:36
Whoever falls on this stone shall be b., Mt. 21:44
Brokenfooted (1), Lev. 21:19
Brokenhanded (1), Lev. 21:19
Brokenhearted (2), Isa. 61:1; Lk. 4:18
Brood (1), Lk.13:34
Brook (39). 8 brooks in Scripture:
1 Jabbok (Gen. 32:22-23)
2 Eschol (Num.13:23-24)
3 Zered (Dt. 2:13-14)
4 Sinai (Dt. 9:21)
5 Besor (1 Sam. 30:9-10,21)
6 Kidron (2 Sam.15:23; 1 Ki. 2:27; 15:13; 2 Ki. 23:6,12; 2 Chr.15:16; 29:16; 30:14, 16; 30:14; Jer. 31:40). Called Cedron (Jn. 18:1)
7 Cherith (1 Ki.17:3-7)
8 Kison—Kishon (Judg. 4:13; Ps. 83:9)
Brooks (15), Num. 21:14-15; Dt. 8:7; 2 Sam. 23:30; 1 Ki.18:5; 1 Chr.11:32; Job 6:15; 20:17;22:24; Ps. 42:1; Isa.19:6-8
Broth (3), Judg. 6:19-20; Isa. 65:4
Brother (361). Defined, g 23-3*; r 72-1*
See Brethren for various meanings
Brotherhood (2), Zech.11:14; 1 Pet. 2:17
Brotherly (5), Amos 1:9; Rom.12:10; 1 Th. 4:9; Heb.13:1; 2 Pet.1:7
Brother's (35). Am I my b. keeper, Gen. 4:9
B. anger, fury, Gen. 27:44-45
Mote in b. eye, Mt. 7:3-5; Lk. 6:41-42
Occasion to fall in b. way, Rom.14:13
B. blood, Gen. 4:10-11
B. son, Gen.12:5; 14:12
B. daughter, Gen. 24:48
B. wife, Gen. 38:8-9; Lev.18:16; 20:21; Dt. 25:7-9; Mk. 6:18
Brothers' (1), Num. 36:11
Brought (859). See ***Bring***
B. to confusion, Ps. 35:4,26
B. to desolation, Ps. 73:19
B. very low, Ps. 79:8; 142:6
B. to a piece of bread, Pr. 6:26
B. nothing into the world, 1 Tim. 6:7
B. life and immortality, 2 Tim.1:10
B. again from the dead, Heb.13:20
B. in bondage by sin, 2 Pet. 2:19
B. forth a man child, Rev.12:5,13
Broughtest (13), Ex. 32:7; Num.14:13; Dt. 9:28-29; 2 Sam. 5:2; 1 Ki. 8:51-53; 1 Chr.11:2; Neh. 9:7,15,23; Ps. 66:11-12
Brow (2), Isa. 48:4; Lk. 4:29
Brown (4), Gen. 30:32, 33, 35, 40
Bruise (8), Gen. 3:15; Isa. 28:28; 53:10; Jer. 30:12; Dan. 2:40; Nah. 3:19; Rom.16:20
Bruised (9), Lev. 22:24; 2 Ki.18:21; Isa. 28:28; 42:3; 53:5; Ez. 23:3,8; Mt.12:20; Lk. 4:18
Bruises (1), Isa.1:6
Bruising (2), Ez. 23:21; Lk. 9:39
Bruit (2), rumor, Jer.10:22; Nah 3:19
Brute (2), 2 Pet. 2:12; Jude 10
Brutish (11), Ps. 49:10; 92:6; 94:8; Pr. 12:1; 30:2; Isa.19:11; Jer.10:8,14,21; 51:17; Ez. 21:31
Bucket (1), Isa. 40:15
Buckets (1), Num. 24:7
Buckler (11), 2 Sam. 22:31; 1 Chr. 5:18; 12:8; Ps.18:2,30; 35:2; 91:4; Pr. 2:7; Jer. 46:3; Ez. 23:24; 26:8
Bucklers (5), 2 Chr. 23:9; Job 15:26; Song 4:4; Ez. 38:4; 39:9
Bud (11), Job 14:9; 38:27; Ps.132:17; Song 7:12; Isa.18:5; 27:6; 55:10; 61:11; Ez. 16:7; 29:21; Hos. 8:7
Budded (5), Gen. 40:10; Num.17:8; Song 6:11; Ez. 7:10; Heb. 9:4
Buds (1), Num.17:8
Buffet (2), strike, Mk.14:65; 2 Cor.12:7
1 Pet. 2:20
Build (160). First use, b. city, Gen.11:4
B. him a house (family), 2 Sam. 7:27
B. up an eternal throne, Ps. 89:4
B. up Zion, He shall appear, Ps.102:16
B. Jerusalem unto the Messiah, Dan. 9:25
B. the temple of the Lord, Zech. 6:12
B. My church, Mt.16:18
B. again the tabernacle of David, Acts 15:16
B. upon this foundation, 1 Cor. 3:12
Builded (50). First city b. since Adam, Gen. 4:17. Cities built in pre-Adamite world, Jer. 23-26
Noah b. an altar, Gen. 8:20
Abraham b. an altar, Gen.12:7-8
Isaac b. an altar, Gen 26:25
Moses b. an altar, Ex. 24:4
Israelites b. an altar, Josh. 22:16
Zerubbabel b. an altar, Ezra 3:2
Buildedst (1). Dt. 6:10
Builder (1), Heb.11:10
Builders (14). B. of temple, 1 Ki. 5:18; 2 Ki.12:11; 22:6; 1 Chr. 34:11
B. of the second temple, Ezra 3:10
Stone b. rejected, Mt. 21:42; Mk.12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7
Buildest (5), Dt. 22:8; Neh. 6:6; Ez.16:31; Mt. 27:40; Mk.15:29
Buildeth (9), Josh. 6:26; Job 27:18; Pr.14:1; Jer. 22:13; Hos. 8:14; Amos 9:6; Hab. 2:12; 1 Cor. 3:10
Building (37). Ye are God's b., 1 Cor. 3:9
We have a building of God, 2 Cor. 5:1
The whole b. fitly framed, Eph. 2:21
B. up yourselves . . . on faith, Jude 20
Buildings (3), Mt. 24:1; Mk.13:1-2
Built (169). 18 things b., in Scripture:
1 Altars (Gen.13:18; 22:9; 35:7)
2 Houses (Gen. 33:17; Dt. 8:12)
3 Cities (Ex.1:11; Josh. 24:13)
4 Temples (1 Ki. 6:2-36; 8:13)
5 Families (1 Ki.11:38)
6 High places (1 Ki.14:23; 2 Ki. 17:9)
7 Castles (2 Chr.17:12; 27:4)
8 Towers (2 Chr. 26:9-10)
9 Gates (2 Chr. 27:3)
10 Walls (2 Chr. 27:3; 32:5; Neh. 4:6)
11 Bulwarks (Eccl. 9:14)
12 Forts (Jer. 52:4)
13 Streets (Dan. 9:25)
14 Winepresses (Mt. 21:33)
15 Synagogues (Lk. 7:5)
16 Works (1 Cor. 3:14)
17 The church (Eph. 2:20; 1 Pet. 2:5)
18 Christian lives (Col. 2:7)
Bukki (5), mouth of Jehovah. 2 men, Num. 34:22; 1 Chr. 6:5,51; Ezra 7:4
Bukkiah (2), wasting of Jah, 1 Chr. 25:4,13
Bul (1), 8th Jewish month, 173; 1 Ki. 6:38
Bull (2), Job 21:10; Isa. 51:20
Bullock (104), male ox over 4 years old; if used as sacrifice could not be castrated, Ex. 29:1-36; Lev.1:5; 4:3-21; 8:1-17; 9:4-19; 16:3-27
Bullock's (3), Lev. 4:4-5,16
Bullocks (45), Num. 7:87-88; 8:12; 23:29; 28:11-27; 29:13-33. See ***Bullock***
Bulls (10). Gen. 32:15; Ps. 22:12; 50:13; 68:30; Isa. 34:7; Jer. 50:11; 52:20; Heb. 9:13; 10:4
Bulrush (1), papyrus or paper reeds of the Nile, Isa. 58:5
Bulrushes (2), Ex. 2:3; Isa.18:2
Bulwarks (5), fortifications, Dt. 20:20; 2 Chr. 26:15; Ps. 48:13; Eccl. 9:14; Isa. 26:1
Bunah (1), understanding, 1 Chr. 2:25
Bunch (1), Ex.12:22
Bunches (3), 2 Sam.16:1; 1 Chr.12:40; Isa. 30:6
Bundle (4), Gen. 42:35; 1 Sam. 25:29; Song 1:13; Acts 28:3
Bundles (2), Gen. 42:35; Mt.13:30
Bunni (3), my understanding. 3 men, Neh. 9:4; 10:15; 11:15
Burden (69). Defined, b 1151-1
B. of the Lord, 1225; c 1301-2
1 Any load carried by men or animals (Num. 4:15-19,21-49; Jer.17:21-27)
2 Responsibility (Ex.18:22; Mt. 23:4; Lk.11:46; Acts 15:28; 2 Cor.12:16; Gal. 6:5; Rev. 2:24)
3 Cares of life (Ps. 55:22; Gal. 6:2)
4 Bondage (Isa. 9:4; 10:27)
5 Oracle of judgment (Isa.13:1–23:1; Jer. 23:33-38; Nah.1:1; Zech. 9:1; 12:1; Mal.1:1)
Burdened (2), 2 Cor. 5:4; 8:13
Burdens (25). See ***Burden*** for meanings
Burdensome (5), Zech.12:3; 2 Cor.11:9; 12:13-14; 1 Th. 2:6
Burial (6), 2 Chr. 26:23; Eccl. 6:3; Isa.14:20; Jer. 22:19; Mt. 26:12; Acts 8:2
Buried (104). Used 2 Ways In Scripture:
1 Physical burial (Gen. 23:19; Lk.16:22; 1 Cor. 15:4)
2 Figuative burial (Rom. 6:4; Col. 2:12)
Buriers (1), Ez. 39:15
Burn (138). Used 6 Ways In Scripture:
1 B. in literal fire on earth (Gen.11:3; Ex. 29:13-25,34; Lev.1:9-17)
2 B. with anger (Gen. 44:18; Ps. 89:46; 2 Cor. 11:29. See ***Anger***)
3 B. in literal hell fire (Dt. 32:22. See ***Hell***)
4 B. in jealousy (Ps. 79:5)
5 Hearts burning with truth (Lk. 24:32)
6 Inflamed sexual passion (1 Cor. 7:9)
Burned (97). Bush b. with fire, Ex. 3:2
While musing the fire b., Ps. 39:3
Tares gathered and b. in fire, Mt.13:40
Branches cast into fire and b., Jn.15:6
If any man's works be b., 1 Cor. 3:15
Earth, works b, with fire, 2 Pet. 3:10
Burneth (18). Lake which b. with fire and brimstone, Rev. 21:8. See ***Burn***
Burning (57). B. lamp, Gen.15:17
B. boil, Lev.13:23-28
B. ague, Lev. 26:16
B. that is extreme in body, Dt. 28:22
B. lips and wicked heart, Pr. 26:23
B. instead of beauty, Isa. 3:24
B. spirit, Isa. 4:4
B. wheels on God's throne, Dan. 7:9
B. flame of hell, Dan. 7:11
B. lamps before God's throne, Rev. 4:5
B. mountain from heaven, Rev. 8:8
B. lake of fire, brimstone, Rev.19:20
Burnings (3), Isa. 33:12,14; Jer. 34:5
Burnished (1), Ez.1:7
Burnt (366). B. offerings (259 times), Gen. 8:20; Lev. 1:3-17; 4:7-34; Heb.10:6-8
B. sacrifices (17 times), Ex. 30:9; Lev.1:3,9-10; 8:21; 9:17; Dt. 33:10
B. incense (15 times), Ex. 40:27; 1 Ki. 3:3; 9:25; 11:8; 22:43; 2 Ki.12:3
B. trees and grass, future, Rev. 8:7
Burst (9), Job 32:19; Pr. 3:10; Jer. 2:20; 5:5; 30:8; Nah.1:13; Mk. 2:22; Lk. 5:37; Acts 1:18
Bursting (1), Isa. 30:14
Bury (39). Used only of burying the body, Gen. 23:4-15; 50:5-14; Mt. 8:21-22
Burying (4), 2 Ki.13:21; Ez. 39:12; Mk.14:8; Jn. 12:7
Buryingplace (7), Gen. 23:4-9,20; 47:30; 49:30; 50:13; Judg.16:31
Bush (11), Ex. 3:2-4; Dt. 33:16; Mk.12:26; Lk. 6:44; 20:37; Acts 7:30-35
Bushel (3), a dry, measure. The Gr. indicates it would be equivalent to a peck See Mt. 5:15; Mk. 2:21; Lk.11:33
Bushes (3), Job 30:4-7; Isa. 7:19
Bushy (1), Song 5:11
Busied (1), 2 Chr. 35:14
Business (29). B. laws, 180
Newly married men excused from b., Dt. 24:5
Ships do b. in great waters, Ps.107:23
Man diligent in b., Pr. 22:29
Dreams through much b., Eccl. 5:3
Must by about My Father's b., Lk. 2:49
First b. in early church, Acts 6:3
Not slothful in b., Rom.12:11
Busy (1), 1 Ki. 20:40

See g 403-3*; t 470-1*
Busybody (1), 1 Pet. 4:15
But (3,959). 10 examples of But now, 555
Butler (8), same as cup-bearer—one in charge of wines in households of kings and other notable, Gen. 40:1-23; 41:9. See ***Cupbearer***
Butlers (1), Gen. 40:2
Butlership (1), Gen. 40:21
Butter (11), Gen.18:8; Dt. 32:14; Judg. 5:25; 2 Sam.17:29; Job 20:17; 29:6; Ps. 55:21; Pr. 30:33; Isa. 7:15-22. See j 23-3; h-i, 591-2
Buttocks (3), 2 Sam.10:4; 1 Chr.19:4; Isa. 20:4
Buy (56). See ***Bought***
Buyer (3), Pr. 20:14; Isa. 24:2; Ez. 7:12
Buyest (2), Lev. 25:14; Ruth 4:5
Buyeth (3), Pr. 31:16; Mt.13:44; Rev.18:11
Buz (3), contempt. 2 men, Gen. 22:21; 1 Chr. 5:14; Jer. 25:23
Buzi (1), my contempt, Ez.1:3
Buzite (2), son of Buz, Job 32:2,6
By (2,602), Gen. 7:22; 9:5,11; etc.
Byways (1), Judg. 5:6
Byword (6), Dt. 28:37; 1 Ki. 9:7; 2 Chr. 7:20; Job 17:6; 30:9; Ps. 44:14

C

Cab (1), Heb. kab. A dry measure containing about 1 quart, 2 Ki. 6:25
Cabbon (1), a place in Judah, Josh.15:40
Cabins (1), vaults, cells, Jer. 37:16
Cabul (2), city, Josh.19:27; 1 Ki. 9:13
Caesar (21), one cut out. Title of Roman emperors in the N.T., Mt. 22:17-21; Mk.12:14-17; Lk. 20:22-25; 23:2; Jn.19:12-15; Acts 17:7; 25:8-21; 26:32; 27:24; 28:19
  1 Augustus, Lk. 2:1
  2 Tiberius, Lk. 3:1; 20:22
  3 Claudius, Acts 11:28
  4 Nero, Phil. 4:22
Caesarea (15). Seaport 30 mi. north of Joppa, Acts 8:40; 9:30; 10:1,24; 11:11; 12:19; 18:22; 21:8,16; 23:23,33; 25:1,4,6,13
Caesarea-Philippi (2), town in N. Palestine visited by Jesus, Mt.16:13; Mk. 8:27
Caesar's (9). C. things, Mt. 22:21; Mk.12:16-17; Lk. 20:24-25
  C. friend, Jn.19:12
  C. judgment seat, Acts 25:10
  C. household, Phil. 4:22
Cage (2), Jer. 5:27; Rev.18:2
Caiaphas (9), searcher, Mt. 26:3,57; Lk. 3:2; Jn. 11:49; 18:13-28; Acts 4:6
Cain (20), possession. First man born of Adam's race. Gen. 4:1-25; Heb.11:4; 1 Jn. 3:12; Jude 11
  A city of Judah, Josh.15:57
  Line of C., f 8-1
  Daughters of C., n 10-1
  Wife of C., 94
  Covenant of C., 84
Cainan (7), acquisition, Gen. 5:9-14; Lk. 3:36-37
Cake (13) of bread, Ex. 29:23; Lev. 8:26; 24:5; Num. 6:19; 15:20; Judg. 7:13; 2 Sam. 6:19; 1 Ki.17:12-13; 19:6
  C. of figs, 1 Sam. 30:12. Cp. 1 Sam. 25:18; 1 Chr.12:40
  Ephraim is a c. not turned, Hos. 7:8
Cakes (24), h 23-3. See ***Cake***
Calah (2), a city, Gen.10:11-12
Calamities (3), Ps. 57:1; 141:5; Pr.17:5
Calamity (19). C. laid in balance, Job 6:2
  Laugh at your calamities, Pr.1:26
  C. come suddenly, Pr. 6:15; 24:22
  C. of his father, Pr.19:13
  C. of Moab, Jer. 48:16
  C. of Esau, Jer. 49:8
  C. from all sides, Jer. 49:32
Calamus (3), sweet cane, l 97-4; Ex. 30:23; Song 4:14; Ez. 27:19. Cp. Isa. 43:24; Jer. 6:20
Calcol (1), sustaining, 1 Chr. 2:6. See
Caldron (6), 1 Sam. 2:14; Job 41:20; Ez.11:3, 7,11; Mic. 3:3
Caldrons (3), 2 Chr. 35:13; Jer. 52:18-19
Caleb (32), bold. One of the spies and a leader of Israel after Joshua. Num.13:6,30; 14:6, 24-38; 26:65; 32:12; 34:19; Dt.1:36; Josh. 14:6-14; 15:13-18; 21:12; Judg.1:12-20; 1 Sam. 25:3; 1 Chr. 2:49; 4:15. Name of 2 other men, 1 Chr 2:18-19,42,50. A city, l 324-4; 1 Sam. 30:14
Caleb-ephratah (1), a place, 1 Chr. 2:24
Caleb's (4), Judg.1:13; 3:9; 1 Chr. 2:46-48
Calendar, Jewish, 173
Calf (29), God and angels ate of c., Gen.18:7-8
  Aaron's golden c., Ex. 32; Dt. 9:16-21; Neh. 9:18; Ps.106:19; Acts 7:41
  Used as sacrifices, Lev. 9:2-8
  C. gods of Samaria, Hos. 8:5-6
  Fatted c., Lk.15:23-30
  Heavenly creature like a c., Rev. 4:7
Calf's (1) Ez.1:7
Calkers (2), men who calk ships, Ez. 27:9,27
Call (196). C. in day of trouble, Ps. 50:15
  C. upon His name, Ps. 99:6
  C. evil good, and good evil, Isa. 5:20
  C. His name Immanuel, Isa. 7:14; Mt.1:23
  C. unto Me, and I will answer, Jer. 33:3
  C. His name Jesus, Mt.1:21; Lk.1:31
  C. elders of the church, Jas. 5:14
  Before they c. I will answer, Isa. 65:24
  Whosoever shall c. on name of the Lord shall be saved, Acts 2:21; Rom.10:13
Called (632). God c. to Adam, Gen. 3:9
  14 examples of busy men c., 1518
  C. to Hagar, Gen. 21:17
  C. to Abraham, Gen. 22:11,15
  C. to Moses, Ex. 3:4; 19:20; 24:16; Lev.1:1
  C. Samuel, 1 Sam. 3:4-16
  Shall be c. the Son of the Highest, Lk.1:32
  Shall be c. the Son of God, Lk.1:35
  To them who are the c., Rom. 8:28
  Not many noble are c., 1 Cor.1:26
  C. unto liberty, Gal. 5:13
  C. the sons of God, 1 Jn. 3:1
  C. unto the marriage of, Rev.19:9
  C. the Word of God, Rev.19:13
Calledst (4), Judg. 8:1; 1 Sam. 3:5; Ps. 81:7; Ez. 23:21
Callest (3), Mt.19:17; Mk.10:18; Lk.18:19
Calleth (30). C. upon God, Job 12:4
  Deep c. unto deep, Ps. 42:7
  C. them all (stars) by name, Ps.147:4; Isa. 40:26
  C. His own sheep by name, Jn.10:3
  C. those things which be not, as though they were, Rom. 4:17
Calling (24). C. a ravenous bird, Isa. 46:11
  C. to remember, Ez. 23:19; Mk.11:21
  Stephen c. upon God, Acts 7:59
  C. on name of the Lord, Acts 22:16
  Gifts and c. of God are, Rom.11:29
  You see your c. brethren, 1 Cor.1:26
  Abide in same c. wherein, 1 Cor. 7:20
  Hope of your c., Eph.1:18; 4:4
  Prize of the high c. of God, Phil. 3:14
  Called us with an holy c., 2 Tim.1:9
  Partakers of the heavenly c., Heb. 3:1
  Sara obeyed Abraham c. Lord, 1 Pet. 3:6
  Make c, and election sure, 2 Pet.1:10
Calm (6), Ps.107:29; Jonah 1:11-12; Mt. 8:26; Mk. 4:39; Lk. 8:24
Calneh (2), city of Assyria, Gen.10:10; Amos 6:2. See ***Calno*** and ***Canneh***
Calno (1), Isa. 10:9 See ***Golgotha***
Calvary (1), d 56-2*; b 155-1*; Lk. 23:33
Calve (2), Job 39:1; Ps. 29:9
Calved (1), Jer.14:5
Calves (18). Made 2 golden c., 1 Ki.12:28,32; 2 Ki.10:29; 17:16; 2 Chr.11:15; 13:8; Hos.10:5; 13:2
  C. of our lips, Hos.14:2
  Grow up like c. in stall, Mal. 4:2
Calveth (1), Job 21:10
Camel (9), Gen. 24:64; Lev.11:4; Dt.14:7; 1 Sam. 15:3; Zech.14:15; Mt.19:24; 23:24; Mk.10:25; Lk.18:25
Camel's (3), Gen. 31:34; Mt. 3:4; Mk.1:6
Camels (46). Herds of, Gen.12:16; 24:35; 30:43; 1 Sam. 30:17; Job 1:3; 42:12
  C. described, 1259
  Used for riding (Gen. 31:17), for posts travelling camel-back (Esther 8:10), chariots (Isa. 21:7), carrying burdens (1 Ki.10:2; Isa. 30:6), cavalry (1 Sam. 30:17), to provide milk (Gen. 32:15) and clothes (Mt. 3:4; Mk.1:6)
  Forbidden as food, Lev.11:4; Dt.14:7
Camels' (3), Judg. 8:21,26; 2 Ki. 8:9
Camest (28), Gen.16:8. See ***Became***
Camon (1), a place, Judg. 10:5
Camp (136) of Israel round the tabernacle, Ex. 14:19-20; 16:13; Num. 2:3-31; 10:14-34; 11:1-32; 31:12-24
  Lepers put outside of c., Num. 5:2
  Certain activities outside the c., Num.15:35; 19:3,9; 31:13; Dt. 23:10; Heb.13:11,13; Rev. 20:9
  Christ died without the c., Heb.13:11-13
Camped (1), Ex.19:2
Camphire (2), shrub with fragrant flowers, Song 1:14; 4:13. Not related to camphor
Camps (7), Num. 2:32; 5:3; 10:2-25; Amos 4:10
Can (229). C. maid forget ornaments, Jer. 2:32
  C. Ethiopian change skin, Jer.13:23
  C. two walk together in discord, Amos 3:3
  No man c. serve two masters, Mt. 6:24
  C. the blind lead the blind, Lk. 6:39
  The son c. do nothing of Himself, Jn. 5:19
  I c. of My own self do nothing, Jn. 5:30
  No man c. come to Me, except, Jn. 6:44
  I c. do all things through, Phil. 4:13
  Light no man can approach, 1 Tim. 6:16
  Who c. have compassion, Heb. 5:2
  C. never take away sins, Heb.10:1,11
  30 things grace c. do, 397*
Cana (4), a 94-1*; Jn. 2:1,11; 4:46; 21:2
Canaan (91), lowland. Son of Ham Gen. 9:18-27; 10:6,15; 1 Chr.1:8,13
  Land of C., Gen.11:31; 17:8; 23:2
  Usage in Scripture, h 17-2
  Borders of C., e 321-1
  Divisions of C., m 321-3
  12fold description of, 402
  Called: Palestina (Ex.15:14), land of Israel (1 Sam.13:19), land of the Hebrews (Gen. 40:15), land of the Jews (Acts 10:39), land of promise (Heb.11:9), the holy land (Zech. 2:12), the Lord's land (Hos. 9:3), Immanuel's land (Isa. 8:8), and Beulah (Isa. 62:4)
  C. promised to Abraham and seed eternally, Gen.15:18-21; 17:8; 26:3
Canaanite (14), inhabitants of Canaan, and in some cases, descendants of Canaan, Gen.12:6; 13:7; 38:2; Ex. 23:28; 33:2; 34:11; Num. 21:1; 33:40; Josh. 9:1; 11:3; 13:3; Zech.14:21; Mt.10:4; Lk. 3:18
Canaanites (54). Sins of C., d 225-3; a 230-1. See ***Canaanite***
Canaanitess (1), 1 Chr. 2:3
Canaanitish (2), Gen. 46:10; Ex. 6:15
Candace (1), queen of Ethiopia, Acts 8:27
Candle (16), lamp, for candles as we know them were unknown them, See Mt. 5:15; Mk. 4:21; Lk. 8:16; 11:33, 36; 15:8; Rev. 18:23; 22:5
Candles (1), Zeph.1:12
Candlestick (41), lamp. See ***Candle***
  C. defined, t 7-1*
  Of tabernacle, 117; Ex. 25:31-35; 26:35; 30:27; 31:8; 35:14; 37:17-20; 39:37; 40:4,24; Lev. 24:4; Num. 3:31; 4:9; 8:2-4
  Used in homes, 2 Ki. 4:10; Dan. 5:5; Mt. 5:15; Mk. 4:21; Lk. 8:16; 11:33
  Of the temple, 1 Chr. 28:15; 2 Chr.13:11. Cp. 1 Ki. 7:49; 2 Chr. 4:7, 20
20; 2:1,5), and of the 2 witnesses (Zech. 4:2,11; Rev.11:4)
Candlesticks (12), lamps. See ***Candlestick***
Cane (2), Isa. 43:24; Jer. 6:20. See ***Calamus***
Canker (1), spreading sore, 2 Tim. 2:17
Cankered (1), rusted, Jer. 5:3
Cankerworm (6), larval stage of the locust, Joel 1:4; 2:25; Nah. 3:15-16
Canneh (1), city, Ez. 27:23. See ***Calneh***
Cannibalism, a-b 228-1; Lev. 26:29; Dt. 28:53-57; 2 Ki. 6:28-29; Jer.19:9
Cannot (179). God c. tolerate hypocrisy, Isa.1:13; Hos. 2:11
  C. serve God and mammon, Mt. 6:24
  C. see the kingdom of God, Jn. 3:3
  C. enter the kingdom of God, Jn. 3:5
  Scripture c. be broken, Jn.10:35
  World c. receive Holy Spirit, Jn.14:17
  C. bear fruit except abide in, Jn.15:4
  C. please God living in flesh, Rom. 8:8
  C. inherit kingdom of God, 1 Cor.15:50
  God c. deny Himself, 2 Tim. 2:12
  God c. lie Tit.1:2
  God c. be tempted with evil, Jas.1:13
  C. sin, 1 Jn. 3:9; 5:1-4,18
  30 things God c. do, 1058 (***30 Limitations)***
  30 things grace c. do, 397*
Canst (50). C. not see God in glory, Ex. 33:20
  C. not be healed, Dt. 28:27
  C. not look on iniquity, Hab.1:13
  C. make me clean, Mt. 8:2; Mk.1:40
  If thou c. believe, all things, Mk. 9:23
Canticles. Song of Solomon
Capernaum (16), city, headquarters of Christ, x 20-1*; Mt. 4:13; 8:5; 11:23; 17:24; Mk.1:21; 2:1; 9:33; Lk. 4:23-31; 7:1; 10:15; Jn. 2:12; 4:46; 6:17-24,59
Caphthorim (1), people of Caphtor, 1 Chr.1:12
Caphtor (3), Dt. 2:23; Jer. 47:4; Amos 9:7
Caphtorim (1), Gen.10:14
Caphtorims (1), j 336-1; Dt. 2:23
Capital punishment. See ***Penalty***
Capital and labor, Mt. 21:33-41; Mk. 12:1-9; Lk. 20:9-16; Jas. 5:1-7
Cappadocia (2), province in Asia, f 464-1*; Acts 2:9; 1 Pet.1:1
Captain (139). Of an army, Dt. 20:9; Judg. 4:2; 1 Sam.14:50; 1 Ki. 2:32; 16:16
  Of tribes, Num. 2
  Of a thousand, a 202-3*
  Of thousands, Num. 31:48; 1 Sam.17:18
  Of a hundred, see ***Centurian***
  Of hundreds, 2 Ki.11:15
  Of fifites, 2 Ki.1:9; Isa. 3:3
  Of the guard, Gen. 37:36; 2 Ki. 25:8
  Of the ward, Jer. 37:13; 39:9-13; 52:12
  Of the temple, Acts 4:1; 5:24-26
  Of salvation, Heb. 2:10
  Of the Lord's hosts, Josh. 5:14; 2 Chr.13:12
Captains (119), Num. 31:14-54
Captive (59). Led captivity c., Ps. 68:19; Eph. 4:8. Cp. Heb. 2:14-15
  Taken c. by Satan at his will, 2 Tim. 2:26
  Lead c. silly women laden, 2 Tim. 3:6
Captives (43). Permitted as wives, Dt. 21:11
  Proclaim liberty to c., Isa. 61:1
  Preach deliverance to c., Lk. 4:18
  Treatment of c., Num. 31:9-20; Judg.16:21; Dt. 20:14; 2 Sam.12:31; 2 Ki. 8:12; 15:16; Isa. 51:14; Zech.14:2
  Kindness to c., 2 Ki. 25:27-30; Ps.106:46
  Exalted, Gen. 41:39-45; Esther 2:8; Dan.1
Captivity (127) of Israelites foretold, Lev. 26:33; Dt. 28:36
  Of 10 tribes, 2 Ki.17:6,23-24; 18:9-12
  Of Judah, 2 Ki. 24:11-16; 25:1-30
  Turned the c. of Job, Job 42:10
  70 years c. of Judah, h 1162-2
  Bringing me into c. to sin, Rom. 7:23
  Bringing every thought into c., 2 Cor.10:5
  Led c. captive, v 368-1*; a-c 368-1*; Ps. 68:18; Eph. 4:8

Carbuncle (3), 118; Ex. 28:17; 39:10; Ez. 28:13
Carbuncles (1), Isa. 54:12; i 1205-1
Carcas (1), severe, Esther 1:10
Carcase (34), dead body, Lev.11:8-40; Dt.14:8; 28:26; 1 Ki.13:22-30; Mt. 24:28
Carcases (20), Num.14:29-33
Carchemish (2), city on the river Euphrates, Isa.10:9; Jer. 46:2. See ***Charchemish***
Care (20). C. of world, Mt.13:22
Took c. of him, Lk.10:34-35
Doth God take c. for oxen, 1 Cor. 9:9
C. of all the churches, 2 Cor.11:28
Take c. of the church of God, 1 Tim. 3:5
Casting all your c. upon Him, 1 Pet. 5:7
Careah (1), bald head, 2 Ki. 25:23
Cared (3), Ps.142:4; Jn.12:6; Acts 18:17
Careful (7), 2 Ki. 4:13; Jer.17:8; Dan. 3:16; Lk. 10:41; Phil. 4:6,10; Tit. 3:8
C. for nothing, v 381-1*
Carefully (4), Dt.15:5; Mic.1:12; Phil. 2:28; Heb. 12:17
Carefulness (4), Ez.12:18-19; 1 Chr. 7:32; 2 Cor. 7:11
Careless (5), Judg.18:7; Isa. 32:9-11; Ez. 30:9
Carelessly (3), Isa. 47:8; Ez. 39:6; Zeph. 2:15
Cares (3), f 149-3*; Mk. 4:19; Lk. 8:14; 21:34
Carest (3), Mt. 22:16; Mk. 4:38; 12:14
Careth (7), Dt.11:12; Jn.10:13; 1 Cor. 7:32-34; 1 Pet. 5:7
Caring (1), 1 Sam. 9:5
Carmel (26). A mountain range on the Mediterranean near Haifa, 1 Ki.18:19-42; 2 Ki. 2:25; 4:25; 19:23; Song 7:5; Isa. 33:9; 35:2; 37:24; Jer. 46:18; 50:19; Amos 1:2; 9:3; Mic. 7:14; Num.1:4. A city in Judah, Josh.12:22; 15:55; 19:26; 1 Sam. 25:2-40
Carmelite (5), 1 Sam. 30:5; 2 Sam. 2:2; 3:3; 23:35; 1 Chr.11:37
Carmelitess (2), 1 Sam. 27:3; 1 Chr. 3:1
Carmi (8), vinedresser. 3 men, Gen. 46:9; Ex. 6:14; Num. 26:6; Josh. 7:1,18; 1 Chr. 2:7; 4:1; 5:3
Carmites (1), sons of Carmi, Num. 26:6
Carnal (11). Defined, h 289-3*; c 309-3*; I am c., Rom. 7:14 d 436-3*
C. mind enmity against God, Rom. 8:7
C. things, Rom.15:27; 1 Cor. 9:11
C. Christians, 1 Cor. 3:1-4
C. weapons, 2 Cor.10:4
C. commandments, Heb. 7:16
C. ordinances, Heb. 9:10
Carnally (4), Lev.18:20; 19:20; Num. 5:13; Rom. 8:6
Carpenter (3), Isa. 41:7; 44:13; Mk. 6:3
Carpenter's (1), Mt.13:55
Carpenters (9), 2 Sam. 5:11; 2 Ki.12:11; 22:6; 1 Chr.14:1; 2 Chr. 24:12; Ezra 3:7; Jer. 24:1; 29:2; Zech.1:20
Carpus (1), fruit, 2 Tim. 4:13
Carriage (3), baggage, Judg.18:21; 1 Sam.17:22
Carriages (3), baggage, Isa.10:28; 46:1; Acts 21:15
Carried (144). See meanings under ***Carry***
Carriest (1), Ps. 90:5
Carrieth (3), Job 21:18; 27:21; Rev.17:7
Carry (90). Used 7 ways in Scripture:
1 To carry a load (Gen. 42:19; 50:13; Lk. 7:12; 16:22; 24:51; Acts 3:2)
2 Lead or drive (Gen. 31:18; 1 Ki. 8:47; 2 Ki. 17:6; Mt.15:1)
3 Sustain or protect (Isa. 46:4)
4 Atone for (Isa. 53:4; Mt. 8:17)
5 Overwhelm or be moved by (Ps. 90:5; Job 21:18; Rev.12:15)
6 Be persuaded to follow (1 Cor.12:2; Gal. 2:13; Eph. 4:14; Heb.13:9)
7 Support (Rev.17:7)
Carrying (8), 1 Sam.10:3; Ps. 78:9; Jer.1:3; Mt.1:17; Acts 5:10
Carshena (1), spoiler, Esther 1:14
Cart (15), 1 Sam. 6:7-14; 2 Sam. 6:3; 1 2:13
Carved (13). C. images, Judg.18:18; 2 Chr. 33:7, 22; 34:3-4
C. walls, 1 Ki. 6:18-35; Ps. 74:6
C. beds, Pr. 7:16
Carving (2), Ex. 31:5; 35:33
Carvings (1), 1 Ki. 6:32
Case (8), Ex. 5:19; Dt.19:4; 22:1; 24:13; Ps.144:15; Mt. 5:20; 19:10; Jn. 5:6
Casement (1), window, Pr. 7:6
Cases (1), 1 Cor. 7:15
Casiphia (2), place in Persia, Ezra 8:17
Casluhim (2), people of Mizraim, Gen.10:14; 1 Chr.1:12
Cassia (3), aromatic plant, probably cinnamon, Ex. 30:24; Ps. 45:8; Ez. 27:19
Cast (501). Used 20 ways in Scripture:
1 Disinherit or expel (Gen. 21:10; Gal. 4:30)
2 To throw (Ex. 7:10-12; Jn. 6:37)
3 To c. lots (Josh.18:6-10; Ps. 22:18)
4 Covet (Gen. 39:7)
5 Overthrow (Ex.15:4)
6 Give birth (Ex. 23:26)
7 To c. metal (Ex. 25:12; 26:37)
8 Drive out (Lev. 20:23; Mt. 8:16; 10:1)
9 Of falling fruit (Dt. 28:40)
10 To destroy (1 Ki. 9:7)
11 Scatter (Job 40:11; Eccl.11:1)
12 To break (Ps. 2:3)
13 Be discouraged (Ps. 42:5-6,11)
14 Throw off (Ps. 55:22)
15 To join (Pr.1:14)
16 Build (Ez. 4:2; 21:22; 26:8)
17 Set up (Dan. 7:9)
18 Make void (Dan. 8:12)
19 Get rid of faults (Mt. 7:5)
20 Reject (Jn. 6:37)
Cast away, 3 things to c., 544*
1 thing not to c., 544*
God obligated to c. away, b 1496-2
Cast down, j 937-2; c 938-2
Cast off, o 411-3*
Castaway (1), o 319-1*; 1 Cor. 9:27
Castedst (1), Ps. 73:18
Castest (3), Job 15:4; Ps. 50:17; 88:14
Casteth (16). C. wicked down, Ps.147:6
C. out devils through the, Mt. 9:34; Mk. 3:22; Lk. 11:15
C. out fear, 1 Jn. 4:18
C. them out of the church, 3 Jn.10
Casting (21). C. a net, Mt. 4:18; Mk.1:16
C. out devils, Mk. 9:38; Lk. 9:49
C. lots, Mk.15:24
C. gifts into treasury, Lk. 21:1-2
C. down imaginations, 2 Cor. 10:5
C. all care upon Him, 1 Pet. 5:7
Castle (9), 1 Chr.11:5-7; Pr.18:19; Acts 21:34-37; 22:24; 23:10,16,32
Castles (6), Gen. 25:16; Num. 31:10; 1 Chr. 6:54; 27:25; 2 Chr.17:12; 27:4
Castor and Pollux, a ship, Acts 28:11
Catch (14). C. fire, Ex. 22:6
C. wife, Judg. 21:21
C. words, 1 Ki. 20:33; Mk.12:13; 11:54
C. the poor, Ps.10:9
C. prey, Ez.19:3,6
C. men, win souls, Lk. 5:10
Catcheth (3), Lev.17:13; Mt.13:19; Jn.10:12
Caterpiller (5), 1 Ki. 8:37; Ps. 78:46; Isa. 33:4; Joel 1:4; 2:25
Caterpillers (4), 2 Chr. 6:28; Ps.105:34; Jer. 51:14,27
Catholic epistles, or General epistles—the 7 from James through Jude, as distinguished from the 14 Pauline epistles, Romans through Hebrews
Cattle (153). A term used of sheep, goats, and cattle. The flocks of sheep and goats were sometimes called small cattle as distinguished from the bovine or large stock (2 Chr. 35:8-9)
Caught (37). Spirit c. away, Acts 8:39
C. up to 3rd heaven, 2 Cor.12:2-4
C. you with guile, 2 Cor.12:16
C. up together in the air, 1 Th. 4:17
C. up to God and His throne, Rev.12:5
Caul (12). Large lobe of liver, Ex. 29:13, 19
Pericardium or perhaps the chest surrounding the heart, Hos.13:8
Cauls (1), netted caps, 1245; Isa. 3:18
Cause (227). Used 6 ways in Scripture:
1 A person, thing, or event that makes something happen (Gen. 7:4; Ex. 9:18; Lev. 26:16; Mt. 5:32; 19:3)
2 A person's case or state of affairs (Num. 27:5; Dt.1:17; Job 5:8; 13:18; 23:4; Ps. 35:1)
3 To the end (Jn.18:37)
4 Because of (Jer. 7:7,34; 2 Cor. 4:16)
5 For this reason (Rom.1:26; 13:6; Eph. 3:1,14; 5:31; Col.1:9)
6 For the same reason (Phil. 2:18)
Caused (92). See ***Cause***
C. it to rain, Gen. 2:5
C. a deep sleep to fall on, Gen. 2:21
C. me to be fruitful, Gen. 41:52
C. the sea to go back, Ex.14:21
C. great joy, Acts 15:3
Causeless (2), 1 Sam. 25:31; Pr. 26:2
Causes (7), Ex.18:19,26; Dt.1:16; Jer. 3:8; Lam. 2:14; 3:58; Acts 26:21
Causest (2), Job 30:22; Ps. 65:4
Causeth (32). C. the curse, Num. 5:18-27
C. them to wander, Job 12:24; Ps.107:40
C. vapors to ascend, Ps.135:7; Jer.10:13; 51:16
C. shame, Pr.10:5; 14:35; 17:2; 19:26
C. sorrow, Pr.10:10
C. righteous to go astray, Pr. 28:10
C. her to commit adultery, Mt. 5:32
C. us to triumph in Christ, 2 Cor. 2:14
Causeway (2), 1 Chr. 26:16,18
Causing (4), Song 7:9; Isa. 30:28; Jer. 29:10; 33:12)
Cave (32) dwellers, Gen.19:30; 1 Sam. 22:1; 24:3-10; 2 Sam. 23:13; 1 Ki.18:4-13; 19:9; 1 Chr.11:15
Used as grave, Gen. 23:9-20; 25:9; 49:29-32; 50:13; Jn.11:38
Cave's (1), Josh.10:27
Caves (6), Judg. 6:2; 1 Sam.13:6; Job 30:6; Isa. 2:19; Ez. 33:27; Heb.11:38
Cease (70). Day and night shall not c., Gen. 8:22

4 Things That Will Cease:
1 Wicked from troubling (Job 3:17)
2 Wars (Ps. 46:9; Isa. 2:2-4)
3 Arrogancy of the proud (Isa.13:11)
4 Lewdness (Ez. 23:27,48)

4 Things Commanded to Cease:
1 Anger and wrath (Ps. 37:8)
2 C. from own wisdom (Pr. 23:4)
3 C. from man (Isa. 2:22)
4 C. not to give thanks (Eph.1:16)

Ceased (33). Manna c., Josh. 5:12
C. to answer Job, Job 32:1
Wind c., Mt.14:32; Mk. 4:39; 6:51; Lk. 8:24
When He c., Lk.11:1
C. not to teach and preach, Acts 5:42
Offence of the cross c., Gal. 5:11
Suffered in flesh hath c., 1 Pet. 4:1
Ceaseth (10), Ps.12:1; 49:8; Pr. 26:20; Isa.16:4; 24:8; 33:8; Lam. 3:49; Hos. 7:4; Acts 6:13
Ceasing (7), 1 Sam.12:23; Acts 12:5; Rom.1:9; 1 Th.1:3; 2:13; 5:17; 2 Tim.1:3
Cedar (51). C. wood, scarlet, and hyssop, Lev.14:4-6,49-52; Num.19:6
C. wood for David's house, 2 Sam. 5:11; 7:2
C. wood for temple, 1 Ki. 4:33; 5:6-10; 6:9-20, 36; 7:2-12; 9:11; 1 Chr. 22:4
C. wood for 2nd temple, Ezra 3:7
Word used figuratively, 2 Ki.14:9; Ps. 92:12; Ez.17:3,22-23; 31:3
Cedars (24). See ***Cedar***
Cedron (1), brook, Jn.18:1. See ***Kidron***
Celebrate (3), Lev. 23:32,41; Isa. 38:18
Celestial (2), heavenly, 1 Cor.15:40
Cellars (2), 1 Chr. 27:27-28
Cenchrea (2), city, Acts 18:18; Rom.16:1
Censer (12), Lev.10:1; 16:12; Num.16:17-18,46; 2 Chr. 26:19; Ez. 8:11; Heb. 9:4;
Censers (8), Num. 4:14; 16:6,17,37-39; 1Ki. 7:50; 2 Chr. 4:22
Census takers, 608; n 603-3
Centurion (20), captain of 100 soldiers in a Roman legion. The duties of centurions were to drill their men, inspect their arms, food, and clothing, and command them in the camp and field

9 Centurions of N.T.:
1 One who had great faith (Mt. 8:1-13; Lk. 7:1-10)
2 One in charge of the crucifixion (Mt. 27:54; Mk.15:39-45; Lk. 23:47)
3 Cornelius, the first Gentile convert (Acts 10:1-48)
4 One who rescued Paul (Acts 21:32; 22:25-26)
5 One who helped Paul (Acts 23:17)
6 One who assisted in taking Paul to Caesarea (Acts 23:23)
7 Another who assisted in taking Paul to Caesarea (Acts 21:32)
8 One commanded to keep Paul (Acts 24:23)
9 Julius who took Paul to Rome (Acts 27:1-43; 28:16)

Centurion's (1), Lk. 7:2
Centurions (3), Acts 21:32; 23:17-23
Cephas (6), rock, Jn.1:42; 1 Cor.1:12; 3:22; 9:5; 15:5; Gal. 2:9. See ***Peter***
Ceremonies (1), a 215-2; Num. 9:3
Certain (196). 72 "Certain" Things:
1 Place (Gen. 28:11; Lk.11:1)
2 Man (Gen. 37:15; Jn. 5:5; 11:1)
3 Adullamite (Gen. 38:1)
4 Canaanite (Gen. 38:2)
5 Rate every day (Ex.16:4; 2 Chr. 8:13)
6 Men (Num. 9:6; Acts 15:1; 17:34)
7 Children of Israel (Num.16:2; Dan. 1:3)
8 Fact (Dt.13:14)
9 Number (Dt. 25:2)
10 Women (Judg. 9:53; Mk. 5:25; 7:25)
11 Levites (Judg.19:1; 1 Chr.16:4)
12 Sons of Belial (Judg.19:22)
13 Additions (1 Ki. 7:29)
14 Edomites (1 Ki.11:17)
15 Officer (2 Ki. 8:6)
16 Years (2 Chr.18:2; Dan.11:13)
17 Heads (2 Chr. 28:12)
18 Chief of the fathers (Ezra 10:16)
19 Men of Judah (Neh.1:2)
20 Days (Neh.1:4; 13:6; Dan. 8:27)
21 Portion (Neh.11:23)
22 Priests (Neh.12:35; Lk.10:31)
23 Jew (Esther 2:5; Acts 18:2,24)
24 Elders (Jer. 26:17; Ez.14:1; 20:1)
25 Poor (Jer. 52:15-16)
26 Chaldeans (Dan. 3:8)
27 Jews (Dan. 3:12; Acts 14:19)
28 Saint (Dan. 8:13)
29 Scribes (Mt. 8:19; 9:3)
30 Ruler (Mt. 9:18; Lk.18:18)
31 King (Mt.18:23; 22:2)
32 Householder (Mt. 21:33)
33 Pharisees (Mk.12:13)
34 Poor widow (Mk.12:42; Lk. 21:2)
35 Young man (Mk.14:51; Acts 20:9)
36 City (Lk. 5:12)
37 Centurion's servant (Lk. 7:2)
38 Creditor (Lk. 7:41)
39 Lawyer (Lk.10:25)
40 Samaritan (Lk.10:33)
41 Village (Lk.10:38; 17:12)
42 Rich man (Lk.12:16; 16:1,19)
43 Beggar (Lk.16:20)
44 Blind man (Lk.18:35)
45 Nobleman (Lk.19:12; Jn. 4:46)
46 Sadducees (Lk. 20:27)
47 Maid (Lk. 22:56)
48 Sedition (Lk. 23:19)
49 Season (Jn. 5:4)
50 Greeks (Jn.12:20)
51 Part (Acts 5:2)
52 Water (Acts 8:36)
53 Disciple (Acts 9:10,36; 16:1)
54 Vessel (Acts 10:11; 11:5)
55 Brethren (Acts 10:23; 17:6)
56 Church members (Acts 12:1)

58 Sorcerer (Acts 13:6)
59 Damsel (Acts 16:16)
60 Lewd fellows (Acts 17:5)
61 Philosophers (Acts 17:18)
62 Strange things (Acts 17:20)
63 Poets (Acts 17:28)
64 Disciples (Acts 19:1; 21:16)
65 Things (Acts 23:17; 25:26)
66 Orator (Acts 24:1)
67 Questions (Acts 25:19)
68 Prisoners (Acts 27:1)
69 Island (Acts 27:16,26)
70 Creek (Acts 27:39)
71 Contribution (Rom.15:26)
72 Dwellingplace (1 Cor. 4:11)
Certainly (30). C. I will be with thee, Ex. 3:12 Riches c. make themselves wings, Pr. 23:5
C. this was a righteous man, Lk. 23:47
Certainty (7), Josh. 23:13; 1 Sam. 23:23; Pr. 22:21; Dan. 2:8; Lk.1:4; Acts 21:34; 22:30
Certified (2), Ezra 4:14; Esther 2:22
Certify (5), 2 Sam.15:28; Ezra 4:16; 5:10; 7:24; Gal.1:11
Chafed (1), 2 Sam.17:8
Chaff (14). C. carried away by wind, Job 21:18; Ps.1:4; 35:5; Hos.13:3; Dan. 2:35
C. burned, Isa. 5:24; Mt. 3:12; Lk. 3:17
Wicked like c., Ps.1:4; 35:5; Isa.17:13; 29:5; 33:11
Chain (13) of gold, Gen. 41:42; Dan. 5:7-29
C. as fetter, Acts 28:20; 2 Tim.1:16
Great c. in his hand, Rev. 20:1
Chains (36). C. of gold, Ex. 28:14-24; 39:17-18; Num. 31:50; 1 Ki. 6:21; Song 1:10; Isa. 40:19
C. as fetters, Jer. 39:7; 40:1; 52:11; Nah. 3:10; Mk. 5:3-4; Lk. 8:29; Acts 12:6-7; 21:33
C. of darkness, d-e 476-1*; 2 Pet. 2:4
Everlasting c., Jude 6
Chalcedony (1), precious stone, Rev. 21:19
Chalcol (1), sustaining, 1 Ki. 4:31. See ***Calcol***
Chaldaeans (1), Acts 7:4. See ***Chaldeans***
Chaldea (7), Jer. 50:10; 51:24,35; Ez.11:24; 16:29; 23:15-16
Chaldean (2), Ezra 5:12; Dan. 2:10
Chaldeans (66), ordinary inhabitants of Chaldea, Job 1:17; Isa. 23:13; 43:14; 47:1-5; 48:14-20; Jer. 21:4-9; 22:25; 24:5; 25:12; 32:4-43; 33:5; 35:11; 37:5-14; 38:2-23; 39:8; 40:9-10
14fold description of, i 1538-3
Learned and wise men of the East, Jer. 50:35; Dan.1:4; 2:1-10; 4:7; 5:7-11
Chaldeans' (1), Jer. 39:5
Chaldees (13), Gen.11:28-31; 15:7; 2 Ki. 24:2; 25:4-26; 2 Chr. 36:17; Neh. 9:7
Chaldees' (1), Isa.13:19
Chalkstones (1), Isa. 27:9
Challengeth (1), Ex. 22:9
Chamber (52), room, Gen. 43:30; Judg. 3:24; 15:1; 16:9,12; 1 Ki.1:15; 2 Ki.1:2; 4:10-11; Acts 9:37-39; 20:8
Chambering (1), illicit and habitual sexual relationship, Rom.13:13
Chamberlain (6), v 55-2; 2 Ki. 23:11; Esther 2:3,14-15; Acts 12:20; Rom.16:23
Chamberlains (9), eunuchs in charge of harems, Esther 1:10-15; 2:21; 4:4-5; 6:2,14; 7:9
Chambers (66), rooms, 1 Ki. 6:5,10; 1 Chr. 9:26, 33; 23:28; 28:11-12; 2 Chr. 31:11; Ezra 8:29; Neh.10:37-39; 12:44
C. of heaven, clouds, Ps.104:3,13; 105:30
C. of death, rooms of sheol, Pr. 7:27
C. of future temple, Ez. 40:7-44; 41:6-26; 42:4-13; 44:19; 45:5; 46:19
Chameleon (1), a lizard that can change its colors, Lev.11:30
Chamois (1), wild goat, Dt.14:5
Champaign (1), flat open country, Dt.11:30
Champion (3), 1 Sam.17:4,23,51
Canaan
Chance (6), Dt. 22:6; 1 Sam. 6:9; 2 Sam. 1:6; Eccl. 9:11; Lk.10:31; 1 Cor.15:37
Chancellor (3), Ezra 4:8-9,17
Chanceth (1), Dt. 23:10
Change (26). C. of garments, Gen. 35:2; Judg.14:12,19; Zech. 3:4
C. one thing for another, Lev. 27:10,33; Job 17:12
C. from life to death, Job 14:14
C. of creation, Ps.102:26; Heb.1:12
C. times and laws, Dan. 7:25
C. glory to shame, Hos. 4:7
C. mind, Hab.1:11
C. of customs, Acts 6:14
C. natural use to perversion, Rom.1:26
C. my voice, Gal. 4:20
C. our vile body, Phil. 3:21
C. of the law, Heb. 7:12
God does not c. character, Mal. 3:6
Change of Venue, Acts 23:17-35; 25:9-11
Changeable (1), Isa. 3:22
Changed (43). 22 Things Changed:
1 Wages (Gen. 31:7,41)
2 Raiment (Gen. 41:14; 2 Sam.12:20)
3 Color (Lev.13:16,55)
4 Names (Num. 32:38; 2 Ki. 24:17)
5 Behaviour (1 Sam. 21:13)
6 Prison garments (2 Ki. 25:29; Jer. 52:33)
7 Heaven and earth (Ps.102:26; Heb.1:10-12)
8 Glory (Ps.106:20; Jer. 2:11)
9 Boldness of face (Eccl. 8:1)
10 Gods (Jer. 2:11)
11 Judgments (Ez. 5:6)
12 Visage (Dan. 3:19)
13 Word (Dan. 3:28)
14 Heart (Dan. 4:16)
15 Countenance (Dan. 5:6-10; 7:28)
16 God's portion to Israel (Mic. 2:4)
17 Minds (Acts 28:6)
18 Glory of God (Rom.1:23)
19 Truth of God (Rom.1:25)
20 Body to immortality (1 Cor.15:51-52)
21 The righteous into image of Christ (2 Cor. 3:18)
22 Priesthood and law (Heb. 7:12)
Changers (1) of money, Jn. 2:14
Changers' (1) money, Jn. 2:15
Changes (7), Gen. 45:22; 2 Ki. 5:5,22-23; Job 10:17; Ps. 55:19
Changest (1), Job 14:20
Changeth (2), Ps.15:4; Dan. 2:21
Changing (1), Ruth 4:7
Channel (1), Isa. 27:12
Channels (3), 2 Sam. 22:16; Ps.18:15; Isa. 8:7
Chant (1), Amos 6:5
Chapel (1), Amos 7:13
Chapiter (13), head of a pillar, 1 Ki. 7:16-31; 2 Ki. 25:17; 2 Chr. 3:15; Jer. 52:22
Chapiters (16), Ex. 36:38; 38:17-28; 2 Ki. 7:16-42; 2 Chr. 4:12-13; Jer. 52:22
Chapmen (1), merchants, traders, 2 Chr. 9:14
Chapt (1), cracked, broken, Jer.14:4
Character of saints. See ***Saint***
C. of wicked. See ***Sins*** and ***Wicked***
Charashim (1), a valley, 1 Chr. 4:14
Charchemish (1), 2 Chr. 35:20. See ***Carchemish***
Charge (101). Kept My c., Gen. 26:5; Ez. 44:16; Zech. 3:7
Keep the c. of the Lord, Lev. 8:35; Num. 9:23; 1 Ki. 2:3
Keep his c., Dt.11:1
Chargeable (5), 2 Sam.13:25; Neh. 5:15; 2 Cor. 11:9; 1 Th. 2:9; 2 Th. 3:8
Charged (51). See 1 Th. 2:11; 1 Tim. 5:16
26 Examples, People Charged:
1 Abimelech to his people (Gen. 26:11)
2 Isaac to Jacob (Gen. 28:1)
3 Captain to Joseph (Gen. 40:4)
4 Jacob to sons (Gen. 49:29)
5 Pharaoh to his people (Ex.1:22)
6 Moses to judges (Dt.1:16)
7 Moses to Israel (Dt. 27:11)
8 Joshua to Israel (Josh.18:8)
10 Boaz to his young men (Ruth 2:9)
11 Saul to Israel (1 Sam.14:28)
12 Joab to messenger (2 Sam.11:19-20)
13 David to captains (2 Sam.18:12)
14 David to Solomon (1 Ki. 2:1,43)
15 God to His prophet (1 Ki.13:9)
16 God to Israel (2 Ki.17:15,35)
17 David to Solomon (1 Chr. 22:6)
18 Jehoshaphat's to Levites (2 Chr.19:9)
19 God to Cyrus (2 Chr. 36:23; Ezra 1:2)
20 Nehemiah to porters (Neh.13:19)
21 Mordecai to Esther (Esther 2:10,20)
22 God to fallen angels (Job 4:18)
23 Jeremiah to Baruch (Jer. 32:13)
24 Jonadab to sons (Jer. 35:8)
25 Jesus to disciples (10 times, Mt. 9:30; 12:16; 16:20; 17:9; Mk.1:43; 3:12; 5:43; 7:36; 8:15,30; 9:9; 10:48; Lk. 5:14; 8:56; 9:21)
26 Captain to boy (Acts 23:22)
Chargedst (1), Ex.19:23
Charger (17), platter, Num. 7:13-85; Mt.14:8,11; Mk. 6:25,28
Chargers (3), platters, Num. 7:84; Ezra 1:9
Charges (6), 2 Chr. 8:14; 31:16-17; 35:2; Acts 21:24; 1 Cor. 9:7
Chargest (1), 2 Sam. 3:8
Charging (2), Acts 16:23; 2 Tim. 2:14
Chariot (62). Second c. of king, Gen. 41:43 2 Chr. 35:24
C. of fire, 2 Ki. 2:11-12
Clouds a c. of God, Ps.104:3
C. drawn by spirit horses, Zech. 6:1-3
Chariots (113) of war, Ex.14:7-28; 15:4; Josh. 11:4-9; 17:16-18; Judg. 4:3-16; 1 Sam.13:5; 2 Sam. 8:4; 10:18; 1 Chr.19:7; 2 Chr.1:14
9 proofs c. not automobiles, c-d 1535-3
C. of God, Ps. 68:17
C. of fire, 2 Ki. 2:11-12; 6:17
C. of Nineveh, Nah. 2:3-4,13; 3:2
Charitably (1), Rom.14:15
Charity (28), divine love
C. edifieth, 1 Cor. 8:1
C. most important grace, 1 Cor.13
C. must be impelling force, 1 Cor.16:14
C. must be put on, Col. 3:14
C. is a commandment, 1 Tim.1:5
C. must be followed, 1 Cor.14:1; 2 Tim. 2:22; 3:10
C. must be fervent, 1 Pet. 4:8
C. covers multitude of sins, 1 Pet. 4:8
C. must be added, 2 Pet.1:7
Charmed (1), Jer. 8:17
Charmer (1), Dt.18:11
Charmers (2), Ps. 58:5; Isa.19:3
Charming (1), Ps. 58:5
Charran (2), Acts 7:2-4. See ***Haran***
Charts and maps. See end of Index
Chase (6), Lev. 26:7-8,36; Dt. 32:30; Josh. 23:10; Ps. 35:5
Chased (13), Dt.1:44; Josh. 7:5; 8:24; 10:10; 11:8; Judg. 9:40; 20:43; Neh.13:28; Job 18:18; 20:8; Isa.13:14; 17:13; Lam. 3:52
Chaseth (1), Pr.19:26
Chasing (1), 1 Sam.17:53
Chaste (3), 2 Cor.11:2; Tit. 2:5; 1 Pet. 3:2
Chasten (6), 2 Sam. 7:14; Ps. 6:1; 38:1; Pr.19:18; Dan.10:12; Rev. 3:19
Chastened (8), Dt. 21:18; Job 33:19; Ps. 69:10; 73:14; 118:18; 1 Cor.11:32; 2 Cor. 6:9; Heb. 12:10
Chastenest (1), Ps. 94:12
Chasteneth (5), Dt. 8:5; Pr.13:24; Heb.12:6-7
Chastening (6), Job 5:17; Pr. 3:11; Isa. 26:16; Heb.12:5-11
5 degrees of c. upon Israel, b 242-2
Joy through c., e 243-2
8 good results of c., 1041
4 causes of c., e 933-3
40 fold complaint in c., f 933-3
Purpose of c., o 934-2
3 examples of c., k 1065-3
True c., o 445-3*
Not sickness with Christians, n 445-3*; 454*
8 reasons for c., k 445-3*
Ki.12:11-14; 2 Chr.10:11,14; Hos. 7:12; 10:10; Lk. 23:16,22
Chastised (5), 1 Ki.12:11,14; 2 Chr.10:11-14; Jer. 31:18
Chastisement (5), Dt.11:2; Job 34:31; Isa. 53:5; Jer. 30:14; Heb.12:8
Chastiseth (1), Ps. 94:10
Chatter (1), peep, chirp, Isa. 38:14
Chebar (8), river in Babylon, Ez.1:1-3; 3:15, 23; 10:15-22; 43:3
Check (1), Job 20:3
Checker (1), 1 Ki. 7:17
Chedorlaomer (5), servant of Lagamar, a pagan deity, Gen.14:1-17
Cheek (9), 1 Ki. 22:24; 2 Chr.18:23; Job 16:10; Ps. 3:7; Lam. 3:30; Joel 1:6; Mic. 5:1; Mt. 5:39; Lk. 6:29
Cheeks (5), Dt.18:3; Song 1:10; 5:13; Isa. 50:6; Lam.1:2
Cheer (10), Dt. 24:5; Eccl.11:9; Mt. 9:2; 14:27; Mk. 6:50; Jn.16:33; Acts 23:11; 27:22,25,36
Cheereth (1), Judg. 9:13
Cheerful (4), Pr.15:13; Zech. 8:19; 9:17; 2 Cor. 9:7
Cheerfully (1), Acts 24:10
Cheerfulness (1), Rom.12:8
Cheese (2), 2 Sam.17:29; Job 10:10
Cheeses (1), 1 Sam.17:18
Chelal (1), completion, Ezra 10:30
Chelluh (1), union, Ezra 10:35
Chelub (2), wicker basket. 2 men, 1 Chr. 4:11; 27:26
Chelubai (1), binding together, 1 Chr. 2:9
Chemarims (1), idolatrous priests, Zeph.1:4 The Heb. word is trans. idolatrous priests (2 Ki. 23:5); and priests (Hos.10:5)
Chemosh (8), national god of Moab, d 297-3; Num. 21:29; Judg.11:24; 1 Ki.11:7, 33; 2 Ki. 23:13; Jer. 48:7,13,46. See ***Bible Facts About False Gods***, 182
Chenaanah (5), subduer. 2 men, 1 Ki. 22:11,24; 1 Chr. 7:10; 2 Chr.18:10,23
Chenani (1), planted, Neh. 9:4
Chenaniah (3), Jehovah is firm. 2 men, 1 Chr. 15:22,27; 26:29
Chephar-haammonai (1), city, Josh.18:24
Chephirah (4), city, Josh. 9:17; 18:26; Ezra 2:25; Neh. 7:29
Cheran (2), lute, Gen. 36:26; 1 Chr.1:41
Cherethims (1), k 551-3; Ez. 25:16
Cherethites (9), k 551-3; o 574-3
Ki.1:38, 44; 1 Chr.18:17; Zeph. 2:5
Cherish (1), 1 Ki.1:2
Cherished (1), 1 Ki.1:4
Cherisheth (2), Eph. 5:29; 1 Th. 2:7
Cherith (2), a brook, 1 Ki.17:3-5
Cherub (30). Singular word; the plural is cherubim. Name of a place, Ezra 2:59; Neh. 7:61; and a living angelic being. See Ez. 9:3; 10:2-14
C. of gold on ark, Ex. 25:18; 37:7
God rides on a c., 2 Sam. 22:11; Ps.18:10
In the temple, 1 Ki. 6:24-28; 2 Chr. 3:11-13 Future temple, Ez. 41:18
Lucifer an aninointed c. that ruled the earth before Adam, Ez. 28:11-17. See ***Pre-Adamite*** world
Cherubims (64), living angelic beings
Detailed description of, k-r 1364-1; a-c 1364-3; m 1366-3; g 1372-2; c 1374-2; a 1375-3
Protected way of tree of life, Gen. 3:24
C. of gold on ark, Ex. 25:18-22; 37:7-9
Made on curtains, Ex. 26:1,31; 36:8,35
God dwelled between c., Num. 7:89; 1 Sam. 4:4; 2 Sam. 6:2; 2 Ki.19:15; 1 Chr.13:6; Ps. 80:1; 99:1; Isa. 37:16
Made in temple, 1 Ki. 6:23-35; 7:29,36; 8:6-7; 1 Chr. 28:18; 2 Chr. 3:7-14; 5:7-8; Heb. 9:5
In future temple, Ez. 41:18-25
Living creatures discribed, Ez.1:1-28; 8:1-3; 10:1-20; 11:22
Cherubims' (1), Ez.10:5
Chesalon (1), a landmark, Josh.15:10
Chesed (1), increase, Gen. 22:22
Chesil (1), a city, Josh.15:30

Chest (6), 2 Ki.12:9-10; 2 Chr. 24:8-11
Chests (1), Ez. 27:24
Chesulloth (1), a city, Josh.19:18
Chew (3), Lev.11:4; Dt.14:7
Chewed (1), Num.11:33
Cheweth (8), Lev.11:3-7,26; Dt.14:6-8
Chezib (1), a place, Gen. 38:5. Perhaps Achzib and Chozeba, which see
Chickens (1), Mt. 23:37
Chide (4), Ex.17:2; Judg. 8:1; Ps.103:9
Chiding (1), Ex.17:7
Chidon (1), 1 Chr.13:9
Chief (336). 43 "Chief" Things:
1 Captain (Gen. 21:22,32; 26:26)
2 Butler (Gen. 40:2,9,21-23; 41:9)
3 Baker (Gen. 40:2,16,22; 41:10)
4 Man (Lev. 21:4)
5 Levite (Num. 3:32; 1 Chr.15:16,22)
6 House (Num. 25:14-15)
7 Fathers (Num. 31:26; 32:28; 36:1)
8 Things (Dt. 33:15)
9 Rulers (2 Sam. 8:18; Jn.12:42)
10 Officer (1 Ki. 9:23)
11 Guard (1 Ki.14:27)
12 Priest (2 Ki. 25:18; 2 Chr. 26:20)
13 Prince (1 Chr. 7:40)
14 Men (1 Chr. 8:28; 1 Chr. 24:4; 26:12)
15 Porter (1 Chr. 9:26)
16 Governor (1 Chr. 29:22; Jer. 20:1)
17 Singers (Neh.12:46; Hab. 3:19)
18 Musician (in title of 58 psalms)
19 Place (Pr.1:21)
20 Friends (Pr.16:28)
21 Spices (Song 4:14)
22 Nations (Jer. 31:7)
23 Ointments (Amos 6:1)
24 Priests (65 times. Mt. 2:4; 16:21)
25 Seats (Mt. 23:6; Mk.12:39)
26 Elders (9 times. Mt. 21:23; 26:47)
27 Scribes (14 times. Mt. 2:4; 16:21)
28 Captains (Mk. 6:21)
29 Devil (Lk.11:15)
30 Pharisees (Lk.14:1)
31 Rooms (Lk.14:7; 20:46)
32 Publican (Lk.19:2)
33 Speaker (Acts 14:12)
34 Brethren (Acts 15:22)
35 City (Acts 16:12)
36 Women (Acts 17:4)
37 Ruler of the synagogue (Acts 18:8)
38 Jews (Acts 25:2)
39 Men of the island (Acts 28:7)
40 Corner Stone (Eph. 2:20; 1 Pet. 2:6)
41 Sinner (1 Tim.1:15)
42 Shepherd (1 Pet. 5:4)
43 Apostles (2 Cor.11:5; 12:11)
Chiefest (9), 1 Sam. 2:29; 9:22; 21:7; 2 Chr. 32:33; Song 5:10; Mk.10:44; 2 Cor.11:5; 12:11
Chiefly (3), Rom. 3:2; Phil. 4:22; 2 Pet. 2:10
Child (201). Known by doings, Pr. 20:11
Train up a c. in the way, Pr. 22:6
Foolishness bound in heart of, Pr. 22:15
Withhold not correction from Pr. 23:13
C. left to himself bringeth, Pr. 29:15
Unto us a Child is born, Isa. 9:6
A little c. shall lead them, Isa.11:6
C. die 100 years old, Isa. 65:20
Delivered of a man c., Isa. 66:7
A virgin shall be with c., Isa. 7:14
Humble himself as little c., Mt.18:4
Twofold more the c. of hell, Mt. 23:15
Woe to them with c., Mt. 24:19
C. grew, waxed strong, Lk.1:80; 2:40
C. of the devil, Acts 13:10
When I was a c., I spake, 1 Cor.13:11
Devour her c. as soon, Rev.12:4
C. caught up to God, Rev.12:5
10 uses of word in Isaiah, b 1146-1
Childbearing (1), 1 Tim. 2:15
Chilhood (2), 1 Sam.12:2; Eccl.11:10
Childish (1), 1 Cor.13:11
Childless (7), Gen.15:2; Lev. 20:20-21; 1 Sam. 15:33; Jer. 22:30; Lk. 20:30
Children (1,822). C. of Israel (used 626 times), Gen. 32:32; 45:10; 46:8
C. of 12 tribes, Num.1:10-42; 7:24-78
C. of Judah (33 Times), Josh.14:6; 15:1
C. of Esau, Dt. 2:12
C. of Ammon, Dt. 2:19
C. of the Anakims, Dt. 9:2
C. of Belial, Dt.13:13; Judg. 20:13
C. of the East, Judg. 6:3,33; 7:12
C. of the captivity, Ezra 2:1-61; 6:16,19-20; 10:7,16; Neh. 7:6-73
C. of Abraham, Mt. 3:9; Lk. 3:8; Gal. 3:7
C. of God, Mt. 5:9; Lk. 20:36; Rom. 8:16,21; 9:8, 26; Gal. 3:26; i-j 147-3*
C. of the kingdom, Mt. 8:12; 13:38
C. of the bridechamber, Mt. 9:15
C. of the wicked, Mt.13:38
C. of the Highest, Lk. 6:35
C. of the resurrection, Lk. 20:36
C. of light, Jn.12:36; Eph. 5:8; 1 Th. 5:5
C. of the prophets, Acts 3:25
C. of the flesh, Rom. 9:8
C. of the promise, Gal. 4:28
C. of disobedience, h 365-3*; Eph. 2:2; 5:6; Col. 3:6
C. of wrath, k 365-3*; Eph. 2:2
C. of the day, 1 Th. 5:5
C. of the devil, 1 Jn. 3:8-10
Little c., Jn. 2:1,12-18,28; 3:7,18; 4:4; 5:21
2 commands for c., b 371-1*
Examples of humility, b 80-1*
4 reasons c. to obey, c 371-1*
5 ways to carry c., c 1199-3
Age of accountability unknown, l 36-3*
When named, f 100-1*
Children's (18). C. of children, Gen. 45:10; Ex. 34:7; 2 Ki.17:41; Ps.103:17; 128:6; Pr.17:6; Jer. 2:9; Ez. 37:25
C. bread, Mt.15:26; Mk. 7:27-28
Child's (4), Ex. 2:8; 1 Ki.17:21; Job 33:25; Mt. 2:20
Chileab (1), perfection of father, 2 Sam. 3:3
Chilion (2), wasting away, Ruth 1:2,5
Chilion's (1), Ruth 4:9
Chilmad (1), a place, Ez. 27:23
Chimham (4), pining, 2 Sam.19:37-40; Jer. 41:17
Chimney (1), Hos.13:3
Chinnereth (4). A district, Josh.11:2
A city of naphtali, Josh. 19:35
The sea of Galilee, Num. 34:11; Dt. 3:17; Josh.13:27. See ***Chinneroth***, ***Cinneroth***, ***Gennesaret***, ***Galilee***
Chinneroth (2), Josh.11:2; 12:3. See ***Chinnereth***, ***Cinneroth***, ***Gennesaret***, ***Galilee***
Chios (1), an island, Acts 20:15
Chirp and chatter, 1246
Chisleu (2), 9th month of Jewish calendar (our December), Neh.1:1; Zech. 7:1
Chislon (1), strength, Num. 34:21
Chisloth-tabor (1), a place, Josh.19:12
Chittim (6), the island of Cyprus, Num. 24:24; Isa. 23:1,12; Jer. 2:10; Ez. 27:6; Dan.11:30
Chiun (1), god of Phenicia, Amos 5:26
Chloe (1), tender shoot. A woman at Corinth, 1 Cor.1:11
Chode (2), past tense of chide, a 294-1; Gen. 31:36; Num. 20:3
Choice (21). C. sepulchres, Gen. 23:6
C. vine, Gen. 49:11
C. vows, Dt.12:11
C. and godly young men, 1 Sam. 9:2
C. men of Israel, 2 Sam.10:9; 1 Chr. 7:40; 19:10; 2 Chr. 25:5
C. city, 2 Ki. 3:19
C. fir trees, 2 Ki.19:23; Isa. 37:24
C. sheep, Neh. 5:18
C. silver and gold, Pr. 8:10,19; 10:20
C. cedars, Jer. 22:7; Ez. 31:16
C. bones, Ez. 24:4
C. of the flock, Ez. 24:5
Choices. See ***Choose***, ***Chose***, and ***Chosen***
God made choices (34 times), Num.16:7; 17:5; Dt. 7:6; 12:5-26; 14:2,23-25; 15:20; 16:2-16; 17:8-15; 18:5-6; 21:5; 23:16; 26:2; 31:11; 1 Sam. 2:28; 10:24; 2 Sam. 21:6; 1 Ki.14:21; Neh. 9:7; Zech.1:17; 2:12; Job 15:5; Ps. 4; Acts
Man made choices (40 times), Ex.17:9; Dt. 30:19; Josh. 9:27; 24:15; 1 Sam.17:8; 2 Sam.16:18; 17:1; 24:12; 1 Ki.18:23,25; 1 Chr. 21:10-11; Job 7:15; 9:14; 34:4; Ps. 25:12; Pr.1:29; 3:31; Isa.7:15; 41:24; Ez. 21:19; Phil. 1:22; Heb.11:25
God recognizes man's power to choose and will hold him responsible for choices, 1 Chr. 21:10-11; Pr.1:29; 3:31; Mk.16:15-16; Lk.13:1-5; Jn. 3:14-18,36; 2 Tim. 2:4-5; 2 Pet. 3:9; 1 Jn.1:9; Rev. 22:17
Man recognizes his own power of choice, Josh. 24:15; Job 34:4,33; Pr.1:29
Man is commanded to make choices, Dt. 30:19; Josh. 24:15; 1 Chr. 21:10-11; Pr. 3:31; Lk.13:1-5; Acts 2:38. See scriptures, 227,237-238,263,284*
Choicest (2), Isa. 5:2; 22:7
Choke (2), Mt.13:22; Mk. 4:19
Choked (6), Mt.13:7; Mk. 4:7; 5:13; Lk. 8:7,14,33
Choler (2), Dan. 8:7; 11:11
Choose (59). See scriptures under ***Choices***
C. life, Dt. 30:19
C. you this day whom you will serve, Josh. 24:15
Did not c. fear of the Lord, Pr.1:29
Choosest (2), Job 15:5; Ps. 65:4
Chooseth (3), Job 7:15; Isa. 40:20; 41:24
Choosing (1), Heb.11:25
Chop (1), Mic. 3:3
Chor-ashan (1), city, 1 Sam. 30:30
Chorazin (2), city, Mt.11:21; Lk.10:13
Chose (29). 18 Examples, Making Choice:
1 Fallen angels c. wives (Gen. 6:2)
2 Lot c. plains (Gen.13:11)
3 Moses c. able men (Ex.18:25)
4 God c. Israel (Dt. 4:37; 10:15)
5 Joshua c. warriors (Josh. 8:3)
6 Israel c. God (Josh. 24:22)
7 Israel c. new gods (Judg. 5:8)
8 Saul c. warriors (1 Sam.13:2)
9 David c. stones (1 Sam.17:40)
10 Joab c. warriors (2 Sam.10:9)
11 Job c. for others (Job 29:25)
12 David c. way of truth (Ps.119:30,173)
13 Israel c. idolatrous gardens (Isa.1:29)
14 Israel c. her own ways (Isa. 66:3)
15 Christ c. disciples (Lk. 6:13; Jn. 6:70; 13:18; 15:16,19; Acts 1:2)
16 Mary c. the good (Lk.10:42)
17 Pharisees c. chief rooms (Lk.14:7)
18 Paul c. Silas (Acts 15:40)
Chosen (121). See Choices and Chose
A good name rather to be c., Pr. 22:1
C. in furnace of affliction, Isa. 48:10
This is the fast I have c., Isa. 58
They have c. their own ways, Isa. 66:3
My servant whom I have c., Isa. 43:10; Mt.12:18
Many called, few c., Mt. 20:16; 22:14
Christ, the c. of God, Lk. 23:35
Ye have not c. Me, but I have, Jn.15:16
C. you out of the world, Jn.15:19
He is a c. vessel, Acts 9:15; 22:14
God hath c. the foolish, weak, despised things, 1 Cor.1:27-28
Hath not God c. the poor, Jas. 2:5
C. of God and precious, 1 Pet. 2:4,9
Chozeba (1), city of Judah, 1 Chr. 4:22
Christ (558). See ***Messiah***
Name defined, a 1-1*
18 "I Am" introductions of, 176
Endorsed Moses as author, h 216-1

Divinity of Christ:

Number of times name used, a 1-1*
Called by Divine titles, f 12-1*; f 168-1*
His divine credentials, l 19-2*
Deity of, c 19-3*; u 28-1*; b-e 162-1*
Accepted worship as God, u 28-1*
A separate person from the Father and Holy Spirit, e, k 31-2*; 489*
14 testimonies of Sonship, e 31-1*
A rock and stone, m 31-3*; k 85-3*; h 925-3; 1036
Present omnipresence of, j 35-1*
Was David's Lord, o 44-1*
q 78-2*; n, u 162-2*
Creative power, a 66-1*
Son of God, a 1-1*; u 26-1*; k 91-2*
Power of His name, x 95-3*
No eternal sonship as deity, d 99-3*
Member of Divine Trinity, b 109-3*. See ***Trinity***
8 titles of, l 121-3*
God's beloved son, c 146-1*
Object of worship, m 158-2*
The living Word, b 162-1*
Before and after John, a 162-3*
7 witnesses of, a 163-3*
One with the Father, i-q 171-3*; 212*
Fellow God, 1569
Unlimited in power, a 172-1*
Sealed by God, e 175-2
Creation was by Him, d 162-1*; a 384-3*
One with God, k 186-3*; 212
Proved contact with God, b 188-1*
The "I am," f 195-2*; m 202-2*
Not everywhere bodily, s 196-2*
His 3 estates, r 200-2*
Equal with God, a 201-1*
Made both Lord and Christ, o 217-1*
Called the Holy One, k 218-1*
8fold Prince, n 218-1*
Angel of the Lord, o 227-1*; b 512-1*
Seen at God's right hand, e 228-1*
Called Lord Jesus, p 232-1*
8fold description of, l 501-1*
20 facts about, b 524-2*
12fold Stoneship of, r 1001-3
Declared to be God's son, l, m 279-1*
Called Jehovah, g 319-3*
Was God (1 person of deity) from eternity, i-j 378-1*
An eternal being, a, e, 385-2*
12 Facts About, see ***Firstborn***, 389*
14 Facts About, 390*
Fulness of The Godhead bodily, 390*
Planned the ages, 449*
8 facts about, 449*
10 titles of, d 448-1*
5Fold character and position of, 452*
8 facts about, 471*
10 things about, 479*
10 things concerning, b 481-1*
3 witnesses of his sonship, a 487-1*
Alpha and Omega, u 500-2*

Humanity of Christ:

Greater than 3 things, v 22-3*
7 prophecies of, g 21-3*
Had great compassion, j 16-1*
Wisdom of, r 27-3*; b, f 85-3*
Had half-brothers, half-sisters, b 26-3*; r 72-1*; d 117-2*
Humanity of, p 40-1*; r 162-2*
Son of Abraham and David, b, k 1-1*
Son of Mary (Miriam), u 26-1*; q 71-3*
Son of man, r 92-1*, h 164-2*
Sonship refers to humanity, not deity, d 99-3*; u 102-1*; f 242-1*
7 prayers of, in Luke, p 105-2*
A Jew of the tribe of Judah, j 162-1*
Had a seamless garment, f 205-3*
Concerned for his mother, j 206-1*
Jesus of Nazareth, w 216-1*
The Sinless One, 472*
2 things he is called, a 506-1*
Character of, k 939-3
Groaned in the spirit, i 76-1*
Weeping and wailing, s 145-2*; q 188-2*

Childhood of Christ:

Genealogy, k 1-1*; a-b 105-3*
4 women in his genealogy, h 1-1*
Birth expected, s 2-1*
Birth (Mt.1:18-23; Lk. 2:1-52)
Age when Magi visited, m 3-2*
Learned a trade, p 71-3*
Limited in knowledge, a 89-1*; q 172-1*
Not born in December, p. 102-1*
Of a poor family, j 102-3*
Handled by Simeon, u 103-1*
Had a true "kenosis", d 104-1*; Isa. 7:14; 9:6-7; 11:1; 50:4; Heb. 2:17; 5:8

10 facts about childhood, k 103-3*
A son of the law, m-o 103-3*
Wisdom at age of 12, r 103-3*
His teachers, t 103-3*
Foster father, m-o, w 103-3*; t 105-3*
Genealogy difficulties explained, a-b 105-3*
Preparation for Ministry:
Water and spirit baptisms (Mt. 3:16)
His 3fold test, c 5-3*
His education, r 178-1*
Necessary he became human, f 431-1*
His ears open to God, k 935-1
Ministry of Christ:
Purpose of first advent, i 3-1*
Called a Nazarene, d 3-3*
Claimed by God as his son, h 5-1*
First words of, l 5-2*
History of ministry (Mt. 4:12-26:35)
First travelling evangelist, p 6-1*
Abolished Mosaic law, f 7-2*
Gave new laws, m 7-3*
Made Capernaum his headquarters, c 14-1*
First recorded forgiveness in N.T., g 14-1*
Delegated authority, j 14-2*
Came to save sinners, p 15-1*
Put out mockers, r 15-3*
3fold ministry of, h 16-1*
Compassion of, j 16-1*
Sought God's will, o 16-2*
Answered John the Baptist, l 19-2*
First general invitation, a 20-1*
Started building the church, n 31-3*
Healed all without exception, b 26-3*
Prayed with eyes open, c 16-1*; c 189-1*
His prayer life, h 27-3*
Broke customs, not laws, i, m 20-3*; h 28-2*
Paid taxes, x, a 33-2*
2 triumphal entries into Jerusalem, m 39-3* Cp. 5 entries, l 84-1*
His power, s 40-1*
Gifts of, l 43-1*; i 64-3*; c 109-3*
Silenced enemies, p 44-1*
End of public ministry, a 51-2*
Secret disciples of, k 57-3*; a-b 155-3*
15 events of His last days, l 57-3*
Power over wild beasts, w 62-2*
Known by demons, j 63-3*; h 70-1*
Ignored ceremonial cleansing, l 64-1*
Angered at hypocrisy, t 66-1*; k 111-2*
Fearless and bold, d 66-1*
Alone with God, f 68-1*; c 73-3*
Power over the elements, d 70-1*
Knew when men were healed, k 71-1*
3 close disciples of, t 71-1*
Visit to home town, n 71-3*
Multiplied bread, k 73-2*
Did miracles by Holy Spirit, k 73-2*; g 74-1*; Acts 10:38
His power to forgive sins, h, k 64-3*; p 116-1*
7 things He did, healing one who was deaf, p 76-1*
Cursed the fig tree, o 84-1*
Contrasted with others, h 108-1*; u 109-3*
Had many disciples, e 114-1*; e 128-1*
Lord of Sabbath, c, j 111-1*
32 things came to do, s 110-1*
A preacher, v 112-1*; i 113-3*
Confirmed Scripture, j 85-3*
True confession of, o 85-3
Greater than John the Baptist, e-f 115-1*
Confirmation of His claims, o 92-1*
Answered questions, i-j 92-3*
6 proofs of Messiahship, q 114-2*; d 153-1*
Fulfilled the law, r 103-1*
When 30 years of age, s 105-3*
Fame of, l 107-1*; q 108-1*
2fold ministry of, t 107-2*
Miraculous escape, i 107-3*
Power over diseases, b 108-1*
Why forbad demons to speak, g 108-1*
His miracle of fish, r 108-3*; a 109-1*
m 165-3*; c 115-3*; d 168-3*
Never stayed where unwelcome, f 118-1*
Dealings with sinners, k 115-3*
Dealings with hypocrites, k-l 115-3*
How supported, a 116-1*
Answered prayer of demons, h 118-1*
Mistaken for Elijah, q 119-3*
Transfiguration (Mt.17; Lk. 9)
His true mission, g, m 122-1*
Rejoicing in spirit, q 124-1*
Rebuke of Martha, c 125-2*
Proof of power, k 126-1*
4 years of ministry, i 132-1*
Last trip to Jerusalem, e 132-3*
Kingdom postponed, f 144-1*
Confirmed inspiration of Pentateuch, l 173-3*
3 purifications of temple, c 145-3*
Purpose of His mission, f 135-3*
Last 5 days of teaching, g 145-3*
Refused to work a miracle, o-p 153-3*
The green tree, m 154-1*
Challenging His enemies, t-u 178-1*
Wrote on the ground, c 180-1*
The true light, h 162-1*
Introduced to Israel, y 163-3*
The term Messiah defined, o 164-1*
Discerned Peter, r 164-1*
Discerned Nathanael, a 164-1*
Not a baptizer in water, i 167-2*
Healed at the pentagon (Jn. 5)
God bore witness of, v 173-2*; c 173-3*
Rejected human kingship, j 174-1*
His miracle of the ship, o 174-2*
Sent by God, m 198-1*;
Knew 2 things, m 177-1*
10fold testimony of disciples, t 200-3*
43 times claimed sent of God, m 198-1*; o 200-2*
Once withheld doctrines, t 199-2*
His longest prayer, e 200-1*
Had power of life, i-j 200-1*
Refused to condemn further, k 180-2*
5 feasts attended by Him, a 186-1*
Worked in Father's name, e 186-1*
3 great miracles performed, b 189-3*
Lost only 1 disciple, b 201-2*
Prayed for unity of disciples, u 201-1*
7 things prayed, for disciples, u 201-1*
10 claims in Jn.17, c 202-1*
Lived a diversified life, g 202-1*
Spared lives of enemies, n 202-2*
Protected disciples, p, t 202-2*
Approved of God by miracles, x 216-1*
Fulfilled prophets, s 218-2*
Preached peace, g 235-3*
12 contrasts with Adam, 305*
Was sinless, h 290-2*
4 reasons He was sinless, 305*
7 contrasts with Adam, l 330-1*
Poor, yet rich, i 344-4*
Set forth in prophecy, g 355-3*
7 steps in His humiliation, h 378-1*
Humble Himself, l 378-1*
7 steps in His exaltation, m 378 -1 *
A public servant, f 437-3*
4 things He did not do, 473*
Blessings of Christ
Example to ministers of today, k 15-3*
14 ways to be like Him, f 18-1*
4 things about, g 20-2*
18 blessings of, t 64-1*
Gentiles blessed by, i 162-1*
10 reasons Jews killed Him, 212*
16 things finished by Him, 211*
20 blessings in, g 487-3*
Bride of Christ, a city, c 528-1*; 541*
Wife of, 541*
Marriage of, 541*
Doctrines of Christ
3 arguments of, q 22-1*
Teaching on divorce, a 36-1*
Teaching concerning Caesar, p 43-2*
Teaching on vows, v 45-1*
8 woes pronounced by, o 45-3*
Last plea to Israel (Mt. 23:37-39)
His greatest prophecy (Mt. 24-25)
Warning of false Christs (Mt. 24:5,24)
Promised all truth, d 68-3*
Taught great truths, Mt. 5-7; Lk. 6; n 129-3*
His use of the word Father, r 124-1*
40 lessons from, n 129-3*
Advice on mammon, a, e 138-1*
Answering questions of enemies, j 146-1*
16 lessons on sheep, h 185-3*
Ask me nothing, f 199-3*; i-l 200-1*
12 great lessons, 211*
Washed feet of disciples, q, s 193-1*; d-p 193-2*
Public Opinion of Christ
Slandered by many, l 19-3
12 modern statements about, r 30-1*
Rejected of men, b, d 41-3*; s-v 204-1*; a-q 204-2
His greatest crime (?), o 132-2*
Hostility to Him, b 140-1*
False concepts of first advent, a 143-2*
4fold description of, i 43-1*
2 great testimonies of, n 57-1*
Accused of insanity, b-c 67-1*
Josephus' testimony of, o 92-1*
A mystery to Pilate, j 92-3*
A stumbling-block, c 103-2*
2fold reason for rejection of, g 107-3*
Testimony of John the Baptist, b 114-3*
Description unknown, m 143-3*; 1239
Rejection of, d 146-1*
3fold testimony of, m 146-3*
3 accusations against, h 153-2*
Innocence declared, j-l, t 153-2*
Rejected by His brethren, g 177-3*
Why Jews hated Him, h 177-3*; 212
Enemies attempted to stone Him, j 183-3*; l 186-3*
One of 5 accused of madness, l 186-1*
Hated without a cause, p 198-1*
Life-story incomplete, q 210-3*
4 classes against Him, h 220-3*
A stumblingstone to others, h 294-1*
Bore sicknesses of all men, e 13-2*
Bore infirmities of all men, e 13-2*
Bore sins of all men, c 285-3*; x 440-1*; a 441-1*; h 436-2*
Dead 3 full days and nights, r 22-2*
Gave Himself ransom for all, g 39-3*
Became our substitute, h 39-3*
Ate the passover, a 52-1*; c-q 150-2*
His cup in Gethsemane, c 53-3*
Only repeated prayer of, f 53-3*
His hour of suffering, h 53-3*; m 191-1*
Held His peace, m 54-2*; a 55-3*
Insulted by His enemies, t 54-2*
Bound as a criminal, i 55-1*
6 witnesses to His innocence, n 55-3*
Reason He would not save self, l 57-1*
7 sayings on the cross, r 57-2*
Dismissed spirit, a 57-3*; h 94-1*
Crucifixion of, d 51-3*
Redemptive Ministry of Christ:
Crucified Wednesday, l, n 57-3*; q 150-1*
Resurrected Sunday, a 58-1*; a, j 95-2*; k 120-1*; s 170-2*
Angels first testified to His bodily resurrection, h 58-1*
Touched before first ascension, k 58-1*
Sealing His tomb, q 58-1*
Angels ministered to Him, x 62-2*
3 anointings, j 51-3*; b 115-3*; l 190-1*
Sore amazed, g 91-1*; e 95-1*
Fell from exhaustion, i 91-2*
Trial of, g, i, l, o 91-3*; f 92-2*; b 153-1*
9fold mockery by soldiers, g 93-2*
Fulfilled the law, k 288-3*; 351
4 redemptive acts, a 290-1*
The Passover Lamb, n 312-3*
Our sin offering, h 341-3*
2 things He died for, c 356-2*
3 drinks offered, k 93-3*
Time of death, l 93-3*; b 94-1*
Mockery by enemies, o 93-3*
Purpose of death, q 145-1*; j 200-1*
Hardest suffering of all, d 94-1*
Made way of access to God, i 94-1*
First and last recorded words, x 104-1*
Kenosis of, d 104-1*; h 122-2*; 382*
Plot against His life, m 150-1*
Conquest of hell, c 138-3*
7 great predictions of, m 143*
His victory, q 145-1*
Events of last days, c 145-3*
Submitted to His enemies, h 146-1*
Agony in the garden, s-u 152-1*
5 classes arrested Him, f 152*
5 crosses at the crucifixion, i 56-3*
Sufferings necessary, j 157-2*
Conquered Satan, q 145-1*; m 88-2*
3 things He was "made", r 162-2*
Took away sin, u 163-3*
7 things in John of, k 175-3*
Teachings of, by Rabbis, h 178-3*
His last week here, h, x 190-1*; j-k 192-2*; b 203-3*
8 lessons from wheat, n 191-1*
Was lifted up to draw men, i-j 191-3*
Opposed to Satan, c 196-3*
Completed His work, q 200-2*
Questioned by Pilate, k 203-2*
Answers the high priest, l 203-2*
Injustice to Him, n 203-3*
10 times led by others, u 203-3*
Last words on the cross, m 206-1*
Gave up His soul, o 206-1*
His side pierced, a 206-1*
Condition of His tomb, a 207-2*
His judgment taken away, o 230-2*
Died for us, r 286-1*
5 Reasons He gave Himself, 363*
Abolished law by death, e 366-2*
Descended to hell, f-i 368-2*
10 Works of, 375*
2 Conquests of, 390*
Death assures salvation, k 395-3*
Mediator between God and man, b 408-3*
Gave Himself ransom for all, c 408-3*
4 acts of, u 417-2*
2 benefits of His death, a 425-3*
3 ways obtained great name, t 429-1*
Tasted death for all, s 430-1*
Offered 1 offering for sin, k-x 439-3*
Joy set before Him helped to endure the sufferings, e 445-3*
8 facts about, 451*; g 468-1*
A perfect sacrifice, 452*
Finished sacrifice, 453*
Victorious sacrifice, 453*
3 purposes of His suffering, h 468-1*
4 things He did, 471*
3 reasons for His death, 472*
7fold example of, 472*
Prophecies fulfilled in, 551*
10fold suffering, n 957-3
30 facts about, 1037
Post-Resurrection Ministry of Christ
First resurrected bodily to enter the im mortal state, a 328-3*
Given power after resurrection, b 59-1*
Commanded all teachings obeyed, d 59-1*
Commissioned disciples (Mt. 28:19)
Changed to different form, o 95-2*
21 proofs resurrected bodily, d-k 157-3*; k 209-2*; d, h 216-1*; a 287-3*
Power to retain identity, e 156-3*
Appeared to disciples (Lk. 24)
Opening Scriptures to others, c 158-1*
Left peace to disciples, v 196-2*
Appeared to Mary, h 207-3*
Eating after resurrection, v 176-2*; a 176-2*
"Touch me not", n 207-3*
His brethren, d 117-2*; p 207-3*
Gave disciples power, a 208-1*
Manifestations after resurrection, n,q 209-1*; i, k 209-2*
Questioned Peter, l 209-3*
Commissioned Peter, n 209-3*
Post-resurrection ministry, e 213-1*
15 things discussed, k 213-1*
Discussion Spirit baptism, n 213-3*
Proof of His resurrection, l 235-3*
514 witnesses, h 328-1*

352-1*
2 major events fulfilled, l 216-3*
Ascension Ministry of Christ
Now at right hand of God, n 44-1*
2 ascensions, n 122-1*; m 166-3*; a 213-3*;
Jn. 20:17; Acts 1:9
Saviour, w 102-1*; y 102-1*; r 170-2*
Prince of Peace, d 102-2*; 1224
Perfected, r 133-3*; v 430-2*
Redemption by Him, e 162-1*
Lamb, a symbol of, t 163-3*; c 506-1
Baptizer in the Spirit, f 162-1*
Led captives to heaven, c-d 57-3*; e 430-3*
Salvation by, b 167-2*
Purpose of resurrection, l 198-1*
3 reasons He went away, a 199-2*
A 7fold way, 211*
21 reasons for greater works, 211*
The theme of the gospel, h 270-1*
Baptism into Christ, i 287-1*
10 things by, k 301-3*
5 things He was made to us, p 308-2*
9 things He was made for us, p 308-2*
Foundation of church, m 31-3*; p 310-1*
Body of, b 324-1*
17 things by, 332
Baptism into, a 357-3*
Must be put on, b 357-3*
Believers one in Him, c 357-3*
7 things He is to us, d 366-1*
3 things done in ascention, c 368-1*
Gave gifts to men, d 368-1*
14fold headship of, 373*
16 facts about, 375*
Mystery of, 375*
Sat down at God's right hand, q 429-1*
Captain of our salvation, u 430-2*
The great sanctifier, w 430-2*
Our High Priest, g 431-1*
The first apostle, j 431-2*
Has an eternal priesthood, t 434-1*
Ministers in heavenly sanctuary, f 437-3*; g 440-1*
Mediator of N.T., m 437-2*; u 439-3*
Intercessor for saints, q 437-3*
The new and living way, m 441-3*
11 things Christ better than, 449*
15 ways better than prophets, 449*
35 ways better than angels, 449*
7 ways better than Moses, 450*
5 ways better than Joshua, 450*
10 ways better than priests, 450*
8 ways better than Melchisedec, 450*
7 ways better than Abraham, 450*
22 ways better than Aaron, 450*
20 ways better than sacrifices, 450*
4 ways better than O.T. heroes, 450*
Has an eternal human body, 452*
7 facts about, 452*
A Master Builder, 453*
Healing by His stripes, b 467-2*
Must confess Him to be saved, a 486-1*
A Good Shepherd, e 467-3*
3 things He is to believers, t 481-3*
21 reasons can be known, b 482-1*
2 commands to abide in, d 483-3*
3fold condition of fellowship with, r 504-3
Vision of, i-l 501-1*
3 fold invitation of, q 504-2*
Prevailed to open the book, b 506-1*
7fold description of Lamb, k 506-2*
High-priestly work in heaven, u 509-2
10 facts about, 543*
7fold estimate of Laodiceans, 531*
18 things restored by 1043
Millennial Ministry of Christ
Legal heir to David's throne, k l-1*
Rule of, a 2-3*
2nd advent, 1258; u 4-2*; m 140-1*
Lands on Mt. Olive, j 1564-1
Priesthood and kingship of, i-j 1556-2
An eternal king, a 99-3*
The salvation of Israel, c 103-2*
Destruction to accompany 2nd advent l, r-t 140-3*
Born King of the Jews, n 204-1*
3fold office, 449*
To land at Jerusalem, 2nd advent, r-t 500-2*
Given dominion, c 1460-1
24 things He will do, g 960-1
14 facts about, c 996-2
Christ's (16). C. sake, Rom.15:30; 1 Cor. 4:10; 2 Cor.12:10; Eph. 4:32
Ye are C. and Christ is God's, 1 Cor. 3:23
C. servant, 1 Cor. 7:22
Afterward they that are C. at His coming, 1 Cor.15:23
C. gospel, 2 Cor. 2:12
In C. stead, be ye reconciled, 2 Cor. 5:20
He is C., so are we C., 2 Cor.10:7
If C., then Abraham's seed, Gal. 3:29
They that are C., have crucified the flesh with affections and lusts, Gal. 5:24
Seek own, not things. . . are C., Phil. 2:21
Partakers of C. sufferings, 1 Pet. 4:13
Christs (2). False C., Mt. 24:24; Mk.13:22
Christadelphianism, r 30-1*
Christian (2), h 238-1*; Acts 26:28; 1 Pet. 4:16
Only one kind of C., b 49-3*
Personal work of, 1596-1597
Obligation, 404*
True behavior of, 398*
Life of growth, o 478-3*
True sacrifices of, f 448-1*
Virtues of C., 472*
4 stages C. experience, l 482-2*
10 facts about C. holiness, 1042*
10 facts about suffering, 472*
5 facts about suffering, 473*
21 facts about suffering, 473*
10 rewards for suffering, 473*
Christianity, defined, a 381-2*
4 fold sum of C., a 381-2*
Confirmed the law of Moses, j 284-2*
Confirmed by Abraham and David, k 284-3*
A mold to form Christ in men, q 288-1*
An open religion, c 321-2*
6 first principles of, 451*
Christians (1), those who are Christ-like, Acts 11:26
3 blessings of C., b-d 300-1*
Must be one in unity, k 201-3*; d 357-3*
How to be in unity, t 301-1*; k 311-1*; d 324-1*
"Cannibal" C., q 359-3*
Forbidden fellowship with some, q 313-1*
10fold state of, 373*
Slavery and C., k-o, 315-3*
15 commands for C., 374*
6 things c. should not suffer, 897
Circumcision and C., see ***Circumcision***
4 things about C., l 379-3*
3 things dead to C., c 387-2*
Daughters of, f-l 316-1*
Windows of, m 316-1
12 obligations of, w 388-1*
Heathen rites and C., j-r 317-1*
Law on drinks of, 390*
10 rules for C., m 320-3*
How to know one, b 350-1*
7 equal blessings of C., e 357-3*
Law on traditions, 390*
32 things C. must do, 390*
3 major qualities of C., o 393-3*
35 things exhorted to do, 276*
Why separated, k 184-1*
10 daily duties of C., 275*
After the rapture, x 396-1*
Escape destruction, d 396-1*
Escape future tribulation, g 396-2*
Escape the wrath of God, i 396-2*
All holy and beloved, 390*
7 ways to spoil, 391*
Warning against being spoiled, 391*
Various warnings to, c-q 431-3*; a 432-1*; c 435-1*; l 446-1*; b-c 446-3*; 449*
Trials of, h-i 455-1*
The world and C., b 482-2*
At death go to heaven, m 395-3*
8 Christian hopes, 398*
3 commands for, j 412-2*
6 things C. must follow, l 413-2*
4 duties of, 415*
3 symbols of, j 418-1*
Lack of growth rebuked, a-j 434-1*
2 things manifest maturity, j 434-1*
Should provoke to love, x 441-3*
Should exhort one another, a 441-3*
Can become apostates, e-p 442-1*
10 things about C., o 444-1*
Can fail grace, i 359-3*; l 446-1*; 496
Can turn away from God, c 446-3*
14 commands to, m 447-2*
2 blessings for, f 448-2*
22 warnings for, 449*
Partakers of heavenly calling, 450*
Heirs of salvation, 450*
18 safeguards for C., 450*
10 commands for, 451*
7 things C. can do, 453*
7 remembrances of past life, 453*
12 things C. hope for, 453*
Temptations to sin, z 455-2*
7 commands for C., 462*
Must be holy, g 465-1*; a 467-2*
4 things believed by, o 465-3*
7 experiences of C., p 465-3*
5 things C. must lay aside, d 465-3*
3 facts about C., j 466-1*
4 things about Jewish C., u 466-2*
Jews contrasted with C., i, l 466-3*
Must obey human governments, k 466-3*
C. are enlightened, p 467-1*
Called to suffer trials, z 467-2*
Their power of attorney, g-l 199-3*
8 commands for C., m 470-1*
Salutation of C., v 208-1*
7 commands for, 471*
12 commands for, 472*
Humility of, 12 facts, 473*
How to know one, e-g 482-1*
3 things C. must know, i 483-3*
3 blessings of C., c 495-1*
7 final commands to, m 496-2*
3 things C. must do, w 503-2*
4 things promised, x 503-2*
4 promises to C., h 503-3*
8 commands to C., o 299-1*
20 duties of C., c 299-2*
Christian Science, r 30-1*
Chronicles (37), notes on, 749
Chronology, Bible, 86-90; 819
Various differences in, a 626-1
Chrysolite (1), precious stone, Rev. 21:20
Chrysoprasus (1), precious stone, Rev. 21:20
Chub (1), an ally of Egypt, Ez. 30:5
Chun (1), a city, b 574-1; 1 Chr.18:8
Church (80). Defined, 274*
O.T. c., Acts 7:38. See ***Israel***
Spiritual experiences of O.T. c., 274*
Ministry of O.T. c., see ***Priests***
Christ, head of N.T. c., Mt. 23:8-10; Jn.13:13; 15:1-8; Acts 2:33,36; Rom. 8:29; 9:5; 1 Cor. 11:3; 12:5; Eph.1:10,22-23; 4:15; 5:23-32; Col.1:13,18,24; 3:11; Heb. 3:3,6; Rev.1:13, 20; 2:1,12
Christ, the foundation of, 1 Cor. 3:11; 12:28; Eph. 2:20-28
Discipline in c., Mt.18:15-18; Acts 5:1-11; 13:6-11; 1 Cor. 4:18–5:6; 6:4
Purpose of c., see Program of, 278*
Origin of, Eph.1:3-5; 5:25-32
Who belong to c., Mt.16:18; Eph. 2:19-22 with Eph. 5:26-27
Not founded at Pentecost, for it began with Christ and His call of disciples, Mt. 4:18-19,21-22; 10:1-8; Lk.10; Acts 1:15-26; 1 Cor.15:5-7. What happened at Pentecost was the enduement of power upon the c. for service (Mt. 3:11; Lk. 24:49; Jn. 7:38-39; 14:16-17,26; 15:26; 16:7-13; Acts 1:4-8).
Such things as membership roll (Acts 1:15; 1 Cor.15:6), voting (Acts 1:15-26), ordination of ministers (Mt.10;
regular meetings (Lk. 24:33,49-52; Jn. 20:19,26; Acts 1), laws and many doctrines were all evident before Pentecost. Not the slightest reference can be found indicating the beginning of the c. at Pentecost. Apostles were recognized as leaders both before and after Pentecost, Acts 1:15-26; 2:14,42-47; 4:33,37; 5:1-16,18-29; 6:1-7; 8:14; 11:1-18,22-30; 15:2,23
Other officers were added, Acts 20:17,28; 1 Cor.12:28-30; 2 Cor. 5:20; Eph. 4:8-11; Phil.1:1. For ordination of c. officers, see ***Ordain***
Church leaders had authority to:
1 Make decisions (Acts 6:1-7; 15:2-19)
2 Execute judgment (Acts 5:1-11; 13:6-13; 1 Cor. 4:21; 5:1-8)
3 Appoint officers (Acts 14:23; Tit.1:5)
4 Impart spiritual gifts (Rom.1:11; 1 Tim. 4:14; 2 Tim.1:6; Heb. 6:1-2). Cp. Acts 8:14-15; 9:17; 19:1-7
5 Confirm the Word (Mk.16:15-20; Rom.15:18-19,29; Heb. 2:3-4)
6 Transact business (Acts 1:15-26; 14:27; 20:17)
7 Care for churches (2 Cor.11:28; 1 Tim. 3:5)
8 Settle doctrinal disputes and make laws (Acts 15; 16:4; 1 Cor. 4:17; 7:17; 11:2,34; 14:37)
9 Settle differences (Acts 15; 1 Cor. 6; Gal. 2)
10 Bind and loose (Mt.16:18-19; 18:18; Jn. 20:22-23)
11 Rule churches (Heb.13:7,17)
12 Oversee the work in general (Acts 15; 20:28; 2 Cor.11:28; Gal. 3:1-15)
13 Reprove, rebuke, and exhort (1 Th. 5:14; 1 Tim. 6:3-5; 2 Tim. 4; Tit.1:13; 2:15; 3:10)
14 Maintain perfect unity (Rom.12:16; 1 Cor.1:10; 2 Cor. 3:11; Eph. 4:1-8; Phil.1:27; 1 Pet. 3:8)
15 Maintain sound doctrine and Christian living (Rom.16:17; 1 Cor. 7:17; 16:1-2; 1 Tim. 3:15)
16 Conduct conferences affecting the universal church (Acts 1:15-26; 15:1-41; 16:4)
17 Permit local churches to select their own leaders (Acts 1:23-26; 6:1-7; 13:1-5; 14:23; 15:2,4,30; 2 Cor. 8:19)
18 Discipline members (Mt.18:15-18; 1 Cor. 5:6; 2 Cor. 2:6-7; 2 Th. 3:6-15)
19 Carry on relief work (1 Cor.16:1-2; 2 Cor. 9; 11:8)
20 Mark rebels and deny them fellowship (Rom. 16:17-19; Phil. 3:17-19)
21 Forgive and extended fellowship to penitents (Mt.18:21-35; 2 Cor. 2:6-11)
22 Recommend fellow Christians by letters (1 Cor.16:3; 2 Cor. 3:1-2)
23 Send missionaries (Acts 13; 15:27)
24 Receive support for ministers (Rom. 2:22; 1 Cor. 9; Gal. 6:6; Phil. 4:10-13; 1 Th. 5:12-15; Heb. 7:1-11)
25 Demand obedience and respect (Eph. 4:11-16; 1 Th. 5:12-14; 1 Tim. 3:1-7; 5:17-20; Heb.13:7,17)
26 Recognize men of like faith (Acts 1:15; 2:47; 2 Pet.1:1; Rev. 3:4)
27 Demand faithfulness in church attendance (Acts 2:40-47; 1 Th. 5:11-23; 1 Tim. 3:15; 4:11-16; 2 Tim. 4:1-7; Heb.10:25)
28 Require members to live as ministers do (1 Cor.11:1; Phil. 3:17-19)
29 Evangelize the world (Mt. 28:19-20; Mk.16:15-20; Lk. 24:49; Acts 1:4-8)
Officers of the church are called:
1 Bishops and deacons (Phil.1:1)
2 Elders and overseers (Acts 20:17,28)
3 Ambassadors (2 Cor. 5:20)
4 Apostles, prophets, evangelists, pastors, teachers (Eph. 4:11; 1 Cor.12:28; Acts 13:1-5)
5 Servants (Rom.16:1; 2 Cor. 4:5)
6 Ministers (2 Cor. 3:6-15)

8 Stewards (1 Cor. 4:1-2; 1 Pet. 4:10)
9 Witnesses (Acts 1:8; 5:32)
10 Messengers (2 Cor. 8:23)
11 Fishers of men (Mt. 4:19)
12 Laborers (Mt. 9:38; 1 Th. 3:2)
13 Preachers (Rom.10:14; 1 Tim. 2:7). There are 2 main kinds of officers:
(1) Business elders or deacons;
(2) Preaching elders or bishops. See d 39-1*; and Bishop
Apostolic succession not taught:
1 Christ gave no such authority to Peter. He was just one of many (Eph. 2:19-22; 1 Pet. 5:1-9; Rev. 21:14)
2 James had equal authority with Peter (Gal. 2:1-10)
3 James was general chairman (Acts 15:13-19)
4 Peter not infallible (Gal. 2:1-11)
5 Peter only an elder (1 Pet. 5:1-9)
6 Power to bind and loose given to all disciples (Mt.18:18; Mk.16:15-20; Lk. 24:49; Jn.14:12; 20:22-23; Acts 1:4-8; 2:43; 1 Cor. 12; Heb. 2:3-4)
7 Peter not the Rock or foundation of the church (Mt.16:19; 1 Cor. 3:11; Eph. 2:19-22)
8 Church at Rome not begun or cared for by Peter (Acts 2:10; Rom.1:8; 15:23)
9 Peter wrote from Babylon, not Rome (1 Pet. 5:13)
10 Peter had no authority over Gentile churches (Acts 15; Gal.2; 2 Cor.11:28)
11 Paul ignored Peter altogether if he was in Rome at the time he wrote or ministered there (Rom.16; 1 Cor.16:15-24; Col. 4:7-18)
12 Peter was in Judea ministering when some claim he was in Rome (Acts 9:32–11:18;12:1; Gal.1:18–2:18)
13 There is no reference in Scripture indicating or suggesting church authority in Rome
Laws of c., see N.T. COMMANDS, 544*
Ordinances of c., see ***Ordinances***
96 terms designating the church:
1 The body of Christ (1 Cor.10:16; 12:27; Eph. 4:12)
2 One body (Rom.12:4-5; 1 Cor.10:17; 12:12-13,20; Eph. 2:16; 4:4; Col. 3:15)
3 The body (1 Cor.12:14-25; Eph. 4:16; 5:23)
4 The whole body (1 Cor.12:17; Eph. 4:16)
5 His body (Eph.1:23; 5:30)
6 The body, the church (Col.1:18)
7 His body, which is the church (Col.1:24)
8 The Christ (1 Cor.12:12-13). Christ, the head of the church, and the many members of His body make the complete anointed body
9 One new man (Eph. 2:15), not woman
10 A perfect man (Eph. 4:13)
11 Babes in Christ (1 Cor. 3:1-3)
12 The branches (Jn.15:1-10)
13 Friends (Jn.15:15-16)
14 Members of Christ (1 Cor. 6:15; Eph. 5:30)
15 Ambassadors of Christ (2 Cor. 5:20)
16 Witnesses (Acts 1:8; 5:32)
17 The epistle of Christ (2 Cor. 3:1-5)
18 The church of God (Acts 20:28; 1 Cor.1:2; 10:32; 11:22; 15:9; 2 Cor.1:1; Gal.1:13; 1 Tim. 3:15)
19 The church of the Living God (1 Tim. 3:15)
20 The pillar and stay of truth (1 Tim. 3:15). The great truth the church is to uphold is the headship of God (1 Cor.11:3; 15:24-28; Eph.1:10; Phil. 2:11; Col.1:15-19), which truth Lucifer did not abide in (Jn. 8:44; Isa. 14:12-14; Ez. 28:11-17), and which he is now denying (1 Jn. 2:18-23)
21 The church of the Firstborn (Heb.12:23)
23 The house (Mt.10:25; 2 Tim. 2:20-24; Heb. 3:6)
24 Habitation of God (Eph. 2:22)
25 Holy temple (Eph. 2:21)
26 A spiritual house (1 Pet. 2:5)
27 The building (Eph. 2:21; 1 Cor. 3:9)
28 God's building (1 Cor. 3:9)
29 Lively stones (1 Pet. 2:5)
30 The household of God (Eph. 2:19) See Mt.10:25
31 The household of faith (Gal. 6:10)
32 The children of God (Mt. 5:9)
33 The firstfruits of His creatures (Jas.1:18)
34 The sons of God (Rom. 8:14; 1 Jn. 3:1)
35 The family of God (Eph. 3:15)
36 The elect of God (Rom. 8:33; Tit.1:1)
37 The called of God (Rom. 8:28; 1 Cor.1:9,24-26; Eph. 4:1-5; Col. 3:15)
38 A chosen generation (1 Pet. 2:9)
39 The flock of God (1 Pet. 5:2-3)
40 The flock (Mt. 26:13; Lk.12:32; Acts 20:28-29)
41 One fold (Jn.10:16)
42 The sheep (Mt. 26:31; Jn.10:1-18,26-27; Heb.13:20; 1 Pet. 2:25)
43 My lambs (Jn. 21:15)
44 The sect of the Nazarenes (Acts 24:5)
45 Christians (Acts 11:26; 26:28; 1 Pet. 4:16)
46 Saints (60 times. Acts 9:13,32,41; 26:10; Rom.1:7,8:27; 12:13)
47 Believers (Acts 5:14; 1 Tim. 4:12)
48 Beloved of God (Rom.1:7; 2 Th. 2:13)
49 Holy brethren (Heb. 3:1)
50 The true circumcision (Phil. 3:3; Rom. 2:29; Col. 2:11-17)
51 Fellowcitizens (Eph. 2:19)
52 Disciples (Mt. 5:1; 10:1; Jn. 20:19)
53 The faithful (Eph.1:1; Col.1:2)
54 Followers of God (Eph. 5:1)
55 Heirs of God (Rom. 8:17)
56 God's husbandry (1 Cor. 3:9)
57 God's jheritage (1 Pet. 5:3)
58 Kings and priests (Rev.1:6; 5:10)
59 A royal priesthood (1 Pet. 2:9)
60 A peculiar people (1 Pet. 2:9)
61 An holy priesthood (1 Pet. 2:5)
62 Vessels of mercy (Rom. 9:27)
63 Vessels of honor (2 Tim. 2:21)
64 Wise men (1 Cor.10:15)
65 Worshippers (Heb.10:2)
66 Workers (2 Cor. 6:1)
67 A sweet savour of Christ (2 Cor. 2:15)
68 The righteousness of God (2 Cor. 5:21)
69 Ministers of God (2 Cor. 6:4)
70 The salt of the earth (Mt. 5:13)
71 One bread (1 Cor.10:17)
72 The light of the world (Mt. 5:14)
73 A glorious church (Eph. 5:27)
Universal Church:
74 My church (Mt.16:18)
75 The church (Mt.18:17; Acts 2:47; 5:11; 8:1-1-5; 12:1-5; Eph.1:22; 5:23-32; Col.1:18,24)
76 The churches of God (1 Cor.11:16; 1 Th. 2:14; 2 Th.1:4)
77 The churches of the Gentiles (Rom.16:4)
78 The churches of Christ (Rom.16:16)
79 The churches (Acts 9:31; 15:41; 16:5; 19:37; 1 Cor.14:34; 2 Cor. 8:19-24; Rev. 2:7-29; 3:6-22; 22:16)
80 All churches of the saints (1 Cor.14:33)
Sectional Churches:
81 Churches of Galatia (1 Cor.16:1; Gal.1:2)
82 Churches of Asia (1 Cor.16:19)
83 Churches of Macedonia (2 Cor. 8:1)
84 Churches of Judea (Gal.1:22)
85 The 7 churches which are in Asia (Rev.1:4,11,20)
Local Churches:
86 The church in their house, 1 Cor.16:19
87 The church of the Thessalonians (1 Th.1:1; 2 Th.1:1)
5:14)
89 The church of Ephesus (Rev. 2:1)
90 The church in Smyrna (Rev. 2:8)
91 The church in Pergamos (Rev. 2:12)
92 The church in Thyatira (Rev. 2:18)
93 The church in Sardis (Rev. 3:1)
94 The church in Philadelphia (Rev. 3:7)
95 The church of the Laodiceans (Col. 4:16; Rev. 3:14)
96 The assembly (Jas. 2:2)
Only one true c., o 31-3*
Role in this age, h 26-1*
5 blessings of c., i 233-1*
1st and 2nd periods of c., h 233-3*
8 great things of c., c 221-3*
How constituted, o 31-3*; m 323-3*
In the wilderness, b 227-2*
Discipline in c., c 34-2*
The mother c., b 237-3*
7 reasons for excommunication, d 34-2*
Called man—not woman, lady, virgin, bride, g 366-2*; 405*
Called he, 2 Th. 2:7. See 405*
16 facts about c., 375*
N.T. program forc., 278*
Not the bride of Christ, 405*; 541*
Illustrated, 375*
Removal of local c., 531*
20 activities of c., m 327-1*
Missionary work of c., c 237-3*; x 240-1*
2 errors concerning the c., j 346-3*
Not compared to a woman, j 346-3*; 405*
First doctrinal controversy of c., o 245-1; f 245-3*
Building of the c., d 258-1*
Names of the c., k 303-2; m 410-1*
C. of God (9 times), d 307-1*
Confusion in the c., d 322-1*
Foundation of the c., q 366-3*
Instructs angels, b 367-3*
Glorious c., 374*
The body of Christ, h 385-2*
8 proofs now married to Christ, 541*
Churches (35). C. had rest from persecution, Acts 9:31
C. confirmed, Acts 15:41
C. established, Acts 16:5
C. robbed, Acts 19:37; 2 Cor.11:8
C. of Gentiles, Rom.16:4
C. of Christ, Rom.16:16
C. of God, 1 Cor.11:16; 1 Th. 2:14; 2 Th.1:4
C. of the saints, 1 Cor.14:33
C. of Asia, 1 Cor.16:19
C. of Macedonia, 2 Cor. 8:1
C. of Galatia, Gal.1:2
C. of Judea, Gal.1:22
The 7 c., Rev.1:4,11,20
The Spirit saith to, Rev. 2:7,11,17,23,29; 3:6, 13,22. Cp. 22:16
Churl (2), crafty, miserly, Isa. 32:5-7
Churlish (1) hard, severe, rough, 559; 1 Sam. 25:3
Churning (1), Pr. 30:33
Chushan-rishathaim (4), blackness of iniquities, Judg. 3:8-10. Next to longest word in Scripture. Cp. Isa. 8:1
Chuza (1), modest, Lk. 8:3
Cieled (4), ceiled, 2 Chr. 3:5; Jer. 22:14; Ez. 41:16; Hag.1:4
Cieling (1), ceiling, 1 Ki. 6:15
Cilicia (8), province of Asia, Acts 6:9; 15:23, 41; 21:39; 22:3; 23:34; 27:5; Gal.1:21
Cinnamon (4), j 154-1; Ex. 30:23; Pr. 7:17; Song 4:14; Rev.18:13
Cinneroth (1), 1 Ki.15:20. See ***Chinnereth***
Circle (1), Isa. 40:22
Circuit (3), 1 Sam. 7:16; Job 22:14; Ps.19:6
Circuits (1), Eccl.1;6
Circumcise (10), Gen.17:11; Dt.10:16; 30:6; Josh. 5:2-4; Jer. 4:4; Lk.1:59; Jn. 7:22; Acts 15:5; 21:21
Circumcised (39), Gen.17:10-27; 21:4; 35:15-24; Ex.12:44-48; Lev.12:3; Josh. 5:3-7; Jer. 9:25; Acts 7:8; 15:1,24; 16:3; Rom. 4:11; 1 Cor. 7:18; Gal. 2:3; 5:2-
classes to be c., see c 22-2
Circumcising (2), Josh. 5:8; Lk. 2:21
Penalty for not c., e 22-2
Circumcision (36). Use of, a 23-2; d 212-1; g-h 225-3*
On 8th day, d 212-1
C. of the heart, e, h 282-2*
4 kinds of uncircumcision, 277*
True c., e-h 282-2*; t 386-1*
Laws of c., i-j 315-3*
C. performed on sabbath, Jn. 7:23
Gospel of c., Gal. 2:7-12
C. made with hands, Eph. 2:11
C. made without hands, Col. 2:11
Circumspect (1), Ex. 23:13
Circumspectly (1), d 370-1*; Eph. 5:15
Cis (1), same as Kish of O.T. Acts 13:21
Cistern (4), 2 Ki.18:31; Pr. 5:15; Eccl.12:6; Isa. 36:16
Cisterns (1). Broken c., Jer. 2:13
Cities (446). 2 holy c., e 720-4
C. of refuge, a 197-1; a 204-4; a-d 218-4; d-e 258-4
15 c. of Reuben, a 425-2
125 c. of Judah, a 429-1
6 c. of Manasseh, a 431-2
17 c. of Simeon, l 434-1
18 c. of Zebulun, f 434-1
16 c. of Issachar, h 434-3
22 c. of Asher, a 435-2
25 c. of Naphtali, e 435-3
18 c. of Dan, h 435-3
26 c. of Benjamin, 448
23 c. of Kohathites, b 448
13 c. of Gershomites, g 437-3
12 c. of Merarites, b 438-1
10 c. of Gadites, 447
62 c. of Manasseh, 447
Sum of Levite c., d 437-3
Suburbs for Levites, g 438-1
Not over c. of Israel till Son, Mt.10:23
Teach and preach in their c., Mt.11:1
Began to upbraid their c., Mt.11:20
Authority over 5,10 c., Lk.19:17-19
Citizen (2), Lk.15:15; Acts 21:39
Citizens (1), Lk.19:14
City (870). First c. since Adam, o 7-3
Before Adam, Jer. 4:23-26
C. of David, h 724-3. Cp. Lk. 2:11
C. of God on earth, Ps. 46:4; 48:1-8; 87:3; Rev. 20:9
C. of God in heaven, Heb.11:10-16; 12:22; Rev. 3:12; 21:2-22:5,14,19
C. of Samaria revival, Acts 8:5-9
Ordain elders in every c., Tit.1:5
Looked for a c., Heb.11:10
Prepared for them a c., Heb.11:16
We seek one to come, Heb.13:14
Civil service, school for, Dan.1:3-21
Civil wars. 6 in Joshua and Judges, c 484-1
16 during period of kings, 1044
13 in Israel, 1053
Clad (2), 1 Ki.11:29; Isa. 59:17
Clairvoyance, 1 Sam. 28:13-14
Clamorous (1), noisy, demanding, Pr. 9:13
Clamour (1), continual uproar, Eph. 4:31
Clap (6), Job 27:23; Ps. 47:1; 98:8; Isa. 55:12; Lam. 2:15; Nah. 3:19
Clapped (2), 2 Ki.11:12; Ez. 25:6
Clappeth (1), Job 34:37
Classes. 16 c. blessed, a 905-1
3 sinful c., c 905-1
4 raging c., l 905-2
2 c. damned, c 963-1
6 c. in Ps.107, g 993-1
4 c. God teaches, c 1003-2
2 c. of peculiar people, j 1015-3
5 c. commanded to praise, p 1016-1
4 c. nigh to God, a 1023-1
6 c. of neighbors, 1036
12 c. that can be saved, 1036
3 c. that need wisdom, e 1064-1
6 contrasted c., t 1079-3
6 common c., p 1084-1; o 1092-1
10 characteristics of 10 c., a 1103-3; j 1105-1
4 contrasted c., d 1104-1
8 characteristics of 8 c., d 1104-1

4 c. of neighbors, m 1106-1
2 c. to bless, 544*
2 c. to comfort, 544*
Clauda (1), an island, Acts 27:16
Claudia (1), woman disciple, 2 Tim. 4:21
Claudius Caesar (2), Acts 11:28; 18:2
Claudius Lysias (1), Acts 23:26
Clave (14). 2 uses, meaning:
1 Split (Gen. 22:3; Num.16:31; Judg.15:19; 1 Sam. 6:14; Ps. 78:15; Isa. 48:21)
2 Cling to (Gen. 34:3; Ruth 1:14; 2 Sam. 20:2; 23:10; 1 Ki.11:2; 2 Ki.18:6; Neh.10:29; Acts 17:34)
Claws (3), Dt.14:6; Dan. 4:33; Zech.11:16
Clay (33). Used in making castings of metal, 1 Ki. 7:46; 2 Chr. 4:17
Bodies made of c., Job 4:19; 10:9; 13:12; 33:6; Isa. 64:8
Out of miry c., and set, Ps. 40:2
Used in pottery, Isa. 29:16; 41:25; 45:9; Jer.18:4-6; Rom. 9:21
Symbol of democracy inside the Roman Empire; Dan. 2:33-45
Used to anoint eyes, Jn. 9:6-15
Clean (131). C. and unclean beasts, Gen. 7:2-8; 8:20; Lev.10:10; 11:47; Dt.14
C. and unclean persons, Lev.13:6-59; 14:57; Ez. 44:23
C. passed over, Josh. 4:1,11
The fear of the Lord is c., Ps.19:9
Create in me a c. heart, Ps. 51:10
4 c. flying creeping things, a 210-1
Wash you, make you c., Isa.1:16
Sprinkle c. water upon you, Ez. 36:25
Thou canst make me c., Mt. 8:2-3; Mk.1:40-41; Lk. 5:12-13
You c. the outside, Mt. 23:25; Lk.11:39
Heart purity, m 6-3*; h 193-3*
Linen white and c., Rev.19:8,14
Cleanness (5), 2 Sam. 22:21,25; Ps.18:20,24; Amos 4:6
Cleanse (27). C. altar, Ex. 29:36; Ez. 43:22
C. house, Lev.14:49,52; 2 Chr. 29:15
C. me from secret faults, Ps.19:12
C. me from my sin, Ps. 51:2
How can young man c. his way, Ps.119:9
C. the land, Ez. 39:16
C. sanctuary, Ez. 45:18
C. lepers, raise dead, Mt.10:8
C. first the inside, Mt. 23:26
C. ourselves from all, 2 Cor. 7:1
Sanctify and c. it with, Eph. 5:26
C. your hands, ye sinners, Jas. 4:8
C. us from all unrighteousness, 1 Jn.1:9
Cleansed (37). Men c., Lev.14:4-31; 15:13
Women c., Lev.15:28
C. the chambers, Neh.13:9
C. from my sin, Job 35:3
C. my heart in vain, Ps. 73:13
C. from leprosy, Mt. 8:3; 11:5; Lk. 4:27; 7:22; 17:14,17
Cleanseth (3), Job 37:21; Pr. 20:30; 1 Jn.1:7
Cleansing (10), Lev.13:7,35; 14:2,23,32; 15:13; Num. 6:9; Ez. 43:23; Mk.1:44; Lk. 5:14. 10 washings, i 216-1
Clear (15), Gen. 24:8,41; 44:16; Ex. 34:7; 2 Sam. 23:4; Ps. 51:4; Song 6:10; Isa.18:4; Amos 8:9; Zech.14:6; 2 Cor. 7:11; Rev. 21:11,18; 22:1
Clearer (1), Job 11:17
Clearing (2), Num.14:18; 2 Cor. 7:11
Clearly (5), Job 33:3; Mt. 7:5; Mk. 8:25; Lk. 6:42;Rom. 1:20
Clearness (1), Ex. 24:10
Cleave (30). 2 meanings:
1 To split (Lev.1:17; Hab. 3:9; Zech.14:4)
2 To cling to (Gen. 2:24; Dt. 4:4; 10:20; Mt.19:5; Acts 11:23; Rom.12:9)
Cleaved (3), 2 Ki. 3:3; Job 29:10; 31:7
Cleaveth (13). 2 meanings:
1 Split (Dt.14:6; Job 16:13; Ps.141:7; Eccl.10:9)
2 Cling to (Job 19:20; Ps. 41:8; 44:25; 119:25; Jer.13:11; Lk.10:11)
Cleft (2), Dt.14:6; Mic.1:4
Clefts (5), Song 2:14; Isa. 2:21; Jer. 49:16;
Clemency (1), Mercy, Acts 24:4
Clement (1), Merciful, Phil. 4:3
Cleopas (1), renowned father, Lk. 24:18. See ***Cleophas*** and ***Aphaeus***
Cleophas (1), Jn.19:25. See ***Cleopas***
Clerk—townclerk (1), Acts 19:35
Cliff (1), 2 Chr.10:16
Cliffs (1), Job 30:6
Clift (1), Ex. 33:22
Clifts (1), Isa. 57:5
Climb (4), Jer. 4:29; Joel. 2:7-9; Amos 9:2
Climbed (2), 1 Sam.14:13; Lk.19:4
Climbeth (1), Jn.10:1
Clipped (1), Jer. 48:37
Cloak. See ***Cloke***
Clods (6), Job 7:5; 21:33; 38:38; Isa. 28:24; Hos. 10:11; Joel 1:17
Cloke (7), Isa. 59:17; Mt. 5:40; Lk. 6:29; Jn.15:22; 1 Th. 2:5; 2 Tim. 4:13; 1 Pet. 2:16
C. of covetousness, j 393-2*
Close (11), Num. 5:13; 2 Sam. 22:46; 1 Chr.12:1; Job 28:21; 41:15; Ps.18:45; Jer. 42:16; Dan. 8:7; Amos 9:11; Lk. 9:36; Acts 27:13
Closed (11), Gen. 2:21; 20:18; Num.16:33; Judg. 3:22; Isa.1:6; 29:10; Dan.12:9; Jn. 2:5; Mt.13:15; Lk. 4:20; Acts 28:27
Closer (1), Pr.18:24
Closest (1), Jer. 22:15
Closet (2), Joel 2:16; Mt. 6:6; k 9-3*
Closets (1), Lk.12:3
Cloth (18), Num. 4:6-13; Dt. 22:17; 1 Sam.19:13; 21:9; 2 Sam. 20:12; 2 Ki. 8:15; Isa. 30:22; Mt. 9:16; 27:59; Mk. 2:21; 14:51-52
Clothe (16), Ex. 40:14; Esther 4:4; Ps. 132:16-18; Pr. 23:21; Isa. 22:21; 49:18; 50:3; Ez. 26:16; 34:3; Hag.1:6; Zech. 3:4; Mt. 6:30; Lk.12:28
Clothed (73). C. with coats of skins, Gen. 3:21
C. with a robe, Lev. 8:7; 1 Chr.15:27
C. in scarlet, 2 Sam.1:24; Pr. 31:21
C. with salvation, 2 Chr. 6:41
C. with sackcloth, Esther 4:2; Rev.11:3
C. with worms, Job 7:5
C. with shame, Job 8:22; Ps. 35:26; 109:29
C. with skin and flesh, Job 10:11
C. with majesty and strength, Ps. 93:1
C. with honor and majesty, Ps.104:1
C. with cursing, Ps.109:18
C. with righteousness, Ps.132:9
C. with desolation, Ez. 7:27
C. with linen, Ez. 9:2-3,11; 10:2-7; Dan.10:5; 12:6-7; Rev.15:6; 19:14
C. with broidered work, Ez.16:10
C. with blue, Ez. 23:6
C. most gorgeously, Ez. 23:12
C. with all sorts of armor, Ez. 38:4
C. with strange apparel, Zeph.1:8
C. with filthy garments, Zech. 3:3
C. in soft raiment, Mt.11:8
C. with camel's hair, Mk.1:6
C. with purple, Mk.15:17; Lk.16:19
C. in a long white garment, Mk.16:5; Rev.1:13; 3:5; 4:4
C. with a new body, 2 Cor. 5:1-8
C. with humility, 1 Pet. 5:5
C. with white robes, Rev. 6:9-11; 7:9
C. with a cloud, Rev.10:1
C. with the sun, Rev.12:1
C. with a vesture dipped in blood, Rev.19:13
Naked and ye c. me, Mt. 25:36-43
Clothes (101). Rending c., 28 examples, 101
C. not waxen old in 40 years, Dt. 29:5
C. waxed not old, Neh. 9:21
C. laid by themselves, Lk. 24:12; Jn. 20:5
Return not back to take his c., Mt. 24:18
If I may but touch His c., Mk. 5:28
Wrapped Him in swaddling c., Lk. 2:7,12
Spread their c. in the way, Lk.19:36
Clothest (1), Jer. 4:30
Clothing (19). C. was sackcloth, Ps. 35:13
C. was wrought gold, Ps. 45:13
C. is silk and purple, Pr. 31:22
Garments of vengeance for c., Isa. 59:17
C. of blue and purple, Jer.10:9
Sheep's c., Mt. 7:15
Soft c., Mt.11:8
Long c., Mk.12:38
Bright c., Acts 10:30
Gay c., Jas. 2:3
Cloths (4), Ex. 31:10; 35:19; 39:1,41
Cloud (107). Token of covenant, Gen. 9
Pillar of a c. by day, Ex.13:21-22; 14:19-24; 16:10; 40:34-38; Num. 9:15-22; 10:11-12, 34; 11:25; 12:5,10; 14:14; 16:42; Dt.1:33; 31:15; Neh. 9:19; 1 Cor.10:1
Thick c. on Sinai at giving of law, Ex.19:9,16; 24:15-18; Dt. 5:22
C. filling the temple, 1 Ki. 8:10-11; 2 Chr. 5: 13-14; Ez.10:3-4
C. and smoke of Millennium, Isa. 4:5
Lord rideth on a c., Isa.19:1
Sins blotted out as a c., Isa. 44:22
Fly as a c., Isa. 60:8
Bright c. overshadowing, Mt.17:5; Mk. 9:7; Lk. 9:34-35
Christ ascended in c. (Acts 1:9) and will come in one, Lk. 21:27
Baptised in a c., 1 Cor.10:1-2
C. of witnesses, Heb.12:1
Clothed with a c., Rev.10:1
2 witnesses ascend in c., Rev.11:12
White c., Rev.14:14-16
Clouds (49). C. drop water, Judg. 5:4, 2 Sam. 22:12; Job 26:8; 36:28; Ps. 77:17
Faithfulness reaches to the c., Ps. 36:5
The chariot of God, Ps.104:3
Truth reaches to the c., Ps.108:4
C. in pre-Adamite world, Isa.14:14
Christ coming in c., Dan. 7:13; Mt. 24:30; 26:64; Lk. 21:27; Rev.1:7
C. dust of His feet, Nah.1:3
Saints caught up in c., 1 Th. 4:17
Cloudy (6), Ex. 33:9-10; Neh. 9:12; Ps. 99:7; Ez.30:3; 34:12
Clouted (1), patched, Josh. 9:5
Clouts (2), patches, Jer. 38:11-12
Cloven (2), parted, Dt.14:7; Acts 2:3
Clovenfooted (3), Lev.11:3,7,26
Clubs, staves, i 53-3*
Cluster (5), Num.13:23-24; Song 1:14; Isa. 65:8; Mic. 7:1
Clusters (7), Gen. 40:10; Dt. 32:32; 1 Sam. 25:18; 30:12; Song 7:7-8; Rev.14:18
Cnidus (1), a city in Asia, Acts 27:7
Coal (4), 2 Sam.14:7; Isa. 6:6; 47:14; Lam. 4:8
Coals (25). Censer full of c., Lev.16:12
C. of fire, 2 Sam. 22:9,13; Ps.18:12-13; Pr. 25:22; Song 8:6; Ez.1:13
Heap c. of fire on his, Rom.12:20
Coast (62). Used of borders (Num.13:29; 20:23; 22:36; 34:3-11) and sea coast (Josh.15:12; 19:29; Zeph. 2:5-7; Mt. 4:13; Lk. 6:17)
Coasts (51). See use under ***Coast***
Coat (23). C. of many colors, Gen. 37:3-33
C. of high priest, Ex. 28:4; 38; 29:5; Lev. 8:7; 16:4
Samuel's yearly c., 1 Sam. 2:19
C. of mail, j 310-4; 1 Sam.17:5,38
C. of Christ, Jn.19:23
Fisherman's c., Jn. 21:7
Coats (14). C. of skins, Gen. 3:21
C. of priests, Ex. 28:40; 29:8; 39:27; 40:14; Lev. 8:13; 10:5
Neither two coats, Mt.10:10; Mk. 6:9; Lk. 9:3. Cp. Lk. 3:11
Showing c. and garments, Acts 9:39
Cock (12), Mt. 26:34,74-74; Mk.14:30,68-72; Lk. 22:34,60-61; Jn.13:38; 18:27.
Used only in connection with the betrayal of Christ
Cockatrice (1), a most deadly serpent, Isa.14:29
Cockatrice' (2), Isa.11:8; 59:5
Cockatrices (1), Jer. 8:17
Cockcrowing (1), Mk.13:35
Cockle (1), a stinking weed, Job 31:40
Coffer (3), a small box, 1 Sam. 6:8-15
Cogitations (1), meditations, Dan. 7:28
Cold (18). C., heat eternal, Gen. 8:22
C. out of the north, Job 37:9
C. very powerful, Ps.147:17
C. weather, Pr. 25:20; Jer.18:14
C. waters, Pr. 25:25; Mt.10:42
C. day, Nah. 3:17; Jn.18:18; Acts 28:2
C. love, Mt. 24:12; Rev. 3:15-16
Col-hozeh (2), all-seing, Neh. 3:15; 11:5
Collar (1), Job 30:18
Collars (1), Judg. 8:26
Collection (3), 2 Chr. 24:6,9; 1 Cor.16:1
College (2), 2 Ki. 22:14; 2 Chr. 34:22
Collops (1), slice of fat, Job 15:27
Colony (1), Acts 16:12
Colors. See ***Black***, ***Blue***, ***Brown***, ***Crimson***, ***Red***, ***Purple***, ***Scarlet***, ***White***
Colosse (1), a city, d 384-1*; Col.1:2
Colossians. See Book of, 384-391*
Colour (14). See ***Colors***
C. of bdellium, Num.11:7
C. in the cup, Pr. 23:31
C. of amber, Ez.1:4,27; 8:2
C. of burnished brass, Ez.1:7; Dan.10:6
C. of beryl, Ez.1:16; 10:9
C. of terrible crystal, Ez.1:22
C. of purple and scarlet, Rev.17:4
Coloured (1), Rev.17:3
Colours (12). Many c., Gen. 37:3,23,32
Divers c., Judg. 5:30; 2 Sam.13:18-19; 1 Chr. 29:2; Ez.16:16; 17:3
Stones with fair c., Isa. 54:11
Colt (15). Used only twice apart from the triumphal entry of Christ, Gen. 49:11; Job 11:12
Prophecy uttered over 500-years before it was fulfilled by Christ, Zech. 9:9
C. on which Christ rode, Mt. 21:2-7; Mk.11:2-7; Lk.19:30-38; Jn.12:15
Colts (3), Gen. 32:15; Judg.10:4; 12:14
Come (1,972). It shall come to pass is used 110 times, only 5 of which are in N.T.
4 "come's" to the thirsty, p 1205-3
C. unto Me, all ye that, Mt.11:28
C. ye blessed of My Father, Mt. 25:34
C. ye after Me, I will make, Mk.1:17
C. ye yourselves apart, Mk. 6:31
C. over into Macedonia, Acts 16:9
C. up hither, I will show, Rev. 4:1
C. up hither, Rev.11:12
C. hither, Rev.17:1; 21:9
Comeliness (5), Isa. 53:2; Ez.16:14; 27:10; Dan.10:8; 1 Cor.12:23
Comely (16). C. person, 1 Sam.16:18
C. proportion, Job 41:12
C. praise, h 927-2; Ps. 33:1; 147:1
C. going, Pr. 30:29
C. eating, Eccl. 5:18
C. countenance, Song 2:14
C. parts, 1 Cor.12:24
Comers (1), Heb.10:1
Comest (29). C. Thou to me, Mt. 3:14
Remember me when Thou c. into Thy kingdom, Lk. 23:42. See ***Come*** and ***Came***
Cometh (282). By pride c. contention, Pr.13:10
Blessed is He that c. in, Mt. 21:9; 23:39
He that c. to Me, c-e 175-3*; Jn. 6:35,37
Faith c. by hearing, Rom.10:17
Then c. the end, when He, 1 Cor.15:24
Wrath of God c. on, Eph. 5:6; Col. 3:6
Day of the Lord c. as a, 1 Th. 5:2
C. with 10,000's of His saints, Jude 14
He c. with clouds, Rev.1:7
Comfort (66). C. hearts, Gen.18:5; Judg.19:5; 8; Col. 4:8; 2 Th. 2:17
C. ye My people, Isa. 40:1
C. of the Holy Ghost, Acts 9:31
C. of the Scriptures, Rom.15:4
C. of love, Phil. 2:1
C. one another with, 1 Th. 4:18
C. yourselves together, 1 Th. 5:11
C. the feebleminded, 1 Th. 5:14
9 sources of c., a 1004-2
2 classes to c., 544*
Comfortable (2), 2 Sam.14:17; Zech.1:13
Comfortably (5), 2 Sam.19:7; 2 Chr. 30:22; 32:6; Isa. 40:2; Hos. 2:14

1 Isaac after mother died (Gen. 24:67)
2 Judah after wife died (Gen. 38:12)
3 Joseph c. brethren (Gen. 50:21)
4 Ruth c. by Boaz (Ruth 2:13)
5 Bathsheba by David (2 Sam.12:24)
6 David after Amnon died (2 Sam.13:39)
7 Job after his trial (Job 42:11)
8 David c. by God (Ps. 86:17)
9 David c. self (Ps.119:52)
10 People c. by God (Isa. 49:13; 52:9)
11 Lazarus c. by God (Lk.16:25)
12 Paul, Silas by brethren (Acts 16:40)
13 Disciples by miracle (Acts 20:12)
14 Paul by Titus (2 Cor. 7:6)
15 Paul by disciples (1 Th. 2:11; 3:7)
Comfortedst (1), Isa.12:1
Comforter (8), Eccl. 4:1; Lam.1:9,16; Jn.14:16, 26; 15:26; 16:7
Comforters (5), 2 Sam.10:3; 1 Chr.19:3; Job 16:2; Ps. 69:20; Nah. 3:7
Comforteth (5), Job 29:25; Isa. 51:12; 66:13; 2 Cor.1:4; 7:6
Comfortless (1), Jn.14:18
Comforts (2), Ps. 94:19; Isa. 57:18
Coming (99). Who may abide day, Mal. 3:2
Before the c. of the great, Mal. 4:5
C. in His kingdom, Mt.16:28
Sign of Thy c., Mt. 24:3. See Second Advent of Christ under ***Second***
C. in the clouds of heaven, Mt. 26:64; Mk.13:26; 14:62
C. up out of the water, Mk.1:10
Waiting for c. of the Lord, 1 Cor.1:7
They that are Christ's at His c., 1 Cor.15:23; 1 Th. 2:19; 3:13; 4:15; 5:23. See ***Rapture***
C. of the Lord, 2 Th. 2:1,8-9; Jas. 5:7-8; 2 Pet.1:16; 3:4,12; 1 Jn. 2:28
C. down from God, Rev. 21:2
Comings (1), Ez. 43:11
Command (103). Commandments which I c., Dt. 6:2; 8:1; 11:8-13,22; 13:18; 15:5
Words I c., Dt. 6:6; 12:28; 28:14
Judgments I c., Dt. 7:11
Statutes I c., Dt. 8:11; 10:13; 27:10
C. your children to observe, Dt. 32:46
C. deliverances for Jacob, Ps. 44:4
C. ye Me the work of My hands, Isa. 45:11
If ye do whatsoever I c. you, Jn.15:14
These things I c. you, Jn.15:17
Unto the married I c., 1 Cor. 7:10
We c. you, 2 Th. 3:6,12
These things c. and teach, 1 Tim. 4:11
Commanded (446). 41 examples, people c.:
1 God (274 times. Gen. 2:16; 3:11,17; 6:22;7:5)
2 Pharaoh (Gen.12:20; 47:11; Ex.1:17)
3 Jacob (Gen. 32:4,17-19)
4 Joseph (Gen. 42:25; 44:1; 50:2,12)
5 Moses (Lev. 9:5; 10:18; Num. 16:47)
6 Joshua (Josh.1:10; 4:8,17; 6:10)
7 Officers of Israel (Josh. 3:3)
8 Boaz (Ruth 2:15)
9 Jesse (1 Sam.17:20)
10 Saul (1 Sam.18:22)
11 David (2 Sam. 4:12; 18:5; 1 Chr. 22:2)
12 Absalom (2 Sam.13:28)
13 King of Syria (1 Ki. 22:31)
14 Jehoiada (2 Ki.11:5,15)
15 Ahaz (2 Ki.16:15-16)
16 King of Assyria (2 Ki.17:27)
17 Josiah (2 Ki. 22:12; 23:4,21)
18 Asa (2 Chr.14:4)
19 Hezekiah (2 Chr. 29:21-30; 31:4)
20 Nehemiah (Neh.13:9-22)
21 Ahasuerus (Esther 1:10,17; 6:1)
22 Esther (4:13)
23 Mordecai (Esther 8:9)
24 Rechab (Jer. 35:6-18)
25 Jeremiah (Jer. 36:5-8)
26 Zedekiah (Jer. 37:21; 38:10,27)
27 Christ (Mt.10:5; 14:9,19; 15:4)
28 An unknown master (Mt.18:25)
29 Pilate (Mt. 27:58)
30 Rulers of Israel (Acts 4:15,18)
32 Herod (Acts 12:19)
33 Magistrates (Acts 16:22)
34 Claudius (Acts 18:2)
35 Roman captain (Acts 21:33,34)
36 Ananias (Acts 23:2)
37 Felix (Acts 24:23)
38 Festus (Acts 25:6)
39 Centurion (Acts 27:43)
40 Paul (1 Th. 4:11; 2 Th. 3:10)
41 An angel (Rev. 9:4)
Commandedst (4), Neh.1:7-8; 9:14; Jer. 32:23
Commander (1), a title of Messiah, Isa. 55:4
Commandest (3), Josh.1:16-18; Acts 23:3
Commandeth (13), Ex.16:32; Num. 32:25; Job 9:7; 36:10,32; 37:12; Ps.107:25; Lam. 3:37; Amos. 6:11; Mk.1:27; Lk. 4:36; 8:25; Acts 17:30
Commanding (4), Gen. 49:33; Mt.11:1; Acts 24:8; 1 Tim. 4:3
Commandment (177). C. of the Lord (46 times. Num. 4:41,49; 9:18-23; 14:41; 33:2). See ***Commanded***
I have performed the c. of, 1 Sam.15:13
C. of the Lord is pure, Ps.19:8
C. is exceeding broad, Ps.119:96
C. is a lamp, law a light, Pr. 6:23
First and great c., Mt. 22:36-38
A new c. I give unto you, Jn.13:34
This is My c., That ye love, Jn.15:12
C. brought sin, Rom. 7:8-13
First c. with promise, Eph. 6:2
End of the c. is charity, 1 Tim.1:5
Disannuling of the c., Heb. 7:18
To turn from the holy c., 2 Pet. 2:21
C. of us the apostles, 2 Pet. 3:2
This is His c., That we should, 1 Jn. 3:23
Commandments (170). My commandments (34 times), Gen. 26:5; Ex.16:28; 20:6; Lev. 26:3
His commandments (43 times), Ex.15:26; Dt. 6:2; 8:11; 13:4; 26:17; 27:10; 28:15
Thy commandments (26 times), Ezra 9:14; Neh. 9:16,29; Ps.119:6,10,19
Commandments of the Lord (26 times), Lev. 4:2, 13,27; 5:17; Dt. 8:6; 10:13; 11:28
20 c. in Lk.12, v 131-3*
6 titles of Bible using, 1055
C. must be kept, n 196-1*; s 197-3*
Extent to keep c., t 197-3
10 Commandments
Not known to Adam or Abraham, d 36-1; 176
Only part of the law, b-d 142-1
20 Facts About, 176
Found only 3 times in Scripture, 176
4th one left out of N.T., 177
In The O.T. and N.T., 181
Done away, k-m 339-3; d 348-1; 351*
Received by Moses, n 339-3
Second place given, c 341-3
Are statutes and judgments, e 341-3
Penalty for breaking, 181
Commands, 2,713 in law of Moses, 177.
Thousands more in O.T. See ***Summary*** of each book of the O.T. and marginal notes. 1,050 in N.T., 544-548*
4 c. for kings, c 906-1
10 c. of Ps. 34, k 928-1
17 c. of Ps. 37, b 931-3
50 c. to praise God, a 941-3
7fold command to praise, l 941-3
2 c. for all men, n 942-1
5 c. for saints to obey, h 943-3
5 c. for saints to trust God, e 952-1
9 c. for saints to worship God, a 953-3
2 c. for saints to hear God, a 966-1
8 c. for Israel, e 971-3
4 c. for judges, q 972-2
6 c. for saints to play music, b 1024-1
4 c. to be Perfect, 1036
10 c. to have courage, 1037
5 c. to sons, f 1094-2
6 c. for sons, l 1095-1
4 c. for sons, a 1095-2
18 c. about hearts, g 1095-3
4 c. for sons, 1110
2 c. to Israel, to those who pray, 1255
Commend (7), Lk. 23:46; Acts 20:32; Rom. 3:5; 16:1; 2 Cor. 3:1; 5:12; 10:12
Commendation (2), 2 Cor. 3:1
Commended (6), Gen.12:15; Pr.12:8; Eccl. 8:15; Lk.16:8; Acts 14:23; 2 Cor.12:11
Commendeth (4), Rom. 5:8; 1 Cor. 8:8; 2 Cor.10:18
Commending (1), 2 Cor. 4:2
Commission (1), Acts 26:12
To Jews only, a 16-3*
To all the world, a 16-3*; a 59-1*; k 151-3
The great c., a 59-1*
Commissions (1), Ezra 8:36
Commit (75). Not c. adultery, Ex. 20:14; Dt. 5:18; Mt. 5:27; 19:18; Lk.18:20; Rom. 2:22; 13:9; Jas. 2:11
Ye c. adultery, Jer. 7:9
They c. adultery, Jer. 23:14
Your spouses shall c. adultery, Hos. 4:13-14
Causeth her to c. adultery, Mt. 5:32
Doth c. adultery, Mt.19:9
Them that c. adultery, Rev. 2:22
C. fornication, 2 Chr. 21:11; Isa. 23:17; 1 Cor. 10:8; Rev. 2:14
C. whoredoms, Lev. 20:5; Num. 25:1; Ez.16:17, 34; 22:43; Hos. 4:10,14
C. trespass, Lev. 5:15; 6:2; Num. 5:12; 31:16; Josh. 22:20
C. any of these things, Lev. 5:17; 18:26
C. iniquity, 2 Sam. 7:14; Jer. 9:5; Ez. 3:20; 33:13
C. my spirit, Ps. 31:5
C. thy way unto the Lord, Ps. 37:5
C. thy works unto the Lord, Pr.16:3
C. wickedness, Pr.16:12
C. great evil, Jer. 44:7
C. abominations, Ez. 8:17
C. lewdness, Ez.16:43; 22:9; Hos. 6:9
C. falsehood, Hos. 7:1
Jesus did not c. Himself to, Jn. 2:24
C. things worthy of stripes, Lk.12:48
C. to thy trust true riches, Lk.16:11
C. things worthy of death, Rom.1:32
C. to faithful men, 2 Tim. 2:2
C. sin, Jas. 2:9; 1 Jn. 3:9
C. the keeping of souls to, 1 Pet. 4:19
Committed (91). 16 evil things c. by men:
1 Trespass (Lev. 5:7; Josh. 7:1; 22:31)
2 Abominations (Lev. 20:13; Jer. 6:15)
3 Sins (Dt. 21:22; Ez. 33:16; Jas. 5:14)
4 Lewdness (Judg. 20:6)
5 Wickedness (1 Ki. 8:47; Ez.16:27)
6 Transgression (1 Chr.10:13; Ez.16:26)
7 Iniquity (Ps.106:6; Ez. 33:13)
8 Two evils (Jer. 2:13)
9 Adultery (Jer. 3:8-9; 5:7; Ez. 23:37)
10 Villany (Jer. 29:23)
11 Evils (Ez. 6:9; 20:43)
12 Fornication (Ez.16:26; 1 Cor.10:8)
13 Whoredoms (Ez. 23:3,7; Hos.1:2)
14 Murder (Mk.15:7)
15 Lasciviousness (2 Cor.12:21)
16 Ungodly deeds (Jude 15)
7 good things c. to men:
1 Oracles of God (Rom. 3:2)
2 Dispensation of the gospel (1 Cor. 9:17)
3 Word of reconciliation (2 Cor. 5:19)
4 Gospel of uncircumcision (Gal. 2:7)
5 Glorious gospel (1 Tim.1:11; 6:20)
6 Good thing (2 Tim.1:14)
7 His Word (Tit.1:3)
Committest (1), Hos. 5:3
Committeth (19). 4 evils:
1 C. adultery (Lev. 20:10; Pr. 6:32; Ez.16:32; Mt. 5:32; 19:9; Mk.10:11-12; Lk.16:18)
2 C. iniquity (Ez. 18:24,26; 33:18)
3 C. fornication (1 Cor. 6:18)
4 C. sin (Jn. 8:34; 1 Jn. 3:4,8)
Committing (2), Ez. 33:15; Hos. 4:2
Commodious (1), Acts 27:12
Common (21). C. people, Lev. 4:27; Jer. 26:23; Mk.12:37
C. death, Num.16:29
C. things, Jer. 31:5; Acts 2:44; 4:32
C. sort, Ez. 23:42
C. hall, Mt. 27:27
C. prison, Acts 5:18
C. faith, Tit.1:4
C. salvation, Jude 3
What God has cleansed call not c. or unclean, Acts 10:14-15,28; 11:8-9
Commonly (2), Mt. 28:15; 1 Cor. 5:1
Commonwealth (1), citizenship, Eph. 2:12
Commotion (1), Jer.10:22
Commotions (1), Lk. 21:9
Commune (8), Gen. 34:6; Ex. 25:22; 1 Sam.18:22; 19:3; Job 4:2; Ps. 4:4; 64:5; 77:6
Communed (18), Gen. 23:8; 34:8,20; 42:24; 43:19; Judg. 9:1; 1 Sam. 9:25; 25:39; 1 Ki.10:2; 2 Ki. 22:14; 2 Chr. 9:1; Eccl.1:16; Dan.1:19; Zech.1:14; Lk. 6:11; 22:4; 24:15; Acts 24:26)
Communicate (4), Gal. 6:6; Phil. 4:14; 1 Tim. 6:18; Heb.13:16
Communicated (2), Gal. 2:2; Phil. 4:15
Communication (6), 2 Sam. 3:17; 2 Ki. 9:11; Mt.5:37; Eph. 4:29; Col. 3:8; Ph'm 6
Communications (2), Lk. 24:17; 1 Cor.15:33
Communion (4), h 350-3*; 1 Cor.10:16; 2 Cor. 6:14; 13:14
Communion with devils, 1 Cor.10:20. See ***Familiar spirits***
Communing (2), Gen.18:33; Ex. 31:18
Communism, unscriptural, r 104-2*; q 221-3*
Community spirit, h 217-3*
Compact (1), Ps.122:3
Compacted (1), Eph. 4:16
Companied (1), Acts 1:21
Companies (17). C. of armed men (Judg. 7:16, 20; 9:34-44; 1 Sam.11:11; 13:17; 2 Ki. 5:2; Job 6:19; Isa. 57:13; Ez. 26:7
C. of Levites, 1 Chr. 9:18
C. of king's servants, 1 Chr. 28:1
C. of singers, Neh.12:31,40
C. of merchants, Isa. 21:13
C. of disciples, Mk. 6:39
Companion (13). Wife given to c., Judg.14:20; 15:2-6
C. of David, 1 Chr. 27:33
C. to dragons and owls, Job 30:29
C. to them that fear Thee, Ps.119:63
C. of fools, Pr.13:20
C. of sinners, Pr 28:7,24; Isa.1:23
C. in gospel labor, Phil. 2:25
C. in tribulation, Rev.1:9
Companions (21). C. of Israel, Ez. 37:16
C. of Daniel, Dan. 2:17
C. in travel to Paul, Acts 19:29
C. in reproach, affliction, Heb.10:33
Companions' (1), Ps.122:8
Company (86). C. of nations, Gen. 35:11
C. of Ishmaelites, Gen. 37:25
C. of Korah, Num.16:5-16; 26:9; 27:3
C. of prophets, 1 Sam.10:5,10; 19:20
C. of those who publish it, Ps. 68:11
C. of disciples, Lk. 6:17
C. of Christians, Acts 4:23
C. of priests, Acts 6:7
C. of angels, Heb.12:22
C., meaning companionship, Pr. 29:3; Rom.15:24; 1 Cor. 5:9,11; 2 Th. 3:14
Comparable (1), Lam. 4:2
Compare (4), Isa. 40:18; 46:5; Mk. 4:30; 2 Cor.10:12
Compared (5), Ps. 89:6; Pr. 3:15; 8:11; Song 1:9; Rom. 8:18
Comparing (2), 1 Cor. 2:13; 2 Cor.10:12
Comparison (4), Judg. 8:2-3; Hag. 2:3; Mk. 4:30
Compass (39). Used 6 Ways In Scripture:
1 Border or ledge (Ex. 27:5; 38:4)
2 Go round about (Num. 21:4; Josh. 6:3-7)
3 Surround (2 Chr. 23:7; Jer. 31:22)
4 Cling to (Ps. 26:6)
5 Vault, circle, arch (Pr. 8:27)
6 Instrument for making a circle (Isa. 44:13)

Sam. 18:15. Cp. Ps.18:4; 116:3
Sorrows of hell c. me, 2 Sam. 22:6; Ps.18:5
Many bulls c. Me, Ps. 22:12
Dogs have c. Me, Ps. 22:16
Innumerable evils c. me, Ps. 40:12
Terrors . . . c. me about, Ps. 88:16-17
Words c. me, Ps.109:3
Floods c. me about, Jonah 2:3-5
Jerusalem c. with armies, Lk. 21:20
C. with infirmity, Heb. 5:2
C. with so great cloud of, Heb.12:1
C. camp of the saints, Rev. 20:9
Compassest (1), Ps.139:3
Compasseth (5), Gen. 2:11-13; Josh.19:14; Ps. 73:6; Hos.11:12
Compassing (3), 1 Ki. 7:24; 2 Chr. 4:3
Compassion (41). Defined, j 16-1*; n 433-3*
Princess had c. on baby Moses, Ex. 2:6
David had c. on Saul, 1 Sam. 23:21
God had c. on Israel, 2 Ki.13:23; 2 Chr. 36:15; Ps. 78:38
Christ c. on followers, Mt. 9:36; 14:14; 15:32; 20:34; Mk.1:41; 5:19; 6:34; 8:2; 9:22; Lk. 7:13
King c. on servant, Mt.18:27
Good Samaritan c. on man, Lk.10:33
Father c. on prodigal son, Lk.15:20
Hebrews c. on Paul, Heb.10:34
God full of c., Ps. 86:15; 111:4; 112:4; 145:8
Examples of no c., 2 Chr. 36:17; Mt.18:33
Ministers must have c., Heb. 5:2
Having c., one of another, 1 Pet. 3:8
Shutteth up his bowels of c., 1 Jn. 3:17
Have c., making a difference, Jude 22
Compassions (2), Lam. 3:22; Zech. 7:9
Compel (5), Lev. 25:39; Esther 1:8; Mt. 5:41; Mk. 15:21; Lk.14:23
Compelled (6), m 5-1*; 1 Sam. 28:23; 2 Chr. 21:11; Mt. 27:32; Acts 26:11; 2 Cor.12:11; Gal. 2:3
Compellest (1), Gal. 2:14
Complain (4), Judg. 21:22; Job 7:11; 31:38; Lam. 3:39
Complained (2), Num.11:1; Ps. 77:3
Complainers (1), Jude 16
Complaining (1), Ps.144:14
Complaint (9), 1 Sam.1:16; Job 7:13; 9:27; 10:1; 21:4; 23:2; Ps. 55:2; 142:2
18 reasons for c., f 946-2
18fold c. of Asaph, t 969-3
16fold c. against God, 1046
Complaints (1), Acts 25:7
Complete (3), Lev. 23:15; Col. 2:10; 4:12
Composition (2), Ex. 30:32,37
Compound (1), Ex. 30:25
Compoundeth (1), Ex. 30:33
Comprehend (2), Job 37:5; Eph. 3:18
Comprehended (43), Isa. 40:12; Jn.1:5; Rom.13:9
Conaniah (1), Jehovah had established, 2 Chr. 35:9. See ***Cononiah***
Conceal (6), Gen. 37:26; Dt.18:8; Job 27:11; 41:12; Pr. 25:2; Jer. 50:2
Concealed (2), Job 6:10; Ps. 40:10
Concealeth (2), Pr.11:13; 12:23
Conceit (5), Pr.18:11; 26:5,12,16; 28:11
Conceits (2), Rom.11:25; 12:16
Conceive (14). Cattle c., Gen. 30:38-41
Thou shall c., and bear a son, Judg.13:3,5,7; Lk.1:31
In sin did my mother c. me, Ps. 51:5
A virgin shall c., and bear a son, Isa. 7:14; Mt. 1:23. Cp. Isa. 9:6-7
Sarah received strength to c., Heb.11:11
C. mischief, Job 15:35; Isa. 59:4
C. chaff, Isa. 33:11
Conceived (46), Gen. 4:1,17; 16:4-5; 21:2; 25:21; 29:32-35; 30:5-39; 38:3-18; 1 Sam. 1:20; 2 Sam.11:5; Job 3:3
That which is c. is of the, Mt.1:20
C. a plan, Acts 5:4
When lust hath c. it bringeth, Jas.1:15
Conceiving (1), Isa. 59:13
Conception (2), Gen. 3:16; Ruth 4:13; Hos. 9:11
Concern (2), Acts 28:31; 2 Cor.11:30
Concerneth (2), Ps.138:8; Ez.12:10
Concerning (242), relating to, Gen. 5:29; 42:21; Jer.14:15; 18:7-9; 23:15
C. Jesus Christ, Lk. 24:19,27,44; Rom.1: 3; 9:5
C. kingdom of God, Acts 19:8
C. virgins, 1 Cor. 7:25
C. spiritual gifts, 1 Cor.12:1
C. collection for the saints, 1 Cor.16:1
C. reproach, 2 Cor.11:21
C. the former conversation, Eph. 4:22
C. Christ and the church, Eph. 5:32
C. giving, Phil. 4:15
C. your faith, 1 Th. 3:2
C. them which are asleep, 1 Th. 4:13; 1 Tim.1:19; 6:21; 2 Tim. 2:18; 3:8
C. things to come, Heb.11:20
C. the fiery trial, 1 Pet. 4:12
C. His promise, 2 Pet. 3:9
Concision (1), mutilation, cutting, Phil. 3:2
Conclude (1), Rom. 3:28
Concluded (3), Acts 21:25; Rom.11:32; Gal. 3:22
Conclusion (1), Eccl.12:13
Concord (1), 2 cor. 6:15
Concourse (2), Pr.1:21; Acts 19:40
Concubine (22), a mistress considered a wife of inferior rank by Jewish custom, in O.T. times (Gen. 22:24; 35:22; 36:12; Judg.19; 20:4-6; 1 Chr.1:32). Concubines were not wedded with the usual ceremonies of marriage and they had no share in family government. Their children were treated differently from those of the fully recognized wife. In the gospel program the use of concubines is classed as fornication and adultery
Concubines (17), Gen. 25:6; 2 Sam. 5:13; 15:16; 16:21-22; 19:5; 20:3; 1 Ki.11:3; 2 Chr.11:21; Dan. 5:2-3,23
14 examples of c., m 482-1
Concupiscence (3), undue or illicit sexual desire; inordinate appetite or desire; lust Rom. 7:8; Col. 3:5; 1 Th. 4:5
Condemn (24), to judge; pronounce guilty of crime or wrong (Mt.12:41-42; 20:18; Lk. 6:37; 11:31-32; Jn. 3:17; 8:11; 1 Jn. 3:20-21)
Condemnation (12). This is the c., Jn. 3:19
Shall not come into c., Jn. 5:24
Now no c. to them in Christ, Rom. 8:1
Administration of c., 2 Cor. 3:9
Fall into the c. of devil, 1 Tim. 3:6
Receive greater c., Jas. 3:1
Condemned (21). C. by the words, Mt.12:37
Condemned not, ye shall not be c., Lk. 6:37
Believeth on Him is not c., Jn. 3:18
C. sin in the flesh, Rom. 8:3
Sound speech cannot be c., Tit. 2:8
Condemnedst (1), Rom. 2:1
Condemneth (4), Job 15:6; Pr.17:15; Rom. 8:34; 14:22
Condemning (2), 1 Ki. 8:32; Acts 13:27
Condescend (1), Rom.12:16
Condition (1), 1 Sam.11:2
Conditions (1), Lk.14:32
Conduct (3), 2 Sam.19:15,31; 1 Cor.16:11
Conducted (2), 2 Sam.19:40; Acts 17:15
Conduit (4), 2 Ki.18:17; 20:20; Isa. 7:3; 36:2
Coney (2), Lev.11:5; Dt.14:7
Confection (1), Ex. 30:35
Confectionaries (1), 1 Sam. 8:13
Confederacy (3), Isa. 8:12; Oba. 7
Confederate (3), Gen.14:13; Ps. 83:5; Isa. 7:2
Conference (1), Gal. 2:6
Conferred (4), 1 Ki.1:7; Acts 4:15; 25:12; Gal. 1:16
Confess (28). C. sins, Lev. 5:5; Num. 5:7
C. iniquities, Lev.16:21; 26:40
C. Thy name, 1 Ki. 8:33,35; 2 Chr. 6:24-26
C. transgressions, Ps. 32:5
C. Christ, Mt.10:32; Lk.12:8; Rom.10:9
C. that Jesus is Lord, Phil. 2:11
C. faults, Jas. 5:16
C. that Jesus is the Son of God, 1 Jn. 4:15
If we c. our sins, 1 Jn.1:9
Confessed (7), Ezra 10:1; Neh. 9:2-3; Jn.1:20; Acts 19:18; Heb.11:13
Confesseth (3), Pr. 28:13; 1 Jn. 4:2-3
Confessing (3), Dan. 9:20; Mt. 3:6; Mk.1:5
Confession (6), Josh. 7:19; 2 Chr. 30:22; Ezra 10:11; Dan. 9:4; Rom.10:10; 1 Tim. 6:13
4fold c. of Adam, c 5-2
6fold c. of faith, r 443-2
Confidence (38). False c., Judg. 9:26; 2 Ki. 18:19; Job 31:24; Pr. 25:19
True c., Ps. 65:5; 118:8-9; Pr. 3:26; 14:26
No c. in the flesh, Phil. 3:3,4
If we hold fast the c., Heb. 3:6,14; 10:35
Then have we c. toward God, 1 Jn. 3:21
This is the c. we have in Him, 1 Jn. 5:14
Confidences (1), Jer. 2:37
Confident (8), Ps. 27:3; Pr.14:16; Rom. 2:19; 2 Cor. 5:6-8; 9:4; Phil.1:6,14
Confidently (1), Lk. 22:59
Confirm (13). C. thy words, 1 Ki.1:14
C. the kingdom, 2 Ki.15:19
C. thine inheritance, Ps. 68:9
C. the feeble knees, Isa. 35:3
C. the word, Ez.13:6
C. the covenant, Dan. 9:27
C. the promises, Rom.15:8
C. you unto the end, 1 Cor.1:8; 2 Cor. 2:8
Confirmation (2), Phil.1:7; Heb. 6:16
Confirmed (13). C. to Thyself Thy people, 2 Sam. 7:24
C. the law in Jacob, 1 Chr.16:17; Ps. 105:10
C. His words, Dan. 9:12; Acts 15:32
C. testimony of Christ, 1 Cor.1:6
C. unto us the gospel, Heb. 2:3
Confirmeth (3), Num. 30:14; Dt. 27:36; Isa. 44:26
Confirming (3), Mk.16:20; Acts 14:22; 15:41
Confiscation (1) of goods, Ezra 7:26
Conflict (2), Phil.1:30; Col. 2:1
Conformable (1), Phil. 3:10
Conformed (2), Rom. 8:29; 12:2
Confound (5), Gen.11:7-9; Jer.1:17; 1 Cor.1:27
Confounded (50). Not c., Ps. 22:5
Let them b c., Ps. 35:4; 40:14; 70:2; 71:13; 83:17; 129:5
The moon shall be c., Isa. 24:23
Came together and were c., Acts 2:6
C. the Jews at Damscus, Acts 9:22
He that believeth on Him shall not be c., 1 Pet. 2:6
Confusion (25). Bestiality is c., Lev.18:23
Incest is c., Lev. 20:12
Molten images are c., Isa. 41:29
God not author of c., 1 Cor.14:33
Envying and strife are c., Jas. 3:16
Congealed (1), hardened, frozen, converted from a fluid to a solid condition (Ex.15:8)
Congratulate (1), 1 Chr.18:10
Congregation (364). C. of Israel (24 times), Ex. 12:3,6,19,47; 16:9; 35:4
C. of Judah, 2 Chr. 20:5; 30:25
C. of the Lord, Josh. 22:17; 1 Chr. 28:8; Mic. 2:5
C. of God, Neh.13:1
C. of the righteous, Ps.1:5
C. of the people, Ps. 7:7; 107:32
C. of the poor, Ps. 74:19
C. of the mighty, Ps. 82:1
C. of the saints, Ps. 89:5; 149:1
C. of the dead, Pr. 21:16
Tabernacle of the c. (134 times), Ex.27: 21; 28:43; 29:4-44; 30:16-36
The people of the c., Lev.16:33
The whole c., Lev. 4:13; Num. 3:7; 14:2
Rulers of the c., Ex.16:22; 34:31
Elders of the c., Lev. 4:15
Tent of the c., Ex. 29:40; 40:7,22,24
All the c., Num.15:33; 27:2
Congregations (3), Ps. 26:12; 68:26; 74:4
22:24-28; 37:1. See ***Jehoiachin***
Conies (2), Ps.104:18; Pr. 30:26
Cononiah (2), Jehovah has established 2 Chr. 31:12-13. See ***Conaniah***
Conquer (1), Rev. 6:2
Conquering (1), Rev. 6:2
Conquerors (1), Rom. 8:37
Conquest laws, 180; b 320-1; l 345-1; d-h 366-1
Conscience (31). Defined, h 180-2*; 414*
Dispensation of Conscience, 87
C. in religion, t 74-1*
12 kinds of c. . . 414*
Faculty of conviction, Jn. 8:9; Acts 23:1; 24:16; Rom. 2:15; 9:1; 13:5; 1 Cor. 8:7-12; 10:25-29; 2 Cor.1:12; 4:2; 5:11; 1 Tim.1:5,19; 3:9; 4:2; 2 Tim.1:3; Tit.1: 15; Heb. 9:9,14; 10:2, 22; 13:18; 1 Pet. 2:19; 3:16,21
Consciences (1), 2 Cor. 5:11
Consciousness after death, n-o 172-3*. See ***Immortality***
Consecrate (14), devote; separate; dedicate; give wholly over to God (Ex. 28:3,41; 29:9, 33-35; 30:30; 32:29; Lev. 8:33; 16:32; Num. 6:12; 1 Chr. 29:5; 2 Chr.13:9; Ez. 43:26; Mic. 4:13)
Consecrated (14), Ex. 29:29; Lev. 21:10; Num. 3:3; Josh. 6:19; Judg.17:5,12; 1 Ki.13:33; 2 Chr. 26:18; 29:31,33; 31:6; Ezra 3:5; Heb. 7:28; 10:20. See ***Consecrate*** for meaning
Consecration (9), Ex. 29:22-31; Lev.8:33, 22, 31; Num. 6:7-9
Of priest, 186
7fold c. of Ruth, b 494-1
Consecrations (4), Ex. 29:34; Lev. 7:37; 8:28-31
7 c. of Abraham, c 29-3
Consent (15), Gen. 34:15-23; Dt.13:8; Judg.11:17; 1 Sam.11:7; 1 Ki. 20:8; Ps. 83:5; Pr.1:10; Hos. 6:9; Zeph. 3:9; Lk. 14:18; Rom. 7:16; 1 Cor. 7:5; 1 Tim.6:3
Consented (4), 2 Ki.12:8; Dan.1:14; Lk. 23:51; Acts 18:20
Consentedst (1), Ps. 50:18
Consenting (2), Acts 8:1; 22:20
Consider (67). C. my meditation, Ps. 5:1
C. Thy heavens, the work of, Ps. 8:3
C. my troubles, Ps. 9:13
C. mine enemies, Ps. 25:19
C. mine affliction, Ps.119:153
C. how I love Thy perceps, Ps.119:159
C. the ways of the ant, Pr. 6:6
C. the work of God, Eccl. 7:13
C. your ways, Hag.1:5-7
C. the lilies, Mt. 6:28
C. the ravens, Lk.12:24
C. what I say, and Lord, 2 Tim. 2:7
C. the Apostle, High Priest, Heb. 3:1
C. one another to provoke, Heb.10:24
C. Him that endured such, Heb.12:3
10 things to c., r 130-1*
5 things to c., 544*
Considered (16). C. Job, Job 1:8; 2:3
I c., Pr. 24:32; Eccl. 4:1,4,15; 9:1; Dan. 7:8; Acts 11:6
I c. the horns, there came up, Dan. 7:8
He c. not his own body dead, Rom. 4:19
Considerest (2), Jer. 33:24; Mt. 7:3
Considereth (9), Ps. 33:15; 41:1; Pr. 21:12; 28:22; 29:7; 31:16; Isa. 44:19; Ez.18: 14,28
Considering (4), Isa. 57:1; Dan. 8:5; Gal. 6:1; Heb.13:7
Consist (1), Col.1:17
Consisteth (1), Lk.12:15
Consolation (15), Jer.16:7; Lk. 2:25; 6:24; Acts 4:36; 15:31; Rom.15:5; 2 Cor.1:5-7; 7:7; Phil. 2:1; 2 Th. 2:16; Ph'm 7; Heb. 6:18
Consolations (3), Job 15:11; 21:2; Isa.66:11
Consorted (1), associated, Acts 17:4
Conspiracy (10), 2 Sam.15:12; 2 Ki.12:20; 14:19; 15:15,30; 17:4; 2 Chr. 25:27; Jer.11:9; Ez. 22:25; Acts 23:13
Conspirators (1), 2 Sam.15:31
Conspired (19), Gen. 37:18; 1 Sam. 22:8,13; 1 Ki.15:27; 16:9,16; 2 Ki. 9:14;

26; 33:24-25; Neh. 4:8; Amos 7:10
Constant (1), 1 Chr. 28:7
Constantly (3), Pr. 21:28; Acts 12:15; Tit. 3:8
Constellations (1), star groups, Isa.13:10
Constrain (1), q 248-2*; Gal. 6:12
Constrained (6), 2 Ki. 4:8; Mt.14:22; Mk. 6:45; Lk. 24:29; Acts 16:15; 28:19
Constraineth (2), Job 32:18; 2 Cor. 5:14
Constraint (1), 1 Pet. 5:2
Consult (1), Ps. 62:4
Consultation (1), Mk.15:1
Consulted (13), 1 Ki.12:6-8; 1 Chr.13:1; 2 Chr. 20:21; Dan. 6:7; Mic. 6:5; Hab. 2:10; Mt. 26:4; Jn.12:10
Consulter (1), Dt.18:11
Consulteth (1), Lk.14:31
Consume (56), use up, eat or drink up, kill, waste; but never annihilate
  C. the land be famine, Gen. 41:30
  C. (kill) them, Ex. 32:10-12; 33:3-5; Num.16:21,45; Dt. 5:25; 7:16,22; 2 Ki.1:10-12; Jer.14:12
  C. (make blind) the eyes, Lev. 26:16
  C. it (eat it up), Dt. 28:38,42
  C. (die) for iniquity, Ez. 4:17
  C. (destroy) these kingdoms, Dan. 2:44
  C. (use) upon your lusts, Jas. 4:3
Consumed (96). Drought c. me, Gen. 31:40
  C. (defeated) them, 1 Ki. 22:11; 2 Ki.13:19; 2 Chr.18:10; Jer. 44:12,18
  C. with hunger, Ez. 5:12; 34:29
  C. one another by strife, Gal. 5:15
Consumeth (4), Job 13:28; 22:20; 31:12; Isa. 5:24
Consuming (3), Dt. 4:24; 9:3; Heb.12:29
Consummation (1), Dan. 9:27
Consumption (5). A disease common in Egypt, f 242-1; Lev. 26:16; Dt. 28:22
  Destruction, Isa.10:22-23; 28:22
Contain (7), 1 Ki. 8:27; 18:32; 2 Chr. 2:6; 6:18; Ez. 45:11; Jn. 21:25; 1 Cor. 7:9
Contained (5), 1 Ki. 7:26,38; Rom. 2:14; Eph. 2:15; 1 Pet. 2:6
Containeth (1), Ez. 23:32
Containing (1), Jn. 2:6
Contemn (2), to despise, scorn, condemn, Ps.10:13; Ez. 21:13
Contemned (4), Ps.15:4; 107:11; Song 8:7; Isa. 16:14
Contemneth (1), Ez. 21:10
Contemporaries. Only 4 generations between Adam and Abraham. Methusaleh was contemporary with Adam 243 years (Gen. 5:5, 27). Noah was contemporary with Methusaleh 600 years (Gen. 5:27; 7:6). Shem was contemporary with Noah 447 years (Gen. 7:6; 11:10-11). Abraham was contemporary with Shem 150 years (Gen.11:10-12:4). Isaac and Jacob were contemporaries of Abraham—Isaac for 75 years (Gen. 21:5; 25:7), and Jacob for 15 years (Gen. 25:7-23). Thus the earliest revelations of God and the story of creation could have easily passed from mouth to mouth from Adam to Abraham, Isaac, and Jacob
Contempt (10), Esther 1:18; Job 12:21; 31:34;Ps.107:40; 119:22; 123:3-4; Pr.18:3; Isa. 23:9; Dan.12:2
Contemptible (4), Mal.1:7,12; 2:9; 2 Cor.10:10
Contemptuously (1), Ps. 31:18
Contend (14), Dt. 2:9,24; Job 9:3; 13:8; Pr. 28:4; Eccl. 6:10; Isa. 49:25; 50:8; 57:16; Jer.12:5; 18:19; Amos 7:4; Mic. 6:1; Jude 3
Contended (6), Neh.13:11,17,25; Job 31:13; Isa. 41:12; Acts 11:2
Contendest (1), Job 10:2
Contendeth (3), Job 40:2; Pr. 29:9; Isa. 49:25
Contending (1), Jude 9
Content (16). Be c. with wages, Lk. 3:14
  State I am, to be c., Phil. 4:11
  Food and raiment, be c., 1 Tim. 6:8
  Be c. with that you have, Heb.13:5
Contention (9), Pr.13:10; 17:14; 18:6; Phil.1:16; 1 Th. 2:2
Contentions (6), Pr.18:18-19; 19:13; 23:29; 1 Cor.1:11; Tit 3:9
Contentious (5), Pr. 21:19; 26:21; 27:15; Rom. 2:8; 1 Cor.11:16
Contentment (1), 1 Tim. 6:6
Continents, when made as they are now, 78
Continual (33). C. burnt offering, Ex. 29:42; Num. 28:3,6,10,15,23-24,31; 29:11,16,19,22,25,28,31,34,38; Ezra 3:5; Neh.10:33; Ez. 46:15
  C. bread, Num. 4:7
  C. showbread, 2 Chr. 2:4
  C. feast by a merry heart, Pr.15:15
  C. dropping and contentious wife, Pr.19:13; 27:15
  C. coming of widow to judge, Lk.18:5
  C. sorrow for souls, Rom. 9:2
Continually (80). Imaginations of the heart only evil c., Gen. 6:5
  Cause the lamps to burn c., Lev. 24:2
  Seek his face c., 1 Chr.16:11
  Praise shall c. be in mouth, Ps. 34:1
  I am c. with thee, Ps. 73:23
  Bind them c. upon heart, Pr. 6:21
  Lord shall guide thee c., Isa. 58:11
  Thy God whom you serve c., Dan. 6:16
  C. in the temple praising, Lk. 24:53
  Give ourselves c. to prayer, Acts 6:4
  Offer sacrifice of praise c., Heb.13:15
Continuance (5). Dt. 28:59; Ps.139:16; Isa. 64:5; Rom. 2:7
Continue (38). Defined, g 388-1*
  C. following God, 1 Sam.12:14
  That God may c. his word, 1 Ki. 2:4
  If ye c. in my word, then are, Jn. 8:31
  C. ye in my love, Jn.15:9
  C. in the grace of God, Acts 13:43
  C. in the faith, Acts 14:22
  Shall we c. in sin, that grace, Rom 6:1
  If you c. in his goodness, Rom.11:22
  If you c. in the faith, Col.1:23
  C. in prayer, and watch, Col. 4:2
  If c. in faith and charity, 1 Tim. 2:15
  C. in the things which you, 2 Tim. 3:14
  Let brotherly love c., Heb.13:1
  10 blessings if c., g 388-1*
  10 things to c. in, d 244-2*
  3 things to c. in, 544*
Continued (29). C. praying, 1 Sam.1:12
  C. all night in prayer, Lk. 6:12
  C. with me in my temptations, Lk. 22:28
  C. with one accord in prayer, Acts 1:14
  C. steadfastly in apostles', Acts 2:42
  C. his spech until midnight, Acts 20:7
  C. fasting, taking nothing, Acts 27:33
Continueth (5), Job 14:2; Gal. 3:10; 1 Tim. 5:5; Heb. 7:24; Jas.1:25
Continuing (4), Jer. 30:23; Acts 2:46; Rom.12:12; Heb.13:14
Contradicting (1), Acts 13:45
Contradiction (2), Heb. 7:7; 12:3
Contrariwise (3), 2 Cor. 2:7; Gal. 2:7; 1 Pet. 3:9
Contrary (24). If ye walk c. to Me . . . Then will I also walk c. to you in My fury, Lev. 26:21-28,40-41
  C. to the decrees . . . the law, Acts 17:7; 18:13
  C. to the name of Jesus, Acts 26:9
  C. to nature, Rom.11:24
  C. to the doctrine, Rom.16:17; 1 Tim.1:10
  C. the one to the other, Gal. 5:17
  C. to all men, 1 Th. 2:15
Contribution (1), Rom.15:26
Contrite (5), Ps. 34:18; 51:17; Isa. 57:15; 66:2
Controversies (1), 2 Chr.19:8
Controversy (13). 8 sources of c., b 299-2*
  C. with nations, Jer. 25:31
  C. with the inhabitants, Hos. 4:1
  C. with Judah, Hos.12:2
  C. with his people, Mic. 6:2
  Without c., great, 1 Tim. 3:16
Convenient (9), Pr. 30:8; Jer. 40:4-5; Mk. 6:21; Acts 24:25; Rom.1:28; 1
Conveniently (1), Mk.14:11
Convents, unscriptural, f 201-3*
Conversant (2), Josh. 8:35; 1 Sam.25:15
Conversation (20), conduct, behavior, manner of life, citizenship. See u,z 336-2*; l 377-2*
  Upright c., Ps. 37:14; 50:23
  C. in the world, 2 Cor.1:12; Gal.1:13; Eph. 2:3; 4:22
  Let your c. be as becometh saints, Phil.1:27
  Our c. is in heaven, Phil. 3:20
  Be example in c., 1 Tim. 4:12
  Your c. be without covetousness, Heb.13:5,7; Jas. 3:13
  Be holy in c., 1 Pet.1:15,18; 2:12; 3:1,2,16; 2 Pet. 2:7; 3:11
Conversion (1), right about face; returning; turning back; turning again. See Acts 15:3; g 24-1*; j 68-1*; l 339-1*; a 944-3
  C. of disciples, k 68-1*
  C. commanded, t 218-2*
  Blessings of c., t 218-2*
  Doctrine of c., 276*
  4 blessings of, e 1376-3
Convert (2), one who has turned back to God. See Isa. 6:10; Jas. 5:19-20
Converted (9), turned back, returned, Ps. 51:13; Isa. 60:5; Mk. 4:12
  Be c., and be healed bodily, Mt.13:15; Jn.12:40; Acts 28:27
  Except ye become c., and become as little children ye shall not enter, Mt.18:3
  When you are c., strengthen, Lk. 22:32
  Repent, and be c., Acts 3:19
Converteth (1) a brother who has backslidden, Jas. 5:20
Converting (1) the soul, Ps.19:7
Converts (1), those turned back again to God, Isa.1:27
Convey (2), transport, 1 Ki. 5:9; Neh. 2:7
Conveyed (1), transported, Jn. 5:13
Convicted (1), proved guilty, convinced, reproved, Jn. 8:9
Conviction. See ***Convicted*** for meaning
  7 means of c. of sin, h 579-3
  6 causes of c., h 180-2*
    7 Examples—Conviction of Sin:
  1 Adam and Eve (Gen. 3:8-10)
  2 Joseph's brethren (Gen. 42:21-22; 44:16; 45:3; 50:15-21
  3 Ninevah (Jonah 3; Mt.12:41; Lk.11:32)
  4 Jews (Jn. 8:9; Acts 2:37-39)
  5 Judas (Mt. 27:3-5)
  6 Felix under preaching (Acts 24:25)
  7 Philippian jailer (Acts 16:30)
Convince (2). Convict and persuade concerning a falsehood, Tit.1:9; Jude 15
Convinced (4), persuaded, Job 32:12; Acts 18:28; 1 Cor.14:24; Jas. 2:9
Convinceth (1), persuades, Jn. 8:46
Convocation (16), an assembly or general gathering of people. Always with holy, meaning sacred and sanctified gatherings, Ex.12:16; Lev. 23:3-36; Num. 28:18,25-26; 29:1,7,12
Convocations (3), Lev. 23:2-4,37
Convulsions, o 108-1*
Cook (2), 1 Sam. 9:23-24
Cooks (1), 1 Sam. 8:13
Cool (2), Gen. 3:8; Lk.16:24; j 454-2
Coos (1), Mediterranean island, Acts 21:1
Copied (1), Pr. 25:1
Coping (1), arch in a building, 1 Ki. 7:9
Copper (1), bronze, Ezra 8:27
Coppersmith (1), worker in brass, 2 Tim. 4:14
Copulation (3), act of sexual union, Lev.15:16,17,18
Copy (9), Dt.17:18; Josh. 8:32; Ezra 4:11,23; 5:6; 7:11; Esther 3:14; 4:8; 8:13
Cor (1), a measure (liquid and dry) of 10 $^{1}/_{2}$ bushels, the same as an homer, which was equal to 10 baths or 10 ephahs (an ephah being 1 bushel and 3 pints). See Ez. 45:14
coral growing 2400-3000 ft. below the surface of the Mediterranean and Adriatic seas—not the white reef so commonly known. See Job 28:18; Ez. 27:16
Corban (1), a gift or sacrificial offering, d 74-3*; Mk. 7:11
Cord (6), Josh. 2:15; Job 30:11; 41:1; Eccl. 4:12; 12:6; Mic. 2:5
Cords (26). C. of tabernacle posts, Ex. 35:18; 39:40; Num. 3:26,37; 4:26,32
  C. that bound Samson, Judg.15:13-14
  C. of affliction, Job 36:8
  C. of bondage, Ps. 2:3
  C. of the wicked, Ps.129:4
  C. of sins, Pr. 5:22
  C. of vanity, Isa. 5:18
  C. as ropes, Jer. 38:6-13
  C. on borders of garments, Ez. 27:24
  C. in the scourge of Jesus, Jn. 2:15
Core (1), hard, Jude 11
Coriander (2), spice, Ex.16:31; Num.11:7
Corinth (6), city of Greece, Acts 18:1; 19:1; 1 Cor.1:2; 2 Cor.1:1,23; 2 Tim. 4:20
Corinthians (2), Acts 18:8; 2 Cor. 6:11
Cormorant (4), an unclean sea-fowl about the size of a goose, Lev.11:17; Dt.14:17; Isa. 34:11; Zeph. 2:14
Corn (101). A word used for wheat and barley, not the Indian corn
  C. (wheat) of Egypt, Gen. 41:5–42:26; 43:2; 44:2; 45:23; 47:14; Acts 7:12
  C. of firstfruits, Lev. 2:14-16
  C. plucked by disciples, Mt.12:1; Mk. 2:23; Lk. 6:1
  Threshed by oxen, 1 Cor. 9:9; 1 Tim. 5:18
Cornelius (10), sun-beam, Acts 10:1-31
Corner (37). C. stone, Job 38:6; Isa. 28:16; Eph. 2:20; 1 Pet. 2:6
  Head-stone of the c., Ps.118:22; Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7
  C. of housetop, Pr. 21:9; 25:24
Corners (39). C. of tabernacle, Ex. 26:23
  C. of altar, Ex. 27:2-4; Zech. 9:15
  C. of the field, Lev.19:9; 23:22
  C. of heads and beards, Lev.19:27
  C. of the house, Job 1:19
  C. (directions) of the earth, Isa.11:12; Rev. 7:1
  C. of the streets, Mt. 6:5
Cornet (7), 1 Chr.15:28; Ps. 98:6; Dan. 3:5,7,10,15; Hos. 5:8
Cornets (2), 2 Sam. 6:5; 2 Chr.15:14
Cornflour (1), wheat-flour, Hos. 9:1
Corpse (1), Mk. 6:29
Corpses (3), 2 Ki.19:35; Isa. 37:36; Nah. 3:3
Correct (7), Ps. 39:11; 94:10; Pr. 29:17; Jer. 2:19; 10:24; 30:11; 46:28
Corrected (2), Pr. 29:19; Heb.12:9
Correcteth (2), Job 5:17; Pr. 3:12
Correction (12). C. for children and fools, Pr. 3:11; 7:22; 15:10; 22:15; 23:13
  C. for saints, 2 Tim. 3:16
Corrupt (32). C. earth, Gen. 6:11; Rev.19:2
  C. flesh, Gen. 6:12
  C. breath, Job 17:1
  C. wounds, Ps. 38:5
  C. men, Ps.14:1; 53:1; 73:8
  C. doings, Ez. 20:44
  C. words, Dan. 2:9; 11:32
  C. tree and fruit, Mt. 7:17-18; 12:33
  C. the word of God, 2 Cor. 2:17
  C. old man, Eph. 4:22
  C. communication, Eph. 4:29
  C. minds, 1 Tim. 6:5; 2 Tim. 3:8
Corrupted (14). C. way, Gen. 6:12
  C. Egypt, Ex. 8:24
  C. Israel, Ex. 32:7; Dt. 9:12; 32:5; Judg. 2:19; Ez.16:47; Hos. 9:9
  C. wisdom, Ez. 28:17
  C. doings, Zeph. 3:7
  C. covenant, Mal. 2:8
  C. minds, 2 Cor.11:3
  C. riches, Jas. 5:2
Corrupters (2), Isa.1:4; Jer. 6:28

Corruptible (7). C. body of man, Rom.1:23; 1 Cor.15:53-54
Spirit of man not c., but immortal, 1 Pet. 3:4. See ***Immortality***
Resurrection body not c., 1 Cor.15:53
C. and incorruptible crowns, 1 Cor. 9:25
Word of God not c., 1 Pet.1:18-23

Corrupting (1), Dan.11:17

Corruption (21). Holy One not to see c., Ps.16:10; Acts 2:27-31; 13:34-37
All creation now in bondage of c., Rom. 8:21; 1 Cor.15:42-50; Gal. 6:8
C. of sin, 2 Pet.1:4; 2:12,19

Corruptly (2), 2 Chr. 27:2; Neh.1:7

Cosam (1), most abundant, Lk. 3:28

Cosmology, 901

Cost (4), 2 Sam.19:42; 24:24; 1 Chr. 21:24; Lk. 14:28

Estimated Modern Prices:

1	Bullock (over 4 years old)	$ 325.00
2	Bull or heifer, 1 year old	189.00
3	A sheep, goat, lamb, or ram	20.00
4	Camel	100.00
5	An ass	50.00
6	Pigeon or turtledove	1.00
7	Quail	1.00
8	Barley flour, per bushel	4.00
9	Wheat flour, per bushel	6.40
10	Wine, per quart	1.60
11	Oil, per quart	1.40
12	Cave of Machpelah, a 30-3	256.00
13	Jacob's gift, c 47-3	24,300.00
14	Daily offerings, l 153-2, 1,718 yrs. to Christ	35,698,383.00
15	Metals in tabernacle, k 167-3	1,047,890.95
16	Altar dedicated, d 271-3	20,281.80
17	Daily offerings for 1 year, b 310-1	20,766.60
18	Booty, d 316-1	30,158,000.00
19	Lambs, public expense, 330	5,190,915.00
20	Passover lambs, 330	5,130,000.00
21	Public expense of other sacrifices, 330	67,933.10
22	Feast of unleavened bread, b 310-2	6,274.80
23	Tabernacle feast, 330	27,014.90
24	Day of atonement, a 311-3	999.80
25	Firstfruits, 311	896.40
26	Monthly sacrifices, 329	896.40
27	Pentecost feast f-g 311-2	1,536.00
28	Sabbath offerings, 329	99.60
29	Yearly sabbath offerings 330	2,589.60
30	Feast of trumpets, 330	561.20
31	Daily offering, b 310-1	49.80
32	Wave sheaf, d 235-2	26.10
33	Cleansing rich leper, d 217-1	63.90
34	Cleansing poor leper, d 217-1	23.10
35	Job's loss, g 852-1	790,000.00
36	Job's gain, e 894-1	1,580,000.00
37	Jewish nation sold, d 846-1	19,200,000.00

Costliness (1), Rev.18:19

Costly (6), 1 Ki. 5:17; 7:9-11; Jn.12:3; 1 Tim. 2:9

Cotes (1), 2 Chr. 32:28

Cottage (2), Isa.1:8; 24:20

Cottages (1), Zeph. 2:6

Couch (7), Gen. 49:4; Job 7:13; 38:40; Ps. 6:6; Amos 3:12; Lk. 5:19,24

Couched (2), Gen. 49:9; Num. 24:9

Couches (2), Amos 6:4; Acts 5:15

Coucheth (1), Dt. 33:13

Couching (1), Gen. 49:14

Couchingplace (1), Ez. 25:5

Could (166). None that c., Gen. 41:8,24
C. no longer, Ex. 2:3; Jer.44:22; 1 Th. 3:1,5. Could not occurs 113 times in the 166 times could is used in Scripture

5 Things Men "Could" Do:

1 Sling stones (Judg. 20:16)
2 Use both hands equally (1 Chr.12:2)
3 Handle spear and shield (2 Chr. 25:5)
4 Play instruments (2 Chr. 34:12)
5 Heap up words against others (Job

24 Things Men "Could Not" Do:

1 Dwell together in peace (Gen.13:6)
2 See (Gen. 27:1; 48:10; 1 Sam. 3:2)
3 Speak kindly to (Gen. 37:4)
4 Refrain himself (Gen. 45:1)
5 Answer him (Gen. 45:3; 2 Sam. 3:11)
6 Drink (Ex. 7:21,24; 15:23; Ps. 78:44)
7 Bring lice in Egypt (Ex. 8:18)
8 Stand before Moses (Ex. 9:11)
9 Drive them out (Josh. 15:63; 17:12; Judg.1:19)
10 Stand before enemies (Josh. 7:12; Judg. 2:14)
11 Pronounce words (Judg.12:6)
12 Expound riddle (Judg.14:14)
13 Stand to minister (1 Ki. 8:11)
14 Enter the temple (2 Chr. 7:2)
15 Discern (Ezra 3:13; Job 4:16)
16 Endure terrors (Job 31:23)
17 Prevail (Isa. 7:1)
18 Profit (Isa. 30:5)
19 Read or interpret (Dan. 5:8,15)
20 Cure (Mt.17:16,19; Mk. 9:18,28)
21 Eat (Mk. 3:20)
22 Be hid (Mk. 7:24)
23 Believe (Jn.12:39)
24 Be justified (Acts 13:39)

Couldest (5), Jer. 3:5; Ez.16:28; Dan. 2:47; Mk. 14:37; Jn.19:11

Coulter (1), blade of disk on plow to cut the soil, 1 Sam.13:20

Coulters (1), 1 Sam.13:21

Council (23). Danger of c., Mt. 5:22; n 267-1*
C. of Jews, Mt.12:14; 26:59; Mk.14:55; 15:1; Lk. 22:66; Jn.11:47; Acts 4:15; 5:21-41; 6:12-15; 22:30; 23:1-28; 24:20; 25:12

Councils (2), u 17-3*; Mt.10:17; Mk.13:9

Counsel (143). C. of Balaam, Num. 31:16
C. of God, Judg. 20:18,23; Lk. 7:30; Acts 20:27; Heb. 6:17
C. of Ahithophel, 2 Sam.15:31–17:23
C. of familiar spirit, 1 Chr.10:13
C. of the wicked, Job 10:3; 21:16
C. of the ungodly, Ps.1:1
C. of the poor, Ps.14:6
C. of Lord, Ps. 33:11; Pr.19:21; Isa.19:17; Jer. 23:18; 49:20; 50:45

Counselled (4), 2 Sam.16:23; 17:15,21; Job 26:3

Counsellor (14), 2 Sam.15:12; 1 Chr. 26:14; 27:32-33; 2 Chr. 22:3; Isa. 3:3; 9:6; 40:13; 41:28; Mic. 4:9; Nah.1:11; Mk. 15:43; Lk. 23:50; Rom.11:34

Counsellors (21), 2 Chr. 22:4; Ezra 4:5; 7:14, 15, 28; 8:25; Job 3:14; 12:17; Ps. 119:24; Pr. 11:14; 12:20; 15:22; 24:6; Isa. 1:26; 19:11; Dan. 3:2, 3, 24, 27; 4:36; 6:7

Counsels (12), Job 37:12; Ps. 5:10; 81:12; Pr.1:5; 12:5; 22:20; Isa. 25:1; 47:13; Jer. 7:24; Hos.11:6; Mic. 6:16; 1 Cor. 4:5

Count (26). C. my life dear, Acts 20:24
C. all things but loss, Phil. 3:8
C. them but dung, that I, Phil. 3:8
C. you worthy of calling, 2 Th.1:11
C. him not as an enemy, but, 2 Th. 3:15
C. it all joy when ye fall, Jas.1:2

Counted (40). C. it for righteousness, Gen.15:6; Ps.106:31; Rom. 4:3-5
C. wise if hold peace, Pr.17:28
C. worthy to suffer for, Acts 5:41
C. worthy of the kingdom, 2 Th.1:5
C. me faithful, putting me, 1 Tim.1:12
C. worthy of double honor, 1 Tim. 5:17
C. the blood of the covenant, Heb.10:29

Countenance (52). C. fell, Gen. 4:5-6
Fierce c., Dt. 28:50; Dan. 8:23
Sad c., 1 Sam.1:18; Neh. 2:2-3; Eccl. 7:3; Mt. 6:16
Beautiful, goodly c., 1 Sam.16:12; 25:3
Fair c., 1 Sam.17:42
Cheerful c., Pr.15:13
Angry c., Pr. 25:23
Comely (attractive) c., Song 2:14
Excellent c., Song 5:15
Troubled c., Ez. 27:35
Changed c., Dan. 5:6,9,10; 7:28; Lk. 9:29
Glorious c., 2 Cor. 3:7
As the sun, Rev.1:16

Countenances (2), Dan.1:13,15
8 changes and reasons why, j 44-1

Countervail (1), equalize, Esther 7:4

Counteth (3), Job 19:11; 33:10; Lk.14:28

Counting (1), Eccl. 7:27

Countries (55). Gods of c., 2 Ki.18:35
Israel to be scattered among all c., Ez. 6:8; 11:16; 12:15; 20:23-41; 22:15; 29:12; 30:23-26; 36:19
Israel to be gathered out of all c., Jer. 23:3-8; 32:37; Ez.11:17; 20:34; 34:13; 36:19-24
Many c. shall be overthrown, Dan.11:40-45

Country (179). Get out of thy c., Gen.12:1
Return unto thy c., and thy, Gen. 32:9
Toss thee like a ball into c., Isa. 22:18
Israel to be gathered from, Jer. 31:8
Jacob fled into Syria, Hos.12:12
God's spies into N. and S., Zech. 6
Prophet not accepted in own c., Lk. 4:24
Better, heavenly c., l 443-3*; Heb.11:16

Countrymen (2), 2 Cor.11:26; 1 Th. 2:14

Couple (10). Join together, Ex. 26:6-11; 36:18; 39:4
Two in number; pair, Judg.19:3; 2 Sam.13:6; 16:1; Isa. 21:7-9

Coupled (12), Ex. 26:3,24; 36:10,13,16,29; 39:4; 1 Pet. 3:2

Coupleth (2), Ex. 26:10; 36:17

Coupling (10), Ex. 26:4-10; 28:27; 36:11-17; 39:20

Couplings (1), 2 Chr. 34:11

Courage (20). Good c., Num.13:20; Dt. 31:6-7; Josh.1:6,9,18; 10:25; 2 Sam.10:12; 1 Chr.19:13; 22:13; 28:20; Ezra 10:4; Ps. 27:14; 31:24
Took c., 2 Chr.15:8; Acts 28:15

Courageous (5), Josh.1:7; 23:6; 2 Sam.13:28; 2 Chr. 32:7; Amos 2:16

Courageously (1), 2 Chr.19:11

Course (35). Orderly succession, 1 Chr. 27:1-15; 28:1; 2 Chr. 5:11; Ezra 3:11; 1 Cor.14:27
Earth out of c., Ps. 82:5
Way or manner of life, Jer. 8:6; 23:10; Eph. 2:2
Fulfilled c. or career, Acts 13:25; 20:24; 2 Tim. 4:7
Straight c. or voyage, Acts 16:11; 21:1,7; 2 Th. 3:1
Cycle of nature, Jas. 3:6

Courses (18). Stars in orbits, Judg. 5:20
Orderly succession, 1 Ki. 5:14; 1 Chr. 23:6; 27:1; 28:13,21; 2 Chr. 8:14; 23:8; 31:2,15-17; 35:4,10; Ezra 6:18
Water c., Isa. 44:4

Court (122). C. of tabernacle, Ex. 27:9-19; 35:17-18; 38:9-31; 39:40; 40:8,33; Lev. 6:16,26; Num. 3:26-37; 4:26-32
C. of the temple, 1 Ki. 6:36; 7:8-12; 8:64; 2 Chr. 4:9; 6:13; 7:7; 24:21; 29:16; Jer. 26:2; Ez. 8:7,16; 10:3-5
C. of the prison, Jer. 32:2-12; 33:1; 36:10,20; 37:21; 38:6,13,28; 39:14-15
C. of the millennial temple, Ez. 40:14-47; 41:15; 42:11-14; 43:5; 44:17-27; 45:19; 46:1,20-22
C. of the future tribulation temple, Rev.11:2

Courteous (1), 1 Pet. 3:8

Courteously (2), Acts 27:3; 28:7

Courts (25). Two to temple, 2 Ki. 21:5; 23:12; 1 Chr. 28:12; 2 Chr. 33:5
That I may dwell in Thy c., Ps. 65:4
A day in Thy c. is better, Ps. 84:10
Flourish in c. of our God, Ps. 92:13
Enter into his c. with praise, Ps.100:4
C. of my holiness, Isa. 62:9
King's c., Lk. 7:25

Cousin (1). Defined, e 100-1*; Lk.1:36

Cousins (1), Lk.1:58

Covenant (292). Defined, a 438-1*
Noahic c., 84; Gen. 6:18; 9:1-17
4 parties to Noahic c., a 13-3
Abrahamic c., 84; Gen.15:18; 17:1-21
Mosaic c., 84; Ex. 24:7-8
Done away, k-m 339-3; 351*
Palestinian c., 84; Lev. 26; Dt.11:8-32; 27:1-30:20
15 conditions of Pal. c., b 351-2
14 blessings of Pal. c., c 351-3
5 curses of Pal. c., d 352-1
Davidic c., 84; 2 Sam. 7; 1 Chr.17
15 Blessings of Davidic c., 1059
21 terms of Davidic c., c 978-1
Davidic c. eternal, j 1319-3
Everlasting c., Gen. 9:16; 17:7,13,19; Lev. 24:8; 2 Sam. 23:5; 1 Chr.16:17; Isa. 55:3; 61:8; Jer. 32:40; Ez.16:60; 37:26; Heb.13:20
Perpetual c., Ex. 31:16; Jer. 50:5
C. with Abraham, Isaac, Jacob, Lev. 26:42
C. of Salt, 84; Num.18:19
Christ mediator of better c., b 445-2*; Heb. 8:6
New c. with Israel, c-e 1314-1
A new c., Jer.31:31; Heb. 8:8,13; 12:24
New, Ratified, 452*
85 Old And New Covenant Contrasts, 351*

Covenantbreakers (1), Rom.1:31

Covenanted (4), 2 Chr. 7:18; Hag. 2:5; Mt. 26:15; Lk. 22:5

Covenants (3), Rom. 9:4; Gal. 4:24; Eph. 2:12
22 man made c., a 28-1
Facts about c., i 46-1
15 Great c. of Scripture, 83

Cover (72). C. face of earth, Ex.10:5; Num. 22:5
C. nakedness, Ex. 28:42
Cover thee with his feathers, Ps. 91:4
As the waters c. the sea, Isa.11:9; Hab. 2:14
C. a multitude of sins, 1 Pet. 4:8

Covered (105). Mountains c., Gen. 7:20
C. nakedness of father, Gen. 9:23
C. land with frogs, Ex. 8:6
C. camp with quails, Ex.16:13
C. wagons, Num. 7:3
C. with sackcloth, 2 Ki.19:1-2
C. transgressions as Adam, Job 31:33
C. sins, Ps. 32:1; Rom. 4:7

Coveredst (2), Ps.104:6; Ez.16:18

Coverest (2), Dt. 22:12; Ps.104:2

Covereth (27). Love c. all sins, Pr.10:12
Prudent man c. shame, Pr.12:16
C. transgression seeks love, Pr.17:9
C. sins shall not prosper, Pr. 28:13
Anointed cherub that c., Ez. 28:14

Covering (48). Noah removed c., Gen. 8:13
Thick clouds are c. to Him, Job 22:14
C. cast over all people, Isa. 25:7
C. narrower than he can, Isa. 28:20
Every precious stone c., Ez. 28:13
Destroy thee, c. cherub, Ez. 28:16
C. altar of Lord with tears, Mal. 2:13
Hair given for her c., 1 Cor.11:15

Coverings (2), Pr. 7;16; 31:22
3 kinds of c., g 263-1

Covers (3), Ex. 25:29; 37:16; Num. 4:7

Covert (9). Used 5 Ways In Scripture:
1 A secret way (1 Sam. 25:20; Job 40:21; Ps. 61:4; Isa. 16:4; 32:2)
2 A covered way (2 Ki.16:18)
3 a shelter (Isa. 4:6)
4 A hiding place (Job 38:40)
5 A den or a lair (Jer. 25:38)

Covet (8). Commands not to c., Ex. 20:17; Dt. 5:21; Mic. 2:2; Rom. 7:7; 13:9
2 things to c., 1 Cor.12:31; 14:39; 544*

Coveted (3), Josh. 7:21; Acts 20:33; 1 Tim. 6:10

Coveteth (2), Pr. 21:26; Hab. 2:9

Covetous (9). Wicked blesses c., Ps.10:3
Pharisees were c., Lk.16:14
C. shall not inherit kingdom of God, 1 Cor. 5:10-11; 6:9-10; Eph. 5:5
Command not to be c., 1 Tim. 3:3
Sign of the last days, 2 Tim. 3:2
Mark of an apostate, 2 Pet. 2:14

Covetousness (19). Laws on c., 179; e129-2*
C. Breeds many sins, 159*

Reward for hating c., Pr. 28:16
Comes from the heart, and damns, Mk. 7:22; Rom.1:29-32
Beware of c., Lk.12:15; Eph. 5:3; Col. 3:5; 1 Th. 2:5; Heb. 13:5; 2 Pet. 2:3
Cow (6), Lev. 22:28; Num.18:17; Job 21:10; Isa. 7:21; 11:7; Amos 4:3
Cow's (1), Ez. 4:15
Coz (1), thorn, 1 Chr. 4:8
Cozbi (2), deceitful, Num. 25:15,18
Cp. means compare
Crackling (1), Eccl. 7:6
Cracknels (1), cakes, 1 Ki.14:3
Craft (6). Used 2 Ways In Scripture:
1 Of deceit (Dan. 8:25; Mk.14:1). See p. 1480, col. 2, point 15)
2 A trade (Acts 18:3; 19:25-27; Rev.18:22) See ***Arts***
Craftiness (5). Defined, g 339-3*; Job 5:13; Lk. 10:23; 1 Cor. 3:19; 2 Cor. 4:2; Eph. 4:14.
7 examples of, k 146-1*
Craftsman (7), 2 Ki. 24:14-16; 1 Chr. 4:14; Neh. 11:35; Hos.13:2; Acts 19:24,38
Craftsmen (7), 2 Ki. 24:14; Neh.11:35; Hos.13:2; Acts 19:24,38
Crafty (4), deceitful, Job 5:12; 15:5; Ps. 83:3; 2 Cor.12:16
Crag (1), Job 39:28
Crane (2), a large bird. Many grow 4 ft. high and have a wing spread of 8 ft. See Isa. 38:14; Jer. 8:7
Crashing (1), Zeph.1:10
Craved (1), Mk.15:43
Craveth (1), Pr.16:26
Create (8). Defined, 76
C. in me a clean heart, Ps. 51:10
Lord will c. upon every home, Isa. 4:5
I c. darkness, evil, Isa. 45:7
I c. fruit of lips, Isa. 57:19
I c. new heavens, Isa. 65:17
I c. Jerusalem rejoicing, Isa. 65:18
Created (45). How, when, how long, and why, 85 (***4 Important Questions Answered***); Isa. 43:7; 45:18; Rev. 4:11
God c. heaven and earth, Gen.1:1; Isa. 42:5; 45:12,18; Rev.10:6
God c. great whales, Gen.1:21
God c. man, Gen.1:27; 5:1-2; 6:7; Dt. 4:32; Isa.43:7; 45:12; 1 Cor.11:9; Col. 3:10
God c. all things, Eph. 3:9; Col.1:16; Rev.10:6
Createth (1), Amos 4:13
Creation (6), Mk.10:6; 13:19; Rom.1:20; 8:22; 2 Pet. 3:4; Rev. 3:14
Order of c., Gen.1:1-2:25, notes
Original c., 78; b-d 1072-1
C. of man, 77
C. not evolution, 80
Purpose, d 385-2*
Creator (5), Eccl.12:1; Isa. 40:28; 43:15; Rom.1:25; 1 Pet. 4:19
Creative ages, b 1-1; 78
Creature (29). Moving c., Gen.1:20
Living c. on earth, Gen.1:21,24; 2:19; 9:10-16; Lev.11:46
Living c. or angelic being, Ez.1:20-22; 10:15,17,20
Preach gospel to every c., Mk.16:15; Col. 1:23
Earnest expectation of c., Rom. 8:19
The c. was made subject to, Rom. 8:20
The c. shall be delivered, Rom. 8:21
Nor any c. shall be able, Rom. 8:39
He is a new c., old things, 2 Cor. 5:17; Gal. 6:17
Firstborn of every c., Col.1:15
Every c. of God is good, 1 Tim. 4:4
Creatures (12), Isa.13:21; Ez.1:5-19; 3:13; Jas.1:18; Rev. 8:9
Creditor (3), Dt.15:2; 2 Ki. 4:1; Lk. 7:41
Creditors (1), Isa. 50:1
Creek (1), Acts 27:39
Creep (7), Lev.11:20,29,31,42; Ps.104:20; Ez. 38:20; 2 Tim. 3:6
Creepeth (14), Gen.1:25-30; 7:8,14,21; 8:17-19; Lev.11:41-46; 20:25; Dt. 4:18
Creeping (29), Gen.1:24-26; 6:7,20; 7:14,21-23; 8:17-19; Lev. 5:2; 11:21- Ps.104:25; 148:10; Ez. 8:10; 38:20; Hos. 2:18; Hab.1:14; Acts 10:12; 11:6; Rom.1:23
Cremation, Josh. 7:15; Lev. 20:14; 21:9; 1 Cor. 13:3
Crept (1), Jude 4
Crescens (1), increase, 2 Tim. 4:10
Crete (5), Acts 27:7,12,13,21; Tit.1:5
Cretes (1), Acts 2:11
Cretians (1), Tit.1:12
Crew (5), Mt. 26:74; Mk.14:68,72; Lk. 22:60; Jn. 18:27. Used only in connection with betrayal of Christ
Crib (3), Job 39:9; Pr.14:4; Isa.1:3
Cried (199). Used in Scripture of:
1 Remorse and bitterness (Gen. 27:34)
2 Sounding an alarm (Gen. 39:14-18)
3 A herald (Gen. 41:43; Zech.1:4)
4 Desperation (Gen. 41:43,55)
5 Command (Gen. 45:1; Rev.14:18)
6 Oppression (Ex. 2:23; 5:15)
7 Prayer (Ex. 8:12; 15:25; 17:4; Num. 12:13; Judg. 3:9,15; 4:3; 6:6; 1 Sam. 7:9; 12:8-10; 15:11; Mt.15:22; 20:30-31)
8 Fear (Ex.14:10; Mt. 8:29; 14:26)
9 Complaint (Num.11:2)
10 Victory in battle (Judg. 7:20)
11 Rejoicing (Mt. 21:9)
12 Demand (Mt. 27:23; Jn.19:15)
13 Mob violence (Acts 7:57; 19:28-32)
14 Preaching (Jn.1:15; 7:28,37)
15 Vengeance (Rev. 6:9-11)
16 Praise to God (Rev. 7:10)
17 Announcement (Rev.10:3; 18:2; 19:17)
18 Birth pangs (Rev.12:2)
Cries (1), Jas. 5:4
Criest (5), Ex.14:15; 1 Sam. 26:14; Pr. 2:3; Isa. 57:13; Jer. 30:15
Crieth (17), c 7-1; Gen. 4:10
Deliver the needy when he c., Ps. 72:12
Wisdom c., Pr.1:20-21; 8:3; 9:3
Crime (2), Job 31:11; Acts 25:16; The highest c., c 356-1
A most deplorable c., h 373-3
Crimes (2), Ez. 7:23; Acts 25:27. See ***Laws***
Crimson (5), 2 Chr. 2:7,14; 3:14; Isa.1:18; Jer. 4:30
Cripple (1), Acts 14:8
Crisping-pins (1), purses, Isa. 3:22
Crispus (2), curled, Acts 18:8; 1 Cor.1:14
Criticism, biblical. 2 kinds:
1 Lower or textual criticism. This deals with the text of Scripture, seeking to ascertain the exact wording of each book as it came from the hands of the author. From earliest times the Jews applied certain criticism to their sacred writings in the selection of the books and settlement of the text, as seen in the marginal notes of the Hebrew Scriptures. The early church fathers also compared MSS. with N.T. books, noting their differences, if any and judging the books themselves. The Reformers continued this work in their day, to arrive at the exact text of the original. Since the reformation many others have continued it with the ever increasing discoveries of MSS. and ancient versions, patristic quotations, lectionaries, etc. It must be recognized that carelessness of the scribes, in some cases, when all copies of Scripture were written by hand, lapses of memory, similarity in shape of letters, marred copies being used in transcribing, wrong dividing of words, omission by mistake of a line or clause ending with the same words,and intentional changes in rare cases or insertion of marginal notes to serve a church or party, all added to the need for textual criticism. The Bible reader of today, however, can be assured that the text in his Bible is about as perfect and as near the original as it can be, with but a very few
2 Higher criticism deals with the analysis of the books—their age, origin, characteristics, and their connection with the external conditions and the state of belief and life of the times when they are supposed to have been written. This began in the 2nd century by the Gnostics who assailed the O.T. as the work of an inferior deity. Since the 17th century such critics have made many vicious attacks on the Bible. they have rejected the writing of the Pentateuch by Moses, claim ing it was produced much later; they have sought to do away with the supernatural element in the history and religion of the Scriptures. Genesis is considered a legend; Exodus untrustworthy; Joshua a romance; the history of O.T. books unreliable; and none of the laws, not even the 10 commandments, are held to be Mosaic. Monotheism is held to have come in with Amos and Hosea, and Jehovah, Him self is looked upon as merely a tribal god of an earlier period. The ark, tabernacle, priesthood, and feasts are supposed to be post-exilic, as well as chs. 40-66 of Isaiah and most of the Psalms. Daniel is said to be the work of the Maccabean age. The N.T. is also mutilated and criticised until there is little left, according to critics, for the simple believer in Christ to believe. All this, of course, is definitely of satanic origin and must be rejected by all lovers of God and the Bible. In our summaries we have given the true orthodox facts regarding these things
Crookbackt (1), Lev. 21:20
Crooked (14). C. generation, Dt. 32:5
C. serpent, Job 26:13; Isa. 27:1
C. ways, Ps.125:5; Pr. 2:15
C. things, Isa. 42:16
C. places, Isa. 45:2
C. paths, Lam. 3:9
C. and perverse nation, Phil. 2:15
Crop (2), craw of bird (Lev.1:16); and cutting off (Ez.17:22)
Cropped (1), cut, Ez.17:4
Cross (28). Literal, Mt. 27:32-50; Mk.15:21-32; Lk. 23:26; Jn.19:17-31; 1 Cor.1:17-18; Gal. 5:11; 6:12-14; Eph. 2:16; Phil. 2:8; 3:18; Col. 1:20; 2:14; Heb.12:2
Symbol of self-denial, Mt.10:38; 16:24; Mk. 8:34; 10:21; Lk. 9:23; 14:27
Symbol of the shame and the sufferings of Christ borne by Christians, 1 Cor.1:17; Gal. 5:11; 6:12-14
Superscription on the c., 97*
Crossway (1), Oba.14
Crouch (1), 1 Sam. 2:36
Croucheth (1), Ps.10:10
Crow (7), Used only of betrayal, Mt. 26:34, 75; Mk.14:30,72; Lk. 22:34,61;Jn.13:38
Crown (66).
30 Crowns of Scripture:
1 Of the ark (Ex. 25:11-25)
2 Of high priest (Ex. 29:6; 39:30)
3 Of golden altar (Ex. 30:3-4; 37:26)
4 Of table of showbread (Ex. 37:10-16)
5 Of anointing oil (Lev. 21:12)
6 Of the head (Dt. 33:20; 2 Sam. 14:25)
7 Of kings (2 Sam.1:10; 12:30; 2 Ki.11:12; 1 Chr. 20:2; Song 3:11
8 Of queens (Esther 1:11; 2:17)
9 Of glory (Pr. 4:9; 16:31; Isa. 28:5; 1 Pet. 5:4)
10 Of man (Pr.12:4)
11 Of the wise (Pr.14:24)
12 Of old men (Pr.17:6)
13 Of royalty (Esther 2:17; 6:8)
14 Of pride (Isa. 28:1,3)
15 Of thorns (Mt. 27:29; Mk.15:17; Jn.19:2-5)
16 Of corruption (1 Cor. 9:25)
17 Of the soul winner (Phil. 4:1; 1 Th. 2:19)
19 Of life (Jas.1:12; Rev. 2:10; 3:11)
20 Of Israel (Rev.12:1)
21 Of Christ (Rev.14:14; 19:12)
22 Of glory and honor (Ps. 8:5; Heb. 2:7,9)
23 Of knowledge (Pr.14:18)
24 Of the year (Ps. 65:11)
25 Of lovingkindness (Ps.103:4)
26 Of Sabeans (Ez. 23:42)
27 Of elders (Rev. 4:4,10)
28 Of demons (Rev. 9:7)
29 Of Satan (Rev.12:3)
30 Of Antichrist (Rev. 6:2; 13:1)
See 10 crowns, 1109; also 606; 1 318-2*
Crowned (6), Ps. 8:5; Pr.14:18; Song 3:11; Nah. 3:17; 2 Tim. 2:5; Heb. 2:9
Crownedst (1), Heb. 2:7
Crownest (1), Ps. 65:11
Crowneth (1), Ps.103:4
Crowning (1), Isa. 23:8
Crowns (9), Ez. 23:42; Zech. 6:11-14; Rev. 4:4,10; 9:7; 12:3; 13:1; 19:12
Crucified (37). Christ c., Mt. 26:2; 27:22-44; 28:5; Mk.15:15-32; 16:6; Lk. 23:23,33; 24:7, 20; Jn.19:16-41
C. by Jews, Acts 2:23,36; 4:10
C. by Gentiles, Mt. 20:19; Mt. 20:19; Mk.10:33; Lk.18:32; Acts 4:27
C. by apostates, Heb. 6:6
Old man c. with Him, Rom. 6:6
Believers become c. with Him, Gal. 2:20; 5:24; 6:14
Crucify (16), Mt. 20:19; 23:34; 27:31; Mk.15:13-27; Lk. 23:21; Jn.19:6-15; Heb. 6:6
Cruel (19). C. wrath, Gen. 49:7; Pr. 27:4
C. bondage, Ex. 6:9
C. venom of asps, Dt. 32:33
C. hatred, Ps. 25:19
C. man, Ps. 71:4
C. messenger, Pr.17:11
C. jealousy, Song 8:6
C. day of the Lord, Isa.13:9
C. lord, Isa.19:4
C. invaders, Jer. 6:23; 30:14; 50:42
C. daughter of My people, Lam. 4:3
C. mockings and scourgings, Heb.11:36
Cruelly (1), Ez.18:18
Cruelty (5), Gen. 49:5; Judg. 9:24; Ps. 27:12; 74:20; Ez. 34:4
Crumbs (3), Mt.15:27; Mk. 7:28; Lk.16:21
Cruse (9), 1 Sam. 26:11-12,16; 1 Ki.14:3; 17:12,14,16; 19:6; 2 Ki. 2:20
Crush (4), Job 39:15; Lam.1:15; 3:34; Amos 4:1
Crushed (7), Lev. 22:24; Num. 22:25; Dt. 28:33; Job 4:19; 5:4; Isa. 59:5; Jer. 51:34
Cry (181). See use under ***Cried***
C. aloud for he is a god, 1 Ki.18:27
Cried with loud, bitter c., Esther 4:1
I c. out for wrong, but am, Job 19:7
I c. aloud, but there is no, Job 19:7
I c. unto Thee, Job 30:20; Ps. 56:9; 61:2
I c. in the day time, Ps. 22:2
He shall not strive, nor c., Mt.12:19
C. day and night unto Him, Lk.18:7
Stones immediately c. out, Lk.19:40
Whereby we c., Abba, Father, Rom. 8:15
Cried with a loud c. to Him, Rev.14:18
Crying (31). Weary of c., Ps. 69:3
C. to the mountains, Isa. 22:5
C. for wine in the streets, Isa. 24:11
C. in the wilderness, Mt. 3:3; Mk.1:3; Lk. 3:4; Jn. 1:23
C. that he ought not to live, Acts 25:24
C., Abba, Father, Gal. 4:6
Crystal (5), Job 28:17; Ez.1:22; Rev. 4:6; 21:11; 22:1
Cubit (45). A measure said by some to be 18 inches; by others 21 or 25 inches. The Dake Bible uses the 25 inch cubit, a 10-3*
Can add one c. to his stature, Mt. 6:27; Lk.12:25
Cubits (213). Size of Noah's ark, 94
Size of tabernacle, Ex. 25-27,35-38, notes
Of Solomon's temple, 1 Ki. 5-7, notes;

Of Zerubbabel's temple, Ezra 6, notes; 554
Of millennial temple, Ez. 40-46, notes
Of image of Nebuchadnezzar, Dan. 3:1, note
Of New Jerusalem, Rev. 21:17, note
Cuckow (2), an unclean bird, perhaps the seamew or gull, Lev.11:16; Dt.14:15
Cucumbers (2), Num.11:5; Isa.1:8
Cud (11), Lev.11:3-7,26; Dt.14:6-8
Cumbered (1), weighted down; hindered as by a burden; troubled; hampered (Lk.10:40)
Cumbrance (1), trouble, burden, Dt.1:12
Cumi (1), Mk. 5:41. See ***Talitha cumi***
Cummin (4) seed, e 45-2*; Isa. 28:25-27; Mt. 23:23
Cunning (33). C. hunter, Gen. 25:27
C. work, Ex. 26:1,31; 28:6,15; 31:4; 35:33-35; 36:8,35; 39:3,8
C. workman, Ex. 35:35; 38:23; 1 Ki. 7:14; Isa. 40:20
C. player, 1 Sam.16:16-18
C. men, 1 Chr. 22:15; 25:7; 2 Chr. 2:7-14; 26:15; Jer.10:9
C. right hand, Ps.137:5; Song 7:1
C. artificer, Isa. 3:3
C. women, Jer. 9:17
C. knowledge, Dan.1:4
C. craftiness, Eph. 4:14
Cunningly (1), 2 Pet.1:16
Cup (68). 20 Cups in Scripture:
1 C. of Pharaoh (Gen. 40:11-21)
2 Of Joseph (Gen. 44:2-17)
3 Of the wicked (Ps.11:6)
4 Of David (Ps.16:5; 23:5)
5 Of the Lord (Ps. 75:8; 1 Cor.10:21; 11:27)
6 Of salvation (Ps.116:13)
7 Of fury (Isa. 51:17,22; Jer. 25:15-17,28; 49:12; 51:7)
8 Of trembling (Isa. 51:17; Zech.12:2)
9 Of consolation (Jer.16:7)
10 Of Aholah, Samaria (Ez. 23:4,31)
11 Of Aholibah, Jerusalem (Ez. 23:4,31-33)
12 Of cold water (Mt.10:42; Mk. 9:41)
13 Of suffering (Mt. 20:22-23; 26:39-42; Mk. 10:38-39; 14:36; Lk. 22:42; Jn.18:11
14 Of the N.T. (Mt. 26:27-28; Mk.14:23; Lk. 22:17-20; 1 Cor.11:25)
15 Of blessing (Mt. 26:27; Mk.14:23; Lk. 22:17-20; 1 Cor.10:16; 11:25-28)
16 Of devils (1 Cor.10:21)
17 Of indignation (Rev.14:10)
18 Of the wine of the fierceness of His wrath (Rev.16:19)
19 Of abominations and filthiness of her fornication (Rev.17:4)
20 Of destruction (Rev.18:6)
12 Figurative C. in Scripture, q 38-2*
Cupbearer (1), Neh.1:11
Cupbearers (2), 1 Ki.10:5; 2 Chr. 9:4
Cups (6), 1 Chr. 28:17; Isa. 22:24; Jer. 35:5; 52:19; Mk. 7:4,8
Curdled (1), Job 10:10
Cure (5), Jer. 33:6; Hos. 5:13; Mt.17:16; Lk. 9:1
Cured (4), Jer. 46:11; Mt.17:18; Lk. 7:21; Jn. 5:10
Cures (1), Lk.13:32
Curious (10). C. girdle, e 149-3; Ex. 28:8, 27-28; 29:5; 39:5,20-21; Lev. 8:7
C. works, Ex. 35:32
C. arts, f 255-1*; Acts 19:19
Curiously (1), Ps.139:15
Current (1), present time, Gen. 23:16
Curse (100). C. not ground again, Gen. 8:21
C. him that curseth thee, Gen.12:3
C. not ruler of people, Ex. 22:28
C. not the deaf, Lev.19:14
C. of bitter water, Num. 5:18-27
C. Thee to Thy face, Job 1:11; 2:5
Bless them that c. you, Mt. 5:44; Lk. 6:28; Rom.12:14
Peter began to c., Mt. 26:74; Mk.14:71
Redeemed from c. of the law, Gal. 3:13
Shall be no more c., Rev. 22:3
Cursed (72). Things Cursed by God:
1 Adam (Gen. 3:14)
2 The ground (Gen. 3:17; 5:29)
3 Cain (Gen. 4:11)
4 All who curse Abraham and seed (Gen.12:1-3; 27:29; Num. 24:9)
5 12 sins (Dt. 27:15-26)
6 4 sins (Jer.11:3; 17:5; 48:10)
7 Any deceiver (Mal.1:14)
Those Cursed by Man:
1 Canaan (Gen. 9:25)
2 Simeon and Levi (Gen. 49:7)
3 Builder of Jericho (Josh. 6:26)
4 Any man giving a wife to Benjamin (Judg. 21:18)
5 Anyone eating than day (1 Sam.14:24)
Cursedst (2), Judg.17:2; Mk.11:21
Curses (8), Num. 5:23; Dt. 28:15,45; 29:20-21,27; 30:7; 2 Chr. 34:24
18 c. of Scriptures, 95
6 c. on creation, 87
50 conditional c., 248
15 c. for sin, d 379-2
30 c. for sin, a 379-2
21 c. for sin, f 380-2
26 c. for sin, x 380-1
124 c. for sin, d 381-2
12 c. for sin, b 377-3
6 reason for c., 397
20 c. for sin, e 381-2
5 c. for sin, t 385-3
Cursest (1), Num. 22:6
Curseth (10), Gen.12:3; 27:29; Ex. 21:17; Lev. 20:9; 24:15; Num. 24:9; Pr. 20:20; 30:11; Mt.15:4; Mk. 7:10
Cursing (12), Num. 5:21; Dt. 28:20; 30:19; 2 Sam.16:12; Ps.10:7; 59:12; 109:17-18; Pr.29:24; Rom. 3:14; Heb. 6:8; Jas. 3:10
Cursings (1), Josh. 8:34
Curtain (26), Ex. 26:2-12; 36:9-17; Num. 3:26; Ps.104:2; Isa. 40:22
Thin c. around earth, 1253
Curtains (31), Ex. 26:1-13; 36:8-16; Num. 4:25; 2 Sam. 7:2; 1 Chr.17:1; Song 1:5; Isa. 54:2; Jer. 4:20; 10:20; 49:29; Hab. 3:7. See h-o 145-1; h 146-1
Cush (8), black. 2 men, Gen.10:6-8; 1 Chr.1:8-10; Ps. 7, titles; Isa.11:11
Cushan (1), Hab. 3:7
Cushi (10), black. 3 men, k 592-1; 2 Sam. 18:21-32; Jer. 36:14; Zeph.1:1
Custody (5), Num. 3:36; Esther 2:3-14
Custom (20). C. of women, Gen. 31:35
C. of Israel, Judg.11:39
C. of priests, 1 Sam. 2:13; Lk.1:9
C. of the law, Lk. 2:27
C. of the feast, Lk. 2:42
C. of Christ Lk. 4:16
C. of prisoner released, Jn.18:39
Tribute of c., Ezra 4:13,20; 7:24; Mt. 9:9; 17:25; Mk. 2:14; Lk. 5:27
C. to whom c., Rom. 13:7
No such c., neither churches, 1 Cor.11:16
Customs (7). C. of pagans, Lev.18:30; Jer.10:3
C. of Moses, Acts 6:14; 16:21; 21:21; 26:3, note; 28:17 See ***Bible Manners and Customs***
Cut (319). C. off in death, Gen.17:14; 9:15; Lev. 7:20-27; Pr. 2:22
C. off from Israel, Ex.12:15; Num.19:13; 1 Ki. 9:7
C. off from congregation, Ex.12:19
C. off from his people, Ex. 30:33-38; Lev.17:10; 20:3,17
C. off from My presence, Lev. 22:3
C. off utterly, Num.15:31
C. off nations, Dt.12:29; 19:1; Josh. 23:4; Isa. 10:7; Jer, 48:2
C. off privy member, Dt. 23:1
C. off hand, Dt. 25:12; 1 Sam. 5:4
C. off Jordan, Josh. 3:13-4:7
C. off name, Josh. 7:9; Isa.14:22
C. off Anakims, Josh.11:21
C. off thumbs and toes, Judg.1:6-7
C. off from the altar, 1 Sam. 2:33
C. off head, 1 Sam.17:51; 31:9; 2 Sam. 20:22
C. off enemies, 1 Sam. 20:15
C. off skirt, 1 Sam. 24:4-5,11
C. off seed, 1 Sam. 24:21
C. off hands and feet, 2 Sam. 4:12; Mt. 5:30; 18:8; Mk. 9:43-45
C. off garments, 2 Sam.10:4; 1 Chr.19:4
C. off every male, 1 Ki.11:16
C. off house of Jeroboam, 1 Ki.14:14
C. off the prophets, 1 Ki.18:4
C. off the house of Ahab, 2 Chr. 22:7
C. off remembrance, Ps. 34:16
C. off evil doers, Ps. 37:9,28,34,38
C. off man and beast, Ez.14:13-21
C. off Messiah, Dan. 9:26
C. off horses, Mic. 5:10
C. off cities, Mic. 5:11
C. off witchcrafts, Mic. 5:12
C. off graven images, Mic. 5:13
C. off ear, Mk.14:47; Lk. 22:50; Jn.18:10,26
C. to the heart, p.217-1*; k 223-3*; Acts 5:33; 7:54
Cuth (1), 2 Ki.17:30
Cuthah (1), 2 Ki.17:24
Cuttest (1), Dt. 24:19
Cutteth (6), Job 28:10; Ps. 46:9; 141:7; Pr. 26:6; Jer.10:3; 22:14
Cutting (5), Ex. 31:5; 35:33; Isa. 38:10; Hab. 2:10; Mk. 5:5
Cuttings (3), Lev.19:28; 21:5; Jer. 48:37
Cymbal (1), 1 Cor.13:1
Cymbals (16), a pair of plate-like metalic musical instruments played by being clashed together (2 Sam. 6:5; 1 Chr.13: 8; 15:16-19, 28; 16:5,42; 25:1-6; 2 Chr. 5:12-13; 29:25; Ezra 3:10; Neh.12:27; Ps.150:5)
Cypress (1) trees, Isa. 44:14
Cyprus (8), an island, o 258-2*; Acts 4:36; 11:19-20; 13:4; 15:39; 21:3,16; 27:4
Cyrene (4), city in Lybia, c 56-2*; o 238-1*; Mt. 27:32; Acts 2:10; 11:20; 13:1
Cyrenian (2), inhabitant of Cyrene, Mk.15:21; Lk. 23:26
Cyrenians (1), Acts 6:9
Cyrenius (1), one who governs, f 101-3*; Lk. 2:2
Cyrus (22), the sun, 2 Chr. 36:22-23; Ezra 1:1-8; 3:7; 4:3-5; 5:13-17; 6:3,14; Isa. 44:28; 45:1; Dan.1:21; 6:28; 10:1
Son of Esther, f 843-1; c 850-1
Fulfilled prophecy, f 843-1; 816; 1227
5 things C. was to do for God, q 1193-2
14 things about C., 1254
14 nations conquered by C., v 1193-2
Took Babylon from Belshazzer, 851; 1227

D

Dabareth (1), a city of Issachar, Josh. 21:28. See ***Dabareth***
Dabbasheth (1), a place, Josh.19:11
Daberath (2), a city of Issachar, Josh.19:12; 1 Chr. 6:72. See ***Dabareh***
Dagger (3), Judg. 3:16,21-22
Dagon (12), a god of Philistia designed as half man and half fish. See o 478-1; c-e, 507-3; Judg. 16:23; 1 Sam. 5:2-7; 1 Chr.10:10
Dagon's (1), 1 Sam. 5:5
Daily (63). D. tasks, Ex. 5:13,19
D. manna, Ex.16:5
D. meat offering, Num. 4:16; 28:24
D. burnt offering, Num. 29:6; Ezra. 3:4
D. portion for service, 2 Chr. 31:16
D. sorrow of heart, Ps.13:2
D. oppression, Ps. 56:1; Ez. 30:16
D. danger of being swallowed, Ps. 56:2
D. vows to perform, Ps. 61:8
D. load of benefits, Ps. 68:19
D. praise to God, Ps. 72:15
D. reproach, Ps. 74:22; Jer. 20:7-8
D. prayer, Ps. 86:3; 88:9
D. delight of God, Pr. 8:30
D. watch, Pr. 8:34
D. bread. Jer. 37:21; Mt. 6:11; Lk.11:3
D. provision, Neh. 5:18; Dan.1:5
D. sacrifice, 1 343-3*; Dan. 8:11-13;
D. lying, Hos.12:1
D. teaching, Mt. 26:55; Mk.14:49; Lk.19: 47; 22:53; Acts 5:42
D. cross bearing, Lk. 9:23
D. in one accord, Acts 2:46
D. additions to the church, Acts 2:47; 16:5
D. ministration, Acts 6:1
D. searching of Scripture, Acts 17:11
D. death, 1 Cor.15:31
D. care of churches, 2 Cor.11:28
D. exhortation, Heb. 3:13
10 d. duties, a 983-1
Dainties (3), Gen. 49:20; Ps.141:4; Pr. 23:3
Dainty (3), Job 33:20; Pr. 23:6; Rev.18:14
Dalaiah (1), Jehovah is deliverer. 1 Chr. 3:24
Dale (2), Gen.14:17; 2 Sam.18:18
Dalmanutha (1), city, e 76-1*; Mk. 8:10
Dalmatia (1), a province on eastern shore of the Adriatic, 2 Tim. 4:10
Dalphon (1), dropping, Esther 9:7
Dam (5), a mother bird, Ex. 22:30; Lev. 22:27; Dt. 22:6-7
Damage (6), Ezra 4:22; Esther 7:4; Pr. 26:6; Dan. 6:2; Acts 27:10; 2 Cor. 7:9
Damaris (1), heifer, Acts 17:34
Damascenes (1), inhabitants of Damascus, 2 Cor.11:32
Damascus (60), city of Syria, i 19-3; Gen. 14:15; 15:2; 2 Sam. 8:5-6; 1 Ki.11:24; 15:18; 19:15; 20:34; 2 Ki.16:9-12; Isa. 7:8; 17:1-3; Acts 9:2-27; 22:5-11; 26: 12,20; 2 Cor.11:32; Gal.1:17
Damnable (1), 2 Pet. 2:1
Damnation (11). Greater., s 173-1*; Mt. 23:14; Mk.12:40; Lk. 20:47
Eternal d., Mk. 3:29
Resurrection of d., Jn. 5:29. Cp. Dan.12:2
Received to themselves d., Rom.13:2
Eateth and drinketh d., 1 Cor.11:29
Having d., because they, 1 Tim. 5:12
D. of hell, Mt. 23:33
D. is just, Rom. 3:8
D. slumbereth not, 2 Pet. 2:3
Damned (3), Mk.16:16; Rom.14:23; 2 Th. 2:12
Damsel (40), a young unmarried woman; girl; maiden (Gen. 24:14-16,28,55-57; 34:3-12; Dt. 22:15-28; Mt.14:11; Mk. 5:39-42; 6:22-28; Acts 12:13; 16:16)
Damsel's (8), Dt. 22:15-29; Judg.19:4-9
Damsels (3), Gen. 24:61; 1 Sam. 25:42; Ps. 68:25
Dan (71), judge, e 42-3; l-n 72-2
A city, g 19-3; Gen.14:14; Judg.18:29; 1 Ki.12:29-30; 15:20; 2 Ki.10:29; 2 Chr. 16:4; Jer. 4:15; 8:16; Ez. 27:19
D. to Beer-sheba, extreme north and south of Israel, 1 Sam. 3:20; 2 Sam.3: 10; 17:11; 24:2,15; 1 Ki. 4:25; 1 Chr. 21:2; 2 Chr. 30:5
Son of Jacob by Rachel's maid, Gen.30: 6; 35:25; 49:16-17
Numbering of tribe, Num.1:12,38-39; 2:25-31; 26:42
D. in Prophecy, Ez. 48:1-2,32
Dance (8), Judg. 21:21; Job 21:11; Ps.149: 3; 150:4; Eccl. 3:4; Isa.13:21; Jer. 31: 13; Lam. 5:15
Danced (6), Judg. 21:23; 2 Sam. 6:14; Mt. 11:17; 14:6; Mk. 6:22; Lk. 7:32
Dances (6), Ex. 15:20; Judg.11:34; 21:21; 1 Sam. 21:11; 29:5; Jer. 31:4
Dancing (7), Ex. 32:19; 1 Sam.18:6; 30:16; 2 Sam. 6:16; 1 Chr.15:29; Ps. 30:11; Lk.15:25
Dandled (1), caressed, Isa. 66:12
Danger (7), Mt. 5:21-22; Mk. 3:29; Acts 19:27,40
Dangerous (1), Acts 27:9
Daniel (83), God is judge. 3 men:
1 Son of David (1 Chr. 3:1)
2 A returning exile (Ezra. 8:2; Neh.10:6)
3 The prophet of the book of Daniel (Dan.1:6-21; 2:13-49; 4:8,19; 5:12-29; 6:2-28; 7:1-2,15,28; 8:1,15,27; 9:2,22;10:1-12; 12:4-9; Mt. 24:15; Mk.13:14). See Ez. 14:14,20; 28:3

8 qualifications of wise men, i 1445-1
A scientist, j 1445-1
Contrasted with Josheph, t 1445-3
Test of, a 1445-3
Supernatural gift of, d-l, 1446-1
Length of office, m 1446-1; e 1458-1
Danger of execution, a-o 1446-2
Prayer to God, a-c 1447-3
15 reasons for praising God, c 1447-3
12 reasons for an answer, b 1448-1
His statements of God, d 1448-2
Greater than other wise men, e 1452-1
7fold testimony of, p 1455-3
Faultless in life and conduct, h 1457-1
Worship of, i-k 1457-1; a-l 1457-3
Visions of, g 1458-1
10 requests of, h 1464-3
3-week fast, d 1466-1
Book of Daniel, 1445-1488
8 classes dedicating the image, c 1450-1
16 angelic appearances, m 1466-1
10 proofs Antiochus Epiphanes not the future Antichrist, 1473
How Antiochus became king, 1473
The until passages, 1476
12 time passages, 1478
Deceitfulness of kings, 1479
History in, chs. 1,3,5,6
Summary of the book, 1473
Visions in, chs. 2,4,7,8,9,10-12
The Great Image of Dan. 2:
Purpose, q 1446-2; j 1448-1
12 parts to the dream, c 1458-1
Last form of the Roman Empire, a 1460-2
Miry clay of the image,c,e 1449-2
Iron of the image,c,e 1449-3
Image interpreted, 1473
The times of the Gentiles, 1474
God's kingdom on earth to be the 9th of 9 great world empires, f-h 1449-3
The Tree Vision of Dan. 4:
The vision, g 1452-2
4fold interpretation, b 1453-1
Fulfillment, e 1453-3; a-j 1454-1
Vision of the Beasts of Dan. 7:
35fold vision, 1487
15fold interpretation, 1476
10 horns on the beast, a 1460-2; 1470
No Revived Roman Empire, b 1460-3
A Revised Roman Empire, b 1460-3
The little horn, c 1461-1; 1476-1477
Vision of Ram and He-Goat of Dan. 8:
The goat a symbol of Greece, h 1462-1
36fold vision, 1477
Angelic interpretation, 1479
4 divisions of Greece, n 1462-1; b-d 1462-2; 1480
4 main subjects of the vision, 1478
2,300 days, not years, 1478
Daily sacrifices, x 1462-2
The sanctuary, 16 proofs not the heavenly one, 1478
Vision of 70 Weeks of Dan. 9:
3 Periods of 70 years, k 1465-3
The 70 weeks explained, 1480
Vision of Wars of Dan. 10-12:
8fold description of Christ, 1482
Kings of the North and South (11:5-45)
Revival of Grecian Empire. f 1471-2
Antichrist from Syria, h-k 1471-3; a 1472-1
4 great events, d 1472-1
Danites (4), i 481-1; Judg.13:2; 18:1,11; 1 Chr. 12:35
Dan-jaan (1), j 603-3; 2 Sam. 24:6
Dannah (1), city in Judah, Josh.15:49
Dara (1), bearer, l 711-3; 1 Chr. 2:6. See ***Darda***
Darda (1), bearer, i 711-3; 1 Ki. 4:31; See ***Dara***
Dare (5), Job 41:10; Rom. 5:7; 15:18; 1 Cor. 6:1; 2 Cor 10:12
Daric, a persian coin ($5.28), a 804-2
Darius (25), the Restrainer or the Maintainer—a title of several kings of Medo-Persia
1 Darius, the Mede—Astyages, the husband of Esther and father of Cyrus (Dan. 5:31; 6:1-28; 9:1; 11:1). See
2 Darius, called Darius Hystaspis (Ezra 4:5,24; 5:5-7; 6:1-15; Neh.12:22; Hag.1:1,15; 2:10; Zech.1:1,7; 7:1
3 Darius II and Darius III who ruled after the writing of the O.T. books. See 1482 Kings of Persia After Xerxes
Dark (43). 12 dark things:
1 Night (Gen.15:17; Josh. 2:5; Neh.13:19; Pr. 7:9; Amos 5:8)
2 Skin by plague (Lev.13:6-28,56)
3 Speeches (Num.12:8)
4 Waters (2 Sam. 22:12; Ps.18:11)
5 Cloud (Job 22;13)
6 Saying (Ps. 49:4; 78:2; Pr.1:6). See c-e 966-1
7 Places (Ps. 74:20; Isa. 45:19; Lam. 3:6; 2 Pet.1:19)
8 Mountains (Jer.13:16)
9 Stars (Ez. 32:7)
10 Sentences (Dan. 8:23; Joel 2:10)
11 Day (Amos 5:8,20)
12 Heaven (Ez. 32:8)
Darken (1), Amos 8:9
Darkened (19). 12 darkened things:
1 Land (Ex.10:15; Isa. 9:19)
2 Eyes (Ps. 69:23; Eccl.12:3; Rom.11:10)
3 Heavens (Isa. 5:30)
4 Sun (Isa.13:10; Mt. 24:29; Mk.13:24; Rev. 8:12; 9:2)
5 Joy (Isa. 24:11)
6 Day (Ez. 30:18)
7 Moon (Joel 3:15; Mk.13:24)
8 Right eye (Zech.11:17)
9 Foolish heart (Rom.1:21)
10 Understanding (Eph. 4:18)
11 Third part of heavens (Rev. 8:12)
12 Sun and air (Rev. 9:2)
Darkeneth (1) counsel, Job 38:2
Darkish (1) flesh, Lev.13:39
Darkly (1) sight, 1 Cor.13:12
Darkness (162). D. of chaos, n 1-1; Gen. 1:2
Division of d. from light, Gen.1:4,18
D. in Egypt, Ex.10:21-22; 14:20
D. on Sinai, Ex. 20:21; Dt. 4:11; 5:22
D. of eyes, Dt. 28:29
D. of death, 1 Sam. 2:9; Job 3:5
D. around the earth, Job 38:9
D. under God's feet, 2 Sam. 22:10-12; Ps.18:9; 97:2
Pestilence walks in d., Ps. 91:6
People walk in d. have, Isa. 9:2
I create d., Isa. 45:7
Day of the Lord d., Joel 2:2; Amos 5:18-20; Zeph.1:15
Cast into outer d., Mt. 8:12; 22:13; 25:30
D. over the land, Mt. 27:45; Mk.15:33
Power of d., Lk. 22:53
Light shineth in d., Jn.1:5
Men loved d. rather than, Jn. 3:19
Sun shall be turned into d., Acts 2:20
Turned from d. to light, Acts 26:18
Cast off works of d., Rom.13:12
No communion light with d., Eph. 5:11
Rulers of d., of this world, Eph. 6:12
Delivered from power of d., Col.1:13
Ye are not in d., 1 Th. 5:4-5
Called you out of d., 1 Pet. 2:9
Delivered into chains of d., 2 Pet. 2:4
In Him is no d. at all, 1 Jn.1:5
In everlasting chains of d., Jude 6
His kingdom was full of d., Rev.16:10
7 cases of d., 173
Darkon (2), carrier, Ezra 2:56; Neh. 7:58
Darling (2), only one, Ps. 22:20; 35:17
Dart (3), Job 41:26; Pr. 7:23; Heb.12:20
Darts (4), 2 Sam.18:14; 2 Chr. 32:5; Job 41:29; Eph. 6:16
Dash (7), 2 Ki. 8:12; Ps. 2:9; 91:12; Isa. 13:18; Jer.13:14; Mt. 4:6; Lk. 4:11
Dashed (5), Ex.15:6; Isa.13:16; Hos.10:14; 13:16; Nah. 3:10
Dasheth (2), Ps.137:9; Nah. 2:1
Dateless past, 76
Dates see ***Chronology***
Dathan (10), fount, Num.16:1-27; 26:9; Dt.11:6; Ps.106:17
Daub (1), Ez.13:11
Daubing (1), Ez.13:12
Daughter (324). Used 8 ways in Scripture:
1 In the literal sense (Gen.11:29; 20:12; 24:23-24; 25:20; 26:34; 28:9)
2 Daughter-in-law (Gen.11:31; Lev.18:15; 20:12; Ruth 2:2,20,22; 4:15)
3 Grandaughter or female descendant (Lk.1:5; 13:16)
4 Women of a country or place (Isa.1:8; 23:10-12; 37:22; 47:1-5)
5 Women of a particular religion (Mal. 2:11)
6 Women in general (Pr. 31:29)
7 Personification of a town or place (Isa. 47:1; Ez. 16:44-46)
8 Devotees to music (Eccl.12:4)
Daughter's (3), Lev.18:10,17; Dt. 22:17
Daughters (251). Born to men, o 6-2; d 9-3
Married angels, Gen. 6:1-4, notes
D. of Zion, proud-haughty, Isa. 3, notes
Sons and d. prophecy, Joel 2:28; Acts 2:17; 21:9
Sons and d. of God, 2 Cor. 6:18
Believers are d. of Sara, 1 Pet. 3:6
David (1,032), beloved. The youngest son of Jesse and Nahash; chosen of God to be king of Israel (Ruth 4:17-22; 1 Sam. 16)
Mother of D., b 515-3; a 590-2
Kills the giant, 1 Sam.17
D. and Jonathan, 1 Sam.18
21 attempts to kill D., 1 Sam.19:1-24; 25
D. among Philistines, 1 Sam. 27:1-29:11
D. rescues his people, 1 Sam. 30
D. made king of Judah, 2 Sam.1-2; 1 Chr. 11-13
D. and house of Saul, 2 Sam. 3-4
D. made king over all Israel, 2 Sam. 5
D. established kingdom, 2 Sam. 6-10; 1 Chr.14-20
D. sins and is forgiven, 2 Sam.11-12
D. and sons, 2 Sam.13-14
D. and Absalom's rebellion, 2 Sam.15-18
D. restored to kingdom, 2 Sam.19-20
Last acts, 2 Sam. 21:24; 1 Ki.1-2; 1 Chr. 21-29
Composes psalms. See Summary of Psalms
Predictions of David's throne and kingdom being built again eternally, Isa. 9:6-7; 16:5; Jer.17:25; 23:5; Amos 9:11; Lk.1:32-33; Acts 15:13-18
D. to become the king over all Israel under the Messiah, Jer. 30:9; 33:15-26; Ez. 34:23-24; 37:24-25; Hos. 3:4-5
David's 4fold appeal to Saul, 560
3 anointings of D., g 526-1
6 facts about, o 526-2
Old in ways, o, v 528-1
Accused by brother, f 528-1
3 rewards for killing giant, m 528-3
3fold qualification of, g 529-2
5fold armour of, j 529-3
Great prophet, 327 verses of prophecy compared to others, e 530-1
2 great lessons taught by, f 530-1
Perfect at using slings, j 530-1
21 attempts of Saul to kill, g 532-1
Growing fame, c 532-3
A musician for Saul, c 531-1
3 questions of, i 534-2
3fold lie of, j 537-2
Gathers mighty men, l 538-1
Provides for parents, m 538-1
Great military leader, m 540-1
4fold assurance to, j 540-1
Twice D. spares Saul, l 542-1; d 542-1
3 blessings by, m 545-3
Unbelief in the time of trial, s 548-1
7 results of unbelief, s 548-1
7 times betrayed, a 548-1
Deception of, a 550-2
Gifts to his friends, i 552-1
God's choice of, 557
5 facts about, 557
Chronological events of life, 557
7fold answer of D. to Goliath, 558
Distress of, 558
Fear of, 558
4 classes joined, 558
First act of judgment, 559
Lament over Saul, p 561-2; c 562-1
Crowned king of Judah, e 562-3
An example for today, f 563-1; a 575-1
D. and Abner, g 563-1
Large family, h 564-1
United with Michael, i-k 565-3
7fold curse on Joab, i 566-2
40-year reign, n 568-1
Moves capital to Jerusalem, o 568-1
City of David's burg. p. 568-2; a 568-3
Promised eternal throne, d-l 572-1,2; h 733-3
3 promises to, i 572-2
Promised eternal house, 607; l 572-2
Promised eternal kingdom, 607; l 572-2
Promised eternal nation, u 573-1; p 733-3
5 great requests of, a 573-1
Kingdom on the Euphrates, j 573-3
Shields of gold, p 573-3
Collects material for temple, p 573-3; 573-3
Chief officers of, g 574-1
Love for enemies, f 563-1; a 575-1
7 steps to downfall, i 576-1
4 sins against Uriah, s 577-2
Plan to cover his sin, a 577-3
Failure of the plan, b-k, w 577-3
Brought to repentance, j 578-2
Forgiveness of Absalom, 607 (***David's Promise***)
Paid 4fold for sins, a 579-1
5 acts of God for, c 579-1
20fold reaping of, g 579-3
11 acts after death of child, c 580-1
Confession of faith in immortality of the soul, e 580-1
7 causes of rebellion against, 608
Patient suffering of, 608
Powerful warrior, 608
Another great mistake, f 585-1; 606
Complete surrender to God, e 586-3; e-f
Weeping on Mt. Olives, k 587-1
Betrayal of, n 587-1
4fold instruction to Hushai, s 587-2
Zeba's gift to David, d 587-3
Insult without retaliation, m 588-1
Last charge concerning Absalom, o 591-3
Rebuked by Joab, c 593-2
Restored to kingdom, c 593-2
Provoked by Satan, 608
3 transactions with Zeba, a 594-1
Puts away 10 concubines, h-i 596-1
8 chief officers of, b 597-1
4fold distress of, f 599-2
6fold testimony of, d 599-3
8 accomplishments of, a 600-1
5 facts about, m 601-1
37 mighty men of, f 601-3; 608
A good trait in, o 603-3
Seers of, s 604-1
Desire to build the temple, 605
Another mistake of, 605
First to class men as sheep, 605
9 acts at death of Abner, 606
First 30 years of life, 607
Prayer to God, 607
6 acts making Solomon king, h 617-1
5fold charge to Solomon, i 618-1
2 things God did for, a 621-3
2 things D. did for God, a 621-3
2 reasons did not build temple, i 625-1
Buryingplace of, 663
God's capital revealed to, c 633-3
God's standard of doing right, b 686-1
5 lists of sons of, i 713-1
52 mighty men of, l 724-3
4 great things God did for, i 732-3
4 great requests of, q 734-1
4 commands to princes, d 740-1
13 princes of, a 744-1
9 stewards over treasuries, a 744-1
8 other officers of, b 744-1
Last assembly of Israel to, c 745-1

9fold charge to Israel, f 745-1
Personal gift of 100,000,000.00, c 747-3
8fold charge to Solomon, e 745-3
Received revelation of temple, a-b 746-1
8fold charge to Solomon, e 745-3; c 746-1
9fold charge to Israel, d 747-1
3 last requests of, a 748-1
3 things he was full of, c 748-1
Sure mercies of D., 1257
8 proofs D. will be king in the Millennium, a 1311-2
Kingdom of D. restored, b-h 1515-1,2,3
God's testimony of D., i 241-3*
His line in Mt. and Lk., k 1-1*
For scores of David's acts, testimonies, statements of confidence, requests, reasons for requests, vows, blessings, complaints, personal references, resolutions, exhortations, etc., see notes in book of Psalms
Davidic covenant 84; 605; a 732-1
21 terms of, c 978-1
15 blessings of, 1059
David's (53). See ***David***
Dawn (2), Mt. 28:1; 2 Pet.1:19
Dawning (5), Josh. 6:15; Judg.19:26; Job 3:9; 7:4; Ps.119:147
Day (1,732). Used 4 ways in Scripture:
1 Of daylight (Gen.1:5; 8:22; Josh.1:8)
2 A 24-hour period of day and night (Gen.1:3-31; 2:2-3; Lev. 23:32; Mt.12:40; 17:1; 2 Cor. 11:25)
3 A period of time. See 1040
4 Used figuratively of opportune time (Jn. 9:4; 1 Th. 5:5-8)
28 kinds of days, 1040
10 things destroyed in d. of Lord, 1226
28fold judgment in d. of Lord, 1226
In that d., 1225
15 curses of d. of Lord, 1507
14 facts about d. of Lord, 1546
Fire in d. of Lord, b 1574-1
10 things end at d. of Lord, a 1148-1
Third d. after crucifixion, k 120-1*
Lord's d., 531*; see "this day", 1352
D. and night to be eternal, Gen. 8:22
Day's (9). D. journey, j 651-3; q 103-3*; Num.11:31; 1 Ki.19:4; Jonah 3:4; Lk. 2:44
D. work, 1 Chr.16:37
D. decree, Esther 9:13
D. uproar, Acts 19:40
D. of the Lord, 398*
D. of God, a-d, 478-1*
2 events before d. of the Lord, 404*
Sabbath d., journey, Acts 1:12
Days (855). See ***Day***
Last d., g 71-3;1 215-3*. See 14 Endtime Expressions, 415*
No set d. for man to live, Ex. 20:12; Dt. 4:40; 5:16,33; 11:9,21; 17:20; 22:7; 25:15; 30:18; 32:47; Ps. 34:12; 55:23; Pr. 3:2; 9:11
Infant of d., nor an old, Isa. 65:20
D. of a tree are the d. of Isa, 65:22
Jonas was 3 d. and 3 nights, Mt.12:40
Suck in those d. But pray, Mt. 24:19
Except those d. be shortened, Mt. 24:22
After tribulation of those d., Mt. 24:29
As the d. of Noe were, Mt. 24:37
After three d. I will rise, Mt. 27:63
Forty d. tempted by the devil, Lk. 4:2
Seen of them forty d., Acts 1:3
In the last d., I will pour, Acts 2:17
Redeeming time, because d., Eph. 5:16
Perilous d. shall come, 2 Tim. 3:1
Days' (13). Three d. journey, Gen. 30:26; Ex. 3:18; 5:3; 8:27; Num.10:33; 33:8
Seven d. journey, Gen. 31:23; 1 Sam.11:3; 2 Ki. 3:9
Three d. pestilence, 2 Sam. 24:13
Daysman (1), umpire, referee, Job 9:33
Dayspring (2), Job 38:12; a 101-3*; Lk.1:78
Daytime (7), Job 5:14; 24:16; Ps. 22:2; 42:8; 78:14; Isa. 4:6; 21:8
Deacon (2), 1 Tim. 3:10,13
First ones chosen, Acts 6
Ordained d., l-m 224-2*
Did miracles, a-c 224-3*
2 rewards for d., k 410-1*
10 qualifications for, 414*
4 qualifications for wives of, 414*
Dead (364). See ***Death*** for meaning
Where are the d., 1029-1034
D. bodies only are put in graves, Ps. 79:2; Mt. 8:22; Rev.11:8-9
The soul and spirit are immortal and leave the body at death, Lk.16:22; 2 Cor. 5:8; Phil.1:21-24; Jas. 2:26; Rev. 6:9-11. See ***Immortality***
The d. cannot praise God, g-i 1000-1. All such passages as the dead praise not the Lord refer to d. bodies, for they only are lifeless, dormant, mortal, and return to dust (Ps. 88:10; 115:17; Eccl. 9:5,10) God not the God of d. bodies, but of living souls (Mt. 22:32; Mk.12:27; Lk. 20:38). The resurrection will bring forth bodies, not souls which are immortal (Mt. 22:31; Lk. 20:35; Acts 17:32; 23:6; 24:15,21; 1 Cor.15:12-52; Phil. 3:11; Heb. 6:2; Rev. 20:4-6,11-15)
State of the d., c 138-1*
Righteous carried by angels, b 138-3*
Baptism for the d.,334*
3 things to be d. to, c 387-2*
D. to sin, Rom. 6:2,11; 1 Pet. 2:24
D. to the law, Rom. 7:4
D. bodies to be raised immortal, 1 Cor. 15:51-54. Souls now immortal, 1 Pet. 3:4
D. in sin, Eph. 2:1,5; Col. 2:13
D. with Christ, Col. 2:20; Rom. 6:2-13
D. in Christ rise first, 1 Th. 4:13-17
D. while she lives, 1 Tim. 5:6
D. works, Heb. 6:1; 9:14
D. faith, Jas. 2:17-26
Body without spirit is d., Jas. 2:26
D. bodies of righteous resurrected before Millennium and bodies of wicked after the 1,000 years, Rev. 20:4-6,11-15
Dead Sea, called Salt Sea, k 321-3; f 1434-1
Deadly (7), 1 Sam. 5:11; Ps.17:9; Ez. 30:24; Mk. 16:18; Jas. 3:8; Rev.13:3,12
Deadness (1), Rom. 4:19
Deaf (15). D. man, Ex. 4:11; Lev.19:14; Ps. 38:13; Isa. 29:18; 35:5; 42:18; 43:8; Mic. 7:16; Mt. 11:5; Mk. 7:32,37; Lk. 7:22
D. adder, Ps. 58:4
D. messenger, Isa. 42:19
D. spirit, Mk. 9:25
Deal (60). 17 ways to deal:
1 Worse (Gen.19:9)
2 Falsely (Gen. 21:23; Lev.19:11)
3 Kindly (Gen. 24:49; 47:29; Josh. 2:14; Ruth 1:8; 1 Sam. 20:8)
4 Well (Gen. 32:9)
5 Wisely (Ex.1:10)
6 Deceitfully (Ex. 8:29)
7 Gently (2 Sam.18:5)
8 Courageously (2 Chr.19:11)
9 Foolishly (Ps. 75:4)
10 Subtilly (Ps.105:25)
11 Bountifully (Ps.119:17; 142:7)
12 Truly (Pr.12:22; Ez.18:9)
13 Unjustly (Isa. 26:10)
14 Treacherously (Isa.33:1; 48:8; Jer.12:1; Hab.1:13; Mal. 2:10,15-16)
15 Prudently (Isa. 52:13)
16 Furiously (Ez. 8:18; 23:25)
17 Hatefully (Ez. 23:29)
A tenth deal was a half-gallon measure. See Num.15:4; 28:13,21,29; 29:4,10,15
Dealer (1), Isa. 21:2
Dealers (2), Isa. 24:16
Dealest (2), Ex. 5:15; Isa. 33:1
Dealeth (10), Judg.18:4; 1 Sam. 23:22; Pr. 10:4; 13:16; 14:17; 21:24; Isa. 21:2; Jer. 6:13; 8:10; Heb.12:7
Dealing (1), Ps. 7:16
Dealings (2), 1 Sam. 2:23; Jn. 4:9
Deals (19). Used only of measuring flour and other products, a tenth deal being
24:5; Num.15:6,9; 28:9,12,20,28; 29:3,9,14)
Dealt (57). 18 ways men dealt with others:
1 Hard (Gen.16:6)
2 Graciously (Gen. 33:11)
3 Ill (Gen. 43:6)
4 Well (Ex.1:20; Judg. 9:16; 1 Sam. 24:18; 25:31; Ps.119:65)
5 Proudly (Ex.18:11; Neh. 9:10,16,29)
6 Deceitfully (Ex. 21:8; Job 6:15)
7 Truly and sincerely (Judg. 9:19)
8 Treacherously (Judg. 9:23; Isa. 24:16; 33:1; Jer. 3:20; 5:11; 12:6; Lam.1:2; Hos. 5:7; 6:7; Mal. 2:11,14)
9 Faithfully (2 Ki.12:15; 22:7)
10 Wickedly (2 Chr. 6:37)
11 Wisely (2 Chr.11:23)
12 Very corruptly (Neh.1:7)
13 Bountifully (Ps.13:6; 116:7)
14 Falsely (Ps. 44:17)
15 Unfaithfully (Ps. 78:57)
16 Perversely (Ps.119:78)
17 Wondrously (Joel 2:26)
18 Subtilly (Acts 7:19)
Dear (7), Jer. 31:20; Lk. 7:2; Acts 20:24; Eph. 5:1; Col.1:7,13; 1 Th. 2:8
Dearly (10), Jer.12:7; Rom.12:19; 1 Cor.10:14; 2 Cor. 7:1; 12:19; Phil. 4:1; 2 Tim. 1:2; Ph'm 1:1; 1 Pet. 2:11
Dearth (8), Gen. 41:54; 2 Ki. 4:38; 2 Chr. 6:28; Neh. 5:3; Jer. 14:1; Acts 7:11; 11:28
Death (372). Defined, 1030; h 34-2; i 86-1*; d 387-3*
Giving up the ghost, Gen. 25:8; 35:29; Lam.1:19; Acts 5:10; Jas. 2:26; m 853-3
A change of state, Job 14:14
Putting off body, 2 Cor. 5; 2 Pet.1:14
Taking the soul, Lk.12:20; Jas. 2:26
Body returning to dust, Gen. 3:19
To be swallowed up, k 1165-1,2
12 statements about, 1252
6 things said—state of d., i 863-2
6 practices at d., e 1289-3
7 proofs d. for sin not physical, h 1388-2
Called sleep, 1485; o 187-3*; b 328-3*
3 kinds of d., 1030; 373*
Spiritual d., 1030; j 13-3*
Sinners go to hell at d., 1030
42 death-penalty sins, 95
7 examples of d. revealed, g 37-3
Penalties, Code of Hammurabi, 1 64-1
Modes of d. penalty, 181
7 general death-penalty sins, d 225-3
Jewish theory of d., t 187-3*
D. passed upon all by Adam, w 286-2*; c 328-3*
Not extinction of being, c 411-2*
2 things to die for, q 77-3*
Cancellation of d., d, g 11-3*
Body only dies at physical d., i 458-1*
Christians go to heaven at d., m 395-3*
5 things to put to d., 391*
Ends probation on earth, 452*
I long for d. but it cometh not, Job 3:21
Chose d. rather than life, Job 7:15
Shadow of d., Job 10:21-22; 12:22; 16:16; 24:17; 28:3; 34:22; 38:17; Ps.23:4; 107:10,14; Isa. 9:2; Jer. 2:6; 13:16; Amos 5:8; Mt. 4:16
In d. no remembrance, Ps. 6:5. Body only dies, so no bodily memory, Jas. 2:26
Sorrows of d. compassed me, Ps.18:4; 116:3
Snares of d. prevented me, Ps.18:5; Pr.13:14; 14:27
Dust of d. (proving body dies), Ps. 22:15
Terrors of d. are fallen, Ps. 55:4
D. of His saints (Ps.116:15) who live for ever (Jn. 3:16), proving death claims the body, not the soul (Jas. 2:26)
Chambers of d., Pr. 7:27
Love is strong as d., Song 8:6
I will redeem them from d., Hos.13:14
Taste d., Mt.16:28; Mk. 9:1; Heb. 2:9
Put Him to d. Mt. 27:1
Passed from d. unto life (Jn. 5:24) and never see d. (Jn. 8:51-52) could only
Pains of d., Acts 2:24
Wages of sin is d. (Rom. 6:23), not physical or spiritual d., but eternal d., which is the penalty for sin, 1030
Free from the law of sin and d. (Rom. 8:2), meaning eternal d., for even Christians die physically (Heb. 9:27)
D. is swallowed up in victory—when bodies become immortal, 1 Cor.15:51-56
Destroy Satan who had power of d., Heb. 2:14-15
Sin into d., 1 Jn. 5:16-17
Keys of hell and d., Rev.1:18
Second d., Rev. 2:11; 20:6,14; 21:8
D. an enemy to be destroyed at end of Millennium, 1 Cor.15:24-28; Rev. 20:11-15; 21:4
Deaths (4), Jer.16:4; Ez. 28:8-10; 2 Cor. 11:23
Debase (1), Isa. 57:9
Debate (4), Pr. 25:9; Isa. 27:8; 58:4; Rom. 1:29
Debates (1), 2 Cor.12:20
Debir (14), speaker. King of Eglon, Josh. 10:3.
A city in Judah, 265; Josh.10:38-39; 11:21;12:13; 13:26; 15:7,15-17,49; 21:15; Judg.1:11; 1 Chr. 6:58
Deborah (10), bee. 2 women, Gen. 35:8; Judg. 4:4-14; 5:1-15
Debt (7), 1 Sam. 22:2; 2 Ki. 4:7; Neh.10:31; Mt.18:27-32; Rom. 4:4
Security for d., Ex. 22:25-27; Dt. 24:6-13; Neh. 5:3; Job 22:6; 24:9; Pr.11:15; 22:26; Amos 2:8
Laws concerning d., Ex. 21:2-6; 22:10-15; Lev. 25:14-17,25-55; Neh.10:31; Mt. 5:25-26,40; 18:23-35
Debtor (4), Ez.18:7; Mt. 23:16; Rom.1:14; Gal. 5:3
Debtors (5), Mt. 6:12; Lk. 7:41; 16:5; Rom. 8:12; 15:27
Debts (2), Pr. 22:26; Mt. 6:12
Decalogue, 10 commandments. See ***Commandments***
Decapolis (3), a 10-city district east of Galilee, c 70-1*; Mt. 4:25; Mk. 5:20; 7:31
Decay (1), Lev. 25:35
Decayed (2), Neh. 4:10; Isa. 44:26
Decayeth (3), Job 14:11; Eccl.10:18; Heb. 8:13
Decease (2), Lk. 9:31; 2 Pet.1:15
Deceased (2), Isa. 26:14; Mt. 22:25
Deceit (34). Defined, x 281-2*
Biblical facts about d., b 45-1,2,3
40 facts about, k 47-3
Counter-deceit, d 49-3; e-f 50-1
D. is in the heart, Pr.12:20; Jer.14:14; 23:26; Mk. 7:22; Rom. 1:29
Deceitful (21). 13 deceitful things:
1 Men (Ps. 5:6; 43:1; 55:23; 109:2; Pr. 29:13)
2 Matters (Ps. 35:20)
3 Tongue (Ps. 52:4; 120:2; Mic. 6:12; Zeph. 3:13)
4 Bow (Ps. 78:57; Hos. 7:16)
5 Work (Pr.11:18)
6 Witness (Pr.14:25)
7 Meat (Pr. 23:3)
8 Kisses (Pr. 27:6)
9 Favor (Pr. 31:30)
10 Heart (Jer.17:9)
11 Weights (Mic. 6:11)
12 Workers (2 Cor.11:13)
13 Lusts (Eph. 4:22)
Deceitfully (11), Gen. 34:13; Ex. 8:29; 21:8; Lev. 6:4; Job 6:15; 13:7; Ps. 24:4; 52:2; Jer. 48:10; Dan.11:23; 2 Cor. 4:2
Deceitfulness (3), Mt.13:22; Mk.4:19; Heb. 3:13
Deceits (2), Ps. 38:12; Isa. 30:10
Deceivableness (1), 2 Th. 2:10
Deceive (27). D. not with lips, Pr. 24:28; Jer. 37:9
Wear rough garment to d., Zech.13:4
Take heed that no man d. you, Mt. 24:4; Mk.13:5; Lk. 21:8
They shall d. the very elect, Mt. 24:24

Let no man d. you, Eph. 5:6; 2 Th. 2:3; 1 Jn. 3:7
D. the nations, Rev.12:9; 20:3,8,10
Deceived (33). Be not d., 1 Cor. 6:9; 15:33; Gal. 6:7
Adam not d., but the woman, 1 Tim. 2:14
Deceiving and being d., 2 Tim. 3:13
D., serving divers lusts, Tit. 3:3
The devil that d. them, Rev. 20:10
Deceiver (5), Gen. 27:12; Job 12:16; Mal.1:14; Mt. 27:63; 2 Jn. 7; a 493-1*
Deceivers (3), 2 Cor. 6:8; Tit.1:10; 2 Jn. 7
Deceiveth (6), Pr. 26:19; Jn. 7:12; Gal. 6:3; Jas. 1:26; Rev.12:9; 13:14
Deceiving (2), 2 Tim. 3:13; Jas.1:22
Deceivings (1), 2 Pet. 2:13
Decently (1), 1 Cor.14:40
Deception. 15 examples of:
1 Satan—Eve (Gen. 3:4; 2 Cor.11:3)
2 Abraham—kings (Gen.12:13; 20:2)
3 Isaac—Abimelech (Gen. 26:7)
4 Jacob and Rebekah—Isaac (Gen.27:6-23)
5 Jacob's sons—Jacob (Gen. 34:13-31)
6 Joseph's brethren—Jacob (Gen.37:29-35)
7 Joseph—his brethren (Gen. 42:44)
8 Gibeonites—Joshua (Josh. 9)
9 Ehud—king of Moab (Judg. 3:15-30)
10 Delilah—Samson (Judg.16:4-20)
11 David—Achish (1 Sam. 21:10-15)
12 Amnon—Tamar (2 Sam.13:4-14)
13 Hushai—Absalom (2 Sam.16:15-19)
14 Absalom—Amnon (2 Sam.13:24-28)
15 Ananias and Sapphira—Peter (Acts 5:1-11)
Decided (1), 1 Ki. 20:40
Decision (2). Valley of d., Joel 3:14
Deck (2), Job 40:10; Jer.10:4
Decked (6), Pr. 7:16; Ez.16:11,13; Hos. 2:13; Rev.17:4; 18:16
Deckedst (2), Ez.16:16; 23:40
Deckest (1), Isa. 61:10
Declaration (4), Esther 10:2; Job 13:17; Lk.1:1; 2 Cor. 8:19
Declare (95). 14 things to declare:
1 His glory among heathen (1 Chr.16:24; Ps. 96:3; Isa. 66:19)
2 The glory of God (Ps.19:1; 96:3)
3 His righteousness (Ps.97:6; Rom. 3:25)
4 The works of God (Ps. 64:9; 73:28; 75:1)
5 The name of the Lord (Ps.102:21)
6 His mighty acts (Ps.145:4)
7 His greatness (Ps.145:6)
8 His doings among people (Isa.12:4)
9 His praise (Isa. 42:12; Mic. 3:8)
10 All their abominations (Ez.12:16; 23:36)
11 Thy faithfulness (Ps. 40:10)
12 Thy lovingkindness (Ps. 88:11)
13 The gospel (1 Cor.15:1)
14 God is light (1 Jn.1:5)
Declared (41). Defined, i 163-1*. See ***Declare***
Declareth (4), Isa. 41:26; Jer. 4:15; Hos. 4:12; Amos 4:13
Declaring (4), Isa. 46:10; Acts 15:3,12; 1 Cor. 2:1
Decline (5), Ex. 23:2; Dt.17:11; Ps.119:157; Pr. 4:5; 7:25
Declined (4), 2 Chr. 34:2; Job 23:11; Ps. 44:18; 119:51
Declineth (2), Ps.102:11; 109:23
Decrease (2), Ps.107:38; Jn. 3:30
Decreased (1), Gen. 8:5
Decree (49). D. of Cyrus, Ezra 5:13,17
D. of Darius, Ezra 6:1-12
D. of Artaxerxes, Ezra 7:13,21
D. of Ahasuerus, Esther 1:20; 2:8; 3:15; 4:3,8; 8:14,17; 9:1,13-14
D. of Esther, Esther 9:32
D. of God, Job 28:26; Ps. 2:7; 148:6; Pr. 8:29; Jer. 5:22
D. of Nebuchadnezzar, Dan. 2:9,13-15; 3:10,29; 4:6,17,24
D. of Darius the Mede, Dan. 6:7-26
D. of king of Nineveh, Jonah 3:7

Decreed (5), Esther 2:1; 9:31; Job 38:10; Isa.10:22; 1 Cor. 7:37
Decrees (3), Isa.10:1; Acts 16:4; 17:7
Dedan (11), low. 2 men, Gen.10:7; 25:3; 1 Chr.1:9,32. A district near Edom, Jer. 25:23; 49:8; Ez. 25:13; 27:15-20; 38:13
Dedanim (1), sons of Dedan, Isa. 21:13
Dedicate (4), Dt. 20:5; 2 Sam. 8:11; 1 Chr. 26:27; 2 Chr. 2:4
Dedicated (24). 9 things dedicated:
1 Houses (Dt. 20:5)
2 Silver and gold (Judg.17:3; 2 Sam. 8:11; 1 Ki. 7:51; 15:15; 2 Ki.12:4; 1 Chr.18:11
3 Animals (1 Ki. 8:63; 2 Chr. 7:5)
4 Treasuries (1 Chr. 26:20-28; 28:12)
5 Tabernacle (Num. 7)
6 Solomon's temple (1 Ki. 8)
7 Zerubbabel's temple (Ezra 6:16-17)
8 Offerings and tithes (2 Chr. 31:12)
9 Old Testament (Heb. 9:18)
Law concerning d. things, Lev. 27
Dedicating (2), Num. 7:10-11
Dedication (11). D. of altar, Num. 7:84-88; 2 Chr. 7:9
D. of temple, Ezra 6:16-17
D. of wall, Neh.12:27
D. of the house of David, Ps. 30, title
D. of the image, Dan. 3:2-3
D. feast of the Jews, Jn.10:22
Deed (19), acts, Gen. 44:15; Judg.19:30; 2 Sam.12:14; Lk. 24:19; Col. 3:17; Jas.1:25 1 Jn. 3:18
Deeds (33), Acts, Gen. 20:9; 2 Chr. 35:27; Ezra 9:13; Ps. 28:4; 105:1; Lk.11:48; Jn. 3:19-21; 8:41; Acts 7:22; Rom. 2:6; 3:20,28; 8:13; Col. 3:9; Jude 15
Deemed (1), Acts 27:27
Deep (65). Face of the d., Gen.1:2; 7:11; 8:2; Job 38:30; Ps.104:6; Pr. 8:28
D. sleep, Gen. 2:21; 1 Sam. 26:12; Job 33:15; Pr.19:15; Isa. 29:10; Dan. 8:18; 10:9; Acts 20:9
D. and secret things, Dan. 2:22
D. things of God, 1 Cor. 2:10
D. poverty, 2 Cor. 8:2
I have b een in the d., 2 Cor.11:25
Deeper (9), Lev.13:3-4,25,30,32,34; Job 11:8; Isa. 33:19
Deeply (3), Isa. 31:6; Hos. 9:9; Mk. 8:12
Deepness (1), Mt.13:5
Deeps (4), Neh. 9:11; Ps. 88:6; 148:7; Zech.10:11
Deer (1), Dt.14:5
Defamed (1), reviled, 1 Cor. 4:13
Defaming (1), reviling, slandering, Jer. 20:10
Defeat (2), 2 Sam.15:34; 17:14
Defence (21), j 255-3*; k 261-1*
God is my d., Ps. 7:10; 59:9,16-17; 62:2-6; 89:18; 94:22
Wisdom and money are a d., Eccl. 7:12
D. and confirmation of the gospel, Phil. 1:7,17
Defenced (9), Isa. 25:2; 27:10; 36:1; 37:26; Jer. 1:18; 4:5; 8:14; 34:7; Ez. 21:20
Defend (11), Judg.10:1; 2 Ki.19:34; 20:6; Ps. 20:1; 59:1; 82:3; Isa. 31:5; 37:35; 38:6; Zech. 9:15; 12:8
Defended (2), 2 Sam. 23:12; Acts 7:24
Defendest (1), Ps. 5:11
Defending (1), Isa. 31:5
Defer (3), Eccl. 5:4; Isa. 48:9; Dan. 9:19
Deferred (3), Gen. 34:19; Pr.13:12; Acts 24:22
Deferreth (1), Pr.19:11
Defied (6), Num. 23:8; 1 Sam.17:36,45; 2 Sam. 21:21; 23:9; 1 Chr. 20:7
Defile (39). Not to d. thyself in adultery, Lev. 18:20; Gal. 5:19-21
Not to d. thyself in bestiality, Lev.18:23
D. not yourselves with idols, Ez. 20:7,18
If any man d. the temple, 1 Cor. 3:17
Filthy dreamers d. the flesh, Jude 8
See Mt.15:18-20, notes; Mk. 7:20-23, notes; Rom.1:29-32; 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 4:24-29; 5:3-6; Col. 3:5-10; 1 Tim.1:10; Jude 8 for the things that defile men.

Evil thoughts
Murders
Adulteries
Fornication
Thefts
Bearing false witness
Blasphemies
Covetousness
Wickedness
Deceit
Lasciviousness
An evil eye
Pride
Foolishness
Unrighteousness
Maliciousness
Envy
Debate
Malignity
Whispers
Backbiting
Hating God
Despitefulness
Boasting
Evil
Evil things
Disobedience to parents

Ignorance
Covenantbreaking
Unnatural affection
Implacability
Unmercifulness
Abusing selves with mankind
Revilings
Extortion
Uncleanness (homosexuality)
Witchcraft
Hatred
Variance
Emulations
Wrath
Seditions
Strife
Heresies
Drunkenness
Revellings
Lying
Idolatry
Inordinate affection
Concupiscence
Filthy communication

Defiled (71). See ***Defile***
Conscience being weak is d., 1 Cor. 8:7
Mind and conscience are d., Tit.1:15
Thereby many be d., Heb.12:15
Which have not d. their garments, Rev. 3:4
Not d. by women, Rev.14:4
Defiledst (1), Gen. 49:4
Defileth (9), Ex. 31:14; Num.19:13; 35:33; Mt.15:11,20; Mk. 7:20; Jas. 3:6; Rev. 21:27
Defraud (5), Lev.19:13; Mk.10:19; 1 Cor. 6:8; 7:5; 1 Th. 4:6
Defrauded (4), 1 Sam.12:3-4; 1 Cor. 6:7; 2 Cor. 7:2
Defy (5), Num. 23:7-8; 1 Sam.17:10,25-26
Degenerate (1), Jer. 2:21
Degree (6), 1 Chr.15:18; 17:17; Ps. 62:9; Lk.1:52; 1 Tim. 3:13; Jas.1:9
Degrees (23), 2 Ki. 20:9-11; Isa. 38:8; titles of Ps.120-134
Dehavites (1), settlers in Samaria, Ezra 4:9
Dekar (1), lancer, 1 Ki. 4:9
Delaiah (6), God has raised. 5 men, 1 Chr. 24:18; Ezra 2:60; Neh. 6:10; 7:62; Jer. 36:12,25
Delay (3), Ex. 22:29; Acts 9:38; 25:17
Delayed (2), Ex. 32:1; Ps.119:60
Delayeth (2), Mt. 24:48; Lk.12:45
Delectable (1), desirable, Isa. 44:9
Delicacies (1), luxuries, Rev.18:3
Delicate (5), dainty, polished, Dt. 28:54-56; Isa. 47:1; Jer. 6:2; Mic.1:16
Delicately (4), luxuriously, 1 Sam.15:32; Pr. 29:21; Lam. 4:5; Lk. 7:25
Delicateness (1), luxuriousness, Dt. 28:56
Delicates (1), delicacies, Jer. 51:34
Deliciously (2), luxuriously, Rev.18:7,9
Delight (51), take pleasure in Gen. 34:19; Num. 14:8; Dt.10:15; 21:14
D. in the law of the Lord, Ps.1:2; 119:16, 24,35,47,70,77,174
D. thyself in the Lord; and, Ps. 37:4
D. to do Thy will, O God Ps. 40:8
D. to know Thy ways, Isa. 58:2
D. in approaching God, Isa. 58:2
D. in the law of God after, Rom. 7:22
I was daily His d., Pr. 8:30
A just weight is His d., Pr.11:1
The upright are His d., Pr.11:20
They that deal truly His d., Pr.12:22
Prayer of upright His d., Pr.15:8
Delighted (12), 1 Sam.19:2; 2 Sam. 22:20; 1 Ki. 10:9; 2 Chr. 9:8; Neh. 9:25; Esther 2:14; Ps. 18:19; 22:8; 109:17; Isa.65:12; 66:4,11
Delightest (1), Ps. 51:16
Delighteth (14), Esther 6:6-9; Ps. 37:23; 112:1; 147:10; Pr. 3:12; Isa. 42:1; 62:4;

Delighting. 4 examples God d. in men, c 282-1
Delights (6), 2 Sam.1:24; Ps.119:92, 143; Pr. 8:31; Eccl. 2:8; Song 7:6
6 things God d. in, c 281-1
Delightsome (1), Mal. 3:12
Delilah (6), dainty one, Judg.16:4-18
7 sins of D., 491
Deliver (296), set free; restore; rescue
D. me, I pray, Gen. 32:11; Ps. 31:2
D. me from transgressions, Ps. 39:8
D. me from bloodguiltiness, Ps. 51:14
D. my soul from lying, Ps.120:2
D. us from evil, Mt. 6:13; Lk.11:4
D. such an one to Satan, 1 Cor. 5:5
D. us from this present evil world, Gal. 1:4; Tit. 2:11-14
Deliverance (16). Great d., Gen. 45:7; Judg.15:18; 1 Chr.11:14
Lord's d., 2 Ki.13:17
Songs of d., Ps. 32:7
Preach d., Lk. 4:18
Deliverances (1), Ps. 44:4
Delivered (291). See ***Deliver***
D. from lion and bear, 1 Sam.17:35-37
D. me from my strong enemy, Ps.18:17
D. me from the violent man, Ps.18:48
D. me from all my fears, Ps. 34:4
D. me out of trouble, Ps. 54:7
D. out of all afflictions, Acts 7:10
D. Him up for us all, Rom. 8:32
D. from power of darkness, Col.1:13
Deliveredst (3), Neh. 9:27; Mt. 25:20-22
Deliverer (10), Judg. 3:9,15; 18:28; 2 Sam. 22:2; Ps.18:2; 40:17; 70:5; 144:2; Acts 7:35; Rom.11:26
Deliverest (2), Ps. 35:10; Mic. 6:14
Delivereth (13), Job 36:15; Ps.18:48; 34:7, 17,19; 97:10; 144:10; Pr.10:2; 11:4; 14:25; 31:24; Isa. 42:22; Dan.6:27
Delivering (3), Lk. 21:12; Acts 22:4; 26:17
Delivery (1), Isa. 26:17
Deluge. See ***Flood***
Delusion (1), deception, 2 Th. 2:11
Delusions (1), vexations, Isa. 66:4
Demand (4), Job 38:3; 40:7; 42:4; Dan.4:17
Demanded (7), Ex. 5:14; 2 Sam.11:7; Dan. 2:27; Mt. 2:4; Lk. 3:14; 17:20; Acts 21:33
Demas (3), popular. A preacher and companion of Paul who backslid, having loved this present world, g 387-3*; b 421-1*; Col. 4:14; 2 Tim. 4:10; Ph'm 24. Cp.1 Jn. 2:15-17
Demetrius (3), belonging to Demeter. 2 men, Acts 19:24,38; 3 Jn.12
Demons. See ***Devils*** and ***Spirit-world***
Demonstration (1), 1 Cor. 2:4
Den (19). D. of lions, Ps.10:9; Dan. 6:7-24; Amos 3:4
D. of cockatrices, Isa.11:8
D. of robbers, thieves, Jer. 7:11; Mt. 21:13; Mk. 11:17; Lk.19:46
D. of dragons (jackals), Jer. 9:11; 10:22
Denied (19). Sarah d. God, Gen.18:15
Peter d. Christ, Mt. 26:70-72; Mk.14:68-70; Lk. 22:57; Jn.13:38; 18:25-27
Jews d. Christ, Acts 3:13-14
D. the God above, Job 31:28
D. before the angels and God, Lk.12:9
D. the faithful, 1 Tim. 5:8. Cp. Rev. 2:13
D. My name, Rev. 3:8
Denieth (4), Lk.12:9; 1 Jn. 2:22-23
Denounce (1), v 385-3; Dt. 30:18
Dens (9), Judg. 6:2; Job 37:8; 38:40; Ps. 104:22; Song 4:8; Isa. 32:14; Nah.2:12; Heb.11:38; Rev. 6:15
Deny (24). Whosoever shall d. Me, him will I also d., Mt.10:33
Let him d. himself, Mt.16:24; Mk. 8:34; Lk. 9:23
Thou shalt d. Me thrice, Mt. 26:34-35,75; Mk.14:30-31,72; Lk. 22:34,61
D. there is a resurrection, Lk. 20:27
We cannot d. it, Acts 4:16
If we d. Him, He also will d. us, 2 Tim. 2:12
He cannot d. Himself, 2 Tim. 2:13

Denying (4), 2 Tim. 3:5; Tit. 2:12; 2 Pet. 2:1; Jude 4
Depart (125). Sceptre not d. from Judah, Gen. 49:10
  Lest they d. from thy heart, Dt. 4:9
  D. from evil, Ps. 34:14; Pr. 3:7; 16:6,17
  D. from snares of death, Pr.13:14; 14:27
  D. from hell beneath, Pr.15:24
  When old, he will not d., Pr. 22:6
  D. from Me, work iniquity, Mt. 7:23
  D. from Me, ye cursed into, Mt. 25:41
  D. not Jerusalem, but wait, Acts 1:4
  Wife not d. from husband, 1 Cor. 7:10
  If she d. let her remain, 1 Cor. 7:11
  If unbelieving d., let him, 1 Cor. 7:15
  Desire to d. be with Christ, Phil.1:23
  D. from the faith, 1 Tim. 4:1
  Name of Christ, d. from iniquity, 2 Tim. 2:19
Departed (217). Angel d., Judg. 6:21
  The Lord was d. from him, Judg.16:20
  Glory is d. from Israel, 1 Sam. 4:21
  Spirit d. from Saul, 1 Sam.16:14
  Lord d. from Saul, 1 Sam.18:12
  God is d. from me, 1 Sam. 28:15
  Lord is d. from thee, 1 Sam. 28:16
  Glory of God from off, Ez.10:18
  Ye are d. out of the way, Mal. 2:8
  D. into a mountain to pray, Mk. 6:46
Departeth (8), Job 27:21; Pr.14:16; Eccl. 6:4; Isa. 59:15; Jer. 3:20; 17:5; Nah. 3:1; Lk. 9:39
Departing (12). D. away from God, Isa. 59:13
  D. from Thy precepts, Dan. 9:5
  All Israel sinned by d., Dan. 9:11
  D. from the Lord, Hos.1:2
  D. from the living God, Heb. 3:12
  7 statements God d. from man, 491
Departure (2), Ez. 26:18; 2 Tim. 4:6; 38:10
Deposed (1), Dan. 5:20
Deprived (3), Gen. 27:45; Job 39:17; Isa.
Depth (12), Job 28:14; 38:16; Ps. 33:7; Pr. 8:27; 25:3; Isa. 7:11; Jonah 2:5; Mt.18:6; Mk.4:5; Rom. 8:39; 11:33; Eph.3:18
Depths (17). D. were congealed, Ex.15:8
  Bring My people again from d. of the sea and earth, Ps. 68:22; 71:20
  Her guests are in d. of hell, Pr. 9:18
  Sin into the d. of the sea, Mic. 7:19
  Not known the d. of Satan, Rev. 2:24
Deputed (1), appointed, 2 Sam.15:3
Deputies (3), Esther 8:9; 9:3; Acts 19:38
Deputy (5), 1 Ki. 22:47; Acts 13:7-12; 18:12
Derbe (4), city of Lycaonia, Acts 14:6,20; 16:1; 20:4
Deride (1), ridicule, Hab.1:10
Derided (2), sneered, Lk.16:14; 23:35
Derision (15), ridicule, mockery, scornful laughter, Job 30:1; Ps. 2:4; 44:13; 59:8; 79:4; 119:51; Jer. 20:7-8; 48:26-27,39; Lam. 3:14; Ez. 23:32; 36:4; Hos. 7:16
Descend (10). D. into hell, Isa. 5:14
  D. into the pit, Ez. 26:20; 31:16
  D. into the deep (abyss), Rom.10:7
  D. from heaven with a, 1 Th. 4:16
Descended (19). Lord d. upon it . . . in a cloud, Ex.19:18; 34:5
  Ascended or d. from heaven, Pr. 30:4
  Angel of Lord d. from heaven, Mt. 28:2
  Holy Ghost d. in bodily shape, Lk. 3:22
  D. first into lower parts, Eph. 4:9-10
Descendeth (1), Jas. 3:15
Descending (8). Angels d., Gen. 28:12; Jn.1:51
  Spirit of God c., Mt. 3:16; Mk.1:10; Jn.1:32-33
  Certain vessel d., Acts 10:11
  New Jerusalem d. out of, Rev. 21:10
Descent (3), coming down, Lk.19:37. Genealogy or record, Heb. 7:3,6
Describe (4), write or inscribe, Josh.18:4-8
Described (2), wrote or inscribed, Josh.18:9; Judg. 8:14
Describeth (2), Rom. 4:6; 10:5
Description (1), Josh.18:6
Descry (1), describe, examine, Judg.1:23

33:16
  D. of Zin, Num. 20:1; 27:14
  D. of the sea, Babylon, Isa. 21:1
  D. blossom as a rose, Isa. 35:1,6
  D. places where Christ ministered, Mt.14:13-15; Mk.1:45; 6:31-35; Lk. 4:42; 9:10-12
Deserts (6), Isa. 48:21; Jer. 2:6; Ez. 7:27; 13:4; Lk. 1:80; Heb.11:38
Deserve (1), Ezra 9:13
Deserveth (1), Job 11:6
Deserving (1), Judg. 9:16
Desirable (3), Ez.23:6,12,23
Desire (111). Noble d., d 952-1; v 407-2*
  Thy d. shall be to husband, Gen. 3:16
  I d. to reason with God, Job 13:3
  None that I d. beside Thee, Ps. 73:25
  D. of righteous be granted, Pr.10:24
  If any man d. to be first, Mk. 9:35
  What things soever ye d., Mk.11:24
  D. spiritual gifts, 1 Cor.14:1
  Having d. to depart and be, Phil.1:23
  If a man d. office of bishop, 1 Tim. 3:1
  D. a better country, Heb.11:16
  Things angels d. to look into, 1 Pet.1:12
  D. sincere milk of the Word, 1 Pet. 2:2
Desired (50). A tree to be d., Gen. 3:6
  Departed without being d., 2 Chr. 21:20
  More to be d. than fine gold, Ps.19:10
  One thing have I d., Ps. 27:4
  With desire have I d. to eat, Lk. 22:15
  Satan hath d. to have you, Lk. 22:31
  D. to hear the word of God, Acts 13:7
  Petitions that we d. of Him, 1 Jn. 5:15
Desiredst (2), Dt. 18:16; Mt.18:32
Desires (3), Ps. 37:4; 140:8; Eph. 2:3
Desirest (2), Ps. 51:6,16
Desireth (17). Whatsoever thy soul d., Dt. 14:26; 1 Sam. 2:16; 20:4; 1 Ki.11:37; Job 23:13
  What man d. life, Ps. 34:12
  Soul of wicked d. evil, Pr. 21:10
  Of a bishop, he d. good thing, 1 Tim. 3:1
Desiring (12), Mt.12:46-47; 20:20; Lk. 8:20; 16:21; Acts 9:38; 19:31; 25:15; 2 Cor. 5:2; 1 Th. 3:6; 1 Tim.1:7; 2 Tim.1:4
Desirous (6), Pr. 23:3; Lk. 23:8; Jn.16:19; 2 Cor. 11:32; Gal. 5:26; 1 Th. 2:8
Desolate (148). Land d., Ex. 23:29; Lev. 26:22,33-35,43; Isa. 6:11; 13:9; Jer. 4:27; 6:8; 7:34; 12:11; 18:16; 25:38; 50:3; Ez. 6:14; 12:19-20; 14:16; 15:8; 33:28-29
  Let habitation be d., Ps. 69:25; Acts 1:20
  Temple d. of sacrifices, Dan. 9:27; 11:31; 12:11
  Your house is left unto you d., Mt. 23:38; Lk.13:35
  Shall make her d. and naked, Rev.17:16
  In one hour is made d., Rev.18:19
Desolation (46). This land into d., Lev. 26:32; Jer. 25:11; 44:22
  This house become a d., Jer. 22:5
  Edom a d., Jer. 49:13,17
  Babylon a d., Jer. 50:23
  Egypt a d., Joel 3:19
  Nineveh a d., Zeph. 2:13
  Abomination of d., Mt. 24:15; Mk.13:14
  D. of Jerusalem, Lk. 21:20
Desolations (11), Ezra 9:9; Ps. 46:8; 74:3; Isa. 61:4; Jer. 25:9,12; Ez. 35:9; Dan. 9:2,18,26
Despair (3), 1 Sam. 27:1; Eccl. 2:20; 2 Cor. 4:8
Despaired (1), 2 Cor.1:8
Desperate (2), Job 6:26; Isa. 17:11
Desperately (1), Jer.17:9
Despise (37). 15 Things Not to Despise:
  1 My statutes (Lev. 26:15)
  2 Husbands (Esther 1:17)
  3 Wisdom and instruction (Pr.1:7)
  4 God's name (Mal.1:6)
  5 Government (2 Pet. 2:10; Jude 8)
  6 Chastening (Job 5:17; Pr. 3:11; Heb. 12:5)
  7 Work of God's hands (Job 10:3)
  8 A hungry thief (Pr. 6:30)
  9 Elderly parents (Pr. 23:22)
  10 One of these little ones (Mt.18:10)

  12 Prophesyings (1 Th. 5:20)
  13 Masters (Tit. 2:15)
  14 A broken and contrite heart (Ps. 51:17)
  15 Youth (1 Tim. 4:12)
Despised (59). 22 things despised:
  1 Mistress (Gen.16:4-5)
  2 Birthright (Gen. 25:34)
  3 God's judgment (Lev. 26:43; Ez. 20:13,16)
  4 The Lord (Num.11:20; 2 Sam.12:10)
  5 Promised land (Num.14:31; Ps.106:24)
  6 The word of the Lord (Num.15:31; 2 Chr. 36:16; Isa. 5:24)
  7 Husband (2 Sam. 6:16; 1 Chr.15:29)
  8 Commandment of God (2 Sam.12:9)
  9 Neighbors (Neh. 4:4)
  10 Afflicted people (Job 19:18)
  11 God's reproof (Pr.1:30; 5:12)
  12 Poor man's wisdom (Eccl. 9:16)
  13 Messiah (Isa. 53:3)
  14 God's people (Jer. 33:24)
  15 The oath (Ez.16:59; 17:16-19)
  16 Statutes (Ez. 20:24)
  17 Holy things (Ez. 22:8)
  18 The law of the Lord (Amos 2:4)
  19 The day of small things (Zech.4:10)
  20 God's name (Mal.1:6)
  21 Others (Lk.18:9; Jas. 2:6)
  22 Christians (1 Cor. 4:10)
Despisers (2), Acts 13:41; 2 Tim. 3:3
Despisest (1), Rom. 2:4
Despiseth (16). God d. not any, Job 36:5
  Void of wisdom d. neighbors, Pr.11:12
  A fool d. father's instruction, Pr.15:5
  A foolish man d. his mother, Pr.15:20
  Refuseth instruction d. self, Pr.15:32
  He that d. you d. Me, Lk.10:16; 1 Th.4:8
Despising (1), Heb.12:2
Despite (2), Ez. 25:6; Heb.10:29
Despiteful (3), Ez. 25:15; 36:5; Rom.1:30; c 265-3
Despitefully (3), Mt. 5:44; Lk. 6:28; Acts 14:5
Despondency, 8 examples of, 1041
Destiny, 2 destinies of men, d 11-3*
Destitute (8), Gen. 24:27; Ps. 102:17; 141:8; Pr.15:21; Ez. 32:15; 1 Tim. 6:5; Heb. 11:37; Jas. 2:15
Destroy (261). Defined, h 139-2; 1 18-1*; t 167-1*
  I will d. man, Gen. 6:7,13,17; 7:4
  No more be flood to d. man, Gen.9:11,15
  Will You d. righteous with, Gen.18:23-32
  I will utterly d. cities, Num. 21:2
  Ye shall d. all this people, Num. 32:15
  D. all pictures, images, Num. 33:52
  Utterly d. them, Dt. 7:2; 20:17; 31:3; Josh. 9:24; 11:20; Judg. 21:11
  Shall not hurt nor d. in all, Isa.11:9; 65:25
  Woe . . . pastors that d. flock, Jer. 23:1
  D. thee, covering cherub, Ez. 28:16
  D. all wise men of Babylon, Dan. 2:12
  Consume and d. unto the end, Dan. 7:26
  D. mighty and holy people, Dan. 8:24
  By peace d. many, Dan. 8:25
  D. the city and sanctuary, Dan. 9:26
  Seek to d. all nations, Zech.12:9
  Not come to d., but fulfil, Mt. 5:17
  Able to d. both soul and body, Mt.10:28
  To steal, kill, d., Jn.10:10
  Defile temple will God, 1 Cor. 3:17
  Through death d. him, Heb. 2:14
  D. the works of the devil, 1 Jn. 3:8
Destroyed (167). Many pastors d. My vineyard, Jer.12:10
  Kingdom, never be d., Dan. 2:44; 6:26; 7:14
  Body of sin might be d., Rom. 6:6
  D. of serpents, Num.11; 1 Cor.10:9
  Last enemy be d. is death, 1 Cor.15:26
  D. them that believed not, Jude 5
Destroyer (7), Ex.12:23; Judg.16:24; Job 15:21; Ps.17:4; Pr. 28:24; Jer. 4:7; 1 Cor.10:10
Destroyers (4), Job 33:22; Isa. 49:17; Jer. 22:7; 50:11
Destroyest (4), Job 14:19; Jer. 51:25 Mt.

Destroyeth (8), Dt. 8:20; Job 9:22; 12:23; Pr. 6:32; 11:9; 31:3; Eccl. 7:7; 9:18
Destroying (14). Utterly d., Dt. 3:6; 13:15; Josh.11:11; 2 Ki.19:11; Isa. 37:11
  Angel of the Lord d., 1 Chr. 21:12,15
  D. storm, Isa. 28:2
  D. lion, Jer. 2:30
  D. wind, Jer. 51:1
  D. mountain, Jer. 51:25
  D. weapon, Ez. 9:1
Destruction (94). Mighty d., Dt. 7:23
  Bitter d., Dt. 32:24
  Great d., 1 Sam. 5:9; Jer. 6:1
  Deadly d., 1 Sam. 5:9
  Utter d., 1 Ki. 20:42
  Hell and d., Pr.15:11; 27:20
  Pride goeth before d., Pr.16:18
  Broad is the way leadeth to d., Mt. 7:13
  Satan for d. of the flesh, 1 Cor. 5:5
  Everlasting d., 2 Th.1:9
  Drown men in d. and, 1 Tim. 6:9
  Swift d., 2 Pet 2:1
  Wrest scriptures to own d., 2 Pet. 3:16
Destructions (3), Ps. 9:6; 35:17; 107:20
Detain (2), Judg.13:15-16
Detained (1), 1 Sam. 21:7
Determinate (1), Acts 2:23
Determination (1), Zeph. 3:8
Determine (1), Ex. 21:22
Determined (30). 70 weeks d., Dan. 9:24
  Pilate was d. to let Him go, Acts 3:13
  Counsel d. before to be done, Acts 4:28
  Hath d. the times before, Acts 17:26
  I d. not to know any thing, 1 Cor. 2:2
Detest (1), Dt. 7:26
Detestable (6), Jer.16:18; Ez. 5:11; 7:20; 11:18,21; 37:23
Deuel (4), knowledge of God, Num.1:14; 7:42,47; 10:20. See ***Reuel***
Deuteronomy. Defined, a 332-1; f 363-2
Device (10), 2 Chr. 2:14; Esther 8:3; 9:25; Ps. 21:11; 140:8; Eccl. 9:10; Jer.18:11; 51:11; Lam. 3:62; Acts 17:29
Devices (16), Job 5:12; 21:27; Ps.10:2; 33:10; 37:7; Pr.1:31; 12:2; 14:17; 19:21; Isa. 32:7; Jer.11:19; 18:12,18; Dan.11:24-25; 2 Cor. 2:11
Devil (61). Defined, s 177-2*; j 182-1*
  One chief d., many demons, 1050-1054; Mt. 9:33; 12:24-28; Mk. 3:15-22; Lk.11:15-20. See ***Satan***
  Tempted Christ 40 days, Mt. 4:1-11; Mk. 1:12-13; Lk. 4:1-13
  Sows tares among Christians, Mt.13:39; Mk. 4:15; Lk. 8:12
  Hell prepared for, Mt. 25:41
  Father of unsaved, Jn. 8:44; Acts 13:10
  Persuaded Judas to betray Christ, Jn.13:2
  Cause of sickness, Jn.10:10; Acts 10:38
  Seeks way in all lives, Eph. 4:27; 6:11-12
  Condemned for sin, 1 Tim. 3:6
  Ensnares saints, 1 Tim. 3:7; 2 Tim. 2:26
  Has power of death, Heb. 2:14-15
  Must be resisted for victory, Jas. 4:7; 1 Pet. 5:8-9
  Every sinner of the d., 1 Jn. 3:8-10
  Angels also contend with him, Jude 9
  Defeats some saints, Rev. 2:10
  Deceives the whole world, Rev. 12:9
  Will be cast out of heaven in the middle of Daniel's 70th week, Rev. 12:7-12
  Will be defeated at Armageddon and put in the abyss, Rev. 20:2
  Will cause the last rebellion against God, then be confined to eternal hell, Rev. 20:7-10
  The word devil is also used of individual demons under the Devil or Satan. See ***Devils*** below, and ***Demons***, 1049. The word is applied to Judas, as an adversary of Christ, Jn. 6:70
  A devil or demon may possess a person and cause:
    Dumbness (Mt. 9:32-33; 12:22; Lk.11:14)
    Blindness (Mt.12:22)
    Grievous vexation (Mt.15:22; Mk. 7:24-30

18;
Insanity (Mk. 5:1-18; Lk. 8:26-39)
Uncleanness (Lk. 4:33-36)
Devilish (1), Jas. 3:15
Devils (55). Defined, j 992-1; 1049; j 182-3*
Doctrine of d., 1049-1050 of O.T.
100 facts about d., 1049-1050 of O.T.
Always obey Christ, m 63-3*
Knew Jesus as Son of God, j 63-3*
Have names, i 70-1*
Have will power, k 70-1*
Cause maladies, a 79-1*; h 118-1*. See ***Demons***, 1049; and ***Devil***, above
10 acts of d., a 79-1*
Unclean d., l 108-1*
Know God's plan for man, m 108-1*
Intelligence of d., n 108-1*
D. are individuals, u 116-1*
Go in and out of men at will if permitted by them, b 118-1*
10 facts about d., o 126-2*
Blind men, l 132-1*
Locust demons, e 510-1*; h 511-1*
Cavalry d., f-i 511-3*
Pagans sacrifice to d., Lev.17:7; Dt.32:17; 2 Chr.11:15; Ps.106:37; 1 Cor.10:20-21; Rev. 9:20
Possess men, Mt. 4:24; 7:22; 8:16,28-33; Mk.1:32
Ruled by Satan, Mt. 9:34; 12:24-28
Subject to Christ, Mt. 9:34; 12:24-28; Mk. 3:15-22; 5:12; 16:9; Lk. 4:41; 8:2,27-38; 11:15-20; 13:32
Subject to believers, Mt.10:1-8; Mk. 6:13; 9:38; 16:17; Lk. 9:1,49; 10:17-19
Commune with men, 1 Cor.10:20-21
Teach doctrines, 1 Tim. 4:1
Believe in God, Jas. 2:19
Work miracles, Rev.16:14. Cp. Mt.24:24; 2 Th. 2:8-12; Rev.13:12-17
Devise (16). D. cunning works, Ex. 31:4; 35:35
D. curious works, Ex. 35:32
D. hurt, Ps. 35:4; 41:7
D. deceitful matters, Ps. 35:20
D. evil, Pr. 3:29; 14:22; Mic. 2:3
D. good, Pr.14:22
D. froward things, Pr.16:30
D. mischief, Ez.11:2
D. iniquity, Mic. 2:1
Devised (12), 2 Sam. 21:5; 1 Ki.12:33; Esther 8:3,5; 9:24-25; Ps. 31:13; Jer.11:19; 48:2; 51:12; Lam. 2:17; 2 Pet.1:16
Deviseth (8), Ps. 36:4; 52:2; Pr. 6:14,18; 16:9; 24:8; Isa. 32:7-8
Devote (1), Lev. 27:28
Devoted (7), Lev. 27:21-29; Num.18:14; Ps.119:38
Things d. to God, i 245-1; e,g 245-1
10 things d. to priests, a 291-1
Devotions (1), objects of worship, Acts 17:23
Devour (71). D. the prey, Gen. 49:27
D. flesh, Dt. 32:42
D. the cedars, Judg. 9:15; Zech.11:1
D. strength by death, Job 18:13
D. Israel with open mouth, Isa. 9:12
D. briers and thorns, Isa. 9:18; 10:17
D. by the sword, Jer. 46:10
D. by famine, pestilence, Ez. 7:15
D. every green tree, Ez. 20:47
D. the palaces, Amos 1:10,12,14; 2:2,5
D. widows' houses. Mt. 23:14; Mk.12:40; Lk. 20:47
D. the adversaries, Heb.10:27
D. her child as soon as, Rev.12:4
If bite and d. one another, Gal. 5:15
Seeking whom he may d., 1 Pet. 5:8
Devoured (53). See ***Devour***, v 470-2*
D. and brake in pieces, Dan. 7:7,19
D. their judges, Hos. 7:7
D. the great deep, Amos 7:4
D. by fire of My jealousy, Zeph.1:18; 3:8
D. living with harlots, Lk.15:30
Fowls d. them, Mt.13:4; Mk. 4:4; Lk. 8:5
Fire from heaven and d., Rev. 20:9
Devourer (1), Mal. 3:11
Devourest (1), Ez. 36:13
20:25; Isa. 5:24; Lam. 2:3; Ez.15:4; Joel 2:3,5; Hab.1:13; Rev.11:5
Devouring (6), Ex. 24:17; Ps. 52:4; Isa. 29:6; 30:27,30; 33:14
Devout (9), Lk. 2:25; Acts 2:5; 8:2; 10:2,7; 13:50; 17:4,17; 22:12
Dew (37). Symbol of blessing, i 39-1
D. of heaven, Gen. 27:28,39; Dan.4:15, 23; 5:21
D. dropped from heavens, Dt. 33:28
D. on fleece only, Judg. 6:37-40
D. of Hermon, Ps.133:3
Who hath begotten drops of, Job 38:28
Thou hast the d. of youth, Ps.110:3
I will be as d. to Israel, Hos.14:5
Diadem (4), turban; mitre; king's crown, Job 29:14; Isa. 28:5; 62:3; Ez. 21:26
Dial (2). Sun d., 708; h 792-1
Diamond (4), 184; Ex. 28:18; 39:11; Jer. 17:1; Ez. 28:13
Diana (5). Asiatic goddess with many breasts to signify the mother of life; her lower part was like a mummy. She was known as Cybele among Phrygians; Ma among the Cappadocians; Atargatis and Astarte among the Phoenicians; and Ishtar among Assyrians and Babylonians. See Acts 19:24-35; n 255-3*; o-p 256-1*
Diblaim (1), two cakes, Hos.1:3
Diblath (1), a place, Ez. 6:14
Dibon (9), washing. 2 cities, Num. 21:30; 32:3,34; Josh.13:9,17; Neh.11:25; Isa. 15:2; Jer. 48:18,22. See ***Dimon*** and ***Dimonah***
Dibon-gad (2), Num. 33:45-46
Dibri (1), eloquent, Lev. 24:11
Did (1006). D. the signs, Ex. 4:30
D. as the Lord commanded, Ex. 7:6,10; Lev.16:34; Num.17:11; 20:27
D. not many mighty works, Mt.13:58
D. hide Himself from them, Jn.12:36
D. foreknow, Rom. 8:29
D. predestinate, Rom. 8:29-30
D. all eat same spiritual, 1 Cor.10:3-4
Grace d. more abound, Rom. 5:20
Diddest (1), Acts 7:28
Didst (122). See ***Did*** and ***Do***
Didymus (3), twin, Jn.11:16; 20:24; 21:2
Die (321). Thou shalt surely d. (spoken by God), Gen. 2:17; Ez. 3:18-20; 33:8, 14; (spoken by man), Gen. 20:7; 1 Sam. 14:44; 22:16; 1 Ki. 2:37,42; Jer.26:8
He shall die in his sin, Ez. 3:19-20; 18:18; 33:9,18; Rom. 8:13
D. death of righteous, Num. 23:10
If man d., shall he live again, Job 14:14
D. without wisdom, Job 4:21
D. without knowledge, Job 36:12
Tomorrow we d., Isa. 22:13; 1 Cor.15:32
D. in your sins, Jn. 8:21-24
Shall never d., Jn. 6:50; 11:26
In Adam all d., 1 Cor.15:22
I d. daily, 1 Cor.15:31; n 329-3*
To d. is gain, Phil.1:21
Annointed once to d., Heb. 9:27
14 proofs no set time to, g 37-3; h 141-3
Died (201). The beggar Lk.16:22
The rich man also d., Lk.16:22
Christ d. for the ungodly, Rom. 5:6
Christ d. for us, Rom. 5:8; 14:15
He d. unto sin once, Rom. 6:10
Christ d. for our sins, 1 Cor.15:3
One d. for all, then were all, 2 Cor.5:14
Jesus d. and rose again, 1 Th. 4:14
These all d. in faith, Heb.11:13
Diest (1), Ruth 1:17
Diet (2), Jer. 52:34
Dietary, Health laws, 180
Dieth (30). D. of itself, Lev. 7:24; 22:8; Dt.14:21
D. in full strength, Job 21:23
D. in bitterness of soul, Job 21:25
D. he shall carry nothing, Ps. 49:17
One d. so d. the other, Eccl. 3:19
Worm d. not, Mk. 9:44,46,48
D. no more, death has no, Rom. 6:9
Differ (1), 1 Cor. 4:7
Difference (12). Put d. between, Ex.11:7;
God put no d. between them, Acts 15:9
There is no d., Rom. 3:22; 10:12
D. between man and wife, 1 Cor. 7:34
Have compassion, making d., Jude 22
Differences (1), 1 Cor.12:5
Differeth (2), 1 Cor.15:41; Gal. 4:1
Differing (1), Rom.12:6
Dig (13). D. a pit, Ex. 21:33; Job 6:27
D. brass, Dt. 8:9
D. through wall, Ez. 8:8; 12:5,12
D. into hell, Amos 9:2
D. about it and dung it, Lk.13:8
I cannot d., to beg I am, Lk.16:3
Digged (37). D. wells, Gen. 21:30; 26:15-32; Num. 21:18; Dt. 6:11
D. a pit, Ps. 57:6; 94:13; Jer.18:20,22
D. a winepress, Mt. 21:33; Mk.12:1
Diggedst (1), Dt. 6:11
Diggeth (3), Pr.16:27; 26:27; Eccl.10:8
Dignities (2), 2 Pet. 2:10; Jude 8
Dignity (4), Gen. 49:3; Esther 6:3; Eccl.10:6; Hab.1:7
Diklah (2), palm grove, Gen.10:27; 1 Chr. 1:21
Dilean (1), city of Judah, Josh.15:38
Diligence (10), Pr. 4:23; Lk.12:58; Rom. 12:8; 2 Cor. 8:7; 2 Tim. 4:9,21; Heb. 6:11; 2 Pet.1:5,10; Jude 3
Diligent (15), Dt.19:18; Josh. 22:5; Ps. 64:6; 77:6; Pr.10:4; 12:24,27; 13:4; 21:5; 22:29; 27:23; 2 Cor. 8:22; Tit. 3:12; 2 Pet. 3:14
Diligently (37). If d. hearken, Ex.15:26; Isa. 55:2; Jer.17:24
Keep soul d. lest forget, Dt. 4:9
Teach them d. to children, Dt. 6:7
D. keep commandments, Dt. 6:17; 11:13, 22; 28:1; Ps.119:4
D. enquire, Dt.13:14; 17:4
D. obey voice of Lord, Zech. 6:15
D. followed good work, 1 Tim. 5:10
Reward that d. seek Him, Heb.11:6
Looking d. lest any fail, Heb.12:15
Enquired and searched d., 1 Pet.1:10
9 things to do d., c 344-1
Dill, d 45-2*
Dim (9), Gen. 27:1; 48:10; Dt. 34:7; 1 Sam. 3:2; 4:15; Job 17:7; Isa. 32:3; Lam. 4:1; 5:17
Diminish (8), Ex. 5:8; 21:10; Lev. 25:16; Dt. 4:2; 12:32; Jer. 26:2; Ez. 5:11; 29:15
Diminished (5), Ex. 5:11; Pr.13:11; Isa. 21:17; Jer. 29:6; Ez.16:27
Diminishing (1), Rom.11:12
Dimnah (1), city in Zebulun, Josh. 21:35
Dimness (1), Isa. 8:22; 9:1
Dimon (2), city in Reuben, Isa.15:9. See ***Dibon*** and ***Dimon***
Dimonah (1), Josh.15:22. See ***Dibon*** and ***Dimon***
Dinah (7), justice, d 43-3; Gen. 30:21; 34: 1-13, 26; 46:15
Dinah's (1), Gen. 34:25
Dinaites (1), people of the East, Ezra 4:9
Dine (3), Gen. 43:16; Lk.11:37; Jn. 21:12
Dined (1), Jn. 21:15
Dinhabah (2), Gen. 36:32; 1 Chr.1:43
Dinner (4), Pr.15:17; Mt. 22:4; Lk.11:38; 14:12
Dionysius (1), god of wine, Acts 17:34
Diotrephes (1), nourished by Jupiter, 3 Jn. 9
Dip (10). D. in blood, Ex.12:22; Lev.4:6,17; 14:6-16,51
D. in water, Num.19:18; Lk.16:24
D. in oil, Dt. 33:24
D. morsel in vinegar, Ruth 2:14
Diplomacy, 1 Cor. 9:20-23
10 Examples of Diplomacy:
1 Abimelech (Gen. 21:22-23; 26:26-31)
2 Gibeonites (Josh. 9:3-16)
3 David (2 Sam.15:32-37; 16:15-19)
4 The wise woman (2 Sam. 20:16-22)
5 Absalom (2 Sam.15:2-6)
6 Solomon (1 Ki. 5:1-2; 9:10-27)
7 Ahaz (2 Ki.16:6-9)
8 Tyre and Sidon (Acts 12:20-22)
9 Paul at his trial (Acts 23:6-10)
10 Paul placating Jews (Acts 16:3; 21:20-
Dipped (10). D. coat in blood, Gen. 37:31
D. in blood, Lev. 9:9; Ps. 68:23
D. in honeycomb, 1 Sam.14:27
D. 7 times in Jordan, 2 Ki. 5:14
D. in water, 2 Ki. 8:15
D. the sop, Jn.13:26
Vesture d. in blood, Rev.19:13
Dippeth (2), Mt. 26:23; Mk.14:20
Direct (10), Gen. 46:28; Ps. 5:3; Pr. 3:6; 11:5; Eccl.10:10; Isa. 45:13; 61:8; Jer. 10:23; 1 Th. 3:11; 2 Th. 3:5
Directed (3), Job 32:14; Ps.119:5; Isa. 40:13
Directeth (3), Job 37:3; Pr.16:9; 21:29
Direction (1), Num. 21:18
Directly (2), Num.19:4; Ez. 42:12
Dirt (3), Judg. 3:22; Ps.18:42; Isa. 57:20
Disallow (1), Num. 30:5
Disallowed (5), Num. 30:5,8,11; 1 Pet. 2:4-7
Disannul (3), Job 40:8; Isa.14:27; Gal. 3:17
Disannulled (1), Isa. 28:18
Disannulleth (1), Gal. 3:15
Disannulling (1), Heb. 7:18
Disappoint (1), Ps.17:13
Disappointed (1), Pr.15:22
Disappointeth (1), Job 5:12
Discern (17). D. good and bad, 2 Sam.14: 17; 19:35; 1 Ki. 3:9
D. clean, unclean, Ez. 44:23
D. right and left hands, Jonah 4:11
D. righteous and wicked, Mal. 3:18
D. face of sky, Mt.16:3; Lk.12:56
D. good and evil, Heb. 5:14
Discerned (4), Gen. 27:23; 1 Ki. 20:41; Pr. 7:7; 1 Cor. 2:14
Discerner (1), Heb. 4:12
Discerneth (1), Eccl. 8:5
Discerning (2), 1 Cor.11:29; 12:10
Discharge (1), Eccl. 8:8
Discharged (1), 1 Ki. 5:9
Disciple (29). Not above Mas., Mt.10:24; Lk. 6:40
In the name of a d., Mt.10:42
Who also was Jesus' d., Mt. 27:57
He cannot by my d., Lk.14:26-27,33
The other d., Jn. 20:2-8; 21:7,20
Disciples (244). Once in O.T. (Isa. 8:16)
First one, l 6-1*
Calling of d., m 6-1*
Left all to follow Jesus, n 6-1*
Warnings to d., b 17-3*
Not cowards if flee, c 17-3*
Highest goal of d., f 18-1*
To be scribes, n 26-1*
Fear of, g 27-3*
Ignorance of, g 29-2*; d 122-1,2*
Powerless, faithless, g 32-3; h 33-1*
Chief concern of, a 33-3*
A common mistake of, d 143-3*
3 things ordained to do, e 197-3*
Unbelief of, q 95-3*; c 121-3*
12 reasons expect hatred, j 198-1*
A disgrace to, p 151-2*
Suffer persecution, k 198-1*; p 203-3*
Mark of true d., k 194-2,3*
Power of attorney, g-h 199-3*; i-l 200-1*
Not orphans, i 196-1*
10fold testimony of, t 200-3*
Clean, i 197-2*
7 things prayed for, u 201-1*
Must remain in Christ, k 197-2, n 197-3*
All sent of God to work, i 201-3*
Degree of obedience, a 197-3*
Sactification prayed for, j 201-3*
Partners with Christ d 197-3*
Prayer for unity among, k 201-3*
Modern ones, d 121-3*
Secret of success in work, m 202-1*
Greatest error of, k 122-1*
Protected by Jesus, t 202-3*
True nature of d., e 122-2*
Duty of d., q 123-1*
4 things continued in, f 217-3*
Commission of, a 123-2*
New fillings of Spirit, n 221-2*
Power promised to all, o 123-3*
New doctrines to d., t 199-2*

Disorderly, b 403-3*
3 disturbing things, 404*
Thy d. fast not, Mt. 9:10-14; Mk. 2:18
D. do that which is not lawful, Mt.12:1-12; 15:2; Mk. 2:23; Lk. 6:1
Then all d. forsook Him, Mt. 26:56
Expounded all things to d., Mk. 4:34
Tell His d. and Peter, Mk.16:7
As John also taught his d., Lk.11:1
Eat the passover with My d., Lk. 22:11
His d. believed on Him, Jn. 2:11
Baptized more d. than John, Jn. 4:1
Many went back and walked, Jn. 6:66
Fruit; so shall ye be My d., Jn.15:8
D. were multiplied, Acts 6:1,7
D. first called Christians, Acts 11:26
D. were filled with joy, Acts 13:52
D. together to break bread, Acts 20:7
Disciples' (1), Jn.13:5
Discipleship. 10 tests of, v 18-2*
3 requirements of, f 20-2*
True tests of, r 22-1*; p 67-3*; c 197-3*
4 requirements of, n 77-3*
4 demands of, r 135-2*
Discipline (1), Job 36:10. See ***Church***, discipline in, Mt.16:19; 18:15-18; Rom.16:17; 1 Cor.4:19; 5:1-13; 16:22; 2 Cor.2:6-10; 6:14-15; 7:8; 13:1-2,10; Gal. 6:1; 1 Th.5:14; 2 Th. 3:6,14-15; 1 Tim.1:19-20; 5:1-2,19-20; 6:3-5; 2 Tim.4:2; Tit. 1:13; 2:15; 3:10; 2 Jn.10; Jude 22-23
Disclose (1), Isa. 26:21
Discomfited (9), harassed; routed; destroyed. Ex.17:13; Num.14:45; Josh. 10:10; Judg. 4:15; 8:12; 1 Sam. 7:10; 2 Sam. 22:15; Ps.18:14; Isa. 31:8
Discomfiture (1), 1 Sam.14:20
Discontented (1), 1 Sam. 22:2
Discontinue (1), Jer.17:4
Discord (2), Pr. 6:14,19
Discourage (1), Num. 32:7
Discouraged (6), Num. 21:4; 32:9; Dt.1:21,28; Isa. 42:4; Col. 3:21
Discover (12). D. skirts, Dt. 22:30; Jer.13:22,26; Nah. 3:5
D. selves, 1 Sam.14:8,11
D. his own heart, Pr.18:2
D. not a secret to another, Pr. 25:9
D. their secret parts, Isa. 3:17
D. sins, Lam. 4:22; Hos 2:10
D. nakedness, Ez.16:37
Discovered (21). See ***Discover***
D. foundations of earth, 2 Sam. 22:16
D. the coverings of Judah, Isa. 22:8
D. thyself to another, Isa. 57:8
D. iniquity, Lam. 2:14; Ez.16:57; 21:24; 23:18,29; Hos. 7;1
Discovereth (2), Job 12:22; Ps. 29:9
Discovering (1), Hab. 3:13
Discreet (3), Gen. 41:33,39; Tit. 2:5
Discreetly (1), Mk.12:34
Discretion (9), Ps.112:5; Pr.1:4; 2:11; 3:21; 5:2; 11:22; 19:11; Isa. 28:26; Jer.10:12
Disdained (2), 1 Sam.17:42; Job 30:1
Disease (15). Defined, m 345-3; a 6-1*
In what sense God responsible, d 128-1
When done away, d 128-1
Curses upon men, f 128-2
Healing of. See ***Healing*** and ***Sickness***
Kinds of d., 1048; 550*
Shall I recover of this, 2 Ki.1:2; 8:8
D. exceeding great, 2 Chr.16:12
In his d. sought not, 2 Chr.16:12
D. of the bowels, 2 Chr. 21:15,18
Loins filled loathsome d., Ps. 38:7
Healed all manner of, Mt. 4:23; 9:35
Power over all manner of, Mt.10:1
Diseased (8), 1 Ki.15:23; 2 Chr.16:12; Ez. 34:4,21; Mt. 9:20; 14:35; Mk.1:32; Jn. 9:2
Diseases (13). Put none of these d. upon you, Ex.15:26; Dt. 7:15
Bring upon you all d., Dt. 28:60
Healeth all thy d., Ps.103:3
Many that had d., Mk.1:34; Lk. 4:40
To be healed of their d., Lk. 6:17
Power to cure d., Lk. 9:1
D. departed from them, Acts 19:12
Which had d. in the island, Acts 28:9
Disgrace (1), Jer.14:21
Disguise (3), 1 Ki.14:2; 22:30; 2 Chr.18:29
Disguised (5), 1 Sam. 28:8; 1 Ki. 20:38; 22:30; 2 Chr.18:29; 35:22
Disguiseth (1), Job 24:15
Dish (4), Judg. 5:25; 2 Ki. 21:13; Mt. 26:23; Mk. 14:20
Dishan (5), leaping, Gen. 36:21,28,30; 1 Chr.1:38,42. See ***Dishon***
Dishes (3), Ex. 25:29; 37:16; Num. 4:7
Dishon (7), leaping. 2 men, Gen. 36:21-30; 1 Chr.1:38-41. See ***Dishan***
Dishonest (2), Ez. 22:13,27
Dishonesty (1), 2 Cor. 4:2
Dishonour (11), Ezra 4:14; Ps.35:26; 69:19; 71:13; Pr.6:33; Jn.8:49; Rom.1:24; 9:21; 1 Cor.15:43; 2 Cor.6:8; 2 Tim.2:20
Dishonourest (1), Rom. 2:23
Dishonoureth (3), Mic. 7:6; 1 Cor.11:4-5
Disinherit (1), Num.14:12
Dismayed (31). Neither be d., Dt. 31:8; Josh.1:9; 8:1; 10:25; 1 Chr. 22:13; 28:20; 2 Chr. 20:15,17; 32:7; Isa. 41:10; Jer.10:2; 23:4; 30:10; 46:27
D. and confounded, 2 Ki.19:26; Isa. 37:27; Jer. 48:1
Dismaying (1), Jer. 48:39
Dismissed (3), 2 Chr. 23:8; Acts 15:30; 19:41
Disobedience (6), Rom. 5:19; 2 Cor.10:6; Eph. 2:2; 5:6; Col. 3:6; Heb. 2:2
Disobedient (13), 1 Ki.13:26; Neh. 9:26; Lk.1:17; Acts 26:19; Rom.1:30; 10:21; 1 Tim.1:9; 2 Tim. 3:2; Tit.1:16; 3:3; 1 Pet. 2:7-8; 3:20
Disobeyed (1), 1 Ki.13:21
Disorderly (3), 2 Th. 3:6,7,11
Dispatch (1), Ez. 23:47
Dispensation (4). Defined, 85; c 318-1* a 364-3*. See ***Ages***
9 d. of Scripture, 86; 78
9 features of each d., 86
7 d. for man, 86; 78; 372*
Of angels, Lucifer, and pre-Adamites, b 1-1; i 25-2*; 78; 85-86
Of Innocence, 86; Gen. 2:1-3:24
Of Conscience, 86; Gen. 4:1-8:22
Of Human Government, 87; Gen. 9:1-11:32
Of Promise, 88; c 225-3*; Gen.12:1-Ex.12:37
Of Law, 88; Ex.12:38-Mt. 3:1
Of Grace, 89; Mt. 3:1-Rev.19:10; Eph. 3:2
Of Divine Government, 89; Rev.19:11
Of the redeemed and faithful angels, 90; 372*; Rev. 21-22; Isa. 66:22-24
Of the fulness of times, z 364-2; Eph.1:10
5 kinds of dispensations, 372*
D. of the gospel, 1 Cor. 9:17; Col.1:25
Dispensational dealings. 9fold reasons for:
1 Man is a free moral agent (p 460-2; f 34-1*; 542*)
2 The wills of free creatures must be tested to see if they are willing to co-operate with God for the greatest good of all (Eph. 2:7)
3 Moral agents must prove themselves true to become worthy of the confidence of the Creator before being entrusted with the eternal administration of the universe (Eph. 3:9-11)
4 Free moral agents must have their wills purged of all possibility of falling, so there will be no possibility of marring God's plan sometime in eternity, through the misuse of their wills (1 Cor. 15:24-28)
5 Free creatures with free wills must eventually learn these lessons:
(1)That God must be respected and obeyed
(2)That His laws are final and just as
(3)That He should, by His own position Creator, Preserver, Governor, and Lord, and by His history of justice and righteousness, be recognized by all as the Supreme Moral Governor of the universe
and perfect Being—the only one capable and worthy of unquestionable authority
(5)That He does only those things which are for the common good of all creation
(6)That sin does not pay and will never be excused
(7)That God's form of government is the only correct one
(8)That a loving and free submission to God is the highest and most noble principle of free moral government
(9)That justice and righteousness must prevail, or no society can be eternally preserved in the universe
(10)That consecration to the greatest good of all is the true nature and highest glory of the creature
(11)That God is merciful and forgiving to rebels who are penitent, and learn obedience through their experiences
(12)That all the accusations of present rebels against God are untrue
6 God's plan is to restore man to his original position as before the fall, with full dominion over all things (Dan. 7:18,27; Rev. 5:10; 22:4-5)
7 God's dealings with free moral agents in holiness and absolute justice to all alike, gives Him a sound basis for punishment of rebels—all who refuse to conform to the divine plan (Mt. 25:41)
8 Dispensational dealings are necessary to assure lasting benefits forhte eternal society; they guarantee the preservation of God's eternal plan which He purposed in Christ (Eph.1:10; 2:7; 3:9-10)
9 Such dealings with man will make it eternally possible for God to be all-in-all; and this will remove all doubt concerning the eternal working of His predestined plan for all creation for the generations that shall yet be brought into being during the endless ages to come (1 Cor.15:24-28). See ***Plan***
Dispensationally. Bible divided d., 86-90; 817. See ***Dispensation***
Disperse (8). D. yourselves among, 1 Sam.14:34
Lips of wise d. knowledge, Pr.15:7
Jews d. among the countries, Ez.12:15; 20:23; 22:15; 29:12; 30:23-26
Dispersed (10), 2 Chr. 11:23; Esther 3:8; Ps. 112:9; Pr. 5:16; Isa.11:12; Ez. 36:19; Zeph. 3:10; Jn. 7:35; Acts 5:37; 2 Cor. 9:9
Dispersion, of Israel, 397
Dispersions (1), Jer. 25:34. 3 main d.:
1 Of 10 tribes by Assyria, c 303-2; h 688-1; 2 Ki.17
2 Of Judah by Babylon, m 689-3; b 797-3; 2 Ki. 24-25
3 Of Jews by Rome, Lk. 21:20-24
Displayed (1) because of truth, Ps. 60:4
Displease (5), Gen. 31:35; Num. 22:34; 1 Sam. 29:7; 2 Sam.11:25; Pr. 24:18
Displeased (26). D. the Lord, Gen. 38:10; Num. 11:1; 2 Sam.11:27; 1 Chr. 21:7
D. Moses, Num.11:10
D. Samuel, 1 Sam. 8:6
D. Saul, 1 Sam.18:8
D. David, 2 Sam. 6:8; 1 Chr.13:11
D. Ahab, 1 Ki. 20:43; 21:4
D. Darius, Dan. 6:14
D. Jonah, Jonah 4:1
D. chief priests, scribes, Mt. 21:15
D. Jesus, Mk.10:14
Disciples d., Mk.10:41
D. Herod, Acts 12:20
Displeasure (5). Hot d., Dt. 9:19; Ps. 6:1; 38:1
Score d., Ps. 2:5. Cp. Judg. 15:3
Disposed (4), Job 34:13; 37:15; Acts 18:27; 1 Cor.10:27
Disposing (1), Pr.16:33
Disposition (1), Acts 7:53
Dispossessed (2), Num. 32:39; Judg.11:23
Disputation (1), Acts 15:2
Disputations (1), Rom.14:1
Dispute (1), Job 23:7
Disputed (5), Mk. 9:33-34; Acts 9:29; 17:17; Jude 9
Disputer (1), m 308-1*; 1 Cor.1:20
Disputing (5), Acts 6:9; 15:7; 19:8-9; 24:12
Disputings (2), Phil. 2:14; 1 Tim. 6:5
Disquiet (1), Jer. 50:34
Disquieted (6), 1 Sam. 28:15; Ps. 39:6; 42:5,11; 43:5; Pr. 30:21
Disquietness (1), Ps. 38:8
Dissembled (3), Josh. 7:11; Jer. 42:20; Gal. 2:13
Dissemblers (1), Ps. 26:4
Dissembleth (1), Pr. 26:24
Dissension (3), Acts 15:2; 23:7,10
Dissimulation (2), hypocrisy; insincerity; sham, Rom.12:9; Gal. 2:13
Dissolve (1), Dan. 5:16
Dissolved (8), j 340-1*; Ps. 75:3; Isa.14:31; 24:19; 34:4; Nah. 2:6; 2 Cor. 5:1; 2 Pet. 3:11-12
Dissolvest (1), Job 30:22
Dissolving (1), Dan. 5:12
Distaff (1), spindle, Pr. 31:19
Distant (1), Ex. 36:22
Distil (2), Dt. 32:2; Job 36:28
Distinction (1), 1 Cor.14:7
Distinctly (1), Neh. 8:8
Distracted (1), Ps. 88:15
Distraction (1), 1 Cor. 7:35
Distress (33). 21fold d., k 976-1
25 statements of d., h 1004-1
7 things to do in d., l 1022-1
D. not Moabites, Dt. 2:9
D. not Ammon, Dt. 2:19
Every one in d., 1 Sam. 22:2
In my d. I called, 2 Sam. 22:7; Ps.18:6; 118:5; 120:1
A day of trouble and d., Zeph.1:15
Shall be great d. in land, Lk. 21:23
D. of nations, Lk. 21:25
Distressed (11), Gen. 32:7; Num. 22:3; Judg. 2:15; 10:9; 1 Sam.13:6; 14:24; 28:15; 30:6; 2 Sam.1:26; 2 Chr. 28:20; 2 Cor. 4:8
Distresses (8), Ps. 25:17; 107:6,13,19,28; Ez. 30:16; 2 Cor. 6:4; 12:10
Distribute (5), Josh.13:32; 2 Chr. 31:14; Neh.13:13; Lk.18:22; 1 Tim. 6:18
Distributed (6), Josh.14:1; 1 Chr. 24:3; 2 Chr. 23:18; Jn. 6:11; 1 Cor. 7:17; 2 Cor.10:13
Distributeth (1), Job 21:17
Distributing (1), Rom.12:13
Distribution (2), Acts 4:35; 2 Cor. 9:13
Ditch (6), Job 9:31; Ps. 7:15; Pr. 23:27; Isa. 22:11; Mt.15:14; Lk. 6:39
Ditches (1), 2 Ki. 3:16
Divers (36), different in kind; various
D. seeds not sown together, Dt. 22:9
D. fabrics not to be used in the same garment, Dt. 22:11
D. weights and measures an abomination to God, Dt. 25:13-14; Pr. 20:10,23
D. vanities, Eccl. 5:7
D. colours, Judg. 5:30; 2 Sam.13:18-19; 1 Chr. 29:2; Ez.16:16; 17:3
D. odours, 2 Chr.16:14
D. sorts of flies, Ps. 78:45; 105:31
D. diseases, Mt. 4:24; Mk.1:34; Lk. 4:40
D. places, Mt. 24:7; Mk.13:8; Lk. 21:11
D. kinds of tongues, 1 Cor.12:10
D. lusts, 2 Tim. 3:6; Tit. 3:3
D. manners, Heb.1:1
D. miracles and gifts of Spirit, Heb. 2:4
D. washings, Heb. 9:10
D. and strange doctrines, Heb.13:9
D. temptations, Jas.1:2
Diverse (8), different, Lev.19:19; Esther 1:7; 3:8; Dan. 7:3,7,19,23-24
Diversities (3), different; varieties; separate, 1 Cor.12:4,6,28
Divide (49). D. waters from waters, Gen. 1:6
D. day and night, Gen.1:14
D. light and darkness, Gen.1:18

13:6-7; 18:5; Ez. 45:1; 47:21-22
Take this, d. among selves, Lk. 22:17
Divided (69). D. light from darkness, and waters from waters, Gen.1:4-7
Isles of Gentiles d., Gen.10:5
D. earth into continents, Gen.10:25
D. nations their inheritance, Dt. 32:8
D. a watercourse, Job 38:25
Judah and Ephraim not to remain d.; will become one nation, Ez. 37:22
Kingdom shall be d., Dan. 2:41
Thy kingdom is d., Dan. 5:28
Their hearts were d., Hos.10:2
Every kingdom, city, house d. against it self shall fall, Mt.12:25
Divider (1), Lk.12:14
Divideth (10), Lev.11:4-6,26; Dt.14:8; Job 26:12; Ps. 29:7; Jer. 31:35; Mt. 25:32; Lk.11:22
Dividing (7), Josh.19:49-51; Isa. 63:12; Dan. 7:25; 1 Cor.12:11; 2 Tim. 2:15; Heb. 4:12
Divination (12), b 130-1*; Num. 22:7; 23:23; Dt. 18:10; 2 Ki.17:17; Jer.14:14; Ez.12:24; 13:6-7; 21:21-23; Acts 16:16
Divinations (1), Ez.13:23
Divine (12). 2 main uses in Scripture:
1 To make known or foretell (Gen.44:15; 1 Sam. 28:8; Pr.16:10; Ez.13:9,23; 21:29; Mic. 3:8,11)
2 That which pertains to God (Heb. 9:1; 2 Pet.1:3-4)
Diviners (7), Dt.18:14; 1 Sam.6:2; Isa.44:25; Jer. 27:9; 29:8; Mic. 3:7; Zech.10:2
Divineth (1), Gen. 44:5
Divining (1), Ez. 22:28. See ***Cup***, k 64-1
3 ways of d., 1440
Division (6), Ex. 8:23; 2 Chr. 35:5; Lk.12:51; Jn. 7:43; 9:16; 10:19
Divisions (17). D. by the tribes, Josh.11:23
D. of sons of Aaron, 1 Chr. 24:1
D. of the porters, 1 Chr. 26:1-19
D. of the families, 2 Chr. 35:5,12
D. and offences among Christians, Rom.16:17; 1 Cor.1:10; 3:3; 11:18
Divorce (1). Defined, Jer. 3:8; e-f 8-1*
2 classes that could not, b 370-2
Marriage and d., d-j 372-2,3
Not to remarry former wife, h-i 373-1
Reason for d., 396
Controversy about, e 80-3*
Examples of bill of d., f 81-1*
2 schools among Jews, e 80-3*
Law of Moses on, Dt. 24; r 36-1*
Causes for, b 36-1*, m 36-1*; c-g 315-1*
D. and remarriage, c 315-1*; a 315-3*
Divorced (4), Lev. 21:14; 22:13; Num. 30:9; Mt. 5:32. See ***Divorce***
Divorcement (6), Dt. 24:1-3; Isa. 50:1; Mt. 5:31; 19:7; Mk.10:4. See ***Divorce***
Dizahab (1), abounding in gold, Dt.1:1
Do (1,368). Depart from evil, d. good, Ps. 34:14; 37:3,27
I delight to d. Thy will, Ps. 40:8
Learn to d. well, Isa.1:17
Lord is against them that d. evil, Ps. 34:16
10 do's of the N.T., 544*
10 do not's of the N.T., 545*
Doctor (1), teacher of the law, Acts 5:34
Doctors (2), Lk. 2:46; 5:17
Doctrine (51). Defined, v 388-1; k 230-1*; q 410-3*. See ***Doctrines***
4 similies of true, w 388-1
Acid test of true, t 178-1*
My d. shall drop as rain, Dt. 32:2
My d. is pure; I am clean, Job 11:4
I give you good d., Pr. 4:2
Shall he make to understand d., Isa. 28:9
The stock is a d. of vanities, Jer.10:8
Astonished at His d., Mt. 7:28; 22:33; Mk. 1:22; 11:18; Lk. 4:32
Beware of d. of Pharisees, Mt.16:12
Said in His d., Mk. 4:2; 12:38
My d. is not Mine, Jn. 7:16
He shall know of the d., Jn. 7:17
Of disciples, and His d., Jn.18:19
The apostles' d., Acts 2:42; 5:28
Astonished at d. of Lord, Acts 13:12
Form of d. delivered you, Rom. 6:17
Offences contrary to the d., Rom.16:17
About with every wind of d., Eph. 4:14
Teach no other d., 1 Tim.1:3
Sound d., 1 Tim.1:10; 2 Tim. 4:3; Tit.1:9; 2:1
Good d., 1 Tim. 4:6
Give attendance to d., 1 Tim. 4:13-16
Labor in word and d., 1 Tim. 5:17
God and His d., 1 Tim. 6:1,3; 2 Tim. 3:16; Tit. 2:7,10; Heb. 6:1; 2 Jn. 9
D. of baptisms, and of, Heb. 6:2
D. of Balaam, Rev. 2:14
D. of the Nicolaitanes, Rev. 2:15,24
Doctrines (5). See ***Doctrine***
40 d. that filled Jerusalem, c 223-1*
Living d., d 227-3*
22 d. of Peter, 274*
30 d. of John the Baptist, g 3-3*
30 d. of Paul, 275*
18 d. of God, 251-3*
7 major d., v 392-3*
5 d. for aged women, d 425-1*
8 d. for young women, e 425-1*
4 d. for young men, f 425-2*
5 d. fore servants, g 425-3*
6 d. for aged men, 427*
3 false d., 492*
D. of devils, 1 Tim. 4:1
Divers and strange d., Heb.13:9
Dodai (1), beloved of Jehovah, 1 Chr. 27:4
Dodanim (2), a leader, Gen.10:4; 1 Chr.1:7
Dodavah (1), Jehovah is loving, 2 Chr. 20:37
Dodo (5), loving. 3 men, n 602-1
Doeg (6), fearful, s 537-3; a, h-i 539-1
Doer (8). Evil d., 2 Sam. 3:39; 2 Tim. 2:9
Proud d., Ps. 31:23
Wicked d., Pr.17:4
D. of the Word, Jas.1:23-25
D. of the law, Jas. 4:11
Doers (7). D. of the work, 2 Ki. 22:5
Evil d., Job 8:20; Ps. 26:5
Wicked d., Ps.101:8
D. of the law, Rom. 2:13
D. of the Word, Jas.1:22
Doest (45). If thou d. well, Gen. 4:7
When thou d. good, Dt.12:28
When thou d. evil, Jer.11:15
D. thou well to be angry, Jonah 4:4,9
When thou d. thine alms, Mt. 6:2-3
By what authority d. these, Mt. 21:23; Mk.11:28; Lk. 20:2; Jn. 2:18
Works Thou d. except God be, Jn. 3:2
Doeth (96). Whosoever d. work therein, Ex. 31:14-15; 35:2; Lev. 23:30
D. presumptuously, Lev. 6:3; Num.15:30
D. great things, Job 5:9; 9:10; 37:5; Ps. 72:18; 136:4
Whatsoever he d. shall prosper, Ps.1:3
None d. good, Ps.14:1-3; 53:1-3; Rom. 3:12
Merry heart d. good like, Pr.17:22
My sayings and d. them, Lk. 6:47
D. evil . . . d. truth, Jn. 3:20-21
D. His will, him He heareth, Jn. 9:31
Wrath upon him that d. evil, Rom.13:4
D. righteousness if born of, 1 Jn. 2:29
He that d. good is of God, 3 Jn.11
D. great wonders, Rev.13:13
Dog (15). Defined—12 uses, c-d 372-1
9 figurative uses, s 11-1*
Literal, m 29-3*
Price of a dog or whore, Dt. 23:18
Lappeth with his tongue, Judg. 7:5
A dead d., 1 Sam. 24:14; 2 Sam. 9:8; 16:9
Darling from power of d., Ps. 22:20
Noise like a d., Ps. 59:6,14
As a d. returneth to vomit, Pr. 26:11; 2 Pet. 2:22
Living d. better than dead lion, Eccl. 9:6
Dog's (2), 2 Sam. 3:8; Isa. 66:3
Dogs (24). See Dog for uses of word
D. have compassed Me, Ps. 22:16
Dumb d., greedy d., Isa. 56:10-11
Give not that which is holy, Mt. 7:6
Bread, and cast to d., Mt.15:26-27
D. came and licked sores, Lk.16:21
Beware of d., evil workers, Phil. 3:2
Doing (39). D. evil, Gen. 44:5; 1 Ki.16:19; 2 Ki. 21:16
D. right, 1 Ki. 22:43
D. good, healing all, Acts 10:38
Be not weary in well d., Gal. 6:9; 2 Th. 3:13; 1 Pet. 2:15; 3:17; 4:19
Doings (51). Evil of your d., Jer. 4:4; 21:12; 23:2,22; 25:5; 26:3; 44:22
Amend d., Jer. 7:3,5; 26:13; 35:15
Fruit of d., Jer. 21:14; 32:19; Mic. 7:13
Doleful (2), Isa.13:21; Mic. 2:4
Dominion (62). Let them have d., Gen.1:26-28
He shall have d. from sea, Ps. 72:8; Zech. 9:10
His d. from generation, Dan. 4:3
D. to end of the earth, Dan. 4:22
An everlasting d., Dan. 4:34; 7:14
Given Him d. and glory, Dan. 7:14
Princes of Gentiles exercise d., Mt. 20:25
Death no more d., Rom. 6:9
Sin not have d. over you, Rom. 6:14
D. forever, 1 Pet. 4:11; Rev.1:6
Dominions (2), Dan. 7:27; Col.1:16
Done (565). D. great things, Ps.106:21; 126:3; Joel 2:20
D. under the sun, Eccl.1:14; 4:1; 9:3
D. many wonderful things, Mt. 7:22
D. mighty works, Mt.11:20
D. all things well, Mk. 7:37
D. unto edifying, 1 Cor.14:26
D. decently, in order, 1 Cor.14:40
D. away in Christ (the law), 2 Cor. 3
D. despite to the Spirit of, Heb.10:29
Door (186). D. of the ark, Gen. 6:16
D. posts of the houses, Ex.12:7,22
D. of the tabernacle, Ex. 29:4,11,42; 33:9-10; Lev. 3:2; 4:4-7; Num. 3:25
D. of temple, 1 Ki. 6:33; Ez. 8:16
D. of my lips, Ps.141:3
D. of sepulchre, Mt. 27:60; Mk.15:46
D. of the sheep, Jn.10:1-2,7,9
D. of faith, Acts 14:27
D. of utterance, Col. 4:3
D. of heart, Rev. 3:20
D. of mercy to Gentiles, v 216-1*; o 509-1*
Oriental d., y 11-3*
Doorkeeper (1), Ps. 84:10
Doorkeepers (2), 1 Chr.15:23-24
Doors (67). D. of house of Lord, 1 Sam. 3:15; 1 Ki. 6:31-34; 7:50
D. of heaven, Ps. 78:23; Rev. 4:1
D. of my mouth, Mic. 7:5
Everlasting d., Ps. 24:7-9
Swinging d., 1255
Dophkah (2), a place, Num. 33:12-13
Dor (7), a place, Josh.11:2; 12:23; 17:11; Judg.1:27; 1 Ki. 4:11; 1 Chr. 7:29
Dorcas (2), a gazelle, Acts 9:36,39
Dost (56). d. thou not govern, 1 Ki. 21:7
D. thou retain integrity, Job 2:9
D. dwell among scorpions, Ez. 2:6
D. not hou fear god, Lk. 23:40d
D. Thou wash my feet, Jn. 13:6
D thou steal, commit adultery, and commit sacrilege, Rom. 2:21-22
Dote (1), Jer. 50:36
Doted (6), to be weakminded; be foolishly fond, Ez. 23:5-20
Doth (203). God d. know, Gen. 3:5
D. sanctify you, Ex. 31:13
God d. talk with man, Dt. 5:24
Six things d. the Lord hate, Pr. 6:16
My soul d. magnify the Lord, Lk.1:46
D. God take care for oxen, 1 Cor. 9:9
D. not nature teach, 1 Cor.11:14
D. not behave unseemly, 1 Cor.13:5
Mystery iniquity d. already, 2 Th. 2:7
Wax old as d. garment, Heb.1:11
Sin d. so easily beset us, Heb.12:1
Born of God d. not commit, 1 Jn. 3:9
Dothan (3), a place, Gen. 37:17; 2 Ki. 6:13
Doting (1), to harp upon, 1 Tim. 6:4
Double (26). Restore d., Ex. 22:4,7,9
D. portion of Spirit, 2 Ki. 2:9
D. heart, 1 Chr.12:33; Ps.12:2
D. destruction, Jer.17:18
D. honor for elders, 1 Tim. 5:17
Doubled (4), Gen. 41:32; Ex. 28:16; 39:9; Ez. 21:14
Doubletongued (1), 1 Tim. 3:8
Doubt (13). Defined, s 28-1*; p-s 455-1*
Life hang in d., Dt. 28:66
No d. ye are the people, Job 12:2
If ye have faith, and d. not, Mt. 21:21
Shall not d. in his heart, Mk.11:23
Doubted (4), Mt. 28:17; Acts 5:24; 10:17; 25:20
Doubteth (1), Rom.14:23
Doubtful (2), Lk.12:29; Rom.14:1
D. mind, 12 heathen practices forbidden, d 130-2*
Doubting (4), Jn.13:22; Acts 10:20; 11:12; 1 Tim. 2:8
Doubtless (7), Num.14:30; 2 Sam. 5:19; Ps. 126:6; Isa. 63:16; 1 Cor. 9:2; 2 Cor.12:1; Phil. 3:8
Doubts (2), Dan. 5:12,16
Dough (8), Ex.12:34,29; Num.15:20-21; Neh.10:37; Jer. 7:18; Ez. 44:30; Hos. 7:4
Dove (18). Sent forth a d., Gen. 8:8-12
That I had wings of d., Pr. 55:6
Wings of a d., covered with, Ps. 68:13
My love, my d., Song 2:14; 5:2; 6:9
I did mourn as a d., Isa. 38:14
Ephraim like a silly d., Hos. 7:11
Spirit descending like a d., Mt. 3:16; Mk.1:10; Lk. 3:22; Jn.1:32
Dove's (1), 2 Ki. 6:25
Doves (10), Song 5:12; Isa. 59:11; 60:8; Ez. 7:16; Nah. 2:7; Mt.10:16; 21:12; Mk.11:15; Jn. 2:14-16
Doves' (2) eyes, Song 1:15; 4:1
Down (1,121). Lord came d., Gen.11:5-7
I (God) will go down, see, Gen.18:21
Walking up and d. in it, Job 1:7; 2:2
Lord looked d. from heaven, Ps.14:2
He shall come d. like rain, Ps. 72:6
Leopard lie d. with kid, Isa.11:6
Brought d. to hell, Mt.11:23
I came d. from heaven, Jn. 6:38
I lay d. My life, Jn.10:15-18
Turned world upside d., Acts 17:6
Pulling d. of strongholds, 2 Cor.10:4
Casting d. imaginations, 2 Cor.10:5
Broken d. middle wall of, Eph. 2:14
Holy Ghost sent d. from, 1 Pet. 1:12
Cast d. to hell, 2 Pet. 2:4
Downfall. See Lot, Saul, David, Judas, etc. for steps leading to downfall
Downsitting (1), Ps.139:2
Downward (5), 2 Ki.19:30; Eccl. 3:21; Isa. 37:31; Ez.1:27; 8:2
Dowry (4), Gen. 30:20; 34:12; Ex. 22:17; 1 Sam. 18:25. See 6 kinds, t 49-3
Drag (2), Hab.1:15-16
Dragging (1), Jn. 21:8
Dragon (19). D. well, Neh. 2:13
Lion, d. shalt thou trample, Ps. 91:13
Slay d. that is in the sea, Isa. 27:1
Wounded the d., Isa. 51:9
Great red d., Rev. 12:3-17; 13:2-4, 11; 16:13; 20:2
Dragons (16). A brother to d., Job 30:29
Breakest the heads of d., Ps. 74:13
Shall be habitation of d., Isa. 34:13; 35:7; Jer. 9:11; 10:22; 49:33; 51:37
Make a wailing like a d., Mic.1:8
Drams (6), Persian coins; in value each one equal to $5.28 (1 Chr. 29:7; Ezra 2:69; 8:27; Neh. 7:70-72). See ***Daric***
Drank (19). D. wine, Gen. 9:21; 27:25; 43:34; Dt. 32:38; Dan.1:8; 5:1-4
D. water, Gen. 24:46; Num. 20:11; 1 Ki.13:19; 17:6
Did eat, d., married, Lk.17:27-28
D. of that spiritual Rock, 1 Cor.10:4
Draught (5), closet; sink; privy, 2 Ki.10:27; Mt. 15:17; Mk. 7:19; Lk. 5:4,9
Drave (13), drove, Ex.14:25; Josh.16:10; 24:12, 18; Judg.1:19; 6:9; 1 Sam.30:20; 2 Sam. 6:3; 2 Ki.16:6; 17:21; 1 Chr. 13:7; Acts 7:45; 18:16
Draw (75). D. water, Gen. 24:11-13,19,20, 43,44; Jn. 4:7,11,15
D. near, Ex. 3:5; 1 Sam.14:36,38

D. water from wells salvation, Isa.12:3
D. all men unto Me, Jn.12:32
D. away disciples, Acts 20:30
By which d. nigh unto God, Heb. 7:19
Let us d. near with a true, Heb.10:22
If any man d. back, Heb.10:38
Not of them who d. back, Heb.10:39
D. nigh to God, He will, Jas. 4:8
Drawer (1) of water, Dt. 29:11
Drawers (3) of water, Josh. 9:21-27
Draweth (12), Dt. 25:11; Judg.19:9; Job 24:22; 33:22; Ps.10:9; 88:3; Isa. 26:17; Ez. 7:12; Mt.15:8; Lk. 21:8,28; Jas. 5:8
Drawing (2), Judg. 5:11; Jn. 6:19
Drawn (28). D. sword of God, Num. 22:23,31; Josh. 5:13; 1 Chr. 21:16
D. away from God, Dt. 30:17
D. sword of the wicked, Ps. 37:14
D. unto death, Pr. 24:11
D. away of own lust and, Jas.1:14
Dread (9), Gen. 9:2; Ex.15:16; Dt.1:29; 2:25; 11:25; 1 Chr. 22:13; Job 13:11,21; Isa. 8:13
Dreadful (9), Gen. 28:17; Job 15:21; Ez.1:18; Dan. 7:7,19; 9:4; Hab.1:7; Mal.1:14; 4:5
Dream (74), Gen. 20:3-6; 31:10-11,24; 37:5-10; 40:5-9,16; 41:7-32; Judg. 7:13-15; Dan. 2:3-45; 4:5-19; 7:1
Will speak to him in a d., Num.12:6
Lord appeared to Solomon in, 1 Ki. 3
God speaks in a d., vision, Job 33
Like them that d., Ps. 73:20; 126:1
A d. cometh through a, Eccl. 5:3
Shall be as a d., Ps. 73:20; Isa. 29:7
Let him tell a d., Jer. 23:28
Old men d. dreams, Joel 2:28; Acts 2:17
Lord appeared in a d., Mt.1:20; 2:13,19
Being warned by d., Mt. 2:12,22
Suffered because of a d., Mt. 27:19
Dreamed (20). See 34 dreams, m 1452-1
Dreamer (4), Gen. 37:19; Dt.13:1-5
Dreamers (2), Jer. 27:9; Jude 8
14 d. of Scripture, c 27-1
False d. warned against, Dt.13:1-5
True d. used of God, Gen. 37:5-10; Dan. 2:3-45; 4:5-19; 7:1; Mt.1:20; 2:12
Dreameth (2), Isa. 29:8
Dreams (21). 34 in Scripture, g 1446-1; m 1452-1
6 d. in N.T., g 2-1*
Hated him because of his d., Gen. 37:8,20
Interpreted our d., Gen. 41:12; 42:9
Dreamer of d., Dt.13:1,3,5
Answered him not by d., 1 Sam. 28:6,15
Scarest me with d., Job 7:14
Divers vanities in many d., Eccl. 5:7
Forget My name by their d., Jer. 23:27
Prophesy false d., Jer. 23:32; Zech.10:2
Hearken not to your d., Jer. 29:8
Understanding in visions and d., Dan.1:17; 5:12
Old men dream d., Joel 2:28; Acts 2:17
Dregs (3), Ps. 75:8; Isa. 51:17,22
Dress (9), Gen. 2:15; 18:7; Dt. 28:39; 2 Sam.12:4; 13:5,7; 1 Ki.17:12; 18:23-25
Dressed (7), Gen.18:8; Lev. 7:9; 1 Sam. 25:18; 2 Sam.12:4; 19:24; 1 Ki.18:26; Heb. 6:7
Dresser (1), Lk.13:7
Dressers (1), 2 Chr. 26:10
Dresseth (1), Ex. 30:7
Drew (84). D. near, Gen.18:23
D. water, Gen. 24:25
D. and lifted up, Gen. 37:28; Jer. 38:13
D. back his hand, Gen. 38:29
D. nigh to death, Gen. 47:29; 1 Ki. 2:1
D. him out of the water, Ex. 2:10
D. sword, Judg. 8:10; 20:2,15,17,25
D. off the shoe, Ruth 4:8
D. near to battle, 1 Sam. 7:10
D. bows, 1 Ki. 22:34; 2 Chr.14:8
D. the third part of stars, Rev.12:4
Drewest (1), Lam. 3:57
Dried (39). D. up waters, Gen. 8:7-14
D. ears of corn, Lev. 2:14
D. grapes, Num. 6:3
D. soul, Num.11:6
D. up Red Sea, Josh. 2:10; Ps.106:9
D.strength, Ps. 22:15
D. throat, Ps. 69:3
D. vines, fig trees, Joel 1:12; Mk.11:20
D. up arm, Zech.11:17
D. up Euphrates, Rev.16:12
Driedst (1), Ps. 74:15
Drieth (3), Job 14:11; Pr.17:22; Nah.1:4
Drink (369). First d. offering, e 50-1
Bible facts about d., 247; d 310-1
D. offerings of the law, e 313-3
Make father d. wine, Gen.19:32-35
Rebekah offers d. to Eliezer, Gen. 24
Could not d. of water, Ex. 7:18-24; 15:23
Saw God, did eat, d., Ex. 24:11
D. offering, Ex. 29:40-41; Num.15:5-10; 28:7-31; 29:6-39
Sat down to eat and d., Ex. 32:6
D. bitter water, Num. 5:24-27
Neither did eat bread nor d. water, Dt. 9:9,18; Esther 4:16
D. waters from own cistern, Pr. 5:15
Strong d. is raging, Pr. 20:1
Give d. a cup of cold water, Mt.10:42
D. the cup I shall d., Mt. 20:22-23
D. it new with you in the kingdom, Mt. 26:29; Mk.14:25; Lk. 22:18,30
Eat, d., and be merry, Lk.12:19
Give me to d., Jn. 4:7,10
D. His blood, Jn. 6:53,55
Let him come to Me and d., Jn. 7:37
Kingdom not meat, d., Rom.14:17
D. same spiritual d., 1 Cor.10:4
Cannot d. cup of Lord, 1 Cor.10:21
Eat or d., do all in name, 1 Cor.10:31
As oft as ye d. it, 1 Cor.11:25
D. this cup unworthy, 1 Cor.10:29
D. into one Spirit, 1 Cor.12:13
Let us eat and d., for, 1 Cor.15:32
Let no man judge you in d., Col. 2:16
D. no longer water, 1 Tim. 5:23
Make all nations d., Rev.14:8
D. of wine of wrath, Rev.14:10
Given them blood to d., Rev.16:6
Drinkers (1), Joel 1:5
Drinketh (17). Earth d. water of rain from heaven, Dt.11:11; Heb. 6:7
Poison d. up my spirit, Job 6:4
Man d. iniquity like water, Job 15:16
Job d. scorning like water, Job 34:7
Behemoth d. up a river, Job 40:23
D. My blood hath eternal life, Jn. 6:54
Drinking (21). Eating, d. and dancing, 1 Sam. 30:16; 1 Ki. 4:20
D. himself drunk, 1 Ki.16:9; 20:16
John neither eating nor d., Mt.11:18
Son of man eating and d., Mt.11:19
Eating, d., and marrying, Mt. 24:38
Drinks (1), Heb. 9:10
Drive (57). Little by little I will d. them, Ex. 23:28-30; 33:2; 34:11; Num. 22:6, 11; 33:52-55; Dt. 4:38; 9:3-5; 11:23
God will no more d. out, Josh. 23:13; Judg. 2:3,21; 11:24
Could not d. them out, Josh.15:63; 17:12; Judg. 1:19-33
Rod of correction will d. it, Pr. 22:15
Driven (49). D. me out this day, Gen. 4:14
Places whither I have d. them, Dt. 30:1; Jer. 8:3; 16:15; 23:2-8; 29:14-18; 32:37; 40:12; 43:5; 46:28; Ez. 34:16; Dan. 9:7; Mic. 4:6; Zeph. 3:19
Jordan was d. back, Ps.114:3-5
He was d. from men, Dan. 4:33
D. of the devil into the, Lk. 8:29
Driver (2), 1 Ki. 22:34; Job 39:7
Driveth (4), 2 Ki. 9:20; Ps.1:4; Pr. 25:23; Mk.1:12
Driving (3), Judg. 2:23; 2 Ki. 9:20; 1 Chr.17:21
Dromedaries (3), swift camels, 1 Ki. 4:28; Esther 8:10; Isa. 60:6. See 1259
Dromedary (1), Jer. 2:23
Drop (15). My doctrine shall d., Dt. 32:2
Thy paths d. fatness, Ps. 65:11
Clouds d. dew, Job 36:28; Pr. 3:20
Nations but in d. in a bucket, Isa. 40:15
Dropped (6), Judg. 5:4; 1 Sam. 14:26; 2 Sam. 21:10; Job 29:22; Ps. 68:8; Song 5:5
Dropping (3), Pr.19:13; 27:15; Song 5:13
Drops (4), Job 36:27; 38:28; Song 5:2; Lk. 22:44
Dropsy (1), a disease, Lk.14:2
Dross (8), Ps.119:119; Pr. 25:4; 26:23; Isa. 1:22,25; Ez. 22:18-19
Drought (10), Gen. 31:40; Dt. 8:15; Job 24:19; Ps. 32:4; Isa. 58:11; Jer. 2:6; 17:8; 50:38; Hos. 13:5; Hag.1:11
Drove (11), Gen. 3:24; 15:11; 32:16; 33:8; Ex.2:17; Num.21:32; Josh.15:14; 1 Chr. 8:13; Ps. 34, title; Hab. 3:6; Jn. 2:15
Droves (1), Gen. 32:19
Drown (2), Song 8:7; 1 Tim. 6:9
Drowned (5), Ex.15:4; Amos 8:8; 9:5; Matt. 18:6; Heb. 11:29
Drowsiness (1), Pr. 23:21
Drunk (30). D. with blood, Dt. 32:42; Jer. 46:10
D. on Lord's fury, Isa. 51:17; 63:6
D. with wine, Eph. 5:18
D. with wineof her fornication, Rev.17:2
D. of the wine of the wrath of her fornication, Rev.18:3
Drunkard (5), Dt. 21:20; Pr. 23:21; 26:9; Isa. 24:20; 1 Cor. 5:11
Drunkards (6), Ps. 69:12; Isa. 28:1-3; Joel 1:5; Nah.1:10; 1 Cor. 6:10
6 curses of, j 1096-1
7 characteristics of, 1110
Drunken (33). He drank wine, and was d., Gen. 9:21; 1 Sam. 25:36
Stagger like a d. man, Job 12:25; Ps.107:27; Isa.19:14
D. with blood of saints, Rev.17:6
Drunkenness (7), Dt. 29:19; Eccl.10:17; Jer.13:13; Ez. 23:33; Lk. 21:34; Rom. 13:13; Gal. 5:21

8 Examples of Drunkenness:

1 Noah (Gen. 9:21)
2 Lot (Gen.19:33)
3 Nabal (1 Sam. 25:36)
4 Uriah (2 Sam.11:13)
5 Elah (1 Ki.16:9)
6 Ben-hadad and allied kings (1 Ki. 20:16)
7 Ahasuerus (Esther 1:10-11)
8 Belshazzar (Dan. 5:1-6)

3 Examples—Falsely Accused:

1 Hannah (1 Sam.1:12-16)
2 Jesus (Mt.11:19)
3 The apostles (Acts 2:13-15)

Drusilla (1), wife of Felix, Acts 24:24
Dry (71). Let d. land appear, Gen.1:9
Called d. land earth, Gen.1:10
Walked in d. land through Red Sea (Ex.14:16-29; 15:19; Neh. 9:11; Ps. 66:6; Heb.11:29), and Jordan (Josh. 3:17; 4:18,22; 2 Ki. 2:8)
D. upon the fleece, Judg. 6:37-40
His hands formed d. land, Ps. 95:5
D. ground into watersprings, Ps.107:35; Isa. 32:2; 41:18; 44:3
Walketh through d. places, Mt.12:43
Dryshod (1), Isa.11:15
Due (31). Rain in d. season, Lev. 26:4; Dt. 11:14
Give glory d. Him, 1 Chr.16:29; Ps. 29:2; 96:8
Meat in d. season, Ps.104:27; 145:15; Mt. 24:45
A word spoken in d. season, Pr.15:23
In d. time Christ died for, Rom. 5:6
Render wife d. benevolence, 1 Cor. 7:3
As one born out of d. time, 1 Cor.15:8
In d. season we shall reap, Gal. 6:9
Testified to all in d. time, 1 Tim. 2:6
Exalt you in d. time, 1 Pet. 5:6
Dues (1), Rom.13:7
Duets, two, c 456-3
Duke (43). Defined, o 52-1; Gen. 36:15-43; 1 Chr.1:51-54
Dukes (15). 30 d. of Edom, Gen.36:15-43; Ex.15:15; Josh.13:21; 1 Chr.1:51-54
14 d. of Edom, o 52-1
7 d. of Seir, d 52-2
11 d. of Edom, c 53-1
Dulcimer (3), a musical instrument, Dan. 3:5,10,15
Heb. 5:11
Dumah (4), silence. A man, Gen. 25:14; 1 Chr.1:30. A city, Josh.15:52; Isa. 21:11
Dumb (29). I was a d. man, Ps. 38:13; 39:2,9; Dan.10:15
Tongue of the d. shall sing, Isa. 35:6
Sheep before shearers is d., Isa. 53:7
They are all d. dogs, Isa. 56:10
Thou shalt be d., Ez. 3:26; 24:27
D. idols, Hab. 2:18-19; 1 Cor.12:2
D. man, Mt. 9:32-33; 12:22; 15:30-31; Mk. 7:37; 9:17,25; Lk.1:20; 11:14
D. ass speaking with man's, 2 Pet. 2:16
Dung (28). D. gate, a 824-1
D. as fertilizer and fuel, a 824-1
D. used figuratively, a 824-1
D. of sacrifices, Ex. 29:14; Lev. 4:11; 8:17; 16:27; Num.19:5
Eat own d., 2 Ki.18:27; Isa. 36:12
Used for fuel, Ez. 4:12-15
Dig about it, and d. it, Lk.13:8
Count them but d., Phil. 3:8
Dungeon (13), Gen. 40:15; 41:14; Ex.12:29; Jer. 37:16; 38:6-13; Lam. 3:53-55
Dunghill (7), 1 Sam. 2:8; Ezra 6:11; Ps.113:7; Isa. 25:10; Dan. 2:5; 3:29; Lk.14:35
Dunghills (1), Lam. 4:5
Dura (1), a plain in Babylon, Dan. 3:1
Durable (2), Pr. 8:18; Isa. 23:18
Dureth (1), Mt.13:21
Durst (9), dare, Esther 7:5; Job 32:6; Mt. 22:46; Mk.12:34; Lk. 20:40; Jn. 21:12; Acts 5:13; 7:32; Jude 9
Dust (108). Defined, z 3-2
God formed man of d., Gen. 2:7
D. shalt thou eat all, Gen. 3:14
Seed as d. of the earth, Gen.13:16; 28:14; 2 Chr.1:9
Repent in d. and ashes, Job 42:6
Remembereth we are d., Ps.103:14
All of D., return to d., Eccl. 3:20
Speech out of d., Isa. 29:4
Many that sleep in d. shall, Dan.12:2
Clouds are d. of His feet, Nah.1:3
Shake off d. of your feet, Mt.10:14; Mk. 6:11; Lk. 9:5; 10:11; Acts 13:51
Duties (1), Ez.18:11
Duty (8), Ex. 21:10; Dt. 25:5-7; 2 Chr. 8:14; Ezra 3:4; Eccl.12:13; Lk.17:10; Rom. 15:27
Dwarf (1), Lev. 21:20
Dwell (338). D. in tents, Gen. 4:20; 9:27
That I may d. among Israel, Ex. 25:8; 29:45-46; 1 Ki. 6:13; Ez. 43:7-9
D. in booths, Lev. 23:42-43
D. in house of the Lord, Ps. 23:6; 27:4
D. corner of housetop, Pr. 21:9; 25:24
Wolf d. with lamb, Isa.11:6
Let Mine outcast d. in thee, Isa.16:4
Spirit of God d. in you, Rom. 8:9
Christ may d. in your hearts, Eph. 3:17
In Him should all fulness d., Col.1:19
Word of Christ d. in you, Col. 3:16
Know that we d. in Him, 1 Jn. 4:13
Heavens and ye that d. in them, Rev.12:12; 13:6
He will d. with them, Rev. 21:3
Dwelled (6), Gen.13:7,12; 20:1; Ruth 1:4; 1 Sam. 12:11
Dwellers (3), Isa.18:3; Acts 1:19; 2:9
Dwellest (19). D. between cherubims, 2 Ki.19:15; Ps. 80:1; Isa. 37:16
D. in the heavens, Ps.123:1
D. in the gardens, Song 8:13
D. in Zion, Isa.10:24
D. carelessly, Isa. 47:8
D. in clefts of rock, Jer. 49:16; Oba. 3
D. upon many waters, Jer. 51:13
Dwelleth (58). D. between cherubims, 1 Sam. 4:4; 2 Sam. 6:2; 1 Chr.13:6
D. in Zion, Ps. 9:11; Isa. 8:18
D. in secret place of the, Ps. 91:1
D. on high, Ps.113:5
D. in Me, I in Him, Jn. 6:56
D. in you, shall be in, Jn.14:17
D. not in temples, Acts 7:48; 17:24
Sin that d. in me, Rom. 7:17-20
His Spirit that d. in you, Rom. 8:11
Spirit of God d. in you, 1 Cor. 3:16

Holy Ghost which d. in us, 2 Tim.1:14
New earth wherein d. righteousness, 2 Pet. 3:13; Rev. 21:1-7; 22:3
How d. love of God in him, 1 Jn. 3:17
God d. in us, and His love, 1 Jn. 4:12
He that d. in love d. in God, 1 Jn. 4:16
Dwelling (52). D. in heaven, 1 Ki.8:30,39, 43,49; 2 Chr. 6:30
D. places to all generations, Ps. 49:11
D. place in Zion, Ps. 76:2; Joel 3:17
Any plague come nigh thy d., Ps. 91:10
D. in light which no man, 1 Tim. 6:16
D. in tabernacle with Isaac, Heb.11:9
Dwellingplace (3), Num. 24:21; Jer. 51:37; 1 Cor. 4:11
Dwellingplaces (5), Jer. 30:18; 51:30; Ez. 6:6; 37:23; Hab.1:6
Dwellings (17). Israel had light in their d., Ex. 10:23
Wickedness is in their d., Ps. 55:15
Sure d., and quiet resting, Isa. 32:18
Dwelt (227). D. in land of Nod, Gen. 4:16
D. in a cave, Gen.19:30
D. in the wilderness, Gen. 21:20-21
D. in the college, 2 Ki. 22:14
D. as king in the army, Job 29:25
D. in city called Nazareth, Mt. 2:23
D. in Capernaum, Mt. 4:13
D. among us, and we beheld, Jn.1:14
D. first in thy grandmother, 2 Tim.1:5
Dyed (7), Ex. 25:5; 26:14; 35:7; 36:19; 39:34; Isa. 63:1; Ez. 23:15
Dying (6), Num.17:13; Mk.12:20; Lk. 8:42; 2 Cor. 4:10; 6:9; Heb.11:21
7 regrets of a d. man, 1252

E

Each (51). E. man his dream, Gen. 40:5
Six fingers on e. hand, 1 Chr. 20:6
Seraphims: e. had six wings, Isa. 6:2
Tongues of fire sat on e. one, Acts 2:3
Eagle (23). 3 traits of, k 388-1
Unclean food, Lev.11:13-18; Dt.14:12-17
Swiftbird, Dt. 28:49; Job 9:26
Cherubim have face of, Ez.1:10; 10:14
Cp. Rev. 4:7
Eagle's (2), Ps.103:5; Dan. 7:4
Eagles (7), 2 Sam.1:23; Pr. 30:17; Isa. 40:31; Jer. 4:13; Lam. 4:19; Mt. 24:28; Lk. 17:37
E. at Armageddon, b 47-3*
4 proofs saints not e., 161*
Eagles' (2), Ex. 19:4; Dan. 4:33
Ear (120), 184; a 511-3
Give e. to commandments, Ex.15:26
Bore e. through with an, Ex. 21:6
Upon tip of right ear, Ex. 29:20; Lev. 8:23-24; 14:14-28
Give e. to My words, Ps. 5:1
Incline thine e. unto Me, Ps.17:6; 45:10
Give e. to my prayer, Ps. 55:1
Lord God opened Mine e., Isa. 50:4-5
E. of wheat, Mk. 4:28
Cut off his e., Mk.14:47; Lk. 22:50; Jn.18:10,26
Touched c. and healed him, Lk. 22:51
Nor e. heard, neither entered, 1 Cor. 2:9
If the e. shall say, 1 Cor.12:16
He that hath an ear, let him hear, Rev.2:7, 11,17,29; 3:6,13,22; 13:9
Eared (1), plowed, Dt. 21:4
Earing (2), plowing, Gen. 45:6; Ex. 34:21
Early (86). E. in the morning (34 times), Gen.19:27; 20:8; 21:14; 22:3; etc.
E. on morrow, Judg. 6:38; 1 Sam. 5:4
E. rising, Jer. 7:13; 25; 11:7; 25:3-4; 26:5; 29:19; 32:33; 35:14-15; 44:4
E. will I seek Thee, Ps. 63:1
E. and latter rain, Jas. 5:7
Earnest (8). E. expectation, Rom. 8:19; Phil.1:20
E. of the Spirit, 2 Cor.1:22; 5:5
E. of inheritance, j 348-1; Eph.1:14
Give the more e. heed to, Heb. 2:1
Earnestly (16). E. asked, 1 Sam. 20:6,28
E. repaired, Neh. 3:20
E. desireth the shadow, Job 7:2
E. protested, Jer.11:7
E. prayed, Lk. 22:44; Jas. 5:17
E. looked, Lk. 22:56; Acts 3:12; 23:1
E. covet the best gifts, 1 Cor.12:31
E. desiring to be clothed upon, 2 Cor. 5:2
E. contend for the faith once, Jude 3
Earneth (1), Hag.1:6
Earring (5), Gen. 24:22,30,47; Job 42:11; Pr. 25:12
Earrings (12), Gen. 35:4; Ex. 32:2-3; 35:22; Num. 31:50; Judg. 8:24-26; Isa.3:20; Ez.16:12; Hos. 2:13
Kinds of, a 32-1; d 33-1; e 464-1
Used in idolatry, g 50-1
Ears (150). E. to hear, g 19-3*
Earrings in e., Gen. 35:4; Ex. 32:3
E. of corn, Gen. 41:5-27; Ruth 2:2
E. of the people, Ex.11:2; Dt. 32:44
E. of the Lord, Num.11:18; Ps. 34:15; Jas. 5:4; 1 Pet. 3:12
E. to hear, Dt. 29:4
E. shall tingle, 2 Ki. 21:12
E. of the deaf shall be unstopped, Isa. 35:5
E. dull of hearing, Mt.13:15; Acts 28:27
E. opened, Mk. 7:33-35
E. uncircuncised, Acts 7:51
Teachers, having itching e., 2 Tim. 4:3
Turn e. away from the truth, 2 Tim. 4:4
Earth (987). Defined, j 1-1; 76
First sinless career of, g 2-3
E. restored to 2nd habitable state, 77
E. before Gen.1:11 described, 77
Divided into continents, 78; j 709-1
Age of, 78
Facts about, 84
First sinful career, 86
Second sinful career, 86
Made perfect 3 times, 90
Third and eternal sinless career, 90
Foundations of, 1249
8fold judgment on, 1249
Thin curtain around, 1253
Tohu-waste, 1255
Blood of the, 1250
8fold chaos of original e., j 1271-3
6fold application of chaotic e., a 1271-3
Ends of, 1257. Perfection of, 904
Circle of, 1253
Purpose of creation, g 478-2*
Formed by God's hands, g 429-1*
3 periods in history of, f 477-3*
Eternal home of man, c 529-2*
Eternal generations of natural people on e. See ***Generations***
To be changed, not annihilated, h 429-1*
Renovation of, e 291-2*; e 429-2*; f-k 447-1*
Time of renovation, i, n 477-3*
Elements will melt, r 478-1*
To be loosed from bondage, s 478-1*
Works to be destroyed, v 478-1*
Burned up, defined, w 478-1*
Fled away, explained, d-g 527-2*
To be made new, renewed, e 527-2*
12 blessings of new, f 527-2*
To have day and night forever, f 529-3*
History and destiny of, c 921-1
Eternal rulers of, h 921-2
Created above waters, g 1016-1
5 proofs Jer. 4:24 refers to the original earth, 1353
God created e, Gen.1:1
E. became desolate and empty, Gen.1:2
To abide forever, Ps.104:5; Eccl.1:4
Earthen (10), Lev. 6:28; 11:33; 14:5,50; Num. 5:17; 2 Sam.17:28; Jer.19:1; 32:14; Lam. 4:2; 2 Cor. 4:7; r 340-1*
Earthly (5), Jn. 3:12,31; 2 Cor. 5:1; Phil. 3:19; Jas. 3:15
Earthquake (16). Defined, k 14-1*. Lord not in e., 1 Ki.19:11
E. in days of Uzziah, Zech.14:5
E. at crucifixion, Mt. 27:54
E. at resurrection, Mt. 28:2
E. loosed Paul and Silas, Acts 16:26
E. of future tribulation, Rev. 6:12; 8:5; 11:13-19; 16:18
21:11
Manifesting God, m 221-1*
Some by Satan, n 14-1*
6 future, m 221-1*
Earthy (4), 1 Cor.15:47-49
Ease (20). E. thyself abroad, Dt. 23:13
E. my complaint, Job 7:13
Men at e., Job 12:5; 16:12; 21:23; Ps.123:4; Isa. 32:9-11; Jer. 48:11; Amos 6:1; Zech.1:15
Take thine e., eat, Lk.12:19
Eased (2), Job 16:6; 2 Cor. 8:13
Easier (8), Ex.18:22; Mt. 9:5; 19:24; Mk. 2:9; 10:25; Lk. 5:23; 16:17; 18:25
Easily (2), 1 Cor.13:5; Heb.12:1
East (157). E. country, 98
7 uses of the east, 897
E. of Eden, Gen. 3:24; 4:16
People of the e., Gen. 29:1
E. wind, Gen. 41:6,23,27; Ex.10:13; 14:21; Job 15:2; 38:24; Ps. 48:7; 78:26; Isa. 27:8; Jer. 18:17; Ez.17:10; 19:12; 27:26; Hos.12:1; 13:15; Jonah 4:8
Children of the e., Judg. 6:3,33; 7:12; 8:10; 1 Ki. 4:30; Jer. 49:28; Ez. 25:4,10; Zech. 8:7; Mt. 2:1
Star in the e., Mt. 2:2,9
Lightning out of the e., Mt. 24:27
Angel ascending from the e., Rev. 7:2
Kings of the e., Rev.16:12
Easter (1), passover, Acts 12:4; b 238-2*
Eastward (40). E. in Eden, Gen. 2:8
Millennial river running e., Ez. 47:1
Easy (4), Pr.14:6; Mt.11:30; 1 Cor.14:9; Jas. 3:17
Eat (653). Freely e., Gen. 2:16
Thou shalt not e., Gen. 2:17; 3:1-6,17
Blood shall ye not e., Gen. 9:4; Lev. 3:17; 7:26; 17:12-14; 19:26; Acts 15:20,29
God and angels did e., Gen.18:8
Angels did e., Gen.19:3
E. the passover, Ex.12:7-48
E. unleavened bread, Ex.12:15; 13:6
God and men did e. and drink, Ex. 24:11
E., and not be satified, Lev. 26:26
E. flesh of sons, Lev. 26:29
E. clean animals, Lev.11; Dt.14
E. angels' food, Ps. 78:25
E. the bread of wickedness, Pr. 4:17
E. honey, because it is good, Pr. 24:13
E. in temperance, Pr. 25:16
Butter and honey shall He e., Isa. 7:15
Lion e. straw, Isa.11:7; 65:25
E. this roll, Ez. 3:2-3
What shall we e., Mt. 6:31
Take e.; this is My body, Mt. 26:26
Did e. locust and wild honey, Mk.1:6
E. with publicans and sinners, Mk. 2:16
No man e. fruit of thee, Mk.11:14
E. such things set before you, Lk.10:8
Take ease, e., drink, Lk.12:19
Meat to e. ye know not of, Jn. 4:32
Doubteth is damned if he e., Rom.14:23
E. no flesh while world, 1 Cor. 8:13
E. or drink do all to the, 1 Cor.10:31
E. the Lord's supper, 1 Cor.11:23-34
Let us e. and drink for, 1 Cor.15:32
E. of the tree of life, Rev. 2:7
E. of the hidden manna, Rev. 2:17
Take it, and e. it up, Rev.10:9
Eaten (105). E. of the tree, Gen. 3:11,17
Unleavened bread be e. 7 days, Ex.13:7
Unclean things not be e., Lev.11
Sin offering to be e., Lev.10:17
Zeal hath e. Me up, Ps. 69:9; Jn. 2:17
E. ashes like bread, Ps.102:9
Bread e. secret is pleasant, Pr. 23:8
E. the fruit of lies, Hos.10:13
E. of worms and died, Acts 12:23
Broken bread, and e., Acts 20:11
Eater (3), Judg.14:14; Isa. 55:10; Nah. 3:12
Eaters (1), Pr. 23:20
Eatest (3), Gen. 2:17; 1 Sam.1:8; 1 Ki. 21:5
Eateth (56). E. and wipeth mouth, Pr.13:25
E. not the bread of idleness, Pr. 31:27
E. in darkness, Eccl. 5:17
E. your master with publicans, Mt. 9:11; Mk. 2:16; Lk.15:2
E. My flesh, Jn. 6:54,56-57
E. of bread with Me hath lifted, Jn.13:18
Another who is weak e. herbs, Rom.14:2
Not judge him that e., Rom.14:3
Because he e. not of faith, Rom.14:23
E. and drinketh worthily, 1 Cor.11:29
E. and drinketh damnation, 1 Cor.11:29
Eating (27). In next life, s 90-3*
John came neither e., nor drinking, Mt. 11:18-19; Lk. 7:33-34
E. drinking, marrying, Mt. 24:38
E. and drinking such things, Lk.10:7
E. those things that are, 1 Cor. 8:4
In e. everyone taketh, 1 Cor.11:21
Ebal (8), bare. 2 men, d 352-3; Gen. 36:23; 1 Chr.1:22,40. A mountain, Dt.11:29; 27:4,13; Josh. 8:30-33
Ebed (6), slave. 2 men, Judg. 9:26-35; Ezra 8:6
Ebed-melech (6), slave of the king, Jer.38:7-12; 39:16
Ebenezer (3), stone of help, i 505-3; 1 Sam. 4:1; 5:1; 7:12
Eber (13), a shoot. 8 men, i 303-3; Gen.10:21-25; 11:14-17; Num. 24:24; 1 Chr.1:18-25; 8:12; Neh.12:20
Ebiasaph (3), father of gathering, 1 Chr. 6:23,37; 9:19
Ebony (1), a black wood, Ez. 27:15
Ebronah (2), camp of Israel, Num. 33:34-35
Ecclesiastes, book of, 1112-1125
Ed (1), witness, an altar, Josh. 22:34
Edar (1), a tower, Gen. 35:21
Eden (20), delight. 2 men, 2 Ki.19:12; 2 Chr. 29:12; 31:15; Isa. 37:12; Ez. 27:23; Amos 1:5
Garden of E. in the Pre-Adamite world where Lucifer ruled, Ez. 28:13
Garden of E. where Adam ruled, 53; Gen. 2:8-15; 3:23-24; 4:16; Isa. 51:3; Ez.31:9-18; 36:35; Joel 2:3
Edenic covenant, 84
Eder (3), a flock, Josh.15:21; 1 Chr. 23:23; 24:30
Edge (56). Of the sword, Gen. 34:26; Ex. 17:13; Num. 21:24; Heb.11:34
E. of the wilderness, Ex.13:20; Num.33:6
E. of the curtain, Ex. 26:4-10; 36:11-17
E. of the land of Edom, Num. 33:37
E. of sea of Chinnereth, Josh.13:27
Whet the e., Eccl.10:10
Children's teeth set on e., Jer. 31:29-30; Ez. 18:2
Edges (4), Ex. 28:7; 39:4; Judg. 3:16; Rev. 2:12
Edification (4), Rom.15:2; 1 Cor.14:3; 2 Cor.10:8; 13:10
Edified (2), Acts 9:31; 1 Cor.14:17
Edifieth (3), 1 Cor. 8:1; 14:4
Edify (3), Rom.14:19; 1 Cor.10:23; 1 Th. 5:11
Edifying (8), 1 Cor.14:5,12,26; 2 Cor.12:19; Eph. 4:12,16,29; 1 Tim.1:4
Edom (87), red. History of, h-i, 35-2; Gen. 25:30; 32:3; 35:1-43; Num. 20
Future possession of Israel, k 335-1
Protected by God, d-e, 335-3
5 things about, d 1519-1
10 causes of destruction of, l 1519-2
10 reasons for judgment on, k 1414-1
Prophecies of, b 1519-1
Dukes of, Gen. 36:15-43
Kings of, Judg.11:17; 2 Ki. 3:8-26; 1 Chr. 1:43; Ez. 25:14; 32:29
Prophecies of, Ps. 60:8-9; 108:9-10; Isa. 11:14; 63:1; Jer. 49; Ez. 25:12-14; 32:29; Dan.11:41; Joel 3:19; Amos 1:6-11; 2:1; 9:12; Oba. 1-8
Edomite (7), Dt. 23:7; 1 Sam. 21:7; 22:9, 18,22; 1 Ki.11:14; Ps. 52, title
Edomites (13), c 179-4; Gen. 36:9,43; 1 Ki.11:1, 17; 2 Ki. 8:21; 1 Chr.18:12-13; 2 Chr. 21:8-10; 25:14-19; 28:17
Edrei (8), city in Bashan, Num. 21:33; Dt. 3:1,10; Josh.12:4; 13:12,31. A place in So. Canaan, Josh.19:37
Effect (14), None e., Num. 30:8; Ps. 33:10; Mt.15:6; Mk. 7:13; Rom. 4:14; 9:6; 1

No e. and without e., Rom. 3:3; Gal. 5:4
Effected (1), completed, 2 Chr. 7:11
Effectual (6), e 393-3*; 1 Cor.16:9; 2 Cor.1:6; Eph. 3:7; 4:16; Ph'm 6; Jas. 5:16
Effectually (2), Gal. 2:8; 1 Thess. 2:13
Effiminate (1), a catamite—a boy kept for unnatural purposes, 1 Cor. 6:9
Egg (2), Job 6:6; Lk.11:12
Eggs (7), Dt. 22:6; Job 39:14; Isa.10:14; 59:5; Jer.17:11
Eglah (2), heifer, 2 Sam. 3:5; 1 Chr. 3:3
Eglaim (1), city of Moab, Isa.15:8
Eglon (13), circle, King of Moab, Judg. 3:12-17.
City of Canaan, Josh.10:3-5, 23, 34-37; 12:12; 15:39
Egypt (611). In scripture, 1229; Gen.12:10-14; 13:1-10; 37:25-50:26; Ex.1:1–12:51; 1 Ki. 3:1; 8:9-65; 10:28-29
Length of plagues in, c 112-1
Gods of E. judged, i 115-1; f 115-4; g, k 116-1; a 117-1; g 117-3; 173; c 118-1; g 119-1; m 119-2; c 120-1
6 annual feasts of, m 119-2
3 things seen in, k 382-3
10fold desolation of, s 1157-3; 1230
Symbolized by a crocodile. Isa. 51:9; Ez. 29:3
8fold salvation of, 1230
10 acts of God in, 1230
10 examples going to, a 1306-1
6 causes for destruction of, f 1405-1
40 years to be desolate, b 1405-2
First kingdom in the Times of the Gentiles to oppress Israel. See ***Times***
Prophecies of, Isa.11:1-16; 19:1-25; Jer. 16:14-21; 46:2-25; Ez. 30:4-25; Dan. 11:41-45; Joel 3:19; Zech.14:16-21
Egyptian (23), Gen.16:1-3; 21:9; 25:12; 39:1-2; Ex.1:19; 2:11-19; Lev. 24:10; Dt. 23:7; 1 Sam. 30:11; 2 Sam. 23:21; 1 Chr. 2:34; 11:23; Isa.11:15; 19:23; Acts 7:24-28; 21:38
Egyptian's (4), Gen. 39:5; 2 Sam. 23:21; 1 Chr. 11:23
Egyptians (98). Blood sacrifices abomination to, d 116-1
6 things boasted to, t 127-3
3 facts about, o 375-3
Wisdom of, s 226-1*; Acts 7:22
Destroyed in Red sea, Ex.14:4-31; Heb.11:29
Ehi (1), unity, Gen. 46:21
Ehud (10), strong. 2 men, Judg. 3:15-26; 4:1; 1 Chr. 7:10; 8:6
Eight (80). 4 wagons, e. oxen, Num. 7:8
Served Mesopotamia e. years, Judg. 3:8
Abdon judged e. years, Judg.12:14
Jesse had e. sons, 1 Sam.17:12
Adino slew e. hundred men, 2 Sam. 23:8
Josiah was e. years old when, 2 Ki. 22:1
Jehoram reigned e. years, 2 Chr. 21:5
Aeneas paralyzed e. years, Acts 9:33
E. souls saved by water, 1 Pet. 3:20
145 8-Point Outlines:
Commands by angels, f 25-4
Changed countenances, j 44-1
Examples of prosperity, f 56-2
Things true science rejects, 81
Things not to covet, s 135-3
Stonings of Scripture, k 130-2
Commands to Moses, h 133-3
Commands concerning national feasts, 192
Commands concerning property in trust, e 138-1
Commands to Israel, p 139-3
Abilities given by the Spirit, a 164-1
Sacred mountains in Scripture, 172
Acts of God in Exodus, 172; 174
Feasts of Jehovah, 178
Offerings eaten, b 203-3
Accusations against Moses, b 286-3
Things to do diligently, c 344-1
Things not to eat at home, a 354-1
Pagan practices, b 363-3
Things God blots out, 399
Commands concerning backsliding, h Blessings of grace, r 441-3
Sins God will judge, r 441-3
Scientific and biblical facts, 446
Weak things in Judges, a 455-1
Things Samson discovered, 492
Songs of Scripture, 490
Great evils of Saul's curse, d 522-1
Accomplishments of David, a 600-1
Ways to get rid of sin, 663
Blessings of obedience, 663
Warnings against strange women, h 638-1
Titles of the ark, in Chronicles, a 728-1
Reasons to praise God, g 731-1
Purposes in building temple, m 751-2
Human activities end in death, c 855-2
Past blessings, o 918-3
Future blessings, q 919-1
Things God is, b 560-4
Reasons to praise God, p 927-3
Statements of enmity, i 936-1
Proofs river is millennial, d 940-1
Requests of David, d 946-2
Things about enemies, c 959-1
Commands to Israel, e 971-3
Reasons to praise God, j 971-3
Admonitions in Ps. 95, k 982-2
Reasons for admonitions, k 985-3
Reasons to praise God, j 990-1
Reasons for God not to hold His peace, k 995-3
Eternal things, c 997-3
Times to pray, o 1000-1
Beginnings, i 1009-2
Similar points of Ps.135 and 136, a 1017-1
Things that constitute happiness, a 1022-1. Cp. note j, Mt. 5:3
Eternal kingdom facts, i 1022-2
Things God is to His people, 1036
Things God has done, 1038
Results of chastening, 1041
Works of God, 1041; 8 requests of, 1028
Examples of despondency, 1041
Requests of David, 1043
Reasons for admonitions, 1047
Reasons David wrote Ps.119, 1058
Proof David wrote Ps.132, 1059
Acts of captives, 1059
Things that bring life, u 1066-1
Facts about a foolish man, l 1070-1
Fundamental principles of life, l 1084-1
Commands to sons, 1109
Reasons not to respect persons, 1110
Classes at image dedication, c 1450-1
Ingredients of happiness, j 6-1*
Reasons not to worry, s 10-1*
Cases touched by Jesus, h 12-2*
Parables of the kingdom, q 26-1*
Women named in Matthew, b 29-2*
Things confirmed by Moses and Elijah at transfiguration, k 32-1*
Things to obey, f 34-1*
Kinds of servants, e 39-2*
Woes upon the hypocrites, o 45-3*
Original words for repent, 59*
Kinds of binding, 60*
Evil eye pictures, 75-3* (point 10)
Examples of proud being humbled, n 100-1*
Examples of humble being exalted, o 100-1*
Words for Master, l 121-1*
Figurative lamps, k 127-1*
Things not known, l 144-3*
Filled with the Spirit, 160*
Things bragged about, 159*
Divine gifts for men, p 168-1*
Proofs Jn. 8 is genuine, q 180-1*
Examples of hearing sinners, d 184-2*
Truths of resurrection, n 191-1*
Facts about the Father, b 202-1*
Things ministers must be, 211*
Things Christ is, n 218-1*
Great things of the church, c 221-3*
Gifts of the Spirit in Acts, l 222-1*
Things that do not save soul, m 234-1*
Things that cleanse sin, v 262-1*
Reasons for women preachers, e 258-3*
Facts of the gospel, f 279-1*
Commands to Christians, o 299-1*
Sources to controversy, b 299-2*
Ways men are justified, 304*
Results of justification, 304*
Laws in Romans, 305*
Ways to tempt God, h 319-3*
Ways to partake unworthily, 332*
Things God is called, 351*
Gifts of God, 373*
Examples of kneeling in prayer, 374*
Commands for husbands, 374*
Practices of Christians, h 388-2*
Hopes of Christians, 398*
Things not the 2nd advent, 405*
Commands to Timothy, p 419-2*
Reasons for chastening, k 445-3*
Proofs Paul warning Christians, l 446-1*
Facts about Christ, 449*
Facts about Christ, 451*
Things in heaven, 453*
Characteristics of false wisdom, i 458-2*
Characteristics of true wisdom, j 458-3*
Facts about Christ, g 468-1*
Ways to win husbands, h-i 467-3*
Commands to Christians, m 470-1*
Facts about Christ, 471*
Facts about Tartarus, c 475-3*
Blessings of the new birth, p 486-3*
Uses of the word heart, 492*
Proofs demon locusts literal, e 510-1*
Reasons the little book of Rev. 5 and 10 are the same, p 542*
Causes of doom on Babylon, e 523-3*
Mountain kingdoms and Israel, 539*
Proofs beast of the sea a man, 539*
Events between rapture and the revelation (2nd advent) of Christ, 541*
Proofs church now married to Christ, 541*
"Let us not's" of N.T., 546*
"Put away's" of N.T., 546*
"Thou shalt not's" of N.T., 547*
Eight-fold. 27 8-fold outlines:
Prophecy to the serpent, 93
Confession of Israel, f 376-1
Description of God's appearance, c 390-2
Judgment for disobedience, r 441-3
Description of unconquered lands, 446
Purpose of Deborah's song, 490
Plea for Jonathan, e 533-1
Revival under Jehoiada, d 683-1
Charge of David to Solomon, c 739-1
Grief of David, p 908-1
Vow of David, m 922-1
Request of David, a 938-1
Confidence of David, f 948-1
Testimony of the psalmist, j 954-1
Exhortation to praise God, d 954-2
Indictment of judges, p 972-1
Incentive to be righteous, b 1002-1
Vow of David, v 1014-1
Grief of David, 1028
Worth of man, 1029
Deliverance by God, 1041 (See ***16fold Judgment***)
Confidence in God, 1041 (See ***16fold J.***)
Accusation of God, 1041 (See ***16fold J.***)
Prayer for Deliverance, 1041 (***16fold J.***)
Commanded to teach, b 425-1*
Description of Christ, l 501-1*
Eighteen (22). Served Eglon e. years, Judg. 3:14
Vexed Israel e. years, Judg.10:8
Jehoiachin e. years, 2 Ki. 24:8
Spirit of infirmity e. years, Lk.13:11
41 18-point outlines:
Curses of Scripture, 95
Proofs of Pre-Adamite world, 79
Kinds of offerings, d 163-3
Ways holiness used, 174
Introductions of Christ, 176
Contrasts of 2 kingdoms, e 37-1*
Contrasts of judgments, h 50-1*
Facts about God in Mt. 5-7, 59*
Blessings of Christ, t 64-1*
Facts—rich man and Lazarus, 160*
Doctrines of God, t 251-2*
Contrasts of flesh and spirit, 305*
Mysteries of the Bible, 305*
Things ministers are called, 374*
Proofs God can be seen, 389*
Safeguards for Christians, 450*
Definitions of faith, 453*
Things Christians must die to, b 459-2*
Blessings to overcomers, 531*
Facts identifying 2 witnesses, 533*
Kinds of 7 things, 536*
"Take heed's" of the N.T., 547*
Requests of David, g 925-3
Events of last 75 days of this age, 1487
Secrets of long life, f 929-1
Reasons for complaint, f 946-2
Personal vows of David, n 985-3
Statements—God and sailors, m 994-1
Secrets of victory over sin, n 1002-3
Memorials in Scripture, m 1015-3
Facts about Bible mountains, 1043
Things restored by Messiah, 1043
Facts about blessed men, 1045
Facts about Satan's character, 1052
Things about God, 1060
Facts about the slothful, a 1089-1
Commands concerning hearts, g 1095-3
Reasons for unanswered prayer, k 1103-1
Proofs year-day theory wrong, 1477
Parts to interpretation of Dan. 8, 1479
Eighteenth (11). E. year of Jeroboam, 1 Ki.15:1; 2 Chr.13:1
E. year of Jehoshaphat, 2 Ki. 3:1
E. year of Josiah, 2 Ki. 22:3; 23:23; 2 Chr. 34:8; 35:19
E. year of Nebuchadnezzar, Jer. 32:1; 52:29
Eighteen-fold. Praise to God, g 747-3
Prosperity of the wicked, i 962-1
Complaint of Asaph, t 969-3
Life of Saints, 375*
Eighth (39). E. day, Ex. 22:30; Lev. 9:1; 12:3; 14:10,23; 15:14,29; 22:27; 23:36, 39; Num. 6:10; 7:54; 29:35; 1 Ki. 8:66; 2 Chr. 7:9; 29:17; Neh. 8:18; Ez. 43:27; Lk.1:59; Acts 7:8; Phil. 3:5
8 events on e. day, d 207-2
E. month, 1 Ki. 6:38; 1 Ki.12:32-33; 1 Chr. 27:11; Zech.1:1
E. year, 1 Ki.16:29; 2 Ki.15:8; 24:12; 2 Chr. 34:3
E. persons, 2 Pet. 2:5
E. kingdom in times of Gentiles, Rev.17:11
Eightieth (1). 480th year, 1 Ki. 6:1
Eighty (3), Gen. 5:25,26,28
Acts of God, k 967-1
Holy things of Scripture, 1037
Eighty-five Old and New Covenant Contrasts, 351*
Either (41). E. good or bad, Gen. 31:24,29; Num. 24:13
E. in the warp or woof, Lev.13:49-59
E. sun or moon, Dt.17:3
E. great or small, 1 Sam. 20:2; 30:2
E. love or hatred, Eccl. 9:1
E. depth or height, Isa. 7:11
E. hate one and love the other, Mt. 6:24
E. tell or hear some new, Acts 17:21
E. side of the river, Rev. 22:2
Eker (1), root. A Judahite, 1 Chr. 2:27
Ekron (22), migration. City of Philistia, m 450-1; Josh.13:3; 15:11,45-46;19:43; Judg.1:18; 1 Sam. 5:10; 6:16-17; 7:14; 17:52; 2 Ki.1:2-6,16; Jer. 25:20; Amos 1:8; Zeph. 2:4; Zech. 9:5-7
Ekronites (2), Josh.13:3; 1 Sam. 5:10
Eladah (1), God has adorned, 1 Chr. 7:20
Elah (17), an oak. 6 men, Gen. 36:41; 1 Ki. 4:18; 16:6-14; 2 Ki.15:30; 17:1; 18:1,9; 1 Chr.1:52; 4:15; 9:8
A valley, 1 Sam.17;2,19; 21:9
Elam (28), high. 9 men, Gen.10:22; 1 Chr. 1:17; 8:24; 26:3; Ezra 2:7,31; 8:7; 10:2, 26; Neh. 7:12,34; 10:14; 12:42
A country, Gen.14:1,9; Isa.11:11; 21:2; 22:6; Jer. 25:25; 49:34-39; Ez. 32:24

Elamites (2), Ezra 4:9; Acts 2:9
Elasah (2), God has made, Ezra 10:22; Jer. 29:3
Elath (5), city on Red sea, Dt. 2:8; 2 Ki.14:22; 16:6. See ***Eloth***
El-bethel (1), God of Bethel, Gen. 35:7
Eldaah (2), God has called, Gen. 25:4; 1 Chr.1:33
Eldad (2), God loves, Num.11:26-27
Elder (20). E. brother, Gen.10:21; 25:23; 1 Ki. 2:22; Rom. 9:12
  E. son, Gen. 27:42; Lk.15:25
  E. daughter, Gen. 29:16; 1 Sam.18:17
  E. sister, Ez.16:46,61; 23:4
  E. person or of the church, 1 Tim. 5:1
  E. women, 1 Tim. 5:2
  E. of the church, 1 Tim. 5:19; 1 Pet. 5:1,5; 2 Jn. 1; 3 Jn. 1. See El***ders***
Elders (179), rulers. Defined, h 54-1*; g 244-3*; v 411-1*; w 412-1*
  E. of Pharaoh's house, Gen. 50:7
  E. of Israel, Ex. 3:16-18; 12:21; 17:5
  E. of the people, Ex.19:7; Num.11:16,24
  E. of the congregation, Lev. 4:15; Judg. 21:16
  E. of Midian, Num. 22:4,7
  E. of Moab, Num. 22:7
  E. of the city, Dt.19:12; 21:3-6,19-20
  E. of Gilead, Judg.11:7-11
  E. of Jabesh, 1 Sam.11:3
  E. of my people, Ruth 4:4; 1 Sam.15:30
  E. of his house, 2 Sam.12:17
  E. of Judah, 2 Sam.19:11; Ez. 8:1
  E. of the priests, 2 Ki.19:2; Isa. 37:2
  E. of the Jews, Ezra 6:7,14
  E. of every city, Ezra 10:14
  E. of the daughters of Zion, Lam. 2:10
  E. of the people in N.T., Mt. 21:23; 26:3,47; 27:1; Lk. 22:66
  E. of Israel in N.T., Acts 4:8
  E. in every church, Acts 14:23; Tit.1:5
  E. and apostles, Acts 15:2,4,6,22-23
  E. of the church, Acts 20:17; Jas. 5:14
  E. that rule well, 1 Tim. 5:17
  E. of heaven, Rev. 4:4,10; 5:5-14; 7:11,13; 11:16; 14:3; 19:4
  Preaching and business e., j 224-1*
  Qualifications for, 277*
  6 commands to, g 470-1*
  24 e. of Revelation, a 505-2*
  Proof 24 e. represent raptured saints, a 505-2*
  7 Acts of, b 505-3*
  6 statements of, m 514-1
Eldest (14). Gen. 24:2; 27:1,15; 44:12; Num.1:20; 26:5; 1 Sam.17:13,14,28; 2 Ki.3:27; 2 Chr. 22:1; Job 1:13,18; Jn. 8:9
Elead (1), God is witness, 1 Chr. 7:21
Elealeh (5), God has descended. City of Moab, Num. 32:3,37; Isa.15:4; 16:9; Jer. 48:34
Eleasah (4), God has made. 2 men, 1 Chr. 2:39-40; 8:37; 9:43
Eleazar (74), God is helper. 7 men, m 602-1; Ex. 6:23-25; Num. 3:32; 20:26-28; 34:17; Josh. 24:33; 1 Sam. 7:1-2; 2 Sam. 23:9-13; 1 Chr. 11:12; 23:21-22; 24:1-6,28; Ezra 7:5; 8:33; 10:25; Neh.12:42; Mt.1:15
Elect (17). My e. (the Messiah) in whom I delight, Isa. 42:1; 1 Pet. 2:6
  My e. (Israel), inherit it, Isa. 65:9
  My e. long enjoy their work, Isa. 65:22
  Deceive the very e. (Israel), Mt. 24:24; Mk.13:22
  Gather His e. (Israel), Mt. 24:31; Mk.13:27; p 47-1*; n 48-1*
  Avenge His own e., Lk.18:7; Rom. 8:33
  Put on, as the e. of God, Col. 3:12
  E. angels, 1 Tim. 5:21; b 412-1*
  Faith of God's e., Tit.1:1
  E. according to the knowledge, 1 Pet.1:2
  The e. lady, 2 Jn.1,13
  Gentiles are also God's e., k 392-1*
Elected (1), chosen, 1 Pet. 5:13
Election (6), selection; choice, Rom. 9:11; 11:5, 7,28; 1 Th.1:4; 2 Pet.1:10. God purposes to save all who conform to election in the matter. By grace, men who conform will become the elect and be saved, while those who do not will be damned. Cp. Mk.16:15-16; Lk.13: 1-5; Jn. 3:16-18; 1 Tim. 2:4-5; 2 Pet. 3:9; Rev. 22:17. See ***Election***, p. 1259. The choice was first on God's part; and it must be accepted by men for them to receive the benefits and become a part of the elect or chosen ones of God (Jn. 15:16; Eph.1:4; 2:10; 2 Th. 2:13); men must make their calling and election sure as stated in 2 Pet.1:10
Elects, 4 in Scripture, 161*; c 424-1*
Elect's (3), Mt. 24:22; Mk.13:20; 2 Tim. 2:10. The first two scriptures refer to Israel only, as proved in note p, Mt. 24: 22
El-elohe-Israel (1), God, the God of Israel, A term coined by Jacob, Gen. 33: 20
Elements (4), rudiments of Jewish ordinances, g 357-3*; Gal. 4:3,9; and constituent parts of the universe, r 478-1*; 2 Pet. 3:10-12
  7 examples of power over, d 70-1*
Eleph (1), an ox. A place, Josh.18:28
Eleven (24). Moon and e. stars, Gen. 37:9
  E. curtains, Ex. 26:7-8; 36:14-15
  E. days' journey from Horeb, Dt.1:2
  E. years Jehoiakim reigned, 2 Ki. 23:36
  E. years Zedekiah reigned, 2 Ki. 24:18
  E. disciples, Mt. 28:16; Mk.16:14; Lk. 24:9,33; Acts 1:26; 2:14
  E. examples of hanging, j 416-1
  E. admonitions, q 1024-2
Eleventh (20). E. year of Zedekiah, Jer. 1:3; 39:2; 52:5; Ez. 26:1; 30:20
  E. hour, Mt. 20:6,9
Elhanan (4), whom God gave. 2 men, 1 598-3; 2 Sam. 21:19; 23:24; 1 Chr.11: 26; 20:5
Eli (34), mercy of God. A high priest, g 500-1; 1 Sam.1:3-25; 2:11-27; 3:1-16; 4:4-16; 14:3; 1 Ki. 2:27. Part of the cry of Jesus on the cross, Mt. 27:46
Eliab (20), God is father. 6 men, m 526-1
Eliab's (1), 1 Sam.17:28
Eliada (3), God is knowing, 2 Sam. 5:16; 1 Chr. 3:8; 2 Chr.17:17
Eliadah (1), God is knowing, 1 Ki.11:23
Eliah (2), God is Jehovah, 1 Chr. 8:27; Ezra 10:26
Eliahba (2), God does hide, 2 Sam. 23:32; 1 Chr. 11:33
Eliakim (15), God sets up. 4 men, f 1161-3
  10fold exaltation of, e 1161-3
Eliam (2), people of God, n 603-1; 2 Sam. 11:3; 23:34
Elias (30). Gr. form of Elijah, m 78-2*. See ***Elijah***
  E.which was to come, Mt.11:14
  Some say, E., and others, Mt.16:14; Mk. 6:15; 8:28; Lk. 9:8,19; Jn.1:21,25
  Appeared Moses and E., Mt.17:3-12; Mk. 9:4-13; Lk. 9:30-33
  Calleth for E., Mt. 27:47-49; Mk.15:35
  Spirit and power of E., Lk.1:17
  E. was man of like passions, Jas. 5:17
Eliasaph (6), God has added. 2 men, Num.1:14; 2:14; 3:24; 7:42,47; 10:20
Eliashib (17), God restores, 7 men, n 823-1
Eliathah (2), God has come, 1 Chr. 25:4,27
Elidad (1), God has loved, Num. 34:21
Eliel (10), God is God. 10 men, 1 Chr. 5:24; 6:34; 8:20-22; 11:46-47; 12:11; 15:9,11; 2 Chr. 31:13
Elienai (1), looking to God, 1 Chr. 8:20
Eliezer (15), God is help. 11 men, h 31-2; d 31-3; Gen.15:2; Ex.18:4; 1 Chr. 7:8; 15:24; 23:15-17; 26:25; 27:16; 2 Chr. 20:37; Ezra 8:16; 10:18,23,31; Lk. 3:29
Elihoenai (1), looking to Jehovah, Ezra 8:4. See ***Elioenai***
Elihoreph (1), God of harvest, 1 Ki. 4:3
Elihu (11), he is god. 5 men, 1 Sam.1:1; 34:1; 35:1; 36:1
Elijah (69), Jah is God. 2 men, a 651-1
  Sum of life of E. the Tishbite, a 651-1
  14 points of similarity between E. and John the Baptist, a 651-1
  2 commands concerning, d 651-2
  3 times miraculously fed, a-c 651-2
  First to resurrect the dead, a 651-3
  Proposition to Baal worshippers, i 653-1; a-f 653-2
  Fed by an angel, 664
  E. and immortality, 664
  6fold answer of E. to God, 664
  Calling fire from heaven, f 653-3; q 665-2; a 665-3
  63-word prayer brought fire, a 654-1
  Killed prophets of Baal, b 654-1
  Posture in prayer, d 654-1
  Miraculous race, e 654-1
  Flight from Jezebel, h-i 654-2
  Still alive bodily, b 654-3
  Out of God's will, d,f 655-2
  4 commands to, h 655-2
  3 anointings by, p 655-3
  Knew time of translation, j 666-1
  Gave double portion of Spirit, h 667-1
  Translated bodily, m 667-3
  16 miracles of, 708
  Appearance to Christ, k-l 32-1*
  One of 2 witnesses of Rev.11, v 78-3*
  Example of answered prayer, q 461-3*
  Writing of, 2 Chr. 21:12
  To appear again on earth, Mal. 4:5
Elika (1), God is rejector, 2 Sam. 23:25
Elim (6), terebinths. A camp of Israel, Ex. 15:27; 16:1; Num. 33:9-10
Elimelech (4), God is king, Ruth 1:2-3; 2:1-3
Elimelech's (2), Ruth 4:3,9
Elioenai (8), looking to Jehovah. 5 men, 1 Chr. 3:23-24; 4:36; 7:8; 26:3; Ezra 10: 22,27; Neh. 12:41
Eliphal (1), God has judged, 1 Chr.11:35
Eliphalet (2), God of deliverance, 2 Sam. 5:16; 1 Chr.14:7. See ***Eliphelet***
Eliphaz (15), God is dispenser. 2 men, Gen. 36:4-16; 1 Chr.1:35-36; Job 2:11; 4:1; 15:1; 22:1; 42:7-9
Elipheleh (2), God is distinguished, 1 Chr. 15:18,21
Eliphelet (6), God of deliverance. 5 men, 2 Sam. 23:34; 1 Chr. 3:6-8; 9:39; Ezra 8:13; 10:33. See ***Eliphalet***
Eli's (1), 1 Sam. 3:14
Elisabeth (8), God is my oath, Lk.1:5-41
Elisabeth's (1), Lk.1:57
Eliseus (1), Gr. form of Elisha, Lk. 4:27
Elisha (58), God is salvation, 1 Ki.19:16-19; 2 Ki. 2:1-22; 3:11-14; 4:1-38; 5:19; 2 Ki. 2:1-22; 3:11-14; 4:1-38; 5:8-6:32; 7:1; 8:1-14; 9:1; 13:14-21
  Test of, 707
  Head of schools of the prophets, 708
  Instructions to armies, c 669-2
  32 miracles of, 708
  Second one to resurrect dead, c 671-3; d 686-1
  Revealed screts of Syria, a 674-1
  Had an invisible army, c-e 674-1
  Captured army singlehanded, f-j 674-1
Elishah (3), God is salvation, Gen.10:4; 1 Chr.1:7; Ez. 27:7
Elishama (17), God has heard. 7 men, Num.1:10; 2:18; 7:48-53; 10:22; 2 Sam. 5:16; 2 Ki. 25:25; 1 Chr. 2:41; 3:6-8; 7:26; 14:7; 2 Chr.17:8; Jer. 36:12-21; 41:1
Elishaphat (1), God is judge, 2 Chr. 23:1
Elisheba (1), God swears, Ex. 6:23
Elishua (2), God is rich, 2 Sam. 5:15; 1 Chr.14:5
Eliud (2), God my praise, Mt.1:14-15
Elizaphan (4), god is protector, Num. 3:30; 34:25; 1 Chr. 15:8; 2 Chr. 29:13. See ***Elzaphan***
Elizur (5), God is a rock, Num.1:5; 2:10; 7:30,35; 10:18
Elkanah (21), God has possessed. 8 men, b, j 295-1
Ellasar (2), city of Chaldea, Gen.14:1,9
Elmodam (1), God of measure, Lk. 3:28
Elms (1), Hos 4:13
Elnaam (1), God is pleasant, 1 Chr.11:46
Elnathan (7), God given. 2 men, b 811-3
Eloi (2), My God, Mk.15:34
Elon (7), an oak. 3 men, Gen. 26:34; 36:2; 46:14; Num. 26:26; Judg.12:11-12. A town in Dan, Josh.19:43
Elon-beth-hanan (1), town in Dan, perhaps the same a Elon, 1 Ki. 4:9
Elonites (1), Num. 26:26
Eloquent (3), Ex. 4:10; Isa. 3:3; Acts 18:24
Eloth (3), a city of Edom, 1 Ki. 9:26; 2 Chr. 8:17; 8:17; 26:2. See ***Elath***
Elpaal (3), God works, 1 Chr. 8:11-18
Elpalet (2), God is escape, 1 Chr.14:5
  Called Eliphelet, 1 Chr. 3:6
El-paran (1), God of Paran, Gen.14:6
Else (48). None e. beside Him, Dt. 4:35,39; 1 Ki. 8:60; Isa. 45:5-6,14,18,21,22; 46: 9-10; Joel 2:27
  E. make the fruit corrupt, Mt.12:33
  E. believe Me for works, Jn.14:11
  Repent; or e. I will come, Rev. 2:16
Eltekeh (2), city in Dan. Josh.19:44; 21:23
Eltekon (1), city in Judah, Josh.15:59
Eltolad (2), a city, Josh.15:30; 19:4
Elul (1), 6th Jewish month, September, Neh. 6:15
Eluzai (1), God my strength, 1 Chr.12:5
Elymas (1), wise. A sorcerer, Acts 13:8
Elzabad (2), God given. 2 men, 1 Chr.12: 12; 26:7
Elzaphan (2), God is protector, Ex. 6:22; Lev.10:4. See ***Elizaphan***
Embalm (1). How done, k 243-1; Gen. 50:2
Embalmed (3), Gen. 50:2-3,26. See ***Embalm***
Embalming in N.T., k 206-3*
Emboldened (1), 1 Cor. 8:10
Emboldeneth (1), Job 16:3
Embrace (8), 2 Ki. 4:16; Job 24:8; Pr. 4:8; 5:20; Eccl. 3:5; Song 2:6; 8:3; Lam. 4:5; a 256-1*
Embraced (5), Gen. 29:13; 33:4; 48:10; Acts 20:1; Heb.11:13
Embracing (2), Eccl. 3:5; Acts 20:10
Embroider (1), Ex. 28:39
Embroiderer (2), Ex. 35:35; 38:23
Emerald (5), 118; Ex. 28:18; 39:11; Ez. 28:13; Rev. 4:3; 21:19; f 505-1*
Emeralds (1), Ez. 27:16
Emerods (8), g 507-3; Dt. 28:27; 1 Sam. 5:6-12; 6:12; 6:4-5,11,17
Emims (3), a giant race, Gen.14:5; Dt. 2:10-11
Eminent (4), Ez.16:24-39; 17:22
Emmanuel (1), God with us, Mt.1:23. See ***Immanuel***, Isa. 7:14
Emmaus (1). A village, d 156-2*; Lk. 24:13
Emmor (1), Gr. form of Hamor, an ass, Acts 7:16
Emmotionalism, religious, 247
Empire (1), Esther 1:20
Empires. Beginning of, o 14-1
  8 great world e., Rev.17:7-14, notes
  8 mountain kingdoms and Israel, 539*
  Daniel's visions, 1458-1475
Employ (1), Dt. 20:19
Employed (2), 1 Chr. 9:33; Ezra 10:15
Employment (1), Ez. 39:14
Emptied (8), Gen. 24:20; 42:35; 2 Chr. 24: 11; Neh. 5:13; Isa.19:6; 24:3; Jer. 48:11; Nah. 2:2
Emptiers (1), destroyers, Nah. 2:2
Emptiness (1), Isa. 34:11
Empty (38). None appear before Me e., Ex. 23:15; 34:20; Dt.16:16
  Borrow e. vessels, 2 Ki. 4:3
  Sent widows away e., Job 22:9
  North over the e. place, Job 26:7
  Israel is an e. vine, Hos.10:1
  Findeth it e., swept, and, Mt.12:44
  Rich sent e. away, Lk.1:53
  Sent him away e., Mk.12:3; Lk. 20:10
Emulation (1), Rom.11:14

Enabled (1), 1 Tim.1:12
Enam (1), city in Judah, Josh.15:34
Enan (5), a fountain, Num.1:15; 2:29; 7:78, 83; 10:27
Encamp (11), Ex.14:2; Num.1:50; 2:17,27; 3:38; 10:31; 2 Sam.12:28; Job 19:12; Ps. 27:3; Zech. 9:8
Encamped (33), Ex.13:20; 15:27; 18:5; Num. 33:10-46; Josh. 4:19; 5:10; 10:5, 31-34; Judg. 6:4; 9:50; 10:17; 20:19; 1 Sam.11:1; 13:16; 2 Sam.11:11; 1 Ki. 16:15-16; 1 Chr.11:15; 2 Chr. 32:1
Encampeth (2), Ps. 34:7; 53:5
Encamping (1), Ex.14:9
Enchanter (1), Dt.18:10
Enchanters (1), Jer. 27:9
Enchantment (3), Lev.19:26; Num. 23:23; Eccl. 10:11
Enchantments (10), Ex. 7:11,22; 8:7,18; Num. 24:1; 2 Ki.17:17; 21:6; 2 Chr. 33:6; Isa. 47:9, 12; b 130-1*. Of Balaam, 329
Encountered (1), Acts 17:18
Encourage (4), Dt.1:38; 3:28; 2 Sam.11:25; Ps. 64:5
Encouraged (5), Judg. 20:22; 1 Sam. 30:6; 2 Chr. 31:4; 2 Chr. 35:2; Isa. 41:7
End (307). E. of all flesh, Gen. 6:13
Latter e. of Job, Job 42:12
Making many books no e., Eccl.12:12
E. of the world, Ps.19:4; Isa. 62:11; Mt.13:39-40,49; 24:3; 28:20; Heb. 9:26
E. of heaven, Ps.19:4; Isa.13:5
E. of the earth, Isa. 5:26; 42:10; 48:20; 49:6; Dan. 4:11,22
E. from the beginning, Isa. 46:10
E. of all nations, Jer. 30:11; 46:28
E. of sins, Dan. 9:24
E. time, Dan. 8:17; 11:35,40; 12:4,9
E. of these things is death, Rom. 6:21
E. everlasting life, Rom. 6:22
E. of the law, Rom.10:4
E. of sin and death, 1 Cor.15:24
E. is destruction, Phil. 3:18
E. of their conversation, Heb.13:7
E. of the Lord, Jas. 5:11
E. of your faith, 1 Pet.1:9
E. of all things, 1 Pet. 4:7
E. according to works, 2 Cor.11:15
Whose e. is to be burned, Heb. 6:8
E. of the commandment, 1 Tim.1:5
World without e., Eph. 3:21
Hope firm unto the e., Heb. 3:6
Confidence stedfast to e., Heb. 3:14
Full assurance of hope to e., Heb. 6:11
Latter e. worse than beginning, 2 Pet. 2:20
Keep My works to the e., Rev. 2:26
Beginning and the e., Rev. 21:6; 22:13
E. of the age, defined, a 47-1*
The e., 332*; 471*; q 519-2*
5 things must do to the e., c 431-3*
Endamage (1), Ezra 4:13
Endanger (1), Dan.1:10
Endangered (1), Eccl.10:9
Endeavour (1), p 368-1*; 2 Pet.1:15
Endeavoured (2), Acts 16:10; 1 Th. 2:17
Endeavouring (1), Eph. 4:4
Endeavours (1), Ps. 28:4
Ended (21). 7th day God e., Gen. 2:2
The words of Job are e., Job 31:40
Prayers of David are e., Ps. 72:20
Summer is e., and not saved, Jer. 8:20
Devil had e. all temptations, Lk. 4:13
Supper being e., the devil, Jn.13:2
Endeth (1), Isa. 24:8
Ending (1), Rev.1:8
Endless (2). 2 things, 1 Tim.1:4; Heb. 7:16
En-dor (3), a city, a 447-3; Josh.17:11; 1 Sam. 28:7; Ps. 83:10
Endow (1), Ex. 22:16
Ends (51). E. of the earth, 1257. See ***End***
Endued (5). E. with good dowry, Gen. 30:20
E. with prudence, 2 Chr. 2:12
E. with understanding, 2 Chr. 2:13
E. with power from on high, i 158-1*; Lk. 24:49
E. with knowledge, Jas. 3:13
Lord shall e. for ever, Ps. 9:7; 102:12
Weeping e. for a night, Ps. 30:5
His name shall e. forever, Ps. 72:17
His seed shall e. forever, Ps. 89:29,36
Glory of Lord e. forever, Ps.104:31
He that shall e. to the end, Mt. 24:13
E. hardness as good soldiers, 2 Tim. 2:3
Shall not e. sound doctrine, 2 Tim. 4:3
E. afflictions, do work of, 2 Tim. 4:5
If ye e. chastening, God, Heb.12:7
We count them happy that e., Jas. 5:11
Endured (8), Ps. 81:15; Rom. 9:22; 2 Tim. 3:11; Heb. 6:15; 10:32; 11:27; 12:2-3
Endureth (59). Mercy e. forever, 1 Chr.16:34,41; 2 Chr. 5:13; 7:3-6; 20:21; Ezra 3:11; Ps.106:1; 107:1; 118:1-4,29; 136:1-26; 138:8; Jer. 33:11
Anger e. but a moment, Ps. 30:5
Goodness of God e., Ps. 52:1
Peace e. as long as moon, Ps. 72:7
Truth e. to all generations, Ps.100:5
Righteousness e. forever, Ps.111:3
His praise e. forever, Ps.111:10
Righteous judgments e., Ps.119:160
Thy name e. forever, Ps.135:13
Enduring (3), Ps.19:9; 2 Cor.1:6; Heb.10:34
En-eglaim (1), a place, Ez. 47:10
Enemies (267). 5 comparisons, n 1175-3
7 duties to, p 298-1*
7 examples of love to, p 298-1*
Until I make e. footstool, Ps.110:1; Mt. 22:44; Mk.12:36; Lk. 20:43; Heb.1:13; 10:13
Love your e., Mt. 5:44; Lk. 6:27,35
When we were e. were reconciled, Rom. 5:10
Till put all e. under feet, 1 Cor.15:25
Fire from mouth devour e., Rev.11:5
Enemies' (3), Lev. 26:34-39; Ez. 39:27
Enemy (107). Saul became David's e. continually, 1 Sam.18:29
The Jews' e., Esther 3:10; 8:1; 9:10,24
Counteth me as His e., Job 33:10
It was not an e. that, Ps. 55:12-14
If thine e. hunger, Pr. 25:21; Rom.12:20
Over all power of the e., Lk.10:19
Last e. destroyed is death, 1 Cor.15:26
Friend of world is e. of God, Jas. 4:4
Enemy's (3), Ex. 23:4; Job 6:23; Ps. 78:61
Enflaming (1), Isa. 57:5
Engaged (1), Jer. 30:21
En-gannim (3). 2 cities in Judah and Issachar, Josh.15:34; 19:21; 21:29
En-gedi (6), 559, fountain of the kid. A place on west shore of Dead Sea, 559; Josh.15:62; 1 Sam. 23:29; 24:1; 2 Chr. 20:2; Song 1:14; Ez. 47:10
Engines (2), 2 Chr. 26:15; Ez. 26:9
Engrafted (1), Jas.1:21
Engrave (2), Ex. 28:11; Zech. 3:9
Engraven (1), 2 Cor. 3:7
Engraver (3), Ex. 28:11; 35:35; 38:23
Engravings (5), 436; Ex. 28:11,21,36; 39:14,30
En-haddah (1), Josh.19:21
En-hakkore (1), Judg.15:19
En-hazor (1), Josh.19:37
Enjoin (1), Ph'm 8
Enjoined (1), Esther 9:31; Job 36:23; Heb. 9:20
Enjoy (14). E. sabbaths, Lev. 26:34-43
E. inheritance, Num. 36:8; Josh.1:15
E. pleasure, Eccl. 2:1
E. good, Eccl. 2:24; 3:13; 5:18
E. works of their hands, Isa. 65:22
E. great quietness, peace, Acts 24:2
E. all things richly, 1 Tim. 6:17
Than to e. pleasures of sin, Heb.11:25
Enjoyed (1), 2 Chr. 36:21
Enlarge (10), Gen. 9:27; Ex. 34:24; Dt.12:20; 19:8; 1 Chr. 4:10; Ps.119:32; Isa. 54:2; Amos 1:13; Mic.1:16; Mt. 23:5
Enlarged (11), 1 Sam. 2:1; 2 Sam. 22:37; Ps. 4:1; 18:36; 25:17; Isa. 5:14; 57:8; 60:5; 2 Cor. 6:11,13; 10:15
Enlargement (1), Esther 4:14
Enlargeth (3), Dt. 33:20; Job 12:23; Hab. 2:5
Enlighten (1), Ps.18:28
Enlightened (6), 1 Sam.14:27-29; Job 33:30; Ps. 97:4; Eph.1:18; Heb. 6:4
Enlightening (1), Ps.19:8
En-misphat (1), Gen.14:7
Enmity (8), Gen. 3:15; Num. 35:21-22; Lk. 23:12
Carnal mind e. against God, Rom. 8:7
Abolished in His flesh e., Eph. 2:15
Having slain the e. thereby, Eph. 2:16
Friendship of world e. with, Jas. 4:4
Enoch (12), initiated. 2 men, Gen. 4:17-18; 5:18-24; Lk. 3:37; Heb.11:5; Jude 14
A city, first since Adam, Gen. 4:17
Walked with God, d-e 9-1
Age at present, f-h 9-1
Translation of, g 9-2
Facts about, 94
6 things about, j 443-1*
Prophecy of, g 496-4*
Enos (7), mortal, Gen. 4:26; 5:6-11; Lk. 3:38. Called Enosh, 1 Chr.1:1
Enosh (1), 1 Chr.1:1. See ***Enos***
Enough (32). I have e., Gen. 33:9
It is e., Gen. 45:28; Ex. 9:28; 2 Sam. 24:16; 1 Ki. 19:4; 1 Chr. 21:15
4 things say not, It is e., Pr. 30:15
3 enough's regarding disciples, p 113-1*
Enquire (52). E. of God, Ex.18:15; 1 Sam. 9:9; 1 Ki. 22:5-8; 2 Ki. 3:11; 8:8; 22:13-18; 1 Chr. 21:30; 2 Chr.18:4-7; 34:21-26; Jer. 21:2; Ez. 20:1
E. in His temple, Ps. 27:4
Enquired (34). E. of the Lord, Judg. 20:27; 1 Sam.10:22; 22:10,13; 23:2-4; 28:6; 30:8; 2 Sam. 2:1; 5:19,23; 21:1; 1 Chr. 14:10,14
E. diligently, Mt. 2:7,16
E. and searched diligently, 1 Pet.1:10
Enquirest (1), Job 10:6
Enquiry (2), Pr. 20:25; Acts 10:17
Enrich (2), 1 Sam.17:25; Ez. 27:33
Enriched (2), 1 Cor.1:5; 2 Cor. 9:11
Enrichest (1), Ps. 65:9
En-rimmon (1), city of Judah, Neh.11:29
En-rogel (4), a spring near Jerusalem, c 428-1; c 590-1; Josh.15:7; 18:16; 2 Sam.17:17; 1 Ki.1:9
Ensample (3), Phil. 3:17; 2 Th. 3:9; 2 Pet 2:6
Ensamples (3), 1 Cor.10:11; 1 Th.1:7; 1 Pet. 5:3
En-shemesh (2), a spring between Judah and Benjamin, Josh.15:7; 18:17
Ensign (8), flag, Num. 2:2; Isa. 5:26; 11:10-12; 18:3; 30:17; 31:9; Zech. 9:16
Ensigns (1), Ps. 74:4
Ensnared (1), Job 34:30
Ensue (1), pursue, 1 Pet. 3:11
Entangle (1), Mt. 22:15
Entangled (3), Ex.14:3; Gal. 5:1; 2 Pet. 2:20
Entangleth (1), 2 Tim. 2:4
En-Tappuah (1), a spring, Josh.17:7
Enter (148), congregation, Dt. 23:1-8
E. into judgment, Job 23:4; 34:23
E. into king's palace, Ps. 45:15
E. with thanksgiving, Ps.100:4
E. not path of wicked, Pr. 4:14
E. the glorious land, Dan.11:41
E. into kingdom of heaven, Mt. 5:20; 7:21; 18:3; 19:23
E. into thy closet, Mt. 6:6
E. the strait gate, Mt. 7:13; Lk.13:24
E. into life halt, Mt.18:8-9; Mk. 9:43
E. into life, keep commandments, Mt.19:17-24; Mk.10:15-25; Lk.18:17-25
E. kingdom of God, Mt.19:24; Mk. 9:47; 10:15-25; Lk.18:17-25; Jn. 3:5; Acts 14:22
E. among you grievous wolves, Acts 20:29
E. into My rest, Heb. 3:11,18; 4:3,5-11
E. into the holiest by the, Heb.10:19
E. into the temple, Rev.15:8
E. into the gates of city, Rev. 22:14
Entered (97). Spirit e. into, Ez. 2:2
E. devils in the swine, Lk. 8:33
E. into the cloud, Lk. 9:34
E. Satan into Judas, Lk. 22:3; Jn.13:27
E. sin into the world, Rom. 5:12
E. the law because of sin, Rom. 5:20
E. into heart of man the, 1 Cor. 2:9
E. not in because unbelief, Heb. 4:6
E. once into holy place, Heb. 9:12,24
E. deceivers into world, 2 Jn. 7
E. spirit of life into them, Rev.11:11
Entereth (20). E. into service, Num. 4:30, 35,39,43
E. into thine heart, Pr. 2:10
E. in at the mouth, Mt.15:17
E. not into the heart, Mk. 7:18-19
E. in by the door, Jn.10:1-2
E. into that within veil, Heb. 6:19
E. into the holy place, Heb. 9:25
Entering (46). E. can defile, Mk. 7:15
E. the sepulchre, they saw, Mk.16:5
E. into His rest, Heb. 4:1
Enterprise (1), Job 5:12
Entertain (1), Heb.13:2
Entertained (1), Heb.13:2
Entice (8), Ex. 22:16; Dt.13:6; Judg.14:15; 16:5; 2 Chr.18:19-21; Pr.1:10
Enticed (3), Job 31:27; Jer. 20:10; Jas.1:14
Enticeth (1), Pr.16:29
Enticing (1), 1 Cor. 2:4; Col. 2:4
Entire (1), Jas.1:4
Entrance (11), Num. 34:8; Judg.1:24-25; 1 Ki.18:46; 22:10; 1 Chr. 4:39; 2 Chr. 12:10; Ps.119:130; Ez. 40:15; 1 Th. 2:1; 2 Pet.1:11
Entrances (1), Mic. 5:6
Entreat (2), Jer.15:11; Acts 7:6
Entreated (9), Gen.12:16; Ex. 5:22; Dt. 26:6; Mt. 22:6; Lk.18:32; 20:11; Acts 7:19; 27:3; 1 Th. 2:2
Entreateth (1), Job 24:21
Entries (1), Ez. 40:38
Entry (15), 2 Ki.16:18; 1 Chr. 9:19; 2 Chr. 4:22; Pr. 8:3; Jer.19:2; 26:10; 36:10; 38:14; 43:9; Ez. 8:5; 27:8; 40:11,40; 42:9; 46:19
Envied (6), Gen. 26:14; 30:1; 37:11; Ps. 106:16; Eccl. 4:4; Ez. 31:9
Envies (1), 1 Pet. 2:1
Enviest (1), Num.11:29
Envieth (1), 1 Cor.13:4
Envious (4), Ps. 37:1; 73:3; Pr. 24:1,19
Environ (1), Josh. 7:9
Envy (20). Defined, j 226-1*; u 281-1*
Biblical digest of, a 42-2
E. of Joseph's brothers, h 54-1; Acts 7:9
E. slayeth the silly one, Job 5:2
E. is rottenness of bones, Pr.14:30
E. not the oppressor, Pr. 3:31
E. not sinners, Pr. 23:17
E., murder, debate, deceit, Rom.1:29
E., Strife, railings, 1 Tim. 6:4; Tit. 3:3; Jas. 4:5
Envying (5), Rom.13:13; 1 Cor. 3:3; Gal. 5:26; Jas. 3:14-16
Envyings (2), 362*; 2 Cor.12:20; Gal. 5:21
Epaenetus (1), praised, Rom.16:5
Epaphras (3), charming, Col.1:7; 4:12; Ph'm 23
Epaphroditus (2), lovely, Phil. 2:25; 4:18
Ephah (36), darkness. 2 men and a woman, a 656-1. Used 31 times as a dry measure of a bushel and 3 pints. The same as the bath, a liquid measure, Ez. 45:10-24; 46:5-14; Zech. 5:6-10
Ephai (1), Jer. 40:8
Epher (4), gloomy, Gen. 25:4; 1 Chr.1:33; 4:17; 5:24
Ephes-dammin (1), place in Judah, f 527-2; 1 Sam.17:1
Ephesian (1), man of Ephesus, Acts 21:29
Ephesians (3), inhabitants of Ephesus, Acts 19:28,34,35
Epistle to e., 364-375*
7 facts about E., f 502-1*
Ephesus (17), desirable, a city of Asia, e 253-1* c 364-1*; Acts 18:19-21; 19:1-35; 20:16-17; 1 Cor.15:32; 16:8; Eph.1:1; 1 Tim.1:3; 2 Tim.1:18; 4:12; Rev.1:11; 2:1

Ephod (52), covering. A man, Num. 34:23
  A sacred vestment worn by the high priest, Ex. 25:7; 28:4-31; 29:5; 39:2-22; Lev. 8:7
  Used by idolatrous priests, Judg. 8:27; 17:5; 18:14-20
  Samuel wore one, 1 Sam. 2:18,28
  Worn by common priests, 1 Sam.14:3; 21:9; 22:18; 23:6-9; 30:7
  David wore one, 2 Sam. 6:14; 1 Chr.15:27
  Israel to abide many days without one, Hos. 3:4
Ephphatha (1), be opened, Mk. 7:34
Ephraim (172), double fruit. 2nd son of Joseph, Gen. 41:52; 46:20; 48:1-20
  A great tribe in Israel, c 71-3; z 73-1; c 256-2; c 259-1; g 720-1
  Proud and haughty, 491
  8 strifes caused by, 491
  A mountain, Josh.17:15-18; 19:50; 20:7; 24:30,33; Judg. 2:9; 3:27; 4:5; 10:1; 17:1,8; 18:2,13; 19:1,16-18
  A name used of the whole 10-tribe kingdom in prophecy, Isa. 7:2-17; 9:9; 11:13; 17:3; 28:1-3; Jer. 7:15; Ez. 37:16-19; Hos. 4:17; 5:3-14; 6:4-10; 7:1-11; 8:9-11; 9:3-16; 10:6-11; 11:3-12; 12:1-14; 13:1-12; 14:8; Oba.1:19; Zech. 9:10-13; 10:7
Ephraimite (1), Judg.12:5
Ephraimites (5), Josh.16:10; Judg.12:4-6
Ephraim's (4), Gen. 48:14-17; 50:23; Josh.17:10
Ephrain (1), 2 Chr.13:19
Ephratah (5), fruitful. 2nd wife of Caleb, called Ephrath, mother of Hur, 1 Chr. 2:19,50; 4:4
Ephrath (5), fruitful. An ancient name of Bethlehem-Judah, i 493-1; Gen. 35:16, 19; 48:7
  Wife of Caleb, 1 Chr. 2:19. See ***Ephratah***
Ephrathite (3), man of Ephrath, 1 Sam.1:1; 17:12; 1 Ki.11:26
Ephrathites (1), Ruth 1:2
Ephron (13), fawn. An ***Hittite***, Gen. 23:8-17; 25:9; 49:29-30; 50:13
  A mountain, Josh.15:9
Epicureans (1), followers of Epicurus, a Philosopher born in Samos 341 B.C., and who taught first in Asia and then in Athens, h 250-2*; Acts 17:18. His great question of life was, What was the aim of life and how to attain it. He taught that personal happiness and pleasure were the chief aim in life, and that man should live so that he might attain to the highest and greatest satisfaction
Epilepsy, defined, c 32-3*
Epistle (14), a letter, Acts 15:30; 23:33; Rom. 16:22; 1 Cor. 5:9; 2 Cor. 3:2-3; 7:8; Col. 4:16; 1 Th. 5:27; 2 Th. 2:15; 3:14-17; 2 Pet. 3:1
Epistles (2), 2 Cor. 3:1; 2 Pet. 3:16
Equal (21). To whom will ye make Me e., Isa. 40:25; 46:5
  Way of Lord not e., Ez.18:25,29; 33:17,20
  Are not My ways e., Ez.18:25,29
  They are e. unto angels, Lk. 20:36
  Making Himself e. with God, Phil. 2:6
  Robbery to be e. with God, Phil. 2:6
Equality (2), 2 Cor. 8:14
Equally (1), Ex. 36:22
Equals (1), Gal.1:14
Equity (10), Ps. 98:9; 99:4; Pr.1:3; 2:9; 17:26; Eccl. 2:21; Isa.11:4; 549:14; Mic. 3:9; Mal. 2:6
Er (11), watcher. 3 men, Gen. 38:3-7; 46:12; Num.26:19; 1 Chr.2:3; 4:21; Lk.3:28
Eran (1), watchful, Num. 26:36
Eranites (1), sons of Eran, Num. 26:36
Erastus (3), beloved. 2 men, Acts 19:22; Rom.16:23; 2 Tim. 4:20
Ere (10), before, Ex.1:19; Num.11:33; 14:11; 1 Sam. 3:3; 2 Sam. 2:26; 2 Ki.6:32; Job 18:2; Jer. 47:6; Hos. 8:5; Jn. 4:49
Erech (1), city of Shinar, Gen.10:10
Erected (1), Gen. 33:20
Erites (1), sons of Eri, Num. 26:16
Err (24). E. in heart, Ps. 95:10; Heb. 3:10
  E. in vision, Isa. 28:7
  E. by their lies, Hos. 4:12
  E., not knowing the Scriptures, Mt. 22:29
  Do not e. brethren, Jas.1:16
  Brethren, if any do e., Jas. 5:19
  E. from the faith, i 413-1*
Errand (3), Gen. 24:33; Judg. 3:19; 2 Ki. 9:5
Erred (12). E. in spirit, Isa. 29:24
  E. from the faith, 1 Tim. 6:10,21
  E. from truth, 2 Tim. 2:18
Erreth (2), Pr.10:17; Ez. 45:20
Error (13). Live in e., j 280-3*; 2 Pet. 2:18
  Sinner from e. of way, Jas. 5:20
  Led away with e. of wicked, 2 Pet. 3:17
  Spirit of truth; spirit of e., 1 Jn. 4:6
  E. of Balaam. Jude 11
Errors (4), Ps.19:12; Jer.10:15; 51:18; Heb. 9:7
Esaias (21), Gr. form of Isaiah, salvation of Jehovah, i 3-3*
Esar-haddon (3), Ashur has given brothers, 2 Ki.19:37; Ezra 4:2; Isa. 37:38
Esau (88), hairy. 30 lessons from, 22
  Red and hairy, k-l 35-3
  6fold blessing, g 39-1
  5 things he saw, l 40-1
  A cunning hunter, Gen. 25:25-34
  Cheated out of birthright, Gen. 27
  Meeting Jacob in Canaan, Gen. 32-33
  Edomites from, Gen. 36
  Prophecies concerning, Jer. 49:8-10; Oba. 6:21
  Jacob preferred, Mal.1:2-3; Rom. 9:13
  A fornicator, Heb.12:16
Esau's (12), Gen. 25:26; 27:23; 28:5; 36:10-18
Escape (59). Send those that e. of them unto the nations, Isa. 66:19
  Edom and Moab e. Antichrist, Dan.11:41
  Egypt will not e. Antichrist, Dan.11:42
  E. damnation of hell, Mt. 23:33
  Worthy to e. all these, Lk. 21:36
  Also make a way of e., 1 Cor.10:13
  They shall not e., 1 Th. 5:3
  How e. if we neglect so great, Heb. 2:3
Escaped (58). I only am e., Job 1:15-19
  E. with skin of my teeth, Job 19:20
  E. edge of the sword, Heb.11:34
  E. corruption in world, 2 Pet.1:4
  For if after they have e., 2 Pet. 2:20
Escapeth (6), 1 Ki.19:17; Isa.15:9; Jer. 48:19; Ez. 24:26; Amos 9:1
Escaping (1), Ezra 9:14
Eschatology, doctrine of the last things such as future life, resurrections, judgments, rapture, tribulation, second advent, Antichrist, conversion of Israel, the Millennium, and eternal destinies of man. See these terms in Index
Eschew (1), turn away from, 1 Pet. 3:11
Eschewed (1), turned from evil, Job 1:1
Escheweth (2), turns from evil, John 1:8; 2:3
Esek (1), a well, Gen. 26:20
Esh-baal (2), man of Baal, 1 Chr. 8:33; 9:39
Esh-ban (2), intelligent, Gen. 36:26; 1 Chr. 1:41
Eshcol (6), cluster. An Amorite, Gen.14:13,24.
  A brook and a valley, Num.13:23-24; 32:9; Dt.1:24
Eshean (1), a city of Judah, Josh.15:52
Eshek (1), oppressor, 1 Chr. 8:39
Eshkalonites (1), Josh.13:3
Eshtoal (7), a town of Dan, g 281-1
Eshtaulites (1), 1 Chr. 2:53
Eshtemoa (5), obedience. A Levite, 1 Chr. 4:17-19. A town in Judah, Josh. 21:14; 1 Sam. 30:28; 1 Chr. 6:57
Eshtemoh (1), Josh.15:50. See ***Eshtemoa***
Eshton (2), rest, 1 Chr. 4:11-12
Esli (1), God at my side, Lk. 3:25
Especially (5), Ps. 31:11; Acts 26:3; Gal. 6:10; 1 Tim. 5:17; 2 Tim. 4:13
Espied (2), Gen. 42:27; Ez. 20:6
  2:2. Custom of, a 2-1*
Espoused (5), betrothed, 2 Sam. 3:14; Mt. 1:18; Lk.1:27; 2:5; 2 Cor.11:2
Espy (2), Josh.14:7; Jer. 48:19
Esrom (2), enclosure, Mt.1:3; Lk. 3:33
Establish (44). Defined, u 279-3*. E. My covenant, Gen. 6:18; 9:9,11; 17:7,19, 21; Lev. 26:9; Dt. 8:18; Ez.16:60-62
  E. thee an holy people, Dt. 28:9
  E. His word, 1 Sam.1:23
  E. his kingdom, 2 Sam. 7:12; 1 Chr.17:11; 28:7
  E. the throne, 1 Ki. 9:5; 1 Chr. 22:10
  E. thy seed forever, Ps. 89:4
  E. the earth, Isa. 49:8
  E. the law, Rom. 3:31
  E. the second covenant, Heb.10:9
Established (74). E. My covenant, Gen. 9:17; Ex. 6:4
  E. thy kingdom, 1 Sam.13:13
  E. thy kingdom forever, 2 Sam. 7:16
  E. the earth forever, Ps. 78:69
  E. the world by His wisdom, Jer.10:12
  E. in the faith, Acts 16:5
  E. on better promises, Heb. 8:6
  E. by grace, Heb.13:9
  E. in the present truth, 2 Pet.1:12
Establisheth (3), Num. 30:14; Pr. 29:4; Dan. 6:15
Establishment (1), 2 Chr. 32:1
Estate (17). Royal e., Esther 1:19
  Low e., Ps. 136:23; Lk.1:48; Rom.12:16
  Great e., Eccl.1:16
  First e., Jude 6
Estates (2), Ez. 36:11; Mk. 6:21
Esteem (5), Job 36:19; Ps.119:128; Isa. 53:4; Phil. 2:3; 1 Th. 5:13
Esteemed (11). Lightly e., Dt.32:15; 1 Sam. 2:30; 18:23
  Which is highly e. among men, Lk.16:15
  To judge who are least e., 1 Cor. 6:4
Esteemeth (4), Job 41:27; Rom.14:5,14
Esteeming (1), Heb.11:26
Esther (53), Esther 2:7-22; 4:5-17; 5:1-12; 6:14; 7:1-8; 8:1-7; 9:12-32
Esther's (3), Esther 2:18; 4:4,12
Estimate (2), Lev. 27:14
Estimation (23), Lev. 5:15-18; 6:6; 27:2-27; Num.18:16
Estimations (1), Lev. 27:25
Estranged (5), Job 19:13; Ps. 58:3; 78:30; Jer. 19:4; Ez.14:5
Etam (5), wild beast's lair. A man, 1 Chr. 4:3. A town in Judah, 2 Chr. 11:6. A village in Simeon, 1 Chr. 4:32. A rock, Judg.15:8-11
Eternal (47). Defined, g 122-1; r 51-1*. w 167-1*. See ***Ever*** and ***Everlasting***
  10 e. things, l 13-2
  Past and future e. time, 85
  Reign of God on earth e., o 127-3
  E. kingdom, h 939-3
  E. generations of natural people, r 942-3; i 987-3; o 1006-1; 1059
  8 e. things, c 997-3
  4 e. things, ps 1006-1
  65 e. things, 1033
  E. Olam, 1253
  5 e. things, 1224
  9 e. things, 1261
  7 visions of e. things, c-d 1422-1
  E. God is thy refuge, Dt. 33:27
  E. excellency, Isa. 60:15
  20 e. things, r 51-1*
  E. ages, 426*
  E. rest, 451*
  E. torment, m-o 518-1*; 1030
  E. people, 543*
  E. damnation, Mk. 3:29
  E. power and Godhead, Rom.1:20
  E. weight of glory, 2 Cor. 4:17-18
  E. in the heavens, 2 Cor. 5:1
  E. purpose, c 367-3*; Eph. 3:11
  E. King, 1 Tim.1:17
  E. glory, 2 Tim. 2:10; 1 Pet. 5:10
  E. salvation, Heb. 5:9
  E. judgment, Heb. 6:2
  E. redemption, Heb. 9:12
  E. Spirit, Heb. 9:14
  E. fire, Jude 7
Eternal life (30), Mt.19:16; 25:46; Mk.10:17,30; Lk.10:25; 18:18; Jn. 3:15; 4:36; 5:39; 6:54, 68; 10:28; 12:25; 17:2-3; Acts 10:48; Rom. 2:7; 5:21; 6:23; 1 Tim. 6:12,19; Tit.1:2; 3:7; 1 Jn.1:2; 2:25; 3:15; 5:11,13,20; Jude 21.
  Defined, m 200-1*; 212*; 489*
  Heb. and Gr. word for, g 122-1; 1253
  Olam-eternal, 1253
  A free gift, h 288-3*
  23 conditions of, d 174-3*; e 176-3*
  Not unforfeitable now, d 174-3*; h 410-2*; b 417-1*; f 424-1*; e 475-1*
  3 things one must do for, f 186-1*
  One condition of, a 296-2*
  A hope, t 385-3*
  Lay hold on, n 413-2*
  Must remain in Christ for, u-x 483-2*
  On a voluntary basis 542* (See ***Man a Free Moral Agent***)
  10 things guarantee, 479*
  Only in Christ, f-g 487-3*
  20 facts about, 488*
  4 qualifications of, e 921-2
  One thing guarantees, e 984-1
Eternity (1). Defined, g 122-1
  Dateless past, 76
  God inhabits, Isa. 57:15
  To be made up of time, o 366-1*
Etham (4), camp of Israel, Ex. 13:20; Num. 33:6-8
Ethan (7), firm. 4 men, f 711-3; o 977-1
  2 vows of, q 977-1
  2 sayings of, r 977-1
  7fold prophecy of, g 977-3
  2 requests of, h 977-3
  Prophecy of David, a 977-3
Ethanim (1), 7th month of Jewish calendar—October, 1 Ki. 8:2. See ***Seventh Month***
Ethbaal (1), with Baal, 1 Ki.16:31
Ether (2), a city of Judah allotted to Simeon, Josh.15:42; 19:7
Ethiopia (20), region of Africa, j 3-3
  7 proofs Isa. 18 refers to, 1229
  Future defeat by Antichrist, 1229
  E. shall soon strethch hands, Ps. 68:31
  E. in prophecy, Isa.18; 43:3; 45:14; Ez. 29:10; 30:4-9; 38:5-12; 39:16; Dan.11:40-45; Amos 9:7; Zeph. 2:12; 3:10
Ethiopian (8), Num.12:1; 2 Chr.14:9; Jer. 13:23; 38:7-12; 39:16
Ethiopians (13), 2 Chr.12:3; 14:12-13; 16:8; 21:16; Isa. 20:4; Jer. 46:9; Ez. 30:9; Dan. 11:43; Amos 9:7; Zeph. 2:12; Acts 8:27
Ethnan (1), gift, 1 Chr. 4:7
Ethni (1), my gift, 1 Chr. 6:41
Eubulus (1), good counsel, 2 Tim. 4:21
Eunice (1), conquering well, 2 Tim.1:5
Eunuch (7), v 55-2; Isa. 56:3; Jer. 52:25; Acts 8:27-39
Eunuchs (20), 2 Ki. 9:32; 20:18; Isa. 39:7; 56:4; Jer. 29:2; 34:19; 38:7; 41:16; Dan. 1:3-18; Mt.19:12; g 31-3*
  God hated making men, g 374-1
  Common in oriental courts, c 677-2
Euodias (1), fragrant. A woman at Phillipi, Phil. 4:2
Euphrates (21), the good and abounding river. It is the most important stream in western Asia, 1,780 miles long, Gen. 2:14; 15:18; Dt.1:7; 11:24; Josh.1:4; 2 Sam. 8:3; 2 Ki. 23:29; 24:7; 1 Chr. 5:9; 18:3; 2 Chr. 35:20; Jer.13:4-7; 46:2-10; 51:63; Rev. 9:14; 16:12
Euroclydon (1), stormy wind, b 270-1*; Acts 27:14
Eutychus (1), fortunate, Acts 20:9
Evangelist (2), a bringer of good tidings, Acts 21:8; 2 Tim. 4:5
Evangelists (1), Eph. 4:11
Eve (4), life, or living, Gen. 3:20; 4:1; 2 Cor.11:3; 1 Tim. 2:13
Even (1,394). From e. to e. shall be your day, Lev. 23:32
  E. length of days forever, Ps. 21:4
  E. unto death I will guide, Ps.48:14

E. such as are clean hearted, Ps. 73:1
E. from everlasting to, Ps. 90:2
E. the most High, thy, Ps. 91:9
E. in laughter the heart is, Pr.14:13
E. a fool when he holdeth, Pr.17:28
E. a child is known by his, Pr. 20:11
E. publicans the same, Mt. 5:46-48
E. unto the end of the, Mt. 28:20
e. the Spirit of truth, Jn.14:17
E. so the Lord ordained, 1 Cor. 9:14
E. as Christ forgave you, Col. 3:13
E. so faith, if it hath, Jas. 2:17
E. the tongue is a little, Jas. 3:5
E. the salvation of your, 1 Pet.1:9
E. so, come, Lord Jesus, Rev. 22:20
Evening (60). E. and morning, Gen.1:5,8,13,19,23,31. These mark the beginning and ending of the 6 literal days of re-creation in Adam's time. God began His work in the dark; hence He worked from evening to the next morning; man usually begins his work in the day and counts time by morning and evening. See notes on Gen.1.
Morning and e., 1 Sam.17:16; 1 Chr.16:40; 2 Chr. 2:4; 13:11; 31:3; Ezra 3:3; Job 4:20; Ps. 65:8; Acts 28:23
Evenings (1), Jer. 5:6. Jews had 2 evenings every day, k 121-1; u 27-3*
Eveningtide (2), 2 Sam.11:2; Isa.17:14
Event (3), Eccl. 2:14; 9:2-3
Eventide (5), Gen. 24:63; Josh. 7:6; 8:29; Mk.11:11; Acts 4:3
Ever (447). Used, with but few exceptions, with for, for ever, meaning time out of mind, or time without end; eterna; everlasting When a limited time is referred it is clear in the passage, as in Ex. 21:6; Lev. 25:46 When used of eternal things it should be so understood, as in ex amples below. See ***Eternal*** and ***Everlasting***
Live for e., Gen. 3:22
Give to thy seed for e., Gen.13:15; Ex. 32:13
This is My name for e., Ex. 3:15
Lord shall reign for e., Ex.15:18
Throne of his kingdom for e., 2 Sam.7:13-29; 1 Chr.17:12-27
His mercy endureth for e., 1 Chr.16:34, 41; Ezra 3:11; Ps.106:1; 136:1-26
Lord shall endure for e., Ps. 9:7
The Lord is kind for e., Ps.10:16
Thy throne, O God, is for e., Ps. 45:6
Truth established for e., Pr.12:19
Earth abideth for e., Eccl.1:4
Word of God stand for e., Isa. 40:8
Salvation shall be for e., Isa. 51:6
Righteousness shall be for e., Isa. 51:8
Saints take kingdom for e., Dan. 7:18
Messiah reign over Jacob for e., Lk.1:33
The Son abideth for e., Jn. 8:35
Spirit abide for e., Jn.14:16
Christ high priest for e., Heb. 6:20
God liveth for e., Rev. 4:10; 5:14
God and Christ reign on earth for e., Rev. 11:15; 22:5
Torment for e., Rev.14:11; 20:10
E. Olam, 1253
Everlasting (97). Defined, g 122-1; o 366-1* 1253. See ***Ever*** and ***Eternal***
E. covenant, Gen. 9:16; 17:7,13,19; Lev. 24:8; 2 Sam. 23:5; 1 Chr.16:17; Ps.105:10; Isa. 24:5; Isa. 55:3; 61:8; Jer. 32:40; Ez.16:60; 37:26; Heb.13:20
E. possession, Gen.17:8; 48:4
E. God, Gen. 21:33; Ps. 41:13; 90:2
E. hills, Gen. 49:26
E. priesthood, Ex. 40:15; Num. 25:13
E. arms, Dt. 33:27
E. doors, Ps. 24:7-9
E. mercy, Ps.100:5; 103:17
E. remembrance, Ps.112:6
E. righteousness, Ps.119:142; Dan. 9:24
E. testimonies, Ps.119:144
E. way, Ps.139:24
E. kingdom, Ps.145:13; Dan. 4:3; 7:27; 2 Pet.1:11
E. dominion, Dan. 4:34; 7:14
3:16,36; 4:14; 5:24; 6:27,40,47; 12:50; Acts 13:46; Rom. 6:22; Gal. 6:8; 1 Tim. 2:16
E. burnings, Isa. 33:14
E. joy, Isa. 35:10; 51:11; 61:7
E. salvation, Isa. 45:17
E. kindness, Isa. 54:8
E. sign, Isa. 55:13
E. name, Isa. 56:5; 63:12,16
E. light, Isa. 60:19-20
E. King, Jer.10:10
E. confusion, Jer. 20:11
E. reproach, Jer. 23:40
E. love, Jer. 31:3
E. foundation, Pr.10:25
E. Father, Prince of Peace, Isa. 9:6
E. strength, Isa. 26:4
E. shame and contempt, Dan.12:2
E. mountains, Hab. 3:6
E. ways of God, Hab. 3:6
E. fire, Mt.18:8; 25:41
E. punishment, Mt. 25:46
E. habitations, Lk.16:9
E. destruction, 2 Th.1:9
E. consolation, 2 Th. 2:16
E. honor and power, 1 Tim. 6:16
E. chains, Jude 6
E. gospel, Rev.14:6
E., Olam, 1253
11 E. things in Isaiah, 1253
Evermore (26). Defined, g 122-1; 1253
Throne established e., 1 Chr.17:14
Pleasure for e., Ps.16:11
Do good, and dwell for e., Ps. 37:27
Seek His face e., Ps.105:4
Be in the midst of them e., Ez. 37:26
Christ blessed for e., 2 Cor.11:31
Rejoice e., 1 Th. 5:16
Son conscecrated for e., Heb. 7:28
I am alive for e., Rev.1:18
Every (1,238). God formed e. beast and e. fowl, Gen. 2:19-20
E. imagination was evil, Gen. 6:5
E. moving thing shall be meat, Gen. 9:3
E. beast is Mine, Ps. 50:10
E. one of them is gone back, Ps. 53:3
E. day they wrest My words, Ps. 56:5
E. day will I bless Thee, Ps.145:2
E. word of God is pure, Pr. 30:5
E. thing beautiful in his time, Eccl. 3:11
E. one that asketh receiveth, Mt. 7:8
E. knee shall bow, Rom.14:11
E. tongue shall confess to, Rom. 14:11
E. eye shall see Him, Rev.1:7
E. man according to works, Rev. 22:12
Evi (2), desire, Num. 31:8; Josh.13:21
Evidence (7), Jer. 32:10-16; Heb.11:1
Evidences (7), Jer. 32:14,44
Evident (5), Job 6:28; Gal. 3:11; Phil.1:28; Heb. 7:14-15
Evidently (2), Acts 10:3; Gal. 3:1
Evil (613). Defined, q 387-3; m 10-1*
E. eye sins, 75-3*
E. done, r 173-1*
E. thoughts, l 75-1*
E. communications, q 329-3*
60 examples of doing e., 489
3 things about e. speaking, g 929-2
5 reasons to hate e., e 984-1
Tree of good and e., Gen. 2:9,17; 3:5
E. report, Gen. 37:2; Num.14:37
E. generations, Dt.1:35; Mt.12:39
E. diseases, Dt. 7:15; Ps. 41:8
E. name, Dt. 22:14,19
E. entreated, Ex. 5:22; Dt. 26:6
E. befall in latter days, Dt. 31:29
E. spirit from the Lord, Judg.9:23; 1 Sam. 16:14-23; 18:10; 19:9
E. heart of unbelief, Heb. 3:12
Lord repented Him of the e., 2 Sam. 24:16; Jer. 18:8; 26:13
Abhor that which is e., Rom.12:9
Recompense to no man e., Rom.12:17
Be not overcome of e., Rom.12:21
Abstain from all appearance of, 1 Th.5:22
Let him eschew e., 1 Pet. 3:11
Evildoer (2), Isa. 9:17; 1 Pet. 4:15
Evildoers (12), Ps. 37:1,9; 94:16; 119:115; Isa. 1:4; 14:20; 31:2; Jer. 20:13; 23:14;
Evilfavouredness (1), Dt.17:1
Evil-merodach (2), man of merodach, 2 Ki. 25:27; Jer. 52:31
Evils (9), Dt. 31:17-21; Ps. 40:12; Jer. 2:13; Ez. 6:9; 20:43; Lk. 3:19
Evolution. Defined, 80
Utter foolishness of, 80
True science rejects, 81
12 fallacies of, 81
16 things a Christian must believe, 81
15 facts disproving, 81
Ewe (7), Gen. 21:28-30; Lev.14:10; 22:28; Num. 6:14; 2 Sam.12:3
Ewes (3), Gen. 31:38; 32:14; Ps. 78:71
Exact (8), Dt.15:2-3; Neh. 5:7-11; Ps. 89:22; Isa. 58:3; Lk. 3:13
Exacted (2), 2 Ki.15:20; 23:35
Exacteth (1), Job 11:6
Exaction (1), Neh.10:31
Exactions (1), Ez. 45:9
Exactors (1), Isa. 60:17
Exalt (26). E. horn of aointed, 1 Sam. 2:10
E. His name together, Ps. 34:3
E. the Lord, Ps. 99:5,9
E. Him in the congregation, Ps.107:32
E. my throne above stars, Isa.14:13
E. himself, Dan.11:36; 2 Th. 2:4
E. you in due time, 1 Pet. 5:6
Whosoever e. himself shall, Mt. 23:12
Exalted (64). His kingdom e., Num. 24:7
Mine horn is e. in the Lord, 1 Sam. 2:1
Thou art e. head of all, 1 Chr. 29:11
Shall be e. above the hills, Mic. 4:1
Humble himself, shall be e., Mt. 23:12
E. to heaven, y 20-1*; Mt.11:33; Lk.10:15
E. by the right hand of God, Acts 2:33
Lest e. above measure, 2 Cor.12:7
God has highly e. Him, Phil. 2:9
Exaltest (1), Ex. 9:17
Exalteth (9), Job 36:22; Ps.148:14; Pr.14:29, 34; 17:19; Lk.14:11; 18:14; 2 Cor. 10:5; 2 Th. 2:4
Examination (1), Acts 25:26
Examine (5), Ezra 10:16; Ps. 26:2; 11:28; 1 Cor. 9:3; 2 Cor. 13:5
Examined (6), Lk. 23:14; Acts 4:9; 12:19; 22:24,29; 28:18
Examining (1), Acts 24:8
Example (8), Mt.1:19; Jn.13:15; 1 Tim.4:12; Heb. 4:11; 8:5; Jas. 5:10; 1 Pet.2:21; Jude 7
Examples (1), 1 Cor.10:6
12 of younger chosen, 94
21 of visions of God, c 20-1
7 of barren women, g 21-3
9 of blindness, b 25-3
14 of dreamers, c 27-1
34 of feasts, n 27-3
14 of archery, l 28-1
22 of covenants made, a 28-2
10 of cavedwellers, 97
36 of oaths, 98
5 of old men, f 34-1
3 of twins, j 35-3
12 of divided families, 98
7 of revealing death, g 37-3
12 of God with men, m 40-1
3 of rash vows, 40-3
7 of common vows, 40-3
28 of rending clothes, 101
18 of envy, a 42-2
12 of polygamy, i 43-3
7 of God prospering men, j 43-3
9 of just men, 94
8 of changed countenances, j 44-1
6 of being alone with God, 100
10 of deceit, k 47-3
8 of prosperity, f 56-2
16 of men blessed, 95
10 of enduement of power, c 109-3
10 of leprosy, g 109-3
22 of anointing, b 151-1
5 of using wist not, n 162-1
14 of being angry, 173
7 of ordinanances, 177
10 of profaning, f 231-1
9 of stonings, a 238-1
4 of delighting in men, c 282-1
4 of reading the Bible, b 386-1
7 of punishment by sword, e 390-1
6 of stubborness, 396
11 of hanging, j 416-1
15 of men being angry, 445
15 of Spirit upon men, m 453-3
10 of defeat through pride, h 471-2
14 of concubines, m 482-1
3 of playing a whore, n 482-1
15 of man being called lord, 492
60 of doing evil in God's sight, 489
60 of being punished for sin, 489
10 of being humbled, 490
6 of exhorting to be strong, a 506-1
3 of supernatural confusion, e 524-2
7 of demons prophesying, d 531-4
3 escaping through windows, h 533-3
16 of polygamy, 554
10 of debased horns, 554
10 of but now, 555
8 of women with men's names, a 590-1
12 of arrest. See ***Arrest*** in Index
3 of guiding integrity, f 1075-2
7 of perverseness, g 1075-2
10 of Meekness, c 921-3
6 of God's anger, q 925-1
7 of shouting, j 941-3
10 of zeal, h 1010-1
7 of answered prayer, m 1017-3
14 of proving hell not grave, 1032
10 of presumptuous sinning, 1037
7 of waiting on God, 1037
7 of perfection, 1036
5 of perfections, 1036
12 of God's voice, 1038
7 of God hearing man, 1038
12 of affliction, 1039
7 of trust, 1059
5 of unity, 1059
5 of disunity, 1059
12 examples of anointing, 1059
5 proving wise men will hear, m 1063-1
5 of despising wisdom, s 1063-2
5 of hearing instruction, t 1063-2
5 of consenting not to sin, w 1063-2
5 of sowing and reaping, i 1064-2
5 of destructino for sin, j 1064-2
5 of dwelling safely, l 1064-2
5 of getting wisdom, o 1064-2
5 of preserving saints, a 1064-3
7 of heart trust in God, w 1065-3
4 of being self-wise, c 1065-3
3 of chastening by God, k 1065-3
4 of not being afraid, x 1066-1
4 of withholding good, a 1066-1
3 of not witholding good, a 1066-1
3 of plotting evil, b 1066-1
3 of strife without cause, c 1066-2
2 of envying not oppressors, d 1066-2
3 of curse on the wicked, g 1066-3
3 of blessing on the just, h 1066-3
3 of avoiding wicked paths, b 1067-1
3 of entering wicked paths, b 1067-1
5 of increasing light to men, e 1067-2
7 of pondering right path, l 1067-3
10 of man's ways before God, k 1068-1
4 of men held by sin, n 1068-2
5 of loving wisdom, m 1072-1
3 of rebuking and being loved, r 1072-1
3 of no profit to wicked, j 1073-3
3 of righteousness delivering, k 1073-3
4 of destroying goods of wicked, m 1073-3
2 of gathering in summer, p 1073-3
6 of good remembrance, r 1073-3
4 of bitter remembrance, s 1073-3
4 of receiving commandments, t 1073-3
2 of being discovered, w 1074-1
3 of stirring strife, z 1074-1
4 of love covering sins, a 1074-1
3 of sinning by much talk, i 1074-1
3 of wisdom in speaking, j 1074-1
6 of godly instruction, l 1074-1
3 of fools dying, m 1074-1
5 of the Lord making rich, n 1074-2
4 of righteous desire granted, q 1074-2
4 of joy in hope, v 1074-3
4 of perishing expectation, w 1074-3
4 of sudden destruction, y 1074-3

4 of wisdom to the lowly, e 1075-2
3 of perishing hope, m 1075-3
3 of righteous delivered, o 1075-3
3 of joy in the righteous, r 1075-3
3 of wicked perishing, s 1075-3
6 of blessing by kindness, d 1076-1
6 of troubling self, e 1076-1
4 of deceitful workers, f 1076-1
5 of reward by right sowing, h 1076-1
6 of being God's delight, l 1076-1
5 of judging rebels, n 1076-1
4 of seed of righteous delivered, o 1076-2
3 of liberality blessed, t 1076-2
6 of wicked counsellors, e 1077-1
4 of use of the tongue, x 1077-3
7 examples of God's delight, c 1078-1
4 of lying, z 1077-3
3 of wicked being overthrown, h 1077-2
3 of righteous houses standing, i 1077-2
4 of commending wisdom, j 1077-2
3 of being despised, k 1077-2
2 of tilling the ground, n 1077-3
2 of following vain persons, o 1077-3
5 of being snared by own lips, q 1077-3
3 of deliverance, r 1077-3
4 of fool's wrath, v 1077-3
4 of prudence, w 1077-3
4 of lying tongues judged, z 1077-3
3 of diligent bearing rule, e 1078-1
4 of sorrow prostrating men, g 1078-1
3 of good news making glad, h 1078-1
5 of hating lying, o 1078-1
5 of wicked coming to shame, p 1078-1
4 of pride causing contention, v 1078-2
3 of heart-sickness, b 1078-3
4 of destruction for sin, c 1078-3
4 of being rewarded, d 1078-3
7 of obtaining mercy, f 1079-1
3 of laying self open to folly, i 1079-1
4 of failure to correct sons, r 1079-3
5 of faithful witnesses, b 1079-3
4 of false witnesses, c 1079-3
3 of finding not truth, e 1080-1
4 of following false ways, n 1080-1
4 of end of wrong way, o 1080-1
7 of strong confidence, e 1080-2
4 of a hasty spirit, i 1080-3
7 of destruction through sin, n 1081-1
6 of righteous hope in death, o 1081-1
7 of sin being a reproach, r 1081-2
5 of turning away wrath, u 1081-2
5 of grievous words, v 1081-2
3 of God seeing evil, x 1081-2
3 of God seeing good, x 1081-3
3 of wicked sacrifices, e 1081-3
3 of hating reproof, k 1082-1
4 of seeking knowledge, n 1082-1
6 of hating own soul, n 1082-2
4 of getting knowledge, o 1082-3
5 of humility before honor, q 1083-1
3 of being clean in own eyes, t 1083-1
5 of plans being established, v 1083-2
8 of being directed by God, b 1083-3
7 of pride before destruction, j 1083-3
5 of wise hearts, m 1084-1
4 of sowing strife, b 1084-1
5 of righteous hoary heads, f 1084-1
5 of slow to anger, h 1084-2
7 of being soon angry, i 1084-2
6 of being tested, o 1084-3
2 of mocking the poor, q 1085-1
2 of being punished, s 1085-1
4 of beginning strife, e 1085-2
4 of condemning the just, g 1085-3; 2 Sam. 23:3; Acts 3:14
7 of lack of wisdom, j 1085-3
10 of loosing friendship, k 1085-3
4 of sparing words, y 1086-1
5 of trust in God's name, k 1086-1
5 of destruction through pride, n 1086-2
5 of humility before honor, o 1086-2
4 of answering before hearing, p 1086-2
2 of being sustained in trial, r 1086-3
7 of remorse hard to bear, t 1086-3
5 of death by the tongue, d 1087-2
3 of life by the tongue, d 1087-3
8 of acting without knowledge, l 1087-3
5 of hasty action, m 1087-3
3 of answering first, x 1087-1
4 of deferring anger, d 1088-1
4 of passing over sin, e 1088-1
8 of plans that did not work, q 1088-3
4 of reproof making wise, c 1089-2
8 of intoxication, k 1089-3
3 of ceasing from strife, n 1089-3
5 of proclaiming own goodness, s 1089-3
7 of kings obeying God, i 1091-1
4 of being more acceptable, m 1091-2
2 of casting down confidence, m 1092-1
5 of false witnesses perishing, d 1092-3
5 of human opposition to God, f 1092-3
5 of rod of anger failing, r 1093-2
4 of overthrowing traitors, w 1093-3
5 of men given to appetites, g 1094-3
3 of laboring for riches, h 1094-3
4 of failure in adversity, e 1096-2
3 of rejoicing over other, n 1097-1
2 of mourning, n 1097-1
6 of going forth to strive, c 1098-1
3 of good news from afar, g 1099-2
3 of failing curses, m 1099-3
12 of returning to sin, a 1100-1
5 of falling into pit, l 1100-3
8 of not knowing the morrow, d 1101-1
5 of praise from others, e 1101-2
5 of faithfulness, k 1101-2
6 of honoring servants, f 1102-1
11 of righteous boldness, p 1102-2
5 of good statecraft, r 1102-2
5 of praising the wicked, d 1102-3
5 of contending with the wicked, e 1102-3
4 of ignorance in judgment, f 1103-1
3 of covering sin, q 1103-3
4 of confessing sin, r 1103-3
5 of trusting own heart, g 1104-1
4 of being reproved often, l 1104-1
2 of flattering, q 1104-1
3 of fearing always, s 1103-3
4 of hardening the heart, t 1103-3
3 of ensnaring a city, b 1104-2
3 of turning away wrath, c 1104-2
4 of hating the upright, f 1104-2
4 of seeking to preserve life, g 1104-2
5 of wise answers, k 1105-2
2 of keeping the law, s 1105-3
6 of being snared by man-fear, c 1105-3
5 of being brought low, x 1105-3
4 of honor upholding humble, y 1105-3
7 men slow to obey, t 1142-1
6 of deep sleep, 1480
6 of Jews solving world problems, g 1448-1
2 of anger, n 1450-1
4 of little faith, f 10-4*
2 great faith, o-p 29-4*
7 of shaking before God, f 58-1*
9 of prostration before God, g 58-1*
7 of power, d 70-1*
1 of true faith, i 70-3*
24 of thought sins, l 75-1*
16 of murmuring, o 110-1*
7 of goodness, i 112-2*
7 of mercy, j 112-3*
5 of pleasing men, e 120-1*
7 of self-denial, a 120-3*
12 of fear, e 120-1*
12 of prayer, o 125-3*
12 of repentance, c 132-1*
10 of self-exaltation, q 134-1*
7 of craftiness, k 146-1*
9 of excuses, 160*
14 of covetousness, 159*
10 of drunkenness, 159*
14 of sins remitted without water baptism, v 262-1*
7 of God-fighters, 276*
6 of scourging, 276*
7 of loving enemies, p 297-3*
6 of evil, b 319-2*
12 of sorrow, g 343-1*
12 of giving, b 343-3*
12 of liberality, b 343-3*
7 of godly sincerity, 351*
8 of kneeling in prayer, 374*
2 of justification by faith, c-d 457-3*
7 of suffering patience, r 460-2*
4 of walking right, d 466-2*
10 of humility, 473*
3 of judgment, a 475-3*
21 of falling from grace, 496*
30 of healing in O.T., 550*
38 of healing in N.T., 550*
Exceed (4), Dt. 25:3; Mt. 5:20; 2 Cor. 3:9
Exceeded (3), 1 Sam. 20:41; 1 Ki.10:23; Job 36:9
Exceedest (1), 2 Chr. 9:6
Exceedeth (1), 1 Ki.10:7
Exceeding (59). E. great reward, Gen.15:1
  E. fruitful, Gen.17:6; E. mighty, Ex.1:7
  E. bitter cry, Gen. 27:34
  E. loud, Ex.19:16
  E. good land, Num.14:7
  E. joy, Ps. 43:4; Mt. 2:10; Jude 24
  E. broad commandment, Ps.119:96
  E. wise, Pr. 30:24
  E. proud, Jer. 48:29
  E. beautiful, Ez.16:13
  E. hot, Dan. 3:22
  E. glad, Dan. 6:23; Jonah 4:6; Mt. 5:12
  E. dreadful, Dan. 7:19
  E. wroth, Mt. 2:16
  E. fierce, Mt. 8:28
  E. sorry, Mt.17:23; Mk. 6:26
  E. sorrowful, Mt. 26:22,38; Mk.14:34
  E. white, Mk. 9:3
  E. sinful, Rom. 7:13
  E. weight of glory, 2 Cor. 4:17
  E. grace of God, 2 Cor. 9:14
  E. greatness of power Eph.1:19
  E. riches of His grace, Eph. 2:7
  E. great and precious promise, 2 Pet.1:4
Exceedingly (42). Sinners e., Gen.13:13
  Multiply e., Gen.16:10; 17:2
  Trembled e., Gen. 27:33
  Erred e., 1 Sam. 26:21
  Hated her e., 1 Sam.13:15
  Rejoice e., Job 3:22; Ps. 68:3
  Lusted e., Ps.106:14
  Strong e., Dan. 7:7
  Amazed e., Mt.19:25
  Feared e., Mk. 4:41
  Praying e., 1 Th. 3:10
  Faith groweth e., 2 Th.1:3
Excel (5), Gen. 49:4; 1 Chr.15:21; Ps.103:20; Isa. 10:10; 1 Cor.14:12
Excelled (1), 1 Ki. 4:30
Excellency (25). E. of dignity, Gen. 49:3
  E. of power, Gen. 49:3; 2 Cor. 4:7
  E. of Jacob, Ps. 47:4; Amos 6:8; 8:7
  E. of knowledge, Eccl. 7:12; Phil. 3:8
  E. of the Lord, Isa. 35:2
  E. of Israel, Nah. 2:2
  E. of speech, 1 Cor. 2:1
Excellent (34). E. in power, Job 37:23
  E. is Thy name, Ps. 8:1,9; 148:13
  E. is Thy lovingkindness, Ps. 36:7
  E. greatness, Ps.150:2
  E. spirit in him, Dan. 5:12; 6:3
  E. wisdom is found in thee, Dan. 5:14
  E. way, 1 Cor.12:31
  More e. name than they, Heb.1:4
  E. ministry, Heb. 8:6
  E. sacrifice, Heb.11:4
  E. glory, 2 Pet.1:17
Excellest (1), Pr. 31:29
Excelleth (3), Eccl. 2:13; 2 Cor. 3:10
Except (73). E. Thou bless me, Gen. 32:26
  E. the Lord build the house, Ps.127:1
  E. the Lord keep the city, Ps.127:1
  E. the Lord had left a remnant, Isa.1:9
  E. your righteousness exceed, Mt. 5:20
  E. ye be converted, become, Mt.18:3
  E. it be for fornication, Mt.19:9
  E. those days be shortened, Mt. 24:22
  E. ye repent, ye shall, Lk.13:2-5; Rev. 2:5,22
  E. a man be born again, Jn. 3:3-5
  E. it be given him from, Jn. 3:27
  E. ye eat the flesh of, Jn. 6:53
  E. a corn of wheat fall, Jn.12:24
  E. ye abide in Me, Jn.15:1-6
  E. there come a falling, 2 Th. 2:3
Excepted (1), 1 Cor.15:27
Excess (4), Mt. 23:25; Eph. 5:18; 1 Pet. 4:3-
Exchange (6), Gen. 47:17; Lev. 27:10; Job 28:17; Ez. 48:14; Mt.16:26; Mk. 8:37
Exchangers (1), Mt. 25:27
Exclude (1), Gal. 4:17
Excluded (1), Rom. 3:27
Excommunication, 3 grades, by Jews, f 184-3*
  16 reasons for, among Christians, a 313-1*
  7 N.T. reasons for, d 34-2*
  Church leaders and e., see ***Church***
Excuse (3), Lk.14:18; Rom.1:20; 2 Cor.12:19
Excused (2), Lk.14:18-19
Excuses, to Christ, i 13-3*
  No e. for sin, n 198-1*
  9 examples of e., 160*
Excusing (1), Rom. 2:15
Execration (2), Jer 42:18; 44:12
Execute (32). E. judgment, Ex.12:12; Isa. 16:3; Jer. 7:5-12; 23:5; 33:15
  E. My judgments, 1 Ki. 6:12
  E. judgments, Ez. 5:8-10; 11:9; 16:41; 25:11; 30:14,19
Executed (20). E. judgments, Num. 33:4
  E. the justice of the Lord, Dt. 33:21
  E. the priest's office, 1 Chr. 6:10
  E. My judgments, Ez.11:12; 18:17
Executedst (1), 1 Sam. 28:18
Executest (1), Ps. 99:4
Executeth (6), Ps. 9:16; 103:6; 146:7; Isa. 46:11; Jer. 5:1; Joel 2:11
Executing (3), 2 Ki.10:30; 2 Chr.11:14; 22:8
Execution (1), Esther 9:1
Executions, purpose of, e 356-1
Executioner (1), Mk. 6:27
Exempted (1), 1 Ki.15:22
Exercise (11). E. lovingkindness, Jer. 9:24
  E. myself in great matters, Ps.131:1
  E. dominion . . . great authority, Mt. 20:25; Mk. 10:42; Lk. 22:25; b 39-1
  E. thyself unto godliness, 1 Tim. 4:7-8
Exercised (6), Eccl.1:13; 3:10; Ez. 22:29; Heb. 5:14; 12:11; 2 Pet. 2:14
Exerciseth (1), Rev.13:12
Exhort (16), Acts 2:40; 27:22; 2 Cor. 9:5; 1 Th. 4:1; 5:14; 2 Th. 3:12; 1 Tim. 2:1; 6:2; 2 Tim. 4:2; Tit.1:9; 2:6-9,15; Heb. 3:13; 1 Pet. 5:1; Jude 3; v 241-1*
Exhortation (10), Lk. 3:18; Acts 13:15; 20:2; Rom.12:8; 1 Cor.14:3; 2 Cor. 8:17; 1 Th. 2:3; 1 Tim. 4:13; Heb.12:5; 13:22
  3 marks of true e., e 393-1*
Exhorted (3), Acts 11:23; 15:32; 1 Th. 2:11
Exhorteth (1), Rom.12:8
Exhorting (4), Acts 14:22; 18:27; Heb.10:25; 1 Pet. 5:12
Exile (2), 2 Sam.15:19; Isa. 51:14
Exiles. 5 experiences of, m 1547-1
  Commanded to build temple, o 1547-2
  Promises concerning temple, p 1547-2
  2 reasons not prosperous, r 1547-2
  3 curses for neglecting temple, s 1547-2
Exodus, going out, b 105-1
Exhorcists (1), Acts 19:13
Expectation (14). Ps. 9:18; 62:5; Pr.10:28; 11:7,23; 23:18; 24:14; Isa.20:5-6; Zech. 9:5; Lk. 3:15; Acts 12:11; Rom. 8:19; Phil.1:20
Expected (1), Jer. 29:11
Expecting (2), Acts 3:5; Heb.10:13
Expedient (7), Jn.11:50; 16:7; 18:14; 1 Cor. 6:12; 10:23; 2 Cor. 8:10; 12:1
Expel (2), Josh. 23:5; Judg.11:7
Expelled (4), Josh.13:13; Judg.1:20; 2 Sam. 14:14; Acts 13:50
Expenses (2), Ezra 6:4,8
Experience (4), Gen. 30:27; Eccl.1:16; Rom. 5:4
Experiment (1), 2 Cor. 9:13
Expert (6), 1 Chr.12:33-36; Song 3:8; Jer. 50:9; Acts 26:3
Expired (9), 1 Sam.18:26; 2 Sam.11:1; 1 Chr.17:11; 20:1; 2 Chr. 36:10; Esther 1:5; Ez. 43:27; Acts 7:30; Rev. 20:7
Exploits (2), Dan.11:28, 32
Expound (1), Judg.14:14. Defined, m 69-3*; d 68-3*; i 273-2*

24:27; Acts 11:4; 18:26; 28:23
Express (1), Heb.1:3
Expressed (6), Num.1:17; 1 Chr.12:31; 16:41; 2 Chr. 28:15; 31:19; Ezra 8:20
Expressly (3), 1 Sam. 20:21; Ez.1:3; 1 Th. 4:1
Extend (2), Ps.109:12; Isa. 66:12
Extended (2), Ezra 7:28; 9:9
Extendeth (1), Ps.16:2
Extinct (2), Job 17:1; Isa. 43:17
Extol (4), Ps. 30:1; 68:4; 145:1; Dan. 4:37
Extolled (2), Ps. 66:16; Isa. 52:13
Extortion (2), Ez. 22:12; Mt. 23:25
Extortioner (3), Ps.109:11; Isa.16:4; 1 Cor. 5:11
Extortioners (3),Lk.18:11;1 Cor. 5:10; 6:10
Extreme (1), Dt. 28:22
Extremity (1), Job 35:15
Eye (110). Single e., m-o 127-2*
  E. of understanding, r 365-3*
  Evil e. sins, 75-3* Pr. 23:6; 28:22
  E. for e., Ex. 21:24; Lev. 24:20; Dt.19:21; Mt. 5:38
  E. not pity him, Dt. 7:16; 13:8; 19:13,21; 25:12
  E. was not dim, nor natural, Dt. 34:7
  E. of the vulture has not, Job 28:7
  E. now seeth Thee, Job 42:5
  Keep as apple of e., Dt. 32:10; Ps.17:8; Pr. 7:2; Lam. 2:18; Zech. 2:8
  E. offend thee, pluck it, Mt. 5:29; 18:9
  E. the light of the body, Mt. 6:22-23
  Beam and mote in e., Mt. 7:3-5; Lk. 6:41
  E. of a needle, Mt.19:24; Mk.10:25
  E. has not seen, not ear, 1 Cor. 2:9
  E. cannot say to hand, 1 Cor.12:16-21
  Twinkling of an e., 1 Cor.15:52
  Every e. shall see Him, Rev.1:7
Eyebrows (1), Lev.14:9
Eyed (2), Gen. 29:17; 1 Sam.18:9
Eyelids (9), Job 16:16; 41:18; Ps.11:4; 132:4; Pr. 4:25; 6:4,25; 30:13; Jer. 9:18
Eye's (1), Ex. 21:26
Eyes (502). E. shall be opened, Gen. 3:5
  E. of them both were opened, Gen. 3:7
  Frontlets between e., Ex.13:9,16; Dt. 6:8; 11:18
  Trance, having e., open, Num. 24:2-16
  E. of Lord are upon the, Ps. 34:15
  To open the blind e., Isa. 35:5; 42:7
  Seven e., Zech. 3:9; 4:10; Rev. 5:6
  In hell lifted up e., Lk.16:23
  E. full of adultery, 2 Pet. 2:14
  Lust of the e., 1 Jn. 2:16
  E. as a flame of fire, Rev.1:14; 2:18; 19:12
  Anoint e. with eyesalve, Rev. 3:18
  Beasts full of e., Rev. 4:6,8
  Wipe tears from e., Rev. 7:17; 21:4
Eyesalve (1), Rev. 3:18
Eyeservice (2), Eph. 6:6; Col. 3:22
Eyesight (1), Ps. 18:24
Eyewitnesses (2), Lk.1:2; 2 Pet.1:16
Ezar (1), help, 1 Chr.1:38. See ***Ezer***
Ezbai (1), beautiful, 1 Chr.11:37
Ezbon (2), Splendor. 2 men, Gen. 46:16; 1 Chr. 7:7
Ezekias (2), Gr. form of Hezekiah, Jehovah is strength, Mt.1:9-10
Ezekiel (2), God strengthens, Ez.1:3; 24:24
  Book of E., 1364-1444
  Vision of cherubim, Ez.1,8,10
  Son of man, e 1365-2
  20 commands commissioning E., f 1365-3
  8 things happened to, i 1365-3
  4 commissions to, j 1365-3
  8fold description of, k 1365-3
  Eats scroll, l 1366-1; a-e 1366-1
  7 days of silence, d 1367-1
  A watchman, f 1367-1
  25 Pantomines in E., 816
  16 things E. to do in Pantomine, 1440
  5 acts in besieging a city, 1439
  E. to lie on side 390 and 40 days, g-j 1368-1
  Time of prophecies, c 1372-1
  Mark on foreheads in E., f 1374-1
  Gathering of Israel in E., a-b 1376-1
  5 commands in Ez. 33, d 1409-3
  Valley of dry bones, Ez. 37
  The millennium, Ez. 40-48, notes
  116 commands of Ez. 40-48, h 1429-3
  Future division of, b 1430-1
  Palestine in E., b-f 1431-1
  Sacrifices in Millennium, l 1432-1
Ezel (1), a stone, 1 Sam. 20:19
Ezem (1), city of Simeon, 1 Chr. 4:29
Ezer (9), help. 6 men, Gen. 36:21-30; 1 Chr.1:42; 4:4; 7:21; 12:9; Neh. 3:19; 12:42
Ezion-gaber (3), camp of Israel, Num. 33:35-36; Dan. 2:8; 2 Chr. 20:36
Ezion-geber (3), 1 Ki. 9:26; 22:48; 2 Chr. 8:17
Eznite (1) 2 Sam. 23:8
Ezra (26), my helper. 3 men, e 809-3
  A ready scribe, h 810-1
  10 reasons sent to Israel, c 810-1
  14fold revival under, k 813-2
  8 acts about, e 813-3
  419-word prayer of, f 813-3
  Book of E., p 802-820
Ezrahite (1), 1 Ki. 4:31; Ps. 88-89 title
Ezri (1), God is help, 1 Chr. 27:26

F

Fables (5). Found only in the N.T., 1 Tim.1:4; 4:7; 2 Tim. 4:4; Tit.1:14; 2 Pet.1:16. Defined, l 407-1*; d 410-1*. A fable is a story or account, especially a fictitious narrative feigned or invented to instruct or amuse, a tale devised to enforce some truth or precept, or to introduce indirectly some opinion, in which imaginary persons or beings as well as animals and even inanimate things are represented as speakers and actors. The minds of Orientals were full of fables; they spoke of beasts, trees, rocks, and other lower forms of creation as if they possessed human characteristics. Fables rejected by N.T. teaching were the legends, myths, and falsehoods developed perhaps by popular fancy or superstition, and such stories as had been fabricated to deceive. The interpretation of (acceptable) fables and allegories must not be carried too far; that is, details must not be stressed. Only the main lessons must be emphasized—the lessons made clear in the narratives, as in those of Jotham (Judg. 9:7-20) and Jehoash (2 Ki.14:9). See Allegory.
Face (416). Used 12 Ways in Scripture:
  1 Of the literal face (Gen. 3:19; 43:3; Mt. 6:17; Rev. 4:7; 22:4; Jas.1:23)
  2 Surface of the earth (Gen.1:2,29; 2:6; 6:1,7; 7:3-4,23; 8:9)
  3 Bodily presence (Gen.4:14; Ex.10:28)
  4 Seeking the face, meaning to seek the audience and favor of God or man (Ps. 24:6; 27:8; 105:4; Pr. 7:15)
  5 Hiding the face, meaning to withdraw favor (Dt. 32:30; Job 34:29; Ps.13:1; 30:7; 143:7; Isa. 54:8; Jer. 33:5)
  6 Asking God to hide His face, meaning to overlook (Ps. 51:9)
  7 Man hiding the face, signifying humility and reverence (Ex. 3:6; 1 Ki.19:13)
  8 Covering the face with fatness—a sign of prosperity (Job 15:27)
  9 A man covering the face of another—a sign of doom, as if he were dead already (Esther 7:8)
  10 Turning away the face—a sign of rejection (Jer. 2:27; 18:17; 32:33)
  11 Hardening the face, meaning to harden self against mercy (Pr. 21:29)
  12 Being afraid of a face, meaning to be afraid of the person himself (Dt.1:17)
  When God's face is referred to as being seen, or men are spoken of as speking with Him face to face, it should be understood in the same literal way as we understand like statements regarding men having such experiences with men 34:10; Judg. 6:22; Rev. 22:4. Cp. 2 Jn. 12; 3 Jn.14)
Faces (73). F. of cherubim, Ex. 37:9
  Fell on their f., Lev. 9:24; Num.14:5; 16:22,45; 20:6; Judg.13:20; 1 Ki.18:39; 1 Chr. 21:16
  F. like the f. of lions, 1 Chr.12:8
  Wipe away tears from all f., Isa. 25:8
  Four f., Ez.1:6-15; 10:14-22
  Two f., Ez. 41:18
  Beasts fell on f., Rev. 7:11; 11:16
  F. as f. of men, Rev. 9:7
Fade (6), 2 Sam. 22:46; Ps.18:45; Isa. 64:6; Jer. 8:13; Ez. 47:12; Jas.1:11
Fadeth (7), Isa.1:30; 24:4; 40:7-8; 1 Pet.1:4; 5:4
Fading (2), Isa. 28:1,4
Fail (64). Money f., Gen. 47:16
  Eyes f., Dt. 28:32; Job 11:20
  God will not f., Dt. 31:6-8; Josh.1:5; 1 Chr. 28:20
  Heart f., 1 Sam.17:32
  Spirit f., Isa. 19:3; Isa. 57:16
  Waters f., Isa.19:5; 58:11; Jer.15:18
  Wine f., Jer. 48:33; Hos. 9:3
  His compassions f. not, Lam. 3:22
  Faith f. not, Lk. 22:32
  Prophecies f., 1 Cor.13:8
  F. of the grace of God, Heb.12:15
Failed (12), Gen. 42:28; 47:15; Josh 3:16; 21:45; 23:14; 1 Ki. 8:56; Job 19:14; Ps. 142:4; Song 5:6; Jer. 51:30; Lam. 4:17
Faileth (19). Money f., Gen. 47:15
  Strength f., Ps. 31:10; 38:10; 71:9
  Heart f., Ps. 40:12; 73:26
  Flesh f. of fatness, Ps.109:24
  Spirit f., Ps.143:7
  Wisdom f., Eccl.10:3
  Grass f., Isa.15:6
  Tongue f. for thirst, Isa. 41:17
  Truth f., Isa. 59:15
  Vision f., Ez.12:22
  Treasure that f. not, Lk.12:33
  Charity never f, 1 Cor.13:8
Failing (2), Dt. 28:65; Lk. 21:26
Failure, of angels, men, ante-diluvians, Israel, and Church , 86-90
Fain (2), gladly, Job 27:22; Lk.15:16
Faint (41). Esau was f., Gen. 25:29-30
  Inhabitants f., Josh. 2:9,24
  People were f., Judg. 8:4-5; 1 Sam.14:28,31; 2 Sam.16:2; 21:15
  Giveth power to the f., Isa. 40:29-30
  Walk and not f., Isa. 40:31
  Heart f., Jer. 51:46; Ez. 21:15
  Spirit f., Ez. 21:7
  Always pray and not f., (lose heart), Lk.18:1
  We shall reap, if we f. not, Gal. 6:9
  F. when rebuked by Him, Heb.12:3-5
Fainted (12), Gen. 45:26; 47:13; Ps. 27:13; 107:5; Isa. 51:20; Jer. 45:3; Ez. 31:15; Dan. 8:27; Jonah 2:7; 4:8; Mt. 9:36; Rev.2:3
Faintest (1), Job 4:5
Fainteth (4), Ps. 84:2; 119:81; Isa.10:18; 40:28
Fainthearted (3), Dt. 20:8; Isa. 7:4; Jer. 49:23
Faintness (1), Lev. 26:36
Fair (53). Daughters were f., Gen. 6:1; 12:11,14; 24:16; 26:7; 2 Sam.13:1; 14:27; 1 Ki.1:3-4; Esther 1:11; 2:2-7; 42:15; Pr.11:22; Song 1:15-16; 2:10-13; 4:1,7,10; 6:10; 7:6; Amos 8:13
  Ruddy, f. countenance, 1 Sam.17:42
  F. weather, Job 37:22; Mt.16:2
  F. speech, Pr. 7:21; 26:25; Jer.12:6
  F. colors, Isa. 54:11
  F. and good fruit, Jer.11:16
  F. heifer, Jer. 46:20
  F. jewels, Ez. 16:17,39; 23:26
  F. neck, Hos.10:11
  F. mitre, Zech. 3:5
  F. child, Acts 7:20
  F. heavens, Acts 27:8
  F. speeches, Rom.16:18
  F. show in the flesh, Gal. 6:12
Fairer (3), Judg.15:2; Ps. 45:2; Dan.1:15
Fairs (6), Ez. 27:12,14,16,19,22,27
Faith (247). Defined, g 403-1*; a 442-3*;
  Only 2 times in O.T., f 389-2; Dt. 32:20; Hab. 2:4. See ***Trust***
  Language of f., e-j 281-1
  6fold confession of, r 443-2
  6fold statement of, e 790-1
  Results of personal, b 83-3*
  Command to have, f 84-1*
  Blessings of, d 464-2*
  Saves, r 116-1*
  An important question about, h 117-3*
  Personal, o 71-1*; v 119-1*; g 143-3*
  17 works of, s 444-3*
  28 blessings of, 491*
  Never too late to get results, a 119-3*
  Only requirement of, b 119-3*
  Prayer for, c 139-3*
  All things possible with, d 139-3*
  End-time f., 160*
  Doubt is sin, p 300-31*
  10 things about f., 212*
  2 blessings by, c-d 356-2*
  Thessalonian examples of, h 392-1*
  Can be shipwrecked, 414*
  20 facts about, 414*
  18 definitions of, 453*
  Works and f., g-j, p-q 457-3*
  Justification by, 2 Examples, h 392-1*
  Little, 4 examples of, f 10-3*
  Perfect, example of, p 13-1*
  Law of, w 13-2*
  Can be seen, f 14-1*; e 64-3*
  Pull of, n 15-3*
  Touch of, m 71-1*
  Continue in, r 71-1*
  7 occurrences of thy faith, o 15-3*
  Great, 2 examples of, o-p 29-3*
  Power of, n, q 32-1*; t 40-1*
  Example of, i 70-3*
  Walk of, j 443-1*
  Work of, m 443-2*
  Obedience of, n 443-2*
  Reckoning of, s 443-3*
  Test of, q 444-1*
  Material blessings of, v 444-1*
  Tribal blessing of, w 444-1*
  Authority of, x 444-1*
  Recognition of, b 444-1*
  Declaration of, b 444-1*
  Fearlessness of, f 444-2*
  Protection of, g 444-2*
  Preservation of, h 444-2*
  Miracle of, i 444-2*
  Deliverance of, k 444-3*
  Victory of, m 444-3*
  Triumph of, n 444-3*
  Physical strength by, o 444-3*
  Boldness of, p 444-3*
  Integrity of, r 444-3*
  Utter reliance on, q 444-3*
  If ye have f., Mt.17:20; 21:21; Lk.17:6
  F. has saved thee, Lk. 7:50; 18:42
  F. has made thee whole, Mt. 9:22; Mk. 5:34; 10:52; Lk. 8:48; 17:19
  Have f. in God, Mk.11:22-24
  Increase our f., Lk.17:5
  That thy f. fail not, Lk. 22:32
  Through f. in His name, Acts 3:16
  Full of f. and Holy Ghost, Acts 6:5-8; 11:24
  Obedient to f., Acts 6:7
  Saw had f. to be healed, Acts 14:9
  Continue in the f., Acts 14:22; Col.1:23
  Opened the door of f., Acts 14:27
  Purifying hearts by f., Acts 14:9
  Churches established in f., Acts 16:5
  Sanctified by f., Acts 26:18
  Obedience to the f., Rom.1:5; 16:26
  Mutual f., Rom.1:12; Tit.1:4; 2 Pet.1:1
  The just shall live by f., Rom.1:17; Gal. 3:11; Heb.10:38; Hab. 2:4
  Justified by f., Acts 13:38-39; Rom. 3:28-31; 4:5-20; 5:1-11; Gal. 2:16; 3:8,24
  Walk in steps of that f., Rom. 4:12
  Strong in f., Rom. 4:17-20
  Access by f. into grace, Rom. 5:2
  Righteousness by f., Rom. 9:30; 10:6
  F. cometh by hearing, Rom.10:17

Every man the measure of f., Rom.12:3
Weak in f., Rom.14:1
What is not of f. is sin, Rom.14:23
F. by the same Spirit, 1 Cor.12:9
Abideth f., hope, charity, 1 Cor.13:13
Your f. is vain, 1 Cor.15:11,17
Stand fast in the f., 1 Cor.16:13
By f. ye stand, 2 Cor.1:24
We walk by f. not by sight, 2 Cor. 5:7
I live by the f. of the Son, Gal. 2:20
Promise of Spirit through f., Gal. 3:14
Children of God through f., Gal. 3:26
F. which worketh by love, Gal. 5:6
A fruit of the Spirit, Gal. 5:22
By grace saved through f., Eph. 2:8
Sheild of f., Eph. 6:16; 1 Th. 5:8
Made shipwreck of f., 1 Tim.1:19
Denied the f., 1 Tim. 5:8
Cast off first f., 1 Tim. 5:12
Erred from the f., 1 Tim. 6:10,21
Unfeigned f., 1 Tim.1:5; 2 Tim.1:5
Overthrow f., 2 Tim. 2:18
Full assurance of f., Heb.10:22-23
F. is, Rom. 4:17; Heb.11:1
Examples of f., Heb.11:3-39
Author and finisher of f., Heb.12:2
Let him ask in f. nothing, Jas.1:5-8
F. and works, Jas. 2:1-26
Prayer of f. save sick, Jas. 5:15
Resist stedfast in f., 1 Pet. 5:8-9
Add to your f., 2 Pet.1:5
F. overcomes the world, 1 Jn. 5:4
F. once delivered to saints, Jude 3
Building on f., Jude 20
Faithful (82). Moses was f., Num.12:7
God is f., Dt. 7:9; 1 Cor.1:9; 10:13; 1 Th. 5:4; 2 Th. 3:3; 2 Tim. 2:13; Heb.10:23; 1 Pet. 4:19; 1 Jn.1:9
A f. spirit concealeth, Pr.11:13
A f. ambassador is health, Pr.13:17
F. over a few things, Mt. 25:21-23
F. in unrighteous mammon, Lk.16:11
F. minister, Eph. 6:21; Col. 1:7
4 f. sayings, 1 Tim.1:15; 4:9; 2 Tim. 2:11; Tit. 3:8; c 232-4*
F. witness, Rev.1:5; 3:14
Be f. unto death, Rev. 2:10
Called, chosen, and f., Rev.17:14
Faithfully (8), 2 Ki.12:15; 22:7; 2 Chr.19:9; 31:12; 34:12; Pr.29:14; Jer.23:28; 3 Jn.5
Faithfulness (19). Thy f. reacheth unto the clouds, Ps. 36:5
Thy f. is unto all generations, Ps.119:90
F. the girdle of His reins, Isa.11:5
Faithless (4), Mt.17:17; Mk. 9:19; Lk. 9:41; Jn. 20:27
Fall (252). Defined, i-j 296-1*
F. into deep sleep, Gen. 2:21
F. of man, Gen. 3; Job 31:33; Rom. 5:12-21; 1 Cor.15:21-22; 2 Cor.11:3; 1 Tim. 2:14
A thousand shall f. at thy side, Ps. 91:7
Lord upholdeth all that f., Ps.145:14
A prating fool shall f., Pr.10:8-10
F. by his own wickedness, Pr.11:5
Trusteth in richs shall f., Pr.11:28
Haughty spirit before a f. Pr.16:18
Hardeneth his heart shall f., Pr. 28:14
Perverse in ways shall f., Pr. 28:18
F. into pit on the sabbath, Mt.12:11
Both f. into the ditch, Mt.15:14
Fall on this stone shall be, Mt. 21:44
Stars f. from heaven, Mt. 24:29; Mk.13:25; Rev. 6:13; 8:10
Satan as lightning f. from, Lk.10:18
F. by sword and be led, Lk. 21:24
F. on us, Hos. 10:8; Lk. 23:30; Rev. 6:16
Take heed lest he f., 1 Cor.10:12
F. into condemnation, 1 Tim.3:6; Jas.5:12
F. into reproach and snare, 1 Tim. 3:7
F. into temptation and snare, 1 Tim. 6:9
F. after the same manner, Heb. 4:11
F. away, to renew them again, Heb. 6:6
F. into hands of living God, Heb.10:31
F. into divers temptations, Jas.1:2
Do these things never f., 2 Pet.1:10
F. from own stedfastness, 2 Pet. 3:17
Fallacies. 7 f. about 1 Jn.3:9, 489*
1 f. about the wafer, l 51-3*
14 f. about hell, 1032
10 f. about God, 1034
Fallen (79). Countenance f., Gen. 4:6
Hair f. off, Lev.13:40-41
F. from heaven, O Lucifer, Isa.14:12
Babylon is f., Isa. 21:9; Rev.14:8; 18:2
F. asleep, 1 Cor.15:6,18
F. from grace, Gal.1:6-8; 5:4; Heb.12:15
From whence thou art f. Rev. 2:5
Five are f., Rev.17:10
Fallest (1), Jer. 37:13
Falleth (28). Deep sleep f. on men, Job 4:13; 33:15
Just man f. seven times, Pr. 24:16
Rejoice not when enemy f., Pr. 24:17
Where the tree f. there it, Eccl.11:3
Ofttimes f. into the fire, Mt.17:15
A divided house f., Lk.11:17
His own master he standeth or f., Rom. 14:4
Flower f., Jas.1:11; 1 Pet.1:24
Falling (15). F. into a trance, but having his eyes open, Num. 24:4,16
Drops of blood f. down, Lk. 22:44
F. headlong his bowels, Acts 1:18
Except come a f. away first, 2 Th. 2:3
Able to keep you from f., Jude 24
Fallow (3), Dt.14:5; Jer. 4:3; Hos.10:12
Fallowdeer (1), 1 Ki. 4:23
False (64). 7 ways f. prophets are known, j 12-1*
2 symbols of f. prophets, c 476-3*
16 facts about f. prophets, b 517-1*
22 False Things:
1 Witness (Ex. 20:16; Dt. 5:20; Ps. 27:12; 35:11; Pr. 6:19; 12:17; 14:5; 19:5, 9; 21:28; 25:18; Mt.15:19
2 Report (Ex. 23:1)
3 Matter (Ex. 23:7)
4 Way (Ps.119:104,128)
5 Tongue (Ps.120:3)
6 Balance (Pr.11:1)
7 Lips (Pr.17:4)
8 Balance (Pr. 20-23)
9 Gift (Pr. 25:14)
10 Vision (Jer.14:14)
11 Dreams (Jer. 23:32; Zech.10:2)
12 Burdens (Lam. 2:14)
13 Divination (Ez. 21:23)
14 Oath (Zech. 8:17)
15 Swearers (Mal. 3:5)
16 Prophets (Mt. 7:15; 24:11,24; 1 Jn. 4:1)
17 Christs (Mt. 24:24; e 140-2*)
18 Accusation (Lk.19:8)
19 Apostles (2 Cor.11:13)
20 Brethren (2 Cor.11:26; Gal. 2:4)
21 Accusers (2 Tim. 3:3; Tit. 2:3)
22 Teachers (2 Pet. 2:1; p 475-2*)
Falsehood (14), 2 Sam.18:13; Job 21:34; Ps. 7:14; 119:118; 144:8-11; Isa. 28:15; 57:4; 59:13; Jer.10:14; 13:25; 51:17; Hos. 7:1; Mic. 2:11)
Falsely (21). Deal f., Gen. 21:23; Lev.19:11; Ps. 44:17; Jer. 6:13; 8:10
Sweareth f., Lev. 6:3-5; 19:12; Jer. 5:2; 10:4; Zech. 5:4
Testified f., Dt.19:18
Prophesy f., Jer. 5:31; 29:9
Speaketh f., Jer. 40:16; 43:2; Mt. 5:11
Accuse f., Lk. 3:14; 1 Pet. 3:16
Science f., 1 Tim. 6:20
False religion. Laws against, 179; f-k 355-2
2 purposes of, j 355-3
Source of, d 643-3
Falsifying (1), Amos 8:5
Fame (24). Joseph's brethren, Gen. 45:16
F. of God, Num.14:15; Josh. 9:9; Isa. 66:19
F. of Joshua, Josh. 6:27
F. of Solomon, 1 Ki. 4:31; 10:1,7
F. of David, 1 Chr.14:17
F. of Mordecai, Esther 9:4
F. of Jesus, Mt. 4:24; 9:26,31; 14:1
Familiar (18). Spirits, 253; 1246; b 130-1*; Lev. 19:31; 20:6,27; Dt.18:11; 1 Sam. 28:3-9; 2 Ki. 21:6; 23:24; 1 Chr.10:13; 2 Chr. 33:6; Isa. 8:19; 19:3;
F. friends, Job 19:14; Ps. 41:9
Familiars (1), Jer. 20:10
Families (174). 12 divided, 24
Perpetual f., 218
All f. of earth blessed, Gen.12:3; 28:14
God setteth solitary in f. Ps. 68:6
Makes f. like a flock, Ps.107:41
F. of Israel, Jer. 2:4; 31:1
F. of the earth, Amos 3:2; Zech.14:17
Family (123). F. laws, 179
F. of God, 375*
Every f. mourn apart, Zech.12:12-14
Family of Egypt go not up, Zech.14:18
F. in heaven and in earth is, Eph. 3:15
Famine (96). F. in the land, Gen.12:10; 26:1; 42:5; 43:1; 47:4-20; Ruth 1:1
F. in Egypt, Gen. 41:27-57
F. as means of punishment, Jer.11:22; 14:12-18; 15:2; 16:4; 18:21; 21:7-9; 24:10; 27:8-13; 29:17-18; 32:24,36;34:17; 38:2; 42:16-22; 44:12-27; 52:6; Ez. 5:12-17; 6:11-12;7:15; 12:16; 14:13,21; 36:29-30; Amos 8:11
F. for the word of God, Amos 8:11
F., nakedness, peril, sword, Rom. 8:35
Death, mourning, and f., Rev.18:8
Famines (3). Facts about, r 17-3
13 f. in Scripture, r 17-3
Future f., Mt. 24:7; Mk.13:8; Lk. 21:11
Famish (2), Pr.10:3; Zeph. 2:11
Famished (2), Gen. 41:55; Isa. 5:13
Famous (10), Num.16:2; 26:9; Ruth 4:11, 14; 1 Chr. 5:24; 12:30; Ps. 74:5; 136:18; Ez. 23:10; 32:18
Fan (8), Isa. 30:24; 41:16; Jer. 4:11; 15:7; 51:2; Mt. 3:12; Lk. 3:17
Fanners (1), Jer. 51:2
Far (173). Far be it from Thee, Gen.18:25; 1 Sam. 20:9; Mt.16:22
Be it f. from me, 1 Sam. 2:30; 22:15; 2 Sam. 20:20; 23:17
Be not f. from me, Ps. 22:11,19; 35:22; 38:21; 71:12
F. from righteousness, Isa. 46:12-13
Gone f. from Me, Jer. 2:5
Their heart f. Me, Mt.15:8; Mk. 7:6
Went into a f. country, Mt. 21:33; 25:14; Mk. 13:34; Lk.15:13; 19:12
Not f. from kingdom of God, Mk.12:34
F. above all principality, Eph.1:21
Ye who were sometime f. off, Eph. 2:13
Ascended f. above heavens, Eph. 4:10
Christ, which is f. better, Phil.1:23
Fare (3), 1 Sam.17:18; Jonah 1:3; Acts 15:29
Fared (1), Lk.16:19
Farewell (4), Lk. 9:61; Acts 18:21; 23:30; 2 Cor. 13:11
Farm (1), Mt. 22:5
Farming, 901
Farther (4), Eccl. 8:17; Mt. 26:39; Mk.1:19; 10:1
Farthing (3), 11/2 cents, o 18-1*; Mt. 5:26; 10:29; Mk.12:42
Farthings (1), Lk.12:6
Fashion (13), Gen. 6:15; Ex. 26:30; 37:19; 1 Ki. 6:38; 2 Ki.16:10; Job 31:15; Ez. 43:11; Mk. 2:12; Lk. 9:29; Acts 7:44; 1Cor. 7:31; Phil. 2:8; Jas.1:11
Fashioned (7), Ex. 32:4; Job 10:8; Ps.119:73; 139:16; Isa. 22:11; Ez.16:7; Phil. 3:21; g-i 380-1*
Fashioneth (3), Ps. 33:15; Isa. 44:12; 45:9
Fashioning (1), 1 Pet.1:14
Fashions (1), Ez. 42:11
Fast (85). F. closed wombs, Gen. 20:18
F. asleep, Judg. 4:21; Jonah 1:5; 3:5; Zech. 7:5; 8:19; Mt. 6:16-18; 9:14-15; Mk. 2:18-20; Lk. 5:33-35; 18:12; Acts 27:9
Bound f., Judg.15:13; 16:11
Abide f. by Ruth 2:8,21,23
Fast (abstaining from food), 2 Sam.12:21, 23; 1 Ki.21:9,12; 2 Chr.20:3; Ezra 8:21; Esther 4:16; Isa. 58:3-6; Jer.14:12; 36:9; Joel 1:14; 2:15
10 things that do not constitute a f., b 1208-1
23 things that constitute a f., b 1208-2
Hold f., 2 Ki. 6:32; Job 2:3; 8:15; 27:6; 1 Th. 5:21; 2 Tim.1:13; Tit.1:9
F. work, Ezra 5:8
Stand f., 1 Cor.16:13; Gal. 5:1; Phil.1:27; 4:1; 1 Th. 3:8; 2 Th. 2:15
If we hold f. the confidence, Heb. 3:6
Let us hold f. the profession, Heb. 4:14
Hold f. till I come, Rev. 2:25
Hold f. and repent, Rev. 3:3
Hold that f. thou hast, Rev. 3:11
Fasted (15). F. until even, Judg. 20:26; 1 Sam. 7:6; 2 Sam.1:12
F. 7 days, 1 Sam. 31:13; 1 Chr.10:12
David f. and wept, 2 Sam.12:16,22
Ahab f. in sackcloth, 1 Ki. 21:27
Ezra f. and sought God, Ezra 8:23
Nehemiah f. and prayed, Neh.1:4
When he had f. 40 days, Mt. 4:2
Church f. and prayed, Acts 13:2-3
Fasten (5), Ex. 28:14,25; 39:31; Isa. 22:23; Jer. 10:4
Fastened (18). F. with a pin, Judg.16:14
F. body to the wall, 1 Sam. 31:10
Foundations of earth f., Job 38:6
Nail f. in a sure place, Isa. 22:25
F. with nails, Isa. 41:7
Eyes f. on him, Lk. 4:20; Acts 11:6
Viper f. on his hand, Acts 28:3
Fastening (1), Acts 3:4
Fastest (1), Mt. 6:17
Fasting (17). Doctrine of, 1043
Secret of reward in f., e 9-3*
40 days f. possible, k 5-1*
Jewish f., 160*
7 things not f., x 271-2*
Advice on f., a 271-2*
F. after Christ left, 1043
35 Bible examples of f., 1043
F. cure for unbelief, 1043
Israel assembled with f., Neh. 9:1; Esther 4:3; Jer. 36:6; Joel 2:12
Humbled my soul with f., Ps. 35:13
Chastened my soul with f., Ps. 69:10
My knees weak through f., Ps.109:24
King spent night in f., Dan. 6:18
Daniel prayed with f., Dan. 9:3
Kind goeth not out but by f., Mt.17:21; Mk. 9:29
Apostles' prayer with f., Acts 14:23; 27:33
Give selves to f., 1 Cor. 7:5
Fastings (4), Esther 9:31; Lk. 2:37; 2 Cor. 6:5; 11:27
Fat (130). Eating f. and blood, i 205-1
F. of sacrifices, how used, Ex. 23:18; 29:13-22; Lev.1:8,12; 3:3-17; 4:8-35; 6:12; 7:3-33; 8:16-26; 9:10-24; 10:15; 16:25; 17:6; Num.18:17
F. man, Judg. 3:17-22
Liberal soul be made f., Pr.11:25
Soul of diligent be made f., Pr.13:4
Good report maketh bones f., Pr.15:30
Make heart of this people f., Isa. 6:10
All people feast f. things, Isa. 25:6
Fatfleshed (2), Gen. 41:2,18
Father (979). Defined, j 44-1*
Used of God, r 124-1*; d 189-1*
Call no man f., j 44-1*
One Father, c 1571-3
Leave f. and cleave to wife, Gen. 2:24
F. of tent dwellers, Gen. 4:20
F. of all handling harp, organ, Gen. 4:21
F. of many nations, Gen.17:4-5; Rom. 4:17
F. -in-law, Ex.18:1-27; Judg.1:16
Honor f. and mother, Ex. 20:12; Dt. 5:16; Mt.15:4; 19:19; Eph. 6:2
My f. and mother forsake me, Ps. 27:10
Wise son maketh a glad f., Pr.10:1
F. of a fool hath no joy, Pr.17:21
Everlasting F., the Prince, Isa. 9:6
We have Abraham to our f., Mt. 3:9
Glorify your F., Mt. 5:16
Children of you F., Mt. 5:45
Perfect, as your F. in heaven, Mt. 5:48
F. seeth in secret, Mt. 6:4,6,18
Your F. knoweth what things, Mt. 6:8,32
Heavenly F. also forgive you, Mt. 6:14
How much more shall your F., Mt. 7:11

First go and bury my f., Mt. 8:21
Spirit of you F., Mt.10:20
Confess also before My F., Mt.10:32
Set man at variance with f., Mt.10:35
Face of My F., Mt.18:10
Throne of His f. David, Lk.1:32
Our F. which art in, Mt. 6:9; Lk.11:2
Hate not his f. and mother, Lk.14:26
F. and prodigal son, Lk.15:11-32
F. Abraham send Lazarus, Lk.16:19-31
F. forgive them, for they, Lk. 23:34
Promise of My F. upon, Lk. 24:49
Worship the F. in spirit, Jn. 4:23-24
F. and the Son equal, Jn. 5:17-45
F. send bread from heaven, Jn. 6:27-65
F. bears witness of Son, Jn. 8:16-56
Serve Me will My f. honor, Jn.12:26
F. and Son related, Jn.14:1-31
F. the husbandman, Jn.15:1-8
Ask F. in My name, Jn.15:16; 16:23
Prayer tp F. for unity, Jn.17
Wait for promise of F., Acts 1:4-5
F. hath put in own power, Acts 1:7
Received of F. the promise, Acts 2:33
F. of our Lord Jesus, Rom.15:6; 1 Cor.1: 3; 11:31; Eph.1:3; 3:14
Access by one Spirit into F., Eph. 2:18
I will be to Him a F., Heb.1:5
Without f., without mother, Heb. 7:3
Unto the F. of spirits, Jas.1:17
Fellowship is the F., 1 Jn.1:3
Advocate with the F., Jesus, 1 Jn. 2:1
F., Word, and Holy Ghost, 1 Jn. 5:7
Priests unto God and His F., Rev.1:6
Fatherless (43). God concerned about, Ex. 22:22; Dt.10;18; 14:29; 16:11,14; 24: 17-21; 26:12-13; 27:19; Jer. 7;6; 22:3; Zech. 7:10; Mal. 3:5
Thou art helper of f., Ps.10:14,18
Father of the f., Ps. 68:5
Defend the poor and f., Ps. 82:3
He relieveth the f., Ps.146:9
Judgment against those who do not defend the f., Isa.1:17,23
In thee the f. find mercy, Hos.14:3
Visit the f. and widows in, Jas.1:27
Father's (147). F. house (70 times), Gen. 12:1; 24:7,23,38,40; 28:21; 31:14
F. nakedness, Gen. 9:23; Lev.18:8
F. servants, Gen. 26:15; 1 Ki.11:17
F. sheep, Gen. 29:9; 1 Sam.17;15,34
F. brother, Gen. 29:12; Lev.18:14
F. countenance, Gen. 31:5
F. concubine, Gen. 35:22; 2 Sam. 3:7
F. wives, Gen. 37:2
F. flock, Gen. 87:12; Ex. 2:16
F. household, Gen. 47:12; Jn.10:29
F. hand, Gen. 48:17; Jn.10:29
F. children, Gen. 49:8
F. face, Gen. 50:1
F. sister, Ex. 6:20; Lev. 20:19
F. God, Ex.15:2
F. daughter, Lev.18:11; 20:17
F. sister, Lev.18:12
F. wife, Lev. 20:11; Dt. 22:30
F. meat, Lev 22:13
F. brethren, Num. 27:7,10
F. skirt, Dt. 22:30; 27:20
F. family, 1 Sam.18:18
F. concubines, 2 Sam.16:21-22
F. loins, 1 Ki.12:10; 2 Chr.10:10
F. throne, 2 Ki.10:3
F. son, Pr. 4:3
F. commandment, Pr. 6:20; Jer. 35:14
F. instruction, Pr.13:1; 15:5
F. friend, Pr. 27:10
F. sins, Ez.18:14
F. kingdom, Mt. 26:29
F. business, Lk. 2:49
F. good pleasure, Lk.12:32
F. name, Jn. 5:43; 10:25; Rev.14:1
F. house many mansions, Jn.14:2
F. commandments, Jn.15:10
Fathers (532). Visiting the iniquity of f., Ex. 20:5; 34:7; Num.14:18; Dt. 5:9
I sware to give your f., Dt.1:8,35; 6:10, 18; 7:8,12-13; 8:1,18; 9:5; 10:11; 11:9,21; 13:17; 19:8; 26:3,15; 28:11; 29:13; 30:20; 31:7,20; Josh.1:6; 5:6; Lk.1:72; Acts 26:6; Rom.15:8
Thou gavest unto their f., 1 Ki. 8:1,34,40, 48; 14:15; 2 Ki. 21:8; 2 Chr. 6:25,31,38; Jer. 30:3; 35:15; Ez. 36:28
F. have eaten sour grapes, Ez.18:2
F. were not able to bear, Acts 15:10
F. provoke not children to wrath, Eph. 6:4; Col. 3:21
F. tempted Me, proved Me, Heb. 3:9
Fathers' (10). F. houses, Ex. 6:14
F. sepulchres, Neh. 2:3,5
F. idols, Ez. 20:24
F. nakednesses, Ez. 22:10
Fathoms (2), Acts 27:28
Fatling (1), Isa.11:6
Fatlings (5), 1 Sam.15:9; 2 Sam. 6:13; Ps. 66:15; Ez. 39:18; Mt. 22:4
Fatness (17). F. of earth, Gen. 27:28,39
F. of the table, Job 36:16
F. of Thy house, Ps. 36:8
F. of the olive tree, Rom.11:17
Fats (2), Joel 2:24; 3:13
Fatted (5), 1 Ki. 4:23; Jer. 46:21; Lk.15:23, 27,30
Fatter (1), Dan.15
Fattest (2), Ps. 78:31; Dan.11:24
Fault (19). 3 men without f., 1 Sam. 29:3; Dan. 6:4; Lk. 3:4-14; Jn. 18:38; 19:6-4
Tell him his f., Mt.18:15
If a man be overtaken in f., Gal. 6:1
144,000 without f., Rev.14:5
Faultless (2), Heb. 8:7; Jude 24
Faults (4), q 95-3*; Gen. 41:9; Ps.19:12; Jas. 5:16; 1 Pet. 2:20
Faulty (2), 2 Sam.14:13; Hos.10:2
Favour (70). I have found f., Gen.18:3
Lord gave people f., Ex.11:3; 12:36
Compass him with f., Ps. 5:12
Shall find good f., Pr. 3:4; 8:25
F. is deceitful—beauty vain, Pr. 31:30
In f. with God and man, Lk. 2:52
Having f. with all people, Acts 2:47
Favorable (4), Judg. 21:22; Job 33:26; Ps. 77:7; 85:1
Favoured (14). Rachel was well f., Gen. 29:17
Joseph was well f., Gen. 39:6
Daniel was well f., Dan.1:4
Favourest (1), Ps. 41:11
Favoureth (1), 2 Sam. 20:11
Fear (400). F. not, j 37-1; c 135-3, n 501-1*
Whom not to f., 1111
2 things not to f., u 942-3
4 things not to f., b 940-1
4 things to f., i 1071-3
5 things to f., 1043; 1111
5 things not to f., 1111
7 things not to f., 1043
30 reasons to fear God, 1049
14 kinds of f., m 928-2
3 blessings of f., u 1089-1
12 blessings of f., p 1083-1
12 benefits of f., 1111
Great f., g 217-3*
Whom to f., 545*
3 things not to f., 545*
F. of God, Gen. 20:11; 2 Sam. 23:3; Chr. 20:29; Neh. 5:15; Ps. 36:1; 2 Cor. 7:1; Eph. 5:21; d 360-1
F. thy God, Lev.19:14,32; 25:17,36,43
F. the Lord thy God, Dt. 6:2,13; 10:12,20; 14:23; 17:19; 31:12,13, Josh. 4:24
F. the Lord, Josh. 24:14; 1 Ki.18:12; 2 Ki. 4:1; Ps. 33:8; 34:9; Pr. 3:7
F. of the Lord, 1 Sam.11:7; 12:14,24; 2 Chr.14:14; 17:10; 19:7; Job 28:28; Ps. 19:9; 34:11; 111:10; Pr.1:7,29; 2:5; 8: 13; 9:10; 10:27; 14:26-27; 15:33; 16:6; 19:23; 22:4; 23:17; Isa. 33:6; Acts 9:31
Heart failure from f., Lk. 21:26
Feared (74). Midwives f. God, Ex.1:17
Obadiah f. the Lord greatly, 1 Ki.18:3
Job f. God, Job 1:1
God is greatly to be f., Ps. 89:7
Cornelius f. God, Acts 10:2
Fearest (3), Gen.22:12; Isa.57:11; Jer.22:25
Feareth (20). One that f. God, Job 1:8; 2:3; Acts 10:22
Happy is the man that f., Pr. 28:14
In every nation he that f., Acts 10:35
F. is not made perfect in, 1 Jn. 4:18
Fearful (11), Ex.15:11; Dt. 20:8; 28:58; Judg. 7:3; Isa. 35:4; Mt. 8:26; Mk. 4:40; Lk. 21:11; Heb. 10:27,31; Rev. 21:8
Fearfully (1), Ps.139:14
Fearfulness (3), Ps. 55:5; Isa. 21:4; 33:14
Fearing (8), Josh. 22:25; Mk. 5:33; Acts 23:10; 27:17,29; Gal. 2:12; Col. 3:22; Heb.11:27
Fears (4), Ps. 34:4; Eccl.12:5; Isa. 66:4; 2 Cor. 7:5
Feast (122). Longest f., h 840-1
Of the Jews, a 165-3*; m 181-1*
Of dedication, a 186-1*
8th day of f. of tabernacles, a 179-2*
F. of unleavened bread, Ex.12:17; 23:15; 34:18; 18; Lev. 23:6; Dt.16:16; 31:10; 2 Chr. 8:13; 30:13,21; 35:17; Ezra 6:22; Zech.14:16-20; Mt. 26:17; Lk. 22:1
F. of firstfruits. Ex. 23:16; Lev. 23:6
F. of passover, Ex. 34:25; Lev. 23:5; Mt. 26:2; Mk. 14:1; Lk. 2:41; Jn. 2:23
F. of tabernacles, Lev. 23:34; Dt.16:13; 2 Chr. 8:13; Ezra 3:4; Jn. 7:2; c 177-3*
F. of ingathering, or trumpets, Ex. 23:16; 34:22; Lev. 23:23-25
F. of weeks, or Pentecost, Ex. 34:22; Lev. 23:15-22; Dt.16:10,16; 2 Chr. 8:13
Deceiving when they f. with you, 2 Pet. 2:13; Jude 12. See ***Agape***—love feast
F. of good things, 1249
Feasted (1), Job 1:4
Feasting (7), Esther 9:17-22; Job 1:5; Eccl. 7:2; Jer.16:8
Feasts (32). 34 secular f., n 27-3
8 commands—national f., 192
3 annual f. for males, e 140-1; j 361-1
8 f. of Jehovah, 178; f 234-1
8 other f. of the Jews, f 234-1
3 commands concerning f., e 234-1
6 yearly f., h 310-1
How supplied, f-g 360-2; h 361-1
Oriental f. described, i 87-1,2*
2 f. observed together, g 89-2*; a 90-1*
F. of the Lord, Lev. 23:2,4,37,44
Solemn f., Num. 15:3; 2 Chr. 2:4; 8:13; Lam.1:4; 2:6; Ez. 36:38; 46:9; Hos. 2: 11; Nah.1:15; Mal. 2:3
Set f., Num. 29:39; 1 Chr. 23:31; 2 Chr. 31:3; Ezra 3:5; Neh. 10:33
Appointed f., Isa.1:14
Love uppermost rooms at f., Mt. 23:6; Mk.12:39; Lk. 20:46
Spots in your f. of charity—agape, love f. of the church, Jude 12
Feathered (2), Ps. 78:27; Ez. 39:17
Feathers (7), Lev.1:16; Job 39:13; Ps. 91:4; Ez. 17:3,7; Dan. 4:33
Fed (31). God f. me all my, Gen. 48:15
F. you in wilderness, Ex.16:32; Dt. 8:16
F. thee with manna, Dt. 8:3
F. with bread and water, 1 Ki.18:4,13
Saw thee hungered, and f., Mt. 25:37
Desiring to be f. with crumbs, Lk.16:21
I have f. you with milk, 1 Cor. 3:2
Feeble (20). F. cattle, Gen. 30:42
F. people, Dt. 25:18; 1 Sam. 2:5
F. Jews, Neh. 4:2
F. knees, Job 4:4; Isa. 35:3; Heb.12:12
Not one f. person among, Ps.105:37
F. hands, 2 Sam. 4:1; Jer. 6:24; 50:43; Ez.7:17; 21:7
Feebleminded (1), 1 Th. 5:14
Feebleness (1), Jer. 47:3
Feebler (1), Gen. 30:42
Feed (81). Defined, u 257-3*; 2 Sam. 5:2; 7:7; 1 Chr.11:2; 17:6; Isa. 40:11; Jer. 9:15; 23:2-4; Ez. 34; Hos. 4:16; Zech. 11:4-9,16; Jn. 21:15-17; Acts 20:28; 1 Pet. 5:2
5 things to f., 545*
Commanded ravens to f. thee, 1 Ki.17:4
F. him with bread of affliction, 1 Ki.22: 27; 2 Chr.18:26
F. me with food convenient, Pr. 30:8
Cow and bear f. together, Isa.11:7
Wolf and lamb f. together, Isa. 65:25
F. My lambs, sheep, Jn. 21:15-17
F. the church of God, Acts 20:28
F. your enemy, Rom.12:20
F. the flock of God, 1 Pet. 5:2
Midst of throne shall f., Rev. 7:17
F. her there 1260 days, Rev.12:6
Feedest (2), Ps. 80:5; Song 1:7
Feedeth (8), Pr.15:14; Song 2:16; 6:3; Isa. 44:20; Hos.12:1; Mt. 6:26; Lk.12:24; 1 Cor. 9:7
Feeding (8), Gen.37:2; Job 1:14; Ez.34:10; Mt. 8:30; Mk. 5:11; Lk. 8:32; 17:7; Jude 12
Feedingplace (1), Nah. 2:11
Feel (7), Gen. 27:12,21; Judg.16:26; Job 20:20; Ps. 58:9; Eccl. 8:5; Acts 17:27
Feeling (2), Eph. 4:19; Heb. 4:15
Only case of dependence on, c 38-1
Feet (256). 7 symbolic uses, 185
F. washing, m 116-1*; q, s, 193-1*; d-m 193-2*; Gen.18:4; 19:2; 24:32; 43:24; Judg. 19:21; 1 Sam. 25:24; 2 Sam.11:8; Jn.13:5-14; 1 Tim. 5:10
Lawgiver from between f., Gen. 49:10
Put shoes off thy f., Ex. 3:5; Acts 7:33
Under His (God's) f., Ex. 24:11
Wash hands and f., Ex. 30:19-21; 40:31
He will keep f. of saints, 1 Sam. 2:9
Cut off hands and f., 2 Sam. 4:12
Diseased in his f., 1 Ki.15:23
Put all things under f., Ps. 8:6; 1 Cor.15: 25,27; Eph.1:22; Heb. 2:8
Make f. like hind's f., Ps.18:33
Dragon trample under f., Ps. 91:13
Hasteth with f. sinneth, Pr.19:2
Beautiful f. of preachers, Isa. 52:7; Nah. 1:15; Rom.10:15
F. of seraphim, Isa. 6:2
F. of cherubim, Ez.1:7
F. of clay and iron, Dan. 2:33-42
F. and arms of God, Dan.10:6
Ashes under soles of f., Mal. 4:3
Shake off dust off., Mt.10:14; Mk. 6:11; Lk. 9:5; Acts 13:51
Held Him by the f., Mt. 28:9
Two f. to be cast into hell, Mk. 9:45
Wash His f. with tears, Lk. 7:38-46
Behold My hands and f., Lk. 24:39
Showed them His hands and f., Lk. 24:40
Anointed His f., Jn.12:3
Apostles' f., Acts 4:35,37; 5:2
Bruise Satan under your f., Rom.16:20
F. shod with gospel of peace, Eph. 6:15
F. like fine brass, Rev.1:15; 2:18
F. as pillars of smoke, Rev.10:1
Sun, and moon under her f., Rev.12:1
Fell at f. to worship, Rev.19:10; 22:8
Feign (3), 2 Sam.14:2; 1 Ki.14:5; Lk.20:20
Feigned (3), 1 Sam. 21:13; Ps.17:1; 2 Pet. 2:3
Feignedly (1), Jer. 3:10
Feignest (2), 1 Ki.14:6; Neh. 6:8
Felix (8), happy, j 263-3*; Acts 23:24-26; 24:3-27; 25:14
Felix' (1), Acts 24:27
Fell (243). Countenance f., Gen. 4:5
Deep sleep f. upon, Gen.15:12
F. on his face, Gen.17:3,17; Num.16:4; Josh. 5:14; 7:6; 1 Sam.17:49; 20:41; 2 Sam. 9:6; 14:22; 1 Ki.18:7; Dan. 2:46; Mt. 26:39; Lk.5:12
F. on this neck, Gen. 33:4; 46:29; Lk.15: 20; Acts 20:37
F. on their faces, Lev. 9:24; Num.14:5; 16:22,45; 20:6; Judg.13:20; 1 Ki.18:39; 1 Chr. 21:16
F. a lusting, Num.11:4
F. down before the Lord, Dt. 9:18, 25
Wrath f., Josh. 22:20
Fear of the Lord f., 1 Sam.11:7; 2 Chr.17: 10; Rev.11:11
F. upon her face, Ruth 2:10; 1 Sam. 25: 23; 2 Sam.14:4
Fire of the Lord f., 1 Ki.18:38
F. on my face, Ez.1:28; 3:23; 9:8; 11:13; 43:3; 44:4; Dan. 8:17
Spirit of Lord f. on me, Ez.11:5
Great quaking f. on them, Dan.10:7
Seed f. on 4 kinds of ground, Mt. 13:4-8;

  Judas by transgression f., Acts 1:25
  Holy Ghost f., Acts 10:44; 11:15
  On them which f., severity, Rom.11:22
  I f. at His feet as dead, Rev.1:17
  F. down to worship, Rev. 5:8,14; 7:11; 11:16; 19:4,10; 22:8
Felled (1), 2 Ki. 3:25
Feller (1), Isa.14:8
Fellest (1), 2 Sam. 3:34
Felling (1), 2 Ki. 6:5
Felloes (1), 1 Ki. 7:33
Fellow (27), partner; companion, Ex. 2:13; Eccl. 4:10; Isa. 34:14; Zech.13:7; Mt.12:24; 26:61,71; Acts 24:5
  F. of Jehovah, 1569
Fellowcitizens (1), Eph. 2:19
Fellowdisciples (1), Jn.11:16
Fellowheirs (1), Eph. 3:6
Fellowhelper (1), 2 Cor. 8:23
Fellowhelpers (1), 3 Jn. 8
Fellowlabourer (2), 1 Th. 3:2; Ph'm 1
Fellowlabourers (2), Phil. 4:3; Ph'm 24
Fellowprisoner (2), Col. 4:10; Ph'm 23
Fellowprisoners (1), Rom.16:7
Fellow's (1), 2 Sam. 2:16
Fellows (13), Judg.11:37; 18:25; 2 Sam. 6:20; Ps.45:7; 44:11; Ez. 37:19; Dan. 2:13,18; 7:20; Zech. 3:8; Mt.11:16; Acts 17:5; Heb.1:9
Fellowservant (6), Mt.18:29,33; Col.1:7; 4:7; Rev.19;10; 22:9
Fellowservants (4), Mt.18:28,31; 24:49; Rev. 6:11
Fellowship (17), Lev. 6:2; Ps. 94:20; Acts 2:42; 1 Cor.1:9; 10:20; 2 Cor. 6:14; 8:4; Gal. 2:9; Eph. 3:9; 5:11; Phil.1:5; 2:1; 3:10; 1 Jn.1:3-7; u 307-2*
Fellowsoldier (2), Phil. 2:25; Ph'm 2
Fellowworkers (1), Col. 4:11
Felt (5), Gen. 27:22; Ex.10:21; Pr. 23:35; Mk. 5:29; Acts 28:5
Female (24). Created male and f., Gen.1:27; 5:2; Mt.19:4; Mk.10:6
  Male and f. in ark, Gen. 6:19; 7:2-16
  Male or f. sacrifices, Lev. 3:1,6; 4:28-32
Fence (1), Ps. 62:3
Fenced (38), fortified. F. cities, Num. 32:17,36; Dt. 3:5; 9;1; 28:52; Josh.10:20; 14:12; 19:35; 1 Sam. 6:18; etc.
Fens (1), Job 40:21
Ferret (1), Lev.11:30
Ferry (1), 2 Sam.19:18
Fervent (7), Acts 18:25; Rom.12:11; 2 Cor. 7:7; Jas. 5:16; 1 Pet. 4:8; 2 Pet. 3:10,12
Fervently (2), Col. 4:12; 1 Pet.1:22
Festus (12), joyful, Acts 24:27; 25:1-24; 26:24-25,32
Festus' (1), Acts 25:23
Fetch (31), to bring, Gen.18:5; Ex. 2:5; 1 Sam. 4:3; 6:21; Job 36:3; Acts 16:37
Fetched (18), brought, Gen.18:4; 1 Sam. 7:1; 10:23; 2 Sam. 4:6; 9:5; 11:27; 14:2
Fetcheth (1), brings, Dt.19:5
Fetcht (1), brought, Gen.18:7
Fetters (11), Judg.16:21; 2 Sam. 3:34; 2 Ki. 25:7; 2 Chr. 33:11; 36:6; Job 36:8; Ps. 105:18; 149:8; Mk. 5:4; Lk. 8:29
Fever (9), Dt. 28:22; Mt. 8:14-15; Mk. 1:30-31; Lk. 4:38-39; Jn. 4:52; Acts 28:8; a 108-1*; d 272-1*
Few (65). Left f. in number, Dt. 4:27; 28:62; Jer. 42:2; Ez. 12:16
  To save by many or f., 1 Sam.14:6
  Let thy words be f., Eccl. 5:2
  F. there be that find it, Mt. 7:14
  But the labourers are f., Mt. 9:37
  Many called, but f. chosen, Mt. 20:16; 22:14
  Laid hands on a f. sick folk, Mt. 6:5
  Beaten with f. stripes, Lk.12:48
  F. things against you, Rev. 2:14,20
Fewer (1), Num. 33:54
Fewest (1), Dt. 7:7
Fewness (1), Lev. 25:16
Fidelity (1), Tit. 2:10
Field (291). Meditate in f., Gen. 24:63
  Jonathan went into f., 1 Sam. 20:5-35
  F. of the slothful, Pr. 24:30
  Zion be plowed like f., Jer. 26:18; Mic.
  Rain to every grass in f., Zech.10:1
  Consider lilies of f., Mt. 6:28
  Clothe grass of the f., Mt. 6:30
  Sowed seed in the f., Mt.13:24-38
  Treasure hid in a f., Mt.13:44
  Two in the f., one taken, Mt. 24:40
  Potter's f., Mt. 27:7-10; Acts 1:18-19
Fields (59). Send waters on f., Job 5:10
  F. of the woods, Ps.132:6
  Went through f. of corn, Mk. 2:23; Lk. 6:1
  Sent into f. to herd swine, Lk. 15:15
  Look on f., white to harvest, Jn. 4:35
Fierce (41). F. anger, Gen. 49:7; Num. 25:4; 32:14; 1 Sam. 20:34; Isa. 7:4; 13:9,13; Jer. 4:8,26; 12:13; 25:37-38; 30:24; 49:37; 51:45; Lam.1:12; 2:3; 4:11; Jonah 3:9; Zeph. 2:2; 3:8
  F. wrath, Ex. 32:12; 1 Sam. 28:18; 2 Chr. 28:11,13; 29:10; Ps. 88:16
  F. countenance, Dt. 28;50; Dan. 8:23
  F. lion, Job 4:10; 10:16; 28:8
  F. king, Isa.19:4
  F. people, Isa. 33:19
  F. maniac, Mt. 8:28
  F. mob, Lk. 23:5
  F. men, 2 Tim. 3:3
  F. winds, Jas. 3:4
Fierceness (12), Dt.13:17; Josh. 7:26; 2 Ki. 23:26; 2 Chr. 30:8; Job 39:24; Ps. 78:49; 85:3; Jer. 25:38; Hos.11:9; Nah.1:6; Rev.16:19; 19:15
Fiercer (1), 2 Sam.19:43
Fiery (20). F. serpents, Num. 21:6-8; Dt. 8:15; Isa.14:29; 30:6
  F. law, Dt. 33:2
  F. oven, Ps. 21:9
  F. furnace, Dan. 3:6-26
  F. flame, Dan. 7:9
  F. stream, Dan. 7:10
  F. darts, Eph. 6:16; 375*
  F. indignation, Heb.10:27
  F. trial, 1 Pet. 4:12
Fifteen (24). Facts about serpent, 93
  Facts disproving evolution, 81
  Great covenants of Scripture, 83
  Miracles by the rod, c 126-1
  Great lessons, 174
  Song composers, 400
  Examples of men being angry, 445
  Things folly to Israel, 446
  Examples of Spirit upon men, m 453-3
  Steps choosing Israel's king, g 512-1
  Steps in Saul's downfall, 556
  Uses of water, b 924-1
  Requests of psalmist, m 1061
  Acts of God, f 963-2,3
  Requests of Asaph, b 972-3
  Sins of the wicked, n 1019-3
  Reasons for an answer, a 1019-3
  Reasons God chooses babes, 1028
  Ways none like God, 1040
  Conditions of blessing, 1046
  Reasons to praise God, 1053
  Titles of Bible using truth, 1055
  Things God has done, 1056
  Blessings of Davidic covenant, 1059
  Uses of lamp in Scripture, 1059
  Requests of David, 1060
  Reasons to be removed from whores, a 1068-1
  Ways of ants, a 1069-1
  Facts about kings, g 1083
  Reasons for praising God, c 1447-1
  Facts about God, 1487
  Causes of wrath, 1479
  Things glorify God, u 7-1*
  Times to hear, g 19-3*
  Events of crucifixion day, l 60*
  Acts of elder son and Pharisees, b 137-2*
  Things discussed in 40 days, k 213-1,2*
  Stages of Paul's first journey, b 240-1*
  Effects of God's presence, 275*
  Church titles, 275*
  Things law cannot do, 305*
  Commands about the body, 306*
  Proofs men can be born again more than once, 362*
  Commands for Christians, 374*
  Classes law made for, 414*
  Things law unprofitable in, 452*
  F. cubits (31 ft. 3 in.) upward flood prevailed, covering mountains, Gen. 7:20
  F. years added to Hezekiah, Isa. 38:5
Fifteenfold. Story of Hannah, 554
Fifteenth (18), Ex. 16:1; Lev. 23:6,34,39; Num. 28:17; 29:12; Lk. 3:1
Fifth (61). F. day, Gen.1:23
  F. part of land of Egypt, Gen.41:34; 47:24
  F. part added in restitution, Lev. 5:16; 6:5; 22:14; 27:13-31; Num. 5:7
  F. rib, 2 Sam. 2:23; 3:27; 4:6; 20:10
  F. seal, Rev. 9:1
  F. vial, Rev.16:10
Fifties (8), Ex.18:21,25; Dt.1:15; 1 Sam. 8:12; 2 Ki.1:14; Mk. 6:40; Lk. 9:14
Fiftieth (4), Lev. 25:10-11; 2 Ki.15:23-27
Fifty (157). Kinds of hearts, f 27-2,3
  Things that fill men, g 107-3*
  Marks of false ministers, f 347-2*
  Facts about the Millennium, 540*
  Titles of Bible using word, 1055
  F. days-pentecost, Lev. 23:16
  F. year old ministers retire, Num.4:3,23,30,35-36,39,43,47; 8:25
  F. prophets hid in cave, 1 Ki. 18:4,13
  F. men consumed by fire, 2 Ki. 1:9-13
  F. cubits high gallows, Esther 5:14; 7:9
Fifty-five, boasts of Paul, 351*
Fifty-ninefold testimony, 1057
Fig (41). Discussed, 560
  F. tree, defined, q 48-1*
  Varieties of f., n 83-3*
  F. tree cursed by Christ, o 84-1*
  Sewed f. leaves together, Gen. 3:7
  Under his f. tree, 1 Ki. 4:25; Mic. 4:4; Zech. 3:10
  Lesson on faith by f. tree, Mt. 21:19-22; Mk.11:13,20-24
  Parable of f. tree, Mt. 24:32; Mk.13:28; Lk. 21:29
  Saw thee under f. tree, Jn.1:48-50
  F. tree cast untimely figs, Rev. 6:13
Fight (107). Lord f. for you, Ex.14:14; Dt.1:30; 3:22; 20:4; 2 Chr. 32:8
  F. with prince of Grecia, Dan.10:20
  Lord f. against nations, Zech.14:3
  Judah will f. at Jerusalem, Zech.14:14
  Then would My servants f., Jn.18:36
  F. against God, Acts 5:39; 23:9
  F. the good f. of faith, 1 Tim. 6:12
  Ye f. and war, yet have not, Jas. 4:2
Fighteth (3), Ex.14:25; Josh. 23:10; 1 Sam. 25:28
Fighting (3), 1 Sam.17;19; 2 Chr. 26:11; 2 examples of f., e 238-1
Fightings (2), 2 Cor. 7:5; Jas. 4:1
Figs (25). Discussed, 560. See ***Fig***
  Take lump of f., 2 Ki. 20:7; Isa. 38:21
  Baskets of good and bad f., Jer. 24:1-8
Figure (7), x 286-3*; Dt. 4:16; Isa. 44:13; Rom. 5:14; 1 Cor. 4:6; Heb. 9:9; 11:19; 1 Pet. 3:21
Figures (3), 1 Ki. 6:29; Acts 7:43; Heb. 9:24
  F. of speech. See ***Proverbs***, ***Poetry***, ***Fables***, ***Riddles***, ***Allegories***, ***Types***, ***Symbols***, and ***Parables***
File (1), 1 Sam.13:21
Fill (49). F. four barrels, 1 Ki.18:33
  F. mouth with laughing, Job 8:21
  F. belly with east wind, Job 15:2
  F. mouth with arguments, Job 23:4
  F. world with cities, Isa.14:21
  F. water pots with water, Jn. 2:7
  F. you with joy and peace, Rom.15:13
  F. up that which is behind, Col.1:24
  F. up their sins alway, 1 Th. 2:16
  F. to her double, Rev. 18:6
Filled (159). 50 things men f. with, g 161*
  Earth f. with violence, Gen. 6:11-13
  Glory f. the house, 1 Ki. 8:10-11
  Earth f. with His glory, Ps. 72:19
  His train f. the temple, Isa. 6:1
  Mountain f. the whole earth, Dan. 2:35
  Righteousness, shall be f., Mt. 5:6
  F. all the house, Acts 2:2
Fillest (1), Ps.17:14
Fillet (1), Jer. 52:21
Filleted (3), Ex. 27:17; 38:17,28
Filleth (6), Job 9:18; Ps. 84:6; 107:9; 129:7; 147:14; Eph.1:23
Fillets (8), Ex. 27:10-11; 36:38; 38:10-19
Filling (1), Acts 14:17
Filth (4), Isa. 4:4; Nah. 3:6; 1 Cor. 4:13;
Filthiness (16). Moral, n 456-1*; p 469-1*; Ez.16:36; 24:13; 36:25; 2 Cor. 7:1; Eph. 5:4; Jas.1:21; Rev.17:4
  Physical, Isa. 28:8; 2 Cor. 7:1
  Material, 2 Chr. 29:5; Ezra 9:11
Filthy (17). Defined, n 1215-3
  Man f., Job 15:16; Ps.14:3
  Our righteousness as f. rags, Isa. 64:6
  F. communication out of, Col. 3:8
  F. lucre, 1 Tim. 3:3,8; Tit.1:7,11; 1 Pet. 5:2
  Vexed with conversation, 2 Pet. 2:7
  F. dreamers, Jude 8
  He which is f., let him be f., Rev. 22:11
Finally (6), 2 Cor.13:11; Eph. 6:10; Phil. 3:1; 4:8; 2 Th. 3:1; 1 Pet. 3:8
Find (156). Wearied to f. door, Gen.19:11
  F. grace in sight man, Gen.32:5; 33:8,15; 34:11; 47:25; 1 Sam.1:18; 2 Sam.16:4
  F. grace in sight of God, Ex. 33:13
  Be sure sin will f. you out, Num. 32:23
  Who can f. a virtuous woman, Pr. 31:10
  Seek, and ye shall f., Mt. 7:7
  Few there be that f. it., Mt. 7:14
  Ye shall f. rest to souls, Mt.11:29
  Lose life My sake, f. it, Mt.16:25
  I f. no fault in this man, Lk. 23:4; Jn.18:38; 19:4,6; Acts 23:9
Findest (2), Gen. 31:32; Ez. 3:1
Findeth (25). Happy is man f. wisdom, Pr. 3:13
  F. a wife f. a good thing, Pr.18:22
  Hand f, to do, do it with, Eccl. 9:10
  He that seeketh f., Mt. 7:8
  He that f. life shall lose it, Mt.10:39
  F. it empty, swept, and, Mt.12:44
Finding (10), Gen. 4:15; Job 9:10; Isa. 58:13; Lk. 11:24; Acts 4:21; 19:1; 21:2-4; Rom.11:33; Heb. 8:8
Fine (113). 7 modes of punishment, 181
  F. linen, Ex. 25:4; 26:1,31,36; 27:9-18; 28:5-15; 38:9-23; 39:2-29
  F. flour, Lev. 2:1-7; 5:11; 6:20; 7:12; 14:10,21; 23:13-17; Num. 7:13-79
  F. gold, 2 Chr. 3:5-8; Pr. 3:14; 8:19
  F. copper, Ezra 8:27
  F. flax, Isa.19:9
  F. brass, Rev.1:15; 2:18
  F. linen is righteousness of saints, Rev.19:8,14
Finer (1), Pr. 25:4
Finest (2), Ps. 81:16; 147:14
Finger (26). F. of God, l 126-2*; Ex. 8:19; 31:18; Dt. 9:10; Lk.11:20
  F. nail polish, ancient, 403
  F. sprinkle blood, Lev. 4:6-34; 8:15; 9:9; 16:14,19; Num.19:4
  F. sprinkle oil, Lev.14:16
  Putting forth of the f., Isa. 58:9
  F. wrote on the ground, Jn. 8:6
  F. in the nail prints, Lk. 20:25-27
Fingers (15). 6 f. and 6 toes, 2 Sam. 21:20; 1 Chr. 20:6
  Heavens, the work of Thy f., Ps. 8:3
  Came forth a f. of a hand, Dan. 5:5
  Burden with one of your f., Lk.11:46
Fining (2), Pr.17:3; 27:21
Finish (11), Gen. 6:16; Dan. 9:24; Zech.4:9; Lk. 14:28-30; Jn. 4:34; 5:36; Acts 20:24; Rom. 9:28; 2 Cor. 8:6
Finished (42). Heavens and earth f., Gen. 2:1
  Tent of congregation f., Ex. 39:32
  Built house and f. it, 1 Ki. 6:9
  Numbered kingdom and f. it, Dan. 5:26
  F. the work gave Me, Jn.17:4
  It is f.: and He bowed, Jn.19:30
  I have f. my course, 2 Tim. 4:7
  Sin, when f. brings forth, Jas.1:15
  Mystery of God f., Rev.10:7
  F. their testimony, Rev.11:7

Finisher (1), Heb.12:2
Fins (5), Lev.11:9-12; Dt.14:9-10
Fir (21). Trees, g 453-1; 1 Ki. 6:34; 9:11; 2 Ki. 19:23; 2 Chr. 2:8; 3:5; Ps.104:17; Isa. 37:24; 41:19; 55:13; 60:13; Ez. 27:5; 31:8; Hos.14:8; Nah. 2:3; Zech.11:2
  Instruments of f. wood, 2 Sam. 6:5
  Timber of f., 1 Ki. 5:8
  Planks of f., 1 Ki. 6:15
  Rafters of f., Song 1:17
Fire (549). 12 uses of, 161*; b 464-1*
  Perpetual f., c 203-2
  F. falling from heaven, f 208-1; g 759-3; 2 Ki. 1:10-14; 1 Chr. 21:26; 2 Chr. 7:1-3; Job 1:16; Rev.13:13; 20:9
  F. of judgment, h-j 208-2; g 288-3
  F. and brimstone from Lord, Gen.19:24; Lk.17:29
  F. with God's appearance, Ex. 3:2; 19:18; 24:17; Ez.1:4-27; 8:2; 10:6-7; Acts 7:30
  F. as a plague, Ex. 9:23-24
  F. as a guide, Ex.13:21-22; 14:24
  F. and offering to God, Ex. 29:18,25,41; 30:20; Lev.1:9,13; 2:2-3,10-16; 3:3-16; 4:35; 5:12; 6:17-18; 7:5,25,30-35; 8:21,28; 10:12-15; 22:27; 23:8,13,25,27,36-37
  Strange f., Lev.10:1-2; Num. 3:4; 26:61
  Pass through f., Lev.18:21; 2 Ki.16:3; 17:17,31; 21:6; 23:10; 2 Chr. 28:3; 33:6; Jer. 7:31; Ez. 20:31
  F. of the Lord, Num.11:1-3; 16:35
  God a consuming f., Dt. 4:24; Heb.12:29
  Chariots of f., 2 Ki. 2:11; 6:17
  F. out of the mouth, Ps.18:8; Rev.11:5
  F. of jealousy, Ps. 79:5; Ez. 36:5
  F. of wrath, Ps. 89:46; Ez. 21:31
  Ministers a flame of f., Ps.104:4; 1050; Heb.1:7
  Walking through f., Isa. 43:2
  Lord coming with f., Isa. 66:15-16; 2 Th. 1:7-10; Ez. 38:22
  Kindled a f. in anger, Dt. 32:22; Jer.15:14; 17:4
  Stones of f., Ez. 28:14-18
  F. quenched by power, Dan.3:22-27; Heb. 11:34
  Eyes like lamps of f., Dan.10:6; Rev.1:14; 2:18; 19:12
  F. of tribulation, Zech.13:9
  Refiner's fire, Mal. 3:2
  Holy Ghost and f., Mt. 3:11; Lk. 3:16
  Unquenchable f., Mt. 3:12; Mk. 9:43-49; Lk. 3:17
  Hell f., not grave f., Mt. 5:22; 18:9
  Furnace of f., Mt.13:42,50
  Everlasting f., Mt.18:8; 25:41
  Cast them into the f., Jn.15:6
  Cloven tongues like as of f., Acts 2:3
  F. and vapour of smoke, Joel 2:30; Acts 2:19
  Heap coals of f. upon head, Rom.12:20
  Shall be revealed by f., 1 Cor. 3:13-15
  Tongue is a f., Jas. 3:6
  Trial of f., 1 Pet.1:7; 4:12; Rev. 3:18
  Earth renovated by f., 2 Pet. 3:7,10-13
  Vengeance of eternal f., Jude 7
  Pulling them out of the f., Jude 23
  Seven lamps of f., Rev. 4:5
  F. and tribulation judgments, Rev. 8:5-8; 9:17-18; 11:5; 16:8; 17:16; 18:8
  Feet like pillars of f., Rev.10:1
  Tormented with f. and brimstone for ever and ever, Rev.14:10-11
  Lake of f., Rev.19:20; 20:10-15; 21:8
Firebrand (2), Judg.15:4; Amos 4:11
Firebrands (3), Judg.15:4; Pr. 26:18; Isa. 7:4
Firepans (4), Ex. 27:3; 38:3; 2 Ki. 25:15; Jer. 52:19
Fires (1), Isa. 24:15
Firkins (1), each one a 9 gal. measure, Jn. 2:6
Firm (7), Josh. 3:17; 4:3; Job 41:23-24; Ps. 73:4; Dan. 6:7; Heb. 3:6
Firmament (17). Defined, 77; Gen.1:6-20; Ps.19:1; 150:1; Ez.1:22-26; 10:1; Dan. 12:3
First (435), i 156-1*; f 208-1,2*; 333*
  F. day of re-creation, Gen.1:5
  F. river of Eden, Gen. 2:11
  F. famine, Gen. 26:1
  F. of nations, Num. 24:20
  F. seek the kingdom of God, Mt. 6:33
  F. cast out the beam from, Mt. 7:5
  F. cleanse that within, Mt. 23:26
  F. commandment, Mt. 22:38; Mk.12:29
  F. day of the week, Mk.16:2,9; Lk. 24:1; Jn. 20:1,19; Acts 20:7; 1 Cor.16:2
  F. called Christians, Acts 11:26
  F. did visit the Gentiles, Acts 15:14
  F. to Jews, Rom.1:16; 2:9-10
  F. apostles, 1 Cor.12:28
  F. man Adam, 1 Cor.15:45
  F. commandment with promise, Eph. 6:2
  F. principles of the oracles, Heb. 5:12
  F. covenant faulty, Heb. 8:7
  F. loved us, 1 Jn. 4:19
  F. begotten of the dead, Rev.1:5
  F. love, Rev. 2:4
  F. resurrection, Rev. 20:4-6
  F. heaven and f. earth, Rev. 21:1
  F. and the last, Rev.1:11,17; 2:8; 22:13
Firstbegotten (1), Heb.1:6
Firstborn (117). F. of creation, 389*
  22 blessing of being the, 98
  Why f. chosen, 174
  Redemption of f., i 262-1
  F. animals, Ex.13
  F. of Egypt destroyed, Ex.12; Ps. 78:51
  Brought forth f. son, Mt.1:25; Lk. 2:7
  F. among many brethren, Rom. 8:29
  F. of every creature, Col.1:15
  F. from the dead, Col.1:18
  Church of the F., Heb.12:23
Firstfruit (2), how used, b 376-1; Dt.18:4; Rom. 11:16
Firstfruits (32). Feast of, b-d 235-1,2; 247
  Purpose of, e 235-2
  F. of all thine increase, Pr. 3:9
  F. of the Spirit, Rom. 8:23
  F. of them that slept, 1 Cor.15:20,23
  F. of His creatures, Jas.1:18
  F. unto God and the Lamb, Rev.14:4
Firstling (14). F. of beasts belonged to God, Ex.13:12; 34:19; Lev.27:26; Num. 18:15-17; Dt.15:19; 33:17
  F. of unclean animals were to be redeemed, Ex. 13:13; 34:20
Firstlings (6), Gen. 4:4; Num. 3:41; Dt.12:6,17; 14:23; Neh.10:36
Firstripe (4), Num.13:20; Hos. 9:10; Mic. 7:1; Nah. 3:12
Fish (35). Dominion over f., Gen.1:26-28
  F. of Egypt died, Ex. 7:18-21
  F. gate, 2 Chr. 33:14, Neh. 3:3; 12:39
  F. spears, Job 41:7
  F. in Dead Sea, Ez. 47:9-10
  F. that swallowed Jonah, 1:17; 2:10; Mt. 12:40
  F. supplying tax money, Mt.17:27
  F. breakfast, Jn. 21:9-13
Fishermen (1), Lk. 5:2
Fisher's (1), Jn. 21:7
Fishers (7), Isa.19:8; Jer.16:16; Ez. 47:10; Mt. 4:18-19; Mk.1:16-17
Fishes (27). Fear of man upon f., Gen. 9:2
  F. miraculously multiplied, Mt.14:17-19; 15:34-36; Mk. 6:38-43; 8:7
  F. caught miraculously, Lk. 5:6-9; Jn. 21:6
  F. flavor different, 1 Cor.15:39
Fishhooks, spears (2), Job. 41:7; Amos 4:2
Fishing (1), Jn. 21:3
Fishpools (1), Song 7:4
Fish's (1), Jonah 2:1
Fist (2), Ex. 21:18; Isa. 58:4
Fists (1), Pr. 30:4
Fit (9), Lev.16:21; 1 Chr. 7:11; 12:8; Job 34:18; Pr. 24:27; Lk. 9:62; 14:35; Acts 22:22; Col. 3:18
Fitches (4), Isa. 28:25,27; Ez. 4:9; d 1368-2
Fitly (4), Pr. 25:11; Song 5:12; Eph. 2:21; 4:16
Fitted (3), 1 Ki. 6:35; Pr. 22:18; Rom. 9:22
Fitteth (1), Isa. 44:13
Five (345). Commands before fall, p 4-1
  Reasons murder a great sin, r 13-3
  Old men of Scripture, f 34-1
  Sins of the Philistines, q 37-2
  Things Esau saw, l 40-1
  Facts about envy, a 99
  Divine acts in day 3, 76
  Divine acts in day 5, 76
  Facts about Israel, f 105-1
  Facts God testifies to, i 112-2
  Uncircumcised things, c 188
  Things locusts did, g 119-3
  Laws concerning the 7th day, k 122-1
  Commands to stand still, n 190
  Warnings to oppressors, k 139-3
  Commands concerning justice, a 139-3
  Notable pronouncements, 176
  Times God proved Israel, 182
  Sins of priests, i 208-3
  Cases of destruction by fire, j 251
  Future destructions by fire, j 251
  Laws of Lev.15, i 220-1
  Sins warned against, d 242-1
  Sins called tresspasses, 247
  Promises not to forsake, c 340-2
  Classes not enter congregation, e 370-3
  Means bringing Israel out, a 376-1
  Blessings of choosing God, s 385-3
  Curses of rejecting God, t 385-3
  Sins of backsliders, u 385-3
  Facts about hell, i 389-2
  Purposes of Palestinian covenant, 399
  Proofs the captain was God, h 410-1
  Lies of Gibeonites, p 417-2
  Lords of the Philistines, 447
  Acts of jealousy, g 466-1
  Imitation of worship, k 479-3
  Conditions of deliverance, b 509-3
  Things made Samuel blameless, h 517-2
  Things that trembled, b 521-1,2
  Things happened to Philistines, d 521-2
  Exalted horns, 544
  Spiritual blessings of Saul, 556
  Divine things man can depart from, 557
  Acts of God for David, c 579-1
  Things about David, m 601-1
  Kinds of statutes, i 621-2
  Things that always bring peace, i 795-3
  Facts about man's days, u 862-1
  Great sins charged to Job, l 863-3
  Acts of the ungodly, l 905-2
  Blessings of the righteous, h 907-3
  Requests of the psalmist, f 911-2
  Reasons for asking help, b 912-1
  Desires of the righteous, h 907-3
  Scriptures of Ps. 22 in N.T., d 920-1
  Blessings to the godly, f 922-1
  Things of God, a 926-1
  Things to thirst for, e 937-2
  Personal references to Korah, c 942-1
  Reasons not to fear wicked, v 943-1
  Commands for saints, h 943-3
  Requests of David, v 946-1
  Facts about God, a 975-3
  Things God will do, f 980-1
  Things holy, n 981-2
  Reasons to hate evil, e 984-1
  Things God has done, i 984-1
  Past acts of God, g 985-2
  Kinds of homes, j 989-1
  Admonitions to saints, r 998-1
  Personal blessings, d 1005-3
  Things longed for, k 1008-1
  Reasons for hope, i 1013-3
  Classes to praise, p 1016-1
  Reasons for praise, a 1025-1
  Examples of perfection, 1036
  Measuring lines, 1036
  Sins of the wicked, 1043
  Blessings of the righteous, 1046
  Commands to sons, f 1094-2
  Abominations to man, e 1105-3
  Things said of a husband, g 1108-1
  Facts about foolish women, 1109
  Kinds of words, 1110
  Things not to fear, 1111
  Things to fear, 1111
  Classes that committed wickedness, b 1333-1
  Commands in Jer. 25, 1353
  Sins of Judah, b 1383-3; c 1376-1
  Acts besieging a city, 1439
  Things confessed, f 1451-3
  Signs to follow believers, 97*
  Simeon's of the N.T., 160*
  Customs fulfilled, r 103-1*
  Examples of pleasing men, e 120-1*
  Proofs "3rd day" relates to 3 full days, k 120-1*
  Reasons many not saved, i 133-1*
  Classes arrested Jesus, f 152-1*
  Facts about the law, 159*
  Beginning's, m 182-2*
  New experiences, b 218-1*
  Assurances of conversion, t 218-3*
  Greek words for baptism, a 230-3*
  Blessings of the church, i 233-1*
  Points of Paul's sermon, k 244-1*
  Qualifications of deacons, 277*
  Things about Paul, o 261-3*
  Blessings of the gospel, a 268-3*
  Things not to preach, 278*
  Ways gospel confirms law, j 284-2*
  Purposes of O.T. Scriptures, l 295-3*
  Raptures in first resurrection, 334*
  Things God has chosen, o 308-1*
  Points of judgment, e 312-1*
  Major sins of Israel, c 319-3*
  Commands to man, a 328-1*
  Things before the end, 332*
  Works of God, g 341-3*
  Unclean things, k 342-1*
  Facts of godly sincerity, 351*
  Reasons Christ gave self, 363*
  Possessions, j 365-1*
  Classes not to inherit kingdom, 374*
  Kinds of ministers, 374*
  Requests for Philippians, s 376-1*
  Things not to judge about, 390*
  Facts of false cults, 390*
  Things to put to death, 391*
  Facts about false teachers, 383*
  Things must do to the end, c 431-3*
  Things about Noah, m 443-2*
  Things about Sarah, s 443-2*
  Things to do, d 445-2*
  Things must lay aside, d 465-3*
  Things Peter claimed to be, f 470-1*
  Things Christian sufferings do not consist of, 473*
  "If's" of human experience, 488*
  Secrets of answered prayer, 492*
  Blessings of love, 492*
  Comparisons: lascivious teachers, c 496-1*
  Commands to Sardis, e 503-3*
  Things about Laodiceans, e 504-1*
  Proofs 24 elders represent raptured saints, a 505-2*
  Times sun, moon, stars darkened, c-e 507-3*
  Temples in history, c 513-1*
  Things proved by prophecy of Rev.11:2, e 513-2*
  Proofs beast of the abyss is the prince of Grecia, 538*
  Things to charge, 544*
  Things to consider, 544*
  "Go's" and Things to feed, 545*
  Things to remember, 546*
  Things to stand in, 547*
  Commands to submit, 547*
Five-fold. Blessings for obedience, m 30-1
  Obedience of Abraham, m 36-1
  Failure of Israel, 88
  Majority report of spies, 327
  Result in choosing God, b 385-3
  Character of Israel, 400
  Reward for faithfulness, d 438-2
  Genuine repentance of Israel, s 468-2
  Indictment of Saul, c 519-3
  Armor of David, j 529-3
  Charge of God to men, c 618-2
  Plea for justice, f 757-2,3
  Confidence of David in God, r 923-3
  Destruction of enemies, k, m 949-3
  True appraisal of backsliders, m 963-1
  Food from heaven, e 968-1

  Vow of the psalmist, j 1017-3
  Probation of men, 1029
  Doom of Satan, 1052
  Nature of the message, g 1094-1
  Condition of shepherds, h 1413-1
  State of sinners, 373*
  Testimony of Paul, w 420-3*
  Former state of apostates, 451*
  Character, position of Christ, 452*
  Subject of Revelation, f 500-1*
  Counsel to Laodiceans, j 504-2*
  Supper of the great God, g 543*
Fixed (5), Ps. 57:7; 108:1; 112:7; Lk.16:26
Flag (1), Job 8:11
Flagon (2), 2 Sam. 6:19; 1 Chr.16:3
Flagons (3), Song 2:5; Isa. 22:24; Hos. 3:1
Flags (3), Ex. 2:3-5; Isa.19:6
  12 f. of Israel, g 258-1; a-b 258-1
Flakes (1), Job 41:23
Flame (34). Lord appeared in f., Ex. 3:2
  Lord ascended in f., Judg.13:20
  Flame goeth out of mouth, Job 41:21
  His throne like fiery f., Dan 7:9
  Body given to burning f., Dan. 7:11
  Behind them a burning f., Joel 2:3
  I am tormented in this f., Lk.16:24
  F. of fire in a bush, Acts 7:30
  His ministers of f. of fire, Heb.1:7
  Eyes were as a f. of fire, Rev.1:14; 2:18; 19:12. Cp. Dan.10:6
Flames (3), Ps. 29:7; Isa.13:8; 66:15
Flaming (9), Gen. 3:24; Ps.104:4; 105:32; Isa. 4:5; Lam. 2:3; Ez. 20:47; Hos. 7:6; Nah. 2:3; 2 Th.1:8
Flanks (6), Lev. 3:4,10,15; 4:9; 7:4; Job 15:27
Flash (1), Ez.1:14
Flat (4), Lev. 21:18; Num. 22:31; Josh. 6:5, 20
Flatter (2), Ps. 5:9; 78:36
Flattereth (6), Ps. 36:2; Pr. 2:16; 7:5; 20:19; 28:23; 29:5
Flatteries (3), Dan.11:21,32,34
Flattering (8), Job 32:21-22; Ps.12:2-3; Pr. 7:21; 26:28; Ez.12:24; 1 Th. 2:5
Flattery (2), Job 17:5; Pr. 6:24
Flax (11), Ex. 9:31; Josh. 2:6; Judg.15:14; Pr. 31:13; Isa.19:9; 42:3; Ez. 40:3; Hos. 2:5-9; Mt.12:20
Flay (3), Lev.1:6; 2 Chr. 29:34; Mic. 3:3
Flayed (1), 2 Chr. 35:11
Flea (2), 1 Sam. 24:14; 26:20
Fled (148). Jacob f. from trouble, Gen. 31
  Joseph f. from temptation, Gen. 39:12
  Moses f. from fear, Ex. 2:15; 4:3
  David f. from certain death, 1 Sam.19
  Woman f. into the wilderness, Rev.12
  Every island f. away, Rev.16:20
  Earth and heaven f. away, Rev. 20:11
Fleddest (2), Gen. 35:1; Ps.114:5
Flee (104). 4 things to f. from, 545*
  F. seven ways, Dt. 28:7,25
  F. from Thy presence, Ps.139:7
  As if man did f. from lion, Amos 5:19
  F. from wrath to come, Mt. 3:7
  Judea f. into mountains, Mt. 24:16
  F. fornication, 1 Cor. 6:18
  F. from idolatry, 1 Cor.10:14
  F. these things, 1 Tim. 6:11
  F. youthful lusts, 2 Tim. 2:22
  The devil, and he will f., Jas. 4:7
  Death shall f. from them, Rev. 9:6
Fleece (9), Dt.18:4; Judg. 6:37-40; Job 31:20
Fleeing (3), Lev. 26:36; Dt. 4:42; Job 30:3
Fleeth (9), Dt. 9:11; Job 14:2; Isa. 24:18; Jer. 48:19,44; Amos 9:1; Nah. 3:16; Jn. 10:12-13
Flesh (420). 18 contrasts with spirit, 305*
  First major operation on body, Gen. 2:21
  Diseases of the f., Lev.13-15
  Life of f. is in the blood, Lev.17:11
  Eat f. of sons, Lev. 26:29; Dt. 28:55
  F. be fresher than child, Job 33:25
  Health to all their f., Pr. 4:22
  A sound heart is life of f., Pr.14:30
  Much study weariness off., Eccl.12:12
  Hell an abhorring to all f., Isa. 66:24
  Pour out Spirit upon all f., Joel 2:28; Acts
  Spirit hath not f. and bones, Lk. 24:39
  Word was made f., Jn.1:14
  Except eat f. of Son, Jn. 6:51-63
  After f., but after the Spirit, Rom. 8:1
  Son in likeness of sinful f., Rom. 8:3
  If live after f., shall die, Rom. 8:13
  Filthiness of f. and spirit, 2 Cor. 7:1
  We do not war after the f., 2 Cor.10:3
  Thorn in the flesh, 2 Cor.12:7
  F. lusteth against Spirit, Gal. 5:17
  Works of f. are manifest, Gal. 5:19-21
  Crucified f. with affections, Gal. 5:24
  Soweth to his f. shall reap, Gal. 6:8
  Having abolished in His f., Eph. 2:15
  Wrestle not against f., Eph. 6:10-18
  Have no confidence in f., Phil. 3:3
  God was manifest in f., 1 Tim. 3:16
  In days of His f. prayed, Heb. 5:7
  Suffered in f. is free, 1 Pet. 4:1
  Lust of the f., 1 Jn. 2:15-17
  Jesus Christ is come in f., 1 Jn. 4:1-3; 2 Jn. 7
  F. upon him and spirit in him, Job 14:22
Fleshhook (2), 1 Sam. 2:13-14
Fleshhooks (5), Ex. 27:3; 38:3; Num. 4:14; 1 Chr. 28:17; 2 Chr. 4:16
Fleshly (4), 2 Cor. 1:12; 3:3; Col. 2:18; 1 Pet. 2:11
Flew (2), 1 Sam.14:32; Isa. 6:6
Flies (10), Ex. 8:21-31; Ps. 78:45; 105:31; Eccl. 10:1
Flieth (4), Dt. 4:17; 14:19; 28:49; Ps. 91:5
Flight (8), Lev. 26:8; Dt. 32:30; 1 Chr.12:15; Isa. 52:12; Amos 2:14; Mt. 24:20; Mk.13:18; Heb.11:34
Flint (5), Dt. 8:15; Ps.114:8; Isa. 5:28; 50:7; Ez. 3:9
Flinty (1), Dt. 32:13
Floats (1), 1 Ki. 5:9
Flock (111). First sacrifice from, Gen. 4:4
  Led Thy people like a f., Ps. 77:20; 78:52; 80:1; Jer. 31:10
  Fear not little f., Lk.12:32
  F. of God which is among, 1 Pet. 5:2
  Being ensamples to the f., 1 Pet. 5:3
  14fold condition of f. of Israel, g 1412-3
Flocks (80), Gen.13:5; 24:35; 26:14; 29:2-8; 30:36-40; 32:5-7; 33:13; etc.
Flood (43). Height of Noah's, l 11-3
  F. of Lucifer, b-c 988-1,2; Gen.1:2; Jer. 4:23-26; 2 Pet. 3:4-8. See p. 79
  F. of Noah, Gen. 6:17-9:28; 10:1; Mt. 24:38-39; Lk.17:27; 1 Pet. 3; 2 Pet. 2
Floods (19). 2 Universal, w 11-3; 79
  Various kinds of, t 12-1*; a 12-1*
  Effects of, h 12-2; k 14-1
  F. of ungodly men, 2 Sam. 22:5; Ps.18:4; 32:6; 69:2
  Earth founded upon f., Ps. 24:2
Floor (19). Threshingfloor, Gen. 50:11; Ruth 3:3-14; Isa. 21:10; Hos. 9:2; Mic. 4:12; Mt. 3:12; Lk 3:17
  F. of the temple, 1 Ki. 6:15-16,30
Floors (1), Joel 2:24
Flotes (1), 2 Chr. 2:16
Flour (58). Used in each offering, a 310-2; Ex. 29:2,40; Lev. 2:1-7; 5:11; 6:15-20; 7:12; 14:10,21; 23:13,17; Num.15:4-9; 28:5-28; 29:3-14
Flourish (13), Ps. 72:7,16; 92:7-13; 132:18; Pr. 11:28; 14:11; Eccl.12:5; Song 7:12; Isa.17:11; 66:14; Ez.17:24
Flourished (2), Song 6:11; Phil. 4:10
Flourisheth (2), Ps. 90:6; 103:15
Flourishing (2), Ps. 92:14; Dan. 4:4
Flow (13). All nations f. to visit and worship Messiah, Isa. 2:2-4; Mic. 4:1
  Symbol of prosperity, Joel 3:18
  F. rivers of living water, Jn. 7:38
Flowed (3), Josh.4:18; Isa.64:3; Lam.3:54
Flower (20). Carved on tabernacle furniture, Ex. 25:33; 37:19
  F. of age, 1 Sam. 2:33; 1 Cor. 7:36
  Frailty of man compared to f., Job 14:2; 15:33; Ps.103:15; Isa. 40:6-8; Jas.1:10-11; 1 Pet. 1:24
Flowers (17). Carved on furniture, Ex. 25:31-34; 37:17-20; Num. 8:4
Floweth (12), Lev. 20:24; Num.13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9,15; 27:3; 31:20; Josh. 5:6
Flowing (12), Ex. 3:8,17; 13:5; 33:3; Pr.18:4; Isa. 66:12; Jer.11:5; 18:14; 32:22; 49:4; Ez. 20:6,15
Flute (4), Dan. 3:5-15
Fluttereth (1), Dt. 32:11
Flux (1), Acts 28:8
Fly (25). F. above earth, Gen.1:20
  F. upon spoil, 1 Sam.15:19
  F. on a cherub, 2 Sam. 22:11; Ps.18:10
  F. away as a dream, Job 20:8
  F. away and be at rest, Ps. 55:6
  F. as a cloud, Isa. 60:8
  F. into the wilderness, Rev.12:14
Flying (11). F. creeping things, Lev.11:21, 23; Ps.148:10
  Fiery f. serpent, Isa.14:29; 30:6
  As birds f., so will Lord, Isa. 31:5
  F. roll, Zech. 5:1-2
Foal (3), Gen. 49:11; Zech. 9:9; Mt. 21:5
Foals (1), Gen. 32:15
Foam (1), Hos.10:7
Foameth (2), Mk. 9:18; Lk. 9:39
Foaming (2), Mk. 9:20; Jude 13
Fodder (1), Job 6:5
Foes (7), 1 Chr. 21:12; Esther 9:16; Ps. 27:2; 30:1; 89:23; Mt.10:36; Acts 2:35
Fold (9), Isa.13:20; 65:10; Ez. 34:14; Mic. 2:12; Hab. 3:17; Jn.10:16; Heb.1:12
Folden (1), Nah.1:10
Foldeth (1), Eccl.4:5
Folding (4), 1 Ki. 6:34; Pr. 6:10; 24:33
Folds (5), Num. 32:24,36; Ps. 50:9; Jer. 23:3; Zeph. 2:6
Folk (5), Gen. 33:15; Pr. 30:26; Jer. 51:58; Mk. 6:5; Jn. 5:3
Folks (1), Acts 5:16
Follow (84). 10 things to f., 545*
  Secret of life, f 142-1*
  Goodness and mercy f. me, Ps. 23:6
  If we f. on to know Lord, Hos. 6:3
  F. Me, Mt. 4:19; 8:22; 9:9; 19:21; Lk.18:22; Jn.1:43; 12:26; 21:19,22
  Take up cross, and f. Me, Mt.16:24; Mk. 8:34; 10:21; Lk. 9:23
  F. after charity, 1 Cor.14:1
  Some sins f. after, 1 Tim. 5:24
  F. after righteousness, 1 Tim. 6:11
  F. peace with all men, Heb.12:14
  Example, f. His steps, 1 Pet. 2:21
  These f. the Lamb, Rev.14:4
  Their works do f. them, Rev.14:13
Followed (108). Not wholly f. Num. 32:11
  Wholly f. Lord, Num. 32:12; Dt.1:36; Josh.14:8-14
  Left their nets and f. Him, Mt. 4:20-22
  Peter f. Him afar off, Mt. 26:58
  Spiritual Rock f. them, 1 Cor.10:4
  Death and hell f. with him, Rev. 6:8
  Armies of heaven f. Him, Rev.19:14
Followedst (1), Ruth 3:10
Followers (8), 1 Cor. 4:16; 11:1; Eph. 5:1; Phil. 3:17; 1 Th.1:6; 2:14; Heb. 6:12; 1 Pet. 3:13
Followeth (15). My soul f. hard after Thee, Ps. 63:8
  F. after righteousness, Pr.15;9; 21:21
  F. after rewards, Isa.1:23
  F. not us, so we forbad him, Mk. 9:38
  F. Me not walk in darkness, Jn. 8:12
Following (43). Turn away from following the Lord, Josh. 22:16-18,23-29; 1 Sam.12:20; 2 Chr. 25:27
  Confirming Word with signs f., Mk.16:20
  F. the way of Balaam, 2 Pet. 2:15
Folly (37). Wrought f., in Israel, Gen. 34:7; Dt. 22:21; Josh. 7:15; Judg. 20:6-10; 2 Sam.13:12
  Charged His angels with f., Job 4:18
  F. in Proverbs, 5:23; 13:16; 14:8,18,24, 29; 15:21; 16:22; 17:12; 18:13; 26:4-5, 11
  F. in the prophets, Jer. 23:13
Food (55). Tree good for f., Gen. 3:6
  Man did eat angels' f., Ps. 78:25
  Who giveth f. to all flesh, Ps.136:25; 146:7; 147:9; Job 38:41
  Destitute of daily f., Jas. 2:15
Fool (66). F. said in heart, Ps.14:1; 53:1
  A prating f., Pr.10:8,10
  He that uttereth slander is a f., Pr.10:18
  Hundred stripes into a f., Pr.17:10
  A f. when hold peace is, Pr.17:28
  Every f. will be meddling, Pr. 20:3
  Wisdom too high for f., Pr. 24:7
  Answer not a f., Pr. 26:4-5
  A f. uttereth all his mind, Pr. 29:11
  A f. is full of words, Eccl.10:14
  Say, Thou f. shall be in danger, Mt. 5:22
  Thou f. this night thy soul, Lk.12:20
  Thou f., that which sowest, 1 Cor.15:36
Foolish (52). F. nation, Dt. 32:21; Rom. 10:19
  F. women, Job 2:10; Pr. 9:13
  F. man, Job 5:2-3; Ps. 74:22; Pr.14:7; 15:20; 29:9; Mt. 7:26
  F. people, Ps. 74:18; Jer. 4:22; 5:21
  F. son, Pr.10:1; 17:25; 19:13; 21:20
  F. king, Eccl. 4:13
  F. prophets, Ez.13:3
  F. shepherd, Zech.11:15
  F. virgins, Mt. 25:2-8
  F. heart, Rom.1:21
  F. things, 1 Cor.1:27
  F. galatians, Gal. 3:1,3
  F. talking, Eph. 5:4
  F. and hurtful lusts, 1 Tim. 6:9
  F. questions, 2 Tim. 2:23; Tit. 3:9
  F. men, 1 Pet. 2:15
Foolishly (12), Gen. 31:28; Num.12:11; 2 Sam. 24:10; 1 Chr. 21:8; 2 Chr.16:9; Job 1:22; Ps. 75:4; Pr.14:17; 30:32; 2 Cor. 11:17,21
Foolishness (20). My f., Ps. 38:5; 69:5
  Heart of fools proclaim f., Pr.12:23
  F. of fools is folly, Pr.14:24
  Mouth of fools pours out f., Pr.15:2
  Mouth of fools feeds on f., Pr.15:14
  F. bound in heart of child, Pr. 22:15
  The thought of f., is sin, Pr. 24:9
  F. comes from heart, Mk. 7:19-22
  Preaching of cross f., to, 1 Cor.1:18
  F. of preaching to save, 1 Cor.1:21
  Wisdom of world f. with God, 1 Cor. 3:19
Fool's (7), Pr.12:16; 18:6-7; 26:3; 27:3; Eccl. 5:3; 10:2
Fools (42). Defined, a 14-1; q 7-3*; f 127-43*; h 157-1*; d 311-3*; i 347-3*; c 355-3*
  12 traits of, f 913-1
  3 definitions of, 1111
  8 things about, l 1070-1
  3 comparisons of folly, h 1071-1
  4 examples of wrath, v 1077-3
  46 ways of f., b 1064-1
  10 proverbs about f., n 1099-3
  Maketh judges f., Job 12:17
  F. because of trasgression, Ps.107:17
  F. despise wisdom and instruction, Pr.1:7
  F. hate knowledge, Pr.1:22
  F. make a mock at sin, Pr.14:9
  F. pour out foolishness, Pr.15:2
  F. feed on foolishness, Pr.15:14
  F. and slow of heart, Lk. 24:25
  F. for Christ's sake, 1 Cor. 4:10
  Not as f., but as wise, Eph. 5:15
Foot (93). 2 examples of bare f., f 374-1
  F. for f., Ex. 21:24; Dt.19:21
  Great toe of right f., Ex. 29:20; Lev. 8:23; 14:14,17,25,28
  Lest dash f. against a stone, Ps.91:12; Mt. 4:6; Lk. 4:11
  F. from neighbor's house, Pr. 25:17
  If hand or f. offend thee, Mt.18:8
  Trodden under f. the Son of, Heb.10:29
  Garment down to f., Rev.1:13
  Set right f. upon sea, Rev.10:2
  Holy city tread under f., Rev.11:2
Footmen (12), Num.11:21; Judg. 20:2; 1 Sam. 4:10; 15:4; 22:17; 2 Sam. 8:4; 10:6; 1 Ki. 20:29; 2 Ki.13:7; 1 Chr.18:4; 19:18; Jer.12:5
Footsteps (4), Ps.17:5; 77:19; 89:51: Song 1:8
Footstool (16). Make enemies f., Ps.110:1; Mt.22:44; Mk.12:36; Lk. 20:43; Acts

Earth My f., Isa. 66:1; Mt. 5:35; Acts 7:49
For (8,762), meaning on account of; because of; in place of; in favor of; instead of; on behalf of; around; about; concerning; and answering to; which meanings are always made clear in the passages where found.
For example, see note a, Mt. 3:11
Forasmuch (43). Gen. 41:39; Num.10:31; Dt.12:12; Isa. 29:13; Lk.1:1; 1 Cor.14:12; 15:58; 2 Cor. 3:3; Heb. 2:14; 1 Pet.1:18; 4:1; etc.
Forbad (5), Dt. 2:37; Mt. 3:14; Mk. 9:38; Lk. 9:49; 2 Pet. 2:16
Forbare (3), 1 Sam. 23:13; 2 Chr. 25:16; Jer. 41:8
Forbear (22), Ex.23:5; Dt.23:22; 1 Ki.22:6,15; Ez. 2:5-7; 3:11,27; 24:17; Zech. 11:12; 1 Cor. 9:6; 1 Th. 3:1,5
Forbearance (2), patience; self-control, Rom. 2:4; 3:25
Forbeareth (2), Num. 9:13; Ez. 3:27
Forbearing (5), Pr. 25:15; Jer. 20:9; Eph. 4:2; 6:9; Col. 3:13
Forbid (37). God f. (24 times), Gen. 44:7, 17; Josh. 22:29; 24:16; 1 Sam.12:23; 14:45; 20:2; 1 Chr.11:19; Job 27:5; Lk. 20:16; Rom. 3:4-6,31; 6:2,15; 7:7,13; 9:14; 11:1,11; 1 Cor. 6:15; Gal. 2:17; 3:21; 6:14
The Lord f., 1 Sam. 24:6; 26:11; 1 Ki. 21:3
4 things not to f., Mt.19:14; Mk. 9:39; 10:14; Lk. 6:29; 18:16; 1 Cor.14:39
Forbidden (3), Lev. 5:17; Dt. 4:23; Acts 16:6
Forbiddeth (1), 3 Jn.10
Forbidding (4), Lk. 23:2; Acts 28:31; 1 Th. 2:16; 1 Tim. 4:3
Forborn (1), refrained, Jer. 51:30
Force (19). His eyes not dim, nor his natural f. abated, Dt. 34:7
The violent take it by f., Mt.11:12
Take Him by f. to make Him, Jn. 6:15
Testament is of f. after, Heb. 9:17
Forced (7). Judg.1:34; 20:5; 1 Sam.13:12; 2 Sam. 13:14,22,32; Pr. 7:21
Forces (16). F. of Gentiles come, Isa. 60:5, 11
Honor the god of f., Dan.11:38
Forcible (1), Job 6:25
Forcing (2), Dt. 20:19; Pr. 30:33
Ford (1), Gen. 32:22
Fords (3), Josh. 2:7; Judg. 3:28; Isa.16:2
Forecast (2), Dan.11:24-25
Forefathers (2), Jer.11:10; 2 Tim.1:3
Forefront (10), Ex. 26:9; 28:37; Lev. 8:9; 1 Sam. 14:5; 2 Sam. 11:15; 2 Ki. 16:14; 2 Chr. 20:27; Ezek. 40:19; 47:1
Forehead (16) Ex. 28:38; Lev. 13:41-43; 1 Sam. 17:49; 2 Chr. 26:19-20; Jer. 3:3; Ez. 3:8; 16:12; Rev.14:9; 17:5
Foreheads (8), Ez. 3:8; 9:4; Rev. 7:3; 9:4; 13:16; 14:1; 20:4; 22:4
Foreign, 3 nations and Israel, 397
Foreigner (2), Ex.12:45; Dt.15:3
Foreigners (2), Oba.11; Eph. 2:19
Foreknew (1), Rom.11:2. Election, 1259
Foreknow (1), y 291-3*; Rom. 8:29. Election, 1259
Foreknowledge (2), 471*; Acts 2:23; 1 Pet.1:2
Foremost (3), Gen. 32:17; 33:2; 2 Sam.18:27
Foreordained (1), 1 Pet.1:20. Election, 1259
Forepart (5), Ex. 28:27; 39:20; 1 Ki. 6:20; Ez. 42:7; Acts 27:41
Forerunner (1), Heb. 6:20
Foresaw (1), Acts 2:25
Foreseeing (1), Gal. 3:8
Foreseeth (2), Pr. 22:3; 27:12
Foreship (1), Acts 27:30
Foreskin (9), Gen.17:11-25; Ex. 4:25; Lev. 12:3; Dt.10:16; Hab. 2:16
Foreskins (5), Josh. 5:3; 1 Sam.18:25-27; 2 Sam. 3:14; Jer. 4:4
Forest (38). F. of Hareth, 1 Sam. 22:5
F. of Lebanon, 1 Ki. 7:2; 10:17, 21
F. of Arabia, Isa. 21:13
F. of the south, Ez. 20:46-47
Forests (3), 2 Chr. 27:4; Ps. 29:9; Ez. 39:10
Foretell (1), 2 Cor.13:2
Foretold (2), Mk.13:23; Acts 3:24
Forewarn (1), Lk.12:5
Forewarned (1), 1 Th. 4:6
Forfeited (1), Ezra 10:8
Forgat (8), Gen. 40:23; Judg. 3:7; 1 Sam. 12:9; Ps. 78:11; 106:13,21; Lam. 3:17; Hos. 2:13
Forgave (8), Ps. 78:38; Mt.18:27,32; Lk. 7:42-43; 2 Cor. 2:10; Col. 3:13
Forgavest (2), Ps. 32:5; 99:8
Forged (1), Ps.119:69
Forgers (1), Job 13:4
Forget (54). Take heed lest ye f. the covenant of the Lord, Dt. 4:23
Beware lest you f. the Lord, Dt. 6:12; 8:11,14, 19; 25:19; Pr. 31:5
Hell all nations that f. God, Ps. 9:17
I will utterly f. you, Jer. 23:39
Forgetful (2), Heb.13:2; Jas.1:25
Forgetfulness (1), Ps. 88:12
Forgettest (2), Ps. 44:24; Isa. 51:13
Forgetteth (4), Job 39:15; Ps.9:12; Pr.2:17; Jas.1:24
Forgetting (1), Phil. 3:13
Forgive (56). When you hear, forgive, 1 Ki. 8:30-39,50; 2 Chr. 6:21-30,39
I will f. sin, and heal, 2 Chr. 7:14
I will f. iniquity, Jer. 31:34; 36:3
F. us our debts, as we f., Mt. 6:12
If ye f. men, Mt. 6:14; Mk.11:25-26
If you do not f. men, Mt. 6:15; 18:35; Mk.11:25-26; Lk. 6:37; 11:4; 17:3
Ought rather f., 2 Cor. 2:7-10
He is faithful, just to f., 1 Jn.1:9
Forgiven (42). Blessed is he whose transgression is f., Ps. 32:1
Thy sins be f., Mt. 9:2,5; Lk. 5:20
It shall not be f., Mt.12:31-32
Forgive and ye shall be f., Lk. 6:37
Her sins, which are many f., Lk. 7:47
For Christ's sake hath f., Eph. 4:32
Having f. you all tresspasses, Col. 2:13
Sins, they shall be f., Jas. 5:15
Your sins are f., 1 Jn. 2:12
Forgiveness (7). Promises, q 926-2
8 Bible examples of, q 926-2
Basis of, k 62-1*; k 84-1*
Controversy over, i 14-1*
2 things necessary for, t 218-2*
10 reasons f. not by water baptism, a 4-2*
There is f. with Thee, Ps.130:4
Holy Ghost hath never f., Mk. 3:29
To give repentance and f., Acts 5:31
Preached f. of sins, Acts 13:38; 26:18
F. of sins, according to the, Eph.1:7
Through His blood, even f., Col.1:14
Forgivenesses (1), Dan. 9:9
Forgiveth (2), Ps.103:3; Lk. 7:49
Forgiving (4). Keeping mercy for thousands, f. iniquity, Ex. 34:7; Num.14:18
F. one another, Eph. 4:32; Col. 3:13
Forgot (1), Dt. 24:19
Forgotten (46). F. God that formed thee, Dt. 32:18; Isa.17:10; Jer. 2:32; 3:21; 13:25; 18:15; Ez. 22:12; 23:35
F. My name, Jer. 23:27
F. the law of God, Hos. 4:6
Not one is f. before God, Lk.12:6
F. the exhortation, Heb.12:5
F. that he was purged from, 2 Pet.1:9
Forks (1), 1 Sam.13:21
Form (24). Earth without f., m 1-1; Gen.1:2; Jer. 4:23-26
I f. light, create darkness, Isa. 45:7
F. nor comliness, Isa. 53:2
He appeared in another f., Mk.16:12
F. of knowledge, Rom. 2:20
F. of doctrine, Rom. 6:17
Who, being in the f. of God, Phil. 2:6
Took the f. of a servant, Phil. 2:7
F. of sound words, 2 Tim. 1:13
F. of godliness, 2 Tim. 3:5
Formed (33). Man f., y 3-2; Gen. 2:7-8; Isa. 43:7,21; 1 Tim. 2:13
Forgotten God that f. thee, Dt. 32:18
F. the crooked serpent, Job 26:13
F. out of the clay, Job 33:6
F. the earth, Ps. 90:2; Isa. 45:18
F. the eye, Ps. 94:9
F. the dry land, Ps. 95:5
F. all things, Pr. 26:10
F. thee, O Israel, 43:1
Christ be f. in you, Gal. 4:19
Former (50). F. time, Ruth 4:7
F. manner, 2 Ki.17:34,40
F. age, Job 8:8
F. iniquities, Ps. 79:8
F. lovingkindness, Ps. 89:49
F. things, Eccl.1:11; Isa. 41:22; 42:9; 43:9,18; 46:9; 48:3; Rev. 21:4
F. days, Eccl. 7:10; Zech. 8:11; Heb.10:32
F. desolations, Isa. 61:4
F. troubles, Isa. 65:16
F. heavens and earth, Isa. 65:17
F. estate, Ez.16:55
F. rain, Jer. 5:24; Hos. 6:3; Joel 2:23
F. prophets, Zech.1:4; 7:7,12
F. sea, Zech.14:8
F. years, Mal. 3:4
F. treatise, Acts 1:1
F. conversation, Eph. 4:22
F. lusts, 1 Pet.1:14
Formeth (2), Amos 4:13; Zech.12:1
Forms (2), Ez. 43:11
Fornication (36). Defined, g 8-1*; 362*
Saving for the cause of f., Mt. 5:32
Except it be for f., Mt.19:9
Abstain from f., Acts 15:20,29; 21:25; 1 Th. 4:3
The body is not for f., 1 Cor. 6:13
Flee f., 1 Cor. 6:18
To avoid f., let every, 1 Cor. 7:2
Works of flesh, f., Gal. 5:19; Eph. 5:3; Col. 3:5
Angels gave themselves to f., Jude 7
Wine of wrath of her f., Rev.14:8; 17:2,4; 18:3,9; 19:2
Fornications (3), Ez.16:15; Mt.15:19; Mk. 7:21
Fornicator (20), 1 Cor. 5:11; Heb.12:16
Fornicators (3), e 312-1*; 1 Cor. 5:9-10; 6:9
Forsake (58). He will not f. thee, Dt. 4:31; 31:6-8; Josh.1:5
If ye f. Him, He will f. you, Dt. 31:16;17; Josh. 24:20; 1 Chr. 28:9; 2 Chr.15:2
Take heed not to f. Him, Dt. 12:19
My father and mother f. me, Ps. 27:10
Cease from anger, f. wrath, Ps. 37:8
F. not law of thy mother, Pr.1:8; 6:20
Let wicked f. his way, Isa. 55:7
I will even f. you, Jer. 23:33,39
I will never leave, nor f., Heb.13:5
Forsaken (76). F. the covenant, Dt. 29:25; 1 Ki. 19:10
Lord has f. us, Judg. 6:13
F. God, and served other gods, Judg.10:10-13; 1 Sam. 8:8; 12:10
F. commandments, 1 Ki.18:18; Ezra 9:10
F. Me, 2 Ki.22:17; 2 Chr.12:5; 34:25; Jer. 1:16; 2:13; 5:7,19; 15:6; 16:11; 19:4
F. the Lord, and He has f. you, 2 Chr. 24:20,24; 28:6; 29:6; Ezra 9:9
Why hast thou f. Me, Ps. 22:1; Mt. 27:46
Have not seen righteous f., Ps. 37:25
F. My law, Jer. 9:13
We have f. all, and followed, Mt.19:27
Demas f. me, having loved, 2 Tim. 4:10
F. the right way, and gone, 2 Pet. 2:15
Forsaketh (6), Job 6:14; Ps. 37:28; Pr. 2:17; 15:10; 28:13; Lk.14:33
Forsaking (2), Isa. 6:12; Heb.10:25
Forsomuch (1), Lk.19:9
Forsook (24). F. the Lord, Judg. 2:12-13; 10:6; 1 Ki. 9:9; 2 Ki. 21:22; 2 Chr. 7:22; 12:1
All the disciples f. Him, Mt. 26:56
F. all and followed Him, Lk. 5:11
All men f. me, 2 Tim. 4:16
By faith he f. Egypt, Heb.11:27
Forsookest (2), Neh. 9:17-19
Forswear (1), Mt. 5:33
21:22; 26:8; Dan.11:19
Forth (888). Let earth bring, Gen.1:11-12
Let waters bring f., Gen.1:20-24
Sent f. from the garden, Gen. 3:23
Sent f. raven and a dove, Gen 8:7-12
Came f. out of Egypt, Dt. 4:45-46; 6:12; 8:14; 16:1-6; 23:4; 24:9; 25:17
Put f. thy riddle, Judg.14:13
She shall bring f. a son, Mt.1:21-23
She brought f. her firstborn, Mt.1:25
Bring f. fruits of repentance, Mt. 3:8
These 12 Jesus sent f., Mt.10:5
I send you f. as sheep, Mt.10:16
Send them f. two by two, Mk. 6:7
Send f. laborers into, Lk.10:2
God sent f. His Son, Gal. 4:4
God hath sent f. His Spirit, Gal. 4:6
Set f. for an example, Jude 7
She brought f. a manchild, Rev.12:5
Go f. to kings of earth, Rev.16:14
Forthwith (10), Ezra 6:8; Mt.13:5; 26:49; Mk.1:29,43; 5:13; Jn.19:34; Acts 9:18; 12:10; 21:30
Fortieth (4), Num. 33:38; Dt.1:3; 1 Chr. 26:31; 2 Chr.16:13
Fortified (4), 2 Chr.11:11; 26:9; Neh. 3:8; Mic. 7:12
Fortify (6), Judg. 9:31; Neh. 4:2; Isa. 22:10; Jer. 51:53; Nah. 2:1; 3:14
Fortress (15). Lord is my rock and f., 2 Sam. 22:2; Ps.18:2; 31:3; 71:3
He is my refuge and my f., Ps. 91:2
He is my goodness and my f., Ps.144:2
He is my strength and my f., Jer.16:19
Fortresses (2), Isa. 34:13; Hos.10:14
Forts (6), 2 Ki. 25:1; Isa. 29:3; 32:14; Jer. 52:4; Ez.17:17; 33:27
Fortunatus (1), prosperous, 1 Cor.16:17
Forty (158). 11 separate events of f. days, f 11-3
34 events of f. years, 327
F. duties of brethren, 97*
F. lessons by Christ, n 129-3*
F. doctrines that filled Jerusalem, c 223-1*
F. persons not to fellowship, 488*
F. days, Gen. 7:4,17; 8:6; 50:3; Ex. 24:18; 34:28; Num.13:25; 14:34; Dt.9:9,11,18, 25; 10:10; 1 Sam.17:16; 1 Ki.19:8; Ez. 4:6; Jonah 3:4; Mt. 4:2; Mk.1:13; Lk. 4:2; Acts 1:3
F. years, Gen. 25:20; 26:34; Ex.16:35; Num.14:33-34; 32:13; Dt. 2:7; 8:2-4; 29:5; Josh. 5:6; 14:7; Judg. 3:11; 5:31; 8:28; 13:1; 1 Sam. 4:18; 2 Sam. 2:10; 5:4; 15:7; 1 Ki. 2:11; 11:42; 2 Ki.12:1; 29:27; 2 Chr. 9:30; 24:1; Neh. 9:21; Ps. 95:10; Ezk. 29:11-13; Amos 2:10; 5:25; Acts 4:22; 7:23,30,36,42; 13:18,21; Heb. 3:9,17
F sockets, Ex. 26:19,21; 36:24-26
F. stripes, Dt. 25:3; 2 Cor.11:24
F. cubits, 1 Ki. 6:17; Ez. 41:2; 46:22
F. baths, 1 Ki. 7:38
F. camels, 2 Ki. 8:9
F. shekels, Neh. 5:15
F. men, Acts 23:13,21
Fortyfold complaint, f 933-3
Forty's (1), Gen. 18:29
Forty-two. F. miracles of Moses, 172
F. let us's of N.T., 546*
F. death-penalty sins, 95
Forty-four. F. facts about Armageddon, g-h 525-1*
F. providential acts of God, 1053
Forty-five uses of voice, 1038
Forty-six ways of fools, b 1081-3
Forum (1), Acts 28:15
Forward (47). Go f., Ex.14:15; Num. 2:24; 4:15; 1 Sam. 4:24; 20:9; Job 23:8
Set f., Num. 2:17; 4:15; 10:17,18,21,22, 25,28,35; 21:10; 22:1; 1 Chr. 22:1;
2 Chr. 34:12; Ezra 3:8-9; Job 30:13
That day f., 1 Sam.16:13; 18:9; 30:25
Went backward, not f., Jer. 7:24
Went straight f., Ez.1:9,12; 10:22
Helped f. the affliction, Zech.1:15
Forwardness (2), 2 Cor. 8:8; 9:2
Fought (63). F. in battle (58 times), Ex.17:8; Num. 21:1, 23 ,26; etc.

F. with wild beasts at, 1 Cor.15:32
F. a good fight, 2 Tim. 4:7
Angels f. and dragon f., Rev.12:7-12
Foul (5), Job 16:16; Ezk. 34:18; Mt.16:3; Mk. 9:25; Rev.18:2
Fouled (1), Ez. 34:19
Fouledst (1), Ez. 32:2
Found (382). F. grace, Gen. 6:8; 18:3; 19:19; 30:14; 33:10; 39:4; 47:29; 50:4; Ex. 33:12-17; 34:9; Num.11:11,15; 32:5; Judg. 6:17; Ruth 2:10; 1 Sam. 20:3,29; 27:5; 2 Sam.14:22; Esther 5:8; 7:3; 8:5
F. water, Gen. 26:19,32
F. mandrakes, Gen. 30:14
F. a ransom, Job 33:24
F. it in the fields of wood, Ps.132:6
F. in way of righteousness, Pr.16:31
F. with child of Holy Ghost, Mt.1:18
F. blameless, 1 Tim. 3:10
F. no place of repentance, Heb.12:17
No guile f. in His mouth, 1 Pet. 2:22
F. worthy to open, Rev. 5:4
Whosoever not f. written, Rev. 20:15
F. fault, q 74-1*
Foundation (54). F. of the earth laid by God, Ps. 102:25; Heb.1:10-12
F. stone, Isa. 28:16
F. of the world, i 25-2*
F. of the apostles, Eph. 2:20
F. of repentance, Heb. 6:1
Foundations (32). Of mountains, Dt. 32:22
F. of world, 2 Sam. 22:16; Ps.18:15
F. of earth, Job 38:4-7; Ps. 82:5; Pr. 8:29; Isa. 24:18; 40:21; 51:13,16
F. of the hills, Ps.18:7
F. of many generations, Isa. 58:12
F. of the New Jerusalem, Heb.11:10; Rev. 21:14, 19
Founded (10), Ps. 24:2; 89:11; 104:8; 119:152; Pr. 3:19; Isa.14:32; 23:13; Amos 9:6; Mt. 7:25; Lk. 6:48
Founder (5), Judg.17:4; Jer. 6:29; 10:9,14; 51:17
Foundest (1), Neh. 9:8
Fountain (33). F. of Jacob, g 392-3
F. gate, b 824-1
F. of water, Gen.16:7; Ps.114:8
F. of life, Ps. 36:9; Pr.13:14; 14:27
F. of Israel, Ps. 68:26
F. of living waters, Jer. 2:13; 17:13
F. of tears, Jer. 9:1
F. for sin and uncleanness, Zech.13:1
F. of her blood, Mk. 5:29
F. of the water of life, Rev. 21:6
Fountains (15). F. of the deep, Gen. 7:11; 8:2; Dt. 8:7; Pr. 8:24-28
12 f. of water, Num. 33:9
Living f. of water, Rev. 7:17
F. of water, 1 Ki.18:5; 2 Chr. 32:3-4; Isa. 41:18; Rev. 8:10; 14:7; 16:4
Four (328). Look's of Abraham, j 20-2
Parties of Noahic covenant, a 13-3
Proofs Jacob took wives immediately, 99
Times Joseph gained favor, e 57-3
Divine acts in day 1, 76
Divine acts in day 2, 76
Divine acts in day 4, 76
Divine acts in day 7, 76
Gardens in Scripture, 78
Paradises in Scripture, 78
Acts of God, c 107-3; a 951-3; s 417-2*
Sons of Aaron, q 113-3
Parts to Pharaoh's army, e 125-3
Conditions of healing, c 128-1
Things caused Israel trouble, q 134-1; u 136-1
Commands concerning oppression, i 139-2
Classes exempt from war, 180
Things taught by Ex. 20:11,116
Altars made by Moses, 183
Distinctions—male and female, g 204-1
Proofs Christ endorsed Mosaic authorship of Leviticus, h 216-1
Examples God delighting in men, c 282-1
Steps to stop plague, b 289-2
Acts of Moses, i 294-1
Assurances of God's integrity, 328
Uses of word rock, 400
Great promises fulfilled, i 438-1
Commands to army, h 439-1
Commands concerning false gods, m 441-3
Things that provoke God, w 452-1
Reasons for God's anger, a 452-1
Signs of God to Gideon, h 459-3
Sins of Israel, o 464-2
Sins of Shechemites, x 465-3
Admonitions to Ruth, t 493-2
Accusations of Saul, m 539-2
Titles of God, o 601-1
Major requests of Solomon, j 632-1
Raging classes, l 905-2
Commands to kings, c 906-1
Traits of the wicked, a 907-3
Things to do wholly, o 909-3
Times "How long" in Ps.13, p 912-2
Things prove God good, b 921-3
Requests of David, l 923-3; f 936-1; s 951-3; k 953-1
Requests of David, f 936-1
Requests of the righteous, s 931-2
Causes of chastening, e 933-3
"P's" of Ps., d 938-1
Times not to fear, b 940-1
Things riches cannot buy, f 942-1
Sins of the wicked, d 952-1
Lessons of trust, g 952-1
Resolutions of David, t 951-3
Judgments of the wicked, j 952-3
Ways to backslide, h 962-1
Commands to judges, q 972-2
Things God is, e 980-1
Reasons to praise, d 980-2
Personal references of psalmist, j 980-2
Contrasts of God and man, f 986-1
Vows of psalmist, g 989-3
Admonitions to saints, m 991-3; g 1023-3
Reasons for praise, n 991-3
Requests of the psalmist, q 991-3
Acts of providence, h 996-1
Reasons not to trust man, i 1023-3
Requests for Israel, g 1025-2
Requests for saints, i 1025-2
Important rocks of Scripture, 1036
Commands to be perfect, 1036
Reasons for an answer, 1046
Classes whom God is nigh to, a 1023-1
Admonitions, g 1023-3
Things wisdom better than, o 1066-1
Great men who fell by women, j 1071-1
Things to fear, i 1071-3
Great sins, p 1084-3
Insatiable things, c 1106-2
Inscrutable things, g 1106-3
Disquieting thins, h 1107-1
Little wise things, j 1107-1
Graceful things, k 1107-3
Commands to sons, 1110
Miraculous things, c 1451-3
Divisions of Greece, 1480
Angels named in Scripture, 1482
Persian kings, 816, 1482
Women in Christ's genealogy, h 1-1*
Men who fasted 40 days, j 5-3*
Commands for Christians, q 8-3*
Things about alms, e 9-1*
Times little faith rebuked, f 10-3*
Reasons to tell no man, k 12-2*
Things Jairus did, j 15-3*
"Till's" of N.T., d 10-4*; 60*
Prophetical promises, b 18-2*
Things about Christ, g 20-2*
Things redeemed from, g 39-3*
Kinds of substitutes, h 39-3*
Prayers, j 70-1*
Uses of brother, r 72-1*
Things to do to be saved, n 77-3*
Sins that destroy unity, p 80-3*
Blind men healed at Jericho, q 83-1*
Great truths, t 99-2*
Classes to be happy, w 112-1*
Kinds of persecution, z 112-1*
Classes to be punished, a 112-1*
Half-brothers of Jesus, d 117-2*
Contrasted gifts, d 126-1*
Ways to strive, g 133-1*
Things demanded of men, r 135-2*
Questionings of Jesus, j 146-1*
Things Peter was sure of, q 177-4*
Conditions of receiving Spirit, c 179-3*
Troubled things in John, s 195-1*
Ways Spirit witnesses, u 198-1*
Subjects of prayer, e 200-1*
Sin-redemption gardens, l 206-3*
Things continued in, f 217-3*
Classes against Christ, h 220-3*
Accusations of Stephen, g 225-2*
Facts: sum of salvation, 276*
Things Stephen saw, b 228-1*
Things Philip preached, h 229-2*
Notable miracle, d 238-3*
Things the church did, x 240-1*
Laws for Christians, c 246-2*
Kinds of uncircumcision, 277*
"Ready's of Paul, j 259-2*
Accusations of Paul, o 264-2*
Things to seek, 306*
Reasons to glory in trouble, k 286-4*
Facts about sinners, l 286-1*
Classes of Jews, o 286-1*
Redemptive acts of Christ, a 292-1*
Choices of God, f 293-2*
Reasons Christ had sinless flesh, 305*
Parties in Corinth, a 307-1*
Clear things about apostles, f 318-1*
Things must do to be saved, k 318-1*
Great blessings, n 337-2*
Expressions of sufferings, s 340-1*
Comments on liberality, b 342-3
Great blessings, n 337-2*
Expressions of sufferings, s 340-1*
Comments on liberality, b 343-3
Things men must do, f 345-1*
Benefits of ministering, h 345-3*
Great conquests, o 346-1*
Proofs eagles not saints, 161*
Elect's of God, 161*
Divisions of sin, 362*
Secrets of continued grace, 363*
Beggarly elements, 363*
Things of Ephesians, k-l 365-2*
Reasons children to obey, c 371-1*
Things of God's love, 373*
Commands for wives, 374*
Kinds of spirit rebels, 375*
Questions to consider, t 377-1*
Kinds of weakness, f 378-3*
Points about Christians, l 379-3*
Things to practice, a 381-2*
Conditions of blessings, s 385-3*
Ways gospel preached, l 392-1*
Conditions of escape, 399*
Faithful sayings, c 408-1*
Facts of God, g 408-1; s 417-2
Things that save, s 409-2*
Commands to young women, t 411-3*
Qualifications: wives of deacons, 414*
Duties of Christians, 415*
Things about gifts, m 417-1*
Acts of Jesus Christ, u 417-2
Blessings of self-purging, o 419-2*
Faithful sayings, 422*
Commands to Timothy, 423*
Admonitions to Titus, b 425-3*
Things unprofitable, e 426-1*
Ways to draw near to God, o 441-3*
Things about Abraham, q 444-1*
Things about Moses, b 444-1*
Comparisons, d 458-1*
Kinds of disposition, 462*
Small things, 462*
Things Christians believe, o 465-3*
Things about Jewish Christians, u 466-2*
Commands in view of, h 469-3*
Blessings of suffering, y 470-3*
Things Christ did, 471*
Persons to fellowship, 488*
Things condemned in Pergamos, c 502-1*
Things against Thyatira, n 503-1*
Things promised, x 503-2*
Things about Sardis, d 503-1*
Things of Philadelphia, n 503-3*
Angels bound in Euphrates, c 511-2*
Plagues on Babylon, b 522-3*
Earthquakes in Daniel's 70th week, 532*
Things to believe, 544*
Things to flee from, 545*
Commands to love, 546*
Things to prove, 546*
Things to rejoice in, 546*
Things to seek, 546*
"Thou shalt's" of N.T., 547*
Things which are little, Pr. 30:24
Corners of the earth, Isa.11:12; Rev. 7:1
Living creatures, Ez.1 and 10
Winds of heaven, Dan.7:2; 8:8; Mt.24:31
Great beasts, Dan. 7:3-17
Horns on he-goat, Dan. 8
Beasts of Revelation, Rev. 4:4-10; 5:6-8; 6:1,6; 14:3
Angels bound in Euphrates, Rev. 9:14
Quarters of the earth, Rev. 20:8
Fourfold (2), 2 Sam.12:6; Lk.19:8
Prophecy of Jacob, h 67-1
Failure under Human Government, 87
Description of Canaan, v 108-1
Qualification for leaders, b 132-1
Commendation to 2 1/2 tribes, b 438-2
Admonition to men, k 444-1
Assurance to David, j 540-1
Report to Abigail, c 544-1
Message of God to Israel, 556
Lamentation for Abner, o 567-1
Confidence in answered prayer, e 599-2
Distress of David, f 599-2
Vow of David, p 909-3
Confidence in God, m 923-1
Blessings of saints, p 927-3
Source of distress, l 948-3
Desire of the psalmist, c 973-3
Description of hell, c 1019-3
Confirmation of God's existence, 1036
Purpose of commands, g 1094-1
Description of Christ, i 43-1*; o 85-3*
Great commission, 59-1*
Commission of the 12, k 66-2*
Source of information, h 104-1*
Testimony of Paul, u 336-2*
Praise for Thessalonians, g 401-1*
Prayer for Thessalonians, 404*
Ascription to God—Christ, l 506-2*
Heavenly worship, a 524-1*
Announcement, 534*
Four hundred thirty, o 20-3
Fourscore (36), Ex.7:7; Judg.3:30; 2 Sam. 19:32,35; Ps. 90:10; Song 6:8; Lk.16:7
Foursquare (10), Ex. 27:1; 28:16; 30:2; 37:25; 38:1; 39:9; 1 Ki.7:31; Ez.40:47; 48:20; Rev. 21:16
Fourteen (26). Altar builders, m 17-3
Dreamers of Scripture, c 27-1
Examples of archery, l 28-1
Proofs no set time to die, g 37-3
Things men lost in the fall, 87
Ways kabod (glory) used, b 129-3
Reasons manna supernatural, k 129-3
Uses of gaal, 172
Examples of being angry, 173
Prophetesses, 174
Times God is angry, c 315-1
Things to put away, m 443-1
Things that please God, r 518-1
Blessings for sheep, l 920-1
States of being, e 925-2
Kinds of fear, m 928-2
Reasons to obey God, c 983-2
Blessings for saints, b 989-2
Admonitions to saints, i 990-1; 1053
Facts about the Messiah, c 996-2
Facts of man's creation, 1028
Comparisons of life's span, 1029
Fallacies about hell, 1032
Ways holiness is used, 1041
Requests of David, 1045
Characteristics of Millennium, 1046
Reasons for admonitions, 1047
Things that constitute happiness, 1060
Facts of Daniel's 70th week, 1480
Proofs immortality of body, 1485
Ways to be like Jesus, f 18-1*
"Take heed's" of N.T., e 20-1*

Reasons Jews are referred to, p 47-3*
Living things, 60*
Marks of Phariseeism, f 74-3*
Examples of covetousness, 159*
Purposes of miracles, f 189-1*
Realms of power, h 199-1*
Works of Paul's first journey, c 240-2*
Examples of sins remitted without water baptism, v 262-1*. See also note a 230-3*
Facts of right-doing, 304*
Requirements of God of man, l 395-2*
Facts about Christ, 390*
End-time expressions, 415*
Commands for Christians, m 396-3*
Blessings of the blood, 450*
Oaths of Scripture, 451*
Kinds of tongues, 462*
"Beware's" of the N.T., 544*
"Hold's" of the N.T., 545*
Fourteen-fold, Revival under Ezra, k 813-2
Providence of God, j 1022-3
Headship of Christ, 373*
Fourteenth (25), Gen.14:5; Ex.12:6,18; Lev. 23:5; Num. 9:3-11; Acts 27:27; etc.
Fourth (84). F. day, Gen.1:19
F. river is Euphrates, Gen. 2:14
F. generation, Gen.15:16; Ex. 20:5; 34:7; Num.14:18; Dt. 5:9
F. kingdom strong as iron, Dan. 2:40
F. beast dreadful and, Dan. 7:7,19
F. beast is f. kingdom, Dan. 7:23
F. watch of the night, Mt.14:25
F. things in Revelation, 4:7; 6:7-8; 8:12; 16:8; 21:19
Fowl (31). F. of the air, Gen.1:20-30; 2:19-20; 7:14-23; 8:17-20; 9:2; Ps. 8:8
Fowler (3), Ps. 91:3; Pr. 6:5; Hos. 9:8
Fowlers (1), Ps.124:7
Fowls (55). Figurative of Satan, k 69-3*
F. came down upon carcases, Gen.15:11
Unclean f., Lev.11:13,20; Dt.14:20
Lessons to Christians, Mt. 6:26; Lk.12:24; Acts 10:12; 11:6
Used at Armageddon, Ez. 39:17; Mt. 24:28; Lk. 17:34-37; Rev.19:17,21
Fox (2), Neh. 4:3; Lk.13:32
Foxes (7), Judg.15:4; Ps. 63:10; Song 2:15; Lam. 5:18; Ez.13:4; Mt. 8:20; Lk .9:58; q 133-3*
Fragments (7), Mt.14:20; Mk. 6:43; 8:19-20; Lk. 9:17; Jn. 6:12-13
Frail (1), Ps. 39:4
Frame (5), Judg.12:6; Ps.103:14; Jer.18:11; Ez. 40:2; Hos. 5:4
Framed (4), Isa. 29:15-16; Eph. 2:21; Heb. 11:3
Frameth (2), Ps. 50:19; 94:20
Frankincense (17), e 97-4*; Ex. 30:34; Lev. 2:1-16; 5:11; 6:15; 24:7; Num. 5:15; 1 Chr. 9:29; Neh. 13:5-9; Song 3:6; 4:6, 14; Mt. 2:11; Rev. 18:13
Frankly (1), Lk. 7:42
Fraud (2), Ps.10:7; Jas. 5:4
Fray (3), to make afraid, Dt. 28:26; Jer. 7:33; Zech.1:21
Freckled (1), Lev.13:39
Freckles, diagnosed, a 214-1
Free (59). Moral agency, a 385-3; f 34-1* o 135-1*
7 facts about, 542*. See ***Freewill***, ***Will***, ***Freely***, ***Choice***
F. heart, 2 Chr. 29:31
F. spirit, Ps. 51:12
Truth shall make you f., Jn. 8:32
Ye shall be f. indeed, Jn. 8:36
F. gift, Rom. 5:15-18
F. from sin, Rom. 6:18,22
F. from righteousness, Rom. 6:20
F. from the law, Rom. 7:3; 8:2
Bond or f., 1 Cor.12:13; Gal. 3:28; Eph. 6:8; Col. 3:11; Rev.13:16; 19:18
Christ hath made us f., Gal. 5:1
Freed (2), Josh. 9:23; Rom. 6:7
Freedom (2), Lev.19:20; Acts 22:28
Freely (16). F. eat, Gen. 2:16; Num.11:5
F. offered to God, Ezra 2:68; 7:15
F. sacrifice, Ps. 54:6
F. received, f. give, Mt.10:8
F. speak, Acts 2:29; 26:26
F. justified by grace, Rom. 3:24
F. give us all things, Rom. 8:32
F. receive knowledge, 2 Cor.11:7
F. partaking of the fountain of life, Rev. 21:6; 22:17
Freeman (2), 1 Cor. 7:22; Rev. 6:15
Freewill (17). Offerings, e 313-3; Lev. 22:18-23; 23:38; Num.15:3; 29:39; Dt.12:6,17; 16:10; 23:23; 2 Chr. 31:14; Ezra 1:4; 3:5; 7:16; 8:28; Ps.119:108.
Their own freewill, Ezra 7:13
Freewoman (3), Gal. 4:22,23,30
Frequent (1), 2 Cor.11:23
Fresh (4), Num.11:8; Job 29:20; Ps. 92:10; Jas. 3:12
Fresher (1), Job 33:25
Fret (7), Lev.13:55; 1 Sam.1:6; Ps. 37:1,7,8; Pr. 24:19; Isa. 8:21
Fretted (1), Ez.16:43
Fretteth (1), Pr.19:3
Fretting (3), j 218-1; Lev.13:51-52; 14:44
Fried (2), Lev. 7:12; 1 Chr. 23:29
Friend (53). F. of bridegroom, n-p 167-3*
Genuine f., a rare thing, c 587-3
Face to face, as man to f., Ex. 33:11
God's f., 2 Chr. 20:7; Isa. 41:8; Jas. 2:23
David's f., 2 Sam.16:16
Mine own familiar f., Ps. 41:9; Mt. 26:50
A. f. loveth at all times, Pr.17:17
F. sticketh closer than a., Pr.18:24
Faithful are wounds of a f., Pr. 27:6
Trust not in a f., Mic. 7:5
F. of publicans and sinners, Mt.11:19
F. lend me 3 loaves, Lk.11:5-8
F. of world is enemy of God, Jas. 4:4
Friendly (3), Judg. 19:3; Ruth 2:13; Pr. 18:24
Friends (49). Love enemies, hate f., 2 Sam. 19:6
Job's 3 f. heard of all, Job 2:11
My f. scorn (Job 16:20), flatter (Job 17:5), forget (Job 19:14), abhor (Job 19:19) and show no mercy (Job 21:21)
My f. stand aloof, Ps. 38:11
The rich hath many f., Pr.14:20
A whisperer separateth f., Pr.16:28
He that repeateth a matter separateth very f., Pr.17:9
He that hath f., must show, Pr.18:24
Wealth maketh many f., Pr.19:4
Wounded in house of f., Zech.13:6
2 kinds of f., a 1564-1
F. of the mammon of, Lk.16:9
Pilate and Herod made f., Lk. 23:12
Lay down his life for f., Jn.15:13
Ye are My f. if ye do, Jn.15:14
I have called you f., Jn.15:15
Friendship (2), Pr. 22:24; Jas. 4:4
Fringe (2), Num.15:38-39; k 286-1; g 369-3
Fringes (2), Num.15:38; Dt. 22:12
Fro (25). Raven went to and f., Gen. 8:7
Eyes of Lord run to and f., 2 Chr.16:9
From going to and f. in earth, Job 1:7; 2:2
Many shall run to and f., Dan.12:4
God's scouts walk to and f. through the earth, Zech.1:10-11; 4:10; 6:7
Tossed to and f. by wind of doctrine, Eph. 4:14
Frogs (14), Ex. 8:2-13; Ps. 78:45; 105:30
3 unclean spirits life f., Rev.16:13
From (4,575), Gen.1:4,6,7,14,18; 2:2-3,6, 10,22; 3:8,23; etc.
Front (2), 2 Sam.10:9; 2 Chr. 3:4
Frontiers (1), Ez. 25:9
Frontlets (3), Ex.13:16; Dt. 6:8; 11:18
Frost (6), Gen. 31:40; Ex.16:14; Job 37:10; 38:29; Ps. 78:47; Jer. 36:30
Froward (21), perverse; deceitful, x 467-1*
F. generation, Dt. 32:20
F. things, Pr. 2:12; 16:30
F. mouth I hate, Pr. 4:24; 6:12; 8:13
F. tongue shall be cut out, Pr.10:31
F. heart is an abomination, Pr.11:20; 17:20
Frowardly (1), Isa. 57:17
Frowardness (3), Pr. 2:14; 6:14; 10:32
Frozen (1), Job 38:30. See ***Congealed***
Fruit (200). Trees, j 228-1; t 24-1*
F. trees in garden of E., Gen.1:11-12,29; 3:2-6
F. of the ground, Gen. 4:3
F. of the body, Dt. 28:4,11,18; 30:9
F. in his season, Ps.1:3
F. of womb is His reward, Ps.127:3
F. of their own way, Pr.1:31
F. of the wicked is sin, Pr.10:16
F. of righteous is a tree, Pr.11:30
F. of his mouth, Pr.12:14; 13:2; 18:20
F. of her hands, Pr. 31:31
F. of the lips, Isa. 57:19
F. of their thoughts, Jer. 6:19
F. of doings, Isa. 3:10; Jer.17:10; 21:14; 29:5,28; 32:19; Mic. 7:13
F. of lies, Hos.10:13
F. of body for sin of soul, Mic. 6:7
Neither f. be in the vines, Hab. 3:17
Good tree bringeth good f., Mt. 7:17
Corrupt tree bringeth evil f., Mt. 7:17
Tree good, and his f. good, Mt.12:33
Gather f. unto life eternal, Jn. 4:36
Die bringeth forth much f., Jn.12:24
Bear not f. He takes away, Jn.15:2
F. of Spirit is, Gal. 5:22; Eph. 5:9
Yields peaceable f. of, Heb.12:11
Yields her f. every month, Rev. 22:2
The word f. as used by Paul, b 288-2*
Fruitful (35), Be f., Gen.1:22,28; 8:17; 9:1,7; 35:11
I will make thee f., Gen.17:6; 28:3; 48:4
F. seasons, filling hearts, Acts 14:17
F. in every good work, Col.1:10
Fruits (42). F. meet for repentance, Mt. 3:8; Lk. 3:8
Know them by their f., Mt. 7:16
F. of your righteousness, 2 Cor. 9:10
First partaker of the f., 2 Tim. 2:6
Full of mercy and good f., Jas. 3:17
Bare 12 manner of f., Rev. 22:2
Frustrate (2), Ezra 4:5; Gal. 2:21
Frustrateth (1), Isa. 44:25
Fryingpan (2), Lev. 2:7; 7:9
Fuel (5), Isa. 9:5,19; Ez.15:4-6; 21:32
Fugitive (2), g 4-4; Gen. 4:12-14
Fugitives (4), Judg.12:4; 2 Ki.25:11; Isa.15:5; Ez.17:21
Fulfil (24). F. her week, Gen. 29:27
F. your works, Ex. 5:13
F. Word of the Lord, 1 Ki. 2:27
F. the statues, 1 Chr. 22:13
F. all Thy counsel, Ps. 20:4
F. all righteousness, Mt. 3:15
F. the law, Mt. 5:17; Rom. 2:27
F. the lusts of the flesh, Gal. 5:16
F. the law of Christ, Gal. 6:2
F. the Word of God, Col.1:25
F. the royal law, Jas. 2:8
F. His will, Rev.17:17
F. prophecy, defined, d 7-2*; 1221-1222
Fulfilled (82). Times of Gentiles be f. Lk. 21:24; 1474
Shall not pass away, till all be f. Mt. 24:34; Lk. 21:32
Until f. in kingdom of God, Lk. 22:16
Must be f. which were written, Lk. 24:44
F. their ministry, Acts 12:25
John f. his course, Acts 13:25
Of law might be f. in us, Rom. 8:4
All the law f. in one word, Gal. 5:14
The 1000 years be f., Rev. 20:3
Fulfilling (3), Ps.148:8; Rom.13:10; Eph. 2:3
Full (260). Iniquity of the Amorites is not yet f., Gen.15:16. See ***Filled***
F. of years, Gen. 25:8
F. of days, Gen. 35:29; 1 Chr. 23:1
F. retitution, Ex. 22:3
F. of the Spirit, Dt. 34:9
F. of spirit horses, 2 Ki. 6:17
F. of wrath, Esther 3:5
F. of indignation, Esther 5:9; Isa. 30:27
F. of confusion, Job 10:15
F. of talk, Job 11:2
F. of trouble, Job 14:1
F. of cursing and deceit, Ps.10:7
F. bribes, Ps. 26:10
F. of majesty, Ps. 29:4
F. of goodness, Ps. 33:5; Rom.15:14
F. of righteousness, Ps. 48:10
F. of heaviness, Ps. 69:20; Phil. 2:26
F. of compassion, Ps. 78:38; 86:15; 111:4; 112:4; 145:8
F. of troubles, Ps. 88:3
F. of Thy mercy, Ps.119:64
F. of travail, Eccl. 4:6
F. of evil, Eccl. 9:3
F. of words, Eccl.10:14
F. of judgment, Isa.1:21
F. of idols, Isa. 2:8
F. of the knowledge, Isa.11:9
F. of deceit, Jer. 5:27
F. of perverseness, Ez. 9:9
F. of eyes, Ez.1:18; 10:12; Rev. 4:6-8
F. of wisdom, Ez. 28:12
F. of bones, Ez. 37:1
F. of power, Mic. 3:8; Acts 6:8
F. of lies and robbery, Nah. 3:1
F. of His praise, Hab. 3:3
F. of extortion, Mt. 23:25
F. of dead men's bones, Mt. 23:27
F. of the Holy Ghost, Lk. 4:1; Acts 6:3,5; 7:55; 11:24
F. of leprosy, Lk. 5;12
F. of light, Lk.11:34-36
F. of darkness, Lk.11:34-36
F. of grace and truth, Jn.1:14
F. of joy, Jn.15:11; 16:24; Acts 2:28; 1 Jn.1:4; 2 Jn.12
F. of new wine, Acts 2:13
F. of good works, Acts 9:36
F. of envy, murder, debate, Rom.1:29
F. of cursing and bitterness, Rom. 3:14
F. assurance, Col. 2:2; Heb. 6:11; 10:22
F. proof of ministry, 2 Tim. 4:5
F. of mercy and good fruits, Jas. 3:17
F. of glory, 1 Pet.1:8
F. reward, 2 Jn. 8
F. of odors, Rev. 5:8
F. of names of blasphemy, Rev.17:3
F. of abominations, Rev.17:4
F. of wrath of God, Rev.15:7; 21:9
Fuller (1), Mk. 9:3
Fuller's (3), 2 Ki.18:17; Isa. 7:3; 36:2
Fullers' (1), Mal. 3:2
Fully (13), Num. 7:1; 14:24; Ruth 2:11; 1 Ki.11:6; Eccl. 8:11; Nah.1:10; Acts 2:1; Rom. 4:21; 14:5; 15:19; 2 Tim. 3:10; 4:17; Rev.14:18
Fulness (25). F. of winepress, Num.18:27
F. of earth, Dt. 33:16; Ps. 24:1; 1 Cor. 10:26-28
F. of the sea, 1 Chr.16:32; Ps. 96:11
F. of joy, Ps.16:11
F. of the world, Ps. 50:12; 89:11
F. of grace, Jn.1:16
F. of the Gentiles, Rom.11:25
F. of the blessing of the, Rom.15:29
F. of time, Gal. 4:4
F. of times, Eph.1:10
F. of Him that filleth all, Eph.1:23
F. of God, Eph. 3:19
F. Christ, Eph. 4:13
F. of Godhead bodily, Col.1:19; 2:9
Furbish (1), Jer. 46:4
Furbished (5), Ez. 21:9-11,28
Furious (6), Pr. 22:24; 29:22; Ez. 5:15; 25:17; Dan. 2:12; Nah.1:2
Furiously (2), 2 Ki. 9:20; Ez. 23:25
Furlongs (5), Lk. 24:13; Jn. 6:19; 11:18; Rev.14:20; 21:16
Furnace (30). Smoking f., Gen.15:17
Went up as smoke of a f., Gen.19:28; Ex. 19:18; Rev. 9:2
Iron f., Dt. 4:20; 1 Ki. 8:51; Jer.11:4
F. of earth, Ps.12:6
F. of gold, Pr.17:3; 27:21
F. of affliction, Isa. 48:10
Burning fiery., Dan. 3:6-26
Cast into a f. of fire, Mt.13:42,50
Furnaces (2), Neh. 3:11; 12:38
Furnish (4), Dt.15:14; Ps. 78:19; Isa. 65:11; Jer. 46:19
Furnished (6), 1 Ki.9:11; Pr.9:2; Mt.22:10;

Furniture (8), Gen. 31:34; Ex. 31:7-9; 35:14; 39:33; Nah. 2:9
Furrow (1), Job 39:10
Furrows (8), Job 31:38; Ps. 65:10; 129:3; Ez. 17:7,10; Hos.10:4,10; 12:11
Further (21). Angel went f., Num. 22:26
Enquired of Lord f., 1 Sam.10:22
Sea come and no f., Job 38:11
What need f. witnesses, Mt. 26:65; Mk. 14:63; Lk. 22:71
Furtherance (2), Phil.1:12,25
Furthered (1), Ezra 8:36
Furthermore (14). Lord said f., Ex. 4:6
F. the Lord was angry, Dt. 4:21
F. Elihu answered, Job 34:1
F. we have had fathers of, Heb.12:9
Fury (70). Walk contrary to you in f., Lev. 26:28
Cup of fury, Isa. 51:17-22; 63:6; Jer. 25:15
Pour out My f., Jer.10:25; 42:18; Ez. 7:8; 9:8; 20:8,13,21; 30:15
Future, eternal, 85
F. punishment. See ***Hell***

G

Gaal (9), rejection, Judg. 9:26-41
Gaash (4), a hill, Josh. 24:30; Judg. 2:9; 2 Sam. 23:30; 1 Chr.11:32
Gaba (3), a city of Benjamin, Josh.18:24; Ezra 2:26; Neh. 7:30. See ***Geba***
Gabbai (1), collector, Neh.11:8
Gabbatha (1), judgment place, Jn.19:13
Gabriel (4), man of God. An angel, Dan. 8:16; 9:21; Lk.1:19,26. One of only 4 named in Scripture, 1482; c 99-1*
Gad (71), fortune; troop. 2 men, h 43-1; n 538-1; r 604-1; d 716-1; Gen. 49:19
A tribe in Israel, g 256-1; Num.1:25; 13:15; 34:14; Josh. 20:8; 21:7,38
5 blessings of, c 392-1
A river, 2 Sam. 24:5
David's seer, 2 Sam. 24:5-19; 1 Chr. 21:9-19; 29:29; 2 Chr. 29:25
Tribe of, in prophecy, Gen. 49:19; Dt. 33:20; Ez. 48:27-34; Rev. 7:5
Gadarenes (3), Mk. 5:1; Lk. 8:26,37
Gadara, place in Galilee, e 39-4*
Gaddest (1), Jer. 2:36
Gaddi (1), my fortune, Num.13:11
Gaddiel (1), blest of God, Num.13:10
Gadi (2), fortunate, 2 Ki.15:14,17
Gadite (1), man from Gad, 2 Sam. 23:36
Gadites (14), descendants of Gad, Dt. 3:12, 16; 4:43; 29:8; Josh. 1:12; 12:6; 13:8; 22:1; 2 Ki. 10:33; 1 Chr. 5:18,26; 12: 8, 37; 26:32
Gaham (1), flaming, Gen. 22:24
Gahar (2), prostration, Ezra 2:47; Neh.7:49
Gain (30). G. of money, Judg. 5:19
G. of wisdom, Pr. 3:14
Greedy of g., Pr.1:19; 15:27
Unjust g., Pr. 28:8
G. of oppression, Isa. 33:15
Dishonest g., Ez. 22:13,27
G. time, Dan. 2:8
G. the whole world, Mt.16:26; Mk. 8:36; Lk. 9:25
G. by fortune telling, Acts 16:16
G. by image making, Acts 19:24
G. of souls to God, 1 Cor. 9:19-22
To die is g., Phil.1:21
Godliness with contentment g., 1 Tim.6:6
Buy, sell, get g., Jas. 4:13
Gained (10), Job 27:8; Ez. 22:12; Mt.18:15; 25:17-22; Lk.19:15-18; Acts 27:21
Gains (1), Acts 16:19
Gainsay (1), Lk. 21:15
Gainsayers (1), u 424-3*; Tit.1:9
20 characteristics of, 427*
Gainsaying (3), Acts 10:29; Rom.10:21; Jude 11
Gaius (5), gladness. 4 men, Acts 19:29; 20:4; Rom.16:23; 1 Cor.1:14; 3 Jn.1
Galal (3), rolling, 1 Chr. 9:15-16; Neh.11:17
Galatia (6), a province of Asia, e 464-1*; Acts 16:6; 18:23; 1 Cor.16:1; Gal.1:2
Galatians (1), inhabitants of Galatia, Gal. 3:1. Epistle to, p. 353-363*
Galbanum (1), a fragrant gum, d 97-4
Galeed (2), a memorial, Gen. 31:47-48. Called Jeger-sahadutha, Gen. 31:47
Galilean (3), inhabitant of Galilee, Mk.14:70; Lk. 22:59; 23:6
Galileans (5), Lk.13:1-2; Jn. 4:45; Acts 2:7
Galilee (72), northern district in Palestine, c 3-3*; k 5-3*; s 164-1*
Mentioned 61 times in connection with the life of Christ, Mt. 2:22; 3:13; 4:12-25; 15:29; etc.
Sea of G., Mt. 4:18; 15:29; Mk.1:16
Gall (14), p 383-3; Dt. 29:18; Job 16:13
Gave Me g. for My meat, Ps. 69:21
Vinegar to drink with g., Mt. 27:34
Thou art in g., of bitterness, Acts 8:23
Gallant (1), Isa. 33:21
Galleries (4), Song 7:5; Ez. 41:15-16; 42:5
Gallery (1) Ez. 42:3
Galley (1), Isa. 33:21
Gallim (2), a town, 1 Sam. 25:44; Isa.10:30
Gallio (3), sucker, m 252-3*; Acts 18:12-17
Gallows (8), Esther 5:14; 6:4; 7:9-10; 8:7; 9:13, 25
Gamaliel (7), reward of God. 2 men, Num.1:10; 2:20; 7:54,59; 10:23; Acts 5:34; 22:3; l 223-3*; l 261-1*
Gammadims (1), watchmen; warriors, Ez. 27:11
Gamul (1), weaned, 1 Chr. 24:17
Gap (1), Ez. 22:30
Gaped (2), stared with open mouth, Job 16:10; Ps. 22:13
Gaps (1), Ez.13:5
Garden (52). Adam's g. of Eden, 53; Gen. 2:8-16; 3:1-24; 13:10; Isa. 51:3; Ez. 31:8-9; 36:35; Joel 2:3
Lucifer's g. of Eden, Ez. 28:13
G. of Gethsemane, Jn.18:1,26
Gardener (1), Jn. 20:15
Gardens (12). 4 redemption g., 78; l 206-3*
Gareb (3), rough, 2 Sam. 23:38; 1 Chr.11:40; Jer. 31:39
Garlands (1), Acts 14:13
Garlick (1), Num.11:5
Garment (86). Joseph's g., Gen. 39:12-18
G., leprosy, Lev.13:47-59; 14:55
Unlawful to wear a g. of two kinds of fabric, Lev.19:19; Dt. 22:11
Man not to wear g. of women, Dt. 22:5
A virgin's g., 2 Sam.13:18-19
Earth wax old like a g., Ps.102:26; Isa. 51:6; Heb.1:10-12
G. of praise, Isa. 61:3
God's g. white as snow, Dan. 7:9
A prophet's g., Zech.13:4
Touch hem of His g., Mt.14:36
Wedding g., Mt. 22:11-12
Angel's g. of white, Mk.16:5; Lk. 24:4
Hating g. spotted by the, Jude 23
Christ's g. down to feet, Rev.1:13
Stole (Gr.), outer robe or g., d 95-1*
Garments (103). Rending g., 101
Holy g., j 221-1
G. of opposite sexes, c 369-1
G. in idol worship, c 369-1
G. of rich and poor, l 3-3*
Widow's g., Gen. 38:14,19
Priest's g., Neh. 7:70-72
They parted My g., Ps. 22:18; Mt. 27:35
G. of salvation, Isa. 61:10
Dyed g. in blood, Isa. 63:1-3
Filthy g., Zech. 3:3-4
Enlarge borders of g., Mt. 23:5
Many spread g. in the way, Mk.11:8
Which have not defiled g., Rev. 3:4
Watcheth, and keepeth g., Rev.16:15
Garmite (1), name of Keilah, 1 Chr. 4:19
Garner (2), barn, Mt. 3:12; Lk. 3:17
Garners (2), Ps.144:13; Joel 1:17
Garnish (1), beautify, Mt. 23:29
Garnished (5), 2 Chr. 3:6; Job 26:13; Mt.12:44; Lk.11:25; Rev. 21:19
Garrison (13), 1 Sam.10:5; 13:3-4,23; 14:1-6; 2 Sam.23:14; 1 Chr.11:16; 2 Cor.
Garrisons (7), 2 Sam. 8:6,14. 1 Chr.18:6, 13; 2 Chr.17:2; Ez. 26:11
Gashmu (1), corporeal, Neh. 6:6
Gat (20), got, Gen.19:27; Ex. 24:18; Num. 11:30; 14:40; 16:27; 2 Sam. 8:13; etc.
Gatam (3), puny, Gen. 36:11,16; 1 Chr.1:36
Gate (275). Lot sat in g., Gen.19:1
Possess g. of enemies, Gen. 22:17; 24:60
G. of heaven, Gen. 28:17
Turn the battle to the g., Isa. 28:6
G. of future temple, Ez. 40:3-48; 46:1-19; 47:2; 48:31-34
Enter in at the strait g., Mt. 7:13-14
Strive to enter strait g., Lk.13:24
Own blood, suffered outside g., Heb.13:12
Gates (143). 12 g. of Jerusalem, f 822-2
Broad and narrow g., e-h 11-1*
Prophecy of Joshua about g., Josh. 6:26. Fulfilled, 1 Ki.16:34
G. of hell not prevail, Mt.16:18
12 g. of heavenly city, Rev. 21:1-25
Enter through g. of city, Rev. 22:14
Gath (32), winepress. A city of Philistia, Josh. 11:22; 1 Sam.17:23; Ps. 56, title; Amos 6:2; Mic.1:10
Gather (165). G. yourselves, Gen. 49:1-2
G. elders of Israel, Ex. 3:16
G. My saints, Ps. 50:5
G. the dispersed of Judah, Isa.11:12
G. all nations and tongues, Isa. 66:18
G. you from all nations, Jer. 29:14; 31:8-10; 32:37; Ez. 20:34-41; 34:13; 36:24; 37:21; 39:17; Mt. 23:31
G. all nations to Armageddon, Joel 3:2; Zeph.3:8; Zech.14:2,16; 16:13-16; Rev. 19:11-21
G. first the tares, Mt.13:30
G. out of His kingdom, Mt.13:41
G. together in one all things, Eph.1:10
G. them together to battle, Rev. 20:8
Gathered (268). G. to his people, Gen. 25:8,17; 35:29; 49:29,33; Num. 20:24-26; 27:13; 31:2; Dt. 32:50; Judg. 2:10
G. manna, Ex.16:17-22; Num.11:8
G. quails, Num.11:22-32
G. together as prisoners, Isa. 24:22
G. one by one, Isa. 27:12
G. together in My name, Mt.18:20
G. thy children together, Mt. 23:37
G. all nations to judgment, Mt. 25:32
G. the vine of the earth, Rev.14:19
G. armies together, Rev.16:16; 19:19
Gatherer (1), Amos 7:14
Gatherest (1), Dt. 24:21
Gathereth (17). G. waters of sea, Ps. 33:7
Heart g. iniquity to itself, Ps. 41:6
G. together outcasts of Israel, Ps.147:2; Isa.11:10-12; 56:8
G. her food in harvest, Pr. 6:8
G. not with Me scattereth, Mt.12:30
G. her chickens, but you, Mt. 23:37
G. her fruit unto life eternal, Jn. 4:36
Gathering (11), Gen.1:10; 49:10; Num.15:33; 1 Ki.17:10-12; 2 Chr. 20:25; Isa. 32:10; 33:4; Mt. 25:24; Acts 16:10; 2 Th. 2:1
Gatherings (1), s 208-1*, 1 Cor.16:2
Gath-hepher (1), a city, 2 Ki.14:25
Gath-rimmon (4), a city, Josh.19:45; 21:24-25; 1 Chr. 6:69
Gave (465). G. names to all, Gen. 2:20
G. also to her husband, Gen. 3:6,12
G. him tithes of all, Gen.14:20
G. up the ghost, Gen. 25:8,17; 35:29; Lk. 23:46; Jn.19:30; Acts 5:5; 12:23
G. favor, Gen. 39:21; Ex.11:3; 12:36; Acts 7:10
G. charge, Gen. 28:6; Ex. 6:13
G. Israel a saviour, 2 Ki.13:5
G. Job twice as much, Job 42:10
G. His word: great was the, Ps. 68:11
G. Me gall for My meat, Ps. 69:21
G. My back to the smiters, Isa. 50:6
G. sabbath, statues, Ez. 20:11-12
G. them knowledge and skill, Dan.1:17
G. them power, Mt.10:1; Mk. 6:7; Lk. 9:1; Jn.1:12
G. Him vinegar, Ps. 69:21; Mt. 27:34
G. Me commandment, Jn.12:49; 14:31
G. them utterance, Acts 2:4
G. the apostles witness, Acts 4:33
G. covenant of circumcision, Acts 7:8
G. them the like gift, Acts 11:17
G. them up, Rom.1:24,26,28
G. Himself for our sins, Gal.1:4
G. Him to be head over all, Eph.1:22
G. some apostles, prophets, Eph. 4:11
G. Himself for it, Eph. 5:25
G. Himself a ransom for all, 1 Tim. 2:6
G. Himself for us, that He, Tit. 2:14
G. a tenth part of all, Heb. 7:2-4
G. unto Him to show the things, Rev.1:1
G. glory to God of heaven, Rev.11:13
G. him his power, throne, Rev.13:2
G. power unto the beast, Rev.13:4
G. up the dead in, Rev. 20:13
Gavest (34). G. the woman to be, Gen. 3:12
G. the land, 1 Ki. 8:34,40,48; 2 Chr. 6:25, 31,38
G. the name of Abraham, Neh. 9:7
G. right judgments and true, Neh. 9:13
G. good spirit to instruct, Neh. 9:20
G. them saviours who saved, Neh. 9:27
G. Me word, words, glory, and disciples, Jn.17:4-22
Gay (1), Jas. 2:3
Gaza (19), strong. A city of Philistia, k 450-1*; d 230-1*
Gazathites (1), men of Gaza, Josh.13:3
Gaze (1), Ex.19:21
Gazer (2), a city, f 569-3; 2 Sam. 5:25; 1 Chr. 14:16. See ***Gezer***
Gazez (2), shearer. 2 Men, 1 Chr. 2:46
Gazing (1), Acts 1:11
Gazingstock (2), Nah. 3:6; Heb.10:33
Gazites (1) Judg.16:2
Gazzam (2), Ezra 2:48; Neh. 7:51
Geba (12), d 569-3
Gebal (2), Ps. 83:7; Ez. 27:9
Geber (2), strong. 2 men, 1 Ki. 4:13-19
Gebim (1), a city of Benjamin, Isa.10:31
Gedaliah (31), Jehovah is great, 5 men, 2 Ki. 25:22-25; 1 Chr. 25:3-9; Ezra 10:18; Jer. 38:1; 39:14; 40:5-16; 21:1-18; 43:6; Zeph. 1:1
Gedeon (1), Heb.11:32. See ***Gideon***
Geder (1), i 424-1; Josh.12:13
Gederah (1), city of Judah, Josh.15:36
Gederathite (1), man of Gederah, 1 Chr.12:4
Gederite (1), man of Geder, 1 Chr. 27:28
Gederoth (2), city of Judah, Josh.15:41; 2 Chr. 28:18
Gederothaim (1), a city, Josh.15:36
Gedor (7), fortress. 2 men, 1 Chr. 4:4,18; 8:31; 9:37; 12:7. A city, Josh.15:58.
A valley, 1 Chr. 4:39
Gehazi (12), valley of vision, i 673-3; 2 Ki. 4:12-36; 5:20-25; 8:4-5
Gehenna, hell, not the grave, 1030; m 128-3*
Geliloth (1), a place, Josh.18:17
Gemalli (1), camel owner, Num.13:12
Gemariah (5), Jehovah accomplished. 2 men, Jer. 29:3; 36:10-25
Gender (2), beget; produce; bring forth, Lev.19:19; 2 Tim. 2:23
Gendered (1), Job 38:29
Gendereth (2), Job 21:10; Gal. 4:24
Genealogies (8), 1 Chr. 5:17; 7:5-7; 9:1; 2 Chr. 12:15; 31:19; 1 Tim. 1:4; Tit. 3:9
Genealogy (15). Defined, n 407-1*. 7 purposes
Levi's g., 188
Various notes on g., b-i 709-1
G. of Jesus through Joseph, Mt.1:1-16
G. of Jesus through Mary, Lk. 3:23-38
See 1 Chr.4:33; 5:1,7; 7:9,40; 2 Chr.31:16-18; Ezra 2:62; 8:1-3; Neh.7:5,64
General (2), 1 Chr. 27:34; Heb.12:23
Generally (2), 2 Sam.17:11; Jer. 48:38
Generation (107). This g. in O.T., Gen. 7:1; Dt.1:35; Ps. 71:18; 95:10
This g. in N.T., i 19-3*; s 48-2*
Forth g., Gen.15:16; 2 Ki.15:12
Third g., Gen. 50:23
G. to g., Ex.17:16; Isa.13:20; 34:10, 17;

34; Joel 3:20; Lk. 1:50
That g., Ex.1:6; Judg. 2:10; Heb. 3:10
Third and fourth g., Ex. 20:5; 34:7; Num.14:18; Dt. 5:9; 23:8; 2 Ki.10:30
Tenth g., Dt. 23:2-3
Perverse and crooked g., Dt. 32:5
Froward g., Dt. 32:20
Stubborn and rebellious, Ps. 78:8
4 things wrong with any g., Pr. 30:11-14
Book of g. of Jesus Christ, Mt.1:1
G. of vipers, Mt. 3:7; 23:33; Lk. 3:7
Evil and adulterous g., Mt.12:39; 16:4
Faithless and perverse g., Mt.17:17
Adulterous and sinful g., Mk. 8:38
Faithless g., Mk. 9:19
Untoward g., Acts 2:40
A chosen g., a royal, 1 Pet. 2:9
Generations (118). Eternal g., e 13-3; f 108-2; r 942-3; i 987-3; o 990-1;a 1012-2
14 g. c 260-1; 15 Lists of g. *b 498-2
42 g. from Abraham to Christ, b 1-3
All g., a 927-3; Ex. 3:15; Ps. 72:5; 79:13; 85:5; 89:1,4; 100:5; 102:12,24; 106:31; 119:90; 135:13; 145:13; 146:10
Perpetual g., Gen. 9:12; Ex. 27:21; Lev. 3:17; 6:18; 7:36; 10:9; 23:14,41; Num. 10:8; 15:15;18:23
1,000 g., l 438-1; Dt. 7:9; 1 Chr. 16:15; Ps.105:8
Truth hid from many g., 374*; Col.1:36
Genesis. Book of 1-104
30 laws in G., 181

	Genesis	Revelation
1	Book: beginning	Endings
2	Creation (1-2)	Re-creation (21:1)
3	Satan's first	Last rebellion (20:7)
4	Sin enters (3)	No more sin (21:4)
5	Curse (3)	No more curse (22:3)
6	Death (3)	No more death (21:4)
7	Man driven out	Man restored (21-22)
8	Tree of life taken from (3:20)	Tree of life given back (22:14)
9	Sorrow enters (3)	No sorrow (21:4)
10	Marriage of the first Adam (2)	Marriage of the second Adam (19)
11	Man's dominion ends (3)	Man's dominion restored (21-22)
12	Satan's dominion ends (3)	Satan's dominion begins (20:8-10)
13	Satan's doom pronounced (3)	Satan's doom executed (20:10)
14	Man's record, one of strife	Man's record one of eternal peace (21)

Gennesaret (3), a land, w 28-1*; Mt.14:34; Mk. 6:53). A lake, m 108-2*; Lk. 5:1
Gentile (2), Rom. 2:9-10
5 similes of G. defeat, 1251
2fold proof of G. ignorance, e 1194-1
12 G. powers in prophecy, e 1334-2
7 G. powers to be judged, b 1399-3
Gentiles (129). Defined, e 34-3*; h 41-3*; u 179-1*; a 353-3*
Proselytes from, h 123-3
10 things could not do, 176
Did not have law of Moses, 176
2,520 year theory of times of, disproved, b 242-2; 1474
Were to be blessed from beginning, g-k 1211-3; 1249; s 42-1*; Acts 10, notes
6 things that will destroy, 1251
7 commands to, c 1194
9 world powers oppressing Jews, c 971-2
Governments of, symbolized, c 971-2
Salvation of, 1249; g-h 1290
The times of the G., 1474; h 149-2*
8 reasons for judgments on, h 1509-2
Horns of the G., i 1552-1
2 things all G. will yet do, 1567
7 reasons for judgment on, e 1506-1
4 laws for Christian, c 246-2*
Prediction of salvation for, w 103-1*; i 269-2*
Blessed with Israel, f-g 301*
G. to seek Messiah, Isa. 11:10; 42:6; 49:6,22; 60:3-16; 62:2; 66:19; Jer. 16:19; Mal. 1:11; Mt. 12:21; Lk. 2:32
To be ruled by Messiah, Isa. 42:1
20:19; Mk. 10:33; Lk. 18:32
No difference between Jews and G. in salvation, Acts 10:45-48; 11:18; 13:46-48; 14:27; 15:3-23; 26:17-23; 28:28; Rom. 3:9,29; 11:11-25; 15:9-18,27; 1 Cor. 10:32; 12:13; Gal. 3:28; Eph. 2:11; 3:6-8; Col. 1:27; 3:11
Gentle (5), 1 Th. 2:7; 2 Tim. 2:24; Tit. 3:2; Jas. 3:17; 1 Pet. 2:18
Gentleness (4), 2 Sam. 22:36; Ps. 18:35; 2 Cor. 10:1; Gal. 5:22
Gently (2), 2 Sam. 18:5; Isa. 40:11
Genubath (2), theft, 1 Ki. 11:20
Geography, 901
Gera (9), grain. 4 men, Gen. 46:21; Judg. 3:15; 2 Sam.16:5; 19:16-18; 1 Ki. 2:8; 1 Chr. 8:3-7
Gerahs (5). Each one a 20th part of a shekel (64¢) or a little over 3¢, Ex. 30:13; Lev. 27:25; Num. 3:47; 18:16; Ez. 45:12
Gerar (10), circle. City of Philistines, Gen. 10:19; 20:1-2; 26:1-6,20-26; 2 Chr. 14:13-14. A valley, Gen. 26:17
Gergesenes (1), Mt. 8:28
Gerizim (4), d 352-3; Dt.11:29; 27:12; Josh. 8:33; Judg. 9:7
Gershom (14), cast out. 4 men, Ex. 2:22; 18:3; Judg. 18:30; 1 Chr. 6:16-71; 15:7; 23:15-16; 26:24; Ezra 8:2
Gershon (18), a stranger, Gen. 46:11; Ex. 6:16-17; Num. 3:17-25; Num. 4:22-41; 7:7; 10:17; 26:57; Josh. 21:6,27; 1 Chr. 6:1; 23:6
Gershonite (3), descendant of Gershon, 1 Chr. 26:21; 29:8
Gershonites (9), descendants of Gershon, Num. 3:21-24; 4:24,27; 26:57; Josh. 21:33; 1 Chr. 23:7; 2 Chr. 29:12
Number of, f 264-1
7fold work of, f 261-1; e 263-3
Geshan (1), firm, 1 Chr. 2:47
Geshem (3), rain, Neh. 2:19; 6:1-2
Geshur (8), bridge. A district east of Jordan, 2 Sam. 3:3; 13:37-38; 14:23,32; 23; 3:2
Geshuri (2), Dt. 3:14; Josh.13:2. See ***Geshurites***
Geshurites (5), inhabitants of Geshur, Josh. 12:5; 13:11-13; 1 Sam. 27:8
Get (117). 50 "get" commands of Scripture, 445
G. wisdom and understanding, Pr. 4:5-7; 16:16; 17:16
G. you hence, Zech. 6:7; Mt. 4:10
G. behind me, Mt.16:23; Mk. 8:33; Lk. 4:8. Cp. Jas. 4:7; 1 Pet. 5:8-9
Gether (2), vale, Gen.10:23; 1 Chr.1:17
Gethsemane (2), oil press. A garden, a 53-3*; f 202-1*; Mt. 26:36; Mk.14:32
Getteth (9), 2 Sam. 5:8; Pr. 3:13; 9:7; 15:32; 18:15; 19:8; Jer.17:11; 48:44
Getting (3), Gen. 31:18; Pr. 4:7; 21:6
Geuel (1), majesty of God, Num.13:15
Gezer (12), a city, c 421-3; f 569-3; Josh. 10:33; 12:12; 16:3,10; 21:21; Judg 1:29; 1 Ki. 9:15-17; 1 Chr. 6:67; 7:28; 20:4. See ***Gazer***
Gezrites (1), o 425-3; 1 Sam. 27:8
Ghost (109). Defined, e 34-1
Giving up the g., e 34-1
41 Facts About the Holy Ghost:
(See also ***Holy Spirit***)
1 Found with child of (Mt.1:18,20)
2 Baptize with (Mt. 3:11; Mk.1:8; Lk. 3:16; Jn. 1:33; Acts 1:4-8; 11:16)
3 Can be blasphemed (Mt.12:31-32; Mk. 3:29; Lk.12:10)
4 Equal in authority with the Father and the Son in water baptism (Mt. 28:19)
5 Speaks through men (Mt.12:36; 13:11; Lk. 2:26; Acts 1:16; 13:2; 21:11; 28:25; 1 Cor.12:3; Heb. 3:7
6 Fills men (Lk.1:15,41,67; Acts 2:4; 4:8,31; 9:17; 13:9,52)
7 Comes upon (Lk.1:35; 2:25; Acts 1:8; 19:6)
8 Can descend in bodily form (Lk. 3:22)
9 Men can be full of (Lk. 4:1; Acts 6:3-5; 7:55;11:24)
11 Is given to all believers (Jn. 7:37-39; Acts 15:8; Rom. 5:5)
12 Has been sent (Jn.14:26; 1 Pet.1:12)
13 Can be received (Jn. 20:22; Acts 8:15-19; 10:47; 19:2)
14 Gave commandments (Acts 1:2)
15 Is promised (Acts 2:33)
16 Is a gift (Acts 2:38-39)
17 Can be lied to (Acts 5:3)
18 Bears witness (Acts 5:32; 20:23; Rom. 9:1; Heb.10:15)
19 Can be resisted (Acts 7:51)
20 Can be given by laying on of hands (Acts 8:15-19; 19:1-6; Rom.1:11; 1 Tim. 4:14; 2 Tim.1:6)
21 Brings comfort (Acts 9:31)
22 Gives anointing and power (Acts 10:38; Rom.15:13)
23 Can fall on men (Acts 10:44; 11:15)
24 Can be poured out (Acts 2:16-21; 10:45)
25 Sends missionaries (Acts 13:4)
26 Makes decisions (Acts 15:28)
27 Directs ministers (Acts 15:28)
28 Makes overseers (Acts 20:28)
29 Gives peace and joy (Rom.14:17; 1 Th.1:6)
30 Sanctifies (Rom.15:16)
31 Dwells in men (1 Cor.6:19; 2 Tim.1:14)
32 Approves men (2 Cor. 6:6)
33 Communes with men (2 Cor.13:14)
34 Inspired the gospel (1 Th.1:5)
35 Renews men (Tit. 3:5)
36 Gives gifts (1 Cor.12; Heb. 2:4)
37 Men are partakers of (Heb. 6:4)
38 Makes known by figure (Heb. 9:8)
39 Can move men (2 Pet.1:21)
40 Is one in unity with both the Father and the Son (1 Jn. 5:7)
41 Helps in prayer (Rom. 8:26; Jude 20)
Giah (1), a place, 2 Sam. 2:24
Giant (8). G. cities of Bashan, Argob, 401
Giants (12). G. of Gen. 6:4, j 9-3; p 10-1; 90; 1249
Second eruption of angels among men in Canaan, l 18-1; g 336-1
Names of g., i 18-1; h 336-1
G. after flood of Noah, 94
Reproduced like ordinary men, n 281-3; 2 Sam. 21:16-22; 1 Chr. 20:4-8
Mentioned by Josephus, n 281-3
Great and tall, f-g 347-3
Destroyed by Israel, k-n 423-3; i 432-1
5 slain by David and men, e 598-1
Weapons of, p 527-3; h 598-2
12 fingers and 12 toes, p 598-3
Where confined at death, e 877-2
Offspring of angels, 90; 1249; a 43-3*; a-h, 476-1*; k-q 495-1*
Were powerful, Job 16:14
Gibbar (1), mighty man, Ezra 2:20
Gibbethon (6), a city, Josh.19:44; 21:23; 1 Ki. 15:27; 16:15-17
Gibea (1), highlander, 1 Chr. 2:49
Gibeah (48), h 433-3; e 483-1; a 433-3
Gibeath (1), h 433-3; Josh.18:28
Gibeathite (1), man of Gibeath, 1 Chr.12:3
Gibeon (37), 446
Gibeonite (2), man of Gibeon, 1 Chr.12:4; Neh. 3:7
Gibeonites (5), 2 Sam. 21:1-9
Giblites (1), Josh.13:5
Giddalti (2), magnify God, 1 Chr. 25:4,29
Giddel (4), very great, Ezra 2:47,56; Neh. 7:49, 58
Gideon (39), hewer. See notes on Judg. 6:11-8:35; 459-464
4 signs of God to, h 459-3; d-g 461-3
Apostasy of, c-i 464-1
3 things honored for, a 465-3
6 rewards to, 491
20 facts about, 490
New name for, a 578-1
Gideoni (5), a hewer, Num.1:11; 2:22; 7:60,65; 10:24
Gidom (1), a place, Judg. 20:45
Gier eagle (2), Lev.11:18; Dt. 14:17
Gift (59). Take no g. or bribe, Ex. 23:8
Man's g. makes room for him, Pr.18:16
G. in secret pacifieth anger, Pr. 21:14
A g. destroyeth the heart, Eccl. 7:7
If bring g. to altar, Mt. 5:23-24
The g. of God, the Messiah, Jn. 4:10
Receive g. of Holy Ghost, Acts 2:38
G. of God, the Holy Ghost, Acts 8:20
Poured out g. of Holy Ghost, Acts 10:45
God gave them like g., Acts 11:17
Impart some spiritual g., Rom.1:11
Free g., justification, Rom. 5:15-18
G. of God is eternal life, Rom. 6:23
Come behind in no g., 1 Cor.1:7
G. of prophecy, 1 Cor.13:2
Unspeakable g., Jesus Christ, 2 Cor. 9:15
G. of God, salvation, Eph. 2:8-9
G. of grace, Eph. 3:7
G. of Christ, Eph. 4:7
Neglect not the g., 1 Tim. 4:14
Stir up the g. of God, 2 Tim.1:6
Tasted of heavenly g., Heb. 6:4
Every good and perfect g., Jas.1:17
Every man received his g., 1 Pet. 4:10
Gifts (53). Defined, k 28-2*; s 410-3*
Elisha's g., k 73-2*
4 contrasted g., d 126-1*
8 divine g. for men, p 168-1*
10 g. of the gospel, q 168-1*
8 g. in Acts, l 222-1*
G. of Spirit in Acts 1-8, 277*
Are without repentance, m 297-1*
Classification of spiritual g., 334*
Study of spiritual g., j 323-2*
G. of Spirit to be coveted, b 324-3*
Best spiritual g., d 324-3*
Spiritual g. exercised when backslidden, e 324-3*
To fail (be superceded), j 325-2*
Purpose of g., t 279-2*; e-k 326-1*
Use of g. in public, a-f 327-2*d
Spiritual g. can be neglected, l 417-1*
Abraham gave g. to children, Gen. 25:6
Messiah received g. for men, Ps. 68:18
He that hateth g. shall live, Pr.15:27
Presented unto Him g., Mt. 2:11
Give good g. to your children, Mt. 7:11
G., calling of God without, Rom.11:29
Have g. differing according, Rom.12:6
Concerning spiritual g., 1 Cor.12:1
Diversities of g., but same, 1 Cor.12:4
Another g. of healing, 1 Cor.12:9
G. of healings, helps, 1 Cor.12:9
Have all g. of healing, 1 Cor.12:30
Covet earnestly best g., 1 Cor.12:31
Desire spiritual g., 1 Cor.14:1
Zealous of spiritual g., 1 Cor.14:12
Gave g. unto men, Eph. 4:8
G. of the Holy Ghost, Heb. 2:4
God testifying of his g., Heb.11:4
Gihon (6). A river in Eden, Gen. 2:13.
A spring in Jerusalem, 1 Ki.1:33,38,45; 2 Chr. 32:30; 33:14
Gilalai (1), weighty, Neh.12:36
Gilboa (8). A mountain, a 549-1
Battle of, a-h 552-2; 606
12 results of battle of, f 723-3
Gilead (100), rough. 3 men, d 469-3
A city, Hos. 6:8; 12:11
A mountain, Gen. 31:21-25; Dt. 3:12; Judg. 7:3; Song 4:1; 6:5
A land, Num. 32:1-40; Dt. 34:1; Josh. 22:9-32; Judg.10; 1 Ki. 4:19
Balm of G., Jer. 8:22; 46:11
G. in prophecy, Oba.1:19; Mic. 7:14; Zech.10:10
Gileadite (9), men of Gilead, Judg. 10:3; 11:1,40; 12:7; 2 Sam.17:27; 19:31; 1 Ki. 2:7; Ezra 2:61; Neh. 7:63
23 facts about Jephthah, the G., h 469-3
Gileadites (4), Num. 26:29; Judg.12:4-5; 2 Ki. 15:25
Gilead's (1), Judg.11:2
Gilgal (41). Defined, e 409-1
14 reasons prominent, e 409-1
First camp of Israel in crossing Jordan, Josh. 4:19-20; 5:9-10; 9:6; 10:6-15,43
G. in prophecy, Hos. 4:15; 9:15; 12:11; Amos 4:4; 5:5; Mic. 6:5
Giloh (2), a town in Judah, Josh.15:51;

Gilonite (2), man of Giloh, 2 Sam.15:12; 23:34
Gimel (1), Ps.119:17, title
Gimzo (1), a town in Judah, 2 Chr. 28:18
Gin (3), a bird share, Job 18:9; Isa. 8:14; Amos 3:5
Ginath (2), protection, 1 Ki.16:21-22
Ginnetho (1), great protection, Neh.12:4
Ginnethon (2), Neh.10:6; 12:16. The same as Ginnetho, which see
Gins (2), bird snares, Ps.140:5; 141:9
Gird (27). G. curious girdle, Ex. 29:5
G. on sword, 1 Sam. 25:13; Ps. 45:3
G. on sackcloth, 2 Sam. 3:31; Isa.15:3; 32:11; Jer. 4:8; 6:26; 49:3; Ez. 27:31
G. up loins, 2 Ki. 4:29; 9:1
G. for burial, Jn. 21:18
G. up loins of the mind, 1 Pet.1:13
Girded (33). Loins g., Ex.12:11
G. with curious girdles, Lev. 8:7
G. them with girdles, Lev. 8:13
G. with strength, 2 Sam. 22:40
G. sackcloth on loins, 1 Ki. 20:32
G. sword, 1 Sam.17:39; 25:13
G. with gladness, Ps. 30:11
G. with power, Ps. 65:6
G. with a towel to wash feet, Jn.13:4
G. with golden girdles, Rev.15:6
Girdest (1), Jn. 21:18
Girdeth (4), 1 Ki. 20:11; Job 12:18; Ps.18:32; Pr. 31:17
Girding (2), Isa. 3:24; 22:12
Girdle (38). Curious g. of the ephod, Ex. 28:4-8,27-39; 29:5,20-29; Lev. 8:7
G. of leather, 2 Ki.1:8; Mt. 3:4; Mk.1:6
G. of righteousness, Isa.11:5
G. of faithfulness, Isa.11:5
G. of Paul and bound him, Acts 21:11
Golden g. of Christ, Rev.1:13
Girdles (6), f 654-1; Ex. 28:40; 29:9; Lev. 8:13; Pr. 31:24; Ez. 23:15; Rev.15:6
Girgashite (1), 1 Chr.1:14. See ***Girgashites*** and ***Girgasite***
Girgashites (5), a people of Canaan dispossessed by Israel, g 344-1; Gen.15:21; Dt. 7:1; Josh. 3:10; 24:11; Neh. 9:8. See ***Girgasite***
Girgasite (1), Gen.10:16
Girl (1), Joel 3:3
Girls (1), Zech. 8:5
Girt (4), girded, 2 Ki.1:8; Jn. 21:7; Eph. 6:14; Rev. 1:13
Gispa (1), attentive, Neh.11:21
Gittah-hepher (1), toward Gath, Josh.19:13
Gittaim (2), a town, 2 Sam. 4:3; Neh.11:33
Gittite (8), b 570-1; 2 Sam. 6:10-11; 15:19-22; 18:2; 21:19; 1 Chr.13:13; 20:5
Gittites (2), inhabitants of Gath, b 570-1; Josh. 13:3; 2 Sam.15:18
Gittith (3), Gittite harp. In title of Ps. 8,81, and 84
Give (880). Used 8 ways in Scripture:
1 To give (Gen.1:15,17; Pr.1:4)
2 Asking in prayer (1 Ki. 8:36,39; Ps. 5:1; 55:1; 60:11; 141:1)
3 To render thanks for (1 Chr.16:8,28,34,41; Ps. 96:8; 106:1)
4 To permit (Ps.132:4; Pr. 6:4)
5 To pacify (Rom.12:19)
6 To yield to or obey (Eph. 4:27)
7 Take heed to (1 Tim.1:4)
8 To attend to (1 Tim. 4:13-15)
Given (500). See ways give is used
Giver (2), Isa. 24:2; 2 Cor. 9:7
Givest (12), Dt.15:9-10; Job 35:7; Ps.50:19; 80:5; 104:28; 145:15; Pr. 6:35; Ez. 3:18; 16:33-34; 1 Cor.14:17
Giveth (125), Gen. 49:21; Ps. 68:35; Pr. 2:6; 3:34; Jn. 3:34; 10:11; etc.
Giving (29). Defined, n 8-2*
7 things about g., 545*
Secret of g., 1 9-3*; d 343-3*
New concept of g., b 148-1*
How to give, g 345-1*
12 examples of g., b 343-3*
Blessings of g., e 345-1*
4 things to do in g., f 345-1
G. them Holy Ghost, Acts 15:8
G. heed to seducing spirits, 1 Tim. 4:1
G. honor to the wife, 1 Pet. 3:7
Gizonite (1), 1 Chr.11:34
Glad (89). G. heart, Ex. 4:14; Judg.18:20; 1 Ki. 8:66; Ps.16:9
Exceeding g., Ps. 21:6
G. in the Lord, Ps. 64:10; 104:34
G. tidings, Lk.1:19; 8:1
Beg., Ps. 32:11; 35:27; 67:4; 96:11; Isa. 65:18; Joel 2:23; Zeph. 3:14; Mt. 5:12; 1 Pet. 4:13; Rev.19:7
Gladly (8), Mk. 6:20; 12:37; Lk. 8:40; Acts 2:41; 21:17; 2 Cor.11:19; 12:9,15
Gladness (46). G. of heart, Dt. 28:47
Great g., 1 Chr. 29:22; 2 Chr. 30:21; Neh. 8:17
G. and singleness of heart, Acts 2:46
Filling hearts with g., Acts 14:17
Anointed with oil of g., Heb.1:9
Glass (9), Job 37:18; 1 Cor.13:12; 2 Cor. 3:18;Jas.1:23; Rev. 4:6; 15:2; 21:18-21
Glasses (1), mirrors, Isa. 3:23
Glean (10), Lev.19:10; Dt. 24:21; Ruth 2:2-23; Jer. 6:9
Gleaned (6), Judg. 20:45; Ruth 2:3,17-19
Gleaning (5), Lev. 23:22; Judg. 8:2; Isa.17: 6; 24:13; Jer. 49:9
Gleanings (1), d 227-1; b 236-1; Lev.19:9
Glede (1), a bird, Dt.14:13
Glistering (2), 1 Chr. 29:2; Lk. 9:29
Glitter (1), Ez. 21:10
Glittering (6), Dt. 32:41; Job 20:25; 39:23; Ez. 21:28; Nah. 3:3; Hab. 3:11
Gloominess (2), Joel 2:2; Zeph.1:15
Gloriest (1), Jer. 49:4
Glorieth (3), Jer. 9:24; 1 Cor.1:31; 2 Cor. 10:17
Glorified (50). I will be g., Lev.10:3; Isa. 49:3; Ez. 28:22; Hag.1:8
They g. God, Mt. 9:8; 15:31; Mk. 2:12; Lk. 5:26; 7:16; 13:13; 17:15; 23:47; Acts 4:21; 11:18; 21:20
Holy Ghost not yet given, because Jesus was not yet g., Jn. 7:37-39
I have g. it, and will again, Jn.12:28
Now is the Son of man g., Jn.13:31
God is g. in Him, Jn.13:31-32
God answers prayer that He may be g. in the Son, Jn.14:13
Herein is My Father g., Jn.15:8
I have g. Thee on earth, Jn.17:4
G. His Son Jesus, Acts 3:13
G. the word of the Lord, Acts 13:48
G. Him not as God, but, Rom.1:21
That we may be g. together, Rom. 8:17
Whom He justified, He g., Rom. 8:30
Shall come to be g. in, 2 Th.1:10; c 401-1*
Christ g. not Himself, Heb. 5:5
Glorifieth (1), Ps. 50:23
Glorify (25). G. Him, Ps. 22:23
G. Me, Ps. 50:15
G. Thy name, Ps. 86:9,12; Jn.12:28; Rev.15:4
Holy Spirit shall g. Me, Jn.16:14
G. Thy Son, that He may, Jn.17:1
G. God by death, Jn. 21:19
G. God in your body, 1 Cor. 6:20
Glorifying (3), Lk. 2:20; 5:25; 18:43
Glorious (45). G. in power, Ex.15:6
G. in holiness, Ex.15:11
G. in name, Dt. 28:58; 1 Chr. 29:13; Neh. 9:5; Ps. 72:19; Isa. 63:14
G. things spoken of God, Ps. 87:3
G. work, Ps.111:3
G. honor of Thy majesty, Ps.145:5
G. majesty of Thy kingdom, Ps.145:12
G. branch of the Lord, Isa. 4:2
G. rest, Isa.11:10
G. throne, Isa. 22:23; Jer.17:12
G. beauty, Isa. 28:1,4
G. voice, Isa. 30:30
G. Lord (Heb. addiyr, powerful, excellent, and Mighty One), Isa. 33:21
G. apparel, Isa. 63:1
G. arm, Isa. 63:12
G. land, Dan.11:16,41
G. holy mountain, Dan.11:45
G. things done by Christ, Lk.13:17
G. law of the past, 2 Cor. 3:7-11
G. ministration of Spirit, 2 Cor. 3:8
G. new covenant, 2 Cor. 3:7-11
G. gospel of Christ, 2 Cor. 4:4
G. church, Eph. 5:27
G. body, Phil. 3:21
G. power, Col.1:11
G. gospel of blessed God, 1 Tim.1:11
G. appearing of great God, Tit. 2:13
Gloriously (3), Ex.15:1,21; Isa. 24:23
Glory (402). Defined, 449*. Use, b 129-3
God's g. described, a 143-1
7 times g. appeared, c 287-3
Joseph's g. in Egypt, Gen. 45:13
G. of the Lord, Ex.16:7-10; 24:16-17; 40: 34-35; Lev. 9:6,23; Num.14:10,21; 16: 19,42; 20:6; 1 Ki. 8:11; 2 Chr. 5:14; 7: 1-3; Isa. 35:2; 40:5; Ez.1:28; 3:23; 8:4; 9:3; 10:4,18-19; 11:22-23; 43:2-5; 44:4
Garments of g. and beauty, Ex. 28:2,40
Show my Thy g., Ex. 33:18,22
Showed us His g., Dt. 5:24
G. (praise) to God, Josh. 7:19; 1 Sam. 6:5; 1 Chr.16:28-29; Ps. 29:1-2
G. departed from Israel, 1 Sam. 4:21
G. (tongue) rejoiceth, Ps.16:9
Heavens declare the g. of God, Ps.19:1
The King of g., Ps. 24:7-10
The God of g., Ps. 29:3
Lord will give grace and g., Ps. 84:11
Crown of glory, Pr. 4:9; 16:31; Isa. 28:5
G. of children are fathers, Pr.17:6
G. of young men is strength, Pr. 20:29
Not give My g. to another, Isa. 48:11
My people have changed g., Jer. 2:11
3 things not to g. in, Jer. 9:23-24
The g. of all lands, Ez. 20:6,15
Messiah given dominion, g., Dan. 7:14
Come in g. of the Father, Mt.16:27; Mk. 8:38
Sit on throne of His g., Mt.19:28; 25:31
Coming with power and g., Mt. 24:30; Mk.13:26; Lk. 21:27
Come in His g. with angels, Mt. 25:31
G. of world kingdoms, Mt. 4:8; Lk. 4:6
Solomon in his g., Mt. 6:29; Lk.12:27
Manifested forth His g., Jn. 2:11
Saw g. of God and Jesus, Acts 7:55
Changed g. of God into an, Rom.1:23
Come short of g. of God, Rom. 3:23
G. in tribulation also, Rom. 5:3
Crucified the Lord of g., 1 Cor. 2:8
Do all to the g. of God, 1 Cor.10:31
G. sun, moon, stars, 1 Cor. 15:40-43
Changed from g. to g., 2 Cor. 3:18
Eternal weight of g., 2 Cor. 4:17
Christ in you hope of g., Col.1:27
Shall appear with Him in g., Col. 3:4
Who being brightness of His g., Heb.1:3
Crowned with g. and honor, Heb. 2:7
G. of God did lighten it, Rev. 21:11-26
Glorying (4), 1 Cor. 5:6; 9:15; 2 Cor. 7:4; 12:11
Glutton (2), Dt. 21:20; Pr. 23:21
Gluttonous (2), Mt.11:19; Lk. 7:34
Gnash (2), Ps.112:10; Lam 2:16
Gnashed (2), Ps. 35:16; Acts 7:54
Gnasheth (3), Job 16:9; Ps. 37:12; Mk. 9:18
Gnashing (7), Mt. 8:12; 13:42,50; 22:13; 24:51; 25:30; Lk.13:28
Gnat (1), Mt. 23:24
Gnaw (1), Zeph. 3:3
Gnawed (1), Rev.16:10
Gnosticism—a philosophical and religious system teaching that knowledge rather than faith is the key to salvation. It swept over the church from Syria to Gaul like an epidemic and caused much confusion among Christians from the 1st to the 6th century
9 Main Points of Gnosticism:
1 A claim to a higher and special knowledge of truth, a tendency to regard knowledge as superior to faith, and an insight into new light which the ordinary believer did not possess
2 The separation of matter and spirit, the flesh being essentially sinful and the source of all evil
of creation, and the origin of evil by a creator as being distinct from the Supreme God
4 A denial of the true humanity of Jesus Christ, and especially His sufferings on the cross as unreal
5 A denial of the personality of the Supreme God
6 A denial of the free will of man
7 A claim that spiritual communion with God is attained through asceticism or denial of pleasures and comforts of life; on the other hand, and indifference to sin leading to failure and licentiousness
8 A combination of certain Christian doctrines with various pagan philosophies to tone down the distinction between them. This appealed to many in the church who were dissatisfied with the simplicity of the gospel
9 The O.T. Scriptures were the product of the inferior creator of the world, who was the God of the Jews, but not the true and Supreme God. It is regrettable that some parts of gnosticism are fostered by certain elements of the church today. All these points are fallacies and must be rejected by Bible believers
Go (1,492). G. forth of ark, Gen. 8:16
G. to, let us, Gen.11:3-7
G. not down to Egypt, Gen. 26:2; Jer. 43:2
G. not into way of Gentiles, Mt.10:5
G. and teach all nations, Mt. 28:19
G. into all the world, preach the gospel to every creature, Mk.16:15
5 "go's" for Christians, 545*
Goad (1), a 455-1; Judg. 3:31
Goads (2), a 455-1; 1 Sam.13:21; Eccl.12:11
Goat (35). Used in sacrifices, Gen.15:9; Lev. 3:12; 4:24; 7:23; 9:15; 10:16; 17:3; 22:27; Num.15:27; 18:17; 28:22; 29:22-38; Dt.14:4-5; Ez. 30:31
The scapego at, Lev.16:9-27
The he-goat, symbol of Greece, Dan. 8
G. nations, Mt. 25:31-46, notes
Goath (1), a place, Jer. 31:39
Goats (84). Skins used in deception of Isaac by Rebekah, Gen. 27:9,16
Used to deceive Jacob, Gen. 37:31
Kid of the g. (25 times), Num. 7:16-86; 15:24; 28:15,30; 29:5
Wild g., Ps.104:18
Nations symbolized by, Mt. 25:31-46
Used as sin offerings, Heb. 9:12-19; 10:4
Goats' (10), Ex. 25:4; 26:7; 35:6,23-26; 36: 14; Num. 31:20; 1 Sam.19:13-16; Pr. 27:27
Goatskins (1), Heb.11:37
Gob (2), a place, 2 Sam. 21:18-19
Goblet (1), Song 7:2
God (4,444), Deity; Supreme Being; Divine One
44 appearances of, 92
6 Heb. Words for "God":
1 Elohim (2,701), plural of Eloah—Gods. The Supreme God; the Creator. Elohim indicates the relation of God to man as Creator, and is in contrast with Jehovah which indicates Him in covenant relationship with creation. Elohim indicates Him in covenant relationship with creation. Elohim-Gods, objects of worship, Gen.1:1–2:3; 489 of N.T.
2 Yehovah (6,437), Self existent or Eternal One; Lord. The Jewish national name of God. Where trans. God it is used with another name, Adonai, Lord. Adonai-Jehovah, Lord God, Gen. 15:2,8; Dt. 3:24; 9:26; Josh. 7:7; etc.
3 El (220), Strength. El is the Strong and Mighty One; the Almighty; the most high God, Gen. 14:18-22; 16:13; 17:1; etc.

One, Dt. 32:15,17; 2 Chr. 32:15; Neh. 9:17; Ps.18:31; 50:22; 114:7; 139:19; Pr. 30:5; Isa. 44:8; Dan.11:37-39; Hab.1:11; 3:3; and 41 times in Job (3:4,23; 4:9,17; 5:17,etc.)
5 Elah (76), God. Found only in Ezra 4:24; 5:1-17; 6:3-18; 7:12-27; Dan. 2:11-47; 3:12-29;4:2-9; 5:3-26; 6:5-26
6 Tsur (1), Rock; Refuge, Isa. 44:8
One Main Gr. Word for "God":
Theos (1,284), Deity; the Supreme God, Mt.1:23; 3:9,16; 4:3-10; 5:8, etc. This word is also used in various combinations, as follows:
1 Theomacheo, fight God, Acts 23:9. See 7 examples of God-fighters, 276*
2 Theomachos, fight God, Acts 5:39
3 Theodidaktos, God taught, 1 Th. 4:9
4 Theopneustos, God breathed, 2 Tim. 3:16
5 Theosebes, God worshipper, Jn. 9:31
6 Theostuges, God hater, Rom.1:30
7 Philotheos, God lover, 2 Tim. 3:4
8 Atheos, without God, Eph. 2:12
Besides the Above We Find:
1 Kurios, Acts 19:20—usually trans. Lord or Master, f 12-1*
2 Chrematizo, God admonished, Heb. 8:5
3 Chrematismos, answer of God, Rom.11:4
Image and likeness of G., y-z 2-1
Gets to know things, u 4-1; q 10-1; m 24-1; h 110-1; b 389-1
How G. knows evil, l 4-3
Personal plural pronouns used of, x 2-1; c 6-1; c 202-1*
Goes from place to place, a 15-3; c 51-1; h 108-3
El-Elyon, p 20-1
El-Shaddai, m 22-1; a 50-3; r 63-3
Eats food, f, l 23-3; q 142-3; t 142-3; j-k 943-3; d 134-2*
Appeared to Abraham bodily, Gen.18
Adon, a name of God, b 24-1
Has a body, e-l 23-3; f-h 24-1; g-h 48-1; q 142-3; o 156-1; q 159-3; a,e, 160-1; f 279-2; c-d 299-3; m 599-3; a-c 924-1; a 1017-3; r 169-2*; a 173-3*
Metes out penalties, l 24-1
Not omnibody, but omnipresent, n 24-1; h 632-1
Moral Governor of all, q 24-2
34 "I will's" of G., 94; k 36; i 40-1. See ***Will***
El-Olam, f 28-3
For His sake, k 37-2
12 examples of being with men, m 40-1
7 men G. prospered, j 43-3
Ways of speaking to men, l 44-1
Wrestled bodily with Jacob, h 48-1
7 appearances to Jacob, m 50-2
Providence of, r 63-3
2 divisions by, 76
3fold blessing of, 77
Sabbath of, 77
Day of rest, 77
16 Jehovah-titles, 77
G. in the eternal past, 78
How he creates, 85
When creation took place, 85
How long G. was creating things, 85
Why did G. create all things, 85
Names and titles of, 103; p 20-1; m 22-1; b 24-1; f 28-3; a 50-3; o 601-1; 1224; m 916-3; p 982-3; r 124-1*; j 225-3*. See also notes above
I am, d 108-2; i 166-1*
Makes personal inspection trips, h 108-3
Gives man power to fulfil call, c 109-3
Anger of, c 110-1
12 things provoke G. to anger, c 110-1
639 acts and works of G., a 12-1; 101; c 107-3; k 126-1; i 155-3; y 163-3; 172; 173; 174; e 217-3; c 242-1; b 382-1; 394; g 442-2; 489; d 504-2; 554; p 572-1; 900; 1255; h 857-2; f 889-3; u 905-3; n 909-3; f 940-3; d 950-2; a 951-3; e 2; o 970-2; w 974-2; d 979-1; i 980-1; i 984-1; g 985-2; j 999-2 m 1022-1; 1029; 1038; 1041; 1052, 1053;1056; 1060; h 1096-3; j 1197-2; 1230; g 341-3*; s 417-2*
694 facts about G., 174; f 345-2; f 346-1; g 350-1; p 375-3; 400; c 573-2; 901; 903; 899; f 757-1; c 798-1; i 832-1; k 861-2; f 888-1; 1252; 896; l 955-1; o 981-2; b 985-1; f 999-3; 1045; 1056; 1059; 1061; b 1173-3; i 1190-2; 1440; 59*; r 169-2*; b 202-1*; l 285-3*; 404*; g 408-1*; 489-491*; i 1534-1
46 attributes of G., g 975-1; 1035; 1040; j 1194-2
49 manifestations of G., e 208-1; o 599-3; g 915-3; h 915-1
64 things G. is, b 925-1; a 926-1; a 940-1; a 958-3; e 980-1; h 1005-3; e 1021-3; g 1022-1; j 302-1*
47 things G. is to man, k 127-2; n 139-3; g 268-1; 403; d 599-1; d 999-3; 1036
Revelation to Moses, i 110-1
Permits certain things, s 110-2
Sought to kill Moses' son, a 111-1
Testified to Israel, h 112-2
Works slowly, d 114-1
30 "I am's" of, 188
Manifests power, o 117-3
Guides Israel, i 125-1; g 274-1
Works good even when rejected, j 125-3
JAH, k 127-2; note k, Ps. 68:4
Eternal reign of G. on earth, o 127-3
Audible voice heard by men, g 133-3; p-q 78-2*
A jealous G., p 134-2
Has been seen with eyes, 92; 192; q 142-3; c-e 299-3; g 163-1*; d 163-3*; c 504-1*
Glory of G. described, a 143-1
Resigned as leader of Israel, moving out of their camp, w 159-1; q 158-2; h 159-2
Talked face to face with man, d 159-1
Basis of blessing men, s 160-1
Wrote 2nd 10 commandments, j 162-1
Proclaims 10 things, 194
Identifies Himself, 171
7 demands upon Pharaoh, 172
25 "I Am" introductions of, 176
Must be put first, 178
Location of His throne, n 197-3
Dealings with sinners, m 200-1
Ascribes law to Moses, a 209-2
5 remembrances of, b 243-1
3 things belong to G. eternally, c 245-1
Delights in men, c 282-1
5 characteristics of, a 282-2
Will not clear guilty, c, f 282-3
His ultimate purpose on earth, i 283-1
G. of all spirits, f-g 287-3
10 reasons angry with Balaam, b 299-3
Confirmed reality of own body, j 300-1
38 things that please, m 302-1; r 518-1; 663
4 assurances of His integrity, 328
14 times angry, c 315-3
8 arrows of, 403
7 proofs He is the only G., 403
6 things He did at Baal-peor, a 399-1
Purpose in speaking audibly, f 340-3
3 reasons chose Israel, g 341-1
How to love G., k-l, 343-3
5 things He gave Israel, o 344-1
Obligations of, b 345-1
2fold work of G. for Israel, e 345-2
7 things to know about, f 345-2
7 things He did in the exodus, d 346-1
Method of testing Israel, j 346-2
Forbade Moses to pray, f 348-1
3 things He will do, b 353-3
2 rejoicings of, a 382-1
3 things He will curse, n 383-3
8fold description of His appearance, c 390-2
Unity of, 394
6 things He requires of men, 395
His vow to apostates, 399
6 judgments on apostates, 399
Return to G., 400
12 statements to Israel, 400
Faithfulness of, d 442-1
4 things that provoke, w 452-1
4 reasons for God's anger, a 452-1
12fold answer to Israel, r 468-1
Has a soul, b 469-1
7 statements of G. departing from men, 491
Keeps covenant with men, 489
25 things G. sent, 490
33 accusations against, h 494-1; n 868-2; b 881-3
3fold character and greatness, l 502-1
Repenting over Saul, m 524-1
3 ways He did not answer Saul, d 549-1
Records of, 554
Promises conditional, 555
Rejected by Israel, 555
9 acts of faithfulness, 556
Choice of David, 557
Evil spirit from, 557
Name of G. used in swearing, b 568-1
He can and will take mercy from, put away, and pluck out, 397; h 572-2
3 great purposes of, t 573-3; o 733-3
5 acts of G. for David, c 579-1
9 bodily parts of, m 599-3
9 attributes of His soul, c 599-3
Struggles with sinners, j 600-1
24 dealings of G. by night, 606
10 accusations of G., 902
10 demands of sinners, 1244
14 things not able to endure, 1244
15 works of G., 903
2 things G. did for David, a 621-3; k 750-2
Dwells in light, i 631-3
Will dwell bodily and visibly on earth, h 632-1
Business conference in heaven, a-h 661-1
4 things knows of all men, b 696-1
21 false concepts about, 901
Names of G. in Job (titled ***Doctrine of God***), 451
God's size, c 751-3
To dwell with men, d 751-3
10 great acts of, 900
Glory fills temple, h 759-3
3 unchangeable facts, f 769-1
Name of G. in Esther, 851
7 facts about God's throne, 1245
5 things G. hates in women, 1244
20 acts of G., h 857-2
3 slanderous concepts of, g 858-1
7 troubles G. keeps from, i 857-3
7 statements, man departing from, 492
26 true facts about, 901
30fold greatness of G., d 864-3
G. is a person, p 863-3; n 429-1*
46fold greatness of, d 864-3; 1044
16 accusations against G., n 868-2
G. does not afflict His children, 902
20 judgments of, i 867-3
14 facts about G., 903
17fold accusation against, 902
35 questions of (inanimate creation), 904
23 questions of (animate creation), b 891-3
2 things G. has done, k 1134-1
2 things He will do, g 1139-2
2 miraculous works of, e 1150-1
6fold oath of G. to destroy Antichrist, 1228
4 things G. has been to men, a 1164-3
God's marvelous work, 1251
7fold method of judgment, k 1172-3
5fold method of judgment, g 1173-1
I am He, u 1186-1
God's witnesses, d-f 1190-1
18 declarations of God's existence, 1253
12 declarations of God's existence, 1254
14 things done for Cyrus, 1254
G. speaks and challenges, 1255
God's plan for man, 1256
12fold omnipotence of, 1256
6 offices of, k 1194-2
10 things belonging to G., 1256
7 things He opposes, o 907-1
Tries hearts, g 908-3
Dealings with man, e, m 910-1
2 things He will cut off, c 912-1
7 bodily parts of, i 916-1
3 objects of His mercy, d 917-2
G. of Jacob, d 918-1
Shepherd of Israel, i-j 920-1
4 things prove Him good, b 921-3
5 facts about His anger, q 925-1
6 examples of His anger, q 925-1
In what sense He causes anything, c 925-2
A Rock, h 925-3
Thinks of men, c 935-3; 1029
Source of life, c 937-1
Purpose of, g 941-1
What He looks for, h 945-3
10 things He has spoken, k 951-2
7 things He was to David, b 952-1
2 things belong to, a 952-1
10 things he remembers, d 968-1
10 things He commands, d 968-1
10 ways He gave men up, k 972-1
6 things He desires, l 972-1
One of two persons claiming to be holy, j 975-1
17 things He has sworn about,e 978-1,2
Proofs of His existence, l 982-1
3 things to the righteous, i 982-2
7 personal references, l 984-1
3 reasons He pities His children, f 987-3
Divine agency, c-d 989-3
2 purposes of, l 991-3
10fold vow of, j 995-1
8 reasons for Him not to hold peace, k 995-3
Humility of, c 998-3
7fold blessings of, e 999-3
Holds men responsible, l 1000-3
Happy (14 times in Ps.), k 1011-3
107 facts about G., 1125-1,2; 1252-3, 1253-1; m 1281-3; i 1534-1; o 1538-3
His promise of comfort, 1256
63 facts about His body and person, 896
Solomon's use of word God, a 1112-3
G. reigning in Zion, 1257
Why G. was pleased with the death of Christ, 1257
12fold omnipotence and omniscience of, 1256
142 declarations of the existence of, 1254; i 1194-2
No G. beside Me, 1254
3 things G. will create, 1245
8 things G. will do, u 1184-3
7fold challenge of G., 1253
6 creative acts of, b 1188-1
24 things G. has done, and will do, 1253
4 great past works of G., f 1192-2
6 present works of G., g 1192-2
33 acts of G., 1255; 1260, 1263
6 offices of, k 1194-2,3
His challenge, 1255
When G. cannot be found, 1258
His ways and thoughts, 1263
10 places G. dwells, h 1207-3
4 statements of G., g 1213-3
His program eternal, 1243
3 things G. prefers to magnificent temple, i 1217-3
Hatred of G. for worship of hypocrites, j 1217-3
5 things G. remembers about Israel, j 1266-1
4 great works of G., k 1273-3
8fold estimate of false prophets, j 1287-3
3 things G. is in day of affliction, f 1290-1
3 things G. is against, l 1300-3
16fold greatness of G., h 1316-1
In what sense G. is the doer, a 1358-1
8 things G. will not do, b 1359-3
4 things G. has heard, e 1360-1
7fold greatness of God, d 1345-3
His body like man's in size and shape, b 1365-1
4 things G. made Ezekiel, 1439

27 things G. did regarding Israel, a 1390-1
10 things G. compared to, 1501
4 secrets of perfect union with, i 1498-2
3 ways G. has spoken, m 1498-3
5 great works of G., d 1512-1
6 personal acts of G., a 1514-1
7 things G. hates, b 1514-1
Where G. places emphasis, c 1514-1
3 great works of, b 1517-1
His side of the story, c 1530-1
6 things G. does not require, g 1530-1
7 attributes of, 1537
Omnipotence of, j 1534-1,2
27fold greatness of G., a 1540-1,2
6 things G. will consume, 1546
8 great gatherings by G., e 1544-3, 1545-1
3 things G. will get for Israel, a 1545-3
G. unchangeable, f 1548-1; 1575
3fold displeasure of, e 1551-3
G. to dwell among men in new earth. See ***Judah Rejoicing***, 1567
7 blessings promised by G., j 1558-1
3 great creative works of G., g 1562-2
120 proofs and declarations of G., h 1194-2
3 realms He operates in, p 1018-1
Omnipresent, defined, r 1018-1
10 proofs of His greatness, c 1022-1
8fold character of, h 1022-2
14fold providence of, j 1022-3
12 things He will do, c 1023-2
5 works of His hands, 1028-2
7 ways He visits man, 1029-3
10 "ism's" in error about, 1034-3
10 arguments for His existence, 1034-3
4fold confirmation of existence, 1036-3
12 examples of His voice, 1038-1
7 examples of hearing man, 1038-2
15 ways none like Him, 1040-2
7 blessings of waiting on, 1041-1
16fold complaint against, 1046-1
30 benefits from, 1048-1
30 reasons for bless and fear, 1049-3
44 providential acts of, 1053-3
5 repentings of, 1054-1
How to make Him happy, 1057-2
22 reasons He is happy, 1057-2
30 limitations of, 1058-2
A searching G., 1060-1
7 things His book is called, 1060-1
7 things about His book, 1060-1
20 abominations to, e 1066-2
7 things He delights in, c 1078-1
Ancient of Days, k 1459-3; a-b 1059-3
1st and 2nd advents of, j 1460-1
7 truths about G., n 1464-1
15 causes of wrath, 1479-2
An infinite Father, a 11-3*; c 126-1*
True glorifying of, t 30-1*
Not flesh and blood, i 31-2*
Visible evidences of, n 32-1*
God's will, a 34-2*
Love to, i 43-3*
7 examples of shaking before, f 58-1*
9 examples prostrations before, g 58-1*
Wills to heal all, g-k 64-1*; m-n 109-2*
Never says no to faith, j 64-1*
Accompanies Christ to earth, v 78-3*; s 92-1
"If's" of G., g 79-2; j 79-3*
Compassion of, h 79-3*; s 297-2*
His will made plain, g 79-2; j 79-3*
Has different standard, g 82-1*
Must be wholly loved, b 86-2*
A name of, used by Jews, p 92-1*
Most High, w 99-3*; 1045-1
Seeks only good of man, e 102-2*
Not Father of every man, f 106-1*
His will concerning sabbath, j 111-1*
Called Father 176 times by Jesus, r 124-1
Contrasted with man, 160-3*; s 151-3*
How He dwells in man, n 150-1*
Hated sabbaths because of sin, i 171-3*
Works on sabbaths, j 172-1*
Bore witness of Jesus, v 173-2*; c 173-3*; a-c 924-1
How He draws men, l 176-1*
Hears sinners, d 184-2*
Is able to keep men, j 186-2*
Is one with Christ, k 186-3*
Is glorified in healing, not in sickness, m 65-1*; i 143-3*; j 187-3*
Head of the Trinity, a 196-3*
True G., n 200-2*
Wears white garments, e 214-1*
Foreknowledge of, y 216-1*; 471*
The first prophet, f 219-2*
2 things determined by, j 220-3*
Seen at Christ's left hand, e 228-1*
Leadings of, c-d 235-2*
Living, m 244-1*; t-u 392-3*
Planned the ages, a 246-2*
18 doctrines of, t 251-2*
How to find G., e 251-3*
Habitations of, d 258-1*
8 ways He speaks to men, 274*
15 effects of His presence, 275*. See also p 32-1*
Power of G., e 280-1*
Righteousness of, g,i 280-1; c 293-1*
Wrath of., j 280-1*
Can be understood, o 280-1*
What He is against, k 280-1*
What He forbids, n 283-1*
How He is justified, q 283-1*
Not glorified by sin, r-u 283-1*
Sovereignty of, d 293-2*; e 37-1*
Makes choices, f 293-2*
Basis of His dealings, g 293-3*
6 things constitute His will, a 297-3*
Is faithful, t 307-2*
Can be pleased, n 308-1*
5 chosen things of, o 308-1*
Wisdom of, h 309-1*
Pre-determination of, i 309-1*
Gives increase to man, j 310-1*
7 things He will do, p 311-2*; p 481-2*
8 ways He can be tempted, h 319-3*
Can be provoked, b 320-1*
Comforts men, g 336-1*
7 things He loves, g 345-1*
14 things He is able to do, h 345-1*; n 496-3*
Ministers seed to sowers, d 345-2*
The great musician, e 345-3*
8 things He is called, 351*
9 things He has done for us, 372*
Choice of G., 372*
6 things G. has done for Christ, 373*
8 gifts of G., 373*
7 things He has done, 373*
Love of G., 373*
Dwelling place of, 374*
Family of G., 375*
18 proofs He can be seen, 389*
14 requirements of, l 395-1*
The trump of G., 399
A troubler of troublers, q 401-1*
2 things He chooses, x 402-2*
Not responsible for loss of soul, 404*
The only Saviour, c 407-1*
Provides salvation for all, k 410-2*
The only Potentate, v 413-3*
Source of immortality, x 413-3*
Dwells in glory, y 413-3*; k 481-1*
3 things He cannot do, g 424-1*
Head of Christ, a 429-1*
A person, n 429-1*
2 blessings from, k 433-3*
Oath of G., e-l 435-2*
His holiness, c 446-1*
Planned the ages by Christ, 449*
12 things G. swears to, 451*
Good gifts come from, e 455-3*
No variableness in, g 456-1*
7 charges of injustice, g 457-1*
Lawgiver and judge, n 459-3*
Lord of armies, k 460-1*
No respecter of persons, j 465-2
Oracles of G., n 469-3*
Source of all, l 481-2*
A trinity of persons, 489*
4fold ascription to G., l 506-2*
7fold ascription to G., k 509-1*
Redemptive terms of G., 531*
Goddess (5), 1 Ki.11:5,33; Acts 19:27,35,37
Godhead (3), Deity, Acts 17:29; Rom.1:20; Col. 2:9
Godliness (15), piety; reverence; fear of God, p 410-1*; g 410-1*; 1 Tim. 2:2,10; 3:16; 4:7-8; 6:3-11; 2 Tim. 3:5; Tit.1:1; 2 Pet.1:3-7; 3:11
Godly (15), like God, Ps. 4:3; 12:1; 32:6; Mal. 2:15; 2 Cor. 1:12; 7:9-11; 1 Tim.1:4; 2 Tim. 3:12; Tit. 2:12; Heb. 12:28; 2 Pet. 2:9; 3 Jn. 6
  Characteristics of, g 907-3; j 6-1*
  Must be self-controlled, n 7-3*
  A requirement of, s 7-3*
  4 commands to, q 8-3*
  10 things must be, c 9-1*
God's (26). Drafting of G. plan, 78
  G. plan for man, 78-79; 85-90
  G. moral government, c 352-1
  G. way of speaking to 2 men, o 512-3
  G. governor, 1260
  7fold effect of G. dealings, g 1277-2
  G. way with false prophets, a-c 1380-1
  G. compassions, o 1498-1; g 1523-1
Gods (244). True, 489*
  False, 182; f 244-1*
  Strange, m 250-1*; Gen. 35:2-4; Dt. 32:16; Josh. 24:20; Judg.10:16; 1 Sam. 7:3; 2 Chr. 14:3; 33:15; Jer. 5:19; Acts 17:18
  Judgment on g. of Egypt, 173-174; Ex.12:12; Num. 33:4; Jer. 43:12
  Bible facts about false g., 182; e 225-1
  As g. knowing good and evil, Gen. 3:5
  Have no other g., Ex. 20:3; Dt. 5:7
  G. of silver and gold, Ex. 20:23; 32:31
  Shalt not revile the g., Ex. 22:28
  Whoring after other g., Ex. 34:15-17
  Molten g., Lev.19:4
  God of g., Dt.10:17
  Destruction to those serving other g., Dt.13
  G. of wood and stone, Dt. 28:36
  G. of Amorites, Josh. 24:15; Judg. 6:10
  G. of Syria, Zidon, Moab, Ammon, and Philistines, Judg.10:6
  Micah had house of, Judg.17:5; 18:24
  G. ascending out of earth, 1 Sam. 28:13
  G. of the hills, 1 Ki. 20:23
  G. of Sepharvaim, 2 Ki.17:31
  G. of the nations, 2 Ki.18:33; 19:12
  G. of Hamath, 2 Ki.18:34
  G. of the people, 1 Chr. 5:25; 16:26
  G. of Edom, 2 Chr. 25:15
  Ye are g., Ps. 82:1,6; Jn.10:34-35
  Great King above all g., Ps. 95:3
  G. for every city, Jer. 2:28; 11:13
  Spirit of the holy G., Dan. 4:8-9,18; 5:11,14
  G. many and lords many, 1 Cor. 8:5
  Unnatural g., Gal. 4:8
God-ward (3), Ex.18:19; 2 Cor. 3:4; 1 Th. 1:8
Goest (46). G. before them, Num.14:14
  G. to possess, Dt. 7:1; 11:10,29; 23:20; 28:21,63; 30:16
  Whither thou g., I will go, Ruth 1:16
Goeth (136). G. in holy place, Ex. 28:29
  G. upon paws . . . belly, Lev.11:27,42
  G. before you, Dt.1:30; 9:3
  Spirit of man g. upward, Eccl. 3:21
  Word g. out of My mouth, Isa. 55:11
  Heart g. after covetousness, Ez. 33:21
  G. into perdition, Rev.17:11
Gog (11), roof. 2 men, 1 Chr. 5:4; Ez. 38:2-18; 39:1-11. A land, Rev. 20:8
  14 proofs G. a person, 1439
  2 invasions of Palestine by, 1438
  G. is Antichrist, 1439; c-k 1418-3
  16 statements—Gog's army, e 1419-1
  20fold destruction of G., d 1420-1
  Gog's defeat, h-k 1420-1
Going (90). Used with: on (Gen.12:9), down (Gen. 15:12), astray (Ex. 23:4), out (Ex. 37:18), upon (Lev.11:20), over (Num. 32:7), forth (Num. 34:4), about (Josh. 6:11), to (Judg.19:18), against fro (Ez. 27:19); and of man's ways (Pr.14:15; Ps. 40:2)
Goings (26). See ***Going***
Golan (4), a town in Bashan, Dt. 4:43; Josh. 20:8; 21:27; 1 Chr. 6:71
Gold (417). 7 things symbol of, n 144-1
  3 crowns of, o 144-2
  Used in tabernacle, k 167-3; Ex. 25:3-39; 26:6-37; 38:5-36; 30:3-5; 36:13-38; 27:2-28; 39:2-30
  Shields of, p 573-3
  Summary, work on temple, e 755-1; 1 Ki. 6:20-35; 7:48-54; 10:2-25; 1 Chr. 28:14-18; 29:2-7; 2 Chr. 3:4-4:22; 9:1-24
  Used in 2nd temple, Ezra 1:4-11; 7:15-18; 8:25-33; Neh. 7:70-72
  Things more valuable than g., Ps.19:10; 119:72,127; Pr. 3:14; 8:10,19; 16:16; 22:1; Isa.13:12; 1 Pet.1:7; Rev. 3:18
  The head of g., Dan. 2:32-45
  Gods of g., Dan. 5:4-29; Ex. 20:23
  Presented to Christ, Mt. 2:11
  Gospel ministers not to provide g. or silver (Mt. 10:9) and not covet it (Acts 3:6; 20:33; 1 Tim. 3; Tit.1:7)
  G. found abundantly in heaven, Rev. 4:4; 21:18, 21. See ***Golden***
Golden (66). G. earrings, Gen. 24:22; Ex. 32:2-3; Judg. 8:24-26
  G. crowns, Ex. 25:25; Rev.14:14
  G. bells, Ex. 28:34
  G. rings, Ex. 30:4; 39:20,38
  G. altar, Ex. 40:26; Num. 4:11; 2 Chr. 4:19; Rev. 8:3; 9:13
  G. plate, Lev. 8:9
  G. spoons, Num. 7:26,32,38,44,50, 56,62,68,74,80,86
  G. emerods, 1 Sam. 6:4,17
  G. mice, 1 Sam. 6:18
  G. calves, 2 Ki.10:29; 2 Chr.13:8
  G. basons, 1 Chr. 28:17
  G. vessels, Ezra 6:5; Dan. 5:2-3
  G. sceptre, Esther 4:11; 5:2; 8:4
  G. bowl, Eccl.12:6
  G. wedge, Isa.13:12
  G. city, Isa.14:4
  G. cup, Jer. 51:7; Rev.17:4
  G. image, Dan. 3:5,7,10,12,14,18
  G. pipes, Zech. 4:12
  G. oil, Zech. 4:12
  G. censer, Heb. 9:4; Rev. 8:3
  G. candlesticks, Rev.1:12,20; 2:1
  G. girdle, Rev.1:13; 15:6
  G. vials, Rev. 5:8; 15:7
  G. reed, Rev. 21:15. See ***Gold***
  G. rule, c 11-3*; e 112-1*; 160*
  16 laws of g. rule, e 112-1*
  2 blessings of g., rule, h 112-2*
Goldsmith (3), Isa. 40:19; 41:7; 46:6
Goldsmith's (1), Neh. 3:31
Goldsmiths (2), Neh. 3:8,32
Golgotha (3), the place of a skull, d 56-2*; Mt. 27:33; Mk.15:22; Jn.19:17
Goliath (5), the exile. A giant, h 527-2; 1 Sam. 17:4,23; 21:9; 22:10; 2 Sam. 21:19; 1 Chr. 20:5
  Armour of, i-p 527-2
  Boast of, 558
Gomer (6), completion. A man, Gen.10:2-3; 1 Chr.1:5-6
  A people or tribe, Ez. 38:6
  A woman, wife of Hosea, Hos.1:3
Gomorrah (19), to overwhelm with water. A city of sodomites destroyed by fire, Gen.10:19; 13:10; 14:2-11; 18:20; 19:24-28; Dt. 29:23; 32:32; Isa.1:9-10; 13:19; Jer. 23:14; 49:18; 50:40; Amos 4:11; Zeph. 2:9. ***Gomorrha***
Gomorrha (5), N.T. form of Gomorrah, Mt.10:15; Mk. 6:11; Rom. 9:29; 2 Pet. 2:6; Jude 7
Gone (212). Used with: out (Gen. 27:30), to (Gen. 28:7), up (Ex.16:14), forth (Ex. 19:1), into (Ex. 33:8), aside (Num.5:20), over (Dt. 27:4), away (Judg.18:24), back (Ruth 1:15), from (1 Sam.14:17); about (1 Sam.15:12), in (2 Sam. 3:22-23), through (2 Sam. 24:8), with (Ps. 42:4)

Good (707). G. places, c 1007-3
  2 g. things to do, d 857-2
  7 g. things, a 980-2
  30 g. things, 1047
  6 g. deeds of the righteous, k 930-1
  G. Friday unscriptural, r 22-2*
  It was g., Gen.1:4,10,12,18,21,25,31
  G. for food, Gen. 2:9; 3:6
  G. and evil, Gen. 2:9,17; 3:5,22
  G. to have an helpmeet, Gen. 2:18-23
  G. old age, Gen. 15:15; 25:8; 1 Chr. 29:28
  G. health, Gen. 43:28
  G. land, Ex. 3:8; 1 Chr. 28:8
  G. tidings, 2 Ki. 7:9; Isa. 40:9; 41:27; 52:7; 61:1; Nah.1:15; Lk. 2:10
  G. Lord, 1 Chr.16:34; 2 Chr. 7:3; Ezra 3:11; Ps. 34:8; 100:5; 106:1; 107:1
  G. courage, Josh.1:6,9,18; 1 Chr. 28:20; Ezra 10:4; Ps. 27:14; 31:24
  G. success, Josh.1:8
  G. way, 2 Chr. 6:27; Pr. 2:9; Jer. 6:16
  G. work, Neh. 2:18; 2 Tim. 2:21
  G. deeds, Neh. 6:19; 13:14
  G. statutes and commandments, Neh. 9:13
  G. spirit, Neh. 9:20; Ps.143:10
  G. day, Esther 8:17; 9:19,22
  G. things, Job 22:18
  G. man, Ps. 37:23; 112:5; Pr.12:2
  G. God, Ps. 73:1
  G. understanding, Ps.111:10; Pr. 3:4
  G. doctrine, Pr. 4:2; 1 Tim. 4:6
  G. name, Pr. 22:1; Ecc. 7:1
  G. merchandise, Pr. 31:18
  G. reward, Eccl. 4:9
  G. wisdom, Eccl. 7:11
  G. ointments, Song 1:3
  G. smell, Song 2:13
  G. figs, Jer. 24:2-6
  G. soil, Ez.17:8; Mt.13:23; Mk. 4:20
  G. pasture, Ez. 34:14-18
  G. fruit, Mt. 3:10; 7:17-19; Lk. 6:43
  G. gifts, Mt. 7:11; Lk. 11:13
  G. tree, Mt. 7:17-18; Lk. 6:43
  G. comfort, Mt. 9:22; Mk. 10:49
  G. treasure, Mt.12:35; Lk. 6:45
  G. seed, Mt.13:24,27,37-38
  G. Master, Mt.19:16; Mk.10:17
  G. and faithful servant, Mt. 25:21-23
  G. will toward men, Lk. 2:14
  G. heart, Lk. 8:15
  G. pleasure, Lk.12:32; Eph.1:5,9
  G. wine, Jn. 2:10
  G. shepherd, Jn.10:11-14
  G. report, Acts 10:22; 22:12
  G. conscience, Acts 23:1; 1 Tim.1:5,19
  G. or bad, 2 Cor. 5:10
  G. hope, 2 Th. 2:16
  G. law, 1 Tim.1:8
  G. behaviour, 1 Tim. 3:2
  G. minister, 1 Tim. 4:6
  G. fight of faith, 1 Tim. 6:12
  G. profession, 1 Tim. 6:12-13
  G. foundation, 1 Tim. 6:19
  G. soldier of Jesus Christ, 2 Tim. 2:3
  G. fidelity, Tit. 2:10
  G. word of God, Heb. 6:5
  G. things to come, Heb. 9:11; 10:1
  G. conversation, Jas. 3:13; 1 Pet. 3:16
  G. stewards, 1 Pet. 4:10
  G. works, Mt. 5:16; Jn.10:32; Acts 9:36; Rom.13:3; 1 Tim. 2:10; 6:18; 2 Tim. 3:17; Tit. 2:7, 14; 3:8,14; Heb.10:24
Goodlier (1), 1 Sam. 9:2
Goodliest (2), 1 Sam. 8:16; 1 Ki. 20:3
Goodliness (1), Isa. 40:6
Goodly (32). G. raiment, Gen. 27:15
  G. person, Gen. 39:6
  G. words, Gen. 49:21
  G. child, Ex. 2:2
  G. bonnets, Ex. 39:28
  G. trees, Lev. 23:40
  G. tents, Num. 24:5
  G. castles, Num. 31:10
  G. mountain, Dt. 3:25
  G. cities, Dt. 6:10
  G. houses, Dt. 8:12
  G. young man, 1 Sam. 9:2; 16:12
  G. man, 2 Sam. 23:21; 1 Ki.1:6
  G. wings, Job 39:13
  G. heritage, Ps.16:6; Jer. 3:19
  G. cedars, Ps. 80:10
  G. fruit, Jer.11:16; Ez.17:23
  G. vine, Ez.17:8
  G. images, Hos.10:1
  G. pleasant things, Joel 3:5
  G. price, Zech.11:13
  G. pearls, Mt.13:45
  G. stones and gifts, Lk. 21:5
  G. apparel, Jas. 2:2
Goodman (6), Pr. 7:19; Mt. 20:11; 24:43; Mk.14:14; Lk.12:39; 22:11
Goodness (51). 7 examples of, i 112-2*
  Make My g. pass before you, Ex. 33:19
  Abundant in g. and truth, Ex. 34:6
  Let saints rejoice in Thy g., 2 Chr. 6:41
  Filleth hungry with g., Ps.107:9
  Praise Lord for g., Ps.107:8, 15, 21, 31
  If thou continue in His g., Rom.11:22
  G. a fruit of the Spirit, Gal. 5:22; Eph. 5:9
Goodness' (1), Ps. 25:7
Goods (42), Gen.14:11-21; Ex. 22:8-11; Mt. 24:47; 25:14; Lk.12:18-19; 15:12; 16:1; Acts 2:45; 1 Cor.13:3; Rev. 3:17
Gopher (1) wood, Gen. 6:14
Gore (1), Ex. 21:28
Gored (2), Ex. 21:31
Gorgeous (1), Lk. 23:11
Gorgeously (2), Ez. 23:12; Lk. 7:25
Goshen (15). Province in Egypt, Gen.45:10; 46:28-34; 47:1-6,27; 50:8; Ex.8:22; 9:26.
  A land in south Canaan, Josh.10:41; 11:16; 15:51
Gospel (101). Defined, 277*; 61*
  3 g. facts, f 1007-3
  7 conditions of its benefits, d 1023-2
  Twin blessings of the g., o 1291-3
  Effects of g., y 17-3*
  Results of, j 26-1*; k 118-2*; v 119-1* l-t 273-3*
  Facts of confirmed, c 98-1*
  4fold source of, h 98-1*
  Nature of g. system, b 438-2*
  Law vs. g., m 124-2*
  Brings division, j-k 131-3*
  God's method of propagation, q, x 228-2*; j 234-3*
  4 fundamental facts of, j 250-1*; b 328-1*
  5 great blessings of, a 268-3*
  Of God, f 279-1*
  Easy to obey, o-q 294-2*
  7 steps to g. faith, e 294-3*
  Man's responsibility to, a 328-1*
  Of circumcision, i-o 354-1*
  Benefits only some, k 338-1*; c 432-1*
  Chief purpose of, k 219-3*
  Secrets of its power, o 218-1*
  Sum of, 276-1*
  6 results of, h 229-2*
  Promised by prophets, g 279-1*
  Christ the theme of, h 279-1*
  Condition of, b 285-3*; a 303-3*
  Hid from some, j 339-3*
  7 steps in g. redemption, 362*
  15 things about the g., 362*
  Like a world traveller, i 384-1*
  4 ways to preach, l 392-1*
  How demonstrated, l-r 392-1*
  How to receive it, p 392-2*
  World-wide in scope, d 408-1*
  Preached to O.T. saints, b 432-1*
  Takes place of the law, i 437-1*
  7 facts of the g., 489*
  G. of the kingdom, Mt. 4:23; 9:35; 24:14; Mk.1:14
  Gospel of Jesus Christ, Mk. 1:1
  Repent and believe the g., Mk.1:15
  Preach g. to every creature, Mk.16:15
  Preach g. to the poor, Lk. 4:18; 7:22
  Preached the g., Lk. 20:1; Acts 8:25; 14:7,21
  G. of the grace of God, Acts 20:24
  G. of God, Rom.1:1; 15:16; 2 Cor.11:7; 1 Th. 2:2,8,9; 1 Pet.1:12,25
  G. of His Son, Rom.1:9
  9:12,18;2 Cor. 4:4; 9:13; 10:14; Gal.1:7; Phil.1:27; 1 Th. 3:2
  My g., Rom. 2:16; 16:25
  G. of peace, Rom.10:15; Eph. 6:15
  Dispensation of the g., 1 Cor. 9:17
  Christ's g., 2 Cor. 2:12
  G. hid it is hid to, 2 Cor. 4:3
  G. of circumcision, Gal. 2:7
  G. of uncircumcision, Gal. 2:7
  Preached g. to Abraham, Gal. 3:8
  G. of your salvation, Eph.1:13
  G. a mystery revealed, Eph. 6:19
  Confirmation of the g., Phil.1:7
  Truth of the g., Gal. 2:14; Col.1:5
  Hope of the g., Col.1:23
  Faith of the g., Phil.1:27
  Glorious g., 2 Cor. 4:4; 1 Tim.1:11
  Immortality to light through, 2 Tim.1:10
  G. preached to Israel, Heb. 4:2
  Everlasting g., Rev.14:6
Gospels. Purpose of the 4, t 99-2*
  False g., a 98-1*; 159*
Gospel's (3), Mk. 8:35; 10:29; 1 Cor. 9:23
Gossip, i 227-3; Lev.19:16; Ps. 50:20; Pr.11:13; 20:19; Ez. 22:9
Got (7), Gen. 36:6; 39:12,15; Ps. 44:3; Eccl. 2:7; Jer.13:2-4
Gotten (25). G. a man from Lord, Gen.4:1
  G. all the glory, Gen. 31:1
  G. Him the victory, Ps. 98:1
  G. wealth by vanity, Pr.13:11
  G. victory over the beast, Rev.15:2
Gourd (5), Jonah 4:6-10
Gourds (1), 2 Ki. 4:39
Govern (3), 1 Ki. 21:7; Job 34:17; Ps. 67:4
Government (4), Isa. 9:6-7; 22:21; 2 Pet. 2:10
  Human g., 87; 306*
  Dispensation of Human G., 87
  Divine g., 89
  Moral g., c 252-1
  Why human g. was instituted, 87; 306*
  Mosaic g., Ex. 4:29-31; 18:13-26; 19:7-8; Num.11:16-25; Dt.1:9-17; 27:1; 29:10-15
  Monarchical g., 1 Sam. 22:6-19; 2 Sam. 1:13-16; 4:9-12; 11:14-17
  Municipal g., Dt.19:12; 21:2-21; 22:13-21; 25:7-9; Ruth 4:2-11; 1 Ki. 21:8-14
  Provincial g., Ezra 4:8-9; 5:2-6; 6:6; 8:36; Dan. 6:1-3; Lk. 3:1
  Theocratic g., Ex.19:3-8; 29:1-13; 1 Sam. 8:6-7
Governments (1). Defined, q 324-2*; 1 Cor. 12:28
  Human g., 87; 306*
  Duty of g., f-l 298-2*
  G. of God, d 298-2*
  Duties of subjects of g., a 298-1*
  G. must be supported, j-l 298-2*
  Weak g., d 93-2*
  7 facts about g., 306*
  Jews and human g., 472*
  G. must be obeyed, k-l 466-3*
  Purpose of g., m 466-3*
  God's part in g., m 972-1
Governor (57). Joseph was g., Gen. 42:6
  G. of the city, 1 Ki. 22:26; 2 Ki. 23:8
  G. of the remnant of Jews, 2 Ki. 25:23
  G. of the house, 2 Chr. 28:7; Jer. 20:1
  G. of a province, Ezra 5:3-14; 6:6-13
  G. of Jerusalem, Neh. 5:14-18; 12:26
  G. over cities of Judah, Jer. 40:5
  G. of Judah, Hag.1:1; 2:2,21
  G. over Israel, Mt. 2:6
  G. of Jews under Rome, Mt. 27:2-27; Lk. 3:1
  G. of a feast, Jn. 2:8-9
  G. of a ship, Jas. 3:4
Governor's (1), Mt. 28:14
Governors (21). G. of Israel, Judg. 5:9
  G. of the country, 1 Ki.10:15
  G. of the sanctuary, 1 Chr. 24:5
  G. of the people, 2 Chr. 23:20
  G. over provinces, Esther 3:12
  G. of Judah, Zech.12:5-6
  G. of children in education, Gal. 4:2
Gozan (5), 2 Ki.17:6; 18:11; 19:12; 1 Chr. 5:26; Isa. 37:12
  1*; Mt. 2:23-3:1
  G. in O.T. times, n 159-3
  7 requests for g., 194
  Fulness of g., by Christ, f 162-3*; Jn. 1:14-17
  Reigns over sin, f 287-1*; t 359-3*; b 360-1*; r-t 474-2*. See truth about grace, 396*
  Saved by g., c 295-3*
  New obligations of, p 359-3*
  4 secrets of continued g., 397*
  The truth about g., 397*
  10 things men can do to it, 397*
  30 things g. cannot do, 397*
  30 things g. can do, 397*
  3 great blessings of, h 425-3*
  Throne of g., j 433-2*
  Predicted in fulness, h 464-3*; a 464-3*
  21 examples of falling from, 496*
  210 warnings not to fall from, 497*
  Noah found g. from God, Gen. 6:8
  G. found by men—from men, Gen. 33:8-15; 39:4; 47:29; 50:4; Ezra 9:8
  G. found by men—from God, Ex. 33:12-17; 34:9; Judg. 6:17; 2 Sam.14:22; Lk. 2:40
  G. found by women—from men, Ruth 2:2,10; 1 Sam.1:18; Esther 2:17
  G. promised all men, Ps. 84:11
  G. comes through Holy Spirit, Zech.12:10; Heb. 10:29
  G. upon the early church, Acts 4:33; 11:23; 13:43; 14:3,26; 15:11,40; 18:27; 20:24,32; Tit. 2:11
  Justified freely by g., Rom. 3:24; 4:4,16; 5:2,15,17,21; Tit. 3:7
  G. did much more abound, Rom. 5:20; 6:1
  Not under law, but g., Rom. 6:14-15
  Elected by g., Rom.11:5-6
  By g. I am what I am, 1 Cor.15:10
  Receive not g. in vain, 2 Cor. 6:1
  Make all g. abound, 2 Cor. 9:8
  My g. sufficient for, 2 Cor.12:9
  Do not frustrate g. of God, Gal. 2:21
  Ye are fallen from g., Gal.1:6-8; 5:4
  Riches of His g., Eph.1:7; 2:7
  By g. are ye saved, Eph. 2:8-9
  Come boldly unto throne of, Heb. 4:16
  Lest any man fail of g., Heb.12:15
  G. a gift from God, Jas. 4:6; 1 Pet. 5:5
  Manifold g. of God, 1 Pet. 4:10
  God the source of all g., 1 Pet. 5:10
  Grow in g. and knowledge, 2 Pet. 3:18
  Turning g. into lasciviousness, Jude 4
  Word in last verse of Bible, Rev. 22:21
Gracious (31). I am g., Ex. 22:27
  G. to whom I will be g., Ex. 33:19
  God merciful and g., Ex. 34:6; 2 Chr. 30:9; Neh. 9:17,31; Ps.103:8
  God full of compassion and g., Ps. 86:15; 111:4; 112:4; 145:8
  God righteous and g., Ps.116:5
  G. words that came from, Lk. 4:22
  Tasted that the Lord is g., 1 Pet. 2:3
Graciously (4), Gen. 33:5,11; Ps.119:29; Hos.14:2
Graff (1), Rom.11:23
Graffed (5), Rom.11:17-24
Grain (8), Amos 9:9; Mt.13:31; 17:20; Mk. 4:31; Lk.13:19; 17:6; 1 Cor.15:37
  Threshing g., g 105-1*
Grandmother (1), 2 Tim.1:5
Grant (22). G. redemption of, Lev. 25:24
  G. thee thy petition, 1 Sam.1:17
  G. us Thy salvation, Ps. 85:7
  G. to sit with Me in throne, Rev. 3:21
Granted (15). G. answer to prayer, 1 Chr. 4:10; Pr.10:24
  G. repentance unto life, Acts 11:18
  G. signs and wonders to be, Acts 14:3
  G. to be arrayed in white, Rev.19:8
Grape (8), Lev.19:10; Dt. 32:14; Job 15:33; Song 2:13; 7:12; Isa.18:5; Jer. 31:29-30
Grapegatherer (1), Jer. 6:9
Grapegatherers (2), Jer. 49:9; Oba. 5
Grapegleanings (1), Mic. 7:1
Grapes (36). When ripened, k 280-1

  Eat all want of neighbor, Dt. 23:24
  Brought forth wild g., Isa. 5:2-4
  Fathers have eaten sour g., Ez.18:2
Grass (62). Law of reproduction, Gen.1:11
  Man's days like g., Ps.103:15; Isa. 40:7-8; Jas.1:10-11; 1 Pet.1:24
  Nebuchadnezzar ate g., Dan. 4:15-33
  All green g. burned up, Rev. 8:7
  Not hurt the g., but men, Rev. 9:4
Grasshopper (3), Lev.11:22; Job 39:20; Eccl.12:5
Grasshoppers (7), Num.13:33; Judg. 6:5; 7:12; Isa. 40:22; Jer. 46:23; Amos 7:1; Nah. 3:17
Grate (6), Ex. 27:4; 35:16; 38:4-5,30; 39:39
Grave (67). G. not hell, a 702-1; c,d 976-1; 1029-1034; m 206-3*; f 216-1*
  88 facts proving hell not g., 1030
  Heb. and Gr. words for hell and g., 1031
  Examples using hell for g., and g. for hell, 1032
  Other ridiculous conclusions if we make hell the grave, 1032
  G. always the place of the body, not the soul and spirit, Gen. 35:20; 50:5; 2 Sam. 3:32; 19:37; 1 Ki.13:30; Ps. 88:5; Isa. 53:9; Jn.11:17; 12:17
  G. also means to be sober, 1 Tim. 3:8,11; Tit. 2:2
Graveclothes (1), Jn.11:44
Graved (2), 1 Ki. 7:36; 2 Chr. 3:7
Gravel (3), Pr. 20:17; Isa. 48:19; Lam. 3:16
Graven (54). G. images, 47 times, Ex. 20:4; Lev. 26:1; Dt. 4:16,23,25; 5:8; 7:5,25; 12:3; 27:15; Judg.17:3-4; 18:14-17,20, 30-31; 2 Ki. 17:41; 21:7; 2 Chr. 33:19; 34:7; Ps. 78:58; 97:7; Isa.10:10; 21:9; 30:22; 40:19-20; 42:8,17; 44:9-15; 45:20; 48:5; Jer. 8:19; 10:14; 50:38; 51:17, 47,52; Hos.11:2; Mic.1:7; 5:13; Nah. 1:14; Hab. 2:18; Acts 17:29
  A writing, Ex. 32:16; 39:6; Job 19:24
  G. on palms of the hands, Isa. 49:16
  G. on table of heart, Jer.17:1
Grave's (1), mouth, Ps.141:7
Graves (21), tombs, a 702-1; Ex.14:11; 2 Ki. 23:6; 2 Chr. 34:4; Job 17:1; Isa. 65:4; Jer. 8:1; 26:23; Ez. 32:22-26; 37:12-13; 39:11; Lk.11:44; Jn. 5:28; Rev.11:8
  Many bodies came out of g., Mt. 27:52-53
  See ***Grave*** for proofs g. not hell
Graveth (1), Isa. 22:16
Graving (3), Ex. 32:4; 2 Chr. 2:14; Zech. 3:9
Gravings (1), 1 Ki. 7:31
Gravity (2), 1 Tim. 3:4; Tit. 2:7
Gray (6), Gen. 42:38; 44:29, 31; Dt. 32:25; Pr. 20:29; Hos. 7:9
Grayheaded (3), 1 Sam.12:2; Job 15:10; Ps. 71:18
Grease (1), Ps.119:70
Great (959). G. lights, Gen.1:16
  G. whales, Gen.1:21
  G. wickedness, Gen. 6:5; 39:9
  G. city, Gen.10:12; Rev.11:8
  G. nation, Gen.12:2; 17:20; 18:18; 21:18; 46:3; Ex. 30:10; Dt. 4:6-8
  G. name, Gen.12:2
  G. plagues, Gen.12:17; Num.11:23; Dt. 28:59
  G. substance, Gen.13:6; 15:14
  G. reward, Gen.15:1; Ps.19:11; Mt. 5:12
  G. darkness, Gen.15:12
  G. river Euphrates, Gen.15:18; Dt.1:7; Josh.1:4
  G. sin, Gen. 20:9; Ex. 32:21,30-31
  G. feast, Gen. 21:8
  G. store of servants, Gen. 26:14
  G. stone, Gen. 29:2
  G. wrestlings, Gen. 30:8
  G. deliverance, Gen. 45:7; Judg.15:18
  G. company, Gen. 50:9
  G. lamentation, Gen. 50:10
  G. sight, Ex. 3:3
  G. judgments, Ex. 6:6; 7:4
  G. anger, Ex.11:8; Dt. 29:24
  G. work, Ex.14:31
  G. power, Ex. 32:11; Acts 4:33
  G. mercy, Num.14:18; 1 Ki. 3:6
  G. honor, Num. 22:17; 24:11
  G. multitude, Num. 32:1
  G. sea, Num. 34:6-7; Josh.1:4; 9:1
  G. and terrible wilderness, Dt.1:19; 2:7; 8:15
  G. cities, Dt.1:28; 6:10; 9:1
  G. terrors, Dt. 4:34
  G. fire, Dt. 4:36; 5:25; 18:16
  G. voice, Dt. 5:22
  G. wonders, Dt. 6:22; 29:3
  G. temptations, Dt. 7:19; 29:3
  G. God, Dt.10:17; Rev.19:17
  G. acts of God, Dt.11:7
  G. indignation, Dt. 29:28
  G. thoughts of the heart, Judg. 5:15
  G. searchings of the heart, Judg. 5:16
  G. slaughter, Josh.10:10; Judg.11:33
  G. strength, Judg.16:5-6,15
  G. oath, Judg. 21:5
  G. destruction, 1 Sam. 5:9
  G. thunder, 1 Sam. 7:10
  G. trembling, 1 Sam.14:15
  G. salvation, 1 Sam.14:45; Heb. 2:3
  G. riches, 1 Sam.17:25
  G. victory, 2 Sam. 23:12
  G. joy, 1 Ki.1:40; Acts 8:8
  G. kindness, 1 Ki. 3:6
  G. people, 1 Ki. 3:9; 5:7
  G. throne of ivory, 1 Ki.10:18
  G. disease, 2 Chr.16:12; 24:25
  G. goodness, Neh. 9:25,35
  G. King, Ps. 48:2; Mal.1:14
  G. jealousy, Zech.1:14; 8:2
  G. faith, Mt. 8:10; 15:28
  G. commandment, Mt. 22:36-38
  G. tribulation, Mt. 24:21; Rev. 7:14
  G. signs and wonders, Mt. 24:24
  G. earthquake, Mt. 28:2; Acts 16:26
  G. gulf fixed, Lk.16:26
  G. drops of blood, Lk. 22:44
  G. grace, Acts 4:33
  G. fear, Acts 5:5,11
  G. persecution, Acts 8:1
  G. love, Eph. 2:4
  G. mystery, Eph. 5:32; 1 Tim. 3:16
  G. zeal, Col. 4:13
  G. boldness in the faith, 1 Tim. 3:13
  G. high priest, Heb. 4:14
  G. cloud of witnesses, Heb.12:1
  G. Shepherd of the sheep, Heb.13:20
  G. and precious promises, 2 Pet.1:4
  G. hail, Rev.11:19; 16:21
  G. wonder in heaven, Rev.12:1
  G. red dragon, Rev.12:3,9
  G. day of God Almighty, Rev.16:14
  G. Babylon, Rev.16:19; 18:2,21
  G. whore, Rev.17:1,5; 19:2
  G. white throne, Rev. 20:11
  G. city, the New Jerusalem, Rev. 21:10
Greater (77). G. light, Gen.1:16
  G. than all gods, Ex.18:11
  G. and mightier nations, Dt. 4:38; 7:1; 9:1,14; 11:23
  G. abominations, Ez. 8:6,13,15
  G. damnation, Mt. 23:14; Mk.12:40; Lk. 20:47
  G. witness than John, Jn. 5:36
  Servant not g. than his Lord, Jn.13:16
  G. works than these, Jn.14:12
  My Father is g. than I, Jn.14:28; and g. than all, Jn.10:29
  G. love hath no man than this, Jn.15:13
Greatest (21), Mt.13:32; 18:1-4; 23:11; Mk. 9:34; Lk. 9:46; 22:24-26; 1 Cor.13:13
Greatly (87). G. multiply sorrow, Gen. 3:16
  Anger kindled g., Num.11:10; 1 Sam.11:6; 2 Sam. 12:5; 2 Chr. 25:10
  G. ashamed, 2 Sam.10:5; 1 Chr.19:5
  G. humbled himself, 2 Chr. 33:12
  G. to be praised, Ps. 48:1; 96:4; 145:3
Greatness (32). G. of arm, Ex.15:7,16
  G. of mercy, Num.14:19; Neh.13:22
  G. of Thy power, Ps. 66:3; 79:11
  G. is unsearchable, Ps.145:3
  G. of the kingdom, Dan. 7:27
  G. of His power to us, Eph.1:19
Grecia (3), Dan. 8:21; 10:20; 11:2
Grecian G. empire revived, j 921-1
Grecians (4), Joel 3:6; Acts 6:1; 9:29; 11:20
Greece (2), Zech. 9:13; Acts 20:2
  Symbolized by brass, Dan. 2:39
  Symbolized by a leopard, Dan. 7:6; 8:21
  Symbolized by an he-goat, Dan. 8
Greedily (3), Pr. 21:26; Ez. 22:12; Jude 11
Greediness (1), Eph. 4:19
Greedy (6), Ps.17:12; Pr.1:19; 15:27; Isa. 56:11; 1 Tim. 3:3,8
Greek (12), Mk. 7:26; Lk. 23:38; Jn.19:20; Acts 16:1,3; 21:37; Rom.1:16; 10:12; Gal. 2:3; 3:28; Col. 3:11; Rev. 9:11
Greeks (14), Jn.12:20; Acts 14:1; 17:4,12; 18:4,17; 19:10,17; 20:21; 21:28; Rom. 1:14; 1 Cor. 1:22-24
Green (41). G. herb, Gen.1:30; 9:3; 2 Ki. 19:26; Ps. 37:2; Isa. 37:27
  G. poplar rods, Gen. 30:37
  G. ears of corn, Lev. 2:14; 23:14
  G. tree, Dt.12:2; 1 Ki.14:23; 2 Ki.17:10; 2 Chr. 28:4; Isa. 57:5; Jer. 2:20; 3:6,13; 17:2; Ez. 6:13; 17:24; 20:47; Lk. 23:31
  G. withs, Judg.16:7-8
  G. hangings, Esther 1:6
  G. pastures, Ps. 23:2
  G. bay tree, Ps. 37:35
  G. olive tree, Ps. 52:8; Jer.11:16
  G. figs, Song 2:13
  G. leaves, Jer.17:2
  G. fir tree, Hos.14:8
  G. grass, Mk. 6:39; Rev. 8:7
Greenish (2), Lev.13:49; 14:37
Greenness (1), Job 8:12
Greet (15), 1 Sam. 25:5; Rom.16:3-11; 1 Cor.16:20; 2 Cor.13:12; Phil. 4:21; Col. 4:14; 1 Th. 5:26; Tit. 3:15; 1 Pet. 5:14; 2 Jn.13; 3 Jn.14
Greeteth (1), 2 Tim. 4:21
Greeting (3), Acts 15:23; 23:26; Jas.1:1
Greetings (3), Mt. 23:7; Lk.11:43; 20:46
Grew (28). Herbs g., Gen. 2:5
  Children g. bodily, Gen. 21:8,20; 25:27; 1 Sam. 2:21,26; 3:19
  Men g. great, Gen. 26:13; 2 Sam. 5:10
  Men g. worse with sickness, Mk. 5:26
  John and Jesus g. strong in spirit, Lk.1:80; 2:40,52
  Word of God g., Acts 12:24; 19:20
Grey see ***Gray***
Greyheaded see ***Grayheaded***
Greyhound (1), Pr. 30:31
Grief (26). Defined, c 857-3
  Job's g, was very great, Job 2:13
  Eyes consumed with g., Ps. 6:7; 31:9
  Foolish son g. to father, Pr.17:25
  Sorrows, acquainted with g., Isa. 53:3
Griefs (1), Isa. 53:4
Grievance (1), Hab.1:3
Grieve (5), 1 Sam. 2:33; 1 Chr. 4:10; Ps. 78:40; Lam. 3:33; Eph. 4:30
Grieved (40). God g., Gen. 6:6; Ps. 95:10; Heb. 3:10,17
  Daniel was g. in spirit, Dan. 7:15
  Christ g. for hardness of hearts of men, Mk. 3:5
  Peter g. by Jesus, Jn. 21:17
  Paul g. by girl, Acts 16:18
  If brother be g. with meat, Rom.14:15
Grieveth (2), Ruth 1:13; Pr. 26:15
Grieving (1), Ez. 28:24
Grievous (38). G. famine, Gen.12:10
  G. sin, Gen.18:20
  G. mourning, Gen. 50:11
  G. swarm of flies, Ex. 8:24
  G. murrain, Ex. 9:3
  G. rain and hail, Ex. 9:18,24
  G. curse, 1 Ki. 2:8
  G. yoke of service, 1 Ki.12:4
  G. ways, Ps.10:5
  G. words, Pr.15:1
  G. burdens, Mt. 23:4; Lk.11:46
  G. wolves, Acts 20:29
  G. chastening, Heb.12:11
  G. sore upon men, Rev.16:2
Grievously (7), Isa. 9:1; Jer. 23:19; Lam.1:8,20; Ez.14:13; Mt. 8:6; 15:22
Grievousness (2), Isa.10:1; 21:15
47:2; Lam. 5:13; Mt. 21:44; Lk. 20:18
Grinders (1), teeth, Eccl.12:3
Grinding (3), Eccl.12:4; Mt. 24:41; Lk.17:35
Grisled (4), Gen. 31:10-12; Zech. 6:3-6
Groan (7), Job 24:12; Jer. 51:52; Ez. 30:24; Joel 1:18; Rom. 8:23; 2 Cor. 5:2-4
Groaned (1), Jn.11:33
Groaneth (1), Rom. 8:22
Groaning (9), Ex. 2:24; 6:5; Job 23:2; Ps. 6:6; 38:9; 102:5,20; Jn.11:38; Acts 7:34
Groanings (3), Judg. 2:18; Ez. 30:24; Rom. 8:26
Grope (5), Dt. 28:29; Job 5:14; 12:25; Isa. 59:10
Gropeth (1), Dt. 28:29
Gross (4), Isa. 60:2; Jer.13:16; Mt.13:15; Acts 28:27
Ground (193). Man formed of g. Gen. 2:7
  Animals formed of g., Gen. 2:19
  G. cursed, Gen. 3:17-23; 5:29
  Holy g., Ex. 3:5
  Familiar spirit out of g., Isa. 29:4
  Break fallow g., Jer. 4:3; Hos.10:12
  Pillar and g. of truth, 1 Tim. 3:15
Grounded (3), Isa. 30:32; Eph. 3:17; Col.1:23
Grove (17). Abraham planted, Gen. 21:33
  Thou shalt not plant a g., Dt.16:21
  Gideon cut down the g., Judg. 6:25-30
  Made a g. (idol), 1 Ki.15:13; 16:33; 2 Ki. 13:6; 17:16; 21:3-7; 23:4-15; 2 Chr.15:16
Groves (24). Heb. asherah, meaning totem-pole type of gods, and trans. grove in every passage above except Gen. 21:23 where it refers to Abraham planting an ordinary grove of trees. It is also trans. groves in the following: Ex. 34:13; Dt. 7:5; 12:3; Judg. 3:7; 1 Ki.14:15,23; 18:19; 2 Ki.17:10; 18:4; 23:14; 2 Chr.14:3; 17:6; 19:3; 24:18; 31:1; 33:3; 2 Chr. 33:19; 34:3-7; Isa.17:8; 27:9; Jer.17:2; Mic. 5:14. See ***Asherah***, 194
Grow (38). G. every tree, Gen. 2:9
  G. into a multitude, Gen. 48:16
  G. hair, Num. 6:5; Judg.16:22
  G. like a cedar in Lebanon, Ps. 92:12
  G. grass, Ps.104:14; 147:8
  G. bones in the womb, Eccl.11:5
  G. Branch of the Lord, Isa.11:1; 53:2; Jer. 33:15; Zech. 6:12
  G. as the lily and vine, Hos.14:5-7
  G. as calves in the stall, Mal. 4:2
  G. up in Him in all things, Eph. 4:15
  G. by the Word of God, 1 Pet. 2:2
  G. in grace and knowledge, 2 Pet. 3:18
Groweth (14), Ex.10:5; Lev.13:39; 25:5,11; Dt. 29:23; Judg.19:9; Job 38:38; Ps. 90:5-6; 129:6; Isa. 37:30; Mk. 4:32; Eph. 2:21; 2 Th. 1:3
Grown (23). When Moses was g., Ex. 2:11
  Until beards be g., 2 Sam.10:5
  As plants g. up in youth, Ps.144:12
  G. over with thorns, Pr. 24:31
  Hairs g. like eagles' feathers, Dan. 4:33
  When g. is greatest herb, Mt.13:32
Growth (2), Amos 7:1
Grudge (3), Lev.19:18; Ps. 59:15; Jas. 5:9
Grudging (1), 1 Pet. 4:9
Grudgingly (1), 2 Cor. 9:7
Guard (50). Captain of the g., Gen. 37:36; 39:1; 40:3; 41:12; 2 Ki.25:8-20; Jer.39:10-13; 40:1-5; 52:12-30
  G. chamber, 1 Ki.14:28; 2 Chr.12:11
  Set him over the g., 1 Chr.11:25
  Chief of the g., 2 Chr.12:10
Guards of the tomb, o 58-2*
Guard's (1), Gen. 41:10
Gudgodah (1), Dt.10:7
Guest (1), Lk.19:7
Guestchamber (2), Mk.14:14; Lk. 22:11
Guests (5), 1 Ki.1:41,49; Pr. 9:18; Zeph.1:7; Mt. 22:10-11
Guide (23). G. Arcturus, Job 38:32
  Meek He will g. in judgment, Ps. 25:9
  Lead and g. me, Ps. 31:3
  G. thee with Mine eyes, Ps. 32:8
  Our g. until death, Ps. 48:14

G. me with Thy counsel, Ps. 73:24
No g., overseer, or ruler, Pr. 6:7
G. feet in way of peace, Lk.1:79
G. you into all truth, Jn.16:13
G. to them that took Jesus, Acts 1:16
G. to the blind, Rom. 2:19
G. the house, give none, 1 Tim. 5:14
Guided (5). 4 times Lord g., b 791-3
G. her from birth, Job 31:18
Guides (2), Mt. 23:16,24
Guiding (1), Gen. 48:14
Guile (11), Ex. 21:14; Ps. 32:2; 34:13; 55: 11; Jn. 1:47; 2 Cor.12:16; 1 Th. 2:3 1 Pet. 2:1,22; 3:10; Rev.14:5
Guilt (2), Dt.19:13; 21:9
Guiltiness (1), Gen. 26:10
Guiltless (10), Ex. 20:7; Num. 5:31; 32:22; Dt. 5:11; Josh. 2:19; 1 Sam. 26:9; 2 Sam. 3:28; 14:9; 1 Ki. 2:9; Mt.12:7
Guilty (26). G. of sin, Gen. 42:21; Lev. 4: 13,22,27; 5:2-17; Num. 5:6; 35:27,31; Ez. 22:4
By no means clearing the g., Num.14:18
He is g. of death, Mt. 26:66; Mk.14:64
World become g. before God, Rom. 3:19
G. of body and blood, 1 Cor.11:27
Offend one point, g. of all, Jas. 2:10
Gulf (1) in hades, Lk.16:26
Guni (4), protected, Gen. 46:24; Num. 26:48; 1 Chr. 5:15; 7:13
Gunites (1), sons of Guni, Num. 26:48
Gur (1), a place, 2 Ki. 9:27
Gur-baal (1), a town, 2 Chr. 26:7
Gush (1), Jer. 9:18
Gushed (5), 1 Ki.18:28; Ps. 78:20; 105:41; Isa. 48:21; Acts 1:18
Gutter (1), 2 Sam. 5:8
Gutters (2), Gen. 30:38,41

H

Ha (2), Job 39:25
Haahashtari (1), the courier, 1 Chr. 4:6
Habaiah (2), protection, Ezra 2:61; Neh. 7:63
Habakkuk (2), embrace, Hab.1:1; 3:1
The prophet, b-c 1538-1; g-h 1540-3
Gospel work predicted, g 1538-1
Habaziniah (1), lamp of Jehovah, Jer. 35:3
Habergeon (3), coat of mail, Ex. 28:32; 39:23.
Pointed shaft, Job 41:26
Habergeons (2), coats of mail, 2 Chr. 26: 14; Neh. 4:16
Habitable (1). Pr. 8:31
Habitation (58). Prepare Him an h., Ex.15: 2; Ps. 132:5,13
Thy holy h., Ex.15:13; Dt. 26:15
H. be desolate, Ps. 69:25; Acts 1:20
The most High thy h., Ps. 91:9
Judgment h. of His throne, Ps. 97:2
He blesseth h. of just, Pr. 3:33
Determined bounds of their h., Acts 17:26
H. of God through the Spirit, Eph. 2:22
Angels left own h., Jude 6-7
Became the h. of devils, Rev.18:2
Habitations (20). Full of h. of cruelty, Ps. 74:20.Cp. Gen. 49:5
Receive you into everlasting h., Lk.16:9
Habor (3), a river in Mesopotamia, 2 Ki.17:6; 18:11; 1 Chr. 5:26
Hachaliah (2), Jehovah is hidden, Neh.1:1; 10:1
Hachilah (3), a hill in Judah, 1 Sam. 23:19; 26:1,3
Hachmoni (1), the wise, 1 Chr. 27:32
Hachmonite (1), same as Hachmoni, 1 Chr.11:11.
Called Tachmonite, 2 Sam. 23:8
Had (2,029), Gen.1:31; 2:2-8,22; 3:1; 4:4-5; 6:6,12; 7:9,16; etc.
Hadad (14), sharpness. 4 men, Gen. 36:35-36;1 Ki.11:14-25; 1 Chr.1:30,46, 47,50,51. Dynasty of, 663
Hadadezer (9), mighty help, h 573-3; 2 Sam. 8:3-12; 1 Ki.11:23
Hadadrimmon (1), a place, Zech.12:11
Hadar (2), sharpness, Gen. 25:15; 36:39. Called Hadad, Gen. 25:15; 1 Chr.1:30
Sam.10:16-19; 1 Chr.18:3-10; 19:16-19
Hadashah (1), town in Judah, Josh.15:37
Hadassah (1), Esther, i 842-1; Esther 2:7
Hadattah (1), new, a town, Josh.15:25
Hades. See ***Hell***
Hadid (3), sharp, Ezra 2:33; Neh. 7:37; 11:34
Hadlai (1), resting, 2 Chr. 28:12
Hadoram (4), Hador is high, Gen.10:27; 1 Chr.1:21; 18:10; 2 Chr.10:18
Hadrach (1), a land, Zech. 9:1
Hadst (21), Gen. 30:30; 31:42; etc.
Haft (1), handle, Judg. 3:22
Hagab (1), locust, Ezra 2:46
Hagaba (1), locust, Neh. 7:48
Hagabah (1), Ezra 2:45
Hagar (12), flight, e 28-1; Gen.16:1-16; 21:9-17; 25:12. Called Agar, Gal. 4:24
Hagarenes (1), sons of Hagar, Ps. 83:6
Hagaric covenant, 84
Hagarites (3), descendants of Hagar, 1 Chr. 5:10,19-20
Hagerite (1), descendant of Hagar, 1 Chr. 27:31
Haggai (11), festal, Ezra 5:1; 6:14; Hab. 1: 1-3,12-13; 2:1,13-14,20
The prophet, d 1547-1
The book of, 1547-1550
5 distinct messages, a 1547-1
9 commands in the book, l 1547-1
Haggeri (1), wanderer, 1 Chr.11:38
Haggi (2), festive, Gen. 46:16; Num. 26:15
Haggaih (1), feast of Jehovah, 1 Chr. 6:30
Haggites (1), sons of Haggi, Num. 26:15
Haggith (5), festal, 2 Sam. 3:4; 1 Ki.1:5,11; 2:13; 1 Chr. 3:2
Hai (2), a city, Gen.12:8; 13:3. Called Ai, Josh. 7:2-5; 8:1-29; 9:3; etc.
Hail (37). Large, c 419-3; Rev.16:21
2 h. storms of history, d 419-3
4 h. storms of prophecy, d 419-3
H., a salutation, Mt. 26:49; 27:29; 28:9; Mk.15:18; Lk.1:28; Jn.19:3
Hailstones (5), Josh.10:11; Isa. 30:30; Ez.13:11-13; 38:22
Hair (64). Signification of, l 267-1
Goat's h. curtains, Ex. 25:4; 26:7; 35:6,23,26; 36:14; Num. 31:20
Used in diagnosis, Lev.13:2-41
Sign of Nazarite, Num. 6:5,18-19
Not one h. perish, 1 Sam.14:45; 2 Sam.14:11; 1 Ki.1:52; Lk. 21:18
Pillow of goat's h., 1 Sam.19:13-19
Absalom's h., 2 Sam.14:11,26
Plucked off h., Ezra 9:3; Neh.13:25
Instead of well set h., Isa. 3:24
Nor was an h. singed, Dan. 3:27
H. of God, Dan. 7:9
Camel's h., Mt. 3:4; Mk.1:6
H. used as a towel, Jn.11:2; 12:3
Long h. for women, 1 Cor.11:14-15
Braided h., 1 Tim. 2:9; 1 Pet. 3:3
H. as h. of women, Rev. 9:8
Hairs (15), Gray h., Gen. 42:38; 44:29,31; Dt. 32:25; Isa. 46:4; Hos. 7:9
H. like eagles' feathers, Dan. 4:33
H. all numbered, Mt.10:30; Lk.12:7
H. used as a towel, Lk. 7:38,44
H. of Christ, Rev.1:14
Hairy (5), Gen. 25:25; 27:11,23; 2 Ki.1:8; Ps. 68:21
Hakkatan (1), little one, Ezra 8:12
Hakkoz (1), nimble, 1 Chr. 24:10
Hakupha (2), incitement, Ezra 2:51; Neh. 7:53
Halah (3), a place, 2 Ki.17:6; 18:11; 1 Chr. 5:26
Halak (2), a mountain, Josh.11:17; 12:7
Hale (1), hail, Lk.12:58
Half (134), Gen. 24:22; Ex. 24:6; etc.
Halhul (1), a city, Josh.15:58
Hali (1), a town, Josh.19:25
Hailing (1), arresting, Acts 8:3
Hall (8), Mt. 27:27; Mk.15:16; Lk. 22:55; Jn.18:28,33; 19:9; Acts 23:35
Hallelujah, praise ye Jehovah—Hall (hail)—El (God the Strong One, the Creator)—Jah (Jehovah), meaning, Hail to God the Creator, and to Jehovah, the
8 hallelujah-psalms, f 999-1; ***Alleluia*** in Index
Hallohesh (1), the whisperer, Neh.10:24. Called Halohesh, Neh. 3:12
Hallow (15), set apart as holy, Ex. 28:38; 29:1; 40:9; Lev.16:19; 22:2-3,32; 25: 10; Num. 6:11; 1 Ki. 8:64; Jer.17:22-27; Ez. 20:20; 44:24
Hallowed (22). H. sabbath, Ex. 20:11
H. priest garments, Ex. 29:21
H. things, Lev.12:4; 19:8; Num. 5:10; 18:8; Dt. 26:13; 2 Ki.12:18
H. the Lord, Lev. 22:32
H. the firstborn, Num. 3:13
H. the bread, 1 Sam. 21:4-6
H. the temple, 1 Ki. 9:3
H. name, 1 Ki. 9:7; Mt. 6:9; Lk.11:2
Halohesh (1), the whisperer, Neh. 3:12. Called Hallohesh, Neh.10:24
Halt (6), 1 Ki.18:21; Ps. 38:17; Mt.18:8; Mk. 9:45; Lk.14:21; Jn. 5:3
Halted (2), Gen. 32:31; Mic. 4:7
Halteth (2), Mic. 4:6; Zeph. 3:19
Halting (1), Jer. 20:10
Ham (17), warm, Gen. 5:32; 6:10; 7:13; 9:18-22; 10:1,6,20; 1 Chr.1:4-8; 4:40
Tabernacles of H. Ps. 78:51
Land of H., Gen.14:5; Ps.105:23,27; 106:22
Sons of H., 40
Haman (53), well disposed, b 843-3; Esther 3:1-15; 4:7; 5:4-14; 6:4-14; 7:1-10; 8:1-7; 9:10,12,24
Haman's (3), Esther 7:8; 9:13-14
Hamath (34), city in n. Canaan, c 321-2
Hamathite (2), Gen.10:18; 1 Chr.1:16
Hamath-zobah (1), a city, 2 Chr. 8:3
Hammath (1), a city, Josh.19:35
Hammedatha (5), given by moon god, Esther 3:1,10; 8:5; 9:10,24
Hammelech (2), Jer. 36:26; 38:6
Hammer (7), Judg. 4:21; 5:26; 1 Ki. 6:7; Isa. 41:7; Jer. 23:29; 50:23
Hammers (3), Ps. 74:6; Isa. 44:12; Jer.10:4
Hammoleketh (1), the queen, 1 Chr. 7:18
Hammon (2), a city, Josh. 19:28; 1 Chr. 6:76
Hammoth-dor (1), a city, Josh. 21:32
Hammurabi, code of, e 19-1; l 64-1; g 131-3
Hamonah (1), burial place, Ez. 39:16
Hammon-gog (2), multitude of Gog, Burial place of Gog's army, Ez. 39:11-15
Hamor (12), an ass, Gen. 33:19; 34:2-26; Josh. 24:32; Judg. 9:28
Hamor's (1), Gen. 34:18
Hamuel (1), warmth of God, 1 Chr. 4:26
Hamul (3), pity, Gen. 46:12; Num. 26:21; 1 Chr. 2:5
Hamulites (1), sons of Hamul, Num. 26:21
Hamutal (3), kinsman of the dew, 2 Ki. 23:31; 24:18; Jer. 52:1
Hanameel (4), God pitied, Jer. 32:7-12
Hanan (12), gracious. 9 men, 1 Chr. 8:23,38; 9:44; 11:43; Ezra 2:46; Neh. 7:49; 8:7; 10:10,22,26; 13:13; Jer. 35:4
Hananeel (4), God is gracious, Neh. 3:1; 12:39; Jer. 31:38; Zech.14:10
Hanani (11), gracious. 5 men, 1 Ki.16:1,7; 1 Chr. 25:4,25; 2 Chr.16:7; 19:2; 20:34; Ezra 10:20; Neh.1:2; 7:2; 12:36
Hananiah (29), Jehovah has favored. 14 men, 1 Chr. 3:19-21; 8:24; 25:4,23; 2 Chr. 26:11; Ezra 10:28; Neh. 3:8,30; 7:2; 10:23; 12:12,41; Jer. 28:1-17; 36:12; 37:13; Dan.1:6-19; 2:17
Hand (1,470). 7 symbolic uses, 185
H. of the Lord, f 507-3
H. against every man, Gen.16:12
H. under my thigh and swear, Gen. 24:2,9; 46:4; 47:29
H. of Moses made signs, Ex. 4:2-21
H. stretched forth to do miracles, Ex. 7:5; 8:5-6,17; 9:3,15,22; 10:12,21-22; 14:16,21,26
H. held up brought victory, Ex.17:11
H. laid on sacrifices, Lev.1:4; 3:2,8,13; 4:4,24,29,33
H. of priest used in making sacrifices,
Lord's h. waxed short, Num.11:23; Isa. 59:1
H. laid on Joshua, Num. 27:18
Open hand wide, Dt.15:8,11
From right h. went fiery law, Dt. 33:2
All saints in His h., Dt. 33:3
Sword in His h., Josh. 5:13
H. of Lord against them, Judg. 2:15
H. of Lord heavy upon, 1 Sam. 5:6-11
H. with 6 fingers, 2 Ki. 20:6-8
At right h. are pleasures, Ps.16:11
Lord upholdeth with His h., Ps. 37:24
10,000 at Thy right h., Ps. 91:7
Satan stand at his right h., Ps.109:6
Sit on My right h., Ps.110:1,5; Mt. 22:44; 26:64; Mk.14:62; 16:19; Acts 2:25,33-34; 7:55; Rom. 8:34; Eph.1:20; Col. 3:1; Heb.1:3,13; 8:10-12; 1 Pet. 3:22
His h. stretched out still, Isa. 5:25; 9:12,17,21; 10:4
H. of Lord upon me, Ez. 37:1; 40:1
H. of a man wrote on wall, Dan. 5:5
Satan standing at right h., Zech. 3:1
Kingdom of heaven at h., Mt. 3:2; 4:17; 10:7; Mk. 1:15
Stretch forth thy h., Mk. 3:5; Lk. 6:10
Pluck out father's h., Jn.10:28-29
H. of Lord was with them, Acts 11:21
Right h. seven stars, Rev.1:16,20; 2:1
Right h. a book, Rev. 5:1,7; 10:2,10
Mark in right h., Rev.13:16; 14:9
Handbreadth (7), Ex. 25:25; 37:12; 1 Ki. 7:26; 2 Chr. 4:5; Ps. 39:5; Ez. 40:5; 43:13
Handed (1), 2 Sam.17:2
Handful (9), Lev. 2:2; 5:12; 6:15; 9:17; Num. 5:26; 1 Ki.17:12; Ps. 72:16; Eccl. 4:6; Jer. 9:22
Handfuls (5), Gen. 41:47; Ex. 9:8; Ruth 2:16; 1 Ki. 20:10; Ez.13:19
Handkerchiefs (1), Acts 19:12
Handle (11), Gen. 4:21 Judg. 5:14; 1 Chr.12:8; 2 Chr. 25:5; Ps.115:7; Jer. 2:8; 46:9; Ez. 27:29; Lk. 24:39; Col. 2:21
Handled (3), Ez. 21:11; Mk.12:4; 1 Jn.1:1
Handles (1), Song 5:5
Handleth (3), Pr.16:20; Jer. 50:16; Amos 2:15
Handling (2), Ez. 38:4; 2 Cor. 4:2
Handmaid (45). H. of Sarah, Gen.16:1; 25: 12
H. of Leah, Gen. 29:24; 35:26
H. of Rachel, Gen. 29:29; 30:4; 35:25
H. of the Lord, Lk.1:38
Handmaiden (1), Lk.1:48
Handmaidens (3), Gen. 33:6; Ruth 2:13; Acts 2:18
Handmaids (8), Gen. 33:1-2; 2 Sam. 6:20; Isa.14:2; Jer. 34:11,16; Joel 2:29
Hands (461). Laying on of h., a 71-3; j 309-3; m 40-1*; e 70-2*; c 96-1*
Lifting up h., a 208-1
Working h., Gen. 5:29; Pr. 31:13-31
Ruling h., Gen.16:9
Innocent h., Gen. 20:5; Ps. 26:6
Decorated h., Gen. 24:22,30,47
Deceptive h., Gen. 27:16-23
Blessing h., Gen. 48:14; Mt.19:13-15
Weak h., Job 4:3; Isa. 35:3
Violent h., Ps. 58:2
Idle h., Eccl.10:18
Healing h., Mk. 6:2-5; 8:23-25; 16:18; Lk. 4:40; 13:13; Acts 5:12; Jas. 5:14
Praying h., 1 Tim. 2:8
Creative h., Heb.1:10-12; 2:7
Handstaves (1), Ez. 39:9
Handwriting (1), Col. 2:14
Handywork (1), Ps.19:1
Hanes (1), city of Egypt, Isa. 30:4
Hang (19). 7 modes of punishment, 181; Gen. 40:19; Num. 25:4; Dt. 21:22; Esther 6:4; 7:9
H. all the law and prophets, Mt. 22:40
Venomous serpent h. on hand, Acts 28:4
Lift up hands that h. down, Heb.12:12
Hanged (30). 11 examples being h., j 416-1
7 modes of punishment, 181
Millstone h. about neck, Mt.18:6; Mk.9:

Whom ye slew and h. on a tree, Acts 5:30; 10:39
Hangeth (2), Job 26:7; Gal. 3:13
Hanging (18). 7 modes of punishment, 181
11 examples of h., j 416-1
Hangings (18) of tabernacle, Ex. 27:9-15; 35:17; 38:9-18; 39:40; Num. 3:26; 4:26
Haniel (1), grace of God, 1 Chr. 7:39
Hannah (13), grace, d 500-1; 1 Sam.1:2-22; 2:1, 21.
Prayer of, 554
15fold story of, 544
10 predictions of, 544
Hannathon (1), a city, Josh.19:14
Hanniel (1), grace of God, Num. 34:23
Hanoch (5), dedicated. 3 men, Gen. 25:4; 46:9; Ex. 6:14; Num. 26:5; 1 Chr. 5:3
Hanochites (1), sons of Hanoch, Num. 26:5
Hanun (11), favored. 3 men, 1 575-3; 2 Sam.10:1-4; 1 Chr.19:2-6; Neh. 3:13,30
Hap (1), luck, p 291-1; Ruth 2:3
Haphraim (1), a town, Josh.19:19
Haply (6), by chance, 1 Sam.14:30; Mk.11:13; Lk.14:29; Acts 5:39; 17:27; 2 Cor. 9:4
Happen (4), 1 Sam. 28:10; Pr.12:21; Isa. 41:22; Mk.10:32
Happened (12), 1 Sam. 6:9; 2 Sam.1:6; 20:1; Esther 4:7; Jer.44:23; Lk.24:14; Acts 3:10; Rom.11:25; 1 Cor.10:11; Phil. 1:12; 1 Pet. 4:12; 2 Pet. 2:22
Happeneth (6), Eccl. 2:14-15; 8:14; 9:11
Happier (1), 1 Cor. 7:40
Happiness, 14 things constitutes, 1060
Happy (28). H. am I, Gen. 30:13
Defined, c 268-1*
8 things that make one, j 5-1*
4 classes who are h., w 112-1*
When to be h., x 112-1*
How to make God h., 1057
H. art thou, Israel, Dt. 33:29
H. are thy men, 1 Ki.10:8; 2 Chr. 9:7
H. is man whom God corrects, Job 5:17
H. is man with quiver full, Ps.127:5
H. is people whose God is, Ps.144:15
H. is man that finds wisdom, Pr. 3:13
H. is man, retaineth wisdom, Pr. 3:18
H. is man who has mercy, Pr.14:21
H. is man who trusts Lord, Pr.16:20
H. is man that fears always, Pr. 28:14
H. is man that keeps law, Pr. 29:18
H. are those who obey, Jn.13:17
H. is the man who does not condemn him self in what he allows, Rom.14:22
H. is the man that endures, Jas. 5:11
H. is the man who suffers for righteousness, 1 Pet. 3:14; 4:14
Hara (1), a place in Assyria, 1 Chr. 5:26
Haradah (2), a place, Num. 33:24-25
Haran (18), road. 3 men, c 31-3; Gen.11:26-32; 1 Chr. 2:46; 23:9; Isa. 37:12
A city, Gen.11:31-32; 12:4-5; 27:43; 28:10; 29:4; 2 Ki.19:12; Ez. 27:23.
Called Charran, Acts 7:2-4
Hararite (5), mountaineer. 2 men, s 602-1
Harbona (1), ass driver, Esther 1:10
Harbonah (1), ass driver, Esther 7:9
Hard (45). Is any thing too h. for the Lord, Gen. 18:14; Jer. 32:17,27
H. labour in childbirth, Gen. 35:16-17
H. bondage, Ex.1:14; Dt. 26:6; Isa.14:3
H. causes, Ex.18:26; Dt.1:17; 17:8
H. after them, Judg. 20:45; 1 Sam.14:22; 31:2; 2 Sam.1:6
H. question, 1 Ki.10:1; 2 Chr. 9:1
H. thing to grant, 2 Ki. 2:10
H. after God, Ps. 63:8
H. way for transgressors, Pr.13:15
H. sentences, Dan. 5:12
H. man, Mt. 25:24
H. saying, Jn. 6:60
H. to be uttered, Heb. 5:11
H. to be understood, 2 Pet. 3:16
H. speeches against God, Jude 15
Harden (12). 3 words trans, h., s 110-2. See Ex. 4:21; 7:3; 14:4,17; Dt.15:7; Josh.11:20; Isa. 6:6; Job 6:10; Ps. 95:8; Heb. 3:8,15; 4:7
Hardened (33). H. hearts, Ex. 7:13-14,22; 11:10; 14:8; 1 Sam. 6:6; 2 Chr. 36:13; Isa. 63:17; Mk. 6:52; 8:17
H. spirit, Dt. 2:30
H. necks, 2 Ki.17:14; Neh. 9:16-17,29; Jer. 7:26; 19:15
H. mind, Dan. 5:20
H. conscience, Heb. 3:13
Hardeneth (4), Pr. 21:29; 28:14; 29:1; Rom. 9:18
Harder (3), Pr.18:19; Jer. 5:3; Ez. 3:9
Hardhearted (1), Ez. 3:7
Hardly (8), Gen.16:6; Ex.13:15; Isa. 8:21; Mt.19:23; Mk.10:23; Lk. 9:39; 18:24; Acts 27:8
Hardness (7), a-f, 24-1*; u 66-1*; k 74-1*; Job 38:38; Mt.19:8; Mk. 3:5; 10:5; 16:14; Rom. 2:5; 2 Tim. 2:3
Hare (2), Lev.11:6; Dt.14:7
Hareph (1), scornful, 1 Chr. 2:51
Hareth (1), a forest, 1 Sam. 22:5
Harhaiah (1), Jehovah protects, Neh. 3:8
Harhas (1), splendor, 2 Ki. 22:14
Harhur (2), nobility, Ezra 2:51; Neh. 7:53
Harim (11), snub-nosed. 5 men, 1 Chr. 24:8; Ezra 2:32,39; 10:21,32; Neh. 3:11; 7:35,42; 10:5,27; 12:15
Hariph (2), early born, Neh. 7:24; 10:19
Harlot (40). Tamar played the h., Gen. 38
Rahab the h., Josh. 6:17,25; Heb.11:31; Jas. 2:25
Samson's downfall by a h., Judg.16
Israel played the h., Jer. 2:20; 3:1-8; Ez.16:15-16,28,31,35,41; 23:5,19,44; Hos. 4:15
Gomer played the h., Hos. 2:5; 3:3
Given a boy for an h., Joel 3:3
Make members of an h., 1 Cor. 6:15
Joined to h. is one body, 1 Cor. 6:16
Harlot's (2), Josh. 2:1; 6:22
Harlots (7), 1 Ki. 3:16; Pr. 29:3; Hos. 4:14; Mt. 21:31-32; Lk.15:30; Rev.17:5
Harlots' (1), Jer. 5:7
Harm (16), Gen. 31:52; Lev. 5:16; Num. 35:23; 2 Sam. 20:6; 2 Ki. 4:41; 1 Chr. 16:22; Ps.105:15; Pr. 3:30; Jer. 39:12; Acts 16:28; 27:21; 28:5-6,21; 1 Pet. 3:13
Harmless (3), Mt.10:16; Phil. 2:15; Heb. 7:26
Harmony of the Gospels, see headings
H. of Samuel, Kings, and Chronicles, see headings in these books
58 harmonies of Samuel, Kings, and Chronicles, 749
Harnepher (1), panting, 1 Chr. 7:36
Harness (5), 1 Ki. 20:11; 22:34; 2 Chr. 9:24; 18:33; Jer. 46:4
Harnessed (1), Ex.13:18
Harod (1), a place, c 461-1; Judg. 7:1
Harodite (2), man of Harod, 2 Sam. 23:25
Haroeh (1), the seer, 1 Chr. 2:52
Harorite (1), 1 Chr. 11:27. See ***Harodite***
Harosheth (3), town, f 455-2; Judg. 4:2-16
Harp (30), j 927-3; Gen. 4:21; 31:27; 1 Sam.16:16,23; Ps. 33:2; 98:5; 147:7; 149:3; 150:3; 1 Cor.14:7
Harped (1), 1 Cor.14:7
Harpers (2), Rev.14:2; 18:22
Harping (1), Rev.14:2
Harps (20), 2 Sam. 6:5; 1 Ki.10:12; 1 Chr. 13:8; 15:16,21,28; 16:5; 25:1,6; 2 Chr. 5:12; 9:11; 20:28; 29:25; Neh.12:27; Ps.137:2; Isa. 30:32; Ez. 26:13; Rev. 5:8; 14:2; 15:2
Harrow (1), Job 39:10
Harrows (2), 2 Sam.12:31; 1 Chr. 20:3
Harsha (2), enchanter, Ezra 2:52; Neh. 7:54
Hart (9), b 937-1; Dt.12:15,22; 14:5; 15:22; Ps.42:1; Song 2:9,17; 8:14; Isa.35:6
Harts (2), 1 Ki. 4:23; Lam.1:6
Harum (1), exalted, 1 Chr. 4:8
Harumaph (1), flat-nosed, Neh. 3:10
Haruphite (1), 1 Chr.12:5
Haruz (1), active 2 Ki. 21:19
Harvest (61). Seedtime and h. are as eternal as the earth, Gen. 8:22; 45:6; Ex. 34:21; 1 Sam. 6:13; 12:17
Barley h., Ruth 1:22; 2:21-23; 2 Sam. 21:9
Feast of h., Ex. 23:16
Law of gleanings of h., Lev.19:9; 23:10-22; 25:5; Dt. 24:19
Gathers her food in h., Pr. 6:8
H. is past, summer ended, Jer. 8:20
Sickle, for h., is ripe, Joel 3:13
H. is plenteous, but laborers, Mt. 9:37
Pray the Lord of the h. to, Mt. 9:38
H. is end of the world, Mt.13:39
Four months, then cometh h., Jn. 4:35
H. of earth is ripe, Rev.14:15
Harvestman (2), Isa.17:5; Jer. 9:22
Hasadiah (1), Jehovah is kind, 1 Chr. 3:20
Hasenuah (1), violated, 1 Chr. 9:7
Hashabiah (15), whom Jehovah esteems. 11 men, 1 Chr. 6:45; 9:14; 25:3,19; 26:30; 27:17; 2 Chr. 35:9; Ezra 8:19,24; Neh. 3:17; 10:11; 11:15,22; 12:21,24
Hashabnah (1), Jehovah is a friend, Neh. 10:25
Hashabniah (2), Jehovah is a friend. 2 men, Neh. 3:10; 9:5
Hashbadana (1), reason, Neh. 8:4
Hashem (1), astonished, 1 Chr.11:34
Hashmonah (2), fatness, Num. 33:29-30
Hashub (4), thoughtful. 4 men, Neh. 3:11, 23; 10:23; 11:15
Hashubah (1), esteemed, 1 Chr. 3:20
Hashum (5), rich, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:18
Hashupha (1), nakedness, Neh. 7:46
Hasrah (1), splendor, 2 Chr. 34:22
Hassenaah (1), thorny, Neh. 3:3
Hasshub (1), considerate, 1 Chr. 9:14
Hast (1,067), Gen. 3:11,13-14,17; 4:10,14; 12:18; 15:3; 18:5; 19:12; etc.
Haste (55). H. thee, escape, Gen.19:22
Rebekah made h., Gen. 24:46
Joseph made h., Gen. 43:30
Moses made h. and bowed, Ex. 34:8
Manoah's wife made h., Judg.13:10
David made h., 1 Sam. 23:26
Make h. to help me, O. Lord, Ps. 38:22; 40:13; 70:1,5; 71:12; 141:1
He that maketh h. to be rich, Pr. 28:20
That believeth shall not h., Isa. 28:16
Zacchaeus make h. and come, Lk.19:5-6
Hasted (24). He h. to dress it, Gen.18:7
Rebekah h. to draw water, Gen. 24:18-20
Israel h. and passed over, Josh. 4:10
Sun h. not to go down, Josh.10:13
Haman h. home mourning, Esther 6:12
Hasten (8), 1 Ki. 22:9; 2 Chr. 24:5; Ps.16:4; 55:8; Eccl. 2:25; Isa. 5:19; 60:22; Jer. 1:12
Hastened (6), Gen.18:6; 19:15; 2 Chr. 24:5; Esther 3:15; 8:14; Jer.17:16
Hasteneth (1), Isa. 51:14
Hasteth (9), Job 9:26; 40:23; Pr. 7:23; 19:2; 28:22; Eccl.1:5; Jer. 48:16; Hab.1:8; Zeph.1:14
Hastily (8), Gen. 41:14; Judg. 2:23; 9:54; 1 Sam. 4:14; 1 Ki. 20:33; Pr. 20:21; 25:8; Jn.11:31
Hasting (2), Isa.16:5; 2 Pet. 3:12
Hasty (9), Pr.14:29; 21:5; 29:20; Eccl. 5:2; 7:9; 8:3; Isa. 28:4; Dan. 2:15; Hab.1:6
Hasupha (1), nakedness, Ezra 2:43
Hatach (4), a gift, Ezra 4:5-10
Hatch (2), Isa. 34:15; 59:5
Hatcheth (1), Jer.17:11
Hate (87). 12 things to h., a 1007-3
Sometimes an idiom of preference, p 12-1*; q 135-2*; Dt. 24:3; Mal.1:3; Lk.14:26
4th generation of them that h. Me, Ex. 20:5; Dt. 5:9
Thou shalt not h. brother, Lev.19:17
Will reward them that h. Me, Dt. 32:41
H. me with cruel hatred, Ps. 25:19
H. me wrongfully, Ps. 38:19
H. me without a cause, Ps. 69:4
H. evil, that love the Lord, Ps. 97:10
H. every false way, Ps.119:104,128
H. vain thoughts, Ps.119:113
H. them with perfect hatred, Ps.139:22
Fools h. knowledge, Pr.1:22
Six things doth Lord, h., Pr. 6:16
Fear of Lord is to h. evil, Pr. 8:13
Be weary of thee, h. thee, Pr. 25:17
H. evil, and love the good, Amos 5:15
I h. your feast days, Amos 5:21
Love neighbor, and h. enemy, Mt. 5:43
Do good to them that h. you, Mt. 5:44
Will h. one, love the other, Mt. 6:24
Many will h. one another, Mt. 24:10
H. not his father, mother, Lk.14:26
World cannot h. you, but Me, Jn. 7:7
If world h. you, you know, Jn.15:18
What I h. that do I, Rom. 7:15
Marvel not if world h. you, 1 Jn. 3:13
Nicolaitanes, which I also h., Rev. 2:6
These shall h. the whore, Rev.17:16
Hated (60). Esau h. Jacob, Gen. 27:41
Lord saw Leah was h., Gen. 29:31,33
Brethren h. Joseph, Gen. 37:4-8
Murder where man not h., Dt.19:4-6
Law of h. ones in family, Dt. 21:15-17
Amnon h. her exceedingly, 2 Sam.13:15
Absalom h. Amon, 2 Sam.13:22
They h. knowledge, Pr.1:29
Man of wicked devices is h., Pr.14:17
Poor h. even of his own, Pr.14:20
I h. Esau, and laid his, Mal.1:3
Shall be h. of all men for, Mt.10:22; 24:9; Mk. 13:13; Lk. 21:17
H. Me before it h. you, Jn.15:18
They h. Me without a cause, Jn.15:25
World has h. them because, Jn.17:14
I loved, but Esau have I h., Rom. 9:13
No man ever h. his own flesh, Eph. 5:29
Loved righteousness and h., Heb.1:9
Hateful (3), Ps. 36:2; Tit. 3:3; Rev.18:2
Hatefully (1), Ez. 23:29
Haters (2), Ps. 81:15; Rom.1:30; b 280-2*
Hatest (6), 2 Sam.19:6; Ps. 5:5; 45:7; 50:17; Ez. 23:28; Rev. 2:6
Hateth (31). Law concerning him that h. you, Ex. 23:5; Dt. 7:10; 12:31
He that h. suretiship is sure, Pr.11:15
He that h. reproof is brutish, Pr.12:1
A righteous man h. lying, Pr.13:5
He spareth his rod h. son, Pr.13:24
He that h. reproof shall die, Pr.15:10
He that h. gifts shall live, Pr.15:27
He that h. covetousness, Pr. 28:16
Your feasts My soul h., Isa.1:14
H. the light neither cometh, Jn. 3:20
H. his life in this world, Jn.12:25
The world h. you, Jn. 7:7; 15:19
He that h. his brother is a., 1 Jn. 3:15
H. his brother, he is a liar, 1 Jn. 4:20
Hath (2,263), Gen.1:20; 3:1,3; 4:11,25; 5:29; 14:20; 16:2,11; 17:14; etc.
Hathath (1), a gift, 1 Chr. 4:13
Hating (3), Ex.18:21; Tit. 3:3; Jude 23
Hatipha (2), captive, Ezra 2:54; Neh. 7:56
Hatita (2), exploration, Ezra 2:42; Neh. 7:45
Hatred (18). Hate with cruel h., Pr. 25:19
H. for my love, Ps.109:3-5
I hate them with perfect h., Ps.139:22
H. stirreth up strifes, but, Pr.10:12
Than stalled ax and h., Pr.15:17
H. covered with lying lips, Pr. 26:26
Love, h., envy under the sun perish at death, Eccl. 9:6
Old h. dangerous, Ez. 25:15
Perpetual h., Ez. 35:5
Great h., Hos. 9:7
H., variance, emulations, Gal. 5:19-21
Hats (1), Dan. 3:21
Hattil (2), decaying, Ezra 2:57; Neh. 7:59
Hattush (5), contender, 1 Chr. 3:22; Ezra 8:2; Neh. 3:10; 10:4; 12:2
Haughtily (1), Mic. 2:3
Haughtiness (5), Isa. 2:11,17; 13:11; 16:6; Jer. 48:29
Haughty (10), 2 Sam. 22:28; Ps.131:1; Pr. 16:18; 18:12; 21:24; Isa. 3:16; 10:33; 24:4; Ez. 16:50; Zeph. 3:11
Haunt (3), to resort to, 1 Sam. 23:22; 30:31; Ez. 26:17
Hauran (2), a district, Ez. 47:16-18

6:7; 7:1,4; 8:21; etc.
  7 "have's" of the N.T., 545*
Haven (5), harbor, Gen. 49:13; Ps.107:30; Acts 27:12
Havens (1). Fair, Acts 27:8
Havilah (7), circle. 2 men, g 523-3; Gen.10:7,29; 1 Chr.1:9,23. 2 places, Gen. 2:11; 25:18; 1 Sam.15:7
Having (193). H. gifts differing, Rom.12:6
  H. same spirit of faith, 2 Cor. 4:13
  H. nothing yet possessing, 2 Cor. 6:10
  H. predestinated us unto, Eph.1:5
  H. made known unto us the, Eph.1:9
  H. a desire to depart, Phil.1:21-24
  H. boldness to enter into, Heb.10:19
  H. a good conscience, 1 Pet. 3:16
  H. escaped corruption of, 2 Pet.1:4
  H. the glory of God, Rev. 21:11
Havock (1), devastation, Acts 8:3
Havoth-jair (2), tent villages of Jair, f 318-3; Num. 32:41; Judg.10:4
Hawk (5), Lev.11:16; Dt.14:15; Job 39:26
Hay (3), Pr. 27:25; Isa.15:6; 1 Cor. 3:12
Hazael (23), God sees, 1 Ki.19:15-17; 2 Ki. 8:8-29; 9:14-15; 10:32; 12:17-18; 13:3,22-25; 2 Chr. 22:5-6; Amos 1:4
Hazaiah (1), Jehovah sees, Neh.11:5
Hazar-addar (1), a place, Num. 34:4
Hazarded (1), Acts 15:26
Hazar-enan (4), a place, Num. 34:9-10; Ez. 47:17; 48:1
Hazar-gaddah (1), a town, Josh.15;27
Hazar-hatticon (1), a place, Ez. 47:16
Hazarmaveth (2), court of death, Gen.10:26; 1 Chr.1:20
Hazar-shual (4), a town in Judah, Josh.15:28; 19:3; 1 Chr. 4:28; Neh.11:27
Hazar-susah (1), a town, Josh.19:5
Hazar-susim (1), a town, 1 Chr. 4:31. The same as Hazar-susah
Hazazon-tamar (1), ancient name of Engedi, 2 Chr. 20:2. Hazezon-tamar, Gen.14:7
Hazel (1), Gen. 30:37
Hazelelponi (1), the shadow looking on men, 1 Chr. 4:3
Hazerim (1), villages, i 336-1; Dt. 2:23
Hazeroth (6), enclosures. Camp of Israel, Num. 11:35; 12:16; 33:17-18; Dt.1:1
Hazezon-tamar (1), ancient name of Engedi, Gen.14:7. See ***Hazazon-tamar***
Haziel (1), vision of God, 1 Chr. 23:9
Hazo (1), vision, Gen. 22:22
Hazor (19). 3 places, Josh.11:1-13; 12:19; 15:23-25; 19:36; Judg. 4:2,17; 1 Sam. 12:9; 1 Ki. 9:15; 2 Ki.15:29; Neh.11:33; Jer. 49:28-33
He (9,964). Ps.119:33, title. Used of Israel as a whole nation (r 440-1); also used of the church (405*). Otherwise it is used of God and man, u 1186-1
Head (359). Used 12 ways in Scripture:
  1 Of heads, bodily parts of all living creatures (Gen. 3:15; 24:26; Ex.12:9; 29:6-19)
  2 Of the top parts of things made by man (Ex. 36:29)
  3 Of chiefs of families (Num.1:4; 17:3), tribes (Num. 25:15), people (Judg.11:11; 2 Sam. 22:44), and states (Isa.7:8-9; Hos.1:11)
  4 Of leading nation (Dt. 28:13)
  5 Of God being sovereign over all (1 Chr. 29:11; 1 Cor.11:3)
  6 Of ends of valleys (Isa. 28:1,4)
  7 Of ends of streets (Isa. 51:20)
  8 Of parting of ways (Ez. 21:19-21)
  9 Of chief corner stones (Ps.118:22; Lk. 20:17; Acts 4:11; 1 Pet. 2:7)
  10 Of headship of Christ over men and the church (1 Cor. 11:3; Eph. 1:22; 4:15; 5:23; Col.1:18; 2:10,19)
  11 Of headship of man over the woman (1 Cor. 11:3; Eph. 5:23)
  12 Of headship of man over creation (Gen.1:26-31; Ps. 8)
  Ornament of grace unto h., Pr.1:9; 4:9
  Blessings on h. of the just, Pr.10:6
  Hoary h. a crown of glory, Pr.16:31
  Coals of fire on h., Pr. 25:22; Rom.12:20
  Image's h. was of fine gold, Dan. 2:32
  Thou art this h. of gold, Dan. 2:38
  Nor was hair of h. singed, Dan. 3:27
  Visions of my h., Dan. 4:5,10,13; 7:1
  Hair of God's h. like pure, Dan. 7:9
  When you fast anoint h., Mt. 6:17
  Hath not where to lay h., Mt. 8:20
  Hairs of h. all numbered, Mt.10:30
  H. of John the Batpist, Mt.14:8,11
  H. of every man is Christ, 1 Cor.11:3
  Woman have power on h. 1 Cor.11:10
  His h. and hairs white, Rev.1:14
  Rainbow about His h., Rev.10:1
  Her h. crown of 12 stars, Rev.12:1
  On His h. many crowns, Rev.19:12
Headbands (1), Isa. 3:20
Headlong (3), Job 5:13; Lk. 4:29; Acts 1:18
Heads (108). 4 h., Gen. 2:10; Dan. 7:6
  H. of houses, Ex. 6:14,25
  H. over the people, Ex.18:25
  H. of thousands, Num.1:16; 10:4
  H. of the tribes, Num. 30:1; Dt. 5:23
  H. of the fathers of tribes, Josh.14:1; 19:51; 21:1
  H. of the dragons, Ps. 74:13
  H. of Leviathan, Ps.109:25
  7 h., 10 horns, Rev.12:3; 13:1; 17:3-9
Headstone (2), Ps.118:22; Zech. 4:7
Heady (1), 2 Tim. 3:4
Heal (40). H. now, O God, Num.12:13
  I wound, I h., Dt. 32:39
  I will h. thee, 2 Ki. 20:5-8; Jer. 30:17
  H. their land, 2 Chr. 7:14
  H. me, Ps. 6:2; Jer.17:14
  H. my soul (1 time only), Ps. 41:4
  H. them, Isa.19:22
  I will h. him, Isa. 57:18-19
  I will h. their backslidings, Jer. 3:22; Hos.14:4
  He will h. us, Hos. 6:1
  I will come and h. him, Mt. 8:7
  Gave them power to h. all manner of sickness, Mt.10:1; Mk. 3:15; Lk. 9:2
  H. the sick, Mt.10:8; Lk. 10:9
  Be converted, and I should h. them, Mt. 13:15; Jn. 12:40; Acts 28:27
  H. on sabbath, Mt.12:10; Mk. 3:2; Lk. 6:7; 14:3
  H. the brokenhearted, Lk. 4:18
  Physician h. thyself, Lk. 4:23
  Power was present to h. them, Lk. 5:17
  Would come and h., Lk. 7:3; Jn. 4:47
  Stretching forth hand to h., Acts 4:30
Healed (79). H. all Israel, f 128-2
  God h. Abimelech and people, Gen. 20:17
  Cause him to be thoroughly h., Ex. 21:19
  Curses that cannot be h., Dt. 28:27,35
  I have h. these waters, 2 Ki. 2:21-22
  Lord h. the people, 2 Chr. 30:20
  Thou hast h. me, Ps. 30:2
  Sent word and h. them . . . not feeble one in all tribes, Ps.105:37; 107:20
  Be converted and be h., Isa. 6:10; Mt.13:15; Jn. 12:40; Acts 28:27
  With His stripes we are h., Isa. 53:5
  Heal me, and I shall be h., Jer.17:14
  Have h. that which was sick, Ez. 34:4
  The waters shall be h., Ez. 47:8-11
  Knew not that I h, them, Hos.11:3
  Christ h. them, Mt. 4:24; 8:1-17; 12:15, 22; 14:14; 15:30; 19:2; 21:14; Mk.1:34; 3:10; 5:23,29; 6:5,13; Lk. 4:40; 5:15; 6:17-19; 7:7; 8:2,36,43-47; 9:11,42; 13:14; 14:4; 17:15; 22:51; Jn. 5:13
  Christians h. many, Acts 3:11; 4:14; 5:16; 8:7; 14:9; 28:8-9
  Secret of being h., Jas. 5:14-16
  By whose stripes were h., 1 Pet. 2:24
  His deadly wound was h., Rev.13:3,12
Healer (1), Isa. 3:7
  God the healer, e 128-1
Healeth (4), Ex.15:26; Ps.103:3; 147:3; Isa. 30:26
Healing (14). Defined, q 6-1*. Arise with h. in wings, Mal. 4:2. Cp. Isa. 53:5; Mt. 8:17
  H. all manner of sickness, Mt. 4:23; 9:35;
  Miracle of h. was shown, Acts 4:22
  H. all that were oppressed by Satan, Acts 10:38. See ***Healed***
  14 Heb. and Gr. words that refer to bodily h., 1240
  Gifts of h., 1 Cor.12:9,30
  H. of the nations, Rev. 22:2
  First physical h., e 27-3
  Covenant of h., 84; a 272-2
  4 conditions of h., c 128-1
  H. promised to all, f 128-2
  H. in the atonement, c 154-1; a-b 272-2; e 13-2*; e 356-2*
  H. for all in Israel, f 143-4; a 166-1
  God's will to h. all, 84; a 272-2
  H. by prayer, a-b 272-2
  H. and chastening, 903
  7 major benefits of atonement, g 886-1
  10 kinds of h., g 936-1
  H. by a touch, h 12-2*
  Instantaneous, j 12-2*
  In the atonement, e 13-2*; e 356-2*
  By Christ, e 13-2*; h 16-1*; b 26-3*
  How to detect genuine, l 65-1*
  Promises of h., Mk.11:22-24; 16:15-20; Jn.10:10; Jas. 5:14; 1 Pet. 2:24
  As easy to get as forgiveness, i 14-1*
  Glorifies God, m 65-1*; i 143-3*; j 187-3*
  For believers, g 24-1*
  By laying on of hands, e 70-2*
  How to get, r 29-3*
  2 evidences of h., j 70-3*
  How Jesus knew, k 71-1*
  10 steps in h., n 71-1*
  From a distance, a 71-2*
  Another proof of, m 71-3*
  For all men alike, m-n 108-2*
  Proof of, h 119-3*
  Can be seen, k 134-1*
  A simple way of, f 143-3*
  Personal faith necessary when one is capable of exercising it, g 143-3*
  True divine h., h 143-3*; i 171-1*
  At the pentagon, q-y 98-1*; a-n 98-4*
  Proof Jesus is glorified by, i 218-1*
  H. by the apostles, b-c 222-1*
  Results of h., o 233-2*
  2 kinds of h., l 461-3*
  2fold secret of, m 461-3*
  35 facts about h., 462*
  By His stripes all have, b 468-1*
  30 cases of h. in O.T., 550*
  38 cases of h. in N.T., 550*
  Innumerable cases of, 551*
Healings (1), gift of, 1 Cor.12:28
Health (17). Defined, b 271-3*; 1109
  Laws of h., 180; g 220-1; h 353-3; i 354-1; a 356-3; Ex.15:26; Jas. 5:14-16
  H. provided by God, a-b 272-2
  God's saving h., c 954-2; Ps. 67:2
  God the h. of the countenance, Ps. 42:11; 43:5
  It shall be h. to thy navel, Pr. 3:8
  H. to all their flesh, Pr. 4:22
  Tongue of the wise is h., Pr.12:18
  A faithful ambassador is h., Pr.13:17
  H. to the bones, Pr.16:24
  The . . . thine h. shall spring forth speedily, Isa. 58:8
  I will restore h. to thee, Jer. 30:17
  I will bring h. and cure, Jer. 33:6
  This is for your h., Acts 27:34
  I wish above all things that thou mayest prosper and be in h. even as thy soul prospereth, 3 Jn. 2
Healthy, q 110-1*
Heap (38). Made an h., Gen. 31:45-52
  Red Sea stood up as h., Ex.15:8
  Jordan shall stand an h., Josh. 3:13,16
  H. of corn (wheat or barley), Ruth 3:7
  Achan's h. of stones, Josh. 7:26
  Absalom's h. of stones, 2 Sam.18:17
  H. up words, Job 16:4
  H. up wrath, Job 36:13
  H. coals of fire on head, Pr. 25:22; Rom. 12:20
  H. to themselves teachers, 2 Tim. 4:3
Heaped (2), Zech. 9:3; Jas. 5:3
Heaps (20). H. of frogs, Ex. 8:14
  H. of slain men, Judg.15:16
  H. of heads, 2 Ki.10:8
  H. of tithes-offerings, 2 Chr. 31:6-9
  H. of rubbish, Neh. 4:2
  Jerusalem to become h., Ps. 79:1; Jer. 9:11; 26:18; Mic. 3:12
  Babylon to become h., Jer. 50:26; 51:37
Hear (550). 7 commands to h., 185
  H. my voice: ye wives, Gen. 4:23
  H. this dream, Gen. 37:6
  H. now my words, Num.16:8
  H. the causes, Dt.1:16
  H., O Israel, Dt. 5:1; 6:3-4; 9:1; 20:3
  H. the word of the Lord, 2 Ki. 7:1; 20:16; Isa.1:10; 28:14; 39:5; 66:5; Jer. 2:4; 7:2; 9:20; 10:1; 17:20; 19:3; 22:2; 31:10; 44:24-26; Ez. 6:3; 13:2; 16:35; 20:47; 25:3; 36:4; Hos. 4:1
  H. thou from heaven, 2 Chr. 6:21-39
  H. my prayer, Ps. 4:1; 39:12; 54:2; 102:1; 143:1
  H. instructions, Pr.1:8; 4:1; 8:33
  The deaf h., Mt.11:5; Lk. 7:22
  Hearing h. not, Mt.13:13-18
  If he will h. thee, Mt.18:15
  If he will not hear thee, Mt.18:16-17
  Take heed what and how ye h., Mk. 4:24; Lk. 8:18
  H. of wars and rumours of wars, Mt. 24:6; Mk. 13:7
  The dead shall h., Jn. 5:25-28
  Sheep h. His voice, Jn.10:3,16,27
  H. without a preacher, Rom.10:14
  Today if ye will h. His voice, Heb. 3:7,15; 4:7; Ps. 95:7
  Swift to h., slow to speak, Jas.1:19
  If know He h. us we know, 1 Jn. 5:15
  He that hath an ear, let him h., Rev. 2:7, 11,17,29; 3:6,13,20,22; 13:9
Heard (639). H. voice of Lord, Gen. 3:8-10
  Lord h. thy affliction, Gen.16:11
  God h. the voice of the lad, Gen.16:11
  Lord hath h. Is was hated, Gen. 29:33
  God h. their groaning, Ex 2:24; 6:5
  I have h. the murmurings, Ex.16:12; Dt.14:27
  The Lord h. it and His anger, Num.11:1; 12:2; Dt.1:34; 26:7
  Ye h. His voice, Dt. 4:12; 5:23-28
  Lord h. voice of Elijah, 1 Ki.17:22
  I have h. of Thee by the ear, Job 42:5
  Lord h., Ps. 3:4; 6:8-9; 18:6; 22:21; 28:6; 34:4-6; 40:1; 66:19; 120:1; Isa. 38:5; Jonah 2:2
  I h. voice of the Lord, Isa. 6:8
  I h. the voice of His words, Dan.10:9
  H. voice, seen His shape, Jn. 5:37
  H. it, said thundered, Jn.12:29
  H. a voice, Acts 9:4; 22:7-9; 26:14
  Eye not seen, nor ear h., 1 Cor. 2:9
  I have h. thee in a time accepted, 2 Cor. 6:2
  Paradise, h. unspeakable, 2 Cor.12:4
  Which voice h. intreated, Heb.12:19
  Voice from heaven we h., 2 Pet.1:18
  Which we have h., 1 Jn.1:1,3,5; 2:7
  H. behind me a great voice, Rev.1:10; 4:1; 10:4,8; 11:12; 12:10; 21:3
Heardest (12). H. His words out of the midst offire, Dt. 4:36; Neh. 9:9,27
  H. my voice, Ps. 31:22; Jonah 2:2
Hearer (2), Jas.1:23-25
Hearers (4), Rom. 2:13; Eph. 4:29; 2 Tim. 2:14; Jas.1:22
Hearest (11), Ruth 2:8; 1 Sam. 24:9; 2 Sam. 5:24; 1 Ki. 8:30; 2 Chr. 6:21; Ps. 22:2; 65:2; Mt. 21:16; 27:13; Jn. 3:8; 11:42
Heareth (52). He h. your murmurings, Ex.16:7-8
  He h. cry of the afflicted, Job 34:28
  The Lord h. and delivereth, Ps. 34:17
  The Lord h. the poor, Ps. 69:33
  He h. prayer of righteous, Pr.15:29
  Answereth matter before h., Pr.18:13
  Whosoever h. these sayings, Mt. 7:24-26
  H. word of the kingdom, Mt.13:19-20

He that h. My word, and, Jn. 5:24
He that is of God h. My words, Jn. 8:47
god h. not sinners, Jn. 9:31
One of truth h. My voice, Jn.18:37
He that knoweth God h. us, Jn. 4:5-6
According to His will, He h., 1 Jn. 5:14
Hearing (38). Heard of thee by h. of the ear, Job 42:5
Reprove after h. of ears, Isa.11:3
But of h. words of the Lord, Amos 8:11
H. they hear not, Mt.13:13-14
Their ears dull of h., Mt.13:15
H. and asking questions, Lk. 2:46
H. and seeing miracles, Acts 8:6
H. a voice, but seeing no man, Acts 9:7
Faith cometh by h. and h. by, Rom.10:17
Received by h. of faith, Gal. 3:1-5
Ye are dull of h., Heb. 5:11
Seeing and h. vexed his soul, 2 Pet. 2:8
Hearken (153). H. to my speech, Gen. 4:23
H. to Israel your father, Gen. 49:2
H. to the voice of the Lord, Ex.15:26; Dt. 13:18; 26:17; 28:1-2,15; 30:10
H. unto voice of my cry, Ps. 5:2
H. unto Me, Isa. 46:3,12; 51:1,4,7; 55:2; Jer.17:24,27
H. my beloved brethren, Jas. 2:5
Hearkened (71). H. to vioce of Eve, Gen. 3:17
H. to the voice of Sarah, Gen.16:2
H. not, but hardened his heart, Ex. 8:15, 19; 9:12
Lord h. to voice of Israel, Num. 21:3
Lord h. to voice of a man, Josh.10:14
God h. to voice of Manoah, Judg.13:9
The Lord h. unto Jehoahaz, 2 Ki.13:4
The Lord h. to Hezekiah, 2 Chr. 30:20
The Lord h. and heard it, Mal. 3:16
Hearkenedst (1), Dt. 28:45
Hearkeneth (2), Pr.1:33; 12:15
Hearkening (1), Ps.103:20
Heart (833). 6 ways used, f 27-3
Where pride is conceived, x 347-3
Circumcision of the h., i 350-1,2
Saul received a new h., f 511-3
10 things done with all the h., 663
7 things to do with the, o 1003-1
18 commands concerning, g 1095-3
6 things said in the, e 1196-1
Source of life, g-l 75-1*
Purity of the, l 245-3*
See 50 kinds of, f 27-2
The h. of the bible, 1238
2 facts about the h., h 1291-2
Hearted (8), wise, Ex. 28:3; 31:6; 35:10,22,25; 36:1-2,8
Hearth (7), Gen.18:6; Ps.102:3; Isa. 30:14; Jer. 36:22-23; Zech.12:6
Heartily (1), Col. 3:23
Heart's (3), Ps.10:3; 21:2; Rom.10:1
Hearts (113). 50 kinds of, f 27-2
Hearts' (1), Ps. 81:12
Hearty (1), Ps. 27:9
Heat (32). Cold and h. eternal, Gen. 8:22
H. of the day, Gen.18:1
H. of anger, Dt. 29:24
H. of the sun, Ps.19:6; Isa. 49:10
H. of the spirit, Ez. 3:14
H. of the furnace, Dan. 3:19
Elements melt with fervent h., 2 Pet. 3:10-12
Sun light on them, nor any h., Rev. 7:16
Men scorched with great h., Rev.16:9
Heated (2), Dan. 3:19; Hos. 7:4
Heath (2), Jer.17:6; 48:6
Heathen (150), c 21-1; 183
Defilement of, c 225-3
Practices of, k 356-2; a-b 363-3
Scatter you among h., Lev. 26:33,38; Dt. 4:27-31; Ps. 44:11-14; Ps.106:35,41,47; 126:2; Jer. 9:16; 18:13; Ez. 11:12, 16; 12:16; 20:23; 22:4,15; 36:19-36; 37:21; 39:28
Israel more sinful than h., 2 Ki. 16:3; 17:8-15; 2 Chr. 28:3; 33:2-9; 36:14
Why h. rage, Ps. 2:1; Acts 4:25
Give Thee h. for inheritance, Ps. 2:8
Declare His glory among h., Ps. 96:3
Learn not way of h., Jer.10:2
God's work among the h., Hab.1:5
Vain repetitions as the h., Mt. 6:7
Let him be unto thee as a h., Mt.18:17
Preach Him among the h., Gal.1:16; 2:9
That God would justify the h., Gal. 3:8
11 facts about the h., 1353
Heave (29) offerings, d 143-2; i, o 152-1; Ex. 29:27-28; Lev. 7:14,32-34; 10:14-15; Num. 6:20; 15:19-21; 18:8-29; 31:29,41; Dt.12:6,11,17
Heaved (3), Ex. 29:27; Num.18:30-32
Heaven (583). Defined, b-c 384-3*; 1034
Righteous go to h. at death, f 287-3; c 57-3*; 2 Cor. 5:8; Phil.1:21-24
A material planet, h 352-1
Conferences in, g 773-2
50 facts about h., 1034
New h. and new earth, f 1216-2,3
H. and earth sing, 1237
12 qualification for entering, 1036
Host of h., q 1462-1
6 men saw h. opened, s 62-1,2*
8 things about, 453*
3 periods of h. and earth, f 477-3*
Musical instruments in, e 506-1*; c-d 517-3*
War in h., p 515-1*
Temple in h., i 518-3*
3 times h. rejoices, a 523-3*
Marriage in h., i 524-1*; c-k 524-1,2*
Worship in h., a 524-1*
2 announcements in h., b 525-1*
Armies in h., d 525-1*
Horses in h., 539*
H. created by God as material planet, Gen.1:1; 2 Ki.19:15; Isa. 45:18
Firmament called h., Gen.1:8-20
Windows of h., clouds, Gen. 7:11; 8:2
Rain from h., from clouds, Gen. 8:2
H., earth owned by God, Gen.14:19,22
Fire from h., Gen.19:24; 2 Ki.1:10-14; 2 Chr. 7:1; Job 1:16; Lk.17:29; Rev.13:13; 20:9
God called out of h., Gen. 22:11,15
Stars of h., Gen. 22:17; 26:4; Ex. 32:13; Dt.1:10; 10:22; 28:62
Gate of h., Gen. 28:17
H. of heavens, Dt.10:14; 1 Ki. 8:27
Days of h. on earth, Dt.11:21
Lord cast down great stones from h., Josh. 10:11
Sun stood still in h., Josh.10:13
Lord thundered from h., 2 Sam. 22:14
H. God's dwelling place, 1 Ki. 8:30,39, 43,49; Isa. 66:1; Mt. 5:16
Take Elijah to h., 2 Ki. 2:1,11
Inhabitants of h., 2 Chr.18:18; Neh. 9:6; Dan. 4:35; Mt. 18:10; Rev.13:6
Constellations of h., Isa.13:10
Lucifer fallen from h., Isa.14:12
Lucifer invaded h., Isa.14:13
God's presence fills h. and earth, Jer. 23:24
H. cannot be measured, Jer. 31:37
Kingdom of (from) h., Mt. 4:17
Coming clouds of h., Mt. 24:30; 26:64
Satan fall from h., Lk.10:18
Names written in h., Lk.10:20
Caught up to third h., 2 Cor.12:2
Various scenes in h., Rev. 4:1-5:13; 14:1-20; 15:1-5; 19:1-14
Silence in h. for half hour, Rev. 8:1
Two wonders in h., Rev.12:1-3
New h. Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21
Heavenly (23). H. Father, Mt. 6:14,26,32; 15:13;15:13; 18:35; Lk.11:13
H. host, Lk. 2:13
H. things, Jn. 3:12; Heb. 8:5; 9:23
H. vision, Acts 26:19
H. bodies, 1 Cor.15:35-54
H. blessings, Eph.1:3
H. places, Eph.1:3,20; 2:6; 3:10; l 364-1*
H. kingdom, 2 Tim. 4:18
H. calling, Heb. 3:1
H. gift, Heb. 6:4
H. country, Heb.11:16
H. Jerusalem, Heb.12:22
Heavens (133). H. which are now, h 2-3
16 facts about the h., 1034
3 h., x 348-1,2*; 2 Cor.12:1-4
God made earth and h., Gen. 2:4; Isa. 42:5; 45:18
Heaven of h. cannot contain God, 1 Ki. 8:27; 2 Chr. 2:6; 6:18
He that sitteth in h., Ps. 2:4
H. declare glory of God, Ps.19:1
By Word of Lord, h. were made, Ps. 33:6
H. are work of Thy hands, Ps.102:25
Prepared His throne in h., Ps.103:19
Stretcheth out h. like curtain, Ps.104:2; Isa. 40:22; 44:24; 45:12; 51:13
Create new h. and new earth, Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21:22
Show wonders in h., Joel 2:30
Shake h., Hag. 2:6,21; Heb.12:26
Four spirits of the h., Zech. 6:5
H. were opened, Mt. 3:16; Mk.1:10; Acts 7:56
David has not ascended up to, Acts 2:34
Ascended up far above h., Eph. 4:10
High Priest passed into h., Heb. 4:14
Made higher than h., Heb. 7:26
Throne of Majesty in h., Heb. 8:1
Patterns of things in h., Heb. 9:23
The h. were of old, 2 Pet. 3:5-7
The h. shall pass away, 2 Pet. 3:10
H. being on fire dissolved, 2 Pet. 3:12
Look for new h. and new, 2 Pet. 3:13
Rejoice inhabitants of h., Rev.12:12
Renovation of h., j 1548-1,2; f 1549-3
Heavier (3), Job 6:3; 23:2; Pr. 27:3
Heavily (3), Ex. 14:25; Ps. 35:14; Isa. 47:6
Heaviness (14) in human experience, Ezra 9:5; Job 9:27; Ps. 69:20; 119:28; Pr.10:1; 12:25; 14:13; Isa. 29:2; 61:3; Rom. 9:2; 2 Cor.2:1; Phil.2:26; Jas.4:9; 1 Pet. 1:6
Heavy (40). H. hands, Ex.17:12
H. responsibility, Ex.18:18; Num.11:14
H. with fatness, 1 Sam. 4:18
H. hand of the Lord, 1 Sam. 5:6-11; Job 33:7; Ps. 32:4
H. hair, 2 Sam.14:26
H. yoke, 1 Ki.12:4-14; 2 Chr.10:4-14
H. tidings, 1 Ki.14:6
H. heart, 1 Ki. 20:43; 21:4; Pr. 25:20; 31:6; Mt. 26:37; Mk.14:33
H. bondage, Neh. 5:18; Lam. 3:7
H. burdens, Ps. 38:4; Isa. 30:27; 46:1; 58:6; Mt. 11:28; 23:4
H. stones and sand, Pr. 27:3
H. ears, Isa. 6:10; 59:1
H. sins, Isa. 24:20
H. eyes, Mt. 26:43; Mk.14:40; Lk. 9:32
Heber (13), fellowship. 6 men, Gen. 46:17; Num. 26:45; Judg. 4:11-17; 5:24; 1 Chr. 4:18; 5:13; 7:31-32; 8:17-22; Lk. 3:35
Heberites (1), sons of Heber, Num. 26:45
Heber's (1), Judg. 4:21
Hebrew (26). Defined, c 15-3; d 19-3
H. monarchy, n 511-2
H. canon, 817-818
Earliest name for Abraham (Gen.14:13), and his descendants (Gen. 39:14,17; 41:12; Ex.1:15-19; 2:7-11; 21:2; Dt.15:12; Jer. 34:9-14; Jonah 1:9; Phil. 3:5)
H. language, Lk. 23:38; Jn. 5:2; 19:13-20; Acts 21:40; 22:2; 26:14; Rev. 9:11; 16:16
Hebrewess (1), Jer. 34:9
Hebrews (20). Land of, Gen. 40:15
Camp of, 1 Sam. 4:6
Descendants of Abraham, Gen.43:32; Ex. 2:13; 3:18; 5:3; 7:16; 9:1,13; 10:3; 1 Sam. 4:9; 13:3-19; 14:11-21; 29:3; Acts 6:1; 2 Cor. 11:22; Phil. 3:5
Book of H., 429-454*
Hebrews' (1), Ex. 2:6
Hebron (73), union. 2 men. Ex. 6:18; Num. 3:19; 1 Chr. 6:2,18; 15:9; 23:12,19; 24:23. 2 cities, b 30-1; 446
Hebronites (6), Num. 3:27; 26:58; 1 Chr. 26:23-31
Hedge (9), Job 1:10; Pr.15:19; Eccl.10:8; Isa. 5:5; Ez.13:5; 22:30; Hos. 2:6; Mic. 7:4; Mk.12:1
Hedges (6), 1 Chr. 4:23; Ps. 80:12; 89:40; Jer. 49:3; Nah. 3:17; Lk.14:23
Heed (80). Defined and how used, d 9-2*
29 "take heed's" of the O.T., Gen. 31:24,29; Ex. 10:28; 19:12; 34:12; Num. 23:12; Dt. 2:4; 4:9; 15,23; 11:16; 12:13,19,30; 24:8; 27:9; Josh. 22:5; 23:11; 1 Sam.19:2; 1 Chr. 28:10; 2 Chr.19:6,7; Ezra 4:22; Job 36:21; Isa. 7:4; Jer. 9:4; 17:21; Mal. 2:15,16
29 "take heed's" of the N.T., Mt. 6:1; 16:6; 18:10; 24:4; Mk. 4:24; 8:15; 13:5,9,23,33; Lk. 8:18; 11:35; 12:15; 17:3; 21:8,34; Acts 5:35; 20:28; 22:26; Rom.11:21; 1 Cor. 3:10; 8:9; 10:12; Gal. 5:15; Col. 4:17; 1 Tim.1:4; 4:16; Heb. 3:12; 2 Pet.1:19
Heel (6), Gen. 3:15; 25:26; Job 18:9; Ps. 41:9; Hos.12:3; Jn.13:18
Heels (4), Gen. 49:17; Job 13:27; Ps. 49:5; Jer. 13:22
Hegai (3), venerable, Esther 2:8,15. Called Hege, Esther 2:3
Hege (1), Esther 2:3. See ***Hegai***
Heifer (19), Gen.15:9; Num.19:2-17; Dt. 21:3-6; Judg.14:18; 1 Sam.16:2; Isa. 15:5; Jer. 46:20; 48:34; 50:11; Hos. 4:16; 10:11; Heb. 9:13
Heifer's (1), Dt. 21:4
Height (62). H. of heaven, Job 22:12
H. of the stars, Job 22:12
The heaven for h., Pr. 25:3
Nor h., nor depth, nor any, Rom. 8:39
Length, breadth, and h., Eph. 3:18
Breadth and h. are equal, Rev. 21:16
Heights (2), Ps.148:1; Isa.14:14
Heinous (1), Job 31:11
Heir (18), Gen.15:3-4; 21:10; 2 Sam.14:7; Pr. 30:23; Jer. 49:1-2; Mic.1:15; Mt. 21:38; Mk.12:7; Lk. 20:14; Rom. 4:13; Gal. 4:1,7,30; Heb.1:2; 11:7
Heirs (10), Jer. 49:2; Rom. 4:14; 8:17; Gal. 3:29; Tit. 3:7; Heb.1:14; 6:17; 11:9; Jas. 2:5; 1 Pet. 3:7
Helah (2), rust. A woman, 1 Chr. 4:5-7
Helam (2), a place, 2 Sam.10:16-17
Helbah (1), a town, Judg.1:31
Helbon (1), a village, Ez. 27:18
Held (52). H. peace, Gen. 24:21; 34:5; Lev.10:3; Num. 30:7,11,14; 1 Sam.10:27; 2 Ki.18:36; Neh. 5:8; Job 29:10; Ps. 39:2; Isa. 36:21; 57:11; Mt. 26:63; Mk. 3:4; 9:34; 14:61; Lk.14:4; 20:26; Acts 11:18; 15:13
H. up hand, Gen. 48:17; Ex.17:11
H. feast, 1 Ki. 8:65
H. testimony, Rev. 6:9
Heldai (2), enduring, 1 Chr. 27:15; Zech. 6:10
Heleb (1), fat, 2 Sam. 23:29
Heled (1), the world, 1 Chr.11:30
Helek (2), portion, Num. 26:30; Josh.17:2
Helekites (1), sons of Helek, Num. 26:30
Helem (2), strength, 1 Chr. 7:35; Zech. 6:14
Heleph (1), a town, Josh.19:33
Helez (5), liberation, 2 Sam. 23:26; 1 Chr. 2:39; 11:27; 27:10
Heli (1), elevation, Lk. 3:23
Helkai (1), Jehovah is my portion, Neh.12:15
Helkath (2), a town, Josh.19:25; 21:31
Helkath-hazzurim (1), 2 Sam. 2:16
Hell (53). Defined; sheol, r 502-1; 663; a 702-1; 1030; d-e 1154-2, hades, e 139-2*; 332*.
Complete notes, 1030-1032
Wicked to sheol-hades at death, f 287-3; l 866-2; a 868-1
5 facts about h., i 389-2
All brought out to be judged, s 502-1
4 things that inherit h., m 1140-2
Full consciousness in, e 1154-2
Burn in lowest h., Dt. 32:22
Sorrows of h., 2 Sam. 22:6; Ps.18:5
Deeper than h., Job 11:8
H. is naked before Him, Job 26:6
Wicked turned into h., Ps. 9:17
Soul not left in h., Ps.16:10; Acts 2:27-31

Soul from the lowest h., Pr. 86:13; 23:14
Pains of h., Ps.116:3
If make my bed in h., Ps.139:8
Harlots and h., Pr. 5:5; 7:27; 9:18
H. never full, Pr.15:11; 27:20
Depart from h. beneath, Pr.15:24
H. enlarged, Isa. 5:14; Hab. 2:5
H. from beneath is moved, Isa.14:9
Brought down to h., Isa.14:15; 57:9; Mt.11:23
Agreement with h., Isa. 28:15-18
Cast down to, Ez. 31:16-17; Lk.10:15
Speak out of midst of h., Ez. 32:21
Gone down to h., Ez. 32:27
Dig into h., Amos 9:2
Out of belly of h., Jonah 2:2
Danger of h. fire, Mt. 5:22
Destroy both body and soul in h., Mt. 5:29-30; 10:28; 18:9; Mk. 9:43-47; Lk.12:5
Gates of h., Mt.16:18
More the child of h., Mt. 23:15
Damnation of h., Mt. 23:33
Lift up his eyes in h., Lk.16:23
Set on fire of h., Jas. 3:6
Sinned, but cast down to h., 2 Pet. 2:4
Keys of h. and death, Rev.1:18
Death and h. followed, Rev. 6:8
Death and h. delivered up, Rev.10:13
All men in new earth permitted to see h, c-d 1219-2; a 1219-3
Death and h. cast into lake of fire, Rev. 20:14

Helm (1), Jas. 3:4

Helmet (8), i 310-4; 1 Sam.17:5,38; Isa. 59:17; Ez. 23:24 27:10; 38:5; Eph. 6:17; 1 Th. 5:8

Helmets (2), 2 Chr. 26:14; Jer. 46:4

Helon (5), strong, Num.1:9; 2:7; 7:24,29; 10:16

Help (123). He. meet for him, Gen. 2:18-20
God has power to h., 2 Chr. 25:8
A very present h. in trouble, Ps. 46:1
My h. cometh from the Lord, Ps.121:2
I will h. thee, Isa. 41:10,14
H. thou mine unbelief, Mk. 9:24
Find grace to h. in need, Heb. 4:16

Helped (24). Moses h. them, Ex. 2:17
Hitherto hath Lord h. us, 1 Sam. 7:12
In day of salvation h. thee, Isa. 49:8
Earth h. the woman, Rev.12:16

Helper (9), 2 Ki.14:26; Job 30:13; Ps. 10:14; 30:10; 54:4; 72:12; Jer. 47:4; Rom. 16:9; Heb. 13:6

Helpers (7), 1 Chr.12:1,18; Job 9:13; Ez. 30:30:8; Nah. 3:9; Rom.16:3; 2 Cor. 1:24

Helpeth (4), 1 Chr.12:18; Isa. 31:3; Rom. 8:26; 1 Cor.16:16

Helping (3), Ezra 5:2; Ps. 22:1; 2 Cor.1:11

Helps (2), Acts 27:17; 1 Cor.12:28

Helve (1), handle, Dt.19:5

Hem (7), Ex. 28:33-34; 39:25-26; Mt. 9:20; 14:36; Mk. 6:56; Lk.8:43-44

Hemam (1), faithful, Gen. 36:22

Heman (17). 4 men, g 711-3

Hemath (3), warmth, 1 Chr. 2:55; 13:5; Amos 6:14

Hemdan (1), pleasant, Gen. 36:26

Hemlock (2), Hos.10:4; Amos 6:12

Hems (1), Ex. 39:24

Hen (3), favor. A man, Zech. 6:14. A fowl, Mt. 23:37; Lk.13:34

Hena (3), a city, 2 Ki.18:34; 19:13; Isa. 37:13

Henadad (4), favor of Hadad, Ezra 3:9; Neh. 3:18,24; 10:9

Hence (30), Ps. 39:13; Mt. 4:10; 17:20; Lk. 4:9; 13:31; 16:26; Acts 1:5; etc.

Henceforth (33), Gen. 4:12; Dt.17:16; Ps.125:2; 131:3; Isa. 9:7; 59:21; Mt. 23:39; 26:29; Jn. 15:15; Rom. 6:6; Eph. 4:14-17; 2 Tim. 4:8; Heb.10:13; Rev. 14:13

Henceforward (2), Num.15:23; Mt. 21:19

Henoch (2), initiated, 1 Chr.1:3,33. The same as Enoch, which see

Hepher (9), pit. 3 men, a city, Num. 26:32-4:10; 1 Chr. 4:6; 11:26; o 424-2

Hepherites (1), sons of Hepher, Num. 26:32

Hephzi-bah (2), my delight is in her. A woman, 2 Ki. 21:1. A prophetic name of Jerusalem, Isa. 62:4

Her (1,630), Gen. 2:22; 3:6,15; etc.

Herald (1), Dan. 3:4

Herb (19), Gen.1:11-30; 2:5; 3:18; 9:3; Ex. 9:22,25; 10:12-15; Dt. 32:2; 2 Ki.19:26; Job 8:12; 38:27; Ps. 37:2; 104:14; Isa. 37:27; 66:14

Herbs (18), Ex.10:15; 12:8; Num. 9:11; Dt.11:10; 1 Ki. 21:2; 2 Ki. 4:39; Ps. 105:35; Pr.15:17; 27:25; Isa.18:4; 26:19; 42:15 Jer.12:4; Mt. 13:32; Mk. 4:32; Lk.11:42; Rom.14:2; Heb. 6:7

Herd (22). H. of cattle, Gen.18:7; Lev.1:2-3; 3:1; Dt.12:21; 15:19
H. of swine, Mt. 8:30-32; Mk. 5:11-13; Lk. 8:32-33

Herdman (1), Amos 7:14

Herdmen (7), Gen.13:7-8; 26:20; 1 Sam. 21:7; Amos 1:1

Herds (33). H. of cattle, Gen. 47:17-18; Ex.12:38; 34:3; Joel 1:18; etc.

Here (160), Gen.16:13; 19:12; Mt.12:41-42; Heb. 13:14; Rev.13:10; etc.

Hereafter (14), Isa. 41:23; Ez. 20:39; Dan. 2:29,45; Mt. 26:64; Mk.11:14; Lk. 22:69; Jn.1:51; 13:7; 14:30; 1 Tim.1:16; Rev.1:19; 4:1; 9:12

Hereby (13), Gen. 42:15,33; Num.16:28; Josh. 3:10; 1 Cor. 4:4; 1 Jn. 2:3-5; 3:16,19,24; 4:2,6,13

Herein (9), Gen. 34:22; 2 Chr. 16:9; Jn. 4:37; 9:30;15:8; Acts 24:16; 2 Cor. 8:10; 1 Jn. 4:10,17

Hereof (2), Mt. 9:26; Heb. 5:3

Heres (1), a mountain, Judg.1:35

Heresh (1), silence, 1 Chr. 9:15

Heresies (3), unorthodox doctrine or way of life, 1 Cor. 11:19; Gal. 5:20; 2 Pet. 2:1

Heresy (1), Acts 24:14

Heretick (1), an agitator who creates divisions and makes parties, Tit. 3:10

Heretofore (8), Ex. 4:10; 5:7-8,14; Josh. 3:4; Ruth 2:11; 1 Sam. 4:7; 2 Cor.13:2

Hereunto (2), Eccl. 2:25; 1 Pet. 2:21

Herewith (2), Ez.16:29; Mal. 3:10

Heritage (30). Canaan h., of Israel, Ex. 6:8; 135:12; 136:21
Israel an h., of God, Ps. 94:5
Children are an h., Ps.127:3
Mine h. as a speckled bird, Jer. 12:9
Lords over God's h., but, 1 Pet. 5:3

Heritages (1), Isa. 49:8

Hermas (1), interpreter, Rom.16:14

Hermes (1), gain, Rom.16:14

Hermeneutics. Defined, l 164-1*
12 rules of interpretation, d 68-3*
See How to interpret the Bible, 819, and Interpretation

Hermogenes (1), born of Hermes, 2 Tim. 1:15

Hermon (13), a mountain, Dt. 3:8-9; 4:48; Josh. 11:3,17; 12:1,5; 13:5,11; 1 Chr. 5:23; Ps. 89:12; 133:3; Song 4:8

Hermonites (1), people of Hermon, Ps.42:6

Herod (40), son of the hero. 3 men, u 2-1; Mt. 2:1-22; 14:1-6; Mk. 6:14-22; 8:15; Lk.1:5; 3:1,19; 9:7-9; 13:31; 23:7-15; Acts 4:27; 12:1-21; 13:1

Herodians (3), those of a political party supporting the dynasty of Herod, Mt. 22:16; Mk. 3:6; 12:13

Herodias (4), Mt.14:6; Mk. 6:19-22; Lk. 3:19

Herodias' (2), Mt.14:3; Mk. 6:17

Herodion (1), conqueror or hero, Rom.16:11

Herodotus note j, p. 1465; note z, p. 1193

Herod's (4), Mt.14:6; Lk. 8:3; 23:7; Acts 23:35

Heron (2), Lev.11:19; Dt.14:18

Hers (4), Dt. 21:15; 1 Sam. 25:42; 2 Ki. 8:6; Job 39:16

Herself (42), Gen.18:12; 20:5; 24:65; 38:14; Lev. 15:28; 21:9; Rev.19:7; etc.

Heshbon (38), a city, a 425-3; a 252-4; Num. 21:25-34; Dt.1:4; 2:24-30; etc.

Heshmon (1), a town in Judah, Josh.15:27

Heth (14), terrible, Gen.10:15; 23:3-20; 25:10; 27:46; 49:32; 1 Chr.1:13

Hethlon (2), a place, Ez. 47:15; 48:1

Hew (12), Ex. 34:1; Dt.10:1; 12:3; 19:5; 1 Ki. 5:6,18; 1 Chr. 22:2; 2 Chr. 2:2; Jer. 6:6; Dan. 4:14,23

Hewed (13), Ex. 34:4; Dt.10:3; 1 Sam.11:7; 15:33; 1 Ki. 5:17; 6:36; 7:9-12; 2 Ki. 12:12; Isa. 22:16; Jer. 2:13; Hos. 6:5

Hewer (1), Dt. 29:11

Hewers (9), Josh. 9:21-27; 1 Ki. 5:15; 2 Ki.12:12; 1 Chr. 22:15; 2 Chr. 2:10,18; Jer. 46:22

Heweth (3), Isa.10:15; 22:16; 44:14

Hewn (17). H. stone, Ex. 20:25; 2 Ki. 22:6; 2 Chr. 34:11; Isa. 9:10
H. pillars, Pr. 9:1
H. trees, Mt. 3:10; 7:19; Lk. 3:9
H. tombs, Mt. 27:60; Lk. 23:53

Hezeki (1), Jehovah is strength, 1 Chr. 8:17

Hezekiah (128), Jehovah is strength. 3 men, l 693-3; 2 Ki.16:20; 18:1-37; 19:1-20; 20:1-21; 21:3; 1 Chr. 3:13,23; 4:41; 2 Chr. 28:27; 29:1-36; 30:1-24; 31:2-20; 32:2-33; 33:3; Ezra 2:16; Neh. 7:21; Pr. 25:1; Isa.1:1; 36:1-22; 37:1-21; 38:1-22; 39:1-8; Jer.15:4; 26:18-19; Hos.1:1; Mic.1:1
9 right things done by, a 693-3
4 rewards to, c 693-3
3 grounds for his trust, d 695-2
4 requests of, b 696-2
30-word prayer of, 708
Sun-dial of, 708
3 arguments to God, 708
25 right things done by, b 786-1
6fold appeal of, e 788-1
6 things restored by, e 789-3
3 failures of, d 791-3
8fold prosperity of, e 791-3
7fold prayer of H., e 1180-1
2 signs given to, q 1182-2

Hezion (1), vision, 1 Ki.15:18

Hezir (2), swine, 1 Chr. 24:15; Neh.10:20

Hezrai (1), enclosed, 2 Sam. 23:35

Hezro (1), enclosed, 1 Chr.11:37

Hezron (17), shut in. 2 men, Gen. 46:9,12; Ex. 6:14; Num. 26:6,21; Josh. 15:3,25; Ruth 4:18-19; 1 Chr. 2:5,9,18,21,24,25; 4:1; 5:3

Hezronites (2), Num. 26:6,21

Hezron's (1), 1 Chr. 2:24

Hid (129). H. themselves, Gen. 3:8-10
H. him (Moses) three months, Ex. 2:2; Heb.11:23
Moses h. his face, Ex. 3:6
H. himself among stuff, 1 Sam.10:22
H. fifty in a cave, 1 Ki.18:4,13
Lord h. it from me, 2 Ki. 4:27
Nothing h. from Solomon, 2 Chr. 9:2
H. in the heart, Job 10:13; 17:4
Nothing h. from heat thereof, Ps.19:6
Word have I h. in my heart, Ps.119:11
Search for her as for h., Pr. 2:4
We h. our faces from Him, Isa. 53:3
I h. My face from thee, Isa. 54:8
Sins have h. His face from, Isa. 59:2
H. it by Euphrates, Jer.13:5-7
Repentance h. from him, Hos.13:14
City on a hill cannot be h., Mt. 5:14
H. these things from wise, Mt.11:25
H. in three measures of meal, Mt.13:33
Treasure h. in a field, Mt.13:44
If gospel be h. it is h., 2 Cor. 4:3
Hath been h. in God, Eph. 3:9
Been h. from ages and, Col.1:26
In whom are h. all treasures, Col. 2:3
Life h. with Christ in God, Col. 3:3
H. themselves in dens and, Rev. 6:15

Hiddai (1), joyful; 2 Sam. 23:30

Hiddekel (2), Gen. 2:14; Dan.10:4

Hidden (17). H. untimely birth, Job 3:16
Times not h. from Almighty, Job 24:1
H. part make me know wisdom, Ps. 51:6
H. wisdom, God ordained, 1 Cor. 2:7
H. things of darkness, 1 Cor. 4:5
H. immortal man of heart, 1 Pet. 3:4
Eat of the h. manna, Rev. 2:17

Hide (82). H. from Abraham, Gen.18:17
I will h. Myself from them, Dt. 31:17,18; 32:20; Isa. 1:15; Ez. 39:29
H. thyself by brook Cherith, 1 Ki.17:3
H. me under shadow of winds, Ps.17:8
H. me in time of trouble, Ps. 27:5
H. me in His tabernacle, Ps. 27:5
H. me in secret presence, Ps. 31:20
H. face from my sins, blot, Ps. 51:9
H. me from secret counsel, Ps. 64:2
H. not from me, Ps. 27:9; 55:1; 69:17; 102:2; 143:7
H. the outcasts, Isa.16:3
H. a multitude of sins, Jas. 5:20
H. us from the face of Him, Rev. 6:16

Hidest (6), Job 13:24; Ps.10:1; 44:24; 88:14; 104:29; Isa. 45:15

Hideth (15). He. counsel, Job 42:3
H. His face, Ps.10:11
Darkness h. not from Thee, Ps.139:12
H. hatred with lying lips, Pr.10:18

Hiding (6), Job 31:33; Ps. 32:7; 119:114; Isa. 28:17; 32:2; Hab. 3:4

Hiel (1), God liveth, 1 Ki.16:34

Hierapolis (1), city of Asia, Col. 4:13

Higgaion (1), g 910-2; Ps. 9:16

High (412). H. hills, Gen. 7:19
Most h. God, Gen.14:18-22; Mk. 5:7
H. hand, Ex.14:8
H. priest, Lev. 21:10
H. ways, Lev. 26:22; Num. 20:17-19
H. places, (90 times), f 621-1; Lev. 26:30; Num. 22:41
Most H., Num. 24:16; Dt. 32:8; 2 Sam. 22:14
H. walls, Dt. 3:5; Rev. 21:12
H. mountains, Dt.12:2; Ez. 34:14
H. place (12 times), 1 Sam. 9:14,19
H. and lofty One that, Isa. 57:15
Dayspring from on h., Lk.1:78
Endued with power from on h., Lk. 24:49
Mind not h. things, but. Rom.12:16
H. time wake out of sleep, Rom.13:11
When He ascended up on h., Eph. 4:8
Spiritual wickedness in h., Eph. 6:12
Prize of h. calling of God, Phil. 3:14

Higher (21). H. than any, 1 Sam.10:23
Rock that is h. than I, Ps. 61:2
H. than kings of the earth, Ps. 89:27
My ways h. than your ways, Isa. 55:9
Subject unto h. powers, Rom.13:1
Made h. than heavens, Heb. 7:26

Highest (18). The H., gave, Ps.18:13
Higher than the h., Eccl. 5:8
Hosanna in the h., Mt. 21:9; Mk.11:10
The Son of the H., Lk.1:32
The power of the H., Lk.1:35
The prophet of the H., Lk.1:76
Glory to God in the h., Lk. 2:14; 19:38
The children of the H., Lk. 6:35

Highly (6), Lk.1:28; 16:15; Acts 12:20; Rom.12:3; Phil. 2:9; 1 Th. 5:13

Highminded (3), Rom.11:20; 1 Tim. 6:17; 2 Tim. 3:4

Highness (2), Job 31:23; Isa.13:3

High-priest (47). Use of term, f 436-1
Duties of, b 200-1; b 207-3; d-l 227-1; d-e 231-3; c 263-3; f 436-1
Support of, b-d 292-1
86 high-priests of Israel, 395
10 facts about, f 436-1
Some were seers, g 586-3
Christ as, Heb. 2:17; 3:1; 4:14-15; 5:5-10; 6:20; 7:26-28; 8:1; 9:11,25; 10:21; 13:11

Highway (16). H. of the upright, Pr.16:17
Shall be an h. for remnant, Isa.11:16
Shall be h. out of Egypt, Isa.19:23
An h. shall be there, Isa. 35:8
An h. for our God, Isa. 40:3

Highways (10), Judg. 5:6; 20:31-45; Isa. 33:8; 49:11; Amos. 5:16; Mt. 22:9-10; Lk.14:23

Hilen (1), a city of Judah, 1 Chr. 6:58

Hilkiah (34), portion of Jehovah. 6 men, 2 Ki.18:18,26,37; 22:4-14; 23:4,24; 1 Chr. 6:13,45; 26:11; 2 Chr. 34:9-22;

Isa. 22:20-22; Jer.1:1; 29:3
Hilkiah's (1), Isa. 36:3
Hill (76). H. of foreskins, Josh. 5:3
H. country of Judah, Josh. 21:11; Lk.1:65
H. of Gaash, Josh. 24:30; Judg. 2:9
H. of Moreh, Judg. 7:1
H. of God, 1 Sam. 10:5; Ps. 68:15
H. of Hachilah, 1 Sam. 23:19; 26:3
H. of Ammah, 2 Sam. 2:24
H. of Samaria, 1 Ki.16:24
H. of Zion, Ps. 2:6; Isa.10:32; 31:4
H. of the Lord, Ps. 24:3
H. of Mizar, Ps. 42:6
H. of Bashan, Ps. 68:15
Holy h., Ps. 3:4; 15:1; 43:3; 99:9
Fruitful h., Isa. 5:1
H. of frankicense, Song 4:6
H. Gareb, Jer. 31:39
Mars' h., Acts 17:22
Hillel (2), praised greatly, Judg.12:13-15
Hill's (1), 2 Sam.16:13
Hills (65). Everlasting h., Gen. 49:26
Out of whose h. you may dig, Dt. 8:9
Land of h. and valleys, Dt.11:11
Precious things of lasting h., Dt. 33:15
Gods are gods of h., 1 Ki. 20:23-28
Cattle on a thousand h., Ps. 50:10
Lift up mine eyes to the h., Ps.121:1
Exalted above the h., Isa. 2:2; Mic. 4:1
H. in a balance, Isa. 40:12
H. fall on us, Hos.10:8; Lk. 23:30
Perpetual h. did bow, Hab. 3:6
Him (6,512), Gen.1:27; 2:15,18; etc.
Himself (528), Gen.14:15; 18:2; etc.
H. took our infirmities and bare our sicknesses, Mt. 8:17
Satan h. transformed into, 2 Cor.11:14
Gave H. for our sins, Gal.1:4
Make in H. one new man, Eph. 2:15
Made H. of no reputation, Phil. 2:7
He humbled H., and became, Phil. 2:8
Lord H. shall descend, 1 Th. 4:16
Gave H. a ransom for all, 1 Tim. 2:6
Gave H. for us, that He, Tit. 2:14
H. purged our sins, sat, Heb.1:3
God H. shall be with them, Rev. 21:3
Hin (22). A 6-quart measure, Ex. 29:40; 30:24; Lev.19:36; 23:13; Num.15:4-10; 28:5-14; Ez. 4:11; 45:24; 46:5-14
Hind (3), a female deer, Gen. 49:21; Pr. 5:19; Jer. 14:5
Hinder (16). H. me not, Gen. 24:56
Back parts, 1 Ki. 7:25; 2 Chr. 4:4
Pointed part of a spear, 2 Sam. 2:23
The h. sea, Zech.14:8
H. part of a ship, Mk. 4:38; Acts 27:41
H. the gospel, 1 Cor. 9:12
Hindered (6), Ezra 6:8; Lk.11:52; Rom.15:22; 1 Th. 2:18; 1 Pet. 3:7
Hindereth (1), Isa.14:6
Hindermost (2), Gen. 33:2; Jer. 50:12
Hindmost (3), Num. 2:31; Dt. 25:18; Josh. 10:19
Hinds (4), female deer, Job 39:1; Ps. 29:9; Song 2:7; 3:5
Hinds' (3), 2 Sam. 22:34; Ps.18:33; Hab. 3:19
Hinges (2), 1 Ki. 7:50; Pr. 26:14
Hinnom (13), gratis. A man and a valley, d 428-1; Josh.15:8; 18:16; 2 Ki. 23:10; 2 Chr. 28:3; 33:6; Neh.11:30; Jer. 7:31-32; 19:2-6; 32:35
Hip (1), Judg.15:8
Hirah (2), destination, Gen. 38:1,12
Hiram (22), consecration. 2 men, f 569-1; k 751-2; 2 Sam. 5:11; 1 Ki. 5:1-12; 7:13,40-45; 9:11-27; 10:11,22; 1 Chr. 14:1
Hiram's (1), 1 Ki. 5:18
Hire (22). My h., Gen. 30:18,32-33; 31:8
H. of a whore, Dt. 24:15; Mic.1:7
H. shall be holiness to Lord, Isa. 23:18
H. laborers in his vineyard, Mt. 20:1
Laborer is worthy of his h., Lk.10:7
Hired (34). H. servants, Ex.12:45; 22:15; Lev.19:13; 22:10; 25:6,40,50,53; Dt. 15:18; 24:14; Lk.15:17,19
H. Balaam, Dt. 23:4; Neh.13:2
H. house of Paul, Acts 28:30

21:16; Mal. 3:5; Jn.10:12-13
Hires (1), Mic.1:7
Hirest (1), Ez.16:33
His (7,554), Gen.1:11,12; 21; etc.
Hiss (12), 1 Ki. 9:8; Job 27:23; Isa. 5:26; 7:18; Jer.19:8; 49:17; 50:13; Lam. 2:15-16; Ez. 27:36; Zeph. 2:15; Zech.10:8
Hissing (8), 2 Chr. 29:8; Jer. 18:16; 19:8; 25:9,18; 29:18; 51:37; Mic. 6:16
Hit (2), 1 Sam. 31:3; 1 Chr.10:3
Hither (66), Gen.15:16; Pr. 9:4; Mt. 8:29; Rev. 4:1; 11:12; 17:1; 21:9; etc.
Hitherto (19), Ex. 7:16; Jn. 5:17; etc.
Hittite (26), Ex. 23:28; 33:2; 34:11; 2 Sam. 11:3-24; 12:9-10; etc.
Hittites (22), j 676-1; f 344-1; Gen.15:20; Ex. 3:8,17; 13:5; 23:23; Num.13:29; etc.
Hivite (9), Gen.10:17; 34:2; 36:2; Ex. 23:28; 33:2; 34:11; Josh. 9:1; 11:3; 1Chr.1:15
Hivites (16), k 344-3; Ex. 3:8,17; 13:5; 23:23; Dt. 7:1; 20:17; Josh. 3:10; 9:7; 11:19; 12:8; 24:11; Judg. 3:3-5; 2 Sam. 24:7; 1 Ki. 9:20; 2 Chr. 8:7
Hizkiah (1), strength of Jehovah, Zeph.1:1
Hizkijah (1), Jehovah is strong, Neh.10:17
Ho (4), Isa. 55:1; Zech. 2:6
Hoar (4), white, Ex.16:14; 1 Ki. 2:6-9; Isa. 46:4
Hoarfrost (1), Ps.147:16
Hoary (4), Lev.19:32; Job 38:29; 41:32; Pr.16:31
Hobab (2), beloved, Num.10:29; Judg. 4:11
Hobah, Hob (2), glory, Gen.14:15; 1 Chr. 7:37
Hodaiah (1), honorer of Jehovah, 1 Chr. 3:24
Hodaviah (3), honorer of Jehovah. 3 men, 1 Chr. 5:24; 9:7; Ezra 2:40
Hodesh (1), new moon, 1 Chr. 8:9
Hodevah (1), splendor of Jehovah, Neh. 7:43
Hodiah (1), splendor of Jehovah, 1 Chr. 4:19
Hodijah (5), splendor of Jehovah. 2 men, a 590-2; Neh. 8:7; 9:5; 10:10-18
Hoglah (4), partridge, Num. 26:33; 27:1; 36:11; Josh. 17:3
Hoham (1), expelled, Josh.10:3
Hoised (1), Acts 27:40
Hold (185), Gen.19:16; 21:18; Job 6:24; Rom.1:18; 2 Tim.1:13; Rev. 2:14,15, 25; 3:3,11; 18:2; 20:2; etc.
Holden (12), 2 Ki. 23:22-23; Job 36:8; Ps.18:35; 71:6; 73:23; Pr. 5:22; Isa. 42:14; 45:1; Lk. 24:16; Acts 2:24; Rom.14:4
Holdest (6), Esther 4:14; Job 13:24; Ps. 77:4; Jer. 49:16; Hab.1:13; Rev. 2:13
Holdeth (9), Job 2:3; 26:9; Ps. 66:9; Pr.11:12; 17:28; Dan.10:21; Amos 1:5-8; Rev. 2:1
Holding (9), Isa. 33:15; Jer. 6:11; Mk. 7:3; Phil. 2:16; Col. 2:19; 1 Tim.1:19; 3:9; Tit.1:9; Rev. 7:1
Holds (21) strong, Num.13:19; 1 Sam. 23:14-29; Dan.11:24,39; Etc.
Hole (12), Ex. 28:32; 39:23; 2 Ki.12:9; Song 5:4; Isa.11:8; 51:1; Jer.13:4; Ez. 8:7
Hole's (1), Jer. 48:28
Holes (11), 1 Sam.14:11; Isa. 2:19; 7:19; 42:22; Jer.16:16; Mic. 7:17; Nah. 2:12; Hag.1:6; Zech.14:12; Mt. 8:20; Lk. 9:58
Holier (1), Isa. 65:5
Holiest (3), d 221-1; Heb. 9:3,8; 10:19
Holily (1), 1 Th. 2:10
Holiness (43). 18 ways used, 174
Degrees of, h 211-3
3 laws of, q 230-2
God glorious in h., Ex.15:11
Beauty of h., 1 Chr.16:29; 2 Chr. 20:21; Ps. 29:2; 96:9; 110:3
H. becometh Thine house, Ps. 93:5
H. unto the Lord, Zech.14:20-21

Spirit of h., Rom.1:4
Perfecting h., 2 Cor. 7:1
Created in righteousness, h., Eph. 4:24
Unblameable in h., 1 Th. 3:13
Called us to h., 1 Th. 4:7; 1 Tim. 2:15; Tit. 2:3; Heb.12:10,14
Hollow (10), Gen. 32:25-32; Ex. 27:8; 38:7; Lev. 14:37; Judg.15:19; Isa. 40:12; Jer. 52:21
Holon (3). 2 towns, Josh.15:51; 21:15; Jer. 48:21
Holpen (5), helped, Ps. 83:8; 86:17; Isa. 31:3; Dan.11:34; Lk.1:54
Holy (611). H. Spirit, see ***Spirit*** and ***Ghost***
Use of h. in Pentateuch, a 198-1
10 most h. things of the law, a 198-1
28 persons and things h., a 198-1
Eating h. things, 254
H. things, b 265-2
Holyday (2), Ps. 42:4; Col. 2:16
Homam (1), 1 Chr.1:39
Home (51), Gen. 39:16; 43:16,26; Acts 21:6; 1 Cor.11:34; 14:35; Tit. 2:5; etc.
5 kinds of, j 989-1
Homeborn (2), Ex.12:49; Jer. 2:14
Homer (11), a 10 1/2-bushel measure, Lev. 27:16; Isa. 5:10; Ez. 45:11-14; Hos. 3:2
Homers (1), Num.11:32
Homosexuals. See ***Sodomites***
Honest (7), Lk. 8:15; Acts 6:3; Rom.12:17; 2 Cor. 8:21; 13:7; Phil. 4:8; 1 Pet. 2:12
Honestly (3), Rom.13:13; 1 Th. 4:12; Heb.13:18
Honesty (3), Proof of, a 344-1*; 1 Tim. 2:2
Honey (54). Land flowing with milk and h., Ex. 3:8,17; 13:5; 33:3; Lev. 20:24; Num.13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9,15; 27:3; 31:20; Josh. 5:6; Jer.11:5; 32:22; Ez. 20:6,15
Manna like wafer and h., Ex.16:31
What is sweeter than h., Judg.14:18
Sweeter than h., Ps.19:10; 119:103
Eat so much h. as good, Pr. 25:27
Butter and h. shall he eat, Isa. 7:15
Meat was locusts and wild honey., Mt. 3:4
As sweet as h., Ez. 3:3; Rev.10:9-10
Honeycomb (9), r 522-1; 1 Sam.14:27; Ps.19:10; Pr. 5:3; 16:24; 24:13; 27:7; Song 4:11; 5:1; Lk. 24:42
Honour (146). H. parents, Ex. 20:12; Dt. 5:16; Mt. 4:6; 19:19; Eph. 6:2
Riches and h. in abundance, 2 Chr.17:5; 18:1; 32:27
Crowned with glory and h., Ps. 8:5; Heb. 2:7,9; 2 Pet.1:17
I will deliver and h. him, Ps. 91:15
This h. have all the saints, Ps.149:9
H. the Lord with substance, Pr. 3:9
Before h, is humility, Pr.15:33; 18:12
Prophet is not withou h., Mt.13:57
All men h. the Son, Jn. 5:23
Him will My Father h., Jn.12:26
In h. preferring one another, Rom.12:10
His vessel in h., 1 Th. 4:4
Counted worthy of double h., 1 Tim. 5:17
Vessel unto h., 2 Tim. 2:21
H. all men. . . H. the king, 1 Pet. 2:17
Giving h. to the wife, 1 Pet. 3:7
H. and glory to God, Rev. 4:9,11; 5:12-13; 7:12; 19:1,7; 21:24,26
6 classes to h., 545*
Honorable (30). H. women, Ps. 45:9; Acts 13:50; 17:12
His work is h., Ps.111:3
H. counsellor, Mk.15:43
Marriage is h. in all, Heb.13:4
Honoured (9), Ex.14:4; Ps.13:18; 27:18; Isa. 43:23; Lam.1:8; 5:12; Dan. 4:34; Acts 28:10; 1 Cor.12:26
Honourest (1), 1 Sam. 2:29
Honoureth (8), Ps.15:4; Pr.12:9; 14:31; Mal.1:6; Mt.15:8; Mk. 7:6; Jn. 5:23; 8:54
Honours (1), Acts 28:10
Hoods (1), Isa. 3:23
Hoof (12), Ex.10:26; Lev.11:3-7,26; Dt.14:6-8
Hoofs (6), Ps. 69:31; Isa. 5:28; Jer. 47:3;

Hook (5), 2 Ki.19:28; Job 41:1-2; Isa. 37:29; Mt. 17:27
Hooks (18). H. for tabernacle, Ex. 26:32; 27:10-17; 36:36-38; 38:10-28
Pruning h., Isa.18:5
Fish h., Ez. 29:4; 38:4; 40:43
Hope (130). Hypocrite's h., Job 8:13-14; 27:8
Flesh rest in h., Ps.16:9; Acts 2:26
I h. in Thy word, Ps.119:81,114
H. in the Lord, Ps.131:3; 146:5
H. in His mercy, Ps. 33:18; 147:11
H. deferred makes heart sick, Pr.13:12
H. of resurrection, Acts 23:6
Against h. believed in h., Rom. 4:18
Experience h., Rom. 5:1-5
Saved by h., Rom. 8:24-25
Abideth faith, h., love, 1 Cor.13:13
Having no h. and without God, Eph. 2:12
Christian's h., Col.1:23,27; 1 Th.1:3; 2:19; 4:13; 5:8; 2 Th. 2:16; 1 Tim.1:1; Tit.1:2; 2: 13; 3:7; Heb. 3:6; 6:11-19; 7:19; 1 Pet.1:3,13,21; 3:15; 1 Jn. 3:3
Hoped (11), Esther 9:1; Job 6:20; Ps.119:43,74,147,166; Jer. 3:23; Lk. 23:8; Acts 24:26; 2 Cor. 8:5; Heb.11:1
Hope's (1), Acts 26:7
Hopeth (1), 1 Cor.13:7
Hophni (5), strong, h 500-1; 1 Sam.1:3; 2:34; 4:4,11,17
Hoping (2), Lk. 6:35; 1 Tim. 3:14
Hor (12). 2 mounts, b 321-2
Horam (1), Josh.10:33
Horeb (17), a mountain, Ex. 3:1; 17:6; 33:6; Dt.1:2-19; 4:10-15; 5:2; 18:16; 29:1; 1 Ki. 8:9; 19:8; 2 Chr. 5:10; Ps.106:19; Mal. 4:4
Horem (1), consecrated, Josh.19:38
Hor-hagidgad (2), Num. 33:32-33
Hori (4), free, Gen. 36:22,30; Num.13:5; 1 Chr.1:39
Horims (2), giant race, Dt. 2:12,22
Horite (1), son of Hori, Gen. 36:20
Horites (3), a 52-1; Gen.14:6; 36:21,29
Hormah (9), a city, c 334-2; j 424-1; Num.14:45; 21:3; Dt.1:44; Josh.12:14; 15:30; 19:4; Judg.1:17; 1 Sam. 30:30; 1 Chr. 4:30
Horn (36). Ox h., Ex. 21:29
Ram's h., Josh. 6:5
Anointed h., 1 Sam. 2:1,10
Oil h., 1 Sam.16:1,13; 1 Ki.1:39
H. of salvation, 2 Sam. 22:3; Ps.18:2; Lk.1:69
Exalted h., Ps. 92:10; 112:9; 148:14
H. of David, Ps.132:17
H. of Moab, Jer. 48:25
H. of Israel, Ez. 29:21
Little h., Dan. 7:8,11,20-24; 8:5,8-9,21
H. of the Gentiles, Zech.1:21
Hornet (2), Dt. 7:20; Josh. 24:12
Hornets (1), j 141-3; e 346-1; Ex. 23:28
Horns (67). Defined, j 977-3; n 101-1*
5 uses of, 1044
H. of Scripture, 554
H. of righteous, Ps. 75:10
H. of the wicked, Ps. 75:10
H. of ivory and ebony, Ez. 27:15
10 h., Dan. 7:7-8,20,24; Rev.12:3; 13:1; 17:3,7,12,16
2 h., Dan. 8:3,6,7,20
4 h., Zech.1:18-21; Rev. 9:13
7 h., Rev. 5:6
Horonaim (4), place, Isa.15:5; Jer. 48:3-5,34
Horonite (3), Neh. 2:10,19; 13:28
Horrible (6), Ps.11:6; 40:2; Jer. 5:30; 18:13; 23:14; Hos. 6:10
Horribly (2), Jer. 2:12; Ez. 32:10
Horror (4), Gen.15:12; Ps. 55:5; 119:53; Ez. 7:18
Horse (42). Used for riding and war, Ex.15:1,19-21; 1 Ki. 20:20,25; 2 Chr. 23:15; Esther 6:8-11; Job 39:18-19; Ps.147:10; Isa. 43:17; Jer. 8:6; 51:21
Heavenly spirit h., 2 Ki. 2:11-12; 6:14-17; Zech. 1:8; 6:1-6; Rev.19:14
A symbol of conquest, war, famine, death and hell, Rev. 6:1-8

Christ on a white h., Rev.19:11-21
Horseback (5), 2 Ki. 9:18-19; Esther 6:9-11; 8:10
Horsehoofs (1), Judg. 5:22
Horseleach (1), Pr. 30:15
Horseman (2), 2 Ki. 9:17; Nah. 3:3
Horsemen (58). Generally with chariots and war, Gen. 50:9; Ex.14:9-28; 15:19; 1 Ki.1:5; 4:26; 9:19; Dan.11:40
5 h. in Revelation 6, c 506-3*; d-o 507-1*
Horses (103). 12 facts about, k 116-1
Laws concerning, a 362-1
Spirit h., e 674-1; 2 Ki. 2:11-12; 6:14-17; Joel 2:4; Zech.1:8; 6:1-6; Rev.19:11-21
Demons of pit like h., Rev. 9:7-9,17
H. on earth, g 1092-3
H. in heaven, 539*
Horses' (2), Isa. 5:28; Jas. 3:3
Horus, god of Egypt, c 58-1
Hosah (5), fleeting for refuge. A man, 1 Chr.16:38; 26:10-16. A city, Josh.19:29
Hosanna (6). Defined, b 40-1*. See Mt. 21:9,15; Mk.11:9-10; Jn.12:13
Hosea (3), help, Hos.1:1-2
The prophet, b-d 1489-1
The book of, 1489-1502
26 commands in the book, 1501
Predicted sabbaths abolished, j 1490-1
Price of his wife, o 1491-2
A wonderful man, q 1491-2
Hosen (1), Dan. 3:21
Hoshaiah (3), God has saved. 2 men, Neh.12:32; Jer. 42:1; 43:2
Hoshama (1), Jehovah hears, 1 Chr. 3:18
Hoshea (11), salvation. 4 men, h 390-1 k 693-3; Dt. 32:44; 2 Ki.15:30; 17:1-6; 18:1-10; 1 Chr. 27:20; Neh.10:23
Hospitality (4). 7fold custom of, c 483-1; m 125-3*; o 143-3*; Rom.12:13; 1 Tim. 3:2; Tit. 1:8; 1 Pet. 4:9
Host (192). Defined, i 3-1
God's h., Gen. 32:2; 2 Chr.18:18
H. of Israel, Num. 2:4-30; 4:3; 10:14-27
H. of Canaanites, Judg. 4:2-16
H. of Midianites, Judg. 7:1-22
H. of heaven, 2 Ki. 21:3-5; 23:4-5
H. of high ones on high, Isa. 24:21
H. of heaven innumerable, Jer. 33:22
H. of the stars, Dan. 8:10
H. as giver of hospitality, Lk.10:35; Rom.16:23
Hostages (2), 2 Ki.14:14; 2 Chr. 25:24
Hostility, b 140-1*
Hosts (291). See ***Host***. The term Lord of hosts is found 281 times, f 500-1
Hot (31). Manna melted in h. sun, Ex.16:21
H. wrath, Ex. 22:24; 32:10-22; Judg. 2:14; 3:8; 6:39; 10:7
H. displeasure, Dt. 9:19; Ps. 6:1; 38:1
H. heart, Dt.19:6; Ps. 39:3
H. bread, Josh. 9:12; 1 Sam. 21:6
H. thunderbolts, Ps. 78:48
H. coals, Pr. 6:28
H. furnace, Dan. 3:22
H. oven, Hos. 7:7
H. iron, 1 Tim. 4:2
H. or cold men, Rev. 3:15-16
Hotham (1), seal, 1 Chr. 7:32. Same as Hothan
Hothan (1), seal, 1 Chr.11:44. ***Hotham***
Hothir (2), abundance, 1 Chr. 25:4,28
Hotly (1), Gen. 31:36
Hottest (1), 2 Sam.11:15
Hough (1), Josh.11:6
Houghed (3), Josh.11:9; 2 Sam. 8:4; 1 Chr.18:4
Hour (94). That day, h. knoweth no man Mt. 24:36,42,44,50; 25:13
6th h. of crucifixion, Mt. 27:45
9th h. of crucifixion, Mt. 27:46
3rd h. of crucifixion, Mk.15:25
H. of prayer, Acts 3:1
Hours (3), Jn.11:9; Acts 5:7; 19:34
House (2,026). Oriental h. courts, i 842-1
H. as a family, Gen. 7:1; 12:1,15
H. as a tribe, Ex. 2:1
H. as a nation, Ex.16:31; 19:3
H. as a place of worship, 1 Sam.1:7; 1 Ki. 6:1-38; 7:1-51; 8:6-64
H. as a capital building, Isa. 2:2-3
H. as the dwelling place of God in heaven, Jn.14:2
H. as the human body, 2 Cor. 5:1
H. as the resurrected body, 2 Cor. 5:2
H. as a local church (1 Tim. 3:15) and as the universal church (Heb. 3:6; 1 Pet. 2:5; 4:17; Eph. 2:19-22)
H. of Israel and h. of Judah—terms used of two divisions of the kingdom of Israel. See ***Anglo-Saxon theory***
Household (48). H. as a family, Gen.18:19; 35:2; 47:12; 2 Sam. 6:20
H. as the temple and servants, Isa. 36:22; 37:2
H. as the body of Christians, Mt.10:25; Gal. 6:10; Eph. 2:19
Householder (4), Mt.13:27,52; 20:1; 21:33
Households (7), Gen. 42:33; 45:18; 47:24; Num. 18:31; Dt.11:6; 12:7; Josh. 7:14
10 h. saved, 277*
Houses (136). Described, j 18-1*; c 64-2*. See ***House***
H. full of good things, Dt. 6:11; 8:12
H. of the high places, 1 Ki.13:32
H. of the sodomites, 2 Ki. 23:7
H. continue forever, Ps. 49:11
H. of the gods of Egypt, Jer. 43:12
H. of widows devoured, Mt. 23:14; Mk.12:40; Lk. 20:47
H. of silly women, 2 Tim. 3:6
H. subverted by false teaching, Tit.1:11
Housetop (7), Pr. 21:9; 25:24; Mt. 24:17; Mk.13:15; Lk. 5:19; 17:31; Acts 10:9
Housetops (7), Ps.129:6; Isa. 22:1; 37:27; Jer. 48:38; Zeph.1:5; Mt.10:27; Lk.12:3
How (543), Gen. 27:20; 28:17; Mt. 7:11; Mk. 3:23; Lk.11:13; Acts 10:38; Heb. 2:3; 9:14; 10:29; Rev. 6:10; etc.
Howbeit (64), Mt.17:21; Mk. 5:19; etc.
Howl (28), Isa.13:6; Jer. 25:34; etc.
Howled (1), Hos. 7:14
Howling (6), Dt. 32:10; Isa.15:8; Jer. 25:36; Zeph.1:10; Zech.11:3
Howlings (1), Amos 8:3
Howsoever (4), Judg.19:20; 2 Sam.18:22-23; Zeph. 3:7
Huge (1), 2 Chr.16:8
Hukkok (1), a place, Josh.19:34
Hukok (1), a place, 1 Chr. 6:75
Hul (2), circle, Gen.10:23; 1 Chr.1:17
Huldah (2), weasel. A prophetess, 2 Ki. 22:14; 2 Chr. 34:22
Humane laws, 180; d 369-2
Human. Length of h. life, m 14-1
H. government, 87
H. sacrifices to gods, e 355-1
8 h. activities end at death, c 855-2
Humble (25). Refuse to h. self, Ex.10:3
H. thee to prove thee, Dt. 8:2,16
H. themselves and pray, 2 Chr. 7:14
He shall save the h., Job 22:29
Forgets not cry of h., Ps. 9:12; 10:12
A contrite and h. spirit, Isa. 57:15
Whosoever shall h. self, Mt.18:4; 23:12
Giveth grace to the h., Jas. 4:6-10
H. yourselves under, 1 Pet. 5:5-6
8 h. people exalted, o 100-1*
Humbled (28). 10 examples of being, 492
H. soul with fasting, Ps. 35:13
H. Himself, became obedient, Phil. 2:8
Humbledst (1), 2 Chr. 34:27
Humbleness (1), Col. 3:12
Humbleth (7), 1 Ki. 21:29; Ps.10:10; 113:6; Isa. 2:9; Lk.14:11; 18:14
Humbly (2), 2 Sam.16:4; Mic. 6:8
Humiliation (1), Acts 8:33
Humility (7), Pr.15:33; 18:12; 22:4; Acts 20:19; Col. 2:18,23; 1 Pet. 5:5
True h., i 9-3*
Humtah (1), a city, Josh.15:54
Hundred (590). Used many times with other numbers, Gen. 5:3-32; 6:3; etc.
Hundredfold (7), Gen. 26:12; 2 Sam. 24:3; Mt.13:8,23; 19:29; Mk.10:30; Lk. 8:8
Hundreds (28), Ex.18:21-25; Num. 31:14,
Hundredth (3), Gen. 7:11; 8:13; Neh. 5:11
Hunger (24). Suffer to h., Dt. 8:3
Bread from heaven for h., Neh. 9:15
Young lions suffer h., but, Ps. 34:10
Shall not h. or thirst, Isa. 49:10; Rev. 7:16; 21:3-7
Blessed are they that h., Mt. 5:6; Lk. 6:21
Shall never h., Jn. 6:35
If enemy h. feed him, Rom.12:20
Idiom of desire, l 6-3*
Hungerbitten (1), Job 18:12
Hungered (2), Mt. 21:18; Lk. 4:2
Hungred (9), Mt. 4:2; 12:1-3; 25:35,37,42,44; Mk. 2:25; Lk. 6:3
Hungry (30). Fill h. soul with goodness, Ps.107:9,36; 146:7; Lk.1:53
If enemy be h. give him, Pr. 25:21
Deal thy bread to the h., Isa. 58:7,10
He became h. and would have, Acts 10:10
One h., another drunken, 1 Cor.11:21
Hunt (12), Gen. 27:5; 1 Sam. 26:20; Job 38:39; Ps.140:11; Pr. 6:26; Jer.16:16; Lam. 4:18; Ez.13:18-20; Mic. 7:2
Hunted (1), Ez.13:21
Hunter (4), Gen.10:9; 25:27; Pr. 6:5
Hunters (1), o 35-3; Jer.16:16
Huntest (2), 1 Sam. 24:11; Job 10:16
Hunteth (1), Lev.17:13
Hunting (2), 901; Gen. 27:30; Pr.12:27
Hupham (1), protected, Num. 26:39
Huphamites (1), Num. 26:39
Huppah (1), covering, 1 Chr. 24:13
Huppim (3), coast people, Gen. 46:21; 1 Chr. 7:12,15
Hur (16), noble. 7 men, d 131-3; Ex.17:10-12; 24:14; 31:2; 35:20; 38:32; Num. 31:8; Josh.13:21; 1 Ki. 4:8; 1 Chr. 2:19-20,50; 4:1-4; 2 Chr.1:5; Neh. 3:9
Hurai (1), line-weaver, 1 Chr.11:32
Huram (12), noble-born, 1 Chr. 8:5; 2 Chr. 2:3-13; 4:11-16; 8:2,18; 9:10,21
Huri (1), line-weaver, 1 Chr. 5:14
Hurl (1), Num. 35:20
Hurleth (1), Job 27:21
Hurling (1), 1 Chr.12:2
Hurt (63). Young man to my h., Gen. 4:23
H. a woman with child, Ex. 21:22
If you forsake Him He will turn and do you h., Josh. 24:20
Sweareth to own h., changeth, Ps.15:4
Not h. nor destroy in all My holy mountain, Isa. 11:9; 65:25
They had no h. from the fire, Dan. 3:25
Poison shall not hurt them, Mk.16:18
Nothing shall by any means h., Lk.10:19
Not be h. of second death, Rev. 2:11
H. not the oil and the wine, Rev. 6:6
H. not the earth, Rev. 7:3; 9:4
H. men five months, Rev. 9:10
Heads, with them they do h., Rev. 9:19
If any man will h. them, Rev.11:5
Hurtful (3), Ezra 4:15; Ps.144:10; 1 Tim. 6:9
Hurting (1), 1 Sam. 25:34
Husband (126). H. and father was chief of the household and priest of the home in religious matters, but the first women took the initiative, Gen. 3
Thy desire shall be to h., Gen. 3:16
H. and jealousy, Num. 5
H. and vows of wives, Num. 30:6-14
H. hate wife, Dt. 24:3-4
Woman is crown to her h., Pr.12:4
Heart of h. safely trusts, Pr. 31:11
Thy Maker is thy h., Isa. 54:5; Jer. 31:32
Treacherously departs from h., Jer. 3:20
Law of, under law, Rom. 7:1-3
Every woman have her own h., 1 Cor. 7:2
H. render to wife due, 1 Cor. 7:3
Wife not depart from h., 1 Cor. 7:10
Be reconciled to her h., 1 Cor. 7:11
H. not put away his wife, 1 Cor. 7:11
H. is head of the wife, Eph. 5:23
Wife reverence her h., Eph. 5:33
H. of one wife, 1 Tim. 3:2; Tit.1:6
As a bride adorned for h., Rev. 21:2
Husbandman (7), Gen. 9:20; Jer. 51:23; Amos 5:16; Zech.13:5; Jn.15:1; 2 Tim.
Husbandmen (21), 2 Ki. 25:12; 2 Chr. 26:10; Jer. 31:24; 52:16; Joel 1:11
Parable of vineyard and, Mt. 21:33-41; Mk.12:1-9; Lk. 20:9-16
Husbandry (2), 2 Chr. 26:10; 1 Cor. 3:9
Husband's (6), Num. 30:10; Dt. 25:5-7; Ruth 2:1
Husbands (19). You have had 5 h., Jn. 4:18
8 commands for, 374*
2 commands for, r 468-1*
8 ways to win, h-i 467-3*
Unbelieving h., e 315-2*
Ask their h. at home, 1 Cor.14:35
Submit to your own h., Eph. 5:22-24; Col. 3:18; 1 Pet. 3:1-5
H. love wives, even as Christ, Eph. 5:25; Col. 3:19; 1 Pet. 3:7
H. of one wife, 1 Tim. 3:2,12; Tit.1:6
Wives love their h., Tit. 2:4
Wives be obedient to own h., Tit. 2:5
Hushah (1), passion, 1 Chr. 4:4
Hushai (14), quick, p 587-2; 2 Sam.15:32-37; 16:16-18; 17:5-15; 1 Ki. 4:16; 1 Chr. 27:33
Husham (4), passion, Gen. 36:34-35; 1 Chr.1:45-46
Hushathite (5), 2 Sam. 21:18; 23:27; 1 Chr.11:29; 20:4; 27:11
Hushim (4), hasting. 2 men and a woman, a 590-2; Gen. 46:23; 1 Chr. 7:12; 8:8
Husk (2), Num. 6:4; 2 Ki. 4:42
Husks (1), Lk.15:16
Huz (1), firm, Gen. 22:21
Huzzab (1), a place, Nah. 2:7
Hymenaeus (2), nuptial, j 419-1*; 1 Tim. 1:20; 2 Tim. 2:17
Hymn (2), Mt. 26:30; Mk.14:26
Hymns (2), j 370-1*; Eph. 5:19; Col. 3:16
Hypocrisies (1), 1 Pet. 2:1
Hypocrisy (6), Isa. 32:6; Mt. 23:28; Mk.12:15; Lk. 12:1; 1 Tim. 4:2; Jas. 3:17
Hypocrite (10). Defined, d 860-2; g 9-3*
2 illustrations of h., e 860-2
See Job 13:16; 17:8; 20:5; 27:8; 34:30; Pr.11:9; Isa. 9:17; Mt. 7:5; Lk. 6:42; 13:15
Hypocrite's (1), Job 8:13
2 illustrations of a h. hope, e 860-2
Hypocrites (20), Job 15:34; 36:13; Isa. 33:14; Mt. 6:2-5,16; 15:7; 16:3; 22:18; 23:13-29; 24:51; Mk. 7:6; Lk.11:44; 12:56
defined, g 9-3*; d 860-2
21 characteristics of, 60*
14 marks of h., f 74-3*
6 marks of h., h 87-1*
Their reward, h 9-3*
Advice to h., q 11-1*
Prayers, length of, q 44-3*
14 sins of, 1263
Hypocritical (2), Ps. 35:16; Isa.10:6
Hyssop (12). Described, p 122-1. See Ex.12:22; Lev.14:4-6,49-52; Num. 19:6,18; 1 Ki. 4:33; Ps. 51:7; Jn.19:29; Heb. 9:19

I

I (8,982), Gen.1:25,30; 2:18; 3:10-17; 4:1, 9,13-14,23; 6:7,13,17; etc.
I am's of the Bible, 900. See ***Am***
Ibhar (3), God chooses, 2 Sam. 5:15; 1 Chr. 3:6; 14:5
Ibleam (3), a town, a 431-2; Josh.17:11; Judg.1:27; 2 Ki. 9:27
Ibneiah (1), Jehovah builds, 1 Chr. 9:8
Ibnijah (1), Jehovah is builder, 1 Chr. 9:8
Ibri (1), a Hebrew, 1 Chr. 24:27
Ibzan (2), splendid, 11th judge, b 472-1
Ice (3), Job 6:16; 38:29; Ps.147:17
I-chabod (1), inglorious, 1 Sam. 4:21
I-chabod's (1), 1 Sam.14:3
Iconium (6), a city in Asia, Acts 13:51; 14:1,19,21; 16:2; 2 Tim. 3:11
Idalah (1), a town, Josh.19:15
Idbash (1), honey-sweet, 1 Chr. 4:3
Iddo (14), loving. 8 men, 1566
Idle (10), Ex. 5:8,17; Pr.19:15; Mt. 20:3-6;

Idleness (3), Pr. 31:27; Eccl.10:18; Ez.16:49
Idol (15). Idol of Asa's mother, 1 Ki.15:13; 2 Chr.15:16
  Coniah a despised broken i., Jer. 22:28
  Christian and an i., 1 Cor. 8:4-7; 10:19
Idolater (2), 1 Cor. 5:11; Eph. 5:5
Idolaters (5), 1 Cor. 5:10; 6:9; 10:7; Rev. 21:8; 22:15. Marks of, 400
  Stupidity of, 12 facts, 1254 (2 note total)
Idolatries (1), 1 Pet. 4:3
Idolatrous (1), 2 Ki. 23:5
  I. practices and festivities, 182, 187
Idolatry (5), 1 Sam.15:23; Acts 17:16; 1 Cor.10:14; Gal. 5:20; Col. 3:5
  Places of i., e 141-3; o 1207-2
  Laws against, 178-1; e 241-2
  Image worship and false gods, 182
  Immoralities in, 187, 252
  Cure of i., b 1290-1
  3 great "if's" of i., f 355-2
Idol's (1), 1 Cor. 8:10
Idols (101). 2 laws against, j 136-1
  False gods of the Bible, 182
  Round or rolling, k 383-2
  7fold challenge of God to i., 1253
  10fold vanity of, w 1195-1
  Forms of, w 280-1*
  I. established, z 280-2*
  Cut off from God, 362*
  Turn not to or make i., Lev.19:4; 26:1
  Material of, Dt. 29:17; Ps.115:4; 135:15; Isa. 2:20; 31:7
  I defile, Ez. 22:3-4; 23:7,30
  Human sacrifices to, Lev.18:21; 20:2-5; Dt.12:31; 18:10; 2 Ki. 3:26-27; 16:3; 17:17-18; 21:6; 23:10; 2 Chr. 28:3; 33:6; Ps.106:37-38; Isa. 57:5; Jer. 7:31; 19:4-7; 32:35; Ez. 16:20-21; 20:26-31; 23:37-39; Mic. 6:7
  Other offerings to, Ex. 32:6; 1 Ki.18:26; Isa. 57:6; 65:11; Jer. 7:18; 19:13; 32:29; 44:17-25
  Incense to, 1 Ki. 12:33; 2 Chr. 30:14; 34:25; Isa. 65:3; Jer. 1:16; 11:12-17; Hos. 11: 2
  Prayers to, Judg.10:14; Isa. 44:17; 45:20; 46:7
  Music, dancing to, Ex. 32; Dan. 3
  16 facts about, q 1187-3; n 1281-3
  Cutting flesh to, 1 Ki.18:28; Jer. 41:5
  Kissing, 1 Ki.19:18; Hos.13:2; Job 31:27
  Bowing to, 1 Ki.19:18; 2 Ki. 5:18
  Tithes and gifts to, 2 Ki. 23:11; Dan.11:38; Amos 4:4-5
  Annual feasts to, 1 Ki.12:32; Ez.18:6-15;22:9; Dan. 3:2-3
  Christians and i., Acts 15:20,29; 21:25; Rom. 2:22; 1 Cor. 8;1-10; 10:19,28; 12:2; 2 Cor. 6:16; 1 Th.1:9; 1 Jn. 5:21; Rev. 2:14,20; 9:20
Idumaea (1), land of Edom, Mk. 3:8
Idumea (4), land of Edom, Isa. 34:5-6; Ez. 35:15; 36:5; e 66-1*; d 1177-2
If (1,595), d 378-1; k 632-1; e 757-2; t 181-3*; r 385-3*. All blessings from God are contingent upon meeting certain conditions. See "if's", 497-498*
  If, when, and then, k 632-1; e 757-2
Igal (2), delivered. 2 men, Num. 13:7; 2 Sam. 23:36
Igdaliah (1), greatness, Jer. 35:4
Igeal (1), deliverer, 1 Chr. 3:22
Ignominy (1), Pr.18:3
Ignorance (18), Lev. 4:2,13,22,27; 5:15-18; Num.15:24-29; Acts 3:17; 17:30; Eph. 4:18; Pet.1:14; 2:15; a 477-2*
Ignorant (17). Defined, a 477-2*
  They are all i., Isa. 56:10
  6 things not to be i. of, w 279-3
  Were unlearned and i. men, Acts 4:13
  Not i. of his devices, 2 Cor. 2:11
  Have compassion on the i., Heb. 5:2
  They are willingly i., 2 Pet. 3:5
Ignorantly (4), Num.15:28; Dt.19:4; Acts 17:23; 1 Tim.1:13
Iim (2), a place, Num. 33:45; Josh.15:29
Ije-abarim (2), a place, Num. 21:11; 33:44
Ijon (3), a place, 1 Ki.15:20; 2 Ki.15:29; 2 Chr. 16:4
Chr.11:28; 27:9
Ilai (1), elevated, 1 Chr.11:29
Ill (15), Gen. 41:3-4,19-21,27; 43:6; Dt.15:21; Job 20:26; Ps.106:32; Isa. 3:11; Jer. 40:4; Joel 2:20; Mic. 3:4; Rom.13:10
Illuminated (1), Heb.10:32
Illustrations. See ***Examples***
Illyricum (1), a province, Rom.15:19
Image (97). I of Dan. 2, c 1448-1; 1473
  Bodily i. of God, Gen.1:26-27, notes; j 934-1; n 330-1*; o 384-2*; l 387-3*; c 458-1*
  I worship in Christendom, 182
  False gods of the Bible, 182
  I. making forbidden, Ex. 20:4; Lev. 26:1; Dt. 4:16,23-25; 5:8; 9:12; 27:15
  Micah's graven i., Judg.17:2-18:31
  Manufacture of, Isa. 40:19-20; 44:9-17
  I. of jealousy, Ez. 8:3-5
  Great prophetic i., Dan. 2
  Great i. worship, Dan. 3
  Original i. worship, Rom.1:18-23
  Conformed to i. of His Son, Rom. 8:29
  I. of earthly, heavenly, 1 Cor.15:49
  Changed into same i. from, 2 Cor. 3:18
  Christ, who is the i. of God, 2 Cor. 4:4; Col.1:15; Heb.1:3
  Man is i. and glory of God. 1 Cor.11:7; Col. 3:10; Jas. 3:9
  I. of the beast, Rev.13:14-15; 14:9-11; 15:2; 16:2; 19:20; 20:4
Imagery (1). Chambers of, d-h 1373-2; Ez. 8:12
Image's (1), Dan. 2:32
Images (71). False gods of Bible, 182
  Sculptured and carved i., k 353-1; 491
  Rachel stole i., Gen. 31:19,34-35
  Commands to destroy all i., Ex. 23:24; 34:13; Lev. 26:30; Num. 33:52; Dt. 7:5,25; 12:3
  I. of mice and emerods, 1 Sam. 6:5-11
  I. worship destroyed and revived many times, 1 Ki.14:9,23; 2 Ki.10:26; 11:18; 17:10-16,41; 18:4; 23:14-24; 2 Chr.14:3-5; 23:17; 28:2; 31:1; 33:19-22; 34:3-7
  Provoked God to jealousy, Ps. 78:58; Ez. 8:3-5; Jer. 8:19
Imagination (14), Gen. 6:5; 8:21; Dt. 29:19; 31:21; 1 Chr. 29:18; Jer. 3:17; 7:24; 9:14; 11:8; 13:10; 16:12; 18:12; 23:17; Lk.1:51
Imaginations (6), 1 Chr. 28:9; Pr. 6:18; Lam. 3:60-61; Rom.1:21; 2 Cor.10:5
Imagine (12), n 905-3; Job 6:26; 21:27; Ps. 2:1; 38:12; 62:3; 140:2; Pr.12:20; Hos. 7:15; Nah. 1:9; Zech. 7:10; 8:17; Acts 4:25
Imagined (3), Gen.11:6; Ps.10:2; 21:11
Imagineth (1), Nah.1:11
Imla (2), fulness, 2 Chr.18:7-8
Imlah (2), fulness, 1 Ki. 22:8-9
Immaculate conception. The historic designation to the Roman Catholic dogma and unfortunate fallacy invented by Pope Pius IX, Dec. 8, 1854, that Mary was born and preserved free from all stain of original sin. This is absolutely false and contrary to Scripture which declares that ALL have sinned (Rom. 3:23; 5:12-21), and to the fact that Mary herself claimed God was her Saviour (Lk.1:47). Mary had a human father and was born in sin like all others. No statement in Scripture supports this fallacy
Imitators, p 312-1*; p 369-3*; a 380-1*; a 403-3*; d 435-1*
Immanuel (2), God with us, Isa. 7:14; 8:8. Called Emmanuel, Mt.1:23
Immediately (55). A word used only in the N.T.—41 times in the 4 Gospels out of 55 times. It is used to emphasize the idea of speed in gospel acts, Mt. 4:22; 8:3; 14:31; 20:34; etc.
Immer (10), talkative. 5 men, 1 Chr. 9:12; 24:14; Ezra 2:37, 59; 10:20; Neh. 7:20,
Immortal (1). Defined, h 330-1*; 1 Tim.1:17
Immortality (5). Of the soul, b 329-3*; f,h, i,p 330-1*; 1030; c-d 43-3*; k-l 86-1*; k 128-2*; c 138-3*; h-l 147-3*; o 206-1*; c 216-1*; 472*. See ***Incorruptible***
  God is i., x 413-3*; 1 Tim.1:17; 6:16
  All men have i., m 467-3*
  Abraham, Isaac, Jacob alive, h-l 147-3*
  Brought to light by gospel, Rom. 2:7; 2 Tim.1:10
  25 proofs material and spiritual natures are different, d 1460-1; a-u 1028-3
  14 proofs of future i. of the body in resurrection, 1485; 1 Cor.15:53-54
Immutability (1), Heb. 6:17
Immutable (1), Heb. 6:18
Imna (1), withdrawing, 1 Chr. 7:35
Imnah (2), prosperity. 2 men, 1 Chr. 7:30; 2 Chr. 31:14
Impart (2), Lk. 3:11; Rom.1:11
Imparted (2), Job 39:17; 1 Th. 2:8
Impediment (1), Mk. 7:32
Impenitent (1), Rom. 2:5
Imperious (1), Ez.16:30
Implacable (1), k 281-3*; Rom.1:31
Implede (1), Acts 19:38
Importunity (1), Lk.11:8
Impose (1), Ezra. 7:24
Imposed (1), Heb. 9:10
Impossible (9), Mt.17:20; 19:26; Mk.10:27; Lk.1:37; 17:1; 18:27; Heb. 6:4,18; 11:6
  I. to serve two masters, o 10-1*
  I. to be saint and sinner, l 12-1*
  3 things God cannot do, g 424-1*
  30 things God cannot do, 1058
Impotent (4), Jn. 5:3-7; Acts 4:9; 14:8
Impoverish (1), Jer. 5:17
Impoverished (3), Judg. 6:6; Isa. 40:20; Mal.1:4
Imprisoned (1), Acts 22:19
Imprisonment (2), Ezra 7:26; Heb.11:36
Imprisonments (1), 2 Cor. 6:5
Impudent (3), Pr. 7:13; Ez. 2:4; 3:7
Imputation, doctrine of, 1038
Impute (3), 1 Sam. 22:15; 2 Sam.19:19; Rom. 4:8
Imputed (8), Lev. 7:18; 17:4; Rom. 4:11,22-24; 5:13; Jas. 2:23
Imputeth (2), Ps. 32:2; Rom. 4:6
Imputing (2), Hab.1:11; 2 Cor. 5:19
Imrah (1), stubborn, 1 Chr. 7:36
Imri (2), rejecting, 1 Chr. 9:4; Neh. 3:2
In (14,130), Gen.1:1,6,11-12, etc.
  12 uses of, 372*
  I. the name of, defined, b 59-2*
  Dwelling i., defined, n 150-1
Inasmuch (9), Dt.19:6; Ruth 3:10; Mt. 25:40,45; Rom.11:13; Phil.1:7; Heb. 3:3; 7:20; 1 Pet. 4:13
Incarnation, d 116-1
Incense (122). Altar of, a-c 153-3
  Daily burned, c 153-3
  Holy, a 155-1
  2 lessons about, s 98-1*
  Burned i. to other gods, Jer.1:16; 7:9; 11:13,17; 19:4,13; 44:3-25; 48:35
  I. burned in heaven, Rev. 8:3-4
Incensed (2), Isa. 41:11; 45:24
Incest. 10 cases of, o 26-2
  20 commands against, c 224-1; h 27-1*
Incline (16). I. heart to Lord, Josh. 24:23
  I. Thine ear, Ps.17:6; 45:10; 71:2; 88:2; 102:2; Dan. 9:18
  I. my heart to testimonies, Ps.119:36
  I. thine ear to wisdom, Pr. 2:2
  I. thine ear to my sayings, Pr. 4:20
Inclined (13). He i. to me and heard my prayer, Pr. 40:1; 116:2
  I have i. my heart to obey, Ps.119:112
Inclineth (1), Pr. 2:18
Inclose (1), Song 8:9
Inclosed (8), Ex. 39:6,13; Judg. 20:43; Ps.17:10; 22:16; Song 4:12; Lam. 3:9; Lk. 5:6
Inclosings (2), Ex. 28:20; 39:13
Incontinency (1), 1 Cor. 7:5
Incontinent (1), 2 Tim. 3:3
Incorruptible (4). I. crown, 1 Cor. 9:25
  I. inheritance, 1 Pet.1:4
  I. Word of God, 1 Pet.1:23
  I. inner man, 1 Pet. 3:4, note
Incorruption (4), 1 Cor.15:42-54
Increase (88). Tithe all i., Dt.14:22,28; 26:12; Pr. 3:9
  If riches i., set not heart, Ps. 62:10
  Of i. His government no end, Isa. 9:7
  I. our faith, Lk.17:5; 2 Cor.10:15
  He must i., I must decrease, Jn. 3:30
  Apollos watered, God gave i., 1 Cor. 3:6
  I. fruits of righteousness, 2 Cor. 9:10; 1 Th. 3:12; 4:10
  I. of the body, Eph. 4:16; Col. 2:19
  I. unto more ungodliness, 2 Tim. 2:16
Increased (49). Water i., Gen. 7:17-18
  Jacob i. exceedingly, Gen. 30:30,43
  Israel i. abundantly, Ex.1:7
  Iniquities i., Ezra 9:6
  Backslidings i., Jer. 5:6
  Sins i., Jer. 30:14-15
  Whoredoms i., Ez.16:26; 23:14
  Riches i., Ez. 28:5
  Knowledge shall be i., Dan.12:4
  Altars i., Hos.10:1
  Jesus i. in wisdom and stature, Lk. 2:52
  Word of God i., Acts 6:7
  Saul i. more in strength, Acts 9:22
  I. in numbers daily, Acts 16:5
  Rich and i. with goods, Rev. 3:17
Increasest (1), Job 10:17
Increaseth (14), Job 10:16; 12:23; Ps. 74:23; Pr.11:24; 16:21; 23:28; 24:5; 28:8; 29:16; Eccl.1:18; Isa. 40:29; Hos.12:1; Hab. 2:6; Col. 2:19
Increasing (1), Col.1:10
Incredible (1), Acts 26:8
Incurable (6), 2 Chr. 21:18; Job. 34:6; Jer.15:18; 30:12,15; Mic.1:9
Indebted (1), Lk.11:4
Indeed (70), Gen.17:19; 20:12; Mt. 3:11; Rom. 6:11; 8:7; 14:20; 1 Tim. 5:3; etc.
India (2), Esther 1:1; 8:9
Indignation (41). Defined, f 222-3*
  I. be overpast, Isa. 26:20
  Pour out My i., Ez. 21:31
  Last end of the i., Dan. 8:19; 11:36
  Moved with i. against two, Mt. 20:24
  Filled with i., Acts 5:17
  Fiery i., which shall devour, Heb.10:27
  Cup of His i., Rev.14:10
Inditing (1), Ps. 45:1
Industrious (1), 1 Ki.11:28
Inexcusable (1), Rom. 2:1
Infallible (1), Acts 1:3
Infamous (1), Ez. 22:5
Infamy (2), Ps. 25:10; Ez. 36:3
Infant (2), 1 Sam.15:3; Isa. 65:20; b 209-1*
Infants (3), Job 3:16; Hos.13:16; Lk.18:15
Inferior (4), Job 12:3; 13:2; Dan. 2:39; 2 Cor.12:13
Infidel (2), 2 Cor. 6:15; 1 Tim. 5:8; g 411-2*
Infinite (3), Job 22:5; 147:5; Nah. 3:9
Infirmities (12), f 13-3*; Mt. 8:17; Lk. 5:15; 7:21; 8:2; Rom. 8:26; 15:1; 2 Cor.11:30; 12:5-10; 1 Tim. 5:23; Heb. 4:15
Infirmity (10), Lev.12:2; Ps. 77:10; Pr.18:14; Lk. 13:11-12; Jn. 5:5; Rom. 6:19; Gal. 4:13; Heb. 5:2; 7:28
Inflame (1), Isa. 5:11
Inflamation (2), Lev.13:28; Dt. 28:22
Inflicted (1), 2 Cor. 2:6
Influences (1), Job 38:31
Infolding (1), Ez.1:4
Inform (1), Dt.17:10
Informed (6), Dan. 9:22; Acts 21:21-24; 24:1; 25:2,15
Ingathering (2), Ex. 23:16; 34:22
Ingratitude, o-q 140-1*
Inhabit (10), Num. 35:34; Pr.10:30; Isa. 42:11; 65:21-22; Jer.17:6; 48:18; Ez. 33:24; Amos 9:14; Zeph.1:13
Inhabitant (33). I. shall not say, I am sick, Isa. 33:24; 35:1-6
  Babylon without i., Jer. 51:29-37
Inhabitants (190). Drive out the i., Num.

  All i. of world stand in awe, Ps. 33:8
  Give ear all i. of world, Ps. 49:1
  I. are as grasshoppers, Isa. 40:22
  Controversy with i. of land, Hos. 4:1
  Lord defend i. of Jerusalem, Zech.12:8
  Fountain opened to i. of, Zech.13:1
  I. of earth made to drink of, Rev.17:2
Inhabited (32). Scapegoat bear iniquities into a land not i., Lev.16:22
  Babylon never be i., Isa.13:20
  Jerusalem shall be i. again, Zech.12:6; 14:10,11; Isa. 44:26; 54:5
Inhabiters (2), Rev. 8:13; 12:12
Inhabitest (1), Ps. 22:3
Inhabiteth (2), Job 15:28; Isa. 57:15
Inhabiting (1), Ps. 74:14
Inherit (62). I. the land, Gen.15:7-8; 28:4; Ex. 23:30; Dt. 3:28; 16:20
  I. the throne of glory, 1 Sam. 2:8
  I. the earth, Ps. 25:13; 37:9,11,22
  I. all nations, Ps. 82:8
  Wise shall i. glory, Pr. 3:35
  I. the wind, Pr.11:29
  I. folly, Pr.14:18
  I. the Gentiles, Isa. 54:3
  I. My holy mountain, Isa. 57:13
  Lord shall i. Judah, Zech. 2:12
  Meek shall i. the earth, Mt. 5:5
  Shall i. everlasting life, Mt.19:29
  I. the kingdom prepared for, Mt. 25:34
  Shall i. eternal life, Mk.10:17; Lk.10:25; 18:18
  I. the kingdom of God, 1 Cor. 6:9-10; 1 Cor.15:50; Gal. 5:21
  I. the promises, Heb. 6:12
  I. all things, 1 Pet. 3:9; Rev. 21:7
Inheritance (239). Law of i., Num. 26
  Law of i. for women, Num. 27 and 36
  God divided nations their i., Dt. 32:8
  Gave i. of land to tribes, Josh.13-19
  Give heathen for Thine i., Ps. 2:8
  Good man leaves an i., Pr.13:22
  I. gotten hastily at the, Pr. 20:21
  Future i. of Israel, Ez. 46-48
  Let us seize the i., Mt. 21:38; Mk.12:7; Lk. 20:14
  Have him divide i. with me, Lk.12:13
  Gave him none i. in it, Acts 7:5
  I. among the sanctified, Acts 26:18
  If i. be of the law, Gal. 3:18
  We have obtained an i., Eph.1:11
  Is the earnest of our i., Eph.1:14
  Glory of His i. in saints, Eph.1:18
  Hath any i. in kingdom of God, Eph. 5:5
  Partakers of i. of saints, Col.1:12
  Shall receive reward of i., Col. 3:24
  Obtained by i. a more, Heb.1:4
  Receive promise of eternal i., Heb. 9:15
  Should after receive for i., Heb.11:8
  An i. incorruptible, 1 Pet.1:4
Inheritances (1), Josh.19:51
Inherited (6), Num. 32:18; Josh.14:1; Ps.105:44; Jer.16:19; Ez. 33:24; Heb.12:17
Inheriteth (1), Num. 35:8
Inheritor (1), Isa. 65:9
Iniquities (55). Borne by scapegoat, Lev.16:22
  Many are mine i. and sins, Job 13:23
  Possess i. of my youth, Job 13:26
  Thine i. infinite, Job 22:5
  Mine i. gone over my head, Ps. 38:4
  Mine i. have taken hold, Ps. 40:12
  Blot out all mine i., Ps. 51:9
  Forgiveth all thine i., Ps.103:3
  Not rewarded according to i., Ps.103:10
  If you mark i. who would stand, Ps.130:3
  He was bruised for our i., Isa. 53:5
  He shall bear their i., Isa. 53:11
  I. have separated between, Isa. 59:2
  Turn away from his i., Acts 3:26
  Whose i. are forgiven, Rom. 4:7
  I. I will remember no more, Heb. 8:12; 10:17. Cp. Rev.18:5
Iniquity (278). Defined, 328
  I. of Amorites not yet full, Gen.15:16
  Visiting i. of fathers upon, Ex. 20:5; 34:7; Num. 14:18; Dt. 5:9
  Stubbornness is as i., 1 Sam.15:23
  Plow i., sow wickedness, Job 4:8
  Envious against workers of i., Ps. 37:1
  Wash me from mine i. and purge, Ps. 51:2
  I was shapen in i. and in sin, Ps. 51:5
  If regard i. in heart Lord, Ps. 66:18
  By mercy, truth i. is purged, Pr.16:6
  Soweth i. shall reap vanity, Pr. 22:8
  Only acknowledge thine i., Jer. 3:13
  Turn from righteousness and commit i., Ez. 3:20; 18:24,26; 33:13,18
  Perfect until i. found in, Ez. 28:15
  Depart from Me, workers of i. Mt. 7:23
  Full of hypocrisy and i., Mt. 23:28
  Because i. abound, love of, Mt. 24:12
  Love rejoiceth not in i., 1 Cor.13:6
  Mystery of i. doth already, 2 Th. 2:7
  Name of Christ depart from, 2 Tim. 2:19
  Redeem us from all i., Tit. 2:14
  Loved righteousness, hated i., Heb. 1:9
  Tongue fire, a world of i., Jas. 3:6
  Was rebuked for his i., 2 Pet. 2:16
Injured (1), Gal. 4:12
Injurious (1), 1 Tim.1:13
Injustice (1), Job 16:17
  7 charges of, g 457-1*
Ink (4), Jer. 36:18; 2 Cor. 3:3; 2 Jn.12; 3 Jn.13
Inkhorn (3), Ez. 9:2-3,11
Inn (5), a 111-1; o 101-3*; Gen. 42:27; 43:21; Ex. 4:24; Lk. 2:7; 10:34
Inner (37) man, q 289-3*; v 507-3*; Eph. 3:16
  I. house, 1 Ki. 6:27; Ez. 42:15
  I. court, 1 Ki. 6:36; 7:12,50
  I. chamber, 1 Ki. 20:30; 22:25; 2 Ki. 9:2
  I. parlours, 1 Chr. 28:11
  I. gate, Ez. 8:3; 40:15-44
  I. temple, Ez. 41:15
  I. prison, Acts 16:24
Innermost (2), Pr. 18:8; 26:22
Innocence. Dispensation of, 86
Innocency (5), Gen. 20:5; Ps. 26:6; 73:13; Dan. 6:22; Hos. 8:5
Innocent (38). I. blood, Dt.19:10,13; 21:8-9; 1 Sam.19:5; 1 Ki. 2:31
  I. person, Dt. 27:25
  Who ever perished being i., Job 4:7
  I. from great transgression, Ps.19:13
  I. of blood of this just, Mt. 27:24
Innocents (2), Jer. 2:34; 19:4
Innumerable (7), Job 21:33; Ps. 40:12; 104:25; Jer. 46:23; Lk.12:1; Heb.11:12; 12:22
Inordinate (2), Ez. 23:11; Col. 3:5
Inquest. Laws of, a-f 367-1
  10 public acts at an i., a 367-1
  6 lessons from an i., a 367-1
Inquisition (3), Dt.19:18; Esther 2:23; Ps. 9:12
Inscription (1), Acts 17:23
Inside (1), 1 Ki. 6:15
Insomuch (19), Mal. 2:13; Mt. 8:24; etc.
Inspiration (2), Job 32:8; 2 Tim. 3:16
  Defined, j 110-1; c 599-1. See ***Bible***
Instant (8), Isa. 29:5; 30:13; Jer.18:7-9; Lk. 2:38; 23:23; Rom.12:12; 2 Tim. 4:2
Instantly (2), Lk. 7:4; Acts 26:7
Instead (38), Gen. 2:21; 4:25; Isa. 3:24
Instruct (9), Dt. 4:36; Neh. 9:20; Job 40:2; Ps.16:7; 32:8; Song 8:2; Isa. 28:26; Dan.11:33; 1 Cor. 2:16
Instructed (19). I. in song, 1 Chr.15:22; 25:7
  B. i. ye judges of earth, Ps. 2:10
  I. in kingdom of heaven, Mt.13:52
  I. in way of the Lord, Acts 18:25
  I. out of the law, Rom. 2:18
Instructer, (2), Gen. 4:22; 1 Cor. 4:15
Instructing (1), 2 Tim. 2:25
Instruction (33). Hate i., Ps. 50:17
  Open ears, seals their i., Job 33:16
  To know wisdom and i., Pr.1:2-3
  Fools despise wisdom and i., Pr.1:7
  Hear i. of thy father, Pr.1:8; 4:1; 8:33; 13:1; 15:5
  Take fast hold of i., Pr. 4:13
  Reproofs of i. are way of life, Pr. 6:23
  Loveth i. loveth knowledge, Pr.12:1
  Refuseth i. despiseth own soul, Pr.15:32
  I. of fools is folly, Pr.16:22
  Hear counsel, receive i., Pr.19:20
  Apply heart unto i., Pr. 23:12
  Correction, i. in righteousness, 2 Tim. 3:16
Instructor (1), Rom. 2:20
Instrument (8), Num. 35:16; Ps. 33:2; 92:3; 144:9; Isa. 28:27; 41:15; 54:16; Ez. 33:32
Instruments (51). Of music, m 570-1; 1 Sam. 18:6; 2 Sam. 6:5; 1 Chr.15:16; 16:42; 2 Chr. 5:13; 7:6; 23:13; 34:12; Ps. 68:25; 87:7; 150:4; Eccl. 2:8; Isa. 38:20; Dan. 6:18; Amos 6:5; Hab. 3:19
  I. of cruelty, Gen. 49:5
  I. of the tabernacle, Num. 3:8
  I. of ministry, Num. 4:12,26,32
  I. of war, 1 Sam. 8:12; 1 Chr.12:33
  I. of threshing, 2 Sam. 24:22; Amos 1:3
  I. of oxen, 2 Sam. 24:22; 1 Ki.19:21
  I. of the sanctuary, 1 Chr. 9:29
  I. of all manner of service, 1 Chr. 28:14
  I. of David, 2 Chr. 29:26-27; Neh.12:36
  I. of death, Ps. 7:13
  I. of the churl, Isa. 32:7
  I. of slaying animals, Ez. 40:42
  I. of a foolish shepherd, Zech.11:15
  I. of righteousness, Rom. 6:13
Insult. 3 wars because of, f 576-1
Insurrection (5), Ezra 4:19; Ps. 64:2; Mk. 15:7; Acts 18:12
Integration, a curse to Israel, s 441-3. See ***Segragation***
Integrity (16). Of heart, Gen. 20:5-6; 1 Ki. 9:4; Ps. 26:11; 78:72
  Holds fast his i., Job 2:3; 27:5; 31:6
  I have walked in my i., Ps. 26:1,11
  I. of the upright shall guide, Pr.11:3
  Just man walketh in his i., Pr. 20:7
Intelligence (1), Dan.11:30
Intend (4), Josh. 22:33; 2 Chr. 28:13; Acts 5:28,35
Intended (1), Ps. 21:11
Intendest (1), Ex. 2:14
Intending (3), Lk.14:28; Acts 12:4; 20:13
Intent (11), 2 Sam.17:13-14; 2 Ki.10:19; 2 Chr.16:1; Ez. 40:4; Dan. 4:17; Jn.11:15; 13:28; Acts 9:21; 10:29; 1 Cor.10:6; Eph. 3:10
Intents (2), Jer. 30:24; Heb. 4:12
Intercession (9), Isa. 53:12; Jer. 7:16; 27:18; 36:25; Rom. 8:26-34; 11:2; Heb. 7:25
Intercessions (1), 1 Tim. 2:1
Intercessor (1), Isa. 59:16
Intermeddle (1), Pr.14:10
Intermeddleth (1), Pr.18:1
Intermission (1), Lam. 3:49
Interpenetration, doctrine of, n 150-1*
Interpret (8), Gen. 41:8-15; 1 Cor.12:30; 14:5,13,27; d 68-3*; 1 164-1*
Interpretation (46). 12 rules of i. of the Bible, d 68-3*. See ***Bible*** and ***Dreams***
  I. of dreams, Gen. 40:5,12,16-18; 41:11; Judg. 7:15; Dan. 2:4-45; 4:6-24
  I. of proverb, Pr.1:6
  I. of handwriting on wall, Dan. 5
  I. of visions, Dan. 7-11. See ***Vision***
  I. of names, Jn.1:42; 9:7; Acts 9:36; 13:8; Heb. 7:2
  I. of tongues, 1 Cor.12:10; 14:26
  I. of Scripture, 2 Pet.1:20
Interpretations (2), Gen. 40:8; Dan. 5:16
Interpreted (11). Dreams, Gen. 40:22; 41:12-13; Dan. 2 and 4
  I. tongues, Ezra 4:7, Mt.1:23; Mk. 5:41; 15:22,34; Jn.1:38,41; Acts 4:36
Interpreter (4), Gen. 40:8; 42:23; Job 33:23; 1 Cor.14:28
Interpreting (1), Dan. 5:12
Into (1,993), Gen. 2:7,10,15; 6:18,19; Jn. 3:5; 10:36; 16:13; 17:18; etc.
Intreat (15). I. the Lord, Ex. 8:8-9,28-29; 9:28; 10:17; 1 Ki.13:6
  I. me not to leave thee, Ruth 1:16
  People shall i. thy favor, Ps. 45:12
  I. favor of the prince, Pr.19:6
  I. him as a father, 1 Tim. 5:1
Intreated (18). Isaac i. Lord, Gen. 25:21
  Manoah i. the Lord, Judg.13:8
  Job i. servants and wife, Job 19:16-17
  Israel i. the Lord, Heb.12:19
  Easy to be i., Jas. 3:17
Intreaties (1), Pr.18:23
Intreaty (1), 2 Cor. 8:4
Intruding (1), Col. 2:18
Invade (2), 2 Chr. 20:10; Hab. 3:16
Invaded (5), 1 Sam. 23:27; 27:8; 30:1; 2 Ki.13:20; 2 Chr. 28:18
Invasion (1), 1 Sam. 30:14
Invent (1), Amos 6:5
Invented (1), 2 Chr. 26:15
Inventions (5), Ps. 99:8; 106:29, Pr. 8:12; Eccl. 7:29
  First i., Gen. 4:20-22
  22 Modern i., a 992-1; 1488
Inventors (1), f 281-3*; Rom.1:30
Invisible (5), Rom.1:20; Col.1:15-16; 1 Tim.1:17; Heb.11:27. Defined, c 384-3*; 389*
Invited (3), 1 Sam. 9:24; 2 Sam.13:23; Esther 5:12
Inward (25). I. friends, Job 19:19
  Wisdom in the i. parts, Job 38:36
  Their i. part is very wicked, Ps. 5:9
  Desireth truth in i. parts, Ps. 51:6
  Put my law in i. parts, Jer. 31:33
  I. part full of ravening, Lk.11:39
  I. man, Rom. 7:22; 2 Cor. 4:16; 7:15
Inwardly (3), Ps. 62:4; Mt. 7:15; Rom. 2:29
Inwards (20), Ex. 29:13-22; Lev.1:9-13; 3:3-14; 4:8-11; 7:3; 8:16-25; 9:14-19
Iphedeiah (1), Jehovah redeems, 1 Chr. 8:25
Ir (1), watcher, 1 Chr. 7:12
Ira (6), watcher. 3 men, i 597-2; 2 Sam. 20:26; 23:26,38; 1 chr. 11:28,40; 27:9
Irad (2), wild ass, Gen. 4:18
Iram (2), watchful, Gen. 36:43; 1 Chr.1:54
Iri (1), watching, 1 Chr. 7:7
Irijah (2), Jehovah sees, Jer. 37:13-14
Ir-nahash (1), snake-town, 1 Chr. 4:12
Iron (101). First work in i., Gen. 4:22
  Heaven i., Lev. 26:19. Cp. Dt. 28:23
  Bedstead of i., Dt. 3:11
  I. chariots, Josh.17:16-18; Judg.1:19
  A city in Naphtali, Josh.19:38
  I. harrows, axes, tools, 2 Sam.12:31; 23:7; 1 Ki. 6:7; 1 Chr. 20:3; Jer. 28:13
  From the midst of i. furnace, Dt. 4:20; 1 Ki. 8:51; Jer.11:4
  I. did swim, 2 Ki. 6:6
  I. for temple, 1 Chr. 22:3,14-16; 29:7
  Break them with rod of i., Ps. 2:9
  Fetters of i., Ps.105:18; 107:10,16
  I. in image of Daniel 2:33-45
  I. teeth and claws, Dan. 7:7,19
  Conscience seared with hot i., 1 Tim. 4:2
  Rule nations with rod of i., Rev. 2:27; 12:5; 19:15
  Breastplates of i. on demons, Rev. 9:9
Irons (1), Job 41:7
Irony, 2 Sam. 6:20; 1 Ki.18:27; 22:15; Job 12:2; Ez. 28:3-5; Amos 4:4; Mt. 22:16; 27:29,37; Mk. 2:17; 15:17-19,26; Lk. 23:11,38; Jn. 19:2-3,15,19; Acts 26:28
Irpeel (1), city of Benjamin, Josh.18:27
Ir-shemesh (1), city of Dan, Josh.19:41
Iru (1), watch, 1 Chr. 4:15
Is (6,992), Gen.1:11, 29-30; 2:9; etc.
Isaac (128). Defined, m 23-1; 1 27-3
  Type of Christ, i 27-3; 1 29-2; b,g 29-3
  Type of believers, i 27-3
  Failed God like Abraham, n 36-1
  Sporting with wife, p 36-1
  Proposed blessing to Esau, j 37-3
  A prophet, f 38-1
  His great fear, g 38-1
  10fold blessing of Jacob, f 38-1; j 39-3
  Death, e 37-3; r 51-3
  Still alive spiritually, k 86-1*
  History of, Gen. 21-35
Isaac's (4), Gen. 26:19-32
Isaiah (32), Jehovah is salvation, c 695-3; d 1134-1
  7fold plea to, d 695-3
  History of, 2 Ki.19-20; 2 Chr. 26:22; 32:20-32; Isa.1:1-39:8

Time of his prophecy, 1222
19 woes in I., 1244
5 servants in Isaiah, 1253
10 commands in Isa. 55, 1257
7fold description of self, 1230
6 woes in Isa. 5, c 1140-1
2nd son of I., 1224
10 uses of child by I., b 1146-1
I. a sign, 1230
The prophet's travail, 1230; d-f 1159
20 reasons for his vow, p 1164-1
7 woes of Isa. 28, 1250
I. in the N.T., i 3-3*
Iscah (1), Gen.11:29
Iscariot Mt.10:4; 26:14; Mk. 3:19; 14:10; Lk. 6:16, 22:3, Jn. 6:71; 12:4;13:3,26; 14:22
Ishbah (1), praising, 1 Chr. 4:17
Ishbak (2), free, Gen. 25:2; 1 Chr.1:32
Ishbi-benob (1), man dwelling at Nob, 2 Sam. 21:16
Ish-bosheth (12), man of shame, i-j 563-2; 2 Sam. 2:8-15; 3:7-15; 4:5-12
Ishi (6), Heb. yishi, salutary. 4 men, 1 Chr. 2:31; 4:20,42; 5:24. Heb. eeshi, my husband. Used of God, Hos. 2:16
Ishiah (1), Jehovah exists, 1 Chr. 7:3
Ishijah (1), Jehovah exists, Ezra 10:31
Ishma (1), desolation, 1 Chr. 4:3
Ishmael (46), God hears. A wild man, c-d 21-3; Gen.16:11-16; 17:18-26; 25:9-17; 28:9; 2 Ki. 25:23-25; 1 Chr.1:28-31; 8:38; 9:44; 2 Chr.19:11; 23:1; Ezra 10:22; Jer. 40:8-16; 41:1-18
Ishmaelite (1), 1 Chr. 27:30
Ishmaelites (2), Judg. 8:24; Ps. 83:6
Ishmel's (1), Gen. 36:3
Ishmaiah (1), Jehovah heareth, 1 Chr. 27:19
Ishmeelite (1), 1 Chr. 2:17
Ishmeelites (4), Gen. 37:25-28; 39:1
Ishmerai (1), God keeps, 1 Chr. 8:18
Ishod (1), man of glory, 1 Chr. 7:18
Ishpan (1), firm, 1 Chr. 8:22
Ish-tob (2), h 576-1; 2 Sam. 10:6-8
Ishuah (1), level, Gen. 46:17
Ishuai (1), level, 1 Chr. 7:30
Ishui (1), level, 1 Sam.14:49
Island (9), Job 22:30; Isa. 34:14; Acts 27:16,26; 28:1-9; Rev. 6:14; 16:20
Islands (7), Isa.11:11; 13:22; 41:1; 42; 12-15; 59:18; Jer. 50:39
Isle (6), Isa. 20:6; 23:2-6; Acts 13:6; 28:11; Rev. 1:9
Isles (27). I. of Gentiles, Gen.10:5
I. of the sea, Esther 10:1; Isa. 24:15
I. shall bring presents, Ps. 72:10
I. as a very small thing, Isa. 40:15
I. shall wait for His law, Isa. 42:4
I. wait upon Me, Isa. 51:5; 60:9
I. of Chittim, Jer. 2:10; Ez. 27:6
I. of the heathen, Zeph. 2:11
Ismachiah (1), Jehovah sustains, 2 Chr. 31:13
Ismaiah (1), Jehovah hears, 1 Chr.12:4
Ispah (1), bald, 1 Chr. 8:16
Israel (2,565). Defined, 101
Word first used collectively, s 49-3
Symbolism of, d 53-3
Purpose of God in, 88; g 341-1; d 345-2
5 facts about, f 105-1
Backsliding in Egypt, b 105-1
4 acts of God for, c 107-3
Government of, g 108-3; 401
Called son and firstborn, t 116-3
Spared from Egyptian plagues, a 116-1
Number of I. leaving Egypt, b 123-3
Whole of so-journ, c-d 123-3
Journey from Egypt, c-f 124-1; a 125-1
12 complaints of, Ex. 5:19, refs.
6 fact about I., f 126-3
4fold qualification of leaders, b 132-1
3 things Israel saw, k 133-1
Promises to, p 153-3; 183; f 243-3; k 376-2
3 things to know, s 153-3
Sin at Sinai, x-y 156-2
Used God's name in vain, y 156-2
7 accusations of God, e 156-3
Immoral orgies, e 157-3
An eternal nation, 186
5 degrees of chastening, b 242-2
8 conditions of restoration, l 242-2
Joy through chastening, e 243-2
Age of soldiers, j 255-1
Camps of, a 258-1
6fold blessing upon, f 268-1
10 times tempted God, k 283-1
Short history of, a 295-3; d 1280-1
Victories, f 297-2; e-g 297-3
Assyrian captivity, c 303-2
7 facts about, 329
7 statements about, 328
9fold victory over Midian, a 314-2
Saw and heard God, j 339-2
10 things to God, c 345-2
10 things to remember, d 351-1
12 things required of, c 353-3
9 things to observe, i 354-3
I. born again, i 356-1; r 388-3; e 389-1
Called Syrians, m 375-3
3 facts about, n 375-3
8fold confession of, f 376-1
6fold declaration of, k 376-2
12 curses for sin, b 377-3
5 conditions of blessings, e 378-1
Regathering of, f 382-2; 400; 1247; 1256; a 1528-1; o 88-3*
4 experiences of, j 383-2
3 similes regarding, k 388-1
9 material blessings of, m 388-2
God's estimate of, m, r 389-3
Dispersion of, 397; i 42-1*
3 great returns of, 399
7 results of conversion, 400
6 mistakes of, e 418-1
6fold confession of faith, r 443-2
Divine protection, 445
15 things folly to, 446
Hardness of heart, m 451-3
7 servitudes of, g 458-3
7fold deliverance, o 459-1
First attempt at a kingdom, i 465-3
5fold genuine repentance of, s 468-2
First prophet sent to, 491
23 nations fought, 489
Beginning of monarchy, n 511-2
15 steps in choosing a king, g 512-1
All, how used of, e 574-1
3 divisions of the kingdom, f 595-3
Millennial land of I., 606
Kings of, 88; c 615-1
7 invasions by Assyria, h 688-1
First captivities, m 689-3
30 civil strifes, 2 Ki. 25:25, heading
3 deportations of Judah, b 797-3
7fold sinfulness of, 1243
4 things that will unite, d 1150-1
Protected in tribulation, w-x 1155-1
Flight into wilderness, 1250; 533-3*, point 10
7fold call of, d 1186-2
God's servant, 1253
3 things called to be, d 1189-2
12 things God had done for, 1253
8 failures of, o 1190-2
5 lost blessings of, 1256
6 commands to, 1237
120 plagues and wars of, 1044
78 victories of, 1052
13 civil wars of, 1053
34 defeats of, 1053
No 10 lost tribes, b 2-3*; a 3-3*; b 16-3*; i 29-3*; a 241-1*; k 268-1*; 608
Cities of not evangelized, d 17-3*
Evil people, i 18-1; e 127-1*
Stubborn people, h 19-3*
Increased sin of, b 23-1*
Role in this age, f 25-3*
Had 2 evenings, u 27-3*; k 121-1
Nights in I., i 27-3*
Reverence of sacrifices, f 28-2*
Offered salvation first, h-l 29-2*
Mistreated prophets, q 42-1*
Punishment of , s 56-1*
4 things done to sons of, p 71-3*
Travail of, v 46-3*; l 87-3*
Future defeat, a 88-1*
Vain promise of, r 94-1*
Hardness of, u 66-1*; h 123-3*; u 228-1*
Official cutting off, c 133-3*
Replaced by Gentiles, m 134-3*
Great distress of, 160
Rejection of, d 146-1*
2 purposes of, l 146-2*
Redemption of, n 149-3*
Another sin of, g 204-1*
I. and Jews the same, a 241-1*; 609
All sons learned trades, a 252-1*
Injustice of, c-d 267-2*
Lawbreakers, c 282-2*
Ignorant of God, f 294-1*
Fall of, g-q 296-1*
First-fruit to God, o 296-1*
Final salvation of, j, m 297-1*
Examples to warn Christians, j, m 432-1*
7 stages of apostasy, k 432-1*
Why Dan not sealed, 532*
8 mountain kingdoms and I., 539*
Judgment of, 540*
Plagues in I., 550*
372 sins of I., a-b 347-3; 401; o 464-2; j 468-1; a 691-3; j 832-1; b 991-3; 1044; i 1317-3; 1259; h 1382-1; d 1390-1; 1262; h,o 1411-3; a 1429-3; f 1498-1; 1518; d 1513-2; j 1513-3; q 1514-2; f 1526-1; n 1526-2; g,h 1530-1
Great increase in numbers, 1257
7fold sinfulness of, 1243
15 traits of Jews, 1256
Stubbornness of I., 1256
The wife of God, 1258
Future of I., 1258; c 1343-3
26fold state of I., h 1210-1
Salvation of, 1260
3 things I. will know, p 1211
4 requests for, g 1025-2
9 things claimed by, 1261
8fold confession f 1215-1; l 1215-2
Prophetic prayer of, 1262
2 future travails of, m 1217-3; j 1511-1; 1533
Shepherds of I., 1352
Source of her help, a 1271-2
22 comparisons of, 1351
Shortest histroy of, d 753-1
4 things I. promised to be among Gentiles, e 1277-1
All I. scattered, b 1343-3; d 1344-1
4 greater sins of I., d,g 1373-2
5 basic sins of, c 1383-3
10fold sinfulness, a 1384-1
3 times punished, e 1390-2
5 periods of rebellion, h 1390-3
5fold judgment on, g 1395-1
13fold conversion of, f 1416-1
Symbolized by bones, Ez. 37
All I. restored, b-l 1418-1
20 things God will do for I. in the wilderness during tribulation, a 1490-1
Past turning to God, d 1492-1
30 similitudes of, 1501
12 reasons for destruction, 1501
10 curses for sin, 1501
2 great sins of, b 1496-1
2 comparisons of, l 1496-1
10 reasons for destruction, 1501
10 judgments on, 1501
5 characteristics of, k 1498-3
4 great judgments upon, c 1511-3
5 judgments that did not break, a 1512-1
8 things to "prepare", c 1512-1
8 judgments for sin, j 1530-2
16fold state of I., a 1530-2
10fold repentance, last days, c 1531-2
4 commands to future eternal I., k 1545-2
20 reasons for I. to be happy, l 1545-2
7 commands to former generation, k 1557-3
4fold rebellion of former generation , l 1557-3
Judgment on former generation, m 1557-3
6 commands to new generation, m 1558-2
4 facts about Israel's king, b 1559-3
4fold kind of mourning, g 1563-3
14 statements of God to I., d 1570-1
32 sins of Israel in Malachi, 1575
Israelite (4), Num. 25:14; 2 Sam.17:25; Jn.1:47; Rom.11:1
Israelites (3), Ex. 9:7; Rom. 9:4; etc.
Israelitish (3), Lev. 24:10-11
Israel's (10), prince of God, Gen. 48:13; Ex.18:8; Num.1:20; 31:30,42,47; Dt. 21:8; 2 Sam. 5:12; 2 Ki. 3:11
Issachar (44), reward, a 43-2; d 719-3
In prophecy, Gen. 49:14; Ez. 48; Rev. 7:7
Isshiah (2), Jehovah exists. 2 men, 1 Chr. 24:21,25
Issue (40). Of blood, 130; Lev.12:7; 15:25; Mt. 9:20; Mk. 5:25; Lk. 8:43
Running i., Lev.15:2-33; 22:4
I., as an offspring, 2 Ki. 20:18; Isa. 39:7; Mt. 22:25
I. of waters, Ez. 47:8
Issued (7), Josh. 8:22; Job 38:8; Ez. 47:1,12; Dan. 7:10; Rev. 9:17-18
Issued (7), Josh. 8:22; Job 38:8; Ez. 47:1,12; Dan. 7:10; Rev. 9:17-18
Issues (2), Ps. 68:20; Pr. 4:23
I. of men and women, 252; 220-1
Isuah (1), level, 1 Chr. 7:30
Isui (1), level, Gen. 46:17
It (6,875) , Gen.1:4,6,9,10, etc.
Italian (1), Acts 10:1
Italics, h 509-2
Italy (4), Acts 18:2; 27:1-6; Heb.13:24
Itch (1), Dt. 28:27
Itching (1), 2 Tim. 4:3
Ithai (1), being, 1 Chr.11:31
Ithamar (21), palm tree, Ex. 6:23; 28:1; 38:21; Lev.10:6-16; Num. 3:2-4; 4:28,33; 7:8; 26:60; 1 Chr. 6:3; 24:1-6; Ezra 8:2
Ithiel (2), God is. 2 men, Neh.11:7; Pr. 30:1
Ithmah (1), purity, 1 Chr.11:46
Ithnan (1), a town, Josh.15:23
Ithra (1), excellence, n 590-2; 2 Sam. 17:25
Ithran (3), excellent. 2 men, Gen. 36:26; 1 Chr. 1:41; 7:37
Ithream (2), remnant, 2 Sam. 3:5; 1 Chr. 3:3
Ithrite (2), excellence, 2 Sam. 23:38; 1 Chr.11:40
Ithrites (1), 1 Chr. 2:53
Its (1), Lev. 25:5
Itself (50), Gen.1:11-12; Rom. 8:16,21,26; 14:14; 1 Cor. 11:14; 13:4-5; etc.
Ittah-kazin (1), a place, Josh.19:13
Ittai (8), plowman. 2 men, 2 Sam.15:19-22; 18:2-12; 23:29
Ituraea (1), a province, Lk. 3:1
Ivah (3), a district, 2 Ki.18:34; 19:13; Isa. 37:13
Ivory (13), 1 Ki. 10:18,22; 22:39; 2 Chr. 9:17,21; Ps. 45:8; Song 5:14; 7:4; Ez. 27:6,15; Amos 3:15; 6:4; Rev.18:12
Izehar (1), bright one, Num. 3:19
Izeharites (1), Num. 3:27
Izhar (8), bright one. 2 men, Ex. 6:18-21; Num. 16:1; 1 Chr. 6:2,18,38; 23:12-18
Izarites (3), 1 Chr. 24:22; 26:23-29
Izrahiah (2), Jehovah shines. 2 men, 1 Chr. 7:3
Israhite (1), 1 Chr. 27:8
Izri (1), former, 1 Chr. 25:11

J

Jaakan (1), intelligent, Dt.10:6
Jaakobah (1), supplanting, 1 Chr. 4:36
Jaala (1), doe, Neh. 7:58
Jaalah (1), doe, Ezra 2:56
Jaalam (4), God hides, Gen. 36:5,14-18; 1 Chr.1:35
Jaanai (1), Jehovah answers 1 Chr. 5:12
Jaare-oregim (1), m 598-3; 2 Sam. 21:19
Jaasau (1), Jehovah maketh, Ezra 10:37
Jaasiel (1), God the Maker, 1 Chr. 27:21
Jaazaniah (4), Jehovah hears. 4 men, e

Jaazer (2), God aids, f 297-2, Num. 21:32; 32:35. See ***Jazer***
Jaaziah (2), God consoles, 1 Chr. 24:26-27
Jaaziel (1), god strengthens, 1 Chr.15:18
Jabal (1), moving, Gen. 4:20
Jabbok (7), Gen. 32:22; Num. 21:24; Dt. 2:37; 3:16; Josh.12:2; Judg.11:13,22
Jabesh (12), dry, 1 Sam.11:1-10; 31:12-13; 2 Ki. 15:10-14; 1 Chr.10:12
Jabesh-gilead (12), dry Gilead, Judg. 21:8-14; 1 Sam.11:1,9; 31:11; 2 Sam. 2:4-5; 21:12; 1 Chr.10:11
Jabez (4), sorrow. A man, c-d 714-2; 1 Chr. 4:9-10. A city, 1 Chr. 2:55
Jabin (7), intelligent. 2 kings, b 422-1; Josh.11:1; Judg. 4:2,17-24; Ps. 83:9
Jabin's (1), Judg. 4:7
Jabneel (2), two cities, p 428-2
Jabneh (1), a city, 2 Chr. 26:6
Jachan (1), troubled, 1 Chr. 5:13
Jachin (8), founding. 3 men, Gen. 46:10; Ex. 6:15; Num. 26:12; 1 Ki. 7:21; 1 Chr. 9:10; 24:17; 2 Chr. 3:17; Neh.11:10
Jachinites (1), Num. 26:12
Jacinth (2), a precious stone, Rev. 9:17; 21:20
Jacob (358), supplanter, m 35-3
  A plain man, p 35-3
  First man-cook in Scripture, s 35-3
  6 proofs wrestled with God, 101; h 48-1
  30 lessons from, 99
  77 years old when married, d 39-3
  7fold blessing of Isaac to, f-j 39-3
  Abrahamic covenant confirmed in, h 40-1
  Stones of, q 40-2; j 46-1
  Made first recorded vow, r 40-3
  Deceived in marriage, c 42-1
  Reaping what sown, e 42-1
  Conformed to custom, g 42-1
  Family troubles, j 42-1
  First to be angry at wife, b 42-2
  Wise head of house, a 44-3
  4 proofs got both wives at once, 99
  Contends with Laban, i-j 46-1; *j 46-1
  Strategy with Esau, d 47-3
  First confession, g 47-3
  First prayer of deliverance, j 47-3
  Visions of, k 47-3
  $24,300.00 gifts to Esau, c 47-2
  Lost faith temporarily, c 50-1
  8 appearances of God to, d 67-2
  Company of nations from, a 50-3
  Lack of wisdom, m 53-3
  Interpreter of dreams, f 53-3
  Deceived by sons, p 55-1
  Concern for Benjamin, i 61-1
  A large tribe, a 66-1; e 1-1*
  A prophet, h 67-3; f 71-3
  Evil days, r 69-3
  Prophecy of 12 tribes, 103
  Still alive spiritually, k 86-1*
  Chosen before Esau, c 293-1*
  Burial of, f 73-2
Jacob's (19). J. voice, Gen. 27:22
  J. anger, Gen. 30:2
  J. thigh out of joint, Gen. 32:25
  J. daughter, Gen. 34:7,19
  J. heart fainted, Gen. 45:26
  J. firstborn, Gen. 46:8
  J. trouble, Jer. 30:7
  J. well, u 168-2*
Jada (2), wise, 1 Chr. 2:28,32
Jadau (1), favorite, Ezra 10:43
Jaddua (3), knowing, Neh.10:21; 12:11,22
Jadon (1), a judge, Neh. 3:7
Jael (6), a wold goat, Judg. 4:17-22; 5:6,24
Jagur (1), a town, Josh.15:21
Jah (1), Ps. 68:4, note
Jahath (8), grasping. 5 men, 1 Chr. 4:2; 6:20,43; 23:10-11; 24:22; 2 Chr. 34:12
Jahaz (5), a city, Num. 21:23; Dt. 2:32; Judg.11:20; Isa.15:4; Jer. 48:34
Jahaza (1), a 425-3; Josh.13:18
Jahazah (2), city, Josh. 21:36; Jer. 48:21
Jahaziah (1), Jehovah reveals, Ezra 10:15
Jahaziel (6), God reveals. 5 men, 1 Chr.12:4; 16:6; 23:19; 24:23; 2 Chr.
Jahdai (1), Jehovah leads, 1 Chr. 2:47
Jahdiel (1), God makes glad, 1 Chr. 5:24
Jahdo (1),1 Chr. 5:14
Jahleel (2), God waits, Gen. 46:14; Num. 26:26
Jahleelites (1), Num. 26:26
Jahmai (1), Jehovah protects, 1 Chr. 7:2
Jahzah (1), a city, 1 Chr. 6:78
Jahzeel (2), God divides, Gen. 46:24; Num. 26:48
Jahzeelites (1), Num. 26:48
Jahzerah (1), Jehovah protects, 1 Chr. 9;12
Jahziel (1), God divides, 1 Chr. 7:13
Jail, f 238-1
Jailor (1), Acts 16:23
Jair (10), Enlightenment. 4 men, b-d 468-1; Num. 32:41; Josh.13:30; Judg.10:3-5; 1 Ki. 4:13; 1 Chr. 2:22-23; 20:5; Esther 2:5
Jairite (1), 2 Sam. 20:26
Jairus (2), enlightenment, Mk. 5:22; Lk. 8:41
Jakan (1), intelligent, 1 Chr.1:42
Jakeh (1), pious, Pr. 30:1
Jakim (2), lifts up, 2 men,1 Chr. 8:19; 24:12
Jalon (1), obstinate, 1 Chr. 4:17
Jambres (1), opposer, 2 Tim. 3:8
James (42). Eng. form of Jacob. Book of 455-463*. 3 men so-called:
  1 Son of Zebedee (Mt. 4:21; 10:2-3; 17:1; Mk.1:19,29; 3:17; 5:37; 9:2; 10:35,41; 13:3; 14:33; Lk. 5:10; 6:14; 8:51; 9:28,54; Acts 1:13; 12:2)
  2 Son of Alphaeus (Mt. 10:3; 27:56; Mk. 3:18; 15:40; 16:1; Lk. 6:15-16; 24:10; Acts 1:13)
  3 Actual son of Joseph and Mary—the half-brother of Jesus Christ (Mt. 13:55; Mk. 6:3; Acts12:17; 15:13; 21:18; 1 Cor.15:7; Gal.1:19; 2:9,12; Jas. 1:1; Jude 1). See b 239-3*; a 246-2; t,u 246-1*; 462*
Jamin (6), prosperity. 3 men, Gen. 46:10; Ex. 6:15; Num. 26:12; 1 Chr. 2:27; 4:24; Neh. 8:7
Jaminites (1), Num. 26:12
Jamlech (1), He makes to reign, 1 Chr. 4:34
Jangling (1), babbling, 1 Tim.1:6
Janna (1), He will answer, Lk. 3:24
Jannes (1), full of favor. A magician in Egypt, 2 Tim. 3:8. See ***magicians***
Janoah (1), a city, 2 Ki.15:29
Janohah (2), a city, Josh.16:6-7
Janum (1), a city, Josh.15:53
Japheth (11), extension, Gen. 5:32; 6:10; 7:13; 9:18-27; 10:1-2,21; 1 Chr.1:4-5
  Sons of, 95
Japhia (5), tall. 2 men, Josh.10:3; 2 Sam. 5:15; 1 Chr. 3:7; 14:6. A town, Josh.19:12
Japhlet (3), he escapes, 1 Chr. 7:32-33
Japhleti (1), a place, Josh.16:3
Japho (1), a city of Dan. Josh.19:46
Jarah (1), honey-comb, 1 Chr. 9:42
Jareb (2), contender, Hos. 5:13; 10:6
Jared (6), descent, b 8-2; Gen. 5:15-20; Lk. 3:37
Jaresiah (1), Jehovah nourishes, 1 Chr. 8:27
Jarha (2), an adversary, 1 Chr. 2:34-35
Jarib (3), he contends. 3 men, 1 Chr. 4:24; Ezra 8:16; 10:18
Jarmuth (7). 2 cities, h 424-1; Josh.10:3-5; 12:11; 15:35; 21:29; Neh.11:29
Jaroah (1), new moon, 1 Chr. 5:14
Jashen (1), asleep, 2 Sam. 23:32
Jasher (2), upright, Josh.10:13; 2 Sam.1:18
Jashobeam (3), people returning. 2 men, 1 Chr. 11:11; 12:6; 27:2
Jashub (3), he returns. 2 men, Num. 26:24;1 Chr. 7:1; Ezra 10:29
Jashubi-lehem (1), returned to Bethlehem, 1 Chr. 4:22
Jashubites (1), son of Jashub, Num. 26:24
Jasiel (1), God is Maker, 1 Chr.11:47
Jason (5), healing. 2 men, Acts 17:5-9; Rom.16:21
Jasper (7), precious stone, Ex. 28:20; 39:13; Ez. 28:13; Rev. 4:3; 21:11-19
Jattir (4), a city, Josh.15:48; 21:14; 1 Sam. 30:27; 1 Chr. 6:57
Javan (7), supple. A man, Gen.10:2-4; 1 Chr.1:5-7; Isa. 66:19. A city, Ez. 27:13-19
Javelin (7), Num. 25:7; 1 Sam.18:10-11; 19:9-10; 20:33
Jaw (4), Judg.15:16-19; Job 41:2; Pr. 30:14
Jawbone (3), Judg.15:15-17
Jaws (6), Job 29:17; Ps. 22:15; Isa. 30:28; Ez. 29:4; 38:4; Hos.11:4
Jazer (11). A land, Num. 32:1-3; Josh. 13:25; 2 Sam. 24:5
  A city, Josh. 21:39; 1 Chr. 6:81; 26:31; Isa.16:8-9; Jer. 48:32
  A sea, Jer. 48:32
Jaziz (1), shining, 1 Chr. 27:31
Jealous (18). J. husband, g-j 265-3; Num. 5
  God a j. God, Ex. 20:5; 34:14; Dt. 4:24; 5:9; 6:15; Josh. 24:19; Ez. 39:25; Joel 2:18; Nah.1:2; Zech.1:14; 8:2
  Elijah a j. prophet for God, 1 Ki.19:10-14
  Paul a j. apostle for God, 2 Cor.11:2
Jealousies (1), Num. 5:29
Jealousy (34). Of Aaron and Miriam, 327
  Law of j., 326; b-h 266-1; Num. 5
  Spirit of j., g 265-3; h 266-1
  5 acts of j., g 466-1
  God provoked to j., Dt. 32:16-21; 1 Ki.14:22; Ps. 78:58
  J. is the rage of a man, Pr. 6:34
  J. is cruel as hell, Song 8:6
  Image of j., Ez. 8:3-5
  God provokes others to j., Rom.10:19; 11:11
  Godly j., 2 Cor.11:2
Jearim (1), a mount, Josh.15:10
Jeaterai (1), stedfast, 1 Chr. 6:21
Jeberechiah (1), Jehovah blesses, Isa. 8:2
Jebus (4), ancient name of Jerusalem, Judg.19:10-11; 1 Chr.11:4-5
Jebusi (2), Ancient name of Jerusalem, Josh.18:16,28
Jebusite (14), a member of a race in Canaan, Gen.10:16; Ex. 33:2; 34:11; Josh. 9:1; 11:3; 15:8; 2 Sam. 24:16-18; 1 Chr.1:14; 21:15-18,28; 2 Chr. 3:1; Zech. 9:7
Jebusites (25), a tribe of Canaan, Gen.15:21; Ex. 3:8,17; 13:5; 23:23; Dt. 7:1; 20:17; Josh. 3:10; 12:8; 15:63; 24:11; Judg.1:21; 3:5; 19:11; 2 Sam. 5:6-8; 1 Ki. 9:20; 1 Chr.11:4-6; 2 Chr. 8:7; Ezra 9:1; Neh. 9:8
Jecamiah (1), may Jehovah establish, 1 Chr. 3:18. See ***Jekamiah***
Jecholiah (1), Jehovah is able, 2 Ki.15:2
Jechonias (2), Jehovah establishes. Gr. form of Jeconiah, Mt.1:11-12
Jecoliah (1), Jehovah is able, 2 Chr. 26:3. See ***Jecholiah***
Jeconiah (7), Jehovah establishes, 1 Chr. 3:16-17; Esther 2:5; Jer. 24:1; 27:20; 28:4; 29:2
Jedaiah (13), Jehovah praised. 5 men, 1 Chr. 4:37; 9:10; 24:7; Ezra 2:36; Neh. 7:39; 11:10; 12:6-21; Zech. 6:10-14
Jediael (6), God knows, 1 Chr. 7:6-11; 11:45; 12:20; 26:2
Jedidah (1), beloved, 2 Ki. 22:1
Jedidiah (1), beloved of Jehovah, 1 Sam.12:25
Jeduthun (13), one who gives praise, 1 Chr. 9:16; 16:38-42; 25:1-6; 2 Chr. 5:12; 29:14; 35:15; Neh. 11:17; and in titles of Ps. 39,62, and 77
Jeezer (1), help, Num. 26:30
Jeezerites (1), sons of Jeezer, Num. 26:30
Jegar-sahadutha (1), Gen. 31:47
Jehaleleel (1), he praises God, 1 Chr. 4:16
Jehalelel (1), he praises God, 1 Chr. 4:16
Jehdeiah (2), Jehovah gives joy, 1 Chr. 24:20; 27:30
Jehezekel (1), God strengthens, 1 Chr. 24:16
Jehiah (1), Jehovah lives, 1 Chr.15:24
Jehiel (16), God lives. 11 men, 1 Chr. 9:35; 29:8; 2 Chr. 21:2; 29:14; 31:13; 35:8; Ezra 8:9; 10:2,21,26
Jehieli (2), he lives by mercy, 1 Chr. 26:21-22
Jehizkiah (1), Jehovah strengthens, 2 Chr. 28:12
Jehoadah (2), Jehovah adorns, 1 Chr. 8:36
Jehoaddan (2), Jehovah is beauteous, 2 Ki.14:2; 2 Chr. 25:1
Jehoahaz (23), Jehovah upholds. 3 men, 2 Ki. 10:35; 13:1-25; 14:1-17; 23:30-34; 2 Chr. 21:17; 25:17-25; 36:1-4
Jehoash (17), Jehovah supports. 2 men, 2 Ki. 11:21; 12:1-18; 13:10,25; 14:8-17
Jehohanan (6), Jehovah is gracious. 6 men, 1 Chr. 26:3; 2 Chr.17:15; 23:1; Ezra 10:28; Neh.12:13,42
Jehoiachin (10), Jehovah establishes, 2 Ki. 24:6-15; 25:27; 2 Chr. 36:8-9; Jer. 52:31
Jehoiachin's (1), Ez.1:2
Jehoiada (52), Jehovah knows. 5 men, 2 Sam. 8:18; 20:23; 23:20-22; 1 Ki.1:8-44; 2:25-46; 4:4; 2 Ki.11:4-17; 12:2-9; 1 Chr.11:22-24; 12:27; 18:17; 27:5,34; 2 Chr. 22:11; 23:1-18; 24:2-25; Neh. 3:6; Jer. 29:26
Jehoiakim (37), Jehovah sets up, 2 Ki. 23:34-36; 24:1-19; 1 Chr. 3:15-16; 2 Chr. 36:4-8; Jer.1:3; 22:18-24; 24:1; 25:1; 26:1-27:20; 28:4,35:1; 36:1-32; 37:1; 45:1; 46:2; 52:2; Dan.1:1-2
Jehoiarib (2), Jehovah pleads. 2 men, 1 Chr. 9:10; 24:7
Jehonadab (3), Jehovah is liberal, c 680-1; 2 Ki. 10:15-23
Jehonathan (3), Jehovah has given. 3 men, 1 Chr. 27:25; 2 Chr.17:8; Neh.12:18
Jehoram (23), Jehovah is high. 3 men, 1 Ki. 22:50; 2 Ki.1:17; 3:1-6; 8:16-29; 9:24; 12:18; 2 Chr.17:8; 21:1-16; 22:1-11
Jehoshabeath (2), Jehovah is an oath, 2 Chr. 22:11. See ***Jehosheba***
Jehoshaphat (85), Jehovah judges. 5 men, 2 Sam. 8:16; 20:24; 1 Ki. 4:3,17; 15:24; 22:2-51; 2 Ki.1:17; 3:1-14; 8:16; 9:2,14; 12:18; 1 Chr. 3:10; 15:24; 18:15; 2 Chr. 17:1-12; 18:1-31; 19:1-8; 20:1-37; 21:1-12; 22:9. A valley, Joel 3:2,12
Jehosheba (1), Jehovah is an oath, 2 Ki.11:2. See ***Jehoshabeath***
Jehoshua (1), Jehovah is salvation, Num.12:16. See ***Joshua***
Jehoshuah (1), Jehovah is salvation, 1 Chr. 7:27. See ***Joshua***
Jehovah (4), the Self-existent or Eternal One, Ex. 6:3, Ps. 83:18; Isa.12:2; 26:4. See ***God*** and ***Lord***
  Two seen together, c 26-1; i 29-3; b 996-1
  16 J. titles, 77
  6 things He is to His people, g 268-1
  6fold description of, 1245
  5 servants of, 1253
  4 acts of, b 1165-3
  J. waiting on man, e-f 1172-1
  8 things J. is to man, j 1187-1
  J. and John the Baptist, 1252
  A study of, i-j 1150-2
  22 facts about J., 1259; 1546
  3 things of J., n 1210-2
  2 questions about justice of, g 1284-1
  4 requests to J., e 1287-3
  9 requests to J., r 1291-3
  8fold character of J., f 1359-2
  6 things J. will do for Israel, d 1376-3
  10 things about J., c 1532-1
Jehovah-jireh (1), 72; Gen. 22:14
Jehovah-nissi (1), 72; Ex.17:15
Jehovah-Saboath, f 500-1
Jehovah-shalom (1), 72; Judg. 6:24
Jehozabad (4), Jehovah has bestowed. 3 men, 2 Ki.12:21; 1 Chr. 26:4; 2 Chr.17:18; 24:26
Jehozadak (2), Jehovah is just, 1 Chr. 6:14-15. See ***Jozadak***
Jehu (52), Jehovah is He. 5 men, f 649-3
Jehubbah (1), Jehovah hides, 1 Chr. 7:34
Jehucal (1), Jehovah is able, Jer. 37:3

Jehudi (4), a Jew, Jer. 36:14-23
Jehudijah (1), a Jewess, 1 Chr. 4:18
Jehush (1), collector, 1 Chr. 8:39
Jeiel (11), treasure of God. 8 men, 1 Chr. 5:7; 15:18,21; 16:5; 2 Chr. 20:14; 26:11; 29:3; 35:9; Ezra 8:13; 10:43
Jekabzeel (1), a city, Neh.11:25
Jekameam (2), may kinsmen establish, 1 Chr. 23:19; 24:23
Jekamiah (2), may Jehovah establish, 1 Chr. 2:41
Jekuthiel (1), reverence for God, 1 Chr. 4:18
Jemima (1), little dove, Job 42:14
Jemuel (2), God is light, Gen. 46:10; Ex. 6:15
Jeoparded (1), risked, Judg. 5:18
Jeopardy (6), risk, 2 Sam. 23:17; 1 Chr.11:19; 12:19; Lk. 8:23; 1 Cor.15:30
Jephthae (1), Heb.11:32. See ***Jephthah***
Jephthah (29), Jehovah will open, Judg.11:1-4, 40; 12:1-7; 1 Sam.12:11
  23 facts about, h 469-2
  Vow and judgeship, j 471-2; a-c 471-3; d-e 472-1; 491; a 472-1
Jephunneh (16), for whom prepared, 2 men, Num.13:6; 14:6,30,38; 26:65; 32:12; 34:19; Dt.1:36; Josh.14:6-14; 15:13; 21:12; 1 Chr. 4:15; 6:56; 7:38
Jerah (2), the moon, Gen.10:26; 1 Chr.1:20
Jerahmeel (8), God is merciful, 1 Chr. 2:9,25-42; 24:29; Jer. 36:26
Jerahmeelites (2), 1 Sam. 27:10; 30:29
Jered (2), descent, 1 Chr.1:2; 4:18
Jeremai (1), dwelling in heights, Ezra 10:33
Jeremiah (146), Jehovah is high. 5 men, 2 Ki. 23:31; 24:18; 1 Chr. 5:24; 12:4-13; 2 Chr. 35:25; 36:12-22; Ezra 1:1; Neh.10:2; 12:1,12,34; Jer.1:1-52:1; Dan. 9:2
  J. the prophet, 1352; d-i 1266-1
  Book of J., 1265-1363
  15 commands in Jer. 9, c 1279-3
  8 commands in Jer.11, o 1282-1
  6 curses in book of, r 1282-2
  2 proverbs rebuking J., 1353
  12 commands in Jer. 13, 1350, 1351
  7 years of absence, b 1285-2
  The weeping prophet, a 1287-3
  4fold personal testimony, q 1291-3
  6 commands in Jer.19, f 1294-1
  10fold complaint of J., f 1295-3
  J. failed God, g 1295-3
  9fold confidence of J., i 1296-1
  10fold curse of J., a 1296-1
  5 commands to kings of Judah, i 1297-3
  9 other commands in Jer. 22, i 1297-3
  5 commands in Jer. 25, 1353
  20 nations drinking of God’s wrath, b 1303-3; k 1304-1
  4 commands in Jer. 26, l 1304-2
  10 commands in Jer. 27, f 1306-2
  12 commands to captives in Babylon, b 1353
  10fold distress of J., o 1356-1
Jeremiah’s (1), Jer. 28:10
Jeremias (1), Gr. form of Jeremiah, Mt.16:14
Jeremoth (5), high places. 5 men, 1 Chr. 8:14; 23:23; 25:22; Ezra 10:26-27
Jeremy (2), short for Jeremiah, Mt. 2:17; 27:9
Jeriah (2), Jehovah has founded, 1 Chr. 23:19; 24:23
Jeribai (1), contentious, 1 Chr.11:46
Jericho (63), a city of palm trees, Dt. 34:3; Josh. 2:1; 6:1-26. See 445; l 124-2*
  Plains, Josh. 4:13; 5:10; 2 Ki. 25:5
  Waters of, Josh.16:1
  Walls of, Josh. 6: Heb.11:30
  4 blind men healed at, q 83-1*
Jeriel (1), founded by God, 1 Chr. 7:2
Jerijah (1), Jehovah has founded, 1 Chr. 26:31
Jerimoth (8), high places. 7 men, 1 Chr. 7:7-8; 12:5; 24:30; 25:4; 27:19; 2 Chr.11:18; 31:13
Jerioth (1), curtains, 1 Chr. 2:18
Ki.11:26-40; 12:2-32; 13:1-34; 14:1-30; 15:1-34; 16:2-31; 2 Ki.14:16-29
Jeroboam’s (2), 1 Ki.14:4,17
Jeroham (10), who is loved. 7 men, 1 Sam.1:1; 1 Chr. 6:27-34; 8:27; 9:8-12; 12:7; 27:22; 2 Chr. 23:1; Neh.11:12
Jerubbaal (14), o 460-2; Judg. 6:32; 7:1; 8:29; 9:1-57; 1 Sam.12:11
Jerubbesheth (1), o 460-2; 2 Sam.11:21
Jeruel (1), founded by God, 2 Chr. 20:16
Jerusalem (811). Ancient name of, m 20-1; f 419-1. See ***Jebus***, ***Jebusi***, ***Salem***
  History of, f 419-1
  18 names of, 448
  Sieges of, 448
  12 gates of, f 822-2
  10fold state of, 1244
  14 future names of, 1244
  10fold judgment before restoration, l 1136-1
  19 sins: why J. destroyed, 1352
  J. rebuilt in Millennnium, d-e 1315-1
  32fold lament for J., 1362
  6 reasons J. judged, q 1355-1
  20fold lament for J., b 1362
  12 fold humiliation of, c 1357-3
  6fold taunt of J., g 1357-3
  4 sins of J., b 1368-2
  5 reasons J. destroyed, a 1374-2
  Symbolized by new-born child, a 1382-1
  20 things God did for J., c 1382-1
  14fold moral state of J., g 1544-1
  Destroyed, i 46-1*; c-d 149-1*; l 154-2*
  Original headquarters of church, not Rome, l 466-1*
  Future destruction, b 520-3*; Zech.14
  Heavenly J., Gal. 4:26; Heb.11:10-16; 12:22; 13:14; Rev. 3:12; 21:2,10
Jerusalem’s (3), 1 Ki.11:13,32; Isa. 62:1
Jerusha (1), possession, 2 Ki.15:33
Jerushah (1), possession, 2 Chr. 27:1
Jesaiah (2), Jehovah delivers. 2 men, 1 Chr. 25:3:21; Neh.11:7
Jeshaiah (5), Jehovah delivers. 4 men, 1 Chr. 25:3,15; 26:25; Ezra 8:7,19
Jeshanah (1), a city, 2 Chr.13:19
Jesharelah (1), upright toward God, 1 Chr. 25:14
Jeshebeab (1), father’s seat, 1 Chr. 24:13
Jesher (1), uprightness, 1 Chr. 2:18
Jeshimon (6), k 302-1; q 541-2
Jeshishai (1), Jehovah is ancient, 1 Chr. 5:14
Jeshohaiah (1), humbled by Jehovah, 1 Chr. 4:36
Jeshua (29), Jehovah is salvation, c 802-2
Jeshuah (1), Jehovah is salvation, 1 Chr. 24:11
Jeshurun (3), upright one, n 388-3
Jesiah (2), Jehovah exists, 1 Chr.12:6; 23:20
Jesimiel (1), God establishes, 1 Chr. 4:36
Jesse (47), wealthy, Ruth 4:17-22; 1 Sam. 16:1-22; 17:12-58; 20:27-31; 22:7-13; 25:10; 2 Sam. 20:1; 23:1; 1Ki.12:16; 1 Chr. 2:12-13; 10:14; 12:18; 29:26; 2 Chr.10:16; 11:18; Ps. 72:20; Isa.11:1, 10; Mt.1:5-6; 3:32; Acts 13:22; Rom. 15:12
Jesting (1), Eph. 5:4
Jesui (1), level, Num. 26:44
Jesuites (1), Num. 26:44
Jesurun (1), upright one, Isa. 44:2
Jesus (949), Gr. form of Joshua, meaning Jehovah is salvation, or Saviour, j 2-1*; k 227-3*; Mt.1:21. See ***Christ*** and ***Messiah***
  Birth of, Mt.1:16-2:23; Lk.1:31-2:52
  Two baptisms of, Mt. 3:13-16; Lk. 3:21-22
  Temptation of, Mt. 4:1-11, refs.
  Ministry of, Mt. 4:12, refs.
  Sufferings of, Mt. 26:36-27:66, refs.
  Resurrection and postresurrection ministry, Mt. 28:1-28, refs. See ***Christ***
Jesus’ (10), Mt.15:30; 27:57; Lk. 5:8; 8:41; 10:39; Jn.12:9; 13:23-25; 2 Cor. 4:5,11
Judg. 8:20; 1 Ki. 2:5,32; 1 Chr. 2:17,32; 4:17; 7:38
Jetheth (2), subjection, Gen. 36:40; 1 Chr.1:51
Jethlah (1), a city, Josh.19:42
Jethro (10), excellence, Ex. 3:1; 4:18; 18:1-12 See notes p. 66 and 83
Jetur (3), defense, Gen. 25:15; 1 Chr.1:31; 5:19
Jeuel (1), treasure of God, 1 Chr. 9:6
Jeush (8), he protects. 5 men, Gen. 36:5,14,18; 1 Chr.1:35; 7:10; 23:10-11; 2 Chr.11:19
Jeuz (1), counsellor, 1 Chr. 8:10
Jew (32). Defined, usage, 609; 1234; a 241-1*
  Mordecai of Benjamin, Esther 2:5-10:3
  A.J. his brother, Jer. 34:9
  Hold of skirt of a J., Zech. 8:23
  Peter the J., Acts 10:28; Gal. 2:14
  J. whose name was Bar-jesus, Acts 13:6
  Aquilla the J., Acts 18:2
  Apollos the J., Acts 18:24
  Paul of Benjamin a J., Acts 21:39; 22:3; 1 Cor. 9:20
  Gospel to J., first, Rom.1:16; 2:9-10
  J. outwardly and inwardly, Rom. 2:28-29
  Advantages of the J., Rom. 3:1
  Gospel same to the J. and Gentile, Rom. 10:12; 1 Cor.12:13; Gal. 3:28; Col. 3:11
Jewel (3), Pr.11:22; 20:15; Ez.16:12
Jewels (24). Defined, a 33-3; s 109-3
  J. of silver, Gen. 24:53; Ex. 3:22; 12:35
  J. of gold, Gen. 24:53; Ex.11:2; 12:35; 35:22; Num. 31:50-51; 1 Sam. 6:8,15; Job 28:17
  Precious j., 2 Chr. 20:25
  Pleasant j., 2 Chr. 32:27
  Rings and nose j., Isa. 3:21
  Fair j., Ez. 16:17,39; 23:26
  Bride adorns with j., Isa. 61:10; Hos. 2:13
  When I make up My j., Mal. 3:17
Jewess (2), Acts 16:1; 24:24
Jewish (1), Fasts and feasts, 160*; a 165-3*; c 177-3*
  Petty courts, f 261-1*
  Fables, Tit.1:14
  4 things about J. Christians, u 466-2*
Jewry (3), Dan. 5:13; Lk. 23:5; Jn. 7:1
Jews (243). Use of the term, f 842-1. of 84 times in O.T. used 43 times in Esther, 20 in Ezra, Nehemiah, and Daniel—of J. in exile
  Used 169 times in N.T. of all the 13 tribes of Israel. See a 241-1* also Anglo-Saxon theory, 608; 816
  J. and Israel the same, 608; 816; a 241-1*
  6 things J. will say, l 1150-3
  3 things God has done for J., k 1191-2
  Characteristics of J., 1256
  6 examples of J. solving great problems in human crisis, g 1448-1
  3 charges against J., m 1450-1
  Vagabond J., s 254-3*
  True J., h 282-3*
  Advantages of J., k 283-1*; a 283-3*
  Blind to truth, j 339-1*
  7 sins of, h 455-1*
  J. in all lands, d-e 394-1*; c 464-1*
  2 reasons J. stumbled, p 466-1*
  144,000 J. of tribulation, l-r 508-1*; g 510-3*; a-e 517-3*
Jews’ (14), 2 Ki.18:26-28; 2 Chr. 32:18; Neh.13:24; Esth. 3:10; 8:1; Isa. 36:11-13; Jn. 2:13; 7:2; 11:55; 19:42; Gal.1:13-14
Jezaniah (2), Jehovah hears, Jer. 40:8; 42:1
Jezebel (22), unmarried. 2 women, c-f 386-1; 1 Ki.16:31; 18:4,13; 19:1-2; 21:5-25; 2 Ki 9:7-37; Rev. 2:20; o-s 503-1*
Jezebel’s (1), 1 Ki.18:19
Jezer (3), formation, Gen. 46:24; Num. 26:49; 1 Chr. 7:13
Jezerites (1), son of Jezer, Num. 26:49
Jeziah (1), Jehovah unites, Ezra 10:25
Jeziel (1), God unites, 1 Chr.12:3
Jezoar (1), splendid, 1 Chr. 4:7
Jezrahiah (1), Jehovah shines, Neh.12:42
Jezreel (36), God sows. 2 men, 1 Chr. 4:3; Hos. 1:4-5
  2 Cities, Josh.15:56; 19:18; 2 Ki. 8-10
  Valley of J., Josh.17:16; Judg. 6:33
  Tower of J., 2 Ki. 9:17
Jezreelite (8), 1 Ki. 21:1-16; 2 Ki. 9:21-25
Jezreelitess (5), 1 Sam. 27:3; 30:5; 2 Sam. 2:2; 3:2; 1 Chr. 3:1
Jibsam (1), lovely, 1 Chr. 7:2
Jidlaph (1), he weeps, Gen. 22:22
Jimna (1), prosperity, Num. 26:44
Jimnah (1), prosperity, Gen. 46:17
Jimnites (1), Num. 26:44
Jiphtah (1), a city, Josh.15:43
Jiphthah-el (2), a valley, Josh.19:14,27
Joab (137), Jehovah is father, 5 men, g 546-1
Joab’s (8), 2 Sam.14:30; 17:25; 18:2,15; 20:7-8, 10-11
Joah (11), Jehovah is brother. 4 men, 2 Ki.18:18-37; 1 Chr. 6:21; 26:4; 2 Chr. 29:12; 34:8; Isa. 36:3,11,22
Joahaz (1), Jehovah helps, 2 Chr. 34:8
Joanna (3), Jehovah is grace, Lk. 3:27; 8:3; 24:10
Joash (49), Jehovah supports. 8 men, e 684-1; Judg. 6:11-8:32; 1 Ki. 22:26; 2 Ki.11:2; 12:19-14:27; 1 Chr. 3:11; 4:22; 12:3; 27:28; 2 Chr.18:25; 22:11; 24:1-24; 25:17-25; Hos. 1:1; Amos 1:1
Joatham (2), Jehovah is upright, Mt.1:9
Job (59), a desert, Gen. 46:13; Job 1:1-42:17; Ez.14:14,20; Jas. 5:11
  Book of J., 852-904
  Book of J. not a myth, a 852-1
  50 lessons from book of J., 898
  References to arts and sciences, 901
  Great Bible doctrines in book, 899
  Names of God in book, 899 (under ***Doctrine of God***)
  35 facts about God, 899
  8 facts about angels, 899
  21 facts about Satan, 897
  36 facts about man, 899
  333 “I’s” of book, f 880-1
  9 “if’s” of book, 901
  Affliction of J., c 852-1; u 854-1
  Description of J., 903
  12fold character of J., k 880-1
  10 acts of J., in calamity, 897
  16fold character of, 896; k 880-1
  2 great mistakes of, 897
  74 charges of J. against God, 897
  72 statements of condemnation of, 900
  17fold accusation against God, 902
  5 accusatons against God, h 862-2
  3 more false accusations of God, a 864-3
  10 false accusations of God, 902
  16 accusations against God, n 868-2
  3fold purpose of J. to complain, c 859-3
  20fold complaint of God’s dealings, 901
  8fold complaint of J., b 875-3
  60 facts about suffering of J., 898
  4fold reproach of J., l 856-3
  4fold state of soul, f 862-1
  7 bitter complaints, g 862-1
  5 great sins charged to J., l 863-3
  6fold suffering of J., f 869-3
  7fold reproof of J., j 870-1
  7 classes turned against J., l 871-2
  20fold grief of, 902
  2 reasons for 17fold curse, k 855-1
  17 curses on birthday, j 855-1
  12fold suffering of J., f 881-3
  8-fold suffering of J., a 881-2
  7 reasons manhood lamented, e 855-3
  2 phases of his lamentation, d 879-3
  4fold reaping of J., b 874-3
  3fold purpose of complaint, c 859-3
  20fold complaint of God’s dealings, 901
  12fold complaint and accusation of God, 901
  Bitterness of J., g 862-1
  2 proofs of innocence, i 869-3
  3fold request of, i 871-3
  15fold complaint against others, 902
  12fold picture of persecutors, h 880-3

12fold innocence declared, 903
3fold denial of dishonesty, b 882-1
4 punishments willing to suffer, c-e 882-1
2fold denial of adultery, d 882-1
3 reasons J. maintained justice, h 882-2
12fold denial of inhumanity, j 882-2
4fold denial of covetousness, n 883-1
4fold denial of idolatry, a 883-1
4fold denial of malignity, c 883-1
4fold denial of fraud, g 883-3
2 results of idolatry, b 883-2
9 facts in each test of J., 897
4fold independence of J., c 858-3
Requests to his friends d, f 859-1; h 869-3
Reproofs of his friends, e 859-1; j 870-1
4 claims of J., l-m 869-3; g 869-3
Plea to his friends, 902
44 statements of condemnation to friends, 900
His 3 friends, e-g, 854-1; h 855-3
7fold accusation of reaping, a 856-1
8fold reaping of the wicked, n 857-1
20 judgments of God, i 867-3
4 accusations against man, b 869-1
7 facts about man, e 866-1
30fold doom of wicked, k 870-1
30 judgments upon the wicked, b 872-1
15fold prosperity of the wicked, d 873-2
30 sins of the wicked, a 876-1
14fold end of the wicked, 903
4 conditions of blessing, 901
12fold blessing of God, 901
2 great changes for all men, 902
God does not afflict His children, 902
5fold meaning of acquaintance with God, 903
15 blessings of acquaintance with God, 903
6 things Christians should not suffer, 897
5 purposes of God dealing with man, g 885-2
2fold appeal of J. to God, l 866-1
His reasons for immortality, 902
4fold source of knowledge, 902
25 facts—natural and supernatural, b 878-2
14 facts about God, 903
7 troubles God keeps from, i 857-3
3 slanderous concepts of God, g 858-1
26 true facts about God, 901
5 facts about man's days, u 862-1
6 things about state of death, i 863-2
3fold curse on the wicked, j 864-1
10fold past prosperity, e 879-3
8fold past honor, i 880-1
6fold past security, l 880-1
12fold past honor, f 880-2
Wealth of J., g 852-1; e 894-1
His reasonings, i 861-1; k 864-1; d 877-1
10fold experience of Eliphaz, 900
15 sins of J., according to Eliphaz, d 867-3
2fold reason of Elihu for speaking, b 883-3
15fold reason of Elihu for speaking, f 884-1
5 promises of Elihu to J., a 884-1
10 facts proving Elihu no mediator of God, c 884-1
8 errors Elihu accused J. of, d 885-1
8 sins Elihu accused J. of, k 886-1
4fold dealing of God with men, f 885-1
Healing and chastening, 903
8fold correction of a rebel, i 885-2
40fold vindication of God, 903
7 major benefits of atonement, g 886-1
3 great errors Elihu accused J. of, f 887-3
3fold vindication by God, h 887-3
5 claims of Elihu, c 888-1
18 facts about God, f 888-1
16fold application to J., g 888-1
10 false accusations of, 904
34 great works of God, 904
15 works of God, 903
35 questions by God, 904
Example of infinite perfection, 904
23 questions by God, b 891-3
6 great sins of J., g 892-1
13 commands of God to J., l 892-1
God's 4 questions to J., m 892-2
8fold challenge of God to J., n 892-2
10fold answer of J. to Jehovah, e 893-3
16fold description of Behemoth, d 892-3
56fold description of Leviathan, 896
7fold statement of integrity, f 878-1
3 blessings of J., g 894-1
3 beautiful daughters of, j 894-1
His age, l 894-1
62 accusations of God, 902; 902; a 864-3; n 868-2; d 878-1; m 881-2; b 881-3
30fold greatness of God, d 864-3

Jobab (9), howling. 5 men, e 442-1
Job's (1), Job 2:11
Jochebed (2), Jehovah is glory, Ex. 6:20; Num. 26:59
Joed (1), Jehovah is witness, Neh.11:7
Joel (20), Jehovah is God. 14 men, 555
J. the prophet introduced, a 1503-1
Book of, 1503-1508
50 commands in book of, 1507
7 proofs army supernatural, 1508
Prophecy of, Joel 1:1; Acts 2:16; k 215-3*
Joelah (1), God is snatching, 1 Chr.12:7
Joezer (1), Jehovah is help, 1 Chr.12:6
Jogbehah (2), a place, Num. 32:35; Judg. 8:11
Jogli (1), exiled, Num. 34:22
Joha (2), Jehovah is living, 1 Chr. 8:16; 11:45
Johanan (27), Jehovah is gracious. 11 men, 2 Ki. 25:23; 1 Chr. 3:15-24; 6:9-10; 12:4-12; 2 Chr. 28:12; Ezra 8:12; 10:6; Neh. 6:18; 12:22-23; Jer. 40:8-16; 41:11-16; 42:1-8; 43:2-5
John (103). Eng. form of Jonahan, meaning Jehovah is gracious. 4 men:
1 Kinsman of the high priest (Acts 4:6)
2 J. Mark (Acts 12:12,25; 13:5-13; 15:37)
3 J. the Baptist (Mt. 3:1-14; 4:12; 9:14; 11:2-18; 14:2-10; 16:14; 17:13; 21:25-32; Lk.1:13-17,60-63; Jn.1:6-40)
4 An apostle, son of Zebedee (Mt. 4:21; 10:2; 17:1; Acts 3:1-11; 4:13,19; 8:14; 12:2; Gal. 2:9; Rev.1:1-9; 21:2; 22:8
Writer of 5 N.T. books: John; 1,2, and 3 John; Revelation
John the Baptist:
Name defined, l 62-1*; z 98-2*; i 100-3*
Not called Baptist in book of J., g 162-1*
Parents of, Lk. 1, notes
Of miraculous birth, r 98-1*
Greatest of prophets, g 3-3*; e 115-1*
Had a normal growth, b 101-3*
Preached 30 doctrines, g 3-3*
His great desire, e 4-3*
Filled, but not baptized in the Holy Spirit, e 4-3*
Had many disciples, a 15-1*
In the kingdom, c 19-3*
Not Elijah in person, f 19-3*; u 32-2*
Elijah in spirit only, w 78-3*
Not Christ or Elijah, k 163-1,2*
A friend of the bridegroom, p 167-3*
Lived a separated life, k 19-3*
His changed attitude, j 19-1*
Began the gospel program, a 62-1*
His message, d 62-1*
Imprisonment, p 27-2*; m 114-1*
3 purposes of his ministry, a 98-3*
Laws made by him, o-t, 104-2,3*
His test, o 114-1*
Purpose of baptizing, q 163-2*
Jews jealous of, p 163-2*
Christ's testimony of, h 115-2*
John's (2), Jn. 3:25; Acts 19:3
Joiada (4), Jehovah knows. 2 men, Neh. 12:10-22; 13:28
Joiakim (4), Jehovah raises up, Neh.12:10,
Joiarib (5), Jehovah pleads. 3 men, Ezra 8:16; Neh.11:5,10; 12:6,19
Join (14), Isa. 5:8; 56:6; Ez. 37:17; Acts 5:13; 8:29; 9:26; etc.
Joined (43). Israel j. himself unto Baal-peor, Num. 25:3-5; Ps.106:28
J. with him to make ships, 2 Chr. 20:36
Ephraim is j. to his idols, Hos. 4:17
Nations shall be j. to Lord, Zech. 2:11
What God hath j. together, Mt.19:6
J. himself to citizen of, Lk.15:15
Perfectly j. together, 1 Cor.1:10
He that is j. to an harlot, 1 Cor. 6:16
He that is j. to the Lord, 1 Cor. 6:17
Whole body fitly j. together, Eph. 4:16
Shall be j. to his wife, Eph. 5:31
Joining (1), 2 Chr. 3:12
Joinings (1), 1 Chr. 22:3
Joint (4), Gen. 32:25; Ps. 22:14; Pr. 25:19; Eph. 4:16
Joint-heirs (1), Rom. 8:17
Joints (6), 1 Ki. 22:34; 2 Chr. 18:33; Song 7:1; Dan. 5:6; Col. 2:19; Heb. 4:12
Jokdeam (1), a city, Josh.15:56
Jokim (1), Jehovah raises up, 1 Chr. 4:22
Jokmeam (1), a city, 1 Chr. 6:68
Jokneam (4), a city, u 424-2
Jokshan (4), fowler, Gen. 25:2-3; 1 Chr.1:32
Joktan (6), little, Gen.10:25-29; 1 Chr.1:19-23
Joktheel (2). 2 cities, Josh.15:38; 2 Ki.14:7
Jona (1), dove, Jn.1:42
Jonadab (12), Jehovah is liberal. 2 men, g 581-2
Jonah (19), dove, 2 Ki.14:25; Jonah 1-4
A sign, q 22-2*
J. the prophet, b 1521-1
Book of, 1521-1524
16 commands in book, c 1521-1
25 acts of J., 1524
12 acts of seamen, m 1521-3
10 miracles in Jonah, d 1522-1
16 peculiar places to pray, h 1522-1
4 reasons J. fled, d 1523-3
Jonan (1), Jehovah has been gracious, Lk. 3:30
Jonas (12), dove. 2 men, Mt.12:39-41; 16:4; Lk. 11:29-32; Jn. 21:15-17
Jonathan (118), Jehovah has given. 14 men, d 518-2,3
History of J., son of Saul, 1 Sam.13:2-14:49; 18:1-4; 19:1-7; 20:1-42; 31:2
Jonathan's (3), 1 Sam. 20:38; 2 Sam. 9:1; Jer. 38:26
Jonath-elem-rechokim (1), Ps. 56, title.
The 2nd of two longest words in Scripture. See ***Maher-shalal-hash-baz***
Joppa (13), beauty. A city, p 233-2*; 2 Chr. 2:16; Ezra 3:7; Jonah 1:3; Acts 9:36-43; 10:5-8,23,32; 11:5,13
Jorah (1), watering, Ezra 2:18
Jorai (1), Jehovah teaches, 1 Chr. 5:13
Joram (29), Jehovah is exalted. 5 men, c 574-1
Jordan (197). River J., 445
Plain of J., Gen.13:10-11
Jorim (1), Jehovah is exalted, Lk. 3:29
Jorkoam (1), spreading of people, 1 Chr. 2:44
Josabad (1), Jehovah has bestowed, 1 Chr.12:4
Josaphat (2), Jehovah judges, Mt.1:8. See ***Jehoshaphat***
Jose (1), aid, Lk. 3:29
Josedech (6), Jehovah is righteous, Hag.1:1,12,14; 2:2-4; Zech. 6:11
Joseph (228), He shall add, g 43-3. 11 men, z 1-3*
J., son of Jacob, Gen. 30:24-25
History of, Gen. 37:2-50:26
Inherits birthright, l 53-3; e 71-3
Coat of many colors, l 53-3; n 57-3
A prophet, p 53-3; b 53-3; a-b 74-1
Interpreter of dreams, l 54-1
Beauty celebrated, i 57-1
Father of 2 tribes of Israel, Gen.48:12-22
22 facts about, k 57-2, 3
4 times gained favor, e 57-3
12 tests to his brethren, 102
25 things learned by, 103
13 years tested, b 58-1,2
Subject of providence, b-c 58-1; d-m 59-1
Business ability, j 61-1,2; b 70-1
Dealings with brethren, Gen. 42-47
93 years in Egypt, a 74-1
40 points resembling Christ, 196
11 blessings of, a 391-3
6 blessings upon, k 226-1*
J. of Arimathea, p 94-2*; a-b 155-3*; e 206-1*
Joseph's (22), Gen. 37:31; 39:5-6,20-22; 41:42-45; 42:3-6; 43:17-24; 44:14; 45:16; 48:8; 50:15-23; 1 Chr. 5:2; Lk. 4:22; Acts 7:13
Josephus p. 818 pt. 8; *f 1456-2; o 92*-1; j 382*-1
Joses (6), he that pardons. 3 men, Mt. 13:55; 27:56; Mk. 6:3; 15:40, 47; Acts 4:36
Joshah (1), Jehovah's gift, 1 Chr. 4:34
Joshaphat (1), Jehovah judges. a man, 1 Chr.11:43
Joshaviah (1), Jehovah is equal, 1 Chr.11:46
Joshbekashah (2), Jehovah is firm, 1 Chr. 25:4,24
Joshua (216), Jehovah is salvation. 4 men, Ex. 17:9-14; 24:13; Josh. 1:1-24:31; 1 Sam. 6:14-18; 2 Ki. 23:8; Hag. 1:1-14; 2:2-4; Zech. 3:1-9; 6:11
J. the minister of Moses, g 309-2
6 mistakes of, e 418-1
An example of unselfishness, a 436-1
Wrote part of the law, c 443-3
7fold role of, k 720-1
Age and parting with Israel, x 424-3; g 443-3
Josiah (53), Jehovah supports. 2 men: a king, 2 Ki. 21:24-23:34; 2 Chr. 33:25-35:26; an exile, Zech. 6:10
J. the king predicted 322 years before birth, h-i 643-3; a 703-2; 1 Ki.13:2
3 good things about, j 700-1
4 reasons to escape judgment, a 701-3
43fold reformation of, 708
28 right things done by, g 794-1
7fold covenant with God, c 796-1
Josias (2). Gr. form of Josiah, Mt.1:10-11
Josibiah (1), Jehovah causes to dwell,1 Chr. 4:35
Josiphiah (1), Ezra 8:10
Jot, tittle (1), defined, f 7-2,3*; Mt. 5:18
Jotbah (1), a place, 2 Ki. 21:19
Jotbath (1), a place, Dt.10:7
Jotbathah (2), a place, Num. 33:33-34
Jotham (24), Jehovah is upright. 3 men, Judg. 9:5-57; 2 Ki.15:5-38; 16:1; 1 Chr. 2:47; 3:12; 5:17; 2 Chr. 26:21-23; 27:1-9; Isa.1:1; 7:1; Hos.1:1; Mic.1:1
Journey (60). A day's j., i 654-2; q 103-3*
Sabbath day's j., i 654-2; Acts 1:12
Journeyed (33), Gen.11:2; Num. 9:17-23; Lk.10:33; Acts 9:3,7; 26:13; etc.
Journeying (3), Num.10:2,29; Lk.13:22
Journeyings (2), Num.10:28; 2 Chr.11:26
Journeys (9), Gen.13:3; Ex.17:1; 40:36-38; Num. 10:6,12; 33:1-2
Rameses to Red Sea, a 125-1,2
Red Sea to Sinai, t 128-1
Rameses to Sinai, g 319-3
Sinai to Kadesh, j 319-3
Kadesh to Kadesh, k 331
Kadesh to Pisgah, 328
Joy (165). Wrong source of j., p 124-1*
True source of j., q 124-1*; a 197-3*
Great j. in Israel, 1 Ki.1:40; 29:9; 2 Chr. 30:26; Neh.12:43
Shouted aloud with j., Ezra 3:12-13
J. of Lord is your strength, Neh. 8:10
J. of hypocrite but for a, Job 20:5
Sons of God shouted for j., Job 38:7
Presence is fulness of j., Ps.16:11
J. of the whole earth is, Ps. 51:12
Restore unto me the j. of, Ps. 51:12
Sow tears shall reap j., Ps.126:5
Joy to just to do judgment, Pr. 21:15
With j. draw water out of, Isa.12:3

51:11; 60:15; 61:7
Oil of j. for mourning, Isa. 61:3
J. in God of my salvation, Hab. 3:18
J. at birth of Christ, Mt. 2:10; Lk. 2:10
Enter into j. of thy lord, Mt. 25:21
J. at resurrection of Christ, Mt. 28:8
70 returned with j., Lk.10:17
J. in heaven over sinners, Lk.15:7
J. at ascension of Christ, Lk. 24:52
That My j. might remain in, Jn.15:11
That your j. may be full, Jn.16:24; 1 Jn.1:4; 2 Jn.12
Have My j. fulfilled in them, Jn.17:13
Great j. in revival, Acts 8:8; 13:52; 15:3; Ph'm 7; 1 Pet. 4:13; Jude 24
J. in God through Christ, Rom. 5:11
J. in the Holy Ghost, Rom.14:17
Fruit of the Spirit is j., Gal. 5:22
For j. set before Him endured, Heb.12:2
Count it all j. when ye fall, Jas.1:2
Rejoice with j. unspeakable, 1 Pet.1:8
Joyed (1), 2 Cor. 7:13
Joyful (25). Make j. noise, Ps. 66:1; 81:1; 95:1-2; 98:4-8; 100:1
People know the j. sound, Ps. 89:15
Be a j. mother of children, Ps.113:9
Soul shall be j. in God, Isa. 61:10
I am exceeding j. in all, 2 Cor. 7:4
Joyfully (3), Eccl. 9:9; Lk.19:6; Heb.10:34
Joyfulness (2), Dt. 28:47; Col.1:11
Joying (1), Col. 2:5
Joyous (4), Isa. 22:2; 23:7; 32:13; Heb.12:11
Jozabad (9), Jehovah had bestowed. 9 men, 1 Chr.12:20; 2 Chr. 31:13; 35:9; Ezra 8:33; 10:22-23; Neh. 8:7; 11:16
Jozachar (1), Jehovah remembers, 2 Ki.12:21
Jozadak (5), Ezra 3:2-8; 5:2; 10:18; Neh.12:26
Jubal (1), playing, Gen. 4:21
Jubile (22) year, Lev. 25:9-54; 27:17-24; Num. 36:4
12 commands concerning, d 254
Purpose of, c 238-1; e 238-1; g 239-1
Jucal (1), able, Jer. 38:1
Juda (10), same as Judah. 2 men, Mt. 2:6; Mk. 6:3; Lk. 3:26-33; Heb. 7:14; Rev. 5:5; 7:5
A land, called also Judea, Lk.1:39
Judaea (43), land of the Jews, Mt. 2:1,5,22; 3:1,5; 4:25; 19:1; 24:16; etc.
Judah (347), praised, p 42-2
7 men, h 711-1
Chosen ruling tribe, l 68-1,2; d-f 72-1,2; g 449-1
4 blessings of, k 391-1,2
Failure of, 490
8 sins of, 664
4 causes of judgment upon, g 699-3
Dealt with first in Chronicles, g 711-1
Sinful state of, 1243
10fold case against J., 1243
3 acts of apostasy, 1243
14 classes in J. judged, 1244
4 outstanding facts, 1256
10fold judgment before restoration, l 1136-1
10fold ruin of, o 1138-1
4fold cause of ruin, p 1138-1
4 sins of, h 1140-1
16 judgments on, 1245
18fold description of J. invaders, 1245
7 national sins of, g 1136-3
16 reasons J. destroyed, 1245
5 facts of travail, o 1166-1
4 things God was to J., r 1168-1
7 sins of, t 1250; t 1171-3; g 1171-1
Stumbling of, 1250, 1251
Reasons J. destroyed, 1251 (under ***Causes of Destruction***)
Fall of J. and Egypt, 1251
8fold restoration of J., r 1175-1,2
28 things to happen to, 1249
9fold rebellion of, 1256
10 commands to, 1256
19 sins of J., 1352
5 commands to J., 1353
12 commands to captives, 1353
14 future blessings of, 1259
10fold ruin of, o 1138-1
3 things God asks of J., o 1139-3
Wrath on J. and Jerusalem, 1257
293 sins of J., g 1171-1; t 1171-3; m 1266-2; b 1279-2; c 1283-1; f 1285-3; 1351; m 1291-3; g 1294-1; 1351; 1351; b 1302-1; p 1305-1; c 1310-1; b 1376-1; 1261; 1354; d 1394-2; d 1395-3; 1354; e 1538-1; f1571-3; 1353
10 things J. will be, 1243
2 great evils in, k 1267-1,2
10 commands to, i 1270-1,2
6 reasons for judgment on, i 1271-3
4 sins of J. and Israel, j 1272-2,3
6 commands that would remove judgment, if obeyed, f 1274-1,2
20fold judgment on, 1351
Call to mourning, 1351,1352
J. apostate, f 1286-2
3 ways J. to be destroyed, b 1297-1
2 main reasons for destruction, c 1297-1
4 sins of rulers and pastors, m 1299-3
10 good things God promised, 1354
3 methods of judgment on J., f 1302-1
9fold restoration after 70 yr., g 1309-3
10 reasons for judgment, l 1338-1
32fold judgment on J., 1362
6fold judgment on J., h 1357-3
9fold judgment on J., f 1357-3
22 judgments on J. and Jerusalem, h 1360-2
7 reasons for judgment, a 1361-1
28fold ruin of J. and Jerusalem, a 1361-3
5 classes of deceivers in, b 1307-2
14 sins of J. and Israel, h 1510-1
3 former blessings, b 1510-1
5 woes on J., j 1539-3
5fold admonition to J., 1543-3
4 facts about governors of, l 1562-3
5 classes in J., f 1572-3
4 classes oppressed by rulers, g 1572-3
See Anglo-Saxon theory, 608
Word Judah one time in N.T., Heb. 8:8
Judah's (4), Gen. 38:7,12; Jer. 32:2; 38:22
Judas (33), Gr. form of Judah, praised. 6 men, Mt.1:2-3; 10:4; 13:55; Lk. 6:16; Acts 1:13,16; 5:37; 9:11; 15:22-32
Judas Iscariot:
10 facts about, p 947-1
12fold curse upon, r-s 958-1
30 requests against, 1054
30 facts about, 1054
Life story, t 177-2*
His deal with Pharisees, v 90-1*
Honored by Christ, m 90-2*
Doom announced, o 90-2*
18 facts about, 97*
Given a receipt, p 91-3*
A traitor, p 91-3*
His kiss, k 53-3*
Chosen by Christ, t 177-2*; o 193-3*
Became lost, b-c 201-2*
Son of perdition, d 201-2*
Why lost, e 201-3*
His destiny, e 214-3*
Not the future Antichrist, q 402-1*
Brought to his senses, j 55-1*
Remorse, k 55-2*
Betrayal money, l 55-2*
Lesson from, m 55-2*
His end and death, q 55-3*; y 214-1*
Jude (1), praised. Half brother of Jesus Christ, a 495-1*; Jude 1
Judea (1), Ezra 5:8. See ***Judaea***
Judge (191), b 236-2*; q 420-2*
J. of all earth do right, Gen.18:25
Lord shall j. His people, Dt. 32:36
Lord j. ends of the earth, 1 Sam. 2:10
Give us a king to j. us, 1 Sam. 8:6
Understanding heart to j., 1 Ki. 3:9
J. world in righteousness, Ps. 9:8; 96:13; 98:9; Isa.11:4; Acts 17:31
J. not that ye be not judged, Mt. 7:1
With what judgment ye j. ye, Mt. 7:2
In a city a certain j. that, Lk.18:2
Hear what unjust j. saith, Lk.18:6
J. not according to appearance, Jn. 7:24
Words shall j. you in last, Jn.12:48
J. of quick and dead, Acts 10:42; 2 Tim. 4:1; 1 Pet. 4:5
God shall j. secrets of men, Rom. 2:16
Why dost thou j. brother, Rom.14:10
J. nothing before the time, 1 Cor. 4:5
Do not ye j. them within, 1 Cor. 5:12
Saints shall j. the world, 1 Cor. 6:2
We shall j. angels, 1 Cor. 6:3
Two, threee, let others j., 1 Cor.14:29
Let no man j. you in, Col. 2:16
God the J. of all, and to, Heb.12:23
Adulterers God will j., Heb.13:4
J. standeth at the door, Jas. 5:9
J. and avenge our blood, Rev. 6:10
He doth j. and make war, Rev.19:11
Judged (63). Days of the judges that j. Israel, 2 Ki. 23:22; 88, point 2 B (2)
According to doings I j., Ez. 36:19
Judge not that be not j., Mt. 7:1
Prince of this world is j., Jn.16:11
J. for the hope of Israel, Acts 26:6
World shall be j. by you, 1 Cor. 6:2
Why is my liberty j. of, 1 Cor.10:29
Judge selves we not be j., 1 Cor.11:31
When j. are chastened of, 1 Cor.11:32
She j. Him faithful who had, Heb.11:11
Shall be j. by the law of, Jas. 2:12
Might be j. according to men, 1 Pet. 4:6
Hath j. the great whore, Rev.19:2
Dead j. out of things written in books and according to works, Rev. 20:12-13
Judges (52). Period of j., 60; Judg. 2:16-18; Ruth 1:1; 2 Sam. 7:11; 2 Ki. 23:22; 1 Chr.17:6-10; Acts 13:20
Laws for j. b-d 361-2
Called gods, f 138-1
12 qualifications of, c 333-1
16 j. by tribes, c 454-1
8fold indictment of, p 972-1
4 commands to, q 972-2
Will restore j. as at first, Isa.1:26
J. of evil thoughts, Jas. 2:4
Judgest (8), Ps. 51:4; Jer.11:20; Rom. 2:1-3; 14:4; Jas. 4:12
Judgeth (17), Ps. 7:11; 58:11; 82:1; Jn. 5:22; 12:48; 1 Cor. 2:15; 4:4; 5:13; Jas. 4:11; 1 Pet.1:17; 2:23; etc.
Judging (6), 2 Ki.15:5; 2 Chr. 26:21; Ps. 9:4; Isa. 16:5; Mt.19:28; Lk. 22:30
Judgment (293). For sin, 87
6 titles of Bible using word j., 1055
J. predicted, v 4-2*; n 12-1*; n 20-1*; t 46-1*
J. of God, e, m 910
J. assured all men, s 199-2*
Basis of j., l, q282-1*; o 401-1*; e 469-2*; b 470-1*
Final j., h 50-1*; 306*
18 contrasts of, h 33-1*
J. seat of Christ, c 134-2*; j 205-2*; h 300-1*
q 310-1*; q 341-1*
2 classes to be judged at, 404*
4 commands in view of, h 469-3*
3 examples of, a 475-3*
Ungodly not stand in, Ps.1:5
He hath prepared His throne for j., Ps. 9:7
He shall minister to people, Ps. 9:8
Meek will He guide in j., Ps. 25:9
Justice, j. are habitation, Pr. 89:14
Executeth j. for oppressed, Ps.146:7
Bring every work into j., Eccl.12:14
Zion be redeemed with j., Isa.1:27
Princes shall rule in j., Isa. 32:1
Bring forth j. to Gentiles, Isa. 42:1
Set forth j. in the earth, Isa. 42:4
Taken from prison and j., Isa. 53:8
J. was set, book opened, Dan. 7:10
J. given to saints of the, Dan. 7:22
J. shall sit and they shall, Dan. 7:26
Shall be in danger of j., Mt. 5:21-22
More tolerable in j., Mt.10:15; 11:22,24; 12:41-42; Mk. 6:11; Lk.10:14
Judge righteous j., Jn. 7:24
For j. I am come into world, Jn. 9:39
Now is j. of this world, Jn.12:31
Temperance, and j. to come, Acts 24:25
All stand before j. seat of Christ, Rom.14:10; 1 Cor. 3:11-15; 2 Cor. 5:10
Open beforehand to j., and, 1 Tim. 5:24
Eternal j., Heb. 6:2
Once to die, after this j., Heb. 9:27
J. begin at house of God, 1 Pet. 4:17
Angels reserved unto j., 1 Pet. 2:4
Unjust men reserved unto j., 2 Pet. 2:9
Renovation of earth at j., 2 Pet. 3:7
Have boldness in day of j., 1 Jn. 4:17
Angels unto the j. of great day, Jude 6
Hour of His j. is come, Rev.14:7
Show j. of great whore, Rev.17:1
J. given unto them, Rev. 20:4
Judgments (126). 6 j. upon apostates, 399
5 j. on Ahaz, h 784-3
12 j. on sin, c 798-1
7 great j. of Scripture, 540*
J. as laws, Lev.18:4-5,26; 20:22; 25:18; 26:15,43,46; Num. 36:13
J. prepared for scorners, Pr.19:29
When j. in earth inhabitants, Isa. 26:9
Unsearchable are His j., Rom.11:33
True and righteous are Thy j., Rev.16:7; 19:2
Judith (1), to be praised, Gen. 26:34
Juice (1), Song 8:2
Julia (1), downy, Rom.16:15
Julius (2), curley headed, Acts 27:1-3
Jumping (1), Nah. 3:2
Junia (1), belonging to Juno, Rom.16:7
Juniper (4), 1 Ki.19:4-5; Job 30:4; Ps.120:4
Jupiter (3), a false god, Acts 14:12-13; 19:35
Jurisdiction (1), Lk. 23:7
Jushab-hesed (1), lovingkindness, 1 Chr. 3:20
Just (94). 9 j. ones in Scripture, 94; k 136-1*; n 282-1*; Gen. 6:9; Mt.1:19; 27:19; Lk. 2:25; 23:50; Acts 3:14; 7:52; 10:22; 2 Pet. 2:7
J. weights and measures, a-d 374-1; Lev.19:36; Dt. 25:15; Pr.11:1; 16:11
J. judgment, Dt.16:18
Wicked plotteth against j., Ps. 37:12
Path of j. is shining light, Pr. 4:18
Blessing upon head of j., Pr.10:6
Memory of j. is blessed, Pr.10:7
J. shall come out of trouble, Pr.12:13
J. man falls 7 times, riseth, Pr. 24:16
Not a j. man on earth, Eccl. 7:20
J. shall live by faith, Hab. 2:4; Rom.1:17; Heb. 10:38
Rain on j. and unjust, Mt. 5:45
Over 99 j. persons that need, Lk.15:7
Spirits of j. men made perfect, Heb.12:23
J. to forgive us our sins, 1 Jn.1:9
J. and true are Thy ways, Rev.15:3
Justice (28). Laws of j., 181; b-d 361-2
10 commandments concerning, a-c 139-3
Keep judgment and do j., Isa. 56:1
Justification (3), Rom. 4:25; 5:16-18
J. defined, 304*; 332*
Basis of j., a 141-2*
J. by faith, s 355-2*
Before and without the law, k-o 284-3*
7 facts about j., 304*
8 things that justify, 304*
7 results of j., 304*
Justified (43). J. himself, Job 32:2
All seed of Israel be j., Isa. 45:25
Wisdom j. of her children, Mt.11:19
By thy words shall be j. Mt.12:37
Publicans j. God, Lk. 7:29
Went down to house j., Lk.18:14
J. from all things, Acts 13:39
Doers of law are j., Rom. 2:13
Being freely j. by His, Rom. 3:24
J. by faith, Rom. 3:28; 5:1; Gal. 2:16-17; 3:24
J. by His blood, Rom. 5:9
Whom He j. He glorified, Rom. 8:30
J. in the name of Jesus, 1 Cor. 6:11
J. by law fallen from grace, Gal. 5:4
J. in Spirit, 1 Tim. 3:16
J. by His grace, Tit. 3:7
Justifier (1), Rom. 3:26
Justifieth (4), Pr.17:15; Isa. 50:8; Rom. 4:5;

Justify (11) Ex. 23:7; Dt. 25:1; Job 9:20; 27:5; 33:32; Isa. 5:23; 53:11; Lk.10:29; 16:15; Rom. 3:30; Gal. 3:8
Justifying (2), 1 Ki. 8:32; 2 Chr. 6:23
Justle (1), Nah. 2:4
Justly (3), Mic. 6:8; Lk. 23:41; 1 Th. 2:10
Justus (3), righteous. 3 men, Acts 1:23; 18:7; Col. 4:11
Juttah (2), a city, Josh.15:55; 21:16

K

Kabzeel (3), a city, d 602-2; Josh.15:21; 2 Sam. 23:20; 1 Chr.11:22
Kadesh (17), consecrated. A city, Gen.14:7; 16:14; 20:1; Num.13:26; 20:1-22; 27:14; 33:36-37; Dt.1:46; Judg.11:16-17; Ps. 29:8; Ez. 47:19; 48:28
Kadesh-barnea (10), holy place of desert wandering. A city, Num. 32:8; 34:4; Dt.1:2,19; 2:14; 9:23; Josh.10:41; 14:6-7; 15:3
Kadmiel (8), God is ancient. 3 men, Ezra 2:40; 3:9; Neh. 7:43; 9:4-5; 10:9; Neh.12:8,24
Kadmonites (1), Orientals or Easterners, Gen. 15:19
Kallai (1), swift, Neh.12:20
Kanah (3), place of reeds, m 431-2. A river, Josh.16:8; 17:9. A city, Josh.19:28
Kareah (13), bald, Jer. 40:8-16; 41:11-16; 42:1-8; 43:2-5
Karkaa (1), floor. A city, Josh.15:3
Karkor (1), plain. A city, Judg. 8:10
Kartah (1), a city of Gad, Josh. 21:34
Kartan (1), a city, Josh. 21:32
Kattath (1), a city, Josh.19:15
Kedar (12), black skinned, Gen. 25:13; 1 Chr.1:29; Ps.120:5; Song 1:5; Isa. 21:16-17; 42:11; 60:7; Jer. 2:10; 49:28; Ez. 27:21
Kedemah (4), eastern, Gen. 25:15; 1 Chr.1:31
Kedemoth (4), a city, a 425-3; Dt. 2:26; Josh.13:18; 21:37; 1 Chr. 6:79
Kedesh (11), a city of Judah, Josh.15:23. A city in Issachar, Josh. 12:22; 19:37; 21:28; 1 Chr. 6:72. A city in Naphtali, Josh. 20:7, 21:32; Judg. 4:9-11; 2 Ki.15:29; 1 Chr. 6:76
Kedesh-naphtali (1), a city, Judg. 4:6
Keep (359). 7 things to k., 545*
K. the garden, Gen. 2:15
K. the way of tree of life, Gen. 3:24
K. them alive, Gen. 6:19-20; 7:3
K. My covenant, Gen.17:9-10; Ex.19:5
K. the way of the Lord, Gen.18:19
K. this service, Ex.12:25; 13:5
K. the passover, Ex.12:48; Num. 9:2-14; Mt. 26:18
K. this ordinance, Ex.13:10
K. His statutes, Ex.15:26; Lev.18:5,26; 19:19; 20:8,22
K. My commandments, Ex.16:28; 20:6; Lev. 22:31; 26:3; Dt. 4:2
K. the sabbath, Ex. 20:8; 31:13-16; Lev.19:3,30; 25:2; 26:2
k. from a false matter, Ex. 23:7
K. a feast, Ex. 23:14-15; Lev. 23:39-41
K. in the way, Ex. 23:20
K. the charge of the Lord, Lev. 8:35; 1 Ki. 2:3; 2 Chr.13:11
K. My ordinances, Lev.18:4,30; 22:9
K. My judgments, Lev. 25:18
K. thy soul diligently, Dt. 4:9
K. the oath, Dt. 7:8
K. all words of this law, Dt.17:19
K. thee from the wicked thing, Dt. 23:9
K. the feet of His saints, 1 Sam. 2:9
K. in the imagination, 1 Chr. 29:18
K. me as the apple of the eye, Ps.17:8
K. servant from presumptuous, Ps.19:13
K. thy tongue from evil, Ps. 34:13
K. thee in all thy ways, Ps. 91:11
K. the door of my lips, Ps.141:3
K. paths of the righteous, Pr. 2:20
K. sound wisdom and discretion, Pr. 3:21
K. heart with all diligence, Pr. 4:23
K. thy foot when thou goest, Eccl. 5:1
K. him in perfect peace, Isa. 26:3
K. My (Christ's) commandments, Jn.14:15
K. My words, Jn.14:23
K. them from evil, Jn.17:15
K. righteousness of the law, Rom. 2:26
K. under the body, 1 Cor. 9:27
K. the ordinances, 1 Cor.11:2
K. silence in church, 1 Cor.14:28,34
K. unity of the Spirit, Eph. 4:3
K. from evil, 2 Th. 3:3
K. thyself pure, 1 Tim. 5:22
K. that which is committed, 2 Tim.1:12
K. by the Holy Ghost, 2 Tim.1:14
K. self unspotted from world, Jas.1:27
K. His commandments, 1 Jn. 2:3; 3:22; 5:2-3; Rev.12:17; 14:12
K. yourselves from idols, 1 Jn. 5:21
K. yourselves in love of God, Jude 21
K. you from falling, Jude 24
K. sayings of this book, Rev. 22:9
Keeper (21). K. of sheep, Gen. 4:2
Brother's k., Gen. 4:9
K. of the prison, Gen. 39:21-23; Acts 16:27,36
K. of wardrobe, 2 Ki. 22:14; 2 Chr. 34:22
K. of king's forest, Neh. 2:8
K. of gates, Neh. 3:29
K. of women, Esther 2:3,8
K. of man, Ps.121:5
K. of vineyards, Song 1:6
K. of doors, Jer. 35:4
Keepers (21), K. at home, Tit. 2:5
See ***Keeper***
Keepest (4), 1 Ki. 8:23; 2 Chr. 6:14; Neh. 9:32; Acts 21:24
Keepeth (46). K. covenant, Dt. 7:9
K. sheep, 1 Sam.16:11
K. soul from the pit, Job 33:18
K. all His bones, Ps. 34:20
K. thee will not slumber, Ps.121:3-4
K. truth for ever, Ps.146:6
K. paths of judgment, Pr. 2:8
K. instruction, Pr.10:17
K. his mouth k. life, Pr.13:3
K. way preserveth soul, Pr.16:17
K. commandment k. soul, Pr.19:16
K. mouth k. soul, Pr. 21:23
K. law is a wise son, Pr. 28:7; 29:18
K. commandments, Jn.14:21; 1 Jn. 3:24
K. himself and that wicked, 1 Jn. 5:18
K. My works unto the end, Rev. 2:26
K. his garments, Rev.16:15
K. His sayings, Rev. 22:7
Keeping (12). K. mercy, Ex. 34:7
K. His commandments, Dt. 8:11; Ps.19:11
K. covenant and mercy, Dan. 9:4
K. watch over flock by night, Lk. 2:8
K. of commandments of God, 1 Cor. 7:19
K. of souls to Him, 1 Pet. 4:19
Kehelathah (2), a Place, Num. 33:22-23
Keilah (18), enclosed. A man, i-l 540-1; 1 Chr. 4:19. A city, Josh.15:44
Keilahites, n 541-1,2
Kelaiah (1), Jehovah is light, Ezra 10:23
Kelita (3), dwarf. 3 men, Ezra 10:23; Neh. 8:7; 10:10
Kemuel (3), congregation of God, Gen. 22:21; Num. 34:24; 1 Chr. 27:17
Kenan (1), one acquired, 1 Chr.1:2
Kenath (2), a city, Num. 32:42; 1 Chr. 2:23
Kenaz (11), hunting. 3 men, 448; e 714-3
Kenezite (3), 448; Num. 32:12; Josh.14:14
Kenite (6), Num. 24:22; Judg.1:16; 4:11-17; 5:24
Kenites (8), b 303-2; h 713-1; Gen.15:19; Num. 24:21; Judg. 4:11; 1 Sam.15:6; 27:10; 30:29; 1 Chr. 2:55
Kenizzites (1), Gen.15:19
Kept (175). K. as apple of eye, Dt. 32:10
K. the ways of the Lord, Ps.18:21
K. His testimonies, Ps. 99:7; 119:22
K. Thy law and precepts, Ps.119:55-56
K. Thy word, Ps.119:67,158
K. Thy precepts, Ps.119:168; Jer. 35:18
K. My judgments, Ez.18:9; 20:21
K. My Father's commandments, Jn.15:10
K. secret since world began, Rom.16:25
K. the faith, 2 Tim. 4:7
K. by the power of God, 1 Pet.1:5
K. not first estate, Jude 6
Kerchiefs (2), Ez.13:18-21
Keren-happuch (1), horn of paint of antimony, Job 42:14
Kerioth (3), cities of Judah (Josh.15:25) and of Moab (Jer. 48:24,41)
Kernels (1), Num. 6:4
Keros (2), crook Ezra 2:44; Neh. 7:47
Kettle (1), 1 Sam. 2:14
Keturah (4), incense, Gen. 25:1-4; 1 Chr.1:32-33
Key (6), Judg. 3:25; Isa. 22:22; Lk.11:52; Rev. 3:7; 9:1; 20:1
Keys (2), q-r 31-3*; Mt.16:19; Rev.1:18
Kezia (1), cassia, Job 42:14
Keziz (1), cut off, A valley, Josh.18:21
Kibroth-hattaavah (5), a place, Num.11:34-35; 33:16-17; Dt. 9:22
Kibzaim (1) a city, Josh. 21:22
Kick (3), 1 Sam. 2:29; Acts 9:5; 26:14
Kicked (1), Dt. 32:15
Kid (46). Do not boil k. in mother's milk, Ex. 23:19; 34:26; Dt.14:21
Used for sacrifices, Lev. 4:23-28; 5:6; 9:3; 23:19; Num. 7:16-82; 15:24
Leopard lie down with K., Isa.11:6
Kidneys (18), Ex. 29:13-22; Lev. 3:4-15; 4:9; 7:4; 8:16-25; 9:10,19; Dt. 32:14; Isa. 34:6
Kidron (11), a brook, 2 Sam.15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4-12; 2 Chr.15:16; 29:16; 30:14; Jer. 31:40
Kids (8), Gen. 27:9,16; Lev.16:5; Num. 7:87; 1 Sam.10:3; 1 Ki. 20:27; 2 Chr. 35:7; Song 1:8
Kill (124). Thou shalt not k., Ex. 20:13; Dt. 5:17; Mt. 5:21; Mk.10:19; Lk.18:20; Rom.13:9; Jas.2:11
I k. and I make alive, Dt. 32:39
A time to k., and heal, Eccl. 3:3
Fear not them which k. body, Mt.10:28
But for to steal and k., Jn.10:10
Rise, Peter, k. and eat, Acts 10:13
Laying wait to k. him, Acts 25:3
Overcome them and k. them, Rev.11:7
Killed (67). For Thy sake we are k. all day, Ps. 44:22; Rom. 8:36
K. the fatted calf, Lk.15:27,30
K. the Prince of life, Acts 3:15
Chastened and not k., 2 Cor. 6:9
Should be k. as they are, Rev. 6:11
Third part of men k., Rev. 9:18-20
Must in this manner be k., Rev.11:5
Sword must be k. with sword, Rev.13:10
Image of beast should be k., Rev.13:15
Killedst (2), Ex. 2:14; 1 Sam. 24:18
Killest (2), Mt. 23:37; Lk.13:34
Killeth (23). He that k. shall die, Lev. 24:17,21; Num. 35:30; Josh. 20:9
Lord k. and maketh alive, 1 Sam. 2:6
Wrath k. a foolish man, Job 5:2
Desire of slothful k. him, Pr. 21:25
K. you will think, that he, Jn.16:2
Letter k., but spirit giveth, 2 Cor. 3:6
K. with sword must be killed, Rev.13:10
Killing (5), Judg. 9:24; 2 Chr. 30:17; Isa. 22:13; Hos. 4:2; Mk.12:5
Kin (8), Lev.18:6; 20:19; 21:2; 25:25,49; Ruth 2:20; 2 Sam.19:42; Mk. 6:4
Kinah (1), a city of Judah, Josh.15:22
Kind (45). After his k., Gen.1:11-25; 6:20; 7:14; Lev.11:14-29; Dt.14:13-18
Cattle gender with diverse, Lev.19:19
This k. goeth not out but by, Mt.17:21
He is k. to unthankful and, Lk. 6:35
Charity is k., 1 Cor.13:4
Be k. one to another, Eph. 4:32
K. of firstfruits of His, Jas.1:18
K. of beasts has been tamed, Jas. 3:7
Kindle (19). K. no fire on sabbath, Ex. 35:3
Contentious man k. strife, Pr. 26:21
Kindled (66). Man's anger was k., Gen. 30:2; 39:19; Num. 22:27; 24:10; Judg. 9:30; 14:19; 1 Sam.11:6; 17:28; 20:30; 2 Sam.12:5; 2 Chr. 25:10; Job 32:2-5; Ps.124:3
11:33; 12:12:9; 22:22; 25:3; 32:10-13; Dt. 6:15; 7:4;11:17; 29:27; 31:17; 32:22; Josh. 7:1; 23:16; 2 Sam. 6:7; 22:13; 24:1; 2 Ki.13:3; 22:13,17; 23:26; 1 Chr.13:10; 2 Chr. 25:10; Job 19:11; 42:7; Ps. 2:12; 106:40; Isa. 5:25; Jer.15:14; 17:4; Hos. 8:5; Zech.10:3
K. a fire, Lk. 22:55; Acts 28:2
Kindleth (3), Job 41:21; Isa. 44:15; Jas. 3:5
Kindly (10), Gen. 24;49; 34:3; 47:29; 50:21; Josh. 2:14; Ruth 1:8; 1 Sam. 20:8; 2 Ki. 25:28; Jer. 52:32; Rom.12:10
Kindness (48). God showing k., Ps. 31:21; 117:2; Isa. 54:8,10. Eph. 2:7, Tit. 3:4
Man showing k., Gen. 21:23; 24:14; Josh. 2:12; Ruth 3:10; 1 Sam.15:6; 2 Sam. 2:5-6; 9:1-7; 10:2; Acts 28:2
By k., by the Holy Ghost, 2 Cor. 6:6
K., humbleness of mind, Col. 3:12
Add to godliness k., 2 Pet.1:7
Kindred (28). From thy k., Gen.12:1; Acts 7:3
To my k., Gen. 24:4-7,38,41
To thy k., Gen. 31:3,13; 32:9
Kindreds (8), 1 Chr.16:28; Ps. 22:27; 96:7; Acts 3:25; Rev.1:7; 7:9; 11:9; 13:7
Kinds (10), Gen. 8:19; 2 Chr.16:14; Jer.15:3; Ez. 47:10; Dan. 3:5-15; 1 Cor.12:10; 14:10
Kine (24), cattle, Gen. 32:15; 41:2-27; Dt. 7:13; 28:4,18,51; 32:14; 1 Sam. 6:7-14; 2 Sam.17:29; Amos 4:1
King (2,256). Laws in choosing, k 362-1
6 commands to a, Dt.17:16-20
7 purposes of laws to a, g 363-2
15 steps choosing Israel's, g 512-1,2
Make us k. to judge us, 1 Sam. 8:5-22
History first k. of Israel, 1 Sam.10-31
History of 2nd king of Israel, 1 Sam.16-2 Sam. 24
Other kings of Israel, 1 and 2 Kings and 1 and 2 Chronicles
Israel under foreign kings, Ezra, Nehemiah, Esther, Daniel, Jeremiah, Ezekiel, Haggai, and Zechariah
Set my k. upon My holy hill, Ps. 2:6
Lord is K. for ever, Ps.10:16; 29:10
K. of glory shall come in, Ps. 24:7-10
Born k. of the Jews, Mt. 2:2; Jn18:37
Thy k. cometh unto thee, Mt. 21:5
Christ coming to be K., Mt. 25:31-46
The K. of Israel, Jn.1:49; 12:13
Unto the K., eternal, immortal, 1 Tim.1:17; 6:15; Rev.15:3; 17:14; 19:16
K. of Salem, Heb. 7:1-2
Fear God, honor the k., 1 Pet. 2:17
Had a k. over them, Rev. 9:11
Kingdom (342). 7 laws of k., k 362-1
16fold manner of the k., 556
3 divisions of Israel's l., f 595-3
K. of Babylon, Gen.10:10
K. of priests, Ex.19:6
K. of Israel, 1 Sam.10:16-31:13; 2 Sam.1:1–24:25; 1 Ki.1:1-2 Ki. 25:30; 1 Chr.10:1–2 Chr. 36:23
K. of the Lord, Ps 22:28; 45:6; 103:19; 145:11-13; Oba. 21; Mt. 25:31-46; 1 Pet.1:11; Rev.12:10; 20:1-10; 21:1-22:5
K. of heaven. Defined, r 23-3*
Conditions of entrance, b-e 33-3*
Eternal and earthly, a 99-3*; j-k 329-2*;w 474-2*
8 things before, l 144-3; 145-1*
Transfer of, d 146-1*
To be ruled by saints, b 151-3*
Waited for, c 155-3*
From heaven, l 204-1*
Never to be moved, h-i 447-1*
Time of, in God's hands, p 213-3*
Established at 2nd advent, a 500-3*
16 proofs when set up, 1476, 1477
K. of God. Defined, e 37-1*
Entrance into, b-f 166-1*
In Matthew, i 10-3*
Consists of 3 things, b 300-1*
With power, j 108-1*; a 123-2*
Postponed, j 144-1*
Inherited by, o-q 330-2*

18 contrasts with K. of heaven, e 37-1*
Discussed, j 5-3*
K. of heaven at hand, Mt. 3:2; 4:17; 10:7
K. to come, Mt. 6:10; 16:28; 25:31-46
K. postponed, Mt. 25:14-30; Lk.19:11-27
K. now in mystery form, Mt.13; 20:1-16; 25:1-30; 22:1-14
K. now preached, Mt. 4:23; 9:35; 24:14; Acts 8:12; 19:8; 20:25; 28:31
K. to belong to saints, Mt. 5:1-20; 8:11-12; Lk. 22:29-30; Heb.12:28; Jas. 2:5; 1 Pet.1:11
K. keys given to believers, Mt16:19; 18:18; 1 Cor. 4:20
K. can be shut to men, Mt. 23:13
K. will come with power and glory, Mt.16:27-28; 25:31-46
K. not for all classes, Mt. 7:21; 13:28-29,40-42,49; 18:1-4; Lk. 9:62; 12:32; 18:16-29; 22:29; Jn. 3:3-5; 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5; 2 Th.1:5
K. to be delivered to God after cleansed of all rebellion during Christ's reign of 1,000 years, 1 Cor.15:24-28; Eph.1:10; Rev. 20:1-10; 21:1-22:5
Translated into k., Col.1:13
Men are called to k., 1 Th. 2:12
K. of beast, Rev.13; 16:10; 17:9-17
Kingdoms (57). Of earth, Dt. 28:25; 2 Ki.19:15,19; 1 Chr. 29:30; 2 Chr. 36:23; Ezra 1:2; Ps. 68:32; Isa. 37:16-20
K. of the heathen, 2 Chr. 20:6
K. of the nations, Heh. 9:22; Isa.13:4
K. of the world, Jer. 25:26
Egypt basest of k., Ez. 29:15
Israel no more divided into two k., in the Millennium, Ez. 37:22
God's kingdom is to consume all k., Dan. 2:44
4 k. to stand out of the, Dan. 8:22
I will overthrow throne of k., Hag. 2:22
Showed all world k., Mt. 4:8; Lk. 4:5
Through faith subdued k., Heb.11:33
K. of this world to become those of God and Christ, Rev.11:15; 20:1-10
Kingly (1), Dan. 5:20
King's (284). K. dale, Gen.14:17; 2 Sam.18:18
K. prisoners, Gen. 39:20
K. high way, Num. 20:17; 21:22
K. enemies, 1 Sam.18:25
K. son-in-law, 1 Sam.18:22-27; 22:14
K. table, 1 Sam. 20:29; 2 Sam. 9:13
K. business, 1 Sam. 21:8
K. spear, 1 Sam. 26:16,22
K. sons, 2 Sam. 9:11; 13:23,30,32-36
K. house, 2 Sam.11:2,8-9; 15:35
K. wrath, 2 Ki.11:20
K. servants, 2 Sam.11;24; 1 Ki.1:47
K. crown, 2 Sam.12:30
K. daughters, 2 Sam.13:18
K. heart, 2 Sam.14:1; Pr. 21:1
K. face, 2 Sam.14:24,28,32
K. weight, 2 Sam.14:26
K. household, 2 Sam.16:2; 19:18
K. cost, 2 Sam.19:42
K. word, 2 Sam. 24:4
K. presence, 1 Ki.1:28
K. mule, 1 Ki.1:44
K. mother, 1 Ki. 2:19
K. friend, 1 Ki. 4:5
K. merchants, 1 Ki.10:28
K. hand, 1 Ki.13:6; 22:12
K. scribe, 2 Ki.12:10
K. burnt sacrifice, 2 Ki.16:15
K. entry, 2 Ki.16:18
K. commandment (2 Ki.18:36)
K. wives, 2 Ki. 24:15
K. garden, 2 Ki. 25:4; Jer. 39:4
K. gate, 1 Chr. 9:18
K. order, 1 Chr. 25:6
K. treasures, 1 Chr. 27:25
K. counsellors, 1 Chr. 27:33
K. companion, 1 Chr. 27:33
K. army, 1 Chr. 27:34
K. work, 1 Chr. 29:6
K. palace, 2 Chr. 9:11
K. matters, 2 Chr.19:11
K. office, 2 Chr. 24:11
K. counsel, 2 Chr. 25:16
K. captains, 2 Chr. 26:11
K. portion, 2 Chr. 31:3
K. substance, 2 Chr. 35:7
K. seer, 2 Chr. 35:15
K. mighty princes, Ezra 7:28
K. commissions, Ezra 7:28
K. lieutenants, Ezra 8:36
K. cupbearer, Neh.1:11
K. letters, Neh. 2:9
K. pool, Neh. 2:14
K. tribute, Neh. 5:4
K. manner, Esther 1:13
K. decree, Esther 1:20
K. provinces, Esther 1:22
K. chamberlain, Esther 2:3-21
K. laws, Esther 3:8
K. profit, Esther 3:8
K. ring, Esther 3:12; 8:8,10
K. damage, Esther 7:4
K. mouth, Esther 7:8
K. name, Esther 8:8
K. life, Ps. 61:6
K. strength, Ps. 99:4
K. honour, Pr.14:28
K. favour, Pr.14:35
K. countenance, Pr.16:15
K. person, Jer. 52:25
K. meat, Dan.1:5,8,13,15
K. guard, Dan. 2:14
K. wise men, Dan. 2:28; 5:8
K. mowings, Amos 7:1
K. chapel, Amos 7:13
K. children, Zeph.1:8
K. wilderness, Zech.14:10
K. country, Acts 12:20
Kings (334). 19 k.,1 queen, of Judah, 88
19 k. of 10 tribes, c 615-1; k 643-1,2
15 k. of other nations, c 615-1
33 k. of Israel did evil, a 639-1,2
9 k. of Israel did right, a 639-2
K. of Hittites, j 676-1
K. of Egyptians, k 676-1
8 k. of Edom, a 710-1
513 years of k. of Judah, b 750-1
9 k. of Persia, 816
5 k. of Amorites, Josh.10:5-42
Shall strike through k., Ps.110:5
10k. shall arise, Dan. 7:24; Rev.17:12-17
K. of Media and Persia, Dan. 8:20
K. of Gentiles exercise, Lk. 22:25
Pray for k., 1 Tim. 2:2
Prince of k. of the earth, Rev.1:5
Made us k. and priests, Rev.1:6; 5:10
K. of the east, Rev.16:12
K. of the earth, Rev.16:14; 17:2,18; 18:3,9; 19:19; 21:24
7 k., 5 are fallen, Rev.17:9-11
K. of K. and Lord of Lords, Rev.19:16
Kings' (5), Ps. 45:9; Pr. 30:28; Dan.11:27; Mt.11:8; Lk. 7:25
Kinsfolk (2), Job 19:14; Lk. 2:44
Kinsfolks (3), 1 Ki.16:11; 2 Ki.10:11; Lk. 21:16
Kinsman (16) redemption, d 494-3; e-j 496-1; Num. 5:8; 27:11; Ruth 2:1; 3:9-13; 4:1-14. See Jn.18:26; Rom.16:11
Kinsman's (1), Ruth 3:13
Kinsmen (7), Ruth 2:20; Ps. 38:11; Lk.14:12; Acts 10:24; Rom. 9:3; 16:7,21
Kinswoman (3), Lev.18:12-13; Pr. 7:4
Kinswomen (1), Lev.18:17
Kir (5), fortress and city of Moab, 2 Ki.16:9; Isa. 15:1; 22:6; Amos 1:5; 9:7
Kir-haraseth (1), same as Kir, 2 Ki. 3:25
Kir-hareseth (1), same as Kir, Isa.16:7
Kir-haresh (1), same as Kir, Isa.16:11
Kir-heres (2), same as Kir, Jer. 48:31-36
Kiriathaim (4), 2 cities, Gen.14:5; Jer. 48:1,23; Ez. 25:9
Kirioth (1), a city, Amos 2:2
Kirjath (1), a city, Josh.18:28
Kirjathaim (3), a city, a 425-3
Kirjath-arba (6), a city, 448
Kirjath-baal (2), a city, Josh.15:60; 18:14
Kirjath-huzoth (1), city of streets, Num. 22:39
Kirjath-jearim (18), city of woods, h 418-1; l 509-3; d 712-1
Kirjath-sannah (1), city of thorns, Josh.15:49
Kirjath-sepher (4), city of books, Josh.15:15-16; Judg.1:11-12
Kish (21), power. 5 men, h-k 511-3; l-m 512-1; o 523-3; b 741-3. Called Cis, Acts 13:21
Kishi (1), bow of Jehovah, 1 Chr. 6:44
Kishion (1), hardness, Josh.19:20
Kishon (6), d 456-1
Kison (1), same as Kishon, Ps. 83:9
Kiss (20), d 906-1; a 115-3; n 116-1*
Ancient family greeting, Gen. 27:26; 31:28; 1 Ki.19:20
K. the son, lest He be, Ps. 2:12
Figure of satisfaction, Pr. 24:26
K. of betrayal, Mt. 26:48; Mk.14:44
K. of gratitude, Lk. 7:45
K. of salutation, 2 Sam. 20:9; Rom.16:16; 1 Cor.16:20; 2 Cor.13:12; 1 Th. 5:26; 1 Pet. 5:14
Kissed (26). 22 examples of kissing:
1 Jacob k. Isaac (Gen. 27:27)
2 Jacob k. Rachel (Gen. 29:11)
3 Laban k. Jacob (Gen. 29:13)
4 Laban k. sons and daughters (Gen. 31:55)
5 Esau k. Jacob (Gen. 33:4)
6 Joseph k. his brethren (Gen. 45:15)
7 Jacob k. grandsons (Gen. 48:10)
8 Joseph k. Jacob in death (Gen. 50:1)
9 Aaron k. Moses (Ex. 4:27)
10 Moses k. father-in-law (Ex.18:7)
11 Naomi k. daughter-in-law (Ruth 1:9)
12 Orpah k. Naomi (Ruth 1:14)
13 Samuel k. Saul at anointing (1 Sam.10:1)
14 David and Jonathan k. (1 Sam. 20:41)
15 David k. absalom (2 Sam.14:33)
16 Absalom k. Israelites in winning them from David (2 Sam.15:5)
17 David k. Barzillai (2 Sam.19:39)
18 Idol gods were k. (1 Ki.19:18)
19 Judas k. Jesus (Mt. 26:49; Mk.14:45)
20 Sinner k. feet of Jesus (Lk. 7:38)
21 Father k. prodigal son (Lk.15:20)
22 Disciples k. Paul (Acts 20:37)
Kisses (2), Pr. 27:6; Song 1:2
Kite (2), a bird, Lev.11:14; Dt.14:13
Kithlish (1), a city, Josh.15:40
Kitron (1), city of Zebulun, Judg.1:30
Kittim (2), bruisers, Gen.10:4; 1 Chr.1:7
Knead (2), Gen.18:6; Jer. 7:18
Kneaded (3), 1 Sam. 28:24; 2 Sam.13:8; Hos. 7:4
Kneadingtroughs (2), Ex. 8:3; 12:34
Knee (6), Gen. 41:43; Isa. 45:23; Mt. 27:29; Rom. 11:4; 14:11; Phil. 2:10
Kneel (2), Gen. 24:11; Ps. 95:6
Kneeled (8), 2 Chr. 6:13; Dan. 6:10; Mk.10:17; Lk. 22:41; Acts 7:60; 9:40; 20:36; 21:5;
Kneeling (3), 1 Ki. 8:54; Mt.17:14; Mk.1:40
Knees (30). Children on k., Gen. 50:23
Plague in k., Dt. 28:35
Bowing on k. to drink, Judg. 7:5-6
On k. to pray, 1 Ki. 8:54; 2 Chr. 6:13; Ezra 9:5; Dan. 6:10; Eph. 3:14
On k. to gods, 1 Ki.19:18
K. weak through fasting, Ps.109:24
K. smite together in fear, Nah. 2:10
Feeble k., Job 4:4; Isa. 35:3; Heb.12:12
Knew (168). Idiom of fatherhood, Gen. 4:1,17,25; Mt.1:25; n 2-1*
In the sense of knowing something, Gen. 3:7; 8:11; etc.
Profess, I never k. you, Mt. 7:23
Jesus k. their thoughts, Mt.12:25
World k. Him not, Jn.1:10,31,33; 1 Jn. 3:1
Jesus k. from beginning, Jn. 6:64
I k. You hear Me always, Jn.11:42
K. not it was Jesus, Jn. 20:14; 21:4
Rom.1:21
World by wisdom k. not God, 1 Cor.1:21
Made Him sin who k. no sin, 2 Cor. 5:21
Knewest (10), Dt. 8:3; Ruth 2:11; Neh. 9:10; Ps. 142:3; Isa. 48:8; Dan. 5:22; Mt. 25:26; Lk.19:22,44; Jn. 4:10
Knife (6), Gen. 22:6,10; Judg.19:29; Pr. 23:2; Ez. 5:1-2
Knit (6), Judg. 20:11; 1 Sam.18:1; 1 Chr.12:17; Acts 10:11; Col. 2:2,19
Knives (5), Josh. 5:2-3; 1 Ki.18:28; Ezra 1:9; Pr. 30:14
Knock (4), Mt. 7:7; Lk.11:9; 13:25; Rev. 3:20
Knocked (1), Acts 12:13
Knocketh (4), Song 5:2; Mt. 7:8; Lk.11:10; 12:36
Knocking (1), Acts 12:16
Knop (10), knob, Ex. 25:33-35; 37:19-21
Knops (9), knobs, Ex. 25:31-36; 37:17-22; 1 Ki. 6:18; 7:24
Know (763). God doth k., Gen. 3:5
As one of Us to k., Gen. 3:22
I k. not, Gen. 4:9; Mt. 26:70,72,74; Mk.14:68,71
God gets to k., Gen.18:21; 22:12; Dt. 8:2; 13:3; Judg. 3:4; 2 Chr. 32:31; Ps.139:23
I k. my redeemer liveth, Job 19:25
Be still, k. that I am God, Ps. 46:10
K. the Lord is God, Ps.100:3
Left hand k. what right hand, Mt. 6:3
K. how to give good gifts, Mt. 7:11
K. them by their fruits, Mt. 7:16-20
K. mysteries of kingdom of, Mt.13:11
We k. that Thou art true, Mt. 22:16
Ye k. that summer is nigh, Mt. 24:32
K. that it is near, even at, Mt. 24:33
K. what hour Lord doth come, Mt 24:42
K. not what manner of spirit, Lk. 9:55
K. of the doctrine, Jn. 7:17
K. the truth, and the truth, Jn. 8:32
K. Thee the only true God, Jn.17:3
Jesus I k. and Paul I k., Acts 19:15
K. ye not, Rom. 6:3,16; 7:1; 1 Cor. 3:16; 5:6; 6:2,3,9,15,16,19; 9:24; 2 Cor.13:5
I k. whom I have believed, 2 Tim.1:12
Note: John used know 107 times in 5 books, compared to 81 times in 14 books by Paul (the next largest usage of the word). Ezekiel used they shall know 75 times in one book
30 "Know's" of Christians by John:
1 We k. You are a teacher from God (Jn. 3:2)
2 We speak what we k. (Jn. 3:11)
3 We k. what we worship (Jn. 4:22)
4 Shall k. of the doctrine (Jn. 7:17)
5 K. truth and truth make free (Jn. 8:32)
6 They k. His voice (Jn.10:4-5)
7 K. commandment is life (Jn.12:50)
8 K. the way to God (Jn.14:4-6)
9 K. the Holy Spirit (Jn.14:17; 1 Jn. 4:2)
10 K. the only true God (Jn.17:3)
11 K. His testimony is true (Jn. 21:24)
12 K. that we k. Him (1 Jn. 2:3)
13 K. that we are in Him (1 Jn. 2:5)
14 K. it is the last time (1 Jn. 2:18)
15 K. all things (1 Jn. 2:20)
16 K. that He is righteous (1 Jn. 2:29)
17 K. that every one that does righteousness is born of God (1 Jn. 2:29)
18 K. that when He shall appear we shall be like Him (1 Jn. 3:2)
19 K. that He was manifested to take away our sins (1 Jn. 3:5)
20 K. we have passed from death to life (1 Jn. 3:15)
21 K. that no murderer hath eternal life abiding in him (1 Jn. 3:15)
22 K. we are of the truth (1 Jn. 3:19)
23 K. that He abideth in us (1 Jn. 3:24)
24 K. the Spirit of truth and the spirit of error (1 Jn. 4:6)
25 K. that we dwell in Him (1 Jn. 4:13)
26 K. we have eternal life (1 Jn. 5:13)
27 K. that He hear us (1 Jn. 5:15)
28 K. that we have the petitions we desired of Him (1 Jn. 5:15)
29 K. that whosoever is born of God

30 K. that we are of God (1 Jn. 5:19)
20 "know's" of Christians by Paul:
1 K. that those baptized into Jesus Christ were baptized into His death (Rom. 6:3)
2 K. that we are servants to whom we yield to (Rom. 6:16)
3 K. the law is spiritual (Rom. 7:14)
4 K. that in the flesh there dwells no good thing (Rom. 7:18)
5 K. that whole creation will be delivered from bondage (Rom. 8:21-24)
6 K. that all things work together for good to them that love God (Rom. 8:28)
7 K. the things that are freely given to us by God (1 Cor. 2:12)
8 K. that our bodies are the temples of God and will be destroyed if defiled (1 Cor. 3:16-17; 6:15-20)
9 K. that a little leaven leavens the whole lump (1 Cor. 5:6)
10 K. that saints will judge the world (1 Cor. 6:2)
11 K. that we shall judge angels (1 Cor. 6:3)
12 K. that the unrighteous shall not inherit the kingdom of God (1 Cor. 6:9; Gal. 5:19-21; Eph. 5:5)
13 K. that one must spend his whole energy to win the race (1 Cor. 9:24-27)
14 K. that we have a future body from heaven (2 Cor. 5:1-8)
15 K. what the hope of our calling is (Eph.1:18)
16 K. the love of Christ (Eph. 3:19)
17 K. perfectly that the day of the Lord comes as a thief (1 Th. 5:2)
18 K. what withholds the spirit of lawlessness until he be taken (2 Th. 2:6)
19 K. whom we have believed (2 Tim.1:12)
20 K. the latter-day events (2 Tim. 3)
Knowest (88). God k. hearts, 1 Ki. 8:39; 2 Chr. 6:30; Acts 1:24
God k. my foolishness, Ps. 69:5
God k. my thoughts, Ps.139:2-4
K. not what day brings forth, Pr. 27:1
Mighty things thou k. not, Jer. 33:3
Thrice deny thou k. Me, Lk. 22:34
Knoweth (93). K. way I take, Job 23:10
Path where no fowl k., Job 28:7
Lord k. way of the righteous, Ps.1:6
Lord k. days of the upright, Ps. 37:18
K. secrets of the heart, Ps. 44:21
K. the thoughts of men, Ps. 94:11
K. our frame, remembereth, Ps.103:14
K. what things need of, Mt. 6:8,32-33
Day and hour k. no man, Mt. 24:36
God k. your hearts, Lk.16:15
K. the mind of the Spirit, Rom. 8:27
Spirit k. things of man, 1 Cor. 2:11
Lord k. them that are His, 2 Tim. 2:19
To him that k. to do good, Jas. 4:17
Lord k. how to deliver godly, 1 Pet. 2:9
God k. all things, 1 Jn. 3:20
K. he has but a short time, Rev.12:12
Knowing (51). K. good and evil, Gen. 3:5
Jesus k. their thoughts, Mt. 9:4; Lk.11:17
Not k. the Scripture, Mt. 22:29
K. virtue had gone out of, Mk. 5:30
K. what was done to her, Mk. 5:33
K. that he was a just man, Mk. 6:20
K. their hypocrisy, Mk.12:15
K. the judgment of God, Rom.1:32
K. the goodness of God, Rom. 2:4
K. that tribulation worketh, Rom. 5:3
K. that the old man is crucified, Rom. 6:6; Eph. 4:22-24; Gal. 5:24
K. Christ was raised, Rom. 6:9; 2 Cor. 4:14
K. a man is not justified by works of the law, Gal. 2:16
K. the trying of your faith, Jas.1:3
Knowledge (171). Tree of knowledge, c 3-3
Such k. too wonderful for me, Ps.139:6
Fear of Lord beginning of k., Pr.1:7
Fools hate K., Pr.1:22,29
Wise men lay up k., Pr.10:14
Lips of wise disperse k., Pr.15:7
The spirit of knowledge, Isa.11:2
Earth full of k. of Lord, Isa.11:9
By k. My righteous servant, Isa. 53:11
K. shall be increased, Dan.12:4
People destroyed for lack of k., Hos. 4:6
Give k. of salvation to His, Lk.1:77
Taken away the key of k., Lk.11:52
Took k. of them that they, Acts 4:13
Not like to retain God in k., Rom.1:28
By the law is the k. of sin, Rom. 3:20
Zeal, but nnot according to k., Rom.10:2
K. puffeth up, but love, 1 Cor. 8:1
Word of k. by same Spirit, 1 Cor.12:8
Come to k. of truth, 1 Tim. 2:4; Tit. 3:7; Heb.10:26; 2 Pet.1:2-8; 2:20; 3:18
Known (222). Women not k. man, Gen.19:8; 24:16; Num. 31:17-18,35; Dt. 31:13
To know mentally or to experience, Ps. 9:16; 48:3; 67:2; 103:7; etc.
To teach or impart knowledge, Pr.1:23; 22:19; Rom.16:26; Eph. 3:5
To be recognized, Pr. 31:23
To become acquainted with, Acts 7:13; Rom. 7:7; 1 Cor. 2:16; Gal. 4:9
Koa (1), a people, Ez. 23:23
Kohath (32), assembly, Gen. 46:11; Ex. 6:16-18; Num. 3:17-29; 4:2-15; 7:9; 16:1; 26:57-58; Josh. 21:5-26; 1 Chr. 6:1-70; 15:5; 23:6,12
Kohathites (15), Num. 3:27-30; 4:18-37; 10:21; 26:57; Josh. 21:4,10; 1 Chr. 6:33,54; 9:32; 2 Chr. 20:19; 29:12; 34:12
Kolaiah (2), voice of Jehovah, Neh.11:7; Jer. 29:21
Korah (26), baldness. 5 men, Gen. 36:5-18; Ex. 6:21-24; Num.16:1-49; 26:9-11; 27:3; 1 Chr.1:35; 2:43; 6:22,37; 9:19; and in titles of Ps. 42,44-49,84-88. See ***Core***
Korahite (1), 1 Chr. 9:31
Korahites (1), 1 Chr. 9:19
Korathites (1), Num. 26:58
Kore (4), a partridge. 2 men, 1 Chr. 9:19; 26:1,19; 2 Chr. 31:14
Korhites (4), Ex. 6:24; 1 Chr.12:6; 26:1; 2 Chr. 20:19. See ***Korahites***
Koz (4), the thorn. 2 men, Ezra 2:61; Neh. 3:4,21,7:63
Kushaiah (1), bow of Jehovah, 1 Chr.15:17

L

Laadah (1), order, 1 Chr. 4:21
Laadan (7), well ordered. 2 men, 1 Chr. 7:26; 23:7-9; 26:21
Laban (51), white, f 33-2; a-i 44-1; Gen. 24:29,50; 25:20; 27:43; 28:2-5; 29:5-29; 30:25-40; 31:2-55; 32:4; 46:18,25.
A place, Dt.1:1
Laban's (4), Gen. 30:36-42; 31:1
Labour (89). L. with hands, Gen. 31:42; Ex. 20:9; Dt. 5:13; Ps.128:2; 1 Cor. 4:12; Eph. 4:28
6 days l., Ex. 20:9; Dt. 5:13
3 examples of, h 1094-3
2 things not to l. for, h 1094-3
8 things to l. for, h 1094-3
L. in childbirth, Gen. 35:16-17
Life of l, and sorrow, Ps. 90:10
L. of life tendeth to life, Pr.10:16
In all l. there is profit, Pr.14:23
L. not to be rich, Pr. 23:4
Word used 23 times in Ecclesiastes; more than in any other book of Bible
Come unto Me ye that l, Mt.11:28
L. not for meat that perishes, Jn. 6:27
L. in gospel work, Rom.16:12; Gal. 4:11; 1 Th.1:3; 2:9; 3:5; 5:12; 1 Tim. 5:17
L. to be rewarded, 1 Cor. 3:8
L. not in vain in Lord, 1 Cor.15:58
L. to enter into rest, Heb. 4:11
Laboured (19). L. in gospel, Jn. 4:38; Rom.16:12; 1 Cor.15:10; Phil. 2:16; 4:3; Rev. 2:3
Labourer (2), Lk.10:7; 1 Tim. 5:18
Lk.10:2; 1 Cor. 3:9; Jas. 5:4
Laboureth (5), Pr.16:26; Eccl. 3:9; 1 Cor.16:16; 2 Tim. 2:6
Labouring (4), Eccl. 5:12; Acts 20:35; Col. 4:12; 1 Th. 2:9
Labours (13), Ex. 23:16; Dt. 28:33; Pr. 5:10; Isa. 58:3; Jer. 20:5; Hos.122:8; Hag. 2:17; Jn. 4:38; 2 Cor. 6:5; 10:15; 11:23; Rev.14:13
Lace (4), Ex. 28:28,37; 39:21,31
Lachish (24), n 421-2,3
Lack (15). Gathered little had no l., Ex.16:18; 2 Cor. 8:15
Young lions l. and suffer, Ps. 34:10
People destroyed for l. of, Hos. 4:6
If any of you l. wisdom, Jas.1:5
Lacked (11), Dt. 2:7; 2 Sam. 2:30; 17:22; 1 Ki. 4:27; 11:22; Neh. 9:21; Lk. 8:6; 22:35; Acts 4:34; 1 Cor.12:24; Phil. 4:10
Lackest (2), Mk.10:21; Lk.18:22
Lacketh (5), Num. 31:49; 2 Sam. 3:29; Pr. 6:32; Pr. 6:32; 12:9; 2 Pet.1:9
Lacking (8), Lev. 2:13; 22:23; Judg. 21:3; 1 Sam. 30:19; Jer. 23:4; 1 Cor.16:17; 2 Cor.11:9; 1 Th. 3:10
Lad (33), Gen. 21:12-20; 22:5-12; 37:2; 43:8; 44:22-34; Judg.16:26; 1 Sam. 20:21-41; 2 Sam.17:18; 2 Ki. 4:19; Jn. 6:9
Ladder (1), Gen. 28:12
Lade (3), Gen. 45:17; 1 Ki.12:11; Lk.11:46
Laded (4), Gen. 42:26; 44:13; Neh. 4:17; Acts 28:10
Laden (6), Gen. 45:23; 1 Sam.16:20; Isa.1:4; Mt. 11:28; 2 Tim. 3:6
Ladeth (1), Hab. 2:6
Ladies (2), Judg. 5:29; Esther 1:18
Lading (2), Num.13:15; Acts 27:10
Lad's (1), Gen. 44:30
Lads (1), Gen. 48:16
Lady (4), Isa. 47:5-7; 2 Jn.1,5
Lael (1), devoted to God, Num. 3:24
Lahad (1), oppression, 1 Chr. 4:2
Lahai-roi (2), a well, Gen. 24:62; 25:11
Lahmam (1), a city, Josh.15:40
Lahmi (1), warrior, 1 Chr. 20:5
Laid (279). L. foundations of earth, Job 38:4-6; Ps.102:25; 104:5; Isa. 51:13
L. a snare, Ps.119:110; 141:9; 142:3
L. on Him iniquity of us all, Isa. 53:6
L. up in the heart, Isa. 57:11; Lk.1:66
L. hands on Jesus, Mt. 26:50-57
L. hands on sick folk, Mk. 6:5; Jas. 5:14
L. sick in streets, Mk. 6:56; Acts 5:12
L. down His life for us, 1 Jn. 3:16
L. hold on the dragon, Rev. 20:2
Laidst (1), Ps. 66:11
Lain (6), Num. 5:19-20; Judg. 21:11; Job 3:13; Jn.11:17; 20:12
Laish (7), a lion. A man, 1 Sam. 25:44; 2 Sam. 3:15. A city, b 480-2; Judg.18:7-29; Isa. 10:30
Lake (10). L. of Gennesaret, Lk. 5:1-2; 8:22-33,
L. of fire, Rev.19:20; 20:10-15; 21:8
Lakum (1), a city, Josh.19:33
Lama (2), why, Mt. 27:46; Mk.15:34
Lamb (105). First mention with Isaac, Gen. 22:7-8. See Heb.11:17-19
Used in sacrifices, Ex.12:3-5,21; 29:39-41; Num. 28:4-29; 29:4-15
Dwelling with a wolf, Isa. 11:6; 65:25
Symbol of Christ, Isa. 53:7; Jn.1:29,36; Acts 8:32; 1 Pet.1:19; Rev. 5:6-13; 6:1,16; 7:9-17; 12:11; 13:8,11; 14:1-10; 15:3; 17:14; 19:7-9; 21:14,22-23; 22:1-3; o 209-3*
Lamb's (2), Rev. 21:9,27
Lambs (82). Used in sacrifices, Lev. 23:18-20; Num. 7:17-88; 28:3-29; 29:1-37
Used as money, 2 Ki. 3:4
Symbol of disciples, Lk.10:3
Feed My l., Jn. 21:15
Cost of daily l. to 70 A.D., l 153-2
Lame (27). Jonathan's l. son, 2 Sam. 4:4; 9:3,13; 19:26
L. of Jerusalem, 2 Sam. 5:6-8
Legs of l. are not equal, Pr. 26:7
L. offered to God, Mal.1:8,13
L. walk, Mt.11:5; 15:30-31; 21:14; Lk. 7:22; 14:13; Acts 3:2,11; 8:7
L. turned out of way, Heb.12:13
Lamech (12), destroyer. 2 men, Gen. 4:18-24; 5:25-31; 1 Chr.1:3; Lk. 3:36
Lament (21). First l, Judg.11:40
L. of Israel, Jer. 4:8; 16:5-6; 22:18; 34:5; Lam. 2:8
L. for Babylon, Rev.18:9
Lamentable (1), Dan. 6:20
Lamentation (24). L. over Jacob, Gen. 50:10
L. over Saul, 2 Sam.1:17
L. over Israel, Jer. 6:26; 7:29; 31:15; Ez.19:1,14; Amos 5:1,16; 8:10
L. and weeping, Rachel, Mt. 2:18
L. over Stephen, Acts 8:2 Book of, 1355
Lamentations (3), 2 Chr. 35:25; Ez. 2:10.
Lamented (11), 1 Sam. 6:19; 7:2; 25:1; 28:3; 2 Sam.1:17; 3:33; 2 Chr. 35:25; Jer.16:4; 25:33; Mt.11:17; Lk. 23:27
Lamp (13), Gen.15:17; Ex. 27:20; 1 Sam. 3:3; 2 Sam. 22:29; 1 Ki.15:4; Job 12:5; Ps.119:105; 132:17; Pr. 6:23; 13:9; 20:20; Isa. 62:1; Rev. 8:10
Lamps (37), 184; Ex. 25:37; 30:7-8; 35:14; 37:23; 39:37; 40:4,25
L. to burn continually, Lev. 24:2-4
15 uses of word l., 1059
Eyes as l. of fire, Dan.10:6
7 l., Zech. 4:2; Rev. 4:5
10 virgins and l., Mt. 25:1-8
8 figurative l., k 127-1,2*
Lampstand, 117; a 503-3*
Lance (1), Jer. 50:42
Lancets (1), 1 Ki.18:28
Land (1,702). L. marks, h 365-2
God called dry l. earth, Gen.1:9-10
Unto thy seed I will give this l., Gen.12:1-7; 15:7,18; 17:8
L. of the living, Ps. 27:13; 52:5
Righteous shall inherit, l., Ps. 37:29
L. of uprightness, Ps.143:10
L. of Beulah, Isa. 62:4
L. of promise, Heb.11:9
Landed (2), Acts 18:22; 21:3
Landing (1), Acts 28:12
Landmark (4), Dt.19:14; 27:17; Pr. 22:28; 23:10
Landmarks (1), Job 24:2; h 365-2
Lands (45). Gentiles divided in their l., Gen.10:5,31; Dt. 32:8; Acts 17:26
Call l. after their own names, Ps. 49:11
The glory of all l., Ez. 20:6,15
Children , or l., for My sake, Mt.19:29
Lanes (1), Lk.14:21
Language (26). Confounded, f 15-3; Gen.11
Syrian l., 2 Ki.18:26; Isa. 36:11
Jews' l., 2 Ki.18:26-28; Neh.13:24; Isa. 36:11-13
L. of Canaan, Isa.19:18
Heard speak in his own l., Acts 2:6
Languages (7), e 15-3; Dan. 3:4-7; 4:1; 5:19; 6:25; 7:14; Zech. 8:23. See ***Tongues***
Languish (5), Isa.16:8; 19:8; 24:4; Jer.14:2; Hos. 4:3
Languished (1), Lam. 2:8
Languisheth (8), Isa. 24:4-7; 33:9; Jer.15:9; Joel 1:1-12; Nah.1:4
Languishing (1), Ps. 41:3
Lanterns (1), Jn.18:3
Laodicea (5), a city, Col. 2:1; 4:13-16; Rev.1:11 See notes on Rev. 3:14-22
Laodiceans (2), Col. 4:16; Rev. 3:14
Lap (3), 2 Ki. 4:39; Neh. 5:13; Pr.16:33
Lapidoth (1), torches, Judg. 4:4
Lapped (2), Judg. 7:6-7
Lappeth (1), Judg. 7:5
Lapwing (2), a fowl, Lev.11:19; Dt.14:18
Large (21). L. and good land, Ex. 3:8
L. and fat land, Neh. 9:35
L. place, 2 Sam. 22:20; Ps.18:19; 118:5
L. room, Ps. 31:8; Mk.14:15; Lk. 22:12
L. country, Isa. 22:18
L. pastures, Isa. 30:23
L. money unto the soldiers, Mt. 28:12

L. holy city, New Jerusalem, Rev. 21:16
Largeness (1), 1 Ki. 4:29
Lasciviousness (6), 362*; Mk. 7:22; 2 Cor.12:21; Gal. 5:19; Eph. 4:19; 1 Pet. 4:3; Jude 4
8 Examples of Lasciviousness:
1 Sodomites (Gen.19:5)
2 Lot's daughters (Gen.19:30-38)
3 Judah (Gen. 38:15-16)
4 Gibeahites, Judg.19:22-25
5 Eli's sons, 1 Sam. 2:22
6 David (2 Sam. 5:13; 11:2-27)
7 Amnon (2 Sam.13:1-14)
8 Rehoboam (2 Chr.11:21-23)
Lasea (1), city of Crete, Acts 27:8
Lasha (1), a place, Gen.10:19
Lasharon (1), q 424-2; Josh.12:18
Last (85). Days, g 71-3; l 215-3*. See ***Latter***
20 blessings of l. days, 400
2 events of the l. days, f 176-1*
14 end-time expressions, 415*
L. days, Gen. 49:1; Isa. 2:2; Dan. 8:19; Mic. 4:1; Acts 2:17; 2 Tim. 3:1; Heb.1:2; Jas. 5:3; 2 Pet. 3:3
L. words of David, 2 Sam. 23:1; 1 Chr. 23:27
God the first and l., Isa. 41:4; 44:6; 48:12; Rev. 1:11,17; 2:8; 22:13
L. state worse than the first, Mt.12:45
L. shall be first, Mt.19:30; 20:16
L. day, Jn. 6:39-40,44,54; 7:37; 11:24; 12:48
L. enemy destroyed is death, 1 Cor.15:26
L. Adam made a quickening, 1 Cor.15:45
L. trump, 1 Cor.15:52
L. time, or times, 1 Pet.1:5,20; 1 Jn. 2:18; Jude 18
L. plagues, Rev.15:1; 21:9
Lasted (1), Judg.14:17
Lasting (1), Dt. 33:15
Latchet (4), Isa. 5:27; Mk.1:7; Lk. 3:16; Jn.1:27
Late (3), Ps.127:2; Mic. 2:8; Jn.11:8
Lately (1), Acts 18:2
Latin (2), Lk. 23:38; Jn.19:20
Latter (42). L. days, Num. 24:14; Dt. 4:30; 31:29; Jer. 23:20; 30:24; 48:47; 49:39; Ez. 38:16; Dan. 2:28; 10:14; Hos. 3:5. See ***Last***
L. day, Job 19:25
L. end, Num. 24:20; Dt. 8:16; 32:29; 2 Sam. 2:26; Job 42:12; Pr.19:20; Isa. 41:22; 47:7; 2 Pet. 2:20
L. rain, Dt.11:14; Job 29:23; Pr.16:15; Jer. 3:3; 5:24; Hos. 6:3; Joel 2:23; Zech.10:1; Jas. 5:7
L. husband, Dt. 24:3
L. years, Ez. 38:8
L. time of their kingdom, Dan. 8:23
8 proofs latter-day fulfillment, 1236
L. times, 1 Tim. 4:1
Lattice (3), b-c 665-1; Judg. 5:28; 2 Ki.1:2; Song 2:9
Laud (1), Rom.15:11
Laugh (18). Sarah's l., Gen.18:13-15; 21:6
Sitteth in heaven shall l., Ps. 2:4; 37:13; 59:8; Pr.1:26
A time to l. and weep, Eccl. 3:4
Woe to you that l. now, Lk. 6:25
Laughed (13). Abraham l., Gen.17:17
Sarah l., Gen.18:12-15
L. to scorn, 2 Ki.19:21; 2 Chr. 30:10; Neh. 2:19; Job 12:4; Isa. 37:22; Ez. 23:32; Mt. 9:24; Mk. 5:40; Lk. 8:53
Laugheth (1), Job 41:29
Laughing (1), Job 8:21
Laughter (7), Ps.126:2; Pr.14:13; Eccl. 2:2; 7:3-6; 10:19; Jas. 4:9
Laummim see ***Leummim***
Launch (1), Lk. 5:4
Launched (4), Lk. 8:22; Acts 21:1; 27:2-4
Laver (15). L. of brass for tabernacle, d 154-1; 186; Ex. 30:18,28; 31:9; 35:16; 38:8; 39:39; 40:7-11,30; Lev. 8:11
L. of brass for temple, l 753-3; a-f 753-3;1 Ki. 7:30-38; 2 Ki.16:17
Lavers (5). 10 small l., g 754-1; 1 Ki. 7:38-43; 2 Chr. 4:6,14
Law (523). L. of double reference, 93; f 914-1; i 936-1; p 947-1; i 995-3; x 31-1*
L. of prophetic perspective—viewing events and speaking of them in the same passages without a definite explanation of a distinction between them as to time. It is like seeing the mountain peaks in one view, without seeing the valleys between them. For example, Isa. 61:1-2 pictures the 1st and 2nd advents of Christ in the same passage with only a comma dividing the statements of one from the other. From a casual reading it would seem that the recorded happenings would take place, one right after the other; but we know that such is not the case for there have been nearly 2,000 years already between the preaching of the acceptable year of the Lord, and the day of vengeance. Turning to Lk. 4:18-19 we see that Christ read this passage from Isaiah up to a certain point—including the statement about the acceptable year of the Lord. At that place He declared, "This day is this scripture fulfilled in your ears" (Lk. 4:21). Had He read the next part of the statement—and the day of vengeance of our God—He could not have said the passage was fulfilled that day. This law must be recognized in many prophetic passages, as in Dan. 2:39-45; 7:3-28; 8:3-25; 9:24-27; 11:2-45; Rev.1:19; 4:1, and others. See 26 examples in notes above
L. of faith—according to your faith so be it done unto you, w 13-2*; Rom. 3:27
13 titles of the Bible using the word law, 1055. See The Law pt. 2
Christian l. on drinks, 390*
Christian l. on tradition, 390*
An unfailing l., e 345-1*; a 345-2*
Transgression of l. is sin, j 457-2*
The royal l. of liberty, h-i 457-1*
L. of supply, c-d 989-3
Torah—l. of the man, p 572-3
L. of Moses: Dispensation of, 88
Given at Pentecost, g 133-1
More than 10 commandments, b-d 142-1
Same as l. of God, b-d 142-1; 177; 159*
Moral and ceremonial laws the same and just one l., 178
So-called moral l. consists of ordinances, statutes, and judgments, 177
One l. for all, s 285-1
4 names of the l., b 341-3
Read to all Israel, b 386-1; s 416-2
6 reasons for reading l., 400
Many irregularities of l., a 502-3
Word l. used by Christ, c 7-2*
In force until John e 19-3*; a 62-1*
In force until Christ, k 357-1*; g-h 359-2*
Done away by Christ c 7-2*; l 64-1*; l 294-1*; 373*; 390*; c-q 386-2*; c-e 438-2*
Reasons abolished, d 366-2*; f 441-1*
Has been changed, 452*
Sum of the l., k 43-3*
L. verses the gospel, m 124-2*
2-fold purpose of the l., d 162-3*
Could not justify, l 242-2*
Only typical, p 284-1*; t 289-2*
Demands of the l., m-n 294-1*
15 things l. could not do, 305*
Various facts about (Rom. 7, notes)
85 contrasts with N.T., 351*
17 things about, f 353-1*
No salvation by, t-w 440-3*; b 355-3; n, r, 356-1*; o 357-2*; w 440-3*
3 things it cannot do, h 357-2*
Keeps one totally obligated, p 356-1*
Was faulty, t 438*
A schoolmaster for a time, p 357-2*
15 things unprofitable in, 452*
7 reasons for teaching l., i 967-1
Tables of stone and a l., Ex. 24:12
L. of offerings, Lev.1:1-7:37
L. of jealousies, Num. 5:29
L. of the Nazarite, Num. 6:13-21
One l., Ex.12:49; Num.15:16
The book of the l., Dt.17:18; 28:61; 29:21; 30:10; 31:24-26;
Josh.1:8; 8:31-34; 23:6; 24:26; 2 Ki. 14:6; 22:8-11; Neh. 8:1
A fiery l., Dt. 33:2
The l. of Moses, 1 Ki. 2:3; 2 Ki. 23:25; 2 Chr. 23:18; 30:16; Ezra 3:2; 7:6; Mal. 4:4
The l. of the Lord, 2 Ki.10:31; 1 Chr.16:40; 22:12; 2 Chr.12:1; 17:9; 31:3-4; 35:26; Ezra 7:10; Ps.1:2; 19:7
The l. of God, Neh. 8:8,18; 10:28
God's l., Neh.10:29
L. of Medes and Persians, Dan. 6:8-15
L. shall go forth from Zion, Isa. 2:3; Mic. 4:2
Come to fulfill the l., Mt. 5:17-18
L. prophesied until John, Mt.11:13
L. and prophets until John, Lk.16:16
The l. was given by Moses, Jn.1:17
Received by the l. by angels, Acts 7:53
Not be justified by l., Acts 13:39; Gal. 2:16-21; 3:11-25
L. written in their hearts, Rom. 2:15
By deeds of the l. no flesh shall be justified, Rom. 3:20
By l. knowledge of sin, Rom. 3:20; 4:15; 5:13; 7:7-25
The l. worketh wrath, Rom. 4:15
Not under l., but grace, Rom. 6:14
L. is holy and spiritual, Rom. 7:12-14
Another l. in my members, Rom. 7:23
The law of mind, Rom. 7:23
The l. of sin, Rom. 7:23,25; 8:2
The l. of the Spirit, Rom. 8:2
The l. of righteousness, Rom. 9:31
The l. is not of faith, Gal. 3:12
Redeemed us from curse of l., Gal. 3:13
L. 450 years after grace to Abraham, Gal. 3:8,17-25
Inheritance not by l., Gal. 3:18
Could not give righteousness, Gal. 3:21
The l. of Christ, Gal. 6:2
L. of commandments, Eph. 2:15
L. not made for righteous, 1 Tim.1:9
A change in the l., Heb. 7:12
L. made nothing perfect, Heb. 7:19
L. a shadow of things to come, Heb.10:1
Perfect l. of liberty, Jas.1:25
The royal l., Jas. 2:8
Keep whole l., one point, Jas. 2:10
The l. of liberty, Jas. 2:12
Sin is transgression of l., 1 Jn. 3:4
Lawful (39). Do l. and right, Ez.18:5,19,21,27; 33:14,16,19
Is it l. to heal on sabbath, Mt.12:10
L. to do well on sabbath, Mt.12:12
L. to put away wife, Mt.19:3
L. to pay tribute, Mt. 22:17
Not l. for a man to utter, 2 Cor. 12:4
Lawfully (2), 1 Tim.1:8; 2 Tim. 2:5
Lawgiver (7). 4 lawgivers, e 72-1; e 390-3
Lawless (1), 1 Tim.1:9
Laws (20). Before Moses, p 14-1
First civil l., 87
5 l. concerning the 7th day, k 122-1
26 l. on passover, unleavened bread feasts, g 123-3
2,713 l. on various subjects, 177
30 l. of Genesis, 181
Business l., 180
L. against false prophets, f-k 355-2
Dietary l., a 356-3
Tithing l., b-e 357-3
Keep My l., Ex. 16:28; Ps.105:45
Know His statutes and l., Ex.18:16
Teach them ordinances and l., Ex.18:20
L. concerning poor, f 358-1; a-m 358-1
16 laws of the golden rule, e 112-1*
L. of N.T. as binding as those in the law of Moses, g 7-3*
2 divine l., a-b 117-2*
8 l. in Romans, 305*
3 unfailing l., 462*
26:5
L. of Persians and Medes, Esther 1:19
Think to change times and l., Dan. 7:25
Put My l., in their mind, Heb. 8:10
Put My l., in their hearts, Heb.10:16
Lawyer (3), Mt. 22:35; Lk.10:25; Tit. 3:13
Lawyers (5), Lk. 7:30; 11:45-46,52; 14:3
Lay (237). 6 things to l. aside, 545*
L. down to rest, Gen.19:4
L. sexually with another, Gen.19:33-35
L. hand upon in judgment, Ex. 7:4
L. up as a memorial, Ex.16:33
L. a fine on another, Ex. 21:22
L. a charge of interest, Ex. 22:25
L. wood in order on fire, Lev.1:7
L. sacrifices in order, Lev.1:8,12
L. hand on sacrifices, Lev. 4:4,15,24
L. both hands on sacrifices, Lev.16:21
L. up the words of God in the heart Dt.11:18; Job 22:22
L. a foundation, Josh. 6:26
L. in ambush, Josh. 8:2
L. dead, Judg. 4:22
L. hand upon mouth, Job 21:5; 40:4
L. snares, Ps. 38:12
L. wait to murder, Pr.1:11,18
L. up knowledge, Pr.10:14
L. foundations of earth, Isa. 51:16
L. stumblingblocks, Jer. 6:21; Ez. 3:20; Rom. 9:33
L. siege, Ez. 4:2-8
L. vengeance upon, Ez. 25:14-17
L. away garments, Ez. 26:16; 42:14
L. land desolate, Ez. 33:28; 35:4
L. it to heart, Mal. 2:2
L. up treasures, Mt. 6:19-20
L. hands on in prayer, Mt. 9:18; Mk. 5:23; 16:18; Acts 8:19
L. burdens upon men, Mt. 23:4
L. sick, Mk.1:30; 2:4; Jn. 5:3
L. down life for others, Jn.10:15-18; 13:37-38;
15:13; 1 Jn. 3:16
L. to the charge of another, Rom. 8:33
L. by in store, 1 Cor.16:2
L. hold of eternal life, 1 Tim. 6:12-19
L. hold on hope, Heb. 6:18; n 413-2*
L. aside every weight, Heb.12:1
L. apart all filthiness, Jas.1:21
Layedst (1), Lk.19:21
Layest (2), Num.11:11; 1 Sam. 28:9
Layeth (18). L. up sound wisdom, Pr. 2:7
L. up deceit within him, Pr. 26:24
L. it to heart, Isa. 57:1; Jer.12:11
L. foundation of the earth, Zech.12:1
L. up treasure for himself, Lk.12:21
Laying (13). L. of wait, Num. 35:20-22; Lk.11:54
L. snares, Ps. 64:5
L. aside the commandment, Mk. 7:8
L. on hands in prayer, Acts 8:18; 1 Tim. 4:14; Heb. 6:2; Jas. 5:14
L. again the foundation of, Heb. 6:1
L. aside malice and guile, 1 Pet. 2:1
Lazarus (15), God has helped. Gr. form of Eleazar. 2 men, Lk.16:20-25; Jn.11:1-14,43; 12:1-17
18 facts about rich man and L., 160*
Lazy man. 18 facts about, a 1089-1
6fold description of, l 1097-3
4 proverbs against, c 1100-1
Lead (60). L. them by cloud, Ex.13:21
Prayers for God to l., Ps. 5:8; 25:5; 27:11; 31:3; 61:2; 139:24; 143:10; Mt. 6:13; Lk.11:4
Promises of God to l., Pr. 6:22; 8:20; Isa. 40:11; 42:16; 49:10; 57:18; Rev. 7:17
A little child shall l. them, Isa.11:6
If blind l. the blind, both, Mt.15:14
Power to l. about a sister, 1 Cor. 9:5
L. quiet and peaceable life, 1 Tim. 2:2
L. captive silly women, 2 Tim. 3:6
L. them to living fountains, Rev. 7:17
The word lead as a metal, Ex.15:10; Num. 31:22; Ez. 22:18-20; 27:12; Zech. 5:7-8
Leader (3), 1 Chr.12:27; 13:1; Isa. 55:4
Leaders (3), 2 Chr. 32:21; Isa. 9:16; Mt.15:14.

Leadest (1), Ps. 80:1
Leadeth (14). He l. counsellors and princes away spoiled, Job 12:17,19
He l. me beside still waters, Ps. 23:2
L. in paths of righteousness, Ps. 23:3
Broad road l. to destruction, Mt. 7:13
Narrow way l. to life, Mt. 7:14
Goodness of God l. to repentance, Rom. 2:4
L. into captivity shall go, Rev.13:10
Leaf (11), Gen. 8:11; Lev. 26:36; Job 13:25; Ps.1:3; Isa.1:30; 34:4; 64:6; Jer. 8:13; 17:8; Ez. 47:12
League (19). Gibeah and Israel, Josh. 9
Make no l. with inhabitants, Judg. 2:2
David and Jonathan, 1 Sam. 22:8
David and Abner, 2 Sam. 3:12-21
David and elders of Israel, 2 Sam. 5:3
Solomon and Hiram, 1 Ki. 5:12
Asa and Ben-hadad, 1 Ki.15:19
Leah (29), languid f 41-3; Gen. 29:16-32; 30:9-20; 31:4,14; 33:1-7; 34:1; 35:23; 46:15-18; 49:31; Ruth 4:11
Leah's (5), Gen. 30:10-12; 31:33; 35:26
Lean (11), Gen. 41:20; Num.13:20; Judg.16:26; 2 Sam.13:4; 2 Ki.18:21; Job 8:15; Pr. 3:5; Isa.17:4; 36:6; Ez. 34:20; Mic. 3:11
Leaned (6), 2 Sam.1:6; 2 Ki. 7:2,17; Ez. 29:7; Amos 5:19; Jn. 21:20
Leaneth (2), 2 Sam. 3:29; 2 Ki. 5:18
Leanfleshed (3). Gen. 41:3-4,19
Leaning (3), Song 8:5; Jn.13:23; Heb.11:21
Leanness (4), Job 16:8; Ps.106:15; Isa.10:16; 24:16
Leannoth (1), Ps. 88, title
Leap (9), Gen. 31:12; Lev.11:21; Dt. 33; Job 41:19; Ps. 68:16; Isa. 35:6; Joel 2:5; Zeph.1:9; Lk. 6:23
Leaped (8), Gen. 31:10; 2 Sam. 22:30; 1 Ki.18:26; Ps.18:29; Lk.1:41-44; Acts 14:10; 19:16
Leaping (4), 2 Sam. 6:16; Song 2:8; Acts 3:8
Learn (32). L. to fear Me, Dt. 4:10; 14:23; 17:19; 31:12-13
L. to do well, Isa.1:17
Neither l. war any more, Isa. 2:4; Mic. 4:3
L. righteousness, Isa. 26:9-10
L. doctrine, Isa. 29:24
L. not way of heathen, Jer.10:2
L. of Me, Mt.11:29
L. a parable, Mt. 24:32; Mk.13:28
L. not to blaspheme, 1 Tim.1:20
L. in silence with all, 1 Tim. 2:11
L. to show piety at home, 1 Tim. 5:4
L. to be idle, wandering, 1 Tim. 5:13
L. to maintain good works, Tit. 3:14
No man l. that song, but, Rev.14:3
Learned (22). L. by experience, Gen. 30:27
L. their works, Ps.106:35
L. They righteous judgments, Ps.119:7
Given the tongue of the l., Isa. 50:4
L. of My father, Jn. 6:45
Moses was l. in all wisdom, Acts 7:22
Ye have not so l. Christ, Eph. 4:20
I have l. in whatsoever, Phil. 4:11
L. obedience by the things, Heb. 5:8
Learning (9), Pr.1:5; 9:9; 16:21-23; Dan.1:4,17; Acts 26:24; Rom.15:4; 2 Tim. 3:7
Leases, 3 kinds, n 41-1,2*
Leasing (2), falsehood, Ps. 4:2; 5:6
Least (39). L. of all mercies, Gen. 32:10
L. gathered 105 bu. quails, Num.11:32
L. even to greatest, Jer. 6:13; 8:10; 31:34; 42:1,8; 44:12; Acts 8:10; Heb. 8:11
L. commandments, Mt. 5:19
L. in kingdom of heaven, Mt.11:11
L. of all seeds, Mt.13:32
L. of these My brethren, Mt. 25:40,45
L. in the kingdom of God, Lk. 7:28
L. the shadow of Peter, Acts 5:15
L. of the apostles, 1 Cor.15:9
L. of the saints, Eph. 3:8
Leather (1), 2 Ki.1:8
Leathern (1), Mt. 3:4
Leave (113). L. father, mother, Gen. 2:24;
Intreat me not to l. thee, Ruth 1:16
I will not l. thee, 2 Ki. 2:2-4; 4:30
L. soul in hell, Ps.16:10; Acts 2:27
L. their wealth to others, Ps. 49:10
L. off contention, before, Pr.17:14
L. sixth part of thee, Ez. 39:2
L. stump of his roots, Dan. 4:15-26
L. a blessing behind Him, Joel 2:14
L. neither root nor branch, Mal. 4:1
L. gift at the altar, go, Mt. 5:24
L. the ninety and nine, Mt.18:12
L. you comfortless, I will, Jn.14:18
I will never l., nor forsake. Heb.13:5
Leaved (1), Isa. 45:1
Leaven (22). Defined, i 122-1; d 25-1* g 128-1,2*; k-m 312-3*
Put away l., Ex.12:15,19; 13:7
No offering made with l., Lev. 2:11
Burn no l., Lev. 2:11
Not be baked with l., Lev. 6:17
Eat it without l., Lev.10:12
Be baked with l., Lev. 23:17
Kingdom of heaven like l., Mt.13:33
Beware of l. of Pharisees, Mt.16:6,11; Mk. 8:15; Lk.12:1
Beware of l. of Herod, Mk. 8:15
Little l. leaveneth whole, 1 Cor. 5:6
Purge out the old l., 1 Cor. 5:7-8
Leavened (14), Ex.12:15-20,34-39; 13:3-7; 23:18; Lev. 7:13; Dt.16:3-4; Hos. 7:4; Mt.13:33; Lk.13:21
Leaveneth (2), 1 Cor. 5:6; Gal. 5:9
Leaves (18). Sewed fig l., Gen. 3:7
L. were fair, Dan. 4:12,14,21
Nothing but l. thereon, Mt. 21:19
Fig tree . . . putteth forth l., Mt. 24:32
L. of trees for healing of, Rev. 22:2
Leaveth (6), Job 39:14; Pr.13:22; 28:3; Zech.11:17; Mt. 4:11; Jn.10:12
Leaving (5), Mt. 4:13; Lk.10:30; Rom.1:27; Heb. 6:1; 1 Pet. 2:21
Lebana (1), white, Neh. 7:48
Lebanah (1), white, Ezra 2:45
Lebanon (71), white. A mountain range, Dt.1:7; 3:25; 11:24; 11:24; 2 Ki.19:23
A mountain, Judg. 3:3; Isa. 37:24
A valley, Josh.11:17; 12:7
A forest, 1 Ki. 7:2; 10:17,21
Famous for cedars, Isa. 2:13; 14:8; Ez.17:3; 27:5; 31:3,16
Lebaoth (1), a city, Josh.15:32
Lebbaeus (1), man of heart, Mt.10:3
Lebonah (1), a city, Judg. 21:19
Lecah (1), addition, 1 Chr. 4:21
Led (68). L. sheep, Ex. 3:1
L. by God, Gen. 24:27,48; Ex.13:18; 15:13; Dt. 8:2,15; 29:5; Josh. 24:3
L. captivity captive, Ps. 68:18; Eph. 4:8
L. of the Spirit, Mt. 4:1; Lk. 4:1
L. away captive into all, Lk. 21:24
L. Paul by the hand, Acts 9:8; 22:11
L. by the Spirit of God, Rom. 8:14
If ye be l. of the Spirit, Gal. 5:18
L. away with divers lusts, 2 Tim. 3:6
L. away with error of the, 2 Pet. 3:17
Leddest (5), 2 Sam. 5:2; 1 Chr.11:2; Neh. 9:12; Ps. 77:20; Acts 21:38
Ledges (5), 1 Ki. 7:28-29,35-36
Leeks (1), similar to onions, Num.11:5
Lees (4), Isa. 25:6; Jer. 48:11; Zep.1:12
Left (344). L. off building, Gen.11:8
L. hand, Gen.13:9; Job 23:9; Pr. 3:16
L. off talking, Gen.17:22; 18:33
L. bearing, Gen. 29:35; 30:9
L. alone, Gen. 32:24; 42:38; Jn. 8:9
L. his garment, Gen. 39:12-18
L. numbering, Gen. 41:49
L. none remaining, Josh.10:33-40
L. their nets, Mt. 4:20-22
L. all and followed, Mk.10:28-29
L. not Himself without witness, Acts 14:17
L. their own habitation, Jude 6
L. thy first love, Rev. 2:4
L. foot on the earth, Rev.10:2
L. ones, t 141-2*
Leftest (1), Neh. 9:28
Lefthanded (2), d 485-3; 3:15; 20:16
Leg (1), Isa. 47:2
Legions (1), Mt. 26:53
Legs (19). Not pleasure in l. of man, Ps.147:10
L. of lame not equal, Pr. 26:7
Ornaments of the l., Isa. 3:20
L. of iron, his feet part, Dan. 2:33
Brake not His l., Jn.19:31-33
Lehabim (2), flame-colored, Gen.10:13; 1 Chr.1:11
Lehi (3), a place, Judg.15:9-19
Leisure (1), Mk. 6:31
Lemuel (2), devoted to God, f 1106-1; Pr. 31:1-4
Lend (15), Ex. 22:25; Lev. 25:37; Dt.15:6-8; 23:19-20; 24:10-11; 28:12,44; Lk. 6:34-35; 11:5
Lender (2), Pr. 22:7; Isa. 24:2
Lendeth (4), Dt.15:2; Ps. 37:26; 112:5; Pr.19:17
Lending, 160*
Length (76). L. of ark, Gen. 6:15
L. of curtains, Ex. 25:10-23; 26:2-16
L. of court, Ex. 27:11-18
L. of Og's bedstead, Dt. 3:11
L. of days, Ps. 21:4; Pr. 3:2,16
L. of the Holy City, Rev. 21:16
Lengthen (2), 1 Ki. 3:14; Isa. 54:2
Lengthened (1), Dt. 25:15
Lenthening (1), Dan. 4:27
Lent (6), Ex.12:36; Dt. 23:19; 1 Sam.1:28; 2:20; Jer.15:10
Lentiles (4), a species of peas, Gen. 25:34; 2 Sam.17:28; 23:11; Ez. 4:9; b 1368-2
Leopard (6), Isa.11:6; Jer. 5:6; 13:23; Dan. 7:6; Hos.13:7; Rev.13:2
Symbol of Greece, c 1407-3; Dan. 7:6; Rev.13:2
Leopards (2), Song 4:8; Hab.1:8
Leper (17), Lev.13:45; 14:2-3; 22:4; Num. 5:2; 2 Sam. 3:29; 2 Ki. 5:1,11,27; 15:5; 2 Chr. 26:21,23; Mt. 8:2; 26:6; Mk.1:40; 14:3
Lepers (6), 2 Ki. 7:8; Mt.10:8; 11:5; Lk. 4:27; 7:22; 17:12
Facts about, 251; a 213-1,2,3
L. were segregated, b 215-3; j 140-1*
3 kinds of offerings for, b 216-3
Leprosy (38), Lev.13:2-59; 14:3-57; Dt. 24:8; 2 Ki. 5:3-7,27; 2 Chr. 26:19; Mt. 8:3; Mk.1:42; Lk. 5:12-13
10 cases of l., g 187
7 symptoms of l., a 213-3
Different kinds of l., 251; a-c 213-1,2,3; j 212-3; a 213-3; b-c 214-1; f 317-3; g 218-1
Leprous (6), Ex. 4:6; Lev.13:44; Num.12:10; 2 Ki. 7:3; 2 Chr. 26:20
Leshem (2), a city, Josh.19:47
Less (27), Some gathered., Ex.16:17
Poor not give l., Ex. 30:15
How much l., 1 Ki. 8:27; 2 Chr. 6:18; 32:15; Job 4:19; 9:14; 25:6; Pr.19:10
James the l., Mk.15:40
L. than least of all saints, Eph. 3:8
L. is blessed of the better, Heb. 7:7
Lesser (3), Gen.1:16; Isa. 7:25; Ez. 43:14
Lessons. 16 in Acts 8, 229*
Lest (237). L. ye die, Gen. 3:3
L. he put forth his hand, Gen. 3:22
L. we be scattered abroad, Gen. 11:4
L. ye corrupt yourselves, Dt. 4:16
L. ye forget the covenant, Dt. 4:23
L. thou forget the Lord, Dt. 6:12
L. any man deceive you, Mk.13:5
L. coming suddenly He find, Mk.13:36
L. by her continual coming, Lk.18:5
L. worse thing come upon you, Jn. 5:14
L. he fall, 1 Cor.10:12; Heb. 4:11
L. thou also be tempted, Gal. 6:1
L. any man should boast, Eph. 2:8-9
L. any man beguile and spoil you, Col. 2:4,8
L. being lifted up in pride, 1 Tim. 3:6
L. any be hardened, Heb. 3:13
L. any man fail of grace, Heb.12:15
Let (1,511). Defined, 76
12 "let's" in re-creation, Gen.1:1-26
4 "let's" of God and man, Gen.11:1-7
11 "let's" in getting a bride, Gen. 24:14-
75 "let's" of God in the O.T.:
L. us go down, and there, Gen.11:7
L. Me go, for the day breaks, Gen. 32:26
L. My son go, that he may, Ex. 4:23
L. My people go, that they may, Ex. 5:1; 7:16; 8:1,20; 9:1,13; 10:3
L. every man borrow of his, Ex.11:2
L. him and his neighbor next, Ex.12:4
L. nothing remain until, Ex.12:10
L. all males be circumcised, Ex.12:48
L. him come near and keep, Ex.12:48
L. them wash their clothes, Ex.19:10
L. the priests also sanctify, Ex.19:22
L. not priests and people, Ex.19:24
L. her be redeemed: to sell, Ex. 21:8
L. him go free for eye's sake, Ex. 21:26
L. him go free for tooth's, Ex. 21:27
L. him bring it for witness, Ex. 22:13
L. it rest and lie still, Ex. 23:11
L. it not be heard out of, Ex. 23:13
L. them make Me a sanctuary, Ex. 25:8
L. Me alone . . . I may consume, Ex. 32:10
L. no man be seen throughout, Ex. 34:3
L. not flocks and herds, Ex. 34:3
16 "let's" concerning sacrifices, Lev.1:3; 4:3; 10:6; 14:7,53; 16:10,22,26; 18:21; 19:19; 21:17; 24:14; 25:27
L. trespass be recompensed, Num. 5:8
L. locks of his head grow, Num. 6:5
L. them shave all their flesh, Num. 8:7
L. them wash clothes with, Num. 8:7
L. them take a young bullock, Num. 8:8
L. Israel keep passover, Num. 9:2
L. her be shut out of camp, Num.12:14
L. her be received in again, Num.12:14
L. them make broad plates, Num.16:38
L. them go against the, Num. 31:3
L. them marry whom they think, Num. 36:6
L. it suffice thee; speak no, Dt. 3:26
L. Me alone that I may destroy, Dt. 9:14
L. them go free from thee, Dt.15:12
L. him not go out empty, Dt.15:13
5 "let's" concerning war, Dt. 20:3-8
L. her go where she will, Dt. 21:14
L. her dam go, Dt. 22:7
L. him write a bill of, Dt. 24:1
L. his brother's wife go up, Dt. 25:7
L. them rise up and help, Dt. 32:38
L. her beware, Judg.13:13
L. her not drink wine or, Judg.13:14
L. her observe all I commanded, Judg.13:14
L. him answer it, Job 40:2
L. us reason together, Isa.1:18
L. Mine outcasts dwell in thee, Isa.16:4
Many "let's" are found in statements of Psalms and the prophets which may also be considered from God, for He spoke through men by the Spirit. The word is found 233 times in Psalms alone, more than is any other book.
100 "let's" in the N.T., 545, 546
12 "let not's" of the N.T., 546
42 "let us's" of the N.T., 546
8 "let us not's" of the N.T., 546
Letter (37). L. writing, h 658-2
David's l. to Joab, 2 Sam.11:14-15
Syria to Israel, 2 Ki. 5:5-7
Jehu to elders, 2 Ki.10:2-7
Sennacherib to Hezekiah, 2 Ki.19:14
L. to Artaxerxes, Ezra 4:7-18
Artaxerxes' answer, Ezra 4:23
L. to Darius, Ezra 5:5-7
Artaxerxes to Ezra, Ezra 7:11
Artaxerxes to governors, Neh. 2:8
L. from Sanballat, Neh. 6:5
Letters from Esther, Esther 9:26-29
Jeremiah to elders, Jer. 29:1,29
L. to Felix, Acts 23:25,34
Paul to Galatians, Gal. 6:11
Paul to Hebrews, Heb.13:22
Letters (34), 1 Ki. 21:8-11; 2 Ki.10:1; 20:12; 2 Chr. 30:1-6; 32:17; Neh. 2:7-9; 6:17-19; Esther 1:22; 3:13; 8:5,10; 9:20-30; Isa. 39:1; Jer. 29:25; Lk. 23:38; Jn. 7:15; Acts 9:2; 15:23; 22:5; 28:21; 1 Cor.16:3; 2 Cor. 3:1; 10:9-11

Letteth (3), 2 Ki.10:24; Pr.17:14; 2 Th. 2:7
Letting (1), Ex. 8:29
Letushim (1), oppressed, Gen. 25:3
Leummim (1), Gen. 25:3
Levi (71), joined. Defined, o 42-1
  Life span and blessings, g 113-2; l 391-2
  Moses from L., Ex. 2:1-10
  Chosen tribe as ministers, Num. 3:6-17; 17:3-8; Dt.10:8-9; 31:9; Heb. 7:5-9
  L. in prophecy, Ez. 40:46; 48:31; Mal. 3:3; Rev. 7:7
  4 men, Gen. 29:34; Mk. 2:14; Lk. 3:24,29; 5:27-29
Leviathan (5). A name of Satan, d 964-1. See Job 41:1; Ps.74:14; 104:26; Isa. 27:1
  20 questions about, f 893-1
  56fold description of, 896
Levite (28). Aaron first L., g 110-1
  Sum of L. cities, d 437-3
Levites (265). Sons of Levi, Ex. 6:25
  Zeal for God, g-h 157-3; i 158-1
  Ministers of Israel, h 260-1; c 272-3
  3 branches of L., d 260-2
  4 things about each branch, e 260-3
  7fold work of Gershonites, f 261-1
  Exchanged for the firstborn, d 262-1
  Consecration of, b-c 271-3; d-m 272-1,2
  Work of, m 272-1; a 272-2; 328; 396
  Served in courses, g 273-2
  Support of, b 291-3; c-d 292-1; 396
  Cities of, a 322-1
  Owning property, l 362-1
  30 facts about, 396
  20 duties of, e 741-3
  L. in prophecy, Isa. 66:21; Jer. 33:18-22; Ez. 43:19; 44:10-15; 48:11-22
Levitic covenant, 83
Levitical (1) priesthood faulty, n 436-2*
  Limited and changed, c, l 437-2*
Levy (6), Num. 31:28; 1 Ki. 5:13-14; 9:15-21
Lewd (3), Ez.16:27; 23:44; Acts 17:5
Lewdly (1), Ez. 22:11
Lewdness (17), Judg. 20:6; Jer.11:15; 13:27; Ez.16:43,58; 22:9; 23:21-49; 24:13; Hos. 2:10; 6:9; Acts 18:14
Liar (13), Job 24:25; Pr.17:4; 19:22; 30:6; Jer. 15:18; Jn. 8:44,55; Rom. 3:4; 1 Jn.1:10; 2:4,22; 4:20; 5:10
Liars (8), Dt. 33:29; Ps.116:11; Isa. 44:25; Jer. 50:36; 1 Tim.1:10; Tit.1:12; Rev. 2:2; 21:8
Liberal (6), Pr.11:25; Isa. 32:5-8; 2 Cor. 9:13
Liberality (2), 1 Cor.16:3; 2 Cor. 8:2
  4 kinds commanded, b 343-3*
  4 things one must do in, f 345-1*
  How to give, g 345-1*
  12 examples of, b 343-3*
  Secret of, d 343-3*
  Blessing of, e 345-1*; a 345-2*
Liberally (2), Dt.15:14; Jas.1:5
Libertines (1), b 225-1*; Acts 6:9
Liberty (27). Bell, g 239-1; Lev. 25:10
  Proclaim l. to captives (Isa. 61:1; Lk. 4:18) and servants (Jer. 34:8-17)
  Glorious l. of sons of God, Rom. 8:21
  L. judged of another, 1 Cor.10:29
  Spirit of Lord.. there is l., 2 Cor. 3:17
  Called to l., Gal. 5:1,13
  Perfect law of l., Jas.1:25; 2:12
  Using l., 1 Pet. 2:16; 2 Pet. 2:19
Libnah (18), whiteness, k 421-1
Libni (5), white. 2 men, Ex. 6:17; Num. 3:18; 1 Chr. 6:17,20,29
Libnites (2), Num. 3:21; 26:58
Libya (3), district in Africa, Ez. 30:5; 38:5; Acts 2:10
Libyans (2), Jer. 46:9; Dan.11:43
Lice (6), Ex. 8:16-18; Ps.105:31
Licence (2), Acts 21:40; 25:16
Lick (5), Num. 22:4; 1 Ki. 21:19; Ps. 72:9; Isa. 49:23; Mic. 7:17
Licked (4), 1 Ki.18:38; 21:19; 22:38; Lk.16:21
Licketh (1), Num. 22:4
Lid (1), 2 Ki. 12:9
Lie (155). L. in sexual act, Gen.19:32-34; 30:15; 39:7-14; Ex. 22:16
  L. in death, Gen. 47:30
  L. to another, Lev. 6:2; 2 Ki. 4:16
  L. in ambush, Josh. 8:9,12
  L. down to sleep, 1 Sam. 3:5-9
  L. not one to another, Col. 3:9
  Believe a l. and be damned, 2 Th. 2:11
  God that cannot l., Tit.1:2; Heb. 6:18
  Loveth and maketh l., Rev. 21:27; 22:15
Lied (4), 1 Ki.13:18; Ps. 78:36; Isa. 57:11; Acts 5:4
Lien (3), Gen. 26:10; Ps. 68:13; Jer. 3:2
Liers (10), Josh. 8:13-14; Judg. 9:25; 16:12; 20:29-38
Lies (51). Forgers of l., Job 13:4
  They delight in l., Ps. 62:4
  Liar shall not tarry in My sight, Ps.101:7
  Speaketh l. shall perish, Pr.19:5,9
  Prophecy l. in My name, Jer.14:14; 23:25-26,32; Ez.13:9
  Speaking l. in hypocrisy, 1 Tim. 4:2
Liest (5), Gen. 28:13; Dt. 6:7; 11:19; Josh. 7:10; Pr. 3:24
Lieth (59). Sin l. at door, Gen. 4:7
  L. with beast shall die, Ex. 22:19
  L. carnally with a woman, Lev.19:20
  L. in wait, Ps.10:9; Pr. 7:12
  L. at home sick of the, Mt. 8:6
  As much as l. in you, live, Rom.12:18
  Whole world l. in wickedness, 1 Jn. 5:19
  City l. foursquare, Rev. 21:16
Lieutenants (4), Ezra 8:36; Esther 3:12; 8:9; 9:3
Life (450). Defines, c 2-3; m 200-1*; 212*
  Tree of l., d 6-1; 1110; Pr. 3:18; 11:30; 13:12; 15:4; Rev. 2:7; 22:2,14
  Long l. guaranteed, e 374-3; 394
  Various spans of l., g 506-2
  13 comparisons-brevity of l., i 859-2
  16 sources of l., 1110
  Cancellation of l., d 11-3*
  Christ, source of, i 195-2*
  Not forfeitable, h 11-3*
  Great question of l., k 82-1*
  A great principle of l., g 170-1*
  Conditions of eternal l., d 174-3*; e 176-3*. See ***Eternal*** and ***Everlasting***
  Into nostrils breath of l., Gen. 2:7; 6:17; 7:15,22
  Life of flesh in blood, Lev.17:11-14; Dt.12:23
  Redeemeth l. from, Ps.103:4
  Length of days and long l., Pr. 3:2
  Keepeth mouth keepeth l., Pr.13:3
  Fountain of l., Pr.13:14; 14:27
  Well of l., Pr. 6:26; Jer. 21:8
  Cares of l., Lk. 21:34
  Crown of l., Jas.1:12; Rev. 2:10
  Grace of l., 1 Pet. 3:7
  Word of l., 1 Jn.1:1
  Pride of l., 1 Jn. 2:16
  Passed from death unto l., 1 Jn. 3:14
  Book of l., Rev. 3:5. See ***Book***
  Spirit of l., Rom. 8:2; Rev.11:11
  Fountain of water of l., Rev. 21:6
  River of water of l., Rev. 22:1; 22:17
  18 secrets of long l., f 929-1
  28 seasons of l., e 1114-1
  12 conditions of l., c 1387-2
Lifetime (3), 2 Sam.18:18; Lk.16:25; Heb. 2:15.
  Before and after flood, g 506-2
Lift (104), Gen. 7:17; 13:14; 14:22; 18:2; Lk.16:23; 18:13; 21:28; etc.
Lifted (158), Gen.13:10; 22:4; Ps. 24:4; Mk. 9:27; Jn. 3:14; 1 Tim. 3:6; e 409-3*
Lifter (1), Ps. 3:3
Liftest (4), Job 30:22; Ps. 9:13; 18:48; Pr. 2:3
Lifteth (10), 1 Sam. 2:7-8; 2 Chr. 25:19; Job 39:18; Ps.107:25; 113:7; 147:6; Isa.18:3; Jer. 51:3; Nah. 3:3 See ***Hang***, ***Hanged***
Lifting (9), 1 Chr.11:20; 15:16; Neh. 8:6; Job 22:29; Ps.141:2; Pr. 30:32; Isa. 9: 18; 33:3; 1 Tim. 2:8
  12 meanings to l. hands, c 1015-2
Light (272). First since chaos, v 1-1
  Source of, 77; h 5-3*
  Perpetual, l 237-3
  Used of God and believers, h 5-3*; q 6-3*
  L. in their dwellings, Ex.10:23
  L. of wicked put out, Job 18:5
  Path of just as shining l., Pr. 4:18
  L. increased 7fold, Isa. 30:26
  Ye are l. of world, Mt. 5:14
  Let your l. shine before, Mt. 5:16
  L. of body is the eye, Mt. 6:22
  I am l. of the world, Jn. 8:12; 9:5
  I saw l. from heaven, Acts 9:3; 26:13
  Put on armour of l., Rom.13:12
  L. of glorious gospel, 2 Cor. 4:4
  L. affliction for a moment, 2 Cor. 4:17
  Transformed into angel of l., 2 Cor.11:14
  Walk as children of l., Eph. 5:8
  Dwelling in l. which no man, 1 Tim. 6:16
  If we walk in the l., 1 Jn.1:7
  Lamb is the l. thereof, Rev. 21:23
  Saved walk in l. of it, Rev. 21:24
  God giveth them l., Rev. 22:5
Lighted (13), Gen. 24:64; 28:11; Ex. 40:25; Num. 8:3; Josh.15:18; Judg.1:14; 4:15; 1 Sam. 25:23; 2 Ki. 5:21; 10:15; Isa. 9:8; Lk. 8:16; 11:33
Lighten (7), 1 Sam. 6:5; 2 Sam. 22:29; Ezra 9:8; Ps.13:3; Jn.1:5; Lk. 2:32; Rev. 21:23
Lightened (5), Ps. 34:5; 77:18; Acts 27:18,38; Rev.18:1
Lighteneth (2), Pr. 29:13; Lk.17:24
Lighter (5), 1 Ki.12:4-10; 2 Chr.10:10; Ps. 62:9
Lightest (1), Num. 8:2
Lighteth (3), Ex. 30:8; Dt.19:5; Jn.1:9
Lighting (2), Isa. 30:30; Mt. 3:16
Lightly (7), Gen. 26:10; Dt. 32:15; 1 Sam. 2:30; 18:23; Isa. 9:1; Jer. 4:24; Mk. 9:39
Lightness (3), Jer. 3:9; 23:32; 2 Cor.1:17
Lightning (13), 2 Sam. 22:15; Job 28:26; 37:3; 38:25; Ps.144:6; Ez.1:13-14; Dan.10:6; Zech. 9:14; Mt. 24:27; 28:3; Lk.10:18; 17:24
Lightnings (14), Ex.19:16; 20:18; Job 38:35; Ps. 18:14; 77:18; 97:4; 135:7; Jer.10:13; 51:16; Nah. 2:4; Rev. 4:5; 8:5; 11:19; 16:18
Lights (10). 2 great l., 52; Gen.1:14-18; Ps.136:7; Ez. 32:8
  Shine as l. in world, Phil. 2:15
  Father of l., Jas.1:17
Lign (1), Num. 24:6. See ***Aloes***
Ligure (2), a precious stone, Ex. 28:19; 39:12
Like (669). None l. thee, 1 Ki. 3:12; 2 Ki. 18:5; Job 1:8; 2:3
  None l. Me, Ex. 9:14; Isa. 46:9
  None l. Thee, 2 Sam. 7:22; 1 Ki. 8:23
  Manna l. coriander seed, wafers and honey, Ex. 16:31

8 Things Righteous Like:
1 A tree by waters (Ps.1:3)
2 Calves (Ps. 29:6; Mal. 4:2)
3 A green olive tree (Ps. 52:8)
4 A pelican (Ps.102:6)
5 An owl (Ps.102:6)
6 Renewed eagles (Ps.103:5)
7 A bottle in smoke (Ps.119:83)
8 A lost sheep (Ps.119:176)

8 Things Wicked Like:
1 Chaff that wind blows away (Ps.1:4)
2 A green bay tree (Ps. 37:35)
3 Beasts that perish (Ps. 49:12)
4 An adder (Ps. 58:4)
5 Tongue like a sword (Ps. 64:3)
6 A troubled sea (Isa. 57:20)
7 A heath in the desert (Jer.17:6)
8 Grapes in wilderness (Hos. 9:10)

Liked (1), 1 Chr. 28:4
Likeminded (3), Rom.15:5; Phil. 2:2,20; b 377-3*
Liken (9), Isa. 40:18,25; 46:5; Lam. 2:13; Mt. 7:24; 11:16; Mk. 4:30; Lk. 7:31; 13:20
Likened (6), Ps. 89:6; Jer. 6:2; Mt. 7:26; 13:24; 18:23; 25:1
Likeness (34). Man in Our own l., Gen.1:26; 5:1
  L. of any thing, Ex. 20:4; Dt. 4:16-25;
  When I awake in Thy l., Ps.17:15
  L. of living creatures, Ez.1:5-28; 8:2; 10:1,10,21-22
  Come down in l. of men, Acts 14:11
  L. of His death, Rom. 6:5
  L. of sinful flesh, Rom. 8:3
  Made in the l. of men, Phil. 2:7
Liketh (3), Dt. 23:16; Esther 8:8; Amos 4:5
Likewise (108). So l. shall My heavenly Father do unto you, Mt.18:35
  So l. when you see all these, Mt. 24:33
  L. said all the disciples, Mt. 26:35
  L. the chief priest mocking, Mt. 27:41
  Gave thanks l. unto the Lord, Lk. 2:38
  Go thou and do l., Lk.10:37
  Repent, ye shall l. perish, Lk.13:3-5
  L. joy be in heaven over, Lk.15:7,10
  L. Lazarus evil things, Lk.16:25
  L. reckon selves to be dead, Rom. 6:11
  L. Spirit helpeth our, Rom. 8:26
  L. must deacons be grave, 1 Tim. 3:8
  L. young men to be sober, Tit. 2:6
  L. took part of the same, Heb. 2:14-15
  L. ye wives be in subjection, 1 Pet. 3:1
  L. ye husbands dwell with, 1 Pet. 3:7
  L. ye younger submit, 1 Pet. 5:5
Likhi (1), fond of learning, 1 Chr. 7:19
Liking (2), Job 39:4; Dan.1:10
Lilies (1), 1 Ki. 7:26; 2 Chr. 4:5; Song 2:16; 4:5; 5:13; 6:2-3; 7:2; Mt. 6:28; Lk.12:27
Lily (5), 1 Ki. 7:19-22; Song 2:1-2; Hos.14:5
Lime (2), Isa. 33:12; Amos 2:1
Limit (1), Ez. 43:12
Limited (1), Ps. 78:41
Limiteth (1), Heb. 4:7
Line (31). L. of scarlet from window, Josh. 2:18-21
  Measuring l., 2 Sam. 8:2; 1 Ki. 7:15; 2 Chr. 4:2; Job 38:5; Jer. 31:39
  L. of judgment, 2 Ki. 21:13; Isa. 28:17
  Boast of another man’s l., 2 Cor.10:16
Lineage (1), Lk. 2:4
Linen (104). 4 kinds of, i 143-2; e 91-3*
  L. for tabernacle, Ex. 25:4; 26:1,31-36; 27:16-18; 35:6,23,25,35; 36:8,35-37; 38:9-23; 39:2-29
  L. garments for priests, Ex. 28:5-42; Lev. 6:10; 16:4,23,32
  2 fabrics not to be mixed, Lev.19:19; Dt. 22:11
  L. on heavenly beings, Ez. 9:2-11; 10:2-7; Dan.10:5; 12:6-7; Rev.15:6; 19:8,14
Lines (2), 2 Sam. 8:2; Ps.16:6
Lingered (2), Gen.19:16; 43:10
Lingereth (1), 2 Pet. 2:3
Lintel (4), Ex. 12:22-23; 1 Ki. 6:31; Amos 9:1
Lintels (1), Zeph. 2:14
Linus (1), flax, 2 Tim. 4:21
Lion (98). Symbol of Judah, Gen. 49:9; Rev. 5:5
  Symbol of all Israel, Num. 23:24; 24:9
  Symbol of Babylon, n 1458-2; Dan. 7:4; Jer. 49:19; 50:44
  Symbol of Satan, 1 Pet. 5:8
  Symbol of God, Hos 5:14; 11:10; 13:7-8
  Symbol of kings of Israel, Ez.19
  Symbol of Pharaoh, Ez. 32:2
  Samson and the l., Judg.14:5-18
  David and the l. and bear, 1 Sam.17:34
  The prophet and the l., 1 Ki.13
  Believers and l., Ps. 91:13; Pr. 28:1
  L. strongest among beasts, Pr. 30:30
  L. in Millennium, Isa.11:6-7; 65:25
  L. faced heavenly creatures, Ez.1:10; 10:14; Rev. 4:7
Lioness (1), Ez.19:2
Lionesses (1), Nah. 2:12
Lionlike (2), 2 Sam. 23:20; 1 Chr.11:22
Lion’s (6), Gen. 49:9; Dt. 33:22; Job 4:11; 28:8; Ps. 22:21; Nah. 2:11
Lions (43). L. of Palestine, k 474-1
  17 times used figuratively, k 474-1
  3 lion killers of Scripture, k 474-1
  Young l. lack, suffer hunger, Ps. 34:10
  Daniel and den of l., Dan. 6
  Stopped the mouths of l., Heb.11:33
  Demons with heads of l., Rev. 9:8,17

Lip (3), Lev.13:45; Ps. 22:7; Pr.12:19
Lips (119). Uncircumcised l., Ex. 6:12
Flattering l., Ps.12:2-3; Pr. 20:19
Lying l., Ps. 31:18; 120:2; Pr.10:18
Praise and joyful l., Ps. 63:3-5; 71:23
False l., Pr.17:4
Fool's l., Pr.18:6
Unclean l., Isa. 6:5-7
Stammering l., Isa. 28:11; 1 Cor.14:21
Priest's l. should keep knowledge, Mal. 2:7
Honor with l. only, Mt.15:8; Mk. 7:6
Fruit of l. giving thanks, Heb.13:15
L. that speak no guile, 1 Pet. 3:10
Liquor (2), Num. 6:3; Song 7:2
Liquors (1), Ex. 22:29
Listed (2), Mt.17:12; Mk. 9:13
Lists, 24 l. of the tribes, 325
Listen (1), Isa. 49:1
Listeth (2), Jn. 3:8; Jas. 3:4
Litters (1), Isa. 66:20
Little (242). Made l. lower than the angels, Ps. 8:5; Heb. 2:7-9
L. sleep, l. slumber, Pr. 6:10; 24:33
4 things which are l., Pr. 30:24
L. foxes that spoil the vine, Song 2:15
L. child shall lead them, Isa.11:6
Here a l. and there a l., Isa. 28:13
L. chambers of temple, Ez. 40:7-36
L. horn, g-h 1461-1; c-d 865-4
L. faith, Mt. 6:30; 8:26; 14:31; 16:8; Lk.12:28
L. ones, f 18-3*; k 34-1*
L. flock, c 120-1
L. children, Mt.19:13-14; q 481-2*
L. season, Rev. 6:11; 20:3
L. book, Rev.10:2-10
Live (126). How to l. long, 394
3 ways to l., 546-2*
Eat tree of life and l. forever, Gen. 3:22
As I l., b 1391-3
How to l., Ez.18:3-32; 33:10-27; Amos 5:4-5; Mt. 4:4; Jn. 6:51-58; Rom. 8:12-13; Gal. 5:16-26
Just l. by faith, Hab. 2:4; Rom.1:17; Gal. 3:11; Heb.10:38
Lived (58), Gen. 5:3-30; 11:11-26
L. in all good conscience, Acts 23:1
L. and reigned with Christ, Rev. 20:4-5
Lively (5), Ex.1:19; Ps. 38:19; Acts 7:38; 1 Pet. 1:3; 2:5
Liver (14), Ex. 29:13,22; Lev. 3:4-15; 4:9; 7:4; 8:16,25; 9:10,19; Pr. 7:23; Lam. 2:11; Ez. 21:21
Lives (27). 2 kinds of l., c 18-2*
Not come destroy l., but to, Lk. 9:56
Lay down l. for the brethren, 1 Jn. 3:16
Loved not l. unto death, Rev.12:11
Livest (4), Dt.12:19; 2 Sam.11:11; Gal. 2:14; Rev. 3:1
Liveth (96). Used the majority of times in statements, as the Lord l., Judg. 8:19; 1 Sam.14:39; etc.
L. in pleasure is dead, 1 Tim. 5:6
He l. to make intercession, Heb. 7:25
Word of God l. forever, 1 Pet.1:23
L. for ever and ever, Rev. 4:9-10; 5:14; 10:6; 15:7
Living (145). L. creature, Gen.1:21,24
Man became a l. soul, Gen. 2:7; 1 Cor.15:45
She was mother of all l., Gen. 3:20
Covenant every l. creature, Gen. 9:10-16
L. God, Dt. 5:26; 1 Sam.17:26,36; 2 Ki.19:4,16; Ps. 42:2; 84:2
Land of the l., Ps. 27:13; 52:5; 116:9
Light of the l., Ps. 56:13
Book of the l., Ps. 69:28
Fountain of l. waters, Jer. 2:13; 17:13
L. waters shall go out of, Zech.14:8
The Son of the l. God, Mt.16:16
Not God of dead but of l., Mt. 22:32; Mk.12:27; Lk. 20:38
L. water, Jn. 4:10-11; 7:38
L. bread, Jn. 6:51
L. Father, Jn. 6:57
L. sacrifice, Rom.12:1
Ye are temple of l. God, 2 Cor. 6:16
The church of the l. God, 1 Tim. 3:15
Departing from the l. God, Heb. 3:12
By a new and l. way, Heb. 10:20
Fall into hands of l. God, Heb. 10:31
The city of the l. God, Heb.12:22
L. stone, 1 Pet. 2:4
The seal of the l. God, Rev. 7:2
L. fountains of waters, Rev. 7:17
14 l. things, 60*
Lizard (1), Lev.11:30
Lo (159), Gen. 8:11; 15:3,12; etc.
Loaden (1), Isa. 46:1
Loadeth (1), Ps. 68:19
Loaf (3), Ex. 29:23; 1 Chr.16:3; Mk. 8:14
Lo-ammi (1), not My people, Hos.1:9
Loan (1), 1 Sam. 2:20
Loathe (3), Ex.7:18; Job 7:16; Ez. 6:9
Loatheth (2), Num. 21:5; Pr. 27:7
Loathsome (4), Num.11:20; Job 7:5; Ps. 38:7; Pr. 13:5
Loaves (32). 2 large l. for Pentecost, m 235-3
L. multiplied, Mt.14:17; 15:34; 16:9; Mk. 6:38-52; 8:5; Jn. 6:9-26
Friend lend me 3 l., Lk.11:5
Lock (2), Song 5:5; Ez. 8:3
Locked (2), Judg. 3:23-24
Locks (15). L. of hair, Num. 6:5; Judg.16:13,19; Song 4:1-3; 5:2,11; 6:7; Isa. 47:2; Ez. 44:20
L. on doors and gates, Neh. 3:3-15
Locust (11), Ex.10:19; Lev.11:22; Dt. 28:28,42; 1 Ki. 8:37; Ps. 78:46; 109:23; Joel 1:4; 2:25
Locusts (17), described, h 119-1; Ex. 10:4-19; 2 Chr. 6:28; 7:13; Ps.105:34; Pr. 30:27; Isa. 33:4; Nah. 3:15-17
John Baptist ate l., Mt. 3:4; Mk.1:6
4 stages of, i 1503-2; 1507
Demon l. from abyss, Rev. 9:3-7
Lod (4), a city, 1 Chr. 8:12; Ezra 2:33; Neh. 7:37; 11:35
Lodebar (3), a city e 575-2
Lodge (27). L. in travel, Gen. 24:23-25; Num. 22:8; Josh. 4:3; Judg. 9
L. in garden of cucumbers, Isa.1:8
Birds l. in branches, Mt. 13:32
Lodged (21), Gen. 32:13,21; Josh. 2:1; 3:1; 4:8; 6:11; 8:9; Judg.18:2; 19:4,7; 1 Ki.19:9; 1 Chr. 9:27; Neh.13:20; Isa.1:21; Mt. 21:17; Lk.13:19; Acts 10:18,23,32; 28:7; 1 Tim. 5:10
Lodgest (1), Ruth 1:16
Lodgeth (1), Acts 10:6
Lodging (6), Josh. 4:3; Judg.19:15; Isa.10:29; Jer. 9:2; Acts 28:23; Ph'm 22
Lodgings (1), 2 Ki.19:23
Loft (2), 1 Ki.17:19; Acts 20:9
Loftily (1), Ps. 73:8
Loftiness (2), Isa. 2:17; Jer. 48:29
Lofty (8), Ps.131:1; Pr. 30:13; Isa. 2:11-12; 5:12; 26:5; 57:7,15
Log (5), one pint measure, Lev.14:10-24
Logos, b 162-1*; b 213-1*
Loins (63), the seat of strength and vigor; the center of procreative power; a part of the body girded about and needful of covering
Kings shall come of they l., Gen. 35:11
Girdle of leather about l., 2 Ki.1:8; Mt. 3:4; Mk.1:6
Gird they l. like a man, Job 38:3; 40:7
My l. are filled with disease, Ps. 38:7
Every man with hands on l., Jer. 30:6
God had appearance of man from His l. upward and downward, Ez.1:27; 8:2
Fruit of his l., Acts 2:30
Having l. girt with truth, Eph. 6:14
Came out of l. of Abraham, Heb. 7:5,10
Girt up l. of your mind, 1 Pet.1:13
Lois (1), agreeable, 2 Tim.1:5
Long (211). 18 secrets of l. life, f 929-1
L. sicknesses, Dt. 28:59
L. life, 1 Ki. 3:11; 2 Chr.1:11
L. for death, but it, Job 3:21
Killed all day l., Ps. 44:22
With l. life satisfy him, Ps. 91:16
Repented l. ago in sackcloth, Mt.11:21
For pretence make l. prayer, Mt. 23:14
Paul was l. in preaching, Acts 20:9
Charity suffereth l., 1 Cor.13:4
Thou mayest live l. on earth, Eph. 6:3
Hath l. patience for it, Jas. 5:7
As l. as ye do well, 1 Pet. 3:6
Longed (8), 2 Sam. 13:39; 23:15; 1 Chr.11:17; Ps. 119:40,131,174; Phil. 2:26; 4:1
Longedst (1), Gen. 31:30
Longer (17). No l. hide him, Ex. 2:3
Dead to sin, live any l. in, Rom. 6:2
No l. under a schoolmaster, Gal. 3:25
Could no l. forbear, 1 Th. 3:1,5
Drink no l. water, but use, 1 Tim. 5:23
There should be time no l., Rev.10:6
Longeth (4), Gen. 34:8; Dt.12:20; Ps. 63:1; 84:2
Longevity. Early ages of man:

		Years
1	Adam (Gen. 5:5)	930
2	Seth (Gen. 5:8)	912
3	Enos (Gen. 5:11)	905
4	Cainan (Gen. 5:14)	910
5	Mahalaleel (Gen. 5:17)	895
6	Jared (Gen. 5:20)	962
7	Enoch before trans. (Gen. 5:23) (Still alive after 5,000 years)	365
8	Methuselah (Gen. 5:27)	969
9	Lamech (Gen. 5:31)	777
10	Noah (Gen. 5:29)	950
11	Shem (Gen.11:10-11)	600
12	Arphaxad (Gen.12:13)	438
13	Salah (Gen.11:14-15)	433
14	Eber (Gen.11:16-17)	464
15	Peleg (Gen.11:18-19)	239
16	Reu (Gen.11:20-21)	239
17	Serug (Gen.11:22-23)	230
18	Nahor (Gen.11:24-25)	148
19	Terah (Gen.11:32)	205
20	Abraham (Gen. 25:7)	175
21	Sarah (Gen. 23:1)	127
22	Isaac (Gen. 35:28)	180
23	Ishmael (Gen. 25:17)	137
24	Esau (Gen. 25:26; 35:27-29) 120 years after Isaac buried. How long he lived after this is unknown	120
25	Jacob (Gen. 47:28)	147
26	Joseph (Gen. 50:26)	110
27	Levi (Ex. 6:16)	137
28	Kohath (Ex. 6:18)	133
29	Amram (Ex. 6:20)	137
30	Aaron (Num. 33:39)	123
31	Moses (Dt. 31:2; 34:7)	120
32	Joshua (Josh. 24:29)	110
33	Elijah (2 Ki. 2:11) (Still alive after 2,876 plus ? years)	?

In the Millennium and the New Earth men will live eternally. See ***Generations***
Longing (3), Dt. 28:32; Ps.107:9; 119:20
Longsuffering (17). God is l., Ex. 34:6; Num.14:18; Ps. 86:15; Rom. 2:4; 9:22
Christians were l., 2 Cor. 6:6; 1 Tim.1:16
L. a fruit of the Spirit, Gal. 5:22
Christians commanded to be l., Eph. 4:2; Col.1:11; 3:12; 2 Tim. 3:10; 4:2
L. of God in days of Noah, 1 Pet. 3:20
L. to usward, not willing, 2 Pet. 3:9
L. of our Lord is salvation, 2 Pet. 3:15
Longwinged (1), Ez.17:3
Look (155), God will l., Gen. 9:16
Women fair to l. upon, Gen.12:11; 24:16; 26:7; 2 Sam.11:2; Esther 1:11
L. sadly, Gen. 40:7
God can be looked upon—he was afraid to l. upon God, Ex. 3:6
Priests l. on plagues, Lev.13:3-14:48
A proud l., high l., Pr. 6:17; 21:4
L. not on wine when red, Pr. 23:31
L. unto Me and be saved, Isa. 45:22
L. to the rock whence ye are, Isa. 51:1
L. to Abraham your father, Isa. 51:2
L. down from heaven, Ps. 80:14; Isa. 63:15
To this man will I l., Isa. 66:2
Then l. up, and lift up your, Lk. 21:28
L. on the fields, for they, Jn. 4:35
L. on Him whom they pierced, Jn.19:37
L. not every man on his own, Phil. 2:4
L. for the Saviour, Phil. 3:20
Unto them that l. for Him, Heb. 9:28
Angels desire to l. into, 1 Pet.1:12
L. for new heaven, earth, 2 Pet. 3:13
God's body, to l. on like jasper, Rev. 4:3
Open book or l. thereon, Rev. 5:3-4
Looked (143). God l. upon earth, Gen. 6:12
God l. toward Sodom, Gen.18:16
Lot's wife l. back, Gen.19:26
The Lord l. in the morning, Ex.14:24
The Lord l. upon him, Judg. 6:14
God l. upon His people, 1 Sam. 9:16
The Lord l. down from heaven, Ps.14:2; 53:2; 102:19
L. round about on them with anger, Mk. 3:5
L. up to heaven, Mk. 6:41
L. on Peter, Lk. 22:61
L. stedfastly toward heaven, Acts 1:10; 7:55
L. for a city which hath, Heb.11:10
I l., Rev. 4:1; 6:8; 14:1,14; 15:5
Lookest (2), Job 13:27; Hab.1:13
Looketh (33). When he l., shall live, Num. 21:8
The Lord l. on the heart, 1 Sam.16:7
He (God) l. on men, and if, Job 33:27
The Lord l. from heaven, Ps. 33:13-14
He (God) l. on the earth, Ps.104:32
L. on a women to lust after, Mt. 5:28
L. not for Him, Mt. 24:50; Lk.12:46
L. perfect law of liberty, Jas.1:25
Looking (30). L. up to heaven, Mt.14:19; Mk. 7:34; Lk. 9:16
L. back from the plow, Lk. 9:62
L. upon Jesus as He walked, Jn.1:36
L. for blessed hope, and, Tit. 2:13
L. unto Jesus the author, Heb.12:2
L. lest fail of grace, Heb.12:15
L. for and hasting unto, 2 Pet. 3:12
L. for mercy of our Lord, Jude 21
Lookingglass**, **es (2), Ex. 38:8; Job 37:18
Looks (5), Ps. 18:27; Isa. 2:11; 10:12; Ez. 2:6; 3:9. 4 look's, j 20-2
Loops (13), Ex. 26:4-11; 36:11-17
Loose (29). Defined, e 8-1*
L. the shoe, Dt. 25:9; Josh. 5:15
L. the bands of Orion, Job 38:31
L. bands of wickedness, Isa. 58:6
Whatsoever you l. shall be loosed in heaven, Mt.16:19; 18:18
L. ass or ox on sabbath, Lk.13:15
L. him and let him go, Jn.11:44
L. the 7 seals, Rev. 5:2
L. 4 angels bound in Euphrates, Rev. 9:14
Loosed (32) Him that hath shoe l., Dt. 25:10
L. my bonds, Ps.116:16
Silver cord be l., Eccl.12:6
Loose on earth shall be l. in heaven, Mt.16:19; 18:18
String of tongue l., Mk. 7:35; Lk.1:64
L. from thine infirmity, Lk.13:12
L. from this bond on sabbath, Lk.13:16
L. the pains of death, Acts 2:24
L. from wife, 1 Cor. 7:27
4 angels l. from Euphrates, Rev. 9:15
Satan l. a little season, Rev. 20:3-7
Looseth (2), Job 12:18; Ps.146:7
Loosing (4), Mk.11:5; Lk.19:33; Acts 16:11; 27:13
Lop (1), Isa.10:33
Lord (7,836). 8 Heb. words trans. Lord:
1 Yehovah, the Self-Existent or Eternal One—the Jewish national name of God or Elohim. It is trans. Jehovah only 4 times (Ex. 6:3; Ps. 83:18; Isa.12:2; 26:4) and with combined names 3 times (Gen. 22:14; Ex.17:15; Judg. 6:24). See other compound names, or Jehovah titles, 77. It is trans. Lord 6,327 times out of 7,003 times the word Lord is found, and Lord's 106 times out of 115 times it is found in the O.T. Yehovah should have been consistently trans. Jehovah in all these thousands of places and not only in 4 Scriptures
2 Adon, Lord; Sovereign; Master; Owner. This word refers to God as Ruler and Owner of the earth. It is trans. Lord 207 times (see note m, Judg. 19:26); Lord's (only of man) 8 times (Gen. 40:7; 44:8-33; 2 Sam.

(only of angels and man) 4 times (Gen.19:2; Dt.10:17; Ps.136:3; Isa. 26:13)
3 Adonay or Adonai, my Lord, This word refers to God in relation to the earth as Blesser, carrying out His purposes of blessing in creation. It is trans. Lord 415 times and Lord's 1 time
4 Yah, Lord. This is the same as Jehovah and is a contraction of that word. Yah is Jehovah in a special relationship to man as having become his salvation. It is trans. Lord 44 times and always in the book of Psalms except for Isa.12:2; 26:4; 38:11
5 Gebiyr, Master; Lord. Used of man as a lord in Gen. 27:29,37
6 Shaliysh, an officer of third rank. Trans. lord of man in 2 Ki. 7:2,17-19
7 Rab, captain; chief; great; lord; master. It is trans. lord of man in Dan.1:10
8 Mare, Lord; master. It is trans. Lord of God in Dan. 2:47; 5:23, and of man in Dan. 4:19,24

4 Gr. Words Trans. Lord:
1 Kurios, Supreme in authority; Controller; God; Master; Sir. It is trans. Lord 698 times; Lord's 15 times; and Lords 2 times in the N.T. and in nearly every case of Christ and God, f 12-1*
2 Rabboni, my Master; Lord. Trans. Lord of Christ in Mk.10:51, and retained once without translation in Jn. 20:16
3 Kurieuo, Lord or Lordship, Rom.14:9
4 Despotes, absolute ruler; Master; Lord, Lk. 2:29; Acts 4:24; 2 Pet. 2:1; Rev. 6:10

Facts About the Lord in Scripture:
3 persons called Lord and God, c 26-1; b 996-1; f 12-1*; d 294-3*; 489*
L. appeared to men bodily, 92
L. will reign personally and visibly on earth, Isa. 2:2-4; 9:6-7; 11:1-9; Dan. 2:44-45; 7:13-14,18,27; Zech.14; Lk.1:32-33; Rev. 11:15; 20:1-10; 21:1-7,21-27; 22:1-5
Lord's Supper, m 150-3*; e-q 322-1*
See other facts under ***God***

Lordly (1), Judg. 5:25
Lord's (133). L. passover, Ex.12:11,27
L. law, Ex.13:9
L. offering, Ex. 35:21,24
L. heave offering, Num.18:28; 31:41
L. tribute, Num. 31:37-39
L. anger, Num. 32:13; Dt.11:17
L. heavens, Dt.10:14; Ps.115:16
L. release, Dt.15:2
L. portion is His people, Dt. 32:9
L. tabernacle, Josh. 22:19
L. earth, 1 Sam. 2:8; Ps. 24:1
L. priests, 1 Sam. 22:21
L. anointed, 1 Sam. 24:6,10; 26:9-23
L. prophets, 1 Ki.18:13
L. throne, Ps.11:4
L. kingdom, Ps. 22:28
L. song, Ps.137:4
L. hand, Isa. 59:1; Jer. 25:17
L. house, 2 Chr. 7:2; Ps.116:19
L. mercies, Lam. 3:22
L. glory, Ez.10:4
L. land, Hos. 9:3
L. ministers, Joe.1:9
L. controversy, Mic. 6:2
L. messenger, Hag.1:13
L. temple, Hag. 2:18
L. money, Mt. 25:18
L. Christ, Lk. 2:26
L. freeman, 1 Cor. 7:22
L. table, 1 Cor.10:21
L. supper, 1 Cor.11:20
L. death and body, 1 Cor.11:26-29
L. brother, Gal.1:19
L. day, Rev.1:10
Lords (42). Lord of l., Dt.10:17; Ps.136:3; 1 Tim. 6:15; Rev.17:14; 19:16
5 l. of Philistines, Josh.13:3; Judg. 3:3; 16:5-30; 1 Sam. 5:8-11; 6:5-18
Gods many, l. many, 1 Cor. 8:5
Lordship (2), Mk.10:42; Lk. 22:25
Lo-ruhamah (2), not having obtained mercy, Hos.1:6-8
Lose (24). Find life shall l. it, Mt.10:39; 16:25; Mk. 8:35; Lk. 9:24; 17:33
Shall not l. his reward, Mt.10:42
Gain whole world, l. own soul, Mt.16:26; Mk. 8:36; Lk. 9:25
100 sheep, if he l. one, Lk.15:4
Loveth life shall l. it, Jn.12:25
Loseth (1), Mt.10:39
Loss (10), Gen. 31:39; Ex. 21:19; Isa. 47:8-9; Acts 27:21-22; 1 Cor. 3:15; Phil. 3:7-8
Lost (33). Gone astray like l. sheep, Ps.119:176
My people have been l. sheep, Jer. 50:6
Sought that which was l., Ez. 34:4
Salt have l. its savour, Mt. 5:13
L. sheep of house of Israel, Mt. 10:6; 15:24
Come to save the lost, Mt. 18:11; Lk. 19:10
None l. but son of perdition, Jn.17:12
Hid to them that are l., 2 Cor. 4:3
Lot (112), veil. The name of a man, Gen.11:27,32; 12:4-5; 13:1-14; 14:12-16; 19:1-36; Dt. 2:9,19; Ps. 83:8; Lk.17:28-29; 2 Pet. 2:7
Lord's l. of 2 goats, Lev.16:8-10
Land divided by l., Num. 26:55; 33:54; Josh.13:6; 15:1; 16:1; 17:1-17; 18:11-18; 19:1-51; 21:4-40; Acts 13:19
Give a perfect l., 1 Sam.14:41
They cast l., Esther 3:7; 9:24
Cast in thy l., Pr.1:14
Future division of land by l., Ez. 45:1; 47:22; 48:29
Daniel to stand in his l., Dan.12:13
The l. fell upon Jonah, Jonah 1:7
The l. fell upon Matthias, Acts 1:26
Lotan (5), veiling, Gen. 36:20-29; 1 Chr.1:38-39
Lotan's (2), Gen. 36:22; 1 Chr.1:39
Lothe (2), Ez. 20:43; 36:31
Lothed (3), Jer.14:19; Ez.16:45; Zech.11:8
Lotheth (1), Ez.16:45
Lothing (1), Ez.16:5
Lot's (2), Gen.13:7; Lk.17:32
Lots (24), Cast l., Lev.16:8; Josh.18:6-10; Ps. 22:18; Mt. 27:35; Jn.19:24
Loud (60). L. voice, Gen. 39:14; 1 Sam. 28:12; 1 Ki. 8:55; 2 Chr.15:14
L. instruments, 2 Chr. 30:21; Ps.150:5
L. shout, Ezra 3:13
L. singing, Neh.12:42
L. noise, Ps. 98:4
Jesus cried with l. voice, Mt. 27:46-50; Mk.15:34-37; Lk. 23:46; Jn.11:43
Demons cried with l. voice, Mk.1:26; 5:7; Lk. 4:33; 8:28; Acts 8:7
Angel cried with l. voice, Rev. 5:2,12; 6:10; 7:2; 8:13; 14:7-18; 19:17
Saint cried with l. voice, Rev. 7:10
Christ cried with l. voice, Rev.10:3
Louder (1), Ex.19:19
Love (304). Defined, p.191-2*; m 209-3*
16 things to l., 1058
14 ways to l., 1058
L. builds up, e 316-3*
L. feasts, a 322-1*; b 495-3*
9 ingredients of l., g 325-1*
Proof of l., m 298-3*; o 486-3*
Put on l., r 388-1*
Brotherly l., c 395-3*
L. taught of God, d 395-3*
3 blessings of l., r 407-2*
L. of money, g 413-1*
The kind of l. to have, i-k 469-3*
2 ways to l., v 485-1*
2 ways not to l., u 485-1*
20 reasons to l., l 485-3*
L. made perfect, c-i, 486-1*
2 things not to l., 488*
5 blessings of l., 492*
4 commands to l., 546*
2 things not to l., 546*
3 ways to l., 546*
L. neighbor as self, Lev.19:18,34;
L. enemy, b 140-1; Mt. 5:44-46; Lk. 6:27-35
L. God with, Dt. 6:5; Mt. 22:37
L. covereth all sins, Pr.10:12
Dinner of herbs where l. is, Pr.15:17
Covereth sin seeketh l., Pr.17:9
L. not sleep lest come to, Pr. 20:13
Loved with an everlasting l., Jer. 31:3
Hate evil, l. the good, Amos 5:15
L. uppermost rooms at feasts, Mt. 23:6
L. of many shall wax cold, Mt. 24:12
L. salutations at markets, Mk.12:38
L. one another, Jn.13:34-35; 15:12,17; Rom.12:9-10; 13:8; 1 Pet.1:22; 3:8; 1 Jn. 3:11-23; 4:7-21
If l. Me keep My commandments, Jn.14:15
Greater l. has no man than, Jn.15:13
Thou knowest I l. Thee, Jn. 21:15-17
L. of God shed abroad in heart, Rom. 5:5
God commendeth His l. to us, Rom. 5:8
Together for good to them that, Rom. 8:28
Separate us from l. of, Rom. 8:35-39
L. works no ill to neighbor, Rom.13:10
L. is fulfilling of the law, Rom.13:10
Prepared for them l. Him, 1 Cor. 2:9
L. of Christ constraineth, 2 Cor. 5:14
L. a fruit of the Spirit, Gal. 5:22
Rooted and grounded in l., Eph. 3:17
Forbearing one another in l., Eph. 4:2
Walk in l. as Christ also, Eph. 5:2
L. your wives even as, Eph. 5:25-31
Breastplate of faith and l., 1 Th. 5:8
L. of money root all evil, 1 Tim. 6:10
L. their husbands, Tit. 2:4
Let brotherly l. continue, Heb.13:1
Promised to them that l. Him, Jas.1:12
L. not the world, neither, 1 Jn. 2:15-17
Left thy first l., Rev. 2:4-5
As many as I l. I rebuke and, Rev. 3:19
Loved (97). Isaac l. Rebekah, Gen. 24:67
Isaac loved Esau, because, Gen. 25:28
Rebekah l. Jacob, Gen. 25:28
Jacob l. Rachel more than Leah, Gen. 29:18,30
Israel l. Joseph, Gen. 37:3
God l. Israel, Dt. 4:37; 7:8; 23:5; 1 Ki.10:9; 2 Chr. 9:8; Jer. 31:3
Samson loved Delilah, Judg.16:4
Jonathan l. David, 1 Sam.18:1-3; 20:17
Michal l. David, 1 Sam.18:16-28
Lord l. Solomon, 2 Sam.12:24
Solomon l. the Lord, 1 Ki. 3:3
Solomon l. many strange women, 1 Ki.11:1
King l. Esther above all, Esther 2:17
God so l. the world, Jn. 3:16
Men l. darkness rather than, Jn. 3:19
L. praise of men more than, Jn.12:43
Jacob have I l., Esau hated, Mal.1:2; Rom. 9:13
Christ l. the church, Eph. 5:25
Having l. this present world, 2 Tim. 4:10
L. righteousness, hated, Heb.1:9
L. wages of unrighteousness, 2 Pet. 2:15
Unto Him that l. us, Rev.1:5
L. not their lives unto death, Rev.12:11
Lovedst (2), Isa. 57:8; Jn.17:24
Lovely (4), 2 Sam.1:23; Song 5:16; Ez. 33:32; Phil. 4:8
Lover (4), 1 Ki. 5:1; Ps. 88:18; Tit.1:8
Lovers (23). David's l. and friends stood aloof at his disease, Ps. 38:11
Israel played the harlot with many l., Jer. 3:1; 4:20; 30:14; Ez.16:33-37; 23:5-9,22; Hos. 8:9
Hosea's wife went after her old l., Hos. 2:5-7,10-13
Men shall be l. of themselves, l. of pleasure more than, 2 Tim. 3:2-4
Love's (1), Ph'm 9
Loves (3), Ps. 45, title; Pr. 7:18; Song 7:12
Lovest (13), Gen. 22:2; Judg.14:16; 2 Sam.19:6; Ps. 45:7; 52:3-4; Eccl. 9:9; Jn.11:3; 21:15-17
Loveth (65). Lord l. righteousness, Ps.11:7; 33:5
L. judgment, Ps. 37:28
Whom Lord l. He correcteth, Pr. 3:12; Heb.12:6
A friend l. at all times, Pr.17:17
L. father or mother more than, Mt.10:37
Little is forgiven, l. little, Lk. 7:47
Father l. the Son, Jn. 3:35; 5:20
God l. a cheerful giver, 2 Cor. 9:7
L. his wife, l. himself, Eph. 5:28
Every one that l. is born of, 1 Jn. 4:7
L. to have preeminence among, 3 Jn. 9
Whosoever l., maketh a lie, Rev. 22:15
Loving (3), Pr. 5:19; 22:1; Isa. 56:10
Lovingkindness (26). Used of God only, b 915-2; Ps.17:7; 26:3; 36:7,10; 40:10-11; 42:8; 48:9; 51:1; 63:3; 69:16; 88:11; 89:33; 92:2; 103:4; 107:43; 119:88,149,159; 138:2; 143: 8; Jer. 9:24; 16:5; 31:3; 32:18; Hos. 2:19
Lovingkindnesses (4), Ps. 25:6; 89:49; Isa. 63:7
Low (46). Brought Judah l., 2 Chr. 28:19
Man's pride shall bring him l., Pr. 29:23
Regarded l. estate of His, Lk.1:48
Exalted them of l. degree, Lk.1:52
L. degree rejoice in that he, Jas.1:9
Rich, in that he is made l., Jas.1:10
Lower (18). Made little l. than angels, Ps. 8:5; Heb. 2:7-9
L. parts of the earth, Ps.63:9; Isa. 44:23; Eph. 4:9
Lowest (11), Dt. 32:22; 1 Ki.12:31; 13:33; 2 Ki. 17:32; Ps. 86:13; 88:6; 139:15; Ez. 41:7; 42:6; Lk.14:9-10
Loweth (1), Job 6:5
Lowing (2), 1 Sam. 6:12; 15:14
Lowliness (2), Eph. 4:2; Phil. 2:3
Lowly (6), Ps.138:6; Pr. 3:34; 11:2; 16:19; Zech. 9:9; Mt.11:29
Lowring (1), Mt.16:3
Lubim (1) Nah. 3:9. See ***Lubims***
Lubims (2), a people of N. Africa, west of Egypt, 2 Chr.12:3; 16:8
Lucas (1), same as Luke, Light-giving, Ph'm 24
Lucifer (1), light-bearer, son of the morning. A name of Satan, Isa.14:12
Flood of L. before Noah, 76
9 facts about, 1228
7 proofs L. ruled men, 1228
21 references to L., 1441
A fallen cherub, g-z 1403-4
Lucius (2), luminous, 2 men, Acts 13:1; Rom.16:21
Lucre (5), gain, k 511-1; 1 Sam. 8:3; 1 Tim. 3:3,8; Tit.1:7; 1 Pet. 5:2
Lucre's (1), gain's Tit.1:11
Lud (4), bending, Gen.10:22; 1 Chr.1:17; Isa. 66:19; Ez. 27:10
Ludim (2), Gen.10:13; 1 Chr.1:11
Luhith (2), a city, Isa.15:5; Jer. 48:5
Luke (2), light-giving, f 421-3*; Col. 4:14; 2 Tim. 4:11. Author of Luke and Acts
Lukewarm (1), Rev. 3:16
Lump (7), 2 Ki. 20:7; Isa. 38:21; Rom. 9:21; 11:16; 1 Cor. 5:6-7; Gal. 5:9
Lunatick (2), d 6-1*; Mt. 4:24; 17:15
Lurk (2), Pr.1:11,18
Lurking (3), 1 Sam. 23:23; Ps.10:8; 17:12
Lust (19). Defined, x 8-1*; k 182-1*
3 kinds of l., a 455-3*
L. for meat, Ps. 78:18,30; 81:12
L. for women, Pr. 6:25; Mt. 5:28
L. of homsexuality, Rom.1:27
L. after evil things, 1 Cor.10:6
L. of the flesh, Gal. 5:16-21
L. of concupiscence, 1 Th. 4:5
Drawn away of own l., Jas.1:14-15
Ye l. and have not, Jas. 4:2
Corruption through l., 2 Pet.1:4
L. of uncleanness (homosexuality), 2 Pet. 2:10
L. of flesh, l. of eyes, 1 Jn. 2:16
L. passeth away, 1 Jn. 2:17
Lusted (4), Num.11:34; Ps.106:14; 1 Cor.10:6; Rev.18:14
Lusteth (6), Dt.12:15,20-21; 14:26; Gal. 5:17; Jas. 4:5
Lusting (1), Num.11:4
Lusts (24). L. of other things, Mk. 4:19

L. of own hearts, Rom.1:24; 2 Tim. 4:3; 2 Pet. 3:3; Jude 16-18
L. of sin, Rom. 6:12
L. of the flesh, Rom.13:14; Gal. 5:24; Eph. 2:3; 4:22; 1 Tim. 6:9; 1 Pet. 2:11; 4:2-3; 2 Pet. 2:18
Youthful l., Tit. 2:12
Worldly l., Tit. 2:12
Divers l. and pleasures, 2 Tim. 3:6; Tit. 3:3
Lusty (1), Judg. 3:29
Luz (8), a city, Gen. 28:19; 35:6; 48:3; Josh.16:2; 18:13; Judg.1:23-26
Lycaonia (2), a province, Acts 14:6,11
Lycia (1), a province, Acts 27:5
Lydda (3), a city, Acts 9:32-38
Lydia (3), a woman, n 248-1*; Acts 16:14,40
A province in Asia, Ez. 30:5
Lydians (1), Jer. 46:9
Lying (125), b 369-1*
Laws against l., 179
Penalty of l., e-f 202-2
L. with man or woman, Num. 31:17-18,35; Dt. 22:22; Judg. 21:12
L. in wait, Judg. 9:35; 16:9
L. spirit, 1 Ki. 22:22-23; 2 Chr.18:21
L. vanities, Ps. 31:6; Jonah 2:8
L. lips, Ps. 31:18; 120:2; Pr.10:18; 12:22; 17:7
L. tongue, Ps.109:2; Pr. 6:17; 12:19; 21:6; 26:28
L. words, Isa. 32:7; Jer. 7:4; 8; 29:23; Dan. 2:9
L. divination, Ez.13:6-7
Putting away l., speak, Eph. 4:25
L. wonders, 2 Th. 2:9
Lysanias (1), ending sorrow, Lk. 3:1
Lysias (3), power to set free, Acts 23:26; 24:7,22
Lystra (6), a city, Acts 14:6-8,21; 16:1-2; 2 Tim. 3:11

M

Maacah (3), royal, A king, 2 Sam.10:6-8. A woman, 2 Sam. 3:3
Maachah (18), royal. 4 men, Gen. 22:24; 1 Ki. 2:39; 1 Chr.11:43; 27:16; 2 Chr.11:22. 5 women, 1 Ki.15:2,13; 1 Chr. 2:48; 3:2; 7:15-16; 8:29; 9:35; 2 Chr.11:2-22; 15:16. A small Syrian kingdom, 1 Chr.19:7
Maachathi (1), inhabitant of Maachah, Dt. 3:14
Maachathite (4), inhabitant of Maachah, 2 Sam. 23:34; 2 Ki. 25:23; 1 Chr. 4:19; Jer. 40:8
Maachathites (4), p 425-3
Maadai (1), adorned, Ezra 10:34
Maadiah (1), ornament, Neh.12:5
Maai (1), compassionate, Neh.12:36
Maaleh-acrabbim (1), ascent of scorpions, Josh.15:3. See ***Akrabbim***
Maarath (1), a city, Josh.15:59
Maaseiah (25), work of Jehovah. 21 men, 1 Chr. 15:18-20; 2 Chr. 23:1; 26:11; 28:7; 34:8; Ezra 10:18-30; Neh. 3:23; 8:4-7; 10:25; 11:5-7; 12:41-42; Jer. 21:1; 29:21-25; 32:12; 35:4; 37:3; 51:59
Maasiai (1), work of Jehovah, 1 Chr. 9:12
Maath (1), wiping away, Lk. 3:26
Maaz (1), anger, 1 Chr. 2:27
Maaziah (2), consolation of Jehovah, 1 Chr. 24:18; Neh. 10:8
Macedonia (26), a country in southeastern Europe, Acts 16:9-12; 18:5; 19:21-29; 20:1-3; Rom.15:26; 1 Cor.16:5; 2 Cor.1:16; 2:13; 7:5; 8:1; 9:2-4; 11:9; Phil. 4:15; 1 Tim.1:7-8; 4:10; 1 Tim.1:3
Macedonian (1), Acts 27:2
Maccabees, a celebrated family of the 2nd century that defended Jewish rights and customs. See 1 and 2 Maccabees
Machbanai (1), cloak, 1 Chr.12:13
Machbenah (1), clad with a cloak, 1 Chr. 2:49
Machi (1), decrease, Num.13:15
Machir (22), sold. 2 men, e 430-2; c 575-
Machirites (1), Num. 26:29
Machnadebai (1), gift of a noble, Ezra 10:40
Machpelah (6). Defined, g 30-1; Gen. 23:9-19; 25:9; 49:30; 50:13
Mad (22). A translation of 6 Heb. and Gr. words used to express various conditions of mental derangement, Dt. 28:34; 1 Sam. 21:1-15; 2 Ki. 9:11; Ps. 102:8; Pr. 26:18; Eccl. 2:2; 7:7; Isa. 44:25; Jer. 25:16; 29:26; 50:38; 51:7; Hos. 9:7; Jn. 10:20; Acts 12:15; 26:11-25; 1 Cor.14:23
5 accused of being m., l 186-1*
5 causes of madness, l 186-1*
Madai (2), middle, Gen.10:2; 1 Chr.1:5
Made (1,406). Things God has Made:
1 Firmament (Gen.1:7). See p. 52
2 Two great lights and stars (Gen.1:16)
3 Beast of the earth (Gen. 1:25)
4 Heaven and earth (Gen. 2:4; Ex. 20:11; Acts 4:24; Rev.14:7)
5 All things that grow (Gen. 2:9)
6 Man and woman (Gen. 2:22; 5:1; 6:6)
7 Covenant with man (Gen.15:18)
8 Man to prosper (Gen. 39:3,23)
9 All things (Jn.1:3)
Madest (10), Neh. 9:8,14; Ps. 8:6; 80:15-17; Ez.16:17; 29:7; Jonah. 4:10; Acts 21:38; Heb. 2:7
Madian (1), Acts 7:29. See ***Midian***
Madmannah (2), heap, Josh.15:31; 1 Chr. 2:49
Madmen (1), a city, Jer. 48:2
Madmenah (1), a city, Isa.10:31
Madness (9), Dt. 28:28; Eccl.1:17; 2:12; 7:25; 9:3; 10:13; Zech.12:4; Lk. 6:11; 2 Pet. 2:16
Madon (2), a city, f 422-1
Magbish (1), congregating, Ezra 2:30
Magdala (1), tower. A city, Mt.15:39
Magdalene (12), inhabitant of Magdala Mt. 27:56,61; 28:1; Mk.15:40,47; 16:1,9; Lk. 8:2; 24:10; Jn.19:25; 20:1,18
Magdiel (2), praise of God, Gen. 36:43; 1 Chr.1:54
Magician (1), Dan. 2:10. Magic, b 130-1*
Magicians (15), Gen. 41:8,24; Ex. 7:11,22; 8:7, 18-19; 9:11; Dan.1:20; 2:2,27; 4:7-9; 5:11. See 9:1-4; c-m 2:1
Miracles by, k 59-3; c 114-2
Two in N.T., 2 Tim. 3:8; d 419-3*
Magistrate (2), Judg.18:7; Lk.12:58
Magistrates (8), Ezra 7:25; Lk.12:11; Acts 16:20,22,35-38; Tit. 3:1; a 128-1*; a 249-1*
Magnifical (1), great, 1 Chr. 22:5
Magnificence (1), Acts 19:27
Magnified (21). ***3 men*** God m., c 791-3
6 things should be m., c 791-3
Magnify (19). Mk. thee in sight of all Israel, Josh. 3:7
M. the Lord with me, Ps. 34:3; 69:30
M. themselves, Ps. 35:26; 38:16
M. himself, Ps. 55:12; Dan.11:36-37
He will m. the law, Isa. 42:21
I will m. Myself, Ez. 38:23
My soul doth m. the Lord, Lk.1:46
Speak in tongues and m. God, Acts 10:46
I m. mine office, Rom.11:13
Magnifying. 3 examples of self, c 791-3
Magog (5), increase, Gen.10:2; 1 Chr.1:5; Ez. 38:2; 39:6; Rev. 20:8
Chief hater of Jews, d 1420-3
Land of, site of last rebelion before the Millennium (Ez. 38:2; 39:6) and also after it (Rev. 20:8)
Magor-missabib (1), fear round about, Jer. 20:3
Magpiash (1), moth slayer, Neh.10:20
Mahalah (1), disease, 1 Chr. 7:18
Mahalaleel (7), praise of God. 2 men, Gen. 5:12-17; 1 Chr. 1:2; Neh.11:4
Mahalath (4), harp. 2 women, Gen. 28:9; 2 Chr. 11:18. A musical instrument, title of Ps. 53 and 88
Mahali (1), weak, Ex. 6:19
Mahanaim (13), 2 camps, b 47-1; b 564-1; j 590-1
Judg.18:12
Maharai (3), impetuous, 2 Sam. 23:28; 1 Chr.11:30; 27:13
Mahath (3), snatching, 1 Chr. 6:35; 2 Chr. 29:12; 31:13
Mahavite (1), villagers, 1 Chr.11:46
Mahazioth (2), visions, 1 Chr. 25:4,30
Maher-shalal-hash-baz (2), haste to the spoil. One of the two longest names in Scripture, Isa. 8:1-3. See Jonath-elem-rechokim, Ps. 56, title
Mahlah (4), disease. A man and a woman, a 590-2
Mahli (11), sick. 2 men, Num. 3:20; 1 Chr. 6:19,29,47; 23:21-23; 24:26-30; Ezra 8:18
Mahlites (2), Num. 3:33; 26:58
Mahlon (3), sickly, g 493-1
Mahlon's (1), Ruth 4:9
Mahol (1), dance, 1 Ki. 4:31
Maid (36). Unmarried servant of Sarah (Gen.16), Rachel, and Leah, given to their husbands (Gen. 29:24-30:12)
Young girl, Ex. 2:5-8; 22:16; Mt. 9:24-25; Lk. 8:54; Esther 2:7
Domestic servant, Ex. 21:20,26; Lev. 25:6; 2 Ki.5:2-4; Mt. 26:71
Virgin daughter, Dt. 22:14-17
Newly born girl, Lev.12:5
Maiden (8), Gen. 30:18; Judg.19:24; 2 Chr. 36:17; Esther 2:4,9,13; Ps.123:2; Lk. 8:51
Maidens (18), Ex. 2:5; Ruth 2:8,22-23; 3:2; 1 Sam. 9:11; Ps. 78:63; etc.
Maid's (1), Esther 2:12
Maids (9), Ezra 2:65; Esther 2:9; 4:4; Job 19:15; Lam. 5:11; Ez. 9:6; Nah. 2:7; Zech. 9:17; Mk. 14:66
Maidservant (16), Ex.11:5; 20:10,17; 21:7,32;Dt. 5:14,21; 12:18; 15:17; 16:11-14; Judg. 9:18; Job 31:13; Jer. 34:9-10
Maidservant's (1), Ex. 21:27
Maidservants (9), Gen.12:16; 20:17; 24:35; 30:43; Dt.12:12; 1 Sam. 8:16; 2 Sam. 6:22; 2 Ki. 5:26; Neh. 7:67
Maidservants' (1), Gen. 31:33
Mail (2), 1 Sam.17:5,38
Maimed (7), Lev. 22:22; Mt.15:30-31; 18:8; Mk. 9:43; Lk.14:13,21
Mainsail (1), Acts 27:40
Maintain (10), 1 Ki. 8:45,49,59; 1 Chr. 26:27; 2 Chr. 6:35-39; Job 13:15; Ps.140:12; Tit. 3:8,14
Maintained (1), Ps. 9:4
Maintainest (1), Ps.16:5
Maintenance (2), Ezra 4:14; Pr. 27:27
Majesty (29). 6 Kinds Of:
1 Ordinary (1 Chr. 29:11)
2 Royal (1 Chr. 29:25)
3 Excellent (Esther 1:4; Dan. 4:36)
4 Terrible (Job 37:22)
5 Divine (Heb.1:3; 8:1)
6 Glorious (Ps.145:12)
Makaz (1), a place in Judah, 1 Ki. 4:9
Make (1,049). M. man in Our image, Gen.1:26; 2:7; 5:1-3; 9:6; Jas. 3:9
M. an help meet for him, Gen. 2:18
M. coats of skins, Gen. 3:21
M. of thee a great nation, Gen.12:2
M. thy name great, Gen.12:2
M. seed as dust of earth, Gen13:16
M. a covenant, Gen.17:2
M. thee exceeding fruitful, Gen.17:6
M. nations of thee, Gen.17:6
Maker (20). God M. of man, Job 4:17; 32:22; 35:10; 36:3; 95:6; Pr.14:31; 17:5; 22:2; Isa.17:7; 45:9-11; 51:13; Hos. 8:14
God M. of New Jerusalem, Heb.11:10
Makers (1), Isa. 45:16
Makest (26), Ps. 4:8; Lk.14:12-13; Jn. 8:53; 10:33; Rom. 2:7,23; etc.
Maketh (126), Ex. 4:11; Job 5:18; 9:9; Ps.18:32-33; 104:3-4; Mt. 5:45; Rom. 5:5; 8:26-34; Heb.1:7; etc.
Makheloth (2), a camp, Num. 33:25-26
Making (30). M. brick, Ex. 5:14
M. war, Dt. 20:19
M. a noise, 1 Chr.15:28; Mt. 9:23
M. known, 1 Chr.17:19
M. confession, 2 Chr. 30:22
M. wise, Ps.19:7
M. many books, Eccl.12:12
M. wares, Ez. 27:16-18
M. supplication, Dan. 6:11
M. covenant, Hos.10:4
M. ephah small, Amos 8:5
M. Word of no effect, Mk. 7:13
M. Himself equal with God, Jn. 5:18
M. many rich, 2 Cor. 6:10
M. peace, Eph. 2:15
M. melody in hearts, Eph. 5:19
M. examples, 2 Pet. 2:6
M. a difference, Jude 22
Makkedah (9), a city, i 420-3
Maktesh (1), Zeph.1:11
Malachi (1), My messenger, Mal.1:1
Book of, 1570-1575
Use of terms: Judah, Israel, b 1570-1
14 statements to Israel, d 1570-1
32 sins of Israel in book of, 1575
5 messengers in book of, o 1571-3
5 sins of priests, p 1571-3
Last command and last prophecy in O.T., g-h 1574-2
Malcham (2), their king.
A king, 1 Chr. 8:9.
An idol, Zeph.1:5. See ***Molech***
Malchiah (9), Jehovah is king. 6 men, 1 Chr. 6:40; Ezra 10:25,31; Neh. 3:14,31; 8:4; 11:12; Jer. 38:1,6
Malchiel (3), God is king, Gen. 46:17; Num. 26:45; 1 Chr. 7:31
Malchielites (1), Num. 26:45
Malchijah (6), Jehovah is king. 4 men, 1 Chr. 9:12; 24:9; Ezra 10:25; Neh. 3:11; 10:3; 12:42
Malchiram (1), My king is exalted, 1 Chr. 3:18
Malchi-shua (3), king of help, 1 Chr. 8:33; 9:39; 10:2. See ***Melchi-shua***
Malchus (1), counsellor, Jn.18:10
Male (46). M. and female created, Gen.1:27; 5:2; Mt.19:4; Mk.10:6
Every m. to be circumcised, Gen.17:23
Firstborn m. belongs to God, Lk. 2:23
Gospel same to m. and female, Gal. 3:28
Malefactor (1), criminal, Jn.18:30
Malefactors (3), Lk. 23:32-39
Maleleel (1), praise of God, Lk. 3:37
Gr. form of Mahalaleel
Males (32). M. to be circumcised, Ex.12:48
Firstborn m. belong to God, Ex.13:12
M. to appear before God, e 140-1; d 161-3
M. numbered, Num. 3:22-43
M. in genealogies, 2 Chr. 31:16; Ezra 8:3-14
Malice (6), 1 Cor. 5:8; 14:20; Eph. 4:31; Col. 3:8; Tit. 3:3; 1 Pet. 2:1
10 Examples of Malice:
1 Cain toward Abel (Gen. 4:8)
2 Philistines toward Isaac (Gen. 26)
3 Esau toward Jacob (Gen. 27:41)
4 Joseph's brethren (Gen. 37)
5 Saul toward David (1 Sam.18:8-26:18)
6 Jezebel toward Elijah (1 Ki.19)
7 Haman toward Mordecai (Esther 3–5)
8 Herodias toward John (Mt.14:3-10)
9 Jews toward Jesus (Mt. 27-28)
10 Jews toward Paul (Acts 17-26)
Malicious (1), 3 Jn.10
Maliciousness (2), Rom.1:29; 1 Pet. 2:16
Malignity (1), Rom.1:29
Mallothi (2), my discourse, 1 Chr. 25:4,26
Mallows (1), a plant, Job 30:4
Malluch (6), counsellor. 5 men, 1 Chr. 6:44; Ezra 10:29-32; Neh.10:4,27; 12:2
Mammon (4). Defined, r 10-1*; a-b 138-1*. See Mt. 6:24; Lk.16:9,11,13
Mamre (10), fatness.
A man, Gen.14:13,24.
A plain, Gen.13:18; 18:1; 23:17-19; 25:9; 35:27; 49:30; 50:13
Man (2,615). Created in the image and likeness of God, 77; Gen. 1:26-28; 2:7; 5:1;

Morally fallen creature, Gen. 3; Rom. 5:12-21
Inexcusable for sinning, n 5-1
Curse on m., 94; Gen. 3; Rom. 5:12-21
All needs and wants promised, r 163-3
What m. lost in the fall, 87
A free moral agent, p 443-1; f 34-1*; 542*
M. of God, 555
6 qualifications of a m. of God, 555
12 persons called m. of God, 555
36 facts about m., 899
7 facts about m., e 866-1
6fold result of trust in m., i 1171-1
3 things m. cannot do, j 1185-3
2 reasons not to fear m., c 1201-3
Material, spiritual natures of, a 867-1; 904; 1030. See ***Immortality***
4 accusations against m., b 869-1
4fold dealing of God with, f 885-1
7 statements, God departing from, 491
15 examples m. called lord, 492
M. and beasts in death, h-i 1116-1; a 1123-3
18fold description of old age and death, 1123-3
7 regrets of a dying m., 1252
What satisfies m., 1257
3 characteristics of a cursed m., e 1291-1
3 results of trust in m., e 1291-1
2 characteristics of blessed m., f 1291-1
6 results of a trustful m., g 1291-1
10 things good for m., a 1359-2
16fold righteousness of holy, e-f 1386-2
10fold wonderful things to attain, k 1495-2
12 facts about self-exalted m., g 1539-3
Doctrine of m., 1028
Soul of m., 1028-1029; l 80-1*; 472*
Power to reproduce himself, e 928-1
14 facts about creation of m., 1028
21 proofs of two natures, a-u 1028
Breath and Spirit different, 1028
Probation of, 1029; 452*
7fold fall of, 1029; v 286-1*
21 effects of the fall, 1029
14 comparisons of life span, a-n 1029; i 859-2
2fold appraisal of m., 1029
8fold worth of m., a-h 1029
2fold part in redemption, 1029
3fold destiny of m., 1029
God mindful of m., 1029
7 ways God visits m., 1029
Dominion of m., 1029
Penalty for sin of m., 1030
Body of m. mortal, 1030
Resurrection of m., 1030
Has no soul-sleep, 1030; 1485
Body to become immortal, 1030; 1485
Immediate state of m., 1042
30 facts about spirit of m., 1042
Has power to be saved, l 162-1*
Loves sin more than God., d 167-2*
Conditions of his salvation, k-m 162-1*
How God draws m., l 176-1*
Soul conscious after death, m 228-2*
3 things God gave m. to seek, 306*
4 things for m. to seek, 306*
4 classes of m., o 286-1*
Has a righteous nature, 306*
5 commands to m., a 328-1*
Spirit of m., 398*; b 485-2*
"If's" of m., g 80-1*. See ***If***
Soul of m., l 80-1*; 472*; 1028
Immortality of inner m., 472*; 1029
Inner m., v 507-3*
Has inescapable appointment, 452*
Probation of m., 452*
Consciousness in 3 realms, 531*
Will be judged according to works, Mt.16:27; Rom.14:10; 1 Cor. 3:11-15; 2 Cor. 5:10; Rev. 20:13; 22:12. See ***Judgments***
Manaen (1), consoler, q 240-1*; Acts 13:1
Manahath (3), rest, Gen. 36:23; 1 Chr.1:40; 8:6
Manahethites (2), 1 Chr.2:52-54
Manasseh (143), causing to forget. 5 men, k 698-3; b 716-2
King M. most wicked of all, n 699-1
16 sins of, n 699-1
18 sins of, d 792-1
4 things M. did to find God, b 793-1
10 good deeds after conversion, e 793-2
Prayer of, 2 Chr. 33:11-19
Manasseh's (4), Gen. 48:14-17; Josh.17:6-10
Manasses (3), Mt.1:10; Rev. 7:6
Manassites (3), Dt. 4:43; Judg.12:4; 2 Ki.10:33
Mandrakes (6), plants producing a tomato-like fruit which ripens about the time of the Wheat harvest, j 43-1; Gen. 30:14-16; Song 7:13
Maneh (1), a pound weight equal to 15 shekels and worth $9.60, Ez. 45:12
Manger (3), n 101-1*; Lk. 2:7,12,16
Man-child (3), Isa. 66:7; Rev.12:5,13.
144,000 Jews, 15 proofs, j-k 514-3*; l 515-3*; 534*
Manifest (39). Nothing secret that shall not be m., Lk. 8:17
He should be made m., Jn.1:31
Man's works shall be m., 1 Cor. 3:13
Jesus might be made m., 2 Cor. 4:11
Works of flesh are m., Gal. 5:19
What makes m. is light, Eph. 5:13
God was m. in the flesh, 1 Tim. 3:16
Good works of some m., 1 Tim. 5:25
Children of God are m., 1 Jn. 3:10
Manifestation (3). Defined, i 389-3*
See Rom. 8:19; 1 Cor.12:7; 2 Cor. 4:2
Manifested (10), Mk. 4:22; Jn. 2:11; 17:6; Rom. 3:21; Tit.1:3; 1 Jn.1:2; 3:5-8; 4:9
Manifestly (1), 2 Cor. 3:3
Manifold (8), Neh. 9:19,27; Ps.104:24; Amos 5:12; Lk. 18:30; Eph. 3:10; 1 Pet.1:6; 4:10
Manhood. 7 reasons lamented, e 855-3
Mankind (6), Lev.18:22; 20:13; Job 12:10; 1 Cor. 6:9; 1 Tim.1:10; Jas. 3:7
Manna (19). 14 reasons supernatural, k 129-3
4 laws concerning, m 129-3; Ex.16:15-35
6 characteristics of, h 129-3
2fold description, e 276-2; Num.11:6-9
When ceased, Josh. 5:12
How came-rained, Ps. 78:24
Pot of m., Heb. 9:4
Hidden m., Rev. 2:17
Manner (197). M, of woman, Gen.18:11
M. of all the earth, Gen.19:31
Two m. people from thee, Gen. 25:23
All m. of bakemeats, Gen. 40:17
All m. of service in field, Ex.1:14
All m. of tresspass, Ex. 22:9
All m. of workmanship, Ex. 31:3; 35:31
Eat no m. of blood, Lev. 7:26
All m. of beasts, Lev.11:27; 17:10-14
All m. of creeping things, Lev.11:44
Saw no manner of similitude, Dt. 4:15
The m. of the kingdom, 1 Sam.10:25
Healing all m. of sickness, Mt. 4:23; 10:1
All m. of evil against you, Mt. 5:11
All m. of sin and blasphemy, Mt.12:31
What m. of man is this, Mk. 4:41
What m. of spirit ye are of Lk. 9:55
All m. of herbs, Lk.11:42
What m. of communications, Lk. 24:17
M. of the Jews is to bury, Jn.19:40
Come in like m. as, Acts 1:11
M. of men, t 288-1*; Rom. 6:19
All m. of concupisence, Rom. 7:8
My doctrine, m. of life, 2 Tim. 3:10
All m. of conversation, 1 Pet.1:15
What m. of persons ought, 2 Pet. 3:11
What m. of love Father hath. 1 Jn. 3:1
In like m, as did the angels, Jude 6-7
Twelve m. of fruits, Rev. 22:2
Manners (6), Lev. 20:23; 2 Ki.17:34; Ez.11:12; Acts 13:18; 1 Cor.15:33; Heb.1:1
M. and customs. See ***Bible***
Manoah (18), rest, i 473-1; Judg.13:2-22; 16:31. 5 commands to, m 473-2
Man's (122). Original dominion, a 1-3. See ***Man***
M. original duty, o 3-3
5 commands before m. fall p 4-1
M. help meet, r-s 4-1
M. original knowledge, v 4-1
M. 3fold temptation, m 4-3
M. first experience of sin, p 5-1
M. loss in the fall, p 5-1
M. blaming others, g-l, 5-2
M. increase before the flood, j 7-2
M. life decreased, m 16-1
M. 7 steps in the fall, 87
M. state under the curse, 87
M. responsibility, 397
5 facts about m. days, u 862-1
Ground cursed for m. sake, Gen. 8:21
M. heart full of evil, Gen. 8:21
When m. ways please the Lord, Pr.16:7
Rich m. wealth is his, Pr.18:11
A m. gift makes room for him, Pr.18:16
M. pride shall bring him low, Pr. 29:23
Wise m. eyes are in his head, Eccl. 2:14
M. wisdom makes face to shine, Eccl. 8:1
M. foes are of his own house, Mt.10:36
Enter into a strong m. house, Mt.12:29
M. life consisteth not in, Lk.12:15
Fell from rich m. table, Lk.16:21
Coveted no m. silver, Acts 20:33
One m. offence death reigned, Rom. 5:17
This m. religion is vain, Jas.1:26
Ass speaking m. voice, 2 Pet. 2:16
Manservant (12), Ex. 20:10,17; 21:32; Dt. 5:14,21; 12:18; 16:11-14; Job 31:13; Jer. 34:9-10
Manservant's (1), Ex. 21:27
Manservants (1), Neh. 7:67
Mansions (1), a 195-1*; Jn.14:2
Manslayer (2), Num. 35:6,12
Manslayers (1), 1 Tim.1:9
Mantle (13), Judg. 4:18; 1 Sam.15:27; 28:14;1 Ki.19:13,19; 2 Ki. 2:8,13-14; Ezra 9:3-5; Job 1:20; 2:12; Ps.109:29
Mantles (1), Isa. 3:22
Many (556). M. nations, Gen.17:4-5
M. colours, Gen. 37:3,23,32
M. supplications, Job 41:3
M. waters, Ps. 29:3; 93:4; Rev.17:1
M. sorrows, Ps. 32:10
M. afflictions, Ps. 34:19
M. Prayers, Isa.1:15
M. days, Isa. 24:22; Dan.10:14; Hos. 3:4
M. publicans and sinners, Mt. 9:10
M. called, few chosen, Mt. 22:14
M. bodies of saints arose, Mt. 27:52
M. false prophets and Christ, Mt. 24:5-11,24; Mk.13:6
M. infallible proofs, Acts 1:3
M. angels, Rev. 5:11
M. crowns, Rev.19:12
Maoch (1), oppressed, 1 Sam. 27:2
Maon (7), habitation, d 541-3
Maonites (1), d 541-3
Mar (6), Lev.19:27; Ruth 4:6; 1 Sam. 6:5; 2 Ki. 3:19; Job 30:13; Jer.13:9
Mara (1), bitter, Ruth 1:20
Marah (5), bitter, ill; Ex.15:23; Num. 33:8-9
Maralah (1), a place, Josh.19:11
Maran-atha (1), the Lord cometh, 1 Cor.16:22
Marble (5), 1 Chr. 29:2; Esther 1:6; Song 5:15; Rev.18:12
March (5), Ps. 68:7; Jer. 46:22; Joel 2:7; Hab.1:6; 3:12
Marched (1), Ex.14:10
Marchedst (1), Judg. 5:4
Marcus (3), hammer, Col. 4:10; Ph'm 24; 1 Pet. 5:13. See ***Mark***
Mareshah (8), capital. 2 men, 1 Chr. 2:42; 4:21.
A city, Josh.15:44; 2 Chr.11:8; 14:9-10; 20:37; Mic.1:15
Mariners (5), Ez. 27:8-9,27-29; Jonah 1:5
Mariolatry, condemned, c 126-3*
Marishes (1), marshes, Ez. 47:11
Mark (37), hammer. A man, j 239-1*; s 240-3*; g 421-3*; Acts 12:12,25; 15:37-39; 2 Tim. 4:11. See ***Marcus***
The Lord set a m. upon Cain, Gen. 4:15
M. upon forheads, Ez. 9:4-6; p 508-1*; Rev. 7:1-8,14:1-5, notes
M. them which cause division, l 303-2*; Rom. 16:17; Phil. 3:17
M. of the high calling, Phil. 3:14
Gospel of M., 62*; b 62-1*
M. of the beast, 534*; Rev.13:16-17; 14:9-11; 15:2; 16:2; 19:20; 20:4
Marked (6), 1 Sam.1:12; Job 22:15; 24:16; Jer. 2:22; 23:18; Lk.14:7
Markest (1), Job 10:14
Market (7), Ez. 27:13-25; Mk. 7:4; Jn. 5:2; Acts 17:17
Marketh (3), Job 33:11; Isa. 44:13
Marketplace (3), Mt. 20:3; Lk. 7:32; Acts 16:19
Marketplaces (1), Mk.12:38
Markets (4), Mt.11:16; 23:7; Lk.11:43; 20:46
Marks (2), Lev.19:28; Gal. 6:17; n 361-3*
10 m. of false teachers, l 303-2*
14 m. of hypocrites, f 74-3*
6 m. of hypocrites, h 87-1*
16 m. of false ministers, f 347-2*
Maroth (1), a city, Mic.1:12
Marred (5), Isa. 52:14; Jer.13:7; 18:4; Nah. 2:2; Mk. 2:22
Marriage (19). Defined, p 36-1*
M. of Solomon, l 939-l; o-z 939-3
Parables of m. feasts, Mt. 22:1-14; 25:1-13
No. m. in heaven, c 147-2*; Mt. 22:30; Mk.12:25; Lk. 20:34-35
M. in days of Lot and Noah, Mt. 24:38; Lk.17:27
M. in Cana of Galilee, Jn. 2:1-11
M. is honorable in all, Heb.13:4
M. of the Lamb, Rev.19:7-9
Purpose of m., a 43-3*
M. of angels, a 43-3*
M. of daughters, f-l 316-1*
M. of widows, m 316-1*
20 commands concerning m., 333*
M. instructions to Christian, 1 Cor. 7
M. and divorce, c, g 315-3*
Unbelieving husbands, e 315-2*
Unclean children, f 315-2*
Marriages (3), Gen. 34:9; Dt. 7:3; Josh. 23:12
Oriental M., 1351; Mt. 25:1-13
Married (30). Moses M. Ethiopian, Num.12
Odious woman when m., Pr. 30:23
Thy land shall be m., Isa. 62:4
I am m. unto you, Jer. 3:14
Husband and be m. to another, Mk.10:12
Another said, I have m. a wife, Lk.14:20
She be m. to another, Rom. 7:3-4
Unto the m. I command, 1 Cor. 7:10
M. careth things of world, 1 Cor. 7:33
To be m. to whom she will, 1 Cor. 7:39
Marrieth (4), Isa. 62:5; Mt.19:9; Lk.16:18
Marrow (5), Job 21:24; Ps. 63:5; Pr. 3:8; Isa. 25:6; Heb. 4:12
Marry (22). M. brother's wife, Gen. 38:8
Not m. a stranger, Dt. 25:5
M. her that is divorced, Mt. 5:32
M. another, committeth adultery, Mt.19:9
In the resurrection they neither m. nor are given in marriage, Mt. 22:30; Mk.12:25; Lk. 20:34-35
If cannot contain, let m. 1 Cor. 7:9
Better to m. than to burn, 1 Cor. 7:9
If you m. you have not sinned, 1 Cor. 7:28,36
Forbidding to m., 1 Tim. 4:3
Younger women m., 1 Tim. 5:11-14
Marrying (2), Neh. 13:27; Mt. 24:38
Mars Facts about the planet, 84
Mars' hill (1), Acts 17:22
Marsena (1), worthy, Esther 1:14
Mart (1), Isa. 23:3
Martha (13), lady, Lk.10:38-41; Jn.11:1-39; 12:2
7 good points about, b 125-1*; e 187-2*
Rebuked by Christ, c 125-2*
Martyr (2), Acts 22:20; Rev. 2:13
Martyrs (11) after rapture, o 87-3*; Rev.17:6

5:20,28; 7:21; Acts 3:12; 2 Cor.11:14; Gal.1:6; 1 Jn. 3:13; Rev.17:7
Marvelled (23). 2 things Jesus m. at, q 13-1*; Mt. 8:10; Mk. 6:6; Lk. 7:9
2 things multitudes m. at, Mt. 9:8,33
2 things disciples m. at, Mt. 8:27; 21:20; Jn. 4:27
2 things Pharisees m. at, Mt. 22:22; Acts 4:13
2 things Pilate m. at, Mt. 27:14; Mk.15:44
2 things Israel m. at, Lk.1:21,63
2 things Jews m. at, Jn. 7:15; Acts 2:7
What Joseph and Mary m. at., Lk. 2:33
What a hypocrite m. at, Lk.11:38
Marvellous (24). M. works, 1 Chr.16:12,24; Job 5:9; Ps. 9:1; 105:5; 139:14
M. lovingkindness, Ps.17:7; 31:21
M. things did He, Ps. 78:12; 98:1
M. work among men, Isa. 29:14
M. light, 1 Pet. 2:9
M. sign, Rev.15:1
Marvellously (3), 2 Chr. 26:15; Job 37:5; Hab.1:5
Marvels (1), Ex. 34:10
Mary (54), rebellion. Mother of Jesus (Gr. Miriam), a 1-1*
6 Mary's in N.T., v 26-1*
Sister of M. (Gr. Maria), the mother of 4 apostles, n 111-3*; q 156-1*
Had other children, d 117-2*
Genealogy of her father, t-u 105-3*
Sinner like all men and women, l 100-1*
An example to others, a 103-1*
Soul pierced, e 103-2*
No better than others, c 126-3*
Nameless in John's Gospel, q 164-3*
A pure virgin, Isa. 7:14; Mt.1:18-25; Lk.1:27,34-35,38
M., sister of Martha, g 125-2*; f 187-2*
M. Magdalene, k-l 95-2*; u 116-1*; d-h 207-3*. See Miriam, p 127-3; g 212-2
Tarried for and was baptized in the Holy Spirit with her sons, Acts 1:14
Maschil (13), instruction. A term used in the titles of Ps. 32,42,44,45,52,53, 54,55,74,78,88,89,142
Mash (1), drawn, Gen. 10:23
Mashal (1), a city, 1 Chr. 6:74
Masons (7), stone workers, 2 Sam. 5:11; 2 Ki.12:12; 22:6; 1 Chr. 14:1; 22:2; 2 Chr. 24:12; Ezra 3:7
Masrekah (2), a place, Gen. 36:36; 1 Chr.1:47
Massa (2), burden, Gen. 25:14; 1 Chr.1:30
Massah (4), temptation, Ex.17:7; Dt. 6:16; 9:22; 33:8
Mast (2), tall pole, Pr. 23:34; Isa. 33:23
Master (157). Defined, h 44-1*. See Heb. and Gr. words under Lord
Abraham his m., Gen. 24:9-65
His m., the Egyptian, Gen. 39:2-20
M. of a household, Ex. 21:4-8,32; 22:8
Used of kings, 2 Sam. 2:7; 1 Ki. 22:17
Used of teachers, Mal. 2:12
Used of Christ (61 times), h 44-1*; Mt. 8:19; 9:11; 10:24-25; 12:38; 19:16; etc.
Used of rulers, Jn. 3:10
Used of ship captains, Acts 27:11
Used of God, Rom.14:4; Eph. 6:9; Col. 4:1
Masterbuilder (1), 1 Cor. 3:10
Master's (24), Gen. 24:27-51; 39:7-8; Ex. 21:4; 1 Sam. 29:10; 2 Sam. 9:9-10; 12:8; 16:3; 2 Ki. 6:32; 10:2-6; 18:24; Isa.1:3; 36:9; 2 Tim. 2:21
Masters (20), Ps.123:2; Pr. 25:13; Eccl.12:11; Jer. 27:4; Amos 4:1; Mt. 6:24; 23:10; Lk.16:13; Acts 16:16-19; Eph. 6:5-9; Col. 3:22; 4:1; 1 Tim. 6:1-2; Tit. 2:9; Jas. 3:1; 1 Pet. 2:18
3 commands to, h 371-2*; g 412-2*
Masters' (2), Zeph.1:9; Mt.15:27
Masteries (1), 2 Tim. 2:5
Mastery (3), Ex. 32:18; Dan. 6:24; 1 Cor. 9:25
Masts (1), poles, Ez. 27:5
Mate (2), Isa. 34:15-16
Mathusala (1), Lk. 3:37. See ***Methuselah***
Matred (2), pushing forward, Gen. 36:39;
Matri (1), rainy, 1 Sam.10:21
Matrix (5), Ex.13:12,15; 34:19; Num. 3:12; 18:15
Mattan (3), a gift. 2 men, 2 Ki.11:18; 2 Chr. 23:17; Jer. 38:1
Mattanah (2), a camp, Num. 21:18-19
Mattaniah (16), gift of Jehovah. 9 men, 2 Ki. 24:17; 1 Chr. 9:15; 25:4,16; 2 Chr. 20:14; 29:13; Ezra 10:26-37; Neh.11:17,22;12:8,23,35; 13:13
Mattaha (1), a gift, Lk. 3:31
Mattathah (1), gift of Jehovah, Ezra 10:33
Mattathias (1), gift of Jehovah, Lk. 3:25-26
Mattenai (3), liberal, Ezra 10:33,37; Neh.12:19
Matter (79), affair; business; case, Gen. 24:9; 30:15-16; Ex.18:22-26; 23:7; 1 Sam.10:16; Pr.11:13; 16:20; etc.
Matters (23), business; affairs, Ex. 24:14; Dt.17:8; Esther 9:31-32; Job 33:13; Mt. 23:23; 1 Cor. 6:2; 1 Pet. 4:15
Matthan (1), a gift, Mt.1:15
Matthat (2), a gift, Lk. 3:24,29
Matthew (5), gift of Jehovah, Mt. 9:9; 10:3; Mk. 3:18; Lk. 6:15; Acts 1:13
Matthias (2), gift of God, Acts 1:23,26
12th apostle, g 214-3*
Mattithiah (8), gift of Jehovah, 1 Chr. 9:31; 15:18,21; 16:5; 25:3,21; Ezra 10:43; Neh. 8:4
Mattock (2), pickaxe, 1 Sam.13:20; Isa. 7:25
Mattocks (2), 1 Sam.13:21; 2 Chr. 34:6
Maul (1), war club, Pr. 25:18
Maw (1), stomach, Dt.18:3
May (891), Gen.1:20; 3:2; 8:17; Job 1:5; Mt. 2:8; 5:16,45; Rom.1:11; etc.
Mayest (114), Gen. 2:16; 28:4; Job 40:8; Ps. 32:6; Eph. 6:3; 3 Jn. 2; etc.
Mazzaroth (1), 12 constellations of the Zodiac, Job 38:32
Me (4,402), Gen. 3:12-13; 4:10; etc.
Meadow (2), Gen. 41:2,18
Meadows (1), Judg. 20:33
Meah (2), a tower, Neh. 3:1; 12:39
Meal (12), flour, Gen.18:6; Num. 5:15; 1 Ki. 4:22; 17:12-16; 2 Ki. 4:41; 1 Chr. 12:40; Isa. 47:2; 2; Hos. 8:7; Mt. 13:33; Lk.13:21
Mealtime (1), Ruth 2:14
Mean (22). What m. ye by this, Ex.12:26
In the m. while, 1 Ki.18:45; Lk.12:1
M. men, Pr. 22:29; Isa. 2:9; 5:15
Rising from the dead should m., Mk. 9:10
Citizen of no m. city, Acts 21:39
Thought m. while accusing, Rom. 2:15
I m. not that other men, 2 Cor. 8:13
Meandor of Ephesus note f, p. 624
Meanest (4), Gen. 33:8; 2 Sam.16:2; Ez. 37:18; Jonah 1:6
Meaneth (8), Dt. 29:24; 1 Sam. 4:6,14; 15:14; Isa.10:7; Mt. 9:13; 12:7; Acts 2:12
Meaning (3), Dan. 8:15; Acts 27:2; 1 Cor.14:11
Means (35). By no m. clearing the guilty, Ex. 34:7; Num.14:18
Can by any m. redeem brother, Ps. 49:7
By m. of a whorish woman, Pr. 6:26
Shalt by no m. come out, Mt. 5:26
Nothing by any m. hurt you, Lk.10:19
By any m. liberty become, 1 Cor. 8:9
By all m. save some, 1 Cor. 9:22
By m. of death, Heb. 9:15
By m. of those miracles, Rev.13:14
Meant (3), Gen. 50:20; Lk.15:26; 18:36
Mearah (1), cave, Josh.13:4
Measure (69). Linear m., Ex. 26:2,8
Dry m., 2 Ki. 7:1,16,18
M. of days, Ps. 39:4
Liquid m., Ps. 80:5; Ez. 4:11,16
M. of correction, Jer. 30:11; 46:28
M. of covetousness, Jer. 51:13
What m. ye mete, it shall, Mt. 7:2; 23:32; Mk. 4:24; Lk. 6:38
Astonished beyond m., Mk. 6:51; 7:37
Gave not the Spirit by m., Jn. 3:34
Dealt m. of faith, Rom.12:3
Exalted above m., 2 Cor.12:7
M. of gift of Christ, Eph. 4:7,13,16
A m. of wheat for a penny, Rev. 6:6
M. the temple of God, Rev.11:1-2
M. the city, Rev. 21:15,17
Measured (46), Ez. 40:5-48; 41:1-15; 42:15-20; 47:3-5; Rev. 21:16-17; etc.
Measures (38). Defined, f 25-2*; Dt. 25:14; Pr.20:10

Dry Measures:

1 Bushel (Gr. modios), about 1 peck (Mt. 5:15; Mk. 4:21; Lk.11:33)
2 Cab (Heb.) and choenix (Gr.), 1 quart (2 Ki. 6:25; Rev. 6:6)
3 Cor (Heb.) and koros (Gr.), same as 1 homer, 10 baths, or 10 ephahs, equal to 10 1/2 bushels (Ez. 45:14)
4 Ephah, 1 bushel and 3 pints, the same as bath. See **Ephah** and ***Bath***
5 Half homer (Heb. lethek), 5 bushels and 1 peck (Hos. 3:2)
6 Homer (Heb. chomer), 10 1/2 bushels, or 10 ephahs, or 10 baths (Ez. 45:10-11)
7 Omer (Heb.), tenth of an ephah, or about 3 quarts and 1 pint (Ex.16:16-36; Ez. 45:11)
8 Seah (Heb.) and saton (Gr.), about 1 peck (Gen.18:6; Mt.13:33)
9 ***Shalish*** (Heb.), the third part of an ephah (Ps. 80:5; Isa. 40:12)
10 Tenth deal (Heb. issaron), 1/2 gallon (Ex.16:36; 29:40; Num.15:4-9)

Liquid Measures:

1 Bath (Heb.) and batos (Gr.), 1 bushel and 3 pints, or 8 gallons and 3 pints (Ez. 45:10). See ***Bath***
2 Firkin (Gr. metretes), 9 gallons (note t, Jn. 2:6)
3 Hin (Heb.), 6 quarts (Ex. 29:40)
4 Log (Heb.), 1 pint (Lev.14:10-21)
5 Water pot, 27 gallons (t 94-4*)

Linear Measures:

1 Finger, 1 inch (Jer. 52:21)
2 Handbreadth, about 4-5 inches (Ex. 25:25; 37:12; 1 Ki. 7:26; Ps. 39:5)
3 Span, about 10 inches (Ex. 28:16; 1 Sam.17:4; Isa. 40:12; 48:13)
4 Cubit, about 25 inches. See ***Cubit***
5 Fatham, about 6 feet (Acts 27:28)
6 Reed, about 12 1/2 feet (Ez. 40:5)
7 Pace, about 1 yard (2 Sam. 6:13)
8 Furlong (Gr. stadia), 1/8 mile (d 156-2*; l 174-1*; u 187-3*)
9 Mile, about 4,854 feet. Less than our mile (Mt. 5:41)
10 Sabbath day's journey, about a mile (Acts 1:12)
11 Day's journey, 18-30 miles (note q, Lk. 2:44)

Time Measures:

1 Beginning of watches, 9 P.M. (Lam. 2:19)
2 Cock-crowing, midnight and just before dawn (Mk.13:35; 14:30)
3 Cool (or breeze) of the day, 2-6 P.M. Gen. 3:8)
4 Heat of the day, 10 A.M. to 2 P.M. (Gen.18:1)
5 Day, evening to evening, or sunset to sunset (Lev. 23:32)
6 11th hour, 5 P.M. (Mt. 20:6,9)
7 4th watch, or morning watch, 3-6 A.M. (Mt. 14:25; Ex.14:24)
8 Middle watch, 12 midnight to 3 A.M. (Judg. 7:19)
9 Night, sunset to sunrise (Gen.1:5)
10 9th hour, 3 P.M. (Mt. 20:5)
11 2nd watch, 9-12 P.M. (Lk.12:38)
12 7th hour, 1 P.M. (Jn. 4:52)
13 6th hour, 12 noon (Mt. 20:5; 27:45
14 10th hour. 4 P.M. (Jn.1:39)
15 3rd hour, 9 A.M. (Acts 2:15)
16 3rd watch, 3 P.M. (Lk.12:38)
17 Watch, 3 hours. See ***Watch***

Measuring (11), Jer. 31:39; Ez. 40:3-5; 42:15-19; Zech. 2:1; 2 Cor.10:12
Meat (90). Defined, b 198-1; e 313-3
Literal m., e-h 300-1*; e-l 320-1*; m 386-3*; a 410-1*; z 424-3*
Man's original m., Gen.1:29,30; 9:3
Savoury m., Gen. 27:4-9,14,17,31
M. offerings were food offerings of flour, oil, and wine, Ex. 29:41; 30:9; 40:29; Lev. 2:1-15; 5:13; 6:14-23; 7:9-10,37; 10:12; 14:10,20-31; Num. 7:13-87; 15:4-9; 24; 28:5-31; 29:3-39; Dt. 2:6,28; 20:20; 28:26
Tears have been my m., Ps. 42:3
Dust be serpent's m., Isa. 65:25
M. was locusts and wild honey, Mt. 3:4
Workman worthy of m., Mt.10:10
M. to eat ye know not of, Jn. 4:32
My m. to do the will of, Jn. 4:34
M. endureth to everlasting, Jn. 6:27
Eat m. with gladness and, Acts 2:46
Kingdom of God is not m. and drink, Rom.14:17
For m. destroy not the work of God, Rom. 14:20
Fed with milk, not m., 1 Cor. 3:2
If m. make brother offend, 1 Cor. 8:13
Eat same spiritual m., 1 Cor.10:3
No man judge you in m., Col. 2:16
Of milk, and not strong m., Heb. 5:12
Strong m. belongeth to, Heb. 5:14
Morsel of m. sold birthright, Heb.12:16
Meats (8), Pr. 23:6; Mk. 7:19; Acts 15:29; 1 Cor. 6:13; 1 Tim. 4:3; Heb. 9:10; 13:9
Mebunnai (1), built up, 2 Sam. 23:27
Mecherathite (1), 1 Chr.11:36
Medad (2), love, Num.11:26-27
Medan (2), judgment, Gen. 25:2; 1 Chr. 1:32
Meddle (6), Dt. 2:5,19; 2 Ki.14:10; 2 Chr. 25:19; Pr. 20:19; 24:21
Meddled (1), Pr.17:14
Meddleth (1), Pr. 26:17
Meddling (2), 2 Chr. 35:21; Pr. 20:3
Mede (1). Darius the M., Dan.11:1
Medeba (5), a city, a 425-3; Num. 21:30; Josh. 13:9,16; 1 Chr. 19:7; Isa. 15:2
Medes (14). Law of, d 1457-3
7 symbols of Medes-Persians, g 1344-3
Symbolized by a ram, e-g 1461-3
Overthrew Babylon, Isa.13:17; Jer. 25:25; 51:11,28; Dan. 5:28
Kingdom given to, Dan. 5:28
Present at Pentecost, Acts 2:9
Media (6), Esther 1:3,14,18; 10:2; Isa. 21:2; Dan. 8:20. See u 1159-3
Median (1). Darius the M., Dan. 5:31
Mediator (7), Gal. 3:19-20; 1 Tim. 2:5; Heb.8:6; 9:15; 12:24
Medical art, 901-2; j-l 73-3
Medicine (2), Pr.17:22; Ez. 47:12
Medicines (2), Jer. 30:13; 46:11
Meditate (14), Gen. 24:63; Josh. 1:8; Ps. 1:2; 63:6; 77:12; 119:15, 23, 48, 78, 148; 143:5; Isa. 33:18; Lk. 21:14; 1 Tim. 4:15
Meditation (6), Ps. 5:1; 19:14; 49:3; 104:34; 119:97,99
Mediterranean, 4 names of, a 321-2
Medo-Persia, 1227-1
Meek (17). 10 blessings for, c 921-3
10 examples of, c 921-3
Moses very m. above, Num.12:3
M. shall eat, be satisfied, Ps. 22:26
M. will He guide in, Ps. 25:9
M. will He teach His way, Ps. 25:9
M. shall inherit earth, Ps. 37:11; 76:9; Mt. 5:5
Lord lifteth up the m., Ps. 147:6
Beautify m. with salvation, Ps. 149:4
M. shall increase their joy, Isa. 29:19
Preach good tidings to m., Isa. 61:1
I am m. and lowly, Mt. 11:29
Ornament of a m. and quiet, 1 Pet. 3:4
Meekness (14). 3 examples of m., 1261
8 facts about m., 1261
8 blessings of m., 1261
Seek righteousness, m., Zeph. 2:3
In a spirit of m., 1 Cor. 4:21
By m. and gentleness of, 2 Cor.10:1
M., temperance, Gal. 5:23; Col. 3:12; 1 Tim. 6:11
Such an one in spirit of m., Gal. 6:1
With all lowliness and m., Eph. 4:2

  With m. engrafted word, Jas.1:21
  His works with m. of wisdom, Jas. 3:13
Meet (138). Defined, k 26-1
  Make him an help m., Gen. 2:18-20
  Ran to m. him, Gen. 29:13; 33:4
  Rich and poor m. together, Pr. 22:2
  Fruits m. for repentance, Mt. 3:8
  Not m. to take children's, Mt.15:26
  M. the Lord in the air, 1 Th. 4:17
  M. for the Master's use, 2 Tim. 2:21
Meetest (2), 2 Ki.10:3; Isa. 64:5
Meeteth (3), Gen. 32:17; Num. 35:19-21
Meeting (2), 1 Sam. 21:1; Isa.1:13
Megiddo (11), s 424-2; Josh.12:21; 17:11; Judg. 1:27; 5:19; 1 Ki. 4:12; 9:15; 2 Ki. 9:27; 23:29-30; 1 Chr. 7:29; 2 Chr. 35:22
Megiddon (1), Zech. 12:11. See ***Armageddon***
Mehetabeel (1), God blesses, Neh. 6:10
Mehetabel (2), God blesses, Gen. 36:39; 1 Chr.1:50
Mehida (2), renowned, Ezra 2:52; Neh. 7:54
Mehir (1), price, 1 Chr. 4:11
Meholathite (2), n 532-1; 1 Sam.18:19; 2 Sam. 21:8
Mehujael (1), smitten by God, Gen. 4:18
Mehuman (1), faithful, Esther 1:10
Mehunim (1), place of habitation, Ezra 2:50
Mehunims (1), 2 Chr. 26:7
Me-jarkon (1), a city, Josh.19:46
Mekonah (1), a city, Neh.11:28
Melatiah (1), Jehovah sets free, Neh. 3:7
Melchi (2). Gr. form of Melchiah, Lk. 3:24,28
Melchiah (1), Jehovah's king, Jer. 21:1
Melchisedec (9), king of righteousness, Heb. 5:6,10; 6:20; 7:1-21
  A type of Christ, p 436-2*; 452-1*
  An eternal priesthood, p 436-2*
  A Gentile priest without genealogy, g 436-1*
  10fold about M., q 435-3*
Melchi-shua (2), king of help, 1 Sam.14:49; 31:2. See ***Malchi-shua***
Melchizedek (2), king of righteousness, Gen.14:18; Ps.110:4. Same as Melchisedec
  A Gentile; understood atonement, n-o 20-1
Melea (1), fulness, Lk. 3:31
Melech (2), a king, 1 Chr. 8:35; 9:41
Melicu (1), counsellor, Neh.12:14
Melita (1), an island, n 272-1*; Acts 28:1
Melody (4), Isa. 23:16; 51:3; Amos 5:23; Eph. 5:19
Melons (1), Num.11:5
Melt (17). Hearts m., Josh. 2:11; 14:8; Isa.13:7; 19:1; Ez. 21:7
  Hills m., Amos 9:13; Nah.1:5
  Elements m., 2 Pet. 3:10,12
Melted (13). Manna m., Ex.16:21
  Hearts m., Josh. 5:1; 7:5
  Mountains m., Judg. 5:5; Ps. 97:5
  The earth m., Ps. 46:6
Melteth (7), Ps. 58:8; 68:2; 119:28; 147:18; Isa. 40:19; Jer. 6:29; Nah. 2:10
Melting (1), Isa. 64:2
Melzar (2), steward, Dan.1:11,16
Member (6), Dt. 23:1; 1 Cor.12:14-26; Jas. 3:5
Mem (1), Ps.119:97 title
Members (32). M. as a shadow, Job 17:7
  In thy book my m. written, Ps.139:16
  One of thy m. perish, Mt. 5:29-30
  Yield your m. as servants, Rom. 6:13-19
  Law of sin in my m., Rom. 7:5,23
  Many m., one body, Rom.12:4-5; 1 Cor.12:12,18,20,22-23,27
  M. one of another, Eph. 4:25; 5:30
  Mortify your m. on earth, Col. 3:5
  Tongue among our m., Jas. 3:6
  Lusts that war in your m., Jas. 4:1
Memorial (32). My m. to all, Ex. 3:15
  M. between your eyes, Ex.13:9
  Write this a m. in a book, Ex.17:14
  M. of blowing trumpets, Lev. 23:24
  M. bread, Lev. 24:7
  Censers for a m., Num.16:39-40
  War spoils for a m., Num. 31:54
  Stone for a m., Josh. 4:7
  M. of her, Mt. 26:13; Mk.14:9
  Alms a m. before God, Acts 10:4
Memorials. 18 in Scriptures, m 1015-3
Memory (6), Ps.109:15; 145:7; Pr.10:7; Eccl. 9:5; Isa. 26:14; 1 Cor.15:2
Memphis (1), city in Egypt, Hos. 9:6
Memucan (3), impoverished, Esther 1:14-21
Men (1,653). Colors, types, k 14-1; j 14-1
  Used in appearances of God, d 23-3
  5 "old" m., f 34-1
  7 m. prospered by God, j 43-3
  9 just m. in Scripture, 94-3
  Ways God spoke to m., l 44-1
  9 m. received revelation, l 100-2
  6 m. alone with God, 100-3
  7 m. of miraculous birth, d 474-1
  9 things that moved m., f 474-1
  7 statements God departing from, 491-3
  7 statements m. departing from God, 492-1
  7 examples of m. slow to obey, t 1142-1
  15 examples of Spirit upon m., m 453-3
  15 examples of m. being angry, 445-3
  6 classes of m., 445-1
  6 m. set apart from birth, m 1265-1
  6 common sins of m., b 1411-3
  6 commands to aged men, 427-3*
  4 doctrines of young m., f 425-2*
  2 classes of m., a 484-1*
Menahem (8), comforter, 2 Ki.15:14-23
Menan (1), consoling, Lk. 3:31
Menchildren (1), Ex. 34:23
Mend (1), 2 Chr. 24:12
Mending (2), Mt. 4:21; Mk.1:19
Mene (3), numbered, r 1456-1 Dan. 5:25-26
Menpleasers (2), Eph. 6:6; Col. 3:22
Men's (24). Idols the work of m. hands, Dt.4:28; 2 Ki.19:18; Ps.115:4
  Lay them on m. shoulders, Mt. 23:4
  Full of dead m. bones, Mt. 23:27
  Not come to destroy m. lives, Lk. 6:56
  M. hearts failing for fear, Lk. 21:26
  Worshipped with m. hands, Acts 17:25
  Some m. sins opened before, 1 Tim. 5:24
  Busy body other m. matters, 1 Pet. 4:15
  M. persons in admiration, Jude 16
Menservants (10), Gen.12:16; 20:14; 24:35; 30:43; 32:5; Ex. 21:7; Dt.12:12; 1 Sam. 8:16; 2 Ki. 5:26; Lk.12:45
Menstealers (1), 1 Tim.1:10
Mentruous (3), Isa. 30:22; Lam.1:17; Ez.18:6
Mention (23). M. name of other gods, Ex. 23:13; Josh. 23:7
  Make m. of Thy righteousness, Ps. 71:16
  Make m. of Thy name, Isa. 26:13; 49:1
  Make m. of God, Isa. 48:1; 62:6
  Make m. of lovingkindness, Isa. 63:7
  Make m. of you in prayers, Rom.1:9; Eph.1:16; 1 Th.1:2; Ph'm 4
Mentioned (7), Josh. 21:9; 1 Chr. 4:38; 2 Chr. 20:34; Ez.16:56; 18:22-24; 33:16
Meonenim (1), a plain, Judg. 9:37
Meonothai (1), my habitations, 1 Chr. 4:14
Mephaath (4), a city, a 425-3; Josh.13:18; 21:37; 1 Chr. 6:79; Jer. 48:21
Mephibosheth (15), destroying shame. 2 men, f 575-2; 2 Sam. 4:4; 9:6-13; 16:1-4; 19:24-30; 21:7-8
Merab (3), increase, 1 Sam.14:49; 18:17-19
Meraiah (1), stubborness, Neh.12:12
Meraioth (7), Rebellion. 3 men, 1 Chr. 6:6-7,52; 9:11; Ezra 7:3; Neh.11:11; 12:15
Merari (39), bitter, Gen. 46:11; Ex. 6:16-19; Num. 3:17-36; 10:17; 1 Chr. 6:1-77; 9:14; 15:6,17; 23:6,21; 24:26-27; 26:10,19; 2 Chr. 29:12; 34:12; Ezra 8:19
Merarites (1), j 261-3; a 264-1; a 265-3
Merathaim (1), name of Chaldea, Jer. 50:21
  24:7; 2 Pet. 2:3; Rev.18:11-13
  M. of wisdom, Pr. 3:14
  Father's house an house of m., Jn. 2:16
Merchant (12), Gen. 23:16; Pr. 31:24; Song 3:6; Isa. 23:11; Ez. 27:3-20; Hos.12:7; Zeph.1:11; Mt.13:45
Merchantmen (2), Gen. 37:28; 1 Ki.10:15
Merchants (28). Spice m., 1 Ki.10:15
  King's m., 1 Ki.10:28; 2 Chr.1:16
  General m., Neh.13:20; Ez. 27:24
  M. of Babylon, Rev.18:3,11,15,23
Merchants' (1), Pr. 31:14
Mercies (40). His m. are great, 2 Sam. 24:14; 1 Chr. 21:13
  Tender m., Ps. 25:6; 51:1; 69:16; 77:9; 79:8; 103:4; 119:77,156; 145:9
  Sure m. of David, Isa. 55:3; Acts 13:34
  By the m. of God, that ye, Rom.12:1
  The Father of m., 2 Cor.1:3
  Bowels of m., Phil. 2:1; Col. 3:12
Mercies' (4), Neh. 9:31; Ps. 6:4; 31:16; 44:26
Merciful (38). M. to Lot, Gen.19:16
  God m. and gracious, Ex. 34:6; Dt. 4:31; 2 Chr. 30:9; Neh. 9:31; Ps.103:8
  With m. show self m., 2 Sam. 22:26; Ps.18:25
  Kings of Israel m. kings, 1 Ki. 20:31
  Prayers for God to be m., Ps. 26:11; 41:4,10; 56:1; 57:1; 67:1; 86:3; 119:58,132; Lk.18:13
  M. man does good to own soul, Pr.11:17
  Blessed are the m. for they, Mt. 5:7
  Be m. as your Father is m., Lk. 6:36
  God be m. to me a sinner, Lk.18:13
  Be a m. and faithful priest, Heb. 2:17
Mercurius (1), Mercury, Acts 14:12
Mercury, facts about, 84
Mercy (276). Hour of m., v 216-1*
  7 examples of m., j 112-3*
  M. triumphs over judgment, n 457-2*
  Thou hast magnified Thy m., Gen.19:19
  Showing m. unto thousands, Ex. 20:6; 34:7; Dt. 5:10
  M. seat, Ex. 25:17-22; 26:34; 30:6
  M. on whom I will show m., Ex. 33:19
  Prayers for m., Ps. 4:1; 6:2; 9:13; 25:16; 27:7; 30:10; 31:9; 51:1; 85:7; 109:26; 119:124; 123:3; Mt. 9:27; 15:22; 20:30-31; Lk.17:13; 18:38
  His m. endureth for ever, Ps.106:1; 107:1; 118:1-4,29; 136:1-26; 138:8
  Iniquity purged by m. and truth, Pr.16:6
  Do justly and love m., Mic. 6:8
  Merciful, they shall obtain m., Mt. 5:7
  I will have m., not sacrifice, Mt. 9:13; 12:7
  That He might have m. on all, Rom.11:32
  Died without m. under two, Heb.10:28
  Full of m. and good fruits, Jas. 3:17
  Very pitiful and of tender m., Jas. 5:11
  His abundance m. hath, 1 Pet.1:3
Mercyseat (1), 183; Heb. 9:5
Mered (2), Rebellious, 1 Chr. 4:17-18
Meremoth (6), elevation. 3 men, Ezra 8:33; 10:36; Neh. 3:4,21; 10:5; 12:3
Meres (1), worthy, Esther 1:14
Meribah (6), water of strife, Ex.17:7; Num. 20:13,24; 27:14; Dt. 33:8; Ps. 81:7
Meribah-Kadesh (1), Dt. 32:51
Merib-baal (4), contender against Baal, 1 Chr. 8:34; 9:40. See ***Mephibosheth***
Merodach (1), a Babylonian idol, Jer. 50:2
Meradach-baladan (1), Meradach gives a son, Isa. 39:1
Merom (2), a district near the springs of Jordan, p 422-2; Josh.11:5-7
Meronathite (2), 1 Chr. 27:30; Neh. 3:7
Meroz (1), a place, i 458-1; Judg. 5:23
Merrily (1), Esther 5:14
Merry (28). M. hearts through drink, Judg.16:25; 19:6,9,22; Ruth 3:7; 1 Sam. 25:36; 2 Sam.13:28; 1 Ki. 21:7; 2 Chr. 7:10; Esther 1:10; Eccl. 9:7; 10:19
  M. heart in Proverbs, Pr.15:13,15; 17:22
  Eat, drink, and be m., Lk.12:19
  Making m. over prodigal son, Lk.15
  Is any m., let him sing, Jas. 5:13
Merryhearted (1), Isa. 24:7
Mesha (4), freedom. 3 kings, 2 Ki. 3:4; 1 Chr. 2:42; 8:9. A place, Gen.10:30
Meshach (15), agile, Dan.1:7; 2:49; 3:12-30
Meshech (8), drawing out. 2 men, Gen.10:2; 1 Chr.1:5,17; Ez. 27:13; 32:26; 38:2-3; 39:1
Meshelemiah (4), Jehovah repays, 1 Chr. 9:21; 26:1-9
Meshezabeel (3), God delivers, Neh. 3:4; 10:21; 11:24
Meshillemith (1), recompense, 1 Chr. 9:12
Meshillemoth (2), retribution, 2 Chr. 28:12; Neh.11:13
Meshobab (1), brought back, 1 Chr. 4:34
Meshullam (25), friend, 20 men. 2 Ki. 22:3; 1 Chr. 3:19; 5:13; 8:17; 9:7-12; 2 Chr. 34:12; Ezra 8:16; 10:15,29; Neh. 3:4-6,30; 6:18; 8:4; 10:7,20; 11:7,11; 12:13-16,25,33
Meshullemeth (1), feminine of Meshullam, 2 Ki. 21:19
Mesobaite (1), 1 Chr.11:47
Mesopotamia (7), Gen. 24:10; Dt. 23:4; Judg. 3:8-10; 1 Chr.19:6; Acts 2:9; 7:2
Mess (2), Gen. 43:34; 2 Sam.11:8
Message (7), Judg. 3:20; 1 Ki. 20:12; Pr. 26:6; Hag.1:13; Lk.19:14; 1 Jn.1:5; 3:11
Messenger (34). M. to Joseph, Gen. 50:16
  M. to Saul, 1 Sam. 23:27
  M. to David, 2 Sam.11:19-25; 15:13
  M. to Elijah, 1 Ki.19:2
  M. to Job, Job 1:14
  M. to the sick, Job 33:23
  M. to Jehovah, Isa. 42:19; Hag.1:13; Mal. 2:7; 3:1; Mt.11:10; Mk.1:2
  M. of Satan, 2 Cor.12:7
  M. to the churches, Phil. 2:25
Messengers (60). M. to Esau, Gen. 32:3-6
  M. of Israel, Num. 20:14; 21:21
  M. to Balaam, Num. 22:5; 24:12
  M. of death, Pr.16:14
  M. of John, Lk. 7:24
  M. of Jesus, Lk. 9:52
  M. of the churches, 2 Cor. 8:23
Messes (1), Gen. 43;34
Messiah (2), Dan. 9:25-26. See ***Christ***
  Defined, x 502-1; q 905-3; a 1-1*; o 164-1*
  All nations blessed by, c 17-2; l 40-1
  Coming ruler of men, d-f 72-1
  7 things in Genesis about, f 103-3
  10fold prophecy of M., 329-2
  M. higher than Agag, a 302-3
  Kingdom over all nations, b 302-3
  12 facts about M., f 364-1
  2nd prophecy of M., w 502-1
  Virgin birth of M., 1245-3
  Immanuel, 1246-1
  5 names of M., 1224-1
  7fold anointing of M., s 1149-2
  2 things M. will not do, c 1149-3
  2 things M. will do, d 1149-3
  2 Judgments M. will perform, e 1149-3
  2 great qualities of M., f 1149-3
  4fold results of M. ministry, 1224-3
  7fold establishment of reign, 1247-1
  3 offices of M., d 1155-3
  Prophecy of M., 1232-2
  10 blessings of M., 1252-2
  10 symbols of M., 1232-2
  Anointed to God, 1254-3
  12fold work of M., 1237-2
  3 predictions of birth of M., p 1198-1
  Made new covenant, b 1198-3
  Loosed prisoners, d-e 1199-1
  Opening the ear of M., l-m 1200-1
  9fold quality of reign, g 1149-3
  Animals tamed by M., 1149-3; h 1246-3
  Work of M., e 1199-1; 1237-2
  M. astonied, 1238-2
  M. disfigured, 1239-1
  Sprinkling many nations, 1239-1
  M. growing up, 1239-1
  36fold suffering of M., 1239-1
  M. lacking in beauty, 1239-2
  Man of sorrows, 1239-2
  Grief defined, 1239-3
  10 proofs Christ bore sin and sickness,

Borne defined, 1240-1
Carried defined, 1240-2
Reception of M., 1240-2, q 1528-3
M. stricken, 1240-2
2 bodily references, making atonement, 1240-2
Our correction borne by M., 1261-2
Stripes of M., 1261-2
Healing power of M., 1240-2
16 things done to M., 1261-2
M. a prisoner, 1260-2
16 things done for men in His suffering, 1260-2
M. buried with criminals, 1260-2
Why God was pleased with His death, 1257-1
M. made sick, 1260-3
7 things M. suffered of God, 1261-1
Complete sacrifice of M., 1261-1
12 rewards of suffering of M., 1260-3
M. bore iniquities, 1260-3
Reward of the M., 1260-3
Call of M., 1258-2
4 things M. will be to Israel, 1258-3
10 reasons M. anointed, 1243-1
M. born in Bethlehem, p 1258-2
Delivered of Israel, a 1529-1
M. desire of the nations, 1550-1
M. dwelling among men, m 1553-2
M. the Branch, g-i 1553-1; e 1556-1
Reign of M. on earth, e 1565-1
7 claims of M., l 1200-1
Messias (2), Gr. form of Messiah, Jn.1:41; 4:25
Met (45). Angels m. him, Gen. 32:1
Lord m. him, Ex. 3:18; 4:24; 5:3
God m. Balaam, Num. 23:4,16
Prophets m. him, 1 Sam. 25:20
A lion m. him, 1 Ki.13:24
Melchisedec m. him, Heb. 7:1,10
Metal in tabernacle, e-k 167-1,2
Metals, of Scripture:
1 Copper, brass (Ex. 38:8; 2 Ki. 25:13)
2 Gold (1 Ki. 9:28; Job 28:17)
3 Iron and steel (Gen. 4:22; Job 20:24)
4 Lead (Ex.15:10)
5 Silver (Gen. 23:15)
6 Tin (Num. 31:22)
Mete (6), Ex.16:18; Ps. 60:6; 108:7; Mt. 7:2; Mk. 4:24; Lk. 6:38
Meted (3), Isa.18:2,7; 40:12
Meteorology, 901-2
Meteyard (1), Lev.19:35
Metheg-ammah (1), a place, 2 Sam. 8:1
Methusael (2), man of God, Gen. 4:18
Methuselah (6), it shall come, that is, the flood of Noah, Gen. 5:21-27; 1 Chr.1:3. See ***Mathusala***
Meunim (1), place of habitation, Neh. 7:52
Mezahab (2), water of gold, Gen. 36:39; 1 Chr.1:50
Miamin (2), fortunate. 2 men, Ezra 10:25; Neh. 12:5
Mibhar (1), choicest, 1 Chr.11:38
Mibsam (3), sweet odour, 2 men, Gen. 25:13; 1 Chr.1:29; 4:25
Mibzar (2), fortress, Gen. 36:42; 1 Chr.1:53
Micah (28), like Jehovah, 7 men. f 479-1
The prophet, d 1525-1
The book of, 1525-1533
20 commands in Micah, f 1525-1
4 great events of Mic. 4:6-8, a 1528-1
Micah's (3), Judg.18:18,22,31
Micaiah (18), like Jehovah. A prophet, 1 Ki. 22:8-28; 2 Chr.18:7-27
Mice (4) plague in Philistia, h 299-4
Micha (4), like Jehovah. 3 men, k 575-3
Michael (15), like God. 10 men, Num.13:13; 1 Chr. 5:13-14; 6:40; 7:3; 8:16; 12:20; 27: 18; 2 Chr. 21:2; Ezra 8:8
An archangel, Dan.10:13,21; 12:1; Jude 9; Rev. 12:7
Michah (3), like Jehovah, 1 Chr. 24:24-25
Michaiah (7), like Jehovah. 5 men, a 590-2. A woman, a 590-2
Michal (18), like God, j 523-2
Saves David from Saul, p 532-1
4 sins of M., l 534-1
M. restored to David as wife, 606-3
Michmas (2), a city, Ezra 2:27; Neh. 7:31
Called Michmash, which see
Michmash (9), c 518-2. See ***Michmas***
Michmethah (2), a city, Josh.16:6; 17:7
Michri (1), valuable, 1 Chr. 9:8
Michtam (6), graven or permanent writing in titles of Ps.16,56,57,58,59,60
Midday (3), 1 Ki.18:29; Neh. 8:3; Acts 26:13
Middin (1), a city, Josh.15:61
Middle (18), Ex. 26:28; Josh.12:2; Judg. 7:19; 9:37; 1 Ki. 6:6-8; etc.
M. wall of partition, Eph. 2:14
Middlemost (2), Ez. 42:5-6
Midian (39), strife. Son of Abraham, Gen. 25:2-4; 1 Chr.1:32-46
Moses married woman of M., Ex. 2:15-16; 3:1; 4:19; 18:1
Caused Israel to sin, Num. 25:15-18; 31:3-9; Josh.13:12
Warred on Israel, Judg. 6:1-8:28; 9:17
M. in prophecy, Isa. 60:6; Hab. 3:7
Midianite (1), Num.10:29
Midianites (24). Joseph sold to, Gen. 37:28,36
Wars with Israel, Num. 25:17; 31:2-7; Judg. 6:2-33; 7:1-25; 8:1; Ps. 83:9
Midianitish (3), Num. 25:6,14-15
Midnight (13), Know not when master cometh, even, or m., Mk.13:35
At m. and say, lend me, Lk.11:5
9 Bible Events at Midnight:
1 Death of firstborn (Ex.11:4; 12:29)
2 Samson performed miracle (Judg.16:3)
3 Boaz discovered Ruth (Ruth 3:8)
4 Babies exchanged (1 Ki. 3:20)
5 David rose to praise God (Ps.119:62)
6 Bridegroom took his bride (Mt. 25:6)
7 Paul and Silas prayed (Acts 16:25)
8 Paul preached until (Acts 20:7)
9 Land was discovered (Acts 27:27)
Midst (359), Gen.1:6; 2:9; 3:3; etc.
M. things in Revelation, 1:13; 2:1,7; 4:6; 5:6; 6:6; 7:17; 8:13; 14:6; 19:17; 22:2
Midwife (3), h 50-1; Gen. 35:17; 38:28; Ex.1:16
Midwives (7), Ex.1:15-21
Migdal-el (1), tower of God, a city, Josh.19:38
Migdal-gad (1), tower of Gad, Josh.15:37
Migdol (4), tower, Ex.14:2; Num. 33:7; Jer. 44:1; 46:14
Might (474), Gen.12:19; 13:6; 17:18; etc.
M. not sin against thee, Ps.119:11
M. be fulfulled, Mt.1:22; 2:15,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56
M. only touch hem of garment, Mt.14:36
M. believe . . . be saved, Jn.1:7; 3:17
M. have life, Jn. 5:40; 10:10
M. gather together in one, Eph.1:10
M. show exceeding riches, Eph. 2:7
M. be known by the church, Eph. 3:10
Mightest (19). M. know Lord is God, Dt. 4:35
M. fear the Lord, Dt. 6:2
M. be justified in sayings, Rom. 3:4
M. overcome when judged, Rom. 3:4
M. war a good warfare, 1 Tim.1:18
Mightier (13), Gen. 26:16; Ex.1:9; Num. 14:12; Dt. 4:38; 7:1, 9:1, 14; 11:23; Ps. 93:4; Eccl. 6:10; Mt. 3:11; Mk.1:7; Lk. 3:16
Mighties (2), 1 Chr.11:12,24
Mightiest (1), 1 Chr.11:19
Mightily (11), Spirit came m. upon, Judg.14:6; 15:14
Cry m. to God, Jonah 3:8
M. convinced the Jews, Acts 18:28
M. grew the Word of God, Acts 19:20
Power worketh in me m., Col.1:29
Mighty (282). 40 m. things in Scripture:
1 Giants—men (Gen. 6:4)
2 Hunter—rebel in earth (Gen.10:9)
3 Nation (Gen.18:18; Jer. 5:15)
4 Prince (Gen. 23:6)
5 God (Gen. 49:24; Dt. 7:21; Ps.132:2)
6 Hand (Ex. 3:19; 32;11; Dt. 3:24; 4:34; 34:12; 2 Chr. 6:32)
7 Thunderings (Ex. 9:28; Rev.19:6)
8 Strong west wind (Ex.10:19)
9 Waters (Ex.15:10; Neh. 9:11)
10 Power (Dt. 4:37; 9:29)
11 Destruction (Dt. 7:23)
12 Men of valour (Josh.1:14; 6;2; 8:3; 10:7; Judg. 6;12; 11:1; 1 Ki.11:28)
13 Man of wealth (Ruth 2:1)
14 Gods (1 Sam. 4:8)
15 Waves of the sea (Ps. 93:4)
16 Acts of the Lord (Ps.106:2; 145:4)
17 Kings (Ps.135:10; Dan.11:3)
18 Redeemer (Pr. 23:11)
19 Wind (Isa.11:15; Acts 2:2; Rev. 6;13)
20 Things (Jer. 33:3)
21 Army (Ez.17:17; 38:15; Dan.11:25)
22 Wonders (Dan. 4:3)
23 People (Dan. 8:24)
24 Sins (Amos 5:12)
25 Stream (Amos 5:24)
26 Tempest in the sea (Johah 1:4)
27 Works (Mt.11:20,21,23; 13:54,58; Mk. 6:2,14; Lk.10:13; 19:37)
28 Power of God (Lk. 9:43; Eph.1:19)
29 Famine (Lk.15:14)
30 Prophet (Lk. 24:19)
31 Words and deeds (Acts 7:22)
32 In the Scriptures (Acts 18:24)
33 Signs and wonders (Rom.15:19)
34 Weapons of warfare (2 Cor.10:4)
35 Deeds (2 Cor.12:12)
36 Angels (2 Th.1:7; Rev.10:1; 18:21)
37 Hand of God (1 Pet. 5:6)
38 Earthquake (Rev.16:18)
39 City (Rev.18:10)
40 Voice (Rev.19:6)
Migron (2), city, 1 Sam.14:2; Isa.10:28
Mijamin (2), fortunate, 1 Chr. 24:9; Neh.10:7
Mikloth (4), rods. 2 men, 1 Chr. 8:32; 9:37-38; 27:4
Mikneiah (2), possession of Jehovah, 1 Chr.15:18-21
Milalai (1), eloquent, Neh.12:36
Milcah (11), counsel. 2 women, Gen.11:29; 22:20; 24:15,24,47; Num. 26:33; 27:1; 36:11; Josh.17:3
Milch (3), milk, Gen. 32:15; 1 Sam. 6:7,10
Milcom (3), an idol of Ammon, 1 Ki.11:5, 33; 2 Ki. 23:13. See ***Molech***
Mildew (5), Dt. 28:22; 1 Ki. 8:37; 2 Chr. 6:28; Amos 4:9; Hag. 2:17
Mile (1), about 4,854 ft. (less than our mile), Mt. 5:41
Miletum (1), same as Miletus, 2 Tim. 4:20
Miletus (2), a seaport, Acts 20:15-17
Milk (48). Butter and m., Gen.18:8
Teeth white with m., Gen. 49:12
Land flowing with m. and honey, Ex. 3:8,17; 13:5; 33:3; Num.13:27; 14:8; 16:13-14; Dt. 6:3; 11:9; 26:9,15; 27:3; 31:20; Josh. 5:6; Jer.11:5; 32:22; Ez. 20:6,15
See the kid in mother's m., Ex. 34:26
Churning m., Pr. 30:33
Fed you with m., 1 Cor. 3:2; Heb. 5:12-13
Desire sincere m. of Word, 1 Pet. 2:2
Military art, 901
Mill (2), Ex.11:5; Mt. 24:41
Millennial. 15fold m. worship, h 1150
M. blessing, l 1237-2
M. evangelists—4 duties, o 1202-3
M. riches, 1261-2
M. health, 1243-1
M. temple, Ez. 40-48, notes; g-h 1556-2
M. river, b-g 1434-1; a-d 1434-2; a 1564-3
M. holy oblation, a 1434-2; a-g 1435-3
M. city of Jerusalem, c-f 1436-1
M. government, f 1567-3
Millennium. Defined, 540-1*
10 proofs animals changed in, 1246-3
Satan bound, l 1164-1; Rev. 20, notes
6 blessings of the, l 1170-1; c 1170-2
10 material blessings of the, l 1172-1
Children born in, o 1191-3
Death to continue during the, Isa. 65:20; First 1000 years of eternal reign of Christ to rid earth of all rebellion, h 939-3; 1 Cor.15:24-28; Rev. 20-22
River from the temple, d 940-1
21 facts about the, f 960-1
24 things Messiah will do, g 960-1
3 coming events of the, q 984-2
20 blessings of the, 1037-1
10fold prophecy of the, 1045-1
14 characteristics of the, 1046-3
9 proofs sinners enter the, 1263-3
Last statements of Isaiah on, i 1218-2
Shepherds of Israel during the, a 1299-3
The M. in Ezekiel, c-d 1422-1
Sacrifices in the, l 1432-1; a-f 1432-2,3
Cost of sacrifices in the, d 1433-3
Marriage and children in the, b 1558-1
Enemies put down in, n 44-1*; g 329-2*
Qualifications entrance into, m 50-3*
Purpose and end of, n 44-1*; g 329-2*; z 364-2*; r 430-1*
50 facts about the, 540-1*
12 names of the, 540-1*
10fold purpose of God in the, 540-3*
9 events of the, 552-3*
19 events after the, 552-3*
Millet (1), c 1368-2; Ez. 4:9
Millions (1), Gen. 24:60
Millo (10), e 569-1; f 636-1; j 724-3; Judg. 9:6,20; 2 Sam. 5:9; 1 Ki. 9:15,24; 11:27; 2 Ki.12:20; 1 Chr.11:8; 2 Chr. 32:5
Mills (1) Num.11:8
Millstone (9), Dt. 24:6; Judg. 9:53; 2 Sam.11:21; Job 41:24; Mt.18:6; Mk. 9:42; Lk.17:2; Rev. 18:21-22; l 34-1*
Millstones (2), Isa. 47:2; Jer. 25:10
Mincing (1), showing affectation gait, Isa. 3:16
Mind (96). Grief of m., Gen. 26:35
M. of the Lord, Lev. 24:12; Rom.11:34; 1 Cor. 2:16
M. of man, Num.16:28; 24:13; Dt.18:6; 1 Sam. 2:35; Rom.14:5
M. stayed on Thee, Isa. 26:3
Of doubtful m., Lk.12:29
M. of readiness, Acts 17:11
M. of humility, Acts 20:19; Col. 3:12
A reprobate m., Rom.1:28
M. enmity against God, Rom. 8:7
M. of the Spirit, Rom. 8:27
M. renewed, Rom. 12:2; Eph. 4:23
M. that is willing, 2 Cor. 8:12
M. that is vain, Eph. 4:17
M. of lowliness, Phil. 2:3
M. earthly things, Phil. 3:19
M. of the flesh, Rom. 8:5; Col. 2:18
M. of soundness, 2 Tim.1:7
M. defiled, Tit.1;15
Minded (15). Carnally m. is death, Rom. 8:6
Spiritually m. is life, Rom. 8:6
Sober m., Tit. 2:6
Double m., Jas.1:8; 4:8
Mindful (10), 1 Chr.16:15; Neh. 9:17; Ps. 8:4; 111:5; 115:12; Isa.17:10; 2 Tim.1:4; Heb. 2:6; 11:15; 2 Pet. 3:2
Minding (1), Acts 20:13
Minds (16). Speak your m., Judg.19:30
Chafed in their m., 2 Sam.17:8
Made m. evil affected, Acts 14:2
Changed their m., Acts 28:6
Their m. were blinded, 2 Cor. 3:14
Hath blinded the m. of them, 2 Cor. 4:4
Your m. be corrupted, 2 Cor.11:3
Keep hearts and m. through, Phil. 4:7
Disputings of corrupt m., 1 Tim. 6:5
Stir up your pure m., 2 Pet. 3:1
Mine (650), Gen.14:22; 15:3; etc.
I can of M. own self do nothing, Jn. 5:30
I seek not M. own will, Jn. 5:30
Not to do M. own will, Jn. 6:38
My doctrine is not M., Jn. 7:16
I seek not M. own glory, Jn. 8:50
Vengeance is M., Rom.12:19
Mineral M. wealth of Dead Sea, f 1434-1
M. Substances of Scripture:
1 Bitumen (Gen.11:3)
2 Clay (Isa. 29:16)
3 Earth (Gen.1:22; 9:20)

5 Salt (1 Chr.18:12)
6 Sand (Pr. 27:3; Jer. 5:22)
7 Sulphur (Gen.19:24; Ps.11:6)
Mingle (2), Isa. 5:22; Dan. 2:43
Mingled (68). M. hail and fire, Ex. 9:24
M. foods, Lev. 2:4-5; 7:10-12; 9:4
M. drink and tears, Ps.102:9
M. wine, Pr. 9:5
M. people, Jer. 25:20,24; 50:37
M. drink, Mk.15:23
M. hail, fire, and blood, Rev. 8:7
M. sea of glass with fire, Rev.15:2
Miniamin (3), fortunate. 3 men, 2 Chr. 31:15; Neh.12;17,41
Mining, 538-1
Minish (1), diminish, Ex. 5:19
Minished (1), diminished, Ps.107:39
Minister (100). M. Joshua, Ex. 24:13
M. in priest's office, Ex. 28:1-4
M. in the holy place, Ex. 28:43
M. in house of the Lord, 1 Chr. 26:12
M. of God, Rom.13:4; 1 Th. 3:2
M. of the circumcision, Rom.15:8
M. of Jesus Christ, Rom.15:16
M. of carnal things, Rom.15:27
M. about holy things, 1 Cor. 9:13
M. grace, Eph. 4:29
M. questions, rather than, 1 Tim.1:4
M. to heirs of salvation, Heb. 1:14
Ministered (37). Samuel., 1 Sam. 2:18; 3:1
Elisha m. to Elijah, 1 Ki.19:21
Thousand thousands m., Dan. 7:10
Angels came and m., Mt. 4:11; s 988-1
M. to the Lord and fasted, Acts 13:2
Ministereth (2), 2 Cor. 9:10; Gal. 3:5
Ministering (9), 1 Chr. 9:28; Ez. 4:11; Mt. 27:55; Rom.12:7; 15:16; 2 Cor. 8:4; 9:1; Heb.1:14; 10:11
Ministers (26). Defined, d 39-1*; v 268-2*
M. that do His pleasure, Ps.103:21
M. a flame of fire, 1050-1; Ps.104:4; Heb.1:7
12 physical qualifications of O.T., 253-1
Age of O.T., c 262-1; e 273-1
12 qualifications for O.T., c 333-1
O.T. and N.T. m., 445-1
9 classes of, 445-1
6 kinds of N.T., 445-1
M. of the Word, Lk.1:2
M. of Christ, 1 Cor. 4:1
M. of the new testament, 2 Cor. 3:6
M. of God, 2 Cor. 6:4
M. of Satan, 2 Cor.11:14-15
First work of, c 17-1*
When to go as m., f 17-1*
Instructions to, Mt.10; Lk.10:22
Support of, j 17-1*; n 318-1*
Not to gad about, l 17-2*
Boldness commanded, i 17-1*
Reception by men, d-e 18-3*
To carry out full N.T. program, h 19-1*; 278-1
To give things news and old, p 26-1*
Duty of, a 64-2*; i 146-1*; g 223-1*
Care of the body, d 73-1*
Of synagogues, v 107-3*
To capture men, i 109-1*
Qualifications of, j 109-2*; d-f 409-1*; 414*
Warning to, m 111-2*
Emblems of, p 123-1*
8 things they must be, 211-1*
Ideal, e-u 230-1,2,3*
7 Characteristics of true, p 258-2*
31 things to be approved in, j 341-3*
16 marks of false, f 347-2*
5 kinds of, 374-2*
18 things they are called, 374-2*
Purpose of, c 385-3*
O.T. word for, f 404-1
Are over others, j 396-2*
To be esteemed highly, k 396-3*
None to be a novice, d 409-1*
30 things about good, 415-2*
6 things to be an example in, 415-3*
Work of to be judged, 1 Cor. 3:12-15
Marriage of,1 Cor. 9:5; 1 Tim. 3:2,12; Tit.1:5-7
Jn.1:43; Acts 13:1-3; 20:24; Rom.1:1; 10:14-15; 1 Cor.1:1,27-28; 1 Cor. 9:16-18; 2 Cor. 5:18-20; Gal.1:15-16; Eph. 3:7; 4:11-12; Col. 4:17; 1 Tim.1:12-14; 2:7; Tit.1:2; Heb. 5:4
Hospitality to, 1 Ki.17:10-16; 2 Ki. 4:8-10; Acts 9:43; 16:33-34; 18:3,26; 21:8-10; 28:1-10
Ordination of, Mt.10; Lk.10; Acts 1:26; 6:5-6; 13:3; 1 Tim. 4:14; 2 Tim.1:6
35 Things Ministers Called:
1 Fishers of men (Mt. 4:19; Mk.1:17)
2 Laborers (Mt. 9:38; 1 Th. 3:2)
3 Lights (Jn. 5:35)
4 Apostles (Mt.10:2; Acts 1:2)
5 Prophets (Eph. 4:11)
6 Teachers (Acts 13:1-3; Eph. 4:11)
7 Pastors (Eph. 4:11)
8 Evangelists (Eph. 4:11)
9 Ambassadors for Christ (2 Cor. 5:20)
10 Angels of churches (Rev.1:20; 2:1)
11 Defenders of the faith (Phil.1:7)
12 Elders (1 Tim. 5:17; 1 Pet. 5:1)
13 Men of God (1 Tim. 6:11)
14 Messengers of churches (2 Cor. 8:23)
15 Ministers of God (2 Cor. 6:4)
16 Ministers of Christ (Rom.15:16)
17 Ministers of the gospel (Eph. 3:7)
18 Ministers of the Word (Lk.1:2)
19 Ministers of the N.T. (2 Cor. 3:6)
20 Ministers of the church (Col.1:24-25
21 Ministers of righteousness (2 Cor. 11:15)
22 Overseers (Acts 20:28)
23 Preachers (Rom.10:14; 1 Tim. 2:7)
24 Preachers of righteousness (2 Pet. 2:5)
25 Servants of God (Tit.1:1)
26 Servants of the Lord (2 Tim. 2:24)
27 Servants of Jesus Christ (Phil.1:1)
28 Servants of the Church (2 Cor. 4:5)
29 Stewards of God (Tit.1:7)
30 Stewards of the grace of God (1 Pet. 4:10)
31 Stewards of the mysteries of God (1 Cor. 4:1)
32 Witnesses (Acts 1:8; 5;32; 26:16)
33 Workers together with God (2 Cor. 6:1)
34 Sowers (Mk. 4:3-20)
35 Shepherds (1 Pet. 5:1-4)
Ministration (7), Lk.1:23; Acts 6:1; 2 Cor. 3:7-9; 9:13
Ministry (22). M. of prophets, Hos.12:10
Had obtained part of this m., Acts 1:17
Fulfilled their m., Acts 12:25
Addicted to m. of saints, 1 Cor.16:15
M. of reconciliation, 2 Cor. 5:18
M. be not blamed, 2 Cor. 6:3
For the work of the m., Eph. 4:12
Take heed to the m., Col. 4:17
Faithful, putting me into, 1 Tim.1:12
Make full proof of thy m., 2 Tim. 4:5
Obtained more excellent m., Heb. 8:6
3 kinds of m., p-q 393-3*
Minni (1), a district, Jer. 51:27
Minnith (2), a place, Judg.11:33; Ez. 27:17
Minstrel (2), 2 Ki. 3:15
Minstrels (1), p 15-3*; Mt. 9:23
Mint (2), c 45-2*; Mt. 23:23; Lk.11:42
Miphkad (1), a gate, Neh. 3:31
Miracle (10), Ex. 7:9; Mk. 6:52; 9:39; Lk. 23:8; Jn. 4:54; 6:14; 10:41; 12:18; Acts 4:16,22
Double m., 173
M. produced 14,610 times, e 130-1
Miracles (27). M. did in Egypt, Num.14:22; Dt.11:3; 29:3; Judg. 6:13
Beginning of m., Jn. 2:11
M. of Christ, Jn. 2:23; 3:2,26; 7:31; 11:47; 12:37; Acts 2:22
M. of deacons, Acts 6:8; 8:6,13
M. of Paul, Acts 15:12; 19:11; Gal. 3:5
Gift of working of m., 1 Cor.12:10,28
Confirm the gospel. Heb. 2:4
M. of false prophet, Rev.13:14; 19:20
M. of demons, Rev.16:14
Purpose of m., f 109-3; g 129-3; 445-2
3 m. of magicians, c 114-2
16 other m., c 160-3
42 m. of Moses, 172-2
Water m., 174-3; 1037-3
M. in Israel and the church, g 334-1
3 m. of healing waters, h 668-1
14 purposes of m., z 165-3*; f 189-1*
4 notable m., d 238-3*
Not be man's holiness, h 218-1*
Proof Jesus was glorified, i 218-1*
Miraculous. 7 m. births, d 474-1
22 m. ways God protected Israel, k 510-1
Mire (15). M. of streets, 2 Sam. 22:43; Isa.10:6; Mic. 7:10; Zech. 9:3; 10:5
Sunk in m., Ps. 69:2,14; Jer. 38:6,22
Sow wallowing in the m., 2 Pet. 2:22
Miriam (15), rebellion, Sister of Moses, Ex.15:20,21; Num.12:1-15; 20:1; 26:59; Dt. 24:9; 1 Chr. 6:3; Mic. 6:4.
A man or a woman, 1 Chr. 4:17
Mirma (1), deceit, 1 Chr. 8:10
Mirth (15). Heart of fools in house of m. Eccl. 7:4
Cause all her m. to cease, Hos 2:11
Miry (4), Ps. 40:2; Ez. 47;11; Dan. 2:41-43
Miscarrying (1), Hos. 9:14
Mischief (46). M. (harm) befall him, Gen. 42:4,38; 44:29; Ex. 21:22-23
Practised m. (evil), Ex. 32:12,22; 1 Sam. 23:9; 2 Sam.16:8; 1 Ki.11:25
M. in their hearts, Ps. 28:3
Their lips talk m., Pr. 24:2
The wicked will fall into m., Pr. 24:16
Full of subtilty and m., Acts 13:10
Mischiefs (3), Dt. 32:23; Ps. 52:2; 140:2
Mischievous (5), Ps. 21:11; 38:12; Pr. 24:8; Eccl.10:13; Mic. 7:3
Miserable (3), Job 16:2; 1 Cor.15:19; Rev. 3:17
Miserably (1), Mt. 21:41
Miseries (2), Lam.1:7; Jas. 5:1; a 460-1*
Misery (7), Judg.10:16; Job 3:20; 11:16; Pr. 31:7; Eccl. 8:6; Lam. 3:19; Rom. 3:16
Misgab (1), a place, Jer. 48:1
Mishael (8), who is equal to God. 3 men, Ex. 6:22; Lev.10:4; Neh. 8:4; Dan.1:6-7,11,19; 2:17
Mishal (1), prayer. A city, Josh. 21:30
Misham (1), cleansing, 1 Chr. 8:12
Misheal (1), prayer, Josh.16:26
Mishma (4), report, Gen. 25:14; 1 Chr.1:30; 4:25-26
Mishmannah (1), fatness, 1 Chr.12:10
Mishraites (1), 1 Chr. 2:53
Mispereth (1), number, Neh. 7:7
Misrephoth-maim (2), a place, w 422-3; Josh.11:8; 13:6
Miss (2) Judg. 20:16; 1 Sam. 20:6
Missed (3), 1 Sam. 20:18; 25:15-21
Missing (2), 1 Sam. 25:7; 1 Ki. 20:39
Missions, 2 Ki.17:27-28; 1 Chr.16:23; Ps.18:49; 96:3; Isa. 66:19-21; Jonah 3; Mt. 24:14; 28:19-20; Mk.13:10; 16:15-20; Lk. 24:47; Acts 1:4-8; 10:9-48; 13:1-3,27; 26:14-18; Rom. 1:11; 10:9-14; Gal. 2:8-9; Eph. 3:6-10; 1 Th. 1:5-9; Rev.14:6-7
Mist (3), Gen. 2:6; Acts 13:11; 2 Pet. 2:17
Before Adam, 78
Mistress (9), Gen.16:4-9; 1 Ki.17:17; 2 Ki. 5:3; Ps.123:2; Pr. 30:23; Isa. 24:2 Nah. 3:4
Misused (1), 2 Chr. 36:16
Mite (1), 1/5 cent, w 131-3*; Lk.12:59
Mites (2), Mk.12:42; Lk. 21:2
Mithcah (2), a camp, Num. 33:28-29
Mithnite (1), 1 Chr.11:43
Mithredath (2), given by Mithra, Ezra 1:8; 4:7
Mitre (13), Ex. 28:4,37-39; 29:6; 39:28-31; Lev. 8:9; 16:4; Zech. 3:5
Mitylene (1), city of Lesbos, Acts 20:14
Mixed (9), Ex.12:38; Neh.13:3; Pr. 23:30; Isa.1:22; Dan. 2:41-43; Hos. 7:8; Heb. 4:2
Mixt (1), Num.11:4
Mixture (3), Ps. 75:8; Jn.19:39; Rev.14:10
Mizar (1), l 937-3; Ps. 42:6
Mizpah (23), beacon, n 46-2; Gen. 31:49.
25:23-25; 2 Chr.16:6; Jer. 40:6-15; 41:1-16; Hos. 5:1. See ***Mizpeh***
Mizpar (1), fear, Ezra 2:2
Mizpeh (23), watch-tower. A place in Gilead where Jacob and Laban made a covenant (Judg.11:11,29-34); a valley near Lebanon (Josh.11:3-8); a city of Moab (1 Sam. 22:3-4); a city of Judah (Josh.15:38); a city of Benjamin (1 Sam. 7:5-16; 10:17). See ***Mizpah***; l 422-1; y 433-3; f 484-2; b 515-1
Mizraim (4), fortresses, Gen.10:6,13; 1 Chr.1:8,11
Mizzah (3), terror, Gen. 36:13-17; 1 Chr.1:37
Mnason (1), diligent seeker, Acts 21:16
Moab (168), progeny of father, Gen.19:37. Territory: east of Dead Sea and south of the river Arnon, Num. 21:11-29
Moses buried in, Dt. 34
Oppressed Israel, Judg. 3:12-30
Land of Ruth, Ruth 1:1-6,22; 2:6; 4:3
National god was Chemosh, 1 Ki.11:7,33
Subject to Israel, 2 Sam. 8:2; 2 Ki.1:1; 3:4-26
Future possession of Jews, p 335-3
M. in prophecy, Ps. 60:8; 108:9; Isa.15-16; 25:10; Jer. 48; Ez. 25; Dan.11:41; Zeph. 2:8-9
Moabite (3), Dt. 23:3; 1 Chr.11:46; Neh.13:1
Moabites (19), Gen.19:37; Num. 22:4; Dt. 2:9-11,29; Judg. 3:28; 2 Sam. 8:2; 1 Ki.11:1,33; 2 Ki. 3:18-24; 13:20; 23:13; 24:2; 1 Chr.18:2; Ezra 9:1
Moabites (6), Ruth 1:22; 2:2,21; 4:5,10; 2 Chr. 24:26
Moabitish (1), Ruth 2:6
Moadiah (1), festival of Jehovah, Neh.12:17
Mock (12), Gen. 39:14,17; Job 13:9; 21:3; Pr.1:26; 14:9; Jer. 38:19; Lam.1:7; Ez. 22:5; Mt. 20:19; Mk.10:34; Lk.14:29
Mocked (21). Lot was m., Gen.19:14
Ass m. Balaam, Num. 22:29
Samson m. Delilah, Judg.16:1-15
Elijah m. Baal prophets, 1 Ki.18:27
Young men m. Elisha, 2 Ki. 2:23
Israel m. God's messengers, 2 Chr. 30:10; 36:16
Heord m. by wise men, Mt. 2:16
Jesus m. by mob, Mt. 27:29-31; Mk.15:20; Lk.18:32; 22:63; 23:11,36
M. at resurrection of dead, Acts 17:32
God is not m., Gal. 6:7
Mocker (1), Pr. 20:1
Mockers (5), Job 17:2; Ps. 35:16; Isa. 28:22; Jer. 15:17; Jude 18
Mockest (1), Job 11:3
Mocketh (5), Job 13:9; 39:22; Pr.17:5; 30:17; Jer. 20:7
Mocking (5), Gen. 21:9; Ez. 22:4; Mt. 27:41; Mk. 15:31; Acts 2:13
Mockings (1), Heb.11:36
Moderately (1), Joel 2:23
Moderation (1), s 381-1*; Phil. 4:5
Modern inventions. 22 kinds, 1488
Modernism. 12 modern religions and Christ, r 30-1*
Modest (1), 1 Tim. 2:9
Moist (1), Num. 6:3
Moistened (1), Job 21:24
Moisture (2), Ps. 32:4; Lk. 8:6
Moladah (4), Josh.15:26; 19:2; 1 Chr. 4:28; Neh. 11:26
Mole (1), Lev.11:30
Molech (8), national god of Ammonites, 182; e 225-1; o 229-2; i 227-3*; Lev. 18:21; 20:2-5; 1 Ki.11:7; 2 Ki. 23:10; Jer. 32:35. See ***Moloch***, ***Malcham***, and ***Milcom***
Moles (1), Isa. 2:29
Molid (1), begetter, 1 Chr. 2:29
Mollified (1), made soft, Isa.1:6
Moloch (2), Amos 5:26; Acts 7:43. See ***Molech*** and p.116
Molten (39). M. sea, l 753-3; a-f 753-2; 1 Ki. 7:23; 2 Chr. 4:2
M. calf, Ex. 32:4-8; Dt. 9:16; Neh. 9:18

M. images, Num. 33:52; Dt. 9:12; 27:15; Judg.17:3-4; 18:14-18; 1 Ki.14:9; 2 Ki.17:16; 2 Chr. 28:2; 34:3-4; Ps.106:19; Isa. 30:22; 41:29; 42:17; 44:10; 48:5; Jer.10:14; 51:17; Hos.13:2; Nah.1:14; Hab. 2:18
M. brass chapiters, 1 Ki. 7:16
M. looking glass, Job 37:18
Moment (22). Consume in a m., Ex. 33:5; Num.16:21, 45
Try him every m., Job 7:18
In a m. die, Job 21:13; 34:20
His anger endureth but a m., Ps. 30:5
Lying tongue but for a m., Pr.12:19
Kingdoms of world in a m., Lk. 4:5
In a m., in the twinkling, 1 Cor.15:52
Affliction, but for a m., 2 Cor. 4:17
Monasteries, unscriptual, f 201-3*
Money (140). M. lenders, g 115-3*
Daric—$5.28, Ezra 2:69; Neh. 7:70-72
Penny—17¢, j 73-2*; Mt. 22:19, note
Farthing—2/5 cent, n 87-3*
Mite—1/5 cent, m 87-3*
Piece of silver—64¢, l 55-2*; g 255-1*
Shekel of silver—64¢, a 32-1
Shekel of gold—$9.69 1/2, a 32-1
Pound (Gr. mina)—$17.00, h 144-1*
Bekah (Heb.)—32¢, Ex. 38:26
Gerah (Heb.)—3 1/5 cents, Ex. 30:13
Maneh (Heb.)—15 shekels, $9.69, Ez. 45:12
Talent of silver—$1,920.00, 1 Ki. 20:39; 2 Ki. 5:22
Talent of gold—$29,085.00, d 50-1*; Ex. 25:39; 37:24; 2 Sam.12:30
Atonement m., e-j 153-3; a-c 154-1
Putteth not m. out for usury, Ps.15:5
M. is a defence, Eccl. 7:12
M. answereth all things, Eccl.10:19
Shall be redeemed without m., Isa. 52:3
Buy without m. and price, Isa. 55:1-2
Spend m. for that which is, Isa. 55:2
Tribute m., Mt.17:24-27; 22:19
M. in mouth of fish, Mt.17:27
Gave m. unto soldiers, Mt. 28:12-15
Covenanted to give him m., Lk. 22:5
He offered them m. that, Acts 8:18-19
Love of m. root of evil, 1 Tim. 6:10
Moneychangers (2), Mt. 21:12; Mk.11:15
Monsters (1), Lam. 4:3
Month (250). See ***Jewish calender***, 173
First m. (31 times). Called Abib, Ex.12:18; 13:4; and Nisan, Neh. 2:1; Esther 3:7
Second m. (12 times). Called Zif, 1 Ki. 6:1,37
Third m. (5 times), Ex.19:1; 2 Chr.15:10; 31:7; Ez. 31:1. Called Sivan once, Esther 8:9
Forth m. (5 times), 2 Ki. 25:3; 1 Chr. 27:7; Jer. 52:6. Called Tammuz but not found in Scripture as a month.
Found once as an idol, Ez. 8:14
Fifth m. (10 times). Called Ab but not found in Scripture, Num. 33:38; etc.
Sixth m. (7 times), Ez. 8:1; Lk.1:26,36. Called Elul only once in Neh. 6:15
Seventh m. (26 times), Gen. 8:4; Lev. 23:24-41. Called Ethanim once, 1 Ki. 8:2; also called Tishri but not found in Scripture
Eighth m. (5 times), 1 Ki.12:32,33. Called Bul one time, 1 Ki. 6:38
Ninth m. (7 times), 1 Chr. 27:12; Ezra 10:9. Called Chisleu 2 times, Neh.1:1; Zech. 7:1
Tenth m. (9 times), Gen. 8:5; Jer. 39:1. Called Tebeth once, Esther 2:16
Eleventh m. (3 times), 1 Chr. 27:14; Zech.1:7. Called Sebat once, Zech.1:7. Called also Shebat but not found in Scripture
Twelfth m. (14 times), 2 Ki. 25:27; Esther 8:12. Called Adar 8 times, Ezra 6:15; Esther 3:7,13; 8:12; 9:1-21
Only one chapter names the whole 12 months by number, 1 Chr. 27:2-15
Yielded her fruit every m., Rev. 22:2
Monthly (1) prognosticators, Isa. 47:13
Num.10:10; 28:11
Made to possess m. of vanity, Job 7:3
Forth new fruit according to m., Ez. 47:12
Ye observe days, m., times Gal. 4:10
Tormented five m., Rev. 9:5-10
The times of Gentiles continue 42 m., Rev.11:2 with Lk. 21:24
Antichrist reigns over 10 kingdoms 42 m., Rev. 13:5
Monuments (1), Isa. 65:4
Moon (51). Facts about, 85
Moonstruck, c 32-3*
Part of symbol of Israel, Gen. 37:9; Rev.12:1
M. stopped by Joshua, Josh.10:12-13
David's kingdom eternal as m., Ps. 89:37
M. and stars rule by night, Ps.136:9
M. light in Millennium as the present sunlight, Isa. 30:26
M. darkened at 2nd advent, Joel 2:10,31; 3:15; Mt. 24:29; Acts 2:20
M. to be darkened during tribulation, Rev. 6:12; 8:12; 9:2; 16:10
Other prophecies of m., Ps. 72:5-7; 89:37; Isa. 13:10; 24:23; 60:19-20; 66:23; Ez. 32:7; Lk. 21:25; Rev. 21:23
New m. and sabbaths abolished, Isa.1:13-14; Hos. 2:11; Col. 2:14-17
Moons (11). New m., set feasts, and sabbaths prominent in Israel worship, 1 Chr. 23:31; 2 Chr. 2:4; 8:13; 31:3; Ezra 3:5; Neh.10:33; Ez. 45:17; 46:3
New m. and sabbaths abolished, Isa.1:13-14; Hos. 2:11; Col. 2:14-17
Morasthite (2), Jer. 26:18; Mic.1:1
Mordecai (58), bitter bruising, g 803-3
2 men, Ezra 2:2; Neh. 7:7; Esther 2:5-10:3
Mordecai's (2), Esther 2:22; 3:4
More (686).
M. just than God, Job 4:17
M. pure than his Maker, Job 4:17
M. righteousness than God's, Job 35:2
M. precious than rubies, Pr. 3:15
M. and m. unto perfect day, Pr. 4:18
How much m., Mt. 7;11; Lk.11:13
Body m. than raiment, Lk.12:23
M. than conquerors, Rom. 8:37
M. disciples than John, Jn. 4:1
M. excellent name, Heb.1:4
Moreh (3). A plain, Gen.12:6; Dt.11:30. A hill, Judg. 7:1
Moreover (159), Gen. 45:15; Ps.19:11; Mt. 6:16; 18:15; Rom.10:1; 15:1; etc.
Moresheth-gath (1), a place, Mic.1:14
Moriah (2). A land, i 29-1; Gen. 22:2. A mountain, 2 Chr. 3:1
Mormonism, r 30-1*
Morning (227). M. and evening divide literal days, Gen.1:3-31, notes
M. stars, o 890-2; Job 38:7
Lucifer, son of the m., Isa.14:12
M. star, Rev. 2:28; 22:16
Morrow (103). Boast not thyself of to m., Pr. 27:1
Drink, for to m. we die, Isa. 22:13; 1 Cor.15:32
I do cures today and to m., Lk.13:32
Today or to m. we will go, Jas. 4:13
Know not what be on the m., Jas. 4:14
Morsel (10), Gen.18:5; Judg.19:5; Ruth 2:14; 1 Sam. 2:36; 28:22; 1 Ki.17:11; Job 31:17; Pr.17:1; 23:8; Heb.12:16
Morsels (1), Ps.147:17
Mortal (6). M. man, Job 4:17
M. body, not m. inner man, Rom. 6:12; 8:11; 1 Cor.15:43-54; 2 Cor. 4:11. Cp.1 Pet. 3:4
Mortality (1), 2 Cor. 5:4
Mortally (1), Dt.19:11
Mortar (2), Num.11:8; Pr. 27:22
Morter (11), Gen.11:3; Ex.1:14; Lev.14:42,45; Isa. 41:25; Ez.13:10-15; 22:28; Nah. 3:14
Mortgaged (1), Neh. 5:3
Mortify (2), to kill, crucify, subdue, d 369-2; Rom. 8:13; Col. 3:5
Mosaic covenant, 57. See ***Law of Moses***
4 names of, b 341-3
8 main parts of the covenant, 183
Mosera (1), a camp, Dt.10:6
Moseroth (2), a camp, Num. 33:30-31
Moses (829), drawn out, Ex. 2:10
Birth and parents, h-q 106-1; g 332-1
Age at adoption, 171
First attempt to help Israel, d 106-3
Two sons, u 107-3; o 110-2
Call back to Egypt, Ex. 3-4, notes
Contest with Pharaoh, Ex. 5:12, notes
Leads Israel to Sinai, Ex.12-19, notes
Receives the law, Ex. 20-24, notes
11 complaints of, Ex. 3:1, heading
Songs of, g 127-1
8 ascents and descents on Sinai, h 133-1
Father-in-law of M., 191
40-day fasts, b 143-1; m 156-1; i 162-1
Receives instructions of tabernacle and priesthood, Ex. 25-31
Builds tabernacle, Ex. 35-40
Requests to see God, p 159-3
12 acts of M., d-e 170-1
14 acts of M., a-b 170-1
Tabernacle of, 194-1
6 acts in Egypt, 171-2
42 miracles of, 172-2
30 prayers answered, 174
5 calls of God to, c 197-1
44 acts consecrating priests, c 206-1
Only prophet, priest, and king, b 206-1
5 acts of M., k 268-1
6 times fell on his face, 328
10 murmurings against, i 278-1
Meekest man on earth, n 278-2
8 accusations against, b 286-3
2 claims of, n 287-3
Sins of, i-l 294-1; p 295-1
Cut off from promised land, l 294-2; o 295-1
Prepares for death 8 ways, b 309-1
Ordains Joshua, g 309-2
7 times angry, c 315-1
Died on his birthday, m 332-2
Last plea to God, c 338-1
7 great predictions, l 340-1
3 reasons chosen, g 341-3
3 limitations of, g 386-1
4 things knew about Israel, l 387-3
2 charges of, o 387-3
2 positions held by, d 390-3
18 times called servant of God, n 393-2
Greatest of prophets, a 393-3
Died youngest of kin, q 393-3
Buried by God, p 393-2; t 495-2*
M. in N.T., l 13-1*; n 64-1*; q 109-3*
Flight and vision, j, p 226-3*
Other experiences of, b-j 226-1,2,3*
Became ruler and deliverer, v-w 227-2*
Mediator of O.T., m 357-1*
4 things about M., b 444-1*
Had fearless faith, f 444-2*
Appearance after death, k 32-1*
Moses' (19), Ex. 17:12; 18:1-17; 32:19; 34:29, 35; Lev. 8:29; Num. 10:29; Josh. 1:1; Judg. 1:16; Mt. 23:2; Jn. 9:28; Heb. 10:28
Most (134). M. high God, Gen.14:18-22; Dan. 3:26; Mk. 5:7; Heb. 7:1
M. holy place, Ex. 26:33-34; Num.18:10; 1 Ki. 6:16; 7:50; 8:6; 2 Chr. 4:22; 5:7; Ez. 41:4; 45:3; Dan. 9:24
M. holy unto the Lord, Ex. 30:10,29,36
M. holy offerings, Lev. 2:3,10; 6:17,25-29; 7:1; 14:13; 24:9; 27:28
M. holy altar, Ex. 40:10
M. holy things, Num. 4:4,19; 18:9; 1 Chr. 23:13; 2 Chr. 31:14; Neh. 7:65; Ez. 42:13
The m. High, Num. 24:16; Dt. 32:8; 2 Sam. 22:14; Ps. 7:17; 9:2; 21:7; 46:4; 47:2; 50:14; 56:2; 57:2; 73:11; 77:10; 78:17,56; 83:18; 91:1,9; 92:1,8; 107:11; Isa.14:14; Lam. 3:35-38; Dan. 4:17,24-34; 5:18-21; 7:18-27; Hos. 7:7; Lk. 8:28; Acts 7:48
M. holy house, 2 Chr. 3:8,10
M. blessed, Ps. 21:6
M. upright, Isa. 26:7
M. proud, Jer. 50:31-32
M. gorgeously clothed, Ez. 23:12
M. desolate, Ez. 33:28-29; 35:3-7
M. miserable, 1 Cor.15:19
M. holy faith, Jude 20
Mote (6), Mt. 7:3-5; Lk. 6:41-42
Moth (10). Work of, c 1493; Job 4:19; 13:28; 27:27:18; Ps. 39:11; Isa. 50:9; 51:8; Hos. 5:12; Mt. 6:19-20; Lk.12:33
Motheaten (1), Jas. 5:2
Mother (244). Leave father and m., Gen. 2:24; Mt.19:5; Mk.10:7; Eph. 5:31
M. of all living men, Gen. 3:20
M. of nations, Gen.17:16
Honor father and m., Ex. 20:12; Dt. 5:16; Mt.15:4; 19:19; Mk. 7:10; 10:19; Lk.18:20
Smiteth father or m., Ex. 21:15
Curseth father or m., Ex. 21:17; Lev. 20:9; Pr. 20:20; Mt.15:4; Mk. 7:10
Fear m. and father, Lev.19:3
Mother-in-law, Dt. 27:23; Ruth 1:14; 2:11,18-19; 2:23; 3:1,6,16-17; Mic. 7:6; Mt.10:35; Lk. 12:53
Despise not m. when old, Pr. 23:22
Peter's wife's m. healed, Mt. 8:14
Loveth father or m. more than, Mt.12:46; 19:29; Lk.14:26
Behold My m. and brethren, Mt.12:49
M. kept these savings in her, Lk. 2:51
Without father, without m., Heb. 7:3
M. of harlots, and of the, Rev.17:5
Mother's (74). See the kid in m. milk, Ex. 23:19; 34:26; Dt.14:21
Unto God from m. womb, Judg.16:17
My God from My m. belly, Ps. 22:10
Alien to My m. children, Ps. 69:8
Filled, from his m. womb, Lk.1:15
Second time into m. womb, Jn. 3:4
Lame from m. womb was, Acts 3:2
Cripple from m. womb Acts 14:8
Separated me from m. womb, Gal.1:15
Mothers (7), Isa. 49:23; Jer.16:3; Lam. 2:12; 5:3; Mk.10:30; 1 Tim.1:9; 5:2
Mothers' (1), Lam. 2:12
Motions (1). Of sin, Rom. 7:5
Mouldy (2), Josh. 9:5,12
Mount (263). 38 Mounts in Scripture:
1 M. Sephar (Gen.10:30)
2 M. Seir (Gen.14:6; 36:8-9; Dt.1:6)
3 M. Gilead (Gen. 31:21-25; Dt. 3:12
4 M. Sinai (Ex.19:11,18-23; 24:16)
5 M. Horeb (Ex. 33:6; Dt.1:2)
6 M. Hor (Num. 20:22-28; 21:4; 33:37)
7 M. Abarim (Num. 27:12; Dt. 32:49)
8 M. Shapher (Num. 33:23-24)
9 M. Hermon (Dt. 3:8; 4:48)
10 M. Gerizim (Dt.11:29; 27:12)
11 M. Ebal (Dt.11:29; 27:4; Josh. 8:30)
12 M. Nebo (Dt. 32:49; 34:1)
13 M. Paran (Dt. 33:2; Hab. 3:3)
14 M. Halak (Josh.11:17; 12:7)
15 M. Ephron (Josh.15:9)
16 M. Jearim (Josh.15:10)
17 M. Baalah (Josh.15:11)
18 M. Bethel (Josh.16:1; 1 Sam.13:2)
19 M. Ephraim (Josh.17:15; 19:50)
20 M. Naphtali (Josh. 20:7)
21 M. Heres (Judg.1:35)
22 M. Lebanon (Judg. 3:3)
23 M. Baal-hermon (Judg. 3:3)
24 M. Tabor (Judg. 4:6,12,14)
25 M. Zalmon (Judg. 9:48)
26 M. Gilboa (1 Sam. 31:1-8; 2 Sam.1:6)
27 M. Olivet (2 Sam.15:30; Zech.14:4)
28 M. Carmel (1 Ki.18:19-20)
29 M. Zion (2 Ki.19:31; Ps. 48:2,11)
30 M. of corruption (2 Ki. 23:13)
31 M. Moriah (2 Chr. 3:1)
32 M. Zemariam (2 Chr.13:4)
33 M. Perazim (Isa. 28:21)
34 M. of Esau (Oba. 9,19,21)
35 M. Sion (heavenly, Heb.12:22; Rev.14:1)
36 M. of Samaria (Amos 4:1; 6:1)
37 M. Amana (Song 4:8)
38 M. shenir (Song 4:8)
Mountain (137). See ***Mount***; ***Mountains***
Sermon m. unknown, g 6-1*
M. of Olives, u 40-2*

Mic. 3:12; 4:1-2; Zech. 8:3
M. of holiness, Jer. 31:23; Dan.11:45; Joel 2:1; 3:17; Oba.16; Zeph. 3:11
M. to pray, Mt.14:23; 17:1; Mk. 3:13; 6:46; 9:2; Lk. 6:12; 9:28; Jn. 6:3
M. removed by faith, Mt.17:20; 21:21
M. burning, Rev. 8:8
M. of brass, 1567-2
Mountains (177). See ***Mount***; ***Mountain***
8 sacred m. of Scripture, 172-1
18 facts about Bible m., 1043-1
M. of Ararat, Gen. 8:4
M. of Abarim, Num. 33:47-48
M. of the east, Num. 23:7
M. of Judah, Josh.11:21
M. of Israel, Josh.11:21
M. of Shamir and Jattir, Josh.15:48
M. of Gilboa, 2 Sam.1:21
M. of Zion, Ps.133:3
M. of Bether, Song 2:17
M. of Samaria, Jer. 31:5
How beautiful upon m., Isa. 52:7; Nah.1:15
M. of brass, 1567-2; Zech. 6:1
Flee to m., Mt. 24:15-16; Lk. 21:21
Remove m. by faith, Mt.17:20; 1 Cor.13:2
7 heads and 7 m., Rev.17:9
Prophecies of m., Hos.10:8; Ez. 6:2-3; 31:12; 33:28; 34:6-14; 35:12; 36:1-8; 37:22; 38:8,20-21; 39:2-4,17; Mic. 6:2; Hag.1:11; Zech. 14:4-5; Rev. 6:15-16; 16:20
Mounted (1), Ez.10:19
Mounting (1), Isa.15:5
Mounts (3), Jer. 32:24; 33:4; Ez.17:17
Mourn (45). M. for Sarah, Gen. 23:2
M. for Saul, 1 Sam.16:1
M. for Abner, 2 Sam. 3:31
M. in my complaint, Ps. 55:2
Blessed are they that m., Mt. 5:4
All tribes of earth m., Mt. 24:30
Be afflicted and m., Jas. 4:9
Mourned (22), Jacob m. for Joseph, Gen. 37:34
M. for Aaron 30 days, Num. 20:29
Samuel m. for Saul, 1 Sam.15:35
Bathsheba m. for husband, 2 Sam.11:26
David m. for son, 2 Sam.13:37
Israel m. for Josiah, 2 Chr. 35:24
Disciples m. for Jesus, Mk.16:10
Mourner (1), 2 Sam.14:2
Mourners (4), 1 459-3*; Job 29:25; Eccl.12:5; Isa. 57:18; Hos. 9:4
Mourneth (11), 2 Sam.19:1; Ps. 35:14; 88:9; Isa. 24:4-7; 33:9; Jer.12:11; 14:2; 23:10; Joel 1:10; Zech.12:10
Mournfully (1), Mal. 3:14
Mourning (51). Oil of joy for m., Isa. 61:3
M. three full weeks, Dan.10:2
M. Great m. in Jerusalem, Zech.12:11
M. Great m. for Rachel, Mt. 2:18
Laughter turned to m., Jas. 4:9
Days of m. for the dead, a 296-1
Mouse (2), Lev.11:29; Isa. 66:17
Mouth (417). M. of the earth, Gen. 4:11; Num.16:30-32; 26:10; Dt.11:6
M. of beasts, Gen. 8:11; Num. 22:28
M. of men, Gen. 24:57; Ex. 4:11-15
M. of wells, Gen. 29:2-10
M. of sacks, Gen. 42:27; 43:12; 44:1
M. of the Lord, Num.12:8; Dt. 8:3; 2 Chr. 36:12; Isa.1:20; 40:5; Mt. 4:4
M. of cave, Josh.10:22
M. of the prophets, 1 Ki. 22:22-23; 2 Chr.18:21-22; Lk.1:70; Acts 3:18-21
Set a watch before my m., Ps.141:3
Praise continually in m., Ps. 34:1
Open thy m. wide and I will, Ps. 81:10
Out of abundance of the heart the m., Mt.12:34; 15:18; Lk. 6:45; Jas. 3:10
Open My m. in parables, Mt.13:35
Out of m. defileth the man, Mt.15:11
Out of m. of babes, Mt. 21:16
Give thee a m. of wisdom, Lk. 21:15
Gentiles by my m., Acts 15:7
Every m. must be stopped, Rom. 3:19
Confess with thy m., Rom.10:9-10
Muzzle m. of the ox that, 1 Cor. 9:9
No guile found in His m., 1 Pet. 2:22
M. speaking great swelling words, Jude 16
Sword of m., Rev.1:16; 2:16; 19:15
Spue thee out of My m., Rev. 3:16
Fire out of their m., Rev.11:5
Out of m. water as a flood, Rev.12:15
M. speaking great things, Rev.13:5-6
In m. was found no guile, Rev.14:5
M. of the dragon, Rev.16:13
Mouths (18). Gaped upon me with m., Ps. 22:13
Kings shut m. at Him, Isa. 52:15
Shut the lion's m., Dan. 6:22; Heb.11:33
M. must be stopped, Tit.1:11
Fire out of m., Rev. 9:17-18; 11:5
Move (13). M. to jealousy, Dt. 32:21
Spirit began to m. him Judg.13:25
In Him we live and m., Acts 17:28
None of these things m. me, Acts 20:24
Moveable (1), Pr. 5:6
Moved (75). Spirit of God m., Gen.1:2
M. Me to jealousy with, Dt. 32:21
Shall never be m., Ps.15:5
I shall not be m., Ps.10:6; 16:8; 30:6; 62:6
M. with compassion, Mt. 9:36; 14:14; Mk.1:41; 6:34
M. with indignation, Mt. 20:24
M. with envy, Acts 7:9; 17:5
Be not m. away from hope, Col.1:23
M. with fear, Heb.11;7
Kingdom cannot be m., Heb.12:28
M. by the Holy Ghost, 2 Pet.1:21
Every mountain and island m., Rev. 6:14
Movedst (1), Job 2:3
Mover (1), Acts 24:5
Moveth (8), Gen.1:21,28; 9:2; Lev.11:46; Job 40:17; Ps. 69:34; Pr. 23:31; Ez. 47:9
Moving (5), Gen.1:20; 9:3; Job 16:5; Pr.16:30; Jn. 5:3
Mower (1), Ps.129:7
Mowings (1), Amos 7:1
Mown (1), Ps. 72:6
Moza (5), fountain. 2 men, 1 Chr. 2:46; 8:36-37; 9:42-43
Mozah (1), a city, Josh.18:26
Much (287). M. less, 1 Ki. 8:27; 2 Chr. 6:18; 32:15; Job 4:19; 9:14; 25:6; 34:19
M. more from man, Ex. 36:5; Pr.15:11; 19:7; 21:27
M. more from God, Ez.14:21; Mt. 7:11; Lk.11:13
M. more being justified, Rom. 5:9
M. more being reconciled, Rom. 5:10
M. more grace abounds, Rom. 5:20
How m. more shall blood, Heb. 9:14
Mufflers (1), Isa. 3:19
Automobile m., 1488
Mulberry (4), 2 Sam. 5:23-24; 1 Chr.14:14-15
Mule (9), 2 Sam.13:29; 18:9; 1 Ki.1:33,38,44; Ps. 32:9; Zech.14:15
Mules (11). M. in wilderness, b 52-1
Posts on m., Esther 8:10-14
Israel gathered on., Isa. 66:20
Mules' (1), 2 Ki. 5:17
Multiplied (44). M. exceedingly, Gen. 47:27; Ex.1:7,12,20; Acts 7:17
Transgressions m., Job 35:6
Sorrows m., Ez.16:4
Whoredoms m., Ez.16:25,29,51; 23:19
Disciples m., Acts 6:1,7; 9:31
Word of God grew and m., Acts 12:24
Grace and peace be m., 1 Pet.1:2; 2 Pet.1:2; Jude 2
Multipliedst (1), Neh. 9:23
Multiplieth (3), Job 9:17; 34:37; 35:16
Multiply (46). Be fruitful and m., Gen.1:22,28; 8:17; 9:1,7; 35:11
Greatly m. sorrow and, Gen. 3:16
M. thy seed exceedingly, Gen.16:10; 17:2,20.
Fulfilled, Ex.1:7,12,20
M. thy seed as stars, Gen. 22:17; 26:4.
Fulfilled, Dt.1:10; 10:22; 28:62
4 things kings not to m., Dt.17:16-17
Multiplying (2), Gen. 22:17; Heb. 6:14
m., Gen.16:10; 32:12
Thy seed become a m. of nations, Gen. 48:19
Mixed m., Ex.12:38; Num.11:4
M. of mercies, Ps. 51:1; 69:13,16
M. of words, Pr.10:19
M. of thought, Ps. 94:19
M. of counsellors, Pr.11;14; 15:22; 24:6
M. of business brings dreams, Eccl. 5:3
M. of sins, Jas. 5:20; 1 Pet. 4:8
Word used 50 times of those who followed Christ, Mt.14:14; Lk.12:1
M. of disciples, Lk.19:37; Acts 4:32
Multitudes (24). Used 16 times of those who followed Christ, f 6-1*; y 66-3*
Jews jealous of m., Acts 13:45
M. symbolized by waters, Rev.17:1,15
Mummies, k-l 73-3; h 74-3
Munition (2), Isa. 29:7; Nah. 2:1
Munitions (1), Isa. 33:16
Muppim (1), obscurities, Gen. 46:21
Murder (9), v 281-2*; o 484-3*
First and second m., e 7-1; b 8-1
Penalty for m., r 13-3
5 reasons m. a great sin, r 13-3
Involuntary and wilful, b-c 322-1
10 public acts at inquests, a 367-1
Murderer (20), Num. 35:16-31; 2 Ki. 6:32; Job 24:14; Hos. 9:13; Jn. 8:44; Acts 3:14; 28:4; 1 Pet. 4:15; 1 Jn. 3;15
Murderers (10), 2 Ki.14:6; Isa.1:21; Jer. 4:31;Mt. 22:7; Acts 7:52; 21:38; 1 Tim.1:9; Rev. 21:8; 22:15
Murders (4), Mt.15:19; Mk. 7:21; Gal. 5:21; Rev. 9:21
Murmur (9), Ex.16:7-8; Num.14:27,36; 16:11; 17:5; Jn. 6:43; 1 Cor.10:10
Murmured (19). M. against Moses, Ex.15:24; 16:2; 17:3; Num.14:2,29; 16:41
M. in tents, that is, in families, Dt.1:27; Ps.106:25; 1 Cor.10:10
Laborers m., Mt. 20:11
Jews m. against disciples of Christ, Lk. 5:30; 15:2
Jews m. at Christ, Jn. 6:41
Disciples m. at doctrine of Jesus, Jn. 6:61; 7:32
Murmurers (1), Jude 16
Murmuring (2), f 276-1; q 90-3*; d 224-1*; Jn. 7:12; Acts 6:1
Murmurings (9). 10 against Moses, i 327-2
16 examples of m., o 110-1*
M. of Israel, Ex. 5:19, heading
Murrain (1). Defined, a 73-1; Ex. 9:3
Muse (1), mediate, Ps.143:5
Mused (1), mediated, Lk. 3:15
Mushi (8), withdrawn, Ex. 6:19; Num. 3:20; 1 Chr. 6:19,47; 23:21,23; 24:26,30
Mushites (2), Num. 3:33; 26:58
Music, 901. Commanded, 1 370-2* See ***Musick***
Musical (3), 1 Chr.16:42; Neh.12:36; Eccl. 2:8
Instruments not sinful, 1047-1
Musician (55). In titles of Ps. 4-6,8-9,11-14,18-22,31,36,40-42,44-47,49,51-62,64-70,75-77,80-81,84-85,88, 109,139-140
Musicians (1), Rev.18:22
Musick (16). 10 kinds of m., a 1025-3
8 kinds of m., n 984-2
M. and dancing, a 1025-3; Lk.15:25
18 facts about m., 1047-2
Instruments of m., 1 Sam.18:6; 1 Chr.15:16; 2 Chr. 5;13; 7:6; 23:13; 34:12; Dan. 6:18; Amos 6:5
Daughters of m., Eccl.12:4
All kinds of m., Dan. 3:5,7,10,15
Musing (1), meditating, Ps. 39:3
Must (132). 15 "must's" of Scripture:
M. die, Gen. 47:29; 2 Pet.1:14
M. serve the Lord, Ex.10:26
M. eat, Ex.12:16
M. walk, Ex.18:20
M. work, Ex.18:20
M. publish the gospel, Mk.13:10
M. be born again, Jn. 3:1-8
M. be saved, Acts 4:12
M. through much tribulation enter, Acts 14:22
M. needs be subject, Rom.13:5
M. put on immortality, 1 Cor.15:53
M. all appear before judgment seat of Christ, Rom.14:10; 2 Cor. 5:10
M. not strive, 2 Tim. 2:24
M. believe that He is, and, Heb.11:6
Mustard (5), c 24-3*; Mt.13:31; 17:20; Mk. 4:31; Lk.13:19; 17:6
Mustered (2), 2 Ki. 25:19; Jer. 52:25
Mustereth (1), Isa.13:4
Muth-labben (1), Ps. 9, title
Mutter (1), Isa. 8:19
Muttered (1), Isa. 59:3
Mutual (1), Rom.1:12
Muzzle (3), Dt. 25:4; 1 Cor. 9:9; 1 Tim. 5:18
My (5,346), Gen. 2:23; 4:9,13; etc.
Myra (1), a city, Acts 27:5
Myrrh (17), h 154-1; h 206-2*; Gen. 37:25; 43:11; Ex. 30:23; Esther 2:12; Ps. 45:8; Pr. 7:17; Song 1:13; 3:6; 4:6,14; 5:1-13; Mt. 2:11; Mk. 15:23; Jn.19:39
Myrtle (6), an evergreen tree, Neh. 8:15; Isa. 41:19; 55:13; Zech.1:8-11
Myself (118). I hid m., Gen. 3:10
M. used of God, Gen. 22:16; Ex.19:4; Num. 8:17; 12:6; Isa. 43:21; 44:24
I would harden m. in sorrow, Job 6:10
I abhor m. and repent in, Job 42:6
If I bear witness of M., Jn. 5:31; 8:14,18,28,42,54
I am not come of M., Jn. 7:28
I do nothing of M., Jn. 8:28
I speak not of M., Jn.14:10
I sanctify M., Jn.17:19
Mysia (2), a province in Asia, Acts 16:7-8
Mysteries (5). M. of kingdom of heaven, Mt.13:11; Lk. 8:10
M. of God, 1 Cor. 4:1; 13:2; 14:2
18 mysteries of Scripture, 305-3*
Mystery (22). Defined, q 23-3*
M. of God, i-j 386-1*
M. of His will, y 364-2*
M. of Christ, 375-1*
7 facts m. of godliness, 414-3*
7 facts m. of lawlessness, 415-1*
M. of the kingdom of God, Mk. 4:11
Be ignorant of this m., Rom.11:25
Revelation of the m., Rom.16:25
I show you a m., 1 Cor.15:51
Known unto us the m. of His will, Eph.1:9; 3:3-9; 6:19; Col.1:26-27; 2:2
M. of the 7 stars, Rev.1:20
M. of God should be finished, Rev.10:7
M. Babylon the Great, Rev.17:5,7

N

Naam (1), pleasantness, 1 Chr. 4:15
Naamah (5), pleasant. 2 women, Gen. 4:22; 1 Ki. 14:21,31; 2 Chr.12:13. A city, Josh.15:41
Naaman (16), pleasantness. 4 men, d 672-1
Healed of leprosy, a-f 673-3; Lk. 4:27
Naaman's (1), 2 Ki. 5:2
Naamathite (4), Job 2:11; 11;1; 20:1; 42:9
Naamites (1), Num. 26:40
Naarah (3), a girl, 1 Chr. 4:5-6
Naarai (1), youthful, 1 Chr.11:37
Naaran (1), a city, 1 Chr. 7:28
Naarath (1), a city, Josh.16:7
Naashon (1), enchanter, Ex. 6:23
Naasson (3). Gr. form Naashon, Mt.1:4; Lk. 3:32
Nabal (18), foolish, k-q 543-3; 1 Sam. 25:3-39; 30:5; 2 Sam. 3:3
Nabal's (4), 1 Sam. 25:14,36; 27:3; 2 Sam. 2:2
Naboth (22), prominence, 1 Ki. 21:1-19; 2 Ki. 9:21-26
Nachon's (1), stroke, 2 Sam. 6:6
Nachor (2), noble, Josh. 24:2; Lk. 3:34
Nadab (20), liberal. 4 men, Ex. 6:23; 24:1,9; 28:1; Lev.10:1; Num. 3:2-4; 26:60-61;1 Ki.14:20; 15:25-31; 1 Chr. 2:28-30; 6:3; 8:30; 9:36; 24:1-2

Nahalal (1), a city, Josh. 21:35
Nahaliel (2), a camp, Num. 21:19
Nahallal (1), a city, Judg.1:30
Nahalol (1), a city, Josh. 19:15
Naham (1), consolation, 1 Chr. 4:19
Nahamani (1), comforter, Neh. 7:7
Naharai (1), snoring one, 1 Chr.11:39
Nahari (1), snoring one, 2 Sam. 23:37
Nahash (9), serpent. 2 men, b-c 515-3; 1 Sam. 11:1-2; 12:12; 2 Sam.10:2; 17:27; 1 Chr.19:1-2.
  Mother of David, a 590-2; 2 Sam.17:25
Nahath (5), descent. 3 men, Gen. 36:13-17; 1 Chr.1:37; 6:26; 2 Chr. 31:13
Nahbi (1), concealed, Num.13:14
Nahor (15), noble. 2 men, Gen.11:22-29; 22:20-23; 24:10-24; 29:5; 31:53; 1 Chr.1:26
Nahor's (2), Gen.11:29; 24:47
Nahshon (9), enchanter, Num.1:7; 2:3; 7:12,17; 10:14; Ruth 4:20; 1 Chr. 2:10-11
Nahum (1), compassionate, Nah.1:1
  Book of, 1534-1537
Nail (8), Judg. 4:21-22; 5:26; Ezra 9:8; Isa. 22:23-25; Zech.10:4
Nailing (1), Col. 2:14, notes
Nails (10), Dt. 21:12; 1 Chr. 22:3; 2 Chr. 3:9; Eccl.12:11; Isa. 41:7; Jer.10:4; Dan. 4:33; 7:19; Jn. 20:25
Nain (1), Pasture. A city, Lk. 7:11
Naioth (6), a place, 1 Sam.19:18-23; 20:1
Naked (47). They were both n., Gen. 2:25
  I was afraid, I was n., Gen. 3:7-11
  People were n. in worship, Ex. 32:25
  N. came I out of womb, Job 1:21
  Hell is n. before Him, Job 26:6
  Isaiah walked barefoot and n., Isa. 20:2-4
  A true fast—clothe the n., Isa. 58:7
  N. and clothed me, Mt. 25:36-46
  Fled n. and wounded, Acts 19:16
  All things are n. and open, Heb. 4:13
  If a brother be n. and, Jas. 2:15
  Poor, blind, and n., Rev. 3:17
  Make her desolate and n., Rev.17:16
Nakedness (54). N. of Noah, Gen. 9:22-23
  Do not uncover n. (of 18 kinds of relatives), Lev.18:6-19; 20:11-21
  Famine, n., peril, sword, Rom. 8:35
  Shame of n. do not appear, Rev. 3:18
Name (928). Defined, c 59-3*
  Adam gave n. to first woman, Gen. 3:20
  Called their n. Adam, Gen. 5:2
  Make thy n. great, Gen.12:2
  This is MY n. for ever, Ex. 3:15
  Do not take n. of Lord in vain, Ex. 20:7; Lev. 21:6; 22:2,32; Dt. 5:11
  No mention of n. of other gods, Ex. 23:13
  Proclaim the n. of the Lord, Ex. 33:19; 34:5; Dt. 32:3
  Call His n. Jesus, Mt.1:21; Lk.1:31
  Call His n. Emmanuel, Mt.1:23
  In thy n. (by thy authority), Mt. 7:22; Mk. 9:38; Lk. 9:49; 10:17
  In the n. of, Mt.10:41-42; Jas. 5:10,14
  In My n. (by My authority), Mt.18:5,20; 24:5; Mk. 9:37,41; 16:17; Jn.14:13-14,26; 15:16; 16:23-26
  In His n. shall Gentiles trust, Mt.12:21
  The n. of (authority of) the Father, and of the Son, and of the Holy Ghost, Mt. 28:19
  In His n., Lk. 24:47; Jn. 2:23; 3:18
  In My Father's n., Jn. 5:43; 10:25
  Life through His n., Jn. 20:31
  In the n. of Jesus Christ, Acts 2:38; 4:18,30; 5:40; 9:27,29; 1 Cor. 5:4; 6:11; Eph. 5:20; Col. 3:17; 2 Th. 3:6
  The n. of Jesus Christ of Nazereth, Acts 3:6
  His n. through faith in His n., Acts 3:16
  None other n. under heaven given to be saved, Acts 4:12
  Baptized in the n. of the Lord Jesus, Acts 8:16; 10:48; 19:5
  Through His n. whosoever believeth, Acts 10:43
  In the n. of Jesus Christ come out, Acts
  Baptized in the n. of Paul, 1 Cor.1:13
  That I baptized in mine own n., 1 Cor.1:15
  Nameth n. of Christ depart, 2 Tim. 2:19
  More excellent n. than they, Heb.1:4
  Believe on the n. of the Son of God, 1 Jn. 3:23; 5:13
  A new n. written, Rev. 2:17; 3:12
  Not blot out his n., Rev. 3:5
  N. that sat on him was Death, Rev. 6:8
  N. of the star is Wormwood, Rev. 8:11
  N. is Abaddon and Appollyon, Rev. 9:11
  Upon heads n. of blasphemy, Rev.13:1
  N. of the beast, Rev.13:17
  Father's n. written on, Rev.14:1
  The mark of his n., Rev.14:11
  The number of his n., Rev.15:2
  Upon her forehead n. written, Rev.17:5
  Last n. of Jesus Christ, Rev.19:12-16
  His n. shall be on foreheads, Rev. 22:4
Named (57). Rightly n. Jacob, Gen. 27:36
  Let my name be n. upon them, Gen. 48:16
  Twelve, whom He n. apostles, Lk. 6:13
  Simon (whom He n. Peter), Lk. 6:14
  Not where Christ was n., Rom.15:20
  Family in heaven, Earth is n., Eph. 3:15
  Let it not be once n. among, Eph. 5:3
Namely (23), Mk.12:31; Rom.13:9; etc.
Name's (30). For His great n. sake, 1 Sam.12:22; 2 Chr. 6:32; Ps. 25:11; 31:3; 79:9; 106:8; 109:21; 143:11
  Hated of all men for My n. sake, Mt.10:22; 24:9; Mk.13:13; Lk. 21:17
  Forsake all for My n. sake, Mt.19:29
  Suffer for My n. sake, Acts 9:16
  Forgiven for His n. sake, 1 Jn. 2:12
  Labored for My n. sake, Rev. 2:3
Names (97). Adam gave n. to, Gen. 2:20
  N. of Ishmael's sons, Gen. 25:13-16
  N. of Esau's sons, Gen. 36:10
  N. of children of Israel, Gen. 46:8; Ex.1:1; 28:9-29; 39:6-14
  N. of sons of Levi, Ex. 6:16
  N. of sons of Aaron, Num. 3:2-43
  N. of men Moses sent, Num.13:16
  N. of the 12 apostles, Mt.10:2
  N. written in heaven, Lk.10:20
  N. together at Pentecost, Acts 1:13-15
  N. are in the book of life, Phil. 4:3
  N. of 12 tribes of the, Rev. 21:12
Nameth (1), 2 Tim. 2:19
Naomi (20), pleasant, Ruth 1:2-4:17
Naomi's (1), Ruth 1:3
Naphish (2), cheerful, Gen. 25:15; 1 Chr.1:31
Naphtali (50), wrestling, f 42-3; g 720-1
  Numberings of, a-b 257-3
  2 blessings of, e 392-1
  N. in prophecy, Ps. 68:27; Isa. 9:1; Ez. 48:3-4,34; Rev. 7:6
Naphtuhim (2), inhabitants of Egypt, Gen.10:13; 1 Chr.1:11
Napkin (3), Lk.19:20; Jn.11:44; 20:7
Narcissus (1), astonishment, Rom.16:11
Narrow (9), Num. 22:26; Josh.17:15; 1 Ki. 6:4; Pr. 23:27; Isa. 49:19; Ez. 40:16; 41:16, 26; Mt. 7:14
Narrowed (1), 1 Ki. 6:6
Narrower (1), Isa. 28:20
Narrowly (2), Job 13:27; Isa.14:16
Nathan (43), gift. 9 men, 605
  14 predictions of, 605
Nathanael (6), gift of God, Jn.1:45-49; 21:2
Nathan-melech (1), king's gift, 2 Ki. 23:11
Nation (145). 10 things constitute a great n., f 402-1; Gen.12:2; 17:20; 18:18; 21:18; 46:3
  N. and a company of nations, Gen. 35:11
  Holy n., kingdom of priests, Ex.19:6
  Foolish n., Dt. 32:21; Rom.10:19
  Blessed is n. whose God is, Ps. 33:12
  Ungodly n., Ps. 43:1
  Righteousness exalteth a n., Pr.14:34
  Sinful n., Isa.1:4
  Hypocritical n., Isa.10:6
  Shall a n. be born at once, Isa. 66:8
  Mighty-ancient n., Jer. 5:15
  Wealthy n., Jer. 49:31
  Rebellious n., Ez. 2:3
  Bitter and hasty n., Hab.1:6
  N. bringing forth fruits, Mt. 21:43
  N. shall rise against n., Mt. 24:7
  Take away our place and n., Jn.11:48
  Jesus should die for that n., Jn.11:51
  N. of the Jews, Acts 10:22
  Crooked and perverse n., Phil. 2:15
  Holy n., a peculiar people, 1 Pet. 2:9
Nations (336). Company of n., a 50-3
  23 n. fought Israel, 489-3
  Gospel to all n., e-f 47-1*
  Father of many n., Gen.17:4-6
  Mother of n., Gen.17:16
  N. of earth be blessed, Gen.18:18; 22:18; 26:4
  Two nations are in thy womb, Gen. 25:23
  A company of n. shall be of, Gen. 35:11
  Seed become multitude of n., Gen. 48:19
  Not be reckoned among the n., Num. 23:9
  Amalek was first of n., Num. 24:20
  Scatter you among the n., Dt. 4:27; 28:37,65; 30:1-3; Ez.12:15
  Lend unto many n., Dt.15:6; 28:12
  Rule over many n., Dt.15:6
  Most High divided n. their, Dt. 32:8
  A byword among all n., 2 Chr. 7:20
  Hell, all n. that forget God, Ps. 9:17
  He is governor among the n., Ps. 22:28
  Thy saving health among all n., Ps. 67:2
  All n. shall serve Him, Ps. 72:11
  All n. shall call Him blessed, Ps. 72:17
  All n. shall flow unto it, Isa. 2:2
  He shall judge among the n., Isa. 2:4
  He shall sprinkle many n., Isa. 52:15
  I will gather all n., Isa. 66:18-19; Jer. 3:17; Joel 3:2; Zech.14:2
  Gather you from all n., Jer. 29:14-18
  Shall be no more two n., Ez. 37:22
  Desire of all n. shall come, Hag. 2:7
  Hated of all n., Mt. 24:9
  Gospel a witness to all n., Mt. 24:14
  Before Him all n. gathered, Mt. 25:32
  Teach all n., Mt. 28:19
  Led away captive into all n., Lk. 21:24
  Obedience to faith among all n., Rom.1:5; 16:26
  Give power over the n., Rev. 2:26
  Was to rule a n. with a rod, Rev.12:5
  All n. shall come and worship, Rev.15:4; Isa. 66:19-21; Zech.14:16-19
  Cities of n. fell, Rev.16:19
  With it he should smite n., Rev.19:15
  Deceive the n. no more till, Rev. 20:3
  Go out to deceive n., Rev. 20:8
  N. of saved shall walk, Rev. 21:24-26
  Tree for healing of the n., Rev. 22:2
Native (1), Jer. 22:10
Nativity (7), Gen.11:28; Ruth 2:11; Jer. 46:16; Ez.16:3-4; 21:30; 23:15
Natural (13). N. man, p 309-2*; a-d 309-3*
  Nor n. force abated, Dt. 34:7
  Women changed n. use, Rom.1:26-32
  Without n. affection, Rom.1:31; 2 Tim. 3:3
  Spared not n. branches, Rom.11:21-24
  N. man receiveth not things, 1 Cor. 2:14
  Sown n. body, raised, 1 Cor.15:44-46
  N. face in mirror, Jas.1:23
  N. brute beasts, 2 Pet. 2:12
Naturally (2), Phil. 2:20; Jude 10
Nature (12). Used against n., Rom.1:26
  Do by n. things of law, Rom. 2:14
  N. itself teach you, 1 Cor.11:14
  By n. children of wrath, Eph. 2:3
  Took not n. of angels, Heb. 2:16
  Partakers of divine n., 2 Pet. 1:4
Naught (3), 2 Ki. 2:19; Pr. 20:14
Naughtiness (3), 1 Sam.17:28; Pr.11:6; Jas.1:21
Naughty (3), Pr. 6:12; 17:4; Jer. 24:2
Naum (1), compassionate, Lk. 3:25
Navel (4), Job 40:16; Pr. 3:8; Song. 7:2; Ez.16:4
Naves (1), spokes, 1 Ki. 7:33
Navy (5), 1 Ki. 9:26-27; 10:11,22
Nay (55), Gen.18:15; 23:11; etc.
  Communication by yea, yea, n., n., Mt. 5:37; 2 Cor.1:17-19; Jas. 5:12
Nazarenes (1), a title of scorn for Christians, given by Jews, Acts 24:5
Nazareth (29), a village in Galilee where Jesus was brought up, k 99-2*; h 107-3*; Mt. 2:23; Lk.1:26; 2:4,39,51; 4:16; Jn.1:45-46. He was called Jesus of N. by demons (Mk.1:24; Lk. 4:16,34), by Jews (Mt. 21:11; 26:71; Mk. 10:47; 14:67; Lk.18:37; Jn. 18:5-7), by His own disciples (Lk. 24:19; Acts 2:22; 3:6; 4:10; 10:38; 26:9), by angels (Mk.16:6), and by Himself (Acts 22:8)
Nazarite (9). Defined, j 266-1; o 267-2; Num. 6:2-21; Judg.13:5-7; 16:17
  Christ no N., j 266-1
  10 commands for n., a 266-2
  Lost days before uncleanness, s-t 267-2
  Must start over again if defiled, s-t 267-2
  Ending consecration of, u 267-3; b 268-1
  Vows of N., a 267-3
  N. vines, c 238-1
Nazarites (3). Men and women, i 266-1
  4fold pattern of divine relationship, b-u 266-3; Lam. 4:7; Amos 2:11-12
  4 Examples of Nazarites:
  1 Samson (Judg.13:5-7; 16:17)
  2 Samuel (1 Sam.1:11)
  3 Rechabites (Jer. 35)
  4 John the Baptist (Mt.11:18; Lk.1:15; 7:33)
Neah (1), a city, Josh.19:13
Neapolis (1), a seaport, Acts 16:11
Near (211). Abraham drew n. Gen.18:23
  Good to draw n. to God, Ps. 73:28
  Draw n. with their mouth, Isa. 29:13
  Draw n. with true heart, Heb.10:22
Nearer (2), Ruth 3:12; Rom.13:11
Neariah (3), servant of Jehovah, 1 Chr. 3:22-23; 4:42
Nebai (1), fruitful, Neh.10:19
Nebaioth (2), high places, 1 Chr.1:29; Isa. 60:7
Nebajoth (3), high places, Gen. 25:13; 28:9; 36:3
Neballat (1), a town, Neh.11:34
Nebat (25), aspect. 1 Ki.11:26; 12:2,15; 15:1; 16:3,26,31; 21:22; etc.
Nebo (13), height. A man, Ezra 10:43.
  A mountain, Dt. 32:49; 34:1. 2 cities, Num. 32:3,38; 1 Chr. 5:8; Ezra 2:29
Nebuchadnezzar (60), Nebo defend the boundary, c-d 704-2; b 706-1
  12 things captured by, c 705-3
  12 titles and symbols of, 1351
  Disease of, c 1454-1
  20 things he learned, j 1454-1
  Pride; and advice to, i-j 1453-3
  History of, 2 Ki. 24:1-11; 25:1-22; 1 Chr. 6:15; 2 Chr. 36:6-13; Jer. 27:6-20; 28:3-14; 29:1-3; Dan.1:1,18; 2:1-46; 3:1-28; 4:1-37; 5:2,11,18
  Visions of N., Dan. 2 and 4
Nebuchadrezzar (31), c 704-2. Used only by Jeremiah and Ezekiel, Jer. 21:2,7; 22:25; Ez. 26:7; etc. See ***Nebuchadnezzar***
Nebushasban (1), Nebo save me, Jer. 39:13
Nebuzar-adan (15), Nebo gives posterity, 2 Ki. 25:8-20; Jer. 39:9-13; 40:1; 41:10; 43:6; 52:12-30
Necessary (9), Job 23:12; Acts 13:46; 15:28; 28:10; 1 Cor. 12:22; 2 Cor. 9:5; Phil. 2:25; Tit. 3:14; Heb. 9:23
Necessities (3), Acts 20:34; 2 Cor. 6:4; 12:10
Necessity (10), Lk. 23:17; Rom.12:13; 1 Cor. 7:37; 9:16; 2 Cor. 9:7; Phil. 4:16; Ph'm 14; Heb. 7:12; 8:3; 9:16
Necho (3), conqueror, 2 Chr. 35:20-22; 36:4
Neck (59), Gen. 27:16,40; 33:4; etc.
  Hanged about his n., Mt.18:6
  Yoke on n. of disciples, Acts 15:10
  Fell on Paul's n., Acts 20:37
Necks (18). Hardened n., 2 Ki.17:14; Neh. 9:16-17; Jer.19:15

Laid down their own n., Rom.16:4
Necromancer (1), Dt.18:11. See b 130-1*
Nedabiah (1), Jehovah is bountiful, 1 Chr. 3:18
Need (49). Lend sufficient for his n., Dt.15:8; 1 Jn. 3:17
I have n. to be baptized, Mt. 3:14
Knows what things we n., Mt. 6:8,32
Whole n. not a physician, Mt. 9:12
Healed them that had n., Lk. 9:11
God shall supply all n., Phil. 4:19
Find grace to help in n., Heb. 4:16
City no n. of the sun, Rev. 21:23
They n. no candle or light, Rev. 22:5
Needed (2), Jn. 2:25; Acts 17:25
Needest (1), Jn.16:30
Needeth (6), Gen. 33:15; Lk.11:8; Jn.13:10; Eph. 4:28; 2 Tim. 2:15; Heb. 7:27
Needful (6), Ezra 7:20; Lk.10:42; Acts 15:5; Phil. 1:24; Jas. 2:16; Jude 3
Needle (2), d 37-1*; Mt.19:24; Mk.10:25
Needle's (1), Lk.18:25
Needlework (9), Ex. 26:36; 27:16; 28:39; 36:37; 38:18; 39:29; Judg. 5:30; Ps. 45:14
Needs (16), Gen. 31:30; 2 Sam.14:14; Jer.10:5; Mt.18:7; Mk.13:7; Lk.14:18; Jn. 4:4; Acts 1:16; 17:3; 21:22; Rom.13:5; 1 Cor. 5:10; 2 Cor.11:30
Needy (38). Poor and n., Dt.15:11; 24:14; Job 24:14; Ps. 37:14; 72:13; 74:21; 82:4; 109:16; Pr. 31:9; Isa. 41:17; Jer. 22:16; Ez.16:49; 18:12; 22:29
The n., Job 24:4; Ps. 9:18; 12:5; 35:10; 72:4,12; 113:7; Isa.14:30; 25:4; Amos 8:4-6
I am poor and n., Ps. 40:17; 70:5; 86:1; 109:22
The afflicted and n., Ps. 82:3
Neesings (1), sneezing, Job 41:18
Negeb, south country, h 170-4
Neginoth (6), stringed instruments, titles of Ps. 4,6,54,55,67,76
Neglect (4), Mt.18:17; 1 Tim. 4:14; Heb. 2:3
Neglected (1), Acts 6:1
Neglecting (1), Col. 2:23
Negligent (2), 2 Chr. 29:11; 2 Pet.1:12
Nehelamite (3), a place, Jer. 29:24-32
Nehemiah (8), Jehovah comforts. 3 men, b 821-1; Ezra 2:2; Neh.1:1-12:47
Cupbearer, b 821-1
6 acts of N., h 821-1
Prayer of N., g 822-1; 839
20th year of Artaxerxes, 839
16 terms of the covenant, b 834-1
24 acts of, c 837-3
Nehiloth (1), inheritances, Ps. 5, title
Nehum (1), consolation, Neh. 7:7
Nehushta (1), bronze, 2 Ki. 24:8
Nehustan (1), brazen, 2 Ki.18:4
Neiel (1), a place, Josh.19:27
Neighbour (107). Defined, o-s 124-3*
N. laws, 180
Not bear false witness against n., Ex. 20:16; Dt. 5:20; Pr. 24:28; 25:18
Borrowing from n., Ex. 22:14; Pr. 3:28
Lying to n., Lev. 6:2; Pr.11:9
Deceiving n., Lev. 6:2; Pr. 3:29; 26:19
Defrauding n., Lev.19:13; Eph. 4:25
Judging and rebuking n., Lev.19:15-17
Loving n. as self, Lev.19:18; Mt. 5:43; 19:19; 22:39; Lk.10:27-36; Rom.13:9-10; Gal. 5:14; Jas. 2:8
Hurting n., Lev. 24:19
Selling to and buying from n., Lev. 25:14-15
Killing n., Dt. 4:42; 19:4-11; 27:24; Josh. 20:5
Lending to n., Dt. 22:26
Giving shoe to n. in buying, Ruth 4:7
Sin against n., 1 Ki. 8:31; 2 Chr. 6:22
Slandering n., Ps.101:5; Jer. 9:4
Despising n., Pr.14:21
Enticing n., Pr.16:29; Hab. 2:15
Debating cause with n., Pr. 25:8-9
Flattering n., Pr. 29:5
Envying n., Eccl. 4:4
Pleasing n., Rom.15:2
20:17; Dt. 5:21
Stealing n. goods, Ex. 22:8-11,26
Adultery with n. wife, Lev. 18:20; 20:10; Dt. 22:24; Job 31:9; Pr. 6:29; Jer. 5:8; Ez. 18:6, 11, 15; 22:11; 33:26
Eating from n. fields, Dt. 23:24-25
Buying n. goods, Lev. 25:14
Removing n. landmarks, Dt.19:14; 27:17
Remove foot from n. house, Pr. 25:17
Neighbours (21). 30 facts about, 252
Treatment of n., h 227-2
Speak peace to n., Ps. 28:3
Neighbours' (1), Jer. 29:23
Neighed (1), n. after his neighbor's wife, Jer. 5:8
Neighing (1), Jer. 8:16
Neighings (1), Jer.13:27
Neither (879), Gen. 9:11; 17:5; Mt. 6:15; 7:6; Jn. 3:20; Eph. 4:27; 5:4; etc.
Nekeb (1), a city, Josh. 19:33
Nekoda (4), herdsman, Ezra 2:48,60; Neh. 7:50, 62
Nemuel (3), God is spreading, Num. 26:9, 12; 1 Chr. 4:24
Nemuelites (1), Num. 26:12
Nepheg (4), offshoot. 2 men, Ex. 6:21; 2 Sam. 5:15; 1 Chr. 3:7; 14:6
Nephesh. See ***Soul***
Nephew (2), Job 18:19; Isa.14:22
Nephews (2), Judg.12:14; 1 Tim. 5:4
Nephish (1), cheerful, 1 Chr. 5:19
Nephishesim (1), expansions, Neh. 7:52
Nephthalim (3), Gr. form of Naphtali, Mt. 4:13,15; Rev. 7:6
Nephtoah (2), opened, h 428-1
Nephusim (1), expanse, Ezra 2:50
Neptune, facts about, 85
Ner (16), light, n 523-3
Nereus (1), liquid, Rom.16:15
Nergal (1), lion. An Assyrian god, 116; 2 Ki. 17:30
Nergal-sharezer (3), Nergal protect the king. 2 men, Jer. 39:3,13
Neri (1). Gr. form of Neriah, Lk. 3:27
Neriah (10), lamp of Jehovah, Jer. 32:12, 16; 36:4-8, 14,32; 43:3-6; 45:1; 51:59
Nero, Roman emperor, j 382-1*
Nest (15), Num. 24:21; Dt. 22:6; 32:11; Job 29:18; 39:27; Ps. 84:3; Pr. 27:8; Isa. 10:14; 16:2; 34:15; Jer. 22:23; 48:28; 49:16; Oba. 4; Hab. 2:9
Nests (4), Ps.104:17; Ez. 31:6; Mt. 8:20; Lk. 9:58
Net (39). Used many times of traps men set for others, Ps. 9:15; 10:9; 25:15; 31:4; 35:7-8; 57:6; Pr. 12:12; 29:5
Kingdom of heaven like n., Mt. 13:47
N. for catching fish, Lk. 5:6; Jn. 21:8
Nethaneel (14), gift of God.
10 men, Num. 1:8; 2:5; 7:18-23; 10:15; 1 Chr. 2:14; 15:24; 24:6; 26:4; 2 Chr. 17:7; 35:9; Ezra 10:22; Neh. 12:21, 36
Nethaniah (20), Jehovah gives.
4 men, 2 Ki. 25:23-25; 1 Chr. 25:2,12; 2 Chr. 17:8; Jer. 36:14; 40:8-15; 41:1-18
Nether (15), lower; under, Josh.15:19; Judg.1:15; 2 Chr. 8:5
N. millstone, Dt. 24:6; Job 41:24
N. parts of the earth, Ez. 31:14,16,18; 32:18,24. Cp. lower parts of the earth (Ps. 63:9; Isa. 44:23; Eph. 4:9) and heart of the earth (Mt.12:40)
Nethermost (1), 1 Ki. 6:6
Nethinims (18), temple servants, d 812-1; a 829-3; 1 Chr. 9:2; Ezra 2:43, 58, 70; 7:7, 24; 8:17-20; Neh. 3:26-31; 7:46, 60, 73; 10:28; 11:3, 21
Netophah (2), a city, Ezra 2:22; Neh. 7:26
Netophathi (1), a village, Neh. 12:28
Netophathite (8), 2 Sam. 23:28-29; 2 Ki. 25:23; 1 Chr. 11:30; 27:13-15; Jer. 40:8
Netophathites (2), 1 Chr. 2:54; 9:16
Nets (13), 1 Ki. 7:17; Ps.141:10; Eccl. 7:26; Isa. 19:8; Ez. 26:5,14; 47:10; Mt. 4:20-21; Mk. 1:18-19; Lk. 5:2-4
Nettles (5), a plant, Job 30:7; Pr. 24:31; Isa. 34:13; Hos. 9:6; Zeph. 2:9
Network (7), Ex. 27:4; 38:4; 1 Ki. 7:18-
Networks (3), 1 Ki. 7:41-42; Isa.19:9
Never (85). N. be moved, Ps.15:5; 30:6; Pr.10:30
N. be ashamed, Ps. 31:1
N. forget Thy precepts, Ps.119:93
N. satisfied, Pr. 27:20; 30:15
N. full, Pr. 27:20
N. shall be quenched, Mk. 9:43,45
N. thirst, l 175-3*; Jn. 4:14; 6:35
N. hunger, l 175-3*; Jn. 6:35
N. man spake like this man, Jn. 7:46
N. taste death, Jn. 8:52
N. perish, Jn.10:28
N. die, Jn.11:26
N. leave thee, nor forsake, Heb.13:5
N. fall, 2 Pet.1:10
Nevertheless (97), yet, Lk.13:33; 18:8; Acts 14:17; Rom. 5:14; 1 Cor. 7:2; Eph. 5:33; Rev. 2:4; etc.
New (150). N. gods, Dt. 32:17; Judg. 5:8
N. cart, 1 Sam. 6:7; 2 Sam. 6:3
N. moon, 1 Sam. 20:5,18,24; Col. 2:16
N. sword, 2 Sam. 21:16
N. garment, 1 Ki.11:29-30
N. cruse, 2 Ki. 2:20
N. moons, 1 Chr. 23:81; 2 Chr. 2:4; 8:13; 31:3; Isa.1:13-14; Hos. 2:11
N. court, 2 Chr. 20:5
N. wine, c 215-3*; Neh.10:39; 13:5,12
N. name, Isa. 62:2; Rev. 2:17; 3:12
N. spirit, Ez.11:19; 18:31; 36:26
N. heart, Ez.18:31; 36:26
N. bottles, h 15-2*
N. cloth, e 15-2*
N. testament or new covenant, m-n 52-3*; Mt. 26:28; Mk.14:24; Lk. 22:20; 2 Cor. 3:6; Heb. 8:8,13; 9:15; 12:24; Jer. 31:31
Excells the old covenant, g 339-1*
85 contrasts with O.T., 351*
Ratified, 452*
Program of, m 119-3*; 278*; m 301-3*
N. doctrine, Mk.1:27; Acts 17:19
N. tongues, Mk.16:17
N. birth, Jn. 3:1-8. See Born ***Again***
N. commandment, j 194-2*; Jn.13:34; 1 Jn. 2:7-8; 2 Jn. 5
N. lump, 1 Cor. 5:7
N. creature, 2 Cor. 5:17; Gal. 6:15
N. man—the church, Eph. 2:15; 4:13; the believer, y 369-1*; Eph. 4:24; Col. 3:10
N. and living way, Heb.10:20
N. Jerusalem, l 358-2*; o 443-2*; e 447-3*; Rev. 3:12; 21:2, 9-10
7 names of, a 527-3*
To descend to earth, b 527-3*
Not a cube, e 528-1*
Doctrines of, f 528-2*
Partial description of, a-n 529-2*
N. things in Revelation, 542*
N. heavens and n. earth, Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21-22
N. earth. Curse removed, l 529-3*
12 blessings of, f 527-3*
Natural life perpetual, c-k 529-2*
21 n. things in the, 542*
Events of the, 553*
Newborn (1), 1 Pet. 2:2
Newly (2), Dt. 32:17; Judg. 7:19
Newness (2), Rom. 6:4; 7:6
News (1), Pr. 25:25
Next (60), near; following in time, Place or order, Gen.17:21; Ex.12:4; Neh. 3:2-19; Mk.1:38; etc.
Neziah (2), illustrious, Ezra 2:54; Neh. 7:56
Nezib (1), a city, Josh.15:43
Nibhaz (1), an idol, d 693-1
Nibshan (1), a city, Josh.15:62
Nicanor (1), conqueror, Acts 6:5
Nicodemus (5), victorious, Jn. 3:1-9; 7:50; 19:39; o-p 166-1*
Nicolaitanes (2), 543*; Rev. 2:6,15
Nicolas (1), conqueror of people, Acts 6:5
Nicolaus note j, p. 1465
Nicopolis (1), a city, Tit. 3:12
Niger (1), black, Acts 13:1
Nigh (100), near, Gen. 47:29; Ex. 3:5; etc.
Summer is n., Mt. 24:32; Lk. 21:30
Kingdom of God n., Lk.10:9-11; 21:31
Word is n. thee, even in, Rom.10:8
Made n. by blood of Christ, Eph. 2:13
By which we draw n. to God, Heb. 7:19
Draw n. to God, He will draw n., Jas. 4:8
Coming of Lord draweth n., Jas. 5:8
Night (307). 23 dealings of God by, 357
Day and n. shall not cease, Gen. 8:22
Joseph fled with Jesus by n., Mt. 2:14
Watch over flocks by n., Lk. 2:8
Continued all n. in prayer, Lk. 6:12
Nicodemus came to Jesus by n., Jn. 3:2; 7:50; 19:39
Angel opened prison by n., Acts 5:19
Cometh as a thief in the n., 1 Th. 5:2; 2 Pet. 3:10;
Rest not day or n., Rev. 4:8
Serve Him day and n., Rev. 7:15
Accuse them day and n., Rev.12:10
No rest day or n. in hell, Rev.14:11
Tormented day, n. forever, Rev. 20:10
No n. there, Rev. 21:25; 22:5
Nights (18). 40 days and 40 n., Gen. 7:4,12; Ex. 24:18; 34:28; Dt. 9:9,11,18,25; 10:10; 1 Ki. 19:8; Mt. 4:2
3 days and 3 n., 1 Sam. 30:12; Jonah 1:17; Mt. 12:40
7 days and 7 n., Job 2:13
Nile, rise and fall, c 58-2. See Isa.11:15; 18:2; 19:5-10; Ez. 29:4; Amos 8:8. Called ***Sihor***. Isa. 23:3; Jer. 2:18
Nimrah (1), a city, Num. 32:3
Nimrim (2), clear waters, Isa.15:6; Jer. 48:34
Nimrod (4). Defined, n 14-1; Gen.10:8-9; 1 Chr. 1:10; Mic. 5:6
Nimshi (5), discloser, 1 Ki.19:16; 2 Ki. 9:2,14,20; 2 Chr. 22:7
Nine (50). Cases of blindness, b 25-3
Just persons in Scripture, 94
Men received revelations, l 44-1
Divine acts in day 6, 76
Penalties: mean ox, owner, d 137-3
Answers of Pharaoh, 172
Kinds of ministers, 445
Things that moved men, f 474-1
Men ruled 40 years, l 506-3
Parts to God's body, m 599-3
Personal attributes, God's soul, c 599-3
Characteristics of the Bible, o 917-3
Requests of David, j 922-1
Reasons to have courage, o 926-1
Things urged by the psalmist, i 927-3
New songs of the Bible l 927-3
Commands for saints, a 953-3
Sources of comfort, a 1004-2
Things to praise, q 1024-2
World kingdoms in Scripture, f 1449-3
Symbols of world powers, c 971-2
Classes, s 11-1*
Maids in Scripture, b 54-3*
Prostrations before God, g 58-1*
Prostrations before Christ, m 188-1*
Kinds of loosing, 60*
Simon's in Scripture, 160*
Examples of excuses, 160*
Kinds of salvation, m 220-1*
Miraculous manifestations, l 222-1*
Gifts of Paul, 277*
Parts to fruit of Spirit, 277*; 334*
Gifts of the Spirit, 277*; 334*
Things God is, in Romans, j 302-1*
Things God has done for us, 372*
Proofs of Paul's apostleship, b 317-3*
Commands to Timothy, 415*
Things about Paul, e 420-1*
Cubits (18 ft., 9 in.) was the length of Og's bed, Dt. 3:11
Unthankful lepers, Lk.17:17
Ninefold. Mockery of Jesus, g 93-2*
Fruit of Spirit, c 360-1*; 277*; 334*
Former state of Gentiles, 375*
Charge to rich men, 416*
Nineteen (3), Gen.11:25; Josh.19:38; 2 Sam. 2:30
Nineteenth (4), 2 Ki. 25:8; 1 Chr. 24:16; 25:26; Jer. 52:12
Ninety (24). Sarah n. years old when Isaac was born, Gen.17:17 (the only place where the word is used by itself)

Nineveh (18), d 1521-1; e 1523-1
6 things N. did for mercy, h 1523-2
8 causes of destruction of N., e 1536-1
Founded by Asshur, Gen.10:11-12
Both Jonah and Nahum deal solely with N., Jonah 1:2-4:11; Nah.1:1-3:7
Zephaniah also predicted fall of N., Zeph. 2:13
Used as example of repentance, Mt.12:41
Ninevites (1). Jonah a sign to, Lk.11:30
Ninth (34). Hour of the death of Christ being 3.00 P.M., Mt. 27:45-46; Mk.15:33-34; Lk. 23:44
Lame man healed in n. hour, Acts 3:1
Cornelius saw vision then, Acts 10:3
Nisan (2). First month of sacred year, Neh. 2:1; Esther 3:7. See ***Month*** and ***Calendar***
Nisroch (2), an idol, 2 Ki.19:37; Isa. 37:38. See note on false gods, 182
Nitre (2), Pr. 25:20; Jer. 2:22, note
No (1,377). N. God besides Me, Dt. 4:35; Isa. 43:10; 44:6; 45:5,21; 47:8,10
N. man can serve two masters, Mt. 6:24
N. man hath seen God, Jn.1:18; 1 Jn. 4:12
N. wise cast out, Jn. 6:37
N. man can come to Me, except, Jn. 6:44
N. man takes it from Me, Jn.10:18
N. respect of persons with God, Rom. 2:11
N. not one, Rom. 3:12
N. man that warreth, 2 Tim. 2:4
N. more sea, death, and curse, Rev. 21:1-7; 22:3,5
A city in Egypt, Jer. 46:25; Ez. 30:14-16; Nah. 3:8
Noadiah (2), Jehovah meets, Ezra 8:33; Neh. 6:14
Noah (51). Defined, k-l 9-2
2 persons called N., b 308-1
Rain before N., c 12-3; 79
Only pure Adamites left, a 9-3
10 commands to N., m 12-2
Not 120 years building ark, m 10-3; c 12-3; i 16-1
Stay in the ark, k 12-2. See ***Ark***
Age, o 9-3
Father of whole race, Gen.10
Covenant with N., Gen. 9; 57
One of 3 men God witnessed about, Ez.14:14-20
A faith-worthy in N.T., Heb.11:7
A preacher, 1 Pet. 3:20-21; 2 Pet. 2:5
Noah's (2), Gen. 7:11,13
Nob (6), a city, 1 Sam. 21:1; 22:9-19; Neh.11:32; Isa.10:32
Nobah (3), barking, Num. 32:42; Judg. 8:11
Noble (7), Ezra 4:10; Esther 6:9; Jer. 2:21; Acts 17:11; 24:3; 26:25; 1 Cor.1:26
Nobleman (3), Lk.19:12; Jn. 4:46,49
Nobles (30). A term used of great men and leaders of ancient nations, Ex. 21:11; 1 Ki. 21:11; Jer. 27:20; Nah. 3:18
Nod (1), wandering. Name of the land of Cain's exile, Gen. 4:16
Nodab (1), a tribe, 1 Chr. 5:19
Noe (5). Gr. form of Noah, Mt. 24:37-38; Lk. 3:36; 17:26-27
Nogah (2), brightness, 1 Chr. 3:7; 14:6
Nohah (1), rest 1 Chr. 8:2
Noise (85). N. of great shout, 1 Sam. 4:6
N. of chariots, 2 Ki. 7:6; Joel 2:5
Loud n., Ps. 33:3
Joyful n., Ps. 66:1; 81:1; 95:1-2; 98:4
N. of many waters, Ps. 93:4; Ez.1:24
N. of thunder, Rev. 6:1
Noised (4), Josh. 6:27; Mk. 2:1; Lk.1:65; Acts 2:6
Noisome (4), Ps. 91:3; Ez.14:15,21; Rev.16:2
Non (1), fish, 1 Chr. 7:27. See ***Nun***
None (358). N. other than house of God, Gen. 28:17
N. like the Lord, Ex. 8:10; 9:14
N. appear before Me empty, Ex. 23:15
N. shall make you afraid, Lev. 26:6
N. that doeth good, Ps.14:3; 53:1-3; Rom. 3:10
N. to take pity, Ps. 69:20
N. other name under heaven, Acts 4:12
N. of His without Spirit, Rom. 8:9
N. other God but one, 1 Cor. 8:4
Noon (15). Dine with me at n., Gen. 43:16
Evening, morning, and n., Ps. 55:17
Nigh unto Damascus at n., Acts 22:6
Noonday (7), Dt. 28:29; Job 5:14; 11:17; Ps. 37:6; 91:6; Isa.16:3; Jer.15:8
Noontide (1), Jer. 20:16
Noph (7), a city, Isa.19:13; Jer. 2:16; 44:1; 46:14-19; Ez. 30:13-16
Nophah (1), a city, Num. 21:30
Nor (756), Gen. 21:23; 45:5-6; etc.
N. standeth in way of sinners, Ps.1:1
N. sitteth in seat of scornful, Ps.1:1
N. sinners in congregation, Ps.1:5
N. doeth evil to his neighbor, Ps.15:3
N. taketh up reproach, Ps.15:3
N. are given in marriage, Mt. 22:30
N. death, n. life, n. angels . . . n. any other creature shall, Rom. 8:38-39
N. idolaters, n. adulterers, n. effeminate. . . shall inherit the kingdom of God, 1 Cor. 6:9-10
N. crying, death, sorrow, Rev. 21:4
North (132). Promotion from, Ps. 75:6-7
Lucifer invaded heaven in n., Isa.14:13
King of the n., Dan.11:6-45
Northern (2), Jer.15:12; Joel 2:20
Northward (24), Gen.13:14; Ex. 40:22
Ram pushing westward and n., Dan. 8:4
Nose (12). Flat n. a defect, Lev. 21:18
Wringing the n., Pr. 30:33
Rings and n. jewels, Isa. 3:21
Noses (2), Ps.115:6; Ez. 39:11
Nostrils (15). N. breath of life, Gen. 2:7; 7:22; Isa. 2:22; Lam. 4:20
Until it come out your n., Num.11:20
Spirit of God in my n., Job 27:3
Not (6,294), Gen. 2:5,16,18; etc.
Notable (5), Dan. 8:5,8; Mt. 27:16; Acts 2:20; 4:16
Note (3), Isa. 30:8; Rom.16:7; 2 Th. 3:14
Noted (1), Dan.10:21
Nothing (225). N. but good, Gen. 26:29
Hangeth earth on n., Job 26:7
N. hid from the heat thereof, Ps.19:6
N. better, Eccl. 2:24; 3:22
All nations are as n., Isa. 40:17
Good for n., Mt. 5:13
N. impossible unto you, Mt.17:20
Son can do n. of Himself, Jn. 5:19
I can of Myself do n., Jn. 5:30
I do n. of Myself, Jn. 8:28
Without Me ye can do n., Jn.15:5
In that day ask Me n., Jn.16:23
N. unclean of itself, Rom.14:14
N. be done through strife, Phil. 2:3
Be careful for n., but in, Phil. 4:6
The law made n. perfect, Heb. 7:19
Perfect and entire, wanting n., Jas.1:4
Ask in faith, n. wavering, Jas.1:6
Goods and have need of n., Rev. 3:17
Notice (2), 2 Sam. 3:36; 2 Cor. 9:5
Notwithstanding (36), Ex.16:20; 21:21; Mt. 2:22; 11:11; Rev. 2:20; etc.
Nought (36), Job 1:9; Acts 4:11; Rom.14:10; 1 Cor.1:28; 2:6; etc.
Nourish (5), Gen. 45:11; 50:21; Isa. 7:21; 23:4; 44:14
Nourished (10), Gen. 47:12; 2 Sam.12:3; Isa.1:2; 1:2; Ez.19:2; Acts 7:20-21; 12:20; 1 Tim. 4:6; Jas. 5:5; Rev.12:14
Nourisher (1), Ruth 4:15
Nourisheth (1), Eph. 5:29
Nourishing (1), Dan.1:5
Nourishment (1), Col. 2:19
Novice (1), 1 Tim. 3:6
Now (1,343). N. bone of my bones, Gen. 2:23
N. I know thou fearest God, Gen. 22:12
N. I know Lord is greater, Ex.18:11
N. therefore (124 times), Gen.12:19; 21:23; 27:43; 29:32; 31:44; etc.
Behold n. (13 times), Gen.18:27,31
But n. (10 examples), 555
N. unto Him that is able, Jude 24
N. is come salvation, and, Rev.12:10
Number (176). N. dust, Gen.13:16
N. them by their armies, Num.1:2-3,18-49; 3:15-48; 4:23-41; 26:53; 29:18-37
Provoked David to n. Israel, 1 Chr. 21
Teach us to n. our days, Ps. 90:12
Telleth n. of stars, Ps.147:4
N. of disciples multiplied, Acts 6:1,7; 11:21; 16:5. Cp. Rev. 7:9
N. of army of horsemen, Rev. 9:16
N. of the beast, Rev.13:17-18; 15:2
N. of whom is as the sand, Rev. 20:8
Numbered (122). Cannot be n. for multitude, Gen.13:16; 16:10; 32:12; 1 Ki. 8:5
These that were n., Num.1:19-47; 2:4-33; 3:16-43; 4:34-49; 26:7-64
Hairs of head n., Mt.10:30; Lk.12:7
N. with transgressors, Mk.15:28
N. with the eleven apostles, Acts 1:26
5 classes not n., p 255-1
Numberest (3), Ex. 30:12; Job 14:16
Numbering (2), Gen. 41:49; 2 Chr. 2:17
Numbers (3), 1 Chr.12:23; 2 Chr.17:14; Ps. 71:15
Spiritual significance of, 184; a 280-3
Nun (30), fish. Ps.119:1-5, title
Father of Joshua, Ex. 33:11; Num.11:28; Dt.1:38; Josh.1:1; etc.
Nurse (10), Gen. 24:59; 35:8; Ex. 2:7-9; Ruth 4:4:16; 2 Sam. 4:4; 2 Ki.11:2; 2 Chr. 22:11; 1 Th. 2:7
Nursed (2), Ex. 2:9; Isa. 60:4
Nursing (3), Num.11:12; Isa. 49:23
Nurture (1), Eph. 6:4
Nuts (2), Gen. 43:11; Song 6:11. These were the walnut, almond, pistachio, and others
Nymphas (1), sacred to the muses, Col. 4:15

O

Oak (15), Gen. 35:4-8; Josh. 24:26; Judg. 6:11,19; 2 Sam.18:9-14; 1 Ki.13:14; 1 Chr.10:12; Isa. 1:30; 6:13; 44:14; Ez. 6:13
Oaks (6), Isa.1:29; 2:13; Ez. 27:6; Hos. 4:13; Amos 2:9; Zech.11:2
Oar (1), Ez. 27:29
Oars (2), Isa. 33:21; Ez. 27:6
Oath (59). Making an o., g 138-1
Laws concerning o., Ex. 22:11; Lev. 5:4; Num. 5:19-21; 30:2-13
O. to Rahab, Josh. 2:17-20
Peter denied by an o., Mt. 26:72
Christians commanded not to make o., Jas. 5:12
Oath's (2), Mt.14:9; Mk. 6:26
Oaths (3), Ez. 21:23; Hab. 3:9; Mt. 5:33; e-l 435-2*; 451*; a-b 450-3*
Custom of sealing o., s 20-1
36 examples of making o., 98
Using God's name in o., b 568-1
God's o., Gen. 26:3; Dt. 7:8; 1 Chr.16:16; Ps.105:9; Lk.1:73; Acts 2:30
Obadiah (20), worshipper of Jehovah.
13 men, a 1519-1
Book of, 1519-1520
Obal (1), bare, Gen.10:28
Obed (13), worshipper. 2 men, Ruth 4:17-22; 1 Chr. 2:12,37-38; 11:47; 26:7; 2 Chr. 23:1; Mt.1:5; Lk. 3:32
Obed-edom (2), servant of Edom. 4 men, a 570-1
Obedience (12). Laws of, 179; b 224-1
12 blessings of, l 337-3
4 great benefits of, n 404-2
More important than rituals, k 524-3
O. to the faith among all, Rom.1:5
By o. of one shall many, Rom. 5:19
O. unto righteousness, Rom. 6:16
All nations for o. of faith, Rom.16:26
Women commanded o., 1 Cor.14:34
Every thought to o. of, 2 Cor.10:5
Learned He o. by, Heb. 5:8
Unto o. and sprinkling of, 1 Pet.1:2
10 Examples of Obedience:
1 Noah (Gen. 6:9,22; 7:5; Heb.11:7)
2 Moses (Num. 27:12-22; Heb. 3:2-3)
3 Joshua (Josh.10:40; 11:15)
4 David (1 Sam.18:14; 25:28; Acts
5 Hezekiah (2 Ki.18:6; Isa. 38:3)
6 Josiah (2 Ki. 22:2; 23:24-45)
7 Joseph (Mt.1:24; 2:14)
8 Jesus (Jn. 5:30; 12:49-50; Heb. 3:2)
9 Disciples (Jn.17:6)
10 Paul (Acts 23:1; 2 Tim.1:3)
Obedient (16). O. to His voice, Dt. 4:30
If willing and o. ye shall, Isa.1:19
Priests were o. to the faith, Acts 6:7
Make o. by word and deed, Rom.15:18
Became o. unto death, Phil. 2:8
O. to their own husbands, Tit. 2:5
O. to their own masters, Tit. 2:9
As o. children not, 1 Pet.1:14
Obeisance (9), Gen. 37:7-9; 43:28; Ex.18:7; 2 Sam.1:2; 14:4; 15:5; 1 Ki.1:16; 2 Chr. 24:17
Obey (69). If you will o. My voice, Ex.19:5; 23:22; Dt.13:4
If ye o. the commandments, Dt.11:27
O. better than sacrifice, 1 Sam.15:22
Winds and sea o. Him, Mt. 8:27
Unclean spirits o. Him, Mt. 8:27
Ought to o. God rather than, Acts 5:29
God has given them that o., Acts 5:32
O. it in the lusts thereof, Rom. 6:12
Children, o. parents, Eph. 6:1; Col. 3:20
O. masters in all things, Col. 3:22
If any man o. not our word, 2 Th. 3:14
O. magistrates, be ready, Tit. 3:1
Salvation to all that o., Heb. 5:9
O. them that have rule, Heb.13:17
If any o. not the word, 1 Pet. 3:1
They that o. no the gospel, 1 Pet. 4:17
Obeyed (41). Because o. My voice, Gen. 22:18; 26:5; Heb.11:8; 1 Pet. 3:6
They o. not, Josh. 5:6; Judg. 2:2; 6:10; 1 Ki. 20:36; 2 Ki.18:12; Jer. 3:13,25; 9:13; 11:8; 17:23; 32 23; 40:3; 42:21; 43:4-7; 44:23; Dan. 9:10-14
O. from the heart, Rom. 6:17
Obeyedst (2), 1 Sam. 28:18; Jer. 22:21
Obeyeth (3), Isa. 50:10; Jer. 7:28; 11:3
Obeying (3), Judg. 2:17; 1 Sam.15:22; 1 Pet.1:22
Obil (1), driver, 1 Chr. 27:30
Object (1), Acts 24:19
Oblation (35). Defined, a 198-1
Kinds of, Lev. 2:4-13; 3:1; 7:14,29; 22:18; Num. 18:9; 31:50; Dan. 9:21-27
Holy o., Ez. 45-49, notes
Oblations (5), Lev. 7:38; 2 Chr. 31:14; Isa.1:13; Ez. 20:40; 44:30
Oboth (4), a place, Num. 21:10-11; 33:43-44
Obscure (1), Pr. 20:20
Obscurity (3), Isa. 29:18; 58:10; 59:9
Observation (1), outward show, Lk.17:20
Observe (55). 9 things to o., i 354-3
O. feasts, Ex.12:17-24; Dt.16:1,13
O. sabbath, Ex. 31:16; 34:22
O. commandments, Ex. 34:11; Dt. 6:25; 8:1; 12:32; 15:5; 28:1,15
O. times, Lev.19:26
O. My statutes, Lev.19:37; Dt.11:32; 16:12; Ps. 105:45; Ez. 37:24
O. all My words, Dt.12:28; 28:58; 31:12
O. all the law, Josh.1:7-8
O. with the whole heart, Ps.119:34
O. My ways, Pr. 23:26
They that o. lying vanities forsake, Jonah 2:8
O. their teaching, but not their practice, Mt. 23:3
Teaching them to o. all things, Mt. 28:20
Ye o. days, Months, Gal. 4:10
O. these things impartially, 1 Tim. 5:21
Observed (11), Gen. 37:11; Ex. 12:42; Num.15:22; Dt. 33;9; 2 Sam.11:16; 2 Ki. 21:6; 2 Chr. 33:6; Hos.14;8; Mk. 6:20; 10:20
Observer (1), Dt.18:10
Observers (1), Dt.18:14
Observest (1), Isa. 42:20
Observeth (1), Eccl.11:4
Obsolete words. A few words of Scripture have changed in meaning since 1611 A.D. and these are noted in the margins
Obstinate (2), Dt. 2:30; Isa. 48:4

O. joy and gladness, Isa. 35:10; 51:11
O. kingdom by flatteries, Dan.11:21
O. mercy, Mt. 5:7; Rom.11:31; Heb. 4:16
O. that world, Lk. 20:35
O. a corruptible crown, 1 Cor. 9:25
O. salvation, 1 Th. 5:9; 2 Tim. 2:10
O. a better resurrection, Heb.11:35
Obtained (28). Esther o. favour of the king, Esther 2:9,15,17; 5:2
O. part of this ministry, Acts 1:17
O. mercy, 1 Cor. 7:25; 1 Tim.1:13,16
O. an inheritance, Eph.1:11
O. a more excellent name, Heb.1:4
O. the promise, Heb. 6:15; 11:33
O. a more excellent ministry, Heb. 8:6
O. eternal redemption, Heb. 9:12
O. good report, Heb.11:2,39
O. witness he was righteous, Heb.11:4
O. like precious faith, 2 Pet.1:1
Obtaineth (2), Pr.12:2; 18:22
Obtaining (1), 2 Th. 2:14
Occasion (21), Rom. 7:7-11; 14:13; Gal. 5:13; 1 Tim. 5:14; 1 Jn. 2:10; etc.
Occasioned (1), 1 Sam. 22:22
Occasions (3), Dt. 22:14,17; Job 33:10
Occult powers, b 130-1*
Occupation (5), Gen. 46:33; 47:3; Jonah 1:8; Acts 18:3; 19:25
Occupied (7), Ex. 38:24; Judg.16:11; Ez. 27:16-22; Heb.13:9
Occupiers (1), Ez. 27:27
Occupieth (1), 1 Cor.14:16
Occupy (2), Ez. 27:9; Lk.19:13
Occurrent (1), 1 Ki. 5:4
Ocran (5), troubler, Num.1:13; 2:27; 7:72,77; 10:26
Octogenarians. 6 in Scripture, f 595-1
Odd (1), Num. 3:48
Oded (3), aiding, 2 Chr.15:1,8; 28:9
Odious (2), 1 Chr.19:6; Pr. 30:23
Odour (2), k 338-1*; Jn.12:3; Phil. 4:18
Odours (7), Lev. 26:31; 2 Chr. 16:14; Esther 2:12; Jer. 34:5; Dan. 2:46; Rev. 5:8; 18:13
Of (26,772), Gen.1:2,6,10,14,etc.
Off (502), Gen. 7:4; 8:3,7,8,etc.
Offence (19). O. of heart, 1 Sam. 25:31
Till they acknowledge o., Hos. 5:15
Satan: thou art an o. to Me, Mt. 16:23
Conscience void of o., Acts 24:16
Through o. of one many be, Rom. 5:15
Rock of ol, Rom. 9:33; 1 Pet. 2:8
O. of the cross ceased, Gal. 5:11
See y 8-1*; c 198-2*; l 300-2*
Offences (7), Eccl.10:4; Mt.18:7; Lk.17:1; Rom. 4:25; 5:16; 16:17
Offend (25). Nothing shall o. them, Ps.119:165
If right eye o. pluck out, Mt. 5:29-30; 18:3-9; Mk. 9:43-47
Out of kingdom, all that o., Mt.13:41
O. one of these little ones, Mt.18:6; Mk. 9:42; Lk.17:2
If meat make my brother o., 1 Cor. 8:13
Whole law and o. in one point, Jas. 2:10
In many things we o. all, Jas. 3:2
Offended (25). Brother o. is harder to be won than a strong city, Pr.18:19
Then shall many be o., Mt. 24:10
All ye shall be o. at Me, Mt. 26:31
Brother stumbleth, or is o., Rom.14:21
Offender (2), Isa. 29:21; Acts 25:11
Offenders (1), 1 Ki.1:21
Offer (232). 10 Things to O. God:
1 Son (Gen. 22:2; Ex. 22:29)
2 First of ripe fruits (Ex. 22:29)
3 Animals (Ex. 29:36-41; Lev.1-3)
4 Gold and silver (Ex. 35:22-25)
5 Food (Lev. 2:1-14)
6 Salt (Lev. 2:13)
7 Property (Lev. 27)
8 Gifts (Mt. 5:24; Heb. 5:1; 8:3)
9 Sacrifice of praise (Heb.13:15)
10 Prayers (Heb. 5:7; Rev. 8:3)
Offered (142). O. burnt offerings, Gen. 8:20; Ex. 24:5; 40:29; Lev. 7:8
O. gold, jewels, Ex. 35:22-24
Am ready to be o., 2 Tim. 4:6
O. up prayers, Heb. 5:7
O. to bear the sins of many, Heb. 9:28
O. one sacrifice for sins, Heb.10:12
O. only begotten son, Heb.11:17; Jas. 2:21
Offereth (15), Lev. 67:26; 7:8-33; 17:8; 21:8; 22:21; Num.15:4; Ps. 50:23; Isa. 66:3; Jer. 48:35; Mal. 2:12
Offering (724). First o., Gen. 4:3-5
O. of Isaac, Gen. 22
O. Thou didst not desire, Ps. 40:6
Brethren for an o. to Lord, Isa. 66:20
Millennial o. laws, Ez. 40:38-46:20
O. up of Gentiles, Rom.15:16
Given Himself an o. for us, Eph. 5:2
Through o. of body of Jesus, Heb.10:10
By one o. perfected forever, Heb.10:14
No more o. for sin, Heb.10:18
Christ made only one o., b 437-3*, k 438-1*; k-v 439-3*; w-x 440-1*
Christ's o. efficacious, o 439-3*
When no more used for o., i 441-2*
Offerings (265). Defined, c 433-1; m 437-3*; a 438-1*
O. commanded of Israel. Ex.18:12; 25:2-3; 29:14-42; 30:9-28; 35:5-29; Lev.1:2-23:37; Num. 5:9-8:21; 15:1-27:18:9-29; 28:2-31; 29:1-38; Dt.12:11-17; 16:10; 23:23. See ***Sacrifices***
4 commands concerning, l 140-2
Heave and wave o., d 143-2; d 204-1; c-d 205-2; f 206-1; n 216-3; d 217-1; a 284-1; k 291-1
Laws of o., 178
7 things o. signified, i 197-1
Sweet savour o., d 198-1; 246
Non-sweet savour o., d 198-1; 246
Meat o., e 198-1; 249; e 313-3
5 kinds of meat o., h 198-1
Peace o., a-c 199-1; k 200-1; e 313-3
Female o., e 201-1
O. of priest and people, a 201-3
Sin o., b 201-3
O. varied according to wealth, a 201-3
Pigeons and turtledoves, c 201-3
O. for the poor, 246
Trespass and ordinary o., e 202-1; h 202-3; f 204-1
Law of meat o., h 203-3; 246
Burnt o., e 313-3
Law of sin o., i 203-3
3 o. most holy, e 203-2
8 o. eaten in holy place, b 203-3
Different types of sin o., i 204-1
3 kinds of peace o., i 204-1
Peace o., j 204-1; f 204-3; e 313-3
O. eaten by offerer and friends, e 204-2
Priest's portion of o., b 205-2
Summary of laws of o., f 205-3
Cost of o., a 206-1; d 217-1
Cost of o. on day of atonement, i 221-1
One place of worship, b 223-3; a 353-2
O. to devils forbidden, c 223-3; d 224-1
Perfect animals only for o., e-f 233-3; g 234-1
10 general facts about o., 248
Dedication of altar of o., d 271-3
5 kinds o. altar dedication, h 271-3
Monthly o., 329-3
Amount of flour, oil, and wine with o., f-q 284-3
4 classes of o., c 284-2
4 sources of o., e 284-2
Ignorance o., c-e 285-3
Daily o., 329-3
Yearly cost of daily o., b 310-1
Cost of daily o., Moses to Christ, i-l 153-1,2
Cost of unleavened bread o., b 310-2
5 kinds of o., e 313-3
Drink o., e 313-3
Weekly sabbath o., 329-3
3 general things done with o., h 354-2
2 kinds, f 918-1; i-j 935-1; j 438-1*
Robbed Me in tithes and o., Mal. 3:8
Office (46). O. of butler, Gen. 41:1-12
O. of mid-wife, Ex.1:16
O. of priest, Ex. 28:1-4,41; 29:1,9,44; 30:30; 31:10; Heb. 7:5
O. of various kinds, 1 Chr. 9:31-32; 23:28; 24:2; Heb. 7:5
O. of king, 2 Chr. 24:11
O. of distribution, Neh.13:13
O. of apostleship, Ps.109:8; Acts 1:25; Rom.11:13
O. of a bishop, 1 Tim. 3:1
O. of a deacon, 1 Tim. 3:10,13
Officer (12). Defined v 37-1; Gen. 37:36; 39:1; Judg. 9:28; 1 Ki. 4:5,19; 22:9; 2 Ki. 8:6; 25:19; 2 Chr. 24:11; Mt. 5:25; Lk.12:58
Officers (58). O. of Pharaoh, Gen. 40:2-7
O. of Israel, Ex. 5:6-19; Num.11:16
O. of tens, hundreds, thousands, Dt.1:15; 2 Ki. 11:15-18
Offices (5), 1 Sam. 2:36; 1 Chr. 24:3; 2 Chr. 7:6; 23:18; Neh.13:14
Offscouring (2), Lam. 3:45; 1 Cor. 4:13
Offspring (12). O. in Millennium, Isa. 65:20-25. See ***Generations***, eternal
O. of God, 276-3*
Root and o. of David, Rev. 22:16
Oft (13), Mt. 9:14; 18:21; Mk. 7:3; 1 Cor.11:25; 2 Cor.11:23; Heb. 6:7
Often (15). O. reproved hardeneth, Pr. 29:1
Spake o. one to another; Mal. 3:16
How o. I would have gathered, Mt. 23:37
As o. as eat this bread, 1 Cor.11:26
Often's of Paul, 2 Cor.12:26-27
Sake and o. infirmities, 1 Tim. 5:23
Plagues, as o. as they will, Rev.11:6
Oftener (1), Acts 24:26
Oftentimes (6), Job 33:29; Eccl. 7:22; Lk. 8:29; Heb.10:11
Ofttimes (3), Mt.17:15; Mk. 9:22; Jn.18:2
Og (22), long-necked, Num. 21:33; 32:33; Dt.1:4; 3:1-13; 4:47; 29:7; 31:4; Josh. 2:10; 9:10; 12:4; 13:12,30-31; 1 Ki. 4:19; Neh. 9:22; Ps. 135:11; 136:20
Bedstead 18 ft. 9 in. by 8 ft. 4 in., j 353-2
Oh (38), Gen.18:30,32; 19:18; etc.
Ohad (2), powerful, Gen. 46:10; Ex. 6:15
Ohel (1), tent, 1 Chr. 3:20
Oil (202). Anointing o., f 154-1
Amount of o. in offerings, h 311-2
Miracle of o., a 669-3
Oil of 10-virgin parable not a symbol of the Holy Spirit, b 49-3*
Olive o., t 49-2*; i 461-1*; Ex. 27:20
Rock poured out rivers of o, Job 29:6
Anointest my head with o., Ps. 23:5
Anointed with o. of gladness, Ps. 45:7; Heb.1:9
It shall be an excellent o., Ps.141:5
Mouth smoother than o., Pr. 5:3
O. of joy for mourning, Isa. 61:3
O. for lamp fuel, Mt. 25:3-8, notes
Anoint sick with, Mk. 6:13; Jas. 5:14
O. used as medicine, Lk.10:34
Hurt not o. and wine, Rev. 6:6
Oiled (2), Ex. 29:23; Lev. 8:26
Ointment (27). O. compounded, Ex. 30:25
Made by priests, 1 Chr. 9:30
Good name better than o., Eccl. 7:1
Flies in o. of apothecary, Eccl.10:1
Used as medicine, Isa.1:6
Used daily on body, Lk. 7:37-46
Christ anointed with, Mt. 26:7-12; Mk.14:3-4; Jn.11:2; 12:3-5
Ointments (5), Song 1:3; 4:10; Amos 6:6; Lk. 23:56; Rev.18:13
Olam, eternal, g 122-1; 1253-3
Old (380). Defined, 1048-1
Old man, Satan o-p 287-2*
22 titles of the o. man, f 341-2*
Old Testament, abolished, 2 Cor. 3; Eph. 2:14-15; Col. 2:14-17. See ***Law***
Cast out, j-s 359-1,2,3*
85 contrasts with N.T., 351-2*
5 purposes for using, l 295-3*
Spiritual experiences of O.T., 274-1*
3 divisions of Hebrew O.T., 1221-1
5 o. men in Scripture, f 34-1
51 "Old" Things of Scripture:
1 Man (Gen. 25:8; 43:27; 44:20)
2 Age (Gen. 25:8; 37:3; 44:20)
3 Lion (Gen. 49:9; Job 4:11; Isa. 30:6)
4 Fruit (Lev. 25:22; Song 7:13)
6 Store (Lev. 25:22; 26:10)
7 Time (Dt. 2:20; 19:14; Josh. 24:2)
8 Days (Dt. 32:7; Ps. 77:5)
9 Corn (Josh. 5:11-12)
10 People (Josh. 6:21; Isa. 20:4)
11 Sacks (Josh. 9:4)
12 Bottles (Josh. 9:4; Mt. 9:17)
13 Shoes (Josh. 9:5,13)
14 Garments (Judg. 9:5; Matt. 9:16)
15 Inhabitants (1 Sam. 27:8)
16 Men (1 Ki.12:6-13; Ps.148:12)
17 Prophet (1 Ki.13:11,25)
18 Husband (2 Ki. 4:14)
19 Gate (Neh. 3:6; 12:39)
20 Root (Job 14:8)
21 Way (Job 22:15)
22 Heavens (Ps. 68:33)
23 Landmark (Pr. 23:10)
24 King (Eccl. 4:13)
25 Pool (Isa. 22:11)
26 Counsels (Isa. 25:1)
27 Things (Isa. 43:18; 46:9; 2 Cor. 5:17)
28 Generations (Isa. 51:9)
29 Waste places (Isa. 58:12; 61:4)
30 Paths (Jer. 6:16)
31 Rotten rags (Jer. 38:11)
32 Clouts-clothes (Jer. 38:11-12)
33 Skin (Lam. 3:4)
34 Adulteries (Ez. 23:43)
35 Hatred (Ez. 25:15)
36 Estates (Ez. 36:11)
37 Goings (Mic. 5:2)
38 Nineveh (Nah. 2:8)
39 Women (Zech. 8:4)
40 Treasure (Mt.13:52)
41 Wine (Lk. 5:39)
42 Prophets (Lk. 9:8,19)
43 Disciple (Acts 21:16)
44 Man (Satan, o-p 287-2*; f 341-2*; Rom. 6:6; Eph. 4:22; Col. 3:9)
45 Leaven (1 Cor. 5:7-8)
46 Testament-covenant (2 Cor. 3:14)
47 Wives' fables (1 Tim. 4:7)
48 Sins (2 Pet.1:9)
49 World (2 Pet. 2:5)
50 Commandment (1 Jn. 2:7)
51 Serpent (Rev.12:9; 20:2)
Oldness (1), Rom. 7:6
Olive (38). Dove had o. leaf, Gen. 8:11
O. oil, Ex. 27:20; 30:24; Lev. 24:2
O. trees already planted, Dt. 6:11; 8:8
O. tree cherubim, 1 Ki. 6:23
O. tree doors, 1 Ki. 6:31-32
O. tree posts, 1 Ki. 6:33
O. tree symbol of righteous, Ps. 52:8
O. plants symbols of children, Ps.128:3
O. tree symbol of Israel, Hos.14:6; Rom.11:17-24
O. trees symbol of two witnesses, Zech. 4:3-14; Rev.11:4
Wild o. tree symbol of Gentiles, Rom.11:17-24
Olives (15). Tread out o., Mic. 6:15
Mount of O., Zech.14:4; Mt. 21:1; 24:3; 26:30; Mk. 11:1; 13:3; 14:26; Lk.19:29,37; 21:37; 22:39; Jn. 8:1
One of best crops, Judg.15:5
Olivet (2), 2 Sam.15:30; Acts 1:12
Oliveyard (1), Ex. 23:11
Oliveyards (5), Josh. 24:13; 1 Sam. 8:14; 2 Ki. 5:26; Neh. 5:11; 9:25
Olympas (1), heavenly, Rom.16:15
Omar (3), talkative, Gen. 36:11-15; 1 Chr.1:36
Omega (4), last letter of Gr. alphabet, Rev.1:8,11; 21:6; 22:13
Omer (5), 1/10 ephah or about 3 quarts and 1 pint, Ex.16:16-18,32-36
Omers (1), Ex.16:22. See ***Omer***
Omitted (1), Mt. 23:23
Omnipotent (1), all power, Rev.19:6. God's infinite power must be sensibly understood as operating within the bounds of His own revelation of Himself. According to Scripture God has limited Himself to working within certain limitations in some realms. Perhaps, it is not so much a question of what He could

lows Himself to do. For example, He cannot lie (Tit.1:2; Heb. 6:18), which means that He is absolutely truthful and can be depended upon as being above lying. We say then that it is morally impossible for Him to lie. As to being able to utter words which are the opposite of truth, such is within God's power if He would Permit Himself to do so; but He will not and for that reason it is declared that He cannot lie. The same is true in the exercise of other attributes of God. See 30 limitations of God, 638; and facts under the subject of God which give the true concept of Him, as the supreme Moral Governor of free wills, as revealed in His plan for man

Omnipresent, everywhere present. God the Father, God the Son, and God the Holy Spirit are all present where there are beings with whom they have dealings; but they are not omnibody, that is, their bodies are not omnipresent. All three go from place to place bodily as other beings in the universe do. We know this is true, for many scriptures speak of each person of the Divine Trinity, as follows:

1 God the Father. See a 15-3; c 51-1; h 108-3; and many facts under God

2 Jesus Christ, the Son of the Father. He came from heaven into the world as a person distinct from both the Father and the Holy Spirit—to live here, then return to heaven and the Father to be seated on His right hand, from whence He will come again. See ***Christ***

3 The Holy Spirit. He is spoken of as moving upon creation (Gen.1:2), coming into the midst (2 Chr. 20:14), descending from heaven upon Jesus (Mt. 3:16; Mk.1:10; Lk. 3:21-22), and abiding with or departing from men (Jn.14:16,26; 15:26; 16:7-11)

Omnipresence then, is different from omnibody, and is governed by relationship and knowledge of God. Like the presence of someone being felt by another who is thousands of miles away, so it is with the presence of God among men (1 Cor. 5:3-4). See n 24-1; h 632-1; n 150-1*

Omnicient, all knowing. This also must be understood in a limited sense, the same as omnipotence and omnipresence. Many passages show clearly that God comes to know certain acts of free and sovereign wills, and He does not plan or try to know from all eternity past the infinite details regarding beings who are here now and others that will be brought into existence in all eternity to come. See u 4-1; q 10-1; m 24-1; h 108-3; h 110-1; b 389-1

Omri (18), a sheaf. 4 men, i 650-1; a-g 650-1; 1 Ki.16:16-30; 2 Ki. 8:26; 1 Chr. 7:8; 9:4; 27:18; 2 Chr. 22:2; Mic. 6:16

On (2,016), the sun. A man, Num.16:1. A city of Egypt, Gen. 41:45,50; 46:20. In hundreds of other places the word is used as an ordinary part of speech, Gen. 2:2; 4:15; etc.

Onam (4), wealthy, Gen. 36:23; 1 Chr.1:40; 2:26-28

Onan (8), strong, Gen. 38:4-9; 46:12; Num. 26:19; 1 Chr. 2:3

Onanism, j 711-1

Once (59), Job 33:14; 40:5; Ps. 62:11; 74:6; 76:7; 89:35; Heb. 6:4; etc.

One (1,967). O. important thing, p 481-2*
O. thing not to believe, 544-3*
O. thing not to cast away, 544-3*
O. person to pray to, 544-3*
O. class not to rebuke, 546-3*
O. command to stand fast in, 547-1*
O. way to think, 547-1*
O. in number, Gen. 2:21; 11:1, 3,etc.
O. in unity, j 343-3

1 Evening and morning make o. day (Gen.1:5,8,13,19,23,31)

2 Adam and Eve o. flesh (Gen. 2:24)

3 Man has become as o. of Us (as each separate person in the Godhead—proving plurality of persons in the o. God, Gen. 3:22)

4 The people is o. (but not o. individual or person, Gen.11:6)

5 The Lord (Jehovah) our God (Elohim, a plural noun) is o. Lord (Jehovah); that is, a unified Jehovah or Elohim, not o. in number as to persons (Dt. 6:4). There are two and three persons called Jehovah (Gen.19:24; Ps.110:1-5, notes) and God (489-491*). The Heb. for one here (Dt. 6:4) is echad which means untied as o., as well as o. in number; and certainly its use in this passage means composite unity and not absolute unity. Elohim is unified, not divided; this is what is stated here and what should be so understood in Mk.12:29-32; Rom. 3:30. When individuals of this Divind Unity are intended that is very clear, as in 1 Cor. 8:4-6; Eph. 4:4-6 where three persons are singled out and referred to in the same since as we refer to three men

6 Two sticks become o. stick when joined together (Ez. 37:16-19)

7 Two nations will become o. nation when joined together (Ez. 37:22)

8 God made o. of two individuals—man and wife (Gen. 2:24; Mal. 2:15-16; Mt.19:5-6; Eph. 5:31)

9 I and My Father are o. (Jn.10:30). Yet the Father is greater than the Son (Jn.14:28), and greater than all (Jn.10:29)

10 Gather together in o. all the children of God (Jn.11:52)

11 That they all (many individuals) may be o. as We (God the Father and Jesus the Son) are o. (Jn.17:11,21,23)

12 They (thousands of disciples) were of o. heart and o. soul (Acts 4:32)

13 Many members (and many bodies) in o. body (Rom.12:4-5; 1 Cor.12:12-28)

14 Many minds of o. mind (Rom.15:5-6)

15 Any two bodies become o. body when joined together (1 Cor. 6:16)

16 Two spirits become o. spirit when joined together (1 Cor. 6:17)

17 Many persons become o. bread and o. body by partaking of o. bread (1 Cor.10:17)

18 Ye are all o. in Jesus (Gal. 3:28)

19 Gather together in o. all things in heaven and earth (Eph.1:10)

20 Made both (Jews and Gentiles) o. to make o. new man (Eph. 2:14-16)

21 Ye (all believers) stand fast in o. spirit and o. mind (Phil.1:27; 2:2)

22 He who sanctifies and they who are sanctified are all of o. (Heb. 2:11)

23 By ye all of o. mind (1 Pet. 3:8)

24 These three (individuals-the Father, the Word or Son, and the Holy Ghost) are o. (1 Jn. 5:7). The only sense in which three can be done is in unity—never in number of persons. The disciples, as in Jn.17:11,21-23, for in stance, were not to become o. person, o. individual, or o. being with only o. human body, o. soul, and o. spirit. They were to become o. in unity, consecrated to the same end to which God the Father, God the Son, and God the Holy Spirit are consecrated—the high est good of all. They were to retain their own bodies, souls, spirits and personalities as individuals. So it is with the three Divine Members of the Divine Trinity—the separate persons in Elohim always retain their own personal body, soul, and spirit, yet they are one in perfect unity. This always has been the case and always will be,

One's (2), Acts 16:26; Ecc. 7:1

Ones (76). Little o. (children in families), Gen. 34:29; 43:8; 50:8; etc.; (believers), Mt.10:42; 18:6-14; Lk.17:2
Young o. (birds), Dt. 22:6; Job 39:30; (animals), Job 39:1-4,16; Isa.11:7
Mighty o. (horses), Judg. 5:22; (men), Isa.13:3
Chosen o., 1 Chr.16:13
Strong o., Ps.10:10; Jer. 8:16
Simple o., Pr.1:22; 7:7
Fat o., Isa. 5:17; 10:16
High o., Isa.10:33; (angelic beings), Isa. 24:21
Sanctified o., Isa.13:3
Chief o., Isa.14:9
Terrible o., Isa. 25:4-5; 29:5
Careless o., Isa. 32:11
Valiant o., Isa. 33:7
Contrite o., Isa. 57:15
Wicked o., Jer. 2:33
Tumultous o., Jer. 48:45
Holy o., Dan. 4:17
Notable o., Dan. 8:8
Upright o., Joel 3:11
Anointed o., Zech. 4:14

Onesimus (2), profitable, Col. 4:9; Ph'm 10

Onesiphorus (2), bringing profit, 2 Tim.1:16; 4:19

Onions (1), Num.11:5

Only (239), Gen. 6:5; 7:23; 22:2; etc.
O. believe, Mk. 5:36; Lk. 8:50
O. begotten of the Father, Jn.1:14-18; 3:16,18; Heb.11:17; 1 Jn. 4:9
O. true God, Jn.17:3
O. to the Jews, Acts 11:19
O. wise God, Rom.16:27; 1 Tim.1:17; Jude 25
O. he who now letteth, 2 Th. 2:7
O. hath immortality, 1 Tim. 6:15-16
O. Luke is with me, 2 Tim. 4:11
O. in meats, drinks, carnal ordinances, Heb. 9:10
O. art holy, Rev.15:4

Ono (5), a city, 1 Chr. 8:12; Ezra 2:33; Neh. 6:2; 7:37; 11:35

Onward (1), Ex. 40:36

Onycha (1), c 155-1; Ex. 30:34

Onyx (11), 185; Gen. 2:12; Ex. 25:7; 28:9, 20; 35:9,27; 39:6,13; 1 Chr. 29:2; Job 28:16; Ez. 28:13

Open (124). O. firmament, Gen.1:20
O. place, Gen. 38:14
O. pit, Ex. 21:33
O. fields, Lev.14:7,53; 17:5
O. vessel, Num.19:15
O. eyes, Num. 24:3-4,15-16; 2 Ki. 6:20
O. hands, Dt.15:8-11
O. treasure, Dt. 28:12
O. city, Josh. 8:17
O. vision, 1 Sam. 3:1
O. flowers, 1 Ki. 6:18,29,32,35
O. windows, 2 Ki.13:17; Dan. 6:10
O. letter, Neh. 6:5
O. mouth wide, Ps. 81:10
O. rebuke, Pr. 27:5
O. blind eyes, Isa. 42:7
O. valley, Ez. 37:2
O. graves, Ez. 37:12
O. book, Rev. 5:2-9; 10:2,8

Opened (137). Eyes were o., Gen. 3:5-7
O. windows of heaven, Gen. 7:11
O. mouth of the ass, Num. 22:28
Heavens were o., Mt. 3:16; Mk.1:10
Knock and it shall be o., Mt. 7:7-11
O. to us the Scriptures, Lk. 24:32
O. He their understanding, Lk. 24:45
I see heavens o., Acts 7:56
Heart the Lord o., Acts 16:14; o 248-1*
All things are naked and o., Heb. 4:13
O. the seals, Rev. 6:1,3,5,7,9,12
O. the bottomless pit, Rev. 9:2
I saw heaven o., Acts 10:11; Rev.19:11
Another book was o., Rev. 20:12

Openest (2), Ps.104:28; 145:16

Openeth (21). O. the matrix, Ex.13:2-15; 34:19; Num. 3;12; 18:15
O. not His mouth, Isa. 53:7

Opening (7), 1 Chr. 9:27; Job 12:14; Pr. 8:6; Isa. 42:20; 61:1; Ez. 29:21; Acts 17:3

Openings (1), Pr.1:21

Openly (15). Reward thee o., Mt. 6:4-6,18
I spake o. to world, Jn.18:20
Made a show of them o., Col. 2:15

Operation (3), Ps. 28:5; Isa. 5:12; Col. 2:12

Operations (1), 1 Cor.12:6

Ophel (5), a place, 2 Chr. 27:3; 33:14; Neh. 3:26-27; 11:21

Ophir (13), rich, b 636-1

Ophni (1), a city, Josh.18:24

Ophrah (8), p 460-1

Opinion (3), Job 32:6,10,17

Opinions (1), 1 Ki.18:21

Opportunity (5), Mt. 26:16; Lk. 22:6; Gal. 6:10; Phil. 4:10; Heb.11:15

Oppose (1), 2 Tim. 2:25

Opposed (1), Acts 18:6

Opposest (1), Job 30:21

Opposeth (1), 2 Th. 2:4

Oppositions (1), 1 Tim. 6:20

Oppress (23). Do not vex or o. a stranger, Ex. 22:21; 23:9; Dt. 23:16; 24:14
Do not o. one another, Lev. 25:14-17
Do not rich men o. you, Jas. 2:6

Oppressed (38). Shall be o. and spoiled, Dt. 28:29,33
Judge of fatherless and o., Ps.10:18
Executeth judgment for o., Ps.146:7
He was o and afflicted, Isa. 53:7
Let the o. go free, Isa. 58:6
All that were o. of devil, Acts 10:38

Oppresseth (5), Num.10:9; Ps. 56:1; Pr.14:31; 22:16; 28:3

Oppressing (3), Jer. 46:16; 50:16; Zeph. 3:1

Oppression (24). 4 commands against, i 139-2

Oppressions (3), Job 35:9; Eccl. 4:1; Isa. 33:15

Oppressor (14), Job 3:18; 15:20; Ps. 72:4; Pr. 3:31; 28:16; Isa. 9:4; 14:4; 51:13; Jer. 21:12; 22:3; 25:38; Zech. 9:8; 10:4

Oppressors (8). 5 warnings against, k 139-3

Or (1,015), Gen.13:9; 17:12; 24:21; etc.

Oracle (17). A Divine utterance, 2 Sam.16:23
The most holy place in the temple, k 923-3; 1 Ki. 6:5-31; 7:49; 8:6-8; 2 Chr. 3:16; 4:20; 5:7-9; Ps. 28:2
The law of Moses, Acts 7:38; Rom. 3:2
The gospel, Heb. 5:12
The Word of God, n 469-3*; 1 Pet. 4:11

Oracles (4), Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11. See ***Oracle***

Oration (1), Acts 12:21

Orator (2), Isa. 3:3; Acts 24:1

Orchard (1), Song 4:13

Orchards (1), Eccl. 2:5

Ordain (5), j 66-1*; a 236-1*; h 243-2*; f 244-3*; i 309-1*; o 424-2*
O. in their set office, 1 Chr. 9:22
O. a place for My people, 1 Chr.17:9
O. peace for us, Isa. 26:12
O. I in all churches, 1 Cor. 7:17
O. elders in every city, Tit.1:5

Ordained (37). O. in Mt. Sinai, Num. 28:6
O. a feast, 1 Ki.12:32-33
O. to burn incense, 2 Ki. 23:5
O. him priests for high, 2 Chr.11:15
O. singing, music, 2 Chr. 23:18; 29:27
O. strength, Ps. 8:2
O. the stars, Ps. 8:3
O. Tophet of old, Isa. 30:33
O. thee a prophet unto, Jer.1:5
O. them for judgment, Hab.1:12
O. twelve, that they should, Mk. 3:14
O. you that ye should bring, Jn.15:16
O. to be a witness, Acts 1:22-26
O. to be Judge, Acts 10:42; 17:31
O. to eternal life believed, Acts 13:48
O. elders in every city, Acts 14:23
O. of apostles and elders, Acts 16:4
O. to life, Rom. 7:10
O. powers of human government, Rom.13:1
O. before the world began, 1 Cor. 2:7

O. by angels, Gal. 3:19
O. we should walk in them, Eph. 2:10
O. a preacher, 1 Tim. 2:7
O. for men in things, Heb. 5:1; 9:6
O. high priest to offer, Heb. 8:3
O. to condemnation, Jude 4
Ordaineth (1), Ps. 7:13
Order (61). Set in o. tabernacle services, Ex.26:17; 27:21; 39:37; 40:4,23; Lev.1:7-12; 6:12; 24:3-8
Put household in o., 2 Sam.17:23
O. the battle, 1 Ki. 20:14
O. of Melchizedek, u 434-1*; Ps.110:4; Heb. 5:6,10; 6:20; 7:11-17,21
Set in o. many proverbs, Eccl.12:9
Kingdom, to o. it, Isa. 9:7
Write in o. those things, Lk.1:1-3
O. of priestly courses, Lk.1:8
Expounded in o., Acts 11:4
All things decently, in o., 1 Cor.14:40
Every man, his own o., 1 Cor.15:23
Set in o. church services, Tit.1:5
Ordered (4), Judg. 6:26; 2 Sam. 23:5; Job 13:18; Ps. 37:23
Ordereth (1), Ps. 50:23
Orderings (1), 1 Chr. 24:19
Orderly (1), Acts 21:24
Ordinance (30), a decree, q 321-1*; f 438-3*; c 439-2*; q 1006-1; Ex. 12:14-43; 13:10; 15:25; Lev. 22:9; Num. 9:14; 10:8; 15:15; 18:8; 19:2; 31:21
O. of David, Ezra 3:10
O. of oil, Ez. 45:14
By a perpetual o., Ez. 46:14
O. of God—human government, Rom.13:2
Submit to every o. of man, 1 Pet. 2:13
Ordinances (27), decrees, 177; Ex.18:20; Lev.18:3-4; Num. 9:12; 2 Chr. 33:8
O. of heaven, Job 38:33; Jer. 33:25
O. of justice, Isa. 58:2
O. of moon and stars, Jer. 31:35-36
O. in the church, 1 Cor.11:2
Commandments contained in o., Eph. 2:15
Blotting out handwriting of, Col. 2:14
O. of divine service, Hev. 9:1
Carnal o., Heb. 9:10
Ordinary (1), Ez.16:27
Oreb (6), raven, Judg. 7:25; 8:3; Ps. 83:11; Isa.10:26
Oren (1), pine tree, 1 Chr. 2:25
Organ (3), Gen. 4:21; Job 21:12; 30:31
Organs (1), Ps.150:4
Oriental courtyards, i 840-1
O. marriages, 1351; Mt. 25:1-13
Original creations, 78
Orion (3), a constellation, b 861-2
Ornament (7), Pr.1:9; 4:9; 25:12; Isa. 30:22; 49:18; Ez. 7:20; 1 Pet. 3:4
Ornaments (14), 414*; c 456-3*; 472*; Ex. 33:4-6; Judg. 8:21-26; Isa. 3:18-20; 61:10; Jer. 2:32; 4:30; Ez.16:7-11; 23:40
On camels, l 464-1
22 kinds of o., 1245
Ornan (11), strong, 1 Chr. 21:15-28; 2 Chr. 3:1. See ***Araunah***
Orpah (2), hind, k 493-1; Ruth 1:4,14
Orphans (1), Lam. 5:3. See ***Fatherless***
Osee (1). Same as Hoshea, Rom. 9:25
Oshea (2). Same as Joshua, Num.13:8,16
Osprey (2), a carnivorous unclean bird, Lev.11:13; Dt.14:12
Ossifrage (2), a carnivorous unclean bird, Lev. 11:13; Dt.14:12
Ostrich (2), Job 39:13
Ostriches (1), Lam. 4:3
Other (461), Gen. 4:19; 8:10,12; etc.
Others (69), Job 8:19; 31:10; etc.
Otherwise (17), 2 Sam.18:13; Mt. 6:1; etc.
Othni (1), powerful, 1 Chr. 26:7
Othniel (7), God of power, u 428-3; Josh.15:17; Judg.1:13; 3:9-11; 1 Chr. 4:13; 27:15
Ouches (8), sockets, Ex. 28:11-14,25; 39:6,13-18
Ought (97), Gen. 34:7; 39:6; 47:18; etc.
Brother has o. against you, Mt. 5:23;
O. not this woman being a, Lk.13:16
Men o. always to pray and, Lk.18:1
O. not Christ have suffered, Lk. 24:26
O. to worship, Jn. 4:20
O. to wash one another's feet, Jn.13:14
O. to obey God rather than, Acts 5:29
O. to support the weak, Acts 20:35
Nothing as he o. to know, 1 Cor. 8:2
O. to answer every man, Col. 4:6
O. to walk to please God, 1 Th. 4:1
O. to give more earnest heed, Heb. 2:1
O. himself also walk, 1 Jn. 2:6
O. to lay down lives for, 1 Jn. 3:16
O. to also love one another, 1 Jn. 4:11
Oughtest (4), 1 Ki. 2:9; Mt. 25:27; Acts 10:6; 1 Tim. 3:15
Our (1,442), Gen.1:26; 5:29; etc.
Ours (12), Gen. 26:20; 31:16; 34:23; Num. 32:32; 1 Ki. 22:3; Ez. 36:2; Mk.12:7; Lk. 20:14; 1 Cor.1:2; 2 Cor.1:14; Tit. 3:14; 1 Jn. 2:2
Ourselves (51). Give o. continually to prayer and ministry, Acts 6:4
O. also have firstfruit of, Rom. 8:23
O. groan within o., Rom. 8:23
Not to please o., Rom.15:1
If we would judge o. we, 1 Cor.11:31
Let us cleanse o. from all, 2 Cor. 7:1
O. also were sometimes foolish, Tit. 3:3
We deceive o., 1 Jn.1:8
Assembling of o. together, Heb.10:25
Out (2,776), Gen. 2:9-10,19,23; etc.
Outcast (1), Jer. 30:17
Outcasts (7), Ps.147:2; Isa.11:12; 16:3-4; 27:13; 56:8; Jer. 49:36
Outer (4), Ez.10:5; Mt. 8:12; 22:13; 25:30
Outgoings (8), Josh.17:9,18; 18:19; 19:14-33; Ps. 65:8
Outlandish (1), Neh.13:26
Outlived (1), Judg. 2:7
Outmost (4), Ex. 26:10; Num. 34:3; Dt. 30:4; Isa. 17:6
Outrageous (1), Pr. 27:4
Outrun (1), Jn. 20:4
Outside (8), Judg. 7:11-19; 1 Ki. 7:9; Ez. 40:5; Mt. 23:25-26; Lk.11:39
Outstretched (3), Dt. 26:8; Jer. 21:5; 27:5
Outward (14). Man looketh on o. appearance, 1 Sam.16:7; Mt. 23:27; 2 Cor.10:7
O. man perish, yet, 2 Cor. 4:16
O. adorning of plaiting, 1 Pet. 3:3
Outwardly (2), Mt. 23:28; Rom. 2:28
Outwent (1), Mk. 6:33
Oven (12), Lev. 2:4; 7:9; 11:35; 26:26; Ps. 21:9; Lam. 5:10; Hos. 7:4-7; Mal. 4:1; Mt. 6:30, Lk. 12:28
Ovens (1), Ex. 8:3
Over (1008), Gen.1:18,26,28; 3:16; etc.
Overcame (3), Acts 19:16; Rev. 3:21; 12:11
Overcharge (1), 2 Cor. 2:5
Overcharged (1), Lk. 21:34
Overcome (22). I have o. world, Jn.16:33
Be not o. of evil, but o., Rom.12:21
Of whom a man is o., 2 Pet. 2:19-20
Ye have o. wicked one, 1 Jn. 2:13-14
O. them and kill them, Rev.11:7
To o. saints, Rev.13:7
Lamb shall o. them, Rev.17:14
Overcometh (11). Whosoever is born of God o. the world, 1 Jn. 5:4-5
To him that o., Rev. 2:7,11,17; 26; 3:5,12,21; 21:7
Overdrive (1), Gen. 33:13
Overflow (13), Dt.11:4; Ps. 69:2,15; Isa. 8:8; 10:22; 28:17; 43:2; Jer. 47:2; Dan.11:10,26,40; Joel 2:24; 3:13
Overflowed (2), Ps. 78:20; 2 Pet. 3:6
Overfloweth (1), Josh. 3:15
Overflowing (11), Job 28:11; 38:25; Isa. 28:2,15, 18; 30:28; Jer. 47:2; Ez.13:11-13; 38:22; Hab. 3:10
Overflown (3), 1 Chr.12:15; Job 22:16; Dan.11:22
Overlaid (35). O. wood with metals, Ex. 26:32; 36:34-38; 37:2-4,11-28; 38:2-28; 1 Ki. 6:20-32; 2 Chr. 3:4-10; 4:9; Heb.9:4, Cp.1 Ki. 10:18; 2 Chr. 9:17; Song 5:14
O. child, 1 Ki. 3:19
6; 30:3-5; 1 Chr. 29:4
Overlaying (2), Ex. 38:17-19
Overlived (1), Josh. 24:31
Overmuch (1), 2 Cor. 2:7
Overpass (1), Jer. 5:28
Overpast (2), Ps. 57:1; Isa. 26:20
Overplus (1), Lev. 25:27
Overran (1), 2 Sam.18:23
Overrunning (1), Nah.1:8
Oversee (2), 1 Chr. 9:29; 2 Chr. 2:2
Overseer (7), Gen. 39:4-5; Neh.11:9,14,22; 12:42; Pr. 6:7
Overseers (6), 2 Chr. 2:18; 31:13; 34:12-17; Acts 20:28
Overshadow (2), Lk.1:35; Acts 5:15
Overshadowed (3), Mt.17:5; Mk. 9:7; Lk. 9:34
Oversight (11), Gen. 43:12; Num. 3:32; 4:16; 2 Ki.12:11; 22:5-9; 1 Chr. 9:23; 2 Chr. 34:10; Neh.11:16; 13:4; 1 Pet. 5:2
Overspread (1), Gen. 9:19
Overspreading (1), Dan. 9:27
Overtake (17). Plowman o. reaper, Amos 9:13
That day o. you as a thief, 1 Th. 5:4
Overtaken (2), Ps.18:37; Gal. 6:1
Overtaketh (1), 1 Chr. 21:12
Overthrew (12). O. Sodom, Gen.19:25-29; Dt. 29:23; Isa.13:19; Jer. 20:16; 50:40; Amos 4:11
O. Pharaoh, Ex.14:27; Ps.136:15
O. tables, Mt. 21:12; Mk.11:15; Jn. 2:15
Overthrow (19). O. of Sodom, Gen.19:21-29; Dt. 29:23; Jer. 49:18; 2 Pet. 2:6
O. righteous in judgment, Pr.18:5
O. throne of kingdoms, Hag. 2:22
If it be of God, ye cannot o. it, Acts 5:39
O. faith of some, 2 Tim. 2:18
Overthroweth (5), Job 12:19; Pr.13:6; 21:12; 22:12; 29:4
Overthrown (16). God hath o. me, Job 19:6
The wicked shall be o., Pr.12:7; 14:11
Many countries shall be o., Dan.11:41
O. in the wilderness, 1 Cor.10:5
Overtook (10), Gen. 31:23-25; 44:6; Ex.14:9; Judg.18:22; 20:42; 2 Ki. 25:5; Jer. 39:5; 52:8; Lam.1:3
Overturn (2), Job 12:15; Ez. 21:27
Overturned (1), Judg. 7:13
Overturneth (3), Job 9:5; 28:9; 34:25
Overwhelm (1), Job 6:27
Overwhelmed (8), Ps. 55:5; 61:2; 77:3; 78:53; 102:title; 124:4; 142:3; 143:4
Owe (1), Rom.13:8
Owed (3), Mt.18:24,28; Lk. 7:41
Owest (4), Mt.18:28; Lk.16:5-7; Ph'm 19
Oweth (1), Ph'm 18
Owl (10), Lev.11:16-17; Dt.14:15-16; Ps.102:6; Isa. 34:11-15
Owls (6), Job 30:29; Isa.13:21; 34:13; 43:20; Jer. 50:39; Mic.1:8
Own (596), Gen.1:27; 30:25,30; etc.
Came to His o. and His o., Jn.1:11
Lusts of their o. hearts, Rom.1:24
Sending His o. Son in the, Rom. 8:3
Spared not His o. Son, Rom. 8:32
Drawn away of o. lust and, Jas.1:14
Sins in His o. body on the, 1 Pet. 2:24
From our sins in His o. blood, Rev.1:5
Owner (13), Ex. 21:28-36; 22:11-15; 1 Ki.16:24; Isa.1:3; Acts 27:11
Owners (5), Job 31:39; Pr.1:19; Eccl. 5:11,13; Lk. 19:33
Owneth (2), Lev.14:35; Acts 21:11
Ox (64). Laws concerning, Ex. 20:17; 21:28-36; 22:1-10; 23:4,12; Lev. 7:23; 17:3; 27:26; Dt. 5:14,21; 18:3; 14:4-5; 22:1-10; 25:4
On sabbath loose an o., Lk.13:15; 14:5
Not muzzle o., 1 Cor. 9:9; 1 Tim. 5:18
Oxen (102). Used in work, Num. 7:3-83; 1 Sam. 14:14; 1 Ki.19:19; Ps.144:14
Sold o. and sheep, Jn. 2:14-15
Doth God take care for o., 1 Cor. 9:9
Ozem (2), strength. 2 men, 1 Chr. 2:15,25
Ozias (2), strength. Another form of Uzziah, Mt. 1:8-9
Ozni (1), hearing, Num. 26:16
Oznites (1), Num. 26:16

P

Paarai (1), devotee of Peor, 2 Sam. 23:35
Paces (1), 2 Sam. 6:13
Pacified (2), Esther 7:10; Ez.16:63
Pacifieth (2), Pr. 21:14; Eccl.10:4
Pacify (1), Pr.16:14
Padan (1), a place, Gen. 48:7
Padan-aram (10), the field of Aram, located in Syria and Mesopotamia, Gen. 25:20; 28:2-7; 31:18; 33:18; 35:9,26; 46:15
Paddle (1), Dt. 23:13
Padon (2), redemption, Ezra 2:44; Neh. 7:47
Pagan practices, k 356-2; a-b 363-3
Pagans. 3 boasts of, e 1178-2
Pagiel (5), God intervenes, Num.1:13; 2:27; 7:72,77; 10:26
Pahath-moab (6), governor of Moab. 2 men, Ezra 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:14
Pai (1), a city, 1 Chr.1:50
Paid (4), Ezra 4:20; Jonah 1:3; Mt. 5:26; Lk.12:59
Pain (25). Flesh suffers p., Job 14:22
Chastened with p., Job 33:19
P. of travail, Ps. 48:6; Isa.13:8; 21:3; 26:17; Jer. 6:24; 22:23; Mic. 4:10
Before her p. came, Isa. 66:7
Travaileth in p. together, Rom. 8:22
Gnawed tongues for p., Rev.16:10
Neither be any more p., Rev. 21:4
Pained (5), Ps. 55:4; Isa. 23:5; Jer. 4:19; Joel 2:6; Rev.12:2
Painful (1), Ps. 73:16
Painfulness (1), 2 Cor.11:27
Pains (4), 1 Sam. 4:19; Ps.116:3; Acts 2:24; Rev. 16:11
Painted (2) face or eyes, h 680-1; d 1205-1; 2 Ki. 9:30; Jer. 22:14
Paintedst (1), Ez. 23:40. See ***Painted***
Painting (1), Jer. 4:30. See ***Painted***
Pair (4), Amos 2:6; 8:6; Lk. 2:24; Rev. 6:5
Palace (48). King's p., 1 Ki.16:18; 21:1; 2 Ki.15:25; 20:18; 2 Chr. 9:11
Shushan the p., Neh.1:1; Esther 1:2; 2:3-8; 3:15; 8:14; 9:6-12; Dan. 8:2
P. of high priest, Mt. 26:3,58,69
Bonds manifest in all p., Phil.1:13
Palaces (33). Ivory p., Ps. 45:8
Her hands in king's p., Pr. 30:28
Devour p., Amos 1:4-14; 2:2-5; 3:11
Tread in our p., Mic. 5:5
Palal (1), judge, Neh. 3:25
Pale (2), Isa. 29:22; Rev. 6:8
Paleness (Jer. 30:6)
Palestina (3), Ex.15:14; Isa.14:29,31
Palestine (1), k 1154-1; Joel 3:4
Palestinian covenant, 84-2
7 acts of God in, b 382-1
When made, h 382-3; d 383-1
Different from Mosaic covenant, i 382-3
10 parties to the, 399
5 purposes of the, 399
An everlasting covenant, i 383-2
15 conditions of the, b 351-2
14 blessings of the, c 351-3
5 curses of the, d 352-1
Pallu (4), distinguished, Ex. 6:14; Num. 26:5-8; 1 Chr. 5:3
Palluites (1), Num. 26:5
Palm (37). 70 p. trees, Ex.15:27; Num. 33:9
P. of hand, Lev.14:15,26; Jn.18:22
Jericho-city of p. trees, Dt. 34:3; Judg.1:16; 3:13; 2 Chr. 28:15
P. tree carvings in temple, 1 Ki. 6:29-7:36; 2 Chr. 3:5; Ez. 40:16-41:26
Righteous flourish like p., Ps. 92:12
Used at triumphal entry, Jn.12:13
Palmerworm (3), Joel 1:4; 2:25; Amos 4:9
Palms (7) of the hands, 1 Sam. 5:4; 2 Ki. 9:35; Isa. 49:16; Dan.10:10; Mt. 26:67; Mk.14:65; Rev. 7:9
Palsies (1), paralysis, Acts 8:7
Palsy (13), paralysis, e 6-1*; Mt. 4:24.
3 cases of, Mt. 8:5-13; 9:2-8; Lk. 5:18-

Palti (1), Jehovah delivers. Num. 13:9
Paltiel.(1), God delivers. Num. 34:26
Paltite (1), 2 Sam. 23:26
Papacy. 16 proofs not Antichrist, 1478-1
Pamphylia (5), province of Asia, Acts 2:10; 13:13; 14:24; 15:38; 27:5
Pan (7), Lev. 2:5; 6:21; 7:9; 1 Sam. 2:14; 2 Sam. 13:9; 1 Chr. 23:29; Ez. 4:3
Pangs (9), Isa.13:8; 21:3; 26:17; Jer. 22:23; 48:41; 49:22; 50:43; Mic. 4:9
Pannag (1), an article of commerce, perhaps a grape honey product, Ez. 27:17
Pans (Ex. 27:3; Num.11:8; 1 Chr. 9:31; 2 Chr. 35:13
Pant (1), Amos 2:7
Panted (2), Ps.119:131; Isa. 21:4
Panteth (3), Ps. 38:10; 42:1
Pantomimes. Of Ahijah, 1 Ki.11:29-39
Of Zedekiah, 1 Ki. 22:11
Of Isaiah, Isa. 20:2
Of Jeremiah, Jer.19:1-13
40 p. of Scripture, 1440
16 things Ezekiel to do in p., 1439
Paper (2), Isa.19:7; 2 Jn.12
Paphos (2), city of Cyprus, Acts 13:6,13
Paps (4), breasts, Ez. 23:21; Lk.11:27; 23:29; Rev.1:13
Papyrus, a marsh or water plant abundant in Egypt used in making paper and other products. The paper made from such plants (called Papyrus and Papyril) became the writing material of the ancient world, of which there are many hundreds of thousands of fragments, deal ing with many subjects
Parable (49). Defined, e 303-2; i 23-2*; h 185-3*
Parables (16). 10 facts about, i 23-3*
7 reasons for speaking in, p 23-3*
8 p. in Mt.13, q 26-1*
Many things unto them in p., Mt.13:3,10,13,34-35,53; Mk. 3:23; 4:2-13,33; 12:1; Lk. 8:10
Ezekiel also spoke in p., Ez. 20:49
26 Parables of the O.T.:
1 Balaam's of Israel (Num. 23:7-10)
2 Balaam's of Israel (Num. 23:16-24)
3 Balaam's of Israel (Num. 24:3-9)
4 Balaam's of Israel (Num. 24:15-19)
5 Balaam's of Amalek (Num. 24:20)
6 Balaam's of Kenites (Num. 24:21)
7 Balaam's of Asshur (Num. 24:23-24)
8 Jotham's of trees (Judg. 9:7-18)
9 Nathan's of rebuke (2 Sam.12)
10 Parable of woman of Tekoah (2 Sam.14
11 Parable of smitten prophet (1 Ki. 20:35)
12 Parable of Joash (2 Ki.14:9-10)
13 Job's parable (Job 27:1; 29:1
14 Parable of the vine (Ps. 80:8-16)
15 Isaiah's of vine (Isa. 5:1-7)
16 Isaiah's of husbandman (Isa. 28:23-29)
17 Jeremiah;s of wine (Jer.13:12-14)
18 Jeremiah's of potter (Jer.18:1-11)
19 Ezekiel's of vine (Ez.15:1-8)
20 Ezekiel's of eagles (Ez.17:1-24)
21 Ezekiel's of lions (Ez.19:1-9)
22 Ezekiel's of vine (Ez.19:10-14)
23 Ezekiel's of women (Ez.16:1-63)
24 Ezekiel's of women (Ez. 23:1-49)
25 Ezekiel's of pot (Ez. 24:3-14)
26 Parable of the gourd (Jonah 4:6-11)
70 Parables of the N.T.:
1 Bad trees (Mt. 3:10)
2 Threshing wheat (Mt. 3:12)
3 Salt of the earth (Mt. 5:13)
4 Light of the world (Mt. 5:14-16)
5 Laying up treasures (Mt. 6:26; Lk.12:16-34)
6 Fowls of air (Mt. 6:19-21; Lk.12:24)
7 Lilies of the field (Mt. 6:28-29)
8 Mote and beam in eyes (Mt. 7:3-5)
9 Dog s and swine (Mt. 7:6)
10 Earthly parents (Mt. 7:7-11)
11 The 2 ways (Mt. 7:13-14)
12 The trees and fruit (Mt. 7:15-20)
13 The 2 foundations (Mt. 7:24-29)
15 The 2 bridegrooms (Mt. 9:15)
16 The 2 kinds of cloth (Mt. 9:16)
17 The 2 kinds of bottles (Mt. 9:17)
18 Sheep among wolves (Mt.10:16)
19 The 2 sparrows (Mt.10:29-31)
20 The 2 types of people (Mt.11:7-9)
21 Children: 2 kinds (Mt.11:16-19)
22 Scholars: 2 types (Mt.11:25)
23 The strong man (Mt.12:29)
24 The sign of Jonah (Mt.12:40)
25 The unclean spirit (Mt.12:43-45)
26 Sower sowing seed (Mt.13:3-23)
27 The tares and wheat (Mt.13:24-43)
28 The mustard seed (Mt.13:31-32)
29 The leaven (Mt.13:33)
30 The hidden treasure (Mt.13:44)
31 Pearl and great price (Mt.13:45-46)
32 The fisher's net (Mt.13:47-48)
33 Mixture of old and new (Mt.13:52)
34 The plants (Mt.15:13-14)
35 The food of man (Mt.15:10-20)
36 Leaven of Pharisees (Mt.16:6-12)
37 Little children (Mt.18:1-10)
38 Lost sheep (Mt.18:11-14; Lk.15)
39 Unmerciful servant (Mt.18:23-35)
40 Labourers in vineyard (Mt. 20:1-16)
41 The 2 sons (Mt. 21:28-32)
42 The householder (Mt. 21:33-46)
43 The marriage feast (Mt. 22:1-14)
44 The fig tree (Mt. 24:32-33)
45 Goodman of the house (Mt. 24:43-44)
46 The faithful servant (Mt. 24:45-51)
47 The 10 virgins (Mt. 25:1-13)
48 The talents (Mt. 25:14-30)
49 Seed sown in ground (Mk. 4:26-29)
50 Master of the house (Mk.13:34-37)
51 The 2 debtors (Lk. 7:41-50)
52 The good Samaritan (Lk.10:30-37)
53 Importunate friend (Lk.11:5-10)
54 The rich fool (Lk.12:16-21)
55 The wedding trip (Lk.12:35-41)
56 The faithful steward (Lk.12:42-48)
57 The barren fig tree (Lk.13:6-9)
58 The ambitious guest (Lk.14:7-15)
59 The great supper (Lk.14:16-24)
60 The tower (Lk.14:28-30)
61 King going to war (Lk.14:31-33)
62 The lost coin (Lk.15:8-10)
63 The prodigal son (Lk.15:11-32)
64 The unjust steward (Lk.16:1-13)
65 Unprofitable servant (Lk.16:1-13)
66 The unjust judge (Lk.18:1-8)
67 Pharisee and publican (Lk.18:9-14)
68 Traveller and pounds (Lk.19:11-27)
69 The Good Shepherd (Jn.10:1-18)
70 The vine and branches (Jn.15:1-18)
Paradise (3), 4 places in Scripture, 78-2
Paradoxes of Scripture, Pr.13:7; Mt.10:39; Jn. 12:25; 1 Cor. 3:18; 2 Cor. 6:4-10; 12:4-11; Eph. 3:17-19; Phil. 3:7; o 191-2*
Parah (1), a city, Josh.18:23
Paramours (1), illicit lovers, Ez. 23:20
Paran (11), a wilderness south of Canaan, Gen. 21:21; Num.12:16; 13:3,26; Dt.1:1; 33:2; 1 Sam. 25:1; 1 Ki.11:18; Hab. 3:3
Parbar (2), precincts or suburbs, 1 Chr. 26:18
Parcel (6), Gen. 33:19; Josh. 24:32; Ruth 4:3; 1 Chr.11:13-14; Jn. 4:5
Parched (9) corn, q 495-3; Lev. 23:14; Josh. 5:11; Ruth 2:14; 1 Sam.17:17; 25:18; 2 Sam. 17:28; Isa. 35:7; Jer.17:6
Parchments (1), 2 Tim. 4:13; b 1177-1
Pardon (16). Not p. your trans., Ex. 23:21
P. our iniquity, Ex. 34:9; Num.14:19; 1 Sam.15:25; 2 Ki. 5:18; Ps. 25:11
God ready to p., 2 Chr. 30:18; Neh. 9:17; Isa. 55:7; Jer. 5:1; 33:8
Pardoned (3), Num.14:20; Isa. 40:2; Lam. 3:42
Pardoneth (1), Mic. 7:18
Pare (1), cut, Dt. 21:12
Parents (21). Used only in N.T.:
Children rise up against p., Mt.10:21; Mk.13:12
P. went to Jerusalem yearly, Lk. 2:41
P. betray children, Lk. 21:16
Disobedient to p., Rom.1:30; 2 Tim. 3:2
Ought not lay up for p., but p. for the children, 2 Cor.12:14
Children, obey your p., Eph. 6:1; Col. 3:20
Hid 3 months by his p., Heb.11:23
Lack of wisdom in p., m 53-3; c 65-1
12 duties of p., g 339-2; 402
Honor p., i 28-2*
Parlour (5), Judg. 3:20-25; 1 Sam. 9:22
Parlours (1), 1 Chr. 28:11
Parmashta (1), superior, Esther 9:9
Parmenas (1), faithful, Acts 6:5
Parnach (1), nimble, Num. 34:25
Parosh (5), flea, Ezra 2:3; 10:25; Neh. 3:25; 7:8; 10:14
Parousia, coming, 60*
Parshandatha (1), given to Persia, Esther 9:7
Part (214). P. My garments, Ps. 22:18. Fulfilled, Mt. 27:35; Mk.15:24
Mary has chosen that good p., Lk.10:42
Uttermost p. of the earth, Acts 1:8
P. of this ministry, Acts 1:17,25
Blindness in p. happened to, Rom.11:25
Know in p., prophesy in p., 1 Cor.13:9
Third p. of stars of heaven, Rev.12:4
P. in the resurrection, Rev. 20:6
P. in the lake of fire, Rev. 21:8
P. out of the book of life, Rev. 22:19
Partaker (9), Ps. 50:18; 1 Cor. 9:10,23; 10:30; 1 Tim. 5:22; 2 Tim. 2:6; 1 Pet. 5:1; 2 Jn.11; m 336-1*; q 360-3*
Partakers (22). 17 things to be p. of:
1 Spiritual things (Rom.15:27)
2 The altar (1 Cor. 9:13; 10:18)
3 One bread (1 Cor.10:17)
4 The Lord's table (1 Cor.10:21)
5 The sufferings (2 Cor.1:7)
6 His promise in Christ (Eph. 3:6)
7 Grace (Phil.1:7)
8 The inheritance (Col.1:12)
9 The benefit (1 Tim. 6:2)
10 Flesh and blood (Heb. 2:14)
11 Heavenly calling (Heb. 3:1)
12 Christ (Heb. 3:14)
13 The Holy Ghost (Heb. 6:4)
14 Chastening (Heb.12:8)
15 His holiness (Heb.12:10)
16 Christ's sufferings (1 Pet. 4:13)
17 The divine nature (2 Pet.1:4)
Partakest (1), Rom.11:17
Parted (12), Gen. 2:10; 2 Ki. 2:11-14; Job 38:24; Joel 3:2; Mt. 27:35; Mk.15:24; Lk. 23:34; 24:51; Jn.19:24; Acts 2:45
Parteth (3), Lev.11:3; Dt.14:6; Pr.18:18
Parthians (1), Acts 2:9
Partial (2), Mal. 2:9; Jas. 2:4
Partiality (2), 1 Tim. 5:21; Jas. 3:17
Particular (2), 1 Cor.12:27; Eph. 5:33
Particularly (2), Acts 21:19; Heb. 9:5
Parties (1), Ex. 22:9
Parting (1), Ez. 21:21
Partition (2), 1 Ki. 6:21; Eph. 2:14
Partly (5), Dan. 2:42; 1 Cor.11:18; Heb.10:33
Partner (3), Pr. 29:24; 2 Cor. 8:23; Ph'm 17
Partners (2), Lk. 5:7,10
Partridge (2), 1 Sam. 26:20; Jer.17:11
Parts (64). Thou shalt see My back p., Ex. 33:23
Secret p., 1 Sam. 5:9; Isa. 3:17
Israel divided into two p., 1 Ki.16:21
Uttermost p. of the earth, Ps. 2:8; Mt.12:42; Lk. 11:31; Acts 1:8
Lower p. of the earth, Ps. 63:9; Isa. 44:23; Eph. 4:8-9
Lowest p. of the earth, Ps.139:15
Nether p. of the earth, Ez. 31:14-18; 32:18,24
Two p. shall be cut off, Zech.13:8
Great city divided into three p., Rev.16:19
Paruah (1), flourishing, 1 Ki. 4:17
Parvaim (1), unknown gold region, 2 Chr. 3:6
Pasach (1), divider, 1 Chr. 7:33
Pas-dammim (1), a place, 1 Chr.11:13.
Paseah (3), lame. 3 men, 1 Chr. 4:12; Ezra 2:49; Neh. 3:6
Pashur (14), splitter. 4 men, 1 Chr. 9:12; Ezra 2:38; 10:22; Neh. 7:41; 10:3; 11:12; Jer. 20:1-6; 21:1; 38:1
Pass (830). P. away defined, e 7-2*; 60*; 479*; h 482-3*
Passage (4), Num. 20:21; Josh. 22:11; 1 Sam.13:23; Isa.10:29
Passages (5), Judg.12:5-6; 1 Sam.14:4; Jer. 22:20; 51:32
Passed (161), Gen.12:6; 15:17; etc.
P. from death to life, Jn. 5:24; 1 Jn. 3:14
Death p. upon all men, Rom. 5:12
Old things are p. away, 2 Cor. 5:17
P. into the heavens, Heb. 4:14
First earth p. away, Rev. 21:1
Former things are p. away, Rev. 21:4
Passedst (1), Judg.12:1
Passengers (5), Pr. 9:15; Ez. 39:11-15
Passest (5), Dt. 3:21; 30:18; 2 Sam.15:33; 1 Ki. 2:37; Isa. 43:2
Passeth (38). My glory p. by, Ex. 33:22
Days as a shadow p. away, Ps.144:4
One generation p. away, and, Eccl.1:4
Fashion of world p. away, 1 Cor. 7:31
Love of Christ p. knowledge, Eph. 3:19
Peace, p. all understanding, Phil. 4:7
The world p. away, and the, 1 Jn. 2:17
Passing (13). P. love of women, 2 Sam.1:26
P. through valley of Baca, Ps. 84:6
Shadow of Peter p. by night, Acts 5:15
Passion (1), sufferings, Acts 1:3
Passions (2), Acts 14:15; Jas. 5:17
Passover (76). Defined, e 121-3
When and why instituted, c 51-2*; Ex.12
2 ways to prepare the, m-p 121-2
To be observed eternally, m 122-1
8 commands about, d 273-3
10 times kept, in Scripture, a 122-1
Not to be eaten at home, a 360-1
Preparation, r 52-1*; a 90-1*; l 150-1*
Eaten by Christ, a-c 52-1*; h 90-1*
How eaten, d 52-2*
When eaten, a, h 90-1*
Bread and wine of, e,k, l 52-2*
Feasts of the Jews, a 165-3*
Number of sheep used yearly, b 165-3*
Christ our p., 1 Cor. 5:7
Passovers (1), 2 Chr. 30:17
Past (51). harvest is p., the summer is ended, Jer. 8:20
Remission of sins that are p., Rom. 3:25
His ways p. finding out, Rom.11:33
In times p., Eph. 2:2-3,11; Heb.1:1
Who being p. feeling have, Eph. 4:19
Child when she was p. age, Heb.11:11
Darkness is p. and the true, 1 Jn. 2:8
Pastor (1), a feeder of sheep, Jer.17:16
Marks of a good p., 211*. See ***Pastors***
8 things true ministers, 211*
Pastoral epistles, 1 and 2 Timothy and Titus, because they were addressed to two Christian ministers in charge of churches
Pastors (8), Jer. 2:8; 3:15; 10:21; 12:10; 22:22; 23:1-2; Eph. 4:11. See ***Pastor***
24 qualifications of p., 1352
Pasture (20). Thy people the sheep of Thy p., Ps. 79:13; 95:7; 100:3
Shall go in and out, find p., Jn.10:9
Pastures (11), 1 Ki. 4:23; Ps. 23:2; 65:12-13; Isa. 30:23; 49:9; Ez. 34:18; 45:15; Joel 1:19-20; 2:22
Patara (1), a city in Asia, Acts 21:1
Pate (1), top of head, Ps. 7:16
Path (23). An adder in the p., Gen. 49:17
Angel in the p., Num. 22:24
Show me the p. of life, Ps.16:11
Thy word—light unto my p., Ps.119:105
P. of the wicked, Pr. 4:14
P. of the just is as, Pr. 4:18; Isa. 26:7
The p. of life, Pr. 5:6
Pathros (5), upper Egypt, Isa.11:11; Jer. 44:1,15; Ez. 29:14; 30:14
Pathrusim (2), ancestor of Philistines, Gen.10:14; 1 Chr.1:12
Paths (42). P. of righteousness, Ps. 23:3

Thy p. drop fatness, Ps. 65:11
He keepeth the p. of judgment, Pr. 2:8
He shall direct thy p., Pr. 3:6
All her p. are peace, Pr. 3:17
We will walk in His p., Isa. 2:3; Mic. 4:2
The restorer of p. to dwell, Isa. 58:12
Ask for the old p., Jer. 6:16
Make His p. straight, Mt. 3:3; Mk.1:3; Lk. 3:4
Make straight p. for feet, Heb.12:13
Pathway (1), Pr.12:28
Patience (34). 2 Blessings of, k 455-1*
Bring forth fruit with p., Lk. 8:15
In p. possess your souls, Lk. 21:19
Tribulation worketh p., Rom. 5:3-4
Then with p. wait for it, Rom. 8:25
Christian trait, 2 Th. 1:4; 1 Tim. 6:11; 2 Tim. 3:10; Tit. 2:2; 2 Pet.1:6; 2 Cor. 6:4
Faith and p. inherit promises, Heb. 6:12
Run with p. the race, Heb.12:1
Trying of faith worketh p., Jas.1:3
Let p. have her perfect work, Jas.1:4
Hath long p. for it until He, Jas. 5:7
An example of sufferings, p., Jas. 5:10-11
P. of saints, Rev.1:9; 2:2-3,19; 3:10; 13:10; 14:12
Patient (9), Eccl. 7:8; Rom. 2:7; 12:12; 1 Th. 5:14; 2 Th. 3:5; 1 Tim. 3:3; 2 Tim. 2:24; Jas. 5:7-8
Patiently (6), Ps. 37:7; 40:1; Acts 26:3; Heb. 6:15; 1 Pet. 2:20
Patmos (1), c 500-3*; Rev.1:9
Patriarch (2), e 216-1*; Acts 2:29; Heb. 7:4
Patriarchs (2), Acts 7:8-9
Patrimony (1), his fathers, Dt.18:8
Patrobas (1), follower of father, Rom.16:14
Pattern (14). P. of tabernacle, Ex. 25:9
P. shown on mount, Ex. 25:40; Heb. 8:5
P. of godliness, 1 Tim. 1:16; Tit. 2:7
Patterns (1) of things in heaven , Heb. 9:23
Pau (1), a city of Edom, Gen. 36:39
Paul (156), little. prayed for 3 days, e 231-3*
A chosen vessel of God, j-l 232-1*
His changed life, n 232-1*
Immediate ministry, t 232-1*
Destroyed Christians, w 232-1*
Rejected by Christians, w 232-1*
Proved Jesus was the Christ, z 232-2*
Needed at Antioch, g 238-1*
Separation to God, w 240-1*
1st missionary journey, b 240-1*
Success of 1st journey, c 240-2*
Used Jewish synagogues, d 240-2*
5 main points of sermon, k 244-1*
Resurrected, p-q 244-2*
Circumcised Timothy, j 247-3*
Refused testimony of demons, u 248-3*
A Jew of Benjamin, b 249-1*
Beaten with rods, d 249-1*
had all 9 spiritual gifts, 277*
Visions from God, k 252-2*
2nd missionary journey, 277*
3rd missionary journey, i 253-2*
4 "ready's" of, j 259-2*
3 points of misinformation, d 259-3*
Took a Jewish vow, g-n 260-1*
5 things about, o 261-3*
Apostle to the Gentiles, a 262-1*
3 offences of, c 262-1*
A Roman citizen, h 262-1*
No hypocrite, i 262-2*
Defence before Jews, a 262-2*
His strategy, d, g 263-2*
New title, e 263-3*
Accused by Jews, v 265-1*
12 days of trials, a 265-2*
3 major claims of, k 265-3*
His alms program, m 265-3*
2nd defence before Jews, w 265-1*
Appeal to Caesar, 1-o 265-1*
Fame of, i 267-3*
His sum of God's requirements, 277*
His early life, f 268-1*
Chief defender of Christians, o 268-1*
Overpowered by light, s 268-1*
3 things preached, e 269-1*
Was not a madman, k 269-2*
Journey to Rome, e 270-1*
Writings. See ***Romans*** through ***Hebrews***
14 days of fasting, w 271-2*
Hailed as God, c 272-1*
3 things in his favor, d 273-2*
Well known at Rome, u 273-3*
30 doctrines of, 275*
History of, a 279-1*; Summary of ***Romans***
Calling of, c 279-1*
Set apart, e 279-1*
Had fulness of God, s 279-2*; g 302-1*
Dialogue with Jews, e 284-1*
Struggle with sin (Rom. 7, notes)
Victory over sin (Rom. 8, notes)
10 reasons free from sin, a 290-1*
7 things persuaded of, h 301-3*
7 things concluded, 304*
13 main arguments of, 334*
Determination of, d 308-3*
Weakness of, e 308-3*
Method of preaching, f 309-1*
12 things asked of, j 314-1*
9 proofs of apostleship, b 317-3*
Arguing his rights, d-n 317-3*
A willing servant, b 318-1*
Gospel principles of, a-i 318-1*
Spoke in tongues, c 326-1*
Born out of due time, n 328-1*
Least of the apostles, o 328-1*
4fold testimony of, u 336-2*
In a state of crucifixion, u 340-1*
Honesty of, a 344-1*
Not ashamed of Christianity, a 346-1*
Boasting of, a-g 346-1*; d-n 348-1*; 351*
Temptations of, g 348-1*
Trip to heaven, v-w 348-1*; d-t 348-2*
Thorn in the flesh, h-m 349-1*
3 things afraid of, c 349-3*
55 things he boasted of, 351*
His regret, n 353-2*
Call and revelation of, c 353-3*
3 years in Arabia, f 354-1*
2 things longed for, q 380-1*
12 great practices of, 382*
12 great desires of, 382*
Purpose of his works, c 385-3*
Fellowworkers of, a 389-1*
Chief of sinners, e 408-1*
A pattern to all believers, f 408-1*
Asians betrayed him, b-e 418-1*
9 things known of, e 420-1*
5fold testimony of, w 420-3*
7 facts about, 422*
The aged, k 428-1*
Paul's (6), Acts 19:29; 20:37; 21:8-10; 23:16; 25:14
Paulus (1), Acts 13:7
Paved (2), Ex. 24:10; Song 3:10
Pavement (9), 2 Ki.16:17; 2 Chr. 7:3; Esther 1:6; Ez. 40:17-18; 42:3; Jn.19:13
Pavilion (4), Ps.18:11; 27:5; 31:20; Jer. 43:10
Pavilions (3), 2 Sam. 22:12; 1 Ki. 20:12-16
Paw (2), 1 Sam.17:37
Paweth (1), Job 39:21
Paws (1), Lev.11:27
Pay (39). P. for loss of time, Ex. 21:19
P. as judges determine, Ex. 21:22
P. ox for ox, Ex. 21:36
Thief be found, p. double, Ex. 22:7-9
P. dowry, Ex. 22:17
P. vows, 2 Sam.15:7; Job 22:27; Ps. 22:25; 50:14; 66:13; 76:11; 116:14,18; Eccl. 5:4-5; Jonah 2:9
P. tribute, 2 Chr. 8:8; Mt.17:24; Rom.13:6. Cp. paying debts, Mt.18:25-34
Payed (2), Pr. 7:14; Heb. 7:9
Payeth (1), Ps. 37:21
Payment (1), Mt.18:25
Pe (1), Ps.119:129 title
Peace (429). P. offerings (85 times and only in O.T.)., e 313-2
Universal p., a-b 1136-2
Seek p. and pursue it, Ps. 34:14
Pray for p. of Jerusalem, Ps.122:6
Long life and p. shall they add, Pr. 3:2
All her paths are p., Pr. 3:17
The Prince of Peace, Isa. 9:6
Increase of government and p., Isa. 9:7
Keep him in perfect p., Isa. 26:3
Good tidings, publisheth p., Isa. 52:7
Chastisement of our p., Isa. 53:5
No p. to the wicked Isa. 57:21
Not come to send p. on earth, Mt.10:34
On earth, p. and good will, Lk. 2:14
Go in p., Lk. 7:50; 8:48
My p. I give you, Jn.14:27
Preach the gospel of p., Rom.10:15
Not author of confusion, but p., 1 Cor.14:30
Fruit of the Spirit, Gal. 5:22
Preparation of gospel of p., Eph. 6:15
Follow p. with all men, Heb.12:14
To take p. from the earth, Rev. 6:4
Peaceable (8), Gen. 34:21; 2 Sam. 20:19; 1 Chr. 4:40; Isa. 32:18; Jer. 25:37; 1 Tim. 2:2; Heb. 12:11; Jas. 3:17
Peaceably (12). Joseph's brethren could not speak p. to him, Gen. 37:4
Lieth in you, live p. with all men, Rom.12:18
Peacemakers (1) Mt. 5:9
Peacocks (3), 1 Ki.10:22; 2 Chr. 9:21; Job 39:13
Pearl (2), Mt.13:46; Rev. 21:21
Pearls (8), q 879-3; Job 28:18; Mt. 7:6; 13:45; 1 Tim. 2:9; Rev.17:4; 18:12,16; 21:21
Peculiar (7), j 1015-3; Ex.19:5; Dt.14:2; 26:18; Ps.135:4; Eccl. 2:8; Tit. 2:14; 1 Pet. 2:9
Pedahel (1), God redeemed, Num. 34:28
Pedahzur (5), the Rock redeemed, Num.1:10; 2:20; 7:54,59; 10:23
Pedaiah (8), Jehovah delivers. 6 men, 2 Ki. 23:36; 1 Chr. 3:18-19; 27:20; Neh. 3:25; 8:4; 11:7; 13:13
Pedigrees (1), Num.1:18
Peeled (3), Isa. 18:2,7; Ez. 29:18
Peep (1), Peeped (1), Isa. 8:19; 10:14
Pekah (11), open-eyed, 2 Ki.15:25-37; 16:1,5; 2 Chr. 28:6; Isa. 7:1
Pekahiah (3), Jehovah has opened, 2 Ki.16:22-26
Pekod (2), a name of Chaldea, Jer. 50:21; Ez. 23:23
Pelaiah (3), Jehovah distinguished, 3 men, 1 Chr. 3:24; Neh. 8:7; 10:10
Pelaliah (1), Jehovah judged, Neh.11:12
Pelatiah (5), Jehovah delivers. 3 men, 1 Chr. 3:21; 4:42; Neh.10:22; Ez.11:1-13
Peleg (7), division, Gen.11:16-19; 1 Chr.1:25. In his day the earth was divided into continents, Gen.10:25; 1 Chr.1:19
Pelet (2), escape. 2 men, 1 Chr. 2:47; 12:3
Peleth 92), swiftness, Num.16:1; 1 Chr. 2:33
Pelethites (7), o 574-3; 2 Sam. 8:18; 15:18; 20:7,23; 1 Ki.1:38,44; 1 Chr.18:17
Pelican (3), Lev.11:18; Dt.14:17; Ps.102:6
Pelonite (3), 1 Chr.11:27,36; 27:10
Pen (7), Judg. 5:14; Job 19:24; Ps. 45:1; Isa. 8:1; Jer. 8:8; 17:1; 3 Jn.13
Penalty. For sin, Gen. 2:17; Rom.1:18-32; 5:12-21; 6:16-23; 8:12-13; g-k 1367-2; b-g 1387-2; e-h 1388-1; d 1410-1. See ***Death***
42 death p. sins, 95
2fold p. for spite work, c 138-1
P. for idolatry, g-h 139-1
P. for murder, b-c 136-3
P. for ministering naked, k 150-3
7 modes of death p., 181
P. for dishonoring parents, Ex. 21:15
P. for kidnapping, Ex. 21:16
Penalties. 9 p. for mean ox and owner, d 137-3
7 p. for carelessness, e 137-3
6 p. for stealing, a 138-1
P. of the 10 comandments, 181
7 death p., d 225-3
4 death p. for sons, c-d 368-1
4 death p. for sins, g 370-2
Pence (5), 17¢, Mt.18:28; Mk.14:5; Lk. 7:41; 10:35; Jn.12:5; j 73-2*
Peniel (1), the face of God, Gen. 32:30
Peninnah (3), coral or pearl, e-l 500-1
Penknife (1), Jer. 36:23
Penny (9), 17¢, Mt. 20:2-13; 22:19; Mk.12:15; Lk. 20:24; Rev. 6:6; j 73-2*
Pennyworth (2). 17¢, Mk. 6:37; Jn. 6:7
Pentateuch, 5 books of Moses
2 objections Mosaic authorship, g 131-3
Use of Jehovah in the, b 197-1
Use of if in the, f 197-1
Use of holy in the, a 198-1
Use of offering and oblation, c 198-2
Middle word and verse in the, f 211-3
16 proofs Moses wrote, ***Summary of Genesis***
Pentecost (3). Defined, j 235-3; h 215-3*
Feast of, 247; a-e 360-1
4 names of feast of, i 235-3
Word only in N.T., Acts 2:1; 20:16; 1 Cor.16:8
Penuel (8), the face of God. 2 men, 1 Chr. 4:4; 8:25. A place where Jacob wrestled bodily with God, Gen. 32:31; Judg. 8:8-9,17; 1 Ki. 12:25
Penury (2), Pr.14:23; Lk. 21:4
People (2,139). The p is one, Gen.11:6
My p. (God's p. Israel), Ex. 3:7,10; 5:1; 7:4,16; 8:1,8,20-22; 9:13,17,27; 10:3-4; 12:31; 22:25; etc.
Treasure unto Me above all p., Ex.19:5
Thou art a stiffnecked p., Ex. 33:3-5; 34:9; Dt. 9:6,13
A wise and understanding p., Dt. 4:6
An holy p. unto the Lord, Dt. 7:6; 14:21; 26:19
To be a special p. unto Himself, Dt. 7:6
Chosen thee to be a peculiar p., Dt.14:2; 26:18
Thou art become the p. of the Lord, Dt. 27:9
The p. of God, 2 Sam.14:13; Heb. 4:9
My p. Israel, 2 Sam. 3:18; 1 Ki. 8:16,30; 14:7; Ez. 36:12
The Lord's p., 1 Sam. 2:24
The ancient p., Isa. 44:7
My p. destroyed for lack of knowledge, Hos. 4:6
Disobedient and gainsaying p., Rom.10:21
A peculiar p., zealous of, Tit. 2:14
Holy nation, peculiar p., 1 Pet. 2:9
Voice of much p. in heaven, Rev.19:1
They shall be His p., Rev. 21:3
People's (4), Lev. 9:15; Ez. 46:18; Mt.13:15; Heb. 7:27
Peoples (2), Rev.10:11; 17:15
Peor (4), a mountain, Num. 23:28; 25:18; 31:16; Josh. 22:17
Peor's (1), Num. 25:18
Peradventure (32), Perhaps; perchance, Gen.18:24-32; 31:31; 32:20; 38:11,etc.
Perazim (1), a mountain, Isa. 28:21
Perceive (25). Heart to p., Dt. 29:4
Seeing . . . shall not p., Mt.13:14
I p. virtue is gone out, Lk. 8:46
I p. thou art a prophet, Jn. 4:19
I p. God is no respector of, Acts 10:3
Hereby p. we love of God, 1 Jn. 3:16
Perceived (35). P. he was an angel, Judg. 6:22. Cp. 1 Sam. 3:8; 28:14
David p., 2 Sam. 5:12; 12:19
Jesus p., Mt.16:8; 22:18; Mk. 2:8; Lk. 5:22; 20:23; Jn. 6:15
Paul p., Acts 23:6,29
Perceivest (2), Pr.14:7; Lk. 6:41
Perceiveth (3), Job 14:21; 33:14; Pr. 31:18
Perceiving (3), Mk.12:28; Lk. 9:47; Acts 14:9
Perdition (8), destruction, d 201-2*; Jn.17:12; Phil.1:28; 2 Th. 2:3; 1 Tim. 6:9; Heb.10:39; 2 Pet. 3:7; Rev.17:8,11
Peres (1), divided, Dan. 5:28, note
Peresh (1), distinction, 1 Chr. 7:16
Perez (3), breach, 1 Chr. 27:3; Neh. 11: 4-6

Chr.13:11
Perez-uzzah (1), 2 Sam. 6:8. See above
Perfect (99). Defined, c 9-1*; e 434-1*
  4 commands to be, 1036
  10 things to be perfect in, 1036
  30 things that are, 1062
  Possible to be, c 9-1*
  6fold command to be, c 81-3*
  Noah was just and p., Gen. 6:9
  Abraham commanded to be, Gen.17:1
  Sacrifice animals to be, Lev. 22:21
  Israel was to be, Dt.18:13
  P. weights and measures, Dt. 25:15
  God is p., Dt. 32:4
  God's way is p., 2 Sam. 22:31,33
  Hearts to be., 1 Ki. 8:61; 15:14; 2 Ki. 20:3; 1 Chr. 28:9; 29:9,19
  God shows Himself strong in behalf of those whose hearts are p., 2 Chr.16:9
  Job was p. and upright, Job 1:1,8; 2:3
  Law of God is p., Ps.19:7
  Keep him in p. peace, whose, Isa. 26:3
  P. in beauty, Ez. 27:3,11; 28:12,15
  Be ye therefore p., Mt. 5:48; 2 Cor.13:11
  If thou wilt be p., Mt.19:21
  P. soundness of lame man, Acts 3:16
  Acceptable, p. will of God, Rom.12:2
  P. man (the church), Eph. 4:13
  Present every man p., Col.1:28
  That ye may stand p., Col. 4:12
  That men of God may be p., 2 Tim. 3:17
  Captain of salvation p., Heb. 2:10
  Being made p., Heb. 5:9
  Law made nothing p., Heb. 7:19
  Make the comers thereunto p., Heb.10:1
  Spirits of just men made p., Heb.12:23
  Let patience have p. work, Jas.1:4
  Every p. gift cometh down, Jas.1:17
  P. law of liberty, Jas.1:25
  Same is a p. man, Jas. 3:2
  Herein is love made p., 1 Jn. 4:17
  P. love casteth out fear, 1 Jn. 4:18
Perfected (8), 2 Chr. 8:16; 24:13; Ez. 27:4; Mt. 21:16; Lk. 13:32; Heb.10:14; 1 Jn. 2:5; 4:12
Perfecting (2), 2 Cor. 7:1; Eph. 4:12
Perfection (11), Job 11:7; 15:29; 28:3; Ps. 50:2; 119:96; Isa. 47:9; Lam. 2:15; Lk. 8:14; 2 Cor. 13:9; Heb. 6:1; 7:11
  2 things of p., o 985-3
  7 examples of, 1036
  5 examples of, 1036
  4 qualities of, q 37-1*
  7 blessings of, 374*
Perfectly (7), Jer. 23:20; Mt. 14:36; Acts 18:26; 23:15,20; 1 Cor.1:10; 1 Th. 5:2
Perfectness (1), Col. 3:14
Perform (42). I will p. oath, Gen. 26:3
  P. the duty of an husband, Dt. 25:5-7
  Then will I p. My word with, 1 Ki. 6:12; 2 Chr. 10:15; 34:31
  Zeal of the Lord will p. this, Isa. 9:7
  Promised He is able to p., Rom. 4:21
Performance (2), Lk.1:45; 2 Cor. 8:11
Performed (21). Lord has p. His word, 1 Ki. 8:20; 2 Chr. 6:10; Neh. 9:8
  P. all things of the law, Lk. 2:39
Performeth (4), Neh. 5:13; Job 23:14; Ps. 57:2; Isa. 44:26
Performing (2), Num.15:3,8
Perfume (3), g 97-4; Ex. 30:35-37; Pr. 27:9
Perfumed (2), Pr. 7:17; Song 3:6
Perfumes (1), Isa. 57:9
Perga (3), a city, Acts 13:13-14; 14:25
Pergamos (2), a city, Rev.1:11; 2:12
  Church at, t 502-1*; c 502-1*
Perhaps (3), Acts 8:22; 2 Cor. 2:7; Ph'm 15
Perida (1), separation, Neh. 7:57
Peril (2), Lam. 5:9; Rom. 8:35
Perilous (1), 2 Tim. 3:1
Perils (8), 2 Cor.11:26
Perish (120). Defined, 1040; t 167-1*
  Latter end p. forever, Num. 24:20
  So shall ye p., Dt. 4:26; 8:19-20; 11:17; 28:20-22; 30:18
  Way of ungodly shall p., Ps.1:6
  They shall p., but Thou, Ps.102:26
  Where no vision is people p., Pr. 29:18
  Repent, or likewise p., Lk.13:3-5
  Believeth in Him should not p., Jn. 3:15-16; 10:28
  Cross is to them that p. foolishness, 1 Cor.1:18
  Saved, and them that p., 2 Cor. 2:15
  Though our outward man p., 2 Cor. 4:16
  Not willing any should p., 2 Pet. 3:9
  20 things that p., 1040
Perished (26). Defined, f 288-2; Ps. 9:6; 10:16; 1 Cor.15:18; 2 Pet. 3:6
Perisheth (9), Job 4:11; Pr.11:7; Eccl. 7:15; Isa. 57:1; Jer. 9:12; 48:46; Jn. 6:27; Jas.1:11; 1 Pet.1:7
Perishing (1), Job 33:18
Perizzite (5), a villager, Gen.13:7; Ex. 33:2; 34:11; Josh. 9:1; 11:3
Perizzites (18), villagers, Gen.15:20; 34:30; Ex. 3:8,17; 23:23; Dt. 7:1; 20:17; Josh. 3:10; 12:8; 17:15; 24:11; Judg.1:4-5; 3:5; 1 Ki. 9:20; 2 Chr. 8:7; Ezra 9:1; Neh. 9:8
Perjured (1), 1 Tim.1:10
Permission (1), 1 Cor. 7:6
Permit (2), 1 Cor.16:7; Heb. 6:3
Permitted (2), Acts 26:1; 1 Cor.14:34
Pernicious (1), 2 Pet. 2:2
Perpetual (28). Heb. and Gr. words, g 122-1
  33 p. statutes, 185
  P. families, 403
  P. generations on earth, Gen. 9:12
  P. covenant, Ex. 31:16; Jer. 50:5
  P. ordinance, Ez. 46:14
  P. hills, Hab. 3:6
  P. desolations, Ps. 74:3; Zeph. 2:9
Perpetually (3), 1 Ki. 9:3; 2 Chr. 7:16; Amos 1:11
Perplexed (5), Esther 3:15; Joel 1:18; Lk. 9:7; 24:4; 2 Cor. 4:8
Perplexity (3), Isa. 22:5; Mic. 7:4; Lk. 21:25
Persecute (25). Angel p. them, Ps. 35:6
  Men shall revile, p. you, Mt. 5:11
  Despitefully use, p. you, Mt. 5:44
  When p. you in one city, flee, Mt.10:23
  Me, they will also p. you, Jn.15:20
  Bless them that p. you, Rom.12:14
Persecuted (20). P. me without cause, Ps.119:161
  P. for righteousness sake, Mt. 5:10-12
  If they have p. Me, they will also, Jn.15:20
  I p. this way unto death, Acts 22:4; 26:11; 1 Cor.15:9; Gal.1:13,23
  Being p. we suffer it, 1 Cor. 4:12
  P., but not forsaken, 2 Cor. 4:9
  P. him was born after Spirit, Gal. 4:29
  P. woman which brought forth, Rev.12:13
Persecutest (6), Acts 9:4-5; 22:7-8; 26:14-15
Persecuting (1), Phil. 3:6
Persecution (10), Lam. 5:5; Mt.13:21; Mk. 4:17; Acts 8:1; 11:19; 13:50; Rom. 8:35; Gal. 5:11; 6:12; 2 Tim. 3:12
  4 kinds of p., z 112-1*
  Basis of p., f 198-2*
Persecutions (5), Mk.10:30; 2 Cor.12:10; 2 Th.1:4; 2 Tim. 3:11
Persecutor (1), 1 Tim.1:13
Persecutors (8), Neh. 9:11; Ps. 7:13; 119:157; 142:6; Jer.15:15; 20:11; Lam.1:3; 4:19
Perseverence (1), Eph. 6:18
Persia (29), g 840-1; 2 Chr. 36:20-23; Ezra 1:1-8; 3:7; 4:3-7,24; 6:14; 7:1; 9:9; Esther 1:3,14-18; 10:2; Ez. 27:10; 38:5; Dan. 8:20; 10:1,13,20; 11:2
Persian (2), Neh.12:22; Dan. 6:28
Persians (5), Esther 1:19; Dan. 5:28; 6:8,12,15
Persis (1), divider, Rom.16:12
Person (56). God a p., n 429-1*; Job 13:8
  Joseph a goodly p., Gen. 39:6
  Not respect p. of the poor, Lev.19:15
  Nor honour p. of the mighty, Lev.19:15
  Doth God respect any p., 2 Sam.14:14
  Not one feeble p. among, Ps.105:37
  Regardest not the p. of men, Mt. 22:16;
  From among you that wicked p., 1 Cor. 5:13
  God accepteth no man's p., Gal. 2:6
  Express image of His p., Heb.1:3
  Fornicator, or profane p., Heb.12:16
Personal work, 1596-1597 in Index
Persons (56). 7 named before birth, i 2-1*
  Thou shalt not respect p., Dt.16:19; 2 Chr.19:7; Pr. 24:23; 28:21
  God is no respecter of p., Acts 10:34; Rom. 2:11; Eph. 6:9; Col. 3:25
  If ye have respect of p., Jas. 2:1,9
  Without respect of p. judgeth, 1 Pet.1:17
  Men's p. in admiration, Jude 16
Persuade (9), 1 Ki. 22:20-22; 2 Chr. 32:11-15; 36:18; Mt. 28:14; 2 Cor. 5:11; Gal.1:10
Persuaded (20). Elders p. multitude, Mt. 27:20
  P. them to continue in grace, Acts 13:43
  Being fully p. that, Rom. 4:21
  I am p. that neither death, Rom. 8:38
  Let every man be fully p., Rom.14:5
  I am p. that He is able, 2 Tim.1:12
  P. better things of you, Heb. 6:9
  Were p. of them and embraced, Heb.11:13
Persuadest (1), Acts 26:28
Persuadeth (2), 2 Ki.18:32; Acts 18:13
Persuading (2), Acts 19:8; 28:23
Persuasion (1), Gal. 5:8
Pertain (6), Lev. 7:20-21; 1 Sam. 25:22; Rom.15:17; 1 Cor. 6:3; 2 Pet.1:3
Pertained (17), Num. 31:43; 1 Ki. 4:10-13; 7:48; 1 Chr. 9:27; 11:31; etc.
Pertaineth (7), Lev.14:32; Num. 4:16; Dt. 22:5; 1 Sam. 27:6; 2 Sam. 6:12; Rom. 9:4; Heb. 7:13
Pertaining (8), Josh.13:31; 1 Chr. 26:32; Acts 1:3; Rom. 4:1; 1 Cor. 6:4; Heb. 2:17; 5:1; 9:9
Peruda (1), separation, Ezra 2:55
Perverse (20). P. and crooked generation, Dt. 32:5; Phil. 2:15
  P. rebellious woman, 1 Sam. 20:30
  P. lips put far from me, Pr. 4:24
  P. heart shall be dispised, Pr.12:8
  P. in his ways shall fall, Pr. 28:18
  Faithless and p. generation, Mt.17:17
  P. disputings of men, 1 Tim. 6:5
Perversely (3), 2 Sam.19:19; 1 Ki. 8:47; Ps.119:78
Perverseness (6), Num. 23:21; Pr.11:3; 15:4; Isa. 30:12; 59:3; Ez. 9:9
Pervert (10), Dt.16:19; 24:17; Job 8:3; 34:12; Pr.17:23; 31:5; Mic. 3:9; Acts 13:10; Gal.1:7
Perverted (5), 1 Sam. 8:3; Job 33:27; Isa. 47:10; Jer. 3:21; 23:36
Perverteth (5), Ex. 23:8; Dt. 27:19; Pr.10:9; 19:3; Lk. 23:14
Perverting (2), Eccl. 5:8; Lk. 23:2
Pestilence (47). I will send p., Lev. 26:25; Num. 14:12; Dt. 28:21
  Three days p. in the land, 2 Sam. 24:13
  From the noisome p., Ps. 91:3,6
  Used to punish Israel, 1 Chr. 21:14; Ps. 78:50; Jer. 29:17-18; 32:34,36; 34:17; 38:2; 42:17,22; 44:13; Ez. 5:12,17; 6:11-12; 7:15; 12:16; 14:19-21; 28:23
Pestilences (2), Mt. 24:7; Lk. 21:11
Pestilent (1), Acts 24:5
Pestle (1), a tool for pounding substances into mortar, Pr. 27:22
Peter (158). Name defined, l 31-3*; r 164-1*
  12 steps in backsliding, d 54-1*
  12 proofs of conversion, d 54-1*
  Cursing, e-f 54-3*; c 92-2*
  3 or 6 denials, g 55-1*
  Owned a home, s 64-1*
  A sword carrier, a 91-3*
  Changes in, c 92-2*
  Re-conversion, e 92-2*; s 145-2*; g 95-1*; g 151-3*
  3fold sin, g 95-1*
  Unworthiness, g 95-1*
  Sifting, f 151-3*
  6 acts of, a 156-2*
  Called Cephas, q-r 164-1*
  4 things sure of, q 177-2*
  Questioned by Christ, l 209-3*
  Commissioned by Christ, n 209-3*; a 209-3*
  Triple confession, c 209-3; f 210-1*
  Grief of, e 210-1*
  Death predicted, i-k 210-1*
  Last command to, l 210-1*
  Last rebuke by Christ to, n 210-2*. Cp. Gal. 2:6-14
  Boldness of, j, o 220-1*
  Gifts of, k 222-1*
  Missionary tour of, b 230-1*
  History of, j 233*. See ***Summary of 1 Peter***
  Rejected worship, m 235-1*
  Not first pope, i 303-1*; p 310-1*; a 389-1*; f 393-3*; f 470-1*
  Revivals of, Acts 9-10, notes
  22 doctrines of, 274*
  Second great mistake, m-p 355-1*
  Rebuked by Paul, p 355-1*
  5 things claimed to be, f 470-1*
  Recognizing Paul, i-j 478-2*
Peter's (4), Mt. 8:14; Jn. 1:40; 6:8; Acts 12:14
Pethahiah (4), whom Jehovah looses. 4 men, 1 Chr. 24:16; Ezra 10:23; Neh. 9:5; 11:24
Pethor (2), a city, Num. 22:5; Dt. 23:4
Pethuel (1), God delivers, Joel 1:1
Petition (13), 1 Sam.1:17,27; 1 Ki. 2:16,20; Esther 5:6-8; 7:2-3; 9:12; Dan. 6:7-13
Petitions (2), Ps. 20:5; 1 Jn. 5:15
Petra-Sela, capital of Edom, 1061
Peulthai (1), Jehovah's seed, 1 Chr. 26:5
Phalec (1). Gr. form of Peleg, Lk. 3:35
Phallu (1), admirable, Gen. 46:9
Phalti (1), deliverance, 1 Sam. 25:44
Phaltiel (1), deliverance of God, 2 Sam. 3:15
Phantom. Defined, k 28-1*
Phanuel (1), vision of God, Lk. 2:36
Pharaoh (225), the sun. 8 men, Gen.12:15-20; 39:1; 40:1-50:26; Ex.1-2; 2:15; 3:10-14:28; 28; 1 Ki. 3:1; 7:8; Isa. 30:2; 1 Chr. 4:18; 2 Ki. 17:7; 23:35; Jer. 25:19; Ez.17:17; 29:2; e 293-2*
Pharaoh-hophra (1), Pharaoh the priest of the sun, Jer. 44:30
Pharaoh-necho (1), Pharaoh the lame, Jer. 46:2
Pharaoh-nechoh (4), Pharaoh the lame, 2 Ki. 23:29,33,34,35
Pharaoh's (47), Gen.12:15; 40:7-21; 47:25; Ex. 2:7-10; 5:14; 7:3-22; 1 Ki. 3:1; 11:20; Song 1:9; Jer. 37:5-11; etc.
Phares (3), breach. Gr. form of Pharez, Mt.1:3; Lk. 3:33
Pharez (12). Defined, j 56-1; Gen. 38:29; 46:12; Num. 26:20-21; Ruth 4:12,18; 1 Chr. 2:4-5; 4:1; 9:4
Pharisee (11). Defined, o 4-1*
  8 things bragged about, 159*; Lk.18:10
  7 contrasts with the publican, 159*
  Blind, Mt. 23:26
  Self-righteous, Lk. 7:39; 11:37-38
  Paul a P., Acts 23:6; 26:5; Phil. 3:5
Pharisee's (2), Lk. 7:36-37
Pharisees (85). Defined, o 4-1*
  Practiced exorcism, p 21-3*
  Vows of, v 45-1*
  14 marks of P., f 74-3*
  Their self-righteousness, j 7-3*
  Must exceed their righteousness or be lost, Mt. 5:20
  Self-righteous, Mt. 9:11; 12:2
  Accused Jesus of being in league with Satan, Mt. 9:34; 12:24
  Rebuked by Jesus, Mt.12:38-45; 23:2-33; Lk.11:11:39-53; Jn. 8:7
  False doctrines of, Mt.16:1-12; Mk. 8:11-15; Lk.12:1.
Pharisees' (1), Acts 23:9
Pharosh (1), flea, Ezra 8:3
Pharpar (1), a river, 2 Ki. 5:12
Pharzites (1), Num. 26:20

Phebe (1), moon, Rom. 16:1
Phenice (3), a harbor of Crete, j 270-1*; Acts 11:19; 15:3; 27:12
Phenicia (1), a country north of Israel, Acts 21:2
Phichol (3), great, Gen. 21:22,32; 26:26
Philadelphia (2), brotherly love. A city, Rev.1:11; 3:7; c 395-3*; l 503-3*
  4 things about, n 503-3*
  10 predictions of, p 504-1*
Philemon (1), affectionate, Ph'm 1; c-h 428-1*
Philetus (1), beloved, k 417-1*; 2 Tim. 2:17
Philip (33), lover of horses. 4 men, Mt.10:3; 14:3; Mk. 3:18; 6:17; Lk. 3:1,19; 6:14; Jn.1:43-48; 6:5-7; 12:21-22; 14:8-9; Acts 1:13; 6:5; 8:5-40; 21:8
Philippi (6), a city, Mt.16:13; Mk. 8:27; Acts 16:12; 20:6; Phil.1:1; 1 Th. 2:2
Philippians (1), Phil. 4:15
Philip's (3), Mt.14:3; Mk. 6:17; Lk. 3:19
Philistia (3), d 995-2; Ps. 60:8; 87:4; 108:9
Philistim (1), Gen.10:14
Philistine (33), 1 Sam.17:8-57; 18:6; 19:5; 21:9; 22:10; 2 Sam. 21:17
Philistines (250). Inhabitants of Philistia, e 28-2; Gen. 21:32; 26:1-18; Judg. 3:3; 14:1-4; 15:1-20; 16:5-30; 1 Sam. 4:1-17; 6:1-21; 7:1-14; 13:3-23; 14:11-52; 17:1-53;18:17-30; 23:1-28; 28:1-19; 29:1-11; 31:1-9; 2 Sam. 5:17-25; 21:12-19; 23:9-16; Isa. 2:6; 9:12; 11:14; Jer. 47:1-4; Ez.16:27,57; 25:15-16; Amos 1:8; 6:2; 9:7; Oba.19; Zeph. 2:5; Zech. 9:6
Philistines' (4), Gen. 21:34; 1 Sam.14:1,4; 1 Chr.11:16
Philologus (1), talkative, Rom.16:15
Philosophers (1), Acts 17:18
Philosophy (1), Col. 2:8; p 386-1*
  Of redemption, 427*
Phinehas (25), serpent's mouth. 3 men, a 304-2; i 500-1; Ex. 6:25; Num. 25:7,11; 31:6; Josh. 22:13,30-32; 24:33; Judg. 20:28; 1 Sam.1:3; 2:34; 4:4-17; 14:3; 1 Chr. 6:4,50; 9:20; Ezra 7:5; 8:2,33; Ps.106:30
Phinehas' (1), 1 Sam. 4:19
Phlegon (1), burning, Rom.16:14
Phrygia (3), a province of Asia, Acts 2:10; 16:6; 18:23
Phurah (2), branch, Judg. 7:10-11
Phut (2), brow, Gen.10:6; Ez. 27:10
Phuvah (1), mouth, Gen. 46:13. Called Pua (Num. 26:23), and Puah (1 Chr. 7:1)
Phygellus (1), fugitive, 2 Tim.1:15
Phylacteries (1), f 124-1; 394; Mt. 23:5
Physical qualifications of priests, 253
Physician (6), j 73-3; Jer. 8:22; Mt. 9:12; Mk. 2:17; Lk. 4:23; 5:31; Col. 4:14
Physicians (6), j 73-3; Gen. 50:2; 2 Chr.16:12; Job 13:4; Mk. 5:26; Lk. 8:43
Pi-beseth (1), a city, Ez. 30:17
Pick (1), Pr. 30:17
Pictures (3), Num. 33:52; Pr. 25:11; Isa. 2:16
Piece (43). Man brought to a p. of bread, Pr. 6:26; 28:21
  Putteth a p. of new cloth, Mt. 9:16; Mk. 2:21; Lk. 5:36
Pieces (121). Passed between the p., Gen.15:17
  Brake in p;. brazen serpent, 2 Ki.18:4
  Brake in p. the image, Dan. 2:34-45
  My price thirty p. of silver, Zech.11:12; Mt. 26:15; 27:3-9
Pierce (4), Num. 24:8; 2 Ki. 18:21; Isa. 36:6; Lk. 2:35
Pierced (8), Judg. 5:26; Job 30:17; Ps. 22:16; Zech.12:10; Jn.19:34-37; 1 Tim. 6:10; Rev.1:7
Pierceth (1), Job 40:24
Piercing (2), Isa. 27:1; Heb. 4:12
Piercings (1), Pr.12:18
Piety (1), 1 Tim. 5:4
Pigeon (2), Gen.15:9; Lev.12:6
Pigeons (10), Lev.1:14; 5:7,11; 12:8; 14:22,30; 15:14,29; Num. 6:10; Lk. 2:24
33:7-8
Pilate (56), armed with a dart, Mt. 27:2-65; Mk. 15:1-44; Lk. 3:1; 13:1; 23:1-52; Jn.18:29-38; 19:1-38; Acts 3:13; 4:27; 13:28; 1 Tim. 6:13
Pildash (1), flame of fire, Gen. 22:22
Pile (2), Isa. 30:33; Ez. 24:9
Pileha (1), ploughman, Neh.10:24
Pilgrimage (4), Gen. 47:9; Ex. 6:4; Ps.119:54
  Yearly p., Isa. 2:2-4; Zech.14:16-21
Pilgrims (2), i-j 444-3*; Heb.11:13; 1 Pet. 2:11
  8 commands for, 472*
Pillar (47), j 353-1
  P. of salt, Gen.19:26
  P. of Jacob, Gen. 28:18,22; 31:13,45-52; 35:14-20
  P. of a cloud, Ex.13:21-22; 14:19,24; 33:9-10; Num.12:5; 14:14; Dt. 31:15; Neh. 9:12-19; Ps. 99:7
  P. in Shechem, Judg. 9:6
  P. of Absalom, 2 Sam.18:18
  P. of the temple, 1 Ki. 7:21
  P. in Egypt, Isa.19:19
  P. and ground of truth, 1 Tim. 3:15
  P. in the temple of My God, Rev. 3:12
Pillars (89). 12 representing Israel, g 142-1; Ex. 24:4
  P. of tabernacle, Ex. 27:10-17; 35:11, 17; 36:36, 38; 38:10-28; 39:33, 40; 40:18
  P. of idol worship, Dt.12:3
  P. Samson pulled down, Judg. 16:25-29
  P. of the earth, 1 Sam. 2:8
  P. of the temple, 1 Ki. 7:2-42; 10:12; 2 Ki. 25:13-16; 1 Chr.18:8; 2 Chr. 3:15-17; 4:12-13; Jer. 52:17-21
  P. of smoke at 2nd advent, Joel 2:30
  P. of the church, Gal. 2:9
  Feet as p. of fire, Rev.10:1
Pilled (2), Gen. 30:37-38
Pillow (3), 1 Sam.19:13-16; Mk. 4:38
Pillows (4), Gen. 28:11,18; Ez.13:18-20
Pilots (4), Ez. 27:8,27-29
Piltai (1), delivered, Neh.12:17
Pin (3), Judg. 16:14; Ez.15:3
Pine (8), Lev. 26:39; Neh. 8:15; Isa. 41:19; 60:13; 60:13; Lam. 4:9; Ez. 24:23; 33:10
Pineth (1), Mk. 9:18
Pining (1), Isa. 38:12
Pinnacle (2), Mt. 4:5; Lk. 4:9
Pinon (2), darkness, Gen. 36:41; 1 Chr.1:52
Pins (11), Ex. 27:19; 35:18; 38:20,31; 39:40; Num. 3:37; 4:32; Isa. 3:22
Pipe (4), l 514-1; p 617-3; 1 Sam.10:5; Isa. 5:12; 30:29; 1 Cor.14:7
Piped (4), 1 Ki. 1:40; Mt.11:17; Lk. 7:32; 1 Cor. 14:7
Pipers (1), Rev.18:22
Pipes (6), 1 Ki.1:40; Jer. 48:36; Ez. 28:13; Zech. 4:2,12
Piram (1), a wild ass, Josh.10:3
Pirathon (1), a place, Judg.12:15
Pirathonite (5), Judg.12:13-15; 2 Sam. 23:30; 1 Chr.11:31; 27:14
Pisgah (5), a mountain, Num. 21:20; 23:14; Dt. 3:27; 4:49; 34:1
Pisidia (2), a province of Asia, Acts 13:14; 14:24
Pison (1), a river, Gen. 2:11
Pispah (1), expansion, 1 Chr. 7:38
Piss (2), 2 Ki.18:27; Isa. 36:12
Pisseth (6), 1 Sam. 25:22,34; 1 Ki.14:10; 16:11; 21:21; 2 Ki. 9:8
Pit (88). Defined; use, b 54-1; j 923-3
  P. of Joseph, Gen. 37:20-29
  P. left open, Ex. 21:33-34
  Slew a lion in a p., 1 Chr.11:22
  Sheol trans. p., Num. 16:30-33; Job 17:16
  Bottomless p., Rev. 9:1-2,11; 11:7; 17:8; 20:1,3
Pitch (19). Streams of p., 1234
  P. used as waterproofing, Gen. 6:14; Ex. 2:3
  P. a tent, Num.1:52-53; 2:2-12; 3:23
  P. to burn eternally, Isa. 34:9-10
word is used, Num. 33:5-49; etc.
Pitcher (12), Gen. 24:14-46; Eccl.12:6; Mk.14:13; Lk. 22:10
Pitchers (5), Judg. 7:16-20; Lam. 4:2
Pithom (1), a city, Ex.1:11
Pithon (2), harmless, 1 Chr. 8:35; 9:41
Pitied (6), Ps.106:46; Lam. 2:2-21; 3:43; Ez.16:5
Pitieth (3), Ps.103:13; Ez. 24:21
Pitiful (3), Lam. 4:10; Jas. 5:11; 1 Pet. 3:8
Pits (6), 1 Sam.13:6; Ps.119:85; 140:10; Jer. 2:6; 14:3; Lam. 4:20
Pity (30). Shall not p., Dt. 7:16; 13:8; 19:13,21; 25:12
  He that has p. upon poor, Pr. 19:17
  In His p. He redeemed them, Isa. 63:9
  I will not have p., Jer.13:14; 21:7; Ez. 5:11; 7:4-9; 8:18; 9:10
  I had p. on thee, Mt.18:33
  P. of God, f 987-3
Place (712). Most holy p., d-g 221-1
  The p. God will choose, Dt.12:5-26; 14:23-25; 16:2-16; 23:16; 26:2
  Called name of p. Bochim, Judg. 2:5
  His secret p., Ps.18:11; 91:1
  My hiding p., Ps. 32:7; 119:114
  I go to prepare a p. for you, Jn.14:2
  He might go to his own p., Acts 1:25
  P. of the Scripture, Acts 8:32
  Come together into one p., 1 Cor. 11:20
  Neither give p. to the devil, Eph. 4:27
  No p. of repentance for Esau, Heb. 12:17
  Hath a p. prepared of God, Rev. 12:6
  Neither their p. found any more, Rev. 12:8
  P. called . . . Armageddon, Rev.16:16
  No p. found for them, Rev. 20:11
Placed (14), Gen. 3:24; 47:11; 1 Ki.12:32; 2 Ki. 17:6,24-26; etc.
Places (215). Keep thee in all p. Gen. 28:15
  P. where I record My name, Ex. 20:24
  High p. (80 times), Lev. 26:30; Num. 22:41; 1 Ki. 3:2; 12:32; 13:2,32-33. They were places of idolatry and prostitution. See ***Idolatry***
  Ride on high p. of earth, Dt. 32:13
  Slippery p. Ps. 73:18
  Walketh through dry p., Mt.12:43
  Stony p., Mt.13:5,20; Lk.11:24
  Earthquakes in divers p., Mt. 24:7; Mk.13:8; Lk. 21:11
  Heavenly p., Eph.1:3,20; 2:6; 3:10
  High p. of satanic powers, Eph. 6:12
  Holy p. made with hands, Heb. 9:24
  Mountain and island moved out of their p., Rev. 6:14
Plague (98). Defined, h 66-1*; 550*
  That there be no p. among you, Ex.12:13; 30:12;Num. 8:19; Ps. 91:10
  P. of leprosy, Lev.13:2-59; 14:3-54
  P. upon Israel because of sin, Num.11:33; 14:37; 16:46-50; 25:8-18; 26:1; 31:16; Josh. 22:17; 2 Sam. 24:21,25; 1 Chr. 21:22; 2 Chr. 21:14; Ps.106:29-30
  P. promised because of sin, Lev. 26; Dt. 28; Ps. 89:23
  P. on Philistines, 1 Sam . 6:4
  P. of the heart, 1 Ki. 8:37-38
  Secret of immunity from p., Ps. 91
  P. at Armageddon, Zech.14:12-18
  P. healed by Jesus, Mk. 5:29-34
  P. of hail at 2nd advent, Rev.16:21
Plagued (6). Lord p. Pharaoah, Gen. 12:17
  Lord p. Israel for sin, Ex. 32:35
  Lord p. Egypt for rebellion, Josh. 24:5
  Israel p. because of David, 1 Chr. 21:17
  Psalmist's complaint, Ps. 73:5,14
Plagues (23). Defined, h 66-1*; 550*
  7 kinds diagnosed, j 218-3
  10 p. for sin, in Numbers, i 276-1
  Remedies for the 10 p., c 289-3
  14 causes of p., 550*
  22 p. in Revelation, 550*
  124 p. besides Revelation, 550*
  Lord plagued Pharaoh with great p. for Abraham's sake, Gen.12:17
  10 p. upon Egypt, Ex. 7-12; 9:14; 1 Sam. 4:8
  7 times more p. Lev. 26:21
  P. on Babylon, Jer. 50:13
  P. on Israel for sin, see p. and wars, 1044
  P. of death and hell, Hos.13:14
  P. healed by Jesus, Mk. 3:10; Lk. 7:21
  P. in Revelation, Rev. 9:20; 11:6; 15:1-8; 16:9; 18:4-8; 21:9; 22:18
Plain (75). 21 Plains in Scripture:
  1 Shinar (Gen.11:2)
  2 Moreh (Gen.12:6)
  3 Jordan (Gen.13:10-12; 19:17-29; Dt. 3:17; 1 Ki. 7:46)
  4 Mamre (Gen.13:18; 14:13)
  5 Of the Red Sea (Dt.1:1-7)
  6 Elath (Dt. 2:8; 2 Ki.14:22; 16:6)
  7 Jericho (Dt. 34:3)
  8 Hermon (Josh.12:1)
  9 Chinneroth (Josh.12:3)
  10 Medeba (Josh.13:9,16)
  11 Bezer (Josh. 20:8)
  12 Zaanaim (Judg. 4:11)
  13 Meonenim (Judg. 9:37)
  14 Of the vineyards (Judg.11:33)
  15 Tabor (1 Sam. 23:24)
  16 Jeshimon (1 Sam. 23:24)
  17 Of the wilderness (2 Sam.15:28)
  18 Ono (Neh. 6:2)
  19 Of Jerusalem (Neh.12:28)
  20 Dura (Dan. 3:1)
  21 Aven (Amos 1:5)
Plainly (11), Ex. 21:5; Dt. 27:8; 1 Sam. 2:27; 10:16; Ezra 4:18; Isa. 32:4; Jn. 10:24; 11:14; 16:25,29; Heb.11:14
Plainness (1), 2 Cor. 3:12
Plains (25). P. of Mamre, Gen.18:1
  P. of Moab, Num. 22:1; 26:3,63; 31:12; 33:48-50; 35:1; 36:13; Dt. 34:1-8
  P. of Moreh, Dt.11:30
  P. of Jericho, Josh. 4:13; 5:10; 2 Ki. 25:5; Jer. 39:5; 52:8
  P. of Chinneroth, Josh.11:2
Plaister (7), Lev.14:42; Dt. 27:2-4; Isa. 38:21; Dan. 5:5
Plaistered (2), Lev.14:43,48
Plaiting (1), braiding, 1 Pet. 3:3
Plan. Drafting of God's p., 78
  30fold dispensational p., 78
  God's eternal p., 1256
  P. of the ages, 78. See ***Dispensation***
  P. of redemption, f 41-3*; 427*
  Ultimate purpose of God's p., h 1116-1
Planes (1), Isa. 44:13
Planets (1), l 416-1; 2 Ki. 23:5. See ***Solar System***
Planks (3), 1 Ki. 6:15; Ez. 41:25-26
Plant (42). of the field before, Gen. 2:5
  P. Israel in Canaan, Ex.15:17; 2 Sam. 7:10; 1 Chr.17:9
  Not p. a grove of any, Dt.16:21
  Men of Judah His pleasant p., Isa. 5:7
  Grow up as a tender p., Isa. 53:2
  Raise up for them a p. of renown, Ez. 34:29
  P. tabernacle of palace, Dan.11:45
  P. which My heavenly Father, Mt.15:13
Plantation (1), Ez.17:7
Planted (39). P. a garden, Gen. 2:8
  Noah p. a vinyard, Gen. 9:20
  Abraham p. a grove, Gen. 21:33
  Be like a tree p. by rivers, Ps.1:3
  God p. Israel as a vine, Ps. 80; Isa. 5; Jer. 2:21; Ez.17
  A tree p. by the waters, Jer.17:8
  My heavenly Father not p., Mt.15:13
  P. a vineyard, Mt. 21:33; Mk.12:1
  P. together in likeness of, Rom. 6:5
  I have p., Apollos watered, 1 Cor. 3:6
Plantedst (2), Dt. 6:11; Ps. 44:2
Planters (1), Jer. 31:5
Planteth (5), Pr. 31:16; Isa. 44:14; 1 Cor. 3:7-8; 9:7
Planting (2), Isa. 60:21; 61:3
Plantings (1), Mic.1:6
Plants (8), 1 Chr. 4:23; Ps.128:3; 144:12; Song 4:13; Isa.16:8; 17:10; Jer. 48:32; Ez. 31:4
Plat (3), 2 Ki. 9:26
Plate (3), Ex. 28:36; 39:30; Lev. 8:9
Plates (6), Ex. 39:3; Num.16:38-39; 1 Ki. 7:30,36; Jer.10:9
Platted (3), Mt. 27:29; Mk.15:17; Jn.19:2

Play (17). Rose up to p., Ex. 32:6; 1 Cor.10:7
P. the whore, Dt. 22:21; Hos. 4:15
P. the musical instrument, 1 Sam.16:16-17; Ps. 33:3; Ez. 33:32
P. the mad man, 1 Sam. 21:15
P. the men of our people, 2 Sam.10:12
P. on the hole of an asp, Isa.11:8
Played (18). P. the harlot, Gen. 38:24; Judg.19:2; Jer. 3:1-8; Ez.16:28; 23:5,19; Hos. 2:5
P. with an harp, 1 Sam.16:23; 18:10; 19:9; 2 Ki. 3:15; 1 Chr.13:8
Playedst (2), Ez.16:15-16
Player (1), 1 Sam.16:16
Players (2), Ps. 68:25; 87:7
Playeth (1), Ez. 23:44
Playing (7), Lev. 21:9; 1 Sam.16:18; 1 Chr.15:29; Ps. 68:25; Jer. 2:20; Ez.16:41; Zech. 8:5
P. dice, q-r 368-3*
Plea (2), Dt.17:8
Plead (39). P. for Baal, Judg. 6:31-32
P. my cause, 1 Sam. 24:15; Ps. 35:1; 43:1; 119:154; Mic. 7:9
P. with you face to face, Ez. 20:35
P. with them for My people, Joel 3:2
Pleaded (3), 1 Sam. 25:39; Lam. 3:58; Ez. 20:36
Pleadeth (3), Job 16:21; Isa. 51:22; 59:4
Pleadings (1), Job 13:6
Pleasant (57). Tree p. to eyes, Gen. 2:9; 3:6
P. jewels, 2 Chr. 32:27
P. places, Ps.16:6
P. for brethren to dwell in unity, Ps.133:1
Bread eaten in secret is p., Pr. 9:17
P. fruits, Song 4:13; 7:13
P. pictures, Isa. 2:16
P. palaces, Isa.13:22
P. plants, Isa. 5:7; 17:10
P. fields, Isa. 32:12
P. stones, Isa. 54:12
P. things, Isa. 64:11; Lam.1:7,10-11
P. land, Jer. 3:19; Dan. 8:9; Zech. 7:14
P. houses, Ez. 26:12
P. vineyards, Amos 5:11
P. furniture, Nah. 2:9
Pleasantness (1), Ps. 3:17
Please (39). P. God, Num. 23:27; 1 Th. 4:1; 2 Tim. 2:4; Heb.11:6
When man's ways p. the Lord, Pr.16:7
Do always things that p. Him, Jn. 8:29
In the flesh cannot p. God, Rom. 8:8
How he may p. the Lord, 1 Cor. 7:32
How he may p. his wife, 1 Cor. 7:33
How she may p. husband, 1 Cor. 7:34
Pleased (62). It p. the Lord, Num. 24:1
P. Lord to make you His, 1 Sam.12:22
The speech p. the Lord, 1 Ki. 3:10
P. the Lord to bruise Him, Isa. 53:10
Son, I am well P., Mt. 3:17; 12:18; 17:5; Mk.1:11; Lk. 3:22; 2 Pet.1:17
Saying p. the multitude, Acts 6:5
Even Christ p. not Himself, Rom.15:3
P. God by foolishness of, 1 Cor.1:21
Set in body as it p., 1 Cor.12:18
Giveth a body as p. Him, 1 Cor.15:38
P. Father that in Him all, Col.1:19
Had testimony that he p., Heb.11:5
Such sacrifices God is p., Heb.13:16
Pleaseth (6), Gen.16:6; 20:15; Judg.14:3; Esther 2:4; Eccl. 7:26; 8:3
Pleasing (5), Esther 8:5; Hos. 9:4; Col.1:10; 1 Th. 2:4; 1 Jn. 3:22
Pleasure (61). P. in infirmities, 2 Cor.12:10
Good p. of His will, Eph.1:5,9; Phil. 2:13; 2 Th.1:11
P. in unrighteousness, 2 Th. 2:12
She that liveth in p. is dead while she liveth. 1 Tim. 5:6
My soul shall have no p. in, Heb.10:38
Chastened after His own p., Heb.12:10
Ye have lived in p. on earth, Jas. 5:5
Count it p. to riot, 2 Pet. 2:13
For Thy p. they are and were, Rev. 4:11
6 Things God Has No Pleasure In:
1 Wickedness (Ps. 5:4)
2 The legs of a man (Ps.147:10)
3 [Man's strength (Ps.147:10)] 33:11)
4 Service of hypocrites (Mal.1:10)
5 Backsliders (Heb.10:38)
6 Animal sacrifices (Heb.10:6-8)
7 Things God Has Pleasure In:
1 Prosperity of His servant (Ps. 35:27)
2 Ministers that do His will (Ps.103:21)
3 Men that fear Him (Ps.147:11)
4 His own people (Ps.147:4)
5 Giving the kingdom to the little flock (Lk. 12:32)
6 Saints enjoying the fulness of God (Eph.1:5,9)
7 Working in men as He desires (Phil. 2:13; 1 Th.1:11)
Pleasures (8), Job 36:11; Ps.16:11; 36:8; Isa. 47:8; Lk. 8:14; 2 Tim. 3:4; Tit. 3:3; Heb.11:25
Pledge (22). P. outer garment, 396
Laws on p., Ex. 22:26; Dt. 24:6-17
P. for an harlot, Gen. 38:17-20; Pr. 20:16; 27:13; Amos 2:8
P. to debtors, Ez.18:7-16
Pledges (2), 2 Ki.18:23; Isa. 36:8
Pleiades (2), c 861-3; Job 9:9; 38:31
Plenteous (12), Gen. 41:34,47; Dt. 28:11; 30:9; 2 Chr.1:15; Ps. 86:5,15; 103:8; 130:7; Isa. 30:23; Hab.1:16; Mt. 9:37
Plenteousness (2), Gen. 41:53; Pr. 21:5
Plentiful (4), Ps. 68:9; Isa.16:10; Jer. 2:7; 48:33
Plentifully (3), Job 26:3; Ps. 31:23; Lk.12:16
Pleonasm, i 391-1
Plenty (13), Gen. 27:28; 41:29-31; Lev.11:36; 1 Ki.10:11; 2 Chr. 31:10; Job 22:25; 37:23; Pr. 3:10; 28:19; Jer. 44:17; Joel 2:26
Pliny note c, p. 715, col. 4
Plotteth (1), Ps. 37:12
Plough (1), Lk. 9:62
Plow (8), Dt. 22:10; 1 Sam.14:14; Job 4:8; Pr. 20:4; Isa. 28:24; Hos.10:11; Amos 6:12; 1 Cor. 9:10
Plowed (5), Judg.14:18; Ps.129:3; Jer. 26:18; Hos.10:13; Mic. 3:12
Plowers (1), Ps.129:3
Ploweth (1), 1 Cor. 9:10
Plowing (4), 1 Ki.19:19; Job 1:14; Pr. 21:4; Lk. 17:7
Plowman (2), Isa. 28:24; Amos 9:13
Plowmen (2), Isa. 61:5; Jer.14:4
Plowshares (3), Isa. 2:4; Joel 3:10; Mic. 4:3
Pluck (30). Defined, c 382-1; i 187-2*
God promises to, c 382-1. See ***Plucked***
P. down the high places, Num. 33:52
P. ears and eat in neighbor's field, but do not take away in vessels, Dt. 23:25
I will p. them up by roots, 2 Chr. 7:20; Jer.12:14; 22:24; Ez.17:9
If they will not obey, I will p. up and destroy that nation, Jer.12:17; 18:7-10; 31:28; 42:10; 45:4
Right eye offend, p. it out, Mt. 5:29; 18:9; Mk. 9:47
Any man p. them out of My hand, Jn.10:28-29
Plucked (23). Defined, c 382-1; i 187-2*
2 examples being p. by God, c 382-1
True meaning of being p., d 382-1
Ye shall be p. from off the land, Dt. 28:63; Jer. 12:15; Ez.19:12
P. spear of the Egyptian, 2 Sam. 23:21
P. off the hair, Ezra 9:3; Neh.13:25
P. hair of Messiah, Isa. 50:6
Wings were p., Dan. 7:4
Horns were p. by roots, Dan. 7:8
Firebrand p. out of burning, Amos 4:11
A brand p. out of the fire, Zech. 3:2
Chains p. asunder by him, Mk. 5:4
Be thou p. up by roots, Lk.17:6
Would have p. your own eyes, Gal. 4:15
Twice dead, p. up by roots, Jude 12
Plucketh (1), Pr.14:1
Pluckt (1), Gen. 8:11
Plumbline (4), Amos 7:7-8
Plummet (3), 2 Ki. 21:13; Isa. 28:17; Zech. 4:10
Plunge (1), Job 9:31
Pochereth (2), binding, Ezra 2:57; Neh. 7:59
Poets (1), Acts 17:28
Poetry of the Bible. Poetry of the Hebrews is more than expression in rhythmical form; it is both deeply truthful and earnestly religious. Much of it is figurative; and one must seek to distinguish between the essential truth expressed and the external imagery under which it is set forth. The poetical books of the Bible are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. Much of the Prophetical book is poetical, as well as portions of the N.T. (Lk.1:46-55,68-79; 2:29-35; etc.). Hebrew poetry has no metre or versification; it consists of rhythm of sentences, thoughts, and sentiment, rather than rhythm is sound as in English poetry. It may be called parallelism; it has a certain correspondence, either in thought or language, or both. Sometimes a second expression is little more than an echo of the first; sometimes it excells the first in force and beauty, or adds a new idea to heighten it, the main idea being expressed in contrast with each other. This is why the English translation has so much of a poetical cast
7 Varieties of Hebrew Poetry:
1 Epic-God's dealings (Ps. 78; 107; Ex.15:1-21; Judg. 5)
2 Lyric-personal religious sentiments (Ps. 27; 34; Ex.15; 1 Sam. 2:1-10; Lk.1:42-45, 46-55,68-79)
3 Didactic-duties of life (Proverbs)
4 Elegiac-sorrowful themes (Lamentations; 2 Sam.1:19-27; 3:33-34)
5 Idyllic-pastoral or rustic scenes (Song of Solomon)
6 Dramatic-action and movement (Job)
7 Alphabetic-lines and passages beginning with the Heb. alphabet (Ps.119), or as seen in the repetition of certain statements at intervals (Ps. 42:5,11; 107:8,15,21,31; Amos 1:3,6,9,11,13
Point (9), Gen. 25:32; Num. 34:7-10; Jer.17:1; Ez. 21:15; Mk. 5:23; Jn. 4:47; Jas. 2:10
Pointed (1), Job 41:30
Points (2), Eccl. 5:16; Heb. 4:15
Poison (8), Dt. 32:24,33; Job 6:4; 20:16; Ps. 58:4; 140:3; Rom. 3:13; Jas. 3:8
Pole (2), Num. 21:8-9
Policy (1), Dan. 8:25
Polished (3), Ps.114:12; Isa. 49:2; Dan.10:6
Polishing (1), Lam. 4:7
Poll (3), Num. 3:47; Ez. 44:20; Mic.1:16
Polled (3), 2 Sam.14:26
Polls (6), Num.1:2,18-22; 1 Chr. 23:3,24
Pollute (11), Num.18:32; 35:33; Jer. 7:30; Ez. 7:21-22; 13:19; 20:31,39; 39:7; 44:7; Dan. 11:31
Polluted (40). 10 Things P.:
1 An altar made with tools (Ex. 20:25)
2 An altar used to burn bones of men (2 Ki. 23:16)
3 The temple when used for idolatrous worship (2 Chr. 36:14)
4 The priesthood which has priests not found in the genealogy (Ezra 2:62)
5 The land where human sacrifices have been offered (Ps.106:38)
6 God's inheritance because of sin in Israel (Isa. 47:6)
7 The land where divorce and remarriage are common (Jer. 3:1-2)
8 God's name through sin (Jer. 34:16)
9 Sabbaths through sin (Ez. 20:14-30)
10 Israel through idols (Ez. 23:17,30; 36:18)
Polluting (2), Isa. 66:2,6
Pollution (1), Ez. 22:10
Pollutions (2), Acts 15:20; 2 Pet. 2:20
Pollux (1), j 272-2*; Acts 28:11
Polygamy, i 43-3; 554
16 examples of, m 482-1; 554
39:26; 1 Sam.14:2; Song 4:3; 6:7; 8:2; Joel 1:12; Hag. 2:19
Pomegranates (23), b 520-1; Ex. 28:33; 39:24-25; Num.13:23; 20:5; Dt. 8:8; 1 Ki. 7:18-20,42; 2 Ki. 25:17; 2 Chr. 3:16; 4:13; Song 4:13; 6:11; 7:12; Jer. 52:22-23
Pommels (3), bowls, 2 Chr. 4:12-13
Pomp (7), Isa. 5:14; 14:11; Ez. 7:24; 30:18; 32:12; 33:28; Acts 25:23
Ponder (2), Pr. 4:26; 5:6
Pondered (1), Lk. 2:19
Pondereth (3), Pr. 5:21; 21:2; 24:12
Ponds (3), Ex. 7:19; 8:5; Isa.19:10
Pontius (4), belonging to the sea, Mt. 27:2; Lk. 3:1; Acts 4:27; 1 Tim. 6:13
Pontus (3), a province of Asia, d 464-1*; Acts 2:9; 18:2; 1 Pet.1:1
Pool (22). 6 pools of Scripture:
1 P. of Gibeon (2 Sam. 2:13)
2 P. of Hebron (2 Sam. 4:12)
3 P. of Samaria (1 Ki. 22:38)
4 P. of Siloah (Neh. 2:14; 3:15-16; Isa. 7:3; 22:9-11; 36:2)
5 P. of Bethesda (Jn. 5:2-7)
6 P. of Siloam (Jn. 9:7-11). Perhaps the same as Siloah
Pools (5), Ex. 7:19; Ps. 84:6; Eccl. 2:6; Isa.14:23; 42:15
Poor (205). Paid daily, g 227-2
Relief of a brother, e 240-1
Special subject of providence, 1044
4 facts about the, 1044
7fold provision for the, 1044
5 promises to the, 1044
8 words translated, f 1069-2
7 facts about the, e 142-1*; a 960-2
Give just judgment to p., Ex. 23:3-6
P. provided for by law, Ex. 23:11; Lev.14:21; 19:10; 23:22; 25:25-47; Dt.15:4-11; 24:12-15
P. paid same redemption money as the rich, Ex. 30:15
Not respect person of p., Lev.19:15
This p. man cried and, Ps. 34:6
The Lord heareth the p., Ps. 69:33
Defend the p. and the fatherless, Ps. 82:3
Deliver the p. and needy, Ps 82:4
I am p. and needy, Ps. 40:17; 69:29; 70:5; 86:1; 109:22
P. is hated even of his own, Pr.14:20
Mercy on p. is happy, Pr.14:21
He that oppresseth the p. reproacheth his maker, Pr.14:31; 17:5
P. is separated from neighbor, Pr.19:4
Brethren of p. hateth him, Pr.19:7
He that hath mercy on the p. lendeth to the Lord, Pr.19:17
He that stoppeth ears at cry of the p. shall not be heard, Pr. 21:13
Loveth pleasure shall be p., Pr. 21:17
He that giveth to the p. shall not lack, Pr. 28:27. Cp. 2 Cor. 9:6-8
Lest I be p. and steal, Pr. 30:8-9
When p. and needy seek water, Isa. 41:17
P. that are cast out, Isa. 58:7
P. and contrite spirit, Isa. 66:2
Blessed are the p. in spirit, Mt. 5:3
P. have the gospel preached, Mt.11:5
Have p. with you always, Mt. 26:11
P. widow cast more in, Mk.12:43
To preach gospel to p., Lk. 4:18
Bestow my goods to feed p., 1 Cor.13:3
For your sakes He became p., 2 Cor. 8:9
We should remember p., Gal. 2:10
God chosen p. of this world, Jas. 2:5
Ye have despised the p., Jas. 5:6
Miserable, p., blind, Rev. 3:17
Poorer (1), Lev. 27:8
Poorest (1), 2 Ki. 24:14
Poplar (1), Gen. 30:37
Poplars (1), Hos. 4:13
Popular opinion, not always right, b 287-3
Populous (2), Dt. 26:5; Nah. 3:8
Poratha (1), fruitful, Esther 9:8
Porch (39). P. of the temple, 1 Ki. 6:3; 7:6-21; 1 Chr. 28:11; 2 Chr. 3:4; 8:12; 15:8; 29:7,17; Ez. 8:16
P. of future temple, Ez. 40:7-49; 41:25-

Solomon's p., Jn.10:23; Acts 3:11; 5:12
Porches (2), Ez. 41:15; Jn. 5:2
Porcius (1), swinish, Acts 24:27
Port (1), Neh. 2:13
Porter (6), gatekeeper, 2 Sam.18:26; 2 Ki. 7:10; 1 Chr. 9:21; 2 Chr. 31:14; Mk.13:34; Jn.10:3; d 185-2*
Porters (33), gate keepers, c 592-1; 2 Ki. 7:11; 1 Chr. 9:17-26; 16:42; 26:1-19; Neh. 7:1,45,73; 10:28; etc.
Portion (100). Double p., Dt. 21:17
Lord's p. in His people, Dt. 32:9
Gave Hannah a worthy p., 1 Sam.1:5
Double p. of Spirit, 2 Ki. 2:9
Have their p. in this life, Ps.17:14
Divide Him a p. with great, Isa. 53:12
Holy portion of land, Ez. 45:1-7
12 tribes and their p., Ez. 48:1-27
P. of the king's, meat, Dan.1:8-16
Let his p. be with beasts, Dan. 4:15
Lord inherit Judah His p., Zech. 2:12
His p. with the hypocrites, Mt. 24:51
His p. with the unbelievers, Lk.12:46
Give me the p. of goods, Lk.15:12
Portions (16). P. to Manasseh, Josh.17:5
P. unto them for whom nothing is prepared, Neh. 8:10,12
P. of the law for priests, Neh.12:44
P. of the singers, Neh.12:47
P. of the Levites, Neh.13:10
Sending p. to others, Esth. 9:19,22
Joseph two p., Ez. 47:13
P. for the prince, Ez. 48:21
Possess (106). P. gate of enemies, Gen. 22:17
P. the land, Dt.1:8,21; 3:18; 4:1
P. nations greater and mightier, Dt. 9:1
P. kingdom for ever and ever, Dan. 7:14,18,27; Lk.1:33; Rev.11:15; 22:5
I gave tithes of all I p., Lk.18:12
In patience p. your souls, Lk. 21:19
P. vessel in sanctification, 1 Th. 4:4
Possessed (39). P. the land, Josh.1:15; 12:1; 19:47; 21:43; 22:9; Judg.11:21
P. my reins, Ps.139:13
P. me in the beginning of His, Pr. 8:22
Saints p. the kingdom, Dan. 7:18,22
P. with devils, Mt. 4:24; 8:16,28,33; 9:32; 12:22; Mk.1:32; 5:15-18; Lk. 8:36; Acts 8:7
P. with a spirit of divination, Acts 16:16
But, as though they p. not, 1 Cor. 7:30
Possessest (1), Dt. 26:1
Possesseth (2), Num. 36:8; Lk.12:15
Possessing (1), 2 Cor. 6:10
Possession (104). Canaan, for an everlasting p., Gen.17:8; 48:4
Return to p. in year of jubile, Lev. 25
Redemption of purchased p., Eph.1:14
Possessions (13). He had great p., Mt. 19:22; Mk. 10:22
Sold their p. and goods, Acts 2:45
Possessor (2), Gen.14:19,22
Possessors (2), Zech.11:5; Acts 4:34
Possible (15). With God all things are p., Mt.19:26; Mk.10:27; Lk.18:27
If it were p., they shall deceive the very elect, Mt. 24:24; Mk.13:22
If it be p., let this cup, Mt. 26:39
All things p. to him that believeth, Mk. 9:23. Cp. Mt.17:20; 21:22
Not p. to be held in death, Acts 2:24
If it be p., as much as lieth in you, live peaceably with all, Rom.12:18
Not p. that blood of bulls, Heb.10:4
Post (11). Bearer of a message, 1 Sam.1:9; Job 9:25; Jer. 51:31; Ez. 40:14-16,48; 41:3; 43:8; 46:2
P. of buildings, Ez.12:7; 21:6
Posterity (9), Gen. 45:7; Num. 9:10; 1 Ki.16:3; 21:21; Ps. 49:13; 109:13; Dan.11:4; Amos 4:2
Posts (42). Bearers of messages, 2 Chr. 30:6-10; Esther 3:13-15; 8:10-14
P. of buildings, Ex.12:22-23; Dt. 6:9; 11:20; Isa. 6:4; Ez. 40:9-49
Pot (22). P. of manna, Ex.16:33; Heb. 9:4
P. of pottage, 2 Ki. 4:38-41
P. for refining, Pr.17:3; 27:21
unto the Lord, Zech.14:21
Potentate (1), 1 Tim. 6:15
Potiphar (2), belonging to the sun, Gen. 37:36; 39:1
Poti-pherah (3), belonging to the sun, Gen. 41:45-50; 46:20
Pots (15). Flesh p., Ex.16:3
P. for tabernacle, Ex. 38:3; Lev.11:35
P. for the temple, 1 Ki. 7:45; 2 Ki. 25:14; 2 Chr. 4:11-16; 35:13
Though ye have lien among p., Ps. 68:13
P. in future temple, Zech.14:20-21
Washing of p. and cups, Mk. 7:4-8
Potsherd (4), fragment of earthenware, Job 2:8; Ps. 22:15; Pr. 26:23; Isa. 45:9
Potsherds (1), Isa. 45:9
Pottage (7), Gen. 25:29-34; 2 Ki. 4:38-40; Hag. 2:12
Potter (10), Isa. 41:25; 64:8; Jer.18:4-6; Lam. 4:2; Zech.11:13; Rom. 9:21; Rev. 2:27
Potter's (10), Ps. 2:9; Isa. 29:16; Jer.18:2-6; 19:1,11; Dan. 2:41; Mt. 27:7,10
Potters (1), 1 Chr. 4:23
Potters' (1), Isa. 30:14
Pound (10). Heb. maneh, 100 shekels, $64.00, 1 Ki.10:17; Ezra 2:69; Neh. 7:71-72
Gr. mna, $17.00, h 144-1*; Lk.19:16-24
Gr. litra, a weight of about 4,950 grains, or about 11 ounces, Jn.12:3; 19:39. See ***Weight***
Pounds (5), Lk.19:13-25
Pour (63). P. anointing oil, Ex. 29:7
P. out blood, Ex. 29:12; Lev. 4:7
P. out drink offerings, Ex. 30:9
P. oil on offerings, Lev. 2:1,6
P. water in a ceremony, Num. 24:7
P. out the soul, Ps. 42:4
P. out the heart, Ps. 62:8; Lam. 2:19
P. out indignation, Ps. 69:24; Ez. 21:31; Zeph. 3:8
P. out wrath, Ps. 79:6; Hos. 5:10
P. out the Spirit, Pr.1:23; Isa. 44:3; Joel 2:28-29; Zech.12:10; Acts 2:17-18
P. down righteousness, Isa. 45:8
P. out fury, Jer.10:25; Ez. 7:8; 14:19; 20:8,13,21; 30:15
P. out wickedness, Jer.14:16
P. down stones, Mic.1:6
P. you out a blessing, Mal. 3:10
P. out vials of wrath, Rev.16:1
Poured (84), Gen. 28:18; 35:14; etc.
P. out my soul before Lord, 1 Sam.1:15; Job 30:16
I am p. out like water, Ps. 22:14
Grace is p. into thy lips, Ps. 45:2
P. out my complaint before, Ps.142:2
P. out a prayer, Isa. 26:16
P. out upon you the Spirit, Isa. 29:10
Spirit p. out from on high, Isa. 32:15
P. out My soul unto death, Isa. 53:12
P. out My Spirit upon the, Ez. 39:29
P. out gift of Holy Ghost, Acts 10:45
P. out vials of wrath, Rev.16:2-17
Pouredst (1), Ez.16:15
Poureth (11), Job 12:21; 16:13,20; Ps. 75:8; 102, title; 107:40; Pr.15:2,28; Amos 5:8; 9:6; Jn.13:5
Pouring (2), Ez. 9:8; Lk.10:34
Pourtray (1), Ez. 4:1
Pourtrayed (3), Ez. 8:10; 23:14
Poverty (15), Gen. 45:11; Pr. 6:11; 10:15; 11:24; 13:18; 20:13; 23:21; 24:34; 28:19,22; 30:8; 31:7; 2 Cor. 8:2,9; Rev. 2:9
Powder (8), Ex. 32:20; Dt. 28:24; 2 Ki. 23:6,15; 2 Chr. 34:7; Mt. 21:44; Lk. 20:18
Powders (1), Song 3:6
Power (272). Prince hast p. with God, Gen. 32:28; Hos.12:3-4
To show in thee My p., Ex. 9:16
Giveth p. to get wealth, Dt. 8:18
No more p. to weep, 1 Sam. 30:4
Darling from p. of the dog, Ps. 22:20
The wicked in great p., Ps. 37:35
P. belongeth unto God, Ps. 62:11
To see Thy p. and glory, Ps. 63:2
Giveth strength and p., Ps. 68:35
Be willing in day of Thy p., Ps.110:3
Life in p. of tounge, Pr.18:21
He giveth p. to the faint, Isa. 40:29
He hath made earth by His p., Jer.10:12; 51:15
Whose bodies the fire had no p., Dan. 3:27
Daniel from the p. of lions, Dan. 6:27
His p. shall be mighty, Dan. 8:24
Have p. over treasures of, Dan.11:43
Ransom from p. of hell, Hos. 13:14
I am full of p. by the, Mic. 3:8
Not by might, nor p., but by, Zech. 4:6
Kingdom, the p., and glory, Mt. 6:13
Son of man hath p. on earth, Mt. 9:6
Gave them p. against demons, Mt.10:1
Heaven with p., great glory, Mt. 24:30
Sitting the right hand of p., Mt. 26:64
All p. is given unto Me, Mt. 28:18
P. to heal sicknesses, Mk. 3:15
Kingdom of God with p., Mk. 9:1
In spirit and p. of Elias, Lk.1:17
P. of Highest overshadow, Lk.1:35
Returned in p. of the Spirit, Lk. 4:14
His word was with p., Lk. 4:32
P. of Lord present to heal, Lk. 5:17
P. and authority over devils, Lk. 9:1
P. to tread on serpents, Lk.10:19
Hath p. to cast into hell, Lk.12:5
Your hour, p. of darkness, Lk. 22:53
Endued, p. from on high, LK. 24:49
P. to become sons of God, Jn.1:12
P. to lay it down, and take it again, Jn.10:18
Given them p. over all flesh, Jn.17:2
Father hath put in His own p., Acts 1:7
Ye shall receive p. after, Acts 1:8
Great p. gave the apostles, Acts 4:33
Full of p. and faith, did, Acts 6:8
This man is great p. of God, Acts 8:10
With Holy Ghost and p., Acts 10:38
From p. of Satan unto God, Acts 26:18
The Son of God with p., Rom.1:4
It is p. of God unto salvation, Rom. 1:16
His eternal p. and Godhead, Rom.1:20
To make His p. known, Rom. 9:22
There is no p. but of God, Rom.13:1
Resisteth p. resisteth God, Rom.13:2
Through p. of Holy Ghost, Rom.15:13
By p. of Spirit of God, Rom.15:19
P. to establish according, Rom.16:25
It is the p. of God, 1 Cor.1:18
Christ the p. of God, 1 Cor.1:24
Demonstration of Spirit and p., 1 Cor. 2:4
Not in word, but p., 1 Cor. 4:20
Puffed up, but the p., 1 Cor. 4:19
Have we not p. to, 1 Cor.11:10
All rule, authority, p., 1 Cor.15:24
In weakness, raised in p., 1 Cor.15:43
Excellency of p. be of God, 2 Cor. 4:7
P. of Christ rest upon me, 2 Cor.12:9
He liveth by the p. of God, 2 Cor.13:4
Exceeding greatness of p., Eph.1:10
Working of His mighty p., Eph.1:19
All principality, and p., Eph.1:21
Prince of the p. of the air, Eph. 2:2
Effectual working of His p., Eph. 3:7
The p. that worketh in us, Eph. 3:20
In the p. of His might, Eph. 6:10
The p. of His resurrection, Phil. 3:10
According to His glorious p., Col.1:11
Us from the p. of darkness, Col.1:13
Head of all principality, p., Col. 2:10
Work of faith with p., 2 Th.1:11
All p., signs, lying wonders, 2 Th. 2:9
P., love, and sound mind, 2 Tim. 3:5
All things by word of His p., Heb.1:3
Him that had p. of death, Heb. 2:14
After p. of endless life, Heb. 7:16
Kept by the power of God, 1 Pet.1:5
His divine p. given unto us, 2 Pet.1:3
Give p. over the nations, Rev. 2:26
Receive p., Rev. 4:11; 5:12-13
P. given to, Rev. 6:4,8; 9:3
Give p. to My two witnesses, Rev.11:3
P. to shut heaven, Rev.11:6
Exerciseth all the p. of, Rev.13:12
P. to do miracles, give life, Rev.13:14
P. to scorch men with fire, Rev.16:8
Receive p. as kings, Rev.17:12-13
Second death hath no p., Rev. 20:6
Powerful (3), Ps. 29:4; 2 Cor.10:10; Heb. 4:12
Powers (14), Mt. 24:29; Mk.13:25; Lk.12:11; 21:26; Rom. 8:38; 13:1; Eph. 3:10; 6:12; Col.1:16; 2:15; Tit. 3:1; Heb. 6:5; 1 Pet. 3:22
Practices (1), 2 Pet. 2:14
Practise (4), Ps.141:4; Isa. 32:6; Dan. 8:24; Mic. 2:1
Practised (2), 1 Sam. 23:9; Dan. 8:12
Praetorium (1), judgment hall, Mk.15:16
Praise (248). First in Scripture, q 20-1
8 reasons to p. God, g 731-1; p 927-3; j 971-3
16 reasons to p. God, e 731-3
18fold p. to God, g 747-3
50 commands to p. God, a 941-3
7fold commands to p. God, 1 941-3
27 reasons to p., b 941-3; m 942-1; k 941-2; y 946-1
8fold exhortation to p. God, d 954-2
8 reasons to p. God, d 980-2; n 991-3
5 classes to p. God, p 1016-1
15 reasons to p. God, 1053
30 reasons to p. God, 1049
Dead bodies cannot p. God, g-i 1000-1
4fold p. of Thessalonians, g 401-1*
He is thy p., and thy God, Dt. 10:21
P. continually in my mouth, Ps. 34:1
Whoso offereth p. glorifieth, Ps. 50:23
Into His courts with p., Ps.100:4
The dead (bodies) p. not, Ps.115:17
Seven times a day do I p., Ps.119:164
P. Thee; for I am fearfully, Ps.139:14
Special psalms of p., Ps.145-150
Let another man p. thee, Pr. 27:2
Garments of p. for spirit, Isa. 61:3
Sacrifices of p., Jer.17:26; 33:11
Thou hast perfected p., Mt. 21:16
to the p. of His glory, Eph.1:6,12-14
I will sing p. to Thee, Heb. 2:12
Let us offer sacrifice of p., Heb.13:15
P. God, all ye His servants, Rev.19:5
Praised (26). Great is the Lord, greatly to be p., 1 Chr.16:25; Ps. 96:4
He spake and p. God, Lk.1:64
Praiseth (1), Pr. 31:28
Praising (10), 2 Chr. 5:13; 23:12; Ezra 3:11; Ps. 84:4; Lk. 2:13,20; 24:53; Acts 2:47; 3:8-9
Praises (27). Fearful in p., Ex.15:11
Sing p. to the Lord, 2 Sam. 22:50; Ps. 9:11; 18:49; 27:6; 68:32; 75:9
Prayed and sang p. to God, Acts 16:25
Show forth the p. of Him, 1 Pet. 2:9
Pransing (1), Nah. 3:2
Pransings (2), Judg. 5:22
Prating (3), Pr.10:8-10; 3 Jn.10
Pray (313). I p. thee (man entreating man; a very common expression; used 181 times—only 7 times in the N.T.), Gen.12:13; 13:8; etc.
We p. thee (9 times), Gen. 50:17; Ex. 5:3; Judg.1:24; 10:15; etc.
P. for them that despitefully use you Mt. 5:44; Lk. 6:28
P. to Father in secret, Mt. 6:6
P., use not vain repetitions, Mt. 6:7
After this manner p., Mt. 6:9; Lk.11:2
P. Lord of harvest to send, Mt. 9:38
P. flight not in winter, Mt. 24:20
Watch and p., Mt. 26:41
What things desire, when p., Mt.11:24
Lord, teach us to p., Lk.11:1
Men ought always to p. and, Lk.18:1
Two men went to the temple to p. Lk.18:10
I will p. the Father, Jn.14:16; 16:26
Should p. for as we ought, Rom. 8:26
P. that he may interpret, 1 Cor.14:13
P. with spirit and with understanding also, 1 Cor.14:14-15
P. without ceasing, 1 Th. 5:17
Men p. everwhere lifting, 1 Tim. 2:8

P. one for another, that ye, Jas. 5:16
8 times to, o 1000-1, 16 places to , h 1522-1
12 things to p. for, c 1003-1
What to p. for, o 9-3*; b 11-3*
How to p., v-w 11-2*
Prayed (65). 25 Examples-People P.:
1 Abraham (Gen. 20:17)
2 Moses (Num.11:2; 21:7; Dt. 9:20,26)
3 Hannah (1 Sam.1:10,27; 2:1)
4 Samuel (1 Sam. 8:6)
5 Elisha (2 Ki. 6:17-18)
6 Hezekiah (2 Ki.19:15-20; 20:2; 2 Chr. 30:18; 32:24; Isa. 37:15-21; 38:2)
7 Isaiah (2 Chr. 32:20)
8 Manasseh (2 Chr. 33:13)
9 Ezra (Ezra 10:1)
10 Nehemiah (Neh.1:4; 2:4)
11 Job (Job 42:10)
12 Jeremiah (Jer. 32:16)
13 Daniel (Dan. 6:10; 9:4)
14 Jonah (Jonah 2:1; 4:2)
15 Jesus (Mt. 26:39-44; Mk.1:35; 14:35-39; Lk. 5:16; 9:29; 22:32-44)
16 The Pharisee (Lk.18:11)
17 Diciples (Acts 1:24)
18 Peter (Acts 9:40)
19 Cornelius (Acts 10:2,30)
20 Church (Acts 4:31; 6:6; 13:3; 14:23)
21 Paul and Silas (Acts 16:25)
22 Peter and John (Acts 8:15)
23 Christians (Acts 21:5)
24 Paul (Acts 22:17; 28:8)
25 Elijah (Jas. 5:17-18)
Prayer (114). Defined, u 11-1*; c 500-3
Moses' tactics in, j-l 282-1
Idle p. to be judged, q 281-3
A lesson on p., 401; e 501-3
P. in O.T. and N.T., b 540-1
2 causes of true p., b 540-1
12 things about God in, c 573-1
4fold confidence in answered p., e 599-2
1,050-word p. of Solomon, b 632-1
4 major requests of Solomon, j 632-1
7 if's, when's, and then's, k 632-1
8 prophetical things in Solomon's p., a 632-2
Answers to every p., q 633-3
12 parts to Solomon's p., 663
God always answers p., d 696-1
Solomon's prophetic p., j 757-3
P. of Nehemiah, 839
Reasons for unanswered p., k 954-1
2 reasons for answered p., c 954-2
18 reasons for unanswered p., k 1103-1
2 facts about, d 986-3
P. for God to seek men, d 1010-1
7 facts about, h 1010-1
7 examples of p., m 1017-3
P. to continue forever, a 1217-2
P. under law of Moses, 1353
16 peculiar places to p., h 1522-1
Secret of p., j 9-3*
Assurance of an answer to p., x 11-2*; a 11-3*
Why no answer to p., x 11-2*; r 71-1*; m 79-3*
Never no to faith in p., i 12-2*
Greatest hindrance to p., g 12-2*
23 elements in Lord's p., 59*
Absolute certainty of answer to p., g-j 79-2*
How blind man got answer, r 83-3*
Law of answered p., a 83-3*
10 conditions of answered p., 97*
Posture in p., j 84-1*
Teach us to p., i 125-2*
Importunity in p., o 125-3*
12 examples of p., o 125-3*
Secret of supply, a 130-1*
7 things to do in p., c-d 141-2*
7 lessons on p., 159*
Heard always, r 197-3*
Answers, secret of joy, a 197-3*
No limitations in p., g-l 199-3*
Power of attorney, g-l 199-3*
Purposes of p., k 200-1*
Partner in p., i 200-1*
Ask what you will in p., 211*
Uncovering head in p., b 321-2*
Abundance through p., m 367-3*
Intercessory p., s 372-1*
3 reasons to p. for preachers, v 372-2*
8 examples kneeling in p., 372-1*
4 secrets about p., 453*
12 reasons for unanswered p., n 459-1*
Liberty in p., 451*
7fold way to get answer to, 461*
Results of doubt in p., p-s 455-1*
6 secrets of answered p., 462*
According to God's will, k 487-3*
5 secrets to p., 492*
One person to p. to, 546*
3 things to p. for, 546*
2 ways to p., 546*
Solomon, for God to hear p. in temple, 1 Ki. 8:28-54; 2 Chr. 6:19-40
Requests for p. to be heard, Neh.1:6,11; Ps. 4:1; 17:1; 39:12; 54:2; 55:1; 61:1; 64:1; 65:2; 66:19-20; 84:8; 86:6; 88:2; 102:1;143:1
P. returned to bosom, Ps. 35:13
P. of upright is His delight, Pr.15:8
He heard p. of righteous, Pr.15:29
P. and fasting, Mt.17:21; Mk. 9:29; 1 Cor. 7:5
Whatsoever ask in p., Mt. 21:22
Continued all night in p., Lk. 6:12
One accord in p., Acts 1:14
The hour of p., Acts 3:1
Give ourselves continually to p., Acts 6:4
P. made without ceasing, Acts 12:5
Continuing instant in p., Rom.12:12
Praying always with all p., Eph. 6:18
Every thing by p. and, Phil. 4:6
continue in p. and watch, Col. 4:2
Sancified by word and p., 1 Tim. 4:5
P. of faith shall save sick, Jas. 5:15
Fervent p. of righteous man, Jas. 5:16
Sober, and watch unto p., 1 Pet. 4:7
Prayers (24). 30 of Moses answered, 174
221 p. of the Bible, 799
P. of demons and men, j 70-1*
P. of David are ended, Ps. 72:20
Pretence make long p., Mk. 12:40
Breaking of bread and p., Acts 2:42
Thy p. and thine alms are, Acts 10:4
Offered p. and supplications, Heb. 5:7
Your p. be not hindered, 1 Pet. 3:7
Ears open unto their p., 1 Pet. 3:12
Odours, which are the p. of saints, Rev. 5:8; 8:3-4
Prayest (2), Mt. 6:5-6
Prayeth (7), 1 Ki. 8:38; 2 Chr. 6:19-20; Isa. 44:17; Acts 9:11; 1 Cor.11:5; 14:14
Praying (20). When ye stand p., forgive, Mt. 6:14-15; Mk.11:25-26
Jesus being baptized, p., Lk. 3:21
As He was p. alone, Lk. 9:18
As He was p. in certain place, Lk.11:1
Every man p., prophesying, 1 Cor.11:4
P. always with all prayer, Eph. 6:18
P. in the Holy Ghost, Jude 20
Preach (50). Defined, j 337-1*
7 commands to p., m 235-3*
Half of N.T. program, m 119-3*; 313*; m 301-3*
Prophets to p., Neh. 6:7
Anointed Me to p., Isa. 61:1
Jesus began to p., Mt. 4:17; 11:1
As ye go, p., Mt. 10:7; Mk. 3:14; Lk. 9:2,60; Acts 10:42
P. gospel to every creature, Mk.16:15
12 Things to Preach:
1 Good tidings (Isa. 61:1)
2 The kingdom of heaven (Mat. 10:7)
3 Baptism of repentance (Mk.1:4)
4 The gospel (Mk.16:15; Lk. 4:18; Acts 16:10; Rom.1:15-16; 10:15; 15:20; 1 Cor.1:17)
5 Deliverance to captives (Lk. 4:18)
6 Acceptable year of Lord (Lk. 4:19)
7 Kingdom of God (Lk. 4:43; 9:2,60)
8 Jesus Christ (Acts 5:42; 17:3)
9 Turning from idols (Acts 14:15)
10 The Word (Acts 16:6; Rom.10:8; 2 Tim. 4:2
11 Christ crucified (1 Cor.1:23)
3:8)
Preached (61). 12 Things Preached:
1 Righteousness (Ps. 40:9)
2 The gospel (Mt.11:5; Lk. 20:1; Acts 14:7; Rom.15:19; 1 Cor.15:1-8; Col. 1:23)
3 The gospel of the kingdom (Mt. 24:14)
4 The Word of God (Mk. 2:2; Acts 8:25; 13:5; 14:25; 15:36; 17:13)
5 Repentance (Mk. 6:12; Lk. 24:47)
6 The kingdom of God (Lk.16:16)
7 Jesus Christ (Acts 3:20; 8:5,35; 9:20; 17:18; Phil.1:18)
8 Jesus the resurrection (Acts 4:2; 1 Cor. 15:12)
9 Forgiveness of sins (Acts 13:38)
10 Gospel of God (2 Cor.11:7; 1 Th. 2:9)
11 Peace (Eph. 2:17)
12 The mystery of godliness (1 Tim. 3: 16)
Preacher (11). Defined, how used, d 199-3; b 1112-1
Must be anointed, d 199-3
4fold work of a p., f 1124-1
The words of the p., Eccl.1:1-2,12; 7:27; 12:8-10
How shall they hear without a p., Rom.10:14
Ordained a p., 1 Tim. 2:7
Appointed a p., 2 Tim.1:11
A p. of righteousness, 2 Pet. 2:5
Preachers. 10 great p., m 235-3*
Preachest (1), Rom. 2:21
Preacheth (3). Acts 19:13; 2 Cor.11:4; Gal.1:23
Preaching (27). Defined, h 16-1*
3 things that marked good p., a 830-1
2 general results of p., u 95-3*
The p. I bid thee, Jonah 3:2
P. in the wilderness, Mt. 3:1
P. the gospel of the kingdom, Mt. 4:23; 9:35; Mk. 1:14
P. the baptism of repentance, Lk. 3:3
P. glad tidings of the, Lk. 8:1
P. the gospel and healing, Lk. 9:6
P. of Jonas, Lk.11:32
Went everywhere p. the word, Acts 8:4
P. peace by Jesus Christ, Acts 10:36
P. the Word to none but, Acts 11:19
P. Lord Jesus, Acts 11:20; Rom.16:25
P. kingdom of God, Acts 20:25; 28:31
P. of the cross is to them, 1 Cor.1:18
By foolishness of p. to save, 1 Cor.1:21
P. the gospel of Christ, 2 Cor.10:14
Manifested His word through p., Tit.1:3
Pre-Adamite world, 80; i 25-2*
Precept (11), a rule for moral conduct, Isa. 28:10-13; 29:13; Mk. 10:5; Heb. 9:19
Precepts (24), Neh. 9:14; Ps.119:4,15, 27,40,45,56,63,69,78,87,93,94, 100,104,110,128,134,141,159, 168,173; Jer. 35:18; Dan. 9:5; 1055
Precious (76). 25 p. things, 555; o 466-1*
P. stones, 184. See ***Stones***
Predestinate (2), z 292-1*; c 292-1*; q 364-1*; Rom. 8:29-30
Predestinated (2), Eph.1:5,11. See ***Predestinate***
Prediction, 7 purposes of, 1258
Preeminence (3), Eccl. 3:19; Col. 1:18; 3 Jn. 9
Prefer (1), Ps.137:6
Preferred (5), Esther 2:9; Dan. 6:3; Jn.1:15,27,30
Preferring (2), Rom.12:10; 1 Tim. 5:21
Premeditate (1), Mk.13:11
Preparation (9), 1 Chr. 22:5; Nah. 2:3; Mt. 27:62; Mk.15:42; Lk. 23:54; Jn.19:14,31,42; Eph. 6:15
Preparations (1), Pr.16:1
Prepare (81). P. their heart, 1 Chr. 29:18; Job 11:13; Ps.10:17
P. mercy and truth, Ps. 61:7
P. their meat in summer, Pr. 30:25
P. the way of the Lord, Is. 40:3; Mt. 3:3; 11:10; Mk.1:2-3; Lk.1:76; 3:4; 7:27
P. the way, Isa. 57:14; 62:10
P. to meet thy God, Amos 4:12
P. the passover, Mt. 26:17; Mk.14:12; Lk.
P. a place for you, Jn.14:2-3
Prepared (101). P. heart to seek the Lord, 2 Chr.19:3; Ezra 7:10
P. his ways before Lord, 2 Chr. 27:6
P. His throne for judgment, Ps. 9:7
P. the light and sun, Ps. 74:16
P. His throne in heavens, Pr. 103:19
P. for him that waiteth for Him, Isa. 64:4; 1 Cor. 2:9
4 p. things in Jonah, 1:17; 4:6-8
P. kingdom for you, Mt. 25:34
P. fire for devil, his angels, Mt. 25:41
P. people for the Lord, Lk.1:17
P. for every good work, 2 Tim. 2:21
P. body for Christ, Heb.10:5
P. an ark to saving of house, Heb.11:7
P. city for the redeemed, Heb.11:10-16; 13:14; Jn.14:1-3; Rev. 21:22
P. things in Revelation, 8:6; 9:7,15; 12:6; 16:12; 21:2
Preparedst (1), Ps. 80:9
Preparest (3), Num.15:8; Ps. 23:5; 65:9
Prepareth (3), 2 Chr. 30:19; Job 15:35; Ps.147:8
Preparing (2), Neh.13:7; 1 Pet. 3:20
Presbytery (1), b 261-1*; 1 Tim. 4:14
Prescribed (1), Isa.10:1
Prescribing (1), Ezra 7:22
Presence (116). P. of the Lord, Gen. 3:8; 4:16; Ex. 33:14-15; Lev. 22:3; 1 Chr.16:33; Job 1:12; 2:7; Ps.16:11; 31:20; 51:11; 68:2,8; 95: 2; 97:5; 100:2; 114:7; 139:7; 140:13; Isa. 64:1-3; Jer. 4:26; Ez. 38:20; Jonah 1:3,10; Nah.1:5; Zeph.1:7; Lk.1:19; Acts 3:19; 1 Cor. 1:29; 2 Th.1:9; Heb. 9:24; Jude 24
P. of brethren, Gen.16:12; 25:18
P. of Pharaoh, Gen. 41:46; Ex.10:11
P. of David, 1 Chr. 24:31
P. of the angels, Lk.15:10; Rev.14:10
P. of His disciples, Jn. 20:30
Present (106). Appease him with a p., Gen. 32:20-21; 33:10
P. themselves before the Lord, Job 1:6; 2:1; 1 Sam.10:19
Power of Lord p. to heal, Lk. 5:17
P. bodies a living sacrifice, Rom.12:1
Good for the p. distress, 1 Cor. 7:26
P. with the Lord, 2 Cor. 5:8
P. to Himself a glorious, Eph. 5:27
P. you holy, unblameable, Col.1:22
P. every man perfect in Christ, Col.1:28
P. truth, 2 Pet.1:12; Jude 24
The p. world, Gal.1:4; 2 Tim. 4:10; Tit. 2:12
Presented (18). P. themselves before God, Dt. 31:14; Josh. 24:1
P. himself 40 days, 1 Sam.17:16
P. unto Him gifts, Mt. 2:11
Presenting (1), Dan. 9:20
Presently (5), 1 Sam. 2:16; Pr.12:16; Mt. 21:19; 26:53; Phil. 2:23
Presents (10), 1 Sam.10:27; 1 Ki. 4:21; 2 Ki.17:3; 2 Chr.17:5-11; 32:23; Ps. 68:29; 72:10; 76:11; Mic.1:14
Preserve (30). P. seed, Gen.19:32-34
P. life, Gen. 45:5-7; Dt. 6:24
P. me, Ps.16:1; 25:21; 32:7; 40:11
P. him, Ps. 41:2; 61:7
P. my life from fear of, Ps. 64:1
P. my soul: for I am holy, Ps. 86:2
P. going out, coming in, Ps.121:8
P. unto heavenly kingdom, 2 Tim. 4:18
Preserved (16). Seen God face to face, and my life is p., Gen. 32:30
P. David where he went, 2 Sam. 8:6,14; 1 Chr. 18:6,13
P. blameless unto coming, 1 Th. 5:23
P. in Jesus Christ, and called, Jude 1
Preserver (1), Job 7:20
Preservest (2), Neh. 9:6; Ps. 36:6
Preserveth (8), Job 36:6; Ps. 31:23; 97:10; 116:6; 145:20; 146:9; Pr. 2:8; 16:17
Presidents (5), Dan. 6:2-7
Press (9), Joel 3:13; Hag. 2:16; Mk. 2:4; 5:27,30; Lk. 8:19,45; 19:3; Phil. 3:14
Pressed (15), Gen.19:3,9; 40:11; Judg.16:16; 2 Sam.13:25-27; Ez. 23:3; Amos 2:13; Mt. 3:10; Lk. 5:1; 6:38;

Presses (3), Neh.13:15; Pr. 3:10; Isa.16:10
Presseth (2), Ps. 38:2; Lk; 16:16
Pressfat (1), Hag. 2:16
Presume (2), Dt.18:20; Esther 7:5
Presumed (1), Num.14:44
Presumptuous (2), Ps.19:13; 2 Pet.2:10
Presumptuously (6), Ex. 21:14; Num. 15:30; Dt. 1:43; 17:12-13; 18:22
Pretence (3), Mt. 23:14; Mk.12:40; Phil.1:18
Prevail (29), Gen. 7:20; 1 Sam. 2:9; Jer.15:20; Mt.16:18; 27:24; etc.
Prevailed (37), Gen. 7:18-24; Dan. 7:21; Lk. 23:23; Acts 19:20; Rev. 5:5; 12:8
Prevailest (1), Job 14:20
Prevaileth (1), Lam.1:13
Prevent (7), Job 3:12; Ps. 59:10; 79:8; 88:13; 119:148; Amos 9:10; 1 Th. 4:15
Prevented (9), 2 Sam. 22:6,19; Job 30:27; 41:11; Ps.18:5,18; 119:147; Isa. 21:14; Mt.17:25
Preventest (1), Ps. 21:3
Prey (73). Division of p., Num. 31:11-32
Eagle hasteth to the p., Job 9:26
She (eagle) seeketh the p., Job 39:29
To take a spoil, a p., Zeph. 3:8
Price (33). Redemption p., Lev. 25:16-52
P. of dog (male prostitute), Dt. 23:18
P. of wisdom above rubies, Job 28:18
P. of virtue above rubies, Pr. 31:10
Buy without money and p., Isa. 55:1
P. thirty pieces of silver, Zech.11:12
Pearl of great p., Mt.13:46
Ye are bought with a p., 1 Cor. 6:20; 7:23
Prices (1), Acts 4:34
Pricked (2), Ps. 73:21; Acts 2:37
Prickling (1), Ez. 28:24
Pricks (3), Num. 33:55; Acts 9:5; 26:14
Pride (49). Break power of p., Lev. 26:19
Hide p. from man, Job 33:17
King over children of p., Job 41:34
Hide from p. of man, Ps. 31:20
P. cometh, then cometh shame, Pr.11:2
By p. cometh contention, Pr.13:10
P. goeth before destruction, Pr.16:18
Man's p. will bring him low, Pr. 29:23
Blasphemy, p., foolishness, Mk. 7:22
Lifted up with p. fall, 1 Tim. 3:6
Lust eyes, p. of life, 1 Jn. 2:16
Priest (497). First use of, o 20-1
Mediators, g 202-3
14 acts of, law of jealousy, b 265-3
Wave offerings belonged to, d 268-1
Office of, hereditary, j 363-3
Voluntary service, k 363-3
Melchizedek, p. of God, Gen. 14:18; Heb. 7
P. of Pharaoh, Gen. 41:45-50; 46:20
P. of Midian, Ex. 2:16; 3:1; 18:1
Duties of a p., Lev.1:7-15:30; 16:30-32; 17:5-6; 19:22; 27:8-18; Num. 5:8-30; 6:10-20; 19:3-7. See ***Priests***
P. forever after order of, Ps.110:4
Merciful, faithful high p., Heb. 2:17
High P. of our profession, Heb. 3:1
We have a great high p., Heb. 4:14; 8:1; 9:11; 10:21
Thou art a p. forever, Heb. 5:6,10; 6:20; 7:11,15,17,21
Priesthood (16). Everlasting p., Ex. 40:15; 25:13; Heb. 7:24
Perfection not by Levitical p., Heb. 7:11
P. being changed, Heb. 7:12
An holy p., 1 Pet. 2:5,9
P. of Aaron, Ex. 28-29, notes
Laws of p., 178
P. confirmed, f 289-3
P. renewed, e 290-1
Priest's (46). P. garments, l 148-2
P. portion, peace offerings, b 205-2; b 209-2
P. benediction, e-f 268-1
P. have and wave offerings, c 291-2
P. office, Ex. 28:1-4,41; 29:1,9,44; 30:30; 31:10; 35:19; 39:41; 40:13-15
P. custom, 1 Sam. 2:13-15
P. palace, Mt. 26:58; Lk. 22:54
Priests (401). Garments of p., m 148-3; d 150-1
44 acts of consecration, c 206-1
7 steps in consecration, d 206-1
First ministry of, e 207-3; a-b 207-3
5 sins of, i 208-3
2 acts of disobedience, h 210-1
Laws for, c-k 230-2; e-o 232-1; b-e 232-2
3 kinds of wives forbidden, j 231-2
12 physical qualifications of, 253
Age of service, h 260-1
10 devoted things for p., a 291-1
20 sacrificial gifts to, d 291-2
6 commands to., h 363-2
47 facts about, 396
Duties of p., 396
Support of p., 396
86 high p., 395
5 sins of, z 502-2
24 courses of, v 2-2*; 1 98-1*
Marriage of, n 98-1*
Glad to kill Jesus, p 150-1*
Many obedient to the faith, n 224-3*
A kingdom of p., Ex.19:6
Make atonement for p., Lev.16:33
Moses, Aaron among His p., Ps. 99:6
Made us kings and p., and we shall reign on earth, Rev.1:6; 5:10; 20:6
Priests' (7), Josh. 4:3,18; 2 Ki.12:16; Ezra 2:69; Neh. 7:70-72; 12:35
Prince (102). Abraham mighty p., Gen. 23:6
Jacob a p. with God, Gen. 32:28
P. of each tribe of Israel, Num. 7:11-78; 34:18-28; Josh. 22:14; 1 Chr. 2:10; 5:6; Ezra 1:8
P. over My people, 1 Ki.14:7; 16:2
Messiah the P. of Peace, Isa. 9:6-7
David p. among them, Ez. 34:24; 37:25
Future p. of Israel, Ez. 45:7,16,22; 46:2-18; 48:21-22
P. of eunuchs, Dan.1:7-18
P. of princes, Dan. 8:25; 9:25
P. that shall come, Dan. 9:25
P. (angel) of kingdom of Persia, Dan.10:13,20
P. (angel) of Grecia, Dan.10:20
Michael your (Israel's) p., Dan.10:21; 12:1; Jude 9; Rev.12:7-10
Without a king, without a p., Hos. 3:4
p. of devils, Mt. 9:34; 12:24; Mk. 3:22
P. of world, Jn.12:31; 14:30; 16:11
P. of life, Acts 3:15
P. and a Saviour, Acts 5:31
P. of the power of the air, Eph. 2:2
P. of the kings of the earth, Rev.1:5
Prince's (3), Song 7:1; Ez. 45:17; 48:22
Princes (276). P. of Pharaoh, Gen.12:15
12 p. of Ishmael, Gen.17:20; 25:16
12 p. of Israel, Num.1:16,44; 7:2-10,84; 10:4; 17:6
50 p. of Israel, Num.16:2
P. of Midian, Josh.13:21
P. of the Philistines, 1 Sam.18:30; 29:3-9
P. of Ammon, 2 Sam.10:3; 1 Chr.19:3
P. of Babylon, 2 Chr. 32:31; 36:18
7 p. of Media and Persia, Esther 1:14
P. of Zoan, Isa.19:11-13; 30:4
P. of Kedar, Ez. 27:21
121 p. of Media and Persia, Dan. 6:1
P. of the Gentiles, Mt. 20:25
P. of this world, 1 Cor. 2:6-8
Princess (1), Lam.1:1
Princesses (1), 1 Ki.11:3
Principal (17). P. spices, Ex. 30:23
P. officer, 1 Ki. 4:5
P. scribe, 2 Ki. 25:19; Jer. 52:25
P. fathers, 1 Chr. 24:31
Wisdom is the P. thing, Pr. 4:7
P. plants, Isa. 16:8
P. wheat, Isa. 28:25
P. of the flock, Jer. 25:34-36
P. men, Mic. 5:5; Acts 25:23
Principalities (7), Jer.13:18; Rom. 8:38; Eph. 3:10; 6:12; Col.1:16; 2:15; Tit. 3:1
Principality (2), Eph.1:21; Col. 2:10
Principles (2), Heb. 5:12; 6:1
Print (4), Lev.19:28; Job 13:27; Jn. 20:25
Printed (1), Job 19:23
Priscilla (5), ancient, o 302-1*; Acts 18:2,18,26; Rom.16:3; 1 Cor.16:19
Prised (1), Zech.11:13
Prison (90). Joseph in, Gen. 39:20-23
Samson did grind in, Judg.16:21
Prophet Micaiah in p., 1 Ki. 22:27
King of Judah in p., 2 Ki. 25:27-29
Jeremiah in, Jer. 32:2-12; 33:1; 37:4-21; 38:6-28; 39:14-15
John in p., Mt. 4:12; 11:2; 14:3
I was in p. and ye came, Mt. 25:36-44
Apostles in p., Acts 5:18-25
Paul cast Christians in p., Acts 8:3; 26:10
Peter in p., Acts 12:4-17
Paul and Silas in, Acts 16:23-40
Preached to spirits in p., 1 Pet. 3:19
Devil cast some in p., Rev. 2:10
Satan loosed out of his p., Rev. 20:7
Prisoner (13). Examples of, g 958-1
Sighing and groaning of p., Ps. 79:11; 102:20
Barabbas the p., Mt. 27:15-16; Mk.15:6
Paul the p., Acts 23:18; Eph. 3:1; 4:1; 2 Tim.1:6; Ph'm 1,9
Prisoners (20). P. of death, Job 3:16-18
The Lord looseth the p., Ps.146:7
Satanic p. in Millennium, Isa. 24:22
Prisons (3), Lk. 21:12; Acts 22:4; 2 Cor. 11:23
Private (1), 2 Pet.1:20
Privately (8), Mt. 24:3; Mk. 6:32; 9:28; 13:3; Lk. 9:10; 10:23; Acts 23:19; Gal. 2:2
Privily (15). P. plot harm, Ps.11:2; 31:4; 64:5; 142:3; Pr.1:11,18
Whoso p. slandereth his neighbor, Ps. 101:5
Minded to put her away p., Mt.1:19
Who p. shall bring in damnable heresies, Gal. 2:4; 2 Pet. 2:1
Privy (4), Dt. 23:1; 1 Ki. 2:44; Ez. 21:14; Acts 5:2
Prize (2), 1 Cor. 9:24; Phi. 3:14
Proceed (15), Isa. 29:14; 51:4; Mt.15:18-19; Mk. 7:21; Eph. 4:29; 2 Tim. 3:9
Proceeded (9), Num. 30:12; 32:24; Judg.11:36; Job 36:1; Lk. 4:22; Jn. 8:42; Acts 12:3; Rev. 4:5; 19:21
Proceedeth (11), Gen. 24:50; Num. 30:2; Dt. 8:3; 1 Sam. 24:13; Eccl.10:5; Lam. 3:38; Hab.1:4; Mt. 4:4; Jn.15:26; Jas. 3:10; Rev.11:5
Proceeding (1), Rev. 22:1
Process (5), Gen. 4:3; 38:12; Ex. 2:23; Judg.11:4; 2 Chr. 21:19
Prochorus (1), choir leader, Acts 6:5
Proclaim (23). P. name of the Lord, Ex. 33:19
P. holy convocations, Lev. 23:2-4, 21, 37
P. liberty throughout all, Lev. 25:10
P. peace unto it, Dt. 20:10
P. a fast, 1 Ki. 21:9
P. a solemn assembly, 2 Ki.10:20
P. everyone his own goodness, Pr. 20:6
P. liberty to captives, Isa. 61:1-2; Jer. 34:8,17
P. among the Gentiles, Joel 3:9
Proclaimed (15). P. name of Lord, Ex. 34:5-6
P. a fast, 1 Ki. 21:12; 2 Chr. 20:3; Ezra 8:21; Jer. 36:9; Jonah 3:5-7
P. upon the housetops, Lk.12:3
Proclaimeth (1), Pr.12:23
Proclaiming (3), Jer. 34:15-17; Rev. 5:2
Proclamation (9), Ex. 32:5; 1 Ki.15:22; 22:36; 2 Chr. 24:9; 30:5; 36:22; Ezra 1:1; 10:7; Dan. 5:29
Procrastination, Ex. 22:29; Pr. 27:1; Mt. 8:21; 24:48-51; 25:1-13; Lk. 9:59-62; Acts 24:25; Heb. 3:7-19
Procure (2), Jer. 26:19; 33:9
Procured (2), Jer. 2:17; 4:18
Procureth (1), Pr.11:27
Prodigal son (Lk.15:11-32, notes)
Elder brother and father contrasted, c 137-3*
Elder brother and Pharisee contrasted, b 137-2*
Prodigal contrasted with elder brother, a 137-1*
True repentance of, o, r 136-3*
Responsible agent, d 136-1*
Riotous living, f-i 136-1*
Result of sin, i-n 136-2*
Awakening of, o 136-3*
Produce (1), Isa. 41:21
Profane (33). Defined, f 231-1
P. things forbidden priests, f 231-1
Shalt not p. the name of the Lord, Lev.18:21; 19:12; 20:3; 21:6; 22:2,32; Amos 2:7
P. the priests, Lev. 21:4,15
P. the sabbath, Neh.13:17; Mt.12:5
P. and old wives' fables, 1 Tim. 6:20
Shun p. and vain babblings, 2 Tim. 2:16
P. person, as Esau, Heb.12:16
Profaned (15), Lev.19:8; Ps. 89:39; Isa. 43:28; Ez. 22:8,26; 23:38; 25:3; 36:20-23; Mal.1:12; 2:11
Profaneness (1), Jer. 23:15
Profaneth (1), Lev. 21:9
Profaning (2), Neh.13:18; Mal. 2:10
10 examples of p., f 231-1
P. God's name, i 231-2; e 232-3
P. holy things, d 233-3
Profess (3), Dt. 26:3; Mt. 7:23; Tit.1:16
Professed (2), 2 Cor. 9:13; 1 Tim. 6:12
Professing (3), Rom.1:22; 1 Tim. 2:10; 6:21
Profession (4), k 431-2*; 1 Tim. 6:12; Heb. 3:1; 4:14; 10:23
Profit (45). Defined, g 190-2*
3 commands concerning, g 1094-1
P. and loss, g 1115-1
14 questions about p., g 1115-1
9 things that cannot p., g 1115-2
9 things that p., g 1115-2
What p. to this birthright, Gen. 25:32
What p. is it to slay our brother, Gen. 37:26
Riches p. not in day of wrath, Pr.11:4
God which teacheth to p., Isa. 48:17
P. man, lose his own soul, Mk. 8:36
Given to every man to p., 1 Cor.12:7
Strive not, words of no p., 2 Tim. 2:14
Word preached did not p., Heb. 4:2
He for our p., Heb.12:10
What doth it p., Jas. 2:14,16
Profitable (13). Wisdom is p. to direct, Eccl.10:10
Godliness is p. unto all things, 1 Tim. 4:8
P. for doctrine, reproof, 2 Tim. 3:16
P. to me for the ministry, 2 Tim. 4:11
Profited (6), Job 33:27; Mt.15:5; 16:26; Mk. 7:11; Gal.1:14; Heb.13:9
Profiteth (6), Job 34:9; Hab. 2:18; Jn. 6:63; Rom. 2:25; 1 Cor.13:3; 1 Tim. 4:8
Profiting (1), 1 Tim. 4:15
Profound (1), Hos. 5:2
Progenitors (1), Gen. 49:26
Prognosticators (1), n 228-1; b 130-1*; Isa. 47:13
Prolong (14). Not p. days, Dt. 4:36
May p. days, Dt. 4:40; 5:33; 11:9; 17:20; 22:7; 30:18; 32:47; Isa. 53:10
Prolonged (9), Dt. 5:16; 6:2; Pr. 28:2; Eccl. 8:12; Isa.13:22; Ez.12:22,25,28; Dan. 7:12
Prolongeth (2), Pr.10:27; Eccl. 7:15
Promise (53). Dispensation of P., 88
Last p. in the N.T., a 530-2*
Breach of p., Num.14:34
Not failed one word of His p., 1 Ki. 8:56
P. of My Father upon you, Lk. 24:49
But wait for p. of Father, Acts 1:4
P. of the Holy Ghost, Acts 2:33
P. is unto you and your, Acts 2:39
Staggered not at p. of God, Rom. 4:20
P. of Spirit through faith, Gal. 3:14
Sealed with Holy Spirit of p., Eph.1:13
First commandments with p., Eph. 6:2
Having p. of life now is, 1 Tim. 4:8
Not slack concerning His p., 2 Pet. 3:9
Promised (48). P. land, m 44-2; a 352-1
P. blessing, Dt.1:11; 15:6
P. afore by the prophets, Rom.1:2
What p. able to perform, Rom. 4:21
God that cannot lie p., Tit.1:2
He is faithful that p., Heb.10:23

  Heb.11:11
  P. to them that love Him, Jas.1:12
  Kingdom He has p. them, Jas. 2:5
  P. us, even eternal life, 1 Jn. 2:25
Promisedst (3), 1 Ki. 8:24-25; Neh. 9:15
Promises (13). Of prosperity, f 56-2
  5 p. to Israel, p 153-3
  3 p. to Israel, 183
  4 assurances of God's integrity, 328
  No limitations to p., m 347-1,2
  7 N.T. p., o 621-3
  Unlimited p., j 750-1,2
  10 p. of Ps. 34, b 928-3
  25 p. of Ps. 37, e 931-3
  23 p. of Ps. 91, 1046
  All p. are yes, k 337-2*; h 364-1*
  6 conditions of p., n 342-2*
  20 p. to Abraham, g 435-2*
  Number of p., s 438-1*; a 530-2,3*
  25 unfulfilled p., 453*
  7 blessings of p., m 474-1*
  10 faith p., 491*
  N.T. p. listed, 548-549*
  P. made to fathers, Rom. 9:4; 15:8; Gal. 3:16
  All the p. of God are yea, 2 Cor.1:20
  Having therefore these p., 2 Cor. 7:1
  Law not against the p., Gal. 3:21
  Faith, patience inherit p., Heb. 6:12
  Established upon better p., Heb. 8:6
  Not having received the p., Heb.11:13
  Obtained p., stopped, Heb.11:33
  Exceeding great and precious p., 2 Pet.1:4
Promising (1), Ez.13:22
Promote (5), Num. 22:17,37; 24:11; Esther 3:1; Pr. 4:8
Promoted (5), Judg. 9:9-13; Esther 5:11; Dan. 3:30
Promotion (2), Ps. 75:6; Pr. 3:35
Pronounce (23), Lev. 5:4; 13:2-59; 14:7, 48; Judg.12:6
Pronounced (14), Neh. 6:12; Jer.11:17; 16:10; 18:8; 19:15; 25:13; 26:13,19; 34:5; 35:17; 36:7,18,31; 40:2
Pronouncing (1), Lev. 5:4
Proof (5), 2 Cor. 2:9; 8:24; 13:3; Phil. 2:22; 2 Tim. 4:5
Proofs (1), Acts 1:3
Proper (4), 1 Chr. 29:3; Acts 1:19; 1 Cor. 7:7; Heb.11:23
Property laws, 180
Prophecies (2), 1 Cor.13:8; 1 Tim.1:18
  42 p., Abraham to Joshua, 447
  7 future p., i 911-3. First p., l 44-1,2
  Prophetical sensationalism, 1483
  Future p., 551-553*
  P. now being fulfilled, 552*
Prophecy (21). Defined, c 1134-1; g 3-3*
  P. of Noah's sons, b-g 14-1
  Test of true p., h 129-3; l 364-1,2
  True p., 327
  3 sources of p., l 364-1,2
  Inheritance by p., 448
  Music and p., n 514-1; a 668-1,2
  Conditional p., h 517-3
  P. by demons, d 550-1
  Introduction to p., 1221
  Laws on interpretation of p., 1222
  Law of compound probability, 1222
  10 rules to follow in p., 1222
  P. of Ahijah, 2 Chr. 9:29
  P. of Oded, 2 Chr.15:8
  P. of Agur, Pr. 30:1
  P. to king Lemuel, Pr. 31:1
  P. of Gabriel to Daniel, Dan. 9:24
  P. of Esaias, Mt.13:14
  Gift of p., Rom. 12:6; 1 Cor.12:10; 13:2
  P. of Paul, 1 Tim. 4:14
  P. of holy men of God, 2 Pet.1:19-21
  P. of Jesus Christ to John, Rev.1:3; 22:7,10,18,19
  P. of the two witnesses, Rev.11:6
  The spirit of p., Rev.19:10
  P. of N.T., 551*-553*
  P. of the virgin birth, h 2-1*
  Of flight into Egypt, Mt. 2:13-15
  Of murder of children, n 3-2*
  Of judgment, u 4-2*
  Of 2nd advent, u 4-2*
  Of ministry of Christ, Mt. 3:11-12
  Fulfillment of, g 90-1*
  6fold p., future events, i 958-2
  Law of double fulfillment. See ***Law***
  Use in public, a-i 327-2,3*
  Not of self-impulse, k-n 475-2*
  7 rules of understanding, k 500-1,2*
Prophesied (50). 70 elders p., Num.11:25
  Eldad, Medad p., Num.11:26
  Saul's messengers p., 1 Sam.19:20-21
  False prophets p., 1 Ki.18:29; 22:10-12; 2 Chr. 18:7-11; Jer. 2:8; 23:13-21; 37:19; Zech.13:4; Mt. 7:22;
  Sons of Asap;h p., 1 Chr. 25:2-3
  Eliezer p., 2 Chr. 20:37
  Haggai, Zechariah p., Ezra 5:1
  Jeremiah p., Jer. 20:1; 25:13; 26:9-30; 28:6-8
  Sheaiah p., Jer. 29:31
  Ezekiel p., Ez.11:13; 37:7-10
  Many prophets p., Jer. 28:8; Ez. 38:17; Mt.11:13; 1 Pet.1:10
  Micah p., Jer. 26:18
  Esaias p., Mk. 7:6
  Zacharias p., Lk.1:67
  Caiaphas p., Jn.11:49-51
  Christians p., Acts 19:6; 1 Cor.14:5
  Enoch p., Jude 14
Prophesieth (7), Jer. 28:9; Ez.12:27; Zech.13:3; 1 Cor.11:5; 14:3-5
Prophesy (90). You shall p., 1 Sam.10:6
  He doth not p. good of me, 1 Ki. 22:8
  P. with harps, 1 Chr. 25:1
  P. deceits, Isa. 30:10
  P. falsely, Jer. 5:31; 29:9
  P. lies in My name, Jer.14:14-16; 23:25-26; 27:10-16; 29:21
  P. false dreams, Jer. 23:32
  P. against this house, Jer. 26:12
  P. against Israel, Ez. 6:2; 11:4
  P. against the prophets, Ez.13:4-17
  P. against land of Israel, Ez. 21:2
  P. against the Ammonites, Ez. 25:2
  P. against Zidon, Ez. 28:321
  P. against Pharoah, Ez. 29:2
  P. against shepherds of Israel, Ez. 34:2
  P. against Mt. Seir, Ez. 35:2
  P. unto mountains of Israel, Ez. 36:1
  P. unto these bones, Ez. 37:4,12
  P. unto the wind, Ez. 37:9
  P. against Gog, Ez. 38:2,14; 39:1
  P. not, Jer.11:21; Amos 2:12; 7:16; Mic. 2:6
  Esaias p. of you, Mt.15:7
  P. who smote Thee, Mt. 26:68; Mk.14:65; Lk. 22:64
  Sons and daughters p., Joel 2:28; Acts 2:17-18
  Four daughters did p., Acts 21:9
  P. according to proportion, Rom.12:6
  P. in part, 1 Cor.13:9
  Rather that ye may p., 1 Cor.14:1,39
  If all p., 1 Cor.14:24,31
  Thou must p. again, Rev.10:11
  P. 1,260 days, Rev.11:3
Prophesying (6), 1 Sam.10:13; 19:20; Ezra 6:14; 1 Cor.11:4; 14:6,22
Prophesyings (1), 1 Th. 5:20
Prophet (242). Defined, 708; 1221; i 238-1*
  Must be anointed, d 199-3
  First sent to Israel, 491
  How God spoke to a., p 513-1
  P. killed by lion, b-f 644-1; b 644-3
  3 Heb. words trans., e 748-2,3
  He (Abraham) is a p., Gen. 20:7
  Aaron shall be thy p., Ex. 7:1
  If there be ap. among you, Num.12:6; Dt.13:1-5; 18:30-22; Ez.14:9
  God shall raise up a p., Dt.18:15-18; Acts 3:22-23; 7:37
  No p. like Moses, Dt. 34:10
  Lord sent a p. to Israel, Judg 6:8
  P. Samuel, 1 Sam. 3:20; 2 Chr. 35:18; Acts 13:20
  P. called a Seer, 1 Sam. 9:9
  P. Gad, 1 Sam. 22:5; 2 Sam. 24:11
  P. Nathan, 2 Sam. 7:2; 12:25; 1 Ki.1:8-29:25; Ps. 51, title
  P. Ahijah, 1 Ki.11:29; 14:2,18
  Story of young and old p., 1 Ki.13
  P. Jehu, 1 Ki.16:7,12
  P. Elijah, 1 Ki.17:1-2 Ki. 2:11; 2 Chr. 21:12; Mal. 4:5; Mt. 3:3; 4:14; 8:17; 12:17
  Anoint Elisha to be p., 1 Ki.19:16
  An unknown p., 1 Ki. 20:13,22,38
  P. Micaiah, 1 Ki. 22:7-27
  P. Elisha, 2 Ki. 2:12-13:25; Lk. 4:27
  P. Jonah, 2 Ki.14:25; Mt.12:39; 16:4
  P. Isaiah, 2 Ki.19:2; 20:1-14; 2 Chr. 26:22; 32:20,32; Isa. 37:2; 38:1; 39:3
  P. Shemaiah, 2 Chr.12:5,15
  P. Iddo, 2 Chr.13:22; Zech.1:1
  P. Oded, 2 Chr.15:8; 28:9
  P. Jeremiah, 2 Chr. 36:12; Jer. 20:2; 25:2; 28:1-17; 29:1,29; 32:2; 34:6; 36:8,26; 37:2-6,13; 38:9-14; 42:2-4; 43:6; 45:1; 46:1,13; 38:9-14; 42:2-4; 43:6; 45:1; 46:1,13; 47:1–49:34; 50:1; 51:59; Dan. 9:2
  P. Haggai, Ezra 5:1; 6:14; Hag.1:1,3,12; 2:1,10; Mt. 2:17; 27:9
  P. Zechariah, Ezra 5:1
  P. teacheth lies, Isa. 9:15
  P. and priest have erred, Isa. 28:7; Jer. 6:13; 8:10; 14:18; 23:11,33-34; Lam. 2:20
  Ordained a p. to nations, Jer.1:5
  The p. that hath a dream, Jer. 23:28
  P. Hananiah, Jer. 28:1-17
  False p., Jer. 23; Ez.13; Acts 13:6; Rev.16:13; 19:20; 20:10
  P. is a fool, Hos. 9:7
  P. is a snare, Hos. 9:8
  No p., or prophet's son, Amos 7:14
  P. Habakkuk, Hab.1:1; 3:1
  He that receiveth a p., Mt.10:41
  More than a p., Mt.11:9; Lk. 7:26
  P. without honour save in, Mt.13:57
  P. of Nazareth, Mt. 21:11
  P. John, Mt.11:9-11; 21:26; Mk.11:32
  P. Daniel, Mt. 24:15; Mk.13:14
  I perceive Thou art a p., Jn. 4:19
  Out of Galilee ariseth no p., Jn. 7:52
  P. Joel, Acts 2:16
  P. Agabus, Acts 21:10
Prophetess (8). P. Miriam, Ex.15:20
  P. Deborah, Judg. 4:4
  P. Huldah, 2 Ki. 22:14; 2 Chr. 34:22
  P. Noahdiah, Neh. 6:14
  P., wife of Isaiah, Isa. 8:3
  P. Anna, Lk. 2:36
  P. Jezebel, Rev. 2:20
Prophetesses. 14 in Scripture; 1222; 174
  False p., g 1379-3
  6fold judgment on false p., l 1379-3
Prophet's (2), Amos 7:14; Mt.10:41
Prophets (238). Defined, see ***Prophet***
  Schools of, i,y 514-1,2,3; 558; 708
  Wore rough garments, o 665-2
  Unbelief of sons of the, d 667-3
  P. regularly instructed, g 670-2,3
  14 p. to 10 tribes, in Kings, b 691-3
  10 p. to Judah, in Kings, b 691-3
  78 p. and prophetesses, 1221
  Former and latter p., 1221; i 1557-3
  4 p. were priests, d 1265-1
  18 sins of p., 1351
  Test of false p., c-i 1300-1,2
  3 main characteristics of false p., n 1301-1
  11 sins of false p., 1440
  False p., Jer. 23; Ez.13; o 475-2*
  6 characteristics of false p., g 1378-3
  6fold judgment on false p., m 1379-1
  12 minor p., 1575
  5 things about false p., j 1496-1
  Predict salvation of Gentiles, w 246-1*
  Predict restoration of Jews, x 246-1*
  Marks of false p., k 3-3*
  7 ways to know false p., j 12-1*
  2 symbols of false p., c 476-3*
  Destiny of false p., s 29-1*
  Would all Lord's people p., Num.11:29
  Companies of p., 1 Sam.10:5-12; 19:20
  P. one way of contact with God, 1 Sam.
  Jezebel and God's p., 1 Ki. 20:35; 2 Ki. 9:7; 17:13,23; 21:10; 24:2; Ezra 9:11
  P. of Baal, 1 Ki.18:19,25,40; 2 Ki.10:19
  Do My p. no harm, 1 Chr.16:22; Ps.105:15
  Believe His p. and prosper, 2 Chr.18:5
  Appointed p. to preach, Neh. 6:7
  P. (false) prophesied by Baal, Jer. 2:8
  P. shall become wind, Jer. 5:13
  P. prophesy falsely, Jer. 5:31
  P. prophesy lies in My name, Jer.14:14
  Raised up p. in Babylon, Jer. 29:15
  Sins of her p., Lam. 4:13
  Prophesy against the p., Ez.13:2-16
  P. make My people to err, Mic. 3:5
  P. divine for money, Mic. 3:11
  Former p., Zech.1:4; 7:7; 730; i 919-4
  Beware of false p., Mt. 7:15
  Many false p. arise, Mt. 24:11,24
  Law and p. until John, Mt.11:13; Lk.16:16
  Hang all the law and p., Mt. 22:40
  Killest and stonest the p., Mt. 23:37
  Blood of all p., Lk.11:50; Rev.18:24
  They have Moses and the p., Lk. 16:29
  Beginning at Moses and p., Lk. 24:27
  By mouth of all His p., Acts 3:18-21; Rom.1:2; 1 Pet.1:10-12; 2 Pet.1:21
  Scriptures of the p., Rom.16:26
  Secondarily p., 1 Cor.12:28-29
  P. speak two or three, 1 Cor.14:29
  Spirits of p. subject to, 1 Cor.14:32
  Foundation of apostles and p., Eph. 2:20
  Holy apostles and p., Eph. 3:5
  Gave some apostles, p., Eph. 4:11
  Spake to father by the p., Heb.1:1
  Many false p. gone into world, 1 Jn. 4:1
  Two p. tormented them, Rev.11:10
  Holy p., Rev.18:20; 22:6,9
Propagation, h 16-1*; m 235-3*; j 337-1,2*
Propitiation (3), covering, y-z 142-1*; v 284-1*; Rom. 3:25; 1 Jn. 2:2; 4:10
Proportion (3), 1 Ki. 7:36; Job 41:12; Rom.12:6
Proselyte (2), t 44-3, 45-1*; Mt. 23:15; Acts 6:5
Proselytes (2), Acts 2:10; 13:43
Prospect (6), Ez. 40:44-46; 42:15; 43:4
Prosper (49). Made all things p., Gen. 39:3,23; Dt. 29:9; 1 Ki. 2:3; 1 Chr. 22:13; 2 Chr. 20:20; 26:5; Ps.1:3
  Prayer to p., Neh.1:11
  Secret of how to p., Josh.1:7; Ps.1:3
  Covereth sins shall not p., Pr. 28:13
  No weapon against will p., Isa. 54:17
  Word shall p. in the thing, Isa. 55:11
  Thou mayest p. and be in health, 3 Jn. 2
Prospered (13), 2 Ki.18:7; 2 Chr. 31:21; 32:30; Dan. 6:28; 1 Cor.16:2
Prospereth (4), Ezra 5:8; Ps. 37:7; Pr.17:8; 3 Jn. 2
Prosperity (17). 8 examples of, f 102
  7 laws of p., f 102
  Promises of p., f 102
  3 reasons no p., f 102
  P. God's highest will, m 347-1; 3 Jn. 2
  5 blessings of p., n 347-2
  2 temptations of, o 347-2
  Solomon's p., 1 Ki.10:7
  Spend days in p., Job 36:11
  Pleasure in p. of His servant, Ps. 35:27
Prosperous (8), Gen. 24:21; 39:2; Josh.1:8; Judg. 18:5; Job 8:6; Isa. 48:15; Zech. 8:12; Rom.1:10
Prosperously (2), 2 Chr. 7:11; Ps. 45:4
Prostitute (1), Lev.19:29
Prostitutes. 15 reasons to remove from, a 1068-1
  Warnings against, e 1070-1
  6 evils of such adultery, f 1070-1
  10 facts about, a 1070-2
  7 appeals of, d 1070-3
  4 great men fell by, j 1071-1
  P. are foolish women, c 1073-2
Prostrations. 9 p. before God, p 22-1; g 58-1*
  9 p. before Christ, m 188-1*
Protection (1), Dt. 32:38
Protest (3), Gen. 43:3; 1 Sam. 8:9; 1

Protested (3), 1 Ki. 2:42; Jer.11:7; Zech. 3:6
Protesting (1), Jer.11:7
Proud (48). Here shall thy p. waved be stayed, Job 38:11
Tongue that speaketh p. things, Ps.12:3
Respecteth not the p., Ps. 40:4
High look and p. heart I will not suffer, Ps.101:5; Pr. 21:4; 28:25
A p. look, lying tounge, Pr. 6:17
Being p. trait of last days, 2 Tim. 3:2
God resisteth p., Jas. 4:6; 1 Pet. 5:5
8 examples of being humbled, n 100-1*
Proudly (9), Ex.18:11; 1 Sam. 2:3; Neh. 9:10,16,29; Ps.17:10; 31:18; Isa. 3:5; Oba.12
Prove (25). 4 things to p., 546-3*
To p. men is God's purpose, Ex.16:4; 20:20; Dt. 8:2,16; 33:8; Judg. 2:22; 3:1-4
To p. Solomon by questions, 1 Ki.10:1; 2 Chr. 9:1
Men invited God to p. them, Ps. 26:2
God invites Men to p. Him, Mal. 3:10
To p. things is a Christian duty, Rom.12:2; 2 Cor.13:5; Gal. 6:4; 1 Th. 5:21
Proved (15), Ex.15:25; Ps.17:3; 66:10; 81:7; 95:9; Dan.1:14; Rom. 3:9; Heb. 3:9
Provender (7), fodder, Gen. 24:25,32; 42:27; 43:24; Judg.19:19,21; Isa. 30:24
Proverb (20). Defined, a 1063-1
Jews a p. among nations, Dt. 28:37; 1 Ki. 9:7; 2 Chr. 7:20
P. against king of Babylon, Isa.14:4
P. to cease in Israel, Ez.12:23; 18:3
According to the true p., 2 Pet. 2:22
Proverbs (9). Defined, a 1063-1
10 uses of p., a 1063-1
15fold purpose of p., 1111
560 in book of P., 1109
Book of P. quoted in N.T., a 1063-1
Solomon spake 3,000 p., 1 Ki. 4:32
P. of Solomon, Pr.1:1; 10:1; 25:1
Set in order many p., Eccl.12:9
Spoken unto you in p., Jn.16:25
Proveth (1), Dt.13:3
Provide (11), Gen. 22:8; 1 Sam.16:17; Mt.10:9; Lk.12:33; Rom.12:17; 1 Tim. 5:8
Provided (9), Dt. 33:21; 1 Sam.16:1; 2 Sam.19:32; 1 Ki. 4:7,27; 2 Chr. 32:29; Ps. 65:9; Lk. 12:20; Heb.11:40
Providence (1), Acts 24:2. Defined, r 63-3
P. with Joseph, m 59-3; d 59-3;
Provisions of p., r 63-3
Doctrine of p., x 291-3*; 1050
To the redeemed, i 993-1
To rebels, j 993-2
To fools, i 993-3
To sailors, m 994-1
To the rich and poor, a 994-1
3 lessons on p., e 994-2
Limits of p., Rom. 8:28
14fold p., j 1022
3fold scope of p., 1050-2
5fold sphere of p., 1050-2
Promises of p., 1050-2
Proof of divine p., 1050-3
Ultimate purpose of p., 1050-3
Interpreting divine p., f 873-3; 1050-3
44 acts of p., 1053
Provideth (2), Job 38:41; Pr. 6:8
Providing (1), 2 Cor. 8:21
Province (27). P. of Judea, Ezra 5:8
P. of the Medes, Ezra 6:2
P. of Babylon, Ezra 7:16; Dan. 2:48-49; 3:1,12,30
P. of Elam, Dan. 8:2
Provinces (30). Princes of the p., 1 Ki. 20:14-19
127 p., Esther 1:1; 8:9; 9:30
Rulers of the p., Dan. 3:2-3
Proving (2), Acts 9:22; Eph. 5:10
Provision (11). P. for the way, Gen. 42:25; 45:21; Josh. 9:5,12
Solomon's p., 1 Ki. 4:7,22
P. for army of enemy, 2 Ki. 6:23
Make not p. for the flesh, Rom.13:14
Provocation (8), 1 Ki.15:30; 21:22; Job 17:2; Ps. 95:8; Ez. 20:28; Heb. 3:8,15
Provocations (3), 2 Ki. 23:26; Neh. 9;18,26
Provoke (42). Used 30 times of men who p. God to anger, Num.14:11; Dt. 9:18; 31:20,29; 1 Ki. 20,29; 1 Ki.14:9; 16:2,26,33; 2 Ki. 17:11,17; 21:6; 22:17; 23:19; 2 Chr. 33:6; 34:25; Job 12:6; Ps. 78:40; Isa. 3:8; Jer. 7:18-19; 11:17; 25:7; 32:29,32; 44:3,8; Ez. 8:17; 16:26; Heb. 3:16
2 commands not to p. God, Ex. 23:21; Jer. 25:6
P. Him to speak of many things, Lk.11:53
I will p. you to jealousy, Dt. 32:21; Rom.10:19; 11:11
P. to emulation, Rom.11:14
Do we p. the Lord to jealousy, 1 Cor.10:22
P. not children to wrath, Eph. 6:4
P. to love, Heb.10:24
Provoked (33). Used 27 times of men who p. God to anger, Num.14:23; 16:30; Dt. 9:8,22; 32:16,21; Judg. 2:12; 1 Ki.14:22; 15:30; 21:22; 22:53; 2 Ki. 21:15; 23:26; 2 Chr. 28:25; Ezra 5:12; Neh. 4:5; Ps. 78:56-58; 106:7,29,33,43; Isa.1:4; Jer. 8:19; 32:30; Hos.12:14; Zech. 8:14
Hannah p., 1 Sam.1:6-7
David p., 1 Chr. 21:1
Love not easily p., 1 Cor.13:5
Your zeal hath p. many, 2 Cor. 9:2
Provokedst (1), Dt. 9:7
Provoketh (3), Pr. 20:2; Isa. 65:3; Ez. 8:3
Provoking (6), Dt. 32:19; 1 Ki.14:15; 16:7,13; Ps. 78:17; Gal. 5:26
Prudence (3), 2 Chr. 2:12; Pr. 8:12; Eph.1:8
Prudent (24). Defined, 1238
David p. in matters, 1 Sam.16:18
P. man concealeth knowledge, Pr.12:23
P. dealeth with knowledge, Pr.13:16
Wisdom of p. to understand, Pr.14:8
P. crowned with knowledge, Pr.14:18
Wise in heart called p., Pr.16:21
P. wife is from the Lord, Pr.19:14
P. man foreseeth evil, Pr. 22:3; 27:12
Things from wise and p., Mt.11:25
Prudently (1), Isa. 52:13
Prune (2), Lev. 25:3-4
Pruned (1), Isa. 5:6
Purning (1), Isa.18:5
Pruninghooks (3), Isa. 2:4; Joel 3:10; Mic. 4:3
Psalm (88). Used only 6 times outside of 82 Psalm titiles, 1 Chr.16:7; Ps. 81:2; 98:5; Acts 13:33-35; 1 Cor.14:26
Psalmist (1), 2 Sam. 23:1
Psalms (9), 1 Chr.16:9; Ps. 95:2; 102:2; Lk. 20:42; 24:44; Acts 1:20; Eph. 5:19; Col. 3:16; Jas. 5:13
Psalteries (14), 2 Sam. 6:5; 1 Ki.10:12; 1 Chr. 13:8; 15:16-28; 16:5; 25:1-6; 2 Chr. 5:12; 9:11; 20:28; 29:25; Neh.12:27
Psaltery (13), 1 Sam.10:5; Ps. 33:2; 57:8; 71:22; 81:2; 92:3; 108:2; 144:9; 150:3; Dan. 3:5-10,15
Ptolemais (1), a seaport, Acts 21:7
Ptolemy, 1482
Pua (1), mouth, Num. 26:23. See ***Phuvah***
Puah (3), mouth, Ex.1:15; Judg.10:1; 1 Chr. 7:1 See ***Phuvah***
Publican (6). Matthew the p., Mt.10:3; Lk. 5:27
As heathen man and a p., Mt.18:17
Prayer of p., Lk. 18:13. Cp. Num.14:19
Publicans (17). Defined, b 8-3*; j 110-1*
Social standing of p., b 8-3*
Attitude toward the gospel, b 8-3*;
Mt. 9:10-11; 11:19; 21:31-32; Lk. 3:12; 5:29-30; 7:29-34; 15:1; 19:2
Do not p. the same, Mt. 5:46-47
Publick (1), Mt.1:19
Publickly (2), Acts 18:28; 20:20
Public opinion. Examples of, e 120-1*
Of Christ, see ***Christ***
I will p. name of the Lord, Dt. 32:3
P. with voice of thanksgiving, Ps. 26:7
P. in Judah, Jer. 4:5,16; 5:20; 31:7
P. in Egypt, Jer. 46:14
P. among the nations, Jer. 50:2
P. in Philistia, Amos 3:9
P. the free offerings, Amos 4:5
P. it much, Mk.1:45
P. in Decapolis, Mk. 5:20
Published (11). P. throughout empire, Esther 1:20-22; 3:14; 8:13
The company of those who p. it, Ps. 68:11
P. through Nineveh, Jonah 3:7
P. it a great deal, Mk. 7:36; Lk. 8:39
First be p. among all, Mk.13:10
P. throughout Judea, Acts 10:37
Word of the Lord was p., Acts 13:49
Publisheth (4), Isa. 52:7; Jer. 4:15; Nah.1:15
Publius (2), common, Acts 28:7-8
Pudens (1), bashful, 2 Tim. 4:21
Puffed (6), 1 Cor. 4:6,18-19; 5:2; 13:4; Col. 2:18; s 312-1*; c 312-1*; c 316-2*
Puffeth (3), Ps.10:5; 12:5; 1 Cor. 8:1
Puhites (1), 1 Chr. 2:53
Pul (4), strong. A king, 2 Ki.15:19; 1 Chr 5:26. A place, Isa. 66:19
Pull (15). P. me out of the net, Ps. 31:4
To p. down, Jer.1:10; 18:7
P. out the mote, Mt. 7:4; Lk. 6:42
P. down my barns and build, Lk.12:18
P. him out on the sabbath, Lk.14:5
Pulled (7), Gen. 8:9; 19:10; Ezra 6:11; Lam. 3:11; Amos 9:15; Zech. 7:11; Acts 23:10
Pulling (2), 2 Cor.10:4; Jude 23
Pulpit (1), Neh. 8:4
Pulse (3), 2 Sam.17:28; Dan.1:12,16
Punish (32). P. 7 times more, Lev. 26:18,21,24,28
P. the just is not good, Pr.17:26
P. the world for evil, Isa.13:11
P. host of high ones, Isa. 24:21
P. inhabitants of earth, Isa. 26:21
P. Leviathan the piercing, Isa. 27:1
P. Israel, Jer. 9:25; 11:22; 13:21; 21:14; 44:13,29; Hos. 4:9,14; 12:2; Amos 3:2; Zeph.1:8-12
P. the king of Babylon, Jer. 25:12; 50:18
P. Shemaiah, Jer. 29:32
P. Egypt, Jer. 46:25
P. Bel in Babylon, Jer. 51:44
P. the apostles, Acts 4:21
Punished (17). P. less than sins, Ezra 9:13
Simple pass on, are p., Pr. 22:3; 27:12
P. them in every synagogue, Acts 26:11
P. with everlasting, 2 Th.1:9
Unto judgment to be p., 2 Pet. 2:9
4 classes to be p., a 112-1*
Punishment (27). 7 modes of, 181-1
Degrees of p., p 17-2*. See ***Penalty***
Eternal p., 1030-1034; 404*
P. greater than I can bear, Gen. 4:13
Will not turn away p., Amos 1:3-2:6
Everlasting p., Mt. 25:46
How much sorer p. suppose, Heb.10:29
P. of evildoers, 1 Pet. 2:14
Punishments (2), Job 19:29; Ps.149:7
Punites (1), Num. 26:23
Punon (2), a city, Num. 33:42-43
Pur (3), 843-3; a 850-1; Esther 3:7; 9:24-26
Purchase (8), Gen. 49:32; Lev. 25:33; Jer. 32:11-16; 1 Tim. 3:13
Purchased (9), Gen. 25:10; Ex.15:16; Ruth 4:10; Ps. 74:2; 78:54; Acts 1:18; 8:20; 20:28; Eph. 1:14; j 365-1*
Pure (97). 25 p. things in Scripture, 1036
Stars not p. in His sight, Job 25:5
To p. will show self p., Ps.18:26
God's hair like p. wool, Dan. 7:9
Keep thyself p., 1 Tim. 5:22
Unto p. all things are p., Tit.1:15
To unbelieving nothing p., Tit.1:15
Purifieth, even as He is p., 1 Jn. 3:3
Purely (1), Isa.1:25
Pureness (3), Job 22:30; Pr. 22:11; 2 Cor. 6:6
Purer (2), Lam. 4:7; Hab.1:13
Purge (15). P. me with hyssop, Ps. 51:7
P. away thy dross, Isa.1:25
P. out the rebels, Ez. 20:38
P. His floor, Mt. 3:12; Lk. 3:17
P. out the old leaven, 1 Cor. 5:7
P. himself from these, 2 Tim. 2:21
P. your conscience from, Heb. 9:14
Purged (13). By mercy and truth iniquity is p., Pr.16:6
Thy sin is p., Isa. 6:7
By Himself p. our sins, Heb.1:3
That he was p. from sins, 2 Pet.1:9
Purgeth (1), Jn.15:2
Purging (1), Mk. 7:19
Purification (8), Num.19:9,17; 2 Chr. 30:19; Neh.12:45; Esther 2:3,9; Lk. 2:22; Acts 21:26
Purifications (1), Esther 2:12
Purified (12). P. seven times, Ps.12:6
Many p. and made white, Dan.12:10
Heavens p. with, Heb. 9:23
P. your souls in obeying, 1 Pet.1:22
Purifier (1), Mal. 3:3
Purifieth (2), Num.19:13; 1 Jn. 3:3
Purify (14). P. himself, Num.19:12-20
P. yourselves, Num. 31:19
P. themselves, Isa. 66:17; Jn.11:55
He shall p. the sons of Levi, Mal. 3:3
P. thyself, Acts 21:24
P. unto Himself a peculiar, Tit. 2:14
P. your hearts, ye double, Jas. 4:8
Purifying (12). P. of women, Lev.12
Water of p., Num. 8:7
P. of the Jews, Jn. 2:6; 3:25
P. their hearts by faith, Acts 15:9
Purim (5). Feast of, a-b 850-1; Esther 9:26-32
Purity (2), 1 Tim. 4:12; 5:2
20 proofs p. possible, 489*
Purloining (1), stealing, Tit. 2:10
Purple (48). P. used in tabernacle, Ex. 25:4; 26:1,31-36; 27:16; 28:5-8,15,33; 35:6,23-25,35; 36:8,35-37; 38:18-23; 39:1-29; Num. 4:13
P. garments, Judg. 8:26; Esther 8:15; Pr. 31:22; Jer.10:9; Mk.15:17-20
Rich man clothed in p., Lk.16:19
Lydia, seller of p., Acts 16:14
Great whore clothed in p., Rev.17:4. Cp. Rev.18:12,16
Purpose (36). Withdraw man from his p. and hide pride from him, Job 33:17
P. of heart cleave to Lord, Acts 11:23
Called according to His p., Rom. 8:28
P. according to election, Rom. 9:11
P. of Him who works all things, Eph. 3:11
The eternal p. which He, Eph. 3:11
According to His own p., 2 Tim. 1:9
For this p. the son was, 1 Jn. 3:8
Purposed (19). I am p. that my mouth shall not transgress, Ps.17:3
P. upon the whole earth, Isa.14:24-27
Daniel p. in his heart, Dan.1:8
Paul p. in spirit, Acts 19:21; 20:3
God p. in Himself, Eph.1:9
God p. in Jesus Christ, Eph. 3:11
Purposes (5), Job 17:11; Pr.15:22; Isa.19:10; Jer. 49:20; 50:45
Purposeth (1), 2 Cor. 9:7
Purposing (1), Gen. 27:42
Purse (5), Defined, g 17-1*; t 123-1*; Pr.1:14; Mk. 6:8; Lk.10:4; 22:35-36
Purses (1), Mt.10:9. See ***Purse***
Pursue (28), Gen. 35:5; Ex.15:9; etc.
Pursued (38), Gen.14:14-15; Ex.14:8-9,23; Ps. 18:37; etc.
Pursuer (1), Lam.1:6
Pursuers (5), Josh. 2:16-22; 8:20
Pursueth (8), Lev. 26:17,36-37; Pr.11:19; 13:21; 19:7; 28:1
Pursuing (8), Judg. 8:4-5; 1 Sam. 23:28; 2 Sam. 3:22; 18:16; 1 Ki.18:27; 22:33; 2 Chr.18:32
Purtenance (1), inwards, Ex.12:9
Push (9), Ex. 21:29-36; Dt. 33:17; 1 Ki. 22:11; 2 Chr.18:10; Job 30:12; Ps. 44:5; Dan.11:40
Pushed (1), Ez. 34:21
Pushing (1), Dan. 8:4
Put (911). Son of Ham, 1 Chr.1:8; Nah.

  14 things to p. away, m 443-1
  8 “put away’s” of the N.T., 546*
  7 things to p. off, f 387-3*
  6 “put off’s” of the N.T., 646*
  9 things to p. on, h 387-3*
  12 “put on’s” of the N.T., 546*
  P. your trust in the Lord, Ps. 2:12; 4:5
  P. gladness in my heart, Ps. 4:7
  P. all things under His feet, Ps. 8:6
  P. new song in my mouth, Ps. 40:3
  P. my trust in Thee, Ps. 7:1; 11:1; 16:1; 25:20; 31:1; 56:4,11; 71:1; 73:28
  P. a new spirit within you, Ez.11:19; 36:26-27; 37:14
  P. My Spirit upon Him, Mt.12:18
Puteoli (1), a seaport, Acts 28:13
Putiel (1), God enlightens, Ex. 6:25
Putrifying (1), Isa.1:6
Puttest (7), Num. 24:21; Dt.12:18; 15:10; 2Ki.18:14; Job 13:27; Ps.119:119; Hab. 2:15
Putteth (30). Word God p. in my mouth, Num. 22:38
  Boast as he that p. it off, 1 Ki. 20:11
  He p. no trust in His saints, Job 15:15
  P. not out money to usury, Ps. 15:5
  P. down one, setteth up, Ps. 75:7
  Fig tree p. forth leaves, Mt. 24:32
  P. new cloth into old, Mt. 9:16
  P. new wine in old bottles, Mk. 2:22
  P. forth His own sheep, Jn.10:4
Putting (17). P. sins on goat, Lev.16:21
  P. forth the finger, Isa. 58:9
  P. away lying, speak every, Eph. 4:25
  P. off body of sins of the, Col. 2:11
  P. on breastplate of righteousness, 1 Th. 5:8
  P. on of my hands, 2 Tim.1:6
  P. on of apparel, 1 Pet. 3:3
  P. away filth of flesh, 1 Pet. 3:21
  P. you in remembrance, 2 Pet.1:13
Pygarg (1), an antelope, Dt. 14:5
Pyramid. The great p., 1248
Python, s 248-2*; Acts 16:16

Q

Quodesh and qadash, l 108-1; a 150-1
Quails (4). Over 20 billion sent to Israel, 164;Ex. 16:13; Num.11:31-32; Ps.105:40
Quake (4), Joel 2:10; Nah.1:5; Mt. 27:21; Heb. 12:21
Quaked (2), Ex.19:18; 1 Sam.14:15
Quaking (2), Ez.12:18; Dan.10:7
Quantity (1), Isa. 22:24
Quarantine, Lev.12; 13:21-46; 14:2-8,34-38; 15:19; Num. 5:2-3; 12:10-15; 31:11-20; Dt. 23:10-11; 2 Ki.15:5; 2 Chr. 26:21
Quarrel (4). Lev. 26:25; 2 Ki. 5:7; Mk. 6:19; Col. 3:13
Quarries (2), Judg. 3:19,26
Quarter (8), Gen.19:4; Num. 34:3; Josh.15:5; 18:14-15; Isa. 47:15; 56:11; Mk.1:45
Quarters (9), Ex.13:7; Dt. 22:12; 1 Chr. 9:24; Jer. 49:36; Ez. 38:6; Acts 9:32; 16:3; 28:7; 32; 16:3; 28:7; Rev. 20:8
Quartus (1), the fourth, Rom.16:23. Only name of a person under the letter “Q”
Quaternions (1), Acts 12:4. A quaternion was a squad of 4 soldiers
Queen (54). Q. of heaven, Jer. 7:18; 44:17-25
  12 Queens of Scripture:
  1 Of Sheba (d-n 636-1; 1 Ki.10:1-13; 2 Chr. 9:1-12; Mt.12:42; Lk.11:31
  2 Tahpenes of Egypt (1 Ki.11:19)
  3 Maachah of Judah (1 Ki.15:13; 2 Chr.15:16)
  4 Of Israel (2 Ki.10:13)
  5 Athaliah of Judah (2 Ki.11:1-20)
  6 Of Persia (Neh. 2:6)
  7 Vashti of Persia (Esther 1:9-18)
  8 Esther of Persia (Esther 2:4-9:31)
  9 Of Judah (Jer.13:18)
  10 Of Judah (Jer. 29:2)
  11 Of Babylon (Dan. 5:10)
Queens (3), Song 6:8-9; Isa. 49:23
Quench (12). Q. light of Israel, 2 Sam. 21:17
  Many waters cannot q. love, Song 8:7
  Smoking flax not q., Isa. 42:3; Mt.12:20
  Q. fiery darts of, Eph. 6:16
  Q. not the Spirit, 1 Th. 5:19
Quenched (17). Eternal fire not to be q., Isa. 34:10; 66:24; Mk. 9:43-48
  Q. violence of fire, Heb.11:34
Question (14). Ask Christ a q., Mt. 22:35; Mk. 8:11; 12:34; Lk. 20:40
  Q. of law keeping, Acts 15:2
  Asking no q. for conscience sake, 1 Cor.10:25,27
Questioned (3), 2 Chr. 31:9; Mk.1:27; Lk. 23:9
Questioning (2), Mk. 9:10,14
Questions (14). Defined, o 407-1*; q 409-2*
  1,022 of the N.T., 553-559*
  2,272 of the O.T., 1577-1595
  Came to prove him with hard q., 1 Ki.10:1-3; 2 Chr. 9:1-2
  No man ask Him any more q., Mt. 22:46
  Hearing, asking them q., Lk. 2:46
  Genealogies, which minister q., 1 Tim.1:4; 6:4; 2 Tim. 2:23; Tit. 3:9
Quick (10), Lev. 13:10,24; Num. 16:30; Ps. 55:15; 124:3; Isa. 11:3; Acts 10:42; 2 Tim. 4:1; Heb. 4:12; 1 Pet. 4:5
Quicken (13), Ps. 71:20; 80:18; 119:25,37,40,88,107,149,154,156, 159;143:11; Rom. 8:11; n 290-3*
Quickened (7), Ps.119:50,93; 1 Cor.15:36; Eph. 2:1,5; Col. 2:13; 1 Pet. 3:18
Quickeneth (5), Jn. 5:21; 6:63; Rom. 4:17; 1 Tim. 6:13
Quickening (1), 1 Cor.15:45
Quickly (39). Found it so q., Gen. 27:20
  Turned aside q. out of the way, Ex. 32:8; Dt. 9:12,16; Judg. 2:17
  Perish q., Dt.11:17; 28:20; Josh. 23:16
  3fold cord not q. broken, Eccl. 4:12
  Agree with adversary q., Mt. 5:25
  Go out q. into the streets, Lk.14:21
  I will come unto thee q., Rev. 2:5,16
  I come q., Rev. 3:11; 22:7,12,20
Quicksands (1), Acts 27:17
Quiet (31). Shall be q. for fear of evil, Pr.1:33
  In q. resting places, Isa. 32:18
  See Jerusalem a q. habitation, Isa. 33:20
  Study to be q., 1 Th. 4:11; 1 Tim. 2:2
  Ornament meek, q. spirit, 1 Pet. 3:4
Quieted (2), Ps. 131:2; Zech. 6:8
Quieteth (1), Job 37:17
Quietly (2), 2 Sam. 3:27; Lam. 3:26
Quietness (10), Judg. 8:38; 1 Chr. 22:9; Job 20:20; 34:29; Pr.17:1; Eccl. 4:6; Isa. 30:15; 32:17; Acts 24:2; 2 Th. 3:12
Quit (6), Ex. 21:19,28; Josh. 2:20; 1 Sam. 4:9; 1 Cor.16:13
Quite (7), Gen. 31:15; Ex. 23:24; Num.17:10; 33:52; 2 Sam. 3:24; Job 6:13; Hab. 3:9
Quiver (7), Gen. 27:3; Job 39:23; Ps.127:5; Isa. 22:6; 49:2; Jer. 5:16; Lam. 3:13
Quivered (1), Hab. 3:16
Quotations which are NOT Scripture, 1441

R

Raamah (5), trembling, Gen.10:7; 1 Chr.1:9; Ez. 27:22
Raamiah (1), Jehovah causes trembling, Neh. 7:7
Raamses (1), a city, Ex.1:11. See ***Rameses***
Rabbah (13), a city, Josh.13:25; 15:60; 2 Sam. 11:1; 12:26-29; 17:27; 1 Chr. 20:1; Jer. 49:2-3; Ez. 25:5; Amos 1:14
Rabbath (2), Dt. 3:11; Ez. 21:20. See ***Rabbah***, capital of Ammon
Rabbi (7), master, g 44-1*; Mt. 23:7-8; Jn.1:38,49; 3:2,26; 6:25
Rabbith (1), a city, Josh.19:20
Rabboni (1) my great master, Jn. 20:16
Rab-saris (3), chief eunuch. 2 men, 2 Ki.18:17;Jer. 39:3,13
  Ki.18:17-37; 19:4-8; Isa. 36:2-22; 37:4-8
Raca (1), o 7-3*; Mt. 5:22
Race (4), branches of, f 8-1; 95
  Foot r., Ps.19:5; Eccl. 9:11; 1 Cor. 9:4;
  Christian r., Heb.12:1
Races, origin of, 98; 95
Rachab (1), broad. Gr. form of Rahab, Mt.1:5
Rachal (1), a city, 1 Sam. 30:29
Rachel (42), ewe. Beautiful, g 41-3
  First prophecy by a woman, f 43-3
  Weeping for children, d 1313-3; Mt. 2:18
  Daughter of Laban, Gen. 29:6-31; 30:1-25; 31:4-34; 33:1-7; 35:16-24; 46:19-25; 48:7; Ruth 4:11
Rachel’s (5), Gen. 30:7; 31:33; 35:20,25; 1 Sam. 10:2
Raddai (1), subduing, 1 Chr. 2:14
Radio and television, 1488
Rafters (1), Song 1:17
Ragau (1), a friend. Gr. form of Reu, Lk. 3:35
Rage (18). Used of God and man, c 1494-1
  Naaman in a r., 2 Ki. 5:12
  Asa in a r. against Seer, 2 Chr.16:10
  Israel in r. against Judah, 2 Chr. 28:9
  Why do heathen r., Ps. 2:1; Acts 4:25
  Jealousy is r. of a man, Pr. 6:34
  Nebuchadnezzar in a r., Dan. 3:13
  Chariots shall r. in streets, Nah. 2:4
Raged (1), Ps. 46:6
Rageth (1), Pr.14:6
Ragged (1), Isa. 2:21
Raging (5), Ps. 89:9; Pr. 20:1; Jonah 1:15; Lk. 8:24; Jude 13
Rags (4), Pr. 23:21; Isa. 64:6; Jer. 38:11-12
Raguel (1), friend of God, Num.10:29
Rag-mag (2), most exalted. Head of the Magi or chief of Magicians, Jer. 39:3,13
Rahab (10), broad. A woman, Josh. 2:1-3; 6:17-25; Heb.11:31; Jas. 2:25.
  A name of Egypt, Ps. 87:4; 89:10; Isa. 51:9
Raham (1), pity, 1 Chr. 2:44
Rahel (1), ewe. Another form of Rachel, Jer. 31:15
Rail (1), scoff, 2 Chr. 32:17
Railed (3), spoke bitterly; scoffed at, 1 Sam. 25:14; Mk.15:29; Lk. 23:39
Railer (1), scoffer, 1 Cor. 5:11
Railing (4), 1 Pet. 3:9; 2 Pet. 2:11; Jude 9
Railings (1), 1 Tim. 6:4
Raiment (57). R. as a pledge, Ex. 22:26; Dt. 24:17
  R. waxed not old, Dt. 8:4
  R. of needlework, Ps. 45:14
  I will stain all My r., Isa. 63:3
  R. of camel’s hair, Mt. 3:4
  Body more than r., Mt. 6:25; Lk.12:23
  A man clothed in soft r., Mt.11:8
  R. was white as light, Mt.17:2; Mk. 9:3; Lk. 9:29
  Parted His r., Lk. 23:34; Jn.19:24
  Having food and r., let us, 1 Tim. 6:8
  Poor man in vile r., Jas. 2:2
  Saints in white r., Rev. 3:5,18; 4:4
Rain (102). First and longest r., e 11-3
  R. before Noah, c 12-3; 78
  Used of God to punish, o 1268-3
  Former and latter r., m 1493-3; p 460-2*; Dt.11:14; Hos. 6:3; Joel 2:23; Zech.10:1; Jas. 5:7
  Doctrine drop as r., Dt. 32:2
  Sound of abundance of r., 1 Ki.18:41
  Word of God as r., Isa. 55:10
  R. upon Antichrist’s armies, Ez. 38:22
  Miraculously sent, Gen. 7:4-24; Ex. 9:22-34; 1 Sam.12:16-19; 1 Ki.18:41-45
  Miraculously withheld because of sin, Dt.11:17; 28:24; 1 Ki. 8:35; 2 Chr. 7:13; Jer. 3:3; Amos 4:7; Jas. 5:17-18
  Promised to be withheld because of sin, Lev. 26:19-20; Dt. 28:24
  R. to be withheld in future because of sin, Zech.14:16-21; Rev.11:6
Rainbow (2), Rev. 4:3; 10:1
  19:24; Lk.17:29
  R. hail as judgment, Ex. 9:23
  R. manna as a blessing, Ps. 78:24
  R. flesh as a blessing, Ps. 78:27
Rainy (1), Pr. 27:15
Raise (59). R. up seed to brother, Gen. 38:8; Mt. 22:24; Mk.12:19; Lk. 20:28
  R. a false report, Ex. 23:1
  R. up a Prophet, Dt.18:15,18
  R. a heap of stones, Josh. 8:29
  R. up a faithful priest, 1 Sam. 2:35
  R. up evil, 2 Sam.12:11
  R. Him up a king over, 1 Ki.14:14
  R. up seed after thee, 1 Chr.17:11
  R. up a cry of destruction, Isa.15:5
  R. up the decayed places, Isa. 44:26
  R. up the tribes of Jacob, Isa. 49:6
  R. up foundation of many, Isa. 58:12
  R. up former desolations, Isa. 61:4
  R. to David righteous Branch, Jer. 23:5
  R. up David unto them, Jer. 30:9
  R. us up, and we shall live, Hos. 6:2
  R. up tabernacle of Daivd, Amos 9:11
  R. up a shepherd in land, Zech.11:16
  R. up children to Abraham, Mt. 3:9
  R. the dead, Mt.10:8; Acts 26:8
  R. it up in three days, Jn. 2:19
  R. it up at last day, Jn. 6:39-54
  R. up Christ to sit on throne, Acts 2:30
  R. us by His own power, 1 Cor. 6:14
  R. him up, Heb.11:19; Jas. 5:15
Raised (85). I r. thee up, Ex. 9:16; Rom. 9:17
  R. up judges, Judg. 2:16-18
  R. up a deliverer, Judg. 3:9,15
  R. up prophets, Jer. 29:15; Amos 2:11
  R. up the dead, Mt.11:5; Lk. 7:22
  R. again the third day, Mt.16:21; 17:23; Lk. 9:22
  R. up an horn of salvation, Lk.1:69
  R. from the dead, Jn.12:1,9,17
  R. up Christ, Acts 2:24,32; 3:15,26; 4:10; 5:30; 13:23,30-37; 17:31; Rom. 4:24-25; 6:4-9; 7:4; 8:11; 10:9; 1 Cor. 6:14; 15:15-17; 2 Cor. 4:14; Gal.1:1; Eph.1:20; Col. 2:12; 1 Th.1:10; 2 Tim. 2:8; 1 Pet.1:21
  R. in incorruption, glory, power, and a spiritual body, 1 Cor.15:35-54
  R. us up together, and made, Eph. 2:6
Raiser (1), Dan.11:20
Raiseth (8), 1 Sam. 2:8; Job 41:25; Ps.107:25; 113:7; 145:14; 146:8; Jn. 5:21; 2 Cor.1:9
Raising (2), Hos. 7:4; Acts 24:12
Raisins (4), 1 Sam. 25:18; 30:12; 2 Sam.16:1; 1 Chr.12:40
Rakem (1), variegated, 1 Chr. 7:16
Rakkath (1), shore. A city, Josh.19:35
Rakkon (1). A city, Josh.19:46
Ram (97), high. 3 men, Ruth 4:19; 1 Chr. 2:9-10, 25,27; Job 32:2
  An animal used for food and sacrifice, Gen.15:9; 22:13; Ex. 29:15-32; Lev. 5:15-18; 6:6; 8:18-29; 9:2-19; 16:3-5; 19:21-22; Num. 5:8; 6:14-19; 7:15-81; 15:6-11; 23:2-14,30; 28:11-28; 29:2-14,36-37; Ezra 10:19
  To be used in future sacrifices, Ez. 43:23-25; 45:24; 46:4-11
  A symbol of Medo-Persia, Dan. 8:3-7,20
Rama (1), high place, Mt. 2:18. See ***Ramah***
Ramah (36), a city, w 433-3; h 501-1; n 3-2*; j 57-3*
Ramath (1), a city, b 434-1
Ramathaim-zophim (1), a 500-1
Ramathite (1), native of Ramah, 1 Chr. 27:27
Ramath-lehi (1), a place, Judg.15:17
Ramath-mizpeh (1), height of Lehi. A place, Josh.13:26
Rameses (4), a city in Egypt, Gen. 47:11; Ex.12:37; Num. 33:3-5. See ***Raamses***
Ramiah (1), Jehovah is high, Ezra 10:25
Ramoth (8), heights. A man, Ezra 10:29. 3 cities, b 434-1; d 438-1
Ramoth-gilead (19), heights of Gilead.
  A city, 1 Ki. 4:13; 22:4-29; 2 Ki. 8:28;

Rampart (2), Lam. 2:8; Nah. 3:8
Ram's (1). R. horn, Josh. 6:5
Rams (78). Animals used for food and sacrifice, Gen. 31:10-12,38; Num. 7:7-88; 29:13-33; 2 Ki. 3:4; Ps. 66:15; etc.
Battering r., engines to break down walls, Ez. 4:2; 21:22
Rams' (9), Ex. 25:5; 26:14; 35:7; 36:19; 39:34; Josh. 6:4-13
Ran (61). Abraham r. to meet God, Gen.18:2
Abraham r. to feed God, Gen.18:7
Rebekah and Rachel both r. to tell parents of visitors, Gen. 24:28; 29:12
Esau r. to meet Jacob, Gen. 33:4
David r. to meet giant, 1 Sam.17:48
Elijah r. before Ahab, 1 Ki.18:46
Elisha r. after Elijah, 1 Ki.19:20
People r. after Jesus, Mk. 6:33
Zacchaeus r. to see Jesus, Lk.19:4
Peter and John r. to tomb, Jn. 20:4
Rang (2), 1 Sam. 4:5; 1 Ki.1:45
Range (1), Job 39:8
Ranges (4), Lev.11:35; 2 Ki.11:8-15; 2 Chr. 23:14
Ranging (1), Pr. 28:15
Rank (6), gen. 41:5-7; Num. 2:16,24; 1 Chr.12:33-38
Ranks (4), 1 Ki. 7:4-5; Joel 2:7; Mk. 6:40
Ransom (13). Defined, g 39-3*; c 408-3*; Ex. 21:30; 30:12; Job 33:24; 36:18; Ps. 49:7; Pr. 6:35; 13:8; 21:18; Isa. 43:3; Hos.13:14; Mt. 20:28; Mk.10:45; 1 Tim. 2:6
Ransomed (3), Isa. 35:10; 51:10; Jer. 31:11
Rape, first in Scripture, i 49-2
Rapha (2), giant. 2 men, 1 Chr. 8:2,37
Raphu (1), healed, Num. 13:9
Rapture. Defined, u 396-1*
10 proofs of, at Rev. 4:1; and before the tribulation, 399*; 404*, 405*; 532*
No signs of, r 48-1*
Not the 2nd advent, and not one part, stage or phrase of it, i 49-1*; 399*
10 qualifications for, p 172-3*; 399*
10 purposes of the, 399*
9 scriptures on the, 399*
4 conditions of escape in the, 399*
A coming for the saints, h 394-1*; o 460-2*; 400*
Scriptures on Christ's coming for and with saints contrasted, 400*; 405*
Before Antichrist comes, 394*; 405*
Coming in the air, not to earth, o 395-3*
Time of, b 49-3*; 405*; 532*
Dead and alive in Christ go in, h 396-2*; 405*; 532*
Two in field, one taken, not the rapture, but destruction at 2nd advent, a-c 48-3*; 60*; r-t 141-1*; a-b 141-2*; 161*
Shout and trump of God, 400*
Next r. of 5 in the first resurrection, 334*
The resurrection of the just, c 134-2*; d, g 147-3*
First scripture on, i 149-3*
Second scripture on, c-d 195-1*
The "out" resurrection, q 32-1*; d, g 147-3*; j 165-3*; p 379-3*
A revelation of Paul, q 330-2*
Unforfeitable life received, h 394-1*
68 post-rapture events, 532*
Can take place any moment, 383*
Rare (1), Dan. 2:11
Rase (1), destroy, Ps.137:7
Rash (2), Eccl. 5:2; Isa. 32:4
Rashness, Ps.116:11; Pr.14:29; 19:2; 21:5; 25:8; 29:20; Eccl. 5:2; 7:9
7 Examples of Rashness:
1 Moses killing Egyptian (Ex. 2:11-12)
2 Moses smiting rock (Num. 20:10-12)
3 Jephthah's vow (Judg.11:31-39)
4 Israel's vow (Judg. 21)
5 Josiah fighting Necho (2 Chr. 35:20-24)
6 Naaman's wrath (2 Ki. 5:11-12)
7 R. of James and John (Lk. 9:54)
Rashly (1), Acts 19:36
Rasor (7), razor, k 162-1; Num. 6:5; Judg.13:5; 16:17; 1 Sam.1:11; Ps. 52:2;
Rate (5), Ex.16:4; 1 Ki.10:25; 2 Ki. 25:30; 2 Chr. 8:13; 9:24
Rather (62). Justified self r. than God, Job 32:2
Lying r. than speak, Ps. 52:3
R. be a doorkeeper in the, Ps. 84:10
Knowledge r. than choice gold, Pr. 8:10
Understanding r. than silver, Pr.16:16
Meet a bear r. than a fool, Pr.17:12
Good name r. than riches, Pr. 22:1
Loving favour r. than gold, Pr. 22:1
Go r. to lost sheep of Israel, Mt.10:6
R. fear Him which is able, Mt.10:28
R. than having two hands, Mt.18:8-9
R. rejoice because names, Lk.10:20
Loved darkness r. than light, Jn. 3:19
Obey God r. than men, Acts 5:29
But r. give place to wrath, Rom.12:19
Why not r. take wrong, 1 Cor. 6:7
But r. ye may prophesy, 1 Cor.14:1-5
R. speak five words with, 1 Cor.14:19
R. glory in my infirmities, 2 Cor.12:9
Choosing r. to suffer, Heb.11:25
Rattleth (1), Job 39:23
Rattling (1), Nah. 3:2
Raven (6), Gen. 8:7; Lev.11:15; Dt.14:14; Job 38:41; Song 5:11; Isa. 34:11
Ravens (5), 378; 1 Ki.17:4-6; Ps.147:9; Pr. 30:17; Lk.12:24
Ravening (5), Ps. 22:13; Ez. 22:25-27; Mk. 7:15; Lk.11:39
Ravenous (3), Isa. 35:9; 46:11; Ez. 39:4
Ravin (2), Gen. 49:27; Nah. 2:12
Ravished (7), Pr. 5:19-20; Song 4:9; Isa. 13:16; Lam. 5:11; Zech.14:2
Raw (7), Ex.12:9; Lev.13:10-16; 1 Sam. 2:15
Reach (15), Gen.11:4; Job 20:6; Isa. 8:8; Jn. 20:27; 2 Cor.10:13; etc.
Reached (8), Gen. 28:12; Josh.19:11; Ruth 2:14; Dan. 4:11,20; 2 Cor.10:14; Rev. 18:5
Reacheth (14), Num. 21:30; Josh. 19:22-34; 2 Chr. 28:9; Ps. 36:5; 108:4; Pr. 31:20; Jer. 4:10-18; 51:9; Dan. 4:22
Reaching (4), 2 Chr. 3;11-12; Phil. 3:13
Read (70). R. to people, Ex. 24:7; Dt. 31:11; Josh. 8:34-35
R. law all days of life, Dt.17:19
R. the letter, 2 Ki. 5:7; 19:14; Ezra 4:18-23; Jer. 29:29; Acts 23:34
R. lost law, 2 Ki. 22; 23:2; 2 Chr. 34
R. law to exiles, Neh. 8:3-18; 9:3; 13:1
R. new prophecies, Jer. 36:6-23
R. handwriting on wall, Dan. 5:7-17
Have ye not read, Mt.12:3-5; 19:4; 21:16, 42; 22:31; Mk.12:10, 26; Lk. 6:3
Jesus stood for to r., Lk. 4:16
Title on the cross r. many, Jn.19:20
Eunuch r. Esaias, Acts 8:28-32
Prophets which are r. every sabbath, Acts 13:27
Law being r. in synagogues, Acts 15:21
Hearts known, r. of all, 2 Cor 3:2
R. the epistle, Col. 4:16; 1 Th. 5:27
Worthy to open and r. the, Rev. 5:4
Readest (2), Lk.10:26; Acts 8:30
Readeth (4), Hab. 2:2; Mt. 24:15; Mk.13:14; Rev.1:3
Readiness (3), Acts 17:11; 2 Cor. 8:11; 10:6
Reading (6), Neh. 8:8; Jer. 36:8; 51:63; Acts 13:15; 2 Cor. 3:14; 1 Tim. 4:13
4 examples of r. the law, b 386-1
6 reasons for r. the law, 400
Ready (100). Make r. a dinner for God, Gen.18:6-8. Cp. Gen.19:2-3
Made r. chariot, Gen. 46:29; Ex.14:6
Be r., Ex.19:11,15; 34:2; Josh. 8:4; Esther 3:14; 8:13; Isa. 32:4; Mt. 24:44; Lk.12:40; Tit. 3:1; 1 Pet. 3:15
A r. scribe in the law, Ezra 7:6
A God r. to pardon, Neh. 9:17; Ps. 86:5
A r. writer, Ps. 45:1
Made r. the passover, Mt. 26:19; Mk.14:15-16; Lk. 22:13
Spirit truly is r., but flesh, Mk.14:38
All things now r., Mt. 22:4; Lk.14:17
R. to preach the gospel, Rom.1:15
R. to be delivered, Rev.12:4
Reaia (1), Jehovah has seen, 1 Chr. 5:5
Reaiah (3), Jehovah has seen. 2 men, 1 Chr. 4:2; Ezra 2:47; Neh. 7:50. See ***Reaia***
Real estate. Biggest transaction, Gen. 47:20
Realm (7), 2 Chr 20:30; Ezra 7:13,23; Dan.1:20; 6:3; 9:1; 11:2
Reap (32). R. harvest, Lev.19:9; 23:10,22; 25:5; 1 Sam. 8:12
R. wickedness, Job 4:8
R. joy, Ps.126:5
R. vanity, Pr. 22:8
R. thorns, Jer.12:13
R. the whirlwind, Hos. 8:7
R. mercy, Hos.10:12
R. carnal things, 1 Cor. 9:11
R. sparingly, bountifully, 2 Cor. 9:6
R. corruption, Gal. 6:8
R. life everlasting, Gal. 6:8
Reaped (4), Hos.10:13; Jas. 5:4; Rev.14:16
Reaper (1), Amos 9:13
Reapers (9), Ruth 2:3-14; 2 Ki. 4:18; Mt.13:30,39
Reapest (2), Lev. 23:22; Lk.19:21
Reapeth (4), Isa.17:5; Jn. 4:36-37
Reaping (3), 1 Sam. 6:13; Mt. 25:24; Lk.19:22
Rear (4), Ex. 26:30; Lev. 26:1; 2 Sam. 24:18; Jn. 2:20
Reared (10), Ex. 40:17-18,33; Num. 9:15; 2 Sam. 18:18; 1 Ki.16:32; 2 Ki. 21:3; 2 Chr. 3:17; 33:3
Reason (71). Defined, g 250-1*
By r. of the anointing, Num.18:8
Come now let us r. together, Isa.1:18
Why r. ye among yourselves, Mt.16:8
Why r. in hearts, Mk. 2:8; Lk. 5:22
By r. of Him who subjected, Rom. 8:20
By r. of glory excelleth, 2 Cor. 3:10
Give a r. of the hope that, 1 Pet. 3:15
Reasonable (1), Rom.12:1
Reasoned (12). R. among themselves, Mt.16:7; 21:25; Mk. 2:8; 8:16; 11:31; Lk. 20:5,14; 24:15
R. out of the Scriptures, Acts 17:2
R. in every synagogue, Acts 18:4
R. with the Jews, Acts 18:19
R. of righteousness, Acts 24:25
Reasoning (5), Job 13:6; Mk. 2:6; 12:28; Lk. 9:46; Acts 28:29
Reasons (2), Job 32:11; Isa. 41:21
9 r. for God's dispensational dealings, see p. 33 of Index
Reba (2), a fourth part, Num. 31:18; Josh.13:21
Rebecca (1), a noose. Gr. form of Rebekah, Rom. 9:10
Rebekah (28), a noose, Gen. 22:23; 24:15-67; 25:28-29; 26:7-8,35; 27:5-15, 42-46; 28:5; 49:31; f-i 31-3; j-k 32-1; h 33-3; o 36-1; o-p 39-2; a-d 39-2
Rebel (14). R. not, Num.14:9; Josh. 22:19
If ye refuse and f., Isa.1:20
Rebelled (34). Ye r. against My word, Num. 20:24; 27:14; Dt. 1:26; 9:23
They r. and vexed His Holy Spirit, Isa. 63:10; Ps. 5:10; 105:28; 107:11; Ez. 20:8,13,21; Dan. 9:5,9
Rebellest (2), 2 Ki.18:20; Isa. 36:5
Rebellion (9). Laws against, 115
R. as sin of witchcraft, 1 Sam.15:23
An evil man seeketh only r., Pr.17:11
4 Examples of Rebellion:
1 Lucifer (Isa.14:12-14; Ez. 28:11-17; Jn. 8:44; 1 Tim. 3:6; Rev.12:7-12)
2 Adam (Gen. 3; Rom. 5:12-21)
3 Absalom (2 Sam.15-18)
4 The 10 tribes (1 Ki.12:16-20)
Rebellious (36). Ye have been r. against the Lord, Dt. 9:7,24; 31:27
A stubborn and r. son, Dt. 21:18-20
A stubborn and r. generation, Ps. 78:8
They are a r. house, Ez. 2:6-8; 3:9,26-27; 12:2-9,25; 17:12; 24:3
Rebels (3), Num.17:10; 20:10; Ez. 20:38
9 characteristics of, 1501
Rebuke (46). One class not to r., 546*
3 things not to r., 546*
2 kinds of r., 546*
R. a wise man and he will love, Pr. 9:8
Open r. better than secret love, Pr. 27:5
Shall r. many people, Isa. 2:4; Mic. 4:3
Lord r. thee, Satan, Zech. 3:2; Jude 9
Took Him and began to r., Mt.16:22
Trespass against thee, r. him, Lk.17:3
Sons of God without r., Phil. 2:15
R. not an elder, 1 Tim. 5:1
Them that sin, r. before all, 1 Tim. 5:20
R. with all longsuffering, 2 Tim. 4:2
R. them sharply, that they, Tit.1:13
R. with all authority, Tit. 2:15
Many as I love I r., Rev. 3:19
Rebuked (25). R. winds and sea, Mt. 8:26
R. the devil, Mt.17:18
R. Peter saying, Get thee, Mk. 8:33
R. the fever, and it left, Lk. 4:39
Nor faint when r. of Him, Heb.12:5
R. for his iniquity, 2 Pet. 2:16
Rebuker (1), Hos. 5:2
Rebukes (3), Ps. 39:11; Ez. 5:15; 25:17
Rebuketh (4), Pr. 9:7; 28:23; Amos 5:10; Nah.1:4
Rebuking (2), 2 Sam. 22:16; Lk. 4:41
Rechah (1), a city, 1 Chr. 4:12
Recall (1), Lam. 3:21
Receipt (3), Mt. 9:9; Mk. 2:14; Lk. 5:27
Receive (176). R. my words, Pr.1:3; 2:1
R. my sayings, Pr. 4:10
R. my instruction, Pr. 8:10; 19:20
R. a prophet's reward, Mt.10:41
R. a righteous man's reward, Mt.10:41
Whatsoever ye shall ask in prayer, believing, ye shall r., Mt. 21:22
R. greater damnation, Mt. 23:14
What things soever ye desire when ye pray, believe that ye r. them, and ye shall, Mk.11:22-24
R. for himself a kingdom, Lk.19:12
R. nothing except it be given, Jn. 3:27
In his name, him ye shall r., Jn. 5:43
Whom the world cannot r., Jn.14:17
Ask and ye shall r., Jn.16:24
R. ye the Holy Ghost, Jn. 20:22
Ye shall r. power after that, Acts 1:8
R. gift of the Holy Ghost, Acts 2:38
Might r. the Holy Ghost, Acts 8:15
He may r. the Holy Ghost, Acts 9:12
R. remission of sins, Acts 10:43
More blessed to give than r., Acts 20:35
R. forgiveness of sins, Acts 26:18
R. abundance of grace, Rom. 5:17
He shall r. a reward, 1 Cor. 3:14
R. things done in body, 2 Cor. 5:10
R. not grace of God in vain, 2 Cor. 6:1
R. the promise of the Spirit, Gal. 3:14
Might r. the promise, Heb. 9:15; 10:36
Ye ask and r. not, Jas. 4:3
Whatsoever we ask we r., 1 Jn. 3:22
Received (160). R. gifts for men, Ps. 68:18
Freely r., freely give, Mt.10:8
R. seed in different grounds, Mt.13
Laborers r. a penny, Mt. 20:1-16
R. talents to use, Mt. 25:14-30
His own r. Him not, Jn.1:11
R. of the Father the promise, Acts 2:33
R. the Holy Ghost, Acts 8:17; 10:47
R. Word of God, Acts 2:41; 8:14; 11:1; 17:11; 1 Th. 2:13
Have ye r. the Holy Ghost, Acts 19:2
Now r. the atonement, Rom. 5;11
R. the Spirit of adoption, Rom. 8:15
R. knowledge of the truth, Heb.10:26
R. the promises, Heb.11:13,17
Receivedst (1), Lk.16:25
Receiver (1), Isa. 33:18
Receiveth (33). Every one that asketh r., Mt. 7:8
He that r. you r. Me, Mt.10:40-41
Little child in My name r. Me, Mt.18:5; Mk. 9:37; Lk. 9:48
R. whomsoever I send r. Me, Jn.13:20
Natural man r. not things, 1 Cor. 2:14
Receiving (7), 2 Ki. 5:20; Acts 17:15; Rom.1:27; 11:15; Phil. 4:15; Heb. 12:28; 1 Pet.1:9
Rechab (13), horseman. 4 men, 2 Sam. 4:2-9; 2 Ki.10:15,23; 1 Chr. 2:55; Neh. 3:14;

Rechabites (4), sons of Rechab, Jer. 35:2-18
  An example to all men, b 1321-2
  9fold answer to R., i 1322-1
Reckon (8), Lev. 25:50; 27:18,23; Num. 4:32; Ez. 44:26; Mt.18:24; Rom. 6:11; 8:18
Reckoned (22). Jews not to be reckoned with the nations, Num. 23:9
  R. among the transgressors, Lk. 22:37
  The reward not r. of grace, Rom. 4:4
  Faith was r. to Abraham, Rom. 4:9
Reckoneth (1), Mt. 25:19
Reckoning (2), 2 Ki. 22:7; 1 Chr. 23:11
Recommended (2), Acts 14:26; 15:40
Recompence (20), Dt. 32:35; Job 15:31; Pr.12:14; Isa. 35:4; 59:18; 66:6; Lk.14:12; Rom. 1:27; 11:9; Heb. 2:2; 10:35; 11:26
Recompences (2), Isa. 34:8; Jer. 51:56
Recompense (26), Pr. 20:22; Isa. 65:6; Jer. 25:14; Lk.14:14; Rom.12:17; 2 Th.1:6; Heb.10:30
Recompensed (10), Num. 5:8; 2 Sam. 22:21,25; Ps.18:20,24; Pr.11:31; Jer.18:20; Ez. 22:31; Lk.14;14; Rom.11:35
Recompensest (1), Jer. 32:18
Recompensing (1), 2 Chr. 6:23
Reconcile (5), Lev. 6:30; 1 Sam. 29:4; Ez. 45:20; Eph. 2:16; Col.1:20
Reconciled (7), Mt. 5:24; Rom. 5:10; 1 Cor. 7:11; 2 Cor. 5:18-20; Col.1:21
Reconciliation (8), u 286-1*; Lev. 8:15; 2 Chr. 29:24; Ez. 45:15-17; Dan. 9:24; 2 Cor. 5:18-19; Heb. 2:17
Reconciling (3), Lev.16:20; Rom.11:15; 2 Cor. 5:19
Record (30). God's name on r., Ex. 20:24
  This the r. of John, Jn.1:19,32-34
  Three that bear r. in heaven, 1 Jn. 5:7
  Bare r. of the Word of God, Rev.1:2
Recorded (1), Neh.12:22
Recorder (9), h 338-4; 2 Sam. 8:16; 20:24; 1 Ki. 4:3; 2 Ki.18:18,37; 1 Chr.18:15; 2 Chr. 34:8; Isa. 36:3,22
Records (3), d 1368-1; Ezra 4:15; Esther 6:1
Recount (1), Nah. 2:5
Recover (20). R. land, Judg.11:26
  R. property and families, 1 Sam. 30:8
  R. of disease, 2 Ki.1:2; 5:3-11; 8:8-14; Isa. 38:21; Mk.16:18
  R. strength, 2 Chr.13:20; Ps. 39:13
  R. from dispersion, Isa.11:11
  R. from snare of Satan, 2 Tim. 2:26
Recovered (11), 1 Sam. 30:18-22; 2 Ki.13:25; 14:28; 16:6; 20:7; Isa. 38:9; 39:1; Jer. 8:22; 41:16
Recovering (1), Lk. 4:18
Red (53). Esau born r., Gen. 25:25
  R. pottage, Gen. 25:30
  Eyes r. with wine, Gen. 49:12
  R. dyed skins, Ex. 25:5; 26:14; 35:7,23; 36:19; 39:34
  R. heifer laws, 328
  R. mirage of blood, 2 Ki. 3:22
  R. pavement, Esther 1:6
  R. wine, Ps. 75:8; Pr. 23:31; Isa. 27:2
  R. sins, Isa.1:18
  R. bloody apparel, Isa. 63:2
  R. bloody shields, Nah. 2:3
  R. horses, Zech.1:8; 6:2; Rev. 6:4
  R. sky, Mt.16:2-3
  R. dragon, Rev.12:3
  R. Sea, m 74-4; Ex.10:19; 13:18; 15:4; Num. 21:4,14; 33:10-11; Dt.1:1,11:4; Josh. 2:10; 4:23; 24:6; Neh. 9:9; Ps.106:7-9,22; 136:13-15; Acts 7:36; Heb.11:29
  Passages of R. Sea, 12 miles, f 124-2; d-g 126-1
  Water of R. Sea congealed, h 126-1; s 127-3
Reddish (6), Lev.13:19-24,42-49; 14:37
Redeem (55). Defined, q 1189-3
  R. with stretched out arm, Ex. 6:6
  R. firstling of an ass, Ex.13:13; 34:20; Num.18:15
  R. property, Lev. 25:25-49; 27:13-31; Ruth 4:4-6
  R. not firstling of a goat, Num.18:17
  R. to be His people, 2 Sam. 7:23
  R. from death, Job 5:20; Hos.13:14
  R. from hand of the mighty, Job 6:23
  R. Israel out of trouble, Ps. 25:22
  R. me—us, Ps. 26:11; 44:26
  R. my soul, Ps. 49:15; 69:18
  R. Israel from all iniquities; Ps.130:8
  R. them under the law, Gal. 4:5
  R. us from all iniquity, Tit. 2:14
Redeemed (62). R. to do 3 things, e 960-3
  12 statements to the, i 993-1
  Angel r. me from all evil, Gen. 48:16
  Property r., Lev. 25:30-54; 27:20-33
  R. you out of bondage, Dt.13:5
  R. my soul out of adversity, 2 Sam. 4:9
  R. my soul out of distress, 1 Ki.1:29
  R. by Thy great power, Neh.1:10
  R. without money, Isa. 52:3
  R. us from curse of the law, Gal. 3:13
  R. not with corruptible, 1 Pet.1:18
  R. us by Thy blood, Rev. 5:9
  R. from earth—among men, Rev.14:3-4
Redeemedst (1), 2 Sam. 7:23
Redeemer (18). My R. liveth, Job 19:25
  Their R. is mighty, Pr. 23:11; Jer. 50:34
  Thy R. the Holy One of Israel, Isa. 54:5
  R. shall come to Zion, Isa. 59:20
  Kinsman r., 902
Redeemeth (2), Ps. 34:22; 103:4
Redeeming (3), Ruth 4:7; Eph. 5:16; Col. 4:5
Redemption (20), g 942-1; v 284-1*; a 356-1*; i 357-3*; u 364-2*; k 465-3*
  Efficacious, h 942-1; n 439-3*
  Fallacies regarding r. refuted, 1038
  Philosophy of r., 427*
  Christ obtained eternal r., l 439-3*
  Conditions of, m-n 439-3*; z 440-1*
  R. only in Christ, d 440-1*
  R. of property, Lev. 25:24, 51-52
  R. money, Num. 3:49
  R. of their soul precious, Ps. 49:8
  He sent r. to His people, Ps.111:9
  With Him is plenteous r., Ps.130:7
  Kinsman r., 902; Jer. 32:7-8
  Looked for r. in Jerusalem, Lk. 2:38
  R. draweth nigh, Lk. 21:28
  R. that is in Christ Jesus, Rom. 3:24
  R. of our body, Rom. 8:23
  Sanctification, and r., 1 Cor.1:30
  In whom we have r., through His blood, Eph.1:7; Col.1:14; Heb. 9:12-15
  Sealed unto the day of r., Eph. 4:30
Redness (1), Pr. 23:29
Redound (1), 2 Cor. 4:15
Redundancy, i 391-1
Reed (31). A bruised r., Isa. 42:3; Mt.12:20
  Measuring r., Ez. 40:3-8; 41:8; 42:16-19; Rev. 11:1; 21:15-16
Reeds (11), Isa.19:6-7; 35:7; Jer. 51:32; Ez. 42:16-20; 45:1; 48:8; p 19-2*; i 21-3*
Reel (2), Ps.107:27; Isa. 24:20
Reelaiah (1), trembling by Jehovah, Ezra 2:2
Refine (1), Zech.13:9
Reference, law of double, 93. See ***Law***
Refined (5), 1 Chr. 28:18; 29:4; Isa. 25:6; 48:10; Zech.13:9
Refiner (1), Mal. 3:3
Refiner's (1), Mal. 3:2
Reformation (1), Heb. 9:10; e-f 439-2*
Reformed (1), Lev. 26:23
Refrain (9), Gen. 45:1; Job 7:11; Pr.1:15; Eccl. 3:5; Isa. 48:9; 64:12; Jer. 31:16; Acts 5:38; 1 Pet. 3:10
Refrained (7), Gen. 43:31; Esther 5:10; Job 29:9; Ps. 40:9; 119:101; Isa. 42:14; Jer.14:10
Refraineth (1), Pr.10:19
Refresh (3), 1 Ki.13:7; Acts 27:3; Ph'm 20
Refreshed (10), Ex. 23:12; 31:17; 1 Sam.16:23; 2 Sam.16:14; Job 32:20; Rom.15:32; 1 Cor. 16:18; 2 Cor. 7:13; 2 Tim.1:16; Ph'm 7
Refresheth (1), Pr. 25:13
Refuge (47). Cities of r., Num. 35:6-32; Josh. 20:2-3; 21:13-38; 1 Chr. 6:67
  Eternal God is thy r., Dt. 33:27
  God is r. for His people, 2 Sam. 22:3; Ps. 46:1,7,11; 62:7-8; 71:7; 91:2,9; 94:22; 142:5
  Made lies our r., Isa. 28:15-17
  Fled for r. to lay hold, Heb. 6:18
Refuse (26). If thou r. to let them go, Ex. 4:23; 8:2; 9:2; 10:3-4
  If ye r. and rebel, Isa.1:20
  That he may know to r. evil, Isa. 7:15-16
  R. profane and old wives' fables, 1 Tim. 4:7. Cp. 5:11
  R. not Him that speaketh from, Heb.12:25
Refused (33). R. comfort, Gen. 37:35
  Edom r. Israel passage, Num. 20:21
  R. to obey, 1 Sam. 8:19; Neh. 9:17
  Vashti r. to come to the, Esther 1:12
  Stone which builders r., Ps.118:22
  Because I called and ye r., Pr.1:24
  Nothing to be r. if it be, 1 Tim. 4:4
Refusedst (1), Jer. 3:3
Refuseth (9), Ex. 7:14; Num. 22:13-14; Dt. 25:7; Pr.10:17; 13:18; 15:32; Isa. 8:6; Jer.15:18
Regard (30). R. not witches, Lev.19:31
  R. not iniquity, Job 36:21
  If I r. iniquity in my heart, Ps. 66:18
  Will r. prayer of destitute, Ps.102:17
  R. the God of his fathers, Dan.11:37
  I fear not God, nor r. man, Lk.18:4
Regarded (9), Ex. 9:21; 1 Ki.18:29; 1 Chr.17:17; Ps.106:44; Pr.1:24; Dan. 3:12; Lk.1:48; 18:2; Heb. 8:9
Regardest (4), 2 Sam.19:6; Job 30:20; Mt. 22:16; Mk.12:14
Regardeth (15), Dt.10:17; Job 34:19; Pr.15:5; Eccl.11:4; Rom.14:6; etc.
Regarding (2), Job 4:20; Phil. 2:30
Regem (1), friend, 1 Chr. 2:47
Regem-melech (1), king's friend, Zech. 7:2
Regeneration (2), k 37-3*; Mt.19:28; Tit. 3:5
  Circumcise the heart to obey, Dt. 30:6
  Incline the heart to obey, 1 Ki. 8:58
  Wash me throughly . . . purge me . . . create clean heart, Ps. 51:2,7,10
  Wash you . . . make clean . . . put away sin . . . cease to do evil, Isa.1:16-18
  Be born again, Jn. 3:1-8; Jas.1:18; 1 Pet.1:1-3,18-23; 1 Jn.1:7-9; 2:29; 3:8-10; 5:1-4,18
  Repent and be converted . . . that sins be blotted out, Acts 3:19
  Turn from darkness to light; from power of Satan to God, Acts 26:18
  He is a new creature; old things pass away; all things new, 2 Cor. 5:17
  Created in righteousness and true holiness, Eph. 4:23-24
  By washing of r. and renewing of the Holy Ghost, Tit. 3:5
Region (15). R. of Argob, Dt. 3:4,13; 1 Ki. 4:13
  R. of Dor, 1 Ki. 4:11
  R. round about Jordan, Mt. 3:5
  R. and shadow of death, Mt. 4:16
  R. round about Galilee, Mk.1:28
  R. of Trachonitis, Lk. 3:1
  R. of Galatia, Acts 16:6
Regions (4), Acts 8:1; 2 Cor.10:16; 11:10; Gal.1:21
Register (3), Ezra 2:62; Neh. 7:5,64
Rehabiah (4), Jehovah enlarges, 1 Chr. 23:17; 24:21; 26:25
Rehearse (2), Ex. 17:14; Judg. 5:11
Rehearsed (4), 1 Sam. 8:21; 17:31; Acts 11:4; 14:27
Rehob (10), street. 2 men, i 573-3. A city, 490
Rehoboam (50), enlarging people. Folly of, a, d 641-3. See 1 Ki.11:43; 12:1-27; 14:21-31; 15:6; 1 Chr. 3:10; 2 Chr. 9:31; 10:1-18; 11:1-22; 12:1-13:7
Rehoboth (4), roominess. 2 cities, Gen.10:11; 36:37; 1 Chr.1:48. A well, Gen. 26:22
Rei (1), friendly, 1 Ki.1:8
Reign (168). Lord r. forever, Ex.15:18; Ps.146:10
  By me (wisdom) kings r., Pr. 8:15
  Lord shall r. in mount Zion, Isa. 24:23
  A King r. in righteousness, Isa. 32:1
  A King shall r. and prosper, Jer. 23:5
  R. over them in mount Zion, Mic. 4:7
  R. over house of Jacob forever, Lk.1:33
  Grace r. by righteousness, Rom. 5:21
  Let not sin r. in mortal body, Rom. 6:12
  He must r. till He hath, 1 Cor.15:25
  Suffer, we r. with Him, 2 Tim. 3:12
  We shall r. on earth, Rev. 5:10
  He shall r. forever, Rev.11:15; 22:5
  R. a thousand years, Rev. 20:6
Reigned (176). Death r. Adam to Moses, Rom. 5:14
  One man's offence death r., Rom. 5:17
  Sin hath r. unto death, Rom. 5:21
  R. as kings without us, 1 Cor. 4:8
  R. with Christ a thousand years, Rev. 20:4
Reignest (1), 1 Chr. 29:12
Reigneth (13), 1 Chr.16:31; Ps. 47:8; 93:1; 96:10; 97:1; 99:1; Pr. 30:22; Isa. 52:7; Rev.17:18; 19:6; etc.
Reigning (1), 1 Sam.16:1
Reins (15), heart; inward parts; kidneys, Job 16:13; 19:27; Ps. 7:9; 16:7; 26:2; 73:21; 139:13; Pr. 23:16; Isa.11:5; Jer.11:20; 12:2; 17:10; 20:12; Lam. 3:13; Rev. 2:23
Reject (4), Hos. 4:6; Mk. 6:26; 7:9; Tit. 3:10
Rejected (29). They have r. Me, 1 Sam. 8:7
  R. the word of the Lord, 1 Sam.15:23-26; 2 Ki. 17:15; Jer. 8:9
  Lord r. Israel, 2 Ki.17:20; Jer. 6:30; 7:29; 14:19; Lam. 5:22
  He is despised and r. of men, Isa. 53:3
  Thou hast r. knowledge, Hos. 4:6
  Stone which builders r., Mt. 21:42; Mk.12:10; Lk. 20:17
  Lawyers r. the counsel of God, Lk. 7:30
  Beareth thorns, briers is r., Heb. 6:8
Rejecteth (1), Jn. 12:48
Rejoice (192). Defined and how used, f 455-1*
  22 commands to r., 403
  2 commands to r., 546*
  4 things to r. in, 546*
  R. before the Lord, Lev. 23:40; Dt.12:12,18; 16:11; 27:7; Ps. 68:3
  R. in Thy salvation, 1 Sam. 2:1; Ps. 9:14; 13:5; 20:5; 35:9; Isa. 25:9
  R. in goodness, 2 Chr. 6:41
  R. in Thy mercy, Ps. 31:7
  R. in the Lord, Ps. 33:1; 97:12; Phil. 3:1; 4:4
  R. in Thy name, Ps. 89:12
  R. at Thy word, Ps.119:162
  R. not when enemy falls, Pr. 24:17
  R. with joy and singing, Isa. 35:2
  R. because name written in, Lk.10:20
  R. in Jesus Christ, Phil. 3:3
  R. evermore, 1 Th. 5:16
  R. with joy unspeakable, 1 Pet.1:8
  R. ye heavens and ye that, Rev.12:12
  Let us be glad and r., Rev.19:7
Rejoiced (48). Lord r. over you, Dt. 28:63
  R. in way of Thy testimonies, Ps.119:14
  R. in God my saviour, Lk.1:47
  Jesus r. in spirit, Lk.10:21
  Abraham r. to see My day, Jn. 8:56
  I r. greatly, Phil. 4:10; 2 Jn. 4; 3 Jn. 3
Rejoicest (1), Jer.11:15
Rejoiceth (18). My heart r. in the Lord, 1 Sam. 2:1; Ps. 28:7; Pr.15:30
  My glory r., Ps.16:9
  R. not in iniquity, but in, 1 Cor.13:6
Rejoicing (28), Ps.19:8; 119:111; 126:6; Pr. 8:31; Rom.12:12; 2 Cor. 6:10; 1 Th. 2:19; Heb. 3:6; Jas. 4:16; etc.
Rekem (5), friendship. 2 men, Num. 31:8; Josh. 13:21; 1 Chr. 2:43-44. A city, Josh.18:27
Release (21). Year of r., Dt.15:1-9; 31:10
  R. Barabbas, Mt. 27:15-21; Mk.15:9-11; Lk. 23:16-20
  Pilate sought to r. Him, Jn.19:10-12

23:25
Relied (3), 2 Chr.13:18; 16:7
Relief (1), e 240-1; Acts 11:29
Relieve (7), Lev. 25:35; Isa.1:17; Lam.1:11-19; 1 Tim. 5:16
Relieved (1), 1 Tim. 5:10
Relieveth (1), Ps.146:9
Religion (5). Great cause of war, y 7-1
Blamed for laziness, j 112-1
Outward r., f 45-2*; t 74-1*; c 127-3*; l-k 361-3*
True and pure r., k 361-3*; 461*; Jas.1:27
Human r. powerless, 390*
Vain r., q 15-1*; m 124-2*; d 455-1*; Jas.1:26
10 questions about r., l 65-3*
Crimes of people of r., r 148-3*
Why false r. succeedss, o 224-1*
Jews' r., Acts 26:5; Gal. 1:13-14
Religious (2), Acts 13:43; Jas. 1:26
20 social and r. laws, 253
9 civil and r. laws, k 226-2
26 social and r. laws, e 227-1
R. emotionalism, 247
Rely (1), 2 Chr.16:8
Remain (79). R. in congregation of the dead, Pr. 21:16
New heaven and new earth r., Isa. 66:22
Israel's seed and name r., Isa. 66:22
Jerusalem shall r. forever, Jer.17:25
If she depart let her r. unmarried, or be reconciled to her, 1 Cor. 7:11
R. coming of the Lord, 1 Th. 4:15
Alive r. shall be caught up, 1 Th. 4:17
Remainder (6), Ex. 29:34; Lev. 6:16; 7:16-17; 2 Sam.14:7; Ps. 76:10
Remained (53). R. of the giants, Josh.13:12
My wisdom r. with me, Eccl. 2:9
There r. no strength in me, Dan.10:8
Remainest (2), Lam. 5:19; Heb.1:11
Remaineth (37). While earth r., Gen. 8:22
Mine error r. with myself, Job 19:4
We see, therefore sin r., Jn. 9:41
More that r. is glorious, 2 Cor. 3:11
Righteousness r. forever, 2 Cor. 9:9
R. a rest to the people of, Heb. 4:9
R. no sacrifice for sins, Heb. 10:26
His seed r. in him: and he, 1 Jn. 3:9
Remaining (14), Josh. 10:33-40; 11:8
Spirit descending and r. on, Jn.1:33
Remaliah (11), Jehovah adorned, 2 Ki.15:25-37; 16:1-5; 2 Chr. 28:6; Isa. 7:1-5
Remaliah's (2), Isa. 7:9; 8:6
Remedy (3), 2 Chr. 36:16; Pr. 6:15; 29:1
Remember (148). R. the sabbath, c 124-1
10 things to r., 1255
10 things God remembers; 10 things man remembers, d 968-1
10 things God commands man to r., d 968-1
5 things to r., 546*
Remembered (57). 10 Things God R.:
1 Noah (Gen. 8:1)
2 Abraham (Gen.19:29)
3 Rachel (Gen. 30:22)
4 His covenant with Abraham (Ex. 2:24; 6:5)
5 Hannah (1 Sam.1:19)
6 Man was but flesh (Ps. 78:39)
7 His mercy and truth (Ps. 98:3)
8 His holy promises (Ps.105:42)
9 The days of old (Isa. 63:11)
10 Iniquities of Babylon (Rev.18:5)
Rememberest (2), Ps. 88:5; Mt. 5:23
Remembereth (5), Ps. 9:12; 103:14; Lam.1:9; Jn.16:21; 2 Cor. 7:15
Remembering (2), Lam. 3:19; 1 Th.1:3
Remembrance (53). Memorial, bringing iniquity to r., Num. 5:15; 1 Ki.17:18
R. of His holiness, Ps. 30:4; 97:12
This do in r. of Me, Lk. 22:19; 1 Cor.11:24-25
Bring all things to your r., Jn.14:26
Thine alms are had in r., Acts 10:31
Putting you in r., 2 Pet.1:12-15; 3:1
Babylon came in r. before, Rev.16:19
Remembrances (1), Job 13:12
Remeth (1), a place, Josh.19:21
Lk.1:77; 3:3; 24:27; Acts 2:38; 10:43; Rom. 3:25; Heb. 9:22; 10:22; 10:18
Remit (1), Jn. 20:23
Remitted (1), Jn. 20:23
Remmon (1), a city, Josh.19:7
Remmon-methoar (1), a city, Josh.19:13
Remnant (92). Doctrine of the, 1243
R. of giants, Dt. 3:11; Josh.12:4; 13:12
R. of nations, Josh. 23:12
R. of Amorites, 2 Sam. 21:2
R. of the people, 1 Ki.12:23
R. of the house of Jeroboam, 1 Ki.14:10
R. of the sodomites, 1 Ki. 22:46
R. of Mine inheritance, 2 Ki. 21:14
R. of the sons of Kohath, 1 Chr. 6:70
R. of Israel, 2 Chr. 34:9; Isa.10:20-22; 46:3; Jer. 6:9; 31:7; Ez.11:13; Mic. 2:12; Zeph. 3:13
R. of Judah, Jer. 40:11,15; 42:15-19; 43:5; 44:12-14,28; Zeph. 2:7
R of Jacob, Mic. 5:7-8
R. of His people, Isa.11:11-16
R. of Syria, Isa.17:3
R. of My flock, Jer. 23:3
R. of the people, Jer. 39:3; 41:16
R. of the Philistines, Amos 1:8
R. of Joseph, Amos 5:15
R. of Edom, Amos 9:12
R. of His heritage, Mic. 7:18
R. of Baal, Zeph.1:4
R. shall be saved, Rom. 9:27
R. according to the election of grace, Rom.11:5
R. of her seed, Rev.12:17
R. slain with the sword, Rev.19:21
Remove (45). R. not landmarks, Dt.19:14; Pr. 22:28; 23:10
R. Judah out of His sight, 2 Ki. 23:27
R. from me reproach, Ps.119:22
R. from me the way of lying, Ps.119:29
R. thy foot from evil, Pr. 4:27
R. the diadem, Ez. 21:26
R. violence and spoil, Ez. 45:9
R. hence to yonder place, Mt.17:20
R. this cup from Me, Lk. 22:42
That I could r. mountains, 1 Cor.13:2
R. thy candlestick, Rev. 2:5
Removed (91). Israel r. from, Num. 33:5-47
Israel r. into all kingdoms, Dt. 28:25; Jer.15:4; 24:9; 29:18; 34:17
R. all idols, 1 Ki.15:12
High places not r., 1 Ki.15:14; 2 Ki.15:4,35
R. them out of His sight, 2 Ki.17:18, 23; 23:27
R. the high places, 2 Ki.18:4
R. our transgressions from, Ps.103:12
Earth not be r. forever, Ps.104:5
Zion, which cannot be r., Ps.125:1
Righteous shall never be r., Pr.10:30
Be thour r., cast into sea, Mt. 21:21; Mk.11:23
Marvel ye are so soon r., Gal.1:6
Removeth (5), Dt. 27:17; Job 9:5; 12:20; Eccl.10:9; Dan. 2:21
Removing (5), Gen. 30:32; Isa. 49:21; Ez.12:3-4; Heb.12:27
Remphan (1), j 227-3*; Acts 7:43
Rend (19). R. your clothes, 2 Sam. 3:31
R. the kingdom from thee, 1 Ki.11:11
R. thy clothes, and weep, 2 Chr. 34:27
R. the heavens, come down, Isa. 64:1
R. your heart, Joel 2:13
Turn again and r. you, Mt. 7:6
Let us not r. it, cast lots, Jn.19:24
Render (33). R. vengeance to enemies, Dt. 32:41,43
R. every man his righteousness, 1 Sam. 26:23; 2 Chr. 6:30; Job 33:26
I will r. praises unto Thee, Ps. 56:12
R. to Caesar the things that, Mt. 22:21; Mk. 12:17; Lk. 20:25
R. to every man according, Rom. 2:6
R. to all their dues, Rom. 13:7
Husband r. unto wife due, 1 Cor. 7:3
None r. evil for evil to, 1 Th. 5:15
Rendered (4), Judg. 9:56; 2 Ki. 3:4; 2 Chr. 32:25; Pr.12:14
Rendereth (1), Isa. 66:6
Rendering (1), 1 Pet. 3:9
Rending (1), Ps. 7:2
22 examples of r. clothes, 101
Renew (6), 1 Sam.11:14; Ps. 51:10; Isa. 40:31; 41:1; Lam. 5:21; Heb. 6:6
Renewed (6), 2 Chr. 15:8; Job 29:20; Ps.103:5; 2 Cor. 4:16; Eph. 4:23; Col. 3:10
R. in God, b 296-2*
R. in knowledge k 387-3*
Renewest (2), Job 10:17; Ps.104:30
Renewing (2), Rom.12:2; Tit. 3:5
Renounced (1), 2 Cor. 4:2
Renown (7), Gen. 6:4; Num.16:2; Ez.16:14-15; 34:29; 39:13; Dan. 9:15
Renowned (4), Num.1:16; Isa.14:20; Ez. 23:23; 26:17
Rent (66). R. clothes (22 examples), 101
R. a lion, Judg.14:6
R. the kingdom, 1 Sam.15:28; 28:17; 1 Ki.14:8
R. altar, 1 Ki.13:3
R. the mountains, 1 Ki.19:11
R. the veil of the temple, Mt. 27:51; Mk.15:38; Lk. 23:45
R. rocks by earthquake, Mt. 27:51
R. sore by a demon, Mk. 9:26
Rentest (1), Jer. 4:30
Repair (14), 2 Ki.12:5-12; 22:5-6; 2 Chr. 24:4-12; 34:8-10; Ezra 9:9; Isa. 61:4
Repaired (44), Judg. 21:23; 1 Ki.11:27; 18:30; 2 Ki.12:6,14; 1 Chr.11:8; 2 Chr. 29:3; 32:5; 33:16; Neh. 3:4-32
Repairer (1), Isa. 58:12
Repairing (1), 2 Chr. 24:27
Repay (8), Dt. 7:10; Job 21:31; 41:11; Isa. 59:18; Lk.10:35; Rom.12:19; Ph'm 19
Repayed (1), Pr.13:21
Repayeth (1), Dt. 7:10
Repeateth (1), Pr.17:9
Repent (45). People r. when see war, Ex.13:17
Prayer for God to r., Ex. 32:12
God does not r. of what He has promised, Num. 23:19; 1 Sam.15:29; Ps.110:4; Jer. 4:28; Ez. 24:14; Heb. 7:21
God finds it necessary to change plans of blessing when men rebel and sin, Dt. 32:36; Ps.135:14; Jer.18:10
God will change His mind from cursing to blessing when men turn from sin, Jer.18:8-10; 26:3,13; 42:10; Joel 2:14; Jonah 3:9
R. for the kingdom of heaven is at hand, Mt. 3:2; 4:17
R. and believe the gospel, Mk.1:15
Preached that men should r., Mk. 6:12
Except r., shall perish, Lk.13:1-5
If he r., forgive him, Lk.17:3-4
R., and be baptised, Acts 2:38
R., and be converted, Acts 3:19
Commands all men ot r., Acts 17:30
That they should r. and turn to God, Acts 26:20
Whence thou art fallen, and r., Rev. 2:5,16; 3:3,19
Space to r. of her fornication, Rev. 2:21-22
Repentance (26). Sometimes late, g 284-1
Genuine r., s 468-2; j 459-3*
Pretended r., a 469-1
Proof of r. required, s 4-2*; Mt. 3:8; Lk. 3:8; Acts 26:20
8 Heb. and Gr. words translated, 59*
A main theme of the Bible, i 5-3*
R. required in forgiveness, k. 62-1*
Before water baptism, k 62-1*
Message of all true ministers, d 62-1*
12 examples of r., c 132-1*
3 things lead to r., a 281-3*
Baptize you with water unto (for, because of, on account of) r., a 4-2*
R. and remission of sins, Lk. 24:47
Give r., remission of sins, Acts 5:31
R. toward God, faith, Acts 20:21
Goodness of God leadeth to r., Rom. 2:4
Gifts and callin of God without r., Rom.11:29
Laying again foundation of r., Heb. 6:1
Renew them agian unto r., Heb. 6:6
Found no place of r., Heb.12:17
But that all come to r., 2 Pet. 3:9
Repented (32). Lord r. (11 times), Gen. 6:6; Ex. 32:14; Judg. 2:18; 1 Sam.15:35; 2 Sam. 24:16; 1 Chr. 21:15; Ps. 106:45; Jer. 26:19; Amos 7:3-6; Jonah 3:10
Israel r. for Benjamin, Judg. 21:6,15
R. at preaching of Jonas, Mt.12:41
Afterward he r., Mt. 21:29-32
Judas r. himself, Mt. 27:3
Not r. of uncleanness, 2 Cor.12:21
R. not, Rev. 9:20-21; 16:9-11
Repentest (1). Used of God, Jonah 4:2
Repenteth (5). Used of God 3 times out of 5, Gen. 6:7; 1 Sam.15:11; Joel 2:13; Lk.15:7,10
Repenting (1). Used of God, Jer.15:6
Repentings (1). Used of God, Hos.11:8. Out of 45 times the words repent, repented, repentest, repenteth, repenting, and repentings are found in the O.T., they are used of God 38 times. Not used of God once in the N.T.
Repetitions (1), Mt. 6:7
Rephael (1), God heals, 1 Chr. 26:7
Rephah (1), healing, 1 Chr. 7:25
Rephaiah (5), Jehovah heals. 5 men, 1 Chr. 3:21; 4:42; 7:2; 9:43; Neh. 3:9
Rephaim (6), giants, i 19-3; g-l 337-3; d 1073-3; e 1092-2; 2 Sam. 5:18-22; 23:13; 1 Chr. 11:15; 14:9; Isa.17:5
Rephaims (2), giants, i 19-3; g-l 337-3; Gen.14:5; 15:20
Rephidim (5), supports. A place, Ex.17:1,8; 19:2; Num. 33:14-15
Replenish (2), refil, Gen.1:28; 9:1
Replenished (5), refilled, Isa. 2:6; 23:2; Jer. 31:25; Ez. 26:2; 27:25
Repliest (1), Rom. 9:20
Report (29). Evil r., Gen. 37:2; Num. 13:32; 14:37; Neh. 6:13; 2 Cor. 6:8
False r., Ex. 23:1
Good r., 1 Sam. 2:24; Pr.15:30; Acts 10:22; 22:12; 2 Cor. 6:8; Phil. 4:8; 1 Tim. 3:7; Heb.11:2,39; 3 Jn.12
True r., 1 Ki.10:6; 2 Chr. 9:5
Honest r., Acts 6:3
Who hath believed our r., Isa. 53:1; Jn.12:38; Rom.10:16
Reported (12), Neh. 6:6-7,19; Esther 1:17; Ez. 9:11; Mt. 28:15; Acts 4:23; 16:2; Rom. 3:8; 1 Cor. 5:1; 1 Tim. 5:10; 1 Pet.1:12
Reproach (88). 10fold r., h 957-3
3fold r. of Israel, a 978-3
My heart shall not r. me as long as I live, Job 27:6
Take up a r. agianst neighbor, Ps.15:3
For Thy sake I have borne r., Ps. 69:7
R. has broken My heart, Ps. 69:20
Sin is a r. to any people, Pr.14:34
Cast out a scorner, contention, strife, and r. shall cease, Pr. 22:10
Israel to be a r. among the nations, Jer. 24:9; 29:18; 44:8; Ez. 5:14; 22:4. Fulfilled, Dan. 9:16
Fall into r. and a snare, 1 Tim. 3:7
Esteeming r. of Christ, Heb.11:26
Without camp, bearing His r., Heb.13:13
Reproached (15). 10 times r. me, Job 19:3
Not an enemy that r. Me, Ps. 55:12
If r. for name of Christ, 1 Pet. 4:14
Reproaches (5), Ps. 69:9; Isa. 43:28; Rom. 15:3; 2 Cor. 12:10; Heb. 10:33
7 Bible r., a 978-3
Reproachest (1), Lk.11:45
Reproacheth (7), Num.15:30; Ps. 44:16; 74:22; 119:42; Pr.14:31; 17:5; 27:11
Reproachfully (2), Job 16:10; 1 Tim. 5:14
Reprobate (4), Jer. 6:30; Rom.1:28; 2 Tim. 3:8; Tit.1:16; 1 281-1*; o 319-1*
Reprobates (3), 2 Cor.13:5-7
Reproof (15), Job 26:11; Pr.1:23-30; 5:12; 10:17; 12:1; 13:18; 15:5-10,31-32; 17:10; 29:15; 2 Tim. 3:16
Reproofs (2), Ps. 38:14; Pr. 6:23
Reprove (19). Defined, m 199-1*

R. not scorner, lest he hate, Pr. 9:8
Messiah to r., Isa.11:3-4
Backslidings shall r. thee, Jer. 2:19
R. the world of sin, Jn.16:8
Darkness, but rather r. them, Eph. 5:11
R., rebuke, exhort with, 2 Tim. 4:2
Reproved (10), Gen. 20:16; 21:25; 1 Chr.16:21; Ps.105:14; Pr. 29:1; Jer. 29:27; Hab. 2:1; Lk. 3:19; Jn. 3:20; Eph. 5:13
Reprover (2), Pr. 25:12; Ez. 3:26
Reproveth (4), Job 40:2; Pr. 9:7; 15:12; Isa. 29:21
Reputation (5), Eccl.10:1; Acts 5:34; Gal. 2:2; Phil. 2:7,29
Reputed (2), Job 18:3; Dan. 4:35
Request (19). King granted all his r., Ezra 7:6
Esther's r. for her people, Esther 4:8; 7:3
Gave r., but sent leanness, Ps.106:15
8fold r. of David, a 938-1
Requested (5), Judg. 8:26; 1 Ki.19:4; 1 Chr. 4:10; Dan.1:8; 2:49
Requests (1), Phil. 4:6
3 r. of Moses, p 160-2
7 r. for grace, 194
2 r. of Solomon, l 750-2
22 r. of Solomon, 799
5 r. of Asaph, g 963-1; b,m 970-1; b 972-3
7 r. of David and Messiah, d 996-1
4 r. of Israel, g 1025-2
4 r. for saints, i 1025-2
24 r. of David and Moses, 1045, 1046
6 r. of Ps. 102, 1047
30 r. against Judas, 1054
69 r. of Ps. 119, 1056
6 r. of Agur, i 1106-1
For 364 r. of David, and 69 of other psalmists, see notes on Psalms
Require (29). R. life of man for murder, Gen. 9:5-6; 2 Sam. 4:11; Ez. 3:18,20; 33:6-8
3 things God does not r., Mic. 6:8
Jews r. a sign, 1 Cor.1:22
Need r., let him do what he will, 1 Cor. 7:36
Required (22). King's business r. haste, 1 Sam. 21:8
2 things r. of God, Pr. 30:7
This night thy soul shall be r., Lk.12:20
R. stewards be faithful, 1 Cor. 4:2
Requirest (1), Ruth 3:11
Requireth (2), Eccl. 3:15; Dan. 2:11
Requiring (1), Lk. 23:23
Requite (9), g 757-3; Gen. 50:15; Dt. 32:6; 2 Sam. 2:6; 16:12; 2 Ki. 9:26; Ps.10:14; 41:10; Jer. 51:56; 1 Tim. 5:4
Requited (2), Judg.1:7; 1 Sam. 25:21
Requiting (1), 2 Chr. 6:23
Rereward (6), Num.10:25; Josh. 6:9,13; 1 Sam. 29:2; Isa. 52:12; 58:8
Rescue (3), Dt. 28:31; Ps. 35:17; Hos. 5:14
Rescued (3), 1 Sam.14:45; 30:18; Acts 23:27
Rescueth (1), Dan. 6:27
Resemblance (1), Zech. 5:6
Resemble (1), Lk.13:18
Resembled (1), Judg. 8:18
Resen (1), bridle. A city, Gen.10:12
Reserve (3), Jer. 3:5; 50:20; 2 Pet. 2:9
Reserved (16). R. seven thousand men, Rom.11:4
R. in heaven for you, t 464-1*
R. angels to judgment, 2 Pet. 2:4
R. unto fire against the, 2 Pet. 3:7
R. angels in everlasting chains, Jude 6
Reserveth (2), Jer. 5:24; Nah.1:2
Resh (1), Ps.119:158 title
Resheph (1), flame, 1 Chr. 7:25
Residue (34). Stamped r., Dan. 7:7,19
Had he the r. of the spirit, Mal. 2:15
Told it to the r., Mk.16:13
R. of men might seek after, Acts 15:17
Resist (10), Zech. 3:1; Mt. 5:39; Lk. 21:15; Acts 6:10; 7:51; Rom.13:2; 2 Tim. 3:8; Jas. 4:7; 5:6; 1 Pet. 5:9; t 228-1*
Resisted (2), Rom. 9:19; Heb.12:4
Resisteth (4), Rom.13:2; Jas. 4:6; 1 Pet. 5:5
Resort (4), Neh. 4:20; Ps. 71:3; Mk.10:1; Jn.18:20
Resorted (5), 2 Chr.11:13; Mk. 2:13; Jn.10:41; 18:2; Acts 16:13
Respect (34). Lord had r. unto Abel, but unto Cain, Gen. 4:4-5
Not r. persons of the poor, Lev.19:15
Not r. persons in judgment, Dt.1:17; Pr. 24:33; Jas. 2:1-9; 1 Pet.1:17
Not r. persons, Dt.16:19; 2 Chr.19:7
God no r. of persons, 2 Sam.14:14; Acts 10:34; Rom. 2:11; Eph. 6:9; Col. 3:25
R. of an holyday, Col. 2:16
8 reasons r. of persons not good, 1110
Respected (1), Lam. 4:16
Respecter (1), Acts 10:34
Repecteth (2), Job 37:24; Ps. 40:4
Respite (2), Ex. 8:15; 1 Sam.11:3
Rest (274). There the weary be at r., Job 3:17
There prisoners r. together, Job 3:18
R. in the Lord, Ps. 37:7
Spirit of Lord r. upon Him, Isa.11:2
His r. shall be glorious, Isa.11:10
Ye may cause weary to r., Isa. 28:12
Find r. for souls, Jer. 6:16; Mt.11:28
My flesh shall r. in hope, Acts 2:26
Power of Christ r. upn me, 2 Cor.12:9
R. for people of God, Heb. 4:1-11
R. from their labours, Rev.14:13
R. of the dead lived not, Rev. 20:5
Eternal r., d 20-1*; q 227-3*; 451*
Rested (21). God r., Gen. 2:2-3; Ex. 31:17
The ark r., Gen. 8:4
The people r. on the 7th day, Ex.16:30; 20:11; Num. 9:18,23; Lk. 23:56
Cloud r. in wilderness, Num.10:12
The Spirit r. upon them, Num.11:25-26
Restest (1), Rom. 2:17
Resteth (4), Job 24:23; Pr.14:33; Eccl. 7:9; 1 Pet. 4:14
Resting (4), Num.10:33; 2 Chr. 6:41; Pr. 24:15; Isa. 32:18
Restingplace (1), Jer. 50:6
Restitution (6), a-h 138-2; a 265-1; b 143-3*; Ex. 22:3-12; Job 20:18
Of all things, e 219-2*; 278*; Acts 3:21
Restore (40). R. wife, Gen. 20:7,14
R. money in sacks, Gen. 42:25,28
R. stolen and lost property, Ex. 22:1-4; Lev. 6:4-5; Dt. 22:2; 2 Sam.12:6; Pr. 6:31; Lk.19:8
R. destroyed property, Lev. 24:21
R. overplus redemption money, Lev. 25:27
R. joy of salvation, Ps. 51:12
R. judges of Israel, Isa.1:26
R. health unto thee, Jer. 30:17
R. and build Jerusalem, Dan. 9:25
Elisha r. all things, Mt.17:11
R. the kingdom to Israel, Acts 1:6
R. such an one, Gal. 6:1
Restored (27). Wife r., Gen. 20:14
Money r., Gen. 42:28; Judg.17:3-4
Office r., Gen. 40:21; 41:13
Cities r., 1 Sam. 7:14; 2 Ki.14:22
Hand r. and healed, 1 Ki.13:6; Mt.12:13; Mk. 3:5; Lk. 6:10
Child r. to life, 2 Ki. 8:1-5
Eye sight r., Mk. 8:25
Restorer (2), Ruth 4:15; Isa. 58:12
Restoreth (2), Ps. 23:3; Mk. 9:12
Restrain (2), Job 15:8; Ps. 76:10
Restrained (8), Gen. 8:2; 11:6; 16:2; Ex. 36:6; 1 Sam. 3:13; Isa. 63:15; Ez. 31:15; Acts 14:18
Restrainest (1), Job 15:4
Restraint (1), 1 Sam.14:6
Rests (1), 1 Ki. 6:6
Resurrection (41). Doctrine of, 1484-1486
Spiritual r., 1030; n 366-1*
10 proofs of r., q 328-2*
The hope of Israel, c 273-1*
R. by Christ, d 329-1*
R. of all men guaranteed, k 395-3*
All to be in the, e 329-1*
No soul sleep, 1485-1486
R. by company or rank, f 329-1*
The "out" r., q 32-1*; d,g 147-3*; j 165-
Each person to be resurrected with his own body, b 328-3*
All to be raised to immortality in body, h 147-3*; f 329-1*
R. of the wicked, q 173-1*
All to get spirit bodies, i 330-1*
10 temporary resurrections, s 15-3*
R. a great theme of apostles, b 214-2*
R. illustrated, 332*
R. makes gospel effective, b 221-3*
1,000 years between first and second resurrections, p-q 173-1*; m 526-2*
When first r. completed, n 526-2*
R. guarantees justice, m 252-1*
Resurrected saints eat food, d 252-1*
Resurrected men wear clothes, e 214-1*
No marriage in the r., Mt. 22:23-31; Mk.12:18-23; Lk. 20:27-36
First resurrected men, Mt. 27:53
Recompenses in r. of just, Lk.14:14
Have done good, unto r. of life, Jn. 5:28-29
R. at the last day, Jn.11:24
I am the r. and the life, Jn.11:25
R. of Christ predicted, Acts 2:31
Sadducees deny the r., Mt. 22:23; Mk.12:18; Lk. 20:27; Acts 23:8
Be also in likeness of His r., Rom. 6:5
Facts of the r., 1 Cor.15:1-8
Importance of the r., 1 Cor.15:12-19
Certainty of r. of all, 1 Cor.15:20-22
Time and order of the r., 1 Cor.15:23
Method of the r., 1 Cor.15:35-38
Nature of bodies in r., t 208-1*; 1 Cor.15:39-44
Necessity of the r., 1 Cor.15:45-50
Time, manner of r., 1 Cor.15:51-54
Attain to the out r., Phil. 3:11
R. of dead, and of eternal, Heb. 6:2
Might obtain a better r., Heb.11:35
Lively hope by the r., 1 Pet.1:3
This is the first r., Rev. 20:5-6
Retain (7), Job 2:9; Pr. 4:4; 11:16; Eccl. 8:8; Dan. 11:6; Jn. 20:23; Rom.1:28
Retained (6), Judg. 7:8; 19:4; Dan.10:8,16; Jn. 20:23; Ph'm 13
Retaineth (3), Pr. 3:18; 11:16; Mic. 7:18
Retaliation. Under the law, k 8-2*
Under grace, l 8-2*
Retire (2), 2 Sam.11:15; Jer. 4:6
Retired (2), Judg. 20:39; 2 Sam. 20:22
Return (263). R. to the ground, Gen. 3:19
R. to thy country, Gen. 31:3,13; 32:9
R. to Egypt, Ex. 4:18-21; 13:17; Num.14:3-4; Dt.17:16; Jer. 37:7
R. to his possession, Lev. 25:10-41
R. unto the Lord, Dt. 30:2-8; 2 Chr. 6:38; Jer. 3:12,22; 24:7; 35:15; Mal. 3:7
R., O Lord, Num.10:36; Ps. 6:4; 80:14; 90:13; Isa. 63:17
R. and build the tabernacle, Acts 15:16
Returned (186). R. unto the Lord, Ex. 5:22; 32:31
Prayer r. to my own bosom, Ps. 35:13
The sun r. ten degrees, Isa. 38:8
My understanding r. to me, Dan. 4:34
I am r. to Zion, Zech.1:16; 8:3
Jesus r. in power of Spirit, Lk. 4:14
The apostles r., Lk. 9:10
Seventy r. again with joy, Lk.10:17
One leper r. to give glory, Lk.17:18
R. to Jerusalem with great, Lk. 24:52; Acts 1:12; 8:25; 13:13
R. unto the Shepherd and, 1 Pet. 2:25
Returneth (7), Ps.146:4; Pr. 26:11; Eccl.1:6; Isa. 55:10; Ez. 35:7; Zech. 9:8
Returning (4), Isa. 30:15; Lk. 7:10; Acts 8:28; Heb. 7:1
Reu (5), friend, Gen.11:18-21; 1 Chr.1:25
Reuben (74), behold a son, m 42-1
Sin of R., n 51-3; p 54-1
Spared Joseph, q 54-1
Weak in will power, l 71-3
Numbering and camps, e 256-1; e 258-1
Blessing of R., h 391-1
Lost birthright by sin, e 716-1
Prophecies of R., Ez. 48:6-7,31; Rev. 7:5
Reubenite (1), 1 Chr.11:42
Reubenites (16). Num. 26:7; Dt. 3:12-16;
Reuel (10), friend of God. 4 men, Gen. 36:4-17; Ex. 2:18; Num. 2:14; 1 Chr.1:35-37; 9:8
Reumah (1), exalted, Gen. 22:24
Reveal (7), Job 20:27; Jer. 33:6; Dan. 2:47; Mt. 11:27; Lk. 10:22; Gal. 1:16; Phil. 3:15
Revealed (38). Those things which are r. belong unto us and, Dt. 29:29
Lord r. Himself to Samuel, 1 Sam. 3:21
R. in my ears by the Lord, Isa. 22:14
Glory of Lord shall be r., Isa. 40:5
To whom is arm of Lord r., Isa. 53:1
Secret r. to Daniel, Dan. 2:19,30
A thing was r. to Daniel, Dan.10:1
Covered that shall not be r., Mt.10:26
Hast r. them to babes, Mt.11:25
R. unto him by the Holy Ghost, Lk. 2:26
Thoughts of many hearts be r., Lk. 2:35
Day the Son of man is r., Lk.17:30
Wrath r. from heaven, Rom.1:17-18
Hath r. them unto us by, 1 Cor. 2:10
It shall be r. by fire, 1 Cor. 3:13
Faith afterwards r., Gal. 3:23
As now r. by holy apostles, Eph. 3:5
When Jesus shall be r., 2 Th.1:7
Man of sin be r., 2 Th. 2:3
Might be r. in his time, 1 Pet.1:5
Then shall that wicked be r., 2 Th. 2:8
Ready to be r. in last time, 1 Pet.1:5
Unto whom it was r., 1 Pet.1:12
When His glory shall be r., 1 Pet. 4:13
Of glory that shall be r., 1 Pet. 5:1
Revealer (1), Dan. 2:47
Revealeth (6), Pr.11:13; 20:19; Dan. 2:28-29; Amos 3:7
Revelation (10). Defined, a 500-1*
3 sources of, a-c 1300-1; b 1526-3; j 31-2*
R. of Christ, 332*
6 uses of the word, 363*
R. of Simeon, n 102-3*
R. of righteous judgment, Rom. 2:5
R. of mystery, which has, Rom.16:25
R. as part of church services, 1 Cor.14:6,26; Gal.1:12; 2:2; Eph.1:17
R. (2nd advent) of Jesus, 1 Pet.1:13
R. of Jesus Christ, Rev.1:1
The Book of Revelation:
From Christ, b 500-1*
God gave it to Christ, c 500-1*
Purpose of, d 500-1*
Subject of, f 500-1*
When fulfilled, g 500-1*
Signified by an angel, h 500-1*
Transmission of, i 500-1*
3 classes blessed by, j 500-1*
A prophecy, k 500-1*
7 rules that make it clear, k 500-1*
To whom written, h 501-1*
Vision of Christ, i-t 501-1,2,3*
8fold description of Christ, l 501-1*
3fold key to, r 501-2
Angels in, b 501-3*
7 messages to 7 churches, c 501-3*
3fold application of letters, c 501-3*
Dispensational application (?), c 518-2*
7 facts about Ephesians, f 502-1*
Facts about the 7 churches, chs. 2-3 notes
Rapture of church, 532*
24 elders, a-b 505-2*
4 living creatures, e 505-3*; g 506-1*
The 7-seal book, i 505-1*; p 506-1*; Rev. 5 and 10, notes
26 unidentified angels, j 505-3*
13 loud voices, k 505-3*
Heavenly tabernacle (4:1-5:14)
5 horsemen (6:1-8,notes)
Tribulation martyrs, r, w 507-3*
144,000 Jews (7:1-8; 9:4; 12:5; 14:1-5)
Tribulation saints (6:9-11; 7:9-17; 15:2-4; 20:1-6)
Daniel's 70th week (6:1-19:21)
7 trumpets (8:7-13:18)
Different voices, a 511-1*
Angel—Christ (ch. 10)
2 witnesses (11:1-13)
Sun-clothed woman (12:1-17)
Man-child (7:1-8; 12:5; 14:1-5)

Beast (13:1-18; 17:1-17; 19:11-21; 20:10)
False prophet (13:11-18; 16:13-16; 19:20; 20:10)
12 times Spirit speaks, e 518-3*
70 utterances, 531*
2 Babylons (14:8; 16:17-18:24)
Marriage of the Lamb (19:1-10)
2nd advent (19:11-21)
Millennium (20:1-10)
2nd resurrection and final judgment (20:11-15)
2 resurrections (20:1-15)
Last rebellion (20:7-10)
Renovation of earth (20:7-11)
New heaven and new earth (21:1-22:5)
13 times: ***For Ever and Ever***, 539*
Revelations (2), 2 Cor.12:1,7
6 new r., 398*
Revellings (2), Gal. 5:21; 1 Pet. 4:3; 362*
Revenge (5), Jer. 15:15; 20:10; Ez. 25:15; 2 Cor. 7:11; 10:6
Revenged (1), Ez. 25:12
Revenger (7), Num. 35:19-27; Rom.13:4
Revengers (1), 2 Sam.14:11
Revenges (1), Dt. 32:42
Revengeth (2), Nah. 1:2
Revenging (1), Ps. 79:10
Revenue (3), Ezra 4:13; Pr. 8:19; Isa. 23:3
Revenues (3), Pr.15:6; 16:8; Jer.12:13
Reverence (13), 643; Lev.19:30; 26:2; 2 Sam. 9:6; 1 Ki.1:31; Esther 3:2-5; Ps. 89:7; Mt. 21:37; Mk.12:6; Lk. 20:13; Eph. 5:33; Heb.12:9,28
Reverenced (1), Esther 3:2
Reverence (13), 643; Lev.19:30; 26:2; 2 Sam. 9:6; 1 Ki.1:31; Esther 3:2-5; Ps. 89:7; Mt. 21:37; Mk.12:6; Lk. 20:13; Eph. 5:33; Heb.12:9,28
Reverenced (1), Esther 3:2
Reverend (1), a 997-3; Ps.111:9
Reverse (3), Num. 23:20; Esther 8:5-8
Revile (2), b 184-1*; k 311-3*; Ex. 22:28; Mt. 5:11
Reviled (6), Mt. 27:39; Mk.15:32; Jn. 9:28; 1 Cor. 4:12; 1 Pet. 2:23,29
Revilers, est (2), 1 Cor. 6:10; Acts 23:4
Revilings (2), 473*; Isa. 51:7; Zeph. 2:8
Revivals, sign of, l 108-2*
Revive (8), Neh. 4:2; Ps. 85:6; 138:7; Isa. 57:15; Hos. 6:2; 14;7; Hab. 3:2
Revived (6), Gen. 45:27; Judg.15:19; 1 Ki.17:22; 2 Ki.13:21; Rom. 7:9; 14:9
Reviving (2), Ezra 9:8-9
Revolt (3), 2 Chr. 21:10; Isa.1:5; 59:13
Revolted (7), 2 Ki. 8:20-22; 2 Chr. 21:8-10; Isa. 31:6; Jer. 5:23
Revolters (3), Jer. 6:28; Hos. 5:2; 9:15
Revolting (1), Jer. 5:23
Reward (80). I am thy great r., Gen.15:1
Keeping them is great r., Ps.19:11
Great is your r. in heaven, Mt. 5:12; Lk. 6:23,35
No r. of your Father, Mt. 6:1
They have their r., Mt. 6:32,5,16
R. thee openly, Mt. 6:4,6,18
Prophet and righteous man's r., Mt.10:41-42
R. man according to works, Mt. 16:27; 1Cor. 3:8,11-15; 2 Tim. 4:14; Rev. 22:12
He shall not lose his r., 1 Tim. 5:18
Willingly, I have r., 1 Cor. 9:17
Labourer is worthy of r., 1 Tim. 5:18
Just recompense of r., Heb. 2:2; 10:35
Rewarded (14). R. evil for good, Gen. 44:4; Ps. 35:12; 109:5
R. good for evil, 1 Sam. 24:17
Smallest acts r., g 18-3*
Rewarder (1), Heb.11:6
Rewardeth (6), Job 21:19; Ps. 31:23; 137:8; Pr. 17:13; 26:10
Rewards (5), Num. 22:7; Isa.1:23; Dan. 2:6; 5:17; Hos. 2:12
Basis of r., f 8-1*; b 134-2*; l 310-1*
R. promised, y 112-1*; c 134-2*
Where and when given, q 310-1*
10 r. for obedience, b 1064-3
Rezeph (2), a city, 2 Ki. 19:12; Isa. 37:12
Rezin (11), firm. 2 men, g 690-1
Rezon (1), lean, 1 Ki.11:23
Rhegium (1), l 272-3*; Acts 28:13
Rhesa (1), will, Lk. 3:27
Rhoda (1), a rose, Acts 12:13
Rhodes (1), n 258-2*; Acts 21:1
Rib (5), Gen. 2:22; 2 Sam. 2:23; 3:27; 4:6; 20:10
Ribai (2), contentious, 2 Sam. 23:29; 1 Chr. 11:31
Ribband (1), ribbon, i-m 286-1; Num. 15:38
Riblah (11), h 321-3; Num. 34:11; 2 Ki. 23:33; 25:6-21; Jer. 39:5-6; 52:9-27
Ribs (2), Gen. 2:21; Dan. 7:5
Rich (81). Abram was very r., Gen.13:2
R. shall not give more, Ex. 30:15
Lord maketh poor and r., 1 Sam. 2:7
Parable of r. and poor man, 2 Sam.12
Hand of diligent maketh r., Pr.10:4
R. man's wealth is his strong city, Pr.10:15; 18:11
R. have many friends, Pr.14:20
Labour not to be r., Pr. 23:4; 28:20
Messiah's grave was with r., Isa. 53:9
Blessing of Lord maketh r., Pr.10:22
Story of the r. fool, Lk.12:16-21
Story of r. and poor beggars, Lk.16
He was r., yet became poor, 2 Cor. 8:9
God, who is r. in mercy, Eph. 2:4
R. young ruler, Mt.19:16-26, notes
A hard thing for r., d 82-1*
Can be saved, h 82-1*
10 reasons hard for some, g 142-1*
Warning to the, g 142-1*; b-h 460-1*
No favorites of God, i 142-3*
6 predictions about, b 460-1*
Live in pleasure, l-n 460-1*
7 facts: r. man of Lk.16, 159*
Richer (1), Dan.11:2 p138-2
Riches (98). 9fold evidence of, n 1113-3
10 true r., 373*
Asked not r. for thyself, 1 Ki. 3:11-13
Exceeded kings in r., 1 Ki.10:23
R., honour come of Thee, 1 Chr. 29:12
Her left hand r. and honour, Pr. 3:16
R. and honour are with me, Pr. 8:18
Trusteth in r. shall fall, Pr.11:28
Give neither poverty nor r., Pr. 30:8
Deceitfulness of r., Mt.13:22; Mk. 4:19
Choked with cares and r., Lk. 8:14
Commit to you the true r., Lk.16:11
R. of His goodness, Rom. 2:4
R. of His glory, Rom. 9:23; Eph.1:18; 3:16
R. of this world, Rom.11:12
R. of wisdom, knowledge, Rom.11:33
R. of His grace, Eph.1:7; 2:7
Unsearchable r. of Christ, Eph. 3:8
R. in glory, Phil. 4:19
R. of full assurance, Col. 2:2
Uncertain r., 1 Tim. 6:17
Richly (2), Col. 3:16; 1 Tim. 6:17
Rid (6), Gen. 37:22; Ex. 6:6; Lev. 26:6; Ps. 82:4; 144:7,11
Riddance (2), Lev. 23:22; Zeph.1:18
Ridden (1), Num. 22:30
Riddle (9), Judg.14:12-19; Ez.17:2
Ride (20). R. second chariot, Gen. 41:43
R. on high places, Dt. 32:13
R. on white asses, Judg. 5:10
R. upon horses, Jer. 6:23; 50:42
R. upon chariots, Hag. 2:22
Rider (7), Gen. 49:17; Ex.15:1,21; Job 39:18; Jer. 51:21; Zech.12:4
Riders (5), 2 Ki.18:23; Esther 8:10; Isa. 36:8; Hag. 2:22; Zech.10:5
Rideth (7), Lev.15:9; Dt. 33:26; Esther 6:8; Ps. 68:4,33; Isa.19:1; Amos 2:15
Ridges (1), Ps. 65:10
Riding (10)), Num. 22:22; 2 Ki. 4:24; Jer.17:25; 22:4; Ez. 23:6,12,23; 38:15; Zech.1:8; 9:9
Rie (2), rye, Ex. 9:32; Isa. 28:25
Rifled (1), Zech.14:2
Right (356). Shall not the judge of all the earth do r., Gen. 18:25
R. hand of God, Ex.15:6,12; Ps.110:1,5; Mt. 26:64; Mk.14:62; 16:19; Lk. 20:42; Rom. 8:34; Eph.1:20; Col. 3:1; Heb.1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22
R. doing, Ex.15:26; Dt. 6:18
R. ear, Ex. 29:20-22; Lev. 8:23; 14:14
R. hand, Ex. 26:20; Lev. 8:23; 14:14
R. foot, Ex. 29:20; Lev. 8:23; 14:14
R. side, 1 Ki. 7:39,49
R. spirit, Ps. 51:10
R. paths, Pr. 4:11
R. things, Pr. 8:6; 23:16
R. answer, Pr. 24:26
R. work, Eccl. 4:4
R. of redemption, Jer. 32:7
R. of inheritance, Jer. 32:8
R. eye, Zech.11:17; Mt. 5:29
R. cheek, Mt. 5:39
R. mind, Lk. 8:35
R. ways of the Lord, Acts 13:10
R. hands of fellowship, Gal. 2:9
R. way, 2 Pet. 2:15
R. to the tree of life, Rev. 22:14
Righteous (238). 2 warnings to the r., b 1201-3
2 experiences with the r., a 1201-1
4 blessings of r. at death, f 1078-1
2 things for the r., k 1078-1
7 acts of the r., d 905-1
72 blessings of the, h 907-3; f 927-1; d 1012-3; m 982-1; 1036; 1056
5 desires of the, s 918-1
6 good deeds of the, k 930-1
30 characteristics of the, g 935-1; b 1002-1; 1056
3 things r. show to men, l 981-1
8fold incentive to be r., b 1002-1
11 examples, boldness of the, p 1102-2
God is 3 things to the, i 982-2
2 things in dwellings of the, i 1001-3
21 evidences of righteousness, 1039
17 things compared to the, 1040
59 facts about the, 1039; 1040; 1045; 1054
5 blessings for the, 1046
7 reasons why r. understand, 1110
13 titles of Bible using righteous, 1055
R. to rule the world, a 25-3*
R. to be luminaries, b 25-3*
3 blessings for the, w 468-1*
Noah only r. one in his day, Gen. 7:1
Prayer to spare the r., Gen.18:23-28
Let me die death of r., Num. 23:10
R. acts of the Lord, Judg. 5:11; 1 Sam.12:7
The Lord is r., 2 Chr.12:6; Ps.129:4
He was r. in his own eyes, Job 32:1
In His days r. shall flourish, Ps. 72:7
R. flourish like palm tree, Ps. 92:12
Let r. smite me; it shall, Ps.141:5
A r. man hateth lying, Pr.13:5
He hears prayer of the r., Pr.15:29
Be not r. over much, Eccl. 7:16
Raise unto David a r. Branch, Jer. 23:5
When a r. man doth turn from his, Ez. 3:20
When r. turneth from his, Ez.18:24
R. turns from righteousness, Ez. 33:18
A r. man's reward, Mt.10:41
Came not to call r. to repentance, Mt. 9:13; Mk. 2:17; Lk. 5:32
None r., no, not one, Rom. 3:10
Scarcely for a r. man will, Rom. 5:7
Prayer of r. availeth much, Jas. 5:16
Eyes of Lord over the r., 1 Pet. 3:12
R. scarcely be saved, 1 Pet. 4:18
Jesus Christ the r., 1 Jn. 2:1
Is r., even as He is r., 1 Jn. 3:7
True and r. are Thy judgments, Rev.16:7; 19:2
Let him be r. still, Rev. 22:11
Righteously (8), Dt.1:16; Ps. 67:4; 96:10; Pr. 31:9; Isa. 33:15; Jer.11:20; Tit. 2:12; 1 Pet. 2:23
Righteousness (306). Defined, d 284-1*
7 acts that constitute r., r 1206-1
20 eternal principles of r., 1440
God's r., 304, 305*
Christ's r., p 199-1*
Man's r., p 199-1*
14 facts about r., 304, 305*
Counted it to him for r., Gen.15:6; Ps.106:31
Lord render to every man his r., 1 Sam. 26:23; 2 Sam. 22:21,25; 2 Chr. 6:23
Leadeth me in paths of r., Ps. 23:3
Love r., hate wickedness, Ps. 45:7
Judge world in r., Ps. 96:13
R. delivereth from death, Pr.11:4
R. exalteth a nation, but sin, Pr.14:34
R. the girdle of His loins, Isa.11:4-5
Inhabitants of world learn r., Isa. 26:9
A King shall reign in r., Isa. 32:1
R. of righteous will not save him when he sins, Ez. 3:20; 18:20-26; 33:12-18
Bring in everlasting r., Dan. 9:24
Sow to yourselves in r., Hos.10:12
Reasoned of r., temperance, Acts 24:25
With heart man believeth unto r., Rom.10:9-10; Gal. 5:5; Phil. 3:9
Made unto us wisdom, r., 1 Cor.1:30
The armour of r., 2 Cor. 6:7
Created in r. and true, Eph. 4:24
Breastplate of r., Eph. 6:14
Crown of r., 2 Tim. 4:8
Should live unto r., 1 Pet. 2:24
New earth wherein dwelleth r., 2 Pet. 3:13
He that doeth r. is righteous, 1 Jn. 3:7
Fine linen is r. of saints, Rev.19:8
Righteousness' (4), Ps. 143:11; Isa. 42:21; Mt. 5:10; 1 Pet. 3:14
Righteousnesses (3), Isa. 64:6; Ez. 33:13; Dan. 9:18
Rightly (4), Gen. 27:36; Lk. 7:43; 20:21; 2 Tim. 2:15
Rigour (5), Ex.1:13-14; Lev. 25:43-53
Rimmon (14), pomegranate. A man, 2 Sam. 4:2-9. An idol, 2 Ki. 5:18. 2 cities, Josh.15:32; Judg. 20:45-47; 1 Chr. 4:32; 6:77; Zech.14:10. A rock, Judg. 21:13
Rimmon-parez (2), a camp, Num. 33:19,20
Ring (11). Worn by kings (Gen. 41:42; Esther 3:10-12; 8:2,8-10), and other (Lk.15:22; Jas. 2:2; t 137-1*).
See ***Ornaments***
Ringleader (1), Acts 24:5
Rings (44). R. for tabernacle furniture, Ex. 25:12-27; 26:29; 27:4-7; 37:2-27
R. for breastplate, Ex. 28:23-28
R. worn by men and women, Ex. 35:22; Num. 31:50; Song 5:14; Isa. 3:21
R. connected with cherubim, Ez.1:18
Ringstraked (7), Gen. 30:35-40; 31:8-12
Rinnah (1), shout, 1 Chr. 4:20
Rinsed (3), Lev. 6:28; 15:11-12
Riot (3), Tit. 1:6; 1 Pet. 4:4; 2 Pet. 2:13
Rioting (1), Rom.13:13
Riotous (3), Pr. 23:20; 28:7; Lk.15:13
Rip (1), 2 Ki. 8:12
Ripe (7), Gen. 40:10; Ex. 22:29; Jer. 24:2; Joel 3:13; Rev.14:15-18
Ripening (1), Isa.18:5
Riphath (2), crusher, Gen.10:3; 1 Chr.1:6
Ripped (3), 2 Ki.15:16; Hos.13:16; Amos 1:13
Rise (142). R. up early, Gen.19:2; Ex. 8:20; 9:13
R. up, Lord, Num.10:35
A Sceptre r. out of Israel, Num. 24:17
It is vain to r. up early, Ps.127:2
Sun r. on evil and good, Mt. 5:45
R. up in judgment, Mt.12:41-42
R. the third day, Mt. 20:19; Mk. 9:31
Nation r. against nation, Mt. 24:7
Many false prophets shall r., Mt. 24:11
After three days r. again, Mt. 27:63; Mk. 8:31
R. up and walk, Lk. 5:23; Jn. 5:8; Acts 3:6
First to r. from the dead, Acts 26:23
If dead r. not, 1 Cor.15:15-16,29,32
Dead in Christ r. first, 1 Th. 4:16
R., measure the temple, Rev.11:1
Saw a beast r. up out of the, Rev.13:1
Risen (51). Sun was r., Gen.19:23
Glory of Lord r. upon thee, Isa. 60:1
Violence is r. up, Ez. 7:11
He is r. from the dead, Mt.14:2; 27:64; 28:7; Mk. 16:6-9,14; Jn. 21:14

14,20; Col. 2:12; 3:1
Risest (2), Dt. 6:7; 11:19
Riseth (14). R. to build Jericho, Josh. 6:26
Just man falls 7 times, r. up, Pr. 24:16
The daughter r. up against her mother, Mic. 7:6
Rising (39). R. in flesh, Lev.13:2-43
R. up early and sending prophets, 2 Chr. 36:15; Jer. 7:13,25; 11:7; 25:3-4; 26:5; 29:19; 32:33; 35:14-15; 44:4
R. up great while before day, Mk.1:35
R. again of many in Israel, Lk. 2:34
Rissah (2), a camp, Num. 33:21-22
Rites (1), Num. 9:3
Rithmah (2), a camp, Num. 33:18-19
Rituals. 12fold emptiness of, 1244
River (175). 22 Rivers of Scripture:
1 River of Eden (Gen. 2:10)
2 Pison (Gen. 2:11)
3 Gihon (Gen. 2:13)
4 Hiddekel (Gen. 2:14)
5 Euphrates (Gen. 2:14; 15:18; Dt.1:7; 11:24; Josh.1:4; Rev. 9:14; 16:12)
6 The river of Egypt (Gen.15:18)
7 The Nile (Gen. 41:1-18; Ex. 7:17-25)
8 Arnon (Dt. 2:24-36; 3:8-16; 4:48)
9 Jabbok (Dt. 2:37; 3:16)
10 Kanah (Josh.16:8; 17:9)
11 Kishon (Judg. 4:7,13; 5:21)
12 Gad (2 Sam. 24:5)
13 Gozan (2 Ki.17:6; 18:11)
14 Ahava (Ezra 8:21,31)
15 Chebar (Ez.1:1-3; 3:15,23; 10:15-22; 43:3)
16 New millennial river (Ez. 47:1-12)
17 Ulai (Dan. 8:2-6)
18 Abana (2 Ki. 5:12)
19 Jordan (2 Ki. 5:10; Mk.1:5)
20 Kidron (2 Sam. 15:23; Jn.18:1)
21 Pharpar (2 Ki. 5:12)
22 River of water of life (Rev. 22:1-2)
River's (4), Ex. 2:3-5; 7:15; Num. 24:6
Rivers (77). R. to blood, Ps. 78:44
R. into a wilderness, Ps.107:33
R. of water from eyes, Ps.119:136
R. of Babylon, Ps.137:1
R. of Egypt, Isa. 7:18
R. of Ethiopia, Isa.18:1; Zeph. 3:10
R. of Judah, Joel 3:18
R. of oil, Mic. 6:7
R. of living water, Jn. 7:38
Rizpah (4), hot coal, 2 Sam. 3:7; 21:8-11
Road (1), 1 Sam. 27:10; b 218-4
Roar (23). Seas r., 1 Chr.167:32; Ps. 96:11; 98:7; Jer. 31:35
Waters r., Ps. 46:3; Jer. 51:55
Enemies r., Ps. 74:4
Lions r., Ps.104:21; Isa. 5:29
Bear r., Isa. 59:11
Lord r., Jer. 25:30; Hos.11:10; Joel 3:16; Amos 1:2
Roared (5), Judg.14:5; Ps. 38:8; Isa. 51:15; Jer. 2:15; Amos 3:8
Roareth (3), Job 37:4; Jer. 6:23; Rev.10:3
Roaring (16). R. of lion, Job 4:10; Isa. 5:29-30; 31:4; Ez. 22:25; Zeph. 3:3
R. of the sea, Isa. 5:30; Lk. 21:25
Devil, as a r. lion, 1 Pet. 5:8
Roarings (1), Job 3:24
Roast (5), Ex.12:8-9; Dt.16:7; 1 Sam. 2:15; Isa. 44:16
Roasted (3), 2 Chr. 35:13; Isa. 44:19; Jer. 29:22
Roasteth (2), Pr.12:27; Isa. 44:16
Rob (8), Lev.19:13; 26:22; 1 Sam. 23:1; Pr. 22:22; Isa. 10:2; 17:14; Ez. 39:10; Mal. 3:8
Robbed (13), Judg. 9:25; 2 Sam.17:8; Ps. 119:61; Pr.17:12; Isa.10:13; 42:22; Jer. 50:37; Ez.33:15; 39:10; Mal. 3:8-9; 2 Cor.11:8
Robber (5), b 185-2*; Job 5:5; 18:9; Ez.18:10; Jn.10:1; 18:40
Robbers (11), Job 12:6; Isa. 42:24; Jer. 7:11; Ez. 7:22; Dan.11:14; Hos. 6:9; 7:1; Oba. 5; Jn.10:8; Acts 19:37; 2 Cor.11:26; r 256-1*
Robbery (7), Ps. 62:10; Pr. 21:7; Isa. 61:8; Ez. 22:29; Amos 3:10; Nah. 3:1; Phil.
Robbeth (1), Pr. 28:24
Robe (26). Priest's r., Ex. 28:4,31-34; 29:5; 39:22-26; Lev. 8:7
Kingly r., 1 Sam. 24:4-11; 1 Chr.15:27
R. of righteousness, Isa. 61:10
Mock r. of Christ, Mt. 27:28-31; Lk. 23:11; Jn. 19:2-5
R. of prodigal son, Lk.15:22
Robes (11). R. of kings, 2 Sam.13:18; 1 Ki. 22:10,30; 2 Chr.18:9,29; Ez. 26:16
R. of Pharisees, Lk. 20:46
R. of saints, Rev. 6:11; 7:9-14
Roboam (1). Gr. form of Rehoboam, Mt.1:7
Robot, 1488
Rock (119). 2 figurative uses of, h 925-3
A type of Christ, n 131-1
A false r., 403
4 uses of, 400
Smitten r., Ex.17:6; Num. 20:8-11; Dt. 8:15; Ps. 78:16-20; Isa. 48:21
4 blessings from r., Dt. 32:4-18
R. Oreb, Judg. 78:25; Isa.10:26
R. Etam, Judg.15:8-11
R. Rimmon, Judg. 20:45-47; 21:13
R. of Israel, 2 Sam. 23:3
Lord is my r., Ps.18:2; 28:1; 31:2-3; 42:9; 62:2-7; 71:3
R. higher than I, Ps. 61:2
R. of salvation, Ps. 62:2-7; 89:26; 95:1
R. of offence, Isa. 8:14; Rom. 9:33; 1 Pet. 2:8
R. of thy strength, Isa.17:10
Great r. in a weary land, Isa. 32:2
Upon this r. I will build, Mt.16:18
Spiritual R., 1 Cor.10:4
Rocks (23). 4 important r., 1036
Clave r. for rivers, Job 28:10
Go into holes of the r., Isa. 2:19-21; 7:19; Rev. 6:15-16
Earth did quake, the r. rent, Mt. 27:51
Rod (86). R. of Moses and God, Ex. 4:2-4,17-20; 7:9-10; 8:5-17; 9:23; 10:13; 14:16; 17:5-9; Num. 20:11
Aaron's r., Num.17:2-10; Heb. 9:4
Rule with r. of iron, Ps. 2:9; Isa.11:4; 1 Cor. 4:21; Rev. 2:27; 12:5; 19:15
R. and staff comfort me, Ps. 23:4
R. is for the back of him Pr.10:13
That spareth his r. hateth, Pr.13:24
R. of correction will drive, Pr. 22:15
Beat him with the r., Pr. 23:13-14
R. for the fool's back, Pr. 26:3
R. out of the stem of Jesse, Isa.11:1
Rode (15). R. upon camels, Gen. 24:61
R. upon asses, Judg.10:4; 12:14
R. upon mules, 2 Sam.18:9; Esther 8:14
R. upon a cherub, 2 Sam. 22:11; Ps.18:10
R. in a chariot, 2 Ki. 9:16
Rods (15). Stock conceived among r., Gen. 30:37-41
Miracle r., Ex. 7:12
R. of princes of Isarel, Num.17:2-9
Thrice beaten with r., 2 Cor.11:25
Roe (7), 2 Sam. 2:18; Pr. 5:19; 6:5; Song 2:9,17; 8:14; Isa.13:14
Roebuck (4), Dt.12:15,22; 14:5; 15:22
Roebucks (1), 1 Ki. 4:23
Roes (5), 1 Chr. 12:8; Song 2:7; 3:5; 4:5; 7:3
Rogelim (2), a place, 2 Sam.17:27; 19:31
Rohgah (1), outcry, 1 Chr. 7:34
Roll (28). R. of a book, b 1177-1; Isa. 8:1; Jer. 36:2-32; Ez. 2:9; 3:1-3; Zech. 5:1-2
R. stones, Gen. 29:8; Josh.10:18; 1 Sam.14:33; Mk.16:3
Written r. in Media, Ezra 6:2
R. in the dust, Mic.1:10
Rolled (12), Gen. 29:3,10; Josh. 5:9; Job 30:14; Isa. 9:5; 34:4; Mt. 27:60; 28:2; Mk.15:46; 16:4; Lk. 24:2; Rev. 6:14
Roller (1), Ez. 30:21
Rolleth (1), Pr. 26:27
Rolling (1), Isa.17:13
Rolls (1), b 1177-1; Ezra 6:1
Romamti-ezer (2), highest help, 1 Chr. 25:4,31
Roman (5). R. citizen, Acts 22:25-29;
R. Empire symbolized by legs of iron and non-descript beast, e 1459-1; Dan. 2 and 7, notes; 1473-1475
R. laws, c-d,g, r 249-1,2,3*; a 247-3*; t 251-2*; u 256-1*; e 262-1*; g 262-1*; e 265-1*; q 421-3*
Romans (6), Jn. 11:48; Acts 16:21-38; 25:16; 28:17
Rome (9), r 273-1*; Acts 2:10; 18:2; 19:21; 23:11; 28:14-16; Rom.1:7,15; 2 Tim.1:17
Roof (20), Gen.19:8; Dt. 22:8; Job 29:10; Ps.137:6; Ez. 3:26; Mt. 8:8; etc.
Roofs (2), Jer.19:13; 32:29
Room (32). R. in a house, Gen. 24:23-31
R., meaning office of position, 2 Sam.19:13; 1 Ki. 2:35; 5:1,5; 8:20
Rooms (7), Gen. 6:14; 1 Ki. 20:24; 1 Chr. 4:41; Mt. 23:6; Mk.12:39; Lk.14:7; 20:46
Root (44). R. that beareth gall, Dt. 29:18
Judah shall again take r., 2 Ki.19:30
R. of the righteous, Pr.12:3,12
R. of Jesse, Isa.11:1,10; Rom.15:12
Ax laid to r. of trees, Mt. 3:10; Lk. 3:9
It had no r., Mt.13:6; Lk. 8:13
Be plucked up by r., Lk.17:6
If r. be holy, so are, Rom.11:16
Love of money r. all evil, 1 Tim. 6:10
Lest any r. of bitterness, Heb. 12:15
The R. of David, Rev. 5:5; 22:16
Rooted (8), Dt. 29:28; Job 18:14; 31:8; Pr. 2:22; Zeph. 2:4; Mt.15:13; Eph. 3:17; Col. 2:7
Roots (20). Pluck them up by r., 2 Chr. 7:20; Ez.17:9
Branch grow out of his r., Isa.11:1
Horns plucked up by the r., Dan. 7:8
Fig tree dried up from r., Mk.11:20
Plucked up by the r., Jude 12
Rope (1), Isa. 5:18
Ropes (6), Judg.16:11-12; 2 Sam.17:13; 1 Ki. 20:31-32; Acts 27:32
Rose (131). Cain r. up against Abel, Gen. 4:8
R. up early (23 times), Gen. 20:8; etc.
Sun r. up, Gen. 32:31
R. of Sharon, song 2:1; Isa. 35:1
R. up from prayer, Lk. 22:45
R. up to play, 1 Cor.10:7
R. again the third day, 1 Cor.15:4
Christ r., 1 Cor.15:12; 1 Ths. 4:14
Smoke r. up forever, Rev.19:3
Rosh (1), head, Gen. 46:21
Rosicrusianism, r 30-1*
Rot (5), Num. 5:21-27; Pr.10:7; Isa. 40:20
Rotten (5), Job 13:28; 41:27; Jer. 38:11-12; Joel 1:17
Rottenness (5), Pr.12:4; 14:30; Isa. 5:24; Hos. 5:12; Hab. 3:16
Rough (7), Dt. 21:14; Isa. 27:8; 40:4; Jer. 51:27; Dan. 8:21; Zech.13:4; Lk. 3:5
Roughly (6), Gen. 42:7,30; 1 Sam. 20:10; 1 Ki.12:13; 2 Chr.10:13; Pr.18:23
Round (320), Gen.19:4; 23:17; 35:5; Ez. 40:5-43; 41:5-19; Mt. 3:5; Rev. 4:3
Rouse (1), Gen. 49:9
Rovers (1), 1 Chr.12:21
Row (17), Ex. 28:17-20; 39:10-13; Lev. 24:6-7; 1 Ki. 6:36; 7:3,12; Ezra 6:4; Ez. 46:23
Rowed (2), Jonah 1:13; Jn. 6:19
Rowers (1), Ez. 27:26
Rowing (1), Mk. 6:48
Rows (16), Ex. 28:17; 39:10; Lev. 24:6; 1 Ki. 6:36; 7:2-4,12,18-20,24,42; 2 Chr. 4:3,13; Ezra 6:4; Song 1:10; Ez. 46:23
Royal (29). R. dainties, Gen. 49:20
R. cities, Josh.10:2; 1 Sam. 27:5
R. bounty, 1 Ki.10:13
R. seed, 2 Ki.11:1; 25:25; Jer. 41:1
R. majesty, 1 Chr. 29:25
R. wine, Esther 1:7
R. house, Esther 1:9; 2:16; 5:1
R. crown, Esther 1:11; 2:17; 6:8
R. commandment, Esther 1:19
R. estate, Esther 1:19; Dan. 6:7
R. apparel, Esther 5:1; 6:8; 8:15; Acts 12:21
R. pavilion, Jer. 43:10
R. law, Jas. 2:8
R. priesthood, 1 Pet. 2:9
Rubbing (1), Lk. 6:1
Rubbish (2), Neh. 4:2,10
Rubies (6), Job 28:18; Pr. 3:15; 8:11; 20:15; 31:10; Lam. 4:7
Rubber (1), h 271-2*; Acts 27:40
Rubby (4), 1 Sam.16:12; 17:42; Song 5:10; Lam. 4:7
Rude (1), 2 Cor.11:6
Rudiments (2), Col. 2:8,20
Rue (1), an herb, m 128-1*; LK.11:42
Rufus (2), Mk.15:21; Rom.16:13; i 93-3*
Ruhamah (1), compassionate, Hos. 2:1
Ruin (11), Ps. 89:40; Pr. 24:22; 26:28; Isa. 3:6; 23:13; 25:2; Ez.18:30; 27:27; 31: 13; 2 Chr. 28:23; Lk. 6:49
Ruined (3), Isa. 3:8; Ez. 36:35-36
Ruinous (3), 2 Ki.19:25; Isa.17:1; 37:26
Ruins (3), Ez. 21:15; Amos 9:11; Acts 15:16
Rule (66). To r. the day and night, Gen.1:16-18; Ps.136:8-9
Husband shall r. over thee, Gen. 3:16
Babes and women r., Isa. 3:4,12
The heavens do r., Dan. 4:26
Messiah to r. My people, Zech. 6:13; Mt. 2:6; 1 Cor.15:24; Rev.19:15
Peace of God r. your hearts, Col. 3:15
R. of elders in churches 1 Tim. 3:5; 5:17; Heb. 13:7,17,24
Saints to r. nations, Rev. 2:27; 12:5
R. of Christian walk, l 361-3*
Ruled (13), Gen. 24:2; 41:40; Josh. 12:2; Ruth 1:1; 1 Ki. 5:16; 1 Chr. 26:6; Ezra 4:20; Ps.106:41; Isa.14:6; Lam. 5:8; Ez. 34:4; Dan. 5:21; 11:4
Ruler (84). Nor curse r. of people, Ex. 22:28
R. of My people, 2 Sam. 7:8
R. of the house of God, 1 Chr. 9:11
Having no guide, or r., Pr. 6:7
To be r. in Isreal, Mic. 5:2
R. of synagogue, Mk. 5:35-38; Lk. 8:41
R. of the Jews, Jn. 3:1
Not speak evil of r., Acts 23:5
Ruler's (2), Pr. 29:26; Mt. 9:23
Rulers (80). R. of cattle, Gen. 47:6
R. of the congregation, Ex.16:22
R. of thousands, hundreds, and fifties, Ex.18:21-25; 2 Ki.11:4,19
R. of the substance, 1 Chr. 27:31
R. of the king's work, 1 Chr. 29:6
R. of the city, 2 Chr. 29:20; Acts 17:6
R. of the house of God, 2 Chr. 35:8
R. of provinces, Esther 8:9; Dan. 3:2
R. of the synagogue, Mk. 5:22
R. of the people, Lk. 23:13; Acts 4:8
R. of civil governments, Rom.13:3
R. of the darkness of world, Eph. 6:12
Rulest (2), 2 Chr. 20:6; Ps. 89:9
Ruleth (14), 2 Sam. 23:3; Ps. 59:13; 66:7; 103:19; Pr.16:32; 22:7; Eccl. 8:9; 9:17; Dan. 4:17,25,32; Hos.11:12; Rom.12:8; Tit. 3:4
Ruling (3), 2 Sam. 23:3; Jer. 22:30; 1 Tim. 3:12
Rumah (1), height. A city, 2 Ki. 23:36
Rumbling (1), Jer. 47:3
Rumour (9), 2 Ki. 19:7; Isa. 37:7; Jer. 49:14; 51:46; Ez. 7:26; Oba.1; Lk. 7:17
Rumours (2), Mt. 24:6; Mk.13:7
Rump (5), Ex. 29:22; Lev. 3:9; 7:3; 8:25; 9:19
Run (71). Branches r. over wall, Gen. 49:22
Issue of flesh r., Lev.15:3
R. upon thee, Judg.18:25
R. on foot, 1 Sam. 8:11; 17:17; 20:36; 2 Sam. 15:1; 18:19-23; 1 Ki.1:5
Eyes of Lord r. to and fro, 2 Chr.16:9; Zech. 4:10
Waters r. continually, Ps. 58:7; 78:16
Feet r. to evil, Pr.1:16; Isa. 59:7
All rivers r. into sea, Eccl.1:7
Eyes r. down with tears, Jer. 9:18; 13:17; 14:17; Lam. 2:18; Ez. 24:16
Many r. to and fro, Dan.12:4

R. to and fro to seek Word, Amos 8:12
Chariots r. like lightnings, Nah. 2:4
He may r. that readeth it, Hab. 2:2
Which r. in a race r. all, 1 Cor. 9:24
R. with patience the race, Heb.12:1
Runnest (1), Pr. 4:12
Runneth (11), Ezra 8:15; Job 15:26; 16:14; Ps.23:5; 147:15; Pr.18:10; Lam.1:16; 3:48; Mt. 9:17; Jn. 20:2; Rom. 9:16
Running (26). Kill bird over r. water, Lev.14:5-6,50-52
R. issue of the flesh, Lev.15:2; 22:4
Bathe in r. water, Lev.15:13
Man r. alone, 2 Sam.18:24-27
R. waters out of own well, Pr. 5:15
Many horses r. to battle, Rev. 9:9
Rush (4), Job 8:11; Isa. 9:14; 17:13; 19:15
Rushed (3), Judg. 9:44; 20:37; Acts 19:29
Rushes (1), Isa. 35:7
Rusheth (1), Jer. 8:6
Rushing (8), Isa.17:12-13; Jer. 47:3; Ez. 3:12-13; Acts 2:2
Russellism (Jehovah's Witnesses), r 30-1*
Russia. 2 modern fallacies about, 1438
Will be defeated, 1475
Not the king of the north, 1483
Another fallacy about, 1483
Rust (3), Mt. 6:19-20; Jas. 5:3
Ruth (13), friendship, l 493-1
In line of the Messiah, a 494-2; Mt.1:5
4 admonitions to, t 493-2
7fold consecration of, b 494-1
Virtuous, i 497-1
Rye. See ***Rie***

S

Sabachthani (2), Thou hast forsaken Me, Mt. 27:46; Mk.15:34
Sabaoth (2), hosts, Rom. 9:29; Jas. 5:4
Sabbath (137). 22 facts about, 174
Remember the s., c 124-1; 181; u 342-1
Travel on the s., d 124-1; j 654-3
Purpose of the s., c 140-1
S. given by Moses, 178
S. laws, 178
7 commands concerning the s., 186
S. a token of Mosaic covenant, 186
S. not for Gentiles or church, 186
S. not commanded in N.T., 186
Eternal, but not for church, 187
S. in Isaiah, 1244
5 requirements regarding, p 1209-3
Jesus' teaching on the s., m 20-3*; l 134-1*; d 184-1*
Brought bondage, m 20-3*; c-d, j 110-3*
Necessary work on, l 236-2; f 241-3; d 270-1; p 21-1*; l 134-1*
Weekly s., g 234-3
Ignorance of, w 21-2*
The high s., m 57-3*; g 156-1*
Why s. made, p 66-1*; j 111-1*
Finally hated by God, i 171-3*
God works on s., j-k 172-1*
True observation of, j 172-1*
First day s., i 156-1*; f-g 208-1*
10 reasons Christians keep Sunday instead of Saturday, k 256-2*
10 reasons 4th commandment left out of the N.T., 276*
God promised to do away with the old Jewish s. and law, 276*
No special s. commanded in N.T., e 299-3*; Rom. 14:5; Col. 2:14-17
18 proofs Sunday was observed by early Christians, 333*
All observance of days as helpful to salvation is vain, m 358-1*
20 things the Bible does not say about the s., 333*
All sabbaths abolished, d-p 386-1*
Christian law on the s., 390*
2 Gr. words for rest, l 432-3*
S. not the seal of God, b 517-3*
24 reasons Christians observe the first day, 175
Holy s. unto the Lord, Ex.16:23-29
7th day s., Ex. 20:10; 31:15; Lev. 23:3; Dt. 5:14
An holy day, a s. of rest to the Lord Ex. 35:2-3; Lev. 23:3
S. days in the new earth, Isa. 66:22-24
Jesus broke the s. according to the Jewish concept, Mt.12:1-12; Mk.1:21; 2:23-3:4; Lk. 6:1-9; 13:10-16; 14:1-5; Jn. 5:9-18; 7:22-23; 9:14-16
All s. days abolished with the law of Moses, Rom.14:5-6; 2 Cor. 3:6-15; Gal. 4:9-11; Eph. 2:14-15; Col. 2:14-17
Sabbaths (35). Used only in O.T.
All s. have ended, a 983-1
7th day s. changing s., h 135-2; 175
S. a token of Mosaic covenant, d 155-3
22 facts about s., 174
24 reasons Christians observe the first day, 175
5 kinds of s., b 237-1
Number of s., e 237-2
Weekly s., g 234-3
Israel the only nation commanded to keep s., Ex. 31:13; Lev.19:30; 26:2; Ez. 20:12-13,16,20-21,24
Keeping s. by Israel was to commemorate their deliverance from bondage in Egypt, Dt. 5:15
Law of Moses and its s. were not for Gentiles or the church, Rom. 2:12-16; 3:2; 6:11-14; 9:4; 10:4; 14:5-6; 2 Cor. 3:6-15; Gal. 3:19-29; 4:21-31; 5:1; Col. 2:14-17; Heb. 7:12-22,28; 8:6,13; 9:15; 10:1. See 85 Proofs of this, 351*
God sware to abolish all s., Isa.1:13; Hos. 2:11.
This He did on the cross, Col. 2:14-17
Sabbatic year every 7 years, e 140-1; b 238-1; f 239-2; Lev. 25; Dt.15:9; 31:10. Every 50th year there was a sabbath 2 years long, the regular sabbatic year and the year of Jubilee, b-e 238-1; f 239-2; Lev. 25
Sabeans (4), men of Seba, Job 1:15; Isa. 45:14; Ez. 23:42; Joel 3:8
Sabta (1), breaking through, 1 Chr.1:9
Sabtah (1), breaking through, Gen.10:7
Sabtecha (1), surrender, 1 Chr.1:9
Sabtechah (1), surrender, Gen.10:7
Sacar (2), hire, 1 Chr.11:35; 26:4
Sack (9), Gen. 42:25-35; 43:21; 44:11-12; Lev. 11:32
Sackbut (4), a stringed instrument, Dan. 3:5-15
Sackcloth (46). Used of clothing for men in prayer and sorrow (except in Rev. 6:12), Gen. 37:34; 1 Ki. 21:27; Esther 4:1-4; Ps. 35:13; 69:11; Dan. 9:3; Mt.11:21; Lk.10:13; Rev. 11:3
Sackclothes (1), Neh. 9:1
Sack's (3), Gen. 42:27; 44:1-2
Sacks (9), Gen. 42:25,35; 43:12-23; 44:1; Josh. 9:4
Sacks' (1), Gen. 44:8
Sacrifice (218). One place of, a 353-2
2 kinds acceptable, d 945-1
Typical, g 945-2
Perfect s., 452*
S. finished by Christ, 452*
Spiritual s., 472*
Word first used of Jacob, Gen. 31:54
Moses demanded time for Israel to s., Ex. 3:18; 5:3-7,17; 8:8,25-29; 10:25
Kinds of s., Lev.1:1-7:37; Ps.116:17; Jer. 33:1; Amos 4:5
Present bodies a living s., Rom.12:1
S. of praise, Heb.13:15
S. unto devils, 1 Cor.10:20
S. to idols, 1 Cor.10:28
One s. for sin, Heb.10:12
Remaineth no more s. for sin, Heb.10:26
Sacrificed (33). S. to devils, Dt. 32:17
S. unto their gods, 1 Ki. 11:8
S. unto the Lord, 1 Chr. 29:21
S. unto all carved images, 2 Chr. 33:22
S. their sons and daughters, Ps.106:37
Christ our passover is s., 1 Cor. 5:7
Sacrificedst (1), Dt.16:4
Sacrificer. Duties of, g-i 197-1; a-c 197-3
Sacrifices (79). See ***Offerings***
S. accepted by fire, t 6-3
Laws of s., 178
7 things s. stood for, i 197-1
S. of righteousness, Ps. 4:5; 51:19
S. of joy, Ps. 27:6
S. of God are a broken spirit, Ps. 51:17
S. of praise, Jer.17:26
Spiritual s., 1 Pet. 2:5
Sacrificeth (5), Ex. 22:20; Eccl. 9:2; Isa. 65:3; 66:3; Mal.1:14
Sacrificing (2), 1 Ki. 8:5; 12:32
Sacrilege (1), profaning holy things, Rom. 2:22
Sad (11), Gen. 40:6; 1 Sam.1:18; 1 Ki. 21:5; Neh. 2:1-3; Ez.13:22; Mt. 6:16; Mk.10:22; Lk. 24:17
Saddle (4), j 29-2; e 135-4; Lev.15:9; 2 Sam.19:26; 1 Ki.13:13,27
Saddled (10), Gen. 22:3; Num. 22:21; Judg.19:10; 2 Sam.16:1; 17:23; 1 Ki. 2:40; 13:13,23,27; 2 Ki. 4:24
Sadducees (14), p 4-1*; c 43-3*; n 219-3*; Mt. 3:7; 16:1-12; 22:23-34; Mk.12:18; Lk. 20:27; Acts 4:1; 5:17; 23:6-8
Sadly (1), Gen. 40:7
Sadness (1), Eccl. 7:3
Sadoc (2), righteous. Gr. form of Zadok, Mt.1:14
Safe (13), 1 Sam.12:11; 2 Sam.18:29,32; Job 21:9; Ps.119:117; Pr.18:10; 29:25; Isa. 5:29; Ez. 34:27; Lk.15:27; Acts 23:24; 27:44; Phil. 3:1
Safeguard (1), 1 Sam. 22:23
Safely (21), Lev. 26:5; Ps. 78:53; Pr. 31:11; Zech. 14:11; Mk.14:44; Acts 16:23
Safety (19), Dt. 33:12,28; Ps. 4:8; 33:17; Pr.11:14; 24:6; 1 Th. 5:3
Saffron (1), Song 4:14
Said (3,975). The terms God s. and the Lords. are found over 350 times in the O.T., Gen. 1:3-29; 2:18,23; etc.
Adam s., Gen. 2:23; 3:10-12
The serpent s., Gen. 3:1-4
Eve s., Gen. 3:2,13; 4:1
The angel s., Gen.16:9-11; 19:14-21
Jesus s., Mt. 4:4,7; 8:10; etc.
Satan s., Mt. 4:3; Job 1:7-9; 2:2-4
Peter s., Acts 2:38-39; 3:6
Paul s., Acts 15:36; 16:37
The four beasts s., Rev. 5:14
Men s., Rev. 6:11-16; 19:3
He that sat upon the throne s., Rev. 21:5-6; 22:6
Saidst (22), Gen. 12:19; 26:9; Ps. 27:8; Isa. 47:7; Hos.13:10; Jn. 4:18; etc.
Sail (8), Isa. 33:23; Ez. 27:7; Acts 20:3,16; 27:1-2,17,24
Sailed (15), Lk. 8:23; Acts 13:4; 14:26; 15:39; 18:18-21; 20:6-15; 21:3; 27:4-13
Sailing (3), Acts 21:2; 27:6-9
Sailors (1), Rev.18:17
Saint (5), Ps.106:16; Dan. 8:13; Phil. 4:21
Saints (95). Defined, 1040; h 232-1*
Not to spend eternity in heaven, e 1566-1
To rule the earth forever, m 1461-2; r 942-3; k 526-2*; c 313-2*
Go to heaven at death, 2 Cor. 5:8; Phil.1:21-24; Heb.12:22-23; Rev. 6:9-11
Come back to earth with Christ to reign, Zech. 14:1-5; Jude 14; Rev.19:11-21
Eat food in next life, j 502-1*
Are to judge angels, e 313-3*
12 commandments for, j 371-3*
3 charcteristics of, b 518-2*
6 reasons for beheading, l 526-2*
Where they spend eternity, 1040; e 1566-1
24 things constitute s., 1061
7 duties of resurrected s., 1047
7 admonitions for s., 631
10,000's accompany God, Dt. 33:2-3
All s. are in Thy hand, Dt. 33:3
He will keep feet of s., 1 Sam. 2:9
Putteth no trust in His s., Job 15:15
Must perform certain duties to God now, Ps. 30:4; 31:23; 34:9; 132:9,16; 145:10. See ***Believers*** and ***Disciples***
ever, Dan. 7:18,22,27; Rev. 5:10
First s. resurrected bodily, Dan.12:2; Jn. 5:28-29; 1 Cor.15:20-35,52-54; 1 Th. 4:13-16; Rev. 20:4-6
All s. to be resurrected bodily, Dan.12:2; Jn. 5:28-29; 1 Cor. 15:20-35,52-54; 1 Th. 4:13-16; Rev. 20:4-6
Faith once delivered to s., Jude 3
Prayers of s. offered before God, Rev. 5:8; 8:3-4
Future martyrdoms predicted, Rev. 7:9-17; 13:1-18; 14:12; 15:2-4; 17:6
Last earthly rebellion against s., Rev. 20:9
Saints' (1), 1 Tim. 5:10
Saith (1,267), Gen. 22:16; 32:4; 41:55; 20:9
Sake (144). 16 uses of word, 415
Sakes (31), Gen.18:26; Lev. 26:45; etc.
Sala (1), foundation, Lk. 3:35
Salah (5), foundation, Gen.10:24; 11:12-15
Salamis (1), a city, Acts 13:5
Salathiel (4), loan of God. Gr. form of Shealtiel, 1 Chr. 3:17; Mt.1:12; Lk. 3:27
Salcah (3), a city, Josh.12:5; 13:11; 1 Chr. 5:11. Called Salchah, Dt. 3:10
Sale (3), Lev. 25:27,50; Dt.18:8
Salem (4), perfect. Ancient name of Jerusalem, Gen.14:18; Ps. 76:2; Heb. 7:1-2. Called Urusalim on ancient tablets
Salim (1), a city near Aenon, Jn. 3:23
Sallai (2), exalted. 2 men, Neh.11:8; 12:20
Sallu (3), exalted (3), exalted. 2 men, 1 Chr. 9:7; Neh.11:7; 12:7
Salma (3), strength, 1 Chr. 2:11,51,54
Salmon (6), peaceable, Ruth 4:20-21; Ps. 68:14; Mt.1:4-5; Lk. 3:32
Salmone (1), part of Crete, Acts 27:7
Salome (2), perfect, Mk.15:40; 16:1
Salt (39). S. Sea or Dead Sea, h 19-2; k 321-3; Gen.14:3; Num. 34:3,12; Dt. 3:17; Josh. 3:16; 12:3-5; 18:19
A similitude of Christians, o 6-3*; b-c 135-3*
A symbol of punishment, n 80-2*
Pillar of s., Lot's wife, Gen.19:26
Covenant of s., 84; Lev. 2:13; Num.18:19; 2 Chr. 13:5
City of s., Josh.15:62.
Sowing places with s., Judg. 9:45
Valley of s., 2 Sam. 8:13; 2 Ki.14:7; 1 Chr.18:12; 2 Chr. 25:11
S. a seasoning, Job 6:6; Col. 4:6
A picture of desolation, Jer.17:6
S. places in Millennium, Ez. 47:11
Salted (4), Ez.16:4; Mt. 5:13; Mk. 9:49
Saltness (1), Mk. 9:50
Saltpits (1), Zeph. 2:9
Salu (1), exalted, Num. 25:14
Salutation (6), w-z 123-1*; v 208-1*; Lk.1:29,41,44; 1 Cor.16:21; Col. 4:18; 2 Th. 3:17
S. of Judas, j 53-3*
Salutations (1), Mk.12:38
Salute (39), to greet, 1 Sam.10:4; 13:10; 25:14; 2 Sam. 8:10; 2 Ki. 4:29; 10:13
S. of Christians, Mt. 5:47; 10:12; Lk.10:4; Rom. 16:5-22; 1 Cor.16:19; 2 Cor.13:13; Phil. 4:21-22; Col. 4:15; 2 Tim. 4:19; Tit. 3:15; Ph'm 23; Heb.13:24; 2 Jn.14
S. of rulers, Acts 25:13
Mock s. to Christ, Mk.15:18
Saluted (9), Judg.18:15; 1 Sam.17:22; 30:21; 2 Ki.10:15; Mk. 9:15; Lk.1:40; Acts 18:22; 21:7,19
Saluteth (5), Rom.16:23; Col. 4:10-12; 1 Pet. 5:13
Salvation (163). Defined, m 220-1*; f 280-1*; 304*
S. of Gentiles, 1249; Acts 28:28; Rom.1:16; 10:9-14; 11:11
S. for all, 1257; a 34-2*
2 things related to, c 944-1
Difficult for some, g-h 37-3*
2 things necessary, e 62-1*

3 things required, t 68-2*
7 benefits of, q 101-1*
7 conditions of, o 117-1*
7 things necessary to, l 121-3*
Strive for, g 133-1*
Not of 3 things, o-q 162-1*
3 things bring eternal s., d 192-1*
Sum of gospel of, 276*
8 things it is not, m 234-1*
Not of works, p 246-1*
How to get, m-o 249-3*
4 fundamental facts of, j 250-1*
A hope, m 291-3*; f 396-1*
7 ways word used, 304*
7 agents of, 304*
Received through 2 things, x 402-2*
3 things necessary to, j 408-1*
7fold s., e 426-1*
3fold s., 471*
10 future blessings of, 471*
Of God and of Christ, i 508-3*
First mention of, in N.T., g 14-1*
The Rock of his s., Dt. 32:15
I rejoice in Thy s., 1 Sam. 2:1; Ps. 9:14; 13:5
Wrought great s. in Israel, 1 Sam.11:13; 14:45; 19:5
Horn of my s., 2 Sam. 22:3; Ps.18:2
The shield of Thy s., 2 Sam. 22:36
The God of the rock of my s., 2 Sam. 22:47
Clothed with s., 2 Chr. 6:41
God of my s., Ps. 20:5; 25:5; 51:14
Restore joy of Thy s., Ps. 51:12
Cup of s., and call upon, Ps.116:13
Beautify meek with s., Ps.149:4
Draw water, wells of s., Isa.12:3
Everlasting s., Isa. 45:17; 51:6-8
Publisheth s., Isa. 52:7
Helmet of s., Isa. 59:17; Eph. 6:17
Garments of s., Isa. 61:10
Raised up an horn of s., Lk.1:69
All flesh shall see s. of God, Lk. 3:6
This day is s. come to this, Lk.19:9
S. is of the Jews, Jn. 4:22
Neither is s. in any other, Acts 4:12
Day of s., Isa. 49:8; 2 Cor. 6:2
Godly sorrow worketh repentance to s. not to be, 2 Cor. 7:10
Work out own s., Phil. 2:12
For an helmet the hope of s., 1 Th. 5:8
S. through 2 things, 2 Th. 2:13
Grace of God that bringeth s., Tit. 2:11
Heirs of s., Heb.1:14
Neglect so great s., Heb. 2:3
Captain of their s. perfect, Heb. 2:10
Author of eternal s., Heb. 5:9
Second time without sin unto s., Heb. 9:28
Power of God through faith unto s., even the s. of your souls, 1 Pet.1:5,9
Of which s. the prophets, 1 Pet.1:10
Common s., Jude 3
S. to our God, Rev. 7:10; 12:10; 19:1
Samaria (124). 8 sins of, e 1397-3
Hill of S., 1 Ki.16:24-32
Capital of 10 tribes, 1 Ki.10:1-17; 21:1,18; 22:51; 2 Ki.1:2-3; 3:1
Miracle of blindness in, 2 Ki. 6:19-23
Famine, miracle of food, 2 Ki. 6:24-7:20
S. in prophecy, Isa. 7:9; 8:4; 9:9; 10:9-11; Ez. 16:46-56; 23:4,33; Hos. 7:1; 8:5-6; 10:5-7; 13:16; Amos 3:9-12; 4:1; 6:1; 8:14; Mic.1:1-6
Jesus passed through, Lk.17:11; Jn. 4
Gospel taken to S., Acts 1:8; 8:1-14
Paul passed through, Acts 9:31; 15:3
Rival worship of S., g 169-1*; b 1177-1
Samaritan (3), Lk.10:33; 17:16; Jn. 8:48
Samaritans (7), 2 Ki.17:29; Mt.10:5; Lk. 9:52; Jn. 4:9,39,40; Acts 8:25; q 122-1*; u 124-2*; u 182-3*
Same (332), Gen. 2:13; 5:29; 6:4; Mt. 3:4; 5:19, 46; Lk. 2:8; Acts 1:11
Samech (1), Ps.119:113 title
Samgar-nebo (1), be gracious, Nebo, Jer. 39:3
Samlah (4), garment, Gen. 36:36-37; 1 Chr.1:47-48
Samothracia (1), an island, Acts 16:11
Samson (36), sun-man, or like the sun
Miraculous birth, d 474-1
12 exploits of, m 474-2
Prayer of, i 476-1; s 478-3
3 love affairs of, a 477-1
Betrayed for $3,520.00, h 477-3
Source of power of, c 478-1
Slew over 3,030 men, q 478-3
2 men won victory in death, d 479-1
New world of S., 492
8 things learned, 492
Price for his foolishness, 491
History of, Judg.13:1-16:30; Heb.11:32
Samson's (3), Judg.14:15-20
Samuel (142). Defined, l 501-2
4 predictions by f 504-2
Judgeship of, b 510-1
First circuit judge, c 510-2
3fold description of, f 512-1
Sons of, f 517-1
Blameless life of, h 517-2; 555
Miracle of, i 518-1
Imitated by demons, 1 Sam. 28; 1 Chr.10:13-14
12 facts—life story, 555; 1 Sam.1:1-20; 2:18-26; 3:1-21; 4:1; 7:3-15; 8:1-22; 9:14-27; 10:1-25; 11:7-14; 12:1-20; 13:8-15; 15:1-35; 16:1-13; 19:18-24; 25:1; 28:3-20; 1 Chr. 6:28; 9:22; 11:3; 26:28; 29:29; 2 Chr. 35:18; Ps. 99:6; Jer.15:1; Acts 3:24; 13:20; Heb.11:32
Sanballat (10), secret enemy, m 822-1; Neh. 2:10,19; 4:1-7; 6:1-14; 13:28
Sanctification (5). Defined, h 201-3*; j 301-3*; m 395-2*; 406*
How used in Scripture, h 229-3
7 personal agents in, h 229-3; b 256-1*
Doctrine of, 406*
Fallacy about, t 66-1*
One means of salvation, x 402-2*
3fold s., 406*
30 proofs of instantaneous s., 406*
7 proofs of progressive s., 406*
3 proofs of complete s., 406*
S. by sacrifice of Christ, c 441-1*
Gr. word hagiasmos is trans. sanctification 5 times (1 Cor.1:30; 1 Th. 4:3-4; 2 Th. 2:13; 1 Pet.1:2) and holiness 5 times (Rom. 6:19,22; 1 Th. 4:7; 1 Tim. 2:15; Heb.12:14)
Christ is our s., 1 Cor.1:30
Possession of body in holiness is proof of s. and is God's will, 1 Th. 4:3-4
S. is part of salvation, and is received with salvation, 2 Th. 3:13
S. is brought about by the Spirit when one is made a new creature, 1 Pet.1:2; 2 Cor. 5:17-18; Eph. 4:22-24
Utter simplicity of, 446
7 facts about s., d 244-1
Sanctified (62). First use of, p 3-1
Second use 2,500 years later, k 852-1
29 commands concerning dedicated things, a, c, e 244-1; e 245-1
God s. by man, p 390-1
Sanctified ones, 1226
10 material things s., 406*
23 things s., 406*
30 proofs when men are s., 406*
Father hath s. and sent into, Jn.10:36
S. by the truth, Jn.17:19; 1 Tim. 4:5
S. by faith, Acts 26:18
S. by the Holy Ghost, Rom.15:16; 1 Cor. 6:11
S. in Christ, 1 Cor.1:2; Heb.10:10-14
S. in the name of Jesus, 1 Cor. 6:11
S. by the blood of the covenant, Heb.10:29
S. by God the Father, Jude 1
Sanctifieth (4), Mt. 23:17,19; Heb. 2:11; 9:13
Sanctify (70). Qadash, set apart, b 123-1
S. men and beasts, g 124-1 i 133-3
Men s. selves, g 211-3
Various uses of word, h 229-3
15 commands to s., h 229-3
Men to s. God, p 390-1
23 things men were to s., 406*
I. s. Myself, Jn.17:19
S. the church, Eph. 5:26
S. you wholly, 1 Th. 5:23
S. the people with his blood, Heb.13:12
S. the Lord in your hearts, 1 Pet. 3:15
Sanctuaries (5), Lev. 21:23; 26:31; Jer. 51:51; Ez. 28:18; Amos 7:9
Sanctuary (137), g 437-3*
Command to make a s., Ex. 25:8
S. to be held in reverence, Lev.19:30; 26:2
S. a place of prayer, Ps. 73:17; 74:3-7; 134:2; 150:1; Isa.16:12
Millennial s., Ez. 41:21-23; 42:20; 43:21; 44:1-27; 45:2-18; 47:12; 48:
True s., Heb. 8:2
Sand (28). Seed as the s., Gen. 22:17; 8-21; 32:12; 1 Ki. 4:20,29; Isa.10:22; Hos.1:10; Rom. 9:27; Heb.11:12
Thoughts as the s., Ps.139:18
House built upon s., Mt. 7:26
Last rebels, number as s., Rev. 20:8
Sandals (2), a 72-1*; Mk. 6:9; Acts 12:8
Sang (12), Ex.15:1; Num. 21:17; Judg. 5:1; 1 Sam. 29:5; 2 Chr. 29:28-30; Ezra 3:11; Neh.12:42; Job 38:7; Ps. 7, title; 106:12; Acts 16:25
Sanhedrin, p 7-3; i-j 54-1*; k 57-1*; m 87-3*
Sank (2), Ex.15:5,10
Sansannah (1), a city, Josh.15:31
Sap (1), Ps.104:16
Saph (1), preserver. A giant, 2 Sam. 21:18
Saphir (1), a city, Mic.1:11
Sapphira (1), beautiful, Acts 5:1
Sapphire (9), 118; Ex. 24:10; 28:18; 39:11; Job 28:16; Lam. 4:7; Ez.1:26; 10:1; 28:13; Rev. 21:19
Sapphires (3), e 1205-1; Job 28:6; Song 5:14; Isa. 54:11
Sara (2), princes. Gr. form of Sarah, Heb.11:11; 1 Pet. 3:6
Sarah (38), princes. Beautiful, t 17-3
Only woman whose age at death is given in Scripture, a 30-1
First woman cook mentioned, s 35-3
5 things about S., s 443-3*
History of, Gen.11:29-23:19; 24:36; 25:10; 49:31; Isa. 51:2; Rom. 9:9
Called Sara and Sarai, which see
Another woman called S., Num. 26:46
Sarah's (3), Gen. 24:67; 25:12; Rom. 4:19
Sarai (16), contentious. The original name of Sarah, Gen.11:29-31; 12:5-17; 16:1-8; 17:15
Sarai's (1), Gen.16:8
Saraph (1), burning, 1 Chr. 4:22
Sardine (1), a precious stone, Rev. 4:3
Sardis (3), a city and a church, Rev.1:11; 3:1,4; a 503-3*
4 things about the church at, d 503-3*
5 things commanded the church at, e 503-3*
4 things promised the church at, h 503-3*
Sardites (1), a family, Num. 26:26
Sardius (4), a precious stone, 184; Ex. 28:17; 39:10; Ez. 28:13; Rev. 21:20
Sardonyx (1), a precious stone, Rev. 21:20
Sarepta (1), a city, Lk. 4:26
Sargon (1), snares, Isa. 20:1
Sarid (2), a city, Josh.19:10-12
Saron (1), Gr. form of Sharon, Acts 9:35
Sarsechim (1), chief of eunuchs, Jer. 39:3
Saruch (1), branch. Gr. for Serug, Lk. 3:35
Sat (191), Gen.18:1; 19:1; Mt. 9:10; Lk. 4:20; Acts 2:3; Heb.1:3; etc.
People s., Mt. 4:16
Jesus s., Mk.13:3; 16:19; Heb.1:3; 10:12
Angel s., Mt. 28:2
God s., Rev. 4:2-10; 5:1,7; 19:4; 21:5
Satan (53), adversary; accuser. See ***Devil***
Eternal defeat of, v 5-3
Miracles of, c 114-2; h 355-3; m 186-1*
21 facts about, 897
First mention of, 897
S. provoked David, a 710-1; 1 Chr. 21:1
20 proofs sickness work of, 898
S. and God, c 853-1
Doctrine of, 1050
25 facts about S., 1050-1051
Fall origin of, 1051
26 branches of work of, 1051
War on saints, 1051
18 facts about his character, 1052
10 methods of S., 1052
6 purposes of God in allowing him to continue, 1052
10 duties of saints regarding, 1052
4fold doom of, 1052
Knowledge of, i 3-1*
Usurper of man's dominion, q 5-2*; c 196-3*
Can heal, n 21-3*; r 47-3*
Symbolize by fowls, k 69-3*
Defeat by Christ, m 88-2*; p 302-1*
Pseudo-ruler of earth, b 106-2*
Cast out of heaven, l 123-3*
Causes sickness, l 132-1*
How he dwells in men, n 150-1*
Fall of, n-o 182-2*
Oppress men, j 235-3*
Prince of the world, g 191-3*
Is the old man, f 341-2*; f-h 365-3*
Inspires men, g 347-3*
Uses many devices and wiles to deceive, h 338-1*; a 371-3*
10 symbols of, 352*
Prince of power of the air, f 365-3*
Hinders ministers, k 394-1*
21 names and titles of, 473*
7 things S. compared to, 473*
25 works of, 489*
21 evidences one is a child of, 492*
The great red dragon, d 514-2*
His 7 heads and 10 horns, f 514-2*
His war in heaven, p 515-1*
His chief business on earth, d 515-2*
Bound 1,000 years, l 1164-1; f-i 526-1*
6 things to be done to, h 526-1*
Post-millennial career, a 526-3*
Accuser of the brethren, Job 1:6-13; 2:1-7; Rev.12:10
Opposer of brethren, Ps.109:6; Zech. 3:1-2; Eph. 6:10-18; Rev.12:11
Tempter, Mt. 4:1-10; 16:23; Mk.1:13; 1 Cor. 7:5; 2 Cor. 2:11; 11:14
S. cast out S., Mt.12:26; Mk. 3:23-26
Steals Word from heart, Mk. 4:15
Fell from heaven, Lk.10:18
S. has bound, Lk.13:16
Dominates men, Lk. 22:3,31; Jn.13:27; Acts 5:3; 26:18; 1 Tim. 5:15; Rev. 2:24
Causes bodily harm, 2 Cor.12:7
Destroys the flesh, 1 Cor. 5:5; 1 Tim.1:20
Hinders gospel work, 1 Th. 2:18
Endues with power, 2 Th. 2:9; Rev.13:2
Synagogue of S., Rev. 2:9; 3:9
Where S. dwelleth, Rev. 2:13
Deceiver of whole world, Rev.12:9
Bound and loosed from prison, Rev. 20
Satan's (1), Rev. 2:13
Satellites, 1488
Satest (2), Ps. 9:4; Ez. 23:41
Satiate (2), Jer. 31:14; 46:10
Satiated (1), Jer. 31:25
Satisfaction (2), Num. 35:31-32
Satisfied (43). I shall be s. when I awake with Thy likeness, Ps.17:15
Meek shall eat and be s., Ps. 22:26; 36:8; 37:19; 65:4; Joel 2:26
Eyes of man are never s., Pr. 27:20
Three things never s., Pr. 30:15
Travail of soul and be s., Isa. 53:11
Satisfiest (1), Ps.145:16
Satisfieth (3), Ps.103:5; 107:9; Isa. 55:2
Satisfy (10), Job 38:27; Ps. 90:14; 91:16; 132:15; Pr. 5:19; 6:30; Isa. 58:10-11; Ez. 7:19; Mk. 8:4
Satisfying (2), Pr.13:25; Col. 2:23
Saturn. Facts about, 58
Satyr (1). Defined, i 1152-1; Isa. 34:14
Satyrs (1). Defined, i 1152-1; Isa.13:21
Saucers, flying, 1488
Saul (394), asked for. 3 men, Gen. 36:37-38; 1 Sam. 9:2–31:12; Acts 7:58–28:31
Saul—First King of Israel

Received new heart, f 511-3; p 514-1
2 things said of S., m-n 512-1
Talk with Samuel, n 513-3
Intruded into priest's office, j 519-1; f 522-1
Forced self religion, a 519-2
Started right; ended wrong, k 513-3; c 517-1
5fold endictment of, c 519-2
Facing impossible odds, e-h 519-3
Foolishness of, o 522-1; d, s 522-1
Not answered by God, i 522-1
6 nations conquered by, f 523-1
4 sons and 2 daughters, i-j 523-2
3fold commission of, s 523-3
6 things he failed in, h 524-1
3fold sin of, e 524-2
4 ways claimed obedience, g 524-2
5 spiritual blessings, 556
Conversion and backsliding, 556
15 steps in his downfall, 556
Holy Spirit taken from, f 511-3
A backslider, f 511-3
Rejected of God, r 525-1
Confession of, s 525-1
Evil spirit upon, c-d, 531-3; b 533-3
21 attempts to kill David, g 5323-1
3 attempts to kill David with javelin, c-g 533-3
Backslidden state of S., k 536-1
Killed 85 priests, q 538-1
Destroyed a city through hate, q 538-1
Obession to kill David, b 538-2
7 accusations of, g-m 539-1
Example of backsliding, o 539-3
Spared by David, l 542-1; d 543-1
2 final requests of David, b 543-1
3 ways God did not answer, d 549-1
Experience with a witch, 1 Sam. 28
20 acts of S. in his last days, 560
3 sons killed, c 552-2
S. inexcusable, 557
Remedy for mania, 557
10fold effect of praise to David, 558
12 wars of his reign, 558
35 sins of S., 559
Acknowledgment of right, 559
6 things finally acknowledged, 559
9 proofs demon imitated Samuel, 559
Mercy completely taken from, h 572-2
7 relatives hung, l-p 597-2
2 reasons for death of, k 724-1
Death of S., e-k 552-3
Saul of Tarsus
Witness to death of Stephen, Acts 7:58
Great persecutor of Christians, Acts 8:1-3; 9:1-5; 22:7-8; 26:11-15; 1 Cor.15:9; Gal.1:13; Phil. 3:6; 1 Tim.1:13
Conversion to Christianity, Acts 9:1-19; 22:1-16; 26:1-18
First and greatest missionary to Gentiles, Acts 13-28, notes
For other notes, see ***Paul***
Saul's (31). Used only of king Saul, 1 Sam. 9:3; 10:14-15; 18:5-28; 19:2
Save (232). Defined, k 2-1*. See ***Saved***
S. or lose life, o-p 77-3*
8 things that do not s., m 234-1*
S. from enemies, Judg. 6:14-15,36-37; 1Sam. 4:3; 7:8; 9:16
S. from persecutors, Ps. 7:1
S. from affliction, Ps.18:27
S. fromthe lion's mouth, Ps. 22:21
S. from reproach, Ps. 57:3
S. from bloody men, Ps. 59:2
S. souls of needy, Ps. 72:13
S. meek of the earth, Ps. 76:9
S. from trouble, Jer. 2:28
S. from sins, Mt.1:21
S. from death, Mt. 8:25; Heb. 5:7
S. the lost, Lk.19:10
S. sinners, 1 Tim.1:15
S. to the uttermost, Heb. 7:25
S. the sick, Jas. 5:15
S. soul from death, Jas. 5:19-20
Not shortened that cannot s., Isa. 59:1
Righteousness, mighty to s., Isa. 63:1
Preaching to s. them that believe, 1 Cor. 1:21
2:2
Both s. self and hearers, 1 Tim. 4:16
Saved (104). Defined, k 2-1*. See ***Save***
4 times, Lord s., a 791-3
7 things s. from, k 2-1*
2 things necessary to be s., e 62-1*
7 things necessary to be s., l 121-3*
5 reasons many not s., i 133-1*
Secret of being s., b 148-3*
3 things necessary to be s., d 192-1*
How to become s., m-o 249-3*
16 things s. from, b 271-3*
How to be s., c 294-3*
S. by grace, c 295-3*
Shall be saved, explained, 97*
Lord s. Israel that day, Ex. 14:30; 1 Sam.14:23
S. from enemies, Num.10:9; Ps. 44:7
S. from adversities, 1 Sam.10:19
S. from troubles, Ps. 34:6
S. from distresses, Ps.107:13
S. from wrath through Him, Rom. 5:9
S. by His life, Rom. 5:10
S. by hope, Rom. 8:24
S. from death in childbearing, 1 Tim. 2:15
Walketh uprightly shall be s., Pr. 28:18
Look unto Me, and be s., Isa. 45:22
Endureth to the end shall be, Mt.10:22
Believeth . . . shall be s., Mk.16:16
Thy faith hath s. thee, Lk. 7:50; 18:42
If any man enter . . . shall be, Jn.10:9
Whosoever calleth on name of the Lord shall be s., Acts 2:21; Rom.10:13
What must I do to be s., Acts 16:30-31
All Israel shall be s., Rom.11:26
By which we are s. if, 1 Cor.15:2
By grace are ye s., Eph. 2:5-9
Who will have all men be s., 1 Tim. 2:4
If righteous scarcely be s., 1 Pet. 4:18
S. shall walk in light of, Rev. 21:24
Savest (3), 2 Sam. 22:3; Job 26:2; Ps.17:7
Saveth (7), 1 Sam.14:39; 17:47; Job 5:15; Ps. 7:10; 20:6; 34:18; 107:19
Saving (12), Gen.19:19; Neh. 4:23; Ps. 20:6; 28:8; 67:2; Eccl. 5:11; Amos 9:8; Mt. 5:32; Lk. 4:27; Heb.10:39; 11:87; Rev. 2:17
Saviour (37). Defined, g 1520-1; w 102-1*
My refuge, my S., 2 Sam. 22:3
Lord gave Israel a s., 2 Ki.13:5
They forgot God their S., Ps.106:21
Shall send them as s., Isa.19:20
Beside Me there is no S., Isa. 43:11
I the Lord am thy S., Isa. 49:26; 60:16; Hos.13:4; Acts 13:23
Spirit rejoiced in God my S., Lk1:47
This day in city of David a S., Lk. 2:11
The Christ, the S. of world, Jn. 4:42
To be a Prince and a S., Acts 5:31
He is the s. of the body, Eph. 5:23
Look for the S. the Lord, Phil. 3:20
God, who is S. of all men, 1 Tim. 4:10
Appearing of our S. Jesus, 2 Tim.1:10
God our S., 1 Tim.1:1; 4:10; Tit.1:3; 2:10; 3:4; Jude 25
Lord Jesus Christ our S., Tit.1:4; 3:6
Great God and our S. Jesus, Tit. 2:13
Righteousness of God our S., 2 Pet.1:1
Kingdom of our Lord and S., 2 Pet.1:11
Knowledge of the Lord and S., 2 Pet. 2:20; 3:18
Apostles of our Lord and S., 2 Pet. 3:2
Father sent Son to be S., 1 Jn. 4:14
Saviours (2). Defined, g 1520-1; w 102-1*; Neh. 9:27; Oba. 21
Savour (53), taste; flavor; fragrance
Lord smelled a sweet s., Gen. 8:21
Our s. to be abhorred, Ex. 5:21
Sweet s. offerings, Ex. 29:18,25,41; Lev.1:9-17; 2:2-12; 3:5-16; 4:31; 6:15-21; 8:21-28; 17:6; 23:13-18; 26:31; Num.15:3-24; 18:17; 28:2-27; 29:2-36
A stinking s., Eccl.10:1
His ill s. shall come up, Joel 2:20
If salt has lost s., Mt. 5:13
S. of His knowledge, 2 Cor. 2:14
S. of death unto death, 2 Cor. 2:16
S. of life unto life, 2 Cor. 2:16
To God for sweetsmelling s., Eph. 5:2
Savourest (2), mentally disposed; mindful, Mt. 16:23; Mk. 8:33
Savours (1), odours, Ezra 6:10
Savoury (6), delicious, Gen. 27:4-31
Saw (547), Gen.1:4,10,12,18,21,25,31; 3:6; 6:2,5; etc.
Men s. God, Gen.18:2; Ex. 24:10-11
Dumb animal s. God, Num. 22:23-33
A tool, Isa. 10:15. See ***Saws***
S. their faith, Mk. 2:5; Lk. 5:20
S. miracles, Jn. 2:23; 6:2,26
S. boldness, Acts 4:13
S. glory, Acts 7:55
S. angels, Rev. 7:102; 8:2
S. demons, Rev.16:13
S. souls, Rev. 6:9; 20:4
Sawed (1), 1 Ki. 7:9
Sawest (21), Ps. 50:18; Dan. 2:31-45; 4:20; 8:20; Rev.1:20; 17:8-18; etc.
Sawn (1), Heb.11:37
Saws (3), 2 Sam.12:31; 1 Ki. 7:9; 1 Chr. 20:3
Say (1,056), Gen.12:12-13; 14:23; Mt. 3:9; 4:17; 5:11-44; Rev. 6:3-7; etc.
Sayest (40), Ex. 33:12; Jn.1:22; etc.
Saying (1,445), Gen.1:22; 2:16; Mt.1:20-22; 2:2,13-20; 3:2-3,14; etc.
Sayings (31), Num.14:39; Mt. 7:24-28; 26:1; Lk. 7:1; Rev.19:9; 22:6-10; etc.
Scab (7), Lev.13:2-8; 14:56; Dt. 28:27; Isa. 3:17
Scabbard (1), Jer. 47:6
Scabbed (2), Lev. 21:20; 22:22
Scaffold (1), 2 Chr. 6:13
Scales (10), Lev.11:9-12; Dt.14:9-10; Job 41:15; Isa. 40:12; Ez. 29:4; Acts 9:18
Scaleth (1), Pr. 21:22
Scall (14), Lev.13:30-37; 14:54
Scalp (1), Ps. 68:21
Scant (1), Mic. 6:10
Scapegoat (4). Meaning of, o 221-2
10 things not taught of, 221-2; Lev.16
Scarce (3), Gen. 27:30; Acts 14:18; 27:7
Scarcely (2), Rom. 5:7; 1 Pet. 4:18
Scarceness (1), Dt. 8:9
Scarest (1), Job 7:14
Scarlet (52). Defined, u 1135-3
S. thread, Gen. 38:28-30; Josh. 2:18-21
S. linen, Ex. 25:4; 26:1,31,36; 27:16; 28:5-15; 35:1-35; 36:8,35-37; 38:18-23; 39:1-24; Num. 4:8; 2 Sam.1:24
S. and hyssop, Lev.14:4-6,49-52; Num. 19:6; Heb. 9:19
Sins as s., Isa.1:18
S. uniforms of soldiers, Nah. 2:3
S. colored beast, Rev.17:3-4
Scatter (38). Men s. over earth, Gen.11:9
S. Israel among the heathen, Lev. 26:33; Dt. 4:27; 28:64; Neh.1:8; Ps.106:27; Jer. 9:16; 13:24; 18:17; 23:1; 49:32-36; Ez.12:15; 20:23; 22:15; Zech.1:21
S. the Egyptians, Ez. 29:12; 30:23-26
Scattered (71). Men s. abroad, Gen.11:4-8
S. Israel, Dt. 30:3; Ps. 44:11; Jer. 30:11; 31:10; Ez. 6:8; 11:16-17; 17:21; 20:34,41; 28:25; 29:13; 34:5-21; 36:19; Joel 3:2; Zech.1:19-21; Jn. 11:52; Jas.1:1; 1 Pet.1:1
A nations s. and peeled, Isa.18:2-7
The sheep shall be s., Zech.13:7; Mt. 26:31; Mk. 14:27
Were s. abroad as sheep, Mt. 9:36
Christians s., Acts 8:1-4; 11:19
Scattereth (10), Job 37:11; 38:24; Ps.147:16; Pr.11:24; 20:8,26; Isa. 24:1; Mt.12:30; Lk. 11:23; Jn.10:12
Scattering (1), Isa. 30:30
Scent (3), Job 14:9; Jer. 48:11; Hos. 14:7
Sceptre (14), d-e 72-1; Gen. 49:10; Num. 24:17; Esther 4:11; 5:2; 98:4; Ps. 45:6; Isa.14:5; Ez.19:14; Amos 1:5-8; Zech.10:11; Heb. 1:8
Sceptres (1), Ez.19:11
Sceva (1), dispose, Acts 19:14
Schin (1), Ps.119:161, title
Schism (1), division, 1 Cor.12:25
School (1), Acts 19:9
S. of the prophets, 1 Sam.19:20; 2 Ki. 2:3; 2 Ki. 2:5,15; 4:38; 6:1-7; i 514-1; y 514-2; 558
S. in the home, Dt. 4:9-10; 11:19-20
S. at convocations, Dt. 31:10-13
S. for state officials, 2 Chr.17:7-10; Dan.1:3-21
S. of Gamaliel, Acts 5:34; 22:3
Schoolmaster (2), Gal. 3:24-25
Science (2), Dan.1:4; 1 Tim. 6:20; 436
Scientific, 8 facts, 446
Scoff (1), Hab.1:10
Scoffers (1), 2 Pet. 3:3; 1250
Scorch (1), Rev.16:8
Scorched (3), Mt.13:6; Mk. 4:6; Rev.16:9
Score An old word for twenty; 4score=80
Scorn (16). Laughed to s., 2 Ki.19:21; 2 Chr. 30:10; Neh. 2:19; Job 12:4; 22:19; Ps. 22:7; Isa. 37:22; Ez. 23:32; Mt. 9:24; Mk. 5:40; Lk. 8:53. See Esther 3:6; Job 16:20; Ps. 44:13; 79:4; Hab.1:10
Scorner (11), Pr. 9:7-8; 13:1; 14:6; 15:12; 19:25; 21:11,24; 22:10; 24:9; Isa. 29:20
Scorners (4), Pr.1:22; 3:34; 19:29; Hos. 7:5
Scornest (2), Pr. 9:12; Ez.16:31
Scorneth (4), Job 39:7,18; Pr. 3:34; 19:28
Scornful (3), Ps.1:1; Pr. 29:8; Isa. 28:14
Scorning (3), Job 34:7; Ps.123:4; Pr.1:22
Scorpion (2), Lk.11:12; Rev. 9:5
Scorpions (9), s 347-3; b 126-1*; Dt. 8:15; 1 Ki. 12:11-14; 2 Chr.10:11-14; Ez. 2:6; Lk.10:19; Rev. 9:3,10
Scoured (1), Lev. 6:28
Scourge (12). Defined, b 374-1; t 56-1*; Job 5:21; 9:23; Isa.10:26; 28:15-18; Mt.10:17; 20:19; 23:34; Mk.10:34; Lk.18:33; Jn. 2:15; Acts 22:25
Scourged (4), Lev.19:20; Mt. 27:26; Mk.15:15; Jn. 19:1
Scourges (1), Josh. 23:13
Scourgeth (1), Heb.12:6
Scourging (1). By Jews, a-b 374-1; Acts 22:24
7 modes of punishment, 181
6 examples of scourging, 276*
Scourgings (1), Heb.11:36
Scrabbled (1), 1 Sam. 21:13
Scrape (3), Lev.14:41; Job 2:8; Ez. 26:4
Scraped (2), Lev.14:41-43
Screech (1), owl, Isa. 34:14
Scribe (52), penman; public recorder
Ezra a skilful s., h 810-1; Ezra 7:6-21; Neh. 8:1-13; 12:26,36
King's s., 2 Sam. 8:17; 20:25; 2 Ki.12:10; 18:18,87; 19:2; 22:3-12; 25:19; 1 Chr.18:16; 24:6; 27:32; 2 Chr. 24:11; 26:11; 34:15-20; Isa. 36:3,22; 37:2; Jer. 36:10-32; 37:15-20
Scribe's (2), Jer. 36:12,21
Scribes (67), h 810-1; q 1278-1; w 2-2*; Mt. 2:4; 7:29; 9:3; 12:38
Righteousness must exceed, Mt. 5:20
Woe to s., Mt. 23:13-29; Lk.11:44
Beware of s., Mk.12:38; Lk. 20:46
Enemies of Jesus, Mt 26:57; Mk.14:1; Lk.11:53; 15:2; 22:2,66
Enemies of the church, Acts 4:5; 6:12; 23:9
Scrip (7), 1 Sam.17:40; Mt.10:10; Mk. 6:8; Lk. 9:3; 10:4; 22:35-36; h 17-1*
Scripture (32). See ***Bible*** and ***Word***
S. of truth, Dan.10:21
A Name Applied to Bible Books:
1 To Genesis (Rom. 4:3 and Jas. 2:23 with Gen. 15:6; Gal. 3:8 with Gen.12:3; Gal. 4:30 with Gen. 21:10)
2 To Exodus (Rom. 9:17; with Ex. 9:16)
3 To Leviticus (Jas. 2:8; with Lev.19:18)
4 To Deuteronomy (1 Cor. 9:9; and 1 Tim. 5:18 with Dt. 25:4)
5 To 1 Kings (Rom.11:2 with 1 Ki.19:10-18)
6 To Psalms (Mk.12:10 with Ps.118:22; Jn.10:35 with Ps. 82:6; Jn.13:18 with Ps. 41:9; Jn. 17:12; with Ps. 69:22-28 and 109:1-20; Jn. 19:24 with Ps. 22:18; Jn.19:36; with Ps. 34:20; Jn.19:37; with 22:16; Jn. 20:9 with

Gal. 3:22 and Rom.10:10-12 with Ps.14:2-3; and 53:2-4; Rom.10:13-18 with Ps. 5:9-10; 10:7; 38:1 and 140:3)
7 To Ecclesiastes (Rom.10:10-12 and Gal. 3:22 with Eccl. 7:20)
8 To Isaiah (Jn. 7:42 with Isa.11:1-2; and 9:6-7; Acts 8:32-35 with Isa. 53:7-8; Rom. 10:11 with Isa. 59:7-8; 1 Pet. 2:6 with Isa. 28:10)
9 To Daniel (Dan.10:21)
10 To Micah (Jn. 7:42 with Mic. 5:1-2)
11 To Matthew (Jn. 2:22; with Mt.16:21,refs.; Jn.17:12 with Mt. 26:23-24; 1 Tim. 5:18 with Mt.10:10)
It is clear from the above and many other passages that all the O.T. and N.T. writings are considered Scripture (2 Tim. 3:16; 2 Pet.1:20-21). See ***Scriptures***
Scriptures (21), b 420-1*. See ***Bible***
6 names for the, n 917-3
To equip man for service, o 420-2*
How understood, o 28-3*
A term applied to all the books of the Bible, Mt. 21:42; 22:29; 26:54-56; Mk.12:24; 14:49; Lk. 24:27,32,45; Jn. 5:39; Acts 17:2,11; 18:24-28; Rom.1:2; 15:4; 16:26; 1 Cor.15:3-4; 2 Tim. 3:15-17; 2 Pet. 3:16
Quotations NOT in the Bible, 441
Scroll (2), b 1177-1; Isa. 34:4; Rev. 6:14
Scum (5), Ez. 24:6-12
Scurvy (2), Lev. 21:20; 22:22
Scythian (1), Col. 3:11
Sea (400). 10 Seas in Scripture:
1 The salt sea, or the Dead Sea (Gen.14:3; Num. 34:3,12; Dt. 3:17; Josh. 3:16; 12:3; 15:2,5; 18:19)
2 Red Sea (Ex.10:19; 13:18; 15:4,22; 23:31; Num.14:25; 21:4,14; 33:10-11; Dt.1:1,40; 2:1; 11:4; Josh. 2:10; 4:23; 24:6; Judg.11:16; 1 Ki. 9:26; Neh. 9:9; Ps.106:9,22; 136:13; Jer. 49:21; Acts 7:36; Heb.11:29)
3 Sea of Chinneroth (Num. 34:11; Josh.12:3; 13:27). Also Sea of Galilee (Mt. 4:18; 15:29; Mk. 1:16; 7:31; Jn. 6:1) and Sea of Tiberias (Jn. 6:1; 21:1-7)
4 Molten sea (1 Ki. 7:23-44; Jer. 52:17)
5 Mediterranean Sea (Josh. 9:1; 15:12; 23:4; Ez. 47:10,19-20; 48:28)
6 The Egyptian sea (Isa.11:15)
7 Sea of Jazer (Jer. 48:32)
8 Sea of Cilicia (Acts 27:5)
9 Sea of glass (Rev. 4:6; 15:2)
10 The sea—all large bodies of water (Rev. 21:1)
Seafaring (1), Ez. 26:17
Seal (26). Defined, c 317-3*; g 658-1
S. of Judah, a 56-1
S. of God, not the sabbath, b 517-3*
S. law among My disciples, Isa. 8:16
S. up vision and prophecy, Dan. 9:24
S. the book until the time, Dan.12:4
S. of the righteousness of, Rom. 4:11
S. of mine apostlehship, 1 Cor. 9:2
S. of living God, Rev. 7:2; 9:4; 14:1
S. up those things, Rev.10:4
S. not the sayings of this, Rev. 22:10
Set to his s. that God is true, Jn. 3:33
Having this s., the Lord, 2 Tim. 2:19
The 7 seals, Rev. 6:1-8:1
Shut him up, set a s. upon, Rev. 20:3
Sealed (36), 373*; Dt. 32:34; Dan.12:9
S. with king's seal, 1 Ki. 21:8; Esther 3:12; 8:8-10; Dan. 6:17
S. the covenant, Neh.10:1
S. transgression in a bag, Job 14:17
S. book, Isa. 29:11; Jer. 32:1-14; Dan.12:9; Rev. 5:1; 6:1-8:1
Messiah s., Jn. 6:27
S. fruit, Rom.15:28
S. Christians, 2 Cor.1:22; Eph.1:13; 4:30
S. 144,000 Jews, Rev. 7:3-8; 14:1-5
Sealest (1), Ez. 28:12
Sealeth (3), Job 9:7; 33:16; 37:7
Sealing (1) the tomb, Mt. 27:66
Seals (5). Ancient s., g 658-1; 902
7 s. of Rev. 5:1-9; 6:1-8:1, 506*-509*
Search (48). S. the land, Num.10:33; 13:2,32; 14:7,26-38; Dt.1:22
S. me, know my heart, Ps.139:23
S. the heart, I try reins, Jer.17:10
S. for Me with whole heart, Jer. 29:13
I will s. out My sheep, Ez. 34:11
S. diligently for young child, Mt. 2:8
S. the Scriptures, Jn. 5:39; 7:52 b-c 173-3*
Searched (20). Laban s. tent, Gen. 31:34
Joseph's brethren s., Gen. 44:12
S. the land. Num.13:21,32; 14:6,34
S. the Scriptures daily, Acts 17:11
S. and enquired diligently, 1 Pet.1:10
Searchest (2), Job 10:6; Pr. 2:4
Searcheth (8), 1 Chr. 28:9; Job 28:3; 39:8; Pr. 18:17; 28:11; Rom. 8:27; 1 Cor. 2:10; Rev. 2:23
Searching (5), Num.13:25; Job 11:7; Pr. 20:27; Isa. 40:28; 1 Pet.1:11
Searchings (1), Judg. 5:16
Seared (1), 1 Tim. 4:2
Seas (25), Gen.1:10,22; Dt. 33:19; Ps. 24:2; Dan. 11:45; Jonah 2:3; etc.
Season (56). S. offering with salt, Lev. 2:13
Rain in due s., Lev. 26:4; Dt.11:14; 28:12; Jer. 5:24
Fruit in his s., Ps.1:3; Lk. 20:10
Meat in due s., Ps.104:27; 145:15
Word spoken in due s., Pr.15:23
Messiah to speak in due s., Isa. 50:4
Satan departed for a s., Lk. 4:13
At a certain s. into the pool, Jn. 5:4
Blind for a s. for rebellion, Acts 13:11
In due s. we shall reap, if, Gal. 6:9
Preach...be instant in s., 2 Tim. 4:2
Pleasures of sin for a s., Heb.11:25
Rest for a little s., Rev. 6:11
Loosed for a little s., Rev. 20:3
Seasoned (2), Lk. 14:34; Col. 4:6; i 388-3*
Seasons (12). For signs and s., Gen.1:14
Changeth times and s., Dan. 2:21
The times and s. which the, Acts 1:7
Rain and fruitful s., Acts 14:17
Times and s., brethren, 1 Th. 5:1
Seat (58). Mercy s., Ex. 25:17-22; 26:34; 30:6; 31:7; 35:12; 37:6-9; 39:35; 40:20; Lev.16:2-15; Num. 7:89
S. of the scornful, Ps.1:1
S. of the image of jealousy, Ez. 8:3
Pharisees sit in Moses' s., Mt. 23:2
Judgment s. of man, Mt. 27:19; Jn.19:13; Acts 18:12,16-17; 25:6-17
Judgment s. of Christ, Rom.14:10; 1 Cor. 3:11-15; 2 Cor. 5:10
Satan's s., Rev. 2:13
S. of the beast, Rev.13:2; 16:10
Seated (1), Dt. 33:21
Seats (11), Mt. 21:12; 23:6; Mk.11:15; 12:39; Lk. 1:52; 11:43; 20:46; Jas. 2:6; Rev. 4:4; 11:16
Seatward (1), Ex. 37:9
Seba (4), old man. A man, Gen.10:7; 1 Chr.1:9.
A land in Ethiopia, Ps. 72:10; Isa. 43:3
Sebat (1), 11th month of Jewish year—our February, Zech.1:7. See ***Month***
Secacah (1), a place, Josh.15:61
Sechu (1), a place, 1 Sam.19:22
Second (168). S. time God came to man, Gen. 22:15; 1 Ki. 9:2; 19:7; Jer.1:13; 13:3; 33:1; Jonah 3:1; Acts 10:15
S. regathering of Israel, Isa.11:11
S. commandment, Mt. 22:39; Mk.12:31
S. sabbath, Lk. 6:1
S. watch, Jn.12:38
S. miracle of Jesus, Jn. 4:54
S. time Joseph made known, Acts 7:13
S. man is from heaven, 1 Cor.15:47
S. benefit, 2 Cor.1:15
S. admonition, reject, Tit. 3:10
S. covenant, Heb. 8:6-7; 10:9
S. veil, Heb. 9:3,7
S. appearance of Christ, Heb. 9:28
S. death, Rev. 2:11; 20:6,14; 21:8
S. beast . . . s. seal, Rev. 4:7; 6:3
S. angel . . . s. trumpet, Rev. 8:8
S. woe is past, Rev.11:14
Second Advent of Christ:
Facts of, 1258; 405*
10 things that end at the, 1481
5 things Christ will do at the, 1260
4 blessings at the, 1260
Predicted, u 4-2*
Called Parousia, 60*
Pre-millennial, 60*
Coming in glory, v 78-3*; n 88-3*
Stars falling, l 88-2*
Revelation of Christ, m 140-3*; e 465-1*
Not the rapture, and not a part, stage, or phase of it, i 49-1*; m-t 140-3*; 399*
10 signs of, i 148-1*
24 Signs of, o 46-2*; r 48-1*
Other signs of, i 149-3*
Time of, k 149-3*; 404*
Visible, b-m 47-3*; i 214-1*
Place of landing, j 214-1*
Begins the day of the Lord, u 216-1*
7 scriptures, contrasted with the rapture, 399*
Coming with, not for saints, 400*
Date-setting for, rebuked, 399*
2 great events before, 404*
30 testimonies proving, 404*
Manner of, 405*
To look for, 405*
All not to see the, h 50-1*
Secondarily (1), 1 Cor.12:28
Secret (68). S. places of man, Dt. 27:15; 1 Sam. 19:2; Job 20:26; Ps.10:8; Jer.13:17; 23:24; 49:10
S. things, Dt. 29:29; Job 15:11; Dan. 2:22
S. errand, Judg. 3:19
S. name of God, Judg.13:18
S. parts, 1 Sam. 5:9; Isa. 3:17
S. of God, Job 15:8; 29:4; Pr. 3:32
S. places of lions, Ps.17:12; Lam. 3:10
S. place of God, Ps.18:11; 91:1
S. faults, Ps.19:12
S. of the Lord, Ps. 25:14
S. of His tabernacle, Ps. 27:5
S. of His presence, Ps. 31:20
S. place of thunder, Ps. 81:7
S. sins, Ps. 90:8; Eph. 5:12
S. bread eaten is pleasant, Pr. 9:17
S. gift pacifieth anger, Pr. 21:14
Discover not a s. to another, Pr. 25:9
S. places of hidden riches, Isa. 45:3
S. revealed to Daniel, Dan. 2:19,30,47
S. alms, Mt. 6:4
S. prayer, Mt. 6:4-6
S. fasting, Mt. 6:18
S. truths revealed, Mt.13:35; Rom.16:25
S. chambers of false Christs, Mt. 24:26
S. acts to be revealed, Lk. 8:17
S. orders of men, w 370-1*; a-i 370-1*
Secretly (20). S. smiting neighbor, Dt. 27:24; 2 Sam.12:12; Ps.10:9
Saul s. practiced mischief, 1 Sam. 23:9
A disciple s., for fear, Jn.19:38
Secrets (10). 10 kept s., 556
18 s. of long life, f 929-1
6 s. of true wisdom, f 1006-3
Law to protect s. of men, Dt. 25:11
S. of wisdom, Job 11:6
He knoweth s. of the heart, Ps. 44:21
Talebearer reveals, Pr.11:13; 20:19
God reveals s., Dan. 2:28-29,47
God to judge s. of men, Rom. 2:16
S. of his heart are manifest, 1 Cor.14:25
Sect (5), q 264-3*; Acts 5:17; 15:5; 24:5; 26:5; 28:22
Secundus (1), second, Acts 20:4
Secure (7), Judg. 8:11; 18:7,10,27; Job 11:18; 12:6; Mt. 28:14
Securely (2), Pr. 3:29; Mic. 2:8
Security (1). S. of men by law, Acts 17:9
S. of believers, p 319-1*; p 320-1*; m 386-1. See note d, 174-3*
16 scriptures on assurance, 499
False s. promises eternal life, without meeting conditions, 498*-499*. See ***Backsliders*** and ***Backsliding***
Sedition (5), Ezra 4:15-19; Lk. 23:19,25; Acts 24:5
Seditions (1), Gal. 5:20
Seduced (3), 2 Ki. 21:9; Isa.19:13; Ez.13:10
Seducers (1), 2 Tim. 3:13
Seduceth (1), Pr.12:26
Seducing (1), 1 Tim. 4:1
See (597). To know, Gen. 2:19; 8:8
To look upon, Gen.11:5; Heb.12:14; Rev.1:7
To look toward, Job 35:5
To experience, Ps.16:10; 27:13; 34:8; Lk. 2:26; Jn. 3:36; 8:51; 1 Pet. 3:10
To understand, Isa. 6:9-10; Mt.13:13-16; Jas. 2:24; 2 Pet.1:9; Rev. 3:18
To keep secret, Mt. 9:30
To enter into, Jn. 3:3; Eph. 3:9
To be under obligation, 2 Cor. 8:7; Eph. 5:15; 1 Th. 5:15; Heb.12:25; 1 Pet.1:22
To recognize, Heb. 2:8-9
Seed (279). S. of plants and trees, Gen.1:11-12,29
S. of the woman (Christ), Gen. 3:15
Serpent's., Gen. 3:15
S. of animals, Gen. 7:3
Man's s., Gen. 9:9; 12:7; 13:15-16; 16:10; 17:7-19; 19:32-34
Eternal s. of man, Ps. 89:4,29-36; Isa. 59:21; 66:22; Lk.1:55
S. a symbol of Word of God, Mt.13:19-38; Lk. 8:11; 1 Pet.1:23; 1 Jn. 3:9
Mustard s. faith, Mt.17:20; Lk.17:6
S. of God (Christ), Gal. 3:16
Seed's (1), Isa. 59:21
Seeds (5), Dt. 22:9; Mt.13:4,32; Mk. 4:31; Gal. 3:16
Seedtime (1), eternal on earth, Gen. 8:22
Seeing (116), Gen. 15:2; Mt. 5:1; 9:2; 13:13-14; Acts 2:15; 17:25; Heb. 4:14
Seek (244). 7 reasons to s. God, f 1494-1
3 things to do to s. God, a 1497-2
7 ways to s. the Lord, b 1497-3
8 things to prepare to s. God, c 1512-1
3fold admonition to s. God, n 1512-3
4 commands—secret of life, l 1513-3
How to s. God, h 10-3*
4 things to s., 346*
Thou shalt s. the Lord, Dt. 4:29
If you s. Him with all heart, Dt. 4:29
S. Lord and His strength, 1 Chr.16:11
If thou s. Him, He will be found, 1 Chr. 28:9
Prepareth heart to s. God, 2 Chr. 30:19
That s. Lord shall not want, Ps. 34:10
Do good, s. peace, pursue it, Ps. 34:14
Heart live that s. God, Ps. 69:32
S. Him with a whole heart, Ps.119:2
S. me early shall find me, Pr. 8:17
S. them that have familiar, Isa. 8:19
S, the Lord while He may be found, Isa. 55:6
S. the lost, Ez. 34:16; Lk.19:10
S. the Lord and David their, Hos. 3:5
S. Me and ye shall live, Amos 5:4-14
S. righteousness, s. meekness, Zeph. 2:3
S. and ye shall find, Mt. 7:7; Lk.11:9
I s. not Mine own will, Jn. 5:30
I s. not Mine own glory, Jn. 8:50
Men might s. after the Lord, Acts 15:17; 17:27; Rom. 2:7
Unto a wife s. not to be loosed, 1 Cor. 7:27
All s. their own, not the, Phil. 2:21
S. things which are above, Col. 3:1
Them that diligently s. Him, Heb.11:14
We s. one (a city) to come, Heb.13:14
Let him s. peace, ensue it, 1 Pet. 3:11
Men shall s. death and, Rev. 9:6
Seekest (7), Gen. 37:15; Judg. 4:22; 2 Sam.17:3; 20:19; 1 Ki.11:22; Pr. 2:4; Jer. 45:5; Jn. 4:27; 20:15
Seeketh (42). Eagle s. prey, Job 39:29
He that covereth sin s. love, Pr.17:9
Evil man s. only rebellion, Pr.17:11
He that s. findeth, Mt. 7:8; Lk.11:10
Evil, adulterous generation s. after a sign, Mt.12:39; 16:4
S. that which is gone astray, Mt.18:12
Father s. such to worship Him, Jn. 4:23
None that s. after God, Rom. 3:11
Love s. not her own, 1 Cor.13:5
Seeking (14). 10 blessings of, b 1497-3

7 facts about s., h 1002-2
Merchant man s. pearls, Mt.13:45
S. of Him a sign from heaven, Mk. 8:11
Parents s. the child Jesus, Lk. 2:45
Not s. my own profit, 1 Cor.10:33
The devil, as roaring lion, s. whom he may devour, 1 Pet. 5:8
Seem (22), Josh. 24:15; 1 Cor.11:16; 12:22; Heb. 4:1; Jas.1:26; etc.
Seemed (16), Mt.11:26; Lk.1:3; 10:21; 24:11; Acts 15:25-28; Gal. 2:9; etc.
Seemeth (28). Way s. right, Pr.14:12; 16:25
Even what he s. to have, Lk. 8:18
S. to be a setter forth of, Acts 17:18
S. wise in this world, 1 Cor. 3:18
S. to be joyous, but, Heb.12:11
Seemly (2), Pr.19:10; 26:1
Seen (277). S. God defined, g 163-1*; m 176-1*
Bow shall be s. in the cloud, Gen. 9:14
S. God face to face, Gen. 32:30; Judg. 6:22
My face shall not be s. expressing My glory, Ex. 33:18-23; 1 Tim. 6:16
Thou Lord art s. face to face, Num.14:14
We have s. God, Judg.13:22
Not s. righteous forsaken, Ps. 37:25
Mine eyes have s. the King, the Lord, Isa. 6:5
No man hath s. (comprehended), Jn.1:18; g 163-1*; m 176-1*; 1 Jn. 4:12
S. His (God's) shape, Jn. 5:37
S. (comprehended) the Father, Jn.14:9
How he had s. the Lord, Acts 9:27
Invisible things clearly s. by visible things, Rom.1:20
Whom no man hath s. nor can see, 1 Tim. 6:16 Cp. Ex. 33:18-23, notes
We have s. with our eyes, 1 Jn.1:1-3
Whosoever sinneth hath not s. (Experienced) Him, 1 Jn. 3:6; 3 Jn.11
Seer (21), a prophet, 1 Sam. 9:9-19
Zadok the s., 2 Sam. 24:11; 1 Chr. 21:9; 29:29; 2 Chr. 29:25
Samuel the s., 1 Chr. 9:22; 26:28; 29:29
Heman, David's s., 1 Chr. 25:5
Iddo the s., 2 Chr. 9:29; 12:15
Hanani the s., 2 Chr.16:7-10; 19:2
Asaph the s., 2 Chr. 29:30
Juduthum, the king's s., 2 Chr. 35:15
Amos the s., Amos 7:12
Seer's (1), 1 Sam. 9:18
Seers (6), 2 Ki.17:13; 2 Chr. 33:18-19; Isa. 29:10; 30:10; Mic. 3:7
Seest (36). Thou God s. me, Gen.16:13
S. how Ahab humbleth himself, 1 Ki. 21:29
S. thou a man, Pr. 22:29; 26:12; 29:20
S. naked, that thou clothe, Isa. 58:7
What s. thou Jeremiah, Jer. 24:3
Amos, what s. thou, Amos 7:8; 8:2
What s. thou Zechariah, Zech. 4:2; 5:2
S. thou this woman, Simon, Lk. 7:44
S. thou how faith wrought, Jas. 2:22
What thou s. write in a book, Rev.1:11
Seeth (54). Lord s. not as man, 1 Sam.16:7
S. every precious thing, Job 28:10
S. under the whole heaven, Job 28:24
S. all his goings, Job 34:21
Now mine eye s. Thee, Job 42:5
Father s. in secret, Mt. 6:4,6,18
S. Abraham afar off, Lk.16:23
S. the wolf coming, Jn.10:12
S. the light of this world, Jn.11:9
S. Me, s. (understands) HIm that sent Me, Jn.12:45
What a man s., why doth he, Rom. 8:24
S. his brother have need, 1 Jn. 3:17
Seethe (9), boil, h 127-4; Ex.16:23; 23:19; 29:31; 34:26; Dt.14:21; 2 Ki. 4:38; Ez. 24:5; Zech.14:21
Seething (3), boiling, 1 Sam. 2:13; Job 41:20; Jer.1:13
Segregation. See ***Separation***
Segub (3), exalted. 2 men, 1 Ki.16:34; 1 Chr. 2:21-22
Seir (39), rough. A man, Gen. 36:20-21; 1 Chr.1:38; 2 Chr. 25:11-14.
A mountain, Gen. 14:6; 36:8-9; Dt. 1:2;
A land, Gen. 32:3,30; Dt. 2:4-29; 33:2; Josh.11:17; 12:7; Isa. 21:11
Seirath (1), a city, Judg. 3:26
Seize (4), Josh. 8:7; Job 3:6; Ps. 55:15; Mt. 21:38
Seized (1), Jer. 49:24
Sela (1). An Edomite stronghold, g 686-2.
Called Sela (Isa. 16:1), Selah (2 Ki.14:7), and Petra, 1061. Place of future protection of Israel in the tribulation, w-x 1155-1. See ***Sun-Clothed woman***, 533*
Selah (75). Used once of Sela, the rockhewn city of Edom (2 Ki.14:7), and 74 times in Psalms and Habakkuk, h 906-1
Sela-hammahlekoth (1), a rock, h 541-3
Seled (2), exultation, 1 Chr. 2:30
Seleucia (1), a city of Syria, Acts 13:4
Self (6), Ex. 32:13; Jn. 5:30; 17:5; 1 Cor. 4:3; Ph'm 19; 1 Pet. 2:24
S. condemnation, 2 Sam. 24:17; Job 9:20; Pr. 5:12-13; Mt. 25:25; Jn. 8:9; Rom. 2:1
S. control, 1 Sam.10:27; 1 Sam. 24:1-15; 26:1-20; Mt. 26:62-63; 27:12-14
S. deception, Gal. 6:3; Jas.1:26
S. defense, Mt. 27:11-14; Acts 2:37-40; 22:1-21; 23:1-7; 24:10-21; 26:1-32
S. delusion brought about by:
1 Prosperity (Ps. 30:6; 49:18; Lk.12)
2 Obstinacy (Ps. 81:11; 2 Th. 2:9-12)
3 Deception (Pr.14:12)
4 Pride (Pr. 30:12; Lk.18:11)
5 Works and gifts (Mt. 7:21-22; 1 Cor.13)
6 Confidence in false security (Lk. 13:24-25; 1 Th. 5:3; Rev. 3:17)
S. exaltation, 10 examples, q 134-1*
S. righteousness, Isa. 64:6
S. denial, Mt.16:24-25; Lk.14:26-33; Jn.12:25; Col. 3:5-10; a 120-3*
Selfsame (15), Gen. 7:13; 17:23-26; Ex.12:17, 41,51; Lev. 23:14-21; Dt. 32:48; Josh. 5:11; Ez. 40:1; Mt. 8:13; 1 Cor. 12:11; 2 Cor. 5:5; 7:11
Selfwill (1), Gen. 49:6. See ***Stiffnecked*** and ***Stubborn***
Selfwilled (2), Tit. 1:7; 2 Pet. 2:10
Sell (35). S. birthright, Gen. 25:31
S. Joseph, Gen. 37:27
S. daughter, Ex. 21:7-8
S. stock, Ex. 22:1
S. produce, Ex. 25:14-47; Dt. 2:28; 14:21
S. property, Ez. 30:12
S. children, Joel 3:8
S. that ye have and give to poor, Mt.19:21; Mk. 10:21; Lk.12:33; 18:22
S. and get gain, Jas. 4:13; Rev.13:17
Seller (4), Isa. 24:2; Ez. 7:12-13; Acts 16:14
Sellers (1), Neh.13:20
Sellest (1), Ps. 44:12
Selleth (7), Ex. 21:16; Dt. 24:7; Ruth 4:3; Pr.11:26; 31:24; Nah. 3:4; Mt.13:44
Selvedge (2), Ex 26:4; 36:11
Selves (9), Lk. 21:30; Acts 20:30; 2 Chr. 8:5; 13:5; 2 Tim. 3:2; Jas. 1:22
Sem (1), name. Gr. form of Shem, Lk. 3:36
Semachiah (1), Jehovah sustains, 1 Chr. 26:7
Semei (1). Gr. form of Shimei, Lk. 3:26
Senaah (2), a city, Ezra 2:35; Neh. 7:38
Senate (1), Acts 5:21
Senators (1), Ps.105:22
Send (234). 34 Times God to "Send":
1 An angel (Gen. 24:7,40; Ex. 23:20; 33:2)
2 My fear before thee (Ex. 23:27)
3 Hornets before thee (Ex. 23:28; Dt. 7:20)
4 Wild beasts among you (Lev. 26:22)
5 Pestilence (Lev. 26:25; 2 Chr. 7:13)
6 Faintness (Lev. 26:36)
7 Cursing (Dt. 28:20; Mal. 2:2)
8 Thunder and rain (1 Sam.12:17; 1 Ki.18:1)
9 Blast upon him (2 Ki.19:7; Isa. 37:7)
11 S. from heaven and save (Ps. 57:3)
12 S. forth His mercy, truth (Ps. 57:3)
13 S. out His voice (Ps. 68:33)
14 Missionaries (Isa. 66:19-21; Mal. 3:1; Mt. 11:10; Mk.1:2; Lk. 7:27)
15 Serpents and cockatrices (Jer. 8:17)
16 A sword after them (Jer. 9:16; 24:10)
17 Hunters and fishers (Jer.16:16)
18 Fanners (Jer. 51:2)
19 Evil arrows (Ez. 5:16)
20 Famine and evil beasts (Ez. 5:17)
21 My anger upon you (Ez. 7:3)
22 My four sore judgments (Ez. 14:21)
23 A fine (Ez. 39:6; Hos. 8:14; Amos 1:4,7,10,12; 2:2,5; Lk.12:49)
24 Elijah the prophet (Mal. 4:5)
25 S. you forth as sheep (Mt.10:16)
26 Not peace, but a sword (Mt.10:34)
27 S. forth judgments unto victory (Mt.12:20)
28 S. forth His angels (Mt.13:41; 24:31)
29 Prophets (Mt. 23:34; Lk.11:49)
30 S. them forth to preach (Mk. 3:14)
31 The promise of My Father (Lk. 24:49; Jn.14:26; 15:26; 16:7)
32 Jesus Christ (Acts 3:20)
33 A strong delusion (2 Th. 2:11)
34 S. it to the churches (Rev.1:11)
Sendest (6), Dt.15:13,18; Josh.1:16; 2 Ki.1:6; Job 14:20; Ps.104:30
Sendeth (15), Dt. 24:3; Ps.104:10; 147:15-18; Isa.18:2; Mk.11:1; 14:13; etc.
Sending (14). S. prophets, 2 Chr. 36:15; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4
S. evil angels, Ps. 78:49
S. His own Son in likeness, Rom. 8:3
Seneh (1), a rock, f 520-2; 1 Sam.14:4
Senir (2), a name of Mt. Hermon, 1 Chr. 5:23; Ez. 27:5. See ***Shenir***
Sennacherib (13), the moon-god has increased brothers, 2 Ki.18:13; 19:16-36; 2 Chr. 32:1- 22; Isa. 36:1; 37:17-21,37
10fold message to S., m 1181-1
Sense (1), Neh. 8:8
Senses (1), f 434-1*; Heb. 5:14
Sensual (2), carnal, Jas. 3:15; Jude 19
Sensuality, unrestrained self-gratification, Eccl. 2:24; 8;15; 11:9; Isa. 22:13; 56:12; Mk. 7:19-21; Lk.12:19-20; 16:25; Rom.1:18-32; 1 Cor. 6:9-10; 15:32-33; Gal. 5:19-21; Col. 3:5-10; Jas. 5:5; Jude 18-19
Sent (687). Lord s. Adam out, Gen. 3:23
Noah s. birds, Gen. 8:7-12
Lord s. angels to destroy Sodom, Gen.19:13
God s. Joseph to preserve, Gen. 45:7-8
God s. Moses, Ex. 3:12-15; 5:22; 7:16
Lord s. thunder and hail, Ex. 9:23
Lord s. firey serpents, Num. 21:6
Lord s. a prophet, Judg. 6:8
God s. an evil spirit, Judg. 9:23
Lord s. thunder and rain, 1 Sam.12:18
Lord s. Nathan, 2 Sam.12:1
Lord s. a pestilence, 2 Sam. 24:15
Lord s. Elijah, 2 Ki. 2:2-6
Lord s. lions among them, 2 Ki.17:25-26
Lord s. bands against Judah, 2 Ki. 24:2
Lord s. prophets to them, 2 Chr. 24:19
Lord s. angel to cut off, 2 Chr. 32:21
He s. out His arrows, Ps.18:14
S. divers sorts of flies, Ps. 78:45
S. darkness, Ps.105:28
S. leanness, Ps.106:15
He s. His word and healed, Ps.107:20
Lord s. a word to Jacob, Isa. 9:8
God and His Spirit s. Me, Isa. 48:16
S. Me to bind brokenhearted, Isa. 61:1
Lord s. me to prophesy, Jer. 26:12
I have not s. these prophets, Jer. 23:21,32; Ez.13:6
God hath s. His angel, Dan. 3:28; 6:22
Lord s. out a great wind, Jonah 1:4
Lord s. to walk to and fro, Zech.1:10
Lord hath s. me, Zech. 2:8-11; 4:9; 6:15
These twelve Jesus s. forth, Mt.10:5
I am s. to lost sheep, Mt.10:6; 15:24
Angel Gabriel s. from God, Lk.1:26
S. not Son to condemn, Jn. 3:16-17
Father s. Jesus, Jn. 3:14-18,34; 4:34; 5:23-24,30,36-38; 6:29,38-44,57; 7:16-18,28-33; 8:16-18,26-29,42; 9:4; 10:36; 11:42; 12:44-49; 13:16-20; 14:24; 15:21; 16:5; 17:3,18-25; 20:21; Acts 3:26
Lord has s. His angel, Acts 12:11
Salvation . . . s. to Gentiles, Acts 28:28
Preach, except they be s., Rom.10:15
Christ s. me not to baptize, 1 Cor.1:17
God s. forth His Son, Gal. 4:4
God s. forth the Spirit of His Son, Gal. 4:6
Ministering spirits s. forth, Heb.1:14
Holy Ghost s. from heaven, 1 Pet.1:12
God s. His only begotton Son, 1 Jn. 4:9
S. Son to be propitiation, 1 Jn. 4:10
S. Son to be the Saviour, 1 Jn. 4:14
S. His angel, Rev.1:1; 22:6,16
Sentence (11), Dt.17:9-11; Ps.17:2; Pr.16:10; Eccl. 8:11; Jer. 4:12; Lk. 23:24; Acts 15:19; 2 Cor.1:9
Sentences (2), Dan. 5:12; 8:23
Sentest (4), Ex.15:7; Num.13:27; 24:12; 1 Ki. 5:8
Senuah (1), violated, Neh.11:9
Seorim (1), fear, 1 Chr. 24:8
Separate (32). S. themselves from the holy things, Lev. 22:2
S. themselves to vow a vow, Num. 6:2
S. themselves unto the Lord, Num. 6:2
S. himself from wine, Num. 6:3
S. place, Ez. 41:12-15; 42:1-13
S. them at judgment of nations, Mt. 25:32
S. you from their company, Lk. 6:22
S. Me Barnabas and Saul, Acts 13:2
S. us from love of Christ, Rom. 8:35
S. us from love of God, Rom. 8:39
Be ye s. and touch not, 2 Cor. 6:17
Undefiled, s. from sinners, Heb. 7:26
Separated (33). S. you from other people, Lev. 20:24; Ezra 9:1; Neh. 9:2; 10:28
S. you from the unclean, Lev. 20:25
S. the sons of Adam, Dt. 32:8
Your iniquites have s. between you and Me, Isa. 59:2
S. the disciples, Acts 19:9
S. unto the gospel of God, Rom.1:1
S. me from mother's womb, Gal.1:15
Withdrew and s. himself, Gal. 2:12
Separateth (5), Num. 6:5-6; Pr.16:28; 17:9; Ez.14:7
Separating (1), Zech. 7:3
Separation (26). S. of women, Lev.12:2-5; 15:20-26
S. of Nazarites, Num. 6:4-21
Water of s., Num.19:9-21; 31:33; b 292-1; b-c 293-3
S. in Eastern cities, e 25-2
Fear of integration, j 31-3
Abraham's command about, o 32-3
Charge to keep s., g 39-3; r 49-3; b 49-3; k 159-3
S. in Egypt, d 68-3
S. defied by man, 87, pt. 7
12 reasons God separated Israel, 194
Laws of s., 179; h 227-3; f 369-2
31 facts on s. by Moses, 253
S. even among tribes of Israel, f 258-1
Israel a people of s., c 301-1
4 reasons for total s., a 345-1
God's will in s., g-h 388-1
10 acts regarding s., a 838-1
S. in Scripture, 275*
Sephar (1), a mountain, Gen.10:30
Sepharad (1), an unknown place, Oba. 20
Sepharvaim (6), a city in Assyria, 2 Ki.17:24-31; 18:34; 19:13; Isa. 36:19; 37:13
Sepharvites (1), 2 Ki.17:31
Septuagint, Gr. Old Testament, 819-2
Sepulchre (54). Heb. and Gr. words refer to the place of the body at death, never to hell, the place of the souls of wicked men who are now confined in a state of consciousness between death and resurrection. There is only one sheol-hades or hell, whereas, on the other hand, each

own individual tomb, Gen. 23:6; Dt. 34:6; 1 Sam.10:2; etc. See 520
Their throat open s., Ps. 5:9; Rom. 3:13
S. of Christ, Mt. 27:60-66; 28:1-8; Mk.15:46; 16:2-8; Lk. 23:53-55; 24:1-24; Jn.19:41-42; 20:1-11; Acts 13:29
S. of David and Abraham, Acts 2:29; 7:16
Sepulchres (16). There are millions of s., but only one hell, Gen. 23:6; 2 Chr. 21:20; 24:25; Mt. 23:27-29; etc.
Serah (2), abundance, Gen. 46:17; 1 Chr. 7:30. Called ***Sarah***, Num. 26:46
Seraiah (20), Jehovah is prince. 9 men, m 574-2; e 802-2
Seraphims (2), burning ones, 1048; Isa. 6:2-6
Sered (2), fear, Gen. 46:14; Num. 26:26
Sergius (1), Acts 13:7
Serjeants (2), p 249-3*; Acts 16:35-38
Serpent (38). Defined, b 4-3; 93
15 facts about the s. of Eden, 93
8fold prophecy to the s. of Eden, 93
Brazens s., l-n 180-1; Num. 21:8-9; 2 Ki.18:4; Jn. 3:14
Sharpened tongues like a s., Ps.140:3
At last biteth like a s., Isa. 27:1
Leviathan the crooked s., Isa. 27:1
Firey flying s., Isa.14:29; 30:6
Ask fish, give him a s., Mt. 7:10
As the s. beguiled Eve, 2 Cor.11:3
Old s., called the Devil and Satan, Rev.12:9, 14-15; 20:2
Serpent's (2), Isa.14:29; 65:25
Serpents (13). Rods to s., Ex. 7:12
Fiery s., k 296-2; Num. 21:6; Dt. 8:15
4fold symbol of, s 17-3*; Mt.10:16
Ye generation of s., Mt. 23:33
They shall take up s., Mk.16:18
Power to tread on s., Lk.10:19
Were destroyed of s., 1 Cor.10:9
Tails like unto s., Rev. 9:19
Serug (5), branch, Gen.11:20-23; 1 Chr.1:26
Servant (493). Defined, e 39-2*; h 85-2*; b 279-1*; f 412-1*; a 424-1*
S. of Jehovah, the Messiah, 1238-1240
S. of Jehovah, Israel, c 1189-1
Slothful s., 60*
Compulsory s., c 112-1*
S. of servants shall he be, Gen. 9:25-27
Abraham's faithful s., Gen. 24
First acknowledged s. of God, Gen. 26:24
Second s. of God, Ex.14:31; Num.12:7
Laws concerning a s., Ex. 21:2-5,20-26; Lev. 22:10; 25:6,40-53; Dt.15:17-18; 23:15; 24:14
Servant's (9), Gen.19:2; 2 Sam. 7;19; 1 Ki.11:13, 34; 2 Ki. 8:19; 1 Chr.17:17-19; Isa. 45:4; Jn.18:10
Servants (476). See ***Servant***
23 s. of God, f 1005-1
6 examples of honoring s., f 1102-1
5 s. of Jehovah, 1253
6 commands for s., g 371-2*
3 commands for s., w 467-1*
5 doctrines for s., g 425-3*
318 trained s. of Abraham, Gen.14:14
Great store of s. of Isaac, Gen. 26:14
We are unprofitable s., Lk.17:10
I call you not s., Jn.15:15
Kinds of s., Rom. 6, headings
S. and masters, Eph. 6:5-6; Col. 3:22; 4:1; 1 Tim. 6:1; Tit. 2:9; 1 Pet. 2:18
S. of corruption, 2 Pet. 2:19
144,000 s. of God, Rev. 7:3-8
S. the prophets, Rev.10:7; 11:18
2fold duty of eternal s., Rev.19:5; 22:3
Servants' (4), Gen. 46:34; Ex. 8:24; Isa. 63:17; 65:8
Serve (209). Elder s. younger, Gen. 25:23; 27:40; Rom. 9:12
Servants s. 6 years, Ex. 21:2; Dt.15:12
Fear the Lord and s. Him, Dt. 6:13
S. the Lord with all thy, Dt.10:12; 11:13; Josh. 22:5
Choose you this day whom ye will s., Josh. 24:15
S. the Lord with fear, Ps. 2:11
S. the Lord with gladness, Ps.100:2
If any man s. Me, Jn.12:26
Henceforth we should not s. sin, Rom. 6:6
S. in newness of spirit, Rom. 7:6
By love s. one another, Gal. 5:13
S. the Lord Christ, Col. 3:24
S. the living and true God, 1 Th.1:9
Purge from dead works to s. the living God, Heb. 9:14
S. Him day and night, Rev. 7:15; 22:3
Served (74). S. 14 years for wives, Gen. 29:20,30; 31:41; Hos.12:12
S. other gods, Dt.12:2; 17:3; 29:26; Josh. 23:16; 24:2,14-15; Judg. 3:6; 10;13; 1 Sam. 8:8; 1 Ki. 9:9; Jer.16:11; 22:9
S. the Lord, Judg.10:16; 1 Sam. 7:4
S. Baal, 1 Ki.16:31; 22:23; 2 Ki.17:16
S. idols, 2 Ki.17:12,41; 21:21; 2 Chr. 24:18; Ps. 106:36
S. the host of heaven, 2 Ki. 21:3; 2 Chr. 33:3
S. strange gods, Jer. 5:19
S. God with fastings and prayers, Lk. 2:37
S. the creature more than, Rom.1:25
S. with me in the gospel, Phil. 2:22
Servedst (1), Dt. 28:47
Servest (2), Dan. 6:16,20
Serveth (9), Num. 3:36; Mal. 3:17-18; Lk. 22:27; Rom. 14:18; 1 Cor.14:22; Gal. 3:19
Service (132). S. in the field, Ex.1:14
S. of the tabernacle, Ex. 30:16; 39:40; Num. 3:7-8; 4:37,41; 7:5; 8:15,24; 16:9; 18:4,21,23,31; 1 Chr. 6:48
S. in the holy place, Ex. 35:19; 39:1,41
S. of the sanctuary, Ex. 36:1-3; Num. 7:9
S. of the Levites, Ex. 38:21
S. of the ministry, Num. 4:47
S. of the Lord, Num. 8:11; Josh. 22:27; 2 Chr. 35:15
S. of the children of Israel, Num. 8:19
S. of song, 1 Chr. 6:31
S. of the house of God, 1 Chr. 9:13; 25:6; 28:21; 29:7; 2 Chr. 31:21
S. of the house of the Lord, 1 Chr. 23:24,28,32; 28:13,20; 2 Chr. 24:12; 29:35; 35:2
S. of the sons of Asaph, 1 Chr. 25:1
S. of the king, 1 Chr. 26:30
S. of the kingdom of, 2 Chr.12:8
S. of God, Ezra 6:18; Rom. 9:4; Heb. 9:6
S. of house of thy God, Ezra 7:19
S. of man, Ps.104:14
S. of your faith, Phil. 2:17
S. of divine ordinances, Heb. 9:1
Servile (12), menial; that which pertains to slaves or servants, Lev. 23:7-8,21,25,35-36; Num. 28:18-26; 29:1,12,35
Serving (7), Ex.14:5; Dt.15:18; Lk.10:40; Acts 20:19; 26:7; Rom.12:11; Tit. 3:3
Servitor (1), attendant, 2 Ki. 4:43
Servitude (2), 2 Chr.10:4; Lam.1:3
Servitudes. 7 in Judges, 88; g 271-4
Set (690). S. lights in firmaments, Gen.1:17
S. mark on Cain, Gen. 4:15
S. bow in cloud, Gen. 9:13
S. ladder up in the earth, Gen. 28:12
S. up pillars, Gen. 28:18-22; 31:45; 35:14,20; Dt. 27:2-4; Josh. 4:9
S. apart unto the Lord, Ex.13:12
S. up the tabernacle, Ex. 40
S. My face against, Lev.17:10; 20:3-6; 26:17
S. up brazen serpent, Num. 21:8
S. feasts, Num. 29:39
S. king over thee, Dt.17:14-15; 28:36
S. before you life, death, Dt. 30:19
S. the Lord always before Me, Ps.16:8
S. his love upon Me, Ps. 91:14
S. him on high, because he, Ps. 91:14
S. up an ensign to nations, Isa.11:12
S. thine house in order, Isa. 38:1
S. My glory among heathen, Ez. 39:21
S. up a kingdom, Dan. 2:44
S. forth to be propitiation, Rom. 3:25
S. some in the church, 1 Cor.12:18-28
S. Him at the right hand of, Eph.1:20;
S. your affection on things, Col. 3:1
S. on fire of hell, Jas. 3:6
S. forth as an example, Jude 7
Seth (8), substitute, f 8-1; s 11-1; Gen. 4:25-26; 5:3-8; Lk. 3:38
Sethur (1), hidden, Num.13:13
Setter (1), Acts 17:18
Settest (7), Dt. 23:20; 28:8,20; Job 7:12; 13:27; Ps. 21:3; 41:12
Setteth (22), Dt. 24:15; 27:16; Ps. 68:6; 75:7; Dan. 2:21; Mt. 4:5; Jas. 3:6
Setting (3), Ez. 43:8; Mt. 27:66; Lk. 4:40
Settings (1), Ex. 28:17
Settle (10), 1 Chr.17:14; Ez. 36:11; 43:14-20; 45:19; Lk. 21:14; 1 Pet. 5:10
Settled (7), 1 Ki. 8:13; 2 Ki. 8:11; Ps.119:89; Pr. 8:25; Jer. 48:11; Zeph.1:12; Col.1:23
Settlest (1), Ps. 65:10
Seven (463). Steps in Lot's fall, k 18-1
Barren women, g 21-3
Consecrations of Abraham, c 29-3
"I will's" of God, k 36-1
Examples of death revealed, g 37-3
Examples of common vows, r 40-3
Appearances of God to Jacob, m 50-2
Laws of prosperity, f 56-2
Proofs 6 days were 24 hr. days, 83
Steps in man's fall, 87
First civil laws since Adam, 87
Generations, h 106-1
Predictions of God to Moses, i 114-1
Times God demanded liberation of Israel, f 118-3
Things not observed at other passovers, t 121-3
Things God is to His people, n 139-3
Accusations by God, e 156-3
Things before seeing God, d 160-1
Demands of God on Pharaoh, 172
Cases of darkness, 173
Things without the camp, 176
Proofs Genitles not under the law, 177
Examples of ordinances, 177
Modes of punishment, 181
Classes not to work on sabbath, 182
Things sacrifices signified, i 197-1
General sins, d 225-3
Times glory appeared, c 287-3
Wars of the exodus, d 296-1
Times Moses was wroth, c 315-1
Blessings 40 years earlier, g 333-3
Results of war with Sihon, d 336-3
Results of war with Og, i 337-1
Things to know about God, f 345-2
Things God did in the exodus, d 346-1
Things God is to people, 403
Purposes of law to kings, g 363-2
Acts of God, b 382-1
Facts about enemy of Israel, 397
Results of Israel's conversion, 400
Reasons enemies victorious, 401
Proofs altar not rival worship, a 440-1
Servitudes of Israel, g 458-3
Great men of miraculous birth, d 474-1
Statements God departing from men, 491
Statements men departing from God, 492
Sins of Delilah, 491
Miraculous conceptions, j 501-1
Examples of demons prophesying, d 531-3
Blessings of David, 558
Steps of transferring kingdom, 607
Steps of David's downfall, i 576-1
Means of conviction, h 579-3
Steps in her request, g 579-3
Regrets of a dying man, 1252
Reasons manhood lamented, e 856-1
Acts of a righteous man, d 905-1
Suggested meanings of Selah, h 906-1
Times to pray, m 907-1
Things God opposes, o 908-1
Requests of David, k 908-1
Denial's of David, b 908-1
Works of God, n 909-3
Reasons God should answer, h 911-3
Future events, i 911-3
Bodily parts of God, i 916-1
Statements of trust, a 918-1
Strong things saved from, i 930-1
Figurative uses of arrow, g 933-3
Blessings for mercy, d 935-3
Reasons for singing praise, b 941-3
Reasons to praise, m 942-1
Examples of shouting, j 941-3
Reasons to shout, k 941-3
Facts about the wicked, f 949-2
Things God is to David, b 952-1
Things God is, a 958-3
Works of God, b 959-1
Vows of the psalmist, f 959-2
Facts about the needy, a 960-2
Reasons for teaching law, i 967-1
Sins alternated with wonders, b 967-3
Requests of the psalmist, b 974-2
Things God has done, d 979-1
Things life and death are like, l 979-2
Good things, a 980-2
Facts about the wicked, e 980-3
Personal references to God, l 984-1
Facts about seeking God, h 1002-2
Things to do wholly, o 1003-1
Kinds of teachers c 1003-1
Examples, 1064; 1065; 1078; 1079; 1080; 1081; 1082; 1083
Requests of the psalmist, a 1008-1
Eternal things in Ps. 119, k 1008-1
Facts about prayer, h 1010-1
Things about backsliders, a 1013-2
Reasons for deliverance, n 1022-1
Things to do in distress, l 1022-1
Conditions: gospel benefits, d 1023-2
Examples of perfection, 1036
Ways of waiting on God, 1037
Examples of waiting on God, 1037
Examples of God hearing man, 1038
Blessings of waiting on God, 1041
Things not to fear, 1043
Men called man of God, 1046
Admonitions for saints, 1046
Good persons and classes, 1047
Classes who slander, 1047
Vows of David, 1054
Better things in Psalms, 1054
Titles of Bible using statute, 1055
Examples of trust, 1059
Official duties, resurrected saints, 1061
Sins of Abraham, 1258
Things about harlots, q 1069-3; d 1070-3
Sins of Judah, 1171-3; 1305-1; 1317-3; 1538-1
Acts constituting righteousness, r 1206-1
Things God delights in, c 1078-1
Characteristics of drunkards, 1110
Reasons righteous understand, 1110
Proofs Lucifer ruled men, 1228
Purposes of predestination, 1258
Things Messiah suffered of God, 1261
Things used in sprinkling, 1416-1
Ways to seek the Lord, b 1497-3
Blessings of the upright, l 1526-1; j 1558-1
Baptisms in Scripture, n 4-1*
Persons named before birth, i 2-1*
Ways false prophets are known, j 12-1*
"Take's" for believers, h 20-3*
Things for believers, h 20-3*
Prophecies of the Messiah, g 21-2*
Reasons for parables, p 23-3*
Reasons for excommunication, d 34-2*
Reasons marriage indissoluble, b 36-1*
Sayings on the cross, r 57-2*
Examples shaking before God, f 58-1*
Examples of power, d 70-1*
Reasons Bible misunderstood, o 77-1*
Facts about Christ's words, t 78-3*
Reasons Bible is simple, 97*
Benefits of salvation, q 101-1*
Examples of goodness, i 112-1*
Examples of mercy, j 112-3*
Conditions of salvation, o 117-1*
Examples of self-denial, a 120-3*
Things to do to be saved, l 121-3*
Good points of Martha, b 125-1*
Contrasts of 2 sons, a 137-1*
Prophecies fulfilled, m 143-1*

Proofs of Christ's humanity, m 154-2*
Lessons on prayer, 159*
Facts about Lazarus, 159*
Facts about the rich man, 159*
Contrasts: Pharisee and publican, 159*
Witnesses to the Messiah, a 163-3*
Measures of the Spirit, a 167-3*
Things about Jesus, k 175-3*
Things prayed, for believers, u 201-1*
Marks of a good pastor, 211*
Witnesses to the diety of Christ, 211*
Phases of boldness, o 220-1*
Kinds of power, a 221-3*
Lessons to the Jews, g 222-3*
Commands to preach, m 235-3*
Characteristics of ministers, 277*
Reasons Jews hated Jesus, f 269-1*
Things not true fasting, x 271-2*
Accusations of Jews by Stephen, 277*
Added sins of the Jews, 277*
Things about conversion, 276*
Examples of God-fighters, 276*
Classes to preach to, 278*
Places to preach, 278*
Ways to preach, 278*
Proofs of world guilt, b 283-3*
Steps of gospel faith, e 294-3*
Duties to enemies, p 297-3*
Examples of loving enemies, p 297-3
Things Paul persuaded of, h 301-3*
Uses of salvation, 304*
Agents of salvation, 304*
Conclusions, 304*
Facts about justification, 304*
Ways justification used, 304*
Things men can do again, 305*
Things men should not do again, 305*
Facts about human government, 306*
Reasons no baptism for the dead, 306*
Facts about water baptism, d 308-1*
"Things" of 1 Cor. 2, k 309-2*
Good things, j 312-3*
Disorders in church, k 322-1*
Contrasts: Adam and Christ, l 330-1*
Commands to watch, a 331-3*
Blessings of sorrow, h 343-2*
Blessings of Corinthians, f 344-1*
Things God loves, g 345-1*
Commands to Corinthians, a 350-1*
Examples of godly sincerity, 351*
"Except's" of Scripture, 212*
Equal blessings, e 357-3*
Secrets of victorious living, 363*
Things Christ is to us, d 366-1*
Dead things of Scripture, 373*
Things God has done, 373*
"One's" in Eph. 4, 374*
Duties of ministers, 374*
Blessings of perfection, 374*
Outstanding facts, j 377-1*
Steps: Christ's humiliation, h 378-1*
Steps: Christ's exaltation, m 378-1*
Facts about Epaphroditus, d 378-3*
Things to put off, f 387-3*
Major doctrines, v 392-3*
Sins of the Jews, h 394-1*
Parting commands, 404*
Proofs progressive sanctification, 406*
Ways to spoil Christians, 391*
Steps in fall of women, u 411-3*
Facts: mystery of godliness, 414*
Facts: mystery of lawlessness, 415*
Last commands to Timothy, 416*
Commands to Timothy, h 418-1*
Things to purge self from, n 419-1*
Facts about Paul, 422*
Stages of apostasy, k 432-1*
Steps obtaining help, k 433-3*
Purposes of intercession, q 437-3*
Things by the Holy Spirit, s 439-3*
Commands for believers, n 441-3*
Facts about the Word of God, 451*
Facts about Christ, 451*
Kinds of tabernacles, 452*
Things we can do, 453*
Judgments of apostates, 453*
Remembrances, 453*
Charges of injustice, g 457-1*
Sins of rich men, i 460-1*
Facts about backsliders, r 461-3*
Commands for Christians, 462*; 471*
Experiences of Christians, p 465-3*
Manifold things, m 469-3*
Blessings of the promises, m 474-1*
Steps in spiritual arithmetic, 479*
Gospel facts, 489*
Fallacies based on 1 Jn. 3:9, 489*
Final commands to Christians, m 496-2*
Facts about Ephesians, f 502-1*
Acts of living creatures, e 505-3*
Facts about 24 elders, b 505-3*
Spirits of God, d 506-1*
Seals of Rev. 6:1-8:1, 506*-509*
Trumpets of Rev. 8:7-13:18, 509*-517*
Vials of Rev.15:1-18:24, 519*-524*
Trumpets prepared to sound, b 509-2*
Trumpets are literal, c-f 509-3*; a-h 510-1*; a-i 511-1*
Proofs Christ the Angel of Rev.10, b 512-1*
Proofs Mt. Sion is heavenly, f 517-3*
Kinds of clouds, g 518-3*
Proofs drying up of Euphrates not the Turkish Empire, g 520-1*
Similarities of 2 Babylons, d 522-1*
Facts about Satan's end, a 526-3*
Names of New Jerusalem, a 527-3*
Examples of translation, 543*
Proofs: prophetical application of 7 letters, 531*
Proofs Antichrist not from abyss, 538-2*
Proofs horses in heaven, 539*
New things in Revelation, 542*
"Abstain's"in N.T., 544-1*
Things to avoid, 544-1*
Things about giving, 545-1*
"Have's" of the N.T., 545-2*
Things to keep, 545-2*
Sevenfold (6). S. vengeance, Gen. 4:15,24; Ps. 79:12
Restoration of stolen property, Pr. 6:31
Light of sun in Millennium, Isa. 30:26
Melchizedek s. type of Christ, l 20-1
Blessing of Jacob, j 39-3
Labor of Israelites, s 105-2
History of Israel, a 295-3
Request and promise to Edom, b 295-3
Location of word of God, l 385-1
Advice of Jethro, a 132-1
Preservation of Israel, o 459-1
Hospitality, c 483-1
Consecration of Ruth, b 494-1
Defense of Ahimelech, n 539-2
Blameless life of Samuel, 556
Answer of David, 558
Curse of David on Joab, i 566-2
Covenant with God, c 796-1
Vow of David, b 934-1
Command to praise God, a 949-1
Resolve to praise God, a 949-1
Praise to God, l 950-1
Appraisal of the wicked, l 962-3
4 "sevenfold's", k 970-1
Prophecy of Ethan, g 977-3
Blessing of God, e 999-3
Testimony of David, m 1014-1
Fall of man, 1029-1
Result of the revelation to Nebuchadnezzar, 1487
Testimony of Daniel, p 1455-3
Decree of Darius the Mede, 1487
Christ a s. way, 195-2*
Message to Cretians, c 425-3*
Description of sinners, d 425-3*
Salvation of the soul, e 426-1*
Way to get answers, 461*
Example of Christ, 472*
Ascription to Christ, k 506-2*
Ascription to God, k 509-1*
Estimate of Laodiceans, 531*
Sevens (2), Gen. 7:2-3
Seventeen (10), Gen. 37:2; 47:28; Judg. 8:14; 1 Ki.14:21; 2 Ki. 13:1; 1 Chr. 7:11; 2 Chr.12:13; Ezra 2:39; Neh. 7:42; Jer. 32:9
Commands of Ps. 37, b 931-3
Things righteous are like, 1040
Reasons for making vows, 1054
Better things in Proverbs, 1109
Stages of Paul's 3rd journey, i 253-3*
Things by Jesus Christ, 332*
Things about law of Moses, f 353-1*
Works of the flesh, 362*
Seventeenth (6), Gen. 7:11; 8:4; 1 Ki. 22:51; 2 Ki.16:1; 1 Chr. 24:15; 25:24
Seventh (120). S. day, 76, 77; Gen. 2:2-3; Ex.12:16; 13:6; 16:26-30; 20:10-11; 23:12; 24:16; 31:15-17; 34:21; 35:2; Lev. 23:3,8; Num. 6:9; 19:12,19; 28:25; 29:32; 31:19,24; Dt. 5:14; 16:8; Josh. 6:4,15-16; Judg.14:15-18; 2 Sam.12:18; 1 Ki. 20:29; 2 Ki. 25:8; Ez. 30:20; 45:20; Heb. 4:4
S. day new diagnosis was made, Lev.13:5-6,27,32-34,51; 14:9,39
5 laws concerning S. day, k 122-1
S. month, see ***Month***
S. year, Ex. 21:2; 23:11; Lev. 25:4
S. sabbath, Lev. 23:16
S. hour, Jn. 4:52
S. from Adam, Jude 14
S. seal, Rev. 8:1
S. angel, Rev.10:7; 11:15; 16:17
Seventh Day Adventism, r 30-1*
Seventy (61). S. souls from Jacob, Ex.1:5
S. elders of Israel, Ex. 24:1-9; Num.11:16,24-25; Ez. 8:11
S. brethren slain, Judg. 9:56; 2 Ki.10:7
S. sons of Ahab, 2 Ki.10:1-7
S. thousand killed by plague, 1 Chr. 21:14
S. years Tyre forgotten, Isa. 23:15-17
S. years captivity of Israel, Jer. 25:11-12; 29:10; Dan. 9:2; Zech. 7:5
S. years of Ps. 90 explained, 1046
S. years—3 periods of, k 1464-1
S. weeks of Dan. 9:24-27, 1480
S. times seven's of years, 1480-2; Lev. 26, notes
S. times seven to forgive, Mt. 18:22
S. other disciples, Lk. 10:1,17
S. four "be's" in N.T., 544-1*
Sever (4), Ex. 8:22; 9:4; Ez. 39:14; Mt.13:49
Several (12), Num. 28:13,21,29; 29:10,15; 2 Ki. 15:5; 2 Chr. 26:21; 28:25; 31:19; Mt. 25:15; Rev. 21:21
Severally (1), 1 Cor.12:11
Severed (3), Lev. 20:26; Dt. 4:41; Judg. 4:11
Severity (2), Rom.11:22
Sew (2), Eccl. 3:7; Ez.13:18
Sewed (2), Gen. 3:7; Job 16:15
Sewest (1), Job 14:17
Seweth (1), Mk. 2:21
Sex laws, 179-3; 252; i 228-1. See ***Sodomy***, ***Adultery***, ***Fornication***, ***Whoredom***
Shaalabbin (1), Josh.19:42. See ***Shaalbim***
Shaalbim (2), a city, Judg.1:35; 1 Ki. 4:9. Called ***Shaalabbin***, Josh. 19:42
Shaalbonite (2). Inhabitant of Shaalbim, 2 Sam. 23:32; 1 Chr.11:33
Shaaph (2), union. 2 men, 1 Chr. 2:47-49
Shaaraim (2). 2 cities, 1 Sam.17:52; 1 Chr. 4:31; o 530-2. See ***Sharaim***
Shaashgaz (1), servant of the beautiful. A chamberlain in Persia, Esther 2:14
Shabbethai (3), born on the sabbath. 3 men, Ezra 10:15; Neh. 8:7; 11:16
Shachia (1), lustful, 1 Chr. 8:10
Shade (1), Ps.121:5
Shadow (73). S. 10 degrees back, 2 Ki. 20:9-10; Isa. 38:8
Days as a s., 1 Chr. 29:15; Job 8:9; Ps.102:11:109:23; 144:4; Eccl. 6:12; 8:13; Amos 5:8
S. of death, Job 3:5; 10:21-22; 12:22; 16:16; 24:17; 28:3; 38:17; Ps. 23:4; 44:19; 107:10-14; Isa. 9:2; Jer. 2:6; 13:16; Mt. 4:16; Lk.1:79
S. of Thy wings, Ps.17:8; 36:7; 57:1; 63:7; 91:1
New kind of s. in Millennium, Isa. 4:6
S. of a great rock in weary, Isa. 32:2
S. healed the sick, Acts 5:15
S. of heavenly things, Heb. 8:5
No variableness or s. of turning in God, Jas.1:17. See ***God***
Shadowing 93), Isa.18:1; Ez. 31:3; Heb. 9:5
Shadows (3), Song 2:17; 4:6; Jer. 6:4
Shadrach (14), tender, Dan.1:7; 2:49; 3:12-30
His Heb. Name was Hananiah, Jehovah has favored, Dan.1:6-7,11,19; 2:17
Shady (2), Job 40:21-22
Shaft (4), Ex. 25:31; 37:17; Num. 8:4; Isa. 49:2
Shage (2), wandered, 1 Chr.11:34
Shahar (1), morning, Ps. 22, title
Shaharaim (1), two mornings, 1 Chr. 8:8
Shahazimah (1), a city, Josh.19:22
Shake (39). S. myself, Judg.16:20
S. the head, Job 16:4; Ps. 22:7
S. the loins, Ps. 69:23
S. like Lebanon, Ps. 72:16
S. terribly the earth, Isa. 2:19-21
S. His hand, Isa.10:32; 11:15; Zech. 2:9
S. the heavens, Isa.13:13; Joel 3:16; Hag. 2:21; Heb.12:26
S. the kingdoms, Isa.14:16; Hag. 2:7
S. the earth, Isa. 24:18; Ez. 38:20; Joel 3:16; Hag. 2:21; Heb.12:26
S. off dust of feet, Mt.10:14; Mk. 6:11; Lk. 9:5
Shaked (1), Ps.109:25
Shaken (22). S. me to pieces, Job 16:12
S. reed, Mt.11:7; Lk. 7:24
Powers of heaven shall be s., Mt. 24:29; Mk.13:25; Lk. 21:26
Pressed down, s. together, Lk. 6:38
The place was s. where, Acts 4:31
Foundations of prison s., Acts 16:26
S. in mind, 2 Th. 2:2
Those things which cannot be s. may remain, Heb.12:27
Shaketh (7), Job 9:6; Ps. 29:8; 60:2; Isa.10:15; 19:16; 33:15
Shaking (8), Job 41:29; Ps. 44:14; Isa.17:6; 19:16; 24:13; 30:32; Ez. 37:7; 38:19
Shalem (1), a city, Gen. 33:18
Shalim (1), a district, c 512-1; 1 Sam. 9:4
Shalisha (1), a district, b 512-1; 1 Sam. 9:4
Shall (7,752), Gen.1:29; 2:23-24; 3:1,3-5; 15-16,18; 4:7,12,14-15, etc.
Shallecheth (1), a gate, 1 Chr. 26:16
Shallum (27), retribution. 15 men, 2 Ki.15:10-15; 22:14; 1 Chr. 2:40-41; 3:15; 4:25; 6:12-13; 7:13; 9:17-19,31; 2 Chr. 28:12; 34:22; Ezra 2:42; 7:2; 10:24,42; Neh. 3:12; 7:45; Jer. 22:11; 32:7; 35:4
Shallun (1), spoilation, Neh. 3:15
Shalmai (2), recompenser, Ezra 2:46; Neh. 7:48
Shalman (1), peaceable, Hos.10:14
Shalmaneser (2), Shalman is propitious, 2 Ki. 17:3; 18:9
Shalt (1,566), Gen. 2:17; 3:14-19; 4:7,12; 6:14-16,18-21; 7:2; etc.
Shama (1), obedient, 1 Chr.11:44
Shambles (1), slaughter-house; market, 1 Cor. 10:25
Shame (100). 6 causes of, q 132-2*
7 things never cause, q 132-2*
Turn My glory to s., Ps. 4:2
Pride cometh, then s., Pr.11:2
Hid not My face from s. and spitting, Isa. 50:6
S. and everlasting contempt, Dan.12:2
Worthy to suffer s. for His, Acts 5:41
S. for women to speak in, 1 Cor.14:35
S. to speak of those things, Eph. 5:12
Afresh, put Him to open s., Heb. 6:6
Endured cross, despising s., Heb.12:2
S. of thy nakedness not, Rev. 3:18
Naked, they see his s., Rev.16:15
Shamed (4), watcher. A man, 1 Chr. 8:12. See also Gen. 38:23; 2 Sam.19:5; Ps.14:6
Shamefacedness (1), k 409-1*; 1 Tim. 2:9
Shameful (2), Jer.11:13; Hab. 2:16
Shamefully (4), Hos. 2:5; Mk.12:4; Lk. 20:11; 1 Th. 2:2

Shamer (2), keeper, 1 Chr. 6:46; 7:34
Shameth (1), Pr. 28:7
Shamgar (2), destroyer, Judg. 3:31; 5:6
Shamhuth (1), fame, 557; 1 Chr. 27:8
Shamir (4), a thorn, Josh.15:48; Judg.10:1-2; 1 Chr. 24:24
Shamma (1), desert, 1 Chr. 7:37
Shammah (8), wasted. 5 men, 557; k 603-1
Shammai (6), waste. 3 men, 1 Chr. 2:28-45; 4:17
Shammoth (1), deserts, 1 Chr.11:27
Shammua (4), famour. 4 men, Num.13:4; 1 Chr. 14:4; Neh.11:17; 12:18
Shammuah (1), famour, 2 Sam. 5:14
Shamsherai (1), heroic, 1 Chr. 8:26
Shape (2), Lk. 3:22; Jn. 5:37
Shapen (1), formed; developed, Ps. 51:5
Shapes (1), Rev. 9:7
Shapham (1), baldly, 1 Chr. 5:12
Shaphan (30), coney. 3 men, m 700-1
Shaphat (8), judg. 5 men, Num.13:5; 1 Ki.19:16-19; 2 Ki. 3:11; 6:31; 1 Chr. 3:22; 5:12; 27:29
Shapher (2), a camp, Num. 33:23-24
Sharai (1), free, Ezra 10:40
Sharaim (1), a city, Josh.15:36. Called Shaaraim, 1 Sam.17:52
Sharar (1), firm, 2 Sam. 23:33
Share (1), 1 Sam.13:20
Sharezer (2), protect, 2 men, 2 Ki.19:37; Isa. 37:38
Sharon (6). 2 places, 1 Chr. 5:16; 27:29; Song 2:1; Isa. 33:9; 35:2; 65:10. Called Saron, Acts 9:35
Sharonite (1), man of Sharon, 1 Chr. 27:29
Sharp (25). S. stone, Ex. 4:25; Job 41:30
  S. knives, Josh. 5:2-3; Ez. 5:1
  S. rock, 1 Sam.14:4
  S. pointed things, Job 41:30
  S. arrows, Ps. 45:5; Isa. 5:28
  S. razor, Ps. 52:2
  S. tongue as a sword, Ps. 57:4; 120:4; Pr. 25:18; Isa. 49:2
  End of wicked s. as sword, Pr. 5:4
  S. threshing instrument, Isa. 41:15
  S. contention, Acts 15:39
  S. twoedged sword, Pr. 5:4; Rev.1:16; 2:12; 19:15
  S. sickle, Rev.14:14-18
Sharpen (2), 1 Sam.13:20-21
Sharpened (4), Ps.140:3; Ez. 21:9-11
Sharpeneth (2), Job 16:9; Pr. 27:17
Sharper (2), Mic. 7:4; Heb. 4:12
Sharply (2), Judg. 8:1; Tit.1:13
Sharpness (1), 2 Cor.13:10
Sharuhen (1), a city, Josh.19:6
Shashai (1), pale, Ezra 10:40
Shashak (2), pedestrian, 1 Chr. 8:14,25
Shaul (7), asked. 3 men, Gen. 46:10; Ex. 6:15; Num. 26:13; 1 Chr.1:48-49; 4:24; 6:24
Shaulites (1), sons of Shaul, Num. 26:13
Shave (14), Lev. 13:33; 14:8-9; 21:5; Num. 6:9,18; 8:7; Dt. 21:12; Judg.16:19; Isa. 7:20; Ez. 44:20; Acts 21:24
Shaved (4), o 59-3; Gen. 41:14; 2 Sam.10:4; 1 Chr.19:4; Job 1:20
Shaveh (2), a valley, Gen.14:5,17
Shaven (7), Lev.13:33; Num. 6:19; Judg.16:17,22; Jer. 41:5; 1 Cor.11:5-6
Shavsha (1), nobility. Another name of Seraiah, m 574-2; 1 Chr.18:16
She (1,022), Gen. 2:23; 3:6,12,20; 4:1-2,17,22,25; 8:9; 11:30; 12:14; etc.
Sheaf (9), c 235-1; Gen. 37:7; Lev. 23:10-15; Dt. 24:19; Job 24:10; Zech.12:6
Sheal (1), asked, Ezra 10:29
Shealtiel (9), I asked of God, g 1547-1; Ezra 3:2-8; 5:2; Hag.1:1-14; 2:2,23
Shear (4), Gen. 31:19; 38:13; Dt.15:19; 1 Sam. 25:4
Shearer (1), Acts 8:32
Shearers (3), 1 Sam. 25:7-11; Isa. 53:7
Sheariah (2), Jehovah has stormed, 1 Chr. 8:38; 9:44
Shearing (3), 1 Sam. 25:2; 2 Ki.10:12-14
Shear-jashub (1), a remnant shall return. Son of Isaiah, Isa. 7:3

Chr. 21:27; Ezra 21:3-5,30; Jn.18:11
Sheaves (9), Gen. 37:7; Ruth 2:7,15; Neh.13:15; Ps.126:6; 129:7; Amos 2:13; Mic. 4:12
Sheba (32), an oath. 5 men, e 595-3. A city of Simeon (short for Beersheba), Josh.19;2. A country, 1 Ki.10:1-13; 2 Chr. 9:1-12; Job 6:19; Ps. 72:10,15; Isa. 60:6; Jer. 6:20; Ez. 27:22-23; 38:13. A queen, 1 Ki.10:1,4,10,13
  9 steps in her quest, e 762-1
  4 things queen of S. brought Solomon, f 762-1
  10 things overwhelmed her, g 762-1
Shebah (1), seven. A well, Gen. 26:33
Shebam (1), a city, Num. 32:3
Shebaniah (7), Jehovah has prospered. 4 men, 1 Chr.15:24; Neh. 9:4-5; 10:4,10-12; 12:14
Shebarim (1), a place, Josh. 7:5
Sheber (1), breaking, 1 Chr. 2:48
Shebna (9), growing. 2 men, d 1161-3
Shebuel (3), captive of God. 2 men, 1 Chr. 23:16; 25:4; 26:24
Shecaniah (2), Jehovah has dwelt. 2 men, 1 Chr. 24:11; 2 Chr. 31:15
Shechaniah (8), Jehovah has dwelt. 6 men, 1 Chr. 3:21-22; Ezra 8:3-5; 10:2; Neh. 3:29; 6:18; 12:3
Shechem (62), ridge. 3 men, Gen. 34:2-26; Num. 26:31; Josh.17:2; 1 Chr. 7:19. A district, Gen. 33:18; 37:12-14. A city, Josh. 20:7; 21:21; 24:1,25-32; Judg. 8:31; 9:1-57; 21:19; 1 Ki. 12:1,25; 1 Chr. 6:67; 2 Chr.10:1; u 374-1; i 763-3; p 226-1*. See ***Battle of S***., d-i 466-3
Shechemites (1), Num. 26:31
Shechem's (2), Gen. 33:19; 34:26
Shed (52). S. man's blood, Gen. 9:6; Lev.17:4; Num. 35:33; Dt.19:10; 21:7
  S. out bowels to ground, 2 Sam. 20:10
  S. innocent blood, 1 Ki. 2:31; 2 Ki. 21:16; 24:4; Ps.106:38; Pr. 6:17; Isa. 59:7; Jer. 7:6; 22:3,17; Joel 3:19
  S. righteous blood, Mt. 23:35; Lk.11:50; Rev.16:6
  S. for many for remission of sins, Mt. 26:28; Mk.14:24; Lk. 22:20
  S. forth the Holy Spirit, Acts 2:33
  S. love abroad in hearts, Rom. 5:5
  S. on us abundantly, Tit. 3:6
Shedder (1) of blood, Ez.18:10
Sheddeth (2), Gen. 9:6; Ez. 22:3
Shedding (1) of blood, Heb. 9:22
Shedeur (5), spreader of light, Num.1:5; 2:10; 7:30-35; 10:18
Sheep (187). Broad tail s., g 152-1
  Men first classed as s., 606
  10 men classed their kind as s., 606
  14 blessings of Lord's s., l 920-1
  Symbol of lost and saved men, c 1010-1; l 16-1*; h 135-3*; b 209-3*; d 467-3*
  Nations classed as s. and goats, Mt. 25:31-46, notes
  S. named and led, e-g 185-2*
  Laws concerning s., Ex.12:5; 20:24; 21:1; 22:1-10,30; 34:19; Lev.1:10; 7:23; 22:19-27; 27:26; Num.18:17; 22:40; 27:17; Dt.14:4,26; 15:19; 17:1; 18:3-4; 22:1
  S. shall be scattered, Zech.13:7; Mt. 26:31
  Laws concerning s., Ex.12:5; 20:24; 21:1; 22:1-10,30; 34:19; Lev.1;10; 7:23; 22:19-27; 27:26; Num.18:17; 22:40; 27:17; Dt.14:4,26; 15:19; 17:1; 18:3-4; 22:1
  S. shall be scattered, Zech.13:7; Mt. 26:31
  Lost s. of house of Israel, Mt.10:6
  As s. in midst of wolves, Mt.10:16
  As s. having no shepherd, Mt. 9:36
  S. sold in the temple, Jn. 2:14-15
  S. and the Good Shepherd, Jn.10
  Feed My S., Jn. 21:15-17
  As a s. to the slaughter, Acts 8:32
  Jesus, that great Shepherd of the s., Heb.13:20
  Were as s. going astray, 1 Pet. 2:25

sure for sheep, 2 Sam. 7:8; 1 Chr.17:7
Sheepcotes (1), 1 Sam. 24:3
Sheepfold (1), m 185-1*; Jn.10:1
Sheepfolds (3), m 185-1*; Num. 32:16; Judg. 5:16; Ps. 78:70
Sheepmaster (1), sheep owner, 2 Ki. 3:4
Sheep's (1) clothing, Mt. 7:15
Sheepshearers (3), Gen. 38:12; 2 Sam.13:23-24
Sheepskins (1), Heb.11:37
Sheet (2), Acts 10:11; 11:5
Sheets (2), Judg.14:12-13
Shehariah (1), Jehovah has sought, 1 Chr. 8:26
Shekel (43). S. of gold, $9.69 1/2; s. of silver, 64¢, a 32-1. See ***Money***
Shekels (96), Ex. 30:23-24; 38:24-29; Lev. 27:3-25; Num. 3:47-50; 7:13-86; Ez. 45:12. See ***Shekel*** and ***Money***
Shekinah, glory, q 102-1*
Shelah (11), petition. 2 men, Gen. 38:5-26; 46:12; Num. 26:20; 1 Chr.1:18-24; 2:3; 4:21
Shelanites (1), sons of Shelah, Num. 26:20
Shelemiah (10), whom Jehovah repays.
  9 men, 1 Chr. 26:14; Ezra 10:39-41; Neh. 3:30; 13:13; Jer. 36:14,26; 37:3,13; 38:1
Sheleph (2), extract, Gen.10:26; 1 Chr.1:20
Shelesh (1), triplet, 1 Chr. 7:35
Shelomi (1), peaceable, Num. 34:27
Shelomith (9), peaceableness. 5 men, 1 Chr. 23:9,18; 26:25-28; 2 Chr.11:20; Ezra 8:10.
  2 women, Lev. 24:11; 1 Chr. 3:19
Shelomoth (2), pacifications, 1 Chr. 24:22
Shelter (2), Job 24:8; Ps. 61:3
Shelumiel (5), friend of God, Num.1:6; 2:12; 7:36,41; 10:19
Shem (17), name, e 14-1; Gen. 5:32; 6:10; 7:13; 9:18-27; 10:1,21-22,31; 11:10-11; 1 Chr.1:4, 17,24. Sons of S., 96
Shema (6), heard. 4 men, 1 Chr. 2:43-44; 5:8; 8:13; Neh. 8:4. A city, Josh.15:26
Shemaah (1), fame, 1 Chr.12:3
Shemaiah (41), Jehovah has heard. 23 men, i 64-3
Shemariah (4), Jehovah guards. 4 men, 1 Chr. 12:5; 2 Chr.11:19; Ezra 10:32,41
Shemeber (1), illustrious, Gen.14:2
Shemer (2), guardian, 1 Ki.16:24
Shemida (2), name of knowing, Num. 26:32; Josh.17:2
Shemidah (1), name of knowing, 1 Chr. 7:19
Shemidaites (1), Num. 26:32
Sheminith (3), eighth octave, a musical term, 1 Chr.15:21; Ps. 6 and 12, titles
Shemiramoth (4), name of heights. 2 men, 1 Chr.15:18-20; 16:5; 2 Chr.17:8
Shemuel (3), heard of God. 2 men, Num. 34:20; 1 Chr. 6:33; 7:2
Shen (1), a place, 1 Sam. 7:12
Shenazar (1), splendor, 1 Chr. 3:18
Shenir (2), Amorite name of Mt. Hermon, Dt. 3:9; Song 4:8. See ***Senir***
Sheol, He. for hell, a 702-1; 1030; c-e 1152-2
Shepham (2), a place, Num. 34:10-11
Shephatiah (13), Jehovah has judged.
  10 men, 2 Sam. 3:4; 1 Chr. 3:3; 9:8; 12:5; 27:16; 2 Chr. 21:2; Ezra 2:4,57; 8:8; Neh. 7:9,59;11:4; Jer. 38:1
Shepherd (42). As sheep that have no s., Num. 27:17; 1 Ki.12:17; 2 Chr.18:16; Ez. 34:5,8; Zech.10:2; Mt. 9:36; Mk. 6:34
  Lord is my s., I shall not, Ps. 23:1
  Feed His flock like a s., Isa. 40:11
  I will set up a s. over them, Ez. 34:23; 37:24; Zech.11:16
  Smite the s. and sheep will be, Zech.13:7; Mt. 26:31; Mk.14:27
  S. divideth sheep from goats, Mt. 25:32
  The Good S., Jn.10:2-18; Heb.13:20; 1 Pet. 2:25; 5:4
Shepherd's (2), 1 Sam.17:40; Isa. 38:12
Shepherds (37). 4 items of equipment of, k 529-3
  S. of Israel in Millennium, a 1299-3

  14 sins of s. of Israel, e 1411-3
  5fold condition of s. of Israel, h 1413-1
  8fold judgment on s. of Israel, i 1413-1
  7 sins of false s., b 1562-1
Shepherd's (1), Song 1:8
Shephi (1), baldness, 1 Chr.1:40
Shepho (1), baldness, Gen. 36:23
Shephuphan (1), serpent-like, 1 Chr. 8:5
Sherah (1), kindred by blood, 1 Chr. 7:24
Sherd (1), fragment of pottery, Isa. 30:14
Sherds (1), broken pottery, Ez. 23:34
Sherebiah (8), heat of Jehovah. 2 men, Ezra 8:18-24; Neh. 8:7; 9:4-5; 10:12; 12:8,24
Sheresh (1), root, 1 Chr. 7:16
Sherezer (1), protect, Zech. 7:2
Sheriffs (2), Dan. 3:2-3
Sheshach (2), a name of Babylon, Jer. 25:26; 51:41
Sheshai (3), whitish, Num. 13:22; Josh.15:14; Judg.1:10
Sheshan (5), lily, 1 Chr. 2:31-35
Sheshbazzar (4). Heb. form of the Babylonian Shamash-aba-usur, Oh, Shamash, protect the father, o 802-1; Ezra 1:8-11; 5:14-16
Sheth (2), substituted. Same as Seth. 2 men: a Moabite chief (Num. 24:17), and Seth, son of Adam (1 Chr.1:1)
Shethar (1), star, Esther 1:14
Shethar-boznai (4), bright star, Ezra 5:3-6; 6:6-13
Sheva (2), vanity. 2 men, h 597-2
Shew (228), show, Gen.12:1; 20:13; 24:12; Ps. 9:1; 18:25-26; Rev.1:1; 4:1; etc.
Shewbread (18), showbread. Table of, 184
  Size of loaves, b 204-1; m-n 237-3
  Two rows of s., a, o 237-3
  S. most holy of all, b 238-1
  8 commands concerning, m 237-3
  David and the s., Mt.12:4; Mk. 2:26
  The table and the s., Heb. 9:2
Shewed (136), showed, Gen.19:19; 24:14; Ps. 78:11; 105:27; Jn.10:32; etc.
Shewedst (2), showed, Neh. 9:10; Jer.11:18
Shewest (5), showest, 2 Chr. 6:14; Job 10:16; Jer. 32:18; Jn. 2:18; 6:30
Sheweth (20), showeth, Gen. 41:28; Ps.18:50; 19:1-2; Mt. 4:8; Rom.12:8; etc.
Shewing (15), showing, Ex. 20:6; Dt. 5:10; Lk.1:80; 8:1; Acts 9:39; 18:28; 2 Th. 2:4; Tit. 2:7-10; 3:2
Shibboleth (1), Judg. 12:6. See ***Sibboleth***
Shibmah (1), a city, Num. 32:38
Shicron (1), a city, Josh.15:11
Shield (45). I am thy s., Gen.15:1; Dt. 33:29
  Thou art my s., Ps. 3:3; 28:7; 33:20; 59:11; 84:9; 144:2; Pr. 30:5
  S. of Thy salvation, Ps.18:35
  Lord is a sun and s., Ps. 84:11
  His truth shall be thy s., Ps. 91:4
  Taking the s. of faith, Eph. 6:16
Shields (23). Of gold, p 573-3; q 574-1
Shiggaion (1), praise, Ps. 7, title
Shigionoth (1), crying aloud, Hab. 3:1
Shihon (1), a city, Josh.19:19
Shihor (1), a river, 1 Chr.13:5. See ***Sihor***
Shihor-libnath (1), a place, Josh.19:26
Shilhi (2), daughter, 1 Ki. 22:42; 2 Chr. 20:31
Shilhim (1), a city, Josh.15:32
Shillem (2), recompense, Gen. 46:24; Num. 26:49
Shillemites (1), Num. 26:49
Shiloah (1), a stream in a conduit between the upper and lower pools of the fountain of Siloah or Siloam and Gihon, Isa. 8:6. See Isa. 7:3; 22:9; Neh. 2:15; 3:15; Jn. 9:7-11
Shiloh (33). A name of Jesus, Gen. 49:10. Acity of Ephraim, j 432-1
Shiloni (1), sent one, Neh.11:5
Shilonite (5), native of shiloh, 1 Ki.11:29; 12:15; 15:29; 2 Chr. 9:29; 10:15
Shilonites (1), men of Shiloh, 1 Chr. 9:5
Shilshah (1), triplet, 1 Chr. 7:37
Shimea (4), famous. 4 men, 1 Chr. 3:5; 6:30,39; 20:7

Sam.13:3,32; 21:21; 1 Chr. 8:32
Shimeam (1), fame, 1 Chr. 9:38
Shimeath (2), annunciation, 2 Ki.12:21; 2 Chr. 24:26
Shimeathites (1), 1 Chr. 2:55
Shimei (42), famous. 18 men, l 587-3
Shimeon (1), hearing, Ezra 10:31
Shimhi (1), famous, 1 Chr. 8:21
Shimi (1), famous, Ex. 6:17
Shimites (1), Num. 3:21
Shimma (1), rumor, 1 Chr. 2:13
Shimon (1), desert, 1 Chr. 4:20
Shimrath (1), watch, 1 Chr. 8:21
Shimri (3), guardian, 1 Chr. 4:37; 11:45; 2 Chr. 29:13. See ***Simri***
Shimrith (1), vigilant, 2 Chr. 24:26
Shimrom (1), guardianship, g 422-1
Shimron (4), watchful. A man, Gen. 46:13; Num. 26:24. A city, Josh.11:1; 19:15
Shimronites (1), Num. 26:24
Shimron-meron (1), a city, Josh.12:20
Shimshai (4), sunny, Ezra 4:8-9,17,23
Shinab (1), father has turned, Gen.14:2
Shinar (7), a land, Gen.10:10; 11:2; 14:1,9; Isa. 11:11; Dan.1:2; Zech. 5:11
Shine (32). Lord make His face s. upon thee, Num. 6:25; Ps. 31:16; 67:1; 80:3,7; 104:15; 119:135
Arise, s., for thy light has, Isa. 60:1
Wise shall s. as the, Dan.12:3
Let your light so s. before, Mt. 5:16
Then shall righteous s. forth, Mt.13:43
His face did s. as the sun, Mt.17:2
Image of God should s., 2 Cor. 4:4
Commanded light to s. out, 2 Cor. 4:6
Among whom ye s. as lights, Phil. 2:15
Shined (9), Dt. 33:2; Job 29:3; 31:26; Ps. 50:2; Isa. 9:2; Ez. 43:2; Acts 9:3; 12:7; 2 Cor.4:6
Shineth (9), Job 25:5; Ps.139:12; Pr. 4:18; Mt. 24:27; Lk.17:24; Jn.1:5; 2 Pet.1:19; 1 Jn. 2:8; Rev.1:16
Shining (11), 2 Sam. 23:4; Pr. 4:18; Isa. 4:5; Joel 2:10; 3:15; Hab. 3:11; Mk. 9:3; Lk.11:36; 24:4; Jn. 5:35; Acts 26:13
Ship (71). Built by Noah, Gen. 6:13-22
Jonah boarded a s., Jonah 1:3-5
S. used in fishing, Mt. 4:21-22
S. used for travel, Mt.14:13-33; Acts 20:13,38; 21:2-27:44; 28:11
Shiphi (1), abundance, 1 Chr. 4:37
Shiphmite (1), man of Shephan, 1 Chr. 27:27
Shiphrah (1), beauty, Ex.1:15
Shiphtan (1), judicial, Num. 34:24
Shipmaster (2), Jonah 1:6; Rev.18:17
Shipmen (3), 1 Ki. 9:27; Acts 27:27-30
Shipping (1), Jn. 6:24
Ships (39). S. of Israel, 1 Ki. 9:26; 22:48-49; 2 Chr. 8:18; 9:21; 20:36-37
Go down to the sea in s., Ps.107:23
S. in prophecy, Dan.11:40; Rev. 8:9; 18:17-19 Cp. Isa. 60:9
Shipwreck (2), 2 Cor.11:25; 1 Tim.1:19
Shisha (1), whiteness, 1 Ki. 4:3
Shishak (7), illustrious, b 647-2; 1 Ki.11:40; 14:25; 2 Chr.12:2-9
Shitrai (1), magisterial, 1 Chr. 27:29
Shittah (1), a hardwood tree, Isa. 41:19. It produced the shittim wood
Shittim (32). A hard wood, from the shittah tree, used for the tabernacle furniture, Ex. 25:9-28; 26:15-37; 27:1-6; 30:1-5; 35:7, 24; 36:20-36; 37:1-28; 38:1-6; Dt.10:3. A camp, Num. 25:1; Josh. 2:1; 3:1; Joel 3:18; Mic. 6:5
Shivers (1), small pieces, Rev. 2:27
Shiza (1), splendor, 1 Chr.11:42
Shoa (1), a place, Ez. 23:23
Shobab (4), rebellious. 2 men, 2 Sam. 5:14; 1 Chr. 2:18; 3:5; 14:4
Shobach (2), pouring, c 576-1; 2 Sam.10:16-18
Called Shophach, which see
Shobai (2), bright, Ezra 2:42; Neh. 7:45
Shobal (9), overflowing. 3 men, Gen. 36:20-29;1 Chr.1:38-40; 2:50-52; 4:1-2
Shobek (1), forsaker, Neh.10:24
Shocho (1), a city, 2 Chr. 28:18. See ***Shochoh***, ***Shoco***, ***Soco***, and ***Socoh***
Shochoh (2), d 527-1. See ***Shocho***
Shock (1), Job 5:26
Shocks (1), Judg.15:5
Shoco (1), 2 Chr.11:7. See ***Shocho***
Shod (4), 2 Chr. 28:15; Ez.16:10; Mk. 6:9; Eph. 6:15
Shoe (9), Dt. 25:9-10; 29:5; Josh. 5:15; Ruth 4:7-8; Ps. 60:8; 108:9; Isa. 20:2
Shoelatchet (1), Gen.14:23. See ***Latchet***, Isa. 5:27; Mk.1:7; Lk. 3:16; Jn.1:27
Shoe's (1) latchet, Jn.1:27; o 62-1*
Shoes (21). Put off s., Ex. 3:5; Josh. 5:15; Acts 7:33
Old s., clouted upon feet, Josh. 9:5
Sold poor for pair of s., Amos 2:6; 8:6
S. not worthy to, Mt. 3:11; Acts 13:25
Latchet of s. I am not worthy to bear, Mk.1:7; Lk. 3:16
Shoham (1), onyx, 1 Chr. 24:27
Shomer (2), watchman. A man, 1 Chr. 7:32. A woman, 2 Ki.12:21
Shone (7), Ex. 34:29-35; 2 Ki. 3:22; Lk. 2:9; Acts 22:6; Rev. 8:12
Shook (12), 2 Sam. 6:6; 22:8; Neh. 5:13; Ps.18:7; 68:8; 77:18; Isa. 23:11; Acts 13:51; 18:6; 28:5; Heb.12:26
Shoot (21). S. at the upright, Ps.11:2
S. out the lip, Ps. 22:7
S. in secret at the perfect, Ps. 64:4
When they now s. forth, Lk. 21:30
Shooters (1), 2 Sam.11:24
Shooteth (3), Job 8:16; Isa. 27:8; Mk. 4:32
Shooting (2), 1 Chr.12:2; Amos 7:1
Shophach (2), poured, c 576-1; 1 Chr.19:16-18
Shophan (1), a city, Num. 32:35
Shore (17). Seed as sand of sea s., Gen. 22:17; Heb.11:12. Cp. 1 Sam.13:5
Wisdom, knowledge, and largeness of heart as sand of sea s., 1 Ki. 4:29
Multitude stood on sea s., Mt.13:2
Jesus stood on the s., Jn. 21:4
Shorn (4), Song 4:2; Acts 18:18; 1 Cor.11:6
Short (13). Is the Lord's hand waxed s., Num.11:23
Began to cut Israel s., 2 Ki.10:32
Triumphing of wicked is s., Job 20:5
Remember how s. my time is, Ps. 39:47
Come s. of glory of God, Rom. 3:23
Cut is s. in righteousness, Rom. 9:28
A s. work will the lord make, Rom. 9:28
The time is s., 1 Cor. 7:29
Should seem to come s. of it, Heb. 4:1
Knoweth hath but a s. time, Rev.12:12
Must continue a s. space, Rev.17:10
Shortened (9), Ps. 89:45; 102:23; Pr.10:27; Isa. 50:2; 59:1; Mt. 24:22; Mk.13:20
Shorter (2), Isa. 28:20; Ez. 42:5
Shortly (15). God will s. bring to pass, Gen. 41:32. Cp. Rev.1:1; 22:6
Bruise Satan under feet s., Rom.16:20
Shoshannim (2), lilies, Ps. 45,69, titles
Shoshannim-Eduth (1), lilies a testimony, Ps. 80, title
Shot (16), Gen. 40:10; 49:23; Ex.19:13; Num. 21:30; 1 Sam. 20:20,36-37; 2 Sam.11:24; 2 Ki. 13:17; 2 Chr. 35:23; Ps.18:14; Jer. 9:8; Ez. 17:6-7; 31:5,10
Should (444), Gen. 2:18; 4:15; Ps. 95:11; Mt. 2:4; 5:29-30; Rev. 6:4,11; etc.
Shoulder (38). Water on s., Gen. 21:14; 24:15, 45. Cp. Ps. 81:6; Isa.10:27
Withdrew s. and hardened, Neh. 9:29
Government upon His s., Isa. 9:6-7
Shoulderpieces (4), Ex. 28:7,25; 39:4,18
Shoulders (20), Gen. 9:23; Ex. 28:12; 1 Sam.10:23; 1 Chr.15:15; Mt. 23:4; etc.
Shouldest (73). Gen. 3:11; 14:23; Ps.130:3; Mt. 8:8; Jn.11:40; 17:15; etc.
Shout (36). 13 commands to, j 941-2
S. at the rapture, 399*
S. of a king among them, Num. 23:21
S. at fall of Jericho, Josh. 6:5-20
Shouted (14). S. in idol worship, Ex. 32:17
S. for battle, Judg.15:14; 1 Sam. 4:5; 17:20,52; 2 Chr.13:15
Sons of God s. for joy, Job 38:7
Shouting (15). 7 examples, of, j 944-2
7 reasons for s., k 941-2
Brought up ark with s., 2 Sam. 6:15; 1 Chr.15:28
Shoutings (1), Zech. 4:7
Shovel (1), Isa. 30:24
Shovels (9), Ex. 27:3; 38:3; Num. 4:14; 1 Ki. 7:40-45; 2 Ki. 25:14; 2 Chr. 4:11,16; Jer. 52:18
Shower (4), Ez.13:11,13; 34:26; Lk.12:54
Showers (9), Dt. 32:2; Job 24;8; Ps. 65:10; 72:6; Jer. 3:3; 14:22; Ez. 34:26; Mic. 5:7; Zech. 10:1
Shrank (2), Gen. 32:32
Shred (1), 2 K. 4:39
Shrines (1), k 255-2*; Acts 19:24
Shroud (1), Ez. 31:3
Shrubs (1), Gen. 21:15
Shua (2), wealth, 1 Chr. 2:3; 7:32
Shuah (5), depression. 2 men, Gen. 25:2; 38:2,12; 1 Chr.1:32; 4:11
Shual (2), fox, 1 Sam.13:17; 1 Chr. 7:36
Shubael (2), Jehovah has favoured, 1 Chr. 24:20; 25:20
Shuham (1), humility, Num. 26:42
Shuhamites (2), Num. 26:42-43
Shuhite (5), son of Shuah, Job 2:11; 8:1; 18:1; 25:1; 42:9
Shulamite (2), inhabitant of Shunem, Song 6:13
In this name there is an exchange of 1 for n, which is common
Shumathites (1), men of Shumah, 1 Chr. 2:53
Shun (1), 2 Tim. 2:16
Shunammite (8), inhabitant of Shunem, 1 Ki.1:3, 15; 2:17-22; 2 Ki. 4:12,25,36
Shunem (3), a city of Issachar, Josh.19:18; 1 Sam. 28:4; 2 Ki. 4:8
Shuni (2), quiet, Gen. 46:16; Num. 26:15
Shunites (1), sons of Shuni, Num. 26:15
Shunned (1), Acts 20:27
Shupham (1), serpent, Num. 26:39
Shuphamites (1), men of shupham, Num. 26:39
Shuppim (3), serpent. 2 men, 1 Chr. 7:12-15; 26:16
Shur (6), a wilderness southwest of Palestine, Gen.16:7; 20:1; 25:18; Ex. 15:22; 1 Sam.15:7; 27:8
Shushan (321), e 840-1; Neh. 1:1; Esther 1;2-5; 2:3-8; 3:15; 4:8,16; 8:14-15; 9:6-18; Dan. 8:2
Shushan-eduth, lily of the testimony, Ps. 60, title
Shut (105). Lord s. him in, Gen 7:16
Angels s. the door, Gen.19:6,10
Priests s. doors of quarantine, Lev.13:4-5,11,21,31,50,54; 14:38
S. up heaven, Dt.11:17; 1 Ki. 8:35; 2 Chr. 6:26; 7:13; Lk. 4:25; Rev.11:6
S. up womb, 1 Sam.1:5-6
S. up His tender mercies, Ps. 77:9
Open and none s., Isa. 22:22; Rev. 3:8
Door is now s. and my, Lk.11:7
Risen up and s. the door, Lk.13:25
Door being s. for fear, Jn. 20:19,26
S. up saints in prison, Acts 26:10
S. bottomless pit, Rev. 20:3
Gates not s. at all, Rev. 21:25
Shuthalhites (1), Num. 26:35
Shuthelah (4), crash of breakage. 2 men, Num. 26:35-36; 1 Chr. 7:20-21
Shutteth (8), Job 12:14; Ps.1630; 17:28; Isa. 33:15; Lam. 3:8; 1 Jn. 3:17; Rev. 3:7
Shutting (1), Josh. 2:5
Shuttle (1), weaver's, Job 7:6
Sia (1), Neh. 7:47. See ***Siaha***
Siaha (1), congregation, Ezra 2:44. See ***Sia***
Sibbecai (2), corpse-like, 1 Chr.11:29; 27:11
Sibbechai (2), corpse-like, 2 Sam. 21:18; 1 Chr. 20:4
Sibboleth (1), Judg.12:6. See ***Shibboleth***
Sibmah (4), a city, a 425-3; Josh.13:19
Sibraim (1), a city, Ez. 47:16
Sichem (1), a city, Gen. 12:6. See ***Shechem***
Sick (88). 2 things for s. to do, e 461-1*
What God will do for the, j 461-2*
Hope deferred makes heart s., Pr.13:12
S. of love, 2 Sam.13:2; Song 2:5; 5:8
None s. in Millennium, Isa. 33:24
Healing s. a duty of pastors, Ez. 34:4,16; Jas. 5:14-16
No s. sacrifices to be offered, Mal.1:8,13
All s. healed by Christ, Mt. 4:24; 8:16; 14:14
S. of palsy, Mt. 8:6; 9:2-6; Mk. 2:1-12
S. of a fever, Mt. 8:16; Acts 28:8
S. need a physician, Mt. 9:12; Lk. 5:31
Healing s. commanded of disciples, Mt.10:1-8; Lk. 9:2; 10:9
A duty to visit s., Mt. 25:36-44
Healing s. by laying on of hands, Mk. 6:5; 16:17-18; Jas. 5:14-16
Healing s. by anointing with oil, Mk. 6:13; Jas. 5:14-16
S. brought into streets to be healed, Mk. 6:56; Acts 5:15-16
Healing s. by sending handkerchiefs, Acts 19:12. See ***Bible Plagues***, 1048; 550*
22 Bible Cases of Being "sick":
1 Jacob, old age—death (Gen. 48:1)
2 An Egyptian—restored (1 Sam. 30:13)
3 David's son—death (2 Sam.12:15)
4 Jeroboam's son—death (1 Ki.14)
5 Widow's son—restored (1 Ki.17:17)
6 Ahaziah—death (2 Ki.1:1-17)
7 Ben-hadad—killed (2 Ki. 8:29-9:26)
8 Joram—killed (2 Ki. 8:29-9:26)
9 Elisha—death (2 Ki.13:14)
10 Hezekiah—recovered (2 Ki. 20:1-12; 2 Chr. 32:24; Isa. 38:1-9)
11 Daniel—recovered (Dan. 8:27)
12 Servant—healed (Mt. 8:6)
13 Peter's mother-in-law (Mt. 8:14)
14 Palsied man—healed (Mt. 9:1-6)
15 Many—healed (Mt. 4:24; 14:14; Mk.1:34; 6:5,13,56; Lk. 4:40; Acts 5:15-16; 19:12
16 A son—healed (Jn. 4:46)
17 Lazarus—healed (Jn.11:1-45)
18 Aeneas—healed (Acts 9:33-35)
19 Tabitha—healed (Acts 9:37)
20 Publius—healed (Acts 28;8)
21 Epaphroditus—healed (Phil. 2:26-27)
22 Trophimus (2 Tim. 4:20)
Sickle (12), De. 16:9, 23:25; Jer. 50:16; Joel 3:13; Mark 4:29; Rev. 14:14-19
Sickly (1), r 110-1*; 1 Cor. 11:30
Sickness (20). Defined, l 345-3; g 13-3*
In the O.T. God promises to take away s., Ex. 23:25; Dt. 7:15. The same is true in the N.T. which is a better covenant, Mt. 8:16-17; 17:20; 21:22; Mk. 9:23; 11:22-24; Lk.11:9-13; Jn.10:10; 14:12-15; 16:23-26; 2 Cor. 3:6-15; Heb. 8:6; Jas. 5:14-16; 1 Pet. 2:24
S. was a curse for sin, Lev. 26; Dt. 28
S. of Elisha, 2 Ki.13:14
S. of Jehoram, 2 Chr. 21:15-19
Make all his bed in s., Ps. 41:3
S. of Hezekiah, Isa. 38:9-12
Healing all manner of s., Mt. 4:23; 9:35
Disciples commanded to heal all s. and disease, Mt.10:1-8; Lk. 9:2
In what sense God is responsible for s., d 128-1
Curses upon men, f 128-2
When s. done away, d 128-1
Immunity from s. provided, a-b 272-2
3 promises to take away s., k 345-3
Love-s., f 581-1
20 proofs s. Satan's work, 898
10 evidences of venereal s., j 933-3
37 Bible diseases, infirmities, 1048
S. borne by Christ, e 13-2*
Belief of Jews, Hindoos about, l 183-3*
Causes of s., m-n 183-3*
All healed of s. by Christ, b 26-3*
All healed by apostles, b-c 222-1*
35 facts about s., 462*
Kinds of s., 1048; 550*
Sicknesses (4). Of long continuance, Dt. 28:59

S. borne by Christ, e 13-2*; Mt. 8:17
Disciples given power to heal s., Mt.10:1-8; Mk. 3:15 6:7-13; 16:17-18
List of s., 1048; 550*. See ***Healing***
Siddim (3), a vale, Gen.14:3,8,10
Side (414). S. of ark, Ex. 2:5
S. posts of the door, Ex.12:7-23
S. of river, Ex. 2:5; Josh.17:9
A thousand fall at thy s., Ps. 91:7
Raised up itself on one s., Dan. 7:5
Sea s., Mt.13:1; Mk. 2:13; 4:1
Way s., Mt.13:4,19; 20:30; Mk. 4:4
Troubled on every s., 2 Cor. 4:8; 7:5
On either s. of the river, Rev. 22:2
Sides (48), Ex. 25:14,32; 26:13,22-23; Isa.14:13; Amos 6:10; Jonah 1:5; etc.
Sidon (14), fortified. A man, Gen.10:15. Called Zidon, 1 Chr.1:13. A city, Gen.10:19; Mt.11:21-22; 15:21; Mk. 3:8; 7:24,31; Lk. 4:26; 6:17; 10:13-14; Acts 12:20; 27:3. See ***Zidon***
Sidonians (5), Dt. 3:9; Josh.13:4-6; Judg. 3:3; 1 Ki. 5:6
Siege (17). Before beginning a s., Dt. 20:10-12
Results of a s., Dt. 28:53-57; 2 Ki. 6:24-29; 25:1-3; Isa. 9:20
How conducted, Dt. 20:19-20; Isa. 29:3; Ez. 4:2-8; 2 Chr. 32
Sieve (2), Isa. 30:28; Amos 9:9
Sift (3), Isa. 30:28; Amos 9:9; Lk. 22:31
Sifted (1), Amos 9:9
Sigh (7), Isa. 24;7; Lam.1:4,11,21; Ez. 9:4; 21:6-7
Sighed (3), Ex. 2:23; Mk. 7:34; 8:12
Sighest (1), Ez. 21:7
Sigheth (1), Lam.1:8
Sighing (7), Job 3:24; Ps.12:5; 31:10; 79:11; Isa. 21:2; 35:10; Jer. 45:3
Sighs (1), Lam.1:22
Sight (333). Pleasant to s., Gen. 2:9
Favour in thy s., Gen.18:3; Num.11:11,15; Ruth 2:13
Grace in thy s., Gen.19:19; 32:5; 33:10,15; 47:29; Ex. 33:13,16-17; 34:9
Grievous in thy s., Gen. 21:11-12
Wicked in s. of Lord, Gen. 38:7
Great s., Ex. 3:3
Right in His s., Ex.15:26
In the s. of the Lord, Num. 32:13; Dt. 4:25; 6:18; 9:18; 17:2; 1 Ki.14:22; Lk.1:15; 2 Cor. 8:21; Jas. 4:10
Right in s. of the Lord, Dt.12:25,28; 21:9; 2 Ki. 12:2; 14:3; 15:3,34; 16:2; 18:3; 2 Ki. 22:2; 2 Chr. 20:32; 24:2; 25:2; 26:4; 27:2; 29:2; 34:2
Evil in the s. of the Lord, Dt. 31:29; Judg. 2:11; 3:7,12; 4:1; 6:1; 10:6; 13:1; 15:19; 1 Ki.11:6; 15:26,34; 16:7,19,30; 21:20; 22:52; 2 Ki. 3:2; 8:18,27; 13:2,11; 14:24; 15:9,18,24,28; 17:2,17; 21:2,16,20; 22:2,32,37; 24:9, 1 Chr. 2:3; 2 Chr. 22:4; 33:2,6,22; 36:5-12
S. of all Israel, Dt. 34:12; Josh. 3:7; 10:12; 2 Sam.16:22; 1 Chr. 28:8
Wickedness in s. of the Lord, Dt.17:2; 1 Ki. 21:25; 2 Ki. 21:2,6
Cloud received Him out of s., Acts 1:9
Right in the s. of God, Acts 4:19; 8:21
Walk by faith, not s., 2 Cor. 5:7
S. of God, Acts 10:31; 2 Cor. 4:2; 7:12; Gal. 3:11; 1 Th.1:3; 2 Tim. 2:3; 6:13
Sights (1), Lk. 21:11
Sign (76). S. in Sinai, Ex. 4:8
S. in Egypt, Ex. 8:23; Isa.19:20
S. on the hands, Ex.13:9; Dt. 6:8; 11:18
S. of the sabbath, Ex. 31:13-17; Ez. 20:12,20
S. in Israel, Josh. 4:6
S. to Ahaz, Isa. 7:11-14
S. to Hezekiah, Isa. 37:30; 38:7,22
S. among the nations, Isa. 66:19
S. to house of Israel, Ez. 4:3; 12:6,11; 14:8; 24:24-27
S. of Jonah, Mt.12:38-39; 16:1-4; Lk.11:16-30
S. of Thy coming, Mt. 24:3,30; Mk.13:4; Lk. 21:7
S. of the Messiah, Lk. 2:12,34
S. of circumcision, Rom. 4:11
S. of tongues, 1 Cor.14:22
S. in heaven, Rev.15:1
Signed (4), Dan. 6:9-13
Signet (11), Gen. 38:18,25; Ex. 28:11,21,36; 39:14,30; Jer. 22:24; Dan. 6:17; Hag. 2:23
Signets (1), Ex. 39:6
Signification (1), 1 Cor.14:10
Signified (2), Acts 11:28; Rev.1:1
Signifieth (1), Heb.12:27
Signify (4), Acts 21:26; 23:15; 25:27; 1 Pet.1:11
Signifying (4), Jn.12:33; 18:32; 21:19; Heb. 9:8
Signs (53). Defined, y 165-1*
Good s., j 521-1
S. of pagans, k 356-2; a-b 363-3; 1254
S. in Egypt, k 968-2; Ex. 7:3; 10:1-2; Neh. 9:10; Ps. 78:43; Jer. 32:20-21; Acts 7:36
Supernatural s., 1254
2 s. given to Hezekiah, q 1182-2
S. asked for, m 22-2*
5 s. to follow believers, 97*
S. of Christ's coming. See ***Second*** advent
Purpose of s., f 170-3*
Lights for s. and seasons, Gen.1:14
S. with Moses, Ex. 4:9,17,28,30
S. and wonders in Israel, j 1316-1; Dt. 6:22; 7:19; 26:8; 29:3; 34:11; Josh. 24:17
S. of the heavens, Jer.10:2
S. of the times, Mt.16:3
Great s. and wonders by false prophets, Mt. 24:24; Mk.13:22
These s. shall follow them that believe, Mk.16:17
Confirming Word with s., Mk.16:17-20
S. in the heavens, Lk. 21:11,25
Many s. of Jesus, Jn. 20:30; Acts 2:22
S. in the earth beneath, Acts 2:19
S. and wonders by believers, Acts 2:43; 4:30; 5:12; 8:13; 14:3; 2 Cor.12:12
Antichrist will exercise the power of Satan to do s. and wonders, 2 Th. 2:9
S. and wonders and gifts of the Spirit bear witness of God, Heb. 2:4
Sihon (37), brush, Num. 21:21-34; 32:33; Dt.1:4; 2:24-32; 3:2-6; 4:46; 29:7; 31:4; Josh. 2:10; 9:10; 12:2-5; 13:10-27; Judg.11:19-21; 1 Ki. 4:19; Neh. 9:22; Ps.135:11; 136:19; Jer. 48:45
Sihor (3), c 425-1
Silas (13), lover of words, Acts 15:22-40; 16:19-29; 17:4-15; 18:5. See ***Silvanus***
Silence (34). Let lying lips be put to s., Ps. 31:18
I was dumb with s., Ps. 39:2
He had put Sadducees to s., Mt. 22:34
All the multitude kept s., Acts 15:12; 21:40; 22:2
Let women keep s. in church, 1 Cor. 14:34-35
Let women learn in s., 1 Tim. 2:11-12
Put to s. the ignorance of, 1 Pet. 2:15
S. in heaven about half hour, Rev. 8:1
Silent (9), 1 Sam. 2:9; Ps. 22:2; 28:1; 30:12; 31:17; Isa. 47:5; Jer. 8:14; Zech. 2:13
Silk (4), Pr. 31:22; Ez.16:10-13; Rev.18:12
Silla (1), a place, 2 Ki.12:20
Silly (3), Job 5:2; Hos. 7:11; 2 Tim. 3:6
Siloah (1), Neh. 3:15. See ***Shiloah***
Siloam (3). A tower by the pool of S., Lk.13:4.
A pool, Jn. 9:7-11. See ***Shiloah***
Silvanus (4), 2 Cor. 1:19; 1 Th.1:1; 2 Th.1:1; 1 Pet. 5:12. See ***Silas***
Silver (320). 8 Uses in Scripture:
1 As money (Gen. 20:16; 23:15-16; Num. 7:12-85; Zech.11:12; Mt. 26:15; 27:3)
2 To make jewels (Gen. 24:53)
3 Household vessesl (Gen. 44:2-8; 2 Sam. 8:10; 1 Chr. 28:14-17; 2 Chr. 9:24; 24:14; Dan. 5:2)
4 False gods (Ex. 20:23; Ps.115:4)
5 Tabernacle construction (Ex. 26:19-
6 Trumpets (Num.10:2)
7 Miniature temples (k 255-2*)
8 A symbol of Medo-Persia, Dan. 2:32-45
Silverlings (1), Isa. 7:23
Silversmith (1), Acts 19:24
Simeon (49), hearing. 5 men, 160*
Blessing of, f 256-1
Prophecies of tribe of, Ez. 48:24-33; Rev. 7:7
Simeonites (3), Num. 25:14; 26:14; 1 Chr. 27:16
Similitude (11, a shape; embodiment; like ness; image, f 279-2; a 339-3; 402
God has a s. and has been seen of men, Num.12:8; Jas. 3:9
All Israel did not see the s. of God, Dt. 4:12-16
Daniel saw the s. of God, Dan.10:5-10
S. of Adam's transgression, Rom. 5:14
S. of Melchisedec, Heb. 7:15
Similitudes (1), Hos.12:10
Simon (76), hearing. 9 men, 160*
Simon's (7), Mk.1:30; Lk. 4:38; 5:3; Jn.12:4 13:2; Acts 10:17
Simple (20). Defined, l 1063-1
7 blessings of the s., Ps.19:7; 116:6; 119:130; Pr.1:4; 14:15; 19:25; 21:11
Simplicity (5), 2 Sam.15:11; Pr.1:22; Rom.12:8; 2 Cor.1:12; 11:3
Simri (1), 1 Chr. 26:10. See ***Shimri***
Sin (448). Defined, a-b 285-3; v 163-3*; f 341-2*
Origin of s., 1030; 1051. See ***Sins***
Covering of s., f 5-2
Passed on through fathers, not mothers, r 134-3
One s. defeated Israel, f 412-1
7 means of conviction of, h 579-3
S. a horrible thing, j 581-3; d 94-1*
Result of s., 1030
20 things about confessed s., 1254
8 ways to get rid of s., 663
Penalty for s., d 286-3*; f 634-1; 1030
Freedom from s., 1039; Rom. 6, notes
All men born in s., l 944-1
Basis of s., o 199-1*; d 967-3
18 secrets of victory over s., n 1002-3
All transgression of law is s., a 1003-1
Cost of s., n 58-2*
How s. is cleansed, n 58-2*
True conviction of s., b 109-1*
Outward and inward s., f 341-2*
10 facts about s., 304*
3 things that save from s., 332*
Motions of s., p 289-1*
Law of s., r 289-3*
Dead body of s., u 290-1*
Do not obey s., i-n 290-2*
Conquered by grace, f-g 287-1*
Dead to s., r 287-3*; Rom. 6:2,11
Reality of s., g-h 287-3; i-m 288-1*; w 288-1*
S. has lusts of its own, h 287-3*
S. itself not temptation, i 288-1*
Deliverance from s., l 288-1*
Cannot serve God and s. at the same time, o 288-1*; w 289-2*
2 results of s., c 288-2*
Wages of s., g 288-2*
S. is 2fold, s 284-1*; c 200-2
S. of ignorance, Lev. 4:2,13
S. offering (100 times), Ex. 30:10; Lev. 4:3-16:27; 23:19; Num. 6:11-8:12; 29:5-28; Ez. 40:39-46:20
S. of witchcraft, 1 Sam.15:23
Made Israel s. (25 times), 1 Ki.14:16; 2 Ki. 23:15
Fools make a mock at s., Pr.14:9
Thought of foolishness is s., Pr. 24:9
That the righteous s. not, Ez. 3:21; 18:20-24; 33:12-16
S. of omission, Mt. 23:23
Taketh away s. of the world, Jn.1:29
S. no more, lest a worse, Jn. 5:14; 8:11
Committeth s. is servant of s., Jn. 8:34
Who did s., this man or parents, Jn. 9:2
Reprove world of s., Jn.16:8-9
All under s., Rom. 3:9,20-23; Gal. 3:22
By one man s. entered world, Rom. 5:12-21
God's method of dealing with s., Rom. 6:1-23, notes; 8:1-13, notes
Body of s., Rom. 6:6
Should not serve s., Rom. 6:6
Let not s. reign, Rom. 6:12-14
Free from s., Rom. 6:18,22; 8:2
Whatsoever is not faith is, Rom.14:23
The sting of death is s., 1 Cor.15:56
Be ye angry, s. not, Eph. 4:26
Man of s. be revealed, 2 Th. 2:3,8
Them that s. rebuke before all, 1 Tim. 5:20
Through deceitfulness of s., Heb. 3:13
Appeared to put away s., Heb. 9:26
If we s. wilfully after, Heb.10:26
Pleasures of s. for season, Heb.11:25
S. so easily beset us, Heb.12:1
When acts become s., Jas.1:13-15
Respect persons, commit s., Jas. 2:9
Who did no s., neither, 1 Pet. 2:22
Hath ceased from s., 1 Pet. 4:1
Cleanseth from all s., 1 Jn.1:7-9
If we say we have no s., 1 Jn.1:8
If any man s., we have an, 1 Jn. 2:1
S. is transgression of law, 1 Jn. 3:4
He that committeth s. is of, 1 Jn. 3:8
Doth not commit s., 1 Jn. 3:9
S. unto death, 1 Jn. 5:16
All unrighteousness is s., 1 Jn. 5:17
There is a s. not unto death, 1 Jn. 5:17
Degrees of s., Lk. 7:41-47; 12:47-48
Unpardonable s., Mt.12:31-32; Mk. 3:29; Lk.12:10; 1 Jn. 5:16-17
S. a reproach to any people, Pr.14:24
Confession of s. necessary for forgive ness, Ps. 51; Rom.10:9-10; 1 Jn.1:9
Results of s., Mk. 7:19-21; Rom.1:18-32; 5:12-21; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; Eph. 4-5; Col. 3:5-10
S. separates from God, Dt. 31:17-18; 2 Chr. 24:20; Isa. 59:1-2; Rom.1:18-32
Wilderness of s., Ex.16:1; 17:1; Num. 33:11-12
A city in Egypt, Ez. 30:15-16
Sinlessness, Ps.119:3; Isa.1:18; Mt.1:21; Acts 24:16; Rom. 6:14-23; 8:1-13; 1 Cor. 6:9-11; 2 Cor. 7:1; Gal. 5:18-26; Col. 3:5-10; Phil.1:9-11; 1 Th. 3:13; 2 Th. 5:23; 1 Pet. 4:1; 2 Pet.1:4-11; 5:1-4,18; Rev.1:5
Sina (2), Sinai, Acts 7:30,38
Sinai (37). A mountain, Ex.16:1; 19:1-23; 24:16; 31:18; 34:2-4,29-32; Lev. 7:38; 25:1; 26:46; 27:34; Num.1:1,19; 3:1-14; 9:1-5; 10:12; 26: 64; 28:6; 33:15-16; Dt. 33:2; Judg. 5:5; Neh. 9:1; Ps. 68:8,17; Gal. 4:24-25
Since (70). S. beginning of world, Isa. 64:4; Mt. 24:21; Lk.1:70; Jn. 9:32; Acts 3:21; Rom.16:25; Heb. 9:26
S. there was a nation, Dan.12:1
S. the fathers fell asleep, 2 Pet. 3:4
S. men were upon earth, Job 20:4; Rev.16:18
Sincere (2), Phil.1:10; 1 Pet. 2:2
Sincerely (3), Judg. 9:16-19; Phil.1:16
Sincerity (7), Josh. 24:14; 1 Cor. 5:8; 2 Cor.1:12; 2:17; 8:8; Eph. 6:24; Tit. 2:7
Does not exempt from guilt, Gen. 20
Forgiveness must be with s., Mt.18:35; Mk.11:24-25; Lk.11:4
Service to others must be with s., Josh. 24:14; 2 Cor. 8:8; Eph. 6:5-7,24; Tit. 2:7
Sinew (3), Gen. 32:32; Isa. 48:4
Sinews (5), Job 10:11; 30:17; 40:17; Ez. 24:7
Sinful (8). S. men, Num. 32:14; Lk. 5:8; 24:7
S. nation, Isa.1:4; Amos 9:8
S. generation, Mk. 8:38
Sin exceeding s., Rom. 7:13
S. flesh, Rom. 8:3
Sing (119). 7 commands to s., l 941-3
23 vows to s., Ex.15:1; Judg. 5:3; 2 Sam. 22:50; Ps. 7:17; 9:2; 13:6; 27:6; 57:7; 59:16-17; 61:8; 71:22; 75:9; 89:1;

145:7; 146:2; Isa. 5:1; 1 Cor.14:15; Heb. 2:12
Inanimate things s., 1 Chr.16:33
Singed (1), Dan. 3:27
Singer (2), 1 Chr. 6:33; Hab. 3:19
Singers (38). S. with instruments of music,1 Ki.10:12; 1 Chr.15:16; 2 Chr. 9:11; 23:13; Ps. 68:25; 87:7
Trumpeters with s., 2 Chr. 5:13; 29:28
Singeth (1), Pr. 25:20
Singing (29). S. and dancing, 1 Sam.18:6
Mixed choirs, 2 Sam.19:35; 2 Chr. 35:25; Ezra 2:65; Neh. 7:67
S. with instruments, 1 Chr.13:8; 2 Chr. 30:21; Eph. 5:19, notes; Col. 3:16
S. with thanksgiving, Neh.12:27
S. of birds, Song 2:12
Single (2), Mt. 6:22; Lk.11:34
Singleness (3), Acts 2:46; Eph. 6:5; Col. 3:22
Singular (1), Lev. 27:2
Sinim (1), k 1199-3; Isa. 49:12
Sinite (2), tribe of Canaanites, Gen.10:17; 1 Chr. 1:15
Sink (6), Ps. 69:2,14; Jer. 51:64; Mt.14:30; Lk. 5:7; 9:44
Sinned (117). Whosoever hath s. against Me, will I blot out of My book, Ex. 32:33
What Israel had to do when they s., Lev. 4:3-28; 5:5-13; 6:4
What any man has to do when he has s., Lk.13:1-5; Rom.10:9-10; 1 Jn.1:9
Basis of judgment on men who have s., Rom. 2:12-16
6 Accusations Against Men Who S.:
1 Moses against Israel (Ex. 32:30-33)
2 Joshua against Israel (Josh. 7:11)
3 Nehemiah against Israel (Neh.1:6)
4 Psalmist against Israel (Ps. 78:17,32)
5 Jeremiah against Israel (Jer. 40:1; 44:23; Lam.1:8)
6 Hosea against Israel (Hos.10:9)
6 Confessions of Men Who S.:
1 Pharaoh (Ex. 9:27; 10:16)
2 Balaam (Num. 22:34)
3 Israel (Num. 21:7; Dt.1:41; 1 Sam. 7:6; 12:10; 2 Ki. 17:7; Ps.106:6; Jer. 3:25; 8:14,20; Lam. 5:7; Dan. 9:5-15)
4 Achan (Josh. 7:20)
5 Saul (1 Sam.15:24-30; 26:21)
6 David (2 Sam.12:13; 24:10-17
Sinner (21). Solomon and a s., Pr.11:31; 13:6, 22; Eccl. 2:26; 7:26; 8:12; 9:2,18
S. in the Millennium, Isa. 65:20
Jesus and a s., Lk. 7:37-50
A s. and repentance, Lk.15:7-10; 18:13
Conversion of backslider, Jas. 5:20
S. no hope of heaven, 1 Pet. 4:18
Sinners (48). 4 classes of, a 199-3
God dealing with s., m 200-1
10 demands of God to s., 1244
S. do not deserve forgiveness, d 1191-1
10fold state of s., 1261
S. enter the Millennium, 1263
Important things to s., g 10-3*
Despised by religious Jews, o 14-3*
Christ came to save, p 15-1*
Hard to move, q 20-1*
Unity of, f 134-2*
Prayers answered for, d 184-2*
4fold state of, l 286-1*
Standing in the way of s., Ps.1:1
Teach s. in the way, Ps. 25:8
S. shall be converted unto, Ps. 51:13
If s. entice thee, Pr.1:10
Friend of publicans and s., Mt. 9:10-13; 11:19; Mk. 2:15-17; Lk. 5:30-32; 7:34
Christ died for s., Rom. 5:8; 1 Tim. 1:15
Undefiled, separate from s., Heb. 7:26
Cleanse your hands ye s., Jas. 4:8
Sinnest (1), Job 35:6
Sinneth (22). S. ignorantly, Num.15:28-29
He that despiseth neighbor s., Pr.14:21
He that hasteth with feet s., Pr.19:2
Soul that s., it shall die (be separated from Me), Ez.18:4,20
Fornication s. against his, 1 Cor. 6:18
3:6-10; 5:18
Sinning (2), Gen. 20:6; Lev. 6:3
Sins (172). 13 sz. of Canaanites, c 21-1
42 death-penalty s., 95
10 s. of Jacob's sons, a 54-1
10 s. of pagans, 183
10 s. of priests, i 208-3; p 1571-3
7 general s., d 225-3
18 death-penalty s., 253
5 s. warned against, d 242-1
372 s. of Israel, see ***Israel***
4 s. of Shechemites, x 465-3
4 s. of Samuel's sons, i 511-1
293 s. of Judah, see ***Judah***
4 s. of Michal, l 534-1
40 things happen to s., 1254
10 s. of Amon, c 700-1; c 793-3
5 s. of Ahaz, g 784-1,2
7 s. of the fathers, c 786-1
18 s. of Manasseh, d 792-1,2
5 s. of Zedekiah, i 798-1
5 s. of priests and people, a 798-1
138 s. of the wicked, a 876-1,2; p 911-1; j 930-1; e, h 930-2,3; e 950-1; l 953-1,2; h 963-3; i 981-3; n 1019-3; 1043; g 1387-1
7 s., alternated with wonders, b 967-3
3 s. that cut off from God, h 982-2
2 s. of men, k 1021-3
Presumptuous s., 1037; Ps.19:13
7 s. of evil men, g 1065-1
7 s. of prostitutes, i 1065-1,2
7 s. of the naughty, i 1069-3
Blotting out s., c 1191-1
29 s. of prophets, 1351, 1440
13 s. that damn the soul, l 75-1,2*
35 s. that damn the soul, Rom.1:21-32, notes
10 s. that damn the soul, 1 Cor. 6:9-11, notes
17 s. that damn the soul, 362*
11 s. that damn the soul, Col. 3:5-10, notes
All can be forgiven but one, i 67-2*
24 evil-thought s., l 75-2,3*
True conviction of, b 109-1*
4 s. of servants, a 131-2*
Can be blotted out, a 218-3*
4 s. against God, a 395-2*
Atonement for, p 429-1*
10 types of, k 459-3*
8 s. of Jews and Gentiles, 473*
Cleansed from all, o 481-2*
Secret of victory over, a 482-2*
3 classes of the sins of the world, 488*
S. atoned for yearly, Lev.16:34
Punishment 7 times for s., Lev. 26, notes
S. of Jeroboam, 1 Ki.14:16; 15:30; 16:31; 2 Ki. 3:3; 10:29,31; 13:2-6,11; 15:9,18,24,28; 17: 22
S. of Baasha and Elah, 1 Ki.16:13
S. of my youth, Ps. 25:7
Forgive all my s., Ps. 25:18
Hide Thy face from my s., Ps. 51:9
Purge away our s., Ps. 79:9
Secret s., Ps. 90:8
Love covereth all s., Pr.10:12
Covereth s. shall not prosper, Pr. 28:13
Though your s. be as scarlet, Isa.1:18
Cast my s. behind Thy back, Isa. 38:17
Your s. have hid His face, Isa. 59:2
Our s. testify against us, Isa. 59:12
Break off s. by righteousness, Dan .4:27
Make an end of s., Dan. 9:24
S. into the depths of the sea, Mic. 7:19
Save His people from their s., Mt.1:21
Confessing s., Mt. 3:6; Mk.1:5
Thy s. be forgiven thee, Mt. 9:2-6; Mk. 2:5-10; Lk. 5:20
Shed for remission of s., Mt. 26:28
For (because of) remission of s., Mk.1:4; Lk. 3:3; Acts 2:38
Hath power on earth to forgive s., Mt. 9:6; Mk. 2:10; Lk. 5:20-24
Her s. are forgiven, Lk. 7:47-49
Forgive us our s., Lk.11:4
Remission of s. be preached, Lk. 24:47
Whose soever s. ye remit, Jn. 20:23
That your s. be blotted out, Acts 3:19
Forgiveness of s., Acts 5:31; 13:38; 26:18; Eph. 1:7; Col.1:14
Wash away thy s., Acts 22:16
Remission of s. that are past, Rom. 3:25
S. are covered, Rom. 4:7
Christ died for our s., 1 Cor.15:3
Gave Himself for our s., Gal.1:4
Dead in trespasses and s., Eph. 2:1,5
Body of the s. of the flesh, Col. 2:11
Some s. open beforehand to, 1 Tim. 5:24
Silly women laden with s., 2 Tim. 3:6
By Himself purged our s., Heb.1:3
Once offered to bear s. of many, Heb. 9:28; 10:12,26; 1 Pet. 3:18
If he have committed s., Jas. 5:15
Shall hide a multitude of s., Jas. 5:20
Own self bare our s., 1 Pet. 2:24
Purged from his old s., 2 Pet.1:9
If we confess our s., 1 Jn.1:9
Faithful and just to forgive s., 1 Jn.1:9
He is propitiation for s., 1 Jn. 2:2; 4:10
Manifested to take away our s., 1 Jn. 3:5
Washed us from our s., Rev.1:5
Sion (9), lifted up. A name for mount Hermon (Dt. 4:48). The same as mount Zion, Ps. 65:1; Mt. 21:5; Jn.12:15; Rom. 9:33; 11:26; Heb. 12:22; 1 Pet. 2:6; Rev.14:1
Siphmoth (1), a city, 1 Sam. 30:28
Sippai (1), bason-like, 1 Chr. 20:4
Sir (12), sovereign; master; lord, Gen. 43:20; Mt. 13:27; 21:30; 27:63; Jn. 4:11-19,49; 5:7; 12: 21; 20:15; Rev. 7:14
Sirah (1), d 566-1
Sirion (2). Sidonian name for mount Hermon, Dt. 3:9; Ps. 29:6
Sirs (7), f 226-2*; Acts 7:26; 14:15; 16:30; 19:25; 27:10,21,25
Sisamai (1), distinguished, 1 Chr. 2:40
Sisera (21), meditation, Judg. 4:2-22; 5:20-30; 1 Sam.12:9; Ezra 2:53; Neh. 7:55; Ps. 83:9
Sister (109). Full s., Gen. 4:22; Ex. 2:4
Half s., Gen. 20:12
S. -in-law, Ruth 1:15
A symbol of Jerusalem and Samaria, Ez. 23:4-33
Elect s., 2 Jn.13
Sister's (7), Gen. 24:30; 29:13; Lev. 20:17; 1 Chr. 7:15; Ez. 23:32; Acts 23:16; Col. 4:10
Sisters (19), Ez.16:45-61; Hos. 2:1; Mt.13:56; 19:29; 1 Tim. 5:2; etc.
Sit (114), Gen. 27:19; 1 Ki.1:13-48; Isa. 47:1-14; Heb.1:13; Jas. 2:3; etc.
Sith (1), since, Ez. 35:6
Sitnah (1), a well, Gen. 26:21
Sittest (7), Ex.18:14; Dt. 6:7; 11:19; Ps. 50:20; Pr. 23:1; Jer. 22:2; Acts 23:3
Sitteth (42), Ex.11:5; Lev.15:4-26; Ps.1:1; 2:4; Col. 3:1; Rev. 5:13; etc.
Sitting (43), Dt. 22:6; Isa. 6:1; Mt. 9:9; Lk. 2:46; Jn.12:15; Rev. 4:4; etc.
Situate (3), 1 Sam.14:5; Ez. 27:3; Nah. 3:8
Situation (2), 2 Ki. 2:19; Ps. 48:2
Sivan (1), 3rd month (June), Esther 8:9. See ***Month*** and ***Calendar***
Six (202). Important events first day, i 12-1,2
Outstanding facts, 94; Gen. 6:4
Proofs Jacob wrestled with God bodily, 101
Acts of God, 101
Men alone with God, 100-101
Things enemy boasted of, t 127-3
Acts of Moses in Egypt, 171
Things complainers remembered, 327
Times Moses fell on his face, 328
Things God did at Baal-peor, a 339-1
Classes to rejoice before God, f 353-3
"If's" of Dt. 28, b 378-2,3
Reasons for reading the law, 400
Mistakes of Joshua, e 418-1
Kinds of N.T. minister, 445
Rewards for Gideon, 491
Times men overtook others, p 481-2
Qualification of a man of God, 555
Divine things can depart from man, 555
Classes of men, f 600-1
Things that should be magnified, c 791-3
Steps in turning away wrath, l 795-3
Requests of Daivd, a 910-1; d 933-2,3; l 1019-2
Ways to help, b 912-1
Blessings of heaven, l 917-3
Names of the Bible, n 917-3
Blessings of the Bible, p 917-3
Good deeds of the righteous, k 930-1
Personal references to David, b 938-1
Statements for sons of Korah, c 938-2,3
Contrasts: David and Doeg, m 945-3
Things fools say, b 945-3
Classes in Ps.107, g 993-1
References to deliverance, i 948-2
Facts about wicked, righteous, c 953-3
Vows of the psalmist, a 959-3
Great sins of Job, g 892-1
Past acts of God, w 974-2
Facts about vengeance, e 981-3
Works of God, j 999-2
Characteristics of righteous, b 1002-1
Things God is, h 1005-3
Secrets of wisdom, f 1006-3
Acts of David, a 1020-1
Admonitions for saints, n 1023-3
Commands: sing unto God, b 1024-1
Classes of men, 1036
Results of slander, 1047
Examples of slander, 1047
Requests of the psalmist, 1047, 1048
Earmarks of Holy Spirit manifestation, 1051, 1052
Purposes of God in allowing Satan to continue his evil designs, 1052
Things God was to David, 1054
Titles of Bible using commandment, 1055
Titles of Bible using judgment, 1055
Blessings of wisdom, q 1066-1
Words translated wisdom, 1111
Bodily parts to control, m 1067-3
Evil effects of adultery, f 1070-1
Commands to sons, l 1095-1
Curses of drunkards, j 1096-1
Things necessary to win, e 1098-1
Requests of Agur, i 1106-1
Reasons for requests, i 1106-1
Quartets of created things, b 1106-2
Great works of Solomon, m 1113-2,3
Commands to king, c 1107-3
Sins of Belshazzar, k 1456-1
Examples of deep sleep, 1480
Kings of Persia, 1482
Dreams in the N.T., g 2-1*
Kinds of blasphemy, a 22-1*
Mary's in the N.T., v 26-1*
Men called Judas, a 26-2*
Things that defile, w 29-1,2*
Witnesses for Christ, n 55-3*
Men saw heaven, s 62-1,2*
Things in all synagogues, e 63-3*
Rebukes for unbelief, c 79-2*
Marks of hypocrites, h 87-1*
Signs of Messiahship, q 114-2*
Reasons two better than one, o 122-3*
Good points of Mary, g 125-2*
Acts of seekers, l 136-1*
Causes of conviction, h 180-2
Earthquakes manifested God, m 221-1*
Future earthquakes, m 221-1,2*
Blessings of Joseph, k 226-1*
Proofs angel of the Lord is God, o 227-1*
Results of preaching, h 229-2,3*
Ministries of angels, c 230-1*
Arguments of the town clerk m 256-1*
Points: prosecution of Paul, u 265-1*
Things that sanctify, b 268-3*
Examples of scourging, 276*
Things not to be ignorant of, w 279-3*
Things about God's will, a 297-3*
Things that are not good, j 312-2,3*
Laws for Christians, b 316-1*
Bad exmaples, b 319-2*
Commands to Christians, a 334*
Duties of ministers, c 339-3*

Exhortations to Ephesians, o 368-1*
Forbidden things, s 369-3*
Commands for servants, g 371-2*
Things prayed, for Ephesians, 373*; 375*
Things God did for Christ, 373*
Results of obedience, s 378-2*
Blessings of Colossians, f 384-1*
Things desired for Colossians, g 385-3*
New revelations in the N.T., 398*
Facts about God, 404*
Things one must follow, l 413-2*
Commands to Timothy, 416*
Things to meditate on, 383*
Last day characteristics, 423*
Things about Abel, i 443-1*
Things about Enoch, j 443-1*
Things about Abraham, n 443-2*
Principles of Christianity, 451*
Predictions: evil rich men, b 460-1*
Perfect things, 462*
Secrets of prayer, 462*
Facts about spiritual growth, g 466-1*
Things to do in suffering, f 468-1*
Commands to elders, g 470-1*
Liars in John, k 486-2*
Things to commend Thyatira, l 503-1*
Proofs mark on 144,000 to be literal, p 508-1*
Statements of 24 elders, m 514-1*
Things done to Satan, h 526-1*
Reasons for martydom, l 526-2*
Classes to honor, 545*
Things to lay aside, 545*
"Put off's" of N.T. 546*
S. days Lord made, Ex. 20:9-11
S. days do thy work, Ex. 23:12; 31:15-17; 34:21; 35:2; Lev. 23:6; Lk.13:14
S. wings about him, Rev. 4:8
666—number of the beast, Rev.13:18

Sixfold. Blessing of Esau, g 99
Failure of the Antediluvians, 87
Blessing upon Israel, f 268-1
Promise of God to Israel, k 376-2,3
Commandment to the army, e 438-3
Confession of faith, r 443-2
Accusation of Israel, 446
Offering to Jehovah, e 316-1
Testimony of David, d 599-3
Statement of faith, e 790-1
Character of Doeg, i 945-2
Resolution to praise God, i 954-1
Prophecy of future events, i 958-2
Result of abiding in God, l 980-1
Sin and confession, s 991-3
Vow of David, f 994-2
Message of wisdom, f 1064-1
Description of a lazy man, l 1097-3
Use of crucify, d 51-3*
Command, c 81-3*
Former state of Gentiles, s 366-1*
Christian armour, g 375-3*
Former state of Paul, a 407-3*
Testimony of Paul, b 412-1*
See outlines under Six

Sixscore (2), 1 Ki. 9:14; Jonah 4:11, (or 120)

Sixteen (23). Jehovah titles, 77-3
Things a Christian must believe, 81-2
Reasons to praise God, e 731-3
Blessed classes, a 905-1
Acts of God, u 1061-2
Blessing of trust, j 911-3
Personal references to David, c 934-1
Requests of Asaph, m 970-1
Associates of truth, 1045-2
Things to love, 1058-3
Things God has done, 1060-1
Requests of David, 1060-2
Characteristics of the wicked, p 1096-1
Sources of life, 1110-2
Antichrist fallacies, 1476-1
Times this generation used, i 19-3*
Examples of murmuring, o 110-1*
Proofs hell not the grave, m 128-3*
Truths of Jn.10, h 185-3*
Things finished on Calvary, 211-3*
Great lessons in Acts 8, k 229-3*
Reasons water baptism does not remit sins, v 277-3*
Things to be saved from, b 271-3*
Reasons for excommunication, a 313-1*
Contrasts: tongues and prophecy, a 334-3*
Things free moral agents learn, 374-1*
Facts: Christ and the church, 375-1*
Qualifications for bishops, 414-2*
Facts about false prophets, b 517-1*
Contrasts of 2 Babylons, d 522-1*

Sixteenth (3), 1 Chr. 24:14; 25:23; 2 Chr. 29:17

Sixteenfold. S. judgment, 1041-1
Greatness of God, 1044-1
Complaint against God, 1046-1

Sixth (47), Gen.1:31; 30:19; Mt. 20:5; 27:45; Lk.1:26,36; Jn. 4:6; etc.

Sixty (15). Facts about God, r 169-2*
Facts about the beast, 537-3*
Age of retirement of ministers, Lev. 27:3-7

Sixty-two. Facts about the psalmist and the Word, 1057-3

Sixty-five. Eternal things, 1033-1

Sixty-eight. Post rapture events, 533-1*

Sixty-nine. Requests of Ps.119, 1056-3

Sixtyfold (1), Mt.13:8

Size (5), Ex. 36:9,15; 1 Ki. 6:25; 7:37; 1 Chr. 23:29

Skies (5), 2 Sam. 22:12; Ps.18:11; 77:17; Isa. 45:8; Jer. 51:9

Skilful (7), 1 Chr. 5:18; 15:22; 28:21; 2 Chr. 2:14; Ez. 21:31; Dan.1:4; Amos 5:16

Skilfully (1), Ps. 33:3

Skilfulness (1), Ps. 78:72

Skill (7), 1 Ki. 5:6; 2 Chr. 2:7-8; 34:12; Eccl. 9:11; Dan.1:17; 9:22

Skin (77). S. of face shone, Ex. 34:29-35
Diseases of the s. and flesh, Lev.13:2-58; Job 7:5; 19:20,26; 30:30
2 thin men of Scripture, Job 19:20; Ps.102:5. Cp. Lam. 4:8
Girdle of s. about his loins, Mk.1:6

Skins (21). Did God make coats of s., Gen. 3:21
Put s. of kids on his face, Gen. 27:16
S. for tabernacle coverings, Ex. 25:5; 26:14; 35:7,23; 36:19; 39:34; Num. 4

Skip (1), Ps. 29:6

Skipped (2), Ps.114:4-6

Skippedst (1), Jer. 48:27

Skipping (1), Song 2:8

Skirt (12), Ruth 3:9; 1 Sam. 24:4-11; Ez.16:8; Hag. 2:12; Zech. 8:23; etc.

Skirts (7), Ps.133:2; Jer. 2:34; 13:22-26; Lam.1:9; Ez. 5:3; Nah. 3:5

Skull (5), Judg. 9:53; 2 Ki. 9:35; Mt. 27:33; Mk.15:22; Jn.19:17

Sky (7), Dt. 33:26; Job 37:18; Mt.16:2-3; Lk.12:56; Heb.11:12

Slack (8), Dt. 7:10; 23:21; Josh.10:6; 18:3; 2 Ki. 4:24; Pr.10:4; Zeph. 3:16; 2 Pet. 3:9

Slacked (1), Hab.1:4

Slackness (1), 2 Pet. 3:9

Slain (182), Gen. 4:23; Job 1:15-17; Pr. 7:26; Lk. 9:22; Eph. 2:16; etc.

Slander (3). Defined, 1047. See Num.14:36; Ps. 31:13; Pr.10:18
commandments against, 1047-3
3 causes of s., 1047-3
7 classes who s., 1047-3
6 results of s., 1047-3
6 examples of s., 1047-3
punishment of, 1047-3

Slandered (1), 2 Sam.19:27

Slanderest (1), Ps. 50:20

Slandereth (1), Ps.101:5

Slanderously (1), Rom. 3:8

Slanders (2), Jer. 6:28; 9:4

Slanderers (1), 1 Tim. 3:11

Slang (1), 1 Sam.17:49

Slaughter (56), Gen.14:17; Pr. 7:22
Counted as sheep for the s., Ps. 44:22
Brought as a lamb to the s., Isa. 53:7
Hinnom, the valley of s., Jer. 7:32; 19:6
Feed the flock of the s., Zech.11:4-7
As a sheep to the s., Acts 8:32
Accounted as sheep for s., Rom. 8:36

Slave (1). S. laws, a 136-2; c 137-3; a-d 240-1; Jer. 2:14
Redemption of, e-f 240-1; c 241-1

Slay (117). Took knife to s. son, Gen. 22:10
Though He s. me, yet, Job 13:15
Evil shall s. the wicked, Ps. 34:21
Breath of lips s. the wicked, Isa. 11:4
S. the wise men, Dan. 2:14
S. the third part of men, Rev. 9:15

Slayer (19), Num. 35:11-28; Dt. 4:42; 19:3-6; Josh. 20:3-6; 21:13-38; Ez. 21:11

Slayeth (5), Gen. 4:15; Dt. 22:26; Job 5:2; Ez. 28:9

Slaying (7), Josh. 8:24; 10:20; Judg. 9:56; 1 Ki. 17:20; Isa. 22:13; 57:5; Ez. 9:8

Sleep (82). Deep s. fell upon, Gen. 2:21; 15:12; 1 Sam. 26:12; Job 4:13; 33:15; Dan. 8:18; 10:9; Acts 20:9
S. the s. of death, Ps.13:3
S. shall be sweet, Pr. 3:24
Yet a little s., Pr. 6:10; 24:33
Love not s., lest thou come, Pr. 20:13
S. of labouring man is, Eccl. 5:12
S. in dust of earth awake, Dan.12:2
High time awake out of s., Rom.13:11
Many sickly among you, and many s., 1 Cor.11:30
We shall not all s., 1 Cor.15:51
Them that s. in Jesus will, 1 Th. 4:14
Let us not s. as do others, 1 Th. 5:6
They that s., s. in the night, 1 Th. 5:7
Whether we wake or s., 1 Th. 5:10

Sleeper (1), Jonah 1:6

Sleepest (4), Ps. 44:23; Pr. 6:22; Mk.14:37; Eph. 5:14

Sleepeth (7), 1 Ki.18:27; Pr.10:5; Hos. 7:6; Mt. 9:24; Mk. 5:39; Lk. 8:52; Jn.11:11

Sleeping (6), 1 Sam. 26:7; Isa. 56:10; Mk. 13:36; 14:37; Lk. 22:45; Acts 12:6

Sleight (1) of men, Eph. 4:14

Slept (49). Used of bodily sleep (Gen. 2:21; 41:5; 2 Sam.11:9; 1 Ki.19:5; Ps. 3:5; Mt.13:25; 25:5; 28:13) and death (1 Ki. 2:10; 3:20; 11:21,43; 14:20,31; 15:8,24; 16:6,28; 22:40, 50; 2 Ki. 8:24; 10:35; 13:9,13; 14:16,22,29; 15:7,22,38; 16:20; 20:21; 21:18; 24:6; 2 Chr. 9:31; 12:16; 14:1; 16:13; 21:1; 26:2, 23; 27:9; 28:27; 32:33; 33:20; Job 3:13; Ps. 76:5-6; Mt. 27:52; 1 Cor.15:20). See ***Immortality***

Slew (196), Gen. 4:8; Ps. 78:31,34; 105:29; Mt. 2:16; Acts 5:30; 10:39; etc.

Slewest (1), 1 Sam. 21:9

Slidden (1) back into sin, Jer. 8:5

Slide (3), Dt. 32:35; Ps. 26:1; 37:31

Slideth (1) back into sin, Hos. 4:16

Slightly (2), very little, Jer. 6:14; 8:11

Slime (2). A cement made of asphalt which was used at Babel (Gen.11:3), and on the cradle or ark of Moses (Ex. 2:3. See Gen. 6:14; 14:10; Isa. 34:9)

Slimepits (1), Gen.14:10

Sling (8), Judg. 20:16; 1 Sam.17:40,50; 25:29; Pr. 26:8; Jer.10:18; Zech. 9:15

Slingers (1), 2 Ki. 3:25; j-k 529-3

Slingstones (1), Job 41:28

Slip (5), 2 Sam. 22:37; Job 12:5; Ps.17:5; 18:36; Heb. 2:1

Slipped (2), 1 Sam.19:10; Ps. 73:2

Slippery (3), Ps. 35:6; 73:18; Jer. 23:12

Slippeth (3), Dt.19:5; Ps. 38:16; 94:18

Slips (1), cuttings from plants, Isa.17:10

Slothful (15), lazy. See ***Lazy men***
Be not s., Judg. 18:9; Heb. 6:12
S. shall be under tribute, Pr. 12:24
S. man roasteth not that, Pr. 12:27
S. man hides hand in bosom, Pr. 19:24; 26:15
I went by field of s., Pr. 24:30
Wicked and s. servant, Mt. 25:26
Not s. in business, Rom. 12:11

Slothfulness (2), Pr. 19:15; Eccl. 10:18

Slow (13). S. of speech, s. tongue, Ex. 4:10; Jas. 1:19
S. to anger, Neh. 9:17; Ps. 103:8; 145:8; Joel 2:13; Jonah 4:2; Nah. 1:3
He that is s. to anger, Pr. 14:29; 15:18; 16:32; Jas. 1:19
S. of heart to believe, Lk. 24:25
S. bellies, Tit. 1:12

Sluggard (6), habitually lazy. See Lazy man
Go to the ant, thou s., Pr. 6:6-9; 13:4
So is a s. to them that send, Pr. 10:26
S. will not plow by reason of, Pr. 20:4
S. is wiser in own conceits, Pr. 26:16

Sluices (1), Isa. 19:10

Slumber (10), Ps. 121:3-4; 132:4; Pr. 6:4,10; 24:33; Isa. 5:27; 56:10; Nah. 3:18; Rom. 11:8

Slumbered (1), Mt. 25:5

Slumbereth (1), 2 Pet. 2:3

Slumberings (1), Job 33:15

Small (97). 32 s. things of Scripture:
1 Men (Gen. 19:11)
2 Matter (Gen. 30:15)
3 Dust (Ex. 9:9)
4 Manna (Ex. 16:14)
5 Thing (Num. 16:9)
6 Towns (Num. 32:14)
7 Rain (Dt. 32:2)
8 Weights (Dt. 25:13)
9 Measures (Dt. 25:14)
10 Stone (2 Sam. 17:13)
11 Petition (1 Ki. 2:20)
12 Voice (1 Ki. 19:12)
13 Power (2 Ki. 19:26)
14 Company (2 Chr. 24:24)
15 Cattle (2 Chr. 35:8)
16 Beginning (Job 8:7)
17 Beasts (Ps. 104:25)
18 Strength (Pr. 24:10)
19 Remnant (Isa. 1:9)
20 Quantity (Isa. 22:24)
21 Moment (Isa. 54:7)
22 Nation (Isa. 60:22)
23 People (Dan. 11:23)
24 Things (Zech. 4:10)
25 Ship (Mk. 3:9)
26 Fishes (Mk. 8:7)
27 Cords (Jn. 2:15)
28 Stir (Acts 19:23)
29 Gain (Acts 19:24)
30 Dissension (Acts 15:2)
31 Tempest (Acts 27:20)
32 Helm (Jas. 3:4)

Smallest (2), 1 Sam. 9:21; 1 Cor. 6:2

Smart (1), Pr. 11:15

Smell (20). Isaac deceived by, Gen. 27:27
All thy garments s. of myrrh, Ps. 45:8
Garments s. like Lebanon, Song 4:11
Instead of sweet s. there, Isa. 3:24
Nor s. of fire had passed on, Dan. 3:27
His s. as Lebanon, Hos. 14:6
Odour of sweet s., a sacrifice, Phil. 4:18

Smelled (2), Gen. 8:21; 27:27

Smelleth (1), Job 39:25

Smelling (3), Song 5:5,13; 1 Cor. 12:17

Smite (124), Gen. 8:21; Ex. 12:12-13; 21:18-27; Dt. 28:22-35; Mt. 5:39; etc.

Smiters (1), Isa. 50:6

Smitest (2), Ex. 2:13; Jn. 18:23

Smiteth (13), Ex. 21:12-15; Dt. 25:11; 27:24; Josh. 15:16; Judg. 1:12; 2 Sam. 5:8; 1 Chr. 11:6; Job 26:12; Isa. 9:13; Lam. 3:30; Ez. 7:9; Lk. 6:29

Smith (3), 1 Sam. 13:19; Isa. 44:12; 54:16

Smiths (4), 2 Ki. 24:14-16; Jer. 24:1; 29:2

Smiting (5), Ex. 2:11; 2 Sam. 8:13; 1 Ki. 20:37; 2 Ki. 3:24; Mic. 6:13

Smitten (63), Ex. 7:25; 9:31-32; Ps. 3:7; 102:4; Isa. 53:4; Acts 23:3; etc.

Smoke (45). S. of Sodom, Gen. 19:28
S. of Sinai, Ex. 19:18
S. of jealousy, Dt. 29:20
S. out of the nostrils, 2 Sam. 22:9; Job 41:20; Ps. 18:8
Days consumed like s., Ps. 102:3
Am become like s. in a bottle, Ps. 119:83
Millennial cloud and s., Isa. 4:5
S. in temple of God, Isa. 6:4; Rev. 15:8
Eternal s. of eternal monuments of God's wrath, Isa. 34:10; Rev. 14:11; 19:3
Blood fire, pillars of s. in the future tribulation, Joel 2:30; Acts 2:19
S. of incense in heaven, Rev. 8:4
S. of the abyss, Rev. 9:2-3
S. out of mouths of demons, Rev. 9:17-18

S. screen, 1488
Smoking (5), Gen.15:17; Ex. 20:18; Isa. 7:4; 42:3; Mt.12:20
Smooth (6), Gen. 27:11,16; 1 Sam.17:40; Isa. 30:10; 57:6; Lk. 3:5
Smoother (2), Ps. 55:21; Pr. 5:3
Smootheth (1), Isa. 41:7
Smote (229), Gen.14:5-7; Job 1:19; 2:7; Mt. 26:51,67-68; Lk.18:13; etc.
Smotest (1), Ex.17:5
Smyrna (2), a city, l 502-1*; Rev.1:11; 2:8
  3 things about church at, m 502-1*
Snail (2), Lev. 11:30; Ps. 58:8
Snare (46). Man be a s., Ex.10:7
  False gods be a s., Judg. 2:3; 8:27; Ps.106:36
  S. of the fowler, Ps. 91:3; 124:7
  Table be made a s., Ps. 69:22; Rom.11:9
  S. of the devil, 1 Tim. 3:7; 6:9
  Rich fall into s., 1 Tim. 6:9; b 412-3*
Snared (9), Dt. 7:25; 12:30; Ps. 9:16; Pr. 6:2; 12:13; Eccl. 9:12; Isa. 8:15; 28:13; 42:22
Snares (15), 2 Sam. 22:6; Ps.18:5; Pr.13:14; 14:27; Eccl. 7:26; etc.
Snatch (1), Isa. 9:20
Sneezed (1), 2 Ki. 4:35
Snorting (1), Jer. 8:16
Snout (1), Pr.11:22
Snow (24). Leprous as s., Ex. 4:6; Num.12:10; 2 Ki. 5:27
  Killed a lion in time of s., 2 Sam. 23:20
  S. waters, Job 9:30; 24:19
  Treasures of the s., Job 38:22
  Sins whiter than s., Ps. 51:7; Isa.1:18
  Angel garment white as s., Mt. 28:3
  Christ's garment white as s., Mk. 9:3
  Christ's hair white as s., Rev.1:14
Snowy (1), 1 Chr.11:22
Snuffdishes (3), Ex. 25:38; 37:23; Num. 4:9
Snuffed (2), Jer.14:6; Mal.1:13
Snuffers (6), Ex. 37:23; 1 Ki. 7:50; 2 Ki.12:13; 25:14; 2 Chr. 4:22; Jer. 52:18
Snuffeth (1), Jer. 2:24
So (1,679), lifted up. A king, 2 Ki.17:4. A word used various ways in Scripture, Gen.1:7,9,11,15,24,27,30; Ps. 42:1; Jn. 3:14,16; Rom. 10:17; etc.
Soaked (1), Isa. 34:7
Sober (12), 2 Cor. 5:13; 1 Th. 5:6-8; 1 Tim. 3:2,11; Tit.1:8; 2:2-6; 1 Pet.1:13; 4:7; 5:8
Soberly (2), Rom.12:3; Tit. 2:12
Soberness (1), Acts 26:25
Sobriety (2), 1 Tim. 2:9,15
Socho (1), 1 Chr. 4:18. See ***Shocho***
Sochoh (1), 1 Ki. 4:10. See ***Shocho***
Social system, pre-Adamite, 79-1; 480-2*
Socket (1), Ex. 38:27
Sockets (54), Ex. 26:19-37; 27:10-18; 35:11-17; 36:24-38; 38:10-31; 39:33-40; 40:18; Num. 3:36-37; 4:31-32; Song 5:15
Socoh (2), Josh.15:35,48. See ***Shocho***
Sod (2), to boil, Gen. 25:29; 2 Chr. 35:13
Sodden (6), boiled, Ex.12:9; Lev. 6:28; Num. 6:19; 1 Sam. 2:15; Lam. 4:10
Sodering (1), Isa. 41:7
Sodi (1), confidant, Num.13:10
Sodom (48), a city, Gen.10:19; 13:10-13; 14:2-22; 18:16-26; 19:1-4
  Destroyed because of homosexual sin, Gen.19:1-28; Dt. 29:23; Isa.13:19; Jer. 49:18; 50:40; Lam. 4:6; Amos 4:11; 2 Pet. 2:6; Jude 7
  Jerusalem called Sodom because of sin of that city, Isa.1:10; Rev.11:8
  Both kingdoms of Israel called Sodom, Ez.16:46-56
  Israel to receive worse judgment than Sodom, Mt.10:15; 11:23-24; Mk. 6:11; Lk.10:12; 17:29
Sodoma (1), Gr. form of Sodom, Rom. 9:29
Sodomite (1), a person guilty of unnatural sexual relations, as between the same sex or with beasts, Dt. 23:17. The Heb. word qadesh means a male devotee to licentious idolatry, practicing prostitution with the same sex. This is what
a 647-1, and ***Dog***
Sodomites (4), 1 Ki.14:24; 15:12; 22:46; 2 Ki. 23:7. See ***Sodomite*** and ***Sodomy***
  Cursed by God, r 18-2; a 484-1
  Male prostitutes of idolatry, a 647-1
  16 sins of s., m 476-1*; 494-1,2,3*
Sodomy, unnatural sexual relationship with the same sex or with beasts, e 280-3*; l 313-3*; n 495-1*
  Israel went into s., Dt. 32:32; Isa. 3:9
  Forbidden by God, g 25-2; 224; b 225-3
  God's curse upon, d 384-1; Gen.19
  Practiced in Gibeah, f-h 483-2
  Homosexuality, e 280-3*; l 313-3*
  Pederasty, e 280-3*; l 313-3*
  Lesbianism, d 280-3*; l 313-3*
  Catamite, l-m 313-3*
  Uncleanness, y 280-2*; k 342-1*; d 350-1*; 362-1*
  Sex perversion, n 313-3*; m-q 495-1,2*
  Unnatural affection, j 280-3*
  Effeminate, l-m 313-3*
  Self-abusers, l 313-3*
  Vile affection, c 280-3*
  Error that damns the soul, f-l 477-1*
  Jerusalem a center of s. under Antichrist, i 513-3*
Soever (16), Dt.12:32; 1 Ki. 8:38; Mk. 3:28; 11:24; Jn. 5:19; 20:23; etc.
Soft (8), Job 23:16; 41:3; Ps. 65:10; Pr.15:1; 25:15; Mt.11:8; Lk. 7:25
Softer (1), Ps. 55:21
Softly (7), Gen. 33:14; Judg. 4:21; Ruth 3:7; 1 Ki. 21:27; Isa. 8:6; 38:15; Acts 27:13
Soil (1), Ez.17:8
Sojourn (32), p 225-3*; j 443-3*
  Israel's s., o 97-1; s 69-3
Sojourned (12), Gen. 21:34; 35:27; Dt. 26:5; 2 Ki. 8:2; Ps.105:23; Heb.11:9
Sojourner (8), Gen. 23:4; Lev. 22:10; 25:35-47; Num. 35:15; Ps. 39:12
Sojourners (3), Lev. 25:23; 2 Sam. 4:3; 1 Chr. 29:15
Sojourneth (15). Used 13 times of the stranger in Israel, Num.15:15-29; etc.
Sojourning (3), Ex.12:40; Judg.19:1; 1 Pet.1:17
Solace (1), Pr. 7:18
Solar system, 84-3; 1028-1
Solaric covenant, 83-1
Sold (82). S. his birthright, Gen. 25:33; Heb.12:16
  S. Joseph, Gen. 37:28,36; 45:4-5; Ps.105:17; Acts 7:9
  S. land to be redeemed, Lev. 25:23-50
  S. them into hands of their enemies, Dt. 28:68; Judg. 2:14; 3:8; 4:2; 10:7
  S. on the sabbath, Neh.13:16
  S. a girl for wine, Joel 3:3
  S. the righteous for silver, Amos 2:6
  S. sparrows, Mt.10:29; 21:12; Lk.12:6
  S. possessions and goods, Acts 2:45; 4:34-37; 5:1-8
  S. under sin, Rom. 7:14
Soldier (5), Jn.19:23; Acts 10:7; 28:16; 2 Tim. 2:3-4
Soldiers (29), Mt. 27:27; 28:12; Lk. 3:14; 7:8; 23:36; Jn.19:2,23-34; etc.
Soldiers' (1), Acts 27:42
Sole (12), Gen. 8:9; Dt. 28:35,56,65; Josh.1:3; 2 Sam.14:25; Job 2:7; Isa.1:6; 37:25; Ez.1:7
Solemn (29). S. assembly, Lev. 23:36; Num. 29:35; Dt.16:8; 2 Ki.10:20; 2 Chr. 7:9; Neh. 8:18; Joel 1:14; 2:15; Zeph. 3:18
  S. days, Num.10:10; Hos. 9:5
  S. feasts, Num.15:3; Dt.16:15; 2 Chr. 2:4; 8:13; Ps. 81:3; Lam.1:4; 2:6-7,22; Ez. 36:38; 46:9; Hos. 2:11; 12:9; Nah.1:15; Mal. 2:3
  S. sound, Ps. 92:3
  S. meeting, Isa.1:13
  S. assemblies, Amos 5:21
Solemnities (3), Isa. 33:20; Ez. 45:17; 46:11
Solemnity (2), Dt. 31:10; Isa. 30:29
Solemnly (2), Gen. 43:3; 1 Sam. 8:9
5:3; Isa. 60:14; Ez. 43:7; Mal. 4:3
Solitarily (1), Mic. 7:14
Solitary (7), Job 3:7; 30:3; Ps. 68:6; 107:4; Isa. 35:1; Lam.1:1; Mk. 1:35
Solomon (281). Defined; history, f 580-1; 1 Ki. 1:10-11:43; 1 Chr. 28:5-29:28; 2 Chr.1:1-9:31
  Called Jedidiah, g 580-1
  Made king of Israel, h 617-1
  Judgment on enemies, f-i 618-1; j 618-3; i 620-1; a,h 620-1
  Breaking law of Moses, d,f 621-1
  2 conflicting loves, g 621-2; f 638-1
  A little child, b 622-1
  Request for wisdom, 663-1
  Promise and exercise of wisdom, h,o 622-1
  Princes and officers of, e,l 623-1,3
  Extent of kingdom, g 624-3
  Daily cost of his food, j 625-1
  5 things given to, d 624-2
  7fold result of gifts, e 624-2
  Wages to Hiram, e 625-3; k 753-1,2
  150,000 workers, h-i 625-3
  Palace of, c 628-1
  4 things did not ask for, 663-2
  1,050-word prayer of, b 632-1
  4 major requests of, j 632-1
  8 prophetical things he prayed for, a 633-3
  10fold desire concerning God, d 634-2
  3fold desire concerning Israel, e 634-3
  $9,550,000.00 gift to God, f 634-3
  10 great building projects, e 636-1
  His strange women, h 638-1
  1,000 wives and concubines, l 638-3
  3 adversaries of, i 639-3
  7 reasons for judgment upon, i 640-1
  12 parts to his prayer, 663-2; d 756-2
  Riches of, 663-3; b 751-1; f 763-1
  21 royal descendants of, b 713-3
  Chosen of God, c 745-3
  10 patterns given to, m 746-1
  2 anointings of, c 748-1
  2 things he determined to do, h 751-1
  5 things requested of Hiram, e 752-1
  Only war of, f 761-2
  22 requests of, 799-1
  Retained wisdom and knowledge while backslidden, o 1113-3
  8 sins of, a 1113-3
  3 discoveries of, f 1114-1
  10 commands of, a 1117-3
  3fold advice of, b 1119-2
  4 great conclusions of, c 1120-1
  12 other discoveries of, d 1121-3
  His flattery, 1133-3
  Christ greater than, Mt.12:42; Lk.11:31
Solomon's (25). S. daily provision, 1 Ki. 4:22-27
  S. wisdom, 1 Ki. 4:30; 10:4
  S. officers and builders, 1 Ki. 5:16-18; 9:23
  S. drinking vessels, 1 Ki.10:21
  S. servants, Ezra 2:55-58
  S. song, Song 1:1; 3:7
  S. porch, b 186-1*; f 218-1*; Jn.10:23; Acts 3:11; 5:12
Some (221), Gen.19:19; Mt.13:4-8,23-24; Rom.1:11; 1 Cor.12:28; Eph. 4:11; Phil.1:15; Heb. 3:4; etc.
Somebody (2), Lk. 8:46; Acts 5:36
Something (8), 1 Sam. 20:26; Mk. 5:43; Lk.11:54; Jn.13:29; Acts 3:5; 23:15-18; Gal. 6:3
Sometime (2), Col.1:21; 1 Pet. 3:20
Sometimes (3), Eph. 2:13; 5:8; Tit. 3:3
Somewhat (25), Lev. 4:13,22,27; 13:6,19,21,24,26,28,56; Rev. 2:4; etc.
Son (2,371). S. of man, e 1365-2; h 909-3
  Begat s. in his own likeness, Gen. 5:3
  Thou art My S., this day have I begotten Thee, Ps. 2:7; Acts 13:33; Heb.1:5; 5:5
  Kiss the S., Ps. 2:12
  My s., Pr.1:8,10,15; 2:1; 3:1,11-12,21; 4:3,10,20; 5:1,20; 6:1,3,20; 7:1; 19:27; 23:15,19,26; 24:13,21; 27:11; 31:2
  Other proverbs about s., Pr.10:1,5; 13:1,24; 15:15:20; 17:2,25;
  Virgin shall conceive, bare a S., Isa. 7:14
  Child is born, a S. is given, Isa. 9:6
  Fourth like the s. of God, Dan. 3:25
  One like the S. of man, Dan. 7:13
  The Son of Man: (see ***Jesus Christ***)
  S. of Abraham, Mt.1:1
  S. of David, Mt.1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9-15
  Born of a virgin, Mt.1:18, heading
  Named Jesus, Mt.1:21
  Had no home, Mt. 8:20
  Power to forgive sins, Mt. 9:2-6; Mk. 2:5-10
  Coming back to earth, Mt.10:23
  Called God Father, Mt.11:27
  Lord of sabbath, Mt.12:8; Mk. 2:28
  Different person from both the Father and Holy Spirit, Mt.12:32-33; 28:19
  In hell 3 days and nights, Mt.12:40
  Sower of Word of God, Mt.13:37
  Governs angels, Mt.13:41; 25:31
  Will come in glory, Mt.16:27; 24:27-31,37-39, 44; 25:31
  Will come in His kingdom, Mt.16:28; 25:31
  Predicted own resurrection, Mt.17:9
  Prdicted own sufferings, Mt.17:12
  Predicted betrayal, Mt.17:22; 20:18
  Came to save men, Mt.18:11; Lk.19:10
  Coming as a King, Mt.19:28; 25:31
  Came to minister to men, Mt. 20:28
  Betrayed, Mt. 26:2,24,45
  Only begotten of the Father, Jn.1:18,34; 3:16-18
  Angels ascending and descending upon, Jn.1:51
  Has ascended to heaven, Jn. 3:13
  Faith in Him necessary to be saved, Jn. 3:16,36; 5:24; 1 Jn. 3:23; 5:1-3
  Given authority to act as God, Jn. 5:27
  Gives eternal life, Jn. 6:27; 17:3
  Was lifted up—crucified, Jn. 3:14-16; 8:28; 12:34
  Was glorified, Jn.12:23; 13:31; Acts 3:13
  The Son of God: (see ***Christ***)
  Called Immanuel—God with us, Mt.1:23
  Acknowledged by God as His own and only begotten S., Mt. 2:15; 3:17; 17:5; Mk.1:11; 9:7; Lk. 9:35; 2 Pet.1:17
  Divine sonship questioned by Satan, Mt. 4:3,6; Lk. 4:3,6; Lk. 4:3,9
  Questioned by others, Mt. 26:63; 27:40
  Sonship declared by angels, Lk.1:31-35
  Acknowledged by demons, Mt. 8:29; Mk. 3:11; 5:7; Lk. 4:41; 8:28
  Sonship predicted by prophets, Mt. 22:45; Ps. 110-1,5; Isa. 9:6-7
  Acknowledged and claimed by Himself, Mt. 26:64; Jn.10:36
  Men understood Him to make this claim, Mt. 27:43; Jn.10:36
  Acknowledged by disciples, Mt.14:33; 16:16; Jn. 1:49; 6:69; 11:27; Acts 8:37; 9:20
  Acknowledged by the centurion, Mt. 27:54
  Acknowledged by Mark, Mk.1:1
  Acknowledged by John the Baptist, Jn.1:34
  The only begotten S., Jn.1:18; 3:16,18
  Equal with the Father and Holy Spirit, Mt. 28:19; 491-2*; 1 Jn. 2:22-24
  S. can do nothing of Himself, Jn. 5:19
  Father loveth the S., Jn. 5:20
  S. quickeneth whom He will, Jn. 5:21
  Judgment committed to the S., Jn. 5:22
  S. honored equal with Father, Jn. 5:23
  S. has life in Himself, Jn. 5:26
  S. abideth forever, Jn. 8:35
  S. makes free, Jn. 8:36
  Father glorified through S., Jn.14:13
  Was resurrected, Acts 3:26
  S. standing on right hand of God, Acts 7:56
  Declared to be the S. of God with power, Rom.1:3-4
  Gospel concerns the S., Mk.1:1; Rom.1:3-4,9
  Men reconciled by death of S., Rom. 5:10

Gal. 4:4; Heb. 2:14-18
God spared not His own S., Rom. 8:32
S. to be subject to the Father when all His work of putting down rebellion is finished, 1 Cor.15:24-28
Live by faith of S. of God, Gal. 2:20
Knowledge of the S. of God, Eph. 4:13
In kingdom of His dear S., Col.1:13
Wait for His S. from heaven, 1 Th.1:10
Spoken to us by His S., Heb.1:1-3
He shall be to Me a S., Heb.1:5
Unto the S. He saith, Thy throne, Heb.1:8
Christ is a S. over own house, Heb. 3:6
High priest in the heavens, Heb. 4:14
Though He were a S. yet He learned, Heb. 5:8
Crucify S. of God afresh, Heb. 6:6
Maketh S. consecrated, Heb. 7:28
Trodden under foot S. of God, Heb.10:29
Blood of Jesus Christ His S., 1 Jn.1:7
For this purpose the S. of God was, 1 Jn. 3:8
S. to be Saviour of world, 1 Jn. 4:14
These things saith the S. of God, Rev. 2:18

Song (78). 15 s. composers, 400-2
Israel sang this s. unto the Lord, Ex.15:1; Num. 21:17
Spake all words of this s., Dt. 32:44
Deborah . . . utter a s., Judg. 5:12
Unto the Lord the words of this s., 2 Sam. 22:1
31 psalms with "song" in title, Ps.18,30,45-46,48,65-68,75-76,83,87-88,92,108,120-134
He hath put a new s. in my, Ps. 40:3
Sing unto Lord a new s., Ps. 96:1; 98:1; 149:1; Isa. 42:10
S. of fools, Eccl. 7:5
S. of songs, Song 1:1
They sang a new s., Rev. 5:9; 14:3
Sing the s. of Moses and the s. of the Lamb, Rev.15:3

Songs (20). 8 s. of praise, 490-1
8 other s. (outside Psalms), Ex.15:1; Num. 21:17; 31:19-30; 32:44; Judg. 5:12; 2 Sam. 22:1; Song 1:1; Isa. 5:1; 26:1
9 new s., 1 927-3
S. of degrees, 10 interpretations, 1058-3
Solomon's s., 1,005, 1 Ki. 4:32
Giveth s. in the night, Job 35:10
S. of deliverance, Ps. 32:7
Singeth s. to an heavy heart, Pr. 25:20
Song of s., Song 1:1
S. and everlasting joy, Isa. 35:10
S. to stringed instruments, Isa. 38:20
Psalms, hymns, spiritual s., Eph. 5:19,Col. 3:16

Son's (22), Gen.16:15; 24:51; 30:14-16; 37:32-33; Lev.18:10-17; Pr. 30:4; etc.

Sons (1,080). S. of God—fallen angels, 94-2; o 852-3
Marriage of s. of God, 94-3; 90-3
Proof s. of God of Gen. 6 are angels, 91-3
S. of Noah, Gen.10
S. -in-law, Gen.19:14
S. of Jacob, Gen. 34:5-35:29; 46:5-27
S. of Esau, Gen. 36:5-20
S. of thunder, Mk. 3:17
S. of God, Jn.1:12; Rom. 8:14-19; Phil. 2:15; 1 Jn. 3:1-2
S. and daughters shall prophesy, Acts 2:17
My s. and daughters, 2 Cor. 6:18
Might receive adoption of s., Gal. 4:5
Bringing many s. to glory, Heb. 2:10
God dealeth with you as s., Heb.12:7
Then are ye bastards, not s., Heb.12:8

Sonship, r 291-1*; q 365-2*; i 370-1*
Evidences of s., j 987-3; b 482-1*

Sons' (25), Gen. 6:18; 7:7; 8:16-18; etc.

Soon (65). S. utterly perish, Dt. 4:26
S. be cut down like the grass, Ps. 37:2
Go astray as s. as be born, Ps. 58:3
Ethiopia s. stretch out her, Ps. 68:31
S. forgat His works, Ps.106:13
As s. as Zion travailed, Isa. 66:8
Not s. angry, Tit.1:7
Devour her child s. as born, Rev.12:4

Sooner (2), Heb.13:19

Soothsayer (1), Josh.13:22

Soothsayers (6), Isa. 2:6; Dan. 2:27; 4:7; 5:7, 11; Mic. 5:12

Soothsaying (1), b 130-1*; Acts 16:16

Sop (4), Jn.13:26-30

Sopater (1), defends father, Acts 20:4

Sope (2), soap, Jer. 2:22; Mal. 3:2

Sophereth (2), learning, Ezra 2:55; Neh. 7:57

Sorcerer (2), Acts 13:6-8

Sorcerers (6), Ex. 7:11; Jer. 27:9; Dan. 2:2; Mal. 2:2; Mal. 3:5; Rev. 21:8; 22:15

Sorceress (1), Isa. 57:3

Sorceries (5), Isa. 47:9,12; Acts 8:11; Rev. 9:21; 18:23

Sorcery (1), Acts 8:9

Sore (98). 21 uses, 1125-3

Sorek (1), b 477-2; Judg.16:4

Sorely (2), Gen. 49:23; Isa. 23:5

Sorer (1), Heb.10:29

Sores (4), Isa.1:6; Lk.16:20-21; Rev.16:11

Sorrow (70). 3 kinds of, g 343-1*
12 examples of s., g 343-1*
7 blessings of s., h 343-2*
Greatly multiply thy s., Gen. 3:16
In s. eat of it all the, Gen. 3:17
S. to the grave, Gen. 42:38; 44:29-31
S. of heart, Lev. 26:16; Neh. 2:2; Ps.13:2; Pr.15:13; Eccl.11:10; Isa. 65:14; Lam. 3:65; Jn.16:6; Rom. 9:2
S. of Mind, Dt. 28:65
S. of the eyes, Job 3:10; 17:7
S. better than laughter, Eccl. 7:3
S. shall be turned into joy, Jn.16:20
Swallowed up, overmuch s., 2 Cor. 2:7
Godly s. worketh repentance to salvation, 2 Cor. 7:10
S. of world worketh death, 2 Cor. 7:10
S. upon s., Phil. 2:27
S. not, even as others, 1 Th. 4:13
No s. in new earth, Rev. 21:4

Sorrowed (2), 2 Cor. 7:9-11

Sorroweth (1), 1 Sam.10:2

Sorrowful (18). S. spirit, 1 Sam.1:15
S. meat, Job 6:7
S. man, Ps. 69:29; Mt.19:22
S. heart, Pr.14:13
S. soul, Jer. 31:25
Exceeding s., Mt. 26:22,37-38; Mk.14:34. Cp. Lk. 18:23-24
S., yet always rejoicing, 2 Cor. 6:10

Sorrowing (2), Lk. 2:48; Acts 20:38

Sorrows (22). S. of hell compassed me, 2 Sam. 22:6; Ps.18:5
S. of death compassed, Ps.18:4; 116:3
Sit up late, eat bread of s., Pr.127:2
Man of s., acquainted with, Isa. 53:3
Our griefs, carried our s., Isa. 53:4
Beginning of s., Mt. 24:8; v 46-3*
Pierced through with many s., 1 Tim. 6:10; j 413-1*

Sorry (14). S. for me, 1 Sam. 22:8
S. for my sin, Ps. 38:18
S. exceedingly, Mt.17:23; 18:31; Mk. 6:26
S. after a godly manner, 2 Cor. 7:9

Sort (21), kind, Gen. 6:19-20; 7:14; Acts 17:5; 1 Cor. 3:13; 3 Jn. 6; etc.

Sorts (7), Dt. 22:11; Neh. 5:18; Ps. 78:45; 105:31; Eccl. 2:8; Ez. 27:24; 38:4

Sosipater (1), defends father, Rom.16:21

Sosthenes (2), sound strength, Acts 18:17; 1 Cor.1:1

Sotai (2), deviator, Ezra 2:55; Neh. 7:57

Sottish (1), stupid, Jer. 4:22

Sought (125), Gen. 43:30; Ex. 2:15; Ps.34:4; 77:2; Lk. 2:44-49; 13:6; etc.

Soul (458). Heb. nephesh, a breathing creature; a living organism; the invisible spiritual part of man. The word is used 754 times and is trans. soul 419 times; souls 59 times; soul's 1 time. Of the 275 other times used it is trans. by 44 different words and phrases. The Gr. equivalent of nephesh is psuche, which see, s 78-1*; 398-2*
1 Of Lower Animals 22 Times 9 Ways:
(1)Creature (Gen.1:21,24; 2:19; 9:10,12; Lev.11:46)
(2) Thing (Lev.11:10; Ez. 47:9)
(3) Life (Gen.1:20,30)
(4) The life (Gen. 9:4; Dt.12:23; Pr.12:10)
(5)Beast (Lev. 24:18)
(6) The soul (Job 12:10)
(7) Breath (Job 41:21)
(8) Fish (Isa.19:10)
(9) Her (Jer. 2:24)
2 Of Animals and Man Together:
(1) Creature (Gen. 9:15-16)
(2) The life (Lev.17:11,14)
(3) Soul (Num. 31:28)
3 Of Man as an Individual Being:
(1) Soul (Gen. 2:7; 12:5; 46:15-27; Ex.1:5; 12:4; Lev. 22:11; Ps. 25:20; Pr.10:3; 11:25,30; 14:25; 19:15; Ez.13:18-20; 18:4)
(2) Person (Gen.14:21; 36:6; Ex.16:16; Lev. 27:2; Num. 31:40,46; Dt.10:22; Jer. 43:6; 52:20,30; Ez. 16:5; 27:13)
(3) Persons (Num. 31:35)
(4) Any (Dt. 24:7)
(5) Man (2 Ki.12:4)
(5) Men (1 Chr. 5:21)
4 Of man as possessing appetites, and exercising mental faculties, certain feelings, emotions, desires, and passions. Hence, we speak of the soul that feels and the spirit of man that knows (1 Cor. 2:11). The soul and spirit make the inner man with its feelings, will, knowledge, intellect, and other spiritual powers, as follows:
In Passages Trans. "Soul":
Dried away (Num.11:6)
Lusteth (Dt.12:15,20-21; 14:26)
Desireth (Dt.14:26; 1 Sam. 2:16; 20:4)
Loatheth (Num. 21:5; Zech.11:8)
Refused (Job 6:7; Ps. 77:2)
Abhorreth (Job 33:20; Ps.107:18)
Hunger (Pr. 6:30)
Satisfying (Pr.13:25; Ps. 63:5; Isa. 58:11)
Empty—hath appetite (Isa. 29:8)
Desired figs (Mic. 7:1; 1 Ki.11:37)
Longeth—clave (Gen. 34:3,8; Ps. 84:2)
Anguish (Gen. 42:21)
Discouraged (Num. 21:4)
Seek (Dt. 4:29; 1 Chr. 22:19)
Love (Dt. 6:5; 11:13; 13:3; 30:6; 1 Sam.18:1)
Know (Josh. 23:14; Ps.139:14)
Grieved (Judg.10:16; 1 Sam. 30:6)
Vexed (Judg.16:16; 2 Ki. 4:27; Ps. 6:3)
Bitterness of (1 Sam.1:10; Job 7:11)
Poured out (1 Sam.1:15; Ps. 42:4)
Hated (2 Sam. 5:8; Ps.11:5; Isa.1:14)
Weary (Job 10:1; Jer. 4:31)
Mourn (Job 14:22)
Converting (Ps.19:7)
Lifted up (Ps. 25:1; 86:4)
Dwell at ease (Ps. 25:13)
Waiteth (Ps. 33:20; 62:1,5; 130:5-6)
Boast (Ps. 34:2)
Be joyful (Ps. 35:9)
Panteth (Ps. 42:1)
Thirsteth (Pr. 42:2; Ps. 63:1; 143:6)
Cast down (Ps. 42:5-6,11; 43:5)
Bowed down (Ps. 44:25; 57:6)
Blessed (Ps. 49:18)
Trusteth (Ps. 57:1)
Followeth hard (Ps. 63:8)
Chastened (Ps. 69:10)
Full of troubles (Ps. 88:3)
Delight (Ps. 94:19)
Bless (Ps.103:1,2,22; 104:1,35)
Fainted (Ps.107:5; 119:81; Jonah 2:7)
Melted (Ps.107:26; 119:28)
Filled with scorning (Ps.123:4)
Quieted (Ps.131:2)
Strengthened (Ps.138:3)
Afflict (Ps.143:12; Isa. 58:10)
Praise (Ps.146:1)
Sweet to (Ps.16:24)
Refresheth (Ps. 23:13)
Failed (Song 5:6)
Avenged (Jer. 5:9,29; 9:9)
Find rest (Jer. 6:16)
Shall weep (Jer.13:17)
Watered (Jer. 31:12)
Sorrowful (Jer. 31:25. Cp. Mt. 26:28)
Pitieth (Ez. 24:21)
In Passages Trans. "Mind":
Desire (Dt.18:6)
Sorrow (Dt. 28:65)
Chafed (2 Sam.17:8)
Willing (2 Ki. 9:15; 1 Chr. 28:9)
In Passages Trans. "Heart":
Oppress (Ex. 23:9; Lev. 26:16; Dt. 24:15)
Desireth (2 Sam. 3:21; Ps.10:3)
Proud (Pr. 28:25)
Heavy (Pr. 31:6)
Affected (Lam. 3:51)
Rejoiced (Ez. 25:6)
Bitterness (Ez. 27:31)
Nephesh is also used many times of man being mortal, being cut off by God, and being subject to death. The word death always means separation, not annihilation. See ***Death*** and ***Immortality***, 1030-1
Other Facts About the Soul:
S. and spirit at death (if righteous) go to heaven (2 Cor. 5:8; Phil.1:21-24; Heb.12:22-23; Rev. 6:9-11), or (if wicked) to hell (Isa. 14:9; Lk.16:19-31; Rev. 20:11-15; 1030-1
S. and body contrasted, a 867-1
S. and spirit are immortal, 1030-1
Man cannot kill s., Mt.10:28
God has a s., Mt.12:18; Heb.10:38
S. can be lost (Mk. 8:36) or be saved (Heb.10:39; Jas.1:21; 1 Pet.1:9)
S. and spirit of man distinguished, 1 Th. 5:23; Heb. 4:12
S. at war with lusts, 1 Pet. 2:11
God wants both s. and body healthy, 3 Jn. 2; 1 Pet. 2:24
S. leaves body at death, 2 Cor. 5:8; Phil.1:21-24; Jas. 2:26; Heb.12:23; Rev. 6:9-11
S. sleep, unscriptural, 1030-2; 1485-1
S. winners, 6 duties, 1 136-1*; n 164-1*

Soul's (1), Job 16:4

Souls (78). Used of individuals, Gen.12:5; 46:15-27; Ex.1:5; 30:15-16; Ez.13:18-20; 18:4; Acts 2:41; Rev. 20:4
S. can be afflicted, Lev.16:29,31; 23:27,32; Num. 29:7
S. and hearts distinguished, Josh. 23:14. Cp. Dt. 4:29; 6:5; 10:12; 11:13-18; 13:3; 26:16; 30:2-10
S. of saints preserved, Ps. 97:10
He that winneth s. is wise, Pr.11:30
A true witness delivereth s., Pr.14:25
Rest to your s., Jer. 6:16; Mt.11:29
S. purified by truth, 1 Pet.1:22
S. can see and be seen after leaving the body at death, Mt.17:3; Lk.16:19-31; Heb.12:22-23; Rev. 6:9-11

Sound (89). S. of abundance of rain, 1 Ki.18:41
S. in tops of mulberry, 1 Chr.14:15
S. wisdom, Pr. 2:7; 3:21; 8:14
S. heart is life of flesh, Pr.14:30
Bowels s. like a harp, Isa.16:11
Heart s. like pipes, Jer. 48:36
S. of cherubims' wings, Ez.10:5
Angels with great s. of trumpet, Mt. 24:31
S. from heaven as a rushing, Acts 2:2
S. doctrine, 1 Tim.1:10; 2 Tim. 4:3; Tit.1:9; 2:1
S. mind, 2 Tim.1;7
S. words, 2 Tim. 1:13; Tit. 2:8
S. in faith, Tit.1:13; 2:2
S. of many waters, Rev.1:15
S. of demon wings, Rev. 9:9

Sounded (18). S. my father, 1 Sam. 20:12
S. out the word of the Lord, 1 Th.1:8
Angels s., Rev. 8:7-12; 9:1,13; 11:15

Soundeth (1), Ex.19:13

Sounding (7), 1 Chr.15:16; 2 Chr. 5:12; 13:12; Ps.150:5; Isa. 63:15; Ez. 7:7; 1 Cor.13:1

16
Sounds (1), 1 Cor.14:7
Sour (5), Isa.18:5; Jer. 31:29-30; Ez.18:2; Hos. 4:18
South (143). Chambers of the s., Job 9:9
  Out of the s. the whirlwind, Job 37:9
  Quieteth earth by s. wind, Job 37:17
  The opposite direction from God and heaven, Ps. 75:6; Isa.14:12-14
  King of the s., Egypt, Dan.11:5-40
  Queen of the s., Mt.12:42; Lk.12:55
Southward (24), Gen.13:14; Dan. 8:4
Sow (37). 36 times as a verb, 1 of an animal
  S. grain, Gen. 47:23; Ex. 23:10; Lev. 25:3-22; 26:16; Mt.13:3
  Do not s. mixed seeds, Lev.19:19; Dt. 22:9
  Plow iniquity, s. wickedness, Job 4:8
  S. in tears, reap joy, Ps. 126:5
  Blessed that s. beside, Isa. 32:20
  S. to selves righteousness, Hos.10:12
  Fowls of air s. not, Mt. 6:26; Lk.12:24
  A sower went forth to s., Mt.13:3; Mk. 4:3; Lk. 8:5
  S. —a female swine, 2 Pet. 2:22
Sowed (10), Gen. 26:12; Judg. 9:45; Mt.13:4, 24-39; 25:26; Mk. 4:4; Lk. 8:5
Sowedst (1), Dt.11:10
Sower (8), Isa. 55:10; Jer. 50:16; Mt.13:3,18; Mk.4:3,14; Lk. 8:5; 2 Cor. 9:10
Sowest (3), 1 Cor. 15:36-37
Soweth (15). S. discord, Pr. 6:14-19
  S. righteousness, Pr.11:18
  S. strife, Pr.16:28
  S. iniquity, Pr. 22:8
  S. seed, Amos 9:13; Mt. 13:37; Jn. 4:36-37
  S. word of God, Mk. 4:14
  S. sparingly, bountifully, 2 Cor. 9:6
  S. to the flesh, Spirit, Gal. 6:7-8
  Whatsoever a man s., that, Gal. 6:7
Sowing (2). First instance of, s 36-2. See Lev. 11:37; 26:5; c 360-3*
Sown (32). Light is s. for righteous, Ps. 97:11
  S. wind, shall reap whirlwind, Hos. 8:7
  S. in the heart, Mt.13:19; Mk. 4:15
  S. spiritual things, reap, 1 Cor. 9:11
  S. in corruption, raised, 1 Cor.15:42
  S. in dishonour, raised, 1 Cor.15:43
  S. in weakness, raised, 1 Cor.15:43
  S. natural body, raised, 1 Cor.15:44
  S. in peace, Jas. 3:18
Space (27), Gen. 29:14; Acts 5:34; Jas. 5:17; Rev. 2:21; 8:1; 14:20; 17:10; etc.
Spain (2), Rom.15:24,28
Spake (588). God s. (12 times), Gen. 8:15; 9:8; 31:11,29; 46:2; Ex. 6:2; etc.
  The Lord s. (24 times), Gen.16:13; Ex. 6:10,13,28-29; 7:8; etc.
  The Lord your God s., Josh. 23:14
  The Spirit of the Lord s., 2 Sam. 23:2
  The Holy Ghost s., Acts 28:25
  The Rock of Israel s., 2 Sam. 23:3
  An angel s., 1 Ki.13:18; Acts 10:7
  The word of the Lord which He s., 1 Ki.14:18; 16:12,34; 2 Ki.10:10,17; 14:25; 15:12
  The horn s., Dan. 7:11,20
  Men of God s., 2 Pet.1:21
  S. as a dragon, Rev.13:11
Spakest (10), Judg.13:11; 17:2; 1 Sam. 28:21; 1 Ki. 8:24-26,53; 2 Chr. 6:15; Neh. 9:13; Ps. 89:19; Jer. 48:27
Span (8), Ex. 28:16; 39:9; 1 Sam.17:4; Isa. 40:12; Lam. 2:20; Ez. 43:13
Spanned (1), Isa. 48:13
Spare (40). Lord will not s., Dt. 29:20
  S. the poor and needy, Ps. 72:13
  Take heed lest He s. not thee, Rom.11:21
Spared (12), 1 Sam.15:9-15; 24:10; 2 Sam. 12:4; 21:7; 2 Ki. 5:20; Ps. 78:50; Ez. 20:17; Rom. 8:32; 11:21; 2 Pet. 2:4-5
Spareth (4), Pr.13:24; 17:27; 21:26; Mal. 3:17
Sparing (1), Acts 20:29
Sparingly (1), 2 Cor. 9:6
Spark (2), Job 18:5; Isa.1:31
Sparks (4), Job 5:7; 41:19; Isa. 50:11
Sparrow (2), l 986-2; Ps. 84:3; 102:7
Sparrows (4), Mt.10:29-31; Lk.12:6-7
Spat (1), Jn. 9:6
Speak (513). Over 50 times God commanded Moses to s. to Israel, Ex.11:2; 12:3; 14:2,15; 16:12; Lev.1:2-27:2; etc.
  I will s. in bitterness of, Job 10:1
  S. leasing (lying) and falsehood, Ps. 5:6
  S. vanity, Ps.12:2
  S. proudly, Ps.17:10
  S. peace, Ps. 28:3
  S. of His glory, Ps. 29:9
  S. grievous things, Ps. 31:18
  S. of grievous things, Ps. 31:18
  S. of righteousness, Ps. 35:28; 52:3
  S. mischievous, Ps. 38:12
  S. of wisdom, Ps. 49:3; 1 Cor. 2:6-7
  S. cursing and lying, Ps. 59:12
  S. lies, Ps. 63:11; Isa. 59:4; Jer. 9:5
  S. wickedly, Ps. 73:8
  S. loftily, Ps. 73:8
  S. hard things, Ps. 94:4
  S. evil, Ps.109:20; 2 Pet. 2:12
  S. Thy word, Ps.119:172; Acts 4:29
  S. of excellent things, Pr. 8:6
  S. truth, Pr. 8:7
  S. villany, Isa. 32:6
  S. a word in due season, Isa. 50:4
  S. the word only, Mt. 8:8
  S. with new tongues, Mk.16:17
  S. with other tongues, Acts 2:4,11
  S. in the name of Jesus, Acts 5:40
  S. blasphemous words, Acts 6:11-13
  S. with tongues, Acts 10:46; 19:6; 1 Cor.12:30; 13:1; 14:18,23,39
  S. boldly, Acts 18:26; Eph. 6:20
  S. the words of truth, Acts 26:25
  S. in an unknown tongue, 1 Cor. 14:27
  S. in every man truth, Eph. 4:25
  S. evil of no man, Tit. 3:2; Jas. 4:11
  S. no guile, 1 Pet. 3:10
  S. as the oracles of God, 1 Pet. 4:11
  S. evil of dignities, 2 Pet. 2:10; Jude 8
  S. great swelling words, 2 Pet. 2:18
  S. they of the world, 1 Jn. 4:5
Speaker (2), Ps.140:11; Acts 14:12
Speakest (17), 1 Sam. 9:21; Ps. 51:4; Mt.13:10; Lk. 12:41; Jn.16:29; etc.
Speaketh (74). Talked with God face to face as man s. with friend, Ex. 33:11
  As one of foolish women s., Job 2:10
  He that s. flattery to friends, Job 17:5
  God s. once, yea twice, yet, Job 33:14
  Tongue that s. proud things, Ps.12:3
  S. the truth in his heart, Ps.15:2
  S. vanity, Ps. 41:6; 144:8-11
  S. froward things, Pr. 2:12; 10:32
  S. like piercing of sword, Pr.12:18
  S. lies, Pr. 6:19; 14:25; 19:5-9
  S. folly, Isa. 9:17
  S. uprightly, Isa. 33:15
  S. deceit, Jer. 9:8
  S. against the Holy Ghost, Mt.12:32
  S. the words of God, Jn. 3:34
  S. of himself seeketh his own, Jn. 7:18
  S. in an unknown tongue, 1 Cor.14:2-13
  S. mysteries, 1 Cor.14:2
  S. with tongues, 1 Cor.14:5
  S. better things than Abel, Heb.12:24
  S. evil of his brother, Jas. 4:11
  S. great swelling words, Jude 16
  Your Father which s. in you, Mt.10:20
  Out of heart the mouth s., Mt.12:34; Lk. 6:45. Cp. Mk. 7:19-21
Speaking (62). S. out of ground, 1251-1
  S. out of midst of fire, Dt. 4:33; 5:26
  While he was yet s., Job 1:16-18
  Thy lips from s. guile, Ps. 34:13
  As soon as born, s. lies, Ps. 58:3
  Forth finger, s. vanity, Isa. 58:9
  Nor s. thine own words, Isa. 58:13
  While they are yet s., I will hear, Isa. 65:24. Cp. Mt.17:20; 21:22; Mk.11:22
  Rising up early s., Jer. 7:13; 25:3; 35:14
  Mouth s. great things, Dan. 7:8; Rev.13:5
  Heard for much s., Mt. 6:7
  S. boldly in the Lord, Acts 14:3
  S. by the Spirit of God, 1 Cor.12:3
  S. the truth in love, Eph. 4:15
  S. to yourselves in psalms, Eph. 5:19
  S. lies in hypocrisy, 1 Tim. 4:2
  S. things they ought not, 1 Tim. 5:13
  Ass s. with man's voice, 2 Pet. 2:16
Speakings (1), 1 Pet. 2:1
Spear (45), Josh. 8:18-26; 1 Sam. 26:7-22; 2 Sam. 23:7-21; Jn.19:34; etc.
Spearmen (2), Ps. 68:30; Acts 23:23
Spear's (1), 1 Sam.17:7
Spears (16), 1 Sam.13:19; Isa. 2:4; etc.
Special (2), Dt. 7:6; Acts 19:11
Specially (6), Dt. 4:10; Acts 25:26; 1 Tim. 4:10; 5:8; Tit.1:10; Ph'm 16
Speckled (11), Gen. 30:32-39; 31:8-12; Jer.12:9; Zech.1:8
Spectacle (1), 1 Cor. 4:9
Sped (1), Judg. 5:30
Speech (49). I am slow of s., Ex. 4:10
  My s. shall distil as dew, Dt. 32:2
  S. pleased the Lord, 1 Ki. 3:10
  Day unto day uttereth s., Ps.19:2-3
  S. low out of the dust, Isa. 29:4
  S. bewrayeth thee, Mt. 26:73
  Impediment in his s., Mk. 7:32
  With excellency of s., 1 Cor. 2:1-4
  Weak, s. contemptible, 2 Cor.10:10
  Rude in s., yet not, 2 Cor.11:6
  Let your s. be seasoned with, Col. 4:6
  Sound s. that cannot be, Tit. 2:8
Speeches (7), Num.12:8; Job 6:26; 15:3; 32:14; 33:1; Rom.16:18; Jude 15
Speechless (3), Mt. 22:12; Lk.1:22; Acts 9:7
Speed (11), Gen. 24:12; 1 Sam. 20:38; 2 Sam.15:14; 1 Ki.12:18; 2 Chr.10:18; Ezra 6:12; Isa. 5:19,26; Acts 17:15; 2 Jn.10-11
Speedily (19), Gen. 44:11; Ezra 7:17-26; Ps. 31:2; 69:17; 143:7; Lk.18:8
Speedy (1), Zeph.1:18
Spend (7), Dt. 32:23; Job 21:13; 36:11; Ps. 90:9; Isa. 55:2; Acts 20:16; 2 Cor.12:15
Spendest (1), Lk.10:35
Spendeth (3), Pr. 21:20; 29:3; Eccl. 6:12
Spent (19), Gen. 21:15; Lev. 26:20; Mk. 5:26; Lk. 8:43; 15:14; Rom.13:12; etc.
Spewing (1), disgrace, Hab. 2:16
Spice (5), Ex. 35:28; 1 Ki.10:15; 2 Chr. 9:9; Song 5:1; Ez. 24:10
Spiced (1), Song 8:2
Spicery (1), Gen. 37:25
Spices (31), Gen. 43:11; Ez. 27:22; Mk.16:1; Lk. 23:56; 24:1; Jn.19:40; etc.
Spider (1), Pr. 30:28
Spider's (2), Job 8:14; Isa. 59:5
  S. web over cave, j 542-1
Spied (6), Ex. 2:11; Josh. 6:22; 2 Ki. 13:21; 23:16,24
Spies (14), Gen. 42:9-34; Num. 21:1; Josh. 6:23; Judg. 1:24; 1 Sam. 26:4; 2 Sam.15:10; Lk. 20:20; Heb.11:31
  12 s. of Israel, 327-3
  5fold report of the s., 327-3
  7 evil effects of the report, 327-3
  3 orders to the s., j 280-1
  Route of the s., l 280-2
  2fold minority report of the, h 281-2
  10 s. died in a plague, e 283-3
Spikenard (5), Song 1:12; 4:13; Jn. 12:3
Spilled (3), Gen. 38:9; Mk. 2:22; Lk. 5:37
Spilt (1), 2 Sam. 14:14
Spin (3), Ex. 35:25; Mt. 6:28; Lk. 12:27
Spindle (1), Pr. 31:19
Spirit (505). Defined, 1042-2; b 485-2*
  Use of the word, 1042-2
  10 kinds of s. creatures, 1048-3
  S. of the world, m 309-2*
  Angels as spirits, 1042-2; 1048-3
  Demons as spirits, 1042-2; 1048-3
  4 kinds of s. rebels, 375-1*
  Familiar spirits, b 130-1*
  22 uses of the word, 1042-2
  How to test a s., c 485-3*
  S. of divination, s 248-2*
  S. of adoption, q 291-1*; i 357-3*
  S. of bondage, p 290-3*
  Unclean spirits, h 63-3*
  Spirits in prison, 10 proofs angels, 472-
  Satan a s. being, 1050-3
  Evil s., 557-3; 1 Sam. 16:13-23; 18:10; 19:9
  Living s., 1 Ki. 22:22-24; 2 Chr. 18:21-23
  S. of beasts, Eccl. 3:21
  S. of Antichrist, 1 Jn. 4:3
  S. of error, 1 Jn. 4:6
  96 Facts About the Holy Spirit:
  1 Same as Holy Ghost, for the same original words are used of both. See ***Ghost***
  2 Different measures of, k-l 277-3; a 167-3*
  3 7 examples of S. in men, i 188-1
  4 15 examples of S. upon men, m 453-3
  5 S. taken from men, 557-3; Ps. 51:11
  6 S. departed from Saul, 557-3
  7 Millennial outpouring of, p-r 1175-1
  8 3 great outpourings of, h 1505-3; a-c 1563-1,2,3
  9 7fold nature of outpoured S., c 1563-2
  10 Is S. of adoption, q 291-1*; i 357-3*
  11 S. moved (brooded) upon waters to recreate heavens and earth, Gen.1:2; Ps.104:30
  12 S. speaks by men, 2 Sam 23:2; Mt. 22:43; 1 Tim. 4:1
  13 S. can carry men, 1 Ki.18:12; 2 Ki. 2:16; Ez. 3:12-14; 8:3; 11:1,24; 37:1; 43:5; Acts 8:39
  14 Reveals things to men, 1 Chr. 28:12; Acts 11:28; 21:4; 1 Cor. 2:10-11
  15 Can come into midst of people, 2 Chr. 20:14
  16 Can instruct men, Neh. 9:20
  17 Can testify, Neh. 9:30; Jn.15:26; 1 Jn. 5:6
  18 Has garnished heavens, Job 26:13
  19 Has made man, Job 33:4
  20 Is a free S., Ps. 51:12
  21 Can be provoked, Ps.106:33
  22 Is omnipresent, but not omnibody, Ps.139:7. See ***Omnipresent***
  23 Can judge and purge, Isa. 4:4
  24 Can rest or remain upon men, Isa.11:2; Mt. 3:16; Jn.1:32
  25 Is a S. of wisdom, understanding, counsel, and might, Isa.11:2
  26 Was equal with the Lord God in sending the Son, the Christ, Isa. 48:16
  27 Lifts up standards against Satan, Isa. 59:19
  28 Anointed the Messiah, Isa. 61:1; Lk. 4:18
  29 Can be vexed, Isa. 63:10
  30 Can enter into men, Ez. 2:2; 3:24
  31 Fell upon, Ez.11:5
  32 Makes men full of power, Mic. 3:8
  33 Is a S. of grace and supplications, Zech.12:10-13:1; Eph. 6:18; Heb.10:29
  34 Can descend, Mt. 3:16; Jn.1:32-33
  35 Can lead, Mt. 4:1; Lk. 2:27; 4:1,14; Rom. 8:14
  36 Can cast out devils, Mt.12:28
  37 Can be given to men by the Father, Lk.11:13
  38 Is the agent in the new birth, Jn. 3:5-8; Gal. 4:29
  39 Quickens, Jn. 6:63
  40 Can flow out of the innermost being like rivers, Jn. 7:37-39
  41 Is the Spirit of truth, Jn.14:17; 15:26; 16:13; 1 Jn. 4:6; 5:6
  42 Proceeds from both the Father and the Son, Jn.15:26
  43 The world cannot receive Him, Jn.14:17; Rom. 8:9
  44 Abides among men forever, Jn.14:16
  45 He will teach all things, Jn.14:26
  46 He will bring all things to remembrance, Jn. 14:26
  47 He will reprove the world, Jn.16:7-11
  48 He will impart power to men, Lk. 24:49; Acts 1:4-8
  49 He will be poured out in the last days before the 2nd advent, Acts 2:16-21

51 Speaks to men, Acts 8:29; 10:19
52 Directs gospel work, Acts 11:12; 16:7; Rev. 2:7,11,17,29; 3:6,13,22
53 Is the S. of holiness, Rom.1:4
54 Makes free from sin and death, Rom. 8:1-4, 12-13
55 Dwells only in believers, Rom. 8:9
56 Raised from death, Rom. 8:11; 1 Pet. 3:18
57 Is the agent of mortification of the sins of the flesh, Rom. 8:12-13
58 Bears witness of sonship, Rom. 8:16
59 Helps in prayer, Rom. 8:26
60 Has a mind of His own, Rom. 8:27
61 Works miracles through believers, Rom.15:19; 1 Cor.12; Heb. 2:3-4
62 Imparts love, Rom. 5:5; 15:30
63 Knows the things of God, 1 Cor. 2:11
64 Things of S. foolish to the natural man, 1 Cor. 2:14
65 Dwells in men in the sense of union with, not bodily entrance into the human body, 1 Cor. 3:16-17; 7:17; n 150-1
66 Makes new creatures in Christ, 1 Cor. 6:11; 2 Cor. 5:17-18
67 Imparts gifts to men, 1 Cor.12:1-11
68 Baptizes believers into the body of Christ, 1 Cor.12:13
69 Speaks mysteries through men, 1 Cor.14:2, 14-16
70 Writes on fleshly tables of hearts, 2 Cor. 3:1-3
71 Gives life, 2 Cor. 3:6; Rev.11:11
72 Gives liberty, 2 Cor. 3:17
73 Changes lives to image of Christ, 2 Cor. 3:18
74 He is received by faith, and not by works, Gal. 2:1-5,14
75 Is the source of hope, Gal. 5:5
76 Walking in the S. is the secret of victory over the flesh, Gal. 5:16,18-26; Rom. 8:1-13
77 Imparts character of God, Gal. 5:22
78 Source of true harvest, Gal. 6:7-8
79 Seals until final redemption, Eph.1:13; 4:30
80 Gives access to God, Eph. 2:18
81 God dwells in men by the S., Eph. 2:19-22
82 Strengthens inner man, Eph. 3:16
83 Maintaining unity of the S. is not automatic, Eph. 4:3
84 Only on Holy S., Eph. 4:4
85 Can be grieved, Eph. 4:30
86 Word of God is sword of S., Eph. 6:17
87 Gives fellowship, Phil. 2:1
88 Can be quenched, 1 Th. 5:19
89 Source of sanctification, 2 Th. 2:13; 1 Pet. 1:2
90 Source of justification, 1 Tim. 3:16
91 Is eternal, Heb. 9:14
92 Helped Christ to make the perfect sacrifice for men, Heb. 9:14
93 Can be blasphemed, Mt.12:31-33; Heb.10:29
94 Is the Spirit of Christ, Rom. 8:9; 1 Pet.1:11
95 Helps men obey truth, 1 Pet.1:22
96 Invites men to God, Rev. 22:17

33 Facts About Man's Spirit:

1 Defined, 1042-2; b 485-2*
2 Willing, but flesh weak, e 53-3*
3 God's s. striving with, Gen. 6:3
4 Can be made willing, Ex. 35:21
5 Can be revived, Judg.15:19; 1 Sam. 30:12
6 Sad, 1 Ki. 21:5
7 Raised, Ezra 1:5
8 In anguish, Job 7:11
9 Turned against God, Job 15:13
10 In man, Job 32:8,18; Ps. 51:10; Zech.12:1
11 Can make search, Ps. 77:6
12 Can fail, Ps.143:7
13 Can be faithful, Pr.11:13
14 Rebellious, Isa. 63:10
15 Can faint, Ez. 21:7
16 Can be made new or renewed,
17 Can be grieved, Dan. 7:15
18 Can be one of lethargy, Rom.11:8
19 Fervent, Rom.12:11
20 Meek, 1 Cor. 4:21; Gal. 6:1
21 Can be present though the body is absent, 1 Cor. 5:3-4. See ***Omnipresent***
22 Can be holy, 1 Cor. 7:34
23 Can speak mysteries by the Holy Spirit, 1 Cor.14:2,14-16
24 Can be restless, 2 Cor. 2:13
25 Can be filthy, 2 Cor. 7:1
26 Refreshed, 2 Cor. 7:13
27 In unity with others, 2 Cor.12:18
28 Can worship God, Phil. 3:3
29 Can rejoice, Col. 2:5
30 Separate from soul and body, 1 Th. 5:23; Heb. 4:12
31 An example to others, 1 Tim. 4:12
32 Leaves body at death, Jas. 2:26
33 Is immortal, 1 Pet. 3:4; 4:6
See 30 other facts about man's spirit, 1042-2 (***The Spirit of man Can be***)

Spirit World 1048.
Spirits (46). Familiar s., b 130-1*
S. of all flesh, Num.16:22; 27:16
Maketh angels s., Ps.104:4; Heb. 1:7
Four s. of the heavens, Zech. 6:5
Cast out s. with His word, Mt. 8:16
Gave power against unclean s., Mt.10:1; Mk. 6:7; Lk.10:20
Seven other s., Mt.12:45; Lk.11:26
Discerning of s., 1 Cor.12:10
S. of prophets subject to, 1 Cor.14:32
Giving heed to seducing s., 1 Tim. 4:1
Angels are ministering s., Heb.1:14
Father of s., Heb.12:9
S. of just men made perfect, Heb.12:23
S. in prision, 1 Pet. 3:19
S. are to be tried, 1 Jn. 4:1
Seven S. before God, Rev.1:4; 3:1; 4:5; 5:6
Three unclean s. like frogs, Rev.16:14
See kinds of s. under Spirit
Spiritual (28). S. blindness, e 1170-1
9 s. gifts, l 222-1*; Rom.1:11; 1 Cor. 12: 1; 14:1,12
12 s. things, 305-1*
Examples of s. gifts, m 21-3*
S. warfare, o 91-3*
S. songs, j 370-1*; Eph. 5:19; Col. 3:16
S. sacrifices, 472-1*; 1 Pet. 2:5
S. body, i 330-1*; 1 Cor.15:44-46
7 s. steps, 479-2*
S. man, p-q 309-2,3*; Hos. 9:7; 1 Cor. 2:15; 3:1; 14:37; Gal. 6:1
S. growth, 6 facts about, g 466-1*
S. law, Rom. 7:14
S. things, Rom.15:27; 1 Cor. 2:13; 9:11
S. meat, 1 Cor.10:3
S. drink, 1 Cor.10:4
S. Rock, Christ, 1 Cor.10:4
S. blessings, Eph.1:3
S. wickedness in high places, Eph. 6:12
S. understanding, Col. 1:9
S. house, 1 Pet. 2:5
Spiritualism, r 30-1*; e 151-3
Spiritually (3), Rom. 8:6; 1 Cor. 2:14; Rev. 11:8
Spit (11), Lev.15:8; Num.12:14; Dt. 25:9; Job 30:10; Mt. 26:67; 27:30; Mk. 7:33; 8:23; 10:34; 14:65; 15:19
Spite (1). S. work, c 138-1; Ps.10:14
Spitefully (2), Mt. 22:6; Lk.18:32
Spitted (1), Lk.18:32
Spitting (1), Isa. 50:6
Spittle (3), 1 Sam. 21:13; Job 7:19; Jn. 9:6
Spoil (118), Gen. 47:27; Ex. 3:22; Ps. 44: 10; Mt. 12:29; Mk. 3:27; Col. 2:8
Spoiled (54), Gen. 34:27; Isa.18:2,7; Ez. 39:10; Mic. 2:4; Col. 2:15; etc.
Spoiler (9), Isa.16:4; 21:2; Jer. 6:26; 15:8; 48:8,18,32; 51:56
Spoilers (7), Judg. 2:14; Isa.13:17; 14:15; 2 Ki. 17:20; Jer.12:12; 51:48,53
Spoilest (1), Isa. 33:1
Spoileth (4), Ps. 35:10; Isa. 21:2; Hos. 7:1; Nah. 3:16
Spoiling (5), Ps. 35:12; Isa. 22:4; Jer. 48:3; Hab. 1:3; Heb.10:34
Spoils (5), Josh. 7:21; 1 Chr. 26:27; Isa. 25:
Spoken (287). God had s., Gen. 21:2
God hath s., Ps. 60:6; 62:11; 108:7
The Lord hath not s., Dt.18:21-22
The Lord God hath s., 2 Sam. 7:29
The Lord God of Israel hath s., Isa. 21:17
The Lord of hosts hath s., Mic. 4:4
The Lord had s. (10 times), Gen.12:4; 21:2; Ex. 4:30; 9:12,35; etc.
The Lord hath s. (31 times), Gen. 24:51; Ex.19:8; Lev.10:11; etc.
I the Lord have s. (17 times), Ez. 5:13-17; 17:21-24; 21:32; 22:14; etc.
Which was s. by the Lord, Mt.1:22; 2:15
Which was s. to you by God, Mt. 22:31
Jesus had s., Jn. 4:50
Last days s. to us by His Son, Heb.1:2
Word s. by angels was, Heb. 2:2
First began to be s. by Lord, Heb. 2:3
S. before by holy prophets, 2 Pet. 3:2
S. before of the apostles, Jude 17
Spokes (1), 1 Ki. 7:33
Spokesman (1), Ex. 4:16
Spoon (12), Num. 7:14-80
Spoons (12), Ex. 25:29; 37:16; Num. 4:7; 7:84-86; 1 Ki. 7:50; 2 Ki. 25:14; 2 Chr. 4:22; 24:14; Jer. 52:18-19
Sport (6), Judg.16:25-27; Pr.10:23; 26:19; Isa. 57:4
Sporting (2), Gen. 26:8; 2 Pet. 2:13
Spot (25). Bright s., Lev.13:2-39; 14:56
Freckled s., Lev.13:39
Sacrifices without s., Num.19:2; 28:3-11; 29:17,26
Corrupt s., Dt. 32:5; Job 11:15
There is no s. in thee, Song 4:7
Christ without s., Heb. 9:14
Christians without s., 1 Tim. 6:14; 1 Pet.1:19; 2 Pet. 3:14
Church without s., Eph. 5:27
Spots (5), Lev. 13:38-39; Jer.13:23; 2 Pet. 2:13; Jude 12
Spotted (7), Gen. 30:32-39; Jude 23
Spouse (6), Song 4:8-12; 5:1
Spouses (2), Hos. 4:13-14
Sprang (7), Mk. 4:5-8; Lk. 8:7-8; Acts 16:29; Heb. 7:14; 11:12; d 443-3*
Spread (109). S. people abroad in the earth, Gen. 10:18; 28:14
S. a tent, Gen. 33:19; 35:21; Ex. 40:19
S. hands abroad, Ex. 9:29,33; Isa. 65:2
S. out wings, Ex. 37:9; 2 Chr. 3:13
S. of plague, Lev.13:5-55; 14:39-48
S. cloths on tabernacle furniture in travel, Num. 4:6-14
S. cloth of virginity, Dt. 22:17
S. skirt a sign of marriage, Ruth 3:9; Ez.16:8
S. name abroad, 2 Chr. 26:8,15
S. a net, Ps.140:5; Pr.1:17; Isa.19:8
S. abroad fame, Mt. 9:31; Mk.1:28
S. their garments, Mt. 21:8; Mk.11:8
S. faith abroad, 1 Th.1:8
Spreadest (1), Ez. 27:7
Spreadeth (14), Lev.13:8; Dt. 32:11; Job 9:8; 36:30; Pr. 29:5; Jer.17:8; etc.
Spreading (4), Lev.13:57; Ps. 37:35; Ez. 17:6; 26:5
Spreadings (1), Job 36:29
Sprigs (2), Isa.18:5; Ez.17:6
Spring (23). S. of water, Num. 21:17; Dt. 8:7; 2 Ki. 2:21; Isa. 58:11
S. of day, Judg.19:25; 1 Sam. 9:26
Health s. forth speedily, Isa. 58:8
Plants s. forth, Isa. 61:11; Mk. 4:27
Springeth (4), 1 Ki. 4:33; 2 Ki.19:29; Isa. 37:30; Hos.10:4
Springing (5), Gen. 26:19; 2 Sam. 23:4; Ps. 65:10; Jn. 4:14; Heb.12:15
Springs (14), Dt. 4:49; Judg.1:15; Ps. 87:7; 104:10; Isa. 35:7; etc.
Sprinkle (31). S. ashes, Ex. 9:8
S. blood, Ex. 29:16-21; Lev.1:5,11; 3:2; 4:6,17; 14:7-51; 16:14-19
S. water of purifying, Num. 8:7; Isa. 52:15; Ez. 36:25; 43:18
Sprinkled (25). S. blood, Ex. 24:6-8; Lev. 8:11; Heb. 9:19-21; 10:22
S. water of separation, Num.19:13-20
S. ashes, Ex. 9:10; Job 2:12
Sprinkling (4), Heb. 9:13; 11:28; 12:24; 1 Pet.1:2
7 things used in s., g 1416-1
15 sprinklings of Scripture, g 1416-1
Sprout (1), Job 14:7
Sprung (8), Gen. 41:6,23; Lev.13:42; Mt. 4:16; 13:5-7,26; Lk. 8:6
Spue (4), Lev.18:28; 20:22; Jer. 25:27; Rev. 3:16
Spued (1). Israel s. out, e 226-1
Gentiles s. out, f-g 226-1; Lev.18:28
Backslidden Christians s. out, f 226-1
Spun (2), Ex. 35:25-26
Spunge (3), Mt. 27:48; Mk. 15:36; Jn. 19: 29
Spy (12), Num.13:16-17; 21:32; Josh. 2:1; 6:25; Judg.18:2,14-17; 2 Sam.10:3; 2 Ki. 6:13; 1 Chr.19:3; Gal. 2:4
Square (3), 1 Ki. 7:5; Ez. 43:16; 45:2
Squared (1), Ez. 41:21
Squares (2), Ez. 43:16-17
Stability (1), Isa. 33:6
Stable (2), 1 Chr.16:30; Ez. 25:5
Stablish (12), 2 Sam. 7:13; 1 Chr.17:12; 2 Chr. 7:18; Ps.119:38; Esther 9:21; Rom. 16:25; 1 Th. 3:13; 2 Th. 2:17; 3:3; Jas. 5:8; 1 Pet. 5:10
Stablished (4), 2 Chr.17:5; Ps. 93:1; 148:6; Col. 2:7
Stablisheth (2), Hab. 2:12; 2 Cor.1:21
Stachys (1), ear of corn, Rom.16:9
Stacks (1), Ex. 22:6
Stacte (1), a spice, Ex. 30:34; b 155-1
Staff (43), a rod or stick for walking, striking, guiding, or divining, Gen. 32:10; 38:18, 25; Ex.12:11; Ps. 23:4
S. of bread, Lev. 26:26; Ps.105:16; Ez. 4:16; 5:16; 14:13
Stagger (3), Job 12:25; Ps.107:27; Isa. 29:9
Staggered (1), Rom. 4:20
Staggereth (1), Isa.19:14
Stain (3), Job 3:5; Isa. 23:9; 63:3
Stairs (10), 1 Ki. 6:8; 2 Ki. 9:13; Neh. 3:15; 9:4; 12:37; Song 2:14; Ez. 40:6; 43:17; Acts 21:35-40
Stakes (2), Isa. 33:20; 54:2
Stalk (3), Gen. 41:5,22; Hos. 8:7
Stalks (1), Josh. 2:6
Stall (3), Amos 6:4; Mal. 4:2; Lk.13:15
Stalled (1), Pr.15:17
Stalls (4), 1 Ki. 4:26; 2 Chr. 9:25; 32:28; Hab. 3:17
Stammerers (1), Isa. 32:4
Stammering (2), Isa. 28:11; 33:19
Stamp (2), 2 Sam. 22:43; Ez. 6:11
Stamped (9), Dt. 9:21; 2 Ki. 23:6,15; 2 Chr.15:16; Ez. 25:6; Dan. 7:7,19; 8:7-10
Stamping (1), Jer. 47:3
Stanched (1), Lk. 8:44
Stand (273). S. back, Gen.19:9
S. still and see salvation, n 190-2; Ex.14:13; 2 Chr. 20:17
S. still, and I will hear, Num. 9:8
No man able to s. before thee, Dt. 7:24; 11:25; Josh.1:5; 10:8; 23:9
Sun, s. thou still upon, Josh.10:12
Angel of Lord s. between, 1 Chr. 21:16
Priests could not s. to minister, 2 Chr. 5:14
S. up and bless the Lord, Neh. 9:5
S. at latter day upon earth, Job 19:25
S. still, hearken, Job 37:14
Ungodly not s. in judgment, Ps.1:5
S. in awe, and sin not, Ps. 4:4
Waters s. up as an heap, Ps. 78:13
Let Satan s. at right hand, Ps.109:6
S. for an ensign of people, Isa.11:10
Agreement with hell not s., Isa. 28:18
Word of God s. forever, Isa. 40:8
S. fast, Jer. 46:14
God's kingdom s. forever, Dan. 2:44
S. by Lord of whole earth, Zech. 4:14
Feet shall s. in that day, Zech.14:4
Divided house or kingdom cannot s., Mt.12:25-26; Mk. 3:24-26; Lk.11:18
When ye s. praying, forgive, Mk.11:25
S. before the Son of man, Lk. 21:36
S. gazing up into heaven, Acts 1:11
S. before you whole, Acts 4:10

God is able to make him s., Rom.14:4
S. before the judgment seat of Christ, Rom.14:10; 1 Cor. 3:11-15; 2 Cor. 5:10
S. fast in the faith, 1 Cor.16:13; 2 Cor.1:24
S. fast in the liberty, Gal. 5:1
S. against wiles of devil, Eph. 6:11
Having done all, s., Eph. 6:13-14
S. fast in one spirit, Phil.1:27
S. fast in the Lord, Phil. 4:1
S. perfect and complete, Col. 4:12
We live, if we s. fast in, 1 Th. 3:8
S. fast, hold traditions, 2 Th. 2:15
I s. at the door and knock, Rev. 3:20
Dead s. before God, Rev. 20:12
3 things to s. fast in, 547-1*
5 things to s. in, 547-1*
Standard (18), Num.1:52; 2:2-25; 10:14-25; Isa. 49:22; 59:19; 62:10; Jer. 4:6,21; 50:2; 51:12,27
Standardbearer (1), Isa.10:18
Standards (3). 12 of Israel, g 258-1; a-b 258-1; Num. 2:17,31-34
Standest (6), Gen. 24:31; Ex. 3:5; Josh. 5:15; Ps. 10:1; Acts 7:33; Rom.11:20
Standeth (30), Num.14:14; Dt.1:38; 17:12; Ps. 1:1; 33:11; Jn.1:26; Rom.14:4; 1 Cor. 8:13; 10:12; Jas. 5:9; etc.
Standing (55). Angel s., Num. 22:23,31
Lord sitting on His throne, all host of heaven s. by, 1 Ki. 22:19; 2 Chr.18:18
Lord s. upon the altar, Amos 9:1
High priest s. before angel, Zech. 3:1
Satan's s. at his right hand, Zech. 3:1
S. before the Lord, Zech. 6:5
Angel s. on right side of altar, Lk.1:11
Jesus s. on right hand of God, Acts 7:55-56; Rom. 8:34; Heb.1:1-3
Earth s. out and in water, 2 Pet. 3:5
Four angels s. on the four corners of, Rev. 7:1
Angel s. in the sun, Rev.19:17
Stank (4), Ex. 7:21; 8:14; 16:20; 2 Sam.10:6
Star (15). S. out of Jacob, Num. 24:17
S. in the east, Mt. 2:2-10
S. of your god, Amos 5:26; Acts 7:43
S. differeth from another, 1 Cor.15:41
Day s. arise in your hearts, 2 Pet.1:19
Morning s., Rev. 2:28; 22:16
S. fall from heaven, Rev. 8:10-11; 9:1
Star-gazing, b 130-1*
Stare (1), Ps. 22:17
Stargazers (1), Isa. 47:13
Stars (51). Defined; number, h 2-1; 1061-1
S. fighting for Israel, f-g 457-3
Morning s., o 890-2; Job 38:7
Facts about s., 84-3
Made by God, Gen.1:16
Seed as s. of heaven, Gen. 22:17; 26:4; Ex. 32:13; Dt.1:10; 10:22; 28:62; 1 Chr. 27:23; Neh. 9:23; Heb.11:12
Sun, moon, eleven s., symbol of Israel, Gen. 37:9; Rev.12:1,4
S. not pure in His sight, Job 25:5
S. ordained of God, Ps. 8:3; 136:9; Jer. 31:35; Dan.12:3; Amos 5:8
Lucifer exalted self above s., Isa.14:13
S. fall from heaven, Mt. 24:29; Mk.13:25; Rev. 6:13
S. darkened, Lk. 21:25; Rev. 8:12
In right hand seven s., Rev.1:16,20; 2:1; 3:1
State (14), Ps. 39:5; Pr. 27:23; 28:2; Mt.12:45; Lk.11:26; Phil. 4:11; etc.
Stately (1), Ez. 23:41
Station (1), Isa. 22:19
Stature (17). Men of great s., Num.13:32; 2 Sam. 21:20; 1 Chr.11:23; 20:6
Add one cubit to his s., Mt. 6:27
Jesus increased in s., Lk. 2:52
Measur of the s. of, Eph. 4:13
Statute (35), Ex.15:25; 29:9; Lev. 24:9; Num. 35:29; Ps. 81:4; Dan. 6:7; etc.
Statutes (132). My s., Gen. 26:5; Lev.18:5,26; 19:19,37; 20:8,22; 25:18; 26:3,15,43; 1 Ki. 3:14; 6:12; Jer. 44:10; Ez. 5:6-7; 11:12, 20; 18:9-21; 20:11-25; 36:27; 37:24; 44:24
His s., Ex.15:26; Dt. 4:40; 6:2,17; 8:11; Ki. 2:3; 8:61
S. of God, Ex.18:16
Commandments and s., Dt. 5:31; 6:1; 7:11; 28:45; 30:10,16
S. and judgments, Dt. 4:1-8; 5:1; 12:1
S. and commandments, Dt. 6:2
S. of David, 1 Ki. 3:3
S. of the heathen, 2 Ki.17:8
S. of Israel, 2 Ki.17:19
S. of the Lord, Ps.19:8
Thy s., Ps.119:5,8,12,16,23,26,33,48,54, 64,68,71,83,112,117,118,124,135, 145,155,171
S. of Omri, Mic. 6:16
Staves (49). S. of tabernacle furniture, Ex.25:13-28; 27:6-7; 30:4-5; 35:12-16; 37:4-28; 38:5-7; 39:35-39; Num. 4:6-14; 1 Ki. 8:7-8; 2 Chr. 5:8-9
S. of Goliath, 1 Sam.17:43
S. of disciples, Mt.10:10; Lk. 9:3
S. of the mob, Mt. 26:47,55; Mk.14:43,48; Lk. 22:52
Stay (33). Gen.19:17; Lev.13:5; 2 Sam. 22:19; Isa. 3:1; 29:9; 50:10; etc.
Stayed (31), Gen. 8:10-12; Num.16:48-50; 25:8; Josh.10:13; 1 Chr. 21:22; Ps.106:30; Isa. 26:3; Lk. 4:42; etc.
Stayeth (1), Isa. 27:8
Stays (4), 1 Ki.10:19; 2 Chr. 9:18
Stead (93), Gen. 22:13; 30:2; 2 Cor. 5:20. Most of the other references merely read, reigned in his s., Gen. 36:33-39; 1 Ki.11:43; 15:8,24,28; etc.
Steads (1), 1 Chr. 5:22
Steady (1), Ex.17:12
Steal (22). S. away, Gen. 31:27; 2 Sam. 19:3
S. property, Ex. 22:1; Pr. 6:30; 30:9
Thou shalt not s., Ex. 20:15; Lev.19:11; Dt. 5:19; Mt.19:18; Mk.10:19; Lk.18:20; Rom. 2:21; 13:9; Eph. 4:28
Thieves break through and s., Mt. 6:19-20
The thief cometh not, but for to s., kill, and destroy, Jn.10:10
Stealeth (3), Ex. 21:16; Job 27:20; Zech. 5:3
Stealing (2). Laws on s., 179-3; Dt. 24:7
A chief sin in Israel, Hos. 4:2
Stealth (1), 2 Sam.19:3
Steamships and steam shovels, 1488
Stedfast (11), Job 11:15; Ps. 78:8,37; Dan. 6:26; 1 Cor. 7:37; 15:58; 2 Cor.1:7; Heb. 2:2; 3:14; 6:19; 1 Pet. 5:9
Stedfastly (10), Ruth 1:18; 2 Ki. 8:11; Lk. 9:51; Acts 1:10; 2:42; 6:15; 7:55; 14:9; 2 Cor. 3:7, 13
Stedfastness (2), Col. 2:5; 2 Pet. 3:17
Steel (4), 2 Sam. 22:35; Job 20:24; Ps.18:34; Jer.15:12
Steep (5), Ez. 38:20; Mic.1:4; Mt. 8:32; Mk. 5:13; Lk. 8:33
Stem (1), Isa.11:1
Step (2), 1 Sam. 20:3; Job 31:7
Stephanas (3), crowned, 1 Cor.1:16; 16:15-17
Stephen (7), crowned. Eng. form of Stephanas, Acts 6:5-9; 7:59; 8:2; 11:19; 22:20
Stepped (1), Jn. 5:4
Steppeth (1), Jn. 5:7
Steps (38). 6 s. outwitting Joshua, j 417-1
7 s. in man's fall, 87-1; 1029-1
7 s. of Lot downward, k 18-1
15 s. in choosing Israel's king, g 512-1
15 s. in Saul's downfall, 556-2
7 s. of Abner in transferring the kingdom to David, 607-3
7 s. in David's downfall, i 576-1
6 s., end of Ahithophel, h 591-2
15 s. in Absalom's rebellion, 606-2
7 s., request of queen, g 636-2; e 762-1
5 s. in Solomon's fall, g 638-1
8 s. in Jeroboam's fall, 664-1
6 s. in turning away wrath, 1 795-3
3 examples of s., b 466-2*
7 spiritual s., 479-2*
S. to the great altar, Ex. 20:26
6 s. to Solomon's throne, 1 Ki.10:10,20;
S. numbered, Job 14:16; 31:4,37
S. of good man ordered by, Ps. 37:23
None of his s. shall slide, Ps. 37:31
S. had well nigh slipped, Ps. 73:2
Order my s. in Thy word, Ps.119:133
S. take hold of hell, Pr. 5:5
S. directed by the Lord, Pr.16:9
7 and 8 s. of millennial temple, Ez. 40:22,26,31,34,37
Ethiopians at s. of Antichrist, Dan.11:43
S. of that faith of Abraham, Rom. 4:12
That we should follow His s., 1 Pet. 2:21
Stern (1), Acts 27:29
Steward (13). Defined, e 137-3*; Lk.16
Duties of s., q 137-3*
S. in O.T., Gen. 15:2; 43:19; 44:1-4; 1 Ki.16:9
S. of God, Tit.1:7. Cp. Lk.12:42
S. of the vineyard, Mt. 20:8
S. of Herod, Lk. 8:3
Stewards (4), 1 Chr. 28:1; 1 Cor. 4:1-2; 1 Pet. 4:10
Stewardship (3), Lk.16:2-4
Stick (14). S. made iron swim, 2 Ki. 6:6
Bones s. out, Job 33:21
S. together, Job 41:17
Arrows s. fast, Ps. 38:2
S. of Joseph and s. of Judah, Ez. 37:16-19
Sticketh (1), Pr.18:24
Sticks (6), Num.15:32-33; 1 Ki.17:10-12; Ez. 37:20; Acts 28:3
Stiff (3), Dt. 31:27; Ps. 75:5; Jer.17:23
Stiffened (1), 2 Chr. 36:13
Stiffhearted (1), Ez. 2:4
Stiffnecked (9), g 1292-1; r 228-1*; Ex. 32:9; 33:3-5; 34:9; Dt. 9:6,13; 10:16; 2 Chr. 30:8; Acts 7:51
Still (101). Stand s., Ex.14:13; Num. 9:8; Josh. 3:8; 10:12; 1 Sam. 9:27; 2 Chr. 20:17; Job 37:14
S. holdeth fast integrity, Job 2:3,9
Be s., Ps. 4:4; 46:10
S. waters, Ps. 23:2
Sun and moon stood s., Hab. 3:11
S. in unbelief, Rom.11:23
Let him be unjust s., Rev. 22:11
Let him be filthy s., Rev. 22:11
Be holy, righteous s., Rev. 22:11
Stilled (2), Num.13:30; Neh. 8:11
Stillest (1), Ps. 89:9
Stilleth (1), Ps. 65:7
Sting (2). S. of death, f-h 330-3*; 1 Cor.15:55-56
Stingeth (1), Pr. 23:32
Stings (1), Rev. 9:10
Stink (8), Gen. 34:30; Ez. 7:18; 16:24; Ps. 38:5; Isa. 3:24; Joel 2:20; Amos 4:10
Stinketh (2), Isa. 50:2; Jn.11:39
Stinking (1), Eccl.10:1
Stir (20), Ps. 35:23; Pr.15:1; Dan.11:2; 2 Tim.1:6; 2 Pet.1:13; 3:1; etc.
Stirred (23). Heart s. up, Ex. 35:21,26; 36:2
Lord s. up, 1 Ki.11:14-23; 1 Chr. 5:26; 2 Chr. 36:22; Ezra 1:1; Hag.1:14
S. up the people, Acts 6:12; 13:50; 14:2; 17:13; 21:27
His spirit s. in him, Acts 17:16
Stirreth (8), Dt. 32:11; Pr.10:12; 15:18; 28:25; 29:22; Isa.14:9; 64:7; Lk. 23:5
Stirs (1), Isa. 22:2
Stock (8), Lev. 25:47; Job 14:8; Isa. 40:24; 44:19; Jer. 2:27; 10:8; Acts 13:26; Phil. 3:5
Stocks (9), a 866-1; g 249-2*; Job 13:27; 33:11; Pr. 7:22; Jer. 3:9; 20:2-3; 29:26; Hos. 4:12; Acts 16:24
Stoicks (1), Acts 17:18. Those of this sect were followers of Zeno and his school of philosophy, founded about 294 B.C., in Athens, Greece. They taught and practiced severe morality, self-denials, and worship of nature as well as God, and maintained that all things, even all evil, worked to the best good
Stole (6), Gen. 31:20; 2 Sam.15:6; 2 Ki.11:2; 2 Chr. 22:11; Mt. 28:13; Eph. 4:28
Ex. 22:7,12; Josh. 7:11; 2 Sam.19:41; 21:12; Pr. 9:17; Oba. 5
Stomacher (1), Isa. 3:24
Stomach's (1), 1 Tim. 5:23
Stone (194). Jacob's., q 40-2; 631-2
12fold symbol of Christ, r 1001-3
S. of Israel, Gen. 49:24
S. used as a knife, Ex. 4:25
S. altar, Ex. 20:25
S. tables of 10 commandments, Ex. 31:18; 34:1-4; Dt. 4:13; 5:22; 9:9-11; 10:1-3; 1 Ki. 8:9
S. with stones, Lev. 20:2,27; 24:14-23; Num.14:10; 15:35; Dt.13:10; 17:5; 21:21; 22:21,24; Ez.16:40; 23:47
S. of Abel, 1 Sam. 6:18
S. Ezel, 1 Sam. 20:19
S. of Zoheleth, 1 Ki.1:9
Dash foot against a s., Ps. 91:12; Mt. 4:6
S. the builders refused, Ps.118:22; Mt. 21:42; Mk.12:10
Foundation s., a tried s., Isa. 28:16
Precious s. was thy covering, Ez. 28:13
S. cut out without hands, Dan. 2:34,45
S. smote the image, Dan. 2:35
Upon s. shall be seven eyes, Zech. 3:9
Ask bread, give him a stone, Mt. 7:9
Fall upon this s. be broken, Mt. 21:44
Command s. be made bread, Lk. 4:3
Leave one s. on another, Mt. 24:2; Mk.13:2; Lk. 21:6
Not in tables of s., 2 Cor. 3:3
Chief corner s., Eph. 2:20; 1 Pet. 2:6
S. of stumbling, 1 Pet. 2:8
Give him a white s., Rev. 2:17
S. most precious, Rev. 21:11
Stoned (22). 9 persons s., a 238-1
He shall be s., Ex.19:13
The ox shall be s., Ex. 21:28-32
Commanded such be s., Jn. 8:5
Once I was s., 2 Cor.11:25
Stone's (1), Lk. 22:41
Stones (178). 2 s. of Jacob, j 46-1
S. in the breastplate, 184-3
Death by throwing s., Lev. 20:27; 24:23; Num.15:35-36; Dt.13:10; 17:5; 21:21; 22:21-24; Josh. 7:25
Wounded in the s., Dt. 23:1
S. for monuments, Dt. 27:2-8
S. out of Jordan, Josh. 4:3-21
Altar of whole s., Josh. 8:31; Ex. 20:25
S. from heaven, Josh.10:11
5 s. of David, 1 Sam.17:40
S. for temple, 1 Ki. 5:17-18; 7:9-12
12 s. of Elijah, 1 Ki.18:21-38
Pavement of s., 2 Ki.16:17
Command s. to be made bread, Mt. 4:3
Written and engraven in s., 2 Cor. 3:7
Lively s., built up, 1 Pet. 2:5
Decked with precious s., Rev.17:4; 18:12,16; 21:19
19 Precious Stones in Scripture:
Adamant
Agate
Amber
Amethyst
Beryl
Carbuncle
Chalcedony
Chrysolite
Chrysoprasus
Diamond
Emerald
Jacinth
Jasper
Ligure
Onyx
Sapphire
Sardius
Sardonyx
Topaz
(See each in Index)
Stonesquarers (1), 1 Ki. 5:18
Stonest (2), Mt. 23:37; Lk. 13:34
Stoning (1), 1 Sam. 30:6
9 stonings in Scripture, k 191-1
7 modes of punishment, 181-1
Stony (7), Ps.141:6; Ez.11:19; 36:26; Mt.13:5,20; Mk. 4:5,16
Stood (337). 3 men (God and 2 angels) s. by him, Gen.18:2,8
S. yet before the Lord, Gen.18:22; 19:27
The Lord s. with him there, Ex. 34:5
S. before the Lord, Lev. 9:5
Angel of Lord s. in way, Num. 22:22-26
S. a man (God) over against, Josh. 5:13
Satan s. up against Israel, 1 Chr. 21:1
Angel s. by threshing, 1 Chr. 21:15
Above it s. the seraphims, Isa. 6:2
Angel s. among myrtle trees, Zech.1:11
S. before the angel, Zech. 3:3
Angel of the Lord s. by, Zech. 3:5

S. by them in white apparel, Acts 1:10
S. a man of Macedonia, Acts 16:9
Lord s. with me, 2 Tim. 4:17
S. a lamb as it had been, Rev. 5:6
S. before the throne, Rev. 7:9
Angels s. round about the, Rev. 7:11
Seven angels s. before God, Rev. 8:2
Angel s. at the altar, Rev. 8:3
Two witnesses s. on feet, Rev.11:11
Dragon s. before woman, Rev.12:4
S. upon the sand of the sea, Rev.13:1
Lamb s. on Mt. Zion, Rev.14:1
Stoodest (3), Num. 22:34; Dt. 4:10; Oba.11
Stool (1), g 670-1; 2 Ki. 4:10
Stools (1), Ex.1:16
Stoop (4), Job 9:13; Pr.12:25; Isa. 46:2; Mk.1:7
Stooped (7), Gen. 49:9; 1 Sam. 24:8; 28:14; 2 Chr. 36:17; Jn. 8:6-8; 20:11
Stoopeth (1), Isa. 46:1
Stooping (2), Lk. 24:12; Jn. 20:5
Stop (7), 1 Ki.18:44; 2 Ki. 3:19; 2 Chr. 32:3; Ps. 35:3; 107:42; Ez. 39:11; 2 Cor.11:10
Stopped (15). Windows of heaven s., Gen. 8:2
S. wells, Gen. 26:15-18; 2 Ki. 3:25
S. the issue of the flesh, Lev.15:3
S. fountains, 2 Chr. 32:4
S. watercourse of Gihon, 2 Chr. 32:30
S. breaches in wall, Neh. 4:7
S. lies, Ps. 63:11
S. ears, Zech. 7:11; Acts 7:57
S. mouths, Rom. 3:19; Tit.1:11
S. mouths of lions, Heb.11:33
Stoppeth (4), Job 5:16; Ps. 58:4; Pr. 21:13; Isa. 33:15
Store (25). S. of servants, Gen. 26:14
S. of old fruits, Lev. 25:22; 26:10
S. cities, 2 Chr. 8:4-6; 16:4; 17:12
S. up violence and robbery, Amos 3:10
Lay by in s. as God, 1 Cor.16:2
Laying up in s. for, 1 Tim. 6:19
Heavens, earth kept in s., 2 Pet. 3:7
Storehouse (2), Mal. 3:10; Lk.12:24
Storehouses (6), Gen. 41:56; Dt. 28:8; 1 Chr. 27:25; 2 Chr. 32:28; Ps. 33:7; Jer. 50:26
Stories (5), Gen. 6:16; Ez. 42:3-6; Amos 9:6
Stork (5), Lev.11:19; Dt.14:18; Ps.104:17; Jer. 8:7; Zech. 5:9
Storm (14), Job 21:18; 27:21; Ps. 55:8; 83:15; 107:29; Isa. 4:6; 25:4; 28:2; 29:6; Ez. 38:9; Nah.1:3; Mk. 4:37; Lk. 8:23
Stormy (4), Ps.107:25; 148:8; Ez.13:11-13
Story (2), 2 Chr.13:22; 24:27
Stout (4), Job 4:11; Isa.10:12; Dan. 7:20; Mal. 3:13
Stouthearted (2), Ps. 76:5; Isa. 46:12
Stoutness (1), Isa. 9:9
Straight (28). Kine took s. way, 1 Sam. 6:12
Make way s. before Me, Ps. 5:8
Eyelids look s. before thee, Pr. 4:25
Make s. in the desert a, Isa. 40:3
Make crooked places s., Isa. 45:2
Their feet were s. feet, Ez.1:7
Went s. forward, Ez.1:9,12; 10:22
Make His path s., Mt. 3:3; Mk.1:3; Lk. 3:4-5; Jn.1:23
Immediately she was made s., Lk.13:13
The street called S., Acts 9:11
Make s. paths for your feet, Heb. 12:13
Straightway (42), b 68-1*; Jn.13:32; Acts 5:10; 9:20; 16:33; Jas.1:24; etc.
Strain (1), Mt. 23:24
Strait (10), 1 Sam.13:6; 2 Sam. 24:14; 2 Ki. 6:1; 1 Chr. 21:13; Job 36:16; Isa. 49:20; Mt. 7:13-14; Lk.13:24; Phil.1:23
Straiten (1), Jer.19:9
Straitened (8), Job 18:7; 37:10; Ps. 4:12; Ez. 42:6; Mic. 2:7; Lk.12:50; 2 Cor. 6:12
Straiteneth (1), Job 12:23
Straitest (1), Acts 26:5
Straitly (11), Gen. 43:7; Ex.13:19; Josh. 6:1; 1 Sam.14:28; Mt. 9:30; Mk.1:43; 3:12; 5:43; Lk. 9:21; Acts 4:17; 5:28
Straitness (5), Dt. 28:53-57; Job 36:16;
Straits (2), Job 20:22; Lam.1:3
Strake (1), struck, Acts 27:17
Strakes (2), Gen. 30:37; Lev.14:37
Strange (76). S. gods, Gen. 35:2-4; Dt. 32:12-16; Josh. 24:20-23; Judg.10:16; 1 Sam. 7:3; 2 Chr.14:3; 33:15; Ps. 44:20; 81:9; Isa. 43:12; Jer. 5:19; Ez.11:39; Mal. 2:11; Acts 17:18
S. land, Ex. 2:22; 18:3; Ps.137:4; Acts 7:6
S. nation, Ex. 21:8
S. incense, Ex. 30:9
S. fire, Lev.10:1; Num. 3:4; 26:61
S. women, Judg.11:2; 1 Ki.11:1; Pr. 2:16; 5:3,20; 7:5; 20:16; 22:14; 23:27,33; 27:13
S. wives, 1 Ki.11:8; Ezra 10:2,10-18,44; Neh.13:27
S. waters, 2 Ki.19:24
S. punished, Job 31:3
S. language, Ps.114:1
S. children, Ps.144:7; Hos. 5:7
S. slips, Isa.17:10
S. work, Isa. 28:21
S. acts, Isa. 28:21
S. vine, Jer. 2:21
S. vanities, Jer. 8:19
S. speech, Ez. 3:5-6
S. things, Hos. 8:12; Lk. 5:26; Acts 17:20; 1 Pet. 4:12
S. apparel, Zeph.1:8
S. cities, Acts 26:11
S. country, Heb.11:9
S. doctrines, Heb.13:9
S. thinking, 1 Pet. 4:4,12
S. flesh, Jude 7
Strangely (1), Dt. 32:27
Stranger (128). Israel a s. in the earth, Gen.15:13; Ex. 2:22; Dt. 23:7
Abraham a s., Gen.17:8; 23:4
Isaac a s., Gen. 28:4; 37:1
Jacob a s., Gen. 28:4; 37:1
Moses a s., Ex. 2:22; Acts 7:29
David a s., Ps. 39:12
Messiah a s., Ps. 69:8
Warnings against a flattering s., Pr. 2:16; 5:20; 6:1; 7:5
Surety for s. forbidden, Pr.11:15; 20:16; 27:13
Promise to s., Isa. 56:3-6
Judgment on bases of justice to s., Mt. 25:35-44

22 Laws Concerning S. in Israel:

1 Must obey same laws with exceptions (Ex.12:48-49; Lev.17:15; 18:26; 24:16,22; Num. 9:14; 15:14-16,26-30; 19:10; 35:15)
2 Must not work on sabbath (Ex. 20:10; 23:12; 12; Dt. 5:14)
3 Not to be vexed (Ex. 22:21; Lev.19:33)
4 Not to be oppressed (Ex. 23:9)
5 Holy anointing oil not to be put on a s. (Ex. 30:33)
6 Not to work on day of atonement (Lev.16:29)
7 Not to eat blood (Lev.17:12)
8 Gleanings to be left for s. (Lev.19:10; 23:22; Dt. 24:19-21)
9 Must be loved as Israelites (Lev.19:34; Dt. 10:19)
10 Not to eat of holy things (Lev. 22:10-13)
11 To share in the sabbatic production (Lev. 25:6)
12 To share in relief (Lev. 25:35)
13 Not to come nigh tabernacle when removed (Num.1:51; 3:10,38)
14 Must not minister (Num.16:40; 18:4-7)
15 To share equal justice (Dt.1:16; 10:18; 24:17; 27:19; Josh. 20:9)
16 Could eat animals that had died of themselves (Dt.14:21)
17 To share of the 3rd year tithes (Dt.14:29; 16:11-14; 26:11-13)
18 Could not be king of Israel (Dt.17:15)
19 Could be charged interest on loans (Dt. 23:20)
rael (Dt. 25:5)
21 Must attend public meetings to learn the law (Dt. 31:12; Josh. 8:33)
22 Permitted to worship (1 Ki. 8:41,43; 2 Chr. 6:32-33)

Stranger's (2), Lev. 22:25; 25:47
Strangers (79). See ***Stranger*** for facts
Solomon used s. in temple building, 2 Chr. 2:17-18
Israel segregated from, Neh. 9:2; 13:30
Lord preserveth the s., Ps.146:9
Used of God to punish Israel, Jer. 51:51; Lam. 5:2; Ez. 7:21; 11:9; 28:7
S. not buried with Israelites, Mt. 27:7
S. present at Pentecost, Acts 2:10
S. not partakers of the covenants and promises as a whole, Eph. 2:12,19
Not forgetful to entertain s., Heb.13:2
As s. and pilgrims, abstain from fleshly lust, which war on soul, 1 Pet. 2:11
Strangers' (1), Pr. 5:17
Strangled (4), Nah. 2:12; Acts 15:20,29; 21:25
Strangling (1), Job 7:15
Straw (16). S. used as food for animals, Gen. 24:25,32; Judg.19:19; 1 Ki. 4:28
Used in brick-making, Ex. 5:7-18
A weak material, Job 41:27; Isa. 25:10
Lions eat s. in Millennium, Isa.11:7; 65:25
Strawed (5), spread; scattered, Ex. 32:20; Mt. 21:8; 25:24-26; Mk.11:8
Stream (12), Num. 21:15; Job 6:15; Ps.124:4; Isa. 27:12; 30:28,33; 57:6; 66:12; Dan. 7:10; Amos 5:24; Lk. 6:48-49
Streams (12), Ex. 7:19; 8:5; Ps. 46:4; 78:16,20; 126:4; Song 4:15; Isa.11:15; 30:25; 33:21; 34:9; 35:6
Street (36), Gen.19:2; Job 31:32; Isa. 42:2; 59:14; Dan. 9:25; etc.
S. which is called Straight, Acts 9:11
Bodies of 2 witnesses in s., Rev.11:8
S. of New Jerusalem, Rev. 21:21; 22:2
Streets (65). No complaining in our s., Ps.144:13-14
Chariots rage in the s., Nah. 2:4
S. full of boys and girls, Zech. 8:4-5
Laid sick in s., Mk. 6:56; Acts 5:15
Go into s. and lanes, Lk.10:10; 14:21
Strength (242), b 933-2; a-b 69-3*
S. of hand the Lord brought, Ex.13:3,14,16; 15:13
Lord is my s., Ex.15:2; Ps.18:1-2; 19:14; 28:7; 118:14; 144:1
S. of the unicorn, Num. 23:22; 24:8
As thy days, so shall s. be, Dt. 33:25
S. of Samson, Judg.16:5-19
S. of Israel will not lie, 1 Sam.15:29
Seek the Lord and His s., 1 Chr.16:11; Ps.105:4
Joy of Lord is your s., Neh. 8:10
Sucklings Thou hast ordained s., Ps. 8:2
Angels excel in s., Ps.103:20
Glory of young men is s., Pr. 20:29
Give not thy s. unto women, Pr. 31:3
Wisdom better than s., Eccl. 9:16
Jehovah is everlasting s., Isa. 26:4
Lord shall renew their s., Isa. 40:31
No s. in me, Dan.10:8,16-17
Love Lord with all s., Mk.12:30-33
When without s. Christ died, Rom. 5:6
S. of sin is the law, 1 Cor.15:56
S. made perfect in weakness, 2 Cor.12:9
Thou hast a little s., Rev. 3:8
Now is come salvation and s., Rev.12:10
Strengthen (32). S. hands in work, Ezra 6:22; Neh. 6:9; Isa. 35:3
S. thine heart, Ps. 27:14; 31:24
S. him upon bed of languishing, Ps. 41:3
S. that which was sick, Ez. 34:16
I will s. house of Judah, Zech.10:6
When converted, s. brethren, Lk. 22:32
Stablish, s., settle you, 1 Pet. 5:10
S. things that remain, Rev. 3:2
Strengthened (39), Gen. 48:2; Dan.10:18-19; Acts 9:19; Eph. 3:16; Col.1:11
Strengthenedst (1), Ps.138:3
Strengtheneth (7), Job 15:25; Ps.104:15;
5:9; Phil. 4:13
Strengthening (2), Lk. 22:43; Acts 18:23
Stretch (50). S. forth Mine hand, Ex. 7:5
S. out Thine hand, Ex. 7:19; 8:5; 9:22; 10:12,21; 21; 14:16,26
Ethiopia soon s. hands to, Ps. 68:31
I will s. out My hand, Ex. 3:20; 9:15; Jer.15:6; 51:25; Ez. 6:14; 14:9,13; 25:7,13,16; 35:3; Zeph.1:4
S. forth thine hand, Mt.12:13; Mk. 3:5; Lk. 6:10
Stretched (71), Abraham s. forth his hand, Gen. 22:10. Cp. Gen. 48:14
S. out arm of God, Ex. 6:6; Dt. 4:34; 5:15; 7:19; 9:29; 11:2; 2 Chr. 6:32; Ps.136:12; Jer. 32:17,31; Ez. 20:33-34
Aaron s. hand over waters, Ex. 8:6
Moses s. forth his rod, Ex. 9:23; 10:13,22; 14:21,27
Angel s. out his hand, 2 Sam. 24:16
S. upon child three times, 1 Ki.17:21
S. himself upon child, 2 Ki. 4:34-35
S. forth necks, Isa. 3:16
His hand is s. out still, Isa. 5:25; 9:12,17,21; 10:4
S. out upon the nations, Isa.14:26
S. out of heavens, Isa. 42:5; 45:12; 51:13; Jer. 10:12; 51:15
S. forth My hands unto, Rom.10:21
Stretchedst (1), Ex.15:12
Stretchest (1), Ps.104:2
Stretcheth (7), Job 15:25; 26:7; Pr. 31:20; Isa. 40:22; 44:13,24; Zech.12:1
Stretching (2), Isa. 8:8; Acts 4:30
Stricken (18). S. in age, Gen.18:11; 24:1; Josh. 23:1-2
S. in years, Josh.13:1; 1 Ki.1:1; Lk.1:7,18
S. through his temples, Judg. 5:26
S. hand with a stranger, Pr. 6:1
S., smitten of God and afflicted, Isa. 53:4,8
Strife (39). S. of tongues, Ps. 31:20
Wrathful man stirreth up s., Pr.15:18
Slow to anger appeaseth s., Pr.15:18
Froward man soweth s., Pr.16:28
Honour to cease from s., Pr. 20:3
Meddleth with s., Pr. 26:17
Ye fast for s. and debate, Isa. 58:4
There was s. among them, Lk. 22:24
Not in s. and envying, Rom. 13:13; 1 Cor. 3:3; Gal. 5:20; 1 Tim. 6:4; Jas. 3:14
Let nothing be done through s., Phil. 2:3. Cp. Jas. 3:16
Strifes (4), Pr.10:12; 2 Cor.12:20; 1 Tim. 6:4; 2 Tim. 2:23
Strike (12), Ex.12:7,22; Dt. 21:4; 2 Ki. 5:11;Job 17:3; 20:24; Ps.110:5; Pr. 7:23; 17:26; 22:26; Hab. 3:14; Mk.14:65
Striker (2), 1 Tim. 3:3; Tit.1:7
Striketh (3), Job 24:26; Pr.17:18; Rev. 9:5
String (2), Ps.11:2; Mk. 7:35
Stringed (3), Ps.150:4; Isa. 38:20; Hab. 3:19
Strings (4), Ps. 21:12; 33:2; 92:3; 144:9
Strip (7), Num. 20:26; 1 Sam. 31:8; 1 Chr.10:8; Isa. 32:11; Ez.16:39; 23:26; Hos. 2:3
Stripe (2), Ex. 21:25
Stripes (17). Forty s. he may give him, Dt. 25:3. Cp. 2 Cor.11:24
S. of children of men, 2 Sam. 7:14
An hundred s. into a fool, Pr.17:10
S. for the back of fools, Pr.19:29
With His s. we are healed, Isa. 53:5; 1 Pet. 2:24
Beaten with many s., Lk.12:47-48
Laid many s. on them, Acts 16:23,33
In s., imprisonments, 2 Cor. 6:5; 11:23
Forty s. save one, 2 Cor.11:24
Stripling, 1 Sam.17:56
Stripped (12), Ex. 33:6; Num. 20:28; 1 Sam.18:4; 19:24; 31:9; 1 Chr.10:9; 2 Chr. 20:25; Job 19:9; 22:6; Mic.1:8; Mt. 27:28; Lk.10:30
Stript (1), Gen. 37:23
Strive (22). My spirit not s. with man (Heb. Adam) always, Gen. 6:3, note
Laws concerning men in strife, Ex. 21:18-22; Dt. 25:11; Pr. 3:30; 25:8

  S. for masteries, 2 Tim. 2:5. Cp. Lk.13:24
  Servant of Lord musts not s., 2 Tim. 2:24
  S. not words of no profit, 2 Tim. 2:14
Strived (1), I s. to preach gospel, Rom.15:20
Striven (1), has s. against Lord, Jer. 50:24
Striveth (2), Isa. 45:9; 1 Cor. 9:25
Striving (3), n 377-3*; Phil.1:27; Col.1:29; Heb. 12:4
Strivings (3), 2 Sam. 22:44; Ps.18:43; Tit. 3:9
Stroke (10), Dt.17:8; 19:5; 21:5; Esther 9:5; Job 23:2; 36:18; Ps. 39:10; Isa.14:6; 30:26; Ez. 24:16
Strokes (1), Ps.18:6
Strong (255). Issachar compared to a s. ass, Gen. 49:14
  S. hand of God, Ex. 6:1; 13:9; 1 Ki. 8:42; Neh.1:10; Job 30:21; Ps.136:12; Ez. 3:14
  S. west wind, Ex.10:19
  S. east wind, Ex.14:21
  S. drink, Lev.10:9; Num. 6:3; Dt.14:26; 29:6; Judg.13:4-7,14; 1 Sam.1:15; Pr. 20:1; 31:4, Isa. 5:11,22; 24:9; 28:7; 29:9; 56:12; Mic. 2:11; Lk.1:15
  S. holds, Num.13:19; Judg. 6:2; 1 Sam. 23:14,19, 29; 2 Sam. 5:7; 24:7; 2 Ki. 8:12; 2 Chr.11:11
  S. wine, Num. 28:7
  Be s. and of good courage, Dt. 31:6-7,23; Josh.1:6-9,18; 10:25; 1 Chr. 22:13; 28:20; 2 Chr. 32:7
  S. city, Josh.19:29; Ps. 31:21; 60:9; 108:10; Pr.10:15; 18:11,19; Isa. 26:1
  S. tower, Judg. 9:51; Ps. 61:3; Pr.18:10
  Be s., quit yourselves like, 1 Sam. 4:9
  S. man, 1 Sam.14:52; Ps.19:5; Mt.12:29
  S. enemy, 2 Sam. 22:18; Ps.18:17
  S. wind, 1 Ki.19:11; Job 8:2
  S. men, 2 Ki. 2:16; 1 Chr. 26:7-9; Pr. 7:26; 11:16; Eccl.12:3; Jer. 48:14
  Be s. and do it, 1 Chr. 28:10
  Show Himself s. in behalf, 2 Chr.16:9
  Be s. for the battle, 2 Chr. 25:8
  S. cities, Neh. 9:25; Isa.17:9
  S. pain, Job 33:19
  S. place, Job 39:28
  S. pieces of brass, Job 40:18
  S. ones, Ps.10:10
  S. bulls of Bashan, Ps. 22:12
  S. Lord, and mighty, Ps. 24:8; 89:8
  S. rock, Ps. 31:2
  S. habitation, Ps. 71:3
  S. refuge, Ps. 71:7
  S. arm, Ps. 89:10; Jer. 21:5
  S. confidence, Pr.14:26
  S. wrath, Pr. 21:14
  S. love, Song 8:6
  S. people, Isa. 25:3; Joel 2:5
  S. sword, Isa. 27:1
  S. in power, Isa. 40:26
  S. reasons, Isa. 41:21
  S. nation, Isa. 60:22; Mic. 4:3,7
  S. horses, Jer. 47:3
  S. staff, Jer. 48:17
  S. Redeemer, Jer. 50:34
  S. watch, Jer. 51:12
  S. face, Ez. 3:8
  S. rods, Ez.19:11-14
  S. garrisons, Ez. 26:11
  S. foundations of the earth, Mic. 6:2
  S. man's house, Mt.12:29; Mk. 3:27
  S. in spirit, Lk.1:80; 2:40
  S. in faith, Rom. 4:20
  Quit ye like men, be s., 1 Cor.16:13
  S. in the Lord, Eph. 6:10
  S. delusion, 2 Th. 2:11
  Be s. in the grace, 2 Tim. 2:1
  S. crying and tears, Heb. 5:7
  S. meat, Heb. 5:12-14
  S. consolation, Heb. 6:18
  S. young men, 1 Jn. 2:14
  S. angel, Rev. 5:2
  S. voice, Rev.18:2
  S. Lord God, Rev.18:8
Stronger (21), Gen. 25:23; 2 Sam. 3:1; Lk.11:22; 1 Cor.1:25; 10:22; etc.
Strongest (1), Pr. 30:30
Strove (14), Gen. 26:20-22; Ex. 2:13; Lev. 24:10; Num. 20:13; 26:9; 2 Sam.14:6; Ps. 60, title; Dan. 7:2; Jn. 6:52; Acts 7:26; 23:9
Strowed (1), scattered, 2 Chr. 34:4
Struck (7), 1 Sam. 2:14; 2 Sam.12:15; 20:10; 2 Chr.13:20; Mt. 26:51; Lk. 22:64; Jn.18:22
Stubble (18). Literal s., Ex. 5:12
  Consumed as s., Ex.15:7; Isa. 5:24; 47:14; Joel 2:5; Oba.18; Nah.1:10
  Driven away as s., Job 21:18; Ps. 83:13; Isa. 40:24; 41:2; Jer.13:24
  Men slain at Armageddon burned as s., Mal. 4:1-2 with Ez. 38:17-21; 2 Th.1:7-10; Rev.19:11-21
  Works to be tried as metal, wood, hay, and s., 1 Cor. 3:11-15
Stubborn (5), Dt. 21:18-20; Judg. 2:19; Ps. 78:8; Pr. 7:11
Stubbornness (2), Dt. 9:27; 1 Sam.15:23
  Judgment for, and 6 examples of, 396-1
Stuck (3), 1 Sam. 26:7; Ps.119:31; Acts 27:41
Studs (1), Song 1:11
Studieth (2), Pr.15:28; 24:2
Study (3), Eccl.12:12; 1 Th. 4:11, note; 2 Tim. 2:15
Stuff (16), baggage; belongings, Gen. 31:37; 45:20; Ex. 22:7; 36:7; Josh. 7:11; 1 Sam.10:22; 25:13; 30:24; Neh.13:8; Ez.12:3-7; Lk.17:31
Stumble (19), h 296-1*; k 300-2*; q 466-1*; Pr. 3:23; 4:12; 1 Pet. 2:8; etc.
Stumbled (6), 1 Sam. 2:4; 1 Chr.13:9; Ps. 27:2; Jer. 46:12; Rom. 9:32; 11:11
Stumbleth (4), Pr. 24:17; Jn.11:9-10; Rom.14:21
Stumbling (4), Isa. 8;14; 57:14; 1 Pet. 2:8; 1 Jn. 2:10
Stumblingblock (12), Lev.19:14; Isa. 57:14; Ez. 3:20; 7:19; 14:3-7; Rom.11:9; 14:13; 1 Cor.1:23; 8:9; Rev. 2:14
Stumblingblocks (2), Jer. 6:21; Zeph.1:3
Stumblingstone (2), Rev. 9:32-33
Stump (4), 1 Sam. 5:4; Dan. 4:15-26
Suah (1), sweeping, 1 Chr. 7:36
Subdue (8), Gen.1:28; 1 Chr.17:10; Ps. 47:3; Isa. 45:1; Dan. 7:24; Mic. 7:19; Zech. 9:15; Phil. 3:21
Subdued (19), Num. 32:22-29; Dt. 20:20; Ps. 81:14; 1 Cor.15:28; Heb.11:33
Subduest (1), Neh. 9:24
Subdueth (3), Ps.18:47; 144:2; Dan. 2:40
Subject (17). Jesus s. to parents, Lk. 2:51
  Devils s. to believers, Lk.10:17,20
  Carnal mind not s. to law, Rom. 8:7
  Creation made s. to vanity, Rom. 8:20
  Christians s. to rulers, governments, Rom.13:1-5; Tit. 3:1
  Spirits of prophets s. to the prophets, 1 Cor.14:32
  Son to become s. to God, 1 Cor.15:28
  Church s. to Christ, Eph. 5:24
  Men s. to bondage through, Heb. 2:15
  All men s. to same passions, Jas. 5:17
  Servants s. to masters, 1 Pet. 2:18
  All powers s. to Christ, 1 Pet. 3:22
  Christians s. to each other, 1 Pet. 5:5
Subjected (1), Rom. 8:20
Subjection (14). Body must be brought into s. or be castaway, 1 Cor. 9:27
  Women to learn in s., 1 Tim. 2:11
  Children to be in s., 1 Tim. 3:4
  All things to be in s. to Christ and God, Heb. 2:5-8; 12:9
  Wives to be in s. to husbands, 1 Pet. 3:1-5
Submarines, 1488
Submit (12). Wives to s. to husbands, Eph. 5:22; Col. 3:18; 1 Tim. 2:9-15; 1 Pet. 3:1-9
  Christians to s. to leaders, Heb.13:17
  Christians to s. to God, Jas. 4:7
  Christians to s. to government, 1 Pet. 2:13
  Christians to s. to elders, 1 Pet. 5:5
  5 commands to s., 547-1*
  Rom.10:3
Submitting (1), Eph. 5:21
Suborned (1), incited to lie, Acts 6:11
Subscribe (2), Isa. 44:5; Jer. 32:44
Subscribed (2), Jer. 32:10-12
Substance (50). Used of creation, Gen. 7:4,23; and material goods, Gen.12:5; 15:14; Lk. 8:3; 15:13; Heb.10:34
  Faith is s. of things hoped, Heb.11:1
Substitute. Christ our s., b-g 29-3; c 248-3
  Animals typified Christ as s., f 151-3
Subtil (3), Gen. 3:1; 2 Sam.13:3; Pr. 7:10
Subtilly (3), 1 Sam. 23:22; Ps.105:25; Acts 7:19
Subtilty (6), Gen. 27:35; 2 Ki.10:19; Pr.1:4; Mt. 26:4; Acts 13:10; 2 Cor.11:3
Suburbs (115), Lev. 25:34; Num. 35:2-7; Josh.14:4; 21:2-42; 2 Ki. 23:11; 1 Chr. 5:16; 6:55-81; 13:2; 2 Chr.11:14; 31:19; Ez. 27:28; 45:2; 48:15-17
Subvert (2), Lam. 3:36; Tit.1:11
Subverted (1), Tit. 3:11
Subverting (2), Acts 15:24; 2 Tim. 2:14
Succeed (1), Dt. 25:6
Succeeded (3), Dt. 2:12,21,22
Succeedest (2), Dt.12:29; 19:1
Success (1), Josh.1:8
Succoth (18), booths. A camp in Egypt, Ex.12:37; 13:20; Num. 33:5-6. A city east of Jordan, Gen. 33:17; Josh.13:27; Judg. 8:5-16; 1 Ki. 7:46; 2 Chr. 4:17. A valley, Ps. 60:6; 108:7
Succoth-benoth (1), an idol, a 692-2
Succour (3), to come to the aid of, 2 Sam 8:5; 18:3; Heb. 2:18
Succoured (2), aided, 2 Sam. 21:17; 2 Cor. 6:2
Succourer (1), helper, Rom.16:2
Such (249), Gen. 4:20-21; 27:4; Isa. 66:8; Mt.19:14; Acts 2:47; Eph. 5:27; etc.
Suchathites (1), 1 Chr. 2:55
Suck (19), Gen. 21:7; Job 39:30; Isa. 60:16; Mt. 24:19; Lk. 21:23; 23:29; etc.
Sucked (2), Song 8:1; Lk.11:27
Sucking (5), Num.11:12; 1 Sam. 7:9; Isa.11:8; 49:15; Lam. 4:4
Suckling (3), Dt. 32:25; 1 Sam.15:3; Jer. 44:7
Sucklings (4), 1 Sam. 22:19; Ps. 8:2; Lam. 2:11; Mt. 21:16
Sudden (3), Job 22:10; Pr. 3:25; 1 Th. 5:3
Suddenly (41), Num. 12:4; 29:1; Mal. 3:1; Mk. 13:36; Lk. 2:13; Acts 2:2; 9:3; 16:26; 22:6; 28:6; 1 Tim. 5:22; etc.
Sue (1), Mt. 5:40
Suffer (96). 3 Ways Used in Scripture:
  1 Tolerate; allow; permit (Ex.12:23; 22:18; Lev. 2:13; Num. 21:23; Ps.16:10; 55:22; 89:33; 101:5; 121:3; Mt. 3:15; 8:21; 17:12; 19:14; 23:13; 1 Tim. 2:12; Heb.13:22)
  2 Feel pain (Ps. 34:10; Mt.16:21; 17:12; Mk.8:31; 9:12; Lk.17:25; 22:15; 24:46)
  3 Endure; sustain (Ps. 88:15; Acts 5:41; 7:24; 1 Cor. 3:15; 4:12; 9:12; 10:13; Gal. 5:11; 6:12; 1 Tim. 4:10; 2 Tim.1:12; 3:12; Heb.11:25; 13:3; 1 Pet. 2:20; 3:14-17)
  6 things Christians should not s., 897-2
Suffered (50). S. I thee not to, Gen. 20:6; Dt.18:14; Judg. 3:28
  Then He s. (permitted) Him, Mt. 3:15
  S. (tolerated) to put away wives, Mt.19:8; Mk. 10:4
  S. (allowed) not devils to speak, Mk.1:34
  S. (experienced pain) without the gate, Heb.13:12; 1 Pet. 2:21; 3:18; 4:1
  After ye have s. (endured) a while, make you perfect, 1 Pet. 5:10
Sufferest (1), Rev. 2:20
Suffereth (5), Ps. 66:9; 107:38; Mk.11:12; Acts 28:4; 1 Cor.13:4
Suffering (5), Acts 27:7; Heb. 2:9; Jas. 5:10; 1 Pet. 2:19; Jude 7
  Defined, k 36-3*
  S. precedes glory, b 31-3*
  6 things to do in s., f 468-1*
  10 facts about s., 472-3*
  5 things s. does not consist of, 473-1*
  21 things s. consists of, 473-1*
  10 rewards of s., 473-1*
  10fold s. of Messiah, n 957-3
Sufferings (10). See ***Suffer***, ***Suffering***
  S. of present time, Rom. 8:18
  S. of Christ, 2 Cor.1:5-7; Phil. 3:10; Heb. 2:10; 1 Pet.1:11; 4:13; 5:1
Suffice (7), be enough, Num.11:22; Dt. 3:26; 1 Ki. 20:10; Ez. 44:6; 45:9; 1 Pet. 4:3
Sufficed (3), satisfied, Judg. 21:14; Ruth 2:14-18
Sufficeth (1), Jn.14:8
Sufficiency (3), Job 20:22; 2 Cor. 3:5; 9:8
Sufficient (13), Ex. 36:7; Dt.15:8; 33:7; Pr. 25:16; Isa. 40:16; Mk. 6:34; Lk.14:28; Jn. 6:7; 2 Cor. 2:6,16; 3:5; 12:9
Sufficiently (2), 2 Chr. 30:3; Isa. 23:18
Suicide, 1 Sam. 31:4-5; 2 Sam.17:23; 1 Ki.16:18; Mt. 27:5; Acts 1:18
Suit (3), Judg.17:10; 2 Sam. 15:4; Job 11:19
Suits (1), Isa. 3:22
Sukkims (1), nomads, 2 Chr.12:3
Sum (21), Ex. 21:30; 30:12; 38:21; 2 Ki. 22:4; Ps. 139:17; Ez. 28:12; Dan. 7:1; Acts 7:16; 22:28; Heb. 8:1
Summer (27). Promised for eternity, Gen. 8:22 with Ps.104:5; Eccl.1:4
  S. chamber, Judg. 3:20-24; Amos 3:15
  S. fruits, 2 Sam.16:1-2; Isa. 16:9; Jer. 40:10-12; 48:32; Amos 8:1-2; Mic. 7:1
  S. made by God, Ps. 74:17
  S. threshingfloors, Dan. 2:35
  S. is nigh, Mt. 24:32; Mk.13:28; Lk. 21:30
Sumptuously (1), luxuriously, Lk.16:19
Sun (159). Facts about, 84-3; 1028-1
  S. dial, 708-2; h 792-1
  S. darkened 5 times in future, c 507-3*
  S., moon eleven stars, Gen. 37:9
  Goes down, Gen.15:12-17; Ex.17:12
  Rises, Gen.19:23; Ex. 22:3,26
  Sets, Gen. 28:11
  Waxes hot, Ex.16:21; 1 Sam.11:9
  Stood still, Josh.10:12-13; Hab. 3:11
  Rules day, Ps.136:8
  Turned back 10 degrees, Isa. 38:8
  Light from will be increased 7 times in the Millennium, Isa. 30:26
  S. of righteousness, Mal. 4:2
  Face shine as the s., Mt.17:2
  Signs in the s., Lk. 21:25
  One glory of the s., 1 Cor.15:41
  Let not s. go down upon wrath, Eph. 4:26
  Woman clothed with s., Rev.12:1
  City no need of s., Rev. 21:23; 22:5
Sun-clothed woman, 10 proofs Israel, c 514-1*; 533-3*
  Flees from Judea, o 515-1*; 534-1*
Sunder (7), Ps. 46:9; 107:14-16; Isa. 27:9; Nah. 1:13; Lk.12:46
Sundered (1), Job 41:17
Sundry (1), various, Heb.1:1
Sung (5), Isa. 26:1; Mt. 26:30; Mk.14:26; Rev. 5:9; 14:3
Sunk (7), 1 Sam.17:49; 2 Ki. 9:24; Ps. 9:15; Jer. 38:6,22; Lam. 2:9; Acts 20:9
Sunrising (10), Num. 21:11; 34:15; Dt. 4:41,47; Josh.1:15; 13:5; 19:12,27,34; Judg. 20:43
Sup (3), Hab.1:9; Lk.17:8; Rev. 3:20
Superfluity (1), excess, Jas.1:21
Superfluous (3), Lev. 21:18; 22:23; 2 Cor. 9:1
Supernatural signs, 1254-2; 97-3*
Superscription (5), Mt. 22:20; Mk.12:16; 15:26; Lk. 20:24; 23:38; 97-2*; d 205-3*
Superstition (1), Acts 25:19
  S. about mandrakes, j 43-1
  Spirits melt by the sun, j 48-2
  Charms—amulets, g 50-1; e 141-3
  Seeing God, o 108-1; b 160-1; l-m 460-1; b 474-1
  Various kinds of, o-r 228-1
  Hearing God's voice, j 343-2
  Wine to idols, u 465-3

Superstitions. Of churches, n 207-1*
S. of the heathen, q 272-1*
Superstitious (1), Acts 17:22
Supped (1), 1 Cor.11:25
Supper (14), Mk. 6:21; Lk.14:12-24; 22:20; Jn.12:2; 13:2-4; 21:20; 1 Cor.11:20-21; Rev.19:9,17
3 suppers the last week, i 89-2*
Supplant (1), Jer. 9:4
Supplanted (1), Gen. 27:36
Supple (1), Ez.16:4
Suppliants (1), Zeph. 3:10
Supplication (39), seeking in earnest prayer; beseeching; pleading; entreating, 1 Sam.13:12; 1 Ki. 8:28-59; 9:3; 2 Chr. 6:19-35; Dan. 6:11; 9:20; Acts 1:14; Eph. 6:18; Phil. 4:6; etc.
Supplications (21), 2 Chr. 6:21, 39; Job 41:3; Ps. 28:2-6; 31:22; 86:6; 116:1; 130:2; 140:6; 143:1; Jer. 3:21; 31:9; Dan. 9:3-23; Zech. 12:10; 1 Tim. 2:1; 5:5; Heb. 5:7
Supplied (2), 1 Cor.16:17; 2 Cor.11:9
Supplieth (2), 2 Cor. 9:12; Eph. 4:16
Supply (5), 2 Cor. 8:14; Phil.1:19; 2:30; 4:19
Support (2), Acts 20:35; 1 Th. 5:14
Suppose (10), 2 Sam.13:32; Lk. 7:43; 12:51; 13:2; Jn. 21:25; Acts 2:15; 1 Cor. 7:26; 2 Cor. 11:5; Heb.10:29; 1 Pet. 5:12
Supposed (8), Mt. 20:10; Mk. 6:49; Lk. 3:23; 24:37; Acts 7:25; 21:29; 25:18; Phil. 2:25
Supposing (7), Lk. 2:44; Jn. 20:15; Acts 14:19; 16:27; 27:13; Phil.1:16; 1 Tim. 6:5
Supreme (1), 1 Pet. 2:13
Sur (1), gate of the temple, 2 Ki.11:6
Sure (41). Be s. sin will find you out, Num. 32:23
Be s. that you eat no blood, Dt.12:23
Testimony of the Lord is s., Ps.19:7
Hateth suretiship is s., Pr.11:15
Righteousness s. reward, Pr.11:18
A s. foundation, Isa. 28:16
S. mercies of David, Isa. 55:3; Acts 13:34
S. that Thou art that Christ, Jn. 6:69
Soul, both s. and stedfast, Heb. 6:19
Make calling, election s., 2 Pet.1:10
S. word of prophecy, 2 Pet.1:19
Surely (283). S. die, Gen. 2:17; 3:4; 20:7; 1 Ki. 2:37,42; 2 Ki.1:4-6,16; Ez.18:13
S. visit you, Gen. 50:24-25
S. be put to death, Ex.19:12; 21:12-17; 22:19; 31:14-15; Lev. 20:2-27; 24:16-17; 27:29; Num. 35:16-31
S. be punished, Ex. 21:20,22
S. make restitution, Ex. 22:6
S. make it good, Ex. 22:14
S. goodness and mercy shall, Ps. 23:6
S. He shall deliver thee, Ps. 91:3
S. He hath borne our griefs, Isa. 53:4
S. live, Ez. 3:21; 18:9-28; 33:15-16
S. I come quickly, Rev. 22:20
Sureties (1), Pr. 22:26
Suretiship (1), Pr.11:15
Surety (14). Be s. for servant for good, Ps.119:122
If thou be s. for thy friends, Pr. 6:1
He that is s. for a stranger, Pr.11:15; 17:18; 20:16; 27:13
S. of a better testament, Heb. 7:22
Surfeiting (1), Lk. 21:34
Surmisings (1), 1 Tim. 6:4
Surname (8), Isa. 44:5; Mt.10:3; Acts 10:5,32; 11:13; 12:12,25; 15:37
Surnamed (8), Isa. 45:4; Mk. 3:16-17; Lk. 22:3; Acts 1:23; 4:36; 10:18; 15:22
Surprised (3), Isa. 33:14; Jer. 48:41; 51:41
Susanchites (1), Ezra 4:9
Susanna (1), lily, Lk. 8:3
Susi (1), horseman, Num.13:11
Sustain (4), 1 Ki.17:9; Neh. 9:21; Ps. 55:22; Pr. 18:14
Sustained (3), Gen. 27:37; Ps. 3:5; Isa. 59:16
Sustenance (3), Judg. 6:4; 2 Sam.19:32; Acts 7:11
Swaddled (2), Lam. 2:22; Ez.16:4
Swaddlingband (1), Job 38:9
Swallow (23). A bird, Ps. 84:3; Pr. 26:2; Isa. 38:14; Jer. 8:7. Meaning to s. food, engulf, disappear, Num.16:30-34; Ps. 21:9; 56:2; Jonah 1:17; Mt. 23:24
Swallowed (26), Ex. 7:12; Num.16:32; Ps.106:17; 2 Cor. 5:4; Rev.12:16; etc.
Swalloweth (2), Job 5:5; 39:24
Swan (2), Lev.11:18; Dt.14:16
Sware (78). 8 Things God Sware:
1 To give promised land to Abraham and his seed forever (Gen.12:1-7; 15:18-21; 17:8). This is referred to using the word sware 30 times (Gen. 24:7; 26:3; 50:24; Ex.13:5,11; 33:1; Num.14:16,23,30; Dt.1:8; 6:10,18,23; 7:13; 8:1; 9:5; 10:11; 11:9,21; 26:3; 28:11; 30:20; 31:20,21,23; 34:4; Josh.1:6; 21:43,44; Judg. 2:1)
2 That none of the old generation coming out of Egypt should enter the promised land except Joshua and Caleb (Num.14:23-24; 32:10-11; Dt.1:34-35; 2:14; Josh. 5:6; Ps. 95:11; Heb. 3:11,18)
3 That Moses should not enter the promised land because of sin (Num. 20:12; Dt. 4:21)
4 That He would not forget the covenant made with Israel (Dt. 4:31)
5 That He would keep His part of the covenant with Israel (Dt. 7:12; 8:18)
6 That He would bless and multiply Abraham (Gen.12:1-3; Heb. 6:13)
7 That Christ should be a priest forever after the order of Melchizedek (Ps.110:4; Heb. 5:6-10; 7:1-21)
8 That He would deliver Israel from all their enemies and that they would serve Him forever (Lk.1:73)
22 Examples of Others Who S.:
1 Abraham and Abimelech (Gen. 21:31)
2 Eliezer to Abraham (Gen. 24:9)
3 Esau to Jacob (Gen. 25:33)
4 Isaac and Abimelech (Gen. 26:31)
5 Jacob and Laban (Gen. 31:53)
6 Joseph to Jacob (Gen. 47:29-31)
7 Spies to Rahab (Josh. 6:22)
8 Joshua to Gibeonites (Josh. 9:15-20)
9 Moses to Joshua, Caleb (Josh.14:9)
10 Saul to Jonathan (1 Sam.19:6)
11 David to Saul (1 Sam. 24:22)
12 Saul to the witch of Endor (1 Sam. 28:10)
13 David, to fast (2 Sam. 3:35)
14 David to Shemei (2 Sam.19:23)
15 David's men to David (2 Sam. 21:17)
16 David to Solomon (1 Ki.1:29-30)
17 Gedaliah to the remnant (2 Ki. 25:24)
18 Israel to God (2 Chr.15:14)
19 Israel to Ezra and God (Ezra 10:5)
20 Zedekiah to Jeremiah (Jer. 38:16)
21 Angel to God (Dan.12:7; Rev.10:6)
22 Herod to step-daughter (Mk. 6:23)
Swarest (5), Ex. 32:13; Num.11:12; Dt. 26:15; 1 Ki.1:17; Ps. 89:49
Swarm (3), Ex. 8:24; Judg.14:8
Swarms (5), Ex. 8:21-31
Swear (60). See examples under ***Sware***
S. an oath to bind the soul, Num. 30:2
S. by His name, Dt. 6:13; 10:20
S. by the Lord, Josh. 2:12; 1 Sam. 24:21; 30:15; 2 Sam.19:7; 1 Ki. 2:42; Isa. 48:1; Zeph.1:5
S. by God, 2 Chr. 36:13; Neh.13:25; Isa. 65:16
S. by Baal, Jer.12:16
S. by the sin of Samaria, Amos 8:14
S. by Malcham (Molech), Zeph.1:5
S. not at all, Mt. 5:34-36; Jas. 5:12
Peter began to curse and s., Mt. 26:74; Mk.14:71
S. by temple, gold, altar, Mt. 23:16-22
Swearers (1), Mal. 3:5
Sweareth (11); Lev. 6:3; Ps.15:4; 63:11; Eccl. 9:2; Isa. 65:16; Zech. 5:3-4; Mt. 23:18,20-22
Swearing (4), Lev. 5:1; Jer. 23:10; Hos. 4:2; 10:4
S. falsely, j 8-2*
Making vows, a 460-3*
Sweat (3), Gen. 3:19; Ez. 44:18; Lk. 22:44
Sweep (3), Isa.14:23; 28:17; Lk.15:8
Sweeping (1), Pr. 28:3
Sweet (108). S. perfume, l 338-1*
Lord smelled a s. savour, Gen. 8:21
Waters were made s., Ex.15:25
S. incense, Ex. 25:6; 30:7; 31:11; 35:8,15,28; 39:38; 40:27; Lev. 4:7; 16:12; Num. 4:16; 2 Chr. 2:4; 13:11
S. cinnamon, Ex. 30:23
S. calamus, Ex. 30:23
S. spices, Ex. 30:34; 37:29; Mk.16:1
S. savour, Ex. 29:18,25,41; Lev.1:9,13,17; 2:2,9,12; 3:5,16; 4:31; 6:15,21; 8:21,28; 17:6; 23:13,18; Num.15:3-14,24; 18:17; 28:2-27; 29:2-13,36; Ez. 6:13; 16:19; 20:28,41
S. odours, Num. 4:16; 2 Chr.16:14; Esther 2:12; Dan. 2:46
S. psalmist of Israel, 2 Sam. 23:1
S. savours, Ezra 6:10
S. influences of Pleiades, Job 38:31
S. cousel, Ps. 55:14
S. meditation, Ps.104:34
S. words, Ps.119:103; 141:6; Pr. 23:8
S. sleep, Pr. 3:24; Ecc. 5:12
Stolen waters are s., Pr. 9:17
Bread of deceit is s. to a man, Pr. 20:17
Light is s. and pleasant, Eccl.11:7
S. voice, Song 2:14
S. smelling myrrh, Song 5:5,13
S. flowers, Song 5:13
S. mouth, Song 5:16
S. melody, Isa. 23:16
S. cane, Isa. 43:24; Jer. 6:20
S. wine, Isa. 49:26; Amos 9:13; Mic. 6:15
S. savour of Christ, 2 Cor. 2:15
S. smell, Isa. 3:24; Phil. 4:18
S. as honey, Rev.10:9-10
Sweeter (3), Judg.14:18; Ps.19:10; 119:103
Sweetly (2), Job 24:20; Song 7:9
Sweetness (5), Judg. 9:11; 14:14; Pr. 16:21; 27:9; Ez. 3:3
Sweetsmelling (1). S. savour, Eph. 5:2
Swell (4), Num. 5:21-22,27; Dt. 8:4
Swelled (1), Neh. 9:21
Swelling (7), Ps. 46:3; Isa. 30:13; Jer.12:5; 49:19; 50:44; 2 Pet. 2:18; Jude 16
Swellings (1), 2 Cor.12:20
Swept (4), Judg. 5:21; Jer. 46:15; Mt.12:44; Lk. 11:25
Swerved (1), 1 Tim.1:6
Swift (20). S. as eagles, Dt. 28:49
S. as roes, 1 Chr.12:8
S. ships, Job 9:26
S. as waters, Job 24:18
S. in running to mischief, Pr. 6:18
S. messengers, Isa.18:2
S. cloud, Isa.19:1
S. beasts, Isa. 66:20; Mic.1:13
S. dromedary, Jer. 2:23
S. of foot, Amos 2:15
S. witness, Mal. 3:5
S. to shed blood, Rom. 3:15
S. to hear, slow to speak, Jas.1:19
S. destruction, 2 Pet. 2:1
Swifter (6), 2 Sam.1:23; Job 7:6; 9:25; Jer. 4:13; Lam. 4:19; Hab.1:8
Swiftly (4), Ps.147:15; Isa. 5:26; Dan. 9:21; Joel 3:4
Swim (6), 2 Ki. 6:6; Ps. 6:6; Isa. 25:11; Ez. 47:5; Acts 27:42-43
Swimmest (1), Ez. 32:6
Swimmeth (1), Isa. 25:11
Swine (16). Law on, n 118-1*
$70,000 worth destroyed, l 70-1*
Figurative use of word, t 11-1*
Literal use of word, b 14-1*; Mt. 8:30-32; Mk. 5:11-16; Lk. 8:32-33; 15:15-16
Forbidden as food, Lev.11:7; Dt. 14:8
Swine's (4), Pr.11:22; Isa. 65:4; 66:3,17
Swollen (1), Acts 28:6
Swoon (1), Lam. 2:11
Swooned (1), Lam. 2:12
Sword (424), m 151-3*
7 modes of punishment, 181-1
7 examples of punishment, e 390-1
Jacob's use of the s., Gen. 48:22
Predicted to come upon Israel because of sin, Lev. 26:25-37; Dt. 28:22; Jer.14:12-18; 25:16-31; 29:17; 44:12-28; Ez. 21:3-28; 32:10-32; Lk. 21:24; Rev.13:10
No use for s. in Millennium, Isa. 2:2-4; Mic. 4:1-4
S. of the Spirit, Eph. 6:17
Word of God sharper than s., Heb. 4:12
S. out of mouth of Christ, Rev.1:16; 2:12,16; 19:15-21
Swords (24), Ps. 55:21; 59:7; Pr. 30:14; Isa. 2:4; Joel 3:10; Mic. 4:3; etc.
Sworn (48). Lord hath s., Gen. 22:16; Ex.17:16; Dt.13:17; 19:8; 29:13; 31:7; Judg. 2:15; Ps. 89:3,35; 110:4; 132:11; Isa.14:24; 45:23; 54:9; 62:8; Jer. 49:13; 51:14; Amos 4:2; Acts 2:30; 7:17; Heb. 4:3
S. falsely, Lev. 6:5
Sycamine (1), a tree, Lk.17:6
Sychar (1), a city, perhaps Shechem, Jn. 4:5
Sychem (2), a city—Shechem, Acts 7:16
Sycomore (7), a tree, 1 Ki.10:27; 1 Chr. 27:28; 2 Chr.1:15; 9:27; Ps. 78:47; Amos 7:14; Lk. 19:4
Sycomores (1), Isa. 9:10
Syene (2), a city, Ez. 29:10; 30:6
Symbol. An object, animate or inanimate, standing for or representing something else, as a dove symbolizing peace; a lamb, meekness; a fox, craftiness; a wolf, hunger and greed; a lion, kingliness; and a sceptre, power. Symbol is a broader term than type; all types are symbols, but all symbols are not types. While types are generally used in religion, symbols are used widely in other realms. A type is more a true picture of what it pre-figures, while a symbol is more a suggestive sign. A type is more a true picture of what it pre-figures, while a symbol is more a suggestive sign. A type always refers to something future, while a symbol can be timeless and may represent something past, present, or future. Water baptism is a symbol of an inward work of grace in partaking of the benefits of the death, burial, and resurrection of Jesus Christ, but not a type of such an experience. The passover is both a type and a symbol, commemorating one event and pre-figuring another.
Symbols of the Bible:
There are a number of definite symbols in Scripture, such as the image of Dan. 2, the beasts of Dan. 7 and 8; Rev.13 and 17, the horsemen of Rev. 6, and the women of Rev.12 and 17. These and others must be rightly interpreted, interpreted, in order to see the exact truth conveyed.
Interpretation of Symbols:
1 Names and words of symbolic passages must be understood literally
2 They always denote something essentially different from themselves
3 The resemblance, more or less minute, is traceable between the symbol and the thing symbolized
4 As in the case of parables, riddles, fables, types, allegories, and other forms of human expression in Scripture, the meanings must be obtained from the interpretations found in the Bible itself. For example, Dan. 2:31-35 is explained in 2:37-44; the tree of Dan. 4:4-18 in 4:19-27; the four beasts of Dan. 7:1-13 are explained in 7:17-27; the ram and he-goat of Dan. 8:1-4 in 8:19-26; and the beast of Rev.13:1 is explained in 13:18; 17:8-17. So it goes with all Bible symbols. The divine explanation is all that is necessary to understand.

Described, e 63-1*
Used by Christ to teach in, Mt.12:9; 13:54; Mk.1:21-29; 3:1; 5:22-38; 6:2; Lk. 4:16-38; 6:6; 7:5; 8:41; 13:14; Jn. 6:59; 9:22; 12:42; 18:20
Used by the apostles, Acts 13:14-15, 42; 14:1; 17:1-17; 18:4-26; 19:8
Believers in Christ in every s., Acts 22:19; 26:11
S. of Satan, Rev. 2:9; 3:9
Synagogue's (2), Mk. 5:35; Lk. 8:49
Synagogues (24). S. of God, Ps. 74:8
Used for preaching, Mt. 4:23; 9:35; Mk.1:39; Lk. 4:15,44; 13:10; Acts 9:20; 13:5; 15:21
Loved by hypocrites,Mt. 6:2-5; 23:6; Mk.12:39; Lk.11:43; 20:46
Predictions of persecution of Christians in, Mt. 10:17; 23:34; Mk.13:9; Lk.12: 11; 21:12; Jn.16:2
Synecdoche, j 62-1*; 535-1*
Syntyche (1), accident, Phil. 4:2
Syracuse (1), city of Sicily, Acts 28:12
Syria (77), a country north of Palestine
Gods of S., Judg.10:6
Kings of, 1 Ki.10:29; 15:18; 20:1,20,22-23
Wars: S. and Israel, 2 Sam. 8:5; 1 Ki. 22; 2 Ki. 6:8-24; 16:5-7; k 39-1
Prophecies of S., Isa. 7:1-8; 17:3; Ez.16:57; 27:16; Amos 1:5
Antichrist from S., 1479-1481
Syriack (1), Dan. 2:4
Syria-damascus (1), 1 Chr.18:6
Syria-maachah (1), 1 Chr.19:6
Syrian (12), Gen. 25:20; 28:5; 31:20-24; Dt. 26:5; 2 Ki. 5:20; 18:26; Ezra 4:7; Isa. 36:11; Lk. 4:27
Syrians (61), 2 Sam. 8:5-13; 10:6-19; 1 Ki. 20:20-29; 22:11,35; 2 Ki. 5:2; 6:9; 7:4-16; 8:28-29; 9:15; 13:5-17; 16:6; 24:2; 1 Chr.18:5-6; 19:10-19; 2 Chr.18:34; 22:5; 24:24; Isa. 9:12; Jer. 35:11; Amos 9:7
Syrophenician (1), Mk. 7:26

T

Taanach (6), a city, Josh.12:21; 17:11; Judg.1:27; 5:19; 1 Ki. 4:12; 1 Chr. 7:29. Called Tanach, Josh. 21:25
Taanath-shiloh (1), a city, Josh.16:6
Tabbaoth (2), rings, Ezra 2:43; Neh. 7:46
Tabbath (1), a place, Judg. 7:22
Tabeal (1), God is good, Isa. 7:6
Tabeel (1), God is good, Ezra 4:7
Taberah (2), a place, Num.11:3; Dt. 9:22
Tabering (1), playing, Nah. 2:7
Tabernacle (328). Defined, m 32-1*
Described, g-o 438-3*
7 kinds, 452-3*
T. in Adam's day, x 7-3; 1 7-3
T. of Moses, 194-1; Ex. 25-27,35-38, notes.
3 commands to build t., s 143-3
Laws of the t. of Moses, 178-1,3
15 kinds of material for, 183-2
Vessels of t. of Moses, 184-1
4 coverings of the t., 184-2
Males under 30 forbidden to enter, f 203-3
Pattern for the t., Ex. 25:9,40; Num. 8:4; Heb. 8:5; 9:23
Specifications for the t., Ex. 25:1-27; 31; 30:1-10; 35:4-38:31
T. brought to Moses, Ex. 39:32-43
T. set up, Ex. 40:1-33
T. divinely accepted, Ex. 40:34-38
T. offerings, Lev.1:1-16:33
T. services, Num.1:50-18:31
The t. of the congregation—114 times in the Pentateuch (Ex. 27:21-Dt. 31:14), and only 12 times in the other part of the Bible (Josh.18:1; 19:51; 1 Sam. 2:22; 1 Ki. 8:4; 1 Chr. 6:32; 9:21; 23:32; 2 Chr.1:3,6,13; 5:5).
Not found once in the N.T.
The t. of testimony, Ex. 38:21; Num.1:50,53; Rev.15:5
39:32; 40:2,6,29
The t. of the Lord, Lev.17:4; Num.16:9; 17:13; 19:13; 31:30,47; 1 Ki. 2:28-30; 1 Chr.16:39; 21:29; 2 Chr.1:5
The Lord's t., Josh. 22:19
The t. of witness, Num.17:7-8; 18:2; 2 Chr. 24:6; Acts 7:44
The t. of the house of God, 1 Chr. 6:48
The t. of Shiloh, Ps. 78:60
The t. of Joseph, Ps. 78:67
The t. of David, Isa.16:5; Amos 9:11; Acts 15:16
T. for the sun, Ps.19:4
The t. for the upright, Pr.14:11
The t. of your Molech, Amos 5:26; 7:43
T. for the God of Jacob, Acts 7:46
Our earthly house of this t., 2 Cor. 5:1; 2 Pet.1:13-14
The true t., Heb. 8:2
T. called the Holiest of all, Heb. 9:3
The t. of God, Rev. 21:3
Tabernacles (30). 7 kinds of, 452-3*
The feast of t., 248-1; h-k 237-3; 330-1; c 312-1; 330-2; Lev. 23:34; Dt.16:13-16; 31:10; 2 Chr. 8:13; Ezra 3:4; Jn. 7:2
To be observed in Millennium, Zech.14:16-21; Isa. 2:2-4; Mic. 4:1-4
Cost of feast of t., m 236-3; a 237-1
4 kinds of booth materials, g 237-3
T. of robbers prosper, Job 12:6
The t. of bribery, Job 15:34
The t. of the most High, Ps. 46:4
The t. of Ham, Ps. 78:51
The t. of Edom, Ps. 83:6
How amiable are Thy t., Ps. 84:1
The t. of the righteous, Ps.118:15
The t. of his (Antichrist's) palace in the holy mountain, Dan.11:45. Cp. 2 Th. 2:3-4; Rev. 11:2
The t. of Jacob, Mal. 2:12
Let us make three t., Mt.17:4; Mk. 9:5; Lk. 9:33
Dwelling in t. with Isaac, Heb.11:9
Tabitha (2), gazelle, Acts 9:35-40
Table (73). T. of showbread, 117; Ex. 25:23-30; 26:35; 30:27; 31:8; 35:13; 37:10-16; 39:36; Lev. 24:6; Num. 4:7; 1 Ki. 7:48; 1 Chr. 28:16; 2 Chr.13:11; 29:18; Ez. 41:22; Mal.1:7; Heb. 9:2
Preparest a t. before me, Ps. 23:5
Can God furnish t. wilderness, Ps. 78:19
T. of thine heart, Pr. 3:3; 7:3; Jer.17:1; 2 Cor. 3:3
Crumbs fall from master's t., Mt.15:27; Mk. 7:28
Writing t., Lk.1:63
Crumbs fell from rich man's t., Lk.16:21
Eat and drink at My t., Lk. 22:30
Lord's t. of devils, 1 Cor.10:21
Tables (55). T. of stone for 10 command ments, Ex. 24:12; 31:18; 32:15-19; 34:1-4,28-29; Dt. 4:13; 5:22; 9:9-17; 10:1-5; 1 Ki. 8:9; 2 Chr. 5:10; 2 Cor. 3:3; Heb. 9:4
10 t. of showbread for temple, 1 Chr. 28:16; 2 Chr. 4:8,19
Writing t., Hab. 2:2
T. of money changers, Mt. 21:12; Mk. 7:4; 11:15; Jn. 2:15
Leave Word of God, serve t., Acts 6:2
Fleshly t. of the heart, 2 Cor. 3:3
Tablets (3), jewel boxes; perfume bottles, Ex. 35:22; 31:50; Isa. 3:20
Tabor (10). A mountain, Josh.19:22; Judg. 4:6, 12,14; 8:18; Ps. 89:12; Jer. 46:18; Hos. 5:1.
A plain, 1 Sam.10:3. A city, 1 Chr. 6:77
Tabret (4), Gen. 31:27; 1 Sam.10:5; Job 17:6; Isa. 5:12. Defined, c 45-3
Tabrets (5), 1 Sam.18:6; Isa. 24:8; 30:32; Jer. 31:4; Ez. 28:13. Defined c 45-3
Taches (10), hooks for connecting curtains, Ex. 26:6-33; 35:11; 36:13-18; 39:33
Tachmonite (1), the wise. Son of Hachmoni, 2 Sam. 23:8. See ***Hachmonite***
Tackling (1), Acts 27:19
Tacklings (1), Isa. 33:23
Tact, Pr.15:1; 25:15. 7 Examples Of:
2 Saul (1 Sam.10:27; 11:7-15)
3 Nabal's wife (1 Sam. 25:18-37)
4 Solomon and harlots (1 Ki. 3:24-28)
5 Paul with Timothy (Acts 16:3)
6 Paul with Jews (Acts 23:6-10)
7 In preaching (1 Cor. 9:19-22)
Tadmor (2), a city, 1 Ki. 9:18; 2 Chr. 8:4
Tahan (2), camp. 2 men, Num. 26:35; 1 Chr. 7:25
Tahanites (1), Num. 26:35
Tahapanes (1), Jer. 2:16. See ***Tahpanhes***
Tahath (6), substitute. 2 men, 1 Chr. 6:24,37; 7:20. A camp, Num. 33:26-27
Tahpanhes (5), a city in Egypt, Jer. 43:7-9; 44:1; 46:14. See ***Tahapanes***
Tahpenes (3), a queen, 1 Ki.11:19-20
Tahrea (1), flight, 1 Chr. 9:41. See ***Tarea***
Tahtim-hodshi (1), i 603-3; 2 Sam. 24:6
Tail (9), Ex. 4:4; Dt. 28:13,44; Judg.15:4; Job 40:17; Isa. 9:14-15; 19:15; Rev.12:4
Tails (6), Judg.15:4; Isa. 7:4; Rev. 9:10,19
Take (870). 25 "take heed's" of the O.T., b 354-1; Gen. 31:24,29; Ex.10:28; 19:12; 34:12; Dt. 4:9,15,23; 11:16; 12:13,19,30; 24:8; 27:9; Josh. 22:5; 23:11; 1 Sam.19:2; 1 Chr. 28:10; 2 Chr. 6:16; 19:6,7; Ezra 4:22; Job 36:21; Jer. 9:4; 17:21
18 "take heed's" of the N.T., 547-1*
T. thy wife, Gen.12:19; 19:15
T. a wife, Gen. 23:3-7,37-40; 27:46; 28:1-2,6; Lev.18:18; 20:14; 21:7,13; Dt. 22:13; Judg. 14:3
T. sickness from the midst, Ex. 23:25
T. of the blood, Ex. 29:12,20; Lev. 4:25,30,34; 16:14,18; Ez. 45:19
T. of the Spirit upon thee, Num.11:17
T. your journey, Dt.1:7,40; 2:24; 10:11
T. advice, Judg.19:30
Saints shall t. the kingdom, Dan. 7:18
T. no thought for life, Mt. 6:25-34; 10:19; Mk. 13:11; Lk.12:11,22-26
T. My yoke upon you, Mt.11:29
T. children's bread and give, Mt.15:26; Mk. 7:27
T. up his cross, and follow, Mt.16:24; Mk. 8:34; 10:21; Lk. 9:23
T., eat, this is My body, Mt. 26:26; Mk.14:22; 1 Cor.11:24
T. up thy bed, Mt. 9:6; Mk. 2:9,11; Lk. 5:24; Jn. 5:8-12
T. up serpents, Mk.16:18; a 95-3*; n 205-3*; e 260-1*
T. nothing for journey, Mk. 6:8; Lk. 9:3
T. thine ease, eat, drink, Lk.12:19
T. whole armour of God, Eph. 6:13
T. helmet of salvation, Eph. 6:17
T. suffering patiently, 1 Pet. 2:20
T. away our sins, 1 Jn. 3:5
T. peace from the earth, Rev. 6:4
T. the little book, Rev.10:8-9
T. the water of life freely, Rev. 22:17
God t. away his part, Rev. 22:19
7 "take's" for believers, e 20-1*
Taken (337). Woman t. out of man, Gen. 2:22-23
Man t. out of ground, Gen. 3:19-23
T. me by neck, and shaken, Job 16:12
T. my crown from my head, Job 19:9
T. away my judgment, Job 27:2; 34:5
T. away daily sacrifices, Dan. 8:11; 12:11
Kingdom of God t. from you, Mt. 21:43
Bridegroom t. away, Mt. 9:15; Mk. 2:20
Have t. away the key of knowledge, Lk.11:52
One t., and the other left, Mt. 24:40-41; Lk.17:34-36; s 141-1*
T. in adultery, Jn. 8:3-4
T. away my Lord, Jn. 20:2,13
T. up from you into heaven, Acts 1:11
He be t. out of the way, 2 Th. 2:7
T. captive by him at his will, 2 Tim. 2:26
T. to Thee Thy great power, Rev.11:17
Taker (1), Isa. 24:2
Takest (9), Ex. 4:9; 30:12; Judg. 4:9; 1 Chr. 22:13; Ps.104:29; Eccl. 9:9; Isa. 58:3; Lk.19:21
Taketh (74). T. His name in vain, Ex. 20:7; Dt. 5:11
1 Cor. 3:19
T. up reproach against his, Ps.15:3
T. reward against innocent, Ps.15:5
T. Pleasure in His people, Ps.149:4
Devil t. Him up, Mt. 4:5,8
T. away word sown in heart, Mk. 4:15
T. away the sin of the world, Jn.1:29
T. away the first covenant, Heb.10:9
Taking (20). T. Him into high mountain, Lk. 4:5. Cp. Mt. 4:5,8
Sin t. occasion by the, Rom. 7:8-11
T. wages of them, 2 Cor.11:8
T. the shield of faith, Eph. 6:16
T. the vengeance on them that, 2 Th.1:8
T. oversight of the flock, 1 Pet. 5:2
Tale (5). 2 meanings: a certain number (Ex. 5:8, 18; 1 Sam.18:27; 1 Chr. 9:28), and a story (Ps. 90:9)
Talebearer (6), Lev.19:16; Pr.11:13; 18:8; 20:19; 26:20-22
Talent (14). T. of gold, $29,085.00, Ex. 25:39; 37:24; 2 Sam.12:30; 2 Ki. 23:33; 1 Chr. 20:2; 2 Chr. 36:3
T. of silver, $1,920.00, Ex. 38:27; 1 Ki. 20:39; 2 Ki. 5:22; 23:33
T. of lead, about $14.00, Zech. 5:7
Stone t., about 114 lbs., Rev.16:21
Talents (51). See ***Money*** and ***Talent***
T. of gold, 1 Ki. 9:14,28; 10:10-14; 2 Ki.18:14; 1 Chr. 22:14; 29:4,7; 2 Chr. 3:8; 8:18; 9:9, 13; Ezra 8:26
T. of silver, Ex. 38:24-29; 1 Ki.16:24; 2 Ki. 5:5, 23; 15:19; 18:14; 23:33; 1 Chr.19:6; 22:14; 29:4,7; 2 Chr. 25:6-9; 27:5; 36:3; Ezra 7:22; 8:26; Esther 3:9
T. of brass, Ex. 38:29
Parable of t., Mt.18:24; 25:14-30
Tales (2), Ez. 22:9; Lk. 24:11
Talitha (1), girl, Mk. 5:41
Talk (24). God came down to t. with men, Num. 11:17; Dt. 5:24
T. deceitfully, Job 13:7
T. that is unprofitable, Job 15:3
T. of Thy righteousness, Ps. 71:24
T. of God's works, 1 Chr.16:9; Ps. 77:12; 105:2; 119:27
T. of Thy power, Ps.145:11
T. of the lips, Pr.14:23; 24:2
Talked (42). Cain t. with Abel, Gen. 4:8
God t., Gen.17:3; Ex. 20:22; 33:9; Dt. 5:4
Angel t., Zech.1:9-13,19; 2:3; 4:1-5; 5:5-10; 6:4; Rev.17:1; 21:9,15
Moses and Elijah t., Lk. 9:30
He t. with the woman, Jn. 4:27
Talkers (2), Ez. 36:3; Tit.1:10
Talkest (3), Judg. 6:17; 1 Ki.1:14; Jn. 4:27
Talketh (2), Ps. 37:30; Jn. 9:37
Talking (9), Gen.17:22; 1 Ki.18:27; Esther 6:14; Job 29:9; Ez. 33:30; Mt.17:3; Mk. 9:4; Eph. 5:4; Rev. 4:1
Tall (5), Dt. 2:10,21; 9:2; 2 Ki.19:23; Isa. 37:24
Taller (1), Dt.1:28
Talmai (6), furrows. 2 men, m 583-1
Talmon (5), oppressor, 1 Chr. 9:17; Ezra 2:42; Neh. 7:45; 11:19; 12:25
Talmud. The body of Jewish civil and religious law not in the Pentateuch. It is divided into 6 parts: Agriculture, Feasts, Women, Civil and Criminal Law, Sacrifices, and Unclean Things and their Purification. The Palestinian or Jerusalem Talmud records discussions on the law in the 3rd to 5th centuries A.D. The Babylonian Talmud, a later work, is more voluminous and said to be of a higher authority for the Jews
Tamah (1), joy, Neh. 7:55
Tamar (24), a palm tree. 3 women, d 581-1. Called ***Thamar***, Mt.1:3. A city, Ez. 47:19; 48:28
Tame (2), Mk. 5:4; Jas. 3:8
Tamed (2), Jas. 3:7
Tammuz (1), an idol, h-j 1373-3; Ez. 8:14
Tanach (1), Josh. 21:25. See ***Taanach***
Tanhumeth (2), consolation, 2 Ki. 25:23; Jer. 40:8
Tanner (3), Acts 9:43; 10:6,32
Tannin, crocodile, q 114-1

Taphath (1), dropping, 1 Ki. 4:11
Tappuah (6), apple. A man, 1 Chr. 2:43. 2 cities, n 424-2; Josh.16:8; 17:8
Tarah (2), a camp, Num. 33:27-28
Taralah (1), a city, Josh.18:27
Tare (4), 2 Sam.13:31; 2 Ki. 2:24; Mk. 9:20; Lk. 9:42
Tarea (1), flight, 1 Chr. 8:35. See ***Tahrea***
Tares (8), Mt.13:25-40; x 24-2
Target (3), 1 527-3; 1 Sam.17:6; 1 Ki.10:16; Chr. 9:15
Targets (3), 1 Ki.10:16; 2 Chr. 9:15; 14:8
Targum. The Targums were commentaries of the Jewish Scriptures for the benefit of Jews after the captivities who ceased to understand the sacred tongue. The Targum of Onkelos was the official one on the Pentateuch, and that of Jonathan ben Ussiel the accepted one on the prophets
Tarpelites (1), men of Tarpel, Ezra 4:9
Tarried (32). T. all night, Gen. 24:54; 28:11; 31:54
Cloud t. long upon tabernacle, Num. 9:19-22
T. seven days, 1 Sam.13:8; Acts 21:4
While the bridegroom t., Mt. 25:5
Jesus t. behind at Jerusalem, Lk. 2:43
T. many days at Joppa, Acts 9:43
T. there many days, Acts 21:10
Tarriest (1), Acts 22:16
Tarrieth (2), 1 Sam. 30:24; Mic. 5:7
Tarry (51). T. all night, Gen.19:2
T. a few days, Gen. 27:44
T. seven days, Lev.14:8; 1 Sam.10:8; Acts 28:14
T. until beards be grown, 2 Sam.10:5
A liar not t. in My sight, Ps.101:7
T. here, watch with Me, Mt. 26:38
T. in Jerusalem until ye be endued with power from on high, Lk. 24:49
T. one for another, 1 Cor.11:33
Will come, and not t., Heb.10:37
Tarrying (2), Ps. 40:17; 70:5
Tarshish (24), delightsome. 2 men, Gen.10:4; 1 Chr.1:7; Esther 1:14. A place in Spain, Isa. 23:6; 66:19; Jer.10:9; Ez. 27:12; Jonah 1:3; 4:2
Ships of T., m 1137-2; 2 Chr. 9:21; 20:36-37; Ps. 48:7; Isa. 2:16; 23:1-14; 60:9; Ez. 27:25
Kings of T., Ps. 72:10
Daughter of T., Isa. 23:10
Merchants of T., Ez. 38:13
Tarsus (5), capital of Cilicia and Paul's birthplace, Acts 9:11,30; 11:25; 21:39; 22:3; d 231-3*; h 262-1*
Tartak (1), an idol, e 693-1
Tartan (2), commander-in-chief, 2 Ki.18:17; Isa. 20:1
Tartarus, hell. 8 things about, c 475-3*; 1031-1
Task (2), Ex. 5:14,19
Taskmasters (6), Ex.1:11; 3:7; 5:6-14
Tasks (1), Ex. 5:13
Taste (22). Defined, h 466-1*
4 heavenly things to t., h 466-1*
4 earthly things to t., h 466-1*
T. of manna, Ex.16:31; Num.11:8
T. to white of an egg, Job 6:6
T. and see that Lord is good, Ps. 34:8
Thy words sweet to my t., Ps.119:103
T. of death, Mt.16:28; Mk. 9:1; Lk. 9:27; Jn. 8:52; Heb. 2:9
Tasted (8), 1 Sam.14:24-29; Dan. 5:2; Mt. 27:34; Jn. 2:9; Heb. 6:4-5; 1 Pet. 2:3
Tasteth (1), Job 34:3
Tatnai (4), overseer of gifts, Ezra 5:3,6; 6:6,13
Tattlers (1), 1 Tim. 5:13
Tau (1), Ps.119:169,title
Taught (81). T. statutes, Dt. 4:5
T. the good way, 2 Chr. 6:27
T. the book of the law, 2 Chr.17:9
T. to sing praise, 2 Chr. 23:13
T. good knowledge of Lord, 2 Chr. 23:13
T. the way of wisdom, Pr. 4:11
T. knowledge, Eccl.12:9; Isa. 40:14
T. of the Lord, Isa. 54:13
29:32
Jesus t. them, Mt. 5:2; 7:29; 13:54; Mk.1:21; 2:13; 4:2; 6:30; 9:31; 10:1; 11:17; 12:35; Lk. 4:15,31; 5:3; 6:6; 11:1; 19:47; 20:1; Jn. 6:59; 7:14,28; 8:2,20; 18:20
Apostles t. the people, Acts 4:2; 5:21; 11:26; 14:21; 18:25; 20:20
Taunt (2), Jer. 24:9; Ez. 5:15
Taunting (1), Hab. 2:6
Taverns (1). Three T., a place, Acts 28:15
Taxation (1), 2 Ki. 23:35
Taxed (4), 2 Ki. 23:35; Lk. 2:1-5
Taxes (1), Dan.11:20
Taxing (2). Lk. 2:2; Acts 5:37
Teach (109). 7 persons to t., c 1003-1
T. ordinances, Ex.18:20
T. judgments, Dt. 4:1; 5:31; 33:10
T. statutes, Dt. 4:14; Ezra 7:10
T. them war, Judg. 3:2
T. the good, right way, 1 Sam.12:23
T. them the good way, 1 Ki. 8:36
T. wisdom, Job 32:7; 33:33
T. sinners in the way, Ps. 25:8
T. you the fear of the Lord, Ps. 34:11
T. transgressors Thy ways, Ps. 51:13
T. us to number our days, Ps. 90:12
T. His senators wisdom, Ps.105:22
T. and preach in cities, Mt.11:1
T. all nations, baptizing, Mt. 28:19
T. in their synagogues, Mk. 6:2
Began to t. them, Mk. 6:34; 8:31
T. us to number our days, Ps. 90:12
T. His senators wisdom, Ps.105:22
T. and preach in cities, Mt.11:1
T. all nations, baptizing, Mt. 28:19
T. in their synagogues, Mk. 6:2
Began to t. them, Mk. 6:34; 8:31
T. us to pray, Lk.11:1
Holy Ghost t. you in, Lk.12:12; Jn.14:26; 1 Cor. 4:17; 1 Jn. 2:27
Jesus began to do and t., Acts 1:1
T. in the name of Jesus, Acts 4:18
Ceased not to t. and preach, Acts 5:42
T. everywhere in every church, 1 Cor. 4:17; 2 Tim. 2:2
Doth not nature itself to. you, 1 Cor.11:14
T. no other doctrine, 1 Tim.1:3; 6:3
I suffer (permit) not woman to t., nor usurp authority over man, 1 Tim. 2:12
Apt to t., 1 Tim. 3:2; 2 Tim. 2:24
These things command and t., 1 Tim. 4:11; 6:2; Tit. 2:4
T. and seduce My servants, Rev. 2:20
Teacher (6), 1 Chr. 25:8; Hab. 2:18
T. come from God, Jn. 3:2
T. of babes, Rom. 2:20
T. of the Gentiles in faith, 1 Tim. 2:7; 2 Tim.1:11
Teachers (14). Posture, h 6-1*; s 103-3*
False, 1 303-2*; p 475-2*; a-d 493-1,2,3*
More understanding than all My (Messiah's) t., Ps.119:99
Not obey voice of my t., Pr. 5:13
T. transgressed against Me, Isa. 43:27
T. in the church, Acts 13:1; 1 Cor.12:28-29; Eph. 4:11; Tit. 2:3; Heb. 5:12
Desiring to be t., 1 Tim.1:7
Heap to themselves t., 2 Tim. 4:3
False t. among you, 2 Pet. 2:1
Teachest (8), Ps. 94:12; Mt. 22:16; Mk.12:14; Lk. 20:21; Acts 21:21; Rom. 2:21
Teacheth (16). He t. my hands to war, 2 Sam. 22:35; Ps.18:34; 144:1
T. us more than beasts, Job 35:11
T. man knowledge, Ps. 94:10
Prophet t. lies, Isa. 9:15
T. me to profit, Isa. 48:17
T. all men everywhere, Acts 21:28
T., on teaching, Rom.12:7
T. in all good things, Gal. 6:6
Same anointing t. all things, 1 Jn. 2:27
Teaching (25). Defined, h 16-1
T. priest, 2 Chr.15:3
T. in their synagogues, Mt. 4:23; 9:35; Lk.13:10
T. for doctrines the commandments of men, Mt. 15:9; Mk. 7:7
Lk. 21:37
T. them to observe all things, Mt. 28:20
T. in cities, Mk. 6:6; Lk.13:22
T. throughout all Jewry, Lk. 23:5
T. and preaching word of God, Acts 15:35; 18:11; 28:31; Col.1:28
He that teacheth on t., Rom.12:7
T. and admonishing, Col. 3:16
T. things they ought not, Tit.1:11
T. that, denying ungodliness, Tit. 2:12
Tear (13), Ps. 7:2; 35:15; Amos 1:11; etc.
Teareth (6), Dt. 33:20; Job 16:9; 18:4; Mic. 5:8; Mk. 9:18; Lk. 9:39
Tears (36). I have seen thy t., 2 Ki. 20:5; Isa. 38:5
My eye poureth out t. to God, Job 16:20
I water my couch with t., Ps. 6:6
My t. have been my meat, Ps. 42:3
Put my t. in Thy bottle, Ps. 56:8
They that sow in t. shall, Ps.126:5
My eyes a fountain of t., Jer. 9:1
Cover altar of Lord with t., Mal. 2:13
Said with t., Lord, I believe, Mk. 9:24
Wash His feet with t., Lk. 7:38,44
Warning night, day with t., Acts 20:31
With strong crying and t., Heb. 5:7
Sought it carefully with t., Heb.12:17
God shall wipe away all t., Rev. 7:17; 21:4; Isa. 25:8
Teats (3), nipples of breasts, Isa. 32:12; Ez. 23:3,21
Tebah (1), slaughter, Gen. 22:24
Tebaliah (1), Jehovah protects, 1 Chr. 26:11
Tebeth (1), 10th month of Jewish calendar, our January, Esther 2:16
Tedious (1), Acts 24:4
Teeth (50). T. white with milk, Gen. 49:12
Escaped with skin of my t., Job 19:20
Gnashed upon me with their t., Job 16:9; Ps. 35:16; 37:12; 112:10; Acts 7:54
T. as spears, arrows, swords, knives, Ps. 57:4; Pr. 30:14
T. set on edge, Jer. 31:29-30; Ez.18:2
Great iron t., Dan. 7:5-7,19
Weeping and gnashing of t., Mt. 8:12; 22:13; 24:51; 25:30; Lk.13:28
Wailing and gnashing of t., Mt.13:42,50
Foameth, gnasheth with t., Mk. 9:18
Demons with t. of lions, Rev. 9:8
Tehaphnehes (1), Ez. 30:18. See ***Tahapanes***
Tehinnah (1), supplication, 1 Chr. 4:12
Teil (1), a tree, Isa. 6:13
Tekel (2), weighed, Dan. 5:25,27
Tekoa (6), firm. A man, 1 Chr. 2:24; 4:5. A city, 2 Chr.11:6; Jer. 6:1; Amos 1:1. A wilderness, 2 Chr. 20:20
Tekoah (3), a city, 2 Sam. 14:2-9. See ***Tekoa***
Tekoite (3), 2 Sam. 23:26; 1 Chr.11:28; 27:9
Tekoites (2), Neh. 3:5,27
Tel-abib (1), a place, Ez. 3:15
Telah (1), vigor, 1 Chr. 7:25
Telaim (1), unknown place, 1 Sam.15:4
Telassar (1), a place, Isa. 37:12. See ***Thelasar***, 2 Ki.19:12
Telegraph and ***telephone***, 1488
Telem (2), a lamb. A man, Ezra 10:24. A city, Josh.15:24
Tel-haresha (1), a place, Neh. 7:61. See ***Tel-harsa***
Tel-harsa (1), a place, Ezra 2:59. See ***Tel-haresha***, Neh. 7:61
Tell (217), Gen.12:18; 15:5; Pr. 30:4; Mt. 21:24; Lk.17:34; 18:8; etc.
T. no man, 4 reasons, k 12-2*
Tellest (1), Ps. 56:8
Telleth (7), 2 Sam. 7:11; 2 Ki. 6:12; Ps. 41:6; 101:7; 147:4; Jer. 33:13; Jn.12:22
Telling (3), Judg. 7:15; 2 Sam.11:19; 2 Ki. 8:5
Tel-melah (2), a place, Ezra 2:59; Neh. 7:61
Tema (5), south country. A man, Gen. 25:15; 1 Chr.1:30. A people of Arabia, Job 6:19; Isa. 21:14; Jer. 25:23
Teman (11), on the right. A man, Gen. 36:11,15,42; 1 Chr.1:36,53. A district. Jer. 49:7,20; Ez. 25:13; Amos 1:12; Oba. 9; Hab. 3:3
Temanite (6), Job 2:11; 4:1; 15:1; 22:1; 42:7-9. See ***Teman***
Temanites (1), 1 Chr.1:45
Temeni (1), 1 Chr. 4:6
Temper (1), mix, Ez. 46:14
Temperance (4), Acts 24:25; Gal. 5:23; 2 Pet.1:6
Temperate (3), 1 Cor. 9:25; Tit.1:8; 2:2
Tempered (3), Ex. 29:2; 30:35; 1 Cor.12:24
Tempest (18), hurricane; severe storm, Job 9:17; 27:20; Isa. 28:2; 30:30; Mt. 8:24; Acts 27:18,20; Heb.12:18; etc.
Tempestuous (4), stormy, Ps. 50:3; Jonah 1:11-13; Acts 27:14
Temple (203). Defined, 1 923-1
7 temples of Scripture, 544; c 513-1*
Solomon's Temple:
163,850 workmen, h-k 625-3
Stones of, 100 tons each, 1 625-3
Dimensions of, b-i 626-1
Walls of, g 627-1; a 631-1
Cherubim of, h 627-2; a 631-1
Floors of, a 627-3
Inner courts of, d 627-3
Cost of, f 627-3; e 637-3
Brazen sea, f 629-2; 1 753-3; a-f 753-3
The ark of, b-f 631-1
Glory filled it, g-h 631-2; h 759-3
Dedication of, h 631-2
1,050-word prayer of dedication, b 632-1
142,000 animal sacrifices at dedication, f 634-3
Building the t., 1 Ki. 6-7
Destruction of, 2 Ki. 25:9
Facts About Other Temples:
Zerubbabel's t. built, Ezra 3-6
T. of God in heaven, Isa. 6:1; Rev. 3:12; 7:15; 11:19; 14:15-17; 15:5-8; 16:1,17; i 518-3*; a 529-2*
Decree of Cyrus to build, 2 Chr. 36:22-23; Ezra 1:1-5; Isa. 44:28
T. in Samuel's day, 1 Sam.1:9; 3:3
Millennial t., Ez. 40-48, notes
Millennial t. to be built by Christ at His 2nd advent, Zech. 6:12-15
Herod's t., Jn. 2:20. Referred to 90 times in the Gospels and Acts
Jesus taught in t., Mt. 21:12-23; Mk.11:11-27; 13:1; 14:49; Lk.19:45-47; 20:1
Apostles taught in t., Acts 2:46; 3:1-10; 4:1; 5: 20-42
3 cleanings of the t., 1 83-3*; b 84-1*
Herod's t. predicted to be destroyed, Mt. 24:1-3; Mk.13:1-2; Lk. 21:6,24
Human bodies are t. of God, 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16
Church or body of Christ compared to a t., Eph. 2:19-21
Future t. will become capital building of Antichrist, 2 Th. 2:4; g 47-2*
Court of Gentiles, d 513-2*
T. of New Jerusalem, Rev. 21:22
Temples (9). Part of the human body, Judg. 4:21-22; Song 4:3; 6:7
Buildings for worship, Hos. 8:14; Joel 3:5
God not dwell in, Acts 7:48; 17:24
7 t. of Scripture, 554; c 513-1*
Temporal (1), 2 Cor. 4:18
Tempt (14), n 245-3*; h 319-3*; o 358-1*
God did t. Abraham, Gen. 22:1
T. the Lord, Ex.17:2; Dt. 6:16; Isa. 7:12; Mal. 3:15; Mt. 4:7; Lk. 4:12; Acts 15:10
T. the Holy Spirit, Acts 5:9
T. Christ, Mt. 22:18; Mk.12:15; Lk. 20:23; 1 Cor. 10:9
T. you for incontinency, 1 Cor. 7:5
Temptation (16). End of yielding to, p 55-3*
Sources of t., h 76-1*
7 steps in t., 462*
Need of t., x 464-1*
T. in the wilderness, Ps. 95:8; Heb. 3:8
Christ's t., Mt. 4; Lk. 4; Heb. 4:14-16
Lead us not into t., Mt. 6:13; Lk.11:4
Pray, that ye enter not into t., Mt. 26:41; Mk.14:38; Lk. 22:40-46

No t. taken you but, 1 Cor.10:13
With t. make escape, 1 Cor.10:13
T. in my flesh, Gal. 4:14
Rich fall into t., 1 Tim. 6:9
The man that endureth t., Jas.1:12
Keep from hour of t., Rev. 3:10
Temptations (8), Dt. 4:34; 7:19; 29:3; Lk. 22:28; Acts 20:19; Jas.1:2; 1 Pet.1:6; 2 Pet. 2:9
3 common t., f 360-1*
Tempted (25). T. the Lord, Ex.17:7; Num.14:22; Dt. 6:16; Ps. 78:18,41,56; 95:9; 106:14; 1 Cor.10:9; Heb. 3:9
Christ t. of the devil, Mt. 4:1; Mk.1:13; Lk. 4:2; 10:25; Heb. 2:18; 4:15
Not suffer you to be t., 1 Cor.10:13
Consider self, lest also be t., Gal. 6:1
The tempter t. you, 1 Th. 3:5
Sawn asunder, t., Heb.11:37
God cannot be t. with evil, Jas.1:13
Man is t. with own lusts, Jas.1:14
Tempter (2), Mt. 4:3; 1 Th. 3:5
Tempteth (1), Jas.1:13
Tempting (7), Mt.16:1; 19:3; 22:35; Mk. 8:11; 10:2; Lk.11:16; Jn. 8:6
Ten (248). Commands to Noah, m 12-2
Eternal things, l 13-2
Appearances of god to Abraham, k 17-3
Cases of incest, o 26-2
Double calling of names, e 29-3
Facts about Eliezer, d 31-3
Examples of deceit, k 47-3
Proofs God wrestled bodily, h 48-1
Sins of Joseph's brethern, a 54-1
Details of Jacob's past, 103
Examples of enduement of power, c 109-3
Cases of leprosy, g 109-3
Passovers of Scripture, a 122-1
Tradesmen built temple, o 148-3
Plagues against gods of Egypt, 173
Sins of pagans, 183
Most holy things of the law, a 198-1
Things rendering one unclean, 328
Sins of Israel, d 277-2
Murmurings against Moses, i 278-1
Plagues in Numbers, i 276-1
Different washings, i 216-1
Things constitute great nation, f 339-2
Admonitions to hear God, g 336-1
Things Israel was to God, c 345-2
Things Israel to remember, d 351-1
Blessings, walking with God, 402
Sets of things to choose from, 400
Facts about God, 400
Parties of Palestinian covenant, 399
Facts about high priests, f 436-1
Duties of high priests, f 436-1
Deaths because of women, o 456-1
Examples of defeat through pride, h 471-2
Statements of 10 tribes, 491
Facts about witch of Endor, 560
Examples of debased horns, 554
Examples of victorious horns, 554
Predictions of Hannah, 554
Things common among men, 544
Examples of but now, 555
Men classed their kind as sheep, 606
Things to be done with all heart, 663
Lavers for the temple, g 754-1
Candlesticks, h 754-1
Tabels for the temple, h 754-1
Bases for the lavers, h 754-1
Classes who die, a 855-2
Examples of bitterness, 862-1
Times God is asked to arise, e 911-2
Manifestations of God, g 915-3
Froward things, d 916-1
Blessings of the meek, c 921-3
Examples of meekness, c 921-3
Requests of David, o 923-1; f 934-1; j 958-2; i 1021-3
Promises of Ps. 34, b 928-3
Commands of Ps. 34, k 928-1
Blessings from God, l 928-1
Sins of the wicked, j 930-1; e,h 930-2; i 981-3
Things not good, m 931-1
Kinds of healing, g 936-1
Reasons for 5 commands, i 943-3
Facts about Judas, p 947-1
Reasons for an answer, p 948-1; k 948-2
Acts of God, d 950-2; o 970-2; 1029
Reasons to praise, b 959-3
Things God remembers, d 959-3
Things man remembers, d 959-3
Things God commands to remember, d 959-3
Facts about planting, a 971-1
Ways God gave men up, k 972-1
Things about God, o 983-1; 1040
Blessings of the just, m 982-1
Reasons for worship, o 982-3
Daily duties of Christians, a 983-2
Human parts affected by trouble, g 986-1
Reasons for praise, b 998-2; 1060
Reasons for thanks, u 1001-1
Good places in Psalms, c 1007-3
Examples of zeal, h 1008-1
Blessings from God, n 1010-3
Blessings of righteousness, d 1011-3
Facts about David, a 1020-1
Things Jehovah is, e 1021-3
Proofs of God's greatness, c 1022-1
Things to praise God with, a 1025-3
Fallacies ("ism's" in error) about God, 1034
Arguments: God's existence, 1034
Things to be perfect in, 1036
Examples: presumptuous sinning, 1037
Commands to have courage, 1037
Attributes of God, 1040
Personal references, 1041
Things God knows about man, 1041
Things: "holiness" unto God, 1041
Facts about Christian holiness, 1042
Reasons Ps. 50 refers to the judgment of the nations, 1042; Mt. 25:31
Facts about atheism, 1042
Things are truth, 1045
Blessings of truth, 1045
So-called acts of God, 1045
Requests of Moses, 1046
Admonitions to praise God, 1046
Kinds of spirit beings, 1048
Methods of Satan, 1051
Duties of saints regarding Satan, 1052
Words expressing God's revelation, 1054
Titles of Bible using testimony, 1055
Blessings of righteousness, 1055
Interpretations of Songs of degrees, 1058
Requests of the psalmist, 1059
Uses of proverb in Scripture, a 1063-1
Conditions of blessing, b 1064-3
Rewards of obedience, b 1064-3
Facts about harlots, a 1070-2
Examples of lasting friendship, k 1085-3
Things for the wise, e 1097-2
Proverbs about fools, n 1099-3
Characteristics of t. classes, a 1103-3
Facts about God, h 1106-1
Crowns in Scripture, 1109
Facts about scorners, 1110
Pilgrim psalms, 1027
Psalms for the sons of Korah, 1027
Requests of Daniel, h 1464-3
Proofs Antiochus Epiphanes not the future Antichrist, 1473
Kings of Dan. 7 not barbarous tribes, 1475
Proofs earth not to be desolate, 1477
Things that end this age, 1481
Soul-sleep passages examined, 1485
Reasons remission of sins not by water, a 4-2*
Things Christians must be, c 9-1*
Facts about God's will, p 9-3*
Resurrections of individuals, s 15-3*
Tests of discipleship, v 18-2*
Facts about parables, i 23-2*
Kinds of servants, d 38-1*
Times blind used of religious blindness, k 45-3*
Proofs Christ ate passover, a 52-1*
Questions of religion, l 65-3*
Proofs Spirit baptism for all, k 73-2*
Things to beware of, m 76-3*
Acts of demons, a 79-1*
Conditions of answered prayer, 97*
Proofs Mark wrote 16:9-20, a 96-1*
Classes Who Find the Bible Hard to Understand, 97*
Facts about Jesus, k 103-3*
Emblems of the Holy Spirit, 160*
Brothers among 12 apostles, n 111-3*
Facts about demons, o 126-2*
Things to consider, r 130-1*
Examples of self-exaltation, q 134-1*
Acts of father of prodigal son, s 136-3*
Sources of torment, g 139-2*
Reasons hard for rich to be saved, g 142-1*
Signs of 2nd advent, i 148-1*
Facts about repentance, e 158-1*
Things covetousness breeds, 159*
Examples of drunkenness, 159*
Gifts of the gospel, q 168-1*
Proofs of Christ's union with God, 212*
Reasons Jews killed Christ, 212*
Things about the apostles, t 200-3*
"I have's" of Jn. 17, c 201-2*
Times Jesus ledc by others, u 203-3*
Doctrines proved by Joel, k 215-3*
Titles of God, j 225-3*
Facts about the Holy Spirit, t 228-1*
Bible preachers, m 235-3*
Things to continue in, d 244-2*
Households saved, 277*
Reasons Sunday is kept by Christians, k 256-2*
Things about the church, 275*
Daily duties of Christians, 275*
Reasons 4th commandment abolished, 276*
Things men boast of, f 284-2*
Things about Paul, a 290-1*
Duties of citizens, a 298-1*
Proofs of love, m 298-3*
Things through Christ, k 301-3*
Mark of false teachers, l 303-2*
Blessings of Romans 5, 304*
Facts about sin, 304*
Classes not to be saved, l 313-3*
Rules of Christianity, m 320-3*
Reasons women veiled, d 321-2*
Ministries of the Holy Spirit, f 323-1*
Proofs: resurrection of men, q 328-2*
Proofs: when men are justified, 332*
Commandments abolished, d 338-3*
Personal blessings, 352*
Symbols of Satan, 352*
Things about faith, 212*
Facts about the new birth, 362*
True riches, 373*
Works of Christ, 375*
Lessons to learn, d 381-3*
Practices made easy, g 388-1*
Qualifications for rapture, 399-2*
Purposes of the rapture, 399-2*
Material things sanctified, 406-1*
Qualifications for deacons, 414-3*
Dangers of coveting riches, 416-2*
Secrets of cure for worry, 383-2*
Facts about Melchisedec, q 435-3*
Better things in Hebrews, r 438-1*
Things about Christians, o 444-1*
Reasons salvation is so great, 449-1*
Titles of Christ, d 448-1*
Commands for Christians, 451-2*
Spiritual sacrifices, 472-1*
Types of pleasure, k 459-3*
Commands to backsliders, 462-2*
Future blessings of salvation, 471-3*
Proofs spirits are angels, 472-2*
Facts about suffering, 472-3*
Rewards for suffering, 473-1*
Examples of humility, 473-2*
Things about Christ, 479-1*; b 481-1*
Things that guarantee life, 479-1*
Proofs of pre-Adamites, 480*
Proofs one is abiding in Christ, g 482-1*
Blessings of doing God's will, 488-3*
Faith promises, 491*
Facts about Mt. Sinai, 453*
Distinctions of the 144,000, p 542-2*
Ways Antichrist's armies are to be destroyed, b 526-1*
Points of similarity in 7 letters to the 7 churches, p 543-1*
Classes in hell, k 528-1*
Facts about Christ, p 500-2*
Proofs the future tribulation not world wide, 532-1*
Proofs of the rapture in Rev. 4:1, 532-2*
Proofs t. toes and t. horns of Daniel and Revelation are the same, 539-3*
"Do's of the N.T., 544-3*
"Do not's" of the N.T., 545-1*
Things to follow, 545-1*
Times wages changed, Gen. 31:7,41
Curtains for tabernacle, Ex. 26:1
T. commandments, Ex. 34:28; Dt. 4:13; 10:4
Homers of quails, Num.11:32
Times tempted God, Num.14:22
T. thousands of saints, Dt. 33:2; Dan. 7:10; Jude 14
T. tribes, 1 Ki.11:31,35
T. degrees sun went backward, 2 Ki. 20:9-11; Isa. 38:8
Times reproached me, Job 19:3
Strings, Ps. 33:2; 92:3; 144:9
T. days test, Dan.1:12,14-15,20
T. horns, Dan. 7:7,20,24; Rev.12:3; 13:1; 17:3, 7,12,16
Kings, Dan. 7:24; Rev.17:12
Men take hold of Jew, Zech. 8:23
Disciples, Mt. 20:24; Mk.10:41
T. virgins, Mt. 25:1
T. lepers, Lk.17:12,17
T. days of tribulation, Rev. 2:10
T. crowns, Rev.13:1
Tenants, evicted, Mt. 21:41; Mk.12:9; Lk. 20:16
Tend (1), Pr. 21:5
Tender (39). T. calf, Gen.18:7
T. -eyed Leah, Gen. 29:7
T. children, Gen. 33:13
T. men, Dt. 28:54-56
T. herb, Dt. 32:2; Job 38:27
T. grass, 2 Sam. 23:4; Pr. 27:25; Dan. 4:14,23
T. heart, 2 Ki. 22:19; 2 Chr. 34:27
T. mercies, Ps. 25:6; 40:11; 51:1; 69:16; 77:9; 79:8; 103:4; 119:77,156; 145:9; Pr.12:10; Lk.1:78; Jas. 5:11
T. grape, Song 2:13-15; 7:12
T. plant, Isa. 53:2
T. twigs, Ez.17:22; Mt. 24:32; Mk.13:28
T. love, Dan.1
Tenderhearted (2), 2 Chr.13:7; Eph. 4:32
Tenderness (1), Dt. 28:56
Tendeth (5), Pr.10:16; 11:19,24; 14:23; 19:23
Tenfold. Blessing of Jacob, f 38-1
Consecration of priests, 186-2
Preparation for victory, d 509-3
Plea of Abigail to David, a 544-3
Desire concerning God, d 634-2
Testimony of David, k 922-1
Confidence of David, h 922-3
Intensity of seeking God, d 937-1
Reproach of David, h 957-3
Suffering of the Messiah, n 957-3
Information to God, c 973-1
Vow of God, j 995-1
Prophecy of the Millennium, 1045-1
Description of idols, 1054-2
Description of the wicked, 1058-1
End of the wicked, h 1064-1
Answer to Daniel's prayer, g 1472-3
Effect of vision on Daniel, 1482-1
Purpose of Daniel, 1482-3
Prayer of a woman, j 29-3*
Prophecy: Christ's sufferings, m 82-1*
State of Christians, 373-3*
Manner of 2nd advent, 405-3*
Charge to Timothy, 423-1*
Purpose of the Millennium, 540-3*
Tenons (6), Ex. 26:17-19; 36:22-24
Tenor (2), saying, Gen. 43:7; Ex. 34:27
Ten's (1), Gen.18:32
Tens (3), Ex.18:21,25; Dt.1:15

1 Jabal (Gen. 4:20; s 7-3)
2 Noah (Gen. 9:21)
3 Abraham (Gen.12:8; 13:18; 18:1-10; 24:67)
4 Lot (Gen.13:5)
5 Isaac (Gen. 26:17,25)
6 Jacob (Gen. 31:25-34; 33:18-19; 35:21)
7 Israelites (Ex.18:7; 26:11-14,36; 33:8-10; Lev.14:8; Num.11:10; 19:14-18)
8 God (Num. 3:25; 8:15; 2 Sam. 7:6)
Tenth (81). T. month, Gen. 8:5; Ex.12:3
T. (tithes), Gen. 28:22; Lev. 27:32; Num. 18:21-26; 1 Sam. 8:15-17; Heb. 7:2-4
T. deal, 1/2 gal., Ex. 29:40; Lev.14:10,21; 23:13, 17; 24:5; Num.15:4-9
T. day, Lev. 23:27; 25:9
T. generation, Dt. 23:2-3
T. part of the city fell, Rev.11:13
Tentmakers (1), Acts 18:3
Tents (66). Dwell in t. of Shem, Gen. 9:27
T. of wickedness, Ps. 84:10
T. of Judah, Zech.12:7
Terah (11), wandering, Gen.11:24-32; Josh. 24:2; 1 Chr.1:26
Teraphim (6). Defined, h 45-3; i 533-3; 328; Judg.17:5; 18:14-20; Hos. 3:4
Teresh (2), reverence, Esther 2:21; 6:2
Termed (2), Isa. 62:4
Terraces (1), 2 Chr. 9:11
Terrestrial (2), earthly, 1 Cor. 15:40
Terrible (52). T. things, Ex. 34:10; Dt.10:21; Ps. 45:4; 65:5; 106:22
T. wilderness, Dt.1:19; 8:15
T. God, Dt. 7:21; 10:17; Neh.1:5; 4:14; 9:32
T. angel of God, Judg. 13:6
T. majesty, Job 37:2
T. teeth, Job 41:14
T. name, Ps. 99:3
T. acts, Ps. 145:6
T. as an army with banners, Song 6:4,10
T. people, Isa. 18:2-7
T. land, Isa. 21:1
T. nations, Isa. 25:3; Ez. 28:7; 30:11; 31:12; 32:12
T. ones, Isa. 25:4-5; 29:5,20
T. famine, Lam. 5:10
T. crystal, Ez. 1:22
T. image, Dan. 2:31
T. beast, Dan. 7:7
T. day of the Lord, Joel 2:11,31
T. sight, Heb. 12:21
Terribleness (3), Dt. 26:8; 1 Chr. 17:21; Jer. 49:16
Terribly (3), Isa. 2:19,21; Nah. 2:3
Terrified (4), Dt. 20:3; Lk. 21:9; 24:37; Phil. 1:28
Terrifiest (1), Job 7:14
Terrify (4), Job 3:5; 9:34; 31:34; 2 Cor. 10:9
Terror (29), r 341-1*; Gen. 35:5; Lev. 26:16; Ps. 91:5; Rom. 13:3; 2 Cor. 5:11
Terrors (15), Job 6:4; Ps. 55:4; 73:19; 88:15-16; Jer. 15:8; Ez. 21:12; etc.
Tertius (1), the third, Rom. 16:22
Tertullus (2), liar, Acts 24:1-2
Testament (14), will; covenant; contract
My blood of the new t., Mt. 26:28; Mk. 14:24; Lk. 22:20; 1 Cor. 11:25
Able minister of new t., 2 Cor. 3:6
Reading of the Old T., 2 Cor. 3:14. See ***85 Old & New Contrasts***, 351*
Surety of a better t., Heb. 7:22
Mediator of the new t., Heb. 9:15-20
In temple ark of t., Rev. 11:19
3 divisions of Hebrew Old T., 1221
Testator (2), Heb. 9:16-17
Testified (24). T. to owner, Ex. 21:29
T. falsely against, Dt. 19:18
T. against Israel, 2 Ki. 17:13-15; 2 Chr. 24:19; 13:15,21
T. and preached word, Acts 8:25; 18:5; 23:11; 28:23; 1 Cor. 15:15; 1 Tim. 2:6; 1 Pet. 1:11; 1 Jn. 5:9; 3 Jn. 3
Testifiedst (2), Neh. 9:29-30
Testifieth (5), Hos. 7:10; Jn. 3:32; 21:24; Heb. 7:17; Rev. 22:20
Testify (29). Sins t. against, Isa. 59:12; Jer. 14:7
T. of Me, Jn. 5:39; 15:26
T. in the Lord, Eph. 4:17; 1 Jn. 4:14
T. unto you by His angel, Rev. 22:16-18
Testifying (3), Acts 20:21; Heb. 11:4; 1 Pet. 5:12
Testimonies (36). T. and statutes, Dt. 4:45; 6:17-20; Jer. 44:23
T. and judgments, 1 Ki. 2:3
T. and commandments, 2 Ki. 23:3; 1 Chr. 29:19; 2 Chr. 34:31; Neh. 9:34
T. and covenant, Ps. 25:10
God's t. 22 times in Ps. 119
Testimony (76). Defined, m 307-1*
10 titles of Bible using, 1064-3
Tables of t., b 290-1; Ex. 25:16,21; 32:15; 34:29
T. of the Lord is sure, Ps. 19:7
Bind up the t., Isa. 8:16-20
For a t. unto them, Mt. 8:4; Mk. 1:44; 6:11; 13:9; Lk. 5:14; 9:5
T. of Christ, 1 Cor. 1:6; 2 Tim. 1:8; Rev. 1:2,9; 12:17; 19:10
T. of God, 1 Cor. 2:1
T. of our conscience, 2 Cor. 1:12
Had this t. that he pleased, Heb. 11:5
Martyred for their t., Rev. 6:9
T. of the two witnesses, Rev. 11:7
Overcome by word of t., Rev. 12:11
Tabernacle of t. in heaven, Rev. 15:5
Tests. T. Joseph gave brethren, 102
25 things learned by t., 103
Teth (1), Ps. 119:65, title
Tetrarch (7), ruler of a fourth part of a country, Mt.14:1; Lk. 3:1,19; 9:7; Acts 13:1
Thaddaeus (2), breast, Mt. 10:3; Mk. 3:18
Thahash (1), seal, Gen. 22:24
Thais of Menander note q, 1 Cor. 15:33
Thamah (1), combat, Ezra 2:53
Thamar (1), a palm tree, Mt. 1:3
Than (483), Gen. 3:1; 4:13; Ps. 19:10; Mt. 3:11; 1 Cor. 1:25; Rev. 2:19; etc.
Thank (27). T. offerings, 2 Chr. 29:31
I t. Thee, Mt. 11:25; Lk. 10:21; 18:11; Jn. 11:41
I t. God, Rom. 1:8; 7:25; 1 Cor. 1:4,14; 14:18; Phil. 1:3; 2 Tim. 1:3; Ph'm 4
Thanked (3), 2 Sam. 14:22; Acts 28:15; Rom. 6:17
Thankful (3), Ps.100:4; Rom.1:21; Col. 3:15
Thankfulness (1), Acts 24:3
Thanking (1) 2 Ch. 5:13
Thanks (73). Give t., b 76-1*; 1 Chr. 16:8, 34; Ps. 97:12; 105:1; 106:1; 107:1; 118: 1; 136:1-3
I will give t., 2 Sam. 22:50; Ps. 30:12
To give t., 1 Chr. 16:41; 25:3; 2 Chr. 31:2; Neh. 12:24; Ps. 106:47
Christ gave t., Mt. 15:36; 26:27; Mk. 8:6; 14:23; Lk. 22:17-19; Jn. 6:11,23
Give t. to edify others, 1 Cor. 14:17
T. be to God, 2 Cor. 2:14; 8:16; 9:15
Giving t. always for all things, Eph. 5:20; Col. 1:12; 3:17; Rev. 4:9; 11:17
Thanksgiving (28). T. offerings, Lev. 7:12-15; 22:29; Neh. 11:17; 12:46
Come before His presence with t., Ps. 95:2; 100:4; 147:7
Sacrifice sacrifices of t., Ps. 107:22; 116:17; Amos 4:5
T. with prayer, Phil. 4:6; Col. 2:7; 4:2
T. for food, 1 Tim. 4:3-4
Thanksgivings (2), Neh. 12:27; 2 Cor. 9:12
Thankworthy (1), 1 Pet. 2:19
Thara (1), wandering. Gr. form of Terah, Lk. 3:34
Tharshish (4), delightsome.
A man, 1 Chr. 7:10.
A place, 1 Ki. 10:22; 22:48. See ***Tarshish***
That (11,180), Gen. 1:4,10,12,18,20,21,25, 26,28,30-31; 2:3; etc.
The (36,466), Gen. 1:1-2,4-31; 2:1-25; 3:1-24; 4:1-26; 5:1-2,4-5,8; etc.
Theatre (2), d 255-3*; c 311-3*
Thebez (3), a city, e 277-1
Thee (3,510), Gen. 3:11,15-18; 4:6,12; 6: 14, 18-21; 7:1-2; 8:16-17; etc.
Thee-ward (1), 1 Sam. 19:4
Theft (2), Ex. 22:3-4
Thefts (3), Mt. 15:19; Mk. 7:22; Rev. 9:21
7:14; 8:19; 9:23; 10:5,20; etc.
Theirs (21), Gen. 15:13; 34:33; 43:34; Mt. 5:3,10; 1 Cor. 1:2; 2 Tim. 3:9; etc.
Thelasar (1), a place, 2 Ki. 19:12
Them (5,816), Gen. 1:14-15,17,22,26-28; 2:1,19; 3:7,21; 5:2; 6:1-2; etc.
Themselves (409), Gen. 3:7-8; 13:11; Ps. 2:2; Mt. 9:3; Rom. 1:22; etc.
Then (2,168), Gen. 3:5; 4:26; 8:9; etc.
It is very important that the Bible reader pay attention to such adverbs of time as used in many scriptures, for they will make clear the order of events in connection with one another, as seen by the use of then in Mt. 24-25, notes
Thence (145), Gen. 2:10; 11:8-9; Job 39:29; Mt. 4:21; Jn. 4:43; etc.
Thenceforth (4), Lev. 22:27; 2 Chr. 32:23; Mt. 5:13; Jn. 19:12
Theocracy, God-rule, d 188-1. It lasted 1,400 years (see n 301-1); and will begin again at the 2nd advent of Christ to continue on earth forever, Isa. 9:6-7; Dan. 2:44-45; 7:13-14,18,27; Ez. 43:7; Zech. 14:1-21; Lk. 1:32-33; 1 Cor. 15:24-28; Eph. 1:10; 2:7; 3:10-11; Rev. 11:15; 20:1-10; 22:4-5
Theophilus (2), loved by God, Lk. 1:3; Acts 1:1
Theosophy, r 30-3
There (2,299), Gen. 1:3,6,14,30; 2:5-6,11-12; Rev. 21:1-4; 22:2-5; etc.
Thereabout (1), Lk. 24:4
Thereat (3), Ex. 30:19; 40:31; Mt. 7:13
Thereby (21), Lev. 11:43; Job 22:21; Pr. 20:1; Eph. 2:16; 1 Pet. 2:2; etc.
Therefore (1,236), Gen. 2:24; 3:23; 4:15; Mt. 3:8; Rev. 2:5; 3:3,19; etc.
Therefrom (3), Josh. 23:6; 2 Ki. 3:3; 13:2
Therein (230), Gen. 9:7; Ps. 24:1; Mk. 10:15; Lk. 10:15; Lk. 10:9; Col. 2:7; Rev. 1:3; etc.
Thereinto (1), Lk. 21:21
Thereof (908), Gen. 2:19,21; Mt. 6:34; 12:36; Jn. 6:50; Rom. 6:12; etc.
Thereon (66), Gen. 35:14; Mt. 21:7,19; 23:20; Mk. 11:13; 1 Cor. 3:10; etc.
Thereout (2), Lev. 2:2; Judg. 15:19
Thereto (20), Ex. 25:24; Lev. 5:16; 27:27, 31; Dt. 12:32; Gal. 3:15; etc.
Thereunto (9), Ex. 32:8; 36:36; 37:11-12; Eph. 6:18; Heb. 10:1; 1 Pet. 3:9
Thereupon (5), Ex. 31:7; Ez. 16:16; Zeph. 2:7; 1 Cor. 3:10,14
Therewith (36), Ex. 22:6; 30:26; Pr. 15:16-17; Phil. 4:11; Jas. 3:9-10; etc.
These (1,225), Gen. 2:4; 6:9; Rev. 2:1,8,12,18; 3:1,7,14; 7:1; etc.
Thessalonians (3), Acts 20:4; 1 Th. 1:1; 2 Th. 1:1
Thessalonica (6), e 250-1*; Acts 17:1,11,13; 27:2; Phil. 4:16; 2 Tim. 4:10
Theudas (1), gift of God, Acts 5:36
They (6,905), Gen. 2:4,24-25; 3:7-8; 4:8; 5:2; 6:2,19; 7:14-16; etc.
Thick (39). T. darkness, Ex. 10:22; 20:21; Dt. 4:11; 5:22; 1 Ki. 8:12; Job 38:9
T. cloud, Ex. 19:9,16; Dt. 5:22; 2 Sam. 22:12; Job 22:14; 26:8; 37:11
T. boughs of tree, Lev. 23:40; 2 Sam. 18:9
T. cloth, 2 Ki. 8:15
T. trees, Neh. 8:15; Ps. 74:5
T. planks, Ez. 21:25
T. crowd, Lk. 11:29
Thicker (2), 1 Ki. 12:10; 2 Chr. 10:10
Thicket (2), Gen. 22:13; Jer. 4:7
Thickets (4), 1 Sam. 13:6; Isa. 9:18; 10:34; Jer. 4:29
Thickness (4), 2 Chr. 4:5; Jer. 52:21; Ez. 41:9; 42:10
Thief (28). If a t. be found, Ex. 22:2-8
Men do not despise t. if he, Pr. 6:30
What watch t. would come, Mt. 24:43
Same is a t. and robber, Jn. 10:1
T. cometh not, but to steal, Jn. 10:10
Judas was t., Jn. 12:6. See 1 Pet. 4:15
Day of Lord cometh as t., 1 Th. 5:2-4
Day of God comes as a t., 2 Pet. 3:10
Lord comes as a t., Rev. 3:3; 16:15
Oba. 5; Mt. 6:19-20; 21:13; 27:38, 44; Mk. 11:17; 15:27; Lk. 10:30, 36; 19:46; Jn. 10:8; 1 Cor. 6:10
Thigh (21), Gen. 24:2-9; 32:25-32; 47:29; Num. 5:21-27; Ez. 21:12; Rev. 19:16
Thighs (3), Ex. 28:42; Song 7:1; Dan. 2:32
Thimnathah (1), a city, Josh. 19:43
Thin (9), gen. 41:6-7,23-27; Ex. 39:3; Lev. 13:30;1 Ki. 7:29; Isa. 17:4
Thine (572), Gen. 13:14; Ps. 2:8; Pr. 2:2,10; 3:1-9; Mt. 5:25; etc.
Thing (549). Creeping t., Gen. 1:24-26
Living t., Gen. 1:28; 6:19; 8:1,17
Is any t. too hard for Lord, Gen. 18:14
People imagine a vain t., Ps. 2:1
One t. have I desired, Ps. 27:4
Shall not want any good t., Ps. 34:10
Wisdom is the principal t., Pr. 4:7
Whoso findeth a wife findeth a good t., Pr. 18:22
The glory of God to conceal a t., Pr. 25:2
Agree as touching any one t., Mt. 18:19
What good t. shall I do to, Mt. 19:16
If drink any deadly t., Mk. 16:18
But one t. is needful, Lk. 10:42
Lest a worse t. come unto, Jn. 5:14
If ye ask any t. in My name, Jn. 14:14
Owe no man any t., Rom. 13:8
Speak the same t., 1 Cor. 1:10
Not know any t. among you, 1 Cor. 2:2
If I do this t. willingly, 1 Cor. 9:17
Confident of this very t., Phil. 1:6
This one t. I do, Phil. 3:13
In every t. by prayer, Phil. 4:6
In every t. give thanks, 1 Th. 5:18
In every t. give thanks, 1 Th. 5:18
It is a fearful t. to fall, Heb. 10:31
If we ask any t. according, 1 Jn. 5:14
Enter into it any t. that, Rev. 21:27
Things (1,162). 10 most holy t., a 198-1
28 holy t., a 198-1
Law of holy t., b-c 265-2
4 troubled t., s 195-1*
Doeth great t., uhnsearchable, Job 5:9
Six t. doth the Lord hate, Pr. 6:16
Four t. say not, It is enough, Pr. 30:15
Four little things upon, Pr. 30:24
Make a feast of fat t., Isa. 25:6
Former t., Isa. 41:22; 42:9; 43:9,18; 46:9; 48:3-6
Heart deceitful above all t., Jer. 17:9
What t. ye have need of, Mt. 6:8
All these t. Gentiles seek, Mt. 6:32
All these t. shall be added, Mt. 6:33
Give good t. to them that, Mt. 7:11
All t. whatsoever ye would, Mt. 7:12
Observe all t. whatsoever, Mt. 28:20
See these t. come to, Lk. 21:29
All t. made by Him, Jn. 1:3
Teach you all t., Jn. 14:26
Bring all t. to remembrance, Jn. 14:26
Had all t. common, Acts 2:44
Times of restitution all t., Acts 3:21
All that believe justified from all t., Acts 13:39; Rom. 5:1-2
In all t. too superstitious, Acts 17:22
Invisible t. clearly seen, Rom. 1:20
T. of the flesh, Spirit, Rom. 8:5
T. present, t. to come, Rom. 8:38
Spiritual and carnal t., Rom. 15:27
Foolish t. to confound, 1 Cor. 1:27-28
Knoweth t. of man save, 1 Cor. 2:11
Comparing spiritual t. with, 1 Cor. 2:13
All t. are lawful for, 1 Cor. 6:12
All these t. happened for, 1 Cor. 10:11
Beareth all t., believeth, 1 Cor. 13:7
All t. done to edifying, 1 Cor. 14:26
Old t. are passed away, 2 Cor. 5:17
All t. are of God, 2 Cor. 5:18
Together in one all t., Eph. 1:10
Head over all t. to the, Eph. 1:22
Created all t. by Jesus, Eph. 3:9
Forgetting t. behind, Phil. 3:13
Whatsoever t. are true, Phil. 4:8
By Him all t. created, Col. 1:15-18
A shadow of t. to come, Col. 2:17; Heb. 8:5; 10:1
Seek t. which are above, Col. 3:1-2
Prove all t., 1 Th. 5:21

4:11; 6:2
Appointed heir of all t., Heb. 1:2
Upholding all t. by the word, Heb. 1:3
All t. are naked and open, Heb. 4:13
Content with such t. as have, Heb. 13:5
He that lacketh these t., 2 Pet. 1:9
If do these t. never fall, 2 Pet. 1:10
Neither t. in the world, 1 Jn. 2:15-17
Above all t. prosper, be in health, 3 Jn. 2
Word used 42 times in Revelation of events revealed, Rev. 1:1-3,19; 2:1-8,10-20; 3:1-14; 4:1,11; 7:1; 10:4-6; 13:5; 18:1,14-15; 19:1; 20:12; 21:4-7; 22:6-20
Things' (1), Col. 3:6
Think (65). T. upon me, Gen. 40:14; Neh. 5:19
T. to change times and laws, Dan. 7:25
T. not I am come, Mt. 5:17; 10:34
What t. ye of Christ, Mt. 22:42
T. ye have eternal life, Jn. 5:39
T. of himself more than, Rom. 12:3
T. on these things, Phil. 4:8
T. it not strange, 1 Pet. 4:4,12
8 things to t. on, 547-1*
Thinkest (9), 2 Sam. 10:3; 1 Chr. 19:3; Job 35:2; Mt. 17:25; 22:17; 26:53; Lk. 10:36; Acts 28:22; Rom. 2:3
Thinketh (6), 2 Sam. 18:27; Ps. 40:17; Pr. 23:7; 1 Cor. 10:12; 13:5; Phil. 3:4
Thinking (2), 2 Sam. 4:10; 5:6
Third (182). T. day, Gen. 1:13
T. and fourth generation, Ex. 20:5; Num. 14:18; Dt. 5:9; 23:8
T. kingdom of brass (Greece), Dan. 2:39
T. ruler in the kingdom, Dan. 5:7,16,29
T. day He will raise us up, Hos. 6:2
T. chariot of spirit horses, Zech. 6:3
T. part through the fire, Zech. 13:9
T. day raised again, Mt. 16:21; 17:23; 20:19; Mk. 9:31; 10:34; Lk. 9:22; 18:33; 24:7,21,46; Acts 10:40; 1 Cor. 15:4
T. time prayed, Mt. 26:44; Mk. 14:41
Caught up to t. heaven, 2 Cor. 12:2
Word used 22 times in Revelation of certain events to come, Rev. 4:7; 6:5; 8:7-12; 9:15-18; 11:14; 14:9; 16:4; 21:19
Thirdly (1), 1 Cor. 12:28
Thirst (31). Israel's t. in wilderness, Ex. 17:3; Neh. 9:15,20
T. predicted because of sin, Dt. 28:48
Samson's t., Judg. 15:18
Messiah's t., Ps. 69:21; Jn. 19:28
Hunger, t. after righteousness, Mt. 5:6
Shall never t., Jn. 4:13-15; 6:35
If any man t., come drink, Jn. 7:37
If enemy t. give drink Rom .12:20
Common experience of apostles, 1 Cor. 4:11; 2 Cor. 11:27
No t. in heaven, Rev. 7;16
Thirsted (2), Ex. 17:3; Isa. 48:21
Thirsteth (4), Ps. 42:2; 63:1; 143:6; Isa. 55:1
Thirsty (17), Ps. 63:1; 107:5; 143:6; Pr. 25:21-25; Isa. 35:7; 44:3; 65:13; Mt. 25:35,37,42; etc.
Thirteen (15). Famines in Scripture, r 17-3
sins of Canaanites, c 21-1
Acts of God, k 126-1
Civil wars of Israel, 1053-1
Titles of the Bible using law, 1055-1
Sins that damn the soul, l 75-1*
Arguments of Paul, 334*
Commands to Galatians, g 361-1*
Times for ever and ever used, 539*
Thirteenth (11), Gen. 14:4; Esther 3:12-13; 8:12; 9:1,17-18; Jer. 1:2; 25:3
Thirtieth (9), 2 Ki. 15:13-17; 25:27; Neh. 5:14; 13:6; Ez. 1:1; etc.
Thirty (174). Lessons from Jacob and Esau, 99
Sieges of Jerusalem, 96-3
"I am's" of God, 188
Prayers of Moses answered, 174
Civil strifes in Israel, 2 Ki. 25:25, heading
Acts of God, u 991-3
Facts about Messiah, 1037
Reasons for 21 requests, 1042
Sins of Israel, 1044
Good things, 1047
Benefits from God, 1048
Reasons to bless God, 1049
Limitations of God, 1058
Perfect things, 1062
Doctrines of John the Baptist, g 3-3*
Reasons Paul thought mad, k 269-2*
Things to preach, 278-2*
Testimonies of 2nd advent, 405*
Things about a good minister, 415*
Characteristics of apostates, c 419-3*
Articles of commerce in Babylon, e 523-1*
"Be not's" of N.T., 544-2*
Joseph t. years old, Gen. 41:46
Priests t. years old and upward, Num. 4:3,23,30,35,39,43,47
Mourned for Aaron and Moses t. days, Num. 20:29; Dt. 34:8
David t. years old, 2 Sam. 5:4
T. chief men of David, 2 Sam. 23:13-39
T. pieces of silver, Zech. 11:12-13; Mt. 26:15; 27:3-9
Jesus t. years old, Lk. 3:23
Thirtyfold (2), Mt. 13:8; Mk. 4:20
T. dispensational plan of God, 78-3
Thirty-one. Requests of David, 1043
Characteristics of virtuous woman, f 1108-1
Things to be approved in us, j 341-3*
Facts about literal Babylon, 536-1*
Thirty-two . Sins of Israel, b 991-3
Facts about wise men, 1110
Things Christ came to do, s 110-1*
Things Christians must do, 390*
Thirty-twofold, Judgment on Judah, 1362
Lament for Jerusalem, 1362
Thirty-three, acts of God, a 12-1
Thirty-four. Secular feasts, n 27-3
"Old" things, 98
Events of the 40 years, 327
Reasons for an answer, 1045
Defeats of Israel, 1053
Facts about God, 1061
Blessings in Christ, 305*
Marks of false ministers, f 347-2*
Thirty-five. Broken things, 1039
Things to do, 276*
Purposes of the 2nd advent, 405*
Conditions of assurance, 382*
Thirty-fivefold, vision of beasts, 1487
Thirty-six. Examples of oaths, 98
Acts of God, l 955-1
Thirty-sixfold, vision of beasts, 1477
Thirty-seven. Requests of Ps. 35, 1040
Bible diseases and infirmities, 1048
Thirty-eight. Water miracles, 1037
Facts about God, 1045
Thirty-eightfold, trust of David, 1038
Thirty-nine, Great things, 531*
This (2,786), Gen. 2:23; 3:13-14; Job 1:3,22; 2:10-11; 3:1; 5:27; 9:22; etc.
Thou art My son, t. day have I begotten Thee, Ps. 2:7; Acts 13:33, note
T. is My beloved Son, Mt. 3:17; 17:5
T. generation (16 times), i 19-3*
T. beginning of miracles, Jn. 2:11
T. is the condemnation, Jn. 3:19
T. is the work of God, Jn. 6:29
T. is the Father's will, Jn. 6:39-40
T. is the first resurrection, Rev. 20:5
T. is the second death, Rev. 20:14
Thistle (5), 2 Ki. 14:9; 2 Chr. 25:18; Hos. 10:8
Thistles (3), g 4-2; Gen. 3:18; Job 31:40; Mt. 7:16
Thither (94), Gen. 29:3; Job 1:21; 6:20; Mt. 2:22; Lk. 17:37; 7:34-36; etc.
Thitherward (3), Judg. 18:15 Jer. 50:5; Rom. 15:24
Thomas (12), twin, r 187-3*; h 208-2* 211*; Mt. 10:3; Mk. 3:18; Lk. 6:15; Jn. 11:16; 14:5; 20:24-29; 21:2; Acts 1:13
Thongs (1), Acts 22:25
Thorn (7), Job 41:2; Pr. 26:9; Isa. 55:13; Ez. 28:24; Hos. 10:8; Mic. 7:4; 2 Cor.
Paul's t. in the flesh, f 13-3*; h 349-1*
Thorns (50). A curse, f 5-2; Gen. 3:18
T. in eyes and sides, Num. 33:55; Josh. 23:13; Judg. 2:3
Slothful man is as hedge of t., Pr. 15:19
T. used for fuel, Ps. 58:9; Eccl. 7:6
Seed fell among t., Mt. 13:7,22; Mk. 4:7,18; Lk. 8;7,14
Crown of t., Jn. 19:2-5
That which beareth t. is, Heb. 6:8
Thoroughly (2), Ex. 21:19; 2 Ki. 11:18
Those (464), Gen. 6:4; Ps. 37:9; Mt. 3:1; 4:24; 16:23; Acts 1:15; Rev. 20:12
Thou (5,042), Gen. 2:16-17; 3:9,11-19; 4:6-7,10-12,14; 6:14-16; etc.
T. shalt, 4 commands of N.T., 547-1*
T. shalt not, 8 commands of N.T., 547-2*
Though (233), Gen. 31:30; Ps. 23:4; Mt. 26:33,35; Lk. 16:31; 18:4-7; etc.
Thought (81). I t., Gen. 20:11; Num. 24:11; 33:56; Judg. 15:2; Ruth 4:4; 2 Ki. 5:11; Ps. 119:59; Jer. 18:8; Dan. 4:2; Zech. 8:14-15; Acts 26:9
T. in his heart, Esther 6:6; Lk. 9:47; Acts 8:22
Understandest t. afar off, Ps. 139:2
T. of foolishness sin, Pr. 24:9
Take no t. for your life, Mt. 6:25,31; 10:19; Mk. 13:11; Lk. 12:11,22
Every t. to obedience of, 2 Cor. 10:5
Thoughtest (1), Ps. 50:21
Thoughts (57). T. of heart only evil, Gen. 6:5
Great t. of heart, Judg. 5:15
Lord understandeth all t., 1 Chr. 28:9
Lord knowetrh t. of man, Ps. 94:11
Try me, know my t., Ps. 139:23
T. of righteous are right, Pr. 12:5
T. of wicked are an abomination, Pr. 15:26
My t. are not your t., Isa. 55:8-9
Jesus knowing their t., Mt. 9:4; 12:25; Lk. 5:22; 6:8; 11:17
Out of heart proceed evil t., Mt. 15:19; Mk. 7:21
Lord knoweth t. of wise, 1 Cor. 3:20
Discerner of t. and intents, Heb. 4:12
Thousand (521). Cattle upon a t. hills, Ps. 50:10
A day in Thy courts better than a t., Ps. 84:10
T. years in Thy sight are but as yesterday, Ps. 90:4
T. shall fall at thy side, Ps. 91:7
T. generations, 1 Chr. 16:15; Ps. 105:8
One man among a t., Eccl. 7:28
T. flee at rebuke of one, Isa. 30:17
Day with Lord as t. years, 2 Pet. 3:8
Satan bound t. years, Rev. 20:2-10
Reigned with Christ t. years, Rev. 20
Thousands (62). Mother of t. of millions, Gen. 24:60
Rulers of t., Ex. 18:21,25
Showing mercy to t., Ex. 20:6; 34:7
Heads of t., Num. 1:16; 10:4; Josh. 22:21
Came with ten t. of saints, Dt. 33:2
Saul slew t., David his ten t., 1 Sam. 18:7-8; 29:2-5
T. of angels, Ps. 68:17
Thousand t. ministered to Him, Dan. 7:10
T. of Jews which believe, Acts 21:20
Cometh with ten t. of saints, Jude 14
Times ten t. and t. of t., Rev. 5:11
Thread (7), Gen. 14:23; 38:28-30; Josh. 2:18; Judg. 16:9,12; Song 4:3
Threaten (1), Acts 4:17
Threatened (2), Acts 4:21; 1 Pet. 2:23
Threatening (1), Eph. 6:9
Threatenings (2), Acts 4:29; 9:1
Three (485). Kinds of vegetation, k 1-1
Food appeals, j 3-1
Kinds of prostrations, p 22-1
Classes circumcised, c 22-2
Sets of twins, j 35-3
Examples of rash vows, 40-3
Reasons no prosperity, f 56-2
Times Joseph lost favor, e 57-3
Demands of Joseph, l 61-3
Miracles of magicians, c 114-2
Terms used of defeat, k 127-3
Things Israel saw, k 133-1
Blessings, b 133-1
Warnings of penalties, q 134-2
Places of sacrifice, l 135-2
Requests of Moses, p 160-2
Things Israel did in Egypt, 172
Outstanding facts about God, 174
Trespasses requiring atonement, c 201-3
Things to do if one sinned, f 201-3
Most holy offerings, e 203-2
Ways Moses more than ususal prophet, d 279-1
Purposes in choice of Livites, i 287-2
Holy places of tabernacle, b 291-1
People had trances, 329
Reasons Israel chosen, g 341-1
Great "if's" of idolatry, f 355-2
Things to do before sunset, g 373-3
Things God will curse, n 383-3
Limitations of Moses, g 386-1
Similes regarding Israel, k 388-1
Great "return's", 399
Statements of truth, c 417-1
Objects of judgment, j 508-1
Effects of the sign, k 518-1
Promises to Israel, p 518-1
Reasons for God's faithfulness, q 518-1
Questions of David, i 534-2
Accusations of Saul, g 539-1
Accusations of Doeg, i 539-1
Things elders did, l 568-1
Promises to David, i 572-2
Great purposes of God, t 573-1
Choices offered David, b 604-1
Reasons for keeping God's charge, d 618-2
Charge to Solomon, j 618-3
Conditions of blessing, n 626-2
Last requests of David, a 748-1
Unchangeable facts, f 769-1
Things that give strength, a 814-1
Things make good preaching, a 830-1
Sinful classes, c 905-1
Universal sins, b 906-1
Reasons for 6 requests, c 910-1
Requests of David, q 912-3; m 1001-3; c 1020-3
Reasons for an answer, r 912-3
Reasons for 1 request, r 912-3
Blessings from God, a 915-1
Objects of God's mercy, d 917-2
Blessings of God's name, c 918-1
Blessings, c 918-1
Things God is, a 940-1
Requests of the psalmist, b 954-2; o 974-1; c 1013-3
Things to do, e 960-3; d 1015-2
Blessed men, h 974-1; d 1015-2
Things had a beginning, f 979-1
Characteristics of blessed men, g 935-1
Things the righteous show, l 981-1
Sins that cut off, h 982-2
Names of God, p 982-3
Things God is, i 982-2
Admonitions for saints, f 984-1
Coming events of Millennium, q 984-1
Facts about God, b 985-1
Reasons God pities, f 987-3
Reasons for an answer, r 991-1
Lessons of providence e 994-2
Deliverances of David, c 1000-2
Gospel facts, f 1007-3
Calamities without God, j 1011-3
Realms God operates in, p 1018-1
Reasons for requests, d 1020-3
Things near to man, a 1023-1
Reasons to praise God, r 1024-2
Admonitions for Christians, e 1025-1
Causes of slander, 1047
Uses of the word angel, 1048
Classes wisdom preaches to, e 1064-1
Evil things saved from, f 1065-1
Places to bind the truth, m 1069-3
Things truth is, o 1069-3
Comparisons of fools, h 1071-2
Blessings of fear, u 1089-3
Unfailing laws, p 1090-1

Blessings of mercy, k 1092-1
Works of God, h 1096-3
Charges against Jews, m 1450-1
Great Bible truths, c 1460-1
Periods of 70 years, k 1464-1
"Until's" of Daniel, 1476
Great tri-continent wars, 1483
"Time" periods of Daniel, 1486
Baptisms for believers, n 4-1*
Christian principles, l 8-2*
Classes symbolized by swine, t 11-1*
Commands to sinners, f 20-2*
Arguments to prove His power, q 22-1*
Things Christ is greater than, v 22-3*
Men called Joses in N.T., y 26-2*
Steps in church discipline, c 34-2*
Classes of eunchs, g 36-3*
Kinds of leases, n 41-1*
Classes of enemies of Christ, g 42-2*
Sources of love, i 43-3*
Reasons temple destroyed, c 46-1*
Questions asked of Jesus, n 46-1*
Causes of backsliding, r 68-1*
Things required of men, t 68-2*
Cleansings of the temple, b 84-1*
Suppers of the last week, i 89-2*
Appeals to Pilate, c 93-2*
Drinks offered Jesus on cross, k 93-3*
Purposes of ministry of Jesus, a 98-3*
Things told soldiers, t 104-3*
Purifications of the temple, c 145-3*
Things hypocrites knew, m 146-3
Things Jesus accused of, h 153-2*
Steps of Nicodemus, o 166-1*
Grades of excommunication, f 184-3*
Things Abraham saw, g 183-2*
Great miracles, b 189-3*
Anointings of Jesus, l 190-1*
Things all must do, d 192-3*
"Because's" of Jesus, a 199-2*
Experimental estates, r 200-2*
Ideas of expression, b 213-1*
Personal acts of the Spirit, h 234-3*
Acts of nobility, w 250-1*
Things rebels do, o 254-2*
Points of misinformation, d 259-3*
Offences of Paul to Jews, c 262-1*
Parts to Paul's defence, 265-1*
Parts to the oration, i 264-2*
Requirements of God, 277*
Things to preach, e 269-1*
Things in Paul's favor, d 273-2*
Stages of Paul's separaion, e 279-1*
Things gave men up to, k 281-1*
Things lead to repentance, a 281-3*
Things: kingdom of God, b 300-1*
Enrichments of Christians, l 307-1*
Exhortations, v 307-2*
Different spirits, m 309-2*
Sources of sin, h 310-1*
Things God will do, p 311-2*
Headships of the Bible, r 321-1*
Things to be superseded, i 325-2*
Things to put away, l 325-3*
Things we are to do, a 325-3*
Stages of growth, f 326-1*
Commands concerning gifts, k 327-3*
Commands of victory, j 330-3*
Things that save the soul, 332*
Godly things, x 336-2*
Reasons for love, 0 342-2*
Kinds of sorrow, g 343-1*
Heavens, x 348-1*
Things Paul fearful of, c 349-3*
Kinds of moral sins, d 350-1*
Things the law could not do, h 355-3*
Common temptations, f 360-1*
Blessings of "eyes", r 365-3*
Blessings in Christ, d 367-3*
Things Christ did, c 368-1*
Commands for masters, h 371-2*
Blessings of God's armour, n 371-3*
Reasons, pray for preachers, v 372-2*
Kinds of death, 373*
Worlds inhabited, o 378-1*
Things Jews are called, k 379-2*
Things to be dead to, c 386-2*
Good things to remember, g 392-1*
Marks of true exhortation, e 393-1*
Kinds of ministry, p 393-3*
Purposes of prayer, d 402-3*
Disturbing things, 404*
Proofs of complete sanctification, 406*
Blessings of love, r 407-2*
Necessary things, j 408-1*
Commands to Christians, j 412-2*
Parts to one thing, 383*
Commands to Timothy, r 417-2*
Symbols of a Christian, j 418-1*
Things God cannot do, g 424-1*
Effects of heresy, h 426-1*
Characteristics of Philemon, h 428-1*
Ways Bible confirmed, n 430-1*
Ways to become God's elect, k 464-1*
Commands to servants, w 467-1*
Kinds of steps, b 466-2*
Purposes of Christ's suffering, h 468-1*
Reasons for Christ's death, 472*
Examples of judgment, a 475-3*
Periods: history of creation, f 478-1*
Times earth made perfect, f 477-3*
Final commands, h 478-2*
Things Christ is to us, t 481-3*
Things Christians must know, i 483-3*
Witnesses of sonship, a 487-1*
Classes of sins, 488*
Kinds of blessing, d 494-1*
False doctrines, 492*
Classes blessed by Revelation, j 500-1*
Things: Smyrna church, m 502-1*
Things: Pergamos church, t 502-1*
Things Christians must do, w 503-2*
Names on overcomers, y 504-1*
Classes of beings, i 506-1*
Woes on men, b 510-1*; g 513-3*
Ways men killed by demons, h 511-3*
Messenger angels, l 518-1*
Characteristics of saints, b 518-2*
Promises to martyrs, f 518-3*
Unclean spirits like frogs, h 520-1*
Worlds enriched by Babylon, g 523-3*
Classes invited to be saved, p 530-1*
Things that happen to backsliders, d 530-2*
Things beast symbol of, 537*
"Ask's" for Christians, 544*
Things to cast out or away, 544*
Things to continue in, 544*
Things to fear, 545*
Ways to live, 546*
Ways to love, 546*
Things to pray for, 546*
Ways to pray, 546*
Things to rebuke, 546*
Things to stand fast in, 547*
Times, keep a feast, Ex. 23:14,17
Friends of Job, Job 2:11
Hebrew children in fire, Dan. 3
Presidents of Medo-Persia, Dan. 6:2
Prayer t. times a day, Dan. 6:10-13
T. ribs in mouth of bear, Dan. 7:5
T. weeks of fasting, Dan. 10:2-3
T. transgressions, Amos 1:3,6,9,11,13; 2:1,4,6
Tithes after t. years, Dt. 14:28; Amos 4:4
Jonah in fish t. days t. days and nights, Jonah 1:17; Mt. 12:40
T. tabernacles, Mt. 17:4; Mk. 9:5; Lk. 9:33
Two or t. witnesses, Mt. 18:16
Two or t. gathered in My name, Mt. 18:20
After t. days rise again, Mt. 27:63; Mk. 8:2,31
Lend me t. loaves, Lk. 11:5
Saul blind t. days, Acts 9:9
T. great attributes, 1 Cor. 13:13
Let it be two, the most t., 1 Cor. 14:27
Prophets speak two or t., 1 Cor. 14:29
T. bear record in heaven, 1 Jn. 5:7
T. bear witness on earth, 1 Jn. 5:8
T. unclean spirits, Rev. 16:13
Threefold (1), Eccl. 4:12
Temptation of man, m 4-3
Comparison of Israel, d 19-1
Cause of blessing, l 30-1
Blessings of God, 77
Command, h 157-3
Challenge and test, f 287-1
Purpose of hearing, f 341-3
Prayer of Israel, i 376-2
Promise to Joshua, d 405-1
Character, greatness of God, l 502-1
Commission of Saul, s 523-3
Sin of Saul, e 524-2
Qualification of David, g 529-2
Answer of Jonathan, j 534-2
Sum of covenant–David and Jonathan, c 536-3
Lie of David, j 537-2
Appeal of elders of David, j 568-1
Desire of David, k 923-1
Praise of David, n 924-1
Vow of David, i 938-1
Inward thought of rich, n 942-2
Reproach of Israel, a 978-3
Vow to praise, e 997-2
Destiny of man, 1029
Cure for 3fold curse, 1048
Scope of providence, 1050
War of Satan on saints, 1051
Blessing of obedience, p 1065-3
Promise of reward to Daniel, d 1455-1
Effect: handwriting on wall, j 1455-3
Guarantee of blessing, f 1464-3
Judgment, u 4-2*
Work of Christ, h 16-1*
Golden rule, e 112-1*
Salutation, g 307-1*
Confidence of Paul, i 403-2*
Profit of godliness, g 410-21*
Office of Christ, 449*
Salvation, 471*
Key to book of Revelation, r 501-2*
Application of 7 letters, c 501-3*
Judgment on Jezebel, s 503-2*
Laodicean estimate, h 504-2*
Invitation of Christ, q 504-2*
Condition of Christ, r 504-3*
Threescore (93). Isaac t. years old (or 60) when wins were born, Gen. 25:26
T. cities of the Argob, Dt. 3:4; Josh. 13:30
T. great cities with walls, 1 Ki. 4:13
T. males in idolatry, Ezra 8:10-13
T. queens of Solomon, Song 6:8
Thresh (4), Isa. 41:15; Jer. 51:33; Mic. 4:13; Hab. 3:12
Threshed (3), Judg. 6:11; Isa. 28:27; Amos 1:3
Threshing (10), d 374-1; 1251; Lev. 26:5; 2 Sam. 24:22; 2 Ki. 13:7; 1 Chr. 21:20,23; Isa. 21:10; 28:27-28; 41:15; Amos 1:3
Threshingfloor (17), Gen. 50:10; Ruth 3:2; 2 Sam. 6:6; 24:18-24; 1 Chr. 21
Threshingfloors (2), 1 Sam. 23:1; Dan. 2:35
Threshingplace (1), 2 Sam. 24:16
Threshold (14), Judg. 19:27; 1 Sam. 5:4-5; 1 Ki.14:17; Ez. 9:3; etc.
Thresholds (3), Neh. 12:25; Ez. 43:8; Zeph. 2:14
Threw (6), 2 Sam. 16:13; 2 Ki. 9:33; 2 Chr. 31:1; Mk. 12:42; Lk. 9:42; Acts 22:23
Threwest (1), Neh. 9:11
Thrice (15), Ex. 34:23-24; 2 Ki. 13:18-19; Mt. 26:34,75; Mk. 14:30,72; Lk. 22:34,61; Jn. 13:38; Acts 10:16; 2 Cor. 11:25; 12:8
Throat (7), Ps. 5:9; 69:3; 115:7; Pr. 23:2; Jer. 2:25; Mt. 18:28; Rom. 3:13
Throne (173). Israel's t. predicted, Dt. 17:18. Fulfilled, 1 Sam. 12
David's t. eternal, 2 Sam. 7:16; 1 Chr. 17:12-14; Ps. 89:29,36; 132:12; Isa. 9:6-7; 16:5; Lk. 1:32-33; Acts 2:30; 15:13-18
God's t., 1 Ki. 22:19; 2 Chr. 18:18; Ps. 9:7; 11:4; 47:8; 103:19; Isa. 6:1; Ez. 1:26; 10:1; Dan. 7:9; Mt. 23:22; Heb. 1:3; 6:1; 12:2; Rev. 1:4; 4:2-10; 5:1-13; 6:16; 7:9-17; 8:3; 12:5; 14:3-5; 16:17; 19:4-5; 20:11; 21:5; 22:1-3
Lucifer's t., Isa. 14:13
Christ's t., Ps. 45:6; Isa. 9:6-7; Ez. 43:7; Dan. 7:13-14; Zech. 6:13; Mt. 19:28; 25:31; Lk. 1:32-33; Heb. 1:8; Rev. 3:21; 22:3
Thrones (9), Ps. 122:5; Isa. 14:9; Ez. 26:16; 1:16; Rev. 20:4
Throng (2), Mk. 3:9; Lk. 8:45
Thronged (2), Mk. 5:24; Lk. 8:42
Thronging (1), Mk. 5:31
Through (459), Gen. 6:13; 12:6; Ps. 23:4; Mt. 6:19-20; 19:24; Acts 1:2; etc.
World t. Him might be saved, Jn. 3:17
Clean t. the word which I, Jn. 15:3
Sanctify them t. Thy truth, Jn. 17:17
Believe on Me t. their word, Jn. 17:20
Life t. His name, Jn. 20:31
T. faith in His name, Acts 3:16
That t. His name whosoever believeth in Him, Acts 10:43
Believed t. grace, Acts 15:11; 18:27
T. faith in His blood, Rom. 3:24-25
Saved from wrath t. Him, Rom. 5:9
Eternal life t. Jesus Christ, Rom. 6:23
If t. Spirit mortify deeds, Rom. 8:13
Justify heathen t. faith, Gal. 3:8
Spirit t. faith, Gal. 3:14
Heir of God t. Christ, Gal. 4:7
Redemption t. His blood, Eph. 1:7
By grace saved t. Christ, Eph. 2:8
Access to God t. Him, Eph. 2:18
Habitation of God t. Spirit, Eph. 2:22
Can do all things t. Christ, Phil. 4:13
Peace t. blood of the cross, Col. 1:20
Salvation t. sanctification, 2 Th. 2:13
Salvation t. faith, 2 Tim. 3:15
Inherit promises t. faith, Heb. 6:12
T. faith, Heb. 11:3,11,28-29,33,39
Live t. Him, 1 Jn. 4:9
Throughly (12), Gen. 11:3; Job 6:2; Ps. 51:2; Mt. 3:12; 2 Tim. 3:17; etc.
Throughout (162), Gen. 41:29,46; Ps. 72:5; Rom. 1:8; 9:17; Eph. 3:21; etc.
Throw (9), Judg. 2:2; 6:25; 2 Sam. 20:15; 2 Ki. 9:33; Jer. 1:10; 31:28; Ez. 16:39; Mic. 5:11; Mal. 1:4
Throwing (1), Num. 35:17
Thrown (19), Ex. 15:1,21; 1 Ki. 19:10,14; Mt. 24:2; Rev. 18:21; etc.
Thrust (50), Ex. 11:1; 12:39; Lk. 4:29; 10:15; Heb. 12:20; Rev. 14:15-19; etc.
Thrusteth (1), Jer. 32:13
Thumb (6), Ex. 29:20; Lev. 8:23-28
Thumbs (3), Lev. 8:24; Judg. 1:6-7
Thummim (5), Ex. 28:30, note; Lev. 8:8; Dt. 33:8; Ezra 2:63; Neh. 7:65
Thunder (19), Ex. 9:23; 1 Sam. 7:10; 12:17-18; Mk. 3:17; Rev. 6:1; 14:2; etc.
Thunderbolts (1), Ps. 78:48
Thundered (4), 1 Sam. 7:10; 2 Sam. 22:14; Ps. 18:13; Jn. 12:29
Thundereth (3), Job 37:4-5; Ps. 29:3
Thunderings (6), Ex. 9:28; 20:18; Rev. 4:5; 8:5; 11:19; 19:6
Thunders (7), Ex. 9:33-34; 19:16; Rev. 10:3-4; 16:18
Thus (737), Gen. 2:1; 6:22; 19:36; 25:34
T. saith the Lord (152 times), Ex. 4:22; 8:1,20; 1 Sam. 2:27; etc.
T. saith the Lord God of Israel (45 times), Ex. 5:1; 32:27; Josh. 7:13; etc.
T. saith the King of Israel, Isa. 44:6
T. saith the Lord, thy Redeemer, Isa. 44:24; 48:17; 49:7
T. saith God, 2 Chr. 24:20
T. saith the Lord my God, Zech. 11:4
T. saith the Lord God of the Hebrews, Ex. 9:1,13; 10:3
T. saith the Lord, The God of David, 2 Chr. 21:12
T. saith the Lord, the God of David, 2 Ki. 20:5; Isa. 38:5
T. saith the Lord of hosts (41 times), 1 Sam. 15:2; 2 Sam. 7:8; 1 Chr. 17:7
T. saith the Lord God (129 times), Isa. 7:7; 28:16; 30:15; 49:22; 52:4; etc.
Used 112 times by Ezekiel
T. saith the Lord, the God of Israel, 1 Ki. 11:31; Jer. 34:2,13; etc.
T. saith the Lord God of hosts, Isa. 10:24; 22:15; Jer. 5:14; etc.
T. saith the Holy One of Israel, Isa. 30:12
T. saith God the Lord, Isa. 42:5
T. saith the Lord of hosts, the God of Israel (45 times), Jer. 7:3; etc.

Thy (4,034), Gen. 3:10,14-17,19; 4:6,9-11,14; 6:18; 7:1; 8:16; 12:1; etc.
Thyatira (4), Acts 16:14; Rev. 1:11; 2:18-24
  4 things against church, k-n 502-3*
  6 things to commend church, l 503-1*
Thyine (1), aromatic wood, Rev. 18:12
Thyself (215). Separate t., Gen. 13:9
  Submit t., Gen. 16:9
  Refuse to humble t., Ex. 10:3
  Fret not t., Ps. 37:1,7-8
  Delight t. in the Lord, Ps. 27:4
  Humble t., Make sure friend, Pr. 6:3
  Boast not t. of tomorrow, Pr. 27:1
  Love neighbour as t., Lev. 19:18,34; Mt. 19:19; 22:39; Mk. 12:31; Lk. 10:27; Rom. 13:9; Gal. 5:14; Jas. 2:8
  Study to show t. approved, 2 Tim. 2:15
Tiberias (3), a sea, Jn. 6:1,23; 21:1
Tiberius (1), son of Tiber, Lk. 3:1
Tibhath (1), a city, 1 Chr. 18:8; a 574-1
Tibni (3), straw, 1 Ki. 16:21-22
Tidal (2), dread, Gen. 14:1,9
Tidings (46). Evil t., Ex. 33:4; Ps. 112:7
  Good t., 2 Sam. 4:10; 18:27; Isa. 40:9; 41:27; 52:7; 61:1; Nah. 1:15; Lk. 2:10; 1 Th. 3:6
  Heavy t., 1 Ki. 14:6
  Glad t., Lk. 1:19; 8:1; Acts 13:32; Rom. 10:15
Tie (2), 1 Sam. 6:7; Pr. 6:21
Tied (7), Ex. 39:31; 1 Sam. 6:10; 2 Ki. 7:10; Mt. 21:2; Mk. 11:2-4; Lk. 19:30
Tiglath-pileser (2), my strength is in the god Ninib, 2 Ki. 15:29; 16:7,10. See ***Tilgathpilneser***
Tikvah (2), expectation. 2 men, 2 Ki. 22:14; Ezra 10:15
Tikvath (1), expectation, 2 Chr. 34:22
Tile (1), Ez. 4:1
Tilgath-pilneser (3), 1 Chr. 5:6,26; 2 Chr. 28:20. See ***Tiglath-pileser***
Tiling (1), Lk. 5:19
Till (168). 4 "till's" of great events, 60*
  Not a man to t. ground, Gen. 2:5
  T. thou return to ground, Gen. 3:19-23
  T. my change come, Job 14:14
  T. iniquity found in thee, Ez. 28:15
  T. time of the end, Dan. 12:9
  T. He come and rain righteousness, Hos. 10:12
  T. she brought forth her firstborn Son, Mt. 1:25
  T. it came and stood over where, Mt. 2:9
  T. heaven and earth pass, Mt. 5:18
  T. the Son of man be come, Mt. 10:23
  T. see Son of man coming, Mt. 16:28
  T. seven times (forgive), Mt. 18:21
  T. ye shall say, Blessed is, Mt. 23:39
  T. all these things be fulfilled, Mt. 24:34; Mk. 13:30; Lk. 21:32
  Occupy t. I come, Lk. 19:13
  Show the Lord's death t. He come, 1 Cor. 11:26
  T. all enemies put under feet, 1 Cor. 15:25
  T. come in unity, Eph. 4:13
  T. enemies made footstool Heb. 10:13
  Hold fast t. I come, Rev. 2:25
  T. sealed servants of God, Rev. 7:3
  T. seven plagues fulfilled, Rev. 15:8
  T. thousand years fulfilled, Rev. 20:3
Tillage (3), 1 Chr. 27:26; Neh. 10:37; Pr. 13:23
Tilled (2), Ez. 36:9,34
Tiller (1), Gen. 4:2
Tillest (1), Gen. 4:12
Tilleth (2), Pr. 12:11; 28:19
Tilon (1), scorn, 1 Chr. 4:20
Timaeus (1), highly prized, Mk. 10:46
Timber (26), 1 Ki. 5:6-8; 6:10; 2 Ki. 12:12; 22:6; 1 Chr. 14:1; 22:14-15 2 Chr. 2:8-14; 16:6; 34:11; Ezra 5:8; 6:4,11; Neh. 2:8; Zech. 5:4; etc.
Timbrel (5), r 128-1; Ex. 15:20; Job 21:12; Ps. 81:2; 149:3; 150:4
Timbrels (5), Ex. 15:20; Judg. 11:34; 2 Sam. 6:5; 1 Chr. 13:8; Ps. 68:25
Time (620). Defined, d 512-2*. See ***Ages***
  T. fulfilled: 12 things, 96*
  T. for Christ's death, m 122-1*
  T. for the ascention, n 122-1*
  T. of visitation, b 145-3*; d 149-1*
  Fulness of t., h 357-3*
  Dispensation of fulness of t., z-a 364-2*; b 364-3*
  T. of sudden destruction, 399*
  Eternity to come made up of t., Gen. 8:22
  T. for all things, Eccl. 3:1-8,17
  All things made beautiful in His t., Eccl. 3:11
  T. of Jacob's trouble, Jer. 30:7
  Latter t. of their kingdom, Dan. 8:23
  T. of the end, Dan. 11:40; 12:9
  T. of trouble, Dan. 12:1; Mt. 24:21
  No man has seen God at any t., Jn. 1:18
  In due t. Christ died, Rom. 5:6
  Redeeming t., Eph. 5:16; Col. 4:5
  T. men will not endure sound doctrine, 2 Tim. 3:1-11; 4:1-6
  The t. is at hand, Rev. 22:10
Times (146). Defined, d 512-2*. See Ages
  7 t. punishment, b 242-2; c 1453-2
  The t. of the Gentiles, 1473; h 149-2*; i 296-3*
  T. of refreshing, b 219-1*
  T. and seasons—prophetical, y 396-1*; 1 Chr. 12:32; Mt. 2:1-10; 16:1-4; Acts 1:6-7; 3:19-21; 17:26; Eph. 1:10; 1 Th. 5:1; 1 Tim. 4:1; 2 Tim. 3:1; Heb. 1:1; 1 Pet. 1:20; Rev. 11:3; 12:6,14; 13:5; 20:1-10; 21:1
  T. and seasons—natural, Gen. 1:14-18; 8:22; 9:12; Ps. 89:36-37; Jer. 31:35; Dan. 2:21
  Three t. keep a feast, Ex. 23:14-17
  Sprinkle blood seven t., Lev. 4:6,17; 8:11; 14:7,16, 27,51; 16:14,19
  Observe t., Lev. 19:26; Dt. 18:10-14
  Compass city seven t., Josh. 6:4,15
  Child sneezed seven t., 2 Ki. 4:35
  Wash in Jordan seven t., 2 Ki. 5:10-14
  Had understanding of t., 2 Chr. 12:32
  Ten t. have ye reproached, Job 19:3
  Seven t. a day do I praise, Ps. 119:164
  Friend loveth at all t., Pr. 17:17
  Just man falleth seven t., Pr. 24:16
  Ancient t., Ps. 77:5; Isa. 37:26; 46:10
  Until seventy t. seven, Mt. 18:22
  T. of restitution, Acts 3:21
Timna (4), inaccessible. A man, 1 Chr. 1:36. 2 women, Gen. 36:12,22; 1 Chr. 1:39
Timnah (5), inaccessible. A man, Gen. 36:40; 1 Chr. 1:51. 2 cities, Josh. 15:10,57; 2 Chr. 28:18; m 428-1
Timnath (8), a city, m 428-1; h 474-1; Gen. 38:12-14; Judg. 14:1-5
Timnath-heres (1), a city, Judg. 2:9
Timnath-serah (2), a city, Josh. 19:50; 24:30. See ***Timnath-heres***
Timnite (1), man of Timna, Judg. 15:6
Timon (1), honorable, Acts 6:5
Timotheus (17). Eng. form of Timothy, Acts 16:1; 17:14-15; 18:5; 19:22; 20:4; Rom. 16:21; 1 Cor. 4:17; 16:10; 2 Cor. 1:19; Phil. 1:1; 2:19; Col. 1:1; 1 Th. 1:1;3:2-6; 2 Th. 1:1
Timothy (7), honored of God, 276*; j-l 417-1*; 2 Cor. 1:1; 1 Tim. 1:2,18; 6:20; 2 Tim. 1:2; Ph'm 1; Heb. 13:23
Tin (5), Num. 31:22; Isa. 1:25; Ez. 22:18,20; 27:12
Tingle (3), 1 Sam. 3:11; 2 Ki. 21:12; Jer. 19:3
Tinkling (3), Isa. 3:16-18; 1 Cor. 13:1
Tip (9), Ex. 29:20; Lev. 8:23-24; 14:14,17,25,28; Lk. 16:24
Tiphsah (2). 2 cities, 1 Ki. 4:24; 2 Ki. 15:16
Tiras (2), desire of parents, Gen. 10:2; 1 Chr. 1:5
Tirathites (1), 1 Chr. 2:55
Tire (1), headdress, Ez. 24:17
Tired (1), adorned, i 680-1; 2 Ki. 9:30
Tires (2), Isa. 3:18; Ez. 24:23
  Automobile t., 1488
Tirhakah (2), exalted, 2 Ki. 19:9; Isa. 37:9
Tirhanah (1), kindness, 1 Chr. 2:48
Tirshatha (5), reverence, Ezra 2:63; Neh. 7:65, 70; 8:9; 10:1
Tirzah (18), pleasantness. A woman, Num. 26:33; 27:1; 36:11; Josh. 17:3.
  A city, Josh. 12:24; 1 Ki. 14:17; 15:21, 33; 16:6-23; 2 Ki. 15:14-16; Song. 6:4; w 424-2
Tishbite (6), man of Tishbe, 1 Ki. 17:1; 21:17, 28; 2 Ki. 1:3,8; 9:36
Tithe (14), a tenth. See ***Tithes, Tithing***
  All t. to be paid to support the priests and Levites, Lev. 27:30-32; Num. 18:26; Dt. 12:17; 14:22-28; 2 Chr. 31:5-6; Neh. 10:38; 13:12; Mt. 23:23; Lk. 11:42
  Promised to God by Jacob, Gen. 28:22
Tithes (23). First paying of, r 20-1; b-e 358-1; Gen. 14:20
  Could be redeemed, Lev. 27:31
  T. belonged to God, Num. 18:24-28; Dt. 12:6-11; 26:12; 2 Chr. 31:12; Neh. 10:37-38; 12:44; 13:5; Amos 4:4; Heb. 7:5-9. See Tithe, Tithing
  Robbing God of, o 1573-1; Mal. 3:8-10
  Jews practiced paying t., Lk. 18:12
Tithing (2), Dt. 26:12; e-l 436-1*; 61*
  Laws of t., 179. Doctrine of, 61*
  Year of t., c-i 376-1
  4 rewards for paying t., t 1573-2
Title (3), 2 Ki. 23:17; Jn. 19:19-20
Titles (2), Job 32:21-22
Tittle (2), a small accent on letters of the alphabet. Used with jot, the smallest dot in the alphabet, Mt. 5:18; Lk. 16:17
Titus (13), protected, l 424-1*; 2 Cor. 2:13; 7:6-14; 8:6,16,23; 12:18; Gal. 2:1-3; 2 Tim. 4:10; Tit. 1:4
Tizite (1), 1 Chr. 11:45
To (14,112), Gen. 1:14,16-18,29-30; 2:5,9-10, 15,19-21; 3:6-7; etc.
Toah (1), low, 1 Chr. 6:34
Tob (2), good. A district, Judg. 11:3-5. See ***Ishtob***
Tob-adonijah (1), good is my Lord Jehovah, 2 Chr. 17:8
Tobiah (15), Jehovah is good. 2 men, Ezra 2:60; Neh. 2:10,19; 4:3-7; 6:1-19; 7:62; 13:4-8.
  See n 822-1 Tobijah 4 Tobiahs:
Tobijah (3), Jehovah is good. 2 men, 2 Chr. 17:8; Zech. 6:10-14. See n 822-1 and Tobiah
Tochen (1), a city, 1 Chr. 4:32
Toe (6), Ex. 29:20; Lev. 8:23; 14:14-28
Toes (7), Lev. 8:24; Judg. 1:6-7; 2 Sam. 21:20; 1 Chr. 20:6; Dan. 2:41-42
Togarmah (4), rugged, Gen. 10:3; 1 Chr. 1:6; Ez. 27:14; 38:6
Together (484), Gen. 1:9-10; 3:7; 13:6; Mt. 1:18; Rev. 6:14; 19:17; etc.
  Let us reason t., Isa. 1:18
  Glorified t., Rom. 8:17
  Strive t., Rom. 15:30; Phil. 1:27
  Perfectly joined t., 1 Cor. 1:10
  Labourers t., 1 Cor. 3:9
  Tempered t., 1 Cor. 12:24
  Helping t., 2 Cor. 1:11
  Workers t., 2 Cor. 6:1
  Quickened t., Eph. 2:5; Col. 2:13
  Raised up t., Eph. 2:6
  Made to sit t., heavenly places, Eph. 2:6
  Builded t., Eph. 2:22
  Fitly joined t., Eph. 4:16
  Followers t., Phil. 3:17
  Knit t. in love, Col. 2:2,19
  Caught up t., 1 Th. 4:17; 2 Th. 2:1
  Live t. with Him, 1 Th. 5:10
  Comfort yourselves t., 1 Th. 5:11
  Assembling t., Heb. 10:25
  Heirs t. of the grace of life, 1 Pet. 3:7
  Elected (chosen) t., 1 Pet. 5:13
Tohu (1), waste, 1255; 1 Sam. 1:1
Toi (3), wanderer, 2 Sam. 8:9-10
Toil (4), Gen. 5:29; 41:51; Mt. 6:28; Lk. 12:27
Toiled (1), Lk. 5:5
Toiling (1), Mk. 6:48
Token (14), k 7-3; Gen. 9:12-17; 17:11; Ex. 3:12; 12:13; 13:16; Num. 17:10; Josh. 2:12; Ps. 86:17; Mk. 14:44; Phil. 1:28;
Tokens (7), Dt. 22:15-20; Job 21:29; Ps. 65:8; 135:9; Isa. 44:25
Tola (6), worm. 2 men, i 468-1; Gen. 46:13; Num. 26:23; Judg. 10:1; 1 Chr. 7:1-2
Tolad (1), a city, 1 Chr. 4:29. See ***Eltolad***, Josh. 15:30; 19:4
Tolaites (1), men of Tola, Num. 26:23
Told (283), Gen. 3:11; 9:22; Mt. 8:33; Jn. 3:12; 14:2; Gal. 5:21; Jude 18; etc.
Tolerable (6), Mt. 10:15; 11:22-24; Mk. 6:11; Lk. 10:12-14
Toll (3), Ezra 4:13,20; 7:24
Tomb (3), Job 21:32; Mt. 27:60; Mk. 6:29
Tombs (6), Mt. 8:28; 23:29; Mk. 5:2-5; Lk. 8:27
  T. of kings, d 824-2
  How made, q 14-1*; g 70-1*
  White washing of t., m 45-3*
Tongs (6), Ex. 25:38; Num. 4:9; 1 Ki. 7:49; 2 Chr. 4:21; Isa. 6:6; 44:12
Tongue (129). Smooth t., f 912-1
  12 uses of, x 913-3
  Poisonous t., g 949-2
  3fold exercise of the, j 1067-3
  4 uses of the, x 1077-3
  4 examples of a lying t., z 1077-3
  5 examples of death by the, d 1087-2
  3 examples of life by the, d 1087-2
  String of t. loosed, r 76-1*
  Double t., d 458-1*
  T. a small thing, 462*
  12 things about the, 462*
  Cannot be tamed by man, a 458-1*
  Every one after his t. (language), Gen. 10:5,20,31
  Whose t. shall not understand, Dt. 28:49
  Lappeth water with his t., Judg. 7:5
  His word in my t., 2 Sam. 23:2
  They flatter with their t., Ps. 5:9
  Mischief and vanity under t., Ps. 10:7
  T. speaking proud things, Ps. 12:3
  Keep thy t. from evil, Ps. 34:13
  T. the pen of a ready writer, Ps. 45:1
  Whet t. like a sword, Ps. 64:3
  T. walketh through earth, Ps. 73:9
  Lying t., Ps. 109:2; Pr. 6:17; 12:19; 21:6; 26:28
  Deceitful—false t., Ps. 120:2-3; Mic. 6:12; Zeph. 3:13
  T. of the just is as silver, Pr. 10:20
  T. of the wise is health, Pr. 12:18
  Wholesome t. is tree of life, Pr. 15:4
  Naughty—perverse t., Pr. 17:4,20
  Death, life in power of t., Pr. 18:21
  Soft t. breaketh the bone, Pr. 25:15
  Backbiting t., Isa. 28:11; 32:4; 33:19
  T. of the dumb sing, Isa. 35:6
  T. faileth for thirst, Isa. 41:17
  T. of the learned, Isa. 50:4
  T. as an arrow shot out, Jer. 9:8
  Cool my t., Lk. 16:24
  Hear every man in his own t., Acts 2:8
  Hebrew t., Acts 21:40; 22:2; 26:14
  Every t. confess, Rom. 14:11; Phil. 2:11
  Unknown t., 1 Cor. 14:2-4,9-27
  Bridleth not his t., Jas. 1:26
  Discourse on the t., Jas. 3
  Refrain his t. from evil, 1 Pet. 3:10
  Love not in word or t. only, 1 Jn. 3:18
  Name in Hebrew t. Abaddon, Rev. 9:11
  Name in Greek t. Apollyon, Rev. 9:11
  In Hebrew t. Armageddon, Rev. 16:16
Tongues (36). Of fire, o-v 215-3*; b 325-3*
  6 times not to use t., c 326-1*
  T. predicted for this age, h 326-2*
  Misuse of gift of t., j 326-3*
  T. used in public, b 327-2*
  Unknown t., a 327-2*
  14 kinds of t., 462*
  T. in prophecy, 1250
  From the strife of t., Ps. 31:20
  Sharpened t. like a serpent, Ps. 140:3
  Shall speak with new t., Mk. 16:17
  Appeared cloven t., Acts 2:3
  Began to speak with other t., Acts 2:4
  Hear them speak in our t., Acts 2:11
  Heard them speak with t., Acts 10:46
  Spake with t., prophesied, Acts 19:6

Interpretation of t., 1 Cor. 12:10
Diversities of t., 1 Cor. 12:28
Do all speak with t., 1 Cor. 12:30
Though I speak with t., 1 Cor. 13:1
Whether there be t. they, 1 Cor. 13:8
I would all spake with t., 1 Cor. 14:5
If I come speaking with t., 1 Cor. 14:6
Speak in t. more than all, 1 Cor. 14:18
With men of other t., 1 Cor. 14:21
T. are for a sign, 1 Cor. 14:13-28
Forbid not to speak in t., 1 Cor. 14:39
Kindreds and t., Rev. 7:9; 11:9; 13:7
Nations and t., Rev. 10:11; 17:15
Too (51), Gen. 18:14; Job 42:3; Ps. 131:1; 139:6; Pr. 24:7; Acts 17:22; etc.
Took (750). God t. the man, Gen. 2:15
God t. one of his ribs, Gen. 2:21
God t. him (Enoch), Gen. 5:24
T. of the Spirit upon him, Num. 11:25
Spirit t. me up, Ez. 3:12-14; 8:3; 11:24; 43:5; Acts 8:39
T. upon Him form of servant, Phil. 2:7
T. it (law) out of the way, Col. 2:14
T. flesh and blood, Heb. 2:14-16
T. book out of hand, Rev. 5:7; 10:10
Tookest (2), Ps. 99:8; Ez. 16:18
Tool (4), Ex. 20:25; 32:4; Dt. 27:5; 1 Ki. 6:7
Tooth (11), h 146-4; Ex. 21:24-27; Lev. 24:20; Pr. 25:19; Mt. 5:38
Tooth's (1), Ex. 21:27
Top (91), Gen. 11:4; 28:12; Mt. 27:51; Mk. 15:38; Jn. 19:23; Heb. 11:21; etc.
Topaz (5), 184; Ex. 28:17; 39:10; Job 28:19; Ez. 28:13; Rev. 21:20
Tophel (1), a place, Dt. 1:1
Tophet (9), f 702-3; 487; 758; Isa. 30:33; Jer. 7:31-32; 19:6-14
Topheth (1), 2 Ki. 23:10
Tops (11), Gen. 8:5; 2 Sam. 5:24; 1 Ki. 7:16; 2 Ki. 19:26; 1 Chr. 14:15; Job 24:24; Isa. 2:21; 15:3; Ez. 6:13; Hos. 4:13; Joel 2:5
Torah, i 123-3
Torch (1), Zech. 12:6
Torches (3), Nah. 2:3-4; Jn. 18:3
Torment (10). Defined, f 139-1*
10 sources of t., g 139-2*
T. in sheol-hades, 1031; Lk. 16:19-31
T. eternal, 1031; Isa. 66:22-24; Mt. 25:46; Mk. 9:43-49; Rev. 14:9-11; 20:10; 21:8; 22:15
T. in Gehenna, m 128-3*; 1031
T. of demons to come, Mt. 8:29; Mk. 5:7; Lk. 8:28
T. of fear, 1 Jn. 4:18
T. of man in tribulation, Rev. 9:5
T. of Babylon, Rev. 18:7-15
Tormented (8). T. by disease, Mt. 8:6
T. in hades, Lk. 16:19-31
T. by persecution, Heb. 11:37
T. by demons, Rev. 9:5
T. by prophets, Rev. 11:10
T. in eternal lake of fire, Rev. 14:9-11; 20:10
Tormentors (1), Mt. 18:34
Torments (2). T. by diseases, Mt. 4:24
T. in hades, Lk. 16:19-31
Torn (17), Gen. 31:39; 44:28; Lev. 7:24; Hos. 6:1; Mal. 1:13; Mk. 1:26; etc.
Tortoise (1), Lev. 11:29
Tortured (1), Heb. 11:35
Toss (2), Isa. 22:18; Jer. 5:22
Tossed (7), Ps. 109:23; Pr. 21:6; Isa. 54:11; Mt. 14:24; Acts 27:18; Eph. 4:14;
Tossings (1), Job 7:4
Tottering (1), Ps. 62:3
Tou (2), wanderer, 1 Chr. 18:9-10. See Toi
Touch (48). Faith of men to t. Jesus, Mt. 9:21; 14:36; Mk. 3:10; 5:28; 6:56; 8:22; 10:13; Lk. 6:19; 18:15

6 things forbidden to touch:

1 Tree of knowledge (Gen. 3:3)
2 Another man's wife (Gen. 20:6)
3 Mt. Sinai (Ex. 19:12-13)
4 Unclean things (Lev. 5:2-3; 7:21; 11:8,31;Dt. 14:8; Isa. 52:11; 2 Cor. 6:17)
5 Holy things (Lev. 12:4; Num. 4:15)

105:15)
Touched (49). T. hollow of thigh, Gen. 32:25,32
Hearts God had t., 1 Sam. 10:26
Angel t. him, 1 Ki. 19:5-7
T. the bones of Elisha, 2 Ki. 13:21
Coal hath t. my lips, Isa. 6:7
Lord t. my mouth, Jer. 1:9
T. not the ground, Dan. 8:5
Angel t. me and set me upright, Dan. 8:18
Angel t. me about the time, Dan. 9:21
Hand t. me, which set me, Dan.10:10
Angel t. my lips, Dan. 10:16-18
Jesus t. them, Mt. 8:3,15; 9:29; 17:7; 20:34; Mk. 1:41; 7:33; Lk. 5:13; 22:51
T. His garment, Mt. 9;20; 14:36; Mk. 5:27-31; 6:56; Lk. 8:44-47
T. with feeling of infirmities, Heb. 4:15
Toucheth (40). Whosoever t. the mount put to death, Ex. 19:12
Whatsoever t. altar be holy, Ex. 29:37; 30:29; Lev. 6:18
T. shall be unclean, Lev. 7:19; 11:24-39; 15:5-27; 22:4-5; Num. 19:11-22
T. you t. apple of His eye, Zech. 2:8
Wicked one t. him not, 1 Jn. 5:18
Touching (30). T. the Almighty, Job 37:23
T. the king, Ps. 45:1
T. His vineyard, Isa. 5:1
T. their wickedness, Jer. 1:16
Agree on earth as t. any thing, Mt. 18:19
As t. resurrection of dead, Mt. 22:31; Acts 24:21
As t. the dead, Mk. 12:26
As t. these men, Acts 5:35
As t. the Gentiles that believe, Acts 21:25
As t. the election, Rom. 11:28
As t. things offered to idols, 1 Cor. 8:1
As t. ministering to saints, 2 Cor. 9:1
As t. the law, a Pharisee, Phil. 3:5
As t. brotherly love, 1 Th. 4:9
Tow (3), Judg. 16:9; Isa. 1:31; 43:17
Toward (346). Tent t. Sodom, Gen. 13:12
Looked t. Sodom, Gen. 18:16; 19:28
Looked t. mercy seat, Ex. 25:20
Pray t. temple, 1 Ki. 8:29-48; 2 Chr. 6:20-38
Heart is perfect t. Him, 2 Chr. 16:9
Worship t. temple, Ps. 5:7; 138:2
Moved with compassion t. them, Mt. 14:14; Mk. 6:34
Confidence t. God, 1 Jn. 3:21
Towel (2), Jn. 13:4-5
Tower (49). T. of Babel, Gen. 11:4-5
T. of Edar, Gen. 35:21
T. of Penuel, Judg. 8:17
T. of Shechem, Judg. 9:46-52
T. of salvation, 2 Sam. 22:3,51
T. of Meah, Neh. 3:1; 12:39
T. of Hananeel, Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10
T. of the furnaces, Neh. 3:11; 12:38
T. of David, Song 4:4
T. of Syene, Ez. 29:10; 30:6
T. of Siloam, Lk. 13:4
God compared to a t., 2 Sam. 22:3; Ps. 18:2; 61:3; 144:2; Pr. 18:10
Towers (17), 2 Chr. 14:7; 26:9-15; Isa. 23:13; 30:25; 32:14; 33;18; etc.
Town (13), Josh. 2:15; 1 Sam. 16:4; Mt. 10:11; Mk. 8:23-26; Jn. 7:42; etc.
Townclerk (1), Acts 19:35
Towns (45), Gen. 25:16; Num. 32:41; Dt. 3:5; Josh. 15:45-47; 17:11-16; Judg. 1:27; 1 Chr. 7:28-29; Mk. 1:38; etc.
Trachonitis (1), a district, Lk. 3:1
Trade (5), Gen. 34:10,21; 46:32-34; Rev. 18:17
Traded (5), Ez. 27:1-17; Mt. 25:16
Trading (1), Lk. 19:15
Tradition (11), Mt. 15:2-6; Mk. 7:3-13; Col. 2:8; 2 Th. 3:6; 1 Pet. 1:18
Traditions (2), Gal. 1:14; 2 Th. 2:15
Traffick (5), Gen. 42:34; 1 Ki. 10:15; Ez. 17:4; 28:5,18
Traffickers (1), Isa. 23:8
Train (3), 1 Ki. 10:2; Pr. 22:6; Isa. 6:1
Trained (1), Gen. 14:14
Traitor (1), Lk. 6:16

Trample (3), Ps. 91:13; Isa. 63:3; Mt. 7:6
Trance (5). Defined, 329; Num. 24:4,16; Acts 10:10; 11:5; 22:17
Tranquillity (1), Dan. 4:27
Transferred (1), 1 Cor. 4:6
Transfiguration, j 32-1*; z 297-3*
Transfigured (2), Mt. 17:2; Mk. 9:2; j 32-1*
Transformed (3), Rom. 12:2; 2 Cor. 11:14-15; z 297-3*
Transforming (1), 2 Cor. 11:13
Transgress (14), Num. 14:41; 1 Sam. 2:24; 2 Chr. 24:20; Neh. 1:8; 13:27; Ps. 17:3; 25:3; Pr. 28:21; Jer. 2:20; Ez. 20:38; Amos 4:4; Mt. 15:2-3; Rom. 2:27
Transgressed (34), Dt. 26:13; Isa. 24:5; 66:24; Jer. 2:8; Lk. 15:29; etc.
Transgressest (1), Esther 3:3
Transgresseth (4), Pr. 16:10; Hab. 2:5; 1 Jn. 3:4; 2 Jn. 9
Transgressing (2), Dt. 17:2; Isa. 59:13
Transgression (51). Forgiving t., Ex. 34:7; Num. 14:18
Carried to Babylon for t., 1 Chr. 9:1
Saul died for his t., 1 Chr. 10:13
My t. sealed in a bag, Job 14:17
Innocent from the great t., Ps. 19:13
Blessed, whose t. is forgiven, Ps. 32:1
He that covers t. seeks love, Pr. 17:9
It is glory to passover t., Pr. 19:11
For t. of My people was He, Isa. 53:8
Finish the t., Dan. 9:24
Judas by t. fell, that he, Acts 1:25
Where no law is, no t., Rom. 4:15
Similitude of Adam's t., Rom. 5:14
Woman deceived was in t., 1 Tim. 2:14
Every t. received just, Heb. 2:2
Sin is t. of the law, 1 Jn. 3:4
Transgressions (48). Not pardon t., Ex. 23:21; Josh. 24:19
Covered my t. as Adam, Job 31:33
Blot out my t. for I acknowledge my t. and my sin, Ps. 51:1,3
Removed our t. from us, Ps. 103:12
Blotteth out thy t., Isa. 43:25; 44:22
Wounded for our t., Isa. 53:5
For three t., Amos 1:3,6,9,11,13; 2:1,4,6
It was added because of t., Gal. 3:19
T. under the first testament, Heb. 9:15
Transgressor (5), Pr. 21:18; 22:12; Isa. 48:8; Gal. 2:18; Jas. 2:11
Transgressors (20), h 1075-2; Isa. 53:12; Mk. 15:28; Lk. 22:37; Jas. 2:9; etc.
Transients, 4 eternal, f 1112-1
Translate (1), 2 Sam. 3:10
Translated (3), Col. 1:13; Heb. 11:5; m 384-2*
4 men t., m 166-3*; 543*
Translation (1), Heb. 11:5
Transparent (1), Rev. 21:21
Transubstantiation, t 89-3*
Trap (4), Job 18:10; Ps. 69:22; Jer. 5:26; Rom. 11:9
Traps (1), Josh. 23:13
Travail (31). Women in t., Gen. 38:27; Ps. 48:6; Jer. 4:31; 6:24; 13:21; 22:23; 30:6; 49:24; 50:43; Mic. 4:9-10; Jn. 16:21; 1 Th. 5:3
Men in trouble, Ex. 18:8; Eccl. 1:13; 2:23-26; 3:10; 4:4-8; 5:14; Jer. 30:6; 1 Th. 2:9; 2 Th. 3:8
Soul t., Isa. 53:11; Gal. 4:19
Travailed (5), Gen. 35:16; 38:28; 1 Sam. 4:19; Isa. 66:7-8
Travailest (1), Gal. 4:27
Travaileth (7), Job 15:20; Ps. 7:14; Isa. 13:8; 21:3; Jer. 31:8; Mic. 5:3; Rom. 8:22
Travailing (3), Isa. 42:14; Hos. 13:13; Rev. 12:2
Travel (4), 436; Num. 20:14; Lam. 3:5; Acts 19:29; 2 Cor. 8:19
Travelled (1), Acts 11:19
Traveller (2), 2 Sam. 12:4; Job 31:32
Travellers (1), Judg. 5:6
Travelleth (2), Pr. 6:11; 24:34
Travelling (3), Isa. 21:13; 63:1; Mt. 25:14
Traversing (1), Jer. 2:23
Treacherous (9), Isa. 21:2; 24:16; Jer. 3:7-

Treacherously (23), Judg. 9:23; Isa. 21:2; 24:16; 33:1; Hab. 1:13; Mal. 2:10-16; etc.
Treachery (1), 2 Ki. 9:23
Tread (33), Dt. 11:24; Josh. 1:3; Mal. 4:3; Lk. 10:19; Rev. 11:2; etc.
Treader (1), Amos 9:13
Treaders (1), Isa. 16:10
Treadeth (10), Dt. 25:4; Job 9:8; Isa. 41:25; 63:2; Amos 4:13; Mic. 5:6-8; 1 Cor. 9:9; 1 Tim. 5:18; Rev. 19:15
Treading (4), Neh. 13:15; Isa. 7:25; 22:5; Amos 5:11
Treason (3), 1 Ki. 16:20; 2 Ki. 11:14; 2 Chr. 23:13
Treasure (37). T. cities, Ex. 1:11
Peculiar t. unto Me, Ex. 19:5; Ps. 135:4
T. house, Ezra 7:20; Neh. 10:38
Heart where t. is, Mt. 6:21; Lk. 12:34
Good t. of heart, Mt. 12:35; Lk. 6:45
T. hid in the field, Mt. 13:44
T. in heaven, Mt. 19:21; Mk. 10:21; Lk. 18:22
T. in earthen vessels, 2 Cor. 4:7
Heaped together t. for last, Jas. 5:3
Treasured (1), Isa. 23:18
Treasurer (2), Ezra 1:8; Isa. 22:15
Treasurers (4), Ezra 7:21; Neh. 13:13; Dan. 3:2-3
Treasures (62). T. hid in sand, Dt. 33:19
T. of the house of Lord, 1 Ki. 15:18
T. of the king's house, 2 Ki. 14:14; 16:18; 18:15; 24:13; 2 Chr. 25:24
T. of dedicated things, 1 Chr. 26:20
T. of the snow and hail, Job 38:22
T. of darkness, Isa. 45:3
T. upon earth and in heaven, Mt. 6:19-20; h-i 10-1*
T. of wisdom, Col. 2:3
T. in Egypt, Heb. 11:26
Eastern t., g 10-1*
Treasurest (1), Rom. 2:5; e 282-1*
Treasuries (10), 1 Chr. 9:26; 28:11-12; 2 Chr. 32:27; Neh. 13:12-13; Esther 3:9; 4:7; Ps. 135:7
Treasury (9), Josh. 6:19,24; Jer. 38:11; Mt. 27:6; Mk. 12:41-43; Lk. 21:1; Jn. 8:20; 1 87-2*; c 181-2*
Treatise (1), Acts 1:1
Tree (198). Used of the cross, Acts 5:30; 10:39; 1 Pet. 2:24
Fruit t., Gen. 1:11-12,29
T. of knowledge of, c 3-3; Gen. 2:9,16-17; 3:1-17
T. of life, d 6-1; 1111; Gen. 3:22-24; Pr. 3:18; 11:30; 13:12; 15:4; 27:18; Rev. 2:7; 22:2,14

29 kinds of trees:

1 Hazel (Gen. 30:37)
2 Chesnut (Gen. 30:37; Ez. 31:8)
3 Poplar (Gen. 30:37)
4 Vine (Num. 6:4; Ez. 15:2,6)
5 Olive (Dt. 24:20; 1 Ki. 6:23-33)
6 Palm (Judg. 4:5; Ps. 92:12)
7 Fig (Judg. 9:11; Pr. 27:18; Mk. 11:13)
8 Pomegranate (1 Sam. 14:2; Joel 11:12)
9 Cedar (1 Ki. 4:33; Isa. 41:19)
10 Fir (1 Ki. 6:34; 2 Chr. 3:5)
11 Juniper (1 Ki. 19:4)
12 Bay (Ps. 37:35)
13 Almond (Eccl. 12:5; Jer. 1:11)
14 Apple (Song 2:3; 8:5; Joel 1:12)
15 Oak (Isa. 6:13)
16 Myrtle (Isa. 41:19; 55:13)
17 Pine (Isa. 41:19; 60:13)
18 Box (Isa. 41:19; 60:13)
19 Thorn (Isa. 55:13)
20 Brier (Isa. 55:13)
21 Willow (Ez. 17:5)
22 Sycamine (Lk. 17:6)
23 Sycomore (Lk. 19:4; 1 Ki. 10:27)
24 Wild olive (Rom. 11:17)
25 Lign-aloes (Num. 24:6)
26 Bramble (Judg. 9:14-15)
27 Mulberry (2 Sam. 5:23; 1 Chr. 14:14)
28 Almug or algum (2 Chr. 9:10-11)
29 Frankincense (Song 4:14)

Trees (157). Symbol of kingdoms, a 1386-1; d 1434-2; Dan. 4

T. for meat, Ez. 47:12
Two olive t., Zech. 4:3,11; Rev. 11:4
See 29 kinds under Tree
Ax is laid to root of t., Mt. 3:10
I see men as t. walking, Mk. 8:24
Behold the fig tree, and all t., Lk. 21:29
Hurt not the t., Rev. 7:3
Third part of t. was burnt, Rev. 8:7
Tremble (29). 5 things to t. at, g 1273-3
T. at My commandments, Ezra 10:3
Pillars of heaven t., Job 26:11
Earth t., Ps. 60:2
People t., Ps. 99:1
T. at My word, Isa. 66:5
T. at My presence, Jer. 5:22
Devils believe, and t., Jas. 2:19
Trembled (21). Isaac t., Gen. 27:33
Earth t., Judg. 5:4; Ps. 18:7; 77:18
Heart t., 1 Sam. 4:13; 28:5
Mountains t., Jer. 4:24; Hab. 3:10
Moses t., Acts 7:32
Felix t., Acts 24:25
Trembleth (4), Job 37:1; Ps. 104;32; 119:120; Isa. 66:2
Trembling (26), Isa. 51:17-22; Mk. 5:33; Acts 9:6; Eph. 6:5; Phil. 2:12; etc.
Trench (8), 1 Sam. 17:20; 26:5-7; 2 Sam. 20:15; 1 Ki. 18:32-38; Lk. 19:43
Trespass (82). T. offering, Lev. 5:6-19; 6:2-6,17; 7:1-7,37; 14:12-28; 19:21-22; Num. 6:12; 18:9
If brother t. against thee, Mt. 18:15; Lk. 17:3-4
Trespassed (15), Lev. 5:19; Dt. 32:51; Ez. 17:20; 18:24; Hos. 8:1; etc.
Trespasses (12), Ezra 9:15; Ps. 68:21; Mt. 6:14-15; Mk. 11:25-26; 2 Cor. 5:19; Eph. 2:1; Col. 2:13; etc.
Trespassing (2), Lev. 6:7; Ez. 14:13
Trial (6), Job 9:23; Ez. 21:13; 2 Cor. 8:2; Heb. 11:36; 1 Pet. 1:7; 4:12
Tribe (242), Ex. 31:2,6; Num. 1:4-49; 2:5-29; 10:15-27; 13:2-15; 34:13-28; 36:3-12; Josh. 21:4-38; 1 Chr. 6:60-80; Heb. 7:13-14; Rev. 7:5-8; etc.
Tribes (112). 22 lists of the t., g 70-2
24 lists of the t., 325; e 710-2
12 t. of Israel, Gen. 49:28; Ex. 24:4; 28:21; 39:14; Ez. 47:13; Mt. 19:28; Lk. 22:30; Jas. 1:1; Rev. 21:12
All t. of earth shall mourn, Mt. 24:30
Tribulation (22). Defined, h 336-1*; e 381-3*
First prophecy of t., q 387-3; Dt. 4:30
The great t., 1484; n-o 47-3*; u 88-1*; n 509-1*; Mt. 24:21; Dan. 12:1; Rev. 7:14
2 effects of t., n 401-1*
Not to be world-wide, 532*
Events before the t., 552*
Events during the t., 552*
Events after the t., 552*; Mt. 24:29; Mk. 13:24
Common t., Mt. 13:21; Jn. 16:33; Acts 14:22; Rom. 2:9; 1 Th. 3:4
Blessings of common t., Rom. 5:3
Duties in t., Rom. 12:12; 2 Cor. 7:4
Have t. ten days, Rev. 2:10
T. to continue the entire 70th week of Daniel (Dan. 9:27; Rev. 6:1, heading), the great t. being the last half (Rev. 9:21 and 18:24, headings)
Tribulations (4), 1 Sam. 10:19; Rom. 5:3; Eph. 3:13; 2 Th. 1:4
T. of Israel, e 515-1
Tributaries (4), Dt. 20:11; Judg. 1:30-35
Tributary (1), Lam. 1:1
Tribute (37). T. of Israelites, Num. 31:28-41
T. of free will offering, Dt. 16:10
T. money in days of Christ, v 33-2*; e 40-1*; o 146-3*; Mt. 17:24-25
Question of t., Mt. 22:17-19; Mk. 12:14; Lk. 20:22; 23:2
Christians to pay t., Rom. 13:6-7
Trickleth (1), Lam. 3:49
Tried (19). Every stroke t., Dt. 21:5
Word of Lord t., 2 Sam. 22:31; Ps. 18:30
Job t., Job 23:10; 34:36
Messiah a t. stone, Isa. 28:16
Many to be t. in the end, Dan. 12:10; Zech. 13:9; Rev. 7:14
Reward for being t., Jas. 1:12; 1 Pet. 1:7
Christians t., Rev. 2:2,10; 3:18
Triest (3), 1 Chr. 29:17; Jer. 11:20; 20:12
Trieth (5), Job 34:3; Ps. 7:9; 11:5; Pr. 17:3; 1 Th. 2:4
Trimmed (2), 2 Sam. 19:24; Mt. 25:7
Trimmest (1), Jer. 2:33
Trinity. Divine T. defined, 489*
Personal plural pronouns of God, x 2-1; c 202-1*
Examples of more than one person, c 26-1; i 29-3; b 996-1; k 1459-3; a-b 1459-3; q 105-2*; c 163-3*; a 196-3*; c 228-1*; i 317-1*; g 350-3*; a-b 408-2*
18 fallacies about the t., 489*
89 proofs of a Divine T., 489*
T. drafting God's plan, 78
Triumph (10), 2 Sam. 1:20; Ps. 25:2; 41:11; 47:1; 60:8; 92:4; 94:3; 106:47; 108:9; 2 Cor. 2:14
Triumphal entries, 2 of Christ, m 39-3*
Triumphed (2), Ex. 15:1,21
Triumphing (2), Job 20:5; Col. 2:15
Troas (6), a city, Acts 16:8-11; 20:5-6; 2 Cor. 2:12; 2 TIm. 4:13
Trodden (27), Isa. 63:3; Dan. 8:13; Lk. 21:24; Heb. 10:29; Rev. 14:20; etc.
Trode (8), Judg. 9:27; 20:43; 2 Ki. 7:17-20; 9:33; 14:9; 2 Chr. 25:18; Lk. 12:1
Trogyllium (1), a city, Acts 20:15
Troop (13), Gen. 30:11; 49:19; Ps. 18:29; Isa. 65:11; Hos. 7:1; Amos 9:6; etc.
Troops (7), Job 6:19; 19:12; Jer. 5:7; Hos. 6:9; Mic. 5:1; Hab. 3:16
Trophimus (3), foster child, Acts 20:4; 21:29; 2 Tim. 4:20; j 256-2*
Trouble (110). Day of t., b 918-1
Time of t., b 918-1
75 psalms of t., k 957-3
10 human parts affected by, g 986-1
3 facts to comfort in t., n 1534-2
T. in Israel, Josh. 6:18; 7:25
T. spring out of the ground, Job 5:6
Man born in t. as the sparks, Job 5:7
Man full of t., Job 14:1
In time of t. He will hide me, Ps. 27:5
Thou shalt preserve me from t., Ps. 32:7
Strength in time of t., Ps. 37:39
Deliver him in time of t., Ps. 41:1
Very present help in t., Ps. 46:1
Call upon Me in day of t., Ps. 50:15
Delivered me out of all t., Ps. 54:7
Refuge in day of my t., Ps. 59:16
They are not in t. as other, Ps. 73:5
I will be with him in t., Ps. 91:15
Cried to Lord in their t., Ps. 107:6,13,19,26-28
Righteous delivered out of t., Pr. 11:8
Just shall come out of t., Pr. 12:13
Confidence in unfaithful man in time of t., Pr. 25:19
Time of Jacob's t., Jer. 30:7
A time of t., Dan. 12:1; Mt. 24:21
I suffer t. as evil doer, 2 Tim. 2:9
Bitterness springing up t., Heb. 12:15
Troubled (68). His spirit was t., Gen. 41:8; Dan. 2:1,3; Jn. 13:21
Evil spirit t. him, 1 Sam. 16:14
So t. that I cannot speak, Ps. 77:4
My bowels are t., Jer. 31:20; Lam. 1:20; 2:11
Thoughts t. him, Dan. 4:19; 5:6
Visions of head t. me, Dan. 4:5; 7:15
Be not t., Mt. 24:6; Mk. 13:7
Martha t. about many things, Lk. 10:41
T. the water, Jn. 5:4-7
Groaned in spirit, and t., Jn. 11:33
My soul is t., Jn. 12:27
Let not heart be t, Jn. 14:1,27
T. on every side, 2 Cor. 4:8; 7:5
Be t., neither by spirit, 2 Ths. 2:2
Troubledst (1), Ez. 32:2
Troubler (1), 1 Chr. 2:7
Troubles (12). Evils and t. befall them, Dt. 31:17,21
Deliver thee from six t., Job 5:19
Troublest (1), Mk. 5:35
Troubleth (10), 1 Sam. 16:15; 1 Ki. 18:17; Job 22:10; 23:16; Pr. 11:17, 29; 15:27; Dan. 4:9; Lk. 18:5; Gal. 5:10
Troubling (2), Job 3:17; Jn. 5:4
Troublous (1), Dan. 9:25
Trough (1), Gen. 24:20
Troughs (2), Gen. 30:38; Ex. 2:16
Trow (1), believe, Lk. 17:9
Trucebreakers (1), 1 Tim. 3:3
True (81). 20 t. things, 211*
T. witness delivereth souls, Pr. 14:25
We know that Thou art t., Mt. 22:16; Mk. 12:14
Let God be t., but every man, Rom. 3:4
Whatsoever things are t., Phil. 4:8
May know Him that is t., 1 Jn. 5:20
Just and t. are Thy ways, Rev. 15:3
T. and righteous are Thy judgments, Rev. 16:7; 19:2
These are t. sayings of God, Rev. 19:9; 21:5; 22:6
Called Faithful and T., Rev. 19:11
Truly (42). As t. as I live, Num. 14:21,28; 1 Sam. 20:3
They that deal t. are His delight, Pr. 12:22
T. I am full of power by, Mic. 3:8
The harvest t. is plenteous, but, Mt. 9:37; Lk. 9:37; Lk. 10:2
T. this was the Son of God, Mt. 27:54
Spirit t. ready, but flesh, Mk. 14:38
Teachest the way of God t., Lk. 20:21
John t. baptized with water, Acts 1:5
T. our fellowship is with, 1 Jn. 1:3
Trump (2), 1 Cor. 15:52; 1 Th. 4:16
Trumpet (61), Ex. 19:13-19; Lev. 25:9; Judg. 7:16-18; 1 Sam. 13:3; Ps. 81:3; etc.
Praise God with the t., Ps. 150:3
Do not sound t. before you, Mt. 6:2
Trumpeters (4), 2 Ki. 11:14; 2 Chr. 5:13; 29:28; Rev. 18:22
Trumpets (52). Feast of t., c-f 236-1
Kind names and use of t. in Israel, e 236-1
Blowing of t., e-g 274-1,2; i 311-3; Lev. 23:24; Num. 29:1; Josh. 6:4-20; Judg. 7:3-22; 1 Chr. 13:8; 15:24-28; 16:6,42; 2 Chr. 5:12-13; 7:6; 13:12-14; 15:14; 23:13; 29:26-27
10 future t. of prophecy:
1 At rapture (1 Cor. 15:52; 1 Th. 4:16)
2 1st trumpet judgment in the first 3 1/2 yrs. of the tribulation (Rev. 8:2-7)
3 2nd trumpet judgment (Rev. 8:8-9)
4 3rd trumpet judgment (Rev. 8:10-11)
5 4th trumpet judgment (Rev. 8:12)
6 5th trumpet judgment (Re.v 9:1-11)
7 6th trumpet judgment (Rev. 9:13-21)
8 7th trumpet judgment (Rev. 11:15-13:18)
9 At the 2nd advent and Armageddon (Joel 2:1,15; Zeph. 1:16; Zech. 9:14)
10 At the final and complete regathering of Israel immediately following the 2nd advent and Armageddon (Mt. 24:31; Isa. 11:10-12; Ez. 37)
Trust (134). Defined, e 942-1
38fold t. of David, 1038
6 statements of t., a 918-1*
3 sources of t., j 918-2
4 lessons on t., g 952-1
7 examples of t., 1059; w 1065-3
False t., s 141-3*
In Him will I t., 2 Sam. 22:3; Ps. 16:1; 25:2,20; 31:1-6; 91:2; Isa. 12:2
Buckler to them that t. Him, 2 Sam. 22:31; Ps. 18:30
He put no t. in servants, Job 4:18
Slay me, yet will I t. Him, Job 13:15
Putteth no t. in saints, Job 15:15
T. in the Lord and do good, Ps. 37:3
T. also in Him, He shall, Ps. 37:5
I will t. in Thee, Ps. 55:23; 56:3
T. in the Lord, Ps. 115:10-11; Pr. 3:5
I t. in Thy word, Ps. 119:42
They that t. in the Lord shall be, Ps. 125:1; Pr. 29:25; 30:5
T. not in a friend, Mic. 7:5
Rom. 15:12
Them that t. in riches to enter, Mk. 10:24; 1 Tim. 6:17
Commit to your t. true riches, Lk. 16:11
Be put in t. with gospel, 1 Th. 2:4
Trusted (28), Dt. 32:37; Ps. 28:7; Lk. 18:9; Eph. 1:12-13; 1 Pet. 3:5; etc.
Trustedst (3), Dt. 28:52; Jer. 5:17; 12:5
Trustest (6), 2 Ki. 18:19-21; 19:10; Isa. 36:4-6; 37:10
Trusteth (17), Job 40:23; Ps. 21:7; 32:10; 34:8; 57:1; 84:12; 86:2; 115:8; 135:18; Pr. 11:28; 16:20; 28:26; Isa. 26:3; Jer. 17:5-7; Hab. 2:18; 1 Tim. 5:5
Trusting (1), Ps. 112:7
Trusty (1), Job 12:20
Truth (234). 10 things are t., 1045
10 blessings of t., 1045
16 associates of t., 1045
15 titles of the Bible using, 1055
3 places to bind t., m 1069-3
3 things t. is, o 1069-3
Men of t., hating covetousness, Ex. 18:21
Abundant in goodness and t., Ex. 34:6
Serve Him in sincerity, t., Josh. 24:14
Serve Him in t., 1 Sam. 12:24
Walk before Me in t., 1 Ki. 2:4; 3:6
Speaketh t. in the heart, Ps. 15:2
T. continually preserve me, Ps. 40:11
T. in the inward parts, Ps. 51:6
Mercy and t. met together, Ps. 85:10
T. shall spring out of earth, Ps. 85:11
His t. thy shield and buckler, Ps. 91:4
By mercy and t. iniquity is purged, Pr. 16:6; Jn. 15:3; Jas. 1:18; 1 Pet. 1:22
T. is fallen in the street, Isa. 59:14
Teachest way of God in t., Mt. 22:16
Grace and t. came by Jesus, Jn. 1:14-17
Worship in spirit and t., Jn. 4:23
Shall know the t., and the t. shall make you free, Jn. 8:32
Satan abode not in the t., Jn. 8:44
I am the way, the t., and, Jn. 14:6
Spirit of t., Jn. 14:17; 15:26; 16:7,13
He will guide into all t., Jn. 16:13
Sanctify them through t., Jn. 17:17
Bread of sincerity and t., 1 Cor. 5:8
Not in iniquity but rejoiceth in t.,1 Cor. 13:6
T. of the gospel, Gal. 2:5,14; Eph. 1:13; Col. 1:5-6; 1 Th. 2:13
2 things that save the soul, 2 Th. 2:13
Rightly dividing word of t., 2 Tim. 2:15
Erred from t., 2 Tim. 2:18; Jas. 5:19
God give repentance to acknowledging of the t., 2 Tim. 2:25
Come to knowledge of t., 2 Tim. 3:7
Turn away ears from t., 2 Tim. 4:4
Received knowledge of t., Heb. 10:26
Begat us with word of t., Jas. 1:18
T. is not in him, 1 Jn. 1:8; 2:4
Hereby know spirit of t., 1 Jn. 4:6
Truths. 3 important t., k 1124-3
7 great t., f 1314-2,3
Truth's (2), Ps. 115:1; 2 Jn. 2
Try (17). I will t. them, Judg. 7:4
God left him, to t. him, 2 Chr. 32:31
His eyelids t. children of, Ps. 11:4
T. my reins and my heart, Ps. 26:2
T. me, know my thoughts, Ps. 139:23
Lord searcheth heart, t. reins, Jer. 17:10
T. them as gold is tried, Zech. 13:9
Fire t. every man's work, 1 Cor. 3:13
Fiery trial to t. you, 1 Pet. 4:12
T. the spirits whether they, 1 Jn. 4:1
T. them that dwell on earth, Rev. 3:10
Trying (1), Jas. 1:3
Tryphena (1), delicate, Rom. 16:12
Tryphosa (1), delicate, Rom. 16:12
Tubal (8), production. A man, Gen. 10:2; 1 Chr. 1:5. A nation or country, Isa. 66:19; Ez. 27:13; 32:26; 38:2-3; 39:1
Tubal-cain (2), production of Cain, Gen. 4:22
Tum, a god of Egypt, n 105-2
Tumbled (1), Judg. 7:13
Tumult (16), uproar, Ps. 65:7; 74:23; Zech. 14:13; Mt. 27:24; etc.
Tumults (3), Amos 3:9; 2 Cor. 6:5; 12:20

Turn (283). Anger t. away, Gen. 27:45
T. their backs, Ex. 23:27
T. from Thy wrath, Ex. 32:12
T. not to idols, Lev. 19:4
T. to the Lord, Dt. 4:30
T. aside to see, Ex. 3:3
T. aside to serve other gods, Dt. 11:16
T. aside out of the way, Dt. 11:28; 31:29
T. away from Thee, Dt. 23:14
T. away from following the Lord, Josh. 22:16,18,23,29
T. to do you hurt if you forsake the Lord, Josh. 24:20
T. not aside from following the Lord, 1 Sam. 12:20-21
T. again to Thee, confess, 1 Ki. 8:33
T. from their sin, 1 Ki. 8:35; 2 Chr. 6:26; 7:14
If ye t. away, and forsake My laws, then will I pluck you up, 2 Chr. 7:19
T. again unto the Lord. . .the Lord will t. from His wrath, 2 Chr. 30:6-9; Lam. 3:40
T. us again, Ps. 80:3,7,19; 85:4
T., O backsliding children, Jer. 3:14
T. from his righteousness, Ez. 3:20-21; 18:20-25; 33:17-21
T. thee yet again, Ez. 8:6,13,15
T. to him the other cheek, Mt. 5:39
Him that would borrow t. not away, Mt. 5:42
T. from darkness to light, Acts 26:18
From such t. away, 2 Tim. 4:4
Shall t. ears from truth, 2 Tim. 4:4
Turned (287). Flaming sword t., Gen. 3:24
Flesh t. leprous, Ex. 4:7
Rod t. to serpent, Ex. 7:15
River t. to blood, Ex. 7:17
Israel t. aside quickly, Ex. 32:8
T. away from the Lord, Num. 14:43; Judg. 2:17; Jer. 34:16; Zeph. 1:6
Wicked shall be t. into hell, Ps. 9:17
Sun shall be t. to darkness, Acts 2:20
T. to the Lord, Acts 9:35; 11:21; 15:19
T. the world upside down, Acts 17:6
T. aside after Satan, 1 Tim. 5:15
T. truth to fabels, 2 Tim. 4:4
T. to flight armies, Heb. 11:34
Dog t. his vomit again, 2 Pet. 2:22
Turnest (3), 1 Ki. 2:3; Job 15:13; Ps. 90:3
Turneth (33), Ps. 107:33-35; Pr. 15:1; Ez. 18:24-28; 33:1-18; etc.
Turning (18), 2 Chr. 36:13; Jn. 21:20; Acts 3:26; Jas. 1:17; Jude 4; etc.
Turtle (2), Song 2:12; Jer. 8:7
Turtledove (3), Gen. 15:9; Lev. 12:6; Ps. 74:19
Turtledoves (7), Lev. 1:14; 5:7,11; 14:22,30; 15:14; Lk. 2:24
Turtles (3), Lev. 12:8; 15:29; Num. 6:10
Tutors (1), Gal. 4:2
Twain (17), two, Isa. 6:2; Mt. 5:41; 19:5-6; 21:31; 27:21,51; Eph. 2:15; etc.
Twelfth (23), Num. 7:78; 1 Ki. 19:19; Ez. 29:1, 32:1,17; 33:21; Rev. 21:20; etc.
Twelve (189). Examples of the younger chosen, 94
Altars, f 95
"I will's" of God, 94
Sons of Nahor, p 30-1
Sons of Jacob, p 30-1
Divided families, 98
Examples of God with men, m 99
Examples of polygamy, i 43-3
Tests of joseph's brethren, 102, 103
Fallacies of Evolution, 81
Things provoke God to anger, c 110-1
Facts about horses, k 189
Things not to worship, 181
Unclean persons and things, k 219-1
Physical qualifications for priests, 253, 254
Things that please God, m 302-1
Men that divided Canaan, m 321-3
Qualifications for ministers, c 333-1,2
Things required of Israel, c 354-1
Curses for sin, b 377-3
Duties regarding word of God, o 385-2,3
Blessings of the tribes, a 392-1,2
Causes: God being angry, 445
Exploits of Samson, m 474-2,3
Called man of God, 555
Wars in Saul's reign, 558
Things about God, c 573-2,3
Things God is to His people, d 599-1,2
Things the wicked are like, j 905-2
Things about the Word of God, k 913-2
Traits of fools, f 913-1,2
Uses of the tongue, x 913-3
Things that ensnare men, b 915-3
Requests of David, l 921-3; i 922-1; v 935-3
Promises to seekers, p 923-2
Blessings of David, l 924-3
Blessings of the righteous, f 927-1,2
Sins of the wicked, l 953-1,2; h 963-3
Acts of God, c 954-1
Admonitions for saints, i 958-2,3
Statements to the redeemed, i 993-1,2
Statements: God and rebels, j 993-2,3
Statements: God and fools, i 993-3
Reasons for an answer, e 996-1
Things to pray for, c 1003-1
Things to hate, a 1007-3
Meanings of lifting up hands, c 1015-2
Things for praying men, c 1023-2
Proofs fire in hell, 1032, 1033
Qualifications for entering heaven, 1036
Classes to be saved, 1036
Examples of God's voice, 1038
Facts about affliction, 1039
Causes of affliction, 1039
Purposes of affliction, 1039
Promises in affliction, 1039
Ways to be afflicted, 1039
Kinds of affliction, 1039
Examples of affliction, 1039
Admonitions to saints, 1047
Facts about God, 1056
Reasons for being damned, g 1064-1
Ways ox superior to horse, x 1079-3
Things not to despise, b 1095-3
Examples of returning to sin, a 1100-1
Parts to the image dream, c 1488-1
Reasons for an answer, b 1488-1
Sins of Israel, o 1464-1
Time passages of Daniel, 1478
Statements of Christ, r 30-1*
Figurative cups in Scripture, q 38-1*
Things to ask for, w 40-2*
False doctrines about the 10 virgins, b 49-3*
Steps in Peter's backsliding, d 54-1*
Proofs Peter was converted, d 54-1*
Facts about slothful servant, 60*
Rules of interpretation, d 68-3*
Things fulfilled, 96*
Examples of fear, e 120-1*
Titles of God, r 124-1*
Examples of prayer, o 125-3*
Forbidden pagan practices, b 130-1*
Examples of repentance, c 132-1*
Facts: the Lord's supper, m 150-3*
Reasons for world hatred, j 198-1*
Offices of the Holy Spirit, l 199-1*
Appearances of Christ, k 209-2*
Great lessons in Jn. 15, 211*
Reasons: Cornelius not saved, d 237-1*
Confessions of Paul, 265-2*
Days of trial for Paul, a 265-2*
Stages: Paul's trip to Rome, e 270-1*
Times unbelief is used, m 283-1*
Blessings of Christ's death, 304*
Contrasts: Adam and Christ, 305*
Spiritual things, 305*
Blessings of the Holy Spirit, 305*
Things asked of Paul, j 314-1*
Calamities if Christ not risen, r 328-2*
Facts about the ministry, a 339-2*
Examples of sorrow, g 343-1*
Examples of liberality, b 343-3*
Things God is able to do, h 345-1*
Conditions: Noah and Lot's day, 161*
Uses of fire, 161*
Widows of Scripture, 161*
Commands for saints, j 371-3*
Uses of In, 372*
Great practices of Paul, 382*
Things prayed, for Colossians, k 384-1*
Obligations of Christians, w 388-1*
Facts about Jesus Christ, 390*
Things Thessalonians knew, 398*
Commands for 12 classes, 415*
Things: God swears that, 451*
Things to hope for, 453*
Kinds of things seen, 453*
Things about the tongue, 462*
Commands for Christians, 472*
Facts about humility, 473*
Facts about backsliders, 479*
Things men are ignorant of, 480*
"Know ye not's" of Paul, 398*
Proofs: time of the 2nd advent, 405*
Traits of false teachers, h 412-1*
Ways of Spirit witnessing, 491*
Proofs demon cavalry literal, f 511-3*
Events: the 7th trumpet, h 514-1*
Blessings in the new earth, f 527-3*
Names of the Millennium, 540*
"Let not's" of the N.T., 546*
"Put on's" of the N.T., 546*
"Take's" of the N.T., 547*
T. princes shall he beget, Gen. 17:20; 25:16
T. sons of Jacob, Gen. 35:22; 42:13,32
T. tribes of Israel, Gen. 49:28; Ex. 24:4; 28:21; 39:14; Ez. 47:13; Lk. 22:30; Acts 26:7; Jas. 1:1; Rev. 21:12
Wells of water, Ex. 15:27
Pillars for t. tribes, Ex. 24:4
Princes of Israel, Num. 7:3-87
Gifts of the princes, Num. 7:3-87
Rods for t. tribes, Num. 17:2-6
Fountains of water, Num. 33:9
Stones for t. tribes, Josh. 4:2-20;1 Ki. 18:31
Oxen under brazen sea, 1 Ki. 7:25; 2 Chr. 4:4, 15; Jer. 52:30
Lions by throne, 1 Ki. 10:20; 2 Chr. 9:19
Strips of cloth, 1 Ki. 11:30
Yoke of oxen, 1 Ki. 19:19
Sons and brethren, 1 Chr. 25:9-31
He-goats for t. tribes, Ezra 6:17; 8:35
Bullocks for t. tribes, Ezra 8:35
Cubits square (altar), Ez. 43:16
Years of disease, Mt. 9:20; Mk. 5:25; Lk. 8:43
Disciples, Mt.10:1-5; 11:1; 20:17; Lk. 9:1
Apostles, Mt. 10:2; Lk. 22:14; Rev. 21:14
Baskets of fragments, Mt. 14:20; Mk. 6:43; Lk. 9:17; Jn. 6:13
Thrones for t. tribes, Mt. 19:28
Legions of angels, Mt. 26:53
T. year old girl resurrected, Mk. 5:42; Lk. 8:42
T. year old boy Jesus, Lk. 2:42
T. thousand for t. tribes, Rev. 7:5-8
T. stars with sun and moon, Rev. 12:1
Gates to holy city, Rev. 21:12,21
Foundations of Holy City, Rev. 21:14
Pearls for gates, Rev. 21:21
Manner of fruits, Rev. 22:2
Twelvefold. Description of Canaan, 402
Answer of God to Israel, r 468-1
Description of enemy defeat, b 600-1
Charge against the wicked, n 943-3
Curse on Judas, t 958-1
Twentieth (36), Gen. 8:14; 1 Chr. 24:16-18; 25:27-31; Hag. 2:1,10,18,20
Twenty (293). Places blood applied, g 200-1
Sacrificial gifts to priests, d 291-2
References to Messiah, f 914-1
Ways men are afflicted, f 916-2
Statements about God, the rich and poor, a 994-1
Characteristics of the wicked, l 995-3
Reasons to praise God, h 1015-3
Blessings of the Millennium, 1037
General facts about righteous, 1039
Reasons for an answer, 1048
Reasons for requests, 1060
Acts of wisdom, b 1064-3
Things abomination to God, e 1066-2
Things that Nebuchadnezzar learned, i 1454-1
Eternal things, r 51-1*
Instances of joy, 160*
True things in Scripture, 211*
O.T. experiences of men, 274*
Duties of Christians, c 299-2*
Stages of apostasy, 304*
Reasons not to sin, 305*
Things wrong with Galatians, e 353-1*
Facts about faith, 414*
Reasons to love, l 485-3*
Blessings in Christ, g 487-3*
Facts of eternal life, 488*
Proofs purity possible, 489*
Facts about the beast, c 516-1*
Facts about Christ, b 524-2*
Things done: 7th vial, 536*
"Do's" and "Do not's", 544, 545
T. years Jacob in Haran, Gen. 31:38,41
T. pieces of silver paid for Joseph, Gen. 37:28. Cp. 30 pieces for Christ, Mt. 26:15; 27:3-9; Zech. 11:12-13
T. years for soldier, Num. 1:3,18-45
T. years old and under—those spared in wilderness destruction, Num. 14:29
Twentyfold. Reaping of David, g 579-3
Power of Antichrist, d 516-2*; 538*
Twenty-one. Men who had visions, c 20-1
Blessings of obedience, l 337-3
Facts about God, g 350-1
Attempts to kill David, g 532-1
Requests of David, d 944-1
Facts about the Millennium, f 960-1
Things of Zion, g 975-3
Terms of Davidic covenant, c 978-1
Proofs material and spiritual natures of man not the same, 1029, 1030
Effects of man's fall, 1029
Reasons to wait on God, 1037
Evidences of righteousness, 1039
Reasons queen of Ps. 45 not the bride of Christ, 1041
Admonitions to saints, 1046
Facts about the righteous, 1054
Characteristics of righteous, 1056
Things man cannot do, a 1456-2
Characteristics of hypocrites, 60*
Proofs of bodily resurrection of Jesus Christ, k 158-1*
Reasons for greater works, 211*
Facts about gifts, j 323-2*
Facts of Paul's preaching, 398*
Facts about Antichrist, 404*
Things sufferings consist of, 473*
Names and titles of Satan, 473*
Reasons we know Christ, b 482-1*
Things we know, m 484-1*
Evidences of being a child of Satan, 492*
Examples of falling from grace, 496*
New things, 542*
Twenty-one-fold. Personal distress, k 976-1
Twenty's (1), Gne. 18:31
Twenty-two. Man-made covenants, a 28-2
Blessings of birthright, 98
Lists of the tribes, g 70-2
Commands to rejoice, 403
Ways God protected Israel, k 510-1
Good things, b 946-1
Acts of God, e 953-3
Reasons to praise God, f 996-1
Experiences of the psalmist, n 1003-3
Attributes of God, 1035
Doctrines of Peter, 274*
Titles of the old man, f 341-2*
Commands and admonitions, 399*
Twenty-three. Nations fought Israel, 489
Servants of God, f 1005-1
Characteristics of wise sons, e 1095-3
Elements of the Lord's prayer, 59*
Conditions of eternal life, d 174-3*
Things sanctified, 406*
Twenty-four. Conditional blessings, i 259-2
Dealings of God by night, 606
Things Christ will do, g 960-1
Things to praise, t 1024-3
Things constitute saints, 1040

beast of Revelation, 1475
Signs of the 2nd advent, o 46-2*
Examples of thought sins, l 75-1*
Apostles in the N.T., a 247-1*
Elders in heaven, a 505-2*
Twenty-five. Introductions of God, 176
Things requiring men to bathe, 2 219-3
Things God sent, 490
Precious things, 555
Sins of Israel, a 691-3
Manifestations of God, h 916-1
Promises of Ps. 37, e 931-3
Statements of distress, h 1004-1
Blessings of the righteous, 1036
Pure things, 1036
Facts about Satan, 1050-1051
Branches of Satan's work, 1051
Events that end this age, 1481
Facts of vision of wars, 1482
Works of Satan, 489*
Twenty-six. Titles of the Bible using the word way, 1054, 1055
Twenty-seven. Prophetic details of 12 tribes, 103
Twenty-eight. Holy persons and things, a 198-1
Kinds of days, 1040
Facts about God, 1059
Blessings of faith, 491*
Twice (17), Gen. 41:32; Ex. 16:5,22; Mk. 14:30,72;
Lk. 18:12; Jude 12; etc.
Twigs (2), Ez. 17:4,22
Twilight (9), 1 Sam. 30:17; 2 Ki. 7:5-7; Job 3:9; 24:15; Pr. 7:9; Ez. 12:6,7,12
Twined (21), Ex. 26:1,31,36; 27:9,16-18; 28:6-15; 36:8,35-37; 38:9,16-18; 39:2-8,24-29
Twinkling (1), 1 Cor. 15:52
Twins (6). 3 sets of t., j 35-3; Gen. 25:24; 38:27; Song 4:2-5; 6:6; 7:3
Two (835). Great truths, e 13-3
Jehovah's, c 26-1
Common errors, c 12-1
Things Pharaoh forced to do, g 112-2
Classes of magicians, b 114-2
Conditions of blessing, a 133-1; c 134-3
Commands, borrowed property, h 138-2
Commands, seduced virgins, c 139-1
Commands, anarchy, o 139-3
24 sets of t., l 221-2
T. shall put 10,000 to flight, m 379-3
Rejoicings of God, a 382-1
Things God is to sons, c 385-3
Charges of Moses, o 387-3
Positions held by Moses, d 390-3
Reasons God left nations in Canaan, s 454-1
Things to do, times of distress, k 599-3
Characteristics of ideal rulers, p 601-1
Similes: good rulers, q 601-2
Reasons God spared Judah, h 639-3
Things God always demands, f 745-3
Things God always does, g 745-3
Things God will always do, h 746-1
Comparisons, e 905-1
Rewards of incarnation, a 906-1
Commands to saints, u 910-1
Kinds of gates, b 910-1. Cp. Mt. 7:13
Things God will cut off, c 912-1
Things God will judge, i 912-1
Effects of trust, t 913-1
Things fools say, b 913-1
Things to do in distress, d 915-3
Kinds of offerings, f 918-1
Important acts of David, g 922-1
Requests of David, i 923-3; o 948-1; d 959-3
Wonderful things of God, h 935-1
Things not to fear, u 942-3
Common practices, w 943-1
Things related to salvation, c 944-1
Sacrifices acceptable, d 945-1
Things belong to God, a 952-1
Reasons for an answer, c 954-2
Things better than animal sacrifice, d 958-1
Desires of psalmist, h 959-3
Commands for saints, a 966-1
Eternal things of Ps. 78:68, p 969-3
Names for Jews, s 969-3
Persons claimed to be holy, j 975-1
Requests of the psalmist, l 976-1
Vows of Ethan, q 977-1
Kinds of noise, m 984-2
Perfect things, o 985-3
Kinds of health, r 985-3
Evidences of sonship, j 987-3
Conditions of blessing, p 999-3
Reasons to save, g 992-3
Reasons to praise, g 994-3
Vows of David and Messiah, i 996-1
Reasons for praise to God, j 996-1; r 1001-1; p 1001-3
Reasons to praise God, o 999-3; c 1016-1; m 1025-3
Things to all men, d 999-3
Things among the righteous, i 1001-3
Vows of David, y 1002-1; l 1022-1
Reasons for thanks, a 1002-1
Things requested of God, h 1009-2
Blessings of unity, l 1014-3
Admonitions for saints, a 1015-1
Classes of peculiar people, j 1015-3
Characteristics of wicked, j 1019-1
Statements of faith, e 1021-1
Things man is like, h 1021-3
Sins of men, k 1021-3
Works of God, m 1022-1
Vows of the psalmist, h 1023-3
Reasons for worship, h 1025-2
Places to praise God, l 1025-3
Things: path of righteous, k 1078-1
Uncommon practices, b 1088-1
Good qualities, c 1088-1
Contrasted effects, f 1088-1
Unbearable things, h 1088-1
Great blessings, i 1088-1
Effects of laziness, j 1088-1
Ways of getting wisdom, o 1088-2,3
Great evils, f 1093-3
Blessings of correction, q 1105-3
Snares of humanity, 1111
Examples of anger, n 1450-1
Great doctrines, l 1451-3
Comings of Christ, j 1460-1,2
Comings of God the Father, j 1460-1,2
Things Christ marvelled at, q 13-1*
Kinds of men, h 22-1*
Blessings for believers, g 24-1*
43 two things of Scripture, o 35-1,2*
Exceptions on divorce, b 36-1,2*
Classes of proselytes, t 44-3, 45-1*
Veils of the temple, b 57-3*
Future comings of Christ, 60*
Things must do to be saved, e 62-1*
Evidences of healing, j 70-3*
Things must be willing to die for, q 77-3*
Things not to be ashamed of, t 78-1*
Schools on divorce, e 80-3, 81-1*
Times meteors fall in future, l 88-2*
Results of preaching, u 95-3*
Blessings of obedience, h 112-2*
Sons contrasted, a 137-1*
Purposes of Jews, l 146-2*
Criminals contrasted, k 155-2, 3*
Things Jesus knew, m 177-1*
Promises to believers, s 192-1*
Major doctrines, l 216-3*
Things necessary for forgiveness, t 218-2,3*
Things God determined, j 220-3, 221-1*
Reasons false religions succeed, o 224-1*
Periods of the church, h 233-3*
Things God does, l 285-3*
Results of sin, c 288-2*
Results of righteousness, f 288-2*
Kinds of wisdom, n 309-2*
Kinds of men, p 309-2,3*
Schools on meats, g 316-3, 317-1*
Things one must not do, a 320-1*
Kinds of sin pass away, f 341-2,3*
Things Christ died for, c 356-2*
Things commanded, d 359-2*
Commands for children, b 371-1*
Commands for fathers, d 371-1*
Things Paul had not attained to, q 380-1*
Kinds of perfection, v 380-1*
Conquests of Christ, 390*
Kinds of vessels, n 395-2*
Effects of tribulation, n 401-1*
Things God chooses, x 402-2*
Things to obtain glory, a 402-2,3*
Events precede day of the Lord, 404*
Commands to Timothy, a 417-3*
Classes judged, 422, 423*
Things constitute apostleship, d 424-1*
Benefits of the death of Christ, a 425-3*
Blessings from God, k 433-3*
Characteristics: babes in Christ, c 434-1*
Characteristics: adults in Christ, e 434-1*
Things: Christian maturity, j 434-2*
Facts about Christians, r 434-3*
Blessings for Christians, f 448-2*
Things the sick are to do, e 461-1*
Agents of the new birth, a 465-3*
Reasons Jews stumbled, p 466-1*
Commands to abide in Christ, d 483-3*
Classes of men, a 484-1*
Ways to love, u 485-1*
Ways not to love, v 485-1*
Salvation commands, z 485-1*
Reasons for writing John, h 487-3*
Things not to love, 488*
Things god is able to do, n 496-3*
Reasons John was banished, d 500-3*
Announcements in heaven, b 524-1*
Eternal rights, j 530-1*
T. that call to repentance, o 530-1*
Things to awake to, 544*
Classes to bless, 544*
Classes to comfort, 544*
Things to covet, 544*
Things to endure, 545*
Things not to love, 546*
Ways not to pray, 546*
Ways to rebuke, 546*
Commands to rejoice, 546*
Ways not to walk, 547*
T. great lights made, Gen. 1:16
Wives—first polygamist, Gen. 4:19
T. daughters of Lot, Gen. 19:1-30
Nations—first twins, Gen. 25:23
T. signs for Israel, Ex. 4:9
Turtle doves or pigeons, Lev. 5:7,11; 12:8; 14:4,22; 15:14,29; Lk. 2:24
Tables of stone, Ex. 32:15; 34:1-4,29; Dt. 4:13; 5:22; 9:10-17; 10:1-3
T. or three witnesses, Dt. 17:6; 19:15; Mt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28
T. better than one, Eccl. 4:9-12
T. evils committed, Jer. 2:13
T. baskets of figs, Jer. 24:1
Families of Israel, Jer. 33:324
Pillars of temple, 1 Ki. 7:15-42
Horns of the ram, Dan. 8:3-7,20
Olive trees, Zech. 4:3-14; Rev. 11:4
Brass mountains, Zech. 6:1
T. agree in prayer, Mt. 18:19
T. or three gathered together, Mt. 18:20
T. important commandments, Mt. 22:40
T. in field, one taken, Mt. 24:40-41; Lk. 17:34-36; Rev. 19:17; Ez. 29:17-21
T. masters cannot be served, Mt. 6:24; Lk. 16:13; Rom. 6:1-23, headings
T. men praying in temple, Lk. 18:10
T. mites, Lk. 21:2
T. swords among disciples, Lk. 22:38
T. become one flesh, 1 Cor. 6:16
T. or three speakers, 1 Cor. 14:27,29
T. covenants, Gal. 4:21-31
Immutable things, Heb. 6:18
Witnesses, Rev. 11:3-11; Zech. 4:3-14
Horns like a lamb, Rev. 13:11
Twoedged (4), Ps. 149:6; Pr. 5:4; Heb. 4:12; Rev. 1:16
Two-fold (1), Mt. 23:15. Sin of Adam, 93, 94
Sin of Egyptians, i 112-1
Great things done for Israel, e 340-2, 3
Work of God for Israel, e 345-2
Cause of curse on Palestine, g 384-1
Return of Israel, 400
Blessing for godliness, e 600-1
Message to David, a 604-1
False security, d 911-2
Blessing of godliness, l 916-1
Qualification of the righteous, e 998-1
Appraisal of man, 1029
Part of man in redemption, 1029
Effect of the vision, j 1466-1
Ministry of Messiah, t 107-2, 3*
Cause of wrath, g 107-3*
N.T. program, 278*
Forgiveness, a 284-1*
Sacrifice of Christ, q 369-3*
Tychicus (5), fortunate, Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Tit. 3:12
Types, c 319-2,3*; m 339-2*; c 380-1*; q 392-2*; n 431-2*; n-p 436-2*; g 438-3; f-s 440-1*; u 444-1*; 452*
Rebekah no type, k 31-3
True t., k 145-2,3; 195
Bible t. defined, 195
5 Gr. words for type defined, 195
6 essential characteristics of t., 195
4 classes of t., 195,196
6 facts about interpretation of t., 196
How much of O.T. is typical, 196
Examples of so-called t., 196
50 Bible types:
1 Isaac, type of Christ, i 27-3
2 Isaac, type of belivers, i 27-3
3 Lamb a type of Christ, i 121-1
4 Animal blood a type of Christ's, l 121-2; b 199-2,3
5 Leaven a type of sin, n 121-2
6 Rock a type of Christ, n 131-1; h 294-1
7 Hewn stone a type of works, m-n 136-1
8 Tabernacle a type of God's dwelling, u 143-3; n 144-1; k 145-2,3
9 Mercy seat a type of grace, b 144-1
10 Cherubim, type of God's presence, c-d 144-1
11 Showbread a type of God's continual supply
12 Fine linen a type of righteousness of the saints, k 145-2; Rev. 19:8
13 Sin offering outside the camp a type of Christ dying outside Jerusalem, g 151-3;e 224-1; d 223-2; Heb. 13:11-13
14 7 typical persons, 195, 196
15 5 typical events, 196
16 8 typical acts, 196
17 6 typical institutions, 196
18 Sabbath, type of eternal rest, 181, 182; Heb. 4:1-10
19 Whole burnt offerings a type of Christ's sacrifice, c 248; f 208-1; Gal. 1:4
20 Sweet-savour offerings, d 198-1
21 Non-sweet savour offerings, d 198-1
22 Salt in covenant, b 199-2,3
23 Peace and burnt offerings, c 199-3; f 208-1
24 Young bullock, c 199-3
25 Meat (food) offerings, 249; f 208-1
26 Perfect animals, b 202-1
27 Touching the sin-offering, c 203-3
28 Spoiled meat, j 250, point 6
29 Leaven in thank offerings, c 204-1
30 Touching holy things, g 204-3
31 Wave offerings, c 205-2,3
32 Heave offerings, d 205-3
33 Leper, 251
34 Living and dead birds, f 216-1
35 Seven times, g 216-1
36 The free bird, i 218-3
37 The scapegoat, o 221-2; p-s 221-3; q 222-3
38 Sin offering, d 223-2
39 Anointing the high priest, c 231-3
40 Perfect bodies of priests, 253, 254
41 Firstfuits, e 235-2
42 Oil and frankincense, j 265-3
43 Dust of tabernacle, l 265-3
44 Covering head, m 265-3

46 Red heifer, 328
47 Salt, j 291-3
48 Brazen serpent, m-n 296-2
49 Smitten rock, l 334-1; c-d 338-1
50 Experiences in wilderness, 1 Cor. 10
Tyrannus (1), tyrant, Acts 19:9
Tyre (37), a city, 608; t 20-1*; Josh. 19:29; 2 Sam. 24:7
34 nations mentioned with, h 1402-1
35 kinds of merchandise, h 1402-1
Kings of T., b-d 1403-3; 2 Sam. 5:11; 1 Ki. 5:1; 9:11-12; 1 Chr. 14:1; 2 Chr. 2:3,11
Prophecies of T., Ps. 45:12; Isa. 23:1-17; Joel 3:4; Mt. 11:22; Lk. 10:14
Christ ministered near T., Mt. 15:21; Mk. 3:8; 7:24-31; Lk. 6:17
Paul landed there, Acts 21:3
Tyrus (22). Same as Tyre, above. Prophecies of the destruction of T. were fulfilled by Nebuchadnezzar, king of Babylon, and Alexander the Great, of Greece (Jer. 25:22; 27:2; 29:18; Hos. 9:13; Amos 1:9-10). The only future prophecy is Zech. 9:2-3
Tzaddi (1), Ps. 119:137, title

U

Ucal (1), power, Pr. 30:1
Uel (1), will of God, Ezra 10:34
Ulai (2), a river, Dan. 8:2,16
Ulam (4), foremost. 2 men, 1 Chr. 7:16-17; 8:39-40
Ulla (1), burden, 1 Chr. 7:39
Ummah (1), a city, Josh. 19:30
Unaccustomed (1), Jer. 31:18
Unadvisedly (1), Ps. 106:33
Unashamed, a 346-1*
Unawares (12), Gen. 31:20,26; Num. 35:11,15; Dt. 4:42; Josh. 20:3,9; Ps. 35:8; Lk. 21:34; Heb. 13:2; Jude 4
Unbelief (16). Defined, e 208-1*; m 283-1*
Language of u., e-k 281-1,2,3
Unreasonableness of u., g 334-1
6 rebukes for u., c 79-2*
U. of the disciple, q 95-3*
U. a hindrance to miracles, Mt. 13:58; 17:20; Mk. 6:6; 16:14
Prayer for help regarding u., Mk. 9:24
U. does not hinder God's faith, Rom. 3:3
Abraham finally overcame u., Rom. 4:20
Israel broken off from God by u., Rom. 11:20-32; Heb. 3:19; 4:6
Paul's persecution caused by u. and ignorance, 1 Tim. 1:13
Warning against u., Heb. 3:12; 4:11
Unbelievers (4), Lk. 12:46; 1 Cor. 6:6; 14:23; 2 Cor. 6:14
Unbelieving (6). See Believing
The u. Jews stirred up the, Acts 14:2
U. husband sanctified by, 1 Cor. 7:14
If u. depart, let him depart, 1 Cor. 7:15
U. go to hell, Rev. 21:8
Unblameable (2), Col. 1:22; 1 Th. 3:13
Unblameably (1), 1 Th. 2:10
Uncertain (2), 1 Cor. 14:8; 1 Tim. 6:17
Uncertainly (1), 1 Cor. 9:26
Unchangeable (1), Heb. 7:24
Uncircumcised (41). 5 things u., c 188
Abraham justified before being circumcised, Rom. 4:11-12; Gen. 15:6
Circumcised Christians not to seek to erase circumcision, 1 Cor. 7:18
Uncircumcision (16). True circumcision is that of the heart, not the flesh (Rom. 2:25-27); and it comes by faith (Rom. 3:30), like justification while in uncircumcision (Rom. 4:9-10; Gen. 15:6); and David received justification while circumcised, but not through circumcision (Rom. 4:6-13). The experience of both men proves that it is by faith apart from circumcision. A Christian is not to be circumcised only as a religious rite, for it has no spiritual value (1 Cor. 7:18-19; Gal. 2:7; 5:6; 6:15; Eph. 2:11; Col. 2:13; 3:11)
16; 14:50; 1 Chr. 27:32; Esther 2:15; Jer. 32:7; Amos 6:10
Unclean (191). U. animals, a 251
U. flying things, b 210-1
U. creeping things, d 211-2
U. creatures, e 211-3
12 u. persons and things, k 219-1
10 things rendering one u., 328
U. spirits, l 108-1*; Zech. 13:2
U. food, Lev. 5:2; 11:4-47; Dt. 14
Females u. for 7 to 66 days after the birth of a child, Lev. 12
Both sexes continued u. as long as there was any plague, Lev. 13-15
Various laws about u. persons and things, Lev. 17:15; 20:21-25; 22:4-6; 27:11-27; Num. 6:7; 9:10; 18:15; 19:7-22; Dt. 12:15-22; 14:7-19; 15:22; 23:14; 26:14
I am a man of u. lips, Isa. 6:5
We all are as an u. things, Isa. 64:6
They shall eat u. things in, Hos. 9:3
U. devil, Lk. 4:33
Nothing u. of itself, Rom. 14:14
U. children, 1 Cor. 7:14
Touch not the u. thing, 2 Cor. 6:17
U. person, Eph. 5:5
U. spirits like frogs, Rev. 16:13
U. and hateful bird, Rev. 18:2
Uncleanness (40). U. lasted from 1 to 66 days, or longer, Lev. 12:2-5; 15:25; Num. 19:10-11,14,16-22; d 293-3
Fountain opened for u., Zech. 13:1
Tombs full of u., Mt. 23:27
Homosexuality, sodomy, lesbianism—all forms of sex perversion are called u. in Scripture, y 280-2*; Rom. 1:24; 2 Cor. 12:21; Gal. 5:19-21; Eph. 4:19; 5:3; Col. 3:5; 1 Th. 4:7; 2 Pet. 2:10
Uncleannesses (1), Ez. 36:29
Uncle's (7), Lev. 20:20; 25:49; Esther 2:7; Jer. 32:8-12
Unclothed (1), 2 Cor. 5:4
Uncomely (2), 1 Cor. 7:36; 12:23
Uncondemned (2), Acts 16:37; 22:25
Uncorruptible (1), Rom. 1:23
Uncorruptness (1), Tit. 2:7
Uncover (26), Lev. 10:6; 18:6-19; 20:18-19; 21:10; Num. 5:18; Ruth 3:4; Isa. 47:2; Zeph. 2:14
Uncovered (17), Gen. 9:21; Lev. 20:11-21; Ruth 3:7; 2 Sam. 6:20; Isa. 20:4; 22:6; 47:3; Jer. 49:10; Ez. 4:7; Hab. 2:16; Mk. 2:4; 1 Cor. 11:5,13
Uncovereth (3), Lev. 20:19; Dt. 27:20; 2 Sam. 6:20
Unction (1), m 483-1*; 1 Jn. 2:20
Undefiled (7), Ps. 119:1; Song 5:2; 6:9; Heb. 7:26; 13:4; Jas. 1:27; 1 Pet. 1:4
Under (392). U. the firmament, Gen. 1:7
U. the heaven, Gen. 1:9; 6:17
U. her hands, Gen. 16:9
U. the tree, Gen. 18:4-8
U. the burdens, Ex. 6:6-7; 23:5
U. the earth, Ex. 20:4
U. the hill, Ex. 24:4
U. His feet, Ex. 24:10; Ps. 18:9
U. feet of Messiah, Ps. 8:6; 1 Cor. 15:24-28; Eph. 1:22; Heb. 2:8
U. shadow of the Almighty, Ps. 91:1
U. His wings, Ps. 91:4
U. the sun, Eccl. 1:3,9,14; 2:11-22; 3:16; 4:1-15; 5:13-18; 6:1-12; 8:9-17; 9:3-13; 10:5
U. authority, Mt. 8:9; Lk. 7:8
U. sin, Rom. 3:9; 7:14; Gal. 3:22
U. the law, Rom. 3:19; 6:14-15; Gal. 3:23
U. grace, Rom. 6:14-15
U. the law of Christ, 1 Cor. 9:21
U. obedience, 1 Cor. 14:34
U. the curse, Gal. 3:10
U. the elements of the world, Gal. 4:3
U. the mighty hand of God, 1 Pet. 5:6
U. darkness, Jude 6-7
U. the altar, Rev. 6:9-11
Undergirding (1), Acts 27:17
Underneath (3), Ex. 28:27; 39:20; Dt. 33:27
Undersetters (4), 1 Ki. 7:30-34
Understand (91). U. a dream, Gen. 41:15
U. a proverb, Pr. 1:6
U. the fear of the Lord, Ps. 2:5
U. righteousness, Pr. 2:9
U. wisdom and righteousness, Pr. 8:5
U. all things, Pr. 29:19
U. doctrine, Isa. 28:9
U. the Scriptures, Lk. 24:45
U. with their hearts, Jn. 12:40; Acts 28:27
U. all mysteries, 1 Cor. 13:2
Understandest (4), Job 15:9; Ps. 139:2; Jer. 5:15; Acts 8:30
Understandeth (11), 1 Chr. 28:9; Job 28:23; Ps. 49:20; Pr. 8:9; 14:6; Jer. 9:24; Mt. 13:19,23; Rom. 3:11; 1 Cor. 14:2,16
Understanding (160). Lord gave wisdom and u., Ex. 31:3; 35:31; 36:1
Solomon's prayer for u., 1 Ki. 3:9-12; 4:29; 7:14
Men had u. of the times, 1 Chr. 12:32
David's prayer for u., Ps. 119:34,73,125,144,169
God's u. is infinite, Ps. 147:5
Apply thine heart to u., Pr. 2:2-3
Lean not to own u., Pr. 3:5
Adultery with woman lacketh u., Pr. 6:32; 7:7; 9:4,16
Various proverbs on u., Pr. 1:5; 2:6,11; 3:4-5,13; 4:5-7; 8:14; 10:13,23; 11:12; 12:11; 13:15; 14:29,33; 15:14,21,32; 16:16,22; 17:18,24,27-28; 18:2; 19:8,25; 20:5; 21:16,30; 23:23; 24:3; 28:2,11,16; 30:2
Spirit of u. on Messiah, Isa. 11:2-3
U. in visions and dreams, Dan. 1:17
Opened He their u., Lk. 24:45
Without u., Rom. 1:31
Be not children in u., 1 Cor. 14:20
U. being enlightened, Eph. 1:18; Col. 1:9; 2:2; 2 Tim. 2:7
Peace of God passeth all u., Phil. 4:7
Understood (37), Gen. 42:23; Rom. 1:20; 1 Cor. 13:11; 14:9; 2 Pet. 3:16; etc.
Undertake (1), Isa. 38:14
Undertook (1), Esther 9:23
Undo (2), Isa. 58:6; Zeph. 3:19
Undone (4), Num. 21:29; Josh. 11:15; Isa. 6:5; Mt. 23:23; Lk. 11:42
Undressed (2), Lev. 25:5,11
Unequal (2), Ez. 18:25,29
Unequally (1), 2 Cor. 6:14
Unfaithful (1), Pr. 25:19
Unfaithfully (1), Ps. 78:57
Unfeigned (4), 2 Cor. 6:6; 1 Tim. 1:5; 2 Tim. 1:5; 1 Pet. 1:22
Unfruitful (6), Mt. 13:22; Mk. 4:19; 1 Cor. 14:14; Eph. 5:11; Tit. 3:14; 2 Pet. 1:8
Ungirded (1), Gen. 24:32
Ungodliness (4), Rom. 1:18; 11:26; 2 Tim. 2:16; Tit. 2:12
Ungodly (27). Defined, c 905-1
12 things u. compared to, j 905-2
5 acts of the u., l 905-2
Underworld of u. spirits, 1030
3 chief sins of u., 499*
Walketh not in counsel of u., Ps. 1:1
U. who prosper in the world, Ps. 73:12
U. man diggeth up evil, Pr. 16:27
U. witness scorneth judgment, Pr. 19:28
U. can be justified, Rom. 4:5
Christ died for the u., Rom. 5:6
Law for the u., 1 Tim. 1:9
Where shall u. and sinner, 1 Pet. 4:18
U. caused the flood, 2 Pet. 2:5-6
U. to be judged, 2 Pet. 3:7
U. reject grace, Jude 4
Christ coming to punish u., Jude 14-15
U. walk after own lusts, Jude 18
Unholy (4), Lev. 10;10; 1 Tim. 1:9; 2 Tim. 3:2; Heb. 10:29
Unicorn (6), c 302-3; Num. 23:22; 24:8; Job 39:9-10; Ps. 29:6; 92:10
Unicorns (3), Dt. 33:17; Ps. 22:21; Isa. 34:7
Union. 4 secrets: perfect u. with God, j 498-2
Unitarianism, r 30-1*; 1034
Unite (1), Ps. 86:11
United (1), Ps. 49:6
Unity (3). Ps. 133:1; Eph. 4:3,13
5 examples of disunity, 1059
A modern false religion, r 30-1*
6 reasons for u., o 122-3*
Universal. 2 u. blessings, o 1149-3
U. peace, a-b 1136-2
U. salvation provided, Jn. 3:16; 1 Tim. 2:4-5; 2 Pet. 3:9; Rev. 22:17
U. reign of Messiah, Isa. 2:1-4; 9:6-7; Dan. 7:13-14; Zech. 14:9; Rev. 11:15; 20:1-10; 22:4-5
U. reign of God, 1 Cor. 15:24-28; Rev. 11:15; 22:4-5
Unjust (17). 2 seemingly u. things, h 1120-1
U. men, Ps. 43:1; Pr. 11:7; 29:27
U. gain, Pr. 18:8
U. receive rain like others, Mt. 5:45
U. steward, Lk. 16:8-10
U. judge, Lk. 18:6
U. praying, Lk. 18:11
U. to be resurrected also, Acts 24:15
Dare any of you go to law before the u., 1 Cor. 6:1
Christ suffered for the u., 1 Pet. 3:18
U. reserved to judgment, 2 Pet. 2:9
He that is in u., let him be u., Rev. 22:11
Unjustly (2), Ps. 82:2; Isa. 26:10
Unknown (9). U. God, Acts 17:23
U. tongue, 1 Cor. 14:2-4,14,19,27
U. servant, 2 Cor. 6:9; Gal. 1:22
Unlade (1), Acts 21:3
Unlawful (2), Acts 10:28; 2 Pet. 2:8
Unlearned (6), Acts 4:13; 1 Cor. 14:16,23-24; 2 Tim. 2:23; 2 Pet. 3:16
Unleavened (60). Feast of u. bread, h 122-1; i 235-1; g 89-2*; a 90-1*; q 150-1*
U. bread baked before Moses, Gen. 19:3
U. bread feast was instituted with the passover, Ex. 12:8-39; 13:6-7; 23:15; 34:18; Lev. 23:6; Num. 28:17; Dt. 16:9-16
U. bread to be used with sacrifices, Ex. 29:2,23; Lev. 2:4-5; 6:16; 7:12; 8:2,26; Num. 6:15-19; 9:11
Feast kept by Israel, 2 Chr. 8:13; 30:13-21; 35:17; Ezra 6:22; Mt. 26:17; Acts 12:3; 20:6
U. bread of sincerity and truth, 1 Cor. 5:7-8
Unless (8), Lev. 22:6; Num. 22:33; 2 Sam. 2:27; Ps. 27:13; 94:17; 119:92; Pr. 4:16; 1 Cor. 15:2
Unloose (3), Mk. 1:7; Lk. 3:16; Jn. 1:27
Unmarried (4), 1 Cor. 7:8,11,32-34
Unmerciful (1), Rom. 1:31; l 282-1*
Unmindful (1), Dt. 32:18
Unmoveable (2), Acts 27:41; 1 Cor. 15:58
Unnatural affection—sex perversion, j 282-1*
Unni (3), depressed. 2 men, 1 Chr. 15:18-20; Neh. 12:9
Unoccupied (10), Judg. 5:6
Unpardonable sin, Mt. 12:31-32
Unperfect (1), Ps. 139:16
Unprepared (1), 2 Cor. 9:4
Unprofitable (7), Job 15:3; Mt. 25:30; Lk. 17:10; Rom. 3:12; Tit. 3:9; Ph'm 11; Heb. 13:17
Unprofitableness (1), Heb. 7:18
Unpunished (11), Pr. 11:21; 16:5; 17:5; 19:5,9; Jer. 25:29; 30:11; 46:28; 49:12
Unquenchable (2), Mt. 3:12; Lk. 3:17; d 4-3*
Unreasonable (2), Acts 25:27; 2 Th. 3:2
Unrebukeable (1), 1 Tim. 6:14
Unreproveable (1), Col. 1:22
Unrighteous (9), Ex. 23:1; Job 27:7; Ps. 71:1; Isa. 10:1; 55:7; Lk. 16:11; Rom. 3:5; 1 Cor. 6:9; Heb. 6:10
Unrighteousness (21), Lev. 19:15,35; Ps. 92:15; Jer. 22:13; Lk. 16:9; Jn. 7:18; Rom. 1:18,29; 2:8; 3:5; 6:13; 9:14; 2 Cor. 6:14; 2 Th. 2:10-12; Heb. 8:12; 2 Pet. 2:13-15; 1 Jn. 1:9; 5:17
Unrighteously (1), Dt. 25:16
Unripe (1), Job 15:33
Unruly (4), 1 Th. 5:14; Tit. 1:6,10; Jas. 3:8
Unsatiable (1), Ez. 16:28
Unsavoury (2), 2 Sam. 22:27; Job 6:6
Unsearchable (5), Job 5:9; Ps. 145:3; Pr.

Unseemly (2), Rom. 1:27; 1 Cor. 13:5
Unshod (1), Jer. 2:25
Unskilful (1), Heb. 5:13
Unspeakable (3), l 345-3*; 2 Cor. 9:15; 12:4; 1 Pet. 1:8
Unspotted (1), Jas. 1:27
Unstable (4), Gen. 49:4; Jas. 1:8; 2 Pet. 2:14; 3:16
Unstopped (1), Isa. 35:5
Untaken (1), 2 Cor. 3:14
Untempered (5), Ez. 13:10-15; 22:28
Unthankful (2), Lk. 6:35; 2 Tim. 3:2
Until (364). U. Shiloh come, Gen. 49:10
U. even, Lev. 11:24-40; 14:46; 15:5-27; 17:15; 22:6; Num. 19:7-22; etc.
U. you are destroyed, Dt. 28:20-61
U. indignation be overpast, Isa. 26:20
U. Spirit be poured upon us, Isa. 32:15
U. the Ancient of days came, and judgment, Dan. 7:22
U. a time, times, and dividing of, Dan. 7:25; 12:7; Rev. 12:6,14
U. the consummation, Dan. 9:27
U. the times of the Gentiles be fulfilled, Lk. 21:24; Rom. 11:25
U. the times of restitution, Acts 3:21
U. the Lord come, 1 Cor. 4:5
U. Christ be formed in you, Gal. 4:19
U. the day of Jesus Christ, Phil. 1:6
U. he be taken out of way, 2 Th. 2:7
U. appearing of our Lord, 1 Tim. 6:14
U. I make enemies footstool, Heb. 1:13
U. the time of reformation, Heb. 9:10
U. receive early, latter rain, Jas 5:7
U. words of God be fulfilled, Rev. 17:17
U. the thousand years were finished, Rev. 20:5
Untimely (4), Job 3:16; Ps. 58:8; Eccl. 6:3; Rev. 6:13
Unto (8,122), Gen. 1:9; 2:19,22,24; 3:1-2,4,6,9,13-14,16-17; etc.
Untoward (1), Acts 2:40
Unwalled (3), Dt. 3:5; Esther 9;19; Ez. 38:11
Unwashen (3), Mt. 15:20; Mk. 7:2-5; p-r 74-1*
Unweighed (1), 1 Ki. 7:47
Unwise (4), Dt. 32:6; Hos 13:13; Rom. 1:14; Eph. 5:17; f 370-1*
Unwittingly (3), Lev. 22:14; Josh. 20:3-5
Unworthily (2), 1 Cor. 11:27-29
Unworthy (2), Acts 13:46; 1 Cor. 6:2
Up (2, 484), Gen. 2:6,21; 4:8; 7;11,17; 8:7,13; 13:1,10,14; 14:22; etc.
Upbraid (2), Judg. 8:15; Mt. 11:20
Upbraided (1), Mk. 16:14
Upbraideth (1), Jas. 1:5
Upharsin (1), divided, Dan. 5:25
Uphaz (2), Jer. 10:9; Dan.10:5
Upheld (1), Isa. 63:5
Uphold (8), Ps. 51:12; 54:4; 119:116; Pr. 29:23; Isa. 41:10; 42:1; 63:5; Ez. 30:6
Upholden (2), Job 4:4; Pr. 20:28
Upholdest (1), Ps. 41:12
Upholdeth (4), Ps. 37:17,24; 63:8; 145:14
Upholding (1), Heb. 1:3
Upon (2,770), Gen. 1:2,11,15,17,25-26,28-30; 2:5,21; 3:14; 4:15,26; etc.
Upper (25). U. room, f 670-1; 2 Ki. 1:2; 23:12; 1 Chr. 28;11; 2 Chr. 3:9; Ez. 42:5; Mk. 14:15; Lk. 22:12; Acts 1:13; 9:37-39; 20:8; f 90-1*
U. millstone, Dt. 24:6
U. springs, Josh. 15:19; Judg. 1:15
U. pool, 2 Ki. 18;17; Isa. 7:3; 36:2
U. watercourse, 2 Chr. 32:30
U. coasts, Acts 19:1
Uppermost (6), Gen. 40:17; Isa. 17:6,9; Mt. 23:6; Mk. 12:39; Lk. 11:43
Upright (68). Floods stood u., Ex. 15:8
U. man, 2 Sam. 22:24-26; Ps. 18:25
U. in heart, 2 Chr. 29:34; Ps. 7:10; 11:2; 32:11; 36:10; 64:10; 94:15; 97:11
U. and perfect, Job 1:1,8; 2:3
U. conversation, Ps. 37:14
The u., Ps. 11:7; 33:1; 37:18,37; 49:14; 111:1; 112:4; 140:13; Pr. 2:21; 10:29; 11:3,6,11; 12:6; 13:6; 14:11; 15:8; 16:17; 21:18,29; 28:10; 29:10
Pr. 2:7; 10:9; 15:21; 28;18; Isa. 33:15; Amos 5:10; Mic. 2:7; Gal. 2:14
Uprightness (19). 7 things constitute u., e 1166-1
U. of the heart, Dt. 9:5; 1 Ki. 3:6; 1 Chr. 29:17; Job 33:3; Ps. 119:7
U. of ways, Job 4:6; Pr. 2:13; Isa. 26:7
Land of u., Ps. 143:10; Isa. 26:10
U. in walk, Pr. 2:13; 14:2; 28:6
Uprising (1), Ps. 139:2
Uproar (8), 1 Ki. 1:41; Mt. 26:5; Mk. 14:2; Acts 17:5; 19:40; 20:1; 21:31,38
Upside (5), 2 Ki. 21:13; Ps. 146:9; Isa. 24:1; 29:16; Acts 17:6
Upward (61). 20 years old and u., Ex. 38:26; Num. 1:3-45; 3:15-43; 4:3-47; 8:24; 14:29; 26:2-4; 32:11; Ezra 3:8
From shoulders and u., 1 Sam. 9:2; 10:23
30 years old and u., 1 Chr. 23:3
In trouble as sparks fly u., Job 5:7
Spirit of man goeth u., Eccl. 3:21
Ur (5), light.
A man, 1 Chr. 11:35
A place, Gen. 11:28-31; 15:7; Neh. 9:7
Uranus, a planet. Facts about, 85
Urbane (1), pleasant, Rom. 16:9
Urge (1), Lk. 11:53
Urged (6), Gen. 33:11; Judg. 16:16; 19:7; 2 Ki. 2:17; 5:16,23
Urgent (2), Ex. 12:33; Dan. 3:22
Uri (8), light, Ex. 31:2; 35:30; 38:22; 1 Ki. 4:19; 1 Chr. 2:20; 2 Chr. 1:5; Ezra 10:24
Uriah (26), light of Jehovah. 2 men, q 577-1
Uriah's (1), 2 Sam. 12:15
Urias (1), Mt. 1:6. Gr. form of Uriah
Uriel (4), light of God. 2 men, 1 Chr. 6:24; 15:5, 11; 2 Chr. 13:2
Urijah (11), light of Jehovah. 3 men, 2 Ki.16:10-16; Neh. 3:4,21; 8:4; Jer. 26:20-23
Urim (7), and thummim, 185; Ex. 28:30; Lev. 8:8; Num. 27:21; Dt. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65
3 commands about the, d 149-3
10 facts about the, 185
Us (1,432), Gen. 1:26; 3:22; 5:29; 11:2-4,7; 19:5,13,31-32,34; etc.
Use (35), Lev. 7:24; 19:26; Mt. 5:44; 6:7; Rom. 1:26-27; Gal. 5:13; Eph. 4:29; 1 Tim. 1:8; 3:10; 5:23; 2 Tim. 2:21; Heb. 5:14; 1 Pet. 4:9; etc.
Used (22), Ex. 21:36; 2 Ki. 17:17; 21:6; 2 Chr. 33:6; Mk. 2:18; Heb. 10:33;
Uses (1), Tit. 3:14
Usest (7), Dt. 18:10; Esther 6:8; Pr. 15:2; 18:23; Jer. 22:13; Ez. 16:44; Heb. 5:13
Using (2), Col. 2:22; 1 Pet. 2:16
Usurer (1), Ex. 22:25
Usurp (1), p 409-2*; 1 Tim. 2:12
Usury (23), Ex. 22:25; Lev. 25:36-37; Dt. 23:19-20; Neh. 5:7-10; Ps. 15:5; Pr. 28:8; Isa. 24:2; Jer. 15:10; Ez. 18:8, 13,17; 22:12; Mt. 25:27; Lk. 19:23
Us-ward (3), Ps. 40:5; Eph. 1:19; 2 Pet. 3:9
Uthai (2), helpful, 1 Chr. 9:4; Ezra 8:14
Utmost (11), Gen. 49:26; Num. 22:36-41; 23:13; Dt. 34:2; Jer. 9:26; 25:23; 49:32; 50:26; Joel 2:20; Lk. 11:31
Utter (45). 4 ways used in Scripture:
1 To speak (Lev. 5:1; Josh. 2:14-20)
2 To sing (Judg. 5:12)
3 To complete (1 Ki. 20:42; Nah. 1:8-9)
4 Outer (Ez. 40:31-37; 42:1-14; 44:19; 46:20; 47:2)
Utterance (5), Acts 2:4; 1 Cor. 1:5; 2 Cor. 8:7; Eph. 6:19; Col. 4:3
Uttered (17), Num. 30:2-8; 2 Sam. 22:14; Ps. 46:6; Rom. 8:26; Heb. 5:11; Rev. 10:3-4; etc.
Uttereth (9), Job. 15:5; Ps. 19:2; Pr. 1:20-21; 10:18; 29:11; Jer. 10:13; 51:16; Mic. 7:3
Uttering (1), Isa. 59:13
Utterly (101), completely
U. destroyed, Ex. 22:20; Num. 21:3
U. overthrow, Ex. 23:24
U. perish, Dt. 4:26
U. corrupt, Dt. 31:29
U. consume, Neh. 9:31; Zeph. 1:2
U. abolish, Isa. 2:18
U. separated, Isa. 56:3
U. perish, 2 Pet. 2:12
U. burned, Rev. 18:8
Uttermost (28), Ex. 26:4; 36:11,17; Num. 11:1; Neh. 1:9; Ps. 2:8; Acts 1:8; 1 Th. 2:16; Heb. 7:25; etc.
Uz (7), firmness. 2 men, Gen. 10:23; 36:28; 1 Chr. 1:17,42. A land, Job 1:1; Jer. 25:20; Lam. 4:21
Uzai (1), hoped for, Neh. 3:25
Uzal (2), wanderer, Gen. 10:27; 1 Chr. 1:21
Uzza (10), strength. 5 men, k 570-1; 2 Ki. 21:18, 26; 1 Chr. 6:29; 8:7; 13:7-11; Ezra 2:49; Neh. 7:51
Uzzah (4), strength, 2 Sam. 6:3-8; k 570-1
Uzzen-sherah (1), a city, 1 Chr. 7:24
Uzzi (11), strength. 6 men, 1 Chr. 6:5-6,51; 7:2-7; 9:8; Ezra 7:4; Neh. 11:22; 12:19,42
Uzzia (1), might 1 Chr. 11:44
Uzziah (27), the strength of Jehovah. 5 men, 2 Ki. 15:13-34; 1 Chr. 6:24; 27:25; 2 Chr. 26:1-23; 27:2; Ezra 10:21; Neh. 11:4; Isa. 1:1; 6:1; 7:1l; Hos. 1:1; Amos 1:1; Zech. 14:5
Uzziel (16), God is strong. 6 men, Ex. 6:18-22; Lev. 10:4; Num. 3:19,30; 1 Chr. 4:42; 6:2,18; 7:7; 15:10; 23:12,20; 24:24; 25:4; 2 Chr.29:14; Neh. 3:8
Uzzielites (2), Num. 3:27; 1 Chr. 26:23

V

Vagabond (3), Gen. 4:12-14; Acts 19:13; s 254-3*
Vagabonds (1), Ps. 109:10
Vail (38). V. of Rebekah, Gen. 24:65
V. of Tamar, Gen. 38:14-19
V. of the tabernacle, Ex. 26:31-35; 27:21; 30:6; 35:12; 36:35; 39:34; 40:3-26; Lev. 4:6,17; 16:2,12-15; 21:23; 24:3; Num. 4:5; 18:7
V. on Moses, Ex. 34:33-35; 2 Cor. 3:13-16
V. of Ruth, Ruth 3:15
V. over nations, Isa. 25:7
V. of the temple, 2 Chr. 3:14
Vails (1), Isa. 3:23
Vain (112). V. religion difined, o 905-3; Jas. 1:26
V. jangling, u 407-2*; 1 Tim. 1:6; 6:20; 2 Tim. 2:16
V. conversation, l 465-3*; 1 Pet. 1:18
V. words, Ex. 5:9; 2 Ki. 18:20; Job 16:3; Eph. 5:6
V. and light persons, Judg. 9:4; 2 Sam. 6:20; 2 Chr. 13:7; Job 11:11; Ps. 26:4; Pr. 12:11; 28:19; Jas. 2:20
V. things, 1 Sam. 12:21; Ps. 2:1; Lam. 2:14; Acts 4:25
V. knowledge, Job 15:2
V. labour, Job 39;16; Pa. 127:1; Isa. 49:4; 65:23; Jer. 51:58
V. hope, Job 41:9; Jer. 3:23
V. show, Ps. 39:6
V. help, Ps. 60:11; 108:12; Lam. 4:17
V. thoughts, Ps. 119:113; Jer. 4:14; 1 Cor. 3:20
V. beauty, Pr. 31:30; Jer. 4:30
V. life, Eccl. 6:12
V. oblations, Isa. 1:13
V. customs, Jer. 10:3
V. vision, Ez. 12:24; 13:7
V. comfort, Zech. 10:2
V. repetitions, Mt. 6:7
V. worship, Mt. 15:9; Mk. 7:7
V. imaginations, Rom. 1:21
V. glory, Gal. 5:26
V. deceit, Col. 2:8; Tit. 1:10
V. talkers and deceivers, Tit. 1:10
V. questions about law, Tit. 3:9
Take God's name in v., Ex. 20:7; Lev. 26:16-20; Dt. 5:11; Ps. 139:20; Pr. 30:9
Earth not created in v. (Heb. tohu, as in Gen. 1:2; Jer. 4:23), Isa. 45:18
2; 1 Cor. 15:12-30
Can receive grace in v., 2 Cor. 6:1
Vainglory (1), Phil. 2:3
Vainly (1), Col. 2:18
Vajezatha (1), sincere, Esther 9:9
Vale (9), Gen. 14:3,8,10; 37:14; Dt. 1:7; Josh. 10:40; 1 Ki. 10:27; 2 Chr. 1:15; Jer. 33:13
Valiant (32), brave; courageous; showing valour, 1 Sam. 14:52; 16:18; 26:15; 1 Ki. 1:42; Heb. 11:34
Valiantest (1), Judg. 21:10
Valiantly (6), Num. 24:18; 1 Chr. 19:13; Ps. 60:12; 108:13; 118:15-16
Valley (140). 35 valleys in Scripture:
1 Shaveh (Gen. 14:17)
2 Gerar (Gen. 26:17)
3 Zared (Num. 21:12)
4 Eshcol (Num. 32:9; Dt. 1:24)
5 Jericho (Dt. 34:3)
6 Achor (Josh. 7:24-26; 15:7)
7 Ajalon (Josh. 10:12; g 420-1)
8 Mizpeh (Josh. 11:8)
9 Lebanon (Josh. 11:17; 12:7)
10 Hinnom (Josh. 15:8; 18:16; 2 Chr. 28:3; 33:6; Jer. 7:31-32; 19:2-6; 32:35)
11 Eshtaol (Josh. 15:33)
12 Zoreah (Josh. 15:33)
13 Jezreel (Josh. 17:16; Judg. 6:33)
14 Keziz (Josh. 18:21)
15 Jiphthan-el (Josh. 19:14,27)
16 Sorek (Judg. 16:4)
17 Zeboim (1 Sam. 13:18)
18 Elah (1 Sam. 17:2,19; 21:9)
19 Rephaim (2 Sam. 5:18,22; 23:13)
20 Salt (2 Ki. 14:7; 1 Chr. 18:12)
21 Charashim (1 Chr. 4:14)
22 Zephathah (2 Chr. 14:10)
23 Berachah (2 Chr. 20:26)
24 Megiddo (2 Chr. 35:22; Zech. 12:11)
25 The v. of craftsmen (Neh. 11:35)
26 Succoth (Ps. 60;6; 108:7)
27 The v. of Baca (Ps. 84:6)
28 The v. of vision (Isa. 22:1,5)
29 Gibeon (Isa. 28:21)
30 The v. of slaughter (Jer. 7:32; 19:6)
31 The v. of Hamon-god (Ez. 39:11-15)
32 Jehoshaphat (Joel 3:2,12)
33 The v. of decision (Joel 3:14)
34 Shittim (Joel 3:18)
35 The v. of the mountains (Zech. 14:5)
Valleys (28), Num. 24:6; Dt. 8:7; Ps. 65:13; 104:8-10; Mic. 1:4; etc.
Valour (37), strength of mind in braving danger.
8 men, Josh. 1:14; 6:2; Judg. 6:12; 11:1; 1 Ki. 11:28; 2 Ki. 5:1; 1 Chr. 12:28; 2 Chr. 17:17
Value (7), Lev. 27:8-12; Job 13:4; Mt. 10:31; 27:9; Lk. 12:7
Valued (4), Lev. 27;16; Job 28:16-19; Mt. 27:9
Valuest (1), Lev. 27:12
Vaniah (1), distress, Ezra 10:36
Vanish (4), Job 6:17; Isa. 51:6; 1 Cor. 13:8; Heb. 8:13
Vanished (2), Jer. 49:7; Lk. 24:31
Vanisheth (2), Job 7:9; Jas. 4:14
Vanities (13). Defined, g 389-2; e 1117-1; Dt. 32:21; 1 Ki. 16:13,26; Ps. 31:6; Eccl. 1:2; 5:7; 12:8; Jer. 8:19; 10:8; 14:22; Jonah 2:8; Acts 14:15
Vanity (86), d 291-2*
30 things considered v., 1125
5 things constitute v., 1125
V. in book of Job, 7:3,16; 15:31-35; 31:5; 35:13
Man in best state is altogether v., Ps. 39:5,11; 62:9; 94:11; 144:4
V. of vanities, Eccl. 1:2; 12:8
V. and vexation, Eccl. 1:14; 2:11,17,26; 4:4,16; 6:9
All is v., Eccl. 1:2; 3:19; 12:8
Creature made subject to v., Rom. 8:20
Walk in v. of their own mind, Eph. 4:17
Speak great words of v., 2 Pet. 2:18
Vapour (4), Job 36:27,33; Acts 2:19; Jas. 4:14

51:16
Variableness (1), Jas. 1:17
Variance (2), Mt. 10:35; Gal. 5:20; 362*
Vashni (1), strong, 1 Chr. 6:28
Vashti (10), beautiful, Esther 1:9-19; 2:1-4,17
Vau see ***Wau***
Vaunt (1), speak boastfully, Judg. 7:2
Vaunteth (1), speaking boastfully, 1 Cor. 13:4
Vehement (3), fervent; passionate, Song 8:6; Jonah 4:8; 2 Cor. 7:11
Vehemently (5), passionately, Mk. 14:31; Lk. 6:48-49; 11:53; 23:10
Veil (7), Song 5:7; Mt. 27:51; Mk. 15:38; Lk. 23:45; Heb. 6:19; 9:3; 10:20; b 57-3*; i 94-1*
Vein (1), Job 28:1
Vengeance (45). 6 things about v., e 981-3
  V. taken on him sevenfold, Gen. 4:15
  V. belongs to God, Dt. 32:35,41,43; Ps. 94:1; Rom. 12:19; Heb. 10:30
  V. predicted in the day of the Lord, Isa. 34:8; 35:4; 47:3; 59:17; 61:2; 63:4; Jer. 46:10; 51:6,36; 2 Th. 1:7-10
  V. on Babylon in Daniel's day, Jer. 50:15-28; 51:11
  V. on other nations, Ez. 25:12-17; Nah. 1:2
  V. on Israel, 70 A.D., Lk. 21:20-24
  V. on angels, Jude 6-7
Venison (8), Gen. 25:28; 27:3-33
Venom (1), Dt. 32:33
Venomous (1), Acts 28:4
Vent (1), Job 32:19
Venture (2), 1 Ki. 23:34; 2 Chr. 18;33
Venus, a planet. Facts about, 84
Verified (3), Gen. 42:20; 1 Ki. 8:26; 2 Chr. 6:17
Verily (140). Defined; usage, g 164-2*
  15 times in O.T., Gen. 42:21; Ex. 31:13; Judg. 15:2; Ps. 37;3; etc.
  99 times in N.T., Mt. 5:18,26; 6:2,5,16; 8:10; 1 Pet. 1:20; etc.
Verity (2), Ps. 111:7; 1 Tim. 2:7
Vermilion (2), Jer. 22:14; Ez. 23:14
Very (257), Gen. 1:31; 4:5; Pr. 17:9; Mt. 10:30; Phil. 1:6; 1 Th. 5:23; etc.
Vessel (46). V. used in sacrifices, Lev. 6:28; 11:32-34; 14:5,50; 15:12; Num. 5:17; 19:15-17; Heb. 9:21
  V. and potter, Jer. 18; Rom. 9:21
  V. chosen of God, Acts 9:15
  V. possessed in sanctification, 1 Th. 4:4
  V. unto honor, 2 Tim. 2:21
  Wife as weaker v., 1 Pet. 3:7
Vessels (154). 2 meanings, n 395-2*
  V. for tabernacle, Ex. 25:39; 27:3,19; 30:27-28; 35:13-16; 37:16-24; 38:3,30; 39:36-40; 40:9-10; Lev. 8:11; Num. 1:50; 3:31-36;4:9-16; 7:1,85; 18:3; 19:18
  V. for the temple, 1 Ki. 7:45-51; 8:4; 2 Chr. 4:18-19; 15:18; 24:14
  V. miraculously filled with oil, 2 Ki. 4
  V. of temple taken to Babylon, 2 Chr. 36:7-19; Dan. 5:1-23
  V. brought back from Babylon, Ezra 1:6-11; 5:14-15; 6:5; 8:25-33; Neh. 13:5-9
  V. (boats) of bulrushes, Isa. 18:2
  V. of wrath and v. of mercy, Rom. 9:22-23; i 293-3*
  This treasure in earthen v., 2 Cor. 4:7
  V. sold in Babylon, Rev. 18:12
Vestments (2), 2 Kid. 10:22
Vestry (1), 2 Ki. 10:22
Vesture (8), Dt. 22:12; Ps. 22:18; 102:26; Mt. 27:35; Jn. 19:24; Heb. 1:12; Rev. 19:13-16
Vestures (1), Gen. 41:42
Vex (15). V. not a stranger, Ex. 22:21
  V. my soul, Job 19:2
  V. them in His sore displeasure, Ps. 2:5
  V. the hearts of many, Ez. 32:9
  V. certain of the church, Acts 12:1
Vexation (14). Cursing and v., Dt. 28:20
  Vanity and v. of spirit, Eccl. 1:14-17; 2:11,17,22-26; 4:4-6,16; 6:9
  V. of Israel, Isa. 9:1; 28:19; 65:14
Vexed (22), e 29-2*; Num. 20:15; Job 27:2; Ps. 6:2-10; Isa. 63:10; Mt. 15:22; Lk. 6:18; Acts 5:18; 2 Pet. 2:7-8
Vial (8), 1 Sam. 10:1; Rev. 16:2-17
Vials (5), Rev. 5:8; 15:7; 16:1; 17:1; 21:9
Victory (12), 2 Sam. 19:2; 23:10-12; 1 Chr. 29:11; Ps. 98:1; Isa. 25:8; Mt. 12:20; 1 Cor. 15:54-57; 1 Jn. 5:4; Rev. 15:2
Victual (5), Ex. 12:39; Judg. 20:10; 1 Ki. 4:27; 2 Chr. 11:11,23
Victuals (17), Gen. 14:11; Lev. 25:37; Dt. 23:19; Mt. 14:15; Lk. 9:12; etc.
View (4), Josh. 2:1; 7:2; 2 Ki. 2:7,15
Viewed (4), Josh. 7:2; Ezra 8:15; Neh. 2:13-15
Vigilant (2), 1 Tim. 3:2; 1 Pet. 5:8
Vile (19), Dt. 25:3; Job 40:4; Ps. 15:4; Dan. 11:21; Nah. 1:14; 3:6; etc.
  V. affections, b 280-2*; Rom. 1:26
  V. body, h 380-2*; Phil. 3:21
  V. raiment, Jas. 2:2
Vilely (1), 2 Sam. 1:21
Viler (1), Job 30:8
Vilest (1), Ps. 12:8
Village (10), Mt. 21:2; Mk. 11:2; Lk. 8:1; 9:52-56; 10:38; 17:12; 19:30; 24:13-38
Villages (75), Ex. 8:13; Josh. 15:32-62; 19:6-48; Neh. 11:25-31; Mt. 9:35; etc.
Villany (2), Isa. 32:6; Jer. 29:23
Vine (61). True and false, g-m 197-1,2*
  V. as the v. of Sodom, Dt. 32:32
  V. out of Egypt, Ps. 80:8-14
  V. of Jehovah, Isa. 5:1-7; Ez. 17
  Fruit of the v., Mt. 26:29; Mk. 14:25; Lk. 22:18
  I am the true v., Jn. 15:1-8
  Armageddon symbolized by treading of grapes from the v., Isa. 63:1-5; Rev. 14:18-19; 19:15
Vinedressers (4), 2 Ki. 25:12; Isa. 61:5; Jer. 52:16; Joel 1:11
Vinegar (12), Num. 6:3; Ruth 2:14; Ps. 69:21; Pr.10:26; 25:20; Mt. 27:34,48; Mk. 15:36; Lk. 23:36; Jn. 19:29-30
Vines (12), Num. 20:5; Dt. 8:8; Ps. 78:47; 105:33; Song 2:13-15; Isa. 7:23; Jer. 5:17; 31:5; Hos. 2:12; Hab. 3:17
Vineyard (69). 7fold care of God's, 1250
  8fold description of God's, n 1139-3
  8fold judgment on God's q 1139-3
  Noah's v., Gen. 9:20
  Gleanings of v., Lev. 19:10
  Naboth's v., 1 Ki;. 21:1-18
  God's v., Ps. 80:15; Isa. 5:1-8; Jer. 12:10
  V. described, n 41-1*; Mt. 20:1-8; 21:28-41; Mk. 12:1-9; Lk. 10:9-16
Vineyards (45), Num. 16:14; 20:17; 21:22; 22:24; Isa. 16:10; 65:21; etc.
Vintage (10), Lev. 26:5; Judg. 8:2; Job 24:6; Isa. 16:10; 24:13; 32:10; Jer. 48:32; Mic. 7:1; Zech. 11:2
Viol (2), Isa. 5:12; Amos 6:5
Violated (1), Ez. 22:26
Violence (57), Gen. 6:11-13; Isa. 53:9; Mt. 11:12; Lk. 3:14; Heb. 11:34; etc.
Violent (10), d 11-4; 2 Sam. 22:49; Ps. 7:16; 18:48; 86:14; 140:1-11; Pr. 16:29; Eccl. 5:8; Mt. 11:12
Violently (10), Gen. 21:25; Lev. 6:4; Dt. 28:31; Job 20:19; 24:2; Isa. 22:18; Lam.2:6; Mt. 8:32; Mk. 5:13; Lk. 8:33
Viols (2), Isa. 14:11; Amos 5:23
Viper (3), Isa. 30:6; 59:5; Acts 28:3
Viper's (1), Job 20:16
Vipers (4), Mt. 3:7; 12:34; 23:33; Lk. 3:7; r 4-1*; p 272-1*
Virgin (33). First one defiled, a 49-3
  Enticing a v., b 138-3
  Dowry for a v., d 139-1
  V. birth, 1245; 1 99-2*
  A v. shall conceive, Isa. 7:14; 9:6-7; Mt. 1:23; Lk. 1:27
  As chaste v. to Christ, 2 Cor. 11:2
Virginity (9). Tokens of, a 370-1; Lev. 21:13; Dt. 22:15-17,20; Judg. 11:37-38; Ez. 23:3-8; Lk. 2:36
Virgin's (1), Lk. 1:27
Virgins (22). 200 kidnapped, f-g 488-1
  First beauty contest, Esther 2
  12 false doctrines about, b 49-3*
  4 v. prophetesses, Acts 21:9
  Word used also of men, Rev. 14:4
Virtue (7), Mk. 5:30; Lk. 6:19; 8:46; Phil. 4:8; 2 Pet. 1:3-5
Virtuous (3), Ruth 3:11; Pr. 12:4; 31:10
Virtuously (1), Pr. 31:29
Visage (3), face, Isa. 52:14; Lam. 4:8; Dan. 3:19
Visible (1), Col. 1:16
Vision (79). V. of the night, Job 20:8; 33:15
  Where no v. people perish, Pr. 29:18
  The valley of v., Isa. 22:1-5
  False v. of the heart, Jer. 14:14; 23:16; Ez. 13:7
  V. of Abraham, Gen. 15:1
  V. of Balaam, Num. 24:4,16
  V. of Samuel, 1 Sam. 3:15
  V. of Isaiah, Isa. 1:1
  V. of Daniel, Dan. 2:19; 7:2; 8:1-27; 9:21-24; 10:1-16; 11:14
  V. of Obadiah, Oba. 1
  V. of Nahum, Nah. 1:1
  V. of Habakkuk, Hab. 2:2-3
  V. of disciples, Mt. 17:9
  V. of Zecharias, Lk. 1:22
  V. of the women, Lk. 24:23
  V. of Ananias, Acts 9:10
  V. of Paul, Acts 9:12; 16:9-10; 18:9
  V. of Cornelius, Acts 10:3
  V. of Peter, Acts 10:10-19; 11:5
  V. of John, Rev. 9:17
Visions (24). 21 men had v., c 20-1
  4 Heb. words trans., f 1446-1
  V. of Jacob, Gen. 46:2
  V. of Iddo, 2 Chr. 9:29
  V. of Ezekiel, Ez. 1:1; 8:3; 40:2; 43:2
  V. of Nebuchadnezzar, Dan. 2:28; 4:5-13
  V. of Daniel, Dan. 7:1,7,13-15
  Your young men shall see v., Joel 2:28; Acts 2:17
  V. of Paul, 2 Cor. 12:1-9
Visit (37). I will v. you, Gen. 50:24-25; Ex. 13:19; 32:34
  Lord will v. Tyre, Isa. 23:17
  V. their transgression, Ps. 89:32; Jer. 14:10; Hos. 8:13; 9:9; Amos 3:14
  God at first did v. Gentiles, Acts 15:14
  V. fatherless and widows, Jas. 1:27
Visitation (15), Isa. 10:3; Jer. 8:12; 10:15; 46:21; Lk. 19:44; 1 Pet. 2:12
Visited (23), Gen. 21:1; Ex. 3:16; 4:31; 1 Sam. 2:21; Mt. 25:36; 43; Lk. 1:68,78; 7:16; etc.
Visitest (3), Ps. 8:4; 65:9; Heb. 2:6
Visiteth (1), Job 31:14
Visiting (4), Ex. 20:5; 34:7; Num. 14:18; Dt. 5:9
Vocation (1), Eph. 4:1
Voice (505). 45 uses of, 1038
  Heard v. of the Lord, Gen. 3:8-10
  Obeyed v., Gen. 22:18; 26:5
  V. of God speaking, Dt. 4:33; 5:23-28
  V. of the Lord (49 times), Ex. 15:26; Dt. 5:25; 8:20; 13:18; 15:5; etc.
  V. of one crying in wilderness, Mt. 3:3
  V. as many waters, Rev. 1:15; 14:2; 19:6
  V. of great thunder, Rev. 14:2; 19:6
Voices (17), Lk. 17:12; Acts 13:27; Rev. 4:5; 8:5,13; 10:3-4; 11:15; etc.
Void (24). Earth without form and v., Gen. 1:2; Jer. 4:23
  Vows made v., Num. 30:12-15
  V. of understanding, Pr. 7:7; 10:13; 12:11; 17:18
  V. of wisdom, Pr. 11:12
  Word not return to Me v., Isa. 55:11
  Conscience v. of offence, Acts 24:16
  Make v. the law through faith, Rom. 3:31; 4:14
Volume (2), Ps. 40:7; Heb. 10:7
Voluntarily (1), Ez. 46:12
Voluntary (4), Lev. 1:3; 7:16; Ez. 46:12; Col. 2:18
Vomit (8), Job 20:15; Pr. 23:8; 25:16; 26:11; Isa. 19:14; 28:8; Jer. 48:26; 2 Pet. 2:22
Vomited (1), Jonah 2:10
Vomiteth (1), Lev. 18:25
Vow (41). See laws on making a v., Lev. 7:16; 22:21-23; 27:2; Num. 6:2-21; 15:3; 30:2-13; Dt. 12:11; 23:18-23
  8fold v. of David, m 922-1; v 1014-1; b 1022-1
  7fold v. of David, b 934-1
  3fold v. of David, i 938-1
  6fold v. of David, f 994-2
  3fold v. to praise God, e 997-2
  5fold v. of the psalmist, j 1017-3
  5 examples of vows:
  1 Jacob, to pay tithes (Gen. 28:20-22)
  2 Israel, to destroy cities (Num. 21:2)
  3 Jephthah, to give what came to meet him first (Judg. 11:30-39)
  4 Hannah, to give Samuel (1 Sam. 1:11)
  5 Paul's v. (Acts 18:18)
Vowed (18), Gen. 28:20; Lev. 27:8; Num. 6:21; 21:2; 30:6-10; Ps. 132:2; etc.
Vowedst (1), Gen. 31:13
Vowest (2), Dt. 12:17; Eccl. 5:4
Voweth (1), Mal. 1:14
Vows (30). Laws concerning, r 40-3; 179
  3 examples of rash v., r 40-3
  7 examples of common v., r 40-3
  V. of persons, 248
  Special v., 248
  V. concerning animals, 248
  V. of men and women, f 313-3; b-d
  V. of boys and girls, c 314-1
  Bonds versus v., d 314-1
  Paying v., i 372-1
  God holds men to v., m-p 597-3
  V. using God's name, b 568-1
  V. to praise God, i 928-1
  6 v. of the psalmist, a 959-3
  2 v. of Ethan, q 977-1
  18 v. of David, n 985-3
  4 v. of the psalmist, g 989-3
  2 of David and Messiah, i 996-1
  2 of David, o 1001-3; y 1002-1; l 1022-1
  2 of psalmist, h 1023-3
  7 v. of David, 1054
  17 reasons for v., 1054
  30 v. of the psalmist, 1056
  30 reasons for v., 1057
Voyage (1), Acts 27:10
Vulture (2), Lev. 11:14; Dt. 14:13
Vulture's (1), Job 28:7
Vultures (1), Isa. 34:15

W

Wafer (3), Ex. 29:23; Lev. 8:26; Num. 6:19
  Fallacy about, l 51-3*
Wafers (5), Ex. 16:31; 29:2; Lev. 2:4; 7:12; Num. 6:15
Wag (3), Jer. 18:16; Lam. 2:15; Zeph. 2:15
Wages (18), g 227-2; g 288-2*
  Jacob's w., Gen. 29:15; 30:28; 31:7-8,41
  Moses 2nd wage earner listed, Ex. 2:9
  Be content with w., Lk. 3:14
  W. of sin is death, Rom. 6:23
  W. of a preacher, 2 Cor. 11:8
  W. of unrighteousness, 2 Pet. 2:15
Wagging (2), Mt. 27:39; Mk. 15:29
Wagon (1), Num. 7:3
Wagons (9). Given to priests, m 268-1; a-b 268-1; Gen. 45:19-27; 46:5; Num. 7:3-8; Ez. 23:24
Wail (3), Ez. 32:18; Mic. 1:8; Rev. 1:7
Wailed (1), Mk. 5:38
Wailing (16), Esther 4:3; Jer. 9:10-20; Ez. 7:11; 27:31-32; Amos 5:16-17; Mic. 1:8; Mt. 13:42,50; Rev. 18:15-19
Wait (105). W. on priest's office, Num. 3:10
  W. upon service, Num. 8:24
  W. to kill a man, Ex. 21:13; Dt. 19:11
  W. in ambush, Josh. 8:4-13; Judg. 9:25-43; 16:2-12; 20:29-38
  W. on God, Ps. 25:3-5,21; 27:14; 37:7-9,34; 52:9; 59:9; 62:5-6; 123:2; 130:5; Pr. 20:22; Isa. 8:17; 30:18; 40:31; Hos. 12:6; Mic. 7:7
  God will w. on man, Isa. 30:18
  W. for promise of Father, Acts 1:4
  Then with patience we w. for, Rom. 8:25
  W. on our ministering, Rom. 12:7
  W. for hope of righteousness, Gal. 5:5

Waited (35). W. for salvation, Gen. 49:18
W. on their office, 1 Chr. 6:32; 2 Chr. 7:6; Neh. 12:44
W. on the king, 2 Chr. 17:19
W. patiently for the Lord, Ps. 40:1; Isa. 25:9; 26:8; 33:2; Zech. 11:11
W. for the kingdom of God, Mk. 15:43; Lk. 23:51
Longsuffering of God w., 1 Pet. 3:20
Waiteth (11). Our souls w. for the Lord, Ps. 33:20; 62:1; 130:6; Isa. 64:4
Blessed is he that w., Dan. 12:12
W. for manifestation of sons, Rom. 8:19
Husbandman w. for precious, Jas. 5:7
Waiting (8). W. for consolation of Israel, Lk. 2:25
W. for the moving of the water, Jn. 5:3
W. for adoption, the redemption of the body, Rom. 8:23
W. for the coming of Our Lord, 1 Cor. 1:7; 2 Th. 3:5
14 blessings of w. on God, b 989-2
21 reasons to wait, 1037
7 ways of w., 1037
7 examples of w., 1037
7 blessings of w., 1041
Wake (4), Jer. 51:39,57; Joel 3;9; 1 Th. 5:10
Waked (1), Zech. 4:1
Wakened (2), Joel 3:12; Zech. 4:1
Wakeneth (2), Isa. 50:4
Waketh (2), Ps. 127:1; Song 5:2
Waking (1), Ps. 77:4
Walk (211). 45 ways to w., 1056
2 ways not to w., 547*
7 things to w. in, 547*
16 ways not to walk:
1 Contrary to God (Lev. 26:21-28)
2 After other gods (Dt. 8:19)
3 After imagination of the heart (Dt. 29:19; Jer. 13:10; 16:12)
4 In darkness (Ps. 82:5; Pr. 2:13)
5 In ways of the heart (Eccl. 11:9)
6 With slanders (Jer. 9:4)
7 After own devices (Jer. 18:12)
8 In lies (Jer. 23:14)
9 In pride (Dan. 4:37)
10 After the flesh (Rom. 8:1-4,12-13; 2 Pet. 2:10)
11 As men (1 Cor. 3:3)
12 By sight (2 Cor. 5:7)
13 As other Gentiles (Eph. 4:17-20)
14 As enemies of Christ (Phil. 3:17-19)
15 Disorderly (2 Th. 3:11)
16 After own ungodly lusts (Jude 18)
Walked (123). W. on dry land, Ex. 14:29; 15:19; Josh. 3:17; 4:22; 2 Ki. 2:8
W. in way of Jeroboam, 1 Ki. 15:34; 16:2,26
W. 40 years in wilderness, Josh. 5:6
W. not in My ways, 1 Sam. 8:3; 1 Ki. 11:33
W. in a tent and tabernacle, 2 Sam. 7:6
W. in sins of father, 1 Ki. 15:3
W. in the way of Asa, 1 Ki. 22:43
W. in statutes of heathen, 2 Ki. 17:8
W. after things that do not profit, Jer. 2:8
W. after imagination of heart, Jer. 9:14; 11:8
W. not in My statutes, Ez. 20:13-21
W. on the water, Mt. 14:29
W. in laciviousness, 1 Pet. 4:3
W., even as He w., 1 Jn. 2:6
Walkedst (1), Jn. 21:18
Walkest (7), Dt. 6:7; 11:19; 1 Ki. 2:42; Isa. 43:2; Acts 21:24; Rom. 14:15; 2 Jn. 3
Walketh (41). Lord w. in midst, Dt. 23:14
W. in circuit of heaven, Job 22:14
W. not in counsel of ungodly, Ps. 1:1
W. uprightly, Ps. 15:2; Pr. 28:18
W. in a perfect way, Ps. 101:6
W. in integrity, Pr. 19:1; 20:7
W. wisely, Eccl. 2:14
W. righteously, Isa. 33:15
W. through dry places, Mt. 12:43; Lk. 11:24
W. in darkness, Jn. 12:35; 1 Jn. 2:11
W. dirorderly, 2 Th. 3:6
W. about seeking whom he, 1 Pet. 5:8
W. in midst of 7 candlesticks, Rev. 2:1
402
Satan w. up and down, Job 1:7; 2:2
Isaiah w. in nakedness, Isa. 20:2
W. in his uprightness, Isa. 57:2
W. with slanderers, Jer. 6:28
W. on the sea, Mt. 14:25-26; Mk. 6:48
See men as trees w., Mk. 8:24
Lame man w. and leaping, Acts 2:3-9
W. in fear of the Lord, Acts 9:31
Not w. in craftiness, 2 Cor. 4:2
W. after their own lusts, 2 Pet. 3:3; Jude 16
W. in truth, 2 Jn. 4
Wall (178). W. fall, Josh. 6:5,20
Handwriting on wall, Dan. 5:5
W. of partition, 373*; Eph. 2:14
W. of New Jerusalem, Rev. 21:12-19
Walled (4), Lev. 25:29,30; Num. 13:28; Dt. 1:28
Wallow (4), Jer. 6:26; 25:34; 48:26; Ez. 27:30
Wallowed (2), 2 Sam. 20:12; Mk. 9:20
Wallowing (1), 2 Pet. 2:22
Walls (66). Plague in w., Lev. 14:37-39
Great cities with w., 1 Ki. 4:13
W. of Jerusalem, Neh. 2:13; 4:7; Ps. 51:18
Salvation will God appoint for w., Isa. 26:1; 60:18
By faith the wall of Jericho fell, Heb. 11:30
Wander (14). W. in wilderness, Num. 14:33; 32:13; Ps. 107:40
W. from commandments, Ps. 119:10
W. from sea to sea, Amos 8:12
Wandered (10), Gen. 21:14; Josh. 14:10; Ps. 107:4; Isa. 16:8; Lam. 4:14-15; Ez. 34:6; Amos 4:8; Heb. 11:37-38
Wanderers (2), Jer. 48:12; Hos. 9:17
Wanderest (1), Jer. 2:20
Wandereth (6), Job 15:23; Pr. 21:16; 27:8; Isa. 16:2; 1 Tim. 5:13; Jude 13
Wandering (6), Gen. 37:15; Pr. 26:2; Eccl. 6:9; Isa. 16:2; 1 Tim. 5:13; Jude 13
Wanderings (1), Ps. 56:8
Want (31). W. of all things, Dt. 28:48,57
No w. to them that fear Him, Ps. 34:9
Not w. any good thing, Ps. 34:10
Fools die for w. of wisdom, Pr. 10:21
Destroyed for w. of judgment, Pr. 13:23
W. as an armed man, Pr. 24:34
Never (3), Jer. 44:18; Jn. 2:3; 2 Cor. 11:9
Wanted (3), Jer. 44:18; Jn. 2:3; 2 Cor. 11:9
Wanteth (7), Dt. 15:8; Pr. 9:5,16; 10:19; 28:16; Eccl. 6:2; Song 7:2
Wanting (8), 2 Ki. 10:19; Pr. 19:7; Eccl 1:15; Dan. 5:27; Tit. 1:5; 3:13; Jas. 1:4
Wanton (3), Isa. 3:16; 1 Tim. 5:11; Jas. 5:5
Wantonness (2), t 299-1*; Rom. 13:13; 2 Pet. 2:18
Wants (2), Judg. 19:20; Phil. 2:25
War (225). First w., g 19-2
7 results of w. with Sihon, d 336-3
7 results of w. with Og, i 337-1
5 promises in w., g 366-1
Exemptions in w., i 366-1; a-c 366-1
Commander-in-chief in w., f 366-2
Ancient declaration of w., a 685-3
W. on saints, 1051; Dan. 7:21; Rev. 13:7
Spiritual w., f 466-2*
W. in heaven, 5 facts, p 515-1*
With good advice make w., Pr. 20:18
Neither learn w. any more, Isa. 2:4
Made w. with the saints, Dan. 7:21
Preparation for w. at Armageddon, Joel 3:9; Zech. 14:1-5; Rev. 16:13-16
We do not w. after flesh, 2 Cor. 10:3
W. a good warfare, 1 Tim. 1:18
Lusts that w. in your members, Jas. 4:1
Lusts which w. against soul, 1 Pet. 2:11
Who is able to make w. with, Rev. 13:4
W. with the Lamb, Rev. 17:14
He doth judge and make w., Rev. 19:11
Make w. against Him that sat, Rev. 19:19
Ward (20). Put them in w., Gen. 40:3-7; 42:17; Lev. 24:12; Num. 15:34; 2 Sam. 20:3; Ez. 19:9; Acts 12:10
To keep watch, 1 Chr. 12:29; 25:8
Wardrobe (2), 2 Ki. 22:14; 2 Chr. 34:22
Ware (6), 10:31; 13:16-20; Lk. 8:27; Acts 14:6; 2 Tim. 4:15
Wares (5), Jer. 10:17; Ez. 27:16,18,33; Jonah 1:5
Warfare (5), 1 Sam. 28:1; Isa. 40:2; 1 Cor. 9:7; 2 Cor. 10:4; 1 Tim. 1:18
Warm (8), 2 Ki. 4:34; Job 6:17; 37:17; Eccl. 4:11; Isa. 44:15-16; 47:14; Hag. 1:6
Warmed (6), Job 31:20; Mk. 14:54; Jn. 18:18,25; Jas. 2:16
Warmeth (2), Job 39:14; Isa. 44:16
Warming (1), Mk. 14:67
Warn (11), 2 Chr. 19:10; Ez. 3:18-21; 33:3-9; Acts 20:31; 1 Cor. 4:14; 1 Th. 5:14; a 258-1*
Warned (10), 2 Ki. 6:10; Ps. 19:11; Ez. 3:21; 33:6; Mt. 2:12,22; 3:7; Lk. 3:7; Acts 10:22; Heb. 11:7
Warning (8), Jer. 6:10; Ez. 3:17-20; 33:4-5; Col. 1:28
Warnings. Against deception, t 46-3*
Against being spoiled, 391*
Against backsliding, l,n 478-3*; c 493-2*
210 w. not to fall from grace, 497*
W. about blotting name out of the book of life, j 503-1*
W. against false teachers, p 475-2*
W. against false prophets, o 475-2*
Warp (9), Lev. 13:48-59
Warred (9), Num. 31:7,42; Josh. 24:9; 1 Ki. 14:19; 20:1; 22:45; 2 Ki. 6:8; 14:28; 2 Chr. 26:6
Warreth (1), 2 Tim. 2:4
Warring (3), 2 Ki. 19:8; Isa. 37:8; Rom. 7:23
Warrior (1), Isa. 9:5
Warriors (2), 1 Ki. 12:21; 2 Chr. 11:1
Wars (13). 7 w. of the exodus, d 296-1
Book of w., b 297-1; Num. 21:14
13 civil w., c 484-1; 1053
78 victories, 34 defeats, w. of Israel, 1053
Vision of w., 1482
Maketh w. to cease unto the, Ps. 46:9
W. and rumours of w., Mt. 24:6; Mk. 13:7; Lk. 21:9
Whence come w. and fightings, Jas. 4:1
Was (4,306), l 1-1; Gen. 1:2-4,7,9-12,15,18,21,24-25,30-31; 2:5; etc.
Wash (89). W. feet of God and angels, Gen. 18:4; 19:2
W. you, make you clean, Isa. 1:16
W. heart from wickedness, Jer. 4:14
W. face and anoint head, Mt. 6:17
W. or eat not, Mt. 15:2; Mk. 7:3-4
W. His feet with tears, Lk. 7:38
W. feet, m 116-1*; d-m 193-2,3*; q-s 193-1*; Jn. 13:5-14; 1 Tim. 5:10
W. away thy sins, Acts 22:16
Washed (45). W. their feet, Gen. 43:24; Judg. 19:21; Jn. 13:10-14
W. steps with butter, Job 29:6
W. hands in innocency, Ps. 73:13
W. from their filthiness, Pr. 30:12
W. before dinner, Lk. 11:38
W. and received sight, Jn. 9:7-15
W., sanctified, justified, 1 Cor. 6:11
W. the saints' feet, 1 Tim. 5:10
W. bodies with pure water, Heb. 10:22
W. sow from mire, 2 Pet. 2:22
W. us from our sins, Rev. 1:5
W. their robes, made them, Rev. 7:14
Washest (1), Job 14:19
Washing (10), Lev. 13:56; 2 Sam. 11:2; Neh. 4:23; Song 4:2; 6:6; Mk. 7:4-8; Lk. 5:2; Eph. 5:26; Tit. 3:5
Washings (1), 10 different w., i 216-1; Heb. 9:10
Washpot (2), Ps. 60:8; 108:9
Wast (65), Gen. 3:11,19; 33:10; Jn. 1:48; 9:34; Rev. 5:9; 11:17; 16:5; etc.
Waste (64), Lev. 26:31-33; Isa. 24:1; Mal. 1:3; Mt. 26:8; Mk. 14:4; etc.
Wasted (16, Num. 14:33; 1 Ki. 17:16; Isa. 6:11; Lk. 15:13; Gal. 1:13; etc.
Wasteness (1), Zeph. 1:15
Waster (2), Pr. 18:9; Isa. 54:16
Wastes (7), Isa. 61:4; Jer. 49:13; Ez. 33:24, 27; 36:4,10,33
Wasting (2), Isa. 59:7; 60:18
Watch (61). Defined, c-e 89-1*; q 470-2*
Lord w. between me and thee, Gen. 31:49
Set a w. before my mouth, Ps. 141:3
W., for ye know neither the, Mt. 24:42-43; 25:13; Mk. 13:33-37
Sealing stone, setting w., Mt. 27:66
W. and pray Mt. 26:41; Mk. 14:38
Keeping w. over flock, Lk. 2:8
W., stand fast in faith, 1 Cor. 16:13
W. in all things, endure, 2 Tim. 4:5
They w. for your soul, Heb. 13:17
W. unto prayer, 1 Pet. 4:7
If thou shalt not w., Rev. 3:3
Watched (13), Mt. 24:43; 27:36; Mk. 3:2; Lk. 6:7; 12:39; 20:20; Acts 9:24; etc.
Watcher (2), Dan. 4:13,23
Watchers (2), Jer. 4:16; Dan. 4:17
Watches (5), Neh. 7:3; 12:9; Ps. 63:6; 119:148; Lam. 2:19
Watcheth (3), Ps. 37:32; Ez. 7:6; Rev. 16:15
Watchful (1), Rev. 3:2
Watching (6), 1 Sam. 4:13; Pr. 8:34; Lam. 4:17; Mt. 27:54; Lk. 12:37; Eph. 6:18
Watchings (2), 2 Cor. 6:5; 11:27
Watchman (18), 2 Sam. 18:24-27; 2 Ki. 9:17-20; Ps. 127:1; Isa. 21:6-12; Ez. 3:17; 33:2-7; Hos. 9:8
Watchman's (1), Ez. 33:6
Watchmen (12), 1 Sam. 14:16; 2 Ki. 17:9; 18:8; Song 3:3; 5:7; Isa. 52:8; 56;10; 62:6; Jer. 6:17; 31:6; 51:12; Mic. 7:4;
W. upon the walls, 1259
8 commands to God's w., 1259
Watchtower (2), Isa. 21:5,8
Water (394). W. of separation, b 292-3; b-c 294-1
3 times no w. in Israel, j 294-1
W. from the rock, f 294-1
3 miraculous supplies of w., c 297-1
3 cases of healing of w., h 668-1
15 uses of w., b 924-1
38 w. miracles, 1037
W. baptism. See Baptism
W. carrying, d 90-1*
Well of w., a 168-3
Unstable as w., Gen. 49:4
Planted by rivers of w., Ps. 1:3
W. out of wells of salvation, Isa. 12:3
Springs of w. in Millennium, Isa. 35:7
When poor and needy seek w., Isa. 41:17
Cup of cold w., Mt. 10:42; Mk. 9:41
Walked on the water, Mt. 14:29
Except man be born of water, Jn. 3:5
Because there was much water, Jn. 3:23
Give living w., Jn. 4:10-11
Well of w. springing up, Jn. 4:14
Waiting for moving of w., Jn. 5:3-7
Rivers of living water, Jn. 7:38
John truly baptized with w., Acts 1:5
Went down both into w., Acts 8:35-39
Can any man forbid w., Acts 10:47
John indeed baptised with, Acts 11:16
Washing of w. by the word, Eph. 5:26
Drink no longer w., 1 Tim. 5:23
Bodies washed with pure w., Heb. 10:22
8 souls saved by w., 1 Pet. 3:20
Wells without w., 2 Pet. 2:17
Overflowed with w. perished, 2 Pet. 3:6
He that came by w. and blood, 1 Jn. 5:6
Spirit, w., and the blood, 1 Jn. 5:8
Clouds without w., Jude 12
Out of his mouth w. as a flood, Rev. 12:15
Fountain of w. of life freely, Rev. 21:6
Take the w. of life freely, Rev. 22:17
Watercourse (2), 2 Chr. 32:30; Job 38:25
Watered (11), Gen. 2:6; 13:10; 29:2-10; Ex. 2:17-19; Pr. 11:25; Isa. 58:11; Jer. 31:12; 1 Cor. 3:6
Wateredst (1), Dt. 11:10
Waterest (1), Ps. 65:9-10
Watereth (5), Ps. 104:13; Pr. 11:25; Isa. 55:10; 1 Cor. 3:7-8
Waterflood (1), Ps. 69:15
Watering (3), Gen. 30:38; Job 37:11; Lk. 13:15
Waterpot (1), Jn. 4:28
Waterpots (2), Jn. 2:6,7
Waters (287). Division of, 77

W. placed in clouds again as before the flood of Gen. 1:2,6-7
Creatures created for w., Gen. 1:20-22
No more universal floods, Gen. 8:21-22; 9:11-15; Isa. 54:9
W. of Nile judged, Ex. 7:17-20
Red sea w. divided, Ex. 14:21-29
Jordan w. divided, Josh. 3:13-4:23; 5:1
Elijah and Elisha divided Jordan w., 2 Ki. 2:8-22
Leadeth me beside still w., Ps. 23:2
Voice of Lord upon w., Ps. 29:3
I am come unto deep w., Ps. 69:2,14
W. of a full cup are wrung, Ps. 73:10
W. gushed from the rock, Ps. 78:20; 105:41; 114:8; Isa. 48:21
Drink w. out of own cistern, Pr. 5:15-16
Stolen w. are sweet, Pr. 9:17
Cast bread upon w., Eccl. 11:1
Many w. cannot quench love, Song 8:7
W. of Shiloah go softly, Isa. 8:6
Earth full of knowledge of Lord, as the w. cover the sea, Isa. 11:9; Hab. 2:14
Ye that sow beside all w., Isa. 32:20
W. break out in wilderness, Isa. 35:6
Measured w. in hallow of hand, Isa. 40:12
Thirsteth, come ye to the w., Isa. 55:1
The fountain of living w., Jer. 2:13; 17:13
Millennial w. from the temple, Ez. 47; Zech. 14:8
Voice as sound of many w., Rev. 1:15; 14:2; 19:6
Living fountains of w., Rev. 7:17
Fountains of w., Rev. 8:10; 14:7; 16:4
Whore sitteth upon many w., Rev. 17:1,15
Waterspouts (1), n 937-3; Ps. 42:7
Watersprings (2), Ps. 107:33-35
Wau (1), Ps. 119:41, title
Wave (32). W. offerings, Ex. 29:24-27; Lev. 7:30-34; 8:27-29; 9:21; 10:14-15; 14:12-24; 23:11-20; Num. 5:25; 6:20; 18:11-18; i-o 152-1; 186; d 162-4
Like w. of sea driven with wind, Jas. 1:6
Waved (6), Ex. 29:27; Lev. 7:30; 8:27-29; 9:21; 14:21
Wavereth (1), Jas. 1:6
Wavering (2), Heb. 10:23; Jas. 1:6
Waves (26). W. of death compassed me, 2 Sam. 22:5
Here proud w. be stayed, Job 38:11
W. and billows gone over me, Ps. 42:7
W. of the sea, Job 9:8; Ps. 93:4; Isa. 48:18; Zech. 10:11
Sea and w. roaring, Lk. 21:25
Raging w. of the sea, Jude 13
Wax (24). Wrath w. hot, Ex. 22:24; 32:10-11,22
W. rich and poor, Lev. 25:47
W. dim, 1 Sam. 3:2
W. warm, Job 6:17
W. old, Job 14:8; Ps. 102:26: Isa. 50:9; 51:6; Heb. 1:11
W. lean, Isa. 17:4
W. pale, Isa. 29:22
W. feeble, Jer. 6:24
W. cold, Mt. 24:12
W. wanton, 1 Tim. 5:11
W. worse and worse, 2 Tim. 3:13
Waxed (37). W. old, Gen.18:12; Josh. 8:8-10
W. great, Gen. 26:13; 2 Chr. 17:12; Dan. 8:8-10
W. sore, Gen. 41:56
W. exceeding mighty, Ex. 1:7,20; 2 Chr. 13:21
W. hot, Ex. 16:21; 32:19
W. louder and louder, Ex. 19:19
W. fat, Dt. 32:15
W. feeble, 1 Sam. 2:5; Jer. 49:24; 50:43
W. stronger and stronger, 2 Sam. 3:1
W. weaker and weaker, 2 Sam. 3:1
W. faint, 2 Sam. 21:15
W. warm, 2 Ki. 4:34
W. greater and greater, 1 Chr. 11:9; Esther 9:4
W. gross, Mt. 13:15; Acts 28:27
W. strong in spirit, Lk. 1:80; 2:40
W. a great tree, Lk. 13:19
W. bold, Acts 13:46
W. rich, Rev. 18:3
Waxen (12), Gen. 19:13; Lev. 25:25-39; Dt. 29:5; 31:20; 32:15; Josh. 17:13; Jer. 5:27-38; Ez. 16:7
Waxeth (2), Ps. 6:7; Heb. 8:13
Waxing (1), Phil. 1:14
Way (661). 26 titles of Bible using, 1054
W. of greatness in world, g 34-1*
The w. of tree of life, Gen. 3:24
All flesh corrupted his w., Gen. 6:12
Keep the w. of the Lord, Gen., 18:19
Lord went His w., Gen. 18:33
Angel stood in the w., Num. 22:22-34
He knoweth the w. that I take, Job 23:10
I am the w., Jn. 14:6
New and living w., Heb. 10:20
50 "way's" in Scripture:
W. of Jeroboam, 1 Ki. 15:34; 16:2-26
W. of kings of Israel, 2 Ki. 8:18; 16:3
W. of the Lord, 2 Ki. 21:22; Pr. 10:29; Isa. 40:3
W. of David, 2 Ki. 22:2; 2 Chr. 11:17
W. of sinners, Ps. 1:1
W. of the righteous, Ps. 1:6; Pr. 15:19
W. of the ungodly, Ps. 1:6
W. of Thy testimonies, Ps. 119:14
W. of Thy precepts, Ps. 119:27
W. oflying, Ps. 119:29
W. of truth, Ps. 119:30
W. of Thy commandments, Ps. 119:32
W. of Thy statutes, Ps. 119:33
W. of good men, Pr. 2:20
W. of wisdom, Pr. 4:11
W. of evil men, Pr. 4:14
W. of the wicked, Pr. 4:19; 12;26; 15:9
W. of life, Pr. 6:23; 10:17; 15:24
W. to hell, Pr. 7:27
W. of righteousness, Pr. 8:20; 12:28; 16:31; 2 Pet. 2:21
W. of understanding, Pr. 9:6
W. of a fool, Pr. 12:15
W. of transgressors, Pr. 13:15
W. of the slothful man, Pr. 15:19
W. of the froward, Pr. 22:5
W. of the eagle, Pr. 30:19
W. of the serpent, Pr. 30:19
W. of a ship, Pr. 30:19
W. of a man with a maid, Pr. 30:19
W. of an adulterous woman, Pr. 30:20
W. of the spirit, Eccl. 11:5
W. of this people, Isa. 8:11
W. of the just, Pr. 26:7
W. of Thy judgments, Isa. 26:8
W. of holiness, Isa. 35:8
W. of understanding, Isa. 40:14
W. of the heathen, Jer. 10:2
W. of death, Jer. 21:8
W. of the Lord is not equal, Ez. 18:25,29; 33:17,20
W. that leadeth to life, Mt. 7:13
W. of the Gentiles, Mt. 10:5
W. of God, Mt. 22:16; Mk. 12:14
W. of peace, Lk. 1:79; Rom. 3:17
W. of salvation, Acts 16:17
W. called heresy, Acts 24:14
W. to escape, 1 Cor. 10:13
W. into the holiest, Heb. 9:8
W. of truth, 2 Pet. 2:2
W. of Balaam, 2 Pet. 2:15
W. of Cain, Jude 11
Wayfaring (6), Judg. 19:17; 2 Sam. 12:4; Isa. 33:8; 35:8; Jer. 9:2; 14:8
Waymarks (1), Jer. 31:21
Ways (202). 10 w. God gave men up, k 972-1
4 contrasted w., b 1082-1
2 w. to 2 destinnies, d 11-3*
Walk in all w. of the Lord, Dt. 5:33; 8:6; 10:12; 11:22; 26:17; 28:9; 30:16; Josh. 22:5; 1 Ki. 2:3; 11:38
Wicked w., 2 Chr. 7:14
Crooked w., Ps. 125:5
W. of darkness, Pr. 2:13
In all thy w. acknowledge Him, Pr. 3:6
W. of pleasantness, Pr. 3:17
W. of death, Pr. 14:12; 16:25
W. of judgment, Pr. 17:23
W. of thine heart, Eccl. 11:9
He will teach us His w., Isa. 2:3
My w. higher than your w., Isa. 55:9
Amend your w. and doings, Jer. 7:3-5
Perfect in thy w., Ez. 28:15
Consider your w., Hag. 1:5-7
The w. of life, Acts 2:28
Follow their pernicious w., 2 Pet. 2:2
Just and true are Thy w., Rev. 15:3
Wayside (2), 1 Sam. 4:13; Ps. 140:5
We (1,772), Gen. 3:2; 11:4; 13:8; 19:2,5,9,13,32,34; 20:13; 24:25; etc.
Weak (44). Defined, e 290-1*; a 299-2*; m 300-2*; m 317-2*; j 350-1*
8 w. things, a 455-1
Then shall I be w., Judg. 16:7,11,17
Knees are w. though fasting, Ps. 109:24
Spirit willing, flesh w., Mt. 26:41
Ye ought to support the w., Acts 20:35
Being not w. in faith, Rom. 4:19
Him that is w. in the faith, Rom. 14:1; 15:1; 1 Cor. 8:7-12; 9:22; 1 Th. 5:14
Chosen w. things of world, 1 Cor. 1:27
Many w. and sickly among, 1 Cor. 11:30
When I am w., then am I strong, 1 Cor. 4:10; 2 Cor. 11:29; 12:10; 13:9
Weaken (1), Isa. 14:12
Weakened (3), Ezra 4:4; Neh. 6:9; Ps. 102:23
Weakeneth (2), Job 12:21; Jer. 38:4
Weaker (2), 2 Sam. 3:1; 1 Pet. 3:7
Weakness (7), 1 Cor. 1:25; 2:3; 15:43; 2 Cor. 12:9; 13:4; Heb. 7:18; 11:34
Wealth (27). Blessing from God, h 998-1
God gives power to get w., Dt. 8:18
W. God shall give Israel, 1 Sam. 2:32
I will give riches, and w., 2 Chr. 1:12
Rich man's w. is his strong city, Pr. 10:15; 18:11
W. maketh many friends, Pr. 19:4
God hath given riches and w., Eccl. 5:19; 6:2
Wealthy (2), Ps. 66:12; Jer. 49:31
Weaned (12). 3 ages when w., o 501-2
Isaac w., Gen. 21:8
Samuel w., 1 Sam. 1:22-24
Genubath w., 1 Ki. 11:20
Lo-ruhamah w., Hos. 1:8
W. children in Millennium, Isa. 11:8
Soul as a w. child, Ps. 131:2
The w. to receive doctrine, Isa. 28:9
Weapon (8), Num. 35:18; Dt. 23:13; 2 Chr. 23:10; Neh. 4:17; Job 20:24; Isa. 54:17; Ez. 9:1-2
Weapons (21), Eccl. 9:18; Isa. 13:5; Jer. 50:25; 51:20; Jn. 18:3; 2 Cor. 10:4; etc.
Wear (12), Ex. 18:18; Dt. 22:5,11; 1 Sam. 2:28; 22:18; Esther 6:8; Job 14:19; Isa. 4:1; Dan. 7:25; Zech. 13:4; Mt. 11:8; Lk. 9:12
Weareth (1), Jas. 2:3
Wearied (14), Gen. 19:11; Isa. 43:24 Mal. 2:17; Jn. 4:6; Heb. 12:3, etc.
Wearieth (2), Job 37:11; Eccl. 10:15
Weariness (3), Eccl. 12:12; Mal. 1:13; 2 Cor. 11:27
Wearing (3), 1 Sam. 14:3; Jn. 19:5; 1 Pet. 3:3
Wearisome (1), Job 7:3
Weary (42), l 141-3*; d 360-3*
Rebekah w. of life, Gen. 27:46
Sisera w., Judg. 4:21
David and people w., 2 Sam. 16:14; 17:29
Eleazar fought until w., 2 Sam. 23:10
Job w., Job 10:1; 16:7
Other experiences of David being w., Ps. 6:6; 69:3
God Himself grew w., Isa. 1:14; 7:13; Jer. 15:6
Shadow of great rock in w. land, Isa. 32:2
They shall run, not be w., Isa. 40:31
Continual coming she w. me, Lk. 18:5
Not be w. in well doing, Gal. 6:9; 2 Th. 3:13
Weasel (1), Lev. 11:29
Weather (4), Job 37:22; Pr. 25:20; Mt. 16:2-3
Discerning w., e 30-1*; q-r 131-3*
Weave (2), Isa. 19:9; 59:5
Weaver (2), Ex. 35:35; Isa. 38:12
Weaver's (5), 1 Sam. 17:7; 2 Sam. 21:19; 1
Weavest (1), Job 16:13
Web (4), Judg. 16:13-14; Job 8:14; Isa. 59:5
W. over a cave, j 542-1
Webs (1), Isa. 59:6
Wedding (7), Mt. 22:3-12; Lk. 12:36; 14:8
Wedge (3), Josh. 7:21-24; Isa. 13:12
Wedlock (1), Ez. 16:38
Weeds (1), Jonah 2:5
Week (13). Daniel 70th w., 1480
Last w. Christ alive, h, x 190-1*; j-k 192-2*; b 203-3*
First day of w., Mt. 28:1; Mk. 16:2-9; Lk. 24:1; Jn. 20:1,19; Acts 20:7; 1 Cor. 16:2
Fast twice a w., Lk. 18:12
Weeks (15). 70 w. of Daniel, 1480
Feast of w., Ex. 34:22; Dt. 16:10; 2 Chr. 8:13
Seventy w. are determined upon, Dan. 9:24-27
Daniel mourned 3 whole w., Dan. 10:2-3
Weep (49). To w. for Sarah, Gen. 23:2
Joseph sought place to w., Gen. 43:30
Israel did w. for food, Num. 11:1-13
David and men no more power to w., 1 Sam. 30:4
Women to w. for Saul, 2 Sam. 1:24
David did w. for child, 2 Sam. 12:21
Blessed are ye that w. now, Lk. 6:21
W. with them that w., Rom. 12:15
Be afflicted, mourn, and w., Jas. 4:9
W. and howl for your miseries, Jas. 5:1
Weepest (3), 1 Sam. 1:8; Jn. 20:13,15
Weepeth (4), 2 Sam. 19:1; 2 Ki. 8:12; Ps. 126:6; Lam. 1:2
Weeping (44). W. may endure a night, Ps. 30:5
No w. in Millennium, Isa. 65:19
18 causes of weeping
1 Judgment (Num. 25:6)
2 Death of Moses (Dt. 34:8)
3 Wife taken from husband (2 Sam. 3:16)
4 Rebellion of Absalom (2 Sam. 15:30)
5 Rebuilding of temple (Ezra 3:13)
6 Integration (Ezra 10:1)
7 Decree for destruction (Esther 4:3)
8 Sickness and accusations (Job 16:16)
9 Judgment on nation (Isa. 15:3-5)
10 False worship (Ez. 8:14)
11 Killing of infants (Mt. 2:18)
12 Remorse in hell (Mt. 8:12; 22:13; 24:51; 25:30; Lk. 13:28)
13 Sorrow for sin (Lk. 7:38)
14 Death of Lazarus (Jn. 11:33)
15 Death of Christ (Jn. 20:11)
16 Death of Dorcas (Acts 9:39)
17 Love for the church (Phil. 3:18)
18 Destruction of Babylon (Rev. 18:15-19)
Weigh (6), 1 Chr. 20:2; Ezra 8:29; Ps. 58:2; Isa. 26:7; 46:6; Ez. 5:1
Weighed (17), Gen. 23:16; 1 Sam. 2:3; Job 6:2; 31:6; Isa. 40:12; Dan. 5:27; etc.
Weigheth (2), Job 28:25; Pr. 16:2
Weighing (2), Num. 7:85-86
Weight (58), Gen. 24:22; Num. 7:13-79; 1 Chr. 28:14-18; Jn. 19:39; etc.
Have perfect and just w., Dt. 25:15
Make the w. for the winds, Job 28:25
A just w. is His delight, Pr. 11:1
A just w. and balance are, Pr. 16:11
Eat bread by w., Ez. 4:10,16
Eternal w. of glory, 2 Cor. 4:17
Let us lay aside every w., Heb. 12:1
Weightier (1), Mt. 23:23
Weights (6). See Money and Measure
Just balances, just w., Lev. 19:36
All w. of bag are His work, Pr. 16:11
Divers w. and measures an abomination to the Lord, Pr. 20:10,23; Mic. 6:11
Weighty (2), Pr. 27:3; 2 Cor. 10:10
Welfare (7), Gen. 43:27; Ex. 18:7; 1 Chr. 18:10; Neh. 2:10; Job 30:15; Ps. 69:22; Jer. 38:4
Well (256). If thou doest w., Gen. 4:7
It may be w. with me for, Gen. 12:13
Entreated Abram w. for her, Gen. 12:16
Jordan valley w. watered, Gen. 13:10
W. stricken with age, Gen. 18:11; 24:1

That it may go w. with thee, Dt. 4:40; 5:16,29,33; 6:3,18; 12:25; 19:13; 22:7 Ruth 3:1; Jer. 7:23; Eph. 6:3
Is it w. with thee, husband, child, 2 Ki. 4:23-26
Mark w., Job 33:31; Ps. 48:13; Ez. 44:5
Running waters from own w., Pr. 5:15
W. of life, Pr. 10:11
W. of living waters, Song 4:15
Learn to do w., seek, Isa. 1:17
Instead of w. set hair, Isa. 3:24
Wines on lees w. refined, Isa. 25:6
Son, in whom I am w. pleased, Mt. 3:17; 12:18; 17:5; Mk. 1:11; Lk. 3:22; 2 Pet. 1:17
W. done, Mt. 25:21,23; Phil. 4:14
He hath done all things w., Mk. 7:37
All men speak w. of you, Lk. 6:26
W. of water springing up, Jn. 4:14; a 168-3*
Continuance in w. doing, Rom. 2:7
As unknown, yet w. known, 2 Cor. 6:9
Weary in w. doing, Gal. 6:9; 2 Th. 3:13
Ruleth w. his own house, 1 Tim. 3:4
W. reported of, 1 Tim. 5:10
Elders that rule w., 1 Tim. 5:17
Such sacrifices God is w., Heb. 13:16
When do w. and suffer, 1 Pet. 2:20
Wellbeloved (6), Song 1:13; Isa. 5:1; Mk. 12:6; Rom. 16:5; 3 Jn. 1
Wellfavoured (1), Nah. 3:4
Wellpleasing (2), Phil. 4:18; Heb. 13:21
Well's (6), Gen. 29:2-10; 2 Sam. 17:19
Wells (11). W. of father, Gen. 26:15-18
12 w. of water, Ex. 15:27
Stopped all w. of water, 2 Ki. 3:19-25
Water out of w. of salvation, Isa. 12:3
These are w. without water, 2 Pet. 2:17
10 wells named in Scripture
1 Beer-lahai-roi (Gen. 16:14; 25:11)
2 Esek (Gen. 26:20)
3 Sitnah (Gen. 26:21)
4 Rehoboth (Gen. 26:22)
5 Nephtoah (Josh. 18:15)
6 Harod (Judg. 7:1)
7 Sechu (1 Sam. 19:22)
8 Sirah (2 Sam. 3:26)
9 Bethlehem (2 Sam. 23:15-16)
10 Jacob's (Jn. 4:6)
Wellspring (2), Pr. 16:22; 18:4
Wen (1), tumor, Lev. 22:22
Wench (1), bondwoman, 2 Sam. 17:17
Went (1,400). W. up (134 times), j 449-1
W. down (67 times), j 449-1
Wentest (14), Gen. 49:4; Judg. 5:4; 8:1; 1 Sam. 10:2; 2 Sam. 7:9; 16:17; 19:25; Ps. 68:7; Isa. 57:7-9; Jer. 2:2; 31:21; Hab. 3:13; Acts 11:3
Wept (71). Hagar w., Gen. 21:16
Esau w., Gen. 27:38; Heb. 12:16-17
Jacob w. at meeting Rachel, Gen. 29:11
Esau and Jacob both w., Gen. 33:4
Jacob w. for Joseph, Gen. 37:35
Joseph w. for brothers, Gen. 42:24; 43:30; 45:2,14-15; 50:17
Joseph w. at meeting Jacob, Gen. 46:29; 50:1
Moses w. in the ark, Ex. 2:6
Israel w. in discouragement, Num. 11:4,18-20; 14:1; Dt. 1:45; Judg. 2:4; 20:23-26; 21:2; 1 Sam. 11:4; 30:4; 2 Sam. 3:32; 15:23-30; Ezra 10:1
Israel w. for Moses, Dt. 34:8
Samson's wife w., Judg. 14:16-17
Naomi and daughters w., Ruth 1:9,14
Hannah w. for a child, 1 Sam. 1:7,10
Saul w. for David, 1 Sam. 24:16
David w. for child, 2 Sam. 12:22
David's sons w. for Amnon, 2 Sam. 13:36
David w. for Absalom, 2 Sam. 18:33
Man of God w. for Israel, 2 Ki. 8:11
Joash w. for Elisha, 2 Ki. 13:14
Hezekiah w. to live, 2 Ki. 20:3
Josiah w. for sin, 2 Ki. 22:19
Israel w. at rebuilding of temple, Ezra 3:12
Israel w. because of sin, Ezra 10:1
Nehemiah w. for Israel, Neh. 1:4
Job's comforters w., Job 2:12
Israel w. in captivity, Ps. 137:1
Jacob w. when wrestling, Hos. 12:4
Peter w. to be re-converted, Mt. 26:75; Mk. 14:72; Lk. 22:62
People w. at death of girl, Mk. 5:38
Disciples w. for Jesus, Mk. 16:10
Christ w. over Jerusalem, Lk. 19:41
Jesus w. at grave of Lazarus, Jn. 11:35
Mary w. for Jesus, Jn. 20:11
Disciples w. for Paul, Acts 20:37
John w. because no man was able to open the book, Rev. 5:4
Were (2,868), Gen. 1:5,7-8,13,19,23,31; 2:1,4,25; 3:7; 4:8; 5:4; etc.
Wert (6), Job 8:6; Song 8:1; Rom. 11:17,24; Rev. 3:15
West (69), Gen. 12:8; 28:14; Ex. 10:19; Ps. 75:6; Ez. 48:1-34; Mt. 8:11; 24:27; Lk. 12:54; 13:29; etc.
Western (1), Num. 34:6
Westward (26), Gen. 13:14; Ex. 26:22-27; Ez. 45:7; 48:18-21; Dan. 8:4; etc.
Wet (6), Job 24:8; Dan. 4:15,23,25,33; 5:21
Whale (2), Job 7:12; Ez. 32:2
Jonah and the w., p-q 22-2*
Whale's (1), Mt. 12:40
Whales (1), Gen. 1:21
Size of w., s 22-2*
What (985), Gen. 2:19; 3:13; 4:10; Ps. 8:4; Heb. 2:6; Jas. 1:24; 2:14; etc.
Whatsoever (150). W. he doeth shall prosper, Ps. 1:3
W. thy hand findeth to do, Eccl. 9:10
W. ye would that men should, Mt. 7:12
W. bind on earth, Mt. 16:19; 18:18
W. loosed on earth, Mt. 16:19; 18:18
W. ye shall ask in prayer, Mt. 21:22
W. I have commanded you, Mt 28:20
W. he saith shall come to, Mk. 11:23
W. shall be given you in that, Mk. 13:11
W. He saith unto you, do it, Jn. 2:5
W. ye shall ask in My name, Jn. 14:13
W. ye shall ask the Father, Jn. 15:16; 16:23
W. is not of faith is sin, Rom. 14:23
W. sold in the shambles, 1 Cor. 10:25
W. is set before you, eat, 1 Cor. 10:27
W. ye do, do all to the, 1 Cor. 10:31
W. a man soweth, that shall, Gal. 6:7
W. things are true, honest, just, pure, lovely, of good report, Phil. 4:8
W. state I am, be content, Phil. 4:11
W. ye do in word or deed, Col. 3:17,23
W. we ask, we receive of, 1 Jn. 3:22
W. born of God overcometh, 1 Jn. 5:4
W. we ask, we know we have, 1 Jn. 5:15
W. worketh abomination, Rev. 21:27
Wheat (51). Days w. harvest, Gen. 30:14
W. and rie (rye) not smitten, Ex. 9:32
Firstfruits of w. harvest, Ex. 34:22
Land of w. and barley, Dt. 8:8
Finest of the w., Ps. 81:16; 147:14
Gather w. into the garner, Mt. 3:12
Sowed tares among w., Mt. 13:25-30
Satan desired to sift as w., Lk. 22:31
Corn of w. fall to ground, Jn. 12:24
May chance of w. or some, 1 Cor. 15:37
Measure of w. for a penny, Rev. 6:6
W. to be sold in Babylon, Rev. 18:13
Wheaten (1), Ex. 29:2
Wheel (13), 1 Ki. 7:32-33; Ps. 83:13; Pr. 20:26; Eccl. 12:6; Isa. 28:27-28; Ez. 1:15-16; 10:9-13
Wheels (33). Chariot w., Ex. 14:25; Judg. 5:28; Isa. 5:28; Jer. 47:3; Ez. 23:24; 26:10; Nah. 3:2
Layer w., 1 Ki. 7:3-33
Potter's w., Jer. 18:3
W. of God's chariot drawn by cherubim, Ez. 1:16-21; 3:13; 10:2-19; 11:22; Dan. 7:9
Whelp (3), Gen. 49:9; Dt. 33:22; Nah. 2:11
Whelps (10), 2 Sam. 17:8; Job 4:11; 28:8; Pr. 17:12; Jer. 51:38; Ez. 19:2-5; Hos. 13:8; Nah. 2:12
When (2,848). W. they were created, Gen. 2:4
W. the woman saw the tree, Gen. 3:6
W. thou tillest the ground, Gen. 4:12
W. thou art in tribulation, Dt. 4:30
W. most High divided nations, Dt. 32:8
W. little in thine, 1 Sam. 15:17
W. sons of God came to present them selves before the Lord, Job 1:6; 2:1
W. morning stars sang together, Job 38:7
W. I consider the heavens, Ps. 8:3
W. Lord shall build up Zion, Ps. 102:16
W. He prepared the heavens, Pr. 8:27
W. a man's ways please Lord, Pr. 16:7
W. Lord reigns in Zion, Isa. 24:23
W. poor and needy seek water, Isa. 41:17
W. enemy shall come in like, Isa. 59:19
W. righteous turn from righteousness, Ez. 3:20-21; 18:24-27; 33:12-19
W. Jesus was born in Bethlehem, Mt. 2:1
W. Jesus was baptized, Mt. 3:16-17
W. He had fasted 40 days, Mt. 4:2
W. ye see the abomination of, Mt. 24:15
W. Son of man shall come in His glory with all the angels, Mt. 25:31
W. day of Pentecost was fully, Acts 2:1
Whence (72). Gen. 16:8; Job 1:7; 2:2; Mt. 21:25; Phil. 3:20; Rev. 2:5; etc.
Whensoever (3), Gen. 30:41; Mk. 14:7; Rom. 15:24
Where (401), Gen. 2:11; 3:9; Ps. 42:3,10; Mt. 2:2; Rom. 3:27; Col. 3:1; etc.
Whereabout (1), 1 Sam. 21:2
Whereas (33), Gen. 31:37; Dan. 2:41-43; Jn. 9:25; 1 Cor. 3:3; Jas. 4:14; etc.
Whereby (39), Gen. 15:8; Jer. 33:8; Acts 4:12; Rom. 8:15; Phil. 3:21; Heb. 12:28; 2 Pet. 1:4; 3:6; 1 Jn. 2:18; etc.
Wherefore (348), Gen. 10:9; 16:14; Mt. 6:30; 7:20; Jas. 1:19; 1 Pet. 1:13; etc.
Wherein (167), Gen. 1:30; Mal. 1:2-7; 2:17; 3:7-8; Mt. 25:13; Heb. 9:2; etc.
Whereinsoever (1), 2 Cor. 11:21
Whereinto (3), Lev. 11:33; Num. 14:24; Jn. 6:22
Whereof (71), Gen. 3:11; Ps. 46:4; Acts 2:32; 3:15; 17:31; Heb. 10:15; etc.
Whereon (26), Gen. 28:13; Lev. 15:6,17,23-26; Mk. 11:2; Lk. 4:29; etc.
Wheresoever (12), Lev. 13:12; 1 Chr. 17:6; Dan. 2:38; Mt. 24:28; 26:13; etc.
Whereto (3), Job 30:2; Isa. 55:11; Phil. 3:16
Whereunto (27), Num. 36:4; Mt. 11:16; Lk. 7:31; 13:18-20; 1 Pet. 2:8; 3:21; etc.
Whereupon (17), Lev. 11:35; Ez. 9:3; 40:41-42;Mt. 14:7; Heb. 9:18; etc.
Wherewith (110), Gen. 27:41; Ex. 4:17; Mt. 5:13; Mk. 3:28; Gal. 5:1; Eph. 2:4; 4:1; 6:16; 1 Th. 3:9; Heb. 10:29; etc.
Wherewithal (2), Ps. 119:9; Mk. 6:31
Whet (4), Dt. 32:41; Ps. 7:12; 64:3; Eccl. 10:10
Whether (171), Gen. 18:21; Lev. 13:47-55; 27:12-33; Mt. 9:5; Jn. 7:17; 9:25; Rom. 14:8; 1 Cor. 12:13,26; 13:8; etc.
Which (4,415), Gen. 1;7,21,29; Ps. 1:4; Mt. 1:20-23; Lk. 3:22-38; etc.
While (214), Gen. 8:22; Ps. 63:4; Pr. 19:18; Mt. 1:20; Mk. 1:35; 2:19; etc.
Whiles (10), Ez. 21:29; 44:17; Dan. 5:2; 9:20-21; Hos. 7:6; Mt. 5:25; Acts 5:4; 2 Cor. 9:13
Whilst (10), Judg. 6:31; Neh. 6:3; Job 32:11; Ps. 141:10; Jer. 17:2; Heb. 10:23
Whip (2), Pr. 26:3; Nah. 3:2
Whips (4), 1 Ki. 12:11-14; 2 Chr. 10:11-14
Whirleth (1), Eccl. 1:6
Whirlwind (27). Picture of judgment, a 1312-1; Ps. 58:9; Pr. 1:27; 10:25; Isa. 5:28; 40:24; 41:16; 66:15; Jer. 4:13; 23:19; 25:32; 30:23; Hos. 8:7
Elijah taken to heaven in, 2 Ki. 2:1-11
Cometh out of the south, Job 37:9
God was in a w., Job 38:1; 40:6
Came out of the north, Ez. 1:4
Antichrist armies like a w., Dan. 11:40
Whirlwinds (2), Isa. 21:1; Zech. 9:14
Whisper (2), Ps. 41:7; Isa. 29:4
Whispered (1), 2 Sam. 12:19
Whisperer (1), Pr. 16:28
Whisperers (1), Rom. 1:29
Whisperings (1), 2 Cor. 12:20
Whit (5), Dt. 13:16; 1 Sam. 3:18; Jn. 7:23;
White (75). Tampering with nature, Gen. 30:35-37
Teeth w. with milk, Gen. 49:12
W. manna like coriander seed, Ex. 16:31
W. hair and skin, Lev. 13:4-43
W. as snow, leprous, Num. 12:10; 2 Ki. 5:27
W. asses, Judg. 5:10
W. linen, 2 Chr. 5:12
W. of an egg, Job 6:6
W. as snow, sins cleansed, Isa. 1:18; Dan. 11:35; 12:10
W. wool, Ez. 27:18
W. as snow, garments of God, Dan. 7:9
W. horsesk, Zech. 1:8; 6:3,6; Rev. 6:2; 19:11-14
W. as light, garment of Christ, Mt. 17:2
W. as snow, garment of angel, Mt. 28:3; Mk. 16:5; Jn. 20:12; Acts 1:10
W. as snow, garment of Christ, Mk. 9:3
W. and glistering, garment of Christ, Lk. 9:29
W. already to harvest, Jn. 4:35
W. hair of Christ, Rev. 1:14
W. stone, Rev. 2:17; i 502-3*
W. garments for saints, Rev. 3:4-5,18; 4:4; 6:11; 7:9-14; 15:6; 19:8
W. cloud, Rev. 14:14
W. throne, Rev. 20:11
Whited (2), m 45-3*; Mt. 23:27; Acts 23:3
Whiter (2), Ps. 51:7; Lam. 4:7
Whither (124), Gen. 16:8; Dt. 11:8-11; Ps. 122:4; 139:7; Jn. 3:8; Heb. 6:20; etc.
Whithersoever (29), Josh. 1:7-9; Pr. 21:1; Mt. 8:19; Jas. 3:4; Rev. 14:4; etc.
Who (970), Gen. 3:11; Job 38:2-41; Ps. 103:3-5; 104:2-5; Acts 7:27-53; Rom. 8:1-4,28-35; Gal. 2:2-20; Heb. 1:1-7; etc.
Whole (250). W. face of earth, Gen. 2:6
W. heaven, Gen. 7:19
W. assembly, Ex. 12:6
W. congregation, Ex. 16:2,10
W. bullock, Lev. 4:12
W. ram, Lev. 8:21
W. house of Israel, Lev. 10:6; Ez. 45:6
W. month, Num. 11:20-21
W. house of Benjamin, 2 Sam. 3:19
W. altar, 1 Ki. 6:22
W. kingdom, 1 Ki. 11:34; Dan. 6:1
W. house of Ahab, 2 Ki. 9:8
W. world, Job 34:13; Mt. 16:26; 26:13; 1 Jn. 2:2; 5:19; Rev. 12:9; 16:14
W. heart, Ps. 9:1; 111:1; 119:2,10,34,58,69;145:1; Jer. 24:7
W. duty of man, Eccl. 12:13
W. soul, Jer. 32:41
W. body, Ez. 10:12; Mt. 5:29-30; 6:22-23; Lk. 11:34-36; 1 Cor. 12:17
W. council, Mk. 15:1
W. city, Acts 13:44
W. church, Acts 15:22; Rom. 16:23; 1 Cor. 14:23
W. creation, Rom. 8:22
W. lump, 1 Cor. 5:6; Gal. 5:9
W. law, Gal. 5:3; Jas. 2:10
W. family in heaven and earth, Eph. 3:15
W. armour of God, Eph. 6:11-13
W. spirit, soul, and body, 1 Th. 5:23
Wholesome (2), Pr. 15:4; 1 Tim. 6:3
Wholly (29). W. burnt, Lev. 6:22-23
W. followed the Lord, Num. 32:12; Dt. 1:36; Josh. 14:8,9,14
W. at ease, Job 21:23
W. given to idolatry, Acts 17:16
W. sanctified (set apart), 1 Th. 5:23
W. given to ministry, 1 Tim. 4:15
Whom (792), Gen. 2:8; 3:12; Ps. 32:2; 41:9; Mt. 3:17; Eph. 1:7,11,13; etc.
Whomsoever (20), Gen. 31:32; Mt. 11:27; 21:44; Lk. 12:48; 20:18; etc.
Whore (14). Laws against, Lev. 19:29; 21:7-9; Dt. 22:21; 23:17-18
A w. is a deep ditch, Pr. 23:27
Played the w., Ez. 16:28
The great w., Rev. 17:1,15-16; 19:2
3 examples of playing the, n 482-1
Whoredom (22). She is with child by, Gen. 38:24

161-1; 194; 187; d 229-3; l-n 303-3; k 452-3; Lev. 20:5; Num. 25:1; Jer. 13:27; Ez. 16:17,33; 20:30; 23:8,17,27; 43:7-9; Hos. 1:2; 4:10-18; 5:3; 6:10
Whoredoms (31), Num. 14:33; 2 Ki. 9:22; 2 Chr. 21:13; Jer. 3:2; Ez. 16:20-36; 23:3-43; Hos. 1:2; 2:2-4; 4:12; 5:4; Nah. 3:4
Whoremonger (1), Eph. 5:5
Whoremongers (4), 1 Tim. 1:10; Heb. 13:4; Rev. 21:8; 22:15
Whore's (1), Jer. 3:3
Whores (2), Ez. 16:33; Hos. 4:14. See ***Prostitutes***
Whoring (19), Ex. 34:15-16; Lev. 17:7; 20:5-6; Num. 15:39; Dt. 31:16; Judg. 2:17; 8:27-33; 1 Chr. 5:25; 2 Chr. 21:13; Ps. 73:27; 106:39; Ez. 6:9; 23:30; Hos. 4:12; 9:1
Whorish (3), Pr. 6:26; Ez. 6:9; 16:30
Whose (314), Gen. 1:11-12; Ps. 15:4; 32:1; Mt. 3:11-12; 2 Th. 2:9; Heb. 3:6; etc.
Whoso (54), Gen. 9:6; Ps. 50:23; 101:5; Mt. 18:5-6; 19:9; Jas. 1:25; etc.
Whosoever (182). W. hath sinned against Me, him will I blot out of My book, Ex. 32:32-33. See Book of life
  W. toucheth, Lev. 11:24-31; 15:5-27; 22:3-5; Num. 19:13-16; 31:19
  W. lieth carnally with woman, Lev. 19:20
  W. curseth God, Lev. 24:15
  W. hath killed a person, Num. 31:19
  W. will not hearken, Dt. 18:19
  W. shall call on the name of the Lord shall be saved, Joel 2:32; Acts 2:21; Rom. 10:13
  W. is angry with brother, Mt. 5:22
  W. shall say, Thou fool, Mt. 5:22
  W. looketh on woman to lust, Mt. 5:28
  W. shall put away his wife, Mt. 5:31-32; Mt. 19:9; Lk. 16:18
  W. shall smite on one cheek, Mt. 5:39
  W. shall compel to go smile, Mt. 5:41
  W. shall confess Me before, Mt. 10:32
  W. shall deny Me before men, Mt. 10:33
  W. shall give to drink a cup, Mt. 10:42
  W. speaketh a word against the Holy Ghost, Mt. 12:31-32; Mk. 3:28-29
  W. will save, lose life, Mt. 16:25
  W. shall humble himself, Mt. 18:4
  W. will be great, Mt. 20:26-27
  W. shall exalt himself shall, Mt. 23:12
  W. shall say unto this mountain, Mk. 11:22-23; Mt. 17:20; 21:22
  W. believeth in Him should not perish, Jn. 3:15-16; 1 Jn. 5:1
  W. committeth sin is, Jn. 8:34
  W. believeth on Me shall not abide in darkness, Jn. 12:46
  W. believe on Him shall receive remission of sins, Acts 10:43
  W. justified by law fallen from grace, Gal. 5:4; Heb. 12:15
  W. committeth sin. . . is of the devil, 1 Jn.3:4-10; Jn. 8:32-34
  W. hateth brother is a murderer, 1 Jn. 3:15
  W. is born of God sinneth not, 1 Jn. 2:29; 3:8-10; 5:1-4,18
  W. transgresseth, abideth not, 2 Jn. 9
  W. will, let him come, take of the water of life freely, Rev. 22:17
Why (282), Gen. 4:6; Ps. 2:1; 22:1; 42:11; 43:5; Mt. 6:28; 27:46; etc.
Wicked (342). 14fold end of the, 903
  7fold reaping of w., a 856-1
  8fold reaping of w., n 857-1
  30fold doom of the, k 870-1
  30 judgments upon the, b 872-1
  42 sins of the, a 876-1; g 1387-1
  3 characteristics of the, f 1166-1
  8 evil practices of the, e 1174-1
  12fold description of the, d 1206-3
  7 great sins of the, k 1217-3
  12 things the w. are like, j 1270-2
  4 traits of the, a 907-3
  22 sins of the, p 911-1
  2fold false security of, d 911-2
  10 sins of the, j 930-1; e, h 930-3; d-e 950-1; i 981-3
  Shorten their lives by sin, m 947-3
  7 facts about the, f 949-2
  4 sins of the, d 952-1
  4 judgments of, j 952-3
  12 sins of the, l 953-1; h 963-3
  6 facts about righteous and, c 953-3
  7fold appraisal of, l 962-3
  7 facts about the, e 980-3
  20 characteristics of, l 995-3
  5fold envy of, q 998-1
  2 characteristics of, j 1019-1
  15 sins of the, n 1019-2
  Not to become extinct, 1033
  5 sins of the, 1043
  10fold description of, 1058
  4 ways they ensnare, 1060
  10fold end of, h 1064-1
  7 sins of the, i 1069-3
  16 characteristics of, p 1096-1
  Judgment of w. dead, 541*
  Triumphing of w. is short, Job 20:5
  God angry with w. every day, Ps. 7:11
  W. shall be turned into hell, Ps. 9:17
  W. borroweth, payeth not back, Ps. 37:21
  Way of w. is an abomination, Pr. 15:9
  Lord is far from the w., Pr. 15:29
  Made His grave with w., Isa. 53:9
  Let w. forsake his way, Isa. 55:7
  W. are like troubled sea, Isa. 57:20
  No peace for the w., Isa. 57:21
  No pleasure in death of w., Ez. 33:11
  Children of the w. one, Mt. 13:38
  Overcome the w. one, 1 Jn. 2:13-14
  W. one toucheth him not, 1 Jn. 5:18
Wickedly (23), Gen. 19:7; Ps. 18:21; 73:8; 74:3; 106:6; Dan. 9:15; etc.
Wickedness (127). Defined, p 229-3
  W. of man was great, Gen. 6:5
  Plow iniquity, sow w., Job 4:8
  The inward part is very w., Ps. 5:9
  Righteousness and hatest w., Ps. 45:7
  Loose bands of w., Isa. 58:4-6
  Wash heart from w., Jer. 4:14
  Wicked turn from w., Ez. 33:19
  This is w., Zech. 5:8
  Jesus perceived their w., Mt. 22:18
  W. from the heart, Mk. 7:22; Rom. 1:29
  Full of ravening and w., Lk. 11:39
  Leaven of malice and w., 1 Cor. 5:8
  Spiritual w. in high places, Eph. 6:12
  Whole world lieth in w., 1 Jn. 5:19
Wide (15). Open hand w. to brother, Dt. 15:8,11
  Opened mouth w., Job 29:23; Ps. 35:21
  Open thy mouth w., I will, Ps. 81:10
  Brawling woman in a w. house, Pr. 21:9; 25:24
  W. is the gate, broad is the way, Mt. 7:13
Wideness (1), Ez. 41:10
Widow (50). See ***Widows***
  Laws concerning, Ex. 22:22; Lev. 21:14; 22:13; Dt. 10:18; 14:29; 16:11-14; 24:19-21; 26:12-13; 27:19
  W. woman fed Elijah, 1 Ki. 17:9-20; Lk. 4:26
  W. of Judas Iscariot, Ps. 109:9
  The determined w., Lk. 18:1-9
  The w. and her mites, Mk. 12:42-43; Lk. 21:2-3
  Relief to a w., 1 Tim. 5:4-9
  Babylon's claim, Rev. 18:7
Widowhood (4), Gen. 38:19; 2 Sam. 20:3; Isa. 47:9; 54:4
Widow's (5), Gen. 38:14; Dt. 24:17; 1 Ki. 7:14; Job 24:3; 29:13
Widows (22). 12 in Scripture, 161*
  Laws concerning w., Ex. 22:24; l-m 411-3*; y 411-2*; 1 Cor. 7:8; 1 Tim. 5:3-16
  14 qualifications for support of, 415*
  Many w. in Israel, Lk. 4:25
  W. the cause of first church controversy, Acts 6:1
  Visit fatherless and w., Jas. 1:27
Widows' (3), Mt. 23:14; Mk. 12:40; Lk. 20:47
Wife (392). Hated w., b 368-1
  Innocent w., h 369-3
  Man to cleave to w., Gen. 2:24
  Man cursed for hearkening to w., Gen.
  Clothes made for man and w., Gen. 3:21
  Knew his w., Gen. 4:1,17,25
  Laws concerning a w., Ex. 20:17; 21:3-10; 22:16; Lev. 18:8,14-20; 20:10-21; 21:7-14; Num. 5:12-30; 30:16; Dt. 5:21; 13:6; 20:7; 12:11-13; 22:13-30; 24:1-5; 25:5-11; 27:20; 1 Cor. 7
  W. of Judas Iscariot, Ps. 109:9
  W. be as a fruitful vine, Ps. 128:3
  Rejoice with w. of thy youth, Pr. 5:18; Eccl. 9:9
  That goeth into neighbor's w., Pr. 6:29; Jer. 5:8; Ez. 16:32; 18:6-15; 22:11; 33:26
  Finds w. finds good things, Pr. 18:22
  Prudent w. is from the Lord, Pr. 19:14
  Whosoever puts away w., Mt. 5:31-32; 19:3-10; Mk. 10:2-11; Lk. 16:18
  Remember Lot's w., Lk. 17:32
  General facts about a Christian w., 1 Cor. 7; Eph. 5:23-33; 1 Tim. 3:2-12; Tit. 1:6; 1 Pet. 3
  His w. made herself ready, Rev. 19:7
  Show bride, the Lamb's w., Rev. 21:9
Wife's (11), Gen. 3:20; 20:11; 36:39; Lev. 18:11; Judg. 11:2; 1 Chr. 1:50; 8:29; 9:35; Mt. 8:14; Mk. 1:30; Lk. 4:38
Wild (44). W. man, Gen. 16:12
  W. beasts, Lev. 26:22; 1 Sam. 17:46
  W. goat, Dt. 14:5; 1 Sam. 24:2; Job 39:1
  W. ox, Dt. 14:5
  W. roe, 2 Sam. 2:18
  W. vine, 2 Ki. 4:39
  W. goards, 2 Ki. 4:39
  W. ass, Job 6:5; 11:12; 24:5; 39:5
  W. grapes, Isa. 5:2-4
  W. bull, Isa. 51:20
  W. honey, Mt. 3:4; Mk. 1:6
  W. olive tree, Rom. 11:17,24
Wilderness (305). Mules in the w., Gen. 36:24; b 52-1
  40 years in the w., Dt. 8:2; 29:5
  God furnish table in w., Ps. 78:19
  Day of temptation in, Ps. 95:8; Heb. 3:8
  Better to dwell in w. than, Pr. 21:19
  Bring her into the w., Hos. 2:14
  Led of Spirit in the w., Mt. 4:1; Mk. 1:12-13; Lk. 4:1
  Preaching in the w., Mt. 3:1-3; 11:7; Mk. 1:3-4; Lk. 7:24; Jn. 1:23
  Lifted up serpent in w., Jn. 3:14
  Church in the w., Acts 7:38
  Overthrown in the w., 1 Cor. 10:5
  Perils in the w., 2 Cor. 11:26
  Woman fled into w., Rev. 12:6,14
  Great whore in w., Rev. 17:1-6

19 Wilderness Named:
  1 Beer-sheba (Gen. 21:14)
  2 Paran (Gen. 21:21; Num. 10:12; 12:16; 13:3,26; 1 Sam. 25:1)
  3 Of the Red Sea (Ex. 13:18)
  4 Shur (Ex. 15:22)
  5 Sin (Ex. 16:1; 17:1; Num. 33:11-12)
  6 Sinai (Ex. 19:1; Lev. 7:38; Num. 1:1,19; 3:4,14; 9:1,5; 10:12; 26:64; 33:15)
  7 Zin (Num. 13:21; 27:14; 33:36; 34:3; Dt. 32:51; Josh. 15:1)
  8 Of Moab (Dt. 2:8)
  9 Beth-aven (Josh. 18:12)
  10 Of Judah (Judg. 1:16; Mt. 3:1)
  11 Ziph (1 Sam. 23:14-15; 26:2)
  12 Maon (1 Sam. 23:24-25)
  13 En-gedi (1 Sam. 24:1)
  14 Gibeon (2 Sam. 2:24)
  15 Of Damascus (1 Ki. 19:15)
  16 Of Edom (2 Ki. 3:8)
  17 Of Jeruel (2 Chr. 20:16)
  18 Of Tekoa (2 Chr. 20:20)
  19 Of Kadesh (Ps. 29:8)

Wiles (2), Num. 25:18; Eph. 6:11
Wilfully (1), Heb. 10:26
Wilily (1), Josh. 9:4
Will (3,769). Scores of "I will's" in the Bible prove God has a will of His own (Josh. 1:5; 3:7; 7:12; 8:18; Judg. 2:1-3; etc.); others prove man also has a will and is a free moral agent (Gen. 13:9; 14:23; 18:5; 21:24; 22:2-8; 23:13; 24:3-will" is used by man over 200 times in Psalms alone. God recognizes man as having his own will. See Lev. 19:5; 22:29; Mt. 16:24; Lk. 9:23-24; Jn. 1:13; 1 Cor. 7:36-37; 1 Pet. 4:3; 2 Pet. 1:21; Rev. 11:5-6; Rev. 22:17. Angels also have will powers (Gen. 19:2; Ex. 23:21; Isa. 14:12-14; etc.), as will as demons (Mt. 12:43-45; Lk. 11:24)

348 "I will's" of Scripture:
  3 to Adam and Eve, Gen. 2:18; 3:15-16
  1 regarding man—to destroy him after being created, Gen. 6:7
  12 to Noah, Gen. 6:13,18; 7:4; 8:21; 9:15-17; 15:14; 16:10-12; 17:1-21; 18:10-14,21-32; 21:13,18; 22:17; 24:7
  6 to Isaac, Gen. 26:3-4,24
  15 to Jacob, Gen. 28:13-15; 31:3; 32:9,12; 35:12; 46:3-4; 48:4-9
  210 to Moses and Israel (in the Pentateuch), Ex. 3:10-21; 4:12-23; 6:1-8; 7:3,17; 8:2-23; 9:14-30; 10:4; 11:1-8; 12:12-48; 14:4-17; 16:4; 17:14-16; 19:5-11; 20:24; 21:13; 22:23-27; 23:7-33; 24:12; 25:22; 29:43-45; 30:6, 36; 32:10-34; 33:1-23; 34:1-10; Lev. 9:4–26:45; Num. 11:17-18; 14:12-43; Dt. 2:5–4:31; 9:14; 10:2; 11:14-15; 32:20-42; etc.
  60 (of Jesus Christ, proving that He also has a free will), Mt. 4:19; 7:24; 8:3,7,19; 10:32-33; 11:28; 12:7; 13:30,35; 15:32; 16:18-19; 21:24; 26:18,29,32,39; Mk. 1:41; 11:29;14:25,28,36,58; Lk. 6:9,47; 12:5,49; 20:3;21:15; 22:16,18; Jn. 2:19; 5:45;6:37,40,44,51,54;13:37; 14:3,13, 14,16,18,21,30;15:26; 16:7,22,26; 17:24; 21:22-23
  Material prosperity w. of God, i 905-1
  Free w. the basis of God's dealings, c 1115-3
  10 facts about the w. of God, p 9-3*
  Only doers of w. of God saved, o 12-1*
  6 things constitute w. of God, a 297-3*
  2 things always w. of God, r 408-2*
  10 blessings of w. of God, 488*
  The w. of God, 2 Cor. 1:1; 8:5; Col. 1:1; 4:12; 1 Th. 4:3; 5:18; 1 Pet. 3:17; 4:2, 19; 1 Jn. 2:17
Willeth (1), Rom. 9:16
Willing (32). If woman be not w., Gen. 24:5-8
  Whosoever of w. heart, Ex. 35:5,21-29
  W. mind, 1 Chr. 28:9; 2 Cor. 8:12
  W. skilful man, 1 Chr. 28:21
  Who is w. to consecrate, 1 Chr. 29:5
  People be w. in day of, Ps. 110:3
  If w. and obedient, Isa. 1:19
  Spirit indeed is w., Mt. 26:41
  W. to justify himself, Lk. 10:29
  W. for a season, Jn. 5:35
  W. of themselves, 2 Cor. 8:3
  Not w. that any perish, 2 Pet. 3:9
Willingly (25). Giveth w., Ex. 25:2
  W. offered themselves, Judg. 5:2-9; Neh. 11:2
  W. offered, 1 Chr. 29:6-9,14-17; Ezra 1:6; 3:5; 7:16
  W. offered himself to Lord, 2 Chr. 17:16
  W. work with hands, Pr. 31:13
  If I do this thing w., 1 Cor. 9:17; Ph'm 14; 1 Pet. 5:2
  This they are w. ignorant, 2 Pet. 3:5
Willow (1), Ez. 17:5
Willows (5), Lev. 23:40; Job. 40:22; Ps. 137:2; Isa. 15:7; 44:4
Wilt (240), Gen. 13:9; Ps. 5:12; Pr. 2:1; Mt. 4:9; Acts 1:6; 2:27; Jas. 2:20; etc.
Wimples (1), Neck binding, Isa. 3:22
Win (2), 2 Chr. 32:1; Phil. 3:8
Wind (123). 5 figurative statements about, r 860-1
  East w., i 59-2; Gen. 41:6,23,27; Ex.10:13,19; Job 15:2; 27:21; 38:24; Ps.48:7; 78:26; Isa. 27:8; Jer. 18:17; Ez.17:10; 19:12; 27:26; Hos. 12:1; 13:15; Jonah 4:8; Hab. 1:9
  South w. quiets the earth, Job 37:17; Ps. 78:26; Jn. 12:55; Acts 27:13; 28:13
  North w. driveth away rain, Pr. 25:23;

W. from the Lord, Num. 11:31
God seen upon the w., 2 Sam. 22:11; Ps. 18:10; 104:3
Strong w. rent mountains, 1 Ki. 19:11
Chaff before the w., Ps. 1:4; 35:5
Stormy w. fulfilling His word, Ps. 148:8
Prophets shall become w., Jer. 5:13
W. out of His treasures, Ps. 135:7; Jer. 10:13; 51:16
Prophesy to the w., Ez. 37:9
Sown w., reap whirlwind, Hos. 8:7
Ephraim feedeth on w., Hos. 12:1
Boisterous w., Mt. 14:24-32; Mk. 4:37-41; Acts 27:14; Lk. 8:23-24
As a rushing mighty w., Acts 2:2
W. of doctrine, Eph. 4:14
Wave of sea driven with w., Jas. 1:6
Shaken of a mighty w., Rev. 6:13
W. should not blow on earth, Rev. 7:1
Winding (3), 1 Ki. 6:8; Ez. 41:7
Window (16), f 722-1; Gen. 6:16, note; 8:6; Josh. 2:15-21; 1 Sam. 19:12; 1 Chr. 15:29; Pr. 7:6; Acts 20:9; 2 Cor. 11:33
Windows (30). W. of heaven, Gen. 7:11; 8:2; 2 Ki. 7:2,19
Figure of the eyes, Eccl. 12:3
As doves to their w., Isa. 60:8
W. of the Millennial temple, Ez. 40:16-36; 41:16,26
Daniel praying with w. open, Dan. 6:10
Heavenly armies enter w., Joel 2:9
Will open w. of heaven, Mal. 3:10
Winds (23). Scatter them to all w., Jer. 49:36; Ez. 37:9; Dan. 7:2; 8:8; 11:4; Zech. 2:6; Mt. 24:31; Mk. 13:27
W. and sea obey Him, Mt. 8:26-27; Lk. 8:25
Holding four w. of the earth, Rev. 7:4
Windy (1), Ps. 55:8
Wine (231). Bible facts about, 247
12 facts about yayin, 247
10 other Heb. words for, 247
References to w. in N.T., 247; g 15-2*; i 300-1*
Amount of w. with offerings, c 310-3
First drinking of w. made Noah drunk, Gen. 9:21-24
Second mention of w. concerns Melchizedek and religious worship, Gen. 14:18
Third mention of w. concerns making Lot drunk to obtain children by him, Gen. 19:32-35
W. forbidden priests after two were destroyed for offering strange fire, Lev. 10:9; Ez. 44:21
W. forbidden Nazarites, Num. 6; Judg. 13:4-14; 1 Sam. 1:15; Lk. 1:15; 7:33
W. that makes glad, Ps. 104:15
W. is a mocker, strong drink, Pr. 20:1
W. when it is red, Pr. 23:30-31
W. not for kings, Pr. 31:4
Love better than w., Song 1:2-4; 4:10
W. inflame them, Isa. 5:11; 28:1,7; Jer. 23:9
Buy w. and milk without money, Isa. 55:1
New w. found in the cluster, Isa. 65:8
W. cup of fury, Jer. 25:15
Rechabites—non-drinkers, Jer. 35:2-14
Sold a girl for w., Joel 3:3
New w. in new bottles, Mt. 9:17; Mk. 2:22; Lk. 5:37-39
W. used as a medication, Lk. 10:34
W. made from water by Jesus, Jn. 2:1-10
These men full of new w., Acts 2:13
Be not drunk with w., Eph. 5:18
Not given to w., 1 Th. 3:3,8; Tit. 1:7; 2:3
Hurt not the oil and w., Rev. 6:6
Drink w. of wrath, Rev. 14:8-10; 16:19; 18:3. Cp. Rev. 19:15
W. of her fornication, Rev. 17:2
Winebibber (2), Mt. 11:19; Lk. 7:34
Winebibbers (1), Pr. 23:20
Winefat (2), wine-press, Isa. 63:2; Mk. 12:1
Winepress (15), Num. 18:27-30; Dt. 15:14; Judg. 6:11; 7:25; 2 Ki. 6:27; Isa. 5:2; 63:3; Lam. 1:15; Hos. 9:2; Mt. 21:33;
Winepresses (3), Job 24:11; Jer. 48:33; Zech. 14:10
Wines (2), Isa. 25:6
Wing (13), 1 Ki. 6:24-27; 2 Chr. 33:11-12; Isa. 10:14; Ez. 17:23
Winged (2), Gen. 1:21; Dt. 4:17
Wings (76). Bare you on eagles' w., Ex. 19:4
W. of cherubim in tabernacle, Ex. 25:20; 37:9
W. of the wind, 2 Sam. 22:11; Ps. 18:10; 104:3
W. of cherubim in the temple, 1 Ki. 6:27; 8:6-7; 1 Chr. 28:18; 2 Chr. 3:11-13; 5:7-8
W. of the peacock, Job 39:13
W. of the ostrich, Job 39:13
Used figuratively of God's providence, Ruth 2:12; Ps. 17:8; 36:7; 57:1; 61:4; 63:7; 91:4
W. of the morning, Ps. 139:9
Used figuatively of riches so quickly lost, Pr. 23:5
W. of seraphim, Isa. 6:2
Land overshadowing with w., Isa. 18:1
Mount up with w. as eagles, Isa. 40:31
W. of cherubim drawing the throne of God, Ez. 1:6-25; 3:13; 10:5-21; 11:22
W. of great eagles that symbolize kingdoms, Ez. 17; Rev. 12:14
W. of the lion, a symbol of Babylon, Dan. 7:4
W. of the leopard, a symbol of Greece, Dan. 7:6
W. of 2 women, Zech. 5:9
W. of healing, Mal. 4:2
W. of a hen, Mt. 23:37; Lk. 13:34
W. of the living creatures, Rev. 4:8
W. of locusts, Rev. 9:9
Wink (2), Job 15:12; Ps. 35:19
Winked (1), Acts 17:30
Winketh (2), Pr. 6:13; 10:10
Winnowed, ***eth*** (2), Isa. 30:24; Ruth 3:2
Winter (14). W. to continue eternally, Gen. 8:22
W. made by God, not a curse, Ps. 74:17
W. in the Millennium, Zech. 14:8
Flight not in w., Mt. 24:20; Mk. 13:18
Wintered (1), Acts 28:11. Cp. Acts 27:12; 1 Cor. 16:6; 2 Tim. 4:21; Tit. 3:12
Winterhouse (1), Jer. 36:22
Wipe (8), 2 Ki. 21:13; Neh. 13:14; Isa. 25:8; Lk. 7:38; 10:11; Jn. 13:5; Rev. 7:17; 21:4
Wiped (4), Pr. 6:33; Lk. 7:44; Jn. 11:2; 12:3
Wipeth (2), 2 Ki. 21:13; Pr. 30:20
Wiping (1), 2 Ki. 21:13
Wires (1), Ex. 39:3
Wisdom (233). Defined, w 364-2*; m 455-1*
12 blessings of w., i 1119-1
Justified, m 20-1*
True w., h 458-2*; j 458-3*
8 characteristics of true, j 458-3*
8 characteristics of false, i 458-2*
15 ways word used, 462*
Filled with Spirit of w., Ex. 28:3; 31:3-6; 35:31; Dt. 34:9
W. of heart, Ex. 35:26; 36:2
W. of an angel, 2 Sam. 14:20
W. of God in Solomon, 1 Ki. 3:28; 4:29-34; 5:12; 7:14; 10:4-24; 11:41; 2 Chr. 1:10-12; 9:3-23
W. shall die with you, Job 12:2
W. in the inward parts, Job 38:36
W. of God made the heavens, Ps. 136:5; Pr. 3:19; Jer. 10:12
W. is the principal thing, Pr. 4:7
W. is better than rubies, Pr. 8:11
W. is too high for a fool, Pr. 24:7
W. remained with me, Eccl. 2:9
W. excelleth folly, Eccl. 2:13
W. is good with an inheritance, Eccl. 7:11
W. is a defence, Eccl. 7:12
W. strengtheneth the wise, Eccl. 7:19
W. is better than strength, Eccl. 9:16
W. is better than weapons, Eccl. 9:18
W. is profitable to direct, Eccl. 10:10
W. justified of her children, Mt. 11:19
W. of the world, 1 Cor. 1:20; 2:6; 3:19
111:10; Pr. 9:10
Incline thine ear unto w., Pr. 2:2
The Lord giveth w., Pr. 2:6
Happy is man that findeth w., Pr. 3:13
He that getteth w. loveth his own soul, Pr. 19:8
Spirit of w., Isa. 11:2; Eph. 1:17
Thou hast corrupted thy w., Ez. 28:17
Filled with w., Lk. 2:40
Increased in w., Lk. 2:52
Full of the Holy Ghost and w., Acts 6:3
By Spirit the word of w., 1 Cor. 12:8
If any man lack w., Jas. 1:5
Earthly and heavenly w., contrasted, Jas. 3:15-18
Wise (247). Tree to make one w., Gen. 3:6
W. men of Egypt, Ex. 7:11
A gift blindeth the w., Ex. 23:8; Dt. 16:19
W. hearted, Ex. 28:3; 31:6; 35:10,25; 36:1-2,8; 1 Ki. 3:12
W. woman, 2 Sam. 14:2; 20:16
W. man, 1 Ki. 2:9; 1 Chr. 27:32
W. counseller, 1 Chr. 26:14
W. men of Persia, Esther 1:13; 6:13
He that winneth souls is w., Pr. 11:30
Tongue of the w. is health, Pr. 12:18
W. in his own conceit, Pr. 26:5,12; 28:11
W. men turn away wrath, Pr. 29:8
W. men of Babylon, Dan. 2:12-48; 4:6,18; 5:7-8,15
W. men of the east, Mt. 2:1,7,16
W. as serpents, harmless, Mt. 10:16
W. in your own conceits, Rom. 12:16
Hid the things from w., Mt. 11:25
Will in no w. cast out, Jn. 6:37
To the only w. God, Jude 25
Wisely (14), Ex.1:10; 1 Sam.18:5,14,15,30; 2 Chr.11:23; Ps.58:5; 64:9; 101:2; Pr. 16:20; 21;12; 28:26; Ecc.7:10; Lk.16:8
Wiser (8), 1 Ki. 4:31; Job 35:11; Ps. 119:98; Pr. 9:9; 26:16; Ez. 28:3; Lk. 16:8; 1 Cor. 1:25
Wish (6), Job 33:6; Ps. 40:14; 73:7; Rom. 9:3
Wished (2), Jn. 4:8; Acts 27:29
Wishing (1), Job 31:30
Wist (13), to know. 5 uses of, n 162-1
Wit (21), to know, Gen. 24:21; Ex. 2:4; Ez. 13:16; Rom. 8:23; 2 Cor. 5:19; 8:1; etc.
Witch (2), Ex. 22:18; Dt. 18:10
W. of Endor, 10 acts, 315; 1 Sam. 28
Witchcraft (3), 1 Sam. 15:23; 2 Chr. 33:6; Gal. 5:20; b 130-1*1 362-1*
Witchcrafts (4), 2 Ki. 9:22; Mic. 5:12; Nah. 3:4
With (4,626), Gen. 3:6,12; 4:8; 5:22,24; 6:3,9,11,13-14,16,18-19; etc.
12 examples of God with man, m 40-1
Withal (33), Ex. 25:29; Lev. 5:3; 6:30; Mk. 10:39; Lk. 6:38; 1 Cor. 12:7; etc.
Withdraw (11), 1 Sam. 14:19; Job 9:13; 13:21; 33:17; Pr. 25:17; Eccl. 7;18; Isa. 60:20; Joel 2:10; 3:15; 2 Th. 3:6; 1 Tim. 6:5
Withdrawest (1), Ps. 74:11
Withdraweth (1), Job 36:7
Withdrawn (6), Dt. 13:13; Song 5:6; Lam. 2:8; Ez. 18:8; Hos. 5:6; Lk. 22:41
Withdrew (6), Neh. 9:29; Ez. 20:22; Mt. 12:15; Mk. 3:7; Lk. 5:16; Gal. 2:12
Wither (11), Ps. 1:3; 37:2; Isa. 19:6-7; 40:24; Jer. 12:4; Ez. 17:9-10; Amos 1:2
Withered (25), Gen. 41:23; Jonah 4:7; Mt. 12:10; 13:6; 21:19-20; Mk. 3:1-3; 11:21; Lk. 6:6-8; 8:6; Jn. 15:6; etc.
Withereth (8), Job 8:12; Ps. 90:6; 129:6; Isa. 40:7-8; Jas. 1:11; 1 Pet. 1:24; Jude 12
Withheld (6), Gen. 20:6; 22:12,16; 30:2; Job 31:16; Eccl. 2:10
Withheldest (1), Neh. 9:20
Withhold (9), Gen. 23:6; 2 Sam. 13:13; Job 4:2; Ps. 40:11; 84:11; Pr. 3:27; 23:13; Eccl. 11:6; Jer. 2:25
Withholden (10), 1 Sam. 25:26; Job 22:7; 38:15; 42:2; Ps. 21:2; Jer. 3:3; 5:25; Ez. 18:16; Joel 1:13; Amos 4:7
Withholdeth (4), Job 12:15; Pr. 11:24,26; 2 Th. 2:6
3:9; Rom. 8:23; Heb. 6:19; etc.
Without (426). Earth w. form, Gen. 1:2
Sacrifice animals w. blemish, Ex. 12:5; 29:1; Lev. 1:3,10; 3:1,6; 4:3,23,28, 32; 5:15,18; 6:6; 9:2-3; 14:10; 22:19; 23:12,18; Num. 6:14; 28:19,31; 29:2-36; Ez. 43:22-25; 45:18,23; 46:4-13; 1 Pet. 1:19
Burn w. the camp, Ex. 33:7; 4:21; 6:11; 8:17; 9:11; 16:27; Heb. 13:11-13
Eat w. leaven, Lev. 10:12
Sacrifice animals w. spot, Num. 19:2; 28:3,9,11; 29:17,26
Prayer w. ceasing, Acts 12:5; Rom. 1:9; 1 Th. 5:17; 2 Tim. 1:3
W. excuse, Rom. 1:20
W. understanding, Rom. 1:31
W. natural affection, Rom. 1:31; 2 Tim. 3:3
W. law, Rom. 2:12
W. God, 1 Cor. 5:13; Eph. 2:12
W. were fightings, 2 Cor. 7:5
W. blame before Him in love, Eph. 1:4
W. Christ, Eph. 2:12
W. blemish, Eph. 5:27
W. offence, Phil. 1:10; w 376-2*
W. murmurings, Phil. 2:14
W. wrath and doubting, 1 Tim. 2:8
W. controversy great is, 1 Tim. 3:16
W. wavering, Heb. 10:23
W. faith, Heb. 11:6
W. partiality, Jas. 3:17
W. respect of persons, 1 Pet. 1:17
W. fault before God, Rev. 14:5
W. are dogs, Rev. 22:15
Withs (3), new bow strings, Judg. 16:7-9
Withstand (10), Num. 22:32; 2 Chr. 13:7-8; 20:6; Esther 9:2; Eccl. 4:12; Dan. 11:15; Acts 11:17; Eph. 6:13
Withstood (6), 2 Chr. 26:18; Dan. 10:13; Acts 13:8; Gal. 2:11; 2 Tim. 3:8; 4:15
Witness (135). Defined, w 268-2*
W. by monument, Gen. 31:44-52
Law against false w., Ex. 20:16; 23:1; Dt. 5:20; Mt. 19:18; Mk. 10:19; Lk. 18:20; Rom. 13:9
False w. speaketh lies, Pr. 6:19; 12:17; 14:5,25
Given Him for w. to the people, Isa. 55:4
To bear w. of the light, Jn. 1:7-8,15
If I bear w. of Myself. . .there is another that beareth w. of Me, Jn. 5:31-37; 8:18
Works I do bear w. of Me, Jn. 10:25
Ye also shall bear w., Jn. 15:27
Beareth w. with our spirit, Rom. 8:16
God bearing them w. both, Heb. 2:4
Holy Ghost also is w., Heb. 10:15
Obtained w. he was righteous, Heb. 11:4
Three w. on earth, 1 Jn. 5:6-8
Christ, who is a faithful w., Rev. 1:5; 3:14
Beheaded for w. of Jesus, Rev. 20:4
Witnessed (4), 1 Ki. 21:13; Rom. 3:21; 1 Tim. 6:13; Heb. 7:8
Witnesses (49). Two or three necessary, a 365-3; Num. 35:30; Dt. 17:6-7; 19:15; Mt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28
Ye are my w., Isa. 43:10-12
Ye shall be w. unto Me, Acts 1:8
We are all w., Acts 2:32; 3:15; 5:32; 10:29-41; 13:31
With a great cloud of w., Heb. 12:1
Give power unto My two w., Rev. 11:3
2 witnesses of Rev. 11:1-11, 533*
Witnesseth (2), Jn. 5:32; Acts 10:23
Witnessing (1), Acts 26:22
12 ways to w., 491*
Wit's (1), Ps. 107:27
Wittingly (1), Gen. 48:14
Witty (1), Pr. 8:12
Wives (132). 2 w. of Lamech, Gen. 4:19-23
4 w. and concubines of Jacob, Gen. 29:16-30:26; 32:22
3 w. of Easu, Gen. 36:1-6
2 w. of Elkanah, 1 Sam. 1:1-8
8 w. and more of David, 1 Sam. 18:27; 2 Sam. 3:2-6; 5:13-16; 11:27; 1 Chr. 14:3
1,000 w. and concubines of Solomon, 1

  2 w. of Ashur, 1 Chr. 4:5
  3 w. of Shaharaim, 1 Chr. 8:8-9
  78 w. and concubines of Rehoboam, 2 Chr. 11:21-23
  14 w. of Abijah, 2 Chr.13:21
  2 w. of Josiah, 2 Chr. 24:3
  Marriage with foreign w., Ezra 10:2-44; Neh. 13:23-27
  W. of Persia to give respect to husbands, Esther 1:20
  Suffered you to put away w., Mt. 19:8
  W. to obey husbands, p 370-2*; g 467-3*; Eph. 5:22-24; Col. 3:18; 1 Pet. 3:1
  W. to reverence own husbands, a 370-3*
  Model w., h 467-3*
  4 qualifications of w., 414*
Wives' (1), 1 Tim. 4:7
Wizard (2), Lev. 20:27; Dt. 18:11
Wizards (9). Defined, d 228-2; b 131-1*; Lev. 19:31; 20:6; 1 Sam. 28:3,9; 2 Ki. 21:6; 23:24; 2 Chr. 33:6; Isa. 8:19; 19:3
Woe (106). W. to Moab, Num. 21:29; Jer. 48:46
  W. to us, 1 Sam. 4:7-8
  W. to me, Job 10:15; Ps. 120:5; Isa. 6:5
  W. to drunkards, Pr. 23:29; Isa. 5:22
  W. to Judah, Isa. 3:9-11; 5:5-22; 29:1; 30:1; 31:1; 33:1; 45:9-10; etc.
  W. to the pastors, Jer. 23:1; Ez. 13:3; 34:2
  W. to the women, Ez. 13:18
  W. to them at ease, Amos 6:1
  W. to Nineveh, Nah. 3:1
  W. to thee, Chorazin, Mt. 11:21
  W. to thee, Bethsaida, Mt. 11:21
  W. unto the world, Mt. 18:7
  W. to scribes and Pharisees, Mt. 23:13-16,23,29; Lk. 11:42-52
  W. to them with child, Mt. 24:19; Mk. 13:17
  W. to Judas, Mt. 26:24
  W. to the rich, Lk. 6:24
  W. to those that are full, Lk. 6:25
  W. to you that laugh, Lk. 6:25
  W. when all men speak well, Lk. 6:26
  W. is me if I preach not, 1 Cor. 9:16
  W., w., w., to men on earth, Rev. 8:13; 9:12; 11:14; 12:12
  W. because of sins, 1246
Woeful (1), Jer. 17:16
Woes (1), Rev. 9:12
  19 w. in Isaiah, 1244
  7 woes if Isaiah 28, 1250
Wolf (6), Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6; Jn. 10:12
Wolves (7), Ez. 22:27; Hab. 1:8; Zeph. 3:3; Mt. 7:15; 10:16; Lk. 10:3; Acts 20:29
Woman (361). Defined, z 4-1
  Childbearing and sorrow of, x-y 5-3
  Law of subjection to the, a 5-2
  Seed of the, 93
  The w. in the ephah, e 1555-3
  Made He a w., Gen. 2:22-23
  W. deceived, Gen. 3; 2 Cor. 11:3; 1 Tim. 2:14
  W. cursed, Gen. 3:14-16
  Beautiful w., Gen. 12:11-15; 2 Sam. 11:2
  W. with familiar spirit, 1 Sam. 28
  Wise w. of Tekoah, 2 Sam. 14
  Widow w. and Elijah, 1 Ki. 17:9-24
  Great w. of Shunem, 2 Ki. 4; 6:26
  Strange w., Pr. 2:16; 6:24-32; 7:5; 20:16; 23:27; 27:13; 30:20
  A virtuous w., Pr. 12:4; 31:10
  A w. shall compass a man, Jer. 31:22
  Whosoever looketh on a w., Mt. 5:28
  The w. of faith, Mt. 15:22-28
  W. put away her husband, Mk. 10:12
  The sinner w., Lk. 7:37-50
  W. with the issue of blood, Lk. 8:43
  W. bound for 18 years, Lk. 13:11-16
  W. and the lost coin, Lk. 15:8
  W. of Samaria, Jn. 4:7-42
  W. taken in adultery, Jn. 8:1-10
  W. full of good works, Acts 9:36
  W. bound to her husband, Rom. 7:2
  The head of the w., 1 Cor. 11:3-15
  W. and long hair, 1 Cor. 11:6-12
  W. and prophesying, 1 Cor. 11; Acts 2:17
  W. clothed with sun, Rev. 12:1-17
Womankind (1), Lev. 18:22
Woman's (7), Gen. 38:20; Ex. 21:22; Lev. 24:11;Num. 5:18,25; Dt. 22:5; 1 Ki. 3:19
Womb (71). 2 nations in w., Gen. 25:23-24
  Twins were in her w., Gen. 38:27
  Wicked estranged from w., Ps. 58:3
  W. of the morning, Ps. 110:3
  Fruit of w. is His reward, Ps. 127:3
  Filled with Holy Ghost from his mother's w., Lk. 1:15
  Lame from mother's w., Acts 3:2
  Cripple from mother's w., Acts 14:8
  Deadness of Sarah's w., Rom. 4:19
  Me from my mother's w., Gal. 1:15
Wombs (2), Gen. 20:18; Lk. 23:29
Women (177). Children by angels, o 10-1; Gen. 6:1-4; 2 Pet. 2:4; Jude 6-7
  W. carrying water, e 31-3
  7fold description of evil w., p 57-3
  W. with issue of blood, 252; b 212-1
  Purification of w., c-h, 212-1
  Lying with unclean w., 252
  W. could become Nazarites, i 266-1
  First pleading for rights of w., e 308-1
  10 deaths because of w., o 456-1
  8 w. with names of men, a 590-2
  Strange w., g 638-1
  8 warnings against strange w., g 638-1
  5 things God hate about w., 1244
  8 judgments upon w., 1244
  22 kinds of ornaments, 1245
  3 similitudes of contentious, d 1102-1
  31 characteristics of virtuous, f 1108-1
  8 commands to w. at ease, i 1174-2
  24 unnamed w. in Matthew, b 29-2*
  32 w. in Matthew, b 29-2*
  2nd witness of resurrection, i 58-1*
  Courageous w., f 57-3*; k 94-1*
  Unknown believer, u 89-3*
  5fold reaction at resurrection, i 95-1*
  8 reasons for w. preachers, e 258-3*
  To be veiled, d 321-2*
  W. preachers, e 321-3*
  Hair of w., i-j 321-3*
  7 steps in the fall of, u 411-3*
  4 commands to young w., e 425-2*
  5 doctrines for aged, d 425-1*
  Outward adorning, 472*
  2 w. and the live child, 1 Ki. 3:17-26
  Solomon loved many strange w., 1 Ki. 11
  100 singing men and w., Ezra 2:65
  Outlandish w. cause to sin, Neh. 13:26
  Fairest among w., Song 1:8; 5:9; 6:1
  7 w. take hold of one man, Isa. 4:1
  W. weeping for Tammus, Ez. 8:14
  W. that sew pillows, Ez. 13:18
  2 w. grinding at Mill, Mt. 24:41
  Many w. beholding afar off, Mt. 27:55
  W. changed natural use, Rom. 1:26
  W. keep silence in churches, 1 Cor. 14:34-35; 1 Tim. 2:11
  W. adorn themselves with, 1 Tim. 2:9-10
  Captive silly w. laden with, 2 Tim. 3:6
  Aged w., 1 Tim. 5:2; Tit. 2:3
  Young w., 1 Tim. 5:2,14; Tit. 2:4
  W. received dead raised, Heb. 11:35
  In old times holy w. also, 1 Pet. 3:5
  They had hair of w., Rev. 9:8
  Which were not defiled with w., Rev. 14:4
Women's (1), Esther 2:11
Womenservants (3), Gen. 20:14; 32:5,22
Won (3), 1 Chr. 26:27; Pr. 18:19; 1 Pet. 3:1
Wonder (15), Dt. 13:1-2; 28:46; 2 Chr. 32:31; Ps. 71:7; Isa. 20:3; 29:9-14; Jer. 4:9; Hab.1:5; Acts 3:10; 13:41; Rev. 12:1,3; 17:8
Wondered (15). W. no intercessor, Isa. 59:16
  W. none to uphold, Isa. 63:5
  W. at healings by Christ, Mt. 15:31; Mk. 6:51; Lk. 9:43; 11:14
  W. at gracious words of Christ, Lk. 4:22
  W. at the resurrection, Lk. 24:41
  W. at the miracles, Acts 8:13
  W. at the beast, Rev. 13:3
  W. at the great whore, Rev. 17:6
Wonderful (21). W. plagues, Dt. 28:59
  W. love, 2 Sam. 1:26
  W. temple, 2 Chr. 2:9
  W. things, Job 42:3; Pr. 30:18; Isa. 25:1; Jer. 5:30; Mt. 21:15
  W. works, Ps. 40:5; 78:4; 107:8,15, 21,31; 111:4; Mt. 7:22; Acts 2:11
  W. testimonies, Ps. 119:129
  W. knowledge, Ps. 139:6
  W. name, Isa. 9:6
  W. counsel, Isa. 28:29
Wonderfully (4), 1 Sam. 6:6; Ps. 139:14; Lam. 1:9; Dan. 8:24
Wondering (3), Gen. 24:21; Lk. 24:12; Acts 3:11
Wonderously (1), Judg. 13:19
Wonders (55). W. in Egypt, Ex. 3:20; 4:21; 7:3; 11:9-10; 15:11; Dt. 4:34; 6:22; 7:19; 26:8; 34:11; 1 Chr. 16:12; Neh. 9:10-17; Ps. 78:11,43; Ps. 105:27; Jer. 32:20-21; Acts 7:36
  Lord will do w. among us, Josh. 3:5
  W. without number, Job 9:10
  W. of old, Ps. 77:11-14
  W. to the dead, Ps. 78:11,43
  W. among all people, Ps. 96:3
  W. in the deep, Ps. 107:24
  W. and signs in heaven, Dan. 6:27; Joel 2:30
  W. and signs by false Christs, prophets, Mt. 24:24; Mk. 13:22; 2 Th. 2:19; Rev. 13:13
  W. and signs by Christ, Acts 2:22
  W. and signs by believers, Acts 2:43; 4:30; 5:12; 6:8; 14:3; 15:12; Rom. 15:19; 2 Cor. 12:12; Heb. 2:4
Wondrous (15). W. works, 1 Chr. 16:9; Job 37:14,16; Ps. 26:7; 71:17; 75:1; 78:32; 105:2; 106:22; 119:27; 145:5; Jer. 21:2
  W. things, Ps. 72:18; 86:10; 119:18
Wondrously (1), Joel 2:26
Wont (9), Ex. 21:29; Num. 22:30; 1 Sam. 30:31; 2 Sam. 20:18; Dan. 3:19; Mt. 27:15; Mk. 10:1; Lk. 22:39; Acts 16:13
Wood (139). gopher w., Gen. 6:14
  W. for sacrifices, Gen. 22:3-9; Lev. 1:7-17; 3:5; 4:12; 6:12; 14:4-52; 1 Ki. 18:23-38
  W. vessels, Ex. 7:19; Lev. 11:32; 15:12; 2 Tim. 2:20; Rev. 18:12
  W. for tabernacle, Ex. 25:5-38; 26:15-32; 27:1-6; 30:1-5; 35:7-33; 36:20-36; 37:1-28; 38:1-6; Dt. 10:1-3
  W. weapons, Num. 35:18
  W. idols, Dt. 4:28; 28:36,64; 29:17; 2 Ki. 19:18; Isa. 37:19; 45:20; Ez. 20:32; Dan. 5:4,23; Rev. 9:20
  W. cutting, Dt. 19:5; 29:11; Josh. 9:21-27; 2 Ki. 6:4; Eccl. 10:9
  W. cart, 1 Sam. 6:14
  W. growing, Josh. 17:15; 1 Sam. 14:25-26; 23:15-19; 2 Sam. 18:6-17; 2 Ki. 2:24; Ps. 80:13; 96:12; 132:6
  W. instruments of music, 2 Sam. 6:5
  W. yokes, 2 Sam. 24:22; Jer. 28:13
  W. threshing instruments, 1 Chr. 21:23
  W. pulpit, Neh. 8:4
  W. offerings, Neh. 10:34; 13:31
  W. of forest fire, Ps. 83:14
  W. chariots, Song 3:9
  W. a symbol of works, 2 Cor. 3:12
Woods (1), Ez. 34:25
Woof (9), crosswise threads in weaving, Lev. 13:48-49,51-53,56-59
Wool (14). Gideon's fleece, Judg. 6:37
  He giveth snow like w., Ps. 147:16
  Sins cleansed white as w., Isa. 1:18
  Hair of God like pure w., Dan. 7:9
  Scarlet w. and hyssop, Heb. 9:19
  Hair of Christ white like w., Rev. 1:14
Woollen (6), Lev. 13:47-59; 19:19; Dt. 22:11
Word (697). Defined, b 213-1*. See Bible usage of, a 1265-1
  The w. of the Lord is found 240 times in the O.T. and 13 times in the N.T., b 20-
  Lk. 22:61; Acts 8:25; 11:16; 13:48-49; 15:35-36; 16:32; 19:10; 1 Th. 1:8; 4:15; 2 Th. 3:1; 1 Pet. 1:25
  The w. of God is found only 3 times in the O.T., but 44 times in the N.T., 1 Sam. 9:27; 1 Ki. 12:22; 1 Chr. 17:3; Mk. 7:13; Lk. 3:2; 4:4; Rom. 10:17; 2 Cor. 4:2; Eph. 6:17; Heb. 4:12; 1 Pet. 1:23; Rev. 1:2,9; 6:9; 19:13; 20:4
  The w. of the Holy One, Isa. 5:24
  The w. of our God, Isa. 40:8
  The w. of truth, Ps. 119:43; 2 Cor. 6:7; Eph. 1:13; Col. 1:5; 2 Tim. 2:15; Jas. 1:18
  The w. of righteousness, Ps. 119:123; Heb. 5:13
  The w. of His mouth, Jer. 9:20
  The w. of the gospel, Acts 15:7
  The w. of His grace, Acts 20:32
  The w. of promise, Rom. 9:9
  The w. of faith, Rom. 10:8
  The w. of life, Phil. 2:16; 1 Jn. 1:1
  The engrafted w., Jas. 1:21
  The w. of My patience, Rev. 3:10
  His w. (30 times), 2 Sam. 23:2; etc.
  My w. (14 times), Isa. 55:11; etc.
  Thy w. (50 times), Ps. 119:9; etc.
  Primary purpose in hearing w. of God, i 339-2
  7fold location of w. of God, l 385-1
  12 duties regarding w., o 385-2
  W. of God confirmed, 1254
  12 things about, k 912-1
  Eternal W., m 1006-1
  48fold description of, g 1007-1
  10 things called, 1054-1055
  26 titles of, using way, 1055
  13 titles of, using law, 1055
  10 titles of, using testimony, 1055
  Called precepts, 1055
  7 titles of, using statute, 1055
  6 titles of, using commandment, 1055
  6 titles of, using judgment, 1055
  50 titles of, using word, 1055
  15 titles of, using truth, 1055
  13 titles of, using righteousness, 1055
  96 titles of, 1054-1055
  62 facts, psalmist and the W., 1057
  7fold downgrading of w. of God, m 1274-2
  2 symbols of w. of God, k 1300-2
  The Living W., b 162-1*
  12 symbols of, p 433-1*; 462
  Power of, q 433-2*
  7 facts about, 451*
  An agent in the new birth, i,q 456-1*
  Doers of only blessed, r,w-y 456-1*
  Food for growth, e 465-3*
  W. that proceedeth out of, Dt. 8:3
  W. is nigh thee, Dt. 30:14; Rom. 10:8
  W. of the Lord is tried, Ps. 18:30
  W. of the Lord is right, Ps. 33:4
  W. of the Lord tried him, Ps. 105:19
  W. sent and healed them, Ps. 107:20
  So shall My word be that, Isa. 55:11
  Ye that tremble at His w., Isa. 66:5
  Speak the w. only and my, Mt. 8:8
  Cast out spirit with His w., Mt. 8:16
  Every idle w. men shall, Mt. 12:36
  W. of the kingdom, Mt. 13:19
  Preached the w. unto them, Mk. 2:2
  Ministers of the w., Lk. 1:2
  In beginning was W., and W. was with God, and W. was God, Jn. 1:1
  The W. was made flesh and, Jn. 1:14
  If ye continue in My w., Jn. 8:31
  Clean through the w. I have, Jn. 15:3
  Thy w. is truth, Jn. 17:14-17
  Spake w. with boldness, Acts 4:31
  W. increased, Acts 6:7; 12:24; 19:20
  W. of this salvation, Acts 13:26
  W. of His grace, Acts 20:32
  W. of wisdom, w. of knowledge, 1 Cor. 12:8
  W. of God corrupted and handled deceitfully, 2 Cor. 2:17; 4:2
  W. of reconciliation, 2 Cor. 5:19
  Washing of water by the w., Eph. 5:26
  Sanctified by w. and prayer, 1 Tim. 4:5

Preach the w., 2 Tim. 4:2
Holding fast the faithful w., Tit. 1:9
Upholding all things by the w. of His power, Heb. 1:3
W. of God quick and powerful, Heb. 4:12
Tasted good w. of God, Heb. 6:5
Framed by the w. of God, Heb. 11:3
Be doers of the w., and not, Jas. 1:22
Desire sincere milk of w., 1 Pet. 2:8
Stumble at the w., 1 Pet. 2:8
By w. of God heavens were, 2 Pet. 3:5
W. of God abideth in you, 1 Jn. 2:14
The Father, the W., and Holy Ghost, 1 Jn. 5:7. Cp. Mt. 28:19; 2 Cor. 13:14
His name is called The Word of God, Rev. 19:13. See names under ***God***
Word's (2), 2 Sam. 7:21; Mk. 4:17
Words (550). Defined, b 142-1
Longest w. in Bible, h 453-3; Ps. 56, title; Isa. 8:1
W. of the Lord, Ex. 4:28; 24:3-8; Dt. 5:22
W. of righteous, Ex. 23:8; Dt. 16:19
W. of the covenant, Ex. 34:28; Dt. 29:1
W. of this law, Dt. 17:19; 27:3
W. of the book, 2 Ki. 22:11-18; 23:2
W. of the Lord are pure, Ps. 12:6
Let the w. of my mouth, and Ps. 19:14
W. of the wise, Pr. 1:2,6; 22:17
W. of my mouth, Pr. 4:5; 5:7; 6:2; 7:24; 8:8
W. stir up anger, Pr. 15:1
W. of a talebearer are, Pr. 18:8; 26:22
W. of the preacher, Eccl. 1:1
W. be few, Eccl. 5:2
W. justify or condemn, Mt. 12:37
W. of this life, Acts 5:20
W. of the prophecy of this book, Rev. 22:18-19
Work (419). God ended His w., Gen. 2:2-3
No manner of w. on 1st and 7th days of the feast, Ex. 12:16; Lev. 23:3-36
Shalt not do any w. on sabbath, Ex. 20:8-10; 31:15; 34:21; 35:2
W. on tabernacle, Ex. 25:1-40:33
His w. is perfect, Dt. 32:4
W. on temple, 1 Ki. 5:16-9:23
W. on city and temple after the captivity, Ezra 2:69-6:22; Neh. 4:6-11:12
Thy heavens, w. of Thy fingers, Ps. 8:3
Heavens, w. of Thy hands, Ps. 102:25
Might w. the works of God, Jn. 6:28-30
Meat destroy not w. of God, Rom. 14:20
Personal work, 1596-1597
Prepared unto every good w., 2 Tim. 2:21
Do the w. of an evangelist, 2 Tim. 4:5
Perfect in every good w., Heb. 13:21
Let patience have perfect w., Jas. 1:4
According to his w. shall be, Rev. 22:12
W. or not eat, d 403-3*
Worker (1), 1 Ki. 7:14
Workers (27). W. with familiar spirits, 2 Ki. 23:24; b 130-1*
Hatest all w. of iniquity, Ps. 5:5
The term w. of iniquity is found 21 times, Ps. 6:8; 14:4; 28:3; etc.
W. of miracles, 1 Cor. 12:29
W. together with Him, 2 Cor. 6:1
Evil and deceitful w., 2 Cor. 11:13; Phil. 3:2
Worketh (37). W. God oftentimes, Job 33:29
W. righteousness, Ps. 15:2; Isa. 64:5; Acts 10:35. Cp. w. not Jas. 1:20
W. deceit, Ps. 101:7; Pr. 11:18
W. ruin, Pr. 26:28
W. willingly, Pr. 31:13
W. signs, wonders in heaven, Dan. 6:27
W. good, Rom. 2:10
W. wrath, Rom. 4:15
W. patience, Rom. 5:3; Jas. 1:3
W. no ill to his neighbor, Rom. 13:10
W. all in all, 1 Cor. 12:6
W. that one and selfsame Spirit, 1 Cor. 12:11
W. the work of the Lord, 1 Cor. 16:10
W. for us a more exceeding, 2 Cor. 4:17
W. repentance unto, 2 Cor. 7:10
W. miracles among you, Gal. 3:5
W. in children of disobedience, Eph. 2:2
1 Th. 2:13
W. in you both to will, Phil. 2:13
W. abomination, or maketh a lie, Rev. 21:27
Workfellow (1), Rom. 16:21
Working (20). W. deceitfully, Ps. 52:2
W. salvation, Ps. 74:12
Lord w. with them with signs, Mk. 16:20
W. sexual perversion, Rom. 1:27
W. of miracles, 1 Cor. 12:10
W. of His mighty power, Eph. 1:19; 3:7; 4:16; Phil. 3:21; Col. 1:29; Heb. 13:21
W. with his hands the thing, Eph. 4:28
W. of Satan with all power, 2 Th. 2:9
W. not at all, but are, 2 Th. 3:11
Spirits of devils, w. miracles, Rev. 16:14
Workman (10), Ex. 35:35; 38:23; Song 7:1; Isa. 40:19-20; Jer. 10:3,9; Hos. 8:6; Mt. 10:10; 2 Tim. 2:15; e 418-3*
Workmanship (7), Ex. 31:3,5; 35:31; 2 Ki. 16:10; 1 Chr. 28:21; Ez. 28:13; Eph. 2:10
Workmen (11), 2 Ki. 12:14-15; 1 Chr. 22:15; 25:1; 2 Chr. 24:13; 34:10,17; Ezra 3:9; Isa. 44:11; Acts 19:25
Workmen's (1), Judg. 5:26
Work's (1), 1 Th. 5:13
Works (236). Defined, q 195-3*
W. of God's hands, 1028
8 w. of God, 1041
6 marvellous w., j 999-2
Purpose of good w., u 7-1*
15 w. that glorify God, u 7-1*
How to do w. of God, f-g 175-2*
Promised all believers, o-s 195-3*
Greater w. than Christ, s 195-3*
Secret of doing w., r 195-3*
Purpose of doing w. of God, u 195-3*
Effectual w., e 393-3*
W. and faith, g 457-3*; h-j 458-1*; p-q 457-3*
Judgment of believer's w., q 310-1*; a-b 310-2*; o-p 311-2*
W. of Satan. See ***Satan***
Cunning and curious w., Ex. 31:4; 35:32; 1 Ki. 7:14
Dominion over w. of Thy hands, Ps. 8:6
His wondrous w., 1 Chr. 16:9; Job 37:14-16; Ps. 26:7; 71:17; 75:1; 78:32; 105:2-5; 106:22; 119:27; 145:5; Jer. 21:2
His marvellous w., 1 Chr. 16:12,24; Ps. 9:1; 105:5; 139:14; Rev. 15:3
His wonderful w., Ps. 78:4; 107:15,21; 111:4
W. of the Lord, Ps. 107:24,31; 111:2; 118:17
Solomon's w., Eccl. 1:14; 2:4,11
Christ's mighty w., Mt. 11:2,20-23; 13:54-58; Mk. 6:2; Lk. 10:13; 19:37
W. I do in My Father's name, Jn. 10:25
W. that I do shall he do also, and greater, Jn. 14:12
Tongues wonderful w. of Acts 2:11
Woman full of good w., Acts 9:36
Known to God all His w., Acts 15:18
Imputed righteous without w., Rom. 4:6; Gal. 2:16; Gen. 15:6
Not of w. lest any man, Eph. 2:9
Furnished unto all good w., 2 Tim. 3:17
Thyself a pattern of good w., Tit. 2:7
Zealous of good w., Tit. 2:14
Not by w. of righteousness, Tit. 3:5
Be careful to maintain good w., Tit. 3:8, 14; 1 Pet. 2:12
Heavens are w. of Thy hands, Heb. 1:10
Set them over w. of Thy hands, Heb. 2:7
Purge conscience from dead w., Heb. 9:14
Provoke to love and good w., Heb. 10:24
Faith and w., Jas. 2:14-26
Destroy w. of the devil, 1 Jn. 3:8
W. of churches, Rev. 2:2, 5, 9, 13, 19, 23, 26; 3:1-2, 8, 15
Their w. do follow them, Rev. 14:13
Judged according to w., Rev. 20:12-13
Works' (1), Job 14:11
World (284). Pleasures of w., r 68-1*; n 116-3*
7fold guilt of the w., b 283-3*
3 things of the w., 488*
Foundations of the w., 2 Sam. 22:16; Ps. 18:15
Shall judge w. in righteousness, Ps. 9:8; 96:13; 98:9
Ends of the w., Ps. 19:4; 22:27
Inhabitants of the w., Ps. 33:8; 49:1; Isa. 18:3; 26:18; 38:11; Lam. 4:12
Kingdoms of the w., Isa. 23:17; Jer. 25:26
W. without end, Isa. 45:17
Unto the end of the w., Isa. 62:11; 77
Beginning of the w., Isa. 64:4; p 101-1*
Showed Christ all kingdoms of this w., Mt. 4:8; Lk. 4:5
Ye are light of w., Mt. 5:14
Forgiven him, neither in this w., Mt. 12:32
The care of this w., Mt. 13:22; Mk. 4:19
From the foundation of the w., Mt. 13:35,note; 25:34; Lk. 11:50
Field is the w., Mt. 13:38
Harvest is the end of the w., Mt. 13:38,40,49
If he gain the whole w., lose soul, Mt. 16:26; Mk. 8:36; Lk. 9:25
Woe unto the w. because of offences, Mt. 18:7
Thy coming, and of the end of the w. Mt. 24:3; 28:20
Shall be preached in all the w., Mt. 24:14
Not since the beginning of the w., Mt. 24:21
Shall be preached in the whole w., Mt. 26:13; Mk. 14:9; 16:15
In the w. to come eternal life, Mk. 10:30; Lk. 18:30
Since the w. began, Lk. 1:70; Jn. 9:32
All the w. should be taxed, Lk. 2:1
Nations of the w. seek, Lk. 12:30
The children of this w. are wiser, Lk. 16:8
The children of this w. marry, are given in marriage, Lk. 20:34
Accounted worthy to obtain that w., Lk. 20:35
Every man that cometh into the w., Jn. 1:9
For judgment I am come into this w., Jn. 9:39
Holy prophets since w. began, Acts 3:21
Dearth throughout all the w., Acts 11:28
From beginning of the w., Acts 15:18
Turned the w. upside down, Acts 17:6
God that made the w., Acts 17:24
Judge w. in righteousness, Acts 17:31
Faith spoken of throughout the whole w., Rom. 1:8
Be not conformed to this w., Rom. 12:2
Kept secret since the w. began, Rom. 16:25
The w. wondered after beast, Rev. 13:3
Heb. Words Trans. "World":
1 Erets, ground, land, earth. It corresponds with the Gr. ge below (Ps. 22:27; Isa. 23:17; 62:11; Jer. 25:26)
2 Cheled, a fleeting portion of time; and it corresponds with the Gr. aion, age, below (Ps. 17:14; 49:1). See ***Ages***
3 Olam, eternity; time out of mind. It corresponds with the Gr. aionios below (Ps. 73:12; Eccl. 3:11). See Olam, 1253
4 Tebel, the inhabited world. It corresponds with the Gr. oikoumene below (1 Sam. 2:8; 2 Sam. 22:16; 1 Chr. 16:30; Job 18:18; 34:13; 37:12; Ps. 9:8; 18:15; 19:4; 24:1; 33:8; 50:12; 77:18; 89:11; 90:2; 93:1; 96:10,13; 97:4; 98:7,9; Pr. 8:26; Isa. 13:11; 14:17,21; 18:3; 24:4; 26:9,18; 27:6; 34:1; Jer. 10:12; 51:15; Lam. 4:12; Nah. 1:5)
Gr. Words Trans. "World":
1 Ge earth (Mt. 5:5,13,18,25; Rom. 9:17; Eph. 1:10; Rev. 13:3)
2 Aion, age (Mt. 12:32; 13:22,39-49; 24:3; 28:20; Mk. 4:19; 10:30; Lk. 16:8; 18:30; 20:34-35; Rom. 12:2; 1 Cor. 1:20; 2:6,8; 3:18; 2 Cor. 4:4; Gal. 4:3; Eph. 1:21; 6:12; 1 Tim. 6:17; 2
11:3)
3 Aionios, eternal (Rom. 16:25; 2 Tim. 1:9; Tit. 1:2)
4 Oikoumene, inhabited earth (Mt. 24:14; Lk. 2:1; Acts 11:28; 17:6; 19:27; 24:5; Rom. 10:18; Heb. 1:6; Rev. 3:10; 12:9; 16:14)
5 Kosmos (Mt. 4:8; 5:14; 13:35,38; 16:26; 18:7; 24:21; 25:34; 26:13; Jn. 10:36; 11:9,27; 12:19,25,31,46-47; 13:1; 14:17-31; 15:18-19; 16:8-33; 17:5-25; 18:20-37; 21:25; etc.). This word is trans. w. 169 times; it means the w. system, beauty, social system
Worldly (2), Tit. 2:12; Heb. 9:1
World's (1), 1 Jn. 3:17
Worlds (2), Heb. 1:2; 11:3
Worm (14), Ex. 16:24; Job 17:14; 24:20; 25:6; Ps. 22:6; Isa. 14:11; 41:14; 51:8; 66:24; Jonah 4:7; Mk. 9:44-48; 1 80-1*; 1 919-2
Worms (8), Ex. 16:20; Dt. 28:39; Job 7:5; 19:26; 21:26; Isa. 14:11; Mic. 7:17; Acts 12:23
Wormwood (9), q 383-3; b 1280-1; Dt. 29:18; Pr. 5:4; Jer. 9:15; Lam. 3:15-19; Amos 5:7; Rev. 8:11
Worry. Defined, s 10-1*
8 reasons not to w., s 10-1*
20 reasons to quit w., s 10-1*
Command not to w., k 10-3*
Worse (26), Gen. 19:9; 1 Ki. 16:25; 2 Chr. 33:9; Jer. 7:26; 16:12; Mt. 12:45; Lk. 11:26; Jn. 5:14; 1 Tim. 5:8; 2 Tim. 3:13; 2 Pet. 2:20
Worship (108). 6 commands about, 182
14 cases of standing w., 176
12 things not to w., 181
One place of w., b 223-3
5 imitations of w., k 479-3
10 reasons for w., p 1164-1
W. for God only, e 3-1*; e 12-1*; u 28-1*
True w., i p-q 169-2*
Abraham went to w., Gen. 22:5
W. other gods, Dt. 11:16; 30:17; 1 Ki. 9:6; 2 Chr. 7:19; Jer. 13:10; 25:6
W. the Lord in the beauty of holiness 1 Chr. 16:29; Ps. 29:2; 96:9
W. at His footstool, Ps. 99:5; 132:7
W. at His holy hill, Ps. 99:9
W. toward His holy temple, Ps. 138:2
All flesh come and w. Me, Isa. 66:23
W. Nebuchadnezzar's image, Dan. 3:5-28
Yearly worship in Millennium, Zech. 14:16-21
In vain do they w. Me, Mt. 15:9; Mk. 7:7
W. in spirit and in truth, Jn. 4:20-24
Let all angels w. Him., Heb. 1:6
W. of Antichrist, Rev. 13:8-15; 14:9-11
W. forbidden John, Rev. 19:10; 22:8-9
Worshipped (70). W. the Lord, Gen. 24:26,48,52; Ex. 4:31; 12:27; 34:8; 1 Sam. 1:19,28; 15:31; 2 Sam. 12:20; 15:32; 1 Chr. 29:20; 2 Chr. 7:3; 29:28-30; Neh. 8:6; 9:3; Job 1:20
W. molten calf, Ex. 32:8; Ps. 106:19
W. other gods, Dt. 17:3; 29:26; 1 Ki. 9:9; 11:33; 16:31; 22:53; 2 Ki. 17:16; 21:3,21; 2 Chr. 7:22; 33:3; Jer. 16:11; 22:9
W. the sun, Ez. 8:16
W. Jesus, Mt. 2:11; 8:2; 9:18; 14:33; 15:25; 18:26; 28:9,17; Mk. 5:6; Lk. 24:52; Jn. 9:38
W. and served creature, Rom. 1:25
Antichrist w., 2 Th. 2:4; Rev. 13:4; 16:2; 19:20; 20:4
God w., Rev. 5:14; 7:11; 11:16; 19:4
The devil w., Rev. 13:4
Worshipper (2), Jn. 9:31; Acts 19:35
Worshippers (7), 2 Ki. 10:19-23; Jn. 4:23-24; Heb. 10:2
Worshippeth (6), Neh. 9:6; Isa. 44:15-17; Dan. 3:6,11, Acts 19:27
Worshipping (5), 2 Ki. 19:37; 2 Chr. 20:18; Isa. 37:38; Mt. 20:20; Col. 2:18
Worst (1), Ez. 7:24)

2 Sam. 18:3; 1 Ki. 21:2; Job 24:25; Pr. 10:20; Ez. 30:2
Worthies (1), Nah. 2:5
Worthily (1), Ruth 4:11
Worthy (69). I am not w., Gen. 32:10; Mt. 3:11; 8:8; Mk. 1:7; Lk. 3:16; Jn. 1:27; Acts 13:25
W. of death, Dt. 17:6; 21:22; 1 Ki. 2:26
W. to be beaten, Dt. 25:2
W. portion, 1 Sam. 1:5
W. to be praised, 2 Sam. 22:4; Ps. 18:3
Workman w. of his meat, Mt. 10:10
Not w. of Me, Mt. 10:37-38
Fruits w. of repentance, Lk. 3:8
Am no more w. to be called, Lk. 15:19-21
Accounted w. to obtain that world, Lk.20:35; 21:36
Walk w. of the vocation, Eph. 4:1
Walk w. of the Lord, Col. 1:10; 1 Th. 2:12
W. of all acception, 1 Tim. 1:15; 4:9
Of whom world was not w., Heb. 11:38
W. is the Lamb, Rev. 5:2-12
Wot (10), Gen. 21:26; 44:15; Ex. 32:1,23; Num. 22:6; Josh. 2:5; Acts 3:17; 7:40; Rom. 11:2; Phil. 1:22
Wotteth (1), Gen. 39:8
Would (450), Gen. 2:19; 21:7; Jn. 4:10; Rom. 7:15-21; Gal. 1:7; Heb. 4:8; etc.
Wouldest (38), Gen. 30:15; 31:30-31; Job 8:5; 14:13; Jn. 21:18; Heb. 10:5-8; etc.
Wound (25). 7 uses of w.:
1 Of the body being hurt (Ex. 21:25; 1 Ki. 22:35; Pr. 20:30)
2 Of disease (Job 34:6)
3 Of judgment (Dt. 32:39; Ps. 68:21; 110:6; Isa. 30:26; Jer. 10:19; 15:18; 30:12-14; Mic. 1:9; Nah. 3:19)
4 Of defeat and destruction of kingdoms (Ps. 110:6; Rev. 13:3,12-14)
5 Of moral fall (Pr. 6:32-33)
6 Of wrapping or winding (Jn. 19:40; Acts 5:6)
7 Of spiritual hurt (1 Cor. 8:12)
Wounded (35). W. in the stones, Dt. 23:1
W. in battle, Judg. 9:40; 1 Sam. 17:52; 31:3; 1 Ki. 20:37; 22:34; 1 Chr. 10:3; 2 Chr. 35:23
W. in heart, Ps. 109:22
W. in spirit and morals, Pr. 7:26; 18:14
W. for our transgressions, Isa. 53:5
W. in house of My friends, Zech. 13:6
W. in a robbery, Mk. 12:4; Lk. 10:30
W. by a demon possessed man, Acts 19:16
Heavenly army at 2nd advent cannot be w., Joel 2:8
Kingdom of Greece destroyed and revived by Antichrist, Rev. 13:3,12-14; 17:11, notes
Woundedst (1), Hab. 3:13
Woundeth (1), Job 5:18
Wounding (1), Gen. 4:23
Wounds (15). W. of Joram, 2 Ki. 8:29; 9:15; 2 Chr. 22:6
W. of Job, Job 9:17
W. of David, Ps. 38:5
W. caused by a talebearer, Pr. 18:8; 26:22
Faithful are the w. of a friend, Pr. 27:6
Moral decay pictured as w., Isa. 1:6; Jer. 6:7; 30:17
W. in the hands of the Messiah, Zech. 13:6
W. wrapped or bound up, Lk. 10:34
Wove (1), 2 Ki. 23:7
Woven (4), Ex. 28:32; 39:22,27; Jn. 19:23
Wrap (2), Isa. 28:20; Mic. 7:3
Wrapped (14), Gen. 38:14; 1 Sam. 21:9; 1 Ki. 19:13; 2 Ki. 2:8; Job 8:17; 40:17; Ez. 21:15; Jonah 2:5; Mt. 27:59; Mk. 15:46; Lk. 2:7,12; 23:53; Jn. 20:7
Wrath (198), e 168-1*; 262-1*; h 369-3*; m 456-1*; i 508-1*
6 requirements to escape God's w., 1252
W. of man kindled, Gen. 39:19; 2 Ki. 22:17; Job 32:2-5; Ps. 124:3
W. of God arose, 2 Chr. 36:16
Cruel w., Gen. 49:7; Pr. 27:4
W. of God waxed hot, Ex. 22:24; 32:10,11
11:17; Job 19:11; 42:7; Ps. 2:12
Fierce w., Ex. 32:12; 1 Sam. 28:18
W. of God provoked, Dt. 9:7-8,22
W. poured out, 2 Chr. 34:25; Hos. 5:10
W. of Lord turned from, 2 Chr. 12:12
W. pacified, Esther 7:10
Cease from anger, forsake w., Pr. 37:8
W. of man shall praise Thee, Ps. 76:10
He that is slow to w. is, Pr. 14:29
Soft answer turneth away w., Pr. 15:1
Proud w., Pr. 21:24
Flee from w. to come, Mt. 3:7; Lk. 3:7
Filled with w., LK. 4:28. See ***Filled***
W. of God abideth on him, Jn. 3:36
The law worketh w., Rom. 4:15
Saved from w. through Him, Rom. 5:9
Give place to w., Rom. 12:19
W. a work of the flesh, Gal. 5:20; Eph. 4:31; Col. 3:6-8
By nature children of w., Eph. 2:3
Sun go down upon your w., Eph. 4:26
Provoke not children to w., Eph. 6:4
God not appointed us to w., 1 Th. 5:9
Hands, without wrath, 1 Tim. 2:8
I sware in My w., Ps. 95:11; Heb. 3:11; 4:3
Slow to speak, slow to w., Jas. 1:19
W. of the Lamb, Rev. 6:16
Great day of His w., Rev. 6:17; 11:18
Satan having great w., Rev. 12:12
Wine of the w. of her fornication, Rev. 14:8; 17:2; 18:3
Wine of the w. of God, Rev. 14:10,19; 16:19; 19:15
Vials filled with w. of God, Rev. 15:1-7
Wrathful (2), Ps. 69:24; Pr. 15:18
Wraths (1), 2 Cor. 12:20
Wreath (1), 2 Chr. 4:13
Wreathed (1), Lam. 1:14
Wreathen (10), Ex. 28:14-25; 39:15-18; 2 Ki. 25:17
Wreaths (3), 1 Ki. 7;17; 2 Chr. 4:12-13
Wrest (5), Ex. 23:2-6; Dt. 16:19; Ps. 56:5; 2 Pet. 3:16
Wrestle (1), b 371-3*; Eph. 6:12
Wrestled (3). Mental struggle, Gen. 30:8
God w. bodily with Jacob, h 48-1
6 proofs God w. bodily, 101; Gen. 32:24-25
Wrestlings (1), Gen. 30:8
Wretched (2), Rom. 7:24; Rev. 3:17
Wretchedness (1), Num. 11:15
Wring (3), Lev. 1:15; 5:8; Ps. 75:8
Wringed (1), Judg. 6:38
Wringing (1), Pr. 30:33
Wrinkle (1), Eph. 5:27
Wrinkles (1), Job 16:8
Write (91). W. this, Ex. 17:14, note
W. upon these tables, Ex. 34:1,27; Dt. 10:2
W. these curses, Num. 5:23
W. every man's name, Num. 17:2-3
W. them upon the posts, Dt. 6:9; 11:20
W. him a copy of this law, Dt. 17:18
W. her bill of divorcement, Dt. 24:1-3; Mk. 10:4
W. upon them all the words, Dt. 27:3-8
W. this song, Dt. 31:19
W. names of the men, Ezra 5:10
W. the covenant, Neh. 9:38
W. ye all the Jews, Esther 8:6
W. them upon table of heart, Pr. 3:3; 7:3; Jer. 31:33; Heb. 8:10
W. this man childless, Jer. 22:30
W. on two sticks, Ez. 37:16
W. the vision, make it plain, Hab. 2:2
W. them in the minds, Heb. 10:16
W. them, that they abstain, Acts 15:20
I (Paul) w. these things, 1 Cor. 4:14; 14:37; 2 Cor. 1:13; 2:9; 9:1; 13:2,10; Gal. 1:20; Phil. 3:1; 1 Th. 4:9; 5:1; 2 Th. 3:17; 1 Tim. 3:14
I (Peter) now w. unto you, 2 Pet. 3:1
I (John) w. unto you, 1 Jn. 1:4; 2:1,7-8,12-13; 2 Jn. 12; 3 Jn. 13
I (Jude) w. unto you, Jude 3
What thou seest, w. in a book, Rev. 1:11,19; 2:1,8,12,18; 3:1,7,12,14; 10:4; 14:13; 19:9; 21:5
Writer's (2), Ez. 9:2-3
Writest (2), Job 13:26; Ez. 37:20
Writeth (1), Ps. 87;6
Writing (38). Common in ancient times, c 266-1; d 377-2
Drinking the w., d 266-1
W. was the w. of God, Ex. 32:16
An end of w. words of the law, Dt. 31:24
Lord made me understand w., 1 Chr. 28:19
W. from Elijah, 2 Chr. 21:12
W. of David and Solomon, 2 Chr. 35:4
W. of Cyrus, 2 Chr. 36:22; Ezra 1:1
W. in the book of Esther, 1:22; 3:12-14; 4:8; 8:8-9,13; 9:27
W. of Hezekiah, Isa. 38:9
W. on the wall, Dan. 5:7-25
W. to condemn Daniel, Dan. 6:8-10
W. of divorcement, Mt. 5:31; 19:7
W. table, Lk. 1:63
W. on the cross, Jn. 19:19
Writings (1), Jn. 5:47
Written (291). God's claim, q 1495-3
Commandments which I have w., Ex. 24:12
W. with the finger of God, Ex. 31:18; Dt. 9:10
Tables w. on both sides, Ex. 32:15
God's book which He has w., Ex. 32:32
W. in the book of the law, Dt. 28:58-61; 29:20-21,27; 30:10; 8:31,34; etc.
W. in the book of Jasher, Josh. 10:13; 1 Sam. 1:18
W. in the book of the acts of Solomon, 1 Ki. 11:41
W. in the book of the chronicles of the kings of Israel, 1 Ki. 14:19,29
W. in the book of the chronicles of the kings of Judah, 1 Ki. 15:7,23,31
W. in the book of Samuel, 1 Chr. 29:29
W. in the book of Nathan, 2 Chr. 9:29
W. in the book of Shemaiah, 2 Chr. 12:15
W. in the stroy of Iddo, 2 Chr. 13:22
W. in the book of the kings of Judah, 2 Chr. 16:11
W. in the book of Jehu, 2 Chr. 20:34
W. in book of the kings, 2 Chr. 24:27
W. in the book of the kings of Judah, 2 Chr. 25:26
W. in the book of the kings of Israel, 2 Chr.27:7
W. in vision of Isaiah, 2 Chr. 32:32
W. among the sayings of the seers, 2 Chr. 33:19
W. in the lamentations, 2 Chr. 35:25
W. among the laws of the Persians, Esther 1:19; 2:23
In the volume of the book it is w. of Me, Ps. 40:7; Heb. 10:7
W. with the righteous, Ps. 69:28
All my members were w., Ps. 139:16
Book of remembrance was w., Mal. 3:16
It is w., (81 times), Mt. 2:5; 4:4-7,10; 21:13; 26:31; Mk. 7:6; etc.
Names w. in heaven, Lk. 10:20
If they should be w., Jn. 21:25
W. in the book of Psalms, Acts 1:20
W. in book of the prophets, Acts 7:42
Our epistle written in our hearts, Rom. 2:15; 2 Cor. 3:2-3
W. and engraven in stones, 2 Cor. 3:7
Firstborn w. in heaven, Heb. 12:23
Stone and new name w., Rev. 2:17
Book w. within, Rev. 5:1
Names not w. in book of life, Rev. 13:8; 17:8; 20:15
Name w. in foreheads, Rev. 14:1
Upon her forehead a name w., Rev. 17:5
Had a name w. that no man, Rev. 19:12
On His thigh a name w., Rev. 19:16
Things w. in the books, Rev. 20:12
Are w. in Lamb's book, Rev. 21:27
Plagues w. in this book, Rev. 22:18-19
Wrong (26), Gen. 16:5; Mt. 20;13; 1 Cor. 6:7-8; 2 Cor. 7:12; Col. 3:25; etc.
Wronged (2), 2 Cor. 7:2; Ph'm 18
Wrongeth (1), Pr. 8:36
Wrongfully (7), Job 21:27; Ps. 35:19; 38:19; 69:4; 119:86; Ez. 22:29; 1 Pet. 2:19
Dt. 31:9,22
God w., Ex. 34:28; Dt. 5:22; 10:4
Joshua w., Josh. 8:32-33; 24:26
Samuel w., 1 Sam. 10:25
David w., 2 Sam. 11:14-15
Jezebel w., 1 Ki. 21:8-9
Jehu w., 2 Ki. 10:1-6
Levites w., 1 Chr. 24:6
Hezekiah w., 2 Chr. 30:1
Sennacherib w., 2 Chr. 32:17
Adversaries of Jews w., Ezra 4:6-9
Haman w., Esther 8:5-10
Mordecai w., Esther 9:20-29
Baruch w., Jer. 36:4-32
Jeremiah w., Jer. 51:60
Hand of God w., Dan. 5:5
Darius w., Dan. 6:25
Daniel w., Dan. 7:1
Jesus w., Jn. 8:6-8
Pilate w., Jn. 19:19
Apostles w., Acts 15:23
Claudius Lysias w., Acts 23:25-30
Tertius w., Rom. 16:22
Paul w., 1 Cor. 5:9; 7:1; 2 Cor. 2:3-4; 7:12; Eph. 3:3; Ph'm 21
John w., 2 Jn. 5; 2 Jn. 9
Wroth (47). Cain was very w., Gen. 4:5-6
Jacob was w. with Laban, Gan. 31:36
Jacob's sons were w., Gen. 34:7
Pharaoah was w., Gen. 40:2; 41:10
Moses was w. with Israel, Ex. 16:20; Num. 16:15,22; 31:14
Lord was w., Dt. 1:34; 3:26; 9:19; Ps. 18:7; 78:21,59,62; 89:38; Isa. 47:6
Saul was very w., 1 Sam. 18:8
Philistines were w., 1 Sam. 29:4
Abner was w., 2 Sam. 3:8
David was w., 2 Sam. 13:21
Namaan was w., 2 Ki. 5:11
Man of God was w., 2 Ki. 13:19
Asa was w., 2 Chr.16:10
Uzziah was w., 2 Chr. 26:19
Sanballat was w., Neh. 4:1,7
Ahasuerus was w., Esther 1:12
King's chamberlains were w., Esther 2:21
Princes of Judah were w., Jer. 37:15
Herod was exceeding w., Mt. 2:16
The king was w., Mt. 18:34; 22:7
Satan was w., Rev. 12:17
Wrought (100), Gen. 34:7; Ex. 10:2; Dt. 13:14; 22:21; Josh. 7:15; etc.
Lord w. salvation, 1 Sam. 11:13; 14:45
Lord w. great victory, 2 Sam. 23:10
W. evil in sight of the Lord, 2 Ki. 3:2; 17:11; 21:6; 2 Chr. 33:6
W. great provocations, Neh. 9:18,26
W. His signs in Egypt, Ps. 78:43
Curiously w. in lowest parts, Ps. 139:15
W. a work on the wheels, Jer. 18:3
W. a good work on Me, Mt. 26:10; Mk. 14:6
W. mighty works, Mk. 6:2
W. special miracles by Paul, Acts 19:11
Signs of an apostle w., 2 Cor. 12:12
Which He w. in Christ, Eph. 1:20
W. righteousness, Heb. 11:33
False prophet w. miracles, Rev. 19:20
Wroughtest (1), Ruth 2:19
Wrung (4), Lev. 1:15; 5:9; Ps. 73:10; Isa. 51:17

X

Xerxes, h 1463-3; 1482
Xenophon note j, p. 1465

Y

Yarn (4), 1 Ki. 10:28; 2 Chr. 1:16
Ye (3,780), Gen. 3:1,3-5; 4:23; 9:4,7; 17:10-11; 18:5; 19:2,8; 22:5; etc.
Yea (340), Gen. 3:1; Job 1:17; 2:4; Mt. 5:37; Rom. 3:4,31; Rev. 14:13; etc.
Year (369). Year-day theory untrue, 18 reasons, 1477
First month of y. to you, Ex. 12:2
3 times a y. all the males, Ex. 23:17; 34:23-24; Dt. 16:16
7th y. shall be a sabbath, Lev. 25

The acceptable y. of Lord, Isa. 61:2; Lk. 4:19
The y. of My redeemed, Isa. 63:4
High priest alone once a y., Heb. 9:7
Offered y. by y. continually, Heb. 10:1
Yearly (9), Lev. 25:53; Judg. 11:40; 21:19; 1 Sam. 1:3,21; 2:19; 20:6; Neh. 10:32; Esther 9:21
Yearn (1), Gen. 43:30
Yearned (1), 1 Ki. 3:26
Year's (2), Ex. 34:22; 2 Sam. 14:26
Years (537). Seasons, days, years, Gen. 1:14-18
Y. of lives of first men, Gen. 5:1-32; 7:6; 9:28-29; 11:10-32; 25:7,17
Tyre forgotten 70 y., Isa. 23:15-17
Add 15 y. to life, Isa. 38:5
Child in Millennium being 100 y., Isa. 65:20
70 y., desolation of Jerusalem, Jer. 25:11-12; 29:10; Dan. 9:2
Christ 12 y. old, Lk. 2:42
Christ 30 yr. old, Lk. 3:23
12 y. of issue of blood healed, Lk. 8:43
18 y. of infirmty healed, Lk. 13:11-16
38 y. of infirmity healed, Jn. 5:5
40 y. of infirmity healed, Acts 4:22
8 y. of paralysis healed, Acts 9:33
Law 430 y. after Abrahamic covenant, Gal. 3:17
1000 y. as one day with God, 2 Pet. 3:8
1000 y., reign of Christ, Rev. 20:1-10
Years' (2), 2 Ki. 8:3; 1 Chr. 21:12
Yell (1), Jer. 51:38
Yelled (1), Jer. 2:15
Yellow (4), Lev. 13:30-36; Ps. 68:13
Yes (4), Mt.17:25; Mk.7:28; Rom. 3:39 10:18
Yesterday (9), Ex. 5:14; 1 Sam. 20:27; 2 Sam. 15:20; 2 Ki. 9:26; Job 8:9; Ps. 90:4; Jn. 4:52; Acts 7:28; Heb. 13:8
Yesternight (3), Gen. 19:34; 31:29,42
Yet (681), Gen. 6:3; 7:4; Ps. 2:6; Mt. 6:25-29; 2 Cor. 6:8-10; Rev. 6:11; etc.
Yield (30), Gen. 4:12; 2 Chr. 30:8; Rom. 6:13-19; Jas. 3:12; etc.
Yielded (8), Gen. 49:33; Num. 17:8; Dan. 3:28; Mt. 27:50; Mk. 4:7; Acts 5:10; Rom. 6:19; Rev. 22:2
Yieldeth (4), Neh. 9:3; Job 24:5; Pr. 12:12; Heb. 12:11
Yielding (7), Gen. 1:11-12,29; Eccl. 10:4; Jer. 17:8
Yod (1), 10th letter Heb. alphabet (Ps.119:73)
Yoke (59). Servitude or slavery, Gen. 27:40; Lev. 26:13; 1 Ki. 12:4-14; 2 Chr. 10:4-14; Isa. 9:4; 10:27; 58:6; Jer. 27:8-12; 28:2-14; 1 Tim. 6:1
A contrivance for fastening the necks of 2 animals together for work, Num. 19:2; Dt. 21:3; 1 Sam. 6:7; 14:14; 1 Ki. 19:19-21; Jer. 31:18
A bondage to sin, Lam. 1:14
Responsibility, Lam. 3:27
Servitude to God, Mt. 11:29-30
Bondage to the law, Acts 15:10; Gal. 5:1
Yoked (1), joined, 2 Cor. 6:14
Yokefellow (1), partner, Phil. 4:3
Yokes (4), Jer. 27:2; 28:13; Ez. 30:18
Yonder (7), Gen. 22:5; Num. 16:37; 23:15; 32:19; 2 Ki. 4:25; Mt. 17:20; 26:36
You (2,502), Gen. 1:12,29; 9:2-3,7,9-12,15; 17:10-12; 17:12; 18:4; etc.
Young (300). Y. man, Gen. 4:23; 18:7
Y. men, Gen. 14:24; 19:4; 1 Jn. 2:13-14
Y. bullock, Ex. 29:1; Lev. 4:3,14
Y. pigeons and turtledoves, Lev. 12:6
Y. calf, Lev. 9:2
Y. lion, Judg. 14:5; Ps. 34:10
Y. virgins, Esther 2:2-3
Y. dromedaries, Esther 8:10
Y. asses, Isa. 30:6,24; Jn. 12:14
Y. child, Mt. 2:6-14,20-21
Y. daughter, Mk. 10:13; Acts 7:19
Y. men see visions, Acts 2:17
Y. women, Tit. 2:4
Younger (31). 12 y. chosen, 94
Knew what his y. son had, Gen. 9:24
Elder shall serve the y., Gen. 25:23; Rom. 9:12
Ephraim's head, who was y., Gen. 48:14
Name of the y. was Michal, 1 Sam. 14:49
Y. son gathered all together, Lk. 15:13
Let him be as the y., Lk. 22:26
Y. men and women, 1 Tim. 5:1-2
Y. widows refuse: for when, 1 Tim. 5:11
Y. women marry, 1 Tim. 5:14
Y. submit yourselves to, 1 Pet. 5:5
Youngest (18). Y. of Jacob's sons, Gen. 42:13-15,20,32-34; 43:33; 44:2,12-26
Y. son of Jesse, 1 Sam. 16:11; 17:14
Your (1,776), Gen. 3:5; Ps. 4:4-5; etc.
Y. reward in heaven, Mt. 5:12
Y. light so shine, Mt. 5:16
Y. good works, Mt. 5:16
Y. righteousness exceed, Mt. 5:20
Y. communic ation be yea, Mt. 5:37
Love y. enemies, Mt. 5:44
Y. Father which is in heaven, Mt. 5:48
Y. alms before men, Mt. 6:1
Y. treasure, Mt. 6:21
Y. peace, Mt. 10:13
Y. souls, Mt. 11:29
Y. unbelief, Mt. 17:20
Y. minister, Mt. 20:26; Mk. 10:43
Y. Master, even Christ, Mt. 23:8,10
Y. faith, Rom. 1:8; 1 Cor. 2:5
Y. mortal body, Rom. 6:12-22; 8:11
Y. bodies a living sacrifice, Rom. 12:1
Y. reasonable service, Rom. 12:1
Y. salvation, Eph. 1:13
Y. election of God, 1 Th. 1:4
Y. faults, Jas. 5:16; 1 Pet. 2:20
Y. works, Rev. 2:23
Yours (12), Gen. 45:20; Dt. 11:24; Josh. 2:14; 2 Chr. 20:15; Jer. 5:19; Lk. 6:20; Jn. 15:20; 1 Cor. 3:21-22; 8:9; 16:18; 2Cor. 12:14
Yourselves (191). Take heed to y., Ex. 19:12; Dt. 2:4; 4:15; 11:16; Lk. 21:34
Consecrate y., Ex. 32:29
Sanctify y., Lev. 11:44; 20:7; Num. 11:18; Josh. 3:5; 7:13; 1 Sam. 16:5; 1 Chr. 15:12
Separate y., Num. 16:21; Ezra 10:11
Keep y. from the accursed thing, Josh. 6:18
Be strong, quit y. like men, 1 Sam. 4:9
Present y. before the Lord, 1 Sam. 10:19
Yield y. unto God, Rom. 6:13,16-23
Avenge not y., Rom. 12:19
Give y. to fasting and prayer, 1 Cor. 7:5
Examine y. whether ye be, 2 Cor. 13:5
Speaking to y. in psalms, Eph. 5:19
Submitting y. one to another, Eph. 5:21
Be at peace among y., 1 Th. 5:13
Submit y. to God, Jas. 4:7
Humble y. in the sight of God, Jas. 4:10; 1 Pet. 5:6
Submit y. to every ordinance of man, 1 Pet. 2:13
Have fervent charity among y., 1 Pet. 4:8
Building up y. on your most, Jude 20
Keep y. in the love of God, Jude 21
Youth (70). Man's heart evil from his y., Gen. 8:21
Y. renewed like eagle, Ps. 103:5
Thou hast the dew of y., Ps. 110:3
Rejoice with wife of y., Pr. 5:18
Remember thy Creator in the days of thy y., Eccl. 12:1
Bear the yoke in his y., Lam. 3:27
Observed from my y. up, Mt. 19:20; Mk. 10:20; Lk. 18:21
Let no man despise thy y., 1 Tim. 4:12
Youthful (1), 2 Tim. 2:22
Youths (2), Pr. 7:7; Isa. 40:30
You-ward (3), 2 Cor. 1:12; 13:3; Eph. 3:2

Z

Zaanaim (1), a plain, Judg. 4:11
Zaanan (1), a place, Mic. 1:11
Zaanannim (1), Josh. 19:33. See ***Zaanaim***
Zaavan (1), disturbed, Gen. 36:27
Zabad (8), gift. 7 men, 1 Chr. 2:36-37; 7:21; 11:41; 2 Chr. 24:26; Ezra 10:27,33,43
Zabbai (2), humming. 2 men, Ezra 10:28;
Zabbud (1), given, Ezra 8:14
Zabdi (6), gift of Jehovah. 4 men, Josh. 7: 1,17,18; 1 Chr. 8:19; 27:27; Neh. 11:17
Zabdiel (2), gift of God. 2 men, 1 Chr. 27:2; Neh. 11:14
Zabud (1), given, 1 Ki. 4:5
Zabulon (3), to bestow. Gr. from of Zebulun, Mt. 4:13-15; Rev. 7:8
Zaccai (2), pure, Ezra 2:9; Neh. 7:14
Zacchaeus (3), pure. Gr. form of Zaccai, Lk. 19:2,5,8
Zacchur (1), mindful, 1 Chr. 4:26
Zaccur (8), mindful. 7 men, Num. 13:4; 1 Chr. 24:27; 25:2,10; Neh. 3:2; 10:12; 12:35; 13:13
Zachariah (4), Jehovah remembers. 2 men, 2 Ki. 14:29; 15:8,11; 18:2
Zacharias (11), Jehovah remembers. Gr. form of Zachariah. 2 men, Mt. 23:35; Lk. 1:5, 12-13,18,21,40,59,67; 3:2; 11:51; u 46-1*
Zacher (1), fame, 1 Chr. 8:31
Zadok (53), just. 6 men, i 574-1
Zadok's (1), 2 Sam. 15:36
Zaham (1), loathing, 2 Chr. 11:19
Zain, see ***Zayin***
Zair (1), a city of Edom, 2 Ki. 8:21
Zalaph (1), wound, Neh. 3:30
Zalmon (2), shady, d 467-3. A man, 2 Sam. 23:28. A mountain, Judg. 9:48
Zalmonah (2), a camp, Num. 33:41-42
Zalmunna (12), shelter denied, Judg. 8:5-7,10,12,15,18,21; Ps. 83:11
Zamzummims (1). A giant race, Dt. 2:20
Zanoah (5), marsh. A man, 1 Chr. 4:18. 2 cities, Josh. 15:34,56; Neh. 3:13; 11:30
Zaphnath-paaneah (1), the one who furnishes the nourishment of life, that is, the chief steward of the land, Gen. 41:45
Zaphon (1), a city of Gad, Josh. 13:27
Zara (1). Gr. form of Zarah, Mt. 1:3
Zarah (2), sunrise, Gen. 38:30; 46:12. See ***Zerah***
Zareah (1), a city of Judah, Neh. 11:29
Zareathites (1), inhabitants of Zareah, 1 Chr. 2:53
Zared (1), a brook, Num. 21:12. See ***Zered***
Zarephath (3), a city, 1 Ki. 17:9-10; Oba. 20. Called Sarepta, Lk. 4:26
Zaretan (1), a city, Josh. 3:16. See ***Zarthan and Zartanah***
Zareth-shahar (1), a city, Josh. 13:19
Zarhites (6), sons of Zerah, Num. 26:13,20; Josh. 7:17; 1 Chr. 27:11,13
Zartanah (1), a city, 1 Ki. 4:12. See ***Zaretan and Zarthan***
Zarthan (1), a city, 1 Ki. 7:46. See ***Zaretan and Zartanah***
Zatthu (1), lovely, Neh. 10:14
Zattu (3), lovely. 2 men, Ezra 2:8; 10:27; Neh. 7:13
Zavan (1), disturbed, 1 Chr. 1:42
Zayin (1) 7th letter Heb. alphabet (Ps.119:49)
Zaza (1), prominent, 1 Chr. 2:33
Zeal (16). My z. for the Lord, 1 Ki. 10:16; Ps. 119:139
Z. of the Lord, 1 Ki. 19:31; Isa. 9:7; 37:32; Ez. 5:13
Z. of Thine house, Ps. 69:9; Jn. 2:17
Z. as a cloke, Isa. 59:17
Z. of God, but not according to knowledge, Rom. 10:2
Z. of Christians, 2 Cor. 7:11; 9:2; Col. 4:13
Concerning z., persecuting, Phil. 3:6
10 examples of, h 1008-1
Zealous (8). Z. for God, Num. 25:11-13; Acts 21:20; 22;3; c 259-3*
Z. of spiritual gifts, 1 Cor. 14:12
Z. of traditions of fathers, Gal. 1:14
Z. of good works, Tit. 2:14
Be z. therefore, repent, Rev. 3:19
Zealously (2), Gal. 4:17-18
Zebadiah (9), Jehovah has endowed. 9 men, 1 Chr. 8:15,17; 12:7; 26:2; 27:7; 2 Chr. 17:8; 19:11; Ezra 8:8; 10:20
Zebah (12), sacrifice, Judg. 8:5-21; Ps. 83:11
Zebaim (2), a place, Ezra 2:57; Neh. 7:59
form of Zebediah, Mt. 4:21; 10:2; 26:37; Mk. 1:19-20; 3:17; 10:35; Lk. 5:10; Jn. 21:2
Zebedee's (2), Mt. 20:20; 27:56
Zebina (1), bought, Ezra 10:43
Zeboiim (2), a city, Gen. 14:2,8. See ***Zeboim***
Zeboim (5), a city, Gen. 10:19; Dt. 29:23; 1 Sam. 13:18; Neh. 11:34; Hos. 11:8. See ***Zeboiim***
Zebudah (1), given. A woman, 2 Ki. 23:36
Zebul (6), habitation, Judg. 9:28-41
Zebulonite (2), Judg. 12:11-12
Zebulun (44), habitation, Gen. 30:20
One of tribes of Israel, Gen. 35:23; 46:14; 49:13; Ex. 1:3; Num. 1:9,30-31; 2:7; 7:24; 10:16; 13:10; 26:26; 34:25; Dt. 27:13; 33:18; Josh. 19:10-34; 21:7,34; 1 Chr. 6:63-77; Ps. 68:27
Scribes, writers came from, Judg. 5:14
Prophecies of, Isa. 9:1; Ez. 48:26-27,33; Rev. 7:8
Zebulunites (1), Num. 26:27
Zechariah (38), Jehovah remembers. 27 men, 1566. See Zachariah and Zacharias
35 commands in book of Z., 1566
10 visions of Z., 1567
Zedad (2), a place, Num. 34:8; Ez. 47:15
Zedekiah (61), justice of Jehovah. 5 men, 1 Ki. 22:11,24; 2 Ki. 24:17-20; 25:2-7; 1 Chr. 3:15-16; 2 Chr. 18:10,23; Jer. 1:3; 21:1-7; 24:8; 27:3,12; 28:1; 29:3,21-22; 32:1-5; 34:2-21; 36:12; 37:1-21; 38:5-24; 39:1-6; 44:30; 49:34; 51:59; 52:1-11
5 sins of king Z., i 798-1
14fold judgment on king Z., a 1348-1
Zedekiah's (1) daughters, d 1332-1
Zeeb (5), wolf, Judg. 7:25; 8:3; Ps. 83:11
Zelah (2), a city, Josh. 18:28; 2 Sam. 21:14
Zelek (2), rent, 2 Sam. 23:37; 1 Chr. 11:39
Zelophehad (10), fracture, Num. 26:33; 27:1-7; 36:2-11; Josh. 17:3; 1 Chr. 7:15
Zelotes (2), zealous, Lk. 6:15; Acts 1:13
Zelzah (1), a city, 1 Sam. 10:2
Zemaraim (2), a city, Josh. 18:22; 2 Chr. 13:4
Zemarite (2), Gen. 10:18; 1 Chr. 1:16
Zemira (1), melody, 1 Chr. 7:8
Zenan (1), a city, Josh. 15:37
Zenas (1), gift of Zeus, Tit. 3:13
Zephaniah (10), Jehovah hides. 4 men, 2 Ki. 25:18; 1 Chr. 6:36; Jer. 21:1; 29:25,29; 37:3; 52:24; Zeph. 1:1; Zech. 6:10,14
Z. the prophet, 1546
Book of Z., 1542-1546
7 classes to be cut off, 1546
7 classes to be punished, 1546
Zephathah (1), a valley, 2 Chr. 14:10
Zephi (1), watch, 1 Chr. 1:36
Zepho (2), watch, Gen. 36:11,15
Zephon (1), looking out, Num. 26:15. See ***Ziphion***
Zephonites (1), Num. 26:15
Zer (1), a city, Josh. 19:35
Zerah (19), dawn. 6 men, Gen. 36:13,17,33; Num. 26:13,20; Josh. 7:1,18,24; 22:20; 1 Chr. 1:37,44; 2:4-6; 4:24; 6:21,41; 9:6; 2 Chr. 14:9; Neh. 11:24. See ***Zarah***
Zerahiah (4), Jehovah raises. 2 men, 1 Chr. 6:6, 51; Ezra 7:4; 8:4
Zered (3), a brook, Dt. 2:13-14. See ***Zared***
Zereda (1), a city, 1 Ki. 11:26
Zeredathah (1), a city, 2 Chr. 4:17
Zererath (1), a district, Judg. 7:22
Zeresh (4), gold, Esther 5:10-14; 6:13
Zereth (1), brightness, 1 Chr. 4:7
Zeri (1), balm, 1 Chr. 25:3
Zeror (1), bundle, 1 Sam. 9:1
Zeruah (1), leprous, 1 Sam. 11:26
Zerubbabel (22), begotten in Babylon, o 802-1; f 804-3; f 1547-1; 1 Chr. 3:19; Ezra 2:2; 3:2,8; 4:2-3; 5:2; Neh. 7:7; 12:1,47; Hag. 1:1, 12-14; 2:2-4,21-23; Zech. 4:6-10. Called ***Sheshbazzar*** and ***Zorobabel***, which see

546-1) whose sons opposed David 8 times, g 594-1
Zetham (2), olive, 1 Chr. 23:8; 26:22
Zethan (1), olive, 1 Chr. 7:10
Zethar (1), examiner, Esther 1:10
Zia (1), motion, 1 Chr. 5:13
Ziba (16), planter, 2 Sam. 9:2-12; 16:1-4; 19:17, 29; b 575-1; i-j 587-3
Zibeon (8), dyed, Gen. 36:2,14,20,24,29; 1 Chr. 1:38,40
Zibia (1), gazelle, 1 Chr. 8:9
Zibiah (2), gazelle, 2 Ki. 12:1; 2 Chr. 24:1
Zichri (12), famous. 12 men, Ex. 6:21; 1 Chr. 8:19,23,27; 9:15; 26:25; 27:16; 2 Chr. 17:16; 23:1; 28:7; Neh. 11:9; 12:17
Ziddim (1), a city, Josh. 19:35
Zidkijah (1), justice of Jehovah, Neh. 10:1
Zidon (21), fortress. A man, 1 Chr. 1:13. Called Sidon, Gen. 10:15. A city, Gen. 49:13; Josh. 11:8; 19:28; Judg. 1:31; 10:6; 18:28; 2 Sam. 24:6; 1 Ki. 17:9; Ezra 3:7; Isa. 23:2-4,12; Jer. 25:22; 27:3; 47:4; Ez. 27:8; 28:21-22; Joel 3:4; Zech. 9:2. See ***Sidon***
Zidonians (10), Judg. 10:12; 18:7; 1 Ki. 11:1,5,33; 16:31; 2 Ki. 23:13; 1 Chr. 22:4; Ez. 32:30
Zif (2), second month of Jewish calendar (1 Ki. 6:1,37). See Calendar and Month
Ziha (3), drought. 2 men, Ezra 2:43; Neh. 7:46; 11:21
Ziklag (15), a city, d 548-2
Zillah (3), shade, Gen. 4:19-23
Zilpah (7), dropping, Gen. 29:24; 30:9-12;
Zilthai (2), shady. 2 men, 1 Chr. 8:20; 12:20
Zimmah (3), planning, 1 Chr. 6:20,42; 2 Chr. 29:12
Zimran (2), celebrated, Gen. 25:2; 1 Chr. 1:32
Zimri (15), celebrated. 4 men, e-i 650-1; e 711-2. A place, Jer. 25:25
Zin (10), a wilderness, l 280-2. See Wilderness
Zina(1), borrowed, 1 Chr. 23:10
Zion (152), q 568-2; g-h 724-2
  Church never called Z., q 568-2
  3 comparisons of Z., 1243
  Mount Z., f 945-1
  21 things about Z., g 975-3
  Stronghold of Z. taken by David, 2 Sam. 5:7
  Called the city of David, 1 Ki. 8:1; 2 Chr. 5:2
  Z. to be capital of Israel in Millennium, Ps. 2:6; 9:11; 20:2; 48:2-12; 50:2; 76:2; 128:5; 132:13; 135:21; 146:10; Isa. 2:3; 8:18; 24:23; 30:19; 31:4-9; 35:10; 46:13; 51:3-16; 52:7-8; 59:20; Joel 2:22-23; 3:16-21; Oba. 17-21; Mic. 4:2,7; Zech. 8:3; 14:16-21
  Z. to be built up at time of 2nd advent of Christ, Ps. 102:16
  As soon as Z. travaileth, Isa. 66:8
  Israel to be gathered from all nations to Z., Jer. 3:14; 31:6; 50:5
  Z. shall be plowed like a field, Jer. 26:18; Mic. 3:12
  Sons of Z. to fight Grecians at the 2nd advent, Zech. 9:9-13
Zionist medal, b 1418-1
Zion's (1), Isa. 62:1
Zior (1), a city, Josh. 15:54
Ziph (10), flowing. 2 men, 1 Chr. 2:42; 4:16. 2 Cities, Josh. 15:24,55; 2 Chr. 11:8. A wilderness, 1 Sam. 23:14-24; 26;2
Ziphah (1), lent, 1 Chr. 4:16
Ziphims (1), Ps. 54, title
Ziphion (1), looking out, Gen. 46:16. See Zephon
Ziphites (2), n 541-1; t 541-2; 1 Sam. 23:19; 26:1
Ziphron (1), a place, Num. 34:9
Zippor (7), bird, Num. 22:2-4,10,16; 23:18; Josh. 24:9; Judg. 11:25
Zipporah (3), bird, Ex. 2:21; 4:25; 18:2
Zithri (1), protection of Jehovah, Ex. 6:22
Ziz (1), a place in Judah, 2 Chr. 20:16
Zizah (2), abundance. 2 men, 1 Chr. 4:37; 2 Chr. 11:20. See ***Zizah***
Zizah (2), abundance, 1 Chr. 23:11. See ***Ziza***
Zoan (7), a city, Num. 13:22; Ps. 78:12,43; Isa. 19:11-13; 30:4; Ez. 30:14
Zoar (10), a city, Gen. 13:10; 14:2-8; 19:22-30; Dt. 34:3; Isa. 15:5; Jer. 48:34
Zoba (2), a Syrian kingdom, f 576-1; 2 Sam. 10:6-8. See ***Zobah***
Zobah (11), a Syrian kingdom, f 576-1; 1 Sam.14:47; 2 Sam. 8:3-12; 23:36; 1 Ki. 11:23-24; 1 Chr.18:3-9; 19:6
Zohar (4), white. 2 men, Gen. 23:8; 25:9; 46:10; Ex. 6:15
Zoheleth (1), a stone, 1 Ki. 1:9
Zoheth (1), strong, 1 Chr. 4:20
Zophah (2), expanse, 1 Chr. 7:35-36
Zophai (1), watcher, 1 Chr. 6:26
Zophar (4), Chatterer, Job 2:11; 11:1; 20:1; 42:9
Zophim (1), watchers, Num. 23:14
Zorah (8), place of hornets, City of Samson, Josh. 19:41; Judg. 13:2,25; 16:31; 18:2,8,11; 2 Chr. 11:10. See ***Zoreah***
Zorathites (1), 1 Chr. 4:2
Zoreah (1), a city, Josh. 15:33. See ***Zorah***
Zorites (1), 1 Chr. 2:54
Zorobabel (3). Gr. form of Zerubbabel, Mt. 1:12-13; Lk. 3:27
Zuar (5), little, Num. 1:8; 2:5; 7:18-23; 10:15
Zuph (3), honeycomb. A man, 1 Sam. 1:1; 1 Chr. 6:35. A land, 1 Sam. 9:5
Zur (5), rock. 2 men, Num. 25:15; 31:8; Josh. 13:21; 1 Chr. 8:30; 9:36
Zuriel (1), God is a rock, Num. 3:35
Zurishaddai (5), The Almighty is a rock, Num. 1:6; 2:12; 7:36,41; 10:19
Zuzims (1), Gen. 14:5. One of the tribes of giants (offspring of the sons of God and daughters of men) used by Satan in an effort to prevent the coming of the Seed of the woman, which would avert his own doom and make salvation for others impossible. See ***Giants***

PROPHECY: How to mark your Bible

If a person should like to tell at a glance, on any page of his Bible, whether a prophecy has been fulfilled or is yet to be fulfilled, a simple way to mark the text is as follows:

- All future or unfulfilled passages may be marked with a yellow line at the top, bottom, and on both sides of the prophetical verses.
- All past or fulfilled prophecies may be marked with a blue line at the top, bottom, and on both sides of the verses.
- As a guide to the student of prophecy, all the prophetical passages are marked with a star at the beginning of a prophecy, and the marginal notes state whether the prediction or predictions have been fulfilled or are yet to be fulfilled in the future.

UPDATED FIGURES

(based on 1995 prices)

ANIMALS

Ewe lamb	$100
lamb	$80
Goat	$50
Camel	$1000
Kine	$350
Bulls	$800
Rams	$125
She-asses	$500
Young asses	$150
Horse	$375 (150 shekels)
Pigeon/turtledove	$4.00
Quail	$4.00
Cattle	$350
Oxen	$800
Young calf	$215
Chariot	$1500 (600 shekels)

FOOD ITEMS

Flour		
	(gallon)	$2.00 (4-5 lb./gallon)
	(ephah)	$10.00 (5 gallons dry)
	(bushel)	$16.00 (8 gallons)
Barley		
	(bushel)	$4.00 (8 gallons)
	(peck)	$1.00 (8 qts. or 2 gallons)
Wheat		
	(bushel)	$6.00 (8 gallons)
	(peck)	$1.50 (8 qts. or 2 gallons)
Olive oil		
	(quart)	$8.00
	(pint)	$4.00 (a log)
Wine		
	(quart)	$5.00
	(pint)	$2.50
	(1/4 hin)	$7.50 (1-1/2 qts.)

CURRENCY

Shekel of silver	$2.50 (1/2 oz.)
Talent of silver	$7500 (3000 shekels)
Shekel of gold	$200 (1/2 oz.)
Talent of gold	$600,000 (3000 shekels)
Dram of gold	$50
Bason of gold	50 drams
Shield of gold	$60,000 (300 shekels)
Target of gold	$120,000 (600 shekels)
Dram of fine copper (the same as a dram of gold)	$50
Brass (per lb.)	$2.00
Iron (per lb.)	45¢

MEASUREMENTS

Quart	2 pints
Gallon	4 qts or 8 pts
Peck	8 qts or 16 pts (dry)
Bushel	8 gallons or 4 pecks or 32 qts or 64 pints (dry)
Homer	kor or 220 liters or 10 baths or 50 gallons (dry) or 6.25 bu.
Ephah	deal or 22 liters or 1 bath or 5 gallons (dry)
Omer	tenth of an ephah or tenth of a deal or 1/2 gallon (dry) or 4 pts
Bath	36 qts or 9 gallons (liquid) or 5 gallons (dry)
Hin	1.5 gallons or 6 qts or 1/6 of a bath (liquid)
1/4 Hin	1.5 qts (liquid)
Log	1 pt (liquid)
Cab	2 qts (dry)
1/4 Cab	1 pt (dry)

CALCULATION OF CURRENT YEAR PRICES

The prices, weights and measurements found in the marginal notes of the Dake Annotated Reference Bible are based on a 1960 price index. The figures listed above have been updated to reflect 1995 equivalents. The Consumer Price Index will help one estimate price equivalents for the current year. The following are the CPI figures from 1995 through 1998:

1995: 152.4
1996: 156.9
1997: 160.6
1998: 163.1

For example, a goat that cost $50 in 1995 would cost $53.51 in 1998, according to the following formula:

1995 price x 1998 CPI / 1995 CPI = 1998 price

50 x 163.1 / 152.4 = 53.51

CHARTS
and
MAPS

The image above is a representation of the Sanctuary and its great enclosure, called the “common area” (“profane place” KJV) in Ezek. 42:20. The whole series of courts and buildings are located in the midst of the priests’ portion of the 60 x 60 square miles, called “the holy district.” The temple is only one of the buildings located in the Sanctuary, so we cannot speak of the whole series as the temple.

From the south side of the altar and out from the temple itself a river will flow eastward through the whole series of walls. Its course will be southward through the city of Jerusalem, after which it will part into two. From there one river will flow southeast into the Dead Sea and the other southwest into the Mediterranean Sea (Ezek. 47).

The walls of the squares will be 12.5 ft. thick and 12.5 ft. high.

The altar of sacrifice will be located in the very center of the fourth square.

A highway will run from the south gate to the city of Jerusalem, about 12 miles away.

Five Squares of the Oblation and Sanctuary

1. The most outer court: 500 rods (“reeds” KJV), 6,250 ft. square
2. The outer court: 500 cubits, 1041 ft. square
3. The inner court: 300 cubits, 625 ft. square
4. The altar court: 100 cubits, 208 ft. 4 in. square
5. The temple area: 100 cubits, 208 ft. 4 in. square

The temple and altar areas make 100 x 200 cubits, 208 ft. 4 in. x 416 ft. 8 in.

The temple will be the capital building of Christ—where He will reign over Israel forever (Ezek. 43:7)

The Plan of the Ages

by Finis Jennings Dake

Dispensational Outlines adapted from the Dake writings by Rev. Leon Bible

Original Creations of God

Ante-chaotic Age—Gen. 1:1-1:2

From the Original Creation to Chaos—Gen. 1:1-1:2

---

1. God in the Eternal Past
Psa. 90:2, 93:1-2; Pro. 8:22-31; Deu. 29:29

2. God planned the Ages
Acts 15:18; Heb. 1:1-2, 11:3; Eph. 2:7, 3:5

3. God planned the Kingdom
Mat. 25:34; 1 Cor. 15:24-28

4. God created the Angelic Host
Job 38:4-7; Col. 1:15-19

5. God created the Material Universe
Gen. 1:1; Heb. 11:3; Rom. 4:17; Psa. 8:3-9

6. Why God created the Material Universe
Isa. 45:18; Rev. 4:11

7. God Created the Original Social System
Isa. 14:12-14; 2 Pet. 3:5-6

8. God’s Plan is to be rightly Divided
2 Tim. 2:15; John 5:39; 2 Pet. 15-18

9. God’s Plan is divided into Dispensations
Eph. 3:1-4

Dispensation Of Angels

Ante-chaotic Age—Gen. 1:1-1:2

From the Creation of the Earth to Chaos—Gen. 1:1-1:2

---

1. Name—Dispensation of Angels
Isa. 14:12-14; Gen. 1:28

2. Length of Time—?
Gen. 1:1-2; Job 38:4-7; Gen. 3:1

3. Favorable Beginning—A perfect world
Eze. 28:11-19; Col. 1:15-19

4. Test—Be obedient to God, ruling under Him
Eze. 28:14; 1 John 3:4

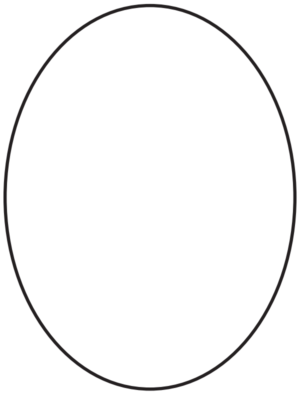
5. Purpose Of God—To test angels and men before allowing them to rule the universe
John 8:44; 1 Tim. 5:21

6. Means of God—Various ways
Eze. 28:15

7. Failure—Did not continue in truth or ways
Eze. 28:11-19; John 8:44; Job 4:18; Rev. 12:4

8. Judgment—Destruction, flood and hell
Gen. 1:2; Jer. 4:23-26; Mat. 25:41; 2 Pet. 3:5-7

9. Provision for Redemption—Where there is a penalty there is redemption
Rom. 3:23; Mal. 3:6; 1 Tim. 5:21



The Story of Re-Creation

Ante-diluvian Age—Gen. 1:1-8:14

From the Chaos to the Restored Earth—Gen. 1:3-2:25

---

1. Six Literal 24 Hour Days
Gen. 1:5, 2:7, 5:3, 5; Exo. 20:8-11

2. First Day—Restores light
Gen. 1:3-5

3. Second Day—Restores the firmament
Gen. 1:6-8; Ecc. 11:3; Jer. 10:13

4. Third Day—Restores dry land and vegetation
Gen. 1:9-13; Psa. 104:7-13

5. Fourth Day—Restores solar regulation
Gen. 1:14-19

6. Fifth Day—Creation of new fish and fowls
Gen. 1:20-23

7. Sixth Day—Creation of land animals and man
Gen. 1:24-31, 2:7, 19-20, 21-25; Psa. 8:3-9

8. Seventh Day—Rest from creating/making
Gen. 2:1-3

9. Why the Earth was restored
Isa. 45:18; Psa. 37:9-11, 29; Mat. 5:5

Dispensation of Innocence

Ante-diluvian Age—Gen. 1:3-8:14

From the Re-Creation to the Fall—Gen. 2:15-3:21

---

1. Name—Innocence
Gen. 2:8-15, 2:25, 3:7

2. Length of time—6 days?
Gen. 2:21-25, 3:22-24, 4:1

3. Favorable beginning—Restored earth
Gen. 1:26-31, 2:8-25; Psa. 8:1-9

4. Test—Not to eat of the tree of knowledge of good and evil
Gen. 2:15-17

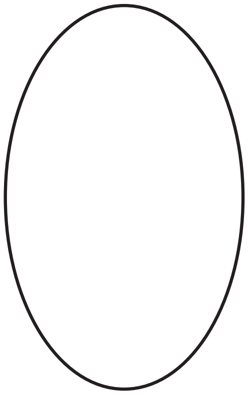
5. Purpose Of God—To test man's obedience in a state of innocence
Gen. 2:15-17, 22:12; Deu. 8:2-16; Jer. 19:5, 32:35

6. Means Of God—Restriction and Satan
Gen. 2:15-17, 3:1-6

7. Failure—The fall
Gen. 3:1-24; Rom. 3:23, 5:12-21

8. Judgement—The curse
Gen. 3:14-19, 23-24; Isa. 30:26, 35, 65:25; Rom. 16:20, 5:12-21

9. Provision For Redemption—Promised Redeemer
Gen. 3:15-21, 4:1-7; Mat. 1:21, 26:28; Eph. 1:7



Dispensation of Conscience

Ante-diluvian Age—Gen. 1:3-8:14

From the Fall of Adam to the Flood—Gen. 3:22-8:14

---

1. Name—Conscience
Gen. 2:15-17, 25; 3:1-6, 10.

2. Length of Time—1,656 years
Gen. 5:1-29, 7:6, 11.

3. Favorable Beginning—Promise of Redemption; Conscience; Place of worship; Knowledge of Reward and Punishment
Gen. 3:15, 21, 4:3-4, 4:7.

4. Test—To do well according to conscience
Gen. 4:7.

5. Purpose Of God—To man's obedience to the inward voice of the conscience
Rom. 2:12-16.

6. Means Of God—Man's conscience
Gen. 2:17.

7. Failure—Adam, Cain, his descendants, Sons of God, Seth's descendants and all men
Gen. 6:3, 4:1-16, 17-24, 6:1-7, 11-13, 4:25-26, 6:5-13.

8. Judgement—The flood
Gen. 6:13, 2:17; Rom. 6:23.

9. Provision for Redemption—The ark
Gen. 6:18, 7:1-3, 8:20-22.

Dispensation of Human Government

The Present Age—Gen. 8:14–Rev. 19:10

From the Flood to the call of Abraham—Gen. 8:15-11:32

---

1. Name—Human Government
Gen. 9:1-17

2. Length of Time—427 years
Gen. 11:10-32, 12:4

3. Favorable Beginning—Mature; True worship; Will of God; Promise of eternal life; full authority
Gen. 7:6, 8:15-22, 9:1-7, 8-17

4. Test—To obey the laws of human government, rule faithfully, punish criminals, worship God
Gen. 9:1-6

5. Purpose Of God—To allow man an opportunity to obey God under a new standard of conduct
Gen. 9:7

6. Means Of God—Man's government with God's laws
Gen. 9:1-6

7. Failure—Noah failed, Ham failed, mankind failed
Gen. 9:20-24, 22-27, 1-6, 11:1-9

8. Judgement—Tongues confused and Earth divided
Gen. 11:1-9, 1:9-10; 1 Chr. 1:19; Rev. 21:1

9. Provision For Redemption—Sacrificial offerings
Gen. 8:20, 12:8; Gal. 3:8; Heb. 4:2

Dispensation of Promise

The Present Age—Gen. 8:14–Rev. 19:10

From the call of Abraham to the Exodus from Egypt—Gen. 12:1–Ex. 12:37

---

1. Name—Promise
Rom. 4:13-21; Gen. 12:1-4, 17:19, 26:1-4, 28:1-4, 49:8-12; Luke 3:23-38.

2. Length of Time—430 years
Exo. 12:40; Gal. 3:14-17.

3. Favorable Beginning—Promise; True worship; Faith life; Eternal future; Resurrection; Prayer
Gen. 12:1-3, 7; Gal. 3:6-9; Heb. 1:8-10, 17-19; Gen. 20.

4. Test—To believe the promises of God and obey the gospel of the Abrahamic Covenant
Gen. 15:1-6.

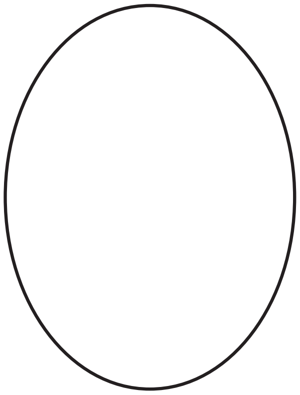
5. Purpose Of God—To deal with Abraham's family and man personally by faith in His promises
Gen. 17:1-22.

6. Means Of God—Faith in the Promise
Gal. 3:6-14.

7. Failure—Abraham, Isaac, Jacob, and all Men
Gen. 12:11-25:11, 21:1-35:29, 25:24-49:35.

8. Judgement—Upon Israel and upon Egypt
Exo. 1:1-14, 2:7-10, 3:19, 10:7, 12:29-30, 14:1-29.

9. Provision For Redemption—Blood and Power
Exo. 12:21-30, 14:30-31.



Dispensation of Law

The Present Age—Gen. 8:14–Rev. 19:10

From the Exodus to the preaching of John—Ex. 12:38–Matt. 2:23

---

1. Name—Law
Exo. 24:12; Deu. 32:44-47

2. Length of Time—1,718 years
Exo. 12:38; Luke 16:16; Mat. 11:7-15, 17:1-13; John 1:21

3. Favorable Beginning—Guidance; Law; Personal appearances; Provision; Healing; Wealth
Exo. 13:21, 23:20; Deu. 5:22-24; Exo. 20, 24:9-11, 17:6, 16:11-35; Deu. 29:5; Exo. 15:26; Psa. 107:20, 105:37

4. Test—To obey the 2,713 Commandments, judgements and ordinances of God
Exo. 20:1-17, 21:1-23:33, 22:14-15, 24:12-31:18

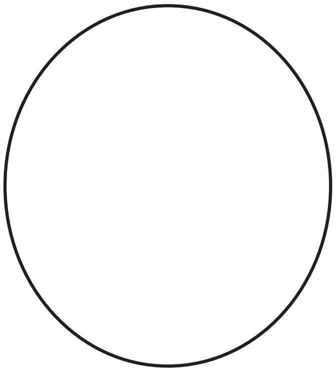
5. Purpose Of God—To give the law for governing the people of God until Christ should come
Luke 16:16; Gal. 3:7-29; Heb. 9:1-10:23

6. Means Of God—Law; Judges; Prophets; Kings
Rom. 3:19-20; Acts 13:16-21

7. Failure—To keep the law by leaders and people
Neh. 9:34; Jer. 2:8; Mal. 2:7-9; John 7:19; Mat. 21:12-16

8. Judgement—Upon Israel and the world
Mat. 21:33-45, 23:37-24:2; John 12:23-36; Jam. 2:10

9. Provision For Redemption—The cross of Christ
Eph. 2:11-22; Col. 1:12-22, 2:14-17; 1 Pet. 1:18-23



Dispensation of Grace

The Present Age—Gen. 8:15–Rev. 19:10

From John's preaching to Christ's Second Advent—Mt. 3:1–Rev. 19:10

---

1. Name—Grace

John 1:16-17; Eph. 3:1-12.

2. Length Of Time—Current year minus 30 years

Luke 16:16, 1:26, 3:21-23; Dan. 7:7-8, 19-24, 9:27; 2 Thes. 2:7-8; Rev. 4:1-19:10, 19:11-21.

3. Favorable Beginning—Word; Saviour; Defeated Satan; Established and Empowered the Church

Heb. 1:1-3; John 17:1-26; 1 John 3:1-10; Mat. 16:13-19.

4. Test—The obedience of faith

John 3:16; Rom. 1:1-5, 16, 16:26; Heb 10:19-23, 35-39; 1 Cor. 1:18-21;
Mark 16:15-18; Col. 1:20-23; 1 John 5:1-5.

5. Purpose Of God—To call out a people, the Church

Acts 15:12-18; Mat. 16:18; Eph. 5:25-27.

6. Means Of God—Preaching of the cross by men; empowered by the Holy Spirit and Angels

1 Cor. 1:17-25; Eph. 4:7-16; John 14:12-17, 26, 16:7-15;
Acts 1:8; 1 Cor. 12-14; Heb. 1:14; Acts 5:19, 12:7, 27:23.

7. Failure—Israel; Early Church; Church to our day

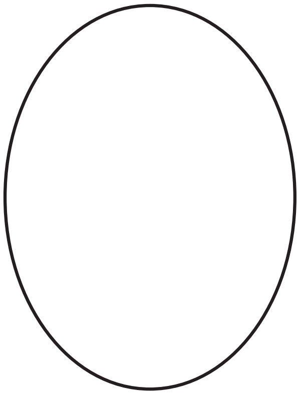
Mat. 23:37-39; Acts 12:1-3, 13:45, 28:27-28; Rom. 11;
Jude 1:3-4; 2 Thes. 2:1-12; 1 Tim. 4:1-2; 2 Tim. 3:1-5.

8. Judgement—The wrath of God being poured out

Dan. 7:19-27, 8:15-25, 9:27, 11:36-45, 12:1-13; Mat. 24:15-31;
2 Thes. 1:7-10; 2: 1-12; Rev. 6:1-19:21.

9. Provision For Redemption—The blood of Christ

Rom. 3:24-25; 1 John 1:7; Rev. 17:14, 19:11-21.



The Rapture of the Church

The Present Age—Gen. 8:15–Rev. 19:10

At least seven years before the end of the Age of Grace—Matt. 3:1–Rev. 19:10

---

1. Prophecy concerning the Rapture

John 14:1-3; Tit. 2:13; Phil.3:20-21; Rev. 22:20.

2. The fact and manner of the Rapture

1 Cor. 15:23, 51-58; 1 Thes. 2:19, 3:13, 4:13-17, 5:23.

3. The Rapture and Second Coming are two separate events. First for the saints, then with the saints

1 Thes. 4:16-17; Col. 3:4; Jude 1:14-15; Zech. 14:4.

4. The Rapture and the Second Coming contrasted

Luke 21:36 cp. Mat. 24:29-30 / 1 Thes. 4:13-17 cp. Jude 1:14 / John 14:3 cp. Rev. 19:14;
1 Thes 4:17 cp. Zech 14:4-5/ 1 Cor. 15:52 cp. Rev. 1:7 / Titus 2:13 cp. Rev. 19:15.

5. Some of the purposes of the Rapture

Luke 21:34-36; John 17:24; 2 Cor. 5:10; 1 Thes. 3:13, 5:9, 5:23;
2 Thes. 2:1-8; 2 Tim. 4:8; Jude 1:24.

6. The Rapture takes place before the Tribulation

Luke 21:1-11, 25-36; 2 Thes. 2:7-8; Mark 13:32-33; 1 Thes. 5:9; Rev. 6:17, 1:19, 4:1.

7. There are no signs of the Rapture; only signs of the Second Coming at least 7 years later

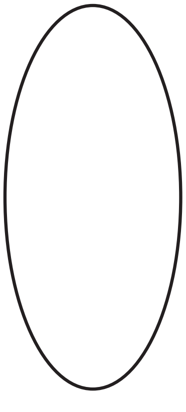
Isa. 11:12; Dan 12:4; Mat. 24:6, 7, 9, 11, 12, 14, 37-39;
1 Tim. 4:1-3; 2 Tim. 3:1-5; Jude 1:17-19; Rev. 9:21, 18:23.

8. Qualifications for going in the Rapture

1 Thes. 4:16-17; 2 Cor. 5:17-21; 1 Cor. 15:23; Gal. 5:16, 22-24;
Eph. 5:27; Heb. 12:14; 1 John 1:7; Rev. 20:6.

9. The Rapture is the blessed hope of the Christian

Phil. 3:20; Tit. 2:13; 1 Thes. 4:16-18.



The Tribulation Period

The Present Age—Gen. 8:15–Rev. 19:10

Daniel's 70th Week to the Second Advent—Dan. 9:27; Rev. 19:11-21

---

1. Purpose Of the Tribulation—To plead, purify, judge, fulfill prophecies and bring Israel to repentance

Jer. 30:3-11; Eze. 22:17-22; Dan 9:24-27; Zec. 12:10-13:9, 14:1-15; Mat. 24:15-31; Rom. 11:25-29

2. Timing—After the Rapture for at least 7 years

Luke 21:34-36; 1 Thes. 5:9; 2 Thes. 2:1-8; Rev. 4:1; Dan. 9:27; Mat. 24:4-12, 29-31; Rev. 19:11-21

3. Believers are being judged during the Tribulation

Rom. 14:12; 2 Cor. 5:10; 1 Cor. 3:12-15; Rev. 5:10, 3:11

4. Formation of the Ten Kingdoms and the rise of the Antichrist bringing on the Tribulation

Dan. 7:1-25, 8:1-27, 9:20-27, 11:35-12:7; Rev. 17:8-17

5. The Tribulation is not worldwide

Dan. 7:23-24; 11:40-45; Rev. 6:8, 8:7-12, 9:18, 16:10,12

6. The 7 Seal Judgments

Rev. 6:1-2, 3-4, 5-6, 7-8, 9-11, 12-17, 8:1; Acts 2:16-21

7. The 7 Trumpet Judgments

Rev. 8:7, 8-9, 10-11, 12, 9:1-12, 13-21, 11:15-13:18

8. The 7 Vial Judgements

Rev. 16:2, 3, 4-7, 8-9, 10-11, 12, 17-18:24; Deu. 30:1-10

9. Marriage of the Lamb, the 2nd Advent and the Battle of Armageddon

Rev. 19:7-9, 21:9-10, 19:11-21; Eze. 38 & 39; Zec. 14:1-9; 2 Thes. 2:8-9; Rev. 19:20, 20:1-3; Mat. 24:29-42

Dispensation of Divine Government

The Age to Come—Mt. 12:32; Eph. 1:21

From Second Advent to New Heavens and Earth—Rev. 19:11–20:15

---

1. Name—Dispensation of Divine Government or the Millennium
Rev. 20:1-10; Mat. 19:28; Acts 3:20-21; 2 Pet. 1:11.

2. Length Of Time—From the 2nd Advent to the New Heavens and the New Earth
Mat. 24:29-31; Rev 19:11-20:3, 20:1-21:1.

3. Favorable Beginning—Free from Satan; Perfect conditions; Rule of Christ and Saints of God
Rev. 20:1-2, 19:11-16, 5:10, 11:15, 20:6; Mat. 25:31-46.

4. Test—To obey Christ, resurrected saints, civil and religious laws and conform to the will of God
Isa. 2:1-5, 65:17-25; Rev. 5:10, 20:1-10; Zec. 14:1-21.

5. Purpose of God—To restore righteous and eternal government on Earth as in the beginning
1 Cor. 15:24-28; Isa. 9:6-7, 11:1-16.

6. Means of God—Christ; Angels; Resurrected saints
Mat. 24:29-31; 2 Thes. 1:7-10; Rev. 19:11-20:10.

7. Failure—Multitudes will follow Satan
Rev. 20:7-8.

8. Judgment—Fire from heaven devours the wicked
Rev. 20:7-10; Isa. 66:22-24; Mat. 25:41; 2 Pet. 3:10-13.

9. Provision For Redemption—Eternal Salvation
Isa. 9:6-7; Dan. 7:13-14, 18, 27; Luke 1:32-33; Rev. 11:15, 22:1-5; 1 Cor. 15:24-28.

Dispensation of Angels and the Redeemed

The Age of the Ages—Eph. 2:7; 3:11

Throughout Eternity—Rev. 21–22

---

1. Name—Dispensation of faithful Angels and the Redeemed
Dan. 7:18; Mat. 25:31; Heb. 1:14; Rev. 5:10, 11:15, 14:10.

2. Length—Eternity; worlds without end
Ecc. 1:4; Eze. 43:7; Dan. 7:18; Eph. 3:21; Rev. 22:5.

3. Favorable Beginning—Perfect conditions , people and world
Isa. 65:17, 66:22-24; 2 Pet. 3:10-13; Rev. 21:1-22:5.

4. Test—No further need of testing
Dan. 7:27; Eph. 2:7; 1 John 3:9, 5:18; Rev. 20:10-15.

5. Purpose of God—To be all in all and carry out His eternal plan; for the highest good of being for all
Gen. 1:26-28; Isa. 9:6-7; Eph. 1:10; 1 Cor. 15:24-28.

6. Means of God—Continue to use Christ, faithful angels, and redeemed human beings
Zech. 14:1-5; Mat. 13:38-51, 24:29-31, 25:31-46;
2 Thes. 1:7-10; Jude 1:14-15; Rev. 19:11-21

7. Failure—No failure throughout all eternity
Acts 3:21; Rom. 14:17; 2 Pet. 3:10-13; Rev. 21:1-22:5.

8. Judgment—No judgment for sin ever again
Rom. 5:18; 1 Cor. 15:57; 1 John 3:5; 1 Tim. 1:9; Rev. 22:5.

9. Provision For Redemption—Eternal Salvation continues forever
Isa. 9:6-7; Dan. 7:13-14, 18, 27; Luke 1:32-33;
Rev. 11:15, 22:1-5; 1 Cor. 15:24-28.

The Exodus from Egypt

Boundaries of the tribes of Israel

Paul’s First Missionary Journey

Paul’s Second Missionary Journey

Paul’s Third Missionary Journey

Paul’s Voyage to Rome

Babylonian and Medo-Persian Empires

Above: the Babylonian Empire—the third world empire to oppress Israel in the times of the Gentiles. Symbolized by the head of gold (Dan. 2:38), a lion with eagle's wings (Dan. 7:4), and by a great eagle. (Jer. 49:20, **a**; 50:23, **a**)

Below: the Medo-Persian Empire—the fourth world empire to oppress Israel in the times of the Gentiles. Symbolized by the breasts and arms of silver (Dan. 2:39), the bear (Dan. 7:5), and a ram (Dan. 8:3-4, 20).

Grecian and Roman Empires

Above: the Grecian Empire—the fifth and eighth world empires to oppress Israel in the times of the Gentiles. Symbolized by the belly and thighs of brass (Dan. 2:39), the leopard with four heads and four wings (Dan. 7:6), the male goat with a notable horn (Dan. 8:5-9, 21), and the male goat with four horns (Dan. 8:8-9, 21-23).

Below: the Roman Empire—the sixth and seventh world empires to oppress Israel in the times of the Gentiles. Symbolized by the two legs of iron (Dan. 2:33, 40), the non-descript beast (Dan. 7:7-8, 17), the ten horns (Dan. 7:23-24; Rev. 12:3; 13:1; 17:8-17), and the beast of Rev. 17.